

Coptic Grammar

(“Grammaire Copte”)

by

P. Alexis Mallon, S.J.

***Translated from French to English and
with an Introduction***

by

Boulos Ayad Ayad (Ph. D.)

***Professor of Archaeology of Ancient Egypt and
the Ancient Middle East***

University of Colorado at Boulder

U.S.A.

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2004

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Abbreviations Used in the Book

- AB.** Ausgewählte Bemerkungen über den bohairischen dialect in Pentateuch Koptisch
- AC.** The Apostolical Constitutions or canons of the Apostles in Coptic
- AM.** Hyvernat, Actes des martyrs
- Br.** Tuki, Bréviaire copte
- C.** P. de Lagarde, Catena in Evangelia
- D.** Guidi, Vie et récits de L'abbé Daniel
- EM.** Budge, St. Michael the Archangel
- Fr. R.** Fr. Rossi, Cinque Manoscritti
- G.** Budge, The martyrdom and miracles of St. George of Capadocia
- HM.** Histoire des monastères de la Basse-Egypte
- Isaac.** Histoire du Patriarche Isaac
- IT.** The martyrdom of Isaac of Tiphre
- J.Ph.** Martyre de Jean de Phanidjôt
- K.** Kircher, Lingua aeg. restituta
- Kef.** Un Evêque de Keft au VIIe siècle
- Lam.** Lamentations de Jérémie
- MS.** Revillout, Mémoires présentes par divers savants à l'Académie de Inscriptions et Belles-Lettres...
- Ord.** Ordinal

- OSE.** La traduzione copta di un Omelia di St. Efrem
- P.** Amélineau, Histoire de St. Pakhôme
- Rec. Champ.** Recueil d'ét. égyp. dédiées...à Champollion, 1922
- Rit.** Rituel
- Sin.** Sinuthü Arch. Vita bohairice
- Test.** Guidi, Il testo copto del Testamento di Abramo, etc.
- Th. Théot.** Théotokies
- Z.** Zoega, Catalogue

Preface to the English Translation Edition

Although texts in English for the study of the Coptic language exist, this volume by Mallon stands out because of its meticulous attention to detail. It can be used by any student of the language, whether formally in the classroom or informally by those with some initial knowledge of Coptic.

The decision on my part to translate Mallon's volume is based upon my own teaching experience in and research on the languages, history, archaeology, and culture of the ancient Middle East in general and of Egypt in particular.

Boulos Ayad Ayad

University of Colorado

Boulder, Colorado

Preface to the First Edition by Alexis Mallon, S.J.

The study of the Coptic language dates from the Seventeen century. It is during that period that the famous German Jesuit, Athanase Kircher, revealed to the scholarly world the existence of a language, different than Greek and the Arabic, used by the Christians of Egypt in their religious offices and liturgy; his major works on that subject were first, his "Prodronus", then his "Lingua aegyptica restituta". The discovery and publication of numerous manuscripts soon furnished to the involved researchers the means to study, in its same texts, this language that was so late to manifest. But it is in the Nineteenth century when the Coptic Language came into full light, displaying treasures ignored until then and acquiring a totally unexpected importance. Biblical studies, ecclesiastic and secular history, geography and archeology have profited respectively from the resources offered by the Coptic literature; those resources do not seem to be exhausted; Egypt has not yet delivered all its wealth in papyrus and parchments; not one year passes without the discovery of some new document.

Since Kircher, the principal grammars published are those of Tuki, Peyron, and Schwartze, Stern, and Steindorff. The first two, written in Latin, helped in their times; however they have been surpassed significantly by the others, all three composed in German. Schwartze's, in 1850, already marks a considerable progress; but it is Stern who, in 1880, penetrates and unveils the secrets of the Coptic Language. He is the first to establish the real principles and to set the fundamental rules of the grammar with an abundance of proofs that guarantees its exactitude and assures its authority. Stern studies the two dialects: the Sahidic and the Bohairic; Steindorff, in 1894, sticks more to the Sahidic. The grammar of Steindorff was made

for school use, and adopts a more classical method that fits better for the beginners; it lays the basis of new part, Coptic phonetics, and tries to attach as much as possible the "child" language to the "mother's", i.e. the Coptic to the so-called Egyptian. From that totally understandable comparison bring to light some insights that clarify both languages simultaneously and always for the Coptic, the establishment of divisions that are more logical and corresponding to conform more to the roots. The second edition, published in March of 1904, differs from the first by a clearer disposition of contents and by some additions and ameliorations.

The present grammar is the first one published in French. Its main object is the Bohairic dialect and does not discuss roots from the Egyptian Language except where it is indispensable for the understanding of Coptic, that this grammar addresses itself to the beginner and does not assume any prior knowledge of either language. It proposes, above all, to facilitate the work of the student through the use of synoptic figures and a clear and convenient method. The examples are mostly taken from the Holy Scripture and, in particular, from the Pentateuch (P. de Lagarde's edition). I also have included the publications of Mr. Francesco Rossi and Mr. Ignazio Guidi who were extremely kind to send them to me; I wish to express all my gratitude to them. I also address my thanks to Mr. Maspero, who gave me the precious support of his advice, and to Mr. Pierre Lacau who was kind enough to revise my manuscript and enlightened me.

Preface to the Fourth Edition
by Michel Malinine, Director of Studies
in the "Ecole Pratique des Hautes Etudes"

La Grammaire Copte of Mallon has already found, long time ago, a place of honor among other manuals of the Coptic Language, because of the very succinct and remarkably clear character of its exposé. It would be useless to insist here once more, in this new edition, on the qualities of a work considered classical already. I will then limit myself to simply indicate the reason for which this posthumous edition differs from the third edition published 26 years ago. The preparation of this Fourth edition has been entrusted to me by the Direction of L'Imprimerie Catholique of Beyrouth. Is it necessary to mention that in the long interval of 26 years of discoveries, often sensational, of new texts have taken place, as well as researches on the Coptic Language and literature have multiplied considerably. It would be practically impossible for me to include in Mallon's text all the attained results during a quarter of a century full of a rich scientific work in the vast domain of the Coptic philology – a task that would take the biggest portion of this text and that only the author could allow himself to undertake – I settled then for a compromise solution. We know how important the *Bibliographie Copte* compiled by Mallon has been in the third edition of his Grammaire. It seemed to me then, very necessary to rework it by adding and arranging the classification of its contents in a more detailed way in order for the reader to be able to refer quickly to special publications, recent or past ones, of any given paragraph of the grammar. In fact, the *Bibliographie* is the only portion of Mallon's work that was totally redone. As for the Coptic philology, it would be considered as semi-completed and still useful, not only to students but also to the Coptic specialists working in this field. If we look at the text of the grammatical

expose, it had undergone only simple finishings, essentially limited to the correction of material errors at the introduction, where it is possible, of the Egyptian prototypes of Coptic grammatical forms and terms, and it isolated complements (see the Introduction pp.2-5). The chrestomathy keeps approximately, in the new edition, the same proportions of texts. Some new of those where included concern the translation of the Bible and are generally considered to be the best way of learning the proper Coptic Language. One of those texts, the book of the Prophet Jonas, published long ago by Henricus Tattam (according to the gentlemen of the Bibliotheque Nationale), has been gathered from the original especially for the present publication. Finally, in the section reserved to the Coptic Bohairic and Sahidic vocabularies, all the foreign terms have been put in alphabetical order, in a special index. The Coptic words are classified, not alphabetically as it was the case in the previous editions, but in a particular order, adopted by all the Coptic dictionaries published today which is based on the succession of the consonants only. That same order has been adopted in the classification of the Coptic verbs, in the long list published in pages 206-232.

Introduction

1 . The Coptic Language

by Alexis Mallon, S.J.

I. Origin

The Coptic Language is merely the Egyptian Language in its last period.

Prehistorically, the Egyptian was spoken in the valley of the Nile. The most ancient written documents that survived may have dated from 4000 years before Christ. During that long period, the language has gone through numerous transformations and has evolved considerably. The Coptic is the last stage of this evolution, it is the Egyptian that was spoken in the second and third centuries of our current era and written with the letters of the Greek alphabet.

Egyptian as defined used three types of characters: the Hieroglyphics for monumental writing, the Hireratical characters for cursive writing of papyrus, already being used in the Old Empire (Old Kingdom); and the Demotical characters, also cursive writing but of the Late Period.⁽¹⁾

When they converted to Christianity, the Egyptians renounced their old writing and adopted the Greek alphabet with the addition of seven Demotic letters. That change of alphabet was due partially to the extreme complication of the Demotic writing and to the great ease presented by the Greek alphabet, which expanded in use, then, at least among the educated population of the Nile Valley.

There are two principal reasons that the Coptic did not become a major language: it never was the official and unique language of Egypt, and it had a very short duration of existence.

During the whole Roman and Byzantine period, the language of the government and that of the scientific world was the Greek language. The written usage of the old indigenous language was limited to the church's needs for the religious teaching and the instruction of the population.

After the Arab victory the Coptic Language bloomed suddenly but was quickly strangled by the language of the new masters of the country. By or maybe prior to the eleventh century, the Coptic literature had lost all its life. However, people still continued to speak it for a long time thereafter in the Christian villages of Upper Egypt. Today it is no longer used except in Liturgy.

(1) ``Hieroglyphic'' from *ιερος*, ``holy'', and *γλυφω*, ``I engrave'' means ``sacred character'' or ``letters.'' ``Hieratic'' derives from the Greek and means ``sacerdotal''. This type of scripture writing was so defined at its origin because it was used by the priests (sacerdotal). ``Demotic'' from the Greek means also ``popular'' and it was used by the people during the Greco-Roman period. It served particularly to write contracts and letters. That is why the Greeks gave it the name of ``epistolographic'' writing.

The word ``Coptic'' derives from the Arabic *جُنْكَ*. The latter is but the corruption of the Greek *αιγυριτιος*, without the ending and the first syllable.

II. Dialects

The Coptic Language has actually five dialects:

- 1) The Sahidic (from the Arabic Al-SAID Upper Egypt)(or Saidic, or Sa'idic) originally called the "Thebain". This dialect is originally from the Hermopolitan region; but as early as around the beginning of the sixth century and under the pachomian monarchism's influence, it imposed itself as a literacy and spoken language in all the valley of the Nile between Cairo and "Thebes" and may be even further South. It reached its maximum expansion in early eleventh century, occupying the entire valley from Cairo to Aswan.(Abbreviation S anciently T)
- 2) The Achmimic, the idiom used most probably in the region between Achmim and Thebes. It flourished during the middle of the fifth century, and was strangled by the Sahidic.(Abbreviation A)
- 3) The "Sub Achmimic"(so called because people first thought it was the "Achmimic" in its evolved state). It most probably originated from the regions situated in the meridian half of "Middle Egypt". Its duration was ephemeral as that of the Achmimic. Abbreviation A2
- 4) The Fayoumic used in the Fayoum first named Bashmouric. Abbreviation F (anciently B)
- 5) The Bohairic (from the Arabic "El Bohayrah", Lower Egypt), at first wrongly called Memphitic.⁽²⁾ It was the dialect of the Delta. Its golden age was from the fifth to the tenth centuries. In the beginning of the eleventh century, due to the influence of the Patriarcate move from Alexandria to Cairo, the Bohairic became the official language of the Church. Since then it began to expand to the South and was able to impose itself throughout the entire country during the following century, thus eliminating the Sahidic. But at that time, as a spoken language the

Bohairic was already dead, just as the Fayoumic was a century earlier, and possibly a little later the Sahidic. The Bohairic is still being used today in the Liturgy of the Coptic Church. Abbreviation B (in the old books M).

Of those five dialects, the Bohairic and the Sahidic are the most important and the richest in documents.

In this grammar we shall study particularly the Bohairic dialect; we shall give a table at the end of the most important Sahidic forms. We shall indicate in the chrestomathie the principal differences of the other dialects. The practical method of learning the Coptic language is to familiarize oneself quickly with one dialect and then start studying the others, comparing them with the one already known.

III. The Literature

The Coptic literature is almost solely biblical and ecclesiastic. The lay profane / non-biblical texts are very few. Moreover, it is composed mostly of translations from the Greek language. There are very few original compositions.

The first place is reserved to the Holy Scriptures that was translated from Greek. It is almost complete in the Sahidic and the Bohairic. Only some fragments are in the other dialects.

In the Coptic literature one finds ecclesiastic and liturgical writings of all kinds: histories of the Church, homilies, lives of Saints, acts of Martyrs, apophthegms of the Fathers of the desert, monastic rules and instructions, books of the sacred liturgy, hymns and prayers etc... Most of those writings are the works of monks. They do not reach any level of literary beauty. They are imprinted with great simplicity and often of a lot of credulity and naïveté.

(2) This same name was also given to the Fayoumic tinted with the Sahidic, since people first believed that this mixed idiom was the dialect special to the region of Cairo. It is designated now by the sigles [initial letters used in inscriptions] F^b or S^f.

All the Coptic poetry consists of hymns of a religious or liturgical nature. Among those rhymed composition the first place is occupied by the "THEOTOKIES" or praises of the Mother of God, which in same parts have grace and unctuous.

The Coptic literature finally comprises several apocryphal, Gnostic and manichean works, a large number of magical texts, as well as profane compositions that are purely scientific and literary. The great majority of those texts are translations, more or less honest, or the simple adaptation of Greek works.

It would be inaccurate, however, to conclude that this literature has but a secondary interest for us. Thanks to the Copts we actually know a very large number of works of which the Greek originals no longer exist. Thanks to the Copts we actually know a very large number of works of which the Greek originals no longer exist. The importance of the Coptic literature, illustrating that point of view, during the last quarter of the century, can be seen in the following examples: in 1930, 2,000 leaflets of papyrus were discovered, containing the achmimic version of unknown writings of Mani and his disciples, and in 1946 an even more sensational discovery revealed a whole Gnostic Coptic library comprising 48 unedited works.

IV. Greek Terms

A great number of Greek terms have entered into the Coptic Language because the majority of the Coptic works have been translated from Greek. The adoption of the terms was very easily done since the alphabet already had been adopted.

In addition, the Copts could not always find in their indigenous language the proper terms to express the new thoughts brought by Christianity. Perhaps they would have felt they were profaning the holy subjects if they gave them non-holy terms.

Therefore, although they had the word **νιφ** that meant "breath, spirit", the Copts preferred the Greek term **πνεύμα** to designate the Holy Spirit.

If we also consider the facts that in the first centuries of Christianity, the Greek language was greatly expanded in Egypt because of the Byzantine administration and that the liturgy was being celebrated in Greek for a long time, it would be easier to explain the numerous Greek terms that Saint Mark used to announce the Bible to the Egyptians.

The following Greek terms are in the Coptic language without being a part of it. They are generally in the nominative and remain invariable and they can receive the Coptic prefixes:

- **πι-άγιοc** "the saints", **ηι-άγιοc** "the saints", **ηεψ-άγιοc** "his or her saints".

There are some rare Latin words also in Coptic that are invariable: **πρετα** = praeda "pray", **λεπεταριοc** = veredarius "courier of state".

V. Ancient Grammarians:

In the eleventh century the old indigenous language in Egypt for the most part no longer understandable. It was then that the scientists started to compose Coptic-Arabic grammar and vocabularies.

They called the grammar "preface" and the vocabulary "steps" (escalator)⁽³⁾. The following is the list of the authors whose names and works reached us:

AMBA ATHANASIOS, bishop of Qous (XI century). He is the author of a Coptic-Arabic grammar for the two dialects Sahidic and Bohairic. It is entitled *Kelada el Tahrir fi 'lm el Tfṣir*.

(3) The Arabs were already using those two terms for a some time in almost the same sense.

AMBA YOHANNA, bishop of Samanoud (around 1230), author of: 1) a Bohairic "preface" very known in the past in Egypt, and, 2) a Coptic-Arabic vocabulary that contains all the terms of the liturgical books, not in their alphabetical order; but as they appear in those books, more of some type of a version than a lexicon. Those two works composed in Bohairic by the author have been adopted in Sahidic.

ABOUL FARAG IBN AL-'ASSAL author of a Bohairic "preface".

ABOU ISHAQ IBN AL-'ASSAL His brother, author of an important vocabulary entitled *The rimed scala and the purified gold*. That scala follows the alphabetical order as well as that of the rimes. In his introduction, the author praises the "scala" of Amba Yohanna of Samanoud, but he finds it, justly so, to be not comfortable to work with and impractical (in the sense of "applicable"). In order to remedy to that inconvenience, he established his in a new order; nonetheless he limited himself also to the liturgical books.

Those two later writers were from the mid-thirteenth century.

IBN KATIB QAISAR (1250), author of a "preface" entitled *The Contemplation*.

AL WAGIH AL QUALIOUBI (1250), author of a preface entitled "*The Sufficiency*".

IBN AD-DOHAIRI (1250), author of a Coptic-Arabic *preface*. In his introduction he said that Abu -Ishaq-Ibn al-'Assal made him aware of his "*rimed scala*" and that he showed him prefaces of Ibn Katib Qaisar and those of Al Qalioubi. It was not difficult for Ibn Ad-Dohairi to realize that the two later authors based their works on the grammar of Amba Yohanna of Samanoud. He composed himself a *new preface* to complete and perfect their works.

IBN CHAKIR-IBN AR RAHEB deacon of Al Muallaqua church of the Saint Virgin Mary in the Old Cairo (around 1260). He left us a long Coptic Arabic *preface*.

ABOUL-BARAKAT CHAMS AR-RIASAT (around 1300), author of a large Coptic-Arabic vocabulary entitled *the new scala*.

Of all the above mentioned works, four were published by Kircher, *Lingua aegyptiaca restituta*; the Bohairic *preface* of Amba Yohanna of Samannoud; the *preface*, also in Bohairic, of Ibn Katib Qaisar; the vocabulary of Aboul Barakat Chams AR Riasat; and the vocabulary of Abou Ishaq Ibn al 'Assal. The others are unedited.

2. The History and Literature of the Ancient Egyptian and Coptic Languages

By

Boulos Alyad Alyad

The Origin of the Coptic Language

Semitic or Hemitic: The ancient Egyptian language, which was the origin of the Coptic language, was one of the groups of languages scholars have classified as Hemito-Semitic.¹ This classification includes as well ancient Egyptian, Semitic, Berber, and Cushitic. The philologists who agree with this classification discovered that the ancient Egyptian language consisted of two elements: Semitic and Hemitic, or Indian-European. Other scholars believe that the language tended to be of the Semitic group because there was a great similarity between the Semitic and ancient Egyptian languages. At this time, there is no definite answer as to which group is related.²

The Ancient Egyptian Literature: The ancient Egyptian language has its own grammar and literature. Many thousands of distinct texts were left on their pyramids, temples, tombs, obelisks, statues, ostraca, stela, papyri, sarcophagi, coffins, vessels, and different objects. These texts can be classified as follow: funeral, military, political, daily life, stories, morals, principles, and instructions, hymns, religious and ritual, and historical.

Stages of the Ancient Egyptian Language: Ancient Egyptian evolved in various stages. It was used from Dynasties I-VIII or from 3180 to 2240 B.C. The writing/inscriptions included the pyramid texts, official documents, formal funerary formulae, tomb inscriptions, and some biographical texts. This stage continued with

little modification to the second stage, considered the Middle Egyptian, from Dynasties IX-XI or 2240-1990 B.C. Middle Egyptian was "later contaminated with popular elements. In the later form it survived for some monumental and literary purposes right down to Greco-Roman times, while the earlier form was retained as the religious language."³ Late Egyptian, from Dynasties XVIII-XXIV (1573 to 715 B.C.), included business documents, letters, stories, literary compositions, and official monuments related to Dynasty XIX and later. In addition to few texts, "wherein the vernacular shows itself unmixed with the 'classical' idiom of Middle Egypt," different non-Egyptian vocabulary appeared in this Late Egyptian stage.⁴

The Ancient Egyptian Writing: The ancient Egyptian writing began to be abandoned following the fourth and fifth century A.D. but it was used side by side with the Coptic language until the fifth century A.D. The Byzantine occupation of Egypt in the fourth century A.D. and the Arab conquest of Egypt in the seventh century A.D., followed by the widespread use of Arabic, caused the ancient Egyptian language (in Hieroglyphics, Hieratic, and Demotic) to be totally forgotten, along with its scripts.

After many centuries, writers, scholars, and amateurs began the attempt to find an explanation for the Hieroglyphic writing and to decipher the ancient Egyptian language. One of these pioneers was the Jesuit priest, Athanasius Kircher, of the 17th Century. In the 15th Century and after Horapollo tried to interpret the Hieroglyphic symbols, others copied the Hieroglyphic inscriptions from the Egyptian monuments, such as P. Lucas, R. Pococke, C. Niebuhr and other visitors to Egypt such as F.L. Norden. Through the 18th Century, few scholars succeeded Father Kircher. Among those were: A. Gordon, N. Freret, P.A.L. D'Origny, J.D. Marsham, C. de Gebelin, J.H. Schumacher, J.G. Koch, T.Ch. Tychsen and P.E. Jablonski. Also, few

scholars in the 18th Century could identify the meaning of the oval as J.J. Barthélemy, de Guignes and F. Zoega.

Towards the 18th century, Napoleon Bonaparte in 1798 invaded Egypt. Pierre Françoise-Xavier Bouchard, an engineer and one of Napoleon's officers, was engaged in cleaning the ruined Fort Rashid. In 1799 he discovered the Rosetta Stone, a slab made of basalt which measures 3 feet 9 inches long by 2 feet 4 1/2 inches wide by 11 inches thick. A copy of the inscriptions of the stone was sent by Bonaparte to Paris but the Rosetta Stone itself became the property of the British and was later housed in the British Museum in 1802. The slab was inscribed in 196 B.C. in Hieroglyphics, Demotic and Greek, during the time of Ptolemy V Epiphanes.

Sylvestre de Sacy in 1802 could read some of the names mentioned on the slab but he failed to recognize an alphabet. De Sacy was followed by J.D. Akerbald, who read the inscriptions unsuccessfully but identified a few words in addition to the names written in Demotic and their equivalent in Greek.

Others showed their interest in deciphering the slab but they failed to read it until Thomas Young, who studied the inscriptions on the slab and finally "was able to compile a Greek-Demotic vocabulary containing eighty-six groups, most of them correct." "...this effort, however, was based largely on guesswork."

The last scholar who deciphered the Ancient Egyptian language and its symbols successfully was Jean François Champollion, who recognized "that the Hieroglyphics were neither exclusively phonetic, nor wholly symbolic, but a combination of the two." According to this he was able to read many of the names of the kings and queens of Egypt and he wrote a book about Egyptian grammar and an Egyptian dictionary. After the death of Champollion in 1832, other scholars continued the study of the Ancient Egyptian language and made a lot of progress, among those

were: Lespsius, Ludwig Stern, Adoif Erman, K. Sethe, W. Speigelberg, H. Thompson, H. Grapow, H.K. Brugsch, L. Griffith, E. Revillout and S. de Buck.⁵

As a result of such decipherment, we know that the ancient Egyptian language was written with different syllables and began with pictures borrowed from nature, such as drawings of human beings (men, women, and children), animals, plants, houses and palaces, water, hills, the sun, moon, and sky, wind, and ships. All of these signs number about 721 syllables. Every sign was first written as a picture of one of the syllables in its complete form, which is called a pictograph or "ideogram, or pictures for whole words; phonograms, or pictures for syllables; alphabetic signs, or pictures for individual letters."⁶

In many words, written with syllabic signs, the last letter of the syllable is written out. This letter is called the phonetic complement. It is not to be pronounced separately, but it is used in order that the reader may know how the syllable should end.⁷

Moreover, the ancient Egyptian writing had what we call determinatives, which usually attached to the end of the word and were silent. To some extent, these gave the meaning or the general idea of the word as well as a picture. When one reads a text, there are no spaces between the words as the texts were written as one sentence with syllables or alphabetic signs, but those who can read the ancient Egyptian language know the end of each word from the determinatives. Some words express abstract ideas; in these cases, they used the picture of a roll of papyrus. Thus, determinatives are useful in knowing the meaning of some words but in other instances, they indicate just a general idea. Still other words have no determinatives and their meaning is known through practice in reading Hieroglyphics.⁸

The Different Writing: The ancient Egyptians considered their language sacred, taught to them by the god Thoth. For this reason, the language lasted about 4,000 years with some changes from one period to the next. Even the number of signs remained the same through the history of ancient Egypt, and the syllables and signs of Hieroglyphics remained likewise the same. Before Dynasty XI until Dynastic XXV, they used abbreviated writing, which is called Hieratic. After this period, Hieratic became abnormal Hieratic; it was then abbreviated and become more cursive, which scholars consider the Demotic writing.⁹ When the Greeks saw the Hieroglyphic writing form, they gave it the name "hieroglyphika grammata," which was derived from "hieros" ("holy") and "glyphein" ("to carve"). "Grammata" means "letters"; thus, the entire meaning was "sacred carved letters."¹⁰

Hieroglyphic: The Egyptians began to use their hieroglyphic writing during Dynasty I (about 3200 B.C.) — or probably not long before the First Dynasty — until August 24, 394 A.D.

Hieroglyphics has its own system of writing, being written from left to right, right to left, or from top to bottom. This system agrees with the "Boustrophedon" theory¹¹ that, when a bull ploughed the land, he started from left to right or from the right to left and went from one row to the next from the top to the bottom. When the ancient Egyptian noticed this, he used the same method in his writing. This system was adopted by other nations as well.

On the walls of various monuments can be seen ancient Egyptian inscriptions without any spaces, punctuation, or special signs. Moreover, ancient Egyptians never wrote in separate sentences.

Hieratic: Before the Middle Kingdom the Egyptians abbreviated their syllables and the Greeks gave it the name of "hieratikos," meaning "sacred or priestly."¹² It is now known as Hieratic, "Because in the Graeco-Roman age it was the

usual script employed by the priests. . . And in the latest period, as already said, Hieratic was generally employed by the priests when writing religious texts on papyrus."¹³

The direction of the Hieratic writing was from right to left but during the Middle Kingdom, Hieratic was often written in vertical columns. Gradually, it also came to be written horizontally.

Hieratic was used for writing on papyrus and on wooden sarcophagi. Thus, it was employed for the purposes of administration, legal documents, religious and magical texts, private and official letters, instructions and educational morals, stories and literature, accounts, inventories, lists, and scientific books.

Many of the Hieratic texts found in the desert on stelae and rocks, considered graffiti writing, were left by travelers or those working the mines and quarries. Writing Hieratic on stone became widespread among the Egyptians, especially toward the end of the New Kingdom and Dynasty XXII, which was established by Libyan mercenaries.¹⁴

Around the eighth century B.C., Hieratic became a more cursive script, called "abnormal Hieratic," after which Demotic writing appeared.¹⁵

Demotic: The third script used by the ancient Egyptians was Demotic, which was named from the Greek word "demotikos," meaning "common."¹⁶ Its use began about 715 B.C. and continued until around 470 to 476 A.D., from Dynasty XXV to late Roman times.¹⁷ We have many papyri written in Demotic script, including different forms of legal documents dealing with marriage, divorce, buy, selling, slavery, and inheritance, administrative documents, stories, literature, texts of wisdom, prophesies, and magical and funeral texts.

In the last phase of the ancient Egyptian language, the Demotic became group writing, meaning that one word was written in four or five syllables and the

scholars transliterated them into one or two letters. Thus, the language became complicated and, with the presence of the Greeks in the ancient Middle East, their language became widespread during the Ptolemaic period. The Ptolemies employed the Greek language in administration and soon it became the official language of the rulers. During this period, the Egyptians were using Demotic as their native language with Greek being the official language. At the same time, many Greek words found their way into Demotic writings. And "none of these styles of writing (Hieroglyphics, Demotic and Coptic) utterly banished the others, but each as it arose restricted the domain of its progenitor. In the Graeco-Roman period all these were in use contemporaneously."¹⁸

The Ancient Egyptian Language and Its Two Systems

The ancient Egyptian language had two systems: written and spoken.

The Written Language: The Hieroglyphics, Hieratic, and Demotic are considered written language because they were written with consonants and semi-consonants and did not include any kind of nunnation, which is contrary to Hebrew and Arabic. Both of these latter two languages contain nunnation, symbols that should be located above and below the letters. Such symbols represent the vowels and could assist in reading Hebrew and Arabic texts correctly although most of their alphabets are considered consonants. The ancient Egyptians did not invent such nunnation. Thus, the pronunciation of the ancient Egyptian language disappeared gradually after the Byzantine Empire. But during the Roman Empire in the third century A.D., the Egyptians started to write their language with the 24 Greek letters in addition to 7 letters from Demotic. They wrote using these 31 letters, ignoring the approximately 720 symbols employed by their ancestors. By doing this, they preserved the pronunciation of their language and giving us Coptic.

The Spoken Language System: Some scholars hold that the ancient Egyptians had another language in addition to the written form. Father Shenouda Maher summarized the opinion of Chaine concerning the popular national language of ancient Egypt,

. . . in which he emphasizes that the Egyptian and Coptic languages have been together simultaneously since olden times. Chaine has presented a copious and detailed study and has indicated that the Egyptian language is not a spoken language is so far as it is basically derived from Coptic, assuming that Coptic is the origin, and that the Egyptian language was used by the priests and the scribes in their written work only. This means that the Egyptian language is the language of the Egyptian who spoke in Coptic and who used this language for scriptural purposes only. This Egyptian language was only known to scribes and totally unknown to the public.¹⁹

The two systems could be explained by assuming all Egyptian since very ancient Egyptian times spoke one language, but this language took a different form when used in writing. The oral language was colloquial and used by the common people. Although the spoken language developed over time, it was not written during the rule of the pharaohs. As noted earlier, it was finally written in the third century A. D., utilizing the 31 letters from Greek and Demotic. Utilizing all of these letters allowed for the correct pronunciation of the written language, primarily because the ancient Egyptian did not include vowels.²⁰

In any case, the Coptic language "is, at base, a dialect of Ancient Egyptian; many of the nouns and verbs found in the Hieroglyphic texts remain unchanged in

Coptic, and a large number of others can, by making proper allowance for phonetic decay and dialectic differences, be identified without difficulty."²¹

The Coptic Language: Its Script, Dialects, and Literature

The importance of Coptic philologically is due to its being the only form Of Egyptian in which the vowels are regularly written. . . . The vocabulary is very different from that of the older period and includes many Greek loan-words. . . .The word-order is more Greek than Egyptian . . . at all events it is extensively influenced by Greek biblical literature. The first tentative efforts to transcribe the old Egyptian language into Greek letters belong to the second century A.D., and are of a pagan character (horoscopes, magical texts, and the like).²²

Attempts toward Proto-Coptic: It is difficult to accept that the Egyptian language "is basically derived from Coptic, assuming that Coptic is the origin."²³ More usually, Coptic is considered a continuation of the ancient Egyptian language but written in with the Greek and Demotic alphabets in the third century A.D. There were some attempts to write the ancient Egyptian language using the Greek Alphabet before this time.

One of the oldest attempts to write verbal Egyptian (Proto-Coptic) with Greek script is the Heidelberg Papyrus no. 414 which goes back to the middle of the third century B.C. It contains a list of Coptic terms written with Greek script and a Greek-Coptic glossary which is written by a Greek. . . . Another text, however, is a collection of Inscriptions at

Abidos (Abydos) (the western side of Balyana) which is dated to the second century.²⁴

Old Coptic: Father Shenouda continues his study concerning the development of the pronunciation system of the ancient Egyptian vocabulary, noting that "during the Roman period . . . an increasing number of Greek characters mixed with words derived from Demotic, most particularly in the cases where the accurate pronunciation of certain Egyptian terms is mostly needed."²⁵

As an example, Father Shenouda writes about the Munich Papyrus, the Egyptian Pagan Papyri dated from the second Century A.D., the London and Leiden Magical Papyrus dated in the third century A. D., and other magical papyri dated in the first three centuries A.D. Why are all these papyri written in Greek scripts with Demotic characters? Father Shenouda answers,

Writing in Greek script with Demotic characters is a safeguard in these magical papyri against mispronunciation of certain terms related to magic and the devils . . . It becomes evident then that the above papyri which are known as Old Coptic and to which we refer in the Coptic dictionaries with this sign O evolved out of necessity among pagan groups before the appearance of Christianity in Egypt.²⁶

The Dialects of the Coptic Language: The Coptic language was divided into different dialects according to the regions of Egypt and the length of the Nile Valley. Egyptians lived in varied places — around the marshes, close to the banks of the Nile, in oases, in cities, while many worked in agriculture and dwelt in villages. For this reason, we can trace the dialects in Egypt from the earliest time of the

ancient Egyptian language until it appeared clearly and was written in the Greco-Roman era. From studying the early manuscripts and inscriptions onward, philologists have divided the Coptic language into Boheiric, and the Upper Egyptian dialects of Sahidic, Faiyuminic, and Akhmimic, as well as secondary dialects that follow.²⁷

Boheiric Dialect: This is the dialect of Lower Egypt. Some scholars gave it this name thinking it belonged to the language of the area neighboring the Mediterranean. However, it probably belonged to the province of Bohira in Lower Egypt. Lower Egypt lies in the northern part of the country and the North in Egypt refers to Bahri. The Boheiric dialect was previously and wrongly called the Memphatic dialect. It is believed that Boheiric was the first dialect used in the style of writing upon which agreement was reached in the city of Alexandria. In general, Boheiric is the only dialect whose writing form was to some extent borrowed from the Demotic. It appears that the pronunciation in the other dialects had no relation to the Demotic nor did those creating the other dialects use Boheiric spelling as a beginning point. Unfortunately, the original pronunciation of the Boheiric dialect is not known exactly as all the papyri having linguistic importance have disappeared. In the eleventh century A.D., after the seat of the Pope was moved from Alexandria to Cairo, the Bohairic dialect became the literary language for all of Egypt and is still used, to some extent, in Coptic liturgy.²⁸

The Boheiric dialect was employed in Alexandria and its districts, the Nile Delta, and the Valley of Natrun. The books of the Coptic Church today are written in the Bohairic dialect, with the sole exception of one hymn. Another manuscript, entitled "The History of How the Miaroun Is Made," was written mostly in Boheiric although some parts are in the Sahidic dialect.²⁹

Upper Egyptian Dialects (Sahidic, Faiyuminic, and Akhmimic): (1)

Sahidic refers to Upper Egypt or the "high land," for the Nile runs from Upper to Lower Egypt. "Upper" refers to the south of Egypt and in Arabic has the name "Sahid," from which the Sahidic dialect appeared. This dialect belongs to area around ancient Thebes and thereafter was employed for the literature of Upper Egypt. From the point of view of Worell, "the dialect [was] established after the Boheiric dialect and it seems that it was borrowed from one of the dialects which was used as a spoken dialect in the northern part of the Nile Valley from Memphis until Asyut."³⁰

(2) Faiyuminic was employed in Faiyum and incorrectly called Bashmouria.

(3) Akhmimic was used in the city of Akhmim until it weakened and gave way to the Sahidic.³¹

These are the main dialects and from them appeared some secondary dialects, including the following.

(a) The Memphitic was used as a spoken language in Memphis and replaced the Boheiric dialect. (b) The secondary Akhmimic or the Asyutic was used from Oxyrhynchus (El Behnisa) to Asyut and was descended from the Akhmimic. (c) The dialect of Bashmur was borrowed from the Boheiric. According to Worell, the native writers of Egypt mentioned this dialect in their books. It was probably an Egyptian dialect spoken by the Greeks who lived in the eastern part of the Nile Delta and was written in Greek letters. (d) The Oasis dialect was a mixed dialect from the Faiyuminic and Sahidic according to the Coptic text discovered by Ahmed Fakhry in 1951.³²

The Coptic Literature: The Copts used their language with its dialects in their literature, religious texts, the Bible, letters, stories, receipts, the Books of the Coptic Church, legal documents, histories of their church, and general among the Coptic population. In addition to their writing in Coptic, they translated different

books from Greek into Coptic and from Coptic into Arabic or from Coptic into Greek, Syriac, and Latin. The most important translation was that of the Bible from Greek into Coptic. This was an easy task for the Egyptian as many of the time as well as some scholars of ours were familiar with the two languages: Greek and Coptic. Even though the work was time consuming, the religious zeal of the translators prodded them to an accurate translation. It appears that the entire Bible was translated into the two dialects of Boheiric and Sahidic.³³

Coptic literature was divided into two categories: Greek influenced and non-Greek influenced. The first category was influenced by the Greek culture and was widespread in Alexandria, a city established by Alexander the Great. Most of its inhabitants were Greek with the Hellenistic culture widely known, which compelled many fathers of the church to write in Greek. For a time, their writings were translated into Coptic for the benefit of Copts in different parts of Egypt. The second category was pure Coptic literature such as that which appeared in the writings of St. Anthony, St. Pachomius, and others who knew no language other than Coptic. Moreover, Saint Shenoute knew the Greek language but did not use it in his writings or preaching, preferring Coptic in its Sahidic dialect, which was employed by the Coptic Church during its periods of greatest activity.³⁴

Also relevant to the second category are the many elements of ancient Egyptian civilization inherited by the Copts, especially in the fields of science such as medicine, anatomy, chemistry, pharmacy, architecture, and engineering as well as mathematics and astronomy. Various Coptic documents available to us have revealed such branches of study from the Greco-Roman times until the Arab conquest.³⁵

Along with scientific topics, the Copts also wrote the history of the church and the history of the Patriarchs of Alexandria. The most famous writers included: John

of Nikiu (second half of the seventh century A.D.); Sawirus ibn al-Muqaffa (second half of the tenth and early eleventh century); Bishop Mikhael of Tanis, who was contemporaneous with Sawirus the Patriarch and who wrote the history of the Patriarchs (especially from Khael the Third, 880-907 A.D., until Senouthios, 1032-1046 A.D.); and Bishop Yusab of Fowa (from the thirteenth century A.D.)³⁶

(2) The Synexarium is the book that includes the biographies of the fathers and the saints of the church and their deeds. In addition to the Synexarium, some other volumes on Coptic saints exist, including those of Palladius, Athanasius, Jerome, and John Cassian. The Synexarium is still used in the Coptic Church on specific occasions, especially during the Mass, and usually is read by one of the priests of the church.

(3) In "The History of the Councils," the Copts wrote about local and international assemblies.³⁷

(4) Several books and documents have been discovered that were written by the Copts on general history, such as that by John of Nikiu concerning the history of the world from the creation until the Arab conquest.³⁸

Moreover, the Copts worked in different branches of literature, both religious and general, in addition to their translation activities. An example is the translation of the Bible from Greek into Coptic started in the second century A. D. This translation was very accurate because the translators were familiar with both languages. As mentioned earlier, between the fourth and fifth centuries A.D., the entire Bible was translated into two Coptic dialects, Boheiric and Saidic, and some portions were translated into Akhmimic and Faiyumic dialects. At the same time, many "patristic" texts were handed down in their writings. In addition, the biographies of the saints were important in strengthening the faith of the people. For this reason, thousands of books were written about these saints, monks,

martyrs, and some of the bishops and patriarchs. The Coptic literature is rich in its novels and stories, which scholars have divided into two categories: native and religious. Little remains of the native literature, but the deeds and documents that have survived were letters and contracts that give us an idea concerning the everyday life in Coptic Egypt. Other writings referred to the monks and the activities inside the monasteries.³⁹

The Copts did not use poems in the non-religious sense. Any poetry they wrote belonged to the hymns of the angles, Saint Mary, prophets, saints, and martyrs; thus, they names the poems "alhan," meaning "hymns." They also used poems form in some stories and in prayers borrowed from the Bible, especially from the Book of Psalms or the New Testament. They were employed in praising the Lord. Many of the church fathers wrote articles on theology and were famous for their writings that defended their faith. Many others wrote about monks, their life, their conduct, and about how to be isolated in the desert to worship God. They also wrote about the laws of the monks, which should be followed in order to be certain of inheriting the eternal kingdom.⁴⁰

The Copts took the custom of wailing from the ancient Egyptian, which is clear from the hundreds of funeral stelae discovered in various parts of Egypt.⁴¹

Coptic magic was widespread among both pagans and Christians. This was not a new phenomenon in Coptic Egypt but goes back to ancient Egyptians when magicians practiced; this practice continues to the present time. The belief in magic came about as a result of the limited knowledge of the common people concerning the natural occurrences in everyday life, which they believe were caused by evil or good spirits. Accordingly, the populace thought it had to practice magic to discourage the evil spirits and encourage the good ones. Thus, the study of magic is of utmost importance in supplying us with information on cultural anthropology when

we study the problems of humans in different societies. Scholars noted from their study of Coptic magic that many Eastern and Western nations have borrowed spells from the Coptic tradition.⁴² In addition, Flinders Petrie has published 270 spells well known to the ancient Egyptians in his book *Amulets*, where he mentioned that "the Egyptian Magic is the foundation for all kinds of magic in the earth."⁴³

The Role of the Coptic Church: "The confirmation of the Coptic Alphabet as well-known to-day, in addition to the spelling of words and laying the foundation of stylistic and grammatical regulations, are mostly the work of the Christian church in Egypt."⁴⁴

The Greek language was utilized in Alexandria in a missionary role among the Greek and the Copts.⁴⁵ As Christianity was adopted by many of the Egyptians (Coptic Christianity), their language was used throughout Lower and Upper Egypt; however, Greek did not spread widely among the Egyptians except in Alexandria.⁴⁶

As a result of Christian missionary activity, the translation of the Four Gospels took place before 270 A.D., but all "the translation of the Scriptures which started in the third century A.D. was completed in full in the fourth century."⁴⁷

The Annunciation tidings and the Psalms, however, are probably the first Scriptures that were the subject of the translation from Greek. This was followed by the translation of the rest of the Holy Scriptures and other church books into Coptic up until the Council of Chalcedon in 451 A.D. after which the Copts lost interest in the translation from Greek.⁴⁸

The Authors and Their Work in the Coptic Language

In addition to that mentioned earlier, it would be useful to cite here those who started to use the Coptic language in their literature between the second and

fourth centuries, including the following saints: Antony, Hieracas (the scribe of Leontopolis), Pachomius, Theodorus of Tabennese, and Horsiesos.⁴⁹

Even the texts of the Nag Hammadi Library do not have any dates, but a good number of scholars believe that these texts, which were translated from Greek into Coptic, were from the main period "ranging at least from the beginning to the end of the fourth century C.E."⁵⁰

St. Shenoute, one of the greatest writers in Coptic literature in the fifth century, "knew theology and was interested in many subtle questions of ethics and physics, which he treated in a manner characteristic of his times. His influence on Coptic literature is due not only to his vast production but also to the work of translation that he fostered and supervised, as it seems, in his monastery."⁵¹

Most of those who worked in Coptic literature during the fourth and fifth centuries were translators. They translated from Greek into Coptic many "hagiographical works." Some of the names of these translators included "Athanasius I, Basil the Great, Cyril I of Alexandria, Cyril of Jerusalem, Ephraem Syrus, Epiphanius of Salamis, Jerome the Presbyter, John Chrysostom, Gregory of Nazianzus, Gregory of Nyssa, Palladius, Proclus of Constantinople, Severian of Gabala, Severus of Antioch, Theodosius I, Theophilus of Alexandria. In addition to the topics noted earlier, "There are also the Apocrypha. . . . , the Agophtegmata Patrum, and the Canonical literature, which are treated in their particular articles."

Because of the severe conflict between the Coptic Church and that of Byzantium as well as others, "This is probably the moment when Greek began to be perceived as the language of the oppressors and the patristic Greek ('international') culture was looked upon with suspicion as the vehicle of false dogmas and misleading historical information."⁵²

In the sixth century, we read of the following books written in Coptic, one by Eusebius about the history of the church (in two parts) and others by Macarius of Tkow about his Panegyric.

The same mixture of history and legend is to be found in many other texts Recounting the lives of such figures as Severus of Antioch, the famous monk John of Lycopolis, and Dioscorus of a more polemic character were the "plerophories," a series of little stories by John of Mayuma to prove the thesis of anti-Chalcedonians.⁵³

In this century, we also read about the Council of Nicea, the Didascalia and the Actas of Ephesus, which concentrated on Victor of Tabennese, the monk.

In the sixth century as well, the Coptic literature included the Nicean Council and other texts, including the lives of great monks, their history, legends, and miracles. Among these monks were Abraham of Farshut, Matthew the Poor, and Moses of Balyana.

In the late sixth and early seventh centuries, we have different documents written in Coptic by St. Damian, the patriarch of Alexandria, St. Pistentius, bishop of Coptos (Qift), St. Athanasius, the martyr Claudius, and the martyr George. John of Shmun wrote a panegyries about St. Mark the Evangelist and another about St. Anthony. Bishop John of Parallos in the northern Delta wrote "against the apocryphal and heretical books"; Rufus of Shotep "wrote the last preserved example of exegetical activity before the Arab invasion of 642." The Patriarch Benjamin I left a "homily on the miracle of Cana" and a "short passage of the panegyrie of Shenoute." Patriarch Agathon wrote a homily and "composed a panegyric of Benjamin." Of the patriarch John III, St. Menas of Pshati, bishop of Nikiou, Zacharias Bishop of Sakha, and the patriarch Mark III, some wrote a panegyric of

saints and others composed theological treatises or described some of the lives of the patriarchs or wrote Coptic homilies. Because of their usage of the Coptic language, they demonstrated that one should "appreciate . . . the ability of all these men to write and speak a Coptic language that is perfectly capable of expressing any concept desired."⁵⁴

In the seventh and eighth centuries, the Coptic writings were concentrating on propaganda, to strengthen the faith of the people in their church and for those outside the church "to affirm the existence, antiquity, and orthodoxy of the doctrine of the Coptic church."⁵⁵

The ninth to the eleventh centuries was a period of decline for the Coptic language and literature because of the spread of the Arabic language.

Therefore, the historian should first recognize in this final stage of Coptic literature the last activity of Coptic writers — an activity of redaction, choice, and systematization, not creation. Then, by means of these late texts, the historian may trace stratifications to recover the older stages of literature. For, if it is true that the Coptic writing is consistent in quality and subject matter, being almost exclusively religious, its products are in fact diverse in character, content, and style.⁵⁶

The Decline of the Coptic Language

The Coptic language is the last phase of the ancient Egyptian language but is written in the Greek alphabet plus seven Demotic letters.⁵⁷ The Copts or the Christian Egyptians employed it as their spoken and written language in their daily lives as well as in their churches for several centuries before the Arab conquest. After the invasion of the Arabs in 642 A.D., Arabic gradually began to replace the Coptic language, especially in 705/706 A. D. when the "Umayyad Viceroy 'Abd-Allah

ibn 'Abd-al-Malik issued the hazardous and untimely decree substituting Arabic for Coptic in all state Affairs.⁵⁸ Thus, the native scribe had to learn Arabic, which is attested by the number of bilingual documents written in different centuries.

The decline in the use of Coptic was also linked to the widespread acceptance of Islam, with many Christians adopting the new religion in order to work as officials in the Islamic government. Evidence of the decline of Coptic can be seen in a text from the tenth century urging the preservation of the Coptic language. From this we can deduce that Arabic had begun to replace Coptic in most parts of the Nile Valley in this century.

The grip of the Coptic language grew weaker even though it continued to be used as a spoken and liturgical language until about the thirteenth century A.D. until the thirteenth century, when Arabic became the written and spoken language and Copts began to write their theological books in Arabic. However, in Upper Egypt, Coptic was still in use until the seventeenth century. When the language began to fade, Copts wrote it in Arabic letters, some manuscripts of which we have indicating this usage.⁵⁹

The Arab writer Al-Maqrisi, who lived in the fifteenth century, mentioned that the monks in some monasteries were still using the Coptic language and most of the wives and children of Christians living in Upper Egypt used Coptic in their daily speech. In addition, Maspero stated that the inhabitants of Upper Egypt were speaking and writing the Coptic language until the early years of the sixteenth century A.D. By the eighteenth century, the Coptic language was considered dead even though it is still employed in the many prayers and liturgies of the Coptic Church to this day and some of its vocabulary has been mixed into the Arabic in the modern, common spoken Arabic of Egypt.⁶⁰

NOTES

- ¹ W. Lu, "Semitic Languages," *Encyclopedia Britannica*, vol. 20, p. 314.
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- ¹⁴ Georges Posener, *A Dictionary of Egyptian Civilization*, p. 121
- ¹⁵ Ibid.
- ¹⁶ Gardiner, *Egyptian Grammar*, p. 10; Engelbach, *Introduction to Egyptian Archaeology*, p. 324.
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- ¹⁸ Ibid. p. 9.
- ¹⁹ Fr. Shenouda Maher, "The Evolution of the Coptic Language," *Coptologia (Historica Coptica)*, vol. 16, 2000, pp. 61-62.
- ²⁰ Ibid., p. 62.
- ²¹ E.A. Wallis Budge, *The Mummy*, p. 355.
- ²² Gardiner, *Egyptian Grammar*, p. 6.
- ²³ Fr. Shenouda Maher, "The Evolution of the Coptic Language", p. 62.
- ²⁴ Ibid., p. 63.
- ²⁵ Ibid. p. 64.
- ²⁶ Ibid.
- ²⁷ Yassah Abd El-Messieh, "el-Lahagaat el-Qibtiya wa-athaaruha el-Adabiya," *Safhet Min Tarikh el-Quibt, Resalet Mar Mina el-Khamesa*, (Alexandria, Egypt: The Society of Mar Mina the Meraculos, 1954), pp. 41. Some parts of the Coptic dialects originally written in Arabic, but the author of this article translated them into English.
- ²⁸ Ibid.
- ²⁹ Ibid. pp. 41-42.

- ³⁰ Ibid. p. 42.
- ³¹ Ibid.
- ³² Ibid. p. 43.
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- ³⁴ Murad Kamil, *The Civilization of Egypt in the Coptic Period*, Matba'at Dar el-'Alam el-'Arabi, Cairo, p. 123 (in Arabic).
- ³⁵ Murad Kamil, "From Diocletian to the Entrance (Occupation) of the Arabs," *The History of the Egyptian Civilization* (Cairo: The Ministry of Culture and National Organization), vol. 4, p. 245 (in Arabic).
- ³⁶ Ibid. pp. 248-250.
- ³⁷ Ibid. pp. 250-251.
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- ³⁹ Ibid. pp. 252-253.
- ⁴⁰ Ibid. pp. 253, 255, 256.
- ⁴¹ Murad Kamil, *The Civilization of Egypt in the Coptic Period*, p. 122.
- ⁴² Murad Kamil, "el-Qibt fi Rukb el-hadarah el-'Aalamiya", *safhat Min Tarikh el-Qibt, Resalet Mar Mina el-Khamesa* (Alexandria, Egypt: The Society of Mar Mina the Meraculos, 1954), pp. 20-21.
- ⁴³ Murad Kamil, "From Diocletian to the Entrance (Occupation) of the Arabs," pp. 253, 255, 256.
- ⁴⁴ Fr. Shenouda Maher, "The Evolution of the Coptic Language", p. 65.
- ⁴⁵ Ibid.
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- ⁴⁷ Ibid., p.67.
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- ⁴⁹ Tito Orlandi, "Literature, Copte," *The Coptic Encyclopedia* (New York: Macmillan Publishing Company, 1991), vol. 5, p. 1451.
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- ⁵¹ Tito Orlandi, "Literature, Copte," p. 1453.
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- ⁵⁴ Ibid., pp. 1455-1456.
- ⁵⁵ Ibid., p. 1457.
- ⁵⁶ Ibid., p. 1459.
- ⁵⁷ Murad Kamil, *Coptic Egypt* (Cairo: Scribe Egyptien, 1968), pp. 23-24
- ⁵⁸ Aziz S. Atiya, *A History of Eastern Christianity* (London: Methuen and Co., Ltd., 1968), p. 17.
- ⁵⁹ Murad Kamil, *The Civilization of Egypt in the Coptic Period*, pp. 71-72; Yassah 'Abd el-Messieh, "El lahagaat el-Qibtiya wa-ataaruha el-Adabiya," pp. 49-52.
- ⁶⁰ Yassah 'Abd el-Messieh, "el-lahagaat el-Qibtiya wa-athaaruha el-Adabiya," p. 50; Fr. Shenouda Maher, "Coptic Language, Spoken," *The Coptic Encyclopedia*, pp. 605-606.

3. The Importance of the Coptic Language and Literature

By

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The History of the Coptic Language

The ancient Egyptian language had been abandoned totally between the fourth and fifth centuries A.D. The Coptic language was used side by side with this language up to the fifth century A.D. However, Coptic continued in use until the Arab invasion in the seventh century, after which its usage dwindled because of the spread of Arabic. "In 705/706 A.D. the Umayyad Viceroy 'Abd-Allah ibn Abd-al-Malik issued the hazardous and untimely decree substituting Arabic for Coptic in all state affairs."¹ By the seventeenth century A.D., Coptic had become a "dead" language although it is still used as the language of the Coptic Orthodox Church of Egypt and, along with Arabic, is employed in some Coptic communities scattered in Upper Egypt. Through usage by Egyptian Christians and in the writing of the fathers of the church, the Coptic language was refined in its final form.

We do not know exactly when the Egyptians started to use the Greek alphabet plus the seven letters borrowed from Demotic to write spoken Coptic. "The reason for using this alphabet would have been to give the correct pronunciation of sacred pagan formulae of which the Egyptian script only gave consonants."² This language, which we call Coptic, is the same ancient Egyptian language, but what is certain is that "in the 2nd century B.C. the Nubian kinglet, Urgonaphor, visiting Abydos, wrote there a graffito in the Egyptian language but in Greek characters. He

obviously knew very little of either language! Later, some Egyptian rituals were written out in Greek.³

"It is interesting to note that the Coptic language reflected the old Egyptian local dialects."⁴ Thus, philologists divided the Coptic dialects into the following groups, according to the differences in pronunciation: Bohairic, Sahidic, Fayyumic, Akhmimic, Memphitic, Bashmoric, and Oasis.

In the third century A.D. the Coptic language took final shape and the Christian School of Alexandria translated the books of the Old Testament; this was the first writing that appeared in Coptic.⁵ The Copts used their language with its dialects in their religious texts, in the translation of the Bible, for letters, stories, legal documents, and the history of the Coptic church.

The Importance of the Coptic Language

The importance of Coptic became apparent as Champollion attempted to decipher the Rosetta Stone. In preparation, he had studied the Coptic language as a tool. In 1822 Champollion had seen copies of texts from Egyptian temples in Nubia that contained the cartouches of Thutmose III and Ramses II. Knowing of the possible meaning of the royal names from Coptic as well as the knowledge of Thutmose and Ramses from ancient Greek authors, he realized the dual principle within the Egyptian hieroglyphics script via the specific writing of these two names. "Ramses" clearly illustrates the dual principle: "Ra" means "sun" in Coptic, and in the cartouche the sun disk represented the idea or concept of the sun, with the sound value "ra" in Egyptian. On the Rosetta Stone, the sign at the end of the cartouche was used to write the letter "s" in the name Ptolemy (Ptolemaios in Greek), enabling Champollion to read ra?_s_s. With a guess that the middle sign should read "m," he

had the name Ramses, which he could explain further from his knowledge of Coptic as "ra-mise" or "Ra is the one who gives birth to him."

In the case of Thutmose he was able to read similarly the ibis at the start of the cartouche as the god Thoth and the ending -mes in the same way as for Ramses. In other words some signs represented ideas (ibis or the ibis-god Toth, sun for the sun-god Ra) while others within the same name represented sounds (the values discovered by Young for individual signs in the writing for foreign names, notably p, n. s).⁶

Champollion went on to delineate the importance of Coptic grammar when he published *Précis du système hieroglyphique* in 1824, "in which he laid out not only the script but also, using Coptic, the grammar of ancient Egyptian."⁷ Clearly, a knowledge of Coptic grammar proved valuable to the early Egyptologists in their study of the ancient Egyptian language. Moreover, scholars turned as well to the Coptic vocabulary to recognize the vocabulary of ancient Egyptian and in its transliteration.

In addition, because Coptic was written in the Greek and Demotic alphabets, it supported scholars' research into the Nubian Christian language, because "The Old Nubian alphabet is essentially the Coptic, reinforced by a few extra letters (for the peculiar sounds of the language) which may be derived from the earlier pagan writing of Nubia, the so-called Meroitic."⁸

Coptic served as one of the languages that assisted researchers in discovering the correct pronunciation of certain ancient Egyptian words.⁹

For those researching the spoken Arabic of Egypt, it is valuable to study many of the Coptic loan words, such as those that follow.¹⁰

bersim = clover
ghos = small donkey; Arabic: gahsh
halak = earring
halom = cheese
herman = pomegranate; Arabic: roman
kaake = cake
kash = straw
kot (+ article

pi = pikot) = straw basket; Arabic: beqoti

koh = cough
koyke = owl; Arabic: qowayq
lebsh = bundle; in Arabic, usually of sugar canes

"The Coptic calendar is still used in Egypt, especially by the Fellahs: the names of Coptic months have thus been introduced into the Arabic Language."¹¹

Murad Kamil has pointed out that many Coptic verbs have been adopted by Arabic, such as

beshbosh = to wet through
fot = to jump up
fotfet = to break into small pieces
kelka = to clot; Arabic kalka'
loklek = to mix
sha = to rise (sun), shine; Arabic: sha sha
tota = to step (when said to children); Arabic: tata.¹²

He asserts that "The use of the interrogation instrument (adverb or suffix) at the end of a sentence or of a work in spoken Arabic is also the result of Coptic influence."¹³

After the Arab conquest, the original Coptic names of Egyptian cities appeared again after "nine centuries of prevalence of the Greek Language in Egypt . . . , a fact proving that the common folk had preserved these names in their daily use."¹⁴

<u>Coptic</u>	<u>Arabic</u>
Koos	Qos
Shmunein	El-Ashmunein
Hnis	Ahnâs
Ushim	Usim
Siout	Assiout
Pemshe	Bahnassa
Khmim	Akhmim

The Influence of Coptic Outside Egypt

While the Coptic language was used by all Egyptians at one time, it also has had an influence on some European languages during the classical period and the Middle Ages. For example, the English word "oasis" originates from the Coptic word "owahe" and "gum" is derived from the Coptic "komi" or "komme." To the Coptic word "tobe," ("brick"), the definite article al was added later in Arabic and became "at-tobe." The Arabs carried the word with them to Andalusia, where it became the Spanish "el-adobe." Later the word moved with the Spanish to the America, "and thus the English vocabulary contains now the Adobe."¹⁵

Murad Kamil offered yet another example of the influence of Coptic with the two brothers, Saints Cyril and Methodius of the Russian (Eastern) Orthodox faith,

"who in establishing the Cyrillic alphabet in the 9th century A.D., adopted therein two Coptic letters borrowed from Demotic: tshaï and fai."¹⁶

The Importance of Coptic Literature

Coptic literature is varied: the sayings of the Church Fathers, theological writings, monastic rules, biographies of the saints and martyrs that have been included in the Coptic *Synaxarion* and other books, stories, contracts, letters, funeral and religious texts borrowed from the Old and New Testaments, grammatical studies, Gnostic writings, and even magical and medical texts. Coptic literature has close links to both ancient Egyptian and Greek literature and is used by scholars in comparative linguistic studies.

The impact of the Coptic language and literature expanded with the spread of Christianity throughout the classical world in the first five centuries A.D. During that period, there was an "international" aspect of Christian literature because it was shared among the Coptic and Syriac churches and those in Armenia, Ethiopia, Greece, Russia, and even to the Western Roman Empire and Roman Catholicism.

Monasticism arose in Egypt. Among the monks and hermits living in communities or solitude in the Egyptian deserts, time was spent in copying the sayings of the Church Fathers and their sermons against paganism, along with magical writings and other forms of literature. Because the monks in Egypt at that time were not always originally Egyptian, the copying could be done in a variety of languages—Greek, Latin, and Syriac—depending on the copyist's primary tongue and anticipated audience and usage. This movement of the literature aided in the spread of monasticism both in the East and the West.

After the Arab conquest of the Middle East in the seventh century, the Egyptian Copts and other Christian Arabs began to translate texts from their original languages into Arabic as well as using Arabic for their contemporary writing. This is the reason George Graf believes another Arabic dialect (aside from the well-known classical, spoken, and modern forms) exists based on such writings and translation: Arabic Christian literature.¹⁷

The Copts left thousands of manuscripts, papyri, ostraca, and stelae. These manuscripts and papyri, which were originally written in or translated into Coptic, were very important from the political, social, religious, and cultural facets revealing the situation in Egypt during the Greco-Roman and Byzantine ages. For these reasons, a number of amateurs, tourists, and scholars began collecting Coptic manuscripts and papyri from the monasteries; most of these manuscripts and papyri now reside in different museums, universities, and private collections in Europe and the United States. However, a substantial number remain in the Coptic Patriarchic Library of Egypt, the Coptic Museum in Cairo, and libraries of monasteries and churches in Egypt.

Societies and scholars have published indexes for these Coptic manuscripts, while others have published the manuscripts themselves along with interpretation and commentary in a variety of languages: English, French, German, Italian, Russian, and Arabic.¹⁸

The Relationship between the Ethiopic and Coptic Literature

The Ethiopian Church has strong connections with the Coptic Church since the last part of the fourth century A.D. Thus, "The Ethiopic literature is a religious

literature [that] depended totally on the Coptic literature in all its different periods, and most of the Ethiopic literature has been borrowed from the Coptic literature."¹⁹

The Ethiopians became believers in Christianity from the time of Frumntios in the fourth century. In the fifth century, nine Egyptian monks arrived in Ethiopia for the purpose of spreading Christianity among the Ethiopians. This led to the translation into Ethiopian of Biblical texts as well as other volumes used in the Coptic Church or related to the Coptic creed. Coptic literature flourished in Ethiopia during the fifth century. Ethiopic literature was religious, heavily depending on Coptic literature throughout all periods.

Scholars divided the phases of these translations into two periods. The first began from the introduction of Christianity in Ethiopia (fourth century A.D.) until the thirteenth century. Throughout this span, Ethiopic literature was dependent on the Coptic literature through translation. Many parts of the Coptic literature itself had been borrowed from the Greek or Syriac Christian writings. The second period started from the mid-thirteenth century to the present and depended on Coptic literature that was written in Arabic.

Murad Kamil wrote in great detail about the periods of weakness and strength in Ethiopic literature and linked that literature to the political situations of Ethiopia and Egypt. He pointed to another important aspect of the dependence of Ethiopic literature on the Coptic literature: the Ethiopians did not have a written independent literature even though they did have an oral literature in poems and stories. This was due, he asserted, to the fact that the Ethiopians considered it undignified to write down popular literature. The lack of written literature also could be traced possibly to the high cost of parchment and the wages of scribes, who usually were priests. As priests, they concentrated their writings on religious, not secular matters.

The priests were the only people who specialized in writing. As a result, little is recorded of Ethiopian history except that which has been written in the religious literature.²⁰

The Ethiopic literature did preserve some Coptic books that disappeared from the Coptic and Christian body of literature. Additionally, the Ethiopian Church still uses fourteen liturgies, while the Coptic Church uses only three of the fourteen.

The influence of Ethiopic on Coptic literature was very limited. Yet, the Copts borrowed the biography of Saint Takla Himanut, which was translated from Ethiopian into Arabic by the Ethiopian monks who lived in the Egyptian monasteries and knew both Coptic and Arabic.

NOTES

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- ² George Posener, *A Dictionary of Egyptian Civilization* (London: Methuen and Co. Ltd., 1959), p. 52.
- ³ Ibid.
- ⁴ Murad Kamil, *Coptic Egypt* (Cairo: Scribe Egyptien, 1968), p. 24. See also Stephen Quirke and Jeffrey Spencer, editors, *The British Museum Book of Ancient Egypt* (New York: Thames and Hudson, 1992), p. 129.
- ⁵ Cf. George Posener, op. cit., p. 52, who believed that such translation was accomplished by the Jewish communities living in Upper Egypt.
- ⁶ Stephen Quirke and Jeffrey Spencer, op. cit., p. 129.
- ⁷ Ibid.
- ⁸ F. Ll. Griffith, *The Nubian Texts of the Christian Period* (Berlin: Abhanal. Der Berl. Akad., 1913), p. 71.
- ⁹ See, Boulos Ayad Ayad, "The Jewish-Aramaean Civilization and Its Relationship to the Ancient Egyptian Civilization," *Occasional Publications in Classical Studies (OPCS)* (Greeley, Colorado: University of Northern Colorado, Museum of Anthropology, 1983), pp. 88-89, 90, and 102.
- ¹⁰ Murad Kamil, "Coptic Loan Words in the Spoken Arabic of Egypt," Cairo, self-published, 1967, p. 4, and George Sabhy, *Common Words in the Spoken Arabic of Egypt, of Greek or Coptic Origin* (Cairo, La Société d'Archeologie Copte, 1950), pp. 4-18.
- ¹¹ Murad Kamil, "Coptic Loan Words in the Spoken Arabic of Egypt," pp. 4-5.
- ¹² Ibid., p. 5.
- ¹³ Ibid.
- ¹⁴ Ibid.
- ¹⁵ Ibid., p. 3.
- ¹⁶ Ibid.
- ¹⁷ See Boulos Ayad Ayad, "Dr. Murad Kamil and the Coptic Biographies," *Occasional Publications in Classical Studies (OPCS)* (Greeley, Colorado: University of Northern Colorado, Museum of Anthropology, 1979), pp. 9-20.
- ¹⁸ Labib Habashi, "The Coptic Manuscripts," *Resalet Mar Min fi 'Aid al-Nirwz, Twt 1664* (September 1947), Alexandria, Egypt, Society of St. Mina the Meraculos.
- ¹⁹ Murad Kamil, "The Relationship between the Ethiopic Literature and the Coptic Literature," *Resalet Mar Min fi 'Aid al-Nirwz, Twt 1664* (September 1947), Alexandria, Egypt, Society of St. Mina the Meraculos, p. 8.
- ²⁰ Ibid., pp. 7-8.

I . PHONETIC
II. Morphology
and Syntax

I. PHONETIC

(1) PHONETIC

a. Alphabet

(1) The Coptic alphabet, includes twenty-four letters of the Greek Alphabet, in addition to seven Egyptian letters is as follows:

Form		Name		Value
Α	α	Alpha		A
Β	β	vita		v
Γ	γ	gamma		g ḡ
Δ	δ	delta		d
Ε	ε	epsilon		È
Ζ	ζ	zita		z
Η	η	ita		i è
Θ	θ	thita		th
Ι	ι	iota		i
Κ	κ	kappa		k

<i>Form</i>		<i>Name</i>	<i>Value</i>
Λ	λ	laoula	l
U	u	mi	m
N	n	ni	n
Ξ	ξ	xi	x
O	o	omicron	o
Π	π	pi	p
P	ρ	ro	r
C	c	sima	s
T	τ	tau	t
Υ	γ	upsilon	y ou
Φ	ϕ	phi	ph
\Chi	χ	chi	ch
Ψ	ψ	psi	ps

<i>Form</i>		<i>Name</i>	<i>Value</i>
W	ω	oméga	ô
翃	翂	schai	sch
翔	翕	fai	f
翕	翖	khai	kh
翗	翈	hori	h o
翙	翚	djendja	dj
翚	翛	tschima	sch
翜	翝	ti	ti

(2) The last seven letters are demotic characters which are themselves derived from hieroglyphics:

(3) The letters **Σ**, **Δ**, and **ζ** are employed only in Greek words.⁽¹⁾ And when **ζ**

and **Ψ** occur in a Coptic word, they are in contraction with **Kc**, **nc**:

ζολceλ = **Kcoλceλ**, **ψαι** = **παι**.

Also, sometimes the letters **Θ**, **Φ** and **χ** replace **Τθ**, **Πθ**, and **Κθ**:

Ex.: **Θειιко** = **Τθειιко**. But usually each of these in Bohairic are simple letters (or two independent letters).

(4) The letters **ي** and **و** can also be simple vowels as in Arabic –, and –' or the semi-consonants **y** . (س) **w** . (و) In this last case, they are named also, as in Arabic, weak letters.

(¹) Note to follow?

**b. The Signification and Pronunciation
of the Letters**

1. Consonants

The Coptic can be divided into:

1. Labials: B , π , ϕ , and q .
2. Dentals: θ , τ , † , and c .
3. Gutturals: K , χ , Φ and G .
4. Palatals: W , X and S .
5. Liquids: Z and P ; U and N

The aspirate consonants are:

Strong π , K , and τ ; are aspirated into ϕ , χ , and θ .

(5) 1. Labials:

B is pronounced currently/nowadays V ; the Copts sometimes pronounce it

OY and it is for this reason that B replaces OY in many words. That is why

OYON MIHEN "every one" is also written BON MIHEN

(There is no any difference in the pronunciation of ϕ and q .)

(6) 2. Dentals:

"Τ" replaces the strong "d" of the few Latin words employed in Coptic. Ex.:

πρετά = praeda.

βερεταριος = veredarius.

The Copts of Upper Egypt give the (strong) "d" sound to Τ. Τ always is pronounced ti (di in upper Egypt), and when "Τ" is followed by "ι" Τι sometimes is written for Τι

Ex.: Τιιη = Τιιη "price."

Θ is pronounced as it is in modern Greek.

Ϲ is always the soft s sound.

(7) 3. Gutturals:

Χ is pronounced sch in some words.

For Ex.: χερονθιε; which could explain the written form ιεχιρ for the word ιεχιρ.

is always strong.

Ϙ has exactly the same pronunciation as the Arabic ق . ح has that of .

(8) 4. Palatals:

Currently/nowadays, the Copts do not make differentiate between the pronunciation of Ѡ and Ѿ ; that is why these two letters are often written one for the other.

It is probable that, in the past, Ѿ was pronounced tsch. A few authors have erroneously described it as having a hard g value.

Ѥ = dj; some Copts, however, treat it as the Arabic ȝ and pronounce it as do the Egyptians, with a hard g sound.

5. Liquids:

The liquids, in Coptic, their usual value.

2. Vowels and Diphthongs

(9) There are seven vowels in Coptic: Three of them are short: ѧ , ܾ , and ܻ .

There others are long ܺ , ܻ and ܼܻ and ܵ which may be either long or short.

In general, ܵ is short when it comes at the ends of words (ܶܵ) and long in the middles as in: ܻܻܵ (ܻܻܶܵ) son; ܻܻܵ (ܻܻܶܵ).

Nowadays, ܺ is pronounced sometimes è as in ܻܻܺ = schphèr "friend," and sometimes i: ܻܻܵܺܵ = schlil "pray"; ܻ has the value of ô : ܻܻܻ .

"thing," **pwui** "man"; O has the same pronunciation as O: **CON** "Brother,"

CON "thief." For the vowels in words, see 13 - 21.

(10) The Coptic language has eight diphthongs six of which end with I and two

with Y : **AI, EI, HI, OI, WI, OYI, AY, EY.** **ωαι** feast, holiday,

party

ερφει temple

ιηηρι bundle

KOI field

EYWI on me

TOOYI morning

σαλαγχ feet

ιενι thought

In all these diphthongs, the second element I, Y occurs instead of the semi-

consonants y (ي), and w (و).

The following groups, **HOY**, **OY**, **WOY**, **OYOW**, and **IOW** must be

considered as forming two syllables rather than a diphthong:

Ex.:

ΤΟΥΒΗΟΥΤ purified

εζοου day

ωογ

glory

νονογ

one of them or belonging to them

σιογ

star

(11) The Copts have always pronounced the Greek words, introduced them into their language following the so-called (Romaic), Roman or modern Greek pronunciation.

The influence of this pronunciation eventually the orthography: the words were written according to their pronunciation; most of the diphthongs disappeared and were replaced by simple vowels.

Consequently **αι** is pronounced and written **ε** , as:

κε for **και**, **αικεοc** for **αικαιοc** "friend" or "truth" and all the passive infinitives: **χαριζεcθε** for **χαριζεcθαι** to give, to grant.

ει is pronounced and many times written as "I," and as in all the active infinitives.: **ατιαзин** for **ατиаzein**.

һ and **օi** are also pronounced **i** . There are then five different ways to represent the vowel i: **εi** , **օi** , **һ** , **i** , and **ყ** . This has resulted in a disadvantage these letters have often been replaced one by the other in writing.

At the beginning of the Greek words, the vowels, whether soft or hard often assume the soft aspirated sound of **օ** . This is especially true for the vowel **i**,

no matter how it is written: ΣΙΝΔ = iive "in order that, " ΣΙΡΗΝΗ = ειρήνη.

Note: in phonetics, in a general sense, as well as in the theory of syllables, the Coptic language may be considered in itself or by comparison to the Egyptian language. This second method would no doubt prove to be fruitful and informative, but it would require developments beyond the scope of this manual. Furthermore, it would imply that Egyptian phonetics are based on definite and absolute principles themselves based on precise rules. And that is certainly not the case. The science of Egyptology is still faltering on this topic. We have therefore found it preferable to limit this study to that of the Coptic language in itself. We will nevertheless point out certain observations that have been made pertaining to the relationship of Egyptian to Coptic. These observations, which all Egyptologists approve, are essential to the understanding of Coptic morphology.

C. The Syllables

I. The Syllables in Themselves

(12) There are in Coptic two kinds of syllables: the open syllable an "opening" syllable would be the FIRST syllable in a given word... and the closed syllable.

The open syllable is that which ends with a vowel: **CO** "to drink," **EEA**

"place," **CO** - **NI** "sister"; the closed syllable is that which ends with a

consonant: **CON** "Time (as in once, twice, three times)" **EP** "to do," **COA** -

CEA "to console".

There may be found in Coptic open syllables which were closed in the Ancient Egyptian language, or on the contrary, closed syllables that were open in the Ancient Egyptian language. These will be considered in this study as they occur in Coptic.

II. Syllables in the Words

Tonic Accent

(13) Among the vowels of the same word, there is one principal vowel which gives the word its particular form and receives the tonic accent; we shall call this letter the formative vowel:

Ex.:

pwali "man"

cɔz̩cez̩ "to console"

σφηρι (A) wonder

noȝt "God"

In each of these words, the vowel marked by an accent is the formative vowel. The tonic accent is always used in the last syllable or in the syllable before last.

The other vowels of the word do not have accents; that is why they become weak vowels which tend to disappear or become furtive vowels; their sole purpose being to facilitate pronunciation. We have named them the auxiliary vowels.

For example, the word **noȝt** "God" had in Egyptian three radicals, ntr, distributed in two syllables, noú-tir The first receives the tonic accent and

therefore contains, the formative vowel which for this word is "ou"; the second is a composed of two other consonants and an auxiliary vowel, i; but the final r has disappeared in Coptic (see note21).

(14) The tonic accent is not necessarily attached to the same syllable; when the word gains a syllable the tonic accent may change its place. In this case, the formative vowel changes along with it and is replaced by an auxiliary vowel.

1. In the case of a two syllable word, to which a third syllable is added (making it trisyllabic), the accent moves to the second syllable if it was originally on the first syllable, and it remains in the same place if it was already on the second:

co λ -ce λ to console ce λ -c ω - λ oy To console them

ne- λ ak with you (s.), ne- λ ow-ten with you (pl.) ep λ uh pl.

ep λ woyi tears (as "in tears")

2. In the case of a monosyllable (or monosyllabic word) which gains another syllable, the tonic accent generally does not change place. Only a few cases in the plural are an exception to this rule:

con "brother" plu. cnoy brothers.

hw β "thing" plu. h β hoysi things.

(15) As is the case for the syllables of the same word, several words depending one from the other(s) may be put together and linked together under one single tonic accent. This tonic accent is always put on the last word of

such a group of words; but the other words therefore lose their formative vowel which is replaced by an auxiliary vowel:

NHB "master"

but. **NEB-HI** the master of the house.

AQ-CWNT

he created,

AQ-CENT-NI-PWLL

he created man;

AQ-COΛCEΛ

he consoled,

AQ-CΕΛCΕΛ-NEQ-COL

he consoled his brother.

III. Nature and Quantity of the Formative Vowel and of the Auxiliary Vowels

1. Formative Vowel

(16) As a general rule, the formative vowel is long in the open syllables and short in the closed syllables.

CW.TE^W "to hear"

SH-PI "son"

PAN "name"

CO^AC^EA "to console"

This rule has many exceptions; resulting mostly from the omission of last letters from the Ancient Egyptian words or the disappearance of certain consonants; this in turn caused the nature of the syllables to change (note 12, 21, 22).

When considering the words in themselves, we realize that Coptic phonetics allow either a long vowel or a short vowel in a closed syllable:

UHW crowd

W^WH^N tree

Bw^A to loosen, to untie

NEQ

sailor, seaman, mariner

WAP

leather

ZOK

force

And either a short vowel or a long vowel is in an open syllable:

ΦE

heaven

PO

door

ΘH

quince

BW

tree

The rule is especially applied in the suffixation (59).

In this case, according to the general rule, the following occur:

- (17) 1. A long vowel is changed into a short vowel when it occurs in a closed syllable: "I" is changed into A, "W" or OY is changed into O.

Ex.:

ΘI-CI to exalt AY-ΘAC-TEN he exalted us

ZW.KEL to wash AY-ZOK-LEQ he washed it

ΙΟΥ-NK to manufacture, to make AY-ΙΟΝ-KQ he made it

- (18) 2. On the contrary, a short vowel is changed into a long vowel when it occurs in an open syllable.

Α is changed into Ω, Ο is changed into ΟΥ

Ex.:

ΝΕ-ΙΛΑΚ with you (sing.), ΝΕ-ΙΛΩ-ΤΕΝ with you (pl.)

Ε-ΡӨΚ toward you (sing.) Ε-ΡΩ-ΤΕΝ toward you (pl.)

2. Auxiliary Vowels

- (19) As a general rule, the auxiliary vowels, whether they be in an opening syllable or closed syllable, are, Ε in the interior of the words, Ι (s,Ε) at the end.

ΑΨ-ΣΕΛΑΣΕΛ-ΠΕΨ-ΣΩΝ "he consoled his brother."

ΡΩΜΙ "man," ΣΩΤΗ "woman,"

ΣΩΤΙ "sister."

The auxiliary Ε is changed to Α before Ζ and in some other cases we will see later (210):

ΑΨ-ΝΑΖΕΜ-ΘΗΝΟΥ "he delivered you."

(20) 27. At the beginnings of the word, the auxiliary vowel **€**, is generally not written; it is indicated by an accent "grave" in the words which begin with **ئ** and **ئ**:

ئكڭ pain = **ئئكڭ** "pain"

ئغۇت = **ئئغۇت** "to be faithful", sincere, honest

These words are also often written with the initial **€**, especially when they form the second part of a compound word:

اتئكڭ "without pain"

پىرۋىز ئەنگۇت "the faithful man"

2. In Sahidic the auxiliary vowel **€** is most often indicated by a horizontal dash: **ئكڭ**, **ئغۇت**.

d. Changing the Letters

I. The Consonants

1. Omitting the final consonants

(21) 1. For the most part the letter **r** at the end of an Egyptian word, has disappeared in Coptic. The words ending in ir or er present the final **i** (s .**E**), and the words which ended with or have the final **O** :

NOΥCΙ e.g. noúfir,

ѠWΠΙ e.g. hopir,

C&GΟΥΙ e.g. sohwir,

ѠθO e.g. htor,

ѠKO e.g. hkor

ѠO e.g. hor.

The radical letter **r** reappears when a syllable is added to the end of the word (as in plurals, suffix pronouns, and the feminine).

NOΥCΙ useful

NOΥCPI use, usefulness (in Egyptian it was feminine)

σαζογι "to curse" σαζογωρ.η "He cursed it/him"

σθο "horse," pl. σθωρ "horses"

σκο be hungry, qualitative (199) σοκερ "the one who is hungry"

σο "face" σράη his face

As well as the preposition ε— "to," (in E.g. r) εροη to him.

- (22) 2. The letter t which is found at the end of the Egyptian word has generally disappeared in Coptic when it occurs after an auxiliary vowel. The Coptic word ends in ι (§ , Ε) if it contains more than one syllable (as in the polysyllables) and ends in Ε when it is formed by one syllable (as in the monosyllables):

ρωθι "to wash" e.g. rohit;

ψε "heaven" e.g. pet.

Also, the letter t has disappeared from the end of the feminine singular (e.g. it) and the feminine plural (wit) (see §13 note)

σωνι e.g. sonit sister,

χιττι e.g. himit woman,

φονι e.g. pewit heavens, pl. of ψε heaven

νοφρι e.g. nofrit good

ροιττι e.g. ronpit year

2. Changing the Consonants

(23) 1. The three strong **Π**, **K** and **Τ** are changed into their corresponding aspirated consonants **Φ**, **Χ**, and **Θ** before the consonants **Β**, **Δ**, **Ι**, **Ν**, and **Ρ** and the semi-consonants **Ι** and **ΟΥ** :

ΦΡΗ "the sun" = **Π** article + **ΡΗ**;

ΘΙΛΑΥ "the mother" = **Τ** article + **ΙΛΑΥ**;

ΧΟΥΑΒ "you are holy" = **κ** + **ΟΥΑΒ**

This rule has many exceptions, especially in relation to the two letters **Χ** and **Θ**.

(24) In the same cases, **Δ** is changed into **Γ=ΓΝΩΝ** "to be tender", while the qualitative is **ΧΗΝ** tender

2. The same letters, **Π**, **K**, and **Τ**, which represent the Egyptian letters p, k, and t, changed also in their corresponding aspirated consonants when they are placed in front of (before) an accented vowel:

ΧΗΙ e.g. **kemīt** "Egypt";

ΦΔΙ, ΘΔΙ the latter (masc. fem.); but **ΠΔΙ, ΤΔΙ**

this (masc., fem.) without accent;

ωθερτερ, ωτερθερ "to trouble";

υφωρ, υπερ "no"

(25) But when the vowel is not or no longer accented , these letters remain without change

BAKI e.g. baki "city" **RONPIT** e.g. ronpit "year."

See the example of **ωεօՐΤԵՐ**.

- (26) 3. When K and T represent the Egyptian letters **K(ך)**, **d**, they do not change, even in front of an accented vowel:

KOΣ é.g. **K^c h** angle

TENΣ é.g. **dnh** wing

K&C é.g. **K (r) s os,** bone

THB é.g. **db^c** finger

- (27) 4. The Egyptian letter r has at times changed into **I** as in **K&CI** "burial", derived from krst (karsit). The verb **IP** "to do" becomes in the pronominal case (35) **AI** instead of (**AP**) and in the qualitative **OI** instead of (**OP**). Similarly the word **MEI** "to love" is derived from the Egyptian mryt (meryt); in this word, the letter r reappears in the other forms, **MEPE-MEPIT**, (s. **MEPE-MEPIT**).

- (28) 5. When it occurs before **B**, **LL**, **N**, **Φ**, **Ψ** the letter **N** regularly changes into **LL**:

ΟΥΝΙΨ+ LL-BAKI a big city

as compared to: **ΟΥΝΙΨ+ N-PWLL** a great man.

6. In some words, the letter **Σ** is sometimes added at the end of the word without changing the meaning:

ꝑωꝑ ꝑωꝑꝑ "to put on," "to wear"

ꝑꝑ ꝑꝑꝑ "to spend."

II. vowels

1. Under the Influence of a Preceding Consonant

(29) When the consonants **ꝑ** and **ꝑ** came after the letter **ꝑ** must change into **ꝑꝑꝑ** yours (masc. pl) and not **ꝑꝑꝑ** as in the similar forms **ꝑꝑꝑ**, **ꝑꝑꝑ**, yours (masc. sing., fem. sing.) **ꝑꝑꝑꝑ** "to tie", **ꝑꝑꝑ** to mill, to grind, these words are different from the other verbs of two letters (the bilateral verbs) which take, according to the general rule, the letter **ꝑ** as in: **ꝑꝑꝑ** "lose? or loosen?", **ꝑꝑꝑ** to build, etc.

Exception:

In front of **ꝑ** and **ꝑ** (within) in the interior or at the end of a word, **ꝑ** remains; but **ꝑ** remains in the pronominal form **ꝑꝑ** (86):

ꝑꝑꝑꝑ "tears" **ꝑꝑꝑꝑ** "with you" (pl.)

ꝑꝑꝑ "to them" **ꝑꝑꝑ** "to you"

This same change of **ꝑ** into **ꝑ** has at times occurred after **ꝑ** and **ꝑ**, as:

ꝑꝑꝑꝑ hole, opening **ꝑꝑꝑꝑ** "to look."

2. Under the Influence of Letter that Following a Vowel

- (30) 1. Before, \mathfrak{G} , which represents the Egyptian letters h=ḥ , φ and ω, O is changed into Δ :

$\Delta\varphi-\mathfrak{w}\Delta\mathfrak{G}-\varphi$ he filled it

$\Delta\varphi-\Phi\Delta\mathfrak{F}-\varphi$ he split it, he cracked it

$\Delta\varphi-\mathfrak{B}\Delta\omega-\varphi$ he studied it in depth; he stripped him/it

Accordingly, the generally rule of the bilateral verbs is that these forms should take the letter O :

$\Delta\varphi-\mathfrak{B}o\mathfrak{D}-\varphi$ "he loosened or lost it" (him)

$\Delta\varphi-\kappa\mathfrak{o}\tau-\varphi$ "he built it. (him)"

2. Before \mathfrak{G} , in the same syllable, ω is changed into O , and H into E :

$\mathfrak{w}\mathfrak{o}\mathfrak{G}$ "to fill," and not $\mathfrak{w}\omega\mathfrak{G}$, as in $\mathfrak{B}\omega\mathfrak{D}$, $\kappa\omega\mathfrak{T}$;

$\mathfrak{w}\mathfrak{E}\mathfrak{G}$ is "filled" and not $\mathfrak{w}\mathfrak{H}\mathfrak{G}$, as in $\mathfrak{B}\mathfrak{H}\mathfrak{D}$, $\kappa\mathfrak{H}\mathfrak{T}$.

But if the letter \mathfrak{G} occurs in another syllable, then the vowel does not change.

As Example:

$\mathfrak{O}\omega-\mathfrak{G}\mathfrak{E}\mathfrak{w}$ "to call,"

$\mathfrak{O}\mathfrak{v}\omega-\mathfrak{G}\mathfrak{E}\mathfrak{w}$ "to repeat."

- (31) Before of the ancient consonant ('ain), which has completely disappeared in Coptic, O has, for the most part, changed into Δ :

$\mathfrak{O}\mathfrak{v}\Delta\mathfrak{B}$ (in e.g. $\mathfrak{w}\mathfrak{o}^c\mathfrak{b}$) "to be pure";

also, Ε changed into Α in the open syllables: ΙΑ (in E.g. ie^cj) "to wash." In the closed syllables the letter Ε usually remains as it is:

Example:

WEΤ (in e.g. se^cd) "to sacrifice".

(32) In Bohairic, if the letter Ο comes before ΟΥ, it is changed into ΟΩ:

ΕΡΟΚ "toward you," ΕΡΩΟΥ "toward them."

ΕΡΟΥΟΤ "to be joyful," qual. ΡΩΟΥΤ (for ΡΟΟΥΤ).

The only exception to this rule is the word ΕΡΟΟΥ, "day," and the words which are derived from it, ΕΡΟΟΥ "today," and ΤΟΟΥΙ "morning."

In the Sahidic dialect, the letter Ο remains, therefore, the Bohairic ΟΥ = in the Sahidic – ΟΟΥ.

e. The Three Cases and the Three Forms

1. Definitions

(33) It is clear from that has preceding, and especially from paragraph 14, 15, 17, and 18, that the same word may have three forms, and that according to the three different cases in which it may occur.

1. The Absolute Case and the Complete Form

If a word is independent in its pronunciation from all other words, that is to say if it is pronounced independently from the words following it, then the

form is the one which is called the absolute case (form); in this case, it always carries the tonic accent and is written in its complete form, as:

ƿωλ्ल "man," ƿολ्सελ "to console," ƿωλ "to loose."

2. The Construct Case and Abridged Form

(34) If a word is unified with its complement in such a way that for the two words there is only one tonic accent, placed on the last of them, then the case of the word is the construct case. In this case, the word is written in its abridged form, which consists of auxiliary vowels only.

The modern linguistics has agreed to indicate this form by means of a horizontal dash --: ƿελ , ƿελςελ , ƿελ-,

3. The Pronominal Case and the Form with Suffixes

(35) Finally, a word is in the pronominal case when it is followed by affix pronouns; it is, then that it takes the form with suffixes.

This form is accented; it is distinguished from the complete form by the formative vowel; this formative vowel, in fact, in the form with suffixes, changes quantity (17, 18) and usually changes its place to the previous syllable (14). By convention, the form with suffixes is indicated by using two upward dashes: ƿελςωλ „ ƿωλ „.

(36) This third form, which includes the personal suffixes, probably can also be treated as a complete form and as an abridged form; that is to say that it does not always or necessarily carry the tonic accent. This occurs in adjectives and possessive pronouns. We therefore have **πεψ-** "his" (masc. sing. poss. adj.) and **ψωψ** (24) "his" (masc. sing. poss. pr.); **πεψ-** is the abridged form of **ψωλ**. Similarly **τεψ-** "her" (fem. sing. poss. adj.) and **θωψ** (24) "hers" (fem. sing. poss. pr.); **ηεψ-** "His" (mac. pl. poss., adj.) and **ηοψψ** (29) "His" (masc. pl poss.pr.). All the auxiliary verbs are in this case, with this difference, that these verbs do not have a complete form: **ηαρε-** **ηαψ-**; **ηαρε-ηαρεψ-**; **αψθρεψ-** instead of **αψθροψ**, cf **αψταλοψ**.

We will indicate these forms with suffixes and abridged form, by the double sign „ - : **η** „ will be the possessive adjective (74), while **η** „, the accented particle (preposition) **ηΗΙ** , **η&K** , etc. "to me," "to you" (sing.) (61), while **ηΤ„-** will be the auxiliary of the subjunctive **ηΤ&** - **ηΤΕΚ** - etc.; and **ηΤ„,** the particle of the genitive **ηΤΗΙ** **ηΤ&K** etc. (61).

II. The Importance of the Three Forms

(37) The Coptic morphology depends to a great extent on how these three cases are used. These cases apply to nearly all the parts of speech: the articles,

pronouns, nouns, verbs, and prepositions. But their cases' importance is especially considerable and apparent for the verbs. We will study all these forms their place; at this point we will simply make some general remarks:

- (38) 1. The three forms are not necessarily found in all Coptic words. Many nouns and several verbs have only the complete form.:

nomine "God,"

nomine "to see."

2. A great number of words have only two forms, either the complete form or the abridged form, as in the case of several nouns; most of the abridged form and the form with suffixes, as is the case of the prepositions:

Ex.:

ƿ̄w̄l̄l̄ ƿ̄ll̄ - "man"

ƿ̄n̄b̄ ƿ̄n̄b̄ - "master";

εyεn̄ - εyω,, "on" ȝitεn̄ - ȝitot̄,, "by, through."

- (39) 3. The three forms are not necessarily different from each other. The complete form sometimes resembles the form with suffixes:

tan̄bo tan̄bo,, "to invigorate, to enliven"

It rarely coincides with the abridged form: + + - "to give." But the abridged or abbreviated form can also be the same as the form with suffixes: coyεn̄ - coyεn̄,, "price."

f. The usual (Common) Abbreviations

(40) There is a certain number of abbreviations commonly used by the Copts themselves in the manuscripts and by modern writers in printed editions. A complete table directly follows the grammar; Here are the most important are listed below:

ΙΗC	ΙΗCOΥC	Jesus
ΧC	ΧΡΙCTOC	Christ
Φ+	Φηoνt	God
ΙCΔ	ΙСРΔНΔ	Israel
ΠНΔ	ΠНЕУИΔ	spirit
ЕθΔ	ЕθOУAB	saint
ΠC	ΠБOIC	The Lord
ΙΔHИ	ΙЕРОУСАЛHИ	Jerusalem

The word Φ+ does not take the horizontal dash; ΠНЕУИД is written ΠНΔ, and even is the case in the derived words such as ΠНΔТИКОN, ΠНΔΤОФОРОC. The word ΠБOIC is sometimes written Π--oC; this is mistaken orthographic which results from a confusion between O and C when the upper part of the latter is connected to the (C) C in the manuscripts (See the table at the end of the grammar). The same word is also written as ΠC without the horizontal dash.

***II. MORPHOLOGY
AND SYNTAX***

PART ONE
(1) ARTICLES AND
PRONOUNS

PART ONE

I. Articles and Pronouns

Chapter I . The Article

a. Forms

(41) There are two articles in the Coptic language: the definite article and the indefinite article.

1. Definite Article

The definite article is divided into weak and strong categories.

Singular		Plural
Weak	A.E.	Strong
masc. $\pi - \phi -$	$\rho; -$	$\pi i -$ The
fem. $\tau - \theta -$	$t; -$	$\dagger -$ The

N.E

$\left. \begin{matrix} \pi i \\ \dagger \end{matrix} \right\} \begin{matrix} n \\ n \end{matrix}$ -the n; - , n; n

ϕ and θ are employed instead of π , τ (if they occur) before the letters β , γ , μ , n , p and sometimes before i and OY .

The weak article determines the word in a less precise manner; it takes its place (or situation) before the generic or abstract nouns and before the names which are considered unique.

(42) The strong article $\pi -$, $\dagger -$ determines the meaning of the word with more precision; it indicates a particular individual.

Ex.:

Weak articles

ϕ- ιοντ	God
τ- ϕε	the heaven
ϕ- ρη	the sun

Strong articles

πι- ιοντ	the god
τ- ϕε ιβερι	the new heaven
πι- ρη ιτε τ- ιεθιμη	the sun of the truth

In general, it is possible to use one or the other article according to the degree of determination which we want to give to (the meaning of) the noun.

(43) Remarks:

1. The words which begin with **Δ** generally take the article **Πι-**, and those which begin with **ΟΥ** or **Ω** take the article **Πι:**

Ex.:

Πι- ΔCEΒΗС	the pagan
Πι- ΔΤΣΗТ	the madman
Πι- ΟУРО	the king
Πι- ΩΗΦ	life

2. To avoid any confusion, we say:

◊ – ՚וֹת the father פִּי – ՚וֹת the barley

◊ – ՚וֹת the sea פִּי – ՚וֹת the pot under the wine/oil press

(44) The article נֶן – is employed only before the **الاسم المضاف** لا تدخل الا على الاسم المضاف

annex noun, but נִ – may be used with all the nouns :

Ex.:

נֶן – יְהִרְחָמֵךְ the sons of Israel

נֶן מְוִתַּחֲרוֹת the roads of man

II. Indefinite Article

(45) Sing. օֻ – a, an (plural) pl. շָׁאָן – some

Ex.:

օֻ – բան a man շָׁאָן – բան (some) men

օֻ օֻ – բան a woman շָׁאָן – օֻ – բան (some) women

If օֻ – is preceded by the preposition ՚ – "to" or "towards," both օֻ and ՚ are contracted and become ՚օֻ: ՚օֻ յָדְךָ towards the desert,
՚օֻ սְמֵן "at one swoop".

օֻ – is the abridged form of օֻ ձ – "a." (A.E. ω^c.ω)

B. Syntax of the Article

I. Use of the Article

1. Definite and Indefinite

(46) If the definite article or indefinite article is placed before an adverb or a prepositional construction (that is a preposition and its complement جار و مجرور)، the definite or indefinite article takes on the role of a substantive (noun) or adjective:

Ex.:

πι-ερφη the superiors

πι-σαβολ the outside

πι-σαθον the inside

πι-ωδ-ενερ the eternal

-ιωεψπιεβολ φενναζαρεθ

Joseph of Nazareth

-ογεβολ θωη πε παιρωι

From where (is) this man?

- οιετογρο ςπαικοсмос ογ προс - ογ - сноу

The kingdom of this world is ephemeral

- τε οιετογρο ηθογ ςпенсс ογ - ωδ- εнερ τε

but the kingdom of our Lord is eternal.

2. The Definite Article Alone

(47) The definite article accompanied usually by words in the vocative form, either alone or with the interjection (حرف او اداء النداء) ، و :

Ex.:

- ραωι τ- ωερι ινσιων (Zach. 2, 10)

Rejoice, O daughter of Zion.

- αιη επειητ + - παρθενος τ- ωερι (Is. 47, 1.)

Come down (and sit in the dust), O virgin daughter

- ιθαβυχων

of Babylon.

- ω πσ- ιορει ιταψυχη (Ps. 114, 5)

O Lord save my soul.

(48) Usually, the definite article ϕ is accompanied by words as: ϕ- ιορι + "God." the Other proper nouns generally take no article. There are however, some names of place that take a definite article:

βαβυλων and θ- βαβυλων "Babylon"

τ- κανα "Cana" (Jn. 2, 1)

θ- βασαν "Bashan" (Deut. 3,3)

+ - βασαν "Bashan" (Deut. 13)

3. The Indefinite Article Alone

(49) The indefinite article is employed, in addition to the other previous cases discussed (in 46), as follows:

1. In a partitive sense as in the case of the partitive article du in French.

كَادَةٌ تَجْزِئُهُ (لِلتَّعْبِيرِ عَنْ جَزءٍ مِّنْ ، مِثْلُ **du** ، الْفَرْنَسِيَّةُ

Ex.:

— οὐ κονδύλη νειλ οὐ — λιβανός νειλ (Mt. 2, 11)

gold, and incense (frankincense) and

— οὐ — ωραία

myrrh.

2. With the abstract and generic nouns; in this case it is translated then as

French by a definite article:

— οὐ — ράπταιο νειλ οὐ — χρήσι

the rich and the poor.

— οὐ — σοφία νειλ οὐ — σέβω (Pr. 1, 2)

the wisdom and the science

3. In adverbial expressions such as:

- θεν ογ - σωογτεν with equity, (justice, <-- honestly)
- θεν ογ - μετοξι with iniquity

II. Suppression of the Article

The substantive does not take an article:

- (50) 1. When it is closely connected to another noun preceding it, so that the two form (become) one, whether the first noun be in the abridged form or in the complete form.

Ex.:

πι - νεβ - ηι the master of the house

ογ - ιαρ - χωιτ an olive field

ογ - χλοι ηνογβ a crown of gold.

- (51) 2. When it is combined with a preceding verb to form a noun or a composed verb:

Ex.:

μας - ηογ† mother of God

† - ωογ give glory, glorify

ογαι - σηογ blood thirsty

ερ - ηορι to sin

(52) 3. The indeterminate or noun preceded by a preposition sometimes occurs without an article:

እግዚአቶ እና ወጥ begging bread or (Ps. 37, 25)

searching for bread

(53) 4. In lists of the nouns, especially when the parties are united with (one of the conjunctions): *ɔi*, *ie*, *eithe*, *oxxe*: we have the following examples:

Ex.:

ΟΥΟΝ ΜΙΘΕΝ ΕΤΑΓΧΑ ΣΟΝ ΗΛΩΨ (Mt. 19, 29)

Whoever may have left his brother

Every one who has left his brother?

IE CWN! IE IWT! IE UAR! IE

or (his) sister, or (his) father, or (his) mother, or

ԸՆԴԱ Ի Ե ԱԿՐԻ Ի Ե ԽՈՇ Ի Ե Ա

woman (wife), or (his) children, or (his) field, or (his) house

(54) The article is omitted before nouns which are in the form with suffixes, that is to say which are connected with pronouns, whether these nouns are be in other forms or not. The determination in this case occurs because the suffix pronoun which agrees with the noun which has added to it. Such is the case of the following nouns:

ΑΥΡΗΣ,, extremity

ΙΑΤ,, sight, eye

ΚΕΝ,, bosom

ΠΑΤ,, foot

ΡΩ,, mouth

COYEN,, price

ΤΟΤ,, hand

ΦΗΤ,, belly

ΣΗΤ,, tip (of the hand or foot)

ΣΘΗ,, heart

ΣΡ,, (ΣΟ) face

ΖΩ,, head

Ex.: ΡΩΟΥ ΗΜΙΔΕΒΗΣ

the mouth of the wicked (Pr. 10, 32)

(litt. their mouth of the wicked)

ΣΗΤC ΗΤΖΙΞ the tip of the hand (Lev. 8, 23)

(litt. his tip of the hand)

(55) This phrasing or wording is regularly employed in the sentences or phrases which are formed with these words:

Θα- πατριών

(Gen. 18, 8)

At the foot of the tree.

ε - τότον ήνεψεντοι

(Gen. 30, 35)

In the hand of his/her sons.

Θα- χων επενδαλον

(Gen. 33, 14)

before his son (child)

(56) Remarks:

1. ρο ρω,, mouth, and ρο door and its plural, ρωον ; must not be confused; in the latter word the article is used:

ηι - ρωον ήτε πεστι

(Gen. 30, 35)

"The doors of her house."

- (57) 2. The three nouns, ΤΟΤ,, , ΣΡ,, , and ΧΩ,, seem to have had abridged forms at one time. These abridged forms remain in the compound prepositions of these words: ΣΙ- ΤΕΝ - "by the means of", ΗΔ - ΣΡΕΝ "in front of", Ε- ΧΕΝ - "on".

Chapter II Personal Pronouns

1. Suffixes Pronouns or Dependent Pronouns

(58)	Sing.	A.E	Plur.	A.E
	1st per.— I — T	- i	1 st N	- n
	2nd m. — K	- k	2 nd TEN	- <u>tn</u>
	f. — t	- <u>t</u>		
	3rd m. C	- f	3 rd OY	- w
	f. C	- s		

Singular Neuter: — C

(59) These pronouns to be attached to (accompany) the article (74), the nouns (54), the verbs (280), the prepositions, to indicate the persons to whom these words relate. This is what is called suffixation; it occurs directly, without intermediary, or by means of a vowel that will be indicated for each class of words.

It is important to note that **T**, first person singular, was not a pronoun originally. The true pronoun for this person is **I**; it corresponds to — **I** in the ancient language, a semi – consonant which has been maintained in Coptic only after vowels carrying the tonic accent. As a result all Coptic words ending in a consonant in the pronominal case, must, in this case, remain

without any suffix whatsoever. The great majority of these words however, have a final 壴. this is precisely the radical that ended up being confused with a specific suffix pronoun applicable to all the words in this category.

- (60) The second person plural has a much used pronoun —**ΘΗΝΟΥ** which is always in the objective case; it is a complete form (dém. tn. W) which must be preceded by an abridged form.

(61) The following is a list of the suffixes which are attached to the two most common prepositions:

$\epsilon - \epsilon_{\text{po}}$, to, $n - n$, for (A.E. n -)

Sing. :		A.E
1st per.	ερօι	ir.i
2nd per. m.	ερօկ	ir.k
f.	εրօ	ir.t
3rd per. m.	εրօց	ir.f
f.	εրօց	ir.s

plural :

1-	ερων	ir.n	إلينا
2-	ερωτεν	ir.tn	إلكم
3-	ερωον	ir.w	إليهم

A.E

Sing. :

1st per.	NHI	n.i	نِي
2nd per. m.	N&K	n.k	نُوك
f.	N&E	n.t	نُوك
3rd rer. m.	N&Q	n.f	نُوك
f.	N&C	n.s	نُوك

plural :

1-	N&N	n.n	م
2-	NWTEN	n.tn	لم
3-	NWOT	n.sn	لهم

According to the model, **и**- the particle of genitive **иТ€ иТ,**, "of," and the preposition **иЕл - иЕл&**, with.

II. The Genitive and Accusative of the Personal Pronoun

or

Personal Pronoun in Genitive and Accusative

(65) Sing.

1st per. **εἰλοι**

Pl. 1. **εἴλον**

2nd per. m. **εἴλοκ**

2. **εἴλωτεν**

f. **εἴλο**

3rd per. m. **εἴλοι**

3. **εἴλων**

f. **εἴλος**

(66) This form is the form of the preposition **Ν-** (**ει-**) in its pronominal form

(316). It is used as a pronoun in the following example:

1. In the (sense of the) genitive:

ΟΥΔΑΙ εἴλων one of them

ΝΙΛ εἴλωτεν who among you?

2. After the adverbs of place which are formed of **ΟΥΙΝΔΗ** right **ΣΑΘΗ**

left, **СА** near **Τ-ΣΗ** the front, **Φ-ΑΖΟΥ** behind: **САОУИНАЛ**

εἴλοκ on your right; **ΣΙΦΑΖΟΥ εἴλοι** (his) behind him;

ΣΙΤΣΗ εἴλοι in front of him.

3. After the particle of emphasis **εἰλιν** - self, itself : **Φεν πεψογωώ**

εἰλιν εἰλοφ By his own will (Th. 113)

4. The pronoun **ειλο,,** is also used as a direct object or complement

كمفعول مباشر of the verb in its complete form:

δηιτενογωώτ ειλοφ (Mt. 2,2)

(We have come to worship him)

(We came) to worship him

For the use of **ει-ειλο,,** as a preposition, see 316.

III. Absolute Pronouns or Independent Pronouns

(62)	Sing.	A.E	Plural	N.E
	1st per. ΑΝΟΚ I ink	1.	ΑΝΟΝ	we inn
	2nd per. m. ΗΘΟΚ you nt.k	2.	ΗΘΩΤΕΝ	you nt.tn
	f. ΗΘΟ ο you nt.t			
	3rd per. m. ΗΘΟΨ he nt.f	3.	ΗΘΩΨΥ	they nt.w
	f. ΗΘΟC she nt.s			

(63) The Absolute Personal Pronoun has two principal functions:

1. It is a subject (مبنيٌ) and predicate (حبر) in the nominal sentence (phrase?)
(355).
2. It is employed in apposition كيدل to (with) another pronoun to emphasize
the meaning of that pronoun.

Apposition to emphasize the subject.

Ex.:

ΦΑΙ ΠΕ ΦΗ ΕΤΑΙΖΟC ΑΝΟΚ ΕΘΒΗΤΨ (Jn 1, 30)

This is the one of whom I have myself spoken

ΑΙΕΛΙ ΣΕ ΚΕΡΨΟΤ ΗΘΟΚ ΦΑΤΨ (Gen. 22,12)

I know that you yourself fear

εφνουτ

God

(64) Apposition for emphasizing the complement (object).

— φαὶ ἀνοκ εταγχατ ναὶ ορεγχιωιώ (Tim. 1, 11)

This (gospel) for which I, myself was appointed preacher

Apposition for possessive adjective:

— ον— ονον (Ex. 12, 27)

Our (very) own houses

IV. Other Personal Forms

(67) There are in the Coptic language a certain number of words which usually follow the noun or the personal pronoun to modify the meaning of that noun or pronoun:

These words are:

- | | | |
|----|------------------|------------------|
| 1. | <i>εων,,</i> | also |
| 2. | <i>ιελαγατ,,</i> | alone |
| 3. | <i>τηρ,, .</i> | all |
| 4. | <i>νογατ,,</i> | self, by oneself |
| 5. | <i>ρω</i> | the same |
| 6. | <i>εφον</i> | together with |

Among these words, four are always in the pronominal form (which take a dependent pronoun); the other two are invariable: **لا تصرفان**

(68) 1. $\mathfrak{C} \omega$, also, the same (A.E. h^c. w)

Sing.		Plur.
1st per.	չա	1. չան
2nd per. m.	չակ	2. չատեն
f.	չաւ	
3rd per. m.	չազ	3. չաօր
f.	չաշ	

Ex.:

μαρεψησθεψησωψ

(Lk. 27, 35)

Let him save himself

αλιοψ εβολησιναητεκωψτειτακοψωψ

Get out so that you may not perish also

(Gen. 19,15)

(69) 2. **ιιιαγατ,,** alone

Sing.

Plural

1st per.

ιιιαγατ

1. ιιιαγατεν

2nd per. m.

ιιιαγατκ

2. ιιιαγατεν - θηνοψ

f.

ιιιαγατ

3rd per. m.

ιιιαγατψ

3. ιιιαγατοψ

f.

ιιιαγατс

Ex.:

εβολησιτεν θηνοψιιιαγατεν - θηνοψ (Lk. 12, 57)

From you (pl.) alone

μανεψ δη εθρεψ πιρωμιψ ψωπιψ

(Gen. 2, 18)

It is not good that man should be

ιιιαγατψ

alone.

3. **Τηρ,,** all (A.E. (r-) dr).

(70) Sing.

Plur.

1st per. ΤΗΡΤ

1. ΤΗΡΕΝ

2nd per. m. ΤΗΡΚ

2. (ΤΗΡΤΕΝ)

f. (ΤΗΡΙ) (not used)

3rd per. m. ΤΗΡΨ

3. ΤΗΡΟΥ

f. ΤΗΡС

For the 2nd pl. ΤΗΡΤΕΝ is not used; ΤΗΡΟΥ is employed instead of it.

Ex.:

ΝΕΙΩΤΕΝ ΤΗΡΟΥ

(Thess. 3, 16)

with all of you

ΠΙΚΑΣΙ ΤΗΡΨ

(Gen. 47, 13)

all the land

ΝΙΡΕΙΝΧΗΙ ΤΗΡΟΥ

(Gen. 47, 23)

all the Egyptians

(71) 4. ΝΟΥΑΤ,, self-, by oneself

This word composed of the preposition ν— and a derivation of ΟΥΑΙ "one," is rarely used; it has been found only twice: ΝΟΥΑΤΕ "by herself" (Acts 12, 10); ΝΟΥΑΤΟΥ "by themselves" (Lev. 25, 5).

(72) 5. ρω the same, self

This word is invariable **النفس** and is used as self in French and it comes after the noun and pronouns : **ΑΝΟΚ ρω** "myself," **ΝΘΟΚ ρω** "your self," **ΦΑΙ ρω** "this very one," **ΠΑΙ - ΥΙ ρω ρω** "this same measure" Ex. 36, 9 It is also employed adverbially : **ظرفياً**

ΜΟΝΟΝ ρω οὐθοφ επερτασθο (Gen. 24,8)

But do not take

επαγηρι ειαν

my son back there.

(73) 6. **ΕΡΗΟΥ** together (A.E. irj. w "compagnons")

This word must be preceded by the plural of the possessive adjectives.

ΝΕΝ- ΕΡΗΟΥ, ΝΕΤΕΝ ΕΡΗΟΥ, (Jn 11, 56)

ΝΟΥ- ΕΡΗΟΥ; ΝΝΟΥΕΡΗΟΥ

to one another, among themselves.

ΝΕΙ ΝΟΥΕΡΗΟΥ (Lk. 22, 23)

among themselves

ΝΕΙ ΝΕΝΕΡΗΟΥ (Z. 29)

between us / (you and me).

Chapter III . Adjectives and Possessive Pronouns

The possessive adjectives and possessive pronouns are formed by the article and by the personal pronouns suffixes:

I. Possessive Adjectives

(74) Before the sing. nouns Before a noun

Sing.	Masculine	Feminine	Plural
1st per.	πΔ-	ΤΔ-	ΝΔ-
2nd per. m.	ΠΕΚ-	ΤΕΚ-	ΝΕΚ-
f.	ΠΕ-	ΤΕ-	ΝΕ-
3rd per. m.	ΠΕΨ-	ΤΕΨ-	ΝΕΨ-
f.	ΠΕС-	ΤΕС-	ΝЕС-
Plur.			
1.	ΠΕΝ-	ΤΕΝ-	ΝΕΝ-
2.	ΠΕΤΕΝ-	ΤΕΤΕΝ-	ΝΕΤΕΝ-
3.	ΠΟΨ-	ΤΟΨ-	ΝΟΨ-

Syntax

(75) 1. The possessive pronoun determines the possessed object and agrees with it; the suffix indicates the possessor and agrees with it: **π& - ΗΙ** "my house," **Ν& ΙΟΤ** "my fathers," **ΤΕΚ- ΙΛΑΥ** "your mother," **ΝΕΝ ΙΟΤ** "our fathers."

(76) 2. When the possessed object is undeterminate, instead of the previous forms. Another form, **صيغة أخرى مركبة** is composed of the indefinite article with the genitive particle **.ΝΤΕ- ΝΤ,,** is used :**ΟΥ - ΗΙ - ΝΤΔΨ** "a house of his own," while **ΠΕΨ - ΗΙ** means "his house" **ΔΝΟΚ ΟΥΓΒΡΟΥΠΙ ΝΤΔΚ** "I am one of your doves". (OSE. 114)

(77) This style of expression is sometimes used with the definite article and always with those expressions which cannot accept take an affix:

ΠΙΩΗΣ ΝΤΔΨ (Mt. 3, 7)

his baptistery

ΜΗ ΕΘΟΥΔΑΒ ΝΤΔΚ (Th. 129)

your saints

(78) 3. The possessive adjective is used before the nouns of number to indicate the order of the days, without the word "day." Being expressed, As an example:

ΠΕΨΩΝΤ

the third day (his third day).

ΔΗΙ... Ε ΤΡΩΔΑΣ ΣΙΠΕΝΕ

Our arrival (we arrived) in Troas on the fifth day

The same is true of **Ε — ΠΕΨ — ΡΑΣΤ** the following day (on his following day).

- (79) We must always employ for expressions of this type, the form of the possessive adjective **ΠΑ-** which agrees with the subject of the verb; as exam: **Ε—ΠΕΨ—ΡΑΣΤ** "following day" is invariable because **Ψ** refers to the word **ΕΩΟΨ** "day" which is understood.
- (80) 4. The possessive adjective is not employed before the nouns which do not take an article (54); the rapport of possession is indicated in these words by the suffix pronouns as in Arabic:

ΡΩ — Ι my mouth

ΣΡΑ — Κ your face

ΡΑΤ — Ψ his foot

ΤΟΤ — Ζ her hand

Suffixation to these nouns

The pronouns come into suffixation with these nouns as follows:

- (81) 1. Nouns ending with a vowel such as **χω**, head:

(the A. E. **du du**):

Sing.		Plural
1st per.	χωι	1. χων
2nd per. m.	χωκ	2. χωτεν
f.	χω	
3rd per. m.	χωψ	3. χωον
f.	χωс	

The same declination occurs with **ρω**, "mouth" and **ζεη**, "heart".

- (82) 2. Nouns ending with a consonant, such as **τ** in **ρατ**, "foot" or **n** in **ρεн**

"name".

With **τ** : **ρατ**, foot

Sing.

1st per.	ρατ
2nd per. m.	ρατκ
f.	ραт
3rd per. m.	ρατψ
f.	ραтс

Plural

1. **ΡΑΤΕΝ**
2. **ΡΑΤ-ΕΝ-ΘΗΝΟΥ**
3. **ΡΑΤΟΥ**

With Ν : ΡΕΝ name

Sing.

- | | |
|-------------|-------------|
| 1st per | ΡΕΝΤ |
| 2nd per. m. | ΡΕΝΚ |
| f. | ΡΕΝΙ |
| 3rd per. m. | ΡΕΝΓ |
| f. | ΡΕΝΓ |

Plural

1. **ΡΕΝΤΕΝ**
2. **ΡΕΝ - ΘΗΝΟΥ**
3. **ΡΕΝΟΥ**

All the words ending with **Τ**: as in **ΙΔΤ,, ΤΟΤ,, ΦΗΤ,, ΣΗΤ,,**
are modeled after **ΡΑΤ,,**; those words ending with **Ν** are declined in the
same manner as: **ΡΕΝ,, ΚΕΝ,, ΣΟΤΕΝ,,** as well as **ΑΥΡΗΣ,,**
eternal.

(83) In the word **ΣΡ,,** the main or formative vowel is placed between the radical
and the suffixes **الضمائر المتصلة** as follows:

Sing.	Plural		
1st per. <i>ɛpʰɪ</i>	my face	1. <i>ɛpən</i>	
2nd per. m. <i>ɛpək</i>		2. <i>ɛpən-θnɔy</i>	
f. <i>ɛpɛ</i>			
3rd per. m. <i>ɛpəq</i>		3. <i>ɛpər</i>	
f. <i>ɛpəc</i>			

Rules and Remarks

- (84) 1. The suffix of the first singular is **I** after a vowel, and **T** after a consonant; but **T** is not added again if the word originally ends with **T** as in: **pət** (and not **pətt**) my foot
2. The 2nd f. sing. does not take anything after a vowel; it takes **I** after a consonant as in: **pət** foot which becomes **pət+ = pət-I** my foot.
3. When the main vowel comes after the radical in a word ending with a consonant, as in **ɛpɪ**. The first sing. is always **ɪ** and the 2nd f. sing. is **ɛ**.
- (85) When the radical **T** (as in **pət**), and the first plural is **pəten**, to avoid confusion, we use for the 2nd plur. the complete form — **θnɔy** instead of — **Ten** as exam:

- a) If the word is not in the abridged form, as in **πᾶτ**, we add **-θηνον** to the 1st plural with the aid of **-εν**: to be **πᾶτ εν- θηνον** your foot.

b) If the word is in the abridged form, as in **τοτ,, τεν-** (57), we add **θηνον** directly to this last form: **εβολ γι-τ εν- θηνον** "belonging to you."

In general, for all the words which have an abridged form, we add —
ӨННОЙ to them to obtain the 2nd plur. as in:

ρεν - θηνογ your name

ΣΠΕΝ ΘΗΝΟΥ your face

For ω , head and its compound forms, we employ the two forms:

ΕΧΩ-ΤΕΝ and **ΕΧΕΝ-ΘΗΝΟΥ** on you. (Pr. 1, 27)

II. Possessive Pronouns

1. Forms

(86) The possessive pronoun have two forms:

1. Abbreviated form:

Masc. Sing. **ɸα-** that of

Fem. Sing. **Φα-** that of

Plural **n&-** those of

2. Form with suffix:

	Masc. Sing.	Fem. Sing.	Plural
Sing. 1	ϕωι	θωι	nomine
2 m	ϕωκ	θωκ	nomine
f	ϕω	θω	nomine
3 m.	ϕωφ	θωφ	nomine
f.	ϕωс	θωс	nomine
Plur. 1.	ϕωη	θωη	nomine
2.	ϕωτεη	θωτεη	nomine
3.	ϕωογ	θωοг	nomine

In Sahidic, the forms are the same, but with Π and Τ, instead of the aspirated letters ϕ, θ (24)

(87) 2. The meanings

The abridged form ϕΔ-, θΔ-, ΗΔ- has two meanings.

1. An active meaning (owner, the one who has (possessor) which is somewhat equivalent to the French (à) and the Arabic "صاحب، ذو" in expressions of this type:

Ex.:

nomine

(Br. 282)

The Seraphims who have six wings, or the six – winged seraphims.

εα πιταιο ϕα- πιταιο

(Rom. 13, 7)

Give the honor to the one to whom it is due.

αββα ζαχαριας ϕα-πιερφιενι εθηληεψ

The priest Zacharias who has a good fame (memory).

- (88) 2. A Passive meaning which is convenient is also applied to the form with suffixes, "belonging to,": "owned by".

Ex.:

πικαχι ϕα- πισοιс πε

(Ps.23,1)

The earth is of the Lord (the earth is owned by the Lord) or (the earth belongs to the Lord)

θωκ τε τζουл нелл πιωογ

(The power and the glory are yours) to you belong, the power and the glory

ϕωι πε πικαχι τηρη

(All the earth is mine) to me all the earth.

(Th. 261)

3. Syntax

- (89) 1. The possessive pronoun, as its name indicates, prevents the repetition of the name of the possessor and is the equivalent in French to "celui de, celle de, ceux de, or le mien, le tien , etc.:

Ex.:

περι ωογ νει φα - περιωτ

(Lk. 9, 25)

his glory and that of his father

ναιαλωι να - πιαλανεωογ νε

These cheeses are those of the shepherd

- (90) 2. The abbreviated or abridged pronoun φα-, θα-, να- forms with the substantives or nouns, compound words such as:

φα - πιρο

the one of the door (the doorkeeper)

να - τψε νει να - πκαζι

the inhabitants of heaven and those of the earth

να - τταζιс

those who are of the organizations (guards, watchmen)

να - τζη the future; να - φαζογ the past

Sometimes the weak aspirated letters φ , θ are replaced by the strong letters Π , Τ as in the Sahidic dialect:

Ex.:

τα - φιηι real; τα - φρο "the mouth

πα - χωη or πα - ωηηс

(The month of the god Chons) "Pachons"

(91) 3. The possessive pronoun is frequently used after the demonstrative relatives(97). **ΦΗ- ΕΤΕ** = who (m), **ΘΗ ΕΤΕ**, (who. F), **ΝΕ ΕΤΕ** (pl.), In this case, we put the letter **Ν-** before the noun of the possessed object.

Ex.:

ΦΕ ΕΤΕ ΦΩΨ ΝΙΩΤ

the one who he as father to him (his father)

ΝΗ ΕΤΕ ΝΟΥΨ ΚΑΛΘΗΤΗС

his disciples

ΚΑΛΟΝ ΟΥΠΟΡΟΦΗΤΗС ΕΦΤΔΙΗΟΥΤ ΦΕΝ

No prophet is honored in

ΘΗ ΕΤΕ ΘΩΨ ΚΑΛΚΙ

his own city

ΘΗ ΕΤΕ ΘΩΨ ΚΑΛΨΥΧΗ

his soul, spirit

Chapter IV: Adjectives and Demonstrative Pronouns

I. For Close Objects

(92) 1. Adjectives:

Sing. masc. ΠΑΙ— this

Sing. fem. ΤΑΙ— this

Plural ΝΑΙ— these

2. Pronouns:

Sing. masc. ϕΑΙ this one

Sing. fem. θΑΙ this one

Plural ΝΑΙ these ones

Ex.:

ϕΑΙ πε παψηρι (Mt. 3, 17)

This one is my son

ΠΑΙ—ΕΓΟΟΥ

this day

ΤΑΙΡΟΥΜΠΙ

this year

ΝΑΙΡΩΜΠΙ

these men

ΝΑΙΓΙΟΥΣ

these women

(93) The pronouns **ΦΑΙ**, **ΘΑΙ**, and **ΝΑΙ** are frequently used after the noun to emphasize the meaning of the possessive adjective or the demonstrative adjective .

ΠΑΨΗΡΙ ΦΑΙ

my son is this (here) (Lk. 15, 24)

ΠΑΙΕΖΟΟΥ ΦΑΙ

this very day (Th. 153)

(94) **ΦΑΙ** and **ΝΑΙ** replace the neuter of other languages:

ΕΘΒΕ ΦΑΙ

because of this/that (for this/that)

ΙΕΝΕΝΔΑ ΝΑΙ

after these things

ΝΑΙ ΕΨΩ ΣΕΛΩΟΥ (Jn 8, 30)

saying these things (as he said these things)

II. For Far Objects

(95) Sing. masc.	ϕη	that one
Sing. fem.	θη	that one
Plural	νη	those (ones)

2. The demonstrative adjectives for far objects have disappeared.

Nevertheless there exist two invariable words to indicate expressly the far or distant objects: ΕΤΤΗ, ΕΤΕΙΛΛΑΥ composed of the relative ΕΤ- and of the adverbs ΤΗ, ΙΙΛΛΑΥ "there, over-there". (20) In this case, the substantive takes the article:

Ex.:

πιεζοογ ΕΤΤΗ (Mt. 26, 29)
that day

δεν πιχογ ΕΤΕΙΛΛΑΥ (Mt. 14.1)
at that time

(96) When the substantive or noun is accompanied by a qualifier or adjective the pronoun is placed before or after the adverb.

Ex.:

ταψω ετζορω ετειλλαυ (Kef. 416)
that heavy load there

πιονής ετελλαγής κακάθαρτος

(Ms. 4.25)

that priest who is not pure or that/this impure priest

The pronoun is may also be emphasized by εΤΕΛΛΑΓΗ : ϕη
εΤΕΛΛΑΓΗ that one (who is) there.

Relative Pronouns

(97) The relative pronoun, has three forms which are suitable for all genders and numbers (the masculine, feminine, singular and plural):

Masc. ε—

Fem. ετ— (A.E.ntj)

Plur. ετε—

This pronoun comes together, with the demonstratives ϕη, θη, νη to form the following compound forms called the relative demonstratives.

(The relative demonstrative is formed by the relative pronoun and the demonstrative.)

Sing. m. ϕηε—ϕηετ—ϕηετε— the one who

f. θηε—θηετ—θηετε— the one who

Plural νηε—νηετ—νηετε— those (ones) who

(98) These pronouns form with the verb (especially with the qualitative) and the prepositive constructions of the nominal sentences which are the equivalent to a noun and perform all the functions of that noun (subject or object).

Ex.:

ϕη εθογαβ

the one who is a saint (the saint) or holy

ηη εθιωντ

those who have died (the dead)

ηη ετσαθονη

the things which are inside, the entrails

(99) The relative pronoun is also unified with the article:

Sing. **πετ-, πετε-** the one who or that which

Plu. **ηετ-, ηετε-** those who or those which

In general, these pronouns are employed for things, and are rarely used for persons:

Ex.:

πεθ - ογαβ

that which is holy or sacred = the saint, the sacred

πετ - εων

that which is evil = evil

πετ - εηπ

that which is hidden or secret

πετεκηδαιс

That (the thing) which you will do

These compound words which also be more determined by the article:

πι- πετρωον

(Pr. 1, 18)

evil

γαν- πετρωον

evils

For the use of the relative pronoun and the difference between ε-, ετ-,
and ετε- see the relative sentence (378).

Chapter V.

I. Interrogative Pronouns

- (100) 1. **ΑΥ** what or which? (M.E. ih)
2. **ΜΙ** who? (A.E. in m)
3. **ΟΥ** what?
4. **ΟΥΗΡ** how much, how great? (N.E. wr)
5. **ΑΦΟ,,** why? (N.E. ih r,,)

(101) Excluding **ΑΦΟ,,** which is formed with the suffixes, all these words are invariable and are employed in two ways: substantive noun and as an adjective. That is to say that it determines the substantive which it has been unified with the letter **η** :

Substantive noun:

ΜΙ ΕΤΟΝΙ ΙΛΛΟΚ (Ex. 15,11)

Who is like you (thee)

Adjective:

ΑΥ η-ΡΗΤ

(in) What which way/manner?

(102) **ΑΥ** designates (indicates) persons and things:

ΑΥ ΠΕ ΠΑΙΤΙΩΝ ΦΑΙ (AM 95)

What is this town?

ΗΘΟΚ ΦΑ - ΔΩ ΗΘΟΥ

(Kef. 4.06)

To what name (or family) do you belong?

ΟΥΔΩ ΗΡΗΤ ΠΕ ΠΙΚΑΣΙ

(Numb. 13, 9)

What is the state (or condition) of the land?

(103) ΜΙΛ : is not used except for persons.

ΟΥΣΩΙΙ ΗΧΩΡΙ ΜΙΛ ΕΘΝΑΧΕΙΟ

(Pr. 31, 10)

The strong woman, who will find her?

ΗΘΟ ΤΩΕΡΙ ΗΜΙΛ

(Gen. 24, 73)

Whose daughter are you?

ΜΙΛ ΗΡΩΙΙ

What man?

(104) ΟΥ : is used only for things, and it is placed before or after the word to which it refers.

ΟΥ ΠΕ ΤΙΕΘΙΗ

(Jn 18, 38)

What is the truth?

ΝΕΚΩΙΝΙ ΓΑΝ - ΟΥ ΝΕ

(D. 544)

What are your news?

ΟΥ ΣΙΛΗΗΝΙ

(Jn. 2, 18)

What merical? What marvel / prodigy

ΔΚΚΩΤ ስርጋ ብቻ

(Jn. 4, 27)

What are you searching?

With the verb ይች "to do," ብቻ forms the compound word ይሱቻ which is always used with the direct and indirect interrogative as in እልተወዴል
እኔ ይሱቻውን እጥልዕሱቻ let me know what do you want to do?) When it is followed by the dative ነ,,, this compound word means "What is the importance of or what is the use of?" in Arabic ﷺ What I have.

የሱቻ ነዚ እወል

(Gen. 15, 22)

"What difference does that make to me?"

የሱቻ ነጋ

(Numb. 11, 24)

"Of what use is it to us, to have left Egypt?"

(105) ብቻዕ፡ is used for persons and things:

የሱቻ ነዚ አሞዬም፣ እድቦዎች እኔ ተወስኝ ብቻዕ (Gen. 47, 8)

How old are you? (litter.): How many are the years of your life?

የሱቻዕ የሱቻ አዎች እኩልያ

(Mt. 15, 34)

How many loaves have you?

(106) አዥዕ,, Why? (§ .አ ዳቦዕ,,)

Sing.

Plur.

1. አዥዕ

1. አዥዕ

2. m. አዥዕ

2. አዥዕ

f. ἀφο

3. m. ἀφοց

3. ἀφων

f. ἀφοց

Ἄγριαι ἀφο τεριαι

(Jn. 20, 13)

Women, why are you weeping?

It can also mean "what does it matter?"

Ἄφοκ νειλαν πώηρι εψτ

(Mt. 8, 29)

What have to do with you and us, O son of God?

II. Indefinite Pronouns

(107) 1. οὗτος masc. one (A.E. ω^c.ω, fem. ω^c.t)

οὕτη fem. one (Οὗτη) (A.E.wn)

2. οὗτοι some one (A.E. wn)

3. οὐδείς nobody, none, nothing, no one

4. οἵτινες such and such (A.E. in m, cf 100,2)

5. κείται other, also (3) (A.E. kjj).

6. οἱτεται masc.; οἱτεται fem.; other (A.E.kjtj)

7. κεκωνται plur. others (N.E.kth)

8. μέτωποι many (A.E. mš^c, soldiers)

9. κούκλαι little

10. **ΣΟΥΟ** more, much more (A.E. h; ω, ΣΗΟΥΟ profit)

(108) **ΟΥΔΙ** masc. one, fem. **ΟΥΙ** (s. **ΟΥΔΑ**, fem. **ΟΥΕΙ**) is employed as a noun and as an adjective:

ΟΥΔΙ ΕΒΟΔ ΦΕΝ ΠΙΛΕΤΟΝΔΑΥ (Lk. 22, 47)

one of these twelve

ΟΥΔΙ ΗΝΑΙΚΟΥΖΙ (Lk 17, 2)

one of these little ones

From **ΟΥΔΙ** is derived the adjective **ΟΥΩΤ** which has the two meanings:

1. "Unique," "only," when its substantive has the article **ΟΥ : ΟΥΝΟΥΤ**
ΗΟΥΩΤ one only God.

2. "The same masc. and fem." when the substantive is accompanied by the definite article or its derivatives.

ΠΙΕΣΟΟΥ ΗΟΥΩΤ

the same day

ΤΔΙ ΠΟΔΙC ΗΟΥΩΤ (Kef. 333)

This same city

(109) **ΟΥΟΝ** is always used as a noun and designates the persons:

ΟΥΟΝ ΙΛΛΟΝ

(some) one of us

ΚΕΓΔΡ ΦΙΩΤ ΔΙΚΩΤ ΗСΔ ΝΑΙ ΟΥΟΝ (Jn 4, 23)

for the father seeks persons of

ἀπαρήτης εθονωψτής

this kind who worship him

- (110) **γλ** (σ.λαλάν) is employed for persons and things usually in the negative sentence:

ἀπερχα γλη πρωτι ε ωλι ἀπασωτα (Kep. 418)

Do not let any one of the people carry away my body

ἀπεψαξι νευ γλη

(Kep. 419)

He did not speak to any one

ἀπερτ γλη εροι εβηδε πιλεβιτογ (Kef. 418)

Do not put on me anything but (except) the monarchal cloth (else except the monarchal cloth).

- (111) **مِنْهُ**, **فَلَان** an indefinite pronoun, is usually marked with a dash above it to distinguish it from **مِنْكُمْ** the interrogative.

1. If it comes alone And as a noun to indicate the place (position) of proper noun:

ἀνοκ μίτ

I am (so and so)

ἀββα μίτ

priest so and so

2. With the attributive article **ΠΑ-**, **ΤΑ-** in the two special expressions:

masc. **ΠΑ - ΝΙΚΗ** the son of so and so

fem. **ΤΑ - ΝΙΚΗ** the daughter of so and so (so as masc. or so as fem.)

These two terms sometimes have the same meaning, as **ΝΙΚΗ** "so" and "so"

masc. or "so and so" fem., but they are more determined or specific:

ΠΕΚΒΩΚ ΠΑΝΙΚΗ (1 ord. 17)

your servant so and so

ΤΕΚΚΛΗΣΙΑ ΕΘΟΥΣΑΒ ΤΑΝΙΚΗ

The church of the saint so and so

(or) The holy church of so and so

But they are translated by the first meaning

ΤΕΚΚΛΗΣΙΑ ΤΑΝΙΚΗ ΙΠΟΔΙΟ (1 ord .17)

the church of such and such a city

(such and such)

(112) Remarks:

1. The equivalent Greek expression which is found in the ordinal is indicated

by the two acronyms **ΔΔ: ΔΕΙΝΑ ΔΕΙΝΟC** so and so the son of
so and so.

2. The compound expression **ΠΑ- ϕ-ιαν** so and so, of a similar

meaning but different origin (A. E. mn) is rarely used: **ΠΑΦΙΑΝ**
ΝΦΕΛΩΨΙ such and such a young man.

ΚΕ- other, also (**Σ.ΚΕ-, ΣΕ-**) is used as an adjective and an adverb.

(113) As an adjective:

It means "other" and always precedes the noun. And this noun maybe determinate or undeterminate. When it is undeterminate, it does not take the article in the singular; but in the plural, it takes **ΞΑΝ**:

† - ΚΕ - ΦΑΩΙ

the other half

ΜΕΛ ΚΕ - ΔΛΟΥ

with another child (boy)

ΞΑΝ - ΚΕ - ΔΛΩΟΥΙ

(some) other children (boys)

(114) As an adverb:

It means "also" and must be preceded by the article — **Π** or one of its derivations. In this sense it is used in two cases:

1. Before nouns and even sometimes before pronouns:

Π - ΚΕ - ΟΥΡΩΟΥ (Bar. 6, 50)

the kings also

Π - ΚΕ - ΗΡΩΔΗΣ (Lk 23, 15)

Herod also

Π - ΚΕ - ΝΘΟΚ ΞΩΚ (Zoega 115)

you also

(115) Before the infinitives of the verbs in the form **ερ - π - κε -**:

Ex.:

τεν - ερ - π - κε - σαξι

(Heb. 6, 9)

we speak also

αφ - ερ - π - κε - ουωρπ

(AM. 254)

He also sent.

(116) **χετ**, fem. **χετ** is always used as A substantive

ηι - χετ

the other

παι - χετ

this other

κεχωονι

others. It is the plural of the above pronoun and it has the same function:

ηι - κεχωονι

the others

σαν - κεχωονι

(some) others

(117) Every, all, every one, each one, every, each. To translating "every one," the word **ουαι** for the masc. and **ουι** for the fem. is repeated twice, with the definite article if the expression is determinate **محدد**, and without if it is undeterminate **غير محدد**.

masc. ϕ - ογδι ϕ - ογδι πι - ογδι πι - ογδι (Th. 149)

everyone each one every one each one

fem. θ - ογι θ - ογι every one (each one)

"Each," "every" is translated by repeating twice the noun which this word determines:

πιεροον πιεροον (Mt. 6, 34)

Each/every day

πιοσι πιοσι (Gen. 32, 16)

each flock

The adjective "all" "every" is translated by τεν - in the expression "every year": ογ σοπ (Ex. 30, 10)

τενροιεπι "once a (every) year" (Lev. 16, 34)

(Cf AB.88)

(118) ιηω and κογκι

Both of these are in reality nouns which can be used as adjectives:

ογ - ιηω πιεροον (Numb. 20, 15)

many days

γαν - κογκι πιεροον (D. 536)

few days

(119) **ξόνο**

Is an adverb which can determine a substantive or a verb with ερ-

φηλατογένος γίνεται ητεφεν- (Jn. 15, 2)

ξόνο - ουτασ εβολ

He will purify it so that it bear more fruit

ερ - ξόνο - δισι

To glorify greatly

The substantives ρωμι "man," γωβ "thing," κακι "word," "thing."

Are sometimes also used as indefinite pronouns.

Ex.:

α πικακι λε ωωπ εφηδωτ (Gen. 21, 11)

the whole thing/business was very unpleasant (cf. AB. 44, 45)

**RART TWO
(II) THE NOUNS**

The Nouns

(120) Under the term "noun," we include here the substantives, the adjectives, and the numbers.

Chapter VI

Formation, Gender, and the Number of Nouns

I. Formation and Gender

(121) The nouns are: primitive, derived or compound. The primitive nouns consist of the stem of the word without addition: CON "brother."

The derived nouns consist of a stem and suffixes: CWN - I "sister."

The compound nouns consist of a stem and prefixes. A prefix may be a word or a part of a word as in: MET - CON brotherhood.

1. Primitive Nouns

The primitive nouns were transcribed from the Egyptian language according to the rules which were mentioned above (13 and those following). We shall therefore not repeat here what we have said about their formation.

Gender : (Masc. and Fem.)

(122) There are two genders in Coptic: the masculine and the feminine. In the Ancient Egyptian language, the feminine nouns ended with the letter + ;

this ending had disappeared in Coptic (22). Nowadays the feminine nouns often end with the same letters as the masculine nouns, whose final consonant has also disappeared (21).

masc. **ΡΩΛΙ** man

ΚΟΝΙ thief

fem. **ΚΖΙΛΙ** woman

ΚΩΝΙ sister

- (123) It is therefore impossible to distinguish between the masculine and the feminine by the form of the word.

The following remarks nevertheless apply:

1. Some nouns have two genders (masc. and fem.) with a difference in meaning:

†-ΑΦΕ the head

ΠΙ-ΑΦΕ the chief

†-ΒΗΤ the rib

ΠΙ-ΒΗΤ the palm

†-ΖΟΙ the wall

ΠΙ-ΖΟΙ the boat

2. With a difference in gender:

ΠΙ-ΑΔΛΟΥ the boy

Τ ΑΔΛΟΥ the girl

ΠΙ-ΕΖΕ the ox

†-ΕΖΕ the cow

Included in this category are the names of fruits which, in the masc., indicating the fruit itself, and in the fem., the tree which produces the fruit.

πι αλοᾶι	the grape	†-αλοᾶι	the vine
πι - κεντε	the fig	†-κεντε	the fig tree

3. With the same meaning:

πι - cβε	the door	† - cβε	the door
πι - xεβc	the coal	† - xεβc	the coal

4. The Greek neuter nouns (which are neither masc. nor fem.) are determined by the masc. article in Coptic, while the other nouns retain the same gender they have in Greek (masc. or fem.): **πι - cωμα** the body, **πι - πνευμα** the spirit.

2. Derived Nouns

The principal endings which are added to the stem to form new nouns are **ε**,

ι, ω , φ , c , and τ.

- (124) 1. **ε** masc., or **η** fem. is added to form adjectives; the radical takes **Δ** or **Ε** after the first consonant. The ending has, in some cases disappeared after **τ**:

ωδφε fem. **ωδφη** desert, derived from **ωωφ** to destroy.

ωδφτ mean, wicked, derived from **ωωφτ** to be mistaken.

θεωρε neighbor, fem. θεωρη f. neighbor, derived from θωρ limit

νεωτε cruel, derived from νειν to be cruel

(125) 2. ι is added to form feminine substantive:

ονοβηι whiteness, from ονοβη white

ηπιι number, from ηπι to count

ελακηι tenderness, sweetness, from ελαχη to become tender to become sweet.

ερμηι gravity, from ερποξ to become heavy

ι is also added to form the feminine of some adjectives:

ωρηι first, fem.

ωρηι first

ωμηι three, fem.

ωμηι three

κουρι deaf, fem.

καιρηi deaf

(126) 3. ω also may be added to form feminine nouns

ερβηω garment, from

ερβη to dress

χαχω (cooking) pot, from χωχ to cook

ετψω load, from ωτη to carry

(127) 4. ι is added to form masculine nouns:

ναγβει yoke from νογεβ to harness strap

ρωοντη elation, exhilaration from ρωοντ joyous

q is also used with the form with suffixes of nouns and verbs when these are to be taken in an absolute sense, without any indication to any one person:

π - Τωνq the act of getting up, from Τωον to get up, to rise, or rising.

Ραναq the will, wish, desire from Ρανε - to please

πι - πεθανεq good, goodness, from Εθανε,, good

πι - σιγραq respect for the individual, from σι to take and γρ, face.

† - μετραναq ηρωιι the complaisance of the people or human kindness

(128) 5. The letter C is added to form the feminine nouns:

Θωοντc the reunion From Θωον† to reunite, to gather

κελπc theft, from κωλπ to rob

Θραпc needle, from Θωρп to sew

Сориc mistake, or error From сωρεи to make a mistake

(129) T is vocalized as HT or IT :

ωεиωнt servant, from ωεиωи to serve

γαλнt bird, from γωл to fly

μенрит beloved, from μεи, μенре - to love

These last words are qualitatives which have become nouns

3. Compound Nouns

(130) The first part of the compound noun, the prefix (121), may be a noun, a verb, or a particle. This is always an abbreviated form. The second part is the radical which is stressed or on which falls the strong accent and which may be a noun or a verb in the infinitive.

1. The Prefix as a Noun

(131) There are, in Coptic, a certain rather limited number of nouns which have an abbreviated forms, and which may be used as prefixes.

Here are the principals with some examples:

A.E.

1. ἰωρ ἰωρ-	-itrw	canal
2. ἰοχι ἰοχι-	h.t.	field
3. ἰα- ἰα-	bw n	place of
4. ηνβ ηνβ-	nb	lord, master
5. ρωμι ρωμ-	rmt	man
6. σεοι σεο- στ	stj	smell
7. θελ-	Dem. \downarrow h	fellow, person
8. γωβ γωβ-	dem. Hb	thing (business)
9. γαιι-	(A.E.hmw)	worker

Ex.:

1. Ι&ΡΟ (great or big canal), river, the Nile,

Ο fem. is an ancient adjective which in the Ancient Egyptian language meant "great" or big and which was not maintained in Coptic except in the compound nouns (cf. ΟΥΡΟ, king; ΟΥΡΩ queen; ΦΕΛΛΟ old man; ΦΕΛΛΩ old woman.

2. ΙΑΧΩΙΤ olive field

ΙΑΧΑΛΩΙ vineyard

ΙΑΧΩΨΗΝ forest

3. ΙΑ-Η is always followed by a verb:

ΙΑΗΨΩΠΙ residence, dwelling,

ΙΑΗΦΩΤ refuge, shelter,

ΙΑΗΨΑΙ east,

ΙΑΗΨΩΤΠ west,

4. ΝΕΒΗΙ lord/master of the house,

ΝΕΒΑΓΙ advanced in age,

Ἄρχος lord of the troupe, flock, herd

Ἄρχων lord (owner) of the field or (farmer)

5. **ΡΕΙ-** and most often **ΡΕΙΛΗ-** forms nouns pertaining to the professions: before a name of a city or a place, it indicates the inhabitants:

Ρειληγωβ worker,

Ρειλακοτ a man from Alexandria,

Ρειλιθετο warrior,

Ρειλιχιτι Egyptian

Ρειλιθακι a man of the city

Ρειτφοινικη Phoenician

6. ΚΕΟΙΝΟΥΨ incense, good smell

Κεονούψ incense, good smell

Κεοιθων bad smell

Κενθων bad smell

7. ΦΕΛ- is not used except in compound words:

תְּבָנָיִרִי young man,

תְּבָנָיַרִי young girl,

תְּבָנָאֹו old man,

תְּבָנָאָו old woman.

8. גְּבֻרָהָוֶן good deed

גְּבֻרָהָן bad deed

9. גְּדָלָה. (As well as גְּדָלָה— as a result of the disappearance of the initial ג) occurs in certain nouns pertaining to the professions:

אֵוּ wood גְּדָלָהָה, גְּדָלָהָה carpenter

קְרָאָה lock גְּדָלָהָהָה locksmith

2. The Prefix as a Verb

(132) In these compound words, the second part is always a substantive; they are very similar to the French compound words paper cutter, wardrobe, etc.

The verb takes ג after the first radical; the substantive remains invariable:

גְּדָלָהָהָה who loves God, from

גְּדָלָה to love

There are some fifteen verbs which form compound nouns in this manner; these words (nouns) are used as adjectives, that is to say, after a substantive to which they have been joined by the letter **נ** as follows:

אָנָּוֶה chief of one hundred men, centurion chief of hundred, from to lead,

אָנוֹוֹה chief of one thousand men.

לְאֵגָרִים lustful, lascivious, from (**לְאֵבָר**)

לְאַבָּרִים be delirious, to become dotard

לְאֵרָגָת who loves (loving) silver/money

לְאֵרָגָת loving the poor,

לְאֵרָגָת who loves (loving) man

לְאָנָּזְבּוֹרָה shepherd, pastor, from (**אָנָּזְבּוֹרָה**)

אָנוֹרִים to lead to pasture or to shepherd

לְאָנָּזְבּוֹרָה one who tends camels, camel-herd

נָאָוֶת - נָאָגָבָרִים headed, from

נָאָוֶת to be hard, stiff

וְאָוֶת - כְּנָזָבָרִים bloodthirsty, from (**וְאָוֶת**)

ονωμ	to eat
φαρ - σοκεν	perfumer, from
φισι	to cook
φαυ - ιον	half dead, from
φωμ	to separate, to divide
φαι - υπη	messenger, from
φαι	to carry
θατεβ - ρωμι	murderer, from
θωτεβ	to kill
ψαλμε - ιον†	servant of God, from
ψελμι	to serve,
ψαλμε - ιλωλον	idolater/idolatress
χαβι - χητ and χαφ - χητ	of a weak heart, coward, to slacken, from χεβι
	to be weak.

ΧΑΧ - ΥΧΙ

whose nose is cut (or who has a cut

nose), from

ΧΩΧ

to cut

ΟΧΙ - ΒΕΧΕ

mercenary, one who is hired, from

ΟΙ

to receive, and

ΒΕΧΕ

salary

ΟΧΙ - ΒΑΖ

proud, arrogant, from

ΟΙΟΙ

to glorify, to honor;

ΟΧΙΣΗΤ

proud, haught.

3. The Prefix as a Particle

(133) The principals prefix particles as:

ΑΝ - πι . ΑΝΑΝ -

collection,

ΑΤ -

without,

Ε -

(indicating) profession

ΔΔ -

(indicating) abundance

ΙΕΤ - ΙΕΘ -

state

ΡΕΥ- (indicating) subject,

ΣΑΝ- (indicating) profession,

ΩΟΥ worthy of,

ΞΑ- beginning

ΧΙΝ- The action of

(134) ΔΗ- ΔΗΔΗ- is joined especially with the

nouns' numbers to indicate the collection or series:

ΩΔΩΨ seven, ΔΗΩΔΩΨ week

ΙΕΤ ten, ΔΗΙΕΤ dozen

Π (ΤΔΙΟΥ) fifty, ΔΗΠ approximately fifty

Π (ΩΕ) hundred ΔΗΠ approximately one hundred

ΩΟ thousand, ΣΑΝ-ΔΗΩΟ thousands

ΜΙΔΗΔΗΩΟ ΠΩΟ thousands of thousands (1. Th. 77)

(135) ΔΤ- (ΔΘ- before Β, Ζ, Ι, Ι, Ρ), is used to form common primitive adjectives in frequent usage:

ΔΤΣΙΗ without voice, mute,

אֲתָעַמְדָה

without soul, cowardly

אֲת- is employed especially with the potential infinitive المصدر الذي يدل على

القوه which is formed by ע. be able to, אֲתִיעַמְדָה powerless,

helpless אֲתִיעַמְדָה עַמְקָע unspeakable, that cannot be described.

(136) א- added to a verb forms some nouns of profession (some professional nouns):

קֹוֶת to build, אֱקֹוֶת architect

עֹוֶת to trade, carry on commerce, אֱעֹוֶת merchant

(137) לְאָ- indicates abundance when it comes before a substantive or an adjective:

לְאָפָוָה covered with hair, hairy

לְאָזָזָה thick, dense, heavy, or bushy

לְאָוָרָה all one (as one)

לְאָלָהָת greedy, glutton

(138) לְאֵת- לְאֵה- is used to form the abstract substantives which all are feminine:

♂λογ

boy, child

ηεταλογ

childhood

ηηι

true

ηεθηι

truth

οναι

one

ηεθοναι

unit

(139) **ρεφ-** is employed before the infinitive and the verb in its qualitative form

to forming the active participle: **لتكوين اسم الفاعل**

сωητ

to create,

ρεφсωηт

creator

ψωηт

to become sick, **ρεφψωηт**

one who is sick

ηωηт to become dead, **πεφηωηт** one who is dead

The infinitive may have an object (complement):

παρεφηαχμεт my savior.

(140) **с&** followed by **η-** forms nouns of relating to the professions:

ψар leather, **с&ηψар** currier, tanner

καп rope, **с&ηκαп** the man who makes ropes

And in a metaphoric or figurative sense:

с&- ι- πετρωηт maker of evil, wicked

с&- ι- ηεθηоуж one who tells his liar,

(141) ωογ- (N.E.m š:w) "worthy of" forms adjectives which are always in

the pronominal form:

τάιο to respect, ωογτάιο,, worthy of respect

μει to love, ωογμενριτ,, worthy of love;

ερψφηρι to admire, ωογερψφηρι μεο,, worthy of

admiration;

ογρωι ηωογτάιοç a man worthy of respect

(142) ΖΔ- indicates the highest point, the beginning of a thing:

ρο mouth, ΖΔηρο lip

τοογι (the beginning of the morning) ΖΔ-ηΔ-τοογι the morning

ρογι (the beginning of the) night ΖΔ-ηΔ-ρογι the night

μερι noon ΖΔ-ηΔ-μερι noon

The particle ΖΔ- is considered as the constructed form of ΖΗ "beginning".

(143) χιη- (S.σιη-) (A.E.k', jn) forms the verbal noun (عِصْمَة):

μογι to walk, πιχιμογι (the act of) walking

ωγι to read, πιχινωγι (the act of) reading

These substantive when they indicates the action itself; usually are masc., but when they indicate the manner in which was the action expressed by the verb, they are feminine:

†**τ**ΡΙΝΑΛΛΟΝΙ ήΤΟΤ,, the patience

†**χ**ΙΝΟΓΙ ΕΡΑΤ,, manner in which one behaves or dresses
appropriately

†**χ**ΙΝCΑΧΙ conversation

†**χ**ΙΝΕΡΓΩΒ the manner or way in which one behaves (work)

(144) Note:

Words beginning with **β** sometimes take an initial **ι** without incurring a change in meaning:

βΡΕΓΙ and **ιβ**ΡΕΓΙ cart, waggon

βΡΑΙ and **ιβ**ΡΑΙ dish of lentils

βΡΟΥΧΟC and **ιβ**ΡΟΥΧΟC locust grasshopper

II. Plural of Nouns

(145) There are two kinds of nouns in Coptic: the singular and the plural.

For most of the nouns, the plural is similar to the singular; it is distinguished from it only by the article:

πι - ρωιι the man, **ηιρωιι** the men

πι - ωηρι the son, **ηι - ωηρι** the sons

Nevertheless a rather large number of nouns take a special ending in the plural. In Ancient Egyptian language, the endings of the plural were **ω** for the masc., and **ωτ** (pronounced ouit) for the feminine. From the first (from the masc.) derived in Coptic, the plur. masc. **οψ** ; from the second (the feminine) the plur. fem. is **οψι** (**S.οψε**).

1. Masculine Plurals

1. Masculine Nouns Ending in a Vowel

(146) The ending **οψ** may be preceded by the accented or stressed vowels **ω, η** and **ε**.

A. **ωοψ** forms the plural of the masc. nouns ending in **ο** .

πο door, plur. **ρωοψ** doors;

οὐρό	king,	plur. οὐρῶον	kings;
ἰάρο	river	plur. ιάρων	rivers;
εὔο	mute	plur. εὔων	mutes;
οὐεξρό	upright of a door	plur. οὐεξρών	uprights of a door

ἄλιττο	stranger	plur. ἄλιττων	strangers;
ἄτεκο	prison	plur. ἄτεκών	prisons

Some nouns ending with the letter Ο have another plural ending, ΟΙ:

ραγδαο	rich	plur. ραγδαών and ραγδαιοι	rich (people)
φελλαο	elder	plur. φελλαιοι	elders

B. ΗΟΥ (Σ.ΗΥ) forms the plural of the masculine substantive ending in Ε:

ἄρπε	baker	plur. ἄρπηον	bakers
βεχε	salary	plur. βεχηον	salaries
ἄνε	net	plur. ἄνηον	nets
ἄχε	locust	plur. ἄχηον	locusts

The flowing two nouns follow this rule:

κον	brother	plur. κνηον	brothers
-----	---------	-------------	----------

boat plur. boats

C. ئ (سءء) forms the plural of the nouns which are derived and end in

ئ (124):

cابئ	wise man	plur. cابئئ	wise men
ئئيئ	neighbor	plur. ئئيئئ	neighbors
بئلئ	blind person	plur. بئلئئ	blind persons
ۋايئ	desert	plur. وایئئ	deserts
ئەئپئ	witness	plur. ئەئپئئ	witnesses

2. Masculine Nouns Ending with a Consonant

(147) The nouns ending with a consonant usually form their plurals by changing the interior vowels of the word. This plural resembles to some extent the Broken Plural in the Arabic language (الجمع المكسّر أو جمع التكسير). There are four major changes:

1. ئ in the following nouns:

انئىل oath, plur. انئىلئىل;

قانۇ bond, link, fetter, plur. قانۇنۇ;

أثانۇ load plur. أثانۇنۇ;

ئەنائۇ arm plur. ئەنائۇنۇ;

ԱԿՃ pain plur. ԱԿՃՅՑ;

ԵԹՈՎ Ethiopian plur. ԵԹՃՅՎ;

ՇՃՆՅ foot plur. ՇՃՆՃՆՅ.

2. Changes of O into Ո in the words ending in P and in many other words:

ՃՅՕ treasure (21) plur. ՃՅՎՐ;

ՅՃՈՃ nation plur. ՅՃՅՃ;

ՕՎՃՈՒ dog plur. ՕՎՃՎՐ;

ՃՔՅԾ dress plur. ՃՔՅՎԾ;

ՃԹՈ horse plur. ՃԹՎՐ;

ՃՎՈՄ measure plur. ՃՎՎԿ;

ՅՃՈԿ jug, pitcher plur. ՅՃՅԿ;

ՃՔՅՅ seed plur. ՃՔՅՎՃ

3. The nouns ending with ԻՒ , ԻՒ form their plurals in ՃՒ :

ԲԻՒ palm, plur. ԲՃԻՒ;

ԱԵՆԲԻՒ friend, darling, plur. ԱԵՆԲՃԻՒ;

ՕՎԲԻՒ guard, plur. ՕՎԲՃԻՒ;

ՐԵՄՆԴ the tenth part, tithe, plur. ՐԵՄՆԴ+

ՀՃԱԽԴ bird, plur. ՀՃԱԽԴ+

ՀՈՎԻԴ first, plur. ՀՈՎԻԴ

4- In some nouns, the long vowel changes to a short vowel and is added the letter Ւ:

ՃՅՈՒԿ crow, plur. ՃՅՈՒԿ;

ՃՓՈՒՓ giant, plur. ՃՓՈՒՓ;

ՅՓՈՒԲ friend, companion, plur. ՅՓԵՐԻ;

ԻՈՒՏ father, plur. ԻՈՒՏ;

ԵԱՅՈՒՏ merchant, plur. ԵԱՅՈՒՏ;

ԱԵՐՅՈՒՏ nerve (29), plur. ԱԵՐՅՈՒՏ

ԱԵՐՅՈՒՅՈՒՏ field, plur. ԱԵՐՅՈՒՅՈՒՏ

ԱՆՈՎՅՈՒՏ udder, breast, (29) plur. ԱՆՈՎՅՈՒՏ

The same is true of all the other nouns ending in ՈՒՏ. The word ՓՐՈՒՏ, children, has no singular.

2. Feminine Plurals

(148) The ending of the feminine plural **O^YI** (145) may be preceded by the accented vowels **U, H**.

1. **ወያን** forms the plural of the feminine nouns ending in **ወ** and **ዘ**:

ετφω load, plur. ετφωνι;

εριν tear, plur. **εριωντι.**

Some masculine nouns form their plurals in the same way:

ρεψχω cantor, plur. **ρεψχωντι;**

сփір side, plur. сփірвօչի;

uwt road, way, plur. **uitwoxi.**

2. **HOYI** forms the plural of the feminine nouns ending

ερφει temple, plur. ερφηοντι;

ζωβ thing, plur. ζβηοντι.

Note:

There is a certain number of plural words which do not enter into the preceding models. It is possible to learn them by heart through usage. They are:

γιοιιι plural of γιοι woman

αλλαιογ plural of αλλ sea

Remarks for Employing the Plural

- (149) 1. The plural form is a must for a certain number of words; they may be learned through the dictionary:

ηι φηοντι the heavens (and not ηι – φε).

2. The others may, in the plural, keep the singular form; therefore we also say:

ηικαλαυφο and ηικαλαυφωογ the hills

There is however, the following difference between these two styles of expression: the singular form with the plural definite article indicates many individuals taken individually, while the form of the plural indicates the kind, the whole, or the group. That is why this form takes the indefinite article

αγν :

NI CAΦ

the scribes (taken individually)

2,AN - CADDEY

some scribes, a certain number of scribes

The Greek Nouns

(151) The Greek nouns which were introduced into the Coptic language do not change their form in the plural:

NICWIL& the body, the corp, plur. **NICWIL&.**

The exception to this are the words **αγλή** courtyard and **ψυχή** soul,

which sometimes have the Coptic plural:

αγληον, Ψυχηον or Ψυχωνι

In Sahidic, the plural of the Greek nouns ending in **H** is sometimes changed to

ΟΟΨΕ :

ΨΥΧΗ soul plur. **ΨΥΧΟΩΝ** souls.

γραφή writing plur. **γραφούσε** writings

Chapter VII : The Relations of the Nouns to Each Other

1. Apposition

- (152) 1. If a noun or proper name is put in apposition to a proper name, it follows it with the article and without the particle

Ιωάννης πιρεψτωις John the Baptist

Ηρωλης πούρο the King (Mt. 2, 1)

πεσοις ϕ† The Lord (the) God or God the Lord

Ισαακ πεψυηρι Isaac his son (Gen. 22, 6)

- (153) 2. If the proper name is put in apposition to a noun or a pronoun, it is ordinarily preceded by ΧΕ which is translated "named":

πιρωιι ΧΕ λωτ (Gen. 19, 9)

The man named Lot

ογωψυην ΧΕ σαβεκ (Gen. 22, 13)

a tree named Sabek

Sometimes ΧΕ is omitted as:

†πολις κεψτ the town Keft (Kef. 415)

This omission always holds true after the noun which indicates honorable titles such as:

αββα, απα, μακαριος ; and after the word αβοτ month:

αββα Δανιηλ Priest Daniel

απα πψωι Priest Bschai

πιαβοτ επηп The month Epip. (Kef. 415)

(154) 3. If the noun is put in apposition to another noun, it is united with it as if it were an adjective by и (и—28):

нено† илпостоъс

Our Fathers, the Apostles

пicon иллондъс (Kef. 352)

the brother the monk

Sometimes it takes the article without и :

некебияк илпрофити

your servants (slaves) the prophets

(155) 4. The noun which comes in apposition to an absolute or fixed personal pronoun is attached to it by the particle ил :

анок ил пизвъ илреџернови (Th. 290)

I am, the feeble sinner

Ἄνοι Τηρεν φα πεκλαος

(Th. 128)

We all, your people

Οὐοι ηγετεν φα ηράμαιοι

(Lk 6, 24)

woe to you that are rich

If the word put in apposition, is a pronoun, then it is used for emphasis (see §63).

5. If a noun of number is used in apposition, it takes ἵ (ἵ):

ἄνθρι ερατον ἱπσηαν

(AM 150, 20)

stood (both) two of them

They both remained standing

ἄνθε ηωον ἱπσηαν εγσοπ

(Gen. 77, 6)

they left, both of them together

11. Annexation

Annexation refers to the relationship between a noun and its determinative complement. In order to avoid all confusion, we shall call the first the governing noun, and the second the governed noun.

In Ancient Egyptian, the annexation was formed by simply adding the governed noun to the governing noun. A few examples remain in the compound nouns.

Except for this case, in Coptic, the annexation is formed by using the two particles **ኩ** (before **ፋ መ ቃ ሻ**) and **ኩጥ** – **ኩ** is used to form the indeterminate annexation and **ኩጥ** – the determinate.

1. Use of **ኩ** – (A . E . nj)

(158) **ኩ** (ለ) is used:

1. When the noun in the genitive case is undetermined, that is to say, without an article:

ኦንጀሎዥ አኖንክ

a crown of gold

ኦንጀሎዥ ካጋል

necklace of silver

Or: a silver necklace

2. After the prepositional phrases: as in:

ለ - ϕ - የዚት

in the style of

ለ - π - ይዘዥ

in the presence of

ቁል - ተ - ዝነ

across from

ΣΙ - Τ - ΣΗ

in front of, before etc.

ἐπειθο ἐποίσ

(Pr. 3, 4)

in the presence of the Lord

ἐφρήτ ἡγεμαραθηού

(Pr. 1, 27)

as in a tempest

3. After the forms with suffixes of the substantives or nouns listed in 55:

ἀγρικός ἐποίσι

the end of the earth

θάλασσας ἡπικαλαυρού

before the hills

4. When the governing noun, or noun which determines the case, is

accompanied by the article ΗΕΝ :

ηενβαλ ἐποίσ

(Ps. 33, 16)

the eyes of the Lord

2. Use of ΗΤΕ

(159) ΗΤΕ is used as follows:

1. Between two proper names:

Μαρία ΗΤΕ Ιακώβος

(Lk. 24, 10)

Mary (mother of) Jacob

ΘΕΝ ΤΚΑΝΔΗΤΕ ΤΣΑΛΙΔΕΔ

(Jn 2, 1)

in Cana of Galilee

2. When the governing noun has the strong article ΠΙ, Τ, and, ΝΙ :

ΤΣΟΤ ΗΤΕ ΠΕΙΟΙC

(Pr. 1, 7)

the fear of the Lord

ΠΙΣΘΕΡΤΕΡ ΗΤΕ ΝΙΝΔΑΧΓΙ

(Mt. 8, 12)

the gnashing of teeth

3. When the governing noun has an indefinite article, ΟΥ-, or ΣΑΝ-,

and the governed noun, which here is the noun in the genitive case has a
definite or indefinite article:

ΟΥΨΥΨΗΝ ΗΤΕ ΠΩΝΦ

(Pr. 3, 18)

the tree of life

ΟΥΧΔΟΙΙ ΗΤΕ ΣΑΝΣΜΟΤ

(Pr. 1, 9)

a crown of grace

ΣΑΝΡΟΙΙΠΙ ΗΤΕ ΠΩΝΦ

(Pr. 2, 13)

years of life

4. When the noun in the genitive case is separated from the governing noun
by one of the determinatives:

ΝΙΕСВОУ ΕΤСВРЕИ НТЕ ПНІ єПІСРДНІ (Mt. 12, 6)

the lost sheep of the house of Israel

ΠΚΔΣІ ТНРЦ НТЕ ХНІ (Ex. 8, 20)

all the land of Egypt

(160) Remarks:

1. When the governing noun has a weak article Π— and Τ— it is possible to use either ή or ήΤΕ
2. Where there are several determinatives, complements in a row, the preposition of annexation is not repeated:

єПЕЦО єПБОІС НЕІ НІРВІІ (Pr. 3, 4)

In front of the Lord and men

ГДНДГДНР ННОУВ ГІ ГАТ (Pr. 3, 14)

treasures of gold and silver

Chapter VIII : The Adjectives

1. Formation

The Coptic language has a relatively small number of adjectives per se, especially the primitive adjectives. We saw 124, 125 the formation of the derived adjectives and 135, 137, 141 that of the compound adjectives.

- (161) The lack of adjective is somewhat compensated by the fact that there are two ways to express this part of speech the adjective:

1. With the annexation

πιρᾶن ስօንጻል The salvation name

ተርሃስ ስኖኖች The divine voice

- (162) 2. By using the qualitative form of the verbs, preceded by the relative ΕΤ— for the determined substantives, or nouns اسم موصوف محددا, or (preceded) by the auxiliary verb Ε,, with the suffixes (3rd present) for the undetermined محدودا substantives:

Sing.	determined: πιπነይዥል ዘዴያል
	The Holy Spirit.
	undetermined: ቤጥነይዥል ዘዴያል
	A Holy Spirit

determined: **ΝΙΜΜΙΤ ΕΤΚΟΥΤΩΝ**

the straight (right) paths

Plur. {

undetermined: **ΧΑΝΙΛΑΝΙΩΡΙ ΕΥ-ΚΟΥΤΩΝ**

straight (right) paths

(163) Two remarks concerning determination:

- When the qualitative form **الصيغة الوضعية** is the predicate, it always has the undetermined form as well

ΕΦΕΔΡΕΩΣ ΕΝΕΚΛΙΔΗΟΧΙ ΕΥ-ΚΟΥΤΩΝ (Pr. 4, 27)

he will keep your paths straight

- Every word followed by **ΝΙΒΕΝ** "all" is considered as determined and takes the relative pronoun **ΕΤ**:

Γωβ ΝΙΒΕΝ ΕΤ - ΤΔΗΟΥΤ (Pr. 3, 15)

All that is precious

ΟΥΟΝ ΝΙΒΕΝ ΕΤ - ΥΟΝ ΦΕΝ ΝΙΒΑΚΙ (Gen. 19, 25)

all who are in the cities (the inhabitants)

[all the inhabitants of the cities]

ΝΕΛ Γωβ ΝΙΒΕΝ ΕΤ - ΡΗΤ ΕΠΙΨΩΡΙ ΕΒΟΔ ΦΕΝ

ΠΚΔΖΙ and (with) every thing grew

and what grew on the ground (earth)]

II. The Place of the Adjective

(164) The primitive and the derived adjectives may come before or after the noun, but the compound adjectives always come after the noun.

The word which comes first, substantive or adjective, takes the definite or indefinite article according to the meaning; but the word which comes second is always connected to the first by the letter **н-** and does not take an article:

†*βακι нравао*

the rich city

†*ният еβак*

the big (great) city

ογρωии нсаβε

(Pr. 14, 17)

the wise man (49, 2)

гандаби нсогии

(Pr. 14, 1)

the wise women

(166) The following adjectives always come before the substantive:

ният great, big,

нох big,

кохки small,

ἘΩΝΙΤ

first,

ΤΑΞ

last,

ΜΗΝ

many.

As well as the two Greek adjectives Ἅγιος saint and Ιωνογενής only:

ΝΕΚΑΓΙΟΣ ΙΩΑΘΗΤΗΣ

(BR. 132)

your holy disciples

ΙΩΝΟΓΕΝΗΣ Ιωηρί

the only son

(166) When the noun has two adjectives, only one may come before the substantive:

ΟΥΚΟΥΖΙ ιαλούς ισαιε

(AM. 1, 15)

a small (and) beautiful child

ΠΙΠΙΣΤΟΣ ιβώκ ουος ισαιε

(Mt. 24, 45)

the faithful and wise servant

(167) ΜΙΒΕΝ "all" always comes after the noun, without ή and the noun remains

in the singular without the article:

Σωβ ΜΙΒΕΝ

everything

ΒΑΣ ΜΙΒΕΝ

every eye

But for the word **ΙΩ** "place," the plural **ΙΩΙ** (Numb. 18, 31) is used more frequently with **ΝΙΒΕΝ** than the singular (Gen. 20, 13).

The verb and the other words which relate to the determined noun through NIBEN take the plural form:

Σωθ ΝΙΒΕΝ Αγαπη εβολ γιτοτη (Jn 1, 3)

all things were made through (by) him

νιφι νιβεν σεκλον εροκ (Th. 128)

every spirit praises you

Sometimes however, we find it in the singular form:

ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΓΑΣΑΙ ΣΕΝΔΘΕΒΙΟΥ (Lk 14, 11)

whoever exalts himself will be humbled.

III. The Agreement of the Adjective

(168) The primitive adjectives are invariables. The other adjectives which have a feminine and a plural form agree in gender and in number with their substantives:

ΟΥΡΓΑΒΗ ΗΓΩΛΙ

a wise woman

ΣΑΝΓΑΒΕΥ ΗΡΩΛΙ

(some) wise men

(169) But, when the adjectives are in the predicate, they ordinarily remain invariables:

qna&riten npalla

(Th. 99, 1)

He will make us rich

ec - or npeue

(Deut. 21, 14)

she is free

Similarly, and most often the word which comes second remains invariable; sometimes it agrees with the substantive:

gancabu nca&be

(Deut. 1, 15)

(some) wise men

gancabu ncgiui

(Pr. 14, 1)

(some) wise women

IV. The Comparison

a. The Comparative

(170) The inferiority comparative "less" does not exist in Coptic; "smaller" is therefore not expressed as "less big" but as "more small".

(171) The comparative of superiority "more" for the adjectives, verbs, and adverbs is formed by ε- , εpo,, more than or:

εsote - , before of a noun;

εχοτε ε-, εχοτε ήτε- (subj.), before of a verb;

εχοτε ερο,, εχοτερο,, , with the suffixes.

Ex.:

ενδαρι ε ιωδηνης (Mt. 11, 11)

greater than John

ηιωτ εροι (Mt. 11, 11)

greater than him

πλανοβι ογηιωτ πε ε χαρι ηηι εβολ (Gen. 4, 13)

my sin is too great to be forgiven for me.

ειεονθαω εχοτε ογχιων (Ps. 50, 9)

I will be whiter than snow.

Ψχορ εχοτεροι (Mt. 3, 11)

he is stronger than me

ηανει Εθιιη ηακ εχοτε ε ΤΗΙC (Ex. 29, 19)

it is better to give it to (thee) you

ηικερωιι

than to give it (be given) to another (man).

ηανει ηιτενερθωκ ηηηρειηηχηιι

it is better to serve the Egyptians

εχοτε ἀτενισογ ἀγρηι σι πῳδαψε

(Ex. 14, 12)

than die in the desert.

- (172) When the term of comparison does not appear, we use ~~than~~ — **ΖΟΥΝΤΟ** "more" after the word which it determines:

εγσοτп ስጋዕዢ

better (more perfect), (more complete)

b. The Superlative

- (173) 1. The absolute superlative is expressed by adding the word ειλαων
"very or much" to the adjective:

օՐԱԿ ԽՐԱԿ ԵՄԱԿ

(Mt. 2, 10)

a very great joy

"Very" is sometimes written **eeiaaww** :

ԵՎՀՈՐՅ ԽԱՃՅ

(Fr.R. 91, 19)

very heavy

- (174) The relative superlative is expressed by the particles **ዕኑ** –, **እችወል**
ኦሮጥና – "in, between, or among" preceded by the adjective and followed
by the complement:

ΦΗ ΕΤΟΙ ΝΙΚΟΥΧΙ ΦΕΝ ΘΗΝΟΥ

(Lk 9, 48)

he who is the smallest among you

ΝΙΚΟΥΧΙ ΕΒΟΔ ΟΥΤΕ ΝΙΑΠΟΣΤΟΛΟΣ

(1 Cor. 15, 9)

the smallest of the Apostles.

Chapter IX : The Numbers

1. The Numbers

(175) The numbers in the Coptic language are represented by the alphabet letters.

A line is written above them to indicate the numbers from one to nine hundred and ninety-nine, and two lines to indicate the numbers beginning at one thousand.

1. Cardinal Numbers

1. Simple Numbers

<i>Bohairic</i>			<i>Sahidic</i>		
		Masc.	Fem.	Masc.	Fem.
1	ꝑ	ꝑꝑꝑ	ꝑꝑ	ꝑꝑ	ꝑꝑꝑ
2	ꝑ	ꝑꝑꝑ	ꝑꝑ ꝑꝑꝑ	ꝑꝑꝑ	ꝑꝑꝑ
3	ꝑ	ꝑꝑꝑ	ꝑꝑ ꝑꝑꝑ	ꝑꝑꝑ	ꝑꝑꝑ
4	ꝑ	ꝑꝑꝑ		ꝑꝑꝑ	ꝑꝑꝑ
5	ꝑ	ꝑꝑ		ꝑꝑ	ꝑꝑ
6	ꝑ	ꝑꝑ		ꝑꝑ	ꝑꝑ
7	ꝑ	ꝑꝑꝑ	ꝑꝑ ꝑꝑꝑ	ꝑꝑꝑ	ꝑꝑꝑ
8	ꝑ	ꝑꝑꝑ	ꝑꝑ ꝑꝑꝑ	ꝑꝑꝑ	ꝑꝑꝑ
9	ꝑ	ꝑꝑ	ꝑꝑ ꝑꝑ	ꝑꝑ	ꝑꝑ

Bohairic			Sahidic		
		Masc.	Fem.	Masc.	Fem.
10	ī	и́нт, и́нг-	ī† и́н†	и́нт	и́нте
20	ā	жωт	ā† жω†	жоғωт	жоғωтe
30	ā	и́нп, и́нв		и́нв	
40	ā	гme		гmи, гme	
50	ā	тeoγi, тaiοy		тaiοy	
60	ā	ce		ce	
70	ā	ωβe, ωφe		ωβe, ωφe	
80	ā	гaмne		гmene	
90	ā	пicteoγi		пестaiοy	
100	ā	ωe		ωe	
200	ā	ωhi		ωнt	
1000	ā	ωo		ωo	
10.000	ī	θβa		τβa	

2. The Numbers Tens

(177) From 11 to 100, the numbers are formed by adding the units, or ones to the tens:

11 īā и́нг - оγai

12	<u>ιβ</u>	ιετ-снай
23	<u>κγ</u>	χωτ-γοιτ
34	<u>λλ</u>	ιαп γтвօչ
45	<u>εε</u>	շմε-+օչ
89	<u>πθ</u>	Փամնε-ψιտ

Hundreds and Thousands

(178) To form the hundreds and the thousands, the units are placed before we

100 and ω_0 1000 and connected to them by π . **CNAV** is generally

placed after, without **ñ**:

200 СНДАГ Н-УЕ, БУЕ, УЕСНДАГ,

For 200, the special word **WHI** may also be used, it is equivalent to the duel

wE:

300	<u>׮</u>	אֹוּתָהּ אֲוֹתָהּ
400	<u>׵</u>	אַתָּהָוָהּ אֲתָהָוָהּ
500	<u>״</u>	אַתָּהָוָהּ אֲתָהָוָהּ

600	<u>X</u>	COOY នယԵ
700	<u>Ψ</u>	ՅԱՅՎ នյԵ
800	<u>ω</u>	ՅԵՒԻՆ նյԵ
900	P	ΨԻՏ նյԵ
2000	<u>B</u>	ԲՅՈ, ՅՕ ԸՆՃՎ
3000	<u>T</u>	ՅՈՒՏ նյՅՕ, etc.

Note:

1. The number **P** without a line above it means 900; and with the line above it, it means 1000.
 2. It is also possible to express the thousands by using the hundreds after the tenths and connecting them with the letter **N** :

2000 ዲወንድ አጭ (twenty hundreds)

1100 ΗΕΤ-ΟΥΔΙΗΣ (eleven hundreds)

1200 **MEΤ-** **CΝΑΥ** **ΗΥΕ** (twelve hundreds); etc.

Myriades and Beyond

(179) To express the 10,000, the "myriade" θρά is used, followed by καὶ:

20,000 θεσα - σηναγ = 2 myriades

30,000 ψοιτ ήθεσα = 3 myriades

40,000 φτωογ ήθεσα = 4 myriades

100,000 πα ψε ήψο

1,000,000 αα ψο ήψο

3. Syntax

(180) The noun of the thing numbered is joined to the noun of the number by the letter ή—; it remains in the singular. The determinative which preceded (article, adjective, pronoun) also remains in the singular, and in the masculine with a masc. noun and in the feminine with a feminine noun:

πι - τεθτ Β the two fish(es) (Mt. 6, 41)

ται - εητοδη Β+ these two commandments (Mt. 22,40)

πι - εετ - σηναγ ειλα θηтнс the 12 disciples

+ - εηт εθаки the ten cities

πι - φтоуձակց the four corners

πι - φтоуθноց the four winds

The verb for which these nouns play the role of subject is put in the plural:

Ex.:

ανι γαρογ ἡλε πιμετσναγ (Lk. 9, 12)

Then approach him the twelve disciples

The twelve came toward him.

2. Distributive Numbers

(181) The cardinal numbers are redoubled to form the distributives:

αα ονδι ονδι (1 Cor. 14, 31)

one by one

ββ σναγ σναγ

two by two

γγ ψουτ ψουτ

three by three

ππ ψε ψε

one hundred by one hundred

αγρωτεβ τηρογ ειλα κακατα ππ (Mk 6, 40)

they sat down in groups, by hundreds (of one hundred)

ειλ κατα ππ

and by fifties (in groups) of fifty

In the same manner, the nouns which are used in the distributive sense are repeated twice, without the article:

સ્વરૂપ રૂપ

by man;

ተዕለደዎት ሌይ እናርዎ ስሃይዎች ህወታ ተስፋል (Gen. 14, 10)

the valley was full of bitumen pits

the valley was pierced with wells

Periodical Numbers

(182) They are expressed by the distributive numbers and joined to the substantive

by the letter \aleph_1 :

СИДЯ СИДЯ НЕГРОВ

all the two days

3. *Ordinal Numbers*

(183) They are formed by adding the prefix **մա՞-** to the cardinal numbers;

they come before or after the substantive and are connected to it by the

letter નાં :

πιεροογ ειπαχωντ (Gen. 22, 3)

the third day

πιλαρώμετ ἡερον (Lk 9, 22)

the third day

ତ୍ରୋମି ଦ୍ୱାଦୁଷ୍ଟୋନ୍ତ

(Gen. 47, 18)

the second year

ଓଦ୍ଧାର୍ଣ୍ଣ ଏହେ

(Th. 132)

the second heaven

(184) Remarks:

1. CN&Y is sometimes separated from ଲାଗ୍ by the substantive:

ଦେନ କୋରା ଶପାଥୋତ ଦ୍ୱାଦୁଷ୍ଟୋନ୍ତ (Numb. 1, 1)

in the first day of the second month

ଦେନ ଲାଗ୍ ତ୍ରୋମି ସନ୍ତ

in (from) the second year

2. "First" is expressed by the word ଘୋର୍ପ , fem. ଘୋର୍ପି , which always

comes before the substantive and also ଶୋଯିତ , fem. ଶୋଯିତ୍ ,

which comes before or after the substantive:

ପିର୍ବୋୟ ନିଶୋଯିତ

(Gen. 1, 5)

the first day

ପିର୍ବୋୟିତ ନାଥୋତ

(Lev. 23, 5)

the first month

ଘୋର୍ପ ନୋଯତାଗ ନିବେନ

(Numb. 18, 13)

the first ripe fruit(s) of all that.

4. Fractional Numbers

(185) "Half" is translated by **ΦΑΥΩΙ** (A.E.p s s .t), from **ΦΩΩΩ** (A.E. p s š) to divide or by **ΧΟC**, **ΧΕC-** (A.E.gs). The latter always takes the indefinite article **ΟΥ-**. When the substantive is alone, it is followed by **ΧΟC**:

ΟΥΜΑΓΙ ΟΥΧΟC

(Ex. 25, 19)

one cubit and a half

When there is another number, **ΧΟC** comes between this number and the substantive, except with **СИΔΥ** which immediately follows the substantive:

УОУТ ΟΥΧΟC ΗΡΟУПИ

(C. 66, 37)

three and a half years

УАГΙ СИДУ ΟΥХΟC ΗУИH

(Ex. 25, 10)

two cubits and a half in length

The abbreviated form **ΧΕC-** is not used except in some compound words as

ХЕC - КИ+ "half-drachme"

(186) The fractions which are less than a "half" are formed by adding **РЕ** (A.E.r;) at the beginning of the number:

РЕУОУТ

one third

ρεφτωογ	one fourth
ρετογ	one fifth
ρεσοογ	one sixth
ρεψαωγ	one seventh
ρεψιηн	one eighth
ρεψит	one ninth
ρεинт	one tenth

Ex.:

Φρεψоит нօγչին (Numb. 15, 6)

one third of a cup

The fractional prefix ΤΕΡΕ (lit. part, A.E. dnj. t- r;) is rarely but also used:

πιτερε - φτωογ (Lev. 23, 13)

the quarter, (fourth)

The same is true of ΟΥΕН - ; (prob. A.E. w^c n) its complete form ΟУѠҤ,

is used only in Sahidic : πιօүен - φтωог "the fourth (part)."

II. Notation of Time

(187) The year in Coptic (ጥሃዥስት) which starts on the 29 of August, is composed of 12 months (አክሬት) of 30 days each. 5 days (or six days for leap year) are added to it, to form the small month (ጥናክሮንጻ እና አክሬት). The Egyptian celebrate the first day of their year as a holiday; they call it by the Persian name Neirouz.

In the calendar that has not been reformed, and that is still used by the Copts, the first day of the year falls on the 13th of September. (Now it is 11th of September).

These Are the Names of the Months

<i>Bohairic</i>	<i>Sahidic</i>	<i>Arabic</i>
ቧዥስት	ቧዥስት, ቧእሱት	توت
ጠልቢ	ጠልቢ, ሶቦብ	باب
አዥዋር	ሸልዋር	هاتور
ቁጥር	ቁጥር, ዲጂልቅ	كيفك
ጥዥር	ጥዥር	طوبه
መጀምር	መጀምር	أمسير
፩ልሜኑው	፩ልሜኑው	برمهات
፩ልሞኖች	፩ልሞኖች	برمودة

<i>Bohairic</i>	<i>Sahidic</i>	<i>Arabic</i>
πάχων, πάψωνς	πάψωνς	يَسْنَس
πάψη	πάψη, πάψη	بُوْزَه
επήπ	επεπ	أَبِيب
μεσωρή	μεσωρή	مُسْرِي
πίκουζι ስአቸዎት		خَمْسَةُ أَيَّامٍ النَّسْيَ

(188) To indicate the day of the month, we use the cardinal numbers preceded by the word **COΥ** :

Φεν ουγί ኃጋልዎት (Ex. 12, 13)

on the tenth (day) of the month

ኋርጥና ኃጋልዎት እሱዝነት

on the fourteenth day of the first month (Ex. 12, 18)

(189) **Note:**

For the first day of the month, **ΟΥΔΑΙ** it is used instead of **COΥ** –

ΟΥΔΑΙ:

ኋርጥና ኃጋልዎት (Ex. 8, 13)

on the first day of the month

(190) The days of the week (**ተብሎያኬ**) are:

†κυριακή

Sunday

πι^β

Monday

πι^γ

Tuesday

πι^δ

Wednesday

πι^ε

Thursday

†παρασκευή

Friday

πισαρβάτον

Saturday

These words may also be preceded by the word εργού "day":

πι-εργού ἡκυριακόν Sunday

πι-εργού ηπ-β Monday

In the table of Teotokies, the days are more indicated by the ordinal adjectives:

Πιεργού ημέρα^β

the second day

Πιεργού ημέρα^γ

the third day

(191) There are three terms to express the hour in Coptic:

1. **ΔΧΠ** (†-) without the accent, and always followed by the number without the accent:

†προσευχή ḥτε ΔΧΠ̄† (Br. 95)

The prayer of the third hour

†προσευχή ḥτε ΔΧΠ̄. (Br. 141)

The prayer of the sixth hour

†προσευχή ḥτε ΔΧΠ̄θ† (Br. 195)

The prayer of three o'clock in the afternoon

2. **ΟΥΝΟΥ** (†-) , in its complete form.

ΘΕΝ ΔΧΠ̄† ΟΥΝΟΥ ḥcāq (Jn 4, 22)

at seven o'clock yesterday

(yesterday at the seventh hour)

3. **ΗΔΥ** "moment, time":

Ex.:

εφηδυ ειλερι

(about) at the time of noon

εφηδυ ḥΔΧΠ̄θ† (Br. 214)

(about) at nine o'clock

εφηδυ ḥρονγι (Gen. 19, 1)

at night.

PART THREE
(III). THE VERBS

Chapter X :The Verbs in Themselves

I. The Forms of the Verbs

There exist in the Coptic language two important forms in the verb: the infinitive and the qualitative.

a. The Infinitive

1. Meaning

(192) The infinitive is the primitive form; it always indicates an action.

In the transitive verbs, it indicates an action which may occur in two ways: it is possible for the action to be concentrated on another object (active sense), or the action may rest on the subject itself which refers to it (neuter sense):

ΟΥΩΝ to open (something) and to (become) open (by itself)

ΘΩΟΥΣ to gather, to bring together, and to come together with

In the first case, these verbs have a direct complement; in the second case, the direct complement becomes the subject:

ΑΦΟΥΩΝ ΕΠΙΡΟ

He opened the door

ΕΠΙΡΟ ΟΥΩΝ

The door opened (by itself)

(Ms. 424)

ΑΦΘΩΟΥΣ ΕΠΙΛΛΩΝ

He gathered the water;

አቅዱውኑ እና ስነዱው

The water collected

In the intransitive verbs, the infinitive indicates an action which remains in the subject itself; in the qualitatives, the infinitive indicates the act of acquiring the quality expressed by the root, or the radical:

አድል to grow

ይመጥ to become

የብኩለው to become white

እንዲወር to become sweet

2. Gender

(193) In the Ancient Egyptian language the infinitive was treated as a noun; it was masculine or feminine. In the Coptic language, the same rule which allows it to distinguish between the masculine infinitive and the feminine infinitive still applies.

The masculine infinitive is the verbal radical without any addition:

ቤወስ to loosen, untie

ፈወጥዎ to stretch out

(194) The feminine infinitive is the radical of the verb to which the ending of the feminine I (Egyptian, IT):

μίτι to be born, (or) to be infant

τίπι to do (23).

But it is important to note that the rule of dropping the last consonant in the Coptic language (21, 23) has caused many masculine infinitives to also end in **τ**; for example:

ωωπι To be (21),

ρωψι to wash (22)

We recognize the feminine infinitives especially by their formative vowel (196). Moreover all the feminine infinitives are included in the fourth group of the simple verbs (204, 218) and in the first group of the causative verbs which are formed by adding the prefix **С** (223, 1).

3. The Forms

(195) The infinitive of the transitive verbs may have one of three forms (previously explained in 33-40) and that according to the way in which it is "adjoined" to the direct complement:

1. The complete form in the absolute case:

ΔΨΕΩΝΤ ΙΠΙΡΩΜΙ

he created the man.

2. The abbreviated form in the construct case:

ΔΨΕΩΝΤ - ΠΙΡΩΜΙ

he created man.

3. The form with suffixes in the pronominal case:

أَقْتَلَهُ

he created him.

- (196) The masculine infinitives (193) have, in the absolute case, the formative vowel, O long or short: ω in the monosyllables or in the opened syllables:

as: بَوْلَ to loosen, φω – ρω to stretch out , θω – τελ to listen;

O in the closed syllables when the verb is polysyllabic أَكْثَرُ مِنْ مُقْطَعٍ وَاحِدٍ

coθ – ḫ to prepare, θop – θep to hunt.

In the feminine infinitives (194), the formative vowel is generally I ,

sometimes A or E : ιτι to give birth, ipi to do, paxi to rejoice,

φερι, to shine.

- (197) In the construct case, because the tonic accent does not fall on the verb, the formative vowel is replaced by the auxiliary vowel E (19): Beλ – ,
φερω – , ceteλ – , ceθte – , Beρθeρ – .

- (198) In the pronominal form, the masculine infinitives have the formative vowel O, as in the absolute case, but with the opposite quantity: (with the change of their places).

The infinitives which take **ω** in the absolute form, take **ο** in the pronominal form:

Βολλ,, - φορω,, - σοθι,, (23).

The infinitives which take **ο** in the absolute form, take, in the pronominal form, **ω** in the following syllable (14) as in: **σεβτωτ, βερβωρ,,**

In the feminine infinitives, if the verb is polysyllabic, **ι** is regularly changed to **αι**; if the verb is monosyllabic, **ι** remains as it is, and **τ** is added after it (220):

μας,, - αι,, - (27) **μι μιτ** to measure.

The verbs having a formative vowel **الحرف الأساسي المتحرك** other than **ι** are almost all intransitive (219, 220).

There are various factors which may call for exceptions to these general rules (29-33). We will indicate these exceptions in some detail in the classification of the verbs in the general table.

For the suffixation of the verb, see 280 and the following.

b. Qualitative

(199) The qualitative is a special form of the verb, which resembles the infinitive in its use and indetermination of the tense, but that differs from it considerably in meaning. While the infinitive always indicates an action,

the qualitative indicates the result of this action, or the effect produced by it, the state of being, the "quality" which is the outcome, as well as the end, of that action. This is exactly why the qualitative form has such a name.

- (200) The qualitative exists in the transitives and the intransitives. In the transitive verbs, it has a passive sense:

Բաղ to loosen, qual. **Բահ** to be loosened

Շիշ to glorify, qual. **Շօշ** to be glorified

In French, it has been found more convenient to translate the qualitative of the transitive verbs by the passive infinitive; the meaning is quite different.

However, the proper, or exact meaning of **Բահ** is the state or quality of that which is loosened, and that without any implication of an action being received by that which is loosened. The same is true of **Շօշ**, etc.

In the intransitive verbs, the qualitative form retains the neuter sense, or meaning:

Օրինաց to become white, qual. **Օրօնաց** to be white

Ճամաս to multiply, to grow in number qual. **օպակ** to be abundant

- (201) The qualitative is formed by changing an interior vowel within the infinitive or by adding an ending (207 and following). Its conjugation is like the infinitive in the present indicative and in the imperfect.

(202) In some transitive verbs, the qualitative form has, more or less, the meaning of the infinitive which has disappeared or is rarely used. These transitives are:

קָהַן to cease, instead of קָוָהַן which is not used.

קָחַט to hurry, in addition to קָוָחַט which is rarely used.

(203) Not all verbs have a qualitative form; for example קְוֹאַל to say, קְוֹאַת to hate, קְוֹאַזֵּן to raise or lift, קְוֹאַתִּי to think, קְוֹאַתִּי to see.

The verbs which only have the absolute infinitive, without the other forms and without the qualitative, are said to be invariable; the others are called variable verbs **أفعال متغيرة**.

II. Classification of the Verbs

(204) The verbs are divided according to their etymology **علم الصرف أو الاشتراق** and their formation into simple, causative and compound verbs.

The simple verbs are formed by the radical or root of the verb itself: בָּוָא "to loosen" וָאָהַב "to live."

The causative verbs are formed by the radical and a prefix which gives it the causative meaning: תְ – אָהַבְוָה to cause to live or to cause to be alive (to invigorate).

The compound verbs are formed by two radicals:

וְאֵת – קְבֻרָת to give thanks

a. Simple Verbs

(205) The simple verbs are classified into 8 groups according to the number and nature of the radical consonants:

1. Verbs with two radicals: **βωλ**
 2. Verbs in which the second radical is geminate **θιου**
 3. Verbs with three radicals: **Φωρω**
 4. Verbs in which the third radical is weak: **ιτι** (msy)
 5. Verbs with four radicals: **βορβερ**
 6. Verbs with five radicals: **CKOPKEP**
 7. Verbs in which the third radical is geminate: **coβ+** (spdd)
 8. Verbs in which the third radical is weak: **ιοc+** (msdy)
- (206) Many Coptic verbs have dropped one or two of the radicals which existed in the Ancient Egyptian language; for example: **ωωπι** "was," Egyptian hpr "to be," **Xω** Egyptian **h;^c** "to place, put." From the point of view of morphology, some of these verbs are conjugated as if they still had all their radicals. The others follow the rule of the new group to which they belong in the Coptic language.

In the following classification, we give the general rules for the conjugation of the verbs, and indicate the main exceptions. The others may be found in the general table of verbs.

1. Verbs With Two Radicals:

(207)

<i>Absolute</i>	<i>Construct</i>	<i>Pronominal</i>	<i>Qualitative</i>
Rule: ω	ε	ο	η
βωλ	βελ-	βολ,,	βηλ to loosen
ωπ	επ-	οπ,,	ηπ to count

The same is true of the verbs which begin with η, ι and that have ογ in place of ω as their formative vowel in the absolute infinitive (29):

ιογη to stay, to remain

ιογρ to tie

ηογτ to mill, grind

ηογχ to throw

(208) Some verbs with two radicals have two forms in the infinitive, one in the form of βωλ, and the other ending in ι. Among them:

<i>absolute</i>	<i>construct</i>	<i>pronominal</i>	<i>qualitative</i>
COK COKI	COK-	COK,,	COK to push
CWE CWCİ	-	COC,,	- to spill
ωλωλι	ελ-	ολ,,	to take off, take away
ωωκωκι	ωεκ-	ωοκ,,	ωηκ to dig
φωτφω+	φετ-	φοτ,,	φη+ to erase
χωχχωχι	χεχ-	χοχ,,	χηχ or χηχι to cut
σωπσωπι	σεπ-	σοπ,,	σηπ to grab
ιωιωι	ια-	ια,, (31)	(ιωογ) to wash

(209) Among the verbs which in the infinite (or absolute form) have only one form, COKI ending in I, with ο as their formative vowel, **الحرف التحرك الأساسي** four have a qualitative form ending in O. All four belong to the third group (213, 3). The rest of these verbs either have a qualitative form ending in the letter H or they have no qualitative form.

Ex.:

Kω†	KΕΤ-	KOT,,	- to return
Δωχι	-	Δοχ,,	- to recover, to cure
Ρωψι	ΡΕΨ-	ΡΑΨ,,(30)	- to suffice, be sufficient
	ΡΑΨ-		
Ρωθι	-	ΡΑΘ,,(30)	- to wash
σωθι	-	ΣΑΘ,, (30)	- to weave
σω†	CΕΤ-	COT,,	- to save
Τωχι	-.	ΤΟΨ,,	- to plant
ψωχι	-	-	- to break
ωψι	-	ΟΨ,,	- to tame
ψωχι	ψεχ	ΨΟΨ,,	- to pull out, uproot
ξωμι	ξεμ-	ΞΟΜ,,	- ΞΗΜ to tread

For the verbs having the form ΒωΔ and a qualitative form in Ο, see 213,2.

Exceptions

(210) In the verbs ending in ω, φ and ς (30):

1. In front of ω , the letter Ε sometimes, and Ο usually, changes to Α :

βωω	βαω-	βαω,,	βηω	To strip
θωω	θεω-	θαω,,	θηω	To define
	θαω-			
κωω	καω-	καω,,	-	To break

2. In front of φ , Ο always changes into Α , and rarely, changes to Ε :

θωφ	θεφ-	θαφ,,	θηφ	to mix
ϕωφ	ϕεφ-	ϕαφ,,	ϕηφ	to break into pieces
τωφ	ταφ-	ταφ,,	-	to itch

Compare also βωφι , σωφι (209).

3. In front of ς ,

The letter ω changes into Ο ,

the letter Ε changes to Α most of the time,

the letter Ο changes to Α , and

the letter Η changes to Ε .

θοξ	-	-	θεξ	to upset, to disconcert
μοξ	μαξ-	μαξ,,	μεξ	to fill
νοξ	νεξ-	ναξ,,	νεξ	to shake
ογοξ	ογαξ-	ογαξ,,	ογεξ	to add
φοξ	-	-	φεξ	to achieve
χοξ	-	-	-	to envy
σοξ	-	-	σεξ	to reach

2. Verbs in Which the Second Radical Is Geminated: ةمou

(211) The germination appears only if the two resembling consonants are separated by the formative vowel; all the verbs of this group are intransitives:

Rule:

O	-	-	H	
ةمou			ةHع	to warm up

In the same manner:

خمou خHع to blacken

خBoB كهB to become cold

غNon خHن to become soft, gentle, tender

3. Verbs with Three Radicals

(212) I. Among these verbs, some have the formative vowel after the first radical; these are the transitive verbs:

Rule:

ω

ε

ο

ο

ϕωρω̄ ϕερω̄- ϕορω̄,, ϕορω̄ to stretch out

ωτπ

ετπ-

οτπ,,

οτπ

to load

(213) Similarly:

1. The verbs which begin with ΙΙ and ΙΙ (29):

ιονκικ ιενκ- ιονκ,, ιονκ to form

ιοντφ ιετφ- - - to arrange; to fix

2. Two biliteral verbs in Coptic which were triliteral in the Ancient Egyptian language:

σωφ σεφ- σοφ,, σοφ to desecrate

τωβ τεβ- τοβ,, τοβ to seal

3. Four verbs ending in Ι, two of which are intransitives:

ογω† ογετ- ογοτ,, ογοτ to separate

Т <small>у</small> и	Т <small>е</small> л-	Т <small>о</small> л,,	Т <small>о</small> л	to unite
ωωπ <small>и</small> (21)	-	-	ωοп	to be
χωρ <small>и</small>	-	-	χοр	to be strong

(214) In the verbs ending in **Л**, **И**, and **Н** the auxiliary vowel Е is written:

θωκεлл θεкелл- θокелл,, θокелл to unsheathe

In front of **Д** or **Г**, О is changed into **А**; the same holds for the letter Е

which is changed into **А** in the construct form when the verb ends in **и**

(30):

ρωфт ρεфт- ρафт,, ρафт to spill

θωгεлл θагεлл- θагелл,, θагεлл to call

ω is changed into **О** in:

хокг χεкг- хокг,, хокг to sting

and in:

ωокг ωекг- ωокг,, ωокг to pierce

ωонг ωенг- ωонг,, ωонг to deprive

(215) II. The intransitive verbs have as their formative vowel О after the second

radical in the infinite, and after the first radical in the qualitative form:

Rule:

O - - O

χάοξ - - χολξ to become soft, gentle, tender

The same is true for the conjugation of the following verbs, in which there has been a change in the vowel or the consonant:

εκάξ (30) - - ηοκξ to suffer

ωλαξ - - ωολξ to shake

εκο (21) - - εοκερ to be hungry

ονθαω - - ονοθω to whiten

ηώτ - - ηώτ (30) to harden

εροξ - - ξορξ (23) to lessen

(216) III. The intransitive verbs ending in αι in the infinitive, also have a

qualitative form in Ο :

ωγαι - - ογ to multiply, to grow in number

ονχαι - - ονοξ to be healthy

θεαι - - θοτ to become fat

The transitive verbs ending in **&I** follow the model of the causative verbs

(223, 1):

с୍ରାଦ୍ରି ସ୍ରେ- ସ୍ରହ୍ତ, / ସ୍ରମୋଯ୍ତ୍ତ ତୁ ଲାଗୁ କରିବାକୁ ପାଇବାର ପରିମାଣ କରିବାକୁ ପାଇବାର ପରିମାଣ

(217) The conjugation of the two verbs **CWΩΥΝ** "to know" and **TWΩΥΝ** to

raise, to lift قام, رفع, حمل, which have OY as the second radical, varies

from this rule in a very special way:

СУОЖН СОВЕН- СОВЖН,, СОВЖН (СОВЕН)

TWOYN TEN- TWN,,

In addition to the ordinary form of the pronominal infinitive **COΥΩΝ**,¹¹

TWN,,, they have another form which is used in front of the suffix OY

for the 3rd plural. **CWΩΥΝ,, , ΤWΩΥΝ,,.**

†сѡѹнѹ

(OSE.9)

I know them.

ΔΥΤΙΩΝΟΥ

They stood up.

We also find **CWOVNNOY** and **TWOVNNOY** as complete forms in

the absolute case.

4. Verbs Having a Weak Third Radical

(218) 1. Among these verbs, (these verbs as they exist in the Coptic language, are composed of two radicals only. **μΙCΙ** is derived from the Egyptian *mst* (pronounce. misit); the *t*, which is the feminine ending has disappeared. These verbs originally had a third weak radical, *j* or *w* which has disappeared in Coptic), some have the formative vowel **I** after the first radical. These verbs are transitive or intransitive:

Rule:

1.1 Ε & 0.1

μΙCΙ **μΕC-** **μΑC,,** **μΟCΙ** to give birth

ΔΙBΙ - - **ΔοBΙ** to be delirious

& changes to Ε in front of **B**, or **ΙΙ**, or **Ν**.

ΧΙllΙ **ΧΕll-** **ΧΕll,,** - to find

ΙNΙ **ΕN-** **ΕN,,** - to carry

O is replaced by & in front of **K** or **ω** or **Λ**.

PΙKΙ **PΕK-** **P&K,,** **P&KΙ** to tip

ΙωΙ **Εω-** **Δω,,** **ΔωΙ** to hang up

ΘΙθΙ - - **Θ&θΙ** to become intoxicated

Exceptions:

IPI	EP-	ΔΙ,,	ΟΙ (27)	to do
†	†-	ΤΗΙ,,	ΤΟΙ	to give
ΣΙΟΥΙ	ΣΙ-	ΣΙΤ,,	ΣΩΟΥΙ (32)	to throw

(219) II. The other verbs have different formative vowels in the infinitive and form their qualitative with ΩΟΥΙ . They are all intransitives:

ΦΕΡΙ	ΦΕΡΙΩΟΥ	To shine	ΑΥΟΥΙ	ΑΥΩΟΥ	To dry
ΣΕΡΙ	ΣΟΥΡΩΟΥ	To be appeased	ΑΣΙΑΙ	ΑΣΙΩΟΥ	To recover
ΑΔΑΙ	ΑΔΑΙΩΟΥ	To swell out	ΑΔΙ	ΑΔΙΩΟΥ	To shine

(220) III. Four verbs, two of which are transitive and the other two intransitive, have their qualitative in ΗΟΥΙ :

ΩΙ	ΩΙ-	ΩΙΤ,,	ΩΗΟΥ	to measure
ΓΙ	ΓΙ-	ΓΙΤ,,	ΓΗΟΥ	to take
ΧΙ	-	-	ΧΗΟΥ	to fill up (with food)
ΟΥΕΙ	-	-	ΟΥΗΟΥ	to move away

The two verbs ΩΙ and ΓΙ have similarities in the infinitive form:

عَرِي عَنْبَرَهـ عَنْبَرَت،، (عَنْبَرَت) to love

عَدِي عَدِـ عَدَت،، - to carry

In these four verbs, as in the verb **جَوَيْ**, the letter **ت** in the pronominal form is the ancient **†** of the feminine (194).

5. and 6. Verbs With Four and Five Radicals

(221) Rule:

O.ε ε.ε ε.ω ε.ω

بَرْبَر بَرْبَرـ بَرْبَار،، بَرْبَار to throw (out)

سَكَرْكَر سَكَرْكَرـ سَكَرْكَار،، سَكَرْكَار to make something roll

Except for the verb **أَخْوَصَهُ**, "to make large," all the verbs of these

two groups are formed by reduplication. If the primitive theme **إذا كانت**

المادة الأصلية للكلمة is biliteral, the verb is reduplicated entirely as:

حَوْمَحَّةَن to order from, **حَوْمَن** to order. If the word is trilateral, the

two last letters only are reduplicated:

هَرْوَهَرَهَ "to become red" From **هَرْوَهَ** "to be red"

Hardly any of the roots of these verbs remain in the Coptic language.

Some verbs of this group have an intransitive infinitive in **ε**:

CKOPKEP to make roll, CKEPKEP to roll

Similarly KEPKEP to boil

TεΔΤΕΔ to drip

XPEΙΙPEΙΙ to murmur

The two verbs CKEPKEP and TεΔΤΕΔ are also transitive and they

are both constructed with or without ḥ— cf. AB. 29.30.

7. and 8. Verbs In Which the Third Radical is Geminated and the Fourth Radical is Weak

(222) Of the verbs in which the third radical is geminate, COΒΤ (spdd) is the

only one which has been maintained in the Coptic language:

COΒΤ(spdd) CΕΒΤΕ— CΕΒΤΩΤ,, CΕΒΤΩΤ to prepare

Similarly, the verbs in which the fourth radical is weak have almost entirely disappeared in Coptic. A list follows:

ΙΟCΤ(msdy) ΙΕCTE— ΙΕCTW to hate

ΙΙΟΝI — ΙΙΑΝΟΥ,, (29) to take to pasture

ΧΩΙΔΙ to be a stranger

COΘN to deliberate

Synoptic Table of the Eight Groups of Verbs

Taking into account the qualitative form of the majority of the verbs, the eight groups may be classified as follows:

		<i>Infinitive</i>		<i>qualitative</i>
		<i>Obs.</i>	<i>Const.</i>	<i>Pron.</i>
I	1.2 rad.	ω	ε	ο } - } η } In the first syllable
	2.2 gem.	ο	-	- }
II	3.3 rad.	ω	ε	ο } α } In the first syllable
	4.3 weak	ι	ε	α }
III	5.4 rad.	ο	ε	ω } ω } In the last syllable
	6.5 rad.	ο	ε	ω }
	7.3 gem.	ο	ε	ω }
	8.4 weak	ο	ε	ω }

Paradigms

I	{	1. βωλ 2. φμον	βελ- -	βολ,, -	βηλ φην
II	{	3. φωρψ 4. μισι	φερψ- μεс-	φορψ,, μαс,,	φορψ μоси
III	{	5. βορβερ 6. скеркεр 7. сеβτ 8. μοс†	βερβερ- скеркεр- сεβтε- μεсτε	βερβωρ,, скеркωр,, сεβтωτ,, μεстω,,	βερβωρ скеркωр сεβтωт -

The majority of the exceptions are found in the second group.

b. Causative Verbs

(223) The causative verbs are divided into two groups:

1. The ancient causatives which are formed by using the prefix **С-**,
2. The recent causatives which are formed with the prefix **Т-**.

1. Causatives are formed by С .

This formation is the most ancient; it was frequent in the Ancient Egyptian language. In Coptic, it resulted in just a few verbs:

A. Five of these verbs are derived from a biliteral radical and have a feminine infinitive with **א** or **א** as their formative vowel; their qualitative form is in **HOΥΤ**:

CAZN	CΕΖΝΕ-	CAZNHT,,	CΕΖΝΗΟΥΤ	To supply with
CΕΛΝ	CΕΛΝΕ-	CΕΛΝΗΤ,,	CΕΛΝΗΟΥΤ	To set up
CΕΒ	CΟΒΕ-	CΟΒΗΤ,,	CΕΒΗΟΥΤ	To circumcise
CΑΞΙ (χω)				To speak
CΕΛΙ				To plead

B. Four other verbs are formed from a triliteral radical and have a masculine infinitive:

CWOΥΤΕΝ	CΟΥΤΕΝ-	CΟΥΤΩΝ,,	CΟΥΤΩΝ	To direct
CAΖΟΥΙ	CΖΟΥΡ-	CΖΟΥΡΩΡ,,	CΖΟΥΡΩΡΤ	To curse
CΟΖΙ	-	CAΖΩ,,	-	To reprimand
WΑΝΩ	WΑΝΕУ-	WΑΝΟΥΩΩ,,	WΑΝΕΥΩ	To feed, to nourish

In the last of these verbs, two changes have occurred, the **С** changed into **Ω** and the **Φ** (of **WΝΦ**) changed into **Ω**. This verb is the equivalent of the Sahidic **CΑΝΩ**.

2. Causative Verbs Formed with the Prefix T- .⁽¹⁾

Rule:

(224) -O -E- -O,, -HOYT

TAKO TAKE- TAKO,, TAKHOYT to lose

This formation is much more recent than the previous formation; and it has resulted in a great number of verbs in Coptic.

The letter T is the abbreviated form of  "to give, to make" so that it makes the neuter verbs into active verbs **أفعال تأخذ مفعولا مباشرا** :

O²I to hold on TAKO to make hold; to place, put

ω²θ to live TANθO to invigorate

When it is attached to the transitive verbs, it gives the causative meaning:

ω²I to raise, lift to TAKO make something or someone rise up, to load

CW to drink TCO to make drink, to quench

It attaches to the substantives and adjectives to form the active verbs:

ΔKΩ loss TAKO to make perish, to loose

c²B²E wise Tc²B² to educate, to make wise

⁽¹⁾ Cf., Maspero, Revue critique, 16 Aout 1904, 33 – 34.

(225) All the verbs of this group are formed in the same manner. They have as their formative vowel O in the last syllable which is always opened.

The preceding syllables have the auxiliary vowel after T, if the radical is biliteral; and after the first letter, if the radical is triliteral.

τευχός to burn **τευχός** to make burn

τεύχει to sit **τεύχεικο** to have/make sit

(226) The auxiliary vowel should be E; but in many verbs, variable factors, especially in the presence of the ancient letter cain = ε (31), have resulted in the replacement of the letter E by Α :

ταύω to multiply **ταρκό** to implore, to beg

When the radical begins with the semi-consonant ογκ, the auxiliary vowel disappears:

ογκάθ to be pure **τογκό** to make pure

ογκάθι to be healthy **τογκό** to become healthy

In some verbs, the letter E is not written and is abbreviated or reduced to a simple silent E :

τωγκό to break **τογκό** to fill up (with food)

(227) If the letter Τ— comes before the labial letters (such as Β , Ζ, Ζ, Ν and Ρ it will change to Θ— (23):

ἱπι to do, make θέπο to have something done

μαρε just, right (eg. m;^c) θελαιο to justify

If the letter Τ— accompanies the letter Ζ , the two sometimes mingle together and become Θ (3):

ζορω to be heavy Τζερωyo (θερωyo) to load

ζωλ to fly θελο to make fly away, to cause to fly away

The two words Τζελικο (225) and θελικο have the same meaning.

When the letter Τ— comes together with the letter ώ the two sometimes contract to form ς ; other times the letter Τ— is omitted, and still sometimes the two letters remain : ωωπι

ωωπι to be ζφο (for Τζωπο 24) to beget

ωτο to make (the camels) crouch

ωωον to dry Τζωνιο to make or cause to dry

(228) Remarks:

1. There are some transitive verbs which follow the rule of the verbs of this group (224), even though they are not formed with the causative prefix (**T-** or **C-**).

σο σε σο,, σηνυτ to plant

σερο σερε- σερο,, σερηνυτ to light

2. In very few cases, the pronominal infinitive is in **ω** :

χαλο χαλε- χαλω,, χαληνυτ to coat with

χαλο χαλε- χαλω,, χαληνυτ to lodge, to put
up (for the night)

C. The Compound Verbs

The formation of the compound verbs has two origins:

1. A verb in the construct form;
2. A noun, a verb or an adverb.

The two principal compound verbs are **ερ-** and **τ-** .

1. **ερ-** to do, to become

- (229) This verb is united with different Greek and Coptic words to form neuter verbs (intransitive verbs).

ερ- ελπιс to hope

ερ- οιωτ أَعْمَلُ to grow (up)

ερ- σοφος أَصْبَحَ to become wise

ερ- ογω أَجْوَدَ to answer

ερ- ριοντ أَرْوَى to donate

ερ- ογωινι أَنْجَلَ to shine

ερ- ροντο - to do a lot, is always followed by another word which serves as a complement **معهود** for the verb ερ- :

ερ- ροντο- σοισι أَغْرِيَ to glorify greatly

The verb ερ- precedes all the Greek verbs used in Coptic without modifying their meaning at all.

ερ- αγιαζιν أَقْرَبَ to sanctify

ερ- προσευχεθε أَعْمَلَ to pray

ερ- εζωριزин أَنْفَى - طُردَ to exile, banish

ερ- πιραζин أَعْلَمَ to feel, experience

The imperative form of ερ- is αρι even in the compound words:

αρι- ριοت أَعْمَلُ

αρι- αγιاζин

2. + to give

(230) This verb is united with many Coptic words to form compound verbs, all of which govern the dative with the letter **՚** :

† - cBw to educate

† - wic to baptize

† - woy to glorify

† - wi to measure

It is rarely united with the Greek nouns:

† - METANIA to bow

The imperative of all these verbs is formed by replacing the **†** with **ւ** - :

ւ - cBw ՚

ւ - woy ՚

Exceptions:

†go pray, imperative **ւ + †go** pray

†oyw to stop, imperative **ւ + †oyw** stop

3. Other Compound Verbs

(231) All the Coptic verbs in the construct case form with their complement, so to speak, one single compound word. But for some of these verbs which are more frequently used as well as more interesting, the composition is tighter.

Among these verbs are the following:

ωεп — from ωωп to receive:

ωεп — ϕici to suffer,

ωεп — ςиot to thank.

χεи — from χии to find:

χεи — ηωи† to strengthen oneself,

χεи — ςиoy to win, earn,

χεи — χои to be powerful,

χεи — ϖи to taste.

ςи — from ςиoy to throw (away);

ςи — τοт,, to undertake,

ςи — πхo to despise.

σи from σи to take;

σи — с&рз to become incarnate, to become flesh,

σи — сβω to become educated, to learn.

ՕՐՃ from ՕՅՈՑ

to add:

ՕՐՃ - ԸՆԴ

to order, to put in order,

ՕՐՃ - ՏՈՒ,

to do again.

ՕՐՃԵԼ - from ՕՅՈՉԵԼ to repeat:

ՕՐՃԵԼ - ԱՐԾ

to regenerate,

ՕՐՃԵԼ - ԿՎԵ

to rebuild.

Chapter XI : Conjugation of the Verb

(232) (1) The Coptic conjugation has only one voice, the active voice. With the exception of the 1st present and the 1st future which have a particular formation, all the tenses are formed in the same manner and include three parts:

1. A particle **አል** or auxiliary verb.
2. The subject, noun or affix pronoun. **صميرا متصلا**
3. The verb.

(2) The verb is in the infinitive or in the qualitative form.

The qualitative is only used with the first three presents and in the imperative of the indicative

(3) In the same tenses the verb may be replaced by a prepositional construction or an adverb; the auxiliary then acts as a verb in the sense of "to be." The same occurs with the first present, even though that tense does not have an auxiliary; and the sentence is nominal.

The following table includes:

1. The form of the auxiliary attached to the affix pronouns.
2. Its abbreviated form in front of the subject noun.

To complete the tense, in the first case, the verb must be added; in the second case, it is the subject noun and the verb that must be added.

Ex.:

† - ւԵՒ

I love

†ΝΑ - ΉΕΙ

I will love;

ΠΙΔΛΟΥ - ΉΕΙ

The child (boy) loves,

ΠΙΔΛΟΥ ΝΑ - ΉΕΙ

The child (boy) will love, etc.

I. Synoptic Table of the Conjugation

(233)

Indicative

Present			
	1st	2nd	3rd
Sing. 1	†	ΔΙ	ΕΙ
2m.	Κ	ΔΚ	ΕΚ
f.	ΤΕ	ΔΠΕ	ΕΠΕ
With the suffixes	3m.	Ψ	ΔΨ
	f.	Σ	ΔΣ
	plural 1.	ΤΕΝ	ΔΝ
	2.	ΤΕΤΕΝ	ΔΠΕΤΕΝ
	3.	ΣΕ	ΔΥ
In front of the noun	-	ΔΠΕ-	ΕΠΕ-
With the negative.	{ ή...ΔΝ ...ΔΝ	ή...ΔΝ	

		Future		
		1st	2nd	3rd
With the suffixes	Sing. 1	T <small>NA</small>	A <small>INA</small>	E <small>INA</small>
	2m.	X <small>NA</small>	A <small>XNA</small>	E <small>XNA</small>
	f.	T <small>EP<small>NA</small></small>	A <small>EP<small>NA</small></small>	E <small>EP<small>NA</small></small>
	3m.	C <small>NA</small>	A <small>CNA</small>	E <small>CNA</small>
	f.	C <small>AN</small>	A <small>CNA</small>	E <small>CNA</small>
	plural 1.	T <small>ENNA</small>	A <small>NNA</small>	E <small>NNA</small>
	2.	T <small>ETENNA</small>	E <small>PETENNA</small>	E <small>PETENNA</small>
In front of the noun	3.	C <small>ENA</small>	A <small>YNA</small>	E <small>YNA</small>
		N <small>NA</small>	A <small>PE-NA</small>	E <small>PE-NA</small>
With the negative.		{ N...AN ...AN	{ N...AN	

Indicative

<i>Habitual Present</i>			
	<i>Affirmative</i> <i>Habit. Pres.</i>	<i>Negative</i> <i>Habit. Pres.</i>	<i>Imperfect</i>
Sing. 1	ωδι	επδι	νδι
2m.	ωδκ	επδκ	νδκ
f.	ωδρε	επδρε	νδρε
3m.	ωδψ	επδψ	νδψ
f.	ωδσ	επδσ	νδσ
plural 1.	ωδη	επδη	νδη
2.	ωδρετεν	επδρετεν	νδρετεν
3.	ωδψ	επδψ	νδψ
in front of of the noun	ωδρε-	επδρε-	νδρε-
with the negative		δη

<i>Emphatic Future</i>			
	<i>Affirmative</i> <i>Emphatic</i>	<i>Negative</i> <i>Emphatic Future</i>	<i>Imperfect</i> <i>Future</i>
Sing. 1	ΕΙΕ	ΗΝΔΑ	ΗΔΙΝΔΑ
2m.	ΕΚΕ	ΗΝΕΚ	ΗΔΥΝΔΑ
f.	ΕΡΕ	ΗΝΕ	ΗΔΡΕΝΔΑ
3m.	ΕΨΕ	ΗΝΕΨ	ΗΔΨΝΔΑ
f.	ΕΣΕ	ΗΝΕΣ	ΗΔΣΝΔΑ
plural 1.	ΕΝΕ	ΗΝΕΝ	ΗΔΗΝΔΑ
2.	ΕΡΕΤΕΝΕ	ΗΝΕΤΕΝ	ΗΔΡΕΤΕΝΝΔΑ
3.	ΕΥΕ	ΗΝΟΥ	ΗΔΥΝΔΑ
in front of of the noun } } } }	ΕΡΕ-	ΗΝΕ-	ΗΔΡΕ-ΝΔΑ
with the negative } } } }			...ΔΝ

	<i>1st perfect</i>		<i>2nd perfect</i>
	<i>Affir. 1st Perfect</i>	<i>Neg. 1st perfect</i>	
Sing. 1	ΔΙ	ΕΠΙ	ΕΤΔΙ
2m.	ΔΚ	ΕΠΕΚ	ΕΤΔΚ
f.	ΔΡΕ	ΕΠΕ	ΕΤΔΡΕ
With the suffixes	3m. f.	ΔΨ ΔΣ	ΕΠΕΨ ΕΠΕΣ
	plural 1.	ΔΝ	ΕΠΕΠ
	2. ΔΤΕΤΕΝ	ΕΠΕΤΕΝ	ΕΤΔΡΕΤΕΝ
	3. ΔΥ	ΕΠΟΥ	ΕΤΔΥ
In front of the noun	Δ-	ΕΠΕ-	ΕΤΔΙ
With the negative.			Η...ΔΝ

<i>Conditional</i>		
	<i>Affirmative conditional</i>	<i>Negative conditional</i>
Sing. 1	ՃԱՅԱՆ	ՃԱՅՏԵԱ
2m.	ՃԿՅԱՆ	ՃԿՅՏԵԱ
f.	ՃՐԵՅԱՆ	ՃՐԵՅՏԵԱ
3m.	ՃՎՅԱՆ	ՃՎՅՏԵԱ
f.	ՃԾՅԱՆ	ՃԾՅՏԵԱ
plural 1.	ՃՆՅԱՆ	ՃՆՅՏԵԱ
2.	ՃՐԵՏԵՆՅԱՆ	ՃՐԵՏԵՆՅՏԵԱ
3.	ՃՐՅԱՆ	ՃՐՅՏԵԱ
In front of the noun	ՃՐԵՅԱՆ-	ՃՐԵՅՏԵԱ-

<i>Past perfect</i>			
	<i>Affir. Past perfect</i>	<i>Neg. past perfect</i>	
Sing. 1	ΝΕ ΔΙ	ΝΕ ΕΠΙ	
2m.	ΝΕ ΔΚ	ΝΕ ΕΠΕΚ	
f.	ΝΕ ΔΡΕ	ΝΕ ΕΠΕ	
With the suffixes	3m. f.	ΝΕ ΝΨ ΝΕ ΔΣ	ΝΕ ΕΠΕΨ ΝΕ ΕΠΕΣ
plural 1.	ΝΕ ΔΣ	ΝΕ ΕΠΕΝ	
2.	ΝΕ ΔΡΕΤΕΝ	ΝΕ ΕΠΕΤΕΝ	
3.	ΝΕ ΔΥ	ΝΕ ΕΠΟΥ	
In front of the noun	ΝΕ ΔΡΕ-	ΝΕ ΕΠΕ-	

Other modes

	Subjunctive		<i>Optative</i>
	<i>Affirmative</i>	<i>Negative</i>	
	<i>conjunctive</i>	<i>conjunctive</i>	
Sing. 1	нτα	нταутεи	иари
2m.	нτек	нτеку́тεи	иарек
f.	нτε	нτεу́тεи	иаре
3m.	нτεq	нτеqу́тεи	иареq
f.	нτес	нτесу́тεи	иарес
plural 1.	нτен	нτену́тεи	иарен
2.	нτетен	нτетену́тεи	иаретен
3.	нтоу нсε	нтоуу́тεи	иароу
In front of the noun	нτε-	нτеу́тεи-	иаре-

2. Syntax and Explanations

The Auxiliaries

(234) The auxiliaries are affirmative or negative, as we see from the above tables. The affirmative auxiliaries may be reduced to three primitive types:

ε- (N.E. ΙΩ-); ΝΕ- (A.E. ΩΝ); Δ-, and ρε (ρο-), from ιρι (A.E. irj). From ε- is formed αρε-ε,, (νΔ-) 3rd present, 3rd future and energetic future.

From ΝΕ- is formed νΔρε- νΔ,, imperfect. From Δ is formed αρε-Δ,, , 2nd perfect, Δ- 1st., perfect, and ετΔ- 2nd perfect.

From -ρε is formed ιαρε- , optative, and ορε (ορο-) inf. causative

The negative auxiliaries are:

ηΝΕ- , ηπε- , ηπαρε- , ηπατε- (246)

In ερε-, αρε-, ναρε-, ιαρε-, the syllable ρε- does not appear in the auxiliary verbs except in the 2nd feminine singular, in the 2nd plural and in front of the noun; everywhere else it disappears.

The simple auxiliaries ε-, ΝΕ- are used in this form only with the other tenses, to modify the meaning (247, 248, 364).

The auxiliary **PE-** is never used alone. With all the tenses formed of **NE-**

and **N&PE-** it is possible to use the copula **NE** after the verb.

To indicate persons, the suffix pronouns listed in note 58 are added to the auxiliaries.

In front of **N** and **OY**, the suffix **K-** of the 2nd m. sing. ordinarily changes to **X-** (23):

XOYAB you are holy

XNABWΛ you will untie

In the first present and in the first future, the ancient auxiliary **TE-** has been maintained only with the four personal pronouns **T-** (from **T** and **I**), **TE- TEN-, TETEN-**. The other personal pronouns include only two elements, the subject and the verb.

For the rest of the constructions, these two tenses resemble the others.

- (235) Some verbs are conjugated with the impersonal pronoun **C**, which is the pronoun for the neuter and which is (attached to the beginning of the verb and is) treated as a subject.

The more frequently used forms are:

ACWΩPTI he arrived

С- ειπωα it is proper

С- ιΩΤΕΝ it is easy

С- σθοντ it is written

С- ικογ it is difficult

εσεωωπι let him arrive, may he arrive

In the liturgical books, at the end of the prayers, the word εσεωωπι is mentioned and it means "so be it" (or "Amen").

1. The Indicative

a. The Present

There are four kinds of presents which differ in form and in meaning.

First Present

(236) The first is the present of the here and now. It indicates an action or states a fact which happens at the very moment the speaker is speaking.

τω ειλος νακ τωνκ

I say (it) unto thee, rise! (Lk 7, 14)

τεκιαρωντ (232, 2) ηθο δεν

Blessed are you among (Lk 1, 42)

ηιροι

women.

† ΜΕΛΩΤΕΝ (232, 3)

I am with you

(Jn 14, 9)

The construction is the same when the subject is a noun. This noun always precedes the verb, but it may be separated from it by a determinative complement:

ΦΙΩΤ ΜΕΙ ΜΠΑΗΡΙ

The father loves the son

(Jn 3, 35)

ΤΕΦΜΕΘΗ ΥΟΠ (232.2) ΥΔ ΕΝΕΣ

His justice remains (exists) forever.

(Ps. 111.3)

ΠΕΚΣΑΖΟΥΙ ΕΣΡΗ ΕΧΩΝ (232, 3)

Upon us be your curse (or your curse is upon us).

(Gen. 27, 3)

When the subject does not have an article or has an indefinite article, it is introduced by ΟΥΟΝ in the affirmative sentence and by ΜΕΛΟΝ in the negative sentence (303).

Second Present αρε-, α,, (N.E. i. ir; emphatic form of irj)

(237) 1. The second present is the present of the interrogative; this is the tense which is used for questions:

ΑΚΘΩΝ ΑΔΑΛ (232, 3)

(Gen. 3, 9)

Where are thou, Adam?

ΑΚΗΔΥ Ε ΠΑΙΣΤΥΛΟC

(kef. 333)

do you see this pillar?

ΑΡΕΝΗΟΥΣ ΕΒΟΔ ΘΩΝ ΟΥΟΣ ΑΡΕΝΔ

(Gen. 16, 8)

Whence comest thou and whither willst

Ε ΘΩΝ

thou go?

2. The second present is also used outside of the interrogative sentences, in a general, sententious, and qualitative sense:

ΠΕΝΝΟΥΣ ΣΕ ΑΓΦΕΝ ΤΨΕ (232, 3)

(Ps. 113, 11)

Our God is in Heaven

3. In this tense, the negation ή— is united with the verb exactly as ΜΕ is in the imperfect.

The negative of the second present is distinguished from the negative of the imperfect:

First: by the accent which is always on the letter ή

Second: by the absence of ΜΕ which always follows the imperfect:

2nd present: ήΑΓΦΟΥΩΨ ΑΝ

He does not want.

Imperfect: ήΑΓΦΟΥΩΨ ΑΝ ΜΕ

He did not want

The Third Present ερε-, ε,, (N.E. iw)

(238) The third present is the present of **الحالة** **بالتعبير عن** condition (case, situation, state). It is used to express a circumstance which relates to the subject or to the object of the main verb; it corresponds somewhat to the French participle (active or passive) and the **حال** haāl in Arabic. It therefore always forms a dependent clause:

ἀντὶ οὐ γὰς θεμαθητικούς αὐχειούς (Mt. 26, 43)

He came back to his disciples and found them

εγενκότ

asleep

ἀνερογώ εφάνω μέσος

He answered saying

ἀντὶ εβολερεεπε γανχοπλον (Ms. 422)

They came out with weapons

άτοτού

in their hands

γηππεις πεβεκκά μασηνού (Gen. 24, 45)

Behold, Rebecca was coming

εβολερεεπε - τεσχαλρία γι

her jar (being) upon

τεσναχβί

her shoulder.

The Habitual Present ψάρε-, ψά,, (N.E. hr i.ir)

(239) 1. It indicates an act **habit** which is repeated, or a custom, sometimes it has the sense of the past; the verb is used only in the infinitive:

ψάγοσθι θεύ ποιερηον

(Bar. 6, 48)

The priests consult with

πάξε πιογηβ

one another

ψάφος θεν ουμανταζρε

(Kef. 335)

He used to stand in a deserted place.

ψάρε-νιασεβης εργειι πανχροφ

(Pr. 12, 5)

The wicked practice cheating

2- This tense is negated by the auxiliary **ιπάρε-, ιπά,,**

(S. ιερε- ιε,, dem. bw. ir)

ιπάγωναζμον εβολ θεν

(Bar. 6, 49)

They are not (accustomed to be) able

πιπολειμοс

to save themselves from war(6)

--(gods) ιπάγηδαγ ογλε

(Deut. 4, 28)

ΑΠΑΓΩΤΕ who do not (are not accustomed to) see nor (are accustomed to) hear

ΑΠΑΡΕ - ΠΕΣΦΗΒC ΒΕΝΟ ΑΠΙΕΧΩΡΣ ΤΗΡΨ (Pr. 31,10)

Her lamp does not go out all night.

b. The Future

(240) The first three futures are formed from the first three presents by adding the infinitive ΉΔ-, "to go" in form of (before) the verb.

They offer respectively the same differences in meaning as the corresponding present tenses.

First Future

ΤΗΔ ΤΑΚΩΟΥ ΝΕΙ ΠΙΚΔΩI (Gen. 6, 13)

I will (am going to) destroy them together with the earth

ΤΕΤΕΝΔΑ - ΚΩΤ ΗΔΩΙ ΟΥΟΣ (Jn 8, 21)

You will seek for me and

ΤΕΤΕΝΔΑ - ΖΕΙΤ ΔΝ

you will not find me.

The 2 f. sing. ΤΕΠΔ is of a special formation; the origin of this form is not absolutely certain.

If the noun is the subject, it behaves as it does in the first present:

ΠΕΙΩΣ ΝΑΩΙΝΙ ΕΡΩΤΕΝ

(Ex. 13, 19)

The Lord will visit you (God will show his care for you).

ΦΑΡΑΩ ΝΑΣΩΤΕΙ ΗΓΑ ΘΗΝΟΥ ΑΝ

(Ex. 11, 9)

Pharaoh shall not listen to you.

When the subject is undetermined, it is introduced by ΟΥΟΝ in the

affirmative sentence and by ούον in the negative sentence (303).

Second Future ΑΡΕ- ΝΔΙ-, Δ,, ΝΔ-

ΑΥΝΔΑΧΩΒ ΘΩΝ ΝΕΙ ΝΟΥΝΟΥΤ

(Bar. 6, 48)

Where shall they hide with their gods

ΑΥΝΔΑΕΡ - ΙΦΡΗΤ ΝΗΙΔΑΣΣΕΛΟC

(Mt. 22, 30)

They will be like the angels

ΑΡΕ - ΤΑΞΩΒΩΒΙ ΝΑΕΡΜΕΛΕΤΑΝ ΗΓΔΑΝΙΙΕΘΕΙΗ (Pr. 8.7)

My gullet will ponder on justice.

Third Future ΕΡΕ- ΝΔ -, Ε,, ΝΔ-

ΕΨΕΟΥΝΟΥ ΕΨΗΔΡΩΤ

(Ps. 64, 11)

He shall rejoice as he grows.

ΠΙΦΔΑΕ ΗΣΟΠ ΠΕ ΦΑΙ ΕΡΕ - ΠΕΚΙΩΤ

(Test. 6)

It is the last time thy father

να - ΣΙΟΥΙ ΗΟΥ ΙΛΛΩΥ Ε-ΟΥΔΑΚΔΑΝΗ

shall pour water into a basin.

Emphatic Future ΕΡΕ-, Ε,, Ε-

(= auxiliary, of the 3rd present, followed by the preposition Ε -)

(241) This future expresses the certainty, the will, the commandment:

ΕΚΕΙΝΕΝΡΕ - ΠΕΚΩΦΗΡ ΙΠΕΚΡΗΤ (Mt. 19, 19)

Thou shall love thy neighbor as thy self.

ΕΡΕΜΙΣΙ ΗΟΥ ΥΗΡΙ (Gen. 16, 11)

Thou shall give birth to a son.

It is formed of the 3rd present and the preposition Ε "to-towards." The 2 f.

sing. ΕΡΕ is for ΕΡΕΕ . In front of a noun, ΕΡΕ- is used alone or with

the repetition of the auxiliary:

ΕΡΕ- ΠΙΡΩΜΙ ΧΑ - ΠΕΨΙΩΤ ΝΕΛ (Gen. 2, 24)

Man shall leave his father and

ΤΕΨΙΔΑΥ

his mother

ΕΡΕ- ΠΙΟΥΗΒ ΕΨΕΤΑΔΟ ΕΖΕΝ (Lev. 2, 9)

The priest shall offer

πιειανερῷωνῷ οὐκούτας

fruits on the altar.

The corresponding negative for this conjugation is formed by the auxiliary

નેને- , નેનું , (N.E.n iu):

ἌΝΕΚΘΩΤΕ Β ΛΝΕΚΒΟΥΗ

(Mt. 19, 18)

Thou shall not kill, thou shall not steal.

НПЕ – ПБОІС ФОӨВЕС

(Pr. 10, 3)

The lord will not kill her.

C. The Imperfect: ΝΔΡΕ-, ΝΔ,,.. ΠΕ

(242) This tense has the meaning of the French imperfect:

ηαρε-φνογ† χη νει πιαλογ πε (Gen. 21, 20)

God was with the child.

Ἄρτοι-Φαγωμά (232.3) πε ἡχε φαραω (Ex. 14, 10)

Pharaoh was at their head.

ΔΝΟΚ ΝΑΙΣΧΩΡΗ έπεισε αν πε (Jn 1, 31)

I did not know him.

When the subject is a noun, the auxiliary is sometimes repeated:

ηαρε-πιλαος τηρη ηαγχονωτεβολ θαχωφ (Lk 1, 21)

All the people were waiting for him

Imperfect Future ΗΡΕ - ΗΔ, ΗΔ,, ΗΔ...ΠΕ

(243) This tense means "to be on the point of, to go" in the imperfect (It corresponds to the future participle in Latin). It also has the meaning of the future perfect in French:

ΘΑΙ ΗΔΗΛΙΟΥ ΠΕ

She was going to die (Lk 8, 42)

ΗΡΕ - ΠΑΣΩΝ ΗΛΙΟΥ ΔΗ ΠΕ (Jn 11, 32)

My brother would not have died

ΕΝΕ ΔΚΤΑΛΙΟΙ ΠΕ ΗΔΗΔΟΥΡΠΚ (Gen. 31, 37)

If thou had informed me, I would have sent thee (back).

ΠΕ ΘΕΗ ΟΥ ΟΥΝΟΥ

with joy.

d. The Perfect

First Perfect Α-, Α,, (A.E.irj)

(244) The first perfect indicates a completely past action; it is the historic tense:

ΑΓΩΡΚ ΗΣΕ ΠΒΟΙC (Ps. 109, 5)

the Lord swore

ΑΓΗΔΑΥ ΕΡΟΥ ΟΥΟΣ ΑΓΕΡΩΦΗΡΙ ΕΙΔΑΥΩ (Kef. 335)

he saw him and was much surprised/astonished

οὐσ ἀ- φηντ θαυμο ἐπιρωτ

(Gen. 31, 27)

and God created man

When the subject is a noun, the auxiliary may be repeated with the affix:

ἀ- πογθρωογ ἀφετι ἐπειθο

(Gen. 19, 13)

Their voice rose in the presence of

玓+

God

The forms of this tense are very similar to those of the 2nd present; one may easily be distinguished from the other according to the context.

For ἀτέτεν 2 pl., for example, we often find ἀρετεν (cf. AB. p.47,48)

The negative is formed by the auxiliary

ἐπε-, ἐπ,, (N.E. bw pwj):

ἐπε- σλι ναγ ε πεψον

(Ex. 10, 23)

no one saw his brother

ἐπεψογωω ε- ουρπογ εβολ

(Ex. 10, 27)

he did not want to send them back

ἐπε- sometimes has the meaning of the prohibitive future as in ἐπε-

(cf. AB. p. 102):

ουκρп ηει ογсікера ἐπετεисвоу

(Lev. 10, 9)

You will drink no wine nor any intoxicating drink

Second Perfect ΕΤΔ-, ΕΤΔ,,

(245) The second perfects (formed with the aid of the relative pronoun *ΕΤ-*

followed by the auxiliary of the 1st perfect) also indicates a completely past action. Contrary to the first perfect it is used:

- #### **1. In the interrogative sentences:**

ΕΤΑΚΙ Ε ΠΑΙΜΑ ήCA ΟΥ ήχωβ (Test. 11)

Thou did come to this place after what thing?

ΤΕΛΙ ΧΕ ΕΤΑΙ ; ΕΘΟΔ ΘΩΝ (Jn 8, 14)

I know whence I have come.

(indirect interrogative)

2. In the subordinate clauses and especially in the relative clauses:

ΤΕΝΕΙΣΙ ΧΕ ΕΤΑΚΙ ΕΒΟΔ ΓΙΤΕΝ ϕ+ (Jn 3, 2)

We know that thou comest from god.

3. It is often translated by "when" with the perfect:

ΕΤΑ - ΠΙΝΔΑΥ ψωπι

(D. 536)

when the moment came

ἘΤΑΓΙ ΛΕ ΕΧΕΝ Τῷωτας εὐαγ- (Gen. 24, 16)

when she came upon the well, she filled

ΤΕCΣΥΔΡΙΔ

her jar.

ΕΤΑ ΤΟΟΥΙ ωωπι

when the morning came or "once morning had come." (Gen. 19, 15)

In this case, the negative auxiliary is **ΕΤΕΙΠΕ-**, **ΕΤΕΙΠ,**, compound

of **ΕΤΑ** and **ΙΠΕ**:

ΟΥΟΣ ΕΤΕΙΠΕ- + **ΘΡΟΥΠΙ ΣΕΙ - ΙΔΗΕΙΤΟΝ** (Gen. 8, 9)

the dove having found no place to rest

ΗΝΕΟΣΒΑΛΑΖΩ ΑΣΤΑΣθο

her feet, (she) returned

(246) **ΙΠΑΤΕ-**, **ΙΠΑΤ,,** (N.E. iw bw- r'- tw, see,. JEA, v. xvi, p230)

The form **ΙΠΑΤΕ-**, **ΙΠΑΤ,,** with the suffixes:

Sing. 1. **ΙΠΑΤ**

plu. 1. **ΙΠΑΤΕΝ**

2 m. **ΙΠΑΤΕΚ**

2. **ΙΠΑΤΕΤΕΝ**

f. **ΙΠΑΤΕ**

3 m. **ΙΠΑΤΕΨ**

3. **ΙΠΑΤΟΨ**

f. **ΙΠΑΤΕϹ**

Before the noun: **ΙΠΑΤΕ-**

This auxiliary has two meanings:

1. "Not yet" with the past.

Ùπατεci ñæe τðoynnøv

(Jn 2, 4)

My hour has not yet come.

Ùπαтeten eui oвдe тетенip!

Do you not yet perceive? Do you not

иփиеви аи ипіé ñѡik нтє піé нѡо (Mt. 16, 9)

remember the five loaves of the five thousand?

2. "Before."

ипате - фiдiппoc иoг† eрoк

(Jn 1, 48)

Before Philip calls you

аyoуwи ипatoуñkot

(Gen. 19, 3)

They ate before they lay down.

Note: Following the pattern of ωантe- and ωатe- for the subjunctive,

ипантe- the form which is less used and less regular has been

formed from ипате-.

e. The Compound Tenses

1st With ΝΕ (A.E. wn; dem wn- n;w)

(247) The auxiliary ΝΕ comes together with some other auxiliaries and gives

them the meaning of the past if they originally had that of the present, and the meaning of the past perfect if they had that of the past. It is used:

1. With Δ of the past to form the past perfect of the indicative:

ΝΕ Δ-ΠΒΟΙС ΡΕΦΤ ΝΙΒΑΚΙ ΠΕ (Gen. 19, 29)

The Lord had overthrown the cities

2. With ωΔΡΕ :

ΝΕ ΩΔΨΙ ΕΒΟΔ ΣΦΗΔΑΥ ΣΠΙΚΑΨΕΔ (Kef. 335)

It was his habit to go out in the heat of the day.

3. With ΙΠΕ-, ΙΠΔΡΕ-, ΙΠΔΤΕ- :

ΝΕ ΙΠΔΤΕ ΙΗΣ ΟΙΩΟΥ ΠΕ (Jn 7, 39)

Jesus had not yet been glorified.

2nd With ε- (N.E. iw participial)

(248) This auxiliary forms the following compounds:

ΕΔ-

1st perfect

εωρ-

habitual present

ενρ-

imperfect

ειπε, ειπρ-، ειπρτε-.

In the last three, the **ε** is often omitted, leaving:

ιπε-, ιπρ-، ιπρτε-.

These different tenses, with their respective meaning **معانيها الخاصة** ,

have the same syntax as the 3rd present formed by **Ε** alone (238).

They form dependent clauses which follow the main clause without a conjunction, like a sort of apposition or a participle in the French language. These dependent clauses may also come before the main clause:

Δττογννοσσ ετράμων ḥτεςχιχ (Mk 1, 31)

he took her by the hand and helped her up.

OR: he brought her back to life after having taken her hand

πως φνι σωγνη ḥcϑαι ιπεψαβο (Jn 7, 15)

how this know reading and did not learn.

How does this one know how to read, never having studied?

ογος ατραλι πε ογνθελλο πε (Gen. 24, 1)

and Abraham was old, and

ετραιαι θεν ηεψεχοον

advanced in age (years)

ελπετενειον κεχαννοντ

knowing then that they are not gods

δη οε επερεψοντ φατογη

(Bar. 6, 65)

do not be afraid of them.

II. Subjunctive

(249) The subjunctive is formed from the particle **ἢΤΕ ḡT,,** in which the letter **ἢ** is sometimes omitted:

ΟΥΟΝΤΗΙ ḡΦΗ ΕΤΕΨΝΔΙ ΤΕΨΕΡ ΒΟΗΘΙΝ ΕΡΟΙ

I have someone who will come to save me.

(Fr. R. 109, 8)

The use of **ἢΦΗ** instead of the regular form **εΦΗ,** cf. 28 note.

For its meaning, the subjunctive is not limited to any tense in particular; it may indicate the present, the past and the future. It is frequently used in Coptic. It is used:

1. In the immediate dependent clause, without a conjunction, after the verbs which express volition, exhortation, the demands, and commandments:

ΧΟΨΩΨ ḡΤΑΤΔСӨО ΕΠΕΚΨΗΡΙ (Gen. 24,5)

must I then take your son back

ΕΠΙΚΔГΙ ΕΤΔКИ ΕΒОД ḡΦНТГ

to the land from which you came?

ИАРЕНМОГ† Ε ΤАДОУ ḡΤЕНЖЕНС (Gen. 24,57)

We will call the maiden, and ask her

Ε ΦΔ РωС

What she likes.

ΣΕΝΚ ΕΡΟΙ ΠΑΨΗΡΙ ΗΤΑΧΟΩΧΕΙ

(Gen. 27, 21)

Come near, my son, that I may feel

εροκ

you.

ΨΑΤΟΥ ΟΥΟΣ ΦΑΣΟΥ ΗΤΑΟΥΝΟΥ ΣΕΛΟΙ (Test. 7)

Sacrifice them and cook them so that I may rejoice.

2. After the impersonal verbs СУЕ, Σω+ "it is necessary,"

ΔΗΔΑΣΚΗ, ХРИΔ "(there is) need", ΟΥΟΝΨΖΟΥ "it is possible,"

ΣΕΛΟΙ ΨΖΟΥ "it is not possible," and the impersonal verbs having

the neuter affix С :

ΔΗΔΑΣΚΗ ΤΔΡ ΗΤΟΥΙ ΗΣΕ

(Mt. 18, 7)

For it is necessary that

ΜΙΣΚΑΝΔΑΣΟΝ

scandals happen (or)

temptations came

Σω+ ΗΤΕ-ΠΑΨΗΡΙ ΣΦΡΩΜΙ ΟΥ ΗΟΥΜΗΨΗΘΙС (Mk.8,31)

The son of man must suffer greatly.

3. In the distant dependent clause to express purpose, intention, and fear.

It is then preceded by one of the following Greek conjunctions:

γινα, γωπως "in order that," γωστε "so that", ειηπωс ,

or ειηποτε "for fear that", ειηт "unless" or one of the Coptic

conjunctions ξε— "that", υδα— "until":

ειηποτε ήτε πιαντιλικοс тнк

(Mt. 5, 25)

lest your accuser hand you over

επικρитис

to the judge.

αξοс επαιωнι ξε ήτεφερвик

(Lk 4, 3)

command this stone to become bread

ηηεтенбог εроq γιна

(Gen. 3,3)

neither shall you touch it,

ηтетенутиелю

lest you die.

(251) The subjunctive and υδα— "until" (A.E.S;) are unified in writing:

With the suffixes:

Sing. 1. wanta or want

2 m. wantek

f. wante

3 m. wantec

f. wantec

Plur. 1. wanten

2. wanteten

3. wantoy

In front of the noun: wante-

This form has been abbreviated by omitting the letter **N** and has become a

more frequently used subjunctive:

With the suffixes:

Sing. 1. wat

Plur. 1. waten

2 m. watек

2. wateten

f. wate

3 m. watec

3. watoy

f. watec

In front of the noun ψάτε—

ψωπι ἔμαχ ψάτχος οὐσ

(Mt. 2, 13)

and remain there till I tell you.

οὐκερμι εφει εβολ φεν τψε

(Deut. 28, 24)

from heaven (the powder and dust) the ash

εφρητ εχωκ ψάτεψοτκ εβολ

shall come down upon you until you are destroyed.

ψάτε πειβον νει πχωντ

(Gen. 27, 45)

until your brother's anger and furor turns

επεκсон κοτψ εβολ ραροκ

away from you.

(252) The subjunctive is often used to avoid repeating the same tense; in this case, what appears to be a dependence is actually a matter of coordinated clauses.

In general these clauses come in sequence without a conjunction; sometimes they are unified by ουσ. When translating into Arabic or French, the subjunctive is put in the same tense as the verb which precedes it.

This use of the subjunctive may occur in all the tenses and in all the modes.

In the present indicative:

εὐφρητ ἡ οὐρωπή εὐρύοντι

(Mk. 4, 26)

like a man who throws his seed...

εἰπε φρέσκος... οὐρανὸς ἡ τεφλικότ

and falls asleep.

In the habitual present:

ἄλλοι δὲ πεστανας οὐρανὸς ἡ τεφλικότι εἰπίσασι (Mk. 4, 15)

Satan comes and takes away speech.

In the future:

Ἄναβοσι δὲ πατάχος ἡ ταφωώς ἡ ταψώχ (Ex. 15, 9)

I will pursue, I will overtake, I will divide. I will pillage.

εὐεθελής δὲ πονηρούς δὲ οὐ (Ps. 35, 27)

Let those who desire my vindication

εθογωώς δὲ παλαιεθελής

shout for joy and be glad.

In the conditional:

εἴπεις ακυδονί ε ταφυλή οὐρανός (Gen. 24, 41)

If you come to my kindred; and

ἡ πονηρήτελετος δὲ εκεγωπί

if they will not give her to you, you will be

εκπονηρήτης εβολής δὲ παλατώ

free from my oath.

In the imperative:

μηπεργωλ ήτεκχατ

(Kef. 352)

don't leave, don't abandon me

In the optative:

μαρογούνοψ ήτογθεληλ ήξε

(Ps. 66,4)

may the nations exult

σανεθηος

and rejoice

After the infinitive with ε—εθρε— :

ἀφχαψ φεη πιπαραλισος

(Gen. 2,15)

he put him in the garden of Eden

εθρεψεργωβ ογοψ ήτεψαρεψ εροψ

to till it and keep it.

After a relative clause:

ψη εθηαγ επωηηρι ογοψ ήτεψηασ+

(Jn 6, 40)

he who sees the son and believes

εροψ

in him.

III. The Optative

(253) It is formed by the auxiliary **ሀልප-**, **ሀልප,** "give", "grant" (N.E. imj ir, dem. mj - 'r), cf 254,5

This tense expresses the wish, desire, exhortation :

ሀልප-පିକାଘି ଇନ୍ଦ୍ରୋ ହେତୁଳ ହେତୁଲୁମେଗ (Gen. 1, 11)

Let may the earth bring forth the green

ହେତୁଲ

grass.

ପେତେହନାକ ହାରେଫ୍ୟୁଵପି (Mt. 6, 10)

Let thy will be done

ହାରେନ୍ୟେପ୍ରମାତ ହତୋତ୍ତ୍ଵ ଏଫିତ (Missel.)

Let us thank God

Only one optative form with no infinitive remains in Coptic **ሀାରୋନ** : "let us go"

IV. The Imperative

- (254) 1. For the majority of verbs the infinitive plays the role of the imperative in the singular and the plural:

μοντι ἀκού Follow me (Jn 1, 44)

μεντε περισ Love the Lord (Ms. 424)

μαρτυρετ Save me (Jn 20, 27)

2. Some verbs take the letter **Δ-** (N.E. i > r) in front of the infinitive:

δειχνε look

δειχνει eat

δειχω δειχε - δειχο,, say, tell

3. The three verbs **ιμι**, **ιπι**, **ωλι** form also their imperative in this manner:

ανιοντι **ανι-** **ανιτ,,** take, carry

απιοντι **απι-** **απιτ,,** do, make

αλιοντι **αλι-** **αλιτ,,** take away, take off

4. Other imperatives:

ΑΛΛΟΥ, fem. ΑΛΗ, pl. ΑΛΛΩΝΙ come

ΑΓΙC give. ΑΓΙC ΤΕΚΣΙX give thy hand

ΜΟΙ ΉΔ-ΗΗΙ,, "give, grant" (A.E. imj) play

the role of the imperative for

the verb Τ.

ΗΟ, fem. ΗΕ pl. ΗΩΝΙ take

5. ΉΔ- forms the imperative of all the compound verbs compound of Τ

(230) and of all the causative verbs formed with Τ.

ΤΟΥΒΟ to purify, imper. ΉΔΤΟΥΒΟ purify

ΘΕΒΙΟ to humble, to degrade, imperative ΉΔΘΕΒΙΟ humble,
degrade

6. The negative of the imperative is formed by putting ΕΠΕΡ- (N.E. m-

ir) in front of the simple infinitive and ΕΠΕΝ- in front of the causative
infinitive:

ΕΠΕΡΕΡΧΟΤ do not be afraid

ΕΠΕΝΘΕΡΕ-ΣΔΙ ΕΙΙ do not tell anybody (do not let
anybody know) (Mt. 9, 30)

† τὸν ἐροκ πάιωτ ἀπεργωλ

(Kef. 352)

Please O my father do not go.

7. If there are several imperatives in a row, only the first verb takes the form of the imperative, the others take the auxiliary of the subjunctive (252); unless they are completely independent from each other as in the following example:

πσοις σώτει εταπροσεγχη

(Ps. 142,1)

O Lord, Hear my prayer

στειη επατὶο

Give (lend an) ear to my supplications!

V. Infinitive

1. Forms

(255) There are two kinds of infinitive: the simple infinitive as in **βωλ** "to loose" and the causative infinitive as in **θρε-** **βωλ** "to cause to be loosened."

The conjugation of **θρε** is as follows:

Sing. 1. **θρι**

Plural 1. **θρεν**

2 m. **θρεκ**

2. **θρετεν, θρετετεν**

f. **θρε**

3m. **θρεψ**

3. **θρον**

f. **θρες**

In front of the noun **θρο** **θρε-**

θρο θρε- (A.E. djt - irj) (**Τ + ιρι** 23, 227) is the causative

of verb **ιρι** "to de"

the causative infinitive may be used whenever the simple infinitive is used:

σεθρο ηθβλκι εψ+ ογνοφ

(Ps. 45,4)

They make glad the city of Gad. يَجْعَلُونَ مَدِينَةَ اللَّهِ تَفْرَحَ

Α ποσὶς θρε πχντ ϕαραω ḥώτ (Ex.9,12)

The lord hardened the heart of the pharaoh . قَسَى الرَّبُّ قَلْبَ فَرْعَوْنَ

πασεβης ϕαρε - ϕνοβι θρογτάκο (Ps. 13,6)

The evil, the sin will perish them الْأَشْرَارُ تَهْلِكُهُمُ الْخَطَايَا

Or : Sin is the doom of the impious

ειεθρεψαώ (Gen. 17,20)

I will make him fruitful and multiply. سَاجِلُهُ بِتَكَاثُرٍ

For the USE of the infirmities with ε-, see (263, 264; with ζιν , see)

266 and following.

(256) The negative of the infinitive is formed by using υτει:υτει- (A.E.

tm) βωλ to not loosen, υτειθρε - βωλ to not cause to be loosened.

This negative form is used in the conjugation of two tenses only, the conditional and in the subjunctive. In the other tenses, the negative is expressed by auxiliaries or by adverbs. But outside the conjugation, the negative infinitive has the same function as the affirmative infinitive:

ωρκ ηηι ε ϕνογτ ευτειστ ḥζονс (Gen. 21, 23)

Swear to me by God that you will not oppress me

αιαρεξ εροι ε υτειχα χλι ḥροφ (Kef. 418)

I was careful to not create any scandal.

(257) There is a third infinitive form which is called: the potential, or the capability and the power. It is formed by placing υ— (A.E. rh) (to be able, can) in front of the simple infinitive or causative form: υβωλ "to be able to loosen," υθρε—βωλ "to be able to be loosened." This form in reality is actually composed of two verbs, the first verb of which υ— is used only in this particular case. When the second verb begins with C, this letter sometimes disappeared after the letter υ—: υαχι instead of υcαχι "can say" or "able to say" which is in fact the ordinary or usual form. This infinitive form is used frequently; it exists for all the verbs and in all the tenses:

επαγγυασμεν εβολ φεν ογπολεμος (Dan. 6, 14)

he can not rescue himself from war.

σεναγυτωογνον ειλαγατον

(Ib. 26)

they will be able to arise alone

ογρωμι εβελλε νηογωθρεγναν

(Ib. 36)

they will not able to make the blind see

εβολ ογρωμι εγφεν ογαναγκη νηογωγνασμεν

nor rescue the one who is in need.

The verb which is frequently used, ωχει - ζοι "to be able" compound of ω- γει "to find" (231) and ζοι "power" "force" or "strength", belongs to this kind of the infinitive forms, ω- is also joined with the substantive ζοι in the expressions of this type: οιλον ωζοι ηι "I do not have the power" or "I am not able to."

2. The Use of the Infinitive

(258) As in French, the infinitive of all the Coptic verbs may be used, with or without an object, as the subject or the direct and indirect complement in a sentence.

1. The Infinitive as Subject

(259) The Coptic sentences which have, as a real subject, an infinitive are very similar to the French sentences of the same kind.

The infinitive form preceded by ε- (in French of, in, to) always comes after the predicate :

ΔΝΟΚ ΖΕ ΟΥΔΑΓΔΘΟΝ ΗΙ ΠΕ Ε-ΤΟΙ Τ, ΕΦ† (Ps.72,28)

it is good for me to cling to God.

ΟΥΟΝΤΗΙ Ε- ΚΑΖΙ

(Gen.18,31)

I have (taken upon myself) to speak

(260) This structure, or change in the infinitive form is used especially with the verb СУЕ "it is necessary" or "must" and with the conjugated impersonal verbs; in this case Н is used when the infinitive, which is the real subject, follows immediately the verb, and Е is used when it is separated from it:

πετсуе н- аиқ ан (Mt. 12,2)

are doing what is not lawful (or)
that which must not be done / is not lawful.

εуенан е- тгвт εпօրро (Lk 20, 22)

Is it lawful for us to give tribute to the king (Caesar)

нанек ан еօրե π�ρωմι υառ! ևլաշտց (Gen. 2,16)

It is not good that the man should be alone / for man to be alone.

2. The Infinitive as Complement

(261) 1. When it is a direct complement (object), the infinitive is found sometimes joined, to the abbreviated form of the verbs without a particle:

Ճւенрε - ки հնօրփա՛ (Jer. 14, 10)

they have not restrained their feet, (or)
they have enjoyed moving their feet, (or)
(they like to move their feet)

2. Exception for this case, which is rare, the infinitive form, it comes (as) whether it be a direct complement or other, always takes a preposition, usually **ἵνα** – or **εἰς** – .

a. *Infinitive Complement with ἵνα*

(262) **ἵνα** – (A.E.m) is used only with the simple infinitive if it immediately follows the word from which it depends on.

1. As a direct complement:

ΤΕΤΕΝΩΟΥΝ ἵνερλοκιλαζίν

(Lk 12, 56)

you know how to feel / experience.

2. As an adverbial phrase or complement of manner

ἀφεργήτε ἵνα κλαχί

(Lk 20, 9)

(Then) began he to speak

ναζηνηού ἵνα - αγάπαι πε

(Acts 12,24)

he was growing and multiplying

3. As determinative complement:

πένου ἵνα - †

(Th. 154)

(at) the time of donation

επογγωχειλού ἵνα - ορί

(Ex.12,39)

they could not stay (remain or tarry)

4. After the verbs meaning "to be easy" "to be difficult," and "to be worthy of"

ΙΩΤΕΝ ἵ— ζΕΙΣ — η

(OSE. 17)

easy to find

ΘΟΞΗ — ζΕΙΣ — ον

(OSE. 17)

difficult to find

ΑΡΙΤΕΝ ΗΕΙΣΠΩΔΑ ΗΖΟC

(Th. 156)

make us worthy to say

In all these cases, when the infinitive is separated from the word which it depends on, we use the letter Ε— .

b. Infinitive Complement with Ε—

(263) With the letter Ε— (A.E.r) the simple infinitive or the causative infinitive may be used.

The causative infinitive expresses the subject. It is therefore used when the subject of the infinitive must be expressed, that is to say when it is different from that of the main verb or even when it is not different, but must be made clear or emphasized.

It is important to notice that, in this case, the causative infinitive no longer have its proper meaning and is translated by the simple infinitive.

(264) The simple infinitive or causative infinitive is used with Ε— :

1. As a direct complement even in the cases where the letter Η— , could be used, but especially after the verbs which mean "to want, to desire, to ask, to order, to swear, to leave".

ΤΕΤΕΝCWOYN Ε - †

(Lk 11, 13)

you know how to give

ἀφορωω ε - i

(Jn 1, 44)

he wanted to come (or : he desired to come)

τορωω εθριπωωι ἵνα πιθαι

(OSE, 8)

I want to walk on the footprints of the just (follow the truth) desired

αιερεπιθυμιν ε - ογωι

(Lk 22, 15)

I have desired to eat

κερετιν ε - σω

(Jn 4, 9)

you ask to drink

ἀφρονθεν ε- ώτειχε φαι ἵσθαι

(Lk 9, 21)

he commanded (them) to tell no man (that thing)

ἀφωρκ ε - † νακ επικαρι

(Ex. 13, 5)

he swore to give thee, the land.

ἵνεψχα πιρεψτάκο ε- i εθογν

(Ex. 12, 23)

(he) will not allow the destroyer to enter

2. As an adverbial phrase or circumstantial complement to indicate the destination, the purpose, and the intention.

εψεινι ἵκε πσοις ε- ώδηι ε

(Ex. 12,23)

The Lord will pass through to smite

πιρεψήχθι

the Egyptians.

ἀγθωητ ε- καω πιρο

(Gen. 19, 9)

they came near to break the door

ἀφταογον ἵξε πόσις ε-ψω†

the Lord hath sent us to destroy

ἡταίβακι εβολ

(Gen. 19,13)

this city

μην ψχοι τηι ε-ναρμετ ε πτωογ (Gen.19,19)

I cannot escape by my self to the mountain

C. Infinitive Complement with Other Prepositions

(265) The infinitive, in the adverbial phrase or circumstantial complement, may also take other prepositions: as in ἡσα— and μενενα "after." After ἡσα is used the simple infinitive:

ηδηκωτ ἡσα τάκο σιλωυχο

(Ex. 2,15)

he sought to kill (slay) Moses.

εγκω† ἡσα σαξι

(Mt. 12,46)

they desire to speak

After μενενα— the causative infinitive is used:

μενενα - θρεψερθελλο

(Gen. 24,36)

when/once he had aged/grown old

μενενα - θρε πόσις ψαρι ε φιαρο ἡχηι (Ex.7,25)

after that the Lord had smitten the river of Egypt.

VI. The Verbal Substantive

1. Formation

(266) The verbal substantive (مُصْدَر) is formed in two ways:

1. By using the simple infinitive itself: **πι-βωλ** "the action of loosening."
2. By using **χιν-** (N.E. κιν - n) with the simple or causative infinitive
ερε- (A.E. djt - irj) .

The causative infinitive is always in the construct or pronominal case:

πχινερε-βωλ, πχινερ,, βωλ.

For the suffixation (see 255).

The simple infinitive has two forms with **χιν-** :

1. A form which does not express the subject:

πχιν-βωλ

2. Another form which is always accompanied by the subject: **πχιντε-**
βωλ, πχιντ,, βωλ.

With the suffixes:

Sing 1. **πχιντα**

Pl. 1. **πχιнтен**

2 m. **πχιнтек**

2. **πχиnтeten**

f. **πχиnтe**

3 m. πχιντεψ

3. πχιнтоу

f. πχиnтeC

Before (In front of) the noun: πχиnтe-

2. Syntax

- (267) As is the case for the masdar in Arabic, the verbal substantive in Coptic may, in its four different forms, have a direct complement.

ϕηδαγμe- τ

(Th. 8)

my salvation (liter. the saving of me)

oꝝ - coꝝen - ϕ†

(Pr. 2,5)

the knowledge/acquaintance of/with God (liter. the knowing of God)

πχиn - θpeψ - ȝeꝝwωx-τ

(Ps. 41,10)

the oppression he exercises on me

a. Verbal Substantive with the Form of the Simple Infinitive πι - βωλ

- (268) In this form of the verbal substantive, may alone or with its complement, perform all the functions of an ordinary substantive, that is to say, it may be the subject, the predicate, or the object in a sentence. It takes the definite article or its derivations:

πι - αионi ῥtot oꝝ - eβoλ ȝitotψ πe (Ps. 61, 6)

my patience comes from him

αγoνβaу e π - ocϑ oꝝ

(Jn 4, 35)

they are already white for the harvest

ՃԱՆԱՅ ԻՆԵ ՔԾՈՒՅ ՀԵ ՄԱՆԵԿ

(Gen. 3, 6)

the woman saw that the fruit (tree) was good

ՊՐԱՎԱԿԻ Է Փ - ՕՅ - ՈՒ

to eat

There exist certain verbs which are employed as simple substantives. In this case they either keep the form of the absolute infinitive: ՈՒԹ to live, ՊԻ ՈՒԹ life; ԸՆԴ to speak, ՊԻ - ԸՆԴ speech; or that of the qualitative: ՋՈՆՏ quarrel from ՋՈՆՏ to quarrel, its qualitative form is ՋՈՆՏ interlace. ԲՈՒՑ wood to burn for heat from ԲՈՒՑ, its qualitative form is ԲՈՒՑ to burn. ՓՈՏԾ sculpture, from ՓՈՏԾ its qualitative form is ՓՈՏԾ to sculpt. ՀԵՂՀԱՋ dryness (Numb. 11,32), from ՀՕՂՀԵՋ to let or cause to dry out; according to the rule its qualitative form should be ՀԵՂՀԱՋ (cf. AB, p. 39).

(269) The verbal substantive is used with the indefinite article ՕՅ- in two cases.

1. After the preposition ԾԵՆ- to form the adverbial expression:

ԾԵՆ - ՕՎՉՈՎԴԵՆ directly

ԾԵՆ - ՕՎՃՈՎ ԵԲՈՃ entirely-totally

ԾԵՆ - ՕՎՃՈՎ secretly

2. After the verb itself and to emphasize the meaning, as is the case for the absolute complement (مفعول مطلق) in Arabic.

Ex.:

ΤΕΤΕΝΝΑΙΙΟΥ θεν - ουμού

(Gen.2, 17)

you are dying of death موتاً تموتون

αφριει θεν ουριει εφενωδωι

(Mt. 26,75)

he (went out and) wept bitterly. بكى بقاءً مريضاً

θεν ουκοχει ποχει ητεκψυχη

(Gen.19,17)

Flee for your life خلاصاً خلص نفسك

(Save yourself or save you yourself)

When the verbal substantive forms an adverbial phrase or complement, the form with ξιν - is most often used.

b. Verbal Substantive with ξιν -

(270) The verbal substantive formed by ξιν - may only play the role of an adverbial circumstantial phrase or complement كمفعول دال على الحال. It is therefore always preceded by a preposition. Concerning the difference between the three forms πξιν - βωλ, πξιν - τε - βωλ, πξιν - θρε - βωλ, we can say the following:

1. πξιν - βωλ

(271) This form is used:

1. When the subject of the verbal substantive is the same as that of the main verb.

ηλγκωτ ήσα ουμετμεθρε φα ίνε

(Mt.26,59)

they sought false testimony against Jesus

επχιν - θοεθεψ

that they might put him to death.

2. When the verbal substantive does not have a determined subject and that it represents instead a noun followed by a determinative complement.

ασθιονι επάρισθεν ε πασχεια

(Mt.26,12)

In pouring this ointment on my body

ε - πχιν - κοστ

(she had done it to prepare me) for burial

ζηππεις αλαυ ακερ εφρητ ηοναι (Gen.3,22)

Behold, Adam the man has become like one of

εβολ ειλον ε - πχινογεν ουπεθηανεψ

us, knowing good

νει ουπετρωον

and evil

3. Unlike the two others, this form is generally used without a complement as a simple substantive; it can therefore take a possessive adjective and the feminine article (143):

εχεν πεψειι νει πεψ - χιν - ερογω

(Lk 2, 47)

about his understanding and his answers.

εβολ τεχιναχι

(Jn 4, 42)

because of your words.

† - χιν - сахи

(G. 88, 7)

the conversation

τερχινεργωθ

(D. 539)

the style of his behavior

2. παίντε - βωλ, παίνθε - βωλ

(272) If we take into account the primitive meaning, of the two forms,

παίνθε - should only be used in the causative sense, and

παίντε - in the ordinary sense **المعنى العادي**. But, in the language as

it today, there is no noticeable difference in the meaning between these

two forms. It is merely important to notice that παίνθε is much

more used than παίντε - .

(273) Contrary to παίν - βωλ , these two forms are used to express the

subject of the verbal substantive when it is different from the subject of the main verb, or when it must be highlighted. They appear mostly with the

two prepositions ε - and φεν - :

ἀπίπτα ολας ε πνεύματε ε παίντε -

(Mt. 4, 1)

(Then Jesus) he was led up by the Spirit

πλιαβολος ερπιραζιν εποφ

(Lev. 20, 26)

into the wilderness (desert) to be tempted by the devil

Ε πλιντετενωωπι ηηι

(Lev. 20, 26)

(I took you out of Egypt) that you shall be mine

(274) With πλιντε-, δεν indicates an action which occurs at the same time as that of the main verb and is translated by "when, while."

сүтес ϕ+ ε ταпосечж δен

(Ps. 63, 1)

O God, listen to my demand (request) when

πλинтатвбг

I pray

δен πλинтеквсф

(Lev. 27,22)

when you reap the harvest.

(275) With πλиноре-, δен generally indicates an action which immediately preceded the action of the main verb, more rarely it indicates the occurrence of two simultaneous actions.

аçуωпи λε δен πλинореçсвтес

(Gen.24,52)

and so it happened that when (once) the servant of Abraham had heard their words.

ηже παλογ наврдам ε пасадж аզогуωт
иπбоic.

he bowed himself to the earth before the lord (or, he adored the lord)

δен πλиноре писон сүтес енди

(Kef. 353)

When (once) the brother (had) heard these things,

ἀφράγιειαώω

he rejoiced greatly (very much)

ΘΕΝ ΠΧΙΝΘΡΟΥΣ ΕΞΙΓΕΑ – ΘΗΝΟΥ

(Lev.25,26)

When they oppress you

This structure is quite frequently used in the narratives, at the beginning of a sentence:

ΟΥΟΣ ΘΕΝ ΠΧΙΝΘΡΕΝΤΑΣΟ ΙΠΙΝΔΑΣ† (Zoega 29)

once we had set up/established the faith

ΕΡΑΤΨ... Δ- ΠΟΥΡΟ ΧΑΝ ΕΒΟΛ

the king let us go

VII. The Passive of the Verb

(276) There is no special form in Coptic to express the passive voice, even though there are different ways to express the passive.

1. The general and ordinary way to express the passive consists of employing the 3rd pers. pronoun of the active plural.

εχεμοντ εροκ ΣΕ ΚΕΦΑ (Jn 1, 42)

Thou shall be called Cephas (Peter)

(They will call you cephas)

In such cases, the apparent subject of the verb becomes the object of that verb, and the real subject is introduced by **εΒΟΔ ΣΙΤΕΝ** :

ΟΥ- ΡΩΜΙ Ε ΔΥΟΤΟΡΠ ΕΒΟΔ ΣΙΤΕΝ (Jn 1, 6)

A man sent by (from)

Φ+

God.

ΟΥ- ΚΔΩ ΕΥΚΙΜ ΕΡΟΨ ΕΒΟΔ ΣΙΤΕΝ (Lk 7, 24)

A reed shaken by

ΟΥ- ΘΗΟΥ

the wind.

2. Some verbs form their passive by using the verb prefix **στ-** "to take"
(the verb **στ** as prefix):

στεμον be blessed

στων be glorified

στογωνι be enlightened

στικ be baptized

The infinitive of the transitive verbs could be said to express the passive in which case the real subject is not mentioned (192).

αγογων ηχε πρων τηρον ογος (Acts. 16,26)

All the doors were opened and

μικηαγα τηρον αγβωλ εβολ

all the fetters were unfastened

3. The qualitative form of all of the transitive verbs has a passive sense, it refers to a state and not an action (200).

τεχνω I am oppressed,

σφηνοντ it is written

VIII. The Direct Complement of the Verb

The syntax of the direct complement changes with the case of the verb, which may be absolute, construct or the pronominal.

1. The Direct Complement of the Verb in the Absolute Case

- (277) The direct complement of all verbs in the absolute case is preceded by the letter **η** — (**ει** — in front of **β, γ, π, φ, ψ**, and **ψ**):

σέωνται οὐ ητούνται επιγείου (Jn 10, 5)

they do not know the voice of strangers (the stranger)

φιωτει επωντι (Jn 3, 35)

The Father loves the son.

When the complement is a pronoun, **ειλος**, is used:

εωωπ τετελει ειλος (Jn 14, 15)

If you love me

The Greek active verbs **المبنية للمعلوم** are always formed in this manner, because they can be neither in the construct case nor the pronominal case:

χρια ητεφερπιραζιν ειλωτει (Ex. 20, 20)

for God has come to test you

- (278) Remarks:

1. The verb οἰω οἴος, "to say" always takes a noun or a pronoun for its direct complement. If the sentence does not have one it is replaced by the neuter pronoun - οί with οἴος, , and by οὐλος with οἰω :

εγγοῖω οὐλος saying;

αγγοῖος it has been said

2. When the verb οἰω οἴας, "to leave" and the imperative οἴοι οἴης, "grant" have, as their complements (object) an entire clause, then we use the neuter form οἴας, οἴης is used:

οἴας ἀγοπι ἀτογαι ἀξε οἴηηρι (Mk 7, 27)

first let the children get full/eat enough (until they are no longer hungry)

οἴης εθρογγωπι οἱαν (Missel 83)

grant that they be ours

3. The predicate of the verb οἶωπι "to be" is usually come preceded by the qualitative οἱ (218), in the 3rd present. If the predicate is a verb, it also is put in the 3rd present:

τηλωγωπι οἱ ειοι ἀρχηγος (Is. 3, 7)

I shall not be a chief

ζηνα ἀτεκωγωπι εκοι ἀνεβαγι (Ex. 20, 12)

so that your days may be long

οἶωπερετένεβτωτ (Ex.19,15)

"Be ready"

ΤΗΔΩΨΕ ΕΙΣΑΖ ΑΝ ΝΤΑΨΩΠΙ

(Kef. 357)

I will not go there for fear I

ειραθτ εθρηι ρι πιψωιτ

should lie on the road

4. When Ν— is found before of the indefinite article ΟΥ— , it is sometimes reduplicated to form ΝΝΟΥ— , which must not be confused with the possessive adjective:

ΝΝΟΥΨΝΟΣΕΙ ΝΝΟΥΡΨΛΙ

(Bar. 6,35)

they will not be able to free a (one single) man

2. The direct Complement of the Verb in the Construct Case

- (279) The direct complement of all verbs in the construct case is joined to its verb and without a particle:

Α φ+ ιενρε-πικοσιος

(Jn 3, 16)

God (so) loved the world

αγχεναι

he said these things .

In the manuscripts, the direct complement of the abbreviated form is often written with the verb in its construct form صيغة المركبة as if the two simply

formed one compound word. In some books, it is unified with the verb by a hyphen "----".

3. The Direct Complement of the Verb in the Pronominal Case

(280) In this case, the complement is always a suffix pronoun, the syntax then consists in applying the rules of suffixation.

Let us first look at two general patterns or models of conjugation which are applicable to the great majority of verbs.

We will then look at the particularities and exceptions.

Verbs ending with the vowel Ο , or Ω: Example: the verb ΤΑΛΩΟ,,

Sing. 1. ΤΑΛΛΟΙ

2 m. ΤΑΛΛΟΚ

f. ΤΑΛΛΟ

3 m. ΤΑΛΛΟΥ

f. ΤΑΛΛΟC

Plu. 1. ΤΑΛΛΟΝ

2. ΤΑΛΛΩΤΕΝ or ΤΑΛΛΕ - ΘΗΝΟΥ

3. ΤΑΛΛΩΥ

Verb ending with a consonant.

Sing. 1. ΒΟΔ Τ

2 m. ΒΟΔ Κ

f. βολι

3 m. βολη

f. βολη

Plu. 1. βολτεν

2. βελ - θηνον

3. βολον

Rules and Remarks

(281) 1. The first singular takes -ι after Ο or Ω , and is -Τ after a consonant.

1. The few verbs ending in α,, or ι,, take -Τ: χα,, χατ; αι,, αιτ (Br. 215); ΤΗΙ,, ΤΗΙΤ (Ps. 26, 19).

2. When the infinitive already ends with the letter Τ , it is possible, but not necessary to add another -Τ .

σιτ (lam. 3,2) and σιττ,

σι, σιτ,, "to take" (Ez. 3, 14) from

σιτ (Lam. 3, 44) and σιττ from

σιονι σιτ,, "to throw"(Ez. 2, 1)

But κοττ, κοττ, ηιττ also exist.

3 . The verbs which are ended in β, μ , and Ν preceded by a consonant take the auxiliary vowel Ε before the adjunction or addition of the suffixes, except in the 2 f. sing. and in the 2 and 3 plural.

the verb **ΝΟΣΕΙΝ ΝΑΓΕΙ**, "to deliver" is conjugated as follows:

Sing. 1. **ΝΑΓΕΙΤ**

Plur. 1. **ΝΑΓΕΙΕΝ**

2 m. **ΝΑΓΕΙΕΚ**

2. **ΝΑΓΕΙΙ-ΘΗΝΟΥ**

f. **ΝΑΓΕΙ**

3 m. **ΝΑΓΕΙΕΨ**

3. **ΝΑΓΕΙΟΥ**

f. **ΝΑΓΕΙΕC**

(282) II. The 2 sing.F. does not take anything after the vowels Ο and Ω, it takes

-ι after a consonant.

1. The verbs ending in **Δ,, Ι,,** add -ι in the 1st sing. and it becomes **†**:

ΧΔ,, ΧΔ†, ΔΙ,, ΔΙ†, ΤΗΙ,, ΤΗΙ†.

2. After a consonant, **†** is sometimes used instead of -ι:

Ex:

υορ† and **υορι** (Is. 3, 24) from

υορη υορ,, "to tie"

χορ† (Mich. 6, 14) from **χωρ χορ,,** "to dissipate"

ογοι† (Nah. 3, 15) from **ογωι ογοι,,** "to eat"

φατ† (Is. 1, 25) from **φιτι φατ,,** "to cook"

σοτ† (Mich. 4, 10) from **σωτ σοτ,,** "to serve"

(283) III The 1st plural takes -Ν after a vowel. After a consonant -ΤΕΝ, is often used and many times -ΕΝ is employed. -ΤΕΝ Sometimes the same verb has both forms:

СОТПЕΝ (Eph. 1, 4) from СΩΤΠ "to choose"

ΟΠΤΕΝ from ΟΠΙ "to count"

ΟΔΤΕΝ and ΟΖΕΝ (Is. 64, 6) from ΟΔΙ "to take away"

ΔΟΞΤΕΝ and ΔΟΞΕΝ (Jer. 7, 10) from ΔΩΣΙ "to stop, cease"

The verbs ending in Τ take ΤΕΝ: ΖΙΤ- ΤΕΝ, ΚΟΤ- ΤΕΝ,
ΚΟΤ- ΤΕΝ, ΥΑΤ- ΤΕΝ, ΙΕΡΠΙΤ- ΤΕΝ.

ΖΙΤΕΝ (Mt. 8, 31) has been found once.

The verbs ending in Ι, and which take -Τ in the 1st sing, take -ΤΕΝ in the 1st plur : ΔΙΤΕΝ

(284) IV. The 2nd plural may always be formed by adding -ΘΗΝΟΥ to the construct infinitive.

This formation is the rule for the verbs ending with a consonant, so as to distinguish between the 1st plural and the 2nd plural. But for the other verbs it seems that it is not necessary: ΚΕΤ - ΘΗΝΟΥ convert;
ΔΙΤΑΛΛΩΤΕΝ "he informed you".

(285) V. The 3rd plural is always in - ΟΥ. After Δ, - ΟΥ contracts to Υ:

ΧΔ,, ΧΔΥ, ΙΔ,, ΙΔΥ.

Sometimes, for the euphony, the better **Τ** is added between the radical and **ΟΥ**:

ΧΟΤΟΥ from **ΧΩ ΧΟ**, "to say"

The verbs ending in **Ι** and which take **-Τ** in the 1st sing. take **ΤΟΥ** for the 3rd plural: **ΔΙΤΟΥ, ΙΙΤΟΥ, ΤΙΤΟΥ.**

Note: In the conjugation of the 2nd and 3rd plural **Ο** changes to **Ո** in front of **-ΤΕΝ** and **-ΟΥ**.

4. Verbs used in a reflexive sense

(286) Several Coptic verbs are conjugated with two pronouns for the same person, one being the subject and the other, the object. These verbs are absolutely like the French verbs which have two pronouns, for example "se lever, se r^esposer" etc.: **እቁ - Τወን - ቁ** "he arose" "he stood (himself) up".

The second pronoun may be a direct or indirect object or complement, depending on whether the verb is transitive or intransitive.

a. Transitive Verbs

(287) All the transitive verbs could be employed in the reflective sense as in the French "s'aimer" "to love oneself", "se louer" "to praise oneself". But in Coptic this sense, or meaning, is attached to the infinitive itself without resorting to another pronoun (192).

Only certain verbs can take a second pronoun for the same person as their object. Of these, the more frequently used, are: **ΤΩΝ,,** "to stand

(oneself) up" which becomes **ΤΩΟΥΝ,,** in the 3rd plural: **ΔΥ –**

ΤΩΟΥΝ – ΟΥ "they stood (themselves) up"

ΚΟΤ,, to return, come back

ΔΟΞ,, Ε – to stand up again; to recover

ΟΥΔΖ,, to (add oneself to) follow

ΟΥΔΖΙ,, to repeat

ΟΥΟΝΖ,, to appear

ΡΟΘΒ,, "to sit at the table to eat"

ΣΔΖΩ,, to move away

ΤΔΖΟ,, to go up

ΤΑΚӨΟ,, to come back

ΤΕΝΘΩΝ,, to resemble

ΤΟΙΙ,, to become attached to

ΦΟΞ,, to jump, dash, rush toward

ΣΕΝ,, to move

ΧΕΞ,, to be found

And in addition to those verbs, two compound verbs: **ΟΨΑΞ - ΤΟΤ,,**

"to start again"

ΧΑ-ΤΟΤ,, "to become discouraged"

The verbs **ΣΤΟΝ**, qualitative **ΜΟΤΕΝ** "to rest", **ΗΝ** "to hurry"

ΧωΔΕΙ "to hurry", **ΟΥΝΟΥ** to be glad, rejoice, take **ΣΙΛΟ,,**:

ΑΓΙΣΤΟΝ ΣΙΛΟΥ "he rested (himself)"; **ΗΝ ΣΙΛΟΚ** "hurry

(yourself)" **ΑΓΙΧΩΔΕΙ ΣΙΛΟΥ** "he hurried (himself"),

ΗΑΡΕΝΟΥΝΟΥ **ΣΙΛΟΝ** let us rejoice (ourselves).

b. Intransitive Verbs

(288) There are some verbs which when they are used with a preposition,, have a reflective sense, for example:

ωε ή,, to go away

ἀφωε ήαψ he went away

ἀγωε ήωογ they went away

The same construction may occur with the Greek verbs meaning "to leave, go away": ἀφορωω ε εραναχωριν ήαψ "he decided to leave, to go away" (kef. 352); ηαγ ερο,, "to seem"; αιηαγ εροι, "it seemed to me" (MS. 419), φαι ερο,, "to control oneself"; ιπεφωφαι εροψ "he was not able to control himself" (D. 545); ογιερατ,, "to stand", αкоги ερατс she stood (on her feet)

5. Remarks on some verbs

ρανε- ραη,, to please

(289) This verb is a compound of ερ- and the same root or origin as that of the word αιηαι "to be good", it is αιη (αι,, is the pronominal form from the verb ιπι). There is no absolute form for this verb; it is always followed by its complement (object), which can be a noun or a suffix pronoun:

α πιсахи ρане-φарах (Gen. 41, 37)

This proposal (talk) seemed good to Pharaoh.

αсрани

he pleased me

(Lk. 1, 3)

When the complement is a noun, the form with the suffix is generally used; this form is followed by the noun, the two being joined by the letter ή—(ε—):

ἀνράναψ ἐπέοις

(Th. 142)

they pleased the Lord

κην, ουγω

to cease, stop

(290) These two verbs have two meanings:

1. "to cease, stop", with a verb in the 3rd present:

ἀφκην εφεδαι

(Ex. 31, 18) he ceased talking

ἀφογω εφεδαι

(Gen. 18, 33) he ceased talking

ἀστροψ ψατεφογω εφεω

(Gen. 24, 12)

she poured for him until he stopped/had finished drinking

The verb λωχι λοχη, is also used in this sense:

ἀνλοχον εγκωτ They stopped building

(Gen. 11, 8)

Construction similar to that of the compound verb ξεκ τοτ,, εβολ

which means "to finish":

ἀφεκτοτψ εβολ εφεδαι

(Deut. 31, 24)

finished writing

2. (Both of them) "already" when it is in the perfect, with a verb in the same

tense, or in the 3rd present or the infinitive with ε— (A.E.r):

ἀσούω ἀσί

(Mk.14,41)

she already came

ἀγκην εὗτι ἐπονθεῖχε

(Mt. 6,2)

they have already received their reward

- ἀ πάιωτ κην ε σφαι ἐπεκραν

(Am. 2, 8)

my father has already written your name

ἀγούω εὐταξαπ εροψ

(Jn 3,18)

he is (condemned) already

he has already been judged

οὐαγτότ,, (A.E. w;h dr.t), οὐαγτι,, to start again

οὐαγτι,, (in the Ancient Egyptian language whm "to repeat")

(291) οὐαγτότ,, may be followed by the first perfect when the first perfect is in the same tense. Everywhere else it is accompanied by the infinitive form with Ε. It may be translated as anew, again, and moreover:

ἀσούαγτοτс ἀσίici

(Gen. 4, 2)

(And) again, she bore a child

ὴνοῦουαγτοτον εἰπι κατα παιγωβ (Deut 13, 11)

never again will they do such wickedness

The verb οὐαγτι,, is followed by the 3rd present and its meaning is:

to do again; to repeat - return to do:

Ex: ἀγούαγτιεψ εψζօс he repeats

Chapter XII: THE Old Conjugation

(292) In the Ancient Egyptian language the simple tenses were formed like the past in the Arabic language, by placing the subject, whether it be a noun or a pronoun, after the verbal stem. This method of conjugation has remained in Coptic in the following verbs:

I - Four adjectival verbs

- 𠁥𠁥 – to be big, large, great
𠁥𠁥𠁥 – to be good
𠁥𠁥𠁥 – to be many
𠁥𠁥𠁥 – to be beautiful

II - Two personal verbs

- 𠁥𠁥𠁥 – to say, speak.
𠁥𠁥𠁥 – to want

III. Four impersonal verbs

- 𠁥𠁥𠁥 – to be
𠁥𠁥𠁥 – to not be
𠁥𠁥𠁥 – to be different
𠁥𠁥𠁥 – to have to, must

(293) The four words, **ນ&አ-**, **ነ&ወይ-**, **ነ&ነይ-**, **ነ&ርሱ** are used as verbs and as adjectives. They are used as verbs because like the verb they have a subject and they take all the prefix pronouns of all the persons. And they are used as adjectives because - just like adjectives - they express a quality without giving any precise idea about the time. For this reason we call them **adjectival verbs**.

They form independent clauses which are, in every way, similar to the nominal clauses.

The phrase **ነ&ነይ በ&ወያዥ** "good is the psalm", could be said to be a nominal clause, with **ነ&ነይ-** as its predicate and **በ&ወያዥ** as its subject .

These four words are composed of the aux. **ነ&አ-** (in Ancient Egyptian **n;**) and the ancient adjectives which have remained in Coptic:

O big (131, 1), **እ&ወያዥ** to be good **ር&ወያዥ** to be beautiful and **እ&ወያዥ** to be many/numerous

1 - The Four Adjectival Verbs

1. Conjugation

(294) **ነ&አ- ነ&አ,,** great, to be big, large, great (Ancient Egyptian **n;** - **c;**) with the suffixes

Singular

1st per.

(ነ&አሁ)

2nd per masc. (να&ακ)

2nd per fem. (να&ε)

3rd per. masc. να&αγ

3rd per. fem. να&αc

Plural

1st plu (να&απ)

2nd plu (ναωτεν)

3rd pl να&αγ

In front of the noun: να&α-

(The words which are in parenthesis did not appear in the texts).

Example:

να&α πετ-ερ-προφητευιν (1 cor. 14.5)

Great is the one who prophesies.

This word is rarely used and it is preferable to use μιγι "big, large, great" with the copula — πε-τε-νε.

(295) να&νε-, to be good (Ancient Egyptian n; - 'n) with the suffixes:

Singular

1st per. να&νη

2nd per. masc. να&νεκ

2nd per. fem. να&νε

Plural

να&νεν

να&νετεν

3rd per. masc. ΝΔΝΕΨ

ΝΔΝΕΥ

3rd per. fem. ΝΔΝΕC

In front of the noun ΝΔΝΕ-

Impersonally ΝΔΝΕC "it is good"

Examples:

ΝΔΝΕ ΟΨΑΛΙΟC "The psalm is good" (Rs. 146,1.)

ΑΓΝΑΡ ΗΣΕ Φ† Ε ΠΙΟΥΩΙΝΙ ΣΕ ΝΔΝΕΨ (Gen. 1,4)

God saw that the light was good.

(296) ΝΔΩΕ - ΝΔΩω,, "many or to be many" with the suffixes.

Singular

1st per. ΝΔΩΩI

2nd per. m. ΝΔΩΩK

2nd per. f. ΝΔΩΩ

3rd per. m. ΝΔΩΩΨ

3rd per. f. ΝΔΩΩC

Plural

1st ΝΔΩΩN

2nd ΝΔΩΩΤΕN

3rd ΝΔΩΩΜΟY

In front of the noun ΝΔΩΕ -

Example:

ນາວເ ນේකන& ຍour mercy is abundant (Ps. 85,15).

(297) **ນේසේ – ນේස්ව**,, beauty (or) to be beautiful. With the suffixes

Singular

1st per.	නේස්වී
2nd per. masc.	නේස්ව්ක
2nd per. fem.	නේස්ව
3rd per. masc.	නේස්ව්ය
3rd per. fem.	නේස්ව්ස

Plural

1st per.	නේස්වන
2nd per.	නේස්වතේන
3rd per.	නේස්වෝර

In front of the noun **ນේසේ**–.

The negative sentence

(298) The above sentences are negated by using **අන** after the subject.

Example:

ນඳුසේ **අන** it is not good

ນඳු පෙතෙන – වෝරෝර **අන**

your boasting (glorification) is not good (1 cor. 5, 6),

2. Relatives and participles

(299) These verbs are used merely as adjectives for other words. They therefore come after the word they modify and they are introduced by the relative pronoun ΕΘ— "who, which" or by Ε— (in Ancient Egyptian ΙΩ "being"):

1. The verb attached to ΕΘ— if the antecedent is determinate:

ΕΘΝΔ,,

ΕΘΝΔΝΕ,,

ΕΘΝΔωγω,,

ΕΘΝΕСΩ,,

†**τροιπή** ΕΘΝЕСΩС The beautiful dove

φνογн ΕΘНДАГ The great (hell) abyss

†**τοι** ΕΘНАНЕС The good portion

2. With an indeterminate antecedent:

ΕНДД— ЕНД,,

ЕНДНЕ— ЕНДНЕ,,

ЕНДВЕ— ЕНДВВ,,

ЕНЕСЕ— ЕНЕСВ

ογδнт ЕНДНЕГ a good (kind) heart

δен ογчоу ЕНДНЕГ in a good time

In this form the verbs may also be used as predicates. And this, in the same manner as the other qualitatives composed of **E**— and a qualitative (162). In this case, however, they came after the subject.

Examples:

φηδῷωπι ἡχε πετενθεχε ενδῷωφ (Lk. 6, 35)

Your reward will be great

ИДЕ НЕТЕНШИТИ ХУМПІ ЕНАНЕГ. (Jer. 33, 13)

Let your ways be good.

II. Personal Verbs:

1- πεχε—πεχδ,, He said.

- (300) This verb indicates the past perfect and it always precedes its subject. It is conjugated as follows: With the suffixes

Singular

1st per. **NEXHI**

2nd per. masc. πεχάκ

2nd per. fem. πεχε

3rd per. masc. πεχας

3rd per. fem. **πεχας**

Plural

1st per. πεχαν



2nd per. πε^χωτεν

3rd per. πε^χων

In front of the noun πε^χε—.

Examples

πε^χε ιης Jesus said

πε^χαρι υων He said to them

πε^χε— is used if the subject is a noun and if that noun comes directly after the verb. If the subject is separated from the verb by another word, then we use the pronominal form and the word ηχε— precedes the subject:

Examples

πε^χε πιλατος υων (Mt. 27,22)

Pilate said to them

πε^χαρι ηων ηχε πι— ρητειων (Mt. 27, 23)

The president said to them

2) ε^χηε — ε^χηα,, "to wish, to want".

(301) With the suffixes:

Singular

1st per. ε^χηηι

2nd per. masc. ε^χηηκ

2nd per. fem. ε^χηηε

3rd per. masc. εξηλαφ

3rd per. fem. εξηλασ

Plural

1st per. εξηλαν

2nd per. εξηλωτεν

3rd per. εξηλωον

In front of the noun εξηλε-.

This verb is used in two cases only:

1. As a participle صيغة اسمية to express "of one's own free will"

Example:

απριεψας εξηλη (1 cor, 9, 17)

I did this of my own free will

εγγωπ ήτε ουψυχη ερνοβι εξηλασ αν (Lev. 4,27)

If (anyone of the common people) sins unwillingly

someone

2. In the relative clauses with ετ :

φη ετεξηε πωηρι (Mt. 11, 27)

Any one to who the son chooses to reveal him.

That which the Son desires/wishes

γωβ ηβεν ετεξηωον (Mt. 17, 12)

"Whatever they want (pleases them)"

·εφρητ ετερηδα

(Gen. 27, 9)

"As he wishes"

If this verb is preceded by the pronoun ΠΕΤ, it takes on the sense of a noun of volition or desire.

Example:

НЕДЕЛЯ МАРЕЦЬШАПІ

Thy will be done.

(Mt. 6, 10)

III. Impersonal Verbs

1) ΟΥΟΝ (S.O^υν, A.E.wn) There is/are

(302) These two verbs indicate the sense of the indeterminate

الحاضر غير محدد . Their other tenses are:

Imperfect { NE – ΟΥΝ There was/were
NE – ΜΕΛΟΝ There was/were not

nominal ε – ονος being

active part **E- ILLION** not being

In the imperfect —ΠΕ may also be added after the subject. The letter Ε— in the previous form Ε— ~~ΙΩΝ~~ is usually omitted when writing ~~ΙΩΝ~~.

Syntax

(303) These two verbs serve two purposes:

1) Both are used before the subject in the First present (236) and in the First future (240), if the subject is an indefinite noun. The latter takes the indefinite article after **ОУОН** in affirmative sentences, but in the negative sentences it does not take any article after **и, уон**.

Examples

ΣΗΠΠΕ ΟΥΟΝ ΟΥΜΑ ΧΗ ΣΔΡΟΚ (Ex. 33, 21.)

here is a place near (in front of) you

ΑΙΓΑΙΟΝ ΗΠΙ ΤΟΙ ΕΡΩΟΥ (ord, 577)

(they don't have a number) they are numberless/countless

έλλον ρωτει νανάγ ε παρο

no man shall see my face

In the imperfect:

ΝΕ ΟΥΟΝ ΟΥΜΟΝΑΣΤΗΡΙΟΝ ΦΕΝ ΠΘΟΩ ΥΛΕΙΣ(Ms. 419)

There was a monastery in the province (region) of Akhmin

NE ΕΙΛΟΝ ΣΔΙΝΕ ΦΕΝ ΤΚΥΒΩΤΟΣ

There was noting in the ark

(304) 2) When they are followed by a preposition in the dative (នាំ— N.E. mdj)

Е-, И- these verbs mean "to be at, to not be at", and consequently "to

have, to have not". The most frequently used expression is **ОУОН НТЕ-**, **иүлон НТЕ-** means "has" and "did not has", which may be followed by the adverb **иүләү** "there", this adverb is placed after the subject.

This expression appears in both the absolute and the construct case.

a) The absolute case:

(305) With the suffixes:

Singular

1st per.	ОУОН НТНІ	иүлон НТНІ
2nd per. masc.	ОУОН НТАК	иүлон НТАК
2nd per. fem.	ОУОН НТЕ	иүлон НТЕ
3rd per. masc.	ОУОН НТАҚ	иүлон НТАҚ
3rd per. fem.	ОУОН НТАС	иүлон НТАС

Plural

1st per.	ОУОН НТАН	иүлон НТАН
2nd per.	ОУОН НТУТЕН	иүлон НТУТЕН
3rd per.	ОУОН НТУОҮ	иүлон НТУОҮ

In front of the noun **ОУОН НТЕ-** **иүлон НТЕ-**

Most of the time the two letter **Н** become one **Ң** as follows:

With the suffixes

1st person **ОУОННТНІ** **иүлонНТНІ**

2nd person (ext) ΟΥΟΝΤΑΚ

ΙΙΙΟΝΤΑΚ

In front of the noun. ΟΥΟΝΤΕ-

ΙΙΙΟΝΤΕ-

Syntax:

The real subject takes ή— and comes after the verb.

The use of these two verbs to mean "there is/are" or "there is/are not", is most frequent in the nominal sentences (232-3) when the subject is accompanied by a prepositional phrase or by another expression which completes the meaning of the sentence:

Examples

ΟΥΟΝ ΟΥΙΙΗΥ ΙΙΙΟΝΗ ΔΕΝ ΠΗΙ

(Jn 14.2)

There are many places (rooms) in the house

ΙΠΔΙΩΤ

of my Father

ΙΙΙΟΝ ΔΟΣΛΟΣ ΗΦΗΤΨ

(Jn 1, 48)

there is no guile in him

ΟΥΟΝ ΤΟΣ ΝΕΙΙ ΣΙΙΟΥΒΕΝ ΣΑΡΟΝ ΕΝΔΑΨΩΟΥ (Gen.24,25)

We have both straw and provender enough

ΟΥΟΝ ΤΟΠΟΣ ΕΘΡΕΚΨΤΟ ΕΡΟΝ

(Gen.24,25)

There is a room to lodge (set up camp? where we live) in

ΟΥΟΝ ΠΨΗΡΙ ΙΙΦΡΩΙΙ ΗΕΡΨΙΨΙ

(Mt. 9,6)

The son of many has the power/the authority

ዘ ነ ማን እኔ ተጋዢ አውሮያኝ እሂሳብ (Kef. 388)

The women has a small child (boy)

የዕስተዳደቅ አውሮያኝ እኔ መልያ (Pr. 12,19)

He has an unjust (unfair) tongue

ሁለም እኔ ተናና እሂሳብ (Th. 6)

We have nothing

የዕስተዳደቅ አውሮያኝ የዕስተዳደቅ መልያ (Is. 3, 6)

You have a mantle cloth (You have a garment)

b) The construct case:

(306) With the suffixes:

Singular

1st per.	ΟΥΟΝΤ	ΙΩΟΝΤ
2nd per. masc.	ΟΥΟΝΤΕΚ	ΙΩΟΝΤΕΚ
2nd per. fem.	ΟΥΟΝΤΕ	ΙΩΟΝΤΕ
3rd per. masc.	ΟΥΟΝΤΕΩ	ΙΩΟΝΤΕΩ
3rd per. fem.	ΟΥΟΝΤΕΩ	ΙΩΟΝΤΕΩ

Plural

1st per.	(ΟΥΟΝΤΕΝ)	ΙΩΟΝΤΕΝ
2nd per.	ΟΥΟΝΤΕΤΕΝ	ΙΩΟΝΤΕΤΕΝ
3rd per.	ΟΥΟΝΤΟΥ	ΙΩΟΝΤΟΥ

In front of the noun ΟΥΟΝΤΕ – ΙΩΟΝΤΕ –

Syntax:

The real or actual subject comes after the verb without taking ἐ –

Examples:

ΟΥΟΝΤ εργίωνται (Jn 10,18)

I have the power

ΙΩΟΝΤΟΥ δὲ τίλλεται (Pr. 13,7)

They have nothing

Νε ουοντεων ορθωκι τίλλεται (Gen.16,1)

She had a maid (slave)

ΟΥΟΝΤΕΚ ΟΥΣΔΙ ΙΠΑΙΛΑ

(Gen. 19,12)

Have you anything in this place here? (Have you any one else here?)

ΙΜΟΝΤΕΨ ΘΑΗ

(Bar. 3,22)

He it has no end

(307) In the sense of "have and have not" the following are also used:

1. ΟΥΟΝ ΙΛΛΟ,, ΙΛΛΟΝ ΙΛΛΟ

ΦΗ ΕΤΕ ΟΥΟΝ ΙΛΛΩΨ ΙΛΛΟΨ

(Mt. 13,9)

He who has ears

ΝΕ ΙΛΛΟΝ ΙΛΛΟΜ ΙΛΛΟΨ ΠΕ

(Jn 11,37)

He did not have the power

2. ΟΥΟΝ ΕΡΟ,, ΙΛΛΟΝ ΕΡΟ,,

ΟΥΟΝ ΗΤΟΤ,, ΙΛΛΟΝ ΗΤΟΤ,,

ΟΥΟΝ ΝΕΛ,, ΙΛΛΟΝ ΝΕΛ,,

The last two expressions are rare:

ΟΥΟΝ ΣΙΧ ΣΝΟΥΤ ΕΡΟΚ

(Mt.10, 8)

You have two hands

(308) Note: If the verb ΟΥΟΝ is used with ΗΤΕ— and ΕΡΟ,, , it carries with it the idea (meaning) of: "to owe, to have a debt"

ΗΤΕ— indicates the lender and ΕΡΟ,, "the debtor

Examples:

ΟΥΟΝ ΟΥΗΡ ΕΡΟΚ ΗΤΕ ΠΑΣΟΙC (Luc.16,5)

How much do you owe my master? كم عليك لربى

ΗΗ ΕΤΕ ΟΥΟΝ ΗΤΑΝ ΕΡΩΟΥ (Mt. 6,12)

those who owe us, our debtors من لنا عليهم

ΦΗ ΕΤΕ ΟΥΟΝ ΗΤΑΨ (Ez.18, 7)

he who owes, the debtor

ΗΕ ΟΥΟΝ ΦΗ ΣΑΘΕΡΙ ΕΡΟΨ (Lk 7, 14)

he owed 500 denarii

(309) 2) ΟΥΕΤ— means "is other, is different" (dem. Wt < A.E. wdc)

This invariable verb always precedes the subject.

ΟΥΕΤ Π— ΩΟΨ ΉΕΝ ΗΤΕ ΝΔ— Τ— ΦΕ (1 Cor. 15,40)

But the glory of the celestial is one, and

ΟΥΕΤ Π— ΩΟΨ ΔΕ ΗΤΕ ΝΔ— Π— ΚΑΨ!

the glory of the terrestrial is another.

(310) 3) ΣΩΨ "it is necessary", "must" (from Σ — ψε she goes)

This verb governs the dative with Η—

ΣΩΨ ΗΗΙ I need/must. With the negative: Η— ΣΩΨ ΑΝ

or ΣΩΨ ΑΝ "it is not necessary", "must not"

With ΠΕΤ— it forms the neuter ΠΕΤ — ΣΩΨ "what is necessary, appropriate".

PART FOUR
(IV). PARTICLES

Chapter XIII : Prepositions

(311) The prepositions are simple for example (Ε) or compound for example (Ε—
ΧΕΝ). They are used with the nouns and with the suffix pronouns. With a
noun they are in the construct case and the accent falls on their object; with
a suffix pronoun, the tonic accent falls on the preposition.

1. Simple Prepositions

ΑΤΘΕ — ΑΤΘΟΥ without

Ε — ΕΡΟ to, toward

Η — Η,, to, at

ΝΕΙ — ΝΕΙ,, with

ΟΥΒΕ — ΟΥΒΗ,, against, in front of

ΟΥΤΕ — ΟΥΤΩ,, between

ΟΔ — in, in the direction of

ΩΔ — ΩΔΡΟ,, until, up to

ΦΔ — ΦΔΡΟ,, under

ΦΕΝ - ή ΦΗΤ,, in--from the body of

ΣΔ - ΣΔΡΟ,, towards

ΣΙ - ΣΙΩΤ,, on

(312) **ΑΤΘΝΕ-** "without"

ΑΤΘΝΕ- **ΑΤΘΝΟΥ**, or **ΑΘΝΕ-** **ΑΘΝΟΥ**

(§. **ΑΞΗ** **ΑΞΗΤ,,**)

With the suffixes:

sing. 1. **ΑΤΘΝΟΥΙ**

2 m. **ΑΤΘΝΟΥΚ**

3 m. **ΑΤΘΝΟΥΨ**

f. **ΑΤΘΝΟΥΣ**

plu. 1. **ΑΤΘΝΟΥΝ**

2. **ΑΤΘΝΕ-ΘΗΝΟΥ**

3. **ΑΤΘΝΟΥΟΥ**

In front of the noun: **ΑΤΘΝΕ** - or **ΑΘΝΕ**

The object of this preposition generally does not take the article; it may be a substantive or a verb in the infinitive form:

ΑΩ οντις

without sin;

(Jn. 8,7)

ΑΩ ερχηταινα

without hesitation

ε- επο,

to, towards, at

(313) This preposition (**σι**) has the meaning of

(1) "to, towards", "at" and indicates the physical or moral movement:

επωδης towards the desert (Mt. 4, 1), εποι "to him".

(2) "to, for" carries with it the meaning of the dative σοντεν ε : to

order (someone). ογωνη "to show to".

(3) "From, outside of" οντει ε τηνη "to escape from the sword."

(Ez. 6,8)

(4) "On" ογον ογχρεος εποι I have a debt; (Z. 42) οθοι

εγεερσοις επο "he himself will be your master." (Gen. 3,16);

ταλο,, ε "to go/get up on"

(5) It is employed to form the comparative (171).

(314) There are a number of active verbs in French which are neuters in Coptic govern in their complement with **ε— ερο,,**.

For example:

(1) The verbs which express an operation of the senses or the mind:

ηαγ "to look."

χορυτ "to see", **coic** "to consider",

сүтєи "to hear", **гсєи** "to listen",

ωωλєи "to smell," **холхєи** "to feel",

σοз "to touch"; **εи** "to know",

κα† "to understand" **ιεчи** "to think",

ηαг† "to believe", **ερгελпic** "to hope, to aspire".

(2) The verbs relating to speech:

иоyt "to call", **чиоy** "to bless," **гωc** "to praise, **+гo** "to

pray", **саgчи** "to curse" **гωoуу** "to insult", "to blame,"

χωнt "to become angry with,".

(3) Many verbs which express movement:

kim "to move", **гioyi** "to throw, **уπ** "to beat", to hit/ strike

κω†, таkто "to surround", **аpeз, рωic** "to guard."

и (и— 28) и,, (in Ancient Egy. n.)

(315) This preposition is used for the dative (61):

πε^τη^τλα^γ ε^τφι^τλιππι^ς "he said to Philip. (Jn 6,5)

πε^χωνο^υ ηδ^η "They said to him."

ѠѠІ ἡπίκօսԱՅօС “woe betide the world” (Mt. 18,7)

The verb **ତା** and its compounds govern the dative with **ମୁଁ**.

𓈖 (ء-) 𠁻𠁼 (In Anc. Egy. M-, im,,) "in"

(316) This preposition (65) means:

(1) "In-while" for the place and the time:

ἐπαύεσθαι "on this day," **ἐπάγεια** "in this place." **ἀφορτί**

ΙΕΛΛΑΥ ΝΕΩΟΥΣ ΚΝΑΥ "he spent two days there," (Jn.4,40)

ΔΑΦΝΗ ΣΤΗΝ ΑΓΙΑ ΣΟΦΙΑ "Seth lived 805 years (Gen. 5, 6)."

(2) "From, outside of." In this sense the preposition, is usually preceded by

εβολ, сабод: ἐπερογει сабод иллю "do not be

far from me." (1. ps. 37,22).

(3) "By, by means of," "for the instrument and the oath"

ନ୍ତର୍ହକ୍ଷି "by the sword";

Δψωρκ οὐφή ετέσοι "he swore by the Very-High." (Th. 164)

(4) It is used to link the verbs. "to be, to become, to do, to appear," to their

predicate: οι ηνυρο "to be king". ἀφύωπι

ηνυλανεσων "he became a shepherd." (Gen. 4,2),

αγαλιτεηράλλο "he will make us rich." (Th. 99,1).

ἀφορι θεη φη ε ηδοι εινοφ (Th. 94)

he remained in what he was (involved in)

(5) It is used to unite or combine the direct complement in the absolute form

of the verbs (277).

νει— νει,, with (in N.E. i.m.)

For the suffix, see 61.

(317) This preposition signifies:

(1) "With":

† νειωτεν (Ps. 11,9)

I am with you

(2) To, at: after the verb σαχι :

αφσαχι νειων (Jn. 8, 12)

He talked / spoke to them.

(3) It is used as a conjunction to link the nouns and the pronouns, (333):

πεκιωτ νει ανοκ (Lk 2,48)

Your father and I

(318) "against, to, toward (in demotic wb;)"

sing 1. οὐβήι

2 m. οὐβήκ

f. οὐβή

3 m. οὐβήφ

f. οὐβής

plu. 1. οὐβήη

2. οὐβέ – θηνού

3. οὐβήού

This preposition is used rarely.

μενθαλ οὐβήκ περίσ

(Ps. 122,2)

Our eyes are towards you, O Lord.

† οὐβέ

to resist, to give against:

οὐτέ – οὐτώ

"between" (N.E. r – iwd).

(319) οὐτέ τψε μεττ πκάρι

(Bar. 6,54)

between the heaven and the earth

οὐτωι μεττεν

(Gen. 9,15)

between me and you.

ΟΥΤΩΙ ΝΕΙ ΟΥΤΕ ΨΥΧΗ ΝΙΒΕΝ ΕΤΟΝΘ (Gen. 9,16)

between me and every living soul

ωλα - N.E. r Ščc ωλαρο,, until, (up) to (in Egypt. hr?)

(320) ωλα αγρικας ήτο οικουμενη (Ps. 18,4)

until (to) the extremity the ends of the earth.

ωλα ενερ

until eternity (forever)

Concerning the use of ωλα is employed as conjunction with the subjunctive,

see 251.

θλα - θλαρο,, "under" (In A. Egypt. hr)

(321) This preposition is used in the following meanings:

(1) "Under""

θλα ογιεντ

(Mt. 5,15)

under a bushel

It is used in this meaning with the verbs which indicate "carrying or lifting"

when the carrier is supposed to be under the load:

ετοπτ θλα ηνετ φωονι

(Mt. 11,25)

all who labor and are heavy laden

(2) "Concerning", "for" or "against, on" after the verb "to testify" ; "against"

after the verb "to murmur":

ερμεθε φα

(Ord. 28)

"to testify for" or to "testify against"

(3) "For" or "by"

ονθαλ φα ονθαλ

(Mt. 5,38)

eye for eye

In this meaning, the preposition precedes the complement of price:

πιψωπ φα ρατ

(Gen. 17,12)

bought with silver.

that one which is bought with a price of silver.

(4) "by" , or "concerning"

† λογος φα-

to render (give) an account of; to account for (Mt. 12,36)

(men will) render account for

φι φρωογυ φα

to look after, to take care of, be anxious about (Mt. 6,25)

(5) "as" or in the place of

αντη ηιωσηφ εβολ φα βωκ

(Ps. 104,17)

they sold Joseph as a slave

θεν - (in A. Egypt. m- hnw)

ηθητ - (in Dem. Nh.t) "in"

(322) With the suffixes:

sing 1. ήθηι

2 m. ήθητκ

f. ήθητ

3 m. ήθητψ

f. ήθητс

plu. 1. ήθητεи

2. θεи - θηноу or ήθηтеи - θηноу

3. ήθηтоу

it means:

(1) "In" for the time and place as

θен πικосмос "in the world"

θен ταρχη "in the beginning"

(2) "in",

θен ϕρаси ифишт

in the name of the Father

аи тиат ήθηтψ

(Mt. 3, 17)

with whom, i was well pleased (with him)

(3) "By" for the instrument:

θωтевъ θен тснpsi

(Ex. 15,9)

to kill by the sword.

"Among or between, in, in the middle of?

ΘΕΝ ΜΙΡΩΜΑ

(Lk. 14,24)

"among the men"

ΖΑ - ΖΑΡΟ, to - towards

(323) It means: "to, towards,

ΑΥΙ ΖΑΡΟΨ

(Mt. 5,1)

they came to him

ΑΥΕΝΨ ΖΑ ΙΗΣ

(Jn. 1,43)

They brought him in front of Jesus

ΑΥΚΟΤΨ ΗΧΕ ΑΒΡΑΑΜ ΖΑ ΝΕΨΑΔΛΩΨΙ (Gen. 22,19)

Abraham returned to his young men.

Sometimes **ΘΑ-** was used instead of **ΖΑ-** and that refers, as it seems, for the simple confusion between the two letters:

Ex.:

ΕΙΕΙ ΘΑΡΟΚ (Ex. 20,24 - Cf. AB.P. 47) for

ΕΙΕΙ ΖΑΡΟΚ I will come to you

ΖΙ (in A.E. ḥr),

ΖΙΩΤ, (in Demotic ḥr- j;t) "on"

(324) With the suffixes:

sing 1. οἰωτ

2 m. οἰωτκ

f. οἰωτ

3 m. οἰωτφ

f. οἰωτс

plu. 1. οἰωτεи

2. οὶ - θηνοу

3. οἰωτоу

In front of the noun: οἱ - it means

(1) "On" :

οἱ πιιωιт

(Mc. 11,8)

on the way (road)

αφωπι οἱ πτωоу

(Gen. 21,21)

he lived on the mountain

(2) "In"

οἱ πωдве

(Lk. 15, 4)

in the desert

(3) "Under, = in the time of"

οἱ κλѧвълъиоc

(Act. 11,28)

in the days of Claudius.

(4) "With, ":

ψαγονούμενι τι ωρικ

(Is. 28,27)

They eat it with bread

(5) "In, from":

τι ουσοπ

(Ps. 30,12)

at once (in one swoop)

τι φορει

from afar, from a distance

II. Compound Prepositions

(325) The compound prepositions are formed from a simple preposition and with a substantive indicating a part (limb) of the human body:

ΧΩ,, head,

ΣΡ,, (83) face,

ΤΟΤ,, (82) hand,

ΡΔΤ,, (82) foot,

ΘΟΥΩ,, chest, or the place:

СΔ side.

СΔ, back, rear, **СКЕΝ** side.

Compound prepositions:

(1) Formed with **ΧΩ,,** "head": (in An. Eg. д д):

ΕΧΕΝ – ΕΧΩ,, "on", the prepositional clause.

ΕΣΡΗΙ ΕΧΕΝ "on" with the movement of ascending; "going up";

ΕΦΡΗΙ ΕΧΕΝ "on" in descending, "going down"

ΘΑΧΕΝ – ΘΑΧΩ "before, in front of";

ΣΙΧΕΝ – ΣΙΧΩ,, "on,"

and the prepositional phrase:

ΕΒΟΔ ΣΙΧΕΝ from above with the movement of
descending or ascending, and more

rarely "from" with the movement

to be far away or to be on

distance, and

ἵστημι στήνειν "on" without movement.

(2) With **επον**, face (in An. Eg. ἡρ)

επεν - επόν, towards, in front of, by, opposite to;

νασπεν - νασπόν, in front of, next to.

(326) (3) With **τ(ε)-τότ**, hand (in An. Eg. δρτ):

ετεν - ετότ, to, belonging to, for;

ἵτεν - ήτότ, to, in the power of, by, of:

ναγρίωνται ήτοι (Mt. 3,6)

They were baptized by him.

Also the Prepositional phrase or expressions:

εβολή ήτεν from,;

κατότ, immediately, at once

ώπεν - until;

δατεν - δατότ, near, close to, at the foot of, at;

σιτεν - σιτότ, by, by means of,

and the expression **εβολή σιτεν** with

the movement of coming,

"through, by means of" (276, 1)

(327) (4) With **ρ&τ,,** "foot: (in An. Eg. rd)

ερδτ,, at the foot of, standing;

η-ρ&τ,, on foot;

θαρδτ,, at the foot of, under:

αχθορβερ επιαλον θαρδτο νονβω (Gen 21, 15)

She threw the child at the foot of an

ηξωιτ

olive tree.

(5) With **θονω,,** chest:

θαθονω,, near,

γι-θονω near.

(328) (6) With **σ&-** side (in An. Eg. Š;). This word is a preposition by itself; it indicates the situation in a place:

σ& πειεβτ (Mt. 2,2)

in the Orient, (in the event)

σ& ογιναλι ειλοκ (Ps. 44,9)

at/on your right

It may be united with the definite article:

επσ& εφιου "on the side of the sea" (Gen. 28,14)

(7) Other compound prepositions are: **σ&** back, rear, top, ridge (A.E.s);:

(a) **ἵστα-** **ἵστω,,** which means "behind, after":

ἴοιτε ἵστω follow me.

and is used after some verbs:

κωτός ἵστα- to look for,

κύτειλ ἵστα hearing from,

or listen to, to fulfill, to grant

(b) **μενεντά - μενεντω,,** after;

μενεντά ετά after

(c) **σαλενθή ἡ, σαλενθε-, σαλενθή,,**

behind, after

ἀριθε οὐδε σαλενθή ἡπερβοηού (Gen. 37,17)

he followed his brother.

σωμ εθολ σαλενθη (Mt. 15,23)

She cries out behind us

(8) With **εκεν-** side (in An. Eg. gs n-): are formed the prepositions:

εκεν "by the side of, next to, along," "on the edge of":

εκεν φιοι "by the side of the sea" (Gen. 49,13)

γικεν - or **ικεν -** "on the shore of": as well as

γικεν φιοι "on the shore of the sea." (Mt. 4,13).

ικεν φιαρο "on the bank of the river." (Gen. 36,37).

III. Greek Prepositions

(370) The main Greek prepositions used in Coptic are:

κατά "according to":

κατά φρητ "as," "according to."

κατά φρητ εταφχοс as he said

πάρα "from," beyond, above".

Because of the similarity between these prepositions and επο,, it is sometimes formed in Bohairic and often in Sahidic καταρο,,

παραρο,, : καταροψ "according to him," "according to his words."

(Gen. 2,18)

χωριс "without"; the following word is most often used without the article:

χωριс αναγκή "without necessity."

ιλλήт (ει ιλη τι) "unless, except"

ξωс (ws) "as such," "as";

the following word does not take the article:

ξωс αγαθοс as a good (thing, person)

ξωс ρωми "as a man."

Chapter XIV : The Adverbs

There are in Coptic a certain number of simple adverbs such as:

አጋል "yes," ቅዱስ "where?" የእርቀት "tomorrow."

These may be learned by usage. We will list here only the general rules.

1. Adverbs of Time and Place

(331) These adverbs are formed by using the particle (the letter) እ — (እ—) in front of the word of time and place:

እ — ማዕከል in this place, here

እ — ተዕዘንት in the midst

እ — ዘዴግ there

እ — ፍዴራይ today

እ — ጉዴኑ every day

እ — የእርቀት tomorrow.

2. Adverbs of Manner

(332) The adverbs of manner are formed:

(1) by adding the letter እ — (እ—) to a noun (substantive) or an infinitive without an article:

ἵ - οὐτρειν - χνει

in Egyptian

ἵ - χωλει

quickly

ἵ - χωπ

secretly

(2) By using θεν- and a noun (substantive) or an infinitive with the

article οΥ :

θεν ουμετεψηκον

in vain

θεν ουογων γ εβολ

obviously, manifestly

(3) By using ἵ- and an adjective: ἵ - ωρπ first, at the beginning.

With the compound adjectives formed with the negative ατ- and a verb, ἵ- forms adverbial expressions which are translated by the infinitive preceded by without:

ἵαθογωι without eating (C.94, 36)

ἵατσω without drinking

ἵατωληκ without praying. (Ms. 423)

3. Adverbs of Situation

(334) There are in the Coptic language many frequently used adverbs which are formed of a simple preposition and of the following words indicating the situation (of the thing or person) in the place:

βολ on the outside, (N.E. b (n) r)

π - ψωι at the top, (N.E. hj)

ρηι above, (A.E. hrj)

χι in front of, (A.E. h;t)

θων inside, (A.E. hnw)

π - εχτ the bottom, (A.E. s; t w)

θρηι beneath, below, (A.E. hrj)

ψαχογ behind (A.E. phwj)

βολ from **εβολ** on the outside, outside. Going out.

This adverb accompanies a certain number of verbs, and, and gives it the meaning of "going out" (English, out, all.), of manifestation, and of achievement, it is usually not translated:

Ex.: οψωησ εβολ "to seems," "to show or make manifest"

The other adverbs which are formed from **εβολ** are:

εβολ out of

- с<u>вътъръ</u>** the outside, outside
- вътъръ: вътъръ** inside, coming in
- вътъръ, съвътъръ** inside, without moving
- пътъръ: епътъръ** "going towards the top" with movement,
- е пътъръ, съпътъръ** "on the top" without movement
- пъдънътъ: епъдънътъ** "at the bottom" with movement,
- е пъдънътъ, съпъдънътъ** "at the bottom" without movement.
- зрънъ: езрънъ** "on the top, above, here on the way up,"
- възрънъ** "on the top" without movement
- дрънъ: едрънъ** "at the bottom, below, here going down"
- вънъ – дрънъ** "below, underneath" without moving
- зънъ: етъзънъ, езънъ** "in front, in front of, beyond,"
- възънъ** "recently", **сътъзънъ** "prior to now, before"
- датънъ** "in front of" **зътъзънъ, зъзънъ** "in front of"
- факънъ: ефакънъ** "behind"
- съфакънъ, гъфакънъ** "at the back"

(335) **Remarks:**

(1) The compound adverbs which are formed with the letter Ε form

prepositional phrases when they are followed by Ε or ΖΔ :

ΕΒΟΔ, ΖΔ

"from, going out, moving away"

ΕΦΟΥΝ Ε, ΕΦΟΥΝ ΖΔ "towards-to, coming in"

ΕΠΑΥΩΙ Ε, ΕΠΑΥΩΙ ΖΔ "towards-to, going up"

ΕΖΡΗΙ ΕΧΕΝ "on," etc. is used very

frequently ΕΒΟΔ ΘΕΝ "from"

(2) After the compound adverbs formed with ΖΔ: Ι, ΗΛΛΟ,, is used:

ΖΑΒΟΔ Ι outside of

ΖΑΦΟΥΝ Ι within

ΖΑΠΑΥΩΙ Ι above, on

ΖΑΠΕΣΗΤ below etc.

(3) ΘΕΝ, ΗΘΗΤ,, is used after the compound adverbs formed with Ι:

ΗΘΡΗΙ ΘΕΝ, ΗΖΡΗΤ ΘΕΝ "in-among":

ἀνθωποὶ ἦθρητ ἦθητεν

(Jn. 1,14)

he dwelt among us;

ἦθραι ἦθητοτ

(Ex. 29,29)

among them.

(4) After the compound adverbs which are formed with Ε, Η, may be

repeated: εἰ : εὐρηι εἰ παῦαψε "to, towards the desert."

(Gen.13,1); ἦθραι εἰ παῦαψε "in the desert." (Ex. 8,16).

ἦθραι εἰ παῦαψε "in the desert." (Gen. 21,14).

Chapter XV : Conjunctions

The following are the conjunctions which call for a few remarks on the grammar.

ΟΥΟΓ (s. ΙΑΙΩ , in Ν. Eg.w;h) "and"

ΝΕΙΛ- (s. ΙΕΙ- , in Ν. Eg. irm) "and," "with"

ΞΙ- (in An. Eg. hr) "and"

(336) **ΟΥΟΓ-** may be used in all cases, but it is preferable to use it to combine the clauses:

ΗΘΟΥ ΑΨΙΔΟΣ ΟΥΟΓ ΙΑΙΩΜΠΙ (Ps. 32, 9)

He spoke and it was.

He spoke and it came to be.

The true or proper meaning of **ΝΕΙΛ** is "with" (316): it is therefore used when "and" could be replaced by "with," that is to say between the nouns. It is rarely used to link two clauses or phrases (cf. Deut. 6, 7; 11, 19).

ΤΑΝΔΑΤΑΚΙC ΝΕΙΛ ΠΙΩΝΦ (Jn. 11,25)

The resurrection and the life

ΞΙ unites or links the nouns which have no article:

ΟΥΡΩΜΙ ΗΣΗΟΥ ΞΙ ΧΡΟΥ (Ps. 5,7)

a man of blood and cheat

πικαρι ετθατ ῥερωτ γι εβιω

(Ex. 13,5)

the land flowing with milk and honey.

κε (in An. Eg. (r-) d d)

(337) Is employed as follows:

(1) To announce the direct discourse:

ανοκ λε τχω ειμος νωτεν

I say to you:

κε ιενρε νετ ενχαξι

(Mt. 5,44)

Love your enemies

αγωνογ κε αρετενκωτ ῥενιι

(Jn. 18,7)

he asked them, "whom do you seek?"

αγσωρει ενισηνογ κε αιμοι ειμογ

(Ms. 424)

he made a sign to the brothers (saying) seize him.

(2) To introduce the indirect discourse, especially after the verbs which mean "to say, to declare, to know, to think," and "to see." In this case κε— is translated by "that."

It is sometimes difficult to distinguish between the direct and indirect discourse.

αγερογω ῥκε ιηс κε αιδοс

(Jn. 18,8)

Jesus answered, "I told

ηωτεν ρε ανοκ πε

you that I am he.

†εις ρε απετενεργο† φατγη (Ex. 9,30)

I know that you do not yet fear

εφνογ†

the Lord.

αγναγη ηχε φνογ† ρε ηληεψ (Gen. 1,10)

God saw that it was good.

(3) After the verbs which mean "to call."

εγεμογ† ε πεφραη ρε ιηс (Lk.1,31)

(and you) shall call him Jesus.

α φ† μογ† επιογωιη ρε πιεζου. (Gen. 1,5)

God called the light Day.

, αγ†ρεη πεφραη ρε σηθ (Gen. 4,3)

he called his name Seth.

(4) It indicates the cause, and the reason for a thing:

ασιαρωογ†ηχε πση ρε αγνογει επεψλαос

(Ex. 18,10)

"Blessed be the Lord, who has delivered his people"

(or) "Blessed be the lord,(because he) delivered his people

καρηνγως ε ποιος κε θεν

(Ex. 15,21)

praise (sing to) the Lord, for he has

ουων ταρ αγιων

triumphed gloriously (or).

(been greatly glorified)

κε α ουσθερτερ ταρον

(Ms. 422)

(as restlessness has taken a hold of us)

as we have become restless

In this sense ΚΕ is often followed by ΟΥΗΙ "truly."

κε ουηι ταρ πεγχατ πε

(Ex. 21, 21)

Truly for it is his money

(for the slave is his money)

(5) It indicates the purpose, and the intention:

ανι κε ητενογωωτ ιλλοφ

(Mt. 2 , 2)

We have come to worship him.

(6) ΚΕ is used in the same way as the "de" in French in expressions of this

type:

πιραν κε καρος

(AM. 239)

"The name of a magician."

The name namely magician"

"The name which is called magician."

XE (s- **CE.** , in An. Eg. grt)

(338) While this particle is pronounced and written in the same way as the previous particle the two are quite different in origin, meaning, and usage. While the first conjunction is proclitic, that is dependent on what is following in the same utterance, this conjunction is enclitic, or related to what is preceding and signifies: "but, in addition to, and also." It is employed after another conjunction:

ΣΟΤΕ XE "but when" (C. 135,13)

ΕΠΙΔΗ XE "but since" (C.135, 31)

The compound expressions which are formed with **XE** :

XE is combined with some words to form the following expressions:

(339) **ΕΘΒΕ XE** (s. **ΕΤΒΕ XE**)

"as, since"

ΕΦΩΔ XE (s. **ΕΒΟΔ XE**)

"because of, for"

They gave money (silver) (for freeing themselves) to be freed

ΕΘΒΕ XE ΣΑΝΝΕΔΙΧΡΗΣΙΑ (Ms. 422)

For the rulers

ΝΕ ΝΙΔΡΩΝ ήΤΕ ΠΙΘΟΥ ΕΤΕΙΛΑΝ

of this region were greedy

ΟΥΟΣ ΕΥΕΒΙΣΜΟΥ ήΦΗ ΦΕΝ

(Gen. 22, 18)

and by your descendants shall

ΠΕΚΧΡΟΣ ήΣΕ ΝΙΨΑΛ ΤΗΡΟΥ.

all the nations of the earth be blessed

ΗΤΕ ΠΚΑΓΙ ΕΦΙΔ ΣΕ ΔΚΕΩΤΕΙ

because you have obeyed

ΗΣΕ ΤΑΣΙΗ

my voice.

(340) ΣΕΧΔΑC (s.ΣΕΚΔΑC) "that, so that, even though, although, though"

This compound word is formed from ΣΕ and ΧΔ-C , the pronominal form

of ΧΩ "to leave," and the pronoun C of the neuter.

(πεχδαq ήΦρη) ΣΕΧΔΑC ΣΕ

(Lk. 18, 4)

he said to himself, though I neither

Φ+ ήΤΕΡΓΟ+ ΑΝ ΦΑΤΕΨΗ

fear God

ΣΕΧΔΑС ΗΣΕΕΡΗΡΕСВЕЯН ΕΘРНІ (AM. chrestomathie P. 74)

so that they may intercede for

ΕΧΩΝ

us/on our behalf.

(341) **ΣΕ ΚΑΝ** (x α ν) even though

ΠΕΧΔΑΨ ΣΕ ΦΟΝΦ ΗΣΕ ΠΤΟΙС ΣΕ

(Ms. 422)

he said: long live the Lord, even

ΚΑΝ ΔΥΔΑΝΦΟΘΒΕΤ ΗΤΗΔΑΖΩΛ ΑΝ

though they may kill me, I shall not leave.

ΟΝ "also" (in N.E. ον)

(342) This conjunction comes after the word which it determines:

ΩΤΕΛΙ Ε ΠΑΙΙΔΑ ΟΝ

(Ms. 422)

not (come again) return to this place

ΠΕΧΕ ΦΗΟΥΤ ΟΝ ΛΙΛΩΥΤΗС

(Ex. 3, 15)

God also said to Moses

ΗΘΟΨ "but" (in A.E. ntf)

(343) This word is rarely used as a conjunction:

(οὐος ἀγελούς ἡτε πίτεβηνωνι τηρού ἡτε
πίρειανχηι)

(Ex. 9,6)

and all the cattle of the Egyptians died,

εβολ κε ἡθοφ δεη πίτεβηνωνι

but of the cattle

ἡτε πενωηρι ἡπισραηλ ἡπε σλιιοι

of the children of Israel not one died.

ἡθοφ also means "rather" as in this sentence:

ἱπενθρενερ ἱκαδ ἡρη εθε

(P. 220)

let us not be saddened at the growth of the misfortunes that

σλι ἡρωβ εθαι εχωη αλλα

could befall us but let us

ιαρενερ ἱκαδ ἡθοφ εθε

rather be grieved by

παρος ἡπενψυχη.

the need of our souls

ιε (s . H in Greek η) "or"

(344) ΙCΧΕ ΔΚΝΑΥ IE ΔΚΩΤΕΙ

(kef. 411)

If you saw or heard

ΠΕΨΙΩΤ IE ΤΕΨΙΔΑΥ

(Ex. 21, 15)

his father or his mother

When it is repeated, it implies that there is a dilemma

"this or that."

ΑΡΙ ΟΥΔΙ ΦΕΝ ΠΑΙΒ IE ΗΤΕΚΤ

(Ms. 424)

choose one of these two, either start

ΧΡΩΙ ΗΤΑΨΥΔΗΛ IE ΗΤΕΚΨΥΔΗΛ

the fire and I will pray, or pray and

ΗΤΑΤΧΡΩΙ

I will start the fire.

IE (s. ΕΙΕ, ΕΕΙΕ A.E. j;)

(345) This particle must be distinguish from the preceding particle. It is used between a conditional clause and the main clause from which it depends, and has the meaning of "yet", however, nevertheless "in this case" "so".

ΚΑΝ ΔΨΥΤΕΙΝΙ ΣΠΙΛΛΩΟΥ IE

(kef. 412)

eventhough he did not bring the water,

ΟΥΨΑΝΣΘΗΨ ΠΕ

nevertheless he is merciful (kind is he)

This sentence structure is especially used when the main clause expresses a request, a question, or an exclamation.

Ex.:

ΙΕ ΕΘΒΕ - ΟΥ ΚΤΩΙΙC ΙCΞE ΗΘOK (Jn. 1, 25)

Then why are you baptizing, if you are

ΔΗ ΠΕ Π~~Χ~~C

not the Christ.

ΙCΞE ΣΙΛΟΝ ΣωΒ ΗΤΗ ΝΕΙΛΩΤΕΝ (Ms. 433)

If I have nothing (anything) to do with you,

ΙΕ ΟΥ ΠΕΤΕΝΣωΒ ΝΕΙ ΤΙΨΗΡΙ

what have you to do with the sons (children)

ΗΤΕ ΤΙΨΗΡΙΑΝΟC

of the Christians?

If he gives sight back to the blind

ΙΕ ΟΥ - ΔΩ ΗΡΗΤ ΠΕ ΠΙΡΩΙΙ ΕΤΕΙΛΛΑΥ (D. 574)

then who is this man?

PART FIVE
(V). THE CLAUSES
(THE SENTENCES)

V. The Clauses

(346) The clauses are divided into verbal and nominal clauses.

The verbal clauses contains a verb in any of the Coptic forms; while the nominal clause does not.

From another point of view, the sentences are divided into independent and subordinate or dependent.

We will first talk about the verbal clauses and the nominal clause in general, especially the independent verbal or nominal clauses.

We will then look at the different kinds of clauses which have a particular syntax.

Chapter XVI : The Verbal clauses

I. The Order of Their Elements

(347) 1.The order of the elements (parts) of the verbal clauses is usually the following:

1. The auxiliary verb
2. The subject, noun or affix pronoun
3. The verb
4. The direct complement (**المفعول المبادر أي المفعول به الأول**)
5. The indirect complement (**المفعول غير المبادر**)
6. The adverbial phrases of time, place, manner, etc.

Examples:

αφτ ἡογχιοτ ἀπεγλαος ἀπειθο

(And the Lord) He gave the (his) people favor

(Ex. 11,3)

(He gave the favor to his people)

ἡηρει ἡχηι

in the sight of the Egyptians.

α φηοντ θαλιο ἡτψε νει πκαζι

(Gen. 1,1)

God created the Heaven and the Earth.

α πσοιс ими ἡογθοурнс ехен

(Gen. 10,13)

The Lord brought an burning (east) wind upon

πκαзи үпиеշооу тир

The land all that day.

2. When the verb is in the absolute form and the indirect complement, or object, is a pronoun, this pronoun comes before the direct complement.

Ex.:

α πσοис сеени нак ἡгандан

(Ex. 15,25)

(Then) the Lord gave his (made for them) a
statute

иа мрвши нхи στ λε нак

(Gen. 14,21)

Give me the persons, and take

ἡηгөвр

the horses

3. When the adverb **εθολ** accompanies the verb, this adverb comes after the direct complement. In the previous case, and when the verb is in the pronominal form, the adverb comes after the indirect complement.

Ex.:

ογωρπ ἀπαλλασ εθολ (Ex. 10,3)

Let my people go

ηνεφονησε νακ εθολ (Ex. 13,7)

He shall not show himself to you

II. Prolepsis (النقدة والتأخر)

- (348) The above mentioned order of the elements of the clauses often changes.

When one of the elements or parts of a clause must be highlighted, this element is placed at the beginning of the clause and if it is a subject or an object, it is replaced by a suitable or corresponding reflexive pronoun.

This order is called a prolepsis. It is widespread in the Coptic language, especially in the Holy Bible where the translators felt it was important to maintain the order of the words as they appear in the Greek text.

The Prolepsis comes in two ways:

1. Without a Particle

- (349) The word (element) which is highlighted **وبعيد اسارة**, has to come at the beginning of the sentence without any article whatsoever, especially if the clause is linked to the preceding clause by a conjunction such as **ταп** "as, for, because of," or **Δε** "but."

Example: for the prolepsis of the subject:

καὶ θορυβός ἦν τὸ πάτερ αὐτῶν εἰπεῖν

(Mt. 14,2)

For he has been raised from

τοὺς νεκρούς

the dead

πατέρας ἦν αὐτοῦ εἰπούν

(Ms. 422)

But my father entered

οὐχὶ καὶ ναός εἶναι φέρειν

(Gen. 1,2)

Darkness was upon the face of the deep.

In this same case, the composed tenses of the auxiliary Ε (248) and of the relative pronoun ΕΤ, especially when the subject is a pronoun, are often used. (Cf. Anderson, AB.40, 41).

Examples:

Φαίνεται ἐναργέστερον σε πάτερν ψήστην

(Jn. 1,2)

He was in the beginning with God.

Ἄνθρωπος πρώτην εὐαργέστερον εθηκεν πάροι

Every man serves the good wine first

Prolepsis of the direct complement

Ex.:

οὐχ θο **νει** οὐτασιγθο **λύθερων** (Ex. 15,21)

the horse and his rider he has thrown

εψιου

into the sea.

οὐψυχη **ὴθελη** **ννε πάσ** **θοθβες** (Pr. 10,3)

The Lord shall not kill my righteous soul

A righteous soul (spirit), the Lord shall not kill

παψηρι **νανομιμον** **ιπερ** – ερ **πογωβω** (Pr. 3,1)

My son, do not forget my teachings.

Sometimes the reflexive pronoun does not appear; cf. Anderson, A.B. p. 8

Prolepsis of other complements:

νιψωιτ **ὴτε** **νιασεβης** **ιπερψε** **ερων** (Pr. 4,4)

Do not enter the path of the wicked.

ὴθωεν ω **νιρωαι** + **τρο** **ερωτεν** (Pr. 8,4)

To you, O men, I pray

You, O Men, I pray/beg you

The nouns of the place are replaced by:

ειλαγ, **ιειλαγ**

Examples:

πιεια **γαρ** **ετε** **πεκαχο** **ιειλοφ** (Mt . 6,21)

For where your treasure is,

ΕΑΓΕΙΩΑΠΙ ΕΙΛΛΑΥ ΗΣΕ ΠΕΚΩΗΤ

there will your heart be also.

- (350) Prolepsis of the verb: Like the subject and the complements, the verb, with the aux. and the prefix subject pronoun may also come first in the clause if the subject is a noun. In this case, the subject is preceded by ΗΣΕ—(S.ΗΣΕ—) after the verb or after the complements

Ex.:

ΔΑΓΩΡΚ ΗΣΕ ΠΙΟΙC

(Ps.109,5)

The Lord swore

ΔΥΝΑΣΤ ΕΡΟΥ ΗΣΕ ΝΕΑΓΙΑΘΤΗC

(Jn. 2,11)

His disciples believed in him

ΔΑΓΚΩΤ ΕΙΛΛΑΥ ΗΣΕ ΔΒΡΑΔΛ ΕΠΙΛΛΑ ΗΕΡΩΑΟΥΩΥ

Abraham built an altar there

(Gen.22,9)

When the subject is a personal pronoun which comes after the verb, it does not take ΗΣΕ :

Ex.:

ΑΝΙΛΛΩΥ ΝΕΙΛΛΑΥ ΔΑΟΚ ΝΕΙΛ ΚΕΩΛΛΑΥ

(Ms.422)

We walked with him, I and two others.

2. With (the) Particles:

(351) ΙC (A.E. is < i.w.s) and ΣΗΠΠΕ.

1. ΙC (s.ΕΙC) (behold) is used especially to highlight the subject or the object .

Ex.:

ΙC φη εθοναβ δακωλεγ ςπιρο (Ms. 423)

Behold, that the saint knocked on the door

ΙC ρεβεκκα ναснноу εβολ εре (Gen.24,45)

Behold, Rebekah came out

τεсгyлriя гi τecнaгbi

with her water jar on her shoulder

2. To emphasize the meaning of the clause, the word ΣΗΠΠΕ is usually placed before ΙC :

ΣΗППЕ ΙC πιсoi φжи фен пекbaл (Mt.7,4)

(Behold) when there is the log in your own eye?

ΣΗППЕ ΙC τaикoвzи eбакi сфent (Gen. 19,20)

Behold, yonder city is near enough

3. ΣΗППЕ (s.ΣΗКTЕ) is sometimes used alone; it may be followed by a word which has been highlighted or by verb itself with or without a prolepsis.

Ex.:

Σηππε ανοκ τηλθρε πρητ υφαρδω (Ex.14,17)

behold, I will harden the heart of the

ηωστ

Pharaoh.

Σηππε αψιοντη ηξε φη (Ex.35,30)

See, the Lord had called.

Σηππε αιερωφηρι υπεκχο (Gen.19,21)

Behold, I grant you this favor also

(Behold, I have admired you)

4. When ΙC precedes Σηππε, the noun cannot be a prolepsis. The verb should come after ΙC Σηππε .

Ex.:

ΙC Σηππε τηλωε ηη (Ex.8,25)

Behold, I will go

ΙC Σηππε αιταλοκ ε ηη τηρογ (OSE,10)

Behold, I have informed you of all that

ετ δεη παρητ

is in my heart

(352) IC may with a noun form a pronominal sentence. In this case it plays the role of a predicate.

Ex.:

IC ΤΒΩΚΙ ΗΤΕ ΠΣΟΙC

(C.119,25)

This is, the servant of the Lord

IC ΠΕΤΕΝΝΑΥ ΗΦΩΤΕΒ

(Ms.423)

This is the hour of your death

It sometimes precedes the complement of time

Ex.:

IC ΟΥΜΗΩ ΗΕΩΟΥ ΤCOUC ΕΒΟΔ

(OSE.5)

I have considered/pondered this for several days now.

IC ΟΥΗΡ ΗΡΟΥΠΙ ICXEN ΕΤΔΚΙΟΥ

(G.128)

How many years when have you been dead?

III. Agreement of the Elements

(353) In Coptic, the agreement between the subject, object, masculine, feminine, plural and singular is made according to the general rules. The only exception is that of the subject as a collective singular:

1. Sometimes, the verb is put in the plural and the epithet remains in the singular:

ΟΥΝΙΑΤ ΜΗΝΑ ΕΦΕΛΟΣΤ ΑΥΓΕ ΕΠΑΥΩΙ (Ex. 12,6)

various multitude and mingled were mounted (or)

A numerous and mingled multitudes were mounted

2. When there are two verbs and that they are separated by the collective, then the first may be put in the singular and the second in the plural.

ΕΤΑΦΕΡΘΟΤ ΔΕ ΗΣΕ ΠΙΛΔΑΟC (Ex.20,18)

The people were afraid and trembled;

ΤΗΡΨ ΑΥΟΓΙ ΕΡΑΤΟΥ

and they stood afar off (all the people stood on their feet).

3. The epithet may also be in the plural and the verb in the singular:--

ΕΦΕΝΔΑΥ ΗΣΕ ΠΙΛΔΑΟC ΝΗ ΗΘΟΚ (Ex.34,10) (Cf. AB, P.9)

(And all) The people among whom

ΕΤΕΚ ΗΦΗΤΟΥ

you are shall see (the work of the Lord).

Chapter XVII : The Nominal Clause

I. The Simple Nominal clause

(354) The simple nominal clause does not contain a verb; it contains only a subject and predicate. The subject is a noun or a pronoun; the predicate is a substantive اسم موصول or an adjective or a prepositional phrase (جار ومحرور).

The nominal clause indicates a general assertion with the sense of the present.

It is used in two cases:

1. When the subject is a noun and the predicate is a prepositional phrase.

Ex.:

πατωτ ἐφητ (Jn. 14,10)

My father is in me

παθεκαρ επαθεθο εβολ ἐχοντο μιθεν (Ps.37,15)

My pain is in front of (before) me at all times.

This is exactly the construction of the first present (232, 3; 236, the last example); the clause is truly a nominal clause, as it does not contain a verb.

The same is true when the subject is one of the pronominal subjects of the first present.

2. When the subject is an absolute personal pronoun, and the predicate, a noun, an adjective or a prepositional phrase, especially a prepositional phrase formed with εβολ, δεν.

(355) In this case the predicate must always be accompanied by an article; the adjective and the preposition, take only an indefinite article:

Ex.:

ηθο τενσωνι

(Gen. 24,60)

You are our sister

ανοκ ογζηκι

(Ps.69,9)

I am a poor

ηθοκ ογρεψων ηζητ

(Ps.82,12)

You are patient

ηθοκ ογζλαοс εψοναβ

(Dent.14,2)

You are a holy people

(For) you are a people holy (to the Lord your God)

ανοκ ογεβολ δεн +ποδιс ερμανт

(Kef.406)

I am from the city of Arment

In this type of clause, the copula πε, τε, ηε is often expressed; it must be expressed when the pronoun is the 3rd person pronoun (360), cf. AB, pp. 23-25).

II. Nominal Sentence with -ΠΕ, -ΤΕ, -ΝΕ

(356) These three words are invariable حامدة and different only in gender (masculine and feminine) and in number (singular and plural).

Sing. masc. ΠΕ

Sing. fem. ΤΕ

plur. ΝΕ

They are used only in the nominal sentence where they always come after the predicate and they take the function of the grammatical subject. They are often called the noun of the copula اسم الرابطة , as they generally serve to link the predicate with the real subject. But, strictly speaking, they are an abbreviated or abridged form of the demonstrative pronoun ΦΗ, ΘΗ, ΉΗ (S. ΠΗ, ΤΗ, ΝΗ) which means this (m. and f). and these (plu) .

The sentences which are formed with - ΠΕ, -ΤΕ, -ΝΕ are divided into two main types: (come down to)

1. In the first type, the sentence contains the predicate and the grammatical subject - ΠΕ, -ΤΕ, -ΝΕ

(1) ΠΑΙΩΤ ΠΕ This is my father

(2) ΔΝΟΚ ΠΕ it is I (Jn.8,28)

In this kind of sentence, the rules for the agreement in gender and number (singular and plural) apply. In this case, the agreement occurs between the subject and the predicate.

(1) ΤΕΝΣΑΡ ΤΕ

(Gen.37,27)

It is our own flesh

(2) ΝΕΦΙΟΤ ΝΕ

(Jn. 9,2)

They are his parents

(358) The predicate may be a noun (as in (1)), or an absolute pronoun (2), or an adjective (3), or a prepositional phrase with the indefinite article (4):

(3) ΟΥΔΑΓΔΘΟC ΠΕ

(Jn. 7,12)

He is a good man (صالح هو)

(4) ΟΥΕΒΟΔ ΘΕΝ ΤΦΕ ΠΕ

he lives in heaven (is a resident of heaven) (W. Budge, saint Michael the Archangel, 1894, p.4). It may be separated from the subject by a determinative complement.

Ex.:

ΟΥΔΡΧΗΔΓΕΔΟC ΗΤΕ ΤΥΟU ΗΤΕ

(op. cit.)

This is an Archangel of the armed forces of

ΗΙΦΗΟΥΙ ΠΕ

the heavens.

When there are two adjectives, the second one may be placed after the subject with ή :

ΞΑΝΩΕΙΛΛΩΟΥ ΝΕ ΟΥΟΣ ΗΡΕΙΛΛΩΙΔΙ (Heb.11,13)

They were strangers and exiles.

(359) II. In the second type, the sentence contains the predicate, the copula —ΠΕ,

— ΤΕ, — ΝΕ and the noun which is the real subject.

ΟΥΔΑΣΔΘΟС ΠΕ ΠΤΟΙС

The Lord is good صالح هو الرب

In a sentence ΠΤΟΙС, which in the mind, is the real subject plays the role of an apposition بدل to, or of the grammatical subject, ΠΕ.

There are two cases for this type of sentence depending on the place of the real subject, which may come at the end of the beginning.

(360) The First Case: The subject comes at the end of the sentence and the copula in the middle. This case occurs the most frequently; it is used especially when the predicate is an absolute (8) personal pronoun, demonstrative (5) or interrogative (6), or a noun which is to be highlighted.

Ex.:

(8) ΔΝΟΚ ΠΕ ΠΤΟΙС

(Ex.20,2)

I am the Lord "أنا هو الرب"

(5) ϕαι πε παψηρι

(Mt. 3,17)

This is my Son "هذا هو ابني"

This is my (beloved) Son

(5) θαι ται + μετμεθρε

(Jn. 1,19)

This is the testimony "هذه هي الشهادة"

(5) ΜΑΙ ΝΕ ΜΙΚΑΣΙ

(Bar.1,1)

These are the (my) words

(6) ΟΥΠ ΠΕΦΔΙ

(Ex. 14,5)

What is this?

ΑΥΛΤΗΨΗΡΙ ΝΕ ΜΑΙ ΗΤΕ ΝΕΩ

(Gen. 9,19)

These three were the sons of Noah

(7) ΟΥΝΙΨΤ ΠΕ ΗΦΟΙC

(Ex.18,11)

Great is the Lord

The Lord is great

When there are two adjectives in the sentence, the second adjective takes the linking particle, or link-word, that is the conjunction Η

(7) ΟΥΡΕΨ ΑΕΝΘΗΤ ΟΥΟΨ ΗΝΔΗΤ ΠΦΟΙC (Ps. 144,8)

The Lord is gracious and merciful

If there are in the sentence more than two adjectives it is preferable for the second adjective and the other adjectives to come after the copula.

ΨΔΙ ΟΥΒΕΔΔΕ ΠΕ ΗΚΟΨΡ ΗΕΨΟ ΗΣΑΔΕ (G. 23)

he is blind, deaf, mute, crippled.

Rules of agreement

(361) 1. The rules of agreement concerning the gender and the number (singular and plural) are properly applied only when the predicate is a third person pronoun (5)(6) when it is a first or second person pronoun in the singular or the plural (8) — ΠΕ is most often used:

(8) ἀνον τἀρ πε πιερφει ἡτε ϕ†

(Cor.6,16)

For we are the temple of (the living) God

(8) ἡθο πε τωγρη ἡπογβ ἡκαθαροс

(Th.61)

You are the censer of pure gold

(8) ἡθωτεи πε φογωини ἡπικοсиос

You are the light of the world (Mt.5,14)

2. When the predicate and the subject are nouns having the same gender and number, -ΠΕ, -ΤΕ, -ΗΕ agrees with both of them (9); but in cases which are different from this, -ΠΕ (10) is always used:

Ex.:

(6) εγσταθια τε ταλλαγ

(Kef.407)

Eustathia is my mother.

(9) γαη γελληнос (рεи нжнел) не наю+

(Kef.407)

My parents are pagans.

(10) τψε πε παθронос

(Ast. 7,49)

Heaven is my throne

(362) The Second Case:

The subject comes at first, the copula comes last. The subject is highlighted and therefore placed at the head of the clause, the other elements stay in their respective places.

πбоеи оуа гащос пе

The Lord is good

In this case — ΠΕ, — ΤΕ, — ΝΕ agree in gender and in number with the subject:

Ex.:

ΤΑΡΓΩ ΟΥΔΟΘΕΝΗΣ ΤΕ (Mt. 26,41)

The flesh is weak.

ΠΙΩΣΘ ΜΕΝ ΟΥΝΙΨΤ ΠΕ ΝΙΕΡΓΑΤΗΣ (Lk.10,2)

"The harvest is plentiful, but the laborers

ΔΕ ΓΑΝΚΟΥΖΙ ΝΕ

are few

ΧΑΜ ΔΕ ΦΙΩΤ ΗΧΑΝΔΑΝ ΠΕ (Gen.9,18)

Ham was the father of Canaan

When the subject is an absolute pronoun, the copula may be replaced by the pronoun.

ΔΝΟΚ ΜΙΛ ΔΝΟΚ ΣΕ ΗΤΕ (Am.96)

I am who I am that

ΠΑΡΔΗ : ΕΒΟΛΘΕΝ ΡΩΨ ΣΠΙΣΩΤΗΡ

my name comes out from the mouth of the Savior

ΗΘΟΚ ΟΥ ΕΒΟΛ ΘΕΝ ΠΑΚΔΑΣ ΗΘΟΚ (Gen.29,14)

Surely You are of my bone.

(363) The nominal clause with **-πε**, **-τε**, **-νε** may indicate the imperfect meaning if **-νε** is used in it. It ordinarily comes directly before the predicate.

Ex.:

ΘΕΝ ΤΑΡΧΗ ΝΕ ΠΙΣΔΙ ΠΕ (Jn.1,1)

In the beginning was the Word

ΟΥΟΣ ΠΕ ΟΥΝΟΥΤ ΠΕ ΠΙΣΔΙ (Jn.1,1)

and the Word was God.

ΝΕΩ ΝΕ ΟΥΡΩΜΙ ΗΘΕΛΗ ΠΕ (Gen.6,9)

Noah was a righteous man

ΝΔΙ ΝΕ ΣΑΝΕΥΓΓΕΝΗΣ ΝΕ (Acts.17,11)

These (Jews) were (more) noble

Rarely does the subject come between **-νε** and the predicate:

ΟΝΤΩΣ ΝΕ ΠΑΙΡΩΜΙ ΟΥΘΕΛΗ ΠΕ (Lk.24,47)

Certainly this man was innocent

This man was truly righteous

III. The Nominal clause With ε— (A.E.I.OU)

(364) When the nominal clause simple (354) or with **-νε**, **-τε**, **-νε** (356), is found in the third present (238), it is preceded by the aux. **ε—**.

Ex.:

ΠΩΣ ΗΘΟΚΟΥΙΟΥΔΑΙ ΚΕΡΕΤΙΝ (Jn.4,9)

"How is it that you, a Jew ask

ἘΤΟΤ ΕΩΣ ΑΝΟΚ ΟΥΣΙΑΙ

a drink of me, a woman

ΗΣΑΙΑΡΙΤΗΣ

of Samaria?

ΔΥΧΕΙΑ Ε ΠΕΨΥΤΩΟΥ ΗΕΘΟΟΥ

(Jn. 11,17)

He found that (Lazarus) had already

ΠΕ ΕΨΥΧΗ ΦΕΝ ΠΙΣΤΩ

been in the tomb four days.

(365) When the clause is negative, Ε— is generally omitted before ή :

ΔΥΝΑΥ Ε ΟΥΡΩΙ ΙΛΛΑΥ ΗΤΣΕΒΩ

(Mt.22,11)

He saw (there) a man (who had no) without

ΙΠΙΘΟΠ ΤΟΙ ΣΙΩΤΑ ΑΝ

wedding garment.

IV. The Negative Nominal clause

(366) The negation of the nominal clause is formed by placing ΑΝ after the predicate, and never after the subject.

ΑΝΟΚ ΟΥΡΩΙ ΑΝ

(Ps.22,6)

I am (not a) no man

Negation with —ΠΕ, —ΤΕ, —ΝΕ :

Ex.:

ΟΥ ΜΕΘΙΗ ΑΝ ΤΕ

(Ms.423)

This is not the truth

ΑΝΟΚ ΑΝ ΠΕ Π̄Χ̄

(Jn.1,20)

I am not the Christ

ΤΑΙΕΤΙΕΘΡΕ ΟΥΙΗ ΑΝ ΤΕ

(Jn.5,31)

My testimony is not true

When the predicate has the article ΟΥ—, Η—... ΑΝ, may be used:

Ex.:

ΠΑΙΡΩΗ Η ΟΥ ΕΒΟΔ ΓΙΤΕΝ Φ† ΑΝ ΠΕ (Jn.9,16)

This man is not from God

**Chapter XVIII : The Union of the clauses
with Each Other**

(367) The coordination of the clauses with each other may be formed in different ways:

1. Often the clauses follow each other without a conjunction :

ἀρτωντι ἀρμούσι (Ms.422)

He stood up and walked.

This occurs especially when the verb is in the subjunctive (252).

τατωούνοντι ἐτάγεται (OSE.5)

I will stand up, I will enter,

εθούντι ἐτάχεται

I will sit down

2. The ordinary conjunction of the clauses is

οὐος : (N.E. w;h)

οὐος πεκε φτι κε μαρεψωπι (Gen.1,3 and4)

And God said, "let there be

ἡτε οὐουωινι οὐος ἀρμωπι

light"; and there was

ἡτε οὐουωινι οὐος ἀρματ

light. And God saw

ἥξε φῶς εἰ πιογωνί τε καλέσῃ

that the light was good.

Οὐοὶ is also used to link the main clause to a conditional clause:

Ex.:

εὕωπ ακριδηρί ἡπάτιατι

(Ex.18,23)

If you do this,

οὐοὶ εὐετάσσοι ταῦτα ἥξε φῶς

إذا فعلت هذا فإن الله يمنحك القوة

(368) 3. Usually, the clause follow each other without a conjunction and other times with Οὐοὶ :

Ex.:

εταγή λε εθογη αγναγ ερωογ

(Ms. 424)

When they entered, they saw them

ἥξε ηγεδανηος αγωθορτερ

namely the pagans, they were struck (seized) with terror.

οὐοὶ αγωωπι ἡφρητ ἡηιωηι

and they became as the stones

οὐοὶ αγαιαι αγωωπι ςι πωαψε

(Gen.21,20)

And he grew up; he lived in the wilderness (Desert)

ἀφώπι λε πογρεψίσθηε

(and) became an expert with the bow.

- (369) 4. οὐλε is used to link two negative clauses, or a positive clause with another negative clause.

σειτ ἀν οὐλε σεωσθ ἀν

(Mt.6,26)

They neither sow nor reap.

επιειτι χε ηιι πε εταψερ

(Gen.21,26)

I do not know who had done

παιχωβ οὐλε πθοκ επεκταμοι

this thing; you did not tell me,

οὐλε πθοκ επισωτει

I have not heard of it (until today)

- (370) 5. The clause formed with the second perfect ΕΤΑ— is automatically united to the following sentence and it is usually translated by: when, after or by a participle:

ετανι εψητ ανναγ ε ουερψει

(Ms.422)

having gone to the north, we saw a temple.

ετανι εψητ ανναγ ε ουερψει

(Ms.422)

لما ذهبنا إلى الشمال رأينا معبدا

For the union of the subordinate **التابعة** clause to the main clause, different conjunctions are used according to the meaning (336-345)

The clauses which are formed with **ـ** (248,346), or with the third present

(238) or the third future (240,3) are always dependent **هـى دائمـاً تابـعـة** and they are automatically linked to the main clause.

To link clauses by using **مـصـاف إـلـى مـوـصـول . مـلـحـق**. the subjunctive form **الصـيـغـةـ الـتـعـلـيـةـ** see 252.

Chapter XIX: The Interrogative clause

In Coptic, the interrogative may be indicated by the tone of the voice, by an interrogative pronoun (100-107) or by an adverb.

The verb is usually in one of the secondary tenses (second or third present, or second and third future or the second perfect).

1. By the Tone of the Voice

(371) The interrogative is not indicated by a particle; it may be recognized in, or because of the context:

(πιλατος Δε αρωενη εφχω (Lk.23,3)

(And Pilate asked him (saying)),

ιελος ρε)ηθοκ πε πουρο

"Are you the king

ητε ηιονδαι

of the Jews?

ηε πετσωε αη εβολ (Lk.13.16)

And ought not . . . be loosed?

εκηασειη ηατωλη (Ms.423)

You shall sit without praying?

For the interrogative of the second present, see 237; and for the interrogative of the second future, see 240, 2.

2. Interrogative by the Means of the Adverb

(372) 1. θων (S.TΩΝ ; A.E. ΤΩΝ) "where?" without the vowel Εθων

"where?" with a vowel: εβολ θων "from where?"

θων is used for the second present; the subject comes in the second place without ήτε— :

αγθων·νη εταγτζαπ ερο

Where are those (these) who accused you

ηθοκ ορεβολ θων

(Jn.19,9)

Where are you from?

(373) 2. &n (S.EN : A.E. in - ΙΩ) "is it that"?

This particle is distinguished from that of the negative &n in that it always comes at the beginning of the clause, while the negative &n always comes in the second place.

The interrogative &n is used especially in the nominal clause.

Ex.:

αν φαι αν πε πισαχι ετανχοφ

(Ex.14,12)

Is not this what we said.

ηδκ

to you

αν ογονγχοιη ητε ογαγαθον

(Jn. 1,46)

Can anything good.

ωωπι εβολ θεν ναζαρεθ

come out of Nazareth?

αη τεραψε νε νει παιρωι

(Gen. 24,58)

Will you go with this man?

(374) 3. ηη (μη), in a negative sentence, serves to imply that the answer will be affirmative, and, in an affirmative clause, it serves to imply that the answer will be negative:

Ex.:

ηη τχιχ υπροιс ναραψογ αη

(Num.11,23)

Is the hand of the Lord shortened?

ηη τψυχη ογοт αη ε τφре

(Mt.6,25)

Is not the soul / spirit (life) more than food.

ηη ανοк πογρит υπαсон

(Gen.4,9)

Am I my brother's keeper?

Am I the keeper of my brother?

ηη ηιεчоу нεиη ηιεчоу

(Num.11,22)

Shall flocks and herds

αγψαη θεθωλоу ηη сенарасоу

be slaughtered for them, to suffice them?

For the interrogative with condition, see 345.

3. The Double Interrogative

(375) In the double interrogative, the second part is preceded by ω&η (dem. hn)

"or"

Ex.:

ον εβολ θεν τφε πε ω&η ον (Mt.21,25)

(Does it come) From heaven or

εβολ θεν πρωμι πε

from man?

εγτελος ητε μιι ie κηνσος (Mt.17,25)

From whom (do kings of the earth) they take

ητοτον ηπιψηρι ω&η ητοτον

their toll or tribute? From their sons (children) or from

ηπιψειιων

strangers / others?

ηθοκ πε φη εθηνον ω&η

(Mt. 11,3)

Are you he who is to come, or

ητενχογωτ εβολ θαχωφ ηκεογαι

shall we look for another?

When the first part is preceded by α&η , the second may also precede by it:

αη φχορ ie αη ογχωβ πε ie

(Num.13,18)

Are strong or weak, whether

Ἄν οὐκούται πειτε ἀν οὐνιώτ πε

small or many.

"or not" is expressed by ωδην

ἀν πέσοις ωποὶ ἡθητεν ωδην

(Ex.17,7)

Is the Lord among us or not?

σωε ε τρωτ υπογρο ωδην

(Mt.22,17)

Is it necessary (lawful) to pay taxes to

Caesar (the king), or not?

4. The Indirect Interrogative

(376) The indirect interrogative is indicated by (the conjunction) ξε ; except for

this, the indirect interrogative does not differ from the direct interrogative:

Ex.:

Χαριτεωναν ξε φημονη ηξε

(Mt.27,49)

leave him (Wait), let us see whether

ηλιαχ ητεφηαγηεη

Elijah will come to save him.

ωεη ηη εταγωτε ξε ον

(Jn.18,21)

Ask those who have heard me, what

πεταιγοη ηωον

I said to them.

ΕΠΙΧΙΝΤΑΓΟΝΤΟΥ ΣΕ ΑΝ ΣΕΝΔΙΛΙΩΨΙ

(Ex.16,4)

That I may prove them, whether they will walk

ΗΓΑ ΠΑΝΟΙΙΟΣ ΥΔΑΝ ΙΛΛΟΝ

in my law or not.

(377) The indirect interrogative is used after the verb ΚΩΩΨΝ "to know" even if

there is already a direct complement for this verb.

ΗΔΥΣΩΝ ΙΛΛΟΨ ΑΝ ΠΕ ΣΕ ΟΨ ΠΕ

(Ex.16,15)

(For) they did not know what it was

ΙΠΕΚΣΟΨΩΝΤ ΣΕ ΑΝΟΚ ΗΙΛ

(Kef.416)

You did not know whom am I?

Chapter XX : The Relative clause

(378) The relative clause is that which starts by a relative pronoun, whether this pronoun is a subject to a complement (predicate object). It is very frequent in Coptic. It may be formed as follows:

1. With the tenses which consist of **ε-ερε-** .
2. With the relative **ετ-ετε-** .

ε-ερε- are used with an indeterminate antecedent

That is to say an antecedent (the word which precedes, and to which the relative pronoun refers) which has no article or which is accompanied by the indefinite article.

ετ-ετε- are used with an antecedent determined by the definite article or its derivations

The antecedent is a substantive or a demonstrative pronoun.

It is possible to summarize the use of these words as follows:

In front of the infinitive and the qualitative :

	Determinate Ant.	Indeterminate Ant.
	ετ- ετ,,	ερε- ε,,
In front of the noun, etc.:	ετε-	ερε- ε-

Ε— is employed with the copula —ΠΕ, —ΤΕ, —ΝΕ; sometimes it is used with ΟΥΟΝ ΙΙΛΟΝ; it is never used with the verb.

ΕΡΕ— is also used with ΟΥΟΝ ΙΙΛΟΝ or with the verb, but it is never used with —ΠΕ, —ΤΕ, —ΝΕ

(379) The relative clause (sentence) may be verbal or nominal.

Verbal clause (Sentence):

ΦΗ Ε— ΤΕΝΩΟΥΝ ΙΙΛΟΥ ΤΕΝΔΑΞΙ ΙΙΛΟΥ (Jean3,11)

We speak of what we know

Nominal clause:

ΠΕΝΙΩΤ ΕΤ— ΦΕΝ ΝΙΦΗΟΥΙ

Our Father who art in heaven

The syntax of these two sentences is the same. We will give examples for the principal tenses:

1. Present Indicative

(380) If the antecedent is indeterminate ΕΡΕ— Ε,, is used, that is to say the third present (238) and Ε— in the nominal clause (sentence).

If the antecedent is determinate, we use ΕΤ ΕΤΕ as follows:

With the suffix

Sing. 1. Ε†

Pl. 1. ΕΤΕΝ

2 m. ΕΤΕΚ

2. ΕΤΕΤΕΝ

f. ΕΤΕ

3 m. ΕΤΕΨ

3. ΕΤΟΥ

f. ΕΤΕC

In the nominal sentence: ΕΤ— ΕΤΕ—

Ex. of a determinate antecedent

ναὶ εἰμι ΕΤΕΚ— ἐπὶ ἡλίῳ

(Jn.3,2)

These signs that you do

φειδε εὐωπ ἡλίῳ

(Jn.14,3)

That where I am in it

πιῶθολ ΕΤΕ πόσις πε πεφνοντ

(Pr.23,12)

The people for whom the Lord is his God

ψη ΕΤ— ρεμει σι περονος

(Ex.11,5)

Who sits upon the throne

Ex. for the indeterminate antecedent:

οὐρωμι εψηνου επεσητ

(Lk.10,30)

A man who is coming down

οὐρωμι ερε τεψκιχ ψοψωου

(Mk.3,1)

A man who has a withered hand

οὐρωμι ε πεψραη πε ρωσηφ

(Lk.1,27)

A man whose name is Joseph.

(381) If the copula ΠΕ comes immediately before ΕΤ-, , the two Ε offend contract to one:

πέοις πετ+ νογσοφια

(Pr.2,6)

He is the Lord who gives wisdom

The Lord gives wisdom

νιι πεταγψεφ τεκωηη

(Ms.49)

Who has torn your tunic

κεογκι πετσι+ ογος κεογκι

(Jn.4,37)

One (who) sows and another

πετωσθ

(who) reaps

2. Future

(382) The future is formed in the same way as the present, but with ΝΔ- or Ε- in front of the infinitive:

Determinate Antecedent:

πιεθνος ετογηδερβωκ ηδη

(Gen.15,14)

The nation which they will serve (or)

The nation to which they will be enslaved.

ψη ετε πέοις ηδηηρ ηωτεη

(Ex.12,25)

that which the Lord will give you

πάρητ πε ετεκέδιψ

(Ex.22,30)

You shall do likewise

νηε τεφεογωμ εβολ μιμων

(Deut.28,55)

Whom he is eating (or)

That (the things) from which he will eat.

Indeterminate Antecedent:

ογον ογιηω εγναξος

(Mt.7,22)

Many will say to me

μιμον γλι γιχεν πικαχι εφηαι

(Gen.19,31)

And there is not a man on earth

γαρον

to come in to us.

3. Perfect Tense

(383) When the antecedent is determinate, ΕΤ is placed in front of the first perfect (244); and when it is indeterminate, Ε is placed in front of the same tense. But with the second person plural we use with the determinate ΕΤΑΡΕΤΕΝ.

Determinable Antecedent:

ΘΕΝ ΠΙΣΤΟΥ ΕΤΕ ΠΟΥΡΟ

(Z.28)

In the time of the king

ΘΕΟΔΩΡΟΣ ΟΥΑΡΠ ΗΣΩΙ

Théodore, he sent to look for me

ΠΑΙΣΙΟΥ ΕΤΑΞΤΑΚΟ

(Lk.15,6)

My sheep which was lost.

ΑΓΙ Ε ΠΙΛΑ ΕΤΑ

(Gen.22,3)

And (he) went to the place of which

ΦΗΟΥΤ ΣΟΣ ΗΔΑ

God had told him.

Indeterminate Antecedent:

ΑΙΦΡΗΤ ΗΟΥΣΚΕΥΟΣ ΕΔΑΓΤΑΚΟ

(Ps.30,13)

As a vase which had broken

ΝΕ ΟΥΟΝ ΟΥΡΒΑΙ ΗΜΕΒΙΟΥ ΕΔΑΓΟ

(Mt.21,33)

There was a householder who (had)

ΗΟΥΙΔΑΖΑΛΟΔΙ

Planted a vineyard

4. Imperfect ήρ- , Habitual Present ωρ-

(384) Ε— is used in front of the aux. (Ηρ, Ωρ) whatever the antecedent may be; ΕΤΕ is used only when it is a part of the demonstrative relative (97, 99).

πιλα ηρπε iωαννης τωις ειλογ (Jn.1,28)

The place where John was baptizing (in it)

ηιενι ηρψηρι ειλωογ (Jn.2,23)

The signs which he did

ηιρωιι ηραγ ειρεν φρο ειπιη (Gen.19,11)

The men who were at the door of the house.

5. The Negation of the Relative Sentence

a) With ή...&η (N.E. bn ... in)

(385) ΕΤΕ ή—&η is employed when the antecedent is determinate and Ε ή—&η when it is indeterminate.

It often happens that Ε is dropped before Η, sometimes it is ή that is dropped.

Determinate Antecedent:

πιφδω ΕΤΕ ήσεσωον ειλογ &η (Ps.34,5)

The ambush (net, trap) which they do not know

Indeterminate Antecedent:

οὐρωπὸς ἀφέει σλαβάκιαν εἰπεντούτοις (Pr.2,12)

A man who never (does not) say for sure. (or)

A man who does not say anything for sure. (or)

man of perverted speech.

b) With the Negative Auxiliaries

(386) ΕΤΕ— is used when the antecedent is determinate, and Ε when it is indeterminate; as before, Ε is often dropped in writing. The following are the negative pronouns:

ΕΤΕ οὐπάρε, ΕΤΕ οὐπε, ΕΤΕ οὐπάτε, ΕΤΕ οὐνε,
ΕΙΤΑΡΕ or οὐπάρε, ΕΙΤΠΕ or οὐπε, ΕΙΤΠΑΤΕ or οὐπάτε.

Determinate Antecedent:

πίστα ΕΤΕ οὐπάρε βεγκτούσι βώης εροφ (Lk.12,33)

The place where no thief approaches to it.

ψή ΕΤΕ οὐνογγωπφ (Gen.32,12)

which cannot be numbered.

Indeterminate Antecedent:

ΝΕ οὐλον ήι ταρ πε οπε

(Ex. 12,30)

For there was not a house where

ονον μον ηθητα

one was not dead

ουπαρθενος οπε γλι σογωνс

(Gen.24,16)

A virgin, whom no man had known.

Chapter XXI : Conditional Clause

(387) The conditional clause usually comes before the main clause from which it depends.

It is possible to express the condition(al) without using a conjunction or by using the conjunction articles ἢ&ν, εὐωπι, or ἰακε.

1. Without a Conjunction Articles

(388) The third present and the third future themselves may sometimes indicate the condition and that without using a conjunction:

Ex.: ἵθοκ Δε εκνατωβεγ μαωε (Mt.6,6)

But (you), when you (want to) pray, go into

μάκ εθονη επεκτασιον

your room

Most often however, in this type of clause, the condition is expressed by εὐωπι (391).

The conditional clause which is formed with ε— and the imperfect μαρε (248) or with the auxiliary με with ογον ιλλον (302), or with πε, τε, με (363) is frequently used.

It indicates a condition which does not consider that its own realization is possible; it is merely a wish (or desire).

In the main clause which comes in the second stage, the imperfect future (243) is generally used:

ΕΝΔΚΧΗ ιπαίτα νάρε πάσον (Jn. 11,32)

If you had been here, my brother

νάλιον ἀν πε

would not have died.

ΕΝΑΡΕ πινεβηι ἐμι (Mt.24,43)

If the householder (Knew) had known, he

ναφηρωισπε

would (be watching) have watched

ΕΝΕ ογονωχοι (Mt.24,24)

If it were possible.

ΕΝΕ ϕ† πετενιωτ πε (Jn.8,42)

If God were your Father,

ναρετενναλλενριτ πε

you would love me.

ΕΝΕ οιλον ναιναχοι (Jn.14,2)

If it were not so, would I have

νωτεν ἀν

told you (I woud not rave told you)

2. The Condition with ωδη - (dem. hn)

(390) ωδη - is used with the auxiliary of the second present άρε to express a future condition; it precedes the main clause:

ακωδηνχος ηγδι ιρωμι κχη (Kef.411)

If you say this to (one of the people) somebody,

σαθολ

you will be excommunicated.

άρετενωδηντχο εροι άνοκ (Pr.1,28)

If (then) you will call upon me, (but) I

λε ήνασωτει ερωτει

will not listen to (answer) you

άρε ωδη ογδι μογρ (Pr.6,27)

Can a man carry

ήογχρωι φεη κενφιη

fire in his bosom and

ψηαρωκο δη ήηισβωс

his clothes not be burned?

In the negative clause ωδη is replaced by ωτει :

τηδογορπι δη ακωτει σιογ εροι (Gen.32,26)

I will not let you go, unless you bless me.

ἀρεψτει φτ ωωπι ηειαφ

(Jn.3,2)

Unless God is with him.

3. The Condition with εωωπ (Eg.* ιω. § hpr)

- (391) When it is used **εωωπ** indicates a condition, or a case which could possibly occur or an uncertain events.

It comes in the nominal sentence as follows:

εωωπ εβολθει ηεσωογ πε

(Lec.1,10)

If his gift for a burnt offering is from

πεκλωρον

the flock

It is used mostly with the third present, the third future, and the subjunctive:

Ex.: εωωπ ευσβωκ ηχε ηη ετθει πηι

(Ex.12,4)

If the household is too small (or)

If those who are in the house are not enough.

εωωπ εκηδηι ηογλωρον εθογη

(Lev.2,4)

When you bring a cereal offering

εωωπ ητε πιαρχωη ερνοβη

(Lev.4,22)

when a ruler sins

4. With εγωπ and υπαν

(392) Many times the two conjunctions are used together.

εγωπ ακυαντιρι υπανσαχι

(Ex.12,23)

If you do such matter (thing)

εγωπ αγωντσο εροκ

(Pr.1,11)

If they (did) request (ask) you

5. The Condition with ιCΧE (Eg.* ΙΩ. S r dd)

(393) ιCΧE, in the verbal clause expresses a real condition which is considered

complete. It may be translated by "since, as, because":

Ex.:

ιCΧE αφετενκωτ ήcwι χα nai εβo2 (Jn.18,8)

If you seek me, let (or)

If (since) you seek, it is I, let)

υapoywε nwoy

these men go

In the nominal clause, it expresses a simple condition:

ιCΧE οУTEBHH πE ie οУpωll πE

(Ex.19,13)

whether it be a beast or a man

If ιCΧE is repeated, it separates the two choices present in a dilemma:

Ex.:

ΙΣΧΕ ΚΑΚΩΣ ΔΙΣΔΧΙ ΔΡΙΛΕΘΡΕ

(Jn.18,23)

If I have spoken wrongly, (bear

ΙΣΠΙΚΑΚΟΝ ΙΣΧΕ ΔΕ ΚΑΔΩΣ

witness to the wrong); but if I have spoken

ΕΘΒΕ ΟΥ ΚΑΙΟΥΣ ΕΠΟΙ

rightly, (why do you strike me)?

"If not" is translated by ΙΣΧΕ ΣΙΛΛΟΝ and sometimes by ΕΩΣΩΝ

ΣΙΛΛΟΝ, it is rarely translated by ΣΙΛΛΟΝ alone.

Chapter XXII : Temporal clause

(394) The temporal clause is a dependent clause which expresses a circumstance or an action which happens at the same time as the action of the main clause. It may come before or after the main clause from which depends. It is formed with or without a conjunction.

1. Without A Conjunction

(395) The third present and the third automatically future indicate (form) a temporal sentence:

εψοι ἡΟΥΚΟΥΣΚΙ ΗΔΨΑΛΛΟΝΤΙ

(2kef.334)

When he was small (young), he took care of [(he looked after) or (he guarded)]

ΗΗΙΕCWOY ΗΤΕ ΠΕΨΙΩΤ

the sheep of his father

ΗΔΙ ΕΨΖΩ ΣΙΛΛΟΥ ΖΑΝΙΗΗΥ

(Jn.8,30)

As he spoke thus, many

ΑΖΗΔΑΖ + ΕΡΟΨ

believed in him.

ΔСΨУАПІ ΕУХН ΘЕИ ΤКОИ ΔΨТВНОУ

(Gen.4,8)

And when they were in the field (Cain) he rose up.

εχναγωττεν ιπεκνουτ†

(Ms.424)

When they were going to sacrifice (slay) us to your god?

ερε φρη λε ηαχωτπ ουτωιτ

(Gen.15,12.)

As the sun was going down, a deep sleep (sense of wonderment)

αρι εχεν αβραμ

fell on Abram.

The second perfect usually indicates a temporal sentence (245, 3).

The conditional clause which is formed with ωαν often expresses a condition of time.

τενναγε ναν ωα ειναι ουρος

(Gen.22,5)

(I and the lad) We will go yonder and worship, and

ανωανουωωτ

come again to you

2. With ΙCΧΕΝ

- (396) The preposition, "since, ever since, is used with the third present and the second perfect to form the conjunctive phrase "since, ever since":

Ex.:

ΙCΧΕΝ ει θεν το†

(Ps.21,11)

Ever since I was in the womb (of my mother)

Ever since I saw

ΙΩΣΗΝ is also used with επάτε to mean "before" "in the past"

Ex.: ΙΩΣΗΝ ἐπάτογερβοκι ἤλιοψ

(Lk.2,21)

Before he was conceived (in the womb)

ΘΑΤΩΗ ἐπάτε is used in the same sense

ΘΑΤΩΗ ἐπάτεψισθι

(Z.61)

Before he gets married

3. With Greek Conjunctions

(397) The principal Greek conjunctions of time which are used in Coptic are:

1. ςως "while", "as long as", ΣΟΟΝ, ΕΦΟΟΝ as.

These conjunctions are used mostly with the third present:

ςως εκχη νειλαψ (ἢ πιμωιτ)

(Mt.5,25)

While (As long as) you are (going) with him (to court)

ΣΟΟΝ ΕΥΧΗ ΘΕΝ ΠΙΕΡΦΕΙ

(AM.15)

While (since as) they were in the temple

ΣΟΟΝ ΕΡΕ ΠΙΡΕΨΙΛΩΟΥΤ ορι

(HM,227)

As (while) the dead (person) was standing

ερατη γιρεν φρο επιεγαν

up on his feet (in front of) at the door of the tomb

ασωωπι ήχε ουσιη

it happened namely a voice

2. **ΓΟΤΕ, ΓΟΤΑΝ** "when"

- (398) **ΓΟΤΕ** is used especially with a secondary tense (third present, third future, and second perfect):

γοτε εψήγο ερον επενσωτει

(Gen.42,21)

When he beseeches (besought) us, we do (would) not listen

εροψ

to him

φαι πε πικωνη ήθαλιο ήτψε

(Gen.2,4)

Here is the book of the creation (There are the generations) of the heaven(s)

νει πκαζι γοτε εταψωπι

and the earth when they were created.

ΕΝΟΙC is rarely used instead of **ΓΟΤΕ** :

ενος εταψθωντ αψερψητο ήχοс

(Lk.21,1)

When (the crowds) they gathered together (were increasing), he began to say.

(399) **ΣΟΤΑΝ** is usually followed by the conditional:

ΜΙΛ ΕΤΗΔΑΥΩΝ Φ ΣΟΤΑΝ ΑΡΕΥΑΝ (Num.24,23)

Alas, who shall live when

ΦΗΟΥΤ + ΗΝΔΙ

(God does this?) (or) God will have given these (things?)

ΣΟΤΑΝ ΔΙΔΑΝΘΙΟΥ Ή ΘΑΝΕΘΗΟΣ ΕΒΟΔ (Ex.23,30)

When I will drive away (them) the foreigners.

ΣΩΚΤΕ, ΣΟΚΤΕ, also has the meaning of "as, when," when it is used with the second perfect:

ΣΩΚΤΕ ΕΤΑΓΓΘΩΝΤ Ε ΤΠΥΔΗ (Lk.7,12)

As he had drawn (drew) near to the gate

ΣΟΚΤΕ ΕΤΑΓΓΧΕΙ ΤΠΙ ΕΠΙΜΛΩΟΥ (Jn. 2,9)

When he (had) tasted the water

For the expression of the temporal clause with the infinitive and the word

ΙΕΝΕΝΔΑ, see 265; and the expression of the temporal clause with the verbal substantive and the word **ΦΕΝ**, see 274, 275.

**TABLE
OF VARIABLE VERBS
AND THEIR FORMS**

Table of variable verbs and of their forms

<i>Infinitive</i>			<i>Qualitative</i>	
<i>Abstract</i>	<i>construct</i>	<i>pronominal</i>		
ΔΙΔΙ	-	-	ΟΙ	
ΔΣΙΔΙ	-	-	ΔΣΙΔΩΥ	
ΔΨΔΙ	-	-	ΟΨ	
ΒωΔ	-	ΒΔΚ,,	ΒΗΚ,,	
ΒωΔ	ΒΕΔ-	ΒΟΔ,,	ΒΗΔ	
ΒωΨ, ΒωΧ	ΒΔΨ-	ΒΔΨ,,	ΒΗΨ	
ΙΩΙ, ΙΩ	ΙΔ-	ΙΔ,,	ΙΩΟΥ	
ΙΒΙ	-	-	ΟΒΙ	
ΙΝΙ	ΕΝ-	ΕΝ,,	-	
ΙΝΙ	-	-	ΟΝΙ	
ΙΠΙ, ΡΔ, ΖΔ	ΕΡ-	ΔΙ,,	ΟΙ	
ΙΩΡΕΙ	-	-	ΙΩΡΕΙ	
ΙΩΣ	-	-	ΙΗΣ	
ΙΨΙ	ΕΨ-	ΔΨ,,	ΔΨΙ	
ΧΩ	ΧΔ-	ΧΔ,,	ΧΗ	

<i>Infinitive</i>			<i>Qualitative</i>	
<i>Abstract</i>	<i>construct</i>	<i>pronominal</i>		
κωβ, κωπ	—	κοβ,,	κνβ	
χβοβ	—	—	κνβ, κηπ	
κωκ, χωκ	κεκ-	κοκ,,	κηκ	
χωλευ	—	—	χολευ	
κωλπ	κελπ-	λολπ,,	λολπ	
κωλσ	—	—	κολσ	
κωλχ	κελχ-	κολχ,,	κολχ, σολχ	
χμου	—	—	χημ	
κενι	—	—	κενιωντ	
χωνс	—	—	χонс	
χωп	χεп-	χоп,,	χнп	
кроумреү*	—	—	хремрәү	
κωρφ	κερφ-	κορφ,,	κορφ	
κωρχ	κερχ-	κορχ,,	—	
κωс	κεс	κοс	κнс	
κοсκес	—	κεсккос,,	—	
κωт	κεт-	κοт,,	κнт	

Infinitive			Qualitative	
Abstract	construct	pronominal		
κωτός	κετ-	κοτ,,	-	
κτόνιμος	κτε-	-	κτηνώτ	
κούρασθαι	-	κούρασθαι,,	κούρασθαι	
κωψία	καψ-	καψ,,	-	
κωρίζει	-	καρδίζαι,,	κερδίζει	
καρκίνος	-	-	χειροκοπήστ	
(καρκινικός)	καρκινε-, κερκινε-	-	-	
λιβάς	-	-	λοβάς	
λωβών	-	λοβών,,	λοβών, λοπών	
λωκός	-	-	ληκός	
λοκλεικός*	-	-	λεκλεικός	
λονγκός	-	λονγκός,,	λονγκός	
λαλών	λαλώ-,	λαλώ(ω)ν,,	λαληνώτ	
λαλός	λαλε-			
λωμένος	-	-	λωμένος	
λωμένη	-	-	λωμένη	
λωμένη	-	-	λωμένη	
λωμένη	-	-	λωμένη	
λωμένη	-	-	λωμένη	

Infinitive			Qualitative	
Abstract	construct	pronominal		
λωφ	-	-	λοφ	
λοφλεψ	-	λεψλωφ,,	λεψλωφ(τ)	
λωψει	-	-	λαψει	
λωχ	λεχ-	λοχ,,	-	
λωχε	λεχε-	λοχε,,	-	
λωχι	-	λοχ,,	-	
(λωσε s.)	-	λοχ,,	-	
μει, μηι	μενρε-	μενριτ,,	-	
μογ	-	-	μωσητ	
μοκμεκ	μεκμεκ-	μεκμογκ,,	-	
(ε) μκαρ	-	-	μοκρ	
μογλε	-	μολε,,	μολε	
μολε	-	μολεφ,,	-	
μογλαχ, μολαχ	-	μολαχ,,	μολαχ	
μογη	-	-	μηη	
μογηι	-	-	μηη	
μονι, αμονι	-	μανογ(ογ), μενηητ,,	-	

<i>Infinitive</i>			<i>Qualitative</i>	
<i>Abstract</i>	<i>construct</i>	<i>pronominal</i>		
ԱՕ(Ղ)ՆԿ	ԱԵՆԿ-	ԱՈՆԿ,,	ԱՈՆԿ	
ԱՈՐԾ	ԱԵՐ-	ԱՈՐ,,	ԱԻՐ	
ԱՇԾԻՑ	ԱՃԾ-, ԱԵԾ-	ԱՃԾ,,	ԱՅԾԻ	
ԱԾԾԻ	ԱԵԾԵ-	ԱԵԾԵՈ,,	-	
ԱՄՈՆ, ԵԱՄՈՆ	-	-	ԱՄՈՒՆ	
ԱՐՎԻ	ԱԵՐՎ-, ԱՃՎ	ԱՃՎ,,	ԱՃՎԻ	
ԱՐՎՎԴ	ԱԵՐՎԴ- ԱՃՎԴ-	ԱՐՎԴ,,	-	
ԱԶ	ԱՃՀ-	ԱՃՀ,,	ԱԵԶ	
ԱԶԾ	-	-	ԱԵԶ (?)	
ԱՐՎՀԴ	-	-ԱՐՀԴ,,	ԱՐՀԴ	
ԱՃՃ	-	ԱՃՃ,,	-	
ԱԽՎԻ	-	-	ԱԽՎ	
ԱԽՎԴ	-	ԱԽՎԴ,,	-	
ԱԽՎԵԱ	-	-	ԱԽՎԵԱ	

Infinitive			Qualitative	
Abstract	construct	pronominal		
νοῦτρος	νετρό-		-	
νοῦτρη	νευτρό-	νούτρα,,	-	
	νετρί-			
νοῦσος	νευσ-	νούσος,,	νούσος	
(ε)νώσις	-	-	νάσις	
νοσεῖς,	νεσ-	νάση,,	νησή,	
νωσεῖς	νεσπ-	νεση,,	νεση	
νοσεῖαι	νοσεῖαι-	νάσαι,,	νοσαι	
νασεῖαι	νασεῖαι-			
ναστός	-	-	ενσοτ	
νούχα	νεκ-	νοχα,,	νηχ	
νούχιος	-	νοχιό,,	νοχιό	
νούχια	-	νοχιά,,		
φωλαχ	-	φολαχ,,	-	
φωλαχ	φολαχ	φολαχ,,	-	
φωνή	φεν-	φονα,,	φην	
φωνή	φενκ-	-	φονκ	
(πωλωπεία)	φαπε-	-	-	

<i>Infinitive</i>			<i>Qualitative</i>	
<i>Abstract</i>	<i>construct</i>	<i>pronominal</i>		
φίρι	φερ-	-	φορι φεριων φεριωντ	
φωρ	φερ	-	-	
φωρκ	φερκ-	φορκ,,	φερκ	
φωρψ	φερψ-	φορψ,,	φορψ	
φωρχ	φερχ-	φορχ,,	φορχ	
φισι	φεс-, φαс-	φαс,,	φоси	
φωτ	-	-	φнт	
φοτφεт	-	φεтφωт,,	φεтφωт	
φωтг	φотг-	φотг,,	φотг, фогт	
φωψ	φеψ-	φаψ,,	φнψ	
φωψен	-	φоψн,,	φоψн	
φωт	φат-, φет	φат,,	φнт	
φог	φег,,	-	φег	
φωтт	φатт-	φатт,,	φатт	
φωхи	-	-	φози	

Infinitive			Qualitative	
Abstract	construct	pronominal		
ρικι	ρεκ-, ράκ-	-	ράκι	
ρωκε	ρεκε-	ροκε,,	ροκε	
ρωις, ρωс	-	-	ρηс	
ρωт	ρεт-	ροт,,	ρηт	
ρωтев	-	ροθев,,	ρотев	
ραоуω	-	-	ραоуноут ρаvноут	
ρωу	-	ρау,,	-	
ρωуи	ρау-, ρεу-	ρау(τ),,	ρауи	
ρωфи	-	ρаф,,	ρафи	
ρωфт	ρефт-	ρафт,,	ρафт	
ρωжп	ρежп-	ρожп,,	пожп	
сi, саi	-	-	снов	
сω	сe-	со,,	-	
сeбi	сoвбe-	сoвбнт,,	сoв(в)нт	
сbок	-	-	сoвк	

<i>Infinitive</i>			<i>Qualitative</i>	
<i>Abstract</i>	<i>construct</i>	<i>pronominal</i>		
сөйт+	сөйтє-	сөйтωт,,	сөйтωт	
сωк, сωки	сек-, сок-	сок,,	-	
сχαι	-	сχηт,,	-	
скеркεр	-	скеркωρ,,	скеркωρ	
соксεк	сексεк-	-	-	
сωλ	-	соλ,,	-	
сωλκ	-	соλκ,,	-	
сωλεп	-	соλп,,	соλп	
сλопλεп	-	-	сλεпλωп	
соλсελ	-	сελсωλ,,	сεлсωλ	
соλсεл	сεлсεл-	сεлсωλ,,	-	
сωλж	сεлж-	соλж,,	-	
сλαжжεх	-	-	сλεжжωж	
смоу	-	-	смаят смаягат смаршоут	
сεлни	сεлне-	сεлнηт,,	смо(n)т семноут	
(сωлт s.)	-	солт,,	солт	

Infinitive			Qualitative	
Abstract	construct	pronominal		
CINI	CEN-	CEN,,	-	
CWINK	CENK-	CONK,,	-	
CWINT	CENT-	CONT,,	-	
СААНУУ (s) үан(е)ү	үанеү- үаноүү- үенеү-	үанеүү,,	үанеүү үаноүүт	
CWNG	CENG-	CONG,,	CONG	
СОПСЕЛ сөбсөл	СЕПСЕЛ-	-	-	
CWR	CEP-, cop-	COP,,	CHP	
CWERM	CEREM-	COREM,,	COREM	
СРОЧРЕМ*	-	СРЕЧРЕМ,,	СРЕЧРЕМ	
СРОЧРЕМ	-	СРЕЧРЕМ,,	-	
(CHPQE s.)	-	-	СРОЧТ СРЧАЧТ	
CIT	CET-, CAT-	CAT,,	CHIT, CAT	
CWT	CET-	COT,,	-	
CWTEM	-	COTEM,,	-	

Infinitive			Qualitative	
Abstract	construct	pronominal		
сωτπ	сεтп-	сотп,,	сотп	
сωтεр сωтнр	-	-	сотер сотнр сатнр	
сωтq	сεтq-	-	сотq	
сωоyn сωоynoу	сoуwн- сoуen-	сoуwн,,	-	
сωoytен, сoуtвn	сoуtвn- сoуtен-	сoуtвn,,	сoуtвn	
(сωyq s.)	яeуq-	яoуq,,	яoуq	
(сωyм s.)	-	-	сaфem	
(сωyт s.) яaут	-	яaут,, яeут,,	яoут яaут	
сωq	сeq-	сoq,,	сoq	
сωg1	-	сaгw,,	сaгnoyt	
сoг1	-	сaгw,,	-	
сωth1	сoгt-	сaт,,	сhт(i)	
сtдai caи	сtдe сtнt-, сt-	сtнt,,	сtноyt	
сωthem	-	сaтem,,	сaтem сaгem	

Infinitive			Qualitative	
Abstract	construct	pronominal		
сωθει	-	сωθи,,	-	
с>	с>н-	с>нht,,	с>нhoйт с>нhoйт	
(сωρs.) сωрs	с>s-	-	с>p с>s, срaз	
с>c	-	с>c,,	-	
с>ceg	-	с>ceg,,	с>ceg	
с>ozi	с>ozep-	с>ozaр,,	с>ozopt	
т&aeio	т&aeie-	т&aeio,,	т&aihoйт	
+	+-	тhi,, тhit,,	toi	
т&abv, т&abv	т&abv-	то&abv,, то&abv,,	т&abv,т&abv то&abv,то&abv	
т&abv т&abv то&abv	-	то&abv,, то&abv,,	-	
то&abvо	то&abvе-	то&abvо,,	то&abvnoйт	
т&abvз	-	то&abvз,,	-	
(т&abv s.)	-	-	өнк	

<i>Infinitive</i>			<i>Qualitative</i>	
<i>Abstract</i>	<i>construct</i>	<i>pronominal</i>		
θωκ, θωχι	(τωκ- s.)	τοκ,, τάκ,, τοσ,, s	-	
τάκο	τάκε-	τάκο,,	τάκηούτ	
θωκευ	θεκευ	-	θοκευ	
τωτς θογξ θογκς	τεκς-	θοκς,,	τοκς θοκς, τοτς θοτς	
τάκτο	τάκτε-	τάκτο,,	τάκτηούτ	
τάλο	τάλε	τάλο,,	τάληοτ	
θωλεβ	-	θολευ,, θολεβ,,	θολεβ	
τάλεο	τάλεε-	τάλεο,,	-	
θωι	θει-	θοι,,	θηι	
θωι*	-	-	θηι	
θαλιο	θαλιε- θαλιο-	θαλιο,,	θαληούτ	
τάλο	τάλε-	τάλο,,	-	
τωιι	τοι-, τει-	τοι,,	τοιι	

Infinitive			Qualitative	
Abstract	construct	pronominal		
θελιο μαίο, μάι	θελιε-	θελιο,, μαίο	θελιούτ	
τελ(ι)ο	-	τελιο,,	-	
θωμις θομις	θεμις-	θομις,,	θομις	
τωιτ	-	-	τοιτ	
θοιτει τοιτει	-	-	τειθωι	
τει(ι)χο τ(ι)ειχο τιο	τιχε-	τειχο,,	-	
τεννο	-	τεννο,, τελιο,,	τεννιούτ	
θοντει	τενθωι	τενθωι,,	τενθωι(τ)	
τωνι*	-	τονι,,	-	
τανδο	τανδε-	τανδο,,	-	
θρο	θρε-	θρε,,	-	
ταρκο	ταρκε-	ταρκο,,	-	

Infinitive			Qualitative	
Abstract	construct	pronominal		
θωρπ	θερп	-	-	
τορτερ	-	τερτωρ,,	-	
θωρψ	-	-	τορψ	
θροψр(ε)ψ	-	-	θρεψρωψ τρεψρωψ	
τάρψо	-	τάρψо,,	τάρψнoт	
τωс	τοс-	τοс,,	τнc, τec	
τc(ε)io	τciо-	τciо,,	τchоnт	
τco	τce-	τco,,	-	
τcaбo	τcaбc-	τcaбo,,	τcaбnоt	
caбo	-	caбo,,	caбnоt	
τacθo	τacθe- τacθo-	τacθo,, cθo,,	τacθnоt	
θωт	θeτ-, τaτ-	-	θнt	
τaτgо	-	-	τaτgнoт	
τaoуo	τaoуe-	τaoуo,,	τaoуnоt	
τoу(ε)io ⁽¹⁾	τoуie-	τoуio,,	-	

(1) Caus. of ονε.

Infinitive			Qualitative	
Abstract	construct	pronominal		
τωογν τωογнор	τεν- τоуно-	τωн,, τоуно,,	-	
τογнос τоунос	тойнек- тоунос-	τογнос,, тоунос,,	-	
θωор† τоуго	θογет- тойгө-	θογат,, тойгө,,	θοгат -	
τογзо τоуко	τογзе- тоуко-	τογзо,, тоуко,,	τοгзноут тоукоут	
θωы τауо	θεү-, тәү-	θәү,, тәү,,	θәү -	
τаңыо τаныо	тәңе- таные-	ταңыо,, таныо,,	-	
τүмө(ι) үтмө	-	τүмө,, үтмө,,	-	
τүօғио τүөғиे	τүօғи- түөғи-	τүօғио,, түөғио,,	-	
θωທ, θօგ	θεທ- тәғ-	θәທ,, тәғ,,	θεგ -	
τағо τағе	τағе- тағе-	τағо,, тағо,,	τағноут тағоут	
θәທи θөғио	- -	- θөғио,,	θәທи θөғиоут	

<i>Infinitive</i>			<i>Qualitative</i>	
<i>Abstract</i>	<i>construct</i>	<i>pronominal</i>		
θωρει	θαρει-	θαρι,,	θαρει	
τριμο				
τριμοι				
θειμο	θιμο-	θιμο,,	-	
τριμιμο				
τριμικο	-	τριμικο,,	τριμικηντ	
τριμιco	τριμιce-	τριμιco,,	τριμি�chοντ	
τριφο,				
τριφο	τριφε-	τριφο,,	-	
θερω	-	θερω,,		
θωρ	θαρ-	θαρ,,	θαρ	
θορτεθ	-	θεθθωθ,,	θεθθωθ	
τριχρο	τριχρε-	τριχρο,,	τριχρηντ	
s.τωσε				
τωσι	-	τριφο,,	-	
(A.χλειο)	χλιε-	χλιο,,	χλιωντ	
οψει	-	-	οψηντ	
οψω,				
δοψω	-	-	οψηντ	

Infinitive			Qualitative	
Abstract	construct	pronominal		
οὐβάω	-	-	οὐοβάω	
οὐδώ				
οὐωλός	-	-	βολός	
οὐμι	οὐ (ε) μι- θὐ μι-	οὐομ,,	-	
οὐμότ	-	-	οὐομτ	
οὐον	οὐοντε-	οὐοντα,,	-	
οὐων,	α (ο) ων	-	οὐην	
οὐωνς	-	οὐονς,,	οὐονς	
οὐωρπ	οὐορπ- οὐερπ-	οὐορπ,,	-	
οὐωρεπ				
βωρπ				
(οὐροτ s.)	-	ρωούτ,,	ρωούτ	
ερούτοτ				
οὐισι,	-	οὐαс,,	-	
βισι		βас,,		
οὐεсөен	οүесөен-	οүесөвн,,	οүесөвн βесөвн	
οὐωт	οүет-	οүот,, βот,,	οүот	

Infinitive			Qualitative	
Abstract	construct	pronominal		
օչաւե՞ն	օչետե՞ն- օչաւե՞ն-	օչութի,, օչօթի,, օչուլի	օչութի	
օչաւեն	-	օչունի,, օչօնի,,	օչուեն,,	
օչաւց աւց	օչետց- օչաւց-	օչաւցի,,	-	
օչաւց	օչեց- օչաւց- օչձց-	օչձցի,,	-	
օչայւեմ	-	օչօյւմի,,	օչօյւեմ	
օչայւս	օչեյւս-	-	օչօյւս	
օչօյւօյւեց հօյինեց	-	օչեյւօյւացի,,	օչեյւօյւաց	
օչայւգ	-	օչօյւգի,,	օչօյւգ	
օչաշ օչօշ օչձշ	օչեշ- օչձշ- հձշ-	օչձշի,,	օչեշ	
օչաշեմ հաշեմ օչօշեմ	օչաշեմ- օչօշեմ- օչեշեմ-	օչձշմի,,	օչօշեմ	

<i>Infinitive</i>			<i>Qualitative</i>	
<i>Abstract</i>	<i>construct</i>	<i>pronominal</i>		
օՎՈԶ, ՅՈԶ	ՕՎԵԶ-	ՕՎՈԶ,,	-	
ՕՎՀԱՒ	-	-	ՕՎՈԶ	
ՕՎՈԶՈՒ	ՕՎԵԶՈՒ-	ՕՎՈԶՈՒ,,	ՕՎՈԶՈՒ	
ՕՎՈԶՈՎԵԶ ՕՎՈԶԲԵԶ	-	ՕՎԵԶՈՎՈԶ,, ՅԵԶՅՈԶ,,	-	
ՓՈՆՊԵՒ ՓՈՆՓԵՒ	-	-	ՓԵՆՓՈՒ	
ՓՈՆՀ	ՓԵՆՀ-	ՓՈՆՀ,,	ՓՈՆՀ	
ՓՈՐՊԵՐ	-	ՓԵՐՓՈՒՐ,,	ՓԵՐՓՈՒՐ	
ՈԲՅ	-	ՈԲՅ,, ՈՊՅ,,	ՈԲՅ	
ՈԿԵԱ	-	-	ՈԿ(Ե)Ա	
ՈՃԻ	ԵՃ-	ՈՃ,,	ՈՃ	
ՈՃԿ	(Ե)ՃԿ-	ՈՃԿ,,	ՈՃԿ	
ՈՄԿ	ԵՄԿ-	ՈՄԿ,,	-	
ՈՄԸ	ԵՄԸ-, ՕՄԸ-	ՕՄԸ,,	-	
ՈՒՅ*	-	-	ՈՒՅ	
ՈՒԹ	-	ՈՒԹ,,	ՈՒԹ	

Infinitive			Qualitative	
Abstract	construct	pronominal		
ωπ	επ-	οπ,,	ηπ	
(ωρεβ s.) ωρψ	ερψ-	ορψ,,	ορψ	
ωρεβ	-	ορβ,,	ορεβ	
(ωρψ s.) χροψ	-	-	χορψ	
ωσκ	-	-	οσκ	
(ωσσs.) ωψχ	οψχ-	οψχ,,	οψχ	
ωτπ, χωτπ	-	-	οτπ, χοτπ χοπτ	
ωβτ	οπτ-	-	οτπ, οπτ	
ωψ	εψ-, ψ-	οψ,,	-	
ωψειι οψειι	-	οψιι,,	οψειι	
ωψι	εψ-	οψ,,	-	
ωψτ	-	οψτ,, χοψτ,,	οψτ	
ωψτ	-	-	οψτ	

Infinitive			Qualitative	
Abstract	construct	pronominal		
(ωχε s.) οχι	-	-	οχι	
(ωχε s.) ωχθ	οχθ- ωχθ-	οχθ,,	-	
(ωχεβ s.) ωχεβ ωχεψ	-	-	οχεβ	
(ωστ s.) ωσχ	-	οχσ,, οχχ,,	-	
ψαι	-	-	ψαιων	
ψι	ψι-	ψιτ,,	ψηον	
ψιαι	-	-	ψηον	
ψωπ σωπ ωωπ σωπ	ψεβ- ψεπ- σεπ-	ψοβ,,	ψηβ,ψεπ	
ψεβιω	ψεβιε-	ψεβιητ,, ψββιω,,	ψεβιηουτ	
ψωβτ ψωπτ	ψεβτ-	ψοβτ,, ψοπτ,,	-	

Infinitive			Qualitative	
Abstract	construct	pronominal		
աօթաբ			աեթաբ	
աօթապ	այթաբ-	-	աեթապ	
աօթաբ			աեթաբ	
աօթապ			աեթապ	
աակ				
աակի	աեկ-	աօկ,,	անկ	
աօկ				
աօկի				
աօկաբ	-	-	աեկաբ	
աակչ	-	-աօկչ,,	-	
աօկչ				
աան	աեն-	աօն,,	-	
աան	-	-	անն	
աանկ	աօնկ-	աօնկ,,	-	
աանեմ	աենեմ-	-	-	
(աանեմ A ²)	աենեմ-	-	-	
անեմանեմ	-	անեման,,	-	
(աօնան s.)	աենան-	-	-	
աանչ	-	աօնչ,,	աօնչ	
անճ	-	-	աօնչ	

Infinitive			Qualitative	
Abstract	construct	pronominal		
ասա				
աձն	-	-	աօռ	
աւս				
աւայր	աւայր-	աւայրի,,	-	
(աամչ* s.) աաչու	-	-	աօչու	
անու	ան-	ան,,	-	
աանտ	աան-	աանտ,,	աանտ	
աանտ	-	-	աանտ	
աանց*	-	աանց,,	-	
աառ	ապ-, աըպ-	աօռ,,	աօռ	
աառու	-	-	աօռ	
աար	աեր-(?)	աօր,,	-	
աարու	աեր-	աօրու,,	աօրու	
աարտ	-	-	աօրտ	
աօրայր	-	աերայր,,	-	
աատ	ատ-			
աաժ	աէտ-	ատ,,	ատ	
աիժ	ատ-	ատ,,	-	
աիժ	ատ-	ատ,,	ատ	

Infinitive			Qualitative	
Abstract	construct	pronominal		
յատ	յեր-			
յատեմ	-	-	յոտեմ	
յթամ	-	-	յթամիօյտ	
յթօրթէր	յթօրթէր-	յթերթօր,,	յթերթօր	
յօտյետ	-	յերյատ,,	յերյատ	
յաօրի	-	-	յօրյաօր	
յօրօ	յօրե-	յօրա,,	-	
	յօր-(?)	յօրօ,,		
յայ	յեյ-	յձյ,,	յհյ	
	յձյ-	յօյ,,		
յայ	յեյ-	յձյ,, յօյ,,	յհյ	
յայ	յեյ-	-	յհյ	
յագ	-	յօգ,,	յհգ	
յձգի	-	-	յձգրաօր	
յագդ	-	-	յօգդ	
յձցյեց	-	-	յձցյաց	
(յաշու s.) շաշու	շեշու-	շօշո,,	շօշո	
գր, գձր	գր-	գրտ,,	-	

Infinitive			Qualitative	
Abstract	construct	pronominal		
գօրգեր	-	գերգավ,,	-	
զա+զօտ	գետ- զօտ-	զօտ,,	զիտ	
զաշι զօշι	գեշ- զօշ-	զօշ,,	զիշ	
թօմթօմ	-	թեմթամ,,	թեմթամ	
թար	թեր-	թօր,,	-	
թադ*	-	-	թիդ	
շել, շհի	-	-	շրաօնդ	
(շիօրիներ s.) իօրինը	իերին- իօրին-	իերինար,,	-	
շանց շառց	շ(ε)նց- շոռց-	շօնց,, շօռց,,	շօնց	
(շաակ s.) թակ	թեկ-	թօկ,,	թիկ	
շակι թակι թակ թակչ	թեկ- թեկչ-	թօկ,, թօկչ,,	թիկ	

Infinitive			Qualitative	
Abstract	construct	pronominal		
εκο, ερκο	-	-	εοκερ	
εωλ	-	-	εηλ	
εωλκ	-	-	εολκ	
εωλει	εελει-	εολω,,	-	
(εολει s.) θολθει	θελθωι-	θελθωι,, θελθοι,,	θελθωι	
εωλχ	-	-	εολχι	
ελοχ	-	-	εολχ	
εωμι	εει-	εομ,,	εομι	
(εμοι s.) θμοι	-	-	θμι	
εομχει θμοθει	εεμχει-	εεμχωι,,	-	
(εμοχ s.)	-	-	εομχ	
(εινει s.)	-	εει,,	-	
εωντ θωντ	θεντ-	θοντ,,	θεντ	
εονχει	εενχει-	εεπχοι,,	-	
εωп	εεп-	εοп,,	εηп	

Infinitive			Qualitative	
Abstract	construct	pronominal		
(չարս.)	-	օր,,	-	
շար	-	(շօր,, s.)	-	
շարլ	-	-	շօրլ	
շարլ	-	շօրլ,,	շօրլ	
(շրբես.)	-	-	շօրբաօչ	
շեր	-	-		
շրօն	-	-	շօրն	
εշրօն	-	-		
(շարօնս.)	-	շօրչ,,	-	
(շիւս.)	-	թաւ,,	թօւ	
թիւ	-			
(շրտես.)	թառ-	թառ,,	-	
թրտ, շրտ		շրտ,,		
(շրտաւս.)	-	-	թօռ	
թթաւ	-	-	թօթ	
(շարթեման)	թերթեմ-	թօթմ,,	-	
թարթեմ	թառթեմ-			
շարթ	շերթ-	շօրթ,, շօլթ,,	շօրթ	
(շարթէրս.)	-	-	շօրթը	

Infinitive			Qualitative	
Abstract	construct	pronominal		
(χοτχτ s.) χοτχετ	θετθετ-	θετθωτ,,	θετθωτ	
χιοχι	χι-	χιτ,,	χωοχι χοοχι	
(χοοχρε* s.)	-	χοχρω,,	-	
χωχ	-	-	χηχ	
(θωθ s.)	-	θλθ,,	θηθ	
(χωχπ s.)	-	χοχπ,,	-	
χοχχεχ	χεχχεχ-	χεχχωχ,,	χεχχοχ χεχχωχ	
(χωθ s.)	-	χοθπ,,	-	
(χι s.) χι	χι-	χιτ,,	χηοχ	
(χο s.) χο, τχο	χε-	χο,,	χηοχτ	
(χο s.), χο	χε	χο,,	-	
χω	χε-	χο,, χοτ,,	-	

Infinitive			Qualitative	
Abstract	construct	pronominal		
χεερ,,	χε(ε)ρε-(1)	χερο,, σερο,,	-	
χωβс	χεβс-	χοβс,,	χοβс	
χωκ	χεκ-	χοκ,,	χηк	
χко	-	χко,,	-	
χωкеи	χекеи-	χоки,,	χокеи	
χоукеи	-	-	χоукеи	
χоуки				
χωки	χеки-	χоки,,	-	
χоки				
χокжеи	-	-	χекжеи	
(χω(ω)λεи.)				
σωλ, ωωλ	σελ- σολ-	σολ,,	σολ	
(χωλк s.)	σεлк-			
σωлк	σοлк-	σолк,,	σолк	
χωлк	-	χолк,,	χолк	
σωлк				
χωлг	-	χолг,,	-	
σωлг				
χωлг	-	χолг,,	χолг	

Infinitive			Qualitative	
Abstract	construct	pronominal		
(χολικ (ε)λισ.)	-	χελικωλι ,,	-	
(χ(ε)ηλικ s.) σηνο	-	σηνο ,,	σηνηογτ	
(χηογ s.) σηογ	-	σηογ ,,	-	
χωητ σωητ	-	σωητ ,,	χοητ σοητ	
χφιο	-	-	χφιητ	
χφο	χφε- τχφε-	χφο ,,	χφηογт	
χωρ	-	χορ ,,	χηр	
(χωρ s.)	χερ-	χορ ,,	χηр	
(χερο s.) σερο	σερε- σερο-	σερο ,, σερω ,,	σερηοгт	
χωρ	χεр-	χор ,,	χηр	
(χро s.) σро	-	-	бреногт	
χωрі	-	-	χор χорі	
(χвс s.) σвс	σас-	-	σас	
(χісє s.) σісі	σес- σас-	σас ,,	σосі	

Infinitive			Qualitative	
Abstract	construct	pronominal		
(χτός.) ωτό	(ε) ωτε-	ωτο,, ωτη,,	ωτηούτ	
χογψ χωψ	χεψ-	χοψ,,	χηψ	
χωψ	-	-	χηψ	
χοψχεψ	-	χεψχωψ,,	χεψχωψ	
(χωρ s.)	-	-	σερ	
(χωρι s.) σωρει	σαρει-	σαρι,,	σαρει	
(χωρισ.) σωχ	-	σοχ,,	σηχ	
(σββε s.)	-	-	χεβιωοψ χωβι χωβ	
(σωλ s.) κωλ, χωλ	κελ- χελ-	κολ,, χολ,,	χηλ	
(σοειλε s.) χωιλι	χαλε-	χαλω,,	χαληούτ	
σαλε-		σαλω,,	σαληούτ	
(σωωλε s.) χωλ, δυχωλ	χελ-	χολ,,	χηλ	

Infinitive			Qualitative	
Abstract	construct	pronominal		
σλомдес	-	σлемдас,,	σлемдас	
Кломдес	-		лемдас	
χломдес				
(σωλп s.)	-	σорп,,	σорп	
σорп	-	σωлп,,	-	
σωлп	-			
(σωлж s.)	-			
χωлж	-	χоlж,,	χоlж	
κωлж				
(σолб(е)ж s.)	-	χεлжωл,,	-	
χεлжεл				
(σине s.)	χеи-	χеи,,	-	
χии				
σно	-	-	σноут	
σнон	-	-	χни	
			σноут	
σнон,	σне-	-	-	
σно				
σωпи	σеп-	σоп,,	χнв	
	χеп-	χоп,,		
σроg	-	-	χорg	
(σωрбs.)	χерж-	χорж,,	χорж	
χωрж				

Infinitive			Qualitative	
Abstract	construct	pronominal		
(σωρσ.) χωρχ	-	χορχ,,	χορχ	
(σωρσ.) χωρχ χορχ	-	χορχ,,	χορχ	
σωτρ σωφτ	-	-	σοτπ	
σωτρ χωτρ χωρτ	-	χοτρ,,	σοτρ χοτρ	
(σωψ s.) χωψ	χεψ-	χοψ,,	χηψ	
(σωωχε s.) χωχι	χεχ- χλχ-	χοχ,,	χηχι	
(σωχθ s.) χωχεθ	χεχεθ-	-	χοχεθ	
(σοχθεχ s.) σοτσετ ψοτψετ	σετσωτ-	σετσωτ,,	-	
(σωσ s.) χωχ	-	χοχ,,	χηχ	

***LIST OF
ABBREVIATIONS
EMPLOYED IN THE
COPTIC BOOKS***

***List of abbreviations Employed in
the Coptic Books***

ꝑꝑ, ꝑꝑꝑ	ꝑꝑꝑ ꝑꝑꝑꝑꝑ	Alleluia (h)
ꝑꝑꝑ	ꝑꝑꝑꝑ	David
ꝑꝑ, ꝑꝑ	ꝑꝑꝑꝑꝑ	saint
ꝑꝑ	ꝑꝑꝑꝑ	God
ꝑꝑ	ꝑꝑꝑꝑ	of God
ꝑꝑ	ꝑꝑꝑꝑ	Jesus
ꝑꝑꝑ	ꝑꝑꝑꝑꝑꝑ	Jerusalem
ꝑꝑ	ꝑꝑꝑꝑ	Jesus
ꝑꝑꝑ	ꝑꝑꝑꝑ	Israel
ꝑꝑꝑ	ꝑꝑꝑꝑ	Israel
ꝑꝑꝑ	ꝑꝑꝑꝑ	John
ꝑꝑ	ꝑꝑꝑ	Lord
ꝑꝑꝑ, ꝑꝑꝑ, ꝑꝑꝑꝑ	ꝑꝑꝑꝑꝑ	Chapter
ꝑꝑꝑ	ꝑꝑꝑꝑ	Lord
ꝑꝑꝑꝑ	ꝑꝑꝑꝑꝑ	patriarch

πνά	πνεύμα	spirit
σρ, σωρ	σωτήρ	savior
υς	υιος	son
υυ	υιού	of the son
φ†, φ†	φηον†	God
χς	χριστος	Christ
ωβλ	ωλ εβολ	and so on (etc.)
ωλ	ωληλ	prayer

***SUMMARY OF THE
GRAMMAR OF THE
SAHIDIC DIALECT***

Summary of the Grammar

of the Sahidic Dialect

The definite Article

Singular

Masc. Π— ΠΕ—

Fem. Τ— ΤΕ—

Plural Ν— ΝΕ—

The indefinite Article

Singular ΟΥ—

Plural ΖΕΝ—

Remarks

1. The forms Π—, Τ—, Ν— as used in front of consonants and vowel as in: ΠΡΩΤΙΕ the man, ΠΩΝΩ, the life, ΤΙΑΔΑΥ the mother, ΝΚΔΚΕ the darkness.
And if Ν— appears in front of a vowel, the auxiliary letter as well as the horizontal stroke placed above it should be omitted as in: ΝΔΒΟΟΚΕ the crows.
2. The forms ΠΕ—, ΤΕ—, ΝΕ— are used before (in front of) the words which begin with two silent consonant letters, or by one consonant and a

semi vowel as in: ΠΕΚΛΟΥ the crown, ΤΕΣΙΗ the voice, ΝΕΩΗΥ
the brothers, ΝΕΩΙΒ the lamb.

If the word begins with ΟΥ , ΟΥ contracts with Ε— , to form ΕΥ as in:

ΟΥΩΗ night, and ΤΕΥΩΗ instead of ΤΕΟΥΩΗ for the night.

3. The article Η— regularly changes into Ι— (in front of) Ι or Π as in ΙΠΗΥΕ "the heavens", ΙΙΕΔΟC "the members". In the ancient texts, the same article sometimes represents or is assimilated by the letters Β,Ρ,Δ as: ΔΔΔΑOC the people, ΡΡΩΙΕ the men, ΒΒΡΡΕ the new ones.

The Indefinite Article

It is used as in the Bohairic Dialect: ΟΥΩΗΡΕ "a son", ΣΕΝΩΕΕΡΕ sons.

The Suffix Pronouns:

Singular

1st pers. —Ι —Τ

2nd pers. masc. —Κ

2nd pers. nothing or —Ε fem.

3rd pers. masc. —Φ

3rd pers. fem. —C

Plural

1st pers. —Η

2nd m. & f. —ΤΗ

2nd m. and f. —ΟΥ

The word which corresponds to **-ΘΗΝΗΟΥ** in Bohairic is **-ΤΗΫΤή** as in =
ΣΗΤ - ΤΗΫ Τή your heart.

These pronouns are used as they are in Bohairic for example: **Ε - ΕΠΟ**, to,
towards, **η - ΝΔ**, to, at, **ΡΑΤ** foot.

1st per.	ΕΠΟΙ	ΝΔΙ	ΡΑΤ
2nd per. masc.	ΕΠΟΚ	ΝΔΚ	ΡΑΤΚ
2nd per. fem.	ΕΠΟ	ΝΕ	ΡΑΤΕ
3rd per. masc.	ΕΠΟΨ	ΝΔΨ	ΡΑΤΨ
3rd per. fem.	ΕΠΟC	ΝΔC	ΡΑΤC
1st per. plur.	ΕΠΟΝ	ΝΔΝ	ΡΑΤή
2nd per. plur.	ΕΡΩΤή	ΝΗΤή	ΡΑΤΤΗΫΤή
3rd per. plur.	ΕΠΟΟΥ	ΝΔΨ	ΡΑΤΟΨ

The Independent Pronouns

Singular

1st per	ΔΝΟΚ
2nd per. masc.	ηΤΟΚ
f.	ηΤΟ
3rd per. masc.	ηΤΟΨ
3rd per. fem.	ηΤΟC

Plural

1st per.	ՃՈՆ
2nd per.	ՐԴՈՒՄ
3rd per.	ՐԴՈՅ

For these pronouns different compound forms are sometimes used:

1st person	ՃՈՒ
2nd person masc.	ՐԴԿ-
2nd person fem.	ՐԴԵ
1st person plural	ՃՈ-
2nd person	ՐԴԵԴ

Other independent forms: ՃՈՈ, "Also, same, self"

Singular

1st per.	ՃՈ (Ո) or ՃՈՈ
2nd per. masc.	ՃՈՈԿ
2nd per. fem.	ՃՈՈԵ
3rd per. masc.	ՃՈՈՎ
3rd per. fem.	ՃՈՈԾ

Plural

1st	ՃՈՅՆ
2nd	ՃՈԴԴԻՅԴ

3rd

շաօյ

ևարձատ,, alone, same, self

Singular

1st per.

ևարձատ

2nd per. masc.

ևարձակ

2nd per. fem.

(ևարձատէ)

3rd per. masc.

ևարձաց

3rd per. fem.

ևարձաց

Plural

1st per.

ևարձան

2nd per.

ևարձատթիւն

3rd per.

ևարձան

Թիր,, all

Singular

1st

Թիրտ

2nd per. masc.

Թիրկ

2nd per. fem.

Թիրե

3rd per. masc.

Թիրց

3rd per. fem.

Թիրց

Plural

1st per.	ΤΗΡΩ̄
2nd per.	ΤΗΡΤΩ̄
3rd per.	ΤΗΡΟῩ
OΥΔΑ, ,	alone, by one self

Singular

1st per.	ΟΥΔΑΤ
2nd per. masc.	ΟΥΔΑΚ
2nd per. fem.	(ΟΥΔΑΤΕ)
3rd per. masc.	ΟΥΔΑΨ
3rd per. fem.	ΟΥΔΑϹ

Plural

1st per.	ΟΥΔΑΤΩ̄
2nd per.	ΟΥΔΑΤΤΗΥΤΩ̄
3rd per.	ΟΥΔΑΤΟῩ

Possessive Adjectives

Singular

		Before a singular noun	Before a plural noun
	masc.	fem.	
1st per.	ΠΔ-	ΤΔ-	ΝΔ-
2nd per. masc.	ΠΕΚ-	ΤΕΚ-	ΝΕΚ-
2nd per. fem.	ΠΟΥ-	ΤΟΥ-	ΝΟΥ-
3rd per. masc.	ΠΕΨ-	ΤΕΨ-	ΝΕΨ-
3rd per. fem.	ΠΕΣ-	ΤΕΣ-	ΝΕΣ-

Plural

1st per.	ΠΕΝ-	ΤΕΝ-	ΝΕΝ-
2nd per.	ΝΕΤΗ-	ΤΕΤΗ-	ΝΕΤΗ-
3rd per.	ΝΕΥ	ΤΕΥ-	ΝΕΥ-

Examples: ΤΔΩΝΕ my sister, ΠΕΚΟΝ your brother, ΝΕΝΙΩΤΕ our fathers.

Possessive Pronouns

The incomplete or abridged form.

Singular masc. ΠΔ—

Singular fem. ΤΔ—

Plural ΗΔ—

The form with suffixes, or the form attached to the pronouns

	Sing. masc.	Sing. Fem.	Plural Both genders
1st per.	Πωΐ	Τωΐ	ΗΟΥΐ
2nd per. masc.	ΠΩΚ	ΤΩΚ	ΗΟΥΚ
2nd per. fem.	ΠΩ	ΤΩ	ΗΟΥ
3rd per. masc.	ΠΩΨ	ΤΩΨ	ΗΟΥΨ
3rd per. fem.	ΠΩΣ	ΤΩΣ	ΗΟΥΣ
Plural			
1st per.	ΠΩΝ	ΤΩΝ	ΗΟΥΝ
2nd per.	ΗΩΤή	ΤΩΤή	ΗΟΥΤή
3rd per.	ΗΩΟΥ	ΤΩΟΥ	ΗΟΥΟΥ

These words are used exactly as they are in the Bohairic Dialect.

Demonstrative Adjectives and Pronouns for the near (close) objects

Adjectives:

"This"

Singular Masculine	πεῖ—
Singular Feminine	τεῖ
Plural for both genders	νεῖ

Pronouns:

Singular Masc.	παῖ
Singular Fem.	ταῖ
Plural for both genders	ναῖ

The adjectives have other forms for example: πι-, τι-, νι-. It is sometimes used as simple article.

For example: πεῖρωνε παῖ This man (here)

τεῖσχινε This woman

νεῖδλοονε These children (boys)

That

Pronouns: for the (remote) objects

Sing. Masc.	πή
Sing. Fem.	τή
Plural	νή

Adjectives:

These are the same as they are in the Bohairic Dialect

πρωτε ετέλλαν That man (there).

Relative Pronouns

These pronouns are used for both the masc. and fem., as well as for the plural:

ε τε, ῥτ, ετε

Nouns

The formation of the nouns is about the same in the two dialects. There are nouns which are derived by the letter Ε or Κ or Ζ:

τεωε neighbour, **τεωη** f. neighbour, from **τοω** boundary;
ναζβη yoke, from **ναζβ** to put under the yolk or to harness.
cooyz meeting from **cwoyz** to collect, gather.

The compound nouns may also appear with three kinds of prefixes, a noun, a verb or an article. For example:

ιαντωνη prison from **ια-** place for, and from **ωνη** to tie, to put in chains. **ναγυτιακη** "hard-headed", from **ναγυт** to be hard, and from **ιακη** nape. **ιнтеро** kingdom from **и-** (B.иет-) which serves to indicate that this is an abstract substantive, and from **епо** "king".

The plural takes its form according to the same rules.

The Verb

The Classification of the verbs

I	Բա՛Ն	Բ՛Ն-	ԲօՆ,,	ԲհՆ
	ՀԱՄԱՆ	-	-	ՀԱՄ
II	ՊարԿ	ՊՐԿ	ՊօՐԿ,,	ՊօՐԿ
	ԱՎԵ	ԱԵ-	ԱՃՏ,, (ԱՕԵ)	
III	ՋՈՐՋՔ	ՋՐՋՔ-	ՋՐՋԱՋՔ,,	ՋՐՋԱՋՔ
	ԾԿՈՐԿ	ԾԿՐԿ-	ԾԿՐԿԱՋՔ,,	ԾԿՐԿԱՋՔ
	ԾՈՅՏԵ	ԾՅԵ-	ԾՅԵԴՈՅՏ,,	ԾՅԵԴՈՅՏ
	ԱՅՍՏԵ	ԱԵՏԵ-	ԱԵՏԱՅՏ,,	-

There are many exceptions; they may be learned through practice and by referring to the dictionary.

Causative Verbs beginning with C:

ԿԲԵ ԿԲԵ- ԿԲԱՒՏ,, ԿԲԱՒԴ

ԿՈՎԴԻ ԿՈՎԴԻ- ԿՈՎԴԱԽ,, ԿՈՎԴԱԽ

Causative Verbs beginning with Τ:

ΤΑΚΟ

ΤΑΚΕ-

ΤΑΚΟ,,

ΤΑΚΗγ

ΤCO

ΤCE-

ΤCO,,

ΤCHγ

Synoptic Table of the Conjugation Indicative

	Present		<i>Imperfect</i>
	<i>1st</i>	<i>2nd</i>	
With the suffixes	Sing. 1.	†	ΝΕΪ
	2 m.	Κ	ΝΕΚ
	f.	ΤΕ	ΝΕΠΕ
	3 m.	Ψ	ΝΕΨ
	f.	Σ	ΝΕΣ
	plur. 1.	Τη̄	ΝΕΝ
	2.	ΤΕΤΕη̄	ΝΕΤΕΤη̄
	3.	CE	ΝΕΥ
	In front of the noun	-	ΝΕΠΕ-
With the negative		ΕΡΕ-	
		Ν...ΔΝ	
		ΔΝ	Ν... ΔΝ

	1st Present		2nd Imperfect
	Affirmative	negative	
With the suffixes	Sing. 1.	δī	επεϊ, επι
	2 m.	δκ	επεκ
	f.	δρε	επε
	3 m.	δψ	επεψ
	f.	δσ	επεσ
	plur. 1.	δη	επη
	2.	δτετη	επετη
	3.	δγ	επογ
	In front of the noun	δ-	επε-
			ετα-

Indicative

Habitual present		Subjective
Affirmative	Negative	
ѡՃ	ԱԵՒ	ՐՏՃ or ՏՃ
ѡՃԿ	ԱԵԿ	ՐՑ
ѡՃԲԵ	ԱԵԲԵ	ՐՏԵ
ѡՃԳ	ԱԵԳ	ՐՑ (ԱԵԳ)
ѡՃԸ	ԱԵԸ	ՐԸ (ԱԵԸ)
ѡՃՆ	ԱԵՆ	ՐՏՐ
ѡՃԵՏԵՌ	ԱԵՏԵՌ	ՐՏԵՏՌ
ѡՃՎ	ԱԵՎ	ՐԸԵ
ѡՃԲԵ-	ԱԵԲԵ-	ՐՏԵ-
		-ՏԱ-

<i>Emphatic future</i>		<i>Optative</i>
<i>Affirmative</i>	<i>Negative</i>	
εϊε	ନନ୍ଦା	ମରି
εକେ	ନନ୍ଦେକ	ମରେକ
εପେ	ନନ୍ଦେ	ମରେ
εବେ	ନନ୍ଦେଷ	ମରେଷ
εଚେ	ନନ୍ଦେଚ	ମରେଚ
εନେ	ନନ୍ଦେନ	ମରେନ
εତେତନେ	ନନ୍ଦେତନ	ମରେତେନ
εଯେ	ନନ୍ଦେଯ	ମରେଯ
	ନନ୍ଦେ-	ମରେ-

Remarks and Examples Present

The 2nd present is equivalent to the 2nd present and the third, or unlimited present to the Bohairic dialect. It plays the same role as these tenses whether it be in an interrogative, or in a dependent clause.

Examples:

εବୁନ୍କ Where is he going? (Jn.2,11)

ମନ - ବୋଲ ନାହାଯେ ଏଇ ଏହୋଣ ଏମା ଏତୋହାବ

ଏହୋ ନାହିଁ ଚନ୍ଦ୍ର

No one can enter in the holy place if there is a hesitation in his heart.

(AE.114,3)

Future

The future is formed by adding **Ν&** to the corresponding tenses of the indicative.

Examples for the 1st future

Τη&βων I will release/untie

Κναλλε You will love

cen&p;ote &n They shall not fear (AE. 114,3).

Examples for the 2nd future

ερε παι η&βωκ ετων Where will he go? (Jn.7,34)

In this tense, the auxiliary pronoun for the first plural is **Τη&ν&** or its contracted form **Τη&**. Similarly the auxiliary pronoun for the 2nd person plural is **Τετη&ν&** or **Τετη&**.

The above-mentioned tense or future prefect, is formed by adding **Ν&** to the imperfect of the indicative. It has the same meaning as it does in the Bohairic dialect. For example:

ται λε νεκναλλον She was about to die (Lk.8,42).

The Past Perfect

The past perfect has the same form as it does in the Bohairic Dialect:

ئىپاڭتە- ئىپاڭت،, not yet, (before it). It is conj. with the suffix

pronouns as follows:

Singular

1st per.

ئىپاڭت

2nd per. masc.

ئىپاڭتك

2nd per. fem.

ئىپاڭتە

3rd per. masc.

ئىپاڭتۇ

3rd per. fem.

ئىپاڭتۇڭ

Plural:

1st per.

ئىپاڭتىن

2nd per.

ئىپاڭتەتن

3rd per.

ئىپاڭتۇن

In front of the noun **ئىپاڭتە-**

Examples:

ئىپاڭتۇڭبۇڭلۇ

He has not yet released

επατε πασον σωτι

My brother has not yet heard

The Final Tense (Time) Τ&ρε- Τ&ρ,,

The conjugation with the suffix pronouns is as follows :

Singular

1st per. Τ&ρι

2nd per. masc. Τ&ρεκ

2nd per. fem. Τ&ρε

3rd per. masc. Τ&ρεγ

3rd per. fem. Τ&ρεց

Plural:

1st per. Τ&ρη

2nd per. Τ&ρετη

3rd per. Τ&ρογ

In front of the noun Τ&ρε-

This tense expresses the future, when the verb is related to other:

take back the wise person and he will like you.

The Imperative

1. The infinitive of many of the verbs are used as an imperative. Some verbs take **Δ** in front of the infinitive form.

Ex.:

ΔΝΔΥ look, see

ΔΥΩΝ open

ΔΖΩ, ΔΖΙ-, ΔΖΙ,, ΔΖΙC say, tell

2. The two verbs ΕΙΝΕ (in Bohairic ΙΝΙ), and ΕΙΡΕ (in Bohairic ΙΡΙ) also have a special imperative form: ΔΝΙΝΕ, ΔΝΙ-, and ΔΠΙΡΕ, ΔΠΙ-.

3. Other forms for the imperative include: ΔΛΟΥ come (masc.), ΔΛΗΗ come (fem.), ΔΛΗΗΤΗ or ΔΛΗΗΤΗ come (plur.) ΔΖΕΙC, ΔΖ-, ΔΖΕΙC,, give. ΔΛΗΗΤΗ (in Bohairic ΛΩΜΙ) take (plur.)

4. ΔΠΡ- is used to form the negative as in ΔΠΡΒΩΔ do not untie, do not release.

Infinitive Follows the same rule as in Bohairic.

The Causative Infinitive

It is conjugated with the suffix pronouns as follows:

Singular

1st. τρα

2nd masc. τρεκ

2nd fem. τρε

3rd masc. τρεψ

3rd fem. τρεσ

Plural:

1st τρεν

2nd τρετή or τρετετή

3rd τρεψ

In front of the noun: τρε-

SHORT EXERCISE

Short Exercise

A text from the Gospel of The Twelve Apostles¹

(1)

ΔΤΕΤΕΝΝΑΥ ο ΝΑΙΙΕΡΑΤΕ ΕΠΙΙΕ ΝΙC ΕΣΟΥΝ
ΕΝΕΦΑΠΟΣΤΟΛΟC ΕΒΟΔΖΕ ΙΠΕΦΥΕΠ ΔΑΔΑΥ ΕΡΟΟΥ. ΣΕΝ
ΝΕΣΒΗΝΕ ΤΗΡΟΥ ΗΤΕΦΙΕΝΤΝΟΥΤΕ.

(2)

ΟΥСОП. ΣΕΜ ΠΕΣΜΟΥ ΙΠΤΟΥ ΝΟΕΙΚ ΝΙΩΤ. ΟΥСΟП
ΣΕΜ ΠΛΕΠΣΜΟΤ ΙΠΕΦΕΙΩΤ. ΟΥСΟП. ΣΕΜ ΠΛΕΠΣΜΟΤ
ΙΠΣΑΛΥΨ ΝΟΕΙΚ.

(3)

ΠΕΧΕ ΘΩΙΙΔΑC ΝΙC ΖΕ ΠΑΖΟΕΙC. ΕΙC ΣΜΟΤ ΝΙΙΙ
ΔΚΔΑΤ ΝΙΙΙΔΑΝ ΣΕΝ ΤΕΚΙΙΝΤ- ΔΓΔΘΟC.

(4)

ΟΥΣΑΒ ΝΟΥΩΤ ΛΕ ΕΝΟΥωψ ΕΤΡΕΚΠΙΘΗ ΙΙΙΟΝ
ΕΡΟΨ. ΕΝΟΥωψ ο ΠΑΖΟΕΙC ΕΤΡΕΝΝΑΥ ΕΣΕΝΡΕΦΙΙΟΟΥΤ
ΕΥΕΝΚΟΤΚ ΣΕΝ ΝΕΤΑΦΟC ΕΑΚΤΟΥΝΑСΟУ.

¹ note.

(5)

ΕΥΜΑΕΙΝ ΝΤΕΚΑΝΑΣΤΑΣΙC ΕΤΗΔΙΩΠΕ. ΙΙΙΟΝ.
ΤΕΝΣΟΟΥΝ Ω ΠΕΝΧΟΕΙC ΣΕ ΑΚΤΟΥΝΕC ΠΛΗΡΕ ΝΤΕΧΗΡΑ
ΣΕΝ ΔΝΕΙΝ. ΔΛΔΔΑ ΟΥΕΤ ΤΕΩΠΗΡΕ ΙΠΝΑΥ ΕΤΕΙΙΙΑΥ.

(6)

ΣΕ ΝΤΑΚΓΕ ΕΡΟΟΥ ΕΥΜΟΟΨΕ ΝΕΙΙΙΑΨ ΓΙ ΤΕΣΙΗ.
ΕΝΟΨΩΨ ΕΝΑΥ ΕΘΕΝΚΕΕC ΣΕΝ ΠΕΙΤΑΦΟC ΠΤΑΨΒΩΔ
ΕΒΙΩΔ. ΣΕ ΨΑΨΤΩΒΕ ΕΝΕΨΕΡΗΥ ΝΑΨ ΝΨΕ ΝΣΕΨΑΖΕ
ΣΕΜ ΠΕΙΙΙΑ.

(7)

ΠΕΨΕ ΙC ΝΘΩΙΙΑC ΣΕ ΘΩΙΙΑC ΠΑΨΒΗΡ ΨΙΝΕ ΙΙΙΟΙ
ΙΙΕΝ ΝΕΚΣΗΗΥ ΕΤΒΕ ΣΑΨ ΝΙΙΙ ΕΚΕΠΙΘΨΙΕI ΕΡΟΨ. ΔΨΩ
ΝΤΗΑΖΕP ΔΔΔΑΨ ΕΡΩΤΕΝ ΔΝ. ΣΕ ΙΙΩΓΙC ΝΓΝΑΨ. ΔΨΩ
ΝΓΒΟΙΙ- ΒΕΜ ΝΤΕ ΠΕΚΨΗΤ ΤΑΨΡΟ. ΕΨΖΕ ΑΚΕΠΙΘΨΙΕI
ΝΝΑΨ ΕΝΕΤ ΣΕΝ ΝΕΤΑΦΟC ΕΑΨΤΩΟΥΝ. ΚΑΔΩC ΙΙΕΝ
ΔΚΨΙΝΕ ΙΙΔΑ ΟΨ ΙΙΔΕΙΝ ΝΑΝΑΣΤΑΣΙC. ΔΙΟΨΩ ΓΑΡ ΕΨΩ
ΙΙΙΟC ΕΡΩΤΗ ΣΕ ΔΝΟΚ ΛΕ ΤΑΝΑΣΤΑΣΙC ΔΨΩ ΠΩΝΔΑΨ.

Analyzing the Text

(1)

ΔΤΕΤΕΝΝΔΥ

you saw

Δ

aux. of the past perfect pronoun (suffix

pronoun) for 2nd person subject

ΤΕΤΕΝ is used instead of

ΤΕΤΔ many times the letter

is as in the Bohairi Dialect

ΝΔΥ

saw

ΝΑΙΕΡΔΑΤΕ

O my lovers.

ΝΔ

possessive adjective

ΙΙΕΡΔΑΤΕ

lovers plural for **ΙΙΕΡΙΤ** lover, and it is

derived from **ΙΙΕ**, **ΙΙΕΡΕ-**,

ΙΙΕΡΙΤ,, he loved.

ΕΠΙΙΕ

Ε— preposition to

Π— definite article, singular masc.

ΙΩ

ΙΩ: noun; means love.

ΝΙC

Ν—: preposition of genitive,

ΙC: abbreviation for **ΙΗCOΥC** Jesus

it is usually written **ΝΙC**

ΕΞΟΥΝ Ε—ΝΕΨ—ΔΠΟСΤΟΔОС To his Apostles

ΕΞΟУН

adverb, means inside with movement

and is composed of **Ε—** (preposition),

and **ΞΟУН** means inside; it is always

used as a compound word. The adverb

ΕΞΟУН followed by a preposition

gives an expression which has the

meaning of a preposition: **ΕΞΟУН**

Ε— inside, **ΝЕΨ** Possessive adj.

ΕΒОДХЕ

for, because. A compound conjunction

formed with **ЕВОД** and **ХЕ** .(p. 336)

ИПЕΨХЕН ΔАДЫ ЕРООY He did not hide anything from him.

ԱՊԵԳ- ԶԵՆ

the negative of the 1st past perfect.

ՀԵՆ

It is the compound form for the verb

ՀՅՈՒ, he hides

ԴԱՃՅ

an indefinite pronoun "no one" "nothing"

(see 110)

ԵՐՈՈՅ

to them

Ե-ԵՐՈ,,

preposition used with the third plural.

ՀԵՆ-

Preposition meaning in, between or

among and which, in the pronominal

form, becomes ԻՇԽՏ,,

ՆԵՀ ԲԽՄԵ

works

ՆԵ

article

ՀԲԽՄԵ

plural of ՀՅՈՒ work, something or

anything (thing).

ԹԻՊ- ՕՅ

All of them. A personal form which

comes always in the pronominal form

3rd per. plural.

Ν- ΤΕΨ- ΙΝΤ- ΝΟΥΤΕ From (of) his divinity

Ν- preposition

ΤΕΨ- possessive adjective.

ΙΝΤ- Article indicates the abstract noun.

ΝΟΥΤΕ God.

(2)

ΟΥ - ΚΩΝ once, one time

ΟΥ Indefinite article

ΣΕΛ- In, for ΣΕΛ-, Ν changes to Ι in
front of Π

ΠΕ - ΚΛΟΥ The blessing

ΠΕ- Article.

ΙΙ- Π- ΤΟΥ Ν-ΟΕΙΚ From the five breads (loaves)

ΙΙ- Preposition for Ν in front of Π; Π-

article, ΤΟΥ five;

Ν— ΟΕΙΚ

Ν— the article of the apposition or the

determinative.

Π— ΙΩΤ

Barely

Π— ψΕΠ— ΣΛΟΤ

The act of blessing (the blessing). An infinitive form used as noun:

ψΕΠ

The compound form of ψωΠ to take before ΣΛΟΤ "grace." The compound expression ψΕΠΣΛΟΤ "to thank" is widespread in its use.

ΙΙ— ΠΕΨ ΕΙΩΤ

of, by, from his father

ΙΙ—

preposition for Ν— in front of Π

ΙΙ— Π— ΣΔΨΨ Ν— ΟΕΙΚ

From (of) the seven loaves.

(3)

ΠΕΧΕ ΘΩΜΑΣ

Thomas said (300)

Ν— ΙC ΞΕ ΠΔ— ΞΟΕΙC

To Jesus: my Lord

ΞΕ

enclitic particle which introduces the direct discourse or speech.

EIC **ΞΛΟΤ ΜΙΛ**

Hear is (this is) all the blessing

EIC

Conjunction; it is used to make the word

ΜΙΛ "all" an invariable and indefinite

adjective; it always comes after the substantive (noun), and it is equivalent

to **ΜΙΛΕΝ** in Bohairic.

Δ-Κ-ΔΔΥ

That which I had done (did) them

Δ-

Aux. of the 1st past perfect

-Κ

suffix pronoun. 2nd mase. Sing, subject;

ΔΔΥ

composed of two words **ΔΔ-ΟΥ** and

ΔΔ,,; it is the pronominal form for

the verb **ΕΙΡΕ** to do **-ΟΥ** suffix

pronoun, 3 pl. accompanying **ΞΛΟΤ**

ΜΙΛ. Every word accompanied by

ΜΙΛ is treated as a plural.

ΜΕΛΑΝ

with us. Pronominal form. 1st plural

for the preposition **ΜΕ-** with; it is

usually **ΜΕ-** and in the pronominal

form **ΜΕΝ,,**. We also find **ΜΕΙΛ,,**

and **ΜΕΙΛΛ,,**

ΤΕΚ - ΙΝΤ - ΔΣΔΘΟC Your goodness.

(4)

ΟΥΩΤ , alone

-ΠΕ copula

ΕΝ - ΟΥΩΨ We want. 2nd present

Ε- aux.

-Η subj. 1st plural

Ε - ΤΡΕΚ - ΠΙΘΗ so that you certify

Ε- preposition

τρεκ

Causative infinitive 2m. sing.; The use of

ετρε- ετρ,, in the sense of the

subj. is very frequent.

πιθη

Greek word; its origin is πειθειν and

in Coptic Sahidic, the V is dropped from

the Greek verb.

ԱԱՆ

We. A pronominal form for the

preposition Ա- ԱԱՆ,, with the 1st

plur. indicates the direct compl. ԵՊԾ

"what concerning it" or "concerning this

subject."

Ե-ՃԵՆ- ԲԵԿ-ԱԱՆՅԴ Concerning, the "dead persons" "the dead"

Ե preposition introducing the compl. of

ԱՃՎ "to see," ՃԵՆ- an indefinite

article in the plural,

ԲԵԿ-

particle which indicates the active

participle,

μοντ	dead; qualitative of μον "to die"
εν- ενκοτκ	Those who are (asleep) sleeping; 2nd present.
ε- ακ- τοναс оу	Those whom you are (have) arisen
τοναс,,	from the verb τοннoc,, arose (from death)
(5)	
εν- ελεин	as a sign.
εн-	consists of two words ε- оу-, preposition and an indefinite article.
н- итек-анактаки	"Of your resurrection"
εт- на- ωωпе	"which will be"
εт-	relative pronoun.
на	indicates the future
илон	Adverb; means "in reality--truth"
коун	to know

ΧΕ	that
ѠНРЕ	son
ѠНРА	widow
ОҮЕТ	impersonal verb or is other (than), is different (from)
ѠПНРЕ	miracle
И-П-НДАУ	ЕТЕЛЛАУ "From this moment"
ЕТЕЛЛАУ	composed of ЕТ- relative, and ЛЛАУ adverb; means "there."
(6)	
ХЕ НТАКЗЕ ЕРДОУ	"Because you found them"
НТАК-	aux. 2nd past perfect
ЗЕ	literary to fall down and with Е- ,
ЕРДОУ	, to find, to fall in with, to meet
ЕҮ- МООҮЕ	while they are walking
ЗІ- ТЕ- ЗІН	on the way (road)

κεες	bone(s)
πει- ταφος	This tomb
ηταγ- βωλ εβολ	those who were disjoined (disjoined)
ητ-	relative pronoun
αγ	aux. 1st past perfect
βωλ εβολ	to liberate, to release, to get loose.
ωαγ- τωσε ε-ηεγ- ερηγ	They gathered all together
ωαγ	habitual present (past indicates the habitual action.)
ηεγ	possessive adj.
ερηγ	This word is always used with the possessive adj. in the plural (73)
η- αω η- γε	In what manner
ηε- ωαχ γει πει- ια	So that they talk in this place.

(7)

ωδηρ

Friend, companion.

ωινε

asked

σινγ

the plural of **CON** brother, brothers

ετβε-

concerning, about

επιθυμει

its origin is επιθυμειν to desire, to want.

ιιωτιс

"so that"

ητ- ηαγ

subj.

σούσει

to touch, to feel

ητε

subj.

σηт

heart

ταχρο

to support to affirm

εωχε

If

η- ηαγ ε- ηετ

For, of, to see those who are

NET

composed of two words **NH** and **ET**

Those who are

TWOYN

to lift

WINE NCA

to ask, to request

AI - OYW TAP E - XW MUOC I said before

PI - WNAQ

the life, the ordinary word is **WNAQ**

A

an aux. vowel.

