COPTIC IN 20 LESSONS

Introduction to Sahidic Coptic With Exercises & Vocabularies

Bentley Layton

PEETERS
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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 copie 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!

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Lesson 1


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 descendent 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

Coptic 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 letters, 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 manuscripts, 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 religion; 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 represented in Coptic are corpora 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 originals (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);
4. The Coptic alphabet is the twenty-four Greek letters written in rounded form (thus ε ω), to which are added six additional letters taken from Egyptian (Demotic script): ω Ʌ ߓ ʬ Ǯ ڧ ʅ. 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>
<thead>
<tr>
<th>Pronunciation</th>
<th>Modern Name</th>
<th>Pronunciation</th>
<th>Modern Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>α</td>
<td>a</td>
<td>π</td>
<td>p</td>
</tr>
<tr>
<td>β, β</td>
<td>b, b</td>
<td>ρ</td>
<td>r</td>
</tr>
<tr>
<td>γ, γ</td>
<td>g, g</td>
<td>σ</td>
<td>s</td>
</tr>
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<td>δ</td>
<td>d</td>
<td>τ</td>
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<td>e</td>
<td>ϊ</td>
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<td>i</td>
<td>ω</td>
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</tr>
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<td>ω</td>
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</tr>
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<td>m, m</td>
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<td>k</td>
</tr>
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<td>ks, ks</td>
<td>ky</td>
<td>ky</td>
</tr>
<tr>
<td>ο, ο</td>
<td>o, o</td>
<td>ti</td>
<td>ti</td>
</tr>
</tbody>
</table>

NOTES: 1α is pronounced “AY,” as in ate. 2Be sure to make a difference between α and ο: α like “hat” and ο like “hot.” 3ω like “old.” 4As in ship. 5As in church.

Five count as vowels (α ε η ο ω) 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 β and κ).

β as in bω bō, and in ƺω hōb
κ as in κωτ kōt, and in }->{κ as in κωτ kōt, and in ƺω hōb

esseract
ΤΑΡΧΗΝΙΤΕΥ
ΑΡΓΕΛΙΟΝΙΟΝΙΟΣ
ΠΕΧΣΚΑΤΑ
ΠΕΤΣΙΝΗ
ΕΛΑΣΤΙΤΕΟΡ
ΦΙΘΗΣΧΕΙΙΟΝ
ΨΗΤΕΙ
ΑΝ
ΔΕΙΤΑΛΙΟΓΗ
ΑΟΣΙΛΗΜΜΟΝ
ΝΥΣΚΙΤΕΤΕΚ
ΗΝΠΕΙΡΟΟΥ
ΜΠΕΤΩΝΕ
ΚΟΛΩΝΤΕΡΗ
ΜΟΣΧΕΙΟΥ
ΤΝΤΕΙΗΜΗ
ΧΟΙΕΝΤΕΤΩ
SOLEINNEΥ
ΜΟΤΙ
ΑΨΙΩΠΕΛΕ
ΝΑΙΡΟΛΗΝΗΣ
ΕΦΓΑΜΠΙΤΙ
ΣΑΜΠΙΧΑΙΕ
ΕΥΚΠΡΥΣΕ
ΝΟΥΡΑΤΙΤΙΟΜΑ
ΜΜΕΤΑΝΟΙΑ
ΕΠΙΚΕΡΩΛΗΝ
ΝΝΟΚΕΑΥΛΦ
ΑΣΚΙΚΛΕΙΧ
ΕΚΟΛΑΝΗΡΤΗ
ΧΗΡΑΤΗΡΝ
ΤΟΥΔΙΑΝΙΜ
ΝΑΘΙΕΡΟΣΟ
ΛΥΜΑΘΗΡΟΥ
ΛΥΧΙΚΑΠΤΗΡ
ΣΜΑΝΤΟΟΥΤΗ
ΣΜΠΝΟΡΛΑΛΗΝΗ
ΠΕΙΡΟΕΥΣΟ
ΜΟΛΟΓΙΝΝΕΥ
ΝΟΚΕΑΥΛΙΩ
ΓΑΝΝΗΣΝΕΡΕ
ΙΓΝΙΩΝΑΜ
ΜΟΥΧΤΟΙΙΩ
(ΨΗΕΡΟΥΜΟΧ
ΝΟ)ΛΑΡΜΗΡ
ΕΤΕΧΠΙΕ
ΕΥΟΥΜΩΧΕ
THE ALPHABET

ii. A syllabic pronunciation, with an insignificant resonant sound (*, i, 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

\[ \ddot{b} \text{ (or simply } b) = \dddot{b}, \dddot{b}, \text{ etc., as in } \dddot{b}bbo \text{ or } \dddot{b}bbo \text{ or } \dddot{b}k \text{ (or simply } k) = \dddot{k}, \dddot{k}, \text{ etc., as in } \dddot{k}kto \text{ or } \dddot{k}kto \]

The syllabic pronunciations of the consonants i and \( \gamma \) are i ("EE") and u ("OO"); these are not marked with the superlinear stroke.

Position of the superlinear stroke. Some Coptic scribes write the stroke directly above a letter that has a syllabic reading, i.e. above a single letter. This "single-stroke system" is used in the present book: \( \dddot{owm} \). Other Coptic scribes write a longer stroke, connecting all (or some) of the letters in any syllable formed by a letter with syllabic reading, \( \dddot{owm} \): this is the "connective-stroke system." Both systems are ancient, and in both systems the stroke is sometimes shifted slightly to the right. The letters \( b, m, n, p \) are more persistently marked than any others. [CG 38]

5. The trema (diaeresis) symbol (') is sometimes written over \( i \) or \( \gamma \), with no apparent meaning: \( \dddot{i}, \dddot{\gamma} \): \( \dddot{owycнc} \). Likewise, the circumflex (\( \acute{\text{c}} \)) is sometimes written over a single letter or connects a pair of letters, again with no apparent meaning: \( \dddot{p}, \dddot{e} \). [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 \( \dddot{mpkoc} \) centered in the upper margin; to the right is the page number \( \dddot{x} = 1 \). In the left column, 5 lines from the bottom, is a straight paragraphos sign (above \( \ddot{apwвтк} \)), marking the end of the prologue to Mark. Note the use of connective superlinear strokes (\( \dddot{н}, \dddot{нттн} \) [many of the strokes are very faint]; tremas (\( \ddot{ca\ddot{a}}c \) "Isaiah," \( \ddot{m}o\ddot{i}t, \ddot{x}a\ddot{c}e \)); and a few raised points to conclude sections of text (left column \( \dddot{ф}тнc, \dddot{мо}иt; \) right column \( \dddot{nобe}, \dddot{nобe}, \dddot{естe}тe \)). In the left column at the end of line 9, the letter \( \kappa \) is written small and "stacked" over \( \omega \) to prevent the word \( \dddot{мок} \) from running too far into the margin. The left margin of each column is justified; but note that the letters \( \tau, \phi, \text{ and } \dddot{t} \) are aligned on their central upright strokes.
6. A modern American scholar’s rapid writing of the Coptic letters

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]

- ο represents τ + ζ. E.g. οε (τ' he) = the way
- ζ represents κ + ζ. E.g. ζγρ (κ' sur) = ring
- Φ represents π + ζ. E.g. Φιλίππος (π' hi lip pos) = Philip
- Χ represents κ + ζ. E.g. Χάρις (κ' ha ris) = grace
- Ψ represents π + ζ. E.g. Ψυχή (π' suk hē) = soul
- Τ represents τ + ι. E.g. Τεμέ (τι 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. ο is also spelled as τ2, ζ as κζ, Φ as π2, Χ as θ2, Ψ as πζ, Τ as τι, depending on the word. ζ, Φ, Χ, and Ψ mostly occur in Greco-Coptic words.

(b) Digrams. There are two ways to represent y (and its syllabic reading i)—both ι and ει, according to spelling convention. Also, there are two ways to represent w (and its syllabic reading u)—both γ and ογ. [CG 15-16] Thus:

- ι = y or i
- ει = y or i
- γ = w or u
- ογ = w or u

The pairs ει and ογ are “digrams”: two characters in place of one letter.

Note: The spellings ɨ, ɨ, ɨ, and ɨ also occur, without any obvious distinction in meaning. [CG 11-12]
BOUND GROUPS

For readers, the results are somewhat ambiguous:

\[ ei \] could represent either \( y \) or \( i \), or else \( ey \) \((e + i)\)

\[ oy \] could represent either \( w \) or \( u \), or else \( ow \) \((o + y)\)

Some spelling conventions [CG 16]

(1) Conventional spellings of \( y/i \) according to three word types:
   a. \( nai, na\text{"i}, nae, \) or \( na\text{"i} \) (fluctuation)
   b. \( qi, xice, c\text{"i}me, 2i\text{"i}, \) \( n\text{"i} \) (simple)
   c. \( ei\text{"i}, ei\text{"i}p\text{"i} \) (digram)

(2) Conventional spellings of \( w/u\):  
   a. Simple, after \( a, e, n, \) and \( e\text{"i} \): \( nay, naay, ne\text{"i}, m\text{"i}eye, c\text{"i}ny, a-\text{"i}ye-\text{"i}eet, \text{"i}iwp\text{"i} \)
   b. Simple, after double vowel \( oo \) manifesting glottal stop \((9)\): \( xoo-\text{"i} \)
   c. Otherwise, digram: \( mo\text{"i}y, no\text{"i}, 2\text{"i}ow, e\text{"i}ew\text{"i}oy, o\text{"i}ym, \text{"i}o\text{"i}yo, \text{"i}o\text{"i}y \)

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.

\[ 2\text{"i}n-te-2\text{"i}ey\text{"i}t\text{"i} e h\text{"i}nthew\text{"i}te = \text{In the beginning} \]

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:

\[ 2\text{"i}n-te-2\text{"i}ey\text{"i}t\text{"i} ne-q-\text{"i}\text{"i}\text{"i}p\text{"i} 2\text{"i}i-n-\text{"i}\text{"i}\text{"i}xe \]

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:

\[ 2\text{"i}w ne-q-\text{"i}\text{"i}\text{"i}t\text{"i} ne \text{"i}\text{"i}\text{"i}xe \]

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

= And the Word was God
Note carefully that the hyphen does not mark the end of a syllable: it should not be pronounced. Thus the bound group $π-\varphi\xi\varepsilon$ should be pronounced in two syllables, $p\breve{s}a\ je$ or even $'p\breve{s}a\ je$, 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]

\[
\begin{align*}
\text{m\breve{a}\gamma} & \text{ (mother) } = ma'u \\
\text{m\breve{e}\varepsilon\varepsilon} & \text{ (think) } = me'\varepsilon\varepsilon \\
\text{t\breve{h}\breve{b}e} & \text{ (finger) } = t\breve{a}be \\
\text{e\breve{t}\breve{o}t-\tilde{e}} & \text{ (to her) } = eto'tes \\
\text{t\breve{w}w\breve{b}e} & \text{ (mud brick) } = t\breve{o}be \\
\end{align*}
\]

But the sequence $oo\breve{\gamma}$ is ambiguous, for in some words it = $o'\breve{u}$ ($\chi o\breve{\omega} = \text{say them}$) while in others it = $ow$ ($\chi o - o\breve{\gamma} = \text{sow them}$).

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 $\nu$, $o$, 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. $\widetilde{\nu}$ - Instead of $\nu$-

i. The morphs spelled $\nu$- (in all their meanings) [CG 21]

\[
\begin{align*}
\nu- & = \text{to, for} \\
\nu- & = \text{of} \\
\nu- & = \text{the (plur.)} \\
\end{align*}
\]

become $\widetilde{\nu}$- before $\pi$ or non-syllabic $\nu$ (i.e. $\nu$ without superlinear stroke). Thus

\[
\begin{align*}
\nu- + \pi\varphi\tau\omicron\omicron\varsigma & \text{ becomes } \widetilde{\nu}-\pi\varphi\tau\omicron\omicron\varsigma = \text{to Peter} \\
\nu- + \pi-\epsilon\iota\omega\tau & \text{ becomes } \widetilde{\nu}-\pi-\epsilon\iota\omega\tau = \text{of the father} \\
\nu- + \text{m\breve{a}\gamma} & \text{ becomes } \widetilde{\nu}-\text{m\breve{a}\gamma} = \text{the mothers} \\
\end{align*}
\]

ii. $\nu$- = to, for, of, becomes $\widetilde{\nu}$- also before $\psi$ and $\phi$.

\[
\begin{align*}
\nu- + \psi\chi\chi\nu\iota\omicron\omicron\varsigma & \text{ becomes } \widetilde{\nu}-\psi\chi\chi\nu\iota\omicron\omicron\varsigma = \text{to or of every soul} \\
\nu- + \phi\iota\alpha\omicron\sigma\phi\omicron\omicron\nu\iota & \text{ becomes } \widetilde{\nu}-\phi\iota\alpha\omicron\sigma\phi\omicron\omicron\nu\iota = \text{to or of every philosopher} \\
\end{align*}
\]
iii. The preposition _genre (= in) becomes _genre- before _observer, or non-syllabic _participant, or _leader. Thus

\[ \text{_genre- + _leader-} \text{ becomes } \text{_genre- _leader-} = \text{in the house} \]

\[ \text{_genre- + _participant} \text{ _observer becomes } \text{_genre- _participant} \text{ _observer} = \text{in every soul} \]

Final _observer- of the prenominal state of compound prepositions (55) is normally replaced by _observer- before a following _observer, _leader, or non-syllabic _participant. Thus _winner- but _winner- _observer- _participant- = to the father, _winner- _participant _observer = to every soul; _winner- but _winner- _participant _observer _participant- = upon the world, _winner- _participant _observer _participant- = upon two martyr. [CG 21]

12. moy and noy Instead of mo and no.
Whenever the vowel \(\delta\) forms a syllable with a preceding _observer or _participant, it is spelled as oy. [CG 20] E.g. in the paradigm

\[ \text{mo} = "(the) one belonging to" \]
\[ \text{no} = \text{mo} = "(instead of n)}\]

13. mnt Instead of mnt.
Whenever _observer _participant forms a syllable, it is spelled as mnt. E.g. oyom= "eat" + -t "me" is written oyomnt = eat me. [CG 26]

14. r and r Instead of k or k.
Whenever _observer or _participant forms a syllable with preceding _observer or _participant it is spelled as r or \(\overline{r}\), optionally. [CG 23] Thus

\[ \text{r- + -k-} = \text{r-} \text{ng} \]
\[ \text{n- + -k-} = \text{n-} \text{n'g} \]

15. Scribes sometimes simplify ma to ma, ee to e, and oyoy to oy. [CG 24] Thus

\[ \text{na-aa-q} "\text{will do it}" \text{ can be written as naaq} \]
\[ \text{anok pe-epe-} "\text{It is I who . . .} " \text{ as anok pepe- oy oyhnhb "a priest" as oyhnhb} \]

16. Scribes often omit the one-letter morph e- before a morph beginning _observer, _leader, _observer, _observer, or _observer. Thus e- _observer- _leader- _observer without his having chosen is also written simply _observer- _leader- _observer. [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. ἸϹ ΠΕΧ (= ΙϹΟΥϹ ΠΕΧΡΙϹΤΟϹ) Jesus Christ. You will encounter them in printed editions as well as manuscripts. [CG 41]

AAA = ΔΑΒΕΙΑ David (in Old Testament books)
ΘΙΛΜ, ΘΙΜ etc. = ΤΖΙΡΟΥϹΑΛΗΜ Jerusalem
ΙΗΑ = ΙϹΡΑΗΛ Israel
ΙϹ, ΙΗϹ = ΙϹΟΥϹ (i) Jesus, (ii) Joshua
ЄΡΟϹ = ΣΤΑϹΡΟϹ cross
ЄΡΟϹ = ΣΤΑϹΡΟϹ crucify
ΧϹ, ΧΡϹ = (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 i and w.

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

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

a. ܢԃ. ߒݓ, ܝὊ, ܘܝ, ܥܘܦ, ܬܐ, ܒܐ, ܒܐܐ, ܒܝܐ, ܒܠܐ, ܒܠܝ, ܒܠܬ, ܒܠܬܐ, ܒܠܬܢ, ܒܠܬܬ, ܒܠܬܬܐ, ܒܠܬܬܢ, ܒܠܬܬܬ, ܒܠܬܬܬܐ, ܒܠܬܬܬܢ, ܒܠܬܬܬܬ, ܒܠܬܬܬܬܐ, ܒܠܬܬܬܬܢ, ܒܠܬܬܬܬܬ, ܒܠܬܬܬܬܬܐ, ܒܠܬܬܬܬܬܢ, ܒܠܬܬܬܬܬܬ, ܒܠܬܬܬܬܬܬܐ, ܒܠܬܬܬܬܬܬܢ, ܒłam, ܒܠܝ, ܒܠܛ, ܒܠܓ, ܒܠܚ, ܒܠܛ, ܒܠܓ, ܒܠܚ, ܒܠܛ, ܒܠܓ, ܒܠܚ, ܒܠܛ, ܒܠܓ, ܒܠ娉, ܒܠ mamma,
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).

Our-father who-(is)-in-the-heavens
Let-your-name be(come)-holy
Let-your-quality-of-king come
Let-your-wish happen
Our-bread which-(is)-coming
Give-it to-us daily

Here is the same text grammatically divided into morphs.
LESSON ONE

ka-then-nope na-n eboa
kaiag anon
tü-kw eboa n-oyon nim
ete-oynata-n epo-q
agw mp-xit-n
epoyn e-θπιραμος

Put-our-sins for us away
For we
We-put away (direct object)-everyone
Such-that-have-we (anything) against-him
And do-not-take-us
In to-temptation(s)

F. Read aloud the following personal names. ἰνκογς, μαρια, μαθαυιος, μαρκος, λογκας, ἰωρανης, παυλος, πετρος, αντωνιος, μακαριος, παζωμ, γωρσινες, πβωλ, θενογτε, θεαναγιος, κυριλλος.

G. Looking ahead to lesson 2, pronounce the following. πρωμε, προογτ, φοογτ, τεκιμε, νεξιομε, πειωτ, νειοτε, τμιαγ, νιον, νεθνηγ, τσωνε, πωνρε, τσεερε, πωνρε ωημ, τσεερε ωημ, παι, τζιμε, οιμε, πεσβηρ, τεσβεερ, πεσνος, φεςνος, πλαος, πκοεις, πνμαλ, τσμαλ, ομαλ, τβομ, πεοου, πταειο, πρρο, πρπωου, τθντρρο, ημπντρρου.
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

øya wa = one, someone (sing. masc.)
øyei wi = one, someone (sing. fem.)
țoeine hoyne = some (plur.)

Definite (Demonstrative) Pronoun

nai = this one, this (sing. masc.)
tai = this one, this (sing. fem.)
nai = these (plur.)

and in articles

Indefinite Article

øy- = a (sing.)
ţen- = [some]7 (plur.)

Definite Article

n- = the (def. sing. masc.)
t- = the (def. sing. fem.)
ț- or n- = the (def. plur.)
(Also n-, t-, n- 22.)

7 Ţen- [some]: In English we often express the indefinite plural by omitting the article before a plural noun: a house (sing.), houses (plur.).
20. 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]

\[
\begin{align*}
\text{π-οὐγείν} & \text{ pwoin The light} & \text{τ-με} & \text{ tme The truth}
\end{align*}
\]

You should memorize each noun together with its def. sing. article (“\(\text{π-ρἱμαὸ} \text{ the rich man}\)”).

The gender of a noun is also expressed when any of the following cross-refer 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.

- \(\text{π-εἰωτ} \text{ pyōt (masc.) = the father}
- \(\text{τ-μαAy} \text{ tma'u (fem.) = the mother}
- \(\text{π-κα2} \text{ pkah (masc.) = the land}
- \(\text{τ-με} \text{ tme (fem.) = the truth}

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

- \(\text{π-λαοc} \text{ plaos (masc.) = the people \(\delta \lambdaαoξ\)}
- \(\text{τ-σαρκ} \text{ tsar'ks (fem.) = the flesh \(\hat{h} σαρξ\)}
- \(\text{π-σωμα} \text{ psōma (masc.) = the body \(t\ o \sigmaωμα\)}

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

- \(\text{ων减排 (infinitive) = to live, π-ων减排 pōn'h (masc. noun) = life}

Otherwise the gender of nouns is unpredictable.

A few nouns occur in formal pairs expressing biological sex: \(\text{πpo, πρω = emperor, empress; con, κωνε = brother, sister; etc. A very few nouns can be used with either masc. or fem. article: π xoειc, τ xoειc = the lord, the lady; πτμαλλ, τπμαλ = the male servant, the female servant.}[CG 107]
20. **Number.** For nouns, the distinction of singular/plural is primarily expressed by the article.

\[
\text{o\-p\-wme} = \text{a man, } \text{\(2\\epsilon\-n\-p\-wme\) = men or some men} \\
\text{\(n\-p\-wme\) = the man, } \text{\(\bar{n}\-p\-wme\) = the men}
\]

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

\[
\text{\(\pi\-c\-o\-n\) = the brother} \\
\text{\(\bar{n}\-c\-o\-n\) = the brothers} \\
\text{\(n\-c\-h\-\gamma\) = the brothers}
\]

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

---

**Collective nouns** (naming a collection of individuals, e.g. \(\pi\-\text{m\-h\-}\omega\epsilon\) = the crowd, \(\t\-\text{\(\pi\-\text{\(\sigma\-l\-i\-c\) = the city}}\) take a singular article but are plural in meaning and can optionally be referred to by plural personal pronouns. E.g. \(\t\-\text{\(\pi\-\text{\(\sigma\-l\-i\-c\\(\th\-p\-c\) \(\alpha\-\text{\(\omega\-\sigma\-\nu\-\nu\)}\) = 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. o\- **Indefinite:** unknown to the listener but known to the speaker, as at the beginning of a story.

   *There was a man (o\-p\-wme) who had two sons ...* (Luke 15:11)

ii. \(n\-**Definite:** known or anticipated by both listener and speaker.

   *A cloud (o\-\text{\(\kappa\-\lambda\-\alpha\-\lambda\-\alpha\\)}\) came ... And a voice came out of the cloud (\(\text{\(\tau\-\kappa\-\lambda\-\alpha\-\lambda\-\alpha\\)}\) (Luke 9:34-35)

   \(\pi\-\text{\(\pi\-\nu\-\gamma\-\mu\-\alpha\\) \(\text{\(\epsilon\-\theta\)}\-\text{\(\sigma\-\gamma\-\lambda\-\lambda\-\alpha\\)}\) The Holy Spirit}

   \(\tau\-\text{\(\mu\-\nu\-\tau\-\epsilon\-\rho\\) \(\bar{n}\-\ldots\) The kingdom of ...}

(b) Individual versus class

i. o\- **Indef.:** one or more limited instances of a class.

\[
\text{o\-p\-wme} = \text{a man} \\
\text{\(\z\-n\-p\-wme\) = some men} \\
\text{o\-m\-\(\omega\-\gamma\) = some water} \\
\text{o\-\(\epsilon\-\\sigma\-\nu\) = glory (on one particular occasion)} \\
\text{o\-\(\nu\-\gamma\) = some gold or a golden coin} \\
\text{o\-\(\epsilon\-\\i\-\k\) = a loaf of bread or some bread}
\]
LESSON TWO

ii. π- Def.: the class name of an entity.

π-μοογ = water (as such)        π-πονηρον = evil (as such)
π-σοφος = a wise person (as a type)
ν-πωμε = humankind

Or the name of a unique entity.

τ-πε = the sky

πε-2οογ = daytime

(c) Ordinary versus typical

i. ογ- Indef.: an ordinary instance.

ν-οε ν-ογ-ωπε = like a child

ii. π- Def.: the most typical instance.

π-νομος = the Law

π-νογτε = 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]

- ᵇο-ν (fem.), species of tree or vine: ξοειτ = olive, ᵇο-ν-ξοειτ = olive tree.
- ειεπ- (fem.), artifacts: νογ = gold, ειεπ-νογ = goldwork.
- μα-ν (masc.), ‘place of’: ελοολε = vine, μα-ν-ελοολε = vineyard.
- μντ- (fem.), denoting abstracts. νογτε = God, μντ-νογτε = divinity.
- πετ- (masc.), one who is . . . : 2οογ = be evil, π-πετ-2οογ = the evil one.
- κα-ν (masc.), maker or dealer: ξηθε = purple dye, κα-ν-ξηθε = seller of purple goods.
- ϲο-ν-ν-ν-ν, ρε- (masc.), arithmetical fractions. ωομντ = three, ϲο-ν-ωομντ = one third.
- ϕογ- (masc. only?), one who is worthy of . . . : μερίτ-τ = love him, ϕογ-μερίτ-τ = worthy of being loved.
- ϖαμ-, ϖαμ-ν (masc.), types of artisan: ϖε = wood, ϖαμ-ν-ϖε = carpenter.
- σιν- (fem.), nouns referring to action. συμ = eating, σιν-συμ = diet, foodstuff.

---

22. Alternative forms of the simple articles.

(a) The indefinite singular article ογ- is replaced by γ- after the morphs α- or ε-.

[CG 50]
The proper noun

\[\text{a-γ-δορμα eι ebol} = \text{a decree (ογ-δορμα)} \text{ went out} \]
\[\text{e-γ-τειτ} = \text{into a pit (ογ-τειτ)} \]

(b) The simple definite article π-, τ-, \(\bar{n}\)- is replaced [CG 52] by the long definite article

\[\text{ne}-, \text{te}-, \text{ne}- = \text{the} \]

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

\[\text{ne-npecBYTepoc} = \text{the elder, the priest} \]
\[\text{Te-xApic [te-kharis]} = \text{the gift} \]
\[\text{ne-προφητћc} = \text{the prophets} \]

ii. Before nouns beginning with a syllabic consonant

\[\text{ρνε} = \text{temple, ne-ρνε} = \text{the temple} \]
(and the syllabic consonant loses its superlinear stroke).

iii. Before \(\text{γογ}\) (masc.) = day and \(\text{ρομпе} \) (fem.) = year.

(c) If \(\text{ne-}\) is not required, then the def. plur. \(\text{ό-}\) is replaced by \(\bar{n}\) before π or non-syllabic m.

\[\text{m-πονћpοn} = \text{the evil ones, m-мաաγ = the mothers} \]

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

\[\text{ιωκάννθc (masc.) John is treated like παϊ or πρωμе} \]
\[\text{마pίa (fem.) Mary is treated like таі or тeћиме} \]

The special grammar of proper nouns [CG 129]

1. They are modified by apposition rather than the attributive construction 36.
   E.g. \(\text{αβελ παίκaioc} = \text{Abel the just}. \)

2. A proper noun in apposition to an indefinite or demonstrative term must be introduced by \(\text{τe-}\). E.g. \(\text{ογα τe-κιmωn} = \text{a certain person named Simon}. \)

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 \(\text{αнοκ (нtοk etc.)}. \) E.g. \(\text{αнοκ пayλoс aі-c2аі} = \text{I, Paul, have written} \).

5. A repeated proper noun calls attention to the speaker. E.g. \(\text{αвpаʒαm авpаʒαm} = \text{Abraham, Abraham}! \)
LESSON TWO

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

τ-Γαλιλαία = Galilee
π-Ισραέλ (abbreviated πΙ = Israel
Θεός (abbreviated Θ) 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.

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

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

They took them captive (αἰχμαλωτικός)
God sent him as ruler (ἀρχων)
Make yourself rich (πενήντα)

(c) In generalizations.

μητε-προφητικό ταῦτα = No prophets have (No prophet has, A prophet does not have) honors (honor, any honor)
προφητικό = prophet, prophets, any prophet
ταῦτα = honors, honor, any honor

(d) In negative expressions.

αἰν-φοβός = fearlessly (without fear, fears)
μὴ·ονείς καὶ·εὐαγγελίας We did not seek honors (honor, any honor)

(e) In comparisons and distributive ideas.

γως-προφητικό As a prophet
κατὰ-ως 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 q, since masculine is the general (non-committal) gender. E.g. ἀγαπή
e-ναλα-q e-ταῖ = greater love than this. [CG 48]

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

18
‘AND’, ‘OR’, AND ‘OF’

(meaningful absence of article) and will be notated by a superior zero (⁰), e.g. ³⁰:bordering³⁰ = baptize, ³⁰:capable³⁰ = fearlessly, ³⁰:prophetic³⁰ = 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 παῖς or ὁγια, 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).

²⁰:primary²⁰ = signs and wonders
²⁰:primary²⁰ = males and females

(b) ²¹⁻ = and, used before an indefinite or definite article, and before an indefinite or definite pronoun.

²¹⁻ ²¹⁻ ²¹⁻ = signs and wonders
²¹⁻ ²¹⁻ ²¹⁻ = the signs and the wonders
²¹⁻ ²¹⁻ ²¹⁻ = these signs and these wonders

(c) ²¹⁻ = and, used under both of these conditions.

²¹⁻ ²¹⁻ ²¹⁻ ²¹⁻ = glory and honor and wisdom and thanksgiving
²¹⁻ ²¹⁻ ²¹⁻ ²¹⁻ = signs and wonders
²¹⁻ ²¹⁻ ²¹⁻ ²¹⁻ = signs and wonders
²¹⁻ ²¹⁻ ²¹⁻ ²¹⁻ = these signs and these wonders

(d) ²¹⁻ completed by a personal suffix (to be studied in 51–52) = and.

²¹⁻ ²¹⁻ = Paul and us

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

= and, or
= either ... or
= or else, or (exclusive)
= nor
= neither ... nor
= not ... but rather
LESSON TWO

For example, π-νομος η-νε-προφητος = the law and the prophets, βαραββας ἄν-τις Barabbas or Jesus, ουγτε θ-ζουγ ουγτε θ-ζουμε = 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 η- (ι- before π, ψ, φ, or non-syllabic μ). [CG 147]

τ-μαγι η-τις (i.e. η-ινσογις) = the mother of Jesus, Jesus’ mother
π-ή η-ουγιποφητος = the house of a prophet, a certain prophet’s house
ζη-νματ η-τει-ζουμε = children of this woman, some of this woman’s children
ζη-νματ η-τα ζουμαλ = children of the maidservant, some of the maidservant’s children
π-ή η-π-καιεις = the house of the Lord, the Lord’s house
π-καιεις η-π-ή = the lord of the house, the house’s owner
π-καιεις η-π-καιις μη-π-καιις = the Lord of glory and honor
τ-δομ η-καιις η-τ-καιις-προ η-π-καιεις = the power of the glory of the kingdom of the Lord

(b) ητε- ‘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.

η-καιις ητε-π-καις = the parts of the body
ογ-πολις ητε-τ-καιλιλα = a city of Galilee
πει-ογκαι ητε-π-νογτε = this salvation from God

Repetition of an article phrase signals the following.

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

π-καιις π-καιις = Each man
τ-καιις τ-καιις = Each one, each female
π-ή η-π-ή = Each and every house
ποι-ποις ποι-ποις = These various honors, Each and every one of these honors

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

θ-καιις θ-καιις = One person after another, Person by person
θ-μα θ-μα = One place after another
θ-ζουγ θ-ζουγ = Day by day

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

ζναγ ζναγ = Two by two
## Vocabulary 2

### The family

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>π-ρωμε</td>
<td>human being, person, man (gender not emphasized)</td>
</tr>
<tr>
<td>π-20ουτ</td>
<td>male, man</td>
</tr>
<tr>
<td>τε-κιμε, pl. κιμε</td>
<td>female, woman, wife</td>
</tr>
<tr>
<td>π-ειωτ, pl. ειοτε</td>
<td>father, parent</td>
</tr>
<tr>
<td>τ-μαγα</td>
<td>mother</td>
</tr>
<tr>
<td>π-κον, pl. κονη</td>
<td>brother, sibling</td>
</tr>
<tr>
<td>τ-κωνε</td>
<td>sister</td>
</tr>
<tr>
<td>π-ωηρε</td>
<td>son, child</td>
</tr>
<tr>
<td>τ-ωερε</td>
<td>daughter</td>
</tr>
<tr>
<td>π-ωηρε ωημ</td>
<td>child (male), baby, youth</td>
</tr>
<tr>
<td>τ-ωερε ωημ</td>
<td>child (female), baby, youth</td>
</tr>
<tr>
<td>π-σατ</td>
<td>father, parent</td>
</tr>
<tr>
<td>τ-κιμε, pl. κιμε</td>
<td>mother</td>
</tr>
<tr>
<td>πε-ωβηρ, pl. ωβεερ</td>
<td>brother, sibling</td>
</tr>
<tr>
<td>π-νι</td>
<td>sister</td>
</tr>
<tr>
<td>π-ρο</td>
<td>son, child</td>
</tr>
<tr>
<td>*π-ζενονος</td>
<td>daughter</td>
</tr>
<tr>
<td>*π-λαος</td>
<td>child (male), baby, youth</td>
</tr>
<tr>
<td></td>
<td>child (female), baby, youth</td>
</tr>
<tr>
<td></td>
<td>husband</td>
</tr>
<tr>
<td></td>
<td>friend</td>
</tr>
<tr>
<td></td>
<td>house, building</td>
</tr>
<tr>
<td></td>
<td>door, entrance, mouth</td>
</tr>
<tr>
<td></td>
<td>nation, people</td>
</tr>
<tr>
<td></td>
<td>people</td>
</tr>
</tbody>
</table>

### Authority, power

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>π-ξοεις</td>
<td>master, lord</td>
</tr>
<tr>
<td>τ-ξοεις</td>
<td>mistress, lady</td>
</tr>
<tr>
<td>π-ζερεα</td>
<td>servant, slave (male)</td>
</tr>
<tr>
<td>τ-ζερεα</td>
<td>servant, slave (female)</td>
</tr>
<tr>
<td>τ-δεομ</td>
<td>power, capacity, strength</td>
</tr>
<tr>
<td>τ-ζοτε</td>
<td>fear</td>
</tr>
<tr>
<td>π-εοογ</td>
<td>glory, honor</td>
</tr>
<tr>
<td>π-ταειο</td>
<td>honor</td>
</tr>
<tr>
<td>π-προ, pl. πρωογ</td>
<td>king, emperor</td>
</tr>
<tr>
<td>τ-μντ-προ (τ-μντ-ερο), pl. μντ-πρω-ογ (μντερπωογ)</td>
<td>kingdom, empire</td>
</tr>
</tbody>
</table>

Greek: άνθρωπος, άνήρ

Greek: ἄρσην, ἄνήρ

Greek: θηλίς, γυνή

Greek: πατήρ, γονεύς

Greek: μήτρη

Greek: άδελφος

Greek: άδελφη

Greek: νίκος, τέκνον

Greek: θυγάτηρ

Greek: παῖς, παῖς νήπιος

Greek: παῖς, παῖς νήπιος

Greek: ἀνήρ

Greek: γυνή

Greek: φίλος

Greek: οἶκος

Greek: θύρα, στόμα

Greek: κύριος

Greek: κυρία

Greek: δοῦλος

Greek: δούλη, παιδίσκη

Greek: δύναμις

Greek: φόβος

Greek: δόξα

Greek: τιμή

Greek: βασιλεύς

Greek: βασιλεία
LESSON TWO

Other

π-, τ-, ἃ- the (18)
πε-, τε-, ἃε- the (22)
παί, ταί, οναὶ this one, these (18)
πεὶ-, τεὶ-, ἃεὶ- this . . . , these . . . (demonstrative article, used like π-, τ-, ἃ-) (18)

各种各样 (or γ- 22), ἃν- a, some, plural often untranslated (18)

ого, όγει, γοέινε one, someone, some (18)

ον- or ἃν- of (29)

ότε- of (29)

ἀγῳ and (27)

ζι- and (27)

ὢΜ- and (27)

*Greco-Coptic words are starred (*) in the vocabulary lists. Note that some Greek words that begin with a smooth breathing, such as ἐθνος ethnos, have come into Coptic with initial ζ: ζέθνος hetnos. Thus ἁλπις (ἐλπίς), ἀμμίν (ὕμνιν), etc.
EXERCISES 2

Translate each item, giving alternate translations where possible.


B. Translate into Coptic. a. Μαν καὶ γυνα. b. Υπετὶ καὶ χειρ. c. Μῖν καὶ γυνα. d. Χειρὶ καὶ γυνα. e. Οἰδιποδικις. f. Οἰδιποδικις. g. Νεκρίς. h. Μοιρὰς. i. Ρειδείς. j. Φίλος. k. Φίλος. l. Βασιλείς. m. Βασιλείς. n. Εργάζομαι. ι. Εργάζομαι. Πολίτες. ι. Πολίτες. θ. Θρησκευόμαι. ι. Θρησκευόμαι. Καθαρίζομαι. ι. Καθαρίζομαι. Ρουσίες. ι. Ρουσίες. Αντικείμενα. ι. Αντικείμενα. Ρουσίες. ι. Ρουσίες. Καθαρίζομαι. ι. Καθαρίζομαι. Καθαρίζομαι. ι. Καθαρίζομαι. Ρουσίες. ι. Ρουσίες. Καθαρίζομαι. ι. Καθαρίζομαι. Ρουσίες. ι. Ρουσίες.


D. Translate into Coptic. a. Στὸν πατὴρ της πολιτείας. b. Στὸν πατὴρ της πολιτείας. c. Στὸν πατὴρ της πολιτείας. d. Στὸν πατὴρ της πολιτείας. e. Στὸν πατὴρ της πολιτείας. f. Στὸν πατὴρ της πολιτείας. g. Στὸν πατὴρ της πολιτείας. h. Στὸν πατὴρ της πολιτείας. i. Στὸν πατὴρ της πολιτείας. j. Στὸν πατὴρ της πολιτείας. k. Στὸν πατὴρ της πολιτείας. l. Στὸν πατὴρ της πολιτείας.

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 $\pi-T-N$ 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>$\pi\alpha$</td>
<td>$\tau\alpha$</td>
<td>$\eta\alpha$</td>
</tr>
<tr>
<td>your (sing. masc.)</td>
<td>$\pi\epsilon\kappa$</td>
<td>$\tau\epsilon\kappa$</td>
<td>$\eta\epsilon\kappa$</td>
</tr>
<tr>
<td>your (sing. fem.)</td>
<td>$\pi\omega\gamma$</td>
<td>$\tau\omega\gamma$</td>
<td>$\eta\omega\gamma$</td>
</tr>
<tr>
<td>his</td>
<td>$\pi\epsilon\upsilon$</td>
<td>$\tau\epsilon\upsilon$</td>
<td>$\eta\epsilon\upsilon$</td>
</tr>
<tr>
<td>her</td>
<td>$\pi\epsilon\zeta$</td>
<td>$\tau\epsilon\zeta$</td>
<td>$\eta\epsilon\zeta$</td>
</tr>
<tr>
<td>our</td>
<td>$\pi\epsilon\eta$</td>
<td>$\tau\epsilon\eta$</td>
<td>$\eta\epsilon\eta$</td>
</tr>
<tr>
<td>your (pl.)</td>
<td>$\pi\epsilon\tau\pi$</td>
<td>$\tau\epsilon\tau\pi$</td>
<td>$\eta\epsilon\tau\pi$</td>
</tr>
<tr>
<td>their</td>
<td>$\pi\epsilon\gamma$</td>
<td>$\tau\epsilon\gamma$</td>
<td>$\eta\epsilon\gamma$</td>
</tr>
</tbody>
</table>

Thus with $\epsilon\omega\tau$ (masc.) = father, $\omega\gamma$ (fem.) = mother, and $\eta\iota$ = house:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>$\pi\alpha\epsilon\omega\tau$</td>
<td>$\tau\alpha\omega\gamma$</td>
<td>$\eta\alpha\iota$</td>
</tr>
<tr>
<td>your (sing. masc.)</td>
<td>$\pi\epsilon\kappa\epsilon\omega\tau$</td>
<td>$\tau\epsilon\kappa\omega\gamma$</td>
<td>$\eta\epsilon\kappa\iota$</td>
</tr>
<tr>
<td>your (sing. fem.)</td>
<td>$\pi\omega\gamma\epsilon\omega\tau$</td>
<td>$\tau\omega\gamma\omega\gamma$</td>
<td>$\eta\omega\gamma\iota$</td>
</tr>
<tr>
<td>his</td>
<td>$\pi\epsilon\upsilon\epsilon\omega\tau$</td>
<td>$\tau\epsilon\upsilon\omega\gamma$</td>
<td>$\eta\epsilon\upsilon\iota$</td>
</tr>
<tr>
<td>her</td>
<td>$\pi\epsilon\zeta\epsilon\omega\tau$</td>
<td>$\tau\epsilon\zeta\omega\gamma$</td>
<td>$\eta\epsilon\zeta\iota$</td>
</tr>
<tr>
<td>our</td>
<td>$\pi\epsilon\eta\epsilon\omega\tau$</td>
<td>$\tau\epsilon\eta\omega\gamma$</td>
<td>$\eta\epsilon\eta\iota$</td>
</tr>
<tr>
<td>your (pl.)</td>
<td>$\pi\epsilon\tau\pi\epsilon\omega\tau$</td>
<td>$\tau\epsilon\tau\pi\omega\gamma$</td>
<td>$\eta\epsilon\tau\pi\iota$</td>
</tr>
<tr>
<td>their</td>
<td>$\pi\epsilon\gamma\epsilon\omega\tau$</td>
<td>$\tau\epsilon\gamma\omega\gamma$</td>
<td>$\eta\epsilon\gamma\iota$</td>
</tr>
</tbody>
</table>

The initial letters $\pi$, $\tau$, $\eta$ express definite determination and the number/gender of the following noun. The personal marks $\alpha$, $\epsilon\kappa$, $\epsilon\gamma$, $\epsilon\upsilon$, $\epsilon\zeta$, $\epsilon\eta$, $\epsilon\tau\pi$, $\epsilon\gamma$ express the person, number, and gender of the possessor:

$\pi-\alpha\epsilon\omega\tau$ = the + of-me + father = my father.

$\pi-\epsilon\gamma\epsilon\omega\tau$ = the + of-her + father = her father.

$\tau-\epsilon\kappa\omega\gamma$ = the + of-you [sing. masc.] + mother = your mother.

$\pi-\omega\gamma\epsilon\omega\tau$ = your (sing. fem.) father.

$\tau-\omega\gamma\omega\gamma$ = your (sing. fem.) mother.

$\eta-\alpha\iota$ = my houses.
THE SIMPLE NOMINAL SENTENCE

na-ẹiwt my father, ta-c2ime my wife, na-cnhỳ my brothers, neq-cnhỳ his brothers, netn-cnhỳ your (pl.) brothers, noy-hī your (sing. fem.) house, nek-hī your (sing. masc.) house, netn-hī your (pl.) house, nek-вееpe izione your (sing. masc.) female children, etc.

Since the possessive article expresses definite meaning like n-, t-, n-, indefinite meaning plus possessor must be expressed as oy-hī nta-q, "a house of his," oy-hī nte-pnọyte "a house of God’s." nte-/nta= is declined like a preposition (lesson 7). [CG 61]

THE SIMPLE NOMINAL SENTENCE

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

\[\text{anf-loy-qnt} = \text{I am a worm (I a-worm)}\]
\[\text{subject + predicate}\]
\[\text{oy-qnt} | ne = \text{He is a worm (a-worm he)}\]
\[\text{predicate + subject}\]
\[\text{anf-loy-proftntsc} = \text{I am a prophet (I a-prophet)}\]
\[\text{subject + predicate}\]
\[\text{oy-proftntsc} | ne = \text{he is a prophet (a-prophet he)}\]
\[\text{predicate + subject}\]

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, έχω, 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]
LESSON THREE

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

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANī-</td>
<td>= I</td>
</tr>
<tr>
<td>NTK-</td>
<td>= you (sing. masc.)</td>
</tr>
<tr>
<td>ÑTE-</td>
<td>= you (sing. fem.)</td>
</tr>
<tr>
<td>. . . pe</td>
<td>= he, it</td>
</tr>
<tr>
<td>. . . te</td>
<td>= she, it</td>
</tr>
<tr>
<td>AN- or ANON-</td>
<td>= we</td>
</tr>
<tr>
<td>ÑTE̱N-</td>
<td>= you (pl.)</td>
</tr>
<tr>
<td>. . . ne</td>
<td>= they</td>
</tr>
</tbody>
</table>

and

. . . pe [invariable] it (impersonal)\(^9\)

Thus

\[\text{ANī-} - \text{OY-} - \text{PROFHTHc} = \text{I am a prophet}\]
\[\text{NTK-} - \text{OY-} - \text{PROFHTHc} = \text{you (sing. masc.) are a prophet}\]
\[\text{ÑTE-} - \text{OY-} - \text{PROFHTHc} = \text{you (sing. fem.) are a prophet}\]
\[\text{OY-} - \text{PROFHTHc} \text{ pe} = \text{he is a prophet}\]
\[\text{OY-} - \text{PROFHTHc} \text{ te} = \text{she is a prophet}\]

\[\text{AN-} - \text{GEN-} - \text{PROFHTHc} \text{ or ANON-} - \text{GEN-} - \text{PROFHTHc} = \text{we are prophets}\]
\[\text{ÑTE̱N-} - \text{GEN-} - \text{PROFHTHc} = \text{you (pl.) are prophets}\]
\[\text{GEN-} - \text{PROFHTHc} \text{ ne} = \text{they are prophets}\]

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

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANī-</td>
<td>- OY-GEN- - NNPRA</td>
</tr>
<tr>
<td>NTK-</td>
<td>- PPRO</td>
</tr>
<tr>
<td>ÑTE̱N-</td>
<td>- NE-PROPOFHTHc</td>
</tr>
<tr>
<td>ÑTE̱T-</td>
<td>- MAAY</td>
</tr>
<tr>
<td>NEO-CON</td>
<td>ne</td>
</tr>
<tr>
<td>MARIA-</td>
<td>te</td>
</tr>
</tbody>
</table>

Literal translations:

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

\(^9\) Sometimes ne corresponds to the expletive pronoun, "It is I who am the light of the world";
"It is winter."

26
her-brother he these they
Maria 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 (Anī- etc.) always comes first, immediately followed by the predicate. (b) The 3d person subject pronoun (πε, τε, νε) always comes after the predicate, and is connected more loosely.

(a) Anī- ...
(b) ... πε

Note carefully where a hyphen (−) does and does not occur. When two words, e.g. the predicate and subject (πεπροφητησ πε), 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.

Oy-ciMε STAP τε = For (γάρ), she is a woman
T-MAAY N-Iωφάνηc τε = She is the mother of John

and

T-MAAY τε N-Iωφάνηc = 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.

Anī-Oy-ciMε STAP = For, I am a woman
NTE-T-MAAY AE N-Iωφάνηc = 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 oyε meaning 'such a one' and nim 'who?'). But the predicate with a 3d person subject pronoun is not restricted. [CG 259]

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

Anī-Oy-ciMε An = I am not a woman
Anī-Oy-ciMε STAP An = For, I am not a woman
NTE-T-MAAY An = You are not the mother
NTE-T-MAAY An N-Iωφάνηc = You are not John's mother
LESSON THREE

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

\[ \text{oy-c2ime an te} = \text{She is not a woman} \]
\[ \text{oy-c2ime rap an te} = \text{For, she is not a woman} \]
\[ \text{t-maay an te} = \text{She is not the mother} \]
\[ \text{t-maay an \_i\_w2annhc an te} = \text{She is not John's mother} \]
\[ \text{t-maay an \_i\_w2annhc te} = \text{She is not John's mother} \]

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

\[ \text{\_n-an\_n-oy-c2ime an} = \text{I am not a woman} \]

In the 3rd person pattern, \( \_n- \) is prefixed (optionally) to the predicate:

\[ \text{\_n-oy-c2ime an te} = \text{She is not a woman} \]

Optional negative \( \_n- \) occurs more frequently in the 3rd person pattern.

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

\[ \text{\( anok- \)} = \text{\( an\_n- \)} \]
\[ \text{\( ntok- \)} = \text{\( ntk- \)} \]
\[ \text{\( nto- \)} = \text{\( nte- \)} \]
\[ \text{\( anon- \)} = \text{\( an- \)} \]
\[ \text{\( nt\_\_t\_n- \)} = \text{\( nte\_\_t\_n- \)} \]

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

Authority, power (continued)

π-ρήμαο rich person (man or woman) πλούσιος
π-ζαπ judgement κρίμα, κρίσις
*π-ἀποστολος apostle
*τ-εξογια authority, ability
*πε-θρόνος throne
*πε-πρεσβυτερος elder, (Christian) priest

Daily life

π-οεικ bread, loaf ἄρτος, ψωμίον
π-μοογ, pl. μογειοογε water ἦδωρ
π-ώνε stone λίθος
π-κόι, pl. εσχυ boat πλοῖον
π-κως fire πῦρ
*τ-πολις city, polis
*π-καρπος fruit, crop, profit

Religion, ethics

π-νογε god; God (always π-νογε) θεός
ινογε (abbrev. ις or ις, 17) Jesus
*πε-χριστος (abbrev. ne-xc or ne-xρς) Christ, anointed
*π-αγγελος angel
π-νοβε sin ἀμαρτία
*π-βαπτισμα baptism
π-ογαϊ salvation, health σωτηρία
π-ων精密 life ζωή
π-μογ death θάνατος
*π-κατεχωνion demon
τ-με truth ἀλήθεια
π-ογα blasphemy βλασφημία
π-ογοειν light φῶς
π-κακε darkness σκοτία, σκότος
EXERCISES 3

A. Translate. 

a. πα-γαν. 

b. τα-εξογια. 

c. πε-γαν. 

d. τεγ-εξογια. 

e. πεκ-γαν. 

f. τεκ-εξογια. 

g. νεγ-γαν. 

h. νεκ-γαν. 

i. νογ-γαν. 

j. νεκ-γαν. 

k. νεκ-γαν. 

l. τεγ-εξογια. 

m. τεκ-εξογια. 

n. πε-γαν. 

o. νογ-εξογια. 

p. τογ-εξογια. 

q. τεγ-εξογια. 

r. νεκ-εξογια. 

s. νεκ-εξογια. 

t. νογ-εξογια. 

u. τογ-εξογια. 

v. π-γαν.

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, 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.


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

ADJECTIVE. ATTRIBUTIVE CONSTRUCTION.
ADJECTIVAL PREDICATE.

35. Adjectives\textsuperscript{10} \cite{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 -\( \omegad\) declension come into Coptic as word pairs ending in -\( \omegad\) and -\( \omicron\) to distinguish animate versus inanimate. This is a very large class of Coptic words.

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

\(\pi-\text{\(\text{nepos}\)}, \tau-\text{\(\text{nepos}\)}\)

Note that the -\(\omicron\) ending is both masculine and feminine in Coptic (unlike Greek): \(\pi-\text{\(\text{nepos}\)}, \tau-\text{\(\text{nepos}\)}\).

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

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

\textsuperscript{10} Called “genderless common nouns” in \textit{CG}.
The attributive construction enables an adjective or noun to modify an article phrase. [CG 96–103] The modifier follows the article phrase, linked by ἃ- (ὁ- before ἰ or non-syllabic μ):

- π-ἰ-πονῆρος the wicked race
- π-ἰ-βππε the new race
- π-ἰ-ρωμε the human race

If, and only if, the modifier is an adjective (such as πονῆρος or βππε), 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-πονῆρος ἃ-ἰ-πονῆρος 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

- ἃ-ρωμε = human
- ἃ-οὐοεῖν = luminous
LESSON FOUR

\[ \text{N-con} = \text{fraternal} \]
etc. etc.

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

\[ \lambda \gamma \omega \text{-rho} \text{-e} \text{n-} \lambda \text{x} \lambda \text{x} \text{e} \text{n-} \text{onh} \text{poc} = \text{a wicked, hostile man} \]
\[ \text{n-} \text{pro} \text{e} \text{n-} \text{cabe} \text{e} \lambda \gamma \omega \text{n-} \text{dom} = \text{the powerful, wise emperor} \]

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

\[ \omega \text{hpe} \omega \text{hm} = \text{little boy}, \omega \text{pere} \omega \text{hm} = \text{little girl} \]

ADJECTIVAL PREDICATES IN THE NOMINAL SENTENCE

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

\[ \lambda \text{n-} \lambda \gamma \omega \text{-o} \text{n-} \text{onh} \text{poc} = \text{I am wicked (} \lambda \gamma \omega \text{-} \text{onh} \text{poc)} \]
\[ \lambda \text{n-} \lambda \gamma \omega \text{-o} \text{e} \text{b} \text{ihn} = \text{I am wretched (} \lambda \gamma \omega \text{-} \text{ebihn)} \]
\[ \lambda \text{n-} \text{zen-} \text{onh} \text{poc} = \text{we are wicked (} \text{zen-} \text{onh} \text{poc)} \]
\[ \lambda \gamma \omega \text{-} \text{x} \text{w} \text{p} \text{e} \text{te} = \text{she (or it) is strong (} \lambda \gamma \omega \text{-} \text{xw} \text{p} \text{e}) \]
\[ \text{zen-} \text{cabe} \text{e} \text{ne} \text{or} \text{zen-} \text{cabe} \text{e} \text{ey} \text{ne} = \text{they are prudent (} \text{zen-} \text{cabe) \]
\[ \text{zen-} \text{akaioc ne} = \text{they are righteous (} \text{zen-} \text{akaioc)} \]

Note that nouns, too, are used as “adjectival” predicates in the nominal sentence, formulated in just the same way (\( \lambda \gamma \omega \text{-}, \text{zen-} \)). So with the noun \( \text{noyte} \) = god:

\[ \lambda \text{n-} \lambda \gamma \omega \text{-o} \text{y-} \text{noyte} = \text{I am divine} \]
\[ \lambda \gamma \omega \text{-noyte} \text{p} \text{e} = \text{he is divine} \]
\[ \text{zen-} \text{noyte} \text{te} = \text{she is divine} \]
\[ \text{zen-} \text{noyte} \text{ne} = \text{they are divine} \]

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

\[ \lambda \text{n-} \lambda \gamma \omega \text{-o} \text{y-} \text{noyte} = \text{I am a god} \]
\[ \lambda \gamma \omega \text{-noyte} \text{p} \text{e} = \text{he is a god} \]
\[ \lambda \gamma \omega \text{-noyte} \text{te} = \text{she is a god(ess)} \]
\[ \text{zen-} \text{noyte} \text{ne} = \text{they are gods} \]

Similarly

\[ \lambda \gamma \omega \text{-o} \text{yo} \text{ein} \text{p} \text{e} = \text{he/it is luminous = he/it is a light} \]
\[ \lambda \gamma \omega \text{-rho} \text{e} \text{ne} = \text{he/it is human = he/it is a person} \]

etc.
### Egyptian Coptic adjectives

<table>
<thead>
<tr>
<th>Coptic</th>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>ⲧⲓ ⲧⲓ</td>
<td>old</td>
<td>παλαιός</td>
</tr>
<tr>
<td>ⲧⲧⲣⲕⲧⲧ</td>
<td>new</td>
<td>καινός</td>
</tr>
<tr>
<td>ⲧⲧⲡⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>wretched</td>
<td>ἐλεεινός</td>
</tr>
<tr>
<td>ⲧⲧⲟⲧⲧⲧⲧⲧⲧ</td>
<td>small, insignificant</td>
<td>μικρός</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>black</td>
<td>μέλας</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>beloved</td>
<td>ἀγαπητός</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>big</td>
<td>μέγας</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>wise</td>
<td>φρόνιμος</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
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<td>εὔμορφος</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>excellent, elect</td>
<td>ἐκλεκτός</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>small</td>
<td>ὄλιγος</td>
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<td>ξένος</td>
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<tr>
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<td>last</td>
<td>ἐσχάτος</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>sober, prudent</td>
<td>ἐπεικής</td>
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<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>poor</td>
<td>πτωχός</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>old</td>
<td>πρεσβύτης</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>beautiful</td>
<td>αρχαῖος, πρῶτος</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>first, original</td>
<td>ισχυρός</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>strong</td>
<td>ἕχθρός</td>
</tr>
</tbody>
</table>

### Greco-Coptic adjectives

<table>
<thead>
<tr>
<th>Coptic</th>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>lawless</td>
<td>ανομός</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>impious</td>
<td>αἰσχρός</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>just, righteous</td>
<td>δίκαιος, δίκαιον</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>insignificant</td>
<td>ἐλαξικός, ἐλαξικόν</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>wicked</td>
<td>πονηρός</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧⲧ ⲧⲧⲧⲧⲧ</td>
<td>fleshly, carnal</td>
<td>σάρκικος, σάρκικον</td>
</tr>
</tbody>
</table>
More nouns: Religion, ethics (continued)

*Τ-ΔΙΚΑΙΟΣΥΝΗ  righteousness
*Τ-ΕΙΡΗΝΗ  peace
*ΤΕ-ΨΥΧΗ  soul
*ΤΕ-ΕΚΚΛΗΣΙΑ  church
*Π-ΕΥΑΓΓΕΛΙΟΝ  gospel


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 οΥ-ΠΡΟΦΗΤΗΣ 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]

\[\text{πα-ειωτ οΥ-ΠΡΟΦΗΤΗΣ ΠΕ} = \text{My father is a prophet}\]
\[\text{παϊ οΥ-ΠΡΟΦΗΤΗΣ ΠΕ} = \text{This one is a prophet}\]
\[\text{ΜΩΥΣΗΣΟ οΥ-ΠΡΟΦΗΤΗΣ ΠΕ} = \text{Moses is a prophet}\]

In such a sentence we can call the initial component (πα-ειωτ, παϊ, ΜΩΥΣΗΣΟ) an extraposition—literally, one that has been "put outside" of a simple form of sentence pattern such as οΥ-ΠΡΟΦΗΤΗΣ ΠΕ.

\[\text{ΜΩΥΣΗΣΟ Ι οΥ-ΠΡΟΦΗΤΗΣ ΠΕ} = \text{Moses is a prophet}\]

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 extraposed subject differs in number and/or gender from the predicate, the selection of ΠΕ, ΤΕ, or ΝΕ 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></th>
<th>sing.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>άΝΟΚ = I, me</td>
<td>άΝΟΝ = we, us</td>
</tr>
<tr>
<td>2d masc.</td>
<td>ΝΤΟΚ = you</td>
<td>ΝΤΩΤΝ = you</td>
</tr>
<tr>
<td>2d fem.</td>
<td>ΝΤΟ = you</td>
<td></td>
</tr>
<tr>
<td>3d masc.</td>
<td>ΝΤΟΩ = he, him</td>
<td>ΝΤΟΟΥ = they, them</td>
</tr>
<tr>
<td>3d fem.</td>
<td>ΝΤΟΣ = she, her</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]

\[
\text{ανοκ ἄν} \mid \text{ἀνἡ-ογ-ἐντ. ἀνἡ-ογ-πωμε ἄν.}
\]

As for me, I am a worm, I am not a man

\[
\text{ἄνωτρι ἃ ἄντετῳ-να-ἐβεη πότε}
\]

As for you, you are My friends

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

\[
\text{ἄντοι γαρ ἄγω περ-ειω ἃ ὁγά}
\]

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 (ανοκ), I am a worm; but as for you (ἄντοκ), you are a... 

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

Extraposition \( \text{(\textit{ό-}) Predicate ἄν πε} \)

\( \text{ἄν} \) is inserted between the predicate and \( \text{πε/τε/νε} \). Negative \( \text{-ό} \) is optionally prefixed to the predicate. \( \text{ό-} \) is optional, \( \text{ἄν} \) is always required.

\[
\begin{align*}
\text{πα-ειω} & \text{τσ ἃ-ογ-προφητες ἄν πε} \\
\text{πα-ειω} & \text{τσ ἃ-ογ-προφητες ἄν πε} \\
\text{παϊ ἃ-ογ-προφητες ἄν πε} \\
\text{παϊ ἃ-ογ-προφητες ἄν πε} \\
\text{μωγς} & \text{τσ ἃ-ογ-προφητες ἄν πε} \\
\text{μωγς} & \text{τσ ἃ-ογ-προφητες ἄν πε} \\
\text{ἀνοκ ἃ-ἀνῃ-ογ-πρόπο ἄν} \\
\text{ἀνοκ ἃ-ἀνῃ-ογ-πρόπο ἄν} \\
\text{ἄντοκ ἃ-ἄτκ-πα-ξοεις ἄν} \\
\text{ἄντοκ ἃ-ἄτκ-πα-ξοεις ἄν} \\
\text{ἄντοι ἃ-πρόπο ἄν πε} \\
\text{ἄντοι π-πρόπο ἄν πε}
\end{align*}
\]

"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 πε.

42. Very often, nominal sentences have the form of two components connected by central πε, τε, or νε. [CG 275, 277]
LESSON FIVE

article phrase pe article phrase
\[\text{peq-\text{ei}\omega} \text{ pe } \text{p-\text{\textbeta p}o}\]

This kind of sentence brings the two components together into a complete statement, but does not signal which is subject and which is predicate. Such sentences are ambiguous, and can be interpreted in two different ways according to what best suits the argument of the text. Here are two interpretations of the same sentence:

\[\text{peq-\text{ei}\omega} \text{ pe } \text{p-\text{\textbeta p}o} \]

= (1) His father is the king

= (2) The king is his father

Both are normal interpretations of this sentence.

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 49 expressing relationship, and specifiers 43). [CG 268 (end)]

Negation. \(\text{\textalpha n}\) is inserted before \(\text{pe}\). Optionally, \(\text{\textbar n-}\) is prefixed to the first component.

\((\text{\textbar n-})\) First nominal component \(\text{\textalpha n} \text{ pe}\) Second nominal component

\[\text{\textbar n-} \text{peq-\text{ei}\omega} \text{\textalpha n} \text{ pe } \text{p-\text{\textbeta p}o}\]

= (1) His father is not the king

= (2) The king is not his father
The many sub-varieties of the nominal sentence are described in CG 252, from which (p. 200) the following list is adapted.

1. ἀνὴ-οὐγροφθής = I am a prophet.
2. ἀνὸκ ἀνὴ-οὐγροφθής = As for me, I am a prophet.
3. πωθόν πε = It’s summer.
4. πεννούτε πε = He is our God.
5. ἰερωμε ζενιογκαί πε = These men are Jews.
5a. πικατανακ πικατανακ αν κο = Satan is always the same.
5b. ινκοβτ αε ιντοογ ιντοογ αν πε = Walls are always the same.
6. ταγαν πε πνούτε = God is love. Love is God.
6a. ἀνὸκ πε πνοέιν μ-πκοσκό = It is I who am the light of the world.
7. πειλποτ πε ταλαγκκή μ-βρρα = This cup is the new covenant.
7a. ἀνὸκ πε γαβρίλα = I am Gabriel. [predicate is a proper name]
8. πκογι μνήτ-θγκν θρ-τε παὶ πε πνο = The one who is least among all of you is the great one.
9. ἀνὸκ πε = It is I/It’s me.
10. ἀνὸκ πε = I am he/I am such.
11. ἀνὸκ πε = I am someone important.
12. ἀλλα νεμακονθής πε = Rather, it was His disciples (who were doing so) [continuing a cleft sentence].
VOCABULARY 5

Religion, ethics (continued)

π-ραςε joy χαρά
πε-γοτ gift χάρισμα, χάρις
*τ-άγαπη love
tε-χαρίς divine grace, favor δέησις, παράκλησις
π-κοπή entreaty, consolation σημείον
tε-ψήρε omen, wonder, miracle τέρας, θαυμαστόν
π-πετανογγ good (that which is good) τό ἄγαθόν
π-πεθοογ evil (that which is evil) τό πονηρόν
*πε-γραμματεγς scribe
tε-κασ teacher διδάσκαλος
*π-μαθητής disciple, student
tε-σβω, pl. σβοογε teaching (that which is taught) διδαχή
π-σωογ acquaintance, knowledge γνώσις
*πε-γραφή scripture
*π-νομος law
*τ-εντολή commandment
*τ-πίστις faith
*π-πιστος (adjective) faithful
*πε-πνευμα (abbrev. pe-πνα) spirit

Time

πε-ζοογ day ἡμέρα
τε-γυν (ογυν) night νύξ
τε-γνογ (ογνογ) hour, moment ὥρα
τε-ρομπε year έτος, ἐνιαυτός
πε-γοειω (ογοειω) occasion, time καιρός, χρόνος

Other

π-μηνψε crowd, multitude δήλος, πλῆθος
**VOCABULARY FIVE**

*Postpositive connective words*

| *σαρ* | for |
| *Δε*  | and, but, now |
| *Μεν* | now, to be sure<sup>b</sup> . . . |
| **ON** | once again, additionally, back |
| **δε** | then, therefore, any more |

<sup>a</sup>As 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:

π-**σαρ** ἡ-ιωταννης = For, the brother of John . . .

αι-ογ-κιτ δε αν = Thus, I am not a worm.

<sup>b</sup>In classical Greek a clause containing μέν is normally followed by a clause containing δέ. This is not so in Coptic.
EXERCISES 5


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


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

\( o\varphi H = \) how many? how much?
\( n\varphi m = \) who? which (person)?
\( o\varphi y = \) what? what kind of (thing)?
\( a\varphi y = \) which one? which?
\( \varphi \varphi = \) many
\( \varphi \varphi \varphi = \) any at all, any

can be used alone as pronouns

\( n\varphi m = \) who? \( \varphi \varphi = \) many

or can specify a noun or adjective in the specifier construction

specifier \( n\varphi = \) noun/adjective

\( n\varphi m \, n\varphi \varphi m = = \) which person?
\( \varphi \varphi \, n\varphi \varphi m = = \) many people

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

\( \varphi \varphi \, n\varphi \varphi m = = \) many men
\( n\varphi m \, n\varphi \varphi m = = \) which man?
\( \varphi \varphi \varphi \, n\varphi \varphi m = = \) 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 \( o\varphi / n\varphi \varphi \) or the article \( k\varphi - \) ‘another’ 61 can be used with \( o\varphi, a\varphi y, \) and \( \varphi \varphi \varphi. [C G 74

\( n\varphi \varphi \, o\varphi \varphi \varphi = = \) What sort of thing (some-what) are they?
\( o\varphi - \varphi \varphi \varphi \varphi = = \) It is insignificant (an-anything)
\( k\varphi - \varphi \varphi \varphi \varphi \, n\varphi \varphi m = = \) Any other man (another-any-man)
LESSON SIX

So with ʔε and ܡ尧 = kind, sort, type. [CG 111(b), 301]

\( oy-\lambda\nu\tilde{n}-\zeta\varepsilon \) \( ne \) = What kind (a-which kind) is he?

answered by

\( oy-\text{tei}-\zeta\varepsilon \) or \( oy-\text{tei}-\underline{\text{mine}} \) \( ne \) = He is of this kind, such, like this (plural \( 2\varepsilon n-\text{tei}-\zeta\varepsilon \) etc.)

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

\( cn\alpha \gamma \nu \omega\text{mon} = \) two or three (people, things)

and in the specifier construction, specifying a noun.

\( \omega\text{mon} \tilde{n}-\text{rome} = \) three men

\( \omega\text{mte} \tilde{n}-\text{cime} = \) three women

The numbers from one to ten and certain others occur in pairs, expressing masculine and feminine gender\(^{11}\), 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 superlinear stroke, are used for the corresponding numerals as shown in the following table.

<table>
<thead>
<tr>
<th>CARDINAL NUMBERS FROM ONE TO TEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \tilde{\varepsilon} ) one</td>
</tr>
<tr>
<td>( \tilde{\beta} ) two</td>
</tr>
<tr>
<td>( \tilde{\iota} ) three</td>
</tr>
<tr>
<td>( \tilde{\lambda} ) four</td>
</tr>
<tr>
<td>( \tilde{\epsilon} ) five</td>
</tr>
<tr>
<td>( \tilde{\varsigma} ) six</td>
</tr>
<tr>
<td>( \tilde{\varsigma} ) seven</td>
</tr>
<tr>
<td>( \tilde{\eta} ) eight</td>
</tr>
<tr>
<td>( \tilde{\theta} ) nine</td>
</tr>
<tr>
<td>( \tilde{i} ) ten</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 (\( -\zeta\varepsilon \), \( -\text{two} \), \( -\text{three} \)). E.g. \( xo\gamma-t-\omega\text{mte} \) (twenty + three) = twenty-three, \( \mu\nu\tau-t-\omega\text{mte} \) (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></th>
<th></th>
<th>Prefixal Components</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>ten</td>
<td>masc. μητ, fem. μητη</td>
</tr>
<tr>
<td>k</td>
<td>twenty</td>
<td>χουτ, fem. χουτη</td>
</tr>
<tr>
<td>ε</td>
<td>thirty</td>
<td>μααβ, fem. μααβε</td>
</tr>
<tr>
<td>ι</td>
<td>forty</td>
<td>με, fem. με- (μετ- before λυτε and λε)</td>
</tr>
<tr>
<td>ι</td>
<td>fifty</td>
<td>ταειογ</td>
</tr>
<tr>
<td>ε</td>
<td>sixty</td>
<td>cε</td>
</tr>
<tr>
<td>ι</td>
<td>seventy</td>
<td>ωε</td>
</tr>
<tr>
<td>ι</td>
<td>eighty</td>
<td>ζμε</td>
</tr>
<tr>
<td>ι</td>
<td>ninety</td>
<td>πκταιογ</td>
</tr>
</tbody>
</table>

TERMINAL COMPONENTS

<table>
<thead>
<tr>
<th></th>
<th>. . . -one</th>
<th>masc. -ογε, fem. -ογει</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>. . . -two</td>
<td>masc. -σνοογε, fem. -σνοογει</td>
</tr>
<tr>
<td></td>
<td>. . . -three</td>
<td>-ωμοτε</td>
</tr>
<tr>
<td></td>
<td>. . . -four</td>
<td>-λυτε</td>
</tr>
<tr>
<td></td>
<td>. . . -five</td>
<td>-θ (but -ν after μητ- and χουτ-), -ν (νυτ), -νττ</td>
</tr>
<tr>
<td></td>
<td>. . . -six</td>
<td>-λε</td>
</tr>
<tr>
<td></td>
<td>. . . -seven</td>
<td>-καμε</td>
</tr>
<tr>
<td></td>
<td>. . . -eight</td>
<td>masc. -ψμνη, fem. -ψμνε</td>
</tr>
<tr>
<td></td>
<td>. . . -nine</td>
<td>masc. -ψιε, fem. -ψιτε</td>
</tr>
</tbody>
</table>

Hundreds: π (100) ωε, ε (200) ωητ, τ (300) ωμητ-ωε, ι (400) κτοογ ι-ωε or κτεγ-ωε, ι (500), ε (600), τ (700), ι (800), π (900).

Thousands: ε (1,000) ωο, ε (2,000) ωο κναγ, τ (3,000) κμητ-ωο or κμητ-κτοογ, ε (4,000) κτοογ ι-ωο or κτεγ-κτε, etc.

Ten thousand: ιβα is a noun of masculine gender.

Complex numbers go from highest to lowest: μητ-κναγ ι-ωο μι-λε (ten-and-two hundreds and sixty) = εκεκτε 1,260. The use of μι- “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]

ωομητ ι-ρωμε = three men
ωομοτε ι-κιμε = 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 *OY*-

\(b\) *Two* (masc. *Cna\(\bar{y}\), fem. *Cn\(\bar{t}\)e) usually follows the noun it quantifies, as a separate item.

\[\text{PCOME CNAY} = \text{two men}\]
\[\text{n-PCOME CNAY} = \text{the two men}\]
\[\text{Te-CZIME CNTE} = \text{the two women}\]

(Compare the construction of *\(\omega\)\(\mu\)h 37.*)

ORDINAL NUMBERS

48. Ordbinals ("second, third, fourth" etc.) are produced by prefixing *\(\mu\)e\(\bar{z}\)– to any cardinal number from *Two* up. [CG 123] (First is expressed by the adjective *\(\omega\)\(\sigma\)p\(\bar{n}\), *\(\omega\)\(\sigma\)p\(\bar{n}\)e\(\bar{e}\)\(\bar{e}\).) *\(\mu\)e\(\bar{z}\)– appears with both *\(n\)– and *\(T\)–. It is used just like an adjective (lesson 4). If the cardinal number has masculine and feminine forms, the appropriate gender is selected. *\(n\)-\(\mu\)e\(\bar{z}\)-CNAY = the second man, the second one. *\(T\)-\(\mu\)e\(\bar{z}\)-CN\(\bar{t}\)e = the second woman, the second one. *\(n\)-\(\mu\)e\(\bar{z}\)-\(\omega\)\(\mu\)\(\bar{n}\)\(\bar{t}\) n-\(\epsilon\)\(\gamma\)\(\alpha\)\(\gamma\)\(\gamma\)\(e\)\(i\)\(o\)\(n\) = the third gospel. *\(T\)-\(\mu\)e\(\bar{z}\)-\(\omega\)\(\mu\)\(\bar{n}\)\(\bar{t}\) n-CZIME = the third woman. \(n\)-\(\mu\)e\(\bar{z}\)-2\(\mu\)e n-\(\z\)\(\nu\)\(\varphi\)\(\gamma\) m\(\bar{n}\)-\(\tau\)-\(\mu\)e\(\bar{z}\)-\(\mu\)e \(n\)-\(\omega\)\(\varphi\)\(\psi\)h = my fortieth day and my fortieth night."

48
**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>τ-πε, pl. πνυε</td>
<td>sky, heaven</td>
<td>οὐρανός</td>
</tr>
<tr>
<td>π-εχτ</td>
<td>bottom, ground</td>
<td>κάτω</td>
</tr>
<tr>
<td>π-κας</td>
<td>earth, terra firma</td>
<td>γῆ</td>
</tr>
<tr>
<td>θαλασσα, γαλασσα</td>
<td>sea</td>
<td></td>
</tr>
<tr>
<td>τε-τίν, pl. τίοογε</td>
<td>road, path, way</td>
<td>ὄδος</td>
</tr>
<tr>
<td>τ-μντε</td>
<td>midst, middle</td>
<td>μέσος</td>
</tr>
<tr>
<td>π-τοογ, pl. τογειν</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>αἰγιαλός, γῆ</td>
</tr>
<tr>
<td>π-κόσμος</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>ὄνομα</td>
</tr>
<tr>
<td>π-σωμα</td>
<td>body</td>
<td>αἷμα</td>
</tr>
<tr>
<td>τ-σαρξ</td>
<td>flesh</td>
<td>διάνοια etc.</td>
</tr>
<tr>
<td>πε-σνοξ</td>
<td>blood</td>
<td>καρδία</td>
</tr>
<tr>
<td>πε-μεεγε</td>
<td>thought</td>
<td>φωνή</td>
</tr>
<tr>
<td>π-ζήτ</td>
<td>heart, mind</td>
<td>κεφαλή</td>
</tr>
<tr>
<td>τε-σμν</td>
<td>voice</td>
<td>πρόσωπον</td>
</tr>
<tr>
<td>τ-απε, pl. απνυε</td>
<td>head</td>
<td>χεῖρ</td>
</tr>
<tr>
<td>π-βαλ</td>
<td>eye</td>
<td>δεξιός, ἡ δεξιά</td>
</tr>
<tr>
<td>π-ζο</td>
<td>face</td>
<td>εὐθονυμος</td>
</tr>
<tr>
<td>τ-διξ</td>
<td>hand</td>
<td>ποῦς</td>
</tr>
<tr>
<td>τ-ογναμ</td>
<td>right, right hand</td>
<td></td>
</tr>
<tr>
<td>τε-ζβωγρ</td>
<td>left, left hand</td>
<td></td>
</tr>
<tr>
<td>τ-ογερτε</td>
<td>foot, leg</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Specifier</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>τ-ζε (ος)</td>
<td>manner, way</td>
</tr>
<tr>
<td>τ-μινε</td>
<td>sort, quality, manner</td>
</tr>
</tbody>
</table>

---

*aE.g. ἅ-τει-ζε = thus; ἄος ἅ- = like, even as; ἅ-τει-ζε = like him.*

---

49
EXERCISES 6


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. ωομήτ. π-ψομήτ. b. ςτοού. κε-ςτοού. π-κε-ςτοού. πει-ςτοού. πει-κε-ςτοού. c. ςεψο-ςκαψί Ν-ΗΙ. κε-ςκαψί Ν-ΗΙ. ςεψο-κε-ςκαψί Ν-ΣΙΜΕ. κε-ςκαψί Ν-ΣΙΜΕ. d. ΜΗΤ-ΟΥΕ. e. 2ΜΕΝΕΤ-ΚΕΤΕ. f. ΜΗΤΗ. g. ςτοού-ςκε ΜΑΛΒ. h. ΜΗΤ-ΣΝΟΟΥΣ Ν-ΨΕ ΜΝ-ΣΕ. i. ΚΑΣΙΝΑΥ. j. ΑΠΕ ΨΙΤΕ. k. ΤΕΨ-ΝΟΒ Ν-ΑΠΕ ΨΙΤΕ. l. ΨΜΕΖ-ΜΑΛΒ. m. ΨΜΕΖ-ΤΑΙΟΥ. n. ΨΜΕΖ-ΜΗΤ-ΣΝΟΟΥΣ Ν-ΑΠΟΣΤΟΛΟΣ. Ω. ΨΜΕΖ-ΠΟΥ Ν-ΣΑΛΛΩ Ν-ΝΟΒ.

This lesson mostly concerns the formation of prepositions. 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.

Almost all prepositions appear in a pair of states, e.g. e-, epo= = 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-τ-πολις = against the city, e-Θεογαλίας = into Jerusalem, e-παί = against this one.

ii. The prepersonal state (epo=), which must be completed by a personal suffix. epo-κ = against him/it, epo-ν = 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-, epo= to, into, for, against, in comparison to"). Simple prepositions are filed under the prenominal, thus e-, epo= is filed under e-.

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

Final Letter of Prepersonal State

<table>
<thead>
<tr>
<th>Person</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>1st sing.</td>
<td>Na-i</td>
<td>NAK</td>
<td>ne (sic)</td>
<td>NAq</td>
<td>NAC</td>
<td>NaN</td>
<td>NHTN</td>
<td>NAY</td>
</tr>
<tr>
<td>2d sing. fem.</td>
<td>ne-θ</td>
<td>NAK</td>
<td>NE (sic)</td>
<td>NAq</td>
<td>NAC</td>
<td>NaN</td>
<td>NHTN</td>
<td>NAY</td>
</tr>
<tr>
<td>2d pl.</td>
<td>HTHN</td>
<td>NHTN</td>
<td>NHTN</td>
<td>NHTN</td>
<td>NHTN</td>
<td>NHTN</td>
<td>NHTN</td>
<td>NHTN</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. Na-i epo-i exw-i NHT-i or NHT OT 2iωω-τ
2d sing. fem. Ne-θ epo-θ exw-θ NHT-e 2iωω-τ
2d pl. NHTN epw-TN exw-TN NHTN-THTN 2iωT-THTN

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 τ</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>et</td>
<td>η or T</td>
<td>T, T</td>
<td>t</td>
</tr>
<tr>
<td>2d masc.</td>
<td>k</td>
<td>ek</td>
<td>k or k</td>
<td>k, k, k</td>
<td>k</td>
</tr>
<tr>
<td>2d fem.</td>
<td>θ</td>
<td>e</td>
<td>e</td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>3d masc.</td>
<td>q</td>
<td>eq</td>
<td>q or q</td>
<td>q or q</td>
<td>q</td>
</tr>
<tr>
<td>3d fem.</td>
<td>c</td>
<td>ec</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</td>
<td>N or EN</td>
<td>N</td>
<td>HN</td>
<td>N</td>
</tr>
<tr>
<td>2d</td>
<td>THTN</td>
<td>THTN</td>
<td>THTN</td>
<td>THTN</td>
<td>THTN</td>
</tr>
<tr>
<td>3d</td>
<td>(O)Y</td>
<td>OY</td>
<td>OY</td>
<td>OY</td>
<td>(O)Y</td>
</tr>
</tbody>
</table>

Notes:

#THTN is suffixed to the prepersonal form
#THTN is suffixed to the prenominal form
#THTN is suffixed to either the prepersonal or the prenominal form, according to each particular word
#THTN is suffixed to the prenominal form. Note that 2iωω= is slightly irregular.
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

άντι- (ἀντί) instead of
άνθε-, άνθετ= without (also spelled εάνθε-, εάνθω=)
e-, επο= to, for, against, in comparison to
eτβε-, ετβήντε= because of, concerning
κατα-, καταρο= (κατά) according to, like, by
μμακ- in the presence of (a god) [rare]
μν-, μμακ= with, and (also νμ-)  
μ-, μμο= of, out of, from, related to; also, mark of direct object, untranslatable  
μ-, να= to, for  
νκα-, νκω= behind, after  
μδί- mark of postponed subject, untranslatable  
(ν)μακμ- (ν)μακκα= in the presence of, before, in relation to
παρα-, παραρο= (παρά) contrary to, in comparison with, beyond, more than
προς-, προςρο= (πρός) in accordance with, for; than
ογγε-, ογγή= opposite, towards, against
ογτε-, ογτω= between, among
χωρις- (χωρίς) without, apart from
ω-, ωρο= to, toward
γα-, γαρο= under, from, in respect of, on behalf of  
γι-, γιωρ= on, at, in  
γα-, γαπτε= in, at, on, from  
γαργαρο= apart, on my (your, etc.) own  
ως- (δς) like, as if  
χιν- since (time, place)

53. Two personal suffixes with a single preposition are connected by νμμα= "and" (cf. 27 [b]), which is declined like να=. [CG 201] E.g. να-ν νμμα-τν = For us and you. επο-ι νμμα-μ = Against me and him. ηματ-ε νμμα-ι = Within you and me. Similarly, an additional article phrase or pronoun can be connected by μν-. E.g. να-ν μν-πεν-αυτ = For us and our people. επο-ι μν-πα-ειοτ = 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.

\[\text{pN-πρωμε} \text{ mouth of the man, the man's mouth} \]
\[\text{pω-q mouth of him, his mouth} \]

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>pω-q N-</td>
</tr>
<tr>
<td>=</td>
<td>= mouth of</td>
</tr>
<tr>
<td>τN-, τε-</td>
<td>τοοτ-q N-</td>
</tr>
<tr>
<td>=</td>
<td>= hand(s) of</td>
</tr>
<tr>
<td>2HT-q N-</td>
<td>2HT- =</td>
</tr>
<tr>
<td>=</td>
<td>= fore part(s) of</td>
</tr>
<tr>
<td>2HT=</td>
<td>2HT=</td>
</tr>
<tr>
<td>=</td>
<td>= belly, womb (of)</td>
</tr>
<tr>
<td>2PN-, 2N-</td>
<td>2πα-q N-</td>
</tr>
<tr>
<td>=</td>
<td>= face of</td>
</tr>
<tr>
<td>2TH-q N-</td>
<td>2TH=</td>
</tr>
<tr>
<td>=</td>
<td>= tip of</td>
</tr>
<tr>
<td>2TH=</td>
<td>2TH=</td>
</tr>
<tr>
<td>=</td>
<td>= head of</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.

<table>
<thead>
<tr>
<th>Literal (parts of the body)</th>
<th>Abstract Relationship (in compound preposition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>'foot/leg'</td>
<td>pατ=</td>
</tr>
<tr>
<td>'hand'</td>
<td>τοοτ=</td>
</tr>
<tr>
<td>'mouth'</td>
<td>pω=</td>
</tr>
</tbody>
</table>

Thus, for example, the ordinary nouns διξ and ταπρο are used literally: 'your hand' = τεκ-διξ, 'your mouth' = τεκ-ταπρο; but components in compound prepositions are expressed by τοοτ= and pω=: 'give the book to you' = ετοοτ-κ (to-hand-of-you), while 'serve the food to you' = 2Απω-κ (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:

i. Simple preposition + possessed noun, ε-ρñ−, ε-ρω= = to, upon (“towards mouth of”). Thus ζα-ειατ= before (“under eyes of”); ε-τν−, ε-τοτ= to (“towards hand of”); ε-ξν−, ε-ξω= upon (“towards head of”).

ii. Simple preposition + def. article + noun + ‘Of construction, 2i-τ-ογναμ ñ−. 2i-τεπ-ογναμ = at the right of, at his right (“on the right hand of”). Thus ñ−πβολ ñ− outside of (“in the exterior of”); ε-πμα ñ− in place of (“towards the place of”); ε-πκά ñ− to (“towards the side of”).

iii. Simple preposition + *noun (or πι−noun) + ñ−/μμο=, e.g. ε-νπαογ ñ−/μμο= behind (“towards rear end of”). Thus 2ι-νει ι−/μμο= = before (“on prow of”); 2ι-νογναμ ñ−/μμο= at the right of (“on right hand of”); ι-ππα ι−/μμο= 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 ζν− (= in) also combines with the adverb εβολ and changes its meaning

ζν−, ναήτε = in
εβολ ζν−, εβολ ναήτε = from

There are eleven combinative adverbs.

i. Inside: εζογν, ιζογν, ωζογν
ii. Outside: εβολ
iii. Top-or-bottom: εζπαί, ιζπαί, ωζπαί
iv. Bottom: επεεήτ
v. Front: εοή
vii. Rear: επαζογ
vii. Emotional orientation: ιναήτ

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.
LE S S O N  S E V E N

\( \text{2N} = \text{in, eBOA} \)
\( \text{2N} = \text{from} \)
\( \text{KW} = \text{put, KW eBOA} = \text{forgive} \)
\( \text{ze e} = \text{find, ze epech t e} = \text{fall down into} \)
\( \text{MKA2} = \text{feel physical pain, MKA2 N2HT} = \text{feel distressed} \)

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

<table>
<thead>
<tr>
<th>Prenominal</th>
<th>Prepersonal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ανα-( q ) ( \text{2N} )</td>
<td>( \text{ανα=} ) will of (Crum p. 11a)</td>
</tr>
<tr>
<td>αργας(( N ))-( q ) ( \text{2N} )</td>
<td>( \text{αργας(( N ))=} ) end of (16b)</td>
</tr>
<tr>
<td>εισεπ- , ειαν-</td>
<td>( \text{εισεπ=} ) outside of (33b)</td>
</tr>
<tr>
<td>κογν(( T ))-( q ) ( \text{2N} )</td>
<td>( \text{κογν(( T ))=} ) eye(s) of (73b)</td>
</tr>
<tr>
<td>λικτ-( q ) ( \text{2N} )</td>
<td>( \text{λικτ=} ) bosom of (111b)</td>
</tr>
<tr>
<td>πω-( q ) ( \text{2N} )</td>
<td>( \text{πω=} ) covering of (140a)</td>
</tr>
<tr>
<td>ρην-</td>
<td>( \text{ρην=} ) mouth of (288a)</td>
</tr>
<tr>
<td>ρης-</td>
<td>( \text{ρης=} ) name of (297b)</td>
</tr>
<tr>
<td>πατ-( q ) ( \text{2N} )</td>
<td>( \text{πατ=} ) foot/feet of (302b)</td>
</tr>
<tr>
<td>κο γντ-( q ) ( \text{2N} )</td>
<td>( \text{κο γντ=} ) value of (369b)</td>
</tr>
<tr>
<td>τοοτ-( q ) ( \text{2N} )</td>
<td>( \text{τοοτ=} ) hand(s) of 425a)</td>
</tr>
<tr>
<td>τογωσ- ( \text{2N} )</td>
<td>( \text{τογωσ=} ) bosom of (444b)</td>
</tr>
<tr>
<td>ωαντ-( q ) ( \text{2N} )</td>
<td>( \text{ωαντ=} ) nose of (543b)</td>
</tr>
<tr>
<td>( \text{2HT} - q ) ( \text{2N} )</td>
<td>( \text{2HT=} ) fore part(s) of (640b)</td>
</tr>
<tr>
<td>( \text{2HT} - q ) ( \text{2N} )</td>
<td>( \text{2HT=} ) belly, womb (of) (642b)</td>
</tr>
<tr>
<td>( \text{2PA} - q ) ( \text{2N} )</td>
<td>( \text{2PA=} ) face of (646b)</td>
</tr>
<tr>
<td>( \text{2PA} - q ) ( \text{2N} )</td>
<td>( \text{2PA=} ) voice of (704b)</td>
</tr>
<tr>
<td>( \text{2TH} - q ) ( \text{2N} )</td>
<td>( \text{2TH=} ) heart of (714a)</td>
</tr>
<tr>
<td>( \text{2TH} - q ) ( \text{2N} )</td>
<td>( \text{2TH=} ) tip of (718a)</td>
</tr>
<tr>
<td>( \text{2TH} - q ) ( \text{2N} )</td>
<td>( \text{2TH=} ) head of (756a)</td>
</tr>
</tbody>
</table>
## Vocabulary 7

### More nouns

<table>
<thead>
<tr>
<th>Greek</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>π-ζωβ, pl. ζβηγε</td>
<td>thing, product; deed, matter</td>
</tr>
<tr>
<td>πε-νka</td>
<td>material thing, possession</td>
</tr>
<tr>
<td>π-φακε</td>
<td>utterance, word</td>
</tr>
</tbody>
</table>

### Prepositions

<table>
<thead>
<tr>
<th>Greek</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2N- (also N-), ɲ2ht= ɲ-, ɲMo=</td>
<td>in, at, on, from, by means of of, out of, from, related to</td>
</tr>
<tr>
<td>ɲ-, na=</td>
<td>to, for</td>
</tr>
<tr>
<td>e-, ePo=</td>
<td>to, for, against, in comparison to</td>
</tr>
<tr>
<td>mN-, mMma=</td>
<td>with; and (27)</td>
</tr>
<tr>
<td>ɫxN-, ɫxnt=</td>
<td>without</td>
</tr>
<tr>
<td>exN-, exw=</td>
<td>upon, over; for, on account of; against; to; in addition to, after</td>
</tr>
<tr>
<td>2i-, 2ioww=</td>
<td>on, at, in; and (27); concerning; from; at the time of</td>
</tr>
<tr>
<td>etbe-, etbHHT=</td>
<td>because of, concerning</td>
</tr>
<tr>
<td>*katα-, katapo=</td>
<td>according to, like, by</td>
</tr>
<tr>
<td>*2wc-</td>
<td>like, as if</td>
</tr>
<tr>
<td>eBoal 2N-, eBoal ɲ2ht=</td>
<td>from, out of, as a result of</td>
</tr>
<tr>
<td>e2oyn e-, e2oyn ePo=</td>
<td>into, into the interior of</td>
</tr>
<tr>
<td>e2oyn 2N- or e2oyn ePrH- 54, e2oyn ePr=</td>
<td>in toward, before</td>
</tr>
<tr>
<td>2Pr1 2N-, 2Pr1 ɲ2ht=</td>
<td>in, up in, down in</td>
</tr>
<tr>
<td>ἱπε-μτο eBoal ɲ-, ἱπεq-μτο eBoal (any possessive article can occur in place of πεq-)</td>
<td>in the presence of, before</td>
</tr>
</tbody>
</table>
Adverbs

ἐναι there ἐκεῖ

ἐπεὶ ἴδ. ἐπεὶ-μα here ὡδὲ
eπὶ ἐπὶ-μα hence, from here ἐντεῦθεν

ἐβολὰ ἐπὶ-μα thither, to here ὡδὲ

ἐναι ἐπὶ-μα etimai there ἐκεῖ

ἐπὶ ἐπὶ-μα etimai thence, from there ἐκεῖθεν

ἐναι ἐπὶ-μα etimai thither, to there ἐκεῖ

ἐπὶ-μα ἐν Ἰ. ἐπι-μα in place of, instead of ἄντι

ἐναι ἐπὶ-μα ἐν Ἰ. ἐπι̱-μα everywheren ἑπταχου

tῶν where? whence, from where? ποῦ, πόθεν

ἐβολὰ τῶν whence, from where? πόθεν

Conjunctions

*ἀλλά but, but rather, yet, nonetheless ἀλλὰ

*κ κ or, and, and/or (inclusive) ἦ

κχ (or κχ- or κχ-) or, or else (restrictive) ἦ

Expressions based on ἦ

πε-Ἴον abundance, greater part περίσσον

e-πε-Ἴον greatly, much πολλά, πολύ

eγογε-, εγογερότ (i.e. e-Ἴον e-/ ερότ) rather than, more than μᾶλλον ἦ

Ἴον all the more, more than ever μᾶλλον, μάλιστα
A. Practice reciting rapidly in Coptic the full paradigm (with all eight personal suffixes) of the following prepositions, giving the English meanings as you go. *Na* = for, *NMMa* = with, *e20yn e2pa* = in towards, *e5o* = against, *mm5o* = of, *e20yn e5o* = into, *exw* = upon, *N2ht* = in, *ax5t* = without, *etbnht* = because of, *2pa5 ni2ht* = above/below in, *ebo5l ni2ht* = from, *2i5w* = on.

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

B. Practice translating rapidly until you are fluent. *Na-i*, *nmme-5*, *2i5w-q*, *e20yn e2pa-c*, *e5w-t5n*, *mm5o-i*, *e20yn e5o-k*, *exw-q*, *N2ht-n*, *ax5t-o5y*, *etbnht-5*, *2pa5 ni2ht-c*, *ebo5l ni2ht-c*, *nh-t5n*, *nm5ma-i*, *2i5w-k*, *e20yn e5pe-5*, *e5o-c*, *nm5w-t5n*, *e20yn e5o-o5y*, *exw-k*, *N2ht-q*, *ax5t-n*, *etbnht-o5y*, *2pa5 ni2ht-5*, *ebo5l N2ht-k*, *na-q*, *nm55h-t5n*, *2i5w-o5y*, *e20yn e2pa-y*, *e5o-k*, *mm5o-q*, *e20yn e5w-t5n*, *exw-o5y*, *N2ht-k*, *ax5t-q*, *etbe-thyt5n*, *2pa5 ni2ht-o5y*.


D. Translate. a. *Nn-ta*-*nto* *ebo5l*. *N-pez-*nto* *ebo5l*. b. *2oo5-c-5* *e5ere*. *kata-teq-2e*. c. *Nn-te-5* *e5ere*. e-*te-*polie*. mm-npeq-*we5ep*. d. *ax5n-5* *moo5y* *2i-5*b*el5k*. e-*m5-n-ka5*. 2i-te-*tih*. e. *etbe-teq-*ag5phi*. f. *ebo5l* *2m-npeq-ma*. e-*peq-ma*. *2m-ma* *nim*. g. *etna* *nt*-npeq-*la5os*. eze5ye-*peq-*la5os*. epe5ye5yo. h. *Zoo5t* n *5* *cime*. *N-2oo5t* *ax5-ne-*zi5me.
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-cnhm ne

ii. Description 44

Of what sort is he? oy-aw ni-2e pe
He is true oy-me pe
He is like this, of this sort oy-tei-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-woannha pe
It is mine np-ii pe

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

na-, ta-, na-13
np-, tw-, noy=

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

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

na-p-xoeic pe np-ka2 = the earth is the Lord’s

bko-k te t-bom mih-p-Geoy = Yours (sing. masc.) is the power and the
glory

ntebo-pw-tn an = 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

\[ \text{noy-} \text{k noy-} \text{ne} = \text{Thine are Mine} \] (ones-who-belong-to-you are ones-who-belong-to-me)

\[ \text{an} \text{-} \text{na-} \text{pa-} \text{paulo} \text{c I belong to Paul} \]

Full paradigm of \( \pi\omega=, \tau\omega=, \text{noy=} \) with personal suffixes (\( \pi\omega= \) and \( \tau\omega= \) follow the pattern of \( \epsilon\omega= \) "upon").

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mine</td>
<td>( \pi\omega-\text{i} )</td>
<td>( \tau\omega-\text{i} )</td>
<td>( \text{noy-}\text{e} )</td>
</tr>
<tr>
<td>yours (sing. masc.)</td>
<td>( \pi\omega-\text{k} )</td>
<td>( \tau\omega-\text{k} )</td>
<td>( \text{noy-} \text{e} )</td>
</tr>
<tr>
<td>yours (sing. fem.)</td>
<td>( \pi\omega-\text{e} )</td>
<td>( \tau\omega-\text{e} )</td>
<td>( \text{noy-} \text{e} )</td>
</tr>
<tr>
<td>his</td>
<td>( \pi\omega-\text{q} )</td>
<td>( \tau\omega-\text{q} )</td>
<td>( \text{noy-} \text{e} )</td>
</tr>
<tr>
<td>hers</td>
<td>( \pi\omega-\text{c} )</td>
<td>( \tau\omega-\text{c} )</td>
<td>( \text{noy-} \text{e} )</td>
</tr>
<tr>
<td>ours</td>
<td>( \pi\omega-\text{n} )</td>
<td>( \tau\omega-\text{n} )</td>
<td>( \text{noy-} \text{e} )</td>
</tr>
<tr>
<td>yours (pl.)</td>
<td>( \pi\omega-\text{tn} )</td>
<td>( \tau\omega-\text{tn} )</td>
<td>( \text{noy-} \text{t} )</td>
</tr>
<tr>
<td>theirs</td>
<td>( \pi\omega-\text{oy} )</td>
<td>( \tau\omega-\text{oy} )</td>
<td>( \text{noy-} \text{e} )</td>
</tr>
</tbody>
</table>

Compare the possessive article:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>( \text{na-}\text{eiw} )</td>
<td>( \text{ta-ma} )</td>
<td>( \text{na-c} \text{nh} )</td>
</tr>
<tr>
<td>your (sing. masc.)</td>
<td>( \text{nek-}\text{eiw} )</td>
<td>( \text{tek-ma} )</td>
<td>( \text{nek-cnh} )</td>
</tr>
<tr>
<td>your (sing. fem.)</td>
<td>( \text{noy-}\text{eiw} )</td>
<td>( \text{toy-ma} )</td>
<td>( \text{noy-cn} )</td>
</tr>
<tr>
<td>his</td>
<td>( \text{neq-}\text{eiw} )</td>
<td>( \text{teq-ma} )</td>
<td>( \text{neq-cn} )</td>
</tr>
<tr>
<td>her</td>
<td>( \text{neq-}\text{eiw} )</td>
<td>( \text{teq-ma} )</td>
<td>( \text{neq-cn} )</td>
</tr>
<tr>
<td>our</td>
<td>( \text{nen-}\text{eiw} )</td>
<td>( \text{ten-ma} )</td>
<td>( \text{nen-cn} )</td>
</tr>
<tr>
<td>your</td>
<td>( \text{netn-}\text{eiw} )</td>
<td>( \text{tetn-ma} )</td>
<td>( \text{netn-} \text{cn} )</td>
</tr>
<tr>
<td>their</td>
<td>( \text{neq-}\text{eiw} )</td>
<td>( \text{teq-ma} )</td>
<td>( \text{neq-cn} )</td>
</tr>
</tbody>
</table>

The possessive pronoun follows the pattern \( \pi-\tau-\text{n} \) of the simple definite article. The initial letters \( \pi, \tau, \text{n} \) express the number/gender of the person or thing spoken about. The personal suffixes \( 52 \) (\( \text{i}, \text{k}, \text{e}, \text{q}, \text{c}, \text{n}, \text{tn}, \text{oy} \)) express the person, number, and gender of the possessor.

\[
\begin{align*}
\pi\omega-\text{i} & = \text{(the) [sing. masc.] one belonging to + me = mine} \\
\tau\omega-\text{k} & = \text{(the) [sing. fem.] one belonging to + you [sing. masc.] = yours} \\
\pi\omega-\text{e} & = \text{(the) [sing. masc.] one belonging to + you [sing. fem.] = yours} \\
\text{noy-} \text{e} & = \text{(the) [pl.] ones belonging to you = yours} \\
\pi\omega-\text{oy} & = \text{theirs, noy-oy = theirs, etc.}
\end{align*}
\]

58. \( \text{na-}, \pi\omega= \) is also used pronominally, always looking back to a preceding (possessive) article phrase:

\[
\text{na-pneyma mn-}\pi\omega-\text{tn} = \text{my spirit and yours} \\
\text{neq-eooy mn-na-neq-eiwt} = \text{His glory and that of His Father}
\]

61
LESSON EIGHT

59. Finally, two more kinds of nominal sentence predicate must be learned, namely, predicates of

iv. Source, origin, and agential cause [CG 302]

\[ Whence \text{ is it? } \text{From where does it come? } \text{ου-εβολ Των } \pi \]

It is from God \(\text{ου-εβολ ζη-π-νουτε } \pi\)

For this, Coptic uses the indefinite article \(\text{ου-ζεν-}\) expanded by the prepositions \(\text{εβολ ζη-}, \text{εβολ } \eta-\), or (for agential cause) \(\text{εβολ ζιτη- } \pi\).

\[ \text{ητετζε-ζεν-εβολ ζη-πει-κοςκον} = \text{you are of (from) this world} \]

\[ \text{παι } \text{ου-εβολ ημο-ογ } \pi = \text{this one is one of them} \]

\[ \text{ανζ-ου-εβολ αν ζη-πει-κοςκον} = \text{I am not of (from) this world} \]

\[ \text{πει-νοβ η-αωρηδ } \text{ου-εβολ ζιτη-π-νουτε } \tau = \text{this great gift is from God} \]

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

\[ \text{For how long is it? How long will it endure? } \text{ωλ-ογηρ } \pi \]

It is \textit{eternal} (unto-eternity) \(\text{ωλ-ενες } \pi \text{ or } \text{ου-ωλ-ενες } \pi\)

For this Coptic uses the appropriate preposition either with or without the indefinite article \(\text{ου-ζεν-}.

\[ \text{ζεν-ωλ-ενες } \pi = \text{they are eternal (some-instances-of unto-eternity} \]

\[ \text{ου-προς-θ'ογοιοιω } \pi = \text{it is } \textit{temporary} \text{ (an-instance-of-in-relation-to-time)} \]

\[ \text{πει-ποογω } \pi \text{ ετεο-ζη-ζιεκ } = \text{his care is for the poor} \]

\[ \text{ε-π-ξηνξη } \tau = \text{it is } \textit{in vain} \text{ (unto-the-uselessness)} \]

SURVEY OF ARTICLES AND PRONOUNS

60. Below are listed all the articles based on \(\pi-\tau-\eta\), together with their corresponding pronouns. [CG 42–60]

\(\pi-, \tau-, \eta-\) (lesson 1) = the

No corresponding pronoun

\(\piα- (\piεκ-, \text{etc.}) 30 = \text{my (your, etc.)}\)

\(\piω-, \tauω-, \etaγ= 57 (\text{iii})-58 = \text{mine (yours, etc.)}\)

\(\piκε-, \tauκε-, \etaκε- = \text{the other (the second, the contrasting)}\)

\(\piκε, \tauκετ, \etaκοογε = \text{the other}\)

\(\piι-, \upsilon-, \etaι- = \text{the, that, this (expressing either emotional involvement or remoteness in place or time)}\)

\(\piθ, \tauθ, \etaθ = \text{he, it, that one, this one}\)

---

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

πεϊ-, τεϊ-, νεϊ- = this, the following, the previously mentioned 18
πάι, ταϊ, ναϊ = this, he, it, the following, the preceding 18

π-/τ-/ν- . . . ετίμαγ that (over there), the previously mentioned: 130 (π-νι ετίμαγ = that house, τε-ζήν ετίμαγ = that road)
πετίμαγ, τετίμαγ, νετίμαγ = that, he, she, they, it 130

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

ογ-, ζεν- (lesson 1) = a, some, — 15 18
ογα, ογει, ζοεινε = one, a certain one, some, certain ones 18
κε-16, ζενκε- = another (a second, a contrasting)
δε, 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

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

Note that ημ follows its noun, as a separate item (like κναγ ‘two’ 47)17.

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 ημ = ‘who?’ 43.
VOCABULARY 8

Learn all the articles 60–62.

More prepositions

2α-, 2αρο= under, at, from, in respect of, on behalf of δῷ, ὑπέρ, περὶ

ψα-, ψαρο= to, toward (esp. people) πρὸς, εἰς, ἡως

ΜΝΝCA-, ΜΝΝCω= after (temporal) μετά

χιν- from . . . onwards, since ἀπό

(Ν)ΝΑΡΠ-, (Ν)ΝΑΡΠα= in the presence of, before, in the opinion of, compared with πρὸς

Prepositions based on ΤΝ-, ΤΟΟΤ= (hand-of)

2ΙΤΝ-, 2ΙΤΟΟΤ= through, by, from ἀπό, διά

εβολ 2ΙΤΝ-, εβολ through, by, from ἀπό, διά

2ΙΤΟΟΤ=

ΝΤΝ-, ΝΤΟΟΤ= in, by, with, beside, from ἀπό, παρά

ετι-, ετοοτ= to Greek dative

2ΑΤΝ-, 2ΑΤΟΟΤ= beside, with πρὸς

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

2ΧΙΝ-, 2ΧΩ= upon, over, in, on, at, beside; for, through, from upon ἐπί

More adverbs

ἐνες ever (as in “not ever”) (οὐδέ)ποτε

νωμόπι first of all, formerly πρῶτον

tenου now νῦν

ντεγνογ suddenly, immediately εὐθύς, εὐθέως

ΧΙΝ-ΝΩΜΟΠ from the first ἀπ’ ἀρχῆς

ΧΙΝ-ΤΕΝΟΥ from now on νῦν, ἀρτι, ἡδη

ψα-ἐνες forever εἰς τὸν αἰῶνα

Conjunction

₦CA- except εἰ μὴ

64
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.


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.


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.** ἐν οὐ θησαυρῷ.  

**b.** περὶ ἄρχεσιν.  

**c.** ἐν οἴκῳ.  

**d.** περὶ γραμματείας.  

**e.** ἐν οἴκῳ.  

**f.** ἐν τῷ ὕψῳ.  

**g.** ἐν τῷ ὕψῳ.  

**h.** ἐν τῷ ἔργῳ.  

**i.** ἐν τῷ ἔργῳ.  

**j.** ἐν τῷ ἔργῳ.  

**k.** ἐν τῷ ἔργῳ.  

**l.** ἐν τῷ ἔργῳ.  

**m.** ἐν τῷ ἔργῳ.  

**n.** ἐν τῷ ἔργῳ.  

**o.** ἐν τῷ ἔργῳ.
LESSON 9

DURATIVE SENTENCE. INFINITIVE AND STATIVE. ADJECTIVAL MEANING. COMPARATIVE AND SUPERLATIVE. DIRECT OBJECT. ADDITIONAL PREDICATE AFTER A DIRECT OBJECT. INGRESSIVE.

Hereafter in this book, prefixed articles (n-, oγ-, πεq- etc.) will no longer be set off by a hyphen. You can now expect to find πρωμε, ογρωμε, ταμαγ, πειλαοε, 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, παϊ, μαρια, 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>Subject</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Τ−</td>
<td>την</td>
<td>I (am)</td>
</tr>
<tr>
<td>κ−</td>
<td>τετην</td>
<td>you (are)</td>
</tr>
<tr>
<td>τε−</td>
<td>you (are)</td>
<td></td>
</tr>
<tr>
<td>q−</td>
<td>ce−</td>
<td>he (is)</td>
</tr>
<tr>
<td>c−</td>
<td>she (is)</td>
<td></td>
</tr>
</tbody>
</table>

iii. A non-definite subject (ογρωμε, ογα, ῥρωμε, λααγ, λααγ ν−ρωμε etc.) must be preceded by

   ογν− there is
   μన− or μμν− there is no(t), or
   ειε− behold
LESSON NINE

Thus:

\( \text{oyn} - \text{oyp} \text{me} \ \text{bwa} = \) a man is releasing or releases
\( \text{eic} - \text{oyp} \text{me} \ \text{bwa} = \) behold, a man is releasing or releases
\( \text{mni} - \text{aara} \ \text{bwa} = \) no one is (there is not any) releasing or no one releases

\( \text{eic} - \) 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). \( \text{bwa} = \) is releasing, releases

(b) A stative form of the verb (see 66). \( \text{bha} = \) 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 \( \text{na}- \) will . . . , is going to . . . completed by an infinitive. \( \text{na}-\text{bwa} = \) 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. \( \text{pakoecic bwa} = \) My master is releasing or releases
2. \( \text{q-bwa} = \) He is releasing or releases
3. \( \text{oyn}-\theta \text{pme bwa} = \) People are releasing or release

Predicate = stative
4. \( \text{nei'aaoc bha} = \) This nation is free
5. \( \text{q-bha} = \) It is free
6. \( \text{oyn}-\theta \text{aaooc bha} = \) Some nations are free

Predicate = prepositional phrase or adverb expressing situation
7. \( \text{pakoecic tmi-pemhi =} \) The lord is in his house
8. \( \text{q-tmi-pemhi =} \) He is in his house
9. \( \text{oyn}-\theta \text{pme tmi-pemhi =} \) There are people in his house

18 Examples of situational prepositions: \( \text{eix} - \) upon, \( \text{mni} - \) with, \( \text{ntr} - \) in, by, \( \text{na2pni} - \) in the presence of, \( \text{oype} - \) opposite, \( \text{qai} - \) under, \( \text{qin} - \) on, \( \text{qim} - \) in, \( \text{zarpn} - \) beneath, \( \text{zapat} - \) beneath, \( \text{qix} - \) upon, \( \text{qap} - \) \( \text{qix} - \) upon. Situational adverbs include \( \text{hmay} \) is there, \( \text{npooy} \) (is) today, falls on today's date; \( \text{twon} \) (is) where?, where is?; \( \text{qai} \) (is) here (only in the phrase \( \text{et-ta} = \) which is here).
THE DURATIVE SENTENCE

Predicate = future auxiliary na- completed by infinitive
10. näxoëic na-bwla = My master is going to release or will release
11. q-na-bwla = He is going to release or will release
12. oyñ-θpôme na-bwla = People are going to release or will release

<table>
<thead>
<tr>
<th>1. Definite Subject</th>
<th>2. Personal Subject</th>
<th>3. Non-definite Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>oyñ-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mñ-</td>
<td></td>
<td>eic-</td>
</tr>
<tr>
<td>Infinitive bwla</td>
<td>Stative bhla</td>
<td>Prep./Adverb zñ-</td>
</tr>
<tr>
<td>Future auxil. na-</td>
<td></td>
<td>Infinitive</td>
</tr>
</tbody>
</table>

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

(ñ-) Subject (def./personal) + Predicate ñ

Negative ñ comes after the predicate and is always required; negative ñ- (ñ- before n or non-syllabic m) is optional, and is prefixed to the subject.

ñ-näxoëic bwla ñ = My master is not releasing or does not release
ñ-q-bwla ñ = He is not releasing or does not release
ñ-peĩlāoc bhla ñ = This nation is not free
ñ-q-bhla ñ = It is not free
ñ-näxoëic zñ-peińi ñ = The lord is not in his house
ñ-q-zñ-peińi ñ = He is not in his house
ñ-näxoëic na-bwla ñ = My master is not going to release or will not release
ñ-q-na-bwla ñ = He is not going to release or will not release

(And all the above without ñ-.)

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

mñ- Subject + Predicate

Here mñ- or mññ- appears in place of oyñ- and eic-.

mñ-θpôme bwla = No one is releasing or releases, People are not releasing or do not release, etc.
mñ-θlāoc bhla = No nations are free
mñ-θpôme zñ-peińi = There are no people in his house, No one is in his house, etc.
mñ-θpôme na-bwla = 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

65. Personal subject prefixes with na– future:

\[
\begin{align*}
\text{f-na–} & \quad \text{t-n-na–} \\
\text{κ-na–} & \quad \text{τετ-n-na– (sic)} \\
\text{τ-e-na–} \\
\text{q-na–} & \quad \text{σ-e-na–} \\
\text{c-na–} \\
\end{align*}
\]

THE VERB: INFINITIVE AND STATIVE

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 (ογμαγ = 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 βαλ = free, μοτ = dead, ογμαγ = 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 (βαλ').

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 χπο = to bear, to give birth to, masc. noun χπο = birth, offspring; infin. τ = to give, masc. noun τ = 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
- μεγε, to think
- παγε, to rejoice
- κοπε, to entreat, console
- κογογ, to become acquainted with, know
- ταιο, to honor
- ογματ, to become healthy, safe, saved
- ωντ, to live
- ωγε, to speak

The verbal meaning can be negated by the prefix τμ– = not. Thus ι–τμ–τ = 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

πίστευε = believe, βαπτίζε = baptize, μετανοεῖ = repent, παραδίδω = betray, ἄρνηται = deny. [CG 191-92]

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

(a) **Action (transitive verbs).**

<table>
<thead>
<tr>
<th>Coptic Infinitive</th>
<th>Greek Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>βαλα</td>
<td>λύειν</td>
</tr>
<tr>
<td>βαλας</td>
<td>λύεσθαι</td>
</tr>
<tr>
<td>βαλα εβολα</td>
<td>λύειν</td>
</tr>
<tr>
<td>ειρε</td>
<td>ποιεῖν</td>
</tr>
<tr>
<td>ειρες</td>
<td>εἰναι</td>
</tr>
<tr>
<td>κω</td>
<td>ἔφιεναι, τιθέναι</td>
</tr>
<tr>
<td>κυ</td>
<td>κεῖσθαι</td>
</tr>
<tr>
<td>κω εβολα</td>
<td>ἄπολύειν, ἀφίεναι</td>
</tr>
<tr>
<td>κυ εβολα</td>
<td>ἀφίεσθαι</td>
</tr>
<tr>
<td>κωτ</td>
<td>οἰκοδομεῖν</td>
</tr>
<tr>
<td>κυτ</td>
<td>οἰκοδομείσθαι</td>
</tr>
<tr>
<td>κογρ</td>
<td>δεῖν</td>
</tr>
<tr>
<td>κονρ</td>
<td>δείσθαι, δέσμιος</td>
</tr>
<tr>
<td>κος</td>
<td>θημέναι, πληροῦν</td>
</tr>
<tr>
<td>κονς</td>
<td>γέμειν, μεστός</td>
</tr>
<tr>
<td>ῠτον</td>
<td>ἑπαναπαύειν</td>
</tr>
<tr>
<td>κοτν</td>
<td>ἐυκοποσ</td>
</tr>
<tr>
<td>κογκε</td>
<td>βάλλειν</td>
</tr>
<tr>
<td>κοκ</td>
<td>ἀνακείσθαι</td>
</tr>
<tr>
<td>πωπ</td>
<td>κλάν</td>
</tr>
<tr>
<td>πωπς</td>
<td>μερίζεσθαι</td>
</tr>
<tr>
<td>κοβτε</td>
<td>ἐτοιμάζειν</td>
</tr>
<tr>
<td>κοβτς</td>
<td>ἐτοιμός</td>
</tr>
<tr>
<td>κομογ</td>
<td>εὐλογεῖν</td>
</tr>
<tr>
<td>κομαμαστ</td>
<td>εὐλογητός, εὐλογείσθαι</td>
</tr>
<tr>
<td>κωτπ</td>
<td>ἐκλέγεσθαι</td>
</tr>
<tr>
<td>κοτπ</td>
<td>ἐκλεκτός</td>
</tr>
<tr>
<td>κοωογς</td>
<td>συνάγειν</td>
</tr>
<tr>
<td>κοοωογς</td>
<td>συνάγεσθαι, συνέρχεσθαι</td>
</tr>
<tr>
<td>κωαι</td>
<td>γράφειν</td>
</tr>
<tr>
<td>κομγ</td>
<td>γεγράφεσθαι</td>
</tr>
<tr>
<td>Greek Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>-------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>ἔξαστιν</td>
<td>give, give back</td>
</tr>
<tr>
<td>καθαρίζειν</td>
<td>fated, put</td>
</tr>
<tr>
<td>καθαρδός</td>
<td>purify</td>
</tr>
<tr>
<td>διαφθειρέσθαι</td>
<td>to honor</td>
</tr>
<tr>
<td>ἔντιμος, δοξάζεσθαι</td>
<td></td>
</tr>
<tr>
<td>ἀπολλύναι</td>
<td>to honor</td>
</tr>
<tr>
<td>καθήσθαι</td>
<td>gloriously, honored</td>
</tr>
<tr>
<td>καλεῖν</td>
<td>to honor</td>
</tr>
<tr>
<td>κλητός, καλεῖσθαι</td>
<td></td>
</tr>
<tr>
<td>στηρίζειν</td>
<td>ruin</td>
</tr>
<tr>
<td>βέβαιος</td>
<td>solid</td>
</tr>
<tr>
<td>ἀνοίγειν</td>
<td>open</td>
</tr>
<tr>
<td>ἀνοιγεσθαι</td>
<td>open</td>
</tr>
<tr>
<td>φανεροῦν</td>
<td>make open</td>
</tr>
<tr>
<td>φανερός, φαντάζεσθαι</td>
<td></td>
</tr>
<tr>
<td>προστιθέναι, κατοικεῖν</td>
<td></td>
</tr>
<tr>
<td>μένειν, κατοικεῖν</td>
<td></td>
</tr>
<tr>
<td>σώζεσθαι</td>
<td>lay upon, occupy</td>
</tr>
<tr>
<td>προστιθέναι, κατοικεῖν</td>
<td></td>
</tr>
<tr>
<td>μένειν, κατοικεῖν</td>
<td></td>
</tr>
<tr>
<td>σώζεσθαι</td>
<td>rest, inhabit</td>
</tr>
<tr>
<td>ύγιής</td>
<td>healthy, saved</td>
</tr>
<tr>
<td>λογίζεσθαι</td>
<td>become healthy, saved</td>
</tr>
<tr>
<td>ἀριθμεῖσθαι</td>
<td>calculate, consider</td>
</tr>
<tr>
<td>δέχεσθαι, ἀγοράζειν</td>
<td></td>
</tr>
<tr>
<td>δεκτός</td>
<td>reckoned</td>
</tr>
<tr>
<td>ἔκκοπτειν, θεῖειν, ὑστερεῖν</td>
<td></td>
</tr>
<tr>
<td>ὑστερεῖν</td>
<td>cut off, sacrifice, lack</td>
</tr>
<tr>
<td>ἔκκοπτειν, θεῖειν, ὑστερεῖν</td>
<td></td>
</tr>
<tr>
<td>ὑστερεῖν</td>
<td>fall short, be lacking</td>
</tr>
<tr>
<td>ταράσσεσθαι</td>
<td>disturb</td>
</tr>
<tr>
<td>ὑστερεῖν</td>
<td>disturbed</td>
</tr>
<tr>
<td>ὑστερεῖν</td>
<td>disturbed</td>
</tr>
<tr>
<td>κρύπτειν</td>
<td>hide</td>
</tr>
<tr>
<td>κρύπτειν</td>
<td>secret</td>
</tr>
<tr>
<td>σκείρειν</td>
<td>sow</td>
</tr>
<tr>
<td>σκόριος</td>
<td>sown with seed</td>
</tr>
<tr>
<td>πληροῦν</td>
<td>fill</td>
</tr>
<tr>
<td>πλήρης, πληροῦσθαι</td>
<td></td>
</tr>
</tbody>
</table>
INFINITIVE AND STATIVE

\[ \text{\textit{\textit{xice}}} \quad \text{raise up} \quad = \upsilon \omega \delta \nu \]
\[ \text{\textit{\textit{xoce}}} \quad \text{high} \quad = \upsilon \psi \epsilon \lambda \delta \zeta \]

(b) \textit{Process}.

\[ \text{\textit{\textit{eibe}}} \quad \text{become thirsty} \quad = \delta \iota \psi \alpha \alpha \nu \]
\[ \text{\textit{\textit{obe}}} \quad \text{thirsty} \quad = \delta \iota \psi \alpha \alpha \nu \]
\[ \text{\textit{\textit{moy}}} \quad \text{die (become dead)} \quad = \alpha \pi \theta \delta \nu \epsilon \sigma \kappa \epsilon \nu \]
\[ \text{\textit{\textit{mooyt}}} \quad \text{dead} \quad = \nu \epsilon \kappa \rho \delta \zeta \]
\[ \text{\textit{\textit{on}}} \quad \text{live, become alive} \quad = \zeta \iota \nu \]
\[ \text{\textit{\textit{on}}} \quad \text{alive} \quad = \zeta \iota \nu \]
\[ \text{\textit{\textit{wape}}} \quad \text{become, come into existence} \quad = \gamma \iota \nu \epsilon \sigma \theta \alpha \iota \]
\[ \text{\textit{\textit{woon}}} \quad \text{be, dwell, exist} \quad = \epsilon \iota \nu \iota \]
\[ \text{\textit{\textit{nice}}} \quad \text{become tired, labor} \quad = \kappa \omicron \pi \iota \alpha \nu \]
\[ \text{\textit{\textit{zoce}}} \quad \text{tired} \quad = \kappa \omicron \pi \iota \alpha \nu \]

(c) \textit{Acquisition of a quality}.

\[ \text{\textit{\textit{ogwaw}}} \quad \text{become white} \quad = \lambda \epsilon \upsilon \kappa \zeta \zeta \gamma \iota \nu \epsilon \sigma \theta \alpha \iota \]
\[ \text{\textit{\textit{ogobe}}} \quad \text{white} \quad = \lambda \epsilon \upsilon \kappa \zeta \zeta \]
\[ \text{\textit{\textit{wooye}}} \quad \text{become dry} \quad = \xi \nu \tau \rho \iota \epsilon \sigma \theta \alpha \iota \]
\[ \text{\textit{\textit{wooyow}}} \quad \text{dry} \quad = \xi \nu \tau \rho \iota \zeta \]
\[ \text{\textit{\textit{zwon ezoyn}}} \quad \text{draw near} \quad = \epsilon \gamma \gamma \epsilon \zeta \epsilon \iota \nu \]
\[ \text{\textit{\textit{zyn ezoyn}}} \quad \text{near} \quad = \epsilon \gamma \gamma \epsilon \zeta \]
\[ \text{\textit{\textit{no} no infinitive}} \]
\[ \text{\textit{\textit{zooy}}} \quad \text{bad, evil} \quad = \pi \omicron \nu \eta \rho \rho \delta \zeta \]

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

70. \textit{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.

\[ \text{\textit{\textit{zaap \nu-ponhrac}} = \textit{wicked judgement}} \]
\[ \text{\textit{ogponhrac pe}} = \text{It is wicked} \]
\[ \text{\textit{q-o \nu-	extit{\textit{o}ponhrac}} = \text{It is wicked 82}} \]

(b) The noun in certain constructions.

\[ \text{\textit{\textit{zaap \nu-\nuote}} = \textit{divine judgement 36}} \]
\[ \text{\textit{ognuote pe}} = \text{It is divine 38} \]
\[ \text{\textit{q-o \nu-	extit{\textit{o}nuote}} = \text{It is divine 82}} \]
LESSON NINE

(c) The stative in a durative sentence 66.

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

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

$\text{Nanoy}\text{-}q = \text{It is good}$

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

$\text{τπολις et}\text{-}\text{oμαμ} = \text{the holy city (the-city that-is-holy)}$

$\text{τεκτίμη et-\text{Nanoy}\text{-}c} = \text{the good woman (the-woman who-is-good)}$

71. The comparative of adjectival meaning [CG 95] is expressed by adding an appropriate preposition of comparison such as $e\text{-}, ep\text{o}\text{ than}$ or by the simple definite article in a context that makes things clear.

$p\text{o}\gamma i e\text{po}\text{-}q = \text{the one who is lesser than he (small with regard to him)}$

$\lambda\nu\text{ pe }\text{πνοδ. πνογν }\text{pe }\text{xe}\text{-}\text{περπe }\text{pe} = \text{Which is greater? Is it gold or is it the temple?}$

$\text{τετη\text{-}\text{ωος e-2a}z} = \text{You are more valuable (stative) than many}$

The superlative is expressed by a possessive article ($\text{πε\gamma\text{-}, τε\gamma\text{-}, νε\gamma}$) or by the simple definite article in a context that makes things clear.

$\text{πε\gamma\text{νοδ} = the greatest of them [their-great-one]}$

$\lambda\nu\text{ pe }\text{πνοδ }\text{η2η\text{-}ογ} = \text{Which is the greatest among them?}$

$\text{πη\x20\alpha\alpha\text{o} = the Eldest (administrative title in monastery)}$

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 $\text{ν-}, \text{Hmo}\text{-}$

$q\text{-}\text{βωλ Hmo}\text{-c} = \text{he releases her}$

$q\text{-}\text{βωλ Hmo-}\text{ογ eβολ} = \text{he destroys them}$

$\text{τ-}\text{να-ειρε }\text{ν-}\text{nαι} = \text{I shall do these things}$

$q\text{-}\text{κω eβολ Hm-}\text{πεqcon} = \text{he forgives his brother}$

$\text{τ-}\text{κω Hm-}\text{q eβολ} = \text{I forgive him}$

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

$q\text{-}\text{ωινε }\text{Hca-}\text{πειρω} = \text{he is seeking this man}$

$\text{τ-}\text{ωινε }\text{Hcω-}\text{q} = \text{I am seeking him}$
INGRESSIVE MEANING

**ce-ναγ ιε-τπολικ = they see the city**

**κ-ναγ ιπο-κ = you see it**

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

- \(\bar{n}-\text{ιαν-ειπε}_\text{AN} \bar{n}-\text{ναι} \) I shall not do these things
- \(\bar{n}-\text{ιαν-ειπε}_\text{AN} \bar{n}-\text{ναι} \) I shall not do them
- \(\bar{n}-\text{ιαν-ειπε}_\text{AN} \bar{n}\text{-ωνο}_\text{ΟΥ} \) I am not seeking him

As you learn each transitive infinitive, it is important to learn which preposition(s) mark its direct object ("ειπε \(\bar{n}-/\bar{n}\text{μο} = do"); "ωιε \(\bar{n}\text{κα} = 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]

**ce-νω γαρ αγω \(\bar{n}-\text{ειπε}_\text{AN} = \) They say and they do not do**

Infinitives that can never occur with a direct object (μογ = die, ογβαω = 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. \(\bar{n}-\) plus noun or adjective (typically without article). \(\text{ο}-\text{ειπε}_\text{μο}_\text{-ου} \) He makes them slaves.

ii. Preposition or conjunction plus noun or adjective. **ce-ναι \(\bar{n}\text{-ωνο}_\text{ΟΥ} \bar{n}\text{-φινθε}_\text{CN} = \) They hold him to be a prophet ("as prophet").

iii. Completive circumstantial, which you will learn about in lesson 15. **ce-ναγ \(\epsilon\text{ρο}_\text{-ο} \epsilon\text{κβηκ}_\text{} = \) 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).

- \(\text{βωλ} = \) (release), ingressive sense = become free
- \(\text{βωλ} \text{ εβολ} = \) (destroy), ingr. = go to ruin
- \(\text{κωτ} = \) (build), ingr. = get built
- \(\text{λτον} = \) (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-θνουτε pious (God loving), māi-ωμό hospitable (loving strangers), etc.

χίε to raise, p.c. χαί- raising, χαί-θντ arrogant (mind raising)

αλδ to be(come) sweet, p.c. αλδ- being sweet, αλδ-θωάκε (sweet with words)

Construct participles contain the vowel ι 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]

ππκε- = also, additionally, moreover, even

πθεν(η)- = first, before hand, previously

πογε- = more, even more, greatly

Thus: οάκε = speak. ππκε-οάκε = also speak, even speak. πθεν(η)-οάκε = speak first, previously speak. πογε-οάκε = 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]

μερε- like to

ογεω- want to

πνί- for once..., succeed in...

ταφε- frequently, greatly

ογεβό- again

ω- or εω- be able to

χπι- or χπε- have to, must

q-μερε-ογωμ = He likes to eat. q-να-χπι-ει = He will have to come. ονεω-ω-βακ = He shall not be able to go, but ονε-ω-λααγ βακ = None shall be able to go (ω- occurs after a personal subject such as q but before a non-personal subject such as λααγ).
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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΜΟΥ, ΜΟΟΥΤ⁺</td>
<td>die (dead⁺)</td>
<td>ἀποθνῄσκειν (νεκρός⁺)</td>
</tr>
<tr>
<td>ΤΑΕΙΟ Ν-/~ΜΜΟ=, ΤΑΕΙΝΥ⁺</td>
<td>honor (honored⁺)</td>
<td>τιμάν (ἔντιμος⁺)</td>
</tr>
<tr>
<td>ΟΥΟΠ, ΟΥΑΑΒ⁺</td>
<td>become holy (be holy⁺)</td>
<td>ἀγιάζεσθαι, ἁγιός</td>
</tr>
<tr>
<td>ΟΥΧΑΪ, ΟΥΟΧ⁺</td>
<td>become healthy or saved (healthy⁺, saved⁺)</td>
<td>σῴζεσθαι (σωσίαν⁺, σωσίν⁺)</td>
</tr>
<tr>
<td>ΩΝΩ, ΩΝΩ⁺</td>
<td>become alive (alive⁺)</td>
<td>ζΗν</td>
</tr>
</tbody>
</table>

Verbs that have no stative

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΜΕΕΓΕΙ Ε- or ΦΕ-</td>
<td>think about or that</td>
</tr>
<tr>
<td>ΡΑΨΕΙ Ν-/~ΜΜΟ= or ΡΝ-</td>
<td>rejoice at or in</td>
</tr>
<tr>
<td>ΣΟΨΕΙ Ν-/~ΜΜΟ=</td>
<td>entreat, console</td>
</tr>
<tr>
<td>ΣΟΟΨΕΙ Ν-/~ΜΜΟ=</td>
<td>become acquainted with,</td>
</tr>
<tr>
<td>ΨΑΣΕΙ Ν-/~ΜΜΟ= or ΜΝ-</td>
<td>know</td>
</tr>
<tr>
<td>*ΠΙΣΤΕΓΕΙ Ε-</td>
<td>speak, say</td>
</tr>
<tr>
<td>*ΒΑΠΤΙΖΕΙ Ν-/~ΜΜΟ=</td>
<td>believe</td>
</tr>
<tr>
<td>*ΜΕΤΑΝΟΕΙ</td>
<td>baptize</td>
</tr>
<tr>
<td>*ΠΑΡΑΔΙΔΟΥ Ν-/~ΜΜΟ=</td>
<td>repent</td>
</tr>
<tr>
<td>*ΑΡΝΑ Ν-/~ΜΜΟ=</td>
<td>betray</td>
</tr>
<tr>
<td>*DENY</td>
<td>deny</td>
</tr>
</tbody>
</table>
EXERCISES 9


B. Recite the entire paradigm (8 persons) of †-paupe (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.


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:

a. \( \mathcal{A} - \pi\nu\gamma\tau\epsilon \quad \mathcal{C}\omega\tau\bar{\nu} \)  
   God chose, God has chosen

b. \( \mathcal{A} - q - \mathcal{C}\omega\tau\bar{\nu} \)  
   He chose, He has chosen

(1) A conjugation base, which has two states, such as \( \mathcal{A}-, \mathcal{A}= \).
(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: \( \mathcal{A}-, \mathcal{A}= \)  
He chose, He has chosen
Past negative: \( \overline{\mathcal{M}}\nu\pi\epsilon-, \overline{\mathcal{M}}\nu\pi= \)  
He did not choose, He has not chosen
'Not Yet': \( \overline{\mathcal{M}}\pi\nu\tau\epsilon-, \overline{\mathcal{M}}\pi\nu\tau= \)  
He has not yet chosen
Aorist affirmative: \( \varsigma\omega\rho\epsilon-, \varsigma\omega= \)  
(tenseless)
Aorist negative: \( \mu\epsilon\rho\epsilon-, \mu\epsilon= \)  
(tenseless)
LESSON TEN

Optative affirmative:  ἐπε-, ἐσε-  He shall choose, He might choose
Optative negative:  ἔνε-, ἔνε=  He shall not choose, He might not choose
Jussive affirmative:  μαρε-, μαρ=  Let him choose (He ought to choose)
Jussive negative:  ἔνπτρε-, ἔνπτρε=  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. ἀ-, ἀ= / neg. ἀνε-, ἀν= [CG 334–35]

ἀι-  μπι-
ἀκ-  μπκ-
ἀθ- or ἀρ- or ἀρε-  μπε- or ἔνππ-
ἀψ-  μπψ-
ἀκ-  μπκ-
ἀν-  μπν-
ἀτετν-  μπετν-
ἀγ-  μπογ-
ἀπνούτε  ἀνε-πνούτε

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

78. ‘Not yet’, ἀπατε-, ἀπατ= [CG 336]

ἀπατέ-  ἀπαιτό-
ἀπατκ-  ἀπαικ-
ἀπατε-  ἀπαιτ-
ἀπατψ-  ἀπαιτ-
ἀπαττ-  ἀπαιτ-
ἀπαττε-  ἀπαιτ-
ἀπατογ-  ἀπαιτ-
ἀπατε-πνούτε

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). ἀπατε-ταούνογ ει = My hour has not yet come.
79. The Aorist, affirm. \( \omega \rho \epsilon -, \omega \alpha = / \text{neg. } \mu \epsilon \rho \epsilon -, \mu \epsilon = \) [CG 337]

\[\begin{align*}
\omega \alpha i - & \quad \mu e i - \\
\omega \alpha k - & \quad \mu e k - \\
\omega \alpha \rho - & \quad \mu e \rho - \\
\omega \alpha q - & \quad \mu e q - \\
\omega \alpha c - & \quad \mu e c - \\
\omega \alpha n - & \quad \mu e n - \\
\omega \alpha t e t n - & \quad \mu e t e t n - \\
\omega \alpha y - & \quad \mu e y - \\
\omega \alpha \rho e - \pi \nu o y t e & \quad \mu e \rho e - \pi \nu o y t e \\
\end{align*}\]

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. \( \omega \rho e - o g h i p e \, \bar{n} - c o f o c \, e g f r a n e \, \bar{n} - p e r e i o t \) = 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. \( \epsilon e -, \epsilon \epsilon - / \text{neg. } \bar{n} n e -, \bar{n} n e = \) [CG 338]

The prepersonal affirmative is a split base, \( \epsilon = \epsilon \). The personal suffixes are inserted into the middle of the affirmative base.

\[\begin{align*}
\epsilon i e - & \quad \bar{n} n a - \\
\epsilon k e - & \quad \bar{n} n e k - \\
\epsilon \rho e - & \quad \bar{n} n e - \\
\epsilon \rho e - & \quad \bar{n} n e q - \\
\epsilon c e - & \quad \bar{n} n e c - \\
\epsilon n e - & \quad \bar{n} n e n - \\
\epsilon t e t \rho n e - & \quad \bar{n} n e t \bar{n} - \\
\epsilon y e - & \quad \bar{n} n e y - \\
\epsilon \rho e - \pi \nu o y t e & \quad \bar{n} n e - \pi \nu o y t e \\
\end{align*}\]

Two main uses:

(a) As an independent clause, expressing an absolute future, even a command or rule
or unconditional prediction (as in divine commands, monastic rules, prophetic predictions, the Ten Commandments, etc.) (I shall go, you shall go, he shall go). *eketadai =* You shall honor your father and your mother. *anegw =* You shall not kill.

(b) Following *xe-* or *xekac* or *xekac* to express purpose or result, *so that . . . might . . .; so as to . . ., so that . . .* (*xe-eqe- *swk so that he might go*). Cf. 153.

Note: After *xekac* the negative sometimes has the following spelling.

<table>
<thead>
<tr>
<th>xekac</th>
<th>enna-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ennek-</td>
</tr>
<tr>
<td></td>
<td>enne-</td>
</tr>
<tr>
<td></td>
<td>enneq-</td>
</tr>
<tr>
<td></td>
<td>ennec-</td>
</tr>
</tbody>
</table>

81. The Jussive, affirm. *mare-, map- / neg. mpertpe-, mpertpe* [CG 340]

<table>
<thead>
<tr>
<th>mar-</th>
<th>mpertpe-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>marq-</td>
<td>mpertpeq-</td>
</tr>
<tr>
<td>marc-</td>
<td>mpertpec-</td>
</tr>
<tr>
<td>marn-</td>
<td>mpertpen-</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>maroy-</td>
<td>mpertpey-</td>
</tr>
<tr>
<td>mape-mpnoyte</td>
<td>mpertpe-mpnoyte</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. *mareq-φ-θογοείν nði-πενθογοείν =* Let your light shine. *mpertpen-cwφ n-tekapi =* 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).
πνοὺτε οὐμὴ πε = God is true. ἰδνόκ πε πογοεὶν ἰ-πκοικοῖς = It is I who am the light of the world. όγςαβη τε = She is wise. όγγρο πε = He is a king/kingly in nature. ἰαδαα-ο (verboid) = He is great. [CG 292]

(b) Statements about an incidental, temporary, or constructed characteristic are usually expressed by ο ἰ- in a durative sentence (ο is the stative of ἐπει “to make”). Note the Coptic use of zero article (ο) after ἰ-. ι-ο ἰ-ο-ὁμμο = I am a stranger. ι-ο ἰ-ο-ομμο = She is wise, is acting wisely. ι-ο ἰ-ο-ομοιον = It shines. ι-ο ἰ-ο-ομοιον = He is reigning or is (now) king. ι-ο ἰ-ο-ομοιον = It is great. [CG 179]

(c) ι-οοοι (stative of οοοι “to become”) = He exists. ι-οοοι ἰ- = 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. ἱαρωάε I rejoiced/I have rejoiced (ιαρωάε). ἱαρωάε Let me rejoice (ἱαρωάε). ἵπταρωάε I have not yet rejoiced (ἵπταρωάε). ἵπταρωάε I did not rejoice/I have not rejoiced (ἵπταρωάε). εἰερωάε I shall rejoice (εἰερωάε).

B. Practice translating until you are fluent.

a. ἐνα-ταείο. ὑπε-ογχαὶ.
b. ἱπταρωάε οὖν. ὑπετασμενε. ι. νη-ρωάε. ἐκε-κοχι.

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].
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 (e−) this city.
d. Are you hostile to this nation?
e. Truth is beautiful.
BOUND STATES OF THE INFINITIVE.
DIRECT OBJECT CONSTRUCTIONS.
COMPOUND INFINITIVES. IMPERATIVE.
VOCATIVE.

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 ῥαεῖο (= honor) also appears as ῥαεῖκ, ῥαεῖο. The bound states permit a direct object to be directly suffixed to the infinitive without the intervention of a preposition.

\[
\text{ἐτετνε-ῥαεὺς-νεκειοτε} = \text{You shall honor your parents}
\]

\[
\text{ἐτετνε-ῥαεῖο-ογ} = \text{You shall honor them}
\]

(a) The various combinations of infinitive plus personal pronoun (ῥαεῖο-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 θς, λς, μς, νς, or πς combining with the personal pronoun to form a syllable (κοτμετ σοτ ι μετ)

\[
\text{κοτμε = from } \text{κωτ} = \text{hear:}
\]

\[
\begin{align*}
\text{κοτμ-ετ} & \quad \text{κοτμ-ν or κοτμ-εν} \\
\text{κοτμ-εκ} & \quad \text{κετμ-θυτν} \\
\text{κοτμ-ε} & \quad \text{κοτμ-ογ} \\
\text{κοτμ-εκ} & \quad \text{κοτμ-εκ}
\end{align*}
\]

ii. Prepersonals ending in other consonants.

\[
\text{κωπε = from } \text{κωπ} = \text{hide:}
\]

\[
\begin{align*}
\text{κωπ-η or κωπ-τ} & \quad \text{κωπ-ν} \\
\text{κωπ-κ or κωπ-κκ} & \quad \text{κεπ-θυτν} \\
\text{κωπ-ε} & \quad \text{κωπ-ογ} \\
\text{κωπ-δ or κωπ-κ} & \quad \text{κωπ-εκ}
\end{align*}
\]
(b) Alternatively, a preposition can be used to mark the direct object, as you learned in lesson 9 (72):

\[\text{etetne-\text{taeio} } \text{n-nekeio\text{te}} = \text{You shall honor your parents}\]
\[\text{etetne-\text{taeio} } \text{nmo-\text{o\text{y}}} = \text{You shall honor them}\]

As a matter of fact, all infinitives that have bound states also allow \(\text{n-}/\text{\text{nmo}}\) to mark the direct object.

84. Direct object constructions. The use or non-use of the bound states or the preposition \(\text{n-}/\text{\text{nmo}}\) 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.

\[\text{q-ka-}^{\theta}\text{nobe ebo\text{a}} = \text{He forgives sins}\]
\[\text{q-ka-}^{\theta}\text{nobe ebo\text{a}} = \text{He forgave sins, He has forgiven sins}\]

ii. Otherwise, in durative sentences the direct object must be marked by \(\text{n-}/\text{\text{nmo}}\). But in non-durative conjugation, use of the bound states or \(\text{n-}/\text{\text{nmo}}\) is optional.

\[\text{q-ka ebo\text{a} n-ne\text{nno\text{be}}} = \text{He forgives our sins}\]
\[\text{q-ka ebo\text{a} n-ne\text{nno\text{be}}} \text{ and q-ka-}^{\theta}\text{nennobe ebo\text{a}} = \text{He forgave our sins, He has forgiven our sins}\]

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

\[\text{q-ka ebo\text{a} n-ne\text{nno\text{be}}} \text{ and q-ka-}^{\theta}\text{nennobe ebo\text{a}} = \text{He will forgive our sins}\]

Likewise, any complementary infinitive (\(\text{e-}^{\theta}\text{cot\text{p}--\text{q}} = \text{to choose him}\)) or infinitive as a noun (\(\text{n-}^{\theta}\text{cot\text{p}--\text{q}} = \text{the act of choosing him}\)) is non-durative.

iv. Exception. Direct objects of the verb \(\text{oy\text{w}\text{w}}, \text{oye\text{w}}, \text{oyaw} (= \text{want, desire, love})\) are always directly suffixed in all kinds of sentence, even the durative. \(\text{q-oyaw-\text{\text{r}}} = \text{he loves you}\).

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

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

LIST OF COMMON VERBS THAT HAVE BOUND STATES OF THE INFINITIVE

1. Biconsonantal

- bωλ = release, interpret
- bωλ ἐν = ebol = destroy, dissolve
- κωτ = build, build up
- μογρ = bind
- μογς = fill
- πωω = divide
- ὁγωμ = eat
- ὁγως = want, desire, love
- ὑπ = lay upon, occupy
- ᾐ = read
- χωπ = hide
- κεκ = fill

2. Biconsonantal with final e

- κωτε = turn
- νογχ = throw, cast

3. Triconsonantal

- μογογτ [mōwt 12] = kill
- κοπε = entreat, console
- κωτπ = choose
- κωγγς = gather
- κγως = want, desire, love
- γωμ = lay upon, occupy
- γως = want, desire, love
- κατ [kāt] = cut off, lack

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

- κωτμ = hear
- κωτμ = invite

5. Initial τ, final personal suffix

- τογνο = awaken
- τηνοογ = send (hither), bring
- κογγ [τωογ] = send (away)

6. Initial τ, final o

- τβο = purify
- ταειο = honor
- τακο = ruin
INFINITIVES WITH BOUND STATES

κτό [for τκτό] reflexive = return  κτε-  κτο=
ταλο = take up, mount, board  ταλε-  ταλο=
ταμο = teach  ταμε-  ταμο=
ταγο = send forth  ταγε-  ταγο=
ταγο = make numerous, multiply  ταγε-  ταγο=
χνογ [τσνό] = ask, interrogate  χνε-  χνογ=
χπο [τσπο] = produce, get  χπε-  χπο=
ταξο = seize, attain, get to  ταξε-  ταξο=
ταξο  ἐπατ= reflexive = stand,  ταξε-  ἐπατ=  ταξο  ἐπατ=
make to stand
ταξρο = make firm, confirm  ταξρε-  ταξρο=

7. In prepersonal state the last syllable contains ω

μοστε = hate  μεστε-  μεστω=
κοβτε = prepare  κοβτε-  κοβτωτ=
κοπτπ = entertain  κοπτπ-  κοπτπωτ=
κονυν = know  κονυν-  κονυνω=
κωρτπ = disturb  κωρτπ-  κωρτπω=

8. In prepersonal state final τ= appears

εινε = bring  ἐν-  ἐντ=
με = love  μεπε-  μεπιτ=
χι = take, take away, pick up  χι-  χιτ=
χι = take, get, receive  χι-  χιτ=
χίσε = raise up  χίστ- (sic)  χίστ= (sic)

9. Prepersonal state ends with a double vowel

ειπε = make, do  π-  πα=
κω = put  κα-  καπ=
κω  ἐβολα = forgive (a sin), release  κα-  ἐβολα  καπ= ἐβολα
κα = drink  κα-  καπ=
τ= give  τ-  τατ=
χω = say  χε-  χο=

10. Some others

cαυ = write  cαυ-  cαυ=
tωογν = raise up  τωογν-  τωογν=
xο = sow  χε-  χο=

86. Compound infinitives [CG 180] are fixed expressions

τ= ἁπτικα = baptize (give- baptism)
χι = ἁπτικα = be baptized (get- baptism)
consisting of a zero article phrase suffixed to a prenominal state. Especially common are those built upon ἔτε- (= do, make, act as), ἐτε- (= give, produce), and χι- (= get, receive), though many others occur also. This is a very common kind of formation.

\[ \text{ἐτε-θε}, \text{σω} \text{ε} \text{ε} \text{ιν}, \text{το} \text{ιν} \text{σι}, \text{τα} \text{ω} \text{ε} \text{-</theta>οεινω, \text{ε} \text{βλε} \text{πε} \text{ιν} \text{η} \text{ιν}, \text{τα} \text{ω} \text{ε} \text{-</theta>οεινω, \text{ε} \text{βλε} \text{πε} \text{ιν} \text{η} \text{ιν} \text{σι}\]  

Greek equivalents are often denominal verbs: ἔτε-θε σοικειον serve (σοικειον = σοικειον). ἔτε-θε ϕοβεσκειον to fear (ϕοβεσκειον = ϕοβεσκειον). A few compounds contain a possessed noun 54 instead of a zero article phrase: τσαβε-ειατε = 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.

\[ \text{ἐτε-θε \text{nα-θε}, \text{σω} \text{ε} \text{ε} \text{ιν}, \text{το} \text{ιν} \text{σι}, \text{τα} \text{ω} \text{ε} \text{-</theta>οεινω, \text{ε} \text{βλε} \text{πε} \text{ιν} \text{η} \text{ιν}, \text{τα} \text{ω} \text{ε} \text{-</theta>οεινω, \text{ε} \text{βλε} \text{πε} \text{ιν} \text{η} \text{ιν} \text{σι}\]  

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

\[ \text{ἐτε-θε σοικειον} = \text{serve} \]
\[ \text{ἐτε-θε ϕοβεσκειον} = \text{reign} \]
\[ \text{ἐτε-θε χοειον} = \text{be master} \]

appear in durative sentences as ϑο- (ϑο- is the stative corresponding to ἔτε-, from the verb ειπε)

\[ \text{ϑο-θοικειον} = \text{serve} \]
\[ \text{ϑο-θοπο} = \text{reign} \]
\[ \text{ϑο-θοχοειον} = \text{be master} \]

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

\[ \text{ἐτε-πεμειεινον} \text{θοικειον} = \text{remember (do-the-thinking of)} \]
\[ \text{ἐτε-πεμειεινον} = \text{remember him (do-his-thinking)} \]

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.

\[ \text{σωτε-ογ} \text{ογ} \text{ογ} \text{ογ} = \text{Choose them} \]
\[ \text{σωτε-πειεινον} \text{ον} \text{ον} \text{ον} = \text{Choose this people} \]
THE VOCATIVE

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

- ἀλο- (reflexive) = cease (infinitive αο-
- ἀμογ = come (infinit. ει)
  - ἀμογ [said to one male]
  - ἀμη [said to one female]
  - ἀμηείτθ or ἀμηειν [said to more than one person]
- ἀνινε = bring (ἀνι-, ἀνις) (infinit. εινε)
- ἀναγ = look (infinit. εαγ)
- ἀπις = do, make (ἀπι-, ἀπις) (infinit. ειπε)
- ἀγ- or ἀγε- (ἀγεις) = hand over (no infinitive)
- ἀογιων = open (ογι-) (infinit. ωιν)
- ἀξι- or ἀξε- (ἀξις) = say (infinit. αω)
- ἀ- (but usually ἀ, ἄ, τάς) = give (infinit. ἀ)
- ἀ or ἀω = take (no infinitive)

For example: ἀμογ εβολα γηπ-πρωμε “Come out of the man!”; τεγ απι- παμεεγε παοειν “Jesus, remember me, Lord.”

- μα- is optionally prefixed to the imperative of compound infinitives formed on ἀ- (= give) and causative verbs of the class ταειο (initial τ, final ο). Thus μα- ἀ- ἀβω = Teach. μα-ταειε-πεκειωτ μη-τεκμαιαγ = 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. τεςμιε = O woman! παοειν = O Lord! παουτε παουτε = My God, My God! μαρια = O Mary! [CG 137]
'Yes' and 'No' in Coptic [CG 241]

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>'Yes'</th>
<th>Syntax</th>
<th>Compare</th>
</tr>
</thead>
<tbody>
<tr>
<td>oyn</td>
<td>Yes there is</td>
<td>oyn- 63</td>
</tr>
<tr>
<td>e2e</td>
<td>(Yes)</td>
<td>?</td>
</tr>
<tr>
<td>w2o</td>
<td>Yes he (etc.) does</td>
<td>w2o= 79</td>
</tr>
<tr>
<td>ce</td>
<td>(Yes)</td>
<td>?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>'No'</th>
<th>Syntax</th>
<th>Compare</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mnon</td>
<td>No there isn’t</td>
<td>Mno- 63</td>
</tr>
<tr>
<td>Mpe</td>
<td>No he (etc.) didn’t</td>
<td>Mpe= 77</td>
</tr>
<tr>
<td>Nno</td>
<td>No he (etc.) doesn’t</td>
<td>Nno= 80</td>
</tr>
<tr>
<td>Mnup</td>
<td>Don’t!</td>
<td>Mnup- 87</td>
</tr>
</tbody>
</table>

89. The following five verbs

\[ \text{πωτ, πητ}^\dagger = \text{run} \]
\[ \text{ε1, ηη}^\dagger = \text{come} \]
\[ \text{βωκ, βηκ}^\dagger = \text{go} \]
\[ \text{γωλ, γαλ}^\dagger = \text{fly} \]
\[ \text{εε, εη}^\dagger = \text{fall}^20 \]

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

\[ \dagger-\text{βηκ} \text{I am going, I go.} \]
\[ \dagger-\text{γωλ} \text{I am flying, I fly.} \]
\[ \dagger-\text{εε} \text{I am falling, I fall.} \]

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

20 Also \text{εε}-, \text{εη}^\dagger - find; \text{εε} \text{εβολ, εη}^\dagger \text{εβολ perish.}
Vocabulary 11

Learn the five verbs described in paragraph 89 and remember their unusual usage.

πωτ, πην†
ει, ηηυ†
βωκ, βηκ†
ζωλ, ζηλ†
ζε, ζηυ†

fly
fall

More verbs: Religion

μογρ (μπ¬, μομ¬) μνρ†
βωλ (βλ¬, βολ¬) βηλ†
ρ¬νοβε
ρεκ¬ (masc. or fem.)
ρεκ¬ρ¬νοβε (masc.,
  fem.)
κω εβολ (κα¬, καλ¬)
κη†

bind, tie
loosen, untie, interpret
sin
one who..., a thing which...
sinner
release, loosen; forgive
praise, bless
honor
worship, bow before, greet
love
pray
entreat, console
summon, invite
choose
purify
judge

become worthy of

τρέχειν, φεύγειν
δρέχεσθαι
πορένεσθαι,
ἀπέρχεσθαι
πεταννύναι
πίπτειν
δεῖν
λύειν
ἀμαρτάνειν
(deverbal nouns)
ἀμαρτωλός

διλογιείν
τιμᾶν

προσκυνεῖν
ἀγαπᾶν
προσέχεσθαι
παρακαλεῖν

καλεῖν

ἐκλέγεσθαι
καθαρίζειν

ἄξιος εἶναι
LESSON ELEVEN

\[\text{\texttt{ta}we-\texttt{0e}i\texttt{w} \bar{\texttt{N}}-/{\texttt{mm}}o=}\]
proclaim, preach

\[\text{\texttt{k}wet (\texttt{k}et-, \texttt{kot}=) \texttt{k}h\texttt{t}^\dagger}\]
build, edify

\[\text{\texttt{o}ywm (\texttt{o}yem-, \texttt{o}yom=)}\]
eat

\[\text{\texttt{c}w (\texttt{ce}-, \texttt{coo}=)}\]
drink

\[\text{\texttt{x}o (\texttt{x}e-, \texttt{xo}=) \texttt{xh}^\dagger}\]
sow (seed)

\[\text{\texttt{o}yws (\texttt{o}yez-, \texttt{o}yas=) \texttt{o}ynz^\dagger}\]
put, lay; dwell

\[\text{\texttt{w}wzt (\texttt{wetz-}/\texttt{weet}-, \texttt{wzat}=) \texttt{wzat}^\dagger}\]
cut, sacrifice; (\texttt{waat}^\dagger \bar{\texttt{N}}-/ \texttt{mm}=) lack

Conjunctions

\[\text{*\texttt{tot}e}\]
thereupon, then, next

\[\text{\texttt{xekac or xekac (+ optative)}}\]
so that . . . might

\[\text{\texttt{x}e- (+ optative)}\]
so that . . . might

\[\text{\texttt{x}e- (+ clause, not optative)}\]
because; for

\[\text{\texttt{ewxe-}}\]
supposing that, since, if

\[\text{\texttt{ew}wte}\]
if (ever)

\[\text{*\texttt{oyde or oytte (the two forms are equated in Coptic)}}\]
nor; and . . . not

Interjections

\[\text{\texttt{eic}-, eic2hhte (and other spellings)}}\]
lo! behold! (marks a new moment in narrative)

\[\text{\texttt{2amhn (\delta\mu\eta)v)}}\]
amen, may it be

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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 (μνωμε) 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. άγ-μορ-ετ [cf. 83 (a)(i)]. b. άποι-βολ-ε. c. άπατογ-κα-κ. d. άταει-θυτήν. e. άποι-μεριτ-ογ. f. άπατογ-επικων-κ. g. άταλμ-ογ. h. άποι-οτπ-ή. i. άπατογ-ταβο-η. j. άγ-κοτ-ε. k. άποι-ογομ-εκ. l. άπατογ-χο-ογ. m. άγ-εοο-γ. n. άποι-ογ-αρ-κ. o. άπατογ-οματ-ή. p. άε-μορ-εκ. q. άμπ-βολ-
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 (οὐμο = love). h. He loved the prophet. i. He will love the prophet.

E. Reading selections from the New Testament.

1. ἃρ-ει ἃρ-ογαφ 2Ν-καφαρναογμ. Matthew 4:13
2. ἃρ-ν-κα-κων ην-την ἀν εβολ 2Ν-μετηνοβε. Matthew 6:15
3. ἐπε-κρινε δεικακ ἑνηγ-κρινε ἡμων-την. Matthew 7:1
4. ογαφ ει-μινε πε παι. Matthew 8:27
6. ἃρ-μηνα ἡμο-τ. an. Matthew 10:37
7. μηνεθητ (cf. 87 [box]) υμαρο-τ ογον ημι. Matthew 11:28
8. ετολ ερο-ν η-τπαραβολη. Matthew 13:36
10. εσραι εκν-τειπτετα ἐ-να-κωτ η-ταεκκλασια. Matthew 16:18
11. πβαπτισμα η-ιωζαννης ογεβολ των ηπε. ογεβολ 2Ν-τηπε πε ἄρα-ογεβολ 2Ν-κρωμε πε. Matthew 21:25
12. ετε-ογ βε ηπετην-μετεγε ερο-ο. Matthew 21:25
13. τοτε ἃρ-κω να-γ εβολ η-βαραβας. Matthew 27:26
14. νη-ηπησα η-μμογ. Mark 14:64
17. σε-σμεων δε σμογ ερο-ογ. Luke 2:34
18. ν-με γαρ η-πενεζονοε. Luke 7:5

21 καφαρναογμ (place name) Capernaum.
22 παραβολη parable.
23 πετα rock, rocky outcrop.
24 βαραβας (personal name) Barabbas.
25 σμεων (personal name) Simeon.
EXERCISES ELEVEN

22. ἤπατε-ταογνού ει. John 2:4
25. ἴ-προφήτης ταέιης γράμ ἵ-περγόμεν. John 4:44
34. ἴ-πραον ὁμη γνή Ἰ-γνή-νο. Romans 7:18
35. ἴ-κομπ-ερο γαρ Ἰ-πνούτε πε-ὁμώμ ἵ-σα-μα. Romans 14:17
36. τετί-ἵ-ὁμωμε ε-πεκάρ. 1 Corinthians 8:12
37. μαραξ-ὁμώμ Ἰ-κακά Ἰ-κακά-μο. 1 Corinthians 14:13
38. ἤ-πρε-ειμνή εόν (44). 2 Corinthians 10:11
39. ἴ-μπω-παρτ Ἰ-ἀλαγ παρά Ἰ-ἀποστόλος. 2 Corinthians 11:5
40. ὁμα-τίπο τε Ἰ-πώ-ματε Ἰ-λπνούτε μιν-περάλα. 1 Timothy 4:5 alt.
41. Ἰ-πώ-ματε Ἰ-πνούτε μιρ αν. 2 Timothy 2:9
42. μαραζ-ὁμώμ ὑα-μ. Hebrews 1:6
43. ὁμιοπός πε ἴω ὁμε πε Ἰ-κακά Ἰ-κακά-κω ἐβολ Ἰ-μεν-να. 1 John 1:9

26 ἴ-με village.
27 τσάβο teach, inform.
28 φιλίππος (personal name) Philipp.
29 αραος, -ον good person, thing.
30 Lesson 7, box “The Simple Prepositions.”
Lesson 12


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

1 2 3
a. ꞏnTepe- ꞏpOYTe ꞏcOTΠ When God chose or had chosen

1 2 3
b. ꞏnTepe- ꞏq- ꞏcOTΠ When he chose or had chosen

(1) A conjugation base, which has two states, such as ꞏnTepe-, ꞏnTepe(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 ꞏtM- (= not), which comes before a nominal subject and after a personal one: ꞏnTepe- ꞏtM- ꞏpOYTe ꞏcOTΠ = When God did not choose; ꞏnTepe- ꞏq- ꞏtM- ꞏcOTΠ = After he did not choose.

The five subordinate-clause bases are

Precursior: ꞏnTepe-, ꞏnTepe(e)= When or After he chose or had chosen

Conditional: ꞏe الانتخاب- ꞏe= and ꞏe- ꞏe= If or When or Since or Whenever he chooses or chose

Limitative: ꞏwant- ꞏwant= Until he chose or chooses or has chosen or had chosen
SUBORDINATE CLAUSE: CONJUGATION BASES

Conjunctive: \( \text{NTe-}, \text{N=} \) (tenseless)

Future conjunctive: \( \text{Tap-}, \text{Tap=} \) . . . and he shall choose

91. The Precursive, \( \text{NTepe-}, \text{NTepe}(e)= \) "When, After" (past time)

\[ \text{NTepe-} \quad \text{NTepeN=} \quad \text{NTepe-} \quad \text{NTepep=} \]

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 \( \text{A-}/\text{A=} \); occurs before or after the main clause. \( \text{NTepeq-Nay Aq-niCteye} = \) When he had seen, he believed. \( \text{Aq-picteye} \)

92. The Conditional \( \text{epwan-}, \text{eowan-} \) and \( \text{epe-}, \text{e=} \) ‘If, When, Since, Whenever’

The prepersonal is a split base, \( \text{eowan-} \). The personal suffixes are inserted into the middle of the base. A short form (without \( \text{owan-} \)) also occurs, but rarely.

\[ \text{eowan-} \quad \text{e=owan-} \quad \text{eowan-} \quad \text{epe-owan-} \quad \text{epe-owan-} \quad \text{e=owan-} \quad \text{e=} \]

Forms a logically ambiguous ‘If’ clause, including both ‘Since’ (factual cause) and ‘If ever, Whenever’. More or less simultaneous to the main clause. \( \text{eowan-Nay q-na-picteye} = \) If or Whenever he sees, he will believe. \( \text{eowan-tin-Nay n-q-na-picteye an} = \) If or Whenever he does not see, he will not believe. \( \text{eowan-Nay q-picteye} = \) If or Whenever or Since he sees, he believes. When combined with the Past, \( \text{eowan-} \) expresses a generalization (whenever)—unlike \( \text{ntepe-} \), which expresses a single event: \( \text{eowan-Nay q-picteye} = \) Whenever he saw, he believed. Occurs before or after the main clause. [CG 344-45, 348]

The ambiguity of \( \text{eowan-} \) can be resolved by inserting a conjunction before it: \( \text{eowanpe} = \text{if, if ever;} \quad \text{eimhti} = \text{unless, except, kan} = \text{even though, even if, zotan} = \text{as soon as, whenever, such that.} \)
93. The Limitative, ἡντε-, ἡντ “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. ξγ-wał ἡντ-κακ-γ ἐβολ = They prayed until he forgave them. [CG 349]

94. The Conjunctive, ἡντε-, ἡ =

Forms 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. ἡντετε ἐε-κὁυ ερώ-τη ἡντεη κῳ ἡντεη ἐβολ = God shall bless you and we shall forgive you. ἰπτεγ-ὀγῳ ἡντογ-βῳ ἐτοῦν ε-πολις ἡ-ναγ ε-πῆρο = Let them not eat until they have entered the city and seen the emperor. κακ-γ ἱπείμα ἡντ-κα-οὐ = Leave them here and I will take them. κ-πα-ὀγῳ ἡς-κ-ο = You will eat and drink. ἐ-πα-ὀγῳ ἡντ-κ-ο = I shall eat and not drink.

ii. It also forms subordinate clauses headed by expressions such as ἕημη (unless), μὴκα- (after), μὴπος (lest), ἔςτε (so that), ἄρη (perhaps), κε-κούῃ νὲ (Just a little while longer and), μηροῦτο (God forbid that), etc. [CG 354] ἰπτ-ὀγῳ μὴποτε ἂκ-κὁυ = Do not eat lest you die. μὴκα-(LED-παρλα dị δ ἔς-κανής = After they betrayed John.

Some additional uses are described in CG 353, 355–56.
95. The Future Conjunctive, \textit{tareq-}, \textit{tare}=  
\begin{align*}
\text{tari} & \quad \text{tari} \\
\text{tarek} & \quad \text{tarem} \\
\text{tare} & \quad \text{tare} \\
\text{tareq} & \quad \text{taro} \\
\text{tarec} & \quad \text{tarpe} \\
\end{align*}
\textit{tare-pnoyte}  

Occurs after an affirmative command, in dialogue. It promises that an event will happen in the future if the command is fulfilled. \textit{wah} \textit{tareq-kw na-k ebo} = Pray and he will forgive you. \textit{map-ni ezoyn tare-nay epo-q} = Let us go in \textit{and we shall see him}. It can be used independently to form a deliberative question: \textit{tare-ni ezoyn} = Shall we enter? [CG 357–58]

96. You have already learned the eight independent personal pronouns \textit{anok}, \textit{nok}, \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.  
\begin{align*}
\text{te-cmamart no 2i-neqime} \\
= & \quad \text{You are blessed, nto, among women} \\
\text{nayoelw anok npatq-ei} \\
= & \quad \text{My time, anok, has not yet come} \\
\end{align*}

This device is typically Coptic, and it is sometimes hard to capture in normal English without seeming clumsy ("You, \textit{in a personal way}, are blessed among women. — My \textit{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]  
\begin{align*}
(a) \text{thp=} & \quad \ldots \text{all, entirely, all} \ldots \text{; utterly} \\
\text{2w=} & \quad \ldots \text{too; for (my etc.) part} \\
(b) \text{minmho=} & \quad \ldots \text{(my- etc.) self [often reflexive]; own} \\
\text{mayas= and mayas=} & \quad \text{alone, only, mere; (my- etc.) self; own} \\
\text{oyas= and oyas=} & \quad \text{only, alone} \\
\end{align*}
LESSON TWELVE

**THPT, THPΘ, THΡΕ, THΡΘ, THΡΚ, THΡΤΘ, THΡΘΟΥ**
2ωωτ (or 2ω), 2ωωκ, 2ωωε, 2ωωγ, 2ωωθ, 2ωων, 2ωωνθ, 2ωογ

**ΗMINΗΜΟΣ** just like the preposition ΗΜΟΣ

**ΜΑΓΑΘΤ, ΜΑΓΑΘΚ, ΜΑΓΑΘΕ, ΜΑΓΑΘΩ, ΜΑΓΑΘΑΚ, ΜΑΓΑΘΘΥΓΝ, ΜΑΓΑΘΝ**

**νατ**

**ογαθ, ογατ, ογατε, ογατε, ογατο (or ογαττ), ογαν, ογατο(α)θυγτν, ογατογ**

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

τετθν-κοογν ΘΗΡ-ΤΘΝ = You all know.
ειεπηθετ ΘΗΡ-ΤΘΝ τετθν-κοογν = You all know.

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

νεθμαθεθθθθς ΜΑΓΑΘ-Γ ΑΓ-ΒΑΚ = Only his disciples went away
κοογν ΗΜΟ-Κ ΗΜΙΝΗΜΟ-Κ = Know thyself (Know your own self)

### SOME STYLISTIC DEVICES

**97. Postponed subjects (ΝΘΙ-).** In all sentence types except the nominal sentence, a 3d person subject of the type ζ, ζ, ζε, γ, and ζγ 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 ΝΘΙ-. (Caution: ΝΘΙ- is not translated.) [CG 87(b)]

ζ-ςωτθ ΝΘΙ-ΠΡΩΜΕ = ΠΡΩΜΕ ΣΩΤΘ
The man is choosing or chooses (he-choosing ΝΘΙ- the-man)

ζγ-ςωτθ ΝΘΙ-ΝΩΝΡΕ = ΝΩΝΡΕ ΣΩΤΘ
The children chose or have chosen

ογυτα-ζ ΝΘΙ-ΠΡΩΜΕ = ΟΓΥΤΕ-ΠΡΩΜΕ
The man has (cf. below, 103)

πεξα-ζ ΝΘΙ-ΙΚ = ΠΕΞΕ-ΙΚ
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

$$\text{πρώμε, } \eta-\text{ωττα} = \text{πρώμε } \text{ωττα}$$
The man is choosing or chooses (as-for-the-man, he-is-choosing)

$$\text{νομμε, } \lambda-\text{ομμε } \text{αωττα} = \text{νομμε } \text{αωττα}$$
The children chose or have chosen (the-children, they-chose)

$$\text{νομμε, } \text{πτερογ-ωττα} = \text{πτερογ-νομμε } \text{ωττα}$$
After the children chose or had chosen (the-children, after-they-chose) . . .

$$\text{πρώμε, } \text{ογντα-η} = \text{ογντε-πρώμε}$$
The man has (cf. below, 103) (the-man, he-has)

$$\text{ετ, } \text{πεξα-η} = \text{πεξε-ετ}$$
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: πρώμε η-, νομμε λυ-, νομμε πτερογ-, πρώμε ογντα-η. ετ πεξα-η.

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

$$\text{ενηζανηε } \text{αι-ναγ } \text{ερο-ογ} = \text{αι-ναγ } \text{ε-ενηζανηε}$$
I saw these things (these-things, I-saw them)

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

$$\text{επεροφηνης } \text{ενηζανηε } \text{αι-ναγ } \text{ερο-ογ} = \text{αι-επεροφηνης } \text{ναγ } \text{ε-ενη-}
\text{ζανηε}$$
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).

$$\text{ενηθερεγατε, } \text{ηερ-ωοοπ } \text{νδι-πωακε}$$
In the beginning, there was the Word

$$\text{εντευνο } \text{αε, } \lambda-\text{κα-ενεψηνη}$$
And immediately, they left their nets

$$\text{ακντ-η, } \text{πε-λαγ } \text{ωπε}$$
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)

- **MTON, MÔTÎ**
  - make to rest; ingr. become rested
  - MTON MMÎO= reflexive rest
  - MTON MTÎ= reflexive rested

- **ΨΤΟΡΤÎ (ΨΤΡΤ]', ΨΤΡΤΨ]' ΨΤΡΤΨ]'**
  - disturb; ingr. become disturbed
  - fill, complete, amount to; finish; ingr. become full, complete

- **ΜΟΥΣ (ΜΕ2], ΜΑ2]='**
  - complete, amount to; ingr. become perfect, complete; reach (one's) limit

- **ΟΥΩΝ, ΟΥΗΝ]'**
  - open; ingr. become open

- **ΠΩΨ (ΠΕΨ], ΠΟΨ)=**
  - divide; ingr. become divided

- **ΤΑΧΡΟ (ΤΑΧΡΕ'], ΤΑΧΡΟ]= ΤΑΧΡΗΓ]'**
  - make firm; ingr. become firm

- **ΤΑΚΟ (ΤΑΚΕ'], ΤΑΚΟ]= ΤΑΚΗΓ(Τ)]**
  - destroy, ruin; ingr. become ruined

- **ΞΟΥΨ (stative only)**
  - bad, evil

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

- **ΓΕ ΕΒΟΛ, ΓΗΨ ΕΒΟΛ 89**
  - perish

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

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

- **ΣΟΒΤΕ (ΣΟΒΤΕ]-, ΣΟΒΤΨ]' ΣΟΒΤΨ]'**
  - prepare; ingr. become prepared

- **ΕΙΝΕ Ν]-/ΜΜÎO= [not same as ΕΙΝΕ "bring"]**
  - resemble

- **ΖΙΓΕ, ΖΟΓΕ]'**
  - become tired, exert oneself, labor

105
LESSON TWELVE


tice ṃmo= reflexive

wirpe ₂ht= labor, exert oneself

feel great respect (shame)

before

-upper pe

shame (= cause . . . to feel

ashamed)

be put to shame, be ashamed

hate

Conjunctions

*eimhti

*₂wcte

unless indeed, unless perhaps

so that . . .

EXERCISES 12

A. Translate rapidly into Coptic, giving all eight persons and the noun (npcuMeJ

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 . . .

f. Until I do not become tired . . .

B. Translate (most of these are incomplete sentences). a. ṆtepeK- münchen ṃmo- k. b. ekwan- wtorp. c. Ṣant- moy. d. Ṇteroy- ṃ- ṮwK eboL. e. eĭwan- ṃ- Ṭow. f. Ṣant- Ṭ- ṮaKo. g. Ṇteres- tako. h. etetĭwan- bwa eboL. i. ṢantK- moyot. j. ce- ʃooy. k. Ṣ- q- ʃooy an. l. Ṣantoy- toynoc. m. Ṇteri- cote. n. erwan- oywN. o. Ṣantī- ern. p. Ṇtereți- tice. q. ekwan- pae. r. Ṣantthèque. s. Ṇteri- ṃ- wirpe. t. ekwan- xi- ṃ- wirpe. u. Ṣant- mocте.

C. Translate into Coptic, using the conjunctive (Ṫete-, ṃ=) for (a)-(f) and the future conjunctive (tare- tarp=) 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 per­
ish. g. Come and you will become full. h. Exert yourselves and you will 
become perfect.

D. Reading selections from the New Testament.

1. ἀγ-ει ἢβι-Τ ἔβαλ εβόλ τῇ-ναζαρέτ ὑν-τι-τραλια. Mark 1:9
2. τῇ-τεγνογ πεπα αγ-χιτ-_THRESH. Mark 1:12
3. ητιμαγ γω-ογ ον αγ-βωκ. Mark 16:13
4. αγ-βωκ μαγα-γ ε-γμα τῆ-ταεί. Mark 6:32
5. α-γα εν να ηρο-ογ ... αγ-κογων-ογ αγω αγ-ει εβολ 
    τῇ-μπολις. Mark 6:33
6. αγω τηρεπ-ει εβολ αγ-ναγ ε-γνοσ τῆ-μνησε. Mark 6:34
7. ποιμε γω-ογ τη-πρωμε να-γ-ωμιε να-γ ερων-ει τῇ- 
    πεον τῆ-πεφειωτ. Mark 8:38
8. τηγνογ αε τηρε-πμνηςε τηρ-_THRESH να ηρο-ογ αγ-γοτρι 
    αγω αγ-πωτ ερατ-_THRESH. Mark 9:15
9. τῇ αε τῆ-μπ-κακε λαα γωστε τῆ-πιλατος ἔ-ωπηρε. Mark 
    15:5
10. ημίνα-ναϊ αγ-ει ἢβι-Τ ἡμ-νεκμαθτης ε-πκαρ τῆ-τογ- 
    -δαι. John 3:22

31 τῆ-ταεί Wilderness, desert.
CAUSATIVE INFINITIVE. VERBOIDS. 'TO HAVE'. DYNAMIC PASSIVE.

100. The Causative Infinitive τρε-, τρες "(Cause) ... to"


The causative infinitive ends with a hyphen (as shown above), and it must be completed by another infinitive: τρεπ-κωτπ = (cause) him to choose, τρε-πνοντε κωτπ = (cause) God to choose. It can be conjugated like any other infinitive: αι-τρε = I caused, ακ-τρε = you caused, απ-τρε = you caused, ατ-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 μα- (future) or another verb, τρε- means "cause him (etc.) to ..."

αι-τρεπ-κωτπ = I caused him (or have caused him) to choose
τι-τρεπ-κωτπ = I am causing him (or cause him) to choose
τι-μα-τρεπ-κωτπ = 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.

ἀντι-θτρεπ-κωτπ = instead of him choosing
ε-θτρεπ-κωτπ = in order for him to choose
ζων-πτρεπ-κωτπ = while he was/is choosing

Negations: (a) The preceding conjugation base is negated: μπι-τρεπ-κωτπ = I did not cause him to choose. (b) ε-θτιμ-τρε- but ζω-σ-πτρε-τιμ-.
THE VERBOIDS

Fixed prepositional expressions containing ṭρε-, ṭρε= [CG 363(4)]

άντι--budget- Instead of . . . -ing
άκν- -budget- Without . . . -ing
e-πμα e- -budget- Instead of . . . -ing
e-πτρε- and e- -budget- In order for . . . to
εισθε e- -budget- Unless
μυνκα- ṭρε- and μυνκα-ε- -budget- After . . . -ing
χωρισ- -budget- Except when/Unless
ζων e- -budget- Before . . . -ing
ζη-πτρε- While . . . -ing
ζωτε e- -budget- So that
ζητη-πτρε- Because of . . . -ing

After ζη- and ζητη- the definite article must be used.

Negations: note e- -budget- but ζη-πτρε- . . . ητη-

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. nanoy-κ = You are good. nanoy-κ = He or it is good. nanoy-πεξειωτ = Your father is good. The attachment of the personal suffixes follows the usual pattern (52 table). [CG 376–78]

<table>
<thead>
<tr>
<th>naa-</th>
<th>nana-</th>
<th>= is great</th>
</tr>
</thead>
<tbody>
<tr>
<td>nanoy-κ</td>
<td>nanoy-κ</td>
<td>= is good</td>
</tr>
<tr>
<td>nece-</td>
<td>nece-</td>
<td>= is beautiful</td>
</tr>
<tr>
<td>—</td>
<td>--</td>
<td>= is intelligent</td>
</tr>
<tr>
<td>nace-</td>
<td>nace-</td>
<td>= is many, much, plentiful</td>
</tr>
<tr>
<td>—</td>
<td>--</td>
<td>= is pleasant</td>
</tr>
<tr>
<td>—</td>
<td>—</td>
<td>= is ugly</td>
</tr>
</tbody>
</table>

Negation: (n-) . . . an

For example: naa-ποντε God is great, nana-κ He is great, nana-κ I am great, η-naanoy-παί an this is not good, nesw-ογ an they are not ugly, etc.

For the comparative (is greater etc.) cf. 71.
103. To Have, affirm. ϒΥΝΤΕ-, ϒΥΝΤΑ / neg. ΜΝΤΕ-, ΜΝΑ or ΜΜΝΣ-TE-, ΜΜΝΤΑ= [CG 383–92]

Constructions of *have* are often followed by the untranslatable adverb ΝΜΆΥ. (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. ϒΥΝΤΕ-ΠΡΆΜΕ ΝΕΧΥ

ii. He has the boats. ΟΥΝΤΑ-Ω Ν-ΝΕΧΥ or ΟΥΝΤΙ-ΝΕΧΥ or ΟΥΝΤΑ-ΝΕΧΥ

iii. He has them. ΟΥΝΤΑ-Ω-ΚΟΥ

iv. The man has them.

A few comments:

i. In *the man has the boats*, the direct object (ΝΕΧΥ) floats alone and independent, without any direct object preposition. ϒΥΝΤΕ-ΠΡΆΜΕ ΝΕΧΥ.

ii. In *he has the boats*, the direct object (ΝΕΧΥ) can be either marked by the preposition Ν- (ΟΥΝΤΑ-Ω Ν-ΝΕΧΥ) or suffixed directly (ΟΥΝΤΑ-Ω-ΝΕΧΥ), in which case the verboid may or may not be spelled in a bound state (ΟΥΝΤ=), as follows:

ουντ+ - ΝΕΧΥ etc.  ΜΝ+ -
ουντκ-  ΜΝΤΚ-
ουντε-  ΜΝΤΕ-
ουνττι-  ΜΝΤΤΙ-
ουνττε-  ΜΝΤΤΕ-
ουντπ-  ΜΝΤΠ-
ουντπτ-  ΜΝΤΠΤ-
ουντπτι-  ΜΝΤΠΤΙ-
ουντπτο-  ΜΝΤΠΤΟ-

E.g. ουντπτι-θπιτικ ΝΜΆΥ = You have faith. ουντ+ -ΤΕΧΟΥΣΙΑ = I have the power. (Also ουντπτι -θπιτικ, ουνται -ΤΕΧΟΥΣΙΑ.)
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>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-t</td>
<td>send hither</td>
</tr>
<tr>
<td>-k, -cK, or -tK</td>
<td>send thither</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>C</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).

The personal second suffixes [CG 88] also must be used as direct object of

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΤΝΝΟΟΥ=</td>
<td>send hither</td>
</tr>
<tr>
<td>ΧΟΟΥ=</td>
<td>send thither</td>
</tr>
<tr>
<td>ΤΟΟΥ=</td>
<td>buy</td>
</tr>
<tr>
<td>ΣΟΟΥ=</td>
<td>make narrow</td>
</tr>
<tr>
<td>ΚΩΙ=</td>
<td>write</td>
</tr>
</tbody>
</table>

special affirmative imperatives ending in i= (e.g. ανις = bring 87 [box])

Negations are formed identically, but based on μντε-, μντα= (or μμντε-, μμντα=) 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 μναγ (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 μον= in a durative sentence, as illustrated below. [CG 393–94]

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>OYN-ΘΑΛΑ ΜΟΝ-ΟΥ</td>
<td>They have eyes (There are eyes in them)</td>
</tr>
<tr>
<td>OYN-ΩΤΗΝ ΚΝΕ ΛΙΩΤ-ΘΗΥΤΝ</td>
<td>You have on two tunics (There are two tunics upon you)</td>
</tr>
<tr>
<td>OYN-ΟΥΠΗΘΑ Ν-ΡΑΚΩΡΝΤΟΝ ΝΙΩΗΤ-Ο</td>
<td>He has an unclean spirit (There is an unclean spirit in him)</td>
</tr>
</tbody>
</table>

105. The other verboids [CG 379–82] are

νεξ- = said. Marks direct discourse, only in past narration 145. Very common. No negation. νεξ-Τ = Jesus said. νεξ-κ = He said. The content
of what was said is introduced by the conjunction χε— (Greek ὁ): πεχε—τε χε—μερε—πιογτε = Jesus said, Love God.

ἐν—, ἐνα = is willing, is content, agrees to. Negation, (ἐ—) . . . αν. E.g. ἐνα— ἐ—θει ἐβολ ἐν—περωμα = We are willing to come out of the body.

μεωδα = not know. μεωδα— ρ = He does not know.

μεοπά = is pleasant.

ογετά = is distinct, is different. E.g. ογετ—πξοεικ αγω ογετ—πϊςαλ = 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 βηλτα = free, μοογτρ = 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.”

ce—na—xηο—q = He will be born (“they-will-bear-him”)

αγ—xηε—τε ρυβα—βεθεεμ = 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 ἐβολ ἡτι— or ἡτι— or ἐβολ ἡπ—.

αγ—xηε—τε ρυβα—βεθεεμ ἐβολ ἁμα—βαρια = Jesus was born of Mary in Bethlehem (they-bore-Jesus in-Bethlehem out-of-Mary)

αγ—xηο—τε ρυβα—πεπροφητε = 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**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>φωνῇ (φνε-, φνών=)</td>
<td>ask; question; tell</td>
<td>ἔρωτάν</td>
</tr>
<tr>
<td>φω (φε-, φώ=) (not same as φο, φε-, φώ= sow)</td>
<td>say, utter; talk about; sing</td>
<td>λέγειν</td>
</tr>
<tr>
<td>φω ἠμο-ς φε-, φώ-ς φε-</td>
<td>say . . . (φε- = Greek ὅτι)</td>
<td>λέγειν</td>
</tr>
<tr>
<td>φιλά (xφε-), φιλάς (xφω-ς)</td>
<td>said (always narrative past tense)</td>
<td>λαλεῖν</td>
</tr>
<tr>
<td>φυλά (φυλα-), φυλάς (φυλα-ς)</td>
<td>command; give (a command)</td>
<td>κελεύειν</td>
</tr>
<tr>
<td>χωτήμ ε-</td>
<td>+ to (a person)</td>
<td>ἄκοουειν</td>
</tr>
<tr>
<td>χωτήμ ἐ-</td>
<td>listen to (words or person)</td>
<td>ἄκοουειν</td>
</tr>
<tr>
<td>χωτήμ ἐ-</td>
<td>obey</td>
<td>μμισκεῖν</td>
</tr>
<tr>
<td>χωτήμ ἐ-</td>
<td>remember</td>
<td>μμισκεῖν</td>
</tr>
<tr>
<td>ωτῆ (ωτα-, ωτά= ὑνί)</td>
<td>count; consider to be</td>
<td>λογίζεσθαι</td>
</tr>
<tr>
<td>τάμο (ταμε-, τάμο=)</td>
<td>inform (someone + ε- about something)</td>
<td>ἀπαγγέλλειν</td>
</tr>
<tr>
<td>χύπνη (χύπνη-, χύπνης=)</td>
<td>conceal, hide; ingr. become hidden</td>
<td>κρύπτειν</td>
</tr>
<tr>
<td>χύπνη (χύπνη-, χύπνης=)</td>
<td>reveal; ingr. become manifest</td>
<td>φανεροῦν</td>
</tr>
<tr>
<td>εἰμή</td>
<td>know (ε- about a thing; φε- that . . . ); understand, become acquainted with</td>
<td>γιγνώσκειν, εἰδέ- ναι</td>
</tr>
<tr>
<td>κούνη (κούν-, κούνη=)</td>
<td>become acquainted with; know (φε- that . . . )</td>
<td>γιγνώσκειν, εἰδέ- ναι</td>
</tr>
<tr>
<td>ωίνη ἐ-</td>
<td>seek</td>
<td>ζητεῖν</td>
</tr>
<tr>
<td>ωίνη ε-</td>
<td>greet</td>
<td>ἀσπάζεσθαι</td>
</tr>
<tr>
<td>ωίνη ε-</td>
<td>ask (a person); request (a thing)</td>
<td>εὐρίσκειν</td>
</tr>
<tr>
<td>χε ε-, χύρε-</td>
<td>find</td>
<td></td>
</tr>
</tbody>
</table>
LESSON THIRTEEN

czx'i (cez-, czx“) or czx'i-,
write
γράφειν

ωω (ew-, ow=)
read
ἀναγιγνώσκειν

ωω eβολ (ew-, ow=)
cry out
κραζειν

ρίμε
weep
κλαδειν

ναι e-
look (at)
λειν, ὃραν

δωστ e-
look (at), stare (at)
βλεπειν

ερχ
promise
ἐπαγγέλλειν

μογτe e-
call out to, summon, invoke
καλειν

μογτe e- (person) xe-
call (person by the name of)
λέγειν

(name)

Conjunctions

Nee N-oy-... like a . . . ὃς

Nee N-p-/T/-N-... like the . . . ὃς ὃ . .

Nee N-Ni-. . . like a (sic) . . , like . . . ὃς

Other expressions

oy-... N-oywt a single . . , an only . . . εἷς, μονο-

πi-... N-oywt the very same . . . ὅ οὐτός

πi-... N-oywt the only ὅ μονο-

α2πο= What's the matter with . . . ?; τί
Why . . . ?

αcζx'i= takes the personal second suffixes. Cf. 103 (box).

bE.g. Nee N-νηγε = like a child or like children.

cα2πο= is completed by a personal suffix, which agrees with the subject of a following independent clause. E.g. α2πο-τι N τετ-π-ωτε “Why are you afraid?”; α2πο-κ Κ-μογτε επο-ι “Why are you calling me?”; α2πο-θ τε-πίμε “Why are you weeping?”
Exercises 13

A. Translate.

a. ρ-τρε-πειλαξας μουτε ερο-ε. b. τρ-τρα-ςαϊ

N-ειςωακε. c. χε-ει χεκααc ες-τρετω-ςωτω. d. τρ-τρεκ-

δωωτ ερο-αυ q-ογωωβ. e. τρ-τρεκ-δωωτ ερο-αυ q-ςα-

ογωωβ. f. τ-ή-ογωω αν ες-τρε-τεισωερε μογ. g. τ-ογωω

eς-ςω-τεισωερε μογ.

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. nανογ= (I am good, you are good, etc.).

b. (N-)nανογ= an I am not good . . .

c. nαςω= (I am plentiful . . . ).

d. πεξα= (I said . . . ). e. oγντα= (I have . . . ). f. nmnnta= (I do not have . . . ).

D. Translate.

a. oγντε-πνουτε υρπε νς-ςμνυρε.

b. μντε-ππροφντνς κενι μμας.

c. oγντε-πρρο τςονςια μ-ωνς μς-πνου.

d. oγντα-ς μμας νς-ςορπε.

e. oγντα-ς νς-ςορπε.

f. oγντ-ς-ςορπε.

g. μμτα-ς νς-κενι.

h. μμμτ-ς-κενι μμας.

i. oγντα-ς νς-τςονςια.

j. oγντα-ς-ςε.

k. oγντ-ς-τςονςια.

l. oγντα-ς-ςν.

m. oγντα-ς-ςq.

n. oγντα-ς-ς.

o. oγντα-ς-ςn.

p. oγντα-ς-ςκ.

q. oγντα-ς-ςςν.
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.

F. Reading selections from the New Testament.

1. mnta-n-llay npeima. (textual variants have mntn- and ntnt-)
   Matthew 14:17
3. oyntn-tu-oyhr n-oeik. Mark 6:38
6. mntn-képpro mmap eimhti rppr kaiqap. John 19:15
7. oynta-í mmap n-peppa mmap-npout. 1 Corinthians 7:40
8. oynta-n mmap n-oykwat evol zitn-npout. 2 Corinthians 5:1
10. oyntan mmap n-oyparrhcia nnapr mmap-npout. 1 John 3:21
11. evol zitn-peiti ce-tawe-óoeiw nh-tn mmap-pkw evol nh-ne-
    ttnove. Acts 13:38
12. ay-tawe-óoeiw nh-nwaxe nh-npout evol zitn-payloc. 
    Acts 17:13 alt.
13. oucim ay-cwtn erp-c zn-pama. Matthew 2:18

G. Translate.

a. ay-xnoy-í ayw aí-oywówb. b. aq-xw nmo-c xe-tamo-í 
   e-peizw. c. f-oyeq-carn nhn-tñ e-ôtn-ripe. d. ac-ge erp-q 
   çn-pejmi. e. ay-r-pmeeye nh-neqwaie. f. n-ô-cooyn an 
   nh-prwme. g. nphq-eime nh-prwb. h. nhpr-ow n-teigrph nllay 
   nh-prwme. i. npea-ay na-q xe-tn-wine nca-íc.

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 kaiqap Caesar.  
33 parrrhcia freedom to speak.  
34 pama (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) ἄναγκη It is necessary. Negation (n−) ἄναγκη ἀν.

Ω ἰτ is sufficient. It is enough. Neg. (n−) Ω ἀν.

ζεν−, ζην= It is pleasing unto . . . Neg. (n−) ζεν− (or ζην=) ἀν. 105

(b) Ῥησαίτο May it come to pass. Neg. Ῥησαίτο.

ἐζηκτὶ It is come to pass. Neg. ὀγκζηκτὶ.

(c) ωψε (or ωψε) It is right, fitting, necessary. Neg. (n−)ωψε ἀν and μεψε.35

(d) ζαμοῖ 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.

ἄναγκη τὰπ ἐ−θπε−νεκάνδαλον εἰ

For, it is necessary that temptations come

ἐζηκτὶ Ἰη−ν−νκαβατον ἐ−θπ−θπετνανουγ ἄη−θπ−θπεθοογ

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−ογον ἀν = It is obvious that . . . , ογονειε τε ἀν−te− (conjunctive) = It is amazing that . . . , q−μοκ ἐ−θπε−e = It is hard for . . .

35 ο−ωψε ἀν in unconverted clauses and some relative conversions (ε−ο−ωψε ἀν); μεψε in circumstantials and some relative conversions (e−μεψε, ε−μεψε) [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-κωτ he builds; preterit neq-κωτ he was building, neq-na-κωτ he would build

The circumstantial (lesson 15) expresses something like a participle or a Greek genitive absolute (Latin ablative absolute): ec-πίμε she is weeping; circumstantial ec-πίμε weeping, while she weeps/wept, as she weeps/wept

The relative (lessons 16–17) forms a modifying clause (attributive clause): q-κωτ he is building; relative πη ἐτῷ-κωτ ἦμο-κ 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-bαπτίζε ἡμῶ-τὖ ἡ-οὐφνα he will baptize you with spirit; focalizing eq-na-bαπτίζε ἡμῶ-τὖ ἡ-οὐφνα 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:
Preterit Converter

Circumstantial Converter

Relative Converter

Focalizing Converter

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 epe-, e=, e- and tnt-.

For example,

\[ \text{Ne-} \text{ui3iq-CCUTTT} = \text{Preterit (marked by Ne-)} \]
\[ \text{etep-e}- \text{cyaiq-CCUTTT} = \text{Relative (marked by ete-)} \]

But \( \text{e-} \text{cyjiq-CCUTTT} \) 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.

111. The preterit conversion [CG 434-43] often moves things back one step in time

<table>
<thead>
<tr>
<th>Basic</th>
<th>Preterit</th>
</tr>
</thead>
<tbody>
<tr>
<td>q-k\text{w}t He builds, He is building</td>
<td>neq-k\text{w}t He used to build, He was building</td>
</tr>
<tr>
<td>( \lambda \text{q-k\text{w}t} ) He built</td>
<td>( \text{ne-} \lambda \text{q-k\text{w}t} ) He had built</td>
</tr>
</tbody>
</table>

or expresses a remote hypothetical possibility or wish\(^36\)

<table>
<thead>
<tr>
<th>Basic</th>
<th>Preterit</th>
</tr>
</thead>
<tbody>
<tr>
<td>q-na-k\text{w}t He will build, He is going to build</td>
<td>neq-na-k\text{w}t He would build (if he could)</td>
</tr>
</tbody>
</table>

The ordinary way to tell a story is the past tense \( \lambda \text{q-} \) (and \( \pi \text{exa-} \) “said”), e.g. \( \lambda \gamma- \text{p\text{w}t} \) “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

\[ \lambda \gamma- \text{p\text{w}t}. \text{nepe-} \text{oygote Gap NH\text{\text{ma-}}} \gamma. \]

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 \( \text{aq-} \).

\[ \text{Bethany was near [background] Jerusalem. And a crowd of the Jews had come [background] to Martha and Mary. So when Martha heard, she came out [main story line]} \]

The literary value of the preterit, indeed its meaning, is to switch out of the main line of discourse (\( \text{aq-} \), \( \text{ntheq-} \), \( \text{neqa-} \)) 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 \( \text{ntheqnoy} \) 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

<table>
<thead>
<tr>
<th></th>
<th>Preterit</th>
<th>Circumstantial</th>
<th>Relative</th>
<th>Focalizing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \text{nepe-} ), ( \text{ne} )=</td>
<td>( \text{ep} )-, ( \text{e} )=</td>
<td>( \text{etepe-} ), ( \text{et} )=</td>
<td>( \text{epe-} ), ( \text{e} )=</td>
</tr>
</tbody>
</table>

ii. As a *sentence converter*

<table>
<thead>
<tr>
<th></th>
<th>Preterit</th>
<th>Circumstantial</th>
<th>Relative</th>
<th>Focalizing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \text{ne} )=</td>
<td>( \text{e} )-</td>
<td>( \text{ent-} ) or ( \text{nt-} ), ( \text{et-} ), ( \text{ete-} ), or ( \text{e} )- (depending on sentence type)</td>
<td>( \text{e} )- or ( \text{nt-} ) (depending on sentence type); ( \text{ete-} )</td>
</tr>
</tbody>
</table>

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>ㅏ-bwʌ</td>
<td>neï-胸怀</td>
</tr>
<tr>
<td>ㅏ-hʌ</td>
<td>neï-胸怀</td>
</tr>
<tr>
<td>ㅏ-踵-pẹqŋi</td>
<td>neï-踵-pẹqŋi</td>
</tr>
<tr>
<td>ㅏ-nʌ-bʌla</td>
<td>neï-nʌ-胸怀</td>
</tr>
<tr>
<td>ㅏ-ŋ</td>
<td>neï-ŋ</td>
</tr>
<tr>
<td>ㅏ-te-</td>
<td>nepe-</td>
</tr>
<tr>
<td>ㅏ-q-</td>
<td>neq-</td>
</tr>
<tr>
<td>ㅏ-c-</td>
<td>nec-</td>
</tr>
<tr>
<td>ㅏ-tŋ-</td>
<td>nen-</td>
</tr>
<tr>
<td>ㅏtetŋ-</td>
<td>netetŋ-</td>
</tr>
<tr>
<td>ㅏce-</td>
<td>ney-</td>
</tr>
</tbody>
</table>

If the subject is an article phrase, pronoun, etc., prefix the prenominal conversion base (nepe-) to it.

\[\text{πrwme cwt̄p} \quad \text{nepe-πrwme cwt̄p}\]

Negations are formed by adding an after the predicate. E.g. neï-cwt̄p an. nepe-πrwme cwt̄p an.

114. (b) To convert a durative sentence formed with affirmative oyn- “there is,” it is possible to simply substitute a prenominal conversion base (nepe-, epe-, eTepe-, epe-) in place of oyn-.

\[\text{oyn-^ρrwme cwt̄p} \quad \text{nepe-^ρrwme-cwt̄p}\]

Etc.

115. (c) To convert all other sentence types, simply prefix the sentence converter to the basic sentence, whether affirmative or negative. [CG 396-98] For example,

\[\text{ne-ἀντ-ογροφηθς} \quad \text{ne-ογροφηθς πe} \quad \text{ne-ογροφηθς ῃn πe} \quad \text{ne-λq-cwt̄p, ne-װpŋ-, ne-װpątŋ-, ne-ʬlaq-, ne-ʮeq-} \quad \text{ne-nanoy-q} \quad \text{ne-nanoy-q ῃn} \quad \text{ne-αναγκη } \ldots \quad \text{ne-αναγκη ῃn } \ldots\]

38 Or, optionally, prefix the sentence converter to oyn-, thus ne-οyn-^ρrwme bʌla (all four conversions).

39 There is no preterit conversion of the optative affirmative e-e-.

40 The negation of ne-ἀντ-ογροφηθς apparently does not occur.
LESSON FOURTEEN

\[
\begin{align*}
\text{ne-}\text{oyn-}\text{prwme cwtpp}^{41} \\
\text{ne-}\text{mip-}\text{prwme cwtpp} \\
\text{ne-}\text{paxi ne-etq-cwtpp imo-q}^{42} \\
\text{Etc.}
\end{align*}
\]

The non-durative subordinate clauses (\text{ntep}- etc.) cannot be converted.

116. The preterit particle \text{ne}. [CG 438] The word \text{ne} sometimes occurs in preterit sentences, towards the end of the sentence. Its function and meaning are unknown\(^{43}\). E.g. \text{neq-cwtpp ne}.

117. To summarize: It will be easy to recognize a preterit conversion when you read, because the converted clause begins with the signal \text{nepe-}, \text{ne-}, or \text{ne-}. Also, \text{ne} may occur towards the end of a preterit clause.

---

\(^{41}\) Also \text{nepe-}\text{prwme cwtpp}.

\(^{42}\) Preterit of a cleft sentence (see lesson 19).

\(^{43}\) This \text{ne} does not occur in the preterit of nominal sentences formed with \text{ne}. In other words, \text{ne ne} is not written.
VOCABULARY 14

More verbs: Miscellaneous basic actions

**σωσ** (σω-, σα-) σωσ
desire, want, love, like...

**εἰπ** (π-, αα=) εἰπ
make; cause . . . to be; function as . . . ; amount to;
perform, accomplish; be
(οτί

*άρχει ἢ-or ε- (+ infin.)
begin

**βω, βε**τ
stay, tarry, remain (w. circumstantial 120)

**λο**
cease (w. circumstantial 120);
get well

**νωπε, νοοπ**
become, come into existence;
happen, come to pass; be

**κπο (κπε-, κπο=)**
bring into existence; give
birth to; produce; get (literally “cause to exist”)

**άμαστε**
seize, grasp

**κω (κα-, καα=) κω**
place, appoint, put down;
permit; leave, abandon; lie,
be (κα';)

**ζιογε (ζι-, ζιτ=)**
strike, cast

**ζαρέε ε-**
keep, guard

Verbs of position: (a) Motion

**μοοω**
go, travel, walk

**πωτ, πιτ**
run, flee

**ζων εςούν, ζην**
egg yolk, approach

**εςούν**

take up; take away; ζα- carry
(b) Stasis

2MOOC  sit, dwell; μΝ— be married to  καθήσθαι
αξηρατ= or αξε επατ=  stand (stand-on-feet-of self  ἰστάναι
(filed under αξε)
[reflexive])

(c) Rotation

κώτε (κέτ=, κότ=)  

μ— turn (transitive, often  ἐπιστρέφειν, κυ-
reflexive); ε— surround,  κλούν
repeat
κτο (κτε=, κτο=)  

μ— turn (transitive, often reflexive; properly, “cause to  διοστρέφειν,
turn” = τκτο), go round,  στρέφειν
surround

Conjunctions

εβολο αξε—  because (less ambiguous than  δτι, ἐπει
αξε—

ετβε—αξε—  because (less ambiguous than  διά το + infinitive,
αξε—

Logical particles

ἐνε—  (1) before indirect question:  εἰ
whether
(2) before direct question:  not translated

ἐἰε—  then (in If-Then sentence):  ἀρα
ergo, igitur, profecto

Reciprocal pronoun

ἐρημ (always w. possessive article agreeing with subject)  

one another (literally companion, fellow)α  ἀλλήλων

The noun con forming adverbs

π—con (noun)  time, turn, occasion  πολλάκις

μ—con, μξαμ  often, many times

δογ  μ—con, ἱτογ  five times, etc.

n—con, etc. (any number from ωομντ on up
is constructed thus)
EXERCISES FOURTEEN

οὐχρ ἑ-κοπ, ἑ-ουχρ

κεκοπ, ἑ-κεκοπ

οὐκοπ, ἑ-οὐκοπ, ἑ-οὐκοπ ἑ-οὐκοπ

ζι-οὐκοπ

how many times?, how often? ὀποίακις

going, anew ἀνωθεν, πάλιν

one time, once ἀπαξ

together, with one accord ὅμοθυμαδόν

Special forms of "cop":

δις

twice δις

three times τρίς

for a second time δέυτερον

E.g. ἀγ-ῳσακ οὐ-νεγηρήγη = They spoke with one another, ἀν-ἐφίμαλ οὐ-νεγηρήγη = We are one another’s servants.

EXERCISES 14

A. Study these preterit conversions and their context, noting carefully where there are switches between main-line past narrative (ἀρ-, ἱπερ-, πεξα-ς) and the descriptive or slow-motion preterit (νεχ-). Notice other signals of switching in the text, such as ἀς, ἕρ, or ἵπεταος. In each passage, what is the cause, or the effect, of the switching?

1. The whole region came (ἀς-βωκ) and were baptized (ἀγ-ξι-θ βάπτικμα) by him (John). ἄργ ἰωὰς δεκνε-ζεντοπω ⁴⁴ Ῥ-δαμογά το ἔνως-posta ⁴⁵ . . . ἄργ νεχ-ταὐε-θ οἰσι . . . Now it happened (ἄργ ἀς-ῴως) that Jesus came (ἀς-εῖ) from Nazareth of Galilee and was baptized (ἀς-ξι-θ βάπτικμα). Mark 1:5-9

2. While He (Jesus) was walking by the Sea of Galilee, He saw (ἀς-ναγ) Simon and Simon’s brother Andrew casting nets into the lake. νε-ζεντοηψζε ⁴⁶ ἕρ νε. He said (πεξα-ς) to them, Come . . . Mark 1:16-17

⁴⁴ ως skin; δαμογα camel.
⁴⁵ ἔνως-posta Stative of τασω to dress (someone), lit. put upon.
⁴⁶ οψζε fisherman.
LESSON FOURTEEN

3. As soon as they had left (τέτυγνον δὲ τέτερος εἰ ἐβόλῳ ἄν—) the synagogue He (Jesus) went (ἀγ—βωκ) into the house of Simon and Andrew, with James and John. Now (ἄγε) Simon’s mother-in-law ἁγκ—νῶ with a fever. And immediately they spoke (τέτυγνον ἀγ—γάηε) with Him about her. And He went to her (ἀγ--) and lifted her up (ἀγ—τούνος ἄ—) . . . and the fever ceased (ἀγ—λο). Mark 1:29–31

4. And He went back (ἀγ—βωκ ὁν) into the synagogue. ἁγκ—οὐράμε δὲ ἴμαγ whose hand was withered. ἀγ ἁγκ—παραθηρεὶ ἐρό—q to heal him on the Sabbath so that they might press charges against Him. And He said (ἀγ ἁγκ πηκα—q) to the man whose hand was withered, Arise, come forth . . . He said (πηκα—q) to the man, Stretch out your hand. He stretched it out (ἀγ—κοὐτομ ἄ—) and his hand was cured (ακ—λο ὅδι—τερπίδια). Mark 3:1–5

5. And His mother and brothers came (ἀγ—ει) and positioned themselves (ἀγ—ἀγερατ ὁ) outside, and they sent (ἀγ—ξοογ) in to Him summoning Him. ἁγ ἁγκ—φωος τό—πεγκατε ὅδι—ομηνω ἁγ. They said (πηκα—γ), Excuse me, Your mother and brothers are outside looking for You. He replied (ἀγ—ογωψ ἁγ), Who are my “mother” and my “brothers!” Mark 3:31–33

6. And a large crowd gathered (ἀγ ἁγ—κα ὅμηνω ε κωγ) to Him, so that He got into a boat and sat there in the lake. ἁγ ἁγκ—μηνω τηρ—q ἁγκ—ἀγερατ βι—πεκρο ὅ—τεθαλασσα. ἁγ—τ—θοςω ἁγ ἁγκ—καταε ἁγκ—παραβολη. ἁγ ἁγκ—κατ α ὅ—κο δε ἁγκ—παραβολη. πηκα—γ ἁγ—γ . . . Mark 4:1–11

7. Now, they left the crowd (ἀγ—κα ὅμηνω ἁγε) and got Him into the boat (ἀγ—ταλο ἁγ—ποὶ) . . . And a great tempest occurred (ἀγ ἁγ—κα ὅ—ἐκυπρῳ ωφπε), and the waves pounded the boat to the point of capsizing it. ὅτοι ἁγ ἁγκ—πιπαρογ ὅ—ποι ἁγ—ποὶ sleeping on a pillow. And

47 ἁγκ— was in bed (νογρε = throw, ἁγκ— = lie).
48 παραθηρεὶ entreat.
49 τό—πεγκατε around Him, in His vicinity.
50 ἁγκ—καταε very much.
51 παραβολη parables, short symbolic stories.
52 ἁγκ—κο δε— to say.
53 πιπαρογ ὅ—ποι in the stem of the boat.
EXERCISES FOURTEEN

they woke Him (ἀυ το οί δότε ὁμός) saying to Him, Teacher, don’t you care about the fact that we’re going to die! Mark 4:36–38

8. θνετογείτην Μινιαοπτο. Ἀνομιναοπτε. Ἀνομιναοπτε. Ματθαοπτο... Once upon a time there was (αυτός) a man sent by God, named John. ἀνομιναοπτε Μινιαοπτο ἐτιεποηειν... JOHN 1:1–8

9. And on the third day, a wedding occurred (ἀγέλεεετ ὁμός) in Cana of Galilee. Ἀνομιναοπτε ἀνομιναοπτε... And he went (αυτός) into the praetorium with Jesus. ἀνομιναοπτε ἀνομιναοπτε... And they lit (αυτός) a fire, warming themselves. ἀνομιναοπτε ἀνομιναοπτε warming himself. ... John 18:12–20

11. So Jesus stood (αυτός) before the governor. And the governor questioned Him (αυτός) saying, Is it You who are the king of the Jews? Jesus said (αυτός) It is you who say this... Next Pilate said (τοῦτος) to Him, Don’t You hear how much they are testifying against You? But He did not answer (Μπροη-οισομόν-εα) a single word, so

54 ἑγείτην beginning.
55 ἐπομ father-in-law.
56 καιφας (personal name) Kaiphas.
57 ὁγις (stative) ἀκαίρ− follow, be behind.
58 ἀποβόλ outside.
59 ζητηρ ἀποβόλ at the door.
60 χηροπηρτής official, officer.
61 πειρατ ἀποβόλ, literally “the cold was outside” i.e. it was cold.
that the governor was really surprised. Now on every feasting day (κατὰ-θώμα ἀε), ne-ωμα-πνησκαμὶν κα-ογα ἐβολ Ἐπὶ-πνησκαμὶ—someone under arrest, whoever they wanted. ne-γντα-γ ἀε Ἐπὶ-πνησκαμὶ ἐτῆμα Ἐπὶ-ογα . . . ἀε-βασαβάβαν. And (ἀε) as they gathered together, Pilate said (πεξά-α) 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 (μὴν-κα-ναὶ ᾨ-εἰ) with His disciples to the region of Judaea. ἀγ ἐγν-ημα-γ πε νημα-γ, baptizing. ἐνε-πεσκαμὶ-ας ἐβ Βαπτίζε νη-κα-νησ να-καλεῖμ 62. ἐνε-γν-να ἔν-μοογ βι-πνα ετῆμα. ἀγ ἐνε-νη-γ πε το be baptized. ne-μπατογ-νεξ-ισκαμὶς γαρ πε ε-πεσκαμὶ 63. So, a dispute occurred (α-γνητκας-ει ὡς γωμε), consisting of the disciples of John and a certain Jew, on the subject of purification. They came (ἀγ-εἰ) to John and said (πεξα-γ) to him . . . John 3:22-26

13. And He came back (ἀγ-εἰ ἀε ὢν) to Cana of Galilee, where He had made the water turn into wine. ἀγ ἐνε-γν-ογ βασιλικὸς ὃς ὤς ἀγς ἀκρημνος ἐν σικναρναυ. When this man heard (ντεριεμ-κατιφ) that Jesus had come from Judaea to Galilee, he went (ἀγ-βωκ) to Him and begged Him (ἀγ-κεπικωπ-α) to come down and heal his son. ἐγκα-να-μογ γαρ πε. So Jesus said (πεξε-ὶπ-ἀε) to him, Unless you see signs and wonders you will not believe! John 4:46-48

14. The tribune commanded (ἀ-πιλιαρχος ἀε ὢγς-καζὲ) for him (Παύλου) to be brought into the barracks, and he said he should be scourged with whips . . . But when (ντεριογ-) he had been tied up with thongs, Paul said (πεξα-α) to the tribune 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 (ἀγ-καζὲ-ὁγ ἐβολ). And the tribune became afraid (ἀγ-π-ροτέ) when he learned that he was a Roman citizen, ἐβολ ἔκ-ἐν-ἀγ-μορ-ο-π ἀγ. And immediately he released him (ἀγ ἐνεγκαμογ ἀγ-βολ-ἄγ ἐβολ). 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 (ὑπομε) wanted.

62 Ναίς ναν-καλεϊμ (place name) Ainon by Salim.
63 ὑτεκο prison.
64 Βασιλικὸς 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.


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65 Cf. 23 (box “The Special Grammar of Proper Nouns”).
LESSON 15

ASYNDETIC CONNECTION OF CLAUSES. ADVERB. CIRCUMSTANTIAL CONVERSION.

118. Asyndetic Connection of Clauses. [CG 237]

When two or more past tense clauses (אָּנָּד) are strung together without a word for 'And', this indicates very close connection. תֵּבַע is also connected in this way.

אָּנָּד-כַּוְתֵּמָא דְּלֵבָּי-שַׁהֲרַדָּהָכְּ נְפַּרְוּ אָּנָּד-וֹתְוָרֶנְו

Then King Herod heard the news and was alarmed

אָּנָּד-כַּוְתֵּמָא תֵּבַע-שֵׁנְה

He answered, saying . . .

אָּנָּד-כַּוְתֵּמָא דְּלֵבָּי-שַׁהֲרַדָּהָכְּ נְפַּרְוּ אָּנָּד-וֹתְוָרֶנְו

The girl got up and walked

אָּנָּד-כַּוְתֵּמָא דְּלֵבָּי-שַׁהֲרַדָּהָכְּ נְפַּרְוּ אָּנָּד-וֹתְוָרֶנְו

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

eliminar greatly
eliminar thither
eliminar ever (as in "not ever")
*eliminar well
*eliminar badly
eliminar at all
eliminar daily
eliminar only, exclusively
eliminar there
eliminar on again
*eliminar how?
eliminar where? when? how?
eliminar whence?
eliminar when?
Some adverbs are prepositional phrases used as fixed expressions; many are formed with initial $n$.

$\text{naw} \ n-\text{q} \text{ how?}$
$\text{ncawq} \ n-\text{con for seven times}$
$\text{nteuy} \text{ by night}$
$\text{nogyuyi to a small degree}$
$\text{nogma somewhere}$
$\text{nogmep n- con how many times?}$
$\text{neve finally}$
$e-\text{ptimn- q wholly}$
$e-\text{parxoyo too much}$
$e-\text{tum whither?}$
$e\text{e-oy why?}$
$\text{aia- peima thus far, up to now}$
$\text{exe-oy why?}$

Negation of these is by a following $\text{an}$: $\text{emate an = not greatly, emay an = not thither, ncawq n-con an = not seven times, etc.}$

Adverbs of manner are formed freely in the pattern $\text{2y-oy ...}$ (and negative $\text{axyn-} \theta \text{ ...}$).

$\text{2y-oyms} \text{ truly, 2y-oydiakosyn} \text{ justly, etc. etc.}$
$\text{axyn-} \theta \text{nomoc lawlessly, axyn-} \theta \text{ete fearlessly, etc. etc.}$

The placement of adverbs within the sentence is fairly free.

**THE CIRCUMSTANTIAL CONVERSION**

120. The circumstantial conversion [CG 413–33] is marked by the converter

$\text{epe-}, \text{e= conversion base}$
$\text{e=} \text{ sentence converter}$

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.

$\text{e-anyn-oupofntes}$
$\text{e-anyn-oupofntes an}$
$\text{e-oupofntes pe}$
$\text{e-oupofntes an pe}$
$\text{e-nyn-oupofntes an pe}$
To convert a sentence formed with oyN-, it is possible to substitute the prenominal base epe- in place of oyN-:

oyN- ῥωμε- σωτη τι

epe- ῥωμε- σωτη τι

Conjugation of the conversion base epe-, e=.  

ei-         en-
ek-         etetη-
epe-   
eq-         ey-
ec-   
epe- πνουτε

THE MEANING OF THE CIRCUMSTANTIAL CONVERSION

121. 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).

66 Circumstantial of a cleft sentence (see lesson 19).

132
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. eq-νηγεραίηςΜ-προογαυθα-ναγελμήνει
   As He was coming up from the waters, He saw the heavens

ii. αγ-χι-θαπτικαγαγ-εξομολογησενε-νεγνοβε
   They got baptized, confessing their sins

iii. eq-να-κατώτερονε-νις-νῆμα-κ
   When He was going to prepare the heaven, I was with Him
   (He-going-to-prepare the heaven I was with him)

iv. neq-2ν-τερπθμοκν-2μενε-ζουγαγε-πκατανακεμπάμεν-πημο-κ
   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.

   ξεκάκακενε-ογωνε-εβολεκ-νήκτευε
   So that you [subject] may not appear to be fasting
   (That you may not appear you-fasting)

   αγ-λοεγ-μοοωενήμα-κ
   They [subject] ceased going about with Him
   (They stopped they-travelling with Him)
### Conjunctions that can precede the adverbial circumstantial [CG 422]

- **though, but, rather**
- **and, and indeed, too, furthermore**
- **unless, except for . . .-ing**
- **as long as**
- **(as long as, inasmuch as)**
- **while . . . still . . .**
- **if (ever)**
- **supposing that**
- **even if, even though**
- **although**
- **just as**
- **especially if/since**
- **just as**
- **moreover, and yet**
- **at one time . . . at another time . . .**
- **except when, unless**
- **before**
- **at the same time**
- **as if, on the grounds that**
- **as if**
- **as long as**
- **whenever, as soon as, such that**

### ii. Completing the direct object of verbs meaning find, forget, keep, know, leave, ordain, see, etc.

- **He left him [object] alive**
  (He left him he-living)

- **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 **-**. The circumstantial expresses the next event, or reexpresses the main clause somewhat differently (not relative tense).
THE CIRCUMSTANTIAL CONVERSION

\[ \text{\(\lambda q-\chi\nu\gamma-\iota\; e-\lambda\iota-\chi e-\pi\alpha\)} \]

He asked me, and (next) I said this

\[ \text{\(\alpha-\phi\iota\iota\iota\nu\iota\sigma\; o\gamma\nu\iota\; \bar{n}-\rho\omega-\eta\; e-\lambda q-\alpha\rho\chi\varepsilon\)} \]

Philip opened his mouth and began

In this function, the circumstantial past tense (\(\epsilon-\lambda\alpha\)) 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: \(\alpha-\tau\iota\; o\gamma\omega\bar{w}\; \epsilon q-x\omega\; \bar{n}m-o-c\) = Jesus answered, saying (Jesus answered he-saying) or by two past tenses: \(\lambda q-n\alpha\gamma\; \lambda q-o\gamma\omega\bar{w}\) = 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

\[ e\gamma-pi\mu\epsilon\; \alpha-c-b\omega k \] While they were weeping, she left
\[ e\gamma-pi\mu\epsilon\; c-b\omega k \] As they weep, she leaves
\[ e\gamma-pi\mu\epsilon\; c-\nu\alpha-b\omega k \] When they weep she will leave

the circumstantial past expresses action before the main verb

\[ e-\lambda\gamma-pi\mu\epsilon\; \alpha-c-b\omega k \] Since/When/Because etc. they had wept, she left
\[ e-\lambda\gamma-pi\mu\epsilon\; c-b\omega k \] Because they wept she is leaving

and the circumstantial future looks forward to action after the main verb

\[ e\gamma-\nu\alpha-pi\mu\epsilon\; \alpha-c-b\omega k \] As they were about to weep, she left
Verbs of position: (d) Motion upwards

ταλο (ταλ-, ταλο=) lift up, take up, make to go up
ταληγ (intransitive) (onto)
τωογν (τωογν-, τωογν=) arise
τωογν ομο= (τογν-, τωογν=) (reflexive) arise; (transitive) raise
ταχο (ταχ-, ταχο=) seize, attain, get to; reach, befall; set up
ταχο ομο= (ταχ-, ταχο=) επατ= establish, make to stand
χις (χις-, χις=) επατ= elevate, lift up; (ingressive) become lifted up, rise

(e) Motion downwards

ζε, ζηγ (intransitive) fall

(f) Motion towards/away from the speaker

εις (εις-, εις=) bring; (εις) bring, publish; (επεχθ) bring down; (εογν) bring in

κις (κις-, κις=) εολον or

τηννου (τηννεγ-, τηννουγ=) send (towards speaker), fetch, send word

ξοονγ (ξεγ-, ξοογ-) send (away from speaker), dispatch

ει, νηγ (intransitive) come; (εις) come forth; (επεχθ) come down; (εογν ε-) come into; (εραί) come up

βωκ, βηκ (intransitive) go; (βολον) leave; (εογν ε-) enter; (εραί ε-) go up; (επεχθ) go down
VOCABULARY FIFTEEN

\( \chi (\chi-, \chi\bar{t}) \)
take, receive, get \( \lambda \alpha \mu \beta \alpha \nu e i n \)

\( \dagger (\dagger-, \tau \alpha \lambda-) \) \( \tau o^\dagger \)
give, give back, give away, repay; \( \gamma \text{-} \tau o^\dagger \) It is fated

\( \dagger (\dagger-, \tau \alpha \lambda-) \) \( \epsilon \beta \omega \alpha, \tau o^\dagger \)
sell

\( \omega \pi \pi (\omicron \epsilon \pi-, \omicron \omega \pi-) \) \( \omega \pi \pi^\dagger \)
receive, take, buy; (stative) acceptable

\( \epsilon \omega \omega \gamma \) (\( \epsilon \gamma \gamma-, \epsilon \omega \omega \gamma 2- \) \( \epsilon \omega \omega \gamma 2^\dagger \))
gather

\( \tau \alpha \gamma \) (\( \tau \alpha \gamma e-, \tau \alpha \gamma o= \))
send forth; utter, proclaim

\( \nu \alpha \chi \) (\( \nu \alpha \chi e-, \nu \alpha \chi o- \)) \( \nu \alpha \chi^\dagger \)
throw; (\( \epsilon \beta \omega \alpha \)) cast forth

Other verbs

(a) Formed with \( \tilde{\eta} \beta \circ \omega \) 
\( \chi (\chi-, \chi\bar{t}--) \) \( \tilde{\eta} \beta \circ \omega \) 
treat violently, violate, treat unjustly \( \alpha \delta \kappa e i \nu \kappa t l. \)

Inf. as \( \eta \) \( \pi \chi \tilde{\eta} \beta \circ \omega \) injustice, unjust action, violence

\( \rho \varepsilon \kappa-\chi \tilde{\eta} \beta \circ \omega \) unjust or violent person \( \alpha \delta \kappa i k \alpha s \)

(b) Based on \( \pi-\omega \omega \varepsilon i \) “quick advance, approach”
\( \dagger-\pi \varepsilon(q) \omega \omega \varepsilon i \epsilon- \)
approach, meet (\( \alpha \delta-\dagger-\pi \varepsilon c-\omega \omega \varepsilon i \epsilon \rho o-q \) “She met or approached him”)

(c) “Be able to, Can”
\( \omega \nu-\), also spelled \( \epsilon \omega \nu-\) 
is able to, can \( \delta \nu \alpha \sigma \theta a i \)

\( \eta \alpha-\omega \nu- \) (future \( \eta \alpha-63 + \omega \nu-\)) 
is or will be able to, can \( \delta \nu \alpha \sigma \theta a i \)

\( \eta \omega \nu \beta \omega \) (or \( \eta \omega \nu \tilde{\eta} \beta \omega \beta \omega \) \( \eta \omega \nu / \tilde{\eta} \nu \beta \omega \beta \omega \) \( \epsilon-\), \( b \) 
is able to, can (“there is power in... to...”) \( b \)

\( \mu \nu-\omega \nu \beta \omega \) negation \( \mu \nu-\omega \nu \beta \omega \)
LESSON FIFTEEN

6Δ—θδομ ε—, ζύβΔ—θδομ ε— (+ infinitive)
is able to, can δύνασθαι

Adverbs in paragraph 119

aτυνόου= and ξοου= take the personal second suffixes. Cf. 103 (box).
bE.g. ουν—θδομ ήμο—κ ε—θε-βο—ι “You can purify me.”

EXERCISES 15

A. Reading selections from the New Testament.

1. διν—τεγνου πεινα απ—χιτ—懔. Mark 1:12
2. απ—ει νδι—ς επραι ε—τταλιαια επ—κηρυκεεθ 67 η—πεγαργε—λιον η—πνουτε. Mark 1:14
4. αγ—ναγ ε—ιακωβος πωηρε η—ζεβεδαιος μη—ιωζαννης πεο—κον ητοου 2ω—αυ εγ—2η—νεξαϊ. Mark 1:19
5. αγω ουμιναυε η—δαδιμοιον απ—νοξ—ογ εβολ ε—μεα—κα—δαδιμοιον ε—διμαξε. Mark 1:34
7. αγω επ—παραγε 69 απ—ναγ ε—λεογει 70 πωηρε η—αλφαιος επ—μοος 2ι—περτελωνιον 71. Mark 2:14

67 κηρυκε proclaims.
68 ονε fishnet.
69 παραγε pass by.
70 λεογει . . . αλφαιος (personal names) Levi, Alphaios.
71 τελωνιον money changer’s booth.
EXERCISES FIFTEEN

9. ετι\textsuperscript{72} τοπ eq-ωάει εγ-εί νει-γρώμε μ-παρχισμαργωκ\textsuperscript{73}. Mark 5:35

10. αγ-ναγ ερο-ογ eq-ωτητωρ αγω εγ-ριμε. Mark 5:38

11. αγω πμηνιαγε εγ-σωτι (20 [box]) αγ-ρ-\textsuperscript{74} ωπηρε. Mark 6:2

12. α-ταξι αξε ναγ ερο-ογ εγ-βηκ. Mark 6:33

13. αγ-ει ωαρο-ογ eq-μοογε 2ιξη-τεθαλασσα. αγω νεq-ογωγ ε-\textsuperscript{75}παρε μμο-ογ. Mark 6:48

14. νκαξ αη-ναγ ε-ογα eq-νεξ-ν\textsuperscript{76}δαμοινιον εβολ 2ι-νεκραν. Mark 9:38


16. αγω εq-νην εβολ 2ιι-\textsuperscript{77}ιεριξω\textsuperscript{75} μ\textsuperscript{78}ε-νενιαοντες αγω ογοβ μ-πμηνιαγε \textsuperscript{76}βαρτιμαιος\textsuperscript{76} ε-\textsuperscript{77}γβαλλε\textsuperscript{77} πε πωηρε μ-τιμαιος\textsuperscript{78} νεq-σμοος ερπαξ 2α-τεξιν εq-ξι-ν\textsuperscript{79}μτ-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. ταξ-να-ταξο-ογ ντα-ξοτ-ογ. b. αγ-ντονοογ-αγο ωαρο-ο μ\textsuperscript{75}μνηε αγω αγ-ζιτ-ογ. c. ωαρε-πρεκ-ρ-\textsuperscript{76}νωβε ω\textsuperscript{75} γ-τιμ-οι eq-επολ ενεξ, ωαγ-σιωνος νq-τιμ-ταξογ ενεξ. d. αγ-ξιε μμο-ογ αγ-νοογ-αγο e-πκοκμοκ.

\textsuperscript{72} ετι still (Greek adverb ετι).

\textsuperscript{73} παρχισμαργωκ leader of the synagogue.

\textsuperscript{74} ωπηρε omen, wonder, miracle; ρ-\textsuperscript{75}ωπηρε to marvel, to wonder, to be amazed.

\textsuperscript{75} ιεριξω (place name) Jericho.

\textsuperscript{76} βαρτιμαιος (personal name) Bartimaios.

\textsuperscript{77} γβαλλε blind.

\textsuperscript{78} τιμαιος (personal name) Timaios.

\textsuperscript{79} μγτ-να alms (cf. infinitive να = to show mercy).
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.

The Coptic form is very different. Coptic relative clauses do not contain a variable relative pronoun—just a relative converter (such as *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*
- 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*

**Coptic form:**

- *ENT-*
- *ENT-*
- *ENT-*
- *ENT-*
- *ENT-*

---

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

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

πρωμε  ἐντ-ἀ-κωτ Ἱ-πεσῆ
the man + converter + he built her house

who

the man + converter + ἁκε built her house

→ the man who built her house

πνη ἐντ-ἀ-πρωμε κωτ-ἡ να-ς
the house + converter + the man built it for her

that

the house + converter + the man built Ἰκ for her

→ the house that the man built for her

τ-ἐντ-ἀ-πρωμε κωτ Ἱ-πεσῆ
the one + converter + the man built her house

whose

the one + converter + the man built her house

→ the one whose house the man built

τ-ἐντ-ἀ-πρωμε κωτ Ἱ-πνη να-ς
the one + converter + the man built the house for her

whom

the one + converter + the man built the house for Ἰκ

→ the one for whom the man built the house

πνμε  ἐντ-ἀ-πρωμε κωτ Ἱ-πεσῆ ἱὴρτ-ἡ
the town + converter + the man built her house in it

which

the town + converter + the man built her house in Ἰκ

→ the town in which the man built her house

Thus in the five examples above,
LESSON SIXTEEN

126. Let's do a quick exercise now. Translate these four relative constructions into good, normal English. The converter here is always ent-.

Coptic: 

Coptic form: the woman + ent- + she found his money

English: 

Coptic: 

Coptic form: his money + ent- + the woman found it

English: 

Coptic: 

Coptic form: the one + ent- + the woman found his money

English: 

Coptic: 

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.
127. The choice of converter varies according to the antecedent. [CG 404]

After a definite antecedent (one that contains π...τ...or n...60) a relative converter is used.

πρωμέ (πειρωμέ, πενρωμέ) εντ-αqt-κwτ m-πeσχί
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.

ογρωμέ ε-αqt-κwτ m-πeσχί (ε- is circumstantial converter)
a man who built her house

φρωμέ ε-αqt-κwτ (or ε-αγ-κwτ) m-πeσχί
someone/people who built her house

Antecedents constructed with ... nim any, every or with specifiers such as 2α2 n- 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-ναί na-ωνμε = The day (when) these things will come to pass. πεζοογ εn-2n-tcαpɪ = 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 nt-

Remember that a conversion base (ετερε-, ετς) is only used to convert durative sentences 112 (i).

129. Conjugation of the conversion base ετς.

ετ- (et-i-)
ετκ- ετε- or ετερε-
ετq- ετc-
ετερε-πnογτε

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EXERCISES 16


B. Analyze and translate, giving alternate translations where possible.

a. πΨΗΡΕ ϒΗΜ ΕΝΤ-Α-ΤΕΖΙΜΗ ΝΑΥ ΕΡΩ-Ω
b. τΨΕΕΡΕ ϒΗΜ ΕΝΤ-Α-ΤΕΖΙΜΗ ΝΑΥ ΕΡΩ-Ω

c. ΝΨΗΡΕ ϒΗΜ ΕΝΤ-Α-ΤΕΖΙΜΗ ΝΑΥ ΕΡΩ-Ω

B. Repeat (1) to (22) as a rapid drill: a. πΨΗΡΕ ϒΗΜ ΕΝΤ-Α-ΤΕΖΙΜΗ ΝΑΥ ΕΡΩ-Ω b. τΨΕΕΡΕ ϒΗΜ ΕΝΤ-Α-ΤΕΖΙΜΗ ΝΑΥ ΕΡΩ-Ω c. ΝΨΗΡΕ ϒΗΜ ΕΝΤ-Α-ΤΕΖΙΜΗ ΝΑΥ ΕΡΩ-Ω d. πΕΡΨΕ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω e. τΠΟΛΙΤ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω f. ΝΗΙ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω g. ΝΗΙ ΕΤΩ-ΝΑΥ ΕΡΩ-Ω h. ΝΗΙ ΕΤΩΤΙ-ΝΑΥ ΕΡΩ-Ω i. ΝΗΙ ΕΤΕΡ-ΤΕΖΙΜΗ ΝΑΥ ΕΡΩ-Ω j. ΤΕΖΙΜΗ ΕΝΤ-Α-ΝΑΥ Ε-ΤΠΟΛΙΤ k. ΤΕΖΙΜΗ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω l. ΤΕΖΙΜΗ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω m. ΤΕΖΙΜΗ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω (two interpretations) n. πΡΕΨ-Π-ΘΝΟΒΕ ΕΝΤ-Α-ΝΑΥ Ε-ΝΕΨΗΝΟΒΕ (two interpretations) o. τΠΟΛΙΤ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω ΝΗΤ-Ω p. τΠΟΛΙΤ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω ΝΗΤ-Ω (two interpretations) q. πΕΡΨΕ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω ΝΗΤ-Ω r. πΕΡΨΕ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω ΝΗΤ-Ω (two interpretations) s. ΝΑΙ ΕΝΤ-Α-ΝΑΥ ΕΡΩ-Ω ΝΗΤ-Ω ΝΗΤ-Ω (three interpretations) t. ΝΑΙ ΕΤΩ-ΝΑΥ ΕΡΩ-Ω ΝΗΤ-Ω (two interpretations) u. ΠΝΟΥΤΕ ΕΝΤ-ΑΝ-ΝΑΥ Ε-ΝΕΨΗΠΤΗΕ v. ΝΕΡΨΗΠΤΕ ΕΝΤ-ΑΝ-ΝΑΥ Ε-ΝΕΨΗΠΤΗΕ
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” = παγελος ent-ac-ei εβολας

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

g. Things that I see, some that I see, things that you (sing. masc.) see, some that you (sing. masc.) see, things that you (sing. fem.) see, things that he sees, things that she sees, things that we see, things that you (pl.) see, 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\(^\theta\)-, and called "bare et".

- the man who listens: πρωμε \(\text{et}^{\theta}-\text{cwth} \text{ (not etq-)}\)
- the woman who listens: τεχζίμε \(\text{et}^{\theta}-\text{cwth} \text{ (not etc-)}\)
- the apostles who listen: ηπωμετολοκ \(\text{et}^{\theta}-\text{cwth} \text{ (not etoy-)}\)

Optionally, this construction can be negated by an after the predicate.

- the man who does not listen: πρωμε \(\text{et}^{\theta}-\text{cwth} \text{ an}\)
- the woman who does not listen: τεχζίμε \(\text{et}^{\theta}-\text{cwth} \text{ an}\)
- the apostles who do not listen: ηπωμετολοκ \(\text{et}^{\theta}-\text{cwth} \text{ an}\)

The alternative negation is πρωμε \(\text{ete}-\text{q}-\text{cwth} \text{ an}\), τεχζίμε \(\text{ete}-\text{n}-\text{c}-\text{cwth} \text{ an}\), ηπωμετολοκ \(\text{ete}-\text{n}-\text{ce}-\text{cwth} \text{ an}\).

All the predicates of the durative sentence (63) can occur after et\(^\theta\)-: παϊων \(\text{et}^{\theta}-\text{hy} \text{ = the age to come, the age that is coming}\)
- τορΓυ \(\text{et}^{\theta}-\text{na}-\text{dωλι} \text{ eβολ} \text{ = the wrath that is going to appear}\)
- πετεχ\(\text{eιωτ} \text{et}^{\theta}-\text{ε}-\text{ηπηγιε} \text{ = your Father who is in the heavens}\)

The commonest occurrence of bare et is found in the phrases et\(\text{ηπαγ} \text{ (= that)} \) and πετ\(\text{ηπαγ}, \text{τετ\(\text{ηπαγ, πετ\(\text{ηπαγ} \text{ (= that one, he, she, it, they)} 60. τπολις et\(\text{ηπαγ} \text{ = that city}\)
- ηπ\(\text{ηπαγ} \text{ = those emperors}\)

Adjectival meaning. When the predicate is a stative expressing a quality, such as ογ\(\text{αλω} \text{ is holy}, the meaning is like a modifying adjective: τπολις \(\text{et}^{\theta}-\text{ογ\(\text{αλω} \text{ = the holy city}\)
- \(\text{πετε}\text{τυτ} \text{et}^{\theta}-\text{σι} \text{ = the lame man}\)
- π\(\text{πουτ} \text{et}^{\theta}-\text{xοκε} \text{ = the high(est) God}\)
- \(\text{n-}\text{et}^{\theta}-\text{μοουτ} \text{ = the dead}\) Cf. 70.
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 n't-. They are:

- ent- (also spelled n't-\(^{82}\)) 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 \(\gamma\rho\varepsilon\,-\), \(\gamma\lambda\varepsilon\,\), \(\nu\varepsilon\rho\varepsilon\,-\), and \(\nu\varepsilon\,-\)

Relative conversions are fairly easy to recognize, since almost every one begins with et, ete-, ent, or n't.

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.)

- ete-\(\varphi\rho\varphi\theta\varphi\theta\sigma\varepsilon\) pe
- ete-\(\varphi\rho\varphi\theta\varphi\theta\sigma\varepsilon\) an pe
- ete-\(\bar{n}\)-\(\varphi\rho\varphi\theta\varphi\theta\sigma\varepsilon\) an pe
- ete\(-\varphi\rho\varepsilon\,\varepsilon\varphi\nu\varepsilon\) cwt\(\bar{n}\)
- ete\(-\varphi\rho\varepsilon\,\varepsilon\varphi\nu\varepsilon\) cwt\(\bar{n}\) an
- ete\(-\bar{n}\)-\(\varphi\rho\varepsilon\,\varepsilon\varphi\nu\varepsilon\) cwt\(\bar{n}\) an
- et\(\bar{q}\)-cwt\(\bar{n}\)
- et\(\bar{q}\)-cwt\(\bar{n}\) an
- ete\(-\bar{n}\)-q-cwt\(\bar{n}\) an
- et\(\vartheta\)-cwt\(\bar{n}\) an (optional) (130)
- ete\(-\bar{n}\)-q-cwt\(\bar{n}\) an (optional) (130)
- ent-\(\lambda\)-cwt\(\bar{n}\)
- ete\(-\bar{n}\)-\(\mbox{\textpi}\)-\(\varrho\)-cwt\(\bar{n}\), ete\(-\mbox{\textpi}\)-\(\varrho\)-cwt\(\bar{n}\), ete-\(\nu\varepsilon\varepsilon\)-\(\nu\varepsilon\varepsilon\)-cwt\(\bar{n}\)\(^{84}\)
- e-\(\nu\varepsilon\varepsilon\)-cwt\(\bar{n}\) (optional)
- ete-\(\nu\varepsilon\varepsilon\)-cwt\(\bar{n}\)
- ete-\(\nu\varepsilon\varepsilon\)-cwt\(\bar{n}\) an
- e-\(\nu\varepsilon\varepsilon\)-cwt\(\bar{n}\) (optional)
- e-\(\nu\varepsilon\varepsilon\)-cwt\(\bar{n}\) an (optional)
- ete-\(\nu\varepsilon\varepsilon\varepsilon\)-q
- ete-\(\nu\varepsilon\varepsilon\varepsilon\)-q an
- et-\(\nu\varepsilon\varepsilon\varepsilon\)-q
- et-\(\nu\varepsilon\varepsilon\varepsilon\)-q an

\(^{82}\) n't- is also the focalizing converter (lesson 18), and so it is ambiguous.

\(^{83}\) \(\pi\kappa\alpha\zeta\) et-\(\nu\varepsilon\varepsilon\varepsilon\)-q "The good soil, the soil that is good" (Mark 4:8), where \(-q\) refers to \(\pi\kappa\alpha\zeta\).

\(^{84}\) There is no relative conversion of the affirmative optative e-e-.
THE RELATIVE CONVERSION (CONTINUED)

The relative conversion (continued)

ετε-ογι-θρωμε-σωτη
ετερε-θρωμε-σωτη (optional, affirmative only)
ετε-μν-θρωμε-σωτη
ετε-παϊ pe-ετα-σωτη ἰμο-ογ

Etc.

To convert a sentence formed with ογι-, it is possible to substitute the prenominal base ετερε- in place of ογι-. [CG 324]

ογι-θρωμε-σωτη ετερε-θρωμε-σωτη

OTHER USES OF THE RELATIVE

132. The Articulated Relative. [CG 411]

This construction has π-, τ-, n- as its antecedent and means he who . . . , that which . . . , someone who . . .

τ-εντ-ι-πρωμε κωτ η-πεσχι = She whose house the man built
n-ετθ-ημα-ογ = Those who are with him
n-ετθ-ωονε = The sick, those who are sick
n-εντ-λ-μωγχε ουεε-εαγνη ἰμο-ογ = The things that Moses commanded

In the articulated relative construction, na- usually expresses timeless generalization (π-ετθ-να- whoever or whatever) rather than futurity. That is, whoever and whatever can be formulated in Coptic with either the present or the ηα- future.

n-ετθ-νηυ εβολ ηα-πρωμε = Whatever things come out of a person
εβολ ηα-κομε = From the dead (whoever are dead)
π-ετθ-να-καναλείζε ηα-ογα ηα-νεικουε iετθ-πιτεγε ερο-ι = Whoever puts a stumbling block before one of these little ones who believe in Me
π-ετθ-να-κι-θωενε = Whoever says a word

Rarely, the articulated relative is formed with the pronouns παϊ or πη, or even παϊ + circumstantial.

133. The Explanatory Relative. [CG 410]

(a) ετε- . . . pe (etc.) which is . . . , which means . . . , namely . . .

(b) ετε-παϊ pe (etc.) which is to say, . . .

* Relative of a cleft sentence (see lesson 19).
LESSON SEVENTEEN

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

This relative construction relates loosely\(^{86}\) 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 circumstantial also appears in this construction after παί.

Their priests, whose heads are uncovered

This is the normal way in which an attributive clause is attached to a personal name or a personal pronoun. \( \text{τὸ πέπτομεν τῆς ἤμοιος καὶ τὴν πολισμόν τοῦ Χριστοῦ} \) is Jesus, who is called the Christ.

135. Relative Tense. [CG 529–30]

The relative present expresses action simultaneous with the main verb.

\( \) is Like an English relative clause preceded by a comma (“London, which is the capital of England”).

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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.

\[
\text{The house that I was going to build perished} \\
\text{Any house that I build is perishing} \\
\text{The house that I am going to build will perish}
\]
EXERCISES 17


B. Reading selections from the New Testament.

1. π-ἐτθ-ωψ ἐβολὰς ἃς-τερῆμος. Mark 1:3
2. π-ἐτθ-οὔγας ἃ-πνοὺτε. Mark 1:24
3. σιμών ἃς-π-ἐτθ-νᾶμα-ψ. Mark 1:36
4. πρῶμε ἐτερε-τεφθα μοούτ. Mark 3:3
5. ν-ἐτη-εἱπε ἃμο-οψ. Mark 3:8
6. ν-ἐτη-οὔγας-οψ. Mark 3:13
7. ιούδας πισκαρίων ν-ἐντ-αψ-παραλαγοῦ ἃμο-ψ. Mark 3:19
9. ν-ἐντ-ἀ-πνοεῖς ἃς-γ να-κ. Mark 5:19
10. ν-ἐντ-ἀ-ἰ ἃς-γ να-ψ. Mark 5:20
11. τ-ἐντ-ας-ἀ-πα. Mark 5:32
12. π-μα ετερε-ταφερ ὑμν ἃς-ντ-ψ. Mark 5:40
13. π-ἐτθ-οὔγας-ψ. Mark 6:22
14. π-ἐτθ-σχ ἃς-νααιας πεπρωθ. Mark 1:2
15. χ-να-βαπτίζε ὑμω-τν ἃς-οὐγνα ἃψ-οὔγαβ. Mark 1:8 alt.
17. νε-ἀν-οὐγωμε ἃς-τσυναργὼς εἰρη-οὔγνα ἃς-ἀκαθαρτόν. Mark 1:23
18. They removed the roof of πμα ετη-ἀς-ντ-ψ. Mark 2:4
19. Another great crowd followed Him ἀγ-ούτε ἃς-π-ἐτη-εἱπε ἃμο-οψ. Mark 3:8
21. πνοὺτε ἃτθ-χοσε. Mark 5:7

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87 εἰρήμος wilderness.
88 ἀκαθαρτόν impure.
89 ταλβω heal.
EXERCISES SEVENTEEN

22. ἀγ-εἰ ἐβολε-θναγ ε-π-εντ-αγ-ψωπε. Mark 5:14
23. He said to them, πνι ἐτεθνα-βωκ εζοψν ερο-ψ ὁ ἡρ-ναι. Mark 6:10
25. π-ετ-θ-ναι-αι-θ-ψαρκε ἐρο-ψουψ νκα-περει-ιωτ ἑ τεψμααψ ἡρ-οψμοψ μαρεψ-μοψ. Mark 7:10
26. ἐπήασα ἐτε-παϊ πε ροψν. Mark 7:34
27. μαρια δε τμαγαλυνὴν αγω μαρια τα-ιωψεν νπυ-ναγ ε-πμα ἡρ-αγ-καα-ψ ἡρ-ναι. Mark 15:47

90 ὅ Imperative.
91 αι- = αε- utter, say, speak about. The prenominal form αι- occurs before zero article; otherwise αε- is used.
92 σταγροψ crucify.
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.

\[ \text{ēpē- moy alla ec-ēkotē} \]
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>nnt- before past tense</td>
</tr>
<tr>
<td></td>
<td>e- before other sentence types</td>
</tr>
<tr>
<td></td>
<td>ēte- forming some negations 139</td>
</tr>
</tbody>
</table>

Note that epe-, e=, and e- are also circumstantial converters, and nnt- is also an optional spelling of the relative converter ēnt- 131.

The focalizing conversion is formed in the same way as the preterit. (Note that there is a focalizing conversion of the preterit.)

\[ \text{ēpe-} \text{-prwme} \text{ } \text{cawtī} \]
\[ \text{eq-} \text{cawtī} \]
\[ \text{nnt-} \text{aq-} \text{cawtī} \]
\[ \text{e-} \text{ωaq-} \text{cawtī} \]
\[ \text{e-} \text{nannoq-} \text{q} \]
\[ \text{e-} \text{oyh-} \text{θ} \text{prwme} \text{ } \text{cawtī} \]
\[ \text{e-} \text{mēh-} \text{θ} \text{prwme} \text{ } \text{cawtī} \]
\[ \text{e-} \text{neq-} \text{cawtī} \]

Etc.\textsuperscript{93}

\textsuperscript{93} There is no focalizing conversion of the nominal sentence. Of the non-durative conjugations,
**THE FOCALIZING CONVERSION**

Negation adds **ān** after the predicate (except for **oyīn-/mīn-**).

\[
\begin{align*}
\text{epe-πρωμε} & \text{ cωττι} \text{ ān} \\
\text{eq-} & \text{ cωττι} \text{ ān} \\
\tilde{\text{n}}\text{t-} & \text{a} \text{q-} \text{cωττι} \text{ ān} \text{ (sic)} \\
\text{e-ωραq-cωττι} & \text{ ān}
\end{align*}
\]

(Note the negation of \(\tilde{\text{n}}\text{t-} \text{a} \text{q-} \) and \(\text{e-ωραq-}\) with **ān**.)

Optionally the durative can be negativied by \(\text{n-} \ldots \text{ān}\) and \(\text{n} \text{n-} \ldots \text{ān}\), with **n-** or **n"n-** prefixed to the conversion base.

\[
\begin{align*}
\text{epe-πρωμε} & \text{ cωττι} \text{ ān} \text{ and } \text{n}(n)-\text{epe-πρωμε} \text{ cωττι} \text{ ān} \\
\text{eq-} & \text{ cωττι} \text{ ān} \text{ and } \text{n}(n)-\text{eq-} \text{cωττι} \text{ ān}
\end{align*}
\]

For another kind of negation (formed with **ēte-**), cf. 139.

To convert a sentence formed with **oyīn-**, it is possible to substitute the prenominal base **epe-** in place of **oyīn-**:

\[
\begin{align*}
\text{oyīn-} & \text{πρωμε} \text{ cωττι} \\
\text{epe-} & \text{πρωμε} \text{ cωττι}
\end{align*}
\]

**Conjugation of the conversion base epe-, e**.

\[
\begin{align*}
\text{eī-} & \text{ en-} \\
\text{ek-} & \text{ etetn-} \\
\text{epe-} & \text{ ey-} \\
\text{eq-} & \text{ ec-} \\
\text{epe-} & \text{nνννΤε}
\end{align*}
\]

**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.

only the past and the aorist have a focalizing conversion. Note also that in ancient manuscripts, the converter **nt-** is sometimes erroneously written **ent-**.
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. (Afterwards, again Jesus revealed Himself to His disciples—by Lake Tiberias. And He revealed Himself as follows.) They were gathered together, Simon Peter said to them, I’m going fishing. They came out and entered the boat. And after sunrise, Jesus stood on the bank. But the disciples did not know it was Jesus. Jesus said to them, You boys here, do you have any fish with you? (John 20:1-21:5)

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 (You’re crazy!)? But if they are all uttering prophetic sayings and an

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94 My choice of focal point: as follows.
95 My choice of focal point: really crazy.
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 speaks (and 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 Koum. 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, 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 (epe-, es-, en-, Nt-), 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.

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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: e-epe-, e-es, and e-Nt- (unfortunately, sometimes simplified to epe-, es, Nt-).
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 *eTe*- to an already negatived basic sentence pattern. Thus

(i) $\text{NT-}\dot{\text{AQ}}-\text{OYON2-}\dot{\text{q AN EBOA NT}}\text{EIGE}$
   It was not in the following way that He revealed Himself

(ii) $\text{eTe-}\text{NIP-}\text{OYON2-}\dot{\text{q EBOA NT}}\text{EIGE}$
   It was in the following way that He did not reveal Himself

(i) $\text{eq-}\text{xw AN } \text{N-N}\text{WAXE N-}\text{NOYTE OR N-eq-xw AN } \text{N-N}\text{WAXE N-}\text{NOYTE}$
   It is not the words of God that He speaks

(ii) $\text{eTe-}\text{N-}\text{q-xw AN } \text{N-N}\text{WAXE N-}\text{NOYTE}$
   It is the words of God that He does not speak

When the negation $\text{N-eq-cw} \text{TT AN (or N-eq-cw} \text{TT AN)}$ occurs, it is focalizing; whereas, $\text{e-N-q-cw} \text{TT AN}$ is circumstantial. But both conversions can be negated as $\text{eq-cw} \text{TT AN}$.
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. ἐθνος λε- ἐφ-να-βαπτίζε ἡμῶν-τὸν ἐν-οὐσία ἐφ-οยว. Mark 1:8
2. And it (the demon) cried out, saying, What business do you have with us, O Jesus of Nazareth? ἔν-ακ-εἰ ἐ-θακο-ν Mark 1:24
3. Let us go elsewhere, to the nearby villages, so that I might preach in them also. ἔν-αἰ-εἰ ἐπ ἐσολ ἐ-πεἰςωβ. Mark 1:38
4. He said to the lame man, Arise. ἕ-ξεπο-κ. 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. ἔν-αἰ-εἰ ἃς ἐ-θεπὶ-μ-ναίκαιος ἀλλα ἐπε-π-θονοβε. 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. ἀλλὰ ἐ-οὐαγ-νεξ-θοππ ἐ-θοππ ἐ-θωτ ἐ-θοππ. 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 ἔξεπο-κ = ἕω ἔξεπο-κ.
103 θοππ wine.
104 θωτ wineskin.
Lesson Eighteen

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, **πεσαββατον ΝΤ-ΑΨ-ΥΩΠΕ ΕΤΒΕ-ΠΡΩΜΕ. ΑΨ ΝΤ-Α-ΠΡΩΜΕ ΥΩΠΕ ΑΝ ΕΤΒΕ-ΠΣΑΒΒΑΤΟΝ.** Mark 2:23—27

8. And He came home, 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, **ΕΡΕ-ΒΕΕΛΖΕΒΟΥΛ ΝΜΑ-Ψ. ΑΨ ΖΗ-ΠΑΡΧΩΝ ΝΙ-ΝΔΑΙΜΟΝΙΟΝ ΕΩΝ** ΝΙ-ΝΔΑΙΜΟΝΙΟΝ ΕΒΟΛ. Mark 3:20—22

9. When the Sabbath came, He began to teach in the synagogue. And the crowd, when they heard, were amazed, saying **ΝΤ-Δ-ΠΑΙ ΔΝ** ΝΡ ΤΩΝ. ΑΨ ΟΥ ΤΕ ΤΕΙΣΟΦΙΑ ΝΤ-ΑΥ-ΤΑ-Σ ΝΙ-ΠΑΙ. Mark 6:2

10. He said to them, The prophet Isaiah spoke accurately about you, O you hypocrites, as it is written: This people honors Me with their lips, but their heart is far from Me; **ΕΥ-ΟΨΩΣΤ ΔΕ ΝΙΜΟ-Ι Ε-ΠΧΙΝΧΗ ΕΥ-Τ-ΘΕΘ Κ ΝΖΕΝΤΟΛΗ ΝΙ-ΡΩΜΕ.** Mark 7:6—7

11. 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 **Ν-ΕΨ-ΒΗΚ ΑΝ ΕΖΟΨΝ Ε-ΠΗΤ ΑΛΛΑ ΕΨΡΑΙ Ε-ΘΗ.** Mark 7:18—19

12. [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, **ΕΚ-ΝΑΥ Ε-ΟΥ** Mark 8:22—23

13. 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 **ΕΩΝ-ΝΑ-ΚΟΡΜ-ΕΕ.** And whoever loses his life for My sake and for that of the Gospel **ΕΩΝ-ΝΑ-ΤΟΥΧΟ** Mark 8:34—35

14. 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

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105 **ΒΕΕΛΖΕΒΟΥΛ** (personal name) Beelzebub, traditional name of a powerful demon.
106 **ΑΡΧΩΝ** leader.
107 **ΝΟΥΧΕ ΕΒΟΛ** cast out (through exorcism).
108 **ΒΙΝΕ** find, discover.
109 **ΣΟΦΙΑ** wisdom.
110 **Ε-ΠΧΙΝΧΗ** in vain, uselessly.
111 **ΠΗΤ. . . ΘΗ (ΤΖΗ) the heart . . . the belly.
112 **ΣΨΡΙ** lose.
113 **ΤΟΥΧΟ** vivify, cause to live, save.

160
in Your glory. But Jesus said to them, You do not know ἐτετάλιθεν ὑμῖν. 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, ἐσεατικός ὑπάρχει. And whoever wishes to be first among you, ἐσεατικός ὁ πρῶτος. 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. Νταν τοῦ ἑω. 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, ἀλλὰ ἐστιν ἡ ἐχθρικὴ ἡ δικαιοσύνη. 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 ἐτετάλιθεν ἐγὼ ἐπηρείαν ἐπερήμησαν τὸν ὑμᾶς νῦν ὑδάτινης ὑμῶν ἡμῖν. And She said, To ὑμᾶς ἐν ἐν ἐν ἐν ἐν. Is it proper to pay taxes to Caesar, or not? Mark 14:3–7

19. And they came to a garden called Gethsemane. And He said to His disciples, Just sit down here until I have prayed. And He took Peter and James and John with Him . . . . 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 Ν/Να serve.
115 Ἔωος ἔρως dry up.
116 ἐγὼ- or ἐγώ- be able to, can. Cf. vocabulary 15.
asleep. And He said to Peter, Simon, ἐκ-_skuŋoτk. Weren’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. etetn-κωτε νκα-πναζαρνωνος π-έντ-ἀγ-κταγρον ἤμο-κ. ακ-τωο-γν-andReturn. ἤ-κ-κ-π-πείμα ακ. 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 (μεεγε) about the day’s being a prescribed fast day, eq-μεεγε ν-πξοεις. αγω π-ἐ-καθ-φωμ eq-φωμ ν-πξοεις . . . αγω π-ετε-ν-κ-φωμ ακ ετε-ν-κ-φωμ ακ ν-πξοεις. 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 ῶκοτκ fall asleep, be asleep.
118 κωτε νκα- search for, seek.
119 τοουν 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.
A more precise way to signal focalization is the cleft sentence construction.

\[\text{It is Jesus who healed me} \]
\[\text{For, it is not you who speak} \]
\[\text{It is I who shall accuse you} \]

The focal point always comes first, and it is always an article phrase, independent personal pronoun, or the like.

Cleft Sentence Pattern 1.

Pattern 1 [CG 464] has two parts.

i. A nominal sentence containing τε “It is . . .” in which either τε/τε/νɛ agrees with the preceding focal point

τεκπικτικ τε . . . It is your faith . . .
(ν-)τεκπικτικ αν τε . . . It is not your faith . . .

or τε is frozen in the singular masculine form

τεκπικτικ τε . . . It is your faith . . .
(ν-)τεκπικτικ αν τε . . . 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)

τεκπικτικ τε-εντ-ακ-ναυμ-εκ
It is your faith that has saved you

(ν-)τεκπικτικ αν τε-εντ-ακ-ναυμ-εκ
It is not your faith that has saved you

τεκπικτικ τε-εντ-ακ-νογυνι ανητ-ε
It is your faith through which you have become saved
THE CLEFT SENTENCE

(安宁)tekpiqic an te-ent-ak-noygmu q2ht-c
It is not your faith through which you have become saved

tekpiqic te-et^o-noygmu qmo-k (with bare et)
It is your faith that saves you

Note that te (i.e. pe/te/ne) and the relative converter (ent-, et^o-) are attached to one another: te-ent-, te-et^o-.

142. Elided forms in Pattern 1. Very often pe (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>pe-etq-</td>
</tr>
<tr>
<td>pe-eete-</td>
</tr>
<tr>
<td>pe-ent-</td>
</tr>
<tr>
<td>pe-et^o-</td>
</tr>
</tbody>
</table>

The elided form is quite commonplace, and it looks misleadingly like an articulated relative 132 (i.e. n-ent-s, n-eete- n-ent-, n-et^o-, etc. = the one who . . . ”).

Thus, when you see a sequence of letters such as . . . pet . . . or . . . pent . . . or . . . peete . . . or . . . pewtq . . . or . . . petq . . . , 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

ινηογς πεντακταλβοί

means both (i) Jesus, who healed me (articulated relative, ινηογς π-ent-aq-talβο-ι) and (ii) It is Jesus who healed me (cleft sentence pattern 1, elided ινηογς π(e)-ent-aq-talβο-ι). 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. ητοq μαγια-q πε eq-anαxωρει qη-πμα et^o-ημαγ = 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]

ουρωμε η-ρημαο πεντ-αq-τωβε η-ογμα η-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 (ἈΝΟΚ, ἩΤΟΚ, etc.)

ii. Either εΝΤ- (relative conversion of past affirmative) or εΤθ- (bare εΤ 130)

\[\begin{align*}
\text{ἨΤΟΚ} \text{εΝΤ-} \overline{ΑΚ-} \text{ταϑογο-ι} & = \text{It is you who have sent me} \\
\text{ἨΤΟΚ} \text{ἈΝ} \text{εΝΤ-} \overline{ΑΙ-} \text{ταϑογο-κ} & = \text{It is not you whom I have sent} \\
\text{ἨΤΟΚ} \text{εΤθ-} \overline{Α} \overline{Ο} \text{μο-κ} & = \text{It is you who say it (with bare εΤ)}
\end{align*}\]

After εΝΤ-, a personal pronoun will agree in number/gender with the focal point (ἨΤΟΚ εΝΤ-ΑΚ-; ἩΤΟΚ εΝΤ-ΑΙ-ταϑογο-κ).

Note that pattern 2 does not contain πε. Nagation: ἈΝ following ἈΝΟΚ (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 χε-. The most common constructions are χω \(\overline{ΜΟ}-c\) χε- / χοο-\(c\) χε- say (say-it χε-) and πε\\(\times\)α-q χε- he said (πε\\(\times\)ε-., πε\\(\times\)α= 105).

Verbs of speaking and cognition [CG 510] include ε\\(\times\)ιε c χε- know, \(\text{ΜΕΕΕΙ} \text{ε} c \chi\varepsilon- \text{think, ὅ} x^{\varepsilon}- \text{see, perceive, πιττε} x^{\varepsilon}- \text{believe, } \varphi^{-\theta} \text{ΜΟΙ} x^{\varepsilon}- \text{be amazed at the fact that, } \varphi^{-\pi} \text{ΜΕΕΕΙ} x^{\varepsilon}- \text{remember, ζω} t^{\varepsilon} x^{\varepsilon}- \text{hear, learn, } \text{ΧΟΥΝ} x^{\varepsilon}- \text{know, } \text{ΤΑΜΟ} x^{\varepsilon}- \text{tell, } \text{ΟΓΩΓΙ} x^{\varepsilon}- \text{answer, } χω \overline{ΜΟ} c x^{\varepsilon}- \text{say, } \text{ΧΝΟΥ} x^{\varepsilon}- \text{ask, } \text{ΟΝ}- \text{find out, } πε\\(\times\)ε- / πε\\(\times\)α= xε- said, etc.

146. Formally speaking, most Coptic questions can't be distinguished from affirmations 4. [CG 511]

\[\text{ἨΤΟΚ πε πηρο ϊ-ιογαδι} = (1) \text{You are the Jewish king, (2) Are You the Jewish king?}\]

But some questions can be recognized because they begin with the interrogative initial morphs \(\alpha\)ρα, ε\\(\times\)ε- or \(\text{ΜΗ} ; \) or contain an interrogative word (\(\text{ΝΗ} = \text{who}\)); or contain a verb meaning "ask" (ΧΝΟΥ).

\(\alpha\)ρα = so, . . . ; pray tell, . . .

\(\text{ΜΗ} = \text{is it true that} . . . ?

\(\text{ΜΗ} . . \text{ΑΝ (or } \text{ΜΗ } + \text{negated conjugation)} = \text{isn't it true that} . . . ?

147. χω \(\overline{ΜΟ} c\) χε- "say" in durative conjugation strictly alternates with χοο-c χε- in non-durative conjugation. [CG 514]

\[\text{Ὑ-χω } \overline{ΜΟ} c \chi\varepsilon- \text{ I say versus } \overline{ΑΙ-} χοο-c \chi\varepsilon- \text{ I said}\]

In this construction, -c grammatically points ahead to the χε- clause. It should not be translated in English.
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 \(\text{ταογνογ} \)

Indirect: His hour \(\text{τεφογνογ} \)

ii. Indirect discourse can change the syntax of a command or request

Direct: He said, “Sit down” \(\text{xe-2} \text{μοοc} \)

Indirect: He commanded him to sit down, \(\text{ογε2-ε} \text{αξενε e-теq-2} \text{μοοc} \)

iii. Indirect discourse can change the form of a question about place or manner

Direct: He asked, “Where is she staying?” \(\text{xe-εσ-κθ} \text{Ηω} \text{μ-μα} \)

Indirect: He asked where she was staying \(\text{ε-πμα ετε-κθ ημαγ} \)

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: \(\text{xe-η-ω} \text{ωνε} \) He said, “I am sick”

Indirect: \(\text{xe-q-ω} \text{ωνε} \) 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: \(\text{xe-αι-ω} \text{ωνε} \) He said, “I was sick”

Indirect: \(\text{xe-αq-ω} \text{ωνε} \) He said that he had been sick

B. Take the following sentence as a basis:

He will give you a book. \( q-\text{na-} \uparrow \text{nh-tn} \ \text{nn-oxwme} \).

Translate into Coptic using the cleft sentence construction and giving alternative forms where possible.

1. It is he (\( \text{ntq} \)) who will give you a book.
2. It is you (pl. \( \text{ntrtn} \)) 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. \( \text{nmt \ pttq} - \text{na-w-qal-tnove ebo} \text{nn-ca-noon} \text{te mmt-q}. \text{Mark 2:7} \)
2. \( \text{aw rap pttq-mot} \text{tn} \text{e-tnoo-q}. \text{Mark 2:9} \)
3. \( \text{nn-llw-qy nntq-qto-xy-qy} \text{ymi} \text{nte mm-m} \text{tt-tttn} \text{e-nttn} \text{e-nttn}. \text{Mark 4:16} \)
4. \( \text{tap} \text{seo} \text{dey} \text{tntq-qe} \text{ntq-m} \text{ttn} \text{e-nttn} \text{e-nttn}. \text{Mark 5:34} \)
5. \( \text{oy pttq-npp} \text{e te mmt-nnt-qy q-n-qo} \text{oo} \text{tntq e-nttn}. \text{Mark 8:37} \)
6. He rebuked the unclean spirit saying \( \text{pttq} \ldots \text{anok pttq-e-ttq-oxy-qy-cq ne mmt-xe-xo}. \text{Mark 9:25} \)
7. \( \text{nmt pttq-tntq-ntn-ne} \text{tei} \text{tq-cq te mmt-xe-eke-ttq-nai}. \text{Mark 11:28} \)

120 \( \text{mot} \text{tn} \text{e-} \text{be} \text{easier than (\( \text{mnt} \text{tn} \text{to become rested, rest; stative mot} \text{tn} \text{be easy, be peaceful}).} \)
121 \( \text{tto, xto, xo} \text{e-} \text{to sow (seed).} \)
122 \( \text{peta} \text{e-} \text{e-} \text{rock.} \)
123 \( \text{nyn} \text{m} \text{e-} \text{to save.} \)
124 \( \text{nn-} \text{qo} \text{boe 2a-} \text{as payment for, in return for.} \)
8. οὐ πετερε-πνοείς Ἱ-πύα η-πλοῦεν Ἐ-ελοοὸε ἑ. Να-α-α-α-α. Mark 12:9
9. ἔγγον γὰρ ἂν ἐκαθο-καθὼ ἀλλὰ πεπνάν πε ἐνθα-οὐκα. Mark 13:11
11. ἰὸ ἂν πνευκ-βαπτίση ἀλλὰ νεκμαθῆς νε. John 4:2
12. ἰὸν ἐκθα-να-καθορεῖ Ἑμο-α-τν Ἠναξρμ-πειώτ. John 5:45
15. ἴ ἦτοκ ε-ναα-κ ε-πνευεῖται ἰακωβ. John 4:12
16. ἴ ἦπαί ἂν πε ἰὸ κνουρί Ἑ-ἰωσφ. John 6:42

D. Cleft sentences that begin with an extraposited word or phrase (98).
1. Ἑναρχηγεῖση, ἦτοογ ἐκαθο-ἀγ-ταα-κ ἐκτοῦ-α. ὡ γ νετ-ἀκ- ἡ-α-α-α. John 18:35
2. πναγκα ἐκθα-ἀ-ἰ-κοφ-α-μ. ἦτοογ ἐκθα-να-κρίνε Ἑμο-α-πζα α-πζα α-πζα α-πζα. John 12:48
3. ἐκζηκὴς ἰὸν ἐκθα-εἰρε Ἑμο-α-μ α-πζα παν ἦ-παειώτ, ναὶ ἐκτα-πζα-μετρε ἐκταυντ-α. John 10:25
4. ν-εκτα-ναγ ἐβολ Χι-πρωμ, ἦτοογ ἐκθα-α-ἀθμε. Ἑμο-α-πζαν Ἑμο-ογ. Mark 7:15
5. ἰὸν, ν-ἐντ-ἀ-ἰ-ναγ ερο-οὐ Ἑτμ-παειώτ ἐκτα-ἀω Ἑμο-ογ. John 8:38

125 η-πλοῦεν vineyard (place of grapes).
126 καθορεῖ accuse.
127 ἀθμε defile, pollute.
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

*epei, epeià, epeiántep since, inasmuch as*

*eúxe- or eúxpe- since, if (as seems to be, or may be, the case)*

*kan, kan eúxe- even if*

*xe-, xe-epeià, xe-... tér, evoì xe-, etêxe-xe- because*

and the *Then* clause is a main clause or imperative.

*eúxe-ätetēn-coyyn-Τ, tétna-coyyn-pakeeìwōt*

Since you have known Me, you will know My Father, too

*eúxe-Ιτοκ πέ πντπε η-πνούτε, νοκ-κ επεεφ 2ιξην-πεεηα*

If (as You claim) You are the Son of God, throw Yourself down from here

*epeiáν οκ-ωπε ek-ίνος η-γενκογί, t-η-καοικτα ημο-κ εξη-

Since you have been faithful with a few things, I shall put you in charge of many
151. (b) Generalization. [CG 496]

The *If* clause is introduced by

\[ \text{εὐωπέ} \text{ if ever, if + main clause, circumstantial, or } \text{ερφαν-} \]

\[ \text{καν even if + } \text{νίτε} \text{ (conjunctive) or } \text{ερφαν-} \]

The *Then* clause is a main clause.

\[ \text{εὐωπέ} \text{ ἀε πεκβαὶ οὕπονηρος πε, πεκκωμα θῃρ-q na-ωωπε eq-o} \]

\[ \text{N-ritical} \]

And if your eye is bad then your whole body will be dark

\[ \text{εὐωπέ} \text{ ἀε } \text{ερφαν-πεκκων ὅ-νοβε, ὑωκ νὶ-ξπιο-q} \]

And if ever your brother sins, go and censure him

\[ \text{καν ετετηνα-ξοο-c ἀπ-πείτοογ ἀε-τωογη Νὶ-ὑωκ εξπαι e-τε-} \]

\[ \text{ολλακα-ε, c-na-ωωπε NH-tn} \]

Even if you say to this mountain, Arise and go into the sea, it will come to pass for you

When the *If* clause is simply ερφαν- or a circumstantial, not preceded by a conjunction, the distinction between types (1) and (2) is lost. ετετην-πιστεύει τετνα-ξιτ-ου = 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 ε-νπε-ε, ε-νε-

*Then* clause (*. . . would*)^128:

\[ \text{νπε-} . . . \text{na-} \text{durative sentences} \]

\[ \text{ne-} \text{other sentence types} \]

\[ \text{ε-} \text{ετετην-πιστεύει γαρ ε-μωγυςε, } \text{ετετηνα-πιστεύει ερο-ι} \text{ ne} \]

For if you were believers in Moses, you would believe in Me

\[ \text{ε-} \text{ne-} \text{μ-παϊ ὅ-πεθοουογ αν, } \text{nen-} \text{na-} \text{ταα-q αν } \text{ετοο-κ} \]

If this Man were not an evildoer, we would not be handing Him over to you

\[ \text{ε-} \text{ne-} \text{προ πεκειωτ πε, ne-} \text{ντκ-ογρημμαο} \]

If the emperor were your father, you would be rich

^128 Since the *Then* clause is a preterit conversion, the preterit particle πε (116) can occur optionally, as seen in the first example below.
LESSON TWENTY

ii. Past tense contrary to fact

*If* clause (*if . . . had . . .*):

- affirmative $\text{e-ne-\text{-TN-a-}}$
- negative $\text{e-ne-\text{-TNPE-}}$

*Then* clause (*. . . would have*): $\text{e\omega XP\epsilon, e\omega Xe, or ne\epsilon i\epsilon t e + past tense}$

- $\text{e-ne-\text{-TNPEQ-EI . . . e\omega XP\epsilon ac-\omega XP\epsilon \tilde{n}6i-\epsilon X\tilde{n} -\text{PKOSHCOC}}$

If He had not come . . . , then the end of the world would have come to pass

Authors sometimes mix different types of *If* and *Then* clause in a single sentence. $\text{e\omega XP\epsilon an\tilde{n}\text{-OYCAE, ne\tilde{i}-na-merit-\tilde{q}} = If ever I am wise, I would love him [mixture of generalization and contrary to fact]. [CG 500]$

PURPOSE AND RESULT

153. Purpose (*to, in order to, so that . . . might . . .*) [CG 502] is expressed by

- $\text{e-\text{-PHINFINITIVE or e\text{-TPE-}}}$
- $\text{e-\text{-TPE-}}$
- $\text{xe- or xek\lambda\lambda + optative}$

For example

- $\text{\tilde{HT}-ak-ei e-\text{-TAKO-N} = You have come to destroy us}$
- $\text{\tilde{A}q-ei \tilde{n}6i-\text{-IC e-\text{-TPEQ-XI-\text{-PHANTIMMA}} = Jesus came so that he might be baptized}}$
- $\text{\tilde{A}g-eine na-q \tilde{n}-\text{PHWHE \\\\\text{-HE XEK\Lambda C epe-\text{-TAXE-NEFBIX exw-oY} =}}}$

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

- $\text{\omega CT\epsilon e-\text{-PHINFINITIVE}}$
- $\text{\omega CT\epsilon e-\text{-TPE-}}$
- $\text{\omega CT\epsilon + conjunctive}$

For example

- $\text{\tilde{A}g-\text{-MEP-\Pi\text{KOI CN\Lambda Y \omega CT\epsilon e-\text{-TPEY-O\text{-HC}}} = They filled both boats, so that}}$

they sank

- $\text{c-\text{-AYLAI \tilde{n}6i-\text{-TAGINI \omega CT\epsilon an\tilde{n} \tilde{HT}-\text{-OYGOY oY hmo-n = Love is increasing}}}$

so that we ourselves are boasting

As in Koine Greek, expressions of purpose and result are sometimes used interchangeably.

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155. Correlated comparisons *just as* . . . *so too* . . . [CG 505-6] are expressed by

\[ \text{σαι \; τε \; \text{οε \; \text{σα}} \; \text{οε \; just as} + \text{relative or circumstantial clause} \]

answered by

\[ \text{σαι \; \text{τε \; \text{οε \; \text{σα}} \; \text{οε \; so too}} + \text{relative or circumstantial clause} \]

For example

\[ \text{kata-οε \; ent-αn-ctm \; ται \; on \; τε \; \text{οε \; ent-αn-ny} = \text{Just as we have heard, so have we also seen} } \]

\[ \text{σαι \; \text{τε \; \text{οε \; \text{σα}} \; \text{οε \; ent-αn-cotm-ec} = \text{Just as you told us, so have we heard} } \]

The two elements can also occur in the opposite order: \[ \text{ται \; τε \; \text{οε \; etq-ny} \; \text{σαι \; ent-atetny} \; \text{ερο-εq \; eq-na-bw} \; \text{εσραι \; ε-τπε = He will come just as you saw him going up into heaven (This is how he will come: just as you saw him going . . . )} \]
LESSON TWENTY

Telling time [CG 133]

(1) The week (πεσαβατόν or ἦςαβατόν or τρεβαδόμας):

- Sunday = τκυριακή or πονα
- Monday = πεσναγ or πιωρπυ ἦ-200γ ἦ-ογψ
- Tuesday = πουομντ or πιες-κναγ ἦ-200γ ἦ-ογψ
- Wednesday = πεπτοουγ or τκογι ἦ-νηκτεία or τνηκτεία ωή
- Thursday = πνπουγ or πογψψ or πογψψ ἦ-τς
- Friday = πεοογ or τπαςκενή or τποδ ἦ-νηκτεία or τνηκτεία-ω
- Saturday = πεσαβατόν

(2) The twelve thirty-day months of the Egyptian calendar [CG 135]:

- ςοοψτ begins near the end of August (in modern reckoning)
- παοπε begins near the end of September
- ςαςψψ begins near the end of October
- κοιαςκ begins near the end of November
- τωβε begins near the end of December
- ἦψψ begins near the end of January
- παψψττ begins near the end of February
- παψψττε begins near the end of March
- παψψόε begins near the end of April
- παψψε begins near the end of May
- επψη begins near the end of June
- μεσψψ begins near the end of July

plus five intercalary days, each called an επαφομένον.

(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 χι (at hour number ...) completed by a feminine cardinal number. Thus χι-ψψττε (at hour number 3) = at 0900h/nine o'clock a.m., and = at 2100h/nine o'clock p.m.
EXERCISES 20


B. Translate.

a. ēwxe-tetn-wine nca-tme . . .
b. ēwne etetnwan-wine nca-tme . . .
c. kan ēwxe-tetn-wine nca-tme . . .
d. eneiaν tetn-wine nca-tme . . .
e. ebol xe-tetn-wine nca-tme . . .
f. kan nτetn-wine nca-tme . . .
g. enetetn-wine nca-tme . . .
h. enentatetn-wine nca-tme . . .
i. enenpetn-wine nca-tme . . .
j. . . tekale etetne-wine nca-tme
k. . . scecte etpetn-wine nca-tme
l. nre etetn-wine nca-tme . . .
m. . . scecte nτetn-wine nca-tme
n. . . e-θwine nca-tme

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. ταξινομησεις ἡ-πειγαγγελιον ἡ-τι πεκατ.
2. κατα-περηθαν 2η-νη-καιας πεπρωθης χε-ειςήνητε ἡ-ννη-
   ἡταγγελος 2ηΗ-Ημο-κανυ-ευ-κατε-τεκνιη.
3. περηδοιης 5η-περηθαν-ωυ εβολ 2η-ετφιμος 6η-χουτην-7η-τεκνιη
   ἡ-παξαις κατετη-χουτη-νεμοειτ.*
4. αυ-ωπως αν-ηδι-ιωζανης επ-τη-βαπτικα 2η-παξαινεη
   επ-κηρυτς 10η-ουβαπτικα 2η-μετανοια 11η ε-πκω εβολ 2η-
   ννοβη.
5. αυ-ω ασ-βωκ να-υ εβολ 2ηδι-τεξωρα 12η τηρ-ενυ απια
   μη-να-ειεροσολημα τηρ-ου. αυ-κι-βαπτικα ηπαοτ-η 2η-
   πιρανης πειερο 13η ευ-εξομολογει 14η κα-νεγνοβε.
6. αυ-ω ιωζανης, νεπε-ζενουμ 15η 2ηδαμωγα το 16η ζιωμω-η ερε-

1 According to Quecke’s manuscript (but normalized): Hans Quecke, ed., Das Markus-
evangelium sâidisch: (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 *ταξινομησεις beginning. 4 2ηΗ-Ημο-κανυ before
(Compound preposition). 5 περηδοιης voice, sound. 6 *τεφιμος wilderness,
desert. 7 χουτην (χουτην-, χουτων+) χουτων1 straighten, stretch out. 8 π-
νοειτ road, path. 9 παξαινεη wilderness, desert. 10 *κηρυτς announce, pro-
claim. 11 *μετανοια repentance, change of heart. 12 *τε-κω region. 13 π-ειερο river. 14 *εξομολογει confess. 15 π-ωυ 2ηδαμωγα skin of
camel, camel skin. 16 το 16η ζιωμω-η (was) put upon him, i.e. he was wearing it (†, †-,
tα-, το1).
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οymology

7. ἀγω νει-ματι-θης εϊ ρω = ρω 

8. ἄνω, αι-τη-θης δαίμονα δι-θης 

9. ἀγω ἀκ-ποπο 

10. ἄνω 

11. ἀγω 

12. ἀγω 

13. ἀγω 

14. 

15. ἀγω 

16. ἀγω 

17. π-μοχρας 

18. τ-πειρας 

19. πε-ρας 

20. πε-γω 

21. ραπορ 

22. θε-κανος 

23. θε-πειρας 

24. θε-γω 

25. θε-στρα 

26. θε-κανος 

27. θε-στρα 

28. θε-στρα 

29. θε-στρα 

30. ες-ο γω 

31. ες-ο γω 

oymology girdle of leather, leathern girdle. 18 τ-πειρας loins. 19 πε-ρας locust. 20 πε-γω ῶ-θυος wild honey ( onHide = wild). 21 ραπορ is strong, ραπορ e- stronger than. 22 *κανος (Adjective) qualified, adequate. 23 πειρας (πειρας, πειρας) πειρας bend. 24 πειρας δαίμονα strap of his sandel. 25 πειρας (and τε-) δαίμονα dove. 26 κανος Satan. 27 *κανος put to the test, tempt. 28 *θεριος wild beast. 29 *δαίμονα assist, serve. 30 πε-γω, plural γωνη net. 31 π-ογω fisherman.
CHAPTER ONE

17. πεξα-η ηα-γ νει-τι ηε-αμειν. 32. ουξη-θυτην 33. ησσω-η. Αξω
†-να-ρ-θυτην ην-ηουςε ην-περ-δεπ-ηρωμε. 34.
18. ητεγνου δε ηγ-κα-νεγυνη. ηγ-ουαζ-ην ησσω-η.
19. Αξω Δητερεερ-μοοςε ηεθ. 35. ηογκοι 36. Αη-ναη ε-ηακωβος
πωηρε η-ζεβεδαιος μη-ιωβανηςης πεζκον Δητουη 2ω-ογ ηγ-
ημ-πκοι ηγ-εκ-κοβτη νη-νεγυνη.
20. ητεγνου ηη-μουτε ερο-ογ. Αηξη ηγ-κα-πεγειωτ ζεβεδαιος
2η-πκοη μη-ηηκαι-θηνηκε. 37. Αη-μηκ. Αη-ουαζ-ηο ησσω-οη.
21. Αη-μηκ δε εξογην ε-καφαρναιομ. Αηξη Δητεγνου 2η-ηνκαβ-
βατοην 38. Αη-†-ιθσβω ηα-τππηναρωην.
22. Δηξη Δη-θηπηρε εξη-τεπκωβ. ηεη-†-ιθσβω γαρ ηα-γ νηςε
αη ετουη-†-ιθσβω νηη-ηεγεμαικατςεξ ηαλα 2ως ε-γινη-†-ετεγ-
κυηα 2ηνη.
23. Δηξη Δητεγνου ηε-ουη-ηουςμε 2η-τππηναρωηη ερε-ουπη
η-ακαθαρτον. 39. ηημα-η. Αηξη Αη-ηοι-θηωκαη 40. εβολ
24. εη-ηη ημμο-ε ηε-απρο-κ 41. ηημα-ν ιεπ ηναζωμαιος. Δη-ηκ-ει
ε-ιηθηκο-ν. †-η-ηουηη ημμο-κ ηε-ηηκη-νιμ. Δηηκ-ππε-ηουαβ
ηη-ηππουτη.
25. Δηξη Δηντη, Δη-επιτιμα 42. ηα-η εη-ηη ημμο-κ ηε-ημ-πω-κ 43.
ηη-ει εβολ ημμο-η.
26. Δηξη Δητερε-πεπηα η-ακαθαρτον Ραητ-η 44. ε-πκαζ Αηξη Αη-
αη-ηω εβολ 2ηη-ουνοβ ηη-ηππουη. Δη-ει εβολ ημμο-η.
27. Δηξη Δη-θηπ-θηοτε ηηρ-ογ ηωκτη ηνε-ωαξε μη-ηεγερηςη
εη-ηη ημμο-ε ηε-ογ ηε παη. Ειη-ηουςμε ηη-βππη 2ηη-ηουεγουη.
ηηκεπηα η-ακαθαρτον. ηη-ηουεγαζηε ηα-γ. Δηξη εη-εκτη 2ηη-ησςω-η.

32. Αμειν Special affirmative imperative of έι; cf. 87 (box).
33. ουςα (ουςα-, ουςαζ) ουςή put, place; ουςα-/ουςαζ + reflexive personal object + ηνκα- = follow, be a follower of (Αη-ουαζ-ηη- ηνκα- = he followed, he ‘put himself after’).
34. δωη (δεπ-, δεπαη = δηηη) ηεζη, ηακα. Ουςαζ ηε-περ-δεπ-ηρωμε = human-catch-
ing fisherman.
35. εεη forward, onward.
36. ηνογκοι somewhat more.
37. ηηηι-θηνηκε wage earning (Adjective) (Αηηι- Construct Participle [lesson 9, box “Construct Particibles”] of έι take + π-θηνηκε wages).
38. ηηκαβατοην = ηπκαβατοην as in Koine Greek.
39. Ακαθαρτος, Ακαθαρτον (Adjective) unclean, impure.
40. ηηηι-θηωκαη cry out (ηηι- before zero article = ηηι- ‘speak’ + πε-θηωκαη shout).
41. απρο= ηημμα= what does . . . have to do with . . . ?
42. *επιτιμα rebuke.
43. τκμ (τκ-η, τομς) ητμ shut.
44. Ρωητη (Ρηη2η-, ραη2ης) ραη2ης strike, cast.

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28. ἀ-πεθοεῖτ45 ὑπὲρ ἔννοιαν ἀπὸ τῆς ἐποχῆς τῆς ἐκκλησίας.
29. ἔννοιαν ἀπὸ τῆς ἐποχῆς ἐπὶ τὴν κοινωνίαν ἀπὸ τὴν ἐκκλησίαν σὺν ὑπὸ τὴν ἐποχήν καὶ ἐκκλησίας.
30. τῶν ἱπτῶν, ἀνε-νοικίας ἐν ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.

31. ἀπὸ τῆς ἐποχῆς τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
32. ἄγαν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
33. ἀγάν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
34. ἀγάν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
35. ἀγάν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
36. ἀγάν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
37. ἀγάν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
38. ἀγάν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
39. ἀγάν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.
40. ἀγάν ἀνε-νοικίας ἐν τῇ ἐποχῇ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας.

45 π-κοεῖτς reputation, fame. 46 π-κωμ father-in-law, t-κωμε mother-in-law, με-κωμογί parents-in-law. 47 μονάχα = throw, cast; μονάχα = lie. 48 κωμή become hot, μονάχα be hot, have a fever. 49 ἀ-πο-εἶπε evening. 50 μ-πή sun. 51 ὄνυμα-κοινύντευσεν ἐν τῇ ἐποχῇ τῇ μοναρχίᾳ τῆς ἐκκλησίας τῆς ἐποχῆς τῆς ἐκκλησίας. 52 μακρύ become painful, grieved, μακρύ be in pain, difficulty. 53 ἐπί-ποτο by the door. 54 *επι-ποτο change; μονάχα diverse, various. 55 μϊθημμα see at dawn. 56 μαρινάκη come on, let's go (fixed expression, cf. 81). 57 τὸμος plural of τὸς village. 58 κωμοί become leprous; κωμοί be a leper, have leprosy. 59 παρακαλεῖ appeal to, implore.
CHAPTER TWO

42. άγω τητεγνοΥ ά-νεκωβζ Χο 2ιαω-π. άγ-τήβο.
43. άγω τητερεψ-ων 64 ςτοοτ-π τητεγνοΥ άγ-Χοου-π έβολ
44. έν-ω ύμο-σ Να-π Χε-τ-βαωθ. άπρ-Χοο-σ Να-λααγ. όλα
45. τήτερεψ-εί λε εβόλ άγ-αρχεσωί 68 άθ-βαβέ-οείου άγ-ώαλ ε-θ επάθαξη άστε ένη-τμ-διμ-θ άδόμ ε-θ βύκ εργού ε-τπολικ άπούνθε 70. όλα άπ-δι-ζεμα Να-καει. άγω νεγ-νή ν εράτ-κ
πε εβόλ ημ-μα Νιμ.

Chapter Two

1. τητερεψ-βυκ λε εργού ε-καφάρναουμ άιμ-ζεμόου άγ-
πωμ έπ-θν-ογή.
3. άγ-εινε λε εράτ-κ Ν-ορήμε ει-σθ έρε-πτοού άρ-πωμε άγ
δαρο-π.
4. άγω άλογ-ω-βυκ Να-π εργού ετβε-πινής. άγ-βελη-
5. άγω ίτ. τητερεψ-άγ έ-τηπινικής πεξά-π άθ-π-εθ-σ άσθ Χε-
πωθρε, εε-να-κα-νεκνοβε Να-κ εβόλ.
6. άε-νή-ζεινε λε άν-νεγραμματεύς ζμοος άθ-πμα εθ-άμαυ
εγ-μοκμεκ 76 άθ-ν-νεγθθ.

62 άθ-θθ (άθ-θθ= reflexive) have pity (άσ-ύν-θθ-θθ-π she had pity). 63 άως ε-,. χώς έτοι touch. 64 άιμ-ετθ,- εττοοτ= command. 65 τεκβο (τεκβε-, τεκ-
βο=) τεκβνθγτ show, teach. 66 Ν-ούνθβ priest. 67 άι ελπαί make an offering
(“take up”). 68 *αρχεσωί begin. 69 άμαρ (άμ-,. άοορο)= άμαρ scatter, spread. 70 άπούνθε openly, publicly. 71 άγ-προ the place beside the
door (Prepositional phrase used as a noun, cf. 1:33). 72 τ-ογέςωι beams, roof (cf. ά-
[and ά-] coi beam). 73 άμαρ (άμαρ, άοορο)= άμαρ cut, carve. 74 *άλα
let down. 75 άε-βλοθ bed. 76 μοκμεκ (also μεκμούκ= reflexive) think,
ponder.
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7. χε-ἐτεβε-ογναϊ, ρ-opleveli 21-nai77. επ-ξι-6ογα78. ημ πετ-θ-να-ω-κα-θ-νοβε εβολ intérêt-πνουτε Mayor-q.
8. αγω ητεγνουη ητερεq-ειμε 2μ-πεφπαλ χε-εε-μοκμεκ γρατηντ-ογν πεξα-να-γ χε-ετεβε-ογ τετην-μεεγε ε-ναι 2ξ-νε-τηνητ.

77 2ι-ναι thus, in this way. 78 ξι-6ογα utter blasphemy (ξι- before zero article = χε- 'speak' + ογα blasphemy). 79 ητοι be at rest, at ease, relieved, moti be easy, satisfied, hale; moti e- easier. 80 χερο = i.e. χω ερο. 81 2ιεθ ηη-μμο= before, in front of ( Compound preposition). 82 *παρα pass by. 83 *π-τελωνιον tax office. 84 ακ-οωπη δε . . . and it happened that . . . . 85 ηηκ+ . . . ηον-νου: νονυε μμο=, ηον= (reflexive object) sit down, be seated ("cast oneself down"), ηηκ+ sit. 86 *τελωνης money changer. 87 φαριαλοι (Adjective) Pharisee, member of the Pharisee sect.
CHAPTER TWO

17. 

18. 

19. 

20. 

21. 

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23. 

24. 

25. 

88 *-xpeia need. * 89 τῶκ (πεκ-, ποκ=) τῆς * 90 π- (and τ-) ψαειn physician. * 91 ψαειn/ψοον* *κακως be in bad condition, do badly. * 92 τ- τοειετ bride, π-μα-ν-τοειετ bridal hall, π-νυρεπε μ-νπα-μ-ν-τοειετ wedding guest, π-τοειετ groom. * 93 Cf. previous note. * 94 νοξε put (patch on garment, wine into wineskins). * 95 τ- τοειετ γει ν- γει ν- να-πι-πικσε να-πιον ν- απαισι ν- τοειετ. * 96 τε-τοειετ γει ν- γει ν- να-πι-πικσε να-πιον ν- απαισι ν- τοειετ. * 97 τε-τοειετ γει ν- γει ν- να-πι-πικσε να-πιον ν- απαισι ν- τοειετ. * 98 επωπη + ψοον normally otherwise ("if No"). * 99 ρωπ τρεγ- ντοειετ ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτo ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ντακτο ν}
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27. πέξα-κ ον α-γ χε-πικαββατον. ἡ-τι ἄ-ουηε ετἐ-πρῳε. ἄγῳ ἡ-τι-α-πρῳε υουε αἰ ετἐ-πικαββατον.

28. τῷστε πῷερε ἅ-πρῳε πῚοεἰς πε ἅ-κεπικαββατον.

Chapter Three


2. ἄγῳ ἑ-γ-πατρ-Sah眼皮 ἐπο.-κ χε-ἐγ-κατνῃροεἰ ἡ-μό-κ.


11. ἱ-ν-νεπηνα ἵ-ακασαρτον, ἐγω-ν-ἀγ ἐπο-ντι ῦ-μα-πατρ-ουγαρ ἰ-κατ-ἀ-κ
12. ἀγω ἱ-ν-ἐπιτιμα ἰ-α-γ ἐματε ἰ-ι-νεγ-ογονη-ντι ἐπο-ντι. ἀγω ἀγ-μουτε ἐ-ν-ἐ-το-ογαι-

14. ἀγω-ντις ἰ-φω-κτε ἰ-με-τ-καθηθσ ἰ-ι-α-κ
17. ἀγω ἰακωμο κπωρε ἱ-ν-εβελαιοσ ἱ-ι-ωπαννης πεον ἱ-ι-α-
18. ἀγω ἀναρεσ ἰ-μ-φιλιπος ἱ-ι-αρωολαιοσ ἱ-ι-μαι-
19. ἱ-ι-ιογας πισκαριωθνς, π-ἐντ-ἀγ-παραλαιου ἵμο-ντι.  
21. ἱ-ντερογ-κωτι ἰ-νβι-νεφρωμεν ἰ-ντ-ἐ-ηντοσ ἰ-μο-ντι. ἱ-ν-καθηθσ ἱ-ι-α-
22. ἀγω ἰεγραμματευς ἐντ-ἀγ-ει ἐπο-ντι ἰ-ν-θε-οηροςολυμα, νεγ-

230 ἱ-ι-α-μαξτε ἱ-ι-α-κ
THE GOSPEL OF MARK


30. εβολ ἕκτης ἐκ—κω μη—της ἕκτης ἔσλιν—ογηνα μη—κασαρτον μημα—κ.


32. ἄγω νηη—κμοκν μη—πεκκατε μη—ογμηνυιε. πεξα—γ ἅρ να—ἡ ἕκτης ἔννεβε μηντ—κακμαγ μη—νεκηνυ. σε—κατε νηκω—κτ γηβολ.

33. ἄργ—ηογνωσι ἅρ εη—κω μη—της να—γ ἕκτης ἔννεμ τε ταμααγ. ἄγω νημ νε νακηνυ.

34. ἄργ—δωοσ ἁ—νεταθ—κπνισκατε ἕταθ—κμοκν γαρθ—ἡν. πεξα—ἡ ἕκτης ταμααγ ἄγω νακηνυ.

35. ἐ—θαθ—να—εηρε γαρ μη—πογνωσι μη—πογνοτε. παϊ πε νακον ἄγω τασωνε ἄγω ταμααγ.

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OF COPTIC FORMS

Numbers (e.g. 77) refer to paragraphs of the grammar except where "vocabulary" is specified.

Greek alphabetical order is followed, except that ο, φ, χ, Ψ are filed as τ, π, κ, πc. The Greek letters are followed by ω 2 x 6. († is filed as τ1; digrams ει and ου as ε + ι and ο + γ.)

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\( \beta \tilde{n} l a - q \ \tilde{n} - \), outside of, 56 box

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