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ELEMENTARY
COPTIC (SAHIDIC) GRAMMAR

BY

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TO

DR. J. H. WALKER

IN REMEMBRANCE OF HIS UNFAILING
HELP AND KINDNESS

PREFACE.

THIS Grammar is intended to be merely an introduction to the study of Sahidic Coptic. It is founded on the "Koptische Grammatik" of Professor Georg Steindorff; and those who wish to take up the study of the language seriously, must use his Grammar after working through this.

Coptic is the latest form of the ancient Egyptian language, which until Christian times was written in hieroglyphs and their derivatives, hieratic and demotic. But owing to the difficulty of the script, the Roman and Christian Egyptians wrote the language in Greek characters, with the addition of seven signs taken from demotic. It is this form of Egyptian which is now known as Coptic. There are several dialects of Coptic, the principal being Sahidic and Boheiric. Sahidic is the language of the South, Boheiric of the North. As a spoken language, Coptic died out about the 16th century,

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but it is in use as a Church language in the Christian churches of Egypt to this day.

My warmest thanks are due to Dr. J. H. Walker and to Professor Steindorff for kindly reading over this Grammar, both in manuscript and in proof, and for their many valuable suggestions.

M. A. MURRAY.

CONTENTS.

		P.
CHAPTER I	Introductory	1
	Alphabet	1
	Contractions	2
	Greek words	3
	Construct form	4
CHAPTER II	Pronouns	6
	Personal. Dependent	6
	" Independent	8
	Reflexive	9
	Possessive. Affixed	9
	" Independent	10
	" Prefix	11
	Demonstrative	11
" Definite article	12	
CHAPTER III	Nouns	13
	Gender	13
	Formation by suffixes	13
	" " prefixes	13
	Number	15
CHAPTER IV	Genitive	17
	Direct	17
	Indirect with \bar{N} -	17
	Indirect $\bar{N}TC$	17

	P.
CHAPTER V	Adjectives 18
	True adjectives 18
	With $\bar{\eta}$ 19
	Relative forms 19
	With suffixes 19
	KG- 20
CHAPTER VI	Numerals 21
	Cardinal 21
	Ordinal 24
CHAPTER VII	Verbs 25
	Infinitive 26
	Pronominal form 26
	Qualitative 27
	Causative 28
	Auxiliaries 28
	Imperative 35
	The old conjugation 36
	The passive 37
	Greek verbs 37
CHAPTER VIII	Prepositions 38
	Simple 38
	Compound 41
	Greek prepositions 43
CHAPTER IX	Adverbs 43
CHAPTER X	Conjunctions 45
CHAPTER XI	Particles 47
	Emphatic 47
	Negative 48
	Interrogative 49

CONTENTS

IX

	P
	52
	54
CHAPTER XII	56
	57
	57
	60
CHAPTER XIII	61
	67
	68
	74

CHAPTER I.

The Coptic alphabet consists of 31 letters, of which 24 are copied from the Greek alphabet and the remainder are formed from the demotic character and express sounds which are not found in the Greek.

COPTIC	ENGLISH	COPTIC	ENGLISH
Ⲁ	a	Ϩ	x
Ⲃ	b	Ⲑ	o (short o)
Ⲅ	g (hard g)	Ⲓ	p
Ⲇ	d	Ⲕ	r
Ⲉ	e (short e)	Ⲗ	s
Ⲋ	z	Ⲙ	t
Ⲍ	e (long e)	Ⲛ	u
Ⲏ	th	Ⲙ	ph
Ⲑ	i	Ϩ	kh
Ⲓ	k	Ⲙ	ps
Ⲕ	l	Ⲙ	o (long o)
Ⲗ	m	Ⲙ	sh
Ⲙ	n	Ⲙ	f

COPTIC	ENGLISH	COPTIC	ENGLISH
Ⲅ	h (guttural h) [found in Boheiric only]	Ⲛ	j
ⲑ	h	Ϯ	g (hard g)
		ⲧ	ti

The letters, such as ⲉ ⲗ Ⲥ Ⲭ Ⲯ, are used merely as abbreviations of double letters; ⲉ for τϩ, ⲗ for κϩ, Ⲥ for πϩ, Ⲭ for κϩ, and Ⲯ for πϩ.

Ex.: ⲉⲉ for τϩⲉ "The manner"; Ⲥⲱⲛ for πϩⲱⲛ "The thing"; Ⲯⲓⲧ for πϩⲓⲧ "Nine". Ϯ, ⲗ and ⲗ are generally used only in Greek words though Ϯ is sometimes used in Coptic after κ instead of κ. E. g. ⲁⲛⲧ̄ for ⲁⲛⲧ̄, ⲙⲟⲧⲛⲧ̄ for ⲙⲟⲧⲛⲧ̄.

The letter Ϯ can never stand alone (except in Greek words) but must always be compounded with some other vowel as ⲁϮ, ⲉϮ, ⲟϮ. The diphthong ⲟϮ often represents the consonant W, especially at the beginning of a word.

The letter ι usually follows a consonant; when used as an initial or after a vowel it is written ⲉι or ī.

The short ⲉ, both accented and not accented, is often not written but is expressed by a line over the two consonants between which it occurs. If it is the initial sound, the line is placed over the first consonant. Ex.: τ̄ⲛⲧ̄ which is pronounced *Tebt*, ⲫ̄-ⲛⲟⲛⲉ pronounced *Er-nobē*, ⲛ̄Ⲯⲟⲧ pronounced *En-shot*, Ⲯ̄ⲫ̄Ⲯⲟⲣ̄ⲫ̄ pronounced *Shershoref*.

The letter κ is changed to μ before β , μ and π ¹. Ex.: $\bar{\mu}\pi\eta\tau\epsilon$ for $\bar{\pi}\pi\eta\tau\epsilon$ "The heavens", $\bar{\mu}\mu\bar{\rho}\rho\epsilon$ for $\bar{\pi}\mu\bar{\rho}\rho\epsilon$ "The bonds", $\rho\bar{\mu}\pi\kappa\omicron\sigma\mu\omicron\varsigma$ for $\rho\bar{\pi}\pi\kappa\omicron\sigma\mu\omicron\varsigma$ "In the world".

κ also occasionally changes to ρ before ρ , to λ before λ , to β before β .

Ex.: $\bar{\rho}\rho\omega\mu\epsilon$ for $\bar{\pi}\rho\omega\mu\epsilon$ "The men", $\epsilon\zeta\mu\epsilon\rho\ \bar{\lambda}\lambda\tau\pi\eta$ for $\epsilon\zeta\mu\epsilon\rho\ \bar{\pi}\lambda\tau\pi\eta$ "He is full of grief", $\pi\varsigma\alpha\ \bar{\beta}\beta\omicron\lambda$ for $\pi\varsigma\alpha\ \bar{\pi}\beta\omicron\lambda$ "The outside".

Metathesis is not uncommon in Coptic: e. g. $\bar{\mu}\bar{\pi}$ and $\bar{\pi}\bar{\mu}\bar{\mu}\alpha\varsigma$, $\omega\pi\bar{\tau}$ and $\omega\tau\bar{\pi}$, $\varsigma\omega\tau\bar{\pi}$ and $\varsigma\omega\pi\bar{\tau}$.

Words are written without division as $\alpha\zeta\tau\epsilon\bar{\tau}\beta$ $\rho\omega\mu\epsilon$ "He killed the man", but a certain arbitrary division has been adopted in which the subject and verb are joined together and the object added by means of a hyphen, e. g. $\alpha\zeta\tau\epsilon\bar{\tau}\beta$ - $\rho\omega\mu\epsilon$.

The Greek punctuation is employed in printing, though in Coptic itself the full stop and colon only were in use.

Certain common Greek words are usually contracted, the contraction being marked by a line over the whole word. This must be carefully differentiated from the line marking the short vowel which occurs over one letter only. E. g. $\bar{\iota}\bar{\varsigma}$ for $\iota\kappa\omicron\tau\epsilon$ "Jesus", $\bar{\chi}\bar{\varsigma}$ for

¹ The same occurs in English in compound words: *Intolerable* but *Impertinent*, *Conform* but *Comprehend*.

Χριστος "Christ", $\overline{\text{ινλ}}$ for $\overline{\text{ισραηλ}}$ "Israel", $\overline{\text{πνα}}$ for $\overline{\text{πνευμα}}$ "Spirit", $\overline{\text{ρε}}$ for $\overline{\text{κυριε}}$ "Lord", $\overline{\text{ινημ}}$ for $\overline{\text{ιερουσαλημ}}$ "Jerusalem".

In the writing of verbs, prepositions, &c., an arbitrary method has been adopted to show at a glance the forms which occur before a noun or a pronoun. Before a noun, the verb or preposition is written with a single hyphen, $\overline{\text{ελ-}}$, $\overline{\text{ψεκτ-}}$, ε- ; before a pronoun, with a double hyphen, $\overline{\text{βολ:}}$, $\overline{\text{ψακτ:}}$, $\overline{\text{ερο:}}$.

The spelling of Greek words is largely phonetic, which often makes them difficult to recognise. Ex.: $\overline{\text{ρειρηνη}}$ for $\overline{\text{ειρηνη}}$, $\overline{\text{επεντηδτε}}$ for $\overline{\text{επενδυτης}}$, $\overline{\text{εσθητριον}}$ for $\overline{\text{αισθητηριον}}$, $\overline{\text{τραπτζα}}$ for $\overline{\text{τραπεζα}}$.

Certain Greek words were so commonly used as to become part of the language, taking the plural terminations like other nouns (see p. 14).

Some Greek words beginning with θ are used as though the θ represented the two letters τρ , the τ being looked upon as the fem. definite article. Thus $\overline{\text{θαλασσα}}$ means "The sea", but in the plural it is written $\overline{\text{ηραλασσα}}$ "The seas".

THE CONSTRUCT FORM.

The Construct Form occurs in nouns before another noun, an adjective and the genitive; in verbs before a noun; and in pronouns before a noun. The word is

contracted to its shortest form, the long vowels are made short¹, the short vowels are eliminated and the short e (expressed by a line above the consonant) is substituted. If a noun ends in ε, as is constantly the case with fem. nouns, the ε is likewise omitted.

Ex.: of nouns. **ρῆτιολις** "Gate of the town" from **ρο** "Gate", **ρῆῆνιμε** "Man of Egypt" from **ρωμε** "Man".

Ex.: of verbs. **αιβῆλ-πρωμε** "I loosed the man" from **βωλ** "To loose", **αφρετῆ-πρωμε** "He killed the man" from **ρωτῆ** "To kill".

Ex.: of pronouns. **ἦτεῖρε** "In this manner" from **ταῖ** "This".

The Construct Form is a shortened form of a word due to accentuation. The accent falls always on the ultimate or penultimate syllable, e. g. **εὐλεῖλ**, **εὐλεῖλ**, **εὐλεῖλ**.

Compound words are affected by the accent. Thus when two words are brought together having a close relation of sense, the compound word has one accent only on the ultimate or penultimate, according to where it fell in the original second word.

Ex.: ψαρ-ἄρε	Short-lived	from	ψῆρε ἄρε
ροσ-μῆε	Birthday	"	ροσ μῆε

¹ Compare the English past tense in such verbs as *felt*, *met*, *lit*, which are derived from *feel*, *meet*, *light*.

Ex.: σφ-πούχε	Perfume	from	στόι ούχε
ρῆῆήμε	Egyptian	„	ρώμε ηῆήμε
σεροτέλλε	Poem	„	εράι οτέλλε

In the case of verbs the construct form is used when the noun is to be emphasised; ex.: **πῶοεις ηῶηη** **πῶηαιος ηῆησεῆης**, but when the verb is more important the absolute form is used.

The following have no construct form:

Greek verbs.

Foreign verbs.

Late verbs.

CHAPTER II.

PRONOUNS.

The personal pronouns are divided into two classes, (1) the Dependent, (2) the Independent.

• 1. Dependent pronouns.

These cannot stand alone but must be attached to the noun, verb, or preposition to which they belong.

	Sing.	Plur.
1 st pers.	ἱ	η or ἦ
2 nd pers. masc.	η	} τῆ
2 nd pers. fem.	ε (often not expressed)	

	Sing.		Plur.
3 rd pers. masc.	ϣ	}	οσ
3 rd pers. fem.	ς		

The general use of the dependent pronouns is after prepositions, and as the subjects and objects of verbs. Ex.: **αὐθῶρ ὑάρου** "She went to thee", **ῥροτῆϣ** "He kills him".

With some of the auxiliaries the dependent pronoun follows the auxiliary, **αϣρωτῃ** "He heard", **αἰθῶρ** "I went".

As possessives, these pronouns are used practically with parts of the body only, and are then always suffixed. Ex.: **εἰατῃ** "His eye", **ρατῆ** "Her foot".

EXCEPTIONS. 1. When a word ends in τ the suffix of the 1st pers. sing. is omitted. Ex.: **ρατ** "My foot". And as the suffixes of the 1st and 2nd pers. plur. are indistinguishable, in words ending in τ (**ρατῃ** "Our foot", **ρατῃ** "Your foot") the suffix of the 2nd pers. plur. is changed from τῃ to τῃτῃ. Ex.: **ρατ-τῃτῃ** "Your foot", **ρητ-τῃτῃ** "Your body".

2. When a word ends in a vowel, the suffix of the 2nd pers. sing. fem. is omitted. Ex.: **ἄω** "Thy (fem.) head", **ρη** "Thy (fem.) heart".

3. Before the suffix of the 2nd pers. plur. α often

changes to **н**, and **о** to **ω**. Ex.: **ϋρητῖ** "Your face" (for **ϋρατῖ**), **ερωτῖ** "To ye" (for **еротῖ**).

	χω "Head"	ϋρα "Face"	ρατ "Foot"
Sing. 1 st pers.	χωῖ	ϋραῖ	ρατ
2 nd p. m.	χωκ	ϋρακ	ρατῖ
2 nd f.	χω	ϋρε	ρατε
3 rd m.	χωϋ	ϋραϋ	ρατῖ
3 rd f.	χωε	ϋραε	ρατε
Plur. 1 st	χωκ	ϋρακ	ρατῖ
2 nd	χωτῖ	ϋρητῖ	ραττητῖ
3 rd	χωοτ	ϋραοτ	ρατοτ

2. Independent pronouns.

These are used to express the subject of a sentence. They are found both in the full and in the construct forms (see p. 4).

Independent Construct

Sing. 1 st pers.	ακωκ	ακῖ-	I
2 nd masc.	ῖτωκ	ῖτῖ-	Thou
2 nd fem.	ῖτω	ῖτε-	Thou
3 rd masc.	ῖτωϋ	ῖτῖ-	He
3 rd fem.	ῖτωε	ῖτε-	She
Plur. 1 st	ακωκ	ακ- or ακῖ-	We
2 nd	ῖτωτῖ	ῖτετῖ-	You
3 rd	ῖτωοτ	?	They

An idiomatic use is made of the independent pronouns by placing them after a noun to intensify the preceding possessive pronoun. Ex.: **παλειωτ ἀνορ** "My father", the emphasis being on the "My", **τεσμαδτ ἡτοσ** "Her mother". They are also used in relative sentences to emphasise the personal suffixes. Ex.: **πμα ἀνορ εἶτο ἄμοσ** "The place which I am in" (lit.: The place I, which I am in it).

3. Reflexive pronouns.

The reflexive pronouns are formed by the word **ῥω** or **ῥωω** with the suffixes added.

Sing. 1 st pers.		ῥωωτ (or ῥωω)	Myself
2 nd	masc.	ῥωωρ	Thyself
2 nd	fem.	ῥωωτε	Thyself
3 rd	masc.	ῥωωσ	Himself
3 rd	fem.	ῥωωσ	Herself
Plur. 1 st		ῥωωη	Ourselves
2 nd		ῥωωτητῆ	Yourselves
3 rd		ῥωωσ	Themselves

4. Possessive pronouns.

(a) Affixed.

These agree in gender and number with the nouns to which they belong (cp. the French possessive pronouns).

		Masc.	Fem.	Plur.	
Sing.	1 st pers.	πα-	τα-	πα-	My
	2 nd masc.	πεκ-	τεκ-	πεκ-	Thy
	2 nd fem.	ποτ-	τοτ-	ποτ-	Thy
	3 rd masc.	πεϋ-	τεϋ-	πεϋ-	His
	3 rd fem.	πες-	τες-	πες-	Her
Plur.	1 st	πεν-	τεν-	πεν-	Our
	2 nd	πετῆ-	τετῆ-	πετῆ-	Your
	3 rd	πετ-	τετ-	πετ-	Their

Ex.: **πασον** "My brother", **τασωνε** "My sister",
παειοτε "My parents".

(b) Independent.

These agree in gender and number with the antecedent noun, as in French, *Le mien*, &c.

Sing.		Masc.	Fem.	Plur.	
1 st pers.		πωῖ	τωῖ	νοῖ	Mine
2 nd	masc.	πωκ	τωκ	νοκ	Thine
2 nd	fem.	πω	τω	νοτ	Thine
3 rd	masc.	πωϋ	τωϋ	νοϋ	His
3 rd	fem.	πωε	τωε	νοτε	Hers
Plur.					
1 st		πων	των	νον	Ours
2 nd		πωτῆ	τωτῆ	νοτῆ	Yours
3 rd		πωοτ	τωοτ	νοτοτ	Theirs

(c) Possessive prefix.

Another possessive pronoun is used only before nouns, and has the meaning "Belonging to".

Sing. masc.	πα-	He of
„ fem.	τα-	She of
Plur.	κα-	They of

Ex.: **πα-πιστευτε** "He of God", **πα-πεφειωτ** "He of his father", **τα-τηε** "She of heaven" (i. e. the heavenly), **κα-οσπολιε** "They of a town" (i. e. the townspeople).

5. Demonstrative pronouns.

Independent		Construct Form (see p. 4)	
Sing. masc.	παῖ	κει-	This
„ fem.	ταῖ	τει-	This
Plur.	καῖ	κει-	These

Ex.: **παι-πε πασωμα** "This is my body", **τεισωνε** "This sister".

Independent		
Sing. masc.	τη	That
„ fem.	τη	That
Plur.	τη	Those

The construct form of this pronoun is not usual and the circumlocution **ετῆματ** "Which is there" is substituted.

Ex.: **πρωμε ετ̄μματ** "That man" (lit.: The man who is there).

The definite article.

The construct forms of **πн**, **тн**, **нн** are used as the definite article.

Sing. masc.	π- or πε	The
„ fem.	τ- or τε	The
Plur.	̄π or νε	The

Ex.: **πρωμε** "The man", **тπε** "The heaven", **̄πρ̄μαλ** "The servants".

When the noun begins with a double consonant the form with **ε** is used. **тесρ̄ιμε** "The woman", **νευπ̄ιρε** "The wonders".

The indefinite article.

The indefinite article is the same for both genders, and is used in both singular and plural (cp. the French *de* and *des*).

Sing.: **οτ-**

Plur.: **ρεν-**

It always precedes the noun.

Ex.: **οτρωμε** "A man", **ρενρωμε** "Men", **οтсρ̄ιμε** "A woman", **ρενсρ̄ιμε** "Women".

Abstract nouns generally take the indefinite article.

Ex.: **οτμε** "Truth", **οτμ̄ιτρ̄μμαο** "Wealth", **οτ-κ̄ακε** "Darkness".

CHAPTER III.

NOUNS.

There are two genders, Masculine and Feminine. The usual ending of feminine nouns is in *ε* or in a long vowel, but many masculine nouns also end in the same way.

Formation by suffixes.

A few are formed from nouns or verbs by the addition of the suffix of the third person sing., masculine or feminine according to gender. Ex.: **παροῦς** "Yoke" from **παρῶ** "Yoke", **ψοῦς** "Booty" from **ψοῦ** "To rob".

Formation by prefixes.

Many substantives are formed from verbs and other substantives by means of prefixes.

(a) **πρῶ-** before an infinitive makes the noun of the agent. Ex.: **πρῶτ** "Giver" from **τ** "To give", **πρῶωντ** "Creator" from **ωντ** "To create", **πρῶ-φονεῖς** "Murderer" from **φονεῖς** "To murder" (lit.: To kill a man).

(b) **πῶ-** (the construct form of **ρωμε**) before another noun gives the idea of "Belonging to". Ex.: **πῶννιμε** "An Egyptian" (lit.: Man of Egypt), **πῶνκοσμος** "Layman" (lit.: Man of world), **πῶνσοφ** "Peasant"

(lit.: Man of fields). With place names the $\bar{\eta}$ is omitted, $\rho\bar{\lambda}\rho\alpha\kappa\omicron\tau\epsilon$ "An Alexandrian".

(c) $\sigma\alpha$ - before other nouns gives the idea of the agent. Ex.: $\sigma\alpha\bar{\eta}\alpha\zeta$ "Butcher" (lit.: Man of flesh), $\sigma\alpha\bar{\eta}\rho\omicron\mu\bar{\eta}\tau$ "Coppersmith" (lit.: Man of copper), $\sigma\alpha\bar{\eta}\psi\alpha\chi\epsilon$ "Orator" (lit.: Man of words).

(d) $\alpha\tau$ - (or before a double consonant $\alpha\tau\epsilon$ -) is placed before an infinitive or a noun to form a negative adjective¹. Ex.: $\alpha\tau\epsilon\sigma\mu\omicron\tau$ "Formless" from $\sigma\mu\omicron\tau$ "Form", $\alpha\tau\eta\kappa\omicron\upsilon\epsilon$ "Sinless" from $\eta\kappa\omicron\upsilon\epsilon$ "Sin".

This prefix can also be joined to compound verbs, to make one word where we should have to employ three or four. Ex.: $\alpha\tau\eta\epsilon\rho\zeta\bar{\tau}\text{-}\sigma\eta\omicron\zeta$ "Without shedding blood", $\alpha\tau\eta\alpha\upsilon\text{-}\epsilon\rho\omicron\zeta$ "Unseen" (lit.: Without seeing him).

(e) $\mu\bar{\eta}\tau$ - before a noun forms abstract nouns², which are always feminine. Ex.: $\mu\bar{\eta}\tau\epsilon\iota\omega\tau$ "Fatherhood" from $\epsilon\iota\omega\tau$ "Father", $\mu\bar{\eta}\tau\omicron\lambda\lambda\omicron$ "Old age" from $\omicron\lambda\lambda\omicron$ "Old man".

(f) $\sigma\eta\kappa$ - before an infinitive makes a noun of action which is always feminine. Ex.: $\sigma\eta\kappa\omicron\sigma\omega\mu$ "Eating" from $\omicron\sigma\omega\mu$ "To eat", $\sigma\eta\kappa\omega\tau\bar{\mu}$ "Hearing" from $\omega\tau\bar{\mu}$ "To hear".

¹ Compare the English suffix "less", *sinless*, *bloodless*.

² Compare the English suffix "hood", *fatherhood*, and the suffix "ment", *contentment*.

(g) **μα ἦ**, or **μα ᾠ** (lit.: Place of) before an infinitive makes a noun of place which is always masculine. Ex.: **μαῆςωνῆ** "Prison" (lit.: Place of binding) from **ςωνῆ** "To bind or fetter", **μαῆςωπε** "Habitation" (lit.: Place of being) from **ςωπε** "To be", **μαῆςρωτῆ** "The West" (lit.: Place of setting) from **ρωτῆ** "To set".

Number.

In Coptic the singular and plural are found, the dual-form occurring very rarely.

The plural of a noun is generally indicated by the use of the plural definite or indefinite article before it; ex.: **πρωμε** "The man", **ἦρωμε** "The men", **οτρωμε** "A man", **ρηνρωμε** "Men"; **τψεερε** "The daughter", **ἦψεερε** "The daughters", **οτψεερε** "A daughter", **ρηνψεερε** "Daughters".

There are however certain nouns which have a special ending for the plural; these take the plural definite and indefinite articles in the same way as the nouns that undergo no change.

Masculine Nouns:

Ending in ο	form the plural in	ωστ
” ” ε	” ” ” ”	ητ and εετ
” ” τ (preceded by a long vowel)		ατε

Feminine Nouns:

Ending in ω	form the plural in	$\omicron\omicron\tau\epsilon$
” ” η	” ” ” ”	$\omicron\omicron\tau\epsilon$
” ” ϵ	” ” ” ”	$\eta\tau\epsilon$
Ex.: masc. $\rho\omicron$	“ Door ”,	pl. $\rho\omega\omicron\tau$
$\kappa\rho\omicron$	“ Bank ”,	pl. $\kappa\rho\omega\omicron\tau$
$\psi\eta\epsilon$	“ Net ”,	pl. $\psi\eta\eta\tau$
$\chi\alpha\chi\epsilon$	“ Enemy ”,	pl. $\chi\alpha\chi\epsilon\epsilon\tau$
$\zeta\alpha\tau\tau\epsilon$	“ Twin ”,	pl. $\zeta\alpha\tau\tau\epsilon\epsilon\tau$
$\zeta\alpha\lambda\eta\tau$	“ Bird ”,	pl. $\zeta\alpha\lambda\alpha\tau\epsilon$
fem. $\bar{\mu}\rho\omega$	“ Haven ”,	pl. $\bar{\mu}\rho\omicron\omicron\tau\epsilon$
$\rho\eta\eta$	“ Road ”,	pl. $\rho\eta\omicron\omicron\tau\epsilon$
$\psi\tau\chi\eta$	“ Soul ”,	pl. $\psi\tau\chi\omicron\omicron\tau\epsilon$
$\eta\epsilon$	“ Heaven ”,	pl. $\eta\eta\tau\epsilon$

EXCEPTIONS. The broken plural occurs with masculine nouns: (1) when \omicron follows the second consonant it becomes $\omega\omega$ in the plural. Ex.: $\rho\eta\omicron\omicron$ “Clothing”, pl. $\rho\eta\omega\omega\omicron\omicron$; $\sigma\rho\omicron\sigma$ “Seed”, pl. $\sigma\rho\omega\omega\sigma$.

(2) when α is the middle vowel it changes to $\alpha\tau$ in the plural. Ex.: $\alpha\eta\alpha\psi$ “Oath”, pl. $\alpha\eta\alpha\tau\psi$.

A few are irregular. Ex.: masc. $\beta\epsilon\rho\eta\sigma$ “Hunter”, pl. $\beta\epsilon\rho\alpha\beta\epsilon$. Fem. $\rho\eta\mu\epsilon$ “Woman”, pl. $\rho\eta\omicron\omicron\mu\epsilon$ or $\rho\eta\omicron\mu\epsilon$; $\chi\omicron$ “Wall”, pl. $\epsilon\chi\eta$.

CHAPTER IV.

THE GENITIVE.

There are two forms of the Genitive, (1) the Direct and (2) the Indirect.

(1) The **Direct Genitive** is not common; it is formed by placing two nouns together, the governing noun before the governed; the governing noun being in the construct form (see p. 4). Ex.: **צְהָר־שֹׁמֵר** "Fellow-servant" from **צְהָר** "Companion" and **שֹׁמֵר** "Servant", **יּוֹמֵי־לֵיל** "Birthday" (lit.: Day of birth) from **יּוֹם** "Day" and **לֵיל** "Birth".

(2) (a) The **Indirect Genitive** is commonly used. In this form, the genitive particle **בְּ** (or **מִ**) is placed between the governing and governed nouns. Ex.: **מַלְאָכֵי־אֱלֹהִים** "The angel of God", **רֵיחַ־פִּי־אֵלֹהִים** "The breath of his mouth", **עוֹרְבֵי־שָׁמַיִם** "The birds of heaven".

(b) Another form of the Indirect Genitive is by means of the particle **בְּ** or, before a pronoun, **בְּ**.

It is used:

(1) When the governing noun has the indefinite article. Ex.: **רוּחַ־אֱלֹהִים** "A spirit of God", **אָחִי־אֵלֹהִים** "A brother of him".

(2) When the governing noun is a proper name. Ex.: **אֶלְכְּסַנְדְּרִיָּה** "Alexandria of Egypt".

(3) As the second genitive when there are two. Ex.: **πεψαλμος ἰδατεια ἡτε-ππωϣε** "The psalm of David of the Dispersal".

(4) When the governing noun is followed by an adjective or attributive phrase. Ex.: **εἰσε νιμ ἡτε-ππονιρος** "All bitterness of wickedness", **ἡεσοοτ ἡτατσωρμ ἡτε-πνῆ ἡπῆνἷλ** "The sheep which went astray of the house of Israel" (**ἡτατσωρμ** They which did go astray).

EXCEPTIONS. After the adjective **тир** the genitive is always in **ἡ**. Ex.: **ἡμῆтерωοτ тирот ἡпкосмос** "All the Kingdoms of the world".

CHAPTER V.

ADJECTIVES.

Adjectives are expressed in three ways.

1. By the adjective following the noun directly, the noun is then generally in the construct form (see p. 4). Ex.: **с†-ноѳе** "A good smell", **ϣр-ḥωωн** "A bad child".

With **ним** "Every, all" the noun always remains in the full form. Ex.: **ρωḥ ним** "Everything", **ρωме ним** "All men".

There are comparatively few true adjectives in Coptic; those which occur are generally indeclinable. Ex.: **ḥωωн** "Bad", **ϣнм** "Little", **нос** "Great". But adjectives

ending in $\acute{\epsilon}$ make the feminine in η . Ex.: $\rho\alpha\epsilon$ m., $\rho\alpha\eta$ f. "Last", $\sigma\alpha\eta\epsilon$ m., $\sigma\alpha\eta\eta$ f. "Wise", $\kappa\alpha\mu\epsilon$ m., $\kappa\alpha\mu\eta$ f. "Black".

NOTE. \omicron masc. becomes ω fem. "Great".

2. By means of the genitive $\bar{\eta}$ placed between the noun and the adjective. In this form the noun may either precede or follow its adjective. Ex.: $\sigma\theta\eta\omicron\varsigma$ $\bar{\eta}\rho\omicron\tau\epsilon$ "A great fear", $\sigma\theta\rho\omega\mu\epsilon$ $\bar{\eta}\beta\omega\delta$ "A weak man", $\pi\epsilon\upsilon\sigma\eta\eta\epsilon$ $\bar{\eta}\omicron\tau\omega\tau$ "His only son", $\tau\upsilon\sigma\epsilon\epsilon\epsilon\epsilon$ $\bar{\eta}\sigma\alpha\eta\eta$ "The wise daughter".

3. By means of a relative clause. Ex.: $\pi\rho\alpha\eta$ $\epsilon\tau\omicron\tau\alpha\alpha\delta$ "The holy name" (lit.: The name which [is] holy), $\mu\omicron\omicron\sigma\tau$ $\epsilon\tau\rho\lambda\omicron\varsigma$ "Sweet water", $\mu\omicron\omicron\sigma\tau$ $\epsilon\tau\mu\omicron\lambda\omicron\varsigma$ "Salt water".

Adjectives with suffixes. There are some adjectives which are followed by the suffixed pronouns and are thus made to agree in person, number and gender with the nouns or pronouns to which they belong. The three principal ones are $\tau\eta\rho$ "All", $\omicron\tau\alpha\alpha$ "Only, alone", $\mu\alpha\tau\alpha\alpha$ "Alone, self".

Sing.

1 st p.	$\tau\eta\rho\bar{\tau}$	$\omicron\tau\alpha\alpha\tau$	$\mu\alpha\tau\alpha\alpha\tau$
2 nd „	$\tau\eta\rho\bar{\eta}$	$\omicron\tau\alpha\alpha\eta$	$\mu\alpha\tau\alpha\alpha\eta$
3 rd „ m.	$\tau\eta\rho\bar{\varsigma}$	$\omicron\tau\alpha\alpha\varsigma$	$\mu\alpha\tau\alpha\alpha\varsigma$
3 rd „ f.	$\tau\eta\rho\bar{\epsilon}$	$\omicron\tau\alpha\alpha\epsilon$	$\mu\alpha\tau\alpha\alpha\epsilon$

Plur.

1 st p.	тир̄ӣ	ота̄т̄ӣ	мата̄ан
2 nd „	тир̄т̄ӣ	ота̄ат-тӣт̄ӣ	мата̄ат-тӣт̄ӣ
3 rd „	тирот̄	ота̄тот̄	мата̄ат̄

Ex.: **пкосмос тир̄ѣ** "All the world", **анон тир̄ӣ** "All we", **ѣтор̄ ота̄ан** "Thou alone", **ероот̄ ота̄тот̄** "To them alone", **пѣрот̄жаг̄ мата̄аѣ** "His own salvation".

The adjective **кѣ** "Other" is irregular in its use. It always precedes the noun and has no absolute form.

1. Where the indefinite article is used in English (Another), it is expressed in the singular without an article. Ex.: **кѣ-рѡме** "Another man", **кѣ-ѡрѣме** "Another woman". In the plural, the indefinite article is used and invariably precedes **кѣ**. Ex.: **ѡенкѣ рѡме** "Other men", **ѡенкѣ-ѡрѣме** "Other women".

2. **кѣ-ота̄** "Another one" and **кѣ-ла̄ат̄** "Another" (lit.: Another some-one) are also used without the indefinite article.

3. The definite article precedes **кѣ**. Ex.: **пкѣ-ота̄** "The other" (lit.: The other one).

4. But when a noun is expressed the usage is peculiar. Ex.: **пкѣ-ота̄ ѣрѡме** "The other man" (lit.: The other one of men), **пкѣ-отѣг̄ ѣѡрѣме** "The other woman" (lit.: The other one of women).

5. When **re-** with the definite article is followed by its noun without any connective it has the meaning "Also". Ex.: **πρερωμε** "The man also", **τρε-ρωμε** "The woman also".

6. The demonstrative pronoun **παι, ται, και** is sometimes used in the construct form before **re-** to express the definite article. Ex.: **πειρε-ουα** "The other".

7. When **re** is used as a noun it takes a plural **ροοτε**. Ex.: **ρεηροοτε** "Others", **ηροοτε** or **πειροοτε** "The others".

CHAPTER VI.

NUMERALS.

CARDINAL NUMBERS up to thirty are declinable and agree with their noun in gender.

Masc.	Fem.	Const. form	
ουα	ουει		One
σναδ	σν̄τε		Two
шом̄ит	шом̄те	ш̄м̄т-ш̄м̄ит-	Three
чтоот	чтое	чтоот- or чтет-	Four
ѳот	ѳе		Five
соот	сое	сет-	Six
сащ̄	сащ̄е		Seven
шмоти	шмотне		Eight

Masc.	Fem.	Const. form	
ΨIT (or ΨIC)	ΨITE		Nine
ΜHT	ΜHTE	ΜῆT-	Ten
ΜῆTOTE	ΜῆTOTEI		Eleven
ΜῆTEHOOTE	ΜῆTEHOOTEE		Twelve
ΧOTOT (or ΧOTOTOT)	ΧOTOTE	ΧOT-	Twenty
ΜΑΔῆ	ΜΑΔῆE		Thirty

The other numerals are: ρME 40, ταῖOT 50, CE 60, ψCE 70, ρMEHE 80¹, πῆταῖOT 90, ψE 100, ψHT 200, ψO 1,000, τῆA 10,000.

The units have a special form which is used with the tens, and which, with the exception of CHT, is indeclinable. Ex.: μῆTACE "Sixteen", ρMEOTE "Forty-one".

OTE	One	CHOOTE masc., CHOOTEE fem.	Two
ψOMTE	Three	ΔCTE	Four
TH	Five	ΔCE	Six
CAψCE	Seven	ψMHNE	Eight

On the analogy of μῆT- and ΧOT- all the other tens take a T before ΔCTE and ΔCE. Ex.: ΜΑῆTΔCTE "Thirty-four", ρMEΤACE "Forty-six", ψCEΤACE "Seventy-six".

¹ Besides ρMEHE there is also the form CTOT-ΧOTOT, lit.: Four twenties (cp. the French Quatre vingts).

When **ТН** "Five" follows either of the two numerals which end in **Т**, the two **Т**'s coalesce. Ex.: **ХОРТН** "Twenty-five" instead of **ХОРТ-ТН**.

Occasionally the two numbers are joined together by **МН** "And". Ex.: **ТАЇОТ МН-ОУА** "Fifty and one" [as we sometimes say Five and twenty].

The hundreds from 300—900, as well as most of the thousands, are formed in two ways:

1. By placing the construct form of the unit before **ШЕ** or **ШО**. Ex.: **ШМНТ-ШЕ** 300, **ШМНТ-ШО** 3,000, **СЕТ-ШЕ** 600, **СЕТ-ШО** 6,000.

2. By using the absolute form of the unit and connecting it by **Н-**. Ex.: **ЧТООТ НШЕ** 400, **ЧТООТ НШО** 4,000, **ЃОТ НТНА** 50,000 (lit.: Five ten-thousands).

Sometimes the thousands are expressed in tens and hundreds. Ex.: **МАДВ НШЕ** 3,000 (lit.: Thirty hundred).

Several numbers together can be expressed either with or without a connective. Ex.: Without a connective: **ШО ШМОТН НШЕ** **ЉМЕТАСЕ** 1,846.

With the connective **МН**: **ЉМЕ-ОУЕ НШО МН-ЧТОШЕ** 41,400 (lit.: Forty-one thousand and four hundred), **СЕ-ШЕ НШО МН-ШМТШО МН-ЧТЕШЕ МН-ТАЇОТ** 603,450 (lit.: Six hundred thousand and three thousand and four hundred and fifty).

The numerals are used as adjectives and precede the

nouns, with which they are connected by $\bar{\eta}$ -. Ex.: $\zeta\tau\omicron\sigma\tau \bar{\eta}\rho\omega\mu\epsilon$ "Four men", $\psi\epsilon \bar{\eta}\kappa\omicron\sigma\sigma\tau$ "A hundred sheep", $\pi\epsilon\zeta\mu\epsilon \bar{\eta}\zeta\omicron\sigma\tau$ "The forty days".

Exceptions. 1. $\omicron\tau\alpha$ "One", in its construct form becomes the indefinite article $\omicron\tau$ -, which is joined to its noun without a connective. Ex.: $\omicron\tau\rho\omega\mu\epsilon$ "A man".

2. $\kappa\alpha\tau$, $\kappa\bar{\iota}\tau\epsilon$ follow the noun which is in the singular. Ex.: $\tau\bar{\eta}\tau \kappa\alpha\tau$ "Two fishes", $\pi\psi\eta\pi\epsilon \kappa\alpha\tau$ "The two sons".

ORDINAL NUMBERS.

The ordinals are formed by prefixing the word $\mu\epsilon\zeta$ - to the cardinals. Ex.: $\pi\mu\epsilon\zeta\psi\mu\bar{\iota}\tau$ "The third", $\pi\mu\epsilon\zeta\chi\omicron\sigma\tau\omega\tau$ "The twentieth".

Exception. As in most languages the word for "First" is irregular, $\psi\omicron\rho\bar{\eta}$ "First" is generally used for both genders, though a fem. form $\psi\omicron\rho\eta\epsilon$ is found. The construct form is $\psi\bar{\rho}\eta$ -. Ex.: $\pi\psi\bar{\rho}\eta\text{-}\tau\omega\psi$ "The first commandment".

Note. $\zeta\omicron\tau\epsilon\iota\tau$ m., $\zeta\omicron\tau\epsilon\iota\tau\epsilon$ f. is another word for "First".

The ordinals are used as adjectives and may stand either before or after their noun, to which they are connected by $\bar{\eta}$.

Ex.: 1. Before a noun: $\tau\mu\epsilon\zeta\sigma\alpha\psi\pi\epsilon \bar{\mu}\eta\epsilon$ "The seventh heaven", $\pi\psi\omicron\rho\bar{\eta} \bar{\eta}\tau\omega\psi$ "The first commandment".

2. After a noun: **πμοτ̄ ᾠμερσηατ̄** "The second death".

CHAPTER VII.

THE VERB.

There are two forms of the verb, the Infinitive and the Qualitative.

THE INFINITIVE. The infinitive is divided into three forms:

1. The absolute.
2. The construct form (before a noun-object).
3. The pronominal form (before a pronoun-object).

Ex.:

Abs.	Constr.	Pronom.	Qual.	
ἕωλ	ἕλ-	ἕολ:	ἕηλ	To loose
εἶρε	ῑ-	αα:	ο	To do, make
κω	κα-	καα:	κη	To place
εολεῖλ	εῖλε-	εῖλεωλ:	εῖλεωλ	To comfort
εωηῖ	εηῖ-	εωη:	εωηῖ	To fetter
εοσηῖ	εσηῖ-	εσηωη:	εσηηη	To know
εοσηῖ	εσηῖ-	εοσηῖ:	εοσηῖ	To assemble
εραῖ	ερα-	ερα:	εραῖ	To write
οπ	επ-	οπ:	ηπ	To reckon
ψωωτ	ψεετ-	ψαατ:	ψαατ	To slay
χωωρε	χεερ-	χοορ:	χοορε	To destroy

Some verbs take a suffixed τ^1 in the pronominal form, and a few in the construct form also. Ex.:

Abs.	Constr.	Pronom.	Qual.	
ⲁⲓⲥⲉ	ⲁⲉⲥⲧ-	ⲁⲁⲥⲧⲉ	-	To raise
ⲉⲓⲛⲉ	ⲛ̄-	ⲛ̄ⲧⲉ	-	To bring
ⲟⲓⲛⲉ	ⲟⲛ̄	ⲟⲛ̄ⲧⲉ	-	To find
ⲁⲓ	ⲁⲓ-	ⲁⲓⲧⲉ	ⲁⲛⲟ	To take
ϥⲓ	ϥⲓ-	ϥⲓⲧⲉ	ϥⲛⲟ	To carry
ⲥⲟⲛⲧⲉ	ⲥⲟⲛⲧⲉ-	ⲥⲟⲛⲧⲟⲧⲉ	ⲥⲟⲛⲧⲟⲧ	To prepare

The infinitive of transitive verbs may be used for either active or passive. Ex.: **ⲟⲩⲱⲛ** "To open" or "To be opened", **ⲁⲱⲣ̄ⲙ** "To defile" or "To be defiled".

With intransitive verbs, the infinitive expresses (1) an action without a direct object, and (2) the beginning of a condition or a circumstance. Ex.: (1) **ϣⲱⲛⲉ** "To become", (2) **ⲛⲙⲟⲙ** "To become black".

The pronominal form.

1. The suffix of the 1st pers. sing.:

(a) The suffix \bar{i} is used only with verbs ending in σ , ω , and $\sigma\tau$. Ex.: **ⲧⲁⲣⲟ̄ⲓ** "Place me", **ⲙⲉⲥⲧⲱ̄ⲓ** "Hate me", **ⲁⲛⲟⲩ̄ⲓ** "Ask me".

¹ These are generally derived from those Egyptian verbs whose infinitives end in τ .

(b) After verbs, whose pronominal forms end in **α**, the suffix **τ** is used. Ex.: **ταδτ** "Give me", **αδτ** "Make me"; **καδτ** "Lay me".

(c) After consonants the suffix **τ** is used. Ex.: **ροηετ̄** "Clothe me". When the pronominal form ends in **τ**, the **τ** stands also for the suffix. Ex.: **ητ̄** "Bring me".

2. The suffix of the 2nd pers. sing. fem.:

(a) With verbs ending in **ο**, **ω**, and **οτ** the suffix is omitted. Ex.: **κτο** "Turn thee".

(b) Verbs ending in **α** take the suffix **τε**. Ex.: **ταδτε** "Give thee".

(c) Verbs ending in a consonant, take the suffix **ε**. Ex.: **καρμε** "Save thee", **ητε** "Bring thee".

3. The suffix of the 2nd pers. plur.:

(a) Verbs ending in **ο** change the **ο** into **ω** and take the suffix **τη̄**. Ex.: **ταρωτη̄** "Place you".

(b) All other verbs take the pronominal suffix **τητ̄τη̄**, the verb being in the construct form.

4. The suffix of the 3rd pers. plur.:

(a) With verbs ending in **α**, the **οτ** is combined with the **α**. Ex.: **ταδτ** "Give them".

(b) Occasionally **σε** or **σοτ** are used. Ex.: **τη̄κοοτσε** or **τη̄κοοτσοτ** "Send them".

THE QUALITATIVE. The Qualitative expresses the passive or intransitive. With intransitive verbs it shows

the duration of a condition. It is also used as the predicate in Compound Nominal Sentences (p. 65), and is compounded with certain auxiliary verbs. With many transitive verbs the Qualitative is used instead of the Infinitive. It usually follows the relative **ετερε**.

THE CAUSATIVE.

There are two forms of the causative both formed by means of a prefix, **ε** and **τ**. The vowel following is always shortened.

1. The prefix **ε** is comparatively rare. Ex.: **εμνε** "To establish" from **μνη** "To remain".

Before a verb beginning with **α** the causative **ε** changes to **υ**. Ex.: **υαξε** "To converse" from **αω** "To speak".

The prefix **τ** is the usual form of the causative, and here again the vowel is shortened or changed. Ex.: **τμρο** "To set alight" from **μτρ** "To burn", **ταμυο** "To multiply" from **ημυε-** "To be numerous".

When a verb begins with **υ** the **τ** combines with it to form **α**. Ex.: **ατο** "To lay down" from **υτο**, **απο** "To generate" from **υποπε**, **απισο** "To disgrace" from **υπισε**.

CONJUGATION.

The usual form of conjugation is by means of auxiliary verbs; the order of words then is (1) auxiliary, (2) subject, whether noun or pronoun, (3) verb.

There are twenty-two tenses formed in this way:

1. 1st Present
2. 2nd Present
3. Praesens Consuetudinis
4. 1st Future
5. 2nd Future
6. 3rd Future
7. 1st Perfect
8. 2nd Perfect
9. Imperfect
10. Future imperfect
11. Optative
12. Conjunctive
13. Causative infinitive
14. Finalis
15. Conjunctive with **ῥα**
16. Temporal
17. Relative
18. Conditional
19. Negative of Praesens Consuetudinis
20. Negative of 3rd Future
21. Negative of 1st Perfect
22. Negative of Temporal

The 1st present is formed by placing the subject, either noun or pronoun, before the verb, which may

be in the infinitive or qualitative. Ex.: (with noun) **πνοῦτε σοῦτη̄ μ̄μοκ** "God knows thee", (with pronoun) **ῥεωτᾶ̄** "He hears".

2. The 2nd present is formed by placing the auxiliary **ε** before the subject, the verb being either in the infinitive or qualitative. With a noun as subject, the auxiliary is **ερε**. Ex.: **εϋρω̄ μ̄μοκ** "He saying [it]", **εσοτωϋ̄ επλανᾱ μ̄μοϋ** "They wishing to lead him astray", **ερε-πνοῦτε σωτᾶ̄ ερον** "God hears thee".

The 2nd present is generally used in a secondary clause, and can often be translated by "When" or "While". (For other uses, see pp. 54, 64, 65.)

3. The praesens consuetudinis or present of custom is formed by the prefix **ϣα** (before nouns **ϣαρε**). Ex.: **ϣαϋεωτᾶ̄** "He is accustomed to hear", **ϣαρε-πρωμε̄ ρω̄β̄ς** "Man is wont to be clothed".

The praesens consuetudinis, as its name implies, denotes custom, and is translated by "Accustomed to" or "Wont to".

4. The 1st future is formed in the same way as the 1st present but with the auxiliary **να** between the subject and the verb. Ex.: **†ναςωτᾶ̄** "I shall hear", **πνοῦτε νασωτᾶ̄** "God will hear".

5. The 2nd future follows the form of the 2nd present with the auxiliary **να** after the subject. Ex.: **εсна̄βωκ**

εἶοθαι “She being about to go forth”, ερε-πρωμε
 ηασωτᾶ “The man being about to hear”.

The 2nd future is used in the same way as the 2nd present but with a future meaning.

6. The 3rd future is formed by the auxiliary ε before and after the subject (with a noun, ερε before, and ε after, the subject). Ex.: εκεταῖε-πενειωτ “Thou shalt honour thy father”, ερε-πρωμε εσωτᾶ “The man shall hear”.

The 3rd future is an emphatic form, and is much used for commands.

7. The 1st perfect is formed by the auxiliary α before the subject, whether noun or pronoun. Ex.: αψωτᾶ “He heard”, αψχη- οσθῆλο “They did ask an elder”, α-πῆρο σωτᾶ “The king heard”.

The 1st perfect is the tense commonly used in narrative.

8. The 2nd perfect is formed by the auxiliary ἦτα before the subject, whether noun or pronoun. Ex.: ἦτανσωτᾶ ἀνει “We have heard and we came”, ἦτα-ηαῖ ψωπε “These things happened”.

The 2nd perfect expresses the finished action.

9. The imperfect is formed by the auxiliary ηε before a pronoun, ηερε before a noun. Ex.: ηερε-τεχαρις ἠηνοῦτε ψωοη ηἠμαψ “The grace of

God was with him”, **нѣшооп сар ѡѡтмѣтжаже**
 “For they were at enmity”.

The imperfect expresses the unfinished action.

10. The imperfect future is formed by the imperfect joined to the verb **на**. Ex.: **нечнасотм̄** “He was about to hear”, **пере-прѡме насѡтм̄** “The man was about to hear”.

11. The optative is formed by the auxiliary **маре** before the subject, whether noun or pronoun. Ex.: **маре-нєкран отоп** “May thy name be holy”, **текмѣтеро маресєи** “The kingdom, may it come”.

12. The conjunctive is formed by the prefix **н̄**¹ before a pronoun, **н̄те** before a noun. Ex.: **амоѡ н̄чнат** “Come and see”.

The conjunctive, as its name implies, is used to join two sentences together. It has no tense but carries on the tense of the verb of the preceding sentence. It is commonly used after an imperative.

13. The causative infinitive is formed by the auxiliary **тре** before the subject, whether noun or pronoun. It is always joined with some other tense. Ex.: **ацтрєѡнѡ** “He caused him to live”, **ѣнатрєтетн̄р-пмєєтє** “I shall cause you to remember”.

¹ The original form is **н̄те**-, derived from the ancient Egyptian.

14. The finalis is formed by the auxiliary **та̀ре** before the subject, whether noun or pronoun. It is translated by "In order that". Ex.: **та̀ре-то̀ко̀т̄мени т̄нр̄с̄ е̄ме** "In order that the whole world may know".

15. The conjunctive **ї̀те** preceded by the preposition **щ̄а** "To, until" is used in a temporal sense, and is translated by "Until". Ex.: **щ̄а̄н̄т̄ена̄ї̀ т̄нро̀т̄ щ̄о̀пе** "Until all these [things] come to pass", **щ̄а̄н̄т̄ѣ̄и** "Until he come".

16. The temporal is formed by the word **ї̀тере** "When" before the subject, whether noun or pronoun. Ex.: **ї̀тереѣ̄-е̄и е̄во̀л̄** "When he came forth", **ї̀тере-п̄д̄а̀г̄мо̀н̄ д̄е̄ со̀т̄м̄ на̄ї̀** "When the devil heard these things".

17. The relative is formed by the word **е̄т** before the pronoun. It is compounded with other auxiliaries. Ex.: **на̄ї̀ е̄т̄со̀т̄м̄ е̄на̄ї̀ е̄т̄в̄н̄н̄т̄ѣ̄** "This one of whom I hear these things", **п̄на̀р̄ е̄т̄на̀т̄са̀во̀к̄ е̄ро̀ѣ̄** "The land which I shall show thee".

Note. With the imperfect the form **ет̄нере** or **ет̄не** becomes **енере** or **ене** by assimilation of the **т** to the **н**.

18. The conditional is formed by the auxiliary **е** before, and the particle **щ̄а̄н** after, the pronoun. Before a noun-subject the form is **ер̄щ̄а̄н**. Ex.: **ен-**

щант̄м̄с̄м̄сом¹ еσω м̄пейма, т̄ннаѳон екема
 “If we are not able to remain in this place, we will
 go to another place”, ецщаннат ерои, щачеи п̄ѳе
 п̄отаЛОТ “If he sees me he comes like a child”,
 ерщан-ота де щаже н̄м̄нт̄н̄ “Now if one speaks
 with you”.

19. The negative of the praesens consuetudinis is formed by the word **ме** before pronouns, **мере** before nouns. Ex.: **мере** п̄ноѳте с̄ωт̄м̄ ереѳр̄-ноѳе “God is not wont to hear sinners”.

20. The negative of the 3rd future is formed by the auxiliary **н̄не** before the subject, whether noun or pronoun. Ex.: **н̄некж**ЛОТЕ “Thou shalt not steal”.

21. The negative of the 1st perfect is formed by the auxiliary **м̄пе** before the subject whether noun or pronoun. Ex.: **м̄пейс̄ωт̄м̄** “I did not hear”, **м̄п̄оѳмише** “They did not fight”, **м̄пе-неѳх**нра р̄ме “Their widows did not weep”.

22. The negative of the temporal is formed by the word **м̄п̄ате** before the subject, whether noun or pronoun. It is translated by “Not yet” or “Before”. Ex.: **м̄п̄ат̄ѳеи** “He has not yet come”, **м̄п̄ате-пр̄оме** с̄ωт̄м̄ “The man has not yet heard”, **м̄п̄ате-ота-**

¹ For the use of **т̄м̄-** as a negative, see p. 48.

λεκτωρ μοῦτε, ἦναδπαρνα ἄμοϊ ἦψυμῆτσωωπ
 “Before a cock has crowed (lit.: Not yet has a cock
 crowed), thou shalt deny me thrice”.

There are a few other tenses of the verb which are not formed by auxiliaries.

The imperative is usually the infinitive. Ex.: $\epsilon\omega\tau\bar{\mu}$ “Hear”, $\mu\epsilon\rho\epsilon\text{-}\pi\chi\omega\epsilon\iota\varsigma$ “Love the Lord”. But with a few verbs an α is placed before the infinitive. Ex.: $\alpha\eta\alpha\tau$ “See, look”, $\alpha\chi\omega$ “Say, speak”. A few imperatives are quite irregular.

m. $\alpha\mu\omega\tau$	f. $\alpha\mu\eta$	$\alpha\mu\eta\epsilon\iota\tau\bar{\eta}$	Come
$\mu\omega$		$\bar{\mu}\mu\eta\epsilon\iota\tau\bar{\eta}$	Take
$\alpha\tau$ - with suff.: $\alpha\tau\epsilon\iota$			Give, Bring
$\mu\alpha$			Give
$\alpha\eta\eta\epsilon$			Bring
$\alpha\rho\iota\rho\epsilon$			Do

Causatives in τ often make the imperative with $\mu\alpha$. Ex.: $\mu\alpha\tau\bar{\eta}\theta\omega$ “Purify”, $\mu\alpha\chi\eta\omega\tau\tau\epsilon$ “Ask him”.

The negative imperative is $\bar{\mu}\rho$ - “Do not”. Ex.: $\bar{\mu}\rho\epsilon\omega\tau\bar{\mu}$ “Do not hear”, $\bar{\mu}\rho\eta\tau\bar{\eta}$ $\epsilon\rho\sigma\tau\eta$ $\epsilon\pi\iota\rho\alpha\sigma\mu\omega\varsigma$ “Do not lead us into temptation”.

The participle, when joined with a noun or infinitive, expresses a characteristic (occasionally a trade). It is formed with the vowel α after the first letter. Ex.:

σατ-ηρῖ “Wine-drinker” (from **σω** “To drink”),
 σαρτ-ρηοος “Cloth-weaver” (from **σωρε** “To weave”),
 ραλσ-ρητ “To be mild” (from **ρλος** “To be sweet”),
 μαγ-εοοτ “Glory-loving” (from **με** “To love”).

THE OLD CONJUGATION.

A few verbs are conjugated in the present and the past without the help of auxiliaries. These take the subject *after* the verb. The irregular verb **αω** “To say, or speak” may be conjugated (1) in the usual way with auxiliaries, or (2) may have the subject suffixed. In the second case the verb changes to **πεχα-** before a pronoun, **πεχε-** before a noun. Ex.: **πεχατ** “He said”, **πεχε-πρωμε** “The man said”.

The verbs which precede their subject are:

Before noun		Before pronoun
ηαα-	“To be large”	ηαα-
ηανοτ-	“To be good”	ηανοτ-
ηεσε-	“To be beautiful”	ηεσω-
ηαψε-	“To be numerous”	ηαψω-
ηεβε-	“To be hateful”	ηεβω-
ερηα-	“To wish”	ερηα-

Ex.: **ηανοττ** “He is good”, **ηεσε-τεριμε** “The woman is beautiful”.

The auxiliary of the imperfect can sometimes be used with this form. Ex.: **ⲕⲉ-ⲛⲁⲛⲟⲩⲥ** "He was good".

IMPERSONAL VERBS.

The verb **ⲟⲩⲏ** "There is", and its negative **ⲙⲏ** "There is not" precede their subject. In the pronominal form they take the syllable **ⲏⲧⲁ** before the pronoun; in the form before a noun the syllable is **ⲏⲧⲉ**; the two **ⲏ**'s however become assimilated together. In this form they are translated as the verbs "To have" and "To have not". Ex.: **ⲟⲩⲏⲧⲉ-ⲛⲩⲛⲣⲉ** "The son has", **ⲙⲏⲧⲉ-ⲛⲉⲛⲛⲉⲧⲙⲁ** "The spirit has not", **ⲟⲩⲏⲧⲁⲓ** "I have", **ⲙⲏⲧⲁⲥ ⲙⲁ ⲏⲣⲉⲕⲧ̄-ⲧⲉⲥⲁⲛⲉ** "He has not a place to lay his head".

THE PASSIVE.

There is no true passive form in Coptic. It is expressed by the infinitive or qualitative of transitive verbs, but the usual method is by the third person plural of an active verb. Ex.: **ⲁⲧⲛⲟⲗⲁⲓⲉ ⲙⲙⲟⲥ ϩⲓⲧⲙ̄-ⲛⲣ̄ⲣⲟ** "He was punished by the King" (lit.: They punished him by the hand of the King), **ⲁⲧⲭⲟⲟⲥ** "It was said" (lit.: They said it), **ⲁⲧⲣⲟⲩⲏⲥ** "He was killed" (lit.: They killed him).

GREEK VERBS.

Greek verbs are used in a form consonant with the Imperative of the Active Voice. Ex.: **ⲕⲣⲓⲛⲉ** for **ⲕⲣⲓⲛⲉⲓⲛ**,

πλανα for πλανᾶν, μετανοι for μετανοεῖν, μαστι-
 τος for μαστιγοῦν.

Verbs in μι are treated like contracted verbs. Ex.:
 εστηριστα for συνιστάναι, παραδιδοσ for παρα-
 διδόναι. And the same form is also used for the Inf.
 Medii. Ex.: αισθανε for αισθάνεσθαι, πλανα for
 πλανᾶσθαι, πιθε for πείθεσθαι.

There are besides certain irregular forms. Ex.:
 αρνα for ἀρνεῖσθαι, πιρα as well as πειραζε for
 πειράζειν, χρω for χρῆσθαι.

Greek verbs always take ᾰ- or ᾶμο- before the
 object (see p. 39).

CHAPTER VIII.

PREPOSITIONS.

The prepositions are divided into (A) Simple and
 (B) Compound.

A. Simple prepositions.

Almost all the simple prepositions have a pronominal
 form, to be used before a suffix, as well as the form
 used before a noun.

1. ε-, pronominal form ερος, "To, into, for, from,
 more than".

Ex.: ἐπιῖ "Into the house", ερος "For him",
 ἄσφαδῆ ἐπεσνος "I am pure from the blood",

ματοῦχοῖ ἐναχαξε "Save me from my enemies",
 εἰςοῦπ̄ ἐρον "He is preferred (lit.: chosen) more
 than thee".

2. ἡ- (or ᾠ-), pronominal form ἡδ̄ "To".

Ex.: πεχαδ̄ ἡδ̄ "He said to me", ἀψ̄τ̄ ἡδ̄ "He
 gave to thee".

3. ἡ- (or ᾠ-), pronominal form ᾠμο̄, "In, to, at,
 on (of time), from, by means of".

Ex.: ἡσιων "To Zion", ᾠπεῖμα "To this place",
 ᾠπεροῦτ̄ "On the day", λο ᾠπεῖμα "To retreat
 from this place", ἡτενε "With (by means of) the
 sword".

It occasionally has a genitive meaning. Ex.: ριπαροῦτ̄
 ᾠμοῦ "Behind him" (lit.: At the back of him). The
 combination ᾠμιν ᾠμο̄ serves to strengthen the per-
 sonal and possessive pronouns. Ex.: ταψ̄τ̄χη ᾠμιν
 ᾠμοῖ "My own soul".

It is often used to denote the object after a verb
 in the absolute form or after any Greek verb. Ex.:
 εἰχω ᾠμο̄ "He said it".

4. ρι-, pronominal form ριω̄ (or ριωω̄) "Upon, in,
 under (the reign of), with".

Ex.: ριπχοι "Upon the ship", ριτεριη "Upon the
 road", ριπχαειε "In the desert", τηρ ριτσιε "Mixed
 with gall".

5. **ϑα-**, pronominal form **ϑαρο-**, “Under, with, for, instead of”.

Ex.: **ϑαψυνη** “Under the tree”, **ἵνετοῦτᾶ-λαατ ϑαπεϑсноϑ** “They shall not eat anything with its blood”.

6. **μη-**, pronominal form **нема-** (also **нᾶма-**) “With, and”. Ex.: **† немак** “I [am] with thee”, **προ ἡтπε мῆпκαϑ** “The face of heaven and earth”.

7. **ψα-**, pronominal form **ψαρο-**, “Until, unto”. Ex.: **ψα-εнеϑ** “Unto eternity”.

8. **ϑηт-** (This has only the pronominal form), sometimes **ἡϑηт-** “Before, against” (lit.: In front of).

Ex.: **ετωт ϑηтῑ** “To tremble before him”.

9. **ϑῆ-** (or **ϑᾶ-**), pronominal form **ἡϑηт-**, “In, at (of time) by means of”.

Ex.: **ϑῆтπε** “In heaven”, **ϑῆтетпот** “At the hour”.

It is sometimes compounded with **ϑραῖ**. Ex.: **ϑραῖ ϑῆтегнн** “On the way”, **ϑραῖ ϑᾶ пшорῆ ἡεвот** “On the first month”.

When compounded with **εβολ** it means “Out from, out of”. Ex.: **αϑεг εβολ ϑῆтгг** “He went out from the cell”, **ота εβολ ἡϑηтот** “One of them” (lit.: One out of them).

B. Compound prepositions.

Compound prepositions are formed by the combination of a simple preposition with a noun.¹ Most of the compound prepositions have a pronominal form.

1. $\bar{\text{m}}\bar{\text{m}}\bar{\text{a}}\bar{\text{z}}$ "Before" (Eg.: In the presence of). Ex.: $\bar{\text{m}}\bar{\text{m}}\bar{\text{a}}\bar{\text{z}}$ $\bar{\text{p}}\bar{\text{x}}\bar{\text{o}}\bar{\text{e}}\bar{\text{i}}\bar{\text{c}}$ "Before the Lord".

2. $\bar{\text{n}}\bar{\text{s}}\bar{\text{a}}\bar{-}$, pronominal form $\bar{\text{n}}\bar{\text{s}}\bar{\omega}\bar{-}$, "Behind, besides" (Eg.: At the back of). Ex.: $\bar{\text{m}}\bar{\text{p}}\bar{\text{r}}\bar{\text{k}}\bar{\text{a}}\bar{\text{a}}\bar{\text{t}}$ $\bar{\text{n}}\bar{\text{s}}\bar{\omega}\bar{\text{v}}$ "Do not leave me behind thee", $\bar{\text{m}}\bar{\text{p}}\bar{\text{n}}\bar{\text{a}}\bar{\text{s}}\bar{\text{t}}$ $\bar{\text{e}}\bar{\text{p}}\bar{\text{r}}\bar{\text{o}}$ $\bar{\text{n}}\bar{\text{l}}\bar{\text{a}}\bar{\text{a}}\bar{\text{s}}\bar{\text{t}}$ $\bar{\text{p}}\bar{\text{r}}\bar{\omega}\bar{\text{m}}\bar{\text{e}}$ $\bar{\text{n}}\bar{\text{s}}\bar{\text{a}}$ $\bar{\text{p}}\bar{\text{a}}\bar{\text{r}}\bar{\text{x}}\bar{\text{n}}\bar{\text{e}}\bar{\text{p}}\bar{\text{i}}\bar{\text{s}}\bar{\text{k}}\bar{\text{o}}\bar{\text{p}}\bar{\text{o}}\bar{\text{s}}$ "I did not see the face of any man besides the archbishop".

3. $\bar{\text{n}}\bar{\text{t}}\bar{\text{e}}\bar{-}$, pronominal form $\bar{\text{n}}\bar{\text{t}}\bar{\text{a}}\bar{-}$, "With".

4. $\bar{\text{n}}\bar{\text{t}}\bar{\text{n}}\bar{-}$ or $\bar{\text{n}}\bar{\text{t}}\bar{\text{m}}\bar{-}$, pronominal form $\bar{\text{n}}\bar{\text{t}}\bar{\text{o}}\bar{\text{o}}\bar{\text{t}}\bar{-}$, "From, away from" (Eg.: from the hand of). Ex.: $\bar{\text{a}}\bar{\text{z}}\bar{\text{z}}\bar{\text{o}}\bar{\text{b}}\bar{\text{z}}\bar{\text{y}}$ $\bar{\text{n}}\bar{\text{t}}\bar{\text{o}}\bar{\text{o}}\bar{\text{t}}\bar{\text{n}}$ $\bar{\text{e}}\bar{\text{p}}\bar{\text{m}}\bar{\text{o}}\bar{\text{o}}\bar{\text{s}}\bar{\text{t}}$ "He did throw himself away from us into the water".

5. $\bar{\text{e}}\bar{\text{t}}\bar{\text{h}}\bar{\text{e}}\bar{-}$, pronominal form $\bar{\text{e}}\bar{\text{t}}\bar{\text{h}}\bar{\text{n}}\bar{\text{n}}\bar{\text{t}}\bar{-}$, "On account of, concerning" (Eg.: In order to reward). Ex.: $\bar{\text{e}}\bar{\text{t}}\bar{\text{h}}\bar{\text{e}}\bar{-}$ $\bar{\text{p}}\bar{\text{a}}\bar{\text{l}}$ "On account of this", $\bar{\text{m}}\bar{\text{p}}\bar{\text{e}}\bar{\text{z}}\bar{\text{e}}\bar{\text{i}}$ $\bar{\text{e}}\bar{\text{p}}\bar{\text{e}}\bar{\text{s}}\bar{\text{n}}\bar{\text{t}}$ $\bar{\text{e}}\bar{\text{t}}\bar{\text{h}}\bar{\text{n}}\bar{\text{n}}\bar{\text{t}}\bar{\text{i}}$ "He did not come down on account of thee", $\bar{\text{a}}\bar{\text{t}}\bar{\text{x}}\bar{\text{o}}\bar{\text{o}}\bar{\text{s}}$ $\bar{\text{e}}\bar{\text{t}}\bar{\text{h}}\bar{\text{e}}\bar{-}$ $\bar{\text{a}}\bar{\text{p}}\bar{\text{a}}$ $\bar{\text{z}}\bar{\text{w}}\bar{\text{p}}$ "They said concerning father Hor".

6. $\bar{\text{e}}\bar{\text{x}}\bar{\text{n}}\bar{-}$ or $\bar{\text{e}}\bar{\text{x}}\bar{\text{m}}\bar{-}$, pronominal form $\bar{\text{e}}\bar{\text{x}}\bar{\omega}\bar{-}$, "Upon" (Eg.: On the head of). Ex.: $\bar{\text{z}}\bar{\text{w}}\bar{\text{a}}\bar{\text{r}}\bar{\text{e}}\bar{-}$ $\bar{\text{o}}\bar{\text{t}}\bar{\text{a}}\bar{\text{e}}\bar{\text{t}}\bar{\text{o}}\bar{\text{s}}$ $\bar{\text{e}}\bar{\text{i}}$ $\bar{\text{e}}\bar{\text{p}}\bar{\text{e}}\bar{-}$

¹ The noun is only recognisable in ancient Egyptian.

снт ежн̄-те-просфора “An eagle is wont to come down upon the sacred elements”.

7. ρατῆ̄ or ρατῆ̄-μ-, pronominal form ρατοοτ̄-, “With, at” (Eg.: Under the hand of). Ex.: αὐτῷ μ̄περὶ τῆς ρατῆ̄-νεοτερνιτε μ̄πρῶλλο “He laid his son at the feet of the patriarch”.

8. ραρτῆ̄- or ραρτῆ̄-μ-, pronominal form ραρτῆ̄- or ρατη̄-, “With” (Eg.: Under the heart of). Ex.: ἐρεπιτῆ̄ τῆς μ̄πωνη̄ ραρτῆ̄-κ “The well of life is with thee”.

9. ριτῆ̄- or ριτῆ̄-μ-, pronominal form ριτοοτ̄-, “Through (of place), by means of” (Eg.: Upon the hand of). Ex.: ἕωκ ἐροτῆ̄ ριτῆ̄-τη̄ τῆς λη̄ “Go in through the door”, ριτῆ̄-μ-πραν̄ μ̄πχοε̄ις “Through the name of the Lord”.

ριτῆ̄- is often compounded with ε̄βολ̄ but without change of meaning. Ex.: ε̄βολ̄ ριτῆ̄-μ-πνο̄τε “Through God”.

It denotes the agent after a passive verb, “by”. Ex.: αὐτῷ περὶ ἡμῶν ριτοοτ̄ “The book was written by him”.

10. ριχν̄- or ριχν̄-μ-, pronominal form ριχν̄ω-, “Upon” (Eg.: On the head of). Ex.: ριχν̄-μ- τεφᾱπε “Upon his head”, ριχν̄-μ- πκᾱρ “Upon the earth”.

11. ᾱχν̄-, pronominal form ᾱχν̄-τ̄-, “Without”. This is often used without either the definite or indefinite article. Ex.: ᾱχν̄-ε̄ις τ̄ “Without nails”.

12. **ἄπ**- "From, since". Ex.: **ἄπ-νεοτερντε** **ϣατεταπε** "From the feet to their head", **ἄπ-ἡϣορῖ** "Since the beginning".

GREEK PREPOSITIONS.

A certain number of Greek prepositions are used in Coptic. Of these the commonest are:

1. **κατα-** (**κατά**), pronominal form **καταρο-**, "According to, after". Ex.: **καταθε** "After the manner", **καταροϥ** "According to him".

2. **παρα-** (**παρά**), pronominal form **παραρο-**, "More than". Ex.: **παρα πϣῖ** "More than the measure".

This is often used in the form **ἄπαρα**. Ex.: **εσο ἄππεριεργος ἄπαρα κερρωμε τηροτ** "She being active more than all her people".

3. **χωρις** (**χωρίς**) "Without". Ex.: **οτατσομ-πε οτχαῖ χωρις πεῶῃβιο ἡρητ** "It is impossible to be saved without humility".

4. **ῶς** (**ὡς**) "As", is used with nouns without an article. Ex.: **ῶς ρωμε** "As a man".

CHAPTER IX.

ADVERBS.

There is no true adverbial form, but substantives or infinitives, either (1) with a preposition or (2) absolute, are used as adverbs.

1. With a preposition.

ἥτοροειῷ	“Once”	(lit.: At a time)
ἄματε	“Only”	
ἥτορωρῶ	“Again”	
εἰματε	“Very”	
εἶβολ	“Forth from”	
ῥῆμποοτ or ἄμποοτ	“Today”	(lit.: In the day)

2. Absolute.

ῥοτη	“Within”
εἶβολ	“Out”
παροτ	“Behind”
παμε	“Truly”
μεψαν ¹	“Perhaps”
αρητ	“Perhaps”
μηῆσωс	“Afterwards”

Ex.: ἀφῶκ ἥτοροειῷ ψαπαρχνεπισκοπος “He once went to the archbishop”, ἀφει εἶβολ ῥῆτρι “He went forth from the cell”, ηῆτῆ ἄμοу και ἄμποοτ “Give it to us today”.

Instead of an adverb a prepositional phrase is often used, the preposition being ῥῆ and the noun always taking the indefinite article. Ex.: ῥῆοτμε “Truly” (lit.: In a truth), ῥῆοτβειη “Hurriedly” (lit.: In a hurry).

¹ Originally a verb and therefore takes the pronominal suffixes; ex.: μεψαν, μεψαу.

CHAPTER X.

CONJUNCTIONS.

1. **καὶ**. This is the most common of all the conjunctions.

It is derived from the verb **λέγω** "To say, or speak", and has several meanings.

(a) It introduces direct discourse: Ex.: **καὶ** λέγει πρὸς τὸν πατέρα **καὶ** λέγει πρὸς τὸν υἱόν "The old man said to him, 'Rise and flee'".

(b) It introduces indirect discourse, particularly after verbs of speaking and feeling. It is then translated by "That". Ex.: **καὶ** λέγουσιν ἐπὶ τῷ πατρὶ **καὶ** λέγουσιν ἐπὶ τῷ υἱῷ "They said about Father Hor that he never told lies", **καὶ** εἶπεν εἰς τὸν υἱόν **καὶ** εἶπεν εἰς τὸν υἱόν "They knew him that he was a man of God".

(c) It is occasionally used for "Because, since, as". Ex.: **καὶ** μὴ πορεύσῃς εἰς τὸν υἱόν **καὶ** εἶπεν εἰς τὸν υἱόν "Do not go to him because he is a deceiver".

(d) When followed by the 2nd future or 3rd future it expresses the intention and is translated by "In order that". Ex.: "We have worked" **καὶ** μὴ πνεύσῃς εἰς τὸν υἱόν "in order that we shall not trouble one of you".

2. εβολ χε-, or ετθε χε- "Because". Ex.: εβολ χε-αηηοτχε εβολ η̄νηεροπλον "Because we have thrown away our weapons".

3. χεναс "That, in order that", followed by the 2nd future or 3rd future. Ex.: χεναс η̄νηετολιθε μμοϊ η̄σι-η̄ρωμε "In order that men shall not afflict me".

4. ατω "And". Used generally to join sentences, very rarely to join nouns. Ex.: πεχαϋ ηαϋ χε-τωοτη η̄ε̄ηωκ εβολ. ατω η̄τετηοτ αϋτωοτη "He said to him, 'Rise and go forth'. And at once he arose".

5. σε "Further, moreover, then, therefore". It is an enclitic, and stands after the first accented word in a sentence. Ex.: ραρερ-σε ερωτη̄ επερμ̄ρμ̄ "Guard yourselves then from murmuring".

6. οη "Again, on the other hand". Ex.: ηιλατοс οη αϋοτωϋη̄ "Pilate again, he answered".

7. η̄τοϋ "On the contrary, rather". Ex.: μη̄ρη̄με ηαῑ, ριμε η̄τοϋ η̄ητη̄ "Weep not for me, weep rather for yourselves".

8. ρωωϋ "On the other hand, but". Ex.: ηε-οτη̄-ταϊ ρωωϋ η̄οτμαατ "I had, on the other hand, a mother".

GREEK CONJUNCTIONS.

Many Greek conjunctions are used. Ex.: **μηπως** (**μήπως**) and **μηποτε** (**μήποτε**) "That not", **ως** (**ώς**) "As if", **ωστε** (**ώστε**) "So that", **οπως** (**όπως**) "That".

CHAPTER XI.

PARTICLES.

Emphatic, Negative, Interrogative, Conditional, Temporal.

I. Emphatic.

1. **εις** "Behold, lo" emphasises (a) the subject in a compound nominal sentence. Ex.: **εις-περσινρε ιω-σνφ ηντ шарок** "Behold, thy son Joseph comes to thee", (b) and also a part of a sentence. Ex.: **εις-οταγγελος αχει** "Lo, an angel came" (lit.: Lo, an angel, he came).

2. **εις-ρηντε**. This is merely a stronger form of **εις** and is used in the same way. Ex.: **εις-ρηντε ποτ̄ρρο ηντ ηε** "Behold, thy king comes to thee". The form **εις-ρηντε** also occurs.

3. **ἡσ̄ι-** "Namely" is always placed before the subject of a sentence when the sentence begins with a verb and pronoun. Ex.: **αρχος ἡσ̄ι-οσζ̄λλο** "He said, namely an old man", **πεχαι δε ηαι ησ̄ι-π̄ρρο** "He said to him, namely the King".

II. Negative.

1. (a) The usual negative is by the particles $\bar{\eta}$... $\delta\kappa$; $\bar{\eta}$ before, and $\delta\kappa$ after, the subject and verb (cp. the French *ne ... pas*).

(b) It is used in compound nominal sentences. If the subject is a noun it must be preceded by the definite article or the possessive pronoun. Ex.: $\bar{\mu}\bar{\nu}\bar{\alpha}\bar{\rho}\bar{\eta}\bar{\tau}$ $\kappa\bar{\alpha}\bar{\rho}$ - $\bar{\rho}\bar{\nu}\bar{\tau}\bar{\epsilon}$ $\delta\kappa$ "My heart shall not fear", $\kappa\bar{\upsilon}\bar{\rho}\bar{\alpha}\bar{\psi}\bar{\epsilon}$ $\delta\kappa$ "He rejoices not".

(c) It is used in nominal sentences with the particles $\bar{\eta}\bar{\epsilon}$, $\bar{\tau}\bar{\epsilon}$, $\bar{\eta}\bar{\epsilon}$; the noun of the predicate then coming between the $\bar{\eta}$ and the $\delta\kappa$. Ex.: $\sigma\bar{\upsilon}\bar{\lambda}\bar{\epsilon}$ $\bar{\eta}\bar{\nu}\bar{\nu}\bar{\nu}\bar{\tau}\bar{\omega}\bar{\nu}\bar{\eta}$ $\delta\kappa$ - $\bar{\tau}\bar{\epsilon}$ $\sigma\bar{\upsilon}\bar{\lambda}\bar{\epsilon}$ $\bar{\eta}\bar{\nu}\bar{\nu}\bar{\nu}\bar{\tau}\bar{\omega}\bar{\nu}\bar{\tau}$ $\delta\kappa$ - $\bar{\eta}\bar{\epsilon}$ "Neither was it night, nor was it day".

$\delta\kappa$ is used without $\bar{\eta}$:

(a) in nominal sentences. Ex.: $\delta\kappa\bar{\iota}$ - $\sigma\bar{\upsilon}\bar{\rho}\bar{\omega}\bar{\mu}\bar{\epsilon}$ $\delta\kappa$ "I am not a man".

(b) with the 2nd perfect. Ex.: $\bar{\eta}\bar{\tau}\bar{\alpha}\bar{\iota}\bar{\epsilon}\bar{\iota}$ $\bar{\tau}\bar{\alpha}\bar{\rho}$ $\delta\kappa$ $\bar{\rho}\bar{\alpha}$ - $\bar{\rho}\bar{\iota}$ $\bar{\mu}\bar{\alpha}\bar{\tau}\bar{\alpha}\bar{\alpha}\bar{\tau}$ "For I did not come of myself".

2. The negative $\bar{\tau}\bar{\mu}$ is used:

(a) before the infinitive and causative infinitive. Ex.: $\bar{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\sigma}\bar{\nu}\bar{\tau}\bar{\epsilon}$ $\bar{\epsilon}\bar{\tau}\bar{\mu}\bar{\tau}\bar{\rho}\bar{\epsilon}\bar{\upsilon}\bar{\theta}\bar{\omega}\bar{\nu}\bar{\kappa}$ $\bar{\epsilon}\bar{\rho}\bar{\nu}\bar{\tau}\bar{\eta}$ $\bar{\epsilon}\bar{\nu}\bar{\epsilon}\bar{\sigma}\bar{\tau}\bar{\alpha}\bar{\lambda}\bar{\lambda}\bar{\rho}\bar{\nu}\bar{\kappa}$ "They praying that he should not enter into the theatre" (lit.: To not cause that he enter).

(b) with the conjunctive. Ex.: $\bar{\eta}\bar{\nu}\alpha\psi\bar{\rho}\psi\omega\rho\sigma\tau\ \bar{\eta}\bar{\nu}\tau\bar{\mu}\bar{\kappa}\sigma\tau\sigma\tau$ "Thou shalt destroy them and not build them".

(c) with verbs of which $\bar{\eta}\tau\epsilon\rho\epsilon-$ is the auxiliary. Ex.: $\bar{\eta}\tau\epsilon\rho\sigma\tau\tau\bar{\mu}\rho\epsilon\ \epsilon\rho\sigma\sigma\tau$ "When they found them not".

(d) In conditional sentences with $\epsilon\rho\psi\alpha\bar{\nu}$ (p. 53).

III. Interrogative.

Though the interrogation was often expressed merely by the tone of the voice, there are certain particles which are used for asking questions.

1. $\alpha\psi$ "Who? what? which?" This stands at the beginning of the sentence, and is often joined to the noun by $\bar{\eta}$. Ex.: $\alpha\psi\ \tau\epsilon\rho\sigma\bar{\iota}\mu\epsilon\ \tau\epsilon$ "Who is thy wife?" $\alpha\psi\ \bar{\eta}\rho\alpha\bar{\nu}$ "Which name?"

2. $\eta\bar{\iota}\mu$ "Who? what?" This is used in the same way as $\alpha\psi$. Ex.: $\eta\bar{\iota}\mu\text{-}\bar{\eta}\epsilon\ \bar{\eta}\epsilon\rho\alpha\bar{\nu}$ "What is thy name?"

3. $\sigma\tau$ "What?" This particle must be placed at the beginning or end of the sentence. If a verb is used, it is as a rule in one of the "second" tenses (2nd present, 2nd future, 2nd perfect). Ex.: (without a verb) $\sigma\tau\text{-}\tau\epsilon\ \tau\bar{\mu}\epsilon$ "What is truth?" (with a verb) $\bar{\eta}\alpha\bar{\iota}\rho\alpha\bar{\iota}\sigma\ \delta\epsilon\ \bar{\eta}\tau\alpha\psi\bar{\rho}\text{-}\sigma\tau$ "Now what did the righteous man?" (lit.: The righteous man now he did what?).

4. **των** "Where?" **των** is used with the 2nd present and is followed directly by the noun. Ex.: **εϋτων** **πρωμε** "Where is the man?" (lit.: He being where, the man?). **εστων** **τρι** **παπα** **μακαριος** "Where is the cell of father Makarios?" (lit.: It being where, the cell?).

5. **ετھے-οτ** "Why?" (lit.: On account of what?) stands usually at the beginning of a sentence and is followed by the compound nominal sentence, when the 1st present or 1st perfect are commonly used. Ex.: **ετھے-οτ** **πα** **εμων** **μιση** **κα** **μα** **αν** "Why do the devils fight with us?" (lit.: On account of what the devils fight?). **ετھے-οτ** **μα** **περ** **ψινη** **πα** **κα** **πνο** **στε** "Why hast thou not sought God?"

6. **αδρο** "Why" asks a question of a person, and has the personal pronoun suffixed. Ex.: **αδρο** **κα** "Why [dost] thou?" **αδρο** **οτ** "Why [do] they?"

7. **οτηρ** "How much? How many?" is used like an adjective or a substantive. Ex.: **οτηρ** **πα** **ρο** **μπε** "How many years?"

8. **εν-**, or **ενε-**, is used with a nominal sentence or with the 1st perfect; with a pronoun the 2nd present can be used. Ex.: **ενε**-**πα** **ι**-**πε** **πα** **να** **χ** **ω** **ρι** **τι** **ς** "Is this the hermit?" **ενε** **κα** **σο** **τη** **μα** **μη** **το** **τε** **ει** **νη** **ν** "Knowest thou Greek?"

9. **εἴε-**, or **εἶε-**, introduces a question to which no definite answer is required. It is like the Greek **ἄρα** which is sometimes used in its stead. Ex.: **εἶε-μῆτακ λαατ ἡψβηρ ἡρητοτ** "Then hast thou no friend among them?" (lit.: Then there is not to thee any friend among them?). **αρα-ηαηοτ-παταμαατ** "Is the thing then of my mother good?"

10. **μη** (Gr. **μή**) is used in a question to which a negative answer is expected (cp. Latin *num.*). Ex.: **μη οτῆ-μεετε πολτμει ηῆμακ** "Is there not a thought fighting with thee?"

But when followed by a negative sentence an affirmative answer is required. Ex.: **μη ἦτοκ αη-πε πεχс̄** "Art thou not the Christ?"

11. **ηῆ-**, or **ηεη-** (in bad MSS **ηηη**) "Or", **ηῆ-μμοκ** "Or not", in double questions, the first part of the sentence will then contain no interrogative particle. Ex.: **εηηω ηαη ἡτεῖπαραβολη ηεη-εηηω μμοκ εοτοη ηηη** "Sayest thou this parable to us or sayest thou it to everyone?"

12. An indirect question is introduced by **ηε-**. Ex.: **ἡψσοοτη αη ηε-ἡτατκαατ τωη** "I know not where they have laid him" (lit.: I know not that they did lay him where).

The indirect double question is constructed with **xe-** (or **xene-**) and **xen-**. Ex: **ма̀ренхоот̄ йт̄йна̀т̄ хене-пмереꝛ тоꝛс̄ о̀м̄печма̀ хин-м̄мон** "Let us send and see whether the lance has penetrated into its place or not?"

IV. Conditional.

The conditional clause stands as a rule before the main sentence, which is sometimes introduced by the particle **ееꝛе** (or **еїе**) "Then".

Some of the auxiliaries are often used to express a condition without the addition of a particle; a construction not uncommon in English. (a) The 2nd present occurs in both affirmative and negative sentences. Ex.: **етет̄ней̄ етет̄йна̀щ̄л̄н̄л̄, м̄пр̄щ̄о̀пе̄ п̄о̀е̄ й̄неꝛо̀-т̄поꝛит̄не̄** "When you come and pray, be not like these hypocrites" (lit.: You coming, you being about to pray, be not of the manner of these hypocrites). **ект̄м̄с̄о̀ †наꝛо̀т̄век̄** "If thou drinkest not, I will kill thee" (lit.: Thou not drinking).

(b) The Imperfect **нере-** with prefixed **е-** (**енере-**) also expresses the conditional; it is followed in the succeeding clause by the Imperfect Future. Ex.: **енек̄-м̄пеїма̀, нере-пасон̄ намот̄-ан-пе** "If thou hadst been here, my brother had not died" (lit.: Hadst thou [been] in this place, my brother will not have died).

ене-шаре-неψтχοоѳе п̄п̄роме ещ-еи ебол пе...
 пере-пкосмос намот пе “Were the souls of
 men able to go forth ... the world would die”. ене-
 отпрофнтис-пе паї, нецнаеіме “Were this [man]
 a prophet, he would have known”.

The conditional particles are:

1. **шан** preceded by the auxiliary of the 2nd present.
 Following the conjugation of the 2nd present the form
 before a noun is **ере-шан** (contracted to **ершан**).
 In the succeeding clause, the Praesens Consuetudinis,
 1st Future, or Imperative, are used. Ex.: **ецшаннаѳ**
ерої, шаѳеи п̄ѳе п̄отаѳот “If he sees me, he comes
 like a child”. **ершан-ота де шаже н̄м̄нтп̄,**
аже “If one speaks with you, say”.

The negative is formed with **т̄м̄**. Ex.: **еншант̄м̄-б̄м̄-**
бом еб̄ω м̄пеїма, т̄п̄наѳωк ерема “If we are not
 able to remain in this place, we will go to another place”.

2. **ешωпе** “If” (contracted from **есшωпе** “It hap-
 pening”). It is used preferably with nominal sentences.
 Ex.: **ешωпе отр̄м̄п̄ноѳте-пе ота, аѳω еѳеіре**
м̄песотωш, шаѳсот̄м̄ ероѳ “If one is a man of
 God, and does His will, He is wont to hear him”.
ешωпе отп-отмелос шωпе, шаре-м̄мелос тп-
рот шωпе н̄м̄маѳ “If a member is sick, all the
 members are sick with it”.

to pray” (lit.: Now it happened we being about to go to pray).

The temporal particles are:

1. **ἤτερε** “When”. This is unchanged before a noun or a pronoun, and is used like an auxiliary. The temporal clause with **ἤτερε** stands before the main sentence. Ex.: **ἤτερε-παιδῶν δε σωτῆρ ἐπαῖ, περαρ** “Now when the demon heard these things he said”. **ἤτερερε εβωλ κῆρε εροοτ** “When he had come forth and had found them”.

The verb following **ἤτερε** is translated in the past.

2. **χιη** “Since”, is used with the 2nd present and the 2nd perfect. With the latter **χιη-ἦτα** is contracted to **χιητα**. Ex.: **χιητατχιηοῖ** “Since I was born”.

3. **μῆησα-** “After, afterwards” is used with the infinitive. Ex.: **μῆησα-τραβωκ εματ** “After I had gone there”. **μῆησα-тре-пештортῑр ло** “After the tumult had ceased”.

4. **ῶη** (lit.: “In”) followed by the causative infinitive, is used for “When, while”. The causative infinitive is usually preceded by the masculine definite article **κ**. Ex.: **ῶηπтре-таψтχη ωχῆ, мῑрῑаат ἦσωκ** “If my soul transgress, forsake me not”. **ῶηπтрецш-ληλ** “While he prayed”.

5. Certain Greek conjunctions are used for the expression of time.

(a) ὥς (ὡς) "While, so long as".

(b) ὥσον or εἴσον (ὅσον, ἐφ' ὅσον) "So long as". These are generally used to strengthen the 2nd present when used conditionally, but they also occur in nominal sentences and with the 1st present. Ex.: ὥς ἐψῶνε "While he was ill". ὥσον περσοῦ κε "While it is day".

(c) ὅταν (ὅταν) "When, if" is used in conditional sentences with ἐρῶν. Ex.: ὡπερσοῦ ἐτῆματ ὅταν εἴψανσοῦ "Until that day when I drink it".

CHAPTER XII.

THE RELATIVE.

The use of the relative in Coptic is varied and extensive. It is often used instead of an adjective or descriptive participle (p. 19). Ex.: οὐρῶμε ἐρσοῦ "A bad man" (lit.: A man, he being bad). ω τρενεα ἡαπιστος αἰω ἐτσομε "O unbelieving and perverse generation" (lit.: O unbelieving generation and which is perverse).

The relative can be expressed either without or with a particle.

I. Without particles.

When a noun has no article or merely the indefinite article, a special verb-form resembling the 2nd present, 2nd future, or any of the auxiliaries and inflections beginning with ϵ is used. Ex.: $\sigma\tau\bar{\rho}\lambda\lambda\omicron\ \epsilon\psi\omega\eta\epsilon$ "An old man who was ill" (lit.: An old man, he being ill). $\sigma\tau\psi\epsilon\lambda\epsilon\epsilon\tau\ \epsilon\alpha\mu\epsilon\rho\epsilon\text{-}\eta\epsilon\sigma\sigma\alpha$ "A bride whose beauty I loved" (lit.: A bride, I having loved her beauty).

The relative clause follows immediately after the noun to which it belongs, but it can sometimes be divided from its noun by a genitival, adverbial, or prepositional phrase. Ex.: $\sigma\tau\alpha\ \delta\epsilon\ \bar{\eta}\rho\eta\tau\omicron\tau\ \epsilon\sigma\tau\alpha\tau\omega\lambda\bar{\mu}\text{-}\eta\epsilon\ \rho\bar{\mu}\text{-}\eta\epsilon\psi\eta\omicron\iota\omicron\varsigma$ "One of them who was unpolluted in his life".

II. With particles.

1. $\epsilon\eta\tau\text{-}$ or $\bar{\eta}\tau\text{-}$ is chiefly used with the 1st perfect. Ex.: $\eta\epsilon\tau\epsilon\omega\eta\bar{\tau}\ \epsilon\eta\tau\alpha\eta\text{-}\tau\alpha\mu\iota\omicron\sigma\tau$ "Thy creations which thou didst create". $\bar{\eta}\tau\omicron\eta\omicron\varsigma\ \epsilon\eta\tau\alpha\eta\bar{\omega}\omega\kappa\ \epsilon\rho\omicron\sigma\tau$ "The places to which thou didst go" (lit.: The places which thou didst go to them).

Note. $\bar{\eta}\tau\alpha\text{-}$ occasionally changes to $\epsilon\tau\alpha\text{-}$ which is the common form in Boheiric.

When $\bar{\eta}\tau\text{-}$ is used with the praesens consuetudinis the τ is absorbed in the ψ and leaves only $\bar{\eta}$. Ex.:

ете- is used in all relative sentences where $\bar{\eta} \dots \Delta\eta$ is the negative. Sometimes ете- $\bar{\eta}$ becomes reduced to еη-. Ex.: $\pi\chi\alpha\iota\text{-}\bar{\nu}\epsilon\kappa\epsilon \text{ ете-}\bar{\eta}\sigma\tau\upsilon\omega\varsigma \Delta\eta\text{-}\bar{\eta}\epsilon, \pi\alpha\iota \text{ ете-}\bar{\eta}\eta\sigma\tau\upsilon \Delta\eta\text{-}\bar{\eta}\epsilon \bar{\eta}\epsilon\sigma\sigma\tau$ "The hireling, who is not a shepherd, whose own the sheep are not". $\pi\alpha\iota \text{ еη}\bar{\tau}\text{-}\bar{\mu}\pi\upsilon\alpha \Delta\eta \bar{\eta}\tau\iota \rho\alpha\eta\epsilon\tau\sigma\tau\epsilon$ "This one as to whom I am not worthy to bear his shoes".

It also occurs with the negative auxiliaries $\bar{\mu}\eta\epsilon\text{-}$ and $\bar{\mu}\epsilon\text{-}$, when the noun is defined. Ex.: $\sigma\tau\omicron\kappa \eta\mu \text{ ете}\bar{\mu}\eta\sigma\tau\eta\sigma\tau\epsilon\tau\epsilon \text{ ет}\bar{\mu}\epsilon$ "Everyone who did not believe the truth". $\eta\mu\alpha \text{ ете-}\bar{\mu}\epsilon\text{-}\bar{\rho}\epsilon\upsilon\chi\eta\sigma\tau\epsilon \rho\omega\eta \epsilon\pi\omicron\upsilon$ "The place to which a thief approaches not".

(b) With the impersonal verbs $\sigma\tau\bar{\eta}\text{-}$ and $\bar{\mu}\bar{\eta}\text{-}$. Ex.: $\pi\bar{\rho}\omega\mu\epsilon \text{ ете-}\bar{\mu}\bar{\eta} \bar{\eta}\rho\omicron\upsilon \bar{\eta}\rho\eta\tau\bar{\eta}$ "The man in whom there is not deceit".

(c) In nominal sentences with $\eta\epsilon, \tau\epsilon, \kappa\epsilon$. Ex.: $\tau\eta\tau\eta \bar{\mu}\bar{\mu}\omicron\sigma\tau \text{ ете-}\bar{\eta}\sigma\omega\mu\alpha\text{-}\bar{\eta}\epsilon \bar{\mu}\bar{\eta}\bar{\eta}\epsilon\sigma\eta\omicron\upsilon \bar{\mu}\bar{\eta}\chi\omicron\text{-}\epsilon\iota\varsigma$ "The well of water which [is] the Body and Blood of the Lord".

When a nominal sentence ending in the demonstrative $\eta\epsilon, \tau\epsilon,$ or $\kappa\epsilon,$ is followed by a relative sentence beginning with $\epsilon\tau\text{-}$ or $\epsilon\tau\epsilon\text{-},$ the relative particle is joined with the demonstrative and becomes $\eta\epsilon\tau\text{-}$ or $\eta\epsilon\tau\epsilon\text{-}.$ This form can, however, be clearly distinguished from the relative substantive; it is generally used to

emphasise the pronominal subject of a sentence, or in questions. Ex.: $\bar{\eta}\tau\omega\bar{\tau}\bar{\eta}$ $\eta\epsilon\tau\chi\omega$ $\bar{\mu}\mu\omicron\varsigma$ "Ye are they who say it" (for $\eta\epsilon$ $\epsilon\tau\chi\omega$). $\omicron\tau$ $\eta\epsilon\bar{\tau}\eta\alpha$ - $\alpha\alpha\zeta$ "What shall I do?" (for $\eta\epsilon$ $\epsilon\bar{\tau}$). $\eta\mu$ $\eta\epsilon\tau\alpha\zeta\bar{\eta}\bar{\tau}\bar{\eta}$ $\epsilon\pi\epsilon\bar{\iota}\mu\alpha$ "Who is it who did bring thee to this place?" (for $\eta\epsilon$ - $\epsilon\tau\alpha\zeta\bar{\eta}\bar{\tau}\bar{\eta}$).

In Coptic every relative sentence co-ordinate with the antecedent takes a pronoun referring back to the antecedent. Ex.: $\omicron\tau\alpha\sigma\eta\epsilon$ $\epsilon\mu\bar{\eta}$ $\lambda\alpha\alpha\tau$ $\varsigma\omicron\omicron\tau\bar{\eta}\bar{\mu}\mu\omicron\varsigma$ "A language which no-one knows" (lit.: A language which there is not anyone knows it).

EXCEPTIONS. The pronoun is omitted:

(1) When the relative form is used as an adjective or descriptive participle.

(2) When the word, to which the relative clause belongs, is an adverbial expression of time, place, and manner. Ex.: $\eta\epsilon\omicron\tau\omega\psi$ $\mu\alpha\rho\epsilon\zeta\psi\omega\eta\epsilon$ $\bar{\eta}\theta\epsilon$ $\epsilon\tau\epsilon\zeta\omicron\bar{\eta}\bar{\tau}\eta\epsilon$ "Thy will, may it be in the manner which it [is] in heaven".

Relative substantives.

Every relative sentence formed by a relative particle can be made into a noun by means of the definite article. Relative nouns can be used like other nouns, as the subject or object of a sentence, in the genitive, or with a preposition. Ex.: $\eta\epsilon\tau\eta\alpha\psi\omega\eta$ $\epsilon\rho\omicron\zeta$ $\bar{\eta}\omicron\tau\psi\eta\eta$ -

ἡρεσθησθη ἡσααρ ἡαδαμ “God made clothes of skin for Adam”. ἀφιστο ἡημααβ ἡρατ ἡἡαρχιερετε “He returned the thirty [pieces] of silver to the high-priests”.

EXCEPTIONS. 1. If the direct object is joined to the verb by a preposition, and if the indirect object or the prepositional phrase take a suffixed pronoun, then the direct object is put last. Ex.: ἡηαειρε κακ ἡοθηα “He shall show mercy to thee” (lit.: He shall do to thee a mercy). ἀφισω ερωϋ ἡηρωῆ “He told him of the matter”.

2. When a verb is constructed with an adverb (e.g. οτωηῶ εῖολ “To show forth”) the direct object is placed (a) before the adverb when a pronoun; (b) after the adverb when a noun, the noun then takes the connecting preposition ἡ. Ex.: ἡηαῖωτε εῖολ ἡηωπητ τηρῶ “I will blot out the whole creation”. ἀηηοτξε εῖολ ἡηηηροῖλοη “We have thrown away our weapons”. ἡηεαε εῖεῖωλἡ καῖ εῖολ ἡηηερωῆ “In order that he shall show their works forth to me”.

3. When the subject of a sentence is to be emphasised, it is placed at the beginning and then resumed by a pronoun. The emphasised word is generally followed by σε, δε, or ταρ. Ex.: ηρῆλο δε

αφτωσθη "Now the old man arose" (lit.: The old man now, he did rise). τεσριμε δε ασπαρτε "Now the woman prostrated herself". κειεσοσ ετσοοσ παν "These sheep belong to us". ητοσ δε πεχασ κατ "Now he, he said to them".

II. Nominal Sentence, SIMPLE AND COMPOUND.

1. The SIMPLE NOMINAL SENTENCE consists of two parts, (1) the subject which is either a noun or a personal pronoun, (2) the predicate, which is a noun (substantive, adjective, infinitive), or a prepositional phrase, or an adverb.

(a) When the personal pronoun (either 1st or 2nd person) is the subject, it is with very rare exceptions in the construct form, **αη̄** instead of **αηοκ**. The predicate, when a substantive, takes the definite or indefinite article or a possessive pronoun; when an adjective, it takes the indefinite article, either singular or plural.

Ex.: η̄τη̄-ταρελις "Thou [art] my helper". η̄τετη̄-ρενμακαριος παραη̄ρωμε τηροσ "Ye [are] blessed more than all men".

When **ε̄ηολ η̄η̄-** is used as an adjective, the construction remains the same. Ex.: η̄τετη̄-ρενε̄ηολ ο̄η̄πικροσμοσ "Ye [are] from this world".

The absolute form of the personal pronoun is sometimes used to emphasise the subject. Ex.: $\bar{\eta}\tau\omega\tau\bar{\eta}$ $\bar{\eta}\tau\epsilon\tau\bar{\eta}$ - $\rho\epsilon\eta\epsilon\phi\omicron\lambda$ $\rho\bar{\mu}\pi\kappa\alpha\omicron$, $\alpha\kappa\omicron\kappa$ $\alpha\eta\tau\bar{\omega}$ - $\omicron\tau$ - $\epsilon\phi\omicron\lambda$ $\rho\bar{\eta}\tau\pi\epsilon$
 “Ye [are] from the earth, I [am] from heaven”.

(b) When the predicate is a prepositional phrase and the subject a personal pronoun, the pronoun is in the form used in the 1st present. This is sometimes strengthened by the use of the absolute form, as in other forms of the nominal sentence. Ex.: \dagger - $\rho\bar{\mu}\pi\alpha\epsilon\iota\omega\tau$
 “I [am] in my father”. $\alpha\kappa\omicron\kappa$ $\alpha\epsilon$ \dagger - $\eta\bar{\mu}\mu\alpha\kappa$ $\eta\omicron\tau\omicron\epsilon\iota\omega$
 $\eta\mu$ “I [am] with thee at every time”.

The nominal sentence with prepositional predicate is often introduced by the ϵ - ($\epsilon\pi\epsilon$ -) of the 2nd present. Ex.: $\epsilon\bar{\iota}$ - $\eta\epsilon\mu\eta\tau\bar{\eta}$ “I [am] with you”.

(c) When the subject is the pronoun of the 3^d person, singular or plural, (he, she, it, they), and the predicate a noun or pronoun, the demonstrative pronoun $\eta\epsilon$, $\tau\epsilon$, or $\kappa\epsilon$ is used instead of the personal pronoun and added enclitically to the predicate, though sometimes particles such as $\tau\alpha\rho$, $\beta\epsilon$ can be introduced between the predicate and the copula. The copula agrees in number and gender with the noun to which it is joined. Ex.: $\tau\epsilon\psi\eta\pi\eta\epsilon$ $\tau\alpha\rho$ $\tau\epsilon$ “For the wonder it is”.
 $\omicron\tau\rho\omega\mu\epsilon$ $\eta\epsilon$ $\bar{\eta}\tau\epsilon\eta\kappa\omicron\tau\epsilon$ “A man he is, of God”.
 $\pi\alpha\epsilon\iota\omega\tau$ - $\eta\epsilon$ “He is my father”. $\tau\alpha\iota$ - $\tau\epsilon$ $\tau\alpha\omicron\tau\omega\mu\epsilon$

“This is my wife” (lit.: This one is she, my wife). **οτ-πε πεῖρω** “What is it, this work?” **ημ-νε η̄βααμ-πε ατω ημ-νε η̄εσοοτ** “Who are they, the goats? and who are they, the sheep?” **πραη μ̄ηχοειε-πε τεφρελιε** “The name of the Lord, it is his help”.

When the subject of the sentence is to be emphasised, it is placed at the beginning of the sentence and resumed by the copula, **πε, τε, νε**, later. Ex.: **παῖ οτχα-χε-πε η̄τεπηοτε** “This one, an enemy he is of God”.

2. COMPOUND NOMINAL SENTENCE.

The compound nominal sentence is introduced by one of the auxiliaries or by the impersonal verbs **οτ̄η-** and **μ̄η-**.

(a) With auxiliaries.

2nd present. Secondary clauses are introduced by the **ε-** (**ερε-**) of the 2nd present. Ex.: “Thou wilt drink from me” **ε-αητ̄-οτρεμε η̄σαμαριηε** “I [being] a woman of Samaria”.

Imperfect, **νε-** or **ενε-**. With this auxiliary the copula is used, it then has the meaning of a preterite. Ex.: **βαραββασ χε νε-οτσοοηε πε** “Now, Barabbas a robber he was”.

(b) With the impersonal verbs.

When the subject takes either the indefinite article or none at all, the sentence is introduced by the verb отн- ; if in the negative, by мн- . Ex.: отн-бом ммої "There is strength in me". мн-бом ммотн "There is not strength in you".

The auxiliary не- can be used with отн- with a preterite meaning. Ex.: не-отн-ота рннме "There was one in Egypt".

APPENDIX.

ON THE CHANGE OF THE VOWEL SOUNDS.

In Coptic the vowel is long or short according to whether the syllable, in which it occurs, is open or closed. In a closed syllable, i.e. one which ends with a consonant, the vowel is short, e.g. **ⲥⲟⲛ**. In an open syllable, i.e. one which has no consonant at the end, the vowel is long, e.g. **ⲥⲱ**. Thus in the absolute infinitive the form is **ⲥⲱⲧⲁ̄**, but in the pronominal form the vowel is short, **ⲥⲱⲧ-ⲙⲉ̄**.

EXERCISES.

I. ON THE PRONOUNS.

His heart. Her mouth. My hand. Your brothers. Thy father and ($\mu\bar{\eta}$) thy mother. This sister. That man. These men. These women. The cup. The heavens and ($\mu\bar{\eta}$) the earth. My Lord and my God. You yourselves.

πυρρε μῆτθερε. тамаат. παποστολος. ζω.
тецωне. несѣал пернї. пашнре. пма мῆ
πεῖμα. αντ-πε (it is) γαβρινλ. па-пποтте.
пессон. неґеюте. паї-пе (it is) пасωма. πρῶραλ.

II. ON THE NOUNS AND GENITIVE.

The giver of ($\bar{\mu}$) the place. The fellow soldier. The gates of ($\bar{\eta}$) the city. The souls in ($\rho\bar{\eta}$) the heavens. A son of his father. A cup of wine. In ($\rho\bar{\eta}$) a likeness of an angel of the light. One of the brethren. The daughter of the old man.

πρῶραλ μῆпποтте. перро нѣаласса. ῆραν
ῆρρωме. тсωне мῆρρλο. псон ῆтρρλλω. пр

м̄пр̄пе. п̄ноѣте ӣтме. п̄мооѣ м̄п̄ωн̄ѣ. ӣще-
 ере ӣтср̄гме. ӣтн̄ѣ ӣн̄ра̄ла̄те. тс̄ωше м̄п̄ш̄нре.
 м̄м̄нтер̄ωоѣ м̄п̄крос̄мос. м̄м̄атої м̄п̄р̄ро. п̄еїеѣт̄л
 ӣн̄жа̄їе. тс̄нѣ м̄п̄ж̄оєє.

III. ON THE ADJECTIVE.

A golden ring. A bad man. The little boy. His
 holy name. The other child of the woman. Another
 one of the brethren. The strong lion of the deserts.
 A crowd of wicked men. A humble heart. An honoured
 old age. This other man.

п̄ом̄ра̄л̄ ѣωωн̄. п̄ж̄ої п̄ан̄оѣѣ. п̄б̄ол̄ п̄ет-
 ро̄оѣ. м̄меєте ет̄оѣа̄аѣ. п̄крос̄мос т̄нр̄ѣ. п̄а-
 ма̄ка̄р̄г̄ос̄ ӣеїѣт̄. п̄ек̄сон̄ ӣб̄ωѣ. п̄еп̄н̄ет̄ма
 ет̄оѣа̄аѣ м̄п̄ноѣте. п̄еїа̄п̄от̄ м̄мооѣ ет̄ро̄л̄б̄.
 ѣа̄ла̄сса ет̄меѣ (which is full) м̄мооѣ ет̄мо̄л̄ѣ.

IV. ON THE NUMERALS.

The ninth hour. The hundred and first psalm. Three
 sons of the blessed patriarch (ѣл̄ло). The second
 commandment. Six thousand seven hundred and
 forty-one. Twenty-five men and seventeen women.

ж̄п̄-ѣом̄те. ѣт̄оѣѣ таї̄ѣт̄ с̄аѣѣ. т̄ѣт̄ с̄на̄т̄.
 п̄меѣс̄аѣѣ ӣр̄ро. т̄меѣс̄ент̄е ӣѣеєре. ѣтаї̄ѣт̄
 ѣом̄н̄т̄. м̄н̄т̄сноѣт̄с̄ ӣр̄ом̄пе.

V. ON THE VERB. (a)

They said about Father Hōr. I shall see him. Thou shalt not kill. He said to them, Come and see. Do not believe every word. They call her Thekla (praes. cons.). If thou dost not drink, I will kill thee. Do not go to the town. I know thee ($\bar{\mu}\mu\omicron\kappa$). We will raise our voices ($\lambda\alpha\varsigma$). He destroyed it. The old man said to him, ($\alpha\epsilon$) Rise and run away. They know him. Behold, thy (fem.) king comes. Do not say this to any one. He shall show mercy upon thee (lit.: He shall do to thee a mercy [$\bar{\eta}\omicron\tau\eta\alpha$]). We have thrown away our weapons ($\rho\omicron\pi\lambda\omicron\iota$). He was punished ($\kappa\omicron\lambda\alpha\zeta\epsilon$) and killed. It is written that I am troubled.

VI. ON THE VERB. (b)

And they said, saying, Come and let us take counsel. Hear me, O Lord, and hearken to the voice of my justification. Thy kingdom come. He said to those who sold doves, Take these forth from this place. Now the one had a beard, but the beard of the other was beginning. The patriarch called to the lord of the property, he said to him, Why does this old woman weep? The mother of the sailor saw her son coming from the shore. I, Jacob, the miserable wretch, I pray, I entreat, I spread out my request and my prayer

before the throne of God Almighty. O seven archangels who stand before God, smite thou them (εκαπατασσε) with thy sword of flame, smite Mary, and Tatoré, and Andrew quickly, Amen. I shall go into my garden today, and eat my bread [and] my honey. When the mate of the dove dies, she does not marry (ζευσε νεμ-ραϊ) another time, but she betakes (ψε) herself (praes. cons.) to the wilderness and mourns until the day of her death. For [the] unrighteousness (ανομια) shall make the earth [a] desert (pl.), and [the] sin shall destroy (ψρ̄ψρ̄) the thrones of the rulers (αρχασης).

VII. ON THE PREPOSITIONS.

Hearken to me. Go to the house. Save me (imperative with με) from my enemies. Do not stay in this place. Thou shalt not eat anything with its blood. For ever and ever, Amen. I fear God and the king (lit.: before God and before the king). He came out of the house. Forsake me not (lit.: Do not leave me behind thee). He laid him at (ρατη-) the feet of the old man. He laid him at his feet. The well of life is in (ραρτη-) God. The well of life is in thee. Go in through the door. He did not speak without (χωρις) necessity.

VIII. ON THE CONJUNCTIONS.

They knew [him] that he was a man of God. The demons strive with us because we have thrown away our weapons. They prayed to God in order that they should know this thing. But beware of [the] murmuring. Do not weep for me, weep rather for yourselves. For they shall see and not perceive. But thou shalt destroy (ϣορϣ̄ρ̄) them and not build them. Lest I thirst again (μ̄ποτε with conjunctive).

IX. CONDITIONAL AND INTERROGATIVE
ON THE NOMINAL SENTENCES.

Thou art my hope. The Lord is in his temple. Now I, I am with you always. He is a man of God. I am Theodosius, the king. Who are the goats and who are sheep? He (lit.: This) is an enemy of God. They are all wild (ρ̄εναγρ̄ιος). But what did the righteous-man (π̄δικ̄αιος) do? O woman, why weepest thou? Why dost thou not seek God? How many years? What is truth? Where hast thou been, my brother, or (η) in what place? If I speak, they shall give heed. If we are not (τ̄μ̄) able to remain in this place, we shall go to another place.

X.

ᾱτ̄χοος ε̄τ̄βε ἀπα ρ̄ωρ̄ χ̄ε μ̄π̄ϣ̄ῑσ̄β̄ολ̄ ενε̄ρ,
ο̄τ̄δε μ̄π̄ϣ̄ωρ̄ν, ο̄τ̄δε μ̄π̄ϣ̄ᾱρο̄σ̄ ἥ̄ρω̄με̄ ν̄ιμ,
ο̄τ̄δε μ̄π̄ϣ̄ω̄ χ̄ωρ̄ις ἀναγρ̄ν. ἥ̄τος̄ δε̄ ᾱσ̄ϣ̄-

тортр̄ ех̄мп̄цаже, аѡ несмонм̄ м̄мос же
 от̄ ащ̄ м̄мне пе пеїаспасмос: пеже паггелос
 нас̄ же м̄пр̄р-роте маріа. м̄пр̄тре пет̄онт
 щтортр̄: пистете епнотте, аѡ ӣтет̄пистете
 ерої, от̄н̄ рар̄ маищ̄опе р̄м̄нї м̄паеїот. аѡ
 он̄ ещ̄анѡн ес̄ѣте от̄ма нит̄н̄ ф̄ннѣ он̄ тах̄-
 тн̄т̄н̄ щарої, жекас пма анок еѣмоу етет-
 нащ̄опе р̄оттн̄т̄н̄ ммаѣ. аѡ пма анок еѣна
 ероу тет̄соот̄н̄ м̄моу аѡ тет̄соот̄н̄ ӣтерн̄.
 пеже ѳωмас̄ наѣ же, п̄хоеїс̄ ӣтет̄соот̄н̄ аи
 же евна етон̄, ӣащ̄ ӣре тет̄на ещ̄ соот̄н̄ терн̄.
 пех̄аѣ наѣ ӣбї іс̄ же анок те терн̄ аѡ тме
 аѡ п̄он̄ѣ.

GLOSSARY.

The words are to be looked for in order of the consonants, no account being taken of the vowels; the Greek words are treated in the same way as the Coptic. Greek words are distinguished by an asterisk. The construct, pronominal and qualitative forms are given after those verbs in which they occur.

α

- α- (auxiliary of 1st perf.):
 Did
 *αγγελος *m.* Angel
 *αγριος Wild
 *αλλα But
 *αναγκη *f.* Necessity
 ανος, αν̄- I
 *ανομια Unrighteous
 απα *m.* Father, abbot
 *αποστολος *m.* Apostle
 αποτ *m.* Cup
 *αρχαγγελος *m.* Arch-
 angel

- *αρχει To begin
 *ασπασμος *m.* Greeting
 ατω And
 αυ What?
 αρε ερατ= To stand
 αρο= Why?

β

- βωκ (*Qual.*: βηκ) To go
 βαλ *m.* Eye
 βααμπε *m.* Goat
 βωωκ Bad

γ

- *γαρ For

Δ

- * Δε But, and
 * Δεμων *m.* Demon
 * Δυναστις *m.* Ruler

ε

- ε-, ερο= To
 εβιω *m.* Honey
 εβολ χε Because
 εβινη Miserable
 * εντολη *f.* Commandment
 επερ Ever
 ψα επερ ηεπερ For
 ever and ever
 ερο (ρηρο) *m.* King
 εрщан- If (see p. 33)
 εσοот *m.* Sheep
 εтће About, concerning,
 on account of
 ετοσδδв Holy
 εροσн In
 εхη-, εхω= Upon, on ac-
 count of

н

- * н Or
 нг *m.* House
 нрп̄ *m.* Wine

θ

- * θαλασσα *f.* The sea
 * θρονος *m.* Throne

ει

- ει To come
 ει-εβολ To come forth
 ειεοτλ *m.* Hart, stag
 ειρε (ρη-, δδз, о) To do,
 make
 ειε Behold
 ειωт *m.* Father
 ειоте *m.* Parents

κ

- κ̄ Thou, thee (*m.*)
 κε Other, again, also
 κω (κд-, κддз, κн) To
 lay, place
 κω ηса- (ηсωз) To
 forsake
 * κολαζε To punish
 * κηπος *m.* Garden
 κρο *m.* Shore, bank
 κремр̄ *m.* Murmuring
 * κoсмoс *m.* World

- κoστp** *m.* Ring
κωτ (κeт-, κoт-, κнт)
 To build
***κтнмa** *m.* Property
κaρ *m.* Earth
- λ**
- λaс** *m.* Tongue, voice
λaατ Any one, anything
- μ**
- μa** *m.* Place
μa Imperative (see p. 35)
μe *f.* Truth
μoτ (*Qual.*: μooτт)
 To die
μoτ *m.* Death
μoтi *m.* Lion
μoкμ̄ (μ̄μ̄μ̄-, μ̄μ̄-
μoтк-, μ̄μ̄μoтк) To
 consider
***μακαριoс** Blessed
μoτλ̄ (Qual.: μoλ̄)
 To be salt
μ̄μo- Accusative before
 a pronoun (see p. 39)
- μ̄ματ** There
μ̄μ̄ (нема-) And, with
μ̄μ̄ There is not
***μeн** Moreover, now
μнe *f.* Manner, kind
μ̄н̄тepo *f.* Kingdom
μ̄н̄тeнooтe Twelve
μ̄н̄тeцaщ̄ Seventeen
μ̄н̄тp̄λλo *f.* Old age
μaнцoпe *m.* Habitation
μ̄пeмтo eнoλ Before,
 in the presence of
μ̄пooт Today
μopт̄ *f.* Beard
μoтe To call
μaтoї *m.* Soldier
μaατ *f.* Mother
μooτ *m.* Water
μeетe *m.* Thought
μнншe *m.* Crowd, mul-
 titude
μишe To fight, strive
μoтp̄ (Qual.: μнp̄ or
μeр̄) To fill
μeрcнaτ *m.* Second

мѣрcente <i>f.</i> Second	н̄тотн̄ You
мѣрцащч̄ Seventh	н̄тере- When
н	н̄тоц Rather, on the
н̄- The (<i>pl.</i>)	other hand
н̄- Of	н̄тоц He
н̄- Accusative	наѡ сс. е To see
н̄- ан Not	неѡ- Their
на My (<i>pl.</i>)	неѡ- His (<i>pl.</i>)
на <i>m.</i> Mercy, pity	неѡѡ <i>m.</i> Sailor
ноѡ (на-, ннѡ) To	ноѡже еѡл (Qual.:
come, go	ннѡ) Throw away
ноѡ- Thy (<i>f., pl.</i>)	н̄бн̄ Namely
ноѡѡ <i>m.</i> Gold	о
ноѡе <i>m.</i> Sin	оѡн <i>m.</i> Bread
наї (неї) These	он Again
*нон To know, perceive	п
нек- Thy (<i>m., pl.</i>)	п- The (<i>m.</i>)
ннм All, every	па- My (<i>m.</i>)
ннм Who?	па- He of
нек- Our (<i>pl.</i>)	пе It is
наноѡ- Good, beautiful	пе <i>f.</i> (<i>pl.</i> ннѡе) Heaven
нес- Her (<i>pl.</i>)	пн That (<i>m.</i>)
ноѡте <i>m.</i> God	ноѡ Thy (<i>f.</i>)
н̄те- Of	*пѡѡн <i>f.</i> Well, Spring
нетн̄ Your	

- παῖ (πεῖ) This
 πεν- Thy (*m.*)
 *πολις *f.* Town, city
 πεν- Our (*m.*)
 *πνεῦμα (πῆα) *m.* Spirit
 *παντοκράτωρ *m.* Al-
 mighty
 *παρακαλεῖ To entreat
 πεс- Her
 *ψυχή *f.* Soul
 *ψαλμος *m.* Psalm
 ψιτ Nine
 *πιστετε To believe
 ποτ To go away, run
 πετῆ- Your
 *πατασσε To smite, strike
 πετ Their
 πεφ- His
 πορ To spread out
 πεхе- (πεха-) Said

P

- ῥ-ρῆα *m.* To mourn
 ῥ-ροτε сс. ῥонт- To fear
 ро *m.* Mouth, gate
 ριμε To weep

- ρωме *m.* Man
 ромпе *f.* Year
 ρан *m.* Name
 ῥπε *m.* Temple
 ῥро (еро) *m.* King
 ρεφ† *m., f.* Giver
 с
 ḥ She, her
 ce They, them
 сот They, them
 соω (се- соо-) To drink
 соѡте (сѡте-, сѡтот-,
 сѡтот) To prepare
 *сoма *m.* Body
 сон (*pl.* сннѡ) *m.* Brother
 соне *f.* Sister
 снаѡ *m.* снте *f.* Two
 сноѡ *m.* Blood
 соп *m.* Time
 сопс̄ *m.* Prayer
 сопс̄ (сепс̄-, сопс̄-,
 сопс̄) To pray
 сате *f.* Flame, fire
 сотῆ (сотῆ-) To hear,
 hearken

- σοοτη̄- (σοτη̄-, σοτωνε-,
 σοτηη) To know
 *εχμα *m.* Likeness
 ωψε *f.* Field
 εαῡτ̄ Seven
 εψε *f.* Sword
 ερα (ερε-, ερε-, ερε)
 To write
 εριμε *f.* Woman
 εραοτ (εραοτ-,
 εραοτ-, εραοτ̄)
 To curse
- τ
- τ- The (*f.*)
 τα- My (*f.*)
 τα- She of
 τε It is
 τη That
 † I
 † (†-, ταα-, το) To give
 †-εβολ To sell
 †-ρηε To give heed
 τοτ- Thy (*f.*)
 τη̄τ̄ *m.* Fish
 τωβ̄ε *m.* Prayer, request
- ταῖ (τεῖ) This (*f.*)
 ταιο (ταιε-, ταιο-,
 ταιητ) To honour
 ταιοτ Fifty
 τετ- Thy
 τανο (τανε-, τανο-,
 τανητ) To destroy
 *ταλεεπορος Wretched
 τ̄ Not (p. 48)
 τμαιο *m.* Justification
 तेन- Our (*f.*)
 τη̄ε *m.* Wing
 των Where?
 τηρ- All
 तेत- Her
 तेτη̄, तेते̄ You,
 your (*f.*)
 तेत- Their (*f.*)
 †οτ Five
 τωοτη̄ (τωοτη̄-) To rise
 तेτ- His
 ε̄ε̄ε̄ιο (ε̄ε̄ε̄ιε-, ε̄ε̄ε̄ιο-)
 To be humble
 τωτωω εε. ε (τωτωε-,
 τωτωο-, τωτωητ) To save

от

- от- A, an
 от They, them
 от What?
 ота One
 отаад Holy, To be
 етотаад Holy (relative
 used as adj.)
 отоеи *m.* Light
 отоеиц *m.* Time
 отоеиц ним Always
 отωм To eat
 от̄н There is
 отнр How much? How
 many?
 отернте *f.* Foot

ω

- ωн̄ *m.* Life
 ωрн To swear

щ

- щ̄- (ещ-) To be able
 ща Until
 ще Hundred
 ще To go

що Thousand

щ̄нр *m.* Companion,
 fellow

щ̄лнл To pray

щ̄нм Little

щом̄нт Three

щопе (*Qual.*: щооп)
 To be, happen

щере *f.* Daughter

щнре *m.* Son, boy, child

щор̄н First (*m.*)

щорпе First (*f.*)

щорщ̄р (щ̄рщ̄р-, щ̄р-
 щорз, щ̄рщор)
 To destroy

щторт̄р (щ̄тр̄т̄р-,
 щ̄тр̄тор, щ̄тр̄тор)
 To trouble

щаче *m.* Wilderness

щаже *m.* Word, saying

щохне (хне-, хноз-)
 To take counsel

ц

ц He, him

ц̄тоот Four

ρ

- ρε *f.* Manner, way
 ραῖ *m.* Mate, husband
 ρην *f.* Way, road
 ρᾶλο *m.* Old man
 ρᾶλω *f.* Old woman
 *ρελις *f.* Hope
 ραλητ *m.* Bird
 ρλοσ(ρολσ) To be sweet
 ρμε Forty
 ρεμσε μῆ-ραῖ To marry
 ρμραλ *m.* Servant
 ρῆ- (ρᾶ-) In, with
 *ροπλον Weapon
 ρροοτ *m.* Voice
 ραρερ cc. ε To beware
 ρηт *m.* Heart
 ροτε *f.* Fear (see ῑ-ροτε)
 ρωτῆ (ροτῆ-, ροτῆ-)
 To kill
 ρατῆ- At
 ριτῆ- Through, by
 means of
 ρωπτητῆ Yourself
 ροοτ *m.* Day

- ροοτ To be evil
 ετροοτ Wicked, evil
 ραρ Many
 ραρτῆ-, ραρτῆ- In

Ϡ

- Ϡι (Ϡι-, Ϡιτ-, Ϡητ)
 To take
 Ϡι-εβολ To take away
 Ϡι-βολ To tell lies
 Ϡω (Ϡι-, Ϡοο-) To
 speak, say
 Ϡω Head
 Ϡοῖ *m.* Ship
 Ϡαῖε *m.* Desert
 Ϡοεic *m.* Lord
 Ϡεραc In order that
 Ϡῆ- *f.* Hour
 Ϡice (Ϡεcт-, Ϡαcт-,
 Ϡοce) To raise
 Ϡοτωт Twenty
 Ϡαχε *m.* Enemy

σ

- σω To remain, stay
 σωῆ Weak
 σολ *m.* Lie (see Ϡι-βολ)

βουμ *f.* Strength, power
 βωμ *m.* Garden
 β̄μβουμ To be able

βενн Hurry, haste
 βροομπε *f.* Dove
 βιx *f.* Hand

A

A, an οτ-
 Able, To be εψβ̄μβουμ
 About ετθε
 Again κε-, οη
 All ημ, τηρ-
 Almighty *παντοκ-
 ρατωρ *m.*
 Also κε
 Always οτοειψ ημ
 And ατω, μη-, δε
 Angel *αγγελος *m.*
 Anyone λαατ
 Anything λαατ
 Apostle *αποστο-λος *m.*
 Archangel *αρχαγγε-
 λος *m.*
 At ρατη-

B

Bad βωων
 Bank, shore κρο *m.*

Be, To ψωπε
 Beard μορτ̄ *f.*
 Beautiful πανοτ-, ησε-
 Because εβολ xε
 Before μπεμτο εβολ
 Begin, To *αρχει
 Behold ειc
 Believe, To *πιστετε
 Beware, To ραρερ cc. e
 Bird ραληт *m.*
 Blessed *μακαριος *m.*
 Blood εποϋ *m.*
 Body *σωμα *m.*
 Bread οειк *m.*
 Brother σοп *m.* (*pl.* снп̄)
 Build, To κωт (κτ̄-, κот-,
 κηт)
 But *αλλα *δε

C

Call, To μοττε
 Child ψηре *m.*

City *πολις *f.*
 Come, To ποτ (на)
 Come forth, To ει εβολ
 Commandment *εντολη *f.*
 Companion ψυνη *m.*
 Concerning ετθε
 Consider, To μοκμη
 Crowd μινше *m.*
 Cup αποτ *m.*
 Curse, To саροτ
 D
 Daughter шеере *f.*
 Day ροот *m.*
 Death μοτ *m.*
 Demon *демωн *m.*
 Desert хадіе *m.*
 Destroy, To тало, шоршр̄
 Die, To μοτ
 Do, To ειρε (р̄-, да-, о)
 Dove бромпе *f.*
 Drink, To со (се-, соо-)
 E
 Earth кар *m.*
 Eat, To отωм
 Enemy хадхе *m.*

Entreat, To *паранадег
 Ever енег
 For ever and ever
 шаденег н̄ненег
 Every н̄м
 Evil ρоот
 Eye љадл *m.*
 F
 Father (*parent*) еιωт *m.*
 Father (*title*) *апа *m.*
 Fear ρоте *f.*
 Fear, To р̄-ρоте *сс.* н̄рнт-
 Fellow, companion ψυνη *m.*
 Field соше *f.*
 Fifty тαιот
 Fight, To мише
 Fill, To мотоρ (*Qual.*: мнρ)
 Fire сате *f.*
 First шорп̄ *m.*, шорпе *f.*
 Fish т̄т̄ *m.*
 Five †от
 Flame сате *f.*
 Foot отернте *f.*, рат *m.*
 For *сар
 Forsake κω н̄са- (н̄сω-)

Forty ρμε

Four ϣτοοτ

G

Garden *κηπος, βωμ *m.*Gate ρο *m.*

Give, To †

Give heed, To †-ρτη-

Giver ρεϣ† *m., f.*

Go, To εωκ, ποτ, ψε

Goat εδαμπε *m.*

Go away, To πωτ

God ποττε *m.*Gold ποτε *m.*

Good κανοτ-

Greeting *αспасмос *m.*

H

Habitation μαῖψωπε *m.*Hand βιχ *f.*

Happen, To ψωπε

Hart, stag ειεοτλ *m.*

He ϣ, ἡτοϣ

He of πα

Head χω

Hear, To σωτῃ

Hearken, To σωτῃ

Heart ρηт *m.*Heaven πε (*pl.* πητε) *f.*

Heed, To give †-ρτη-

Her (*poss.*) πεс-, тес-, нес-Her (*acc.*) ῥ

Him ῥ

His πεϣ-, тес-, нес-

Holy ετοταав

Honey εβιω *m.*

Honour, To ταῖο

Hope *ρελпис *f.*Hour χῃ- *f.*House ηῖ *m.*

How ἡαψ ἡρε

How many? οτηρ

Humble, To be εβῃο

Hundred ψε

Hurry βепи

Husband ραῖ *m.*

I

I αнов, αηῥ-, †

I (before a verb) †-

If ерщан (*p.* 33)

In ρῃ- (ρῃ-), ραρτη

(ραρτη-), еротн

In order that **жерас**
 In the presence of **м̄пем-**
то ебол

It is **пе, те**

J

Justification **тмаїо m.**

K

Kill, To **роѣ**

Kind, sort **мне f.**

King **еро, р̄ро m.**

Kingdom **м̄птеро f.**

Know, To ***ног, соот̄н**

L

Lay, To **кω**

Leave, To **кω**

Lie **бол m.**

Lies, To tell **ж-бол**

Life **ωн̄ m.**

Light **отоем m.**

Likeness ***сх̄тма m.**

Lion **мот̄и m.**

Little **шнм**

Lord **жоеге m.**

M

Make, To **егре (р̄-, да-, о)**

Man **роме m.**

Manner **мне f. ре f.**

Many **раг**

Marry, To **ремсе м̄-раї**

Mate **раї m.**

Me **г**

Mercy **ка m.**

Miserable **евнн**

Moreover ***мен**

Mother **мааѣ f.**

Mourn, To **р̄-р̄ва**

Mouth **ро m.**

Multitude **мнше m.**

Murmuring **кремр̄ m.**

My **па-, та-, на-**

N

Name **ран m.**

Name, To **моте**

Namely **н̄б̄т**

Necessity ***анагнн f.**

Nine **шт**

Not **н-ан, т̄м-** (p. 48)

Now ***мен, *де**

O

Of **н̄, н̄те**

Of what manner? **н̄аш**

н̄ге

Old age $\mu\eta\tau\acute{\rho}\lambda\lambda\omicron$ *f.*
 Old man $\rho\lambda\lambda\omicron$ *m.*
 Old woman $\rho\lambda\lambda\omega$ *f.*
 On account of $\epsilon\chi\bar{\mu}$ -, $\epsilon\tau\acute{\eta}\epsilon$ $\chi\epsilon$
 On the other hand $\eta\tau\omicron\upsilon$

One $\omicron\tau\alpha$

Or η

Other $\kappa\epsilon$

Our $\mu\epsilon\kappa$ -, $\tau\epsilon\kappa$ -, $\mu\epsilon\kappa$ -

P

Parents $\epsilon\iota\omicron\tau\epsilon$ *m.*
 Perceive, To $*\eta\omicron\iota$
 Pity $\eta\alpha$ *m.*
 Place $\mu\alpha$ *m.*
 Place, To $\kappa\omega$
 Power $\beta\omicron\mu$ *f.*
 Pray, To $\sigma\omega\mu\bar{\epsilon}$, $\psi\lambda\eta\lambda$
 Prayer $\sigma\omicron\mu\bar{\epsilon}$ *m.* $\tau\omega\eta\bar{\rho}$ *m.*
 Prepare, To $\sigma\omicron\eta\tau\epsilon$
 Property $*\kappa\tau\eta\mu\alpha$ *m.*
 Psalm $*\psi\alpha\lambda\mu\omicron\varsigma$ *m.*
 Punish, To $*\kappa\omicron\lambda\alpha\zeta\epsilon$

R

Raise, To $\chi\iota\varsigma\epsilon$
 Rather $\eta\tau\omicron\upsilon$

Remain, To $\beta\omega$
 Request $\tau\omega\eta\bar{\rho}$ *m.*
 Ring $\kappa\epsilon\omicron\tau\upsilon\rho$ *m.*
 Rise, To $\tau\omega\omicron\tau\eta$
 Road $\rho\eta$ *f.*
 Ruler $*\Delta\tau\eta\mu\alpha\sigma\tau\eta\varsigma$ *m.*
 Run, To $\mu\omega\tau$

S

Said $\mu\epsilon\chi\epsilon$ - ($\mu\epsilon\chi\alpha\epsilon$)
 Sailor $\mu\epsilon\epsilon\upsilon$ *m.*
 Salt, To be $\mu\omicron\tau\lambda\bar{\rho}$
 Salutation $*\alpha\sigma\mu\alpha\sigma\mu\omicron\varsigma$ *m.*
 Save $\tau\omicron\tau\chi\omega$ *cc. e*
 Say, To $\chi\omega$
 Saying $\psi\alpha\chi\epsilon$ *m.*
 Sea, The $*\theta\alpha\lambda\alpha\sigma\sigma\alpha$ *f.*
 Second $\mu\epsilon\rho\sigma\eta\alpha\tau$ *m.*
 $\mu\epsilon\rho\sigma\epsilon\mu\tau\epsilon$ *f.*
 See, To $\eta\alpha\tau$ *cc. e*
 Sell, To $\dagger\epsilon\beta\omicron\lambda$
 Servant $\rho\mu\bar{\rho}\alpha\lambda$ *m.*
 Seven $\sigma\alpha\psi\bar{\upsilon}$
 Seventh $\mu\epsilon\rho\sigma\alpha\psi\bar{\upsilon}$
 Seventeen $\mu\eta\tau\sigma\alpha\psi\bar{\upsilon}$
 She $\bar{\epsilon}$

Thy ποτ-, τοτ-, νοτ- *f.*

Time σοп *m.* οτοειυ *m.*

To ε-, ερο-

Today μ̄ποοτ

Tongue λας *m.*

Town *πολις *f.*

Trouble, To ψτορτρ̄

Truth με *f.*

Twelve μ̄πτεκοοτε

Twenty χοτωτ

Two снаτ *m.* с̄пте *f.*

U

Unrighteous *ανομια

Until ца

Upon εχ̄п-, εχ̄ω-

V

Voice λας *m.* οροοτ *m.*

W

Water μοοτ *m.*

Way, manner ρε *f.*

Way, road ρп *f.*

Weak σω̄η

Weapon *ροπλον

Weep, To рпме

Well, spring *п̄т̄п *f.*

What? ащ, оτ

When п̄тере- (followed
by past tense)

Where? τωп

Who? пп̄

Why? адро-

Wicked ετροοτ

Wild *αεριος

Wilderness цаце *m.*

Wine нр̄п̄ *m.*

Wing тп̄̄

With μ̄п- (п̄μμα-), ρп̄-

World κοσμοс *m.*

Word цахе *m.*

Woman сопме *f.*

Wretched *ταλειεπορος

Write, To ρзап

Y

Year ромпе *f.*

You п̄τωтп̄

You тетп̄-, тп̄тп̄-

Your петп̄-, тетп̄-, нетп̄-

Yourselves ρωтп̄тп̄

ERRATA.

p.	l.	<i>For</i>	<i>read</i>
4,	16.	see p. 14	see p. 15
— 6,	1.	— οἴττε	— νόττε
— 11,	23.	— ετ̄μματ	— ετ̄μματ
— 24,	24.	— тμερсащре	— тμερсащче
— 26,	6.	— σ̄η	— σ̄η-
— 36,	18.	— песе-	— несе-
— 42,	1.	— те-просфора	— тепросфора
— 42,	3.	— ρατ̄η	— ρατ̄η-
— 46,	10.	— ητετποτ	— ητετποτ
— 54,	9.	— тсоφια	— тсоφια
— 59,	21.	— не-, те-, or не-	— не-, те-, or не-
— 69,	21.	— сащре	— сащче
— 82,	17.	— апосто-λος	— апостоλος
