

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 sahidisch: 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).

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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 c ω), to which are added six additional letters taken from Egyptian (Demotic script): ϣ q ρ x 6 † . 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	p̄	Pi
β, β̄	b, b̄	Beta	ρ,	ρ̄	r̄	Rho
γ, γ̄	g, ḡ	Gamma	σ,	σ̄	s̄	Sigma
δ	d	Delta	τ,	τ̄	t̄	Tau
ε	e	Epsilon	γ		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, k̄	Kappa	ω̄,	ω̄̄	š ⁴	Shai
λ, λ̄	l, l̄	Lambda	q,	q̄	f̄	Fai
μ, μ̄	m, m̄	Mu	z,	z̄	h̄	Hore(h)
ν, ν̄	n, n̄	Nu	x,	x̄	č ⁵	Djandja
ξ, ξ̄	ks, ks̄	Xi	č̄,	č̄̄	č̄	Kyima
ο, ο̄	o ²	Omicron	τ̄,	τ̄̄	ty	Ti

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

Five count as vowels (**a e i o u**) 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).

B as in **BRU** hō, and in **ZURB** hōh.

k as in **KURT** kōt, and in **PARK** rōk

ΤΑΡΧΗΜΠΕΥ
 ΑΓΓΕΛΙΟΝΗΙС
 ΠΕΧΣΚΑΤΑ
 ΠΕΤΣΗΣΗ
 ΣΑΙΑΣΠΕΠΡΟ
 ΦΗΤΗС· ΧΕΕΙС
 ΣΗΗΤΕ· Τ· ΝΑ
 ΧΕΥΠΑΔΓΓΕ
 ΛΟСИΣΗΜΜδ
 ΝΨΕΚΤΕΤΕΚ
 ΣΗΠΕΣΡΟΟУ
 ΜΠΕΤΩΦЕ
 ΚΟΛΞНТЕРН
 МОСХЕСОУ
 ΤΗΤΕИИМГ
 ΧОЕІСНТЕТН
 СОУ· ΙΝΝЕЧ
 МОГ·
 ΛΨΦΩПЕДЕ
 НОІІФΣЛННС
 ЕЧ· ΚАП· Τ·
 СМΑХИХЛІС
 ЕЧКИРУССЕ

ΝΟΥΚΑППΙΟΜΑ
 ΜΜΕΤΑΝΟΙΑ
 ΕΠΙΚΦΕΚΟΛΗ
 ΝΝΟΚЕ· ΔΥΦ
 ΛСКФКНЛЧ
 ΕΚΟЛНБГ·
 ΧФРАТНРСН
 ΤΟУДЛЛАНМ
 ΝЛΘΙЕРОСО
 ΔУМХТНРQУ
 ΔУХИКАП·
 СМАН· ТООТЧ
 7МПНОРДЛННС
 ТПЕРΟЕУЕЗО
 МОЛОГИИНСУ
 ΝОКЕ· ΔУФІФ
 7ЛНННСНЕРС
 7ЕНЧДН· Δ
 МОУХТОГІФ
 ФЧЕРЕОУ· МОХ
 НФАЛРМНР
 ЕТЕЧ· Τ· ΠΕ·
 ΕЧОУ· ΕМФХЕ

THE ALPHABET

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

‘B (or simply **B**) = *‘b*, *‘b*b, etc., as in **ΤΒΒΟ** *t‘b*-bo

‘K (or simply **K**) = *‘k*, *‘k*k, etc., as in **ΤΚΤΟ** *t‘k*-to

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

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: **ርዕጥና**. Other Coptic scribes write a longer stroke, connecting all (or some) of the letters in any syllable formed by a letter with syllabic reading, **ርዕጥና**: this is the “connective-stroke system.” Both systems are ancient, and in both systems the stroke is sometimes shifted slightly to the right. The letters **B** **A** **M** **N** **P** are more persistently marked than any others. [CG 38]

5. The trema (diaeresis) symbol (˘) is sometimes written over **i** or **y**, with no apparent meaning: ˘, ˘: **መዕሮችር**. Likewise, the circumflex (ˆ) is sometimes written over a single letter or connects a pair of letters, again with no apparent meaning: ˘, ˘. [CG 12]

⁶ The superlinear stroke is optional. It is written most often above the sonorant consonants **B** **A** **M** **N** and **P**.

(Facing page) *Gospel of Mark* 1:1–1:6. P. Palau Ribes inv. 182 in the Archivo General of the Compañía de Jesús en Catalunya, Barcelona. Parchment. Written in a regular uncial script without word division; dated to AD 400–450 by H. Quecke. © Archivo General de la Compañía de Jesús en Catalunya, reproduced by permission. Photo by Alberto Nodar. Scale 1:1. In the photograph, note the title **ማርቆስ** centered in the upper margin; to the right is the page number ፩ = 1. In the left column, 5 lines from the bottom, is a straight paragraphos sign (above **አዲስአበባ**), marking the end of the prologue to Mark. Note the use of connective superlinear strokes (˘, ˘) [many of the strokes are very faint]; tremas (caīac “Isaiah,” **ሞዕት**, **ቁል**); and a few raised points to conclude sections of text (left column **ቀኑ**•, **ሞዕት**•; right column **ኋኖበዕ**•, **ኖበዕ**•, **ጠቅተላይ**•). In the left column at the end of line 9, the letter **K** is written small and “stacked” over **O** to prevent the word **ማዕወቅ** from running too far into the margin. The left margin of each column is justified; but note that the letters **T**, **Φ**, and **†** are aligned on their central upright strokes.

LESSON ONE

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

ᾳ β γ δ ε ζ η θ ι ḫ κ λ μ ν ḫ ο π ρ
τ γ φ χ ψ ω ω γ 2 χ σ + ḥ ḥ m n t

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]

ε represents τ + ȝ. E.g. εε (*t^e he*) = the way

ȝ represents κ + c. E.g. ȝογρ (*k^e sur*) = ring

φ represents π + ȝ. E.g. φιλιππος (*p^e hi lip pos*) = Philip

χ represents κ + ȝ. E.g. χαριс (*k^e ha ris*) = grace

ψ represents π + c. E.g. ψυχη (*p^e suk hē*) = soul

† represents τ + i. E.g. †με (*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.

ε is also spelled as τȝ, ȝ as κc, φ as πȝ, χ as κȝ, ψ as πc, † as τi, depending on the word. ȝ, φ, χ, and ψ mostly occur in Greco-Coptic words.

(b) *Digrams*. There are two ways to represent y (and its syllabic reading *i*)—both i and εi, 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:

i = y or i

εi = y or i

γ = w or u

ογ = w or u

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

NOTE: The spellings ī, ēī, ī, and οī 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, παι, παι, or παι (fluctuation)
 ᾳ, αἱ, αει, or αῃ (fluctuation)
- b. φι, φιε, φιμε, φιη, φιμ (simple)
- c. εινε, ειωρῆ (digram)

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

- a. Simple, after α, ε, η, α-, and ε-: ναγ, μααγ, νεγ-, μεεγε, σηηγ, α-γψε-
 λεετ ψωπε
- b. Simple, after double vowel οο manifesting glottal stop (9): ροο-γ
- c. Otherwise, digram: μοογ, νογ, ρωογ, ειερωογ, ογψη, ψογο, ψογ-
 φογ

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 uninterrupted string until they reach a morph that has no hyphen at the end.

QN-TE-ΖΟΥΓΕΙΤΕ *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:

QN-TE-ΖΟΥΓΕΙΤΕ ΝΕ-Ψ-ΦΟΟΠ Νδι-Π-ΨΑΧΕ

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:

ΑΓΩ ΝΕ-Ψ-ΝΟΥΤΕ ΠΕ Π-ΨΑΧΕ

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

= And the Word was God

LESSON ONE

Note carefully that the hyphen does *not* mark the end of a syllable: it should not be pronounced. Thus the bound group $\pi\text{--}\omega\alpha\gamma$ 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]

$\mu\alpha\gamma$ (mother) = *ma'u*

$\mu\epsilon\epsilon\gamma\epsilon$ (think) = *me'we*

$\tau\eta\eta\eta\epsilon$ (finger) = *tā'be*

$\epsilon\tau\theta\theta\tau\text{--}\bar{c}$ (to her) = *eto't're*

$\tau\omega\omega\eta\epsilon$ (mud brick) = *tō'be*

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

10. *Stress accent*. Within each bound group the main stress (tonic) accent probably fell on the last or next to last syllable of the group. If this syllable occurs in an Egyptian Coptic morph and if it contains the letter η , ω , 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. $\bar{m}\text{--}$ *Instead of* $\bar{n}\text{--}$.

i. The morphs spelled $\bar{n}\text{--}$ (in all their meanings) [CG 21]

$\bar{n}\text{--}$ = to, for

$\bar{n}\text{--}$ = of

$\bar{n}\text{--}$ = the (plur.)

become $\bar{m}\text{--}$ before π or non-syllabic \mathbf{m} (i.e. \mathbf{m} without superlinear stroke). Thus

$\bar{n}\text{--} + \pi\epsilon\tau\rho\cos$ becomes $\bar{m}\text{--}\pi\epsilon\tau\rho\cos$ = to Peter

$\bar{n}\text{--} + \pi\text{--}\epsilon\iota\omega\tau$ becomes $\bar{m}\text{--}\pi\text{--}\epsilon\iota\omega\tau$ = of the father

$\bar{n}\text{--} + \mu\alpha\gamma$ becomes $\bar{m}\text{--}\mu\alpha\gamma$ = the mothers

ii. $\bar{n}\text{--}$ = to, for, of, becomes $\bar{m}\text{--}$ also before ψ and ϕ .

$\bar{n}\text{--} + \psi\gamma\chi\eta\mathbf{n}\mathbf{i}\mathbf{m}$ becomes $\bar{m}\text{--}\psi\gamma\chi\eta\mathbf{n}\mathbf{i}\mathbf{m}$ = to or of every soul

$\bar{n}\text{--} + \phi\iota\lambda\cos\phi\cos\mathbf{n}\mathbf{i}\mathbf{m}$ becomes $\bar{m}\text{--}\phi\iota\lambda\cos\phi\cos\mathbf{n}\mathbf{i}\mathbf{m}$ = to or of every philosopher

SCRIBAL SIMPLIFICATIONS

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

$\text{2}\bar{\text{N}}\text{-} + \text{π-}\text{n}\bar{\text{i}}$ becomes $\text{2}\bar{\text{M}}\text{-}\text{π-}\text{n}\bar{\text{i}}$ = in the house

$\mathfrak{Z}\bar{\mathbf{n}}-$ + $\Psi\gamma\chi\mathbf{H}$ **nim** becomes $\mathfrak{Z}\bar{\mathbf{m}}-$ $\Psi\gamma\chi\mathbf{H}$ **nim** = in every soul

Final **ñ-** of the prenominal state of compound prepositions (55) is normally replaced by **m-** before a following **π**, **ψ**, **φ**, or non-syllabic **μ**. Thus **ετñ-** but **ετm-π-ειωτ** = to the father, **ετm-ψγχη nɪm** = to every soul; **exñ-** but **exm-π-κοσμος** = upon the world, **exm-μαρτυροc cnay** = upon two martyrs. [CG 21]

12. ΜΟΥ and ΝΟΥ Instead of ΜΩ and ΝΩ.

Whenever the vowel *ə* forms a syllable with a preceding **M** or **N**, it is spelled as **oy**.
[CG 20] E.g. in the paradigm

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

T_W=

noy= (instead of nō)

13. $\mathbf{M}\bar{\mathbf{N}}\mathbf{T}$ Instead of $\mathbf{M}\bar{\mathbf{T}}$.

Whenever *mt* forms a syllable, it is spelled as **MÑT**. E.g. **oγom=** “eat” + **-t** “me” is written **oγomñt** = 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 *n̄* or *n̄* it is spelled as *r̄* or *ñ̄*, optionally. [CG 23] Thus

$\bar{N}^- + -\kappa^- = \bar{N}^- r^e ng$

$$N^- + -\bar{K}^- = N^{\bar{r}} n^e g$$

SOME SCRIBAL SIMPLIFICATIONS

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

na-aa-q “will do it” can be written as **naaq**

ѧՆՈԿ ԱԵ-ԵՏԵ- “It is I who . . . ” as **ѧՆՈԿ ՊԵՏԵ-**

ογ-ογηνε “a priest” as **ογηνε**

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

LESSON ONE

NOMINA SACRA ABBREVIATIONS

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

ΔΔΔ = Δαγειδа David (in Old Testament books)

ΘΙΛΗМ, ΘИЛМ etc. = τ^ηλερογ^ηсал^ηм Jerusalem

ΙΗЛ = ιсрaнл Israel

ΙC, ΙHC = ιησογc (i) Jesus, (ii) Joshua

СРОС = сtaγpoc cross

СРОГ = сtaγpoγ crucify

ХС, ХРС = (i) xристос Christ, (ii) xристос 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	k ^y a
be	ie	ke	le	me	ne	pe	re	se	te	we	še	fe	he	je	k ^y e
bā	iā	kā	lā	mā	nā	pā	rā	sā	tā	wā	šā	fā	hā	jā	k ^y ā
bi	ii	ki	li	mi	ni	pi	ri	si	ti	wi	ši	fi	hi	ji	k ^y i
bo	io	ko	lo	mo	no	po	ro	so	to	wo	šo	fo	ho	jo	k ^y o
bu	iu	ku	lu	mu	nu	pu	ru	su	tu	wu	šu	fu	hu	ju	k ^y u
bō	iō	kō	lō	mō	nō	pō	rō	sō	tō	wō	šō	fō	hō	jō	k ^y ō

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

a. ψа, ψо, ψω, ψογ-, ψι, ψаλ, ψωλ, ψηλ, ψλλε, ψрре, ψнне, ψψе, ψв-, ψв-, ψωв, ψиве, ψογψογ, ψине, ψике. b. ψнре, ψеер, ψаре-, ψωпе, ψωнe, ψипe, ψиne, ψооп, ψп-, ψ-, ψψе, ψбом,

EXERCISES ONE

καμ, бом, кім, бін, кітє, бінє, сінє, әнінє, смінє, әмін. с. соλсā, товтв, әе, әә, әо, әш, әи, әокәк, бе, бш, бомбā, т, то, тонтā, хо, хш, җи. д. ҳоос, ҳаш, әорәр, боябā, коскc, потпt, әоғәр, таշтa, ń-, ńń-, өңүгє, ńмпнгє, қнмє, ńкнмє, ڇńкнмє, րмнкнмє, մնтрмнкнмє, տмнтрмнкнмє, ńтмнтрмнкнмє. е. т2імє, өімє, прѡмє, пай, паєі, пнї, пго, фо, զпѡт, смє, скш, кеімє, тєімє, ҭсѡ, ҭмє, ҭօղալа. f. с2вє, սաւє, սան, սաւեցє, նөе, մмннє, րпнгє, ڇнм, օյѡѡ, օյѡн, օյօئѡ, օյѡнѡ, ѡѡ, ձаq, եіре, еінє, еімє, еішє. g. ѧн, օн, օյն, օյն-, ڇн-, ڇен-, ڇѡн, ڇнн, չан-, չон, ӗш-, աш, աш, ֆ-, պետәшје, եպետәшје, նօյպետәшје. h. մաց, լաց, մeeցe, սeeպe, տннвe, մнншe, եтоотc, ҳоос, նօյօ, տѡввe, ڇѡտ. i. философос, фонос, թаласса, թлівe, թөонос, ҳайре, ҳарис, փаллei, ҳристос, прѡмє, тес2імє, պeiшt, տмаց, ոcon, տcѡnе, պшнрe, տшeeрe.

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 πενειѡт εт2նմпнгє
марепекран оյоп
маретекмнтеро ei
марепекоյѡѡ ֆѡպe
- 5 πеноeіk εтннг
т2аq նan մмннє
կаненновe նan ևол
կaiгар աноn
տնкѡ ևол նօյօն nим
- 10 εтєօյնtан եроq
այѡ մпрхитn
էջօyn ըپրасմос

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).

- | | |
|-------------------------------------|------------------------------------|
| πен-еiѡт εт ^θ -2н-մ-пнгє | Our-father who-(is)-in-the-heavens |
| маре-пек-ран оյоп | Let-your-name be(come)-holy |
| маре-тек-мнт-еро ei | Let-your-quality-of-king come |
| маре-пек-օյѡѡ ֆѡպe | Let-your-wish happen |
| пен-օeіk εт ^θ -ннг | Our-bread which-(is)-coming |
| т2а-զ նa-n մмннє | Give-it to-us daily |

LESSON ONE

κα-νεν-νοβε να-ν εβολ	Put-our-sins for us away
καιγαρ ανον	For we
τη-κω εβολ η-ογον νιμ	We-put away (direct object)-everyone
ετε-ογντα-ν ερο-φ	Such-that-have-we (anything) against-him
αγω μπρ-χιτ-η	And do-not-take-us
ερογη ε-θπιραсмос	In to-temptation(s)

F. Read aloud the following personal names. ιнсоүс, мариа, маѳѳаиос, маркос, лоғкас, іѡзаннис, паглос, петрос, антѡниос, макар-иос, пазом, շарсінсе, пбѡл, үеноуте, аѳанасиос, күриллос.

G. Looking ahead to lesson 2, pronounce the following. πρωμε, προοұт, фоуғт, тес²име, нөгіоме, пейшт, ңеіоте, тмаат, ңон, нөснің, тсәнене, пәнір, тәшер, пәнір үнм, тәшер үнм, пәді, т²име, өімек, пәшвір, тәшвіер, пәненос, феенос, плаос, пхоеіс, п²м²з²ал, т²м²з²ал, өм²з²ал, тбом, пеооү, птаєіо, п²ро, п²рвоу, тм²н²т²ро, м²н²т²рвоу.

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

ογά wa = one, someone (sing. masc.)

ογει wi = one, someone (sing. fem.)

զօԵԻՆԵ hoyne = 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

օγ- = a (sing.)

զօԵՆ- = [some]⁷ (plur.)

Definite Article

π- = the (def. sing. masc.)

τ- = the (def. sing. fem.)

ν- or η- = the (def. plur.)

(Also πε-, τε-, ηε- 22.)

⁷ զօԵՆ- [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-ρῆμαο 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 *pyōt* (masc.) = the father

τ-μαγ *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 λάος

τ-σαρξ *tsar'ks* (fem.) = the flesh ἡ σάρξ

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: προ, πρω = 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; πζῆμαλ, τζῆμαλ = the male servant, the female servant. [CG 107]

THE ARTICLE

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

ογ-ρωμε = a man, **ζεν-ρωμε** = men or some men

π-ρωμε = the man, **ν-ρωμε** = the men

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

π-κον = the brother

ν-κον = the brothers

νε-κνηγ = the brothers

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

Collective nouns (naming a collection of individuals, e.g. **π-μηηψε** = 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 τηρ-σαγ-εωγχ** = 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. **ογ-** *Indefinite*: unknown to the listener but known to the speaker, as at the beginning of a story.

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

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

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

πε-πνεγμα ετ^θ-ογααβ The Holy Spirit

τ-μντ-ερο ν- . . . The kingdom of . . .

(b) Individual versus class

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

ογ-ρωμε = a man **ζεν-ρωμε** = some men

ογ-μοογ = some water

ογ-εοογ = glory (on one particular occasion)

ογ-νογβ = some gold or a golden coin

ογ-οεικ = 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-σοφοс = a wise person (as a type)

π-ρωμε = humankind

π-νογв = gold

Or the name of a unique entity.

τ-πε = the sky

πε-ζοογ = daytime

(c) Ordinary versus typical

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

ν-θε ν-ογ-ψηρε = like a child

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

π-νομοс = the Law

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

ειεп- (fem.), artifacts: νογв = gold, ειεп-νοгв = goldwork.

μα-ν- (masc.), ‘place of’: ελοօլε = vine, μα-ν-ελոօլε = vineyard.

μнт- (fem.), denoting abstracts. νογтe = God, μнт-νοгтe = divinity.

πεт- (masc.), one who is . . . : ζοογ = be evil, π-πεт-ζοογ = the evil one.

са-н- (masc.), maker or dealer: χнбe = purple dye, са-н-χнбe = seller of purple goods.

ογн-, ογн-н-, рe- (masc.), arithmetical fractions. ψомнт = three, ογн-ψомнт = one third.

ψογ- (masc. only?), one who is worthy of . . . : мeрit-q = love him, ψoγ-мeрit-q = worthy of being loved.

շам-, շам-ն- (masc.), types of artisan: պe = wood, շам-ն-պe = carpenter.

շօγe-, շօցo- (masc.), excess of, excessive, greater: շշai = learning, շօցe-շшai = excessive learning.

6ин- (fem.), nouns referring to action. ογѡm = eating, 6ин-ογѡm = diet, foodstuff.

22. Alternative forms of the simple articles.

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

THE PROPER NOUN

α-γ-λογμα ει εβολ = a decree (*ογ-λογμα*) went out
ε-γ-ζιειτ = into a pit (*ογ-ζιειτ*)

(b) The simple definite article π-, τ-, η- 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-χαριс [te-kharis] = the gift

νε-προφηтнс = the prophets

ii. Before nouns beginning with a syllabic consonant

Ἐπε = temple, πε-Ἐπε = the temple

(and the syllabic consonant loses its superlinear stroke).

iii. Before γօօγ (masc.) = day and ρօմπε (fem.) = year.

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

η-πονηρον = the evil ones, η-μαѧγ = 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

ιωѡанннс (masc.) John is treated like παι or πρωмe

мария (fem.) Mary is treated like ται or τεсгимe

The special grammar of proper nouns [CG 129]

1. They are modified by apposition rather than the attributive construction 36.
E.g. αβελ παικаюс = Abel the just.
2. A proper noun in apposition to an indefinite or demonstrative term must be introduced by χε-. E.g. ογа χе-симѡн = 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 αнок (ῆтoк etc.). E.g. αнок πағлос αи-сәәi = I, Paul, have written.
5. A repeated proper noun calls attention to the speaker. E.g. αврағам αврағам = Abraham, Abraham!

LESSON TWO

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

τ-γαλιλαια = Galilee

π-ισραηλ (abbreviated πιηλ) = Israel

θιερογυσαλημ (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.*

τ-βαπτιсма = give-baptism/give-baptisms, i.e. to baptize

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

They took them *captive* (διχμαλωτης)

God sent him as *ruler* (αρχων)

Make yourself *rich* (ριμмао)

(c) *In generalizations.*

μμнте-профнтис таєио = No prophets have (No prophet has, A prophet does not have, Prophets do not have) honors (honor, any honor)

профнтис = prophet, prophets, any prophet

таєио = honors, honor, any honor

(d) *In negative expressions.*

ахн-фобос = fearlessly (without fear, fears)

мпн-сүине нса-еооу We did not seek honors (honor, any honor)

(e) *In comparisons and distributive ideas.*

շвс-профнтис As a prophet

ката-фа At every feast (at the feast, feast by feast, at feasttime).

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

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

‘AND’, ‘OR’, AND ‘OF’

(meaningful absence of article) and will be notated by a superior zero (\emptyset), e.g. $\tau\text{-}\emptyset\text{βαπτισμα} = \text{baptize}$, $\alpha\bar{\kappa}\bar{\eta}\text{-}\emptyset\text{φοβος} = \text{fearlessly}$, $\bar{\kappa}\bar{\mu}\bar{\eta}\tau\text{-}\emptyset\text{προφητηс} \emptyset\text{ταειо} = \text{No prophets have honors etc. 103(i).}$

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 **παι** or **ογια**, 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) $\gamma\iota\text{-} = \text{and}$, used before absence of article (zero article).

$\emptyset\text{μαεин} \gamma\iota\text{-}\emptyset\text{ψπηрε} = \text{signs and wonders}$

$\emptyset\text{ζооут} \gamma\iota\text{-}\emptyset\text{сгиме} = \text{males and females}$

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

$\zeta\bar{\epsilon}\bar{n}\text{-}\mu\bar{a}\bar{e}\bar{i}\bar{n} \kappa\bar{n}\text{-}\zeta\bar{\epsilon}\bar{n}\text{-}\psi\bar{p}\bar{i}\bar{h}\bar{r}\bar{e} = \text{signs and wonders}$

$\bar{m}\text{-}\mu\bar{a}\bar{e}\bar{i}\bar{n} \kappa\bar{n}\text{-}n\bar{e}\text{-}\psi\bar{p}\bar{i}\bar{h}\bar{r}\bar{e} = \text{the signs and the wonders}$

$n\bar{e}\bar{i}\text{-}\mu\bar{a}\bar{e}\bar{i}\bar{n} \kappa\bar{n}\text{-}n\bar{e}\bar{i}\text{-}\psi\bar{p}\bar{i}\bar{h}\bar{r}\bar{e} = \text{these signs and these wonders}$

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

$\pi\bar{e}\text{-}смоу} \kappa\bar{n}\text{-}п\text{-}еооу} \kappa\bar{n}\text{-}т\text{-}софиа \alpha\gamma\omega т\text{-}εүхаристия = glory and honor
and wisdom and thanksgiving$

$\emptyset\text{μαеин} \alpha\gamma\omega \emptyset\text{ψпиhrе} = \text{signs and wonders}$

$\zeta\bar{\epsilon}\bar{n}\text{-}\mu\bar{a}\bar{e}\bar{i}\bar{n} \alpha\gamma\omega \zeta\bar{\epsilon}\bar{n}\text{-}\psi\bar{p}\bar{i}\bar{h}\bar{r}\bar{e} = \text{signs and wonders}$

$n\bar{e}\bar{i}\text{-}\mu\bar{a}\bar{e}\bar{i}\bar{n} \alpha\gamma\omega n\bar{e}\bar{i}\text{-}\psi\bar{p}\bar{i}\bar{h}\bar{r}\bar{e} = \text{these signs and these wonders}$

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

$\pi\bar{a}\bar{y}\bar{l}\bar{o}\bar{c}$ $\kappa\bar{m}\bar{m}\bar{a}\text{-}n = \text{Paul and us}$

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

$\kappa\bar{h}$ = and, or

$\epsilon\bar{i}\bar{t}\bar{e} \dots \epsilon\bar{i}\bar{t}\bar{e}$ = either . . . or

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

ογдe = nor

$\text{ογтe} \dots \text{ογтe}$ = neither . . . nor

negation + $\alpha\lambda\lambda\lambda$ = not . . . but rather

LESSON TWO

For example, π-ΝΟΜΟΣ ή ΝΕ-ΠΡΟΦΗΤΗΣ = the law and the prophets, ΒΑΡΑΒΒΑΣ ΧΝ-ΙC Barabbas or Jesus, ΟΥΤΕ ^ΘΖΟΟΥΤ ΟΥΤΕ ^ΘΣΩΙΜΕ = 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 ί- (ί- before π, ψ, φ, or non-syllabic μ). [CG 147]

Τ-ΜΑΛΑΓ ί-ΙC (i.e. ί-ΙΗΣΟΥΣ) = the mother of Jesus, Jesus’ mother

Π-ΗΙ ί-ΟΥΠΡΟΦΗΤΗΣ = the house of a prophet, a certain prophet’s house

ΖΕΝ-ΦΗΡΕ ί-ΤΕΪ-ΣΩΙΜΕ = children of this woman, some of this woman’s children

ΖΕΝ-ΦΗΡΕ ί-Τ-ΖΜΖΑΛ = children of the maidservant, some of the maidservant’s children

Π-ΗΙ ί-Π-ΧΟΕΙC = the house of the Lord, the Lord’s house

Π-ΧΟΕΙC ί-Π-ΗΙ = the lord of the house, the house’s owner

Π-ΧΟΕΙC ί-Π-ΕΟΟΥ ΜΗ-Π-ΤΑΕΙO = the Lord of glory and honor

Τ-ΒΟΜ ί-Π-ΕΟΟΥ ί-Τ-ΜΗΤ-ΡΡΟ ί-Π-ΧΟΕΙC = the power of the glory of the kingdom of the Lord

(b) ί-TE- ‘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.

Ι-ΜΕΛΟΣ ί-ΤΕ-Π-ΣΩΜΑ = the parts of the body

ΟΥ-ΠΟΛΙC ί-ΤΕ-Τ-ΓΑΛΙΛΑΙA = a city of Galilee

ΠΕΪ-ΟΥΓΧΑΙ ί-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-ΗΙ Π-ΗΙ = Each and every house

ΝΕΪ-ΤΑΕΙO ΝΕΪ-ΤΑΕΙO = 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

^ΘΖΟΟΥ ^ΘΖΟΟΥ = Day by day

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

СΝΑΥ СНАΥ = Two by two

VOCABULARY 2

The family

π-ρωμε	human being, person, man (gender not emphasized)	ἄνθρωπος, ἀνήρ
π-χοογт	male, man	ἀρσην, ἀνήρ
τε-сziимe, pl. շiомe	female, woman, wife	θήλυς, γύνη
π-ειωт, pl. շiотe	father, parent	πατέρ, γονεύς
τ-մազ	mother	μήτηρ
π-сон, pl. շиңy	brother, sibling	ἀδελφός
τ-շaнe	sister	ἀδελφή
π-փире	son, child	υἱός, τέκνον
τ-պeeը	daughter	θυγάτηρ
π-փире փиմ	child (male), baby, youth	παῖς, παῖς νήπιος
τ-պeeըրե փиմ	child (female), baby, youth	παῖς, παῖς νήπιος
π-շaи	husband	ἀνήρ
τ-շiимe, pl. շiомe	wife	γύνη
պe-պbир, pl. պbeeը	friend	φίλος
π-հi	house, building	օîկօս
π-ро	door, entrance, mouth	թύրա, στόμα
*π-շeթoնoc^a	nation, people	
*π-լaօc	people	

Authority, power

π-ձoeic	master, lord	κύριος
τ-ձoeic	mistress, lady	κύρια
π-շmշaլ	servant, slave (male)	δοῦλος
τ-շmշaլ	servant, slave (female)	δούλη, παιδίσκη
τ-ծoմ	power, capacity, strength	δύναμις
τ-շoտe	fear	φόβος
π-շooց	glory, honor	δόξa
π-տacio	honor	τιμή
π-րo, pl. բpwoց	king, emperor	βασιլεύς
τ-մnտ-րo (τ-մnտ- eρo), pl. մnտ-բpwo- oց (մnտeրwoց)	kingdom, empire	βασιλεία

LESSON TWO

Other

Π-, Τ-, Ν-	the (18)
ΠΕ-, ΤΕ-, ΝΕ-	the (22)
ΠΑΪ, ΤΑΪ, ΝΑΪ	this one, these (18)
ΠΕΪ-, ΤΕΪ-, ΝΕΪ-	this . . . , these . . . (demonstrative article, used like Π-, Τ-, Ν-) (18)
ΟΥ- (or Υ- 22), ΖΕΝ-	a, some, <i>plural often untranslated</i> (18)
ΟΥΑ, ΟΥΕΙ, ΖΟΕΙΝΕ	one, someone, some (18)
Ν- or Μ-	of (29)
ΝΤΕ-	of (29)
ΑΓΩ	and (27)
ΖΙ-	and (27)
ΜΝ-	and (27)

^aGreco-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-nos*. Thus ζελπις (ἐλπίς), ζαμην (ἀμήν), etc.

EXERCISES 2

Translate each item, giving alternate translations where possible⁸.

A. a. παι. ογα. π-χοειс. ογ-χοειс. τ-бом. ογ-бом. b. χεν-бом. χεн-еооу мн-χен-тæио. χен-еооу агω χен-тæио. π-еооу мн-π-тæио. c. Ѹеооу ȝi-Ѳæио. Ѹcon ȝi-Ѳсѡне. πаи mn-naи. тeи-сgиме mn-пaи. d. ογει. νeи-εиотe. χoeинe. н-εиωт. н-εиотe. νeи-εиωт. e. πe-ψвнр. νe-ψвнр. νe-ψвeep. м-мнt-рро. м-мaаг. тeи-мaаг. f. π-χaи mn-θимe. ογ-ψнre ψнm агω ογ-ψeepe ψнm. Ѹеооу агω Ѹтæио. Ѹзooут ȝi-Ѳсgимe. g. πe-сpoc н-ic πe-хc.

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-λaос м-п-χoeiс. π-χoeiс м-п-λaос. b. π-еооу н-тe-сgимe. т-гmгaл м-п-рро. π-гmгaл н-нe-ррwoг. c. н-ψнre н-тeи-сgимe. d. νe-ψвнр н-т-мнt-рро м-п-χoeiс. e. н-бом н-тe-п-χoeiс. f. π-ψнre м-п-рwme. g. τ-бом н-тe-пeи-λaос. h. π-λaос н-тeи-бом.

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.)	πογ-	τογ-	νογ-
his	περ-	τερ-	νερ-
her	πεσ-	τεσ-	νεσ-
our	πεν-	τεν-	νεν-
your (pl.)	πετν-	τετν-	νετν-
their	πεγ-	τεγ-	νεγ-

Thus with ειωτ (masc.) = father, μααγ (fem.) = mother, and νī = house:

my	πα-ειωτ	τα-μααγ	να-νī
your (sing. masc.)	πεκ-ειωτ	τεκ-μααγ	νεκ-νī
your (sing. fem.)	πογ-ειωτ	τογ-μααγ	νογ-νī
his	περ-ειωτ	τερ-μααγ	νερ-νī
her	πεσ-ειωτ	τεσ-μααγ	νεσ-νī
our	πεν-ειωτ	τεν-μααγ	νεν-νī
your (pl.)	πετν-ειωτ	τετν-μααγ	νετν-νī
their	πεγ-ειωτ	τεγ-μααγ	νεγ-νī

The initial letters π, τ, ν express definite determination and the number/gender of the following noun. The personal marks α, εκ, ογ, ερ, εσ, εν, ετν, εγ express the person, number, and gender of the possessor:

π-α-ειωτ = the + of-me + father = my father.

π-εσ-ειωτ = the + of-her + father = her father.

τ-εκ-μααγ = the + of-you [sing. masc.] + mother = your mother.

π-ογ-ειωτ = your (sing. fem.) father.

τ-ογ-μααγ = your (sing. fem.) mother.

ν-α-νī = my houses.

THE SIMPLE NOMINAL SENTENCE

πα-ειωτ my father, τα-σζιμε my wife, να-снηγ my brothers, νεq-снηγ his brothers, νετн-снηγ your (pl.) brothers, πογ-нi your (sing. fem.) house, πεκ-нi your (sing. masc.) house, πετн-нi your (pl.) house, νεκ-үeepe ϖнм 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-нi нтa-q, “a house of his,” ογ-нi нтe-πnογtε “a house of God’s.” нтe-/нтa= 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.

ѧнг-лоγ-զнτ = I am a worm (I a-worm)
subject + predicate

օγ-զнτ | πe = He is a worm (a-worm he)
predicate + subject

ѧнг-лоγ-պրօфнтнс = I am a prophet (I a-prophet)
subject + predicate

օγ-պրօфнтнс | πe = 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, είναι, esse, etc.) to connect subject and predicate. Indeed, in translating a Coptic nominal sentence into English we always *add* the English copula verb: “I am a prophet” (Coptic: I-a prophet), for Coptic has none. [CG 252]

LESSON THREE

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

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

The *personal subject pronouns* are

ΑΝΓ̄- . . .	= I
ΝΤΚ̄- . . .	= you (sing. masc.)
ΝΤΕ- . . .	= you (sing. fem.)
. . . πε	= he, it
. . . τε	= she, it
ΑΝ- ορ ΑΝΟΝ- . . .	= we
ΝΤΕΤΝ̄- . . .	= you (pl.)
. . . νε	= they

and

. . . πε [invariable] it (impersonal)⁹

Thus

ΑΝΓ̄-ΟΥ-ΠΡΟΦΗΤΗС = I am a prophet

ΝΤΚ̄-ΟΥ-ΠΡΟΦΗΤΗС = you (sing. masc.) are a prophet

ΝΤΕ-ΟΥ-ΠΡΟΦΗΤΗС = you (sing. fem.) are a prophet

ΟΥ-ΠΡΟΦΗΤΗС πε = he is a prophet

ΟΥ-ΠΡΟΦΗΤΗС τε = she is a prophet

ΑΝ-ΖΕΝ-ΠΡΟΦΗΤΗС ορ ΑΝΟΝ-ΖΕΝ-ΠΡΟΦΗΤΗС = we are prophets

ΝΤΕΤΝ̄-ΖΕΝ-ΠΡΟΦΗΤΗС = you (pl.) are prophets

ΖΕΝ-ΠΡΟΦΗΤΗС νε = they are prophets

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

ΑΝΓ̄-ΟΥ-ΖΜΩΛ	ΑΝ-ΖΕΝ-ΜΝΤΡΕ
ΝΤΚ̄-Π-ΡΡΟ	ΝΤΕΤΝ̄-ΝΕ-ΠΡΟΠΟΦΗΤΗС
ΝΤΕ-Τ-ΜΑΑΥ	
ΠΕС-СОН πε	ΝΑΪ νε
ΜΑΡΙΑ 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.”

THE SIMPLE NOMINAL SENTENCE

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 (**ѧՆՐ-** etc.) always comes first, immediately followed by the predicate. (b) The 3d person subject pronoun (**ոԵ**, **ՏԵ**, **ՆԵ**) always comes after the predicate, and is connected more loosely.

- (a) **ѧՆՐ-** ...
- (b) ... **ՈԵ**

Note carefully where a hyphen (-) does and does not occur. When two words, e.g. the predicate and subject (**ՊԵՊՐՈՓԻՒՆԿ ՈԵ**), 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.

ՕՅ-ԸՉԻՄԵ ՐԱԲ ՏԵ = For (γάρ), she is a woman

Տ-ՄԱԱՅ Ն-ԻՎԶԱՆՆՀԸ ՏԵ = She is the mother of John

and

Տ-ՄԱԱՅ ՏԵ Ն-ԻՎԶԱՆՆՀԸ = 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.

ѧՆՐ-ՕՅ-ԸՉԻՄԵ ՐԱԲ = For, I am a woman

ՆՏԵ-Տ-ՄԱԱՅ ՃԵ Ն-ԻՎԶԱՆՆՀԸ = 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 **օչա** meaning 'such a one' and **նիմ** 'who?'). But the predicate with a 3d person subject pronoun is not restricted. [CG 259]

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

ѧՆՐ-ՕՅ-ԸՉԻՄԵ ԱՆ = I am not a woman

ѧՆՐ-ՕՅ-ԸՉԻՄԵ ՐԱԲ ԱՆ = For, I am not a woman

ՆՏԵ-Տ-ՄԱԱՅ ԱՆ = You are not the mother

ՆՏԵ-Տ-ՄԱԱՅ ԱՆ Ն-ԻՎԶԱՆՆՀԸ = You are not John's mother

LESSON THREE

ÑT_E-T-M_AÄY Ñ-IW_QZANNH_C AN = You are not John's mother

In the simple 3d person pattern, **AN** always comes between the predicate and **PE/TE/NE**.

OY-C_QIM_E AN TE = She is not a woman

OY-C_QIM_E ÑAP AN TE = For, she is not a woman

T-M_AÄY AN TE = She is not the mother

T-M_AÄY Ñ-IW_QZANNH_C AN TE = She is not John's mother

T-M_AÄY AN Ñ-IW_QZANNH_C TE = She is not John's mother

Sometimes the negative prefix **Ñ-** (**M-** before **N** or non-syllabic **M**) is also used. In the 1st and 2d person pattern, **Ñ-** is prefixed (optionally) to the subject pronoun **AN_F-** (etc.): (**Ñ-**) . . . **AN**.

Ñ-AN_F-OY-C_QIM_E AN = I am not a woman

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

Ñ-OY-C_QIM_E AN TE = She is not a woman

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

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

ANOK- = **AN_F-**

ÑTOK- = **ÑTK-**

ÑTO- = **ÑTE-**

ANON- = **AN-**

ÑTWTÑ- = **ÑTE_FTÑ-**

Of these, **ANON-** is especially common (perhaps the usual form).

VOCABULARY 3

Authority, power (continued)

π-ρῆμαο	rich person (man or woman)	πλούσιος
π-χαπ	judgement	κρίμα, κρίσις
*π-απόστολος	apostle	
*τ-εξουγία	authority, ability	
*πε-θρόνος	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. εχηγ	boat	πλοῖον
π-κωշτ	fire	πῦρ
*τ-πολιс	city, polis	
*π-καρпос	fruit, crop, profit	

Religion, ethics

π-νοгтє	god; God (always π-νοгтє)	θεός
Иисоց (abbrev. ІС or ІІС, 17)	Jesus	
*πε-христос (abbrev. πε-хс or πε-хрс)	Christ, anointed	
*π-аггелос	angel	
π-нобе	sin	δαμαρτία
*π-ваптісма	baptism	
π-օյхал	salvation, health	σωτηρία
π-ωнж	life	ζωή
π-моj	death	θάνατος
*π-дамонион	demon	
τ-ме	truth	ἀλήθεια
π-օга	blasphemy	βλασφημία
π-օгоеин	light	φῶς
π-каке	darkness	σκοτία, σκότος

LESSON THREE

π-ΜΝΤΡΕ	witness	μάρτυς
Τ-ΜΝΤ-ΜΝΤΡΕ	testimony	μαρτυρία
πε-ρπε, pl. ῬΠΗΓΕ	temple	ἱερόν, νάος
*π-ἀρχιερεγ	high priest	
*π-σαββατον	Sabbath	
*τ-συναγωγη	synagogue	
*π-δικαιοс	just person, righteous person (man or woman)	
*πε-προφηтнс	prophet	

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

EXERCISES 3

A. Translate. a. πα-ζαп. b. τα-εζογсia. c. πεс-ζап. d. τεq-εζоgсia.
 e. πεк-ζап. f. τεк-εζоgсia. g. θεу-ζап. h. θεк-ζап. i. θοу-ζап.
 j. θεс-ζап. k. θεq-ζап. l. τεγ-εζоgсia. m. τεк-εζоgсia. n. θεк-
 εζоgсia. o. θοу-εζоgсia. p. τοу-εζоgсia. q. τεγ-εζоgсia. r. θεс-
 εζоgсia. s. οу-εζоgсia. t. θεq-εζоgсia. u. τ-εζоgсia. v. π-ζап.

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 tes-
 timony, 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 ὑ-τ-με πε. b. ρεν-ογα νε. c. ανον-ρεν-ρμχαλ μ-π-νογτε. d. ὑτετη-π-λασ ος υ-τ-με. e. τεν-πολις τε. f. υτκ-ογ-ρμμαο. g. υτε-ογ-δικαιος. h. πεφ-θρονος πε. i. ρεν-ωνε νε υ-τ-μητ-μητρε. j. ανοκ-ογ-πρεσβυτερος. k. ανγ-τ-ρμχαλ μ-π-χοειс.

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

G. Translate. a. ιc πε-χc. b. ιc πε πε-χc. c. π-αγγελος μ-π-ωνχ. d. π-βαπτιсма μ-π-ογхай. e. π-αрхиерейс μ-πеї-рпe. f. π-хої μ-π-апостолос. g. π-моу мн-π-кѡзт. h. π-каке μ-π-ձայոնион πе π-կарпос μ-π-нове. i. оу-օյօеин μ-π-սաբբատօն πе π-նօմօс ձյա նե-պրօփիտհс.

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-ΠΟΝΗΡΟN	= the wicked one (thing)		

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

β̄ρε = new

εβιην = wretched

κογī = small

καμε = black

μεριτ, pl. **μερατε** = beloved

νοб = big

саве, fem. **савн**, pl. **савеεγ** = prudent, wise

саве = beautiful

сωтп = excellent

ѡнм, fem. **ѡнме** = small

ѡммо, fem. **ѡммω** = foreign

ѡорп, fem. **ѡорпе** = first

շаe, fem. **շաи**, pl. **շаеεγ** = last

շак = sober, prudent

շнке = poor

¹⁰ Called “genderless common nouns” in CG.

THE ATTRIBUTIVE CONSTRUCTION

ꝑλαο, fem. ꝑλω, pl. ꝑλοι = old

ꝑγειτ, fem. ꝑγειτε, pl. ꝑγατε = first, original

ꝑωωρε = strong

ꝑαχε, pl. ꝑιχεεγ(ε) = hostile

All Coptic adjectives can also be used as nouns: π-πονηρος = the wicked man, τ-πονηρος = the wicked woman, π-εβιην = the wretch, π-ꝑαχε = the enemy, τ-ꝑηκε = 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]

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

ρ̄- or ρ̄μ̄- = ‘person related to’: κημε = Egypt, ρ̄μ̄-κημε = Egyptian

ρεq- agential, ‘...-ing, doing ...’: ρ̄-νοβε = to sin, ρεq-ρ̄-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 ñ- (ṁ- before π or non-syllabic μ):

π-ρενοс ñ-πονηροс the *wicked* race
(adjective)

π-ρεнoc ñ-вр̄ре the *new* race
(adjective)

π-ρεнoc ñ-ρωμe the *human* race
(noun)

If, and only if, the modifier is an adjective (such as πονηροс or вр̄ре), 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-ποнηρоc ñ-ρенoc 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

ñ-ρωμe = human

ñ-օγօεиn = luminous

LESSON FOUR

ᾶν-CON = fraternal
etc. etc.

Several attributive constructions can modify a single article phrase; they can be optionally connected by **αγω** “and.”

ογ-ρωμε **ᾶν-**χαχε **ᾶν-**πονηρος = a wicked, hostile man
π-ῆρο **ᾶν-**cabē **αγω** **ᾶν-**βοι = the powerful, wise emperor

37. The adjectives **ψημ** = small, **κογī** = small, and **νοσ** = big can be placed immediately after the target of modification *without* the presence of **ᾶν-**. This is the usual construction of **ψημ**. [CG 101]

ψηρε **ψημ** = little boy, **ψεερε** **ψημ** = little girl

ADJECTIVAL PREDICATES IN THE NOMINAL SENTENCE

38. “Adjectival” predicates in the nominal sentence are normally formulated with an indefinite article (**ογ-**, **ζεν-**), which is not translated into English when it has adjectival meaning. [CG 292(b)]

ѧνῆ-ογ-πονηροс = I am wicked (**ογ-πονηροс**)
ѧնῆ-ογ-εβիհն = I am wretched (**ογ-εբիհն**)
ѧն-ζեն-πոնիրօс = we are wicked (**ζեն-πոնիրօс**)
օγ-խառքե **թէ** = she (or it) is strong (**օգ-խառքե**)
ζεն-cabē **նէ** OR **ζεն-cabeeγ** **նէ** = they are prudent (**ζեն-cabē**)
ζεն-ձիկայօс **նէ** = they are righteous (**ζեն-ձիկայօс**)

Note that nouns, too, are used as “adjectival” predicates in the nominal sentence, formulated in just the same way (**ογ-**, **ζεն-**). So with the noun **նօյթէ** = god:

ѧնῆ-օց-նօյթէ = I am divine	օց-նօյթէ թէ = she is divine
օց-նօյթէ պէ = he is divine	ζեն-նօյթէ նէ = they are divine

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

ѧնῆ-օց-նօյթէ = I am a god
օց-նօյթէ **պէ** = he is a god
օց-նօյթէ **թէ** = she is a god(ess)
ζեն-նօյթէ **նէ** = they are gods

Similarly

օց-օչօւն **պէ** = he/it is luminous = he/it is a light
օց-ρωմե **պէ** = he/it is human = he/it is a person

etc.

VOCABULARY 4

Egyptian Coptic adjectives

ἀς	old	παλαιός
νέρε	new	καινός
εβιην	wretched	έλεεινός
κογῆ	small, insignificant	μικρός
καμε	black	μέλας
μεριτ, pl. μερατε	beloved	ἀγαπητός
νοδ	big	μέγας
σαβε, fem. σαβη, pl. σαβεεγ	wise	φρόνιμος
σαειε	beautiful	εῦμορφος
σωτῆ	excellent, elect	ἐκλεκτός
ψημ, fem. ψημε	small	δλίγος
ψῆμο, fem. ψῆμω	foreign	ξένος
ψωρῆ, fem. ψωρπε	first	πρῶτος
ζαε, fem. ζαη, pl. ζαεεγ	last	ἔσχατος
ζακ	sober, prudent	ἐπιεικής
ζηκε	poor	πτωχός
ζᾶλο, fem. ζᾶλω, pl. ζᾶλοι	old	πρεσβύτης
ζογειτ, fem. ζογειτε, pl. ζογατε	first, original	ἄρχαιος, πρῶτος
χωωρε	strong	ἰσχυρός
χαλε, pl. χιχεεγ(ε)	hostile, enemy	ἐχθρός

Greco-Coptic adjectives

*ἀνομος, ἀνομον	lawless
*ἀσεβης	impious
*δικαιοс, δικαιон	just, righteous
*ελαχιστοс, ελαχи- cton	insignificant
*πονηροс, πονηрон	wicked
*σαρκιкос, σαρκикон	fleshly, carnal

LESSON FOUR

More nouns: Religion, ethics (continued)

*τ-ΔΙΚΑΙΟCΥΝΗ	righteousness
*τ-ΕΙΡΗΝΗ	peace
*τε-ΨΥΧΗ	soul
*τ-ΕΚΚΛΗΣΙΑ	church
*π-ΕΓΓΑΓΓΕΛΙΟΝ	gospel

EXERCISES 4

A. Translate, giving alternate translations where possible. a. τ-μῆτ-μῆτρε ḥ-σαρκικόν. b. πε-ρπε ḥ-νοβ. π-νοβ ḥ-ρπε. c. π-πονηρος ḥ-ἀποστολος. ζεν-νοβε ḥ-μογ. d. πεῖ-ρρο ḥ-εοογ. πα-μεριτ ḥ-χοειс. τα-μεριτ ḥ-χοειс. e. π-շլօ. τ-շլա. τ-շլօ. τε-ցիմե ḥ-շլա. τε-ցիմե ḥ-շլա. f. τεն-սանե ḥ-շակ ḥ-εլախистօс. οյ-րամе ḥ-չամարե. g. οյ-րամе ḥ-ճօմ այա հ-ճիկայօс. τ-էզոյցիա ḥ-նօյտե. τ-ճօմ ḥ-նօյտե ḥ-նօբ.

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. ανῆ-θῆμշալ մ-պ-չօεис. նտե-տ-շմշալ մ-պա-չօεис. b. նտկ-պ-րրո մ-պ-εօօγ. նտետն-նեն-րրաօց հ-ճիկայօс. c. αնց-օյ-εլախիստօс. նտետն-շեն-εլախիստօс ան. հ-ան-շեն-սաւեց ան. d. ան-շեն-րամе հ-կօյի հ-εլախիստօс. e. αնց-օյ-ցիմե հ-շլա հ-ճնօմօс. f. նտե-օյ-ճնօմօс ան, նտե-օյ-մերիտ հ-սանե մ-պեն-չօեис.

D. Translate. a. οյ-շհկէ πε. οյ-շհկէ τε. b. շեն-րամե հ-ճնօմօс հ-ճախէ նէ նտե-տէկ-πολիс. c. հ-շեն-րամե հ-ճնօմօс հ-ճախէ ան նէ նտե-տէկ-πολիс. d. οյ-նովե հ-բրը πε. հ-օյ-նովե ան հ-բրը πε. հ-օյ-նովե հ-բրը ան πε. e. τ-մῆτ-εրօ մ-պ-կակէ τε. τ-մῆտ-εրօ հ-կակէ τε. τ-մῆտ-εրօ τε հ-կակէ. f. τ-մῆտ-εրօ ան τε հ-կակէ. հ-տ-մῆտ-εրօ ան τε հ-կակէ. g. նեն-էշհյ նէ. նեն-չօի նէ.

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

πα-ειωτ ογ-προφητης πε = My father is a prophet

παι ογ-προφητης πε = This one is a prophet

μωγςης ογ-προφητης πε = Moses is a prophet

In such a sentence we can call the initial component (πα-ειωτ, παι, μωγςης) an *extraposition*—literally, one that has been “put outside” of a simple form of sentence pattern such as ογ-προφητης πε.

μωγςης | ογ-προφητης 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	ѧՆՈՒ = I, me	ѧՆՈՆ = we, us
2d masc.	ՆՏՈՒ = you	ՆՏՈՒԹՆ = you
2d fem.	ՆՏՈՒ = you	
3d masc.	ՆՏՈՒԳ = he, him	ՆՏՈՒՈՅ = they, them
3d fem.	ՆՏՈՒԾ = she, her	

Note that these pronouns do not end in a hyphen.

NOMINAL SENTENCES WITH THREE MEMBERS

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

ἀνοκ ἀε | ἀντ̄-ογ-ϙῆτ. ἀντ̄-ογ-ρωμε ἀν.

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

ἢτωτῆ | ἔτετῆ-να-ψεερ

As for you, you are My friends

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

ἢτοφ γαρ αγω περ-ειωτ | ογα 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 (**ἀνοκ**), I am a worm; but as for you (**ἢτοκ**), you are a . . .”

41. *Negation* is exactly as in the simple, two-member nominal sentence patterns

34. [CG 272]

Extraposition | (ἢ-) Predicate ἀν πε

ἀν is inserted between the predicate and πε/τε/νε. Negative ᓂ- is optionally prefixed to the predicate. ᓂ- is optional, ሚn is always required.

πα-ειωτ ᓂ-ογ-προφητης ሚn πε

πα-ειωτ ογ-προφητης ሚn πε

παι ᓂ-ογ-προφητης ሚn πε

παι ογ-προφητης ሚn πε

μωγςης ᓂ-ογ-προφητης ሚn πε

μωγςης ογ-προφητης ሚn πε

ἀνοκ ᓂ-ἀντ̄-ογ-ῥρο ሚn

ἀνοκ ἀντ̄-ογ-ῥρο ሚn

ἢτοκ ᓂ-ἢτκ-πα-χοεις ሚn

ἢτοκ ἔτκ-πα-χοεις ሚn

ἢτοφ ᓂ-π-ῥρο ሚn πε

ἢτοφ π-ῥρο ሚn 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 $\pi\epsilon$ article phrase
 $\pi\epsilon\varphi-\epsilon i\omega\tau$ $\pi\epsilon$ $\pi-\bar{p}po$

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:

$\pi\epsilon\varphi-\epsilon i\omega\tau \pi\epsilon \pi-\bar{p}po$  = (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. αn is inserted before $\pi\epsilon$. Optionally, $\bar{n}-$ is prefixed to the first component.

($\bar{n}-$) First nominal component αn $\pi\epsilon$ Second nominal component

$(\bar{n}-)\pi\epsilon\varphi-\epsilon i\omega\tau \alpha n \pi\epsilon \pi-\bar{p}po$  = (1) His father is not the king
= (2) The king is not his father

NOMINAL SENTENCES WITH THREE MEMBERS

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

1. αΝΓ̄-ΟΥΠΡΟΦΗΤΗС = I am a prophet.
2. αΝΟΚ αΝΓ̄-ΟΥΠΡΟΦΗΤΗС = As for me, I am a prophet.
3. πΨΩΜ ΠΕ = It's summer.
4. πΕΝΝΟΥΤΕ ΠΕ = He is our God.
5. ΝΕΙΡΩΜΕ ΖΕΝΙΟΥΔΑΙ ΝΕ = These men are Jews.
- 5a. πΙCΑTΑNAC πΙCΑTΑNAC ΟN ΠΕ = Satan is always the same.
- 5b. ΝCOBT ΔE ΝTOOY ΝTOOY ΟN ΠΕ = Walls are always the same.
6. τΑΓΑPΗ ΠΕ ΠΝΟУTΕ = God is love. Love is God.
- 6a. αΝΟΚ ΠΕ ΠΟΥOЕIN M-ΠKOCMOC = It is I who am the light of the world.
7. πΕΙAPOT ΠΕ ΤAΙAΘHKH M-BPPE = This cup is the new covenant.
- 7a. αΝΟΚ ΠΕ ΓABRINA = I am Gabriel. [predicate is a proper name]
8. πKOYI ΝQHT-THUTN THP-TN PAI ΠE ΠNOB = The one who is least among all of you is the great one.
9. αΝΟΚ ΠΕ = It is I/It's me.
10. αΝΟΚ ΠΕ = I am he/I am such.
11. αΝΟΚ ΠΕ = I am someone important.
12. αLLA ΝEQMΛAΘHTHC NE = 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-сопс	entreaty, consolation	δέησις, παράκλησις
π-μαειν	sign	σημεῖον
τε-ωπηρε	omen, wonder, miracle	τέρας, θαυμαστόν
π-πετνаноуq	good (that which is good)	τὸ ἀγαθόν
π-пеθооg	evil (that which is evil)	τὸ πονηρόν
*πε-γραмматeyc	scribe	
π-саz	teacher	διδάσκαλος
*π-маθηтиc	disciple, student	
τε-свω, pl. свооуe	teaching (that which is taught)	διδαχή
π-соуn	acquaintance, knowledge	γνῶσις
*τε-граfhi	scripture	
*π-номос	law	
*τ-εнтоли	commandment	
*τ-пистic	faith	
*π-пистос (adjective)	faithful	
*πε-пnеyma (abbrev. πe-пnа)	spirit	

Time

πε-ζooу	day	ἡμέρα
τε-γωh (oγωh)	night	νύξ
τε-γnoy (oγnoy)	hour, moment	ώρα
τe-рompe	year	ἔτος, ἔνιαυτός
πe-γoeiω (oγoeiω)	occasion, time	καιρός, χρόνος

Other

π-мннwe	crowd, multitude	օχλος, πλῆθος
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VOCABULARY FIVE

Postpositive connective words^a

* ΓΑΡ	for	
* ΔΕ	and, but, now	
* ΜΕΝ	now, to be sure ^b . . .	
ΟΝ	once again, additionally, back	πάλιν once again, καὶ additionally
δε	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-CON ΓΑΡ Ν-ΙΩΓΑΝΝΗC = For, the brother of John . . . ; ΑΝΓ-ΟΥ-ΓΑΝΤ δε ΑΝ = 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-σβω ογ-πετνανογψ τε. b. νει-μαειν ςεν-με νε. c. τογ-πιστις ογ-νοβ τε. d. πε-πνά μ-π-νογτε ογ-χωωρε πε. e. παι πε π-μαειν. f. π-ραψε μ-π-σαζ πε τ-бом μ-πεδ-μαθηтнс. g. π-νομος ń-τε-χарic πε π-сооуn μ-π-пeθooу μn-п-пeтнанoуq. h. πe-շooу μ-п-сопc πe ογ-օցօeиw ń-օց-րապe. i. τeн-ձօeis τe τ-մաց μ-п-ногтe. j. ńtօk ńtк-πa-չօeis աց w πa-ногтe. k. աnoк աnց-թmցaլ μ-պa-չօeis. l. ńtωtն ńtетn-նa-снhу. m. ńtωtն ńtетn-նa-сoн. n. ńtօoу ςeн-ձikaioc ń-ноb нe. o. ńtօoу ςeн-ձikaioc нe ń-ноb.

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

C. Translate (cf. 35 [b]). a. ογ-σβω ń-вррe. π-νομοс ń-аc. b. ογ-σaз ń-евиn. π-коyī μ-мaθeтнc μ-мeрit. πmeрit μ-мaθeтнc ψhм. c. ςeн-շooу ń-саeie. тe-շoցeite ń-ромпe. t-շaн ń-ромпe. թaн ń-ромпe. d. ογ-пneýma ń-хaжe. ογ-пiсtiс ń-χωωrе. π-сооуn ń-շaк. e. π-вррe. ςeн-евиn. t-коyī. π-коyī. f. ń-коyī. ςeн-саeie. тe-շoցeite. πe-շoցeit. թaн. g. ń-хaжe. ογ-շaк. t-шoրpе ń-екклhciа. h. π-ноb ń-еγaггeлиoн աց w π-еγaггeлиoн ψhм. i. τe-ψyхh μ-п-ձikaioc ογ-εirhнh τe мn-օցdi-кaiocүn.

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 **զԵ** and **ՄԻՆԵ** = kind, sort, type. [CG 111(b), 301]

ՕՐ-ՃՈՒ Ն-ՀԵ ՊԵ = What kind (a-which kind) is he?

answered by

ՕՐ-ՏԵԻ-ՀԵ or **ՕՐ-ՏԵԻ-ՄԻՆԵ ՊԵ** = He is of this kind, such, like this (plural
ՀԵՆ-ՏԵԻ-ՀԵ etc.)

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

ԸՆԱՅ Ի ՎՈՄՆԴ = two or three (people, things)
and in the specifier construction, specifying a noun.

ՎՈՄՆԴ Ն-ԲՈՒՄԵ = three men

ՎՈՄՏԵ Ն-ԾՈՒՄԵ = 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.
Ա	one	ՕՐ	ՕՐԵԻ
Բ	two	ԸՆԱՅ	ԸՆԴԵ
Ր	three	ՎՈՄՆԴ	ՎՈՄՏԵ
Դ	four	ԳՏՈՈՅ	ԳՏՈ ՈՐ ԳՏՈԵ
Ե	five	ԴՈՅ	Դ ՈՐ ԴԵ
Զ	six	ԾՈՅ	ԾՈ ՈՐ ԾՈԵ
Շ	seven	ԾԱՑ	ԾԱՑԵ
Ի	eight	ՎՈՄՈՅՆ	ՎՈՄՈՅՆԵ
Թ	nine	ՎԻԾ	ՎԻԵ
Ռ	ten	ՄԻԴ	ՄԻԴԵ

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. **ԽՈՐ-ՎՈՄՏԵ** (twenty + three) = twenty-three, **ՄՆԴ-ՎՈՄՏԵ** (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. ΜΗΤ , fem. ΜΗΤΕ	Μῆτ-
ī twenty	χογωτ , fem. χογωτε	χογτ-
ī thirty	μαλβ , fem. μαλβε	μαβ-
ī forty	շմե	շմե- (շմետ- before ազտե and աչե)
ī fifty	թաւիոյ	թաւիոյ-
ī sixty	սե	սե- (սետ- before ազտե and աչե)
ī seventy	պգե	պգե-
ī eighty	շմենէ	շմենէ- (շմենետ- before ազտե and աչե)
ī ninety	պշտավոյ	պշտավոյ-

TERMINAL COMPONENTS

... ī	... -one	masc. -օյե , fem. -օյեι
... Բ	... -two	masc. -ցնօօց , fem. -ցնօօցէ
... Ի	... -three	-յօմտէ
... Ա	... -four	-ազտէ
... Ե	... -five	-տհ (but -հ after մῆտ- and չօյտ-)
... Տ	... -six	-աչե
... Զ	... -seven	-սավգէ
... ԻՒ	... -eight	masc. -պմին , fem. -պմինէ
... Թ	... -nine	masc. -ψիւ , fem. -ψիւէ

Hundreds: Բ (100) **պէ**, Շ (200) **պնտ**, Ր (300) **պմնտ-պէ**, Ղ- (400) **զրօօշ ն-պէ** or **զրէշ-պէ**, Վ (500), Խ (600), Վ (700), Ջ (800), Ք (900).

Thousands: Ա (1,000) **պօ**, Բ (2,000) **պօ ցնաշ**, Ի (3,000) **պօմնտ ն-պօ** or **պմնտ-պօ**, Ա (4,000) **զրօօշ ն-պօ** or **զրէշ-պօ**, etc.

Ten thousand: **բա** is a noun of masculine gender.

Complex numbers go from highest to lowest: **մῆտ-ցնօօց ն-պէ մեն-սե** (ten-and-two hundreds and sixty) = **ԱՇՅ** 1,260. The use of **մե**– “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]

պօմնտ ն-բամէ = three men

պօմտ ն-սզիմէ = three women

But cardinal numbers are also compatible with the *singular* definite article **ո-/ր-** (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-ψΩΜΝΤ = the three

περ-ψΩΜΝΤ Μ-ΜΑΘΗΤΗΣ = his three disciples

τ-ψΩΜΤΕ Ν-ΣΖΙΜΕ = the three women

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

κε-ψΩΜΝΤ = another three, three more

κε-ψΩΜΝΤ Ν-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. σναγ, fem. σντε) usually follows the noun it quantifies, as a separate item.

ΡΩΜΕ ΣΝΑΓ = two men

Π-ΡΩΜΕ ΣΝΑΓ = the two men

ΣΖΙΜΕ ΣΝΤΕ = two women

ΤΕ-ΣΖΙΜΕ ΣΝΤΕ = the two women

(Compare the construction of ψημ 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 ψορπή, ψορπε.) 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-ΣΝΑΓ = the second man, the second one. τ-ΜΕΖ-ΣΝΤΕ = the second woman, the second one. π-ΜΕΖ-ΨΩΜΝΤ Ν-ΕΓΑΓΓΕΛΙΟΝ = the third gospel. τ-ΜΕΖ-ΨΩΜΤΕ Ν-ΣΖΙΜΕ = the third woman. πα-ΜΕΖ-ΖΜΕ Ν-ΖΟΟΥ ΜΝ-ΤΑ-ΜΕΖ-ΖΜΕ Ν-ΟΓΨΗ = 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-εσητ	bottom, ground	κάτω
π-καζ	earth, terra firma	γῆ
*θαλασσα, γαλαсса	sea	
τε-ζιн, pl. ζιοογε	road, path, way	δέδος
τ-μηтe	midst, middle	μέσος
π-тоуγ, pl. τоγеиn	mountain, valley wall of Nile	ঢৰোস
πε-кро	shore, bank (of river etc.)	ալղալօց, γῆ
*π-космос	world, universe	

The human being

π-ραн	name	ੱਨੋਮਾ
*π-сѡмѧ	body	
*τ-сарз	flesh	
πε-сноq	blood	ਅੰਮਾ
π-мeeγe	thought	ਦਿਾਨੋਇਾ etc.
π-շнт	heart, mind	ਕਾਰਦਿਆ
τε-смн	voice	ਫਵਨ੍ਹ
τ-аpe, pl. αпhγe	head	ਕੇਫਾਲੀ
π-вaл	eye	ਡਫਥਾਲਮ੍ਹਸ
π-жo	face	ਪ੍ਰੋਸ਼ਾਪਾਂ
τ-бiж	hand	ਖੇਿਰ
τ-օгнам	right, right hand	ਡੇਖਿੋਚ, ਨੰ ਡੇਖਿਾ
τe-զвօյр	left, left hand	ਇਨਵਨਮ੍ਹਸ
τ-օгeрhтe	foot, leg	ਪੋੜ੍ਹਸ

Classification (mostly occurring in adverbial expressions)^a

τ-гe (θe)	manner, way
τ-миne	sort, quality, manner

^aE.g. 乃是-τeи-гe = thus; 乃是-н- = like, even as; 乃是-τeи-гe = like him.

EXERCISES 6

A. Translate. a. αψ̄ μ̄-μα. πε̄-μα. b. αψ̄ ν̄-καζ̄. πεγ̄-καζ̄. c. ΝΙΜ
 ν̄-ρωμε πε. π-ρρο ν̄-τ-πε πε. π-ρρο πε ν̄-τ-πε. d. ν̄τε-ογ̄-
 ογ̄ (44). αν̄τ-τε-σμη μ̄-π-χοεις. e. ογηρ ν̄-ζιη. ζιη σ̄ντε. ογηρ
 ν̄-τοογ̄. ψωμ̄ντ ν̄-τοογ̄. f. ογηρ ν̄-σζιμε. ψωμ̄τε ν̄-σζιμε. ζαζ
 ν̄-ραν. λααγ̄ ν̄-ραν. g. ογ̄ μ̄-πεθοογ̄. τε̄-μινε μ̄-πεθοογ̄. h. να-
 μεεγ̄ ζεη-λααγ̄ (44) νε. να-μεεγ̄ ν̄-ζεη-λααγ̄ αν νε. να-μεεγ̄
 νε ζεη-λααγ̄. i. μ̄ντ-сноуց̄ ν̄-αпостолос. π-μ̄νт-сноуց̄
 ν̄-αпостолос. πεգ-մ̄նտ-сноуց̄ ν̄-αпостолос. j. π-ψωμ̄ντ
 ν̄-շօ μ̄-պ-նօյթ. τε̄-μιнε ν̄-սարչ. k. τ-մнте ν̄-նե-շիօյց̄.
 π-քշտ ν̄-տե-թալասսա.

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. ψωμῆτ. π-ψωμῆτ. b. φτοογ. κε-φτοογ. π-κε-φτοογ. πεῖ-φτοογ. πεῖ-κε-φτοογ. c. πεφ-κε-σαψῆ θ-ν-η. κε-σαψῆ θ-ν-η. πεφ-κε-σαψε θ-σζιμε. κε-σαψε θ-σζιμε. d. μῆτ-ογε. e. γμενετ-αψτε. f. μῆτη. g. φτοογ-ψε μαав. h. μῆτ-сноуց θ-ψε μн-сє. i. καզ снағ. j. απε сնтє. k. τεφ-ноб θ-αපе снтє. l. πμεշ-μаав. m. тμεշ-τаєиog. n. πμεշ-μῆτ-псноуց θ-апосто-λос. o. тμεշ-τօγ θ-չլաւ θ-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-**, **επο-** = 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-πολις** = against the city, **ε-θιερογαλημ** = into Jerusalem, **ε-παι** = against this one.
- ii. The *prepersional state* (**επο-**), which must be completed by a personal suffix. **επο-η** = against him/it, **επο-ε** = against her/it.

In dictionaries, all prepersional states are written with a slanted double hyphen (=), and prenominal states with a single hyphen (–). Prenominal and prepersional 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-, επο- to, into, for, against, in comparison to"). Simple prepositions are filed under the prenominal, thus ε-, επο- is filed under ε-.

51. The inflection of the prepersional 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				
	λ=	ο=	ω=	τ=	ωω=
Nλ=	ερο=	εχω=	εχωτ=	ειωωτ=	ειωωτ=
'to', 'for'	'to'	'upon'	'in'	'on'	
1st sing.	ΝΑΙ	εροϊ	εχωϊ	ΝΣΗΤΤ or ΝΣΗΤ	ζιωωτ
2d sing. masc.	ΝΑΚ	εροκ	εχωκ	ΝΣΗΤΚ	ζιωωκ
2d sing. fem.	ΝΕ (sic)	ερο	εχω	ΝΣΗΤΕ	ζιωωτε
3d sing. masc.	ΝΑꝝ	εροꝝ	εχωꝝ	ΝΣΗΤꝝ	ζιωωꝝ
3d sing. fem.	ΝΑꝝ	εροꝝ	εχωꝝ	ΝΣΗΤꝝ	ζιωωꝝ
1st pl.	ΝΑΝ	ερον	εχων	ΝΣΗΤΝ	ζιωων
2d pl.	ΝΗΤΝ	ερωτΝ	εχωτΝ	ΝΣΗΤ-ΤΗΥΤΝ	ζιωτ-Τηυτν
3d pl.	ΝΑꝝ	εροοꝝ	εχωοꝝ	ΝΣΗΤΟΥ	ζιωοꝝ

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-ϊ	ερο-ϊ	εχω-ϊ	ΝΣΗΤ-Ϊ or ΝΣΗΤ	ζιωω-Τ
2d sing. fem.	ΝΕ-θ	ερο-θ	εχω-θ	ΝΣΗΤ-Ε	ζιωω-ΤΕ
2d pl.	ΝΗ-ΤΝ	ερω-ΤΝ	εχω-ΤΝ	ΝΣΗΤ-ΤΗΥΤΝ	ζιωτ-Τηυτν

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	ϊ	ετ	θ or τ	τ, τ	τ
2d masc.	κ	εκ	κ or κ	κ, κ, ρ	κ
2d fem.	θ	ε	ε	ε	τε
3d masc.	ꝝ	εꝝ	ꝝ or ꝝ	ꝝ or ꝝ	ꝝ
3d fem.	ϲ	εϲ	ϲ or ϲ	ϲ or ϲ	ϲ
<i>Pl.</i>					
1st	ν	ν or εν	ν	ν	ν
2d	τΝ ^a or τηυτΝ ^b	τηυτΝ ^b	τηυτΝ ^c	τηυτΝ ^b	τηυτΝ ^d
3d	(ο)γ	ογ	ογ	ογ	(ο)γ

NOTES: ^aτΝ is suffixed to the prepersonal form ^bτηυτΝ is suffixed to the prenominal form ^cτηυτΝ is suffixed to either the prepersonal or the prenominal form, according to each particular word ^dτηυτΝ 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

ΑΝΤΙ- (**ἀντί**) instead of

ΑΧΝ-, ΑΧΝΤ= without (also spelled **ΕΧΝ-, ΕΧΩ=**)

Ε-, ΕΡΟ= to, for, against, in comparison to

ΕΤΒΕ-, ΕΤΒΗΗΤ= because of, concerning

ΚΑΤΑ-, ΚΑΤΑΡΟ= (**κατά**) according to, like, by

ΜΜΑΖ- in the presence of (a god) [rare]

ΜΝ-, ΝΜΜΑ= with, and (also **ΝΜ-**)

Ν-, ΝΜΟ= of, out of, from, related to; also, mark of direct object, untranslatable

Ν-, ΝΑ= to, for

ΝСΑ-, ΝСΩ= behind, after

ΝΘΙ- mark of postponed subject, untranslatable

(Ν)ΝΑΖΡΝ-, (Ν)ΝΑΖΡΑ= in the presence of, before, in relation to

ΠΑΡΑ-, ΠΑΡΑΡΟ= (**παρά**) contrary to, in comparison with, beyond, more than

ΠΡΟС-, ΠΡΟΣΡΟ= (**πρός**) in accordance with, for; than

ΟΥΒΕ-, ΟΥΒΗ= opposite, towards, against

ΟΥΤΕ-, ΟΥΤΩ= between, among

ΧΩΡΙС- (**χωρίς**) without, apart from

ΦΑ-, ΦΑΡΟ= to, toward

ΖΑ-, ΖΑΡΟ= under, from, in respect of, on behalf of

ΖΙ-, ΖΙΩΩ= on, at, in

ΖΗ-, ΖΗΗΤ= in, at, on, from

ΖΑΡΙΖΑΡΟ= apart, on my (your, etc.) own

ΖΩС- (**δές**) like, as if

ΧΙΝ- since (time, place)

53. Two personal suffixes with a single preposition are connected by **ΝΜΜΑ=** “and” (cf. 27 [b]), which is declined like **ΝΑ=**. [CG 201] E.g. **ΝΑ-Ν ΝΜΜΗ-ΤΝ=** For us and you. **ΕΡΟ-Ι ΝΜΜΑ-Ω=** Against me and him. **ΝΖΗΤ-Ε ΝΜΜΑ-Ι=** Within you and me. Similarly, an additional article phrase or pronoun can be connected by **ΜΝ-**. E.g. **ΝΑ-Ν ΜΝ-ΠΕΝ-ΛΛΟC=** For us and our people. **ΕΡΟ-Ι ΜΝ-ΠΛ-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.

ΡΝ-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	
ΡΝ-	ΡΩ-Q Ν-	ΡΩ=	= mouth of
—	ΡΞΤ-Q Ν-	ΡΞΤ=	= foot/feet of
ΤΝ-, ΤΕ-	ΤΟΟΤ-Q Ν-	ΤΟΟΤ=	= hand(s) of
—	ΖΗΤ-Q Ν-	ΖΗΤ=	= fore part(s) of
—	ΖΗΤ-Q Ν-	ΖΗΤ=	= belly, womb (of)
ΖΡΝ-, ΖΝ-	ΖΡΞ-Q Ν-	ΖΡΞ=	= face of
—	ΖΤΗ-Q Ν-	ΖΤΗ=	= tip of
ΧΝ-	ΧΩ-Q Ν-	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-ΟΥΕΡΗΤΕ
'hand'	Τ-ΒΙΣ
'mouth'	Τ-ΤΑΠΡΟ

Thus, for example, the ordinary nouns **βισ** and **ταπρο** are used literally: 'your hand' = **τεκ-βισ**, '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' = **ζαρω-κ** (under-mouth-of-you).

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

COMBINATIVE ADVERBS

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

- i. *Simple preposition + possessed noun*, **ε-þñ-**, **ε-þω=** = to, upon (“towards mouth of”). Thus **ȝa-ειατ=** before (“under eyes of”); **ε-τñ-**, **ε-τοοт=** to (“towards hand of”); **ε-ȝñ-**, **ε-ȝω=** upon (“towards head of”).
- ii. *Simple preposition + def. article + noun + ‘Of’ construction*, **ȝi-τ-օγնам** **ñ-**, **ȝi-τεզ-օցնам** = at the right of, at his right (“on the right hand of”). Thus **մ-πՅՈՆ** **ñ-** outside of (“in the exterior of”); **ε-պՄԱ** **ñ-** in place of (“towards the place of”); **ε-պՅԱ** **ñ-** to (“towards the side of”).
- iii. *Simple preposition + “noun (or πι-noun) + **ñ-/մմօ=***, e.g. **ε-ՊՃՅ** **ñ-/մմօ=** = behind (“towards rear end of”). Thus **ȝi-ՊՅԻ** **ñ-/մմօ=** = before (“on prow of”); **ȝi-ՊՅԻ** **ñ-/մմօ=** at the right of (“on right hand of”); **մ-ՊԿԱ** **ñ-/մմօ=** 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 **ȝñ-** (= in) also combines with the adverb **εՅՈՆ** and changes its meaning

- ȝñ-, ȝչհԵՏ=** = in
εՅՈՆ ȝñ-, εՅՈՆ ȝչհԵՏ= = from

There are eleven combinative adverbs.

- i. *Inside*: **εՅՈՒՆ**, **ñՅՈՒՆ**, **ՊՃՅՈՒՆ**
- ii. *Outside*: **εՅՈՆ**
- iii. *Top-or-bottom*: **εՉՐՃԻ**, **ñՉՐՃԻ**, **ՊՃՐՃԻ**
- iv. *Bottom*: **εՊԵՇԻ**
- v. *Front*: **εԹԻ**
- vi. *Rear*: **εՊՃՅ**
- vii. *Emotional orientation*: **ñՉՀԻ**

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

$\gamma\bar{n}-$ = in, $\epsilon\nu\omega\lambda\gamma\bar{n}-$ = from

$\kappa\omega$ = put, $\kappa\omega\epsilon\nu\omega\lambda$ = forgive

$\gamma\epsilon\epsilon-$ = find, $\gamma\epsilon\epsilon\nu\epsilon\chi\tau\epsilon\epsilon-$ = fall down into

$\bar{m}\kappa\alpha\bar{\gamma}$ = feel physical pain, $\bar{m}\kappa\alpha\bar{\gamma}\bar{n}\bar{\gamma}\bar{\nu}\tau$ = feel distressed

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

Prenominals		Prepersonal
—	$\alpha\nu\lambda-q\bar{n}-$	$\alpha\nu\lambda=$ will of (Crum p. 11a)
—	$\alpha\rho\rho\chi(n)-q\bar{n}-$	$\alpha\rho\rho\chi(n)=$ end of (16b)
$\nu\bar{\lambda}-$, $\nu\bar{\lambda}\bar{n}-$	$\nu\bar{\lambda}\lambda\lambda-q\bar{n}-$	$\nu\bar{\lambda}\lambda\lambda=$ outside of (33b)
$\epsilon\nu\epsilon\bar{p}-$, $\epsilon\nu\epsilon\bar{n}-$	$\epsilon\nu\epsilon\alpha\bar{t}-q\bar{n}-$	$\epsilon\nu\epsilon\alpha\bar{t}=$ eye(s) of (73b)
—	$\kappa\gamma\eta\eta(t)-q\bar{n}-$	$\kappa\gamma\eta\eta(t)=$, $\kappa\gamma\eta\eta\eta\eta=$ bosom of (111b)
—	$\lambda\iota\kappa\tau-q\bar{n}-$	$\lambda\iota\kappa\tau=$ covering of (140a)
$\rho\bar{n}-$	$\rho\omega-q\bar{n}-$	$\rho\omega=$ mouth of (288a)
$\rho\bar{\epsilon}n-$	$\rho\bar{\epsilon}n\bar{t}-q\bar{n}-$	$\rho\bar{\epsilon}n\bar{t}=$ name of (297b)
—	$\rho\bar{\alpha}\tau-q\bar{n}-$	$\rho\bar{\alpha}\tau=$ foot/feet of (302b)
—	$\kappa\gamma\bar{\eta}\bar{\eta}t-q\bar{n}-$	$\kappa\gamma\bar{\eta}\bar{\eta}t=$ value of (369b)
$\tau\bar{n}-$, $\tau\epsilon-$	$\tau\bar{o}\bar{o}t-q\bar{n}-$	$\tau\bar{o}\bar{o}t=$ hand(s) of 425a)
$\tau\bar{\gamma}\bar{n}-$	$\tau\bar{o}\gamma\omega-q\bar{n}-$	$\tau\bar{o}\gamma\omega=$ bosom of (444b)
—	$\vartheta\bar{\alpha}\bar{\alpha}t-q\bar{n}-$	$\vartheta\bar{\alpha}\bar{\alpha}t=$ nose of (543b)
—	$\gamma\bar{\eta}\bar{\eta}t-q\bar{n}-$	$\gamma\bar{\eta}\bar{\eta}t=$ fore part(s) of (640b)
—	$\gamma\bar{\eta}\bar{\eta}t-q\bar{n}-$	$\gamma\bar{\eta}\bar{\eta}t=$ belly, womb (of) (642b)
$\gamma\bar{p}\bar{n}-$, $\gamma\bar{n}-$	$\gamma\bar{p}\bar{\alpha}-q\bar{n}-$	$\gamma\bar{p}\bar{\alpha}=$ face of (646b)
$\gamma\bar{\rho}\bar{\gamma}\bar{n}-$	$\gamma\bar{\rho}\bar{\alpha}-q\bar{n}-$	$\gamma\bar{\rho}\bar{\alpha}=$ voice of (704b)
(γ) $\tau\epsilon-$, (γ) $\tau\bar{n}-$	$\gamma\bar{\tau}\bar{\eta}-q\bar{n}-$	$\gamma\bar{\tau}\bar{\eta}=$ heart of (714a)
—	$\gamma\bar{\tau}\bar{\eta}-q\bar{n}-$	$\gamma\bar{\tau}\bar{\eta}=$ tip of (718a)
$\chi\bar{n}-$	$\chi\omega-q\bar{n}-$	$\chi\omega=$ head of (756a)

VOCABULARY 7

More nouns

π- ων , pl. ωντες	thing, product; deed, matter	ἔργον
πε- νκα	material thing, possession	κτῆμα, ὑπάρχον
π- ωλη	utterance, word	λαλία, λόγος

Prepositions

γ̄- (also -), γ̄ ητε =	in, at, on, from, by means of	ἐν κτλ.
ν-, μμο=	of, out of, from, related to	(marker of direct object)
ν-, να=	to, for	Greek dative
ε-, ερο=	to, for, against, in comparison to	εἰς κτλ.
μν-, νμμα=	with; and (27)	μετά, σύν, κτλ.
αχν-, αχντ=	without	χωρίς, α- privative
εχ-ε-, εχω=	upon, over; for, on account of; against; to; in addition to, after	ἐπι
σι-, σιωω=	on, at, in; and (27); concerning; from; at the time of	ἐπί
ετβε-, ετβηητε=	because of, concerning	διά
*κατα-, καταρο=	according to, like, by	κατά accus.
*γωс-	like, as if	ὡς
εвол γн-, εвол γнтет=	from, out of, as a result of	ἐκ κτλ.
εгоyn ε-, εгоyn εро=	into, into the interior of	εἰς κτλ.
εгоyn γ- or εгоyn εгрн- 54, εгоyn εгра=	in toward, before	εἰς κτλ.
γραι γн-, γраи γнтет=	in, up in, down in	ἐν κτλ.
мпe-мто εвол н-, мпeq-мто εвол (any possessive article can occur in place of πεq-)	in the presence of, before	ἐνώπιον

LESSON SEVEN

Adverbs

ℳℳΑΥ	there	ἐκεῖ
ℳℳΕΪΜΑ i.e. ℳ-ΠΕΪ-ΜΑ	here	ὧδε
ℳℳΒΟΛ ℳℳ-ΠΕΪ-ΜΑ	hence, from here	ἐντεῦθεν
ℳℳ-Π-ΜΑ	hither, to here	ὧδε
ℳℳ-Π-ΜΑ ℳℳΑΥ	there	ἐκεῖ
ℳℳΒΟΛ ℳℳ-Π-ΜΑ ℳℳ-Π-ΜΑ	thence, from there	ἐκειθεν
ℳℳΑΥ		
ℳℳ-Π-ΜΑ ℳℳΑΥ	thither, to there	ἐκεῖ
ℳℳΠΜΑ ℳℳ- i.e. ℳℳ-Π-ΜΑ	in place of, instead of	ἀντί
ℳℳ-		
ℳℳ-ΜΑ ΝΙΜ	everywhere	πανταχοῦ
ℳℳΒΩΝ	where? whence, from where?	ποῦ, πόθεν
ℳℳΒΟΛ ΤΩΝ	whence, from where?	πόθεν
<i>Conjunctions</i>		
*ℳℳΛΛΑ	but, but rather, yet, nonetheless	ἀλλά
*ℳℳ	or, and, and/or (inclusive)	ἢ
ℳℳ- (or ΧΕΝ- or ΧΕ-)	or, or else (restrictive)	ἢ
<i>Expressions based on ℳℳΥΟ</i>		
ℳℳΕ-ℳℳΥΟ	abundance, greater part	περίσσον
ℳℳ-ℳℳΕ-ℳℳΥΟ	greatly, much	πολλά, πολύ
ℳℳΖΟΥΕ-, ΖΟΥΓΕΡΟ= (i.e. Ζ-ℳℳΥΟ Ζ-/ΕΡΟ=)	rather than, more than	μᾶλλον ἢ
ℳℳΖΟΥΟ	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, **nmmā**= with, **ε2oγn ε2pā**= in towards, **εpo**= against, **mmo**= of, **ε2oγn εpo**= into, **εxw**= upon, **ñ2ht**= in, **axñt**= without, **εtbhht**= because of, **zpaī ñ2ht**= above/below in, **εboλ ñ2ht**= from, **?iωw**= on.

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

B. Practice translating rapidly until you are fluent. Να-ī, ΝΜΜΕ-∅, ɔιωω-q, εζογν εζρα-c, ερω-τN, ΜΜΟ-ī, εζογн ερο-k, εχω-q, ΝΖΗΤ-Ν, αχΝΤ-oγ, ετΒΗΗΤ-∅, 2ραι ΝΖΗΤ-ε, εβολ ΝΖΗΤ-с, ΝΗ-ΤN, ΝΜΜΑ-ī, ɔιωω-k, εζογн εζρε-∅, ερο-c, ΜΜω-ΤN, εζογн ερο-oγ, εχω-k, ΝΖΗΤ-q, αχΝΤ-Ν, ετΒΗΗΤ-oγ, 2ραι ΝΖΗΤ-∅, εβολ ΝΖΗΤ-к, Να-q, ΝΜΜΗ-ΤN, ɔιω-oγ, εζογн εζρα-y, ερο-k, ΜΜΟ-q, εζογн ερω-ΤN, εχω-oγ, ΝΖΗΤ-к, αχΝΤ-q, ετΒε-ΤΗγΤN, 2ραι ΝΖΗΤ-oγ.

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. μῆ-πα-μτο εβολ. μ-πεγ-μτο εβολ. b. ςωс-θψηρ. κατα-τεq-зе. c. շN-τε-γψη. ε-т-полис. мN-нeq-швеер. d. αχN-θмоу շI-θօeik. εхM-п-кaշ. շI-те-շIн. e. εтвe-тeq-агапн. f. εвoլ շM-пeи-ма. ε-пeи-ма. շM-ма nим. g. εтмa μ-пeq-лаoc. εշoյe-пeq-лаoc. εпeշoյo. h. ՚ooут հ ՚cշime. ՚-ooут ՚n-нe-շiомe.

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-ΣΝΗΥ ΝΕ**

ii. Description 44

Of what sort is he? **ΟΥ-ΑΩ Β-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-ΙΩΓΑΝΝΗΣ ΠΕ**

It is *mine* **ΠΩ-Ϊ ΠΕ**

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

ΠΑ-, ΤΑ-, ΝΑ-¹³ (the) one(s) of . . . , belonging to . . .
ΠΩΣ-, ΤΩΣ-, ΝΟΥΣ-

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

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

ΤΩ-Κ ΤΕ Τ-ΒΟΜ ΜΝ-Π-ΕΟΟΥ = *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

ΝΟΥ-Κ ΝΟΥ-Ϊ ΝΕ = *Thine* are *Mine* (ones-who-belong-to-you are ones-who-belong-to-me)

ΑΝΓ-ΠΑ-ΠΑΓΛΟC I belong to Paul

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

	masc.	fem.	pl.
mine	πω-Ϊ	τω-Ϊ	ΝΟΥ-Ϊ
yours (sing. masc.)	πω-Κ	τω-Κ	ΝΟΥ-Κ
yours (sing. fem.)	πω-∅	τω-∅	ΝΟΥ-∅
his	πω-Ψ	τω-Ψ	ΝΟΥ-Ψ
hers	πω-Ϲ	τω-Ϲ	ΝΟΥ-Ϲ
ours	πω-Ν	τω-Ν	ΝΟΥ-Ν
yours (pl.)	πω-ΤΪ	τω-ΤΪ	ΝΟΥ-ΤΪ
theirs	πω-ΟΨ	τω-ΟΨ	ΝΟΥ-ΟΨ

Compare the possessive article:

my	ΠΑ-ΕΙΩΤ	ΤΑ-ΜΑΑΨ	ΝΑ-ΣΝΗΨ
your (sing. masc.)	ΠΕΚ-ΕΙΩΤ	ΤΕΚ-ΜΑΑΨ	ΝΕΚ-ΣΝΗΨ
your (sing. fem.)	ΠΟΥ-ΕΙΩΤ	ΤΟΥ-ΜΑΑΨ	ΝΟΥ-ΣΝΗΨ
his	ΠΕΨ-ΕΙΩΤ	ΤΕΨ-ΜΑΑΨ	ΝΕΨ-ΣΝΗΨ
her	ΠΕϹ-ΕΙΩΤ	ΤΕϹ-ΜΑΑΨ	ΝΕϹ-ΣΝΗΨ
our	ΠΕΝ-ΕΙΩΤ	ΤΕΝ-ΜΑΑΨ	ΝΕΝ-ΣΝΗΨ
your	ΠΕΤΪ-ΕΙΩΤ	ΤΕΤΪ-ΜΑΑΨ	ΝΕΤΪ-ΣΝΗΨ
their	ΠΕΨ-ΕΙΩΤ	ΤΕΨ-ΜΑΑΨ	ΝΕΨ-ΣΝΗΨ

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, ∅, ψ, ω, τΪ, οΨ) express the person, number, and gender of the possessor.

πω-Ϊ = (the) [sing. masc.] one belonging to + me = mine

τω-Κ = (the) [sing. fem.] one belonging to + you [sing. masc.] = yours

πω-∅ = (the) [sing. masc.] one belonging to + you [sing. fem.] = yours

ΝΟΥ-∅ = (the) [pl.] ones belonging to you = yours

πω-ΟΨ = theirs, ΝΟΥ-ΟΨ = theirs, etc.

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

πα-ΠΝΕΥΜΑ ΜΪ-ΠΩ-ΤΪ = my spirit and yours

πεψ-ΕΟΟΨ ΜΪ-ΠΑ-ΠΕΨ-ΕΙΩΤ = His glory and *that of His Father*

LESSON EIGHT

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

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

Whence is it? From where does it come? ογ-εβολ των πε

It is from God ογ-εβολ ς̄μ-π-νούτε πε

For this, Coptic uses the indefinite article ογ-/ζεν- expanded by the prepositions εβολ ς̄ν-, εβολ ή-, or (for agential cause) εβολ ς̄τη- = from.

ητετη-ζεν-εβολ ς̄μ-πει-κοσμος = you are of (from) this world

παι ογ-εβολ μμο-ογ πε = this one is one of them

αντ-ογ-εβολ αν ς̄μ-πει-κοσμος = I am not of (from) this world

τει-νοβ ή-δωρεα ογ-εβολ ς̄ιτη-π-νούτε 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? ω-ογηρ πε

It is *eternal* (unto-eternity) ω-ενερ πε or ογ-ω-ενερ πε

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

ζεν-ω-ενερ πε = they are *eternal* (some-instances-of-unto-eternity)

ογ-προς-θογοειω πε = it is *temporary* (an-instance-of-in-relation-to-time)

περ-ροογω πε ετβε-ή-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 η-τ-η, together with their corresponding pronouns. [CG 42–60]

η-, τ-, ή- (lesson 1) = the

No corresponding pronoun

ω- (πεκ-, etc.) 30 = my (your, etc.)

τω-, τω-, νογ= 57 (iii)-58 = mine (yours, etc.)

τκε-, τκε- ήκε- = the other (the second, the contrasting)

πκε, τκετ, ήκοογε = the other

πι-, τ-, η- = the, that, this (expressing either emotional involvement¹⁴ or remoteness in place or time)

ηη, τη, ηη = he, it, that one, this one

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

SURVEY OF ARTICLES AND PRONOUNS

πεῖ-, τεῖ-, νεῖ- = this, the following, the previously mentioned 18
παῖ, ταῖ, ναῖ = this, he, it, the following, the preceding 18

π-/τ-/ν- . . . ετῆμαγ that (over there), the previously mentioned; 130 (π-ν-
ετῆμαγ = that house, τε-ζιη ετῆμαγ = 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)

δε, κετ (κετε sing. fem.), ζενκοογε = 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

. . . νιμ = any, every, all

ογον νιμ = any, each, all

Note that νιμ follows its noun, as a separate item (like σναγ ‘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 νιμ = ‘who?’ 43.

VOCABULARY 8

Learn all the articles 60–62.

More prepositions

ΖΑ- , ΖΑΡΟ-	under, at, from, in respect of, on behalf of	ὑπό, ὑπέρ, περί
ΦΑ- , ΦΑΡΟ-	to, toward (esp. people)	πρός, εἰς, ἕως
ΜΝΗΝΔΑ- , ΜΝΗΝΔΩ-	after (temporal)	μετά
ΧΙΝ-	from . . . onwards, since	ἀπό
(Ν)ΝΑΖΡΗ- , (Ν)ΝΑΖΡΑ-	in the presence of, before, in the opinion of, compared with	πρός

Prepositions based on **ΤΗ-**, **ΤΟΟΤ-** (*hand-of*)

ΖΙΤΗ- , ΖΙΤΟΟΤ-	through, by, from	ἀπό, διά
ΕΒΟΛ ΖΙΤΗ- , ΕΒΟΛ ΖΙΤΟΟΤ-	through, by, from	ἀπό, διά
ΝΤΗ- , ΝΤΟΟΤ-	in, by, with, beside, from	ἀπό, παρά
ΕΤΗ- , ΕΤΟΟΤ-	to	Greek dative
ΖΑΤΗ- , ΖΑΤΟΟΤ-	beside, with	πρός

Preposition based on **ΧΗ-**, **ΧΩ-** (*head-of*)

ΖΙΧΗ- , ΖΙΧΩ-	upon, over, in, on, at, beside; for, through, from upon	ἐπί
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More adverbs

ΕΝΕΖ	ever (as in “not ever”)	(οὐδέ)ποτε
ΝΨΟΡΠ	first of all, formerly	πρῶτον
ΤΕΝΟΥ	now	νῦν
ΝΤΕΓΝΟΥ	suddenly, immediately	εὐθὺς, εὐθέως
ΧΙΝ-ΝΨΟΡΠ	from the first	ἀπ' ἀρχῆς
ΧΙΝ-ΤΕΝΟΥ	from now on	νῦν, ἅρτι, ἡδη
ΦΑ-ΕΝΕΖ	forever	εἰς τὸν αἰώνα

Conjunction

ΝΚΑ-	except	εἰ μή
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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. ḥκε-χιοογε. b. πι-νοβ
᷄-ραψε. ṭ-сгиме. τ-πολις εтммаγ. c. ḥ-ψиpε ψиm εтммаγ.
π-ма εтммаγ. d. κε-χиh. ςенке-χиооγe. χиh нiм. e. πολιc нiм.
ψиpε ψиm нiм. сгиме нiм. космос нiм. f. κε-снаγ ḥ-апостолoс.
апостолoс снаγ. π-апостолoс снаγ. g. κε-κосмoс. κe-օγa. бe.
кeт. h. оγон нiм. πн. πаl. πетммаγ. нетммаγ.

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 тe т-бoм, πω-q πe π-εooγ, αγω πω-q
πe π-тaэio. b. πa-π-ноутe πe π-каz. π-каz πa-π-ноутe πe.
c. на-пei-рwme ne ḥ-ψиpε εтммаγ. d. оγ-εвoл շitm-п-рwme
πe π-новe, аlla оγ-εвoл շitm-п-ноутe тe тe-харic. e. nei-
рwme ςen-εвoл тwн ne. ςen-εвoл тwн ne nei-рwme.

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 շիտն-օյ-ագգելօս. b. նտմ-պ-արքիեթյօց. c. εβոլ շիտօտ-օյ. d. էտմ-պէ-գրամմաթյօց. e. շատօտ-ս. f. շատն-տա-շիմե. g. շա-պէզ-լծօս. h. աշա-պէ-պրօֆինիս. i. աշրօ-զ. j. մննչա-օյփի սնտե. k. խին-տենօյ. l. ննաշրմ-պէ-հկ. m. էշմ-պտօօյ. n. էշա-ն. o. շիտն-մ-մօյշիօօյե.

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-**, **περ-** etc.) will no longer be set off by a hyphen. You can now expect to find **πρωμε**, **ογρωμε**, **ταμααγ**, **πειλαοс**, 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**, **παι**, **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

†-	τ̄ν-	I (am)	we (are)
κ-	τετ̄ν-	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 ̄n-ρωμε** etc.) must be preceded by

ογ̄n- *there is*

μ̄n- or **μμ̄n-** *there is no(t), or*

ειc- *behold*

LESSON NINE

Thus:

- ογ̄-ογρωμε βωλ = a man is releasing or releases
ειс-ογρωμε βωλ = behold, a man is releasing or releases
μн-λλαγ βωλ = no one is (there is not any) releasing or no one releases
(ειс - 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 νа- will . . . , is going to . . . completed by an infinitive. νа-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. παχοειс βωλ = My master is releasing or releases
2. η-βωλ = He is releasing or releases
3. ογ̄-ρωμε βωλ = People are releasing or release

Predicate = stative

4. πεїλαос βηλ = This nation is free
5. η-βηλ = It is free
6. ογ̄-λлаос βηλ = Some nations are free

Predicate = prepositional phrase or adverb expressing situation

7. παχοεис շմ-πեղի = The lord is in his house
8. η-շմ-պեղի = He is in his house
9. ογ̄-րωմե շմ-պեղի = There are people in his house

¹⁸ Examples of situational prepositions: εхн- upon, мн- with, нтн- in, by, наշрн- in the presence of, оյвe- opposite, շa- under, շt- on, շн- in, շրai շн- in, շарw= beneath, շарat= beneath, շiхн- upon, շրai շiхн- upon. Situational adverbs include մայ is there, մпоoy (is) today, falls on today's date; տոն (is) where?, where is?; դաi (is) here (only in the phrase եր-դաi = which is here).

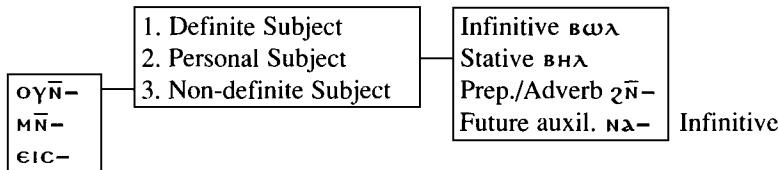
THE DURATIVE SENTENCE

Predicate = future auxiliary **να-** completed by infinitive

10. παχοεις **να-βωλ** = My master is going to release *or* will release

11. η-**να-βωλ** = He is going to release *or* will release

12. ογ-^θ**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

(**¬-**) Subject (def./personal) + Predicate **αν**

Negative **αν** comes after the predicate and is always required; negative **¬-** (**ℳ-** before **π** or non-syllabic **Μ**) is optional, and is prefixed to the subject.

ℳ-παχοεις βωλ αν = My master is not releasing *or* does not release

ℳ-η-βωλ αν = He is not releasing *or* does not release

ℳ-πειλαος βηλ αν = This nation is not free

ℳ-η-βηλ αν = It is not free

ℳ-παχοεις ζℳ-περνι αν = The lord is not in his house

ℳ-η-ζℳ-περνι αν = He is not in his house

ℳ-παχοεις να-βωλ αν = My master is not going to release *or* will not release

ℳ-η-να-βωλ αν = He is not going to release *or* will not release

(And all the above without **ℳ-**.)

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

ℳℳ- Subject + Predicate

Here **ℳℳ-** or **ℳℳℳ-** appears in place of **ογ-** and **ΕΙC-**.

ℳℳ-θρωμε βωλ = No one is releasing *or* releases, People are not releasing *or* do not release, etc.

ℳℳ-θλαος βηλ = No nations are free

ℳℳ-θρωμε ζℳ-περνι = There are no people in his house, No one is in his house, etc.

ℳℳ-θρωμε να-βωλ = No people are going to release *or* will release, No one is going to release *or* will release, People are not going to release *or* will not release, etc.

LESSON NINE

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

†-na-	τ̄-na-
κ-na-	τετna- (sic)
τε-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 (**βωλ** = release), process (**μογ** = die), or acquisition of a quality (**ογβαω** = 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 **βηλ** = free, **μοογτ** = dead, **ογοβω** = white. The stative can only be used in durative sentences. Not every verb has both forms; many infinitives have no stative, and a few statives have no infinitive. In the dictionary verbs are filed under the infinitive form (**βωλ**) and statives are marked with an elevated obelus symbol (**βηλ†**).

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. **ει εβολ** = come forth, masc. noun **ει εβολ** = exodus; etc. In fact you have already learned a few infinitives as nouns in the vocabularies leading up to this lesson. They are:

- μογ**, to die
- μεεγε**, to think
- ραψε**, to rejoice
- соп̄**, to entreat, console
- кооγн**, to become acquainted with, know
- ταειο**, to honor
- ογχαι**, to become healthy, safe, saved
- ων̄**, to live
- ψαхе**, to speak

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

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

INFINITIVE AND STATIVE

πιστεγε = 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 [†] ή –)	= εἶναι
κω	put	= ἔφιέναι, τιθέναι
κη[†]	be, lie	= κεῖσθαι
κω εβολ	forgive, release	= ἀπολύειν, ἀφιέναι
κη[†] εβολ	forgiven	= ἀφίεσθαι
κωτ	build, build up	= οἰκοδομεῖν
κητ[†]	built up, situated	= οἰκοδομεῖσθαι
μογρ	bind	= δεῖν
μηρ[†]	bound, under arrest	= δεῖσθαι, δέσμιος
μογχ	fill	= πιμπλάναι, πληροῦν
μεζ[†]	full	= γέμειν, μεστός
μτον	cause to rest, refresh	= ἐπαναπαύειν
μотн[†]	easy, restful, refreshed	= εὔκοπος
νογχε	throw, cast	= βάλλειν
νηχ[†]	lie, recline	= ἀνακεῖσθαι
πωψ	divide	= κλᾶν
πηψ[†]	(be) split	= μερίζεσθαι
сөвтє	prepare	= ἑτοιμάζειν
сбтвт[†]	ready	= ἑτοιμος
смоу	bless	= εὐλογεῖν
смамазт[†]	blessed, happy	= εὐλογητὸς, εὐλογεῖσθαι
сωтп	choose	= ἐκλέγεσθαι
сотп[†]	elect, chosen	= ἐκλεκτός
своиг	gather	= συνάγειν
сооиг[†]	assembled	= συνάγεσθαι, συνέρχεσθαι
сзлї	write	= γράφειν
снг	scripture, written	= γεγράφεσθαι

LESSON NINE

†	give, give back	= (ἀπο)διδόναι
το[†]	fated, put	= ἔξεστιν
τέββο	purify	= καθαρίζειν
τέββηγ[†]	pure	= καθαρὸς
ταειο	to honor	= τιμᾶν
ταεινγ[†]	glorious, honored	= ἔντιμος, δοξάζεσθαι
τακο	ruin	= ἀπολλύναι
τακηγ[†]	corrupt	= διαφθείρεσθαι
ταλο	take up, mount, board	= ἀναλαμβάνειν
ταληγ[†]	seated, on board	= καθήσθαι
τω[‡]	invite	= καλεῖν
τα[‡]	invited, invitee	= κλητὸς, καλεῖσθαι
ταχρο	make firm	= στηρίζειν
ταχρηγ[†]	solid	= βέβαιος
ογων	make open	= ἀνοίγειν
ογηн[†]	open	= ἀνοίγεσθαι
ογωн[‡] εвол	reveal	= φανεροῦν
ογон[‡] εвол	manifest, clear	= φανερὸς, φαντάζεσθαι
ογω[‡]	lay upon, occupy	= προστιθέναι, κατοικεῖν
ογη[‡]	rest, inhabit	= μένειν, κατοικεῖν
ογхай	become healthy, saved	= σώζεσθαι
οгюх[†]	healthy, saved, safe	= θυηῆς
ѡп	calculate, consider	= λογίζεσθαι
һп[†]	reckoned	= ἀριθμεῖσθαι
ѡѡп	receive, buy	= δέχεσθαι, ἀγοράζειν
ѡнп[†]	accepted, acceptable	= δεκτός
ѡѡѡт	cut off, sacrifice, lack	= ἐκκόπτειν, θύειν, ὑστερεῖν
ѡллат[†]	fall short, be lacking	= ὑστερεῖν
ѡторт[†]	disturb	= ταράσσεσθαι
ѡтртѡр[†]	disturbed	= θορυβεῖσθαι
ѡѡп	hide	= κρύπτειν
ѡнп[†]	secret	= κρυπτός
ѡо	sow	= σπείρειν
ѡнг[†]	sown with seed	= σπόριος
ѡѡк εвол	fill	= πληροῦν
ѡнк[†] εвол	full	= πλήρης, πληροῦσθαι

INFINITIVE AND STATIVE

χισε	raise up	= ὑψοῦν
χοσε[†]	high	= ὑψηλός
<i>(b) Process.</i>		
εισε	become thirsty	= διψᾶν
οβε[†]	thirsty	= διψᾶν
μογ	die (become dead)	= ἀποθνήσκειν
μοογτ[†]	dead	= νεκρός
ωνζ	live, become alive	= ζῆν
ονζ[†]	alive	= ζῆν
φωπε	become, come into existence	= γίνεσθαι
φωοπ[†]	be, dwell, exist	= εῖναι
շισε	become tired, labor	= κοπιᾶν
շօսε[†]	tired	= κοπιᾶν

(c) Acquisition of a quality.

ογβαω	become white	= λευκός γίνεσθαι
ογοβω[†]	white	= λευκός
φοογε	become dry	= ξηραίνεσθαι
φογωογ[†]	dry	= ξηρός
շառ εզօյն	draw near	= ἐγγίζειν
շհն[†] εզօյն	near	= ἐγγύς
no infinitive		
շօօγ[†]	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.

շառ မ-πονηրօс = wicked judgement
 ογπονηρօс πε = It is wicked
 գ-օ մ-Պոնηրօс = It is wicked 82

(b) The noun in certain constructions.

շառ ն-նօյթե = divine judgement 36
 ογնօյթε πε = It is divine 38
 գ-օ ն-Պնօյթε = It is divine 82

LESSON NINE

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

զ-մεշ = It is *full*

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

նանոյ-գ = It is *good*

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

տպօլից եր^թ-օյաձ = the holy city (the-city that-is-holy)

տէցիմէ եր-նանոյ-ց = 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 **ե-**, **երօ=** *than* or by the simple definite article in a context that makes things clear.

πκօγի ερօ-գ = the one who is *lesser* than he (small with regard to him)

աշ ու պնօթ. պնօյի ու չե՞-պերպէ ու = Which is *greater*? Is it gold or is it the temple?

τετ՞-ցօթէ ե-ցաշ = You are *more valuable* (stative) than many

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

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

աշ ու պնօթ նշհտ-օյ = Which is the *greatest* among them?

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

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

զ-բալ մմօ-ց = he releases *her*

զ-բալ մմօ-օյ εボլ = he destroys *them*

†-նա-εրպ ն-նաի = I shall do *these things*

զ-կա εボլ մ-պեզօն = he forgives *his brother*

†-կա մմօ-գ εボլ = I forgive *him*

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

զ-պինէ նշա-պերպամէ = he is seeking this man

†-պինէ նշա-գ = I am seeking him

INGRESSIVE MEANING

ce-nay ε-τπολιc = they see the city

κ-ναγ ερο-c = you see it

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

ν-τ-να-ειρε αν ν-ναϊ I shall not do these things

ν-τ-να-ειρε ν-ναϊ αν

ν-τ-να-ειρε αν μμο-ογ I shall not do them

ν-τ-να-ειρε μμο-ογ αν

ν-τ-ψινε αν νcω-q I am not seeking him

ν-τ-ψινε νcω-q αν

As you learn each transitive infinitive, it is important to learn which preposition(s) mark its direct object (“ειρε ν-/μμο= do”; “ψινε νcα= seek”). This information will be given in subsequent vocabulary lists.

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

ce-xω ρap αγω ν-ce-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. ν- plus noun or adjective (typically without article). q-ειρε μμο-ογ
ν-θ_ψμχαλ = He makes them *slaves*.

ii. Preposition or conjunction plus noun or adjective. ce-xi μμο-ογ ψωc-θπρο-
φηтhс = They hold him to be a *prophet* (“as prophet”).

iii. Completive circumstantial, which you will learn about in lesson 15. ce-nay
ερο-ο εq-внк = 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).

вωλ (release), ingressive sense = become free

вωλ εвoλ (destroy), ingr. = go to ruin

κωт (build), ingr. = get built

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

The ingressive meaning is common only with certain infinitives.

LESSON NINE

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.”.

με to love, p.c. μαι- loving, μαι-^θνούτε pious (God loving), μαι-ψῆμο hospitable (loving strangers), etc.

χισε to raise, p.c. χασι- raising, χασι-^θχτ arrogant (mind raising)

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

Construct participles contain the vowel α after the first consonant of the infinitive; in some, ι- appears at the end (με to love, μαι- 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]

ρπκε- = also, additionally, moreover, even

ρψρπ(ñ)- = first, before hand, previously

ρχογε- more, even more, greatly

Thus: ψαχε = speak. ρπκε-ψαχε = also speak, even speak. ρψρπ(ñ)-ψαχε = speak first, previously speak. ρχογε-ψαχε = speak more, speak greatly.

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

μερε- like to

ογεψ- want to

πχñ- for once..., succeed in...

ταψε- frequently, greatly

ογεζῆ- again

ψ- or εψ- be able to

χπι- or χπε- have to, must

q-μερε-ογψ = He likes to eat. q-να-χπι-ει = He will have to come.

ñνεq-ψ-ψωκ = He shall not be able to go, but ñνε-ψ-λαλγ ψωκ = None shall be able to go (ψ- occurs after a personal subject such as q but before a non-personal subject such as λαλγ).

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

μογ̄, μοογ̄τ̄	die (dead [†])	ἀποθνήσκειν (νεκρός [†])
ταειο ḥ-/ℳℳΟ=, ταειηγ̄ [†]	honor (honored [†])	τιμᾶν (ἔντιμος [†])
ογοп, ογαав [†] ογхай, ογох [†]	become holy (be holy [†]) become healthy or saved (healthy [†] , saved [†])	ἅγιάζεσθαι, ἅγιος σώζεσθαι (ἅγιαι- νειν [†])
ωη᷂, οη᷂ [†]	become alive (alive [†])	ζῆν

Verbs that have no stative

μεεγ̄ ε- or χε-	think about <i>or</i> that	λογίζεσθαι
ραψε ḥ-/ℳℳΟ= or զ՚-	rejoice at <i>or</i> in	χαίρειν
соп̄ ՚-/ℳℳΟ=	entreat, console	παρακαλεῖν
соуyn ḥ-/ℳℳΟ=	become acquainted with, know	γιγνώσκειν, εἰδέναι
ωахе ḥ-/ℳℳΟ= or м՚-	speak, say	λαλεῖν
*πιcteγ̄ ε-	believe	
*բաptiզe ՚-/ℳℳΟ=	baptize	
*մեtанoεi	repent	
*пaрадилoг ՚-/ℳℳΟ=	betray	
*ѧрна ՚-/ℳℳΟ=	deny	

EXERCISES 9

A. *Translate rapidly.* Τ-μεεγε. σε-μεεγε. τε-μεεγε. Ν-σε-μεεγε αν. Τ-μεεγε ερο-*q*. κ-μεεγε ερο-*i*. Ν-γ-μεεγε (14) αν ερο-*i*. κ-μεεγε αν ερο-*i*. Μ-πειρωμε μεεγε αν. Ν-τειςχιμε μεεγε αν. Ν-νενκνη μεεγε αν. ΜΝ-θρωμε μεεγε. ογΝ-ογρωμε μεεγε. ογΝ-θρωμε μεεγε. ειс-ογρωμε μεεγε. ειс-πειρωμε μεεγε.

B. *Recite the entire paradigm (8 persons) of Τ-ραψε (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.* Τ-ταειο ΜΜΟ-*q*. τε-σοпс ΜΜΟ-*N*. с-соуң ΜΜΟ-*OY*. τετН-πистеүгε ερο-*i*. κ-валтiзe ΜΜΟ-*C*. q-парадiдoу ΜΜO-*θ*. τН-арна ΜМω-τН. се-таeиo ΜΜO-*K*. Τ-сопс ΜΜO-*q*. τε-сooун ΜΜO-*N*. с-пистeүгε ερο-*OY*. τεтН-валтiзe ΜΜO-*i*. κ-парадiдoу ΜΜO-*C*. q-арна ΜΜO-*C*. τН-таeиo ΜМω-τН. се-мeeгe ερo-*K*.

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

E. *Translate.* a. Τ-τaeинy. τe-օγօx. с-մooյt. тeтН-օnշ. κ-taeинy. q-օgyօx. τН-մooյt. сe-օnշ. πxoeic taeинy. b. Τ-τaeиo. Τ-τaeинy. τe-օgձai. τe-օgyօx. с-na-moγ. с-մooյt. тeтН-ωnշ. тeтН-օnշ. c. κ-taeиo. κ-taeинy. q-օgձai. q-օgyօx. τН-na-moγ. τН-մooյt. сe-ωnշ. сe-օnշ. d. πxoeic taeиy. πxoeic taeиy. Τ-շM-պeգրp. te-nMma-y. с-շM-պeգrр. teтН-nMma-y. κ-շM-պeգrр. e. q-nMma-y. τН-շM-պeգrр. сe-nMma-y. πxoeic շM-պeգrр. f. q-օgձaв. сe-օgձaв. сe-օgօp. с-na-moγ. тeтNa-ωnշ. κ-na-taeиo ΜMо-q. q-na-օgձai. τН-na-moγ. сe-na-ωnշ. g. πxoeic na-taeиo ΜMо-q. Τ-մetанoei eշraī eхN-na-noвe. сe-metanoei. h. q-վaճe ΜN-պeգ-εiwt. q-վaճe nMma-c. q-վaճe ΜMо-q. i. q-τaeинy e-նoյt e nM. nTooy շeN-պoнHpoс ero-k ne.

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

LESSON 10

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

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

a.	1 ѧ –	2 πνοῦτε	3 ցւրն	God chose, God has chosen
b.	1 ѧ –	2 ց –	3 ցւրն	He chose, He has chosen

- (1) A conjugation base, which has two states, such as **ѧ –**, **ѧ=**.
- (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: ѧ – , ѧ=	He chose, He has chosen
Past negative: ምπε – , ምပ=	He did not choose, He has not chosen
'Not Yet': ምպատε – , ምպատ=	He has not yet chosen
Aorist affirmative: ዋያթε – , ዋያթ=	(tenseless)
Aorist negative: မეթε – , မე=	(tenseless)

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Optative affirmative: ερε-, ε=ε-

Optative negative: ήνε-, ήνε=

Jussive affirmative: μαρε-, μαρ=

Jussive negative: μπρτρε-, μπρτρε=

He shall choose, He might choose

He shall not choose, He might not choose

Let him choose (He ought to choose)

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. α-, α= / neg. ήπε-, ήπ= [CG 334–35]

αι-	ήπι-
ακ-	ήπκ-
αθ- or αρ- or αρε-	ήπε- or ήπρ-
αρ-	ήπρ-
ασ-	ήπσ-
αν-	ήπν-
ατετή-	ήπετη-
αγ-	ήπογ-
α-πνούτε	ήπε-πνούτε

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

78. ‘Not yet’, ήπατε-, ήπατ= [CG 336]

ήπατ-
ήπατκ-
ήπατε-
ήπατρ-
ήπατσ-
ήπατ-
ήπατη-
ήπατετη-
ήπατογ-
ήπατε-πνούτε

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

79. The Aorist, affirm. ωαρε-, ωα= / neg. μερε-, με= [CG 337]

ωαī-	μεī-
ωακ-	μεκ-
ωαρε-	μερε-
ωαϙ-	μεϙ-
ωαϲ-	μεϲ-
ωαນ-	μεນ-
ωατετ᷑-	μετεտ᷑-
ωαγ-	μεγ-
ωαρε-πνοүтє	μερε-πνοүтє

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. ωαρε-օγῳηրε ՚-սօֆօս ՚ցփրանէ ՚-պեզեւտ = 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. ερε-, ε=ε- / neg. ՚-նե-, ՚-նե= [CG 338]

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

εīε-	՚-ննա-
εκε-	՚-ննեկ-
εրε-	՚-ննե-
εզε-	՚-ննեզ-
εϲε-	՚-ննեϲ-
εնε-	՚-ննեն-
εտետնε-	՚-ննետ՚-
εյε-	՚-ննեյ-
εրե-πնոյтє	՚-ննե-πնոյтє

Two main uses:

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

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or unconditional prediction (as in divine commands, monastic rules, prophetic predictions, the Ten Commandments, etc.) (*I shall go, you shall go, he shall go*). **εκεταειε-πεκειωτ μῆτεκμαλγ** = You shall honor your father and your mother. **ῆνεκ-ζωτβ** = You shall not kill.

(b) Following **χε-** or **χεκας** or **χεκаас** to express purpose or result, so that . . . might . . . ; so as to . . . , so that . . . (**χε-εզε-բակ** so that he might go). Cf. 153.

Note: After **χεка(а)с** the negative sometimes has the following spelling.

χεка(а)с εнна-

” εннек-

” εнне-

” εннез-

” εннек-

χεка(а)с εннен-

” εннектн-

” εннез-

χεка(а)с εннэ-пноүте

81. The Jussive, affirm. **маре-**, **мар=** / neg. **մպրե-**, **մպրе=** [CG 340]

мари-

—

маре-

марес-

марн-

маро-

маре-пноүте

մպրե-

—

մպրե-

մպրес-

մպրен-

մպրե-

մպրе-пноүте

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. **маре-** - **օցօւին** **ներ-պետնօցօւին** = Let your light shine. **մպրե-** - **շաք ն-տէխարիс** = Let us not despise grace.

82. ‘To Be’ in Coptic.

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

'TO BE' IN COPTIC

πνούτε ογμε πε = God is true. ἀνοκ πε πογοειν ḥ-πκοсмос = It is I who am the light of the world. ογсавн тε = She is wise. ογрро πε = He is a king/kingly in nature. наaa-q (verboid) = He is great. [CG 292]

(b) Statements about an incidental, temporary, or constructed characteristic are usually expressed by o ῆ- in a durative sentence (o is the stative of ειρε “to make”). Note the Coptic use of zero article (Ø) after ῆ-. †-o ῆ-ºωγмo = I am a stranger. c-o ῆ-ºсавн = She is wise, is acting wisely. q-o ῆ-ºογоeин = It shines. q-o ῆ-ºрро = He is reigning or is (now) king. q-o ῆ-ºноб = It is great. [CG 179]

(c) q-ѡօօп (stative of ѡառε “to become”) = He exists. q-ѡօօп ῆ- = 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. αἴ-ραψε I rejoiced/I have rejoiced (α=). μαρι-ραψε Let me rejoice (μαρ=). μπα†-ραψε I have not yet rejoiced (μπατ=). μπι-ραψε I did not rejoice/I have not rejoiced (μπ=). εϊε-ραψε I shall rejoice (ε=ε=).

B. Practice translating until you are fluent. a. αϊ-ταειο. μπε-ογχαι. b. μπατ̄-ων̄. ψατετ̄-μεεγε. c. μεγ-ραψε. εκε-сопс. d. ήνερ-соуγн. μαρι-ψαхе. e. μπ̄тра-пистеүе. арε-ваптізє. f. μπ̄-μетаноєи. μπатет̄-арна. g. ψаγ-таєио. мек-օյչա՛. h. εզε-ων̄. ήնա-парадіаоу. i. μαρεց-ραψε. μпр̄треc-сопс. j. աc-соуgn. μпет̄-ψахе. k. μπатоγ-մեеց. ψак-վառտիզ. l. μեց-մетаноєи. εնε-արна. m. ήнε-τаєио. μарес-моу. n. μпр̄треγ-ωн̄. աγ-մեеց. o. μпк-ραψε. ψаq-сопс. p. μен-соуgn. εիե-ψахе. ήнε-մեеց.

C. Translate into Coptic.

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

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- 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 ($\epsilon-$) 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.

ετετνε-ταειε-νεκειοτε = You shall honor your parents

ετετнe-ταεио-оγ = 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. Prepersonals ending in β=, λ=, μ=, ν=, or ρ= combining with the personal pronoun to form a syllable (*сотмет sot met*)

сотм= from сωтм̄ = hear:

сотм-εт

сотм-εк

сотм-ε

сотм-εq

сотм-εc

сотм-н or сотм-ен

сεтм̄-тηγтн̄

сотм-оγ

ii. Prepersonals ending in other consonants.

շոп=, from շωп = hide:

շոп-т̄ or շոп-т̄

շոп-կ̄ or շոп-к̄

շոп-ε

շոп-զ̄ or շոп-զ̄

շոп-с̄ or շոп-с̄

շոп-н̄

շεп-тηγтн̄

շոп-оγ

DIRECT OBJECT CONSTRUCTIONS

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

ετετνε-ταειο \bar{N} -νεκειοτε = You shall honor your parents

ετετνε-ταειο $\bar{M}MO$ -ογ = You shall honor them

As a matter of fact, all infinitives that have bound states also allow \bar{N} -/ $\bar{M}MO$ = to mark the direct object.

84. *Direct object constructions.* The use or non-use of the bound states or the preposition \bar{N} -/ $\bar{M}MO$ = 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- \emptyset νοβε εβολ = He forgives sins

αq-κα- \emptyset νοβε εβολ = He forgave sins, He has forgiven sins

- ii. Otherwise, *in durative sentences the direct object must be marked by \bar{N} -/ $\bar{M}MO$ =*. But in non-durative conjugation, use of the bound states or \bar{N} / $\bar{M}MO$ = is optional.

q-κω εβολ \bar{N} -νεννοβε = He forgives our sins

αq-κω εβολ \bar{N} -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 \bar{N} -νεννοβε and q-να-κα-νεννοβε εβολ = He will forgive our sins

Likewise, any complementary infinitive ($\epsilon-\emptyset$ сотп- \bar{q} = to choose him) or infinitive as a noun (π -сотп- \bar{q} = the act of choosing him) is non-durative.

- iv. *Exception.* Direct objects of the verb ογωψ, ογεω-, ογαω= (= want, desire, love) are always directly suffixed in all kinds of sentence, even the durative. q-ογαω- \bar{k} = 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 \bar{N} -/ $\bar{M}MO$ =.) 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	β̄λ-	βολ=
βωλ ̄n- εβολ = destroy, dissolve	β̄λ- εβολ	βολ= εβολ
κωτ = build, build up	κετ-	κοτ=
μογρ = bind	μρ-, μερ-	μορ=
μογζ = fill	μεζ-	μαζ= (sic)
πωψ = divide	πεψ-	ποψ=
ογωμ = eat	ογεμ-	ογομ=
ογωψ = want, desire, love	ογεψ-	ογαψ= (sic)
ογωζ = lay upon, occupy	ογεζ-	ογαζ= (sic)
ωψ [’oš] = read	εψ-	οψ=
φωπ = receive, buy	φεπ-	φοπ=
շωπ = hide	շεπ-	շոπ=
չωկ ̄n- εβοլ = fill	չեկ- εβոլ	չօկ= εβօլ

2. Biconsonantal with final e

κωτε = turn	κετ-	κοτ=
νογχε = throw, cast	νεչ-	նօչ=

3. Triconsonantal

μοգօրտ [mōwt 12] = kill	մօյտ-, մեյտ-	մօօյտ=
սոպ- = entreat, console	սեպ-	
սատթ- = choose	սետթ-	սօտթ=
սաօց- = gather	սեց-	սօօց=
օցանչ ̄n- εβօլ = reveal	օցենչ- εβօլ	օցօնչ= εβօլ
փատթ [ʃō't 9] = cut off, lack	փետ-, փետթ-	փատթ= (sic)

4. Triconsonantal, third consonant is **β**, **λ**, **մ**, **ն**, or **ր**

սատթ = hear	սետթ-	սօտթ=
թաշմ = invite	թեշմ-	թաշմ= (sic)

5. Initial τ, final personal suffix

τօյնօչ = awaken	τօյնէ-	τօյնօչ=
τննօօγ = send (hither), bring	τննէ-	τննօօց=
չօօց [τչօօց] = send (away)	չէ-	չօօց=

6. Initial τ, final o

τբթօ = purify	τբթէ-	τբթօ=
τաειօ = honor	τաεիէ-	τաειօ=
τակօ = ruin	τակէ-	τակօ=

INFINITIVES WITH BOUND STATES

κτο [for τκτο] reflexive = return	κτε-	κτο=
ταλο = take up, mount, board	ταλε-	ταλο=
τамо = teach	τаме-	τамо=
τаօγօ = send forth	τаօγε-	τаօցօ=
τаշօ = make numerous, multiply	τаշե-	τаշօ=
չնոյ [tšnō] = ask, interrogate	չնե-	չնոյ=
չպօ [tšpo] = produce, get	չպե-	չպօ=
τազօ = seize, attain, get to	τազե-	τազօ=
τազօ ն- εրատ= reflexive = stand, make to stand	τազե- εրատ=	τազօ= εրատ=
τաքրօ = make firm, confirm	τաքրե-	τաքրօ=

7. In prepersonal state the last syllable contains ω

մօստե = hate	մէստե-	մէստօ=
սօվտե = prepare	սէվտե-	սէվտօտ=
սոնցի = entreat	սոնցի-	սոնցօլ=
սօյն = know	սօյն-	սօյօն=
սդորտի = disturb	սդորտի-	սդորտօր=

8. In prepersonal state final τ= appears

εινε = bring	ն-	նտ=
մե = love	մըրե-	մըրիտ=
գլ = take, take away, pick up	գլ-	գլր=
չլ = take, get, receive	չլ-	չլր=
չլւե = raise up	չլւե- (sic)	չլւր= (sic)

9. Prepersonal state ends with a double vowel

εլրե = make, do	ր-	ռա=
կա = put	կա-	կաա=
կա ն- εβօլ = forgive (a sin), release	կա- εβօլ	կաա= εբօլ
սա = drink	սե-	սօօ=
դ = give	դ-	դռա=
չա = say	չե-	չօօ=

10. Some others

սշալ = write	սշալ-, սշշ-	սշալ=, սշշ= (sic)
դաօյն = raise up	դաօյն-	դաօյն=
չօ = sow	չե-	չօ=

86. *Compound infinitives* [CG 180] are fixed expressions

դ-թալութիւն = baptize (give-θ baptism)
չլ-թալութիւն = be baptized (get-θ baptism)

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 χi - (= get, receive), though many others occur also. This is a very common kind of formation.

$\dagger-\emptyset_{\text{CBW}}$ teach (give- \emptyset teaching)

$\bar{p}-\emptyset_{\text{NOBE}}$ to sin (do- \emptyset sin)

$\bar{p}-\emptyset_{\text{WOPPI}}$ precede (act-as- \emptyset first)

$\tau\alpha\omega\epsilon-\emptyset_{\text{OEI}\omega}$ proclaim, evangelize (multiply- \emptyset cry)

Greek equivalents are often denominal verbs: $\bar{p}-\emptyset_{\text{ZMGA}\lambda} = \delta\omega\lambda\epsilon\nu\epsilon\iota\text{v}$ serve ($\delta\omega\lambda\osigma = \text{ZMGA}\lambda$). $\bar{p}-\emptyset_{\text{ZOTE}} = \phi\beta\epsilon\iota\sigma\theta\alpha\iota$ to fear ($\phi\beta\theta\sigma\zeta = \text{ZOTE}$). A few compounds contain a possessed noun **54** instead of a zero article phrase: $\tau\text{CABE}-\epsilon\iota\alpha\tau\tau =$ 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.

$\dagger-\emptyset_{\text{CBW}} \text{ n}\alpha-\text{q}$ = teach (give- \emptyset lesson for) him

$\bar{p}-\emptyset_{\text{XPEIA MMOMO-Q}}$ = need (produce- \emptyset need of) it

$\chi i-\emptyset_{\text{CBW}} \epsilon\text{PO-Q}$ = learn (receive- \emptyset lesson about) it

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

$\bar{p}-\emptyset_{\text{ZMGA}\lambda} =$ serve

$\bar{p}-\emptyset_{\text{PRO}} =$ reign

$\bar{p}-\emptyset_{\text{XOEIC}} =$ be master

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

$\text{o}^{\dagger} \bar{n}-\emptyset_{\text{ZMGA}\lambda} =$ serve

$\text{o}^{\dagger} \bar{n}-\emptyset_{\text{PRO}} =$ reign

$\text{o}^{\dagger} \bar{n}-\emptyset_{\text{XOEIC}} =$ be master

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

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

$\bar{p}-\pi\epsilon\text{QME}\epsilon\gamma\epsilon =$ 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.

COTPI-OY or CWTPI MMOMO-OY = Choose them

$\text{CETPI-PEI\LambdaOC}$ or $\text{CWTPI M-PEI\LambdaOC}$ = Choose this people

THE VOCATIVE

ταψε-θοειψ = Evangelize

ογωμ = Eat

Negative imperatives are formed by prefixing **ΜΠΡ-** (or **ΜΠΡΩΡ Ε-**) to the infinitive.

ΜΠΡ-СОТП-ΟΓ or **ΜΠΡ-СВТП ΜΜΟ-ΟΓ** = Do not choose them

ΜΠΡ-СЕТП-ΠΕΙΛΑОС or **ΜΠΡ-СВТП Μ-ΠΕΙΛΑОС** = Do not choose this people

ΜΠΡ-ΤΑΨΕ-θΟΕΙΨ = Do not evangelize

ΜΠΡ-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 **ΜΠΡ-** + normal infinitive.) Here, for reference, is the full list. [CG 366]

αλο= (reflexive) = cease (infinitive **λο**)

αμογ = come (infin. **ει**)

αμογ [said to one male]

αμη [said to one female]

αμηειτν or **αμηειν** [said to more than one person]

ανινε = bring (**ανι-**, **ανι=**) (infin. **εινε**)

αναγ = look (infin. **ναγ**)

αριρε = do, make (**αρι-**, **αρι=**) (infin. **ειρε**)

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

αογων = open (**ογн-**) (infin. **ογων**)

αχι- or **αχε-** (**αχι=**) = say (infin. **χω**)

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

μο or **μω** = take (no infinitive)

For example: **αμογ εβολ շմ-պրամե** “Come out of the man!”; **ԻՇ αրι-պամեցյե ոչօւիս** “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-†-θցան** = Teach. **μα-τաեւ-պեկեւտ** **մն-տէկմաաց** = 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. **թէզիմէ** = O woman! **ոչօւիս** = O Lord! **պանութէ պանութէ** = My God, My God! **մարիա** = O Mary! [CG 137]

LESSON ELEVEN

'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	ογῆ – 63	
εζε	(Yes)	?	
ωο	Yes he (etc.) does	ωα= 79	
ce	(Yes)	?	
'No'			
μμον	No there isn't	μη – 63	
μπε	No he (etc.) didn't	μπ= 77	
ννο	No he (etc.) doesn't	ννε= 80	
μπωρ	Don't!	μπῆ – 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. αι-βωκ I went, I have gone

†-ζηλ I am flying, I fly. αι-ζωλ I flew, I have flown

†-ζηγ I am falling, I fall. αι-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, ηηγ [†]	come	ἔρχεσθαι
βωκ, βηκ [†]	go	πορέυεσθαι, ἀπέρχεσθαι
ζωλ, ζηλ [†]	fly	πεταννύναι
ζε, ζηγ [†]	fall	πίπτειν

More verbs: Religion

μογρ (μῆρ-, μορε=) μηρ [†]	bind, tie	δεῖν
βωλ (βᾶλ-, βολε=) βηλ [†]	loosen, untie, interpret	λύειν
π-θοβε	sin	ἁμαρτάνειν
ρερ- (masc. or fem.)	one who..., a thing which...	(deverbal nouns)
ρερ-π-θοβε (masc., fem.)	sinner	ἁμαρτωλός
κω εβολ (κα-, καλε=) κη [†]	release, loosen; forgive	ἀφιέναι
смоγ ε-, смамааз [†]	praise, bless	εὐλογεῖν
тасио (тасие-, тасио=) тасиин [†]	honor	τιμᾶν
ογωωट ń-/на-	worship, bow before, greet	προσκυνεῖν
ме (мере-, мерит=)	love	ἀγαπᾶν
ψлах	pray	προσεύχεσθαι
сопс (сепс-), also сопсп (сепсп-, сепсаш=) сепсп [†]	entreat, console	παρακαλεῖν
тасы́м (тесым-, тасым=) тасы́м [†]	summon, invite	καλεῖν
свтп (сєтп-, сотп=) сотп [†]	choose	ἐκλέγεσθαι
тбво (тбве-, тбво=) тбвhy [†]	purify	καθαρίζειν
*крине ń-/ммо=	judge	
мпажа ń-/ммо=	become worthy of	ἄξιος εῖναι

LESSON ELEVEN

ταψε-θοειψ \bar{n}-/ΜΜΟ=	proclaim, preach	κηρύσσειν, εὐαγγελίζειν
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Daily life (verbs)

κωτ (κετ-, κοτ=) κητ[†]	build, edify	οἰκοδομεῖν
ογωμ (ογεμ-, ογομ=)	eat	φαγεῖν
сω (сε-, соо=)	drink	πίνειν
χο (χε-, χο=) χηγ[†]	sow (seed)	σπείρειν
ογωշ (ογεշ-, ογαշ=) ογηշ[†]	put, lay; dwell	προστιθέναι, κατοικεῖν
ψωωτ (ψετ-/ψεετ-, ψаат=) ψаат[†]	cut, sacrifice; (ψаат[†] \bar{n}-/ΜΜО=) lack	ἐκκόπτειν, ὑστε- ρεῖν

Conjunctions

*τοτε	thereupon, then, next	
χεκαас or χεκас (+ optative)	so that . . . might	ἴνα
χε- (+ optative)	so that . . . might	ἴνα
χε- (+ clause, <i>not</i> optative)	because; for	ὅτι
εψχε-	supposing that, since, if	εἰ
εψωπε	if (ever)	ξάν, εἰ
*ογλε or *ογτε (the two forms are equated in Coptic)	nor; and . . . not	

Interjections

ειс-, ειсгнhtε (and other spellings)	lo! behold! (marks a new moment in narrative)	ἰδού
*շամին (ձմին)	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. αγ-μορ-ετ [cf. 83 (a)(i)]. b. ἡπογ-βολ-ε. c. ἡπατογ-καλ-ε. d. αγ-ταειε-τηγτῆ. e. ἡπογ-μεριτ-ογ. f. ἡπατογ-σῆσωπ-κ. g. αγ-ταζμ-ογ. h. ἡπογ-σοτπ-ῆ. i. ἡπατογ-τέββο-ի. j. αγ-κοτ-ε. k. ἡπογ-ογομ-εс. l. ἡπατογ-χο-ογ. m. αγ-սօօ-γ. n. ἡպոյ-օյզ-կ. o. ἡպատոց-ատ-ῆ. p. ա-մօր-եկ. q. ἡպ-βօլ-

LESSON ELEVEN

ερ. γ. Ἐπατέ-καα-ν. σ. ἀς-ταειο-ογ. τ. Ἐπέ-μεριτ-τ. ι. Ἐπατέ-
σπεωπ-ῷ. ν. ἀς-ταζμ-ν. ω. Ἐπέ-ταζμ-εν. χ. Ἐπατέ-τέββο-κ.
γ. ἀς-κοτ-ῷ. ζ. Ἐπέ-ογομ-εν. αα. Ἐπατέ-χο-ῷ. ββ. ἀς-σοο-τ.
σσ. Ἐπέ-ογαշ-ῷ. δδ. Ἐπατέ-ψετ-τηγτή.

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 (ογωψ = love). h. He loved the prophet. i. He will love the prophet.

E. Reading selections from the New Testament.

1. αϙ-ει αϙ-ογωշ ȝn-καφαρναογ²¹. Matthew 4:13
2. ȝ-ϙ-να-κω νη-τn ȝν-εβολ ȝ-νετnνοвe. Matthew 6:15
3. ȝ-πr-κριнe ҳекас ȝ-нeγ-кринe ȝ-ммω-тn. Matthew 7:1
4. ογωш ȝ-минe πe πai. Matthew 8:27
5. εтвe-оγ петnсаզ оγωм ȝ-н-рeq-р-∅новe. Matthew 9:11 alt.
6. ȝ-ϙ-ȝ-пoжa ȝ-мo-ї ȝн. Matthew 10:37
7. ȝ-мнeиtн (cf. 87 [box]) ψарo-ї oγoн nим. Matthew 11:28
8. ȝ-вoл εро-н ȝ-тпaвoлн²². Matthew 13:36
9. ȝ-нeq-тaeio ȝ-пeqeиwт. Matthew 15:6
10. εqraї εx-тeїпetra²³ т-на-кwt ȝ-тaeкklhciа. Matthew 16:18
11. πвapтиcma ȝ-иωzаннhс oγeboл twoн pе. oγeboл ȝ-тpе pе
x-н-оγeboл ȝ-н-рwmе pе. Matthew 21:25
12. εтвe-оγ бe ȝ-пetn-пisteye εро-ԛ. Matthew 21:25
13. тотe аq-кω na-γ εboл ȝ-ваraвvас²⁴. Matthew 27:26
14. q-ȝ-пoжa ȝ-пmoγ. Mark 14:64
15. тe-сmамaат ȝ-н-eziome. Luke 1:42 alt.
16. εiczhnte гар т-на-тawe-∅oeiwy нh-tn ȝ-оgnob ȝ-раwе.
Luke 2:10
17. a-сymewn²⁵ de смoγ εро-оγ. Luke 2:34
18. q-me гар ȝ-пeнqeehnoс. Luke 7:5
19. oγ te. aγw oγaш ȝ-минe te тeiczimē. oγreq-р-∅новe te.
Luke 7:39 alt.

²¹ καφαρναογ (place name) Capernaum.

²² пaвaвoлn parable.

²³ петra rock, rocky outcrop.

²⁴ вaraвvас (personal name) Barabbas.

²⁵ сymeѡn (personal name) Simeon.

EXERCISES ELEVEN

20. **вωκ. ταψε-^θοειψ** ἄ-τμῆτ-ερο **μ-**πνογτε. Luke 9:60
21. **παειωτ** αῖ-ρ-^θνοвε ε-тпe аγω **μ-**πεκῆтo εвoл. Luke 15:18
22. **μπατε-τаоγнoγ** ει. John 2:4
23. . . . sent His son not χε-εφε-κρине **μ-**πκoсmoc аllа χeкаc εрe-пkoсmoc oгxai εвoл շitooт-q. John 3:17
24. **μεф-ει** ψa-пoгoeиn. John 3:20
25. **μn-^θпroфhtns** тaеiнy շraї շ**μ-**пeфtme²⁶. John 4:44
26. **пeиωт** гap мe **μ-**пшнre аγω q-тcaвo²⁷ **μmo-q** ε-շawв nим. John 5:20
27. **пaоgoeиw** **μpатq-εi.** John 7:6 alt.
28. **μpq-оgwm** oгaе **μpq-cw.** Acts 9:9
29. **тeтn-μpжa** **μ-pwнz.** Acts 13:46
30. **тenoy** бe εicзhiнte **т-мнр** **շμ-пeппa.** Acts 20:22 alt.
31. **an-вoк** eзoгn ε-пнi **μ-**фiлiппoс²⁸ ppeq-тaψe-^θoeiw. Acts 21:8
32. **ннeн-оgwm** oгaе **ннeн-cw.** Acts 23:12
33. **aγ-р-^θnовe** аγω сe-ψaзt **μ-**пeoоy **μ-**пnoгtе. Romans 3:23 alt.
34. **μn-^θaгaөoн²⁹** oгhз **нqht-^θ.** Romans 7:18
35. **н-тmῆt-εrо** гap an **μ-**пnoгtе pе ^θoгwm շi-^θcw. Romans 14:17
36. **тeтn-р-^θnовe** ε-пexс. 1 Corinthians 8:12
37. **mapeq-ψlнla** χeкаc eфe-вoл. 1 Corinthians 14:13
38. **an-շeнteїmne on** (44). 2 Corinthians 10:11
39. **μpi-ψwωt** н-лaxaγ **para³⁰-нnob** н-аpостoлoс. 2 Corinthians 11:5
40. **ψaγ-тbвo** гap շitμ-пwахe **μ-**пnoгtе **μn-пeψlнla.** 1 Timothy 4:5 alt.
41. **μ-**пwахe **μ-**пnoгtе **mнr** an. 2 Timothy 2:9
42. **maroq-оgwm** na-q. Hebrews 1:6
43. **oгpистoс** pе аγω oгmе pе χeкаc eфe-кa εвoл **н-nennovе.** 1 John 1:9

²⁶ **тme** village.

²⁷ **тcaвo** teach, inform.

²⁸ **фiлiппoс** (personal name) Philipp.

²⁹ **aгaөoс,** -on 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

	1	2	3	
a.	<u>ñτερε</u> – <u>πνούτε</u>		<u>сωτῆ</u>	When God chose <i>or</i> had chosen
b.	<u>ñτερε</u> –	q –	<u>сωτῆ</u>	When he chose <i>or</i> had chosen

- (1) A conjugation base, which has two states, such as ñτερε–, ñτερ(ε)=.
(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 τ̄μ– (= *not*), which comes before a nominal subject and after a personal one: ñτερε–τ̄μ–πνούτε сωτῆ = When God did not choose; ñτερε–q–τ̄μ–сωτῆ = After he did not choose.

The five subordinate-clause bases are

Precursive: ñτερε–, ñτερ(ε)= When *or* After he chose *or* had chosen

Conditional: ερψαν–, ε=ψαν– and If *or* When *or* Since *or* Whenever he
ερε–, ε= chooses *or* chose

Limitative: ψαντε–, ψαντ= Until he chose *or* chooses *or* has chosen
or had chosen

SUBORDINATE CLAUSE CONJUGATION BASES

Conjunctive: **~τε-**, **~ν-** (tenseless)

Future conjunctive: **ταρε-**, **ταρ-** . . . and he shall choose

91. The Precursive, ~τερε-, ~τερ(ε)- “When, After” (past time)

~τερι-	~τερή- or ~τερεν-
~τερεκ-	~τερετή-
~τερε- or ~τερερ-	
~τερεψ-	~τερογ-
~τερες-	
~τερε-πνούτε	

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 **α-/α=**; occurs before or after the main clause.
~τερεψ-ναγ αφ-πιστεγε = When he had seen, he believed. **αφ-πιστεγε**
~τερεψ-ναγ = He believed, once he had seen. **~τερεψ-τή-ναγ ερο-с αφ-**
βωκ = When he did not see her, he left. [CG 344–45, 348]

92. The Conditional ερψαν-, ε=ψαν- and ερε-, ε= ‘If, When, Since, Whenever’

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

εϊψαν- or εϊ-	ενψαν- or εν-
εκψαν- or εκ-	ετετήψαν- or ετετή-
ερψαν-, ερεψαν- or ερε-	
εφψαν- or εφ-	εγψαν- or εγ-
εсψαн- or εс-	
ερψαн-πνούτε or ερε-πνούτε	

Forms a logically ambiguous ‘If’ clause, including both ‘Since’ (factual cause) and ‘If ever, Whenever’. More or less simultaneous to the main clause. **εφψαн-ναγ φ-να-πιστεγε** = If or Whenever he sees, he will believe. **εφψαн-τή-ναγ ~ν-φ-να-πιστεγε αн** = If or Whenever he does not see, he will not believe. **εφψαн-ναγ φ-πιστεгe** = If or Whenever or Since he sees, he believes. When combined with the Past, **ερψαн-** expresses a generalization (*whenever*)—unlike **~τερε-**, which expresses a single event: **εφψαн-ναγ αφ-πιστεгe** = Whenever he saw, he believed. Occurs before or after the main clause. [CG 346–48]

The ambiguity of **ερψαн-** can be resolved by inserting a conjunction before it: **εψωπε** = if, if ever; **ειμηти** = unless, except, **καн** = even though, even if, **շօտան** = as soon as, whenever, such that.

LESSON TWELVE

93. The Limitative, ϕαντε-, ϕαντ= “Until such time as”

ϕαντ-

ϕαντκ-

ϕαντε-

ϕαντq-

ϕαντc-

ϕαντε-πνούτε

ϕαντn-

ϕαντετn-

ϕαντογ-

Expresses the limit beyond which the main event no longer continues, continued, or will continue: *until, until such time as, until the point where.* αγ-φληλ
 ϕαντq-καα-γ εβολ = They prayed until he forgave them. [CG 349]

94. The Conjunctive, ȏτε-, ȏ-

ȏτa- or τa-

ȏr- or ȏk-

ȏtε-

ȏq-

ȏc-

ȏtε-πνούτε

ȏtN-

ȏtεtN-

ȏce-

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. πνούτε εqε-смoу ερω-tN ȏtN-κω нh-tN εбoл = God shall bless you *and* we shall forgive you. ȏпpтpεy-оγwм ϕaнtоy-вwк eгoуn ε-tpоlic ȏce-nay ε-pрro = Let them not eat until they have entered the city *and* seen the emperor. κaa-γ ȏpеimа ȏta-хit-oγ = Leave them here *and* I will take them. κ-na-oγwм ȏr-cw = You will eat *and* drink. t-na-oγwм ȏta-tm-cw = I shall eat and not drink.
- ii. It also forms subordinate clauses headed by expressions such as εimhtи (unless), мnнca- (after), мhпwс (lest), ȝwcte (so that), αpHγ (perhaps), кe-koγi пe (Just a little while longer *and*), мhгenoito (God forbid that), etc. [CG 354] ȏpр-оγwм mhpote ȏk-moγ = Do not eat *lest* you die. мnнca-ȏce-пaрaдiaoγ ȏ-iwqanNhC = After they betrayed John.

Some additional uses are described in CG 353, 355–56.

THE INFLECTED MODIFIERS

95. The Future Conjunctive, ταρε-, ταρε-

ταρι-

ταρεκ-

ταρε-

ταρεψ-

ταρες-

ταρε-πνούτε

ταρῆ-

ταρετῆ-

ταροῦ-

Occurs after an affirmative command, in dialogue. It promises that an event will happen in the future if the command is fulfilled. ψληλ ταρεψ-κω να-κ εβολ = Pray and he will forgive you. μαρῆ-ει ερογν ταρῆ-ναγ ερο-ψ = Let us go in and we shall see him. It can be used independently to form a deliberative question: ταρῆ-ει ερογν = Shall we enter? [CG 357–58]

THE INFLECTED MODIFIERS

96. You have already learned the eight independent personal pronouns ανοκ, ίτοκ, ίτο etc. 40. The ανοκ 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.

τε-σμαατ ίτο χῆ-νεχιομε

= You are blessed, ίτο, among women

παογοειψ ανοκ μπατψ-ει

= My time, ανοκ, 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) **τηρε=** . . . all, entirely, all . . . ; utterly

χωω= . . . too; for (my *etc.*) part

(b) **μμινμμο=** . . . (my- *etc.*) self [often reflexive]; own

μαγα= and **μαγαατ=** = alone, only, mere; (my- *etc.*) self; own
ογα= and **ογαατ=** = only, alone

LESSON TWELVE

ΤΗΡΤ̄, ΤΗΡΚ̄, ΤΗΡΕ, ΤΗΡӮ, ΤΗΡС̄, ΤΗΡН̄, ΤΗΡТН̄, ΤΗΡΟΥ
 Σωστ (or ζω), Σωσκ, Σωστε, Σωση, Σωσс, Σωσн, Σωστηγтн̄, Σωσу
ΜΜΙΝℳℳΟ= just like the preposition **ℳℳΟ=**
μαγαατ, μαγαак, μαγаате, μагааq, магас, магаан, магаттхүтн̄,
 μαγаау or
μαγаат, μαγаатк, μαγаате, μагаатq, магаатс, магаатн, магаат-
тнүтн̄, μαγаатоу
ογаат, ογαак, ογаате, ογааq (or ογаатq), ογаас (or ογаатc), ογаан,
ογа(з)ттхүтн̄, ογаатоу

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.

τετн̄-σοογн̄ τηρ-тн̄ = You all know.

ειсշннте τηр-тн̄ τεтн̄-σοοгн̄ = You all know.

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

нεզмәөнтиң магаа-γ аγ-вәк = Only his disciples went away

сооғн̄ ℳℳО-к ℳℳИℳℳО-к = Know thyself (Know your own self)

SOME STYLISTIC DEVICES

97. Postponed subjects (нбі-). 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 **нбі-.** (Caution: **нбі-** is not translated.) [CG 87(b)]

q-сωтп нбі-пρωмε = πρωмe сωтп

The man is choosing or chooses (he-choosing **нбі-** the-man)

αγ-сωтп нбі-ншнрe = α-ншнрe сωтп

The children chose or have chosen

ογнta-q нбі-пρωмe = ογнtε-пρωмe

The man has (cf. below, 103)

πεχa-q нбі-īc = πεχe-īc

Jesus said (cf. below, 105)

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

SOME STYLISTIC DEVICES

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

πρωμε, ρ-σωτῆ = πρωμε σωτῆ

The man is choosing *or* chooses (as-for-the-man, he-is-choosing)

ῆψηρε, αγ-σωτῆ = α-ῆψηρε σωτῆ

The children chose *or* have chosen (the-children, they-chose)

ῆψηρε, ἄτερογ-σωτῆ = ἄτερε-ῆψηρε σωτῆ

After the children chose *or* had chosen (the-children, after-they-chose) . . .

πρωμε, ογῆτα-ρ = ογῆτε-πρωμε

The man has (cf. below, 103) (the-man, he-has)

ἰς, πεχα-ρ = 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 ρ-, ῆψηρε αγ-, ῆψηρε ἄτερογ-, πρωμε ογῆτα-ρ, ἰς πεχα-ρ.

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

νεῖζθηγε λῆ-ναγ ερο-ογ = λῆ-ναγ ε-νεῖζθηγε

I saw these things (these-things, I-saw them)

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

πεπροφήτης νεῖζθηγε αρ-ναγ ερο-ογ = α-πεπροφήτης ναγ ε-νεῖζθηγε

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).

ἡ-τερογείτε, νερ-ψοοπ ἥδι-πψαχε

In the beginning, there was the Word

ῆτεγνογ ἀε, αγ-κα-νεγψηγ

And immediately, they left their nets

αχῆτ-ρ, ἡπε-λαλγ ψωπε

Without Him, nothing came into existence

LESSON TWELVE

αγω ὑπεγνογ շՆ-նկասատօն, αգ-†-ՑԵՑ շՆ-ՏԸՂԱՐՁԻ
And right away, on the Sabbath, He taught in the synagogue

αγω ὑπεγνոγ պեղնա, αգ-ՀԻՄ-Ց
And right away, as for the spirit, it seized Him

ու շՆ-ՏԵԶՈՂԵԻԹ, ՆԵԳ-ՖՈՈՊ շԱՄ-ՊՆՈՎԵ
As for Him, in the beginning, He existed with God

And they very often occur late in the sentence.

ա՛-†-ՑՎԱՊՏԻՑՄԱ ՆԻ-ՏՆ շՆ-ՕՅՄՕՅ
I have given baptism *to you by means of water*

ա-ԿԱ-ՊԵՂԵՎՈՒ ՀԵՎԵՃԱՅՈՑ շՄ-ՊԽՈՒ ՄՆ-ՆՀԱ-ՑՎԵԿԵ
They left their father Zebedee *in the boat with the employees*

ա-ՀԱԼԱ Մ-ՊԵՑԼՈԲ ԵՊԵԾԻՒ
They lowered the cot *downwards*

ա-Ց-ՑՊՑՈՊ-Ց ԵՄԱՏԵ
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
ΨΤΩΡΤΡ (ΨΤΡΤΡ-, ΨΤΡΤΩΡΞ) ΨΤΡΤΩΡ†	disturb; ingr. become disturbed	ταράσσεσθαι
ΜΟΥΓ (ΜΕΖ-, ΜΑΖΞ) ΜΕΖ†	fill, complete, amount to; finish; ingr. become full, complete	πιμπλάναι, πλη- ροῦν
ΧΩΚ ΕΒΟΛ (ΧΕΚ-, ΧΟΚΞ) ΧΗΚ† ΕΒΟΛ	complete, amount to; ingr. become perfect, complete; reach (one's) limit	πληροῦν
ΟΓΩΝ, ΟΓΗΝ† ΠΩΨ (ΠΕΨ-, ΠΟΨΞ) ΠΗΨ†	open; ingr. become open divide; ingr. become divided	ἀνοίγειν κλαν
ΤΑΧΡΟ (ΤΑΧΡΕ-, ΤΑΧΡΟΞ) ΤΑΧΡΗΓ†	make firm; ingr. become firm	στηρίζειν
ΤΑΚΟ (ΤΑΚΕ-, ΤΑΚΟΞ) ΤΑΚΗΓ(Τ)†	destroy, ruin; ingr. become ruined	ἀπολλύναι
ΣΟΟΨ† (stative only)	bad, evil	πονηρός, κακός
ΒΩΛ ΕΒΟΛ (ΒΔ-, ΒΟΛΞ) ΒΗΛ† ΕΒΟΛ	loosen, destroy; ingr. become loose, destroyed	λύειν
ΖΕ ΕΒΟΛ, ΖΗΓ† ΕΒΟΛ 89	perish	ἀπόλλυνθαι
ΜΟΓΟΥΤ (ΜΟΥΤ- or ΜΕΥΤ-, ΜΟΓΟΥΤΞ)	kill	θανατοῦν
ΤΟΥΝΟС (ΤΟΥΝΕС-, ΤΟΥΝΟΞ)	awaken, raise	ἐγείρειν
СВТΕ (СВТЕ-, СВТΩΤΞ) СВТΩΤ†	prepare; ingr. become prepared	ἀνοίγειν
ΕΙΝΕ Ν-/ΜΜΟ= [not same as ΕΙΝΕ “bring”]	resemble	ὅμοιος εῖναι
ΖΙΣΕ, ΖΟΣΕ†	become tired, exert oneself, labor	κοπιᾶν

LESSON TWELVE

χισε ḡmo= reflexive	labor, exert oneself	κοπιᾶν
ψιπε ȝht=	feel great respect (shame) before	ἐντρέπεσθαι
†-⁰ψιπε	shame (= cause . . . to feel ashamed)	ἐπαισχύνεσθαι
χι-⁰ψιπε	be put to shame, be ashamed	καταισχύνεσθαι
мостє (местє-, мєстѡ=)	hate	μισεῖν

Conjunctions

*ειμhti	unless indeed, unless perhaps
*ȝωсte	so that . . .

EXERCISES 12

A. Translate rapidly into Coptic, giving all eight persons and the noun (**πρωμє**) 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. **ńtεрeк-ḿton** **ḿmo-к.** b. **еqѡan-ѡtօrt̄.** c. **ѡan†-моγշ.** d. **ńtεroγ-тm-չwօk** **евoլ.** e. **eiѡan-тm-пaѡ.** f. **ѡantء-тm-тахրo.** g. **ńtεreс-тaко.** h. **etetńѡan-вwլ** **евoլ.** i. **ѡantկ-моցօցt.** j. **ce-շooց.** k. **ń-q-շooց** **աn.** l. **ѡantօց-тоցnoс.** m. **ńtεri-сovte.** n. **erѡan-օցwн.** o. **ѡantq-еine.** p. **ńtεreտń-չiсe.** q. **ekѡan-րaѡe.** r. **ѡantq-մton.** s. **ńtεri-†-⁰ψipе.** t. **egѡan-χi-⁰ψipе.** u. **ѡan†-мостє.**

C. Translate into Coptic, using the conjunctive (**ńtε-**, **ń=**) for (a)-(f) and the future conjunctive (**taрe-** **taр=**) 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

EXERCISES TWELVE

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. αρ-ει ήδι-ίς εβολ շն-նազարεտ նտե-տրալիձա. Mark 1:9
2. շն-տεγνօց պեռնա ար-խիտ-ց. Mark 1:12
3. նետմաց շա-օց օն ար-բակ. Mark 16:13
4. ար-բակ մայաձ-ց ե-ցմա ն-չաւուէ³¹. Mark 6:32
5. ա-շաշ ձե նաց երօ-օց . . . ար-սօցան-օց այշ ար-եι և եալ շն-մπոլից. Mark 6:33
6. այշ նտերեգ-եι և եալ ար-նաց ե-ցնօբ մ-միհաւ. Mark 6:34
7. պահրե շաշ-ց մ-պրամե նա-դ-Ցաւու նա-ց եզան-եի շմ- պեօօց մ-պեզեւատ. Mark 8:38
8. նտեցնօց ձե նտերե-պմիհաւ տիր-ց նաց երօ-ց ար-ստորտ այշ ար-պատ երատ-ց. Mark 9:15
9. իս ձե մպ-շաշէ լաշց շաշտէ նտե-պիլատօց թ-Ցպիհրե. Mark 15:5
10. մննցա-նաի ար-եι նհի-իս մն-նեզմաթինց ե-պկաշ ն-դոց ձաձա. John 3:22

³¹ չաւուէ Wilderness, desert.

LESSON 13

CAUSATIVE INFINITIVE. VERBOIDS. 'TO HAVE'.
DYNAMIC PASSIVE.

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

τρα-
τρεκ-
τρε-
τρεq-
τρεc-
τρε-πνούτε

τρεν-
τρετ̄- or τρετετ̄-

The causative infinitive ends with a hyphen (as shown above), and it must be completed by another infinitive: τρεq-сωτ̄ = (cause) him to choose, τρε-πνούτε сωτ̄ = (cause) God to choose. It can be conjugated like any other infinitive: αī-τρε- = I caused, ακ-τρε- = you caused, αpe-τρε- = you caused, αq-τρε- = he caused, etc. (below, a). The causative infinitive is also used as a masculine noun (below, b).

It has two meanings. [CG 359–63]

i. When conjugated or when completing να- (future) or another verb, τρε- means "cause him (etc.) to . . . "

αī-τρεq-сωт̄ = I caused him (or have caused him) to choose
†-τρεq-сωт̄ = I am causing him (or cause him) to choose
†-να-τρεq-сωт̄ = I shall cause him to choose

ii. As a masc. noun in fixed prepositional phrases, τρε- does not have causal meaning: "him (etc.) choosing; him to choose." For a list of these phrases, see box below.

αнти-^θτρεq-сωт̄ = instead of him choosing
ε-^θτρεq-сωт̄ = in order for him to choose
շմ-пτρεq-сωт̄ = while he was/is choosing

Negations: (a) The preceding conjugation base is negated: մpi-τρεq-сωт̄ = I did not cause him to choose. (b) ε-^θτմ-τρε- but շմ-п-τρεq-τմ-.

THE VERBOIDS

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

- ἀΝΤΙ-^θτρε- Instead of . . . -ing
- ἄΧŃ-^θτρε- Without . . . -ing
- ε-ΠΜΑ ε-^θτρε- Instead of . . . -ing
- ε-ΠΤΡΕ- and ε-^θτρε- In order for . . . to
- εΙΜΗΤΙ ε-^θτρε- Unless
- ΜΝŃCA-^θτρε- and ΜΝŃCA-ε-^θτρε- After . . . -ing
- χωριC-^θτρε- Except when/Unless
- γαθη ε-^θτρε- Before . . . -ing
- γῆ-ΠΤΡΕ- While . . . -ing
- γωστε ε-^θτρε- So that
- γιτῆ-ΠΤΡΕ- Because of . . . -ing

After γῆ- and γιτῆ- the definite article must be used.

Negations: note ε-^θτῆ-τρε- but γῆ-ΠΤΡΕ- . . . τῆ-.

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, ογντε- ‘have’, and πεχε- ‘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
- ναψε-, ναψω= = is many, much, plentiful
- , ναψλωδ= = is pleasant
- , νεбω= = is ugly

Negation: (ν-) . . . αν

For example: ναα-πνογτε God is great, νααα-q He is great, νααα-ї I am great, ν-νανογ-παι αν this is not good, νεбω-ογ αн they are not ugly, etc.

For the comparative (is greater etc.) cf. 71.

LESSON THIRTEEN

103. To Have, affirm. ογῆτε-, ογῆτα= / neg. μῆτε-, μῆτα= or μμῆτε-, μμῆτα= [CG 383–92]

ογῆτα-ΐ	μῆτα-ΐ
ογῆτα-κ	μῆτα-κ
ογῆτε-∅	μῆτε-∅
ογῆτα-ϙ	μῆτα-ϙ
ογῆτα-ϲ	μῆτα-ϲ
ογῆτα-ն	μῆտա-ն
ογῆτη-τն	μῆտη-տն
ογῆτα-γ	μῆտα-γ
ογῆτε-πνօյթէ	μῆտե-պնօյթէ

Constructions of *have* are often followed by the untranslatable adverb **մմաց**. (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. ογῆտε-պրամէ նեշից
- ii. He has the boats. οգետա-զ ն-նեշից or οգետզ-նեշից or οգետազ-նեշից
- iii. He has them. οգետա-զ-սօչ
- iv. The man has them.

A few comments:

- i. In *the man has the boats*, the direct object (**նեշից**) floats alone and independent, without any direct object preposition. οգետե-պրամէ նեշից.
- ii. In *he has the boats*, the direct object (**նեշից**) can be either marked by the preposition **ն-** (**օգետա-զ ն-նեշից**) or suffixed directly (**օգետա-զ-նեշից**), in which case the verboid may or may not be spelled in a bound state (**օգետ=**), as follows:

օգետ- նեշից etc.	մետ- նեշից etc.
օգետկ-	մետկ-
օգետե-	մետե-
օգետզ-	մետզ-
օգետս-	մետս-
օգետն-	մետն-
օգետետն-	մետետն-
օգետօշ-	մետօշ-

E.g. οգետետն-∅պիշտիս մմաց = You have faith. οգետ-տեչօչիւ = I have the power. (Also οգետհետն-∅պիշտիս, οգետա-ի-տեչօչիւ.)

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.

-T	-C̄N
-K, -C̄K, or -TK̄	-THYTN̄
[? form unknown]	
-q or -C̄q	-ce or -coy
-c	

Thus ογ̄NTa-q-ce or ογ̄NTa-q-coy = He has them.

iv. The fourth possibility, *the man has them*, is not well attested. An esoteric solution to this problem is described in CG 390(b).

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

τ̄NOOY= send hither

χOOY= send thither

ΤOOY= buy

δOOY= make narrow

czaï= write

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

Negations are formed identically, but based on Μ̄NTε-, Μ̄NTa= (or ΜΜ̄NTε-, ΜΜ̄NTa=) instead of ογ̄NTε-.

For now, you should treat all this information as reference material, coming back to it whenever you need to translate a ογ̄NTε- sentence. Remember that ΜΜΑΥ (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 ΜMO= in a durative sentence, as illustrated below. [CG 393–94]

ογ̄N-θbaλ ΜMO-οY

They have eyes (There are eyes in them)

ογ̄N-ωtHn c̄Ntε ȝiwt-THYTN̄

You have on two tunics (There are two tunics upon you)

ογ̄N-ογ̄Pnā N-akaeaptōN ȏȝht-q

He has an unclean spirit (There is an unclean spirit in him)

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

πexε-, πexa= = said. Marks direct discourse, only in past narration **145**. Very common. No negation. πexε-īC = Jesus said. πexa-q = He said. The content

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of what was said is introduced by the conjunction **κε-** (Greek **ὅτι**): **πεκε-īc κε-μερε-πνούτε** = Jesus said, Love God.

ΖΝΕ-, **ΖΝΑ-** = *is willing, is content, agrees to*. Negation, (**Ν-**) . . . **ΑΝ**. E.g. **ΖΝΑ-Νε-θεί ει εβολ ȝm-πcωμα** = We are willing to come out of the body.

ΜΕΩΔΑ- = *not know*. **ΜΕΩΔΑ-Q** = He does not know.

ΝΕΦΡ- = *is pleasant*.

ΟΥΓΕΤ- = *is distinct, is different*. E.g. **ογετ-πχοειc λγω ογετ-πȝmχλλ** = 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 **ΒΗΛ[†]** = free, **ΜΟΟΥΤ[†]** = dead, **ΟΥΟΒΩ[†]** = white (see above, **66**).

The other kind of passive is the *dynamic passive*, which describes something that is happening to someone or something (dynamic, not static). Coptic has no special verb form to express the dynamic passive. Rather, the dynamic passive is expressed by a pro forma 3d person plural actor “they.”

ce-να-χπο-q = He will be born (“they-will-bear-him”)

λγ-χπε-īc ȝn-βηθλεεem = Jesus was born in Bethlehem (“they-bore-Jesus in-Bethlehem”)

Sentences such as these are ambiguous, since the 3d person might also be understood to mean a group of actors who did something. Fortunately, the matter can be cleared up where necessary: the real actor (the cause of the process) can be specified by an agential preposition **εβολ ȝitn-** or **ȝitn-** or **εβολ ȝn-**.

λγ-χπε-īc ȝn-βηθλεεem εβολ ȝm-μαρια = Jesus was born of Mary in Bethlehem (they-bore-Jesus in-Bethlehem out-of-Mary)

λγ-χoo-c ȝitm-πeπρoφhthc = 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

χνογ̄ (χνε-, χνογ̄=)	ask; question; tell	ξρωτᾶν
ογωψ̄	answer	ἀποκρίνεσθαι
χω (χε-, χοο=) (not same as as χο, χε-, χοο= sow)	say, utter; talk about; sing	λέγειν
χω ḥμο-с χε-, χοο-с χε-	say . . . (χε- = Greek ὅτι)	λέγειν
πεχε-, πεχα= (105)	said (always narrative past tense)	λαλεῖν
ογεշ-^θсаշнε ń-/ ᬁммo= + ń-/на=	command; give (a command) + to (a person)	κελεύειν
сωтм̄ ε-	listen to (words or person)	ἀκούειν
сωтм̄ ń-/на= or ńса- р-пмeeгe ń-, р-пeа- meeгe (etc.)	obey	ἀκούειν
р-пmeeгe ń-, р-пeа- meeгe (etc.)	remember	μιμnήσκειν
ωп (εп-, оп=) нп[†]	count; consider to be	λογίζεσθαι
тамо (таме-, тамо=)	inform (someone + ε- about something)	ἀπαγγέλλειν
շωп (շеп-, շоп=) շнп[†]	conceal, hide; ingr. become hidden	κρύπτειν
օгѡнշ̄ (օгенշ̄-, օгонш=) օгонշ[†]	reveal; ingr. become manifest	փառօծն
εиме	know (ε- about a thing; χε- that . . .); understand, become acquainted with	γιγnώσκειν, εἰδέναι
соуgn (соун-, соуѡн=)	become acquainted with; know (χε- that . . .)	γιγnώσκειν, εἰδέναι
ψине ńса-	seek	ζητεῖν
ψине ε-	greet	ἀσπάζεσθαι
*зитei ń-/ᬁммo=	ask (a person); request (a thing)	εுρίσκειν
շe ε-, շнγ[†] ε-	find	

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сշալ (сεշ-, сәш= or сշալ-, сշալ=^a), сհշ[†]	write	γράφειν
ապ (եպ-, օպ=)	read	ἀναγιγνώσκειν
ապ ևօլ (եպ-, օպ=)	cry out	κράζειν
րիմէ	weep	κλαίειν
նայ է-	look (at)	ἴδεῖν, δρᾶν
ճապտ է-	look (at), stare (at)	βλέπειν
ըրդտ	promise	ἐπαγγέλλειν
մոյթէ է-	call out to, summon, invoke	καλεῖν
մոյթէ է- (person) քէ- (name)	call (<i>person by the name of</i>)	λέγειν

Conjunctions

նօւ ն-օյ- . . .	like a . . .	ὡς
նօւ մ-π-/τ-/ն- . . .	like the . . .	ὡς δ . . .
նօւ ն-նի- . . .	like a (sic ^b) . . . , like . . .	ὡς

Other expressions

օյ- . . . ն-օյատ	a single . . . , an only . . .	εἰς, μονο-
ու- . . . ն-օյատ	the very same . . .	δ αὐτός
ու- . . . ն-օյատ	the only	δ μονο-
աշրօ-	What's the matter with . . . ?; Why . . . ? ^c	τί

^aсշալ= takes the personal second suffixes. Cf. 103 (box).

^bE.g. նօւ ն-նիպհը = like a child or like children.

^cաշրօ- is completed by a personal suffix, which agrees with the subject of a following independent clause. E.g. աշրա-ւն տետն-թղօթէ “Why are you afraid?”; աշրօ-կ մոյթէ ըրօ-ի “Why are you calling me?”; աշրօ-թ տե-րիմէ “Why are you weeping?”

EXERCISES 13

A. *Translate.* a. ο-τρε-πεψλαος μογτε ερο-ο. b. αφ-τρα-σζαι
ና-ናይψձ. c. አር-ኤት ፈቃዬስ ይመ-ጥሬትና-ርወጥም. d. ጽሑ-ጥጥረክ-
ብወጥ ዝሮ-ዎን ዘቅ-ኦግወወ. e. ጽሑ-ጥጥረክ-ብወጥ ዝሮ-ዎን ቁ-ና-
ኦግወወ. f. ኔ-ተ-ት-ኦግወ እና ይ-ጥጥ-ቴ-የወይዙወ ለዚ. g. ተ-ኦግወ
ይ-ጥጥ-ቴ-የወይዙወ ለዚ.

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. ηናኖያ= (I am good, you are good, etc.).
b. (ና-)ηናኖያ= እና I am not good . . . c. ηናወው= (I am plentiful . . .).
d. πεχዳ= (I said . . .). e. ογናታ= (I have . . .). f. መናናታ= (I do not
have . . .).

D. *Translate.*

- a. ογናቴ-πናѹጊቴ ογናፕ ጽና-ማናሁ.
- b. መናቴ-πናሞቃነር ክዙዕ መማግ.
- c. ογናቴ-ጥሬ ተጀጋር ም-ጥወነሂ መና-ጥሞግ.
- d. ογናታ-ቅ መማግ ኔ-οግናፕ.
- e. ογናታ-ቅ ኔ-οግናፕ.
- f. ογናት-ፁ-οግናፕ.
- g. መናታ-ቅ ኔ-ክዙዕ.
- h. መመናት-ፁ-ክዙዕ መማግ.
- i. ογናታ-ቅ ኔ-ጥጀጋር.
- j. ογናታ-ቅ-ር.
- k. ογናት-ፁ-ጥጀጋር.
- l. ογናታ-ቅ-ሱግ.
- m. ογናታ-ቅ-ርፁ.
- n. ογናታ-ቅ-ር.
- o. ογናታ-ቅ-ርና.
- p. ογናታ-ቅ-ርሱ.
- q. ογናታ-ቅ-ጥናሁና.

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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. Μῆτρα-ν-λλαχ γέμεῖμα. (textual variants have ΜΜῆτρ- and Μῆτρ-)
Matthew 14:17
2. οὐκέτα-ρ γαρ μάμα γέ-γαζ ή-ήκα. Matthew 19:22 alt.
3. οὐκέτη-τή-ογκρ ή-οεικ. Mark 6:38
4. μῆτογ-θωρε μάμα γ. Luke 1:7 alt.
5. οὐκέτ-σ-ογκωνε αε. Luke 10:39 alt.
6. μῆτρ-κερρο μάμα γ ειμητι πρόκρο καισαρ³². John 19:15
7. οὐκέτα-ί μάμα γ μ-πεπνά μ-πνούτε. 1 Corinthians 7:40
8. οὐκέτα-ν μάμα γ ή-ογκωτ εβολ շիտ-πνούτε. 2 Corinthians 5:1
9. μῆτρ-ν-θοποις γαρ μέπειμα. Hebrews 13:14
10. οὐκέταν μάμα γ ή-ογκαρρησια³³ ննաշրմ-πνούτε. 1 John 3:21
11. εβολ շիտ-πειί ս-ե-τաշե-θօειվ նհ-տή μ-πκω εβολ ή-նե-տնուե. Acts 13:38
12. այ-տաշե-թօեιվ μ-պաշած մ-πնուց է և բոլ շիտ-պայլօս. Acts 17:13 alt.
13. ογκη այ-սատմ էրօ-ս զն-քամա³⁴. Matthew 2:18

G. Translate.

- a. այ-չնոյ-ի այտ այ-օցափակ. b. ազ-չա մմո-ս չե-տամո-ի ե-պեիշաբ. c. ժ-օգեշ-չաշն նհ-տն ե-թմ-րիմ. d. աս-շե էրօ-դ շմ-պեղի. e. այ-թ-պմեւյշ ն-նեղաշած. f. ն-ժ-սօօյն չն մ-պրամ. g. մթկ-սիմ մ-պշաբ. h. մթր-աշ ն-տեւրափի ն-լլաչ ն-քամ. i. ուշա-գ նա-զ չե-տն-աւուն նշա-ի.

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 καισαρ Caesar.

³³ παρρησια freedom to speak.

³⁴ քամա (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) **ἀναγκή** It is necessary. Negation (̄n-) **ἀναγκή ἀν.**

ἡσ It is sufficient, It is enough. Neg. (̄n-) **ἥσ ἀν.**

ἢπεῖ It is necessary. Neg. (̄n-) **ἢπεῖ ἀν.**

ἢνε-, ἔνα= It is pleasing unto . . . Neg. (̄n-) **ἢνε-** (or **ἔνα=**) **ἄν. 105**

(b) **τέροιτο** May it come to pass. Neg. **μητέροιτο.**

ἢζεστι It is permitted, possible, proper. Neg. **οὐκεζεστι.**

(c) **ὠψε** (or **εψωψε**) It is right, fitting, necessary. Neg. (̄n-) **ὠψε ἀν** and **μεωψε³⁵.**

(d) **ἢμοῖ** 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.

ἀναγκή γαρ ε-θτρε-νεκκαναλον ει

For, it is necessary *that temptations come*

εζεστι ἢ-ñcabbaton ε-θ-θπετηνανογδ α-ñ-θ-θπεθooγ

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. **ἢ-ογονž εβολ ςε-** = It is obvious that . . . , **ογμοειզε τε ñte-** (conjunctive) = It is amazing that . . . , **ἢ-μοκž ε-θτρε=** = It is hard for . . .

³⁵ ñ-ὠψε ἀν in unconverted clauses and some relative conversions (**ετε-ñ-ὠψε ἀν**); μεωψε in circumstantial and some relative conversions (**ε-μεωψε, ετε-μεωψε**) [CG 488].

LESSON FOURTEEN

THE FOUR CONVERSIONS—A GENERAL SURVEY

108. Up to this point, you have been learning the basic sentence types:

- nominal sentence
- durative sentence
- non-durative conjugation
- verboids
- impersonal predicates

These are used as the basis of important grammatical patterns called *conversions*, which we shall now study, one at a time. There are four conversions:

- Preterit Conversion
- Circumstantial Conversion
- Relative Conversion
- Focalizing Conversion

With a few exceptions, each of the five basic sentence patterns can occur in these four conversions, as well as in unconverted form: roughly twenty-five possibilities. [CG 395–398]

109. Converted clauses are marked as having a special relationship to the surrounding text, in syntax and/or in the way that they present information.

The *preterit* (lesson 14) often moves things one step back in time or into non-factuality: *q-κωτ* he builds; preterit *νεq-κωτ* he was building, *νεq-να-κωτ* he would build

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

The *relative* (lessons 16–17) forms a modifying clause (attributive clause): *q-κωτ* he is building; relative *πνι ετq-κωτ μμο-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-να-βαπτιζε μμω-τn 2n-ογπνα* he will baptize you with spirit; focalizing *εq-να-βαπτιζε μμω-τn 2n-ογπνα* 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	NΕΡΕ- , ΝΕΞ- ; ΝΕ-
Circumstantial Converter	ΕΡΕ- , ΕΞ- ; Ε-
Relative Converter	ΕΤΕΡΕ- , ΕΤΞ- ; ΕΝΤ- or ΝΤ , ΕΤ- , ΕΤΕ- , and Ε-
Focalizing Converter	ΕΡΕ- , ΕΞ- ; 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-**, **ΕΞ-**, **Ε-** and **ΝΤ-**.

For example,

ΝΕ-ΨΑΨ-ΣΩΤΗ = Preterit (marked by **ΝΕ-**)

ΕΤΕ-ΨΑΨ-ΣΩΤΗ = Relative (marked by **ΕΤΕ-**)

But Ε-ΨΑΨ-ΣΩΤΗ 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
q-κωτ He builds, He is building	ΝΕΨ-ΚΩΤ He used to build, He was building
αq-κωτ He built	ΝΕ-ΑΨ-ΚΩΤ He had built

or expresses a remote hypothetical possibility or wish³⁶

Basic	Preterit
q-να-κωτ He will build, He is going to build	ΝΕΨ-ΝΑ-ΚΩΤ He would build (if he could)

The ordinary way to tell a story is the past tense **αq-** (and **πεχα-** “said”), e.g. **αγ-πωτ** “They fled.” In contrast, preterit **ΝΕΨ-** 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-ΟΥΖΟΤΕ 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 **νε_q-**, the main actions are clothed in **α_q-**.

**ΒΗΘΑΝΙΑ ΔΕ ΝΕC-ΩHN ΕΣΟΥΝ Ε-ΘΙΕΡΟΥΣΑΛΗΜ. ΟΥΜΗΗΨΕ ΔΕ ΕΒΟΛ
ΖΝ-ΝΙΟΥΔΑΙ ΝΕ-ΑΥ-ΕΙ ΩΑ-ΜΑΡΘΑ ΜΝ-ΜΑΡΙΑ. ΜΑΡΘΑ ΔΕ ΝΤΕΡΕC-
ΣΩΤΜ... ΑC-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 (**α_q-**, **ΝΤΕΡΕ_q-**, **ΠΕΧΑ-q**) into a descriptive or slow-motion mode (**νε_q-**), and then back again (**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 **Δε** to mark a switch or **ΝΤΕΥΝΟΥ** 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	ΝΕΡΕ-, ΝΕ=
Circumstantial	ΕΡΕ-, Ε=
Relative	ΕΤΕΡΕ-, ΕΤ=
Focalizing	ΕΡΕ-, Ε=

- ii. As a *sentence converter*

Preterit	ΝΕ-
Circumstantial	Ε-
Relative	ΕΝΤ- or ΝΤ-, ΕΤ-, ΕΤΕ-, or Ε- (depending on sentence type)
Focalizing	Ε- or ΝΤ- (depending on sentence type); ΕΤΕ-

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 (τ-, κ-, etc.) and substitute the conversion base (ΝΕ=) 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	ΝΕΪ-ΒΩΛ
†-ΒΗΛ†	ΝΕΪ-ΒΗΛ†
†-ΖΜ-ΠΕΩΗΙ	ΝΕΪ-ΖΜ-ΠΕΩΗΙ
†-ΝΑ-ΒΩΛ	ΝΕΪ-ΝΑ-ΒΩΛ
†-	ΝΕΪ-
Κ-	ΝΕΚ-
ΤΕ-	ΝΕΡΕ-
Ϙ-	ΝΕϘ-
Ϲ-	ΝΕϹ-
ΤՆ-	ΝΕΝ-
ΤΕΤՆ-	ΝΕΤΕΤՆ-
ϹΕ-	ΝΕγ-

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

ΠΡΩΜΕ ΣΩΤΠ

ΝΕΡΕ-ΠΡΩΜΕ ΣΩΤΠ

Negations are formed by adding **ΑΝ** after the predicate. E.g. **ΝΕΪ-ΣΩΤΠ ΑΝ**, **ΝΕΡΕ-ΠΡΩΜΕ ΣΩΤΠ ΑΝ**.

114. (b) To convert a durative sentence formed with affirmative **ΟΥΝ-** “there is,” it is possible to simply substitute a prenominal conversion base (**ΝΕΡΕ-**, **ΕΡΕ-**, **ΕΤΕΡΕ-**, **ΕΡΕ-**) in place of **ΟΥΝ-**³⁸. [CG 324]

ΟΥΝ-^θΡΩΜΕ ΣΩΤΠ

ΝΕΡΕ-^θΡΩΜΕ-ΣΩΤΠ

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-ΑΝΓ-ΟΥΠΡΟΦΗΤΗС⁴⁰

ΝΕ-ΟΥΠΡΟΦΗΤΗС ΠΕ

ΝΕ-ΟΥΠΡΟΦΗΤΗС ΑΝ ΠΕ

ΝΕ-Αϙ-ΣΩΤΠ, ΝΕ-ΜΠϘ-, ΝΕ-ΜΠΑΤϘ-, ΝΕ-ΦΑϙ-, ΝΕ-ΜΕϙ-

ΝΕ-ΝΑΝΟΥ-Ϙ

ΝΕ-ΝΑΝΟΥ-Ϙ ΑΝ

ΝΕ-ΑΝΑΓΚΗ . . .

ΝΕ-ΑΝΑΓΚΗ ΑΝ . . .

³⁸ Or, optionally, prefix the sentence converter to **ΟΥΝ-**, thus **ΝΕ-ΟΥΝ-^θΡΩΜΕ ΒΩΛ** (all four conversions).

³⁹ There is no preterit conversion of the optative affirmative **Ε=Ε-**.

⁴⁰ The negation of **ΝΕ-ΑΝΓ-ΟΥΠΡΟΦΗΤΗС** apparently does not occur.

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нε-ογ̄-θρωμε сωτ̄п⁴¹

нε-μ̄-θρωμε сωт̄п

нε-παι πε-εт̄q-сωт̄п м̄мо-q⁴²

Etc.

The non-durative subordinate clauses (нτερε- etc.) cannot be converted.

116. *The preterit particle πε.* [CG 438] The word πε sometimes occurs in preterit sentences, towards the end of the sentence. Its function and meaning are unknown⁴³. E.g. нεq-сωт̄п πε.

117. To summarize: It will be easy to recognize a preterit conversion when you read, because the converted clause begins with the signal **нεрε-**, **нε=**, or **нε-**. Also, πε may occur towards the end of a preterit clause.

⁴¹ Also **нεрε-**θρωμε сωт̄п.

⁴² Preterit of a cleft sentence (see lesson 19).

⁴³ This πε does not occur in the preterit of nominal sentences formed with πε. In other words, πε πε is not written.

VOCABULARY 14

More verbs: Miscellaneous basic actions

ογωψ (ογεψ-, ογαψ=)	want to; love; like	θέλειν
ειρε (ρ-, αλ=) ο [†]	make; cause . . . to be; function as . . . ; amount to; perform, accomplish; be (ο [†] ή-)	ποιεῖν, είναι
*αρχει ή- or ε- (+ infin.)	begin	
δω, δεετ [†]	stay, tarry, remain (w. circumstantial 120)	μένειν
λο	cease (w. circumstantial 120); get well	παύεσθαι, λασθαι
ωωπε, ωοοπ [†]	become, come into existence; happen, come to pass; be	γίνεσθαι; είναι
χπο (χπε-, χπο=) (=τψο)	bring into existence; give birth to; produce; get (literally “cause to exist”)	γεννᾶν
αμαζτε	seize, grasp	κρατεῖν
κω (κα-, καλ=) κη [†]	place, appoint, put down; permit; leave, abandon; lie, be (κη [†])	τιθέναι, ἀφίέναι; κεῖσθαι
ζιογε (ζι-, ζιτ=)	strike, cast	δέρειν, τύπτειν
ζαρε ² ε-	keep, guard	τηρεῖν, φυλάσσειν

Verbs of position: (a) Motion

μοοψε	go, travel, walk	πορεύεσθαι, περιπατεῖν
πωτ, πητ [†]	run, flee	τρέχειν
ζων εζογη, ζην [†] εζογη	draw near, approach	ἐγγίζειν, ἐγγὺς είναι
զι (զի-, զիտ=)	take up; take away; զա- carry	ալրειν

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(b) Stasis

ζμοος	sit, dwell; μν- be married to	καθῆσθαι
αγερατ= or αγε ερατ= (filed under ωγε)	stand (stand-on-feet-of self [reflexive])	ιστάναι

(c) Rotation

κωτε (κετ- , κοτ=)	ν- turn (transitive, often reflexive); ε- surround, repeat	ἐπιστρέφειν, κυκλοῦν
κτο (κτε- , κτο=)	turn (transitive, often reflexive; properly, “cause to turn” = τκτο), go round, surround	ὑποστρέφειν, στρέφειν

Conjunctions

εβολ χε-	because (less ambiguous than χε-)	ὅτι, ἐπει
ετβε-χε-	because (less ambiguous than χε-)	διὰ τὸ + infinitive, ἐπει

Logical particles

ενε-	(1) before indirect question: whether (2) before direct question: not translated	εἰ
εϊε-	then (in If-Then sentence); <i>ergo, igitur, profecto</i>	ἄρα

Reciprocal pronoun

ερηγ (always w. possessive article agreeing with subject)	one another (literally companion, fellow) ^a	ἀλλήλων
--	--	---------

*The noun **cop** forming adverbs*

π-cop (noun)	time, turn, occasion	
γαζ ν-cop, νγαζ ν-cop	often, many times	πολλάκις
τογ ν-cop, ντογ	five times, etc.	πεντάκις
ν-cop , etc. (any number from ψομντ on up is constructed thus)		

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ογηρ ἓ-cop, ογηρ	how many times?, how often?	ποσάκις
ἡ-cop		
κεcop, ἡκεcop	again, anew	ἄνωθεν, πάλιν
ογcop, ογcop, ογ-	one time, once	ἄπαξ
cop ἓ-ογωτ		
ζι-ογcop	together, with one accord	διμοθυμαδόν
<i>Special forms of cop:</i>		
ἡceп cnay, ἡcп-cnay	twice	δίς
ἡψmнt-cwωп	three times	τρίς
ምmেշ-cеп cnay (yet ምmেш-ѡmнt ἓ- cop etc. from <i>Three up</i>)	for a second time	δεύτερον

^aE.g. **αγ-ψaxε mn-нeγeρh** = They spoke with one another, **an-нgмgаl ἓ-neneph** = 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 (**αq-**, **нтepeq-**, **пexa-q**) and the descriptive or slow-motion preterit (**neq-**). Notice other signals of switching in the text, such as **ΔE**, **гap**, or **нтeγnoγ**. In each passage, what is the cause, or the effect, of the switching?

1. The whole region came (**ac-вaк**) and were baptized (**αγ-жi-^θвapтiсma**) by him (John). **αγω iωчannhс nepe-χeнqω⁴⁴** **н-бaмoγl тo** **շiωω-q⁴⁵** . . . **αγω neq-taωe-^θoeiω** . . . Now it happened (**αγω ac-ψappe**) that Jesus came (**αq-ei**) from Nazareth of Galilee and was baptized (**αq-жi-^θвapтiсma**). Mark 1:5–9
2. While He (Jesus) was walking by the Sea of Galilee, He saw (**αq-nay**) Simon and Simon's brother Andrew casting nets into the lake. **ne-χeноγω⁴⁶** **гap ne**. He said (**пexa-q**) to them, Come . . . Mark 1:16–17

⁴⁴ ρω skin; бaмoγl camel.

⁴⁵ τo շiωω-q Stative of † շiωω= to dress (someone), lit. put upon.

⁴⁶ ογω² fisherman.

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3. As soon as they had left (**Ἐτεγνού δε ἐτερογενεῖς εβολ γῆν**) the synagogue He (Jesus) went (**ἀπ-βωκ**) into the house of Simon and Andrew, with James and John. Now (**δε**) Simon's mother-in-law **νεκ-νηκ⁴⁷** with a fever. And immediately they spoke (**Ἐτεγνού αγ-ψαχε**) with Him about her. And He went to her (**ἀπ-**) and lifted her up (**ἀπ-τογνος-ē**) . . . and the fever ceased (**ἀπ-λο**). Mark 1:29–31

4. And He went back (**ἀπ-βωκ ον**) into the synagogue. **νε-γῆ-ογρωμε** **δε μμαγ** whose hand was withered. **αγω νεγ-παρατηρει⁴⁸** **ερο-η** to heal him on the Sabbath so that they might press charges against Him. And He said (**αγω πεχα-η**) to the man whose hand was withered, Arise, come forth . . . He said (**πεχα-η**) to the man, Stretch out your hand. He stretched it out (**ἀπ-σογτων-ē**) and his hand was cured (**αс-λο γῆ-τερη**). Mark 3:1–5

5. And His mother and brothers came (**αγ-ει**) and positioned themselves (**αγ-αγερατ-ογ**) outside, and they sent (**αγ-χοογ**) in to Him summoning Him. **αγω νεφ-γμοοс γῆ-περκωτε⁴⁹** **γῆ-ογμηη** **πε**. They said (**πεχα-η**), Excuse me, Your mother and brothers are outside looking for You. He replied (**αп-ογωψв δе**), Who are my “mother” and my “brothers!” Mark 3:31–33

6. And a large crowd gathered (**αγω α-γνοб γ-μннх** **с****о****у****г**) to Him, so that He got into a boat and sat there in the lake. **αγω πмннх** **тнр-д** **нєq-аgерат-д** **гi-пекро** **н-тесалласса**. **аq-т-^θсв** **дe** **на-γ** **смате⁵⁰** **г-генпараволи⁵¹**. **αγω нєq-х-в** **нмо-с⁵²** **на-γ** **хе-** 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 **аq-**, **нtерeд-**, and **н-п-д-**; the parable ends, and Mark continues as follows]). **нєq-х-в** **дe** **нмо-с** **на-γ** **хе-** He who has ears to hear, let him hear! **нtерeд-к-а-пмннх** **дe** **а-хноу-д** . . . **е-н-параволи**. **пека-д** **на-γ** . . . Mark 4:1–11

7. Now, they left the crowd (**αγ-к-а-пмннх** **бe**) and got Him into the boat (**αγ-тало-д** **е-пхоеи**) . . . And a great tempest occurred (**αγω а-гнод** **н-затнг** **ф-ш-п-е**), and the waves pounded the boat to the point of capsizing it. **н-тоq** **дe** **нєq-гипа-зог** **н-пхои⁵³** sleeping on a pillow. And

⁴⁷ **н-нх** was in bed (**ночe** = throw, **н-нх⁺** = lie).

⁴⁸ **п-р-а-т-и-р-е-i** entreat.

⁴⁹ **г-г-п-е-р-к-о-т-е** around Him, in His vicinity.

⁵⁰ **с-м-а-т-e** very much.

⁵¹ **п-р-а-в-о-л-и** parables, short symbolic stories.

⁵² **х-в** **н-м-о-с** **хе-** to say.

⁵³ **г-и-п-а-з-о-г** **н-п-х-о-и** in the stern of the boat.

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they woke Him (ἀγὼ ἀγ-νεργέ μμο-ῷ) saying to Him, Teacher, don't you care about the fact that we're going to die! Mark 4:36–38

8. ζῆτερογείτε⁵⁴ νεφ-ψωοπ ὑδι-πψαχε. ἀγὼ πψαχε νεφ-ψωοπ ὑναζρῆ-πνουτε. ἀγὼ νε-γνουτε πε πψαχε. παῖ ζῆτερογείτε νεφ-ψωοπ ςατῆ-πνουτε . . . Once upon a time there was (ἀρ-ψωπε) a man sent by God, named John. παῖ ἀρ-ει ε-γμῆτ-μῆτρε χε-εψε-ρ-ῷμῆτρε ετψε-πογοειν . . . νε-πετῆμαγ αν πε πογοειν, αλλὰ χεκας ὑτοψ εψε-ρ-ῷμῆτρε ετψε-πογοειν. John 1:1–8

9. And on the third day, a wedding occurred (ἀ-γψελεεψ ψωπε) in Cana of Galilee. ἀγὼ νερε-τμααγ ὑ-īc μμαγ. ἀγ-τωζῆ λε ςωω-ῷ ὑ-īc μῆ-νεψμαθητηс ε-τψελεεψ. John 2:1–2

10. They arrested (ἀγ-δωπε) Jesus, tied Him up (ἀγ-μορ-ῷ) and brought Him (ἀγ-ὑτ-ῷ) first to Annas. νε-πψом⁵⁵ λε πε ὑ-καιφαс⁵⁶, 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. νεψ-ογη⁵⁷ λε ὑса-īc ὑδι-ϲιμωп πετρос μῆ-κεмаθетис. πмам-θетис λε εтēмmaγ νεрe-пархиeрeуc сооун μμo-ῷ. And he went (ἀρ-вωк) into the praetorium with Jesus. πεтрос λе νεψ-агeрат-ῷ πe μвoл⁵⁸ շirմ-пro⁵⁹. Then the disciple whom the high priest knew came (ἀρ-ει λe), spoke (ἀр-хoo-c) to the doorkeeper, and brought Peter in (ἀр-хi μ-пeтros εзoуn). And the servant of the doorkeeper said (пeхa-c) to Peter, Aren't you also one of the disciples of this man? He said (пeхa-ῷ), No. νeγ-агeрат-оу λe ὑdi-нշmշaլ μῆ-նշyпиrетис⁶⁰. And they lit (ἀγ-) a fire, warming themselves. χe-нeрe-пxаq ὑвoл⁶¹. πeтros ςωω-ῷ on νeψ-агeрат-ῷ warming himself. пархиeрeуc λe ар-хne-īc εтe-нeψmаthetiс агѡ εтe-тeцeв. ар-оgωψв nа-ῷ ὑdi-īc . . . John 18:12–20

11. So Jesus stood (ἀр-агeрат-ῷ) before the governor. And the governor questioned Him (ἀр-хnoу-ῷ λe), saying, Is it You who are the king of the Jews? Jesus said (пeхa-ῷ), It is you who say this . . . Next Pilate said (тoтe пeхa-ῷ) to Him, Don't You hear how much they are testifying against You? But He did not answer (մpeψ-оgоψв-еq) a single word, so

⁵⁴ σoγeитe beginning.

⁵⁵ ψoм father-in-law.

⁵⁶ κaiφac (personal name) Kaiphas.

⁵⁷ oγiշ (stative) ὑса- follow, be behind.

⁵⁸ μвoл outside.

⁵⁹ շirմ-пro at the door.

⁶⁰ շyпiрeтiс official, officer.

⁶¹ пxаq ὑвoл, literally “the cold was outside” i.e. it was cold.

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that the governor was really surprised. Now on every feastday (**κατὰ-θύμα δε**), **νε-ψαρε-πονητῶν κα-ογά εβολ ἡ-πιμηώε**—someone under arrest, whoever they wanted. **νε-γῦντα-γ λε ἡμμαγ ἡ-πεογοειω ετῆμμαγ ἡ-ογά . . . χε-βαραββας.** And (**δε**) as they gathered together, Pilate said (**πεχα-ց**) 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 (**μνήνσα-նա՛ ազ-եւ**) with His disciples to the region of Judea. **այշ նեզ-մմաց պէ նմմա-ց,** baptizing. **ՆԵՐԵ-ՊԿԵՎԶՃԱՆՆԻՑ ՃԵ ՎԱՊՏԻՑ ՀՆ-ՁԻՆՈՒՆ ՀՅԹՆ-ԸԱԼԵԻՄ**⁶². **ՃԵ ՆԵ-ԳՆ-ՃՃ Հ-Մ-ՄՕՈՂ ՀՄ-ՊՄԱ ԵՏԵՄՄԱՑ.** **այշ նեց-նից պէ Ե-ՊԵՎՏԵԿՕ**⁶³. So, a dispute occurred (**ա-γշհուհուց ճե պառե**), consisting of the disciples of John and a certain Jew, on the subject of purification. They came (**այ-եւ**) to John and said (**πεչա-ց**) to him . . . John 3:22–26

13. And He came back (**ազ-եւ ՃԵ ՕՆ**) to Cana of Galilee, where He had made the water turn into wine. **այշ ՆԵ-ԳՆ-ՕՎԲԱԾԻԼԻԿՕՑ**⁶⁴ whose son was sick in Capharnaum. When this man heard (**ՆՏԵՐԵԳ-ԸԱՒԹ**) that Jesus had come from Judea to Galilee, he went (**ազ-ՎՈՒ**) to Him and begged Him (**ազ-ԸԵՊԸՈՎ-Ց**) to come down and heal his son. **ՆԵԶ-ՆԱ-ՄՈՂ ՐԱԲ ՊԵ.** So Jesus said (**πեչե-ԻՑ ճե**) to him, Unless you see signs and wonders you will not believe! John 4:46–48

14. The tribune commanded (**ա-պհիլիարխօց ՃԵ օյշշ-ՑԱՂՆԵ**) for him (Paul) to be brought into the barracks, and he said he should be scourged with whips . . . But when (**ՆՏԵՐՈՒ-**) he had been tied up with thongs, Paul said (**πεչա-ց**) 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 (**այ-ՑԱՂՈ-ՕՂ ԵՎՈԼ**). And the tribune became afraid (**ազ-Ք-ՑՈՏԵ**) when he learned that he was a Roman citizen, **ԵՎՈԼ ՃԵ-ՆԵ-ԱԶ-ՄՈՐ-Ց ՊԵ.** And immediately he released him (**այշ ՆՏԵՂՆՈՂ ԱԶ-ՎՈԼ-Ց ԵՎՈԼ**). 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 (**ՑՈՒՄԵ**) wanted.

⁶² **ՁԻՆՈՒՆ ՀՅԹՆ-ԸԱԼԵԻՄ** (place name) Ainon by Salim.

⁶³ **ՎՏԵԿՕ** prison.

⁶⁴ **ՎԱԾԻԼԻԿՕ** official.

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- 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 ἀκ-ῆ-πεῖշωβ. b. εψψε ἀν ε-θείρε
ῆ-πεῖշωβ. c. οεγ-αρχει ῆ-θκωτε ε-τεσζιμε. d. άν-αμαζτε ῆ-
πεզδιχ ῆκεсоп. e. αс-жпе-оуψире же-иωշанннс⁶⁵. f. οεγ-бω
շ-тпoлic շ-օусоп. g. πεхе-пշлo же-շареշ ε-тектапро
н-ցi ῆ-պекстагрос. h. οеpе-նձաимонион пнт εвoл. i. αс-кто-
с αс-շaн εշoүn.

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 (**αq-**) are strung together without a word for 'And', this indicates very close connection. **πεχα=** is also connected in this way.

αq-сωтm дe **нbι-гhрωдhс pрpо** **αq-фtорtр**

Then King Herod heard the news and was alarmed

αq-ογωφb πeхa-q

He answered, saying . . .

αc-тaoγn-с нbι-тшeepe ωhм αc-mooшe

The girl got up and walked

αγ-nay e-пшhрe ωhм mн-mariя teqmaq aγ-paqt-oγ aγ-ογωφ-
na-q aγ-ογωn н-neγaчwapr aγ-eine na-q н-гeнаwron

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

εmate greatly

εmаγ thither

εneг ever (as in "not ever")

***κaλωc** well

***κaкωc** badly

λaaγ at all

мmhne daily

мmate only, exclusively

мmаγ there

oн again

***πωc** how?

τωn where? when? how?

εвoλ τωn whence?

τnay when?

THE CIRCUMSTANTIAL CONVERSION

τένογ now

δε any more

Some adverbs are prepositional phrases used as fixed expressions; many are formed with initial \bar{n} .

πασ \bar{n} -ζε how?

πεντη \bar{n} -σοπ for seven times

πτεγψη by night

πογκογι to a small degree

πογμα somewhere

πογηρ \bar{n} -σοπ how many times?

πχαε finally

ε-πτηρ-ρ wholly

ε-περογο too much

ε-των whither?

ετβε-ογ why?

φα-πειμα thus far, up to now

χε-ογ why?

Negation of these is by a following αn : εματε αn = not greatly, εμαγ αn = not thither, πεντη \bar{n} -σοπ αn = not seven times, etc.

Adverbs of manner are formed freely in the pattern $\gamma\bar{n}$ -ογ . . . (and negative $\alpha\chi\bar{n}$ - \emptyset . . .).

γ \bar{n} -ογμε truly, γ \bar{n} -ογδικαιογνη justly, etc. etc.

αχ \bar{n} - \emptyset νομοс lawlessly, αχ \bar{n} - \emptyset χοτε 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

ερε-, ε= 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-αν \bar{r} -ογπροφηтнс

ε-αν \bar{r} -ογπροφηтнс αn

ε-ογπροφηтнс πε

ε-ογπροφηтнс αn πε

ε- \bar{n} -ογπροφηтнс αn πε

LESSON FIFTEEN

ερε-πρωμε σωτῆ
 ερε-πρωμε σωτῆ ἀν
 ε-ῆ-πρωμε σωτῆ ἀν
 εφ-σωτῆ
 εφ-σωτῆ ἀν
 ε-ῆ-φ-σωτῆ ἀν
 ε-αφ-σωτῆ, ε-ῆπφ-, etc.
 ε-ηνογ-φ
 ε-ηνογ-φ ἀν
 ε-ογ-θρωμε σωτῆ
 ερε-θρωμε σωτῆ
 ε-ην-θρωμε σωτῆ
 ε-ηεφ-σωτῆ
 ε-ηεφ-σωτῆ ἀν
 ε-παι πε-ετφ-σωτῆ μμο-φ⁶⁶
 Etc.

To convert a sentence formed with ογ-̄, it is possible to substitute the prenominal base ερε- in place of ογ-̄:

ογ-θρωμε σωτῆ ερε-θρωμε-σωτῆ

Conjugation of the conversion base ερε-, ε=.

ει-	εν-
εκ-	ετετῆ-
ερε-	
εφ-	εγ-
εс-	
ερε-πνογτε	

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. εφ-νηγ εσραι ȝm-πμοου ȝφ-ναγ ε-μπηγε
As He was coming up from the waters, He saw the heavens
- ii. αγ-χι-θβαπτιсма εγ-εζомоloгei ń-нεγнoвe
They got baptized, confessing their sins
- iii. εφ-νа-свte-тpe нeи-нмma-q
When He was going to prepare the heaven, I was with Him
(He-going-to-prepare the heaven I was with him)
- iv. нeq-2ń-тeрhмoc ń-2mе ń-2ooγ εрe-пicatанac πirazе ńmo-q
He was in the wilderness forty days, with Satan testing Him

As these examples show, a circumstantial can either precede or follow the main clause that it relates to. Note that the subject of the circumstantial and the main clause may be the same (examples i and ii) or different (iii and iv). All kinds of main clause can be modified by an adverbial circumstantial.

The logical relationship between the adverbial circumstantial and the main clause is not specified, and English style usually leads translators to add *when, if, although, because, etc.* (Compare translation of the Greek genitive absolute or Latin ablative absolute.) It is important to be very flexible when translating the circumstantial into English. Optionally, Coptic can resolve this logical ambiguity by putting a conjunction before the circumstantial (for a list of these, see box p. 134.)

(b) *Completive Function.* [CG 426–27]

The circumstantial can complete a subject or object of certain verbs whose meaning makes this appropriate. The pronoun subject of the circumstantial clause must agree with the subject or object of the main clause that it completes.

- i. Completing the subject of verbs meaning *appear to, cease to, continue to, happen to, etc.*
- хeкaас ńneк-oγωnȝ eboл eк-nhcteγe
So that you [subject] may not appear to be fasting
(That you may not appear you-fasting)
- αγ-λo εγ-мooψe nмma-q
They [subject] ceased going about with Him
(They stopped they-travelling with Him)

LESSON FIFTEEN

Conjunctions that can precede the adverbial circumstantial [CG 422]

αλλα ε= though, but, rather
 αγω ε= and, and indeed, too, furthermore
 ειμητι ε= unless, except for . . . -ing
 ενζοcon ε= as long as
 εφοcon (επζοcon) ε= as long as, inasmuch as
 ετι ε= while . . . still . . .
 εωψπε ε= if (ever)
 εψχε-ε= supposing that
 καν ε= even if, even though
 καιπερ ε= although
 κατα-θε ε= just as
 καιτοι ε= although
 μαλιστα ε= especially if/since
 θοε ε= just as
 παλιν ον ε= moreover, and yet
 θcon ε= . . . θcon ε= . . . at one time . . . at another time . . .
 χωριc ε= except when, unless
 γαθη ε-μπατ= before
 γαμα ε= at the same time
 γωc ε= as, as if, on the grounds that
 γωc εψχε-ε= as if
 γοcon ε= as long as
 γοταν 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-ονz

He left him [object] alive

(He left him he-living)

αn-ναγ ε-ογa εq-νεχ-^θαλιμονιον 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

ᾳ-χνογ-ῖ ε-λī-χε-παῖ

He asked me, and (next) I said this

ᾳ-φιλιππος ογων ἔ-ρω-ῃ ε-λᾳ-αρχει

Philip opened his mouth and began

In this function, the circumstantial past tense ($\epsilon\text{-}\lambda\tau\text{-}$) is not prior to the main clause but happens after it.

However, this function is more often expressed by the adverbial circumstantial, with relative tense: $\alpha\text{-}\bar{\iota}\bar{c}$ ογωψ̄ $\epsilon\bar{q}\text{-}\chi\omega$ ΜΜΟ- κ = Jesus answered, saying (Jesus answered he-saying) or by two past tenses: $\alpha\bar{q}\text{-}\eta\bar{\alpha}\gamma$ $\alpha\bar{q}\text{-}ογωψ̄$ = He looked and replied.

(d) *Attributive Function.*

This function is shared with the relative conversion and will be described in lesson sixteen (127).

123. *Relative Tense.* [CG 529–30]

The circumstantial *present* expresses action *simultaneous* with the main verb

εγ-ΡΙΜΕ ας-βωκ While they were weeping, she left

εγ-ΡΙΜΕ σ-βηκ As they weep, she leaves

εγ-ΡΙΜΕ σ-να-βωκ When they weep she will leave

the circumstantial *past* expresses action *before* the main verb

ε-αγ-ΡΙΜΕ ας-βωκ Since/When/Because etc. they had wept, she left

ε-αγ-ΡΙΜΕ σ-βηκ Because they wept she is leaving

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

εγ-να-ΡΙΜΕ ας-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	ἀναλαμβάνειν
ταληγ [†]	(onto)	(κεῖσθαι)
τωογν (intransitive)	arise	ἐγείρειν
τωογн ́ммо= (τογн-, τωοгн=)	(reflexive) arise; (transitive) raise	ἐγείρειν
ταχо (ταχε-, ταχо=)	seize, attain, get to; reach, befall; set up	καταλαμβάνειν
ταχо ́ммо= (ταχе-, ταχо=) εрят=	establish, make to stand	ἰστάναι
хиче (хест-, хаст=) хосе [†]	elevate, lift up; (ingressive) become lifted up, rise	ὑψοῦν

(e) Motion downwards

ζε, ζηγ [†]	fall	πίπτειν
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(f) Motion towards/away from the speaker

εине (н-, нт=)	bring; (εвоя) bring, publish; (εпечт) bring down; (εзогн) bring in	φέρειν
զι (զի-, զит=) εвоя or մմայ	take away	αἴρειν
тнноог (тннег-, тнноог=) ^a	send (towards speaker), fetch, send word	ἀποστέλλειν
хоог (хег-, хоог-) ^a	send (away from speaker), dispatch	ἀποστέλλειν
εи, ниг [†]	come; (εвоя) come forth; (εпечт) come down; (εзогн ε-) come into; (εзрл) come up	ἔρχεσθαι
вояк, вик [†]	go; (εвоя) leave; (εзогн ε-) enter; (εзрл ε-) go up; (εпечт) go down	πορεύεσθαι

VOCABULARY FIFTEEN

χι (χι- , χιτ-)	take, receive, get	λαμβάνειν
τι (τι- , τια-) το†	give, give back, give away, repay; с-το† It is fated	(ἀπο)διδόναι
τι (τι- , τια-) εβολ , το† εβολ	sell	πωλεῖν
ψωπ (ψεπ- , ψοπ-) ψηπ†	receive, take, buy; (stative) acceptable	δέχεσθαι, ἀγορά- ζειν
сωγъ (сεγъ- , коогъ-) коогъ†	gather	συνάγειν
ταογъ (ταογε- , ταοгъ-)	send forth; utter, proclaim	πέμπειν
ноғахе (нөх- , нох-) нхх†	throw; (εвол) cast forth	βάλλειν

Other verbs

(a) *Formed with **нбонс***

χи (χи- , χит-) нбонс	treat violently, violate, treat unjustly	ἀδικεῖν κτλ.
Inf. as nn п.хи нбонс	injustice, unjust action, vio- lence	
рек-хи нбонс	unjust or violent person	ἄδικος

(b) *Based on **п-оғоєи** “quick advance, approach”*

т-пє(q)оғоєи е-	approach, meet (аc-т-пєс- оғоєи еро-q “She met or approached him”)	προσέρχεσθαι
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(c) *“Be able to, Can”*

ә- , also spelled еә- must be completed by an infinitive [CG 184(c)]	is able to, can	δύνασθαι
на-ә- (future на- 63 + ә-), completed by an infinitive, is for- mally a future tense but often has present meaning	is or will be able to, can	δύνασθαι
օғн-⁰бом (or օғн- ⁰үбом) н-/ммо- е-; ^b negation мн- ⁰бом	is able to, can (“there is power in... to...”) ^b	δύνασθαι

δῆμ-θομ ε-, ϕθομ-
θομ ε- (+ infinitive) is able to, can δύνασθαι

Adverbs in paragraph 119

^aτῆνοογ= and χοογ= take the personal second suffixes. Cf. 103 (box).

^bE.g. ογῆθομ μμο-κ ε-θτεύο-ι “You can purify me.”

EXERCISES 15

A. Reading selections from the New Testament.

1. γῆτεγνογ πεπ̄να αφ-χιτ-ā. Mark 1:12
2. αφ-ει ἥδι-īc εραī ε-τραλιλαια εφ-κηρυccε⁶⁷ ἦ-πεγαγγε-λιον ἦ-πνογτε. Mark 1:14
3. αγω εφ-μοօψε շար-τεթալասսա ն-տրալիլαια αφ-նայ ε-սի-ման մն-անձրեաս πcon ն-սիման εγ-նεխ-փանε⁶⁸ ε-τե-թալասսա. Mark 1:16
4. αφ-նայ ε-իականօս πահրե ն-չեւելայօս մն-իաջաննիս πεգ-сон նտօոγ շա-օγ εγ-շմ-պչօ. Mark 1:19
5. αγω οյմիփε ն-դակամոնիոն αφ-նօք-օγ ևօլ ε-մեգ-կա-նձակամոնիոն ε-փաճε. Mark 1:34
6. αγω αφ-բակ εφ-կիրյccε շն-նեցցնարարի շն-տրալիլαια տիր-č այա նկեձակամոնիոն εφ-նօցչե մմօ-օց ևօլ. Mark 1:39
7. αγω εφ-պարաց⁶⁹ αφ-նայ ε-լեօցէ⁷⁰ πահրե ն-ալֆայօս εգ-շմօօս շլ-պեզտելանոն⁷¹. Mark 2:14
8. ε-փայ-սատմ ε-փաճե ն-տեցնօց փայ-չիտ-ā շն-օյրափε. Mark 4:16

⁶⁷ κηρυccε proclaim.

⁶⁸ փանε fishnet.

⁶⁹ որացէ pass by.

⁷⁰ լեօցէ . . . ալֆայօս (personal names) Levi, Alphaios.

⁷¹ տելանոն money changer's booth.

EXERCISES FIFTEEN

9. ετι⁷² ὑποφ οφει φαχε αγει ὑδι-ὑρωμε ἡ-παρχιςγναγωγος⁷³.
Mark 5:35
10. αφ-ναγ ερο-ογ εγ-ψτρτωρ αγω εγ-ριμε. Mark 5:38
11. αγω πμηηψε εγ-σωτ̄ (20 [box]) αγ-ρ-ψπηρε⁷⁴. Mark 6:2
12. α-ζαζ αε ναγ ερο-ογ εγ-βηκ. Mark 6:33
13. αφ-ει φαρο-ογ εφ-μοοψε ȝιx̄-τεθαλαccα. αγω νεφ-ογωψ ε-ψπαραγε ἡμο-ογ. Mark 6:48
14. πcaζ αν-ναγ ε-ογα εφ-νεχ-ψαιμонion εβολ ȝ̄-πεκρan.
Mark 9:38
15. αφ-смoγ ερο-ογ ε-αφ-κa-тooт-q ȝιxω-ογ. Mark 10:16
16. αγω εφ-ннγ εβολ ȝ̄-giεrιxw⁷⁵ мн-нeψmaθhtnс αγω oγnoб
м-мннψе вартиmaioс⁷⁶ ε-γвллe⁷⁷ пe πψиpε ȏ-тимaiоc⁷⁸
нeψ-гmooc εgраi ȝa-тeгiн εφ-хi-ψmнt-na⁷⁹. 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. ՚-на-тaзo-оy ՚ta-ցit-oy. b. αγ-тnноoγ-сoγ
φaрo-q ՚mнnе aγω aφ-хiт-oγ. c. φaрe-пreq-р-ψnove φaрi
՚q-тm-՚ εboл εneq, φaφ-сawoγq ՚q-тm-тaоyо εneq. d. aφ-хiсe
՚mmo-оy aφ-хooγ-сoγ ε-пkoсmoc.

⁷² ετι still (Greek adverb ἔτι).

⁷³ αρχιсγнагωгoс leader of the synagogue.

⁷⁴ ψπηрe omen, wonder, miracle; ρ-ψпhрe to marvel, to wonder, to be amazed.

⁷⁵ гiεrιxw (place name) Jericho.

⁷⁶ вартиmaioс (personal name) Bartimaios.

⁷⁷ вллe blind.

⁷⁸ тимaiоc (personal name) Timaios.

⁷⁹ мнt-na alms (cf. infinitive na = 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 εΝΤ- in the examples below). The converter only signals the beginning of a relative clause and roughly means “modified by the following complete statement . . .” Study the following equivalents and note all the ways that Coptic and English differ.

English: the man who built her house

Coptic form: the man + converter + he built her house

πρωμε + εΝΤ- + αq-κωτ ȏ-πεснi

English: the house that the man built for her

Coptic form: the house + converter + the man built it for her

πhī + εΝΤ- + a-πρωμe κoт-ȏ nа-c

English: the one whose house the man built

Coptic form: the one + converter + the man built her house

T- + εΝТ- + a-πрωмe κωт ȏ-πeснi

⁸⁰ The English relative pronoun also can signal a distinction of personal: impersonal (*who*: that, *whom*: which).

THE RELATIVE CONVERSION

English: the one for whom the man built the house

Coptic form: the one + converter + the man built the house for her
 $\tau-$ + εΝΤ- + α-πρωμε κωτ ́μ-πηī να-с

English: the town in which the man built her house

Coptic form: the town + converter + the man built her house in it
 $\pi\acute{t}me + εΝΤ- + α-πρωμε κωт ́м-песнī ́нշт-́q$

125. *Translation strategy.* When you translate a Coptic relative clause into English, you must do three things:

- i. Substitute the appropriate English variable relative pronoun (*who*, *that*, *which*, *whose*, *for whom*, *in which*, etc.) instead of the converter
- ii. Ignore a redundant Coptic personal pronoun when translating
- iii. Rearrange the words if necessary

πρωμε εΝΤ-α-κωт ́м-песнī

the man + converter + he built her house

who

the man + converter + ~~he~~ built her house

→ the man who built her house

πηī εΝΤ-α-πρωμе κот-́q νа-с

the house + converter + the man built it for her

that

the house + converter + the man built ~~X~~ for her

→ the house that the man built for her

τ-εΝΤ-α-πρωμе κωт ́м-песнī

the one + converter + the man built her house

whose

the one + converter + the man built ~~her~~ house

→ the one whose house the man built

τ-εΝΤ-α-πρωμе κωт ́м-πηī νа-с

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

whom

the one + converter + the man built the house for ~~her~~

→ the one for whom the man built the house

π̄тme εΝΤ-α-πρωμе κωт ́м-песнī ́нշт-́q

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

which

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,

LESSON SIXTEEN

- i. The Coptic converter has been replaced by *who*, *that*, *whose*, *whom*, and *which*
- ii. The redundant Coptic pronouns meaning *he*, *it*, *her*, *her*, and *it* have been ignored
- iii. In the third, fourth, and fifth examples, *house*, *for*, and *in* have been moved to make normal sounding 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- + αφ-κωτ ḥ-πεση

Thus περοογ εντ-αγ-αναλαմբանε ḥmo-q = the day (when) He was taken up.
 κατα-θε εντ-αν-сωтм = in the way (that) we have heard. нөе on εре-
 пархиєрєyc ƿ-θмнтрє на-i = 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: τεсгимε εнт-аc-зε ε-пεզомнт

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

English: _____

Coptic: пεզомнт εнт-а-тεсгимε зε εро-q

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

English: _____

Coptic: π-εнt-а-тεсгимε зε ε-пεզомнт

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

English: _____

Coptic: πηї εнt-а-тεсгимε зε ε-пεզомнт ՚зht-д

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.

THE RELATIVE CONVERSION

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

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

ΠΡΩΜΕ (ΠΕΙΡΩΜΕ, ΠΕΝΡΩΜΕ) ΕΝΤ-ΑΨ-ΚΩΤ **Μ-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.

ΟΥΡΩΜΕ Ε-ΑΨ-ΚΩΤ **Μ-ΠΕΣΗΙ** (Ε- is circumstantial converter)
a man who built her house

ὌΡΩΜΕ Ε-ΑΨ-ΚΩΤ (or Ε-ΑΓ-ΚΩΤ) **Μ-ΠΕΣΗΙ**
someone/people who built her house

Antecedents constructed with . . . **ΝΙΜ** *any, every* or with specifiers such as **ΖΑΖ Β-Ν-** *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. ΠΕΖΟΟΥΓ ΕΤΕΡΕ-ΝΑΪ ΝΑ-ΨΩΠΕ = The day (when) these things will come to pass. ΝΕΖΟΟΥΓ ΕΝ-ΖΒ-ΤCΑΡΞ = 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-**, **ΕΤΞ** (present tense)

the sentence converter of the past tense affirmative **ΕΝΤ-**, also spelled **ΒΤ-**

Remember that a conversion base (**ΕΤΕΡΕ-**, **ΕΞ**) is only used to convert durative sentences 112 (i).

129. *Conjugation of the conversion base ΕΤΞ.*

ΕΤ- (et-i-)

ΕΤΚ-

ΕΤΕ- or **ΕΤΕΡΕ-**

ΕΤΨ-

ΕΤC-

ΕΤΕΡΕ-ΠΝΟΥΤΕ

ΕΤΒ-

ΕΤΕΤΒ-

ΕΤΟΥ-

EXERCISES 16

A. Review vocabularies 2–4.

B. Analyze and translate, giving alternate translations where possible.

- a. πψηρε ψημ εντ-α-τεсзиме наγ ερο-դ
- b. τψεερε ψημ εнт-а-тесзиме наγ ερο-с
- c. ̄ψηрe ψηм εнт-а-тесзиме наγ ερо-оγ
- d. πεրπε εнт-ас-наγ ερо-դ
- e. τπολιс εнт-ас-наγ ερо-с
- f. ̄нi εнт-аq-наγ ερо-оγ
- g. ̄нi εтq-наγ ερо-оγ
- h. ̄нi εтетn-наγ ερо-оγ
- i. ̄нi εтерe-тесзиме наγ ερо-оγ
- j. тесзиме εнт-ас-наγ ε-тполic
- k. тесзиме εнт-ас-наγ εро-դ
- l. тесзиме εнт-аq-наγ εро-с
- m. тесзиме εнт-ас-наγ εро-с (this has two interpretations)
- n. πρεq-р-новe εнт-аq-наγ ε-нeզновe (two interpretations)
- o. τποлiс εнт-аq-наγ εро-оγ ̄нշht-с
- p. τποлiс εнт-аq-наγ εро-с ̄нշht-с (two interpretations)
- q. πεрпe εнт-ас-наγ εро-оγ ̄нշht-q
- r. πεрпe εнт-ас-наγ εро-դ ̄нշht-q (two interpretations)
- s. πai εнт-аq-наγ εро-դ ̄ншht-q (three interpretations)
- t. naи εтc-наγ εро-с ̄нշht-с (two interpretations)
- u. πноутe εнт-ан-наγ ε-нeզрпhуe
- v. ̄нерпhуe εнт-ан-наγ ε-пeչnoյte

B. Repeat (1) to (22) as a rapid drill: a. πψηрe ψηм εнт-а-тесзиме наγ εро-դ. b. τψεεрe ψηм εнт-а-тесзиме наγ εро-с. c. ̄ψηрe ψηм εнт-а-тесзиме наγ εро-оγ. d. πεрпe εнт-ас-наγ εро-դ. e. τποлiс εнт-ас-наγ εро-с. f. ̄нi εнт-аq-наγ εро-оγ. g. ̄нi εтq-наγ εро-оγ. h. ̄нi εтетn-наγ εро-оγ. i. ̄нi εтe-тесзиме

EXERCISES SIXTEEN

ναγ ερο-ογ. j. τεσχιμε εντ-ας-ναγ ε-τπολιс. k. τεσχιμε εντ-ας-ναγ ερο-q. l. τεσχιμε εντ-αq-ναγ ερο-с. m. τεσχιμε εντ-ας-ναγ ερο-с (this has two interpretations). n. πρεφ-р-θνове ενт-аq-ναγ ε-невнове (two interpretations). o. тполис εнт-аq-ναγ ερо-оу нշт-с. p. тполис εнт-аq-ναг εро-с нշт-с (two interpretations). q. πεрпе εнт-аc-νаg εро-оу нշт-q. r. πεрпе εнт-аc-νаg εро-q нշт-q (two interpretations). s. пай εнт-аq-νаg εро-q нշт-q (three interpretations). t. наi εтс-наg εро-с нշт-с (two interpretations). u. πноуте εнт-аn-наg ε-неврпнүе. v. нерпнүе εнт-аn-наg ε-певнոуте.

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*” = παρρελօс εнт-аq-εi εвօլ չн-тпe

- 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, **ετ̄-**, **ετ̄c-**, and **ετογ-** are *always* replaced by simple **ετ-** if their personal pronoun (-q, -c, -ογ) would refer to the antecedent. This will be notated as **ετ^θ-**, and called “bare ετ”.

the man who listens	πρωμε ετ ^θ -сωтм (not ετq-)
the woman who listens	τεсзиме εт ^θ -сωтм (not εтc-)
the apostles who listen	напостолос εт ^θ -сωтм (not εтоγ-)

Optionally, this construction can be negated by **ан** after the predicate.

the man who does not listen	πрωмe εт ^θ -сωтм аn
the woman who does not listen	τeсзимe εт ^θ -сωтм аn
the apostles who do not listen	напостолос εт ^θ -сωтм аn

The alternative negation is **πрωмe εтe-н-q-сωтм аn**, **τeсзимe εтe-н-c-сωтм аn**, **напостолос εтe-н-cе-сωтм аn**.

All the predicates of the durative sentence (63) can occur after **εт^θ-**: **пaиѡn εт^θ-нhγ** = the age to come, the age that is coming. **тoргh εт^θ-на-бaлp εвoл** = the wrath that is going to appear. **пeтнeиωt εт^θ-2н-мpнγe** = your Father who is in the heavens.

The commonest occurrence of bare εт is found in the phrases **εтmмaγ** (= that) and **пeтmмaγ**, **тeтmмaγ**, **нeтmмaγ** (= that one, he, she, it, they) 60. **тpоlic εтmмaγ** = that city. **нpрpwoy εтmмaγ** = those emperors. **пeтmмaγ** = he, that one.

Adjectival meaning. When the predicate is a stative expressing a quality, such as **oγaлb** is *holy*, the meaning is like a modifying adjective: **тpоlic εт^θ-oγaлb** = the holy city; **п-εт^θ-cнb** = the lame man; **пnoγte εт^θ-xocе** = the high(est) God; **н-εт^θ-mooyT** = 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: **εΝΤ-**, also spelled **NTN-**. They are:

- εΝΤ- (also spelled NTN-⁸²) used only before **α-**, **α=** (affirmative past)
- εΤ- used before verboids when the subject pronoun refers to the antecedent⁸³
- εΤΕ- used before all other sentence types
- ε- optionally used instead of εΤΕ- before **ωΑΡΕ-**, **ωΑ=**, **ΝΕΡΕ-**, and **ΝΕ=**

Relative conversions are fairly easy to recognize, since almost every one begins with **εΤ**, **εΤΕ-**, **εΝΤ**, or **NTN**.

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.)

εΤΕ-ΟΥΠΡΟΦΗΤΗС ΠΕ
εΤΕ-ΟΥΠΡΟΦΗΤΗС ΑΝ ΠΕ
εΤΕ-Ν-ΟΥΠΡΟΦΗΤΗС ΑΝ ΠΕ
εΤΕΡΕ-ΠΡΩΜΕ ΣΩΤΠ
εΤΕΡΕ-ΠΡΩΜΕ ΣΩΤΠ ΑΝ
εΤΕ-Μ-ΠΡΩΜΕ ΣΩΤΠ ΑΝ
εΤΪ-ΣΩΤΠ
εΤΪ-ΣΩΤΠ ΑΝ
εΤΕ-Ν-Α-ΣΩΤΠ ΑΝ
εΤΪ-ΣΩΤΠ (130)
εΤΪ-ΣΩΤΠ ΑΝ (optional) (130)
εΤΕ-Ν-Α-ΣΩΤΠ ΑΝ (optional) (130)
εΝΤ-ΑΑ-ΣΩΤΠ
εΤΕ-ΜΠΪ-, εΤΕ-ΜΠΑΤΪ-, εΤΕ-ΩΑΑ-, εΤΕ-ΜΕΑ-, εΤΕ-ΝΝΕΑ-ΣΩΤΠ⁸⁴
ε-ΩΑΑ-ΣΩΤΠ (optional)
εΤΕ-ΝΕΑ-ΣΩΤΠ
εΤΕ-ΝΕΑ-ΣΩΤΠ ΑΝ
ε-ΝΕΑ-ΣΩΤΠ (optional)
ε-ΝΕΑ-ΣΩΤΠ ΑΝ (optional)
εΤΕ-ΝΑΝΟΥ-Α
εΤΕ-ΝΑΝΟΥ-Α ΑΝ
εΤ-ΝΑΝΟΥ-Α
εΤ-ΝΑΝΟΥ-Α ΑΝ

⁸² NTN- is also the focalizing converter (lesson 18), and so it is ambiguous.

⁸³ πκαζ εΤ-ΝΑΝΟΥ-Α “The good soil, the soil that is good” (Mark 4:8), where -Α refers to πκαζ.

⁸⁴ There is no relative conversion of the *affirmative optative* ε=ε=.

THE RELATIVE CONVERSION (CONTINUED)

ετε-ογ̄-θρωμε ɔwt̄p

ετερε-θρωμε ɔwt̄p (optional, affirmative only)

ετε-μ̄-θρωμε ɔwt̄p

ετε-παι πε-ετ̄-ɔwt̄p μ̄mo-q⁸⁵

Etc.

To convert a sentence formed with ογ̄-, it is possible to substitute the prenominal base ετερε- in place of ογ̄-. [CG 324]

ογ̄-θρωμε ɔwt̄p

ετερε-θρωμε-ɔwt̄p

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 κωτ ̄μ-πεσnī = She whose house the man built

ν-ετ̄-ν̄μma-q = Those who are with him

ν-ετ̄-ψωνε = The sick, those who are sick

ν-εντ-α-μωγchc ογεζ-ɔazne μ̄mo-ογ = The things that Moses commanded

In the articulated relative construction, να- usually expresses timeless generalization (π-ετ̄-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-νηγ εβολ ɔm-πρωμε = Whatever things come out of a person

εβολ ɔn-ν-ετ̄μooγt = From the dead (whoever are dead)

π-ετ̄-να-ɔkanalizε ̄n-ογa ̄n-νeikoyi εt̄-piстeγe εpo-i = Whoever puts a stumbling block before one of these little ones who believe in Me

π-ετ̄-να-χi-θωxε = Whoever says a word

Rarely, the articulated relative is formed with the pronouns παι or πη, or even παι + circumstantial.

133. *The Explanatory Relative.* [CG 410]

(a) **ετε- . . . πε** (etc.) *which is . . . , which means . . . , namely . . .*

(b) **ετε-παι πε** (etc.) *which is to say . . .*

⁸⁵ Relative of a cleft sentence (see lesson 19).

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ΖΕΝΙΑΖ ΕΤΕ-ΒΑΡΝΑΒΑΣ ΠΕ ΜΝ-ΣΥΜΕΩΝ = Some teachers, namely, Barnabas and Simeon

ΣΑΥΛΟΣ ΔΕ ΕΤΕ-ΠΑΥΛΟΣ ΠΕ = Saul, which means, Paul

ΠΕΪΜΑ Ν-ΟΥΓΩΤ ΕΤ^θ-ΜΜΑΓ ΕΤΕ-ΤΜΝΤ-ΡΡΟ Ν-ΜΠΗΓΕ ΠΕ = That very same place, which is, the kingdom of the heavens

ΠΕΦΚΩΜΑ 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).

ΠΕΠΠΑ Ν-ΤΜΕ Π-ΕΤΕ-ΜΜΝ-ΘΨΒΟΜ Μ-ΠΚΟΣΜΟΣ Ε-ΘΧΙΤ-Δ

The Spirit of truth, whom the world cannot receive

ΠΕΚΟΥΓΧΑΪ ΠΑΪ ΕΝΤ-ΑΚ-ΣΒΤΩΤ-Δ

Your salvation, which You have prepared

ΠΡΙΣΚΑ ΜΝ-ΑΚΥΛΑ ΝΑΪ ΕΝΤ-ΑΓ-ΚΩ Μ-ΠΕΥΜΑΚΔ

Prisca and Aquila, who laid down their necks

The circumstantial also appears in this construction after παῖ.

ΝΕΥΟΥΓΗΗΒ ΝΑΪ ΕΡΕ-ΝΕΥΑΠΗΓ 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. **ΤC Π-Ε-ΨΔΥ-ΜΟΥΤΕ ΕΡΟ-Δ ΣΕ-ΠΕΧC** = Jesus, who is called the Christ.

135. *Relative Tense.* [CG 529–30]

The relative *present* expresses action *simultaneous* with the main verb.

ΠΗΙ ΕΤ-ΚΩΤ ΜΜΟ-Δ ΑΨ-ΖΕ ΕΒΟΛ = The house that I was building perished

ΠΗΙ ΕΤ-ΚΩΤ ΜΜΟ-Δ Ζ-ΖΗΥ ΕΒΟΛ = The house that I am building is perishing

ΠΗΙ ΕΤ-ΚΩΤ ΜΜΟ-Δ Ζ-ΝΔ-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.

πνī εнт-αī-κωт ̄ммо-q αq-2ε εвoλ = The house that I had built perished

πнī εнт-αī-κωт ̄ммо-q q-2нγ εвoλ = The house that I built is perishing

πнī εнт-αī-κωт ̄ммо-q q-на-2ε εвoλ = The house that I built will perish

And the relative *future* looks forward to action *after* the main verb.

πнī ε†-на-κωт ̄ммо-q αq-2ε εвoλ = The house that I was going to build perished

πнī ε†-на-κωт ̄ммо-q q-2нγ εвoλ = Any house that I build is perishing

πнī ε†-на-κωт ̄ммо-q q-на-2ε εвoλ = 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 շՆ-տերհմօց⁸⁷. Mark 1:3
2. π-ετ^θ-օյաձ մ-պնոյթ. Mark 1:24
3. սիմառ մՆ-ն-εտ^θ-նմմա-զ. Mark 1:36
4. պրամե ետերե-տէզբիչ մօօյդ. Mark 3:3
5. ն-ետղ-երե մմօ-օյ. Mark 3:8
6. ն-ետղ-օյաշ-օյ. Mark 3:13
7. յօյձած պիշկարիութիւն պ-ենտ-ազ-պարաճածօց մմօ-զ. Mark 3:19
8. նեգրամմատեց ընտ-այ-եւ և եալ շՆ-օւերօօլյմա. Mark 3:22
9. ն-ենտ-ա-պխօէս ա-ա-յ նա-կ. Mark 5:19
10. ն-ենտ-ա-ից ա-ա-յ նա-զ. Mark 5:20
11. տ-ենտ-ա-ր-պալ. Mark 5:32
12. պ-մա ետերե-տայերե անմ նշնտ-զ. Mark 5:40
13. պ-ետե-օյաշ-զ. Mark 6:22
14. պ-ետ^θ-չիշ շՆ-հօմակած պերօփնիթիւն. Mark 1:2
15. զ-նա-վալութէ մմա-տն շՆ-օյնոնա զպ-օյաձ. Mark 1:8 alt.
16. նեզ-ի-ցած գար նա-յ ն-թէ ան ետօյ-ի-ցած նեցի-նեգրամմա-տեց. Mark 1:22
17. նե-ցն-օյրամէ շՆ-տցնացարդի երե-օյնոնա ն-ակաթարտօն⁸⁸ նմմա-զ. Mark 1:23
18. They removed the roof of պմա ետղ-նշնտ-զ. Mark 2:4
19. Another great crowd followed Him եց-սատմ ե-ն-ետղ-երե մմօ-օյ. Mark 3:8
20. նաշե-ն-ենտ-ազ-տալբօ-օյ⁸⁹. Mark 3:10
21. պնոյթ ետ^θ-խօսե. Mark 5:7

⁸⁷ երհմօց wilderness.

⁸⁸ ակաթարտօն impure.

⁸⁹ տալբօ heal.

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22. αγ-ει εβολ ε-∅ναγ ε-π-εντ-αq-ψωπε. Mark 5:14
23. He said to them, πnī ετετna-βωκ εζoγn ερo-q δω⁹⁰ n̄zht-̄. Mark 6:10
24. αγ-τaoγo ερo-q n-n-εnτ-αγ-aa-γ tηp-oγ. Mark 6:30
25. π-εt^θ-na-χi-∅ψaxe⁹¹ εq-ζooγ n̄ca-πeqeιωt n tεqmalaγ 2n-ογmoγ maρeq-moγ. Mark 7:10
26. εpfaθa εte-pai pē oγωn. Mark 7:34
27. maρia de tmagdaλni h aγw maρia ta-iwchc neγ-nay ε-pma n̄t-αγ-kaa-̄ n̄zht-̄. Mark 15:47
28. iC pnazaρhnoc p-εnτ-αγ-ctaypoγ⁹² m̄mo-q. Mark 16:6

⁹⁰ δω Imperative.

⁹¹ xi- = xe- utter, say, speak about. The prenominal form xi- occurs before zero article; otherwise xe- is used.

⁹² ctaypoγ 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.

ΜΠΪ-ΜΟΥ άλλα ΕC-ΪΚΟΤΪ

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

ΪΤ- before past tense

ε- before other sentence types

εΤΕ- forming some negations 139

Note that εΡΕ-, ε=, and ε- are also circumstantial converters, and ΪΤ- 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 CΩΤΪ

εΨ- CΩΤΪ

ΪΤ-ΑΨ- CΩΤΪ

ε-ΑΨ- CΩΤΪ

ε-ΝΑΝΟΥ-Ψ

ε-ΟΨ- ΡΩΜΕ CΩΤΪ

ε-ΜΪ- ΡΩΜΕ CΩΤΪ

ε-ΝΕΨ- CΩΤΪ

Etc⁹³.

⁹³ There is no focalizing conversion of the nominal sentence. Of the non-durative conjugations,

THE FOCALIZING CONVERSION

Negation adds **ѧՆ** after the predicate (except for **օՅՆ-**/**ՄՆ-**).

ԵՐԵ-ՊՐՈՎՄԵ ԾՈՏՌ ԱՆ

ԵՎ-ԾՈՏՌ ԱՆ

ՆՏ-ՁՎ-ԾՈՏՌ ԱՆ (sic)

Ե-ՁՎՎ-ԾՈՏՌ ԱՆ

(Note the negation of **ՆՏ-ՁՎ-** and **Ե-ՁՎՎ-** with **ԱՆ**.)

Optionally the durative can be negated by **Ն-** . . . **ԱՆ** and **ՆՆ-** . . . **ԱՆ**, with **Ն-** or **ՆՆ-** prefixed to the conversion base.

ԵՐԵ-ՊՐՈՎՄԵ ԾՈՏՌ ԱՆ and **Ն(Ն)-ԵՐԵ-ՊՐՈՎՄԵ ԾՈՏՌ ԱՆ**

ԵՎ-ԾՈՏՌ ԱՆ and **Ն(Ն)-ԵՎ-ԾՈՏՌ ԱՆ**

For another kind of negation (formed with **ԵՒԵ-**), cf. 139.

To convert a sentence formed with **օՅՆ-**, it is possible to substitute the prenominal base **ԵՐԵ-** in place of **օՅՆ-**:

ՕՅՆ-ԹՐՈՎՄԵ ԾՈՏՌ

ԵՐԵ-ԹՐՈՎՄԵ ԾՈՏՌ

*Conjugation of the conversion base **ԵՐԵ-**, **ԵՎ-**.*

ԵՒ-

ԵՆ-

ԵԿ-

ԵՒԵՏՆ-

ԵՐԵ-

ԵՎ-

ԵՎ-

ԵՑ-

ԵՐԵ-ՊՆՈՅՏԵ

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 **ՆՏ-** is sometimes erroneously written **ԵՆՏ-**.

LESSON EIGHTEEN

Focalizing verbal constructions were used in earlier stages of the Egyptian language. In these much earlier stages, scholars have theorized that the location of the focal point is regular and predictable. But in any case, this is no longer true when we get to the Coptic stage of Egyptian.

Let's look at a few examples of focalizing conversions set in their context, in order to understand how the choice of focal point can be suggested by the surrounding text. In each example, my own choice of focal point is given in a footnote; but as a fellow reader you are entitled to choose some other place to put the focal point if it seems better. I have slightly condensed the passages.

- i. Mary Magdalene came to the tomb (of Jesus) while it was dark and saw that the stone had been removed from its entrance. She ran to Simon Peter and the other disciple; they were coming to the tomb. The other disciple went in, looked, and had faith. Mary Magdalene was sitting outside the tomb weeping. Weeping, she turned and saw Jesus standing there. Jesus said to her, Mariam! She said, Rabbouni! Mary Magdalene went and told the disciples, I have seen the Lord! When it was evening and the doors were secured Jesus came and stood in their midst, and said to them, Peace be unto you! Jesus did many other miracles in the presence of His disciples. ΜΝΗΣΑ-ΝΑΙ ΟΝ Α-ΙC ΟΥΟΝΖ-ˉ Ε-ΝΕΨΜΑΘΗ-ΤΗC ΣΙΧN-ΤΕΘΑΛΑССА Н-ΤΙВЕΡΙАС. НT-Αq-ΟΥΟΝΖ-ˉ ΔE ΕΒΟЛ НТЕI҃Е (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 ετετN-λοвe[†] (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 αγω εq-ψαχε εβολ ȝm-πκαq (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 εq-χω ȏ-ȏψαχε ȏ-ȏπνογτε (speaks the words of God⁹⁷). ο-ερε-πνογτε ȝap t an ȏ-ȏπεpna ȝn-օγψi (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? ȏpīc-μογ. αλλα εc-ȏκοtā (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, εκ-χω ȏ-ȏπaī ȝapo-κ μαγaa-κ (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 (εpε-, ε=, ε-, ȏT-, εNT-, εTE-), 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: ε-εpε-, ε-ε=, and ε-ȏT- (unfortunately, sometimes simplified to εpε-, ε=, ȏT-).

139. *Negations.* [CG 452–53]

In English we can sometimes translate the focalizing conversion by *It is/was . . . that . . .*, dividing the meaning into two parts. Thus: “It was in the following way | that He revealed Himself” — “It is the words of God | that He speaks”; etc.

This cumbersome English construction points to the existence of two logical forms of negation, depending on which part is negated. Coptic carefully distinguishes these two forms. Form (i) is much more common.

- i. It was not in the following way | that He revealed Himself.
- ii. It was in the following way | that He did not reveal Himself.
- i. It is not the words of God | that He speaks.
- ii. It is the words of God | that He does not speak.

In Coptic, form (i) is expressed by the negations noted in 137. Form (ii) is expressed by prefixing the sentence converter **ετε-** to an already negated basic sentence pattern. Thus

- (i) **𠁥-ѧꝑ-օγօນ-܍ ݂܊ ܚ܊ ܚ܊**
It was not in the following way that He revealed Himself
- (ii) **ܚ܊-ܮ܍-օγօນ-܍ ݂܊ ܚ܊**
It was in the following way that He did not reveal Himself
- (i) **ܚ܊-ܮ܍ ݂܊ ܚ܊-ܮ܍܊܊ ܮ-ܮ܊܊** or **ܚ܊-ܮ܍-ܮ܍ ݂܊ ܚ܊-ܮ܍܊܊ ܮ-ܮ܊܊**
It is not the words of God that He speaks
- (ii) **ܚ܊-ܮ܍-ܮ܍-ܮ܍ ݂܊ ܚ܊-ܮ܍܊܊ ܮ-ܮ܊܊**
It is the words of God that He does not speak

When the negation **ܚ܊-ܮ܍-ܮ܍܊܊ ݂܊** (or **ܮ܍-ܮ܍-ܮ܍܊܊ ݂܊**) occurs, it is focalizing; whereas, **ܚ܊-ܮ܍-ܮ܍܊܊ ݂܊** is circumstantial. But both conversions can be negated as **ܮ܍-ܮ܍܊܊ ݂܊**.

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. **ናቶቅ ጥቻ
ኤቅ-ና-ባጥተዘዬ ምሙ-ትና ጊና-օግብና ፍቅ-օጂጂው.** Mark 1:8
2. And it (the demon) cried out, saying, What business do you have with us, O Jesus of Nazareth? **ናጥ-አክ-ኤን ይ-ፉታኮ-ና** Mark 1:24
3. Let us go elsewhere, to the nearby villages, so that I might preach in them also. **ናጥ-አይ-ኤን ጥያቄ ይውለ ፍ-ፉይጂዧው.** Mark 1:38
4. He said to the lame man, Arise. **እ-ቃዢዣ-ካ¹⁰².** 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. **ናጥ-አይ-ኤን ዘ-ፉቴሬ-ናልሳካዎስ ዘላላ ስ-የቅ-ሮ-ፉኖበዚ.** 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. **አለላ
ሬ-ዋግ-ነኑ-ፉሮ-ሮ**¹⁰³ **ና-ብሮ፩ ፍ-ፉጂዢ**¹⁰⁴ **ና-ብሮ፩.** 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 ፍቅ-ካ = ፍቅ ፍቅ-ካ.

¹⁰³ ሮሮ wine.

¹⁰⁴ ጊዢዢ wineskin.

LESSON EIGHTEEN

Haven't you even read what David did when he and his companions were hungry? How he went into the house of God during Abiathar's priesthood and ate the sacred loaves, which it was forbidden for him to eat, and gave some to the others who were with him? He next said to them, παντας τον Ιησούν εἶπεν αὐτοῖς· Καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Εἰσελθετε καὶ φάγετε τοὺς ἄρτους τοὺς τοῦ οἴκου τοῦ θεοῦ· γέγονεν γὰρ τὸ διάτημα τοῦ Ιεροῦ σαββάτου. Μάρκος 2:23-27

8. And He came home, and the crowd once again thronged to Him, so they could not eat their food. And when His relatives heard, they came out to seize Him. For they were saying, His mind is deranged. And the Scribes who had come from Jerusalem were saying, ἐρε—βεελζεβογλ¹⁰⁵ Νῆμα—q. αγω շմ—պարχան¹⁰⁶ Ն—ՆՃԱՄՈՆԻՈՆ Եզ—ՆԵԶ—ՑՃԱՄՈՆԻՈՆ ԵՅՈԼ¹⁰⁷. 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 ՆՏ—Ձ—ՊԱ ԾՆ¹⁰⁸—ՆԱՌ ԹՈՒՆ. αγω ογ τε τεῖσοφια¹⁰⁹ ՆՏ—ՁԳ—ՏԱԱ—Ց Մ—ՊԱ. 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; εγ—օցապտ ձե ՄՄՕ—ի Ե—ՊՃԽՆՀ¹¹⁰ εց—Շ—ՑՑՈ Ն—ՉԵՆՑՅՈՍՅԵ Ն—ԵՆՏՈՂԻ Ն—ՐՈՄԵ. 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 Ն—Եզ—ՑԿ ՁՆ ԵԶՈՅՆ Ե—ՊՑՀՏ¹¹¹ ՁԼԼԱ ԵՑՐԱԻ Ե—ԵՒ. 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, εկ—ՆԱԳ Ե—ՕՅ 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 εզ—ՆԱ—ԾՕՐՄ—ԵՑ¹¹². And whoever loses his life for My sake and for that of the Gospel εզ—ՆԱ—ՏՕՅԽՈ¹¹³—Ց. 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 ΒΕΕΛΖΕΒΟΥ (personal name) Beelzebub, traditional name of a powerful demon.

106 **αρχων** leader.

¹⁰⁷ ΝΟΥΧΕ ΕΒΟΛ cast out (through exorcism).

¹⁰⁸ **SINE** find, discover.

¹⁰⁹ *софія wisdom.*

¹¹⁰ ε=Π X IN X H in vain, uselessly.

¹¹¹ ПЗНТ . . . ОН (ТЗН) the heart . . . the belly.

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 lose.

¹¹³ ταῦχον vivify, cause to live, save.

EXERCISES EIGHTEEN

in Your glory. But Jesus said to them, You do not know ετετ̄-αιτει
ν-ογ̄. 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, whosever among you wishes to be the greatest, εq-να-διακονει¹¹⁴ NH-TN. And whoever wishes to be first among you, εq-να-ρ-θ_2μ_2λ NH-TN τηρ-τN. 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. ήτ-αc-ωooye¹¹⁵. 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, αλλα 2N-ογμε εκ-τ-θ_свω ή-τε2ιh ȳ-πνοуtε. 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 ετετ̄-εω¹¹⁶-ρ-θ_πεтnαnoyq νa-γ ή-ογoeιw NIM. αnok Δε N-εi-νa-6ω aN NMMH-TN ή-ογoeιw NIM. 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 διακονει ή-/νa= serve.

¹¹⁵ ωooye dry up.

¹¹⁶ εω- or ω- be able to, can. Cf. vocabulary 15.

LESSON EIGHTEEN

- asleep. And He said to Peter, Simon, **εκ-ῆκοτκ**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. **ετετῆ-κωτε** **ῆκα**¹¹⁸-**īc** **πναζαρηνος** **π-εντ-αγ-σταγρογ** **ῆμο-ց.** **ազ-տաօ-** **շն-ց**¹¹⁹. **ῆ-ց-շմ-պե՛մա** **ան.** 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 (**մեւշէ**) about the day's being a prescribed fast day, **ազ-մեւշէ** **մ-պշօւիւս.** **աշա** **π-եր⁰-օյամ** **ազ-օյամ** **մ-** **պշօւիւս** . . . **աշա** **π-եւե-ῆ-ց-օյամ** **ան** **եւե-ῆ-ց-օյամ** **ան** **մ-պշօւիւս.** 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 **ῆկոտк** fall asleep, be asleep.

¹¹⁸ **κωτε** **ῆկա-** seach for, seek.

¹¹⁹ **տօւն** 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>ИИСОУС</u> <u>ПЕ-ЕНТ-А^Q-ТАΛБО-Ї</u>	= It is <i>Jesus</i> who healed me
<u>НΤΩΤН</u> <u>ГАР</u> <u>АН</u> <u>ПЕ-Ε^θ-ΦΑΧΕ</u>	= For, it is not <i>you</i> who speak
<u>ΑΝΟК</u> <u>Ε^θ-ΝΑ-ΚΑΤΗГОΡΙ</u> <u>ΜΜΩ-ΤН</u>	= 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 ПЕ “It is . . . ,” in which either ПЕ/ТЕ/НЕ agrees with the preceding focal point

ΤΕΚΠΙСΤΙC ΤE . . . It is your faith . . .

(Н-)ΤΕΚΠΙСΤΙC АН ΤE . . . It is not your faith . . .

or ПЕ is frozen in the singular masculine form

ΤΕΚΠΙСТΙC ПE . . . It is your faith . . .

(Н-)ΤΕΚΠΙСТИC АН ПE . . . 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)

ΤΕΚΠΙСТИC ΤE-ЕНТ-А^С-НΑ^{ГМ}-ЕК

It is your faith that has saved you

(Н-)ΤΕКПИСТИC АН ΤE-ЕНТ-А^С-НА^{ГМ}-ЕК

It is not your faith that has saved you

ΤΕКПИСТИC ΤE-ЕНТ-А^К-НО^{ГМ} Н^{ГНТ-С}

It is your faith through which you have become saved

THE CLEFT SENTENCE

(**ନ-**)**ତେକ୍ପିଟ୍ଟିକ** ଅନ **ତେ-ୱେଣ୍ଟ-ାକ-ନୋୟମ୍ ନୁହ୍ତ-****ସ**

It is not your faith through which you have become saved

ତେକ୍ପିଟ୍ଟିକ **ତେ-ୟ୍ତ୍ଵ-ନୋୟମ୍ ମମୋ-କ** (with bare **ୟ୍ତ୍ଵ**)

It is your faith that saves you

Note that **ତେ** (i.e. **ପେ/ତେ/ନେ**) and the relative converter (**ୱେଣ୍ଟ-**, **ୟ୍ତ୍ଵ-**) are attached to one another: **ତେ-ୱେଣ୍ଟ-**, **ତେ-ୟ୍ତ୍ଵ-**.

142. *Elided forms in Pattern 1.* Very often **ପେ** (**ତେ**, **ନେ**) and the attached relative converter elide (**ୱେ-ୟ୍ତ୍ଵ** written simply as **ୟ୍ତ୍ଵ**).

Elided Form	
ପେ-ୟ୍ତ୍ଵ-	ପେୟ୍ତ୍ଵ-
ପେ-ୟ୍ତେ-	ପେୟ୍ତେ-
ପେ-ୱେଣ୍ଟ-	ପେୱେଣ୍ଟ-
ପେ-ୟ୍ତ୍ଵ୍ୟ-	ପେୟ୍ତ୍ଵ-

The elided form is quite commonplace, and it looks misleadingly like an articulated relative **132** (i.e. **ପେ-ୟ୍ତ୍ଵ୍ୟ**, **ପେ-ୟ୍ତେ-** **ପେ-ୱେଣ୍ଟ-**, **ପେ-ୟ୍ତ୍ଵ୍ୟ୍ୟ-**, etc. = the one who . . .").

Thus, when you see a sequence of letters such as . . . **ପେୟ୍ତ** . . . or . . . **ପେୱେଣ୍ଟ** . . . or . . . **ପେୟ୍ତେ** . . . or . . . **ପେୱେଳ୍ଲ** . . . or . . . **ପେୟ୍ତ୍ଵ୍ୟ** . . . , 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

ଇହୋଯ୍ସ ପେୱେଣ୍ଟାଫ୍ଟାଲବୋଇ

means both (i) Jesus, who healed me (articulated relative, **ଇହୋଯ୍ସ ପେ-ୱେଣ୍ଟ-ାଫ୍ଟାଲବୋଇ**) and (ii) It is Jesus who healed me (cleft sentence pattern 1, elided **ଇହୋଯ୍ସ ପେ(ୟ୍ତ୍ଵ୍ୟ)-ୱେଣ୍ଟ-ାଫ୍ଟାଲବୋଇ**). 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. **ନ୍ତୋକ ମାଗାଳ-କ ପେ ଏହ-ଆନାଖାରେ ଜମ-ପମା ଏୟ୍ତ୍ଵ-ମମାୟ** = 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]

୭ୟରମ୍ଭେ ନ-ରମ୍ଭାୟ ପେୱେଣ୍ଟ-ାଫ୍ଟାଲ୍ସେ ନ-୭ୟମା ନ-ୱୋଳେ

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 (**ѧՆՈԿ**, **՚ՆՏՈԿ**, etc.)
 - ii. Either **ԵՆՏ-** (relative conversion of past affirmative) or **ԵՌ⁰-** (bare **ԵՐ** 130)
- | | |
|---------------------------------------|--|
| ՚ՆՏՈԿ ԵՆՏ-ԱԿ-ՏԱՕՂՅՈ-Ի | = It is <i>you</i> who have sent me |
| ՚ՆՏՈԿ ѧՆ ԵՆՏ-ԱԻ-ՏԱՕՂՅՈ-Կ | = It is not <i>you</i> whom I have sent |
| ՚ՆՏՈԿ ԵՌ⁰-ԽՈ ՚ՄՄՈ-Ը | = It is <i>you</i> who say it (with bare ԵՐ) |

After **ԵՆՏ-**, a personal pronoun will agree in number/gender with the focal point (**՚ՆՏՈԿ ԵՆՏ-ԱԿ-**; **՚ՆՏՈԿ ԵՆՏ-ԱԻ-ՏԱՕՂՅՈ-Կ**).

Note that pattern 2 does not contain **ՊԵ**. Nagation: **ѧՆ** following **ѧՆՈԿ** (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 **չԵ-**. The most common constructions are **ԽՈ ՚ՄՄՈ-Ը չԵ-/ԽՈՒ-Ը չԵ-** *say* (say-it **չԵ-**) and **ՊԵԽՁ-Ը չԵ-** *he said* (**ՊԵԽՁ-**, **ՊԵԽՁ=** 105).

Verbs of speaking and cognition [CG 510] include **ԵՄԵ չԵ-** know, **ՄԵԵԳԵ չԵ-** think, **ՆԱԴ չԵ-** see, perceive, **ՊՐԵՏԵԳԵ չԵ-** believe, **Բ-ԹՄՈԵԻՉԵ չԵ-** be amazed at the fact that, **Բ-ՊՄԵԵԳԵ չԵ-** remember, **ՀՎՐՄ չԵ-** hear, learn, **ՀՈՅՄ չԵ-** know, **ԴԱՄ չԵ-** tell, **ԾՎՎԲ չԵ-** answer, **ԽՈ ՚ՄՄՈ-Ը չԵ-** say, **ՀՆՈՎ չԵ-** ask, **ՃՆ- գտնու պԵԽՁ-Ը չԵ-** find out, **ՊԵԽՁ-/-ՊԵԽՁ= չԵ-** said, etc.

146. Formally speaking, most Coptic *questions* can't be distinguished from affirmations 4. [CG 511]

՚ՆՏՈԿ ՊԵ ՊՐՈ ՚Ն-ԻՕՂՁԱԼ

= (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 **ՃՐՃ**, **ԵՆԵ-** or **ՄԻ**; or contain an interrogative word (**ՆԻՄ** = who?); or contain a verb meaning "ask" (**ՀՆՈՎ**).

ՃՐՃ = so, . . . ; pray tell, . . .

ՄԻ = is it true that . . . ?

ՄԻ . . . ѧՆ (or **ՄԻ** + negated conjugation) = isn't it true that . . . ?

147. **ԽՈ ՚ՄՄՈ-Ը չԵ-** "say" in durative conjugation strictly alternates with **ԽՈՒ-Ը չԵ-** in non-durative conjugation. [CG 514]

†-ԽՈ ՚ՄՄՈ-Ը չԵ- *I say* versus **ԱԻ-ԽՈՒ-Ը չԵ-** *I said*

In this construction, **-Ը** grammatically points ahead to the **չԵ-** 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:

aq-cooyn ñb̄i-ic xe-a-teqoynoy ei

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

aq-cooyn ñb̄i-ic xe-a-taoynoy ei

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 ταογνού

Indirect: His hour τεqoynoy

ii. Indirect discourse can change the syntax of a command or request

Direct: He said, "Sit down" aq-xoo-c xe-ȝmooc

Indirect: He commanded him to sit down, aq-oγeȝ-θcaȝne e-θtręq-
ȝmooc

iii. Indirect discourse can change the form of a question about place or manner

Direct: He asked, "Where is she staying?" aq-xnoy xe-ec-κh ñax
m-ma

Indirect: He asked where she was staying aq-xnoy e-pma etc-κh mma

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: aq-xoo-c xe-ȝ-ȝwne He said, "I am sick"

Indirect: aq-xoo-c xe-ȝ-ȝwne 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: aq-xoo-c xe-a-ȝ-ȝwne He said, "I *was* sick"

Indirect: aq-xoo-c xe-aq-ȝwne 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. **q-nə-† nh-tn n-oyxwomē.**

Translate into Coptic using the cleft sentence construction and giving alternate forms where possible.

1. It is he (**ntoq**) who will give you a book.
2. It is you (pl. **ntwtn**) 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. **nim pēt^θ-na-ψ-ka-^θno^ε εvo^λ nca-pnoy^τe maγa^λ-q.** Mark 2:7
2. **ax r̄p pēt^θ-motn¹²⁰ e-^θxoo-c.** Mark 2:9
3. **naī qw-oγ nent-aγ-xo-oγ¹²¹ ɔiχn-mma m-pētr^a¹²².** Mark 4:16
4. **taψeεrē toγpistc tēnt-ac-naqm-e¹²³.** Mark 5:34
5. **oγ pētērē-prwme na-taa-q n-^θψbbi^w¹²⁴ ɔa-teqψy^h.** Mark 8:37
6. He rebuked the unclean spirit saying **pēpnā . . . anok pē-εt^θ-oγe^θc^λne na-k xε-^λmoγ** (87 [box]) **εvo^λ mmo-q.** Mark 9:25
7. **nim pē-nt-^λq-† na-k n-teiεzoγcia xεkac eke-^λ-nai.** Mark 11:28

¹²⁰ **MOTN e-** be easier than (**MTON** to become rested, rest; stative **MOTN** be easy, be peaceful).

¹²¹ **xo, xε-, xo**= to sow (seed).

¹²² **pētr^a** rock.

¹²³ **NOYQM** to save.

¹²⁴ **n-^θψbbi^w ɔa-** as payment for, in return for.

EXERCISES NINETEEN

8. ογ πετερε-πχοεις ̄-πμα ̄-ελοολε¹²⁵ να-αα-q. Mark 12:9
9. ̄ντωτ̄ γαρ αν νετ^θ-ωχε αλλα πεπνα πε ετ^θ-ογααв. Mark 13:11
10. αγ-̄-πμεεγε ̄νδι-νεφμαθηтнс ҳе-пай пεнεφ-хω ̄ммo-q. John 2:22
11. ̄c αn πεнeф-вapтизe алла нeфмaтнtнc нe. John 4:2
12. αnок εт^θ-на-кaтнгaрe¹²⁶ ̄ммω-тn ̄ннaзр̄-пeиωт. John 5:45
13. εтвe-пай пaeiωт мe ̄ммo-ї ҳe-т-на-кω ̄-тaфyхn ҳeкаc оn eї-e-хit-с. m̄-лаaг qи ̄ммo-с ̄нтоот-^θ. алла αnок εт^θ-кω ̄ммo-с զaրo-ї maγaат-^θ. John 10:17-18
14. αnок εт^θ-cooyn ̄-n-εnt-ai-сotp-oγ. John 13:18
15. мh ̄нtок e-наa-к e-пeнeиωт iакωв. John 4:12
16. мh ̄-пай αn πe ̄c πaфhre ̄-iωcнf. John 6:42

D. Cleft sentences that begin with an extraprojected word or phrase (98).

1. ̄нарxiepeγc, ̄нtooγ nεnt-аy-тaа-k εtooт-^θ. oγ πet-ак-aa-q. John 18:35
2. πωχaе εnt-ai-жoo-q, ̄нtоq πeт^θ-na-кpинe ̄ммo-q շm-пgae ̄-շooγ. John 12:48
3. nεշvhye αnок εt-εipε ̄ммo-oγ շm-пran ̄-pаeиωt, naї nεt^θ-̄-mнtрe εtвhнт-^θ. John 10:25
4. n-εt^θ-nhy εboլ շm-пrωmε, ̄нtooγ nεt^θ-xωշm¹²⁷ ̄-pрωmε. Mark 7:15
5. αnок, n-εnt-ai-наγ eρo-oγ ̄нt̄-pаeиωt nεt-хω ̄ммo-oγ. John 8:38

¹²⁵ ma ̄-εlooolе vineyard (place of grapes).

¹²⁶ кaтnгaрe accuse.

¹²⁷ xωշm 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

επει, επειδη, επειδηπερ *since, inasmuch as*

εψχε- or εψχπε- *since, if (as seems to be, or may be, the case)*

καν, καν εψχε- *even if*

χε-, χε-επειδη, χε-... γαρ, εвол χε-, ετβε-χε- *because*

and the *Then* clause is a main clause or imperative.

εψχε-ατετη-σογων-τ, τετη-σογη-πακεειωτ

Since you have known Me, you will know My Father, too

εψχε-ητοκ πε πψηρε Μ-πνογτε, νοχ-κ επεснт շιх-пeeима

If (as You claim) You are the Son of God, throw Yourself down from here

επειδη ακ-ψωπε εк-ηշօտ ն-շենկօյի, ՚-на-կաթистա մмо-կ εх-
շազ

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

εωψοε if ever, if + main clause, circumstantial, or ερψαν-
καν even if + ΝΤΕ- (conjunctive) or ερψαν-

The *Then* clause is a main clause.

εωψοε ΔΕ ΠΕΚΒΑΛ ΟΥΠΟΝΗΡΟΣ ΠΕ, ΠΕΚΣΩΜΑ ΤΗΡ-Ψ ΝΑ-ΨΩΠΕ ΕΦ-Ο
Ν-θ κακε

And if your eye is bad then your whole body will be dark

εωψοε ΔΕ ΕΡΨΑΝ-ΠΕΚΣΟΝ Ρ-θ ΝΟΒΕ, ΒΩΚ ΝΓ-ΧΠΙΟ-Ψ

And if ever your brother sins, go and censure him

ΚΑΝ ΕΤΕΤΝΨΑΝ-ΧΟΟ-Σ Μ-ΠΕΙΤΟΟΥ ΧΕ-ΤΩΟΥΝ ΝΓ-ΒΩΚ ΕΖΡΑΪ Ε-ΤΕ-
ΘΑΛΑΣΣΑ, Σ-ΝΑ-ΨΩΠΕ ΝΗ-ΤΗ

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 ερψαν- or a circumstantial, not preceded by a conjunction, the distinction between types (1) and (2) is lost. ΕΤΕΤΝ-ΠΙΣΤΕΥΕ
ΤΕΤΝΑ-ΧΙΤ-ΟΥ = Since or If or Whenever you have faith, you will receive them. [CH 497]

152. (c) Contrary to Fact.

The *If* clause cannot be fulfilled or can no longer be fulfilled. [CG 498–99]

i. Present tense contrary to fact

If clause (*if . . . were . . .*): circumstantial preterit ε-ΝΕΡΕ-, ε-ΝΕ-

Then clause (*. . . would*)¹²⁸:

ΝΕΡΕ-... ΝΑ- durative sentences

ΝΕ- other sentence types

ε-ΝΕΤΕΤΝ-ΠΙΣΤΕΥΕ ΓΑΡ Ε-ΜΩΨΗΣ, ΝΕΤΕΤΝΑ-ΠΙΣΤΕΥΕ ΕΡΟ-Ϊ ΠΕ

For if you were believers in Moses, you would believe in Me

ε-ΝΕ-Μ-ΠΑΪ Ρ-ΠΕΘΟΟΥ ΑΝ, ΝΕΝ-ΝΑ-ΤΑΞ-Ψ ΑΝ ΕΤΟΟΤ-Κ

If this Man were not an evildoer, we would not be handing Him over to you

ε-ΝΕ-ΠΡΡΟ ΠΕΚΕΙΩΤ ΠΕ, ΝΕ-ΝΤΚ-ΟΥΡΡΗΜΑΟ

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 ε-νε-̄ντ-α-

negative ε-νε-̄μπε-

Then clause (*. . . would have*): εωχπε, εωχε, or νεεισπε + past tense

ε-νε-̄μπεq-ει . . . εωχπε αс-ωωπε ̄νδι-θαη ̄μ-πκοсмос

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.
εωωπε ̄νГ-ογсаве, νεi-на-μερит-̄ = If ever I am wise, I would love him [mixture of generalization and contrary to fact]. [CG 500]

PURPOSE AND RESULT

153. Purpose (*to, in order to, so that . . . might . . .*) [CG 502] is expressed by

ε-^θinfinitive or ετвε-^θinfinitive

ε-^θτρε-

хε- or хεκаас + optative

For example

̄νт-ак-ει ε-^θтако-n = You have come to destroy us

αq-ει ̄νδи-̄ic ε-^θтреq-хi-^θваптисма = Jesus came so that he might be baptized

αγ-εине на-q ̄н-генуhiрε ϕнм хекас εqе-тaлe-нeqбix εxω-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

շωcte ε-^θinfinitive

շωcte ε-^θτрe-

շωcte + conjunctive

For example

αγ-мeг-пхoї сnaγ շωcte ε-^θтреγ-ωm̄c = They filled both boats, so that they sank

с-аωai ̄нδi-тaгapи շωcte ənOn ̄нt̄n-фoγфoγ ̄мmo-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

ἵθε (ἵ-τ-γε) or κατά-θε *just as + relative or circumstantial clause*
answered by

ταῖ τε θε *so, so too + relative or circumstantial clause*

For example

κατά-θε εντ-αν-σωτῆ ταῖ ον τε θε εντ-αν-ναγ = *Just as we have heard, so have we also seen*

ἵθε εντ-ακ-χοο-ς να-ν ταῖ τε θε εντ-αν-σοτμ-ες = *Just as you told us, so have we heard*

The two elements can also occur in the opposite order: ταῖ τε θε ετῷ-νηγ
μμο-ς ἵθε εντ-ατετν-ναγ ερο-ς ερ-να-βωκ ερραι ε-τπε = *He will come just as you saw him going up into heaven (This is how he will come: just as you saw him going . . .)*

LESSON TWENTY

Telling time [CG 133]

(1) The week (πασιβάτον or ἑβδόμαδα or τριημέρια):

Sunday = τκυριακή or πούα

Monday = πεσνάγ or πωφορῆ ἡ-ζοογ ἡ-ογωψ

Tuesday = πωμῆτ or πμεշ-снаг ἡ-ζοογ ἡ-ογωψ

Wednesday = περτοογ or τκογī ἡ-ηηстeia or τηиcтeia ψηм

Thursday = πtογ or πoγωψ or πoγωψ ἡ-тmнtе

Friday = πcoоy or πpapacкeуh or τnoб ἡ-ηηстeia or τηиcтeia-w

Saturday = πασιβάτοн

(2) The twelve thirty-day months of the Egyptian calendar [CG 135]:

θooуt begins near the end of August (in modern reckoning)

πaопe begins near the end of September

շaөwap begins near the end of October

коiaзk begins near the end of November

тaвe begins near the end of December

մaиp begins near the end of January

пaрmշotp begins near the end of February

пaрmoуte begins near the end of March

пaшoнc begins near the end of April

пaшne begins near the end of May

epнt begins near the end of June

meсopn begins near the end of July

plus five intercalary days, each called an επaгoмeнoн.

(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 xп- (= at hour number . . .) completed by a feminine cardinal number. Thus xп-шomte (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. εωχε-τετና-ወነድ ነርሳ-ጥመ ...
- b. εወወጪ ደተተናወልን-ወነድ ነርሳ-ጥመ ...
- c. ካን ደወቂ-ትቴትና-ወነድ ነርሳ-ጥመ ...
- d. መጠሪ ተተና-ወነድ ነርሳ-ጥመ ...
- e. ይበላ ፌ-ቴተና-ወነድ ነርሳ-ጥመ ...
- f. ካን ነተተና-ወነድ ነርሳ-ጥመ ...
- g. መተተና-ወነድ ነርሳ-ጥመ ...
- h. መኑታተተና-ወነድ ነርሳ-ጥመ ...
- i. መኑማጭና-ወነድ ነርሳ-ጥመ ...
- j. ... ፍቃጋል ደተተና-ወነድ ነርሳ-ጥመ
- k. ... የወጪ ደተተና-ወነድ ነርሳ-ጥመ
- l. ነዕስ ደተተና-ወነድ ነርሳ-ጥመ ...
- m. ... የወጪ ነተተና-ወነድ ነርሳ-ጥመ
- n. ... ይ-ወነድ ነርሳ-ጥመ

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.

МАРКОС

Chapter One²

1. ταρχη³ μ-πεγαγγελιον ἐ-īc πεχ̄c.
2. κατα-π-ετ⁴-ση⁵ ȝn-ησαιας πεπροφητης χε-εισζηντε ՚-να-χεγ-πααγγελος ȝiȝh ՚mo-κ⁶ ՚q-свтє-тєкзін.
3. πεշроу⁷ μ-π-εт⁸-ωω εвол ȝn-тєрһмос⁹ χε-соутн¹⁰-тєгін μ-пхоеис ՚нтетн-соутн-нєqmоеит¹¹.
4. аq-ѡѡපе дe ՚нбi-иѡշаннhс eq-՚-ваптісma ՚m-пхаеie⁹ eq-кнrүccе¹⁰ ՚-оѹваптісma ՚-м-метаноia¹¹ e-пкѡ εвол ՚-ннoвe.
5. аγω αс-вѡк нa-q εвол ՚нбi-техѡра¹² тиp-с ՚-тѹдaiа мн-на-тиеросолѹмa тиp-оу. аγ-хi-ваптісma ՚тоот-q ՚-пiордаhс pеiero¹³ eγ-еžомологei¹⁴ ՚-н-нєynовe.
6. аγω iѡշаннhс, нeрe-շенqш¹⁵ ՚-бамоуg тo¹⁶ ՚иѡw-q eре-

¹ According to Quecke's manuscript (but normalized): Hans Quecke, ed., *Das Markus-evangelium saïdisch*: (Barcelona: Papyrologia Castroctaviana, 1972), distributed by Biblical Institute Press (Rome). ² New words (except for names of persons and places) are glossed in the footnotes. ³ *τ-αρχη beginning. ⁴ ՚иȝh ՚-, ՚mo- before (Compound preposition). ⁵ πε-շроу voice, sound. ⁶ *τ-εрһмос wilderness, desert. ⁷ соутн (соутн-, соутѡн-) соутѡн† straighten, stretch out. ⁸ π-моеит road, path. ⁹ π-хаеie wilderness, desert. ¹⁰ *кнrүccе announce, proclaim. ¹¹ *τ-метаноia repentance, change of heart. ¹² *тe-хѡра region. ¹³ π-еiero river. ¹⁴ *еžомологei confess. ¹⁵ π-զա ՚-бамоуg skin of camel, camel skin. ¹⁶ тo† ՚иѡw-q (was) put upon him, i.e. he was wearing it (՚, ՚-, тaз-, тo†).

ογμοχ¹⁷ ἄ-ψαρ μηρ ε-τεφτπε¹⁸ εφ-ογεμ-θψχε¹⁹ γι-θεβιω²⁰
ἄ-ζοογτ.

7. αγω νεφ-ταψε-θοειω εφ-χω μμο-с χε-φ-νηγ μνнсω-ī
ἄβι-π-ετ^θ-χοօρ²¹ ερο-ī ε-αντ-ογζικανοс²² αν ε-θπαշт-θ²³
ε-θвωл εвол մ-պмоց²⁴ մ-պեգтоոց.

8. ανօк, αї-ት-θваптісма нн-тн շн-օյпна εφ-օյаав.

9. αγω ձс-փառպе շн-նեզօօց εտ^θ-մմաց ագ-եи նбі-īс εвол
շн-նաշարէտ նт-ե-գալիձա. αγω ագ-չի-θваптісма շմ-պիօր-
ձանհс նтн-իաշանհс.

10. նт-եցնօց ձе էֆ-նнг էշրա՛ շմ-պմօօց ագ-նաց է-մпнց
է-այ-օյան աց պեпна εֆ-նнг էպէշտ էշա-ց նөе ն-օյ-
брօօմպе²⁵.

11. αց օյсмн, ձс-փառպе ևвол շн-մпнց չե-նток ու պաշнрէ
պамәրіт էնт-ձ-պաօցաց փառպе նշнտ-կ.

12. αց շн-եցնօց պեпна, ագ-չիտ-կ ևвол է-թерհмос.

13. αց նեփ-շн-երհмос ն-շմ ն-զօօց էրե-պշтанաс²⁶ պէ-
րաշ²⁷ մմո-ց էֆ-փօօպ մн-նեթհրիօн²⁸. αց նаггելօс, նեյ-ձի-
կոնէ²⁹ նա-ց.

14. մնнса-նс-պարաձաց ն-իաշանհс ագ-եи նбі-īс էշրա՛ է-
գալիձա էֆ-կիրյссе մ-պեշարելօն մ-պноցէ

15. չե-ձ-պէօցօւ ձակ ևвол. αց ձ-շան էշօն նбі-
տմնտ-րրօ մ-պноցէ. մէտաօւ նт-ետն-պիշէ շմ-պեշարե-
լօն.

16. αց էֆ-մօօցէ շատн-եթալաсса ն-գալիձա ագ-նաց է-ս-
ման մн-ձարեաс պշոն ն-սիման էյ-նեչ-θպнէ³⁰ է-եթալաсса.
նե-շеноյաց³¹ լար նէ.

¹⁷ π-μοχ̄ ἄ-ψαρ girdle of leather, leathern girdle. ¹⁸ τ-՚πε loins. ¹⁹ πε-
ψχε locust. ²⁰ π-εբιω ն-զօօցт wild honey (ն-զօօցт = wild).

²¹ χօօր[†] is strong, χօօր ε- stronger than. ²² *շիկանօс (Adjective) qualified, adequate.

²³ πաշт (պէշт-, պաշտ-) պաշт[†] bend. ²⁴ π-մօց մ-պեգтоոց strap of his
sandel. ²⁵ π- (and τ-ε-) ծրօօմպէ dove. ²⁶ π-շтанաс Satan. ²⁷ *պէ-
րաշ[†] put to the test, tempt.

²⁸ *պ-թիրիօն wild beast. ²⁹ *ձիկոնէ assist,
serve. ³⁰ π-պնէ, plural պնի net. ³¹ π-օյացէ fisherman.

CHAPTER ONE

17. πεχα-**ρ** να-γ **ῆ**δι-**ίς** χε-**αμηειν**³². ογεշ-τηγτ**ῆ** **ῆ**σω-**ί**. αγω
†-να-**ρ**-τηγτ**ῆ** **ῆ**ογωշе **ῆ**-ρεq-беп-**րωμε**³³.
18. **ῆ**τεγνογ дe аγ-ка-нeгшннг. аγ-оγаշ-оγ **ῆ**сω-**q**.
19. αγω **ῆ**τεрeф-мooшe eθh³⁵ **ῆ**oγкoги³⁶ аq-наγ ε-ιакшвос
пшнрe **ῆ**-зеведaios м**ῆ**-иωշанннc пeçcon **ῆ**тоуγ շω-оγ εγ-
շm-пxоi εγ-совte **ῆ**-нeгшннг.
20. **ῆ**тeгnоy аq-мoүt eро-оγ. αγω аγ-ка-пeгeiωt зеведaios
շm-пxоi м**ῆ**-нxдai-**вeкe**³⁷. аγ-вшк. аγ-оγаշ-оγ **ῆ**сω-**q**.
21. аγ-вшк дe eցoցn ε-кафарнаoym. αγω **ῆ**тeгnоy շ**ῆ**-нcaв-
вaтон³⁸ аq-†-**сb** շ**ῆ**-tcynагaгh.
22. αγω аγ-**р**-**փ**шпнrе eց**ῆ**-тeցcbw. neq-†-**сb** гар на-γ **ῆ**өe
an eтоу-†-**сb** **ῆ**дi-нeгшмматeуc аlla շωc ε-γнt-**q**-тeзoց-
cia մmаг.
23. αγω **ῆ**тeгnоy нe-оγ**ῆ**-оγршmе շ**ῆ**-tcynагaгh εрe-оγпna
ῆ-акaθapton³⁹ нmмa-**q**. αγω аq-жi-**փ**шkak⁴⁰ eboл
24. eq-жw մmo-с χe-аշro-**կ**⁴¹ нmмa-**n** **ῆ**пnazшraios. **ῆ**t-ак-**ε**
e-**փ**taко-**n**. †-cooցn մmo-**k** χe-**ն**t-**n**im. **ῆ**nt-пpет-оγaав
մ-пnoցt.
25. αγω **ի**, аq-еpитимa⁴² na-**q** eq-жw մmo-с χe-**տ**-рш-**կ**⁴³
ῆг-**ε**i eboл մmo-**q**.
26. αγω **ῆ**тeрe-пeппa **ῆ**-акaθapton rаշt-**գ**⁴⁴ e-пkaշ αγω аq-
шm eboл շ**ῆ**-oցnоб **ῆ**-շrooց, аq-**ε**i eboл մmo-**q**.
27. αγω аγ-**ր**-**փ**zotе тир-оγ շwcte **ῆ**ce-**փ**шade м**ῆ**-нeгeրhу
eγ-жw մmo-с χe-оγ pе paї. eic-oցcbw մ-вррe շ**ῆ**-oցeչoցia.
ῆkeпnа **ῆ**-акaθapton, q-oցeշcaղne na-γ. αγω ce-сawt**մ** **ῆ**сω-**q**.

³² αmнeиn Special affirmative imperative of εi; cf. 87 (box). ³³ оγωշ (օγeշ-,
օγaշ=) оγнշ† put, place; оγeշ-/օγaշ= + reflexive personal object + **ῆ**сa- = follow, be
a follower of (аq-օγaշ-**գ** **ῆ**сa- = he followed, he ‘put himself after’).

³⁴ бoп (бep- , бap-) бnп† seize, take, catch; оγωշе **ῆ**-рeq-бep-**րωmе** = human-catching
fisherman. ³⁵ eθh forward, onward. ³⁶ **ῆ**oցкoги somewhat more. ³⁷ жi-
-**вeкe** wage earning (Adjective) (жi- Construct Participle [lesson 9, box “Construct
Participles”] of жi take + п-вeкe wages).

³⁸ **ῆ**caвvaton = **ῆ**caвvaton as in Koine Greek. ³⁹ *акaθaptoс, аkаθapton (Adjective) unclean, impure. ⁴⁰ жi-
-**փ**шkak cry out (жi- before zero article = χe- ‘speak’ + пe-փшkak shout).

⁴¹ аշro= нmмa= what does . . . have to do with . . . ? . . . ? ⁴² *eпitimа rebuke.

⁴³ тwм (тm-, том=) тhм† shut. ⁴⁴ рaշt (реշt-, rаշt=) rаշt† strike, cast.

THE GOSPEL OF MARK

28. α-περσοειτ⁴⁵ βωκ εβολ ὑτεγνογ շմ-μα νιμ մ-πκωտε տր-ց
ն-տգլիլաւ.
29. ὑτεγνογ ձե նտերօց-ει εβոլ շն-տցնարցի ազ-բակ էջօյն
ε-պի՛ ն-սիման մն-անձրեաս մն-իականաս մն-իականաս.
30. տցամե⁴⁶ ձե ն-սիման, նէս-նհչ⁴⁷ էս-շնմ⁴⁸. այտ նտեցնոյ
այ-ախց նմմա-գ տվնիտ-ց.
31. ազ-ժ-պեզօյօւ ձե ըրօ-ս. ազ-տօյնօս է-ազ-ամաշտե ն-տէ-
ծիչ. այտ պէզմօմ, ազ-լո շամա-ս. աս-ձիակոնէ նա-ց.
32. րօյշէ⁴⁹ ձե, նտերեզ-ախց էրե-պրհ⁵⁰ նա-շատթ⁵¹ այ-էւնէ նա-գ
ն-ն-էտ^թ-մօկշ⁵² տր-օց մն-ն-էտերե-նձամոնիոն նմմա-ց.
33. այտ տպոլիս տր-ց, աս-շացց շիրմ-պրո⁵³ մ-պի՛.
34. ազ-թերապէյշ⁵⁴ ն-օյմինայ էյ-մօկշ շն-թախն էյ-ախն էյ-մէզ-կա-
նձամոնիոն, ազ-նօշ-օց էբոլ է-մէզ-կա-
նձամոնիոն է-թախց էբոլ ճե-նեյ-սօյն մմօ-գ.
35. այտ շտօօյշ⁵⁵ էմատէ, նտերեզ-տաօն ազ-բակ էբոլ է-յմա
ն-ճաւիւ. ազ-ախնալ մ-պնայ էտ^թ-մմայ.
36. այտ այ-պատ էբոլ նշա-գ նի-սիման մն-ն-էտ^թ-նմմա-գ.
37. այ-տաշո-գ. այտ պէշա-ց նա-գ ճե-սե-կատէ⁵⁷ նշա-կ տր-օց.
38. պէշա-գ նա-ց ճե-մարօն⁵⁸ է-կէմա, է-նկէտմմօ⁵⁹ էտ^թ-շն
էջօյն, ճէկաս էի-կիրյսս օն նշատ-օց. նտ-ձի-էւ գար էբոլ
է-պէշաբ.
39. այտ ազ-բակ էզ-կիրյսս շն-նեյշնարցի շն-տգլիլաւ
տր-ց. այտ նկէձամոնիոն, նէզ-նօյշ մմօ-օց էբոլ.
40. այտ ազ-էւ աշօրո-գ նի-օյրամ էզ-սօբշ⁶⁰ էզ-պարակալէւ⁶¹
մմօ-գ էզ-աշ մմօ-ս նա-ց ճե-էկան-օյաշ կ-նա-տբա-ի.

⁴⁵ π-σοειτ reputation, fame. ⁴⁶ π-պօմ father-in-law, τ-պամէ mother-in-law, նէ-պմօյի parents-in-law. ⁴⁷ ηογχε = throw, cast; ηհչ[†] = lie. ⁴⁸ շմօմ become hot, շնմ[†] be hot, have a fever. ⁴⁹ π-րօյշէ evening. ⁵⁰ π-րհ sun. ⁵¹ շատթ (շետթ-, շօտթ-) շօտթ[†] join, reconcile; (sun or stars) set. ⁵² մկաշ become painful, grieved, մօկշ[†] be in pain, difficulty. ⁵³ շիրմ-պ-րօ by the door. ⁵⁴ *θεրա-
պէյշ heal. ⁵⁵ պիշ (պե-, պօտթ-) change; պօ(օ)ւէ[†] be diverse, various. ⁵⁶ շտօօյշ էմատէ at dawn very early ("dawn very much"). ⁵⁷ կատէ նշա- (կէտ-,
կոտթ-) կիր- seek. ⁵⁸ մարօն come on, let's go (fixed expression, cf. 81). ⁵⁹ տմմօ plural of ժմէ village. ⁶⁰ սաբշ become leprous; սօբշ[†] be a leper, have leprosy.
⁶¹ *պարակալէւ appeal to, implore.

CHAPTER TWO

41. αγω ὑπερεψ-ψῆ-γτη-ψ⁶² αψ-σογτῆ-τοοτ-ψ εβολ. αγω αψ-χω⁶³ ερο-ψ εψ-χω μμο-с на-ψ χε-τ-ογωψ. τῆβο.
42. αγω ὑπεγνοψ α-περψωψ λο շιωω-ψ. αψ-τῆβο.
43. αγω ὑπερεψ-շωψ⁶⁴ ετοοт-ψ ὑπεγнoу αψ-χooу-ψ εвoл.
44. εψ-χω μμo-с на-ψ χε-бωψ. մپ-χoo-с ն-լաց. ալլa ввoк նր-тcaвo-к⁶⁵ ε-пoγнHв⁶⁶ նr-χi⁶⁷ εշpaї εtвe-пeктвo ն-n-еnт-a-mωγчc oγeշ-саշne մmо-oγ e-γmнt-mнtpe na-γ.
45. ὑπερεψ-ει дe εвoл aψ-архeсeai⁶⁸ ն-θtaшe-оeиw ն-շaշ aгoл e-θcр⁶⁹-пшaxe շwcte նq-тm-бm-θbom e-θvвoк eշoγn e-tpoлic նoγwнz⁷⁰. ալлa nεq-շn-շeиma ն-շaеie. aгoл nεy-nHy eрат-ψ pе εвoл շm-ma nim.

Chapter Two

1. ὑπερeψ-ввoк dе eշoγn e-кафарнаoуm շiշn-շeиnooу aγ-сwтm χe-ψ-շn-оgнi.
2. aгoл a-γmнHwе cwoyշ emaγ շwcte նtе-tm-еw-θշirm-пro⁷¹ фoп-оγ. aгoл aψ-шaxe nмmа-γ շm-пшaxe.
3. aγ-eинe dе eрат-ψ ն-оγrwmе eψ-сnб eре-պtooу ն-рwmе qи շaро-ψ.
4. aгoл մpoγ-ψ-ввoк na-ψ eշoγn eтвe-пmнHwе. aγ-бeլp-тoγeշcoi⁷² εвoл մ-pma eтq-նշnt-ψ. aгoл նtеroγ-шoтw⁷³ aγ-хaլa⁷⁴ մ-peблoб⁷⁵ eпeсht, p-eтeрe-п-еt^θ-сnб nнx շiшw-ψ.
5. aгoл 1c, ὑпeрeψ-naγ e-тeүpistc пeхa-ψ մ-p-еt^θ-сnб χe-пaшHрe, сe-на-ка-нeкnoвe na-k εвoл.
6. nε-yн-շoeинe dе ն-neгrammatеγc շmooc մ-pma eт^θ-մmаγ eγ-mokmeк⁷⁶ շn-нeγշnt

⁶² ψῆ-γнт (ψῆ-γтh= reflexive) have pity (ac-ψῆ-γтh-с she had pity). ⁶³ χwշ e-, χnշ[†] touch. ⁶⁴ շwп eтn-, eтоot= command. ⁶⁵ тcaвo (tcaвe-, tcaвo=) тcaвnу(t)[†] show, teach. ⁶⁶ п-оγнHв priest. ⁶⁷ xi eշpaї make an offering ("take up"). ⁶⁸ *архeсeai begin. ⁶⁹ сwр (cр-, соор=) сnр[†] scatter, spread. ⁷⁰ նoγwнz openly, publicly. ⁷¹ շirm-пro the place beside the door (Prepositional phrase used as a noun, cf. 1:33). ⁷² т-оγeշcoi beams, roof (cf. п- [and т-] coi beam). ⁷³ шoтw[†] (шeтw[†]) шeтw[†] cut, carve. ⁷⁴ *хaլa let down. ⁷⁵ пe-блoб bed. ⁷⁶ мokmeк (also мeкmoγk= reflexive) think, ponder.

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7. χε-ετβε-ογ παι, ϕωραχε 2ι-ναι⁷⁷. εφ-χι-θογα⁷⁸. νιμ πετ^θ-
να-ψ-κα-θονε εβολ ̄νσα-πνουτε μαγα-ρ.
8. αγω ̄ντεγνογ ̄ντερερ-ειμε 2̄μ-περπνα χε-σε-μοκμεκ 2ραι
̄νχητ-ογ πεχα-ρ να-γ χε-ετβε-ογ τετν-μεεγε ε-ναι 2̄n-νε-
τnχητ.
9. αω γαρ πετ^θ-μοτn⁷⁹ ε-θχoo-с ̄μ-π-ετ^θ-снб. χε-твоуn ̄нг-
qи-пекблоб ̄нг-моошe. 2н-е-θχoo-с χе-сe-на-ка-некновe
на-к εвoл.
10. χекас дe εтетнe-наg χе-оγнt-р-θeзoycia ̄мmaг ̄нbi-
пшнre ̄м-пrѡmе ε-θka-θnoвe εвoл 2iχm-пka2 — пeхa-р ̄м-п-
et^θ-снб
11. χе-твоуn. eи-χeро-к⁸⁰. qи ̄м-пекблоб. вaк e-пекни.
12. αγω αq-твоуn. ̄нтeгnoг aq-тaлe-пeфблоб eхw-р. aq-ei
εвoл 2iөh⁸¹ ̄мmo-оy тиp-oy 2aстe ̄нce-р-ψpнre тиp-oy
̄нce-т-θeоoу ̄м-pноутe eγ-χa ̄мmo-с χе-̄мпн-наg e-oγoн
ene2 2i-наi.
13. aq-ei oн εвoл 2aтn-тeøaлacca. aγω pмnнwе tиp-р, aγ-
cwoyq eро-р. aq-т-θcвw na-γ.
14. aγω eφ-пaрагe⁸² aq-naг e-λeоyei pшnre ̄n-аlфaioc eφ-
2moos 2i-пeфteлaѡniон⁸³. pеxa-р na-р χе-оγa2-к ̄нcω-ї. aγω
aq-твоуn. aq-оγa2-р ̄нcω-р.
15. aс-ψωpе⁸⁴ дe eφ-нh⁸⁵ 2̄m-пeqнi. a-2a2 ̄n-тeлaѡnHс⁸⁶ 2i-
рeр-р-θnoвe nox-oγ 2n-ic 2n-neqmaøhtnс. neγ-oш gaр. aγω
aγ-оγa2oγ ̄нcω-р.
16. neгrammatеyc мn-нeфariсаioс⁸⁷, ̄нteroy-naг χe-р-oγaм
mн-нрeр-р-θnoвe aγω ̄нtелaѡnHс pеxa-γ ̄n-neqmaøhtnс
χe-εtвe-оy q-oγaм aγω q-cw mн-нрeр-р-θnoвe aγω ̄нt-
aѡnHс.

⁷⁷ 2i-наi thus, in this way. ⁷⁸ χi-θoγa utter blasphemy (χi- before zero article = χe- 'speak' + π-ογa blasphemy). ⁷⁹ ̄мton be at rest, at ease, relieved, мotn† be easy, satisfied, hale; мotn e- easier. ⁸⁰ χeро= i.e. χa eро=. ⁸¹ 2iөh ̄n-/̄мmo= before, in front of (Compound preposition). ⁸² *пaрагe pass by.

⁸³ *п-тeлaѡniон tax office. ⁸⁴ aс-ψωpе дe . . . and it happened that . . .

⁸⁵ нh[†] . . . nox-oγ: noγχe ̄мmoz, nox= (reflexive object) sit down, be seated ("cast oneself down"), нh[†] sit. ⁸⁶ *тeлaѡnHс money changer. ⁸⁷ фariсаioс (Adjective) Pharisee, member of the Pharisee sect.

CHAPTER TWO

⁸⁸ ~~P-~~*xpeia need.

⁸⁸ **π-***χρεια need. ⁸⁹ **τωκ** (**τεκ-**, **τοκ-**) **τηκ[†]** strengthen, confirm. ⁹⁰ **π-** (and
τ-) **σαειν** physician. ⁹¹ **φωπε/φωοπ[†]** ***κακως** be in bad condition, do badly.

⁹² τ-ψελεετ bride, π-μα-ñ-ψελεεт bridal hall, π-ψηρε м-πμα-ñ-ψελεεт wedding guest, πа-τψελεеt groom. ⁹³ Cf. previous note. ⁹⁴ νογχе put (patch)

⁹⁵ Τ-ΤΟΕΙC Ν-ΨΑΙ new patch. ⁹⁶ ΤΕ-ΨΤΗΝ

garment, tunic. 97 **п-пλб€** rag, **н-пλб€** (Attributive construction) worn out.

⁹⁸ εωψπε μμον otherwise ("if No").
edge (of the hole that was patched). ¹⁰⁰ πι-π-κκωτε μμαγ draw away the
πωσ (περ-, παρ-) πηγ[†] burst, tear.

¹⁰¹ π-ηρπ wine. ¹⁰² π-χωτ sack, bag, wineskin. ¹⁰³ αc old (Adjective). ¹⁰⁴ πων

¹⁰⁵ ἀ-**φ**ωτε ε-^θτρεγ- it once happened
¹⁰⁷ ρωτ, ρητ^t grow, become covered with veg-

¹⁰⁸ ΤΩΛΚ (ΤΑΚ- ΤΟΛΚ=) pluck out; Π-ΩΜC ear of grain. ¹⁰⁹ ΣΚΟ,

ΓΚΑΕΙΤ' (or **ΓΚΟΕΙΤ'** or **ΓΟΚΡ'**) be hungry.

26. κε-ῆ-αψ ἥ-γε αψ-βωκ εχογν ε-πηī ῆ-πνουτε շ-ա-βիաթար
պարհիերեց. այտ նուկ ῆ-տեպրօթէսի¹¹⁰, աψ-օյօմ-օց է-օյկէ-
չէտի նա-զ է-^թօյօմ-օց նշա-նօյնի. այտ աψ-ժ ῆ-նկօյց
էտ^թ-նմա-զ.
27. պեշա-զ օն նա-ց չե-պսավատոն, ῆ-տ-աψ-պապէ էտե-պրամէ.
այտ ῆ-տ-ա-պրամէ պապէ ան էտե-պսավատոն.
28. շատե պահրէ ῆ-պրամէ պխօւս պ ῆ-պկէսավատոն.

Chapter Three

1. այտ աψ-βωկ օն էչօյն է-տշնագարի. նե-շն-օյրամէ ձե նմաց
ըր-տեզբիչ մօուտ.
2. այտ նեշ-պարադիրէ¹¹¹ էրօ-զ չե-եշ-կանիգորէ¹¹² նմօ-զ.
3. այտ պեշա-զ ῆ-պրամէ էտեր-տեզբիչ մօուտ չե-տաօյն-՛-
ամօց է-տմիտ.
4. այտ պեշա-զ նա-ց չե-էչէտի շն-նշավատոն է-^թր-^թպէտ-
նանօց քն-^թր-^թպէտ-շօոց. է-^թտանշէ¹¹³-օյպշի քն-է-^թմօուտ-՛-
նտօոց ձե աշ-կա-րա-օց¹¹⁴.
5. այտ ῆ-տերէզ-ճաշտ էչօյն էշրա-ց շն-օյօրի էպ-մօկշ¹¹⁵ նշիտ
էշ-մ-պտամ¹¹⁶ նշիտ ῆ-պէշշիտ պեշա-զ ῆ-պրամէ չե-սօյտն-
տէկբիչ և ալ. աψ-սօյտան-՛-*Ց*. այտ աշ-լօ¹¹⁷ ննի-տեզբիչ.
6. ῆ-տերօց-է ձե և ալ նտենոց ննի-նեֆարիած մն-նշիրամա-
անօց աշ-չի-^թպօշնէ¹¹⁸ էրօ-զ չեկած էշ-տակօ-զ.
7. այտ ի-*Ց*, աψ-անախարէ¹¹⁹ մն-նեզմաթինհ և ալ է-տեթալաչչա.
այտ օյնօց ῆ-մինիաց և ալ շն-տրալալա, աշ-օյգաշ-օց նշա-զ
մն-ժօյձձա.
8. մն-թիերօսօլյմա այտ կենօց ῆ-մինիաց և ալ շն-ժձօյմալա
մն-պէկրօ ῆ-պիօրձանհ մն-պկատէ ն-տյրօս մն-սիձան էյ-
շատմ է-ն-էտզ-էրէ նմօ-օց.

¹¹⁰ *τε-προσεεσις (i.e. πρόθεσις) presentation; the “loaves of presentation” were sacred bread kept in the Jerusalem Temple. ¹¹¹ *παρατηρει watch closely.

¹¹² *κατηγορει accuse. ¹¹³ τανζօ (τανշէ-, ταնզօ=) ταնշիւ[†] make alive.

¹¹⁴ կա-րա= (reflexive) fall silent. ¹¹⁵ մկաշ նշիտ, մօկշ[†] նշիտ become distressed.

¹¹⁶ τώμ (τ-մ- տօմ=) տհմ[†] shut. Infinitive as noun, π-τամ նշիտ hard heartedness.

¹¹⁷ λօ (“cease”) also means “get well” (from disease or demonic infection). ¹¹⁸ պօ-
շնէ take counsel. Infinitive as noun π-պօշնէ counsel, design; չի-պօշնէ take coun-
sel, reflect, advise. ¹¹⁹ *անախարէ withdraw.

CHAPTER THREE

9. αγω αφ-χοο-с ḥ-νερμαθηтнс χε-ερε-ζενεχну прокар-
тереи¹²⁰ ερο-ρ ετвє-пмннжє. χε нeγ-θлivе¹²¹ ȏмо-р.
10. нашє-н-ент-аф-таљбо-ѹ¹²² гаp շաcte ε-θтрeγ-т-пeγ-
ѹoeи εро-ր. агω н-етe-մmaстir¹²³ շiω-օy
11. м-н-нepнa ն-акaթapтoн, ցyշaн-нaյ εро-ρ ֆaγ-paշt-oγ
շaրaт-q¹²⁴ նce-хi-θwкak εвoл eγ-хa ȏmo-с χe-նtok p e
pшnрe ȏ-pnoյte.
12. агω нeզ-epitimа na-γ ematе χe-նneγ-օyонշ-q εвoл.
13. аф-вaк aе eгraї ε-птооy. агω аф-мoутe ε-n-etq-օyaz-
oγ.
14. аф-нeզ¹²⁵-м-нt-сnooyc εвoл χe-εγe-ֆapte նmma-ρ aгω
նq-хooу-сe εвoл ε-θtaшe-oeiш
15. նq-т na-γ ն-teзoycia ε-θnex-θdaiмонion εвoл.
16. агω аф-таզo¹²⁶ երaт-oγ ȏ-pmнt-сnooyc. агω сimωn, аф-т-
oуrap εро-ρ χe-петрос.
17. агω iакaвoс pшnрe ն-շeвeдаioс m-н-iѡշaнnнc pcon ն-ia-
kawboс — аф-т-շeнrap εро-օy χe вoанhrgec eтe-пaї p e
pшnрe ȏ-peշroуvbaї¹²⁷ —
18. агω aнaрeac m-н-phiлиppoc m-н-вaրeolomaioc m-н-maθ-
θaioc m-н-θwmac aгω iакaвoс pшnрe ն-алfaioс m-н-θaձaiaioс
aгω сimωn pкananaioс
19. m-н-иogдac pіскariotnс, p-ent-аф-пaрадaidoγ ȏmo-ρ.
20. агω аф-еi eզoyn ε-пnї. a-pmнnжє oн cwoyշ εро-ρ շacte
նce-тm-сpqe¹²⁸ ε-θoγem-пeγoceik.
21. նteroy-сwтm aе նbi-нeպrwmе¹²⁹ aγ-ei εвoл ε-θamaշte
ȏmo-ρ. neγ-хa гaр ȏmo-с χe-a-пeվhnt pwaжc¹³⁰.
22. агω nегrammatеyc εnt-аγ-ei εвoл շ-тиeросoլyмa, neγ-
xw ȏmo-с χe-εre-вeелzевoуl նmma-ρ. агω շ-пaրxw¹³¹
ն-նdaimonion eq-нex-θdaiмонion εвoл.

¹²⁰ *прокартерeи stand ready, await.

¹²¹ *θлivе press upon, oppress.

¹²² тaљbo

(тaљbe-, тaљbo=) тaљbнγ^t heal.

¹²³ *т-мастir³ whip, suffering.

¹²⁴ շaրaт-

ն-, շaրaт= beneath (Compound preposition).

¹²⁵ нoյշe εвoл (neզ-, naզ=) nհշ^t

separate, choose.

¹²⁶ тaզo երaт-oγ ȏ- established (made them stand upon feet of them).

¹²⁷ пe- (and тe-) շroуvbaї thunder (cf. շrooγ voice, sound).

¹²⁸ сpqe, сpoqт^t be at leisure.

(pewc-, пошc=) пошc^t amaze, turn aside.

¹²⁹ нeզ-рwmе His family.

¹³⁰ pwaжc

(pewc-, пошc=) пошc^t amaze, turn aside.

¹³¹ *п-арxw¹ leader.

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23. αρ-μογτε δε ερο-ογ. αρ-ψαχε νῆμα-γ շՆ-շենպարաボլի¹³²
ερ-շա մմօ-ս չե-ն-աֆ ն-շե պշտանաս, զ-նա-նեշ-պշտանաս
և ալ.
24. այշ ըրվան-օշմնտ-թրո պարք¹³³ է-նեշերի ն-ս-նա-աշ-աշե
ան ըրտ-ս նեմ-տմնտ-թրո տր^θ-մմայ.
25. այշ ըրվան-օշի պարք է-նեշերի ննե-աշ-պհի տր^θ-մմայ
աշերատ-զ.
26. այշ ըրվան-օշա պարք, ար-տաօցն նտօգ էշա-զ այշ ար-պարք
ննեղ-աշ-աշերատ-զ. ալլա ա-տեզդան պառե.
27. ալլա մն-լաց նա-աշ-բակ շշօցն է-պհի մ-պշաւրե նկ-տարթ¹³⁴
ն-նեզշնայ¹³⁵ տր-մ-մօցր նվօրթ մ-պշաւրե այշ տու նկ-տարթ
մ-պեզի.
28. շամին ժ-շա մմօ-ս նհ-տն չե-նօվե նիմ շի-օշա նիմ տօշ-
նա-խօօ-շ նեմ-նահրե ն-նրամե, սե-նա-կա-շ նա-շ և ալ.
29. պ-տր^θ-նա-չի-թօշա ձե է-պե՛ռնա տր^θ-օշաա, մնտ-զ-կա և ալ
պա-ենեշ. ալլա զ-նիպ¹³⁶ է-յնօվե պա-ենեշ
30. և ալ չե-սե-շա մմօ-ս չե-օշն-օշպնա ն-ակաթարտօն
նմմա-զ.
31. այշ այ-եւ նեմ-տեզմաց մն-նեզշնի. այ-աշերատ-օշ շի-
ալ¹³⁷. այշ այ-խօօց¹³⁸ նա-զ շշօցն շշ-մօշտե էրօ-զ.
32. այշ նեզ-շմօօշ շմ-պեզկատ նեմ-նեկշնի, սե-կատ նշա-կ շիվօլ.
33. ար-օշաա ձե էր-շա մմօ-ս նա-շ չե-նիմ տե տամաց. այշ
նիմ նե նաշնի.
34. ար-ծաատ է-ն-տր^θ-մ-պեզկատ տր^θ-շմօօշ շաշտի-զ. պեշա-զ
չե-սի-տամաց այշ նաշնի.
35. պ-տր^θ-նա-երե րար մ-պօշաա մ-պնօշտե, պա՛ պ պաօն այշ
տաշնե այշ տամաց.

¹³² *Տ-պարաボլի parable. ¹³³ պարք (պրք-, պօրք-) պօրք[†] divide, separate.

¹³⁴ տարթ (տրպ-, տօրպ-) տօրթ[†] rob, seize. ¹³⁵ պե-շնա(ա)շ thing, vessel, foodstuff.

¹³⁶ Cf. note 34. ¹³⁷ շիվօլ outside. ¹³⁸ խօօշ նա-զ շշօցն 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 ο, φ, χ, ψ are filed as τ₂, π₂, κ₂, πc. The Greek letters are followed by ω γ ς δ. († is filed as τ₁; digraphs ει and ογ as ε + i and o + γ.)

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