

An aerial photograph of the Nile river basin in Egypt, showing the river winding through the desert landscape. The river is a dark blue line, and the surrounding land is a light tan color. The Nile Delta is visible on the right side of the image.

LANGUAGES OF THE ANCIENT NEAR EAST
DIDACTICA

Coptic

*A Grammar of Its
Six Major Dialects*

James P. Allen

Coptic
A Grammar of Its Six Major Dialects

LANGUAGES OF THE ANCIENT NEAR EAST DIDACTICA

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LANGUAGES OF THE ANCIENT NEAR EAST: DIDACTICA

1. *Coptic: A Grammar of Its Six Major Dialects*, by James P. Allen

Coptic

A Grammar of Its Six Major Dialects

James P. Allen

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CONTENTS

Preface

- 1 / Writing and Phonology
- 2 / Nouns and Adjectives
- 3 / Pronouns
- 4 / Numbers and Particles
- 5 / Prepositions and Adverbs
- 6 / Nominal and Adjectival Sentences
- 7 / Verbs
- 8 / The Bipartite Construction
- 9 / The Tripartite Construction
- 10 / Dependent forms
- 11 / Second Tenses
- 12 / Complex Sentences

Answers to the Exercises

Chrestomathy

Dictionary

Bibliography

Abbreviations and References

Index

PREFACE

This book was written not to supersede any of the excellent Coptic grammars currently available but because all of them, with minor exceptions (Till 1931, Steindorff 1951), deal with either Bohairic or Saidic, only two of the six major Coptic dialects. A reference grammar of *Coptic*, as opposed to Bohairic or Saidic, ought to include the other four dialects as well. That is what I have tried to do here.

Although this was written primarily as a reference grammar, I have included short exercises at the end of each chapter for those who may want to use it for instruction or self-instruction.

I am grateful to the two anonymous reviewers who carefully vetted my manuscript before publication; the work is better for their comments. I am also grateful to Dr. Christian Casey for reading through the initial draft of this book and supplying useful comments as well as catching mistakes. Dr. Casey is as close to a native speaker of Bohairic as anyone could be nowadays, and the book is much better for his input.

Providence, December 2019

Writing and Phonology

1.1 History

Coptic is the name of the final stage of the ancient Egyptian language, spoken and written from the third century AD until perhaps sometime in the seventeenth century. It is still used today in the rituals of the Coptic (Egyptian Christian) Church.

Coptic existed alongside the last stage of ancient Egyptian writing, Demotic, for about two and a half centuries; the last known Demotic text is dated to AD 452. The name “Coptic” is applied to Egyptian texts written in an alphabet derived from the Greek (§ 1.4). The earliest texts, prior to the second century, are usually known collectively as Old Coptic (OC). The earliest use of the Coptic alphabet is for glosses in Demotic magical texts, to specify the correct pronunciation of certain words and phrases; the oldest such examples come from the Ptolemaic Period (after 332 BC). The use of Coptic rather than Demotic to write ancient Egyptian can perhaps be traced to the introduction of Christianity in Egypt, the alphabetic script being preferred for writing Christian scriptures because it was free of the “pagan” taint of the older writing system.

1.2 Dialects

Regional differences in the pronunciation, vocabulary, and grammar of ancient Egyptian undoubtedly existed through the history of the language, but they are usually obscured by the hieroglyphic writing system and its descendants, hieratic

and Demotic. Coptic scribes, however, regularly wrote the language as they were accustomed to speaking it. As a result, there is no uniform “Coptic” language, but a number of different dialects (Fig. 1). The six most important of these are named after the region of the country they were associated with: Akhmimic (abbreviated _A), Bohairic (_B), Fayumic (_F), Lycopolitan (_L, originally called Subakhmimic, _{A2}; also called Lyco-Diospolitan), Oxyrhynchite (_M, for Mesokemic or Middle Egyptian), and Saidic (_S, also called Sahidic).¹

The dominant dialects were Saidic and Bohairic. Saidic, centered in Thebes, is attested from the third to fourteenth centuries _{AD} and was the dominant dialect until the ninth to eleventh centuries, when it was increasingly overshadowed and eventually supplanted by Bohairic. Bohairic, a northern dialect, is first attested in the fourth century _{AD} but is primarily represented by texts from the ninth century and later; it is also the dialect used in the modern Coptic Church. Fayumic is the name of the dialect spoken in the Fayum; it is attested from the third to tenth century _{AD}. The other major dialects are mostly known from texts of the fourth and fifth centuries and are Upper Egyptian in origin, from Oxyrhynchus, Asyut (Lycopolitan), and Akhmim.

A number of minor dialects are also known, often from a single manuscript, including _P, ancestral to Saidic, from a Theban manuscript; _H, associated with Hermopolis; and _G, related to Bohairic. Some texts also display a mixture of dialects, such as Saidic with an Akhmimic influence (_{SA}).

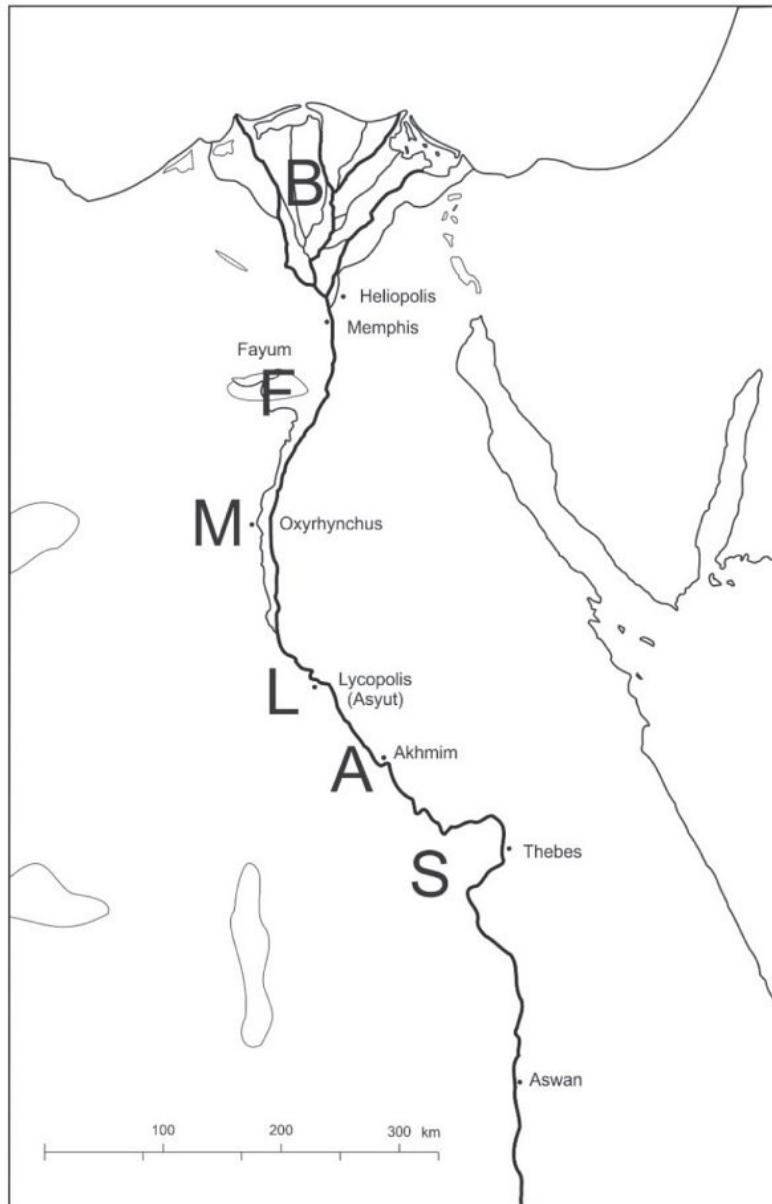


Fig. 1. Map of the Major Coptic Dialects

1.3 Sources

Most Coptic grammars concentrate on Saidic, because that was the primary literary dialect for much of the language's history. Steindorff 1951 (see the Bibliography), in German, is a good outline of Saidic grammar, which often notes major dialectal differences. Layton 2000 is a recent comprehensive grammar of Saidic; its basic points are summarized in Layton 2007, also available online. Lambdin 1983 can also be recommended. For Bohairic, the

standard grammar is Mallon 1926 (reprinted often). The only grammar specifically devoted to dialectal differences is Till 1931, in German.

The basic dictionaries of Coptic are Crum 1939 and Westendorf 2008, complemented by Kasser 1966, which includes dialects _M, _P, _H, and _G, identified and systematized after Crum's dictionary was published. These dictionaries are ordered after the Coptic alphabet (§ 1.4), but primarily based on consonantal roots, with vowels considered secondarily, so that ⲕⲱⲛⲥ “pierce,” for example, precedes ⲕⲣⲟ “far side.”²

Coptic texts are primarily Christian scripture and the writings of Coptic monks. A number of the grammars contain reading selections (chrestomathies).

1.4 The Alphabet

The Coptic alphabet is derived from the Greek alphabet, with eight additional signs, derived from Demotic, primarily for sounds not present in Greek. Some of the signs are peculiar to a single dialect, some have different values in one dialect than in others, and some are pronounced differently in the rituals of the Coptic Church than they were in antiquity, due to the influence of Arabic and reforms during the nineteenth century that aligned the pronunciation of Coptic more closely with that of modern Greek. The probable phonetic value of the signs is derived from variant spellings; some have a value similar to that of their Greek ancestors in the Classical Period (third century _{BC}), when the alphabet was first used to write Egyptian, rather than that which evolved in the centuries when Coptic texts are first attested (κοινή “common”). The order of the Coptic alphabet, and the names of its letters, follow that of its Greek ancestor.

ⲁ	ⲗⲗⲫⲁ	/a/; probably [a], ³ as in Italian <i>gatta</i> , perhaps also [æ], as in <i>hat</i> , and [ɑ], as in <i>father</i> , in some words or dialects
ⲃ	ⲃⲏⲧⲁ	/b/; [β], a bilabial fricative (the <i>b</i> of Spanish <i>cabo</i> , a [b] sound with the lips not completely closed); name also ⲃⲓⲗⲁ
Ⲅ	Ⲅⲁⲙⲙⲁ	/g/; in Greek loanwords and as a variant of ⲕ in some words; probably pronounced [k]
ⲅ	ⲅⲁⲗⲗⲁ	/d/; in Greek loanwords; probably pronounced [t]
Ⲇ	Ⲇⲓ/ⲆⲓⲆ	/ε/; [ə], like the <i>u</i> in <i>but</i> , also [ε], like the <i>e</i> in <i>bet</i> , in some

		words and dialects; perhaps [ɛ] when stressed and [ə] otherwise
Ζ	ΖΗΤΑ	/z/; [s], in Greek loanwords and as a variant of ϸ in some words
Η	ΗΤΑ	/e/; [ɛ], like the <i>e</i> in <i>bet</i> , also perhaps [e], like the <i>a</i> in <i>bate</i> , in some words and dialects; also ϷΗΤΑ
Θ	ΘΗΤΑ	/tʰ/ and /tʰ/; in most dialects, this is a monogram for ϠϷ; in Bohairic, it represents an aspirated <i>t</i> , as in <i>tea</i> ; also ΘΙΤΑ
Ι	ΙΩΤΑ	/i/; like the <i>i</i> 's in <i>cuisine</i> , both the [ɪ] of <i>cui</i> -, and the [i] of <i>-sine</i> , and [j] like the <i>y</i> in <i>yet</i> ; often spelled ϷΙ in many dialects, and ĭ after a vowel; Ϸĭ for /ej/, distinguished from ϷΙ for /i/; also ΙΑΥΔΑ
Κ	ΚΑΠΠΑ	/k/; unaspirated [k], similar to the <i>g</i> in <i>go</i> , and aspirated [kʰ], like the <i>k</i> in <i>key</i> ; in Bohairic, this letter represents [k]; in the other dialects, it may have represented both [kʰ] and [k]
Λ	ΛΑΥΔΑ	/l/; [l], like the <i>l</i> in <i>lay</i>
Μ	ΜΙ/ΜΗ/ΜΕ	/m/; [m], like the <i>m</i> in <i>may</i>
Ν	ΝΕ	/n/; [n], like the <i>n</i> in <i>nay</i>
Ξ	ΞΙ	/ks/; a monogram for ϸϸ
Ο	Ο	/ɔ/; [ɔ], like the <i>o</i> in <i>not</i>
Π	ΠΙ	/p/; unaspirated [p], similar to the <i>b</i> in <i>bought</i> , and aspirated [pʰ], like the <i>p</i> in <i>pot</i> ; in Bohairic, this letter represents [p]; in the other dialects, it may have represented both [pʰ] and [p]
Ρ	ΡΟ	/r/; probably like the [r] of Spanish <i>pero</i> (pronounced with the tip of the tongue against the roof of the mouth); also ΡΩ/ϠΡΩ
ϸ	ϸΗΜΜΑ	/s/; [s], like the <i>s</i> in <i>see</i> ; also ϸΥΜΜΑ
Τ	ΤΑΥ	/t/; unaspirated [t], like the <i>t</i> in the American pronunciation of <i>batter</i> , and aspirated [tʰ], like the <i>t</i> in <i>tap</i> ; in Bohairic, this letter is [t]; in the other dialects, it may have represented both [tʰ] and [t]
Υ	ϠΕ	/u/; used by itself primarily in Greek words, where it was pronounced [i] or [ɛ]; in Coptic words, this letter is almost

always combined with a preceding vowel, where it was pronounced either [u], like the *u* of *gnu*, or [w], as in *woo* (e.g., **ⲛⲁϣ** “see” [na-u] or [naw]); **ⲟϣ** represents /u/; **ⲟⲟϣ** represents /ɔu/ or /ɔw/

ϥ ϣ	/pʰ/ and /pʰ/; a monogram for ⲛⲉ except in Bohairic, where it represents an aspirated [pʰ] (as in <i>pot</i>)
ⲭ ⲭⲓ	/kʰ/ and /kʰ/; a monogram for ⲕⲉ except in Bohairic, where it represents an aspirated [kʰ], as in <i>key</i>
ϥ ϣ	/ps/; a monogram for ⲛⲥ
ⲱ ⲱ	/o/; [o], as in <i>note</i>
ϣ ϣⲁⲓ	/ʃ/; [ʃ], like the <i>sh</i> in <i>she</i> ; also ϣⲉⲓ
ϣ ϣⲁⲓ	/f/; [f], a bilabial fricative, like <i>f</i> pronounced with the two lips rather than the teeth and lower lip; also ϣⲉⲓ
ⲉ ⲉⲟⲣⲓ	/h/; [h], harsher than English <i>h</i> , pronounced with an audible “rasp”; equivalent to Arabic ح
ⲉ [ⲉⲁⲓ]	/x/; in Akhmimic, [x], like the <i>ch</i> in German <i>ach</i> or Scottish <i>loch</i> (name not attested)
ⲭ ⲭⲁⲓ	/x/; in Bohairic, equivalent to Akhmimic ⲉ ; also ⲭⲉⲓ
ⲭ ⲭⲁⲛⲭⲓⲁ	/d/; in Bohairic, this sound was unaspirated [tʰ], somewhat like the <i>d</i> in <i>procedure</i> ; in the other dialects it may have represented both [tʰ] and an aspirated [tʰʰ], somewhat like the <i>t</i> in <i>nature</i>
Ⲅ Ⲅⲓⲙⲁ	/k/ and /t/; in most dialects, a [kʰ] or [kʰ], somewhat like the <i>c</i> in <i>cute</i> or the <i>g</i> in <i>argue</i> ; in Bohairic, this letter represented [tʰʰ], the aspirated counterpart of ⲭ (like the <i>t</i> in <i>nature</i>)
ⲧ ⲧ	/ti/; a monogram for ⲧⲓ

Additional letters occur in Old Coptic and Dialect P: **Ⲅ** and **ⲅ** for /x/ ([xʰ]) and **Ⲅ** and **ⲅ** for vowel length or for [ə]. In the major Coptic dialects, the first has disappeared (> **ⲉ/ϣ**). For the second, most dialects use a doubled vowel, representing [v:]: for example, **ⲙⲁⲁϣ**, **ⲙⲉⲉϣ** “mother” /ˈma:-u/, /ˈmɛ:-u/; Bohairic and Oxyrhynchite do not use doubled vowels: **ⲙⲁϣ**, **ⲙⲉϣ** “mother.” In Bohairic and Oxyrhynchite, a supraliteral dot or tick (**ⲭⲓⲛⲕⲓⲙ**

“movement”) is sometimes used to identify a letter that serves as a syllable by itself: for instance, **ⲁⲛⲟⲕ** or **ⲁ̅ⲛⲟⲕ** “I” for /a-’nɔk/. This is also the case when the letter is a consonant, as in **ⲛ̅ⲑⲟⲕ** or **ⲛ̅ⲑⲟⲕ** “he” for /ɲ-’tʰɔf/.⁴ Other dialects use a supraliteral stroke over consonants: e.g., **ⲛ̅ⲧⲟⲕ** “he.” This can also span two consonants, as in **ⲥⲱⲙ̅ⲛⲧ** “three” for /’ʃɔm-ɲt/. A longer supraliteral stroke indicates abbreviations, such as **ⲁⲚⲥ** for **ⲁⲛⲟⲩⲥ/ⲁⲗⲁⲩⲥ** “lord.”

The phonetic values of **ⲉ** and **ⲛ** are uncertain. Variants such as **ⲥⲱⲧⲙ** ~ **ⲥⲱⲧⲙⲉⲙ** “hear” suggest that **ⲉ** was [ə] — i.e, [’so-t̪m] ~ [’so-t̪əm] — but variants such as **ⲁⲛⲉ** ~ **ⲁⲛⲛ** “sky” also suggest that it was [ɛ] when stressed, and that **ⲛ** was either [ɛ] or [e]: thus, **ⲛⲉ** ~ **ⲛⲛ** represents either variant spellings of [pɛ], or [pɛ] ~ [pe]. When (**ⲉ**)ⲓ and (**ⲟ**)ⲩ follow a vowel, they may have been diphthongal rather than independent vowels: **ⲛⲁⲓ** “to me” either [’na-i] or [naɪ], and **ⲛⲁⲩ** “see” either [’na-u] or [naʊ].

The six major Coptic dialects have several phonological subgroupings. The most important is that of Bohairic and Saidic versus the other dialects: **BS** have **ⲟ** and **ⲁ** in many words where **AFLM** have **ⲁ** and **ⲉ**, respectively. The /x/ of Akhmimic and Bohairic, represented by **ⲭ** and **ⲭ̅**, respectively, has become **ⲭ** or **ⲱ** in the other dialects. Oxyrhynchite has **ⲟ** in many words where the other dialects have **ⲱ**. Fayumic usually has **ⲁ** for the **ⲛ** of other dialects, and Bohairic distinguishes aspirated consonants from unaspirated ones, where the other dialects do not (or have lost aspiration). Phonologically, Lycopolitan is the most neutral of the dialects, with no unique features.

1.5 Aspiration

Most dialects do not distinguish consonants on the basis of aspiration, just as English *latter* is pronounced [’læt-r̥] in America (unaspirated *t*) but [’læt^h-r̥] in England (aspirated *t*). Thus, **ⲥⲱⲡⲉ** means both “willow” and “handle,” perhaps distinguished by aspiration: [’tʰo-r̥ə] “willow” and [’to-r̥ə] “handle.” Bohairic is the exception: **ⲑⲱⲣⲓ** “willow” versus **ⲧⲱⲣⲓ** “handle.” In Bohairic, aspiration generally occurs before a stressed vowel or before the consonants **ⲃ** **ⲁ** **ⲙ** **ⲛ** **ⲣ** (called “sonants”) or **ⲉⲓ/ⲓ** or **ⲟⲩ** preceding a stressed vowel: for example, **ⲱⲑⲟⲣⲧⲉⲣ** “become disturbed” /’ʃtʰɔr-t̪ɛr/ and **ⲱⲧⲉⲣⲱⲡ** “disturbed” /ʃt̪ɛr-’tʰɔr/, **ⲑⲛⲁⲭⲩ** /’tʰnɑḏ-ḥi/ “the tooth” and **ⲫⲓⲟⲙ** “the sea” /pʰi-’ɔm/.

This feature always applies to **ⲫ/ⲡ**: e.g., **ⲃⲫⲁⲓ** “this” /pʰaj/ (like English *pie*) and **ⲡⲁⲓⲣⲱⲙⲓ** “this man” /paj-’ro-mi/. It also applies to **ⲭ/ⲕ**, **ⲑ/ⲧ**, and **ⲟ/ⲁ**, as in

ϣϥⲟⲣⲧⲉⲣ/ϣⲧⲉⲣⲟⲩⲣ, above, but for those three pairs the distinction is also phonemic, as in aspirated **ⲉⲱⲣⲓ** “willow” /’tʰo-ri/ versus unaspirated **ⲧⲱⲣⲓ** “handle” /’to-ri/. In such cases, the aspirated consonant is usually preserved in unstressed syllables: e.g., **ⲥⲓⲥⲓ** “exalt” /’t̪i-si/ and **ⲥⲉⲥⲫⲛⲟⲩϥⲧ** “exalt God” /t̪es-’pʰnu-ti/.

Since most dialects do not mark aspirated consonants in writing, it is often necessary to look for the Bohairic version of a word, or for its Egyptian ancestor, to determine aspiration.⁵ Thus, for example, ^{FLMS} **ⲕⲱ** “throw” is [kʰo] because of Bohairic **ⲕⲱ**, but ^{AFS} **ⲕⲱⲧ** “build” is [kot] in view of Bohairic **ⲕⲱⲧ** and Egyptian *qd*.

1.6 Syllables and Stress

In Coptic, a syllable can consist of a single vowel or consonant, as in the first syllable of **ⲁⲛⲟⲕ** “I” and **ⲛⲧⲟⲕ** “you.” Words can also be monosyllabic: ^{BS} **ⲟ** “big” [ɔ], ^{AS} **ⲓⲛⲧ** “worm” [ɸnt]. Syllables can begin or end with consonant clusters: e.g., ^S **ⲓⲕⲥⲟⲣⲁⲓⲧ** “he is at rest,” theoretically [ʔsk̪raħt], more probably [ʔ-’sk̪raħ-t̪]. Individual words have one primary syllable that is stressed, usually last or second-last: for example, ^{AS} **ⲙⲛⲧⲣⲙⲛⲕⲙⲉ** “Egyptian” [m̪nt-r̪m-ṇ-’k̪e-m̪ə], ^B **ⲙⲉⲧⲟⲩⲣⲟ** “kingdom” [m̪ət-u-’r̪ɔ]. In native words, the vowels **ⲙ**, **ⲟ**, and **ⲱ** generally mark the stressed syllable in most dialects: e.g., ^{ABFS} **ⲃⲁⲣⲱⲧ** “bronze” [βa-’rot]. The other vowels can be stressed or unstressed: ^{AFM} **ⲁⲛⲁⲕ** “I” [a-’nak]; ^{ALS} **ⲃⲉⲕⲉ** “wage” [βə-’k̪e]; ^{BF} **ⲓⲛⲓ** “get” [’i-ni]; ^{ABFLMS} **ⲟⲩⲛⲟⲩ** “hour” [u-’nu]. It is not always possible to determine where the stress lay, although dialectal variants can provide a clue: for example, ^{ALS} **ⲙⲛⲧⲣⲉ** “witness” was [m̪ṇ-’tr̪e] because of ^B **ⲙⲉⲟⲣⲉ** [m̪ə-’tʰr̪e].

Because of the single dominant stress, Coptic nouns and verbs can appear in three variant forms, called absolute, construct, and pronominal. In grammars and dictionaries, the construct and pronominal forms are marked by a final - and ≡, respectively: e.g., ^S **ⲕⲱⲧⲙ/ⲕⲉⲧⲙ-/ⲕⲟⲧⲙ≡** “hear.” Absolute forms appear either as words by themselves or as the final element of a compound: **ⲕⲱⲧⲙ** “hear,” **ⲓⲛⲁⲕⲱⲧⲙ** “he will hear.” Constructs are used as non-final elements of a compound and are usually reduced from the absolute form as much as possible: ^{AS} **ⲣⲱⲙⲉ** “person” [’ro-m̪ə] and **ⲣⲙⲛⲧⲙⲉ** “villager” (“person-of-town”) [r̪m-ṇ-’ti-m̪ə]. Pronominal forms have a final suffix pronoun: ^S **ⲣⲁⲛ** “name” and **ⲣⲓⲛⲥ** “her name.”

1.7 Spelling

Within dialects, Coptic spelling is fairly uniform: the word for “sky,” for example, always appears as **πϵ** in Saidic and as **ϕϵ** in Bohairic. Variation, however, also occurs, as in Akhmimic **πϵ** ~ **πη**, both spellings of the word for “sky.” Variation is common between **ϵ** and **ι**: e.g., ^{FLS} **ϙϵ** and **ϙι** “enjoy.” Other variants, within and across dialects, are **β** ~ **ϙ**, **β** ~ **π**, **ι** ~ **η**, **κ** ~ **ϙ**, **ρ** ~ **λ**, **ϙ** ~ **ϙ**, and **ογ** ~ **β**: e.g., F **ναϙρι** ~ **ναϙλι** “good,” ^S **ϙιβ** ~ ^B **ϙιπ** “tick,” ^B **νηβι** ~ **νιβι** “swim,” F **κε** ~ **ϙη** “other,” ^S **ϙωϙϵ** ~ F **ϙωϙι** “field.” In general, scribes seem to have written the language as they heard it.

Variation between **ρ** and **λ** is primarily a feature of the Fayumic dialect. Most words that have **ρ** in the other dialects have **λ** in Fayumic: e.g., ^{ALS} **ρωμε**, ^B **ρωμι**, ^M **ρωμε** versus ^F **λωμι** “person.” When Fayumic uses **ρ**, therefore, as in the variant **ρωμι**, it may reflect the influence of other dialects, such as Bohairic, rather than a variant pronunciation: i.e., **λωμι** and **ρωμι** both pronounced [ˈlo-mi]. This may also have been true for words consistently spelled with **ρ**, such as **ερωτ/αρωτ** “milk” (^{AS} **ερωτε**, ^B **ερωτ**, ^M **ερωτε**), perhaps regularly pronounced [ə-ˈlo-ti / a-ˈlo-ti] in Fayumic.

Most Coptic manuscripts do not separate individual words by spaces or other means (see the Chrestomathy). Some use a dot or other device such as > to mark the ends of clauses or sentences. In this book, words and compounds with a single main stress are separated from other such words by a space (except in the Chrestomathy): thus, for example, in Exercise 1, **πενοεικ ετηνη τααϙ ναν ἡποογ** rather than undivided **πενοεικετηνητααϙνανἡποογ**.

1.8 Morphemic Integrity

Consonants can be affected by neighboring ones: for example, ^S **ϙογϙοογϙϵ** “sacrifice” [su-ˈsɔw-fə], ^B **ϙογϙωογϙϵ** [su-ˈfow-fə]. Morphemic boundaries, however, are generally respected. For example, although ^S **πωνκ** “bail” is ^B **ϕωνκ** [ˈpʰo-nk] because of the Bohairic rule of aspiration (§ 1.5), ^S **πωνϵ** “the stone,” consisting of the morphemes, **π** “the” and **ωνϵ** “stone,” is ^B **πωνι**, suggesting the pronunciation [p-ˈo-ni] rather than *[ˈpo-ni]. Where other morphemes are part of a word, the same tendency may have applied: for example, ^B **ϙι** “carry” is [ϕi] but **ϙι** “he comes” may have been [ɰ-ˈi] rather than [ϕi]. This applies to the morpheme boundary between a consonant and a vowel, not two consonants: ^B

ϥ **ⲛⲟϥ**† [ˈpʰnu-ti] “the God” (**ⲛ** + **ⲛⲟϥ**†) and **ⲭⲣⲓⲙⲓ** [ˈkʰri-mi] “you weep” (**ⲕ** + **ⲣⲓⲙⲓ**). It is possible, therefore, that words such as ^B **ⲡⲱⲛⲓ** and **ϥⲓ** “he comes” contained an unwritten (and therefore non-phonemic) glottal stop: [p-ʔo-ni] and [ɿ-ʔi].

1.9 Vocalic Alternants and Variants

The vowel **ⲱ** is usually replaced by **ⲟϥ** after **ⲙ** or **ⲛ**: e.g., ^B **ⲙⲥ** **ϥⲱⲕ** and ^{fs} **ⲑⲱⲕ** but pl **ⲛⲟϥⲕ** “yours.” Word-final **ⲱ** is usually also replaced by **ⲟϥ** in Akhmimic: ^{BFLMS} **ⲭⲱ** vs. ^A **ⲭⲟϥ** “say.” Oxyrhynchite regularly has medial **ⲟ** for the **ⲱ** of other dialects: ^M **ⲕⲟⲛⲉ** vs. ^{ALS} **ⲕⲱⲛⲉ**, ^{BF} **ⲕⲱⲛⲓ** “sister.”

The stressed vowel pairs **ⲓ** vs. **ⲁ/ⲉ** and (except in Oxyrhynchite) **ⲱ** vs. **ⲁ/ⲟ** often appear as alternants in open and closed syllables, respectively: e.g., ^{ALMS} **ⲭⲓⲕⲉ** [ˈtʃi-sə], ^F **ⲭⲓⲕⲓ** [ˈtʃi-si] “exalt” vs. ^{AFLM} **ⲭⲉⲕⲧⲕ** [ˈtʃes-tʃ], ^S **ⲭⲁⲕⲧⲕ** [ˈtʃas-tʃ] “exalt him”; ^{ABLS} **ⲕⲱⲧⲡ** [ˈso-tʃ], ^F **ⲕⲱⲡⲧ** [ˈso-ptʃ] “choose” vs. ^{ALM} **ⲕⲁⲧⲡⲓⲕ** [ˈsat-psʃ], ^{BS} **ⲕⲟⲧⲡⲓⲕ** [ˈsɔt-psʃ], ^F **ⲕⲁⲧⲡⲧⲕ** [ˈsap-tsʃ] “choose it.”

Bohairic has **ⲉ** before a sonant where the consonant is syllabic in other dialects: e.g., ^{FLS} **ⲕⲱⲧ̄ⲙ**, ^M **ⲕⲟⲧ̄ⲙ** [ˈso-t̄m, ˈsɔ-t̄m] vs. ^B **ⲕⲱⲧⲉⲙ** [ˈso-təm] “hear.” In Akhmimic, a final syllabic sonant is regularly replaced by the sonant plus **ⲉ**: ^A **ⲕⲱⲧⲙⲉ** [ˈso-tmə].

1.10 Greek Words

Many Coptic texts contain Greek words in Coptic transcription. Some are used for concepts for which the Egyptian language had no precise lexical counterpart, such as **ⲡⲟⲛⲏⲣⲟⲥ** “evil” (πονηρός) and **ⲡⲓⲕⲧⲉϥⲉ** “believe” (πίστευε). Others are more common words, such as the particle **ⲁⲉ** (δὲ) “and, but.” When transcribing Greek words, Coptic scribes often adopted the contemporary Greek pronunciation rather than the Classical one represented by Greek spelling: for example, ^S **ⲁⲓⲕⲉⲟⲥ** “just” (Prov. 12:10; Greek δίκαιος) and ^B **ⲭⲁⲣⲁⲕⲧⲏⲣ** “mark, sign” (Girgis 1967–68, 61; Greek χαρακτήρ), reflecting the κοινή pronunciations [ˈði-ke-ɔs] and [xa-rak-ˈtir] rather than the Classical [ˈdi-kaj-ɔs] (with voiced [d]) and [kʰa-rak-ˈtɛ:r]. This suggests that the pronunciation of Greek loanwords was most likely that of contemporary (κοινή) Greek: i.e., **ⲁ** [ɛ], **ⲏ/ⲉⲓ/ⲟⲓ/ϥ** [i], **ϥ** [f], and **ⲭ** [x]: thus, Coptic **ⲏ** “house” [ɛj] but Greek **ⲏ** (ἥ) “and, or” [i].

EXERCISE 1

Below is the Coptic text of the “Lord’s Prayer” (Matt. 6:9–13) in Saidic, Bohairic, and Oxyrhynchite with phonemic transcription below the Coptic, divided into syllables, with stress indicated. Practice pronouncing the text.

S_{AIDIC}

ΠΕΝΕΙΩΤ ΕΤΖ̄Ν̄Μ̄ΠΗΥΕ ΜΑΡΕΠΕΚΡΑΝ ΟΥΟΠ

/pɛn-i-ot' et-ɣ̃n-m-pe'-ue ma-re-pek-ran' u-ɔp'/

our-father who-in-the-skies may-your-name be-holy

ΤΕΚΜ̄ΝΤ̄ΡΟ ΜΑΡΕΣΕΙ ΠΕΚΟΥΩΨ ΜΑΡΕΨΩΠΕ

/tek-mnt-r-ɔ' ma-res-i' pek-uos' ma-ref-šo'-pe/

your-kingdom may-it-come your-will may-it-happen

ΝΘΕ ΕΤ̄Φ̄ΗΝΤ̄ΠΕ ΜΑΡΕΨΩΠΕ ΟΝ ΖΙΧ̄Μ̄ΠΚΑΖ

/n-thɛ' et-f-ɣ̃n-tpɛ' ma-ref-šo'-pe ɔn ɣ̃i-ɣ̃m-pkaɣ'/

in-the-way that-it-in-the-sky may-it-happen also on-the-earth

ΠΕΝΘΕΙΚ ΕΤΝΗΥ ΤΑΛΦ ΝΑΝ Μ̄ΠΟΟΥ

/pɛn-ɔ'-ik et-neu' ta:f nan m-p̄w'/

our-bread that-is-coming give-it to-us today

ΚΩ ΝΑΝ ΕΒΟΛ Ν̄ΝΕΤΕΡΟΝ

/ko nan ɛ-bol' n-net-ɛ-rɔn'/

throw out the-which-against-us

ΝΘΕ ΖΩΩΝ ΟΝ ΕΤΕΝΚΩ ΕΒΟΛ Ν̄ΝΕΤΕΟῩΝΤΑΝ ΕΡΟΟΥ

/n-thɛ' ɣ̃o:n ɔn et-en-ko' ɛ-bol' n-ne-te-un'-tan ɛ-rɔu'/ (ΟῩΝ for [ʼwn])

in-the-way ourselves also that-we-throw out the-which-we-have against-them

Ν̄Γ̄Τ̄Μ̄ΧΙΤ̄Ν̄ΕΖΟΥΝ ΕΠΙΡΑΣΜΟΣ

/ng-tm-ɣ̃i'-tn ɛ-ɣ̃un' ɛ-pi-ras-mɔs' (Greek πειρασμός)/

and-you-not-take-us in to-temptation

ΑΛΛΑ Ν̄Γ̄ΝΑΖΜΕΝ ΕΒΟΛ ΖΙΤ̄Μ̄ΠΠΟΝΗΡΟΣ

/al-la' (Greek ἀλλά) ng-naɣ'-men ɛ-bol' ɣ̃i-tm-ppɔ-ne-rɔs' (Greek πονηρός)/

but and-you-save-us out from-the-evil

B_{OHAI}RIC

ΠΕΝΙΩΤ ΕΤΗΕΝΝΙΦΗΟΓΙ ΜΑΡΕΦΤΟΥΒΟ ΝΧΕΠΕΚΡΑΝ

/pen-i-ot' et-xen-ni-p^he'-ui ma-ref-tu-bo' n-ḏe-pék-ran'/

our-father who-in-the-skies may-it-be-made-holy namely-your-name

ΜΑΡΕΣΙ ΝΧΕΤΕΚΜΕΤΟΥΡΟ ΠΕΤΕΖΝΑΚ ΜΑΡΕΦΩΠΙ

/ma-res-i' n-ḏe-tek-met-u-ro' pe-teḥ-nak' ma-ref-šo'-pi/

may-it-come namely-your-kingdom the-which-you-want may-it-happen

ΜΦΡΗΤ ΉΕΝΤΦΕ ΝΕΜΖΙΧΕΝΠΚΑΖΙ

/m-p^hre'-ti xen-p^he' nem-ḥi-ḏen-pkaḥ'-i/

In-the-manner in-the-sky and-on-the-earth

ΠΕΝΩΙΚ ΝΤΕΡΑΣΤ ΜΗΙΦ ΝΑΝ ΜΦΟΟΥ

/pen-o'-ik n-te-ras'-ti me'-if nan m-p^hou'/

our-bread of-the-morrow give-it to-us today

ΟΥΟΖ ΧΑ ΝΕΤΕΡΟΝ ΝΑΝ ΕΒΟΛ

/uoh k^ha net-e-roṇ' nan e-bol'/

and throw those-which-against-us for-us out

ΜΦΡΗΤ ΖΩΝ ΕΤΕΝΧΩ ΕΒΟΛ ΝΝΗ ΕΤΕΟΥΟΝ ΝΤΑΝ ΕΡΩΟΥ

/m-p^hre'-ti ḥon et-en-ko' e-bol' n-ne' et-e-uon' n-tan' e-ro'-u/

In-the-manner ourselves that-we-throw out those that-are with-us against-them

ΟΥΟΖ ΜΠΕΡΕΝΤΕΝ ΕΗΟΥΝ ΕΠΙΡΑΣΜΟΣ

/uoh m-per-en'-ten e-xun' e-pi-ras-mos' (Greek πειρασμός)/

and don't-bring-us in to-temptation

ΑΛΛΑ ΝΑΖΜΕΝ ΕΒΟΛ ΖΑΠΙΠΕΤΖΩΟΥ

/al-la' (Greek ἀλλά) nah'-men e-bol' ḥa-pi-pet-ḥo'-u/

but save-us out with-that-which-wicked

Ο_{XYRHYNCHITE}

ΠΕΝΙΟΤ ΕΤΖΝΜΠΗ ΠΕΚΡΕΝ ΜΑΡΕΦΤΟΥΒΑ

/pen-i-ot' et-ḥn-m-pe' pék-ren' ma-ref-tu-ba'/

our-father who-in-the-skies your-name may-it-be-made-holy

ΤΕΚΜΝΤΕΡΑ ΜΑΡΕΣΕΙ ΠΕΤΕΖΝΕΚ ΜΑΡΕΦΩΟΠΕ

/tek-mnt-e-ra' ma-res-i' pet-eḥ-nek' ma-ref-šo'-pe/

your-kingdom may-it-come the-which-you-want may-it-happen

ΝΘΕ ΕΤΩΑΠ Ζ̄ΝΤΠΗ ΜΑΡΕCΩΟΠΕ ΖΙΧ̄ΝΠΚΕΖΕ

/n-tʰe' et-šap' ʰn-tpe' ma-res-šɔ'-pe ʰi-ɖn-pkeʰ'-e/

in-the-way that-is in-the-sky may-it-happen on-the-earth

ΠΕΝΛΕΙΚ Ν̄ΡΕCΤΕ ΜΑΕΙC ΝΕΝ Μ̄ΠΑΟΥ

/pen-a'-ik n-res'-te ma'-if nen m-pau'/

our-bread of-morrow give-it to-us today

ΚΩ ΕΒΑΛ ΝΝΕΤΕΡΑΝ

/ko' e-bal' n-net-e-ran'/

throw out those-which-against-us

ΝΘΕ ΖΩΝ ΕΤΩΑΝΚΩ ΕΒΑΛ Ν̄ΝΕΤΕΟῩΝΤ̄Ν ΕΡΑΥ

/n-tʰe' ʰon et-šan-ko' e-bal' n-ne-te-un'-tn e-raw'// (ΟῩΝ for [ʰwn])

in-the-wayourselves that-usually-we-throw out those-which-we-have against-them

ΑΥΩ Μ̄Π̄Ρ̄Ν̄Τ̄Ν ΕΖΟΥΝ ΕΠΙΡΑCΜΟC

/a-uo' m-pr-n'-tn e-ʰun' e-pi-ras-mɔs' (Greek πειρασμός)/

and don't-bring-us in to-temptation

ΑΛΛΑ ΝΕΖΜΝ ΕΒΑΛ Ν̄ΤΑΤCΙΜ̄ΠΠΟΝΗΡΟC

/al-la' (Greek ἀλλά) neʰ-mn e-bal' n-tat'-f m-ppɔ-ne-rɔs' (Greek πονηρός)/

but save-us out from-his-hand of-the-evil

1. See Funk 1988. In this book, if no dialect letter is given before a Coptic term, the term is the same all dialects.

2. In this book, ordering is strictly alphabetical: thus, for example, ΚΡΟ before ΚΩΝC, and ΟῩΝΟΥ “hour” before ΟΖΕ “yard.”

3. Slanted lines mark phonemes. Square brackets indicate probable pronunciation, using symbols of the International Phonetic Alphabet (IPA); [ʔ] stands for an unknown vowel.

4. In this book, an underscored consonant signifies a syllabic consonant: e.g., /n̄/ for IPA [n̩]. English has such syllabic consonants in certain words, such as *isn't*, pronounced [ʰɪz-nt̩]. In Coptic, any consonant is capable of syllabic function.

5. In general, Egyptian *k/t/t̃* > aspirated [kʰ/tʰ/tʰɪ] and *q/d/d̃* > unaspirated [k/t/t̃].

Nouns and Adjectives

2.1 States

Nouns in Coptic can have as many as four lexical states: singular absolute, singular construct, singular pronominal, and plural. No noun has all four, and some nouns have only one (absolute). Examples are ^s ⲉⲓⲱⲧ “father,” construct ⲉⲓⲧ-, plural ⲉⲓⲱⲧⲉ; ^B ⲭⲱⲭ “head,” construct ⲭⲁⲭ-, pronominal ⲭⲱⲭⲉ; and ^{AFLS} Ⲫⲱⲛⲉ, ^{BF} Ⲫⲱⲛⲓ, ^M Ⲫⲱⲛⲉ “sister.” These are lexical states because Coptic has no regular grammatical rules for forming the construct, pronominal, and plural form of a noun, just as English “irregular” plurals such as *children* and *mice* are lexical rather than grammatical items.

2.2 Singular Forms

Most nouns are either masculine or feminine in gender. No morphological distinctions mark either gender: for example, masculine ^B ⲛⲁⲩ “time,” feminine ⲛⲁⲩ “mother”; masculine ^s ⲱⲛⲣⲉ “child,” feminine ⲱⲛⲩⲉ “altar.” Many feminine nouns end in $-\epsilon$, remnant of the older feminine ending $-at$; in Bohairic and Fayumic, this ending has become $-i$: e.g., *šndt* “acacia” *['šan'-tat] > ^{ALM} ⲱⲛⲧⲉ, ^s ⲱⲛⲧⲉ and ^B ⲱⲛⲧⲓ, ^F ⲱⲛⲧⲓ. Not all nouns with this ending, however, are feminine; ^{AS} Ⲫⲁⲃⲉ “wise man” and ^{BF} ⲧⲙⲓ “village” are both masculine.

Some nouns have masculine and feminine counterparts, such as ^{AFLM} Ⲫⲁⲛ, ^{BS} Ⲫⲱⲛ “brother” and ^{AFLS} Ⲫⲱⲛⲉ, ^{BF} Ⲫⲱⲛⲓ, ^M Ⲫⲱⲛⲉ “sister,” ^{ALS} ⲱⲛⲣⲉ “(male) child” and ^{ALS} ⲱⲛⲩⲉ “(female) child.” Gender can also be specified by a noun phrase: ^M

ⲱⲏⲣⲉ ⲛⲁⲟⲩⲧ “male child” and ⲱⲏⲣⲉ ⲛⲥⲁⲓⲙⲉ “female child.” Some nouns are not gender-specific and can be treated as either masculine or feminine, such as ^{AFMS} ⲕⲟⲩⲓ, ^B ⲕⲟⲩⲭⲓ, ^F ⲕⲟⲩⲟⲓ, ^L ⲕⲟⲩⲉⲓ “little one.” Greek nouns are treated as masculine if they are masculine or neuter in Greek, and as feminine if they are feminine.

Construct forms are used when the noun is the first element of a compound (§ 2.5): for example, ^S ⲱⲏⲣⲉ “(male) child” and ⲱⲡⲁⲟⲩⲧ “male child,” ^A ⲓⲟⲣⲉ “channel” and ⲓⲉⲣⲟ “river” (literally, “big channel”). Nouns are unstressed in the construct state, and therefore are reduced to their consonantal skeleton: stressed vowels are lost (as in ⲱⲏⲣⲉ → ⲱⲡ-) or reduced to ⲉ or ⲁ (as in ⲓⲟⲣⲉ → ⲓⲉⲣ-).

Pronominal forms are attested for a few common nouns that retained the ability to be used with suffix pronouns (§ 3.2): for example, ^{AS} ⲧⲱⲣⲉ, ^{BF} ⲧⲱⲣⲓ, ^M ⲧⲱⲣⲉ “handle” and ^{ALS} ⲧⲟⲟⲩ, ^B ⲧⲟⲧⲩ, ^{FM} ⲧⲁⲧⲩ “its handle.” Some nouns exist only in pronominal form, such as ^{ALFM} ⲣⲉⲧⲉ, ^{BS} ⲣⲁⲧⲉ “foot, leg.” Pronominal forms retain primary stress, although it may be different from that of the absolute form: e.g., ^{ALFS} ⲁⲓⲏⲧ “heart” and ⲁⲓⲏⲥ “her heart.”

2.3 Plural Forms

Unlike the singular, Coptic plurals have absolute forms only. Most plurals are lexicalized remnants of forms with the original grammatical endings –w *[u] (masculine) and –wt *[uat/wat] (feminine): e.g., *šrj* *['šu-ri] “little” > ^S ⲱⲏⲣⲉ “child,” plural *šrjw* *['šu-ri-u] > ⲱⲡⲏⲭ; *ḥmt* *['ḥi-a-mat^h] “woman” > ^S ⲁⲓⲙⲉ “wife,” plural *ḥmwt* *['ḥi-’am-wat^h] > ⲁⲓⲙⲉ. Coptic also has a “new” plural suffix, ^A –ⲉⲟⲩⲉ, ^B –ⲱⲟⲩⲓ, ^F –ⲁⲓⲓ, ^{LM} –ⲁⲓⲉ/ ⲁⲟⲩⲉ, ^S –ⲟⲟⲩⲉ, which is used with some nouns and with Greek loanwords: ^A ⲧⲃⲛⲓ, ^{BF} ⲧⲉⲃⲛⲏⲏ, ^S ⲧⲃⲛⲏ “animal,” plural ^A ⲧⲃⲛⲉⲟⲩⲉ, ^B ⲧⲉⲃⲛⲱⲟⲩⲓ, ^F ⲧⲉⲃⲛⲁⲓⲓ, ^L ⲧⲃⲛⲁⲓⲉ, ^M ⲧⲃⲛⲁⲟⲩⲉ, ^S ⲧⲃⲛⲟⲟⲩⲉ; ⲡⲩⲭⲏ “spirit” (Greek ψυχή), plural ^S ⲡⲩⲭⲟⲟⲩⲉ.

A number of Coptic nouns have no distinct lexical plurals. These were pluralized by the articles ⲁⲓⲛ- (indefinite) and ⲛⲁ- (definite) (§ 2.4): for example, ^{ALS} ⲣⲱⲙⲉ “person” (masculine or feminine), and ⲁⲓⲛⲣⲱⲙⲉ “people,” ⲛⲁⲣⲱⲙⲉ “the people.” Nouns that have distinct lexical plurals can also be also treated in this manner: ^S ⲛⲁⲱⲡⲏⲭ or ⲛⲁⲱⲏⲣⲉ “the children.”

2.4 Articles

Coptic has a series of indefinite and definite articles, which can be prefixed to nouns in all their forms.

Indefinite

sg OY- pl $\text{ALFMS } \text{ZEN-}, \text{B } \text{ZAN-}$

The singular article is the construct form of $\text{ALFM } \text{OY}\epsilon$, $\text{B } \text{OYAI}$, $\text{S } \text{OYA}$ (m), and $\text{ALS } \text{OY}\epsilon\epsilon$, $\text{BF } \text{OY}\epsilon\text{I}$, $\text{M } \text{OYI}$ (f) “one”; the plural is the construct form of $\text{ALM } \text{ZAIN}\epsilon$, $\text{S } \text{ZO}\epsilon\text{INE}\epsilon$ “some.” These are affixed prosodically to the noun: $\text{S } \text{OY}\rho\omega\text{ME}\epsilon$ “a person” (Matt. 8:9), $\text{B } \text{ZAN}\rho\omega\text{MI}$ “some people” (Luke 5:18). The noun in question need not be one that is normally considered countable: $\text{S } \text{OY}\delta\text{OM } \text{AYW } \text{OY}\epsilon\text{O}\text{OY}$ “power and glory” (Matt. 10:9), literally, “a power and a glory.”

Definite

ms $\text{AFLMS } \text{PI-}, \text{B } \text{PI}/\text{PH-}$, often PII- ; before a consonant cluster $\text{PI}\epsilon\text{-}$

fs $\text{AFLMS } \text{TI-}, \text{B } \text{TI}/\text{TH-}$, often $\text{TI}\text{I-}$; before a consonant cluster $\text{TE}\text{-}$

pl $\text{ABFLMS } \text{NI}; \text{M}$ before M or PI ; B often NII- ; before a consonant cluster $\text{NE}\text{-}$

Examples: $\text{S } \text{PI}\omega\text{HP}\epsilon$ “the (male) child,” $\text{TI}\omega\text{EP}\epsilon$ “the (female) child,” $\text{NE}\omega\text{PHY}$ and $\text{NI}\omega\text{HP}\epsilon$ “the children”; $\text{A } \text{MI}\text{PIHOY}\epsilon$ “the skies”; $\text{B } \text{POY}\text{ZO}\rho$ “the dog,” $\text{FOY}\omega\text{N}\omega$ “the wolf.” The definite article can be used with the absolute singular to specify gender as well as number: $\text{L } \text{PIKOY}\epsilon\text{I}$ “the little boy,” $\text{TKOY}\epsilon\text{I}$ “the little girl,” $\text{NIKOY}\epsilon\text{I}$ “the little ones.”

2.5 Compounds

Coptic compounds consisting of two or more nouns are of two kinds, which can be called direct and indirect.

Direct compounds are the descendant of the older construction called the “direct genitive”, in which stress priority was generally given to the second, or final, noun. In Coptic, the first noun appears in the construct state: e.g., $\text{B } \text{POMI}$ “person” + BAKI “town” → PIMBAKI “villager.”

Indirect compounds are more common, deriving from the older “indirect genitive” construction, which two nouns are linked by N (or M before M or PI).¹

The first noun can be reduced to the construct state: ^F λΩΜΙ “person” + ^N + ΚΗΜΙ “Egypt” → λΕΜ̄ΝΚΗΜΙ “Egyptian.” The construction is also used to link two fully-stressed nouns, as in ^S ΠΩΗΡΕ ΜΠΝΟΥΤΕ “the son of God” (Matt. 4:3). In Bohairic, the linking word is ^NΤΕ- if the first noun is defined: ^NΙΡΩΜΙ ^NΤΕΠΙΜΑ “the people of the place” (Matt. 14:35).

2.6 Prefixes

Coptic uses a number of construct nouns as prefixes to form derivatives of nouns, in the same way that English uses suffixes such as *-er* (e.g., *play* → *player*) and *-dom* (e.g., *king* → *kingdom*).

A common instance of this construction involves what is known as the “conjunct participle,” the construct form of an old noun of agent, with the vowel *α*, followed by a stressed noun: for example ^A *αγ-* “drinker” (^A *αογ* “drink”) + ^N *ηρπ* “wine” → *αγηρπ* “wine-drinker,” ^B *ατεβ-* “killer” + ^N *ρωμι* “person” → *ατεβρωμι* “murderer,” ^S *μαστε-* “hater” + ^N *ρωμε* → *μαστερωμε* “people-hating.”

Other common prefixes include ^{AFS} *ατ-*, ^B *ατ-/αθ-* “-less”; ^{ABFLMS} *μᾱν-* “place of”; ^{ALMS} *μ̄ντ-*, ^{BF} *μετ-*, construct of the older noun *mdt* “matter,” used to form abstracts; ^{ABLMS} *ρεϥ-*, ^F *λεϥ-*, construct of *ρωμε/ρωμι/λωμι/ρωμε* *εϥ-* “person who,” used with the infinitive to form nouns of agent; and ^{BF} *αιν-*, ^{LMS} *οιν-* “act of,” used with the infinitive to form nouns of action: for example, ^{LS} *ατμογ* “deathless” (*μογ* “die”) ^A *μᾱνελλααε* “vineyard” (“place of vine”), ^B *μετογρο* “kingdom,” ^L *ρεϥογωϣτ* “worshipper” (“person who worships”), ^F *αινϣεχι* “speaking” (“act of speaking”).

2.7 Adjectives

Coptic has only one word used solely as a modifier, ^{ALFMS} *νιμ*, ^B *νιβεν* “every, each, all.” This word is only used with a noun, which it follows; the noun regularly has no article: ^M *μ̄ντερα νιμ* “every kingdom.” The nouns ^{ALFM} *ογαν*, ^{BS} *ογον* “one” and ^{ABFLS} *ζωβ*, ^M *ζοβ*, or ^{AM} *ν̄κε*, ^B *ν̄χαι*, ^F *ν̄κει*, ^L *ν̄κεεν*, ^S *ν̄κα* “thing” are used before *νιμ/νιβεν* for non-specific referents: ^B *ογον νιβεν* “everyone” (Matt. 5:15); and ^M *ζοβ νιμ* (Matt. 8:33), ^S *ν̄κα νιμ* (Matt. 13:44) “everything.”

All other adjectives are nouns of quality, and are generally treated as such: for example, ^{ALFM} *πιναδ*, ^S *πινοδ*, ^B *φνιωτ* “the big (one).” Most adjectives modify

a noun through the indirect compound construction: ^s **ΟΥΝΟΒ ΝCΜΗ** “a loud voice” (Luke 19:37), **ΖΕΝΡΩΜΕ ΝΝΟΒ** “big men” (Acts 15:22). The same construction allows other nouns to function as adjectives: for example, ^B **ΟΥΡΩΜΙ ΝΦΩΤ** “a merchant” (Matt. 13:45; literally, “a-man of-trader”).

A few words can be treated like English adjectives, following directly the noun they modify, including ^s **ΚΟΥΙ** and **ΦΗΜ** “little” as well as **ΝΟΒ** “big”: ^s **ΝΩΗΡΕ ΚΟΥΙ** “the little children” (Matt. 21:16), **ΤΦΕΕΡΕ ΦΗΜ** “the little girl” (Matt. 9:24), **ΖΟΟΥ ΝΟΒ** “great day” (John 7:37). Rarely, Coptic has a noun-adjective construction that derives from an original direct compound: *rmṯ* ‘^s’, “big man” *[ra-mat^{hj}-‘^sa] > ^{ALS} **Ρ̄ΜΜΑΟ**, ^B **ΡΑΜΑΟ**, ^F **ΛΕΜΕΑ**, ^M **Ρ̄ΜΜΕΑ** “rich man”; *stj nfr* *[s[~]-t^{hi}-‘na-fir] “good smell” > ^{AFMS} **CΤΝΟΥΓΕ**, ^B **CΘΥΝΟΥΓΙ** “perfume.”

Coptic has no specific comparative or superlative forms of adjectives. Degree is conveyed solely by context. Thus, ^s **ΠΝΟΒ** “the big one” can also mean “the greater” (Matt. 23:17) or “the greatest” (Matt. 18:4).

EXERCISE 2

Pronounce and translate the following nouns and noun phrases. Pronunciation of individual terms can be found in the Lexicon.

1. ^s **ΤΜ̄ΝΤΡΡΟ Ν̄ΜΠΗΥΕ**
2. ^B **ΠΩΗΡΙ Μ̄ΦΝΟΥΤ**
3. ^s **ΦΗΡΕ ΦΗΜ ΝΙΜ**
4. ^s **ΟΥΝΟΒ Μ̄ΜΗΗΦΕ**
5. ^B **ΖΑΝΡΕCΜΩΟΥΤ**
6. ^B **ΟΥΜΑΝ̄ΜΤΟΝ**
7. ^L **ΝΩΗΡΕ ΝΑΒΡΑΖΑΜ**
8. ^F **ΟΥΡΕCΡΝΑΒΙ**
9. ^M **ΘΙΝCΕΧΕ**
10. ^A **ΖΩΒ ΝΙΜ Μ̄ΜΗΕ**

VOCABULARY

ΑΒΡΑΖΑΜ ^L “Abraham”

ΜΗΕ ^A “truth”

ΜΗΗΦΕ ^s “multitude”

Μ̄ΝΤΡΡΟ ^s “kingdom”

ἡπηνυε_S “heaven” (literally, “the-skies”)

ἡτον_B “rest”

ἡωυτ_B “die”

φηνουτ_B “God” (literally, “the God”)

ρἡβι_F “sin” (literally, “do-sin” (**ἡβι**))

σεχε_M “speak”

†ἡε_A “village”

ωἡρε_S, **ωἡρι**_B “son” (“male child”)

1. **ἡ** does not change to **ἡ** before an **ἡ** that is the plural definite article: **ἡἡερε** “of midday” but **ἡἡπηνυε** “of the skies.”

3

Pronouns

3.1 The Relative Pronoun

Coptic has four kinds of pronouns: in order of complexity, relative, interrogative, demonstrative, and personal.

The relative pronoun usually has the form **ⲉⲧ-** in all dialects, descended from the older relative adjective *ntj*. It also appears as **ⲉⲧⲉ-** in certain constructions, and as **ⲉ-**, **ⲛ-**, and **ⲛⲧ-/ⲉⲛⲧ-** before certain verb forms in various dialects (§§ 10.8–9).

The relative pronoun can introduce both a clause in which it serves as subject and one in which something else is the subject: e.g., ^M ⲡⲟⲩⲁⲉⲓⲛ ⲉⲧⲛⲉⲧⲏⲧⲕ “the light that is in you” (Matt. 6:23; literally, “the-light which-in-you”), ^S ⲡⲙⲁ ⲉⲧⲩⲛⲉⲧⲏⲧⲩ “the place in which he was” (Mark 2:4; literally, “the-place which-he-in-it”). Introduced by the definite article, a relative clause with **ⲉⲧ-** can also function as a noun without expressed antecedent, as in ^S ⲡⲉⲧⲛⲙⲁⲩ “the one who is there” (John 16:8; literally, “the-who-there”). The relative ^A ⲉⲧⲛⲙⲟ, ^B ⲉⲧⲉⲙⲙⲁⲩ, ^S ⲉⲧⲛⲙⲁⲩ, ^{FL} ⲉⲧⲛⲙⲉⲩ, ^M ⲉⲧⲛⲙⲉ “who (is) there” often serves as a demonstrative: e.g., ^S ⲡⲙⲁ ⲉⲧⲛⲙⲁⲩ “that place” (literally, “the-place which-there”).

3.2 Interrogative Pronouns

Coptic has three pronouns used in questions, both direct and indirect:

^A ⲉⲗ, ^{BS} ⲁⲱ, ^{FLM} ⲉⲱ “who, what” — ^B ⲁⲱⲛⲉ “What are they?” (Luke 24:19; literally, “what-they”); also ^A ⲛⲉⲗ ⲛⲗⲉ, ^B ⲛⲁⲱ ⲛⲏⲉ, ^F ⲛⲉⲱ ⲛⲗⲓ, ^L ⲛⲉⲱ ⲛⲗⲉ, ^M ⲛⲉⲱ ⲛⲗⲏ, ^S ⲛⲁⲱ ⲛⲗⲉ “how” (literally, “in-what of-manner”) — ^S ⲛⲁⲱ ⲛⲗⲉ “How?” (Matt. 10:19)

^A ⲟ, ^{BMS} ⲟⲩ, ^F ⲟⲩⲛ, ^L ⲉⲩ “what, who” — ^S ⲟⲩⲛⲉ “What are they?” (Luke 24:19; literally, “what-they”)

^{ABFLMS} ⲛⲓⲙ “who” — ^M ⲛⲓⲙⲧⲉ ⲧⲁⲙⲁⲩ “Who is my mother?” (Matt. 12:48; literally, “who-she my-mother”); ^M ⲱⲛⲉ ⲭⲉⲛⲓⲙ ⲡⲉⲧⲙⲡⲱⲉ “Ask who is worthy” (Matt. 10:11; literally, “ask that-who the-which-of-the-worth”)

3.3 Demonstrative Pronouns

There are three sets of demonstrative pronouns in Coptic, which distinguish gender and number and two states, stressed and unstressed. The primary demonstrative is:

STRESSED			UNSTRESSED		
ms	^{AFM} ⲡⲉⲓ, ^B ⲫⲁⲓ, ^L ⲡⲉⲉⲓ, ^S ⲡⲁⲓ	ms	^{AFMS} ⲡⲉⲓ-, ^B ⲡⲁⲓ-, ^L ⲡⲉⲉⲓ-		
fs	^{AFM} ⲧⲉⲓ, ^B ⲙⲁⲓ, ^L ⲧⲉⲉⲓ, ^S ⲧⲁⲓ	fs	^{AFMS} ⲧⲉⲓ-, ^B ⲧⲁⲓ-, ^L ⲧⲉⲉⲓ-		
pl	^{AFM} ⲛⲉⲓ, ^{BS} ⲛⲁⲓ, ^L ⲛⲉⲉⲓ	pl	^{AFMS} ⲛⲉⲓ-, ^B ⲛⲁⲓ-, ^L ⲛⲉⲉⲓ-		

The stressed form is used independently: ^B ⲟⲩⲡⲉ ⲫⲁⲓ “What is this?” (Mark 11:3), ^M ⲛⲉⲓ ⲧⲏⲣⲟⲩ “all these” (Matt. 4:9; literally, “these their-limit”). The unstressed form is appended as a construct prefix to nouns: ^S ⲡⲉⲓⲣⲱⲙⲉ “this person” (Matt. 27:24).

The second set has the stressed form ^{FLMS} ⲡⲏ, ⲧⲏ, ⲛⲏ, ^B ⲫⲏ, ⲙⲏ, ⲛⲏ, which is used absolutely, at the head of a relative clause: ^B ⲙⲁⲣⲓⲁ ⲙⲏ ⲉⲧⲁⲥⲙⲉⲥⲓⲛⲥ “Mary, she who gave birth to Jesus” (Matt. 1:16).¹ Related to these is the unstressed form -ⲡⲉ, -ⲧⲉ, -ⲛⲉ, which is used only primarily as a copula between two nouns: ^S ⲛⲁⲭⲁⲭⲉ ⲙⲡⲣⲱⲙⲉⲛⲉ ⲛⲉⲩⲣⲙⲛⲏⲏⲓ “The enemies of a man are his kinsmen” (Matt. 10:36; literally, “the-enemy of-the-man-they his-people-of-house”).

The third set has construct and pronominal states: ^{AFLMS} ⲡⲁ-, ⲧⲁ-, ⲛⲁ-, ^B ⲫⲁ-, ⲙⲁ-, ⲛⲁ-; and ^{ALFS} ⲡⲱⲉ, ⲧⲱⲉ, ^S ⲛⲟⲩⲉ / ^{ALF} ⲛⲱⲉ, ^B ⲫⲱⲉ, ⲙⲱⲉ, ^S ⲛⲟⲩⲉ, ^M ⲡⲱⲉ, ⲧⲱⲉ, ^S ⲛⲟⲩⲉ. The construct form is used with nouns to form nouns of relationship (“one of, those of”): e.g., ^{AS} ⲧⲱⲉⲗⲉⲉⲧ “the bride” and ⲡⲁⲧⲱⲉⲗⲉⲉⲧ

“bridegroom” (literally, “the-of-the-bride”). The pronominal forms are used with suffix pronouns to express absolute possessive pronouns, such as _B ⲫⲱⲥ “hers” (referring to a masculine noun).

3.4 Personal Pronouns: Suffix Forms

Coptic personal pronouns have several forms, depending on their syntactic use. Suffix pronouns are appended to another word. They have variant forms, depending on the ending of the word to which they are appended. The following are common:

	_V =	_{VV} =	_C =	T ≠	_C + B/λ/M/N/P
1s	ⲓ/ⲉⲓ/ⲓ	ⲧ	ⲧ		ⲉⲧ
2ms	ⲕ	ⲕ	ⲕ (–ⲛⲓ)	ⲕ	ⲉⲕ
2fs ²		ⲉ	ⲉ, _B ⲓ	ⲉ, _B ⲓ (ⲑ)	ⲉ, _B ⲓ
3ms	ⲙ	ⲙ	ⲙ	ⲙ	ⲉⲙ
3fs	ⲥ	ⲥ	ⲥ	ⲥ	ⲉⲥ
1pl	ⲛ, _B ⲛ/ⲧⲉⲛ	ⲛ, _A ⲛⲉ	ⲛ, _A ⲛⲉ ⲛ, ⲉⲛ, _A ⲛⲉ		ⲉⲛ, ⲛ
2pl	ⲧⲛ/ⲧⲉⲛ, _A ⲧⲛⲉ	{ _{AL} ⲧⲛⲉ , _B ⲑⲏⲛⲟϥ , _{FM} ⲧⲏⲛⲟϥ , _S ⲧⲏϥⲧⲛ }			
3pl	ⲟϥ/ϣ	ⲟϥ/ϣ, _A ⲟϥⲉ, ³ ⲟϥ	ⲟϥ	ⲟϥ	ⲟϥ
		_{BFL} (ⲧ)ⲟϥ			

These pronouns are used (a) as possessive suffixes of a few nouns, (b) as object of prepositions and (c) the infinitive, and as suffixes of (d) verbal prefixes and (e) the construct possessive. Examples are: _{ALS} **ⲧⲟⲟⲧ̅ⲙ**, _B **ⲧⲟⲧ̅ⲙ**, _F **ⲧⲁⲁⲧ̅ⲙ**, _M **ⲧⲁⲧ̅ⲙ** “his hand”; _{ALFM} **ⲛⲉⲙ**, _{BS} **ⲛⲁⲙ** “for him”; _{ALFSM} **ⲭⲓⲧ̅ⲙ**, _B **ⲥⲓⲧ̅ⲙ** “take him”; _{ALMS} **ⲁⲙⲉⲓ**, _{BF} **ⲁⲙⲓ** “he came.” The construct possessive generally consists of ms **ⲛⲉ**≠, fs **ⲧⲉ**≠, pl **ⲛⲉ**≠, in agreement with the gender and number of the noun, plus a suffix pronoun:

1s **ⲛⲁ–, ⲧⲁ–, ⲛⲁ–**

2ms **ⲛⲉⲕ–, ⲧⲉⲕ–, ⲛⲉⲕ–**

2fs	^{ABFLM} πε- , τε- , νε- ; ^s πογ- , τογ- , νογ-
3ms	πεϝ- , τεϝ- , νεϝ-
3fs	πεϥ- , τεϥ- , νεϥ
1pl	πεν- , τεν- , nen-
2pl	^{ALMS} πετ̄ν- , τετ̄ν- , νετ̄ν- ; ^{BF} πετεν- , τετεν- , νετεν-
3pl	^{ABL} πογ- , τογ- , νογ- ; ^{FMS} πεγ- , τεγ- , νεγ-

The construct possessive is used as prefix to a noun: ^{AFM} **πεζεϊ**, ^B **πεζαι**, ^s **πογζαι**, ^L **πεζεει** “your (f) husband”; ^{ALS} **τεκωνε**, ^{BF} **τεκωνι**, ^M **τεκone** “your (m) sister”; ^{ALMS} **νεσwhpe**, ^{BF} **νεσwhpi** “her children.”

3.5 Independent Pronouns

Coptic independent pronouns have two states, absolute and construct. The absolute forms are:

1s	^{AFLM} anak , ^{BF} anok
2ms	^{AFLM} ntak , ^B ñθok , ^s ntok
2fs	^{ALS} nto , ^B ñθo , ^{FM} nta
3ms	^{AFLM} ntaϝ , ^B ñθoϝ , ^s ntoϝ
3fs	^{AFLM} ntac , ^B ñθoc , ^s ntoc
1pl	^{AFLM} anan , ^{BS} anon
2pl	^A ntwtne , ^B ñθwtēn , ^F ntatēn , ^{LS} ntwt̄n
3pl	^{AFLM} ntay , ^B ñθwoγ , ^s ntooγ

These serve as pronominal predicates and as intensifiers of other pronominal forms: e.g., ^B **anokpe** “It is I” (Matt. 14:27), ^s **anok t̄nhγ** “(As for) me, I am coming” (Matt. 8:7; see § 3.6), ^s **epoi anok** “to me” (Luke 8:46).

The construct state is an unstressed version of the absolute form, and is attested for the following pronouns and dialects:

1s	^{AFMS} an̄k- , an̄γ-	1pl	^{AFMS} an̄n- , an-
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2ms _{AMS} $\bar{\text{N}}\bar{\text{T}}\bar{\text{K}}-$, _F NTEK- 2pl _{AS} $\bar{\text{N}}\text{TET}\bar{\text{N}}-$ _F $\bar{\text{N}}\text{TETEN-}$

2fs _{AFS} $\bar{\text{N}}\text{TE-}$

3ms _{AS} $\bar{\text{N}}\bar{\text{T}}\bar{\text{Q}}-$, _F $\bar{\text{N}}\text{TEQ-}$

These are used as subject of a nominal predicate: e.g., $\bar{\text{N}}\text{T}\bar{\omega}\bar{\text{T}}\bar{\text{N}} \bar{\text{N}}\text{TET}\bar{\text{N}}\bar{\text{Z}}\text{ENEBOL}$ $\bar{\text{Z}}\bar{\text{M}}\bar{\text{P}}\bar{\text{K}}\bar{\text{A}}\bar{\text{Z}} \text{ANOK AN}\bar{\text{G}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}} \bar{\text{Z}}\bar{\text{N}}\bar{\text{T}}\bar{\text{P}}\bar{\text{E}}$ “You, you are earthly ones; I, I am a heavenly one” (John 8:23; literally, “you you-some-out in-the-earth I I-an-out in-the-sky”).

3.6 Subject Pronouns

A third set of personal pronouns is used as subject of certain verb forms and in sentences with adverbial predicate:

1s _{ABFLS} $\bar{\text{T}}-$ 1pl _{ALS} $\bar{\text{T}}\bar{\text{N}}-$, _{BF} TEN-

2ms K- , _B K-/X- 2pl _{ALS} $\text{TE}\bar{\text{T}}\bar{\text{N}}-$, _{BF} $\text{TE}\text{TEN-}$

2fs TE- , _F $\text{TE}\bar{\text{A}}-$

3ms Q- 3pl CE- , COY-

3fs C-

Examples are: $\text{A TE}\bar{\text{T}}\bar{\text{N}}\bar{\text{N}}\bar{\text{O}}$ “you see” (Matt. 24:2), $\text{S QMMA}\bar{\text{Y}}$ “he (was) there” (John 12:9).

3.7 Pronominal Equivalents

Coptic has a few non-pronominal words that correspond to English pronominal expressions:

KE “other”

This is a noun with absolute and construct states, the former in two forms:

m/fs _{ABL} KE , _F $\text{KH/}\bar{\text{O}}\bar{\text{H}}$, _M KE/KH

ms _B XET , _F KHT , _S KET

fs ^B **ΧΕΪ**, ^M **ΚΗΤΕ**, ^S **ΚΕΤΕ/ΚΗΤΕ**
 pl ^B **ΚΕΧΩΟΥΝΙ**, ^S **ΚΟΟΥΕ**
 construct ^{ABF} **ΚΕ-**, ^L **ΚΑΙ-**, ^M **ΚΕ-/ΚΗ-**, ^S **ΚΕ-/ΚΟΥ-**

The construct form is used to modify nouns: ^M **ΠΚΕΟΥΕ** “the other one” (Matt. 6:24), ^B **ΖΑΝΚΕΜΗΩ** “many others” (Matt. 15:30; literally, “some-other-multitude”). With the definite article it can have the meaning “even, also”: ^{BS} **ΤΕΦΚΕΦΥΧΗ** “his soul also, even his soul, his own soul” (Luke 14:26). The absolute forms are used as nouns in their own right: ^B **ΝΪΧΕΪ**, ^M **ΝΤΕΚΗΤΕ** “of the other” (Matt. 12:13), ^S **ΖΕΝΚΟΟΥΕ**, ^B **ΖΑΝΚΕΚΩΟΥΝΙ** “others” (Matt. 13:5).

ΖΩΩ = “self, also”

This is an older noun meaning “body” (*h’w* “limbs”), surviving as **ΖΩ** (^A **ΖΟΥΕ**) in the absolute state and as the following in the pronominal state:

1s ^A **ΖΟΥΟΥΤ**, ^{BFLMS} **ΖΩ**, ^S **ΖΩΩΤ**
 2ms ^A **ΖΟΥΟΥΚ**, ^{BM} **ΖΩΚ**, ^{FLS} **ΖΩΩΚ**
 2fs ^{BF} **ΖΩΙ**, ^M **ΖΩΤΕ**, ^S **ΖΩΩΤΕ**
 3ms ^A **ΖΟΥΟΥϘ**, ^B **ΖΟΥΟΥϘ**, ^S **ΖΩΩϘ**
 3fs ^A **ΖΟΥΟΥϘ**, ^B **ΖΩϘ**, ^S **ΖΩΩϘ**
 1pl ^A **ΖΟΥΟΥΝΕ**, ^L **ΖΩΝΕ**
 2pl ^A **ΖΟΥΤΗΝΕ**, ^{BF} **ΖΩΤΕΝ**, ^F **ΖΩΤΤΗΝΟΥ**, ^S **ΖΩΤΤΗΥΤ̄Ν**
 3pl ^A **ΖΟΥΟΥΕ**, ^{BMS} **ΖΩΟΥ**, ^F **ΖΩΩΟΥ**

These are used as intensifiers of other pronouns: for example, ^S **ΝΑΙ ΖΩΟΥ** “these also” (Mark 4:16), ^S **ΤΕΤΝΑΖΜΟΟC ΖΩΤΤΗΥΤ̄Ν** “you yourselves will sit” (Matt. 19:28; literally, “you-will-sit yourselves”).

ΤΗΡ = “all”

This is an older noun used with suffix pronouns, originally meaning “limit”: thus, for example, ^M **ΤΗΡΟΥ** “all of them,” ^A **ΤΗΡC** “all of it.” Forms are ABLMS **ΤΗΡ**, ^F **ΤΗΛ**. It is used like an adjective meaning “all, entire”: ^B **ΠΕΚΩΜΑ ΤΗΡϘ** “your entire body” (Matt. 5:29), ^L **ΝΕΕΙ ΤΗΡΟΥ** “all these” (John 15:21).

EXERCISE 3

Translate the following phrases and sentences.

1. ^M $\overline{\text{NA}}\overline{\text{PT}} \dots \text{NA}\overline{\text{POM}}\epsilon$
2. ^M $\overline{\text{NTAK}} \text{ZOK}$
3. ^S $\text{TEQKE}\overline{\text{PYX}}\text{H}$
4. ^S $\overline{\text{NTW}}\overline{\text{TN}} \overline{\text{NTET}}\overline{\text{N}}\text{ZENEBOL} \overline{\text{ZMPKAZ}}$
5. ^B $\text{NIMPE} \overline{\text{FAI}}$
6. ^S $\overline{\text{AN}}\overline{\text{GOYAGA}}\overline{\text{THOC}} \overline{\text{ANOK}}$
7. ^B $\overline{\text{NETHEN}} \overline{\text{ZOTHEN}}$
8. ^L $\overline{\text{PETEPWQPE}}$
9. ^B $\overline{\text{NH}} \overline{\text{ETENOYI}}$
10. ^S $\overline{\text{TAPARXH}} \overline{\text{MPENNA}}$

V_{OCABULARY}

$\overline{\text{AGATHOC}}$ ^S “good (person)” (Greek ἀγαθός)

$\overline{\text{ARXH}}$ ^S “beginning” (Greek ἀρχή)

$\overline{\text{EBOL}} \overline{\text{ZM}}$ ^S “from”

$\overline{\text{ETE-}}$ ^L “who”

$\overline{\text{KAZ}}$ ^S “earth”

$\overline{\text{PNA}}$ abbreviation of $\overline{\text{PNEUMA}}$ “spirit” (Greek πνεῦμα)

$\overline{\text{PT}}$ ^M abbreviation of $\overline{\text{PNOY}}\overline{\text{T}}$ “God”

$\overline{\text{PYX}}\text{H}$ ^S “life” (Greek ψυχή)

$\overline{\text{POM}}\epsilon$ ^M “people”

1. $\overline{\text{IHC}}$ is a common abbreviation for $\overline{\text{IHCOY}}\overline{\text{C}}$ “Jesus.”

2. In ^B, no ending after $\text{V}\neq$, $\text{A}\neq \rightarrow \epsilon$.

3. With reduction of $\overline{\text{OYOG}}$ to $\overline{\text{OY}}$: e.g., $\overline{\text{ZOYOGK}}$ “yourself” but $\overline{\text{ZOYOG}}\epsilon$ “themselves.”

Dialects of Coptic other than Fayumic and Bohairic often use the word for a cardinal number rather than its numeral. The two methods can also be combined, as in ^B ⲉⲛⲱⲟ “five hundred” (Matt. 14:21; literally, “5-of-hundred”), for which ^M has ⲧⲟⲩ ⲛⲱⲁ “five of-hundred.” Words for the ones and for the first three tens have masculine and feminine forms. Some numbers also have construct forms, and in some dialects the ones also have a combinatory form used after tens.

“one” — m ^{AM} ⲟⲩⲉ, ^B ⲟⲩⲁⲓ, ^{FL} ⲟⲩ(ⲉ)ⲉⲓ, ^S ⲟⲩⲁ; f ^A ⲟⲩⲓⲉ, ^{BFM} ⲟⲩⲓ; ^{MS} -ⲟⲩⲉ

“two” — m ^A ⲥⲛⲟ, ^{BS} ⲥⲛⲁⲩ, ^{FLM} ⲥⲛⲉⲩ; f ^{AMS} ⲥⲛⲧⲉ, ^B ⲥⲛⲟⲩⲧ, ^F ⲥⲛⲏⲧ; ^A -ⲥⲛⲁⲩⲥ, ^M -ⲥⲛⲁⲟⲩⲥ, ^S -ⲥⲛⲟⲟⲩⲥ (m) and ^M -ⲥⲛⲁⲟⲩⲥⲉ, ^S -ⲥⲛⲟⲟⲩⲥⲉ (f)

“three” — m ^A ⲉⲁⲙⲧ, ^B ⲱⲟⲙⲧ, ^{LM} ⲱⲁⲙⲧ/ⲱⲁⲙⲏⲧ, ^S ⲱⲟⲙⲏⲧ; f ^A ⲉⲁⲙⲧⲉ, ^B ⲱⲟⲙⲧ, ^{LM} ⲱⲁⲙⲧⲉ, ^S ⲱⲟⲙⲧⲉ; ^A ⲉⲁⲙⲧ/ⲉⲁⲙⲧⲉ-, ^S ⲱⲙⲧ/ⲱⲙⲏⲧ-; ^S -ⲱⲟⲙⲧⲉ

“four” — m ^{ALM} ⲕⲧⲁⲩ, ^B ⲕⲧⲱⲟⲩ, ^{BS} ⲕⲧⲟⲟⲩ; f ^{AS} ⲕⲧⲟⲉ; ^{AS} ⲕⲧⲟⲩ-, ^M ⲕⲧⲉⲩ-; ^{AM} -ⲉⲕⲧⲉ/-ⲧⲉⲕⲧⲉ, ^S -ⲁⲕⲧⲉ/-ⲧⲁⲕⲧⲉ

“five” — m ^{ABLMS} ⲧⲟⲩ, f ^{ABLS} ⲧⲉ, ^M ⲧ; ^A -ⲧ, ^{LMS} -ⲧⲏ

“six” — m ^{ALM} ⲥⲁⲩ, ^B ⲥⲱⲟⲩ, ^{BS} ⲥⲟⲟⲩ; f ^{ALS} ⲥⲟⲉ, ^M ⲥⲁ; ^{LM} -ⲉⲥⲉ/-ⲧⲉⲥⲉ, -ⲁⲥⲉ/-ⲧⲁⲥⲉ

“seven” — m ^A ⲥⲁⲉⲩ, ^B ⲱⲁⲱⲩ, ^M ⲥⲉⲱⲩ, ^S ⲥⲁⲱⲩ; f ^A ⲥⲁⲉⲩⲉ, ^B ⲱⲁⲱⲩⲓ, ^{LS} ⲥⲁⲱⲩⲉ; ^A -ⲥⲁⲉⲩⲉ, ^S -ⲥⲁⲱⲩⲉ

“eight” — m ^A ⲉⲙⲟⲩⲛ, ^B ⲱⲙⲏⲛ, ^{LMS} ⲱⲙⲟⲩⲛ; f ^B ⲱⲙⲏⲛⲓ, ^{MS} ⲱⲙⲟⲩⲛⲉ; ^L -ⲱⲙⲏⲛ, ^S -ⲱⲙⲏⲛⲉ

“nine” — m ^{AS} ⲱⲓⲥ, ^{BS} ⲱⲓⲧ; f ^{LMS} ⲱⲓⲧⲉ, ^B ⲱⲓⲧ

“ten” — m ^{ABLMS} ⲙⲏⲧ; f ^{MS} ⲙⲏⲧⲉ, ^B ⲙⲏⲧ; ^{AMS} ⲙⲏⲧ-, ² ^B ⲙⲉⲧ-

“twenty” — m ^{AS} ⲭⲟⲩⲱⲧ, ^B ⲭⲱⲧ, ^M ⲭⲟⲩⲟⲧ; f ^S ⲭⲟⲩⲱⲧⲉ; ^{ALMS} ⲭⲟⲩⲧ-, ³ ^M ⲭⲟⲩ-

“thirty” — m ^A ⲙⲁⲁⲃⲉ, ^B ⲙⲁⲃ, ^{LS} ⲙⲁⲁⲃ, ^M ⲙⲉⲃ; f ^S ⲙⲁⲁⲃⲉ; ^S ⲙⲁⲃ-

“forty” — ^{ABLS} ⲉⲙⲉ, ^M ⲉⲙⲏ

“fifty” — ^A ⲧⲉⲓⲟⲩⲉ, ^B ⲧⲉⲟⲩⲓ, ^L ⲧⲁⲉⲓⲟⲩ, ^M ⲧⲉⲓⲟⲩ ^S ⲧⲁⲓⲟⲩ

“sixty” — ^{ABS} ⲥⲉ, ^M ⲥⲏ; also ^A ⲉⲁⲙⲧⲭⲟⲩⲱⲧ (“three-twenty”)

“seventy” — ^A ⲥⲉⲃⲉ, ^{BS} ⲱⲕⲉ, ^M ⲱⲃⲏ

“eighty” — ^B ⲉⲙⲉⲛⲉ, ^S ⲉⲙⲉⲛⲉ; also ^S ⲕⲧⲟⲩⲭⲟⲩⲱⲧ (“four-twenty”) “ninety” — ^B ⲡⲓⲥⲧⲉⲟⲩⲓ, ^S ⲡⲓⲥⲧⲁⲓⲟⲩ

“one-hundred” — ^{ABLS} ⲱⲉ, ^F ⲱⲏ, ^M ⲱⲩ

“two-hundred” — ^{FLS} ⲱⲏⲧ; f ^S ⲱⲏⲧⲥⲏⲧⲉ

“five-hundred” — ^{ABLS} ⲧⲟⲩ ⲛⲱⲉ, ^M ⲧⲟⲩ ⲛⲱⲩ; also ^F ⲃⲓⲥⲧⲃⲉ, ^S ⲃⲓⲥⲧⲃⲁ (“half-tenthousand”)

“thousand” — ^A ⲉⲟ, ^{BLS} ⲱⲟ, ^{FM} ⲱⲁ

“ten-thousand” — ^{AS} ⲧⲃⲁ, ^B ⲉⲃⲟ, ^F ⲧⲃⲉ (usually an indefinite large number).

Compound numbers were formed in several ways: (1) for tens, with the tens (in the construct form for “ten,” “twenty,” and “thirty”) followed by the combinatory form of the ones (e.g., ^{MS} **ḿṇṭoyē** “eleven,” ^S **zmetaqte** “forty-four”); (2) for tens, with the preposition ^{ALMS} **ṁṇ-**, ^B **ṇem-** “with” (e.g., ^B **teoyi ṇemoγai** “fifty-one”); (3) for hundreds and thousands, (a) with the construct form of “three” and “four” followed by **we/wh/wy** “hundred” or **zo/wo/wa** “thousand” (e.g., ^A **zmtwe** “three hundred”), and (b) with the absolute form of the number followed by **n** “of ” and **we/wh/wy** “hundred” or **zo/wo/wa** “thousand” (e.g., ^S **qtooy ṇwo** “four thousand”); (4) with the absolute form of the numbers (e.g., ^S **we taioy womte** “one-hundred fifty three” John 21:11).

When used adjectivally, most numbers precede the noun they modify, with **ṇ** “of”; if the number has gendered forms, it agrees in gender with the noun: e.g., ^S **qtooy ṇrowe**, ^B **ḏ ṇrowi** “four men” (Acts 21:23), ^{BMS} **mhte ṇparθenos** (Greek παρθένος) “ten virgins” (Matt. 25:1). The number “one” generally follows the same pattern: ^B **oyai ṇneqwhp**, ^S **oya ṇneqwhp** “one of his fellows” (Matt. 18:28); ^M **oyi ṇneṇtoah**, ^S **oyei ṇneṇtoah** (Greek ἐντολή) “one of these commandments” (Matt. 5:19). But the construct form **oy-** can also be used, specified as a number rather than the indefinite article by ^{ABFLS} **ṇoywt**, ^M **ṇoyot** “single” following the noun: e.g., ^S **oyw ṇoywt** “a single hair, one hair” (Matt. 5:36). The number “two” follows the noun it modifies, which is in the singular: ^M **can cney** “two brothers” (Matt. 4:18), ^S **wthn cñte** “two tunics” (Matt. 10:10).

The noun can be in the construct form, privileging the number: ^S **ṛmpēcñte** vs. ^B **ṛompi cnoyṭ** “two years” (Matt. 2:16). This construct is common with the constructs ^{FLMS} **xp-** “hour,” ^{ABFS} **coy-** “day of the month” (from ^{ALS} **chy**), and ^{FS} **tcṗ-** or **tcēp-** “year”: e.g., ^S **tcēpoyei** “Year One.”

4.3 Ordinal Numbers

Coptic has a specific word for “first”: ^A **zarp̄i**, ^{BS} **wor̄pi**, ^{FLM} **war̄pi**; construct ^A **zrp̄i-**, ^{BLMS} **wēr̄pi-**. This word is used for masculine and feminine referents; a feminine also exists, though rarely used: ^B **worpi**, ^F **warpi**, ^M **warpe**, ^S **worpe**. It is treated like other Coptic modifiers (§ 2.7): e.g., **twor̄pi ṇēntoah** “the first commandment” (Mark 12:28). The remaining ordinals are formed with the prefix ^{ABFL} **maḏ-**, ^{BMS} **meḏ-** before the ordinal; the resulting compound is treated as

a modifier: ^s πμεζαωϥ ἡζοοϥ “the seventh day” (Hebr. 4:4), ^B †μαζανοϥ† “the second” (Mark 12:31).

4.4 Fractions

Parts of whole numbers were expressed by ^{BS} ρε-, ^F λε-, ^S ρα- prefixed to a cardinal number: e.g., ^B φρεϥτωοϥ “the quarter” (Num. 28:7). The nouns ^{ALS} πεωϥ, ^B φαωι, ^F πεωι, ^S παωϥ “half (share)” and ^B χος/χεϥ-, ^F δας/δισ-, ^L κς-, ^S δος/δισ-/δεϥ- “half ” were used for halves: ^B τφαωι ἡταμετοϥρο, ^S τπαωϥ ἡταμῆτερο “the half of my kingdom” (Mark 6:23), ^S διστβα “half-ten-thousand” vs. ^B ε̅ ἡψο “5 thousand.” For fractions in which the numerator is 1, the expression ^{ABFLS} οϥων ἡ- or ^{AS} οϥῆ-, ^B οϥεν- is also used: ^S ποϥῆνωμῆντ ἡῆμοοϥ “the third of the waters” (Rev. 8:11).

4.5 Initial Particles

Coptic has a number of particles that stand at the beginning of a clause or sentence, with various functions:

^A λοϥ, ^B οϥοϥ and οϥοϥε, ^{FLMS} λϥω “and” — usually conjoins clauses and sentences, less often nouns and phrases, and can also introduce a sentence: ^B οϥοϥ ναϥϥιωϥ “And he was preaching” (Mark 1:7), ^M λϥω σαϥῑῑ ἡνεϥϥῑῑ “and straighten his paths” (Matt. 3:3)

^A εια, ^{BF} ια, ^{MS} ε̅ε, ^S ε̅εε “consequently, then” — with clauses: ^S εϥχε ανοκ ε̅ινοϥχε ε̅βολ ἡῆλαιμονιον ῑῆβεεαζεβοϥλα ε̅ε ε̅ρεπεῑῑῑῑρε νοϥχε ε̅βολ ῑῆῑῑῑ “If I, for my part, by Beelzebub cast out demons, then by whom do your sons cast out?” (Luke 11:19; literally, “if I, I-do-cast out the-demons by-Beelzebub, then do-your-sons cast out by-who”); ε̅ε ... ε̅ε “whether ... or”

^{ALS} ε̅ιϥ, ^B ιϥ “behold, here is,” often used with following ^B ῑῆῑῑε/ῑῆῑῑε, ^{LS} ῑῆῑῑε, ^F ῑε̅ε/ῑε̅ι, ^M ῑε̅ῑῑε/ῑῑ, and reduced to ^{AS} ε̅ιϥῑε, ^A ε̅εῑε — introduces nouns and statements: ^B ιϥ ε̅βωκι ἡῑεῑῑῑ “Behold, the maidservant of the lord” and ^S ε̅ιϥ ῑῆῑῑε ἡῑῑῑῑῑῑ ἡῑῑῑε̅ιϥ “Behold, I am the servant of the lord” (Luke 1:38)

^A ε̅ιῑῑε/ε̅ιῑῑε, ^B ιϥχε/ιϥχεκ, ^{FS} ε̅ϥχε/ε̅ϥῑῑε, ^L ε̅ϥῑῑε, ^M ε̅ϥχε “if” — with clauses and sentences, and admirative “how” with adjective-verbs: ^B ιϥχε

ΝΘΟΚΠΕ ΠΧ̄C ΑΧΟC ΝΑΝ “If you are the Christ, tell us” (Luke 22:67), ^s **ΕΦΧΕ ΝΕCΕΝΟΥΕΡΗΤΕ ΝΝΕΤΕΥΑΓΓΕΛΙΖΕ ΝΜΠΕΤΝΑΝΟΥC** “How beautiful are the feet of those who proclaim those that are good” (Rom. 10:15)

^{AFS} **ΕΝΕ**, ^A **ΝΕ**, ^S **ΕΝ**, ^B **ΑΝ** “is it that?” — interrogative: ^B **ΑΝ C̄ΦΕ ΝΡΩΜΙ**

ΕΖΙΤΕC̄C̄ΖΙΜΙ ΕΒΟΛ “Is it fitting for a man to cast his wife out?” (Mark 10:2)

^{BS} **ΜΟ**, ^S **ΜΜΟ**; ^f ^B **ΜΕ**; ^{pl} ^B **ΜΩΙΝΙ**, ^S **ΜΜΗΕΙΤΝ** “here” — used as presentative: ^B **ΜΩΙΝΙ ΕΡΟC** “Here he is” (John 19:6)

^{ALFMS} **Ν̄ΟΙ-**, ^{BF} **Ν̄ΧΕ-**, ^M **Ν̄ΟΗ** “namely” — used to specify the nominal referent of a personal pronoun: ^B **ΑC̄ΕΙ Ν̄ΧΕΙΩΑΝΝΗC ΠΙΡΕC̄ΘΩΜC**, ^M **ΑC̄ΕΙ Ν̄ΟΙΩΑΝΝΗC ΠΒΑΠΤΙC̄ΤΗC** “he came, John the Baptist” (Matt. 3:1) (Greek βαπτιστής)

^B **ΠΑΙΡΗ†** “then, so” (literally, “this-manner”): **ΠΑΙΡΗ† ΜΑΡΕΤΕΤΕΝΟΥΩΙΝΙ ΕΡΟΥΩΙΝΙ** “So, let your light shine” (Matt. 5:16; literally, “so may-your-light make-light”)

^B **ΨΑΝ** “or”: **ΕΘΒΗΤC̄ ΨΑΝ ΕΘΒΕΚΕΟΥΑΙ** “about him(self), or about another one”
ΧΕ- “that, in that” — introduces (a) appositives: ^L **ΟΥΕΕΔΕ Ν̄ΖΗΤΟΥ ΧΕΚΑΙΦΑC** “and one of them, Caiaphas” (John 11:49), ^B **ΟΥΒΑΚΙ ΧΕΝΑΖΑΡΕ†** “a town called Nazareth” (Luke 2:4); (b) the name with **ΜΟΥΤΕ ΕΠΡΑΝ** “call, name”: ^S **ΚΝΑΜΟΥΤΕ ΕΠΕC̄ΡΑΝ ΧΕΙΩΖΑΝΝΗC** “you will call him John” (Luke 1:13); (c) causal clauses: ^S **ΑΜΗΙΤΝ ΧΕΑΝ̄ΚΑ ΝΙΜ C̄ΟΒΤΕ** “Come, for everything has become ready” (Luke 14:17); (d) noun clauses: ^M **Τ̄ΝC̄ΑΟΥΝ ΧΕΝ̄Τ̄ΚΟΥΜΕC̄** “we know that you are true” (Matt. 22:16; literally, “we-know that-you-a-true”); (e) direct quotations: ^S **ΠΕΧΑΥ ΝΑC̄ ΧΕΜ̄ΝΤC̄ΝΟΟΥC̄** “They said to him, ‘Twelve’” (Mark 8:19)

^F **ΧΕ-**, ^{LMS} **Χ̄Ν-** “or” — ^M **ΟΥ ΓΑΡ ΠΕΤΜΑΤ̄Ν Ν̄ΧΑC̄ ΧΕC̄ΕΝΕΚΕΝΕΚΝΑΒΕ ΝΕΚ ΕΒΑΛ Χ̄ΝΕΧΑC̄ ΧΕΤΟΥΝ̄Κ ΜΑΨΕ** “For what is that which is easier to say, ‘Your sins will be thrown out for you’ or to say, ‘Arise, walk’?” (Matt. 9:5).

^{ALS} **ΧΕΚΑΑC̄**, ^B **ΧΕΧΑC̄**, ^F **ΧΕΚΕC̄C̄/ΚΕC̄**, ^{FM} **ΧΕΚΕC̄**, ^L **ΧΕΚΑC̄Ε**, ^{LS} **ΧΕΚΑC̄** “so that” — introduces final clauses: ^L **ΧΕΚΑC̄Ε ΕΤΕΤ̄ΝΑΧΙ Μ̄ΠΩΩΝΖ** “so that you might get life” (John 5:40)

In addition, Coptic uses a number of initial particles derived from Greek, mostly to introduce clauses and sentences, including **ΑΛΛΑ** (ἀλλά) “but,” **ΑΡΑ** (ἄρα) “then, so,” **Η** (ἦ) “and, or” **ΜΗ** (μή) “is it not the case that” (interrogative), **ΤΟΤΕ** (τότε) “then,” and **ΖΙΝΑ** (ἵνα) “so that.”

4.6 Enclitic Particles

The enclitic particles of Coptic are stressed as well as unstressed, and include the following words:

^{AFLM} **ΕΝ**, ^{BS} **ΑΝ** “not”: ^S **ΝΤΟΟΥ ΕΙΡΕ ΑΝ ΜΠΑΙ** “Do they themselves not do this?” (Matt. 5:47)

^F **ΜΜΕΤ**, ^{LM} **ΜΜΕΤΕ**, ^S **ΜΜΑΤΕ/ΕΜΑΤΕ** “only”: ^M **ΠΡΟΜΕ ΝΕΟΝΖ ΕΠΑΕΙΚ ΜΜΕΤΕ ΕΝ** “Man will not live only by bread” (Matt. 4:4)

^{ABFLMS} **ΜΜΙΝ** “own, proper, self”: ^L **ΠΕΦΡΕΝ ΜΜΙΝ ΜΜΑϞ** “his own name itself ” (John 5:43)

^{AFLM} **ΝΤΑϞ**, ^B **ΝΘΟϞ**, ^S **ΝΤΟϞ** “but” (3ms pronoun: § 3.5): ^B **ΤΕΤΕΝCΩΟΥΝ ΜΜΟC ΑΝ ΝΘΟϞ** “But you don’t know it” (Matt. 16:3; literally, “you-know it-not but”)

^A **ΖΟΥΟΥϞ/ΖΟΥϞ**, ^{BFM} **ΖΩϞ**, ^{LS} **ΖΩΩϞ/ΖΩϞ** “also” (literally, “itself ”: § 3.7): ^S **CΕΝΑΧΩ ΖΩΩϞ ΜΠΕΝΤΑΤΑΙ ΑΑϞ** “they will also say what this one did” (Matt. 26:13)

^{ALS} **-ΘΕ**, ^B **-ΧΕ**, ^{FM} **-ΘΗ** “thus, so”: ^L **ΕΥΝΤΕΚΘΕ ΑΒΑΛ ΤΟ ΜΠΜΑΥ ΕΤΑΑΝΖ** “So, from where do you have the living water?” (John 4:11; literally, “you-have-so from where of-the-water which-alive”); “again, more”: ^B **ΝΝΑΟΥΑΖΤΟΤΧΕ** “I will not do it any more” (Gen. 8:21; literally, “not-I-will-lay-hand again”)

Coptic also makes extensive use of the Greek enclitic particles **ΓΑΡ** (γάρ) “for” and **-ΔΕ** (δὲ) “and, but, so.”

EXERCISE 4

Translate the following phrases and sentences.

- ^S **ΠΕΧΑΥ ΝΑϞ ΧΕΠΩΡΠΠΕ**
- ^M **ΨΑΜΝΤ ΝΖΑΥ**
- ^S **ΠΕΧΑΥ ΝΑϞ ΧΕΤΟΥ ΜΝΤΒΤCΝΑΥ**
- ^B **Φ ΝCΑΘΕΡΙ**
- ^B **ΙΒ ΝΡΟΜΠΙ**
- ^M **ΨΥ ΝΕCΑΥ**
- ^M **ΠΜΕΖCΝΕΥ Η ΠΜΕΖΨΑΜΤ ΨΑΠΜΕΖCΕΨϞ**
- ^S **ΤΜΕΖϞΤΟΔΕ ΝΟΥΗΡΨΕ ΝΤΕΥΩΗ**
- ^B **ΕΤΑΥCΩΤΕΜΔΕ ΝΧΕΠΙΚΕΙ ΜΜΑΘΗΤΗC ΑΥΧΡΕΜΡΕΜ ΕΘΒΕΠΙCΟΝ Β**
- ^L **ΧΟΥΤΗ ΝCΤΑΔΙΟΝ Η ΜΑΑΒ**

VOCABULARY

εσαγ_M “sheep”

εταγσωτεμ_B “when they heard”

εθβε_B “about”

χρεμρεμ_B “grumble”

μαθητης_B “disciple” (Greek μαθητής)

μν_S “and”

ναδ_S “to him”

ντεγψη_S “of the night”

ογηρψε_S “watch” (f)

πε_S “it is”

πεχαγ_S “they said”

ρομπι_B “year” (f)

σταερι_B “stater” (a coin, Greek στατήρ)

σταδιον_L “stade” (202¼ yards, 185m) (Greek στάδιον)

τβτ_S “fish”

ζαγ_M “day”

φα_M “up to”

1. Taken from the Greek numeral.

2. Note A **μν†** and MS **μντη** rather than ***μντ†/μνττη**.

3. Note A **χογ†** and LMS **χογτη** rather than ***χογτ†/χογττη**

Prepositions and Adverbs

5.1 Simple Prepositions

Coptic uses both native and Greek prepositions, most of which have construct and pronominal states:

- ^{AL} **α-/αϣ**, ^{BS} **ε-/εϣ**, ^F **ε-/ελλ**, ^M **ε-/εϣ**; ^A **αϣⲱⲧⲛⲉ**, ^B **εϣⲱⲧⲛ**, ^S **εϣⲱⲧⲛ** “with respect to” — (a) direction: ^S **ⲉⲕⲉⲭⲟⲟϥⲉⲡⲏⲓ ⲙⲡⲁⲓⲱⲧ** “you shall send him to the house of my father” (Luke 16:27); (b) reference: ^B **ⲁϣⲧⲁⲙⲟϥ ⲉϣⲱⲃ ⲛⲓⲃⲉⲛ** “they informed him concerning everything” (Mark 6:30), ^S **ⲛⲉϣⲟⲃⲥ ⲉϣⲟⲟϥ** “it was hidden from them” (Luke 9:45), ^S **ⲁϣⲥⲙⲙⲉ ⲉϣⲟϥ** “they appealed about him” (Acts 25:15); (c) antagonism: ^B **ⲉϣⲛⲟⲃⲓ ⲉϣⲟⲓ** “sin against me” (Matt. 18:21); comparison: ^S **ⲛⲟⲃ ⲉϣⲣⲓⲧⲉ** “greater than the temple” (Matt. 12:6); (d) purpose, with the infinitive: ^S **ⲛⲧⲁⲓⲉⲓ ⲓⲁⲣ ⲉϣⲱⲣⲭ ⲛⲟϥⲣⲱⲙⲉ ⲉϣⲉϥⲉⲓⲱⲧ** “For I have come to separate a man from his father” (Matt. 10:35)
- ^{AS} **ⲁⲭⲏ-/ⲁⲭⲏⲧ**, ^B **ⲁ(ⲧ)ⲃⲛⲉ-/ⲁ(ⲧ)ⲃⲛⲟϥ**, ^F **ⲁⲭⲉⲛ-/ⲁⲭⲉⲛⲧ**, ^M **ⲁⲭⲭⲏ** “without”: ^B **ⲁⲃⲛⲉⲁⲥⲟϥⲓ** “without a sack” (Luke 22:35)
- ^{ALFM} **ⲙⲏ-/ⲛⲉⲙⲉ**, ^B **ⲛⲉⲙ-/ⲛⲉⲙⲁ**, ^S **ⲙⲏ-/ⲛⲙⲙⲁ** “with” — (a) accompaniment: **ⲃⲱⲕ ⲛⲙⲙⲁϥ** “go with him” (Matt. 5:41); (b) conjoining two nouns or phrases: ^S **ⲧⲉⲭⲱⲣⲁ ⲙⲏⲱⲁⲓⲃⲥ ⲙⲡⲙⲟϥ** “the region and the shadow of death” (Matt. 4:16), ^B **ⲣⲟⲙⲡⲓ ⲥⲛⲟϥⲧ ⲛⲉⲙⲥⲁⲡⲉⲥⲏⲧ** “two years and under” (Matt. 2:16)
- ^{ALFM} **ⲛ-/ⲙⲙⲁ**, ^B **ⲛⲧⲉ**, ^{BS} **ⲛ-/ⲙⲙⲟ**, ^F **ⲉⲛ**, ^B **ⲛⲙⲟ**; ^A **ⲙⲙⲟ** (2fs), **ⲙⲙⲱⲧⲛⲉ**, ^B **ⲛⲙⲱⲧⲛ**, ^M **ⲙⲙⲟⲧⲛ** “of ”¹ — (a) linking two nouns in a genitival relationship: ^S **ⲡⲏⲓ ⲙⲡⲉϣⲗⲏⲗ** “the house of prayer” (Matt. 21:13); (b) introducing the object

of an infinitive: ^L **†χω ἡμας** “I say it” (John 3:3)

^{ALFM} **ἡ-/ἡμας**, ^{BS} **ἡ-/ἡμο**, ^F **ἐν-**, ^B **ἡμο**; ^A **ἡμο** (2fs), **ἡμωτνε**, ^B **ἡμωτεν**, ^M **ἡμοτν** “in, from, with” — (a) location (also destination and origin): ^B **ζεμει ἡπαιμα**, ^S **ζμοος ἡπειμα** “Sit in this place” (Matt. 25:36), ^B **αγι ἡχωρζ**, ^S **νενταγει ἡτεγυν** “they came by night” (Matt. 28:13), ^B **ζινα ἡτερσεπζονη ἡπερτηβ ἡμωου** “so that might dip the tip of his finger in water” (Luke 16:24), ^S **πτωζμ ἡτπε** “the summons from heaven” (Hebr. 3:1); (b) means: ^L **αφωδε ἡης νογκογρ** “he hit Jesus with a blow” (John 18:22), ^S **ἡπρωρκ ἡτπε** “Don’t swear by heaven” (Matt. 5:34); (c) introducing a second object of a verb: ^L **αφεεφ ἡωηρε ἡπνογτε** “he made himself son of God” (John 19:7); (e) state: ^B **αχχαφ εφοι ἡφαωμου** “they left him half dead” (Luke 10:30; literally, “they-left-him he-being-made as-half-dead”)

ἡ-, ^{AFLM} **νε**, ^{BS} **να**; ^A **ἡτνε**, ^{BF} **ἡη**, ^B **ἡωτεν** and **ἡωου**, ^F **ἡη** (2fs) and **ἡητεν**, ^{LMS} **ἡητν** “to, for” — dative: ^L **ἡσετεεφ νεφ** “except for giving it to him” (John 6:65), ^L **†χω ἡμας νεκ** “I say it to you” (John 3:3)

^{ABFLS} **ογβε-/ογβη**, ^{FMS} **ογε-/ογν** “opposite” — ^S **παι ενεφωοοπ ογβην** “that which was against us” (Col. 2:14)

^{ABFLMS} **ογτε-/ογτω** (^M **ογτο**) “between, among” — ^S **ογτωκ ογτωφ** “between you and him” (Matt. 18:15), ^S **ογτεπρπε ἡηπεθγσιαστηριον** “between the temple and the altar” (Matt. 23:35)

^{ALM} **ωα-/ωαρα**, ^{BS} **ωα-/ωαρο**, ^F **ωα-/ωαλα**, ^S **ωαα-/ωααρο** “toward (a person), up to, until” — ^B **μαρον ωαροφ** “let us go unto him” (John 11:15), ^M **ωαπεογαειω ἡπορς** “until the time of the harvest” (Matt. 13:30)

^{BS} **ζα-/ζαρο** “at, with, by”: ^B **σεχη ζαρον** “they are set with us”

^{AFLS} **ζι-/ζιω**, ^{BM} **ζι-/ζιωτ** “on” — (a) location: ^M **ζιτεζιη ετμμε** “on that road” (Matt. 8:28); (b) origin (“from on”): ^S **επεснт ζιπετοογ** “down from the mountain” (Matt. 8:1); (c) time: ^B **ζιπιογτεβ εβολ ἡτεβαβγλων** “at the displacement to Babylon” (Matt. 1:11); (d) addition: ^M **ζμх ζιциωε** “vinegar with gall” (Matt. 27:48); (e) conjoining two undetermined nouns: ^B **ζαζ ἡπροφηтс ζιρро** “many a prophet and king” (Luke 10:24)

^A **ζα-/ζαρα**, ^B **ηα-/ηαρο**, ^F **ζα-/ζαλα**, ^{LM} **ζα-/ζαρα**, ^S **ζα-/ζαρο** “under” — (a) location: ^S **ζαογυ** “under a basket” (Matt. 5:15); (b) origin (“from under”): ^S **ωοπн εβολ ζαπсаζογ ἡπнomoс** “take us out from the curse of the law” (Gal. 3:13); (c) exchange: ^B **ογβαλ ηαογβαλ ογοζ ογναхζи ηαογнахζи** “an eye for an eye and a tooth for a tooth” (Matt. 5:38); (d) benefit: ^B **φη ἡθoк ετεкермеоре ηαροφ** “the one for whom you yourself bore witness” (John 3:26)

^{ALS} **ⲕⲏⲧ** = “before” — spatial, with pronominal suffix anticipating, and agreeing with, a following noun introduced by **ⲙ** -: ^s **ⲛⲥⲉⲧⲱⲧ ⲁⲛ ⲕⲏⲧⲉ ⲙⲡⲉⲟⲟⲩ** “they do not tremble before the glorious one” (2 Pet. 2:10)

^A **ⲕⲏ** - / **ⲛⲕⲏⲧ** =, ^B **ⲕⲉⲛ** - / **ⲛⲕⲏⲧ** =, ^F **ⲕⲉ** - / **ⲛⲕⲏⲧ** =, ^{LMS} **ⲕⲏ** - / **ⲛⲕⲏⲧ** = “in” — (a) location, spatial and temporal: ^M **ⲉⲧⲉⲡⲉⲕⲁⲗⲁ ⲛⲕⲏⲧⲉ** “which your treasure is in” (Matt. 6:21), ^B **ⲕⲉⲛⲛⲉⲕⲟⲟⲩ ⲛⲧⲉⲕⲏⲣⲱⲗⲏⲥ** “in the days of Herod” (Matt. 2:1); (b) origin, after **ⲉⲃⲟⲗ** “out” and **ⲉⲕⲣⲁⲓ** “up”: ^L **ⲛⲧⲁⲣⲉⲕⲧⲱⲱⲛⲁⲉ ⲁⲃⲁⲗ ⲕⲏⲛⲉⲧⲙⲁⲟⲩⲧ** “And when he rose from the dead” (John 2:22), ^s **ⲉⲕⲛⲏⲩⲩⲩ ⲉⲕⲣⲁⲓ ⲕⲏⲧⲥⲱⲩⲉ** “coming up from the field” (Mark 15:21); instrument: ^s **ⲕⲏⲟⲩⲃⲟⲓ ⲉⲕⲭⲟⲥⲉ** “with a raised arm” (Acts 13:17)

^{ALS} **ⲕⲏ** -, ^B **ⲓⲕⲭⲉⲛ** -, ^{FMS} **ⲕⲓⲛ** -, ^F **ⲟⲩⲛ** - / **ⲕⲉ** - / **ⲕⲓ** - / **ⲛⲕⲓⲛ** -, ^M **ⲛⲕⲓⲛ** - “from, since” — (a) spatial: ^B **ⲓⲕⲭⲉⲛⲡⲱⲓ ⲉⲡⲉⲥⲏⲧ**, ^M **ⲛⲕⲓⲛⲡⲱⲓ ⲉⲡⲉⲥⲏⲧ**, ^s **ⲕⲓⲛⲧⲡⲉ ⲉⲡⲉⲥⲏⲧ** “from the top to the bottom” (Matt. 27:51) ; (b) temporal: ^B **ⲓⲕⲭⲉⲛⲧⲟⲩⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ**, ^M **ⲛⲕⲓⲛⲡⲛⲉⲩ ⲉⲧⲙⲙⲉ**, ^s **ⲕⲓⲛⲧⲉⲩⲛⲟⲩ ⲉⲧⲙⲙⲁⲩ** “from that hour” (Matt. 15:28)

Greek prepositions used in Coptic are generally treated as constructs; these include **ⲉⲓⲙⲏⲧⲓ**-(εἰμή τί) “except,” **ⲕⲁⲧⲁ**- (κατά) “according to,” **ⲡⲁⲣⲁ**- / **ⲙⲡⲁⲣⲁ**- (παρά) “more than,” **ⲭⲱⲣⲓⲥ**- (χωρίς) “without,” and **ⲕⲱⲥ**- (ὡς) “as.” Pronominal states of some of these were formed with **ⲁⲣⲁ** = / **ⲉⲣⲟ** = / **ⲉⲗⲁ** = / **ⲉⲣⲁ** = : ^s **ⲕⲁⲧⲁⲣⲟⲩ** “what pertains to it” (1Cor. 15:38).

5.2 Compound Prepositions

The combination of a preposition with a noun, often one referring to a part of the body, forms a number of common Coptic prepositional expressions.

(a) with the preposition ^{AL} **ⲁ** -, ^{BFMS} **ⲉ** - “to”

^{AL} **ⲁⲣⲉⲧ** =, ^{BS} **ⲉⲣⲁⲧ** =, ^{FM} **ⲉⲣⲉⲧ** = (from **ⲣⲁⲧ** = / **ⲣⲉⲧ** = “foot”): (a) mostly with ^{ALS} **ⲱⲕⲉ**, ^B **ⲟⲕⲓ**, ^F **ⲱⲕⲓ**, ^{MS} **ⲟⲕⲉ** “stand”: ^B **ⲡⲓⲙⲏⲩ ⲉⲛⲁⲕⲟⲕⲓ ⲉⲣⲁⲧⲉ ⲕⲓⲙⲏⲣ ⲛⲑⲓⲟⲙ** “the crowd that was standing on the shore of the sea” (John 6:22); (b) “toward”: ^s **ⲡⲓⲙⲏⲩⲉ ⲡⲏⲧ ⲉⲣⲁⲧⲉ** “the crowd had run toward him” (Mark 9:25)

^{AL} **ⲁⲧⲏ** - / **ⲁⲧⲟⲟⲧ** =, ^B **ⲉⲧⲉⲛ** - / **ⲉⲧⲟⲧ** =, ^{FM} **ⲉⲧⲏ** - / **ⲉⲧⲁⲧ** =, ^s **ⲉⲧⲏ** - / **ⲉⲧⲟⲟⲧ** = (from **ⲧⲱⲣⲉ** / **ⲧⲱⲣⲓ** / **ⲧⲱⲣⲉ** “hand”) “to”: ^s **ⲕⲏⲁⲕⲱⲛ ⲉⲧⲟⲟⲧⲟⲩ ⲛⲛⲉⲕⲁⲓⲉⲗⲟⲥ** “he will command his angels” (Matt. 4:6; literally, “he-will-command to-

their-hand of-his-angels')

^{AL} **α2P̄N-/α2Pε=**, ^B **ε2PεN-/ε2Pα=**, ^F **ε2λε=**, ^{FM} **ε2Pε=**, ^S **ε2P̄N-/ε2Pα=** (from **2α/2ο** “face”) “among”: ^B **αγφωψ ἵνεα2PεωC ε2Pαγ** “they divided his clothes among them” (Mark 15:24)

^{AL} **αX̄N-/αXω=**, ^{BF} **εX(ε)N-/εXω=**, ^M **εX̄N-/εXο=**, ^S **εX̄N-/εXω=** (from **Xω=** “head”) — (a) “over, on”: ^B **εXεNOYτωOY**, ^M **εX̄NOYταγ** “on a mountain” (Matt. 4:8); (b) “on account of” ^S **αιωπ2α2 γαρ N2ICE 2̄NOYpαCOY εTBHHTq** “for I have received many troubles in a dream because of him” (Matt. 27:19); (c) “against” ^M **NTE2εNωHPε TOYNOY ε2PHI εX̄NNEYεIATE** “children will rise up against their fathers” (Matt. 27:10); (d) “in addition to”: ^S **πεTNAOYω2 ε2PαI εXωq** “he who will add to it” (Rev. 22:18)

^{ALFM} **εTBε-/εTBHT=**, ^B **εΘβε-/εΘBHΤ=**, ^S **εTBε-/εTBHHT=** (from **TOYoyβε/τωB/τωωβε** “repay, exchange”) “because of, concerning”: ^B **εΘβεπCαXι ἵT̄C2IMI**, ^L **εTBεπCεXε N̄TC2IME**, ^S **εTBεπωαXε N̄TEC2IME** “because of the word of the woman” (John 4:39)

^S **εTOȲN-/εTOYω=** (from **TOYω=** / **θOYω=** “bosom”) “beside”: **ANCOHP εTOȲN-KYΠPOC** “we sailed beside Cyprus” (Acts 27:4)

(b) with the preposition **M̄N-** “with”

^A **M̄N̄N̄Cε-/M̄N̄N̄Cω=**, ^{BF} **MĒNENCA-/MĒNENCω=**, ^{LS} **M̄N̄N̄CA-/M̄N̄N̄Cω=** (from **NCE-/NCA-**: see c) “after” (time): ^B **MĒNENCAπIOYOTEB EBOL ἵTEBAVγλΩN**, ^M **M̄N̄N̄CAπΠONE EBAL N̄TBABγλΩN** “after the displacement to Babylon” (Matt. 1:12)

(c) with the preposition ^{ALFM} **N̄-/εN-** “in”

^{ALS} **M̄ΠEMTO N-**, ^B **M̄ΠEMθO ἵN-**, ^{FM} **M̄ΠEMTA N̄-** (from **M̄TO/M̄TA** “presence”) “in the presence of, before”: ^M **Kω M̄ΠEKλOPON M̄ΠEMTA M̄ΠEθYCIATHPION** “leave your gift before the altar” (Matt. 5:24)

^{AL} **(N̄)NA2P̄N-/ (N̄)NA2Pε=**, ^B **NA2PεN-/NA2Pα=**, ^F **NA2PεN-/NA2λε=**, ^M **N̄NA2P̄N-**, ^S **NA2P̄N-/NA2Pα=** (from **2α/2ο** “face”) “in the presence of, before”: ^M **NA2P̄N̄ΠEIOYT**, ^S **N̄NA2P̄M̄ΠIOYT** “before the father” (John 5:45)

^A **N̄Cε-/N̄Cω=**, ^{BLFS} **N̄CA-/N̄Cω=**, ^M **N̄CA-/N̄CO=** (from **ca** “side”) — (a) “behind, after”: ^S **N̄CαpαCTE** “after tomorrow” (Luke 13:33); (b) “except, beyond”: ^S **M̄N̄NOYTE N̄CAOYα** “there is no god but one” (1Cor. 8:4); (c) “incumbent on”: ^S **εC̄N̄CΩN εT̄M̄P̄NOβε** “It is incumbent on us not to sin” (Crum 314b)

^{ALS} **N̄TN-/N̄TOOT=**, ^B **N̄TEN-/N̄TOT=**, ^{FM} **N̄T(ε)N-/N̄TAT=** (from **τωPε/τωPι/**

τορε “hand”) — (a) location: ^s οὐλαβαστρον ἡσοῦν ἡτοοτς “a jar of ointment in her hand” (Mark 14:3); (b) origin: ^B ἡτοτq ἡπετενιωτ, ^M ἡτῆπετῆνιοτ “from your father” (Matt. 6:1); (c) agency: ^s αἰχβαπτισμα ἡτοοτq “they were baptized by him” (Mark 1:5); (d) possession: ^B φη ετεῆτοτq “the one who has” (Matt. 13:12; literally, “that who-in-his-hand”)

(d) with the preposition **za-** “at”

^{ABLSF} **zaoh** (from **zh** “front”) “before”: ^L **zaoh ἡππασχα** “before the Passover” (John 11:55)

(e) with the preposition **zi-** “on”

^{AL} **ziret=**, ^s **zirat=** (from **pet=**/**pat=** “foot”) “toward”: ^L **ayei abal ziretq** “they came out toward him” (John 12:13)

^{ALS} **zitn-/zitoot=**, ^B **ziten-/zitot=**, ^{FM} **zitn-/zitat=** (from **twre/twri**/**tope** “hand”) “from, through, by,” often with **abal/ebol** “out”: ^L **einnyh abal zi- tḥpnoyte**, ^s **einnyh ebol zitḥpnoyte** “I have come from God” (John 8:42), ^s **ei ezoun zitntoyatqe ḥoyzamnṭwpi** “go in through the hole of a needle” (Matt. 19:24), ^B **etḥnoyt ebol zitotq ἡπιπροφήτης** “which is written by the prophet” (Matt. 2:5)

^{ALF} **zitoyw=**, ^B **zithoyw=**, ^M **zitoyo=**, ^s **zitoyṇ-/zitoyw=** (from **toyw=**/**thoyw=**/**toyo=** “bosom”) “beside”: ^s **petzitoywk** “your neighbor” (Matt. 5:43; lit- erally, “the-who-beside-you”)

^{ALS} **zixn-/zixw=**, ^{BF} **zixen-/zixw=**, ^M **zixn-/zixo=** (from **xw=** “head”) “upon, over”: ^B **zixenpaitwoy**, ^L **zixṇpeitay**, ^s **zixṇpeṭtooy** “on this mountain” (John 4:20)

(f) with the preposition **za-/ha-/za-** “under”

^A **zate=zh**, ^B **hate=zh**, ^{FLMS} **zate=zh** (from **zh** “front”) “before”: ^s **qnamooqe zateqzh** “he will go before him” (Luke 1:17)

^A **zarat=**, ^B **harat=**, ^F **zalat=**, ^{LS} **zarat=**, ^M **zaret=** (from **pat=**/**pet=** “foot”) “under”: ^s **erezenmatoṭi woop zarat** “soldiers are under me” (Matt. 8:9)

^B **haren-/harw=**, ^s **zarṇ-/zarw=** (from **po** “mouth”) “beneath, before”: ^B **aq- wenzht harwoy** “he was heartsick before them” (Matt. 9:36)

^B **haten-/hatot=**, ^F **zat(e)n-/zatat=**, ^{LS} **zatn-/zatoot=**, ^M **zatn-/zatat=** (from **twre/twri** “hand”) “beside, with”: ^M **eqmawede zatṇṭhallaṣṣa** “And as he was walking by the sea” (Matt. 4:18)

^A **zazte-/zazth=**, ^F **zaoḥ-/zaoḥ=**, ^{LMS} **zaztn-/za(z)th=** (from **zht** “heart”)

“with, beside”: ^s ⲉⲧⲧⲙⲟⲟⲥ ⲓⲁⲓⲧⲏⲩ “who were seated beside him” (Mark 3:34)

^A ⲓⲁⲭⲏ̄-/ⲓⲁⲭⲱⲥ, ^B ⲏⲁⲭⲉⲛ-/ⲏⲁⲭⲱⲥ, ^F ⲓⲁⲭⲉⲛ-/ⲓⲁⲭⲱⲥ, ^M ⲓⲁⲭⲟⲥ, ^S ⲓⲁⲭⲏ̄-/ⲓⲁⲭⲱⲥ (from ⲭⲱⲥ “head”) “before, in front of”: ^B ⲛⲓⲉⲓⲟⲟⲩ ⲉⲧⲏⲁⲭⲱⲩ ⲏⲡⲓⲕⲁⲧⲁⲕⲓⲅⲥⲙⲟⲥ “the days that were before the Flood” (Matt. 24:38)

5.3 Adverbs and Adverbial Expressions

Some Coptic adverbs are adverbs in their own right and others are nouns or other expressions used adverbially:

^{ALFM} ⲁⲛ, ^{BS} ⲟⲛ “again, also, still”

^{BM} ⲁⲣⲏⲟⲩ, ^F ⲁⲕⲏⲟⲩ, ^S ⲁⲣⲏⲩ/ⲓⲁⲣⲏⲩ “perhaps”

^A ⲙⲉⲓⲅⲉⲕ, ^S ⲙⲉⲱⲁⲕ “perhaps” — from *bw rh.k* “you don’t know”

^A ⲙⲓⲙⲟ, ^{BS} ⲙⲓⲙⲁⲩ, ^{FL} ⲙⲓⲙⲉⲟⲩ, ^M ⲙⲓⲙⲉ “there”

^B ⲫⲟⲟⲩ, ^F ⲡⲁⲟⲩ/ⲡⲁⲗⲟⲩ, ^L ⲡⲟⲟⲩ/ⲡⲟⲟⲩⲉ, ^S ⲡⲟⲟⲩ “today” — noun “the day”

^{ALFM} ⲥⲁⲡ, ^{BS} ⲥⲟⲡ “sometimes” — noun “time”

^{BS} ⲧⲁⲓ “here”; also ^B ⲉⲙⲛⲁⲓ

^{ABLSF} ⲧⲏⲟⲩ, ^{FMS} ⲧⲉⲛⲟⲩ “now” — from ⲧⲉⲓ/ⲧⲁⲓⲟⲩⲛⲟⲩ “this hour”

^{AL} ⲧⲟ, ^B ⲉⲱⲛ, ^{FS} ⲧⲱⲛ, ^{FM} ⲧⲟⲛ “where”

^A ⲓⲟⲩⲛ, ^B ⲏⲟⲩⲛ, ^{FLMS} ⲓⲟⲩⲛ “inside” — noun “interior”

^{AL} ⲓⲣⲏⲉⲓ, ^{BM} ⲓⲣⲏⲓ, ^F ⲓⲕⲏⲉⲓ, ^S ⲓⲣⲁⲓ “up”

^A ⲓⲣⲏⲓ, ^B ⲏⲣⲏⲓ, ^F ⲓⲕⲏⲓ, ^L ⲓⲣⲏⲉⲓ, ^M ⲓⲣⲏⲓ, ^S ⲓⲣⲁⲓ “down”

^{FLS} ⲃⲉⲡⲏ “quickly” — verb “hasten”

Coptic also makes use of Greek adverbs, such as ⲕⲁⲗⲱⲥ (καλῶς) “well.”

5.4 Prepositional Phrases Used as Adverbs

Coptic also has a number of words that are used primarily as adverbs, consisting of a preposition plus a noun or other element. Among the more common are:

(a) with the preposition ^{AL} ⲁ-, ^{BFMS} ⲉ- “to”

^{AL} ⲁⲃⲁⲗ, ^{BS} ⲉⲃⲟⲗ, ^{FM} ⲉⲃⲁⲗ “out”

AL **ΑΝΗΖΕ**, BFMS **ΕΝΕΖ** “ever”
 AL **ΑΠΑΖΟΥ**, B **ΕΦΑΖΟΥ**, FM **ΕΠΕΖΟΥ**, S **ΕΠΑΖΟΥ** “backward” — noun “end”
 AL **ΑΠΕCHT**, BFMS **ΕΠΕCHT** “downward” — **ΠΕCHT** “the ground”
 AL **ΑΤΟ**, B **ΕΘΩΝ**, FS **ΕΤΩΝ**, M **ΕΤΟΝ** “whither” (“to where”)
 A **ΑΤΖΙ**, BFMS **ΕΤΖΗ**, L **ΑΤΕΖΗ** “beforehand” — **ΤΖΙ/ΤΖΗ/ΤΕΖΗ** “the front”
 AL **ΑΖΟΥΟ**, BS **ΕΖΟΥΟ**, FM **ΕΖΟΥΑ** “more” — **ΖΟΥΟ/ΖΟΥΑ** “greater part”
 B **ΕΜΑΦΩ**, F **ΕΜΑ†**, M **ΕΜΑΦΑ**, S **ΕΜΑΤΕ** “very”
 A **ΑΜΟ**, BS **ΕΜΑΥ**, L **ΑΜΕΥ** “there” (“thither”)
 A **ΑΖΟΥΝ**, B **ΕΉΟΥΝ**, FS **ΕΖΟΥΝ**, L **ΑΖΟΥΝ** “in, inward”
 AL **ΑΖΡΗΕΙ**, BM **ΕΖΡΗΙ**, F **ΕΖΛΗΕΙ**, L **ΑΖΡΗ** “up”
 A **ΑΖΡΗΙ**, B **ΕΉΡΗΙ/ΕΖΡΗΙ**, F **ΕΖΛΗΙ**, L **ΕΖΡΗ**, M **ΕΖΡΗΙ**, S **ΕΖΡΑΙ** “down”

(b) with the preposition **Ν-/Μ-** “in”

B **ΜΒΕΡΙ**, S **ΝΒ̄ΡΡΕ** “newly, recently” — **ΒΕΡΙ/Β̄ΡΡΕ** “new”
 B **ΜΜΑΦΩ** “very”
 AMS **ΜΜΗΝΕ**, BF **ΜΜΗΝΙ** “daily”
 A **ΜΜΟ**, BS **ΜΜΑΥ**, FL **ΜΜΕΟΥ**, M **ΜΜΕ** “there” (“therein”)
 A **ΝΑΜΙΕ**, S **ΝΑΜΕ** “truly” — **ΜΙΕ/ΜΕ** “truth”
 AFM **ΝΚΕCΑΠ**, BS **ΝΚΕCΟΠ**, L **ΝΚΑΙCΑΠ** “again” (“in another time”)

(c) with the preposition **ΝCΑ-/CΑ-** “on the side”

AFM **CΑΒΑΛ**, BS **CΑΒΟΛ** “away”
 B **CΑΠCΑ**, BS **CΑΟΥCΑ**, FS **ΝCΑΟΥCΑ** “apart”
 B **CACANIBEN**, F **NCACENIM**, S **NCACANIM/CACANIM** “everywhere”
 FS **CΑΖΡΑΙ** “up”

(d) with the preposition **ΦΑ-** “toward”

AFM **ΦΑΒΑΛ**, BS **ΦΑΒΟΛ** “outward”
 A **ΦΑΖΟΥΝ**, B **ΦΑΉΟΥΝ**, FLS **ΦΑΖΟΥΝ** “inward”
 AL **ΦΑΖΡΗΕΙ**, BF **ΦΑΕΖΡΗΙ**, S **ΦΑΖΡΑΙ** “upward”

(e) with the preposition **ΖΙ-** “on”

AFM **ΖΙΒΑΛ**, BS **ΖΙΒΟΛ** “outside”
 AFM **ΖΙΝΕΪ**, BS **ΖΙΝΑΙ**, L **ΖΙΝΕΕΙ** “thus” (“on that”)
 ALFM **ΖΙΟΥCΑΠ**, BS **ΖΙΟΥCΟΠ** “at once, together”
 AFLMS **ΖΙΠΑΖΟΥ**, B **ΖΙΦΑΖΟΥ** “behind”
 ABFLMS **ΖΙΠΕCHT** “below”
 A **ΖΙΖΟΥΝ**, B **ΖΙΉΟΥΝ**, FLS **ΖΙΖΟΥΝ** “inside”
 AL **ΖΙΖΡΗΕΙ**, BF **ΖΙΖΡΗΙ**, S **ΖΙΖΡΑΙ** “upward”

(f) with the preposition $\bar{z}n$ -/ $h\bar{e}n$ -/ $\bar{z}n$ - “in”

$\bar{B}$ $h\bar{e}n\phi ooy$, $\bar{F}$ $\bar{z}m\pi aoy$, $\bar{L}S$ $\bar{z}m\pi ooy$ “by day” (“in the day”)

$\bar{A}$ $\bar{z}noymie$, $\bar{B}$ $h\bar{e}noymhi$, $\bar{F}$ $\bar{z}noyme\bar{i}$, $\bar{L}$ $\bar{z}noymhe$, $\bar{M}$ $\bar{z}noyme\bar{e}$, $\bar{S}$ $\bar{z}noyme$
“truly”

$\bar{F}LS$ $\bar{z}noy\bar{b}epi$ “at once”

EXERCISE 5

Translate the following phrases and sentences.

1. $\bar{M}$ $z\bar{a}oh\ \bar{e}m\pi a\tau oy\psi h\ \bar{e}zoyn\ m\bar{n}\pi ey\eta\rho\ z\bar{a}q\bar{b}o\bar{n}\bar{t}\bar{c}\ \bar{e}cht\ \bar{e}ba\bar{a}\ \bar{z}noy\pi\bar{n}\bar{a}\ \bar{e}toye\bar{b}$
2. $\bar{M}$ $z\bar{a}y\bar{z}i\tau oy\ \bar{e}p\bar{e}cht$
3. $\bar{B}$ $\bar{a}y\psi\bar{e}\ n\omega oy\ h\bar{e}noyoi\ h\bar{a}t\bar{e}n\pi i\chi\bar{a}\chi\rho i\bar{m}\ \bar{e}h\rho hi\ \bar{e}fio\bar{m}$
4. $\bar{S}$ $\bar{m}\bar{\pi}\bar{\rho}c\omega oy\bar{z}\ n\eta\tau n\ \bar{e}zoyn\ \bar{n}\bar{z}\bar{n}a\bar{z}o\ z\bar{i}\bar{x}\bar{m}\pi\bar{k}a\bar{z}$
5. $\bar{M}$ $\pi oy\bar{a}ei\bar{n}\ \bar{e}t\bar{n}z\eta\bar{t}\bar{k}$
6. $\bar{L}$ $\bar{m}\bar{n}\bar{b}a\tau oy\bar{c}\ \bar{n}\tau oot\bar{k}$
7. $\bar{L}$ $\bar{e}t\bar{n}a\bar{\rho}\pi i\bar{c}t\bar{e}y\bar{e}\ \bar{a}\bar{r}\bar{a}ei\ \bar{a}ba\bar{a}\ z\bar{i}\bar{t}\bar{n}\pi oy\bar{c}e\bar{x}e$
8. $\bar{S}$ $q\bar{\rho}\bar{m}\bar{n}\bar{t}\bar{r}\bar{e}\ \bar{e}t\bar{b}\eta\eta\bar{t}\bar{q}$
9. $\bar{S}$ $\bar{a}q\bar{b}\omega\bar{k}\ \bar{e}bo\bar{a}\ \bar{z}\bar{n}ci\bar{d}\omega n\ \bar{e}\theta\bar{a}\bar{a}\bar{l}\bar{a}c\bar{c}\bar{a}\ \bar{n}\bar{t}\bar{g}\bar{a}\bar{l}\bar{i}\bar{l}\bar{a}\bar{i}\bar{a}$
10. $\bar{B}$ $h\bar{e}nni\bar{e}zooy\ \bar{e}t\bar{e}m\bar{m}\bar{a}y$

V_{OCABULARY}

$\bar{a}y\psi\bar{e}$ $\bar{B}$ “they went” (with n - plus reflexive pronominal suffix “away”)

$\bar{a}q\bar{b}\omega\bar{k}$ $\bar{S}$ “he went”

$\bar{a}z\bar{o}$ $\bar{S}$ “treasure”

$\bar{g}\bar{a}\bar{l}\bar{i}\bar{l}\bar{e}\bar{i}\bar{a}$ $\bar{S}$ “Galilee”

$\bar{e}m\pi a\tau oy\psi h$ $\bar{M}$ “they had gone”

$\bar{e}cht$ $\bar{M}$ “pregnant”

$\bar{e}t$ - $\bar{M}$ “that, which”

$\bar{e}t\bar{n}a\bar{\rho}\pi i\bar{c}t\bar{e}y\bar{e}$ $\bar{L}$ “who shall believe” (with $\bar{a}$ - “in”)

$\bar{e}zooy$ $\bar{B}$ “day”

$\bar{h}\bar{\rho}$ $\bar{M}$ “union”

$\bar{i}\bar{o}\bar{m}$ $\bar{B}$ “sea”

κα₂ ^s “earth”

ᾱ₁- ^L “there is not”

ο₁α₁ει₁ ^M “light”

ο₁ο₁ ^B “rush”

ᾱ₁ᾱ₁πει₁η₁ ^M “together” (literally, “with their associate”)

ᾱ₁ᾱ₁ρ₁σ₁ω₁υ₁ ^s “don’t gather”

πᾱ₁ ^M “spirit” (abbreviation of π₁ν₁ε₁υ₁μ₁, Greek πνεῦμα)

σε₁ε₁ ^L “word”

σι₁δ₁ω₁ ^s “Sidon”

θα₁λα₁α₁α₁ ^s “the sea”

ϣ₁ᾱ₁ᾱ₁ᾱ₁ᾱ₁ ^s “he testifies”

ζ₁α₁ϣ₁ᾱ₁ ^M “he found her”

ζ₁α₁υ₁ζ₁ι₁το₁υ₁ ^M “they threw themselves”

χα₁χ₁ρι₁ ^B “cliff ”

βα₁το₁υ₁ ^L “jar” (Greek κάδος)

1. Pronominal forms are those of ᾱ₁- “in, with, from” (see next).

Nominal and Adjectival Sentences

6.1 Nominal Sentences

Coptic could make sentences in which a noun or noun equivalent served as predicate, without a verb. These are commonly known as “nominal sentences.” There are three patterns of such sentences in Coptic: A B, A **ⲡⲉ**, and A **ⲡⲉ** B.

6.2 A B Sentences

In the A B sentence pattern, A is always an independent pronoun, which can serve as either subject or predicate.

As subject, first- and second-person pronouns usually appear in the construct state in dialects other than Bohairic: _s **ⲁⲛⲓⲟⲩⲣⲱⲙⲉ** vs. _B **ⲁⲛⲟⲕ ⲟⲩⲣⲱⲙⲓ** “I am a person” (Matt. 8:9), _L **ⲛⲧⲕⲟⲩϥⲁⲗ** “You are a wise man” (John 3:2) vs. _B **ⲛⲟⲕ ⲟⲩⲣⲱⲙⲓ** “You are a person” (Matt. 25:24), _M **ⲛⲧⲕⲟⲩϥⲕⲁⲛⲁⲗⲁⲗⲟⲛ ⲛⲉⲓ** vs. _B **ⲛⲟⲕ ⲟⲩϥⲕⲁⲛⲁⲗⲁⲗⲟⲛ ⲛⲏⲓ** “You are a snare (Greek σκάνδαλον) for me” (Matt. 16:23).

The absolute forms in dialects other than Bohairic, and third-person pronouns in all dialects, are normally the predicate: _M **ⲁⲛⲁⲕ ⲉⲧⲛⲏⲏⲟⲩ** “I am the one who is coming” (Matt. 8:7), _M **ⲛⲧⲁⲕ ⲉⲧⲛⲏⲏⲟⲩ** and _s **ⲛⲧⲟⲕ ⲡⲉⲧⲛⲏⲏⲩ** “You are the one who is coming?” (Matt. 11:3), _B **ⲛⲟⲩⲩ ⲡⲉⲧⲉⲣⲙⲉⲟⲣⲉ ⲉⲧⲃⲏⲧ** and _s **ⲛⲧⲟⲩ ⲡⲉⲛⲧⲁϥⲣⲏⲏⲧⲣⲉ ⲗⲁⲣⲟⲓ** “he is the one who testifies/testified about me” (John 5:37).

6.3 A πϵ Sentences

For third-person pronominal subjects, Coptic uses the A πϵ sentence pattern. The pronoun, often referred to as a “copula,” is an enclitic pronoun that agrees with the predicate in gender (ms πϵ, fs τϵ) or number (pl νϵ). The predicate is a noun, noun equivalent, or independent pronoun in the absolute state: ^{LS} πϱηϣϵ ⲙⲡⲣⲱⲙⲉⲡⲉ “he is the Son of Man” (John 5:27), ^B ⲧⲃⲁⲕⲓ ⲙ̀ⲡⲓⲛⲓⲱⲧⲧ ⲛ̀ⲟⲩⲣⲟⲩⲉ “it is the city of the mighty king” (Matt. 5:35), ^M ⲉⲛⲟⲩⲟⲩⲱⲛⲉ “they are wolves” (Matt. 7:15), ^B ⲛⲁⲓⲛⲉ “they are these” (Matt. 10:2), ^S ⲛⲓⲙⲡⲉ “Who is it?” (John 9:36), ^L ⲁⲛⲁⲕⲡⲉ “it is I” (John 8:24).

The A πϵ pattern is also used after a topicalized subject: ^S ⲧⲉⲥⲁⲙⲉⲗⲉ ⲡⲉⲟⲟⲩ ⲙ̀ⲡⲉⲥⲁⲓⲧⲉ “but the woman, she is the glory of her husband” (1Cor. 11:7), ^B ⲡⲓⲱⲥⲏ ⲙⲉⲛ ⲟⲩⲛⲓⲱⲧⲧⲡⲉ ⲛⲓⲉⲣⲁⲧⲏⲥ ⲗⲉ ⲉⲁⲛⲕⲟⲩⲭⲓⲛⲉ “The harvest, it is a great one, but the workers (Greek ἐργάτης), they are sparse” (Matt. 9:37),¹ ^S ⲛ̀ⲧⲟⲩⲣ ⲟⲩⲭⲣⲏⲥⲧⲟⲥⲡⲉ “he, he is a kind one (Greek χρηστός)” (Luke 6:35).

6.4 A πϵ B Sentences

To identify two nouns with one another, Coptic connected them by means of πϵ. In this case, πϵ is a true copula, invariant (unlike in the A πϵ sentence) and linking the two sides of the expression, of which the first is the subject: e.g., ^L ⲡⲉⲕⲥⲉⲭⲉⲡⲉ ⲧⲙⲏⲉ “Your word is the truth” (John 17:17), ^S ⲧⲁⲡⲉ ⲛ̀ⲉⲣⲟⲟⲩⲧ ⲛⲓⲙⲡⲉ ⲡⲉⲭⲥ “The head of every man is Christ” (1Cor. 11:3).

Apparent exceptions to this pattern occur when the second element is the subject and the copula is not invariant, agreeing in gender or number with the subject rather than with the first element: ^S ⲟⲩⲕⲗⲟⲙ ⲛ̀ⲧⲣⲩⲫⲏⲧⲉ ⲧⲙ̀ⲛⲧⲉⲗⲗⲟ ⲉⲧⲛⲁⲛⲟⲩⲥ “Good old age is a crown of luxuriosness (Greek τρυφή)” (Prov. 16:31). Since the copula reflects the subject and not the predicate (κⲗⲟⲙ “crown” is masculine), such uses are probably to be understood as appositive: i.e., “It (feminine τϵ), the good old age (feminine ⲧⲙ̀ⲛⲧⲉⲗⲗⲟ), is a crown of luxuriosness.” Similarly, ^M ⲛⲓⲙⲧⲉ ⲧⲁⲙⲁⲩ ⲏ ⲛⲓⲙⲛⲉ ⲛⲁⲥⲛⲏⲟⲩ “Who is my mother, or who are my brothers?” (Matt. 12:48): i.e., “She is who, my mother; or they are who, my brothers?”

Examples also occur with an independent pronoun in first position: ^S ⲛ̀ⲧⲟⲩⲣⲡⲉ ⲉⲛⲏⲓⲁⲥ ⲡⲉⲧⲛⲏⲩ “He is Elias, who is to come” (Matt. 11:14), ^L ⲁⲛⲁⲕⲡⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ “I am the resurrection (Greek ἀνάστασις)” (John 11:25). These

seem to be meant to identify the pronoun as predicate: for example, ^s ΠΕΤΕῩΝΤΑϚ Ν̄ΤΨΕΛΕΕΤ Ν̄ΤΟϚΠΕ ΠΑΤΨΕΛΕΕΤ “He who has the bride, it is he (who is) the bridegroom” (John 3:28). The difference between these and A B sentences (§ 6.2) is analogous to that between a stressed pronoun and a cleft sentence in English: ^B Ν̄ΘΟϚ ΠΕΤΑϚΧΟC ΝΗΙ “he is the one who said it to me” (John 1:33) vs. ^B Ν̄ΘΟϚΠΕ ΠΑCΟΝ “it is he (who is) my brother” (Matt. 12:50).

6.5 Adjectival Predicates

Coptic uses a noun of quality (§ 2.7) with the indefinite article as an adjectival predicate: for example, ^s ΠΕΪΜΥCΤΗΡΙΟΝ ΟΥΝΟΘΠΕ “This mystery (Greek μυστήριον) is great” (Eph. 5:32; literally, “this-mystery it-a-great-one”), ^M ΑΝ̄ΚΟΥΑΓΑΘΟC “I am good” (Matt. 20:15), ^s ΟΥΔΙΚΑΙΟCΠΕ ΠΧΟΕΙC “the lord is just” (Ps. 10:7), ΝΕΟΥΑΤΟΡΗΝΤΕ ΕΛΙCΑΒΕΤ “Elizabeth was barren” (Luke 1:7).²

The language has three specifically predicative adjectives, ΝΕϚΡ- “good, advantageous” and ^{BS} ΟΥΕΤ-, ^F ΟΥΑΤ-, ^L ΟΥΩΤ “different,” and ^{ALF} (Ε)ΖΝΕ≡, ^{BS} ΕΖΝΕ-/ΕΖΝΑ≡, ^F ΖΝΗ≡, ^M ΖΝΕ-/ΖΝΕ≡, ^S ΖΝΕ-/ΖΝΑ≡ “willing, happy.” The first is used preceding a nominal subject: ^s ΝΕϚΡΠΕΡΠΑC “the old wine is good” (Luke 5:39: sole example). The second is used the same way, but usually in pairs, meaning “is one thing ... is another”: ^L ΟΥΩΤ ΠΕΤΧΟ ΟΥΩΤ ΠΕΤΩCΖ “He who sows is one thing, and he who reaps is another” (John 4:37). The third is used with nominal or suffix pronominal subjects: ^s ΕΖΝΕΠΧΟΕΙC Ζ̄ΝΝΕΤ̄Ρ̄ΖΟΤΕ ΖΗΤϚ “The Lord is happy with those who fear him” (Ps. 146:11), ^B Μ̄ΦΡΗ† ΕΤΕΖΝΗ ΑΝΟΚ ΑΝ ΑΛΛΑ Μ̄ΦΡΗ† ΕΤΕΖΝΑΚ Ν̄ΘΟΚ “not in the manner that I want myself, but in the manner that you want yourself” (Mark 14:36). It is often used with following α-/ε- plus infinitive: ^s ΕΖΝΑΝ Ε† ΝΗΤΝ “we are willing to give to you” (1Thess. 2:8). The pronominal form is also used as a noun: ^s ΠΕΖΝΑΝ ΕΝΑΥ ΕΡΩΤ̄Ν “our wish to see you” (Crum 690b).

Eight other predicative adjectives are formed from older or contemporary adjectives with the prefix ΝΑ-/ΝΕ-. Most have construct forms, and all have pronominal states:

^{ALSF} ΝΑΝΟΥ-/ΝΑΝΟΥ≡, ^B ΝΑΝΕ-/ΝΑΝΕ≡, ^M ΝΑΝΟΥ≡ “good”

^{ABFLS} ΝΑΨΕ-/ΝΑΨΩ≡, ^M ΝΑΨΕ-/ΝΑCΟ≡ “many, plentiful”

^S ΝΑΖΛΩδ-/ΝΑΖΛΟδ≡ “pleasant, sweet”

^{AL} ΝΕΕ≡, ^{BS} ΝΑΑ-/ΝΑΑ≡, ^F ΝΑΕ-, ^M ΝΑΕ≡, ^S ΝΑΑΑ≡ “great”

^{AL} ΝΕΙΕΤ=, ^{BS} ΝΑΙΑΤ=, ^F ΝΑΙΗΤ=, ^M ΝΑΕΙΕΤ= “blessed”

^S ΝΕCΒΩ= “wise”

^{ALF} ΝΕCΩ=, ^{BS} ΝΕCΕ-/ΝΕCΩ=, ^{AFMS} ΝΕCΟ= “beautiful”

^S ΝΕCΩ=/ΝΕCΩΩ= “ugly”

These are used with nominal or suffix pronominal subjects: ^B ΝΑΝΕΠΙΖΜΟΥ “Salt is good” (Mark 9:50), ^S ΝΑΙΑΤΩ ΜΠΖΜΖΛ ΕΤΗΜΑΥ “Blessed is that servant” (Matt. 24:6).

6.6 Negation

Nominal sentences and adjectival predicates are negated by means of initial $\bar{\text{N}}$ - and final ^{AFM} ΕΝ, ^{BS} ΑΝ; as with French *ne ... pas*, the initial element can be omitted, but not the final one: ^S $\bar{\text{N}}$ ΝΟΥC ΑΝΝΕ “they are not hers” (Matt. 2:18), ^B ΑΝΟΚ ΑΝ ΠΕ ΠΧC “I am not the Christ” (John 1:20), ^S $\bar{\text{N}}$ ΝΑΝΟΥC ΑΝ, ^B ΝΑΝΕC ΑΝ “it is not good” (Matt. 15:26).

EXERCISE 6

Translate the following phrases and sentences.

1. ^L ΑΝΑΚΠΕ ΕΤCΕΧΕ $\bar{\text{N}}$ ΜΜΕ
2. ^M ΑΝΚΟΥΡ $\bar{\text{M}}$ ΡΕΩ
3. ^S ΠΕCΡΑΝΠΕ ΤΙΜΟΘΕΟC
4. ^S ΟΥΨΛΟCΠΕ $\bar{\text{N}}$ ΟΥΡΩΜΕ $\bar{\text{N}}$ ΙΟΥΔΑΪ
5. ^S ΠΕCΦΕΙΩΤΔΕ ΝΕΟΥΕΪΕΝΙΝΠΕ
6. ^S ΤΠΥΛΗ ΕΤΝΕCΩC $\bar{\text{N}}$ ΤΕΠ $\bar{\text{R}}$ ΠΕ
7. ^B ΝΑΙΝΕ ΝΙΩΗΡΙ $\bar{\text{N}}$ ΤΕ $\bar{\text{T}}$ ΜΕΤΟΥΡΟ
8. ^M ΤΕΪΤΕ ΤΩΑΡΠΕ ΑΥΩ ΤΝΑC $\bar{\text{N}}$ ΕΝΤΟΛΗ
9. ^S ΝΕΪΡΩΜΕ ΖΕΝΙΟΥΔΑΪΝΕ
10. ^S ΠΑΙ ΟΥΜΕΠΕ $\bar{\text{N}}$ ΤΑΧΟΟC

V_{OCABULARY}

ΕΝΤΟΛΗ ^M “commandment” (Greek ἐντολή)

ΕΤ ^S “which”

ετσεχε_L “who speaks”

ϊουδαϊ_s “Jew”

με_s “true”

μετογρο_B “kingdom”

ναδ_M see § 2.7

νε_s “was”

ν̄ιμε_L see §§ 5.3 and 3.4

ν̄ταχοο_s “what you (fs) said”

ογ̄εῑενιν_s “Greek”

πγλ_s “gate” (Greek πύλη)

ραν_s “name”

ρ̄ιρ̄εψ_M “gentle person”

ρ̄πε_s “temple”

ρωγ_B “abomination”

ωαρπε_M see § 4.3

ωλοο_s “disgrace”

1. μεν and δε are taken from Greek μέν ... δέ “on the one hand ... on the other.”

2. The initial νε is a past converter (§ 8.5).

Verbs

7.1 Verb Forms

Every Coptic verb exists in one to four forms: in order of frequency, these are the infinitive, stative, conjunct participle (§ 2.6), and imperative. Most verbs are attested in the infinitive and stative. Few verbs have all four forms.

7.2 The Infinitive

Coptic infinitives belong to eleven major morphological classes, and verbs of a single class generally behave the same. Infinitives of transitive verbs can have three states, like those of nouns: absolute, construct, and pronominal. Intransitive verbs usually occur only in the absolute state.

(a) 1v Infinitives

These have final **-ω**, **-ε**, or **-ι**: ^A **ⲭⲟϥ**, ^{BFLMS} **ⲭⲱ** “say,” construct ^{ABFLMS} **ⲭⲉ-**; pronominal ^{AL} **ⲭⲓⲉ**, ^B **ⲭⲟⲉ**/**ⲭⲟⲧⲉ**, ^{FM} **ⲭⲁⲉ**, ^S **ⲭⲓⲧⲉ**; ^{ABLMS} **ϣⲉ**, ^F **ϣⲏ** “go”; ^{ABFLMS} **ϥⲓ** “carry”; construct ^{ABFLMS} **ϥⲓ-**; pronominal ^{ABFLMS} **ϥⲓⲧⲉ**; also ^{ALMS} **ⲉⲓ**, ^{BF} **ⲓ** “come,” with no initial consonant.

(b) 1v2 Infinitives

The class is exemplified by ^{ABFLS} **ϣⲱⲡ**, ^M **ϣⲟⲡ** “receive”; construct ^{ABLS} **ϣ̄ⲡ-**, ^F **ϣⲁⲡ-**, ^M **ϣⲉⲡ-**; pronominal ^{AFLM} **ϣⲁⲡⲉ**, ^{BS} **ϣⲟⲡⲉ**; also ^{ABFLMS} **ⲙⲟϥⲏ** “remain” (see § 1.8). A few verbs of this class have no initial consonant: e.g., ^{ABFLS} **ϣⲡ**, ^M **ⲟⲡ**

“reckon”; construct ^A **ḡEP-**, ^{BFMS} **EP-**; pronominal ^{AFM} **ap̄**, ^{BS} **op̄**. The absolute vowel is **ω/o**, with some exceptions: ^A **NO**, ^{BS} **naγ**, ^{FL} **neγ** “see,” ^M **NE**; ^{AL} **oγEN** (^{BFS} **oγON**, ^M **oγON**) “open”; ^{AB-FMS} **KIM** “move.”

(c) 1v2v Infinitives

There are five kinds of these infinitives, with different first vowels in the absolute state.

Examples are

^A **weXe**, ^B **waXi**, ^F **ceXi/weXi**, ^L **ceXe/weXe**, ^M **ceXe**, ^S **waXe** “speak”
^A **meiē**, ^{BF} **mhi**, ^L **maiē**, ^M **mhiē**, ^S **me** “love”; construct ^{AL} **m̄ppe-**, ^B **menpe-**, ^F **mealli-**, ^M **merpe**, ^S **mere-**; pronominal ^{ALMS} **merit̄**, ^B **menrit̄**
^{ALMS} **pikē**, ^B **piki**, ^F **liki** “turn”; construct ^B **paK-**, ^F **leKT-**, ^M **peKT-**, ^S **paKT-**; pronominal ^{AMS} **peKT̄**, ^B **paKT̄**, ^F **leKT̄**
^A **weoγe**, ^B **wōoγi**, ^F **waγei**, ^L **waγeiē**, ^M **waōoγe**, ^S **wōoγe** “dry”
^{ALS} **kōTe**, ^{BF} **kō†**, ^M **kōTe** “turn”; construct ^{BMS} **keT-**, ^F **kaT-**; pronominal ^{ALFM} **kaT̄**, ^{BS} **kōT̄**.

(d) 12v2 Infinitives

These have **α/o** as the standard absolute vowel: ^A **ḡmam**, ^B **h̄mom**, ^{FLM} **ḡmam**, ^S **ḡmom** “become warm.”

(e) 122iε Infinitives

These are a feature of some dialects, reduced to 122ε in others: ^A **k̄nniē**, ^B **keni**, ^F **khn̄ni**, ^S **k̄nnē** “be fat”; ^A **p̄rriē**, ^L **p̄rreiē**, ^S **p̄rpe** “emerge.”

(f) 1v23 Infinitives

These have **ω** as the standard absolute vowel: ^{ABLS} **cōt̄p̄**, ^F **cōp̄t̄**, ^M **cōt̄p̄** “choose”; construct ^A **cōt̄p̄-**, ^{BS} **cēt̄p̄-**, ^{FL} **cāp̄t̄-**; pronominal ^{ALM} **cāt̄p̄̄**, ^{BS} **cōt̄p̄̄**, ^F **cāp̄t̄̄**. The medial radical can also be a lost original consonant: ^A **woγoγT**, ^{BM} **wōT**, ^{FLS} **wōwōT** “cut”; construct ^{BFMLS} **wēT-**, ^B **waT-**, ^{FS} **wēēT-**; pronominal ^{ABS} **waT̄̄**, ^F **wēēT̄̄**, ^{LS} **wāaT̄̄**.

(g) 12v3 Infinitives

These are largely intransitive, with three patterns: with final radical **ei/i**, with absolute vowel **α/o**, and with absolute vowel **h**:

^A **cḡēei**, ^B **ch̄ai**, ^F **cḡē**, ^{LS} **cḡai**, ^M **cḡei** “write”; construct ^A **cḡei-**, ^B **ch̄ē-**, ^F **cḡē-**, ^L **caḡ-**, ^S **cḡē-**; pronominal ^A **caḡ̄/cḡeit̄̄**, ^B **ch̄ht̄̄**, ^F **cḡht̄̄**, ^{LS} **caḡ̄̄**, ^S **cḡaic̄̄/cḡait̄̄/cḡaī̄/caḡt̄̄**
^{AFLM} **m̄tan**, ^{BS} **m̄ton** “rest.” The first radical can be **α**, and the third one can be

absent: ^S αρω, ^B ρρω “become cold”; ^{ABL} ρκο, ^{FM} ρκα “hunger”
^{ABFLMS} ψηη “pray”; ^{AL} αρη, ^B αρε, ^F αλε, ^{MS} ραρε “keep, guard.”

(h) 1v23v Infinitives

This class has four patterns, with different first vowels in the absolute state, α, ε, α/ο, and ω/ογ:

^B ααμι, ^S ααβε “chew”

^{AFLS} ααπε, ^B ααπι “remain, be left”; ^{ALMS} ωμψε, ^{BF} ωεμψι “serve”; construct ^B ωεμψε-, ^S ωμψε-; pronominal ^B ωεμψητ-, ^S ωμψητ-

^{ALM} ααβε, ^B ααβι, ^F ααβι, ^S ααβε “prepare”; construct ^{AMS} ααβε-, ^B ααβε-; pronominal ^{AFLS} ααβητ-, ^B ααβητ-, ^M ααβητ-; also with lost second consonant: ^{AS} ααοε “erect,” construct ^S ααε-, pronominal ^{AL} ααε-, ^S ααε-

^A πογνε, ^{LS} πωωνε, ^F πωωνι, ^M πονε “change”; construct ^A πεενε-, ^F πανε-, ^M πεενε-; pronominal ^{AFS} πανε-, ^{LM} πανε-, with a lost original consonant as the second consonant.

(i) 1v21v2 and 12v32v3 Infinitives

Infinitives of this type are known as “reduplicated.” Most have the first vowel α/ο in the absolute state, with the second vowel usually either ε or elided. Examples are ^A ρατρη, ^B ροθηετ, ^F ρατρετ, ^L ρατρη, ^S ροτρη “examine”; construct ^B ρεθηετ-, ^F ρατρετ-, ^S ρετρη-; pronominal ^A ρετρητ-, ^B ρεθητ-, ^{FS} ρετρητ-; and ^A ραρτρε, ^B ροορτερ, ^F ραρτερ, ^L ραρτρ, ^M ραρτηρ, ^S ροορτρ “disturb”; construct ^B ροερ-τερ-, ^S ρορτρ-; pronominal ^A ρορτρ-, ^B ροερωρ-. The second radical of some 1v21v2 verbs is a lost original consonant, with two vowel patterns: ^{AS} βαβε “despise,” construct ^B βαβε-, pronominal ^B βαβω-, ^A βεβε, ^B βεβι, ^S βεβε “bubble.” Intransitive verbs often have ε or α as a second vowel: ^A κεκε, ^B χακεε, ^F κεκεε, ^S κακε “whisper”; ^B χρεμε, ^F κλεμε, ^{LMS} κρημη “grumble.”

(j) 1v234 Infinitives

A few infinitives have four different radicals, with an absolute vowel that is either ο or α: ^A ααγνε, ^B αωογτε, ^F ααγτε, ^{LS} αωογτη, ^M ααγτη “stretch”; construct ^{ABFS} αογτων-; pronominal ^{ABS} αογτων-, ^M αογτον-; ^A αααν, ^B αανω, ^F αηηω, ^L αανω, ^M αενω, ^S ααανω “enliven”; construct ^B αανωγ-, ^F αανωγ-, pronominal ^A αανωγ-, ^{BF} αανωγ-, ^{LMS} αανωγ-. Here also 12v(3)4 ^B ροοι, ^S ροοοε “nurse (a child),” with lost original consonant.

(k) τ...α/ο Infinitives

A large number of transitive Coptic infinitives have the initial radical **ⲧ**¹ and a final vowel **ⲁ** or **ⲟ**, depending on dialect. These are causative constructions, consisting of a construct of the verb **ⲧ** “give” and a second verb form serving as its object. They have a number of radicals, depending on those of the object verb. Examples are:

- ALS **ⲭⲟ**, B **ⲧⲟⲟ/ⲟⲟ**, F **ⲭⲁ**, M **ⲭⲭⲁ** “send”; construct AFS **ⲭⲉ-**, B **ⲟⲉ-**, M **ⲭⲭⲉ-**;
 pronominal ALF **ⲭⲁⲥ**, B **ⲟⲟⲥ**, M **ⲭⲭⲁⲥ**, S **ⲭⲟⲥ** — object verb **ⲱⲉ** “go”
- ABLS **ⲧⲁⲉⲓⲟ**, F **ⲧⲁⲓⲁ**, M **ⲧⲁⲉⲓⲁ** “honor”; construct BFS **ⲧⲁⲉⲓⲉ-**, L **ⲧⲁⲉⲓⲁ-**, M **ⲧⲁⲓⲉ-**;
 pronominal AL **ⲧⲁⲉⲓⲁⲥ**, BS **ⲧⲁⲉⲓⲟⲥ** — object verb **ⲁⲓⲁⲓ** “become great”
- ABLS **ⲧⲥⲓⲟ**, M **ⲧⲥⲓⲁ** “sate”; construct ABLS **ⲧⲥⲉ-**, F **ⲧⲥⲁ-**; pronominal AFL **ⲧⲥⲁⲥ**, BS **ⲧⲥⲟⲥ** — object verb **ⲥⲉⲓ** “be satisfied”
- AL **ⲧⲉⲓⲟ**, BS **ⲧⲁⲓⲟ**, FM **ⲧⲁⲓⲁ** “set up”; construct A **ⲧⲉⲓⲉ-**, BFMS **ⲧⲁⲓⲉ-**, L **ⲧⲉⲓⲁ-**;
 pronominal — object verb **ⲱⲓⲉ** “stand up”
- AS **ⲧ̄ⲙⲓⲟ**, B **ⲧⲉⲙⲓⲟ** “set on fire”; construct ABS **ⲧ̄ⲙⲓⲉ-**; pronominal B **ⲧ̄ⲙⲙⲟⲥ**, S **ⲧ̄ⲙⲓⲟⲥ** — object verb **ⲙⲟⲓⲓ** “burn”
- BS **ⲧⲁⲣⲕⲟ**, FM **ⲧⲁⲣⲕⲁ**, L **ⲧⲉⲣⲕⲁ** “make swear”; construct BS **ⲧⲁⲣⲕⲉ-**, F **ⲧⲓⲕⲁ-**;
 pronominal BS **ⲧⲁⲣⲕⲟⲥ** — object verb **ⲱⲣⲕ** “swear”
- A **ⲧⲥⲉⲃⲟ**, BS **ⲧⲥⲁⲃⲟ**, M **ⲧⲥⲁⲃⲁ** “instruct”; construct A **ⲧⲥⲉⲃⲟ-**, BS **ⲧⲥⲁⲃⲉ-**, F **ⲧⲥⲉⲃ-**, L **ⲧⲥⲉⲃⲁ-**, M **ⲧⲥⲁⲃⲉ-**;
 pronominal AL **ⲧⲥⲉⲃⲁⲥ**, BS **ⲧⲥⲁⲃⲟⲥ**, F **ⲧⲥⲁⲃⲁⲥ**, M **ⲧⲥⲁⲃⲁⲥ** — object verb **ⲥⲁⲃⲉ** “wise”
- A **ⲧⲙⲁⲥⲥⲓⲟ**, B **ⲙⲉⲥⲥⲓⲟ**, S **ⲙⲉⲥⲥⲓⲟ** “bring to birth”; construct B **ⲙⲉⲥⲥⲓ-**;
 pronominal S **ⲙⲉⲥⲥⲓⲟⲥ** — object verb **ⲙⲓⲥⲉ** “give birth to”
- AS **ⲟ̄ⲃⲃⲓⲟ**, B **ⲟ̄ⲃⲃⲓⲟ**, FM **ⲟ̄ⲃⲃⲓⲁ/ⲟ̄ⲃⲃⲓⲁ**, L **ⲟ̄ⲃⲃⲓⲟ** “humiliate”; construct AS **ⲟ̄ⲃⲃⲓⲉ-**, L **ⲟ̄ⲃⲃⲓⲟ-**;
 pronominal AM **ⲟ̄ⲃⲃⲓⲁⲥ**, B **ⲟ̄ⲃⲃⲓⲟⲥ**, F **ⲟ̄ⲃⲃⲓⲁⲥ**, L **ⲟ̄ⲃⲃⲓⲁⲥ**, S **ⲟ̄ⲃⲃⲓⲟⲥ** — object verb **ⲓ̄ⲃⲃⲉ** “become low”
- B **ⲧⲓⲉⲙⲥⲟ**, S **ⲟ̄ⲙⲥⲟ** “seat”; construct AS **ⲟ̄ⲙⲥⲉ-**, B **ⲧⲓⲉⲙⲥⲉ-**, L **ⲧⲓ̄ⲙⲥⲉ-**;
 pronominal A **ⲟ̄ⲙⲥⲁⲥ**, B **ⲧⲓⲉⲙⲥⲟⲥ**, F **ⲧⲓⲉⲙⲥⲁⲥ**, S **ⲟ̄ⲙⲥⲟⲥ** — object verb **ⲓ̄ⲙⲟⲟⲥ** “sit”

A few Coptic infinitives of this class do not conform to the regular pattern with final **ⲁ/ⲟ**, but instead have a final **ⲁⲓ/ⲟⲟⲓ/ⲟⲓ** in the absolute state:

- AL **ⲧⲁⲓ**, S **ⲧⲟⲟⲓ** “buy”; construct A **ⲧⲁⲓ-**, L **ⲧⲁⲓⲉ-**, S **ⲧⲉⲓ-**; pronominal S **ⲧⲟⲟⲓⲥ** — object verb **ⲧ** “give”
- ALF **ⲭⲁⲓ**, B **ⲭⲉⲓ**, M **ⲭⲭⲁⲓ/ⲭⲁⲓ**, S **ⲭⲟⲟⲓ** “send”; construct FL **ⲭⲁⲓ-**, S **ⲭⲉⲓ-**;
 pronominal AL **ⲭⲁⲓⲥ**, F **ⲭⲁⲟⲓⲧⲥ**, M **ⲭⲁⲟⲓⲥ**, S **ⲭⲟⲟⲓⲥ** — object verb **ⲭⲓ** “take”
- AFLS **ⲭⲛⲟⲓ**, B **ⲟ̄ⲛⲟⲓ** “question”; construct F **ⲭⲛⲟⲓ-**, LS **ⲭⲛⲉ-**; pronominal AFLS

χΝΟΥ=, Β ΘΝΟΥ= — object verb **ψΙΝΕ** “ask”

ALM $\bar{\text{T}}\bar{\text{N}}\text{N}\lambda\gamma$, F $\text{T}\bar{\text{E}}\text{N}\text{N}\lambda\gamma$, S $\bar{\text{T}}\bar{\text{N}}\text{N}\text{O}\text{O}\gamma$ “send”; construct F $\text{T}\text{N}\lambda\gamma/\text{T}\text{N}\lambda\gamma\text{T-}$, S

$\bar{\tau}\bar{\eta}\bar{\eta}\epsilon\gamma$ -, pronominal ALM $\bar{\tau}\bar{\eta}\bar{\eta}\lambda\omicron\gamma$ -, s $\bar{\tau}\bar{\eta}\bar{\eta}\omicron\gamma\tau$ - — object verb $\epsilon\iota\bar{\eta}\epsilon$ “get”

One further irregular infinitive of this type is ^A **ΤΟΥΝΟΥC**, ^{BS} **ΤΟΥΝΟC**, ^M

ΤΤΟΥΝΕC “wake,” construct ^{ABMS} **ΤΟΥΝΕC-**, ^{FL} **ΤΟΥΝΑC-**, pronominal ^{AFL}

ΤΟΥΝΑC≠, ^{BS} ΤΟΥΝΟC≠, ^M ΤΤΟΥΝΑC≠, originally from † plus ΟΥΩΝ “open.”

(1) Greek Verbs

Coptic also uses Greek verbs as loan words. Those that appear in Coptic

texts are usually treated in three different ways:² $\bar{p} / \epsilon p$ - (construct of $\epsilon p \epsilon$ “do”)

plus the Greek infinitive, $\bar{\rho} / \epsilon \rho$ - plus the Greek infinitive without ending, and the

Greek infinitive without ending alone: e.g., Greek κελεύειν “command” →

ῤ̄κελεγειν, ῤ̄κελεγι, or κελεγι. Bohairic prefers the first of these; Fayumic, the

first or second; Akhmimic and Lycopolitan, the second or third; and

Oxyrhynchite and Saidic, the third: for example, $\text{B } \alpha\epsilon\rho\rho\rho\phi\tau\epsilon\upsilon\iota\text{N, L}$

ἐφ' ἧς προφητεῖας, ἡ ἀπὸ τοῦ ὀφθῆναι “he prophesied” (John 11:51, Greek

ἐπροφήτευσεν). The construct $\bar{\rho}/\epsilon\rho-$ is also used with Coptic nouns: for

example, ^{AS} ῥογῶ, ^B ἐρογῶ, ^F ελογῶ, “reply,” literally, “make report (ογῶ).”

7.3 The Causative Infinitive

In addition to $\tau... \alpha / o$ infinitives, which are lexical items, Coptic has a

grammatical means of expressing causation, through the element ^A **тс-**, ^B **оґс-**

and $\theta\rho o$ $\grave{\eta}$ -, ^{F} $\tau\lambda\epsilon$ -, ^{LS} $\tau\rho\epsilon$ -, ^{M} $\epsilon\tau\rho\epsilon$ -, construct of ^{B} $\theta\rho o$, ^{LS} $\tau\rho o$ “make do,” with

the infinitive: ^s **τρεπεκεοογ ογων̄ εβολ** “making your glory show forth”

(Crum 430a). Pronominal forms are

1s_A τ_A, 1s_B θ_B, 1s_L τ_L, FMS τ_A 1p_L 1s_A τ_N, 1s_B θ_B, FLMS τ_B

$$2ms_A \bar{\tau} \bar{\kappa}, {}_B \Theta \rho \epsilon \kappa, {}_{FLMS} \tau \rho \epsilon \kappa \quad 2pl_A \tau \rho \epsilon \tau \bar{\epsilon} \bar{\tau} \bar{N} / \tau \epsilon \tau \bar{\epsilon} \bar{\tau} \bar{N} / \tau \bar{\epsilon} \bar{\tau} \bar{N},$$

2fs _A **тє**, _B **өре**, _{FLMS} **тре** _B **өретєн**, _{FLMS} **трєтєтн̄/трєтн̄**

3ms_A τ̄_q,_B θρε_q,_{FLMS} τρε_q 3pl_A το_γ,_B θρο_γ,_F τρο_γ/τρε_γ,

3fs ^A $\overline{\text{TC}}$, ^B ΘPEC , ^{FLMS} TPEC ^L TPOY , ^{MS} TPEY

for example, ^L **ΑΤΡΟΥΜΑΟΥΤΙ** “to have him killed” (John 7:1). literally, “to-make-them-kill-him” Despite its causative origin, however, the form also acts

like the infinitive of the underlying verb, without causative meaning, particularly when it is nominalized by the definite article: e.g., ^s ⲙⲡⲧⲣⲉⲩⲉⲓⲉ ⲡⲙⲁⲧⲉ ⲁⲛ ⲁⲗⲗⲁ ⲙⲡⲕⲉⲙⲧⲟⲛ ⲛⲉⲩⲧⲧ “And not only in his coming but in contentment as well” (2Cor. 7:7—literally, “in-the-making-him-come-and only not but in-the-other-ease of-heart.”

7.4 The Stative

The Coptic stative expresses the state resulting from the action of a verb: for example, ^{ALS} ⲃⲱⲕ “go” → ⲃⲱⲕ “gone,” ^F ⲁⲱⲉⲉⲓ “become many” → ⲁⲱ “many, multiple” ^M ⲙⲁⲙ “become warm” → ⲙⲁⲙ “warm,” ^B ⲫⲟⲩⲧⲉⲧ “examine” → ⲫⲉⲧⲫⲟⲩ “examined.” It is descended from an older verb form that had obligatory suffixes for first, second, and third-person subjects. Of these, only the 3ms and 3fs forms have survived, the former as the regular Coptic stative, the latter as an alternate form for some verbs: for example, ^s ⲙⲕⲟ “hunger” → ⲙⲕⲣ (3ms) and ⲙⲕⲉⲓⲧ “hungry” (3fs).

Because of the stative’s origin, its morphological patterns are not as regular or predictable as those of the infinitive. Nevertheless, a few general principles can be stated. The stative of 1v2 and 12v2 verbs is regularly 1h2: ^{ABFS} ⲱⲡⲧ “receive” → ⲱⲡⲧ “received,” ^{FL} ⲙⲁⲙ “become warm” → ⲙⲁⲙ “warm, warmed.” The stative of most other verbs has a stressed ⲁ, ⲟ, or ⲱ in its penultimate or final syllable: e.g., 1ⲱ23 → 1ⲁ/ⲟ23 (^{BLS} ⲙⲱⲧⲧⲓ “reconcile” → ^{BS} ⲙⲱⲧⲧⲓ, ^L ⲙⲁⲧⲧⲓ “reconciled”), 1i2v → 1ⲁ2v (^{AS} ⲣⲓⲕⲉ, ^B ⲣⲓⲕⲓ “bend” → ^{AS} ⲣⲁⲕⲉ, ^B ⲣⲁⲕⲓ “bent”), 1ⲟ21(v)2 → 1ⲉ21ⲱ2 (^B ⲱⲟⲩⲱⲉⲧ, ^s ⲱⲟⲩⲱⲧ “carve” → ^{BS} ⲱⲉⲧⲱⲟⲩ “carved”). Some ⲧ...ⲁ/ⲟ infinitives have the stative ending ⲛⲧ or ⲛⲟⲩⲧ: e.g., ^s ⲉⲙⲕⲟ, ^B ⲧⲙⲕⲟ “humiliate” → ^s ⲉⲙⲕⲛⲧ, ^B ⲧⲙⲕⲛⲟⲩⲧ “humiliated.”

The stative of some verbs is morphologically irregular compared to that of other members of their class: for example, ^{AFLMS} ⲉⲓ, ^{BF} ⲓ “come, go” → ^{ABFLMS} ⲛⲛⲧ/ⲛⲛⲟⲩ “come, gone”; ^{ALMS} ⲉⲓⲣⲉ, ^B ⲓⲣⲓ, ^F ⲓⲁⲓ “act, do, make” → ^A ⲉⲓⲉ, ^{BF} ⲟⲓ, ^{LS} ⲟ, ^M ⲁ “done.” Coptic also has a stative with the ending ⲱⲟⲩ, used primarily for less common infinitive classes: for example, ^A ⲡⲓⲣⲓⲉ “emerge” → ⲡⲓⲣⲉⲱⲟⲩ “emergent.”

7.5 The Conjunct Participle

The “conjunct participle” (§ 2.6) is a noun of agent that exists only in the

construct form. It is attested for verbs of the six most basic infinitival classes, regularly with the main vowel **α**:

- 1v** → **1 1α1** — ^{AFLMS} **α1**, ^B **β1** “take” → ^{AFLMS} **αα1-**, ^B **βα1-** “taker”: ^{AS} **ααιβεκε** “wagetaker”; but ^A **αογ**, ^{BFLMS} **αω** “say” → ^{LS} **αατ-** “sayer”: ^L **αατβωων** “evil-speaker” (originally **1v2**: see next)
- 1v2** → **1 1α2** — ^{ABFLS} **ογωμ**, ^M **ογομ** “eat” → ^{BFS} **ογαμ-** “eater”: ^S **ογαμρωμε** “maneater”
- 1v2v** → **1 1α2** or **1α2ι/ε** — ^{AS} **πιεε**, ^B **φ1ci**, ^F **πιci** “cook” → ^B **φας-**, ^S **πας-** “cooker”: ^B **πασσοχεν**, ^S **πασσοδ̄ν** “ointment-cooker”; ^{ALMS} **χιεε**, ^B **β1ci**, ^F **χιci** “rise, raise” → ^{AFLS} **ααci-**, ^B **βαci-** “raiser, mounter”: ^B **βαciζεο** “horseman (horse-mounter)”
- 1v23** and **12v3 1** → **1α23** — ^{ABS} **νογωπ̄** “scare away” → ^{BF} **ναωπ̄-** “scarer”; ^{AFLM} **ζραω**, ^{BS} **ζρωω** “become slow” → ^{ALFS} **ζαρω-** “slow”: ^{BF} **ναωπηρι** “scarecrow” (from **ναωπ̄-** plus **πηρι** “quail”), ^S **ζαρωζητ** “long-suffering”
- 1v23v** → **1 1α23** or **1α23ε** — ^{ALM} **μαστε**, ^B **μοc†**, ^F **μαcτ**, ^S **μοcτε** “hate” → ^B **μαcτε-**, ^S **μαcτ-** “hater”: ^B **μαcτεcon** “brother-hater”

7.6 The Imperative

Coptic regularly uses the infinitive as an imperative: e.g., ^S **αϥ̄ρ̄ζοτε εβωκ** **επμα ετ̄μαγ** “he was afraid to go to that place” (Matt. 2:22 — infinitive **βωκ**) and **βωκ εζουν επεκταμιον** “go into your chamber” (Matt. 6:3 — imperative **βωκ**). Ten specifically imperative forms survive from older phases of the language:

- ^A **αγεει**, ^B **αγic**, ^F **αογει**, ^L **αγει/αγειc**, ^S **αγ/αγε/αγει/αγειc** “give, come” — all forms also used as constructs
- ^{ALMS} **ει**, ^{BF} **ι** “come” → 2ms ^{ABFLMS} **αμογ**, 2fs ^{BFLS} **αμη**, 2pl ^{AM} **αμheine**, ^{BF} **αμ-ωini**, ^F **αμωitn**, ^L **αμhhtn**, ^S **αμwine/αμheitn**
- ^{AMS} **εine**, ^{BF} **ini**, ^L **ine** “get” → ^A **ανι=**, ^B **ανιογι/ανι-/ανιτ=**, ^F **ανι-/ανιτ=**, **ανεντ=**, ^L **ени=**, ^M **anine/ани=/ανιτ=**, ^S **aneine/ани-/ани=**
- ^{ALMS} **ειρε**, ^B **ιρι**, ^F **ιαι** “do, act, make” → ^A **αρι-/ερι-**, ^B **αριογι/αρι-/αριτ=**, ^F **αλι-/αλιτ=**, ^L **ερι-/αρι=**, ^{MS} **αριρε/αρι-/αρι=**
- ^F **λα**, ^{LS} **λο** “stop” → 2ms **αλοκ**, 2fs **αλο**, 2pl **αλωτ̄ν**
- ^A **νο**, ^{BS} **ναγ**, ^{FLM} **νεγ** “look, see” → ^A **ενο**, ^{BS} **αναγ**, ^{FL} **ανεγ**

AL **ΟΥΕΝ**, BSF **ΟΥΩΝ**, M **ΟΥΟΝ** “open” → A **ΕΥΕΝ/ΛΟῩΝ-**, BF **ΛΟΥΩΝ**, M **ΛΟΥΟΝ**, S **ΛΟΥΩΝ/ΟῩΝ-**
 ABFLMS **†** “give” → **μα-** “give”; **μα-** plus infinitive “make” something happen:
 e.g., S **ΜΑΤΑΧΡΟ** “strengthen” (“make strong”)
 AFLS **ΩΛ**, B **ΩΛΙ** “hold” → B **ΛΛΙ/ΛΛΙΟΥΙ**, **ΛΛΙΤ** “hold, take hold of”
 A **ΧΟΥ**, BFLMS **ΧΩ** “say” → AL **ΛΧΙ** / **ΕΧΙ** , B **ΛΧΕ-** / **ΛΧΟ** / **ΛΧΟΤ** , F **ΛΧΕ-** / **ΛΧΙ** , M **ΛΧΩ** / **ΛΧΙ** , S **ΛΧΕ-** / **ΛΧΙ** / **ΛΧΙ**

The particle A **ΛΟΥ**, FLMS **ΛΥΩ** “and” (§ 4.5) is also originally an imperative “add,” from **ΟΥΩΖ/ΟΥΟΖ** “put”; Bohairic uses the infinitive **ΟΥΟΖ**.

7.7 Vocatives

Coptic uses either proper nouns or common nouns with the definite article or possessive as vocatives, occasionally with an interjection such as **ω** “oh”: L **ΛΑΖΑΡΟΣ ΑΜΟΥ ΑΒΑΛ** “Lazarus, come out” (John 11:43), B **ΠΑΙΩΤ ΧΩ ΝΩΟΥ ΕΒΟΛ** “My father, forgive them” (Luke 23:34), S **Ω ΤΕCΖΙΜΕ ΟΥΝΟΒΤΕ ΤΟΥΠΙCΤΙC** “Oh woman, great is your faith (Greek πίστις)” (Matt. 15:28).

7.8 Negations

The infinitive is negated by ALMS **Τ̄Μ-**, BF **ΩΤΕΜ-/ΩΤ̄Μ-**: B **ΕΩΤΕΜΚΟΤΟΥ**, S **ΕΤ̄ΜΚΟΤΟΥ** “to not return” (Matt. 2:12: literally, “to-not-turn-themselves”). The imperative is negated by ALMS **Μ̄ΠΡ-**, B **Μ̄ΠΕΡ-**, F **Μ̄ΠΕΛ-** plus the infinitive: M **Μ̄ΠΡΟΡΚ** “do not swear” (Matt. 5:34). The absolute form of the latter is also used as a general imperative negation: ALS **Μ̄ΠΩΡ**, B **Μ̄ΦΩΡ**, M **Μ̄ΠΟΡ** “don’t, by no means, no.”

EXERCISE 7

Translate the following phrases and sentences.

1. S **Μ̄ΠΡΡ̄ΖΟΤΕ ΕΧΙ Μ̄ΜΑΡΙΑ ΤΕCΖΙΜΕ**
2. B **ΜΑΤΑΜΟΙ**
3. B **Μ̄ΠΕΡ̄Ρ̄ΜΕΥΙ ΧΕΕΤΑΪΙ ΕΒΕΛΠΙΝΟΜΟC ΕΒΟΛ**

4. _B ΝΕΤΑΪΙ ΕΒΟΛΟΥ ΑΝ ΑΛΛΑ ΕΧΟΚΟΥ
5. _M ΣΑΛΠΣ ΖΙΤΣ ΖΑΒΑΛ
6. _L QI ΝΕΤ̄ΝΒΕΛ ΑΖΡΗΙ
7. _S Μ̄Π̄ΡΕΙΡΕ Μ̄ΠΗΕΙ Μ̄ΠΑΕΙΩΤ Μ̄ΜΑΝ̄ΕΨΩΤ
8. _S ΕΤΑΖΟQ ΕΡΑΤ̄Q Μ̄ΠΧΟΕΙC
9. _S ΠΧΟΕΙC ΜΑΤΑΝΖΟΝ
10. _B ΑΜΩΙΝΙ ΜΟΨΙ Ν̄CΩΙ

V_{OCABULARY}

ΒΕΛ _L “eye”

ΒΩΛ ΕΒΟΛ _B “throw out”

ΕΙΡΕ _S “make”

ΕΤΑΙ ... ΝΕΤΑΙ _B “I have come ... I have not come”

ΗΕΙ _S “house”

ΜΑΝ̄ΕΨΩΤ _S “market” (“place of merchant”)

ΜΟΨΙ _B “walk”

ΝΟΜΟC _B “law” (Greek νόμος)

Ρ̄ΜΕΥΙ _B “think”

Ρ̄ΖΟΤΕ _S “fear, be afraid”

CΟΛ̄Π _M “cut off ”

CΖΙΜΕ _S “wife”

ΤΑΜΟ _B “inform”

ΤΑΝΖΟ _S “make live”

ΤΑΖΟ ΕΡΑΤ̄ _S “present” (“make stand to foot”)

QI _L “lift up”

ΖΑΒΑΛ _M “out”

ΖΙΟΥΕ _M “throw”

ΧΙ _S “take” (with Μ̄-)

ΧΟΕΙC _S “lord”

ΧΩΚ _B “complete”

1. Or $\chi < \tau\psi$. The initial τ is also sometimes elided: e.g., S ΚΒΟ, B ΤΚΒΟ “cool.”

2. Grossman and Richter 2017. A fourth method, use of the Greek infinitive itself, is rare.

The Bipartite Construction

8.1 Definition

Coptic verbal constructions are traditionally designated according to the nature of the verb phrase. The bipartite construction, also known as durative, consists of a nominal or pronominal subject preceding an infinitive or a stative, as well as a prepositional or adverbial predicate. Pronominal subjects are expressed by the subject pronouns (§ 3.6). The construction is essentially situational, placing the subject in a situation (prepositional phrase or adverb), action (infinitive), or state (stative), without inherent regard to time.

8.2 Adverbial Predicates

Coptic uses a prepositional phrase or an adverb as predicate, without a verb. Such predicates follow their subject: *ⲡⲛⲟⲩⲧⲉ ⲉⲛⲧⲉⲥⲙⲏⲧⲉ* “God is in her midst” (Ps. 45:5) *ⲉ ⲩⲙⲡⲓⲭⲁⲓⲉ* “he is in the desert” (Matt. 24:26), *ⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲙⲁⲩ* “Peter was there” (Acts 9:38).¹ An undefined nominal subject is always preceded by ALMS *ⲟⲩⲛ-*, B *ⲟⲩⲟⲛ*, FM *ⲟⲩⲁⲛ* “there is/are/was/were”: *ⲉ ⲟⲩⲛⲉⲛⲧⲉⲛⲧⲱⲛ ⲛⲉⲩⲧⲧⲏⲩⲧⲏ* “there are some disputes among you” or “disputes are among you” (1Cor. 1:11).

8.3 Infinitival Predicates

Infinitives, in the absolute form, are the most common bipartite predicates. If the infinitive has an object, it is always marked by $\bar{n}$ -/ $\bar{m}mo\neq$:² s $\text{CEOYOM } \bar{m}peyoek$ “they eat their bread” (Mark 7:2), B $\text{†xw } \bar{m}moC \text{ } \bar{n}wten$ “I say it to you” (Matt. 5:18). The construction is used for both gnomic and progressive statements; s $\text{OYNOYCON } \chi\iota\lambda\alpha\pi \bar{m}npeqcon$ “a brother goes to court with his brother” (1Cor. 6:6), M $\text{CEIPE } \bar{m}peten\bar{w}we \text{ } \epsilon\bar{n} \bar{z}\bar{n}pCabbaton$ “they are doing that which is not right on the Sabbath” (Matt. 12:2). This construction is traditionally called the First Present.

8.4 Stative Predicates

Statives follow the same rules as other bipartite predicates; unlike infinitives, they do not take objects: B $\text{φαι } \bar{q}x\eta$ “this one, he is set” (Luke 2:34), s $\text{OYNOYNOO } \bar{n}xasma \text{ } \tau\alpha\chi\rho\eta o\gamma$ “a great chasm (Greek $\chi\acute{\alpha}\sigma\mu\alpha$) is set firm” (Luke 16:26). The stative of $\bar{w}ope$ “become, happen”— A $\bar{z}oo\pi$, B $\bar{w}op$, F $\bar{w}a\lambda\pi$, LS $\bar{w}oo\pi$, M $\bar{w}a\pi$ —is particularly common; in most cases it has the sense of “existent”: L $\bar{p}no\gamma\tau\epsilon \bar{w}oo\pi \bar{n}mmeq$ “God is with him” (John 3:2).

8.5 The Past Converter

Coptic specifies that a statement applies to the past by means of a prefix, known as the past converter. This has two forms. When the subject is a noun, the converter is ABM $\bar{n}ape$ -, F $\bar{n}a\lambda e$ -, s $\bar{n}ere$ -: for example, M $\bar{n}ape\tau eq\bar{c}\bar{n}\tau\epsilon \chi\chi\alpha\rho\eta o\gamma\tau \bar{z}\iota\chi\bar{n}\tau\pi\epsilon\tau\tau\alpha$ “Its foundation was set firm on the rock (Greek $\pi\acute{\epsilon}\tau\rho\alpha$)” (Matt. 7:25). When the subject is pronominal, the converter is AFM $\bar{n}a\neq$, BS $\bar{n}e\neq$, with suffix pronouns: M $\bar{n}a\gamma\tau o\bar{e}\bar{z} \bar{m}maq$ “they were beseeching him” (Matt. 8:34).

1s	$ABFM$ $\bar{n}ai$	3fs	$ABFM$ $\bar{n}ac$
	LS $\bar{n}ei, \bar{n}eei$		LS $\bar{n}ec$
2ms	$ABFM$ $\bar{n}ak$	1pl	$ABFM$ $\bar{n}an$
	LS $\bar{n}ek$		LS $\bar{n}en$
2fs	ABM $\bar{n}ape$	2pl	AFM $\bar{n}at\epsilon\bar{t}\bar{n}$
	F $\bar{n}a\lambda e$		B $\bar{n}ape\tau en$

	LS	NEPE		LS	NETETN
3ms	ABFM	NAQ	3pl	ABFM	NAΥ
	LS	NEQ		LS	NEY

Statements with this converter often have **πε** added at the end: ^s **NEQXΩPM OYBHYTE** “he was beckoning toward them” (Luke 1:22). The **NA≠/NE≠** form of the converter is used before **OYN-/OYON/OYAN**: ^B **NEOYON OYMHΘAE NCZIMI MMAY** “And there was a multitude of women there” (Matt. 27:55). The same converter is also used with nominal sentences: ^B **NEZANOYOZI GAPNE** “for they were fishermen” (Matt. 4:18).

8.6 First Future

The bipartite construction with infinitival predicate is specified for future reference by insertion of the prefix ^{ABLS} **NA-**, ^{FM} **NE-** immediately before the infinitive: ^s **ZHΛEIAS NAEI** “Elias will come” (Mark 15:36); ^M **QNEZON**

NNEQAGTELOS ETBHTK “he will charge his angels concerning you” (Matt. 4:6).³ The infinitive can have a direct object: ^s **†NAXOOC** “I will say it” (Matt. 13:30).

This construction is traditionally called the First Future. Its prefix is derived from a prepositional phrase meaning “going to,” so the construction is actually present in meaning rather than future, like English “Elias is going to come.” For that reason, it can also be made past by use of the past converter: ^L **NEQNAMOY GAP** “for he was going to die” (John 4:47). The First Future with past converter is particularly common in the apodosis of conditional sentences after a counter-to-fact protasis: e.g., ^B **ENAKXH MPAIMA NAREPACON NAMOY ANTE** “if you had been in this place, my brother would not have died” (John 11:21; for the negation, see next).

8.7 Negation

The negation of the bipartite construction has an initial **N-** and a final ^{AFM} **EN**, ^{BS} **AN**; as in nominal sentences (§ 6.6), the initial element can be omitted, but not the final one: ^s **NQZMPETIMA AN** “he is not in this place” (Mark 16:6), ^s **NEQNAKAAY AN EΩWTZ EPEQHĪ** “he would not have permitted them to break into his house” (Luke 12:39).

8.8 Existential Statements

^{ALMS} οὐ̄ν-, ^B οὐ̄ον, ^{FM} οὐ̄αν (§ 8.2) is derived from an older verb meaning “exist.” Apart from its function in introducing undefined subjects, it is also used as a verb in its own right: ^B νεο̄ον οὐ̄ρωμι ἡ̄νεβιο̄ζι, ^M νεο̄ῡνο̄ῡρομε̄ νο̄ικοδεσπο̄της “There was a man who was a landowner” (Matt. 21:33). The negative counterpart of this verb is ^{AFLS} μ̄ν̄-/μ̄ν̄-, ^B ἡ̄μον, ^M μ̄μαν/μ̄μ̄ν-: ^B ἡ̄μον ζ̄λῑ σω̄ῡν ἡ̄πω̄ρη, ^S μ̄ν̄λᾱᾱῡ σω̄ο̄ῡν ἡ̄πω̄ρη “there is not anyone (who) knows the son” (Matt. 11:27).

Both verbs are also used with ^{ABMS} ν̄τε-, ^{BS} ν̄τᾱ-, ^F ν̄τη̄-, ^{LM} ν̄τε̄-, from a prepositional phrase meaning “with,” to express possession. Reduced forms of this combination are ^A οὐ̄ντε̄-/οὐ̄ν̄τε̄-, ^B οὐ̄οντε̄-/οὐ̄ον̄τᾱ-, ^F οὐ̄αν̄τᾱ-/οὐ̄αν̄τη̄-, ^{LMS} οὐ̄ν̄τε̄-/οὐ̄ν̄τε̄-/οὐ̄ν̄τε̄-, and ^{AFLS} μ̄ν̄τε̄-/μ̄ν̄τε̄-, ^B ἡ̄μον̄τε̄-, ^M μ̄μ̄ν̄τε̄-/μ̄μ̄ν̄τε̄-: ^B οὐ̄ον ἡ̄ταν ἡ̄πεν̄ιω̄τ̄ ᾱβ̄ρᾱᾱμ, ^M οὐ̄ν̄τε̄ν ἡ̄πεν̄ιω̄τ̄ ᾱβ̄ρᾱᾱμ “We have our father, Abraham” (Matt. 3:9), ^S μ̄μ̄ν̄τε̄π̄ν̄ᾱ κᾱς̄ ρ̄ῑσᾱρ̄ξ “A spirit has not bone and body (Greek σάρξ)” (Luke 24:39).⁴ These are often followed by ^A ἡ̄μο̄, ^{BS} ἡ̄μᾱῡ, ^{FL} ἡ̄με̄ο̄ῡ, ^M ἡ̄με̄ “there”: ^S οὐ̄ν̄τε̄ μ̄ᾱᾱχε̄ ἡ̄μᾱῡ “he has ears” (Matt. 11:15).

EXERCISE 8

Translate the following phrases and sentences.

1. ^M μ̄μ̄ν̄τε̄τ̄ν̄ β̄ε̄κη̄ ἡ̄με̄ ν̄τ̄ν̄π̄ε̄τ̄ν̄ιω̄τ̄
2. ^B νεο̄ον ἡ̄τεο̄ῡαι ἡ̄ο̄ῡβ̄ω̄ ἡ̄κε̄ν̄τε̄
3. ^S σ̄νᾱχ̄πο̄δε̄ ν̄ο̄ῡρη̄
4. ^S νε̄ῡνᾱβ̄ω̄κ̄ ε̄ζ̄ραῑ ε̄πε̄ρ̄πε̄
5. ^L ζ̄ε̄ω̄ς̄ †̄ζ̄ν̄π̄κο̄σ̄μο̄ς̄ ᾱνᾱκ̄ πο̄ῡᾱεῑν̄ μ̄π̄κο̄σ̄μο̄ς̄
6. ^M πε̄τ̄ζ̄ῑχ̄ν̄π̄χε̄νε̄πο̄ρ̄
7. ^M πε̄τ̄ζ̄ν̄σο̄ψ̄ε̄
8. ^A νᾱρε̄ϊ̄ω̄νᾱς̄ ν̄ζ̄η̄τ̄ε̄ μ̄π̄κ̄η̄το̄ς̄
9. ^S νε̄φ̄μ̄μᾱῡτε̄
10. ^B ῑς̄ ρ̄ο̄γ̄ο̄ ε̄πε̄ρ̄φ̄εῑ ἡ̄πᾱῑμᾱ

VOCABULARY

β̄ε̄κη̄ ^M “reward”

ΒΩ ÑΚΕΝΤΕ_B “fig tree”

ΒΩΚ_S “go”

ΕΡΦΕΪ_B “temple”

ΙΟΥ_M “father”

ἸΩΝΑΣ_S “Jonas”

ΚΗΤΟΣ_S “whale” (Greek κῆτος)

ΚΟΣΜΟΣ_L “world” (Greek κόσμος)

ΜΑ_B “place”

ΜΜΕ_M “there”

ΟΥΑΕΙΝ_L “light”

ΟΥΑΙ_B “one, a certain person”

ΠΕΤ-_M “the one who”

ΡΠΕ_S “temple”

ΡΟΥΕ_M “field”

ΖΕΩC_L “as long as” (Greek ἕως)

ΖΗΤ-_A “belly” (with obligatory pronominal suffix)

ΖΟΥΟ_B “one great”

ΧΕΝΕΠΟΡ_M “roof ”

ΧΠΟ_S “create, give birth to”

1. Bohairic tends to verbalize these with the stative *χη* “set”: *ΤΕΝΧΗ ἸΠΑΪΜΑ ὅΕΝΟΥΜΑΝΦΑΦΕ* “we are set in this place in a desert” (Luke 9:12), for which Saidic has *σεζῆνοῦμαῖνχαῖε* “they (were) in a desert.”

2. Because it was originally a genitival expression: e.g., *S χι ἡούταειο* “take honor,” literally, “taking of an honor” (Rom. 13:3).

3. The prefix derives from an original adverbial predicate: *†ηαχοοC* “I will say it” < *tw.j m nʹj r ḏd.s* “I am in going to its saying.”

4. *ΠΝΑ* is an abbreviation of *ΠΝΕΥΜΑ* (Greek πνεῦμα).

The Tripartite Construction

9.1 Definition

The tripartite verbal construction consists of a prefix, nominal or suffix-pronominal subject, and the infinitive. Most Coptic verb forms belong to this category, and most have affirmative and negative counterparts. With few exceptions, the predicate is only the infinitive; the stative is never used in the tripartite construction. The infinitive takes a direct object rather than one introduced by $\bar{\mathbf{n}}$ -/ $\bar{\mathbf{m}}\mathbf{m}\mathbf{o}\bar{\mathbf{z}}$. It therefore has three forms: absolute, without object; construct, with a nominal object; and pronominal, with a suffix pronoun as object: e.g., ⲥⲱⲗⲡ “sever,” ⲥⲉⲗⲡⲟϥⲗⲱⲃ “cut off a thing,” and ⲥⲱⲗⲡⲓ “sever it.”

9.2 Past Tenses

The most basic tripartite construct in all dialects except Oxyrhynchite is a past tense, called First Perfect, formed with the prefix $\mathbf{\lambda}$ -/ $\mathbf{\lambda z}$, in origin a form of ⲉⲓⲣⲉ/ⲓⲣⲓ “do”: $\text{ⲥⲁⲡⲛⲟϥⲧⲉ ⲱⲗⲁⲥⲉ ⲛⲓⲙⲙⲱϣⲥⲏⲥ}$ “God spoke with Moses” (John 9:29)—literally, “did-God speak with- Moses.” With pronominal subject, the forms are:

1s ABFS $\mathbf{\lambda i}$, L $\mathbf{\lambda \epsilon i}$

2ms $\mathbf{\lambda k}$

1pl $\mathbf{\lambda n}$

2pl ALS $\mathbf{\lambda \tau \epsilon \tau \bar{n}}$,

2fs ^{AL} ⲁⲣ, ^{BS} ⲁⲣⲉ

^{BF} ⲁⲧⲉⲧⲉⲛ

^F ⲁⲗ

3pl ⲁⲅ

3ms ⲁⲓ

3fs ⲁⲥ

The Third Perfect, which exists in Oxyrhynchite, is formed with the prefix **ⲉⲗ-**/**ⲉⲗⲉ-**, a form of **ⲟⲩⲱⲉ** “set” It is used instead of the First Perfect: ^M **ⲉⲗⲁⲓⲃⲟⲛⲧⲥ** **ⲉⲥⲏⲧ** “he found her pregnant” vs. ^B **ⲁⲅⲭⲉⲙⲥ** **ⲉⲥⲙⲉⲃⲟⲕⲓ** “they found her pregnant” (Matt. 1:18). The Coptic dialects other than Akhmimic have a periphrastic perfect, used in contrast to the First or, in Oxyrhynchite, Third Perfect, formed with the verb **ⲟⲩⲱ** “stop”: ^M **ⲉⲗⲁⲓⲃⲟⲩⲱ** **ⲉⲓⲉⲣⲛⲁⲉⲓⲕ** “he has committed adultery” (Matt. 5:28). Bohairic formed a similar periphrastic perfect using the verb **ⲕⲏⲛ** “cease”: **ⲁⲓⲕⲏⲛ** **ⲉⲓⲟⲓ** **ⲛⲏⲱⲓⲕ** “he has committed adultery” (Matt. 5:28).

Two negative counterparts of the First and Third Perfect exist in Coptic, one with the prefix **ⲙⲡⲉ-** and other with **ⲙⲡⲁⲧⲉ-**. The former is a simple past or perfect negation; the latter is perfect, often with the connotation “not yet”: ^B **ⲙⲡⲉⲡⲓⲭⲁⲕⲓ** **ⲧⲁⲉⲟⲓ** “the darkness did not understand it” (John 1:5), ^M **ⲙⲡⲁⲧⲉⲟⲗⲏ** **ⲱⲟⲡⲉ** “the end has not yet happened” (Matt. 24:6). Pronominal forms are:

1s **ⲙⲡⲓ**; **ⲙⲡⲁⲧ**

1pl **ⲙⲡⲉⲛ**; **ⲙⲡⲁⲧⲛ**/**ⲙⲡⲁⲧⲉⲛ**

2ms **ⲙⲡⲉⲕ**; **ⲙⲡⲁⲧⲕ**

2pl ^{ALS} **ⲙⲡⲉⲧⲛ**, ^{BF} **ⲙⲡⲉⲧⲉⲛ**;

2fs **ⲙⲡⲉ**; **ⲙⲡⲁⲧⲉ**

ⲙⲡⲁⲧⲉⲧⲛ/**ⲙⲡⲁⲧⲉⲧⲉⲛ**

3ms **ⲙⲡⲉⲓ**; **ⲙⲡⲁⲧⲓ**

3pl **ⲙⲡⲟⲩ**; **ⲙⲡⲁⲧⲟⲩ**

3fs **ⲙⲡⲉⲥ**; **ⲙⲡⲁⲧⲥ**

Examples are ^B **ⲙⲡⲉⲧⲉⲛⲃⲟⲥⲭⲉⲥ** “you have not danced” (Matt. 11:17), ^L **ⲙⲡⲁⲧⲱⲕ** **ⲁⲉⲣⲏ** “I have not yet gone up” (John 20:17).

The verb ^A **ⲭⲟⲩ**, ^{BFLMS} **ⲭⲱ** “say” has both a regular past tense—e.g., ^B **ⲁⲓⲭⲱ** **ⲙⲙⲟⲥ** **ⲉⲟⲱⲛⲧⲟⲩ**, ^M **ⲉⲗⲁⲓⲭⲱ** **ⲙⲙⲁⲅ** **ⲉⲧⲱⲛⲧⲟⲩ** “he said it/them about them” (Matt. 21:45)—but also a construct and pronominal form used to introduce direct or indirect quotations. The construct is ^{AL} **ⲡⲁⲭⲉ-**, ^{BFLMS} **ⲡⲉⲭⲉ-** with nominal subject: ^L **ⲡⲁⲭⲉⲡⲉⲧⲣⲟⲥ** **ⲛⲉⲓ** “Peter said to him” (John 13:8). Pronominal forms are:

1s ^{AL} **ⲡⲁⲭⲉⲓ**, ^B **ⲡⲉⲭⲏⲓ**,

1pl ^{AL} **ⲡⲁⲭⲉⲛ**, ^B **ⲡⲉⲭⲁⲛ**, ^M **ⲡⲉⲭⲉⲛ**

^M ΠΕΧΕΪ, ^S ΠΕΧΑΙ	2pl ^{AL} ΠΑΧΗΤΝΕ, ^B ΠΕΧΩΤΕΝ,
2ms ^M ΠΕΧΕΚ, ^S ΠΕΧΑΚ	^M ΠΕΧΕΤ̄Ν, ^S ΠΕΧΗΤ̄Ν
3ms ^{AL} ΠΑΧΕϢ, ^{BS} ΠΕΧΑϢ,	3pl ^{AL} ΠΑΧΕΥ, ^B ΠΕΧΩΟΥ,
^{FM} ΠΕΧΕϢ	^{FM} ΠΕΧΕΥ, ^S ΠΕΧΑΥ
3fs ^{AL} ΠΑΧΕC, ^{BS} ΠΕΧΑC,	
^{FM} ΠΕΧΕC	

Examples: ^S ΠΕΧΗΤ̄Ν ΧΕΟῩΝΟΥΔΑΙΜΟΝΙΟΝ ΖΩΩϢ “you say that there is a demon (Greek δαιμόνιος) on him” (Luke 7:33), ^M ΠΕΧΕΥ ΝΕϢ ΧΕΖ̄ΝΤΒΗΘΛΕΕΜ “They said to him, ‘In Bethlehem’” (Matt. 2:5).

9.3 Gnostic Tenses

Although the First Present is used for gnomic statements (§ 8.3), Coptic also has a specific verb form for this use, known as the First Aorist. It is marked by the prefix ^A ΖΑΡΕ-, ^{BLMS} ΨΑΡΕ-, ^F ΨΑΛΕ- before nominal subjects: ^S ΨΑΡΕΠΕΜΝΟΥΤ ΟΥΩΝ ΝΑϢ ΑΥΩ ΨΑΡΕ- ΝΕCΟΟΥ CΩΤ̄Μ ΕΤΕϢCΜΗ “the doorkeeper opens to him and the sheep listen to his voice” (John 10:3). With pronominal subject, the prefix is

1s ^A ΖΑΡΙ, ^{BFS} ΨΑΙ, ^{LM} ΨΑΡΙ	1pl ^A ΖΑΡΕΝ, ^{BFS} ΨΑΝ, ^{LM} ΨΑΡΕΝ
2ms ^A ΖΑΡΕΚ, ^{BFS} ΨΑΚ, ^{LM} ΨΑΡΕΚ	2pl ^A ΖΑΡΕΤ̄Ν, ^B ΨΑΡΕΤΕΝ,
2fs ^A ΖΑΡΕ, ^{BLMS} ΨΑΡΕ	^F ΨΑΤΕΤΕΝ, ^{LM} ΨΑΡΕΤ̄Ν,
3ms ^A ΖΑΡΕϢ, ^{BFS} ΨΑϢ, ^{LM} ΨΑΡΕϢ	^S ΨΑΤΕΤ̄Ν
3fs ^A ΖΑΡΕC, ^{BFS} ΨΑC, ^{LM} ΨΑΡΕC	3pl ^A ΖΑΡΟΥ, ^{BFS} ΨΑΥ, ^{LM} ΨΑΡΟΥ

for example, ^L ΠΕΤΨΟΟΠ ΑΒΑΛ Ζ̄ΝΠΝΟΥΤΕ ΨΑΡΕϢCΩΤ̄Μ ΑΝCΕΧΕ ἸΠΝΟΥΤΕ “The one who is from God, he listens to the speech of God” (John 8:47).

The negative counterpart of the First Aorist has the prefix ^{AL} ΜΑΡΕ-, ^B ἸΠΑΡΕ-, ^F ΜΕΛΕ-, ^{MS} ΜΕΡΕ-: ^B ἸΠΑΡΕΝἸΟΥΔΑΙ ΜΟΥΧ̄Τ ΝΕΜΝΙCΑΜΑΡΙΤΗC “The Jews do not mix with the Samaritans” (John 4:9). Pronominal forms are

1s ^{AL} ΜΑΙ, ^B ἸΠΑΙ, ^{FMS} ΜΕΙ	1pl ^{AL} ΜΑΝ, ^B ἸΠΑΝ, ^{FMS} ΜΕΝ
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2ms ^{AL} μακ, ^B ἴπακ, ^{FMS} μεκ

2pl ^{AL} ματετῆ, ^B ἴπαρετε, ^{FMS} μετετετῆ

2fs ^{AL} μαρε, ^B ἴπαρε, ^{FMS} μερε

^{FMS} μετετετῆ

3ms ^{AL} μαϑ, ^B ἴπαϑ, ^{FMS} μεϑ

3pl ^{AL} μαγ, ^B ἴπαγ, ^{FMS} μεγ

3fs ^{AL} μας, ^B ἴπας, ^{FMS} μες

for example, ^s μεγχεεελοολε εβολ ᾱῆβατος “they do not harvest grape from bramble (Greek βάτος)” (Luke 6:44).

9.4 Prospective Tenses

Two tripartite constructions have reference to prospective actions, both modally non-indicative. One, called the Third Future, expresses inevitability or desirability. It is actually a quadripartite construct, consisting of the prefix ^A α-/ε-, a nominal or pronominal subject, and (in ^{ALM}) α-/ε- plus the infinitive. With nominal subject, the prefix is ^A α- ... α-, ^B ερε-, ^F ελε-, ^L ερε- ... α-, ^M ερε- ... ε- (ε- also omitted), ^s ερε-: ^s ᾱῆπραν ᾱῆς ερεπατ ἡμ κωλχ “at the name of Jesus every knee should bend” (Phil. 2:10). With pronominal subject, the forms are

1s ^A αια, ^{BFMS} εῖε, ^L εῖα

1pl ^A ανα, ^{BFMS} ενε, ^L εσα

2ms ^A ακα, ^{BFMS} εκε, ^L εκα

2pl ^A ατετνα, ^B ερετενε, ^{FMS} ετετενε, ^L ερετνα

2fs ^A αρα, ^{BMS} ερε, ^F ελε, ^L ερα

3ms ^A αϑα, ^{BFMS} εϑε, ^L εϑα

3pl ^A αγα, ^{BFMS} εγε, ^L εγα

3fs ^A ασα, ^{BFMS} εσε, ^L εσα

for example, ^M εβαλλε ᾱῆνεγκαρπος ετετενεσογονου “And by their fruits (Greek καρπός) you shall know them” (Matt. 7:16).

The negative counterpart of the Third Future is tripartite, with the prefix ^A νε-, ^{BSFM} ᾱῆνε- before a nominal subject: ^B ᾱῆνεογαι σωτεμ ετεςμη “one shall not listen to his voice” (Matt. 12:19). The pronominal prefixes are

1s ^A να, ^{BFMS} ᾱῆνα

1pl ^A nen, ^{BFMS} ᾱῆnen

2ms ^A νεκ, ^{BFMS} ᾱῆνεκ

2pl ^A नेतन, ^{BF} ᾱῆनेτε, ^{BF} ᾱῆनेτε, ^{BF} ᾱῆनेτε

2fs ^A **NE**, ^{BFMS} **ÑNEK**

^{MS} **ÑNEṬÑ**

3ms ^A **NEQ**, ^{BFMS} **ÑNEQ**

3pl ^A **NOY**, ^{BFM} **ÑNOY**, ^S **ÑNEY**

3fs ^A **NEC**, ^{BFMS} **ÑNEC**

An example is ^M **ÑNEYKATTOY EPETQ ÑZHROWΔHC** “they should not return to Herod” (Matt. 2:12).

The second prospective tense is the Optative, with optative/jussive meaning. Its prefix is ^{ABLMS} **MAPE-**, ^F **MALE-**: ^L **MAPEÑPOME NAXOY AZPHI** “Let the people set themselves down” (John 6:10). With pronominal subject, the prefix is

1s ^{ABLMS} **MARI**, ^F **MAI**

1pl ^{ABLMS} **MAPEÑ**, ^F **MALEÑ**

2s — (imperative)

2pl — (imperative)

3ms ^{ABLMS} **MAPEQ**, ^F **MALEQ**

3pl ^{ABLMS} **MAPOY**, ^F **MALOY**

3fs ^{ABLMS} **MAPEC**, ^F **MALEC**

e.g., ^B **MAPOYΘΩMC ÑNOYPEQMWOYT** “let them bury their dead” (Matt. 8:22).

There is also an absolute form, ^A **MAPAN**, ^{BS} **MAPON**, meaning “let’s” or “let’s go.”

The Optative is negated with the negative imperative (§ 7.8) plus the Causative Infinitive (§ 7.3): ^S **ÑPPTPEÑÑKOTK** “let us not sleep” (1Thess. 5:6).

9.5 The Past Converter

The past converter (§ 8.5) is used with tripartite forms to indicate a stage of action prior to that designated by the verb form: ^S **NEAPEITE EΘILHM EOYΩYT** “he had come to Jerusalem to worship” (Acts 8:27), ^B **NEΨAPEIHNC ΘWOYT EMAPE ÑNOYMHΩ ÑCOT** “Jesus used to gather there on many occasions” (John 18:2), ^L **IHNC NEÑPATQXI EAY** “Jesus had not yet taken glory” (John 7:39).

9.6 Passives

Coptic does not have dedicated passive forms; instead, it uses third-person plural pronominal subjects to paraphrase the passive. In some cases, the sense is less passive than active with an unspecified subject: ^B **CENAEBOYQ** “they will humble him” or “he will be humbled” (Luke 14:11). In others, however, the

Some transitive verbs can also be used intransitively. An example is **οὔω** “open”: **οἱ ἀποῶντες τὰ θησαυροῦς** “they opened their treasures” (Matt. 2:11) and **καταῶντες τὰ μνημεῖα** “the tombs opened” (Matt. 27:52).

Coptic expresses the ability to do something by means of the infinitival prefix ^A **ⲉ**-, ^{BFLMS} **ⲱ**-, ^{FS} **ⲉⲱ**-. for example, ^S **ⲙⲉⲓⲉⲱⲙⲁⲓⲧⲉ ⲙⲙⲟⲓ** “they could not lay hold of him” (Job 31:11): **ⲙⲉⲓ** “they could not” (§ 9.3) – **ⲉⲱ** – **ⲙⲁⲓⲧⲉ** “lay hold” – **ⲙⲙⲟⲓ** “of him”; ^B **ⲙⲡⲉⲗⲓ ⲱⲉⲣⲧⲟⲗⲙⲁⲛ ⲉⲱⲉⲛⲓ** “no one could find the courage to ask him” (Mark 12:34): **ⲙⲡⲉ** (§ 9.2) – **ⲗⲓ** “anyone” – **ⲱ** – **ⲉⲣ** “do” (construct of **ⲓⲣⲓ**) – **ⲧⲟⲗⲙⲁⲛ** “courage” (Greek τόλμα) – **ⲉ** “to” – **ⲱⲉⲛⲓ** “ask him” (pronominal form of **ⲱⲛⲓ**). A frequent combination is ^A **ⲗⲟⲙⲃⲁⲙ**, ^{FLM} **ⲱⲟⲙⲃⲁⲙ**, ^B **ⲱⲭⲉⲙⲭⲟⲙ**, ^S **ⲱⲟⲙⲃⲟⲙ** “be able,” literally, “be able” (**ⲗ**/**ⲱ**) “to find” (**ⲃⲙ**/**ⲭⲉⲙ**, construct of **ⲃⲓⲛⲉ**/**ⲭⲓⲙⲓ**/**ⲃⲓⲛⲓ** “find”) “strength” (**ⲃⲁⲙ**/**ⲭⲟⲙ**/**ⲃⲟⲙ**): ^B **ⲙⲡⲟⲓⲱⲭⲉⲙⲭⲟⲙ ⲛⲉⲣⲫⲁⲣⲓ ⲉⲣⲟⲓ** “they could not cure him” (Matt. 17:16): **ⲙⲡⲟⲓ** “they did not” (§ 9.2) – **ⲱⲭⲉⲙⲭⲟⲙ** – **ⲛ** “of ” – **ⲉⲣ** “making” (construct of **ⲓⲣⲓ**) – **ⲫⲁⲣⲓ** “treatment” – **ⲉⲣⲟⲓ** “to him.”

Translate the following phrases and sentences.

1. ^A ϣναπωτ ριχ̄νωαλασςα ν̄τζε ν̄ογμογι
2. ^A αϣω̄ν̄ρ̄τηϣ ραρωτνε
3. ^A παχεπχαεις χε†ναςρ̄εῑ ν̄παρεν αχ̄ντογ̄τερ̄νε
4. ^A ν̄ρεϣ̄ρ̄ναβεΔε ν̄ταγ̄ σεναχιω̄ιπε
5. ^A σεχιτογ̄ ατμητροπολις
6. ^F αϣελρ̄ομολογῑν αγω̄ ν̄πεϣ̄ελαρ̄νις̄θε
7. ^F ανακ†χω̄κεν ν̄μω̄τεν ρ̄νογμαογ̄
8. ^L ν̄π̄ρ̄τρεπε̄τ̄ν̄ρ̄ητ̄ ω̄ταρ̄τ̄ρ̄

9. _L ΕΡΕΤ̄ΝΝΑΨΩΠΕ ΝΨΗΡΕ Μ̄ΠΟΥΛΕΙΝ

10. _B ΜΑΡΕΝΗΘΘΕΒΕ

VOCABULARY

ΛΧ̄Ν _A § 5.4

ΕΛΑΡΝΙΘΕ _F “deny” (construct of ΙΛΙ “do” plus Greek ἀρνείσθαι)

ΕΛΖΟΜΟΛΟΓΙΝ _F “confess” (construct of ΙΛΙ “do” plus Greek ὁμολογεῖν)

ΜΑΟΥ _F “water”

ΜΗΤΡΟΠΟΛΙΣ _A “city” (Greek μητρόπολις)

ΜΟΥ _A “lion”

ΟΥΛΕΙΝ _L “light”

ΠΩΤ _A “run”

ΡΕΝ _A “name”

ΡΝΑΒΕ _A “sin” (see § 2.6)

ΣΖΕΪ _A “write”

ΤΕΖΝΕ _A “forehead”

ΘΑΛΑССΑ _A “the sea” (Greek θάλασσα) (for ΤΘΑΛΑССΑ)

ΨΗΠΕ _A “shame”

Ψ̄ΝΖΤΗ≠ _A “be merciful” (with pronominal suffix; ΖΛ- “to”)

ΨΤΑΡΤ̄Ρ _L “be troubled”

ΨΩΠΕ _L “become”

ΖΕ _A “manner” (ΝΤΖΕ “in the manner” = “like”)

ΖΗΤ _L “heart”

ΗΩΤΕΒ _B “kill”

ΧΛΕΙΣ _A “lord”

ΧΙ _A “receive, take”

ΧΩΚΕΜ _F “wash”

10

Dependent Forms

10.1 Definition

In addition to the bipartite and tripartite verbal constructions, Coptic also has a number of specific verb forms for dependent, rather than main clause, usage. All are marked by a prefix before a nominal or pronominal subject and predicate. The prefix can be thought of as a converter, designating an independent form for dependent function.

10.2 The Circumstantial Converter

The primary dependent converter is called “circumstantial,” although it is used in continuative clauses as well. Before nominal subjects, the converter is ^A ⲉ-, ^{BLMS} ⲉⲣⲉ- ^F ⲉⲕⲉ-; ^B ⲁⲓⲱⲉ ⲛⲁⲓ ⲉⲣⲉⲡⲉⲓⲁⲓⲧ ⲙⲟⲕⲓ “he went away with his heart grieved,” “he went away, his heart being grieved” (Matt. 19:22)—ⲁⲓⲱⲉ “he went” (§ 9.2) – ⲛⲁⲓ “for him(self)” – ⲉⲣⲉ ^{DEP} – ⲡⲉⲓⲁⲓⲧ “his heart” – ⲙⲟⲕⲓ “grieved” (stative of ⲙⲕⲁⲓ “grieve”).¹ The pronominal forms of the converter for bipartite constructions are:

1s ⲉⲓ

3fs ⲉⲥ

2ms ⲉⲕ

1pl ⲉⲛ

2fs ^{ABLMS} ⲉⲣⲉ, ^F ⲉⲕⲉ

2pl ^{ALMS} ⲉⲧⲉⲧ̄ⲛ, ^B ⲉⲣⲉⲧⲉⲛ, ^F ⲉⲧⲉⲧⲉⲛ

3ms **εϛ**

3pl **εϥ**

for example, ^M **ⲉⲗⲟⲩⲉ ⲛⲉϛ ⲉϛⲗⲣⲏ** “he went away vexed” (Matt. 19:22)—**ⲉⲗⲟⲩⲉ** “he went” (§ 9.2) – **ⲛⲉϛ** “for him(self)” – **εϛ** ^{DEP} 3_{MS} – **ⲗⲣⲏ** vexed” (Greek λυπεῖν); ^M **ⲉⲛⲉ ⲉϥⲣⲟⲙⲉ ⲉϛⲓⲛⲉⲗⲓⲧⲉ** “to see a man in clothing” (Matt. 11:8)—**ε** “to” – **ⲛⲉ** “look” – **ε** “at” – **ϥⲣⲟⲙⲉ** “a man” – **εϛ** ^{DEP} 3_{MS} – **ⲓⲛ** “in” – **ⲉⲗⲓⲧⲉ** “garment.”

The circumstantial converter **ε**- is used before the past converter and tripartite verb forms: ^S **ⲗⲩⲃⲟⲕ ⲉⲓⲣⲁⲓ ⲉⲡⲙⲁ ⲛⲧⲡⲉ ⲉⲛⲉϥⲟϥⲏⲓ ⲛⲓⲛⲧⲉ** “they went up to the upper room (literally, “to the place of the sky”), while they were settled in it” (Acts 1:13); ^L **ⲛⲉϥⲁⲓⲉ ⲁⲣ- ⲉⲧⲟϥⲡⲉ ... ⲉⲗⲩⲭⲉⲣⲉⲟϥⲱⲓⲁⲓ** “They were standing ... having kindled a fire” (John 18:18), ^B **ⲙⲉⲣⲏⲧⲓ ⲙⲡⲓⲙⲁⲛⲉⲥⲱⲟϥ ⲉⲱⲁⲣⲟⲩⲭ ⲏⲛⲓⲉⲥⲱⲟϥ ⲉⲃⲟⲗ ⲓⲛⲛⲓⲃⲁⲉⲙⲡⲓ** “in the manner of the shepherd, when he separates the sheep from the goats” (Matt. 25:32), ^S **ⲓⲛⲧⲉⲓⲟϥⲱⲛ ⲉⲙⲡⲁⲧⲉⲟϥⲗⲗⲉⲕⲧⲱⲣ ⲙⲟϥⲧⲉ ⲛⲥⲉⲡⲥⲛⲁϥ** “in this night, before a rooster speaks two times” (Mark 14:30; literally, “a rooster having not yet spoken”). Circumstantial use is common after verbs of perception: e.g., **ⲁⲣⲭⲉⲙⲟϥ ⲉϥⲛⲕⲟⲧ** “he found them sleeping” (Matt. 26:40). It is also used with **ⲓⲱⲡⲉ/ⲱⲡⲉ/ⲱⲡⲓ/ⲱⲡⲉ** “become,” particularly as a substitute for non-existent forms: e.g., ^S **ⲉⲓⲥ ⲓⲛⲏⲧⲉ ⲧⲉⲧⲏ ⲉⲕⲉ ϣⲛⲁⲱⲡⲉ ⲉϣⲛⲁⲱⲣ ⲓⲛⲧⲡⲉ** “Behold (§ 4.5), your reward will be plentiful (§ 6.5) in heaven” (Luke 6:23) — **ϣⲛⲁⲱⲡⲉ** “it will become” **ⲉϣⲛⲁⲱⲣ** “it being plentiful” (for *ϣⲛⲁⲛⲁⲱⲣ). Continuative use is primarily with the First Perfect, and not common: ^S **ⲁⲫⲓⲗⲓⲡⲡⲟⲥⲁⲉ ⲟϥⲱⲛ ⲛⲣⲱⲣ ⲉⲁⲣⲁⲣⲭⲉⲓ ⲓⲛⲧⲉⲓⲓⲣⲁⲫⲏ** “And Phillip opened his mouth and began with this writing (Greek γραφή)” (Acts 8:35).

10.3 Temporal Forms

Most Coptic dialects have two temporal prefixes for the First Present with infinitival predicate. The first is ^A **ⲛⲧⲁⲣⲉ/ⲧⲁⲣⲉ**, ^F **ⲛⲧⲉⲗⲉ**, ^L **ⲛⲧⲁⲣⲉ**, ^{MS} **ⲛⲧⲉⲣⲉ** “when,” used with nominal subjects: ^S **ⲁⲥⲱⲡⲉⲁⲉ ⲛⲧⲉⲣⲉⲓⲥ ⲟϥⲱ ⲛⲛⲉⲓⲡⲁⲣⲁⲃⲟⲗⲏ ⲁⲣⲡⲱⲛⲉ ⲉⲃⲟⲗ ⲓⲛⲡⲙⲁ ⲉⲧⲙⲙⲁϥ** “And it happened, when Jesus ended these parables (Greek παραβολή), he moved out of that place” (Matt. 13:53). With pronominal subjects, the forms are:

1s ^A **ⲛⲧⲁⲣⲓ/ⲧⲁⲣⲓ**, ^{MS} **ⲛⲧⲉⲣⲓ**

1pl ^A **ⲛⲧⲁⲣⲉⲛ/ⲧⲁⲣⲉⲛ**, ^{MS} **ⲛⲧⲉⲣⲉⲛ**

1s _A **τ****α**, _{BM} **̄Nτ****α**, _{FLS} **̄Nτ****α/τ****α** 1pl _A **̄τ****N**, _{BF} **̄Nτ****ε****N**, _{LMS} **̄Nτ****N**

2ms _A **κ**, _B **̂Nτ****ε****κ**, _{FM} **̄Nκ/̄Nε****κ**, _{LS} **̄N****̄****Γ** 2pl _A **τ****ε****̄τ****N**, _{BF} **̄Nτ****ε****τ****ε****N**,

2fs ^A **тѐ**, ^{BFLS} **н̄тѐ**

^{LMS} **н̄тѐт̄н̄**

3ms ^A **џ**, ^B **н̄тѐџ**, ^{FLMS} **н̄џ**

3pl ^A **сѐ**, ^B **н̄тоџ**,

3fs ^A **с̄**, ^B **н̄тѐс̄**, ^{FLS} **н̄с̄**

^{BFLMS} **н̄сѐ/н̄соџ**

The quotation above continues, in Saidic, **н̄сѐотпѐ ѓзоџн н̄сас̄а н̄им** “and enclose you in on every side” (Luke 19:43). In the case of Akhmimic, the Conjunctive with pronominal subject is identical with the First Present, except for the first person singular (**та-** vs. **†-**). The negative counterpart of the Conjunctive is the negated infinitive (§ 7.7): ^s **амоџ ѓвоа н̄моџ н̄г̄т̄м̄ко̄т̄к ѓвок ѓзоџн ѓроџ** “Come out of him and don’t return to go into him” (Mark 9:25).

The Conjunctive can be used after most verb forms. It is particularly common after an imperative: ^m **мѐџѐ н̄екса̄зоџ оџток оџтоџ** “Go and accuse him between you and him” (Matt. 18:15). In some cases, the Conjunctive follows a circumstantial clause (§ 10.2) and must be translated as if it were the main clause: ^s **ѓатѐт̄н̄наџ ѓроџ н̄тѐтѐт̄н̄раџѐ он̄** “having seen him, you rejoice again” (Phil. 2:28). It is also used in this sense after certain Greek proclitic particles (§ 4.5): ^m **за̄џѐѐрапѐџѐ н̄маџ за̄џтѐ н̄тѐпѐмп̄а сѐхѐ** “He healed (Greek *θεραπεύειν*) him, so that the dumb spoke” (Matt. 12:22), ^B **ма̄та̄мо̄ӣ за̄ина̄ н̄та̄ӣ за̄џ н̄та̄оџџџт̄ н̄моџ** “Let me know so that I can come myself and worship him” (Matt. 2:8). The Conjunctive is standard when two actions are treated as a single event: ^B **н̄па̄џѐѐѐѐоџџн̄вс̄ н̄сѐха̄џ џа̄оџмѐн̄т** “they don’t light a lamp and put it under a bushel” (Matt. 5:15).

10.5 The Prospective Conjunctive

In addition to the Conjunctive, Coptic has a form that marks an action that follows or results from another. Also known as the Finalis, it is mostly found in Saidic, where it is marked by the prefix **та̄рѐ-** before nominal subjects and by the following pronominal forms:

1s **та̄р̄ӣ**

1pl **та̄р̄н̄**

2fs **та̄рѐ**

2pl **та̄рѐт̄н̄/та̄рѐтѐт̄н̄**

2ms **та̄рѐк**

3pl **та̄роџ**

3ms **та̄рѐџ**

3fs **ταρεc**

The same forms are attested in Akhmimic and Lycopolitan; Fayumic has 2pl **ταλετετεc**. Oxyrhynchite has 2ms **νταρεc**, 1pl **νταρñ**, 3pl **νταρογ**; the same initial **ν** is also found in Bohairic (twice) and in Fayumic 2pl **νταλετετεc**.

The Prospective Conjunctive is used primarily after an imperative: **αιτι ταρογ† νητη ϣινε ταρετñδινε τωζñ ταρογογων νητη** “Ask (Greek αἰτεῖν) and they will give to you, seek and you will find, knock and they will open to you” (Luke 11:9). It is also used as the second element of a question: **ς ντοκ πετνηγ χñταρñδωψ† ζητq ñκεογα** “Are *you* the one who is coming, or should we wait for another one?” (Matt. 11:3)—for these, Bohairic has **αριετιñ² ογοζ cενα† νωτεñ κω† ογοζ τετεññαξιμι κωλζ ογοζ cεναογων νωτεñ**, with **ογοζ** “and” and the First Future (§ 8.6); and Oxyrhynchite, **ντακ ετññηογ χñανñεδωψ† ζητq ñκεογε**, with the Second Future ([Chapter 11](#)).

10.6 Relative Clauses

Coptic formed relative clauses both with a relative pronoun (§ 10.8) and with dedicated verb forms (§ 10.9). These were considered defining elements, like the definite article and possessive pronouns, and were therefore incompatible with undefined antecedents. For the latter, circumstantial clauses were used with relative as well as adverbial function (§ 10.7).³

10.7 Relative Clauses with an Undefined Antecedent

The circumstantial converter allows bipartite and tripartite constructions to serve as relative clauses after a demonstrative or an undefined antecedent. The converter is **ερε-** when the subject of the relative clause is a noun not identical with the antecedent and the predicate is bipartite: **ς ογρωμε ερεογωωογ ñμοογ ζιχωq** “a man with a jar of water on his head” (Mark 14:13), **μ ογρωμε ερετεqδix ωογοογ** “a man whose hand was dried up” (Matt. 12:10). Otherwise, it is **ε-:**

- with nominal predicate: **ς ñεγñογζñκεδε επεqρανπε λαζαροc** “And there was a poor man, whose name was Lazarus” (Luke 16:20)

- with $\text{οϋντ} \neq$: $\text{ς οϋρωμε ρ̄ρ̄μμαο}^4 \text{ εϋνταϋ ᾱμαγ ᾱογοικονομος}$ “a rich man who had a steward (Greek οἰκονόμος)” (Luke 16:1)
- with adjectival predicate: $\text{λ ρενρβηγε ενεεεϋ ανεει}$ “works that are greater than these” (John 5:20)
- with adverbial predicate: $\text{μ οϋρωμε εϋρ̄νρενρλατε εϋδην}$ “a man in soft garments” (Matt. 11:8)
- with the First Present: $\text{β οϋρωμι εϋραι ᾱογρρωοϋ ᾱμωοϋ}$ “a man carrying a jar of water” (Mark 14:13)
- with the First Future, negated: $\text{ς ᾱᾱᾱλααϋ ... ενερναχιτοϋ αν}$ “There is no one ... who will not receive them” (Luke 18:30–31)
- with the First Perfect: $\text{β οϋσαγηνη εαγρ̄ιτς εφιом}$ “a dragnet (Greek σαγήνη) that was cast into the sea” (Matt. 13:47)
- with the Third Perfect: $\text{μ αςτ̄ν̄τον̄τ εϋρωμε ερ̄αϋχα ᾱογ̄ραδ̄ ενανοϋϋ ρ̄ν̄τεϋςοϋε}$ “It is likened to a man who sowed good seed in his field” (Matt. 13:24)
- with the First Aorist: $\text{β οϋρ̄αλητ εϋαϋθωοϋ† ᾱνεϋμας ερ̄οϋν ῃανεϋτενρ}$ “a bird that gathers in its young under its wings” (Matt. 23:37)
- with the Third Future, negated: $\text{ς ροινε ... εννεϋχι†πε ᾱπμοϋ}$ “some ... who shall not taste death” (Luke 9:27)

Although they are defined, absolute demonstrative pronouns can also take circumstantial clauses as modifiers: $\text{ς παι ενεοδ̄νεδ ᾱμοϋ}$ “the one they reproach” (Matt. 27:44), $\text{ς ναι εϋεβολ ᾱρ̄ητοϋτε μαρια τμαγδαληνη ᾱᾱμαρια ταιακωβος}$ “among whom were Mary Magdalene and James’s Mary” (Matt. 27:56).

10.8 The Relative Converter

The converter used to introduce relative clauses after defined antecedents has two sets of forms, depending on whether it serves as subject of the relative clause or not. In the first case, the converter is ετ- or ετε- :

- with nominal predicate: $\text{β πωεμηρ ᾱτενιφαρ̄ιςεος ετετοϋμετρωβιτε}$ “the leaven of the Pharisees, which is their hypocrisy” (Luke 12:1)
- with $\text{οϋντ} \neq$: $\text{ς πσαϋϋ ᾱαγγελος ετεοϋν̄τοϋ τ̄ςωαϋε ᾱφιαλη}$ “the seven angels that had the seven vials (Greek φιάλη)” (Rev. 17:1)

- with adjectival predicate: ^L **ΠΩΘΣ ΕΤΝΑΝΟΥΓ** “the good shepherd” (John 10:11)
- with adverbial predicate: ^M **ΝΛΟΥΛΛΟΥΕ ΕΤΖ̄ΝΒΗΘΛΕΕΜ** “the children who were in Bethlehem” (Matt. 2:16)
- with the First Present: ^B **ΘΗ ΕΤΧΩ ἸΜΟΣ** “the one that says it” (Matt. 13:14), ^S **ΠΩΗΝ ΕΤΡΗΤ ΖΙΧ̄Ν̄ΜΑΝ̄ΖΑΤΕ** “the tree that was sprouted on the water-courses” (Ps. 1:3)
- with the First Future: ^S **ΠΑΙ ΕΤΝΑΜΟΟΝΕ ἸΠΑΛΛΑΟΣ** “this one who will shepherd my people” (Matt. 2:6)

When the subject of the relative clause is different from the antecedent, the converter is ^{AM} **ΕΤΕ-** ^{BLS} **ΕΤΕΡΕ-** ^F **ΕΤΕΛΕ-** if the subject is nominal: ^L **ΠΜΑ ΕΤΕΡΕΙΩΑΝΝΗΣ ΝΖΗΤ** “the place that John was in” (John 10:40). Pronominal subjects have the following forms:

1s	Ε†	1pl	^{ALMS} ΕΤ̄Ν , ^{BF} ΕΤΕΝ
2ms	^{ALMS} ΕΤ̄Κ , ^{BF} ΕΤΕΚ	2pl	^{ALMS} ΕΤΕΤ̄Ν , ^{BF} ΕΤΕΤΕΝ
2fs	ΕΤΕ	3pl	ΕΤΟΥ
3ms	^{ALMS} ΕΤ̄ , ^{BF} ΕΤΕ		
3fs	^{ALMS} ΕΤ̄Σ , ^{BF} ΕΤΕΣ		

Examples: ^B **ΟΥ ἸΜΕΤΖΟΥΟ ΕΤΕΤΕΝΙΡΙ ἸΜΟΣ** “what is the excess that you do?” (Matt. 5:47), ^M **ΤΕΤ̄ΝΕΝΕΨΣΕ ΠΑΠΑΤ Ε†ΝΑΣΑϩ ΑΝΑΚ** “Will you be able to drink the cup that I myself will drink?” (Matt. 20:22). Oxyrhynchite uses **ΕΤ-** with the Third Perfect (**ΤΖ** → **Θ**): **ΠΕΘΑΠΧ̄Σ ΧΑϩ** “what which the Lord said” (Matt. 1:22), **ΠΣΙΟΥ ΕΘΑΓΝΕ ΕΡΑϩ** “the star that they saw” (Matt. 2:9).

10.9 Relative Forms

A few Coptic verb forms have specific relative counterparts, which are used instead of the relative converter plus the verb form. These are constructed with a prefix added to the verb form:

Ε- with the past converter and the First Aorist, in Bohairic and Saidic: ^B **ΠΙΜΑ ΕΝΑ-** **ΡΕΠΙΛΛΟΥ ΧΗ ἸΜΟϩ** “the place that the baby was laid in” (Matt. 2:9), ^S **ΠΜΑ**

ⲉⲱⲁⲩⲭⲉ ⲡⲱⲁⲭⲉ ⲛⲉⲩⲏⲧⲓⲥ “the place that the word is sown in” (Mark 4:15)

ⲛ̄- with the First Aorist, in Fayumic: ⲉ ⲉⲗⲓⲛⲓ ⲛ̄ⲱⲁⲩⲙⲟⲩⲧⲓ ⲉⲣⲁⲩ ⲭⲉⲛⲟⲩⲧⲓ “some they call god” (1Cor. 8:5)

ⲛ̄ⲧ- with the First Perfect, in Lycopolitan and Saidic: ⲛ̄ ⲡⲥⲉⲭⲉ ⲛ̄ⲧⲁⲓⲥ ⲭⲟⲟⲥ “the speech that Jesus said” (John 2:22), ⲥ ⲧⲁⲓ ⲛ̄ⲧⲁⲩⲭⲡⲉⲓⲥ ⲉⲃⲟⲗ ⲛ̄ⲉⲩⲏⲧⲓⲥ “she of whom Jesus was born” (Matt. 1:16)

10.10 Independent Relatives

Relative clauses are also used in Coptic without an expressed antecedent, in which case they are preceded by the definite article: ⲥ ⲡⲉⲧⲉⲣⲉⲧⲉⲕⲟⲩⲛⲁⲙ ⲉⲓⲣⲉ ⲛ̄ⲙⲟⲥ “that which your right hand is doing” (Matt. 6:3), ⲥ ⲧⲉⲱⲁⲩⲙⲟⲩⲧⲉ ⲉⲣⲟⲥ ⲭⲉⲃⲏⲗⲉⲉⲙ “the one they call Bethlehem” (Luke 2:4), ⲛⲉⲛⲧⲁⲩⲭⲱⲩ ⲁⲩⲟⲩⲭⲁⲓ “those who touched became whole” (Matt. 14:36).

EXERCISE 10

Translate the following phrases and sentences.

1. ⲥ ⲁⲩⲉⲣⲟⲥ ⲉⲙⲡⲉⲣⲡⲉ ⲉⲓⲩⲙⲟⲟⲥ ⲛ̄ⲧⲙⲏⲧⲉ ⲛ̄ⲛⲥⲁⲩ ⲉⲓⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ⲁⲩⲱ ⲉⲓⲭⲏⲟⲩ ⲛ̄ⲙⲟⲟⲩ
2. ⲃ ⲁⲓⲛⲁⲩ ⲉⲛⲓⲫⲏⲟⲩ ⲉⲁⲩⲫⲱⲩ
3. ⲛ̄ ⲛ̄ⲧⲁⲣⲉⲓⲧⲱⲛⲁⲩ ⲁⲃⲁⲗ ⲉⲛⲛⲉⲧⲙⲁⲟⲩⲧⲓ ⲁⲩⲣⲡⲙⲉⲉⲩⲉ ⲭⲓⲛⲉⲓⲙⲁⲑⲏⲧⲏⲥ ⲭⲉⲡⲉⲉⲓⲡⲉ ⲉⲛⲉⲓⲭⲱ ⲛ̄ⲙⲁⲓ
4. ⲙ ⲉⲁⲓⲃⲱ ⲛ̄ⲙⲉ ⲱⲁⲛⲧⲉⲩⲏⲣⲱⲗⲏⲥ ⲙⲟⲩ
5. ⲥ ⲧⲱⲱⲉ ⲉⲣⲛ̄ⲛⲉⲛⲧⲁⲩⲭⲟⲟⲩ ⲛ̄ⲟⲓⲛⲉⲣⲟⲩⲃⲁⲓ ⲛ̄ⲩⲧⲙⲥⲁⲩⲟⲩ
6. ⲥ ⲕⲱ ⲉⲃⲟⲗ ⲧⲁⲣⲟⲩⲕⲱ ⲛⲏⲧⲛ ⲉⲃⲟⲗ
7. ⲃ ⲡⲓⲭⲱⲛⲧ ⲉⲑⲛⲏⲟⲩ
8. ⲛ̄ ⲧⲕⲟⲗⲩⲃⲏⲣⲁ ⲛ̄ⲥⲓⲗⲟⲩⲁⲙ ⲡⲉⲉⲓ ⲉⲱⲁⲣⲟⲩⲟⲩⲁⲩⲙⲓⲥ ⲭⲉ ⲡⲉⲛⲧⲁⲩⲧⲛⲏⲁⲟⲩⲥ
9. ⲃ ⲡⲓⲥⲏⲟⲩ ⲉⲧⲁⲓⲫⲉⲧⲏⲱⲧⲓ ⲛ̄ⲧⲟⲧⲟⲩ ⲛ̄ⲛⲓⲙⲁⲓⲟⲥ
10. ⲛ̄ ⲡⲉⲛⲧⲁⲩⲭⲡⲁⲓⲁⲩ ⲁⲃⲁⲗ ⲉⲛⲧⲥⲁⲣⲩ ⲟⲩⲥⲁⲣⲩⲡⲉ

VOCABULARY

ⲕⲟⲗⲩⲃⲏⲣⲁ ⲛ̄ “bathing pool” (Greek κολυμβήθρα)

ⲕⲱ ⲥ “put, throw”; with ⲉⲃⲟⲗ “out” = “forgive”

ΜΑΓΟC_B “sage”
ΜΑΟΥΤ_L “dead” (stative)
ΜΑΘΗΤΗC_L “disciple” (Greek μαθητής)
ΜΗΤΕ_S “midst”
ΜΟΥ_M “die”
ΝΑΥ_B “look”; “look at” = “see”
ΝΗΥ_B “coming” (stative of Ι “come”)
ΟΥΩΖ̄Μ_L “interpret” (when passive)
ΦΗΟΥΙ_B “skies”
ΦΩΫ_B “burst open”
Ρ̄ΠΕ_S “temple”
Ρ̄ΠΜΕΕΥΕ_L “remember” (“do the thought”)
CΑΡΞ_L “flesh” (Greek σάρξ)
CΑΖ_S “scribe”; see also CΖΑἷ
CΗΟΥ_B “time”
CΙΛΟΥΑΜ_L “Siloam”
CΩΤ̄Μ_S “listen”
CΖΑἷ “write”
Τ̄ΝΝΑΟΥ_L “send”
ΤΩΩΒΕ_S “put a seal,” with ΕΡ- “to the mouth” = “seal up”
ΤΩΩΝ_L “rise”
ΖΕ_S “fall”; with Ε- “come upon”
ΖΗΡΩΔΗC_M “Herod”
ΖΜΟΟC_S “seated” (stative)
ΖΡΟΥΒΒΑἷ_S “thunder”
ΨΟΤΨΕΤ_B “learn by examination”
ΧΝΟΥ_S “question”
ΧΠΟ_L “create”
ΧΩ_L “say”
ΧΩΝ̄Τ_B “wrath”
ΩΩ_M “stay”

1. **ε**- rather than **ερε**- is used in nominal sentences: L **ε**ΑΝΑΚ ΟΥΣΖΙΜΕ Ν̄САМАΡΙΤΗΣ “since I am a Samaritan woman” (John 4:9).
2. See §§ 7.2(1): **αρι** “do” (§ 7.6) plus **ετιν** = Greek αἰτεῖν.
3. For an extended discussion, see Müller 2015, 142–67.
4. For **Ν̄Ρ̄ΗΜΑΟ** with assimilation of **η** to **ρ**.

11

Second Tenses

11.1 Definition

Four Coptic verbal constructions—Present, Future, Aorist, and Perfect—have additional forms known as Second Tenses, with the same temporal reference as the First Tenses but with a different semantic function. These are traditionally labeled Second Present, Second Future, Second Aorist, and Second Perfect.

11.2 Forms

The Second Present and Second Future are formed by the addition of a prefix to the First Tense forms. For nominal subjects, this is ^{ABM} **ⲁⲣⲉ-**, ^F **ⲁⲗⲉ-**, ^{LS} **ⲉⲣⲉ-** (Present) and ^A **ⲁ/ⲁⲣⲉ-** ... **ⲛⲁ-**, ^B **ⲁⲣⲉ-** ... **ⲛⲁ-**, ^F **ⲁⲗⲉ-** ... **ⲛⲉ**, ^{LS} **ⲉⲣⲉ-** ... **ⲛⲁ**, ^M **ⲁⲣⲉ-** ... **ⲛⲉ-** (Future). Pronominal forms of the Second Present are:

1s ^{ABFM} **ⲁⲓ**, ^{LS} **ⲉⲓ**

2ms ^{ABFM} **ⲁⲕ**, ^{LS} **ⲉⲕ**

2fs ^{ABFM} **ⲁⲣⲉ**, ^{LS} **ⲉⲣⲉ**

3ms ^{ABFM} **ⲁⲙ**, ^{FLS} **ⲉⲙ**

3fs ^{ABFM} **ⲁⲥ**, ^{LS} **ⲉⲥ**

1pl ^{ABFM} **ⲁⲛ**, ^{LS} **ⲉⲛ**

2pl ^A **ⲁⲧⲉⲧ̄ⲛ**, ^B **ⲁⲣⲉⲧⲉⲛ**,

^F **ⲁⲧⲉⲧⲉⲛ** ^{LS} **ⲉⲧⲉⲧ̄ⲛ/ⲉⲣⲉⲧ̄ⲛ**,

^M **ⲁⲧⲉⲧ̄ⲛ/ⲁⲧ̄ⲛ**

3pl ^{ABFM} **ⲁⲓ**, ^{FLS} **ⲉⲓ**

Those of the Second Future are:

1s AB **AINA**, FM **AINĖ**, LS **ĖĪNA**
 2ms AB **AKNA**, FM **AKNE**, LS **ĖKNA**
 2fs ABFM **APENA**, LS **EPENA**
 3ms AB **AQNA**, FM **AQNE**, LS **EQNA**
 3fs AB **ACNA**, FM **ACNE**, LS **ECNA**

1pl AB **ANNA**, FM **ANNE**, LS **ENNA**
 2pl A **ATETNA**, B **APETENNA**,
 FM **ATETENNE**, LS **ETETENNA**
 3pl AB **AYNA**, FM **AYNE**, LS **EYNA**

The Second Aorist also has a prefix before the First Aorist forms: A **α-**, F **נ-**, MS **ע-**. With a nominal subject, therefore, A **αζαρע-**, F **נψארע-**, MS **עψארע-**. Pronominal forms are:

1s A **αζαρι**, F **נ̄ψאי**, MS **עψאי**
 2ms A **αζαρεκ**, F **נ̄ψאק**, MS **עψאק**
 2fs A **αζαρε**, F **נ̄ψארע**, MS **עψארע**
 3ms A **αζαρεq**, F **נ̄ψאq**, MS **עψאq**
 3fs A **αζαρεc**, F **נ̄ψאc**, MS **עψאc**

1pl A **αζαρεν**, F **נ̄ψאנ**, MS **עψאנ**
 2pl A **αζαρετ̄נ**, B **עψαρετεν**,
 F **נ̄ψατετ̄נ**, MA **עψατετ̄נ**
 3pl A **αζαρογ**, F **נ̄ψאγ**, MS **עψאγ**

The Second Perfect has the pronominal prefix ABF **ετα-**, FLS **נ̄τα-**, M **εζα-**. With pronominal subject, the forms are:

1s BF **εται**, FLS **נ̄ται**, M **εζαι**
 2ms BF **ετακ**, FLS **נ̄τακ**, M **εζακ**
 2fs B **εταρε**, LS **נ̄ταρε**
 3ms A **ναq**, BF **εταq**, F **ααq**,
 FLS **נ̄ταq**, M **εζαq**

3fs BF **εταc**, FLS **נ̄ταc**, M **εζαc**
 1pl BF **εταν**, FLS **נ̄ταν**, M **εζαν**
 2pl B **εταρετεν**, LS **נ̄τατετ̄נ**
 3pl BF **εταγ**, FLS **נ̄ταγ**, M **εζαγ**

In Fayumic, the prefix is also **ετεα-** before nouns and pronominal **ετεαι-**, etc.

11.3 Primary Use

The Second Tenses have two functions. The first, and most common, was not fully understood until 1944, when H.J. Polotsky's *Études de syntaxe copte* was

published. Based on Polotsky’s work, the Second Tenses are now understood to serve as non-rhematic predicates: that is, as predicate in a clause in which the primary interest is not in the predicate, where it normally is, but in another element of the clause.¹

The primary function of the Second Tenses is analogous—not equivalent—to that of the cleft sentence in English, with which Second Tenses are often translated: e.g., First Perfect ς $\alpha\varphi\omega\pi\epsilon$ $\epsilon\beta\omicron\lambda$ $\bar{\gamma}\nu\omicron\gamma\varsigma\imath\mu\epsilon$ “He came about from a woman” (Gal. 4:4) vs. Second Perfect ς $\pi\alpha\iota$ $\bar{\eta}\tau\alpha\varphi\omega\pi\epsilon$ $\epsilon\beta\omicron\lambda$ $\gamma\imath\tau\omicron\omicron\tau\epsilon$ $\bar{\eta}\pi\chi\omicron\epsilon\iota\varsigma$ “This, it is by the hand of the Lord that it came about” (Matt. 21:42). English marks the predicate as a noun clause, inherently identified with themes, by *that*, which is then removed to the end of the statement and replaced by *it*:

it came about by the hand of the Lord →
 that it came about is by the hand of the Lord →
 it is by the hand of the Lord that it came about.

Coptic performs a similar function with the Second Tenses, derived from relative forms (another nominalizing strategy):

$\alpha\varphi\omega\pi\epsilon$ $\epsilon\beta\omicron\lambda$ $\gamma\imath\tau\omicron\omicron\tau\epsilon$ $\bar{\eta}\pi\chi\omicron\epsilon\iota\varsigma$ →
 $\bar{\eta}\tau\alpha\varphi\omega\pi\epsilon$ $\epsilon\beta\omicron\lambda$ $\gamma\imath\tau\omicron\omicron\tau\epsilon$ $\bar{\eta}\pi\chi\omicron\epsilon\iota\varsigma$.

Like the cleft sentence, this strategy privileges an element other than the predicate by “thematizing” the predicate.

This function can be illustrated by the following sentence, in which the same verb phrase appears in both the First and Second Perfect: ς $\epsilon\phi\omicron\varsigma\omicron\bar{\nu}$ $\alpha\tau\epsilon\tau\bar{\eta}\alpha\alpha\varsigma$ $\bar{\eta}\nu\omicron\gamma\alpha$ $\bar{\eta}\bar{\nu}\epsilon\iota\varsigma\bar{\eta}\gamma$ $\epsilon\tau\varsigma\omicron\bar{\nu}\bar{\kappa}$ $\bar{\eta}\tau\alpha\tau\epsilon\tau\bar{\eta}\alpha\alpha\varsigma$ $\bar{\eta}\alpha\iota$ “As long as you did it ($\alpha\tau\epsilon\tau\bar{\eta}\alpha\alpha\varsigma$) to one of these least brothers, you did it ($\bar{\eta}\tau\alpha\tau\epsilon\tau\bar{\eta}\alpha\alpha\varsigma$) to me” (Matt. 25:40). In the second clause, the Second Perfect appears instead of the First Perfect because the purpose of the clause is not to state, “you did it,” which has been stated by the First Perfect in the preceding clause, but that “you did it *to me*.” The stress laid on the prepositional phrase $\bar{\eta}\alpha\iota$ “to me” is shown by the paraphrase of this passage in Bohairic: $\epsilon\phi\omicron\varsigma\omicron\bar{\nu}$ $\alpha\tau\epsilon\tau\epsilon\bar{\nu}\alpha\iota\tau\omicron\gamma$ $\bar{\eta}\nu\omicron\gamma\alpha\iota$ $\bar{\eta}\bar{\eta}\alpha\iota\kappa\omicron\gamma\chi\iota$ $\bar{\eta}\bar{\varsigma}\bar{\eta}\nu\omicron\gamma$ $\bar{\eta}\bar{\eta}\tau\bar{\eta}\iota$ $\alpha\bar{\nu}\omicron\kappa$ $\pi\epsilon\tau\alpha\bar{\rho}\epsilon\tau\epsilon\bar{\nu}\alpha\iota\tau\omicron\gamma$ $\bar{\eta}\bar{\eta}\iota$ “As long as you did them to one of these least brothers of mine, I am the one you did them to”;

Oxyrhynchite is similar: **ΑΝΑΚ ΠΕΘΑΤΝΕΥ ΝΕΪ** “I am the one you did them to.”

Second Tenses are prevalent in sentences with an interrogative adverb or prepositional phrase following the predicate, where the interrogative, and not the predicate, is always the rheme: e.g., **Β ΕΤΑΦΑΙ ΧΕΜΤΑΙΒΩ ΘΩΝ** “Where did this one find this teaching?” (Matt. 13:54), **Σ ΕΡΕΤΝΨΑΧΕ ΝΜΝΕΤΝΕΡΗΥ ΖΝΤΕΖΙΗ ΕΤΒΕΟΥ** “Why (**ΕΤΒΕΟΥ** “on account of what”) do you speak with your companions on the road?” (Mark 9:33), **Λ ΕΚΙΡΕ ΜΜΑΚ ΝΝΙΜ** “Into whom are you making yourself ?” (John 8:53). When the interrogative precedes the predicate, the First Tenses can be used: **Μ ΕΤΒΕΟΥ ΤΕΤΝΨΙΡΑΟΥΨ ΖΛΘΒΩ** “Why do you care about clothes?” (Matt. 6:28).

This indicates that the purpose of the Second Tenses in such sentences is to “de-rhematize” the predicate and thus to point to a subsequent element as the rheme. The rhematized element need not be an adverb or prepositional phrase. Second Tenses are also used in some questions with a focalized subject or object: **Σ ΕΨΑΡΕΟΥ ΓΑΡ ΨΩΠΕ** “What happens?” (Rom. 3:3), **Β ΝΘΩΤΕΝΔΕ ΕΡΕΤΕΝΧΩ ΜΜΟC ΧΕΑΝΟΚ ΝΙΜ** “But who do you say I am?” (Matt. 16:15), **Μ ΕΖΑΨΤΑΜΙΑ ΝΟΥΖΑΟΥΤ ΜΝΟΥCΖΙΜΕ** “Male and female he created” (Matt. 19:4).

Coptic also uses the prefix of the Second Present without a predicate, to focalize an adverbial element: **Β ΤΜΕΤΟΥΡΟ ΓΑΡ ΝΤΕΦΤ ΝΑΧΨΕΝCΑΧΙ ΑΝ ΑΛΛΑ ΑΧΨΕΝΟΥΧΟΜ** “For the kingdom of God, it is not in word but it is in power” (1Cor. 4:20).

11.4 Secondary Use

The second function of the Second Tenses is less common: as a statement intended to draw special attention to the predicate itself: **Σ ΑΝΑΥ ΕΤΒΝΚΝΤΕ ΝΤΑΚCΖΟΥΨΡC ΝΤΑCΨΟΟΥΕ** “Look at the fig tree that you cursed: it has dried up!” (Mark 11:21), **Λ ΜΗΤΙ ΝΤΑΟΥΕΕ ΕΙΝΕ ΝΕΨ ΑΤΡΕΨΟΥΩΜ** “Hasn’t (Greek μήτι) anyone even brought him something to eat?” (John 4:33), **Β ΜΠΕCΜΟΥ ΝΧΕΤΑΛΟΥ ΑΛΛΑ ΑCΝΚΟΤ** “She has not died, namely the girl, but she is *sleeping*” (Mark 5:39), **Σ ΕΤΕΤΝΛΟΒΕ** “You are *mad!*” (1Cor. 14:23).

11.5 Negation

In negative statements, Second Tenses mostly occur with post-verbal **ΑΝ/ΕΝ** (§ 4.6) or **Ν ... ΑΝ/ΕΝ**, which is a negation of the sentence rheme (the predicate is

affirmative): ^s **ΝΤΑΙΕΙ ΓΑΡ ΑΝ ΧΕΕΕΙΕΚΡΙΝΕ ΜΠΚΟΣΜΟΣ ΑΛΛΑ ΧΕΚΑΣ ΕΕΙΕΝΑΖΜΕϚ** “For I have come not that I might judge (Greek κρίνειν) the world, but that I might save it” (John 12:47), ^m **ΝΑΡ- ΕΠΡΟΜΕ ΝΕΟΝ̄ ΕΠΑΕΙΚ ΜΜΕΤΕ ΕΝ ΑΛΛΑ ΕΣΕΧΕ ΝΙΜ ΕΤ̄ΝΗΟΥ ΕΒΑΛ Ζ̄ΝΡΩϚ ΜΠ̄Τ̄** “It is not by the bread alone that the person will live, but by every speech that is coming from the mouth of God” (Matt. 4:4). The predicate itself is negated by an infixed **Τ̄Μ/ΨΤΕΜ**: **ΑΡΕΨΤΕΜΤΕΤΕΝΜΕΘΜΗ ΕΡΖΟΥΟ ΕΘΑΝΙϚᾹ ΝΕΜΝΙΦΑΡΙΣΕΟΣ Ν̄ΝΕΤΕΝΙ Ε̄ΨΟΥΝ Ε̄Τ̄-ΜΕΤΟΥΡΟ Ν̄ΤΕΝΙΦΗΟΥΙ** “should your righteousness not be more than the scribes and the Pharisees, you shall not come into the kingdom of heaven” (Matt. 5:20).

EXERCISE 11

Translate the following phrases and sentences.

1. ^s **ᾹΙϚ ΟΥΟΝ̄Ϛ ΕΝΕϚΜΑΘΗΤΗΣ ΖΙΧ̄ΝΘΑΛΑϚΣΑ Ν̄ΤΙΒΕΡΙΑϚ Ν̄ΤΑϚΟΥΟΝ̄ϚΔΕ ΕΒΟΛ Ν̄ΤΕΙΖΕ**
2. ^L **Ν̄ΤΑΝΕΕΙ ΓΑΡ ΨΩΠΕ ΧΕΚΑΣΕ ΕΡΕΤΓΡΑΦΗ ΝΑΧΩΚ ΑΒΑΛ**
3. ^L **ΕΕΙϚΑΠ̄Ϛ ΕΝ ΧΕΕΚΑϚΙΤΟΥ ΑΒΑΛ Ζ̄ΝΠΚΟΣΜΟΣ ΑΛΛΑ ΧΕΚΑΣΕ ΕΚΑΑΡΗΖ ΑΡΑΥ ΑΒΑΛ Ζ̄ΝΠΠΟΝΗΡΟΣ**
4. ^B **ΑΡΕΤΕΝΝΑΥ ΕΡΟϚ Ν̄ΜΑΥ**
5. ^M **ΜΕΥΧΧΕΡΑ ΝΟΥΖΗΒ̄Ϛ Ν̄ΣΕΚΕϚ Ν̄ΖΟΥΝ ΖΑΟΥΜΟΔΙΟΝ ΑΛΛΑ ΕΨΑΥΚΕϚ ΖΙΧ̄ΝΤΑΥ- ΧΝΙΑ Ν̄ϚΕΡΟΥΑΕΙΝ ΕΝΕΤ̄Ζ̄ΝΠΗ ΤΗΡΟΥ**
6. ^A **ΝΑΠ̄ΖΩΠ̄Ψ Μ̄ΠΧΑΕΙϚ ΘΩΛ̄Π ΑΝΙΜ**
7. ^F **ΕΥΤΩΝ ΝΕΤΕΝΓΡΑΜΜΑΤΕΥϚ ΕΥΤΩΝ ΝΕΤΕΝΧΙΨΑΧΝΙ ΕϚΤΩΝ ΠΕΤΩΠ Ν̄ΝΕϚΙΟΥ**
8. ^F **Ν̄ΤΑΤΕΖΒΩ ΨΗΝ̄Ψ Μ̄ΜΕΥ Ν̄ΝΕϚΨΗΡΙ**
9. ^F **ΑΧΝ̄Π̄Ϛ Ν̄ΤΑΝΙ ΕΖΡΗΙ ΕΤΕΙΧΩΡΑ**
10. ^B **ΕΤΑΚΙ ΕΜΝΑΙ ΕΤΑΚΟΝ Μ̄ΠΑΤΕΠΕΝΧΟΥ ΨΩΠΙ (question)**

V_{OCABULARY}

ΑΡΗΖ ^L “guard” (with α-)

ΑΧ̄Ν ^F see § 5.3

ΓΡΑΜΜΑΤΕΥϚ ^F “accountant” (Greek γραμματεύς)

ΓΡΑΦΗ ^L “writing, scripture” (Greek γραφή)

ΕΜΝΑΙ ^B see § 5.1

ΕΡΟΓΛΕΙΝ_Μ “give light” (construct of ΕΙΡΕ “make” plus ΟΓΛΕΙΝ “light”)

ΗΙ_Μ “house”

ΘΑΛΑССΑ_Σ “the sea” (Greek θάλασσα) (for ΤΘΑΛΑССΑ)

Ι_{ΒF} “come”

ΙC̄_Σ abbreviation for ΙΗΣΟΥC “Jesus” (Greek Ἰησοῦς)

ΚΟCΜΟC_Λ “world” (Greek κόσμος)

ΚΩ_Μ “put”

ΧΩΡΑ_F “place” (Greek χώρα)

ΛΥΧΝΙΑ_Μ “lampstand” (Greek λυχνία)

ΜΑΘΗΤΗC_Σ “disciple” (Greek μαθητής)

ΜΟΔΙΟΝ_Μ “bushel” (Greek μόδιος, about 2 gallons)

ΝΑΥ_Β “look” (with Ε- “see”)

ΟΥΩΝ̄Z_Σ “reveal”

ΠΟΝΗΡΟC_Λ “evil” (Greek πονηρός)

CΑΠC̄Π_Λ “pray”

CΗΟΥ_Β “time”

CΙΟΥ_F “star”

ΤΑΚΟ_Β “destroy”

ΤΙΒΕΡΙΑC_Σ “Tiberias” (Greek Τιβεριάς)

ΤΩΝ_F “where?”

ΩΠ_F “reckon”

ΩΗΝ̄Ω_F “give life”

ΩΗΡΙ_F “child”

ΩΩΠΙ_Β, ΩΩΠΕ_Λ “happen”

QΙ_Λ “lift”

ZΒΩ_F “snake” (f)

ZΕ_Σ “way, manner”

ZΗΒC_Μ “lamp”

ZΩΠ̄Ω_Α “arm”

ΧΑΕΙC_Α “Lord”

ΧΙΩΛΧΝΙ_F “advisor” (ΧΙ “take” plus ΩΛΧΝΙ “counsel”)

ΧΧΕΡΑ_Μ “light” (a fire)

ⲭⲱⲕ_L “be fulfilled”

ⲟⲩ_F for ⲭⲁⲉⲓⲥ (abbreviation borrowed from Bohairic)

ⲟⲩⲁⲡ_A “be revealed”

1. The predicate is a syntactic element, the rheme, a semantic one; similarly, for subject and theme, respectively. In most cases, the predicate and rheme coincide, as do the subject and theme. The theme is what the statement is about, and the rheme is what is said about the theme. For example, in the statement *lions ate the gazelles*, the theme and subject is *lions* and the rheme and predicate is *ate the gazelles*: the sentence states what the lions did. But the two pairs do not necessarily coincide. In the similar statement *lions ate the gazelles* (and not the zebras), the subject and predicate are the same as in the previous statement, but the theme in this case is *lions ate* and the rheme is *the gazelles*: the fact that *lions ate* is a given, and the statement reveals what the lions ate.

Complex Sentences

12.1 Definition

Complex sentences are those with two or more clauses that have an interdependent relationship—that is, each dependent clause is integral to the meaning of the sentence and not merely ancillary to it. These typically have at least one dependent clause that restricts the statement of the main clause. Such clauses include

- restrictive circumstance: the main clause is true under a specific circumstance
- purpose: the dependent clause states the reason for the action of the main clause
- result: the dependent clause states the consequence of the main clause
- cause: the dependent clause states the cause of the action of the main clause
- temporal: the dependent clause specifies a time when the main clause is true
- content: the dependent clause is the object of the verb in the main clause
- concession: the main clause emends what is stated or implied by the dependent clause
- real condition: the dependent clause (protasis) states a hypothetical situation under which the action of the main clause (apodosis) results
- unreal condition: a real condition in the past in which neither the protasis nor the apodosis were realized.

In Coptic the interrelationship between the clauses is usually marked either by a proclitic particle or a specific verb form.

12.2 Restrictive Circumstance

Coptic can use a Second-Tense construction to rhematize a restrictive circumstance: _s **ⲛⲧⲁⲅⲭⲡⲟⲩ ⲉϣⲟ ⲛⲃⲗⲗⲉ** “He was born made blind” (John 9:20), _L **ⲛⲧⲁϣⲭⲉⲡⲉⲓⲃⲉ ⲉϣⲣⲡⲓⲣⲁⲗⲉ ⲛⲗⲗⲁϣ** “He said this testing (Greek *πειράζειν*) him” (John 6:6), **ⲛⲧⲁϣⲱⲡⲉ ⲭⲉⲕⲁⲥ ⲉϣⲉⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲃⲓⲡⲉⲛⲧⲁⲡⲭⲟⲉⲓⲥ ⲭⲟⲟⲩ** “It happened so that it might be fulfilled, namely, what the Lord said” (Matt. 1:22). A rhematic predicate can also be used, in which case the restrictive connotation of the dependent clause is purely contextual: _s **ⲗⲣⲗⲉ ⲉⲣⲟⲟⲩ ⲉϣⲛⲕⲟⲧⲕ** “He found them sleeping” (Matt. 26:40).

12.3 Clauses of Purpose

Purpose clauses are marked by **ⲭⲉ** or **ⲭⲉⲕⲁⲥ** (§ 4.5) in most dialects, usually with the Third Future or Conjunctive in the dependent clause: _L **ⲱⲣⲉϣⲉⲓ ⲁⲡⲟⲩⲁⲉⲓⲛ ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉⲛⲉϣⲗⲃⲏⲩⲉ ⲟⲩⲱⲛⲗ ⲁⲃⲗ** “He comes to the light so that his deeds may be revealed” (John 3:21), _s **ⲛⲧⲁⲅⲭⲉⲗⲛⲁⲓⲃⲉ ⲭⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲉⲡⲓⲥⲧⲉⲩⲉ** “But these have been written so that you might believe” (John 20:31), _M **ⲗⲁϣⲱⲡⲉ ⲭⲉⲉϣⲉⲭⲟⲕ ⲉⲃⲗ ⲛⲃⲏ ⲡⲉⲑⲁⲡⲭⲥ ⲭⲁϣ** “it happened so that it might be fulfilled, namely that which the Christ said” (Matt. 1:22), _F **ⲛⲉⲗⲱⲱⲉ ⲉⲗⲁⲏⲓ ⲉⲧⲡⲟⲗⲓⲥ ⲕⲉⲥ ⲛⲥⲉⲱⲡⲓ ⲛⲗⲉⲛⲗⲣⲏⲟⲩ** “they were going up to the city so that they could get supplies” (John 4:8). Bohairic uses the Greek conjunction **ⲗⲓⲛⲁ** (ἵνα) with the Conjunctive: **ⲗⲱⲱⲉ ⲛⲱⲟⲩ ⲉⲑⲃⲁⲕⲓ ⲗⲓⲛⲁ ⲛⲧⲟⲩⲱⲡⲓ ⲛⲗⲁⲛⲏⲣⲏⲟⲩ ⲛⲱⲟⲩ** “they went away to the town so that they could get supplies for themselves” (John 4:8).

Negative counterparts of purpose clauses are formed with a negated verb form or with the Greek conjunctions **ⲙⲏⲡⲟⲧⲉ** (μήποτε) and **ⲙⲏⲡⲱⲥ** (μήπως) “lest” followed by the Conjunctive: _s **ⲙⲡⲓⲣⲕⲣⲓⲛⲉ ⲭⲉⲕⲁⲥ ⲛⲛⲉϣⲕⲣⲓⲛⲉ ⲙⲙⲱⲧⲛ**, _B **ⲙⲡⲉⲣⲧⲗⲁⲡ ⲗⲓⲛⲁ ⲛⲧⲟⲩⲱⲧⲉⲙⲧⲗⲁⲡ ⲉⲣⲱⲧⲉⲛ** “Don’t judge (_s Greek *κρίνειν*), so that you won’t be judged” (Matt. 7:1), _M **ⲙⲡⲉⲣⲗⲓⲟⲩⲉ ⲛⲛⲉⲧⲛⲙⲁⲣⲓⲧⲏⲥ ⲛⲛⲁⲗⲣⲏⲛⲉⲱⲉϣ ⲙⲏⲡⲱⲥ ⲛⲥⲉⲕⲁⲧⲁⲡⲁⲧⲓ ⲙⲙⲁϣ ⲗⲏ- ⲛⲉϣⲟⲩⲉⲣⲏⲧⲉ** “Don’t throw your pearls (Greek *μαργαρίτης*) before the pigs, so that they don’t trample (Greek *καταπατεῖν*) them with their feet” (Matt. 7:6), _M **ⲉϣⲉϣⲓⲧⲕ ⲗⲓⲛⲉϣⲟⲓⲭ**

ΜΗΠΟΤΕ ΝΤΕΤΕΚΟΥΕΡΗΤΕ ΧΙΧΡΑΠ ΕΟΥΟΝΕ “they shall carry you on their hands so that your foot doesn’t trip¹ on a stone” (Matt. 4:6).

12.4 Clauses of Result

Result is regularly expressed with the Prospective Conjunctive (§ 10.5). It is also expressed by the proclitic particle **ζωστε** (Greek ὥστε) introducing **ε-** plus the infinitive or Causative Infinitive, or the Conjunctive: _s **ΑΝΖΟΕΙΜ ΦΩΔΕ ΕΠΧΟΕΙ ΖΩСТΕ ΕΟΜCQ** “the waves surged at the boat so as to submerge it” (Mark 4:37), _s **ΟΥΝΟΒ ΝΚΜΤΟ ΑΦΩΠΕ ΖΝΘΑΛΑCΣΑ ΖΩСТΕ ΕΤΡΕΠΧΟΪ ΖΩΒC ΕΒΟΛ ΖΙΤΝΝΖΙΜΗ** “a great earthquake, it happened in the sea so that the boat was covered with the waves” (Matt. 8:24), _m **ΟΥΝΟΒ ΝΒΑCΗ ΖΑΦΩΠΕ ΖΝΘΑΛΑCΣΑ ΖΩСТΕ ΝΤΕΠΧΑΪ ΟΜC ΝΤΝΝΖΙΜΗ** “a great tempest, it happened in the sea so that the boat was submerged by the waves” (Matt. 8:24).

12.5 Causal Clauses

Causality is expressed by the proclitic particle **χε-** (§ 4.5) or **εβολ χε-**: _m **ΖΑΦΡΖΑΤΕ ΕΤ- ΒΕΠΜΗΦΕ ΧΕΝΑΥΧΙ ΜΜΑΦΠΕ ΖΩC ΠΡΟΦΗΤΗΣ**, _s **ΑΦΡΖΟΤΕ ΖΗΤQ ΜΠΜΗΗΦΕ ΕΒΟΛ ΧΕΕΝΕΥΧΙ ΜΜΟΦΠΕ ΖΩC ΠΡΟΦΗΤΗΣ** “he feared the masses because they took him as a prophet (Greek προφήτης)” (Matt. 14:5), _B **ΧΕΜΜΟΝΤΟΥ ΝΟΥΝΙ ΜΜΑΥ ΑΥΦΩΟΥΙ**, _s **ΕΒΟΛ ΧΕΜΝΝΟΥΝΕ ΜΜΟΟΥ ΑΥΦΟΟΥΕ** “because they do not have root, they dried up” (Matt. 13:6), _L **ΝΤΑΥΧΕΝΕΕΙΔΕ ΧΙΝΕΦΕΙΑΤΕ ΧΕΝΕΥΡΖΑΤΕ ΖΗΤΟΥ ΝΝΙΟΥΤΑΙΠΕ** “Moreover, it was because they feared the Jews that they, his parents, said these” (John 9:22).

12.6 Temporal Clauses

The negative Third Perfect (§ 9.2) with the circumstantial converter, and the temporal converters (§ 10.3), are both used to form temporal clauses: _m **ΕΜΠΑΤΕΟΥΑΛΕΚΤΩΡ ΜΟΥΤΕ ΚΝΕΑΠΑΡΝΙ ΜΜΑΪ ΝΦΑΜΝΤ ΝCΑΠ** “Before the rooster (Greek ἀλέκτωρ) speaks, you will deny (Greek ἀπαρνῆσασθαι) me three times” (Matt. 26:75), _s **ΝΤΕΡΕΦΚΟΤQΔΕ ΝΒΗC ΑΦΝΑΥ ΕΡΟΟΥ ΕΓΟΥΗΖ ΝCΩQ** “And when he turned, namely Jesus, he saw them stationed behind him” (John 1:38), _B **ΦΩΤ ΕΧΗΜΙ ΟΥΟΖ ΦΩΠΙ ΜΜΑΥ ΦΑ†ΧΟC ΝΑΚ** “Flee to Egypt and be there

until I tell you” (Matt. 2:12).

Bohairic uses the Second Perfect in place of **ⲛⲧⲉⲣⲉ** -: **ⲥ ⲛⲁⲓⲁⲉ ⲛⲧⲉⲣⲉⲩⲙⲉⲉⲓⲥ ⲉⲣⲟⲟⲩ ⲉⲓⲥ ⲡⲁⲓⲧⲉⲗⲟⲥ ⲙⲡⲭⲟⲉⲓⲥ ⲁⲩⲟⲩⲟⲛⲉⲩ ⲛⲁⲩ ⲉⲃⲟⲗ ⲉⲛⲟⲩⲣⲁⲥⲟⲩ**, **ⲃ ⲛⲁⲓⲁⲉ ⲉⲧⲁⲩⲙⲟⲕⲙⲉⲕ ⲉⲣⲱⲟⲩ ⲉⲛⲡⲉ ⲉⲓⲥ ⲟⲩⲁⲓⲧⲉⲗⲟⲥ ⲛⲧⲉⲡⲟⲥ ⲁⲩⲟⲩⲟⲛⲉⲩ ⲉⲓⲱⲥⲏⲫ ⲙⲉⲛⲟⲩⲣⲁⲥⲟⲩ** “And these, when he thought/pondered on them, behold, a messenger (Greek ἄγγελος) of the Lord revealed himself to him/Joseph in a dream” (Matt. 1:20). This construction can also be introduced by **ⲉⲟⲩⲧⲉ** “when” (Greek ὅτε): **ⲃ ⲉⲟⲩⲧⲉ ⲟⲩⲛ ⲉⲧⲁⲩⲧⲱⲛⲉⲩ ⲉⲃⲟⲗ ⲙⲉⲛⲛⲏ ⲉⲟⲙⲱⲟⲩⲧ ⲁⲩⲉⲣⲫⲙⲉⲩ ⲛⲧⲉⲛⲉⲩⲙⲁⲟⲩⲧⲏⲥ ⲭⲉⲫⲁⲓ ⲉⲛⲁⲩⲭⲱ ⲙⲙⲟⲩ** “Then (Greek οὖν), when he raised himself from those who were dead, they remembered, namely his disciples, that which he used to say to them” (John 2:22).

Temporal clauses are also introduced by prepositions (§ 5.3) governing various forms of the verb:

- **ⲉⲛ** governing a nominalized Causative Infinitive (§ 7.3)—concomitance: **ⲥ ⲁⲩⲱ ⲉⲛⲡⲧⲣⲉⲩⲭⲟ ⲁⲉⲟⲓⲛⲉ ⲉⲩ ⲉⲁⲧⲛⲧⲉⲩⲏ** “and during the sowing, some fell near the road,” **ⲃ ⲟⲩⲟⲩ ⲙⲉⲛⲡⲭⲓⲛⲟⲣⲉⲩⲥⲓⲧ ⲟⲩⲁⲓ ⲙⲉⲛ ⲁⲩⲉⲓ ⲙⲁⲧⲉⲛⲡⲓⲙⲱⲓⲧ** “and during the sowing (§ 2.6), one, in fact (Greek μὲν), it fell near the path” (Luke 8:5)
- **ⲭⲏ** governing a circumstantial form (§ 10.2) or the Second Perfect—“since, from the time that”: **ⲥ ⲩⲛⲁⲙⲟⲩⲉ ⲙⲡⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲗⲃ ⲭⲓⲛⲉⲩⲉⲛⲉⲩⲧⲏⲧⲏⲥ ⲛⲧⲉⲩⲙⲁⲗ** “he will be filled with the Holy Spirit from the time that he is in his mother’s womb” (Luke 1:15), **ⲙ ⲉⲁⲩⲭⲁⲥ ⲛⲟⲩ ⲡⲓⲡⲗⲁⲛⲟⲥ ⲛⲭⲓⲛⲉⲩⲁⲛⲉ** “he said, namely that deceiver (Greek πλάνος), from the time he was alive” (Matt. 27:63), **ⲥ ⲟⲩⲛⲟⲥ ⲙⲓⲕⲙⲧⲟ ⲉⲧⲉⲙⲡⲉⲟⲩⲟⲛ ⲛⲧⲉⲩⲉⲩ ⲱⲱⲡⲉ ⲭⲓⲛⲛⲧⲁⲩⲭⲡⲉⲣⲱⲙⲉ ⲉⲓⲭⲙⲡⲕⲁⲉ** “a great earthquake, whose like did not happen since men were created on the earth” (Rev. 16:18); note also **ⲥ ⲱⲥⲕ ⲭⲓⲛⲧⲁ** with the First Perfect—“continue from” = “just”: **ⲁⲩⲭⲛⲟⲩⲩ ⲭⲉⲉⲛⲉⲁⲩⲱⲥⲕ ⲭⲓⲛⲧⲁⲩⲙⲟⲩ** “he asked him whether he had just died” (Mark 15:44), literally, “that-if-he-continued from-he-died”
- **ⲙⲏⲛⲥⲁ** governing the Causative Infinitive—“after”: **ⲃ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲣⲉⲩⲥⲁⲭⲓ ⲛⲉⲙⲱⲟⲩ ⲁⲩⲟⲗⲉⲩ ⲉⲡⲱⲓ ⲉⲧⲫⲉ** “after he spoke with them, he was taken up to the sky” (Mark 16:9).

Greek prepositions are also used as temporal conjunctions, mostly governing circumstantial forms:

- **ΕΠΕΙΔΗ** (ἐπειδή), with the First and Second Perfect: **Β ΕΠΕΙΔΗ**
ΑΦΧΕΚΝΕΦΨΑΧΕ ΕΒΟΛ ΤΗΡΟΥ ΕΜΜΑΛΧΕ ΜΠΑΛΟΣ ΑΦΒΩΧ ΕΖΟΥΝ
ΕΚΑΦΑΡΝΑΟΥΜ “After he completed all his words to the ears of the people,
he went in to Capernaum” (Luke 7:1)
- **ΖΟΣΟΝ** (ὅσον), **ΕΠΖΟΣΟΝ/ΕΦΟΣΟΝ** (ἐφ’ ὅσον): **Μ ΨΟΠΕ ΕΚΒΗΛ ΜΝΠΕΚΧΕΧΕ**
ΜΠΡΗΤΕ ΖΟΣΟΝ ΕΚΖΙΤΕΖΙΗ ΝΕΜΕΦ “be agreeable with your enemy, likewise,
while you are on the road with him” (Matt. 5:25)
- **ΖΟΤΑΝ** (ὅταν): **Σ ΖΟΤΑΝ ΕΡΕΠΟΥΟΕΙΝ ΜΠΡΗ ΝΒΟΛ ΨΑΦΖΩΒΣ ΜΠΚΑΚΕ** “when
the light of the sun is out, it covers the darkness” (PS 232, 2)
- **Β ΖΟΤΕ** (ὅτε): **ΖΟΤΕ ΕΦСАХΙ IC ΟΥΘΗΠΙ ΝΟΥΩΙΝΙ ΑΣΕΡΗΗΒΙ ΕΧΩΟΥ** “while he
was speaking, behold a cloud of light made shade on them” (Matt. 17:5)
- **ΖΩС** (ὥς): **Σ ΖΩС ΕΥΝΤΑΝ ΜΜΑΥ ΜΠΟΥΟΕΙΨ ΜΑΡΝΕΙΡΕ ΜΠΕΤΝΑΝΟΥΦ**
ΝΟΥΟΝ ΝΙΜ “as long as we have the opportunity, let us do what is good to
everyone” (Gal, 6:10)

Oxyrhynchite also uses the Conditional (§ 12.9) with **ΖΟΤΑΝ**: **Μ СΕΝΝΗΟΥΔΕ ΝΒΗ**
ΖΕΝΖΑΥ ΖΟΤΑΝ ΑΥΨΑΝΦΙ ΜΠΑΤΨΕΛΗΤ ΝΤΑΤΟΥ “But they are coming, days
when the bridegroom shall be taken from them” (Matt. 9:15).

12.7 Content Clauses

Clauses that express the object of a verb are uniformly introduced by **ΧΕ**.
Examples are, after various verbs:

- **Α ΧΟΥ**, **ΒFLMS ΧΩ** “say”: **Μ ΑΧΙC ΟΥΝ ΝΕΝ ΧΕΟΥ ΠΕΤΔΟΒΙ ΝΕΚ** “Tell us, then
(Greek οὖν), what is that which you think (Greek δοκεῖν) for yourself” (Matt.
22:17), **Β ΝΗ ΕΤΧΩ ΜΜΟΣ ΕΡΟΦ ΧΕΦΟΝΗ** “that which said about him that he
is alive” (Luke 24:23); also with direct quotations: **Μ ΠΕΧΕΦ ΧΕΛΜΟΥ** “He
said, ‘Come’” (Matt. 14:29)
- **AL ΜΜΕ**, **Β ΕΜΙ**, **F ΙΜΙ**, **MS ΕΙΜΕ** “know”: **Β †ΕΜΙ ΧΕΝΘΩΤΕΝ ΝΑΠΧΡΟΧ ΝΑΒΡΑΑΜ**
“I know that you are of the seed of Abraham” (John 8:37)
- **AL САΥНЕ**, **Β СΩΟΥН**, **FM САОУН**, **Σ СООУН** “know”: **Л †САΥΝΙ ΧΕΝΤΩΤН**
ΠСПΕРМА ΝΑΒΡΑΖΑМ “I know that you are the seed of Abraham” (John 8:37)
- **AL СΩТМЕ**, **BF СΩТЕМ**, **М СОТМ**, **Σ СΩТМ** “hear”: **Σ ΑΥСΩТМ ΧΕΙC ΝΑΠΑΡΑΓΕ**
“they heard that Jesus would pass by (Greek παράγειν)” (Matt. 20:30)
- **AL ΝΟ**, **BS ΝΑΥ**, **FM ΝΕΥ** “see”: **Β ΕΤΑΦΥΝΑΥ ΧΕΑΦΛΟΧΦ** “when he saw that he

was recovered” (Mark 16:4)

- ^{ALS} **ΜΕΕΥΕ**, ^B **ΜΕΥΙ**, ^F **ΜΗΟΥΙ**, ^M **ΜΗΟΥΕ** “think”: ^B **ΝΑΥΜΕΥΙ ΧΕΤΜΕΤΟΥΡΟ**
ΝΤΕΦΤ ΝΑΟΥΩΝΖ ΕΒΟΛ ΣΑΤΟΤΣΠΕ “they were thinking that the kingdom of
God was going to be revealed immediately” (Luke 19:11)

12.8 Concessive Clauses

Clauses of concession can be introduced by a number of terms, such as ^A **ΕΙΖΧΕ/ΕΙΖΠΕ**, ^B **ΙΧΧΕ**, ^{FS} **ΕΩΧΕ/ΕΩΧΠΕ**, ^L **ΕΩΠΕ**, ^M **ΕΩΧΕ** “if,” the preposition **ΕΤΒΕ/ΕΘΒΕ ΧΕ** “concerning,” and ^B **ΧΑΣ ΧΕ**: ^S **ΕΩΧΕ ΠΝΟΥΤΕ ΝΤΡΖΟΤΕ ΝΖΗΤΩ**
ΑΝ ΑΥΩ ΝΤΩΠΕ ΑΝ ΖΗΤΩ ΡΡΩΜΕ ΑΛΛΑ ΕΤΒΕΤΕΙΧΗΡΑ ΟΥΕΖΖΙΣΕ ΕΡΟΙ
ΤΝΑΡΠΕΣΖΑΠ “Although God, I do not fear him and I do not revere man, but
since this widow makes trouble to me, I will make her case,” ^B **ΧΑΣ ΧΕΦΤ**
ΤΕΡΖΟΤ ΑΝ ΗΑΤΕΩΖΗ ΟΥΟΖ ΝΤΩΠΙ ΑΝ ΗΑΤΖΗ ΝΝΙΡΩΜΙ ΕΘΒΕΧΕΤΑΙΧΗΡΑ ΤΗΙΣΙ
ΝΗΙ ΤΝΑΟΙ ΝΠΕΣΜΩΩ “Although God, I do not fear him and I do not revere
people, since this widow troubles me, I will avenge her” (Luke 18:4–5). Greek
καί τοι is also used: ^S **ΕΠΕΙΔΗ ΓΑΡ ΝΤΑΠΜΟΥ ΩΩΠΕ ΕΒΟΛ ΖΙΤΝΟΥΡΩΜΕ ΕΒΟΛ**
ΖΙΤΝΟΥΡΩΜΕ ΟΝΠΕ ΠΤΩΟΥΝ ΝΝΕΤΜΟΟΥΤ “For since it is from a person that
death happened, from a person also is the rising from those who are dead” (1Cor.
15:21), ^S **ΑΝΕΦΑΡΙΣΑΙΟΣ ΣΩΤΗ ΧΕΙΤ Ρ ΖΑΖ ΝΜΑΘΗΤΗΣ ΑΥΩ ΟΒΑΠΤΙΖΕ**
ΕΖΟΥΕΪΩΖΑΝΝΗΣ ΚΑΙΤΟΙ ΙΤ ΑΝΠΕ ΝΕΟΒΑΠΤΙΖΕ “the Pharisees heard that Jesus
was making many disciples and baptizing (Greek βαπτίζειν) more than John,
even though Jesus was not baptizing” (John 4:1–2).

12.9 Real Conditions

Coptic has a number of means of expressing the protasis of a real condition. The
Second Present is often used in this function: ^M **ΕΤΕΤΝΠΙΣΤΕΥΕ ΤΕΤΝΕΧΙΤΟΥ** “if
you believe (Greek πιστεύειν), you will receive them” (Matt. 21:22). This form,
in turn, is the basis for a dedicated verb form, called the Conditional, which is
composed of the Second Present with an infixed ^{AL} **-ΩΛ-**, ^{BFS} **-ΩΛΝ-**. With a
nominal subject the prefix is ^A **ΑΡΕΩΛ-**, ^{BM} **ΑΡΕΩΛΝ-**, ^F **ΑΛΕΩΛΝ-**, ^L **ΕΡΕΩΛ-**, ^S
ΕΡΕΩΛΝ- ; pronominal forms are:

1s ^A **ΑΙΩΛ**, ^{BFS} **ΑΙΩΛΝ**,

1pl ^A **ΑΝΩΛ**, ^{BFS} **ΑΝΩΛΝ**,

	^L εἶπα, ^S εἶπαν		^L ἐνθα, ^S ἐνθᾶν
2ms	^A ἀκῶα, ^{BFM} ἀκῶαν,	2pl	^A ἀτετῆνωα, ^B ἀρετενωα,
	^L ἐκῶα, ^S ἐκῶαν		^F ἀτετενωα, ^L ἐτετῆνωα/
2fs	^A ἀρεῶα, ^{BFM} ἀρεῶαν,		^Ε ρετῆνωα, ^M ἀτετῆνωαν,
	^L ἐρεῶα, ^S ἐρεῶαν		^S ἐτετῆνωαν/ἐρετῆνωαν
3ms	^A ἀϕῶα, ^{BFM} ἀϕῶαν,	3pl	^A ἀγῶα, ^{BFM} ἀγῶαν,
	^L ἐϕῶα, ^S ἐϕῶαν		^L ἐγῶα, ^{FS} ἐγῶαν
3fs	^A ἀσῶα, ^{BFM} ἀσῶαν,		
	^L ἐσῶα, ^S ἐσῶαν		

The Conditional is specific to the protasis of real conditions: ^M ἀτετῆνωαν χάς ἡπεῖ- κεταῦ χερῖτκ ζῖτκ εῶαλαςα ἐσεῶοπε “If you say to this mountain also, ‘Lift yourself; throw yourself to the sea,’ it shall happen” (Matt. 21:21).

The protasis can also be introduced by ^A ἐῶοπε, ^B ἐῶοπι, ^F ἐῶοπι, ^{LS} ἐῶοπε, ^M ἐῶοπε “happen,” and ^A εἰζχε/εἰζπε, ^B ἰσχε, ^{FS} ἐῶχε/ἐῶχπε, ^L ἐῶπε, ^M ἐῶχε: ^M ἐῶοπε ἀτετῆνωανδῖνε ἡμας ἀμῆεῖνε ματαμαῖ ζω “If you happen to find him, come, let me know myself ” (Matt. 2:8), ^L ἐῶπε τετῆνῖρπιστεγελε ἐν ἀνςζεεῖ ἡπετῆμμεῦ ἡῶ ἡζε ἐτετῆναῖρπιστεγε λαςεχε “But if you do not believe the writings of that one, how will you believe my words?” (John 5:47). These can also be introduced by the Greek conjunction καὶ (καῖν): ^S καὶ ἐτετῆνωανχοος ἡπεῖτοοῦ χετωοῦν ἡῖβωχ ἐζραι εῶαλαςα σῆαῶοπε ἡτῆν “If you say to this mountain, ‘Arise and go down to the sea,’ it will happen for you” (Matt. 21:21), ^S καὶ ἐῶοπε ἀϕῖρζενχενοβε σῆνακααῦ ἡας ἐβολ “If he happens to have done any other sins, they will be thrown out for him” (James 5:15). ἐῶοπε and ἐῶχε also allow for non-verbal protases: ^A εἰζπε ἀνακ πχαεῖς ἀνακ αστο ταζνωωζε “If I am the master, where is the fear of me?” (Mal. 1:6), ^B ἰσχε ἡθοοκπε πωῆρι ἡφῖ λχος ζῖνα ἡτεῖναιωνῖ ἐρωικ “If you are the son of God, speak so that these stones make bread” (Matt. 4:3).

12.10 Unreal Conditions

The proclitic particle ἐνε- is used for protases contrary to fact: ^L ἐνεῖνωτῆν

2ΕΝΒΛΛΕ ΝΕΜ̄ΝΝΑΒΕ ΑΡΩΤ̄Ν “If you were blind, there would be no sin against you” (John 9:41); _B ΕΝΕΦΑΙ ΟΥΕΒΟΛ Μ̄ΦΤ̄ ΑΝΠΕ ΝΑΦΝΑΨΧΕΜΧΟΜ ΑΝΠΕ ΕΕΡ2ΛΙ “If this one were not of God, he would not be able to do anything” (John 9:33). The apodosis usually has the past converter, often with the First Future, as these illustrate, but other apodoses also occur: _S ΕΝΕΝ̄ΤΑΝ̄ΒΟΜ Ν̄ΤΑΥΩΠΕ Ν̄ΖΗΤΤΗΥΤ̄Ν ΨΩΠΕ 2̄ΝΤΥΡΟC Μ̄ΝCΙΔΩΝ ΕΨΧΠΕΛΥΜΕΤΑΝΟΙ 2̄ΝΟΥΔΟΟΥΝΕ Μ̄ΝΟΥΚ̄ΡΜΕC “If the deeds of power that were among you were in Tyre and Sidon instead, then they would have repented (Greek μετανοεῖν) in sack and ash” (Matt. 11:21).

EXERCISE 12

Translate the following phrases and sentences.

- _L ΕΝΕΝ̄ΤΩΤ̄Ν Ν̄ΨΗΡΕ Ν̄ΑΒΡΑ2ΑΜ ΝΕΡΕΤ̄ΝΑΡ̄Ν2ΒΗΥΕ Ν̄ΑΒΡΑ2ΑΜ
- _M ΕΨΧΕ Ν̄ΤΑΚΠΕ ΠΩΗΡΕ Μ̄ΠΝ̄Τ̄ 2ΙΤ̄Κ ΕΠΕCΗΤ
- _S ΕΨΧΕ Ν̄ΤΑΦ̄ΝΚΟΤ̄Κ ΦΝΑΤΩΟῩΝ
- _S ΕΨΩΠΕ ΠΕΪΨΟΧΝΕ Η ΠΕΪ2ΩΒ ΟΥΕΒΟΛ 2̄Ν̄ΝΡΩΜΕΠΕ ΕΪΕ ΦΝΑΒΩΛ ΕΒΟΛ
- _B ΙCΧΕ ΑΡΕΤΕΝΝΑΜΕΝΡΕΝΗ ΕΘΜΕΪ Μ̄ΜΩΤΕΝ ΑΨΠΕ ΠΕΤΕΝ2ΜΟΤ
- _B ΕΨΩΠ ΑΡΕΤΕΝΝΑΕΡΠΕΘΝΑΝΕΦ̄ Ν̄ΝΗ ΕΤΕΡΠΕΘΝΑΝΕΦ̄ ΝΕΜΩΤΕΝ ΑΨΠΕ ΠΕ- ΤΕΝ2ΜΟΤ
- _B ΟΥΟ2 ΕΤΑΦCΙΝΙ ΕΒΟΛ 2ΑΦΙΟΜ̄ Ν̄ΤΕΤΓΑΛΙΛΕΑ ΑΦΝΑΥ ΕCΙΜΩΝ ΝΕΜΑΝΔΡΕΑC ΠCΟΝ Ν̄CΙΜΩΝ ΕΥ2ΙΨΝΕ Ν̄CΙΤ̄ ΕΦΙΟΜ̄
- _S ΝΑΙ ΕΥΨΑΝCΑ2ΟΥ ΟΥΑ ΟΥΑ †ΧΩ Μ̄ΠΚΟCΜΟC ΝΑΨΠ̄Ν̄ΧΩΜΕ ΑΝ ΕΤΟΥΝΑCΑ2ΟΥ
- _S 2̄ΜΠΤΡΕΥΚΑΤΟΙΓΟΡΕΙΔΕ Μ̄ΜΟΦ̄ ΕΒΟΛ 2ΙΤΟΟΤΟΥ Ν̄ΝΑΡΧΙΕΡΕΥC Μ̄ΝΝΕΠΡΕC- ΒΥΤΕΡΟC Μ̄ΠΕΦΟΥΨΩΒ Ν̄ΛΑΥ
- _M 2ΑΦΩ̄Ν2ΤΗΦ̄ 2ΑΡΑΥ ΧΕΝΕ2ΑΥCΚΥΛΛΕΠΕ

V_{OCABULARY}

ΑΝΔΡΕΑC _B “Andrew”

ΑΡΧΙΕΡΕΥC _S “high priest” (Greek ἀρχιερεύς)

ΑΨ _B “what?”

ΒΩΛ ΕΒΟΛ _S “disappear” (“loosen out”)

ΓΑΛΙΛΕΑ _B “Galilee”

εἶς_s “then”
 ἐπεσῆτ_L “down” (ἐ-π-εσῆτ “to-the-ground”)
 ἰομ_B “sea”
 κατοίγορει_s “accuse” (Greek κατοιγορεῖν)
 κόσμος_s “world” (Greek κόσμος)
 λαγ_s “anything”
 μεῖ, μένρε-_B “love”
 νανεϛ_B (see § 6.5)
 ναγ_B “see” (with ε-)
 νκοτκ_s “sleep”
 ογα ογα_s “one by one”
 ογωψβ_s “answer”
 πρεσβύτερος_s “elder” (Greek πρεσβύτερος)
 ϛαζ_s “write”
 σιμων_B “Simon”
 σινι_B “pass” (ζα- “by”)
 σι†_B “throw”
 σκυλλε_M “be troubled” (Greek σκύλλειν)
 τωογν_s “arise”
 ψνε_B “net”
 ψνζτη_M “feel compassion” (“suffer heart,” with ζα- “for”)
 ψοχνε_s “counsel”
 ψπ-_s “hold, receive”
 ζι_L “throw”
 ζμοτ_B “gift”
 ζωβ_s “work,” plural ζβηγ_L “works”
 χωωμε_s “scroll”

1. χι “take” χραπ “obstacle.”

ANSWERS TO THE EXERCISES

Exercise 2

1. ^S ΤΜΗΤΡ ΡΟ ΝΗ ΠΗΥΕ (Matt. 3:2)
“the kingdom of heaven”
2. ^B ΠΩΗΡΙ ΞΦΝΟΥ† (Matt. 4:3)
“the son of God”
3. ^S ΩΗΡΕ ΩΗΗ ΝΙΗ (Matt. 2:16)
“every small child”
4. ^S ΟΥΝΟΒ ΞΜΗΗΩΕ (Mark 3:7)
“a big crowd”
5. ^B ΖΑΝΡΕΩΜΩΟΥΤ (Matt. 28:4)
“dead people”
6. ^B ΟΥΜΑΞΗΤΟΝ (Matt. 11:29)
“a place of rest”
7. ^L ΝΩΗΡΕ ΝΑΒΡΑΖΑΗ (John 8:39)
“the children of Abraham”
8. ^F ΑΤΗΑΒΙ (Matt. 12:7)
“sinless”
9. ^M ΟΙΝΣΕΧΕ (Matt. 26:73)
“speech”
10. ^A ΖΩΒ ΝΙΗ ΞΜΗΕ (Phil. 4:8)
“everything true”

Exercise 3

1. ^M ΝΑΠΤ ... ΝΑΪΡΟΜΕ (Matt. 16:23)
“those of God ... those of people”
2. ^M ΝΤΑΚ ΖΩΚ (Matt. 26:69)
“you yourself ”
3. ^S ΤΕΩΚΕΦΥΧΗ (Luke 14:26)

- “his life also”
4. ^S ΝΤΩΤΗ ΝΤΕΤΝΖΕΝΕΒΟΛ ΖΗΠΚΑΖ (John 8:23)
“You, you are from the earth”
 5. ^B ΝΙΜΠΕ ΦΑΙ (Matt. 21:10)
“Who is this?”
 6. ^S ΑΝΓΟΥΑΓΑΘΟΣ ΑΝΟΚ (Matt. 20:15)
“I myself am a good person”
 7. ^B ΝΘΩΤΕΝ ΖΩΤΕΝ (Matt. 15:3)
“you yourselves”
 8. ^L ΠΕΤΕΠΩΡΠΕ (John 15:19)
“the one who is his”
 9. ^B ΝΗ ΕΤΕΝΟΥΙ (Matt. 20:15)
“those who are mine”
 10. ^S ΤΑΠΑΡΧΗ ΜΠΕΠΝΑ (Rom. 8:23)
“the first thing of the spirit”

Exercise 4

1. ^S ΠΕΧΑΥ ΝΑΦ ΧΕΠΩΡΠΠΕ (Matt. 21:31)
“They said to him, ‘It is the first’”
2. ^M ΦΑΜΝΤ ΝΖΑΥ (Matt. 12:40)
“three days”
3. ^S ΠΕΧΑΥ ΝΑΦ ΧΕΤΟΥ ΜΝΤΒΤ ΣΝΑΥ (Mark 6:38)
“They said to him, ‘Five, and two fish’”
4. ^B Φ ΝΣΑΘΕΡΙ (Luke 7:41)
“500 staters”
5. ^B ΙΒ ΝΡΟΜΠΙ (Matt. 9:20)
“12 years”
6. ^M ΦΥ ΝΕΣΑΥ (Matt. 18:12)
“a hundred sheep”
7. ^M ΠΜΕΖCNEΥ Η ΠΜΕΖΦΑΜΤ ΦΑΠΜΕΖCΕΦΩ (Matt. 22:26)
“the second, or the third, up to the seventh”
8. ^S ΤΜΕΖΦΤΟΔΕ ΝΟΥΗΡΩΕ ΝΤΕΥΩΗ (Matt. 14:25)
“the fourth watch of the night”
9. ^B ΕΤΑΥCΩΤΕΜΔΕ ΝΧΕΠΙΚΕΙ ΜΜΑΘΗΤΗΣ ΑΥΧΡΕΜΡΕΜ ΕΘΒΕΠΙCΟΝ Β (Matt. 20:14)
“And when they heard, namely the other 10 disciples, they grumbled about

the 2 brothers”

10. ^L ΧΟΥΤΗ Ν̄CΤΑΔΙΟΝ Η ΜΑΛΒ (John 6:19)
“twenty-five stadion or thirty”

Exercise 5

1. ^M ΖΑΘΗ ΕΜΠΑΤΟΥΨΗ ΕΖΟΥΝ Μ̄ΝΠΕΥΗΡ ΖΑΦΘ̄ΝΤ̄C ΕCΗΤ ΕΒΑΛ Ζ̄ΝΟΥΠ̄ΝΑ
ΕΤΟΥΕΒ (Matt. 1:18)
“Before they had gone in with each other, he found her pregnant from a holy spirit”
2. ^M ΖΑΥΖΙΤΟΥ ΕΠΕCΗΤ (Matt. 2:11)
“They threw themselves down”
3. ^B ΑΥΨΕ ΝΩΟΥ ΉΕΝΟΥΟΥΟΙ ΉΑΤΕΝΠΙΧΑΧΡΙΜ ΕΉΡΗΙ ΕΦΙΟΜ (Matt. 8:32)
“They went away in a rush beside the cliff down to the sea”
4. ^S Μ̄ΠΡCΩΟῩΖ ΝΗΤ̄Ν ΕΖΟΥΝ Ν̄Ζ̄ΝΑΖΟ ΖΙΧ̄ΜΠΚΑΖ (Matt. 6:19)
“Don’t gather in for yourselves treasures on earth”
5. ^M ΠΟΥΑΕΙΝ ΕΤ̄Ν̄ΖΗΤ̄Κ (Matt. 6:23)
“the light that is in you”
6. ^L Μ̄ΝΩΑΤΟΥC Ν̄ΤΟΟΤ̄Κ (John 4:11)
“there is no jar in your hand”
7. ^L ΕΤΝΑΡ ΠΙCΤΕΥΕ ΑΡΑΕΙ ΑΒΑΛ ΖΙΤ̄ΝΠΟΥCΕΧΕ (John 17:20)
“who shall believe in me from your word”
8. ^S Φ̄Ρ Μ̄ΝΤΡΕ ΕΤΒΗΗΤ̄Φ (John 1:15)
“he testifies about him”
9. ^S ΑΦΒΩΚ ΕΒΟΛ ΖΙΤ̄ΝCΙΔΩΝ ΕΘΑΛΑCCA Ν̄ΤΓΑΛΙΛΑΙΑ (Mark 7:31)
“He went out of Sidon to the sea of Galilee”
10. ^B ΉΕΝΝΙΕΖΟΥΟΥ ΕΤΕΜΜΑΥ (Matt. 3:1)
“in those days”

Exercise 6

1. ^L ΑΝΑΚΠΕ ΕΤCΕΧΕ Ν̄ΜΜΕ (John 4:26)
“It is I, who speaks with you”
2. ^M ΑΝΚΟΥΡ̄ΜΡΕΨ (Matt. 11:29)
“I am a gentle person”
3. ^S ΠΕΦΡΑΝΠΕ ΤΙΜΟΘΕΟC (Acts 16:1)

“His name was Timothy”

4. ^s οὐλοῦμαι ἰουδαῖ (Acts 10:28)
“It is a disgrace for a Jewish man”
5. ^s πατριῶτα νεογέενιν (Acts 16:1)
“but his father was Greek”
6. ^s πύλη ἐθνῶς ἡμερῶν (Acts 3:10)
“the beautiful gate of the temple”
7. ^B οἱ υἱοὶ τοῦ βασιλείου (Matt. 13:38)
“those are the children of the kingdom”
8. ^M τὸ πρῶτον καὶ τὸ μέγιστον (Matt. 22:38)
“This is the first and the greatest commandment”
9. ^s οἱ Ἰουδαῖοι (Acts 16:20)
“These men are Jews”
10. ^s αἱ λέξεις αὐτῶν ἀληθεῖς εἰσιν (John 4:18)
“This is true, what you said”

Exercise 7

1. ^S ἸΠΠῚΡῚ ΖΟΤΕ ΕΧΙ ἸΜΑΡΙΑ ΤΕΚΖΙΜΕ (Matt. 1:20)
“don’t be afraid to take Mary, your wife”
2. ^B ΜΑΤΑΜΟΙ (Matt. 2:8)
“let me know”
3. ^B ἸΠΕΡῚΜΕΥΙ ΧΕΕΤΑἸ ΕΒΕΛΠΙΝΟΜΟΣ ΕΒΟΛ (Matt. 5:17)
“Don’t think that I have come to throw the law out”
4. ^B ΝΕΤΑἸ ΕΒΟΛΟΥ ΑΝ ΑΛΛΑ ΕΧΟΚΟΥ (Matt. 5:17)
“I have not come to throw them out but to complete them”
5. ^M ΣΑΛΠΣ ΖΙΤΣ ΖΑΒΑΛ (Matt. 5:30)
6. ^L QI ΝΕΤῚΒΕΛ ΑΖΡΗἰ (John 4:35)
“Lift up your eyes”
7. ^S ἸΠῚΡΕἰΡΕ ἸΠῚΗἰ ἸΠΑΕἰΩΤ ἸΜΑἸΕΩΩΤ (John 2:16)
“Don’t make the house of my father a market”
8. ^S ΕΤΑΖΟQ ΕΡΑῚQ ἸΠΧΟΕἰC (Luke 2:22)
“to present him to the lord”
9. ^S ΠΧΟΕἰC ΜΑΤΑΝΖΟΝ (Matt. 8:25)
“Lord, make us live”
10. ^B ΑΜΩἰΝἰ ΜΟΩἰ ἸΝCΩἰ (Matt. 4:19)
“Come, walk behind me”

Exercise 8

1. ^M Μῖμντετῇ βεχῇ ἡμεῖς ἡτῆπετῆιουτ (Matt. 6:1)
“You have no reward from your father”
2. ^B νεογον ἡτεογαῖ ἡογβω ἡκεντε (Luke 13:6)
“A certain man had a fig tree”
3. ^S σναχποδε ἡογῳηρε (Matt. 1:21)
“And she will give birth to a son”
4. ^S νεγναβωκ εζραι επερπε (Acts 3:1)
“They were going to go up to the temple”
5. ^L ζωσ †ῆηπκοσμος ανακ πογαειν ἡπκοσμος (John 9:5)
“As long as I am in the world, I am the light of the world”
6. ^M πετῆιῆηπχενεπορ (Matt. 24:17)
“the one who is on the roof ”
7. ^M πετῆησowe (Matt. 24:18)
“the one who is in the field”
8. ^A ναρεῖωνας ἡζητῆ ἡπκτηος (Jonah 1:17)
“Jonah was in the belly of the whale”
9. ^S νεφῆμαγπε (John 3:22)
“he was there”
10. ^B ις ζωγο επερφεῖ ἡπαμα (Matt. 12:6)
“Behold one greater than the temple in this place”

Exercise 9

1. ^A ρναπωτ ῆιῆηθαλασσα ἡτῆε ἡογμογι (AE 25, 14–15)
“He will run upon the sea like a lion”
2. ^A αρωῆηζητη ραρωτηε (AE 19, 10)
“He was merciful to you”
3. ^A παχεπχαεις χε†ναςῆει ἡπαρεν αῆητογτεῆνε (AE 20, 17–19)
“The lord said, ‘I will write my name on their forehead’”
4. ^A ἡρεφῆρ ναβεδε ἡταγ σεναχιῳπε (AE 21, 6–7)
“And the sinners, they will receive shame”
5. ^A σεχιτογ ατμητροπολις (AE 26, 17)
“they take him to the city”

6. ^F αφελζομολογιν αγω ἡπεφελαρνισθε (John 1:20)
“He confessed and did not deny”
7. ^F ανακ ἰχωκεν ἡμωτεν ῥνογμαου (Matt. 3:11)
“Me, I baptize you with water”
8. ^L ἡπρτρεπετῆζητ φταρτῆρ (John 14:1)
“Let not your heart be troubled”
9. ^L ερετῆναφωπε ἡωηρε ἡπογαειν (John 12:36)
“You shall become children of the light”
10. ^B μαρενηοθεε (Mark 12:7)
“Let’s kill him”

Exercise 10

1. ^S αλζε εροφ ῥμπερπε εφζμοος ἡτμητε ἡἡ σαζ εφσωτῆ εροου αγω εφχνοῦ ἡμοου (Luke 2:46)
“They came upon him in the temple, seated in the midst of the scribes, listening to then and questioning them”
2. ^B αφναγ ἐνιφνοῦι εαγφωῃ (Mark 1:10)
“He saw the skies having opened”
3. ^L ἡταρεφτωωνδε αβαλ ῥἡνετμαουτ αῡρ πμεεγε χινεφμαθητс χεπεεπε ενεφχω ἡμαφ (John 2:22)
“And when he rose from those who are dead, they remembered, namely his disciples, that this was what he used to say”
4. ^M ζαφω ἡμε φαντεζηρωδης μοῦ (Matt. 2:15)
“He stayed there until Herod died”
5. ^S τωβε εῤῥἡενταυχοου ἡοἡζρογββαῖ ἡτῆμαζου (Rev. 10:4)
“Seal up what they said, namely the thunders, and don’t write them”
6. ^S κω εβολ ταρουκω ἡητῆ εβολ (Luke 6:37)
“Forgive and you will be forgiven”
7. ^B πιχωντ εονηου (Matt. 3:7)
“the wrath that is coming”
8. ^L τκολυβηορα ἡσιλογαμ πεει εφαρογογαζῆμ χεπεενταῡτῆναοῡφ (John 9:7)
“the pool of Siloam, the one which is interpreted as ‘the one who was sent’”
9. ^B πιχου εταφῆετῆωτῆ ἡτοτοῡ ἡνιμαγос (Matt. 2:16)
“the time he learned of from the Magi”
10. ^L πενταυχπαφде αβαλ ῥἡντсарз оусарзπε (John 3:6)

“And he who was created from flesh is flesh”

Exercise 11

1. ^S Αἴς οὐονζῳ ἐνεφμαῶτης ζιχῆθαλασσα ῆτιβερίας ῆταφοῶνζῳδε
εβολ ῆτεῖζε (John 21:1)
“Jesus revealed himself to his disciples on the sea of Tiberias, and it was in
this way that he revealed himself”
2. ^L ῆτανεεῖ γαρ ψωπε χεκασε ερετγραφη ναχωκ αβαλ (John 19:36)
“For these happened so that the scripture might be fulfilled”
3. ^L εεῖσαπῑπ ἐν χεεκαῑτοῦ αβαλ ῆῆπκοσμος αλλα χεκασε εκααρηζ
αραγ
αβαλ ῆῆππονῆρος (John 17:15)
“I pray not that you might lift them from the world, but so that you might
guard them from evil”
4. ^B αρετενναγ εροῑ ῆμαγ (Matt. 28:7)
“There is where you see him”
5. ^M μεγχερα ῆογζῆβς ῆσεκεῑ ῆζοῦν ζαοῦμοδιον αλλα εψαγκεῑ
ζιχῆταγ-χνια ῆεροῦαειν ἐνετῆῆπῆι τηροῦ (Matt. 5:15)
“They don’t light a lamp and put it in under a bushel, but they put it on the
lampstand and it gives light to all those who are in the house”
6. ^A ναπζωπῳ ῆπχαεῖς ὄωλῑ ανιμ (1Clem. 16:3)
“To whom has the arm of the Lord been revealed?”
7. ^F εῡτων νετενγραμματεῡς εῡτων νετενχιωαχῆι εῑτων πετωπ
ῆνεσῑοῦ (Is. 33:18)
“Where are they, your accountants? Where are they, your advisors? Where is
he, the astronomer?” (πετωπ ῆνεσῑοῦ “the one who reckons the stars”)
8. ^F ῆτατεζβω φῆῆῳ ῆμεῡ ῆνεσφῆρι (Is. 34:15)
“There is where the snake has given life to her children”
9. ^F αχῆπῑς ῆ τανῑ εζρηῑ ετεῖχωρα (Is. 36:10)
“Without the Lord did we come up to this place”
10. ^B ετακι εμῆαι ετακον ῆπατεπενχοῦ ψωπῑ (Matt. 8:29)
“Have you come here to destroy us before our time happens?”

Exercise 12

1. ^L ΕΝΕΝ̄ΤΩΤ̄Ν Ν̄ΨΗΡΕ Ν̄ΑΒΡΑΖΑΜ ΝΕΡΕΤ̄ΝΑΡ̄Ν ΖΒΗΥΕ Ν̄ΑΒΡΑΖΑΜ (John 8:39)
“If you were children of Abraham, you would do the works of Abraham”
2. ^M ΕΨΧΕ Ν̄ΤΑΚΠΕ ΠΨΗΡΕ Μ̄ΠΝ̄Τ̄ ΖΙΤ̄Κ ΕΠΕCΗΤ (Matt. 4:6)
“If you are the son of God, throw yourself down”
3. ^S ΕΨΧΕ Ν̄ΤΑϞ̄ΝΚΟΤ̄Κ ϞΝΑΤΨΟῩΝ (Luke 11:12)
“If he has *fallen asleep* (§ 11.4), he will arise”
4. ^S ΕΨΩΠΕ ΠΕΪΨΟΧΝΕ Η ΠΕΪΖΩΒ ΟΥΕΒΟΛ Ζ̄Ν̄ΡΩΜΕΠΕ ΕΪΕ ϞΝΑΒΩΛ ΕΒΟΛ (Acts 5:38)
If this counsel or this work happens to be one from people, then it will disappear”
5. ^B ΙCΧΕ ΑΡΕΤΕΝΝΑΜΕΝΡΕΝΗ ΕΘΜΕΪ Μ̄ΜΩΤΕΝ ΑΨΠΕ ΠΕΤΕΝΖΜΟΤ (Luke 6:32)
“If you love only (§ 11.3) those who love you, what is your gift?”
6. ^B ΕΨΩΠ ΑΡΕΤΕΝΝΑΕΡΠΕΘΑΝΕϞ Ν̄ΝΗ ΕΤΕΡΠΕΘΑΝΕϞ ΝΕΜΩΤΕΝ ΑΨΠΕ ΠΕ- ΤΕΝΖΜΟΤ (Luke 6:33)
“If you do what is good only to those who do good with you, what is your gift?”
7. ^B ΟΥΟΖ ΕΤΑϞCINI ΕΒΟΛ ΖΑΦΙΟΜ Ν̄ΤΕΤΓΑΛΙΛΕΑ ΑϞΝΑΥ ΕCΙΜΩΝ ΝΕΜΑΝΔΡΕΑC ΠCΟΝ Ν̄CΙΜΩΝ ΕΥΖΙΨΝΕ Ν̄CΙΤ̄ ΕΦΙΟΜ (Mark 1:16)
“And when he passed by the sea of Galilee, he saw Simon and Andrew, the brother of Simon, throwing nets of casting into the sea”
8. ^S ΝΑΙ ΕΥΨΑΝCΑΖΟΥ ΟΥΑ ΟΥΑ Τ̄ΧΩ Μ̄ΠΚΟCΜΟC ΝΑΨ̄Π̄ΝΧΩΜΕ ΑΝ ΕΤΟΥΝΑCΑΖΟΥ (John 21:25)
“These, if they were written one by one, I say the world will not hold the scrolls that are written”
9. ^S Ζ̄ΜΠΤΡΕΥΚΑΤΟΙΓΟΡΕΙΔΕ Μ̄ΜΟϞ ΕΒΟΛ ΖΙΤΟΟΤΟΥ Ν̄Ν ΑΡΧΙΕΡΕΥC Μ̄ΝΝΕΠΡΕC-ΒΥΤΕΡΟC Μ̄ΠΕϞΟΥΨ̄ Ν̄ΛΑΥ (Matt. 27:12)
“While they were accusing him to the high priest and the elders, he did not answer anything”
10. ^M ΖΑϞΨ̄ΝΖΤΗϞ ΖΑΡΑΥ ΧΕΝΕΖΑΥCΚΥΛΛΕΠΕ (Matt. 9:36)
“He felt compassion for them, because they had been being (§ 9.5) troubled”

CHRESTOMATHY

Below are readings in each of the six major Coptic dialects. The readings are taken from actual Coptic manuscripts and reproduce the arrangement of the text in the original. Square brackets [...] mark restored text.

Akhmimic

The text below is from a 4th or 5th-century copy of the Apocalypse of Elijah (24, 13 – 27, 7).¹ This section contains a retrospective prophecy of the Assyrian invasion of Egypt in the seventh century ^{BC}.

Є

ТВЄН̄РРАЇԅЄН̄ΑССΥΡΙΟСМ̄

ПВΛΑΒΑΛ̄Ν̄ΤΠЄМ̄Н̄ПКАΖ

М̄Н̄ΝЄΤΖΑΡΑϸ̄М̄ПКАΖ†НОУ

ԅЄЄΝΑԅԾ̄ԅΑΜΑΡΑΥЄΝΠΑΧЄ

ПΧΑЄΙСОΥΔЄЄΝᾹР̄ΖΝΩΖЄЄΝ

Ζ̄М̄ΠΠΟΛЄΜΟСΖΟΤΑΝΑΥΦΑ

[ΝΟΑῩР̄ΡΟЄϸ̄]ΤΩΝЄΖ̄М̄Π̄М̄ΖΙΤ

[ΑΥΝΑΜΟΥΤЄΑΡΑϸ̄]ΧЄΠ̄Р̄ΡΟ̄Н̄

[ΑССΥΡΙΟСΑΟΥ]Π̄Р̄ΡΟ̄Н̄ΤΑΔΙΚΙΑ

[ϸ̄ΝΑΤΑΦΟ̄Н̄]ΝЄϸ̄ΠΠΟΛЄΜΟС

ΑΧ̄Ν̄ΚΗМ̄ЄМ̄Н̄НЄϸ̄ΖΤΑΡΤΡЄ

ПКАΖΝΑΦЄΖΑМ̄ΖΙΟΥСАΠ

ΧЄЄΝᾹΠ̄ΖΑΡΠΑΖЄН̄НЄΤ̄Н̄

Ṗṙai “kings”; ԅЄ § 4.6; αссυριος “Assyria”

βολ αβαλ “dissolution”; πЄ “sky”; каζ “earth”

†ноу “now”

ԅ̄н̄ԅαм̄ “prevail” (cf. § 9.7); єн̄ § 4.6

ουδε “nor” (Greek οὐδέ); ρ̄νωρє “fear”

πολεμος “war” (Greek πόλεμος); ρ̄οτ̄αν̄ § 12.6

но “see” (with α-); ṙṙo “king”; τ̄ωνє “rise”;
̄м̄ζιτ “north”

м̄ογтє “say” (with α- “about” = “call”)

αου § 7.6; αδικια “injustice” (Greek ἀδικία)

ταφο “multiply”

κηмє “Egypt”; ρ̄τατρє “trouble”

ωφ “utter”; єρ̄ам̄ “sigh”; ρ̄ιουσαп̄
“simultaneously”

ρ̄αρπαзє “abduction” (Greek ἀρπάζειν)

ΦΗΡΕΟΥΝ̄ ΖΑΖΝΑΡ̄ ΕΠΙΘΥΜΕΙΑ
 ΠΜΟΥΖ̄ Ν̄ ΖΟΥΕΕΤ̄ ΜΟΠ
 ΜΟΥΔΕΝΑΠΩΤΑΒΑΛ̄ ΜΑΥ
 ΛΟΥΦΝΑΤΩΝΕΔΕΟΥΡ̄ ΡΟΖ̄ Ν̄
 ΣΑΜ̄ ΠΕΜ̄ Ν̄ ΤΕΥΝΑΜΟΥΤΕΑΡΑΦ
 ΧΕΠ̄ ΡΡΟΝ̄ ΤΡΗΝΙΚΝΑΠΩΤΖΙΧ̄ Ν̄
 ΘΑΛΑΣΣΑΝ̄ ΤΖΕΝ̄ ΟΥΜΟΥΙΕΦΖ̄ Μ̄ Ζ
 ΜΕΦΝΑΖΩΤΒΕΜ̄ ΠΡΡΟΝ̄ ΤΑΔΙΚΙΑ
 ΦΝΑΧΙΜ̄ ΦΧΒΑ Ν̄ ΚΗΜΕΖ̄ Ν̄ ΖΕΝΠΟ
 ΛΕΜΟΣΜ̄ Ν̄ ΖΕΝΣΝΑΦΕΥΑΦ
 ΣΝΑΖΩΠΕΝ̄ Ν̄ ΖΟΥΕΕΤ̄ ΜΟΑΤΦ
 Ρ̄ ΚΕΛΕΥΕΝ̄ ΟΥΕ[ΙΡΗΝΗ]ΑΒ[Λ]ΛΖ̄ Ν̄ ΚΗ
 ΜΕΜ̄ Ν̄ ΟΥΔΩΡΟ[ΝΕΦΨΟΥΙΤΦΝΑΤ̄ Ν̄]
 Τ̄ ΡΗΝΗΝ̄ ΝΕΙΕΤΟ[ΥΛΑΒΕΕΦΧΩΜ̄ ΜΟΣ]
 ΧΕΟΥΕΠΕΠΡΕΝ̄ Μ̄ [ΠΝΟΥΤΕΦΝΑ]
 Τ̄ Ν̄ ΖΕΝΤΑΙΟΝ̄ ΝΕ[Τ]Ο[ΥΛΑΒΕΜ̄ Ν̄]
 ΟΥΧΙΣΕΝ̄ Ν̄ ΤΟΠΟΣ̄ Ν̄ ΝΕΤΟΥΛΑΒΕ
 ΦΝΑΤ̄ ΖΕΝΔΩΡΟΝΑΠΗῙ Μ̄ ΠΝΟΥ
 ΤΕΕΥΨΟΥΙΤΦΝΑΧΑΤΦΑΒΑΛΖ̄ Ν̄
 Μ̄ ΠΟΛΙΣ̄ Ν̄ ΚΗΜΕΖ̄ Ν̄ ΟΥΚΡΑΦΕΜ
 ΠΟῩ Μ̄ ΜΕΦΝΑΧΙΗΠΕΝ̄ Μ̄ ΜΑΕΤΟΥ
 ΛΑΒΕΦΝΑΖ̄ Ῑ Ν̄ Ν̄ ΕΙΔΩΛΟΝ̄ Ν̄ Ν̄ ΖΕ
 ΘΝΟΣ̄ ΦΝΑΧΙΗΠΕΝ̄ ΟΥΧΡΗΜΑ
 ΦΝΑΣΕΖ̄ ΟΝ̄ ΖΕΝΟΥῙ ΕΙΒΕΑΡΕΤΟΥ
 ΑΡΑΥΦΝΑΡ̄ ΚΕΛΕΥΕΑΔΩΠΕΝ̄ Ν̄ Ρ̄ Μ̄
 Ν̄ ΖΗΤ̄ Μ̄ ΠΚΑΖ̄ Μ̄ Ν̄ Ν̄ ΝΑΔ̄ Μ̄ ΠΛΑ
 ΟΣΣΕΧΙΤΟΥΑΤΜΗΤΡΟΠΟΛΙΣΕΤ

ΖΑΖ “many”; ΕΠΙΘΥΜΕΙ “long” (Greek ἐπιθυμείν)
 ΜΟΥ “death”; ΖΟΥΕ “days”; ΕΤ̄ ΜΟ § 3.1
 ΠΩΤ “run” (ΑΒΑΛ Μ- “away from”)
 Ζ̄ Ν̄ Ν̄ ΣΑ “afterwards”
 ΕΜ̄ Ν̄ Τ “west”
 (Ε)ΙΡΗΝΗ/(Ε)ΙΡΗΝΗ “peace” (Greek εἰρήνη)
 Ν̄ ΤΖΕ “in the manner”; ΜΟΥΙ “lion”; Ζ̄ Μ̄ ΖΜΕ “roar”
 ΖΩΤΒΕ “kill”
 ΧΙ Μ̄ ΦΧΒΑ “take vengeance”
 ΣΝΑΦ “blood(shed)”; ΛΦ “many”
 ΖΩΠΕ “happen” (Λ- “for”); ΤΦΡ̄ ΚΕΛΕΥΕ see §§ 7.21–3
 ΔΩΡΟΝ “gift” (Greek δῶρον); ΨΟΥΙΤ “empty”
 ΟΥΛΑΒΕ “holy”
 ΟΥΕ see § 4.2; ΡΕΝ “name”
 ΤΑΙΟ “honor”
 ΧΙΣΕ “high”; ΤΟΠΟΣ “place” (Greek τόπος)
 ΗΙ “house”
 ΚΑΤΦ ΑΒΑΛ “turn from”
 ΚΡΑΦ “guile”
 Μ̄ ΜΕ “know”; ΧΙΗΠΕ “count”
 ΖΙ “tally”; ΕΙΔΩΛΟΝ “idol” (Greek εἰδωλον);
 ΖΕΘΝΟΣ
 “native” (Greek ἔθνος); ΧΡΗΜΑ “property” (Greek χρῆμα)
 ΣΕΖΟ ... ΑΡΕΤΟΥ “set up”; ΟῩ Ῑ ΕΙΒΕ “priest”
 ΔΩΠΕ “seize”; Ρ̄ Μ̄ Ν̄ ΖΗΤ “wise man”
 ΝΑΔ § 2.7; ΛΑΟΣ “people” (Greek λαός)
 ΧΙ “take”; ΜΗΤΡΟΠΟΛΙΣ “capital” (Greek

ⲉⲓⲭⲛⲧⲁⲗⲗⲁⲥⲥⲁ ...	μητρόπολις)
... ⲙⲡⲟⲗⲓϥⲛ	θαλασσα “sea” (Greek θάλασσα)
ⲕⲏⲙⲉⲛⲁⲱⲱⲉⲗⲁⲙⲉⲛⲛⲧⲟⲟϥⲉ	πολις “city” (Greek πόλις)
ⲉⲧⲙⲓⲙⲟⲥⲉⲛⲁⲥⲱⲧⲙⲉⲓⲓⲛⲁⲛⲉ	ⲥⲱⲧⲙⲉ “hear”; ⲉⲣⲁϥ “voice”
ⲣⲁϥⲙⲉⲧⲧⲁⲃⲁⲗⲙⲛⲡⲉⲧⲧⲁϥ	ⲧⲁⲃⲁⲗ “sell”; ⲧⲁϥ “buy”
ⲛⲁⲓⲓⲛⲁⲓⲙⲛⲧⲟⲗⲓϥⲛⲕⲏⲙⲉⲛⲁ	ⲁⲓⲓⲛⲁ “market” (Greek ἀγορά)
ⲕⲓⲉⲗⲓⲉⲥⲉⲛⲁⲣⲓⲙⲉⲗⲓⲟϥⲁⲛⲟⲉ	ⲉⲗⲓⲉ “dust”; ⲣⲓⲙⲉ “weep”
ⲛⲉⲧⲉⲟⲟⲡⲉⲛⲕⲏⲙⲉ	ⲉⲟⲟⲡ “exist” (stative of ⲉⲱⲡⲉ)

Bohairic

The section below is reproduced from the 4th-century Papyrus Bodmer III.² The text is written in an early form of Bohairic, slightly different from the standard form of later centuries. The selection is from the Gospel of John (5:1–18), recounting the story of Jesus’s healing of a disabled man at the Pool of Bethesda.

[ⲙⲙⲉⲛⲉⲥⲁ]ⲛⲁⲓⲉⲛⲉⲡⲱⲁⲓⲧⲉⲛⲧⲉ	ⲙⲙⲉⲛⲉⲥⲁ early form of ⲙⲙⲉⲛⲉⲛⲉⲥⲁ (§ 5.4b); ⲱⲁⲓ “feast”
[ⲛⲓⲟϥⲓⲃⲁⲓ] > ⲁϥⲓⲛⲕⲉⲓⲛⲥⲉⲗⲣⲏⲓⲉⲓⲉ	
[ⲣⲟϥⲁⲗⲗⲏ]ⲙ > ⲛⲉⲣⲏⲓⲉⲣⲉⲛⲓⲉⲣⲟϥⲁ	ⲓⲉⲣⲟϥⲁⲗⲗⲏ “Jerusalem”
[ⲁⲏⲙⲛ]ⲉⲟϥⲟⲛⲟϥⲕⲟⲗϥⲙⲃⲏⲧⲣⲁ	ⲕⲟⲗϥⲙⲃⲏⲧⲣⲁ “bathing pool” (Greek κολυμβήθρα)
[ⲉⲓⲕⲉⲛⲧⲣ]ⲟⲃⲁⲧⲓⲕⲏⲉϥⲙⲟϥⲧⲉⲣⲟⲥ	ⲡⲣⲟⲃⲁⲧⲓⲕⲏ “sheep-gate” (from Greek προβάτειος)
[ⲙⲙⲉⲧⲉ]ⲉⲃⲣⲉⲟⲥⲕⲉⲃⲏⲧⲥⲁⲓⲃⲁ ⲉⲟϥ	ⲙⲉⲧⲉⲃⲣⲉⲟⲥ “Hebrew”
[ⲟⲛⲛⲉⲛⲥ]ⲧⲟⲁⲛⲏⲧⲏⲧⲥ > ⲛⲁϥⲉⲛⲕⲟⲧ	ⲥⲧⲟⲁ “colonnade” (Greek στοά)
[ⲏⲉⲛⲛⲁ]ⲓⲛⲕⲉϥⲙⲏⲱⲛⲧⲉⲛⲉⲧⲱⲛⲓ	ⲙⲏⲱⲉ “crowd”; ⲱⲛⲓ “suffer”
[ⲉⲁⲛⲃⲁⲗ]ⲉϥⲛⲉⲙⲉⲗⲁⲛⲃⲉⲗⲗⲉϥ > ⲛⲉⲙ	ⲃⲁⲗⲗⲉϥ “cripples”; ⲃⲉⲗⲗⲉϥ “blind” (pl)
[ⲉⲁⲛⲟϥⲟ]ⲛⲉ[ϥⲱⲟϥ]ⲱⲟϥ > ⲛⲉⲟϥ	ⲱⲟϥⲱⲟϥ “withered”
[ⲟⲛⲟϥⲣⲱⲙⲓ]ⲃⲉ[ⲙ]ⲙⲁⲡⲉ > ⲉⲁⲣⲉⲣ	ⲙⲙⲁ early form of ⲙⲙⲁϥ (§ 5.1)

λῆ νρομπιῆενπεφωνι > ε

ταφναγδεεφαινχειῆςεν

κοτ αφεμιχεαφογωεφριννογ

νιψ†νχρονοςῆεν[πε]φωνι

πεχαφναφχεανχογ[ω]φρογ[χ]αῖ

αφερογωναφνχεπετωωνι

χεπαδ̄ςμον†ρωμ[ι]μμα

ζινααφωανωζνχεπι

μω[γ] > ντεφζιτεζρ[νι]εζρηε†

κολυμβητρα > ζος[δεε]ιναψα

ρεκεο[γ]λιερωορπε[ρο]ι > πε

χαφναφνχειῆςχε[τωνκ]αλι

ογινπεκχλοχμαψενακ τοτε

αφογχαϊσατοτφνχε[πιρω]μι

αφωλιμπεφχλοχαφ[μοψι]

νεπсамβαθονπ[επιεζο]

ογετμμα > ναγχω[ογνμμος]

νχενιογῖλαι φνε[ταγ]θ[ερα]

πεγῖνμμοφχεπεсам[в]αθον[πε]

ογοζενψενακαν[ε]ωλιμπεκ

χλοχ νθοφ[δεαφερ]ογωπε

χαφνφωγχε[φн]εταφτριογχα

ν̄θοφεταφχος χεαλιογim

πεκδλοχογοζεμοψι > ναγ

ψινι[нсω]φχενimπεπιρωμιε

ταφτρεκογχαϊχοςνακχεωλι

μπεκδ[λο]χογοζεμοψι > φн

εμι “know”

χροнос “time” (Greek χρόνος)

αν (§ 4.5); ογωφ “wish”; ογχαῖ “become whole”

ερωγφ “make reply”

θωζ “become stirred”³

ντεφζιτ “and put me” (§§ 10.4, 3.4)

ζος for ζοсон (§ 12.7); να “go”

ερωορπ “take precedence” (“make first”)

τωνκ “raise yourself”; αλιογι (§ 7.6)

χλοχ “bed”; μαφε “walk”

σατοτφ “immediately”

ωλι “take hold of”; μοψι “walk”

самбаθон “sabbath”; εζοογ “day”

ογν “therefore” (Greek οὖν)

θεραπεγῖν “heal” (Greek θεραπεύειν)

ογοζε early form of ογοζ (§ 7.6); φε “fitting”

τρι see § 7.3

δλοχ see χλοχ above

ψινι “ask” (with нсω=)

ΔΕΕΤΑΥΕΡΦ[Α]ΗΡΙΕΡΟQ > ΝΝΑQCΩ	ΕΡΦΑΗΡΙ “do healing”; CΩΟΥΝ “know”
ΟΥΝΑΝΠΕΧΕΝΙΜΠΕΙΗCΓΑΡΝΕ	
ΑQ[Ε]ΝQΝΑQΠΕ > ΕΟΥΟΝΟΥΜΗΩ	ΕΝQ “withdraw” (“take himself”)
ΗΕΝΠΙΜΑΕΤΕΜΑ > ΜΜΕΝΕCΑΑQ	
ΝΑΙ > ΑQΧΕΜΜΟQΝΧΕΙΗC ΗΕΝΠΙ	ΝΑΙ see ΝΑ above; ΧΕΜΜΟQ for ΧΕΜQ “find him”
ΕΡΦΕΙΠΕΧΑQΝΑQΧΕΖΗΠΕΑΚ	ΕΡΦΕΙ “temple”; ΖΗΠΕ § 4.5 (ΕΙC)
ΟΥΧΑΙ > [Μ]ΠΕΡΕΡΝΟΒΙΧΕΧΕΝ	ΕΡΝΟΒΙ “do sin”; ΧΕΧΕ “so that”
ΝΕΠΕΤ[ΖΩ]ΟΥΕΝΑΙΩΠΙΜΜΟΚ	ΖΩΟΥ Ε- “worse than”; ΩΠΙ “happen”
ΑQΩΕΝ[ΑQ]ΔΕΝΧΕΠΙΡΩΜΙ > ΑQΤΑ	ΩΕ ΝΑQ “go away”; ΤΑΜΕ- “inform”
ΜΕΝ[ΙΟΥΙ]ΔΑΙΧΕΙΗCΠΕΦΗΕΤΑQΤ	
[ΡΙΟΥΧΑΙ] > ΕΘΒ[Ε]ΦΑΙΝΑΥΧΟΧΙΝ	ΧΟΧΙ “pursue” (Greek διώκειν)
[ΧΕΝΙΟΥΙΔ]ΑΙΝCΑΙΗC > ΧΕΝΑQΙΡΙ	
[ΝΝ]Α[ΙΕΝΗΕΝ]ΠCΑΜΒΑΘΟΝ > ΝΘΟQ	
[Δ]ΕΑQΕΡ[ΟΥ]ΩΠΕΧΑQΝΩΟΥ > ΧΕ	
[Π]ΑΙΩΤΩ[ΑΕ]ΗΟΥΝΕΤΝΟΥQΕΡΖΩΒ	ΩΑΕΖΟΥΝ ΕΤΝΟΥ “until now”; ΕΡΖΩΒ “work”
ΟΥΟΖΕΑΝ[ΟΚ]ΖΩΤΕΡΖΩΒ > ΕΘΒΕ	ΖΩ § 3.7
ΦΑΙ[ΝΑΥ]ΚΩΤΝCΩQΝ	ΚΩΤ “go around”; ΝΖΟΥΟ “the more”
ΖΟΥΟ > ΝΧΕΝΙΟΥΙΔΑΙΕΗΟΤΒΕQ	ΗΩΤΕΒ “kill”
ΧΕΝΚΗΝΑΝΧΕΝΑQΒΩ[Λ]ΜΠ[Ι]CΑΜ	ΝΚΗΝ ΑΝ “not only”; ΒΩΛ “disregard”
ΒΑΘΟΝ > ΑΛΛΑΧΕQΕΡΠΚ[Ε]ΧΩ[Μ]ΟC	ΚΕ see § 3.7; ΜΟC for ΜΜΟC
ΕΦΤΧΕΠΑΙΩΤ > ΕQΙΡΙΜΜΟQΝΖΙ	ΖΙCΟC “equal” (Greek ἴσος)
CΟCΝΕΜΦΤ	

Fayumic

The text below is from a manuscript originally in the library of the White Monastery, Egypt, and later divided between the Vatican and the French Institute, Cairo.⁴ It has not been dated, but is very similar to another Fayumic

manuscript dated to the end of the 10th century.⁵ This selection contains part of the Prophecy of Isaiah (30:27–33). The lines are short because the original has two columns per page. Supraliteral dots and strokes do not always conform to standard practice (§ 1.4).

	ⲕⲉⲓⲡⲁⲗⲉ̅	ⲕⲉⲓ § 4.5; ⲁⲗⲉ̅ for ⲁⲗⲉⲛ “name”
ⲙⲡⲃ̅ⲥⲁⲣⲛⲏⲟⲩⲕⲓ		ⲃ̅ⲥ for ⲃ ⲃⲟⲥⲓⲥ “lord”; ⲛⲏⲟⲩ “come”; ⲕⲓⲧⲉⲛ § 5.4e
ⲧⲉⲛⲟⲩⲛⲁⲃⲛⲟⲩⲁⲓⲱ		ⲛⲁⲃ “great”; ⲟⲩⲁⲓⲱ “occasion”
ⲟⲩⲃⲱⲛⲧⲉⲣⲙⲟⲩⲕⲓ		ⲃⲱⲛⲧ “wrath”; ⲙⲟⲩⲕⲓ “burn”
ⲙⲓⲛⲟⲩⲉⲁⲅⲓⲡⲉⲡ		ⲉⲁⲅ “glory”
ⲱⲉⲕⲓⲛⲛⲉⲣⲥⲡⲁⲧⲟⲩ		ⲱⲉⲕⲓ “speech”; ⲥⲡⲁⲧⲟⲩ “lips”
ⲡⲉⲣⲱⲉⲕⲓⲁⲣⲙⲉⲕⲓ		ⲙⲉⲕⲓ “full”
ⲛⲃⲱⲛⲧ · ⲁⲅⲱ		
ⲧⲟⲣⲕⲏⲙⲡⲉⲣⲃⲱ		ⲟⲣⲕⲏ “intensity” (Greek ὀργή)
ⲛⲧⲛⲉⲟⲩⲱⲙⲛⲧ̅		ⲟⲩⲱⲙ “consume”
ⲕⲏⲛⲟⲩⲕⲱⲕⲧ		ⲕⲏ “manner”; ⲕⲱⲕⲧ “fire”
ⲡⲉⲣⲡⲓⲛⲁⲛⲏⲟⲩⲛⲧ		ⲡⲓⲛⲁ “breath” (Greek πνεῦμα)
ⲕⲏⲛⲛⲟⲩⲙⲁⲅⲉⲣ		ⲕⲏ “front”; ⲙⲁⲅ “water”
ⲥⲱⲕⲕⲓⲛⲟⲩⲓⲉⲉⲓⲱⲁ		ⲥⲱⲕ “flow”; ⲓⲉⲉⲓ “wadi” (desert valley)
ⲡⲙⲁⲛ̅ · ⲁⲅⲱⲣⲛⲉ		ⲙⲁⲛ̅ “brim”
ⲡⲱⲱⲉⲱⲧⲁⲣ		ⲡⲱⲱ “divide”; ⲱⲧⲁⲣⲧⲉⲣ “trouble”
ⲧⲉⲣⲛⲛⲓⲉⲑⲛⲟⲥ·		ⲉⲑⲛⲟⲥ “nation” (Greek ἔθνος)
ⲉⲕⲉⲛⲧⲉⲅⲡⲁⲛⲏ		ⲡⲁⲛⲏ “go astray” (Greek πλάνη)
ⲉⲧⲱⲟⲩⲧ̅ · ⲁⲅⲱ		ⲱⲟⲩⲧ̅ “empty”
ⲟⲩⲁⲛⲟⲩⲡⲁⲛⲏ		
ⲛⲉⲡⲱⲧⲛⲥⲱⲟⲩ		ⲡⲱⲧ “go (quickly)”; ⲛⲥⲱⲟⲩ § 5.4c
ⲁⲅⲱⲥⲛⲉ̅ⲕⲓⲧⲟⲩⲙ̅		ⲕⲓⲧⲟⲩ “take them”
ⲡⲉⲙⲧⲁⲉⲃⲁⲗⲙⲡⲉⲅ		

2A · MH2AΠCΠ

TETENOYNAQΠ

NOYAIΘNIM : AYΘ

EPOTE2OYNEA

ΠETOYEEB̄NOYAIΘ

NIBINT2HNNE

TEΛΘEEIMNNET

OYNAQMMAY

AYΘEPOTE2OȲ

MN2ENCHQIN

XΘEP TA Y M Φ T

AAETM Φ T ET

XAAP · AYΘΠΠE

TOYEBMΠICPA

AYΘΦ T NE TP EY

COTE ME PE AY

NETECMH · AYΘ

QNEOYONAZEBAA

MΠOΩNTMΠECQ

OBAI · 2NOYOPGH

MNOYOΩNTM̄N

OYΘE2EQOYOM

NQΘAΛLOYNNAM T

AYONT2HNNOY

MA Y MNNOY AΛEM

ΠHEYNHOY EP E

CHT2IOYCAΠNNAM T

2A “face”; MH 2AΠC “is not (Greek μή) it necessary?”

OYNAQ “rejoice, rejoicing”

OYAIΘ “occasion”

NA § 3.3

OYEEB “holy”

NIBI for NIM (§ 2.7)

EAΘEEI “make (EA-) festival”

E2OȲ for E2OYN

CHQI NXΩ “flute” (“reed for singing”)

TA Y “mountain”; Φ T for B ΦNOY T “God”

AAETQ “to his foot”

XAAP “strong”; ΠETOYEB “holy one”

ICPA for ICPAH “Israel”

NH § 3.3; XAAC “say it”

EAY “glory”

CMH “voice”

OYONAZ “reveal”

OBAI “arm”

ΘE2 “fire”; OYOM “consume”

ΘAΛOY “destroy them”; NAM T “power”

MA Y “water”; AΛEMΠH “hailstone” (“stone of sky”)

2IOYCAΠ “together” (“at a time”)

ΧΕCΩΟΥΖΑΖΟΥΝΝ̄ΛΕ
 ΚΜΕ̄ΝΤΑΥCΕΕΠΕΧΕΚΑCΕ
 ΝΕΛΑΥΕΖΑΕΙΕΑΒΑΛ'· ΑΥCΑΥ
 ΖΟΥΒΕΛΥΜΑΖΜ̄ΝΤCΝΑΟΥC
 ΝΒΙΡ̄Ν̄ΛΕΚΜΕ̄ΝΤΑΥCΕ
 ΕΠΕΑΝΕΤΟΥΩΜ' ΑΒΑΛ' Ζ̄Ν
 Π̄ΤΟῩΝΑΕΙΚ' Ν̄ΕΙΩΤ'· Ν̄
 ΡΩΜΕΒΕ̄ΝΤΑΡΟΥΝΕΥΑ
 ΠΜΑΕΙΝ̄ΝΤΑΦΕΕΦ̄ΝΕΥΧΩ
 Μ̄ΜΑCΧΕΠΕΕΙΜΑΜΗΕΠΕ
 Π̄ΠΡΟΦΗΤΗCΕΤ̄Ν̄ΗΥΑ
 ΠΚΟCΜΟC· ῙΗC̄ΒΕ̄ΝΤΑΡΕΦ̄
 Μ̄ΜΕΧΕCΕ̄Ν̄ΗῩΝCΕΤΑ
 ΡΕΠΦΧΕΚΑCΕΕΥΝΑΕΕΦ̄Ν̄
 Ρ̄ΡΟΑΦCΕΖΤΦΑΝΑΖΡΗ̄ΑΧ̄Ν
 ΠΤΑΥΟΥΑΕΕΤΦ·

CΩΟΥΖ “gather”; ΛΕΚΜ “piece”
 CΕΕΠΕ “leave over”
 ΛΑΥΕ “nothing”; ΖΑΕΙΕ ΑΒΑΛ “be wasted” (“fall out”)
 ΜΑΖ “fill”; Μ̄ΝΤCΝΑΟΥC § 4.2
 ΒΙΡ “basket”
 ΜΑΜΗΕ “truly”
 ΠΡΟΦΗΤΗC “prophet” (Greek προφήτης)
 ΚΟCΜΟC “world” (Greek κόσμος)
 Μ̄ΜΕ “realize”; ΤΑΡΕΠ≡ “seize”
 Ρ̄ΡΟ “king”; CΕΖΤ≡ “remove”

Oxyrhynchite

The Scheide Library of the University of Princeton contains a codex of the 5th century, of unknown provenance.⁷ The selection from it below is Matt. 2:1–15.

ῙΗC̄ΔΕΖΑΪΧΠΑΦ̄Ζ̄Ν
 ΤΒΗΘΛΕΕΜ̄ΝΤΕ†
 ΟΥΔΑΙΑΖ̄ΝΝΕΖΑῩΝ
 ΖΗΡΩΔΗCΠΕΡΑ· ΖΕΐ
 ΠΕΖΑΥΕῙΝ̄ΒΗΖΕΝ
 ΜΑΓΟCΕΒΑΛ' ΖΙΡΑΦΕ

ΧΠΑ≡ “create, give birth to”
 ΒΗΘΛΕΕΜ “Bethlehem”; †ΟΥΔΑΙΑ “Judea”
 ΕΖΑΥ “days”
 ΖΗΡΩΔΗC “Herod”; ΕΡΑ “king”; ΖΕΐΠΕ § 4.5
 ΕΙ “come”; Ν̄ΒΗ § 4.5
 ΜΑΓΟC Persian sage; ΡΑΦΕΕ “east” (“rising side”)

έέρηιέτζιέρο
 λυμαεγχωίμας·
 χεαττονπερανί·
 ιούδαιειέθαλχπατ·
 ζαννεγαρέπετςι
 ογζιραφεέζανει
 έογωψτνετ· >>>—
 ζατςοτμδένδν
 ζηρωδης
 ζατψταρτ̄ρέμαφα
 μ̄ννατζιέροσολυ
 ματτρογνεμετ·
 αγωζαταγτε̄ν
 ναρχιερεγςτρηου
 μ̄ννεγραμματεγς
 ἥπλαος· ζατψινε
 έβαλζιτατουχεαλ
 νεχπαίπεχ̄ρστον·
 ἥταγδεπεχεγνετ·
 χεζ̄ντβηθλεεμ
 ἥτε̄τογδαία· ατςζη
 ογτγαρέτβητq̄ν
 τε̄ιζηέβαλζιτα
 τq̄μπεπροφητης
 χε̄νταζωτεβηθλε
 εμπκεζε̄νιούδα·
 ἥτεογελαιςτος

ζιέροσολυμα “Jerusalem”

τον § 5.1

ιούδαιει “Jew”

νε έ- “see”; σιογ “star”

ογωψτ “pay respects”

ςοτμ “hear”

ψταρτρ “be disturbed”; έμαφα “greatly”

να- § 3.3

τηρ= § 3.7; νεμε= § 5.3

ταγτε “gather”

αρχιερεγς for αρχιερεγς “high priest” (Greek ἄρχιερεύς)

γραμματεγς “record-keeper” (Greek γραμματεύς)

λαος “people” (Greek λαός); ψινε “ask”

χπα- see above

ςζηογτ “written” (stative)

ζη “manner”

προφητης “prophet” (Greek προφήτης)

ἥτα ζωτε § 3.5, 3.7

εμπκεζε for ε̄μ̄πκεζε; κεζε “country”

ελαςιςτος for ελαςιςτος “least” (Greek ἐλάχιστος)

ΕΝΝΙΝΙΝΗΙΖΝΝΖΗ
 ΜΑΝΝΉΙΟΥΔΑ· Ε
 ΡΕΟΥΖΗΓΟΥΜΕΝΟΣ
 ΕΙΕΒΑΛΛΗΖΗΤΕΕΩ
 ΝΕΜΑΝΕΜΠΑΛΟΣΠΙΑ >>>—
 ΤΟΤΕΖΗΡΩΔΗΣΖΑΩ
 ΜΟΥΤΕΕΜΜΑΓΟΣ
 ΖΝΟΥΖΟΠ· ΖΑΩΨΙΝΕ
 ΕΒΑΛΛΙΤΑΤΟΥΓΉΣΑ
 ΠΟΥΛΉΨΗΠΣΙΟΥ
 ΕΘΑΩΟΥΟΝΖΕΒΑΛ·
 ΑΥΩΖΑΩΧΝΕΥΕΤΒΗ
 ΘΛΕΕΜ· ΠΕΧΕΩ· ΧΕ
 ΜΕΨΕΝΗΤΝΨΙΝΕ
 ΖΝΟΥΧΧΡΑΕΤΒΕ
 ΠΕΪΛΛΟΥ· ΕΨΟΠΕ
 ΑΤΕΤΝΨΑΝΘΙΝΕ
 ΗΜΑΩΑΜΗΕΙΝΕΜΑ
 ΤΑΜΑΪΩ· ΧΕΚΕΣΕΪ
 ΕΙΝΤΑΟΥΟΨΤΝΕΩ >>>—
 ΗΤΑΥΖΑΥΣΟΤΗΝ
 ΣΑΠΕΡΑΖΑΥΨΕΝΕΥ·
 ΑΥΩΖΕΪΠΕΖΙΠΣΙΟΥ
 ΕΘΑΥΝΕΕΡΑΩΖΙΡΑ
 ΨΕΕΝΑΩΣΟΚΖΑΧΟ
 ΟΥΨΑΝΤΩΕΙΝΩΟ
 ΖΕΡΕΤΩΖΙΧΝΠΜΕ
 ΕΤΝΑΡΕΠΑΛΟΥΗ

ΖΗΓΕΜΑΝ “ruler” (Greek ἡγεμών)
 ΖΗΓΟΥΜΕΝΟΣ “leader” (Greek ἡγούμενος)
 ΜΑΝΕ “shepherd”; ΠΙΑ for ΠΙΣΡΑΗΛ “Israel”
 ΜΟΥΤΕ “call”
 ΖΝΟΥΖΟΠ “in secret”
 ΟΥΛΉΨ “time”
 ΟΥΟΝΖ “be revealed”
 ΧΝΕ= “send”
 ΜΕΨΕ “go”
 ΧΧΡΑ “diligent”
 ΑΛΟΥ “child”
 ΘΙΝΕ “find”
 ΑΜΗΕΙΝΕ § 7.6; ΜΑΤΑΜΑΪ “let me know”
 ΖΩ § 3.7
 ΨΕ ΝΕ= “go away”
 ΖΕΪΠΕ ΖΙ § 4.5
 ΣΟΚ “glide”
 ΟΖΕΡΑΤ= “stand”
 ΜΕ “place”

ρᾠε “rejoice”

ΟΥ· ΖΑΥΡΕΨΕΖΝΟΥ

ΝΑΘΉΡΕΨΕΕΜΑΨΑ.

Hi “house”

ΖΑΥΕΙΕΖΟΥΝΕΠΗΪ

ΖΑΥΝΕΕΠΑΛΟΥΜΗ

may “mother”

ΤΕΦΜΑΥΜΑΡΙΔ· 2ΑΥ

ΖΙΤΟΥΕΠΕΣΗΤΖΑΥ

2IT= “set”

ΟΥΟΨΤΝΕΨ· ΛΥΩ

2. ΑΓΟΓΟΝΕΝΕΥΓΑΖΩΡ

οΥΟΝ “open”; ἄζω “treasure”; ΡΖΛΥΕΙΝΕ § 10.9

24Y EIN EN EN 2 EN

ΔΩΡΟΝ· ΟΥΝΟΥΒ'.

ΔΩΡΟΝ “gift” (Greek δῶρον); **ΝΟΥΒ** “gold”

ΟΥΛΙΒΑΝΟΣ· ΟΥΨΕΛ·

ΛΙΒΑΝΟΣ “incense” (Greek λίβανος); **μυρ** “myrrh”

ΑΥΤΟΑΥΤΟΝΕΙΕ

ΤΟΥΝΕΙΕΤ = “warn” (“raise eye”)

ΤΟΥ ΕΒΛ' ΖΗΝΟΥ ΡΕΣΟΥΕ

ρεσογέ “dream”

ΧΕΝΝΕΥΚΑΤΤΟΥ

КАТТ= “return” (“turn self”)

ΕΡΕΤΕΝΗΡΩΔΗΣ.

ἐρετα “to” (“to his foot”)

ἸΝΤΑΥΔΕΖΑΥΨΕΝΕΥ

ΕΒΛΛΙΚΕΖΙΗΕΖΡΗ

21H “way”

ἸΈΤΕΥΧΩΡΑ· ΈΘΑΥ

χωρα “country” (Greek χώρα)

ψενευδε· ριπαγ

21 § 4.5; αγγελος “messenger” (Greek ἄγγελος)

ΓΕΛΟΣΜΠΧΣΖαϷ

$\overline{\mathbf{x}}_{\mathbf{c}}$ abbreviation for $\mathbf{x}_{\lambda \in \mathbf{Ic}}$ “lord”

ΟΥΟΝΖΕΪΩΣΗΦ

Ἰωσὴφ “Joseph”

ἡνοῦρεο γέεφχω

TOYN= “raise”

ἡΜΑΣ· ΧΕΤΟΥΝΚ

q1 “carry”

φιμπειϊαλογμν

ПОТ “run”

ΤΕΦΜΕΥΠΟΤΕ2ΡΗ

ωοπε “exist”

ЇЄКНЄΨΟΠΕΜ

x€= “say”

MEΨANTXECNEK.

2ΗΡΩΔΗΣΓΑΡΝΕ
 ΨΙΝΕΝΣΑΠΕΪΚΟΥΪ
 ΝΑΛΟΓΕΤΑΚΑΦ· Ν
 ΤΑΦΔΕΖΑΦΤΟΥΝΩ
 ΖΗΝΤΕΥΨΗΖΑΦΧΙΝ
 ΠΑΛΟΥΜΝΤΕΦΜΕΥ
 ΖΑΦΙΕΖΡΗΙΕΚΗΜΕ
 ΖΑΦΩΜΜΕΨΑΝΤΕ
 ΖΗΡΩΔΗΣΜΟΥ·

ΚΟΥΪ “little”
 ΤΑΚΑ “destroy”
 ΤΕΥΨΗ “night”
 ΜΟΥ “die”

Saidic

The Chicago manuscript of the Proverbs of Solomon is an unprovenanced codex on vellum, dated to the 6th century.⁸ The section below is Prov. 2:1–10.

ΨΗΡΕΕΚΨΑΝΧΙΝΩ
 ΨΑΧΕΝΤΑΕΝΤΟΛΗ
 ΝΩΖΟΠΟΥΖΑΤΗΚ·
 ΠΕΜΑΧΕΝΑΣΩΤΗ
 [Ν]ΣΑΤΣΟΦΙΑΠΕ· ΑΥ
 [Ω]ΚΝΑΨΗΠΕΚΖΗΤ
 ΕΥΜΗΝΤΣΑΒΕ· ΝΩ
 ΤΑΑΣΔΕΜΠΕΚΨΗ
 ΡΕΝΣΒΩ· ΕΨΩΠΕ
 ΓΑΡΕΚΨΑΝΜΟΥΤΕ
 ΟΥΒΕΤΣΟΦΗΑ· ΝΩ
 ΜΟΥΤΕΔΕΕΤΑΙΣΘΗ

ΧΙ “accept”
 ΨΑΧΕ “word”; ΕΝΤΟΛΗ “advice” (Greek ἐντολή)
 ΖΟΠ= “hide”; ΖΑΤΗΚ for ΖΑΖΤΗΚ (ΖΤΗ= “heart”)
 ΠΕΜΑΧΕ for ΠΕΚΜΑΧΕ; ΜΑΧΕ “ear”; ΣΩΤΗ “listen”
 ΣΟΦΙΑ “wisdom” (Greek σοφία); ΠΕ superfluous
 ΖΗΤ “heart”
 ΜΗΝΤ § 2.6; ΣΑΒΕ “learned”
 ΤΑΑΣ “give it”
 ΣΒΩ “teaching”
 ΜΟΥΤΕ “call”
 ΑΙΣΘΗΣΙΣ “perception” (Greek αἴσθησις)
 ΣΜΗ “voice”

WINE “search”

20 “treasure”

2AT “silver”; 2OT2T “inquire”

οὐροτ “eagerness”

ΤΟΤΕ “then” (Greek τότε); **ΝΟΪ** “understand” (Greek νοεῖν)

ΜΑΙΝΟΥΤΕ “God-loving” (§§ 2.6, 7.5); **ΖΕ Ε-**
“find” (“fall on”)

οὐλαβ “holy”

οΥΕΡΗΤΕ “foot”

τῆ § 7.8; **χίχροπ** “stumble” (**χι-** “take”; **χροπ** “obstacle”)

ΤΕΤΜΧΙΧΡΟΠ · ΠΝ[ΟΥ]

TEΓAPNA†NAKNT[CO]

𐤑𐤔𐤕 “his mouth”

ΦΙΛΕΒΟΛΖΗΡΩΜΗΝ

ΟΥΛΙΣΘΗΣΙΣΜ̄ΝΟΥ

ᲛᲠᲚᲗ᲏Თ “wise man” (“man of heart”)

$$\overline{m} \overline{n} \overline{t} \overline{p} \overline{m} \overline{n} \overline{z} \overline{h} \overline{t} \cdot \alpha \gamma \omega$$

ΨΑΦΣΕΥΣΒΟΗΘΙΑΕ

σεγ2- “collect”; βοηθια “help” (Greek βοήθεια)

ΖΟΥΝΝ̄ΝΔΙΚΑΙΟΣ .

ΔΙΚΑΙΟΣ “righteous” (Greek δίκαιος)

ΕΦΡΝΑΨΤΕΕΝΕΥ[21]Ο

$\bar{\rho}\nu\lambda\psi\tau\epsilon$ “do ($\bar{\rho}$) protection”; $\chi\iota\omicron\omicron\gamma\epsilon$ “paths”

ΟΥΕ · ΕΦΖΑΡΕΖΕΝ[Ε]

2APE2 “guard”

2100ΥΕΝΤΜΕ · ΨΑΦ

ME “truth”

†2ΤΗΔΕΕΝΕ2100Υ

†2TH for †2HT “pay heed” (“give heart”)

ΕΝΝΑΗΤ' ΤΑΙΘΕ

НАHT “compassionate” (**НА** “merciful” of (2)**HT** “heart”)

ΤΕΘΕΝ2ΟΥΟ[Ε]ΚΝΑ

ἄλλοτε “even more”

ΝΟÏΝΤΔΙΚΑΙΟCΥΝΗ

ΔΙΚΑΙΟΓΥΝΗ “justice” (Greek δικαιοσύνη)

ΜΗΝΤΜΕ · ΟΥΝΤΕΤΜΕ

ΟΥΝΤΕ- § 8.8

ΓΑΡΖΕΝΖΙΟΥΥΕΕΥΣΟΥ

COYTΩN “straight” (stative)

ΤΩΝ · ΛΥ[Ω]ΨΑΡΕΝΕ

ՆԱՌՈՂԳ § 6.5

2100ΥΕ̅Π̅Π̅ΕΤ̅ΝΑ
ΝΟΥϞϞΟΟΥΝ̅Τ̅Ν · ΕΡ

ϞΟΟΥΝ̅Τ̅Ν for ϞΟΟΥ̅Τ̅Ν “be straight”

ΨΑΝΤϞΟΦΙΑΓΑΡΕΙ
ΕΠΕΚ̅ΖΗ̅Τ̅’ΑΥΩΝ̅Γ̅
ΜΕΕΥΕ̅Ε̅Τ̅ΑΙϞΘΗ̅ϞΙϞ
ΧΕΝΑΝΟΥϞϞ̅Ν̅Τ̅ΕΚ̅ΦΥ
ΧΗ ·

ΜΕΕΥΕ “think”

ΦΥΧΗ “spirit” (Greek ψυχή)

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1. Steindorff 1899.
 2. Sharp 2016.
 3. Some copies add John 5:4 “for an angel of the Lord went down at certain times into the pool, and stirred the water: whoever stepped in first after the stirring of the water was healed of whatever disease he had.”
 4. Chassinat 1902.
 5. Yelenskaya 1969.
 6. Thompson 1924.
 7. Schenke 1981.
 8. Worrell 1931.

DICTIONARY

The Coptic entries below are listed in the alphabetical order of § 1.4, with the following exceptions: **ϥ** is treated as **ⲓ** but **ⲟϥ** as **ⲟ** + **ϥ** rather than as **ϥ**; **ⲑ**, **ⲕ**, and **Ⲑ** are treated as **ⲧ**, **ⲕ**, and **ⲛ**, respectively, unless they are monograms for **ⲧⲗ**, **ⲕⲗ**, and **ⲛⲗ**, respectively; **ⲗ** and **ⲛ** are treated as the same letter; **ⲧ** is alphabetized as **ⲧⲓ**. Greek loanwords, in Greek alphabetical order, are listed at the end.

COPTIC

ⲁ 1 (§ 4.1)

ⲁ 1,000 (§ 4.1)

ⲁ- /a/ § 5.1, 9.4

ⲁ-, **ⲁⲥ** /a/ § 9.2

ⲁⲥ /a/ § 11.2

ⲁⲥⲉ- /a ... ε/ § 9.4

ⲁⲥⲱⲁ-, **ⲁⲥⲱⲁⲛ-** /a ... ša(n)/ § 12.9

ⲁⲃⲁⲗ /a-bal'/ out, § 5.4a

ⲁⲃⲣⲁⲗⲁⲙ /ab-ra-ḥam'/ Abraham

ⲁⲗⲉ- /a-le/ § 11.2

ⲁⲗⲉⲙⲡⲓⲏ /al-εm-pe'/ hailstone (stone of sky)

ⲁⲗⲉⲱⲁⲛ- /a-le-šan/ § 12.9

ⲁⲗⲏϥ /a-le'-u/ perhaps, § 5.3

ⲁⲗⲓ-, **ⲁⲗⲓⲧⲥ** /a-li/, /a-lit'/ do, § 7.6

ⲁⲗⲓⲟϥ /a-li'-ui/ § 7.6

ⲁⲗⲟⲕ, **ⲁⲗⲟ**, **ⲁⲗⲱⲧⲏ** /a-lɔk'/, /a-lɔ'/, /a-lo'-tn/stop, § 7.6

ⲁⲗⲟϥ /a'-lu/ child

ⲁⲗⲫⲁ /al'-fa/ § 1.4

ⲁⲙⲉϥ /a-meu'/ to there, § 5.4a

ⲁⲙⲏ /a-me'/ come, § 7.6

ⲁⲙⲏⲉⲓⲛⲉ, **ⲁⲙⲱⲓⲛⲉ**, **ⲁⲙⲱⲓⲛⲓ** /a-me'-i-ne/, /amo'-i-ne/, /amo'-i-ni/ come, § 7.6

ⲁⲙⲏⲉⲓⲧⲏ, **ⲁⲙⲏⲏⲓⲧⲏ** /a-me'-i-tn/, /a-me'-e-tn/come, § 7.6

ⲁⲙⲟ /a-mɔ'/ to there, § 5.4a

ⲁⲙⲟϥ /a-mu'/ come, § 7.6

ⲁⲛ /an/ § 4.5, 5.3

ⲁⲛ /an/ not, § 4.6, 6.6, 8.7, 11.5

ⲁⲛ /an/ again, also, still, § 5.3

ⲁⲛⲁⲕ, **ⲁⲛⲟⲕ**; **ⲁⲛⲓ**, **ⲁⲛⲓⲕ** /a-nak'/, /a-ng/, /a-nk/ § 3.5

ΑΝΑΝ, ΑΝΟΝ /a-nan'/, /a-nɔn'/ § 3.5
ΑΝΑΥ, ΑΝΕΥ /a-nau'/, /a-neu'/ see, § 7.6
ΑΝΔΡΕΑΣ /an-dre'-as/ Andrew
ΑΝΙ-; **ΑΝΙ=**, **ΑΝΙΤ=**, **ΕΝΙ=** /a-ni'/, /a-ni(t)'/, /ε-ni'/get, § 7.6
ΑΝΙΟΥΙ, ΑΝΕΙΝΕ /a-ni'-ui/, /a-ni'-ne/ come, § 7.6
ΑΝΗΖΕ /a-ne'-hε/ ever, § 5.4a
ΑΟΥ /a-u'/ and, § 4.5
ΑΠΑΖΟΥ /a-pah'-u/ backward, § 5.4a
ΑΠΕCHT /a-pe-set'/ down(ward), § 5.4a
ΑΡΑ= /a-ra'/ § 5.1
ΑΡΕ- /a-re/ § 11.2
ΑΡΕΤ= /a-ret'/ § 5.2a
ΑΡΕΩΑ-, ΑΡΕΩΑΝ- /a-re-ša(n)/ § 12.9
ΑΡΗΟΥ, ΑΡΗΥ /a-re'-u/ perhaps, § 5.3
ΑΡΗΖ /a-reh'/ guard (with α-)
ΑΡΙ-, ΕΡΙ-; ΑΡΙ=, ΑΡΙΤ= /a-ri'/, /ε-ri'/, /a-ri(t)'/ do, § 7.6
ΑΡΙΟΥΙ, ΑΡΙΡΕ /a-ri'-ui/, /a-ri'-re/ do, § 7.6
-ΑΣΕ /as'-ε/ six, § 4.2
ΑΣΣΥΡΙΟΣ /as-sy-ri'-ɔs/ Assyria
ΑΤΝ- /a-tn/ § 5.2a
ΑΤΟ /a-tɔ'/ to where, § 5.4a
ΑΤΟΟΤ= /a-tɔ:t'/ § 5.2a
ΑΤΕΖΗ, ΑΤΖΙ /a-te-hε'/, /a-thi'/ beforehand, § 5.4a
ΑΤΟΝΕ-, ΑΤΟΝΟΥ= /at-tne/, /at-tnu'/ § 5.1
ΑΥ, ΑΥΕ, ΑΥΕΙ, ΑΥΕΙC, ΑΥΕΕΙ /au/, /a-ue'/, /a-ui'/, /a-uis'/, /a-uei'/ give, come, § 7.6
ΑΥΩ /a-uɔ'/ and § 4.5
ΑΟΥΩΝ, ΑΟΥΟΝ; ΑΟΥΝ-, ΟΥΝ- /a-uon'/, /a-uɔn'/, /au-n/, /u-n/ open, § 7.6
ΑΖΟ, ΑΖΩΡ /a-hɔ'/, /a-hor'/ treasure
ΑΖΟΥΟ /a-huɔ'/ more, § 5.4a
ΑΧΝ-, ΑΧΕΝ-, ΑΧΧΝ-; ΑΧΝΤ=, ΑΧΕΝΤ= /a-dn/, /a-dεn/, /a-d-dn/, /a-dnt'/, /a-dεnt'/ § 5.1
ΑΨ /aš/ many
ΑΨ /aš/ § 3.2
-ΑΨΤΕ /af '-te/ four, § 4.2
ΑΖΟΥΝ, ΑΖΟΥΝ /a-hun'/, /a-xun'/ in(ward), § 5.4a
ΑΖΡΗ, ΑΖΡΗΕΙ /a-hre'/, /a-hrei'/ up(ward), § 5.4a
ΑΖΡΗΙ /a-xrei'/ down(ward), § 5.4a
ΑΖΡΗ, ΑΖΡΕ= /ah-rn/, /a-hre'/ § 5.2a
ΑΖΑΡΕ-, ΑΖΑΡ= /a-xa-re/, /a-xar'/ § 11.2
ΑΧΕ-, ΑΧΙ-; ΑΧΙ=, ΑΧΟ=, ΑΧΟΤ=, ΕΧΙ= /a-dε/, /a-di/, /a-di'/, /a-dɔ'/, /a-dɔt'/, /ε-di'/ say, § 7.6
ΑΧΝ-, ΑΧΩ= /a-dn/, /a-dɔ'/ § 5.2a
ΑΧΩ /a-dɔ'/ say, § 7.6
ΑΘΝΕ-, ΑΘΝΟΥ= see **ΑΤΟΝΕ-**

Β̄ 2,000 (§ 4.1)

βαλ /bal/ out, § 5.3

βεκη /be-ke'/ reward

βελ /bel/ eye

βελλεϋ /bel-leu'/ blind (pl)

βητα βιδα /bi'-ta/ § 1.4

βηολεεμ /bet^h-le'-em/ Bethlehem

βιρ /bir/ basket

βω ἵκεντε /bo n-ken'-te/ fig tree

βωκ /bok/ go

βωλ /bol/ disregard

βωλ αβαλ /bol a-bal'/ dissolution

βωλ εβολ /bol ε-bɔl'/ throw out, disappear (loosen out)

Γ̄ 3 (§ 4.1)

Γ̄ 3,000 (§ 4.1)

γαλιλαια, γαλιλεα /ga-li-le'-a/ Galilee

γάμμα /gam'-ma/ § 1.4

Δ̄ 4 (§ 4.1)

Δ̄ 4,000 (§ 4.1)

δαλδα /dal'-da/ § 1.4

Ε̄ 5 (§ 4.1)

Ε̄ 5,000 (§ 4.1)

ε- /ε/ § 5.1, 10.9, 11.2

ε= /ε/ § 10.2, 10.7, 11.2

ε=α-, ε=ε- /ε ... a/, /ε ... ε/ § 9.4

ε=ωα-, ε=ωαν- /ε-ša(n)/ § 12.9

εαϋ /ε-au'/ glory

εβαλ, εβολ /ε-bal'/, /ε-bɔl'/ out, § 5.4a

εβολ ςῆ- /ε-bɔl' h̄m/ from

εε= /ε'-ε/ do

εια, εῖε, εειε /ε-ia'/, /ε-iε'/ then, § 4.5

ελ- /εl/ make, do

ελα= /ε-la'/ § 5.1

ελε- /ε-le/ § 10.2, 10.7

ελε ... ε- /ε-le ... ε/ § 9.4

εματε, εμα† /ε-mat'-ε/, /ε-mat'-i/ greatly, § 5.4a

εμαϋ /ε-maw'/ to there, § 5.4a

έμαφα, εμαφω /ε-ma-ša'/, /ε-ma-šo'/ greatly, 5.4a

εμι, /ε'-mi/ know

εμναι /εm-nai'/ here, § 5.3

εμν̄τ /ε-mnt'/ west

εn- /εn/ § 5.1

ΕΝ /en/ not, § 4.6, 6.6, 8.7, 11.5
ΕΝ, ΕΝΕ /en, en'-e/ § 4.5
ΕΝΕ- /ε-νε/ § 12.10
ΕΝΕΖ /ε-νεῖ/ ever, § 5.4a
ΕΝΟ /ε-νο'/ see, § 7.6
ΕΝΩ /en'-f/ withdraw (take himself)
ΕΠΑΖΟΥ, ΕΦΑΖΟΥ, ΕΠΕΖΟΥ /ε-pah'-u/, /ε-p^hah'-u/, /ε-peḥ'-u/ backward, § 5.4a
ΕΠΕCHT /ε-pe-set'/ down(ward), § 5.4a
ΕΡΑ=, ΕΡΟ= /ε-ra'/, /ε-ῤ'/ § 5.1
ΕΡΑ /ε-ra'/ king
ΕΡΑΤ=, ΕΡΕΤ= /ε-rat', ε-ret'/ § 5.2a
ΕΡΕ- /ε-ρε/ § 10.2, 10.7. 11.2
ΕΡΕ ... Α, Ε- /ε-τε ... α/. /ε-τε ... ε// § 9.4
ΕΡΝΟΒΙ /ε-ῤb'-i/ do sin
ΕΡΟΥΛΕΙΝ /ε-ruain'/ give light (construct of **ΕΙΡΕ** make plus **ΟΥΛΕΙΝ** light)
ΕΡΟΥΩ /ε-ruo'/ make reply
ΕΡΦΑῤΡΙ /ε-r^hax'-ri/ do healing
ΕΡΦΕΪ /ε-r^hei'/ temple
ΕΡΨΟΡΠ /ε-ṣ.r'-p/ take precedence (make first)
ΕΡΖΩΒ /ε-r^hob'/ work
ΕΣΑΥ /ε-sau'/ sheep
-ΕΣΕ /εs'-e/ six, § 4.2
ΕCHT /ε-set'/ pregnant
ΕCΤΕ /εs'-te/ behold, § 4.5
ΕΤ-, ΕΤΕ- /εt/, /ε-te/ § 3.1, 10.8
ΕΤ= /εt/ § 10.8
ΕΤΑ-, ΕΤΑ= /ε-ta/, /ε-ta'/ § 11.2
ΕΤΑΤ=, ΕΤΟΤ=, ΕΤΟΟΤ= /ε-tat'/, /ε-tt'/, /ε-t:t'/ § 5.2a
ΕΤΒΕ-, ΕΘΒΕ-, ΕΤΒΗΗΤ=, ΕΤΒΗΤ, =ΕΘΒΗΤ= /ε-tβε/, /ε-t^hβε'/, /ε-tbet', ε-t^hbe:t'/ § 5.2a
ΕΤΕΛΕ-, ΕΤΕΡΕ- /ε-te-le/, /ε-te-re/ § 10.8
ΕΤῒΜΜΑΥ, ΕΤῒΜΕ, ΕΤῒΜΕΥ, ΕΤῒΜΟ /εt-m-mau'/, /εt-m-me'/, /εt-m-meu'/, /εt-m-m̄'/ § 3.1
ΕΤῒΝ-, ΕΤΕΝ- /ε-tn/, /ε-ten/ § 5.2a
ΕΤΟΝ, ΕΤΩΝ, ΕΘΩΝ /ε-t^hn'/, /ε-ton'/, /ε-t^hon'/ to where, § 5.4a
ΕΤΟΥΝ-, ΕΤΟΥΩ= /ε-tun/, /ε-tuo'/ § 5.2a
ΕΥ /eu/ § 3.2
ΕΥΕΝ /ε-uen'/ open, § 7.6
ΕΨ- /εš/ § 9.7
ΕΨ /eš/ § 3.2
ΕΨΑΡΕ-, ΕΨΑ= /ε-ša-re/, /ε-ša'/ § 11.2
ΕΨΩΠ, ΕΨΩΠΙ, ΕΨΩΠΕ, ΕΨΩΠΕ /ε-šop'/, /ε-šo'-pi/, /ε-šo'-pe/, /ε-š^o'-pe/ § 12.9
ΕΨΠΕ, ΕΨΧΕ, ΕΨΧΠΕ /εš'-pe/, /εš'-ḏe/, /εš'-ḏpe/ if, § 4.5, 12.8, 12.9
-ΕΨΤΕ /εf '-te/ four, § 4.2
ΕΖΑ-, ΕΖΑ= /ε-ḥa/, /ε-ḥa'/ § 11.2

€2AM /ε-ḥam'/ sigh
 €2AY /ε-ḥau'/ days
 €2NE-, €2NA= /ε-ḥne/, /ε-ḥna'/ willing, § 6.5
 €2OOY /ε-ḥu'/ day
 €2OYA, €2OYO /ε-ḥua'/, /ε-ḥu'/ more, § 5.4a
 €2OYN, €2OYN /ε-ḥun'/, /ε-xun'/ in(ward), § 5.4a
 €2AE= /ε-ḥle'/ § 5.2a
 €2AHEI, €2AHI /ε-ḥlei'/ up(ward), down(ward), § 5.4a
 €2PA=, €2PE= /ε-ḥra'/, /ε-ḥre'/ § 5.2a
 €2PAI, €2PH /ε-ḥrai'/, /ε-ḥre'/ down(ward), § 5.4a
 €2P̄N-, €2PEN- /εḥ-rn/, /εḥ-ren/ § 5.2a
 €2PHI /ε-ḥrei'/ up(ward), down(ward), § 5.4a
 €2 /ex/ § 3.2
 €2WPE /ε-xo'-pe/ § 12.9
 €2PHI /ε-xrei'/ down(ward), § 5.4a
 €XN-, €XEN-, €XO=, €XW= /ε-ḏn/, /ε-ḏen/, /ε-ḏ'/, /ε-ḏo'/ § 5.2a

ⱥ 6 (§ 4.1)
 ⱥ 6,000 (§ 4.1)

ⱥ 7 (§ 4.1)
 ⱥ 7,000 (§ 4.1)
 ZHTA, ZITA /zi'-ta/ § 1.4
 H 8 (§ 4.1)

H 8,000 (§ 4.1)
 HI, HĪ, HEI /ei/ house
 HP /er/ union
 HTA, ZHTA /e'-ta/, /ḥe'-ta/ § 1.4

Θ 9 (§ 4.1)
 Θ 9,000 (§ 4.1)
 ΘHTA, ΘITA /tʰe'-ta/ § 1.4

I 10 (§ 4.1)
 I 10,000 (§ 4.1)
 I, EI /i/ come
 IA /i-a'/ then, § 4.5
 EI, EIE /i/, /i'-e/ § 1.4
 IEEI /i-ei'/ wadi (desert valley)
 IEPYCAHHM /ie-ru-sa-lem'/ Jerusalem
 IOM /i-m'/ sea
 IOT, EIOT /i-ot'/, /i-ot'/ father
 IOYΔAI EI, IOYΔAI, IOYTA EI /iu-dai'/ Jew

εἶρε /i'-re/ make
 εἶς, ἰς /is/ behold, § 4.5
 ἰσραήλ /is-ra-el'/ Israel
 εἶστε /is'-te/ behold, § 4.5
 ἰσχε-, ἰσχεκ- /is-ḑe/, /is-ḑek/ if, § 4.5
 ἰσθεν- /is-ḑen/ § 5.4
 ἰωτα, ἰοτα, ἰαυδα /io'-ta/, /i'-ta/, /iau'-ta/ § 1.4
 ἰωνας /io'-nas/ Jonas
 ἰωσήφ /io-sep^h/ Joseph
 ἰωτ /i-ot'/ barley; father (see ἰοτ)
 εἰπε εἰχε /ix'-pe/, /ix'-ḑe/ if, § 4.5, 12.8, 12.0

Ⲁ 20 (§ 4.1)
 ⲕ-, ⲭ- /k, k^h/ § 3.6
 ⲕⲁⲓ- /kai/ § 3.7
 ⲕⲁⲡⲓⲁ /kap'-pa/ § 1.4
 ⲕⲁⲧⲥ ⲁⲃⲁⲗ /kat a-bal'/ turn from; ⲕⲁⲧⲧⲥ return (turn self)
 ⲕⲁⲗ /kah/ earth
 ⲕⲉ, ⲕⲉ- /ke/ § 3.7
 ⲕⲉⲭⲱⲟϥⲛⲓ /ke-k^hou'-ni/ § 3.7
 ⲕⲉⲧ, ⲭⲉⲧ /ket, k^het/ § 3.7
 ⲕⲉⲧⲉ, ⲕⲛⲧⲉ, ⲭⲉⲧ̅ /ket'-e/, /ket'-e/, /k^het'-i/ § 3.7
 ⲕⲉⲗⲉ /keḥ'-e/ earth, country
 ⲕⲛ, ⲟⲛ, ⲕⲛ- /ke/, /ḑe/ § 3.7
 ⲕⲛⲙⲉ /ke'-me/ Egypt
 ⲕⲟϥ /ku/ § 3.7
 ⲕⲟϥ̅ /ku-i'/ little § 2.7
 ⲕⲟⲟϥⲉ /k'-ue/ § 3.7
 ⲕⲣⲁϥ /kraf/ guile
 ⲭⲣⲉⲙⲣⲉⲙ /k^hrem'-rem/ grumble
 ⲕⲣⲟ /kr:/ far side
 ⲕⲥ- /ks/ half § 4.4
 ⲕⲱ /ko/ put, throw; with ⲉⲃⲟⲗ out = forgive
 ⲕⲱⲧ̅ /ko'-ti/ go around
 ⲕⲱⲗⲧ /ko'-ḥt/ fire

Ⲭ 30 (§ 4.1)
 ⲗⲉ- /le/ § 4.4
 ⲗⲁϥⲁⲗ /lau'-da/ § 1.4
 ⲗⲁϥⲉ /la'-ue/ anything, nothing
 ⲗⲉⲕⲙ /lek'-m/ piece
 ⲗⲉⲛ /len/ name
 ⲗⲉⲧⲥ /let/ foot
 ⲗⲉϥ- /lef/ § 2.6

ἢ 40 (§ 4.1)

ἢ- /m/ § 2.4

μα- /ma/ give, make, § 7.6

μα= /ma/ § 9.3

μα /ma/ place

μααβ, μααβε, μαβ; μαβ- /ma:b/, /ma:'-be/, /mab/ thirty, § 4.2

μαειν /ma'-in/ miracle

μαγος /ma'-g:s/ sage

μαῖνουτε /mai-nu'-te/ God-loving (§ 2.6, 7.5)

μαλε-, μαλ= /ma-le/ § 9.4

μαμηε /ma-me'-e/ truly

μαῖν- /ma-n/ § 2.6

μανε /ma'-ne/ shepherd

μαῖνεωφτ /ma-n-e-šot'/ market (place of merchant)

μαογ, μαγ /mau/ water

μαογт /ma'-ut/ dead (stative)

μαρε-, μαρ= /ma-re/ § 9.4

ματαμαῖ /ma-ta-mai'/ let me know

μα† /ma'-ti/ brim

μαγ /ma'-u/ mother

μαφε /ma'-še/ walk

μαζ-/mah/, § 4.3

μαζ /mah/ fill

μαχε /ma'-de/ ear

ἡβερι /m-be'r-i/ recently, § 5.4b

με= /me/ § 9.3

με /me/ place

με /me/ true, truth

μεβ /meb/ thirty, § 4.2

μεεγε /me:'-ue/ think

μεῖ, μενρε- /me'-i/, /men-re/ love

μεῖ- /me-i/ § 2.6

μελε- /me-le/ § 9.3

μενενα-, ἡῖννα-; μενεσω=, ἡῖννω= /men-en-sa/, /mn-n-sa/, /men-en-so'/, /mn-n-so'/ § 5.2b

μερε- /me-re/ § 9.3

μεт- /met/ § 2.6

μεт- /met/ ten, § 4.2

μετογρο /met-u-rs'/ kingdom

μετζεβερος /met-ḥe-bre'-s/ Hebrew

μεψак /me-šak'/ perhaps, § 5.3

μεφε /me'-še/ go

μεζ- /meḥ/, § 4.3

μεζ /meḥ/ full

μεζεκ /mε-xek'/ perhaps, § 5.3
μηε /mε'-ε/ truth
μηт; **μηтe**, **μηт'** /met/, /me'-te/, /me'-ti/ ten, § 4.2
μηтe /me'-te/ midst
μηφe, **μннφe** /me(:)'-še/ crowd, multitude
ми, **μη**, **με** /mi/, /me/, /mε/ § 1.4
μμα≠, **μμο**≠, **μμω**≠ /m-ma'/, /m-m̃'/, /m-mo'/ § 5.1, 8.3
μμα /m-ma'/ early form of **μμαγ**
μμαγ /m-ma'-u/ there, § 5.3, 5.4b, 8.8
μμαφω /m-ma-šo'/ greatly, § 5.4b
μμε /m'-mε/ know, realize
μμε, **μμεογ** /m-me'/, /m-me'-u/ there, § 5.3, 5.4b, 8.8
μμενεσα /m-men-ε-sa'/ early form of **μενεμεσα** (§ 5.2b)
μμεтe, **μμεт'** /m-met'-ε/, /m-met'-i/ only, § 4.6
μμηεитн /m-me'-i-tn/ here, § 4.5
μμhne, **μμhni** /m-me'-ne/, /m-me'-ni/ daily, § 5.4b
μμιν /m-min'/ proper, § 4.6
μμн- /m-mn/ there is not, § 8.8
μмонт≠ /m-m.nt'/ § 8.5
μμнтe≠, **μμнт**≠ /m-mn-te'/m-mnt'/ § 8.5
μμο /m-m̃'/ there, § 4.5, 5.3, 5.4b, 8.8
μн- /mn/ § 5.1
μн- /mn/ there is not, § 8.8
μн- /mn/ and
μннca- /mn-n-sa/ § 12.6
μнπεγнp /mn-peu-er'/ together (literally, with their union)
μнт- /mnt/ § 2.6
μнт- /mnt/ ten, § 4.2
μнтe≠, **μнт**≠ /mn-te'/, /mnt/ § 8.8
μнтpe /mn-trε'/ testify
μнтppo /mnt-r-r̃'/ kingdom
μнтcнаογc /mnt-snaus'/ § 4.2
мо /m̃/ here, § 4.5
moc /m̃s/ for **μmoc**
моγ /mu/ die, death
моγi /mu'-i/ lion
моγтe /mu'-te/ say, call
моγz /muḥ/ burn
моφi /m̃'-ši/ walk
μπε-, **μп**≠ /m-pe/, /mp/ § 9.2
μπαρε-, **μπα**≠ /m-pa-re/, /m-pa'/ § 9.3
μπαтe-, **μπαт**≠ /m-pat'-ε/, /m-pat'/ § 9.2
μπελ- /m-peł/ don't, § 7.8

ἡΠΕΜΤΑ, ἡΠΕΜΤΟ, ἡΠΕΜΘΟ /m-pem-ta'/, /m-pem-t̥'/, /m-pem-tʰ'/ § 5.2c

ἡΠΕΡ-, ἡΠΡ- /m-per/, /m-pr/ don't, § 7.8, 9.4

ἡΠΗΥΕ /m-pe'-ue/ heaven (the-skies)

ἡΠΩΡ, ἡΦΩΡ, ἡΠΟΡ /m-por'/, /m-phor'/, /m-p̥r'/ don't, § 7.8

ἡΤΟΝ /m-t̥n'/ rest

ἡΩΙΝΙ /mo'-i-ni/ here, § 4.5

ἡΩΟΥΤ /mo'-ut/ dead (stative)

ἡΖΙΤ /m-ḥit'/ north

ἡ 50 (§ 4.1)

ἡ- /n/ § 2.4, 5.1, 6.6, 8.3, 8.7, 10.9, 11.2, 11.5

ἡ= /n/ § 9.4

ἡΑ, ἡΑΙ /na/, /nai/ go

ἡΑ- /na/ § 3.3, 3.4

ἡΑ-, ἡΕ- /na/, /ne/ § 8.6, 9.5

ἡΑ=, ἡΕ= /na/, /ne/ § 8.5, 9.5

ἡΑ=, ἡΕ=, ἡΗ=, ἡΩ= /na/, /ne/, /ne/, /no/ § 5.1

ἡΑΑ-, ἡΑΕ-; ἡΑ(Α)Α=, ἡΑΕ=, ἡΕΕ= /na:/, /na-ε/, /na(:)-a'/, /na-ε'/, /ne-ε'/ great, § 6.5

ἡΑΗΤ /na-et'/ compassionate (ἡΑ merciful of (2)ΗΤ heart)

ἡΑΙ /nai/ § 3.3

ἡΑΙΑΤ=, ἡΑΙΕΤ=, ἡΑΙΗΤ=, ἡΕΙΕΤ= /na-iat'/, /na-iet'/, /na-iet'/, /ne-iet'/ blessed, § 6.5

ἡΑΧ= /nad/ set

ἡΑΜΕ, ἡΑΜΙΕ /na-me'/, /na-mi'-ε/ truly, § 5.4b

ἡΑΜ† /nam'-ti/ power

ἡΑΝΕ-, ἡΑΝΟΥ-; ἡΑΝΕ=, ἡΑΝΟΥ= /na-ne/, /na-u/, /na-ne'/, /na-nu'/ good, § 6.5

ἡΑΡΕ-, ἡΑΛΕ-, ἡΕΛΕ- /na-re/, /na-le/, /ne-le/ § 8.5, 9.5

ἡΑΥ Ε- /nau ε/ see

ἡΑΦΕ-; ἡΑΦΟ=, ἡΑΦΩ= /na-š̥e/, /na-š̥'/, /na-š̥o'/ many, § 6.5

ἡΑΖΛΟΒ=, ἡΑΖΛΩΒ= /na-ḥl̥k'/, /na-ḥl̥ok'/ pleasant, § 6.5

ἡΑΖΡῆ-, ἡΑΖΡΕΝ-; ἡΑΖΡΑ=, ἡΑΖΡΕ=, ἡΑΖΛΕ= /naḥ-rn/, /naḥ-r̥en/, /na-ḥra'/, /na-ḥre'/, /na-ḥle'/ § 5.2c

ἡΑΘ /naḥ/ great

ἡΒΡΡΕ /n-br'-re/ recently, § 5.4b

ἡΓ- /ng/ § 10.4

ἡΕ /ne/ § 1.4

ἡΕ- /ne/ § 2.4

ἡΕ= /ne/ § 3.4

-ἡΕ /ne/ § 3.3, 6.3

ἡΕ- /ne/ § 9.4

ἡΕ /ne/ § 4.5

ἡΕ Ε- /ne ε/ see

ἡΕΙ, ἡΕΕΙ /ne-i/ § 3.3

ἡΕΜ-; ἡΕΜΑ=, ἡΕΜΕ=, ἡΗΜΑ= /nem/, /ne-ma'/, /ne-me'/, /nm-ma'/ § 5.1

ἡΕCΒΩΩ= /ne-sbo:/ wise, § 6.5

ἡΕCΕ-; ἡΕCΟ=, ἡΕCΩ= /ne-se/, /ne-s̥'/, /ne-so'/ beautiful, § 6.5

NEY α- /neu ε/ see
NEQP- /nef-r/ good, § 6.5
NEΩ≠, NEΩΩ≠ /ne-ko'/', /ne-ko:'/ ugly, § 6.5
NH /ne/ § 3.3
NHQ /nef/ for **NEQ** (§ 5.1)
NHOY, NHY /ne-u/ come, coming (stative)
NHX /ned/ seated
NI- /ni/ § 2.4
NIBEN /ni'-ben/ § 2.7
NIBI /ni'-bi/ for **NIM**
NIM /nim/ § 2.7, 3.2
NK- /ng/ 10.4
NKA, NXAI, NKE, NKEEN, NKEI /n-ka'/', /n-k^hai'/', /n-ke'/', /n-ke'-en/, /n-ke-i'/' thing, § 2.7
NKAICAP, NKECAP, NKECOT /n-kai-sap'/', /n-ke-sap'/', /n-ke-sap'/' again, § 5.4b
NKHN AN /n-ken' an/ not only
NKOTK /n-kot'-k/ sleep
NMME /nm-me'/' § 3.4, 5.1
NNE-, NN≠ /n-ne/ § 9.4
NO α- /n̥ a/ see
NOY≠ /nu/ § 3.3, 3.4
NOYB /nub/ gold
NC- /ns/ 10.4
NCA-, NCE-, NCΩ≠ /n-sa/, /n-se/, /n-so'/' § 5.2c
NCAOYCA /n-sau-sa'/' apart, § 5.4c
NCACANIM, NCACENIM /n-sa-sa-nim'/', /n-sa-se-nim'/' everywhere, § 5.4c
NCE-, NCOY- /n-se/, /n-su/ 10.4
NT- /nt/ § 10.9
NT≠ /nt/ § 10.4
NTA ZOTE /n-ta' ho'-te/ § 3.5, 3.7
NTA-, NTA≠ /n-ta/ § 11.2
NTA≠, NΘO≠, NTO≠ /n-ta'/', /n-t^h'/', /n-t'/' § 3.5
NTALE≠ /n-ta-le/ § 10.5
NTAP≠ /n-tar'/' § 10.3, 10.5
NTAPE- /n-tar-e/ § 10.3
NTAQ, NΘOQ, NTOQ /n-taf '/, /n-t^hf '/, /n-tf '/' but, § 4.6
NTε- /n-te/ § 5.1, 10.4
NTελε-, NTEPE- /n-te-le/, /n-te-re/ § 10.3
NTEP≠ /n-ter'/' § 10.3
NTN-, NTEEN-, NTAT≠, NTOT≠, NTOOT≠ /n-tn/, /n-ten/, /n-tat/, /n-t't/, /n-t:t'/' § 5.2c
NΘWOY /n-t^ho'-u/ § 3.5
NTOTNE, NΘWTEEN, NTATEN, NTOTN /n-tot'-ne/, /n-t^ho'-ten/, /n-ta'-ten/, /n-to'-tn/ § 3.5
NTZE /n-t^he'/' in the manner
NΦAPE-, NΦA≠ /n-ša'-(re)/ § 11.2

ἡq- /nf/ 10.4

ἡḡḡḡḡḡ, **ἡ**ḡḡḡḡḡ, **ἡ**ḡḡḡḡḡ /n-ḡet/, /n-xet'/ § 5.1

ἡḡoḡo /n-ḡu/ the more

ἡxε- /n-ḡε/ namely, § 4.5

ἡxε- /n-ḡε/ that, § 4.5

ἡxin- /n-ḡin/ § 5.1

ἡḡḡ, **ἡ**ḡḡ /n-ḡe'/, /n-ḡi'/ namely, § 4.5

ḡ 60 (§ 4.1)

o 70 (§ 4.1)

o /o/ § 3.2

o, **oḡ** /o/, /u/ § 1.4

on /on/ again, also, still, § 5.3

oḡ- /u/ § 2.4

oḡ /u/ § 3.2

oḡa, **oḡai** /ua/, /uai/ one, a certain person § 4.2

oḡa oḡa /ua ua/ one by one

oḡaas, **oḡaasε**, **oḡεε**, **oḡεεε** /ua:b/, /ua:'-be/, /ueb/, /ue:b'/ holy

oḡaεεtq /ua-ε:t'-f/ by himself

oḡaεin /uain/, /ua'-in/ light

oḡaiw, **oḡaiw** /uaiš/, /ua'-iš/ occasion, time

oḡanta-, **oḡonte-**, **oḡñte-** /uan-ta'/, /u_n-te'/, /un-te/ 8.8

oḡan /uan/ § 2.7, 8.2, 8.8

oḡat-, **oḡet-** /uat, uet/ § 6.5

oḡbe-; **oḡbh-** /u-be/, /u-be'/ § 5.1

oḡe-; **oḡh-** /ue, ue/ § 5.1

oḡe, **oḡeei** /ue/, /uei/ one, § 4.2

oḡee ... **asas ḡñ**/ue'-ε ... a-bal' ḡn/ one of

oḡeienin /ue-ie-nin'/ Greek

oḡerhte /ue-re'-te/ foot

oḡhrwe /uer'-šē/ watch

oḡhḡ /ueḡ/ set (Stative)

oḡi, **oḡie** /ui/, /ui'-ε/ one, § 4.2

oḡieibe /ui:'-be/ priest

oḡñ- /un/ § 3.2, 8.2, 8.8

oḡnaq /u-naf' / rejoice, rejoicing

oḡñt-, **oḡñte-**, **oḡonta-**, **oḡonth-** /unt/, /un-te'/, /u_n-ta'/, /u_n-te'/ § 8.8

oḡoi /u_i/ rush

oḡon /o_n/ § 2.7, 8.2, 8.8

oḡon /u_n/ open

oḡonḡ /u_n'-ḡ/ be revealed

oḡoḡ /u_ḡ/ and, § 4.4

oḡoḡe /u_ḡ'-ε/ early form of **oḡoḡ** (§ 4.4)

οὐροτ /u-rɔt'/ eagerness

οὐτε-; οὐτο=οὐτω= /u-tɛ/, /u-tɔ'/, u-to'/ § 5.1

οὐωμ /uom/ consume, eat

οὐωναζ, οὐωνζ /uo'-naḥ, uo'-nḥ/ reveal

οὐωτ /uot/ § 6.5

οὐωφ /uoš/ wish

οὐωφβ /uo'-šb/ answer

οὐωφτ /uo'-št/ pay respects, worship

οὐωζῃ /uo'-ḥm/ interpret

οὐχαῖ /u-ḏai'/ become whole

οζερατ= /ɔḥ-ɛ-rat'/ stand

π 80 (§ 4.1)

π, φ- /p/, /pʰ/ § 2.4

πα-, φα- /pa/, /pʰa/ § 3.3, 3.4

παι, φαι /pai/, /pʰai/ § 3.3

παιρητ /pai-re'-ti/ then, so, § 4.5

πασχα /pas'-xa/ Passover

παψε, φαψι /paš'-ɛ/, /pʰaš'-i/ half, § 4.4

παζογ, φαζογ /paḥ'-u/, /pʰaḥ'-u/ end, behind, § 5.3

παχε-, πεχε-; πεχα=, πεχε=, πεχη= /pa-ḏɛ/, /pe-ḏɛ/, /pe-ḏa'/, /pe-ḏɛ'/, /pe-ḏɛ'/ say, said, § 9.2

πε /pe/ sky

πε- /pe/ § 2.4

πε= /pe/ § 3.4

-πε /pe/ § 3.3, 6.3, 8.5

πεϊ, πεει /pe-i/ § 3.3

πετροс /pet'-rɔs/ Peter

πεψε, πεψи /peš'-ɛ/, /peš'-i/ half § 4.4

πεζογ /peḥ'-u/ end, behind, § 5.3

πη, φη /pe/, /pʰe/ § 3.3

φνογι /pʰe'-ui/ skies

φιλιπποс /pʰi-lip'-pɔs/ Phillip

πι /pi/ § 1.4

πι- /pi/ § 2.4

πισραηλ, πια /pis-ra-el'/ Israel

πισταιογ, πιστεογι /pis-tai'-u/, /pis-te'-ui/ ninety, § 4.2

пноугт, φноугт, πт, φт /pnu'-ti/, /pʰnu'-ti/ God

пот /pɔt/ run

поγ- /pu/ § 3.4

поγее поγее /pue'-ɛ pue'-ɛ/ each one

ψис, ψит, ψите /psis/, /psit/, /psi'-te/ nine, § 4.2

πω=, φω=, πο= /po/, /pʰo/, /pɔ/ § 3.3

пот /pot/ run, go (αβαλ ἄ- away from)

πωϞ /poš/ divide
φωϞ /p^hox/ burst open

Ṗ 100 (§ 4.1)
Ṗ 900 (§ 4.1)
Ṗ- /r/ § 10.9
Ṗα- /ra/ § 4.4
Ṗαν /ran/ name
ṖαϞεῖ /ra-šē'-ε/ east (rising side)
Ṗε- /rε/ § 4.4
ṖεϞτ /rεht/ strike
Ṗεν /rεn/ name
ṖεϞοϞε /res'-u-ε/ dream
ṖεϞ /r-εu'/ do what?
ṖεϞε /rεš'-ε/ rejoice
ṖεϞ- /rεf/ § 2.6
Ṗιμε /ri'-mε/ weep
ṖιμεϞι /r-me'-ui/ think
ṖṖṖṖṖṖ /rm-n-ḥet'/ wise man (man of heart)
ṖṖṖεϞ /rm-rεš'/ gentle person
ṖṖαβε/ṖṖαβι /r-nab'-ε/, r-nab'-i/ sin (§ 2.6)
ṖṖαϞτε /r-naš'-tε/ do protection
Ṗο, Ṗω, ṖṖω /rɔ/, /ro/, /ḥro/ § 1.4
Ṗομε /rɔ'-mε/ person
ṖοṖṖι /rɔm'-pi/ year
ṖṖε /r-pε'/ temple
ṖṖṖεϞεϞε /r-pme: '-uε/ remember (do the thought)
ṖṖαῖ /r-rai'/ kings
ṖṖο /r-rɔ'/ king
Ṗω /ro/ mouth
ṖωϞε /ro'-šē/ suffice
ṖṖαϞεῖνε /r-ḥau-i'-nε/ § 10.9
ṖṖοτε /r-ḥɔt'-ε/ fear, be afraid

Ḅ 200 (§ 4.1)
Ḅ- /s/ § 3.6, 10.4
Ḅαβαλ, Ḅαβολ /sa-bal' /, /sa-bɔl'/ away, § 5.4c
Ḅαβε /sab'-ε/ learned
Ḅαμβαθον /sam-ba'-t^hɔn/ sabbath
Ḅαν /san/ brother
ḄαοϞα /sa-u-sa'/ apart, § 5.4c
ḄαṖ /sap/ time, sometimes, § 5.3
ḄαṖα /sa-psa'/ part, 5.4c
ḄαṖḄṖ /sap'-sp/ pray

САCΑNIBEN, CACANIM /sa-sa-ni'-ben/, /sa-sa-nim'/ everywhere, § 5.4c
CA TOTQ /sa-tt'-f/ immediately
CAγ, CA /sau/, /sa/ six, § 4.2
CAγNE /sau'-ne/ know
CAῶQ, CAῶQE, -CAῶQE /saš'-f/, /saš'-fe/ seven, § 4.2
CAZ /sah/ scribe; see also **CZAI**
CAZ= /sah/ write
CAZPAI /sa-hrai'/ up, § 5.4c
CAZQ; CAZQE, -CAZ /sax'-f/, /sax'-fe/, /sax'-be/ seven, § 4.2
CBW /sbo/ teaching
CE- /se/ § 3.6, 10.4
CE /se/ sixty, § 4.2
CEENE /se:-pe/ leave over
CEῶQ/seš'-f/ seven, § 4.2
CEγZ- /seuh/ collect
CEZO ... APETOY /se-h' ... a-ret'-u/ set up
CEZT= /seht/ remove
CEXE /sed'-e/ speak, word
CH /se/ sixty, § 4.2
CHMMA, CYMMA /sem'-ma/, /sym'-ma/ § 1.4
CHOY /seu/ time
CHQI NAXW /se'-fi n-do'/ flute (reed for singing)
CI /si/ sate
CIDWN /si-don'/ Sidon
CIXOYAM /si-lu-am'/ Siloam
CIMWN /si'-mon/ Simon
CINI /si'-ni/ pass (**ZA-** by)
CIOY /si'-u/ star
CI† /si'-ti/ throw
CMH /sme/ voice
CNAγ; -CNA(O)YC, -CNAOYCE /snau/, /snaus/, /snau'-se/ two, § 4.2
CNAQ /snaf/ blood(shed)
CNEγ /sneu/ § 4.2
CNH† /sne'-ti/ two, § 4.2
CNO; -CNOOYC, -CNOOYCE /snɔ/, /snɔus/, /snɔu'-se/ two, § 4.2
CNOY† /snu'-ti/ two, § 4.2
CNTe /sn'-te/ two, § 4.2
COK /sɔk/ glide
COL /sɔl'-p/ cut off
CONE /sɔ'-ne/ sister
COOγ, COE /sɔ'-u/, /sɔ'-e/ six, § 4.2
COOYTn /sɔu'-tn/ be straight
COP /sɔp/ time, sometimes, § 5.3

ϙοϙε /s.š'-ε/ field
ϙοτῆ /s.t'-m/ hear
ϙογ- /su/ § 3.6, 10.4
ϙογτων /su-ton'/ straight (stative)
ϙπατογ /spat'-u/ lips
ϙωq /sof/ abomination
ϙωκ /sok/ flow
ϙωοῦν /so'-un/ know
ϙωοῦζ /so'-uḥ/ gather
ϙωτῆ, ϙωτμε /so'-tm/, /so'-tmε/ listen, hear
ϙζαι, ϙζεῖ /shai/, /sxεi/ write
ϙζηογτ /she'-ut/ written (stative)
ϙζιμε /shi'-mε/ wife
ϙζεε /sx-be'/ seventy, § 4.2

τ 300 (§ 4.1)
τ, θ- /t/, /tʰ/ § 2.4
τα- /ta/ § 7.3, 10.4
τα-, θα- /ta/, /tʰa/ § 3.3, 3.4
ταλ /ta:'/ give
ταειογ, ταιογ /tai'-u/ fifty, § 4.2
τακα, τακο /ta-ka'/, /ta-k'/ destroy
ται, θαι /tai/, /tʰai/ § 3.3
ται /tai/ here, § 5.3
ταῖο /ta-i:/ honor
ταλε- /ta-le/ § 10.5
ταμο, таме- /ta-m:/, /ta-mε/ inform
τανζο /tan-ḥ:/ make live
ταp /tar/ § 10.3, 10.5
ταρε- /ta-re/ § 10.3, 10.5
ταρεп /ta'-rep/ seize
-τασε /tas'-ε/ six, § 4.2
ταγ /tau/ § 1.4
ταγ, тоογ /tau/, /tʰu/ buy, § 7.2
ταγ /tau/ hill, mountain
ταγτε /tau'-te/ gather
ταφo /ta-š:/ multiply
-ταqτε /taf '-te/ four, § 4.2
ταζο εpατ /ta-ḥ' ε-rat'/ present (make stand to foot)
тβα, тве, θβο /tba/, /tβε, /tʰb:/ ten thousand, § 4.2
тβт /tbt/ fish
τε- /te/ § 2.4, 7.3, 10.4
те /te/ § 3.4
те-, тел- /te/, /tel/ § 3.6

-τε /tɛ/ § 3.3, 6.3

τειογ, τεϊογε, τεογε /tɛ'-iu/, /tɛi'-ue/, /tɛ'-ue/ fifty, § 4.2

τενογ /tɛ-nu'/ now, § 5.3

-τεσε /tɛs'-ɛ/ six, § 4.2

τετ̄ν-, τετεν- /tɛ-t̄n/, /tɛ-tɛn/ § 3.6, 10.4

-τερτε /tɛf'-tɛ/ four, § 4.2

τερνε /tɛh'-nɛ/ forehead

τεγφη /tɛ-u-ʃɛ'/ night

τη, οη /tɛ/, /tʰɛ/ § 3.3

τη /tɛ/ five, § 4.2

τηρ= /tɛr/ § 3.7

†- /ti/ § 2.4, 3.6

†, -† /ti/ five, § 4.2

† αβαλ /ti a-bal'/ sell

† ρητ /ti ɣet/ pay heed (give heart)

τιβεριας /ti-bɛ-ri-as'/ Tiberias

†με, †μι /ti'-mɛ/, /ti'-mi/ village

†νογ /ti-nu'/ now, § 5.3

†ογ, †ε /ti'-u/, /ti'-ɛ/ five, § 4.2

†ογδαλια /ti-u-da'-ia/ Judea

τ̄κ- /tk/ § 7.3

τ̄μ /tm/ § 7.8

τ̄ν- /tn/ § 7.3

τ̄ν-, τεन- /tn/, /tɛn/ § 3.6, 10.4

τ̄νναγ, τενναγ, τ̄ννοογ /tn-nau'/, /tɛn-nau'/, /tn-n̄u'/ send, § 7.2k

το, τον /tɔ/, /tɔn/ where, § 5.3

τογ- /tu/ § 3.4, 7.3

τογν= /tun/ raise

τογνεειετ= /tu-nɛ-i-ɛt'/ warn (raise eye)

τογνογς, τογνος, ττογνες /tu-nus'/, /tu-n̄s'/, /ttu'-nɛs/ wake, § 7.2k

τρ=, ορ= /tr/, /tʰr/ § 7.3

τ̄ς- /ts/ § 7.3

τω=, οω=, το= /to/, /tʰo/, /tɔ/ § 3.3

των, οων /ton/, /tʰon/ where, § 5.3

των= /ton/ raise (oneself)

τωνε /to'-nɛ/ rise

τωογ̄ν /tou'-n/ arise

τωωρε /to:-bɛ/ put a seal, with ερ- to the mouth = seal up

τωων /to:n/ rise

οωρ /tʰoh/ become stirred

τ̄ϕ- /tf/ § 7.3

̄γ 400 (§ 4.1)

̄ϕ 500 (§ 4.1)

φι /fi/ § 1.4
ᾱ 600 (§ 4.1)
χι /k^{hi}/ § 1.4
ϕ 700 (§ 4.1)
ψι /psi/ § 1.4

ω 800 (§ 4.1)
ω /o/ § 1.4
ω /o/ oh, § 7.7
ωλι /o'-li/ take hold of
ωπι /op/ reckon
ωψ /oš/ utter

ω- /š/ § 9.7
ωλ-, ωλλ- /ša(:)/ § 5.1
ωλ= /ša/ § 9.3
ωλ /ša/ one thousand, § 4.2
ωβαλ, ωβολ /ša-bal'/, /ša-bal'/ outward, § 5.4d
ωεζοῦν εἴτινος /ša-e-ḥun' ε-ti-nu'/ until now
ωεζρη /ša-e-ḥrei'/ upward, § 5.4d
ωι, ωει /šai/, /šei/ § 1.4
ωϊ, ωειε /šai/, /ša'-ie/ feast, festival
ωλλ= /šal/ destroy
ωλλλ= /ša-la'/ § 5.1
ωλλε- /ša-le/ § 9.3
ωμῑτ, ωμῑnt, ωμτε /šam'-t/, /šam'-nt/, /šam'-te/ three, § 4.2
ωμτε-, ωμτ= /šan-te/, /šant/ § 10.3
ωρα=, ωρο= /ša-ra'/, /ša-r-'/ § 5.1
ωρε-, ωρ= /ša-re/, /šar/ § 9.3
ωρῑ, ωρπε, ωρπι /šar'-p/, /šar'-pe/, /šar'-pi/ first, § 4.3
ωτε-, ωτ= /ša-te/, /šat/ § 10.3
ωωῑ, ωωῑ /šaš'-f/, /šaš'-fi/ seven, § 4.2
ωζοῦν, ωζοῦν, ωζοῦν /ša-ḥun'/, /ša-xun'/ inward, § 5.4d
ωζραι, ωζρηι /ša-ḥrai'/, /ša-ḥrei'/ upward, § 5.4d
ωχε /šad'-e/ word
ωβη /šbe/ seventy, § 4.2
ωε /še/ fitting
ωε /še/ one hundred, § 4.2
ωε να=, ωε νε= /še na/, /še ne/ go away
ωει /šei/ festival
ωελ /šel/ myrrh
ωεζ /šeḥ/ fire
ωεχι /šed'-i/ speech
ωη /še/ one hundred, § 4.2

Ϙημ /šem/ little, § 2.7
 Ϙηνω /še'-nš/ give life
 Ϙηρε, Ϙηρι /še'-re/, /še'-ri/ male child
 Ϙητ /šet/ two hundred, § 4.2
 Ϙινε, Ϙινι /ši'-ne/, /ši'-ni/ ask, search
 Ϙιπε /ši'-pe/ shame
 Ϙλοq /šlf/ disgrace
 Ϙμην, Ϙμηνι; -Ϙμηνε /šmen/, /šmen'-i/, /šmen'-e/ eight, § 4.2
 Ϙ̄μ̄τ-, Ϙ̄μ̄ντ- /šmt/, /šm'-nt/ three, § 4.2
 Ϙμογν, Ϙμογνε /šmun/, /šmu'-ne/ eight, § 4.2
 Ϙνε /šne/ net
 Ϙ̄ντ̄ς̄ντ̄ε /šnt-sn'-te/ two hundred, § 4.2
 Ϙ̄ν̄ζητ̄= /šn-hte'/ feel compassion, be merciful (suffer heart, with ζα- for)
 Ϙο /š/ one thousand, § 4.2
 Ϙο̄μ̄τ, Ϙο̄μ̄ντ; Ϙομ̄τε, Ϙομ̄τ; -Ϙομ̄τε /šom'-t/, /šom'-nt/, /šom'-te/, /šom'-ti/, /šom'-te/ three, § 4.2
 Ϙοπε /š'-pe/ exist
 Ϙο̄ρ̄π, Ϙορ̄πε, Ϙορ̄πι /šor'-p/, /šor'-pe/, /šor'-pi/ first, § 4.3
 Ϙογ̄ιτ/Ϙογ̄ιτ /šu-it'/ empty
 Ϙογ̄ωγ̄ /šu-ou'/ withered
 Ϙοχνε /šd'-ne/ counsel
 Ϙ̄π- /šp/ hold, receive
 Ϙ̄π̄ζηματ /šp-ħmat'/ give thanks (take grace)
 Ϙταρτερ, Ϙταρτ̄ρ /štar'-ter/, /štar'-tr/ be troubled, be disturbed
 Ϙ̄τ̄μ-, Ϙ̄τεμ- /štm/, /štem/ § 7.8
 Ϙγ /šy/ one hundred, § 4.2
 Ϙωνε, Ϙωνι /šo'-ne/, /šo'-ni/ suffer, ill
 Ϙωπε/Ϙωπι /šo'-pe/, /šo'-pi/ become
 Ϙϗε /šfe/ seventy, § 4.2
 Ϙχεμχομ /šd̄em-d̄.m'/ be able, § 9.7
 Ϙ̄δ̄μ̄δ̄αμ, Ϙ̄δ̄μ̄δ̄ομ /škm-k̄am'/, /škm-k̄.m'/ be able, § 9.7

q̄ 90 (§ 4.1)

q- /f/ § 3.6

qai, qei /fai/, /fei/ § 1.4

qi /fi/ lift, carry

qtau, qtauooy, qtooy, qtoe, qtoγ-, qteγ- /ftau/, /ftou/, /ftu/, /ft'-e/, /ftu/, /fteu/ four, § 4.2

qtoγχογωτ /ftu-ḡuot'/ eighty, § 4.2

ζα- /ħa/ § 5.1

ζα-, ζα= /ħa/ § 9.2

ζα /ħa/ face

ζαβαλ /ħa-bal'/ out

ζαειε αβαλ /ħa'-ie a-bal'/ be wasted (fall out)

ζαλα= /ħa-la'/ § 5.1

2AN- /han/ § 2.4
 2APC /hap'-s/ it is necessary
 2APE2 /ha-reh'/ guard
 2APA=, 2APO= /ha-ra'/, /ha-r'/ § 5.1
 2APAT=, 2APET=, 2AΛAT= /ha-rat'/, /ha-ret'/, /ha-lat'/ § 5.2f
 2APHY /ha-re'-u/ perhaps, § 5.3
 2APN-, 2APW= /ha-rn/, /ha-ro'/ § 5.2f
 2AT /had/ silver
 2ATE=2H /ha-te=he'/ § 5.2f
 2ATN-; 2ATAT=, 2ATOOT= /ha-tn/, /ha-tat'/, /ha-t:t'/ § 5.2f
 2AΘH-, 2AΘH= /ha-thē'/ § 5.2d
 2AY /hau/ day
 2A2 /hah/ many
 2A2TN-; 2A2TH=, 2ATH= /hah-tn/, /ha-(h)te'/ § 5.2f
 2AXN-, 2AXEN-; 2AXO=, 2AXW= /ha-dn/, /ha-dēn/, /ha-d'/, /ha-do'/ § 5.2f
 2BYE /hbe'-ue/ works (plural of 2B)
 2B /hbo/ snake
 2E /he/ § 1.4
 2E /he/ way, manner
 2E /he/ fall; with ε- come upon
 2EIE, 2EITE /hei'-e/, /hei'-pe/ behold § 4.5
 2EN- /hen/ § 2.4
 2H /he/ front
 2H /he/ manner
 2HBC /he'-bs/ lamp
 2HNTE, 2HNTE, 2HNTE /he(:)'-pe/, /he'-te/ be-hold, § 4.5
 2HN /hen/ near (stative of 2WN approach)
 2HPWΔHC /he-ro'-des/ Herod
 2HT /het/ heart
 2HT= /het/ belly (with obligatory pronominal suffix)
 2I-; 2IOW=, 2IOT= /hi/, /hi-o'/, /hi-ot'/ § 5.1
 2I, 2EI /hi/ behold § 4.5
 2I, 2I= /hi/ throw, put
 2IBAL, 2IBOL /hi-bal/, /hi-b:l'/ outside, § 5.4e
 2IEPOCOΛYMA /hi-e-rɔ-sɔ'-ly-ma/ Jerusalem
 2INAI, 2INEEI, 2INEI /hi-nai'/, /hi-nei'/ thus, § 5.4e
 2IH /hi-e'/ way
 2IOOYE /hi-ɔ'-ue/ paths (plural of 2IH)
 2IOYE /hi'-ue/ throw
 2IOYCAΠ, 2IOYCOΠ /hi-u-sap'/, /hi-u-sɔp'/ simultaneously, together (at a time), § 5.4e
 2IPAZOY, 2IPAZOY /hi-pah'-u/, /hi-pah'-u/ behind, § 5.4e
 2IPECHT /hi-pe-set'/ below, § 5.4e
 2IPAT=, 2IPET= /hi-rat'/, /hi-ret'/ § 5.2e

ΖΙΤ= /hit/ set, throw

ΖΙΤΝ-, ΖΙΤΕΝ-, ΖΙΤΑΤ=, ΖΙΤΟΤ=, ΖΙΤΟΟΤ= /hi-tn/, /hi-ten/, /hi-tat'/, /hi-t (:)'t'/ § 5.2e

ΖΙΤΟΥΝ-, ΖΙΤΟΥΟ=, ΖΙΤΟΥΩ=, ΖΙΘΟΥΩ= /hi-tu-n/, /hi-tu-/, /hi-tuo/, /hi-t'huo'/ § 5.2e

ΖΙΖΟΥΝ, ΖΙΖΟΥΝ, ΖΙΨΟΥΝ /hi-ḥun'/, /hi-xun'/ in-side, § 5.4e

ΖΙΖΡΑΙ, ΖΙΖΡΗΕΙ, ΖΙΖΡΗΙ /hi-ḥrai'/, /hi-ḥrei'/ up-ward, § 5.4e

ΖΙΧΝ-, ΖΙΧΕΝ-, ΖΙΧΟ=, ΖΙΧΩ= /hi-dn/, /hi-den/, /hi-d-/, /hi-do'/ § 5.2e

ΖΛΑΥ /hlau/ voice

ΖΛΗ, ΖΛΗΕΙ /hlei/ up, down § 5.3

ΖΜΕ /hme/ forty, § 4.2

ΖΜΕΝΕ /hmen'-ε/ eighty, § 4.2

ΖΜΕCΤ /hmetst/ sit

ΖΜΗ /hme/ forty, § 4.2

ΖΜΟΟC /hm̥:s/ seated (stative)

ΖΜΟΤ /hm̥t/ gift

ΖΜΠ- /hmp/ § 12.6

ΖΜΠΑΟΥ, ΖΜΠΟΟΥ /hm-pau'/, /hm-p̥u'/ today, § 5.4f

ΖΜΖΜΕ /hm'-hme/ roar

ΖΝ-, ΖΕΝ- /hn/, /hen/ § 5.1

ΖΝΕ-, ΖΝΑ=, ΖΝΕ=, ΖΝΕ= /hne/, /hna/, hne/ willing, § 6.5

ΖΝΝCΑ /hn-n-sa'/ afterwards

ΖΝΟΥΜΕ, ΖΝΟΥΜΕΕ, ΖΝΟΥΜΕΙ, ΖΝΟΥΜΗΕ /hn-u-me(:)'/, /hn-u-me'i'/, /hn-u-me'-ε/ truly, § 5.4f

ΖΝΟΥΖΟΠ /hn-u-ḥ̥p'/ in secret

ΖΝΟΥΘΕΠΗ /hn-u-ḥ̥e-pe'/ quickly, § 5.4f

ΖΝΩΖΕ /hno'-he/ fear

ΖΟΒ /h̥b/ thing, § 2.7

ΖΟΟΥΕ /h̥u'-ε/ days

ΖΟΠ= /h̥p/ hide

ΖΟΡΙ /h̥r'-i/ § 1.4

ΖΟΤΖΤ /h̥t'-ht/ inquire

ΖΟΥΝ /hun/ interior, inside, § 5.3

ΖΟΥΟ /hu̯/ one great

ΖΟΥΦ, ΖΟΥΟΥΦ /huf/, /hu:f/ also, § 4.6

ΖΡΑΙ /hrai/ up, down § 5.3

ΖΡΑΥ /hrau/ voice

ΖΡΗΙ, ΖΡΗΕΙ /hrei/ up, down § 5.3

ΖΡΟΥΒΒΑΙ /hrub-bai'/ thunder

ΖΤΗ= /hte/ heart

ΖΩ=, ΖΩ=, ΖΟΥΟΥ= /ho(:)'/, /hu:/ § 3.7

ΖΩΒ /hob/ thing, § 2.7

ΖΩΒ /hob/ work

ΖΩΟΥ Ε- /hou ε/ worse than

ΖΩΦ, ΖΩΩΦ /hof/, /ho:f/ also, § 4.6

Ζ- /x/ § 9.7

2A-, 2A- /xa/ § 5.1
 2AI,, 2AI /xai/ § 1.4
 2AIG /xaix/ dust
 2AMT, 2AMTE /xam'-t/, /xam'-te/ three, § 4.2
 2APA=, 2APO= /xa-ra'/, /xa-rs'/ § 5.1
 2APAT=, 2APAT= /xa-rad'/ § 5.2f
 2APE-, 2AP= /xa-re/ § 9.3
 2APEN-, 2APW= /xa-m/, /2a-ro'/ § 5.2f
 2APT /xar'-p/ first, § 4.3
 2ATE=2H, 2ATE-2H /xa-te=2e'/ § 5.2f
 2ATEN-, 2ATOT= /xa-ten/, /xa-tt'/ § 5.2f
 2AZTE-, 2AZTH= /xa-hte/, /xa-hte'/ § 5.2f
 2AXN-, 2AXEN-, 2AXW=, 2AXW= /xa-dn/, /xa-den/, /2a-do'/ § 5.2f
 2EMΦOY /xem-phu'/ today, § 5.4f
 2ENOYMI /xen-u-me'-i/ truly, § 5.4f
 2HT= /2et/ § 5.1
 2I /2i/ tally
 2MENE /xmen'-e/ eighty, § 4.2
 2MT, 2MTE- /xmt/, /xm-te/ three, § 4.2
 2MTOYOT /xmt-2uot'/ sixty, § 4.2
 2N-, 2EN- /xn/, /xen/ § 5.1
 2NOYMI= /xn-u-mi'-e/ truly, § 5.4f
 2O /x/ one thousand, § 4.2
 2OON /x:p/ exist (stative of 2ONTE)
 2OT2ET /x:t'-xet/ learn by examination
 2OYN, 2OYN /xun/ interior, inside, § 5.3
 2PHI /xrei/ down, § 5.3

2PT- /xrp/ first, § 4.3
 2TAPTP= /xtar'-tre/ trouble
 2OTW /xo'-pš/ arm
 2ONTE /xo'-pe/ happen (A- for)
 2OTBE/2OTEB /xot'-be/, /xo'-teb/ kill
 2OM2AM /xkm-kam'/ be able, § 9.7

XAA= /2a:/ say
 XAAP /2a:r/ strong
 XA2IC, X2C /2ais/ lord
 XANXIA, XENXE /2an'-2i-a/, /2en'-2e/ § 1.4
 XAY, XEY, XOOY /2au/, /2eu/, /2u/ send, § 7.2
 XAXPIH /2ad-rim'/ cliff
 -XE /2e/ so, again, § 4.6
 XE- /2e/ § 5.1
 XE- /2e/ or, that, § 4.5, 12.3, 12.5, 12.7

χε-, **χε** = /dɛ/ say

κεκας, **κεκαας**, **κεχας**, **κεκασε**, **κεκες**, **κεκεες** /dɛ-ka(:)s'/, /dɛ-kʰas'/, /dɛ-ke(:)s'/ so that, § 4.5, 12.3

εεμοο /dɛm-mɔf ' / for **εεμ** find him

εεεπορ /dɛ-ne-pɔr'/ roof

εεε - /dɛs/ half § 4.4

εε - /di/ § 5.1

εε /di/ receive, take, accept

εεεπε /di-e'-pe/ count

εεεεεεεε /di-m-pkba'/ take vengeance

εεε - /din/ § 2.6, 5.1

εεεεεε /din-kim'/ § 1.4

εεε /di'-se/ high

εεε = /dit/ take

εεεεεεεε /di-šad'-ni/ advisor (**εε** take plus **εεεεεε** counsel)

εεεεεε /di-dɔp'/ stumble (**εε** take **εεεεεε** obstacle)

εεεε /dlɔ/ bed

εεε - /dn/ § 12.6

εεε /dn/ or, § 4.5

εεε = /dne/ send

εεεε /dnu/ question, § 7.2k

εεεεεε, **εεε** /dis/ lord

εεε /ds/ half § 4.4

εεε = /dɔ:/ say

εεε -, **εεεε** - /du/, /dut/ twenty, § 4.2

εεεεεε, **εεεεεε**, **εεεεεεεε** /duot/, /duɔt/, /duo'-te/ twenty, § 4.2

εεεε, **εεεε** = /dpɔ'/ create, give birth to

εεε /do/ say

εεεε /dok/ complete, be fulfilled

εεεεεε /do'-kem/ wash

εεεεεε /do'-nt/ wrath

εεεεεε /do'-me/ scroll

εεεεεε /dde-ra'/ light (a fire)

εεεεεε /ddra'/ diligent

εεεεεε /ka-leu'/ cripples

εεε - /kas/ half, § 4.4

εεεε /kbai/ arm

εεε /ke/ so, again § 4.6

εεεεεε /ke-pe'/ hasten, quickly, 5.3

εεε - /kes/ half, § 4.4

εεε /ke/ so, again § 4.6

εεεε - /ken/ § 5.1

εεεε /ki'-ma/ § 1.4

εεεε /ki'-ne/ find

οἰν- /κin/ § 2.6

οἰς- /κis/ half, § 4.4

οἰςτβα, οἰςτβε /κis-tba'/, /κis tbe'/ five hundred, § 4.2

ολοχ /τl.d/ bed

ονοῦ /τnu'/ question, § 7.2k

οἶντ= /κnt/ find

οἶνδαμ /κn-κam'/ prevail (cf. § 9.7)

οἶς (for οἶς) /τois/ lord

οἶς- /κj.s/ half, § 4.4

οἶω /κo/ stay

οἶωτι /κo'-lp/ be revealed

οἶωντ /τo'-nd/ wrath

οἶπε /κo'-pe/ seize

οἶπτ /κo'-pt/ be defeated

Greek

ἀγαθός αἰαθoς good (person)

ἄγγελος αἰγελος/ messenger, § 12.6

ἀγορά αἰγορα market

ἀδικία αἰδικια injustice

αἴσθησις αἰσθησις perception

αἰτεῖν αἰτι ask, § 10.5

ἀλέκτωρ αἰεκτωρ rooster, § 12.6

ἀλλά αἰλλα but, § 4.5

ἀπαρνήσασθαι αἰπαρνη deny, § 12.6

ἄρα αἰρα then, so, § 4.5

ἀρνήσασθαι αἰαρνησθε deny

ἄρπάζειν αἰαρπαζε abduction

ἀρχιερεύς αἰρχιερευς high priest

ἀρχή αἰρχη first

βαπτίζειν βαπτιζε baptize, § 12.8

βοήθεια βοθηια help

γάρ γαρ for, § 4.6

γραμματεὺς γραμματευς record-keeper

γραφὴ γραφη writing, scripture

δὲ -δε and, but, so, § 1.10, 4.6

δίκαιος δικαιοος righteous, § 1.10

δικαιοσύνη δικαιοσυνη righteousness

διώκειν διοχι pursue

δοκεῖν δοσι think, § 12.7

δῶρον δωρον gift

ἔθνος **ΕΘΝΟΣ**, **ΖΕΘΝΟΣ** nation, native
εἰδωλον **ΕΙΔΩΛΟΝ** idol
εἰμή τί **ΕΙΜΗΤΙ**- § 5.1
εἰρήνη (**Ε**)**ΙΡΗΝΗ**, (**Ε**)**ΙΡΗΝΗ** peace
ἐλάχιστος **ΕΛΑΧΙΣΤΟΣ** least
ἐντολή **ΕΝΤΟΛΗ** advice, commandment
ἐπειδή **ΕΠΕΙΔΗ** after, since § 12.6/8
ἐπιθυμείν **ΕΠΙΘΥΜΕΙ** long
ἐπροφήτευσεν **ΕΡΠΡΟΦΗΤΕΥΙΝ**, **ῤΠΡΟΦΗΤΕΥΕ**, **ΠΡΟΦΗΤΕΥΕ** prophesy, § 7.31
ἐφ' ὅσον **ΕΠΖΟCΟΝ**, **ΕΦΟCΟΝ** while, § 12.6
ἕως **ΖΕΩC** as long as

ἤ **Η** and, or; § 1.4, 4.5
ἡγεμών **ΖΗΓΕΜΑΝ** ruler
ἡγούμενος **ΖΗΓΟΥΜΕΝΟΣ** leader

θάλασσα **ΘΑΛΑCΣΑ** the sea
θεραπεύειν **ΘΕΡΑΠΕΥΙΝ** heal, § 10.4

Ἰησοῦς **ΙΗΣΟΥC**, **ΙC** Jesus
ἵνα **ΖΙΝΑ** so that, § 4.5
ἴσος **ΖΙCΟC** equal

κάδος **ΔΑΤΟΥC** jar
καί τοι **ΚΑΙΤΟΙ** although, § 12.8
καλῶς **ΚΑΛΩC** well, § 5.3
κἄν **ΚΑΝ**, § 12.9
κατά **ΚΑΤΑ**- § 5.1
κατοιγορεῖν **ΚΑΤΟΙΓΟΡΕΙ** accuse
καταπατεῖν **ΚΑΤΑΠΑΤΙ** trample, § 12.3
κελεύειν **ῤΚΕΛΕΥΕ** command, § 7.21–3
κῆτος **ΚΗΤΟC** whale
κοινή § 1.4
κολυμβήθρα **ΚΟΛΥΜΒΗΘΡΑ**, **ΚΟΛΥΒΗΘΡΑ** bathing pool
κόσμος **ΚΟCΜΟC** world
κρίνειν **ΚΡΙΝΕ** judge, § 11.5, 12.3

λαός **ΛΑΟC** people
λίβανος **ΛΙΒΑΝΟC** incense
λυχνία **ΛΥΧΝΙΑ** lampstand

μαθητής **ΜΑΘΗΤΗC** disciple
μαργαρίτης **ΜΑΡΓΑΡΙΤΗC** pearl, § 12.3
μέν ... δέ **ΜΕΝ** ... **ΔΕ** on the one hand ... on the other, § 6.3 n. 1

μετανοεῖν **ΜΕΤΑΝΟΙ** repent, § 12.10
μή **ΜΗ** is it not the case that?, § 4.5
μήποτε **ΜΗΠΟΤΕ** lest, § 12.3
μήπως **ΜΗΠΩΣ** lest, § 12.3
μήτι **ΜΗΤΙ** hasn't, § 11.4
μητρόπολις **ΜΗΤΡΟΠΟΛΙΣ** city
μόδιος **ΜΟΔΙΟΝ** bushel (about 2 gallons)

οἰκονόμος **ΟΙΚΟΝΟΜΟΣ** steward, § 10.7
ὁμολογεῖν **ΕΛΞΟΜΟΛΟΓΙΝ** confess

νοεῖν **ΝΟΪ** understand
νόμος **ΝΟΜΟΣ** law

ὀργή **ΟΡΓΗ** intensity
ὅσον **ΖΟΣ**, **ΖΟCΟΝ** while, § 12.6
ὅταν **ΖΟΤΑΝ** when, § 12.6
ὅτε **ΖΟΤΕ** when, while, § 12.6
οὐδέ **ΟΥΔΕ** nor
οὖν **ΟΥΝ** therefore, § 12.6–7

παρὰ **ΜΠΑΡΑ-**, **ΠΑΡΑ-** § 5.1
παράγειν **ΠΑΡΑΓΕ** pass by, § 12.7
πειράζειν **ΡΠΙΡΑΖΕ** test, § 12.2
πιστεύειν **ΡΠΙCΤΕΥΕ** believe, § 1.10
πλάνειν **ΠΛΑΝΗ** go astray
πλάνος **ΠΛΑΝΟΣ** deceiver, § 12.6
πληγή **ΠΛΥΓΗ** blow
πνεῦμα **ΠΝΕΥΜΑ**, **ΠΝΑ** breath, spirit
πόλεμος **ΠΟΛΕΜΟΣ** war
πονηρός **ΠΟΝΗΡΟΣ** evil, § 1.10
πρεσβύτερος **ΠΡΕCΒΥΤΕΡΟΣ** elder
προβατική **ΠΡΟΒΑΤΙΚΗ** sheep-gate
προφήτης **ΠΡΟΦΗΤΗΣ** prophet
πύλη **ΠΥΛΗ** gate

σαγήνη **CΑΓΗΝΗ** dragnet, § 10.7
σάρξ **CΑΡΞ** flesh
σοφία **CΟΦΙΑ** wisdom
σκύλλειν **CΚΥΛΛΕ** be troubled
στάδιον **CΤΑΔΙΟΝ** stade (202¼ yards, 185m)
στατήρ **CΑΘΕΡΙ**, **CΤΑΤΕΕΡΕ** stater (a coin)
στοά **CΤΟΑ** colonnade

τόπος **ΤΟΠΟΣ** place

τόλμα **ΤΟΛΜΑΝ** courage, § 9.7

τότε **ΤΟΤΕ** then, § 4.5

χαρακτήρ **ΧΑΡΑΚΤΗΡ** mark, sign, § 1.10

χόρτος **ΧΟΡΤΟΣ** pasture

χρήμα **ΧΡΗΜΑ** property

χρόνος **ΧΡΟΝΟΣ** time

χώρα **ΧΩΡΑ** place, country

χωρίς **ΧΩΡΙΣ**- § 5.1

ψυχή **ΨΥΧΗ** life, spirit; § 2.3

ὥς **ΩΣ** as long as, § 5.1, 12.6

ὥστε **ΩΣΤΕ** § 12.4

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ABBREVIATIONS AND REFERENCES

1Clem.	biblical First Epistle of Clement
1Cor.	biblical First Epistle to the Corinthians
1Thess.	biblical First Epistle to the Thessalonians
2Cor.	biblical Second Epistle to the Corinthians
2Pet.	biblical Second Epistle of Peter
A	Akhmimic
Acts	biblical Book of Acts of the Apostles
AE	Steindorff, <i>Die Apokalypse des Elias</i> (see the Bibliography)
B	Bohairic
Col.	biblical Epistle to the Colossians
Crum	see the Bibliography
Eph.	biblical Epistle to the Ephesians
F	Fayumic
G	Dialect G
Gal.	biblical Epistle to the Galatians
Gen.	biblical Book of Genesis
Hebr.	biblical Epistle to the Hebrews
Is.	biblical Book of Isaiah
James	biblical Epistle of James
Job	biblical Book of Job
John	biblical Gospel of John
Jonah	biblical Book of Jonah
L	Lycopolitan
Luke	biblical Gospel of Luke
M	Oxyrhynchite
Mal.	biblical Book of Malachi
Mark	biblical Gospel of Mark
Matt.	biblical Gospel of Matthew

Num.	biblical Book of Numbers
OC	Old Coptic
P	Dialect P
Phil.	biblical Epistle to the Philippians
Prov.	biblical Book of Proverbs
Ps.	biblical Book of Psalms
PS	Worrell, <i>Proverbs of Solomon</i> (see the Bibliography)
Rev.	biblical Book of Revelations (Apocalypse)
Rom.	biblical Epistle to the Romans
S	Saidic

Texts Cited

1Clem. 16:3 — Ex. 11.6
 1Cor. 1:11 — 8.2
 1Cor. 4:20 — 11.3
 1Cor. 6:6 — 8.3
 1Cor. 8:4 — 5.4c
 1Cor. 8:5 — 10.9
 1Cor. 11:3 — 6.4
 1Cor. 11:7 — 6.3
 1Cor. 14:23 — 11.4
 1Thess. 2:8 — 6.5
 1Thess. 5:6 — 9.4
 2Cor. 7:7 — 7.3
 2 Pet. 2:10 — 5.3
 Acts 1:13 — 10.2
 Acts 3:1 — Ex. 8.4
 Acts 3:10 — Ex. 6.6
 Acts 5:38 — Ex. 12.4
 Acts 8:27 — 9.5
 Acts 8:35 — 10.2
 Acts 9:38 — 8.2
 Acts 10:28 — Ex. 6.4
 Acts 13:17 — 5.3
 Acts 16:1 — Ex. 6.3/5
 Acts 16:20 — Ex. 6.9
 Acts 21:23 — 4.2
 Acts 25:15 — 5.3
 Acts 27:4 — 5.4a
 AE 19, 10 — Ex. 9.2

AE 20, 17–19 — Ex. 9.3
AE 21, 6–7 — Ex. 9.4
AE 24, 13 – 27, 7 — Chrestomathy A
AE 25, 14–15 — Ex. 9.1
AE 26, 17 — Ex. 9.5
Col. 2:14 — 5.3
Crum 314b — 5.4c
Crum 430a — 7.3
Crum 690b — 6.5
Eph. 5:32 — 6.5
Gal. 3:13 — 5.3
Gal. 4:4 — 11.3
Gal. 6:10 — 12.5
Gen. 8:21 — 4.6
Hebr. 3:1 — 5.3
Hebr. 4:4 — 4.3
Is. 30:27–33 — Chrestomathy F
Is. 33:18 — Ex. 11.7
Is. 34:15 — Ex. 11.8
Is. 36:10 — Ex. 11.9
James 5:15 — 12.9
Job 31:11 — 9.7
John 1:5 — 9.2
John 1:15 — Ex. 5.8
John 1:20 — 6.6, Ex. 9.6
John 1:33 — 6.4
John 1:38 — 12.6
John 2:16 — Ex. 7.7
John 2:22 — 5.3, 10.9, 12.5, Ex. 10.3
John 3:2 — 6.2, 8.4
John 3:3 — 5.3
John 3:6 — Ex. 10.10
John 3:21 — 12.3
John 3:22 — Ex. 8.9
John 3:26 — 5.3
John 3:28 — 6.4
John 4:1–2 — 12.8
John 4:8 — 12.3
John 4:9 — 9.3
John 4:9 — 10.2 n. 1
John 4:11 — 4.6, Ex. 5.6
John 4:18 — Ex. 6.10
John 4:20 — 5.4e
John 4:26 — Ex. 6.1
John 4:33 — 11.4
John 4:35 — Ex. 7.6

John 4:37 — 6.5
John 4:39 — 5.4a
John 4:47 — 8.6
John 5:1–18 — Chrestomathy B
John 5:20 — 10.7
John 5:27 — 6.3
John 5:37 — 6.2
John 5:40 — 4.5
John 5:43 — 4.6
John 5:45 — 5.4c
John 5:47 — 12.9
John 6:1–15 — Chrestomathy L
John 6:6 — 12.2
John 6:10 — 9.4
John 6:19 — Ex. 4.10
John 6:22 — 4.5, 5.4a
John 6:65 — 5.3
John 7:1 — 7.3
John 7:37 — 2.7
John 7:39 — 9.5
John 8:23 — 3.5, Ex. 2.4
John 8:24 — 6.3
John 8:37 — 12.7
John 8:39 — Ex. 2.7, Ex. 12.1
John 8:42 — 5.4e
John 8:47 — 9.3
John 8:53 — 11.3
John 9:5 — Ex. 8.5
John 9:7 — Ex. 10.8
John 9:20 — 12.2
John 9:22 — 12.5
John 9:29 — 9.2
John 9:33 — 12.10
John 9:36 — 6.3
John 9:41 — 12.10
John 10:3 — 9.3
John 10:11 — 10.8
John 10:40 — 10.8
John 11:15 — 5.3
John 11:21 — 8.6, 11.4
John 11:25 — 6.4
John 11:43 — 7.7
John 11:49 — 4.5
John 11:55 — 5.4d
John 12:9 — 3.6
John 12:13 — 5.4e

John 12:36 — Ex. 9.9
John 12:47 — 11.5
John 13:8 — 9.2
John 14:1 — Ex. 9.8
John 15:19 — Ex. 2.8
John 15:21 — 3.7
John 16:8 — 3.1
John 17:15 — Ex. 11.3
John 17:17 — 6.4
John 17:20 — Ex. 5.7
John 18:2 — 9.5
John 18:18 — 10.2
John 18:22 — 5.3
John 19:6 — 4.5
John 19:7 — 5.3
John 19:36 — Ex. 11.2
John 20:17 — 9.2
John 20:31 — 12.3
John 21:1 — Ex. 11.1
John 21:11 — 4.2
John 21:25 — Ex. 12.8
Jonah 1:17 — Ex. 8.8
Luke 1:7 — 6.5
Luke 1:13 — 4.5
Luke 1:15 — 12.5
Luke 1:17 — 5.4f
Luke 1:22 — 8.5
Luke 1:38 — 4.5
Luke 2:4 — 4.5, 10.10
Luke 2:22 — Ex. 7.8
Luke 2:34 — 8.4
Luke 2:46 — Ex. 10.1
Luke 5:39 — 6.5
Luke 6:23 — 10.2
Luke 6:32 — Ex. 12.5
Luke 6:33 — Ex. 12.6
Luke 6:35 — 6.3
Luke 6:37 — Ex. 10.6
Luke 7:1 — 12.5
Luke 7:33 — 9.2
Luke 7:41 — Ex. 4.4
Luke 8:5 — 12.5
Luke 8:46 — 3.7
Luke 9:27 — 10.7
Luke 10:24 — 5.3
Luke 10:30 — 5.3

Luke 11:9 — 10.5
Luke 11:12 — Ex. 12.3
Luke 11:19 — 4.5
Luke 12:1 — 10.8
Luke 12:39 — 8.7
Luke 13:6 — Ex. 8.2
Luke 13:33 — 5.4c
Luke 14:11 — 9.6
Luke 14:17 — 4.5
Luke 14:26 — 3.7, Ex. 2.3
Luke 16:1 — 10.7
Luke 16:20 — 10.7
Luke 16:24 — 5.3
Luke 16:26 — 8.4
Luke 16:27 — 5.3
Luke 18:4–5 — 12.8
Luke 18:30–31 — 10.7
Luke 19:11 — 12.7
Luke 19:37 — 2.7
Luke 19:43 — 10.4
Luke 22:35 — 5.3
Luke 22:67 — 4.5
Luke 23:34 — 7.7
Luke 24:19 — 3.2
Luke 24:23 — 12.7
Luke 24:39 — 8.8
Mal. 1:6 — 12.9
Mark 1:5 — 5.4c
Mark 1:7 — 4.5
Mark 1:10 — Ex. 10.2
Mark 1:16 — Ex. 12.7
Mark 2:4 — 3.1
Mark 3:7 — Ex. 2.4
Mark 3:34 — 5.4f
Mark 4:15 — 10.9
Mark 4:37 — 12.4
Mark 5:39 — 11.4
Mark 6:23 — 4.4
Mark 6:30 — 5.3
Mark 6:38 — Ex. 4.3
Mark 7:2 — 8.3
Mark 7:31 — Ex. 5.9
Mark 8:19 — 4.5
Mark 9:25 — 10.4
Mark 9:33 — 11.3
Mark 9:50 — 6.5

Mark 10:2 — 4.5
Mark 11:3 — 3.3
Matt. 12:6 — Ex. 8.10
Mark 12:7 — Ex. 9.10
Mark 12:34 — 9.7
Mark 12:28 — 4.3
Mark 12:31 — 4.3
Mark 14:3 — 5.4c
Mark 14:13 — 10.7
Mark 14:30 — 10.2
Mark 14:36 — 6.5
Mark 15:21 — 5.3
Mark 15:24 — 5.4a
Mark 15:36 — 8.6
Mark 15:44 — 12.5
Mark 16:4 — 12.7
Mark 16:6 — 8.7
Mark 16:9 — 12.5
Matt. 1:11 — 5.3
Matt. 1:12 — 5.4b
Matt. 1:16 — 3.3, 10.9
Matt. 1:18 — 9.2, Ex. 5.1
Matt. 1:20 — 12.5, Ex. 7.1
Matt. 1:21 — Ex. 8.3
Matt. 1:22 — 10.8, 12.2–3
Matt. 2:1 — 5.3
Matt. 2:1–15 — Chrestomathy M
Matt. 2:4 — 9.6
Matt. 2:5 — 5.4e, 9.2
Matt. 2:6 — 10.8
Matt. 2:8 — 10.4, Ex. 7.2; 12.9
Matt. 2:9 — 10.8
Matt. 2:11 — Ex. 5.2
Matt. 2:12 — 7.8, 9.4, 12.5
Matt. 2:15 — Ex. 10.4
Matt. 2:16 — 4.2, 5.3, 10.8, Ex. 2.3, Ex. 10.9
Matt. 2:18 — 6.6
Matt. 2:22 — 7.6
Matt. 3:1 — 4.5, Ex. 5.10
Matt. 3:2 — Ex. 2.1
Matt. 3:3 — 4.5
Matt. 3:7 — Ex. 10.7
Matt. 3:9 — 8.8
Matt. 3:11 — Ex. 9.7
Matt. 4:3 — 12.9, Ex. 2.2
Matt. 4:4 — 4.6, 11.5

Matt. 4:6 — 5.4a, 8.6, 12.3, Ex. 12.2
Matt. 4.8 — 5.4a
Matt. 4:9 — 3.3
Matt. 4:16 — 5.3
Matt. 4:18 — 4.2, 5.4f, 8.5
Matt. 4:19 — Ex. 7.10
Matt. 5:1 — 10.3
Matt. 5:15 — 2.7, 5.3, 10.4, Ex. 11.5
Matt. 5:16 — 4.5
Matt. 5:17 — Ex. 7.3–4
Matt. 5:18 — 8.3, 10.3
Matt. 5:19 — 4.2
Matt. 5:24 — 5.4c
Matt. 5:25 — 12.5
Matt. 5:26 — 10.3
Matt. 5:28 — 9.2
Matt. 5:29 — 3.7
Matt. 5:30 — Ex. 7.5
Matt. 5:34 — 5.3, 7.8
Matt. 5:35 — 6.3
Matt. 5:36 — 4.2
Matt. 5:38 — 5.3
Matt. 5:41 — 5.3
Matt. 5:43 — 5.4e
Matt. 5:45 — 5.3
Matt. 5:47 — 4.6, 10.8
Matt. 6:1 — 5.4c, Ex. 8.1
Matt. 6:3 — 7.6, 10.10
Matt. 6:9–13 — Ex. 1
Matt. 6:19 — Ex. 5.4
Matt. 6:21 — 5.3
Matt. 6:23 — 3.1, Ex. 5.5
Matt. 6:24 — 3.7
Matt. 6:28 — 11.3
Matt. 7:1 — 12.3
Matt. 7:6 — 12.3
Matt. 7:15 — 6.3
Matt. 7:16 — 9.4
Matt. 7:25 — 8.5
Matt. 8:1 — 5.3
Matt. 8:7 — 3.5, 6.2
Matt. 8:9 — 5.4f, 6.2
Matt. 8:22 — 9.4
Matt. 8:24 — 12.4
Matt. 8:25 — Ex. 7.8
Matt. 8:28 — 5.3

Matt. 8:29 — Ex. 11.10
Matt. 8:32 — Ex. 5.3
Matt. 8:33 — 2.7
Matt. 8:34 — 8.5
Matt. 9:5 — 4.5
Matt. 9:15 — 12.5
Matt. 9:20 — Ex. 4.5
Matt. 9:24 — 2.7
Matt. 9:36 — 5.4f, Ex. 12.12
Matt. 9:37 — 6.3
Matt. 10:2 — 6.3
Matt. 10:10 — 4.2
Matt. 10:11 — 3.2
Matt. 10:19 — 3.2
Matt. 10:35 — 5.3
Matt. 10:36 — 3.3
Matt. 11:3 — 6.2, 10.5
Matt. 11:8 — 10.2/7
Matt. 11:14 — 6.4
Matt. 11:15 — 8.8
Matt. 11:17 — 9.2
Matt. 11:21 — 12.10
Matt. 11:27 — 8.8
Matt. 11:29 — Ex. 2.6, Ex. 6.2
Matt. 12:2 — 8.3
Matt. 12:6 — 5.3
Matt. 12:7 — Ex. 2.8
Matt. 12:10 — 10.7
Matt. 12:13 — 3.7
Matt. 12:19 — 9.4
Matt. 12:22 — 10.4
Matt. 12:40 — Ex. 4.2
Matt. 12:48 — 3.2, 6.4
Matt. 12:50 — 6.4
Matt. 13:5 — 3.7
Matt. 13:6 — 12.5
Matt. 13:12 — 5.4c
Matt. 13:14 — 10.8
Matt. 13:24 — 10.7
Matt. 13:30 — 5.3, 8.6
Matt. 13:38 — Ex. 6.7
Matt. 13:44 — 2.7
Matt. 13:45 — 2.7
Matt. 13:47 — 10.7
Matt. 13:53 — 10.3
Matt. 13:54 — 11.3

Matt. 14:5 — 12.5
Matt. 14:25 — Ex. 4.8
Matt. 14:27 — 3.6
Matt. 14:36 — 10.10
Matt. 15:3 — Ex. 2.7
Matt. 15:26 — 6.6
Matt. 15:28 — 5.3, 7.7
Matt. 15:30 — 3.7
Matt. 16:3 — 4.6
Matt. 16:15 — 11.3
Matt. 16:23 — 6.2, Ex. 2.1
Matt. 17:5 — 12.5
Matt. 17:16 — 9.7
Matt. 18:4 — 2.7
Matt. 18:12 — Ex. 4.6
Matt. 18:15 — 5.3, 10.4
Matt. 18:21 — 5.3
Matt. 18:28 — 4.2
Matt. 19:4 — 11.3
Matt. 19:22 — 10.2
Matt. 19:24 — 5.4e
Matt. 19:28 — 3.7
Matt. 20:15 — Ex. 2.6/9
Matt. 21:10 — Ex. 2.5
Matt. 21:21 — 12.9
Matt. 21:22 — 12.9
Matt. 20:14 — Ex. 4.9
Matt. 20:15 — 6.5
Matt. 20:22 — 10.8
Matt. 20:30 — 12.7
Matt. 21:13 — 5.3
Matt. 21:16 — 2.7
Matt. 21:21 — 12.9
Matt. 21:31 — Ex. 4.1
Matt. 21:33 — 8.8
Matt. 21:42 — 11.3
Matt. 21:45 — 9.2
Matt. 22:16 — 4.5
Matt. 22:26 — Ex. 4.7
Matt. 23:17 — 2.7, 12.7
Matt. 23:35 — 5.3
Matt. 22:38 — Ex. 6.8
Matt. 23:37 — 10.7
Matt. 24:2 — 3.6
Matt. 24:6 — 6.5, 9.2
Matt. 24:17 — Ex. 8.6

Matt. 24:18 — Ex. 8.7
Matt. 24:26 — 6.2
Matt. 24:38 — 5.4f
Matt. 25:1 — 4.2
Matt. 25:24 — 6.2
Matt. 25:32 — 10.2
Matt. 25:36 — 3.5
Matt. 25:40 — 11.3
Matt. 26:13 — 4.6
Matt. 26:40 — 12.2
Matt. 26:69 — Ex. 2.2
Matt. 26:73 — Ex. 2.9
Matt. 26:75 — 12.6
Matt. 27:10 — 5.4a
Matt. 27:12 — Ex. 12.9
Matt. 27:17 — 9.6
Matt. 27:19 — 5.4a
Matt. 27:24 — 3.3
Matt. 27:44 — 10.7
Matt. 27:48 — 5.3
Matt. 27:51 — 5.3
Matt. 27:55 — 8.5
Matt. 27:56 — 10.7
Matt. 27:63 — 12.5
Matt. 28:4 — Ex. 2.5
Matt. 28:7 — Ex. 11.4
Matt. 28:13 — 5.3
Num. 28:7 — 4.4
Phil. 2:10 — 9.4
Phil. 2:28 — 10.4
Phil. 4:8 — Ex. 2.10
Prov. 2:1–10 — Chrestomathy S
Prov. 12:10 — 1.10
Prov. 16:31 — 6.4
Ps. 1:3 — 10.8
Ps. 45:5 — 8.2
Ps. 146:11 — 6.5
PS 232, 2 — 12.5
Rev. 8:11 — 4.4
Rev. 10:4 — Ex. 10.5
Rev. 16:18 — 12.5
Rev. 17:1 — 10.8
Rev. 22:18 — 5.4a
Rom. 3:3 — 11.3
Rom. 8:23 — Ex. 2.10
Rom. 10:15 — 4.5

INDEX

This index lists subjects discussed. References are to section numbers rather than pages; Ch. and Ex. are abbreviations for Chapter and Exercise.

abbreviation — 1.4, 3.3 n. 1
ability — 9.7
absolute form — 1.6, 7.2, 9.1
adjectival predicate — 6.5, 10.8
adjective — 2.7, 6.5
adverb — 5.3–4
adverbial predicate — 8.2, 10.8
Akhmimic — 1.2
alphabet — 1.4
alphabetical order — 1.3 and n. 1
antecedent — 10.7–8
apodosis — 8.6
apposition — 6.4
article — 2.4
aspiration — 1.5
bipartite construction — Ch. 8
Bohairic — 1.2, 1.5, 2.2, 2.5
causality — 12.5 causative — 7.2k
Causative Infinitive — 7.3, 9.4, 12.4–5
circumstantial — 10.4, 12.2/5
circumstantial converter — 10.2/7
cleft sentence — 6.4
compounds — 2.5
concession — 12.8
conditional — 8.6, 12.9–10
conjunct participle — 7.5
Conditional — 12.6, 12.9
Conjunctive — 10.4, 12.3–4
construct form — 1.6, 2.2, 2.5, 7.2, 9.1
content clause — 12.7
continuative — 10.2
Coptic Church — 1.1–2
copula — 6.3–4
demonstrative — 3.3

Demotic — 1.1
dialects — 1.2, 1.4, 1.7
durative — 8.1
Egyptian — 1.5
existential statement — 8.8
Fayumic — 1.2, 1.7, 2.2
Finalis — 10.5
First Aorist — 9.3, 10.9
First Future — 8.6, 10.8
First Perfect — 9.2/5, 10.9
First Present — 8.3, 9.3, 10.3–4/8
fractions — 4.4
gender — 2.2
genitive — 8.3 n. 1
glottal stop — 1.4
Greek — 1.4, 1.10, 2.2, 4.5–6, 5.1/3, 6.3 n. 1, 7.2l, 12.3–5/8–9
imperative — 7.6/8, 10.4–5
infinitival predicate — 8.3
infinitive — 6.5, 7.2, 12.4
International Phonetic Alphabet — 1.4 n. 2
Interrogative — 10.3
interrogative pronoun — 3.2
loanwords — 1.4
Lycopolitan — 1.2
morphemic integrity — 1.8
negation — 6.6, 7.8, 8.7, 9.2–4, 10.4, 11.5, 12.3
nominal predicate — 6.1–4, 8.5, 10.2 n. 1, 10.8
noun — 2.1–3/5–6
numbers — 4.2–3
numerals — 4.1
object — 8.3, 8.6, 9.1, 12.7
Old Coptic — 1.1, 2.4
Optative — 9.4
Oxyrhynchite — 1.2
particles — 4.5–6
passive — 9.6
past converter — 8.5, 9.5, 10.2, 10.9
periphrastic perfect — 9.2
plural — 2.3
possession — 8.8, 10.8
prefixes, nominal — 2.6
prepositions — 5.1–2/3
pronominal equivalents — 3.7
pronominal form — 1.6, 2.2, 7.2, 9.1
pronoun, demonstrative — 3.3
pronoun, independent — 3.5, 6.2–4

pronoun, subject — 3.6
pronoun, suffix — 3.4
Prospective Conjunctive — 10.5, 12.4
protasis — 8.6, 12.9–10
purpose — 12.3
quotation — 9.2, 12.7
reduplication — 7.2i
relative — 3.1
relative clause — 10.6–10
relative converter — 10.8
relative forms — 10.9
result — 12.4
rheme — 11.3 n. 1
Saidic — 1.2
Second Tenses — Ch. 11; 12.5, 12.9
spelling — 1.7
stative — 7.4, 8.4, 9.1
stress — 1.6
Subakhmimic — 1.2
subjunctive — 9.4
supraliteral mark — 1.4
syllabic consonant — 1.4 and n. 4
syllable — 1.6
temporal clause — 12.6
temporal converters — 10.3, 12.6
theme — 11.3 n. 1
Third Future — 9.4, 12.3
Third Perfect — 9.2, 10.9, 12.6
topicalization — 6.3
tripartite construction — Ch. 9; 10.2
vocative — 7.7
vowels — 1.9