
A CONCISE
COPTIC-ENGLISH LEXICON
Second Edition

RICHARD SMITH

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SOCIETY OF BIBLICAL LITERATURE

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PREFACE TO THE SECOND EDITION

In the years since its publication, this lexicon has served well as a classroom tool. Over the years, however, reviewers and colleagues have pointed out errors and suggested improvements, and I am grateful to Scholars Press, in republishing the book, for allowing me to incorporate most of these suggestions. Hardly a page has been left without some refinement. I will discuss some more general matters in this preface.

The transliterations of the letters have provoked comment, but they are from the system recommended by the Society of Biblical Literature's "Instructions for Contributors." The names of the letters are from late manuscripts, often in the Bohairic dialect, and are given simply for their usefulness.

In the year this lexicon was first published, a popular introductory grammar of the language also appeared (Lambdin, 1983), but for an overview of the grammar more consistent with this lexicon, see Emmel, 1992 (which contains a good bibliography of Coptology), and the forthcoming grammar of Bentley Layton. The Bibliography of this lexicon ("Resources") remains a list of sources used in its compilation.

Much unpublished Nag Hammadi material that I had access to over a decade ago is now published in the E. J. Brill series of editions with Coptic indexes. The French language editions, in the series *Bibliothèque Copte de Nag Hammadi*, published by the University of Laval, is, as of 1992, being accompanied by complete computer generated concordances to each codex.

On the publication of this second edition I would like to thank my students from over the years, who challenged nearly every entry in its pages. Also, once again, thanks to Richard Whitaker not only for typesetting, but for designing Coptic fonts. Finally, I want to thank the Society of Biblical Literature for awarding this project a research grant which helped prepare the manuscript for publication.

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PREFACE TO THE FIRST EDITION

This small Coptic lexicon has its origin in a word list compiled for students. The unavailability of a student dictionary had presented an obstacle to the teaching of the language. The work thus grew out of a classroom setting. It is intended primarily for beginners, yet its handy size may also make it a useful reference for advanced readers. Several colleagues, also faced with the need for such a book, encouraged its publication.

Coptology is fortunate to have among its tools one of the finest of ancient language dictionaries, that by W. E. Crum. Crum's dictionary is essential for understanding the meanings of Coptic words. The student is discouraged from using this concise lexicon to the exclusion of Crum, especially as he or she progresses. Crum's dictionary, unfortunately, is convenient in neither size nor price. The present dictionary is designed to be both handy and affordable. During the years since Crum's great work was published, a few minor corrections have been made to the placement or understanding of certain words. Where I am aware of these, I have taken them into account.

In compiling this lexicon I received helpful suggestions, specific and general, from many scholars. I thank them all, especially Stephen Emmel. All final decisions, however, including those found to be erroneous, are my own. For the design and technical production of the book, I am grateful to Richard Whitaker. Two of my students have been indispensable. Frans Huizenga helped prepare the manuscript for publication and Deborah Ellens performed the rigorous task of putting it into the computer. Finally, I would like to give my deeply felt thanks to James M. Robinson and the staff of the Institute for Antiquity and Christianity in Claremont, California, -- James Brashler, James Goehring and Marvin Meyer. They not only assisted with this project but also gave enduring encouragement to my studies.

αγω λῐ̅ϣ̅ⲡⲣⲱⲗ ⲉβολ Ϸῐ̅ⲧⲟⲟⲩⲟϥ (NH VII,118:21-22)

INTRODUCTION

USING THE LEXICON

The words are alphabetized, as in Crum's dictionary, primarily by root consonants and then by the vowels within the structure of consonants. A glance down the first dozen or so words under **ⲃ**, for example, should make the system clear. Words having an initial vowel are alphabetized by that vowel and then by the consonantal root. This system is practical because the root of a Coptic word is its consonants. Thus all forms, derivatives and variant spellings can be placed under one main entry. Since a primary concern of this lexicon is to be helpful to students, many forms that are difficult to recognize are cross-listed, a brief definition is given, and the abbreviation **v.** directs attention to the main entry. Most forms resulting simply from vowel reduction have not been cross-listed. Therefore, many prenominal and presuffixal forms beginning with a short vowel can be found under a longer vowel: for **ⲟⲡⲣ** look up **ⲟⲡ**. In Nag Hammadi texts, the **ⲟ** sometimes shifts to **ⲁ**, thus for **ⲁⲡⲣ** look up **ⲟⲡ**.

Since Coptic and English belong to different language families, and Coptic words are not always described by the word class of their English translation, this lexicon usually avoids giving parts of speech. With substantives, the gender is an important consideration in translating, and this is noted **m.** (masculine) or **f.** (feminine). When the gender is not known, this lexicon simply indicates **n.** (noun). An adjectival definition following a noun usually relates to the use of that noun in an attributive relationship. Any Coptic infinitive can be used as a masculine noun. In this lexicon, where the nominal definitions are given, they are separated from the verbal definitions by a semicolon.

Many compound nouns with such common prefixes as **ⲁⲧ-**, **ⲙⲛⲧ-**, **ⲣⲙ**, **ⲣⲉⲓ-**, and **ⲃⲓⲛ-** are not listed in this lexicon, nor are many of the compound verbs formed with such words as **ⲕⲁ-**, **ⲡ-**, **ⲧ-**, **ⲟⲡ-**, **ⲓ-**, and **ⲁⲓ-**. The lexicon does, however, contain all of the compounds listed by Bruce Metzger as occurring frequently in the Coptic New Testament.

Many grammatical forms are given in the lexicon which may be especially helpful to beginners. The proper translation of such material is determined by context. It is included here more as a convenience than as a guide. I assume that this book will be used in conjunction with the study of grammar.

In the interest of simplicity, the lexicon is not exhaustive with regard to variants in spelling. Words spelled with **ⲓ**, for instance, may also be spelled with

ει, and vice versa. Likewise, γ and ογ sometimes interchange. The use of supralinear strokes is limited to the sonants β, λ, μ, ν, and ρ. Actual scribal systems of supralineation varied from manuscript to manuscript.

GREEK WORDS IN COPTIC

A complete Coptic vocabulary properly includes many words derived from Greek. A dictionary of this vocabulary has never been ventured, though it is greatly needed. In reading Coptic texts, one must work with a Greek lexicon and suffer the problems that arise from partial assimilation of the words to the Coptic language. A few, indeed, have found their way directly into Coptic dictionaries, e.g., βαλοτ from μηλωτή. However, since most Greek derivatives are not included in Coptic dictionaries, a few remarks on their nature might be helpful.

Greek adjectives are used in Coptic as nouns. Nouns derived from Greek retain their masculine or feminine gender. As there is no Coptic neuter, neuter nouns become masculine. Verbs derived from Greek tend to appear in the Greek present imperative form. In all dialects but Sahidic, and frequently in the Nag Hammadi texts, these verbs require the Coptic auxiliary verb β- (from ειπε *do*).

Greek words may appear in Coptic in non-classical Greek spellings. For the Greek rough breathing, Coptic tends to use Ϸ, but will sometimes also use this letter to aspirate words that, in Greek, have a smooth breathing: Ϸικων for εικων. Non-classical manuscripts may employ unexpected aspiration, so that in the version of *The Apocryphon of John* in Nag Hammadi Codex III we find Ϸιμαρμενη, in the Codex II version ωιμαρμενη, and in the Codex IV version χιμαρμενη for ειμαρμενη.

A few Greek words developed Coptic forms: ψυχουογε and γραφουογε as the plurals *souls* and *scriptures*. Κατά and παρά developed the pre-suffixal forms καταροϝ and παραροϝ. Coptic texts use the standard Greek abbreviations for sacred names such as αϝϣ for Ἰησοῦς. A list of these is given in most of the grammars.

THE NAG HAMMADI CODICES

A single archaeological event is responsible for most of the recent interest in Coptic studies: the discovery in 1945 of a collection of Gnostic texts near Nag Hammadi, Egypt. Because of the importance of these texts, the publisher encouraged the compiler of this lexicon to make it more useful for Nag Hammadi reading. Doing this required certain format decisions that have to be explained. Most Coptic teaching and reference materials describe the classical Sahidic dialect of the language. The texts of the Coptic-Gnostic library show us a rather inchoate stage of the language. Codices I, X, and the first two tractates of Codex XI are primarily in the Subachmimic dialect. The bulk of the Nag Hammadi Library gives the general appearance of Sahidic, yet betrays characteristics of Subachmimic and occasionally dialects spoken even further down the Nile, Fayyumic and Bohairic. Moreover, certain words and characteristics labeled by Crum as "archaic" or "older MSS" appear in the Nag

Hammadi texts. Many words and spellings that appear in the Nag Hammadi texts were previously unattested.

The most notable of the features differing from standard Sahidic are several shifts among the vowels, primarily α for \circ , α for ϵ , and ϵ for α . $\ddot{\imath}$ is frequently written ϵ following vowels. Double vowels can become single, and single vowels double. A final ϵ is sometimes added after a consonant. The supralinear stroke can be used to indicate ϵ ($\zeta\bar{\eta}$ - for the plural indefinite article $\zeta\eta\bar{\eta}$ -, occasionally in the possessive articles $\pi\bar{\eta}$ -, etc.). $\bar{\eta}$ - can be assimilated to ρ ($\bar{\rho}\rho\omega\mu\epsilon$) or β ($\beta\beta\lambda\alpha\epsilon$). The full form of a verb can be used as a prenominal form. $\bar{\rho}$ - is often used as an auxiliary with Greek verbs. $\bar{\eta}$ - sometimes appears before Greek conjunctions: $\bar{\eta}\rho\alpha\rho$, $\bar{\eta}\Delta\epsilon$, $\bar{\eta}\mu\epsilon\bar{\eta}$.

This lexicon is fundamentally a Sahidic lexicon. All material not considered by Crum to be standard Sahidic has been bracketed. Also bracketed are a few words labeled Sahidic by Crum but whose attestation appears confined to the Coptic Gnostic corpus, e.g. $\zeta\omega\psi\psi$. Not every spelling variant is listed. Most conjectural readings and some *hapax legomena* have been excluded. Nonetheless, the words listed provide a large enough vocabulary for the reading of Nag Hammadi texts along with standard texts such as the Coptic New Testament.

Enclosure of material in brackets is not a statement about Coptic dialects. It should be understood that there is no Nag Hammadi dialect, nor is there much consistency in dialect from codex to codex nor often even from tractate to tractate. The coming years will see the continued study of the language in which these texts are written. Doubtless a definitive treatment, perhaps even a revision of Crum's dictionary, will result. In the meantime, I hope this modest book encourages the reading of Nag Hammadi texts by those whose interest is not primarily linguistic but rather the appreciation and interpretation of these most intriguing documents.

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ABBREVIATIONS AND SIGNS

art.	article
aux.	auxiliary
caus.	causative verb
cf.	<i>confer</i> (compare the entry indicated)
conj. base	conjugation base (tense marker)
def.	definite
f. or fem.	feminine
Gk.	Greek
imper.	imperative form of verb
indef.	indefinite
m. or masc.	masculine
n.	noun (with no attested gender)
neg.	negative
p.c.	<i>participium conjunctum</i> (conjunctive particle)
pl.	plural
q.v.	<i>quod vide</i> (which see)
sing.	singular
subj.	subject
v.	<i>vide</i> (see the word indicated for the proper entry)
vb.	verb
-	prenominal form
≡	presuffixal form
†	qualitative form of verb
;	separates verbal and nominal definitions
()	Parenthetical comments amplify usage or relate to derivation.
[]	Brackets contain words, forms and definitions found in Nag Hammadi texts that Crum does not consider standard Sahidic Coptic.

α
called αλφα transliterated *a*

ᾱ as number *one*

[α can stand in place of ε or ο]

α- [αζ-], α- conjugation base I perfect (from εἶπε)

α- prefix of imperative (some vbs.)

[α-, αρα-] v. ε-, ερ- *to, for*

α-, να- *about, approximately* (used with distance, weight, numbers and time)

αα- v. εἶπε *do, make*

αἰαῖ [αειεγ], οἰτ [αειτ] *increase, grow, be great, honored*; m. *increase, growth*

αειης [αειη, αμαειη] f. *size*

αἶω v. ζαῖο *hail!*

αβω f. *net*

αβωκ, pl. αβοοκε m. *crow, raven*

[αειβτε] v. εἰεβτ *east*

αβαβηειν, ζαβαβηειν m.f. *glass*

αεικ m. *consecration*

αιαεικ *consecrate*; m. *consecration*

ακης m. *belt, apron*

αλ n. *deaf, hearing impaired person*

αλ m. *pebble, stone*

αλπιτε *hail stone*

αλε, αλο-, αληγ†, imper. αλωτῆ mount, go up, ascend

αλο- *stop!* (imper. of λο)

αλογ [ελογ] m.f. *child, boy, girl*

αλω [ελογ] f. *pupil of eye*

αλω, ελω, pl. αλοογε f. *snare, trap*

αλτκας [ατκας] m. *marrow*

αμογ, 2nd person sing. fem. αμη, 2nd person pl. αμην, αμheitῆ, αμwine
[αμητῆ] *come!* (imper. of ει)

αμῆτε [εμῆτε] m. *hell, hades, the underworld*

αμρηζε m. *asphalt*

αμαzte [εμαzte] *prevail, grab, rule, detain*; m. *power, might*

αταμαzte *uncontrollable, incomprehensible*

αν- *great one of, commander* prefixed to certain numerals and nouns

αν-, pl. αναν- collective numeral prefix

αν [εν] postpositive negative particle *not*

αν- *we* (ανον)

[AN] v. ON *again*

ΑΝΑΪ, ΑΝΙΤΪ *be pleasing, pleasant; m. beauty*

ΠΑΝΑΪ [ΠΕΝΑΪ] *be pleasing to, please*

ΑΝΟΚ, ΑΝΓ- *personal pronoun 1st person sing. m.f. I (am)*

ΑΝΟΚ [ΑΝΑΚ], ΑΝΓ- *I*

ΝΤΟΚ [ΝΤΑΚ], ΝΤΚ- *you sing. masc.*

ΝΤΟ, ΝΤΕ- *you sing. fem.*

ΝΤΟϞ [ΝΤΑϞ] *he*

ΝΤΟϞ [ΝΤΑϞ] *she*

ΑΝΟΝ [ΑΝΑΝ], ΑΝ- *we*

ΝΤΩΤΝ [ΝΤΩΤΝΕ], ΝΤΕΤΝ- *you pl.*

ΝΤΟΟΥ [ΝΤΑΥ] *they*

ΑΝΕΙΝΕ, ΑΝΙΪ *bring! (imper. of ΕΙΝΕ)*

ΑΝΧΒΕ, ΑΝΖΗΒΕ *f. school*

ΑΝϞΜΜΕ *ordinance v. ϞΜΜΕ*

ΑΝΑΥ *look! (imper. of ΝΑΥ)*

ΑΝΑΨ [ΑΝΟΥ, ΕΝΑΨ], pl. ΑΝΑΨΥ *m. oath*

ΠΑΝΑΨ *swear*

[ΑΝΗΖΕ] v. ΕΝΕΖ *eternity*

ΑΝΧΩΧ *chief v. ΧΩΧ*

ΑΠΑ *title of respect for monks and saints (ἄββα)*

ΑΠΕ, pl. ΑΠΗΥΕ *f. head, chief, authority*

ΑΠΡΗΤΕ *f. period of time, while, briefly*

ΑΠϞ [ΑΨ], ΗΠϞ *f. number (ωπ)*

ΑΠΟΤ *m. cup*

ΑΡΙ-, ΑΡΙΪ *do! (imper. of ΕΙΡΕ)*

ΑΡΗΒ *m. pledge, deposit*

ΑΡΙΚΕ *m. blame, accusation*

ΟΝΑΡΙΚΕ Ε- *blame, find fault with*

ΑΡΙΡΕ, ΑΡΙ-, ΑΡΙΪ *do! (imper. of ΕΙΡΕ)*

ΑΡΗΥ *perhaps, if, or forming an interrogative*

ΑΡΟΟΥΕ *n. thistle*

ΑΡΟΥ *become cold; m. cold*

ΑΡΩΙΝ *m. lentil, lentil soup*

ΑΡΕΖ [ΑΡΗΖ] v. ΖΑΡΕΖ *keep*

[ΑΡΕΧΪ] v. ΩΡΧ *be firm*

ΑΡΗΧΪ *n. end of, boundary of, limit of*

ΑϞ [ΕϞ] *old*

ΑΑϞ in ΤΑΑϞ *punch, hit, slap*

ΑϞΑΪ [ΕϞΙΕΕΙ], ΑϞΩΟΥΪ, ΑϞΙΩΟΥΪ [ΑϞΙΗΟΥΤΪ, ΕϞΙΩΟΥΪ] *be light, relieved, swift*

ΖΝΟΥΑϞΑΪ *lightly*

-ΑϞΕ v. ϞΟΥ *six*

[ΑϞΕ, ΑϞΙ] v. ΟϞΕ *loss*

ΑϞΠΕ *f. language, speech*

ΑϞΟΥ [ΕϞΟΥ] *f. price, value*

[ΑϞΖ] *sickle v. ωΖϞ*

ΑΤ- *negative particle not, without, un-, in-, -less*

[ΑΤΕ] v. ΟΟΤΕ *womb*

- ΑΤΟ, ΑΤΕ- n. *crowd, many, various*
 ΑΤΕCΜΟΤ variety
 [ΑΤΚΑC] v. ΑΛΤΚΑC *marrow*
 ΑΥ, ΑΥΙ, ΑΥΕΙC *come!, give!, hand over!*
 ΑΥ- (for ΑΟΥ with ο eliding) I perfect before indef. art. sing.
 [ΑΥ-] v. ΕΥ-
 ΑΥΩ *and*, coordinates phrases or nouns, cf. ΜΝ-, ΖΙ-
 ΑΥΩ ON *moreover*
 ΑΥΑΝ, ΑΥΑΑΝ, ΑΥΕΙΝ [ΕΟΥΑΝ] m. *color, appearance*
 ΑΥΩΝ *open!* (imper. of ΟΥΩΝ)
 ΑΥΗΤ m. *company, crowd, monastic community*
 ΑΨ [ΕΨ] *what?, who?, which?*
 ΑΨ ΝΖΕ, ΝΑΨ ΝΖΕ *how?*
 ΑΨΑΙ [ΑΨΕΙ, ΑΨΕΕΙΤΕ], ΟΨ† *become many, multiply; m. multitude*
 ΑΨΗ f. *multitude*
 ΑΨΕ†, ΑΨΤ⁹ v. ΕΙΨΕ *hang*
 ΑΨΚΑΚ (ΕΒΟΛ) *call out* v. ΨΚΑΚ
 ΑΨ m. *meat, flesh*
 ΑΨ m. *fly*
 [ΑΨΤ⁹] v. ΩΨΤ *nail*
 -ΑΨΤΕ v. ΨΤΟΟΥ *four*
 [ΑΖ⁹] v. Α⁹ conj. base I perfect
 ΑΖΕ† v. ΩΖΕ *stand*
 ΑΖΕ m. *lifetime*
 ΠΑΖΕ *spend a life*
 ΑΖΕ v. ΕΖΕ *yes*
 ΑΖΟ [ΕΖΟ], pl. ΑΖΩΡ [ΕΖΩΡ] m. *treasure, storehouse, treasury*
 ΑΖΟΜ [ΕΖΟΜ] in ΑΨΑΖΟΜ, ΦΙΑΖΟΜ *sigh, groan; m. groan*
 ΑΖΩΜ m. *eagle, falcon*
 ΠΑΖΩΜ name of early fourth-century founder of cenobitic monasticism,
Pachomius
 ΑΖΡΟ⁹ *what?, why?, what's wrong?*
 ΑΖΕΡΑΤ⁹ v. ΩΖΕ *stand*
 ΑΧΙ⁹ *speak!, say!* (imper. of ΧΩ)
 ΑΧΝ- [ΑΤΧΝΕ-], ΕΧΝ-, ΑΧΝΤ⁹, ΕΧΝΤ⁹ *without*
 ΑΘΒΕC, ΑΤΒΕC f. *moisture*
 ΑΒΡΗΝ f. *barren woman*

B

called ΒΗΤΑ transliterated *b*

- Β as number *two*
 Β sometimes interchanges with ς
 [Β- can stand for Ν-]
 ΒΑ, ΒΑΕ m. *palm branch*
 ΒΩ v. ςΩ *hair*
 ΒΩ Ν- [ΒΕ-Ν-] f. *-plant, -tree*
 ΒΗΒ m. *cave, hole, den, nest*

ΒΛΑΒΕ, ΒΑΒΩΩ, p.c. ΒΛΒΕ - *be insipid, foolish, despise*

ΒΛΒΕΡΩΜΕ n. *braggart*

ΒΕΕΒΕ, ΒΕΒΕ *bubble, pour, rain*

ΒΒΡΗΘΕ v. ΕΒΡΗΘΕ *lightning*

ΒΩΚ, ΒΟΚ, ΒΗΚ† *go, depart, be going†*

ΒΩΚ ΕΒΟΛ *leave*

ΒΩΚ ΕΠΕΧΗΤ *descend*

ΒΩΚ ΕΖΡΑΪ *ascend*

ΒΩΚ ΕΖΟΥΝ (Ε-) *enter*

[ΒΩΚ, f. ΒΩΚΙ, pl. ΕΒΙΑΙΚ, ΒΑΙΑΙΚ m. *servant, slave*]

ΒΕΚΕ, pl. ΒΕΚΗΥΕ m. *wage, payment, reward*

[ΒΟΚΙ n. *conception*

ΕΡΒΑΚΙ *become pregnant, make pregnant*

ΒΕΚΕ n. *fetus*]

ΒΑΛ [ΒΕΛ] m. *eye*

ΒΟΛ [ΒΑΛ] m. *outside*

ΕΒΟΛ [ΑΒΟΛ, ΑΒΑΛ] *out, outward, away*

ΕΒΟΛ ΖΗ-, ΝΖΗΤ, *from, out of, as a result of*

ΕΒΟΛ ΧΕ- *because*

ΝΒΛ-, ΝΒΛΛΑ, *except*

CABOL, NCABOL, NCANBOL *outside, beyond*

ΩΑΒΟΛ *to the end, forever*

ΖΑΒΟΛ *from, away from*

ΖΙΒΟΛ *outside*

ΡΒΟΛ *escape, flee*

ΚΑΒΟΛ *vomit*

ΒΩΛ, ΒΛ-, ΒΟΛ, ΒΑΛ, ΒΗΛ†, p.c. ΒΑΛ - *loosen, release, solve, interpret;*
m. *interpretation*

ΒΩΛ ΕΒΟΛ *release, destroy, dissolve, be ruined†*

ΒΟΛΒΛ [ΒΑΛΒΛΕ], ΒΑΒΩΛ, p.c. ΒΑΛΒΛ - *dig up*

ΒΛΒΙΑΕ f. *kernel, seed, fruit, berry*

[ΒΩΛΚ, ΒΑΛΚ, ΒΟΛΕΚ† *be angry; m. anger*

ΒΛΚΕ f. *anger*]

ΒΛΛΕ [ΒΕΛΛΗ], f. ΒΛΛΗ, pl. ΒΛΛΕΕΥΕ [ΒΛΛΑΔΥ] m. *blind person*

ΒΑΛΟΤ f. *sheepskin garment* (μηλωτή)

ΒΛΧΕ, ΒΛΑΧΕ f. *pottery, shard*

ΒΑΑΜΠΕ m.f. *goat*

ΒΩΩΝ *bad, evil*

ΒΟΟΝΕ f. *evil*

ΕΙΕΡΒΟΟΝΕ f. *evil eye* (ΕΙΔ)

ΒΝΝΕ f. *date palm, date*

ΒΕΝΙΠΕ [ΒΑΝΙΠΕ, ΠΕΝΙΠΕ] m. *iron, metal tool, sword, chain*

ΒΙΡ, f. ΒΙΡΕ m. *basket*

ΒΡΑ, pl. ΒΡΗΥΕ v. ΕΒΡΑ *seed*

ΒΕΡΩ f. *whirlpool*

ΒΩΩΡΕ, ΒΕΕΡΕ-, ΒΟΟΡ, ΒΟΟΡΕ† *push, drive*

ΒΡΒΡ [ΒΡΒΡΕ] *boil*

ΒΡΡΕ *new, young*

ΒΑΡΩΤ [ΒΕΡΩΤ] m. *bronze*

[ΒΕΡΗΖ] v. ΜΕΡΕΖ *spear*

ΒΗΤ m. *palm leaf*

ΒΗΤ ΣΠΙΡ f. *rib*

ΒΟΤΕ f. *abomination, anathema*

ΧΙΒΟΤΕ *loathe, abhor*

ΒΩΤΕ, ҚΩΤΕ, ΒΕΤ-, ҚЕТ-, ΒΗΤ†, ҚΗΤ† *pollute, hate*

ΒΩΨ, ΒΕΨ-, ΒΟΨ, ΒΟΒ [ΒΨ], ΒΗΨ† *be loosened, strip, divest, release, forsake*

ΒΩΕ *forgetfulness, sleep* v. ΩΒΨ

ΒΑΨΟΡ, pl. ΒΑΨΟΟΡ f. *fox*

ΒΑΨΟΥΡ f. *saw*

ΒΑΨΟΥΨ m. *rue*

ΒΑΖ m. *penis*

ΒΟΥΖΕ [ҚΟΥΖΕ, ΒΑΖΟΥ] m. *eyelid*

ΒΑΖСЕ f. *heifer, calf*

Г

called ГΑΜΜΑ transliterated *g*

Г as number *three*

-Г for -κ suffix pronoun 2nd person sing. masc.

Г is rare except in words of Gk. derivation

Gk. γ is sometimes replaced by Coptic κ

Δ

called ΔΑΛΔΑ transliterated *d*

Δ as number *four*

Δ is used only in words of Gk. derivation

Δ sometimes interchanges with Τ [ΔΑΤΑΒΔΩΘ for ΔΑΔΑΒΔΩΘ]

Ε

called ΕΙ transliterated *e*

Ε as number *five*

[Ε often interchanges with Δ]

[Ε added after final Β, Λ, Μ, Ν, Ρ]

[Ε†, ΕΕ, ΕΕΤ] v. ΕΙΡΕ

ε- [Δ-], ΕΡΟ [ΔΡΑ] *to, for, against, about, concerning, from, towards, until, than*

ΕΤΕΡΟ n. *debt*

The paradigm for ΕΡΟ and other presuffixal forms ending in Ο is this:

ΕΡΟΙ *to me*

ΕΡΟΚ *to you* sing. masc.

ΕΡΟ *to you* sing. fem.

ΕΡΟQ *to him*

ερος *to her*

ερον *to us*

ερωτῆ *to you pl.*

εροογ *to them*

ε- [α-], εροϝ [αρλϝ] introduces direct object after verbs of cognition and perception

ε- [α-] with infinitive: coordinates a second verb *to* . . .

εϝ, ερε- circumstantial converter *since, after, while, as, when, having*

εϝ, ερε- [ε-] conjugation base II present

εϝ να-, ερε- . . . να- [ε- . . . να-, α- . . . να-] conjugation base II future

εϝ ε- conjugation base III future

-ε suffix pronoun 2nd person sing. fem. *you*, omitted after a vowel

εϝ ψαν- [ψα-], ερψαν- conjugation base conditional *if, when*

ζοταν εϝ ψαν- *whenever* (ὅταν)

εϝ τῃ- (for εϝ ψαντῃ-) negative conditional

εἰε [zɪe] *then*, introduces apodosis, interjection or interrogative

εω, pl. εοογ v. εἰω *donkey*

εβη [n. darkness]

ῥεβη *darken*

εβῖω m. *honey*

[εβο, εβω] v. ἤπο *mute*

εβολ *out* v. βολ

εβιην m.f. *poor, wretched person*

εβρα, βρα, pl. εβρηγε, βρηγε m. *seed*

εβρηόε, ββρηόε [zɪεβρηχ, zββρηόε] f. *lightning*

εβοτ, pl. εβατε, εβετε m. *month* (of thirty days)

εκιβε, κιβε [όιβε] f. *breast, nipple*

[εκεια†] v. κιτε *didrachm*

[ελωλ, ελλλ†] *be impatient, anxious, worried*

ελοολε [ελλλλε] m. *grape*

ελελζῃχ m. *sour grapes*

βω ἤελοολε f. *grapevine*

μα ἤελοολε m. *vineyard*

[ελογ] v. αλογ *child*

ελω v. αλω *snare*

εμογ, pl. εμοογε f. *cat*

εμῃτ m. *west*

[εμῃτε] v. αμῃτε *hell*

εμπατεϝ v. ῃπατεϝ conj. base *not yet*

εμhre f. *flood, inundation*

εμice m. *dill*

εματε v. ματε *very much and only*

[εμαψο *very much*]

[εμαζτε] v. αμαζτε *prevail*

[εν] v. αν negative particle

[εναϝ in ῥεναϝ] *be pleasing to* v. αναῖ

ενε-, νε- before question *whether*

ενεϝ, ενε- [νε-] circumstantial of preterit *if . . . were, if . . . had*

ΕΝΕ, ΕΝΕΡΕ- relative preterit

ΕΝΕ, ΕΝΕΡΕ- II preterit

ΕΝΕ- v. ΩΝΕ *stone*

[ΕΝΙ] v. ΕΙΝΕ *bring*

ΕΝΙΜ *draw lots*

ΕΝΤΑ, ΝΤΑ [ΕΤΑ, ΕΝΤΑ, ΝΤΑ], ΕΝΤΑ-, ΝΤΑ- [ΕΝΤΑ-, ΝΤΑ-] conjugation base relative I perfect

[ΕΝΑ] v. ΑΝΑ *oath*

ΕΝΕ2 [ΑΝΗ2Ε] m. *eternity, age, ever, eternal*
with negative *never*

ΨΑΕΝΕ2 *forever*

ΕΠΗΠ, ΕΠΗΦ name of 11th Egyptian month

ΕΠΡΑ *vain*

[ΕΡ-, ΕΡΙ-] v. ΕΙΡΕ *make*

ΕΡΕ- v. Ε circumstantial and conj. bases

ΕΡΟ v. ΡΡΟ *king*

ΕΡΟ v. Ε- *to*

ΕΡΝ-, ΕΡΩ *to, upon, at* v. ΡΟ

[ΕΡΠΕ] v. ΡΠΕ *temple*

ΕΡΑΤ *to* v. ΡΑΤ

ΕΡΗΤ, ΡΡΗΤ *vow, promise; m. promise*

ΕΡΩΤΕ m. f. *milk*

ΕΡΗΥ [ΕΡΗΟΥ] pl. *each other, one another*

takes possessive: ΜΝΕΥΕΡΗΥ *with each other*

ΕΡΨΑΝ- v. ΕΨΑΝ- conj. base

ΕΡΕ2 v. ΖΑΡΕ2 *keep*

[ΕCΙΕΙ] v. ΑCΑΪ *be light*

ΕCΗΤ m. *ground, bottom*

ΕΠΕCΗΤ *down, downwards*

ΜΠΕCΗΤ *below*

CΑΠΕCΗΤ *below*

ΖΑΠΕCΗΤ *under*

[ΕCΟΤΕ] v. CΟΤΕ *measure*

[ΕCΟΥ] v. ΑCΟΥ *price*

ΕCΟΟΥ [ΕCΑΥ] m. *sheep*

ΕΤ-, ΕΤΕ-, ΕΤΕΡΕ-, ΕΤ relative converter *who, whom, which, that*

ΠΕΤ- substantivized relative *the one who or which, he who, whoever*

ΕΤΕΠΑΪ ΠΕ *that is, id est*

ΕΕΤ† v. ΩΩ *conceive*

ΕΤΕ- II tense with ΜΝ-, ΜΝΤΑ

ΕΤΒΕ-, ΕΤΒΗΗΤ [ΕΤΒΗΤ] *because of, concerning, on account of, for the sake of*

ΕΤΒΕΠΑΪ *therefore*

ΕΤΒΕΟΥ *why?*

ΕΤΒΕ.ΧΕ- *because*

ΕΤΠΩ *burden* v. ΩΤΠ

ΕΤΡΕ v. ΤΡΕ conj. base

ΕΤΕΡΕ- v. ΕΤ- relative particle

ΕΤΟΟΤ *to* v. ΤΩΡΕ

[εΥ] v. οΥ *what?*

εοοΥ [εαΥ] m. *glory*

†εοοΥ να^ς *glorify*

χιεοοΥ *be glorified*

εΥ- [αΥ-] (for εοΥ- with ο eliding) preposition ε- [α-] before indef. art. sing.

εΥω, εοΥω f. *pledge, deposit*

[εοΥαν] v. αΥαν *color*

εψ- v. ψ- *be able to*

[εψ] v. αψ *what?*

εψα^ς v. ψα^ς conj. base

εψω f. *sow*

ψε, pl. εψαΥ m. *pig*

εψωπε [εψπε, εψπε] if v. ψωπε

εψαρε- v. ψα^ς conj. base

εψωτ, pl. εψοτε v. ψωτ *trader*

εψψε v. ψψε *be suitable*

εψχε- if, as if, how!, indeed, then

εψχπε means the same (εψχε plus εψωπε)

εζε, pl. εζοοΥ m.f. *ox, cow*

εζε, ζε, αζε *yes, indeed*

εζη, εζητ^ς v. ζη *front*

[εζο, pl. εζωρ] v. αζο *treasure*

εζογε-, εζογερο^ς *more than, rather than* v. ζογο

εζογν ε- *into* v. ζογν

εζνε-, εζνα^ς v. ζνε- *be willing*

εζραϊ *upward, downward* v. ζραϊ

εζρñ-, εζρα^ς *to, among* v. ζο

εζτο v. ζτο *horse*

εχηΥ *ships* v. χοϊ

εχñ- [αχñ-], εχω^ς [αχω^ς] *upon* v. χω^ς

εχñ-, εχñτ^ς v. αχñ- *without*

εβωψ, pl. εβοοψ m. *Ethiopian, Cushite*

Ɔ

Greek letter digamma as number six

Ζ

called ζητα transliterated z

Ζ as number seven

z is rare except in words of Gk. derivation

Η

called ΖΗΤΑ transliterated *ē*Η as number *eight*ΗΙ, ΗΕΙ m. *house*ΡΜΗΗ m.f. *member of household, relative, steward*ΗΝ [ΗΝΕ] m. *ape*ΗΠ† *be counted*† v. ωΠΗΠΕ *number* v. ωΠΗΠC v. ΑΠC *number*ΗΡΠ, ΕΡΠ-, ΠΠ- m. *wine*ΗCΕ *Isis*

Θ

called ΘΗΤΑ transliterated *th*Θ as number *nine*

Θ for ΤΖ, frequently the def. art. sing. fem. before a Coptic word with initial Ζ or a Gk. word with rough breathing

ΕΙ, Ι, Ι

called ΙΩΤΑ transliterated *ei, i*Τ as number *ten*

ΕΙ is usually treated as a consonant (Middle Egyptian γ)

ΕΙ [i] *come, be coming*†

ΝΗΥ† q.v., serves as the qualitative of ΕΙ

imper. ΑΜΟΥ q.v.

ΕΙ ΕΒΟΛ *come out, leave*ΕΙ ΕΖΟΥΝ Ε- *enter*-ī [-ΕΙ] suffix pronoun 1st person sing. *me*

-Τ following consonants but omitted after Τ

ΕΙΑ m. *valley, ravine, cave*ΕΙΑ, ΕΙΕΡ-, ΕΙΑΤ° f. *eye* (only in compounds, cf. ΒΑΛ)ΚΩ ΖΑΕΙΑΤ° *plan, intend*ΝΑΪΑΤ° [ΝΕΕΙΕΤ°] *blessed*ΤΟΥΝΕΙΑΤ°, ΤΟΥΝΟΥΕΙΑΤ° *instruct*ΕΙΩ [ΕΙΩΕ], ΕΙΑ-, ΕΙΑΑ°, ΕΙΗ† *wash*ΕΙΩ, ΕΩ, ΕΙΑ-, pl. ΕΟΟΥ m.f. *donkey*ΕΙΒ, ΕΙΕΙΒ, pl. ΕΙΕΒΗ m. *hoof, claw, sting, toenail*ΕΙΒΕ, ΟΒΕ† *be thirsty; m. thirst*ΕΙΕΒΤ [ΕΙΒΤΕ, ΑΕΙΒΤΕ] m. *east*ΕΙΑΛ, ΙΑΛ [ΕΙΕΛ] f. *mirror*ΕΙΟΥΛ m.f. *deer*ΕΙΟΜ m. *wine vat*ΕΙΜΕ [ΜΜΕ, ΙΜΕ] *know, understand; [m. knowledge]*ΜΝΤΑΤΕΙΜΕ f. *ignorance*

ΕΙΝΕ [ινε], ἔν-, ἔντ' [εني'] *bring, carry*

imper. ἄνεινε, ἄνι' [εني']

ΕΙΝΕ [ινε] (ἔν-, ἔνμο') *resemble, be like; m. likeness, image*

ΕΙΝΕ m. *chain*

ΕΙΟΠΕ, ΕΙΕΠ- f. *craft, trade, occupation*

ΕΙΕΠΩΤ *engage in business, trade; m. merchandise*

ΕΙΟΟΡ m. *irrigation canal*

ἄιοορ *ferry, ford*

ἀτ.ἄιοορ *inaccessible*

ΕΙΕΡΟ, ἱΕΡΟ, pl. ἱΕΡΩΟΥ m. *river, Nile (-ο)*

ΕΙΡΕ, ῑ- [ερ-], ἄλ' [α', εε', εετ'], οτ' [οει', ετ'] *make, do, perform, become, produce, spend(time), be†*

imper. ἄριρε, ἄρι- [ερι-], ἄρι'

ῑ- is used with many nouns to create compound verbs, cf. ῑνοβε etc.

ῑ- is used as an auxiliary with Gk. verbs]

ΕΙΩΡῑ, ΕΙΟΡῑ† [ειαρῑ†] *stare, gaze, be astonished, [grant, consent]*

ΕΙΩΡῑ *see, perceive; m. sight*

ΕΙC-, ΕΙCῑΗΗΤΕ, ΕΙCῑΗΗΠΕ *behold!, indeed!*

[ἰωC, ἰΗC† *hasten, hurry; m. speed*]

ΕΙΑΤ' v. ΕΙΑ *eye*

ΕΙΩΤ, ἱΩΤ, pl. ΕΙΟΤΕ [ειατε] m. *father, pl. parents*

ΕΙΩΤ m. *barley*

ΕΙΩΤΕ f. *dew*

ΕΙΤῑ, ΙΤῑ m. *ground, earth, dirt*

ΕΠΙΤῑ *down*

CἈῑΠΙΤῑ m. *bottom, below*

ΕΙΑἄγ m. *linen*

ΕΙΩΕ, ἄωΤ-, ΕωΤ-, ἄωε† [οωε†] *hang, suspend, depend, crucify*
[ειωπε] *if v. ωωπε*

ΕΙQT m. *nail* v. ωQT

ΕΙΩῑΕ, ΕΙΕῑ, pl. ΕΙΑῑΟΥ m. *field*

CΤΕΙΩῑΕ, CΤΩῑΕ f. *acre*

Κ

called ΚἈΠΠἈ transliterated *k*

Κ as number *twenty*

κ sometimes interchanges with ϑ

κ sometimes replaces Gk. γ

κ- personal pronoun 2nd person sing. masc. *you*

-κ suffix pronoun 2nd person sing. masc. *you*

ΚΕ, ϑΕ, pl. ΚΟΟΥΕ [καγε], ΚΕΚΟΟΥΕ [κεκαγε, κεκεγε] m.f. *another, other*

ΚΕ- [ϑΕ-] *other, even*

ἄΚΕCΟΠ *again*

ΚΕΟΥἈ [ΚΕγε] *another*

ΠΚΕ- (with def. art.) may mean *also, even*

ΚΕΤ, f. ΚΕΤΕ *another, other*

ΚΟΥἱ [ΚΟΥει], ΚΟΥ- m.f. *young person, little one*

- ΚΟΥΪ Ν- *small, few*
 ΚΕΚΟΥΪ *yet a little while*
 ΚΟΥΪ ΚΟΥΪ *little by little*
 ΚΩ [ΚΩΕ], ΚΑ- [ΚΕ-], ΚΑΑ^ς [ΚΟΟ^ς], ΚΗ† [ΚΑΑΤ†] *place, put, set, permit, abandon, liet, bet*
 ΚΩ ΕΒΟΛ *forgive, release, dismiss*
 ΚΩ ΝCΑ, ΝCΩ^ς *leave behind, renounce*
 ΚΩ ΝΤΝ-, ΝΤΟΟΤ^ς *entrust to*
 ΚΗ ΕΖΡΑΪ *be laid down, exist*
 [ΚΑΑC *f. foundation*]
 ΚΩΒ, ΚΒ-, ΚΟΒ^ς, ΚΗΒ† *be double, fold; m. return, repetition*
 ΨΜΤΚΩΒ *threefold (ΨΟΜΝΤ)*
 ΚΙΒΕ V. ΕΚΙΒΕ *breast*
 ΚΩΩΒΕ, ΚΩΩCΕ, ΚΕΕΒΕ-, ΚΕCΕ-, ΚΑΑΒΕ-, ΚΟΟΒΕ^ς *compel, force, seize*
 ΚΒΑ *m. compulsion*
 ΚΒΟ, ΚΒΑ, ΚΒΕ-, ΚΗΒ† *be cool, cool; m. coolness*
 ΚΒΑ *m. revenge*
 ΚΩΚ, ΚΕΚ-, ΚΟΚ^ς, ΚΑΚ^ς, ΚΑΑΚ^ς, ΚΗΚ† [ΚΑΚ†] *peel, strip, divest*
 ΚΩΚ ΑΖΗΥ, ΚΩΚ ΕΖΗΥ *strip naked*
 also written ΚΩ, ΚΑΑ^ς ΚΑΖΗΥ
 ΚΑΚΕ [ΚΕΚΕ, ΚΕΚΕΙ] *m. darkness*
 ΚΕΛΕΒΙΝ *m. axe, pickaxe*
 ΚΑΛΕΛΕ, ΚΕΛΕΕΛΕ *f. board, stick*
 ΚΑΛΕ *f. bolt, knee, joint*
 ΚΕΛΕΝΚΕΖ *m. elbow*
 ΚΕΛΩΛ *m. pitcher, bucket*
 ΚΛΟΟΛΕ *f. cloud*
 [ΚΩΛΕΜ *hurry*]
 ΚΛΟΜ [ΚΑΑΜ], pl. ΚΛΟΟΜ *m. crown, wreath*
 ΚΩΛΠ *steal, rob*
 ΚΑΨ in †ΚΑΨ *hit, punch*
 ΚΑΑCΤ *f. hood, cowl*
 ΚΩΛΖ, ΚΟΛΖ *strike, knock*
 ΚΑΑΑΖΗ *f. womb*
 ΚΩΛΧ, ΒΩΛΧ, ΚΑΧ-, ΚΟΛΧ^ς, ΚΟΛΧ†, ΒΟΛΧ† *bend*
 ΚΑΧΕ *f. corner, angle*
 ΚΙΜ [ΚΕΙΜ], ΚΕΜΤ-, ΚΕΜΤ^ς *move, be moved; m. motion*
 ΑΤΚΙΜ *unshakable, immovable, unwavering*
 ΚΜΤΟ *m. earthquake*
 ΚΜΟΜ, ΚΗΜ† *become black, be black†*
 ΚΑΜΕ *m.f. black thing or person, black*
 ΚΗΜΕ *Egypt*
 ΤΜΝΤΡΜΝΚΗΜΕ *the Coptic language*
 ΚΗΜΕ *n. darkness*
 ΚΩΜΨ, ΚΜΨ-, ΚΟΜΨ^ς *sneer, mock; m. mockery*
 ΚΟΥΝ^ς, ΚΟΥΟΥΝ^ς, ΚΟΥΝΤ^ς *n. bosom of, lap of, genitals of*
 ΚΝΝΕ *be fat, sweet; m. fatness, sweetness*
 ΚΩΝC, ΚΕΝC-, ΚΟΝC^ς, ΚΟΝC† *pierce, slay*
 ΚΝΤΕ *m. fig*

- ΚΑΠ m. *receptacle, vessel*
 ΚΩΠ, ΚΗΠ† *hide*
 ΚΗΠΕ f. *vault, roof, cellar*
 [ΚΗΠΕ] v. *бнπε cloud*
 ΚΟΥΠР m. *henna, flower*
 ΚΟΥР n. *deaf person, hearing impaired person*
 ΚΡΟ, pl. ΚΡΩΟΥ m. *shore, bank, farther side*
 ΚΑΡΩ⁹, ΚΑΡΑΕΙΤ† *be silent* v. *ρο*
 ΚΩΩΡΕ, ΚΕΕΡΕ-, ΚΟΟΡΕ⁹ *cut down, be cut down*
 ΚΡΩМ m. *fire*
 КРМРМ *murmur; m. muttering, complaint*
 КРОМРМ, КРМРΩМ† *be dark*
 КРМТС m. *smoke, mist, darkness*
 КРМЕС m.f. *ash, dust*
 ΚΡΟΥР m. *frog*
 ΚΩΡΨ (Ε-) *beg, request, persuade; m. persuasion*
 ΚΡΟΨ m. *deceitfulness, cunning, falsehood, cheater*
 ΚΑΣ, ΚΕЕС, ΚΗΣ, pl. ΚΑΣ m. *bone*
 ΚΩΩС, ΚООС⁹, ΚΗΣ† *prepare for burial, bury; m. corpse, burial*
 ΚΑΙСЕ f. *burial, shroud*
 ΚΑΣΚС *whisper; m. gossip*
 ΚΟСКС, ΚΕСКΩС⁹ (ΕΒΟΛ) *bend, stretch out*
 ΖΟΥР m. *ring*
 ΚΕΤ, ΚΕΤΕ v. *κε another*
 ΚΩΤ, ΚΕΤ-, ΚΟТ⁹, ΚΗТ† *build, edify, build up; m. building, edification*
 [ΚΩТ] v. *κωτ fire*
 ΚΑΤΟ f. *boat*
 ΚΙТЕ [pl. ΕΚΕΙΑ†] f. *didrachm, silver coin*
 ΚΩТЕ, ΚΕΤ-, ΚΟТ⁹ [ΚΑТ⁹, ΚΩТ⁹], ΚΗТ† *turn, go around, wander, seek*
 ΚΩТЕ Ε- *surround, seek*
 ΚΩТЕ ΜМО⁹, ΚΟТ⁹ *turn oneself, return, repeat, resume*
 ΚΩТЕ ΝСА-, ΝСΩ⁹ *seek, look for*
 ΚΩТЕ m. *circuit, surroundings*
 МПКΩТЕ *around*
 ΚΟТ m. *turn, visit*
 ΚΟТ, ΚΑТ m. *wheel, basket*
 ΚΟТС f. *crookedness, trick*
 ΚΤΟ v. [ТКАТО] *turn*
 ΚΩТЧ, ΚΕТЧ-, ΚΟТЧ⁹, [КАТЧ⁹] ΚΟТЧ† *gather*
 ΚООУ m. *length of time*
 ΚΑΨ m. *reed, pen*
 ΚΑΖ m. *earth, soil, land*
 ΚΟΕΙΖ, ΚΑΙΖ [ΚΑΕΙΖΕ] m. *sheath, cover*
 ΚΟΟΖ, ΚΩΖ m. *corner, point, piece*
 ΚΩΖ, ΚΗΖ† (Ε-) *envy, be jealous; m. envy*
 ΚΩΖ, ΚΕΖ-, ΚΑΖ⁹, ΚΗΖ† *make level, smooth, tame*
 ΚΟΙΑΖΚ, ΧΟΙΑΖΚ *name of 4th Egyptian month*
 ΚΑΖΚΖ, ΚΕΖΚΩΖ⁹, ΚΕΖΚΩΖ† *carve out, smooth*
 ΚΩΖТ [ΚΩТ] m. *fire*