

COPTIC IN 20 LESSONS

Introduction to Sahidic Coptic
With Exercises & Vocabularies

Bentley Layton

PEETERS
Leuven – Paris – Dudley
2007

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FOREWORD

THIS book will quickly teach you all the basic patterns of Coptic, mainly at the level of phrases and sentences. It contains drills to help you gain fluency as well as translation exercises, both from Coptic to English and from English to Coptic. A vocabulary list is given at the end of most lessons. If you memorize these lists thoroughly, you will know all the words that occur more than fifty times in the Sahidic Coptic New Testament¹. In order to read Coptic it is absolutely essential to memorize these lists. Once you have finished learning the contents of this book, you will be ready to read the Gospel of Mark in Coptic². The first three chapters of Mark are included in this book, with vocabulary glosses. Ordinarily one academic year should be enough time to complete both the grammar and all sixteen chapters of the Gospel.

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

The vocabulary lists include common Greek equivalents for *Egyptian* Coptic words, based on the Coptic translation of the New Testament. (For more information, consult the *Concordance du nouveau testament sahidique*³). In the vocabularies, *Greco-Coptic* words are starred (*).

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

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

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

² Easiest to read will be Horner's text in normal classical spelling: [George Horner, ed.] *The Coptic Version of the New Testament in the Southern Dialect Otherwise Called Sahidic and Thebaic* (Osnabrück: Zeller, 1969 reprint of 1911 edition) vol. 1, pp. 352–639. Students interested in early, non-standardized Coptic may wish instead to study Quecke's edition of an early Barcelona manuscript: Hans Quecke, ed., *Das Markusevangelium saïdisch: Text der Handschrift PPalau Rib. Inv.-Nr. 182 mit den Varianten der Handschrift M 569* (Barcelona: Papyrologia Castroctaviana, 1972), distributed by Biblical Institute Press (Rome). Quecke's introduction includes a detailed discussion of the spelling of the manuscript.

³ In 5 vols. (Corpus Scriptorum Christianorum Orientalium, Subsidia; Louvain: CSCO). *Les mots d'origine grecque*, by L.-Th. Lefort (Subsidia 1; 1964); *Les mots autochtones*, 3 vols., by Michel Wilmet (Subsidia 11, 13, 15; 1957, 1958, 1959); *Index copte et grec-copte*, by René Draguet (Subsidia 16; 1960).

FOREWORD

in the back matter of this book. You should use this list whenever you have trouble identifying a form, or difficulty making sense of a passage. You will also find a Subject Index, which lists all the topics discussed in this book.

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

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

Good luck! I hope you enjoy Coptic!

Yale University, New Haven (Connecticut)

LESSON 1

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

1. COPTIC is the final stage of the indigenous language of Egypt as it was written in the Nile Valley, the Egyptian Delta, and the Oases about AD 300–1000. It is the direct descendent of Ancient Egyptian, which was once written in the hieroglyphic, hieratic, and Demotic writing systems. Philologists treat Egyptian as a language group unto itself; it has some affinities with Semitic and various African languages. Coptic Egyptian flourished in Egypt until about AD 1000, by which time it had been replaced by Arabic as the language of daily life in Egypt. Unlike the notation of all previous stages of Egyptian (stretching back to before 3000 BC) Coptic was written in an alphabet, based on Greek. The Coptic writing system must have been standardized by the Christian religious establishment in the third century AD. Coptic comprised a number of dialects, of which *Sahidic* (centered perhaps in Shmoun-Hermopolis-Al Ashmunein) had the greatest literary importance and the widest use in the Nile valley. Almost all native Coptic literature was composed in Sahidic, between AD 325–800⁵. Sahidic is the dialect taught in this grammar. Because the climate of Egypt is especially favorable for the preservation of antiquities—desert conditions prevail south of Cairo, as one goes up the Nile Valley—an astonishing number of very early Coptic manuscripts have been discovered, dating from AD 300 onwards, and the number continues to grow. The book as we know it (the codex format) was invented in Egypt, and these earliest Coptic manuscripts are the earliest known examples of the book.

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

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

LESSON ONE

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

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

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

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

THE ALPHABET

W. F. Arndt, W. Bauer, and F. W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (2000, and earlier editions); G. W. H. Lampe, *A Patristic Greek Lexicon* (1968).

THE ALPHABET

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

TABLE I
PRONUNCIATION OF THE ALPHABET

	Pronunciation	Modern Name		Pronunciation	Modern Name
α	a	Alpha	π, π̄	p	Pi
β, β̄	b °b	Beta	ρ, ρ̄	r	Rho
γ, γ̄	g °g	Gamma	σ, σ̄	s	Sigma
Δ	d	Delta	τ, τ̄	t	Tau
Ε	e	Epsilon	Υ	w	Upsilon
Ζ	z	Zeta	Φ	ph	Phi
Η	ā ¹	Eta	Χ	kh	Chi
Θ	th	Theta	Ψ, Ψ̄	ps	Psi
Ι	y i	Iota	Ω	ō ³	Omega
Κ, Κ̄	k °k	Kappa	ϣ, ϣ̄	š ⁴	Shai
Λ, Λ̄	l °l	Lambda	ϕ, ϕ̄	f	Fai
Μ, Μ̄	m °m	Mu	ζ, ζ̄	h	Hore(h)
Ν, Ν̄	n °n	Nu	Ⲁ, Ⲁ̄	č ⁵	Djandja
Ξ, Ξ̄	ks °ks	Xi	ϝ, ϝ̄	kʸ	Kyima
Ο, Ο̄	o ²	Omicron	ϗ	ty	Ti

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

Five count as vowels (α ε η ο ω) and the remaining twenty-five are either consonants or combinations of letters.

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

i. A non-syllabic pronunciation, e.g. *b* or *k* (cf. Greek β and κ).

β as in βω bō, and in ϣωβ hōb

κ as in κωτ kōt, and in ϣωκ rōk

ΤΑΡΧΗΜΠΕΥ
 ΑΓΓΕΛΙΟΝΝΙΣ
 ΠΕΧΣΚΑΤΑ
 ΠΕΤΣΗΖΩΗ
 ΣΑΙΑΣΠΕΠΡΟ
 ΦΗΤΗΣ·ΧΕΕΙΣ
 ΖΗΗΤΕ·Ι·ΝΑ
 ΧΕΥΠΑΑΓΓΕ
 ΛΟΣΖΙΖΗΜΜΟ
 ΝΥΣΚΤΕ·ΤΕΚ
 ΖΗΠΕΖΡΟΥ
 ΜΠΕ·ΤΩΩΕ
 ΚΟΛΩΝΤΕΡΗ
 ΜΟΣΧΕΣΟΥ
 ΤΝΤΕΖΗΜΠΙ
 ΧΟΕΙΣΝΤΕΤΝ
 ΣΟΥΤΝΝΕΥ
 ΜΟΓΓ·
 ΑΥΩΩΠΕΔΕ
 ΝΩΩΖΑΝΗΣ
 ΕΥ·Ι·ΚΑΠΤΙ
 ΣΜΑΜΠΙΧΑΙΣ
 ΕΥΚΗΡΥΣΣΕ

ΝΟΥΚΑΠΤΙΚΜΑ
 ΜΜΕ·ΤΑΝΟΙΑ
 ΕΠΙΚΩΕΚΟΛΝ
 ΝΝΟΚΕ·ΑΥΩ
 ΑΣΚΩΚΝΑΥ
 ΕΚΟΛΝΒΙ·ΤΕ
 ΧΩΡΑΤΗΡΟΝ
 ΤΟΥΔΑΙΑΝΜ
 ΝΑΘΙΕΡΟΟ
 ΛΥΜΑΤΗΡΟΥ
 ΑΥΧΙΚΑΠΤΙ·
 ΣΜΑΝ·ΤΟΥΤΥ
 ΖΜΠΠΟΡΑ·ΑΝΗΣ
 ΤΠΕΡΟΕΥΕΖΟ
 ΜΟΛΟΓΙΝΝΕΥ
 ΝΟΚΕ·ΑΥΩΩ
 ΖΑΝΝΗΣΝΕΡΕ
 ΖΕΝΥΩΝ·ΔΑ
 ΜΟΥΧΤΟΖΙΩ
 ΩΥΕΡΕΟΥ·ΜΟΧ
 ΝΩΔΑΡΜΗΡ
 ΕΤΕΥ·Ι·ΠΕ·
 ΕΥΟΥΕΜΩΧΕ

ii. A syllabic pronunciation, with an insignificant resonant sound (^e, ⁱ, or the like) *just before* the letter, e.g. ^eb or ^ek. The syllabic pronunciation helps to form a syllable. Letters with a syllabic pronunciation are often written with a superlinear stroke above them⁶. Thus

ḅ (or simply ḅ) = ^eb, ⁱb, etc., as in τḅḅο t^eb-bo

ḅ (or simply κ) = ^ek, ⁱk, etc., as in τḅτο t^ek-to

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

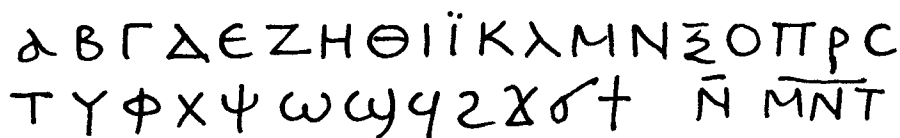
Position of the superlinear stroke. Some Coptic scribes write the stroke directly above a letter that has a syllabic reading, i.e. above a single letter. This “single-stroke system” is used in the present book: ϥωτḡ. Other Coptic scribes write a longer stroke, connecting all (or some) of the letters in any syllable formed by a letter with syllabic reading, ϥωτḡ: this is the “connective-stroke system.” Both systems are ancient, and in both systems the stroke is sometimes shifted slightly to the right. The letters ḅ λ μ η ϣ are more persistently marked than any others. [CG 38]

5. The trema (diaeresis) symbol (¨) is sometimes written over ι or γ, with no apparent meaning: ῑ, ῑ: μωῑςης. Likewise, the circumflex (ˆ) is sometimes written over a single letter or connects a pair of letters, again with no apparent meaning: ῑ, ῑ. [CG 12]

⁶ The superlinear stroke is optional. It is written most often above the sonorant consonants ḅ λ μ η ϣ and ϣ.

(Facing page) *Gospel of Mark* 1:1–1:6. P. Palau Ribes inv. 182 in the Archivo General of the Compañía de Jesús en Catalunya, Barcelona. Parchment. Written in a regular uncial script without word division; dated to AD 400–450 by H. Quecke. © Archivo General de la Compañía de Jesús en Catalunya, reproduced by permission. Photo by Alberto Nodar. Scale 1:1. In the photograph, note the title μαρκος centered in the upper margin; to the right is the page number α̅ = 1. In the left column, 5 lines from the bottom, is a straight paragraphos sign (above ϥϥωπϥϥ), marking the end of the prologue to Mark. Note the use of connective superlinear strokes (ḡḡ, ḡḡḡḡ) [many of the strokes are very faint]; tremas (ϥαῖς “Isaiah,” μοῖτ, ϥαῖς); and a few raised points to conclude sections of text (left column φητης, μοῖτ; right column ḡḡḡḡ, ḡḡḡḡ, ḡḡḡḡḡḡ). In the left column at the end of line 9, the letter κ is written small and “stacked” over ο to prevent the word ḡḡḡḡ from running too far into the margin. The left margin of each column is justified; but note that the letters τ, φ, and ϥ are aligned on their central upright strokes.

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



7. Ambiguities in the Alphabet.

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

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

- θ represents τ + ζ. E.g. θε (t^e he) = the way
- ⲗ represents κ + ϙ. E.g. ⲗⲟϣ (k^e sur) = ring
- ϥ represents π + ζ. E.g. ϥⲓⲗⲓⲡⲓⲣⲟϥ (p^e hi lip pos) = Philip
- ⲭ represents κ + ϙ. E.g. ⲭⲁⲣⲓϥ (k^e ha ris) = grace
- ⲱ represents π + ϙ. E.g. ⲱϣⲭⲏ (p^e suk hē) = soul
- ⲭ represents τ + ι. E.g. ⲭⲙⲉ (ti me) = village

Note: pronounce *th*, *ph*, and *kh* as *t + h*, *p + h*, and *k + h*.

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

θ is also spelled as τζ, ⲗ as κϙ, ϥ as πζ, ⲭ as κϙ, ⲱ as πϙ, ⲭ as τι, depending on the word. ⲗ, ϥ, ⲭ, and ⲱ mostly occur in Greco-Coptic words.

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

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

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

NOTE: The spellings ⲓ, ⲉⲓ, ⲱ, and ⲟⲱ also occur, without any obvious distinction in meaning. [CG 11–12]

BOUND GROUPS

For readers, the results are somewhat ambiguous:

- ει could represent either *y* or *i*, or else *ey* (ε + ι)
- ογ could represent either *w* or *u*, or else *ow* (ο + γ)

Some spelling conventions [CG 16]

(1) Conventional spellings of *y/i* according to three word types:

- a. παι, παϊ, παει, or παε̃ι (fluctuation)
- αι, αϊ, αει, or αε̃ι (fluctuation)
- b. ϣι, χισε, ϣιμε, ϣιη, νιμ (simple)
- c. εινε, ειωρ̃μ (digram)

(2) Conventional spellings of *w/u*:

- a. Simple, after α, ε, η, λ-, and ε-: ναγ, μααγ, νεγ-, μεεγε, σνηγ, λ-γψε-
λεετ γωπε
- b. Simple, after double vowel οο manifesting glottal stop (9): χοο-γ
- c. Otherwise, digram: μοογ, νογ, ρωογ, ειερωογ, ογωη, γογο, γογ-
γογ

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

ϣ̃ν-τε-ϣογε̃τε h’ntehwite = In the beginning

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

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

ϣ̃ν-τε-ϣογε̃τε νε-ϣ-ωοοπ̃ ν̃βι-π-ωαχε

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

= In the beginning was the Word

Some groups consist of only one morph:

λγω νε-γ-νογτε̃ πε̃ π-ωαχε

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

= And the Word was God

LESSON ONE

Note carefully that the hyphen does *not* mark the end of a syllable: it should not be pronounced. Thus the bound group π-ωαχε should be pronounced in two syllables, *pša je* or even '*pša je*', etc. (The exact pronunciation of syllables in a non-living language like Coptic is impossible to know.)

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

μααγ (mother) = *ma'u*

μεεγε (think) = *me'we*

τηηβε (finger) = *tā'be*

ετοοτ-̄ (to her) = *eto'r's*

τωωβε (mud brick) = *tō'be*

But the sequence οογ is ambiguous, for in some words it = *o'u* (αοο-γ = say them) while in others it = *ow* (αο-ογ = sow them).

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

SOME REGULAR REPLACEMENTS

11. *̄- Instead of ̄-.*

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

̄- = to, for

̄- = of

̄- = the (plur.)

become ̄- before π or non-syllabic μ (i.e. μ without superlinear stroke). Thus

̄- + πετροс becomes ̄-πετροс = to Peter

̄- + π-ειωτ becomes ̄-π-ειωτ = of the father

̄- + μααγ becomes ̄-μααγ = the mothers

ii. ̄- = to, for, of, becomes ̄- also before ψ and φ.

̄- + ψγχη nim becomes ̄-ψγχη nim = to or of every soul

̄- + φιλοσοφος nim becomes ̄-φιλοσοφος nim = to or of every philosopher

SCRIBAL SIMPLIFICATIONS

iii. The preposition $\zeta\bar{n}-$ (= in) becomes $\zeta\bar{m}-$ before π , or non-syllabic m , or ψ , or ϕ . Thus

$\zeta\bar{n}- + \pi-\eta\bar{i}$ becomes $\zeta\bar{m}-\pi-\eta\bar{i}$ = in the house

$\zeta\bar{n}- + \psi\chi\eta\eta\ \eta\bar{i}m$ becomes $\zeta\bar{m}-\psi\chi\eta\eta\ \eta\bar{i}m$ = in every soul

Final $\bar{n}-$ of the prenominal state of compound prepositions (55) is normally replaced by $\bar{m}-$ before a following π , ψ , ϕ , or non-syllabic m . Thus $\epsilon\tau\bar{n}-$ but $\epsilon\tau\bar{m}-\pi-\epsilon\iota\omega\tau$ = to the father, $\epsilon\tau\bar{m}-\psi\chi\eta\eta\ \eta\bar{i}m$ = to every soul; $\epsilon\chi\bar{n}-$ but $\epsilon\chi\bar{m}-\pi-\kappa\omicron\varsigma\mu\omicron\varsigma$ = upon the world, $\epsilon\chi\bar{m}-\mu\alpha\rho\tau\upsilon\rho\omicron\varsigma\ \varsigma\eta\alpha\gamma$ = upon two martyrs. [CG 21]

12. $\mu\omicron\gamma$ and $\nu\omicron\gamma$ Instead of $\mu\omega$ and $\nu\omega$.

Whenever the vowel $\bar{o}$ forms a syllable with a preceding m or n , it is spelled as $\omicron\gamma$. [CG 20] E.g. in the paradigm

$\pi\omega$ = “(the) one belonging to” (57)

$\tau\omega$ =

$\nu\omicron\gamma$ = (instead of $n\bar{o}$)

13. $\mu\bar{n}\tau$ Instead of $\mu\bar{t}$.

Whenever mt forms a syllable, it is spelled as $\mu\bar{n}\tau$. E.g. $\omicron\gamma\omicron\mu$ = “eat” + $-\tau$ “me” is written $\omicron\gamma\omicron\mu\bar{n}\tau$ = eat me. [CG 26]

14. r and $\bar{r}$ Instead of κ or $\bar{\kappa}$.

Whenever k or syllabic k forms a syllable with preceding $\bar{n}$ or n it is spelled as r or $\bar{r}$, optionally. [CG 23] Thus

$\bar{n}- + -\kappa- = \bar{n}r$ “ ng ”

$n- + -\bar{\kappa}- = n\bar{r}$ “ $n^e g$ ”

SOME SCRIBAL SIMPLIFICATIONS

15. Scribes sometimes simplify $\alpha\alpha$ to α , $\epsilon\epsilon$ to ϵ , and $\omicron\omicron$ to $\omicron$. [CG 24] Thus

$\eta\alpha-\alpha\alpha-\eta$ “will do it” can be written as $\eta\alpha\alpha\eta$

$\lambda\eta\omicron\kappa\ \pi\epsilon-\epsilon\tau\epsilon-$ “It is I who . . .” as $\lambda\eta\omicron\kappa\ \pi\epsilon\tau\epsilon-$

$\omicron\gamma-\omicron\gamma\eta\eta\upsilon$ “a priest” as $\omicron\gamma\eta\eta\upsilon$

16. Scribes often omit the one-letter morph $\epsilon-$ before a morph beginning $\bar{b}$, $\bar{\lambda}$, $\bar{m}$, $\bar{n}$, or $\bar{p}$. Thus $\epsilon-\bar{m}\pi-\bar{q}-\varsigma\omega\tau\bar{\pi}$ without his having chosen is also written simply $\bar{m}\pi\bar{q}\varsigma\omega\tau\bar{\pi}$. [CG 25]

LESSON ONE

NOMINA SACRA ABBREVIATIONS

17. A small set of sacred words are almost always abbreviated and marked with a superlinear stroke, e.g. $\overline{\text{IC}} \overline{\text{PEXC}} (= \text{ICOCYC PECPCCTOC})$ Jesus Christ. You will encounter them in printed editions as well as manuscripts. [CG 41]

$\overline{\text{DAD}} = \text{DAGELD}$ David (in Old Testament books)

$\overline{\text{ΘILHM}}, \overline{\text{ΘIHM}}$ etc. = TZIEPOYCALHM Jerusalem

$\overline{\text{IHL}} = \text{ICPAHL}$ Israel

$\overline{\text{IC}}, \overline{\text{IHC}} = \text{ICOCYC}$ (i) Jesus, (ii) Joshua

$\overline{\text{CPOC}} = \text{CTAGPOC}$ cross

$\overline{\text{CPOY}} = \text{CTAGPOY}$ crucify

$\overline{\text{XC}}, \overline{\text{XPC}} =$ (i) XCPCCTOC Christ, (ii) XPCCTOC excellent

EXERCISES 1

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

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

ba	ia	ka	la	ma	na	pa	ra	sa	ta	wa	ša	fa	ha	ja	kʼa
be	ie	ke	le	me	ne	pe	re	se	te	we	še	fe	he	je	kʼe
bā	iā	kā	lā	mā	nā	pā	rā	sā	tā	wā	šā	fā	hā	jā	kʼā
bī	ii	kī	lī	mī	nī	pī	rī	sī	tī	wī	šī	fī	hī	jī	kʼī
bo	io	ko	lo	mo	no	po	ro	so	to	wo	šo	fo	ho	jo	kʼo
bu	iu	ku	lu	mu	nu	pu	ru	su	tu	wu	šu	fu	hu	ju	kʼu
bō	iō	kō	lō	mō	nō	pō	rō	sō	tō	wō	šō	fō	hō	jō	kʼō

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

a. $\overline{\text{WA}}, \overline{\text{WO}}, \overline{\text{WAW}}, \overline{\text{WOCY-}}, \overline{\text{WI}}, \overline{\text{BAL}}, \overline{\text{VOL}}, \overline{\text{WAL}}, \overline{\text{BHL}}, \overline{\text{WLL}}, \overline{\text{WR}}, \overline{\text{WNE}}, \overline{\text{WWE}}, \overline{\text{W-}}, \overline{\text{WV-}}, \overline{\text{WAW}}, \overline{\text{WVE}}, \overline{\text{WOCYOCY}}, \overline{\text{WINE}}, \overline{\text{WIK}}, \text{b. } \overline{\text{WHR}}, \overline{\text{WEE}}, \overline{\text{WARE-}}, \overline{\text{WAP}}, \overline{\text{WANE}}, \overline{\text{WIP}}, \overline{\text{WINE}}, \overline{\text{WOP}}, \overline{\text{W-}}, \overline{\text{WWE}}, \overline{\text{WDOM}},$

EXERCISES ONE

καμ, βομ, κιμ, βιν, κιτε, βινε, cine, wine, cmine, wmin. c. солсл̄, товт̄в̄, з̄е, з̄а, з̄о, з̄ω, з̄и, з̄окз̄к̄, б̄е, б̄ω, б̄омб̄м̄, †, то, тонт̄н̄, хо, х̄ω, х̄и. d. χοος, х̄ωх̄, ωорω̄ρ̄, βοх̄б̄х̄, коск̄с̄, потп̄т̄, ωοqω̄q̄, та̄з̄т̄з̄, н̄-, н̄н̄-, м̄пн̄γ̄е, н̄м̄пн̄γ̄е, κн̄м̄е, н̄κн̄м̄е, з̄н̄κн̄м̄е, р̄м̄н̄κн̄м̄е, м̄н̄т̄р̄м̄н̄κн̄м̄е, т̄м̄н̄т̄р̄м̄н̄κн̄м̄е, н̄т̄м̄н̄т̄р̄м̄н̄κн̄м̄е. e. т̄з̄ӣм̄е, θ̄ӣм̄е, пр̄ωм̄е, πᾱι, πᾱει, πн̄ῑ, п̄з̄о, φо, qп̄ωт, см̄е, ск̄ω, к̄е̄ӣм̄е, †̄е̄ӣм̄е, †̄с̄ω, †̄м̄е, †̄оӯδᾱӣа. f. с̄в̄в̄е, с̄ωв̄е, с̄ав̄н̄, с̄ав̄е̄е̄γ̄е, н̄θ̄е, м̄м̄н̄н̄е, р̄п̄н̄γ̄е, λ̄з̄н̄м̄, о̄γ̄ωω, о̄γ̄ωн̄, о̄γ̄о̄е̄ӣω, о̄γ̄ωн̄ω, ωω, αᾱq, ε̄ӣρ̄е, ε̄ӣн̄е, ε̄ӣм̄е, ε̄ӣω̄е. g. а̄н, о̄н, о̄γ̄н̄, о̄γ̄н̄-, з̄н̄-, з̄ен̄-, з̄ωн̄, з̄н̄н̄, с̄ан̄-, со̄н̄, ε̄ω-, а̄ω, ωω, ω̄-, πε̄τεω̄ω̄е, е̄πε̄τεω̄ω̄е, н̄о̄γ̄πε̄τεω̄ω̄е. h. μᾱᾱγ̄, λ̄ᾱᾱγ̄, м̄е̄е̄γ̄е, с̄е̄ε̄πε̄, т̄н̄н̄в̄е, м̄н̄н̄ω̄е, е̄то̄от̄с̄, хоос, νο̄γ̄о̄γ̄, τ̄ωω̄в̄е, з̄ωω̄т̄. i. φῑλο̄σο̄φο̄с̄, φ̄о̄н̄о̄с̄, θᾱλᾱс̄с̄а, θ̄λῑв̄е, φ̄ео̄н̄о̄с̄, χ̄αῑρ̄е, χᾱρῑс̄, ψ̄ᾱλλ̄ει, χ̄ρῑс̄т̄о̄с̄, пр̄ωм̄е, т̄ес̄з̄ӣм̄е, π̄е̄ӣω̄т̄, т̄μᾱᾱγ̄, π̄со̄н̄, τ̄с̄ω̄н̄е, π̄ω̄н̄ρ̄е, τ̄ω̄е̄ε̄ρ̄е.

D. Working with another person, take dictation from this list, writing each word as you hear it.

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

- 1 πε̄νε̄ӣω̄т̄ е̄т̄з̄н̄м̄п̄н̄γ̄е
μᾱρε̄πε̄κ̄-ρᾱн̄ о̄γ̄о̄п̄
μᾱρε̄τε̄κ̄м̄н̄т̄-ε̄ро̄ ε̄ӣ
μᾱρε̄πε̄κο̄γ̄ω̄ω̄ ω̄ω̄πε̄
- 5 πε̄но̄е̄ӣк̄ е̄т̄н̄н̄γ̄
та̄ᾱq̄ на̄-н̄ м̄м̄н̄н̄е̄
κᾱν̄ε̄н̄но̄в̄е̄ на̄-н̄ ε̄во̄λ̄
ка̄ӣга̄ρ̄ а̄но̄н̄
т̄н̄κ̄ω̄ ε̄во̄λ̄ н̄о̄γ̄о̄н̄ n̄īm̄
- 10 е̄те̄о̄γ̄н̄та̄н̄ е̄ро̄q̄
а̄γ̄ω̄ м̄п̄ρ̄χ̄ӣт̄н̄
ε̄зо̄γ̄н̄ е̄п̄ӣρ̄ас̄мо̄с̄

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

πε̄н̄-ε̄ӣω̄т̄ е̄т̄ ^θ -з̄н̄-м̄-п̄н̄γ̄е̄	Our-father who-(is)-in-the-heavens
μᾱρε̄-πε̄κ̄-ρᾱн̄ о̄γ̄о̄п̄	Let-your-name be(come)-holy
μᾱρε̄-τε̄κ̄-м̄н̄т̄-ε̄ро̄ ε̄ӣ	Let-your-quality-of-king come
μᾱρε̄-πε̄κ̄-о̄γ̄ω̄ω̄ ω̄ω̄πε̄	Let-your-wish happen
πε̄н̄-о̄е̄ӣк̄ е̄т̄ ^θ -н̄н̄γ̄	Our-bread which-(is)-coming
та̄ᾱ-q̄ на̄-н̄ м̄м̄н̄н̄е̄	Give-it to-us daily

LESSON ONE

ΚΑ-ΝΕΝ-ΝΟΒΕ ΝΑ-Ν ΕΒΟΛ	Put-our-sins for us away
ΚΑΙΓΑΡ ΑΝΟΝ	For we
Τῆ-κω ΕΒΟΛ ἡ-ΟΥΟΝ ΝΙΜ	We-put away (direct object)-everyone
ΕΤΕ-ΟΥΝΤΑ-Ν ΕΡΟ-Ϸ	Such-that-have-we (anything) against-him
ΑΥΩ ΜΠῚ-ΧΙΤ-ἡ	And do-not-take-us
ΕΖΟΥΝ Ε- ^θ ΠΙΡΑΣΜΟΣ	In to-temptation(s)

F. Read aloud the following personal names. ΙΗΣΟΥΣ, ΜΑΡΙΑ, ΜΑΘΘΑΙΟΣ, ΜΑΡΚΟΣ, ΛΟΥΚΑΣ, ΙΩΩΑΝΝΗΣ, ΠΑΥΛΟΣ, ΠΕΤΡΟΣ, ΑΝΤΩΝΙΟΣ, ΜΑΚΑΡΙΟΣ, ΠΑΩΜ, ΖΩΡΣΙΝΣΕ, ΠΩΛ, ΨΕΝΟΥΤΕ, ΑΘΑΝΑΣΙΟΣ, ΚΥΡΙΛΛΟΣ.

G. Looking ahead to lesson 2, pronounce the following. ΠΩΜΕ, ΠΩΟΥΤ, ΦΩΟΥΤ, ΤΕΣΖΙΜΕ, ΝΕΖΙΟΜΕ, ΠΕΙΩΤ, ἡΕΙΟΤΕ, ΤΜΑΑΥ, ἡCON, ΝΕCΝΗΥ, ΤCΩΝΕ, ΠΩΗΡΕ, ΤΨΕΕΡΕ, ΠΩΗΡΕ ΨΗΜ, ΤΨΕΕΡΕ ΨΗΜ, ΠΖΑΪ, ΤΖΙΜΕ, ΘΙΜΕ, ΠΕΨΒΗΡ, ΤΕΨΒΕΕΡ, ΠΖΕΘΝΟΣ, ΦΕΘΝΟΣ, ΠΛΑΟΣ, ΠΧΟΕΙC, ΠΖΜΖΑΛ, ΤΖΜΖΑΛ, ΘΜΖΑΛ, ΤΘΟΜ, ΠΕΘΟΥ, ΠΤΑΕΙΟ, ΠῚΡΟ, ΠῚΡΩΟΥ, ΤΜἢΤῚΡΟ, ΜἢΤῚΡΩΟΥ.

H. Copy out some (or all) of the text in the photograph above, which is part of a fifth-century Gospel of Mark.

LESSON 2

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

ARTICLES AND WHAT THEY EXPRESS

18. Coptic distinguishes

two *numbers*: singular, plural

two *grammatical genders*: masculine, feminine

two kinds of *determination* **21**: indefinite (“a, some”), definite (“the”)

These distinctions are expressed in pronouns

Indefinite Pronoun

ογα *wa* = one, someone (sing. masc.)

ογει *wi* = one, someone (sing. fem.)

χοεινε *hojne* = some (plur.)

Definite (Demonstrative) Pronoun

παῖ = this one, this (sing. masc.)

ταῖ = this one, this (sing. fem.)

ναῖ = these (plur.)

and in articles

Indefinite Article

ογ- = a (sing.)

χοεν- = [some]⁷ (plur.)

Definite Article

π- = the (def. sing. masc.)

τ- = the (def. sing. fem.)

ᾱ- or ν- = the (def. plur.)

(Also πε-, τε-, νε- **22**.)

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

LESSON TWO

Definite (Demonstrative) Article

πεῖ- = this (def. sing. masc.)

τεῖ- = this (def. sing. fem.)

νεῖ- = these (def. plur.)

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

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

π-ογοειν *pwoin* The light

τ-με *tme* The truth

You should memorize each noun together with its def. sing. article (“π-ρ̄μμαο the rich man”).

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

π-ειωτ *pyôṭ* (masc.) = the father

τ-μααγ *tma'u* (fem.) = the mother

π-καζ *pkah* (masc.) = the land

τ-με *tme* (fem.) = the truth

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

π-λαος *plaos* (masc.) = the people ὁ λαός

τ-σαρξ̄ *tsar'ks* (fem.) = the flesh ἡ σὰρξ

π-σωμα *psôma* (masc.) = the body τὸ σῶμα

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

ωΝ̄ (infinitive) = to live, π-ωΝ̄ *pōn'h* (masc. noun) = life

Otherwise the gender of nouns is unpredictable.

A few nouns occur in formal pairs expressing biological sex: ᾖρο, ᾖρω = emperor, empress; κον, κωνε = brother, sister; etc. A very few nouns can be used with either masc. or fem. article: πχοειс, τχοειс = the lord, the lady; πζ̄μαλ, τζ̄μαλ = the male servant, the female servant. [CG 107]

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

οἷ-ρῶμε = a man, ἑν-ρῶμε = men *or* some men

π-ρῶμε = the man, ᾗ-ρῶμε = the men

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

π-CON = the brother

ᾗ-CON = the brothers

νε-σνή = the brothers

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

Collective nouns (naming a collection of individuals, e.g. π-μνή = the crowd, τ-πολις = the city) take a singular article but are plural in meaning and can optionally be referred to by plural personal pronouns. E.g. τ-πολις τῆρ-σ αἷ-σῶσζ = As for the (sing.) whole city, they (plur.) gathered. [CG 108(a)]

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

(a) Unknown versus known

i. οἷ- *Indefinite*: unknown to the listener but known to the speaker, as at the beginning of a story.

There was a man (οἷ-ρῶμε) *who had two sons* ... (Luke 15:11)

ii. π- *Definite*: known or anticipated by both listener and speaker.

A cloud (οἷ-κλῶε) came . . . And a voice came out of *the cloud* (τε-κλῶε) (Luke 9:34-35)

πε-πνεῦμα εἰ-οἷ-σ The Holy Spirit

τ-μῆτ-ερο ᾗ- . . . The kingdom of . . .

(b) Individual versus class

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

οἷ-ρῶμε = a man ἑν-ρῶμε = some men

οἷ-μοῦ = some water

οἷ-εῶσζ = glory (on one particular occasion)

οἷ-νοῦβ = some gold or a golden coin

οἷ-οεῖκ = a loaf of bread or some bread

LESSON TWO

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

π-μοογ = water (as such)

π-πονηρον = evil (as such)

π-σοφος = a wise person (as a type)

π-ρωμε = humankind

π-νογβ = gold

Or the name of a unique entity.

τ-πε = the sky

πε-ροογ = daytime

(c) Ordinary versus typical

i. ογ- *Indef.*: an ordinary instance.

π-θε π-ογ-ωηρε = like a child

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

π-νομος = the Law

π-νογτε = God

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

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

βω-π- (fem.), species of tree or vine: χοειτ = olive, βω-π-χοειτ = olive tree.

ειεπ- (fem.), artifacts: νογβ = gold, ειεπ-νογβ = goldwork.

μα-π- (masc.), ‘place of’: ελοολε = vine, μα-π-ελοολε = vineyard.

μντ- (fem.), denoting abstracts. νογτε = God, μντ-νογτε = divinity.

πετ- (masc.), one who is . . . : ροογ = be evil, π-πετ-ροογ = the evil one.

σα-π- (masc.), maker or dealer: χηβε = purple dye, σα-π-χηβε = seller of purple goods.

ογπ-, ογπ-π-, ρε- (masc.), arithmetical fractions. ωομπτ = three, ογπ-ωομπτ = one third.

ωογ- (masc. only?), one who is worthy of . . . : μεριτ-π = love him, ωογ-μεριτ-π = worthy of being loved.

ζαμ-, ζαμ-π- (masc.), types of artisan: ωε = wood, ζαμ-π-ωε = carpenter.

ρογε-, ρογο- (masc.), excess of, excessive, greater: ρζαῖ = learning, ρογε-ρζαῖ = excessive learning.

βιν- (fem.), nouns referring to action. ογωμ = eating, βιν-ογωμ = diet, foodstuff.

22. Alternative forms of the simple articles.

(a) The indefinite singular article ογ- is replaced by γ- after the morphs λ- or ε-. [CG 50]

THE PROPER NOUN

α-Υ-ΔΟΓΜΑ ΕΙ ΕΒΟΛ = a decree (ΟΥ-ΔΟΓΜΑ) went out

ε-Υ-ΖΙΕΙΤ = into a pit (ΟΥ-ΖΙΕΙΤ)

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

πε-, τε-, νε- = the

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

πε-πρεσβυτερος = the elder, the priest

τε-χαρις [te-kharis] = the gift

νε-προφητης = the prophets

ii. Before nouns beginning with a syllabic consonant

πε-πτε = temple, πε-ρπε = the temple

(and the syllabic consonant loses its superlinear stroke).

iii. Before ροογ (masc.) = day and ρομπε (fem.) = year.

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

μ-πονηρον = the evil ones, μ-μαλγ = the mothers

PROPER NOUNS

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

ιωζαννης (masc.) John is treated like παῖ or πρωμε

μαρια (fem.) Mary is treated like ταῖ or τεσζιμε

The special grammar of proper nouns [CG 129]

1. They are modified by apposition rather than the attributive construction **36**.
E.g. αβελ παικαιος = Abel the just.
2. A proper noun in apposition to an indefinite or demonstrative term must be introduced by χε-. E.g. ογα χε-σιμων = a certain person named Simon.
3. Proper nouns do not appear as predicate of a 1st or 2d person nominal sentence **32** (I am, you are); other constructions are used instead.
4. When a proper noun comes before a 1st or 2d person subject it is preceded by ανοκ (ντοκ etc.). E.g. ανοκ παγλος αῖ-εζαῖ = I, Paul, have written.
5. A repeated proper noun calls attention to the speaker. E.g. αβραζαμ αβραζαμ = Abraham, Abraham!

LESSON TWO

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

τ-ΓΑΛΙΛΑΙΑ = Galilee

π-ΙΣΡΑΗΛ (abbreviated ΠΙΝΛ) = Israel

ΘΙΕΡΟΥΣΑΛΗΜ (abbreviated ΘΛΗΜ) Jerusalem

OMISSION OF ARTICLE

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

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

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

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

They took them *captive* (ΑΙΧΜΑΛΩΤΗΣ)

God sent him as *ruler* (ΑΡΧΩΝ)

Make yourself *rich* (ΡΕΨΑΟ)

(c) *In generalizations.*

ΜΗΝΤΕ-ΠΡΟΦΗΤΗΣ ΤΑΕΙΟ = No prophets have (No prophet has, A prophet does not have, Prophets do not have) honors (honor, any honor)

ΠΡΟΦΗΤΗΣ = prophet, prophets, any prophet

ΤΑΕΙΟ = honors, honor, any honor

(d) *In negative expressions.*

ΑΧΝ-ΦΟΒΟΣ = fearlessly (without fear, fears)

ΜΠΝ-ΩΙΝΕ ΝΣΑ-ΕΟΟΥ We did not seek honors (honor, any honor)

(e) *In comparisons and distributive ideas.*

ΖΩΣ-ΠΡΟΦΗΤΗΣ As a prophet

ΚΑΤΑ-ΨΑ At every feast (at the feast, feast by feast, at feasttime).

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

25. “Zero article”; the symbol $\emptyset$. [CG 47] In grammatical analysis an omitted article (where otherwise the indef. or def. article could occur) is called a ‘zero article’

‘AND’, ‘OR’, AND ‘OF’

(meaningful absence of article) and will be notated by a superior zero (⁰), e.g. $\uparrow$ -⁰βαπτισμα = baptize, $\alpha\chi\bar{n}$ -⁰φοβος = fearlessly, $\bar{m}\bar{m}\bar{n}\bar{t}\epsilon$ -⁰προφητης ⁰ταειο = No prophets have honors etc. **103(i)**.

THE ARTICLE PHRASE

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

‘AND’, ‘OR’, AND ‘OF’

27. *Expressions for ‘And’ before an article phrase etc.* [CG 145]

(a) $\gamma\bar{1}$ - = *and*, used before absence of article (zero article).

⁰μαειν $\gamma\bar{1}$ -⁰ωπηρε = signs and wonders

⁰ροογτ $\gamma\bar{1}$ -⁰сгime = males and females

(b) $m\bar{n}$ - = *and*, used before an indefinite or definite article, and before an indefinite or definite pronoun.

зен-μαειν $m\bar{n}$ -зен-ωπηρε = signs and wonders

$\bar{m}$ -μαειν $m\bar{n}$ -νε-ωπηρε = the signs and the wonders

νεῖ-μαειν $m\bar{n}$ -νεῖ-ωπηρε = these signs and these wonders

(c) $\alpha\gamma\omega$ = *and*, used under both of these conditions.

πε-сμογ $m\bar{n}$ -п-εοογ $m\bar{n}$ -т-сoφia $\alpha\gamma\omega$ т-εγχαpictia = glory and honor and wisdom and thanksgiving

⁰μαειн $\alpha\gamma\omega$ ⁰ωπηρε = signs and wonders

зен-μαειн $\alpha\gamma\omega$ зен-ωπηρε = signs and wonders

νεῖ-μαειн $\alpha\gamma\omega$ νεῖ-ωπηρε = these signs and these wonders

(d) $n\bar{m}ma$ = completed by a personal suffix (to be studied in **51–52**) = *and*.

παγλос $n\bar{m}ma$ -н = Paul and us

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

н = and, or

ειτε . . . ειτε = either . . . or

$\alpha\chi\bar{n}$ - = or else, or (exclusive)

ογδε = nor

ογτε . . . ογτε = neither . . . nor

negation + αλλα = not . . . but rather

LESSON TWO

For example, π-ΝΟΜΟΣ Η ΝΕ-ΠΡΟΦΗΤΗΣ = the law and the prophets, ΒΑΡΑΒΒΑΣ ΧΝ-ΙC Barabbas or Jesus, ΟΥΤΕ Θ200ΥΤ ΟΥΤΕ ΘC2ΙΜΕ = neither male nor female.

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

(a) Ordinarily, 'Of' (a very general kind of relationship) is expressed by $\bar{n}$ - ($\bar{m}$ - before π, ψ, φ, or non-syllabic м). [CG 147]

τ-ΜΑΛΥ $\bar{n}$ -ΙC (i.e. $\bar{n}$ -ΙΗΣΟΥC) = the mother of Jesus, Jesus' mother
 π-Η $\bar{n}$ -ΟΥΠΡΟΦΗΤΗΣ = the house of a prophet, a certain prophet's house
 ζΕΝ-ΩΗΡΕ $\bar{n}$ -ΤΕΙ-C2ΙΜΕ = children of this woman, some of this woman's children
 ζΕΝ-ΩΗΡΕ $\bar{n}$ -Τ-ΖΜΖΑΛ = children of the maidservant, some of the maidservant's children
 π-Η $\bar{m}$ -π-ΧΟΕΙC = the house of the Lord, the Lord's house
 π-ΧΟΕΙC $\bar{m}$ -π-Η = the lord of the house, the house's owner
 π-ΧΟΕΙC $\bar{m}$ -π-ΕΘΟΥ Μ $\bar{n}$ -π-ΤΑΕΙΟ = the Lord of glory and honor
 Τ-ΒΟΜ $\bar{m}$ -ΠΕΘΟΥ $\bar{n}$ -Τ-ΜΝΤ-ΡΟ $\bar{m}$ -π-ΧΟΕΙC = the power of the glory of the kingdom of the Lord

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

$\bar{m}$ -ΜΕΛΟC $\bar{n}$ ΤΕ-π-CΩΜΑ = the parts of the body
 ΟΥ-ΠΟΛΙC $\bar{n}$ ΤΕ-Τ-ΓΑΛΙΛΑΙΑ = a city of Galilee
 ΠΕΙ-ΟΥΧΑΙ $\bar{n}$ ΤΕ-π-ΝΟΥΤΕ = this salvation from God

Repetition of an article phrase signals the following.

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

π-ΡΩΜΕ π-ΡΩΜΕ = Each man

τ-ΟΥΕΙ τ-ΟΥΕΙ = Each one, each female

π-Η π-Η = Each and every house

ΝΕΙ-ΤΑΕΙΟ ΝΕΙ-ΤΑΕΙΟ = These various honors, Each and every one of these honors

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

ΘΡΩΜΕ ΘΡΩΜΕ = One person after another, Person by person

ΘΜΑ ΘΜΑ = One place after another

Θ200Υ Θ200Υ = Day by day

(c) Bare cardinal number 45 repeated = *... by...*

CΝΑΥ CΝΑΥ = Two by two

VOCABULARY 2

The family

π-ρωμε	human being, person, man (gender not emphasized)	ἄνθρωπος, ἀνήρ
π-ροογт	male, man	ἄρσιν, ἀνήρ
τε-сгime, pl. гime	female, woman, wife	θήλυς, γύνη
π-ειωт, pl. ειοτε	father, parent	πατήρ, γονεῦς
т-мааγ	mother	μήτηρ
π-сон, pl. сннγ	brother, sibling	ἀδελφός
т-сωνе	sister	ἀδελφή
π-ωнре	son, child	υἱός, τέκνον
т-ωеере	daughter	θυγάτηρ
π-ωнре ωнм	child (male), baby, youth	παῖς, παῖς νήπιος
т-ωеере ωнм	child (female), baby, youth	παῖς, παῖς νήπιος
π-гaĩ	husband	ἀνήρ
т-гime, pl. гime	wife	γύνη
πε-ωвнр, pl. ωвеер	friend	φίλος
π-нĩ	house, building	οἶκος
π-ро	door, entrance, mouth	θύρα, στόμα
*π-гeθнос ^a	nation, people	
*π-λαос	people	

Authority, power

π-χοеic	master, lord	κύριος
т-χοеic	mistress, lady	κύρια
π-г̃мгaл	servant, slave (male)	δοῦλος
т-г̃мгaл	servant, slave (female)	δούλη, παιδίσκη
т-бom	power, capacity, strength	δύναμις
т-гote	fear	φόβος
π-еooγ	glory, honor	δόξα
π-таеio	honor	τιμή
π-р̃ро, pl. р̃ρωоγ	king, emperor	βασιλεῦς
т-м̃нт-р̃ро (т-м̃нт-εро), pl. м̃нт-р̃ρωоγ (м̃нтерωоγ)	kingdom, empire	βασιλεία

LESSON TWO

Other

π-, τ-, ᾱ-	the (18)
πε-, τε-, νε-	the (22)
παῖ, ταῖ, ναῖ	this one, these (18)
πεῖ-, τεῖ-, νεῖ-	this . . . , these . . . (demonstrative article, used like π-, τ-, ᾱ-) (18)
ογ- (or γ- 22), ζεν-	a, some, <i>plural often untranslated</i> (18)
ογα, ογει, ζοεινε	one, someone, some (18)
ᾱ- or ᾱ-	of (29)
ᾱτε-	of (29)
αγω	and (27)
ζι-	and (27)
ᾱᾱ-	and (27)

Greco-Coptic words are starred () in the vocabulary lists. Note that some Greek words that begin with a smooth breathing, such as ἔθνος *ethnos*, have come into Coptic with initial ζ: ζεθνος *het-hnos*. Thus ζελπις (ἐλπίς), ζαμην (ἀμήν), etc.

EXERCISES 2

Translate each item, giving alternate translations where possible⁸.

A. a. παῖ. οὐα. π-χοεῖς. οὐ-χοεῖς. τ-δὸμ. οὐ-δὸμ. *b.* ζεν-δὸμ. ζεν-εοοὺ μῆ-ζεν-ταεῖο. ζεν-εοοὺ αὐω ζεν-ταεῖο. π-εοοὺ μῆ-π-ταεῖο. *c.* ^θεοοὺ ζι-^θταεῖο. ^θcon ζι-^θcωνε. παῖ μῆ-ναῖ. τεῖ-ςζιμε μῆ-παῖ. *d.* οὐεῖ. νεῖ-εἰοτε. ροεῖνε. ῆ-εἰωτ. ῆ-εἰοτε. νεῖ-εἰωτ. *e.* πε-ψβηρ. νε-ψβηρ. νε-ψβεερ. ῆ-μῆτ-ῖρο. ῆ-μααγ. τεῖ-μααγ. *f.* π-ζαῖ μῆ-θιμε. οὐ-ψηρε ψημ αὐω οὐ-ψεερε ψημ. ^θεοοὺ αὐω ^θταεῖο. ^θροογτ ζι-^θςζιμε. *g.* πε-ḥꝓc ῆ-ῖc πε-ḥc.

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

C. Translate. *a.* π-λαος ῆ-π-χοεῖς. π-χοεῖς ῆ-π-λαος. *b.* π-εοοὺ ῆ-τε-ςζιμε. τ-ζῆζαλ ῆ-π-ῖρο. π-ζῆζαλ ῆ-νε-ῖρωογ. *c.* ῆ-ψηρε ῆ-τεῖ-ςζιμε. *d.* νε-ψβηρ ῆ-τ-μῆτ-ῖρο ῆ-π-χοεῖς. *e.* ῆ-δὸμ ῆ-τε-π-χοεῖς. *f.* π-ψηρε ῆ-π-ρωμε. *g.* τ-δὸμ ῆ-τε-πεῖ-λαος. *h.* π-λαος ῆ-τεῖ-δὸμ.

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

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

LESSON 3

POSSESSIVE ARTICLE. SIMPLE NOMINAL SENTENCE.

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

	sg. masc.	sg. fem.	pl.
my	πα-	τα-	να-
your (sing. masc.)	πεκ-	τεκ-	νεκ-
your (sing. fem.)	ποϋ-	τοϋ-	νοϋ-
his	πεq-	τεq-	νεq-
her	πεc-	τεc-	νεc-
our	πεν-	τεν-	nen-
your (pl.)	πετῆ-	τετῆ-	νετῆ-
their	πεϋ-	τεϋ-	νεϋ-

Thus with εἰωτ (masc.) = father, μάαϋ (fem.) = mother, and ἡῖ = house:

my	πα-εἰωτ	τα-μάαϋ	να-ἡῖ
your (sing. masc.)	πεκ-εἰωτ	τεκ-μάαϋ	νεκ-ἡῖ
your (sing. fem.)	ποϋ-εἰωτ	τοϋ-μάαϋ	νοϋ-ἡῖ
his	πεq-εἰωτ	τεq-μάαϋ	νεq-ἡῖ
her	πεc-εἰωτ	τεc-μάαϋ	νεc-ἡῖ
our	πεν-εἰωτ	τεν-μάαϋ	nen-ἡῖ
your (pl.)	πετῆ-εἰωτ	τετῆ-μάαϋ	νετῆ-ἡῖ
their	πεϋ-εἰωτ	τεϋ-μάαϋ	νεϋ-ἡῖ

The initial letters π, τ, ν express definite determination and the number/gender of the following noun. The personal marks α, εκ, οϋ, eq, ec, εν, ετῆ, εϋ express the person, number, and gender of the possessor:

- π-α-εἰωτ = the + of-me + father = my father.
- π-ec-εἰωτ = the + of-her + father = her father.
- τ-εκ-μάαϋ = the + of-you [sing. masc.] + mother = your mother.
- π-οϋ-εἰωτ = your (sing. fem.) father.
- τ-οϋ-μάαϋ = your (sing. fem.) mother.
- ν-α-ἡῖ = my houses.

THE SIMPLE NOMINAL SENTENCE

πα-ειωτ my father, τα-с2ιμε my wife, να-сннү my brothers, неq-сннү his brothers, нетн-сннү your (pl.) brothers, πογ-нї your (sing. fem.) house, πεκ-нї your (sing. masc.) house, петн-нї your (pl.) house, нек-ϣεερε ѡнм your (sing. masc.) female children, etc.

Since the possessive article expresses definite meaning like π-, τ-, н-, indefinite meaning plus possessor must be expressed as ογ-нї нта-q, “a house of his,” ογ-нї нте-пноуте “a house of God’s.” нте-/нта- is declined like a preposition (lesson 7). [CG 61]

THE SIMPLE NOMINAL SENTENCE

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

ан̄-лог-qн̄т = I am a worm (I a-worm)
subject + predicate

ог-qн̄т | πε = He is a worm (a-worm he)
predicate + subject

ан̄-лог-профн̄тс = I am a prophet (I a-prophet)
subject + predicate

ог-профн̄тс | πε = he is a prophet (a-prophet he)
predicate + subject

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

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

32. The simplest nominal sentence has only two components. [CG 252, 263–67]

- i. A personal subject pronoun as subject (I, you, he, etc.)
- ii. An article phrase or other eligible item as predicate (a prophet, prophets, the prophet of God, this one, John, etc.)

The *personal subject pronouns* are

ἄνῑ-	...	= I
νῑκ-	...	= you (sing. masc.)
ντε-	...	= you (sing. fem.)
...	πε	= he, it
...	τε	= she, it
ἄν- or ἄνον-	...	= we
ντετῑ-	...	= you (pl.)
...	νε	= they

and

... πε [invariable] it (impersonal)⁹

Thus

ἄνῑ-οὐ-προφητῑς	= I am a prophet
νῑκ-οὐ-προφητῑς	= you (sing. masc.) are a prophet
ντε-οὐ-προφητῑς	= you (sing. fem.) are a prophet
οὐ-προφητῑς πε	= he is a prophet
οὐ-προφητῑς τε	= she is a prophet
ἄν-ζεν-προφητῑς or ἄνον-ζεν-προφητῑς	= we are prophets
ντετῑ-ζεν-προφητῑς	= you (pl.) are prophets
ζεν-προφητῑς νε	= they are prophets

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

ἄνῑ-οὐ-ζῑζἄλ	ἄν-ζεν-μῑντρε
νῑκ-π-ῑρο	ντετῑ-νε-προποφητῑς
ντε-τ-μἄλῡ	
πες-CON πε	ναῖ νε
μαρῑα τε	

Literal translations:

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

⁹ Sometimes πε corresponds to the expletive pronoun, “It is I who am the light of the world”; “It is winter.”

her-brother he these they
Maria she

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

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

(a) ἀντ̄- ...

(b) ... πε

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

οὐ-εἰς ἡμε γαρ τε = For (γάρ), she is a woman

τ-μααγ ν-ιωζαννης τε = She is the mother of John

and

τ-μααγ τε ν-ιωζαννης = She is the mother of John

But where subject and predicate are connected by a hyphen they form a *bound group* **8** and cannot be interrupted.

αντ̄-οὐ-εἰς ἡμε γαρ = For, I am a woman

ντε-τ-μααγ δε ν-ιωζαννης = And you are the mother of John

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

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

αντ̄-οὐ-εἰς ἀν = I am not a woman

αντ̄-οὐ-εἰς γαρ ἀν = For, I am not a woman

ντε-τ-μααγ ἀν = You are not the mother

ντε-τ-μααγ ἀν ν-ιωζαννης = You are not John's mother

LESSON THREE

$\bar{\text{n}}\text{TE}-\text{T}-\text{M}\bar{\text{A}}\bar{\text{A}}\bar{\text{Y}} \bar{\text{n}}-\text{I}\omega\text{Z}\bar{\text{A}}\text{N}\text{N}\text{H}\text{C} \text{AN} = \text{You are not John's mother}$

In the simple 3d person pattern, AN always comes between the predicate and $\pi\epsilon/\text{TE}/\text{NE}$.

$\text{OY}-\text{CZIME} \text{AN TE} = \text{She is not a woman}$

$\text{OY}-\text{CZIME} \text{FAP AN TE} = \text{For, she is not a woman}$

$\text{T}-\text{M}\bar{\text{A}}\bar{\text{A}}\bar{\text{Y}} \text{AN TE} = \text{She is not the mother}$

$\text{T}-\text{M}\bar{\text{A}}\bar{\text{A}}\bar{\text{Y}} \bar{\text{n}}-\text{I}\omega\text{Z}\bar{\text{A}}\text{N}\text{N}\text{H}\text{C} \text{AN TE} = \text{She is not John's mother}$

$\text{T}-\text{M}\bar{\text{A}}\bar{\text{A}}\bar{\text{Y}} \text{AN} \bar{\text{n}}-\text{I}\omega\text{Z}\bar{\text{A}}\text{N}\text{N}\text{H}\text{C} \text{TE} = \text{She is not John's mother}$

Sometimes the negative prefix $\bar{\text{n}}-$ ($\bar{\text{m}}-$ before π or non-syllabic M) is also used. In the 1st and 2d person pattern, $\bar{\text{n}}-$ is prefixed (optionally) to the subject pronoun $\text{AN}\bar{\text{n}}-$ (etc.): ($\bar{\text{n}}-$) . . . AN .

$\bar{\text{n}}-\text{AN}\bar{\text{n}}-\text{OY}-\text{CZIME} \text{AN} = \text{I am not a woman}$

In the 3d person pattern, $\bar{\text{n}}-$ is prefixed (optionally) to the predicate:

$\bar{\text{n}}-\text{OY}-\text{CZIME} \text{AN TE} = \text{She is not a woman}$

Optional negative $\bar{\text{n}}-$ occurs more frequently in the 3d person pattern.

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

$\text{ANOK}- = \text{AN}\bar{\text{n}}-$

$\bar{\text{n}}\text{ТОK}- = \bar{\text{n}}\text{TK}-$

$\bar{\text{n}}\text{ТО}- = \bar{\text{n}}\text{TE}-$

$\text{ANON}- = \text{AN}-$

$\bar{\text{n}}\text{ТΩT}\bar{\text{n}}- = \bar{\text{n}}\text{TE}\bar{\text{T}}\bar{\text{n}}-$

Of these, $\text{ANON}-$ is especially common (perhaps the usual form).

VOCABULARY 3

Authority, power (continued)

π-ρῆμαο	rich person (man or woman)	πλούσιος
π-ζαπ	judgement	κρίμα, κρίσις
*π-αποστολος	apostle	
*τ-εξουσία	authority, ability	
*πε-θρονος	throne	
*πε-πρεσβυτερος	elder, (Christian) priest	

Daily life

π-οεικ	bread, loaf	ἄρτος, ψωμίον
π-μοογ, pl. μογειοογε	water	ὕδωρ
π-ωνε	stone	λίθος
π-χοϊ, pl. εχνη	boat	πλοῖον
π-κωζτ̄	fire	πῦρ
*τ-πολις	city, polis	
*π-καρπος	fruit, crop, profit	

Religion, ethics

π-νογτε	god; God (always π-νογτε)	θεός
ιησογς (abbrev. ἰϰ or ἰηϰ, 17)	Jesus	
*πε-χριστος (abbrev. πε-χϰ or πε-χϰϰ)	Christ, anointed	
*π-αγγελος	angel	
π-νοβε	sin	ἁμαρτία
*π-βαπτισμα	baptism	
π-ογχαϊ	salvation, health	σωτηρία
π-ωνζ	life	ζωή
π-μογ	death	θάνατος
*π-δαϊμονιον	demon	
τ-με	truth	ἀλήθεια
π-ογλ	blasphemy	βλασφημία
π-ογοειν	light	φῶς
π-κακε	darkness	σκοτία, σκότος

LESSON THREE

π-ΜΝΤΡΕ	witness	μάρτυς
τ-ΜΝΤ-ΜΝΤΡΕ	testimony	μαρτυρία
πε-ρπε, pl. ρπηγε	temple	ἱερόν, ναός
*π-αρχιερεϋς	high priest	
*π-σαββατον	Sabbath	
*τ-συναγωγη	synagogue	
*π-δικαιος	just person, righteous person (man or woman)	
*πε-προφητης	prophet	

Optional: Learn the gendered prefixes forming composite nouns (above, box).

EXERCISES 3

A. Translate. a. πα-ζαπ. b. τα-εξοϋσια. c. πες-ζαπ. d. τεq-εξοϋσια. e. πεκ-ζαπ. f. τεκ-εξοϋσια. g. νεγ-ζαπ. h. νεκ-ζαπ. i. νογ-ζαπ. j. нес-ζαп. k. neq-ζαп. l. τεγ-εξοϋσια. m. τεκ-εξοϋσια. n. νεκ-εξοϋσια. o. νογ-εξοϋσια. p. τογ-εξοϋσια. q. τεγ-εξοϋσια. r. нес-εξοϋσια. s. ογ-εξοϋσια. t. neq-εξοϋσια. u. τ-εξοϋσια. v. π-ζαп.

B. Translate rapidly into Coptic.

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

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

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

(d) The judgement of God. God's judgement. Our sins and God's judgement. The kingdom of God and the power of salvation. The water of life. The waters of life. The authority of the apostles. The temple of Jerusalem.

C. Translate into Coptic. a. I am the light and the truth. b. I am God's witness. c. You are God's witnesses. d. She is the servant of the rich man.

EXERCISES THREE

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

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

E. Translate. *a.* π-οεικ ḡ-τ-με πε. *b.* ζεν-ουα νε. *c.* ανον-ζεν-ζḡζαλ ḡ-π-νουτε. *d.* ḡтетḡ-π-λαος ḡ-τ-με. *e.* тен-πολις τε. *f.* ḡтк-οу-ρḡμαο. *g.* ḡτε-οу-δικαιος. *h.* πεq-θρονος πε. *i.* ζεν-ωνε νε ḡ-τ-мḡт-мḡтρε. *j.* ανοκ-οу-πρεсвυτερος. *k.* ανḡ-т-ζḡζαλ ḡ-π-χοεις.

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

G. Translate. *a.* ἰς πε-ḡς. *b.* ἰς πε πε-ḡς. *c.* π-αγγελος ḡ-π-ωνζ. *d.* π-βαπτισμα ḡ-π-ουχαῖ. *e.* π-αρχιερεус ḡ-πεῖ-ṛπε. *f.* π-χοῖ ḡ-π-αποστολος. *g.* π-μοοу мḡ-π-κωζт. *h.* π-καке ḡ-π-δαῖμονιον πε π-καρπος ḡ-π-нове. *i.* οу-οуοειν ḡ-π-саββατον πε π-νομος αὔω νε-профτης.

LESSON 4

ADJECTIVE. ATTRIBUTIVE CONSTRUCTION. ADJECTIVAL PREDICATE.

35. Adjectives¹⁰ [CG 113–17] are not particular about gender: each adjective occurs freely with both π- and τ-. There are two main classes:

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

π-ΠΟΝΗΡΟC	= the wicked one (man)	} animate
τ-ΠΟΝΗΡΟC	= the wicked one (woman)	
π-ΠΟΝΗΡΟΝ	= the wicked one (thing)	inanimate

Note that the -OC ending is both masculine and feminine in Coptic (unlike Greek):
π-ΠΟΝΗΡΟC, τ-ΠΟΝΗΡΟC.

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

αC	= old
βῤῥε	= new
εβινн	= wretched
κογῑ	= small
καμε	= black
μεριτ, pl. मेराते	= beloved
ноб	= big
савε, fem. савн, pl. савееγ	= prudent, wise
сaeie	= beautiful
сωтπ	= excellent
ωнн, fem. ωнне	= small
ωῃмо, fem. ωῃмω	= foreign
ωорп, fem. ωорπε	= first
зае, fem. зан, pl. заееγ	= last
зак	= sober, prudent
знке	= poor

¹⁰ Called “genderless common nouns” in CG.

THE ATTRIBUTIVE CONSTRUCTION

ζᾱλο, fem. ζᾱλω, pl. ζᾱλοι = old

ζογειτ, fem. ζογειτε, pl. ζογατε = first, original

χωωρε = strong

χαχε, pl. χιχεεγ(ε) = hostile

All Coptic adjectives can also be used as nouns: π-πoннpoc = the wicked man, τ-πoннpoc = the wicked woman, π-εβιηη = the wretch, π-χαχε = the enemy, τ-ζηκε = the poor woman, etc.

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

ατ- = privative, ‘not having, unable to’: ειωτ = father, ατ-ειωτ = fatherless

ρᾱ- or ρᾱᾱ- = ‘person related to’: κημε = Egypt, ρᾱᾱ-κημε = Egyptian

ρεq- agential, ‘...-ing, doing ...’: ᾱ-νοβε = to sin, ρεq-ᾱ-νοβε = sinner

THE ATTRIBUTIVE CONSTRUCTION

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

π-γενoc ᾱ-πoннpoc the *wicked* race
(adjective)

π-γενoc ᾱ-βᾱρε the *new* race
(adjective)

π-γενoc ᾱ-ρωμε the *human* race
(noun)

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

π-πoннpoc ᾱ-γενoc the *wicked* race (inverted word order)

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

ᾱ-ρωμε = human

ᾱ-ογοειη = luminous

LESSON FOUR

$\bar{n}$ -CON = fraternal
etc. etc.

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

$\omicron\gamma$ - $\rho\omega\mu\epsilon$ $\bar{n}$ - $\chi\alpha\lambda\epsilon$ $\bar{m}$ - $\pi\omicron\eta\eta\rho\omicron\varsigma$ = a wicked, hostile man
 π - $\bar{\rho}\rho\omicron$ $\bar{n}$ - $\varsigma\alpha\beta\epsilon$ $\lambda\gamma\omega$ $\bar{n}$ - $\delta\omicron\mu$ = the powerful, wise emperor

37. The adjectives $\omega\eta\mu$ = small, $\kappa\omicron\gamma\bar{\iota}$ = small, and $\nu\omicron\delta$ = big can be placed immediately after the target of modification *without* the presence of $\bar{n}$ -. This is the usual construction of $\omega\eta\mu$. [CG 101]

$\omega\eta\rho\epsilon$ $\omega\eta\mu$ = little boy, $\omega\epsilon\epsilon\rho\epsilon$ $\omega\eta\mu$ = little girl

ADJECTIVAL PREDICATES IN THE NOMINAL SENTENCE

38. “Adjectival” predicates in the nominal sentence are normally formulated with an indefinite article ($\omicron\gamma$ -, $\zeta\epsilon\eta$ -), which is not translated into English when it has adjectival meaning. [CG 292(b)]

$\lambda\eta\bar{\iota}$ - $\omicron\gamma$ - $\pi\omicron\eta\eta\rho\omicron\varsigma$ = I am wicked ($\omicron\gamma$ - $\pi\omicron\eta\eta\rho\omicron\varsigma$)
 $\lambda\eta\bar{\iota}$ - $\omicron\gamma$ - $\epsilon\beta\iota\eta\eta$ = I am wretched ($\omicron\gamma$ - $\epsilon\beta\iota\eta\eta$)
 $\lambda\eta$ - $\zeta\epsilon\eta$ - $\pi\omicron\eta\eta\rho\omicron\varsigma$ = we are wicked ($\zeta\epsilon\eta$ - $\pi\omicron\eta\eta\rho\omicron\varsigma$)
 $\omicron\gamma$ - $\chi\omega\omega\rho\epsilon$ $\tau\epsilon$ = she (or it) is strong ($\omicron\gamma$ - $\chi\omega\omega\rho\epsilon$)
 $\zeta\epsilon\eta$ - $\varsigma\alpha\beta\epsilon$ $\nu\epsilon$ or $\zeta\epsilon\eta$ - $\varsigma\alpha\beta\epsilon\epsilon\gamma$ $\nu\epsilon$ = they are prudent ($\zeta\epsilon\eta$ - $\varsigma\alpha\beta\epsilon$)
 $\zeta\epsilon\eta$ - $\delta\iota\kappa\alpha\iota\omicron\varsigma$ $\nu\epsilon$ = they are righteous ($\zeta\epsilon\eta$ - $\delta\iota\kappa\alpha\iota\omicron\varsigma$)

Note that nouns, too, are used as “adjectival” predicates in the nominal sentence, formulated in just the same way ($\omicron\gamma$ -, $\zeta\epsilon\eta$ -). So with the noun $\nu\omicron\gamma\tau\epsilon$ = god:

$\lambda\eta\bar{\iota}$ - $\omicron\gamma$ - $\nu\omicron\gamma\tau\epsilon$ = I am divine $\omicron\gamma$ - $\nu\omicron\gamma\tau\epsilon$ $\tau\epsilon$ = she is divine
 $\omicron\gamma$ - $\nu\omicron\gamma\tau\epsilon$ $\pi\epsilon$ = he is divine $\zeta\epsilon\eta$ - $\nu\omicron\gamma\tau\epsilon$ $\nu\epsilon$ = they are divine

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

$\lambda\eta\bar{\iota}$ - $\omicron\gamma$ - $\nu\omicron\gamma\tau\epsilon$ = I am a god
 $\omicron\gamma$ - $\nu\omicron\gamma\tau\epsilon$ $\pi\epsilon$ = he is a god
 $\omicron\gamma$ - $\nu\omicron\gamma\tau\epsilon$ $\tau\epsilon$ = she is a god(ess)
 $\zeta\epsilon\eta$ - $\nu\omicron\gamma\tau\epsilon$ $\nu\epsilon$ = they are gods

Similarly

$\omicron\gamma$ - $\omicron\gamma\omicron\epsilon\iota\eta$ $\pi\epsilon$ = he/it is luminous = he/it is a light
 $\omicron\gamma$ - $\rho\omega\mu\epsilon$ $\pi\epsilon$ = he/it is human = he/it is a person

etc.

VOCABULARY 4

Egyptian Coptic adjectives

αϭ	old	παλαιός
β̄ρρε	new	καινός
εβιηη	wretched	ἐλεεινός
κογῖ	small, insignificant	μικρός
καμε	black	μέλας
μεριτ, pl. μερατε	beloved	ἀγαπητός
νοβ	big	μέγας
σαβε, fem. σαβη, pl. σαβεεγ	wise	φρόνιμος
σαειε	beautiful	εὐμορφος
σωτῖ	excellent, elect	ἐκλεκτός
ωηη, fem. ωημε	small	ὀλίγος
ωῃμο, fem. ωῃμω	foreign	ξένος
ωορῖ, fem. ωορπε	first	πρῶτος
ζαε, fem. ζαν, pl. ζαεεγ	last	ἔσχατος
ζακ	sober, prudent	ἐπιεικής
ζηκε	poor	πτωχός
ζῶλο, fem. ζῶλω, pl. ζῶλοι	old	πρεσβύτης
ζογείτ, fem. ζογείτε, pl. ζογατε	first, original	ἄρχαιος, πρῶτος
χωωρε	strong	ἰσχυρός
χαχε, pl. χιχεεγ(ε)	hostile, enemy	ἐχθρός

Greco-Coptic adjectives

*ανωμος, ανωμον	lawless
*ασεβης	impious
*δικαιος, δικαιον	just, righteous
*ελαχιστος, ελαχιστον	insignificant
*πονηρος, πονηρον	wicked
*σαρκικος, σαρκικον	fleshly, carnal

LESSON FOUR

More nouns: Religion, ethics (continued)

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

EXERCISES 4

A. Translate, giving alternate translations where possible. a. $\tau\text{-}\bar{m}\bar{n}\tau\text{-}\bar{m}\bar{n}\tau\bar{e}\ \bar{n}\text{-}\bar{\sigma}\alpha\rho\kappa\iota\kappa\omicron\nu$. b. $\pi\bar{e}\text{-}\bar{p}\bar{p}\bar{e}\ \bar{n}\text{-}\bar{\nu}\omicron\bar{\beta}$. $\pi\text{-}\bar{\nu}\omicron\bar{\beta}\ \bar{n}\text{-}\bar{p}\bar{p}\bar{e}$. c. $\pi\text{-}\bar{\rho}\omicron\bar{n}\eta\text{-}\bar{\rho}\omicron\bar{\varsigma}\ \bar{n}\text{-}\bar{\alpha}\bar{\rho}\sigma\tau\omicron\lambda\omicron\varsigma$. $\bar{z}\bar{e}\bar{n}\text{-}\bar{\nu}\omicron\bar{\nu}\bar{e}\ \bar{m}\text{-}\bar{m}\omicron\bar{y}$. d. $\pi\bar{e}\bar{i}\text{-}\bar{p}\bar{p}\bar{o}\ \bar{n}\text{-}\bar{e}\omicron\omicron\bar{y}$. $\pi\bar{a}\text{-}\bar{m}\bar{e}\bar{r}\bar{i}\bar{\tau}\ \bar{n}\text{-}\bar{\chi}\omicron\bar{e}\bar{i}\bar{\varsigma}$. $\tau\bar{a}\text{-}\bar{m}\bar{e}\bar{r}\bar{i}\bar{\tau}\ \bar{n}\text{-}\bar{\chi}\omicron\bar{e}\bar{i}\bar{\varsigma}$. e. $\pi\text{-}\bar{z}\bar{\lambda}\bar{\lambda}\bar{o}$. $\tau\text{-}\bar{z}\bar{\lambda}\bar{\lambda}\bar{o}$. $\tau\text{-}\bar{z}\bar{\lambda}\bar{\lambda}\bar{o}$. $\tau\bar{e}\text{-}\bar{c}\bar{z}\bar{i}\bar{m}\bar{e}\ \bar{n}\text{-}\bar{z}\bar{\lambda}\bar{\lambda}\bar{o}$. $\tau\bar{e}\text{-}\bar{c}\bar{z}\bar{i}\bar{m}\bar{e}\ \bar{n}\text{-}\bar{z}\bar{\lambda}\bar{\lambda}\bar{o}$. f. $\tau\bar{e}\bar{n}\text{-}\bar{c}\bar{\omega}\bar{n}\bar{e}\ \bar{n}\text{-}\bar{z}\bar{\alpha}\bar{k}\ \bar{n}\text{-}\bar{e}\bar{\lambda}\bar{\lambda}\bar{i}\bar{\varsigma}\bar{\tau}\bar{o}\varsigma$. $\omicron\bar{y}\text{-}\bar{p}\bar{\omega}\bar{m}\bar{e}\ \bar{n}\text{-}\bar{\chi}\bar{\omega}\bar{\rho}\bar{e}$. g. $\omicron\bar{y}\text{-}\bar{p}\bar{\omega}\bar{m}\bar{e}\ \bar{n}\text{-}\bar{\beta}\bar{o}\bar{m}\ \bar{\alpha}\bar{y}\bar{\omega}\ \bar{n}\text{-}\bar{\delta}\bar{i}\bar{k}\bar{\alpha}\bar{i}\bar{o}\varsigma$. $\tau\text{-}\bar{e}\bar{z}\bar{o}\bar{y}\bar{c}\bar{i}\bar{\alpha}\ \bar{n}\text{-}\bar{\nu}\bar{o}\bar{y}\bar{\tau}\bar{e}$. $\tau\text{-}\bar{\beta}\bar{o}\bar{m}\ \bar{n}\text{-}\bar{\nu}\bar{o}\bar{y}\bar{\tau}\bar{e}\ \bar{n}\text{-}\bar{\nu}\bar{o}\bar{\beta}$.

B. Translate into Coptic. a. The big house. The large woman. The large kingdoms. b. The huge house. The gigantic woman. The great kingdoms. c. Paternal authority. Maternal authority. Fraternal authority. Friendly authority. d. Paternal power. Maternal honor. Fraternal judgement. A friendly judgement. e. A wise and just emperor. Wise and just emperors. f. These beautiful cities. An insignificant manservant. An insignificant maidservant.

C. Translate. a. $\bar{\alpha}\bar{n}\bar{\Gamma}\text{-}\bar{\theta}\bar{m}\bar{z}\bar{\alpha}\bar{\lambda}\ \bar{m}\text{-}\bar{\pi}\text{-}\bar{\chi}\bar{o}\bar{e}\bar{i}\bar{\varsigma}$. $\bar{n}\bar{\tau}\bar{e}\text{-}\bar{\tau}\text{-}\bar{z}\bar{m}\bar{z}\bar{\alpha}\bar{\lambda}\ \bar{m}\text{-}\bar{\pi}\bar{\alpha}\text{-}\bar{\chi}\bar{o}\bar{e}\bar{i}\bar{\varsigma}$. b. $\bar{n}\bar{\tau}\bar{k}\text{-}\bar{\pi}\text{-}\bar{p}\bar{p}\bar{o}\ \bar{m}\text{-}\bar{\pi}\text{-}\bar{e}\omicron\omicron\bar{y}$. $\bar{n}\bar{\tau}\bar{e}\bar{\tau}\bar{n}\text{-}\bar{n}\bar{e}\bar{n}\text{-}\bar{p}\bar{r}\bar{\omega}\bar{o}\bar{y}\ \bar{n}\text{-}\bar{\delta}\bar{i}\bar{k}\bar{\alpha}\bar{i}\bar{o}\varsigma$. c. $\bar{\alpha}\bar{n}\bar{\Gamma}\text{-}\bar{o}\bar{y}\text{-}\bar{e}\bar{\lambda}\bar{\lambda}\bar{i}\bar{\varsigma}\bar{\tau}\bar{o}\varsigma$. $\bar{n}\bar{\tau}\bar{e}\bar{\tau}\bar{n}\text{-}\bar{z}\bar{e}\bar{n}\text{-}\bar{e}\bar{\lambda}\bar{\lambda}\bar{i}\bar{\varsigma}\bar{\tau}\bar{o}\varsigma\ \bar{\alpha}\bar{n}$. $\bar{n}\text{-}\bar{\alpha}\bar{n}\text{-}\bar{z}\bar{e}\bar{n}\text{-}\bar{c}\bar{\alpha}\bar{b}\bar{e}\bar{e}\bar{y}\ \bar{\alpha}\bar{n}$. d. $\bar{\alpha}\bar{n}\text{-}\bar{z}\bar{e}\bar{n}\text{-}\bar{p}\bar{\omega}\bar{m}\bar{e}\ \bar{n}\text{-}\bar{k}\bar{o}\bar{y}\bar{i}\ \bar{n}\text{-}\bar{e}\bar{\lambda}\bar{\lambda}\bar{i}\bar{\varsigma}\bar{\tau}\bar{o}\varsigma$. e. $\bar{\alpha}\bar{n}\bar{\Gamma}\text{-}\bar{o}\bar{y}\text{-}\bar{c}\bar{z}\bar{i}\bar{m}\bar{e}\ \bar{n}\text{-}\bar{z}\bar{\lambda}\bar{\lambda}\bar{o}\ \bar{n}\text{-}\bar{\alpha}\bar{n}\bar{o}\bar{m}\bar{o}\varsigma$. f. $\bar{n}\bar{\tau}\bar{e}\text{-}\bar{o}\bar{y}\text{-}\bar{\alpha}\bar{n}\bar{o}\bar{m}\bar{o}\varsigma\ \bar{\alpha}\bar{n}$, $\bar{n}\bar{\tau}\bar{e}\text{-}\bar{o}\bar{y}\text{-}\bar{m}\bar{e}\bar{r}\bar{i}\bar{\tau}\ \bar{n}\text{-}\bar{c}\bar{\omega}\bar{n}\bar{e}\ \bar{m}\text{-}\bar{\pi}\bar{e}\bar{n}\text{-}\bar{\chi}\bar{o}\bar{e}\bar{i}\bar{\varsigma}$.

D. Translate. a. $\omicron\bar{y}\text{-}\bar{z}\eta\bar{k}\bar{e}\ \bar{p}\bar{e}$. $\omicron\bar{y}\text{-}\bar{z}\eta\bar{k}\bar{e}\ \bar{\tau}\bar{e}$. b. $\bar{z}\bar{e}\bar{n}\text{-}\bar{p}\bar{\omega}\bar{m}\bar{e}\ \bar{n}\text{-}\bar{\alpha}\bar{n}\bar{o}\bar{m}\bar{o}\varsigma\ \bar{n}\text{-}\bar{\chi}\bar{\alpha}\bar{\chi}\bar{e}\ \bar{n}\bar{e}\ \bar{n}\bar{\tau}\bar{e}\text{-}\bar{\tau}\bar{e}\bar{k}\text{-}\bar{\rho}\bar{o}\bar{\lambda}\bar{i}\bar{\varsigma}$. c. $\bar{n}\text{-}\bar{z}\bar{e}\bar{n}\text{-}\bar{p}\bar{\omega}\bar{m}\bar{e}\ \bar{n}\text{-}\bar{\alpha}\bar{n}\bar{o}\bar{m}\bar{o}\varsigma\ \bar{n}\text{-}\bar{\chi}\bar{\alpha}\bar{\chi}\bar{e}\ \bar{\alpha}\bar{n}\ \bar{n}\bar{e}\ \bar{n}\bar{\tau}\bar{e}\text{-}\bar{\tau}\bar{e}\bar{k}\text{-}\bar{\rho}\bar{o}\bar{\lambda}\bar{i}\bar{\varsigma}$. d. $\omicron\bar{y}\text{-}\bar{\nu}\bar{o}\bar{\nu}\bar{e}\ \bar{n}\text{-}\bar{v}\bar{p}\bar{r}\bar{e}\ \bar{p}\bar{e}$. $\bar{n}\text{-}\bar{o}\bar{y}\text{-}\bar{\nu}\bar{o}\bar{\nu}\bar{e}\ \bar{\alpha}\bar{n}\ \bar{n}\text{-}\bar{v}\bar{p}\bar{r}\bar{e}\ \bar{p}\bar{e}$. $\bar{n}\text{-}\bar{o}\bar{y}\text{-}\bar{\nu}\bar{o}\bar{\nu}\bar{e}\ \bar{n}\text{-}\bar{v}\bar{p}\bar{r}\bar{e}\ \bar{\alpha}\bar{n}\ \bar{p}\bar{e}$. e. $\tau\text{-}\bar{m}\bar{n}\bar{\tau}\text{-}\bar{e}\bar{p}\bar{o}\ \bar{m}\text{-}\bar{\pi}\text{-}\bar{k}\bar{\alpha}\bar{k}\bar{e}\ \bar{\tau}\bar{e}$. $\tau\text{-}\bar{m}\bar{n}\bar{\tau}\text{-}\bar{e}\bar{p}\bar{o}\ \bar{n}\text{-}\bar{k}\bar{\alpha}\bar{k}\bar{e}\ \bar{\tau}\bar{e}$. $\tau\text{-}\bar{m}\bar{n}\bar{\tau}\text{-}\bar{e}\bar{p}\bar{o}\ \bar{\tau}\bar{e}\ \bar{n}\text{-}\bar{k}\bar{\alpha}\bar{k}\bar{e}$. f. $\tau\text{-}\bar{m}\bar{n}\bar{\tau}\text{-}\bar{e}\bar{p}\bar{o}\ \bar{\alpha}\bar{n}\ \bar{\tau}\bar{e}\ \bar{n}\text{-}\bar{k}\bar{\alpha}\bar{k}\bar{e}$. $\bar{n}\text{-}\bar{\tau}\text{-}\bar{m}\bar{n}\bar{\tau}\text{-}\bar{e}\bar{p}\bar{o}\ \bar{\alpha}\bar{n}\ \bar{\tau}\bar{e}\ \bar{n}\text{-}\bar{k}\bar{\alpha}\bar{k}\bar{e}$. g. $\bar{n}\bar{e}\bar{n}\text{-}\bar{e}\bar{\chi}\eta\bar{y}\ \bar{n}\bar{e}$. $\bar{n}\bar{e}\bar{n}\text{-}\bar{\chi}\bar{o}\bar{i}\ \bar{n}\bar{e}$.

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

LESSON 5

NOMINAL SENTENCES WITH THREE MEMBERS.

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

πα-εἰωτ οὐ-προφήτης πε = My father is a prophet

παῖ οὐ-προφήτης πε = This one is a prophet

μωϥης οὐ-προφήτης πε = Moses is a prophet

In such a sentence we can call the initial component (πα-εἰωτ, παῖ, μωϥης) an *extraposition*—literally, one that has been “put outside” of a simple form of sentence pattern such as οὐ-προφήτης πε.

μωϥης | οὐ-προφήτης πε = Moses is a prophet

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

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

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

	sing.	pl.
1st	ανок = I, me	انون = we, us
2d masc.	νωк = you	νωτн = you
2d fem.	нто = you	
3d masc.	нтоϥ = he, him	нтоу = they, them
3d fem.	нтос = she, her	

Note that these pronouns do not end in a hyphen.

This opens up the possibility of the extraposition of the 1st and 2d person subject [CG 264]

ἄΝΟΚ ΔΕ | ἈΝῚ-ΟΥ-ῤῥῚΤ. ἈΝῚ-ΟΥ-ΡΩΜΕ ἈΝ.

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

ἡΤΩΤῚ | ἡΤΕΤῚ-ΝΑ-ῤῥΕΕΡ

As for you, you are My friends

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

ἡΤΟῤ ΓΑΡ ἈῤῥΩ ΠΕῤ-ΕΙΩΤ | ΟῤἈ ΝΕ

As for Him and His father, they are one

The extraposition of personal pronouns typically occurs when two persons or objects are being compared: “As for me (ἄΝΟΚ), I am a worm; but as for you (ἡΤΟΚ), you are a . . . ”

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

Extraposition | (ἡ-) Predicate ἈΝ ΠΕ

ἈΝ is inserted between the predicate and ΠΕ/ΤΕ/ΝΕ. Negative ἡ- is optionally prefixed to the predicate. ἡ- is optional, ἈΝ is always required.

ΠΑ-ΕΙΩΤ ἡ-ΟΥ-ΠΡΟΦΗΤΗΣ ἈΝ ΠΕ

ΠΑ-ΕΙΩΤ Οῤ-ΠΡΟΦΗΤΗΣ ἈΝ ΠΕ

ΠΑῖ ἡ-ΟΥ-ΠΡΟΦΗΤΗΣ ἈΝ ΠΕ

ΠΑῖ Οῤ-ΠΡΟΦΗΤΗΣ ἈΝ ΠΕ

ΜΩῤΗΣ ἡ-ΟΥ-ΠΡΟΦΗΤΗΣ ἈΝ ΠΕ

ΜΩῤΗΣ Οῤ-ΠΡΟΦΗΤΗΣ ἈΝ ΠΕ

ἈΝΟΚ ἡ-ἈΝῚ-ΟΥ-ῚΡΟ ἈΝ

ἈΝΟΚ ἈΝῚ-ΟΥ-ῚΡΟ ἈΝ

ἡΤΟΚ ἡ-ἡΤῚ-ΠΑ-ΧΟΕΙΣ ἈΝ

ἡΤΟΚ ἡΤῚ-ΠΑ-ΧΟΕΙΣ ἈΝ

ἡΤΟῤ ἡ-Π-ῚΡΟ ἈΝ ΠΕ

ἡΤΟῤ Π-ῚΡΟ ἈΝ ΠΕ

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

The Three Member Nominal Sentence with Central ΠΕ.

42. Very often, nominal sentences have the form of two components connected by central ΠΕ, ΤΕ, or ΝΕ. [CG 275, 277]

LESSON FIVE

article phrase	πε	article phrase
πεφ-ειωτ	πε	π-ρρο

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

περ-ειωτ πε π-ῤρο  = (1) His father is the king
= (2) The king is his father

Both are normal interpretations of this sentence.

The article phrases that occur in this pattern can be built upon all kinds of articles (definite, indefinite, and zero article). Pronouns, proper nouns, and independent pronouns can occur in place of article phrases (as can prepositional phrases **49** expressing relationship, and specifiers **43**). [CG 268 (end)]

Negation. $\mathbf{\lambda N}$ is inserted before $\pi\epsilon$. Optionally, $\bar{\mathbf{n}}-$ is prefixed to the first component.

($\bar{n}$ -) First nominal component $\lambda_n \pi \in$ Second nominal component

$(\bar{m}-)\pi e q-\epsilon i \omega \tau \lambda \eta \pi \epsilon \pi-\bar{p} \rho o$

 = (1) His father is not the king
 = (2) The king is not his father

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

1. ἀνὶ-οὐπροφήτης = I am a prophet.
2. ἀνοκ ἀνὶ-οὐπροφήτης = As for me, I am a prophet.
3. πῶμ πε = It's summer.
4. πεννοῦτε πε = He is our God.
5. νεῖρωμε ζενιοῦδαι νε = These men are Jews.
- 5a. πικάτανας πικάτανας ον πε = Satan is always the same.
- 5b. ἄσωντ δε ἄτοου ἄτοου ον πε = Walls are always the same.
6. ταγαπη πε πνοῦτε = God is love. Love is God.
- 6a. ἀνοκ πε ποῦοειν ἄ-πκοσμος = It is I who am the light of the world.
7. πεῖαποτ πε ταῖαθνηκῃ ἄ-βῖρε = This cup is the new covenant.
- 7a. ἀνοκ πε γαβρίηλ = I am Gabriel. [predicate is a proper name]
8. πκοῦι ἄζητ-τηῦτῃ τηρ-τῃ παῖ πε πνοδ = The one who is least among all of you is the great one.
9. ἀνοκ πε = It is I/It's me.
10. ἀνοκ πε = I am he/I am such.
11. ἀνοκ πε = I am someone important.
12. ἀλλὰ νεφμαθῆτης νε = Rather, it was His disciples (who were doing so) [continuing a cleft sentence].

VOCABULARY 5

Religion, ethics (continued)

π-ραψε	joy	χαρά
πε-ζμοτ	gift	χάρισμα, χάρις
*τ-αγαπη	love	
*τε-χαρις	divine grace, favor	
π-σοπς	entreaty, consolation	δέησις, παράκλη- σις
π-μαειν	sign	σημείον
τε-ωπηρε	omen, wonder, miracle	τέρας, θαυμαστόν
π-πετναουγ	good (that which is good)	τὸ ἀγαθόν
π-πεθοου	evil (that which is evil)	τὸ πονηρόν
*πε-γραμματευς	scribe	
π-σαζ	teacher	διδάσκαλος
*π-μαθητης	disciple, student	
τε-свω, pl. свооуе	teaching (that which is taught)	διδαχή
π-сооуη	acquaintance, knowledge	γνώσις
*τε-γραφη	scripture	
*π-νομος	law	
*τ-εντολη	commandment	
*τ-πιστις	faith	
*π-πιστος (adjective)	faithful	
*πε-πνευμα (abbrev. πε-πνλ)	spirit	

Time

πε-ροоу	day	ἡμέρα
τε-γυη (οуγυη)	night	νύξ
τε-γνοу (οугноу)	hour, moment	ώρα
τε-ромπε	year	ἔτος, ἐνιαυτός
πε-γοειу (οугоειу)	occasion, time	καιρός, χρόνος

Other

π-μνηуе	crowd, multitude	ὄχλος, πλῆθος
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VOCABULARY FIVE

Postpositive connective words^a

* ⲓⲁⲣ	for	
* ⲁⲉ	and, but, now	
* ⲙⲉⲛ	now, to be sure ^b . . .	
ⲟⲛ	once again, additionally, back	πάλιν once again, καί additionally
ⲃⲉ	then, therefore, any more	οὖν, δέ

^aAs in Greek these particles can never stand first in a sentence and tend to appear in, or compete for, the second available position. In Coptic they appear after the first or second bound group 33: π-ⲥⲟⲛ ⲓⲁⲣ ⲛ-ⲓⲱⲗⲁⲛⲛⲏⲥ = For, the brother of John . . . ; ⲁⲛⲓ-ⲟⲩ-ⲓⲛⲓ ⲃⲉ ⲁⲛ = Thus, I am not a worm.

^bIn classical Greek a clause containing μέν is normally followed by a clause containing δέ. This is not so in Coptic.

EXERCISES 5

A. Translate, giving alternate translations where possible. a. τεκ-сβω ογ-πετνανουq τε. b. νεϊ-μαειν ζεν-με νε. c. του-πιστις ογ-ноб τε. d. пе-π̄νᾱ м̄-п-ноυτε ογ-χωρε пе. e. πᾱι пе п-μαειν. f. п-ραψε м̄-п-саz пе т-бom м̄-πεq-μαθηтс. g. п-но-мос н̄-те-χαρις пе п-соοyn м̄-п-πεθooу м̄-п-πετνανουq. h. пе-ζooу м̄-п-сопс пе ογ-ογοειψ н̄-ογ-ραψε. i. тен-χοεις τε т-μαау м̄-п-ноυτε. j. н̄тоκ н̄т̄к-πα-χοεις аγω па-ноυτε. k. анок аn̄г-θm̄zаλ м̄-πα-χοεις. l. н̄τωтн̄ н̄тетн̄-на-сннy. m. н̄τωтн̄ н̄тетн̄-на-сон. n. н̄тооу ζεν-δικаиос н̄-ноб не. o. н̄тооу ζεν-δικаиос не н̄-ноб.

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

C. Translate (cf. 35 [b]). a. ογ-сβω н̄-вр̄ре. п-номос н̄-ас. b. ογ-саz н̄-εβιηη. п-κογ̄ι м̄-μαθηтс м̄-μεριт. пμεριт м̄-μαθηтс ψηм. c. ζεν-ζooу н̄-саеиε. τε-ζοуеиτε н̄-ромпе. т-zаη н̄-ром-пе. θаη н̄-ромпе. d. ογ-пνευμα н̄-хахе. ογ-πιστις н̄-χωρε. п-соοyn н̄-zak. e. п-вр̄ре. ζεν-εβιηη. т-κογ̄ι. п-κογ̄ι. f. н̄-κογ̄ι. ζεν-саеиε. τε-ζοуеиτε. пе-ζοуеит. θаη. g. н̄-хахе. ογ-zак. т-ψорпе н̄-εκκληсиа. h. п-ноб н̄-εγαγγελιον аγω п-εγαγγе-λιон ψηм. i. τε-ψyχη м̄-п-δικаиос ογ-ειρηνη τε м̄-ογδi-каиосynη.

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

LESSON 6

SPECIFIERS. CARDINAL AND ORDINAL NUMBERS.

43. The following six *specifiers*

οΥΗΡ = how many? how much?
ΝΙΜ = who? which (person)?
οΥ = what? what kind of (thing)?
ΑΩ = which one? which?
ΖΑΖ = many
ΛΑΑΥ = any at all, any

can be used alone as pronouns

ΝΙΜ = who? ΖΑΖ = many

or can specify a noun or adjective in the *specifier construction*

specifier $\bar{n}$ - noun/adjective

ΝΙΜ $\bar{n}$ -ΡΩΜΕ = which person?
ΖΑΖ $\bar{n}$ -ΡΩΜΕ = many people

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

ΖΑΖ $\bar{n}$ -ΡΩΜΕ = many men
ΝΙΜ $\bar{n}$ -ΡΩΜΕ = which man?
ΛΑΑΥ $\bar{n}$ -ΡΩΜΕ = any man

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

44. In a few expressions, the indefinite article οΥ-/ΖΕΝ- or the article ΚΕ- ‘another’ 61 can be used with οΥ, ΑΩ, and ΛΑΑΥ. [CG 74]

ΖΕΝ-οΥ ΝΕ = What sort of thing (some-what) are they?
οΥ-ΛΑΑΥ ΠΕ = It is insignificant (an-anything)
ΚΕ-ΛΑΑΥ $\bar{n}$ -ΡΩΜΕ = Any other man (another-any-man)

LESSON SIX

So with $\zeta\epsilon$ and $\mu\iota\eta\epsilon$ = kind, sort, type. [CG 111(b), 301]

$\omicron\gamma-\alpha\omega \bar{\nu}-\zeta\epsilon \pi\epsilon$ = What kind (a-which kind) is he?

answered by

$\omicron\gamma-\tau\epsilon\bar{\iota}-\zeta\epsilon$ or $\omicron\gamma-\tau\epsilon\bar{\iota}-\mu\iota\eta\epsilon \pi\epsilon$ = He is of this kind, such, like this (plural $\zeta\epsilon\bar{\nu}-\tau\epsilon\bar{\iota}-\zeta\epsilon$ etc.)

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

$\varsigma\eta\lambda\gamma \eta \psi\omicron\mu\bar{\nu}\tau$ = two or three (people, things)

and in the specifier construction, specifying a noun.

$\psi\omicron\mu\bar{\nu}\tau \bar{\nu}-\rho\omega\mu\epsilon$ = three men

$\psi\omicron\mu\tau\epsilon \bar{\nu}-\varsigma\zeta\iota\mu\epsilon$ = three women

The numbers from one to ten and certain others occur in pairs, expressing masculine and feminine gender¹¹, and the appropriate form is selected according to the gender of the noun to which the number refers. Letters of the alphabet, marked with a super-linear stroke, are used for the corresponding numerals as shown in the following table.

CARDINAL NUMBERS FROM ONE TO TEN

		masc.	fem.
$\bar{\alpha}$	one	$\omicron\gamma\alpha$	$\omicron\gamma\epsilon\bar{\iota}$
$\bar{\beta}$	two	$\varsigma\eta\lambda\gamma$	$\varsigma\bar{\eta}\tau\epsilon$
$\bar{\gamma}$	three	$\psi\omicron\mu\bar{\nu}\tau$	$\psi\omicron\mu\tau\epsilon$
$\bar{\delta}$	four	$\eta\tau\omicron\omicron\gamma$	$\eta\tau\omicron$ or $\eta\tau\omicron\epsilon$
$\bar{\epsilon}$	five	$\dagger\omicron\gamma$	$\dagger$ or $\dagger\epsilon$
$\bar{\varsigma}$	six	$\varsigma\omicron\omicron\gamma$	$\varsigma\omicron$ or $\varsigma\omicron\epsilon$
$\bar{\zeta}$	seven	$\varsigma\alpha\psi\bar{\eta}$	$\varsigma\alpha\psi\eta\epsilon$
$\bar{\eta}$	eight	$\psi\mu\omicron\gamma\bar{\nu}$	$\psi\mu\omicron\gamma\eta\epsilon$
$\bar{\theta}$	nine	$\psi\iota\varsigma$	$\psi\iota\tau\epsilon$
$\bar{\iota}$	ten	$\mu\eta\tau$	$\mu\eta\tau\epsilon$

Cardinal numbers above ten, if not round numbers (twenty, thirty, etc.), are compounds consisting of a prefixal component (teens, twenties, thirties, etc.) and a final component (-one, -two, -three). E.g. $\chi\omicron\gamma\tau-\psi\omicron\mu\tau\epsilon$ (twenty + three) = twenty-three, $\mu\bar{\eta}\tau-\psi\omicron\mu\tau\epsilon$ (ten + three) = thirteen.

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

CARDINAL AND ORDINAL NUMBERS

	Round Numbers	Prefixal Components
ī ten	masc. мнт, fem. мнте	мнт-
ķ twenty	χογωτ, fem. χογωτε	χογτ-
l̄ thirty	μααβ, fem. μααβε	μαβ-
m̄ forty	змє	змє- (змєт- before αqтє and αcє)
n̄ fifty	таειογ	таειογ-
š̄ sixty	сє	сє- (сєт- before αqтє and αcє)
ō seventy	ωqє	ωqє-
π̄ eighty	змєнє	змєнє- (змєнєт- before αqтє and αcє)
q̄ ninety	πстаioγ	πстаioγ-

TERMINAL COMPONENTS

... ā	... -one	masc. -ογє, fem. -ογєι
... b̄	... -two	masc. -cнooγc, fem. -cнooγcє
... r̄	... -three	-ωomтє
... ā	... -four	-αqтє
... ē	... -five	-тн (but -н after мнт- and χογτ-)
... 5̄	... -six	-αcє
... ž̄	... -seven	-caωqє
... h̄	... -eight	masc. -ωмнн, fem. -ωмннє
... ē	... -nine	masc. -ψic, fem. -ψite

Hundreds: p̄ (100) ωє, c̄ (200) ωнт, t̄ (300) ωмнт-ωє, ȳ- (400) qтooγ n̄-ωє or qтєγ-ωє, q̄ (500), x̄ (600), ȳ (700), w̄ (800), p̄ (900).

Thousands: ā (1,000) ωo, b̄ (2,000) ωo cнaγ, r̄ (3,000) ωomнт n̄-ωo or ωмнт-ωo, ā (4,000) qтooγ n̄-ωo or qтєγ-ωo, etc.

Ten thousand: тβα is a noun of masculine gender.

Complex numbers go from highest to lowest: мнт-снooγc n̄-ωє мн-сє (ten-and-two hundreds and sixty) = ācš̄ 1,260. The use of мн- “and” in the spelled-out form is optional.

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

ωomнт n̄-ρωмє = three men

ωomтє n̄-cžime = three women

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

LESSON SIX

π-Ϟομ̄ντ = the three

περ-Ϟομ̄ντ ḡ-μαθ̄ντης = his three disciples

τ-Ϟομ̄τε ḡ-ς̄ιμε = the three women

In addition, cardinals can be used with the article κε- “another” (61)

κε-Ϟομ̄ντ = another three, three more

κε-Ϟομ̄ντ ḡ-ρωμε = another three men, three more men

The special plural forms of nouns **20** do not occur with the cardinal numbers.

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

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

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

ρωμε ϙαγ = two men

ς̄ιμε ϙ̄ντε = two women

π-ρωμε ϙαγ = the two men

τε-ς̄ιμε ϙ̄ντε = the two women

(Compare the construction of Ϟημ 37.)

ORDINAL NUMBERS

48. Ordinals (“second, third, fourth” etc.) are produced by prefixing μεζ- to any cardinal number from *Two* up. [CG 123] (*First* is expressed by the adjective Ϟορ̄π, Ϟορπε.) μεζ- appears with both π- and τ-. It is used just like an adjective (lesson 4). If the cardinal number has masculine and feminine forms, the appropriate gender is selected. π-μεζ-ϙαγ = the second man, the second one. τ-μεζ-ϙ̄ντε = the second woman, the second one. π-μεζ-Ϟομ̄ντ ḡ-εγ̄αγγελιον = the third gospel. τ-μεζ-Ϟομ̄τε ḡ-ς̄ιμε = the third woman. πα-μεζ-ς̄ιμε ḡ-ς̄οογ ḡ-τα-μεζ-ς̄ιμε ḡ-ογ̄ων = my fortieth day and my fortieth night.

VOCABULARY 6

Learn the six specifiers in 43.

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

Geography

π-μα	place	τόπος
τ-πε, pl. πηγε	sky, heaven	οὐρανός
π-εσнт	bottom, ground	κάτω
π-καζ	earth, terra firma	γῆ
*θαλασσα, θαλασσα	sea	
τε-ζиη, pl. ζιοογε	road, path, way	ὁδός
τ-μητε	midst, middle	μέσος
π-τοογ, pl. τογειη	mountain, valley wall of Nile	ὄρος
πε-κρο	shore, bank (of river etc.)	αἰγιαλός, γῆ
*π-κοσμος	world, universe	

The human being

π-ραν	name	ὄνομα
*π-σωμα	body	
*τ-σαρξ	flesh	
πε-сноq	blood	αἷμα
π-μεεγε	thought	διάνοια etc.
π-ζнт	heart, mind	καρδία
τε-сμη	voice	φωνή
τ-απε, pl. απηγε	head	κεφαλή
π-βαλ	eye	ὀφθαλμός
π-ζο	face	πρόσωπον
τ-βιχ	hand	χείρ
τ-ογναμ	right, right hand	δεξιός, ἡ δεξιά
τε-ζβογp	left, left hand	εὐώνυμος
τ-ογερhte	foot, leg	ποῦς

Classification (mostly occurring in adverbial expressions)^a

τ-ζε (θεε)	manner, way
τ-μινε	sort, quality, manner

^aE.g. $\bar{n}$ -τεῖ-ζε = thus; $\bar{n}\theta\epsilon$ $\bar{n}$ - = like, even as; $\bar{n}$ -τεq-ζε = like him.

EXERCISES 6

A. Translate. a. αψ $\bar{m}$ -μα. πεῖ-μα. b. αψ $\bar{n}$ -καρ. πεγ-καρ. c. $\bar{n}$ im $\bar{n}$ -ρωμε πε. π- $\bar{p}$ ρο $\bar{n}$ -τ-πε πε. π- $\bar{p}$ ρο πε $\bar{n}$ -τ-πε. d. $\bar{n}$ τε-ογ-ογ (44). ανῖ-τε-σμη $\bar{m}$ -π-χοεις. e. ογ $\bar{n}$ ρ $\bar{n}$ -ζη. ζη $\bar{n}$ τε. ογ $\bar{n}$ ρ $\bar{n}$ -τοογ. ωο $\bar{m}$ nt $\bar{n}$ -τοογ. f. ογ $\bar{n}$ ρ $\bar{n}$ -c $\bar{z}$ ime. ωο $\bar{m}$ τε $\bar{n}$ -c $\bar{z}$ ime. ζαζ $\bar{n}$ -ραν. λααγ $\bar{n}$ -ραν. g. ογ $\bar{m}$ -πεθοογ. τεῖ-μινε $\bar{m}$ -πεθοογ. h. να-μεεγε ζεν-λααγ (44) νε. να-μεεγε $\bar{n}$ -ζεν-λααγ αν νε. να-μεεγε νε ζεν-λααγ. i. $\bar{m}$ nt-сноογс $\bar{n}$ -αποστολος. π- $\bar{m}$ nt-сноογс $\bar{n}$ -αποστολος. πεq- $\bar{m}$ nt-сноογс $\bar{n}$ -αποστολος. j. π-ωο $\bar{m}$ nt $\bar{n}$ -ρο $\bar{m}$ -π-νογτε. τεῖ-μινε $\bar{n}$ -сарξ. k. τ-μητε $\bar{n}$ -νε-ζιοογε. π-εc $\bar{n}$ т $\bar{n}$ -τε-θαλασσα.

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

C. Translate. a. ωο $\bar{m}$ nt. π-ωο $\bar{m}$ nt. b. qτοογ. κε-qτοογ. π-κε-qτοογ. πεῖ-qτοογ. πεῖ-κε-qτοογ. c. πεq-κε-саψq̄ $\bar{n}$ -hī. κε-саψq̄ $\bar{n}$ -hī. πεq-κε-саψqe $\bar{n}$ -c $\bar{z}$ ime. κε-саψqe $\bar{n}$ -c $\bar{z}$ ime. d. $\bar{m}$ nt-ογε. e. ζμενετ-αγτε. f. $\bar{m}$ nt $\bar{h}$. g. qτοογ-ψε μααβ. h. $\bar{m}$ nt-сноογс $\bar{n}$ -ψε $\bar{m}$ $\bar{n}$ -ce. i. καρ снаγ. j. απε $\bar{n}$ τε. k. τεq-ноб $\bar{n}$ -απε $\bar{n}$ τε. l. πμεζ-μααβ. m. тμεζ-таειογ. n. πμεζ- $\bar{m}$ nt-псноογс $\bar{n}$ -αποστολος. o. тμεζ-†ογ $\bar{n}$ -ζλλω $\bar{n}$ -ноб.

D. Translate rapidly, giving both masculine and feminine forms. One. Six. Eight. Two. Nine. Four. Ten. Eleven. Twenty-two. Thirty-three. Forty-four. Fifty-five. The sixty-sixth. The seventy-seventh. The eighty-eighth. The ninety-ninth. One hundred ten.

LESSON 7

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

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

50. Almost all prepositions appear in a pair of *states*, e.g. ε–, ερoε = to, into, for, against, in comparison to. [CG 30, 200] These are

- i. The *prenominal state* (ε–), which must be completed by an article phrase, pronoun, etc. ε–τ–πολιc = against the city, ε–θιερωυcαλημ = into Jerusalem, ε–παĩ = against this one.
- ii. The *prepersonal state* (ερoε), which must be completed by a personal suffix. ερo–q = against him/it, ερo–c = against her/it.

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

In learning prepositions, be sure to memorize the pair of states along with the meaning (“ε–, ερoε to, into, for, against, in comparison to”). Simple prepositions are filed under the prenominal, thus ε–, ερoε is filed under ε–.

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

LESSON SEVEN

FIVE MODEL PREPOSITIONS

	Final Letter of Prepersonal State				
	α=	ο=	ω=	τ=	ωω=
	ΝΑ=	ΕΡΟ=	ΕΧΩ=	ΝΖΗΤ=	ΖΙΩΩ=
	'to', 'for'	'to'	'upon'	'in'	'on'
1st sing.	ΝΑῖ	ΕΡΟῖ	ΕΧΩῖ	ΝΖΗΤῖ or ΝΖΗΤ	ΖΙΩΩΤ
2d sing. masc.	ΝΑκ	ΕΡΟκ	ΕΧΩκ	ΝΖΗΤκ	ΖΙΩΩκ
2d sing. fem.	ΝΕ (sic)	ΕΡΟ	ΕΧΩ	ΝΖΗΤε	ΖΙΩΩτε
3d sing. masc.	ΝΑq	ΕΡΟq	ΕΧΩq	ΝΖΗΤq̄	ΖΙΩΩq
3d sing. fem.	ΝΑc	ΕΡΟc	ΕΧΩc	ΝΖΗΤc̄	ΖΙΩΩc
1st pl.	ΝΑΝ	ΕΡΟΝ	ΕΧΩΝ	ΝΖΗΤΝ	ΖΙΩΩΝ
2d pl.	ΝΗΤΝ̄	ΕΡΩΤΝ̄	ΕΧΩΤΝ̄	ΝΖΗΤ-ΤΗΥΤΝ̄	ΖΙΩΩΤ-ΤΗΥΤΝ̄
3d pl.	ΝΑΥ	ΕΡΟΥ	ΕΧΟΥ	ΝΖΗΤΟΥ	ΖΙΩΟΥ

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

1st sing.	ΝΑ-ῖ	ΕΡΟ-ῖ	ΕΧΩ-ῖ	ΝΖΗΤ-ῖ or ΝΖΗΤ	ΖΙΩΩ-Τ
2d sing. fem.	ΝΕ- ^θ	ΕΡΟ- ^θ	ΕΧΩ- ^θ	ΝΖΗΤ-Ε	ΖΙΩΩ-τε
2d pl.	ΝΗ-ΤΝ̄	ΕΡΩ-ΤΝ̄	ΕΧΩ-ΤΝ̄	ΝΖΗΤ-ΤΗΥΤΝ̄	ΖΙΩΩΤ-ΤΗΥΤΝ̄

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

THE PERSONAL SUFFIXES

Person	Final Letter of the Prepersonal State				
	Single Vowel	Consonant + Β Λ Μ Ν Ρ	Final τ	Other Consonant	Double Vowel
<i>Sing.</i>					
1st	ῖ	ετ	^θ or τ̄	τ̄, τ	τ
2d masc.	κ	εκ	κ̄ or κ	κ̄, κ, ῖ	κ
2d fem.	^θ	ε	ε	ε	τε
3d masc.	q	εq	q̄ or q	q̄ or q	q
3d fem.	c	εc	c̄ or c	c̄ or c	c
<i>Pl.</i>					
1st	Ν	Ν̄ or ΕΝ	Ν̄	Ν̄	Ν
2d	ΤΝ̄ ^a or ΤΗΥΤΝ̄ ^b	ΤΗΥΤΝ̄ ^b	ΤΗΥΤΝ̄ ^c	ΤΗΥΤΝ̄ ^b	ΤΗΥΤΝ̄ ^d
3d	(ο)Υ	ΟΥ	ΟΥ	ΟΥ	(ο)Υ

NOTES: ^aΤΝ̄ is suffixed to the prepersonal form ^bΤΗΥΤΝ̄ is suffixed to the prenominal form ^cΤΗΥΤΝ̄ is suffixed to either the prepersonal or the prenominal form, according to each particular word ^dΤΗΥΤΝ̄ is suffixed to the prenominal form. Note that ΖΙΩΩ= is slightly irregular

THE PERSONAL SUFFIXES

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

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

The Simple Prepositions

ἀντί- (ἀντί) instead of
 ἀχῆν-, ἀχῆντ= without (also spelled ἐχῆν-, ἐχῶ=)
 ἐ-, ἐρο= to, for, against, in comparison to
 ἐτβε-, ἐτβηητ= because of, concerning
 κατὰ-, κατὰρο= (κατά) according to, like, by
 ᾐμαζ- in the presence of (a god) [rare]
 μῆν-, μῆμα= with, and (also νῆν-)
 ᾠ-, ᾠμο= of, out of, from, related to; also, mark of direct object, untranslatable
 ᾠ-, να= to, for
 ᾠσα-, ᾠσω= behind, after
 ᾠβι- mark of postponed subject, untranslatable
 (ᾠ)ναζρᾠ-, (ᾠ)ναζρα= in the presence of, before, in relation to
 παρὰ-, παρὰρο= (παρά) contrary to, in comparison with, beyond, more than
 πρὸς-, πρὸςρο= (πρός) in accordance with, for; than
 οὐβε-, οὐβη= opposite, towards, against
 οὐτε-, οὐτω= between, among
 χωρίο- (χωρίς) without, apart from
 ὡα-, ὡαρο= to, toward
 ζα-, ζαρο= under, from, in respect of, on behalf of
 ζι-, ζιωω= on, at, in
 ζῆν-, ζῆητ= in, at, on, from
 ζαριζαρο= apart, on my (your, etc.) own
 ζωο- (ὡς) like, as if
 χιν- since (time, place)

53. Two personal suffixes with a single preposition are connected by μῆμα= “and” (cf. 27 [b]), which is declined like να=. [CG 201] E.g. να-ν μῆμη-τῆν = For us and you. ἐρο-ι μῆμα-q = Against me and him. ᾠηητ-ε μῆμα-ι = Within you and me. Similarly, an additional article phrase or pronoun can be connected by μῆν-. E.g. να-ν μῆν-πεν-λαος = For us and our people. ἐρο-ι μῆν-πα-ειωτ = Against me and my father.

LESSON SEVEN

POSSESSED NOUNS

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

ρ̄ν-πρωμε mouth of the man, the man's mouth

ρω-q mouth of him, his mouth

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

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

Prenominals		Prepersonal	
ρ̄ν-	ρω-q ρ̄ν-	ρω=	= mouth of
—	ρατ-q ρ̄ν-	ρατ=	= foot/feet of
τ̄ν-, τε-	τοοτ-q ρ̄ν-	τοοτ=	= hand(s) of
—	ζητ-q ρ̄ν-	ζητ=	= fore part(s) of
—	ζητ-q ρ̄ν-	ζητ=	= belly, womb (of)
2ρ̄ν-, 2ρ̄ν-	2ρα-q ρ̄ν-	2ρα=	= face of
—	2τη-q ρ̄ν-	2τη=	= tip of
χ̄ν-	χω-q ρ̄ν-	χω=	= head of

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

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

Literal (parts of the body)		Abstract Relationship (in compound preposition)
'foot/leg'	τ-ογερητε	ρατ=
'hand'	τ-δix	τοοτ=
'mouth'	τ-ταπρο	ρω=

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

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

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

- i. *Simple preposition + possessed noun*, $\epsilon\text{--}\bar{p}\bar{n}\text{--}$, $\epsilon\text{--}\bar{p}\omega\text{=}$ = to, upon (“towards mouth of”). Thus $\mathfrak{z}\mathfrak{a}\text{--}\epsilon\mathfrak{i}\mathfrak{a}\mathfrak{t}\text{=}$ before (“under eyes of”); $\epsilon\text{--}\bar{t}\bar{n}\text{--}$, $\epsilon\text{--}\bar{t}\omega\mathfrak{o}\mathfrak{o}\mathfrak{t}\text{=}$ to (“towards hand of”); $\epsilon\text{--}\bar{x}\bar{n}\text{--}$, $\epsilon\text{--}\bar{x}\omega\text{=}$ upon (“towards head of”).
- ii. *Simple preposition + def. article + noun + ‘Of’ construction*, $\mathfrak{z}\mathfrak{i}\text{--}\bar{t}\text{--}\mathfrak{o}\mathfrak{y}\mathfrak{n}\mathfrak{a}\mathfrak{m}\bar{n}\text{--}$, $\mathfrak{z}\mathfrak{i}\text{--}\bar{t}\epsilon\mathfrak{q}\text{--}\mathfrak{o}\mathfrak{y}\mathfrak{n}\mathfrak{a}\mathfrak{m}\text{=}$ = at the right of, at his right (“on the right hand of”). Thus $\bar{m}\text{--}\bar{p}\mathfrak{b}\mathfrak{o}\mathfrak{l}\bar{n}\text{--}$ outside of (“in the exterior of”); $\epsilon\text{--}\bar{p}\mathfrak{m}\mathfrak{a}\bar{n}\text{--}$ in place of (“towards the place of”); $\epsilon\text{--}\bar{p}\mathfrak{c}\mathfrak{a}\bar{n}\text{--}$ to (“towards the side of”).
- iii. *Simple preposition + ^onoun (or $\pi\mathfrak{i}$ –noun) + $\bar{n}$ –/ $\bar{m}\mathfrak{m}\mathfrak{o}\text{=}$* , e.g. $\epsilon\text{--}^{\theta}\bar{p}\mathfrak{a}\mathfrak{z}\mathfrak{o}\mathfrak{y}\bar{n}\text{--}/\bar{m}\mathfrak{m}\mathfrak{o}\text{=}$ = behind (“towards rear end of”). Thus $\mathfrak{z}\mathfrak{i}\text{--}^{\theta}\bar{\epsilon}\mathfrak{h}\bar{n}\text{--}/\bar{m}\mathfrak{m}\mathfrak{o}\text{=}$ = before (“on prow of”); $\mathfrak{z}\mathfrak{i}\text{--}^{\theta}\mathfrak{o}\mathfrak{y}\mathfrak{n}\mathfrak{a}\mathfrak{m}\bar{n}\text{--}/\bar{m}\mathfrak{m}\mathfrak{o}\text{=}$ at the right of (“on right hand of”); $\bar{m}\text{--}\bar{p}\mathfrak{i}\mathfrak{c}\mathfrak{a}\bar{n}\text{--}/\bar{m}\mathfrak{m}\mathfrak{o}\text{=}$ beyond (“in the farther side of”).

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

COMBINATIVE ADVERBS

56. Combinative adverbs combine with prepositions, adverbs, and verbs to produce new meanings. [CG 206–7] For example, the preposition $\mathfrak{z}\bar{n}\text{--}$ (= in) also combines with the adverb $\epsilon\mathfrak{b}\mathfrak{o}\mathfrak{l}$ and changes its meaning

$\mathfrak{z}\bar{n}\text{--}$, $\bar{n}\mathfrak{z}\mathfrak{h}\mathfrak{t}\text{=}$ = in
 $\epsilon\mathfrak{b}\mathfrak{o}\mathfrak{l}\mathfrak{z}\bar{n}\text{--}$, $\epsilon\mathfrak{b}\mathfrak{o}\mathfrak{l}\bar{n}\mathfrak{z}\mathfrak{h}\mathfrak{t}\text{=}$ = from

There are eleven combinative adverbs.

- i. *Inside*: $\epsilon\mathfrak{z}\mathfrak{o}\mathfrak{y}\bar{n}$, $\bar{n}\mathfrak{z}\mathfrak{o}\mathfrak{y}\bar{n}$, $\mathfrak{y}\mathfrak{a}\mathfrak{z}\mathfrak{o}\mathfrak{y}\bar{n}$
- ii. *Outside*: $\epsilon\mathfrak{b}\mathfrak{o}\mathfrak{l}$
- iii. *Top-or-bottom*: $\epsilon\mathfrak{z}\mathfrak{p}\mathfrak{a}\bar{\mathfrak{i}}$, $\bar{n}\mathfrak{z}\mathfrak{p}\mathfrak{a}\bar{\mathfrak{i}}$, $\mathfrak{y}\mathfrak{a}\mathfrak{z}\mathfrak{p}\mathfrak{a}\bar{\mathfrak{i}}$
- iv. *Bottom*: $\epsilon\bar{p}\epsilon\mathfrak{c}\mathfrak{h}\mathfrak{t}$
- v. *Front*: $\epsilon\bar{\epsilon}\mathfrak{h}$
- vi. *Rear*: $\epsilon\bar{p}\mathfrak{a}\mathfrak{z}\mathfrak{o}\mathfrak{y}$
- vii. *Emotional orientation*: $\bar{n}\mathfrak{z}\mathfrak{h}\mathfrak{t}$

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

LESSON SEVEN

ⲥⲛⲓ = in, ⲉⲃⲟⲗ ⲥⲛⲓ = from

ⲕⲱ = put, ⲕⲱ ⲉⲃⲟⲗ = forgive

ⲥⲉ ⲉⲓ = find, ⲥⲉ ⲉⲡⲉⲥⲏⲧ ⲉⲓ = fall down into

ⲙⲕⲁⲥ = feel physical pain, ⲙⲕⲁⲥ ⲛⲥⲏⲧ = feel distressed

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

Prenominals		Prepersonal	
—	ⲁⲛⲁ-ⲕ ⲛ̄-	ⲁⲛⲁⲥ	will of (Crum p. 11a)
—	ⲁⲣⲏⲕ(ⲛ̄)-ⲕ̄ ⲛ̄-	ⲁⲣⲏⲕ(ⲛ̄)ⲥ	end of (16b)
ⲃⲗⲓ-, ⲃⲗⲛ̄-	ⲃⲗⲗⲁ-ⲕ ⲛ̄-	ⲃⲗⲗⲁⲥ	outside of (33b)
ⲉⲓⲉⲣ-, ⲉⲓⲁⲛ̄-	ⲉⲓⲁⲧ-ⲕ̄ ⲛ̄-	ⲉⲓⲁⲧⲥ	eye(s) of (73b)
—	ⲕⲟϥⲛ̄(ⲧ)-ⲕ̄ ⲛ̄-	ⲕⲟϥⲛ̄(ⲧ)ⲥ, ⲕⲟϥⲟϥⲛ̄ⲥ	bosom of (111b)
—	ⲗⲓⲕⲧ-ⲕ̄ ⲛ̄-	ⲗⲓⲕⲧⲥ	covering of (140a)
ⲣⲛ̄-	ⲣⲱ-ⲕ ⲛ̄-	ⲣⲱⲥ	mouth of (288a)
ⲣⲉⲛ-	ⲣⲛ̄ⲧ-ⲕ̄ ⲛ̄-	ⲣⲛ̄ⲧⲥ	name of (297b)
—	ⲣⲁⲧ-ⲕ̄ ⲛ̄-	ⲣⲁⲧⲥ	foot/feet of (302b)
—	ⲕⲟϥⲛ̄ⲧ-ⲕ̄ ⲛ̄-	ⲕⲟϥⲛ̄ⲧⲥ	value of (369b)
ⲧⲛ̄-, ⲧⲉ-	ⲧⲟⲟⲧ-ⲕ̄ ⲛ̄-	ⲧⲟⲟⲧⲥ	hand(s) of 425a)
ⲧⲟϥⲛ̄-	ⲧⲟϥⲱ-ⲕ ⲛ̄-	ⲧⲟϥⲱⲥ	bosom of (444b)
—	ϣⲁⲛⲧ-ⲕ̄ ⲛ̄-	ϣⲁⲛⲧⲥ	nose of (543b)
—	ⲥⲏⲧ-ⲕ̄ ⲛ̄-	ⲥⲏⲧⲥ	fore part(s) of (640b)
—	ⲥⲏⲧ-ⲕ̄ ⲛ̄-	ⲥⲏⲧⲥ	belly, womb (of) (642b)
ⲥⲣⲛ̄-, ⲥⲛ̄-	ⲥⲣⲁ-ⲕ ⲛ̄-	ⲥⲣⲁⲥ	face of (646b)
ⲥⲣⲟϥⲛ̄-	ⲥⲣⲁ-ⲕ ⲛ̄-	ⲥⲣⲁⲥ	voice of (704b)
(ⲥ)ⲧⲉ-, (ⲥ)ⲧⲛ̄-	ⲥⲧⲏ-ⲕ̄ ⲛ̄-	ⲥⲧⲏⲥ	heart of (714a)
—	ⲥⲧⲏ-ⲕ̄ ⲛ̄-	ⲥⲧⲏⲥ	tip of (718a)
ⲕⲛ̄-	ⲕⲱ-ⲕ ⲛ̄-	ⲕⲱⲥ	head of (756a)

VOCABULARY 7

More nouns

π-ζωβ, pl. ζβηγε	thing, product; deed, matter	ἔργον
πε-νκα	material thing, possession	κτῆμα, ὑπάρχον
π-ψαχε	utterance, word	λαλία, λόγος

Prepositions

ζ̄ν- (also ν̄-), ν̄ζητ=	in, at, on, from, by means of	ἐν κτλ.
ν̄-, μ̄μο=	of, out of, from, related to	(marker of direct object)
ν̄-, να=	to, for	Greek dative
ε-, ερο=	to, for, against, in comparison to	εἰς κτλ.
μ̄ν-, μ̄μα=	with; and (27)	μετά, σύν, κτλ.
ᾱχ̄ν-, ᾱχ̄ντ=	without	χωρίς, α- privative
ε̄χ̄ν-, ε̄χω=	upon, over; for, on account of; against; to; in addition to, after	ἐπί
ζι-, ζιωω=	on, at, in; and (27); concerning; from; at the time of	ἐπί
ετβε-, ετβηητ=	because of, concerning	διὰ
*κατα-, καταρο=	according to, like, by	κατά accus.
*ζωσ-	like, as if	ὥς
εβολ ζ̄ν-, εβολ ν̄ζητ=	from, out of, as a result of	ἐκ κτλ.
εζογν ε-, εζογν ερο=	into, into the interior of	εἰς κτλ.
εζογν ζ̄ν- or εζογν εζρ̄ν- 54, εζογν εζρα=	in toward, before	εἰς κτλ.
ζραῖ ζ̄ν-, ζραῖ ν̄ζητ=	in, up in, down in	ἐν κτλ.
μ̄πε-μτο εβολ ν̄-, μ̄πεq-μτο εβολ	in the presence of, before	ἐνώπιον
(any possessive article can occur in place of πεq-)		

LESSON SEVEN

Adverbs

ᾠμαγ	there	ἐκεῖ
ᾠπεῖμα i.e. ᾠ-πεῖ-μα	here	ὧδε
εβολ ᾠ-πεῖ-μα	hence, from here	ἐντεῦθεν
ε-πεῖ-μα	hither, to here	ὧδε
ᾠ-π-μα ετᾠμαγ	there	ἐκεῖ
εβολ ᾠ-π-μα ετᾠ-μαγ	thence, from there	ἐκεῖθεν
ε-π-μα ετᾠμαγ	thither, to there	ἐκεῖ
επμα ᾠ- i.e. ε-π-μα ᾠ-	in place of, instead of	ἀντί
ᾠ-μα nim	everywhere	πανταχοῦ
των	where? whence, from where?	ποῦ, πόθεν
εβολ των	whence, from where?	πόθεν

Conjunctions

*αλλα	but, but rather, yet, nonetheless	ἀλλά
*η	or, and, and/or (inclusive)	ἢ
χᾠ- (or χεν- or χε-)	or, or else (restrictive)	ἢ

Expressions based on ᾠοο

πε-ᾠοο	abundance, greater part	περίσσον
ε-πε-ᾠοο	greatly, much	πολλά, πολύ
εᾠοε-, εᾠοερο=	rather than, more than	μᾶλλον ἢ
(i.e. ε-ᾠοο ε-/ερο=)		
ᾠοο	all the more, more than ever	μᾶλλον, μάλιστα

EXERCISES 7

A. Practice reciting rapidly in Coptic the full paradigm (with all eight personal suffixes) of the following prepositions, giving the English meanings as you go. na= for, nm̄ma= with, εροϥν ερπα= in towards, ερο= against, m̄mo= of, εροϥν ερο= into, εχω= upon, n̄zht= in, ax̄nt= without, ετβηητ= because of, ρραϊ n̄zht= above/below in, εβολ n̄zht= from, ριω= on.

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

B. Practice translating rapidly until you are fluent. na-ī, nm̄me-^θ, ριω-ϣ, εροϥν ερπα-ϣ, ερω-τn̄, m̄mo-ī, εροϥν ερο-κ, εχω-ϣ, n̄zht-n̄, ax̄nt-oϥ, ετβηητ-^θ, ρραϊ n̄zht-ε, εβολ n̄zht-ϣ, nh-τn̄, nm̄ma-ī, ριω-κ, εροϥν ερπε-^θ, ερο-ϣ, m̄mw-τn̄, εροϥν ερο-oϥ, εχω-κ, n̄zht-q̄, ax̄nt-n̄, ετβηητ-oϥ, ρραϊ n̄zht-^θ, εβολ n̄zht-k̄, na-ϣ, nm̄mh-τn̄, ριω-oϥ, εροϥν ερπα-ϣ, ερο-κ, m̄mo-ϣ, εροϥν ερω-τn̄, εχω-oϥ, n̄zht-k̄, ax̄nt-q̄, ετβε-τηγτn̄, ρραϊ n̄zht-oϥ.

C. Practice translating rapidly into Coptic until you are fluent. a. For you (sing. masc.). With him. On her. In towards us. Against them. Of you (sing. masc.). b. Into you (sing. fem.). Upon us. In you (pl.). Without me. Because of you (sing. masc.). c. Above/Below in him. From us. For them. With you (sing. masc.). On you (sing. fem.) d. In towards him. Against us. Of them. Into me. Upon you (sing. fem.). e. In us. Without you (pl.). Because of me. Above/Below in you (sing. masc.). From you (sing. fem.). f. For her. With them. On me. In towards me. Against you (sing. fem.). Of us. g. Into them. Upon me. In you (sing. fem.). Without us. Because of them. Above/Below in you (pl.).

D. Translate. a. m̄-pa-m̄to εβολ. m̄-peγ-m̄to εβολ. b. ρωϣ-^θηρη. κατα-τεϣ-ρε. c. ρn̄-τε-γϣη. ε-τ-πολιϣ. m̄n̄-neϣ-ϣβεερ. d. ax̄n-^θmooy ρι-^θοεικ. εχm̄-p-καρ. ρι-τε-ρην. e. ετβε-τεϣ-αγαπη. f. εβολ ρm̄-peī-ma. ε-peī-ma. ρm̄-ma nim. g. επμα m̄-peϣ-λαοϣ. ερογε-peϣ-λαοϣ. επερογο. h. ^θροoyt n̄ ^θсρime. n̄-ροoyt ax̄n-ne-ριομε.

LESSON 8

POSSESSIVE PRONOUN. SURVEY OF ARTICLES AND PRONOUNS.

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

i. Identity

Who are they? ΝΙΜ ΝΕ

They are *my brothers* ΝΑ-CННΥ ΝΕ

ii. Description **44**

Of what sort is he? ΟΥ-ΑΨ Ν-ΖΕ ΠΕ

He is *true* ΟΥ-ΜΕ ΠΕ

He is *like this, of this sort* ΟΥ-ΤΕΪ-ΜΙΝΕ ΠΕ

Next we shall study how to form nominal sentence predicates of

iii. Ownership (being owned)¹² [CG 296]

Whose is it? ΠΑ-ΝΙΜ ΠΕ

It is *John's* ΠΑ-ΙΩΖΑΝΝΗΣ ΠΕ

It is *mine* ΠΩ-Ϊ ΠΕ

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

ΠΑ-, ΤΑ-, ΝΑ-¹³

ΠΩ-, ΤΩ-, ΝΟΥ- (the) one(s) of . . . , belonging to . . .

The ΠΑ- set must be completed by an article phrase or equivalent; the ΠΩ- set must be completed by a personal suffix **52**.

ΠΑ-Π-ΧΘΕΙC ΠΕ Π-ΚΑΖ = the earth is *the Lord's*

ΤΩ-Κ ΤΕ Τ-ΒΟΜ ΜΝ-Π-ΕΘΟΥ = *Yours* (sing. masc.) is the power and the glory

ΝΤΕΤΝ-ΠΩ-ΤΝ ΑΝ = you (pl.) are not *your own* (you-are ones-who-belong-to-you not)

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

¹³ It is important to distinguish ΠΑ- "the one of . . ." from the 1st person possessive article **30** ΠΑ- "my . . ."

THE POSSESSIVE PRONOUN

νοϋ-κ νοϋ-ῖ νε = *Thine are Mine* (ones-who-belong-to-you are ones-who-belong-to-me)

ἀνὴρ-πα-παῦλος I *belong to Paul*

Full paradigm of πω=, τω=, νοϋ= with personal suffixes (πω= and τω= follow the pattern of ἐϋω= “upon”).

	masc.	fem.	pl.
mine	πω-ῖ	τω-ῖ	νοϋ-ῖ
yours (sing. masc.)	πω-κ	τω-κ	νοϋ-κ
yours (sing. fem.)	πω- ^θ	τω- ^θ	νοϋ- ^θ
his	πω-q	τω-q	νοϋ-q
hers	πω-c	τω-c	νοϋ-c
ours	πω-n	τω-n	νοϋ-n
yours (pl.)	πω-τῆ	τω-τῆ	νοϋ-τῆ
theirs	πω-οϋ	τω-οϋ	νοϋ-οϋ

Compare the possessive article:

my	πα-εἰωτ	τα-μααϋ	να-σνηϋ
your (sing. masc.)	πεκ-εἰωτ	τεκ-μααϋ	νεκ-σνηϋ
your (sing. fem.)	ποϋ-εἰωτ	τοϋ-μααϋ	νοϋ-σνηϋ
his	πεq-εἰωτ	τεq-μααϋ	νεq-σνηϋ
her	πεc-εἰωτ	τεc-μααϋ	νεc-σνηϋ
our	πεν-εἰωτ	τεν-μααϋ	nen-σνηϋ
your	πετῆ-εἰωτ	τετῆ-μααϋ	νετῆ-σνηϋ
their	πεϋ-εἰωτ	τεϋ-μααϋ	νεϋ-σνηϋ

The possessive pronoun follows the pattern π-τ-ν of the simple definite article. The initial letters π, τ, ν express the number/gender of the person or thing spoken about. The personal suffixes 52 (ι, κ, ^θ, q, c, n, τῆ, οϋ) express the person, number, and gender of the possessor.

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

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

πα-πνεῦμα μῆ-πω-τῆ = my spirit and *yours*
 πεq-εοοϋ μῆ-πα-πεq-εἰωτ = His glory and *that of His Father*

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

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

Whence is it? From where does it come? ΟΥ-ΕΒΟΛ ΤΩΝ ΠΕ

It is from God ΟΥ-ΕΒΟΛ ΖΜ-Π-ΝΟΥΤΕ ΠΕ

For this, Coptic uses the indefinite article ΟΥ-/ΖΕΝ- expanded by the prepositions ΕΒΟΛ ΖΝ-, ΕΒΟΛ Ν-, or (for agential cause) ΕΒΟΛ ΖΙΤΝ- = from.

ΝΤΕΤΝ-ΖΕΝ-ΕΒΟΛ ΖΜ-ΠΕΙ-ΚΟΣΜΟΣ = you are of (from) this world

ΠΑΙ ΟΥ-ΕΒΟΛ ΜΜΟ-ΟΥ ΠΕ = this one is one of them

ΑΝΓ-ΟΥ-ΕΒΟΛ ΑΝ ΖΜ-ΠΕΙ-ΚΟΣΜΟΣ = I am not of (from) this world

ΤΕΙ-ΝΟΒ Ν-ΔΩΡΕΑ ΟΥ-ΕΒΟΛ ΖΙΤΜ-Π-ΝΟΥΤΕ ΤΕ = this great gift is from God

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

For how long is it? How long will it endure? ΨΑ-ΟΥΗΡ ΠΕ

It is *eternal* (unto-eternity) ΨΑ-ΕΝΕΖ ΠΕ or ΟΥ-ΨΑ-ΕΝΕΖ ΠΕ

For this Coptic uses the appropriate preposition either with or without the indefinite article ΟΥ-/ΖΕΝ-.

ΖΕΝ-ΨΑ-ΕΝΕΖ ΝΕ = they are *eternal* (some-instances-of-unto-eternity)

ΟΥ-ΠΡΟΣ-ΘΟΥΟΕΙΩ ΠΕ = it is *temporary* (an-instance-of-in-relation-to-time)

ΠΕΓ-ΡΟΟΥΨ ΠΕ ΕΤΒΕ-Ν-ΖΗΚΕ = his care is *for the poor*

Ε-Π-ΧΙΝΧΗ ΤΕ = it is *in vain* (unto-the-uselessness)

SURVEY OF ARTICLES AND PRONOUNS

60. Below are listed all the articles based on Π-Τ-Ν, together with their corresponding pronouns. [CG 42–60]

Π-, Τ-, Ν- (lesson 1) = the

No corresponding pronoun

ΠΑ- (ΠΕΚ-, etc.) **30** = my (your, etc.)

ΠΩ-, ΤΩ-, ΝΟΥ- **57** (iii)–**58** = mine (yours, etc.)

ΠΚΕ-, ΤΚΕ- ΝΚΕ- = the other (the second, the contrasting)

ΠΚΕ, ΤΚΕΤ, ΝΚΟΟΥΕ = the other

ΠΙ-, †-, ΝΙ- = the, that, this (expressing either emotional involvement¹⁴ or remoteness in place or time)

ΠΗ, ΤΗ, ΝΗ = he, it, that one, this one

¹⁴ E.g. with vices, virtues, angels, demons, etc.

πεῖ-, τεῖ-, νεῖ- = this, the following, the previously mentioned **18**

παῖ, ταῖ, ναῖ = this, he, it, the following, the preceding **18**

π-/τ-/ν- . . . ἐτῆμαγ that (over there), the previously mentioned; **130** (π-ηῖ

ἐτῆμαγ = that house, τε-ζῆη ἐτῆμαγ = that road)

πετῆμαγ, τετῆμαγ, νετῆμαγ = that, he, she, they, it **130**

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

ογ-, ζεν- (lesson 1) = a, some, —¹⁵ **18**

ογα, ογει, ζοεινε = one, a certain one, some, certain ones **18**

κε-¹⁶, ζενκε- = another (a second, a contrasting)

βε, κет (κετε sing. fem.), ζенкооуе = another (a second, a contrasting)

62. Other articles and corresponding pronouns:

∅ = the zero article, cf. **25, 26**

ογον = Untranslatable pronoun, used as a filler in certain constructions

. . . ним = any, every, all

ογον ним = any, each, all

Note that ним follows its noun, as a separate item (like дваγ 'two' **47**)¹⁷.

¹⁵ ζεν- [some]: In English we often express the indef. plur. by omitting the article before a plural noun: a house (sing.), *houses* (plur.).

¹⁶ Note carefully that the combination ογ-κε- does not occur.

¹⁷ Caution: this word is not the same as interrogative ним = 'who?' **43**.

VOCABULARY 8

Learn all the articles 60–62.

More prepositions

ῥα-, ῥαρο=	under, at, from, in respect of, on behalf of	ὐπό, ὑπέρ, περί
ωα-, ωαρο=	to, toward (esp. people)	πρός, εἰς, ἕως
μῆνῆςα-, μῆνῆςω=	after (temporal)	μετά
χιν-	from . . . onwards, since	ἀπό
(ῆ)ναῖρῆ-, (ῆ)ναῖρα=	in the presence of, before, in the opinion of, compared with	πρός

Prepositions based on τῆ-, τοοτ= (hand-of)

ῥιτῆ-, ῥιτοοτ=	through, by, from	ἀπό, διά
εβολ ῥιτῆ-, εβολ ῥιτοοτ=	through, by, from	ἀπό, διά
ῆτῆ-, ῆτοοτ=	in, by, with, beside, from	ἀπό, παρά
ετῆ-, ετοοτ=	to	Greek dative
ῥατῆ-, ῥατοοτ=	beside, with	πρός

Preposition based on χῆ-, χω= (head-of)

ῥιχῆ-, ῥιχω=	upon, over, in, on, at, beside; for, through, from upon	ἐπί
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More adverbs

ἐνεῖ	ever (as in “not ever”)	(οὐδέ)ποτε
ῆωρη	first of all, formerly	πρῶτον
τενοῦ	now	νῦν
ῆτεῦνοῦ	suddenly, immediately	εὐθύς, εὐθέως
χιν-ῆωρη	from the first	ἀπ’ ἀρχῆς
χιν-τενοῦ	from now on	νῦν, ἄρτι, ἤδη
ωα-ἐνεῖ	forever	εἰς τὸν αἰῶνα

Conjunction

ῆςα-	except	εἰ μὴ
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EXERCISES 8

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

My deed and yours (sing. masc.). Cf. 58.

His deed and yours (sing. fem.).

Her deed and yours (pl.).

Our deeds and theirs.

Our deeds and yours (pl.).

Your (sing. masc.) deed and his.

Your (sing. masc.) hand and his.

Our hands and his.

His hands and ours.

His wife and mine.

Her husband and mine.

B. Translate. a. πκε-κοσμος. τκε-πε. ἡκε-ζιοογε. b. πι-νοῦ
ἡ-ραψε. †-с2ιμε. т-πολις ετῃμαγ. c. ἡ-ψηρε ψημ ετῃμαγ.
π-μα ετῃμαγ. d. κε-ζην. ζενκε-ζιοογε. ζην nim. e. πολις nim.
ψηρε ψημ nim. с2ιμε nim. κοσμος nim. f. κε-снаγ ἡ-αποστολος.
αποστολος снаγ. π-αποστολος снаγ. g. κε-κοσμος. κε-ογα. бе.
кет. h. οyon nim. πη. παῖ. πετῃμαγ. नेतῃमाग.

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

D. Translate. a. τω-q τε т-бom, πω-q πε п-εοογ, αγω πω-q
πε п-таеio. b. па-п-ноυτε πε п-κα2. п-κα2 па-п-ноυτε πε.
c. на-пеῖ-ρωμε не ἡ-ψηρε ετῃμαγ. d. ογ-εβολ ζιτῃ-п-ρωμε
πε п-нове, αλλα ογ-εβολ ζιτῃ-п-ноυτε τε τε-χαρις. e. νεῖ-
ρωμε ζεν-εβολ των не. ζεν-εβολ των не неῖ-ρωμε.

E. Translate into Coptic, giving alternate translations where possible.
a. This nation is mine. b. That house is not yours (sing. masc.), it is Mary's.
c. These houses are not yours (sing. masc.). d. You (pl.) do not belong to this nation. e. Where does this nation come from (59 [iv])? f. Where are you

LESSON EIGHT

(sing. fem.) from? *g.* I am not from this world. *h.* I do not belong to this world. *i.* I am God's. *j.* I am from God.

F. Translate. a. εβολ ζιτῆ-οὔ-αγγελος. b. ἡτῆ-π-αρχιερεῦς. c. εβολ ζιτοοτ-οὔ. d. ετῆ-πε-γραμματεῦς. e. ζατοοτ-с. f. ζατῆ-τα-ζιμε. g. ζα-περ-λαος. h. ψα-πε-προφητης. i. ψαρο-ρ. j. μῆῆσα-οὔψη сῆτε. k. χιν-τενοῦ. l. ἡναζρῆ-πε-ἡς. m. εχῆ-πτοοῦ. n. εχω-н. o. ζιτῆ-ῆ-μογειοοῦε.

LESSON 9

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

Hereafter in this book, prefixed articles (π-, ογ-, πεq- etc.) will no longer be set off by a hyphen. You can now expect to find πρωμε, ογρωμε, ταμααγ, πεϊλαος, etc.

THE DURATIVE SENTENCE

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

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

πρωμε βωλ = the man is releasing *or* releases

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

q-βωλ = he is releasing *or* releases

The Personal Subject Prefixes

†-	τḡ-	I (am)	we (are)
κ-	τετḡ-	you (are)	you (are)
τε-		you (are)	
q-	ce-	he (is)	they (are)
c-		she (is)	

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

ογḡ- *there is*

ḡḡ- or ḡḡḡ- *there is no(t), or*

ειc- *behold*

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Thus:

οὐν-οὐρωμε βωλ = a man is releasing *or* releases

εἰς-οὐρωμε βωλ = behold, a man is releasing *or* releases

μν-λααγ βωλ = no one is (there is not any) releasing *or* no one releases

(εἰς- *behold* also occurs with definite subject. [CG 479])

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

THE FOUR INTERCHANGEABLE PREDICATES OF THE DURATIVE SENTENCE

(a) An *infinitive* form of the verb (see 66). βωλ = is releasing, releases

(b) A *stative* form of the verb (see 66). βηλ = is free (describing a static condition after the action of releasing has ended).

(c) A *prepositional phrase or adverb* expressing situation¹⁸.

(d) The future auxiliary να- *will . . . , is going to . . .* completed by an infinitive. να-βωλ = will release, is going to release.

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

Predicate = infinitive

1. παχοεἰς βωλ = My master is releasing *or* releases

2. q-βωλ = He is releasing *or* releases

3. οὐν-⁰ρωμε βωλ = People are releasing *or* release

Predicate = stative

4. πεῖλαος βηλ = This nation is free

5. q-βηλ = It is free

6. οὐν-⁰λαος βηλ = Some nations are free

Predicate = prepositional phrase or adverb expressing situation

7. παχοεἰς ῶμ-πεqhῖ = The lord is in his house

8. q-ῶμ-πεqhῖ = He is in his house

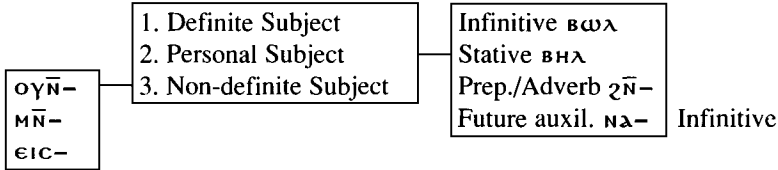
9. οὐν-⁰ρωμε ῶμ-πεqhῖ = There are people in his house

¹⁸ Examples of situational prepositions: εχν- upon, μν- with, ντν- in, by, ναῖρν- in the presence of, οὐβε- opposite, ῶλ- under, ῶ- on, ῶν- in, ῶῖ ῶν- in, ῶρω= beneath, ῶρατ= beneath, ῶχν- upon, ῶῖ ῶχν- upon. Situational adverbs include ῶμαγ is there, ῶποογ (is) today, falls on today's date; ῶων (is) where?, where is?; ῶῖ (is) here (only in the phrase ετ-ῶῖ = which is here).

THE DURATIVE SENTENCE

Predicate = future auxiliary να- completed by infinitive

10. παχοεις να-βωλ = My master is going to release *or* will release
11. q-να-βωλ = He is going to release *or* will release
12. $\text{ογν-}^{\theta}\text{ρωμε να-βωλ}$ = People are going to release *or* will release



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

64. There are two forms of negation.

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

($\bar{\text{n-}}$) Subject (def./personal) + Predicate αν

Negative αν comes after the predicate and is always required; negative $\bar{\text{n-}}$ ($\bar{\text{m-}}$ before π or non-syllabic m) is optional, and is prefixed to the subject.

$\bar{\text{m-}}$ παχοεις βωλ αν = My master is not releasing *or* does not release

$\bar{\text{n-}}$ q-βωλ αν = He is not releasing *or* does not release

$\bar{\text{m-}}$ πεϊλαος βηλ αν = This nation is not free

$\bar{\text{n-}}$ q-βηλ αν = It is not free

$\bar{\text{m-}}$ $\text{πχοεις ζμ-πεqhī αν}$ = The lord is not in his house

$\bar{\text{n-}}$ q-ζμ-πεqhī αν = He is not in his house

$\bar{\text{m-}}$ παχοεις να-βωλ αν = My master is not going to release *or* will not release

$\bar{\text{n-}}$ q-να-βωλ αν = He is not going to release *or* will not release

(And all the above without $\bar{\text{n-}}$.)

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

μν- Subject + Predicate

Here μν- or $\bar{\text{m}}\text{μν-}$ appears in place of ογν- and εις- .

$\text{μν-}^{\theta}\text{ρωμε βωλ}$ = No one is releasing *or* releases, People are not releasing *or* do not release, etc.

$\text{μν-}^{\theta}\text{λαος βηλ}$ = No nations are free

$\text{μν-}^{\theta}\text{ρωμε ζμ-πεqhī}$ = There are no people in his house, No one is in his house, etc.

$\text{μν-}^{\theta}\text{ρωμε να-βωλ}$ = No people are going to release *or* will release, No one is going to release *or* will release, People are not going to release *or* will not release, etc.

65. Personal subject prefixes with **na-** future:

†-na-	tn̄-na-
k-na-	tetna- (sic)
te-na-	
q-na-	ce-na-
c-na-	

THE VERB: INFINITIVE AND STATIVE

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

Infinitives [CG 159–60] express action (**baλ** = release), process (**moγ** = die), or acquisition of a quality (**oγbaω** = become white).

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

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

- moγ**, to die
- meeyē**, to think
- paωē**, to rejoice
- copē**, to entreat, console
- cooyh**, to become acquainted with, know
- taeio**, to honor
- oγxai**, to become healthy, safe, saved
- wnē**, to live
- waaxe**, to speak

The verbal meaning can be negated by the prefix **tm-** = not. Thus **ptm-†** = the act of not giving; not to give. [CG 161]

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

πιστευε = believe, βαπτιζε = baptize, μετανοει = repent, παραδιδογ = betray, αρνα = deny. [CG 191–92]

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

(a) Action (transitive verbs).

βωλ	release, interpret	= λύειν
βηλ [†]	free (after release), interpreted	= λύεσθαι
βωλ εβολ	destroy, dissolve	= λύειν
βηλ [†] εβολ	ruined	= λύεσθαι
ειρε	make, do	= ποιεῖν
ο [†]	be (ο [†] ḡ–)	= εἶναι
κω	put	= ἐφίεναι, τιθέναι
κη [†]	be, lie	= κεῖσθαι
κω εβολ	forgive, release	= ἀπολύειν, ἀφίεναι
κη [†] εβολ	forgiven	= ἀφίεσθαι
κωτ	build, build up	= οἰκοδομεῖν
κητ [†]	built up, situated	= οἰκοδομεῖσθαι
μογρ	bind	= δεῖν
μηρ [†]	bound, under arrest	= δεῖσθαι, δέσμιος
μογρ	fill	= πιμπλάναι, πληροῦν
μερ [†]	full	= γέμειν, μεστός
ḡτον	cause to rest, refresh	= ἐπαναπαύειν
μοτḡ [†]	easy, restful, refreshed	= εὖκοπος
νογχε	throw, cast	= βάλλειν
νηχ [†]	lie, recline	= ἀνακεῖσθαι
πωψ	divide	= κλᾶν
πηψ [†]	(be) split	= μερίζεσθαι
σoβτε	prepare	= ἐτοιμάζειν
σḡτωτ [†]	ready	= ἐτοιμος
σμογ	bless	= εὐλογεῖν
σμαμαατ [†]	blessed, happy	= εὐλογητός, εὐλογεῖσθαι
σωτḡ	choose	= ἐκλέγεσθαι
σoτḡ [†]	elect, chosen	= ἐκλεκτός
σωογρ	gather	= συνάγειν
σoογρ [†]	assembled	= συνάγεσθαι, συνέρχεσθαι
σρḡῖ	write	= γράφειν
σηρ [†]	scripture, written	= γεγράφεσθαι

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†	give, give back	= (ἀπο)διδόναι
το [†]	fated, put	= ἔξεστιν
τῆβο	purify	= καθαρίζειν
τῆβνῆγ [†]	pure	= καθαρὸς
ταειο	to honor	= τιμᾶν
ταεινῆγ [†]	glorious, honored	= ἔντιμος, δοξάζεσθαι
τακο	ruin	= ἀπολλύναι
τακνῆγ [†]	corrupt	= διαφθείρεσθαι
ταλο	take up, mount, board	= ἀναλαμβάνειν
ταλνῆγ [†]	seated, on board	= καθήσθαι
τωζῆμ	invite	= καλεῖν
ταζῆμ [†]	invited, invitee	= κλητὸς, καλεῖσθαι
ταχρο	make firm	= στηρίζειν
ταχρῆγ [†]	solid	= βέβαιος
ογων	make open	= ἀνοίγειν
ογνῆγ [†]	open	= ἀνοίγεσθαι
ογωνζ̄ εβολ	reveal	= φανεροῦν
ογονζ̄ [†] εβολ	manifest, clear	= φανερός, φαντάζεσθαι
ογωζ	lay upon, occupy	= προστιθέναι, κατοικεῖν
ογνζ [†]	rest, inhabit	= μένειν, κατοικεῖν
ογαῖ	become healthy, saved	= σώζεσθαι
ογοχ [†]	healthy, saved, safe	= ὑγιής
ωπ	calculate, consider	= λογίζεσθαι
ηπ [†]	reckoned	= ἀριθμεῖσθαι
ωωπ	receive, buy	= δέχεσθαι, ἀγοράζειν
ωηπ [†]	accepted, acceptable	= δεκτός
ωωωτ	cut off, sacrifice, lack	= ἐκκόπτειν, θύειν, ὑστερεῖν
ωαατ [†]	fall short, be lacking	= ὑστερεῖν
ωτορτῆρ	disturb	= ταρασσεσθαι
ωτῆρτωρ [†]	disturbed	= θορυβεῖσθαι
ζωπ	hide	= κρύπτειν
ζηπ [†]	secret	= κρυπτός
χο	sow	= σπείρειν
χνῆγ [†]	sown with seed	= σπόριος
χωκ εβολ	fill	= πληροῦν
χηκ [†] εβολ	full	= πλήρης, πληροῦσθαι

INFINITIVE AND STATIVE

ⲭⲓϥⲉ	raise up	= ὕψοῦν
ⲭⲟϥⲉ [†]	high	= ὕψηλός
(b) <i>Process.</i>		
ⲉⲓⲃⲉ	become thirsty	= διψᾶν
ⲟⲃⲉ [†]	thirsty	= διψᾶν
ⲙⲟϥ	die (become dead)	= ἀποθνήσκειν
ⲙⲟⲟϥ [†]	dead	= νεκρός
ⲱⲛⲓ̅	live, become alive	= ζῆν
ⲟⲛⲓ̅ [†]	alive	= ζῆν
ϣⲱⲡⲉ	become, come into existence	= γίνεσθαι
ϣⲟⲟⲡ [†]	be, dwell, exist	= εἶναι
ⲓⲃⲉ	become tired, labor	= κοπιᾶν
ⲓⲟϥⲉ [†]	tired	= κοπιᾶν

(c) *Acquisition of a quality.*

ⲟϥⲃⲁϣ	become white	= λευκός γίνεσθαι
ⲟϥⲟⲃⲱ̅ [†]	white	= λευκός
ϣⲟⲟϥⲉ	become dry	= ξηραίνεσθαι
ϣⲟϥϣⲟϥ [†]	dry	= ξηρός
ⲓⲱⲛ ⲉⲓⲟϥⲛ	draw near	= ἐγγίζειν
ⲓⲛⲛ [†] ⲉⲓⲟϥⲛ	near	= ἐγγύς
no infinitive		
ⲓⲟⲟϥ [†]	bad, evil	= πονηρός

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

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

(a) The adjective as such **35**.

ⲓⲁⲡ ⲙ̅-ⲡⲟⲛⲛⲣⲟϥ = *wicked* judgement
 ⲟϥⲡⲟⲛⲛⲣⲟϥ ⲡⲉ = It is *wicked*
 ϣ-ⲟ ⲙ̅-⁰ⲡⲟⲛⲛⲣⲟϥ = It is *wicked* **82**

(b) The noun in certain constructions.

ⲓⲁⲡ ⲛ̅-ⲛⲟϥ[†]ⲧⲉ = *divine* judgement **36**
 ⲟϥⲛⲟϥ[†]ⲧⲉ ⲡⲉ = It is *divine* **38**
 ϣ-ⲟ ⲛ̅-⁰ⲛⲟϥ[†]ⲧⲉ = It is *divine* **82**

(c) The stative in a durative sentence **66**.

q-mεz = It is *full*

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

nanoy-q = It is good

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

tpolis et⁰-oyazb = the holy city (the-city that-is-holy)

teszime et-nanoy-c = the good woman (the-woman who-is-good)

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

pkoyi ερο-q = the one who is *lesser* than he (small with regard to him)

ay pe pnoθ. pnoyb pe xñ-περπε πε = Which is *greater*? Is it gold or is it the temple?

tetñ-φove ε-za2 = You are *more valuable* (stative) than many

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

pegnoθ = the *greatest* of them [their-great-one]

ay pe pnoθ ñzht-oy = Which is the *greatest* among them?

p2allo = the *Eldest* (administrative title in monastery)

72. *Direct objects*. [CG 166] The infinitive of verbs of action-being-done-to-some-one (called *transitive verbs*) can be followed by an expression of the receiver or goal of the action, which we call a *direct object* of the verb. With very many infinitives, the signal of a direct object is the preposition ñ-, ñmo=.

q-bwal ñmo-c = he releases *her*

q-bwal ñmo-oy εbol = he destroys *them*

†-na-εipe ñ-naĩ = I shall do *these things*

q-kw εbol ñ-peqcon = he forgives *his brother*

†-kw ñmo-q εbol = I forgive *him*

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

q-φine ñca-πεϊρωμε = he is seeking *this man*

†-φine ñcw-q = I am seeking *him*

σε-ναγ ε-τοπισ = they see the city

κ-ναγ ερο-с = you see it

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

$\bar{n}$ -τ-να-ειρε **αν** $\bar{n}$ -ναϊ I shall not do these things

$\bar{n}$ -τ-να-ειρε $\bar{n}$ -ναϊ **αν**

$\bar{n}$ -τ-να-ειρε **αν** $\bar{m}$ μο-ογ I shall not do them

$\bar{n}$ -τ-να-ειρε $\bar{m}$ μο-ογ **αν**

$\bar{n}$ -τ-ωινε **αν** $\bar{n}$ σω-q I am not seeking him

$\bar{n}$ -τ-ωινε $\bar{n}$ σω-q **αν**

As you learn each transitive infinitive, it is important to learn which preposition(s) mark its direct object (“ειρε $\bar{n}$ -/ $\bar{m}$ μο= do”; “ωινε $\bar{n}$ σα- seek”). This information will be given in subsequent vocabulary lists.

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

σε-χω γαρ αγω $\bar{n}$ -σε-ειρε **αν** = They say and they do not do

Infinitives that can never occur with a direct object (**μογ** = die, **ογβαω** = become white) are called *intransitives*.

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

i. $\bar{n}$ - plus noun or adjective (typically without article). q-ειρε $\bar{m}$ μο-ογ $\bar{n}$ -⁰2μ2αλ = He makes them *slaves*.

ii. Preposition or conjunction plus noun or adjective. σε-χι $\bar{m}$ μο-q 2ωс-⁰προ-φητης = They hold him to be *a prophet* (“as prophet”).

iii. Completive circumstantial, which you will learn about in lesson 15. σε-ναγ ερο-q εq-βηκ = They see him *leaving*.

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

βαλ (release), ingressive sense = become free

βαλ εβολ (destroy), ingr. = go to ruin

κωτ (build), ingr. = get built

ἴτον (cause to rest), ingr. = become refreshed, get rested

The ingressive meaning is common only with certain infinitives.

Construct participles (the participium coniunctum, p.c.) [CG 122]

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

мѐ to love, p.c. маї- loving, маї-^θноуτε pious (God loving), маї-ψμμο hospitable (loving strangers), etc.

χίϛε to raise, p.c. χαϛι- raising, χαϛι-^θζηт arrogant (mind raising)

ζλοб to be(come) sweet, p.c. ζαλδ- being sweet, ζαλδ-^θψαχε (sweet with words)

Construct participles contain the vowel α after the first consonant of the infinitive; in some, ї- appears at the end (мѐ to love, маї- loving).

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

ῑπκε- = also, additionally, moreover, even

ῑψῑπ(ῑ)- = first, before hand, previously

ῑζοуе- more, even more, greatly

Thus: ψαχε = speak. ῑπκε-ψαχε = also speak, even speak. ῑψῑπ(ῑ)-ψαχε = speak first, previously speak. ῑζοуе-ψαχε = speak more, speak greatly.

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

мере- like to

оуеψ- want to

πζῑ- for once..., succeed in...

тауе- frequently, greatly

оуеζῑ- again

ψ- or еψ- be able to

χπι- or χπε- have to, must

q-мере-оуωм = He likes to eat. q-на-χπι-еи = He will have to come. ῑнеq-ψ-βωκ = He shall not be able to go, *but* ῑне-ψ-λαаγ βωκ = None shall be able to go (ψ- occurs after a personal subject such as q but before a non-personal subject such as лааγ).

VOCABULARY 9

Learn the personal subject prefixes **63**.

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

Verbs that have a stative

ΜΟΥ, ΜΟΥΤ [†]	die (dead [†])	ἀποθνήσκειν (νε-κρός [†])
ΤΑΕΙΟ Ν-/ΜΜΟ=, ΤΑΕΙΗΥ [†]	honor (honored [†])	τιμᾶν (ἔντιμος [†])
ΟΥΟΠ, ΟΥΔΑΒ [†]	become holy (be holy [†])	ἁγιάζεσθαι, ἅγιος
ΟΥΧΑΪ, ΟΥΟΧ [†]	become healthy or saved (healthy [†] , saved [†])	σώζεσθαι (ὕγιαί- νειν [†])
ΩΝΖ, ΟΝΖ [†]	become alive (alive [†])	ζῆν

Verbs that have no stative

ΜΕΕΥΕ Ε- or ΧΕ-	think about or that	λογίζεσθαι
ΡΑΨΕ Ν-/ΜΜΟ= or ΖΝ-	rejoice at or in	χαίρειν
СОПС Ν-/ΜΜΟ=	entreat, console	παρακαλεῖν
COOYN Ν-/ΜΜΟ=	become acquainted with, know	γινώσκειν, εἰδέ- ναι
ΨΑΧΕ Ν-/ΜΜΟ= or ΜΝ-	speak, say	λαλεῖν
*ΠΙCΤΕΥΕ Ε-	believe	
*ΒΑΠΤΙΖΕ Ν-/ΜΜΟ=	baptize	
*ΜΕΤΑΝΟΕΙ	repent	
*ΠΑΡΑΔΙΔΟΥ Ν-/ΜΜΟ=	betray	
*ΑΡΝΑ Ν-/ΜΜΟ=	deny	

EXERCISES 9

A. Translate rapidly. †-μῆεγε. σε-μῆεγε. τε-μῆεγε. ἡ-σε-μῆεγε ἄν. †-μῆεγε ἐρο-q. κ-μῆεγε ἐρο-ῖ. ἡ-γ-μῆεγε (14) ἄν ἐρο-ῖ. κ-μῆεγε ἄν ἐρο-ῖ. ἡ-πεῖρωμε μῆεγε ἄν. ἡ-τεῖςζιμε μῆεγε ἄν. ἡ-νεῖςσινῆ μῆεγε ἄν. μῆ-⁰ρωμε μῆεγε. οὐῆ-οὐρωμε μῆεγε. οὐῆ-⁰ρωμε μῆεγε. εἰς-οὐρωμε μῆεγε. εἰς-πεῖρωμε μῆεγε.

B. Recite the entire paradigm (8 persons) of †-ραῶε (I rejoice/I am rejoicing), with translation.

Recite the paradigm in reverse order (starting with 3d pl.).

Recite the negations (two possible forms) of the paradigm, with translation.

The same, in reverse order.

C. Translate rapidly. †-ταῖο ἡμο-q. τε-σοπ̄ ἡμο-ν. σ-σοῦν ἡμο-οῦ. τετῆ-πιστεύε ἐρο-ῖ. κ-βαπτίζει ἡμο-σ. q-παραδίδου ἡμο-⁰. τῆ-αρνα ἡμω-τῆ. σε-ταῖο ἡμο-κ. †-σοπ̄ ἡμο-q. τε-σοῦν ἡμο-ν. σ-πιστεύε ἐρο-οῦ. τετῆ-βαπτίζει ἡμο-ῖ. κ-παραδίδου ἡμο-σ. q-αρνα ἡμο-σ. τῆ-ταῖο ἡμω-τῆ. σε-μῆεγε ἐρο-κ.

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

E. Translate. a. †-ταῖνῃ. τε-οὔοχ. σ-μοοῦτ. τετῆ-ον̄. κ-ταῖνῃ. q-οὔοχ. τῆ-μοοῦτ. σε-ον̄. πχοεῖς ταῖνῃ. b. †-ταῖο. †-ταῖνῃ. τε-οὔχαῖ. τε-οὔοχ. σ-να-μοῦ. σ-μοοῦτ. τετῆ-ων̄. τετῆ-ον̄. c. κ-ταῖο. κ-ταῖνῃ. q-οὔχαῖ. q-οὔοχ. τῆ-να-μοῦ. τῆ-μοοῦτ. σε-ων̄. σε-ον̄. d. πχοεῖς ταῖο. πχοεῖς ταῖνῃ. †-ζῆ-πεq̄ρπε. τε-ἡμα-γ. σ-ζῆ-πεq̄ρπε. τετῆ-ἡμα-γ. κ-ζῆ-πεq̄ρπε. e. q-ἡμα-γ. τῆ-ζῆ-πεq̄ρπε. σε-ἡμα-γ. πχοεῖς ζῆ-πεq̄ρπε. †-να-ταῖο ἡμο-q. τε-να-οὔχαῖ. q-να-οὔοπ. f. q-οὔααβ. σε-οὔααβ. σε-οὔοπ. σ-να-μοῦ. τετῆ-ων̄. κ-να-ταῖο ἡμο-q. q-να-οὔχαῖ. τῆ-να-μοῦ. σε-να-ων̄. g. πχοεῖς να-ταῖο ἡμο-q. †-μετανοεῖ ἐζραῖ ἐχῆ-να-νοβε. σε-μετανοεῖ. h. q-ψαχε μῆ-πεq̄-εἰωτ. q-ψαχε ἡμα-σ. q-ψαχε ἡμο-q. i. q-ταῖνῃ ε-νοῦτε νῖμ. ἡτοοῦ ζεν-πονηρος ἐρο-κ νε.

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

LESSON 10

NON-DURATIVE CONJUGATION: MAIN CLAUSE CONJUGATION BASES. 'TO BE' IN COPTIC.

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

	1	2	3	
a.	ⲁ –	ⲡⲛⲟϥⲧⲉ	ⲥⲱⲧⲡ̄	God chose, God has chosen
b.	ⲁ –	ⲙ –	ⲥⲱⲧⲡ̄	He chose, He has chosen

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

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

THE MAIN CLAUSE CONJUGATION BASES

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

Past affirmative: ⲁ–, ⲁⲥ	He chose, He has chosen
Past negative: ⲙⲡⲉ–, ⲙⲡⲥ	He did not choose, He has not chosen
'Not Yet': ⲙⲡⲁⲧⲉ–, ⲙⲡⲁⲧⲥ	He has not yet chosen
Aorist affirmative: ⲱⲁⲣⲉ–, ⲱⲁⲥ	(tenseless)
Aorist negative: ⲙⲉⲣⲉ–, ⲙⲉⲥ	(tenseless)

LESSON TEN

Optative affirmative: $\epsilon\rho\epsilon-$, $\epsilon\approx\epsilon-$	He shall choose, He might choose
Optative negative: $\bar{\eta}\eta\epsilon-$, $\bar{\eta}\eta\epsilon\approx$	He shall not choose, He might not choose
Jussive affirmative: $\mu\alpha\rho\epsilon-$, $\mu\alpha\rho\approx$	Let him choose (He ought to choose)
Jussive negative: $\bar{\mu}\bar{\rho}\bar{\tau}\bar{\rho}\epsilon-$, $\bar{\mu}\bar{\rho}\bar{\tau}\bar{\rho}\epsilon\approx$	Let him not choose

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

77. The Past, affirm. $\alpha-$, $\alpha\approx$ / neg. $\bar{\mu}\bar{\rho}\bar{\epsilon}-$, $\bar{\mu}\bar{\rho}\bar{\epsilon}\approx$ [CG 334–35]

$\alpha\bar{\iota}-$	$\bar{\mu}\bar{\rho}\bar{\iota}-$
$\alpha\kappa-$	$\bar{\mu}\bar{\rho}\bar{\kappa}-$
$\alpha^\emptyset-$ or $\alpha\rho-$ or $\alpha\rho\epsilon-$	$\bar{\mu}\bar{\rho}\bar{\epsilon}-$ or $\bar{\mu}\bar{\rho}\bar{\rho}-$
$\alpha\eta-$	$\bar{\mu}\bar{\rho}\bar{\eta}-$
$\alpha\varsigma-$	$\bar{\mu}\bar{\rho}\bar{\varsigma}-$
$\alpha\eta-$	$\bar{\mu}\bar{\rho}\bar{\eta}-$
$\alpha\tau\epsilon\tau\bar{\eta}-$	$\bar{\mu}\bar{\rho}\epsilon\tau\bar{\eta}-$
$\alpha\gamma-$	$\bar{\mu}\bar{\rho}\bar{\omicron}-$
$\alpha-\pi\eta\omicron\upsilon\tau\epsilon$	$\bar{\mu}\bar{\rho}\bar{\epsilon}-\pi\eta\omicron\upsilon\tau\epsilon$

In English, this corresponds to both past narration ($\alpha\eta-\nu\omega\kappa =$ *He went*) and present-based description of the past ($\alpha\eta-\nu\omega\kappa =$ *He has gone*).

78. ‘Not yet’, $\bar{\mu}\bar{\rho}\bar{\alpha}\tau\epsilon-$, $\bar{\mu}\bar{\rho}\bar{\alpha}\tau\approx$ [CG 336]

$\bar{\mu}\bar{\rho}\bar{\alpha}\tau-$
$\bar{\mu}\bar{\rho}\bar{\alpha}\tau\bar{\kappa}-$
$\bar{\mu}\bar{\rho}\bar{\alpha}\tau\epsilon-$
$\bar{\mu}\bar{\rho}\bar{\alpha}\tau\eta-$
$\bar{\mu}\bar{\rho}\bar{\alpha}\tau\varsigma-$
$\bar{\mu}\bar{\rho}\bar{\alpha}\tau\bar{\eta}-$
$\bar{\mu}\bar{\rho}\bar{\alpha}\tau\epsilon\tau\bar{\eta}-$
$\bar{\mu}\bar{\rho}\bar{\alpha}\tau\bar{\omicron}-$
$\bar{\mu}\bar{\rho}\bar{\alpha}\tau\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$

A present-based description of the past in terms of what has not happened, with expectation that it will or might come to pass (*He has not yet gone*). $\bar{\mu}\bar{\rho}\bar{\alpha}\tau\epsilon-\tau\alpha\omicron\upsilon\eta\omicron\upsilon\epsilon\iota =$ *My hour has not yet come*.

79. The Aorist, affirm. $\omega\alpha\rho\epsilon-$, $\omega\alpha\equiv$ / neg. $\mu\epsilon\rho\epsilon-$, $\mu\epsilon\equiv$ [CG 337]

$\omega\alpha\bar{\iota}-$	$\mu\epsilon\bar{\iota}-$
$\omega\alpha\kappa-$	$\mu\epsilon\kappa-$
$\omega\alpha\rho\epsilon-$	$\mu\epsilon\rho\epsilon-$
$\omega\alpha\varrho-$	$\mu\epsilon\varrho-$
$\omega\alpha\varsigma-$	$\mu\epsilon\varsigma-$
$\omega\alpha\eta-$	$\mu\epsilon\eta-$
$\omega\alpha\tau\epsilon\tau\bar{\eta}-$	$\mu\epsilon\tau\epsilon\tau\bar{\eta}-$
$\omega\alpha\gamma-$	$\mu\epsilon\gamma-$
$\omega\alpha\rho\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$	$\mu\epsilon\rho\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$

Forms a complete sentence consisting of subject + verb, but without expressing any tense (hence *aorist* = limitless, timeless). In some situations (statements of timeless truth) tense is irrelevant. $\omega\alpha\rho\epsilon-\omicron\gamma\omega\eta\rho\epsilon\ \bar{\eta}-\varsigma\omicron\phi\omicron\varsigma\ \epsilon\gamma\phi\rho\alpha\eta\epsilon\ \bar{\mu}-\pi\epsilon\rho\epsilon\iota\omega\tau =$ A wise son makes his father glad. But the Coptic aorist also occurs in past tense narration, as a technique of story telling. This is a distinctly Coptic device. There is nothing quite like it in English, so when you translate the Coptic aorist you may be forced to commit yourself about tense, whereas a Coptic writer was not. To the English speaker, the Coptic aorist often seems to mirror the tense (if any) of the immediate context in which it occurs.

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

80. The Optative, affirm. $\epsilon\rho\epsilon-$, $\epsilon\equiv\epsilon-$ / neg. $\bar{\eta}\eta\epsilon-$, $\bar{\eta}\eta\epsilon\equiv$ [CG 338]

The prepersonal affirmative is a split base, $\epsilon\equiv\epsilon$. The personal suffixes are inserted into the middle of the affirmative base.

$\epsilon\bar{\iota}\epsilon-$	$\bar{\eta}\eta\alpha-$
$\epsilon\kappa\epsilon-$	$\bar{\eta}\eta\epsilon\kappa-$
$\epsilon\rho\epsilon-$	$\bar{\eta}\eta\epsilon-$
$\epsilon\varrho\epsilon-$	$\bar{\eta}\eta\epsilon\varrho-$
$\epsilon\varsigma\epsilon-$	$\bar{\eta}\eta\epsilon\varsigma-$
$\epsilon\eta\epsilon-$	$\bar{\eta}\eta\epsilon\eta-$
$\epsilon\tau\epsilon\tau\eta\epsilon-$	$\bar{\eta}\eta\epsilon\tau\bar{\eta}-$
$\epsilon\gamma\epsilon-$	$\bar{\eta}\eta\epsilon\gamma-$
$\epsilon\rho\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$	$\bar{\eta}\eta\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$

Two main uses:

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

LESSON TEN

or unconditional prediction (as in divine commands, monastic rules, prophetic predictions, the Ten Commandments, etc.) (*I shall go, you shall go, he shall go*). $\epsilon\kappa\epsilon-\tau\alpha\epsilon\iota\epsilon-\pi\epsilon\kappa\epsilon\iota\omega\tau\ \bar{m}\bar{n}-\tau\epsilon\kappa\mu\alpha\lambda\gamma$ = You shall honor your father and your mother. $\bar{n}\bar{n}\epsilon\kappa-\gamma\omega\tau\bar{\nu}$ = You shall not kill.

(b) Following $\chi\epsilon-$ or $\chi\epsilon\kappa\alpha\varsigma$ or $\chi\epsilon\kappa\alpha\alpha\varsigma$ to express purpose or result, *so that . . . might . . . ; so as to . . . , so that . . .* ($\chi\epsilon-\epsilon\varphi\epsilon-\beta\omega\kappa$ *so that he might go*). Cf. 153.

Note: After $\chi\epsilon\kappa\alpha(\alpha)\varsigma$ the negative sometimes has the following spelling.

$\chi\epsilon\kappa\alpha(\alpha)\varsigma\ \epsilon\bar{n}\bar{n}\alpha-$

” $\epsilon\bar{n}\bar{n}\epsilon\kappa-$

” $\epsilon\bar{n}\bar{n}\epsilon-$

” $\epsilon\bar{n}\bar{n}\epsilon\varphi-$

” $\epsilon\bar{n}\bar{n}\epsilon\varsigma-$

$\chi\epsilon\kappa\alpha(\alpha)\varsigma\ \epsilon\bar{n}\bar{n}\epsilon\bar{n}-$

” $\epsilon\bar{n}\bar{n}\epsilon\tau\bar{n}-$

” $\epsilon\bar{n}\bar{n}\epsilon\gamma-$

$\chi\epsilon\kappa\alpha(\alpha)\varsigma\ \epsilon\bar{n}\bar{n}\epsilon-\pi\bar{n}\omega\gamma\tau\epsilon$

81. The Jussive, affirm. $\mu\alpha\rho\epsilon-$, $\mu\alpha\rho\neq$ / neg. $\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\epsilon-$, $\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\epsilon\neq$ [CG 340]

$\mu\alpha\rho\bar{\iota}-$

—

—

$\mu\alpha\rho\epsilon\varphi-$

$\mu\alpha\rho\epsilon\varsigma-$

$\mu\alpha\rho\bar{n}-$

—

$\mu\alpha\rho\omega-$

$\mu\alpha\rho\epsilon-\pi\bar{n}\omega\gamma\tau\epsilon$

$\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\alpha-$

—

$\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\epsilon\varphi-$

$\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\epsilon\varsigma-$

$\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\epsilon\bar{n}-$

—

$\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\epsilon\gamma-$

$\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\epsilon-\pi\bar{n}\omega\gamma\tau\epsilon$

An exhortation or oblique command addressed to one or more 1st or 3d persons: *Let me... , Let us... , Let him/her... , Let them...* Occurs only in dialogue. There is no 2d person form, as this function is fulfilled by the imperative. $\mu\alpha\rho\epsilon\varphi-\bar{p}^{\theta}\omega\gamma\omega\epsilon\bar{\iota}\bar{n}\ \bar{n}\bar{\delta}\bar{\iota}-\pi\epsilon\tau\bar{n}\omega\gamma\omega\epsilon\bar{\iota}\bar{n}$ = Let your light shine. $\bar{m}\bar{\pi}\bar{r}\bar{\tau}\bar{r}\epsilon\bar{n}-\varsigma\omega\psi\ \bar{n}-\tau\epsilon\chi\alpha\rho\bar{\iota}\varsigma$ = Let us not despise grace.

82. ‘To Be’ in Coptic.

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

πνοῦτε οὐμὲ πε = God is true. ἀνοκ πε ποῦοειν ἡ-πκοσμος = It is I who am the light of the world. οὐσαβη τε = She is wise. οὐγῤρο πε = He is a king/kingly in nature. ἡααα-q (verboid) = He is great. [CG 292]

(b) Statements about an incidental, temporary, or constructed characteristic are usually expressed by ο ἡ- in a durative sentence (ο is the stative of εἰρε “to make”). Note the Coptic use of zero article (⁰) after ἡ-. †-ο ἡ-⁰ψῡῡμο = I am a stranger. c-ο ἡ-⁰σαβη = She is wise, is acting wisely. q-ο ἡ-⁰οῦοειν = It shines. q-ο ἡ-⁰ῤρο = He is reigning or is (now) king. q-ο ἡ-⁰νοβ = It is great. [CG 179]

(c) q-ψοοπ (stative of ψωπε “to become”) = He exists. q-ψοοπ ἡ- = He exists as...

VOCABULARY 10

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

EXERCISES 10

A. Recite the full paradigm (8 persons and the noun subject), with English translation, of the following. αἶ-ραυε I rejoiced/I have rejoiced (α=). μαρι-ραυε Let me rejoice (μαρ=). ἡπατ-ραυε I have not yet rejoiced (ἡπατ=). ἡπι-ραυε I did not rejoice/I have not rejoiced (ἡπ=). εἶε-ραυε I shall rejoice (ε=ε-).

B. Practice translating until you are fluent. a. αἶ-ταειο. ἡπε-οὔχαἰ. b. ἡπατῆ-ωνῆ. ψατετῆ-μεεγε. c. μεγ-ραυε. εκε-сопс. d. ἡνεq-сооун. μαρι-ψαχε. e. ἡπῆτρα-πιστεγε. аре-βαπτize. f. ἡπῆ-μετανοει. ἡπατετῆ-αρνα. g. ψαγ-ταειο. μεκ-οὔχαἰ. h. εqe-ωνῆ. ἡνα-парадайоу. i. μαρεq-ραυе. ἡпῆтрес-сопс. j. ac-сооун. ἡπεтῆ-ψахе. k. ἡπατογ-μεεγε. ψак-βαπτize. l. μεq-μετανοει. ene-αρνα. m. ἡνε-ταειο. μαρεс-моу. n. ἡпῆтрeγ-ωνῆ. аг-мееγε. o. ἡпῆ-ραυе. ψаq-сопс. p. мен-сооун. εἶе-ψахе. ἡне-мееγε.

C. Translate into Coptic.

- You (pl.) denied/have denied.
- You (pl.) did not betray/have not betrayed.
- You (pl.) have not yet repented.
- You (pl.) baptize [aorist].
- You (pl.) do not believe [aorist].

EXERCISES TEN

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

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

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

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

G. Translate into Coptic. (For vocabulary, cf. 35; for grammar, cf. 82). *a.* God is wise. *b.* This woman is beloved. *c.* I am not a stranger to (ε-) this city. *d.* Are you hostile to this nation? *e.* Truth is beautiful.

LESSON 11

BOUND STATES OF THE INFINITIVE. DIRECT OBJECT CONSTRUCTIONS. COMPOUND INFINITIVES. IMPERATIVE. VOCATIVE.

83. Many transitive infinitives (72) appear in prenominal and prepersonal states (for “states” cf. 50 [CG 167]). These are called the *bound states* of the infinitive. Thus ταειο (= honor) also appears as ταειε- and ταειο=. The bound states permit a direct object to be directly suffixed to the infinitive without the intervention of a preposition.

εtetne-ταειε-νεκειote = You shall honor your parents

εtetne-ταειο-ογ = You shall honor them

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

i. Prepersonal forms ending in $\bar{b}$, $\bar{\lambda}$, $\bar{m}$, $\bar{n}$, or $\bar{p}$ combining with the personal pronoun to form a syllable (cotmεt *sot* | *met*)

cotm= from cωtm̄ = hear:

cotm-ετ

cotm-εκ

cotm-ε

cotm-εq

cotm-εc

cotm- $\bar{n}$ or cotm-εn

cεtm̄-τηγt̄n̄

cotm-ογ

ii. Prepersonal forms ending in other consonants.

zop=, from ζωπ = hide:

zop- $\bar{t}$ or zop-τ

zop- $\bar{k}$ or zop-κ

zop-ε

zop- $\bar{q}$ or zop-q

zop- $\bar{c}$ or zop-c

zop- $\bar{n}$

zεπ-τηγt̄n̄

zop-ογ

(b) Alternatively, a preposition can be used to mark the direct object, as you learned in lesson 9 (72):

ΕΤΕΤΝΕ-ΤΑΕΙΟ Ν-ΝΕΚΕΙΟΤΕ = You shall honor your parents

ΕΤΕΤΝΕ-ΤΑΕΙΟ ΜΜΟ-ΟΥ = You shall honor them

As a matter of fact, all infinitives that have bound states also allow Ν-/ΜΜΟ= to mark the direct object.

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

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

q-κα-⁰ΝΟΒΕ ΕΒΟΛ = He forgives sins

αq-κα-⁰ΝΟΒΕ ΕΒΟΛ = He forgave sins, He has forgiven sins

ii. Otherwise, *in durative sentences the direct object must be marked by Ν-/ΜΜΟ=*. But in non-durative conjugation, use of the bound states or Ν/ΜΜΟ= is optional.

q-κω ΕΒΟΛ Ν-ΝΕΝΝΟΒΕ = He forgives our sins

αq-κω ΕΒΟΛ Ν-ΝΕΝΝΟΒΕ and αq-κα-ΝΕΝΝΟΒΕ ΕΒΟΛ = He forgave our sins, He has forgiven our sins

iii. An infinitive completing Να- (future) is non-durative¹⁹.

q-Να-κω ΕΒΟΛ Ν-ΝΕΝΝΟΒΕ and q-Να-κα-ΝΕΝΝΟΒΕ ΕΒΟΛ = He will forgive our sins

Likewise, any complementary infinitive (ε-⁰COTΠ-ῥ = to choose him) or infinitive as a noun (π-COTΠ-ῥ = the act of choosing him) is non-durative.

iv. *Exception.* Direct objects of the verb ογωω, ογεω-, ογαω= (= want, desire, love) are always directly suffixed in all kinds of sentence, even the durative. q-ογαω-ῖ = he loves you.

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

¹⁹ Only Να- itself counts as the durative predicate 63.

LESSON ELEVEN

LIST OF COMMON VERBS THAT HAVE BOUND STATES OF THE INFINITIVE

1. Biconsonantal

βωλ = release, interpret	βλ̄-	βολ̄=
βωλ $\bar{n}$ - εβολ = destroy, dissolve	βλ̄- εβολ	βολ̄= εβολ
κωτ = build, build up	κετ-	κοτ̄=
μογρ = bind	μρ̄-, μερ-	μορ̄=
μογζ = fill	μεζ-	μαζ̄= (sic)
πωψ = divide	πεψ-	ποψ̄=
ογωμ = eat	ογემ-	ογομ̄=
ογωψ = want, desire, love	ογεψ-	ογαψ̄= (sic)
ογωζ = lay upon, occupy	ογεζ-	ογαζ̄= (sic)
ωψ ['ōš] = read	εψ-	οψ̄=
ψωπ = receive, buy	ψεπ-	ψοπ̄=
ζωπ = hide	ζεπ-	ζοπ̄=
χωκ $\bar{n}$ - εβολ = fill	χεκ- εβολ	χοκ̄= εβολ

2. Biconsonantal with final ε

κωτε = turn	κετ-	κοτ̄=
νογχε = throw, cast	νεχ-	νοχ̄=

3. Triconsonantal

μογογτ [mōwt 12] = kill	μογτ-, μεγτ-	μοογτ̄=
κοπ̄ = entreat, console	σεπ̄-	
σωτ̄ = choose	σετ̄-	κοτ̄=
σωογζ = gather	σεγζ-	σοογζ̄=
ογων̄ $\bar{n}$ - εβολ = reveal	ογεν̄- εβολ	ογον̄= εβολ
ψωωτ [šō't 9] = cut off, lack	ψετ-, ψεετ-	ψαατ̄= (sic)

4. Triconsonantal, third consonant is β, λ, μ, ν, or ρ

σωτ̄μ = hear	σετ̄μ-	κοτ̄μ=
τωζ̄μ = invite	τεζ̄μ-	ταζ̄μ= (sic)

5. Initial τ, final personal suffix

τογνoc = awaken	τογνεc-	τογνoc̄=
τ̄ννοογ = send (hither), bring	τ̄ννεγ-	τ̄ννοογ̄=
χοογ [τψοογ] = send (away)	χεγ-	χοογ̄=

6. Initial τ, final ο

τ̄ββο = purify	τ̄ββε-	τ̄ββο̄=
ταειο = honor	ταειε-	ταειο̄=
τακο = ruin	τακε-	τακο̄=

INFINITIVES WITH BOUND STATES

κτο [for τκτο] reflexive = return	κτε-	κτο=
ταλο = take up, mount, board	ταλε-	ταλο=
ταμο = teach	ταμε-	ταμο=
ταoyo = send forth	ταoyε-	ταoyo=
ταωyo = make numerous, multiply	ταωye-	ταωyo=
χνογ [tšnō] = ask, interrogate	χνε-	χνογ=
χπο [tšpo] = produce, get	χπε-	χπο=
ταzo = seize, attain, get to	ταze-	ταzo=
ταzo ᾱ- ερατ= reflexive = stand, make to stand	ταze- ερατ=	ταzo= ερατ=
ταχρο = make firm, confirm	ταχρε-	ταχρο=

7. In prepersonal state the last syllable contains ω

μοcte = hate	μεcte-	μεctω=
covte = prepare	сb̄te-	сb̄τωτ=
сопсπ̄ = entreat	сπ̄сπ̄-	сπ̄сωπ̄=
сооγн = know	соγн̄-	соγωн̄=
ωτοpтp̄ = disturb	ωтp̄тp̄-	ωтp̄τωp̄=

8. In prepersonal state final τ= appears

εινε = bring	ᾱ-	ᾱτ=
με = love	μερε-	μεριτ=
q1 = take, take away, pick up	q1-	q1τ=
χ1 = take, get, receive	χ1-	χ1τ=
χ1ce = raise up	χεct- (sic)	χαct= (sic)

9. Prepersonal state ends with a double vowel

ειpe = make, do	p̄-	aa=
κω = put	κα-	kaa=
κω ᾱ- εβολ = forgive (a sin), release	κα- εβολ	kaa= εβολ
сω = drink	ce-	coo=
† = give	†-	taa=
χω = say	χε-	xoo=

10. Some others

с2aĩ = write	с2aĩ-, cez-	с2aĩ=, ca2= (sic)
τωoγн = raise up	тоγн-	τωoγн=
xo = sow	хе-	xo=

86. Compound infinitives [CG 180] are fixed expressions

- †-⁰βαπτισμα = baptize (give-⁰baptism)
 χ1-⁰βαπτισμα = be baptized (get-⁰baptism)

LESSON ELEVEN

consisting of a zero article phrase suffixed to a prenominal state. Especially common are those built upon $\bar{p}$ - (= do, make, act as), $\dagger$ - (= give, produce), and χ 1- (= get, receive), though many others occur also. This is a very common kind of formation.

$\dagger$ - θ $\text{c}\bar{\text{b}}\omega$ teach (give- θ teaching)

$\bar{p}$ - θ $\text{n}\bar{o}\text{v}\epsilon$ to sin (do- θ sin)

$\bar{p}$ - θ $\omega\text{o}\rho\bar{\pi}$ precede (act-as- θ first)

$\tau\alpha\omega\epsilon$ - θ $\text{o}\epsilon\iota\omega$ proclaim, evangelize (multiply- θ cry)

Greek equivalents are often denominal verbs: $\bar{p}$ - θ $\bar{\gamma}\bar{\mu}\bar{\gamma}\alpha\lambda$ = δουλεύειν serve (δούλος = $\bar{\gamma}\bar{\mu}\bar{\gamma}\alpha\lambda$). $\bar{p}$ - θ $\bar{\gamma}\text{o}\tau\epsilon$ = φοβεῖσθαι to fear (φόβος = $\bar{\gamma}\text{o}\tau\epsilon$). A few compounds contain a possessed noun **54** instead of a zero article phrase: $\tau\alpha\text{b}\epsilon$ - $\epsilon\iota\alpha\tau\bar{\epsilon}$ = teach (instruct-eyes-of).

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

$\dagger$ - θ $\text{c}\bar{\text{b}}\omega$ $\text{n}\lambda$ - q = teach (give- θ lesson for) him

$\bar{p}$ - θ $\chi\text{p}\epsilon\iota\lambda$ $\bar{\text{m}}\text{m}\text{o}$ - q = need (produce- θ need of) it

χ 1- θ $\text{c}\bar{\text{b}}\omega$ $\epsilon\text{p}\text{o}$ - q = learn (receive- θ lesson about) it

Compound infinitives made from $\bar{p}$ - meaning “have or perform the function or characteristic of”

$\bar{p}$ - θ $\bar{\gamma}\bar{\mu}\bar{\gamma}\alpha\lambda$ = serve

$\bar{p}$ - θ $\bar{\text{p}}\text{p}\text{o}$ = reign

$\bar{p}$ - θ $\chi\text{o}\epsilon\iota\text{c}$ = be master

appear in durative sentences as $\text{o}^\dagger$ $\bar{\text{n}}$ - ($\text{o}^\dagger$ is the stative corresponding to $\bar{p}$ -, from the verb $\epsilon\text{i}\text{p}\epsilon$)

$\text{o}^\dagger$ $\bar{\text{n}}$ - θ $\bar{\gamma}\bar{\mu}\bar{\gamma}\alpha\lambda$ = serve

$\text{o}^\dagger$ $\bar{\text{n}}$ - θ $\bar{\text{p}}\text{p}\text{o}$ = reign

$\text{o}^\dagger$ $\bar{\text{n}}$ - θ $\chi\text{o}\epsilon\iota\text{c}$ = be master

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

$\bar{p}$ - $\text{p}\text{m}\epsilon\epsilon\gamma\epsilon$ $\bar{\text{n}}$ - = remember (do-the-thinking of)

$\bar{p}$ - $\text{p}\epsilon\text{q}\text{m}\epsilon\epsilon\gamma\epsilon$ = remember him (do-his-thinking)

THE IMPERATIVE AND VOCATIVE

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

$\text{c}\text{o}\text{t}\bar{\pi}$ - $\text{o}\gamma$ or $\text{c}\omega\text{t}\bar{\pi}$ $\bar{\text{m}}\text{m}\text{o}$ - $\text{o}\gamma$ = Choose them

$\text{c}\epsilon\text{t}\bar{\pi}$ - $\text{p}\epsilon\iota\lambda\alpha\text{o}\varsigma$ or $\text{c}\omega\text{t}\bar{\pi}$ $\bar{\text{m}}$ - $\text{p}\epsilon\iota\lambda\alpha\text{o}\varsigma$ = Choose this people

THE VOCATIVE

ταψε-^θοειψ = Evangelize

ογωμ = Eat

Negative imperatives are formed by prefixing $\bar{\mu}\bar{\pi}\bar{\rho}$ - (or $\bar{\mu}\bar{\pi}\bar{\omega}\bar{\rho}$ ε-) to the infinitive.

$\bar{\mu}\bar{\pi}\bar{\rho}$ -σοτπ-ογ or $\bar{\mu}\bar{\pi}\bar{\rho}$ -σωτπ $\bar{\mu}\bar{\mu}\bar{o}$ -ογ = Do not choose them

$\bar{\mu}\bar{\pi}\bar{\rho}$ -σετπ-πεϊλαος or $\bar{\mu}\bar{\pi}\bar{\rho}$ -σωτπ $\bar{\mu}$ -πεϊλαος = Do not choose this people

$\bar{\mu}\bar{\pi}\bar{\rho}$ -ταψε-^θοειψ = Do not evangelize

$\bar{\mu}\bar{\pi}\bar{\rho}$ -ογωμ = Do not eat

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

αλο= (reflexive) = cease (infinitive λο)

αμογ = come (infinitive. ει)

αμογ [said to one male]

αμη [said to one female]

αμηειτ $\bar{\eta}$ or αμηειν [said to more than one person]

ανινε = bring (ανι-, ανι=) (infinitive. εινε)

αναγ = look (infinitive. ναγ)

αριρε = do, make (αρι-, αρι=) (infinitive. ειρε)

αγ- or αγε- (αγει=) = hand over (no infinitive)

αογων = open (ογ $\bar{\eta}$ -) (infinitive. ογων)

αχι- or αχε- (αχι=) = say (infinitive. χω)

μα- (but usually †, †-, ταα=) = give (infinitive. †)

μο or μω = take (no infinitive)

For example: αμογ εβολ ς $\bar{\mu}$ -πρωμε "Come out of the man!"; ις αρι-παμεεγε πχοεις "Jesus, remember me, Lord."

μα- is optionally prefixed to the imperative of compound infinitives formed on †- (= give) and causative verbs of the class ταειο (initial τ, final ο). Thus μα-†-^θεω = Teach. μα-ταειε-πεκειωτ $\bar{\mu}\bar{\eta}$ -τεκμααγ = Honor your father and your mother. [CG 367]

88. The *vocative* (summoning the attention of the person one is speaking to) must be expressed as a *definite* article phrase or as a personal name. τεσζιμε = O woman! πχοεις = O Lord! πανογτε πανογτε = My God, My God! μαρια = O Mary! [CG 137]

'Yes' and 'No' in Coptic [CG 241]

There are several ways to say 'Yes' or 'No', and Coptic speakers selected them according to the syntax and meaning of what was being affirmed or denied.

'Yes'	Syntax	Compare
ογον	Yes there is	ογν̄- 63
εζε	(Yes)	?
ωο	Yes he (etc.) does	ωλ= 79
σε	(Yes)	?
<i>'No'</i>		
μμον	No there isn't	μν̄- 63
μπε	No he (etc.) didn't	μπ= 77
ννο	No he (etc.) doesn't	ννε= 80
μπωρ	Don't!	μπ̄- 87

89. The following five verbs

πωτ, πητ[†] = run
 ει, ηηγ[†] = come
 βωκ, βηκ[†] = go
 ζωλ, ζηλ[†] = fly
 ζε, ζηγ[†] = fall²⁰

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

†-βηκ I am going, I go. αῖ-βωκ I went, I have gone
 †-ζηλ I am flying, I fly. αῖ-ζωλ I flew, I have flown
 †-ζηγ I am falling, I fall. αῖ-ζε I fell, I have fallen

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

²⁰ Also ζε ε-, ζηγ[†] ε- find; ζε εβολ, ζηγ[†] εβολ perish.

VOCABULARY 11

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

ΠΩΤ, ΠΗΤ [†]	run	τρέχειν, φεύγειν
ΕΙ, ΝΗΥ [†]	come	ἔρχεσθαι
ΒΩΚ, ΒΗΚ [†]	go	πορεύεσθαι, ἀπέρχεσθαι
ΖΩΛ, ΖΗΛ [†]	fly	πεταννύναι
ΖΕ, ΖΗΥ [†]	fall	πίπτειν

More verbs: Religion

ΜΟΥΡ (ΜῘ-, ΜΟΡ≡) ΜΗΡ [†]	bind, tie	δεῖν
ΒΩΛ (ΒῘ-, ΒΟΛ≡) ΒΗΛ [†]	loosen, untie, interpret	λύειν
Ῐ- ⁰ ΝΟΒΕ	sin	ἁμαρτάνειν
ΡΕQ- (masc. or fem.)	one who..., a thing which...	(deverbal nouns)
ΡΕQ-Ῐ- ⁰ ΝΟΒΕ (masc., fem.)	sinner	ἁμαρτωλός
ΚΩ ΕΒΟΛ (Κᾶ-, Κᾶᾶ≡) ΚΗ [†]	release, loosen; forgive	ἀφίέναι
CΜΟΥ Ε-, CΜΑΜΑΔΑΤ [†]	praise, bless	εὐλογεῖν
ΤΑΕΙΟ (ΤΑΕΙΕ-, ΤΑΕΙΟ≡) ΤΑΕΙΗΥ [†]	honor	τιμᾶν
ΟΥΩΨΤ Ῐ-/Νᾶ≡	worship, bow before, greet	προσκυνεῖν
ΜΕ (ΜΕΡΕ-, ΜΕΡΙΤ≡)	love	ἀγαπᾶν
ΨΛΗΛ	pray	προσεύχεσθαι
CΟΠC (CΕΠC-, also CΟΠCῘ (CῘCῘ-, CῘCΩΠ≡) CῘCΩΠ [†]	entreat, console	παρακαλεῖν
ΤΩΖῘ (ΤΕΖΜ-, ΤΑΖΜ≡) ΤΑΖῘ [†]	summon, invite	καλεῖν
CΩΤῘ (CΕΤῘ-, CΟΤΠ≡) CΟΤῘ [†]	choose	ἐκλέγεσθαι
ΤῘΒΟ (ΤῘΒΕ-, ΤῘΒΟ≡) ΤῘΒΗΥ [†]	purify	καθαρίζειν
*ΚΡΙΝΕ Ῐ-/ῘΜΟ≡	judge	
ΜΠΨΑ Ῐ-/ῘΜΟ≡	become worthy of	ἄξιος εἶναι

LESSON ELEVEN

ταψε- ^θ οειψ $\bar{n}$ -/ $\bar{m}mo$ =	proclaim, preach	κηρύσσειν, εὐαγγελίζειν
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Daily life (verbs)

κωτ (κετ-, κοτ=) κητ [†]	build, edify	οικοδομεῖν
ογωμ (ογεμ-, ογομ=)	eat	φαγεῖν
σω (σε-, σοο=)	drink	πίνειν
χο (χε-, χο=) χηγ [†]	sow (seed)	σπείρειν
ογωζ (ογεζ-, ογαζ=) ογηζ [†]	put, lay; dwell	προστιθέναι, κατοικεῖν
ψωωτ (ψετ-/ψεετ-, ψαατ=) ψαατ [†]	cut, sacrifice; (ψαατ [†] $\bar{n}$ -/ $\bar{m}mo$ =) lack	ἐκκόπτειν, ὥστε- ρεῖν

Conjunctions

*τοτε	thereupon, then, next	
κεκαας or κεκαας (+ optative)	so that . . . might	ἵνα
χε- (+ optative)	so that . . . might	ἵνα
χε- (+ clause, not optative)	because; for	ὅτι
εψχε-	supposing that, since, if	εἰ
εψωπε	if (ever)	ἐάν, εἰ
*ογδε or *ογτε (the two forms are equated in Coptic)	nor; and . . . not	

Interjections

εισ-, ειςζηητε (and other spellings)	lo! behold! (marks a new moment in narrative)	ἰδοῦ
*ζαμην (ἀμήν)	amen, may it be	

EXERCISES 11

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

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

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

- a. He bound me, He bound you, . . . etc.
- b. He released me, . . .
- c. He purified me, . . .
- d. He honored me, . . .
- e. He loved me, . . .
- f. He chose me, . . .
- g. He drank me, . . .

C. Translate. a. αΥ-ΜΟΡ-ΕΤ [cf. 83 (a)(i)]. b. ΜΠΟΥ-ΒΟΛ-Ε. c. ΜΠΑΤΟΥ-ΚΑΑ-С. d. αΥ-ΤΑΕΙΕ-ΤΗΥΤΝ̄. e. ΜΠΟΥ-ΜΕΡΙΤ-ΟΥ. f. ΜΠΑΤΟΥ-СΠCΩΠ-К̄. g. αΥ-ΤΑΖМ-ΟΥ. h. ΜΠΟΥ-CΟΤΠ-Ν̄. i. ΜΠΑΤΟΥ-ΤΒΒΟ-Ї. j. αΥ-ΚΟТ-Ε. k. ΜΠΟΥ-ΟΥΟМ-ΕC. l. ΜΠΑΤΟΥ-ХО-ΟΥ. m. αΥ-CОО-Υ. n. ΜΠΟΥ-ΟΥΑΖ-К̄. o. ΜΠΑΤΟΥ-ΦΑΑТ-Н̄. p. АC-ΜΟΡ-ЕК. q. ΜΠC-ΒΟΛ-

εϛ. ρ. ⲙⲡⲁⲧϥ-ⲕⲁⲁ-ⲛ. ϩ. ⲁϥ-ⲧⲁⲉⲓⲟ-ⲟϥ. ⲧ. ⲙⲡϥ-ⲙⲉⲣⲓⲧ-ⲧ̄. ⲡ. ⲙⲡⲁⲧϥ-
 ϥⲡⲥⲱⲡ-ⲓ̄. ⲧ. ⲁϥ-ⲧⲁⲣⲙ-ⲛ̄. ⲱ. ⲙⲡϥ-ⲧⲁⲣⲙ-ⲉⲛ. ⲭ. ⲙⲡⲁⲧϥ-ⲧⲃⲱⲟ-ⲕ.
 ⲱ. ⲁϥ-ⲕⲟⲧ-ⲓ̄. ⲗ. ⲙⲡϥ-ⲟϥⲟⲙ-ⲉⲛ. ⲁⲁ. ⲙⲡⲁⲧϥ-ⲭⲟ-ⲓ̄. ⲃⲃ. ⲁϥ-ϥⲟⲟ-ⲧ.
 ϥϥ. ⲙⲡϥ-ⲟϥⲁⲣ-ⲓ̄. ⲃⲃ. ⲙⲡⲁⲧϥ-ϣⲉⲧ-ⲧⲏϥⲧ̄.

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

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

E. Reading selections from the New Testament.

1. ⲁϥ-ⲉⲓ ⲁϥ-ⲟϥⲱⲣ ⲗⲛ̄-ⲕⲁⲫⲁⲣⲛⲁⲟϥ²¹. Matthew 4:13
2. ⲛ̄-ⲓ-ⲛⲁ-ⲕⲱ ⲛⲏ-ⲧ̄ⲛ̄ ⲁⲛ̄ ⲉⲱⲟⲗ ⲛ̄-ⲛⲉⲧ̄ⲛ̄ⲛⲟⲱⲉ. Matthew 6:15
3. ⲙⲡⲣ̄-ⲕⲣⲓⲛⲉ ⲭⲉⲕⲁϥ ⲛ̄ⲛⲉϥ-ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲱ-ⲧ̄ⲛ̄. Matthew 7:1
4. ⲟϥⲱϣ ⲙ̄-ⲙⲓⲛⲉ ⲡⲉ ⲡⲁⲓ. Matthew 8:27
5. ⲉⲧⲱⲉ-ⲟϥ ⲡⲉⲧ̄ⲛ̄ϥⲁⲣ ⲟϥⲱⲙ ⲙ̄ⲛ̄-ⲛ̄ⲣⲉϥ-ⲣ̄-^ⲟⲛⲟⲱⲉ. Matthew 9:11 alt.
6. ⲛ̄-ⲓ-ⲙⲡⲱⲁ ⲙ̄ⲙⲟ-ⲓ̄ ⲁⲛ̄. Matthew 10:37
7. ⲁⲙⲏⲉⲓⲧ̄ⲛ̄ (cf. 87 [box]) ϣⲁⲣⲟ-ⲓ̄ ⲟϥⲟⲛ ⲛⲓⲙ. Matthew 11:28
8. ⲱⲟⲗ ⲉⲣⲟ-ⲛ̄ ⲛ̄-ⲧⲡⲁⲣⲱⲟⲗⲏ²². Matthew 13:36
9. ⲛ̄ⲛⲉϥ-ⲧⲁⲉⲓⲟ ⲙ̄-ⲡⲉϥⲉⲓⲱⲧ. Matthew 15:6
10. ⲉⲣⲁⲓ̄ ⲉⲭⲛ̄-ⲧⲉⲓ̄ⲡⲉⲧⲣⲁ²³ †-ⲛⲁ-ⲕⲱⲧ ⲛ̄-ⲧⲁⲉⲕⲕⲏⲗⲏϥⲁ. Matthew 16:18
11. ⲡⲱⲁⲡⲧⲓⲥⲙⲁ ⲛ̄-ⲓⲱⲣⲁⲛⲏⲛⲏϥ ⲟϥⲉⲱⲟⲗ ⲧⲱⲛ ⲡⲉ. ⲟϥⲉⲱⲟⲗ ⲗⲛ̄-ⲧⲡⲉ ⲡⲉ
 ⲭⲛ̄-ⲟϥⲉⲱⲟⲗ ⲗⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲡⲉ. Matthew 21:25
12. ⲉⲧⲱⲉ-ⲟϥ ⲃⲉ ⲙⲡⲉⲧ̄ⲛ̄-ⲡⲓϥⲧⲉϥⲉ ⲉⲣⲟ-ⲓ̄. Matthew 21:25
13. ⲧⲟⲧⲉ ⲁϥ-ⲕⲱ ⲛⲁ-ϥ ⲉⲱⲟⲗ ⲛ̄-ⲱⲁⲣⲁⲱⲱⲥ²⁴. Matthew 27:26
14. ⲓ̄-ⲙⲡⲱⲁ ⲙ̄-ⲡⲙⲟϥ. Mark 14:64
15. ⲧⲉ-ϥⲙⲁⲙⲁⲁⲧ ⲗⲛ̄-ⲛⲉⲣⲓⲟⲙⲉ. Luke 1:42 alt.
16. ⲉⲓⲥⲣⲏⲏⲧⲉ ⲓ̄ⲁⲣ †-ⲛⲁ-ⲧⲁϣⲉ-^ⲟⲉⲓⲱ ⲛⲏ-ⲧ̄ⲛ̄ ⲛ̄-ⲟϥⲛⲟⲃ ⲛ̄-ⲣⲁϣⲉ.
 Luke 2:10
17. ⲁ-ϥⲙⲉⲱⲛ²⁵ ⲁⲉ ⲥⲙⲟϥ ⲉⲣⲟ-ⲟϥ. Luke 2:34
18. ⲓ̄-ⲙⲉ ⲓ̄ⲁⲣ ⲙ̄-ⲡⲉⲛⲣⲉⲟⲛⲟϥ. Luke 7:5
19. ⲟϥ ⲧⲉ. ⲁϥⲱ ⲟϥⲱϣ ⲙ̄-ⲙⲓⲛⲉ ⲧⲉ ⲧⲉⲓ̄ϥⲓⲙⲉ. ⲟϥⲣⲉϥ-ⲣ̄-^ⲟⲛⲟⲱⲉ ⲧⲉ.
 Luke 7:39 alt.

²¹ ⲕⲁⲫⲁⲣⲛⲁⲟϥ (place name) Capernaum.

²² ⲡⲁⲣⲱⲟⲗⲏ parable.

²³ ⲡⲉⲧⲣⲁ rock, rocky outcrop.

²⁴ ⲱⲁⲣⲁⲱⲱⲥ (personal name) Barabbas.

²⁵ ϥⲙⲉⲱⲛ (personal name) Simeon.

EXERCISES ELEVEN

20. βωκ. ταψε-⁰οειψ $\bar{n}$ -τμ $\bar{n}$ т-ερο $\bar{m}$ -πνουτε. Luke 9:60
21. παειωτ αι- $\bar{r}$ -⁰нове ε-тπε αγω $\bar{m}$ -пек $\bar{m}$ то εβολ. Luke 15:18
22. $\bar{m}$ пате-таοуноу ει. John 2:4
23. . . . sent His son not χ ε-ερε-κrine $\bar{m}$ -пκοσμος αλλα χ εкас ερε-пκοσμος ουχα $\bar{i}$ εβολ γ ιτοот- $\bar{q}$. John 3:17
24. μεq-ει ψα-πογοειν. John 3:20
25. $\bar{m}\bar{n}$ -⁰профнтнс таειну γ ρα $\bar{i}$ γ μ-πεq†με²⁶. John 4:44
26. πειωт гар με $\bar{m}$ -пψнρε αγω q-тсаво²⁷ $\bar{m}$ мо-q ε- γ ωβ nim. John 5:20
27. παογοειψ $\bar{m}$ пат $\bar{q}$ -ει. John 7:6 alt.
28. $\bar{m}$ п $\bar{q}$ -ογωм ουδε $\bar{m}$ п $\bar{q}$ -сω. Acts 9:9
29. тет $\bar{n}$ - $\bar{m}$ пψа $\bar{m}$ -пων $\bar{z}$. Acts 13:46
30. теноу бе ειςζηнте †-мнр γ μ-πε $\bar{p}\bar{n}\bar{a}$. Acts 20:22 alt.
31. αν-βωк εζοуn ε-пн $\bar{i}$ $\bar{m}$ -φιλιппос²⁸ преq-таψе-⁰οειψ. Acts 21:8
32. $\bar{n}$ nen-ογωм ουδε $\bar{n}$ nen-сω. Acts 23:12
33. αγ- $\bar{r}$ -⁰нове αγω се-ψаат $\bar{m}$ -πεооу $\bar{m}$ -πноуτε. Romans 3:23 alt.
34. $\bar{m}\bar{n}$ -⁰αγαθον²⁹ ογн $\bar{z}$ $\bar{n}$ ζηт-⁰. Romans 7:18
35. $\bar{n}$ -τμ $\bar{n}$ т-ερο гар αν $\bar{m}$ -πноуτε пе⁰ογωм γ ι-⁰сω. Romans 14:17
36. тет $\bar{n}$ - $\bar{r}$ -⁰нове ε-πε $\bar{x}\bar{c}$. 1 Corinthians 8:12
37. μαρεq-ψληλ χ εкас ερε-βωλ. 1 Corinthians 14:13
38. αν- γ ενте $\bar{i}$ mine он (44). 2 Corinthians 10:11
39. $\bar{m}$ πi-ψωωт $\bar{n}$ -λαау пар $\bar{a}$ ³⁰- $\bar{n}$ ноб $\bar{n}$ -апосто $\bar{c}$ ос. 2 Corinthians 11:5
40. ψаγ-т $\bar{b}$ во гар γ ιт $\bar{m}$ -пψа χ ε $\bar{m}$ -πноуτε $\bar{m}\bar{n}$ -πεψληλ. 1 Timothy 4:5 alt.
41. $\bar{m}$ -пψа χ ε $\bar{m}$ -πноуτε мнр ан. 2 Timothy 2:9
42. μαροу-ογωψт на-q. Hebrews 1:6
43. ουπισтос пе αγω ουμε пе χ εкас ερε-кω εβολ $\bar{n}$ -nenнове. 1 John 1:9

²⁶ †με village.

²⁷ тсаво teach, inform.

²⁸ φιλιппос (personal name) Philipp.

²⁹ αγαθος, -он good person, thing.

³⁰ Lesson 7, box "The Simple Prepositions."

LESSON 12

NON-DURATIVE CONJUGATION: SUBORDINATE CLAUSE CONJUGATION BASES. INFLECTED MODIFIER. SOME STYLISTIC DEVICES.

90. In this lesson you will complete the survey of non-durative conjugation, which was begun in lesson 10. Now you will learn the five subordinate clause conjugation bases—they occur very frequently, and you will see them everywhere. [CG 342–43] They appear in the same three part pattern as the main-clause bases (75), namely

a. 1 2 3
 $\bar{\text{NTEPE}} - \text{ΠNOYTE}$ COTI When God chose *or* had chosen

b. 1 2 3
 $\bar{\text{NTEPE}} -$ q- COTI When he chose *or* had chosen

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

Negation. The five subordinate bases are negated by adding $\text{T}\bar{\text{M}}-$ (= *not*), which comes before a nominal subject and after a personal one: $\bar{\text{NTEPE}}-\text{T}\bar{\text{M}}-\text{ΠNOYTE}$ COTI = When God did not choose; $\bar{\text{NTEPE}}-\text{q}-\text{T}\bar{\text{M}}-\text{COTI}$ = After he did not choose.

The five subordinate-clause bases are

- Precursive: $\bar{\text{NTEPE}}-$, $\bar{\text{NTEP}}(\epsilon)\bar{\text{=}}$ When *or* After he chose *or* had chosen
- Conditional: $\epsilon\text{P}\omega\text{AN}-$, $\epsilon\bar{\text{=}}\omega\text{AN}-$ and $\epsilon\text{PE}-$, $\epsilon\bar{\text{=}}$ If *or* When *or* Since *or* Whenever he chooses *or* chose
- Limitative: $\omega\text{ANTE}-$, $\omega\text{ANT}\bar{\text{=}}$ Until he chose *or* chooses *or* has chosen *or* had chosen

Conjunctive: $\bar{\eta}\tau\epsilon-$, $\bar{\eta}\neq$ (tenseless)
 Future conjunctive: $\tau\alpha\rho\epsilon-$, $\tau\alpha\rho\neq$. . . and he shall choose

91. The Precursive, $\bar{\eta}\tau\epsilon\rho\epsilon-$, $\bar{\eta}\tau\epsilon\rho(\epsilon)\neq$ “When, After” (past time)

$\bar{\eta}\tau\epsilon\rho\iota-$	$\bar{\eta}\tau\epsilon\rho\bar{\eta}-$ or $\bar{\eta}\tau\epsilon\rho\epsilon\bar{\eta}-$
$\bar{\eta}\tau\epsilon\rho\epsilon\kappa-$	$\bar{\eta}\tau\epsilon\rho\epsilon\tau\bar{\eta}-$
$\bar{\eta}\tau\epsilon\rho\epsilon-$ or $\bar{\eta}\tau\epsilon\rho\epsilon\rho-$	
$\bar{\eta}\tau\epsilon\rho\epsilon\eta-$	$\bar{\eta}\tau\epsilon\rho\omicron\eta-$
$\bar{\eta}\tau\epsilon\rho\epsilon\varsigma-$	
$\bar{\eta}\tau\epsilon\rho\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$	

Speaks of an immediately preceding event, as completed and past: *when he had chosen, after* he chose. Belongs to narration, where it supplies background information; typically combined with the past tense $\lambda-$ / $\lambda\neq$; occurs before or after the main clause. $\bar{\eta}\tau\epsilon\rho\epsilon\eta-\eta\lambda\gamma\ \lambda\eta-\pi\iota\varsigma\tau\epsilon\upsilon\epsilon$ = When he had seen, he believed. $\lambda\eta-\pi\iota\varsigma\tau\epsilon\upsilon\epsilon\ \bar{\eta}\tau\epsilon\rho\epsilon\eta-\eta\lambda\gamma$ = He believed, once he had seen. $\bar{\eta}\tau\epsilon\rho\epsilon\eta-\tau\bar{\eta}\eta\lambda\gamma\ \epsilon\rho\omicron-\varsigma\ \lambda\eta-\beta\omega\kappa$ = When he did not see her, he left. [CG 344–45, 348]

92. The Conditional $\epsilon\rho\omega\lambda\eta-$, $\epsilon\neq\omega\lambda\eta-$ and $\epsilon\rho\epsilon-$, $\epsilon\neq$ ‘If, When, Since, Whenever’

The prepersonal is a split base, $\epsilon\neq\omega\lambda\eta$. The personal suffixes are inserted into the middle of the base. A short form (without $\omega\lambda\eta$) also occurs, but rarely.

$\epsilon\bar{\iota}\omega\lambda\eta-$ or $\epsilon\bar{\iota}-$	$\epsilon\eta\omega\lambda\eta-$ or $\epsilon\eta-$
$\epsilon\kappa\omega\lambda\eta-$ or $\epsilon\kappa-$	$\epsilon\tau\epsilon\tau\bar{\eta}\omega\lambda\eta-$ or $\epsilon\tau\epsilon\tau\bar{\eta}-$
$\epsilon\rho\omega\lambda\eta-$, $\epsilon\rho\epsilon\omega\lambda\eta-$ or $\epsilon\rho\epsilon-$	
$\epsilon\eta\omega\lambda\eta-$ or $\epsilon\eta-$	$\epsilon\gamma\omega\lambda\eta-$ or $\epsilon\gamma-$
$\epsilon\varsigma\omega\lambda\eta-$ or $\epsilon\varsigma-$	
$\epsilon\rho\omega\lambda\eta-\pi\eta\omicron\upsilon\tau\epsilon$ or $\epsilon\rho\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$	

Forms a logically ambiguous ‘If’ clause, including both ‘Since’ (factual cause) and ‘If ever, Whenever’. More or less simultaneous to the main clause. $\epsilon\eta\omega\lambda\eta-\eta\lambda\gamma\ \eta-\eta\lambda\pi\iota\varsigma\tau\epsilon\upsilon\epsilon$ = If or Whenever he sees, he will believe. $\epsilon\eta\omega\lambda\eta-\tau\bar{\eta}\eta\lambda\gamma\ \bar{\eta}-\eta-\eta\lambda\pi\iota\varsigma\tau\epsilon\upsilon\epsilon\ \lambda\eta$ = If or Whenever he does not see, he will not believe. $\epsilon\eta\omega\lambda\eta-\eta\lambda\gamma\ \eta-\pi\iota\varsigma\tau\epsilon\upsilon\epsilon$ = If or Whenever or Since he sees, he believes. When combined with the Past, $\epsilon\rho\omega\lambda\eta-$ expresses a generalization (*whenever*)—unlike $\bar{\eta}\tau\epsilon\rho\epsilon-$, which expresses a single event: $\epsilon\eta\omega\lambda\eta-\eta\lambda\gamma\ \lambda\eta-\pi\iota\varsigma\tau\epsilon\upsilon\epsilon$ = Whenever he saw, he believed. Occurs before or after the main clause. [CG 346–48]

The ambiguity of $\epsilon\rho\omega\lambda\eta-$ can be resolved by inserting a conjunction before it: $\epsilon\omega\omega\pi\epsilon$ = if, if ever; $\epsilon\iota\mu\eta\tau\iota$ = unless, except, $\kappa\alpha\eta$ = even though, even if, $\gamma\omicron\tau\alpha\eta$ = as soon as, whenever, such that.

93. The Limitative, $\omega\alpha\eta\tau\epsilon-$, $\omega\alpha\eta\tau\bar{\epsilon}$ “Until such time as”

$\omega\alpha\eta\tau\uparrow-$	$\omega\alpha\eta\tau\bar{\eta}-$
$\omega\alpha\eta\tau\bar{\kappa}-$	$\omega\alpha\eta\tau\epsilon\tau\bar{\eta}-$
$\omega\alpha\eta\tau\epsilon-$	
$\omega\alpha\eta\tau\bar{\eta}-$	$\omega\alpha\eta\tau\omicron\gamma-$
$\omega\alpha\eta\tau\bar{\varsigma}-$	
$\omega\alpha\eta\tau\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$	

Expresses the limit beyond which the main event no longer continues, continued, or will continue: *until, until such time as, until the point where*. $\lambda\gamma-\omega\lambda\eta\lambda\omega\alpha\eta\tau\bar{\eta}-\kappa\alpha\alpha-\gamma\epsilon\upsilon\omicron\lambda$ = They prayed until he forgave them. [CG 349]

94. The Conjunctive, $\bar{\eta}\tau\epsilon-$, $\bar{\eta}\bar{\epsilon}$

$\bar{\eta}\tau\alpha- \text{ or } \tau\alpha-$	$\bar{\eta}\tau\bar{\eta}-$
$\bar{\eta}\tau- \text{ or } \bar{\eta}\kappa-$	$\bar{\eta}\tau\epsilon\tau\bar{\eta}-$
$\bar{\eta}\tau\epsilon-$	
$\bar{\eta}\eta-$	$\bar{\eta}\varsigma-$
$\bar{\eta}\varsigma-$	
$\bar{\eta}\tau\epsilon-\pi\eta\omicron\upsilon\tau\epsilon$	

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

- i. The conjunctive continues verbs that do *not* occur in the main line of past narration and are not durative statements about the present. E.g. $\pi\eta\omicron\upsilon\tau\epsilon\epsilon\eta\epsilon-\varsigma\mu\omicron\gamma\epsilon\tau\omega-\tau\bar{\eta}\bar{\eta}\tau\bar{\eta}-\kappa\omega\eta\eta-\tau\bar{\eta}\epsilon\upsilon\omicron\lambda$ = God shall bless you *and* we shall forgive you. $\bar{\mu}\pi\bar{\rho}\tau\tau\epsilon\gamma-\omicron\gamma\omega\mu\omega\alpha\eta\tau\omicron\gamma-\beta\omega\kappa\epsilon\tau\omicron\gamma\eta\epsilon-\tau\pi\omicron\lambda\iota\varsigma\bar{\eta}\varsigma\epsilon-\eta\lambda\gamma\epsilon-\pi\bar{\rho}\rho$ = Let them not eat until they have entered the city *and* seen the emperor. $\kappa\alpha\alpha-\gamma\bar{\mu}\pi\epsilon\iota\mu\alpha\bar{\eta}\tau\alpha-\chi\iota\tau-\omicron\gamma$ = Leave them here *and* I will take them. $\kappa-\eta\lambda-\omicron\gamma\omega\mu\bar{\eta}\tau-\varsigma\omega$ = You will eat *and* drink. $\uparrow-\eta\lambda-\omicron\gamma\omega\mu\bar{\eta}\tau\alpha-\tau\bar{\eta}-\varsigma\omega$ = I shall eat *and* not drink.
- ii. It also forms subordinate clauses headed by expressions such as $\epsilon\iota\mu\eta\tau\iota$ (unless), $\bar{\mu}\bar{\eta}\bar{\eta}\bar{\varsigma}\alpha-$ (after), $\bar{\mu}\eta\pi\omega\varsigma$ (lest), $\tau\omega\varsigma\tau\epsilon$ (so that), $\lambda\eta\eta\gamma$ (perhaps), $\kappa\epsilon-\kappa\omicron\gamma\iota\pi\epsilon$ (Just a little while longer and), $\bar{\mu}\eta\eta\epsilon\eta\omicron\iota\tau\omicron$ (God forbid that), etc. [CG 354] $\bar{\mu}\pi\bar{\rho}-\omicron\gamma\omega\mu\bar{\mu}\eta\pi\omicron\tau\epsilon\bar{\eta}\kappa-\mu\omicron\gamma$ = Do not eat *lest* you die. $\bar{\mu}\bar{\eta}\bar{\eta}\bar{\varsigma}\alpha-\bar{\eta}\varsigma\epsilon-\pi\alpha\tau\alpha\delta\iota\omicron\gamma\bar{\eta}-\iota\omega\tau\alpha\eta\eta\eta\varsigma$ = *After* they betrayed John.

Some additional uses are described in CG 353, 355–56.

95. The Future Conjunctive, ταρε-, ταρ=

ταρι-	ταρῆ-
ταρεκ-	ταρετῆ-
ταρε-	
ταρεϙ-	ταροϙ-
ταρεσ-	
ταρε-πνοϙτε	

Occurs after an affirmative command, in dialogue. It promises that an event will happen in the future if the command is fulfilled. $\omega\lambda\eta\lambda\ \tau\alpha\rho\epsilon\varrho-\kappa\omega\ \eta\alpha-\kappa\ \epsilon\upsilon\omicron\lambda$ = Pray and he will forgive you. $\mu\alpha\rho\bar{\eta}-\epsilon\iota\ \epsilon\lambda\omicron\upsilon\eta\ \tau\alpha\rho\bar{\eta}-\eta\alpha\gamma\ \epsilon\rho\omicron-\varrho$ = Let us go in and we shall see him. It can be used independently to form a deliberative question: $\tau\alpha\rho\bar{\eta}-\epsilon\iota\ \epsilon\lambda\omicron\upsilon\eta$ = Shall we enter? [CG 357–58]

THE INFLECTED MODIFIERS

96. You have already learned the eight independent personal pronouns $\alpha\eta\omicron\kappa$, $\bar{\eta}\tau\omicron\kappa$, $\bar{\eta}\tau\omicron$ etc. **40.** The $\alpha\eta\omicron\kappa$ pronoun also has the ability to float around in the sentence, bobbing up between one bound group and another, provided that it agrees in person and number/gender with some other pronoun in the same sentence.

- $\tau\epsilon-\sigma\mu\alpha\mu\alpha\alpha\tau\ \bar{\eta}\tau\omicron\ \eta\bar{\eta}-\eta\epsilon\lambda\iota\omicron\mu\epsilon$
 = You are blessed, $\bar{\eta}\tau\omicron$, among women
- $\pi\alpha\omicron\gamma\omicron\epsilon\iota\omega\ \alpha\eta\omicron\kappa\ \bar{\mu}\pi\alpha\tau\bar{\eta}-\epsilon\iota$
 = My time, $\alpha\eta\omicron\kappa$, has not yet come

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

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

- (a) $\tau\eta\rho=$. . . all, entirely, all . . . ; utterly
 $\eta\omega\omega=$. . . too; for (my *etc.*) part
- (b) $\bar{\mu}\mu\iota\eta\bar{\mu}\mu\omicron=$. . . (my- *etc.*) self [often reflexive]; own
 $\mu\alpha\gamma\alpha\alpha=$ and $\mu\alpha\gamma\alpha\alpha\tau=$ = alone, only, mere; (my- *etc.*) self; own
 $\omicron\gamma\alpha\alpha=$ and $\omicron\gamma\alpha\alpha\tau=$ = only, alone

LESSON TWELVE

ΤΗΡΤ, ΤΗΡΚ, ΤΗΡΕ, ΤΗΡQ, ΤΗΡC, ΤΗΡN, ΤΗΡΤN, ΤΗΡΟΥ
 ΖΩΩΤ (or ΖΩ), ΖΩΩΚ, ΖΩΩΤΕ, ΖΩΩQ, ΖΩΩC, ΖΩΩN, ΖΩΩΤΤΗΥΤN, ΖΩΟΥ
 ΜΜΙΝΜΜΟ= just like the preposition ΜΜΟ=

ΜΑΥΑΑΤ, ΜΑΥΑΑΚ, ΜΑΥΑΑΤΕ, ΜΑΥΑΑQ, ΜΑΥΑΑC, ΜΑΥΑΑΝ, ΜΑΥΑΑΤΤΗΥΤN,
 ΜΑΥΑΑΥ or

ΜΑΥΑΑΤ, ΜΑΥΑΑΤΚ, ΜΑΥΑΑΤΕ, ΜΑΥΑΑΤQ, ΜΑΥΑΑΤC, ΜΑΥΑΑΤN, ΜΑΥΑΑΤ-
 ΤΗΥΤN, ΜΑΥΑΑΤΟΥ

ΟΥΑΑΤ, ΟΥΑΑΚ, ΟΥΑΑΤΕ, ΟΥΑΑQ (or ΟΥΑΑΤQ), ΟΥΑΑC (or ΟΥΑΑΤC), ΟΥΑΑΝ,
 ΟΥΑ(Α)ΤΤΗΥΤN, ΟΥΑΑΤΟΥ

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

ΤΕΤN-CΟΟΥN ΤΗΡ-ΤN = You all know.

ΕΙCΖΗΗΤΕ ΤΗΡ-ΤN ΤΕΤN-CΟΟΥN = You all know.

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

ΝΕQΜΑΘΗΤΗC ΜΑΥΑΑ-Υ ΑΥ-ΒΩΚ = Only his disciples went away

CΟΟΥN ΜΜΟ-Κ ΜΜΙΝΜΜΟ-Κ = Know thyself (Know your own self)

SOME STYLISTIC DEVICES

97. *Postponed subjects* (N61-). In all sentence types except the nominal sentence, a 3d person subject of the type q, c, ce, γ, and ογ can be made explicit later in the sentence by an article phrase, pronoun, or specifier phrase, of the same number (and gender) introduced by the preposition N61-. (Caution: N61- is not translated.) [CG 87(b)]

q-cωτN N61-πρωμε = πρωμε cωτN

The man is choosing or chooses (he-choosing N61- the-man)

αγ-cωτN N61-Nωηρε = α-Nωηρε cωτN

The children chose or have chosen

ογντα-q N61-πρωμε = ογντε-πρωμε

The man has (cf. below, 103)

πεχα-q N61-ic = πεχε-ic

Jesus said (cf. below, 105)

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

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

πρωμε, ς-σωτῆ = πρωμε σωτῆ

The man is choosing *or* chooses (as-for-the-man, he-is-choosing)

ἡωηρε, λϥ-σωτῆ = λ-ἡωηρε σωτῆ

The children chose *or* have chosen (the-children, they-chose)

ἡωηρε, ἡτεροϥ-σωτῆ = ἡτερε-ἡωηρε σωτῆ

After the children chose *or* had chosen (the-children, after-they-chose) . . .

πρωμε, οϥἡτα-ς = οϥἡτε-πρωμε

The man has (cf. below, 103) (the-man, he-has)

ἰς, πεχα-ς = πεχε-ἰς

Jesus said (cf. below, 105) (Jesus, he-said)

As you see from these examples, the extraposed element must also be represented by a personal pronoun of the same number (and gender) within the sentence pattern itself: πρωμε ϥ-, ἡωηρε λϥ-, ἡωηρε ἡτεροϥ-, πρωμε οϥἡτα-ς, ἰς πεχα-ς.

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

νεῖρβηγε αῖ-ναγ ερο-οϥ = αῖ-ναγ ε-νεῖρβηγε

I saw these things (these-things, I-saw them)

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

πεπροφῆτης νεῖρβηγε λϥ-ναγ ερο-οϥ = λ-πεπροφῆτης ναγ ε-νεῖρβηγε

The prophet saw these things (the-prophet, these-things, he-saw them)

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

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

ῖἡ-τεροϥεῖτε, νεϥ-ωοοπ ἡβι-πωαχε

In the beginning, there was the Word

ἡτεγνοϥ δε, λϥ-κα-νεγωνηϥ

And immediately, they left their nets

αχἡτ-ῖ, ἡπε-λααϥ ωωπε

Without Him, nothing came into existence

LESSON TWELVE

αὐτὸς ἡμεῖς τοῦ ἡμεῖς-ἡμεῖς σαββατον, αὐτὸς-ἡμεῖς-ἡμεῖς τῆς συναγωγῆς
And right away, on the Sabbath, He taught in the synagogue

αὐτὸς ἡμεῖς τοῦ περὶ τοῦ, αὐτὸς-ἡμεῖς-ἡμεῖς
And right away, as for the spirit, it seized Him

παῖς ἡμεῖς-ἡμεῖς οὐκ ἦν, ἡμεῖς-ἡμεῖς οὐκ ἦν
As for Him, in the beginning, He existed with God

And they very often occur late in the sentence.

αὐτὸς-ἡμεῖς-ἡμεῖς βαπτισματι ἡμεῖς-ἡμεῖς ἡμεῖς-ἡμεῖς
I have given baptism *to you by means of water*

αὐτὸς-ἡμεῖς-ἡμεῖς οὐκ ἦν, ἡμεῖς-ἡμεῖς οὐκ ἦν
They left their father Zebedee *in the boat with the employees*

αὐτὸς-ἡμεῖς-ἡμεῖς οὐκ ἦν, ἡμεῖς-ἡμεῖς οὐκ ἦν
They lowered the cot *downwards*

αὐτὸς-ἡμεῖς-ἡμεῖς οὐκ ἦν, ἡμεῖς-ἡμεῖς οὐκ ἦν
They implored him *greatly*

VOCABULARY 12

More verbs: Change of condition (ingr. = ingressive meaning 74)

ΜΤΟΝ, ΜΟΤΝ [†]	make to rest; ingr. become rested	ἐπαναπαύειν
ΜΤΟΝ ΜΜΟ= reflexive	rest	ἀναπαύεσθαι
ΨΤΟΡΤΡ̄ (ΨΤΡ̄ΤΡ̄-, ΨΤΡ̄ΤΩΡ=) ΨΤΡ̄ΤΩΡ [†]	disturb; ingr. become disturbed	ταράσσεσθαι
ΜΟΥΖ (ΜΕΖ-, ΜΑΖ=) ΜΕΖ [†]	fill, complete, amount to; finish; ingr. become full, complete	πιμπλάναι, πληροῦν
ΧΩΚ ΕΒΟΛ (ΧΕΚ-, ΧΟΚ=) ΧΗΚ [†] ΕΒΟΛ	complete, amount to; ingr. become perfect, complete; reach (one's) limit	πληροῦν
ΟΥΩΝ, ΟΥΗΝ [†]	open; ingr. become open	ἀνοίγειν
ΠΩΨ (ΠΕΨ-, ΠΩΨ=) ΠΗΨ [†]	divide; ingr. become divided	κλᾶν
ΤΑΧΡΟ (ΤΑΧΡΕ-, ΤΑΧΡΟ=) ΤΑΧΡΗΥ [†]	make firm; ingr. become firm	στηρίζειν
ΤΑΚΟ (ΤΑΚΕ-, ΤΑΚΟ=) ΤΑΚΗΥ(Τ) [†]	destroy, ruin; ingr. become ruined	ἀπολλύναι
ΖΟΥ [†] (stative only)	bad, evil	πονηρός, κακός
ΒΩΛ ΕΒΟΛ (ΒΛ̄-, ΒΟΛ=) ΒΗΛ [†] ΕΒΟΛ	loosen, destroy; ingr. become loose, destroyed	λύειν
ΖΕ ΕΒΟΛ, ΖΗΥ [†] ΕΒΟΛ 89	perish	ἀπόλλυσθαι
ΜΟΥΟΥΤ (ΜΟΥΤ- or ΜΕΥΤ-, ΜΟΥΟΥΤ=)	kill	θανατοῦν
ΤΟΥΝΟΣ (ΤΟΥΝΕC-, ΤΟΥΝΟΣ=)	awaken, raise	ἐγείρειν
CΟΒΤΕ (CΒΤΕ-, CΒΤΩΤ=) CΒΤΩΤ [†]	prepare; ingr. become prepared	ἀνοίγειν
ΕΙΝΕ Ν-/ΜΜΟ= [not same as ΕΙΝΕ "bring"]	resemble	ὅμοιος εἶναι
ΖΙCΕ, ΖΟCΕ [†]	become tired, exert oneself, labor	κοπιᾶν

LESSON TWELVE

ΖΙCΕ ΜΜΟ= reflexive	labor, exert oneself	κοπιᾶν
ΨΙΠΕ ΖΗΤ=	feel great respect (shame) before	ἐντρέπεσθαι
†- ⁰ ΨΙΠΕ	shame (= cause . . . to feel ashamed)	ἐπαισχύνεσθαι
ΧΙ- ⁰ ΨΙΠΕ	be put to shame, be ashamed	καταισχύνεσθαι
ΜΟCΤΕ (ΜΕCΤΕ-, ΜΕCΤΩ=)	hate	μισεῖν

Conjunctions

*ΕΙΜΗΤΙ	unless indeed, unless perhaps
*ΖΩCΤΕ	so that . . .

EXERCISES 12

A. Translate rapidly into Coptic, giving all eight persons and the noun (πρωμε) as subject (I, you, . . . , etc.).

- a. After I divided (After you divided, . . . , etc.)
- b. Whenever I strengthen . . .
- c. Until I perish . . .
- d. After I had not loosened . . .
- e. When I do not open . . .
- f. Until I do not become tired . . .

B. Translate (most of these are incomplete sentences). a. $\bar{\eta}\tau\epsilon\rho\epsilon\kappa-\bar{\mu}\tau\omicron\nu$
 $\bar{\mu}\mu\omicron-\kappa$. b. $\epsilon\varphi\omega\alpha\nu-\psi\tau\omicron\rho\tau\bar{\rho}$. c. $\omega\alpha\nu\bar{\tau}-\mu\omicron\gamma\zeta$. d. $\bar{\eta}\tau\epsilon\rho\omicron\gamma-\tau\bar{\mu}-\chi\omega\kappa$
 $\epsilon\upsilon\omicron\lambda$. e. $\epsilon\bar{\imath}\omega\alpha\nu-\tau\bar{\mu}-\pi\omega\psi$. f. $\omega\alpha\nu\tau\epsilon-\tau\bar{\mu}-\tau\alpha\chi\rho\omicron$. g. $\bar{\eta}\tau\epsilon\rho\epsilon\varsigma-\tau\alpha\kappa\omicron$.
h. $\epsilon\tau\epsilon\tau\bar{\eta}\omega\alpha\nu-\beta\omega\lambda \epsilon\upsilon\omicron\lambda$. i. $\omega\alpha\nu\tau\bar{\kappa}-\mu\omicron\gamma\omicron\upsilon\tau$. j. $\varsigma\epsilon-\rho\omicron\omicron\gamma$. k. $\bar{\eta}-\varphi-$
 $\rho\omicron\omicron\gamma \lambda\eta$. l. $\omega\alpha\nu\tau\omicron\gamma-\tau\omicron\gamma\nu\omicron\varsigma$. m. $\bar{\eta}\tau\epsilon\rho\iota-\varsigma\omicron\upsilon\tau\epsilon$. n. $\epsilon\rho\omega\alpha\nu-\omicron\gamma\omega\eta$.
o. $\omega\alpha\nu\tau\bar{\eta}-\epsilon\iota\eta\epsilon$. p. $\bar{\eta}\tau\epsilon\rho\epsilon\tau\bar{\eta}-\zeta\iota\varsigma\epsilon$. q. $\epsilon\kappa\omega\alpha\nu-\rho\alpha\psi\epsilon$. r. $\omega\alpha\nu\tau\bar{\eta}-\bar{\mu}\tau\omicron\nu$.
s. $\bar{\eta}\tau\epsilon\rho\iota-\bar{\tau}-^0\psi\iota\pi\epsilon$. t. $\epsilon\gamma\omega\alpha\nu-\chi\iota-^0\psi\iota\pi\epsilon$. u. $\omega\alpha\nu\bar{\tau}-\mu\omicron\varsigma\tau\epsilon$.

C. Translate into Coptic, using the conjunctive ($\bar{\eta}\tau\epsilon-$, $\bar{\eta}\neq$) for (a)–(f) and the future conjunctive ($\tau\alpha\rho\epsilon-$ $\tau\alpha\rho\neq$) for (g)–(h). a. Rest and do not become disturbed. b. He is going to build you up and you will become perfect. c. If

you do not go and see, you will be put to shame. *d.* You shall rejoice and live. *e.* You shall die and not live. *f.* If you come and God hates you, you will perish. *g.* Come and you will become full. *h.* Exert yourselves and you will become perfect.

D. Reading selections from the New Testament.

1. αq-ει ν̄βι-ῑc̄ εβολ ρ̄ν-ναζαρετ ν̄τε-τγαλιλαια. Mark 1:9
2. ρ̄ν-τεγνοϋ πεπ̄να αq-χιτ-q̄. Mark 1:12
3. νετ̄μαϋ ρω-οϋ οη αϋ-βωκ. Mark 16:13
4. αϋ-βωκ μαγαα-ϋ ε-ϋμα ν̄-χαειε³¹. Mark 6:32
5. α-ραρ δε ναϋ ερο-οϋ . . . αϋ-σοϋων-οϋ αϋω αϋ-ει εβολ ρ̄ν-μ̄πολιc̄. Mark 6:33
6. αϋω ν̄τερεq-ει εβολ αq-ναϋ ε-ϋνοb̄ μ̄-μνηϋε. Mark 6:34
7. πωηρε ρωω-q̄ μ̄-πρωμε να-†-^θϋιπε να-q̄ εqϋαν-ει ρ̄μ-πεοοϋ μ̄-πεq̄ειωτ. Mark 8:38
8. ν̄τεγνοϋ δε ν̄τερε-πμνηϋε τηρ-q̄ ναϋ ερο-q̄ αϋ-ϋτορτ̄p̄ αϋω αϋ-πωτ ερατ-q̄. Mark 9:15
9. ῑc̄ δε μ̄πq̄-ϋαχε λααϋ ρωστε ν̄τε-πιλατοc̄ p̄-^θϋπιηρε. Mark 15:5
10. μ̄ν̄c̄α-ναϊ αq-ει ν̄βι-ῑc̄ μ̄ν̄-νεq̄μαθ̄ητηc̄ ε-πκαρ ν̄-†οϋ-λαια. John 3:22

³¹ χαειε Wilderness, desert.

LESSON 13

CAUSATIVE INFINITIVE. VERBOIDS. 'TO HAVE'. DYNAMIC PASSIVE.

100. The Causative Infinitive $\tau\rho\epsilon-$, $\tau\rho\epsilon\neq$ “(Cause) . . . to”

$\tau\rho\alpha-$	$\tau\rho\epsilon\eta-$
$\tau\rho\epsilon\kappa-$	$\tau\rho\epsilon\tau\bar{\eta}-$ or $\tau\rho\epsilon\tau\epsilon\tau\bar{\eta}-$
$\tau\rho\epsilon-$	
$\tau\rho\epsilon\varsigma-$	$\tau\rho\epsilon\gamma-$
$\tau\rho\epsilon\varsigma-$	
$\tau\rho\epsilon-\pi\nu\omicron\upsilon\tau\epsilon$	

The causative infinitive ends with a hyphen (as shown above), and it must be completed by another infinitive: $\tau\rho\epsilon\varsigma-\varsigma\omega\tau\bar{\eta} =$ (cause) him to choose, $\tau\rho\epsilon-\pi\nu\omicron\upsilon\tau\epsilon \varsigma\omega\tau\bar{\eta} =$ (cause) God to choose. It can be conjugated like any other infinitive: $\alpha\bar{\iota}-\tau\rho\epsilon- =$ I caused, $\alpha\kappa-\tau\rho\epsilon- =$ you caused, $\alpha\rho\epsilon-\tau\rho\epsilon- =$ you caused, $\alpha\varrho-\tau\rho\epsilon- =$ he caused, etc. (below, a). The causative infinitive is also used as a masculine noun (below, b).

It has two meanings. [CG 359–63]

- i. When conjugated or when completing $\eta\alpha-$ (future) or another verb, $\tau\rho\epsilon-$ means “*cause him (etc.) to . . .*”

$\alpha\bar{\iota}-\tau\rho\epsilon\varsigma-\varsigma\omega\tau\bar{\eta}$	= I caused him (or have caused him) to choose
$\tau- \tau\rho\epsilon\varsigma-\varsigma\omega\tau\bar{\eta}$	= I am causing him (or cause him) to choose
$\tau-\eta\alpha-\tau\rho\epsilon\varsigma-\varsigma\omega\tau\bar{\eta}$	= I shall cause him to choose

- ii. As a masc. noun in fixed prepositional phrases, $\tau\rho\epsilon-$ does not have causal meaning: “*him (etc.) choosing; him to choose.*” For a list of these phrases, see box below.

$\alpha\eta\tau\iota-\emptyset\tau\rho\epsilon\varsigma-\varsigma\omega\tau\bar{\eta}$	= instead of him choosing
$\epsilon-\emptyset\tau\rho\epsilon\varsigma-\varsigma\omega\tau\bar{\eta}$	= in order for him to choose
$\gamma\bar{\mu}-\pi\tau\rho\epsilon\varsigma-\varsigma\omega\tau\bar{\eta}$	= while he was/is choosing

Negations: (a) The preceding conjugation base is negated: $\bar{\mu}\pi\iota-\tau\rho\epsilon\varsigma-\varsigma\omega\tau\bar{\eta} =$ I did not cause him to choose. (b) $\epsilon-\emptyset\tau\bar{\mu}-\tau\rho\epsilon-$ but $\gamma\bar{\mu}-\pi-\tau\rho\epsilon\varsigma-\tau\bar{\mu}-$.

THE VERBOIDS

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

- αντι-⁰τρε- Instead of . . . -ing
- αχ⁰τρε- Without . . . -ing
- ε-πμα ε-⁰τρε- Instead of . . . -ing
- ε-πτρε- and ε-⁰τρε- In order for . . . to
- ειμητι ε-⁰τρε- Unless
- μ⁰ν⁰σα-τρε- and μ⁰ν⁰σα-ε-⁰τρε- After . . . -ing
- χωρις-⁰τρε- Except when/Unless
- ζα⁰ε ε-⁰τρε- Before . . . -ing
- ζμ-πτρε- While . . . -ing
- ζωστε ε-⁰τρε- So that
- ζιτμ-πτρε- Because of . . . -ing

After ζ⁰ν- and ζι⁰ν- the definite article must be used.

Negations: note ε-⁰τμ-τρε- but ζμ-πτρε- . . . τμ-.

THE VERBOIDS

101. The verboids [“Suffixally conjugated verboids” in CG 373–82] are a miscellaneous group of verb-like words that exist only in bound states and which are conjugated by sticking the subject onto the end. Especially important are the *να* group, ουντε- ‘have’, and πεξε- ‘said’.

102. The *να* Group are seven verboids that begin with the letters *να* or *νε* and express adjectival meaning; cf. **70**. *νανογ-κ* = You are good. *νανογ-q* = He or it is good. *νανογ-πεκειωτ* = Your father is good. The attachment of the personal suffixes follows the usual pattern (**52** table). [CG 376–78]

- ναα-*, *νααα=* = is great
- νανογ-*, *νανογ=* = is good
- νεεε-*, *νεεω=* = is beautiful
- , *νεεβωω=* = is intelligent
- ναωε-*, *ναωω=* = is many, much, plentiful
- , *ναζλωδ=* = is pleasant
- , *νεδω=* = is ugly

Negation: (*ν-*) . . . *αν*

For example: *ναα-πνογτε* God is great, *νααα-q* He is great, *νααα-ι* I am great, *ν-νανογ-παι αν* this is not good, *νεδω-ογ αν* they are not ugly, etc.

For the comparative (is *greater* etc.) cf. **71**.

103. To Have, affirm. οὐντε-, οὐντα- / neg. μντε-, μντα- or μμντε-, μμντα- [CG 383–92]

οὐντα-ī	μντα-ī
οὐντα-κ	μντα-κ
οὐντε- ^θ	μντε- ^θ
οὐντα-q	μντα-q
οὐντα-c	μντα-c
οὐντα-n	μντα-n
οὐντη-τῆ	μντη-τῆ
οὐντα-γ	μντα-γ
οὐντε-πνουτε	μντε-πνουτε

Constructions of *have* are often followed by the untranslatable adverb ἡμαυ. (The linguistic function of this seemingly meaningless part of the construction is not yet understood.)

Because *have* can take a direct object, the complicated problem arises of how the direct object can be combined with the suffixed subject. There are four possibilities:

- i. The man has the boats. οὐντε-πρωμε νεχηνυ
- ii. He has the boats. οὐντα-q ἡ-νεχηνυ or οὐντq-νεχηνυ or οὐνταq-νεχηνυ
- iii. He has them. οὐντα-q-coy
- iv. The man has them.

A few comments:

- i. In *the man has the boats*, the direct object (νεχηνυ) floats alone and independent, without any direct object preposition. οὐντε-πρωμε νεχηνυ.
- ii. In *he has the boats*, the direct object (νεχηνυ) can be either marked by the preposition ἡ- (οὐντα-q ἡ-νεχηνυ) or suffixed directly (οὐνταq-νεχηνυ), in which case the verboid may or may not be spelled in a bound state (οὐντ=), as follows:

οὐντ- νεχηνυ etc.	μντ-
οὐντκ-	μντκ-
οὐντε-	μντε-
οὐντq-	μντq-
οὐντc-	μντc-
οὐντῆ-	μντῆ-
οὐντετῆ-	μντετῆ-
οὐντογ-	μντογ-

E.g. οὐντετῆ-^θπιστικ ἡμαυ = You have faith. οὐντ-τεζογcia = I have the power. (Also οὐντητῆ-^θπιστικ, οὐνταί-τεζογcia.)

OTHER VERBOIDS

iii. In *he has them* the direct object (*them*) must be taken from a special set of “personal second suffixes” used for this purpose.

-τ	-c $\bar{n}$
-κ, -c $\bar{k}$, or -τ $\bar{k}$	-τ $\bar{h}$ γτ $\bar{n}$
[? form unknown]	
-q or -c $\bar{q}$	-ce or -coγ
-c	

Thus ογ $\bar{n}$ τα-q-ce or ογ $\bar{n}$ τα-q-coγ = He has them.

iv. The fourth possibility, *the man has them*, is not well attested. An esoteric solution to this problem is described in CG 390(b).

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

τ $\bar{n}$ νοογ=	send hither
χοογ=	send thither
τοογ=	buy
βοογ=	make narrow
ςζαῖ=	write
special affirmative imperatives ending in ι= (e.g. λ $\bar{n}$ ι= = bring 87 [box])	

Negations are formed identically, but based on $\bar{m}\bar{n}\bar{\tau}\bar{\epsilon}$ -, $\bar{m}\bar{n}\bar{\tau}\bar{\alpha}$ = (or $\bar{m}\bar{m}\bar{n}\bar{\tau}\bar{\epsilon}$ -, $\bar{m}\bar{m}\bar{n}\bar{\tau}\bar{\alpha}$ =) instead of ογ $\bar{n}\bar{\tau}\bar{\epsilon}$ -.

For now, you should treat all this information as reference material, coming back to it whenever you need to translate a ογ $\bar{n}\bar{\tau}\bar{\epsilon}$ - sentence. Remember that $\bar{m}\bar{m}\bar{\alpha}\gamma$ (untranslatable) sometimes appears near the end of such sentences.

104. *Other expressions of ‘having’.* To express integral membership in an organism (a tree ‘has’ leaves, a man ‘has’ hands), custody (I ‘have’ some money), infection (she ‘has’ an illness or a demon), etc. Coptic often uses a prepositional predicate such as $\bar{m}\bar{m}\bar{o}$ = in a durative sentence, as illustrated below. [CG 393–94]

ογ $\bar{n}$ -^θβαλ $\bar{m}\bar{m}\bar{o}$ -ογ

They *have* eyes (There are eyes in them)

ογ $\bar{n}$ -ϣτη $\bar{n}$ c $\bar{n}\bar{\tau}\bar{\epsilon}$ ζιωτ-τ $\bar{h}$ γτ $\bar{n}$

You *have on* two tunics (There are two tunics upon you)

ογ $\bar{n}$ -ογ $\bar{p}\bar{n}\bar{\alpha}$ $\bar{n}$ -ακαθα $\bar{\tau}\bar{o}\bar{n}$ $\bar{n}$ ζητ- $\bar{q}$

He *has* an unclean spirit (There is an unclean spirit in him)

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

πε $\bar{x}\bar{\epsilon}$ -, πε $\bar{x}\bar{\alpha}$ = = *said*. Marks direct discourse, only in past narration **145**. Very common. No negation. πε $\bar{x}\bar{\epsilon}$ - $\bar{i}\bar{c}$ = Jesus said. πε $\bar{x}\bar{\alpha}$ -q = He said. The content

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of what was said is introduced by the conjunction $\chi\epsilon-$ (Greek $\delta\tau\iota$): $\pi\epsilon\chi\epsilon-\bar{\iota}\bar{\varsigma}\ \chi\epsilon-\mu\epsilon\rho\epsilon-\pi\pi\omicron\upsilon\tau\epsilon$ = Jesus said, Love God.

$\gamma\eta\epsilon-$, $\gamma\eta\alpha\text{=}$ = *is willing, is content, agrees to*. Negation, $(\bar{n}-)$. . . $\alpha\eta$. E.g. $\gamma\eta\alpha-\eta\epsilon-\theta\epsilon\iota\ \epsilon\upsilon\omicron\lambda\ \gamma\bar{m}-\pi\varsigma\omega\mu\alpha$ = We are willing to come out of the body.

$\mu\epsilon\omega\lambda\text{=}$ = *not know*. $\mu\epsilon\omega\lambda-q$ = He does not know.

$\eta\epsilon q\bar{p}-$ = *is pleasant*.

$\omicron\gamma\epsilon\tau-$ = *is distinct, is different*. E.g. $\omicron\gamma\epsilon\tau-\pi\chi\omicron\epsilon\iota\varsigma\ \alpha\gamma\omega\ \omicron\gamma\epsilon\tau-\pi\gamma\bar{m}\gamma\alpha\lambda$ = The master is one thing, but the servant is quite another.

THE DYNAMIC PASSIVE

106. The *dynamic passive* (something being done to someone). [CG 175] The term “passive” has two meanings in Coptic. First, you have already learned the static passive or *stative*, which describes the enduring state of a subject after an action or process or quality has been achieved: thus statives $\nu\eta\lambda^{\dagger}$ = free, $\mu\omicron\omicron\gamma\tau^{\dagger}$ = dead, $\omicron\gamma\omicron\nu\omega^{\dagger}$ = white (see above, 66).

The other kind of passive is the *dynamic passive*, which describes something that is happening to someone or something (dynamic, not static). Coptic has no special verb form to express the dynamic passive. Rather, the dynamic passive is expressed by a pro forma 3d person plural actor “they.”

$\varsigma\epsilon-\eta\alpha-\chi\pi\omicron-q$ = He will be born (“they-will-bear-him”)

$\alpha\gamma-\chi\pi\epsilon-\bar{\iota}\bar{\varsigma}\ \gamma\bar{n}-\nu\eta\theta\lambda\epsilon\epsilon\mu$ = Jesus was born in Bethlehem (“they-bore-Jesus in-Bethlehem”)

Sentences such as these are ambiguous, since the 3d person might also be understood to mean a group of actors who did something. Fortunately, the matter can be cleared up where necessary: the real actor (the cause of the process) can be specified by an agential preposition $\epsilon\upsilon\omicron\lambda\ \gamma\iota\tau\bar{n}-$ or $\gamma\iota\tau\bar{n}-$ or $\epsilon\upsilon\omicron\lambda\ \gamma\bar{n}-$.

$\alpha\gamma-\chi\pi\epsilon-\bar{\iota}\bar{\varsigma}\ \gamma\bar{n}-\nu\eta\theta\lambda\epsilon\epsilon\mu\ \epsilon\upsilon\omicron\lambda\ \gamma\bar{m}-\mu\alpha\rho\iota\alpha$ = Jesus was born of Mary in Bethlehem (they-bore-Jesus in-Bethlehem out-of-Mary)

$\alpha\gamma-\chi\omicron\omicron-c\ \gamma\iota\tau\bar{m}-\pi\epsilon\pi\rho\omicron\phi\eta\tau\eta\varsigma$ = It was said by the prophet (they-said-it by-the-prophet)

Such sentences, because they contain an agential preposition, are unambiguous.

VOCABULARY 13

More verbs: Communication and mental activity

חנוּוּ (חנע-, חנוּוּ=)	ask; question; tell	ἔρωτᾶν
וּאָוַעבֿ	answer	ἀποκρίνεσθαι
זא (זע-, זווּ=) (not same as זא, זע-, זווּ= sow)	say, utter; talk about; sing	λέγειν
זא ממו-צ זע-, זווּ-צ זע-	say . . . (זע- = Greek ὅτι)	λέγειν
פעזע-, פעזא= (105)	said (always narrative past tense)	λάλειν
וועז- ^θ צאזנע נ-/ ממו= + נ-/נא=	command; give (a command) + to (a person)	κελεύειν
צוועם ע-	listen to (words <i>or</i> person)	ἀκούειν
צוועם נ-/נא= or נצא-	obey	ἀκούειν
פּ-פמעעגע נ-, פּ-פעק- מעעגע (etc.)	remember	μυμνήσκειν
ווע (עפ-, ווע=) ווע [†]	count; consider to be	λογίζεσθαι
צאמו (צאמע-, צאמו=)	inform (someone + ע- about something)	ἀπαγγέλλειν
זווע (זעפ-, זווע=)	conceal, hide; ingr. become hidden	κρύπτειν
זווע [†]		
וועזנז (וועזנז-, וועזנז=) וועזנז [†]	reveal; ingr. become manifest	φανεροῦν
עמע	know (ע- about a thing; זע- that . . .); understand, become acquainted with	γινώσκειν, εἰδέ- ναι
צווען (צווענ-, צווענ=)	become acquainted with; know (זע- that . . .)	γινώσκειν, εἰδέ- ναι
ווענע נצא-	seek	ζητεῖν
ווענע ע-	greet	ἀσπάζεσθαι
*איעטע נ-/ממו=	ask (a person); request (a thing)	εὐρίσκειν
זע ע-, זעז [†] ע-	find	

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с2аї (сез-, с2з= or с2аї-, с2аї= ^a), снз [†]	write	γράφειν
ωψ (εψ-, οψ=)	read	ἀναγιγνώσκειν
ωψ εβολ (εψ-, οψ=)	cry out	κράζειν
ριμε	weep	κλαίειν
наγ ε-	look (at)	ἰδεῖν, ὁρᾶν
δωψτ ε-	look (at), stare (at)	βλέπειν
ερηт	promise	ἐπαγγέλλειν
моγте ε-	call out to, summon, invoke	καλεῖν
моγте ε- (person) хε- (name)	call (<i>person by the name of</i>)	λέγειν

Conjunctions

̄н̄ε ̄н̄-ογ- . . .	like a . . .	ὥς
̄н̄ε ̄м̄-π-т-/̄н̄- . . .	like the . . .	ὥς ὁ . . .
̄н̄ε ̄н̄-н̄- . . .	like a (<i>sic</i> ^b) . . . , like . . .	ὥς

Other expressions

ογ- . . . ̄н̄-ογωт	a single . . . , an only . . .	εἷς, μονο-
π- . . . ̄н̄-ογωт	the very same . . .	ὁ αὐτός
π- . . . ̄н̄-ογωт	the only	ὁ μονο-
α2po=	What's the matter with . . . ?; Why . . . ? ^c	τί

^aс2аї= takes the personal second suffixes. Cf. 103 (box).

^bE.g. ̄н̄ε ̄н̄-н̄ιωηρε = like a child *or* like children.

^cα2po= is completed by a personal suffix, which agrees with the subject of a following independent clause. E.g. α2ρω-тн̄ τεт̄н̄-̄р̄-^θ2οτε "Why are you afraid?"; α2ρο-κ κ-моγте ερο-ī "Why are you calling me?"; α2ρο-^θ те-ριμε "Why are you weeping?"

EXERCISES 13

A. Translate. a. $\text{q-}\tau\text{pe-}\text{pe}\kappa\lambda\alpha\sigma\ \mu\omicron\upsilon\tau\epsilon\ \epsilon\text{po-}\text{q}.$ b. $\text{aq-}\tau\text{pa-}\text{c}\zeta\alpha\bar{\imath}\ \bar{\text{n}}-\text{ne}\bar{\imath}\omega\alpha\chi\epsilon.$ c. $\text{ac-}\epsilon\bar{\imath}\ \chi\epsilon\kappa\alpha\lambda\varsigma\ \epsilon\varsigma\epsilon-\tau\text{pe}\tau\bar{\text{n}}-\text{c}\omega\tau\bar{\text{m}}.$ d. $\zeta\bar{\text{m}}-\text{птρεκ-}\delta\omega\psi\tau\ \epsilon\text{po-}\omicron\gamma\ \text{aq-}\omicron\gamma\omega\psi\bar{\text{b}}.$ e. $\zeta\bar{\text{m}}-\text{птρεκ-}\delta\omega\psi\tau\ \epsilon\text{po-}\omicron\gamma\ \text{q-na-}\omicron\gamma\omega\psi\bar{\text{b}}.$ f. $\bar{\text{n}}-\text{t-}\omicron\gamma\omega\psi\ \alpha\text{n}\ \epsilon-\text{tpe-}\text{te}\bar{\imath}\omega\epsilon\epsilon\text{pe}\ \mu\omicron\gamma.$ g. $\text{t-}\omicron\gamma\omega\psi\ \epsilon-\text{tm-}\text{te}\bar{\imath}\omega\epsilon\epsilon\text{pe}\ \mu\omicron\gamma.$

B. Translate into Coptic. a. I made him look at me. b. You (sing. fem.) made me promise. c. He made them listen to her. d. He made them obey her. e. We have not yet made them conceal it. f. They did not cause her to write it.

C. Recite the paradigm (with all eight persons and the noun subject), forwards and backwards. a. $\text{nanou}\neq$ (I am good, you are good, etc.). b. $(\bar{\text{n}}-)\text{nanou}\neq\ \alpha\text{n}$ I am not good . . . c. $\text{naw}\omega\neq$ (I am plentiful . . .). d. $\text{pe}\chi\lambda\neq$ (I said . . .). e. $\omicron\gamma\bar{\text{n}}\tau\alpha\neq$ (I have . . .). f. $\bar{\text{m}}\bar{\text{m}}\bar{\text{n}}\tau\alpha\neq$ (I do not have . . .).

D. Translate.

- a. $\omicron\gamma\bar{\text{n}}\tau\epsilon-\text{pnou}\tau\epsilon\ \omicron\gamma\bar{\text{r}}\text{pe}\ \zeta\bar{\text{n}}-\bar{\text{m}}\text{pn}\eta\epsilon.$
- b. $\bar{\text{m}}\bar{\text{n}}\tau\epsilon-\text{pe}\text{p}\rho\omicron\phi\eta\tau\eta\varsigma\ \kappa\epsilon\eta\bar{\imath}\ \bar{\text{m}}\mu\alpha\gamma.$
- c. $\omicron\gamma\bar{\text{n}}\tau\epsilon-\text{p}\bar{\text{r}}\rho\ \tau\epsilon\chi\omicron\upsilon\varsigma\iota\alpha\ \bar{\text{m}}-\text{p}\omega\text{n}\bar{\zeta}\ \bar{\text{m}}\bar{\text{n}}-\text{pmou}.$
- d. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}\ \bar{\text{m}}\mu\alpha\gamma\ \bar{\text{n}}-\omicron\gamma\bar{\text{r}}\text{pe}.$
- e. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}\ \bar{\text{n}}-\omicron\gamma\bar{\text{r}}\text{pe}.$
- f. $\omicron\gamma\bar{\text{n}}\tau-\bar{\text{q}}-\omicron\gamma\bar{\text{r}}\text{pe}.$
- g. $\bar{\text{m}}\bar{\text{n}}\tau\alpha-\text{q}\ \bar{\text{n}}-\kappa\epsilon\eta\bar{\imath}.$
- h. $\bar{\text{m}}\bar{\text{m}}\bar{\text{n}}\tau-\bar{\text{q}}-\kappa\epsilon\eta\bar{\imath}\ \bar{\text{m}}\mu\alpha\gamma.$
- i. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}\ \bar{\text{n}}-\tau\epsilon\chi\omicron\upsilon\varsigma\iota\alpha.$
- j. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}-\text{ce}.$
- k. $\omicron\gamma\bar{\text{n}}\tau-\bar{\text{q}}-\tau\epsilon\chi\omicron\upsilon\varsigma\iota\alpha.$
- l. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}-\text{coy}.$
- m. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}-\text{cq}.$
- n. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}-\bar{\text{c}}.$
- o. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}-\text{cn}.$
- p. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}-\text{ck}.$
- q. $\omicron\gamma\bar{\text{n}}\tau\alpha-\text{q}-\text{tnytn}.$

E. Translate into Coptic, giving alternate translations where possible. a. My father has three large houses. b. You do not all have them. c. We have another wise prophet. d. These emperors have four kingdoms. e. They do not have five kingdoms. f. They have us. g. I am better than you are. h. God is greater than the emperors. i. She is more intelligent than he is.

F. Reading selections from the New Testament.

1. $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}-\overline{\text{n}}-\overline{\text{a}}\overline{\text{a}}\overline{\text{y}} \overline{\text{m}}\overline{\text{p}}\overline{\text{e}}\overline{\text{i}}\overline{\text{m}}\overline{\text{a}}$. (textual variants have $\overline{\text{m}}\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{n}}-$ and $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{n}}-$)
Matthew 14:17
2. $\overline{\text{o}}\overline{\text{y}}\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}-\overline{\text{q}} \overline{\text{r}}\overline{\text{a}}\overline{\text{r}} \overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}} \overline{\text{n}}-\overline{\text{z}}\overline{\text{a}}\overline{\text{z}} \overline{\text{n}}-\overline{\text{n}}\overline{\text{k}}\overline{\text{a}}$. Matthew 19:22 alt.
3. $\overline{\text{o}}\overline{\text{y}}\overline{\text{n}}\overline{\text{t}}\overline{\text{h}}-\overline{\text{t}}\overline{\text{n}}-\overline{\text{o}}\overline{\text{y}}\overline{\text{n}}\overline{\text{r}} \overline{\text{n}}-\overline{\text{o}}\overline{\text{e}}\overline{\text{i}}\overline{\text{k}}$. Mark 6:38
4. $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{o}}\overline{\text{y}}-\overline{\text{w}}\overline{\text{h}}\overline{\text{r}}\overline{\text{e}} \overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}}$. Luke 1:7 alt.
5. $\overline{\text{o}}\overline{\text{y}}\overline{\text{n}}\overline{\text{t}}-\overline{\text{c}}-\overline{\text{o}}\overline{\text{y}}\overline{\text{c}}\overline{\text{w}}\overline{\text{n}}\overline{\text{e}} \overline{\text{a}}\overline{\text{e}}$. Luke 10:39 alt.
6. $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{n}}-\overline{\text{k}}\overline{\text{e}}\overline{\text{r}}\overline{\text{p}}\overline{\text{r}}\overline{\text{o}} \overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}} \overline{\text{e}}\overline{\text{i}}\overline{\text{m}}\overline{\text{h}}\overline{\text{t}}\overline{\text{i}} \overline{\text{p}}\overline{\text{r}}\overline{\text{r}}\overline{\text{o}} \overline{\text{k}}\overline{\text{a}}\overline{\text{i}}\overline{\text{s}}\overline{\text{a}}\overline{\text{r}}\overline{\text{p}}$ ³². John 19:15
7. $\overline{\text{o}}\overline{\text{y}}\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}-\overline{\text{i}} \overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}} \overline{\text{m}}-\overline{\text{p}}\overline{\text{e}}\overline{\text{p}}\overline{\text{n}}\overline{\text{a}} \overline{\text{m}}-\overline{\text{p}}\overline{\text{n}}\overline{\text{o}}\overline{\text{y}}\overline{\text{t}}\overline{\text{e}}$. 1 Corinthians 7:40
8. $\overline{\text{o}}\overline{\text{y}}\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}-\overline{\text{n}} \overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}} \overline{\text{n}}-\overline{\text{o}}\overline{\text{y}}\overline{\text{k}}\overline{\text{w}}\overline{\text{t}} \overline{\text{e}}\overline{\text{v}}\overline{\text{o}}\overline{\text{l}} \overline{\text{z}}\overline{\text{i}}\overline{\text{t}}\overline{\text{m}}-\overline{\text{p}}\overline{\text{n}}\overline{\text{o}}\overline{\text{y}}\overline{\text{t}}\overline{\text{e}}$. 2 Corinthians 5:1
9. $\overline{\text{m}}\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}-\overline{\text{n}}-\overline{\text{p}}\overline{\text{o}}\overline{\text{l}}\overline{\text{i}}\overline{\text{s}}$ $\overline{\text{r}}\overline{\text{a}}\overline{\text{r}} \overline{\text{m}}\overline{\text{p}}\overline{\text{e}}\overline{\text{i}}\overline{\text{m}}\overline{\text{a}}$. Hebrews 13:14
10. $\overline{\text{o}}\overline{\text{y}}\overline{\text{n}}\overline{\text{t}}\overline{\text{a}}\overline{\text{n}} \overline{\text{m}}\overline{\text{m}}\overline{\text{a}}\overline{\text{y}} \overline{\text{n}}-\overline{\text{o}}\overline{\text{y}}\overline{\text{p}}\overline{\text{a}}\overline{\text{r}}\overline{\text{r}}\overline{\text{h}}\overline{\text{s}}\overline{\text{i}}\overline{\text{a}}$ ³³ $\overline{\text{n}}\overline{\text{n}}\overline{\text{a}}\overline{\text{z}}\overline{\text{r}}\overline{\text{m}}-\overline{\text{p}}\overline{\text{n}}\overline{\text{o}}\overline{\text{y}}\overline{\text{t}}\overline{\text{e}}$. 1 John 3:21
11. $\overline{\text{e}}\overline{\text{v}}\overline{\text{o}}\overline{\text{l}} \overline{\text{z}}\overline{\text{i}}\overline{\text{t}}\overline{\text{m}}-\overline{\text{p}}\overline{\text{e}}\overline{\text{i}}\overline{\text{i}}\overline{\text{c}} \overline{\text{s}}\overline{\text{e}}-\overline{\text{t}}\overline{\text{a}}\overline{\text{w}}\overline{\text{e}}-\overline{\text{w}}\overline{\text{o}}\overline{\text{e}}\overline{\text{i}}\overline{\text{y}} \overline{\text{n}}\overline{\text{h}}-\overline{\text{t}}\overline{\text{n}} \overline{\text{m}}-\overline{\text{p}}\overline{\text{k}}\overline{\text{w}} \overline{\text{e}}\overline{\text{v}}\overline{\text{o}}\overline{\text{l}} \overline{\text{n}}-\overline{\text{n}}\overline{\text{e}}-\overline{\text{t}}\overline{\text{n}}\overline{\text{n}}\overline{\text{o}}\overline{\text{v}}\overline{\text{e}}$. Acts 13:38
12. $\overline{\text{a}}\overline{\text{y}}-\overline{\text{t}}\overline{\text{a}}\overline{\text{w}}\overline{\text{e}}-\overline{\text{w}}\overline{\text{o}}\overline{\text{e}}\overline{\text{i}}\overline{\text{y}} \overline{\text{m}}-\overline{\text{p}}\overline{\text{w}}\overline{\text{a}}\overline{\text{x}}\overline{\text{e}} \overline{\text{m}}-\overline{\text{p}}\overline{\text{n}}\overline{\text{o}}\overline{\text{y}}\overline{\text{t}}\overline{\text{e}} \overline{\text{e}}\overline{\text{v}}\overline{\text{o}}\overline{\text{l}} \overline{\text{z}}\overline{\text{i}}\overline{\text{t}}\overline{\text{m}}-\overline{\text{p}}\overline{\text{a}}\overline{\text{y}}\overline{\text{l}}\overline{\text{o}}\overline{\text{s}}$.
Acts 17:13 alt.
13. $\overline{\text{o}}\overline{\text{y}}\overline{\text{c}}\overline{\text{s}}\overline{\text{m}}\overline{\text{h}} \overline{\text{a}}\overline{\text{y}}-\overline{\text{s}}\overline{\text{w}}\overline{\text{t}}\overline{\text{m}} \overline{\text{e}}\overline{\text{r}}\overline{\text{o}}-\overline{\text{s}} \overline{\text{z}}\overline{\text{n}}-\overline{\text{r}}\overline{\text{a}}\overline{\text{m}}\overline{\text{a}}$ ³⁴. Matthew 2:18

G. Translate.

a. $\overline{\text{a}}\overline{\text{y}}-\overline{\text{x}}\overline{\text{n}}\overline{\text{o}}\overline{\text{y}}-\overline{\text{i}} \overline{\text{a}}\overline{\text{y}}\overline{\text{w}} \overline{\text{a}}\overline{\text{i}}-\overline{\text{o}}\overline{\text{y}}\overline{\text{w}}\overline{\text{y}}\overline{\text{w}}$. b. $\overline{\text{a}}\overline{\text{q}}-\overline{\text{x}}\overline{\text{w}} \overline{\text{m}}\overline{\text{m}}\overline{\text{o}}-\overline{\text{s}} \overline{\text{x}}\overline{\text{e}}-\overline{\text{t}}\overline{\text{a}}\overline{\text{m}}\overline{\text{o}}-\overline{\text{i}} \overline{\text{e}}-\overline{\text{p}}\overline{\text{e}}\overline{\text{i}}\overline{\text{z}}\overline{\text{w}}\overline{\text{v}}$. c. $\overline{\text{t}}-\overline{\text{o}}\overline{\text{y}}\overline{\text{e}}\overline{\text{z}}-\overline{\text{s}}\overline{\text{a}}\overline{\text{z}}\overline{\text{n}}\overline{\text{e}} \overline{\text{n}}\overline{\text{h}}-\overline{\text{t}}\overline{\text{n}} \overline{\text{e}}-\overline{\text{t}}\overline{\text{m}}-\overline{\text{r}}\overline{\text{i}}\overline{\text{m}}\overline{\text{e}}$. d. $\overline{\text{a}}\overline{\text{s}}-\overline{\text{z}}\overline{\text{e}} \overline{\text{e}}\overline{\text{r}}\overline{\text{o}}-\overline{\text{q}} \overline{\text{z}}\overline{\text{m}}-\overline{\text{p}}\overline{\text{e}}\overline{\text{q}}\overline{\text{n}}\overline{\text{i}}$. e. $\overline{\text{a}}\overline{\text{y}}-\overline{\text{r}}-\overline{\text{p}}\overline{\text{m}}\overline{\text{e}}\overline{\text{e}}\overline{\text{y}}\overline{\text{e}} \overline{\text{n}}-\overline{\text{n}}\overline{\text{e}}\overline{\text{q}}\overline{\text{w}}\overline{\text{a}}\overline{\text{x}}\overline{\text{e}}$. f. $\overline{\text{n}}-\overline{\text{t}}-\overline{\text{s}}\overline{\text{o}}\overline{\text{o}}\overline{\text{y}}\overline{\text{n}} \overline{\text{a}}\overline{\text{n}} \overline{\text{m}}-\overline{\text{p}}\overline{\text{r}}\overline{\text{w}}\overline{\text{m}}\overline{\text{e}}$. g. $\overline{\text{m}}\overline{\text{p}}\overline{\text{q}}-\overline{\text{e}}\overline{\text{i}}\overline{\text{m}}\overline{\text{e}} \overline{\text{m}}-\overline{\text{p}}\overline{\text{z}}\overline{\text{w}}\overline{\text{v}}$. h. $\overline{\text{m}}\overline{\text{p}}\overline{\text{r}}-\overline{\text{w}}\overline{\text{y}} \overline{\text{n}}-\overline{\text{t}}\overline{\text{e}}\overline{\text{i}}\overline{\text{r}}\overline{\text{a}}\overline{\text{f}}\overline{\text{n}} \overline{\text{n}}-\overline{\text{a}}\overline{\text{a}}\overline{\text{y}} \overline{\text{n}}-\overline{\text{r}}\overline{\text{w}}\overline{\text{m}}\overline{\text{e}}$. i. $\overline{\text{p}}\overline{\text{e}}\overline{\text{x}}\overline{\text{a}}-\overline{\text{y}} \overline{\text{n}}\overline{\text{a}}-\overline{\text{q}} \overline{\text{x}}\overline{\text{e}}-\overline{\text{t}}\overline{\text{n}}-\overline{\text{w}}\overline{\text{i}}\overline{\text{n}}\overline{\text{e}} \overline{\text{n}}\overline{\text{s}}\overline{\text{a}}-\overline{\text{i}}\overline{\text{c}}$.

H. Translate into Coptic. a. This was said by Moses. b. His kingdom will be hidden until the last day. c. Truth was revealed by Jesus. d. She will be sought in the city. e. She will be sought in the city by everyone. f. You will be called "John."

³² $\overline{\text{k}}\overline{\text{a}}\overline{\text{i}}\overline{\text{s}}\overline{\text{a}}\overline{\text{r}}\overline{\text{p}}$ Caesar.

³³ $\overline{\text{p}}\overline{\text{a}}\overline{\text{r}}\overline{\text{r}}\overline{\text{h}}\overline{\text{s}}\overline{\text{i}}\overline{\text{a}}$ freedom to speak.

³⁴ $\overline{\text{r}}\overline{\text{a}}\overline{\text{m}}\overline{\text{a}}$ (place name) Rama.

LESSON 14

IMPERSONAL PREDICATES. THE FOUR CONVERSIONS. PRETERIT CONVERSION. HOW CONVERSION WORKS.

107. The eight impersonal predicates are single words that express a short impersonal statement. [CG 487]

- (a) **ἀναγκη** It is necessary. Negation ($\bar{n}$ -) **ἀναγκη ἀν.**
ζω It is sufficient, It is enough. Neg. ($\bar{n}$ -) **ζω ἀν.**
ζαπ̄ It is necessary. Neg. ($\bar{n}$ -) **ζαπ̄ ἀν.**
ζνε-, ζνα= It is pleasing unto . . . Neg. ($\bar{n}$ -) **ζνε-** (or **ζνα=**) **ἀν. 105**
- (b) **γενοιτο** May it come to pass. Neg. **μηγενοιτο.**
εξεστι It is permitted, possible, proper. Neg. **ου̅ξεστι.**
- (c) **ω̅ωε** (or **ε̅ωωε**) It is right, fitting, necessary. Neg. ($\bar{n}$ -)**ω̅ωε ἀν** and **με̅ωωε**³⁵.
- (d) **ζαμοῖ** How good it would be if . . . ! If only . . . No negation.

The impersonal predicates are most often completed by a verbal clause or phrase. [CG 486] E.g.

ἀναγκη γαρ ε-^θτρε-νεσκαναλλον ει
 For, it is necessary *that temptations come*

εξεστι ζ̄n-̄n̄cαββατον ε-^θ̄p-^θπετ̄n̄ανο̄υq̄ x̄n-^θ̄p-^θπε̄θοοy
 Is it lawful on the sabbath *to do good or to do harm?*

Similar in content are other impersonal expressions meaning *It is evident, obligatory, necessary, sufficient, a good thing, hard, shameful*, etc. E.g. **q-ο̄γον̄z̄ ε̅βολ̄ x̄ε-** = It is obvious that . . . , **ο̄yμοειζε τε̄ n̄τε-** (conjunctive) = It is amazing that . . . , **q-μοκ̄z̄ ε-^θτρε=** = It is hard for . . .

³⁵ $\bar{n}$ -ω̅ωε ἀν in unconverted clauses and some relative conversions (**ε̅τε- $\bar{n}$ -ω̅ωε ἀν**); **με̅ωωε** in circumstantials and some relative conversions (**ε-με̅ωωε, ε̅τε-με̅ωωε**) [CG 488].

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THE FOUR CONVERSIONS—A GENERAL SURVEY

108. Up to this point, you have been learning the basic sentence types:

- nominal sentence
- durative sentence
- non-durative conjugation
- verboids
- impersonal predicates

These are used as the basis of important grammatical patterns called *conversions*, which we shall now study, one at a time. There are four conversions:

- Preterit Conversion
- Circumstantial Conversion
- Relative Conversion
- Focalizing Conversion

With a few exceptions, each of the five basic sentence patterns can occur in these four conversions, as well as in unconverted form: roughly twenty-five possibilities. [CG 395–398]

109. Converted clauses are marked as having a special relationship to the surrounding text, in syntax and/or in the way that they present information.

The *preterit* (lesson 14) often moves things one step back in time or into non-factuality: $q-\kappa\omega\tau$ he builds; preterit $neq-\kappa\omega\tau$ he was building, $neq-na-\kappa\omega\tau$ he would build

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

The *relative* (lessons 16–17) forms a modifying clause (attributive clause): $q-\kappa\omega\tau$ he is building; relative $\pi\eta\bar{i} \epsilon\tau\bar{q}-\kappa\omega\tau \bar{m}mo-q$ the house that he is building

The *focalizing* (lesson 18) signals that some element in the sentence should be read with special focus or intensity: $q-na-baptize \bar{m}m\omega-t\bar{n} \bar{z}\bar{n}-o\gamma\bar{\pi}na$ he will baptize you with spirit; focalizing $eq-na-baptize \bar{m}m\omega-t\bar{n} \bar{z}\bar{n}-o\gamma\bar{\pi}na$ he will *baptize* you with spirit, or he will baptize *you* with spirit, or he will baptize you *with spirit*, or what he will do is *baptize you with spirit*

Conversions occur frequently. You must learn to recognize the four conversion wherever they are present.

110. You can recognize a conversion by the presence of a *converter* at (or near) the beginning of the converted clause:

THE PRETERIT CONVERSION

Preterit Converter	νερε-, νεε-, νε-
Circumstantial Converter	ερε-, εε-, ε-
Relative Converter	ετερε-, ετεε-, εντ- or ντ-, ετ-, ετε-, and ε-
Focalizing Converter	ερε-, εε-, ε-, ντ-, and ετε-

The converter is substituted or prefixed at the beginning of the clause as a signal of conversion. As you can see from the list above, there is ambiguity in identifying the converters spelled ερε-, εε-, ε- and ντ-.

For example,

νε-φαι-σων = Preterit (marked by νε-)

ετε-φαι-σων = Relative (marked by ετε-)

But ε-φαι-σων is ambiguous = Circumstantial or Relative or Focalizing (ε-). The ambiguity of ε- in such a case is resolved either when the larger context rules out some interpretations or by a particular interpretive decision made by the reader.

In this lesson we shall study the preterit conversion.

THE PRETERIT CONVERSION

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

Basic	Preterit
φ-κωτ He builds, He is building	νεφ-κωτ He used to build, He was building
αφ-κωτ He built	νε-αφ-κωτ He had built

or expresses a remote hypothetical possibility or wish³⁶

Basic	Preterit
φ-να-κωτ He will build, He is going to build	νεφ-να-κωτ He would build (if he could)

The ordinary way to tell a story is the past tense αφ- (and πεχα= “said”), e.g. αγ-πωτ “They fled.” In contrast, preterit νεφ- is a literary device that expresses information in a descriptive, static (durative) way, which provides a background for the ordinary story line

αγ-πωτ. νερε-ογζοτε γαρ νμμα-γ.

They fled (narration). For, fear *was with them* (explanatory background information)

³⁶ See below **152**, where contrary-to-fact conditional sentences are discussed.

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and changes the tempo. The background scenery is painted in $\text{νε}q-$, the main actions are clothed in $\text{α}q-$.

$\text{βΗΘΑΝΙΑ ΔΕ ΝΕC-ΖΗΝ ΕΖΟΥΝ Ε-ΘΙΕΡΟΥCΑΛΗΜ. ΟΥΜΗΗΨΕ ΔΕ ΕΒΟΛ}$
 $\text{Ζ\bar{N}-\bar{N}ΙΟΥΔΑΙ ΝΕ-ΑΥ-ΕΙ ΨΑ-ΜΑΡΘΑ Μ\bar{N}-ΜΑΡΙΑ. ΜΑΡΘΑ ΒΕ \bar{N}ΤΕΡΕC-}$
 $\text{CΩΤ\bar{M} . . . ΔC-ΕΙ ΕΒΟΛ}$

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

The literary value of the preterit, indeed its meaning, is to switch out of the main line of discourse ($\text{α}q-$, $\bar{n}\text{τερε}q-$, $\text{πε}χ\alpha-q$) into a descriptive or slow-motion mode ($\text{νε}q-$), and then back again ($\text{α}q-$). [CG 439] The translation exercises with this lesson will include large amounts of context, so you can study this process of switching back and forth. Other “switching signals” may also be present, such as $\Delta\epsilon$ to mark a switch or $\bar{n}\text{τε}γ\text{νο}υ$ to signal a return to the main action line (especially in Mark).

HOW THE CONVERSION PROCESS WORKS FORMALLY

112. Each converter appears in two types:

- i. As a *conversion base* in the two states³⁷ [CG 396]; occurs only in durative sentences

Preterit	$\text{νε}p\epsilon-, \text{νε}\neq$
Circumstantial	$\epsilon p\epsilon-, \epsilon\neq$
Relative	$\epsilon\text{τε}p\epsilon-, \epsilon\text{τ}\neq$
Focalizing	$\epsilon p\epsilon-, \epsilon\neq$

- ii. As a *sentence converter*

Preterit	$\text{νε}-$
Circumstantial	$\epsilon-$
Relative	$\epsilon\text{ν}\tau- \text{ or } \bar{n}\tau-, \epsilon\tau-, \epsilon\text{τε}\epsilon-, \text{ or } \epsilon- \text{ (depending on sentence type)}$
Focalizing	$\epsilon- \text{ or } \bar{n}\tau- \text{ (depending on sentence type); } \epsilon\text{τε}\epsilon-$

The following three paragraphs give details about the exact formation of conversions. But you should concentrate first on learning how to recognize and translate them. You will gain a more detailed knowledge from practice and reading experience. The preterit will be used here as an example.

113. (a) *To convert a basic durative sentence*, remove the personal subject prefix ($\tau-$, $\kappa-$, etc.) and substitute the conversion base ($\text{νε}\neq$) conjugated with a personal suffix. [CG 320]

³⁷ Just like the non-durative conjugation bases. Cf. lesson 10 and the chart with 52.

HOW CONVERSION WORKS

Basic	Converted (Preterit)
†-βωλ	νεῖ-βωλ
†-βηλ [†]	νεῖ-βηλ [†]
†-ζῆμ-περηνῖ	νεῖ-ζῆμ-περηνῖ
†-να-βωλ	νεῖ-να-βωλ
†-	νεῖ-
κ-	νεκ-
τε-	νερε-
q-	νεq-
с-	нес-
тн̄-	нен-
τεтн̄-	нететн̄-
се-	неγ-

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

πρωμε σωτῆ νερε-πρωμε σωτῆ

Negations are formed by adding *αν* after the predicate. E.g. νεῖ-σωτῆ *αν*, νερε-πρωμε σωτῆ *αν*.

114. (b) To convert a durative sentence formed with affirmative ογν̄- “there is,” it is possible to simply substitute a prenominal conversion base (νερε-, ερε-, ετερε-, ερε-) in place of ογν̄-³⁸. [CG 324]

ογν̄-⁰ρωμε σωτῆ νερε-⁰ρωμε-σωτῆ
Etc.

115. (c) To convert all other sentence types³⁹, simply prefix the sentence converter to the basic sentence, whether affirmative or negative. [CG 396–98] For example,

νε-ανῖ-ογπροφητης⁴⁰
 νε-ογπροφητης πε
 νε-ογπροφητης αν πε
 νε-αq-σωτῆ, νε-ῆπq̄-, νε-ῆπατq̄-, νε-ωαq-, νε-μεq-
 νε-νανογ-q
 νε-νανογ-q αν
 νε-αναγκη . . .
 νε-αναγκη αν . . .

³⁸ Or, optionally, prefix the sentence converter to ογν̄-, thus νε-ογν̄-⁰ρωμε βωλ (all four conversions).

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

⁴⁰ The negation of νε-ανῖ-ογπροφητης apparently does not occur.

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нѐ-о҃҃н-^θрѡмѐ сѡтѣ⁴¹
 нѐ-мн-^θрѡмѐ сѡтѣ
 нѐ-пaлї пѐ-ѐтѣ-сѡтѣ ммо-q⁴²
 Etc.

The non-durative subordinate clauses (нѣрѐ- etc.) cannot be converted.

116. *The preterit particle пѐ.* [CG 438] The word пѐ sometimes occurs in preterit sentences, towards the end of the sentence. Its function and meaning are unknown⁴³. E.g. нѐq-сѡтѣ пѐ.

117. To summarize: It will be easy to recognize a preterit conversion when you read, because the converted clause begins with the signal нѐрѐ-, нѐз-, or нѐ-. Also, пѐ may occur towards the end of a preterit clause.

⁴¹ Also нѐрѐ-^θрѡмѐ сѡтѣ.

⁴² Preterit of a cleft sentence (see lesson 19).

⁴³ This пѐ does not occur in the preterit of nominal sentences formed with пѐ. In other words, пѐ пѐ is not written.

VOCABULARY 14

More verbs: Miscellaneous basic actions

οὔωψ (οὔεψ-, οὔαψ=)	want to; love; like	θέλειν
εἶρε (ῑ-, αα=) ο [†]	make; cause . . . to be; func- tion as . . . ; amount to; perform, accomplish; be (ο [†] ῑ-)	ποιεῖν, εἶναι
*ἀρχει ῑ- or ε- (+ infin.)	begin	
ῑω, ῑεετ [†]	stay, tarry, remain (w. circum- stantial 120)	μένειν
λο	cease (w. circumstantial 120); get well	παύεσθαι, ἰᾶσθαι
ψωπε, ψοοπ [†]	become, come into existence; happen, come to pass; be	γίνεσθαι; εἶναι
χπο (χπε-, χπο=) (=τωπο)	bring into existence; give birth to; produce; get (liter- ally “cause to exist”)	γεννᾶν
αμαρτε	seize, grasp	κρατεῖν
κω (κα-, καα=) κη [†]	place, appoint, put down; permit; leave, abandon; lie, be (κη [†])	τιθέναι, ἀφίέναι; κεῖσθαι
ζιογε (ζι-, ζιτ=)	strike, cast	δέρειν, τύπτειν
ζαρεζ ε-	keep, guard	τηρεῖν, φυλάσ- σειν

Verbs of position: (a) Motion

μοοψε	go, travel, walk	πορεύεσθαι, περι- πατεῖν
πωτ, πητ [†]	run, flee	τρέχειν
ζων εζογν, ζην [†] εζογν	draw near, approach	ἐγγίζειν, ἐγγύς εἶναι
qi (qi-, qiτ=)	take up; take away; ζα- carry	αἶρειν

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(b) *Stasis*

ῥῆμοσ ἀρερᾱτ= or ἀρε ερερᾱτ= (filed under ωρε)	sit, dwell; ῃῃ- be married to stand (stand-on-feet-of self [reflexive])	καθῆσθαι ἵσῑῑῑῑ
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(c) *Rotation*

κωτε (κετ- , κοτ=)	ῃ- turn (transitive, often reflexive); ε- surround, repeat	ἐπιστρέφειν, κυ- κλοῦν
κτο (κτε- , κτο=)	turn (transitive, often reflex- ive; properly, “cause to turn” = τκτο), go round, surround	ὑποστρέφειν, στρέφειν

Conjunctions

εβολ χε-	because (less ambiguous than χε-)	ὅτι, ἐπεί
ετβε-χε-	because (less ambiguous than χε-)	διὰ τὸ + infini- tive, ἐπεί

Logical particles

ενε-	(1) before indirect question: whether (2) before direct question: not translated	εἰ
εἰε-	then (in If-Then sentence); <i>ergo, igitur, profecto</i>	ἄρα

Reciprocal pronoun

ερηγ (always w. posses- sive article agreeing with subject)	one another (literally compan- ion, fellow) ^a	ἀλλήλων
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The noun κοπ forming adverbs

π-κοπ (noun)	time, turn, occasion	
ῥᾱῥ ῃ-κοπ , ῃῥᾱῥ ῃ-κοπ	often, many times	πολλάκις
†ογ ῃ-κοπ , ῃ†ογ ῃ-κοπ , etc. (any num- ber from ωοῃῃῃ on up is constructed thus)	five times, etc.	πεντάκις

EXERCISES FOURTEEN

ΟΥΗΡ Ν-СОП, ΝΟΥΗΡ Ν-СОП	how many times?, how often?	ποσάκις
ΚΕСОП, ΝΚΕСОП	again, anew	ἄνωθεν, πάλιν
ΟΥСОП, ΝΟΥСОП, ΝΟΥ- СОП Ν-ΟΥΩΤ	one time, once	ἅπαξ
ΖΙ-ΟΥСОП	together, with one accord	ὁμοθυμαδόν

Special forms of СОП:

ΝСЕП СΝΔΥ, ΝСП-СΝΔΥ	twice	δῖς
ΝΩΜΝΤ-СΩΩП	three times	τρίς
ΜΠМЕΖ-СЕП СΝΔΥ	for a second time	δεύτερον
(yet ΜΠМЕΖ-ΩΟΜΝΤ Ν- СОП etc. from <i>Three</i> up)		

*E.g. ΔΥ-ΩΔХЕ ΜΝ-ΝΕΥΕΡΗΥ = They spoke with one another, ΔΝ-ΝΖΜΖΔΔ Ν-ΝΕΝΕΡΗΥ = We are one another's servants.

EXERCISES 14

A. Study these preterit conversions and their context, noting carefully where there are switches between main-line past narrative (Δϙ-, ΝΤΕΡΕϙ-, ΠΕΧΔ-ϙ) and the descriptive or slow-motion preterit (ΝΕϙ-). Notice other signals of switching in the text, such as ΔΕ, ΓΑΡ, or ΝΤΕΥΝΟΥ. In each passage, what is the cause, or the effect, of the switching?

1. The whole region came (ΔС-ΒΩΚ) and were baptized (ΔΥ-ΧΙ-⁰ΒΑΠ-ΤΙCMA) by him (John). ΔΥΩ ΙΩΖΑΝΝΗΣ ΝΕΡΕ-ΖΕΝϙω⁴⁴ Ν-ΔΑΜΟΥΔ ΤΟ ΖΙΩΩ-ϙ⁴⁵ . . . ΔΥΩ ΝΕϙ-ΤΑΩΕ-⁰ΟΕΙΩ . . . Now it happened (ΔΥΩ ΔС-ΩΩΠΕ) that Jesus came (Δϙ-ΕΙ) from Nazareth of Galilee and was baptized (Δϙ-ΧΙ-⁰ΒΑΠΤΙCMA). Mark 1:5-9

2. While He (Jesus) was walking by the Sea of Galilee, He saw (Δϙ-ΝΔΥ) Simon and Simon's brother Andrew casting nets into the lake. ΝΕ-ΖΕΝΟΥΩΖΕ⁴⁶ ΓΑΡ ΝΕ. He said (ΠΕΧΔ-ϙ) to them, Come . . . Mark 1:16-17

⁴⁴ ϙω skin; ΔΑΜΟΥΔ camel.

⁴⁵ ΤΟ ΖΙΩΩ-ϙ Stative of † ΖΙΩΩ= to dress (someone), lit. put upon.

⁴⁶ ΟΥΩΖΕ fisherman.

3. As soon as they had left (ἄτευνοῦ δε ἄτεροῦ-εἰ ἐβόλ 2ἄ-) the synagogue He (Jesus) went (αῖ-βωκ) into the house of Simon and Andrew, with James and John. Now (δε) Simon's mother-in-law νεс-νηχ⁴⁷ with a fever. And immediately they spoke (ἄτευνοῦ αῖ-ψαχε) with Him about her. And He went to her (αῖ-) and lifted her up (αῖ-τοῦνος-ῑ) . . . and the fever ceased (αῖ-λο). Mark 1:29-31

4. And He went back (αῖ-βωκ οἷ) into the synagogue. νε-γἄ-οῦρωμε δε ἄμαγ whose hand was withered. αῖω νεγ-παρaτηρεῖ⁴⁸ εῖρο-ῖ to heal him on the Sabbath so that they might press charges against Him. And He said (αῖω πεχα-ῖ) to the man whose hand was withered, Arise, come forth . . . He said (πεχα-ῖ) to the man, Stretch out your hand. He stretched it out (αῖ-сοῦτων-ῑ) and his hand was cured (αс-λο ἄби-τεῖβιχ). Mark 3:1-5

5. And His mother and brothers came (αῖ-εἰ) and positioned themselves (αῖ-αῖερατ-οῦ) outside, and they sent (αῖ-χοοῦ) in to Him summoning Him. αῖω νεῖ-2μοос 2ἄ-πεῖκωτε⁴⁹ ἄби-οῦμνηε πε. They said (πεχα-γ), Excuse me, Your mother and brothers are outside looking for You. He replied (αῖ-οῖωψ δε), Who are my "mother" and my "brothers!" Mark 3:31-33

6. And a large crowd gathered (αῖω α-γἄοб ἄ-μνηε сωοῖ2) to Him, so that He got into a boat and sat there in the lake. αῖω πμνηε τηр-ῖ νεῖ-αῖερατ-ῖ 2ἰ-πεκρο ἄ-τεθαλαсса. αῖ-†-сβω δε на-γ εмате⁵⁰ 2ἄ-2εἷπαρaβολη⁵¹. αῖω νεῖ-χω ἄмо-с⁵² на-γ χε- Listen here, a sower came forth to sow. And when he sowed, some fell on the road (etc [*the Parable of the Sower is now told at length, using only αῖ-, ἄтереῖ-, and ἄπῖ-; the parable ends, and Mark continues as follows*]). νεῖ-χω δε ἄмо-с на-γ χε- He who has ears to hear, let him hear! ἄтереῖ-ка-πμνηε δε αῖ-χἄοῖ-ῖ . . . ε-ἄπαρaβολη. πεχα-ῖ на-γ . . . Mark 4:1-11

7. Now, they left the crowd (αῖ-ка-πμνηε бε) and got Him into the boat (αῖ-ταλο-ῖ ε-πχοεἰ) . . . And a great tempest occurred (αῖω α-γἄοб ἄ-2ατηγ ψωπε), and the waves pounded the boat to the point of capsizing it. ἄтоῖ δε νεῖ-2ἰπα2οῖ ἄ-πχοῖ⁵³ sleeping on a pillow. And

⁴⁷ нηχ was in bed (ноуχε = throw, нηχ[†] = lie).

⁴⁸ παρaτηρεῖ entreat.

⁴⁹ 2ἄ-πεῖκωτε around Him, in His vicinity.

⁵⁰ εмате very much.

⁵¹ παρaβολη parables, short symbolic stories.

⁵² χω ἄмо-с χε- to say.

⁵³ 2ἰπα2οῖ ἄ-πχοῖ in the stern of the boat.

they woke Him (αγω αυ-νερσε μμο-q) saying to Him, Teacher, don't you care about the fact that we're going to die! Mark 4:36-38

8. ρη-τερογειτε⁵⁴ νεq-ωοοп ηби-пwαχε. αγω πwαχε νεq-ωοοп ηηαρη-пноуте. αγω νε-γнoуте пе πwαχε. παϊ ρη-τερογειτε νεq-ωοοп ραημ-пноуте . . . Once upon a time there was (αq-ωοπε) a man sent by God, named John. παϊ αq-ει ε-γμнт-мнτρε χε-ερε-ρ-⁵⁵мнτρε етве-поγοειн . . . νε-петμмаγ αν пе πογοειн, αλλα χεкас ητοq ερε-ρ-⁵⁶мнτρε етве-поγοειн. John 1:1-8

9. And on the third day, a wedding occurred (α-γwελεет ωοπε) in Cana of Galilee. αγω νερε-ημααγ η-ηс ημαγ. αγ-ηωημ δε ρωω-q η-ηс мн-неqμαөηηс ε-ηwελεет. John 2:1-2

10. They arrested (αγ-бωπε) Jesus, tied Him up (αγ-μop-q) and brought Him (αγ-ηт-q) first to Annas. νε-пwом⁵⁵ δε пе η-каифас⁵⁶, who was high priest that year. Kaiphas is the one who consulted with the Jews as to whether it was useful for one man to die for the sake of the people. νεq-ογнη⁵⁷ δε ηса-ηс ηби-симων петрос мн-кемаөηηс. пма-өηηс δε етμмаγ νερε-пархιερεус сооун ημο-q. And he went (αq-βωк) into the praetorium with Jesus. петрос δε νεq-αηерат-q пе ηβολ⁵⁸ ρημ-про⁵⁹. Then the disciple whom the high priest knew came (αq-ει δε), spoke (αq-χοо-с) to the doorkeeper, and brought Peter in (αq-χι η-петрос εροун). And the servant of the doorkeeper said (πεχα-с) to Peter, Aren't you also one of the disciples of this man? He said (πεχα-q), No. νεγ-αηерат-ογ δε ηби-ηημηαλ мн-ηγпηретηс⁶⁰. And they lit (αγ-) a fire, warming themselves. χε-νερε-пхаq ηβολ⁶¹. петрос ρωω-q он νεq-αηерат-q warming himself. пархιερεус δε αq-χне-ηс етве-неqμαөηηс αγω етве-теqсβω. αq-ογωwη ηα-q ηби-ηс . . . John 18:12-20

11. So Jesus stood (αq-αηерат-q) before the governor. And the governor questioned Him (αq-χноу-q δε), saying, Is it You who are the king of the Jews? Jesus said (πεχα-q), It is you who say this . . . Next Pilate said (τοτε πεχα-q) to Him, Don't You hear how much they are testifying against You? But He did not answer (μηπεq-ογowβ-εq) a single word, so

⁵⁴ ρογειτε beginning.

⁵⁵ wом father-in-law.

⁵⁶ каифас (personal name) Kaiphas.

⁵⁷ ογнη (stative) ηса- follow, be behind.

⁵⁸ ηβολ outside.

⁵⁹ ρημ-про at the door.

⁶⁰ γпηретηс official, officer.

⁶¹ пхаq ηβολ, literally "the cold was outside" i.e. it was cold.

that the governor was really surprised. Now on every feastday (κατα-^θωα δε), νε-ψαρε-πζηγεμων κα-ογα εβολ $\bar{m}$ -πμνηψε—someone under arrest, whoever they wanted. νε-γντα-γ δε $\bar{m}$ μαγ $\bar{m}$ -πεογοειψ ετ $\bar{m}$ μαγ $\bar{n}$ -ογα . . . ξε-βαρabbas. And (δε) as they gathered together, Pilate said (πεχα-q) to them, Do you want me to release Barabbas to you, or Jesus, who is called “Messiah?” Matthew 27:11–17

12. After this, Jesus came (μ $\bar{n}$ νca-να $\bar{i}$ αq-ει) with His disciples to the region of Judaea. αγω νεq- $\bar{m}$ μαγ πε $\bar{n}$ μα-γ, baptizing. νερε-πκειωzαννης δε βαπτize $\bar{z}$ $\bar{n}$ -αινων $\bar{z}$ ατ $\bar{n}$ -σαλειμ⁶². ξε νε-γ $\bar{n}$ - $\bar{z}$ α $\bar{z}$ $\bar{m}$ -μοογ $\bar{z}$ $\bar{m}$ -πμα ετ $\bar{m}$ μαγ. αγω νεγ-νηγ πε to be baptized. νε- $\bar{m}$ πατογ-νεx-ιωzαννης γαρ πε ε-πεψτεκο⁶³. So, a dispute occurred (α-γζηтсic δε ψωπε), consisting of the disciples of John and a certain Jew, on the subject of purification. They came (αγ-ει) to John and said (πεχα-γ) to him . . . John 3:22–26

13. And He came back (αq-ει δε οn) to Cana of Galilee, where He had made the water turn into wine. αγω νε-γ $\bar{n}$ -ογβασιλικος⁶⁴ whose son was sick in Capharnaum. When this man heard (ντερεq-сωт $\bar{m}$) that Jesus had come from Judaea to Galilee, he went (αq-βωκ) to Him and begged Him (αq-сепсωп- $\bar{q}$) to come down and heal his son. νεq-на-моγ γαρ πε. So Jesus said (πεχε-тс δε) to him, Unless you see signs and wonders you will not believe! John 4:46–48

14. The tribune commanded (α-πχιλιарсос δε ογez-^θcazνε) for him (Paul) to be brought into the barracks, and he said he should be scourged with whips . . . But when (ντερογ-) he had been tied up with thongs, Paul said (πεχα-q) to the tribune who was standing there, Is it within your capacity to beat a man who is a Roman and has done no wrong? . . . I was born with this citizenship. And immediately those who were about to interrogate him withdrew (αγ-саzω-ογ εβολ). And the tribune became afraid (αq- $\bar{p}$ -^θzote) when he learned that he was a Roman citizen, εβολ ξε-νε-αq-μοp- $\bar{q}$ πε. And immediately he released him (αγω ντεγnoγ αq-βολ- $\bar{q}$ εβολ). Acts 22:24–29

B. Translate rapidly into Coptic, using the preterit conversion of the durative sentence.

- a. I wanted, you (sing. masc.) wanted, you (sing. fem.) wanted, he... etc. etc.
- b. The man wanted, the woman wanted, the brothers wanted, someone (^θpωme) wanted.

⁶² $\bar{z}$ αινων $\bar{z}$ ατ $\bar{n}$ -σαλειμ (place name) Ainon by Salim.

⁶³ ψτεκο prison.

⁶⁴ βασιλικος official.

EXERCISES FOURTEEN

c. I did not want, you (sing. masc.) did not want, etc. etc.

d. The man did not want, the woman did not want, the brothers did not want, no one wanted.

e. My mother was sitting in the house. The Lord was in His temple. I was with them. They were with me. You (pl.) were with us.

C. *Translate.* a. ετβε-ογ ακ-ῤ-πεῖζωβ. b. εψψε αν ε-^θειρε ῤ-πεῖζωβ. c. νεγ-αρχει ῤ-^θκωτε ε-τεςζιμε. d. αν-αμαzte ῤ-περβιx ῤκεσοп. e. ac-xπε-ογψhre xe-ιωζαννης⁶⁵. f. νεγ-δω ζῤ-тπολιc ζι-ογсоп. g. πεxe-пζλλο xe-zapex ε-τεκταпpo nῤ-qi ῤ-пекстаγpoc. h. nepe-ῤδαιμονιον πηт εβολ. i. ac-κτο-с ac-ζων εzoyn.

⁶⁵ Cf. 23 (box "The Special Grammar of Proper Nouns").

LESSON 15

ASYNDETIC CONNECTION OF CLAUSES. ADVERB. CIRCUMSTANTIAL CONVERSION.

118. *Asyndetic Connection of Clauses.* [CG 237]

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

αἰ-σῶτῃ ΔΕ ἡΒΙ-ΖΗΡΩΔΗΣ ΠῚΡΟ αἰ-ῴτορτῚ
Then King Herod heard the news and was alarmed

αἰ-οῦωψῖ πεχᾶ-ϰ
He answered, saying . . .

αἰ-τῶοῦν-Ὶ ἡΒΙ-τῴεερε ψῆμ αἰ-μοοψε
The girl got up and walked

αἰ-ναῦ ε-πῴηρε ψῆμ μῆ-μαρία τεϰμαᾶῦ αἰ-παῖτ-οῦ αἰ-οῦωψῚ
να-ϰ αἰ-οῦων ἡ-νεῦαῖωωρ αἰ-εῖνε να-ϰ ἡ-ῖενδωρον
Seeing the child and Mary His mother they bowed themselves down, worshipped
Him, opened their treasures, and brought Him gifts

119. *Adverbs* [CG 194–99, 215–29] are words such as

εἰματε greatly
εἰμαῦ thither
εἰνεῖ ever (as in "not ever")
*καλως well
*κακως badly
λαᾶῦ at all
ῆμῆνε daily
ῆματε only, exclusively
ῆμαῦ there
οἰ again
*πως how?
τῶν where? when? how?
εῖολ τῶν whence?
τῆαῦ when?

THE CIRCUMSTANTIAL CONVERSION

τενοῦ now
 ὅε any more

Some adverbs are prepositional phrases used as fixed expressions; many are formed with initial $\bar{n}$.

$\bar{n}\lambda\omega$ $\bar{n}$ - $\zeta\epsilon$ how?
 $\bar{n}\varsigma\alpha\omega\bar{q}$ $\bar{n}$ - $\varsigma\omicron\pi$ for seven times
 $\bar{n}\tau\epsilon\gamma\omega\eta$ by night
 $\bar{n}\omicron\gamma\kappa\omicron\gamma\bar{i}$ to a small degree
 $\bar{n}\omicron\gamma\mu\alpha$ somewhere
 $\bar{n}\omicron\gamma\eta\rho$ $\bar{n}$ - $\varsigma\omicron\pi$ how many times?
 $\bar{n}\zeta\alpha\epsilon$ finally
 ϵ - $\pi\tau\eta\rho$ - q wholly
 ϵ - $\pi\epsilon\zeta\omicron\gamma\omicron$ too much
 ϵ - $\tau\omega\eta$ whither?
 $\epsilon\tau\upsilon\epsilon$ - $\omicron\gamma$ why?
 $\omega\alpha$ - $\pi\epsilon\bar{i}\mu\alpha$ thus far, up to now
 $\chi\epsilon$ - $\omicron\gamma$ why?

Negation of these is by a following $\alpha\eta$: $\epsilon\mu\alpha\tau\epsilon$ $\alpha\eta$ = not greatly, $\epsilon\mu\alpha\gamma$ $\alpha\eta$ = not thither, $\bar{n}\varsigma\alpha\omega\bar{q}$ $\bar{n}$ - $\varsigma\omicron\pi$ $\alpha\eta$ = not seven times, etc.

Adverbs of manner are formed freely in the pattern $\zeta\bar{n}$ - $\omicron\gamma$. . . (and negative $\alpha\chi\bar{n}$ - $\emptyset$. . .).

$\zeta\bar{n}$ - $\omicron\gamma\mu\epsilon$ truly, $\zeta\bar{n}$ - $\omicron\gamma\alpha\iota\kappa\alpha\iota\omicron\varsigma\gamma\eta\eta$ justly, etc. etc.
 $\alpha\chi\bar{n}$ - $\emptyset$ $\eta\mu\omicron\varsigma$ lawlessly, $\alpha\chi\bar{n}$ - $\emptyset$ $\zeta\omicron\tau\epsilon$ fearlessly, etc. etc.

The placement of adverbs within the sentence is fairly free.

THE CIRCUMSTANTIAL CONVERSION

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

$\epsilon\rho\epsilon$ -, $\epsilon\approx$ conversion base
 ϵ - sentence converter

As you already know (110), there is some ambiguity in identifying circumstantials.

The circumstantial, both affirmative and negative, is formed in the same way as the preterit (cf. 112). Note that there is a circumstantial of the preterit.

ϵ - $\alpha\eta\bar{\Gamma}$ - $\omicron\gamma\pi\rho\omicron\phi\eta\tau\eta\varsigma$
 ϵ - $\alpha\eta\bar{\Gamma}$ - $\omicron\gamma\pi\rho\omicron\phi\eta\tau\eta\varsigma$ $\alpha\eta$
 ϵ - $\omicron\gamma\pi\rho\omicron\phi\eta\tau\eta\varsigma$ $\pi\epsilon$
 ϵ - $\omicron\gamma\pi\rho\omicron\phi\eta\tau\eta\varsigma$ $\alpha\eta$ $\pi\epsilon$
 ϵ - $\bar{n}$ - $\omicron\gamma\pi\rho\omicron\phi\eta\tau\eta\varsigma$ $\alpha\eta$ $\pi\epsilon$

LESSON FIFTEEN

ερε-πρωμε σωτῆ
 ερε-πρωμε σωτῆ λη
 ε-ἡ-πρωμε σωτῆ λη
 εq-σωτῆ
 εq-σωτῆ λη
 ε-ἡ-q-σωτῆ λη
 ε-λq-σωτῆ, ε-ἡπῆ-, etc.
 ε-ἡλνοy-q
 ε-ἡλνοy-q λη
 ε-οyἡ-^θρωμε σωτῆ
 ερε-^θρωμε σωτῆ
 ε-ἡἡ-^θρωμε σωτῆ
 ε-ἡεq-σωτῆ
 ε-ἡεq-σωτῆ λη
 ε-παῖ πε-ετq-σωτῆ ἡμο-q⁶⁶
 Etc.

To convert a sentence formed with οyἡ-, it is possible to substitute the prenominal base ερε- in place of οyἡ-:

οyἡ-^θρωμε σωτῆ
ερε-^θρωμε-σωτῆ

Conjugation of the conversion base ερε-, εε-.

εῖ-	εη-
εκ-	εεεἡ-
ερε-	
εq-	εy-
εc-	
ερε-πνοyτε	

THE MEANING OF THE CIRCUMSTANTIAL CONVERSION

121. The circumstantial is a subordinate (dependent) clause. It has several functions. Three will be described in this lesson. The fourth is shared between circumstantial and relative, and will be discussed in lesson 17. Generally, the circumstantial is something like a combination of the English *-ing* participle (*going, seeing*) and the Greek genitive absolute or Latin ablative absolute. “*Coming up from the water, He saw the heavens opened*”; “*He was in the wilderness, with-Satan-testing-Him*” (i.e. While Satan was testing Him).

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

122. (a) *Adverbial Function.* [CG 421–25]

In this function, the circumstantial plays the role of an adverb, stating the circumstances under which a main clause is envisaged or said to be valid.

- i. εϣ-νηϣ εζραϊ ζμ-πμοοϣ αϣ-ναϣ ε-μπηϣε
As He was coming up from the waters, He saw the heavens
- ii. αϣ-χι-⁰βαπτισμα εϣ-εξομολογει ν-νεϣνοβε
They got baptized, confessing their sins
- iii. εϣ-να-σβτε-τπε νεϊ-νμμα-ϣ
When He was going to prepare the heaven, I was with Him
(He-going-to-prepare the heaven I was with him)
- iv. νεϣ-ζν-τερημος ν-ζμε ν-ζοοϣ ερε-πσατανας πιραζε μμο-ϣ
He was in the wilderness forty days, with Satan testing Him

As these examples show, a circumstantial can either precede or follow the main clause that it relates to. Note that the subject of the circumstantial and the main clause may be the same (examples i and ii) or different (iii and iv). All kinds of main clause can be modified by an adverbial circumstantial.

The logical relationship between the adverbial circumstantial and the main clause is not specified, and English style usually leads translators to add *when*, *if*, *although*, *because*, etc. (Compare translation of the Greek genitive absolute or Latin ablative absolute.) It is important to be very flexible when translating the circumstantial into English. Optionally, Coptic can resolve this logical ambiguity by putting a conjunction before the circumstantial (for a list of these, see box p. 134.)

(b) *Completive Function.* [CG 426–27]

The circumstantial can complete a subject or object of certain verbs whose meaning makes this appropriate. The pronoun subject of the circumstantial clause must agree with the subject or object of the main clause that it completes.

- i. Completing the subject of verbs meaning *appear to*, *cease to*, *continue to*, *happen to*, etc.

χεκαας ννεκ-οϣωνζ εβολ εκ-νηστεϣε
So that you [subject] may not appear to be fasting
(That you may not appear you-fasting)

αϣ-λο εϣ-μοοϣε νμμα-ϣ
They [subject] ceased going about with Him
(They stopped they-travelling with Him)

Conjunctions that can precede the adverbial circumstantial [CG 422]

ἀλλὰ ε= though, but, rather
 ἀγὼ ε= and, and indeed, too, furthermore
 εἰμητι ε= unless, except for . . . -ing
 ἐνζοcon ε= as long as
 ἐφοcon (ἐπζοcon) ε= as long as, inasmuch as
 ἐτι ε= while . . . still . . .
 ἐψωπε ε= if (ever)
 ἐψχε-ε= supposing that
 καν ε= even if, even though
 καίπερ ε= although
 κατa-θε ε= just as
 καίτοι ε= although
 μαλιστα ε= especially if/since
 νθε ε= just as
 παλιν on ε= moreover, and yet
^θcon ε= . . . ^θcon ε= . . . at one time . . . at another time . . .
 χωριc ε= except when, unless
 ζαθη ε-μπατ= before
 ζαμα ε= at the same time
 ζωc ε= as, as if, on the grounds that
 ζωc εψχε-ε= as if
 ζοcon ε= as long as
 ζοταν ε= whenever, as soon as, such that

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

αq-καλ-q εq-onz

He left him [object] alive

(He left him he-living)

αν-ναγ ε-ογλ εq-νεx-^θδαιμονιον εβολ

We saw someone [object] casting out demons

(We saw one he-casting-demons out)

(c) *Sequential Function*. [CG 428–29]

This typically occurs in narrative, especially after the past tense αq-. The circumstantial expresses the next event, or reexpresses the main clause somewhat differently (*not* relative tense).

THE CIRCUMSTANTIAL CONVERSION

αϑ-χνοϑ-ἰ ε-αἰ-χε-παῖ

He asked me, and (next) I said this

α-φιλῖππος οὔων ἡ-ρω-ϑ ε-αϑ-αρχεῖ

Philip opened his mouth and began

In this function, the circumstantial past tense (ε-α≠) is not prior to the main clause but happens after it.

However, this function is more often expressed by the adverbial circumstantial, with relative tense: α-ἰϑ οὔωνϑ εϑ-χω ἡμο-ϑ = Jesus answered, saying (Jesus answered he-saying) or by two past tenses: αϑ-ναϑ αϑ-οὔωνϑ = He looked and replied.

(d) *Attributive Function.*

This function is shared with the relative conversion and will be described in lesson sixteen (127).

123. *Relative Tense.* [CG 529–30]

The circumstantial *present* expresses action *simultaneous* with the main verb

εϑ-ριμε αϑ-βωκ While they were weeping, she left

εϑ-ριμε ϑ-βηκ As they weep, she leaves

εϑ-ριμε ϑ-να-βωκ When they weep she will leave

the circumstantial *past* expresses action *before* the main verb

ε-αϑ-ριμε αϑ-βωκ Since/When/Because *etc.* they had wept, she left

ε-αϑ-ριμε ϑ-βηκ Because they wept she is leaving

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

εϑ-να-ριμε αϑ-βωκ As they were about to weep, she left

VOCABULARY 15

Verbs of position: (d) Motion upwards

ΤΑΛΟ (ΤΑΛΕ-, ΤΑΛΟ=)	lift up, take up, make to go up (onto)	ἀναλαμβάνειν (κεῖσθαι)
ΤΑΛΗΥ [†]		
ΤΩΟΥΝ (intransitive)	arise	ἐγείρειν
ΤΩΟΥΝ ΜΜΟ= (ΤΟΥΝ-, ΤΩΟΥΝ=)	(reflexive) arise; (transitive) raise	ἐγείρειν
ΤΑΖΟ (ΤΑΖΕ-, ΤΑΖΟ=)	seize, attain, get to; reach, befall; set up	καταλαμβάνειν
ΤΑΖΟ ΜΜΟ= (ΤΑΖΕ-, ΤΑΖΟ=) ΕΡΑΤ=	establish, make to stand	ἰστάναι
ΧΙΣΕ (ΧΕCΤ-, ΧΑCΤ=) ΧΟCΕ [†]	elevate, lift up; (ingressive) become lifted up, rise	ὑψοῦν

(e) Motion downwards

ΖΕ, ΖΗΥ [†]	fall	πίπτειν
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(f) Motion towards/away from the speaker

ΕΙΝΕ (Ν-, ΝΤ=)	bring; (ΕΒΟΛ) bring, publish; (ΕΠΕCΗΤ) bring down; (ΕΖΟΥΝ) bring in	φέρειν
QI (QI-, QIT=) ΕΒΟΛ or ΜΜΑΥ	take away	αἶρειν
ΤΝΝΟΟΥ (ΤΝΝΕΥ-, ΤΝΝΟΟΥ=) ^a	send (towards speaker), fetch, send word	ἀποστέλλειν
ΧΟΟΥ (ΧΕΥ-, ΧΟΟΥ-) ^a	send (away from speaker), dispatch	ἀποστέλλειν
ΕΙ, ΝΗΥ [†]	come; (ΕΒΟΛ) come forth; (ΕΠΕCΗΤ) come down; (ΕΖΟΥΝ Ε-) come into; (ΕΖΡΑῖ) come up	ἔρχεσθαι
ΒΩΚ, ΒΗΚ [†]	go; (ΕΒΟΛ) leave; (ΕΖΟΥΝ Ε-) enter; (ΕΖΡΑῖ Ε-) go up; (ΕΠΕCΗΤ) go down	πορεύεσθαι

VOCABULARY FIFTEEN

ΧΙ (ΧΙ-, ΧΙΤ≠)	take, receive, get	λαμβάνειν
† (†-, ΤΑΛ-) ΤΟ†	give, give back, give away, repay; C-ΤΟ† It is fated	(ἀπο)διδόναι
† (†-, ΤΑΛ≠) ΕΒΟΛ, ΤΟ† ΕΒΟΛ	sell	πωλεῖν
ΨΩΠ (ΨΕΠ-, ΨΟΠ≠) ΨΗΠ†	receive, take, buy; (stative) acceptable	δέχεσθαι, ἀγορά- ζειν
CΩΟΥΖ (CΕΥΖ-, CΟΟΥΖ-) CΟΟΥΖ†	gather	συνάγειν
ΤΑΟΥΟ (ΤΑΟΥΕ-, ΤΑΟΥΟ=)	send forth; utter, proclaim	πέμπειν
ΝΟΥΧΕ (ΝΕΧ-, ΝΟΧ-) ΝΗΧ†	throw; (ΕΒΟΛ) cast forth	βάλλειν

Other verbs

(a) Formed with ΝΒΟΝC

ΧΙ (ΧΙ-, ΧΙΤ-) ΝΒΟΝC	treat violently, violate, treat unjustly	ἀδικεῖν κτλ.
Inf. as nn ΠΧΙ ΝΒΟΝC	injustice, unjust action, violence	
ΡΕC-ΧΙ ΝΒΟΝC	unjust or violent person	ἄδικος

(b) Based on Π-ΟΥΟΕΙ "quick advance, approach"

†-ΠΕ(ϰ)ΟΥΟΕΙ Ε-	approach, meet (ΛC-†-ΠΕC-ΟΥΟΕΙ ΕΡΟ-ϰ "She met or approached him")	προσέρχεσθαι
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(c) "Be able to, Can"

Ω-, also spelled ΕΩ- must be completed by an infinitive [CG 184(c)]	is able to, can	δύνασθαι
ΝΛ-Ω- (future ΝΛ-63 + Ω-), completed by an infinitive, is formally a future tense but often has present meaning	is or will be able to, can	δύνασθαι
ΟΥN- ^θ 6ΟΜ (or ΟΥN- ^θ Ω6ΟΜ) N-/MΜΟ≠ Ε-; ^b negation ΜN- ^θ 6ΟΜ	is able to, can ("there is power in... to...") ^b	δύνασθαι

$\delta\bar{M}-^{\theta}\delta OM \in -, \psi\delta\bar{M}-$
 $^{\theta}\delta OM \in - (+ \text{infinitive})$

is able to, can

δύνασθαι

Adverbs in paragraph 119

^aΤῆΝΝΟΟΥ= and ΧΟΟΥ= take the personal second suffixes. Cf. 103 (box).

^bE.g. οὐν̄-^θβομ̄ μμο-κ̄ ε-^θτββο-ī “You can purify me.”

EXERCISES 15

A. Reading selections from the New Testament.

1. $\zeta\bar{\eta}\bar{\nu}$ - $\tau\epsilon\gamma\eta\sigma\gamma$ $\pi\epsilon\bar{\pi}\eta\alpha$ $\alpha\eta$ - $\chi\iota\tau$ - $\bar{\eta}$. Mark 1:12
2. $\alpha\eta$ - $\epsilon\iota$ $\bar{\eta}\delta\iota$ - $\bar{\iota}\varsigma$ $\epsilon\zeta\rho\alpha\bar{\iota}$ ϵ - $\tau\rho\alpha\lambda\iota\lambda\alpha\iota\alpha$ $\epsilon\eta$ - $\kappa\eta\rho\gamma\varsigma\varsigma\epsilon$ ⁶⁷ $\bar{\mu}$ - $\pi\epsilon\gamma\alpha\gamma\rho\epsilon$ - $\lambda\iota\omicron\bar{\nu}$ $\bar{\mu}$ - $\pi\eta\omicron\upsilon\tau\epsilon$. Mark 1:14
3. $\alpha\gamma\omega$ $\epsilon\eta$ - $\mu\omicron\omicron\psi\epsilon$ $\zeta\alpha\tau\bar{\eta}$ - $\tau\epsilon\theta\alpha\lambda\lambda\alpha\varsigma\varsigma\alpha$ $\bar{\eta}$ - $\tau\rho\alpha\lambda\iota\lambda\alpha\iota\alpha$ $\alpha\eta$ - $\eta\alpha\gamma$ ϵ - $\varsigma\iota$ - $\mu\omega\bar{\nu}$ $\bar{\mu}\bar{\eta}$ - $\alpha\eta\delta\rho\epsilon\alpha\varsigma$ $\pi\varsigma\omicron\bar{\nu}$ $\bar{\eta}$ - $\varsigma\iota\mu\omega\bar{\nu}$ $\epsilon\gamma$ - $\eta\epsilon\chi$ - $\emptyset\psi\eta\epsilon$ ⁶⁸ ϵ - $\tau\epsilon$ - $\theta\alpha\lambda\lambda\alpha\varsigma\varsigma\alpha$. Mark 1:16
4. $\alpha\eta$ - $\eta\alpha\gamma$ ϵ - $\iota\alpha\kappa\omega\bar{\nu}\omicron\varsigma$ $\pi\psi\eta\rho\epsilon$ $\bar{\eta}$ - $\zeta\epsilon\bar{\nu}\epsilon\delta\alpha\iota\omicron\varsigma$ $\bar{\mu}\bar{\eta}$ - $\iota\omega\zeta\alpha\eta\eta\eta\eta\varsigma$ $\pi\epsilon\eta$ - $\varsigma\omicron\bar{\nu}$ $\bar{\eta}\tau\omicron\omicron\gamma$ $\zeta\omega$ - $\omicron\gamma$ $\epsilon\gamma$ - $\zeta\bar{\mu}$ - $\pi\chi\omicron\bar{\iota}$. Mark 1:19
5. $\alpha\gamma\omega$ $\omicron\gamma\mu\eta\eta\psi\epsilon$ $\bar{\eta}$ - $\emptyset\delta\alpha\iota\omicron\mu\omicron\eta\iota\omicron\bar{\nu}$ $\alpha\eta$ - $\eta\omicron\chi$ - $\omicron\gamma$ $\epsilon\bar{\nu}\omicron\lambda$ ϵ - $\mu\epsilon\eta$ - $\kappa\alpha$ - $\bar{\eta}\delta\alpha\iota\omicron\mu\omicron\eta\iota\omicron\bar{\nu}$ ϵ - $\emptyset\psi\alpha\chi\epsilon$. Mark 1:34
6. $\alpha\gamma\omega$ $\alpha\eta$ - $\bar{\nu}\omega\kappa$ $\epsilon\eta$ - $\kappa\eta\rho\gamma\varsigma\varsigma\epsilon$ $\zeta\bar{\eta}$ - $\eta\epsilon\gamma\varsigma\eta\eta\alpha\gamma\omega\gamma\eta$ $\zeta\bar{\eta}$ - $\tau\rho\alpha\lambda\iota\lambda\alpha\iota\alpha$ $\tau\eta\rho$ - $\bar{\varsigma}$ $\alpha\gamma\omega$ $\bar{\eta}\kappa\epsilon\delta\alpha\iota\omicron\mu\omicron\eta\iota\omicron\bar{\nu}$ $\epsilon\eta$ - $\eta\omicron\gamma\chi\epsilon$ $\bar{\eta}\mu\omicron$ - $\omicron\gamma$ $\epsilon\bar{\nu}\omicron\lambda$. Mark 1:39
7. $\alpha\gamma\omega$ $\epsilon\eta$ - $\pi\alpha\rho\alpha\gamma\epsilon$ ⁶⁹ $\alpha\eta$ - $\eta\alpha\gamma$ ϵ - $\lambda\epsilon\omicron\upsilon\epsilon\iota$ ⁷⁰ $\pi\psi\eta\rho\epsilon$ $\bar{\eta}$ - $\alpha\lambda\phi\alpha\iota\omicron\varsigma$ $\epsilon\eta$ - $\zeta\mu\omicron\omicron\varsigma$ $\zeta\iota$ - $\pi\epsilon\eta\tau\epsilon\lambda\omega\eta\iota\omicron\bar{\nu}$ ⁷¹. Mark 2:14
8. ϵ - $\psi\alpha\gamma$ - $\varsigma\omega\tau\bar{\mu}$ ϵ - $\pi\psi\alpha\chi\epsilon$ $\bar{\eta}\tau\epsilon\gamma\eta\sigma\gamma$ $\psi\alpha\gamma$ - $\chi\iota\tau$ - $\bar{\eta}$ $\zeta\bar{\eta}$ - $\omicron\gamma\rho\alpha\psi\epsilon$. Mark 4:16

⁶⁷ κηρυσσε proclaim.

⁶⁸ $\omega_N \in \text{fishnet}$.

⁶⁹ παραγε pass by.

⁷⁰ λεογει . . . αλφαιος (personal names) Levi, Alphaios.

⁷¹ ΤΕΛΩΝΙΟΝ money changer's booth.

9. $\epsilon\tau\iota^{72}$ $\bar{\eta}\tau\omicron\alpha\epsilon\epsilon\gamma-\psi\alpha\chi\epsilon$ $\alpha\gamma-\epsilon\iota$ $\bar{\eta}\beta\iota-\bar{\eta}\rho\omega\mu\epsilon$ $\bar{\mu}-\bar{\mu}\alpha\rho\chi\iota\varsigma\gamma\eta\alpha\gamma\omega\gamma\omicron\varsigma^{73}$.
Mark 5:35
10. $\alpha\gamma-\bar{\mu}\alpha\gamma$ $\epsilon\rho\omicron-\omicron\gamma$ $\epsilon\gamma-\psi\tau\bar{\rho}\tau\omega\rho$ $\alpha\gamma\omega$ $\epsilon\gamma-\rho\iota\mu\epsilon$. Mark 5:38
11. $\alpha\gamma\omega$ $\bar{\mu}\eta\eta\psi\epsilon$ $\epsilon\gamma-\varsigma\omega\tau\bar{\mu}$ (20 [box]) $\alpha\gamma-\bar{\rho}-^{\emptyset}\psi\pi\eta\rho\epsilon^{74}$. Mark 6:2
12. $\alpha-\gamma\alpha\gamma$ $\Delta\epsilon$ $\bar{\mu}\alpha\gamma$ $\epsilon\rho\omicron-\omicron\gamma$ $\epsilon\gamma-\beta\eta\kappa$. Mark 6:33
13. $\alpha\gamma-\epsilon\iota$ $\psi\alpha\rho\omicron-\omicron\gamma$ $\epsilon\gamma-\mu\omicron\omicron\psi\epsilon$ $\gamma\iota\chi\bar{\eta}-\tau\epsilon\theta\alpha\lambda\alpha\varsigma\varsigma\alpha$. $\alpha\gamma\omega$ $\bar{\mu}\epsilon\gamma-\omicron\gamma\omega\psi$ $\epsilon-^{\emptyset}\bar{\mu}\alpha\rho\alpha\gamma\epsilon$ $\bar{\mu}\mu\omicron-\omicron\gamma$. Mark 6:48
14. $\bar{\mu}\varsigma\alpha\gamma$ $\alpha\bar{\eta}-\bar{\mu}\alpha\gamma$ $\epsilon-\omicron\gamma\alpha$ $\epsilon\gamma-\bar{\mu}\epsilon\chi-^{\emptyset}\Delta\alpha\iota\mu\omicron\eta\iota\omicron\bar{\nu}$ $\epsilon\beta\omicron\lambda$ $\gamma\bar{\mu}-\bar{\mu}\epsilon\kappa\rho\alpha\bar{\eta}$.
Mark 9:38
15. $\alpha\gamma-\varsigma\mu\omicron\gamma$ $\epsilon\rho\omicron-\omicron\gamma$ $\epsilon-\alpha\gamma-\kappa\alpha-\tau\omicron\omicron\tau-\bar{\eta}$ $\gamma\iota\chi\omega-\omicron\gamma$. Mark 10:16
16. $\alpha\gamma\omega$ $\epsilon\gamma-\bar{\eta}\eta\gamma$ $\epsilon\beta\omicron\lambda$ $\gamma\bar{\eta}-\gamma\iota\epsilon\rho\iota\chi\omega^{75}$ $\bar{\mu}\bar{\eta}-\bar{\mu}\epsilon\gamma\mu\alpha\theta\eta\tau\eta\varsigma$ $\alpha\gamma\omega$ $\omicron\gamma\eta\omicron\beta$
 $\bar{\mu}-\bar{\mu}\eta\eta\psi\epsilon$ $\bar{\nu}\alpha\rho\tau\iota\mu\alpha\iota\omicron\varsigma^{76}$ $\epsilon-\gamma\bar{\nu}\bar{\lambda}\lambda\epsilon^{77}$ $\bar{\mu}\epsilon$ $\bar{\mu}\psi\eta\rho\epsilon$ $\bar{\eta}-\tau\iota\mu\alpha\iota\omicron\varsigma^{78}$
 $\bar{\mu}\epsilon\gamma-\gamma\mu\omicron\omicron\varsigma$ $\epsilon\gamma\bar{\rho}\alpha\iota$ $\gamma\alpha-\tau\epsilon\gamma\iota\eta$ $\epsilon\gamma-\chi\iota-^{\emptyset}\bar{\mu}\bar{\eta}\tau-\bar{\mu}\alpha^{79}$. Mark 10:46

B. Translate into Coptic, using the circumstantial conversion. *a.* As I was bringing them, I fell down. *b.* As I was bringing them, he fell down. *c.* He arose, lifting them up with him. *d.* They arose as he was lifting them up with him. *e.* She saw them bringing it. *f.* They saw her bringing it. *g.* We did not see her coming (89).

C. Translate. *a.* $\dagger-\bar{\mu}\alpha-\tau\alpha\gamma\omicron-\omicron\gamma$ $\bar{\eta}\tau\alpha-\gamma\iota\tau-\omicron\gamma$. *b.* $\alpha\gamma-\tau\bar{\eta}\bar{\eta}\bar{\nu}\omicron\omicron\gamma-\varsigma\omicron\gamma$ $\psi\alpha\rho\omicron-\gamma$ $\bar{\mu}\eta\eta\eta\epsilon$ $\alpha\gamma\omega$ $\alpha\gamma-\chi\iota\tau-\omicron\gamma$. *c.* $\psi\alpha\rho\epsilon-\bar{\mu}\rho\epsilon\gamma-\bar{\rho}-^{\emptyset}\bar{\eta}\bar{\nu}\omicron\bar{\nu}\epsilon$ $\psi\omega\bar{\mu}$ $\bar{\eta}\gamma-\tau\bar{\mu}-\dagger$ $\epsilon\beta\omicron\lambda$ $\epsilon\bar{\eta}\bar{\eta}\gamma$, $\psi\alpha\gamma-\varsigma\omega\gamma\gamma$ $\bar{\eta}\gamma-\tau\bar{\mu}-\tau\alpha\omicron\gamma\omicron$ $\epsilon\bar{\eta}\bar{\eta}\gamma$. *d.* $\alpha\gamma-\chi\iota\varsigma\epsilon$ $\bar{\mu}\mu\omicron-\omicron\gamma$ $\alpha\gamma-\chi\omicron\omicron\gamma-\varsigma\omicron\gamma$ $\epsilon-\bar{\mu}\kappa\omicron\varsigma\mu\omicron\varsigma$.

⁷² $\epsilon\tau\iota$ still (Greek adverb $\xi\tau\iota$).

⁷³ $\alpha\rho\chi\iota\varsigma\gamma\eta\alpha\gamma\omega\gamma\omicron\varsigma$ leader of the synagogue.

⁷⁴ $\psi\pi\eta\rho\epsilon$ omen, wonder, miracle; $\bar{\rho}-^{\emptyset}\psi\pi\eta\rho\epsilon$ to marvel, to wonder, to be amazed.

⁷⁵ $\gamma\iota\epsilon\rho\iota\chi\omega$ (place name) Jericho.

⁷⁶ $\bar{\nu}\alpha\rho\tau\iota\mu\alpha\iota\omicron\varsigma$ (personal name) Bartimaios.

⁷⁷ $\bar{\nu}\bar{\lambda}\lambda\epsilon$ blind.

⁷⁸ $\tau\iota\mu\alpha\iota\omicron\varsigma$ (personal name) Timaios.

⁷⁹ $\bar{\mu}\bar{\eta}\tau-\bar{\mu}\alpha$ alms (cf. infinitive $\bar{\mu}\alpha$ = to show mercy).

LESSON 16

RELATIVE CONVERSION.

124. Relative clauses [CG 399–402, 404] modify a preceding noun, pronoun, or the like.

Thus the italicized relative clauses

the man *who built her house*
 the house *that the man built for her*
 the one *whose house the man built*
 the one *for whom the man built a house*
 the town *in which the man built her house*

modify the man, the house, the one, and the town. The modified item (the man, the house, the one, the town) is called the *antecedent* of the relative clause.

In English, relative clauses are connected to their antecedent by a variable relative pronoun (*who, that, which, whose, for whom, in which*, etc.), whose form helps to express the relationship of the clause to its antecedent.⁸⁰

The Coptic form is very different. Coptic relative clauses do not contain a variable relative pronoun—just a relative converter (such as $\epsilon\text{NT-}$ in the examples below). The converter only signals the beginning of a relative clause and roughly means “modified by the following complete statement . . .” Study the following equivalents and note all the ways that Coptic and English differ.

English:	the man	who built her house
Coptic form:	the man + <i>converter</i> + he built her house	
	$\text{πρωμε} + \epsilon\text{NT-}$	+ $\lambda\text{q-κωτ } \bar{\text{m}}\text{-πεσνῖ}$
English:	the house	that the man built for her
Coptic form:	the house + <i>converter</i> + the man built it for her	
	$\text{πνῖ} + \epsilon\text{NT-}$	+ $\lambda\text{-πρωμε κωτ-}\bar{\text{q}} \text{ να-σ}$
English:	the one	whose house the man built
Coptic form:	the one + <i>converter</i> + the man built her house	
	$\text{τ-} + \epsilon\text{NT-}$	+ $\lambda\text{-πρωμε κωτ } \bar{\text{m}}\text{-πεσνῖ}$

⁸⁰ The English relative pronoun also can signal a distinction of personal: impersonal (who: that, whom: which).

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English: the one for whom the man built the house
Coptic form: the one + *converter* + the man built the house for her
 ⲧ- + ⲉⲛⲧ- + ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̄-ⲡⲏ̄ ⲛⲁ-ⲥ

English: the town in which the man built her house
Coptic form: the town + *converter* + the man built her house in it
ⲡⲧⲙⲉ + ⲉⲛⲧ- + ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̄-ⲡⲉⲥⲏⲓ ⲛ̄ⲁⲩⲧ-ⲩ

125. Translation strategy. When you translate a Coptic relative clause into English, you must do three things:

- i. Substitute the appropriate English variable relative pronoun (*who, that, which, whose, for whom, in which*, etc.) instead of the converter
- ii. Ignore a redundant Coptic personal pronoun when translating
- iii. Rearrange the words if necessary

прѡмѣ єнт-аѧ-кѡт ѡ-пєснї
the man + *converter* + he built her house

the man + ^{who} ~~converter~~ + ~~he~~ built her house
→ the man who built her house

πῆ εντ-α-πρωμε κοτ-ῃ να-с
the house + *converter* + the man built it for her

the house + ~~connector~~ + the man built X for her
→ the house that the man built for her

т-ент-а-прѡмѣ кѡт ѿ-песнї
the one + *converter* + the man built her house

the one + ~~converter~~ + the man built her house
→ the one whose house the man built

τ-εντ-α-πρωμε κωτ ᾱ-πνή να-с
the one + converter + the man built the house for her

the one + ~~converter~~ + the man build the house for ~~her~~
 → the one for whom the man build the house

пѣмѣ ент-а-прѡмѣ кѡт ѡ-песнѣ ѡзнт-ѡ
the town + converter + the man built her house in it

the town + ~~converter~~ + the man built her house (in) X
 → the town in which the man built her house

Thus in the five examples above,

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- i. The Coptic converter has been replaced by *who, that, whose, whom, and which*
- ii. The redundant Coptic pronouns meaning *he, it, her, her, and it* have been ignored
- iii. In the third, fourth, and fifth examples, *house, for, and in* have been moved to make normal sounding English⁸¹.

Notice that the Coptic definite article (π-, τ-, ν-) “the one...” is an antecedent in examples three and four. (As an antecedent, ν- never has a superlinear stroke.)

When the antecedent expresses time or manner (*the days, the year, a year, the way*), optionally in step (2) there may be no redundant personal pronoun to delete. [CG 407]

the year + converter + he built her house
 τερομπε + εντ- + αq-κωτ μ-πεcηī

Thus περοου εντ-αγ-αναλαμβανε μμο-q = the day (when) He was taken up.
 κατα-θε εντ-αν-cωτμ = in the way (that) we have heard. νθε ον ερε-
 παρχιερεyc ρ-μντρε να-ī = just as also the high priest vouches for me.

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

Coptic: τεc2ιμε εντ-αc-2ε ε-πεq2ομντ
 Coptic form: the woman + εντ- + she found his money

English: _____

Coptic: πεq2ομντ εντ-α-τεc2ιμε 2ε ερο-q
 Coptic form: his money + εντ- + the woman found it

English: _____

Coptic: π-εντ-α-τεc2ιμε 2ε ε-πεq2ομντ
 Coptic form: the one + εντ- + the woman found his money

English: _____

Coptic: πηī εντ-α-τεc2ιμε 2ε ε-πεq2ομντ ν2ητ-q
 Coptic form: the house + εντ- + the woman found his money in it

English: _____

⁸¹ In colloquial English, *for* and *in* can be left where they are.

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

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

πρωμε (πεῖρωμε, πενρωμε) εντ-αγ-κωτ ᾱ-πεσῃ
the man who built her house

After a *non-definite* antecedent (with indefinite or zero article) a *circumstantial* converter must be used instead of the relative converter.

ογρωμε ε-αγ-κωτ ᾱ-πεσῃ (ε- is circumstantial converter)
a man who built her house

ϑρωμε ε-αγ-κωτ (or ε-αγ-κωτ) ᾱ-πεσῃ
someone/people who built her house

Antecedents constructed with . . . νιμ *any, every* or with specifiers such as γαζ ᾱ- *many* can be followed by either circumstantial or relative, optionally.

When the antecedent expresses time or manner and is definite (*the days, the way*), either circumstantial or relative can be used. πεζοογ ετερε-ναῖ να-ωωπε = The day (when) these things will come to pass. νεζοογ εν-ζῆ-τσαρξ = The days (when) we were in the flesh.

128. The relative conversion is formed in the same way as the preterit and circumstantial. There are several shapes of the relative converter, most of which we will study in the next lesson. For now, you will learn only

the conversion base ετερε-, ετ= (present tense)

the sentence converter of the past tense affirmative εντ-, also spelled ᾱτ-

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

129. *Conjugation of the conversion base ετ=.*

ετ- (et-i-)	ετᾱ-
ετ῀-	ετετᾱ-
ετε- or ετερε-	
ετ῀-	ετογ-
ετ῀-	
ετερε-πνογτε	

EXERCISES 16

A. Review vocabularies 2–4.

B. Analyze and translate, giving alternate translations where possible.

- a. πωηρε ωημ ενт-α-тесζιμε ναυ еро-q
- b. тωεερε ωημ ενт-α-тесζιμε ναυ еро-с
- c. ᾠωηρε ωημ ενт-α-тесζιμε ναυ еро-οу
- d. перπε ενт-ас-наυ еро-q
- e. тπολιс ενт-ас-наυ еро-с
- f. ᾠηї ενт-αq-наυ еро-οу
- g. ᾠηї етq̄-наυ еро-οу
- h. ᾠηї ететᾠ-наυ еро-οу
- i. ᾠηї етере-тесζιμε ναυ еро-οу
- j. тесζιμε ενт-ас-наυ е-тπολιс
- k. тесζιμε ενт-ас-наυ еро-q
- l. тесζιμε ενт-αq-наυ еро-с
- m. тесζιμε ενт-ас-наυ еро-с (this has two interpretations)
- n. преq-ᾠ⁰нове ενт-αq-наυ е-неqнове (two interpretations)
- o. тπολιс ενт-αq-наυ еро-οу ᾠζηт-ᾠ
- p. тπολιс ενт-αq-наυ еро-с ᾠζηт-ᾠ (two interpretations)
- q. перπε ενт-ас-наυ еро-οу ᾠζηт-ᾠ
- r. перπε ενт-ас-наυ еро-q ᾠζηт-ᾠ (two interpretations)
- s. παї ενт-αq-наυ еро-q ᾠζηт-ᾠ (three interpretations)
- t. नाї етᾠ-наυ еро-с ᾠζηт-ᾠ (two interpretations)
- u. πноυτε ενт-αν-наυ е-неqᾠпнуе
- v. ᾠерпнуе ενт-αν-наυ е-πεуноυτε

B. Repeat (1) to (22) as a rapid drill: a. πωηρε ωημ ενт-α-тесζιμε ναυ еро-q. b. тωεερε ωημ ενт-α-тесζιμε ναυ еро-с. c. ᾠωηρε ωημ ενт-α-тесζιμε ναυ еро-οу. d. перπε ενт-ас-наυ еро-q. e. тπολιс ενт-ас-наυ еро-с. f. ᾠηї ενт-αq-наυ еро-οу. g. ᾠηї етq̄-наυ еро-οу. h. ᾠηї ететᾠ-наυ еро-οу. i. ᾠηї етере-тесζιμε

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ΝΑΥ ΕΡΟ-ΟΥ. j. ΤΕCΖΙΜΕ ΕΝΤ-ΑC-ΝΑΥ Ε-ΤΠΟΛΙC. k. ΤΕCΖΙΜΕ ΕΝΤ-
 ΑC-ΝΑΥ ΕΡΟ-Q. l. ΤΕCΖΙΜΕ ΕΝΤ-ΑQ-ΝΑΥ ΕΡΟ-C. m. ΤΕCΖΙΜΕ ΕΝΤ-
 ΑC-ΝΑΥ ΕΡΟ-C (this has two interpretations). n. ΠΡΕQ-Ṗ-^θΝΟΒΕ
 ΕΝΤ-ΑQ-ΝΑΥ Ε-ΝΕQΝΟΒΕ (two interpretations). o. ΤΠΟΛΙC ΕΝΤ-ΑQ-
 ΝΑΥ ΕΡΟ-ΟΥ ΝΖΗΤ-Ḳ. p. ΤΠΟΛΙC ΕΝΤ-ΑQ-ΝΑΥ ΕΡΟ-C ΝΖΗΤ-Ḳ (two
 interpretations). q. ΠΕΡΠΕ ΕΝΤ-ΑC-ΝΑΥ ΕΡΟ-ΟΥ ΝΖΗΤ-Ḳ. r. ΠΕΡΠΕ ΕΝΤ-
 ΑC-ΝΑΥ ΕΡΟ-Q ΝΖΗΤ-Ḳ (two interpretations). s. ΠΑΪ ΕΝΤ-ΑQ-ΝΑΥ
 ΕΡΟ-Q ΝΖΗΤ-Ḳ (three interpretations). t. ΝΑΪ ΕΤḲ-ΝΑΥ ΕΡΟ-C ΝΖΗΤ-Ḳ
 (two interpretations). u. ΠΝΟΥΤΕ ΕΝΤ-ΑΝ-ΝΑΥ Ε-ΝΕQṖΠΗΥΕ. v. ΝΕΡ-
 ΠΗΥΕ ΕΝΤ-ΑΝ-ΝΑΥ Ε-ΠΕΥΝΟΥΤΕ.

D. Translate into Coptic, using the relative or circumstantial conversion, as appropriate.

Example: the angel who came from heaven = “the angel modified-by-the-complete-statement *he came from heaven*” = ΠΑΓΓΕΛΟC ΕΝΤ-ΑQ-ΕΙ ΕΒΟΛ
 ΖḲ-ΤΠΕ

a. An angel who came from heaven

b. The woman who knew God

c. A woman who knew God

d. The apostles who loved their Lord

e. Apostles who loved their Lord

f. The things that I see, those which I see, the things that you (sing. masc.) see, those which you (sing. masc.) see, the things that you (sing. fem.) see, the things that he sees, the things that she sees, the things that we see, the things that you (pl.) see, the things that they see

g. Things that I see, some that I see, things that you (sing. masc.) see, some that you (sing. masc.) see, things that you (sing. fem.) see, things that he sees, things that she sees, things that we see, things that you (pl.) see, things that they see

h. The things that God sees, those which God sees

i. Things that God sees, some that God sees

j. The road on which I have travelled, the road on which you (sing. masc.) have travelled, the road on which you (sing. fem.) have travelled, the road on which he has travelled, the road on which she has travelled, the road on which we have travelled, the road on which you (pl.) have travelled, the road on which they have travelled, the road on which the man has travelled

k. A road on which I have travelled, a road on which you (sing. masc.) have travelled, a road on which you (sing. fem.) have travelled, a road on which

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he has travelled, a road on which she has travelled, a road on which we have travelled, a road on which you (pl.) have travelled, a road on which they have travelled, a road on which the man has travelled

l. The city whose king I saw, the city whose king you (sing. masc.) saw, the city whose king you (sing. fem.) saw, the city whose king he saw, the city whose king she saw, the city whose king we saw, the city whose king you (pl.) saw, the city whose king they saw

m. A city whose king I saw, a city whose king you (sing. masc.) saw, a city whose king you (sing. fem.) saw, a city whose king he saw, the city whose king she saw, a city whose king we saw, a city whose king you (pl.) saw, a city whose king they saw

LESSON 17

RELATIVE CONVERSION (CONTINUED).

130. “Bare ετ.” [CG 405]

In present tense affirmative relative clauses, ετῳ-, ετῇ-, and ετοῦ- are *always* replaced by simple ετ- if their personal pronoun (-οι, -αι, -αυ) would refer to the antecedent. This will be notated as ετ^θ-, and called “bare ετ”.

the man who listens	πρωμε ετ ^θ -σωτῃ (not ετῳ-)
the woman who listens	τεςζιμε ετ ^θ -σωτῃ (not ετῇ-)
the apostles who listen	ἡποστολος ετ ^θ -σωτῃ (not ετοῦ-)

Optionally, this construction can be negated by ἄν after the predicate.

the man who does not listen	πρωμε ετ ^θ -σωτῃ ἄν
the woman who does not listen	τεςζιμε ετ ^θ -σωτῃ ἄν
the apostles who do not listen	ἡποστολος ετ ^θ -σωτῃ ἄν

The alternative negation is πρωμε ετε-ἡ-οι-σωτῃ ἄν, τεςζιμε ετε-ἡ-αι-σωτῃ ἄν, ἡποστολος ετε-ἡ-αυ-σωτῃ ἄν.

All the predicates of the durative sentence (63) can occur after ετ^θ-. παιων ετ^θ-νηγ = the age to come, the age that is coming. τορην ετ^θ-να-δωλπ εβολ = the wrath that is going to appear. πετῆειωτ ετ^θ-ζῆ-ἡπηγε = your Father who is in the heavens.

The commonest occurrence of bare ετ is found in the phrases ετῃμαγ (= that) and πετῃμαγ, τετῃμαγ, νετῃμαγ (= that one, he, she, it, they) 60. τπολις ετῃμαγ = that city. ἡρρωογ ετῃμαγ = those emperors. πετῃμαγ = he, that one.

Adjectival meaning. When the predicate is a stative expressing a quality, such as ογααβ is *holy*, the meaning is like a modifying adjective: τπολις ετ^θ-ογααβ = the holy city; π-ετ^θ-σηδ = the lame man; πνουτε ετ^θ-χοσε = the high(est) God; ν-ετ^θ-μοογτ = the dead. Cf. 70.

LESSON SEVENTEEN

THE SENTENCE CONVERTER FOR RELATIVE CONVERSION

131. The relative sentence converter has four forms (identical in meaning), chosen to match the grammar of the relative clause. [CG 399] You've already learned one of these: $\epsilon\text{NT-}$, also spelled $\bar{n}\text{T-}$. They are:

- $\epsilon\text{NT-}$ (also spelled $\bar{n}\text{T-}$ ⁸²) used only before $\lambda-$, $\lambda\epsilon$ (affirmative past)
- $\epsilon\text{T-}$ used before verboids when the subject pronoun refers to the antecedent⁸³
- $\epsilon\text{TE-}$ used before all other sentence types
- $\epsilon-$ optionally used instead of $\epsilon\text{TE-}$ before $\omega\alpha\text{PE-}$, $\omega\alpha\epsilon$, NEPE- , and $\text{NE}\epsilon$

Relative conversions are fairly easy to recognize, since almost every one begins with ϵT , $\epsilon\text{TE-}$, ϵNT , or $\bar{n}\text{T}$.

Generally speaking, the relative is formed in the same way as the preterit (cf. 112). [CG 396] (Note that there is a relative conversion of the preterit.)

$\epsilon\text{TE-}\sigma\upsilon\text{ΠPOΦHTHC ΠE}$
 $\epsilon\text{TE-}\sigma\upsilon\text{ΠPOΦHTHC AN ΠE}$
 $\epsilon\text{TE-}\bar{n}\text{-}\sigma\upsilon\text{ΠPOΦHTHC AN ΠE}$
 $\epsilon\text{TEPE-ΠPΩME CΩTῒ}$
 $\epsilon\text{TEPE-ΠPΩME CΩTῒ AN}$
 $\epsilon\text{TE-}\bar{m}\text{-ΠPΩME CΩTῒ AN}$
 $\epsilon\text{T}\bar{q}\text{-CΩTῒ}$
 $\epsilon\text{T}\bar{q}\text{-CΩTῒ AN}$
 $\epsilon\text{TE-}\bar{n}\text{-q-CΩTῒ AN}$
 $\epsilon\text{T}^{\theta}\text{-CΩTῒ (130)}$
 $\epsilon\text{T}^{\theta}\text{-CΩTῒ AN (optional) (130)}$
 $\epsilon\text{TE-}\bar{n}\text{-q-CΩTῒ AN (optional) (130)}$
 $\epsilon\text{NT-}\lambda\text{q-CΩTῒ}$
 $\epsilon\text{TE-}\bar{m}\pi\bar{q}\text{-}, \epsilon\text{TE-}\bar{m}\pi\lambda\text{T}\bar{q}\text{-}, \epsilon\text{TE-}\omega\lambda\text{q-}, \epsilon\text{TE-}\text{MEq-}, \epsilon\text{TE-}\bar{n}\text{NEq-CΩTῒ}^{84}$
 $\epsilon\text{-}\omega\lambda\text{q-CΩTῒ (optional)}$
 $\epsilon\text{TE-NEq-CΩTῒ}$
 $\epsilon\text{TE-NEq-CΩTῒ AN}$
 $\epsilon\text{-NEq-CΩTῒ (optional)}$
 $\epsilon\text{-NEq-CΩTῒ AN (optional)}$
 $\epsilon\text{TE-N}\lambda\text{NOY-q}$
 $\epsilon\text{TE-N}\lambda\text{NOY-q AN}$
 $\epsilon\text{T-N}\lambda\text{NOY-q}$
 $\epsilon\text{T-N}\lambda\text{NOY-q AN}$

⁸² $\bar{n}\text{T-}$ is also the focalizing converter (lesson 18), and so it is ambiguous.

⁸³ $\text{ΠK}\lambda\text{Z } \epsilon\text{T-N}\lambda\text{NOY-q}$ "The good soil, the soil that is good" (Mark 4:8), where $-q$ refers to $\text{ΠK}\lambda\text{Z}$.

⁸⁴ There is no relative conversion of the *affirmative* optative $\epsilon\epsilon-$.

ετε-ογ̄ν-^θρωμε σωτ̄π̄
 ετερε-^θρωμε σωτ̄π̄ (optional, affirmative only)
 ετε-μ̄ν-^θρωμε σωτ̄π̄
 ετε-παῖ πε-ετ̄q̄-σωτ̄π̄ μ̄μο-q⁸⁵
 Etc.

To convert a sentence formed with ογ̄ν-, it is possible to substitute the pronominal base ετερε- in place of ογ̄ν-. [CG 324]

ογ̄ν-^θρωμε σωτ̄π̄ ετερε-^θρωμε-σωτ̄π̄

OTHER USES OF THE RELATIVE

132. *The Articulated Relative*. [CG 411]

This construction has π-, τ-, ν- as its antecedent and means *he who . . . , that which . . . , someone who . . .*

τ-εντ-α-πρωμε κωτ̄ μ̄-πεchn̄ = She whose house the man built
 ν-ετ̄^θ-ν̄μ̄μα-q = Those who are with him
 ν-ετ̄^θ-ωωνε = The sick, those who are sick
 ν-εντ-α-μωγ̄chc ογεζ-σαζνε μ̄μο-ογ̄ = The things that Moses commanded

In the articulated relative construction, να- usually expresses timeless generalization (π-ετ̄^θ-να- *whoever* or *whatever*) rather than futurity. That is, *whoever* and *whatever* can be formulated in Coptic with either the present or the να- future.

ν-ετ̄^θ-ν̄ny εβολ̄ ζ̄μ̄-πρωμε = Whatever things come out of a person
 εβολ̄ ζ̄ν̄-ν-ετ̄^θμοογ̄τ̄ = From the dead (whoever are dead)
 π-ετ̄^θ-να-σανααλize ν̄-ογ̄α ν̄-νεῖκογῖ ετ̄^θ-πιστεγε ερο-ῖ = Whoever puts a stumbling block before one of these little ones who believe in Me
 π-ετ̄^θ-να-χι-^θωαχε = Whoever says a word

Rarely, the articulated relative is formed with the pronouns παῖ or πη, or even παῖ + circumstantial.

133. *The Explanatory Relative*. [CG 410]

- (a) ετε- . . . πε (etc.) *which is . . . , which means . . . , namely . . .*
 (b) ετε-παῖ πε (etc.) *which is to say, . . .*

⁸⁵ Relative of a cleft sentence (see lesson 19).

ΖΕΝΣΑΖ ΕΤΕ-ΒΑΡΝΑΒΑΣ ΠΕ ΜΝ-ΣΥΜΕΩΝ = Some teachers, namely, Barnabas and Simeon

ΣΑΥΛΟΣ ΔΕ ΕΤΕ-ΠΑΥΛΟΣ ΠΕ = Saul, which means, Paul

ΠΕΪΜΑ Ν-ΟΥΩΤ ΕΤ^θ-ΜΜΑΥ ΕΤΕ-ΤΜΝΤ-ΡΡΟ Ν-ΜΠΗΥΕ ΠΕ = That very same place, which is, the kingdom of the heavens

ΠΕΡCΩΜΑ ΕΤΕ-ΠΑΪ ΠΕ ΤΕΚΚΛΗΣΙΑ = His body, which is to say, the church

134. *The Appositive Relative.* [CG 408]

This relative construction relates loosely⁸⁶ to its antecedent and is introduced by π- or παῖ, carrying on the number/gender of the antecedent. In English, this π- or παῖ *should not be translated* (or rather, it should be translated only by inserting a comma before the English relative pronoun).

ΠΕΠΝΑ Ν-ΤΜΕ Π-ΕΤΕ-ΜΜΝ-^θΩΒΟΜ Μ-ΠΚΟΣΜΟΣ Ε-^θΧΙΤ-ḳ̄

The Spirit of truth, whom the world cannot receive

ΠΕΚΟΥΧΑΪ ΠΑΪ ΕΝΤ-ΑΚ-CΒΤΩΤ-ḳ̄

Your salvation, which You have prepared

ΠΡΙCΚΑ ΜΝ-ΑΚΥΛΑ ΝΑΪ ΕΝΤ-ΑΥ-ΚΩ Μ-ΠΕΥΜΑΚḲ̄

Prisca and Aquila, who laid down their necks

The circumstantial also appears in this construction after παῖ.

ΝΕΥΟΥΗΗΒ ΝΑΪ ΕΡΕ-ΝΕΥΑΠΗΥΕ ΒΟΛΠ ΕΒΟΛ

Their priests, whose heads are uncovered

This is the normal way in which an attributive clause is attached to a personal name or a personal pronoun. ΙC Π-Ε-ΩΑΥ-ΜΟΥΤΕ ΕΡΟ-ḳ̄ ΧΕ-ΠΕΧC = Jesus, who is called the Christ.

135. *Relative Tense.* [CG 529–30]

The relative *present* expresses action *simultaneous* with the main verb.

ΠΗΪ Ε†-ΚΩΤ ΜΜΟ-ḳ̄ ḳ̄-ΖΕ ΕΒΟΛ = The house that I was building perished

ΠΗΪ Ε†-ΚΩΤ ΜΜΟ-ḳ̄ ḳ̄-ΖΗΥ ΕΒΟΛ = The house that I am building is perishing

ΠΗΪ Ε†-ΚΩΤ ΜΜΟ-ḳ̄ ḳ̄-ΝΑ-ΖΕ ΕΒΟΛ = The house that I am building will perish

⁸⁶ Like an English relative clause preceded by a comma (“London, which is the capital of England”).

THE RELATIVE CONVERSION (CONTINUED)

The relative *past* expresses action *before* the main verb.

πῆϊ ἐντ-αῖ-κωτ ᾠμο-q αq-ze εβολ = The house that I had built perished

πῆϊ ἐντ-αῖ-κωτ ᾠμο-q q-ζηγ εβολ = The house that I built is perishing

πῆϊ ἐντ-αῖ-κωτ ᾠμο-q q-να-ze εβολ = The house that I built will perish

And the relative *future* looks forward to action *after* the main verb.

πῆϊ ἐ†-να-κωτ ᾠμο-q αq-ze εβολ = The house that I was going to build perished

πῆϊ ἐ†-να-κωτ ᾠμο-q q-ζηγ εβολ = Any house that I build is perishing

πῆϊ ἐ†-να-κωτ ᾠμο-q q-να-ze εβολ = The house that I am going to build will perish

EXERCISES 17

A. Review vocabularies 5–7.

B. Reading selections from the New Testament.

1. π-ετ^θ-ωψ εβολ ζῆ-τερημος⁸⁷. Mark 1:3
2. π-ετ^θ-ουαав ῃ-πνουτε. Mark 1:24
3. σιμων ῃ-π-ετ^θ-ῃῃμα-q. Mark 1:36
4. πρωμε етере-τεqбix мооут. Mark 3:3
5. н-ετq-ειρε ῃμο-οу. Mark 3:8
6. н-ετq-ουαψ-οу. Mark 3:13
7. ιουδας πискаριωτης π-ент-αq-парадiаου ῃμο-q. Mark 3:19
8. неγραμματεус ент-ау-еи εβολ ζῆ-θiεpocoluma. Mark 3:22
9. н-ент-а-пхоeic аа-у на-к. Mark 5:19
10. н-ент-а-тс аа-у на-q. Mark 5:20
11. т-ент-ас-р-паi. Mark 5:32
12. п-ма етере-тψеере ψnm ῃзнт-q. Mark 5:40
13. п-ете-ουαψ-q. Mark 6:22
14. π-ετ^θ-снз ζῆ-нcaias пeπpофнтс. Mark 1:2
15. q-на-βαπτiζε ῃmw-тn ζῆ-οуῃna εq-οуаав. Mark 1:8 alt.
16. неq-†-^θсвω гар на-у ῃ-θe ан етоу-†-^θсвω ῃбi-неγραμμα-теус. Mark 1:22
17. не-γῆ-ουρωμε ζῆ-тcynaгωγн еpe-οуῃna ῃ-ακαθартон⁸⁸ ῃῃма-q. Mark 1:23
18. They removed the roof of пma εтq-ῃзнт-q. Mark 2:4
19. Another great crowd followed Him еу-сωтῃ ε-н-εтq-ειρε ῃμο-οу. Mark 3:8
20. наψe-н-ент-αq-талбо-οу⁸⁹. Mark 3:10
21. πноуте ет^θ-χοce. Mark 5:7

⁸⁷ еpημος wilderness.

⁸⁸ ακαθартон impure.

⁸⁹ талбо heal.

EXERCISES SEVENTEEN

22. αὔ-ει ἐβόλ ε-⁰ναὔ ε-π-εντ-αῖ-ωωπε. Mark 5:14
23. He said to them, πηῖ ἐτετνα-βωκ ἐροῦν ἐρο-ῖ βω⁹⁰ ἡζητ-ῖ.
Mark 6:10
24. αὔ-ταοῦο ἐρο-ῖ ἡ-ν-εντ-αὔ-αα-ῦ τηρ-οῦ. Mark 6:30
25. π-ετ⁰-να-χι-⁰ωαχε⁹¹ ἐῖ-ροοῦ ἡσα-περεῖωτ ἡ τεῖμααῦ ῖἡ-
οῦμοῦ μαρεῖ-μοῦ. Mark 7:10
26. ἐπφαθα ἐτε-παῖ πε οῦωη. Mark 7:34
27. μαρια δε τμαγααληνη αὔω μαρια τα-ιωσης νεῦ-ναὔ ε-πμα
ἡτ-αὔ-καα-ῖ ἡζητ-ῖ. Mark 15:47
28. ἰς πναζαρηνος π-εντ-αὔ-σταῦροῦ⁹² ἡμο-ῖ. Mark 16:6

⁹⁰ βω Imperative.

⁹¹ χι- = χε- utter, say, speak about. The prenominal form χι- occurs before zero article; otherwise χε- is used.

⁹² σταῦροῦ crucify.

LESSON 18

FOCALIZING CONVERSION.

136. Like the preterit, the focalizing conversion forms a complete sentence. It tells the reader that the converted sentence contains (somewhere) a high point of interest that the reader should select and emphasize.

ἡπ̄ε̄-μοῦ ἀλλὰ ἐς-ἡκοτ̄κ

She has not died; *rather, she is sleeping*

Thus its use is a rhetorical strategy—it is a sort of not-very-specific stage direction to the reader—and so it typically occurs in literary writing but not in private letters and business documents. [CG 444–59]

137. *Focalizing Converters.* [CG 444]

Focalization is marked by the following converters:

conversion base	ερε-, ε≠
sentence converter	ἡτ- before past tense
	ε- before other sentence types
	ετε- forming some negations 139

Note that ερε-, ε≠, and ε- are also circumstantial converters, and ἡτ- is also an optional spelling of the relative converter εντ- **131**.

The focalizing conversion is formed in the same way as the preterit. (Note that there is a focalizing conversion of the preterit.)

ερε-πρωμε σωτ̄π

εε-σωτ̄π

ἡτ-αε-σωτ̄π

ε-ωαε-σωτ̄π

ε-ηανοῦ-ε

ε-οῦν-^θρωμε σωτ̄π

ε-μν-^θρωμε σωτ̄π

ε-νεε-σωτ̄π

Etc⁹³.

⁹³ There is no focalizing conversion of the nominal sentence. Of the non-durative conjugations,

THE FOCALIZING CONVERSION

Negation adds $\lambda\bar{n}$ after the predicate (except for $\sigma\gamma\bar{n}-/\mu\bar{n}-$).

$\epsilon\rho\epsilon-\pi\rho\omega\mu\epsilon\ \sigma\omega\tau\bar{\pi}\ \lambda\bar{n}$
 $\epsilon\varsigma-\sigma\omega\tau\bar{\pi}\ \lambda\bar{n}$
 $\bar{n}\tau-\lambda\varsigma-\sigma\omega\tau\bar{\pi}\ \lambda\bar{n}$ (sic)
 $\epsilon-\psi\lambda\varsigma-\sigma\omega\tau\bar{\pi}\ \lambda\bar{n}$

(Note the negation of $\bar{n}\tau-\lambda\varsigma-$ and $\epsilon-\psi\lambda\varsigma-$ with $\lambda\bar{n}$.)

Optionally the durative can be negated by $\bar{n}-\dots\lambda\bar{n}$ and $\bar{n}\bar{n}-\dots\lambda\bar{n}$, with $\bar{n}-$ or $\bar{n}\bar{n}-$ prefixed to the conversion base.

$\epsilon\rho\epsilon-\pi\rho\omega\mu\epsilon\ \sigma\omega\tau\bar{\pi}\ \lambda\bar{n}$ and $\bar{n}(n)-\epsilon\rho\epsilon-\pi\rho\omega\mu\epsilon\ \sigma\omega\tau\bar{\pi}\ \lambda\bar{n}$
 $\epsilon\varsigma-\sigma\omega\tau\bar{\pi}\ \lambda\bar{n}$ and $\bar{n}(n)-\epsilon\varsigma-\sigma\omega\tau\bar{\pi}\ \lambda\bar{n}$

For another kind of negation (formed with $\epsilon\tau\epsilon-$), cf. 139.

To convert a sentence formed with $\sigma\gamma\bar{n}-$, it is possible to substitute the prenominal base $\epsilon\rho\epsilon-$ in place of $\sigma\gamma\bar{n}-$:

$\sigma\gamma\bar{n}-^{\emptyset}\rho\omega\mu\epsilon\ \sigma\omega\tau\bar{\pi}$ $\epsilon\rho\epsilon-\^{\emptyset}\rho\omega\mu\epsilon\ \sigma\omega\tau\bar{\pi}$

Conjugation of the conversion base $\epsilon\rho\epsilon-$, $\epsilon\neq$.

$\epsilon\bar{\imath}-$ $\epsilon\kappa-$ $\epsilon\rho\epsilon-$ $\epsilon\varsigma-$ $\epsilon\varsigma-$ $\epsilon\rho\epsilon-\pi\bar{n}\sigma\gamma\tau\epsilon$	$\epsilon\bar{n}-$ $\epsilon\tau\epsilon\tau\bar{n}-$ $\epsilon\gamma-$
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THE MEANING OF FOCALIZING CONVERSION

138. A focalizing converter signals that the reader should choose to understand some part of the converted sentence as a “focal point”—i.e. a point of special emphasis or attention. [CG 445–51]

But the conversion does not tell where the focal point is located. Almost any part of speech is eligible to be a focal point. And so, the selection of a focal point must be made by the reader, in view of the overall flow of the argument on that page of text. Even when the train of thought seems clear, several different performances of a focalizing conversion may seem justified.

only the past and the aorist have a focalizing conversion. Note also that in ancient manuscripts, the converter $\bar{n}\tau-$ is sometimes erroneously written $\epsilon\bar{n}\tau-$.

Focalizing verbal constructions were used in earlier stages of the Egyptian language. In these much earlier stages, scholars have theorized that the location of the focal point is regular and predictable. But in any case, this is no longer true when we get to the Coptic stage of Egyptian.

Let's look at a few examples of focalizing conversions set in their context, in order to understand how the choice of focal point can be suggested by the surrounding text. In each example, my own choice of focal point is given in a footnote; but as a fellow reader you are entitled to choose some other place to put the focal point if it seems better. I have slightly condensed the passages.

- i. Mary Magdalene came to the tomb (of Jesus) while it was dark and saw that the stone had been removed from its entrance. She ran to Simon Peter and the other disciple; they were coming to the tomb. The other disciple went in, looked, and had faith. Mary Magdalene was sitting outside the tomb weeping. Weeping, she turned and saw Jesus standing there. Jesus said to her, Mariam! She said, Rabbouni! Mary Magdalene went and told the disciples, I have seen the Lord! When it was evening and the doors were secured Jesus came and stood in their midst, and said to them, Peace be unto you! Jesus did many other miracles in the presence of His disciples. $\overline{m}\overline{n}\overline{n}\overline{c}\overline{a}-\overline{n}\overline{a}\overline{i}$ $\overline{o}\overline{n}$ $\overline{\alpha}-\overline{i}\overline{c}$ $\overline{o}\overline{y}\overline{o}\overline{n}\overline{z}-\overline{q}$ $\overline{\epsilon}-\overline{n}\overline{e}\overline{q}\overline{m}\overline{\alpha}\overline{o}\overline{h}-\overline{t}\overline{h}\overline{c}$ $\overline{z}\overline{i}\overline{x}\overline{n}-\overline{t}\overline{e}\overline{o}\overline{\alpha}\overline{\alpha}\overline{\lambda}\overline{\alpha}\overline{c}\overline{c}\overline{a}$ $\overline{n}-\overline{t}\overline{i}\overline{b}\overline{e}\overline{r}\overline{i}\overline{\alpha}\overline{c}$. $\overline{n}\overline{t}-\overline{\alpha}\overline{q}-\overline{o}\overline{y}\overline{o}\overline{n}\overline{z}-\overline{q}$ $\overline{\Delta}\overline{\epsilon}$ $\overline{\epsilon}\overline{b}\overline{o}\overline{\lambda}$ $\overline{n}\overline{t}\overline{\epsilon}\overline{i}\overline{z}\overline{\epsilon}$ (Afterwards, again Jesus revealed Himself to His disciples—by Lake Tiberias. And He revealed Himself as follows⁹⁴). They were gathered together, Simon Peter said to them, I'm going fishing. They came out and entered the boat. And after sunrise, Jesus stood on the bank. But the disciples did not know it was Jesus. Jesus said to them, You boys here, do you have any fish with you? (John 20:1–21:5)
- ii. (From a letter that Paul is writing to the church in Corinth) One who “speaks in a tongue” (speaks ecstatic nonsense) speaks not to human beings but to God, for no person listens to him. The one who speaks in tongues edifies only himself. Speaking prophetic sayings is better than speaking in tongues. Listen, brethren, if I come to you speaking in tongues how will I be of any use to you? If a bugle makes a funny sound, who's going to get ready for battle? Likewise, if you don't produce clear speech, how will people understand what you're saying? Suppose the whole church gathers and they all speak in tongues, and then some simple folk or unbelievers come by. Wouldn't they say that $\overline{\epsilon}\overline{t}\overline{\epsilon}\overline{t}\overline{n}-\overline{\lambda}\overline{o}\overline{b}\overline{\epsilon}$ [†] (You're crazy!⁹⁵). But if they are all uttering prophetic sayings and an

⁹⁴ My choice of focal point: *as follows*.

⁹⁵ My choice of focal point: *really crazy*.

unbeliever or a simple person comes by, they will be convinced by all. (1 Cor 14:2–24)

- iii. John (the Baptist) replied, It is not I who am the Christ. He (the Christ) must rise, and I must sink: one who has come from heaven is superior to all; one who is from the earth is earthly $\alpha\gamma\omega\ \epsilon\varrho-\psi\alpha\chi\epsilon\ \epsilon\beta\omicron\lambda\ \zeta\bar{\mu}-\pi\kappa\alpha\lambda\zeta$ (and speaks from the earth⁹⁶). Now, the One who has come from heaven is testifying to what He has seen and heard. And no one accepts His testimony. Yet He has sealed the One who has accepted His testimony, for God is truthful. Indeed, the One whom God has sent $\epsilon\varrho-\chi\omega\ \bar{\nu}-\bar{\nu}\psi\alpha\chi\epsilon\ \bar{\mu}-\pi\bar{\nu}\omicron\gamma\tau\epsilon$ (speaks the words of God⁹⁷). $\bar{\nu}-\epsilon\bar{\rho}\epsilon-\pi\bar{\nu}\omicron\gamma\tau\epsilon\ \gamma\alpha\rho\ \dagger\ \alpha\bar{\nu}\ \bar{\mu}-\pi\epsilon\pi\bar{\nu}\alpha\ \zeta\bar{\nu}-\omicron\gamma\omega\iota$ (For, God does not give the spirit in a limited way⁹⁸): the Father loves the Son and has put all things into His hands. (John 3:27–35)
- iv. The kinsmen of the synagogue leader came and told him, Your daughter has died. But Jesus said, Fear not! Just have faith. And they went to the leader's house, and He saw that they were distraught and weeping. But when He had entered He said to them, Why are you distraught and weeping over the girl? $\bar{\mu}\pi\bar{\epsilon}-\mu\omicron\gamma\ .\ \alpha\lambda\lambda\alpha\ \epsilon\varsigma-\bar{\nu}\kappa\omicron\tau\bar{\kappa}$ (She has not died; rather, she is sleeping⁹⁹). They laughed at Him. But He took the girl's hand and said to her, Taleitha Koum. And immediately the girl got up and walked. (Mark 5:35–42)
- v. They took Jesus from Kaiphas to the praetorium. And Pilate came out. Then Pilate went back into the praetorium, and summoned Jesus and said to Him, You are the King of the Jews? — Jesus answered, $\epsilon\kappa-\chi\omega\ \bar{\mu}-\pi\alpha\bar{\iota}\ \zeta\alpha\rho\omicron-\kappa\ \mu\alpha\gamma\alpha\alpha-\kappa$ (Are you saying this as your own opinion¹⁰⁰) or is it other people who have talked to you about Me? — Pilate replied, Excuse me, am I supposed to be a Jew? It's Your people and the high priests who put You into my custody. — Jesus responded: Personally speaking, My kingdom is not from this world. (John 18:28–36)

In form, the focalizing converters are identical with those of the circumstantial/relative ($\epsilon\bar{\rho}\epsilon-$, $\epsilon\varsigma$, $\epsilon-$, $\bar{\nu}\tau-$, $\epsilon\bar{\nu}\tau-$, $\epsilon\tau\epsilon-$), and this is a potential source of confusion. However, because the focalizing conversion is by definition a complete sentence it can be distinguished from the circumstantial and relative (which are not)¹⁰¹. The focalizing is relatively rare compared to the circumstantial and relative.

⁹⁶ My choice of focal point: uncertain, maybe *from the earth* or *speaks*.

⁹⁷ My choice of focal point: uncertain, maybe *speaks*, or *God*.

⁹⁸ My choice of focal point: *in a limited way*.

⁹⁹ My choice of focal point: *is sleeping*.

¹⁰⁰ My choice of focal point: *as your own opinion*.

¹⁰¹ A circumstantial conversion of the focalizing conversion exists, and it is rare, being mostly confined to the elaborate rhetoric of Shenoute: $\epsilon-\epsilon\bar{\rho}\epsilon-$, $\epsilon-\epsilon\varsigma$, and $\epsilon-\bar{\nu}\tau-$ (unfortunately, sometimes simplified to $\epsilon\bar{\rho}\epsilon-$, $\epsilon\varsigma$, $\bar{\nu}\tau-$).

139. *Negations.* [CG 452–53]

In English we can sometimes translate the focalizing conversion by *It is/was . . . that . . .*, dividing the meaning into two parts. Thus: “It was in the following way | that He revealed Himself” — “It is the words of God | that He speaks”; etc.

This cumbersome English construction points to the existence of two logical forms of negation, depending on which part is negated. Coptic carefully distinguishes these two forms. Form (i) is much more common.

- i. It was not in the following way | that He revealed Himself.
- ii. It was in the following way | that He did not reveal Himself.
- i. It is not the words of God | that He speaks.
- ii. It is the words of God | that He does not speak.

In Coptic, form (i) is expressed by the negations noted in 137. Form (ii) is expressed by prefixing the sentence converter $\epsilon\tau\epsilon-$ to an already negated basic sentence pattern. Thus

- (i) $\bar{n}\tau-\lambda q-\sigma\gamma\omicron n\zeta-\bar{q} \ \lambda n \ \epsilon\upsilon\omicron\lambda \ \bar{n}\tau\epsilon\dot{\imath}\zeta\epsilon$
It was not in the following way that He revealed Himself
- (ii) $\epsilon\tau\epsilon-\bar{m}\pi\bar{q}-\sigma\gamma\omicron n\zeta-\bar{q} \ \epsilon\upsilon\omicron\lambda \ \bar{n}\tau\epsilon\dot{\imath}\zeta\epsilon$
It was in the following way that He did not reveal Himself
- (i) $\epsilon q-\chi\omega \ \lambda n \ \bar{n}-\bar{n}\psi\lambda\chi\epsilon \ \bar{m}-\pi n\omicron\gamma\tau\epsilon \ \sigma\gamma \ n-\epsilon q-\chi\omega \ \lambda n \ \bar{n}-\bar{n}\psi\lambda\chi\epsilon \ \bar{m}-\pi n\omicron\gamma\tau\epsilon$
It is not the words of God that He speaks
- (ii) $\epsilon\tau\epsilon-\bar{n}-q-\chi\omega \ \lambda n \ \bar{n}-\bar{n}\psi\lambda\chi\epsilon \ \bar{m}-\pi n\omicron\gamma\tau\epsilon$
It is the words of God that He does not speak

When the negation $\bar{n}-\epsilon q-\varsigma\omega\tau\pi \ \lambda n$ (or $\bar{n}n-\epsilon q-\varsigma\omega\tau\pi \ \lambda n$) occurs, it is focalizing; whereas, $\epsilon-\bar{n}-q-\varsigma\omega\tau\pi \ \lambda n$ is circumstantial. But both conversions can be negated as $\epsilon q-\varsigma\omega\tau\pi \ \lambda n$.

EXERCISES 18

A. Review vocabularies 8–11.

B. Reading selections from the New Testament.

The possible meaning(s) of any focalizing conversion can only be discovered by reading the text that surrounds it, in order to understand the overall train of thought. In these translation exercises, each example is accompanied by enough context to enable you to make a “reader’s decision” about where to put the focus in the focalizing conversion. (If you can read Greek, you might also study the Greek originals from which these sentences were translated into Coptic. Is there something in the Greek original that led the Coptic translator to choose a focalizing conversion?)

Translate the Coptic passages. Where do you think the focal point should be?

1. As for me (John the Baptist), I have baptized you with water. $\overline{\text{NT}}\text{OQ } \Delta\epsilon$
 $\epsilon\text{Q}-\text{NA}-\text{BAPTI}\overline{\text{ZE}} \overline{\text{MM}}\omega-\text{T}\overline{\text{N}} \text{Z}\overline{\text{N}}-\text{OY}\overline{\text{PN}}\overline{\text{A}} \epsilon\text{Q}-\text{OYAA}\overline{\text{B}}$. Mark 1:8
2. And it (the demon) cried out, saying, What business do you have with us, O Jesus of Nazareth? $\overline{\text{NT}}-\text{AK}-\epsilon\text{I} \epsilon-\text{TA}\overline{\text{KO}}-\text{N}$ Mark 1:24
3. Let us go elsewhere, to the nearby villages, so that I might preach in them also. $\overline{\text{NT}}-\text{AI}-\epsilon\text{I} \text{rAP } \epsilon\text{BOA} \epsilon-\text{PEI}\overline{\text{ZW}}$. Mark 1:38
4. He said to the lame man, Arise. $\epsilon\overline{\text{I}}-\text{XEP}\overline{\text{O}}-\text{K}^{102}$. Take up your bedding and go home. Mark 2:10–11
5. Those who are well do not need a physician, but rather those who are ill. $\overline{\text{NT}}-\text{AI}-\epsilon\text{I} \text{AN } \epsilon-\text{TEZ}\overline{\text{M}}-\overline{\text{N}}\overline{\text{AIKAI}}\overline{\text{OC}} \text{ALLA } \overline{\text{N}}\text{PEQ}-\overline{\text{P}}-\text{NOBE}$. Mark 2:17
6. No one puts new wine into old wineskins lest the wine break the wine-skin and the wine spill out and the wineskin be ruined. $\text{ALLA } \epsilon-\text{WAGY}-\text{NE}\text{X}-\text{HP}\overline{\text{N}}^{103} \overline{\text{N}}-\text{B}\overline{\text{P}}\overline{\text{PE}} \epsilon-\text{ZW}\overline{\text{T}}^{104} \overline{\text{N}}-\text{B}\overline{\text{P}}\overline{\text{PE}}$. Mark 2:22
7. And once He was walking in the ripe fields, and His disciples started to pluck ears of grain. And the Pharisees said to Him, Look at what they are doing on the Sabbath, which is forbidden to do. He said to them,

¹⁰² $\text{XEP}\overline{\text{O}}-\text{K} = \text{XW } \epsilon\text{PO}-\text{K}$.

¹⁰³ $\text{HP}\overline{\text{N}}$ wine.

¹⁰⁴ $\text{ZW}\overline{\text{T}}$ wineskin.

Haven't you even read what David did when he and his companions were hungry? How he went into the house of God during Abiathar's priesthood and ate the sacred loaves, which it was forbidden for him to eat, and gave some to the others who were with him? He next said to them, **ΠΑΒΒΑΤΟΝ ΝΤ-ΑΦ-ΩΩΠΕ ΕΤΒΕ-ΠΡΩΜΕ. ΑΥΩ ΝΤ-Α-ΠΡΩΜΕ ΩΩΠΕ ΑΝ ΕΤΒΕ-ΠΑΒΒΑΤΟΝ.** Mark 2:23-27

8. And He came home, and the crowd once again thronged to Him, so they could not eat their food. And when His relatives heard, they came out to sieze Him. For they were saying, His mind is deranged. And the Scribes who had come from Jerusalem were saying, **ΕΡΕ-ΒΕΕΛΖΕΒΟΥΛ¹⁰⁵ ΝΜΜΑ-Φ. ΑΥΩ ΖΜ-ΠΑΡΧΩΝ¹⁰⁶ Ν-ΝΔΑΙΜΟΝΙΟΝ ΕΦ-ΝΕΧ-⁰ΔΑΙΜΟΝΙΟΝ ΕΒΟΛ¹⁰⁷.** Mark 3:20-22
9. When the Sabbath came, He began to teach in the synagogue. And the crowd, when they heard, were amazed, saying **ΝΤ-Α-ΠΑΪ ΘΝ¹⁰⁸-ΝΑΪ ΤΩΝ. ΑΥΩ ΟΥ ΤΕ ΤΕΪΣΟΦΙΑ¹⁰⁹ ΝΤ-ΑΥ-ΤΑΑ-Σ Μ-ΠΑΪ.** Mark 6:2
10. He said to them, The prophet Isaiah spoke accurately about you, O you hypocrites, as it is written: This people honors Me with their lips, but their heart is far from Me; **ΕΥ-ΟΥΩΩΤ ΔΕ ΜΜΟ-Ι Ε-ΠΧΙΝΧΗ¹¹⁰ ΕΥ-†-⁰ΣΒΩ Ν-ΖΕΝΣΒΟΟΥΕ Ν-ΕΝΤΟΛΗ Ν-ΡΩΜΕ.** Mark 7:6-7
11. He said to them, For your part you are ignorant, for you do not realize that no external thing that enters a person can pollute him, because **Ν-ΕΦ-ΒΗΚ ΑΝ ΕΖΟΥΝ Ε-ΠΖΗΤ¹¹¹ ΑΛΛΑ ΕΖΡΑΪ Ε-ΘΗ.** Mark 7:18-19
12. [A healing miracle] They brought Him a blind man and begged Him to touch him. And He took the hand of the blind man, led him outside the village, and after He had spat into his eyes He put His hand on him and asked him, **ΕΚ-ΝΑΥ Ε-ΟΥ** Mark 8:22-23
13. He said to them, Whoever wants to follow Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his life **ΕΦ-ΝΑ-ΣΟΡΜ-ΕΣ¹¹².** And whoever loses his life for My sake and for that of the Gospel **ΕΦ-ΝΑ-ΤΟΥΧΟ¹¹³-Σ.** Mark 8:34-35
14. He said to them, What do you want Me to do for you? And they said to Him, Let one of us sit at Your right hand and another at Your left hand

¹⁰⁵ **ΒΕΕΛΖΕΒΟΥΛ** (personal name) Beelzebub, traditional name of a powerful demon.

¹⁰⁶ **ΑΡΧΩΝ** leader.

¹⁰⁷ **ΝΟΥΧΕ ΕΒΟΛ** cast out (through exorcism).

¹⁰⁸ **ΘΙΝΕ** find, discover.

¹⁰⁹ **ΣΟΦΙΑ** wisdom.

¹¹⁰ **Ε-ΠΧΙΝΧΗ** in vain, uselessly.

¹¹¹ **ΠΖΗΤ . . . ΘΗ (ΤΖΗ)** the heart . . . the belly.

¹¹² **ΣΩΡΜ** lose.

¹¹³ **ΤΟΥΧΟ** vivify, cause to live, save.

in Your glory. But Jesus said to them, You do not know $\epsilon\tau\epsilon\tau\bar{\nu}-\alpha\iota\tau\epsilon\iota$
 $\bar{n}-o\gamma$. Mark 10:36–38

15. He said to them, You know that those who claim to be rulers of the people are their masters, and their superiors have authority over them. But this is not how it is among you. Rather, whoever among you wishes to be the greatest, $\epsilon\gamma-\bar{n}\alpha-\alpha\iota\alpha\kappa\omicron\bar{\nu}\epsilon\iota$ ¹¹⁴ $\bar{n}\eta-\tau\bar{\nu}$. And whoever wishes to be first among you, $\epsilon\gamma-\bar{n}\alpha-\bar{p}-\theta\bar{\nu}\bar{\nu}\bar{\nu}\bar{\nu}$ $\bar{n}\eta-\tau\bar{\nu}$ $\tau\eta\rho-\tau\bar{\nu}$. Mark 10:42–44
16. He was hungry. And when He saw a fig tree in the distance with leaves upon it, He went to it in case He might find anything (to eat) on it. And after He had come and had not found anything on it except leaves—for it was not the season for figs—He responded, saying to it, From henceforth, no one shall eat fruit from you And when they passed it at dawn they saw that the fig tree was all dried up, roots and all. And when Peter remembered, he said to Him, Rabbi, look at the fig tree that You cursed. $\bar{n}\tau-\alpha\varsigma-\omega\omicron\omicron\gamma\epsilon$ ¹¹⁵. And Jesus answered them, saying, Have faith in God. Mark 11:13–22
17. And the Pharisees and Herodians sent some people to Him to trap Him by what He said. And when they encountered Him they said to Him, Teacher, we know that You are a truthful man and You are not worried about anything: for, You do not show favoritism to any people, $\alpha\lambda\lambda\alpha$ $\bar{\nu}\bar{n}-o\gamma\mu\epsilon$ $\epsilon\kappa-\tau-\theta\varsigma\bar{\nu}\bar{\nu}$ $\bar{n}-\tau\epsilon\bar{\nu}\bar{\nu}\bar{\nu}$ $\bar{m}-\pi\bar{n}o\gamma\tau\epsilon$. Is it proper to pay taxes to Caesar, or not? Mark 12:13–14
18. She poured the jar (of costly ointment) upon His head. And some people were annoyed and said to one another, Why was this ointment wasted? For it could have been sold for more than three hundred staters and given to the poor. And they were angry at her. But Jesus said to them, Leave her alone. Why do you bother her? It is a good deed that she has done to Me. For, the poor are with you always, and if you wish $\epsilon\tau\epsilon\tau\bar{\nu}-\epsilon\omega$ ¹¹⁶ $\bar{p}-\theta\bar{\nu}\bar{\nu}\bar{\nu}$ $\pi\epsilon\tau\bar{n}\alpha\bar{n}o\gamma\gamma$ $\bar{n}\alpha-\gamma$ $\bar{n}-o\gamma\omicron\epsilon\iota\omega$ $\bar{n}\bar{i}\bar{m}$. $\alpha\bar{n}\omicron\kappa$ $\alpha\epsilon$ $\bar{n}-\epsilon\bar{i}-\bar{n}\alpha-\bar{\delta}\omega$ $\alpha\bar{n}$ $\bar{n}\bar{m}\bar{m}\bar{h}-\tau\bar{\nu}$ $\bar{n}-o\gamma\omicron\epsilon\iota\omega$ $\bar{n}\bar{i}\bar{m}$. Mark 14:3–7
19. And they came to a garden called Gethsemane. And He said to His disciples, Just sit down here until I have prayed. And He took Peter and James and John with Him And He prostrated Himself and prayed . . . Abba, Father, You have power over everything. Let this cup pass from Me. Yet—not as I wish it to be. And He came and found them

¹¹⁴ $\alpha\iota\alpha\kappa\omicron\bar{\nu}\epsilon\iota$ $\bar{n}-/\bar{n}\alpha$ = serve.

¹¹⁵ $\omega\omicron\omicron\gamma\epsilon$ dry up.

¹¹⁶ $\epsilon\omega$ - or ω - be able to, can. Cf. vocabulary 15.

asleep. And He said to Peter, Simon, $\epsilon\kappa-\bar{\eta}\kappa\omicron\tau\kappa$ ¹¹⁷. Weren't you able to keep awake for a single moment? Mark 14:32-37

20. And early in the morning on the first day of the week they (Mary Magdalene, Mary the relative of Jose, and Salome) came out to the tomb, after the sun rose . . . And when they had gone into the tomb, they saw a young man sitting on the right side, wearing a white stole. And fear overcame them. But he said to them, Fear not. $\epsilon\tau\epsilon\tau\bar{\eta}-\kappa\omega\tau\epsilon$ $\bar{\eta}\varsigma\alpha$ ¹¹⁸- $\bar{\iota}\varsigma$ $\pi\eta\alpha\zeta\alpha\rho\eta\eta\omicron\varsigma$ $\pi-\epsilon\eta\tau-\alpha\gamma-\varsigma\tau\alpha\gamma\rho\omicron\gamma$ $\bar{\eta}\mu\omicron-\varsigma$. $\alpha\varsigma-\tau\omega\omicron-\gamma\eta\bar{\eta}$ ¹¹⁹. $\bar{\eta}-\varsigma-\zeta\bar{\eta}-\pi\epsilon\bar{\iota}\mu\alpha$ $\alpha\eta$. Mark 16:2-6
21. There are some who have enough faith to eat every kind of food, while the weaker person eats vegetarian. Those who eat must not scorn those who refrain from eating. And those who refrain from eating must not pass judgment on those who eat . . . Let everyone be content in his heart. Whoever is mindful ($\mu\epsilon\epsilon\upsilon\epsilon$) about the day's being a prescribed fast day, $\epsilon\varsigma-\mu\epsilon\epsilon\upsilon\epsilon$ $\bar{\eta}-\pi\chi\omicron\epsilon\iota\varsigma$. $\alpha\gamma\omega$ $\pi-\epsilon\tau^{\theta}-\omicron\gamma\omega\mu$ $\epsilon\varsigma-\omicron\gamma\omega\mu$ $\bar{\eta}-\pi\chi\omicron\epsilon\iota\varsigma$. . . $\alpha\gamma\omega$ $\pi-\epsilon\tau\epsilon-\bar{\eta}-\varsigma-\omicron\gamma\omega\mu$ $\alpha\eta$ $\epsilon\tau\epsilon-\bar{\eta}-\varsigma-\omicron\gamma\omega\mu$ $\alpha\eta$ $\bar{\eta}-\pi\chi\omicron\epsilon\iota\varsigma$. Romans 14:2-6

C. Translate rapidly into Coptic, using the focalizing conversion.

I am revealing myself in this way

You (sing. masc.) are . . .

You (sing. fem.) are . . .

He is . . .

She is . . .

We are . . .

You (pl.) are . . .

They are . . .

D. Translate rapidly into Coptic, using the focalizing conversion and giving alternate forms where possible.

It is not in this way that I am revealing myself

”	”	you (sing. masc.) are . . .
”	”	you (sing. fem.) are . . .
”	”	he is . . .
”	”	she is . . .
”	”	we are . . .
”	”	you (pl.) are . . .
”	”	they are . . .

¹¹⁷ $\bar{\eta}\kappa\omicron\tau\kappa$ fall asleep, be asleep.

¹¹⁸ $\kappa\omega\tau\epsilon$ $\bar{\eta}\varsigma\alpha$ - search for, seek.

¹¹⁹ $\tau\omicron\omicron\gamma\eta$ cause to arise.

EXERCISES EIGHTEEN

E. Translate rapidly into Coptic, using the focalizing conversion.

It is in this way that I am not revealing myself
" " you (sing. masc.) are not . . .
" " you (sing. fem.) are not . . .
" " he is not . . .
" " she is not . . .
" " we are not . . .
" " you (pl.) are not . . .
" " they are not . . .

F. Translate rapidly into Coptic, using the focalizing conversion.

I revealed myself in this way
You (sg. masc.) revealed . . .
Etc. etc.

G. Translate rapidly into Coptic, using the focalizing conversion.

It was not in this way that I revealed myself
It was not in this way that you (masc. sing.) . . .
Etc. etc.

H. Translate rapidly into Coptic, using the focalizing conversion.

It was in this way that I did not reveal myself
It was in this way that you (masc. sing.) . . .
Etc. etc.

LESSON 19

CLEFT SENTENCE. REPORTED DISCOURSE AND THOUGHT.

140. A more precise way to signal focalization is the cleft sentence construction. [CG 461–63]

<u>ΙΗΣΟΥΣ</u> ΠΕ-ΕΝΤ-ΑΦ-ΤΑΛΒΟ-Ι	= It is <i>Jesus</i> who healed me
<u>ΝΤΩΤῆ</u> ΓΑΡ ΑΝ ΠΕ-ΕΤ ^θ -ΨΑΧΕ	= For, it is not <i>you</i> who speak
<u>ΑΝΟΚ</u> ΕΤ ^θ -ΝΑ-ΚΑΤΗΓΟΡΙ ΜῆΩ-Τῆ	= It is <i>I</i> who shall accuse you

The focal point always comes first, and it is always an article phrase, independent personal pronoun, or the like.

141. Cleft Sentence Pattern 1.

Pattern 1 [CG 464] has two parts.

- i. A nominal sentence containing ΠΕ “It is . . . ,” in which either ΠΕ/ΤΕ/ΝΕ agrees with the preceding focal point

ΤΕΚΠΙΣΤΙC ΤΕ . . . It is your faith . . .

(ἄ-)ΤΕΚΠΙΣΤΙC ΑΝ ΤΕ . . . It is not your faith . . .

or ΠΕ is frozen in the singular masculine form

ΤΕΚΠΙΣΤΙC ΠΕ . . . It is your faith . . .

(ἄ-)ΤΕΚΠΙΣΤΙC ΑΝ ΠΕ . . . It is not your faith . . .

- ii. An attached relative clause, in which a personal pronoun agrees in number/gender with the focal point (bare ΕΤ **130** also occurs)

ΤΕΚΠΙΣΤΙC ΤΕ-ΕΝΤ-ΑC-ΝΑΖΜ-ΕΚ

It is your faith that has saved you

(ἄ-)ΤΕΚΠΙΣΤΙC ΑΝ ΤΕ-ΕΝΤ-ΑC-ΝΑΖΜ-ΕΚ

It is not your faith that has saved you

ΤΕΚΠΙΣΤΙC ΤΕ-ΕΝΤ-ΑΚ-ΝΟΥΖῆ ἄΖΗΤ-C

It is your faith through which you have become saved

($\bar{n}$ -)ΤΕΚΠΙCΤΙC ΔΝ ΤΕ-ΕΝΤ-ΔΚ-ΝΟΥΖΜ̄ ΝΖΗΤ- $\bar{c}$

It is not your faith through which you have become saved

ΤΕΚΠΙCΤΙC ΤΕ-ΕΤ^θ-ΝΟΥΖΜ̄ ΜΜΟ-Κ (with bare ΕΤ)

It is your faith that saves you

Note that ΤΕ (i.e. ΠΕ/ΤΕ/ΝΕ) and the relative converter (ΕΝΤ-, ΕΤ^θ-) are attached to one another: ΤΕ-ΕΝΤ-, ΤΕ-ΕΤ^θ-.

142. *Elided forms in Pattern 1.* Very often ΠΕ (ΤΕ, ΝΕ) and the attached relative converter elide (ε-ε written simply as ε).

	Elided Form
ΠΕ-ΕΤϞ-	ΠΕΤϞ-
ΠΕ-ΕΤΕ-	ΠΕΤΕ-
ΠΕ-ΕΝΤ-	ΠΕΝΤ-
ΠΕ-ΕΤ ^θ -	ΠΕΤ ^θ -

The elided form is quite commonplace, and it looks misleadingly like an articulated relative **132** (i.e. Π-ΕΤϞ-, Π-ΕΤΕ- Π-ΕΝΤ-, Π-ΕΤ^θ-, etc. = the one who . . .).

Thus, when you see a sequence of letters such as . . . ΠΕΤ . . . or . . . ΠΕΝΤ . . . or . . . ΠΕΤΕ . . . or . . . ΠΕΨΑϞ . . . or . . . ΠΕΤϞ . . . , you must always remember to ask yourself whether this is an articulated relative or a part of an elided cleft sentence. Both are extremely common. For example

ΙΗΣΟΥC ΠΕΝΤΑϞΤΑΛΒΟΪ

means both (i) Jesus, who healed me (articulated relative, ΙΗΣΟΥC Π-ΕΝΤ-ΑϞ-ΤΑΛΒΟ-Ϊ) and (ii) It is Jesus who healed me (cleft sentence pattern 1, elided ΙΗΣΟΥC Π(Ε)-ΕΝΤ-ΑϞ-ΤΑΛΒΟ-Ϊ). By thinking about the context, you should be able to make the right choice between these two alternatives. And the choice is yours.

Much more rarely, Pattern 1 contains a circumstantial clause instead of a relative. ΝΤΟϞ ΜΑΥΑΑ-Ϟ ΠΕ ΕϞ-ΑΝΑΧΩΡΕΙ ΖΜ̄-ΠΜΑ ΕΤ^θ-ΜΜΑΥ = It is *he alone* who is living as an anchorite in that place. [CG 470]

143. Pattern 1 can also be used as an opening formula at the beginning of a story, to introduce a character and circumstances: *There once was . . .* [CG 465]

ΟΥΡΩΜΕ Ν-ΡΜΜΑΟ ΠΕΝΤ-ΑϞ-ΤΩΒΕ Ν-ΟΥΜΑ Ν-ΕΛΟΟΛΕ

There once was a rich man who planted a vineyard

("It is a rich man who . . . ")

144. Cleft Sentence Pattern 2.

Pattern 2 [CG 468] consists of

- i. An independent personal pronoun (ἈΝΟΚ, ḢТОК, etc.)
- ii. Either ΕΝΤ- (relative conversion of past affirmative) or ΕΤ⁰- (bare ΕΤ 130)

ḢТОК ΕΝΤ-ΑΚ-ΤΑΟΥΟ-ἱ	= It is <i>you</i> who have sent me
ḢТОК ἈΝ ΕΝΤ-Αἱ-ΤΑΟΥΟ-κ	= It is not <i>you</i> whom I have sent
ḢТОК ΕΤ ⁰ -ΧΩ ḢΜΟ-С	= It is <i>you</i> who say it (with bare ΕΤ)

After ΕΝΤ-, a personal pronoun will agree in number/gender with the focal point (ḢТОК ΕΝΤ-ΑΚ-; ḢТОК ΕΝΤ-Αἱ-ΤΑΟΥΟ-κ).

Note that pattern 2 does not contain πε. Negation: ἈΝ following ἈΝΟΚ (etc.)

REPORTED DISCOURSE AND THOUGHT

145. Reported discourse is the content of speaking or thought quoted after a verb of speech or cognition. [CG 509] Reported discourse is mostly introduced by χε-. The most common constructions are ΧΩ ḢΜΟ-С χε-/ΧΟΟ-С χε- *say* (say-it χε-) and ΠΕΧΑ-ϣ χε- *he said* (ΠΕΧΕ-, ΠΕΧΑ= 105).

Verbs of speaking and cognition [CG 510] include ΕΙΜΕ χε- *know*, ΜΕΕΥΕ χε- *think*, ΝΑΥ χε- *see, perceive*, ΠΙСТΕΥΕ χε- *believe*, Ḣ-⁰ΜΟΕΙΖΕ χε- *be amazed at the fact that*, Ḣ-ΠΜΕΕΥΕ χε- *remember*, СΩΤḢ χε- *hear, learn*, СООУН χε- *know*, ТАМО χε- *tell*, ΟΥΩΨḢ χε- *answer*, ΧΩ ḢΜΟ-С χε- *say*, ΧΝΟΥ χε- *ask*, ḢḢ- *find out*, ΠΕΧΕ-/ΠΕΧΑ= χε- *said, etc.*

146. Formally speaking, most Coptic *questions* can't be distinguished from affirmations 4. [CG 511]

ḢТОК ПЕ ПḢРО Ḣ-ΙΟΥΔΔΙ

= (1) You are the Jewish king, (2) Are You the Jewish king?

But some questions can be recognized because they begin with the interrogative initial morphs ἈΡΑ, ΕΠΕ- or ΜΗ; or contain an interrogative word (ΝΙМ = who?); or contain a verb meaning "ask" (ΧΝΟΥ).

ἈΡΑ = so, . . . ; pray tell, . . .

ΜΗ = is it true that . . . ?

ΜΗ . . . ἈΝ (or ΜΗ + negated conjugation) = isn't it true that . . . ?

147. ΧΩ ḢΜΟ-С χε- "say" in durative conjugation strictly alternates with ΧΟΟ-С χε- in non-durative conjugation. [CG 514]

†-ΧΩ ḢΜΟ-С χε- *I say* versus Αἱ-ΧΟΟ-С χε- *I said*

In this construction, -С grammatically points ahead to the χε- clause. It should not be translated in English.

148. *Indirect and direct discourse* are two perspectives that an author can adopt when reporting a speaker's words or thoughts. [CG 519–24] *Indirect discourse* is a reporter's perspective, as though it were the report of an onlooker. Here is an example:

ⲁⲓ-ϥⲟⲟϥ ⲛⲃⲓ-ⲓϥ ϫⲉ-ⲁ-ⲧⲉⲓⲟϥⲛⲟϥ ⲉⲓ
Jesus knew *that his hour had come*

If the author had chosen to report Jesus' words in *direct discourse* (as though the speaker's exact words) he would have written

ⲁⲓ-ϥⲟⲟϥ ⲛⲃⲓ-ⲓϥ ϫⲉ-ⲁ-ⲧⲁⲟϥⲛⲟϥ ⲉⲓ
Jesus knew, "My hour has come"

What are the signals of indirect discourse compared to direct discourse? How does the writer compose the speaker's own words (direct discourse) so as to create the effect of indirect discourse?

- i. Indirect discourse can change the person (e.g. from first to third)

Direct: My hour ⲧⲁⲟϥⲛⲟϥ
Indirect: His hour ⲧⲉⲓⲟϥⲛⲟϥ

- ii. Indirect discourse can change the syntax of a command or request

Direct: He said, "Sit down" ⲁⲓ-ϫⲟⲟ-ϥ ϫⲉ-ϩⲙⲟⲟϥ
Indirect: He commanded him to sit down, ⲁⲓ-ⲟϥⲉϩ-ⲃⲁϩⲛⲉ ⲉ-ⲃⲧⲣⲉⲓ-ϩⲙⲟⲟϥ

- iii. Indirect discourse can change the form of a question about place or manner

Direct: He asked, "Where is she staying?" ⲁⲓ-ϫⲛⲟϥ ϫⲉ-ⲉϥ-ⲕⲏ ⲛⲁⲱ
ⲙ-ⲙⲁ
Indirect: He asked where she was staying ⲁⲓ-ϫⲛⲟϥ ⲉ-ⲡⲙⲁ ⲉⲧϥ-ⲕⲏ ⲙⲙⲁϥ

Unlike English, Coptic does *not* shift the tense of indirect discourse. Instead, indirect discourse has the same tense as the equivalent direct discourse. Here English and Coptic diverge, when talking about the past.

Direct: ⲁⲓ-ϫⲟⲟ-ϥ ϫⲉ-ⲓ-ϣⲱⲛⲉ He said, "I am sick"
Indirect: ⲁⲓ-ϫⲟⲟ-ϥ ϫⲉ-ⲓ-ϣⲱⲛⲉ He said that he *was* sick (English signals indirect discourse by shifting the tense to *was*, but Coptic literally has "He said that he is sick")

Direct: ⲁⲓ-ϫⲟⲟ-ϥ ϫⲉ-ⲁⲓ-ϣⲱⲛⲉ He said, "I was sick"
Indirect: ⲁⲓ-ϫⲟⲟ-ϥ ϫⲉ-ⲁⲓ-ϣⲱⲛⲉ He said that he *had been* sick

EXERCISES 19

A. Review vocabularies 12–13.

B. Take the following sentence as a basis:

He will give you a book. $\text{q-na-}\uparrow\text{nh-t}\bar{\text{n}}\ \bar{\text{n}}\text{-ou}\chi\omega\omega\text{me}.$

Translate into Coptic using the cleft sentence construction and giving alternate forms where possible.

1. It is he ($\bar{\text{n}}\text{-toq}$) who will give you a book.
2. It is you (pl. $\bar{\text{n}}\text{-tw-t}\bar{\text{n}}$) to whom he will give a book.
3. It is a book that he will give to you.
4. It is not he who will give you a book.
5. It is not you (pl.) to whom he will give a book.
6. It is not a book that he will give to you.

C. Reading selections from the New Testament.

1. $\text{n}\bar{\text{im}}\ \text{pet}^{\emptyset}\text{-na-}\omega\text{-ka-}^{\emptyset}\text{no}\beta\epsilon\ \epsilon\beta\text{o}\lambda\ \bar{\text{n}}\text{ca-pno}\gamma\text{te}\ \text{ma}\gamma\alpha\alpha\text{-q}.$ Mark 2:7
2. $\alpha\omega\ \gamma\alpha\rho\ \text{pet}^{\emptyset}\text{-mot}\bar{\text{n}}^{120}\ \epsilon\text{-}^{\emptyset}\chi\text{o}\text{o-c}.$ Mark 2:9
3. $\text{na}\bar{\text{i}}\ \gamma\omega\text{-ou}\ \text{nent-}\alpha\gamma\text{-}\chi\text{o-ou}^{121}\ \gamma\bar{\text{i}}\chi\bar{\text{n}}\text{-}\bar{\text{m}}\text{ma}\ \bar{\text{m}}\text{-petra}^{122}.$ Mark 4:16
4. $\text{ta}\omega\epsilon\epsilon\rho\epsilon\ \text{to}\gamma\text{pic}\text{tic}\ \text{tent-}\alpha\text{c-na}\gamma\text{m-}\epsilon^{123}.$ Mark 5:34
5. $\text{ou}\ \text{petere-}\text{pr}\omega\text{me}\ \text{na-ta}\alpha\text{-q}\ \bar{\text{n}}\text{-}^{\emptyset}\omega\bar{\text{b}}\bar{\text{b}}\bar{\text{i}}\omega^{124}\ \gamma\alpha\text{-te}\text{q}\psi\chi\eta\text{n}.$ Mark 8:37
6. He rebuked the unclean spirit saying $\text{pe}\bar{\text{p}}\bar{\text{n}}\bar{\alpha}\ .\ .\ .\ \alpha\text{no}\kappa\ \text{pe-}\epsilon\text{t}^{\emptyset}\text{-ou}\epsilon\gamma\text{-}^{\emptyset}\text{ca}\gamma\text{ne}\ \text{na-k}\ \chi\epsilon\text{-}\alpha\text{mo}\gamma\ (87\ [\text{box}])\ \epsilon\beta\text{o}\lambda\ \bar{\text{m}}\text{mo-q}.$ Mark 9:25
7. $\text{n}\bar{\text{im}}\ \text{pe-}\bar{\text{n}}\text{t-}\alpha\text{q-}\uparrow\ \text{na-k}\ \bar{\text{n}}\text{-te}\bar{\text{i}}\epsilon\chi\text{o}\gamma\text{cia}\ \chi\epsilon\kappa\alpha\text{c}\ \epsilon\kappa\epsilon\text{-}\bar{\text{p}}\text{-na}\bar{\text{i}}.$ Mark 11:28

¹²⁰ $\text{mot}\bar{\text{n}}\ \epsilon\text{-}$ be easier than ($\bar{\text{m}}\text{ton}$ to become rested, rest; stative $\text{mot}\bar{\text{n}}$ be easy, be peaceful).

¹²¹ $\chi\text{o}, \chi\epsilon\text{-}, \chi\text{o=}$ to sow (seed).

¹²² petra rock.

¹²³ $\text{no}\gamma\gamma\bar{\text{m}}$ to save.

¹²⁴ $\bar{\text{n}}\text{-}^{\emptyset}\omega\bar{\text{b}}\bar{\text{b}}\bar{\text{i}}\omega\ \gamma\alpha\text{-}$ as payment for, in return for.

EXERCISES NINETEEN

8. οὐ πετєρε-пχοєис ᾠ-пма ᾠ-ελοολε¹²⁵ на-αα-q. Mark 12:9
9. ᾠτωτῆ γαρ αν νετ^θ-ψαχε αλλα πεπᾠα πε ет^θ-οуαав. Mark 13:11
10. αὔ-ῤ-пмееує ᾠβι-νεqμαөнтнс хє-паї пєνεq-хω ᾠмо-q. John 2:22
11. ἰс αν пєνεq-βαπτιζε αλλα νεqμαөнтнс нє. John 4:2
12. ανοκ ет^θ-на-κατηγωρει¹²⁶ ᾠμω-тн ᾠназῤᾤ-πειωт. John 5:45
13. етве-паї паєиωт με ᾠмо-ї хє-†-на-кω ᾠ-таψυχн хєкас он еїє-хит-с. ᾠᾠ-λααγ qι ᾠмо-с ᾠтоот-^θ. αλλα ανοκ ет^θ-кω ᾠмо-с ζαρο-ї μαγαат-^θ. John 10:17-18
14. ανοκ ет^θ-сооуη ᾠ-η-єнт-аї-сотп-οу. John 13:18
15. μη ᾠток є-наа-к є-пєνεиωт ιακωв. John 4:12
16. μη ᾠ-паї ан пе ἰс пωηρε ᾠ-ιωснф. John 6:42

D. Cleft sentences that begin with an extraposed word or phrase (98).

1. ᾠαρχιερεус, ᾠтооу ηєнт-αὔ-таа-к етоот-^θ. οὐ пет-ак-αα-q. John 18:35
2. пψαхе ент-аї-χοо-q, ᾠтоq пет^θ-на-крине ᾠмо-q зᾠ-пζαє ᾠ-зооу. John 12:48
3. ηєзвнүє ανοκ е†-єирє ᾠмо-οу зᾠ-пран ᾠ-паєиωт, наї нет^θ-ῤ-^θᾠᾠтре етвннт-^θ. John 10:25
4. η-ет^θ-ннү євол зᾠ-прωме, ᾠтооу нет^θ-хωзᾠ¹²⁷ ᾠ-прωме. Mark 7:15
5. ανοκ, η-єнт-аї-наὔ єро-οу ᾠтᾠ-паєиωт не†-хω ᾠмо-οу. John 8:38

¹²⁵ ма ᾠ-ελοολε vineyard (place of grapes).

¹²⁶ κατηγορει accuse.

¹²⁷ хωзᾠ defile, pollute.

LESSON 20

CONDITIONAL SENTENCES. PURPOSE AND RESULT. CORRELATED COMPARISON.

149. Coptic conditional sentences (*if . . . then . . .*) talk about reality in three ways, which we shall study in turn. [CG 494–501]

Presupposed or possible fact: *If or since X is or may be true, then Y is true.*

Generalization: *If (or whenever) X is true, Y is (or will be) true.*

Contrary to fact: *If X were true, then Y would be true.*

There are also past tense versions of these three (Since X was true, Whenever X was true, If X had been true).

The order of the *If* and *Then* clauses can be reversed at will (Y is true since X is true, Y is true if X is true, Y would be true if X were true).

150. (a) *Presupposed or Possible Fact.* [CG 495]

The *If* clause is introduced by

ἐπει, ἐπειδᾶν, ἐπειδᾶνπερ *since, inasmuch as*

ἐψχε– or ἐψχπε– *since, if (as seems to be, or may be, the case)*

κἂν, κἂν ἐψχε– *even if*

χε–, χε–ἐπειδᾶν, χε– . . . γάρ, ἐβολ χε–, ἐτβε–χε– *because*

and the *Then* clause is a main clause or imperative.

ἐψχε–ἀτετῆ–σοῦων–τ̄, τετῆ–σοῦῆ–πακεειωτ

Since you have known Me, you will know My Father, too

ἐψχε–ἡτοκ πε πωηρε ἡ–πνοῦτε, νοχ–ῆ ἐπεснт ριχῆ–πεεῖμα

If (as You claim) You are the Son of God, throw Yourself down from here

ἐπειδᾶν ἀκ–ψωπε ἐκ–ἡζοτ ἡ–ζενκοῦῖ, †–ἡ–καθῖστα ἡμο–κ ἐχῆ–
222

Since you have been faithful with a few things, I shall put you in charge of many

151. (b) Generalization. [CG 496]

The *If* clause is introduced by

εἰωπε *if ever, if* + main clause, circumstantial, or εἰωαν-
καν *even if* + ἢτε- (conjunctive) or εἰωαν-

The *Then* clause is a main clause.

εἰωπε δε πεκβαλ οὔπονηρος πε, πεκσωμα τηρ-ϙ να-ωωπε εϙ-ο
ἡ-κακε

And if your eye is bad then your whole body will be dark

εἰωπε δε εἰωαν-πεκσον ῑ-νοβε, βωκ ηῖ-χιο-ϙ

And if ever your brother sins, go and censure him

καν ετετῑωαν-χοο-ς ἡ-πεῖτοοῦ χε-τωοῦν ηῖ-βωκ εζραῖ ε-τε-
θαλασσα, ϙ-να-ωωπε ηη-τῑ

Even if you say to this mountain, Arise and go into the sea, it will come to pass
for you

When the *If* clause is simply εἰωαν- or a circumstantial, not preceded by a conjunction, the distinction between types (1) and (2) is lost. ετετῑ-πιστευε τετῑα-χιτ-οῦ = Since or If or Whenever you have faith, you will receive them. [CH 497]

152. (c) Contrary to Fact.

The *If* clause cannot be fulfilled or can no longer be fulfilled. [CG 498–99]

i. Present tense contrary to fact

If clause (*if* . . . *were* . . .): circumstantial preterit ε-νερε-, ε-νε-

Then clause (. . . *would*)¹²⁸:

νερε-. . . να- durative sentences

νε- other sentence types

ε-νετετῑ-πιστευε γαρ ε-μωυςης, νετετῑα-πιστευε ερο-ῖ πε
For if you were believers in Moses, you would believe in Me

ε-νε-ἡ-παῖ ῑ-πεθοοῦ αν, νεη-να-ταα-ϙ αν ετοοτ-ῑ

If this Man were not an evildoer, we would not be handing Him over to you

ε-νε-ῑ-ρο πεκειωτ πε, νε-ἡ-ῑ-οῦρῑμαο

If the emperor were your father, you would be rich

¹²⁸ Since the *Then* clause is a preterit conversion, the preterit particle πε (116) can occur optionally, as seen in the first example below.

LESSON TWENTY

ii. Past tense contrary to fact

If clause (*if . . . had . . .*):

affirmative $\epsilon\text{-}\text{NE}\text{-}\bar{\text{N}}\text{T}\text{-}\alpha\text{-}$

negative $\epsilon\text{-}\text{NE}\text{-}\bar{\text{M}}\text{PE}\text{-}$

Then clause (*. . . would have*): $\epsilon\omega\chi\text{PE}$, $\epsilon\omega\chi\epsilon$, or NEEICPE + past tense

$\epsilon\text{-}\text{NE}\text{-}\bar{\text{M}}\text{PEQ}\text{-}\epsilon\text{I} \dots \epsilon\omega\chi\text{PE} \alpha\text{C}\text{-}\omega\omega\text{PE} \bar{\text{N}}\text{B}\text{I}\text{-}\theta\alpha\text{H} \bar{\text{M}}\text{-}\text{PKOCMOC}$

If He had not come . . . , then the end of the world would have come to pass

Authors sometimes mix different types of *If* and *Then* clause in a single sentence.
 $\epsilon\omega\omega\text{PE} \alpha\text{N}\bar{\text{I}}\text{-}\text{OYCAVE}$, $\text{NEI}\text{-}\text{NA}\text{-}\text{MEPI}\text{T}\text{-}\bar{\text{Q}}$ = If ever I am wise, I would love him [mixture of generalization and contrary to fact]. [CG 500]

PURPOSE AND RESULT

153. Purpose (*to, in order to, so that . . . might . . .*) [CG 502] is expressed by

$\epsilon\text{-}\text{I}^{\text{I}}$ infinitive or $\epsilon\text{TBE}\text{-}\text{I}^{\text{I}}$ infinitive

$\epsilon\text{-}\text{I}^{\text{I}}\text{TPE}\text{-}$

$\chi\epsilon\text{-}$ or $\chi\epsilon\kappa\alpha\lambda\alpha\text{C}$ + optative

For example

$\bar{\text{N}}\text{T}\text{-}\alpha\kappa\text{-}\epsilon\text{I} \epsilon\text{-}\text{I}^{\text{I}}\text{TAKO}\text{-}\text{N}$ = You have come to destroy us

$\alpha\text{Q}\text{-}\epsilon\text{I} \bar{\text{N}}\text{B}\text{I}\text{-}\bar{\text{I}}\bar{\text{C}} \epsilon\text{-}\text{I}^{\text{I}}\text{TPEQ}\text{-}\chi\text{I}\text{-}\text{I}^{\text{I}}\text{BAPTICMA}$ = Jesus came so that he might be baptized

$\alpha\gamma\text{-}\epsilon\text{INE} \text{NA}\text{-}\text{Q} \bar{\text{N}}\text{-}\text{ZENWHP}\epsilon \omega\text{HM} \chi\epsilon\kappa\alpha\text{C} \epsilon\text{Q}\epsilon\text{-}\text{TAL}\epsilon\text{-}\text{NEQBI}\chi \epsilon\chi\omega\text{-}\text{OY}$ =
 They brought some children to Him so that He might lay His hands upon them

154. Result (*so as to, so that . . .*) [CG 503] is expressed by

$\text{ZOCTE} \epsilon\text{-}\text{I}^{\text{I}}$ infinitive

$\text{ZOCTE} \epsilon\text{-}\text{I}^{\text{I}}\text{TPE}\text{-}$

ZOCTE + conjunctive

For example

$\alpha\gamma\text{-}\text{MEZ}\text{-}\text{PKOI} \text{CNA}\gamma \text{ZOCTE} \epsilon\text{-}\text{I}^{\text{I}}\text{TPEY}\text{-}\omega\text{MC}$ = They filled both boats, so that they sank

$\text{C}\text{-}\alpha\omega\alpha\bar{\text{I}} \bar{\text{N}}\text{B}\text{I}\text{-}\text{TAPA}\text{H} \text{ZOCTE} \alpha\text{NON} \bar{\text{N}}\text{T}\bar{\text{N}}\text{-}\omega\text{OY}\omega\text{OY} \bar{\text{M}}\text{MO}\text{-}\text{N}$ = Love is increasing so that we ourselves are boasting

As in Koine Greek, expressions of purpose and result are sometimes used interchangeably.

CORRELATED COMPARISON

CORRELATED COMPARISON

155. Correlated comparisons *just as . . . so too . . .* [CG 505–6] are expressed by

ἄθι (ἄ-τ-2ε) or κατα-θι *just as* + relative or circumstantial clause

answered by

ταῖ τε θι *so, so too* + relative or circumstantial clause

For example

κατα-θι εντ-αν-αωτῃ ταῖ ον τε θι εντ-αν-ναγ = *Just as* we have heard, *so* have we also seen

ἄθι εντ-ακ-χοο-ς να-ν ταῖ τε θι εντ-αν-αωτῃ-ε = *Just as* you told us, *so* have we heard

The two elements can also occur in the opposite order: ταῖ τε θι ετῇ-νηγ ἄθι εντ-ατῇ-ναγ επο-α εφ-να-αωκ ετραῖ ε-τῃ = He will come just as you saw him going up into heaven (This is how he will come: just as you saw him going . . .)

Telling time [CG 133]

(1) The week (ΠΣΑΒΒΑΤΟΝ ΟΓ Ν̄ΣΑΒΒΑΤΟΝ ΟΓ ΤΖΕΒΔΟΜΑΣ):

Sunday = ΤΚΥΡΙΑΚΗ ΟΓ ΠΟΥΑ

Monday = ΠΕΣΝΑΥ ΟΓ ΠΩΟΡΠ̄ Ν̄-ΖΟΟΥ Ν̄-ΟΥΩΩ

Tuesday = ΠΩΟΜΝ̄Τ ΟΓ ΠΜΕΖ-ΣΝΑΥ Ν̄-ΖΟΟΥ Ν̄-ΟΥΩΩ

Wednesday = ΠΕΓΤΟΟΥ ΟΓ ΤΚΟῩΙ Ν̄-ΝΗΣΤΕΙΑ ΟΓ ΤΝΗΣΤΕΙΑ ΩΗΗ

Thursday = Π̄ΤΟΥ ΟΓ ΠΟΥΩΩ ΟΓ ΠΟΥΩΩ Ν̄-ΤΜΗΤΕ

Friday = ΠΣΟΟΥ ΟΓ ΠΠΑΡΑΣΚΕΥΗ ΟΓ ΤΝΟΒ Ν̄-ΝΗΣΤΕΙΑ ΟΓ ΤΝΗΣΤΕΙΑ-Ω

Saturday = ΠΣΑΒΒΑΤΟΝ

(2) The twelve thirty-day months of the Egyptian calendar [CG 135]:

ΘΟΟΥΤ begins near the end of August (in modern reckoning)

ΠΑΟΠΕ begins near the end of September

ΖΑΘΩΡ begins near the end of October

ΚΟΙΑΖΚ̄ begins near the end of November

ΤΩΒΕ begins near the end of December

ΜΩΥΡ begins near the end of January

ΠΑΡΜΖΟΤΠ̄ begins near the end of February

ΠΑΡΜΟΥΤΕ begins near the end of March

ΠΑΩΟΝ̄ begins near the end of April

ΠΑΩΝΕ begins near the end of May

ΕΠΗΠ begins near the end of June

ΜΕΣΟΡΗ begins near the end of July

plus five intercalary days, each called an ΕΠΑΓΟΜΕΝΟΝ.

(3) The hours of day and night [CG 131] are twelve from dawn to dusk (approximately 0600h to 1800h), and twelve from dusk to dawn. Their names are formed with the prefix ΧΠ̄- (= at hour number . . .) completed by a feminine cardinal number. Thus ΧΠ̄-ΩΟΜΤΕ (at hour number 3) = at 0900h/nine o'clock a.m., and = at 2100h/nine o'clock p.m.

EXERCISES 20

A. Review vocabularies 14–15.

B. Translate.

- a. ΕΨΧΕ-ΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- b. ΕΨΩΠΕ ΕΤΕΤΝ̄ΨΑΝ-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- c. ΚΑΝ ΕΨΧΕ-ΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- d. ΕΠΕΙΔΗ ΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- e. ΕΒΟΛ ΧΕ-ΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- f. ΚΑΝ Ν̄ΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- g. ΕΝΕΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- h. ΕΝΕΝ̄ΤΑΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- i. ΕΝΕΜ̄ΠΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- j. . . . ΧΕΚΛΑC ΕΤΕΤΝΕ-ΨΙΝΕ Ν̄CΑ-ΤΜΕ
- k. . . . ΖΩCΤΕ ΕΤΡΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ
- l. Ν̄ΘΕ ΕΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ . . .
- m. . . . ΖΩCΤΕ Ν̄ΤΕΤΝ̄-ΨΙΝΕ Ν̄CΑ-ΤΜΕ
- n. . . . Ε-^θΨΙΝΕ Ν̄CΑ-ΤΜΕ

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

a. Since you love God, He will forgive you. b. Since you loved God, He forgave you. c. If you love God, pray to Him. d. Because you loved God, He forgave you. e. Whenever you pray to God, He forgives you. f. God forgives you whenever you pray to Him. g. If you loved God, He would forgive you. h. If you had loved God, He would have forgiven you. i. God came to forgive you. j. God loves you, and so He forgives you. k. Just as God loves you, so He forgives you.

THE GOSPEL OF MARK

Chapters One to Three¹

Turn back to lesson one and read the photograph of Mark 1:1–1:6 in a fifth-century manuscript.

μαρκος

Chapter One²

1. ταρχη³ ᾠ-πεγαγγελιον ᾠ-ῖς πεᾠς.
2. κατα-π-ετ⁴-σнη ᾠ-ησαιας πεπροφнτης ᾠ-ειςζηнте †-на-ᾠεγ-παγγελος ᾠζη ᾠμο-κ⁴ ᾠq-сβτε-τεκζη.
3. περροу⁵ ᾠ-π-ετ⁶-ωу εβολ ᾠ-τερнмос⁶ ᾠ-соутн⁷-тези ᾠ-пхоεις ᾠтетн-соутн-неqmoeit⁸.
4. αq-ωπε δε ᾠби-ιωζαννης εq-†-⁹βαπτисμα ᾠ-пхаеie⁹ εq-кнpυcce¹⁰ ᾠ-ουβαπτисμα ᾠ-¹¹μετανοια¹¹ ε-пкω εβολ ᾠ-ᾠнове.
5. αγω αс-вωк на-q εβολ ᾠби-τεχωρα¹² τηp-с ᾠ-†ουδαia ᾠ-на-θiepocoluma τηp-oy. αγ-χι-¹³βαπτисμα ᾠтоот-q ᾠ-πιорδανης пeiepo¹³ ey-εxomologeи¹⁴ ᾠ-неунове.
6. αγω ιωζαννης, nepe-zenqω¹⁵ ᾠ-δaмoyλ to¹⁶ ᾠω-q epε-

¹ According to Quecke's manuscript (but normalized): Hans Quecke, ed., *Das Markus-evangelium saidisch*: (Barcelona: Papyrologia Castroctaviana, 1972), distributed by Biblical Institute Press (Rome).

² New words (except for names of persons and places) are glossed in the footnotes.

³ *т-αρχη beginning.

⁴ ᾠζη ᾠ-, ᾠμο= before (Compound preposition).

⁵ πε-ρροу voice, sound.

⁶ *т-ερнмос wilderness, desert.

⁷ соутн (соутн-, соутωн=) соутωн† straighten, stretch out.

⁸ п-моeit road, path.

⁹ п-хаеie wilderness, desert.

¹⁰ *кнpυcce announce, proclaim.

¹¹ *т-μετανοια repentance, change of heart.

¹² *те-χωρα region.

¹³ п-еiepo river.

¹⁴ *εxomologeи confess.

¹⁵ п-qω ᾠ-δaмoyλ skin of camel, camel skin.

¹⁶ то† ᾠω-q (was) put upon him, i.e. he was wearing it (†, †-, таа=, то†).

οὔμοχ¹⁷ $\bar{n}$ -ψααρ μηρ ε-τεq†πε¹⁸ εq-οϋεμ-⁰ψχε¹⁹ ρι-⁰εβιω²⁰
 $\bar{n}$ -ροογт.

7. αγω νεq-таψε-⁰οειω εq-χω $\bar{m}$ mo-с χε-q-ннγ $\bar{m}\bar{n}\bar{n}$ сw- $\bar{i}$
 $\bar{n}$ би-п-ет⁰-χοор²¹ еро- $\bar{i}$ ε-ан $\bar{i}$ -ογζικανος²² αν ε-⁰παρ $\bar{z}$ -⁰23
ε-⁰βωλ εβολ $\bar{m}$ -πμογс²⁴ $\bar{m}$ -πεqтоογe.

8. ανοκ, α $\bar{i}$ -†-⁰βαπτисμα нн-т $\bar{n}$ ρ $\bar{n}$ -ογμοογ. $\bar{n}$ тоq δε, εq-на-
βαπτize $\bar{m}$ mw-т $\bar{n}$ ρ $\bar{n}$ -ογ $\bar{p}\bar{n}\bar{a}$ εq-ογαав.

9. αγω ac-ψωπε ρ $\bar{n}$ -νεροογ ет⁰- $\bar{m}$ μαγ αq-ει $\bar{n}$ би- $\bar{i}$ с εβολ
ρ $\bar{n}$ -назарет $\bar{n}$ те-тγαλιλαia. αγω αq-χι-⁰βαπτисμα ρ $\bar{m}$ -πιор-
даhhс $\bar{n}$ т $\bar{n}$ -ιωρ $\bar{z}$ анhhс.

10. $\bar{n}$ теγnoγ δε εq-ннγ еρ $\bar{a}$ $\bar{i}$ ρ $\bar{m}$ -πμοογ αq-наγ ε- $\bar{m}$ пнγe
ε-αγ-ογων αγω πε $\bar{p}\bar{n}\bar{a}$ εq-ннγ епеснт εχω-q $\bar{n}$ θe $\bar{n}$ -ογ-
бroomπε²⁵.

11. αγω ογсmh, ac-ψωπε εβολ ρ $\bar{n}$ - $\bar{m}$ пнγe χe- $\bar{n}$ тоκ πε паωhre
памерит ент-а-паογωψ ψωπε $\bar{n}$ ρнт- $\bar{k}$.

12. αγω ρ $\bar{n}$ -τεγnoγ πε $\bar{p}\bar{n}\bar{a}$, αq-χιτ- $\bar{q}$ εβολ ε-τερhмoс.

13. αγω νεq-ρ $\bar{n}$ -τερhмoс $\bar{n}$ -ρme $\bar{n}$ -ροογ ере-псатанас²⁶ пει-
ραζε²⁷ $\bar{m}$ mo-q εq-ψοοп $\bar{m}\bar{n}$ -неθhριон²⁸. αγω $\bar{n}$ αγγελος, νεγ-δια-
κoneι²⁹ на-q.

14. $\bar{m}\bar{n}\bar{n}$ сa- $\bar{n}$ сe-парадаioγ $\bar{n}$ -ιωρ $\bar{z}$ анhhс αq-ει $\bar{n}$ би- $\bar{i}$ с еρ $\bar{a}$ $\bar{i}$ ε-
тγαλιлаia εq-кhργссe $\bar{m}$ -πεγαγγελιον $\bar{m}$ -πnoγte

15. χe-а-πεογoeiω χωк εβολ. αγω ac-ρων еρoγн $\bar{n}$ би-
тмнт-ρpo $\bar{m}$ -πnoγte. метанoeи $\bar{n}$ тет $\bar{n}$ -πισteγe ρ $\bar{m}$ -πεγαγγе-
λιон.

16. αγω εq-μοοψe ρат $\bar{n}$ -теθaлacсa $\bar{n}$ -тγαλιлаia αq-наγ ε-сi-
мων $\bar{m}\bar{n}$ -андреас пcoн $\bar{n}$ -сiмων еγ-неχ-⁰ψne³⁰ ε-теθaлacсa.
не-ρeноγωρe³¹ γар ne.

¹⁷ π-μοx $\bar{z}$ $\bar{n}$ -ψααρ girdle of leather, leathern girdle. ¹⁸ τ-†πε loins. ¹⁹ πε-
ψχε locust. ²⁰ π-εβιω $\bar{n}$ -ροογт wild honey ($\bar{n}$ -ροογт = wild). ²¹ χοор[†]
is strong, χοор ε- stronger than. ²² *ζικανος (Adjective) qualified, adequate.
²³ пωρ $\bar{z}$ (περ $\bar{z}$ -, παρ $\bar{z}$ -) παρ $\bar{z}$ [†] bend. ²⁴ π-μογс $\bar{m}$ -πεqтоογe strap of his
sandel. ²⁵ πε- (and τε-) бroomπε dove. ²⁶ π-сатанас Satan. ²⁷ *πει-
раze put to the test, tempt. ²⁸ *πε-θhριон wild beast. ²⁹ *διακoneи assist,
serve. ³⁰ πε-ψne, plural ψннγ net. ³¹ π-ογωρe fisherman.

17. πεχα- $\bar{q}$ να- γ $\bar{n}\bar{b}\bar{i}$ - $\bar{i}\bar{c}$ $\chi\epsilon$ - $\alpha\mu\eta\epsilon\bar{i}\bar{n}$ ³². ο $\gamma\epsilon\bar{z}$ - $\tau\eta\gamma\bar{\tau}\bar{n}$ ³³ $\bar{n}\bar{c}\omega$ - $\bar{i}$. $\alpha\gamma\omega$ $\bar{\tau}$ - $\bar{n}\alpha$ - $\bar{p}$ - $\tau\eta\gamma\bar{\tau}\bar{n}$ $\bar{n}$ - θ ο $\gamma\omega\bar{z}\epsilon$ $\bar{n}$ - $\rho\epsilon\bar{q}$ - $\beta\epsilon\bar{p}$ - θ $\rho\omega\mu\epsilon$ ³⁴.
18. $\bar{n}\tau\epsilon\gamma\bar{n}\bar{o}\gamma$ $\Delta\epsilon$ $\alpha\gamma$ - $\kappa\alpha$ - $\bar{n}\epsilon\gamma\omega\bar{n}\eta\gamma$. $\alpha\gamma$ -ο $\gamma\alpha\bar{z}$ -ο γ $\bar{n}\bar{c}\omega$ - $\bar{q}$.
19. $\alpha\gamma\omega$ $\bar{n}\tau\epsilon\rho\epsilon\bar{q}$ - $\mu\bar{o}\bar{o}\omega\epsilon$ $\epsilon\theta\bar{n}$ ³⁵ $\bar{n}\bar{o}\gamma\kappa\bar{o}\gamma\bar{i}$ ³⁶ $\alpha\bar{q}$ - $\bar{n}\alpha\gamma$ ϵ - $\bar{i}\alpha\kappa\omega\bar{b}\bar{o}\bar{c}$ $\bar{p}\omega\eta\rho\epsilon$ $\bar{n}$ - $\bar{z}\epsilon\bar{b}\epsilon\Delta\alpha\bar{i}\bar{o}\bar{c}$ $\bar{m}\bar{n}$ - $\bar{i}\omega\bar{z}\alpha\bar{n}\bar{n}\bar{h}\bar{c}$ $\bar{p}\epsilon\bar{q}\bar{c}\bar{o}\bar{n}$ $\bar{n}\bar{\tau}\bar{o}\bar{o}\gamma$ $\bar{z}\omega$ -ο γ $\epsilon\gamma$ - $\bar{z}\bar{m}$ - $\bar{p}\chi\bar{o}\bar{i}$ $\epsilon\gamma$ - $\bar{c}\bar{o}\bar{v}\bar{\tau}\epsilon$ $\bar{n}$ - $\bar{n}\epsilon\gamma\omega\bar{n}\eta\gamma$.
20. $\bar{n}\tau\epsilon\gamma\bar{n}\bar{o}\gamma$ $\alpha\bar{q}$ - $\mu\bar{o}\gamma\bar{\tau}\epsilon$ $\epsilon\rho\bar{o}$ -ο γ . $\alpha\gamma\omega$ $\alpha\gamma$ - $\kappa\alpha$ - $\bar{p}\epsilon\gamma\epsilon\bar{i}\omega\bar{\tau}$ $\bar{z}\epsilon\bar{b}\epsilon\Delta\alpha\bar{i}\bar{o}\bar{c}$ $\bar{z}\bar{m}$ - $\bar{p}\chi\bar{o}\bar{i}$ $\bar{m}\bar{n}$ - $\bar{n}\chi\bar{\alpha}\bar{i}$ - θ $\bar{v}\epsilon\kappa\epsilon$ ³⁷. $\alpha\gamma$ - $\bar{b}\omega\kappa$. $\alpha\gamma$ -ο $\gamma\alpha\bar{z}$ -ο γ $\bar{n}\bar{c}\omega$ - $\bar{q}$.
21. $\alpha\gamma$ - $\bar{b}\omega\kappa$ $\Delta\epsilon$ $\epsilon\bar{z}\bar{o}\gamma\bar{n}$ ϵ - $\kappa\alpha\bar{\phi}\alpha\rho\bar{n}\alpha\bar{o}\gamma\bar{m}$. $\alpha\gamma\omega$ $\bar{n}\tau\epsilon\gamma\bar{n}\bar{o}\gamma$ $\bar{z}\bar{n}$ - $\bar{n}\bar{c}\alpha\bar{b}\bar{v}\bar{\alpha}\bar{\tau}\bar{o}\bar{n}$ ³⁸ $\alpha\bar{q}$ - $\bar{\tau}$ - θ $\bar{c}\bar{b}\omega$ $\bar{z}\bar{n}$ - $\bar{\tau}\bar{c}\gamma\bar{n}\alpha\bar{g}\omega\bar{g}\bar{h}$.
22. $\alpha\gamma\omega$ $\alpha\gamma$ - $\bar{p}$ - θ $\omega\bar{p}\eta\rho\epsilon$ $\epsilon\chi\bar{n}$ - $\bar{\tau}\epsilon\bar{q}\bar{c}\bar{b}\omega$. $\bar{n}\epsilon\bar{q}$ - $\bar{\tau}$ - θ $\bar{c}\bar{b}\omega$ $\bar{g}\alpha\rho$ $\bar{n}\alpha$ - γ $\bar{n}\theta\epsilon$ $\alpha\bar{n}$ $\epsilon\bar{\tau}\bar{o}\gamma$ - $\bar{\tau}$ - θ $\bar{c}\bar{b}\omega$ $\bar{n}\bar{b}\bar{i}$ - $\bar{n}\epsilon\bar{g}\bar{r}\alpha\bar{m}\bar{m}\alpha\bar{\tau}\epsilon\gamma\bar{c}$ $\alpha\bar{\lambda}\bar{\lambda}\alpha$ $\bar{z}\omega\bar{c}$ ϵ - $\gamma\bar{n}\bar{\tau}$ - $\bar{q}$ - $\bar{\tau}\epsilon\bar{z}\bar{o}\gamma$ - $\bar{c}\bar{i}\alpha$ $\bar{m}\bar{m}\alpha\gamma$.
23. $\alpha\gamma\omega$ $\bar{n}\tau\epsilon\gamma\bar{n}\bar{o}\gamma$ $\bar{n}\epsilon$ -ο $\gamma\bar{n}$ -ο $\gamma\bar{r}\omega\mu\epsilon$ $\bar{z}\bar{n}$ - $\bar{\tau}\bar{c}\gamma\bar{n}\alpha\bar{g}\omega\bar{g}\bar{h}$ $\epsilon\rho\epsilon$ -ο $\gamma\bar{p}\bar{n}\bar{\alpha}$ $\bar{n}$ - $\alpha\kappa\alpha\theta\alpha\rho\bar{\tau}\bar{o}\bar{n}$ ³⁹ $\bar{n}\bar{m}\bar{m}\alpha$ - $\bar{q}$. $\alpha\gamma\omega$ $\alpha\bar{q}$ - $\chi\bar{i}$ - θ $\omega\kappa\alpha\kappa$ ⁴⁰ $\epsilon\bar{b}\bar{o}\bar{\lambda}$
24. $\epsilon\bar{q}$ - $\chi\omega$ $\bar{m}\bar{m}\bar{o}$ - $\bar{c}$ $\chi\epsilon$ - $\alpha\bar{z}\bar{p}\bar{o}$ - κ ⁴¹ $\bar{n}\bar{m}\bar{m}\alpha$ - $\bar{n}$ $\bar{i}\bar{c}$ $\bar{p}\bar{n}\alpha\bar{z}\omega\rho\bar{i}\bar{o}\bar{c}$. $\bar{n}\bar{\tau}$ - $\alpha\kappa$ - $\epsilon\bar{i}$ ϵ - θ $\bar{\tau}\alpha\kappa\bar{o}$ - $\bar{n}$. $\bar{\tau}$ - $\bar{c}\bar{o}\bar{o}\gamma\bar{n}$ $\bar{m}\bar{m}\bar{o}$ - κ $\chi\epsilon$ - $\bar{n}\bar{\tau}\bar{k}$ - $\bar{n}\bar{i}\bar{m}$. $\bar{n}\bar{\tau}\bar{k}$ - $\bar{p}\bar{p}\epsilon\bar{\tau}$ -ο $\gamma\alpha\bar{a}\bar{b}$ $\bar{m}$ - $\bar{p}\bar{n}\bar{o}\gamma\bar{\tau}\epsilon$.
25. $\alpha\gamma\omega$ $\bar{i}\bar{c}$, $\alpha\bar{q}$ - $\epsilon\bar{p}\bar{i}\bar{\tau}\bar{i}\bar{m}\bar{\alpha}$ ⁴² $\bar{n}\alpha$ - $\bar{q}$ $\epsilon\bar{q}$ - $\chi\omega$ $\bar{m}\bar{m}\bar{o}$ - $\bar{c}$ $\chi\epsilon$ - $\bar{\tau}\bar{m}$ - $\bar{p}\omega$ - κ ⁴³ $\bar{n}\bar{g}$ - $\epsilon\bar{i}$ $\epsilon\bar{b}\bar{o}\bar{\lambda}$ $\bar{m}\bar{m}\bar{o}$ - $\bar{q}$.
26. $\alpha\gamma\omega$ $\bar{n}\tau\epsilon\rho\epsilon$ - $\bar{p}\epsilon\bar{p}\bar{n}\bar{\alpha}$ $\bar{n}$ - $\alpha\kappa\alpha\theta\alpha\rho\bar{\tau}\bar{o}\bar{n}$ $\bar{p}\alpha\bar{z}\bar{\tau}$ - $\bar{q}$ ⁴⁴ ϵ - $\bar{p}\kappa\alpha\bar{z}$ $\alpha\gamma\omega$ $\alpha\bar{q}$ - $\omega\psi$ $\epsilon\bar{b}\bar{o}\bar{\lambda}$ $\bar{z}\bar{n}$ -ο $\gamma\bar{n}\bar{o}\bar{b}$ $\bar{n}$ - $\bar{z}\bar{p}\bar{o}\bar{o}\gamma$, $\alpha\bar{q}$ - $\epsilon\bar{i}$ $\epsilon\bar{b}\bar{o}\bar{\lambda}$ $\bar{m}\bar{m}\bar{o}$ - $\bar{q}$.
27. $\alpha\gamma\omega$ $\alpha\gamma$ - $\bar{p}$ - θ $\bar{z}\bar{o}\bar{\tau}\epsilon$ $\bar{\tau}\eta\rho$ -ο γ $\bar{z}\omega\bar{c}\bar{\tau}\epsilon$ $\bar{n}\bar{c}\epsilon$ - $\omega\alpha\chi\epsilon$ $\bar{m}\bar{n}$ - $\bar{n}\epsilon\gamma\epsilon\rho\bar{n}\eta\gamma$ $\epsilon\gamma$ - $\chi\omega$ $\bar{m}\bar{m}\bar{o}$ - $\bar{c}$ $\chi\epsilon$ -ο γ $\bar{p}\epsilon$ $\bar{p}\alpha\bar{i}$. $\epsilon\bar{i}\bar{c}$ -ο $\gamma\bar{c}\bar{b}\omega$ $\bar{m}$ - $\bar{b}\bar{p}\bar{r}\epsilon$ $\bar{z}\bar{n}$ -ο $\gamma\epsilon\bar{z}\bar{o}\gamma\bar{c}\bar{i}\alpha$. $\bar{n}\kappa\epsilon\bar{p}\bar{n}\bar{\alpha}$ $\bar{n}$ - $\alpha\kappa\alpha\theta\alpha\rho\bar{\tau}\bar{o}\bar{n}$, $\bar{q}$ -ο $\gamma\epsilon\bar{z}\bar{c}\alpha\bar{z}\bar{n}\epsilon$ $\bar{n}\alpha$ - γ . $\alpha\gamma\omega$ $\bar{c}\epsilon$ - $\bar{c}\omega\bar{\tau}\bar{m}$ $\bar{n}\bar{c}\omega$ - $\bar{q}$.

³² $\alpha\mu\eta\epsilon\bar{i}\bar{n}$ Special affirmative imperative of $\epsilon\bar{i}$; cf. 87 (box). ³³ ο $\gamma\omega\bar{z}$ (ο $\gamma\epsilon\bar{z}$ -, ο $\gamma\alpha\bar{z}$ -) ο $\gamma\eta\bar{z}$ [†] put, place; ο $\gamma\epsilon\bar{z}$ -/ο $\gamma\alpha\bar{z}$ = + reflexive personal object + $\bar{n}\bar{c}\alpha$ - = follow, be a follower of ($\alpha\bar{q}$ -ο $\gamma\alpha\bar{z}$ - $\bar{q}$ $\bar{n}\bar{c}\alpha$ - = he followed, he 'put himself after'). ³⁴ $\beta\omega\bar{p}$ ($\beta\epsilon\bar{p}$ -, $\beta\alpha\bar{p}$ ≡) $\beta\eta\bar{p}$ [†] seize, take, catch; ο $\gamma\omega\bar{z}\epsilon$ $\bar{n}$ - $\rho\epsilon\bar{q}$ - $\beta\epsilon\bar{p}$ - θ $\rho\omega\mu\epsilon$ = human-catch-ing fisherman. ³⁵ $\epsilon\theta\bar{n}$ forward, onward. ³⁶ $\bar{n}\bar{o}\gamma\kappa\bar{o}\gamma\bar{i}$ somewhat more. ³⁷ $\chi\bar{\alpha}\bar{i}$ - θ $\bar{v}\epsilon\kappa\epsilon$ wage earning (Adjective) ($\chi\bar{\alpha}\bar{i}$ - Construct Participle [lesson 9, box "Construct Participles"]) of $\chi\bar{i}$ take + $\bar{p}$ - $\bar{v}\epsilon\kappa\epsilon$ wages). ³⁸ $\bar{n}\bar{c}\alpha\bar{b}\bar{b}\bar{\alpha}\bar{\tau}\bar{o}\bar{n}$ = $\bar{p}\bar{c}\alpha\bar{b}\bar{b}\bar{\alpha}\bar{\tau}\bar{o}\bar{n}$ as in Koine Greek. ³⁹ $\alpha\kappa\alpha\theta\alpha\rho\bar{\tau}\bar{o}\bar{c}$, $\alpha\kappa\alpha\theta\alpha\rho\bar{\tau}\bar{o}\bar{n}$ (Adjective) unclean, impure. ⁴⁰ $\chi\bar{i}$ - θ $\omega\kappa\alpha\kappa$ cry out ($\chi\bar{i}$ - before zero article = $\chi\epsilon$ - 'speak' + $\bar{p}\epsilon$ - $\omega\kappa\alpha\kappa$ shout). ⁴¹ $\alpha\bar{z}\bar{p}\bar{o}$ = $\bar{n}\bar{m}\bar{m}\alpha$ = what does . . . have to do with . . . ?. ⁴² $\epsilon\bar{p}\bar{i}\bar{\tau}\bar{i}\bar{m}\bar{\alpha}$ rebuke. ⁴³ $\bar{\tau}\omega\bar{m}$ ($\bar{\tau}\bar{m}$ -, $\bar{\tau}\bar{o}\bar{m}$ ≡) $\bar{\tau}\eta\bar{m}$ [†] shut. ⁴⁴ $\bar{p}\omega\bar{z}\bar{\tau}$ ($\bar{p}\epsilon\bar{z}\bar{\tau}$ -, $\bar{p}\alpha\bar{z}\bar{\tau}$ ≡) $\bar{p}\alpha\bar{z}\bar{\tau}$ [†] strike, cast.

28. α-περσοειτ⁴⁵ βωκ εβολ ντεγνου γμ-μα нιμ м-пκωτε τηρ-γ
 н-тгалиаia.
29. ντεγνου δε ντεροу-ει εβολ γн-тсγναгωγн αq-βωκ εзоун
 е-пнї н-симων мн-ανδρεαc мн-ιακωβοc мн-ιωzανннc.
30. τωωμε⁴⁶ δε н-симων, неc-ннх⁴⁷ еc-γнм⁴⁸. αγω ντεγνου
 αγ-ψαχε нмма-q етвннт-с̄.
31. αq-†-περοуоеи δε еро-с. αq-тоγнoc е-αq-αмаzте н-тес-
 бix. αγω πεzмом, αq-ло зiωω-с. ас-αiaкoneи на-γ.
32. роγze⁴⁹ δε, ντερεq-ωωπε ере-прн⁵⁰ на-зωтп̄⁵¹ αγ-εινε на-q
 н-н-ет^θ-мокz̄⁵² τηρ-оу мн-н-етере-н̄αaимонion нмма-γ.
33. αγω тполic τηρ-с̄, ас-сωоуz зipм̄-про⁵³ м-пнї.
34. αq-θεpaπεye⁵⁴ н-оуμннψе еγ-мокz̄ γн-^θωωне еγ-ψове⁵⁵.
 αγω оуμннψе н-^θαaимонion, αq-нох-оу εβολ е-μεq-ка-
 н̄αaимонion е-^θψахе εβολ хе-неγ-сoоун ммо-q.
35. αγω зтооye⁵⁶ еmate, ντερεq-тωоун αq-βωк εβολ е-γма
 н-хаеie. αq-ψлнл м-пнаγ ет^θ-ммаγ.
36. αγω αγ-пωт εβολ нсω-q нби-симων мн-н-ет^θ-нмма-q.
37. αγ-таzо-q. αγω пexα-γ на-q хе-се-кωте⁵⁷ нсω-к τηρ-оу.
38. пexα-q на-γ хе-маpon⁵⁸ е-кема, е-н̄кетммо⁵⁹ ет^θ-γнн
 εзоун, хекаc еїе-кнрүce он нзнт-оу. нт-ai-ει γар εβολ
 е-пеїzωв.
39. αγω αq-βωк еq-кнрүce γн-неγcγнагωγн γн-тгалиаia
 τηρ-с̄. αγω н̄кеαaимонion, неq-ноγхе ммо-оу εβολ.
40. αγω αq-ει ψapo-q нби-оγρωме еq-совz̄⁶⁰ еq-παραкаλει⁶¹
 ммо-q еq-хω ммо-с на-q хе-εκψан-оγωψ к-на-т̄вво-ї.

⁴⁵ п-соеит reputation, fame. ⁴⁶ п-ωом father-in-law, т-ωωме mother-in-law, не-ωμογї parents-in-law. ⁴⁷ нoγхе = throw, cast; ннх[†] = lie. ⁴⁸ змом become hot, знм[†] be hot, have a fever. ⁴⁹ п-роγze evening. ⁵⁰ п-рн sun. ⁵¹ зωтп̄ (зетп̄-, зотп̄=) зотп̄[†] join, reconcile; (sun or stars) set. ⁵² м̄каz become painful, grieved, моkz̄[†] be in pain, difficulty. ⁵³ зipм̄-п-ро by the door. ⁵⁴ *θεpa-πεye heal. ⁵⁵ ωive (ψв-, ωовт=) change; ωо(о)вe[†] be diverse, various. ⁵⁶ зтооye еmate at dawn very early ("dawn very much"). ⁵⁷ кωте нca- (кет-, кот=) кнт[†] seek. ⁵⁸ маpon come on, let's go (fixed expression, cf. 81). ⁵⁹ т̄ммо plural of т̄ме village. ⁶⁰ совz̄ become leprous; совz̄[†] be a leper, have leprosy. ⁶¹ *παραкаλει appeal to, implore.

41. αἰω ν̄τερεq-ω̄ν-ζη-q⁶² αq-coγτ̄ν-τοοτ-q̄ εβολ. αἰω αq-χω⁶³ ερο-q εq-χω m̄mo-c na-q xe-†-oγωψ. τ̄bbo.
42. αἰω ν̄τεγνογ a-πεqσb⁶² λο ziωω-q. αq-τ̄bbo.
43. αἰω ν̄τερεq-ζων⁶⁴ ετοοτ-q̄ ν̄τεγνογ αq-χοογ-q εβολ
44. εq-χω m̄mo-c na-q xe-δωψ̄. m̄p̄-χοο-c n̄-λααγ. αλλα bωκ n̄r-тcαbo-κ⁶⁵ ε-πογнb⁶⁶ n̄r-χ⁶⁷ εzpaī εтbe-пект̄bbo n̄-n-εнт-a-mωγchc oγe2-ca2ne m̄mo-oγ ε-γm̄nt-m̄ntpe na-γ.
45. ν̄τερεq-ει δε εβολ αq-αρχεcθa⁶⁸ n̄-θ̄таψε-οειψ n̄-za2 αἰω ε-θ̄c⁶⁹-пψαxe ζωcте n̄q-тm̄-бm̄-θ̄бom ε-θ̄bωκ εzoγn ε-тπολιc n̄oγwn⁷⁰. αλλα neq-2n̄-zenma n̄-χaειε. αἰω neγ-nny epaτ-q̄ пe εβολ 2m̄-ma nim.

Chapter Two

1. ν̄τερεq-bωκ δε εzoγn ε-καφapnaoγm ziχn̄-zenzooy aγ-cωтm xe-q-2n̄-oγhī.
2. αἰω a-γm̄hnye cωoγ2 emaγ ζωcте ν̄te-тm̄-εψ-θ̄ziрm̄-пpo⁷¹ ψop-oγ. αἰω αq-ψaxe nm̄ma-γ 2m̄-пψaxe.
3. aγ-eine δε epaτ-q̄ n̄-oγpωme εq-chb epε-qtooy n̄-pωme qī zapo-q.
4. αἰω m̄поγ-ω-bωκ na-q εzoγn εтbe-пm̄hnye. aγ-beλp̄-toγe2coī⁷² εβολ m̄-пma εтq̄-n̄zht-q̄. αἰω ν̄tepoγ-ψotψ̄⁷³ aγ-xalla⁷⁴ m̄-пeблoб⁷⁵ eпecнт, п-εtepe-п-εт̄^{θ̄}-chb nhx ziχω-q.
5. αἰω ic, ν̄τερεq-naγ ε-teγpicтic пexa-q m̄-п-εт̄^{θ̄}-chb xe-пaψhpe, ce-na-ka-neκnoβε na-k εβολ.
6. ne-γn̄-zoeine δε n̄-neγpammateγc 2mooc m̄-пma εт̄^{θ̄}-m̄maγ eγ-mokmek⁷⁶ 2n̄-neγzht

⁶² ω̄ν-ζηт (ω̄ν-2тh= reflexive) have pity (ac-ω̄ν-2тh-c she had pity). ⁶³ χω² ε-, χh2† touch. ⁶⁴ ζων εт̄ν-, ετοοт= command. ⁶⁵ тcαbo (тcαbe-, тcα-bo=) тcαbny(т)† show, teach. ⁶⁶ п-oγhnb priest. ⁶⁷ χ¹ εzpaī make an offering ("take up"). ⁶⁸ *αρχεcθa¹ begin. ⁶⁹ cωp (c̄p-, coop=) chp† scatter, spread. ⁷⁰ n̄oγwn² openly, publicly. ⁷¹ ziрm̄-пpo the place beside the door (Prepositional phrase used as a noun, cf. 1:33). ⁷² т-oγe2coī beams, roof (cf. п-[and т-] coī beam). ⁷³ ψotψ̄ (ψetψωт=) ψetψωт† cut, carve. ⁷⁴ *xalla let down. ⁷⁵ пe-блoб bed. ⁷⁶ mokmek (also meκmoγk= reflexive) think, ponder.

7. $\chi\epsilon$ - $\epsilon\tau\upsilon\epsilon$ - $\omicron\upsilon$ $\pi\alpha\iota$, q - $\psi\alpha\chi\epsilon$ $z\iota$ - $\nu\alpha\iota$ ⁷⁷. ϵq - $\chi\iota$ - $\theta\omicron\gamma\alpha$ ⁷⁸. $\nu\iota\mu$ $\pi\epsilon\tau$ ^{θ} - $\nu\alpha$ - ψ - $\kappa\alpha$ - $\theta\omicron\nu\omicron\epsilon$ $\epsilon\upsilon\omicron\lambda$ $\bar{n}\varsigma\alpha$ - $\pi\nu\omicron\upsilon\tau\epsilon$ $\mu\alpha\gamma\alpha\alpha$ - q .
8. $\alpha\gamma\omega$ $\bar{n}\tau\epsilon\gamma\nu\omicron\upsilon$ $\bar{n}\tau\epsilon\rho\epsilon q$ - $\epsilon\iota\mu\epsilon$ $z\bar{m}$ - $\pi\epsilon q\bar{\pi}\bar{n}\alpha$ $\chi\epsilon$ - $\varsigma\epsilon$ - $\mu\omicron\kappa\mu\epsilon\kappa$ $z\rho\alpha\iota$ $\bar{n}z\eta\tau$ - $\omicron\upsilon$ $\pi\epsilon\chi\alpha$ - q $\nu\alpha$ - γ $\chi\epsilon$ - $\epsilon\tau\upsilon\epsilon$ - $\omicron\upsilon$ $\tau\epsilon\tau\bar{n}$ - $\mu\epsilon\epsilon\gamma\epsilon$ ϵ - $\nu\alpha\iota$ $z\bar{n}$ - $\nu\epsilon$ - $\tau\bar{n}z\eta\tau$.
9. $\alpha\psi$ $\gamma\alpha\rho$ $\pi\epsilon\tau$ ^{θ} - $\mu\omicron\tau\bar{n}$ ⁷⁹ ϵ - $\theta\chi\omicron\omicron$ - ς $\bar{m}$ - π - $\epsilon\tau$ ^{θ} - $\varsigma\eta\theta$. $\chi\epsilon$ - $\tau\omega\omicron\upsilon\bar{n}$ $\bar{n}\gamma$ - $q\iota$ - $\pi\epsilon\kappa\theta\lambda\omicron\theta$ $\bar{n}\gamma$ - $\mu\omicron\omicron\psi\epsilon$. $\chi\bar{n}$ - ϵ - $\theta\chi\omicron\omicron$ - ς $\chi\epsilon$ - $\varsigma\epsilon$ - $\nu\alpha$ - $\kappa\alpha$ - $\nu\epsilon\kappa\omicron\nu\omicron\epsilon$ $\nu\alpha$ - κ $\epsilon\upsilon\omicron\lambda$.
10. $\chi\epsilon\kappa\alpha\varsigma$ $\delta\epsilon$ $\epsilon\tau\epsilon\tau\bar{n}\epsilon$ - $\nu\alpha\gamma$ $\chi\epsilon$ - $\omicron\gamma\bar{n}\tau$ - $\bar{q}$ - $\theta\epsilon\zeta\omicron\upsilon\varsigma\iota\alpha$ $\bar{m}\mu\alpha\gamma$ $\bar{n}\theta\iota$ - $\pi\psi\eta\rho\epsilon$ $\bar{m}$ - $\pi\rho\omega\mu\epsilon$ ϵ - $\theta\kappa\alpha$ - $\theta\omicron\nu\omicron\epsilon$ $\epsilon\upsilon\omicron\lambda$ $z\iota\chi\bar{m}$ - $\pi\kappa\alpha z$ — $\pi\epsilon\chi\alpha$ - q $\bar{m}$ - π - $\epsilon\tau$ ^{θ} - $\varsigma\eta\theta$
11. $\chi\epsilon$ - $\tau\omega\omicron\upsilon\bar{n}$. $\epsilon\iota$ - $\chi\epsilon\rho\omicron$ - κ ⁸⁰. $q\iota$ $\bar{m}$ - $\pi\epsilon\kappa\theta\lambda\omicron\theta$. $\nu\omega\kappa$ ϵ - $\pi\epsilon\kappa\eta\iota$.
12. $\alpha\gamma\omega$ αq - $\tau\omega\omicron\upsilon\bar{n}$. $\bar{n}\tau\epsilon\gamma\nu\omicron\upsilon$ αq - $\tau\alpha\lambda\epsilon$ - $\pi\epsilon q\theta\lambda\omicron\theta$ $\epsilon\chi\omega$ - q . αq - $\epsilon\iota$ $\epsilon\upsilon\omicron\lambda$ $z\iota\theta\eta$ ⁸¹ $\bar{m}\mu\omicron$ - $\omicron\upsilon$ $\tau\eta\rho$ - $\omicron\upsilon$ $z\omega\varsigma\tau\epsilon$ $\bar{n}\varsigma\epsilon$ - $\bar{p}$ - $\psi\pi\eta\rho\epsilon$ $\tau\eta\rho$ - $\omicron\upsilon$ $\bar{n}\varsigma\epsilon$ - τ - $\theta\epsilon\omicron\omicron\upsilon$ $\bar{m}$ - $\pi\nu\omicron\upsilon\tau\epsilon$ $\epsilon\gamma$ - $\chi\omega$ $\bar{m}\mu\omicron$ - ς $\chi\epsilon$ - $\bar{m}\bar{\pi}\bar{n}$ - $\nu\alpha\gamma$ ϵ - $\omicron\upsilon\omicron\bar{n}$ $\epsilon\bar{n}\epsilon z$ $z\iota$ - $\nu\alpha\iota$.
13. αq - $\epsilon\iota$ $\omicron\bar{n}$ $\epsilon\upsilon\omicron\lambda$ $z\alpha\tau\bar{n}$ - $\tau\epsilon\theta\alpha\lambda\alpha\varsigma\varsigma\alpha$. $\alpha\gamma\omega$ $\pi\mu\eta\eta\psi\epsilon$ $\tau\eta\rho$ - $\bar{q}$, $\alpha\gamma$ - $\varsigma\omega\omicron\gamma z$ $\epsilon\rho\omicron$ - q . αq - τ - $\theta\varsigma\upsilon\omega$ $\nu\alpha$ - γ .
14. $\alpha\gamma\omega$ ϵq - $\pi\alpha\rho\alpha\gamma\epsilon$ ⁸² αq - $\nu\alpha\gamma$ ϵ - $\lambda\epsilon\omicron\upsilon\epsilon\iota$ $\pi\psi\eta\rho\epsilon$ $\bar{n}$ - $\alpha\lambda\phi\alpha\iota\omicron\varsigma$ ϵq - $z\mu\omicron\omicron\varsigma$ $z\iota$ - $\pi\epsilon q\tau\epsilon\lambda\omega\nu\iota\omicron\bar{n}$ ⁸³. $\pi\epsilon\chi\alpha$ - q $\nu\alpha$ - q $\chi\epsilon$ - $\omicron\gamma\alpha z$ - $\bar{\kappa}$ $\bar{n}\varsigma\omega$ - ι . $\alpha\gamma\omega$ αq - $\tau\omega\omicron\upsilon\bar{n}$. αq - $\omicron\gamma\alpha z$ - $\bar{q}$ $\bar{n}\varsigma\omega$ - q .
15. $\alpha\varsigma$ - $\psi\omega\pi\epsilon$ ⁸⁴ $\delta\epsilon$ ϵq - $\nu\eta\chi$ ⁸⁵ $z\bar{m}$ - $\pi\epsilon q\eta\iota$. α - $z\alpha z$ $\bar{n}$ - $\tau\epsilon\lambda\omega\nu\eta\varsigma$ ⁸⁶ $z\iota$ - $\rho\epsilon q$ - $\bar{p}$ - $\theta\omicron\nu\omicron\epsilon$ $\nu\omicron\chi$ - $\omicron\upsilon$ $\bar{m}\bar{n}$ - $\bar{\iota}\varsigma$ $\bar{m}\bar{n}$ - $\nu\epsilon q\mu\alpha\theta\eta\tau\eta\varsigma$. $\nu\epsilon\gamma$ - $\omicron\psi$ $\gamma\alpha\rho$. $\alpha\gamma\omega$ $\alpha\gamma$ - $\omicron\gamma\alpha z\omicron\gamma$ $\bar{n}\varsigma\omega$ - q .
16. $\nu\epsilon\gamma\rho\alpha\mu\mu\alpha\tau\epsilon\upsilon\varsigma$ $\bar{m}\bar{n}$ - $\nu\epsilon\phi\alpha\rho\iota\varsigma\alpha\iota\omicron\varsigma$ ⁸⁷, $\bar{n}\tau\epsilon\rho\omicron\gamma$ - $\nu\alpha\gamma$ $\chi\epsilon$ - q - $\omicron\gamma\omega\bar{m}$ $\bar{m}\bar{n}$ - $\bar{n}\rho\epsilon q$ - $\bar{p}$ - $\theta\omicron\nu\omicron\epsilon$ $\alpha\gamma\omega$ $\bar{n}\tau\epsilon\lambda\omega\nu\eta\varsigma$ $\pi\epsilon\chi\alpha$ - γ $\bar{n}$ - $\nu\epsilon q\mu\alpha\theta\eta\tau\eta\varsigma$ $\chi\epsilon$ - $\epsilon\tau\upsilon\epsilon$ - $\omicron\upsilon$ q - $\omicron\gamma\omega\bar{m}$ $\alpha\gamma\omega$ q - $\varsigma\omega$ $\bar{m}\bar{n}$ - $\bar{n}\rho\epsilon q$ - $\bar{p}$ - $\theta\omicron\nu\omicron\epsilon$ $\alpha\gamma\omega$ $\bar{n}\tau\epsilon$ - $\lambda\omega\nu\eta\varsigma$.

⁷⁷ $z\iota$ - $\nu\alpha\iota$ thus, in this way. ⁷⁸ $\chi\iota$ - $\theta\omicron\gamma\alpha$ utter blasphemy ($\chi\iota$ - before zero article = $\chi\epsilon$ - 'speak' + π - $\omicron\gamma\alpha$ blasphemy). ⁷⁹ $\bar{m}\tau\omicron\bar{n}$ be at rest, at ease, relieved, $\mu\omicron\tau\bar{n}$ [†] be easy, satisfied, hale; $\mu\omicron\tau\bar{n}$ ϵ - easier. ⁸⁰ $\chi\epsilon\rho\omicron$ = i.e. $\chi\omega$ $\epsilon\rho\omicron$ = . ⁸¹ $z\iota\theta\eta$ $\bar{n}$ -/ $\bar{m}\mu\omicron$ = before, in front of (Compound preposition). ⁸² * $\pi\alpha\rho\alpha\gamma\epsilon$ pass by. ⁸³ * π - $\tau\epsilon\lambda\omega\nu\iota\omicron\bar{n}$ tax office. ⁸⁴ $\alpha\varsigma$ - $\psi\omega\pi\epsilon$ $\delta\epsilon$. . . and it happened that ⁸⁵ $\nu\eta\chi$ [†] . . . $\nu\omicron\chi$ - $\omicron\upsilon$: $\nu\omicron\gamma\chi\epsilon$ $\bar{m}\mu\omicron$ =, $\nu\omicron\chi$ = (reflexive object) sit down, be seated ("cast oneself down"), $\nu\eta\chi$ [†] sit. ⁸⁶ * $\tau\epsilon\lambda\omega\nu\eta\varsigma$ money changer. ⁸⁷ $\phi\alpha\rho\iota\varsigma\alpha\iota\omicron\varsigma$ (Adjective) Pharisee, member of the Pharisee sect.

17. αἰω ἰς, ἡτερειq-сωτῆ πεχα-q на-γ χε-ῆ-с-ῖ-⁸⁸χρεῖα ἂν
 ἡβι-н-ετ⁸⁹-τηκ⁸⁹ ῆ-псаεῖν⁹⁰ ἀλλὰ н-ετ⁹¹-ωοοп⁹¹ κακῶς. ἡт-αῖ-
 εἰ ἂν ε-⁹²τεζῆ-ῆ-δίκαιος ἀλλὰ ἡρεq-ῖ-⁹³новε.
18. αἰω ῆμαῶντης ῆ-ἰωζαννης ῆ-ἡ-на-неφарицаиос, неγ-нн-
 στεγε. αἰ-εἰ δὲ на-q εγ-χω ῆμο-с χε-ετве-ογ ῆμαῶντης
 ῆ-ἰωζαννης αἰω ῆμαῶντης ῆ-нефарицаиос, се-нн-стеге. не-
 маῶντης δὲ, ῆ-се-нн-стеге ἂν.
19. πεχε-ῖς на-γ χε-мн ογῆ-⁹⁴бom ε-⁹⁵треγ-нн-стеге ἡβι-
 ῆωнре ῆ-пма-ῆ-ωεεет⁹² зоson ере-па-тωεεет⁹³ ῆма-γ.
 зоson па-тωεεет ῆма-γ ῆ-се-на-ω-нн-стеге ἂν.
20. ογῆ-⁹⁶зензоoy δὲ ннγ зотан εγωан-qi ῆтоот-ογ ῆпа-тωε-
 леет. тоте се-на-нн-стнге зῆ-незоoy ет⁹⁷-ῆмаγ.
21. мере-лааγ нех⁹⁴-⁹⁸тоеис⁹⁵ ῆ-ωαῖ ерῆ-⁹⁹ωтнн⁹⁶ ῆ-пḷбе⁹⁷.
 εωωπε⁹⁸ ῆмон ттоеис ῆ-ωαῖ на-qi-пкωте⁹⁹ ῆмаγ ῆ-теωтнн
 ῆ-пḷбе ῆс-пωз¹⁰⁰ ῆзоγo.
22. αἰω мере-лааγ нех-¹⁰¹нрῖ¹⁰¹ ῆ-вῖре ε-¹⁰²зωт¹⁰² ῆ-ас¹⁰³.
 εωωπε ῆмон пнрῖ на-πεз-ῆзωт ῆте-пнрῖ пωн¹⁰⁴ εвол ῆте-
 ῆзωт тако. ἀλλὰ ε-ωαγ-нех-¹⁰⁵нрῖ ῆ-вῖре ε-¹⁰⁶зωт ῆ-вῖре.
23. αἰω ас-ωωπε¹⁰⁵ зῆ-ῆсаббатон ε-¹⁰⁷треγ-мооωε εвол зῆ-
 ῆеἰωзе¹⁰⁶ ет¹⁰⁷-рнт¹⁰⁷. αἰω неqмаῶντης, еγ-мооωε αἰ-археἰ
 ῆ-¹⁰⁸тḷк-¹⁰⁸зῆс¹⁰⁸.
24. нефарицаиос δὲ, πεχα-γ на-q χε-анаγ χε-ег-ῖ-ογ зῆ-
 ῆсаббатон ε-ογкезестἰ ε-¹⁰⁹ла-q.
25. πεχα-q на-γ χε-ῆпетῆ-οω-ῖ лааγ χε-ῆт-а-лаγеἰа ῖ-ογ
 ῆтереq-зко¹⁰⁹ ῆтоq ῆ-нет¹¹⁰-ῆма-q.

⁸⁸ $\bar{\rho}$ -* $\chi\rho\epsilon\iota\alpha$ need. ⁸⁹ $\tau\omega\kappa$ ($\tau\epsilon\kappa$ -, $\tau\omicron\kappa\neq$) $\tau\eta\kappa$ ⁺ strengthen, confirm. ⁹⁰ π - (and τ -) $\varsigma\alpha\epsilon\iota\eta$ physician. ⁹¹ $\omega\omega\pi\epsilon/\omega\sigma\sigma\pi$ ⁺ * $\kappa\alpha\kappa\omega\varsigma$ be in bad condition, do badly.

⁹¹ **τ-)** **σαειν** physician. **ωωπε/ωοοπ[†] *κακως** be in bad condition, do badly.
⁹² **τ-ωελεετ** bride, **π-μα-ν-ωελεετ** bridal hall, **π-ωνρε ν-πμα-ν-ωελεετ**
wedding guest, **πα-τωελεετ** groom. ⁹³ Cf. previous note. ⁹⁴ **νογχε** put (patch
on garment, wine into wineskins). ⁹⁵ **τ-τοεις ν-ωα^ι** new patch. ⁹⁶ **τε-ωτην**

garment, tunic. ⁹⁷ π-πλθε rag, $\bar{n}$ -πλθε (Attributive construction) worn out.

⁹⁸ εἰωπε ἄλλοι otherwise ("if No"). ⁹⁹ ἀποκλίνετε ἄλλοι draw away the

edge (of the hole that was patched). ¹⁰⁰ πωζ (πεζ-, παζ=) πηζ[†] burst, tear.

¹⁰¹ π-ηρῖ wine. ¹⁰² π-ζωτ sack, bag, wineskin. ¹⁰³ αc old (Adjective). ¹⁰⁴ πων

ΕΒΟΛ (ΠΕΝ-, ΠΟΝ≠) ΠΗΝ† pour out. 105 ας-ωωπε ε-⁰τρεϋ- it once happened

that they ¹⁰⁶ π-ειωζε field. ¹⁰⁷ ρωτ, ρητ[†] grow, become covered with veg-

etation. ¹⁰⁸ τωλκ̄ (τλκ- τολκ=) pluck out; π-ζ̄μς ear of grain. ¹⁰⁹ ζκο,

$2\kappa\epsilon\iota\tau^\dagger$ (or $2\kappa\omicron\epsilon\iota\tau^\dagger$ or $2\kappa\bar{\rho}^\dagger$) be hungry.

26. $\alpha\epsilon\text{-}\bar{n}\text{-}\alpha\omega\ \bar{n}\text{-}\gamma\epsilon\ \alpha\varphi\text{-}\beta\omega\kappa\ \epsilon\gamma\omicron\upsilon\eta\ \epsilon\text{-}\pi\eta\bar{\iota}\ \bar{m}\text{-}\pi\eta\omicron\upsilon\tau\epsilon\ \gamma\iota\text{-}\alpha\beta\iota\alpha\theta\alpha\rho$
 $\pi\alpha\rho\chi\iota\epsilon\rho\epsilon\gamma\varsigma.\ \alpha\gamma\omega\ \bar{n}\omicron\epsilon\iota\kappa\ \bar{n}\text{-}\tau\epsilon\pi\rho\theta\epsilon\varsigma\iota\varsigma^{110},\ \alpha\varphi\text{-}\omicron\gamma\omicron\mu\text{-}\omicron\gamma\ \epsilon\text{-}\omicron\gamma\kappa\epsilon\text{-}$
 $\xi\epsilon\varsigma\tau\iota\ \eta\alpha\text{-}\varphi\ \epsilon\text{-}^{\theta}\omicron\gamma\omicron\mu\text{-}\omicron\gamma\ \bar{n}\varsigma\alpha\text{-}\bar{n}\omicron\gamma\eta\eta\beta.\ \alpha\gamma\omega\ \alpha\varphi\text{-}\dagger\ \bar{n}\text{-}\bar{n}\kappa\omicron\omicron\upsilon\gamma\epsilon$
 $\epsilon\tau^{\theta}\text{-}\bar{n}\bar{m}\mu\alpha\text{-}\varphi.$

27. πεχα-ϛ οη να-ϣ χε-псаббатон, нт-αϛ-ψωπε εтве-прωме.
αϣ нт-α-прωме ψωπε αν εтве-псаббатон.

28. ζωστε πωρη $\bar{m}$ -πρωμε πχοεic πε $\bar{m}$ -πκεcαββατον.

Chapter Three

1. $\alpha\psi\alpha\varphi\text{-}\beta\omega\kappa\text{ }\alpha\bar{\nu}\text{ }\epsilon\text{-}\tau\varsigma\psi\alpha\gamma\omega\gamma\eta\text{. }\eta\epsilon\text{-}\bar{\gamma}\bar{\eta}\text{-}\alpha\gamma\rho\omega\mu\epsilon\text{ }\alpha\epsilon\text{ }\bar{\eta}\mu\alpha\gamma$
 $\epsilon\rho\epsilon\text{-}\tau\epsilon\varphi\beta\iota\chi\text{ }\mu\alpha\alpha\gamma\tau\text{.}$

2. $\alpha\psi$ неҫ-паратнрей¹¹¹ еро-ц хе-еҫе-катнгореи¹¹² $\overline{m}\mu$ -ц.

3. аҫа пѣх-а м-прѡме етере-теҫбѣх мооут хе-тѡоун-г.
амоу е-тмнѣ.

4. αὖτως περὶ καὶ τῆς ἑξέστης ἡμέρας σαββάτου ἐν ᾧ ῥ-⁰π-⁰πετ-
νανοῦ-τῆς ἁγίας ῥ-⁰π-⁰πετ-σοφίας. ἐν ᾧ τὰν ζε¹¹³-οὐρανῶν ἁγίων-ἐν ᾧ μοῦσας-
ῥ-τοῦ δὲ ἀγαλλίασεως¹¹⁴.

5. αὐὰ ν̄τερεϛ-δωψ̄τ̄ εἰσοῦν εἰρα-γ̄ ρ̄ν̄-οὔοργη εϛ-μοκ̄¹¹⁵ ν̄ρητ̄
εἰμ̄-πτωμ̄¹¹⁶ ν̄ρητ̄ μ̄-πεγ̄ρητ̄ πεχα-ϛ̄ μ̄-πρωμε ξε-σογ̄τ̄ν̄-
τεκ̄β̄ιχ̄ εβολ̄. αϛ-σογ̄τ̄ων̄-ϛ̄. αὐὰ αϛ-λο¹¹⁷ ν̄β̄ι-τεϛ̄β̄ιχ̄.

6. ἡ ΠΕΡΟΥ-ΕΙ ΔΕ ΕΒΟΛ ἡ ΠΕΥΝΟΥ ἡ ΒΙ-ΝΕΦΑΡΙΣΑΙΟΣ ἡ Ἰ-ΝΖΗΡΩΔΙ-
ΑΝΟΣ ΑΥ-ΧΙ-⁰ΨΟΧΝΕ¹¹⁸ ΕΡΟ-Φ ΧΕΚΑΣ ΕΥΕ-ΤΑΚΟ-Φ.

7. αὖ ἰς, ἀφ' ἀναχωρεῖ¹¹⁹ μὴ-νεφμαθῆτης ἐβολ ἐ-τεθαλασσα.
αὖ οὖνοβ ᾠ-μνήψε ἐβολ ῥῆ-τγαλιλαα, αὖ-οὔαζ-οὔ ᾠσω-φ
μὴ-τ'οὔααα

8. мн̄-ѳієросол҃ма а҃ѡ кеноб̄ м̄-мннщє евол з̄н̄-†доу҃маиа
мн̄-пекро м̄-пиорданнс мн̄-пкѡтє н̄-түрос мн̄-сїаѡн є҃҃-
сѡтм̄ є-н-етқ̄-єїре мм̄о-оу.

¹¹⁰ *ΤΕ-ΠΡΟΘΕΣΙΣ (i.e. πρόθεσις) presentation; the “loaves of presentation” were sacred bread kept in the Jerusalem Temple. ¹¹¹ *ΠΑΡΑΤΗΡΕΙ watch closely.

¹¹² *KATHROEI accuse. ¹¹³ TANZO (TANZE-, TANZO=) TANZHY⁺ make alive.

¹¹⁴ $\kappa\alpha-\rho\omega\neq$ (reflexive) fall silent. ¹¹⁵ $\bar{m}\kappa\alpha\bar{z}\ \bar{n}\bar{z}HT$, $m\kappa\bar{z}^+\ \bar{n}\bar{z}HT$ become distressed.

¹¹⁶ **ТѠМ** (**ТМ̄-** **ТОМ̄**) **ТМ̄**[†] shut. Infinitive as noun, **π-ТѠМ** **Н̄?HT** hard heartedness.

¹¹⁷ λο (“cease”) also means “get well” (from disease or demonic infection). ¹¹⁸ ωο-

χνε take counsel. Infinitive as noun **π-φοχνε** counsel, reflect, advise. ¹¹⁹ ***αναχωρει** withdraw.

9. αὖ αὖ-χοο-с ᾠ-νεμαθενтс хе-ερε-zeneχнү проскар-
терей¹²⁰ ερο-φ εтве-пмннψε. хе неγ-θλιβε¹²¹ ᾠμο-φ.
10. ναψε-н-ент-αφ-ταλβο-ογ¹²² γαρ ζωστε ε-^θтреγ-†-πεγ-
ογοει ερο-φ. αὖ н-ετε-ᾠμαστιγξ¹²³ ζω-ογ
11. ᾠ-неπᾠα ᾠ-ακαθαρτον, εγψαν-ναγ ερο-φ ψαγ-παзт-ογ
зарат-φ¹²⁴ ᾠсе-χι-^θψкак εβολ εγ-χω ᾠμο-с хе-ᾠток пе
пψнре ᾠ-пноуге.
12. αὖ νεφ-επιτιμα на-γ εματε хе-ᾠнеγ-ογονз-φ εβολ.
13. αφ-βωκ δε εζραї ε-птоογ. αὖ αφ-μοуге ε-н-етφ-ογαψ-
ογ.
14. αφ-нез¹²⁵-ᾠнт-сноογс εβολ хе-εγε-ψωπε ᾠμα-φ αὖ
ᾠφ-χοογ-се εβολ ε-^θтаψε-οειψ
15. ᾠφ-† на-γ ᾠ-тезоусια ε-^θнех-^θδαимонιον εβολ.
16. αὖ αφ-тазо¹²⁶ ерат-ογ ᾠ-пмнт-сноογс. αὖ симων, αφ-†-
ογραν ερο-φ хе-петрос.
17. αὖ ιακωβос пψнре ᾠ-ζεβεдаιος ᾠ-ιωζанннс псон ᾠ-ια-
κωβос — αφ-†-зенран еро-ογ хе воаннргес ете-παї пе
пψнре ᾠ-πεзроγᾠβαї¹²⁷ —
18. αὖ αηδρεас ᾠ-φιλιппос ᾠ-варθоломаιος ᾠ-μαθ-
θαιος ᾠ-θωмас αὖ ιακωβос пψнре ᾠ-αλφαιος ᾠ-θαδδαιος
αὖ симων пκαναναιос
19. ᾠ-ιογдас пискаριωтс, п-ент-αφ-парадидоγ ᾠμο-φ.
20. αὖ αφ-ει εζογн ε-пнї. α-пмннψε он сωογз еро-φ ζωστε
ᾠсе-тᾠ-срφε¹²⁸ ε-^θογем-πεγοεικ.
21. ᾠтерογ-сωтᾠ δε ᾠби-неφρωме¹²⁹ αγ-ει εβολ ε-^θαμαzte
ᾠμο-φ. неγ-χω γαρ ᾠμο-с хе-α-πεφzнт пωψс¹³⁰.
22. αὖ неграмматеγс ент-αγ-ει εβολ зᾠ-θιεροсолυμα, неγ-
χω ᾠμο-с хе-ερε-веелζεвоγλ ᾠμα-φ. αὖ зᾠ-παρχων¹³¹
ᾠ-ᾠδαимонιον εφ-нех-^θδαимонιον εβολ.

¹²⁰ *проскартерей stand ready, await. ¹²¹ *θλιβε press upon, oppress. ¹²² ταλβο (ταλβε-, ταλбо=) таλбнγ[†] heal. ¹²³ *τ-μαστιγξ whip, suffering. ¹²⁴ зарат-φ ᾠ-, зарат= beneath (Compound preposition). ¹²⁵ νογze εβολ (нез-, наз=) ннз[†] separate, choose. ¹²⁶ тазо ерат-ογ ᾠ- established (made them stand upon feet of them). ¹²⁷ пе- (and те-) зроγᾠβαї thunder (cf. зроογ voice, sound). ¹²⁸ срφε, сроφт[†] be at leisure. ¹²⁹ неφ-ρωме His family. ¹³⁰ пωψс (πεψс-, ποψс=) ποψс[†] amaze, turn aside. ¹³¹ *п-αρχων leader.

23. αq-μοῦτε δε ερο-οῦ. αq-ψαχε m̄ma-γ z̄n-zenπαβολη¹³²
εq-χω m̄mo-с хе-ñ-αψ ñ-zε псатанас, q-на-нех-псатанас
εβολ.
24. αῡω ерψαν-οῦm̄nt-ṛpo пωp̄x̄¹³³ ε-несернγ ñ-с-на-ψ-αze
ан ерат-с̄ ñби-тm̄nt-ṛpo ет^θ-m̄maγ.
25. αῡω ерψαν-οῦñī пωp̄x̄ ε-неqернγ ñне-ψ-пñī ет^θ-m̄maγ
αzeрат-ḡ.
26. αῡω еψхе-псатанас, αq-тwoγñ ñтоq εχω-q αῡω αq-пωp̄x̄
ñнеq-εψ-αzeрат-ḡ. αλλα α-теqzan ψωπε.
27. αλλα m̄ñ-λααγ на-ψ-βωк εzoγñ ε-пñī m̄-пxωωpe ñq-тωp̄ñ¹³⁴
ñ-неqznaγ¹³⁵ εq-тm̄-моγp̄ ñψop̄ñ m̄-пxωωpe αῡω тоte ñq-тωp̄ñ
m̄-πεqñī.
28. zammñ †-χω m̄mo-с нн-тñ хе-нове nim zi-ογα nim ετογ-
на-χοο-γ ñби-ñψнpe ñ-ñpωme, ce-на-καα-γ на-γ εβολ.
29. п-ет^θ-на-χι-^θογα δε ε-πεπ̄na ет^θ-ογαав, m̄nt-ḡ-кω εβολ
ψα-εneз. αλλα q-бñп¹³⁶ ε-γнове ψα-εneз
30. εβολ хе-се-χω m̄mo-с хе-ογñ-ογ̄p̄na ñ-ακαθартон
m̄ma-q.
31. αῡω αγ-ει ñби-теqмааγ m̄ñ-неqсннγ. αγ-αzeрат-ογ zi-
вол¹³⁷. αῡω αγ-χοογ¹³⁸ на-q εzoγñ εγ-моῦτε еро-q.
32. αῡω неq-zmoos z̄m̄-πεqκωte ñби-οῦm̄nhψe. пexa-γ δε
на-q хе-εις-текмааγ m̄ñ-некcннγ, ce-κωte ñcω-к ziβολ.
33. αq-ογωψ̄ δε εq-χω m̄mo-с на-γ хе-nim те тамааγ. αῡω
nim ne ñacннγ.
34. αq-бωψ̄т ε-н-ет^θ-m̄πεqκωte ет^θ-zmoos zaзтн-q. пexa-q
хе-εις-тамааγ αῡω ñacннγ.
35. п-ет^θ-на-ειpe γар m̄-поγωψ̄ m̄-пnoῦte, παї пе пасон αῡω
таcωne αῡω тамааγ.

¹³² *т-παβολη parable. ¹³³ пωp̄x̄ (п̄p̄x̄-, ποp̄x̄=) ποp̄x̄[†] divide, separate.

¹³⁴ тωp̄ñ (т̄p̄ñ-, тоp̄ñ=) тоp̄ñ[†] rob, seize. ¹³⁵ пе-zna(α)γ thing, vessel, foodstuff.

¹³⁶ Cf. note 34. ¹³⁷ ziβολ outside. ¹³⁸ χοογ на-q εzoγñ sent word into Him.

REFERENCE LIST OF COPTIC FORMS

Numbers (e.g. 77) refer to paragraphs of the grammar except where "vocabulary" is specified.

Greek alphabetical order is followed, except that Θ , Φ , χ , Ψ are filed as τ_2 , π_2 , κ_2 , $\pi\epsilon$. The Greek letters are followed by ω ζ α δ . ($\dagger$ is filed as τ_1 ; digrams $\epsilon\iota$ and $\omicron\gamma$ as $\epsilon + \iota$ and $\omicron + \gamma$.)

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