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An Introductory Coptic Grammar

(Sahidic Dialect)

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Introduction

The student wishing to acquire a knowledge of Coptic, the last stage of the Old Egyptian Language, has had perforce to consult the Grammars of Stern, Steindorff, Mallon, Till and Chane, none of which are available in an English translation, and all of which are difficult to procure. The last Coptic Grammar of importance printed in English was the second edition of Dr Tattern's Grammar, published as long ago as 1863 (online at http://sourceforge.net/projects/marcion/files/rc3/marcion_rc3-win32.zip/download; unzip, then run *marcion.exe*). Since that time our knowledge of the language has been greatly increased by the work of two generations of Coptic scholars. On the other hand, there now exists in English the magnificent *Coptic Dictionary* compiled by the late Dr W.E. Crum (www.metalog.org/files/crum.html). It is with some trepidation that I have ventured to write a new Grammar. The need for a work in English is pressing, but it must not be thought that this attempt to supply the need is in the nature of an exhaustive study. Such an attempt cannot yet be undertaken until a thorough systematic and statistical examination of the writings of Shenoute, the sole outstanding native writer of Coptic, has been made.

The Sahidic dialect has been chosen, not because of any theory about its age, but for the very practical reason that it is the dialect which holds pride of place in Crum's dictionary. In addition to this fact, there exists a variety of texts in this dialect for the student to read. The examples, all of which are actual quotations from texts, have been drawn for the most part from the Bible. Zoega's great *Catalogus Codd. Coptico-rum &c.*, 1810 (hereafter Z) has been utilized to a lesser degree. I have purposely limited myself to quoting a few examples in full, rather than giving many references to published texts which few students ever look up. The need for strict economy in space has compelled me to deal sketchily with Dr H.J. Polotsky's great discovery of the function of the Second Tenses (§186a), but students must not fail to read his study for themselves (*Études de Syntaxe Copte*, Cairo, 1944).

The most pleasant part of my task remains. It is to express my thanks to those who have made my work possible. First, I have to thank Prof Jaroslav Cerny, of the University College, London, with whom I began my Coptic Studies. His kindness and help have been unfailing, and my debt to him is immeasurable. To Prof S.R.K. Glanville, of Cambridge, I am equally indebted. It was at his suggestion, and with his encouragement, that I began to compile this Grammar, and I have had the benefit of his advice at all times. Prof Battiscombe Gunn discussed several points of grammar with me on two occasions when I enjoyed his hospitality at Oxford, and I need hardly add that the result of these discussions has been the improvement of the work generally. Finally, I have to thank my wife, who not only read through the whole manuscript and made several valuable suggestions, but also by her thoughtfulness and management of a very busy household, has made the labour of writing this book infinitely easier than I had dared to hope.

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17 July 1947

NB: Windows includes an *On-Screen Keyboard* (in Start/All Programs/Accessories/Accessibility), which can readily be set to any installed font; thus one can type in Coptic script, and also search in Coptic.

A few minor additions and corrections to Plumley's mimeograph, as well as the dots between word elements, have been added in 2007-8.

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Chapter I. The Alphabet.

§1. The Coptic Alphabet consists of 31 letters. Of these 24 were borrowed from the Greek Alphabet, the remainder being formed from Demotic characters to express consonantal sounds not represented in Greek.

Letter	Name	Value	Letter	Name	Value
Α	ΑΛΦΑ	a	Ρ	ΡΩ	r
Β	ΒΗΤΑ	b, v	Σ	ΣΗΜΜΑ	s
Γ	ΓΑΜΜΑ	g	Τ	ΤΑΥ	t
Δ	ΔΑΛΔΑ	d	Υ	ΖΕ	w, v, u
Ε	ΕΙ	e (short)	Φ	ΦΙ	ph
Ζ	ΖΗΤΑ	z	Χ	ΧΙ	kh
Η	ΖΗΤΑ	e (long)	Ψ	ΨΙ	ps
Θ	ΘΗΤΑ	th	Ω	Ω	o (long)
Ι	ΙΩΤΑ	y, i	Ϡ	ϠΑΙ	sh
Κ	ΚΑΠΠΑ	k	ϣ	ϣΑΙ	f
Λ	ΛΑΥΔΑ	l	ϥ	ϥΑΙ	kh (Bohairic only)
Μ	ΜΗ	m	Ϸ	ϷΟΡΙ	h
Ν	ΝΕ	n	ϸ	ϸΑΝΧΙΔΑ	j
Ξ	ΞΙ	ks	Ϲ	ϹΙΜΑ	g (hard)
Ο	ΟΥ	o (short)	†	†	ti
Π	ΠΙ	p	–	–	sonant consonant

Notes on the letters.

§2. Γ, Δ, Ζ appear but rarely in purely Coptic words, though they are commonly used in Greek loan words. However, it should be noted that there is a tendency for these letters to be replaced by other consonants; Γ replaced by Κ: e.g. ΔΚΩΡΑ, ΚΕΖΕΝΝΑ, ΚΝΩΜΗ; Γ replaced by Σ: e.g. ΔΣΩΝ, ΣΙΝΑΡΠΑΣΗ, ΣΝΩΜΗ; Δ replaced by Τ: e.g. ΣΚΑΝΤΑΛΟΝ, ΠΕΤΗΣ, ΠΡΕΤΑ (Latin *praeda*). **Note:** Γ occasionally appears for Κ when it follows Ν. This is especially common in the construct form ΔΝΓ– from ΔΝΟΚ 'I', and in the verbal prefix ΝΓ (for ΝΚ). In a few cases Γ appears for the Κ of the 2nd masc sing suffix when attached to a verbal form ending in Ν, e.g. ΟΥΩΝ.Γ for ΟΥΩΝ.Κ, ΤΝΤΩΝ.Γ for ΤΝΤΩΝ.Κ. A few verbal stems show the same tendency, e.g. ΜΟΥΝΓ for ΜΟΥΝΚ, ΠΩΝΓ for ΠΩΝΚ. Ζ appears in an alternate spelling for ΔΝΧΒΕ 'School' as ΔΝΖΒΕ.

§3. Θ, Ξ, Φ, Χ, Ψ occur mostly in Greek words. In Sahidic they are used sometimes as abbreviations for Τ2, ΚΣ, Π2, Κ2, ΠΣ. They are used most extensively in the Bohairic dialect. The following may be noted: ΘΕ for Τ.2Ε 'The manner', and certain causative verbs, such as Θ.ΜΚΟ for Τ2.ΜΚΟ 'To afflict', Θ.ΜΣΟ for Τ.2ΜΣΟ 'To cause to sit'. Also, ΞΟΥΡ for ΚΣΟΥΡ 'Ring', ΛΞ (construct of ΛΩΚΣ) 'To bite', ΣΧΔΤ for ΣΚ2ΔΤ 'Marriage gift', ΨΙΣ for ΠΣΙΣ 'Nine', ΛΕΨΕ for ΛΕΠΣΕ 'Fragment'.

§4. Ι and Υ are semi-consonants, for they are employed in Coptic both as consonants and as vowels. (a) As consonants: Ι usually appears in the form ΕΙ (less commonly as ĩ, which is the usual form in Bohairic), at the beginning of a syllable. At the end of a word the form ĩ is usual. As a consonant it is equivalent to y in the English 'Yet' (cf Heb י); e.g. ΕΙΩΤ (*yot*) 'Father', ΕΙΩΜ (*yom*) 'Sea'. Υ, except in Greek words, always appears in the form ΟΥ. As a consonant it is equivalent to a 'W' or 'Y' (cf Heb ו); e.g. ΟΥΩΜ (*wom*) 'To eat', ΤΟΥΩΤ (*twot*) 'Idol'. (b) As vowels: Ι = i (as in litre); e.g. ΜΙΣΕ (*mi-se*) 'To give birth to', ΡΙΡ (*rir*) 'Pig'. ΟΥ = u (as in 'Truth'); e.g. ΝΔΝΟΥ.ϣ (*na-nuf*) 'He is good', ΜΟΥ2 (*muh*) 'To be full'.

§5. The seven letters derived from Demotic:

(a) Ϡ = 'sh'; transcribed in Greek as σζ or simply as σ. This letter also represents in some words an original h (curved underline); e.g. ϠΩΠΕ (*sho-pe*) from Old Egyptian *hpr*. (b) ϣ = 'f'; e.g. ΣΔϣ (*saf*) 'Yesterday', ϣΙ (*fi*)

'To carry'. It frequently replaces Ⲅ; e.g. Ⲣⲟⲩⲛ for Ⲣⲟⲩⲃ 'Gold', ⲩⲟⲩⲛ for ⲩⲟⲩⲃ 'To shave'; and vice versa, ⲩⲟⲩ 'Serpent' plural ⲩⲃⲟⲩⲩ. (c) ⲡ = 'kh' (Bohairic only; the 'hard ch' as in German and Scotch, or the 'j' of Spanish) is not used in Sahidic; in Bohairic, it corresponds to the Sahidic ⲩ when representing the old consonants h (curved underline) and h (Old Coptic form: www.metalog.org/files/plumley/plum-004.gif). (d) ⲩ = 'h'; in Sahidic this letter represents four originally distinct sounds, transliterated from the hieroglyphic script as *h*, h (dotted), h (curved underline), and h. The wide field from which words containing this single form of four original sounds were drawn, can be seen in that about one ninth part of Crum's *Coptic Dictionary* is devoted to words beginning with ⲩ! In Greek words, ⲩ is used to represent the *Spiritus asper*; e.g. ⲩⲁⲒⲒⲟⲥ, ⲩⲒⲒⲐⲙⲟⲛ, ⲩⲟⲗⲟⲥ, ⲩⲟⲥⲧⲈ, etc. Also wrongly used in certain common words: e.g. ⲩⲈⲜⲢⲟⲥ, ⲩⲈⲗⲒⲒⲟⲥ, ⲩⲒⲐⲐⲟⲥ, ⲩⲒⲕⲟⲛ (Ⲉⲕⲟⲛ). ⲩ is used only in Achmimic to represent the hieroglyphic h (curved underline) and h. It corresponds to Bohairic ⲡ and sometimes to Sahidic and Bohairic ⲩ.

(e) Ⲩ is transcribed in Greek as τζ or τς (Cf Heb. צ). Sometimes it stands as a contraction for ⲧⲩ; e.g. ⲨⲒⲟ for ⲧ.ⲩⲒⲟ 'To cause to become, to beget'. For convenience in reading it may be pronounced in English as the 'J' in 'Joke' or 'Jam'. **Note:** Ⲩ frequently alternates with Ⲑ, especially in Bohairic; e.g. Sah ⲐⲒⲨ Boh ⲨⲒⲨ 'Hand', Ⲩⲟⲗⲕ/Ⲑⲟⲗⲕ 'To stretch', ⲨⲈⲒⲟ/ⲐⲈⲒⲟ 'To blaze', Ⲣⲟⲥ/ⲢⲟⲨ 'Great'.

(f) Ⲑ = a hard 'g'. The original Demotic sign represented ⲕ. In Coptic Ⲑ often replaces ⲕ; e.g. ⲗⲟⲨⲕ and ⲗⲟⲨⲥ 'To stick'. Also, as noted above (e), Ⲑ alternates with Ⲩ.

(g) ⲧ = 't'. It should also be noted that although this letter is counted as a separate symbol in the Alphabetical table, words beginning with ⲧ should be consulted in Crum's *Coptic Dictionary* under ⲧ.

§6. The Old Egyptian language represented in writing two consonants which were not written in Coptic. These were the glottal stop Ⲕ (Aleph) and the guttural ' (Ayin): (a) Ⲕ at an early period had begun to alternate with 'i (y), and as a result the old consonant is represented in many Coptic words as ⲈⲒ (i); e.g. ⲈⲒⲟⲩ 'Field' (old hⲟⲩ [dotted h]). But in other forms Ⲕ has completely vanished; e.g. ⲕⲟⲃ 'To double' (old *k3b*). (b) ' had begun to weaken as a consonant in Ptolemaic times, and the mere fact that no symbol for it was deemed necessary at the time when the Coptic script was formulated, indicates that it had all but vanished in the spoken language. However, indication that its original presence was still felt is shown in two ways. First, the presence of the vowel 'a' where 'o' or 'e' would normally be expected; e.g. ⲕⲗⲗ.ⲛ 'To place him' from old *hⲟⲩⲩ'ef → *ha'ef → ⲕⲗⲗ.ⲛ (curved underlines). This preference for vowel sound 'a' is also noted with some forms which originally contained Ⲕ; e.g. Ⲑⲗ 'Back' for ⲐⲈ (old *s3*). Secondly, the presence of a doubled vowel; e.g. ⲟⲩⲗⲗⲃ 'Holy' (old *w'3b*), ⲩⲟⲩⲟⲧ 'To cut' (old *š'd*). In Bohairic this doubling of vowels is no longer observed; e.g. ⲟⲩⲗⲃ and ⲩⲟⲩⲟⲧ, showing that the old Ayin had finally disappeared. **Note:** The original presence of ' in other parts of the consonantal root is occasionally noted by this doubling of a vowel; e.g. ⲢⲢⲢⲟⲥ 'Crowd' (old *mš'*), ⲒⲟⲩⲟⲛⲈ 'To return' (old *pn'*), etc.

§7. The Vowels are seven in number:

	short	long
A sound	ⲗ	Ⲓ (or Ⲓ)
E sound	Ⲉ	Ⲓ
O sound	ⲟ	ⲟⲩ (or ⲟⲩ)

Ⲓ, ⲟ or ⲟⲩ always stand in accented syllables. The others can stand in syllables accented or not.

§8. The Diphthongs are formed by a vowel and one of the semi-consonants (two semi-syllables). (a) With i: ⲗⲒ, ⲈⲒ, ⲢⲒ, ⲟⲒ, ⲟⲒ, ⲟⲒ; e.g. ⲈⲒⲒⲗ 'Upwards', ⲒⲈⲒ - 'This', ⲢⲒ 'House', ⲩⲗⲢⲟⲒ 'Oh that!', ⲒⲟⲒ 'Mine', ⲢⲟⲒ 'Lion'. (b) With y: ⲗⲩ, Ⲉⲩ; e.g. Ⲣⲗⲩ 'To see', ⲒⲈⲩⲧⲢ 'Their heart'.

§9. Note: Ⲓⲩ (old Ⲣⲟⲩ), Ⲓⲟⲩ, ⲟⲟⲩ, ⲟⲟⲩ, ⲟⲩⲟⲩ ought to be considered as forming two sounds rather than as a diphthong; e.g. ⲛ.ⲢⲢⲩ 'He is coming', ⲐⲒⲟⲩ 'Star', Ⲣⲧⲟⲟⲩ 'They', ⲩⲟⲟⲩ 'Themselves', Ⲣⲟⲩ.ⲟⲩ 'Theirs'.

Change of Consonants:

§10. Before Ⲅ, Ⲣ, Ⲓ the letter Ⲣ changes to Ⲣ; e.g. Ⲣ.ⲄⲗⲗⲢⲒⲈ (for Ⲣ.ⲄⲗⲗⲢⲒⲈ) 'The goats', Ⲣ.ⲢⲗⲈⲒⲢ (for Ⲣ.ⲢⲗⲈⲒⲢ) 'The signs', ⲩⲢ.Ⲓ.ⲕⲟⲥⲢⲟⲥ (for ⲩⲢ.Ⲓ.ⲕⲟⲥⲢⲟⲥ) 'In the world'. **Note 1:** When Ⲣ stands before Ⲣ or Ⲓ functioning as Sonant Consonants (§23), it does not change; e.g. ⲩⲢ.Ⲣ.ⲢⲗⲢⲟⲩⲒⲈ 'In the dwelling places'.

Note 2: In some old texts Ⲣ is occasionally assimilated with the following consonant if this is Ⲅ, ⲗ or Ⲓ; e.g. ⲗ.ⲗⲗⲟⲥ (for Ⲣ.ⲗⲗⲟⲥ) 'The people', Ⲓ.ⲒⲟⲢⲈ (for Ⲣ.ⲒⲟⲢⲈ) 'The humans'.

§11. Before Ⲩ the letter Ⲑ changes to ⲩ (but not in Bohairic); e.g. ⲩⲗⲨⲈ 'To speak' (Boh ⲐⲗⲨⲩ), ⲈⲩⲨⲈ 'If' (Boh ⲒⲐⲨⲈ).

§12. There is a very common tendency in Coptic to contract two similar consonants into one. This is especially the case with Ⲣ; e.g. ⲧⲈⲧ.Ⲣⲗ.ⲥⲟⲩ (for ⲧⲈⲧⲢ.Ⲣⲗ.ⲥⲟⲩ) 'You will remain', ⲢⲈ.ⲛ.Ⲅⲟⲕ ⲗⲢ (for Ⲣ.ⲢⲈ.ⲛ.Ⲅⲟⲕ ⲗⲢ)

'He was not going'; cf also MN.TH (for MNT.TH) 'Fifteen', XOY.TH (for XOYT.TH) 'Twenty-five'.

§13. Metathesis is common.

Π / Τ	e.g. CΩΠΤ, CΩΤΠ 'To choose'; ΟΠΤ, ΟΤΠ 'Enclosed'
Β / Λ	e.g. CΒΛΤΕ, CΛΒΤΕ 'To roll over'
Λ / Μ	e.g. ΛΟΟΜΕ, ΜΟΟΛΕ 'Bait'
ϸ / Ω	e.g. CΩΩ, ΩΩϸ 'To be humbled'
ϸ / 2	e.g. OC2=, O2C= 'To reap'
2 / Τ	e.g. TΔΘ (TΔT2), TΔ2T 'Lead'
ϸ / ϸ	e.g. Ωϸϸ, ϸϸϸ 'To anoint'

—and many others. **Note:** MÑ- 'With' before nouns, but NÑMΔ= before pronominal suffixes.

Change of Vowels:

§14. After M and N, Ω regularly changes to OY; e.g. ΜΟΥΡ (for ΜΩΡ) 'To bind', ΝΟΥΧΕ (for ΝΩΧΕ) 'To throw'.

Note: An exception to this rule is when the 2nd plural suffix -TN is attached to a stem ending in O; e.g. ΜΜΩ.TN (stem ΜΜΟ=) 'You'. But note ΝΟΥ.TN (not ΝΩ.TN) 'Yours'. Occasionally Ω changes to OY after Ω, Χ or ϸ; e.g. ΩΟΥΩΤ (for ΩΩΩΤ) 'Window', ΧΟΥϸ (for ΧΩϸ) 'To be costly', ϸΟΥΝΔϸ (for ϸΩΝΔϸ) 'Cloak'.

§15. Before 2 and Ω when it represents the old h (curved underline), the vowel O changes to Δ; e.g. ΜΔ2.ϸ (for ΜΟ2.ϸ) 'To fill it', ΠΔ2.ϸ 'To break her', ΟΥΔΩ.ϸ (for ΟΥΩΩ.ϸ) 'To desire it'. The same change of O to Δ in words which do not contain 2 or Ω is to be attributed in most cases to the original presence of Ayin (§6).

§16. Contraction of Vowels.

Short ε occasionally falls away before OY; e.g. COYN- (for CEOYN-) the construct form of COOYN 'To know', COY- (for CEOY-) the construct form of CIOY 'Star'. But normally, contraction takes place; e.g. MEYT- (for MEOYT-) the construct form of MOYOYT 'To kill', NE.YN- (for NE.OYN) 'There was'. Likewise Δ before OY contracts to ΔY; e.g. Δ.Y.CON ΒΩΚ ΕΒΟΛ (for Δ.OY.CON ΒΩΚ ΕΒΟΛ) 'A brother went out'. When the vowel OY is followed by the consonant OY, a contraction to a single semi-consonant takes effect; e.g. NTEP.OYΩ (for NTEP.OY.OYΩ) 'When they ceased', MP.OYΩΩΤ (for MP.OY.OYΩΩΤ) 'They did not worship', OYO EIN (for OY.OYO EIN) 'A light'.

Chapter II. Syllables and Words.

§17. In theory every syllable in a word must begin with a consonant; e.g. ΒΩΛ, CON, ΚΒΔ, etc. But many words violate this rule by beginning with a vowel; e.g. ΩΠ, ΕΡΗΥ, ΟΧ, etc. This apparent contradiction can be explained by reference to the hieroglyphic forms, which show that originally they commenced with a weak consonant, usually the glottal stop or Ayin (§6); thus ΩΠ is derived from 'ip, ΕΡΗΥ from 'iryw, ΩΧ from 'd3, ΩΤΠ from 3tp.

§18. Two kinds of syllables exist: **the open and the closed syllable.** Open syllables end in a vowel, closed syllables in a consonant. The general rule may be stated: An open syllable demands a long vowel, e.g. CΩ, ΠΗ; a closed syllable demands a short vowel, e.g. ΝΟϸ, ΡΔΝ. But there are many exceptions to this rule. For example, a long vowel can stand in a closed syllable when it is accented (§19); e.g. ϸ.ΒΩΛ 'He loosens'. And there are numerous examples of short vowels standing in open syllables; e.g. ΠΕ 'Heaven', 2Ο 'Face', etc. These exceptions can be explained by reference to the hieroglyphic forms, which reveal endings lost by the Coptic period, and also weak consonants which even though written in the old script had long ceased to be pronounced. Thus ΠΕ originated from old pt vocalized *pet. 2Ο is the final form of a word which once contained the weak consonant r (hr, vocalized *hor → ho [h's dotted]).

§19. Accent or Tone. One syllable in a word or compound-word bears the accent or tone-stress. **This accented syllable is called the Tone Syllable, and its vowel the Formative Vowel.** The Tone Syllable is always the last or the last but one in the word; e.g. ϸ.ΒΩΛ 'He loosens', tone on the last syllable; ϸ.CΩTM 'He hears', tone on the last but one. **Note:** Where two vowels stand together, for the purpose of the tone they are reckoned as one vowel; e.g. 2ΩΩ.K pronounced hó-ok: 'Thou also'.

§20. The tone does not remain on the same syllable: when, for example, the word is augmented by the addition of a suffix, the tone moves further towards the end of the word; the original tone syllable, having lost the accent, becomes unstressed and its **vowel shortens**; e.g. †.ΝΔ.ΒΩΛ 'I will loose', †.ΝΔ.ΒΛ.ΤΗΥΤΝ 'I will loose you', CΩΧΛ 'To comfort' CΛCΩΛ.K 'To comfort thee'. **Note:** As a general rule, in monosyllabic words augmented by another syllable the tone does not shift; e.g. ΕΙΩΤ 'Father' plural ΕΙΩΤΕ, ΠΕ 'Heaven' plural ΠΗΥΕ. However, a few plurals show exceptions to this rule; e.g. CON 'Brother' plural CNHY, 2ΩΒ 'Thing' plural 2ΒHYΕ.

§21. When two or more words are placed closely together to form a compound noun or group, the tone falls on the last word only and the Formative Vowel of the preceding word or words shortens; e.g. 2OY-MICE 'Birthday' (from 2OY 'Day' and MICE 'To give birth to'), PEI.POME 'This man' (from PAI 'This' and POME 'Man'), CKPKP.PI.KOT 'To revolve the wheel' (from CKPKP 'To roll' and PI.KOT 'The wheel').

§22. Vocalic changes caused by moving of tone. The loss of tone, as has been noted (§20, 21), meant that long vowels shortened; but if the vowel was already short, it either remains unaltered or disappears altogether; e.g. 2OTB 'To kill', 2ETB.PI.POME 'To kill the man'; Δϣ 'Flesh', Δϣ.PI.P 'Swine's flesh'; POME 'Man', PM.PAKOTE 'Man of Alexandria, Alexandrian'; OPI 'To receive', OPI.2MOT 'To give thanks' (lit. To receive grace). The last two examples illustrate the tendency for a vowel to disappear completely. This is a feature of the Sahidic dialect, and is most commonly found when the syllable ends in B, Λ, M, N, P, less commonly when it ends in C, O, ϣ, or 2.

§23. The unbroken succession of consonants in Coptic MSS makes word division a matter of extreme difficulty. What is to be made of such a group as NTNTMNTENOT, in which only one vowel is clearly discernable? How is such a succession of consonants to be divided into syllables? Fortunately the writers of Sahidic MSS were aware of this difficulty, and invented a simple method to aid the reader: the **Superlinear Stroke**, or Syllable Marker. By placing a stroke over the letters thus \bar{b} , $\bar{\lambda}$, \bar{m} , \bar{n} and \bar{p} , and less frequently \bar{c} , \bar{o} , $\bar{\rho}$ and \bar{z} , the correct division into syllables is indicated. Thus in good MSS, NTNTMNTEIOT would appear as $\bar{n}\bar{t}\bar{n}\bar{t}\bar{m}\bar{n}\bar{t}\bar{e}\bar{i}\bar{o}\bar{t}$, indicating the syllabic division $\bar{n}.t\bar{n}.t.m\bar{n}.t.e\bar{i}\bar{o}\bar{t}$. Though the stroke is not a vowel sign, and must not be thought of as similar to the Hebrew Vocal *Shewa*, it is to be noted that **this syllable marker in fact appears over those consonants which can function as sonants**. This sonant characteristic of some consonants is observable in modern spoken English; e.g. 'Tunnel', but pronounced 'Tun-l', 'Patten' pronounced 'Pa-tn', or 'Tottenham' (a place name) pronounced locally as 'Tót-num'. The last two examples might be written in Coptic letters, $\pi\Delta T\bar{n}$ and $\tau\bar{o}T\bar{n}\bar{m}$. (Cf. the *tl* ending common in Mexican Nahuatl; e.g. *chocolatl* 'Chocolate' and *coyotl* 'Coyote'.) For convenience in reading Coptic aloud, the student may use a short 'e' sound before consonants bearing the syllable marker, so long as he fully understands that this is not in itself a vowel sign. Thus $\bar{n}.t\bar{n}.COOY\bar{n}$ ΔN 'We do not know' may be read ^en-t^en-so-w^en an, and BOK $\bar{n}\bar{f}.\bar{p}.$ 2OB 'Go and work' as bok n^eg-^er-hob.

§24. Nouns ending in -ε which have lost the tone through being closely joined to another word, lose this final vowel; e.g. $\bar{p}\bar{m}.\bar{n}.$ KHME 'Black-man, Egyptian': from POME 'Man' and $\bar{n}.$ KHME 'Of black', $\bar{o}\bar{p}.\bar{n}.$ OYOT 'Only son' from OHPε 'Son' and $\bar{n}.$ OYOT 'Of one'.

§25. Three Forms or Vowel Structures exist: Absolute, Construct, and Pronominal. They extend to almost all parts of speech, but it is in the verb that they play the most important role. It must be noted that not all the three forms are necessarily found in all words. Only a few nouns have a Pronominal Form (§38). Some of the verbs have only the Absolute Form; e.g. 2MOM 'To be hot'. Further, the three forms are always different from one another; e.g. CΩ2ε 'To weave' Absolute Form, whereas CΔ2T is the Construct Form and the Pronominal Form.

§26. The Absolute Form is the Full Form and is phonetically independent of any other word, i.e. it is separated in pronunciation from the words which follow it. This form always bears the tone; e.g. POME 'Man', BOLA 'To loose', COTM 'To hear'. **Note:** In Crum's *Coptic Dictionary* (www.metalog.org/files/crum.html), words are given in the Absolute Form, but it should be noted that the order of words is determined according to their consonantal structure; e.g. TEPPOCE, TPIP, TRPE, TOPT, TOPTP, etc.

§27. The Construct Form is used when a word is closely united with a following word. In this case the word in the Construct loses the tone, which passes to its complement. The loss of the tone results in an abridged form exhibiting the vowels in a shortened form (§21, 22); e.g. $\bar{p}\bar{m}.$ †ME 'Townsmen' (from POME and †ME 'Town'), 2ETB.PI.CON 'To kill the brother' (from 2OTB 'To kill' and PI.CON 'The brother'). **Note:** Greek verbs and other foreign loan verbs, as well as late verbs, have no Construct Form. Likewise, they have no Pronominal Form.

§28. The Pronominal Form is that used with the Personal Suffixes, and in contrast to the Construct it bears the tone; e.g. KOT.ρ 'To build it' but Construct KET.PI.HI 'To build the house', 2OTB.ρ 'To kill him' but Construct 2ETB.PI.CON 'To kill the brother'. In certain verbal classes (§166, 168-69), the effect of the addition of the suffixes is to draw the tone further to the end of the word; e.g. CΩΛCΛ 'To console' but CΛCΩΛ.ρ 'To console him', MOCTE 'To hate' but MECTΩ.K 'To hate thee'. **Note:** An abridged form of the Pronominal Form appears in the case of the Possessive Article (§50) which takes the suffixes, as well as in the case of the Auxiliaries of the Verb which also take the suffixes. These forms do not bear the tone, which passes to the thing possessed or the action performed, e.g. PEK.OΔXE 'Thy word', Δ.ϣ.COTM 'He heard'.

§29. As has been noted (§22), in MSS no division is observed between words. The following short extract is taken from Zoega, *Catalogus Codd. Copticorum &c.*, 1810 (hereafter Z; Plate V, p.338):

ΠΕΧΕΠΖΑΛΟΝΔΑΨΕΤΦΟΥΝΓΝΓΠΩΤΝΓΤΔΣΟΨΔΥΩΝΤΕΥΝΟΥΔΨΟΥΧΔΙΔΨΤΦΟΥΝΔΨΤΔΣΕΠΕΨΕΙΩΤΔΥΩΝΤΕΙΣΕΔΥΒΩΚΕΠΕΥΗΙΕΥΡΔΩΕ

Transcribed in printed books thus:

ΠΕΧΕ-ΠΖΑΛΟΝΔΑΨ ΕΤΦΟΥΝΓΝΓΠΩΤΝΓΤΔΣΟΨ ΔΥΩΝΤΕΥΝΟΥΔΨΟΥΧΔΙ ΔΨΤΦΟΥΝ ΔΨΤΔΣΕ-ΠΕΨ ΕΙΩΤ ΔΥΩΝΤΕΙΣΕ ΔΥΒΩΚ ΕΠΕΥΗΙ ΕΥΡΔΩΕ

The old man said to him: Rise up and run and meet him. And immediately he was whole, he rose up, he met his father, and in this way they went to their house rejoicing.

§30. In printed texts an arbitrary division of the original is made, in which the auxiliary and the verbal form are joined together and the direct object added by means of a hyphen; e.g. ΔΥΩ Δ.Ψ.ΣΕΤΒ-Π.ΡΩΜΕ 'And he killed the man'. **Note:** In Crum's *Coptic Dictionary* and in most Grammars, the hyphen is used to show at a glance the forms of verbs and prepositions which occur before a noun or pronoun; thus the Construct form of a verb or preposition before another noun is printed with a **single hyphen**; e.g. Π-, ΠΕΧΕ-, ε-, Ν-, etc. When the form is that used with Pronoun Suffixes (the Pronominal Form), a **double hyphen** is used; e.g. ΔΔ=, ΠΕΧΔ=, ΕΡΟ=, ΜΜΟ=.

§31. The Long Superlinear Stroke is not to be confused with the syllable marker; it often occurs in MSS at the end of a line over the last letter and represents a final N; e.g. ΔΥΩ Ν.†.ΝΔ. ΚΔΔ.Κ ΝΩ.ϊ Δ = ΔΥΩ Ν.†.ΝΔ.ΚΔΔ.Κ ΝΩ.ϊ ΔΝ 'And I will not forsake thee' (Josh 1:5; §396).

§32. Abbreviations of certain Greek titles and nouns are very frequent, also with a Long Superlinear Stroke: e.g.:

Γ̄	ΪΗCOYC
ΓΗΛ	ΙCΡΔΗΛ
ΓΛΗΜ	ΪΗΡΟΥCΔΛΗΜ
Κ̄	ΚΥΡΙΕ
Π̄ΝΔ	ΠΝΕΥΜΔ
Χ̄C	ΧΡΙCΤOC

(**Note** also C̄ΡOC for CΤΔΥΡOC 'Cross', and C̄† for both CΤΔΥΡOC and Cταυρουν 'To crucify'.)

§33. Greek words were spelled phonetically, so it can be difficult to recognize the originals; e.g.:

ΖΕΙΡΗΝΗ	ειρηνη
ΤΡΑΠΥΖΔ	τραπεζα
ΔΝΙΧΕ	ανεχειν
ΔΡΝΔ	αρνεισθαι
ΕΤΙ	αιτειν
ΚΕΛΕΒΙΝ	πελεκυς (an interesting example of metathesis)
†ΔΤΡΕΠΕΙ	διατρεπειν
ΤΙΗΚΗΜΔ	διηγημα
ΖΕΝΔΤΙΟΝ	ενατον
ΖΙΚΩΝ	εικων
ΖΕΒΡΙΖΕ	υβριζειν

§34. Punctuation. In the MSS there is no spacing between words. The only punctuation used was the single stop (·) to divide sentences. The double stop (:) was employed at the end of paragraphs. In printed texts Greek punctuation is usually employed. In this Internet version (2007), dots have been added between word elements to facilitate parsing.

Chapter III. Morphology.

I. The Noun; Pronouns.

§35. Suffix Pronouns. these forms are attached to the end of various forms as subjects or objects:

Singular			Plural		
English	Description	Ending	English	Description	Ending
I	1 st common	-I, -T	we	1 st com	-N
thou (m)	2 nd masc	-K	you	2 nd com	-T̄N̄ (THYT̄N̄)
thou (f)	2 nd fem	-E (-TE) or none			
he	3 rd masc	-Ψ	they	3 rd com	-OY (-COY, -CE)
she	3 rd fem	-C			

§36. Uses: (a) After prepositions; e.g. ΕΡΟ.Κ 'To thee', ΝΛ.Ν 'For us', ΜΜΩ.ΤἼ 'With you', ΩΛΡΟ.ϣ 'To him', ΝἹΜΔ.Ϙ 'With her'.

§37. (b) As subject of verbal auxiliaries; e.g. Λ.ϣ.ΧΟΟ.Ϙ 'He said it', ΝΕ.Ν.ϘΩΤἹ 'We were hearing', ΜΑΡΕ.Κ.ΒΩΚ 'Mayest thou go!'. (c) As subject of the Old Conjugation form of the verb (§180); e.g. ΠΕΧΛ.ϣ 'He says', ΝΛΛ.Κ 'Thou art great'. (d) As the object of the verb; e.g. Λ.ϣ.ΒΟΛ.ϣ 'He loosed him', ϣ.ΝΔ.ΖΟΤΒ.ϣ 'He will kill him'. (e) Reflexively; e.g. Λ.ϣ.ΚΟΤ.ϣ Ε.Μ.ΜΑΘΗΤΗΣ (Lk 10:2) 'He turned himself to the disciples', Δ.ϣ.ΟΥΕΩ ΤΜΕΙΟ.ϣ 'He wished to justify himself' (Lk 10:29).

§38. (f) As possessives, used with a few nouns only. Most of these are parts of the body, those marked with an asterisk* being especially common in Compound Prepositions (§272):

ΔΝ=	'Beauty'	ΤΟΥΩ=	'Breast'
ΔΡΗΧ=	'End'	ΩΔΑΝΤ=	'Nose'
ΕΙΔΤ=	'Eye'	ΖΝΔ=	'Will, desire'
ΚΟΥΝ=	'Bosom'	*ΖΡΔ=	'Face'
*ΡΩ=	'Mouth'	ΖΡΔ=	'Voice, sound'
ΡΝΤ=	'Name'	*ΖΗΤ=	'Front'
*ΡΔΤ=	'Foot'	ΖΗΤ=	'Belly'
*ϘΩ=	'Back'	*ΖΤΗ=	'Heart'
ϘΟΥΝΤ=	'Price'	ΖΤΗ=	'Edge, lip'
*ΤΟΟΤ=	'Hand'	ΧΩ=	'Head'

—e.g. ΡΩ.ϣ 'His mouth', ΡΔΤ.Κ 'Thy foot', ΕΧΩ.ἰ 'Upon me' (lit. To my head), Ἱ.ΖΗΤ.ϣ 'In it' (lit. In its heart).

§39. Forms of the Suffix. 1 pers sing: The normal ending ἰ falls away when the noun or verb stem ends in τ; e.g. ΡΔΤ 'My foot', ΖΗΤ 'My belly', ἹΤ 'To carry me', ΜΟΟΥΤ 'To kill me'. **Note:** Some verbs having a pronominal form with Δ as the final letter take τ as the suffix ending (originally these verbs possessed an ending in t); e.g. ΤΔΔ.Τ 'To give me' (ΤΔΔ= being the pronominal form of τ), ΔΔ.Τ 'To make me' (ΔΔ= from ΕΙΡΕ), ΚΔΔ.Τ 'To lay me' (ΚΔΔ= from ΚΩ). When, however, the stem ends in a consonant, the ending ἰ is replaced by τ; e.g. ΖΟΒϘ.Τ 'Clothe me', ΤἹἹΝΟΟΥ.Τ 'Send me', ΔΡΗΧ.Τ 'My end'.

§40. 2 fem sing: -Ε is attached to the stem when it ends in a consonant; e.g. ΕΙΔΤ.Ε 'Thy eye', ΤΟΟΤ.Ε 'Thy hand', ἹΤ.Ε 'To bring thee', ΟΤΠ.Ε 'To surround thee'. -Ε is omitted when the stem, being a noun or a preposition, ends in a vowel; e.g. ΧΩ 'Thy head', ΖΤΗ 'Thy heart', ΕΡΟ 'To thee'. If the noun or preposition ends in Δ, this stem vowel gives place to the Ε of the suffix; e.g. ΖΡ.Ε 'Thy face' (ΖΡΔ=), Ν.Ε 'For thee' (ΝΔ=). -Ε is likewise omitted after verbal stems ending in Ο, Ω, ΟΥ; e.g. ΚΤΟ 'To turn thee'. But when the verbal stem ends in Δ (§39n), the suffix takes the form -ΤΕ; e.g. ΤΔΔ.ΤΕ 'To give thee'.

§41. 3 fem sing: -Ϙ is regularly used to express the neuter object 'It', especially after the verb ΧΩ 'To say', which must take an object; e.g. Λ.ϣ.ΧΟΟ.Ϙ 'He said it'.

§42. 2 com pl: -ΤἹ. When the stem ends in Δ or Ο, the vowel is lengthened; e.g. ΖΡΔ.Ν 'Our face' but ΖΡΗ.ΤἹ 'Your face', ΕΡΟ.Κ 'To thee' but ΕΡΩ.ΤἹ 'To you', ΤΔΖΟ.ϣ 'To place him' but ΤΔΖΩ.ΤἹ 'To place you'.

Note: ΜΜΩ.ΤἹ 'You' and ΝΟΥ.ΤἹ 'Yours' (§14). When the stem ends in a consonant, the form -ΤΗΥΤἹ is used; e.g. ΖΗΤ.ΤΗΥΤἹ 'Your heart' ΕΧΝ.ΤΗΥΤἹ 'Without you'. It is to be noted that when this suffix is employed as the object after a verb, the verb is in the Construct Form, and not in the Pronominal Form; e.g. ΤΩΟΥΝ.Κ 'To raise thee' but ΤΟΥΝ.ΤΗΥΤἹ 'To raise you', ΒΟΛ.Κ 'To loose thee' but ΒΕΛ.ΤΗΥΤἹ 'To loose you'.

§43. 3 com pl: -ΟΥ is the usual form of the suffix; e.g. ΡΔΤ.ΟΥ 'Their feet', ΕΡΟ.ΟΥ 'To them', ΖΩ.ΟΥ 'Themselves', ΤΔΖΟ.ΟΥ 'To place them'. When the stem ends in Δ, the diphthong ΔΥ is formed; e.g. ΤΔΔ.Υ (for ΤΔΔ.ΟΥ) 'To give them', ΖΡΔ.Υ (for ΖΡΔ.ΟΥ) 'Their face'.

§44. -ΟΥ appears as the 3 com pl suffix after the verbs ϘΔΙ 'To write', ΤἹἹΝΟΟΥ and ΧΟΟΥ 'To send', ϘΩΟΥ 'To make narrow', and ΔΡΙ, the imperative of ΕΙΡΕ 'To do, make'; e.g. ΤἹἹΝΟΟΥ.ΟΥ 'To send them', ΔΡΙ.ΟΥ 'Make them!' Occasionally this suffix appears in the form -ϘΕ; e.g. ϣ.ΝΔ.ΤἹἹΝΟΟΥ.ϘΕ 'He will send them' (Mt 21:23).

§45. The Independent Pronouns.

Singular			Plural		
Person	Absolute	Construct	Person	Absolute	Construct
1 com	ΔΝΟ.Κ	ΔΝ.Γ̄-	1 com	ΔΝΟ.Ν	ΔΝ- (old ΔΝ.Ν̄)
2 masc	Ν̄ΤΟ.Κ	Ν̄Τ.Κ̄-	2 com	Ν̄ΤΩ.Τ̄Ν̄	Ν̄ΤΕ.Τ̄Ν̄-
2 fem	Ν̄ΤΟ	Ν̄ΤΕ-			
3 masc	Ν̄ΤΟ.ϣ		3 com	Ν̄ΤΟ.ΟΥ	
3 fem	Ν̄ΤΟ.С				

In contrast to the Suffix Pronoun, the Independent Pronoun can stand in its Absolute Form quite independently of any other word in the sentence, and as a result bears a more of less emphatic meaning; e.g. Ν̄ΤΟ.ϣ ΔΕ Δ.ϣ.ΟΥΩΩΒ̄ 'He (and no one else) answered' (lit. He, he answered).

§46. Uses. (1) To emphasize the subject of a sentence when it is a pronoun, e.g. ΔΝΟΚ †.ΣΩ Μ̄ΜΟ.С ΝΗ.Τ̄Ν̄ 'I, I say it to you'. (2) In the 1st and 2nd persons to express the subject in non-verbal sentences (§301); e.g. ΔΝΟΚ ΟΥ.ΡΩΜΕ 'I (am) a man'. The Construct Forms are more common in use than the Absolute, e.g. ΔΝ̄.Π.ΩΗΡΕ Μ̄.Π.ΝΟΥΤΕ 'I (am) the Son of God'. (3) To strengthen the possessive adjective (§50); e.g. ΔΝΟΚ ΠΔ.ΖΗΤ 'My heart', ΠΔ.ΕΙΩΤ ΔΝΟΚ 'My father'. (4) To strengthen the suffix; e.g. Δ.ϣ.Σ̄Ν̄.Τ̄.ϣ̄ Ν̄ΤΟ.ϣ 'He found him' (Z 294).

§47. The Pronoun of Emphasis or Contrast: ΖΩ(Ω)= 'Self, also' or 'But on the other hand', takes the suffixes:

Singular		Plural	
1 com	ΖΩΩ.Τ, ΖΩΩ, ΖΩ	1 com	ΖΩΩ.Ν
2 masc	ΖΩΩ.Κ	2 com	ΖΩΤ.ΤΗΥΤ̄Ν̄
2 fem	ΖΩΩ.ΤΕ		
3 masc	ΖΩΩ.ϣ	3 com	ΖΩ.ΟΥ
3 fem	ΖΩΩ.С		

It is frequently used in conjunction with the Independent Pronoun; e.g. ΝΤΟ ΖΩΩ.ΤΕ ΒΗΘΛΕΕΜ 'Thou also Bethlehem' (Mt 2:6), Ν̄ΤΩΤ̄Ν̄ ΖΩΤ.ΤΗΥΤ̄Ν̄ ΔΡΙ.СΟΥ ΝΔ.Υ Ν.ΤΕ̄.Ι.ΖΕ 'You also do thus (lit. in this way) to them' (Mt 7:12), Ν̄ΤΩΤ̄Ν̄ ΖΩΤ.ΤΗΥΤ̄Ν̄ ΕΤΕ.ΤΝ ΣΩ Μ̄ΜΟ.С ΧΕ ΔΝ̄.ΝΙΜ 'But you on the other hand, who do you say I (am)?' (Mt 16:15).

§48. The Possessive Pronoun.

	Person	Singular		Plural
		Masculine	Feminine	
Singular	1 com	ΠΩ.Ī	ΤΩ.Ī	ΝΟΥ.Ī
	2 masc	ΠΩ.Κ	ΤΩ.Κ	ΝΟΥ.Κ
	2 fem	ΠΩ	ΤΩ	ΝΟΥ
	3 masc	ΠΩ.ϣ	ΤΩ.ϣ	ΝΟΥ.ϣ
	3 fem	ΠΩ.С	ΤΩ.С	ΝΟΥ.С
Plural	1 com	ΠΩ.Ν	ΤΩ.Ν	ΝΟΥ.Ν
	2 com	ΠΩ.ΤΝ	ΤΩ.Τ̄Ν̄	ΝΟΥ.Τ̄Ν̄ (§14n)
	3 com	ΠΩ.ΟΥ	ΤΩ.ΟΥ	ΝΟΥ.ΟΥ

§49. This Absolute Form is used as a substantive; e.g. ΤΩΚ ΤΕ Τ.ΣΟΜ Μ̄Ν Π.ΕΟΟΥ ΩΔΝ.Ι ΕΝΕΖ 'Thine is the power and the glory forever' (Mt 6:13), ΝΟΥ.Κ ΔΕ ΟΥΩΜ СΕСΩ 'But thine (i.e. the disciples) eat, they drink' (Lk 5:33; note the asyndeton, §338).

The Construct Form of the Possessive Pronoun.

§50. The Possessive Adjective.

Singular	1 com	ΠΔ-	ΤΔ-	ΝΔ-
	2 masc	ΠΕ.Κ-	ΤΕ.Κ-	ΝΕ.Κ-

	2 fem	ΠΟ.Υ-	ΤΟ.Υ-	ΝΟ.Υ-
	3 masc	ΠΕ.Ϝ-	ΤΕ.Ϝ-	ΝΕ.Ϝ-
	3 fem	ΠΕ.Ϙ-	ΤΕ.Ϙ-	ΝΕ.Ϙ-
Plural	1 com	ΠΕ.Ν-	ΤΕ.Ν-	ΝΕ.Ν-
	2 com	ΠΕ.ΤἺ-	ΤΕ.ΤἺ-	ΝΕ.ΤἺ-
	3 com	ΠΕ.Υ-	ΤΕ.Υ-	ΝΕ.Υ-

These forms are prefixed to substantives, and agree in number and gender; e.g. ΠΕΚ.ϘΟΝ 'Thy brother', ΤΕϜ.Ϙ2ΙΜΕ 'His wife', ΝΕΝ.ΒΙΡ 'Our baskets'. **Note:** The possessive article can be used with those nouns which take the suffixes (§38); e.g. ΠΕϜ.ΡΟ or ΡΩ.Ϝ 'His mouth', ΠΕΝ.2ΗΤ or 2ΤΗ.Ν 'Our heart'.

§51. The Possessive Article.

Singular masc	Singular fem	Plural
ΠΔ-	ΤΔ-	ΝΔ-

These are used before a noun with the meaning 'Belonging to'; e.g. ΠΔ.Τ.Ω)ΕΛΕΕΤ 'The bridegroom' (lit. He belonging to the bride), ΝΔ.ΝΕϘΤΟΡΙΟϘ 'The Nestorian Heresy' (lit. The things belonging to Nestorius).

§52. The Demonstrative Pronoun. 'This' and 'These' have two forms:

	Absolute	Construct		Absolute	Construct
Sing masc 'This'	ΠΔἶ	ΠΕἶ-	Plural 'These'	ΝΔἶ	ΝΕἶ-
Sing fem 'This'	ΤΔἶ	ΤΕἶ-			

The Absolute Form is used as a substantive, ΠΔἶ and ΝΔἶ being used in a neuter sense for 'This' and 'These'; e.g. ΠΔἶ ΔΕ ΝΕ.Ϝ.ΧΩ ΜΜΟ.Ϙ 'This one was saying' (Z 311), ΤΔἶ ΤΕ ΘΕ 'This is the way', ΠΔἶ ΕΤ.ϘΗ2 'This which is written (i.e. This which follows)' (Z 324), ΠΕΤ.ΕἶΡΕ.Ἲ.Ν.ΝΔἶ 'He who does these things'. **The Construct Form** stands before its noun; e.g. ΠΕἶ.ΚΔ2 'This land', ΤΕἶ.Ϙ2ΙΜΕ 'This woman', ΝΕἶ.ΡΩΜΕ 'These men'.

§53. The Demonstrative Pronouns. 'That' and 'Those' also have two forms:

Sing masc 'That'	ΠΗ, Π(Ε)-	Plural 'Those'	ΝΗ, Ν(Ε)-
Sing fem 'That'	ΤΗ, Τ(Ε)-		

The Absolute form is used as a substantive; e.g. ΝΗ ΔΕ ἺΠ.ΟΥ.ΕΙΜΕ 'Those did not know' (Jn 10:6), ΝΗ ΤΗΡ.ΟΥ 'All those (things)' (Mt 18:23).

§54. As the Construct Form is used to express the Definite Article (§80), in order to express such a phrase as 'That man' **a relative clause is employed:** ΕΤ.ἺΜΔΥ 'Who (or which) is there'; e.g. Π.ΡΩΜΕ ΕΤ.ἺΜΔΥ 'That man', Ἲ.2Ἲ2ΔΛ ΕΤ.ἺΜΔΥ 'Those servants'.

§55. The Interrogative Pronouns (for uses, §344): ΔΩ 'Who, what, which?', ΝΙΜ 'Who, which?', ΟΥ 'What?', ΟΥΗΡ 'How much?', Δ2ΡΟ= (always with suffix) 'Why?'

• Nouns •

§56. Coptic recognizes two genders, Masculine and Feminine. As a general rule masc nouns end in a consonant or a short vowel (Δ, Ε, Ο), and fem nouns end in -Ε (-Ι in Bohairic) or a long vowel (Ι, Η, Ω, ΟΥ); e.g. masc ΗΡΠ 'Wine', 2ΛΛΟ 'Old man', ΛΔ 'Slander', ΤΟΟΥ 'Mountain'; fem ΗΠΕ 'Number', 2ΛΛΩ 'Old woman', 2ΙΗ 'Path', ΡΙ 'Cell'.

§57. But there are many exceptions to this rule, especially in respect to words ending in -Ε. Thus the following are all masc: ΒΕΚΕ 'Wage', ΡΩΜΕ 'Man', ΩΗΡΕ 'Son', ΩΤΕ 'Mast', †ΜΕ 'Village', ΩΕ 'Wood'. **Note** also the following masculines ending in a long vowel: ΕΙΩ 'Donkey', ϜΩ 'Hair', ΟΥΩ 'News'. Examples of fem nouns ending in a consonant are: ΒΔΩΡ 'Fox', ΜΕΛΩΤ 'Ceiling', ΜΟΡΤ 'Beard'.

§58. Nouns formed by the addition of the suffixes of the 3rd masc sing and 3rd fem sing clearly indicate their gender. This type of noun formation is only met with occasionally; e.g. Suffix -Ϝ masc gender: ΝΔ2Β.Ἲ 'Yoke' (from ΝΟΥ2Β 'To yoke'), ΩΔ2.Ἲ 'Fear' (ΩΛΔ2 'Be afraid'), ΜΟΧ2.Ἲ and ΜΟΧ.2 'Girdle', ϜΟϘ.Ἲ 'Robber' (ϜΩϘΕ 'To

seize'); Suffix -C fem gender: ΚΟΤ.С 'Circuit' (from ΚΩΤΕ 'To turn'), COOY2.C 'Collection' (CWOY2 'To gather'), OYOL.C 'Booty' (OYAL 'To rob'), OYOC.C 'Reception' (OYOP 'To receive').

§59. Compound Nouns. By means of a prefix, which may be a noun, a verb or a particle, placed before another noun or verbal form, a large number of Compound Nouns were constructed. The prefix, when it stands immediately before the noun or verbal form, is always in the Construct Form. However, it must be noted that some of the prefixes must be connected to their noun or verbal form by the particle \bar{n} .

§60. Noun Prefixes. The most common of these are:

(a) **ЄI ЄΠ-** (construct of ЄI OΠЄ 'Craft'), fem gender; e.g. ЄI ЄΠ.NOYB 'Goldsmith's craft', ЄI ЄΠ.OYЄ 'Woodworker's craft'.

(b) **MA-** 'Place' followed by \bar{n} and verbal form, masc gender; e.g. MA. \bar{n} .OYOPЄ 'Dwelling-place', MA. \bar{n} .ΠOT 'Place of refuge'.

(c) **PM-** (construct of POME 'Man') followed by \bar{n} ; e.g. PM. \bar{n} .TME 'Villager', PM.M.MЄ 'Honest person' (lit. Man of truth), PM. \bar{n} .KHME 'Egyptian'. **Note:** The particle \bar{n} is usually omitted before the names of cities and towns; e.g. PM.PAKOTE 'Alexandrian'.

(d) **CA-** 'Man' followed by the particle \bar{n} and noun, forms nouns expressing profession or even character; e.g. CA. \bar{n} .HPH 'Wine merchant', CA. \bar{n} .ABAGHEIN 'Glass blower', CA. \bar{n} .KOT 'Guileful person'.

(e) **2AM-** 'Craftsman' is used without \bar{n} to describe various kinds of workers; e.g. 2AM.KAAЄ 'Boltsmith', 2AM.NOYB 'Goldsmith', 2AM.OYЄ 'Carpenter'.

(f) **OY-** 'Use, value' with the following verbal form has the meaning 'Worthy of, fit for'; e.g. OY.OY.MOCTЄ 'One fit to be hated' (§249).

§61. Note also: (g) **ЄI Є2-** (ЄI O2Є 'Field'); e.g. ЄI Є2.ЄXOOLЄ 'Vineyard', ЄI Є2.OYHN 'Grove'.

(h) **ЄI ЄP-** (ЄI OOP 'Canal'); e.g. ЄI ЄP.O 'River' (lit. Great canal).

(i) **CT-** (CTOI 'Smell'); e.g. CT.NOY4Є 'Perfume' (lit. Good smell), CT.BOWON 'Stench' (lit. Evil smell).

(j) **2OB-** 'Work', so 2OB. \bar{n} .SIX 'Handiwork.'

§62. Verb Prefixes. The characteristic feature of the Verb Prefix in Compound Nouns is the presence of the vowel Δ after the first radical of the verbal root; e.g. OYAM- (from OYOM 'To eat'), MATN- (from MOTON 'To rest'). This form originated from the old participle, and still retains the participial meaning in expressing a characteristic, especially in describing trades or occupations; e.g. OYAM.CNO4 'Bloodthirsty man' (lit. Eater of blood), MAI.EOOY 'Lover of glory', XAI.BEKЄ 'Hireling' (lit. Taker of wages), MANE.PIP 'Swineherd', CA2T.2BOOC 'Cloth-weaver', 4AI.NA2B 'Yoke-bearer'. **Note:** This verbal form has been named *Participium Coniunctum*, and is indicated in Crum's *Coptic Dictionary* by the abbreviation 'pc'.

§63. Particle Prefixes. (a) **MNT-** (from MOYTE 'To call') forms abstract feminine nouns; e.g. MNT.ЄI OT 'Fatherhood', T.MNT.CON 'The Brotherhood', MNT.COTΠ 'Choice'.

(b) **PE4-** with the verbal form expresses a noun of agency, and is used regardless of gender or number; e.g. PE4.COTM 'Hearer', PE4.OY 'Reader', PE4.MOYT 'Dead man'. **Note:** The verbal form can take an object after it; e.g. PE4.P.NOBE 'Sinner' (lit. One who does sin), PE4.2I.LA 'Slanderer'.

(c) **SIN-** (for XI \bar{n} , §5.f) with verbal form expresses nouns of action, which are feminine; e.g. SIN.XIBE 'Madness', SIN.KIME 'Movement', SIN.OYAXЄ 'Saying, speech'.

(d) **AT-** (ATE before double consonants) forms, with nouns and verbal forms, a negative adjective (§101ff); e.g. AT.NOBE 'Sinless', AT.TAKO 'Imperishable'. When the complement is a verb it can take an object, and it is to be noted that when used in a passive sense transitive verbs *must* take an object, in such cases a pronominal object; e.g. AT.CONT. \bar{q} 'Uncreated' (lit. Without to create it), AT.NAY EP.O.4 'Invisible' (lit. Without to see it).

§64. (e) Occasionally **AN-** in collective numerals; e.g. AN.TAIOY 'Fiftieth'.

(f) Occasionally **Є-** to form nouns of profession: e.g. Є.KOT 'Builder', Є.OYT 'Trader'.

§65. Number. Although singular and plural forms are found, as well as a few words preserving the old dual endings (e.g. CΠOTOY 'Lips', CNAY 'Two'), **the majority of words show the same form in both the singular and the plural, distinction in number being indicated by the form of the Article** (§80, 85); e.g. Π.POME 'The man', \bar{n} .POME 'The men', OY.POME 'A man', 2EN.POME '(Some) men', T.OEPE 'The daughter', \bar{n} .OePE 'The daughters'. Even with those nouns which have preserved the old plural endings, it is quite common to find the singular form used with the plural Article; e.g. ABOK 'Raven' plural \bar{n} .ABOKE or \bar{n} .ABOK, 2TO 'Horse' plural 2EN.2TWP or 2EN.2TO.

§66. Plural Formations, Masc Nouns: Ending in O form plurals in OY; e.g. KPO 'Shore' plural KPOY, ЄI EP.O 'River' ЄI EP.OY, PO 'Door' (when meaning 'Mouth' takes a suffix, §38) PPOY, PPO 'King' PPOY, OTCKO 'Prison' OTCKOY, XO 'Armpit' XOY. **Note:** 2XAO 'Old man' has the plural 2XAOI.

§67. Ending in Є form the plural in HY or EEY: (a) -HY; e.g. AMЄ 'Herd' plural AMHY. Likewise AMPЄ 'Baker', LAYANE 'Village officer', OYNE 'Net', OYTE 'Mast', OYXЄ 'Locust', SMЄ 'Gardener'. **Note:** PPE 'Temple' and BEKE

'Wage' show fem plurals ῥΠΗΥΕ and ΒΕΚΗΥΕ.

§68. (b) -ΕΕΥ; e.g. ΒΛΛΕ 'Blind man' plural ΒΛΕΕΥ. Likewise ΜῆΤΡΕ 'Witness', ΣΑΒΕ 'Wise man', ῥῤ.ΖΕ 'Freeman', ΖΔΕ 'End', ΖΑΤΡΕ 'Twin', ΣΙΣΕ 'Height', ΣΑΛΕ 'Lame man'. **Note:** ΣΑΔΕ 'Enemy' shows plural forms ΣΙΧΕΕΥ and ΣΙΝΧΕΕΥ.

§69. Ending in Τ preceded by a long vowel form plural ΔΤΕ; e.g. ΒΑΡΩΤ 'Bronze' ΒΑΡΔΤΕ. Likewise ΒΕCΝΗΤ 'Smith', ΕΚΩΤ 'Builder' (but see §70), ΕΡΗΤ 'Vow', ῥΕΜΗΤ 'Tenth part', ΖΑΛΗΤ 'Bird', ΖΟΥΗΤ 'Passenger', ΖΟΥΕΙΤ 'First', ῥΩΤ 'Growth'.

§70. Note: Irregular are ΕΙΩΤ 'Father' plural ΕΙΟΤΕ, ΕΩΩΤ 'Trader' plural ΕΩΟΤΕ, ΖΗΤ 'Lip, edge' plural ΖΤΕΕΥ; ΕΚΩΤ ('Builder', §69) sometimes shows ΕΚΟΤΕ.

§71. Ending in Τ preceded by a short vowel also form plural ΔΤΕ; e.g. ΕΒΟΤ 'Month' plural ΕΒΔΤΕ. Likewise ΜΕΡΙΤ 'Beloved one' plural ΜΕΡΔΤΕ, COT 'Dung', ΖΟΥΡΙΤ 'Guardian'.

§72. Plural formed by adding -Ε to the singular form; e.g. ΩΔΔΡ 'Hair' ΩΔΔΡΕ. Likewise ΧΝΟΟΥ 'Threshing floor', ΣΑΜΟΥΑ 'Camel'. **Note:** the following show a vocalic change also: ΔΒΩΚ 'Raven' plural ΔΒΟΟΚΕ, ΒΑΡΩΖ 'Camel' ΒΑΡΔΖΕ, ΛΕΛΟΥ 'Youth' ΛΕΛΑΥΕ, CΔΩ 'Blow' CΗΩΕ, ΖΟΕΙΜ 'Wave' ΖΗΜΕ, ΣΕΡΗΣ 'Hunter' ΣΕΡΔΣΕ.

§73. Plural formed by moving the tone syllable is shown in the following: CΟΝ 'Brother' plural CΝΗΥ, ΩΗΡΕ 'Son' ΩΡΗΥ, ΖΑΜ 'Craftsman' ΖΜΗΥ, ΖΩΒ 'Thing' ΖΒΗΥΕ. ΩΟΜ 'Father-in-law' shows the plurals ΩΜΟΥΙ or ΩΜΩΟΥ, and ΖΟΥ 'Serpent' the form ΖΒΟΥΙ.

§74. Some nouns show a 'broken plural', i.e. the vowel of the singular form modifies in the plural: **(a)** Δ becomes ΔΥ: e.g. ΔΝΔΩ 'Oath' plural ΔΝΔΥΩ, likewise ΧΝΔΖ 'Forearm' ΧΝΔΥΖ. But note ΜΚΔΖ 'Pain' forms the plural ΜΚΟΟΖ, and so too ΜΑΔΖ 'Battle', ΜCΔΖ 'Crocodile'. ΚΔC 'Bone' shows the plural ΚΔΔC. **(b)** Η becomes ΕΕ in ΩΒΗΡ 'Friend' plural ΩΒΕΕΡ. **(c)** Ο becomes ΟΟ: e.g. ΚΛΟΜ 'Crown' ΚΛΟΟΜ, likewise CΟΤΕ 'Arrow', ΤΟΩ 'Border', ΟΥΖΟΥ 'Dog'. But ΑΠΟΤ 'Cup' ΑΠΗΤ. **(d)** ΟΟ becomes ΩΩ: e.g. ΖΒΟΟC 'Garment' ΖΒΩΩC, ΣΡΟΟC 'Seed' ΣΡΩΩC. **Note:** CΝΟΥ 'Blood' follows this modification, plural CΝΩΩ. Also ΧΖΟ 'Treasure' and ΖΤΟ 'Horse', which show as their plurals ΔΖΩΩΡ and ΖΤΩΩΡ. **(e)** Ω becomes ΟΟ: e.g. ΕCΩΩ 'Ethiopian' ΕCΟΟΩ, ΜΑΡΧΩΧΕ 'Garment' ΜΑΡΧΟΟΧΕ, CΩΜ 'Garden' CΟΟΜ. **Note:** ΤΩΩ 'Ordinance' shows the plural ΤΩΩΩ.

Note: The following show two forms of the plural: ΩΩC 'Herdsman' ΩΟΟC or ΩΩΩC, ΣΕΡΩΒ 'Rod' ΣΕΡΟΟΒ or ΣΕΡΩΩΒ.

§75. Irregular plurals are the following:

Meaning	Singular	Plural
'Flesh'	ΔΨ	ΔΨΟΥΙ
'House'	Ηῖ	ΗΟΥ
'Hoof, claw'	ΕΙ(Ε)Β	ΕΙΕΒΗ
'Field'	ΕΙΩΖΕ	ΕΙΔΖΟΥ
'Water'	ΜΟΟΥ	ΜΟΥΕΙΗ (ΜΟΥΗΕΙΕ, ΜΟΥΕΙΟΟΥΕ)
'Tear'	ῥΜΕΙΗ	ῥΜΕΙΟΟΥΕ
'Rib'	CΠΙΡ	CΠΙΡΟΟΥΕ
'Beast'	ΤΒΝΗ	ΤΒΝΟΟΥΕ or ΤΒΝΗΟΥ
'Mountain'	ΤΟΟΥ	ΤΟΥ(Ε)ΙΗ
'Cushion'	ΩΟΤ	ΩΩΩΤΕ
'Field'	ΖΟῖ	ΖΙΕΕΥ(Ε)
'Ship'	ΧΟῖ	ΕΧΗΥ
'Lord'	ΧΟΕΙC	ΧΙCΟΟΥΕ

§76. Feminine Nouns: Ending in Ε form the plural in ΗΥΕ; e.g. ΑΠΕ 'Head' ΑΠΗΥΕ, ΠΕ 'Heaven' ΠΗΥΕ, ΖΡΕ 'Food' ΖΡΗΥΕ.

§77. Ending in Η form the plural in ΟΟΥΕ; e.g. ΟΥΩΗ 'Night' ΟΥΩΟΟΥΕ, ΖΙΗ 'Road' ΖΙΟΟΥΕ. **Note:** ΖΙΗ 'Rudder' forms the plural ΖΙΗΥ. **Note:** A few Greek words ending in Η form a plural in ΟΟΥΕ; e.g. ΨΥΧΗ 'Soul' ΨΥΧΟΟΥΕ, ΕΠΙCΤΟΛΗ 'Letter' ΕΠΙCΤΟΛΟΟΥΕ.

§78. Ending in Ω also form the plural in ΟΟΥΕ; e.g. ΜΡΩ 'Harbour' ΜΡΟΟΥΕ. Likewise ΔΒΩ 'Dagnet', ΔΑΩ 'Snare', ΔΑΩ 'Pupil of eye', ῥCΩ 'Fold', CΒΩ 'Teaching', ΖΒΩ 'Garment'. **Note:** ΕΩΩ 'Sow (female swine)'

shows plural €ΩΔΥ.

§79. Irregular plurals are:

Meaning	Singular	Plural
'Cow'	€Ζ€	€ΖΟΟΥ or €ΖΗΥ
'Woman'	€ΖΙΜ€	ΖΙΟΜ€
'Wall'	ΧΟ€	€ΧΗ
'Year'	ΡΟΜΠ€	ΡΜΠΟΟΥ€
'Hour'	ΟΥΝΟΥ	ΟΥΝΟΟΥ€
'Cat'	€ΜΟΥ	€ΜΟΟΥ€
'Fox'	ΒΔΩΡ	shows a broken plural, ΒΔΩΟΡ
'Ceiling'	ΜΕΛΩΤ	forms the plural ΜΕΛΔΤ€ (as in §69)

Chapter IV. The Article.

§80. The Definite Article.

Singular masc	Π-, Π€-	Plural	Ν-, Ν€-
Singular fem	Τ-, Τ€-		
In old texts the forms ΠΙ -, †-, ΝΙ - are found.			

Note: In the New Testament ΝΙ.€Ν€Ζ (for Ν.€Ν€Ζ) 'Forever' and †.ΡΗΝΗ (for Τ.€ΙΡΗΝΗ) 'The peace'.

§81. **The article stands immediately before its substantive.** When this begins with a vowel or a single consonant, the forms Π-, Τ-, Ν- are used; e.g. Π.ΗΡΠ 'The wine', Π.€ΟΝ 'The brother', Τ.€ΩΝ€ 'The sister', Ν.ΡΩΜ€ 'The men'. **Note:** Occasionally before Ζ, Π- and Τ- become φ- and θ- (§3); e.g. φ.ΩΒ (Π.ΖΩΒ) 'The work', θ.€ (Τ.Ζ€) 'The manner'. **Note:** Sometimes when the plural article appears before a vowel, it loses its sonant function; e.g. Ν.Δ€ΒΗ€ 'The evil doers', but Ν.Δ€ΒΗ€ also occurs.

§82. Π€-, Τ€-, Ν€- are used: **(a)** when the substantive begins with a double consonant or a consonant followed by a semi-consonant; e.g. Π€.ΧΡΙ€ΤΟ€ 'The Christ', Π€.€ΜΟΤ 'The form', Τ€.€ΖΙΜ€ 'The woman', Ν€.ΖΒΗΥ€ 'The works', Π€.€ΟΥΟ 'The corn', Τ€.ΖΙΗ 'The way'. **Note:** When the first letter of a double consonant is ΟΥ, the form of the article is determined by the original formation of the word; thus Π.ΟΥΜΟΤ 'The thickness', Π.ΟΥΡΟΤ 'The rejoicing'. But with other words the article coalesces with ΟΥ; e.g. Π.€ΥΖΟΡ 'The dog', Τ.€ΥΩΗ 'The night' (§16). **(b)** When the substantive begins with a double consonant, the first of which is functioning as a sonant; e.g. ΡΠ€ 'Temple' Π€.ΡΠ€ 'The temple'.

§83. **(c)** When the substantive is a word denoting time; e.g. Π€.ΖΟΟΥ 'The day', Τ€.ΡΟΜΠ€ 'The year'.

§84. **The Vocative is expressed by means of the Definite Article;** e.g. Π.€ΙΩΤ 'Oh father', Ν€.ΧΠΟ Ν.Ν€Ζ.ΒΟΥΙ 'Oh generations of vipers'.

§85. The Indefinite Article.

Sing masc and fem	'A, An'	ΟΥ- (construct of ΟΥΔ 'One')
Plural masc and fem	'Some'	Ζ€Ν- (construct of ΖΟ€ΙΝ€ 'Some')

E.g. ΟΥ.ΡΩΜ€ 'A man', ΟΥ.€ΖΙΜ€ 'A woman', Ζ€Ν.ΡΩΜ€ 'Some men'. **Note:** With verbal prefix Δ- and verbal and prepositional prefix €-, contraction with the article is usual; e.g. Δ.Υ.€ΟΝ ΒΩΚ (for Δ.ΟΥ.€ΟΝ ΒΩΚ) 'A brother went', €.€ΩΤΜ €.Υ.ΩΔΧ€ (for €.€ΩΤΜ €.ΟΥ.ΩΔΧ€) 'He hears a word'. **Note:** In carelessly written MSS ΖΝ- often appears for Ζ€Ν-.

§86. **Uses of the Indefinite Article.** With Abstract Nouns; e.g. ΟΥ.ΡΔΩ€ 'Joy', ΟΥ.Μ€ 'Truth'. With the preposition ΖΝ- 'In', it is frequently used to form adverbs (§246); e.g. ΖΝ.ΟΥ.Μ€ 'Truly' (lit. In a truth), ΖΝ.ΟΥ.ΜΝΤ.ΡΜ.ΜΔΟ 'Richly' (lit. In a wealth, C296a).

§87. With nouns indicating substance or material; e.g. ΟΥ.ΝΟΥΒ ΜΝ ΟΥ.ΛΙ ΒΔΝΟ€ ΜΝ.ΟΥ.ΩΔΔ 'Gold and frankincense and myrrh' (Mt 2:11). For use with the Infinitive, §245.

§88. **Omission of the Article occurs:** **(1)** In Compound words: **(a)** When a Compound Noun is formed by placing two nouns together, the second noun does not take the article; e.g. ΩΒΡ.ΖΜΔΔΔ 'Fellow servant', ΜΔ.Μ.ΠΩΤ 'Place of refuge' (§60). Likewise in Compounds in which the second noun is preceded by a preposition; e.g. Π.ΒΔΔΜΠ€ ΔΔ.ΝΟΒ€ 'The scapegoat' (lit. The goat with sin).

§89. **(b)** When a Compound Noun is formed by placing a verbal form before a noun, the noun is without the

Article; e.g. CЄ.HPH 'Wine-drinker', Π.CЄK.MOOC 'The water-drawer', OC.2ΔΛG.2HT 'A mild person' (lit. One who is sweet of heart).

§90. (c) When a Compound Verb is formed by placing a verbal form either directly before a noun, or by linking the two forms indirectly by means of a preposition, the noun does not take the article; e.g. **Directly:** P.2IK 'To bewitch' (lit. To make magic), †.ΠΔ2PE 'To heal' (lit. To give drugs); **Indirectly:** 2MOOC MŃ 2ΔI 'To be married' (lit. To sit with a husband), EI EBOL 2Ń CΦMA 'To die' (lit. To come out of body). For a list of verbs used in forming compounds, §177.

§91. (2) In enumerating nouns, especially when the items are connected by 2I, EIЄ, EITЄ, OYΔЄ; e.g. NOYB 2I 2ΔT 'Gold and silver', EITЄ 2OOYT EITЄ C2IME EITЄ NOS EITЄ KOYĪ 'Both man and woman, both great and small'.

§92. (3) In negative sentences and questions expecting a negative answer; e.g. MŃ CBOYI XOCЄ E.ΠЄΦ.CΔ2 'There is no disciple higher than his teacher' (Lk 6:40), MHTI OY.Υ.XЄЄΛЄ EΛOOCΛЄ EBOL 2Ń.OYONTE H OY.Υ.KЄT.Ī KŃTE EBOL 2Ń.ΔPOOYЄ 'Are they wont to gather grapes from thorns, or are they wont to pluck figs from thistles?' (Mt 7:16).

§93. (4) In precise adverbial phrases, mostly with preceding preposition; e.g. Ń.POY2Є 'At evening', Ń.OYOPΠ 'At morning', Ń.KPOĪ 'Guilefully', E.2OYN 'Inwardly'. **Note:** Without preceding preposition: COP 'Sometimes'.

§94. (5) With the nouns which can take suffixes (§38). Definition in such cases is implied by the suffix, which is in accord with the following word; e.g. KOYN.Ī Ń.ΔBPΔ2ΔM 'The bosom of Abraham' (lit. His bosom of Abraham), PΦ.OY Ń.N.ΔCEBHC 'The mouth of the evildoers' (lit. Their mouth of the evildoers).

§95. Note: The Greek words ΘΔΛΔCCΔ 'Sea' and ΘHBΔĪC 'Thebes' were frequently treated as if they were contracted forms for T.2ΔΛΔCCΔ and T.2HBΔĪC, and the initial T was mistaken for the fem Definite Article. Hence the form Ń.2ΔΛΔCCΔ 'The seas'. However, the correct forms TЄ.ΘΔΛΔCCΔ and NE.ΘΔΛΔCCΔ do occur. Likewise PPO 'King' is really PĪPO (old *pr'3*, the Pharaoh of the Bible); the initial Π was mistaken for the masc Definite Article; hence a plural form NE.PPOY 'The kings' (§66).

§96. Apposition. The word in apposition follows the noun which it enlarges, and always takes the Definite Article; e.g. HCΔIΔC ΠЄ.PPOΦHTHC 'Isaiah the Prophet', ΠETPOC Π.POMЄ M.Π.NOYTЄ 'Peter, the man of God'.

Note: Where the word in apposition is a Proper Name, it is introduced by the particle XЄ- 'Namely'; e.g. OYΔ XЄ ΔΠΔ ΠΔYXOC 'One (namely) Apa Paulos'.

§97. The Genitive. The oldest construction of the genitive was formed by placing the noun of possession in the Construct Form, before the noun of the possessor in the Absolute Form. This construction had almost disappeared in Coptic. The few remaining examples of this construction are the Compound Nouns (§59ff.).

§98. The usual construction is by linking the noun indicating the possession to the noun indicating the possessor by means of the particle Ń; e.g. T.6IX Ń.OY.POMЄ 'The hand of a man', T.MŃT.ЄPO N.M.ΠHYЄ 'The kingdom of the heavens', Π.OYHPЄ M.Π.NOYTЄ 'The Son of God'. This construction is also widely used in the formation of phrases equivalent to adjectives (§101).

§99. In the place of Ń, the particle **ŃTE-** is used: **(1)** When the noun indicating the possession has the Indefinite Article; e.g. OY.MHHOЄ ŃTE.T.POΛIC 'A multitude of the city', OY.ΠNEYMA ŃTE.Π.NOYTЄ 'A Spirit of God'. **Note:** The particle **ŃTA=** can take suffixes; e.g. OY.CON ŃTA.Ī 'A brother of his', OY.CWNE ŃTE. THYTŃ 'A sister of yours'. **Note:** When the genitival construction is used as an equivalent for an adjective, especially when describing substance, material or type, even though the noun indicating the possession has the Definite Article, the particle Ń is used; e.g. OY.MΔΠΠΔ Ń.OYŃC 'A cloth of linen', OY.MΔNI ΔKHC Ń.2ΔT 'A necklace of silver', OY.OYHPЄ Ń.OYOT 'An only son'. **(2)** **ŃTE** is used as the genitive between two Proper Names; e.g. BHΘΛЄЄMNTE †.OYΔΔIΔ 'Bethlehem of Judaea'.

§100. (3) **ŃTE** is used when the noun indicating the possession is qualified by an adjective or a phrase equivalent to an adjective; e.g. CI OYЄ NIM NTE Π.PONHPOC 'All the bitterness of depravity', OY.OYHPЄ Ń.OYOT ŃTE TЄĪ.MΔAY 'An only son of his mother', Π.PΔN M.Π.OYĪ.Ń.OYOT ŃTE.Π.NOYTЄ 'The name of the only Son of God'. **Note:** After the adjective THP 'All', the genitive is as a rule Ń; e.g. M.MŃT.ЄPO.OY THP.OY M.Π.KOCMOC 'All the kingdoms of the world'.

§101. The Adjective. There are few true adjectives. This is due to the fact that the old form of the language was rich in adjective-verbs, as well as the fact that even transitive verbs could express the idea of a condition arising as a result of an action performed, by means of the old Perfective Form of the verb— in Coptic preserved in the Qualitative (§141). Generally speaking the adjective is expressed in Coptic by means of **a relative clause or by substantives** linked together by the genitival Ń, less frequently the noun and its qualifying substantive are in **direct apposition**; e.g. 2OB NIM 'Everything' (noun + true adjective), Π.PΔN ЄT.OYΔΔB 'The name which [is] holy' (noun + relative clause), KCOYĪ Ń.NOYB 'Ring of gold' (noun-Ń-noun).

§102. True adjectives are mostly invariable in number and gender; e.g. ΔΔAY 'White', ΔC or ΔΠΔC 'Old', BΦON 'Evil', BPPЄ 'New, young', KOYĪ 'Little', NIM 'Every', NOYX 'Lying', NOS 'Great', OYOT 'Single', OYHM

'Little', $\Sigma\Delta\kappa$ 'Sober', $\Sigma\Delta\lambda$ 'Many', $\Sigma\Theta\Upsilon\tau$ 'Male'.

§103. However, adjectives ending in ϵ generally form the fem in η ; e.g. $\Sigma\Delta\beta\epsilon$ (masc) $\Sigma\Delta\beta\eta$ (fem) 'Wise', $\Sigma\Delta\epsilon$ (masc) $\Sigma\Delta\eta$ (fem) 'Last'. **Note:** $\Upsilon\iota\rho\epsilon$ (masc) $\Upsilon\upsilon\epsilon\rho\epsilon$ (fem) 'Small', Θ (masc) Θ (fem) 'Great'.

§104. Position of the adjective in relation to its noun. At first sight the syntax of the true adjective seems confusing and illogical. But if it is borne in mind that even the few true adjectives were felt to be in the nature of substantives, the apparent confusion is accounted for.

§105. The adjective is placed immediately after the noun it qualifies, which is in the Absolute Form; e.g. $\Sigma\Omega\beta$ NIM 'Everything', $\rho\omega\mu\epsilon$ NIM 'All men'. This is always the usage with NIM . It is a usage much less frequent with other adjectives. Examples which may be quoted are: $\Upsilon\eta\rho\epsilon$ $\Upsilon\eta\mu$ 'Little son' (fem $\Upsilon\upsilon\epsilon\rho\epsilon$ $\Upsilon\eta\mu$), $\Theta\Upsilon$. $\Sigma\Theta\Upsilon\Upsilon$ $\Theta\Upsilon\Upsilon\tau$ 'A single day'.

§106. But note that the noun appears in its Construct Form when it precedes one of the following Adjectives: Θ 'Great', $\Upsilon\iota\rho\epsilon$ 'Little', $\text{NOY}\epsilon$ 'Good', $\beta\omega\omega\text{N}$ 'Evil', $\Sigma\Theta\Upsilon\tau$ 'Male'; e.g. $\epsilon\iota\epsilon\rho$ Θ 'River' (lit. Great canal), $\rho\bar{\mu}\pi$ $\Upsilon\iota\rho\epsilon$ 'Famine' (lit. Year of little), $\text{C}\dagger$ $\beta\omega\omega\text{N}$ 'Evil smell', $\Upsilon\eta\bar{\rho}$ $\Sigma\Theta\Upsilon\tau$ 'Male child'.

§107. The adjective follows its noun but is linked to it by $\bar{\eta}$. This is the most usual construction; e.g. $\pi\epsilon\epsilon\Upsilon$. $\Upsilon\eta\rho\epsilon$ $\bar{\eta}$. $\Theta\Upsilon\Upsilon\tau$ 'His only son', NE . $\pi\rho\phi\eta\text{THC}$ $\bar{\eta}$. $\text{NOY}\chi$ 'The lying prophets'. In point of fact the adjective is treated as if it were a noun, and as such follows the normal construction used to form adjective equivalents, i.e. noun- $\bar{\eta}$ -noun; e.g. $\Upsilon\lambda\chi\epsilon$ $\bar{\eta}$. $\Upsilon\lambda\Theta\Upsilon$ 'Shameful saying' (lit. Saying of shame), $\beta\omega$ $\bar{\eta}$. $\chi\Theta\epsilon\iota\tau$ 'Olive tree' (lit. Tree of olive).

§108. But **Note: The adjective can also stand before its noun.** This is especially common in the case of NOC and $\Sigma\Delta\lambda$; e.g. $\Theta\Upsilon$. NOC $\Delta\iota\pi\text{NON}$ 'A great supper', $\Sigma\Delta\lambda$ $\bar{\eta}$. $\Sigma\iota\text{C}\epsilon$ 'Much suffering', $\pi\epsilon\epsilon\Upsilon$. MEPIT $\bar{\eta}$. CON 'His beloved brother', $\Theta\Upsilon$. $\Upsilon\eta\mu$ $\bar{\eta}$. $\text{NE}\Sigma$ 'A little oil'.

§109. Concord. Where masc and fem forms of the adjective exist, they agree in gender with their noun; e.g. π . $\rho\omega\mu\epsilon$ $\bar{\eta}$. $\Sigma\Delta\beta\epsilon$ 'The wise man', τ . $\Upsilon\upsilon\epsilon\rho\epsilon$ $\bar{\eta}$. $\Sigma\Delta\beta\eta$ 'The wise daughter'. **Note:** Greek adjectives follow their noun and usually show the masc for persons, and neuter form for things; e.g. $\Theta\Upsilon$. $\rho\omega\mu\epsilon$ $\bar{\eta}$. $\Delta\iota\kappa\Delta\iota\Theta\text{C}$ 'A righteous man', NE . $\psi\chi\Theta\Theta\Upsilon\epsilon$ $\bar{\eta}$. $\tau\epsilon\lambda\epsilon\iota\Theta\text{N}$ 'The perfect souls'.

§110. The three adjectives THP = 'All', $\Theta\Upsilon\Delta\Delta$ = 'Alone, self', $\text{MAY}\Delta\Delta$ = 'Alone, own', follow their noun and take suffixes in accord; e.g. π . $\kappa\Theta\text{CMOC}$ THP . $\bar{\eta}$ 'All the world', $\text{NT}\omega\tau\bar{\eta}$ THP . $\tau\bar{\eta}$ 'You all', $\bar{\eta}\tau\Theta$. κ $\Theta\Upsilon\Delta\Delta$. κ 'Thou alone', $\pi\epsilon\epsilon\Upsilon$. $\Theta\Upsilon\chi\Delta\iota$ $\text{MAY}\Delta\Delta$. ϵ 'His own salvation'.

§111. $\kappa\epsilon$ - 'Other' is a construct form which stands before its noun; e.g. $\kappa\epsilon$. $\rho\omega\mu\epsilon$ 'Another man', $\kappa\epsilon$. $\Sigma\Omega\beta$ 'Another thing'. But note the plural $\Sigma\epsilon\text{N}$. $\kappa\epsilon$ - 'Others'; e.g. $\Sigma\epsilon\text{N}$. $\kappa\epsilon$. $\rho\omega\mu\epsilon$ 'Other men', $\Sigma\epsilon\text{N}$. $\kappa\epsilon$. $\Sigma\beta\eta\Upsilon\epsilon$ 'Other things'. **Note:** The use of $\kappa\epsilon$ in the adverbial phrase $\bar{\eta}$. $\kappa\epsilon$. COP 'Again' (lit. In another time; §283).

§112. $\kappa\epsilon$ combines with $\Theta\Upsilon\Delta$ and $\lambda\Delta\Delta\Upsilon$ to form the substantive 'Another': $\kappa\epsilon$. $\Theta\Upsilon\Delta$, $\kappa\epsilon$. $\lambda\Delta\Delta\Upsilon$. This form can take the Definite Article or the Demonstrative Pronoun; e.g. π . $\kappa\epsilon$. $\Theta\Upsilon\Delta$ 'The other', $\pi\epsilon\bar{\iota}$. $\kappa\epsilon$. $\Theta\Upsilon\Delta$ 'This other'. It can also be linked to a following noun by the particle $\bar{\eta}$; e.g. π . $\kappa\epsilon$. $\Theta\Upsilon\Delta$ $\bar{\eta}$. $\rho\omega\mu\epsilon$ 'The other man', τ . $\kappa\epsilon$. $\Theta\Upsilon\epsilon\iota$ $\bar{\eta}$. $\rho\omega\mu\pi\epsilon$ 'The other year'.

§113. When $\kappa\epsilon$ stands directly before a noun and is itself preceded by the Definite Article or Possessive Article, it conveys the meaning 'Also'; e.g. π . $\kappa\epsilon$. $\rho\omega\mu\epsilon$ 'The man also', τ . $\kappa\epsilon$. $\rho\omega\mu\pi\epsilon$ 'The year also', $\pi\Delta$. $\kappa\epsilon$. $\epsilon\iota\omega\tau$ 'My father also'. **Note:** $\kappa\epsilon$ is rarely used in the absolute form as a substantive; e.g. $\pi\epsilon\bar{\iota}$. $\kappa\epsilon$ or $\tau\epsilon\bar{\iota}$. $\kappa\epsilon$ 'This other', though a plural form $\kappa\Theta\Theta\Upsilon\epsilon$ is fairly commonly so used; e.g. $\Sigma\epsilon\text{N}$. $\kappa\Theta\Theta\Upsilon\epsilon$ 'Others', $\bar{\eta}$. $\kappa\Theta\Theta\Upsilon\epsilon$ 'The others', $\text{NE}\bar{\iota}$. $\kappa\Theta\Theta\Upsilon\epsilon$ 'These others'.

§114. Comparison. Special forms of the adjective to express the comparative or superlative do not exist in Coptic. The comparative is expressed by means of the preposition ϵ - or $\epsilon\rho\Theta$ = (§261); e.g. $\pi\epsilon\tau\Theta$ $\bar{\eta}$. NOC ϵ . π . $\bar{\rho}$ $\pi\epsilon$ 'One who (is) greater than the temple' (Mt 12:6), ϵ . $\chi\Theta\Theta\rho$ $\epsilon\rho\Theta$. $\bar{\iota}$ 'He (is) stronger than I'.

§115. The Superlative is sometimes expressed by the use of the adverb ϵ . MATE or $\bar{\eta}$. MATE 'Very, much' placed after the adjective; e.g. $\Theta\Upsilon$. $\tau\Theta\Theta\Upsilon$ ϵ . ϵ . $\chi\Theta\Theta\epsilon$ ϵ . MATE 'A very high mountain' (lit. A mountain which [is] very high). But frequently the context alone can decide whether or not a superlative meaning is implied; cf Mt 18:1 where the Coptic π . NOC $\Sigma\bar{\eta}$. τ . MNT . $\epsilon\rho\Theta$ $\bar{\eta}$. M . $\text{PHY}\epsilon$ 'The great one in the kingdom of the heavens' is the Greek $\mu\epsilon\iota\zeta\omega\text{N}$... ϵN $\tau\eta$ $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$ $\tau\omega\text{N}$ $\sigma\upsilon\rho\alpha\text{N}\omega\text{N}$.

Chapter V. The Numerals.

§116. Sahidic writes the numerals in full, and only rarely uses the system founded on the Greek model, in which the letters of the alphabet have a numerical value. In Bohairic the Greek system is extensively used. To denote that letters had a numerical function, a single stroke was written over them from 1→800 and a double stroke for the thousands. **Note**, in the following table, the odd symbol for 6 (see www.metalog.org/files/plumley/plum-049.gif) and the use of the barred ϕ - for 900.

§117. The Cardinal Numbers.

		Absolute		Construct		With Tens
		Masc	Fem	Masc	Fem	
1	Ἀ	ΟΥΔ	ΟΥ(Ε)Ι			ΟΥΕ (masc), ΟΥΕΙ (fem)
2	Β	CΝΔΥ	CΝΤΕ			CΝΟΟΥC (m), CΝΟΟΥCΕ (f)
3	Γ	ΩΜΝΤ	ΩΜΤΕ	ΩΜΤ- (ωμντ-)		ΩΜΤΕ
4	Δ	ϣΤΟΟΥ	ϣΤΟ(Ε)	ϣΤΟ(Ο)Υ-	ϣΤΕΥ-	ΔϣΤΕ
5	Ε	†ΟΥ	†Ε			ΤΗ
6	Ε̄	CΟΟΥ	CΟ(Ε)	CΕΥ-		ΔCΕ
7	Ζ	CΔΩϣ	CΔΩϣΕ			CΔΩϣ(Ε)
8	Η	ΩΜΟΥΝ	ΩΜΟΥΝΕ			ΩΜΗΝ, ΩΜΗΝΕ
9	Θ	ΨΙC (ψιτ)	ΨΙΤΕ			
10	Τ	ΜΗΤ	ΜΝΤΕ	ΜΝΤ-		
20	Κ	ΧΟΥ(ΟΥ)ΩΤ	ΧΟΥΩΤΕ	ΧΟΥΤ-		
30	Λ	ΜΔΔΒ	ΜΔΔΒΕ			
40	Μ	ΖΜΕ		500	Φ	†ΟΥ Ν.ΩΕ
50	Ν	ΤΔ(Ε)ΙΟΥ		600	Χ	CΟΟΥ Ν.ΩΕ (CΕΥ.ΩΕ)
60	Ξ	CΕ		700	Ψ	CΔΩϣ Ν.ΩΕ
70	Ο	ΩϣΕ (ωβε, cωϣε)		800	Ω	ΩΜΟΥΝ Ν.ΩΕ
80	Π	ΖΜΕΝΕ		900	Ϝ	ΨΙC Ν.ΩΕ
90	ϣ	ΠCΤΔΪΟΥ		1,000	Α*	ΩΟ
100	Ρ	ΩΕ		10,000	Τ*	ΤΒΔ
200	Ϛ	ΩΗΤ				
300	Τ	ΩΜΝΤ.ΩΕ	ΩΜΝΤ Ν.ΩΕ			
400	Υ	ϣΤΟΥ.ΩΕ	ϣΤΟΥ Ν.ΩΕ			

§118. Composite Numerals. 11-99 were formed by placing the unit expressing the tens before the simple unit; e.g. ΜΝΤ.ΩΜΤΕ '13'. **Note** that 10 and 20 alone have a special form for constructing the composite numerals. The single units 1-8 appear in the last form shown in the table (§117); e.g. ΜΝΤ.ΟΥΕ (fem ΜΝ Τ.ΟΥΕΙ) '11', ΜΝΤ.CΝΟΟΥC (fem ΜΝΤ.CΝΟΟΥCΕ) '12', ΧΟΥΤ.CΔΩϣ '27', ΧΟΥΤ.ΩΜΗΝ '28', ΜΔΔΒ.ΤΗ '35', ΖΜΕ.ΨΙC '49'. **Note:** With ΔϣΦΤΕ '4' and ΔCΕ '6' following the analogy of ΜΝΤ.ΔϣΤΕ '14', ΧΟΥΤ.ΔϣΤΕ '24', ΜΝΤ.ΔCΕ '16', ΧΟΥ.ΤΔCΕ '26', everywhere T was inserted; e.g. ΜΔΔΒ.Τ.ΔϣΤΕ '34', ΖΜΕ.Τ.ΔCΕ '46', ΩϣΕ.Τ.ΔCΕ '76'. **Note:** The T of ΤΗ '5' coalesced with the final T of both ΜΝΤ- and ΧΟΥΤ-; thus ΜΝ.ΤΗ (ΜΝΤ.ΤΗ) '15' and ΧΟΥ.ΤΗ (ΧΟΥΤ.ΤΗ) '25'.

§119. Occasionally the tens were combined with the units by means of the conjunction ΜΝ 'With'; e.g. ΤΔΙΟΥ ΜΝ ΟΥΔ '51' (lit 50 with 1).

§120. The hundreds 300-900 and the thousands were formed: (1) with the Construct Form of the unit followed by ΩΕ '100' or ΩΟ '1000'; e.g. ΩΜΝΤ.ΩΕ '300', ϣΤΟΥ.ΩΟ '4000'; (2) with the absolute form of the unit followed by Ν and ΩΕ or ΩΟ; e.g. ϣΤΟΥ Ν.ΩΕ '400', CΔΩϣ Ν.ΩΟ '7000', †ΟΥ Ν.ΤΒΔ '50,000' (lit. 5 ten thousands).

§121. Sometimes the method used to express the thousands is that of employing the tens followed by the hundreds; e.g. ΜΗΤ Ν.ΩΕ '1000' (lit. 10 hundreds), ΜΔΔΒ Ν.ΩΕ '3000' (lit. 30 hundreds). **Note:** ϚΙC.ΤΒΔ '5000' (lit Half ten-thousand) (§127).

§122. The ciphers of a number can be written either: (1) without any connecting particle; e.g. Ε.ϣ.ΜΕΖ Ν.ΝΟC Ν.ΤΒΤ Ε.Υ.ΕΙΡΕ Ν.ΩΕ ΤΔΕΙΟΥ ΩΜΤΕ 'Being full of great fish, making one hundred fifty-three' (Jn 21:11); or (2) with ΜΝ 'With'; e.g. ΖΜΕ.ΟΥΕ Ν.ΩΟ ΜΝ ϣΤΟΥ.ΩΕ '41,400'.

§123. Syntax of the Cardinal Numbers. The numerals precede the noun which they qualify and are linked to it by the particle Ν; e.g. ϣΤΟΥ Ν.ΡΩΜΕ 'Four men'. The numeral agrees in gender with its noun which is in the singular; e.g. ΩΜΤΕ Ν.ΟΥΝΟΥ 'Three hours', ΤΜΗΤΕ Μ.ΠΔΡΘΕΝΟC 'The ten virgins'. **Note:** There also occurs ΩΜΤ ΖΩΒ 'Three things' (the numeral being in the Construct Form); and the forms ΔΠ CΟΕ 'Sixth hour' and ΔΠ ΨΙΤΕ 'Ninth hour' (the noun precedes the numeral, and is in the Construct Form).

§124. The numeral 'One' is used in two ways: (1) in the full form, when it agrees in gender with its noun, to which it is linked by Ν; e.g. ΟΥΔ Ν.ΝΕϣ.ΩΒΡ ΖΜΖΔΔ 'One of his fellow-servants', ΟΥΕΙ Ν.ΝΕΪ.ΕΝΤΟΛΗ 'One of

these commandments'; or (2) in the toneless form ΟΥ- before the noun. As this latter form is used to express the Indefinite Article (§85), so that e.g. ΟΥ.ΡΩΜΕ might be translated either as 'A man' or as 'One man', the numeral is strengthened by the addition of the adjective ΟΥΩΤ 'Only' after the noun; e.g. ΟΥ.⁴Ω Ν.ΟΥΩΤ 'One hair', ΟΥ.ΙΩΤΑ Ν.ΟΥΩΤ Η ΟΥ.ΩΩΛΑ Ν.ΟΥΩΤ 'One iota or one dot' (Mt 5:18).

§125. The numeral 'Two' generally follows its noun which is in the singular, and with which it agrees in gender; e.g. Π.ΩΗΡΕ CΝΔΥ 'Two sons', Π.СON CΝΔΥ 'The two brothers', Τ.С2ΙΜΕ CΝΤΕ 'The two women', Τ.СN ΤΕ 'The two'. **Note** that the linking particle Ν is not used. Sometimes the noun is shortened before the numeral; e.g. CΕΠ CΝΔΥ 'Two times', ΡMΠΕ CΝΤΕ 'Two years'.

§126. The Cardinals can be used distributively; e.g. ΟΥΔ ΟΥΔ 'One by one', CΝΔΥ CΝΔΥ 'Two by two'. **Note:** Π.ΟΥΔ Π.ΟΥΔ 'Each one' and ΟΥΔ Ν.ΟΥΩΤ 'Single one, each one'.

§127. Fractions. 'Half' is expressed either by ΠΔΩΕ; e.g. ΠΔΩΕ Ν.ΤΕ.2ΙΝ 'Half the way', Τ.ΠΔΩΕ Ν.ΤΔ.ΜN Τ.ΕΡΟ 'The half of my kingdom' (Mk 6:23); or by COC, e.g. ΟΥ.ΜΔ2Ε ΟΥ.COC 'A cubit [and] a half'. **Note** that the construct form CIC- is also used; e.g. CIC.ΤΒΔ '1/2 10,000', CIC.ΚΙΤΕ 'Drachma' (lit. 1/2 kite). Also cf CIC.ΛΔΥΟ 'Half-sail' (i.e. the Fore-sail). Fractions in which 'One' is the numerator, e.g. 1/3, 1/5, 1/12, etc., the construct form ΡΔ- 'Part, fraction' is placed before the numeral indicating the denominator; e.g. ΡΔ.ΩΟΜNΤ '1/3', ΡΔ.⁴ΤΟΟΥ '1/4', ΡΔ.СООΥ '1/6'. But note ΡΕ.ΜΗΤ '1/10', which has a plural ΡΕ.ΜΔΤΕ (§69). **Note:** ΟΥΩΝ 'Part' sometimes appears in forming a few fractions; e.g. ΟΥΩΝ CΝΔΥ '1/2', ΩΟΜNΤ Ν.ΟΥΩΝ '1/3'.

§128. Multiplication is expressed quite simply by means of the numeral following the noun to which it refers, and the numeral itself followed by the noun ΚΩΒ 'Doubling' linked to the numeral by Ν; e.g. ΩΟΜNΤ Ν.ΚΩΒ 'Threefold', Δ.Υ.ΤΔΥΕ ΟΥ.ΚΔΡΠOC ΕΒΟΛ Ν.ΩΕ Ν.ΚΩΒ 'They produced fruit a hundredfold' (Lk 8:8). Multiplication of one numeral by another is expressed by Ν placed between the two numerals; e.g. CΔΩ⁴ Ν.Ω⁴Ε Ν.СON 'Seventy times seven' (lit. 7x70 times).

§129. The Ordinal Numbers. These are formed by placing the form ΜΕ2- (lit. 'That which completes', the toneless form of ΜΟΥ2 'To fill') before the Cardinal Numbers; e.g. ΜΕ2.ΩΟΜNΤ 'Third', ΜΕ2.ΧΟΥΩΤ 'Twentieth'.

Note: The word for 'First' ΩΟΡΠ is generally used for both genders, though a fem ΩΟΡΠΕ is occasionally found. There is a construct form ΩΡΠ- which stands before its noun; e.g. Π.ΩΡΠ.ΤΩΩ 'The first commandment', but the absolute form may also be used with the linking Ν; e.g. Π.ΩΟΡΠ Ν.ΤΩΩ. Another word for 'First' is 2ΟΥΕΙΤ, fem 2ΟΥΕΙΤΕ, though in Sahidic this is mostly used as a substantive and rarely as an adjective.

§130. When used adjectivally the Ordinals stand either: (1) in front of their noun and linked by Ν; e.g. Π.ΜΕ2.СΔΩ⁴ Ν.СON 'The seventh time', Π.ΜΕ2.⁴ΤΟΟΥ Ν.ΩΩΠ Ν.ΤΕ.ΥΩΗ 'The fourth watch of the night'. **Note:** The old formation Π.ΜΕ2.ΡΩΜΕ CΝΔΥ 'The second man' (lit. That which two men make complete) and Τ.ΜΕ2.ΡΟΜΠΕ CΝΤΕ (or Τ.ΜΕ2.ΡMΠΕ CΝΤΕ) 'The second year', Π.ΜΕ2.СΠ CΝΔΥ 'The second time'; or (2) after their noun, linked by Ν, e.g. Π.ΜΟΥ M.ΜΕ2.СΝΔΥ 'The second death'.

§131. Notation of time. The year which commenced on 29th August (30th in a leap year) consisted of twelve months, each containing thirty days. Five extra days (six in a leap year) were added to complete the total of 365 (366). In Bohairic these days are called 'The little month' (ΠΙ.ΚΟΥΧΙ ΝΔΒΟΤ), but in Sahidic the Greek επαγομενα is always used in describing them. ΡΟΜΠΕ (ΡMΠΕ-) is the usual word for year. **Note:** ΤΕ.ΚΕ.ΡΟΜΠΕ 'Next year', Τ.Ν.ΡΟΜΠΕ 'Annually', ΡΟΜΠΕ Ν.ΒΡΡΕ 'New year', ΡΟΜΠΕ Ν.ΟΥΩΜ 'Alimony' (lit. Year of food), ΡM Π.ΩΙΡΕ 'Famine' (lit. Year of little). Also note CΝΟΥ.⁴ 'Last year'. CΠ-, CΕΠ-, is used in dating events only; e.g. Τ.СΠ.СNΤΕ 'The second year'.

§132. The Month: ΕΒΟΤ, pl ΕΒΔΤΕ. The names of the months were:

1	ΘΟΥΤ	7	ΠΔΡΕΜ2ΟΤ(Π)
2	ΠΔΟΠΕ (ΠΟΟΠΕ, ΠΔΔΠΕ)	8	ΠΔΡΜΟΥΤΕ
3	2ΔΘΩΡ	9	ΠΔΩONC
4	ΚΙΔ2Κ (ΧΟΙΔ2Κ)	10	ΠΔΩNE
5	ΤΩΒΕ	11	ΕΠΗΠ (ΕΠΗΦ)
6	ΜΩΙΡ	12	ΜΕCOPH (ΜΕCΩPH)

§133. The Day: 2ΟΥΥ is the usual word; e.g. MN.Ν.СΔ CΟΥΥ Ν.2ΟΥΥ 'After six days', ΩΔ ΠΕ.2ΟΥΥ 'Until the day', etc. It is widely used in a number of adverbial phrases; e.g. M.ΠΕ.2ΟΥΥ 'By day', Ν.ΟΥ.2ΟΥΥ 'On a day, one day'. **Note:** Π.ΟΥΥ (for Π.2ΟΥΥ) 'Today' in such phrases as M.Π.ΟΥΥ 'Today', ΩΔ.Π.ΟΥΥ 'Until today', ΧΙΝ.Π.ΟΥΥ 'Since today'. **Note:** Π.ΟΥΥ Ν.2ΟΥΥ 'This day'. **Note:** ΜΗNE (always in the form M.ΜΗNE) 'Every day'. But when the day of a month or a festival is indicated, the form CΟΥ- (from CΥ 'Time or season') is used; e.g. Ν.СΟΥ CΔΩ⁴ Ν.ΘΟΥΥΤ 'On the seventh day of Thowt'; note that the Cardinal Numeral is used. With the

numeral 'One' contraction takes place; e.g. $\bar{\nu}.$ COYΔ (for $\bar{\nu}.$ COY.OYΔ) $\bar{\mu}.$ Π.CΔBBΔTON 'On the first day of the week' (NB re Th 27), COY ΔΠΔ ΠΔΠNOYTE 'The day (i.e. the festival) of Apa Papnoute'.

§134. Lesser divisions of time: NAY 'Hour, time' (masc); cf the following compounds: NAY $\bar{\nu}.$ ΩP $\bar{\pi}$ 'Morning, early hour', NAY $\bar{\mu}.$ MEEPE 'Midday', NAY $\bar{\nu}.$ POY2E 'Evening'; often in these compounds NOY appears for NAY. The following words are feminine in gender: OYNOY (pl OYNOOYE) 'Hour' (note σ IC.OYNOY 'Half-hour'), 2OTE 'Hour, moment', XP- (XEΠ-) 'Hour' (mostly with following numeral); e.g. $\bar{\mu}.$ Π.NAY $\bar{\nu}.$ XP.COE M $\bar{\pi}$ XP.ΨITE 'At the sixth hour and the ninth hour' (Mt 20:5).

§135. Dating. The oldest documents were dated after the various occasions of the fixing of the tax assessment by the Roman authorities. From the time of Diocletian (297 AD), this tax assessment was made every 15 years. It is to be noted that it was customary to use the Greek numerals; e.g. $\bar{\nu}.$ T.POMPE THC TETAPTHC INΔIK(TIONOC), $\bar{\nu}.$ TI.POMPE OKTOHC INΔ(IKTI) O(NOC).

§136. But from the time of the Arab Conquest of Egypt (640 AD), the year was usually dated from 'The year of Diocletian' or 'The year of the Martyrs' which commenced the 29th of August 284 AD, a date which commemorated the most severe persecution of the Christian Church by the Roman authorities; e.g. ETOYC ΔIOKΛ(HTIΔNOC) BΔC IAEYC Y $\bar{\nu}$ Δ 'In the year of King Diocletian 451'. Later it was also customary to use the Mohammedan method of reckoning the year from the Hegira (16th July 622 AD); e.g. ETOYC ΔIOKΛ(HTIΔNOC) BΔC IAEYC Y $\bar{\nu}$ Δ KAI ETOYC CAPAKOINON P $\bar{\tau}$ Δ 'In the year of King Diocletian 451 and in the year of the Saracens 114'.

Chapter VI. The Verb.

§137. Coptic possesses two fundamental forms of the verb: Infinitive and Qualitative. With the help of the auxiliaries, all the necessary tenses of the verb can be formed from the Infinitive. The Qualitative is restricted in use to a few tenses only (§145). **The Infinitive may be said to express a verbal action,** which in Transitive Verbs passes to an object and in Intransitive Verbs affects the subject initiating the action. **The Qualitative may be said to express the condition or state resulting from a verbal action.**

§138. The Infinitive. In point of fact **the Infinitive is a verbal noun** and may show either a masculine or a feminine form, though syntactically it is always treated as a masculine substantive. As a general rule the masculine form ends in a consonant and favors an O sound for its formative vowel; e.g. BΩΛ 'To loose', MOY2 (for MΩ2, §14) 'To fill', CΩTM 'To hear'. Feminine forms end in E, and favor Δ or I as the formative vowel; e.g. MICE 'To give birth to', PΔΩE 'To rejoice'. But some infinitives ending in E are really masculine, their original final radical having fallen away; e.g. ΩΠE 'To become' from original *hop'r (curved underline); PΩ2E 'To wash' from original *roh't (curved underline).

§139. Meaning. The Infinitive can express **an active or a passive sense** (§259); e.g. OYΩN 'To open' or 'To be opened', TΔKO 'To destroy' or 'To be destroyed', TΔXPΩ 'To make strong' or 'To be strengthened'. With Intransitive verbs the Infinitive expresses an action without a direct object, e.g. 2ΩN 'To come near'; or it denotes the beginning of a condition or circumstance, e.g. †2E 'To become drunken'.

§140. Forms. The Infinitive may have **Absolute, Construct and Pronominal forms** (§25); e.g. BΩΛ, BEX-, BΩX= 'To loose'; COXC $\bar{\lambda}$, CXC $\bar{\lambda}$ -, CXCΩ $\bar{\lambda}$ = 'To comfort'; thus:

Δ.Ϛ.COXC $\bar{\lambda}$	'He comforted', or 'He was comforted'	Absolute
Δ.Ϛ.CXC $\bar{\lambda}$.ΠEN.CON	'He comforted our brother'	Construct
Δ.Ϛ.CXCΩ $\bar{\lambda}$.C	'He comforted her'	Pronominal
(for use of suffixes with the Pronominal form, §39-44)		

Note: Not all verbs show the three forms; many possess only the Absolute form. This is particularly the case with the Intransitive verbs; e.g. PIME 'To weep', MIKE 'To rest', B $\bar{\pi}$ B $\bar{\pi}$ 'To boil', etc.

§141. The Qualitative. The Qualitative originated from the Perfective form in Old Egyptian. **In most verbs it has no special ending,** being derived from the 3 masc sing of the Old Perfective that ended originally in the weak semi-consonant w, which was lost at an early period (in hieroglyphic texts it is more often omitted than written). Occasionally, however, the ending T is attached to the stem; e.g. CMONT Qualitative of CMINE 'To establish', XPΔEIT (also XOP) Qual of XPΩ 'To become strong', TNTONT (also TNTΩN) Qual of TONTN 'To become like'. This ending, which is more often found in Bohairic, originated from the 3 fem sing of the Old Perfective -t'i. **Note:** Not all verbs have a Qualitative form; e.g. XNOY 'To ask', XΩ 'To say', ΩIPE 'To be ashamed', MOY2 'To look', etc. It would appear that many verbs which have no Qual had also lost the power to form Construct and Pronominal forms.

§142. A few verbs have lost all their forms with the exception of the Qualitative, which is then used as an

Infinitive; e.g. λ2ε 'To stand', βοστ 'To be dry', κ1ωογ 'To be fat', χητ 'To be fat', ϸ6ρλ2τ 'To rest', ωογε1τ 'To be empty', λλογλωογ 'To be high', λμοοϸ 'To sit', λοογ 'To be putrid or wicked', χοορ(ε) 'To be strong'.

§143. Meaning. In contrast to the Infinitive, **the Qualitative indicates the result of a verbal action**, the effect or state produced by an action, the quality which it finally produces. In contrast to the Infinitive of Intransitive verbs, it suggests the permanent character of the verbal action effected. It might almost be said to suggest a neuter sense; e.g. τλμ1ο 'To make' Qual τλμ1ηγ 'To be created', κμoμ 'To become black' Qual κημ 'To be black'.

§144. Note: ηηγ, which is employed as the Qual of ε1 'To come', is commonly used to express a future sense 'To be in the act of coming'; e.g. η.ηηγ γλρ εβολ η.ηητ.ε ηβ1 ογ.ηηγογμενοϸ 'For a prince will come out of thee' (lit. He is in the act of coming out of thee, namely a prince; Mt 2:6).

§145. As **the Qualitative** expresses the meaning of state or quality, it **can with the relative particle supply the deficiency of adjectives in Coptic**; e.g. ηε1.τλφοϸ ετ.χη2 'These white-washed tombs' (lit. These tombs which are smeared/whitened), η.ηηλ ετ.ογλλβ 'The Holy Spirit' (lit. The Spirit who [is] holy). In verbal sentences the Qual can only be used with the auxiliaries of I and II Present and Imperfect (§187.1). **Note:** In Crum's *Coptic Dictionary*, Qualitative forms are indicated by means of the dagger (†). In this grammar, the abbreviation Qual or Q is adopted to avoid confusion with the letter †.

Chapter VII. Verb Classes 1.

§146. Verb Classes.

The system of classification of verbal stems adopted in this work is according to their consonantal and vocalic forms as shown in **Sahidic**. Reference to the older forms is only occasionally noted. The student is advised in the beginning to work at texts with the aid of Crum's *Coptic Dictionary*, and to familiarize himself with the various verbal forms as they occur. Later he student can consult the etymologies given in Steindorff's, *Koptische Grammatik*, Sethe's *Verbum*, and Spiegelberg's *Koptische Handwörterbuch*. **Note:** The forms with a doubled vowel after the first consonant (βλλβε, μοοηε, ηηηβε, etc.) are especially confusing. Thus their Sahidic forms are in a section of their own (§170), although etymologically they are derived from various classes.

§147. The following abbreviations used in describing the verbal classes should be noted:

Abbreviation	Verbal Stem Consonants	Special Characteristics
2 lit	2	
2 lit gem	2	2 nd doubled
3 lit	3	
3 lit inf	3	3 rd weak
4 lit	4	
5 lit	5	
3 lit gem	3	3 rd doubled
4 lit inf	4	4 th weak

§148. Class I: 2 lit; Model:

Absolute	Meaning	Construct	Pronominal	Qual
βωλ	'To loose'	β(ε)λ-	βολ=	βηλ

It is probable that all the verbs in this class were originally 3 lit, but contained a weak consonant which fell away at an early period. Evidence for this is forthcoming from the hieroglyphic forms of about 40 verbs which had become 2 lit in Coptic; e.g.

Coptic	Translation	Hieroglyphic	Coptic	Translation	Hieroglyphic
κωβ	'To double'	<i>k3b</i>	πω2	'To break'	<i>ph3</i> (h dotted)
λωϸ	'To sing'	<i>hs'i</i> (h dotted)	λωκ	'To gird'	<i>hkr</i>
πωη	'To pour out'	<i>pnn</i>	πωω	'To divide'	<i>psš</i>

It may be noted that, with the exception of Qual, the vocalization of the first syllable of 3 lit verbs is the same as 2 lit. The majority of the 2 lit verbs follow the model βωλ exactly. **Note:** After M and N the formative vowel of the Absolute changes to ογ (§14); e.g. μογρ 'To bind', νογτ 'To grind'. **Note:** Before λ and ω

(representing old \underline{h} [curved underline]), O of the Pronominal form changes to λ (§15); e.g. $M\lambda\zeta.OY$ for $MOY.OY$ 'To fill them'. Likewise $\Pi\lambda\zeta$ = 'To break', $T\lambda\zeta$ = 'To mix', $OY\lambda\Omega$ = 'To wish', $OY\lambda\zeta$ = 'To put', $\chi\lambda\zeta$ = 'To smear'. An exception is $\zeta\Omega\zeta$ 'To scratch', which shows $\zeta\Omega\zeta$ =.

§149. Some verbs, which in their Construct, Pronominal and Qual forms follow the model of 2 lit verbs, show in their Absolute Form an apparent 3 lit inf form; e.g. $B\Omega T\epsilon$ 'To pollute' $B\epsilon T-$, $B\Omega T=$, $Q BHT$. Likewise $B\Omega K\epsilon$ 'To tan (leather)', $K\Omega T\epsilon$ 'To turn', $\lambda\Omega\delta\epsilon$ 'To hide', $NOY\zeta\epsilon$ 'To shake', $NOY\chi\epsilon$ 'To throw', $C\Omega T\epsilon$ 'To redeem', $T\Omega\Pi\epsilon$ 'To taste', $\Omega\eta\epsilon$ 'To press', $\eta\Omega T\epsilon$ 'To wipe off', $\eta\Omega\delta\epsilon$ 'To leap', $\chi\Omega T\epsilon$ 'To pierce', $\delta\Omega\Pi\epsilon$ 'To seize', $\delta\Omega\chi\epsilon$ 'To dig'. **Note:** $\Pi\Omega\delta\epsilon$ 'To break' $\Pi\Omega\delta=$ but Qual $\Pi\Omega\delta\epsilon$ (as 3 lit inf form).

§150. 2 lit verbs without initial consonant (§17) are:

Absolute	Meaning	Construct	Pronominal	Qual
$\Omega\lambda$	'To hold'	$O\lambda-$	$O\lambda=$	$H\lambda$
$\Omega\Pi$	'To count'	$\epsilon\Pi-$	$O\Pi=$	$H\Pi$
$\Omega\Omega$	'To cry out'	$\epsilon\Omega-$	$O\Omega=$	—
ΩK	'To be content'	—	—	—
$\Omega\Omega$	'To intrude'	—	$O\Omega=$	—

§151. 2 lit verbs without a final consonant are:

Absolute	Meaning	Construct	Pronominal	Qual
$C\Omega$	'To drink'	$C\epsilon-$	$COO=$	CHY
$\chi\Omega$	'To say'	$\chi\epsilon-$	$\chi OO=$	—
$OY\Omega$ (alternate form of $OY\Omega\zeta$)	'To cease'	—	—	—
$\zeta\Omega$	'To suffice'	—	—	—

Irregular are:

Absolute	Meaning	Construct	Pronominal	Qual
$\epsilon I\Omega$	'To wash'	$\epsilon I\lambda-$	$\epsilon I\lambda\lambda=$	ϵIH
$K\Omega$	'To place'	$K\lambda-$	$K\lambda\lambda=$	KH
$\Omega\Omega$	'To conceive'	—	—	$\epsilon\epsilon T$
$\delta\Omega$	'To continue'	—	—	$\delta\epsilon\epsilon T$

§152. The following verbs presenting monosyllabic Absolute forms are irregular. Most of them are really 3 lit in ρ verbs.

(a) Ending in λ :

Absolute	Meaning	Construct	Pronominal	Qual
$N\lambda$	'To have pity'	—	—	—
$N\lambda$	'To go'	—	—	—
$\Omega\lambda$	'To rise'	—	—	—
$C\lambda$	'To be beautiful'	—	—	$C\lambda I\Omega OY$

(b) Ending in ϵ :

Absolute	Meaning	Construct	Pronominal	Qual
$M\epsilon$	'To love'	$M\epsilon\rho\epsilon-$	$M\epsilon\rho I T=$	—
$OY\epsilon$	'To be distant'	—	—	$OYH(H)Y$
$\zeta\epsilon$	'To fall, light upon'	—	—	ζHY

(c) Ending in I :

Absolute	Meaning	Construct	Pronominal	Qual
€ I	'To come'	—	—	NHY (from NOY, §152[e])
CEI	'To be satisfied'	—	—	CHY

The following verbs are very frequently used, especially in forming Compound verbs (§177):

Absolute	Meaning	Construct	Pronominal	Qual
†	'To give'	†-	TΔΔ=	TO
ΩI	'To measure'	ΩI-	ΩIT=	ΩHY
ϣI	'To carry'	ϣI-	ϣIT=	ϣHY
ΧI	'To take'	ΧI-	ΧIT=	ΧHY
ΖI	'To beat'	—	ΖIT=	—

(d) Ending in O:

Absolute	Meaning	Construct	Pronominal	Qual
ΛO	'To cease'	—	—	—
ΧO	'To sow'	ΧΕ-	ΧO=	ΧHY
ΧO	'To put forth'	ΧΕ-	ΧO=	—

(e) Ending in a diphthong:

Absolute	Meaning	Construct	Pronominal	Qual
NΔY	'To behold'	—	—	—
MOY	'To die'	—	—	MOOYT
NOY	'To be going to', 'To be about to'	—	—	NHY [§152c, 144]

§153. Class II: 2 lit gem; Model:

Absolute	Meaning	Construct	Pronominal	Qual
ΖMOM	'To become hot'	—	—	ΖHM

The verbs in this class are few, as the fate of many of them was to become 2 lit at an early stage; e.g.:

Absolute	Meaning	Derivation
ΠΩN	'To pour out'	<i>pnn</i>
TΩM	'To shut'	<i>tmm</i>
ΖΩN	'To approach'	<i>hnn</i>

The few 2 lit gem words which have survived in Coptic show only Absolute and Qualitative forms, and are intransitive:

Absolute	Meaning	Qual
KMOM	'To be black'	KHM
GNON	'To be soft, weak'	GNH
KBO (Boh ΧBOB)	'To become cool'	KHB

Note: GNON 'To bow (the head)' is transitive, taking ΧΩ= ('Head') as its object. In this class should also be noted ΩIΔI 'To be long', Qual ΩOI or ΩΔI.

§154. Class III: 3 lit; Model:

Absolute	Meaning	Construct	Pronominal	Qual
ΠΩΡΩ	'To spread'	ΠΡΩ-	ΠΟΡΩ=	ΠΟΡΩ

To this group belongs by far the largest number of verbs, over 200 in all. The few exceptions to this vocalic structure of 3 lit verbs of the ΠΩΡΩ model need not occupy the student's attention. It is to be noted that the Pronominal and the Qualitative forms are identical. The Construct form is sometimes written with an ε, but quite often without; e.g. ΤΚΜ- and ΤΕΚΜ- 'To pluck', ΩΤΒ- and ΩΕΤΒ- 'To muzzle'.

§155. A few verbs ending in ε are really 3 lit verbs like ΠΩΡΩ, but have lost their final *t*, and in the case of ΩΩΠΕ a final *r* (original *hpr* [curved underline]). It is to be noted that in the two verbs which have Construct and Pronominal forms, the original *t* reappears:

Absolute	Meaning	Construct	Pronominal	Qual
ΡΩΩΕ	'To suffice'	ΡΕΩΤ-	ΡΔΩΤ= (§15)	—
CΩZΕ	'To weave'	CΔZΤ-	CΔZΤ=	CΔZΤ

Three verbs show only Absolute and Qualitative forms:

Absolute	Meaning	Construct	Pronominal	Qual
ΡΩZΕ	'To wash'	—	—	ΡΔZΕ
ΩΩΝΕ	'To become sick'	—	—	ΩΟΟΝΕ
ΩΩΠΕ	'To happen'	—	—	ΩΟΟΠ

Absolute forms only: CΩΒΕ 'To laugh', CΩΩΕ 'To drag, to creep'.

§156. Four verbs show their original vocalic form by the loss of an original medial consonant (§6):

Absolute	Meaning	Construct	Pronominal	Qual
KΩΩC (KΩNC)	'To bury'	(Boh KEC-)	KOOC= (KOONC=)	KHC (old <i>krs</i> [<i>k</i> dotted])
ΛΩΩC	'To be bruised'	ΛEC-	(Boh ΛΔC=)	ΛΔΔC(Ε)
CΩΩϣ	'To defile'	CΕ(Ε)ϣ-	COOϣ=	COOϣ (old <i>s'if</i>)
ΩΩΩΤ	'To cut'	Ω(Ε)Τ-	ΩΔ(Δ)Τ=	ΩΔΔΤ or ΩΗΤ (old <i>š'd</i>)

These forms are interesting in that they show an intermediate stage in the metamorphosis of a 3 lit verb into a 2 lit. For example, by the time of Shenoute (†451 AD), ΩΩΩΤ had become a 2 lit verb ΩΩΤ with the regular 2 lit Qual ΩΗΤ.

§157. Model:

Absolute	Meaning	Construct	Pronominal	Qual
KNOC	'To stink'	—	—	KONC

Verbs with the formative vowel after the second radical in the Absolute Form are intransitive and show only Absolute and Qualitative forms. An exception is ρΡΩ 'To become heavy', which is both transitive and intransitive in meaning. A Construct form to ρΡΩ also occurs: ρ(Ε)ΡΩ-. Verbs of this class with M or N as the first consonant show the forms:

Verb	Meaning	Verb	Meaning
ΜΚΔZ	'To become painful'	ΜΡΩΩ	'To become red'
ΜΤΟΝ	'To rest'	ΝΩΩΤ	'To become hard, difficult'
ΔΡΩΩ	'To become cold'	has no Qual of its own; ΡΩ, the Qual of ΩΡΩ 'To be cold', is used instead	

Note the Qualitative forms of the following: ΟΥΡΟΤ 'To become glad' Qual ΡΟΟΥΤ. ΖΚΟ 'To become hungry' shows two forms of the Qual (§141): ΖΟΚΡ (the old masc form in which the final weak consonant *r* reappears) and

2ΚΔΕΙΤ or 2ΚΟΕΙΤ (the fem form, which is more common than the masc in Sahidic). ΧΡΟ 'To become strong' (which is both an intransitive and a transitive verb) shows Qual ΧΡΔΕΙΤ.

§158. Model ΩΛΗΛ 'To pray'. A few verbs, mostly intransitives, show only Absolute Forms with H as the formative vowel after the second consonant. It is probable that nearly all these verbs are loan words.

Coptic	Meaning
ΕΡΗΤ	'To row'
Λ2ΗΜ	'To roar' (especially of lions)
CΘΗΡ	'To sail'
ΤΕΛΗΛ	'To rejoice'
ΩΛΗ	'To creep'
2ΙΝΗΒ	'To doze'
2ΡΗC	'To become still'
CΕΠΗ	'To hasten'
CΡΗ	'To dig'

Note: Χ(Ε)Λ2ΗC 'To become exhausted' is really a 4 lit verb, but is noted here as being the only 4 lit showing H as the formative vowel in the last syllable.

§159. Model ΟΥΧΔĪ 'To become whole' Qual ΟΥΟΧ. The verbs following this model are few in number and are mostly intransitive. They are mostly irregular in their Qualitatives.

Absolute	Meaning	Construct	Pronominal	Qual
ΔΝΔΙ	'To be pleasant'	—	—	—
2ΤΔΙ	'To be fat'	—	—	—
ΔΙΔΙ	'To increase'	—	—	ΟΙ
ΔCΔΙ	'To be lightweight'	—	—	ΔCΩΟΥ
ΔΩΔΙ	'To become many'	—	—	ΟΩ
ΧΤΔΙ	'To ripen'	—	—	ΧΗΤ

Note the two common transitive verbs:

Absolute	Meaning	Construct	Pronominal	Qual
C2ΔΙ	'To write'	CΕ2-	C2ΔΙC= (or C2ΔΙΤ=)	CH2
CKΔΙ	'To plough'	CΕΚ-	COK=	—

§160. A number of verbs show, like the model verb ΟΥΧΔĪ, the formative vowel λ in the last syllable. These are CNΔΤ 'To fear' and ΩΤΔΜ 'To shut' (Construct ΩΤΔΜ-). ΩΤΔ 'To become faulty', 2ΡΔ or ΩΡΔ 'To drive, compel' (absolute forms only), ΩΜΔ 'To become lightweight or fine' shows Qual ΩΟΟΜΕ. ΧΝΔ 'To quench' has forms ΧΝΕ-, ΧΝΔ=; a pronominal form only ΧΝΔ= occurs with the meaning 'To send'. **Note:** CPIT 'To glean' shows a pronominal form CPΔΤ= (sometimes CPIT=).

§160a. Two common verbs have short O as their Formative Vowel after the first consonant. Both verbs originated from forms with a weak medial consonant, but unlike the majority of verbs which originated from similar consonantal forms, they have not become 2 lit (§148). The Qualitative form of the first of these two verbs shows this tendency at work:

Absolute	Meaning	Construct	Pronominal	Qual
ΡΟΕΙC	'To become wakeful'	—	—	PHC
COOYŪ	'To be acquainted with'	COYŪN-	COYΩN=	—

Less common are the Absolute Forms ΡΟΟΥΩ 'To have a care for' and 2ΟΟΥΩ 'To abuse.' The rare ΤΟΟΥΤΕ 'To gather' (from old *twt*) shows the forms ΤΟΥΗΤ= and Qual ΤΟΥΗΤ.

Chapter VIII. Verb Classes 2.

§161. Class IV: 3 lit inf (fem infinitives, §138); Model:

Absolute	Meaning	Construct	Pronominal	Qual
ΩΙΚΕ	'To dig'	ΩΕΚΤ-	ΩΔΚΤ=	ΩΟΚΕ

Verbs of this model are the most common of the 3 lit inf verbs. Not only are they fem in their Absolute form, but they further show the old fem ending in *t* in the Construct and Pronominal forms. As a general rule, the Construct has ε as the formative vowel, and Δ appears in the Pronominal. The Qual generally shows ο as its characteristic vowel. **Note:** Before ζ and Ω (§15), ο changes to Δ; e.g. †ζΕ 'To become drunken' Qual ΤΔΖΕ, ΕΙΩΕ 'To hang' Qual ΔΙΩΕ. However, CITE 'To throw' has Qual CHT, and ζΙΟΥΕ 'To strike' Qual ζΩΟΥΙ.

§162. Note especially the following very common verbs:

Absolute	Meaning	Construct	Pronominal	Qual
ΕΙΝΕ	'To bring'	Ν-	ΝΤ=	—
ΕΙΡΕ	'To make, do'	Ρ-	ΔΔ=	Ο
ΩΙΒΕ	'To change'	ΩΒ-	ΩΒΤ=	ΩΟ(Ο)ΒΕ
ΩΙΝΕ	'To seek, ask'	ΩΝ(Τ)-	ΩΝΤ=	—
ΣΙΝΕ	'To find'	Σ(Ε)Ν-	ΣΝΤ=	—

Here might also be included the very common verb:

ΚΙΜ	'To move'	ΚΕΜΤ-	ΚΕΜΤ=	—
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§163. Model ρΔΩΕ 'To rejoice'. The following only appear in this group:

Absolute	Meaning	Construct	Pronominal	Qual
ΔΛΕ	'To mount'	—	ΔΛΟ=	ΔΛΗΥ
ΜΔΤΕ	'To reach'	—	—	ΜΔΤΩΟΥ
ΠΔΚΕ	'To be lightweight'	—	—	ΠΟΚ(Ε)
ΩΔϣΕ	'To swell'	—	—	ΩΟΒΕ
ΖΔΤΕ	'To flow'	—	ΖΔΔΤ=	—

§164. Model κῆνε 'To become fat'. The verbs in this class are very few—only:

Absolute	Meaning	Construct	Pronominal	Qual
ΠΡΡΕ	'To shine forth'	—	—	—
ΤΡΡΕ	'To be afraid'	—	—	ΤΡΕΙΩΟΥ
ΣΒΒΕ	'To be feeble'	—	—	ΣΟΟΒ

§165. Model:

Absolute	Meaning	Construct	Pronominal	Qual
ΠΩΩΝΕ	'To change'	ΠΕΕΝΕ-	ΠΟΟΝΕ=	ΠΟΟΝΕ

About 30 verbs follow this model. The two verbs noted below had already begun to approximate to the 2 lit verbs of the ΒΩΤΕ model (§149):

Absolute	Meaning	Construct	Pronominal	Qual
ΤΩΩΣΕ	'To join'	ΤΕΣ-	ΤΟΟΣ=	ΤΗΣ
ΧΩ(Ω)ΣΕ	'To dye'	ΧΕΣ-	ΧΟΣ=	ΧΗΣ

Note: ΠΩΩΠΕ 'To knead, make bricks' shows the forms ΠΔΠΕ-, ΠΔΠΩ=.

§166. Class V: 4 lit (Pronominal form, §28). Model:

Absolute	Meaning	Construct	Pronominal	Qual
CΟΛCΛ-	'To comfort'	CΛCΛ-	CΛCΩΛ=	CΛCΩΛ

All these verbs, which are formed by reduplicating the first two consonants, have an intensive meaning or convey the idea of rapidly repeated action; e.g. ΟΥΩΟΥΟΥΕΩ 'To thresh', ΣΟΩΣ(Ε)Ω 'To sprinkle'. **Note:** Exceptions to this formation are ΝΚΟΤΚ 'To sleep', ΟΥΛΛΒΕΛ 'To bark', and ΟΥΟCTN 'To become broad' Qual ΟΥΕCTΩΝ.

§167. Model ΒΡΒΡ 'To boil' (note the presence of the sonant consonant). Verbs of this model are intransitive and have only Absolute forms (the one exception is ΤΜΤΜ 'To be heavy' which shows Qual ΤΕΜΤΩΜ), ΚΜΚΜ 'To play a musical instrument', CNCN 'To resound', ΤΛΤΛ 'To drip', 2M2M 'To roar', 2P2P 'To snore'.

§168. Class VI: 4 lit inf. No model can be given, as the verbs in this class are quite irregular. A fairly complete list of this class is given:

Absolute	Meaning	Construct	Pronominal	Qual
ΝΕ2ΠΕ	'To mourn'	—	—	—
ΝΕ2CΕ	'To awaken'	—	—	—
СΔΒΤΕ	'To chew'	—	—	—
СΔ2ΤΕ	'To kindle'	—	—	—
ΛΔΔΕ (or ΛΟΟΔΕ)	'To paint'	ΛΔΔΩ-	ΛΔΔΩΩ=	ΛΔΔΩΟΥ
ΜΟCΤΕ	'To hate'	ΜΕCΤΕ-	ΜΕCΤΩ=	—
ΝΔ2ΤΕ	'To trust'	Ν2ΕΤ-	—	Ν2Ο(Υ)Τ
ΩΜΩΕ	'To serve'	ΩΜΩΕ-	ΩΜΩΗΤ=	—
[2ΟΟΥΡΕ]	'To deprive'	2ΟΥΡΕ-	2ΟΥΡΩ(Ω)=	—
ΣΟ(Ε)ΙΛΕ	'To dwell'	ΣΔΔΕ-	ΣΔΔΩΩ=	ΣΔΔΩΟΥ
СΡ4Ε	'To be at leisure'	—	—	СΡΟ4Τ

Note: CΟΒΤΕ 'To prepare' is really a 3 lit gem verb (old *spdd*). The fourth radical has fallen away in all but the Pronominal and Qualitative forms; thus CΒΤΕ-, CΒΤΩΤ=, Qual CΒΤΩΤ.

§169. Class VII: 5 lit verbs; Model:

Absolute	Meaning	Construct	Pronominal	Qual
СΚΟΡΚΡ̄	'To roll'	СΚΡΚΡ-	СΚΡΚΩΡ=	СΚΕΡΚΩΡ

All the verbs in this class are formed by the reduplication of the second and third consonants and follow the model form. 2BOPBP 'To become loosened' has two forms of the Qualitative: BPBOP and BPBOP. **Note:** ΚΡΟΜΡΜ 'To become dark', but ΚΡΜΡΜ 'To murmur'.

§170. Class VIII: Verbs showing a doubled vowel after the first root letter (§146n):

Absolute	Meaning	Construct	Pronominal	Qual
ΔΔ				
ΒΔΔΒΕ	'To be insipid'	ΒΔΒΩ-	ΒΔΒΩΩ=	—
ΤΔΔΤΕ	'To shine'	—	—	ΤΔΔΤΕ
ΤΟΟΤΕ		—	—	—
ΤΔΔΤΕ	'To shake'	—	—	—
ΩΔΔΡΕ	'To smite'	—	ΩΔΡ=	ΩΔΡ
ΧΔ(Δ)ΧΕ	'To be hard, rough'	—	—	ΧΔΧΩ
ΧΔΔΧΕ	'To clap hands'	—	—	—
ΕΕ (Absolute forms only)				
ΒΕΕΒΕ	'To bubble forth'	—	—	—
ΜΕΕΥΕ	'To think'	—	—	—
СΕΕΠΕ	'To remain over'	—	—	—
ΗΗ				
ΝΗΗΒΕ	'To swim'	—	—	—
ΟΟ				
ΜΟΟΝΕ	'To pasture'	ΜΕΝΕ-	ΜΔΝΟΥ=	—
ΜΟΟΝΕ	'To come to land'	—	—	ΜΔΝΟΟΥΤ

MOO(Ω)Ε	'To walk, go'	—	—	—
COO2Ε	'To reprove'	CΔ2Ε-	CΔ2Ω=	—

§171. Causative Verbs. Two formations of the Causative exist in Coptic: The first, and less common, by means of the prefix C-, and the second by means of the prefix T-. **(a) Formation with prefix C-.** This was the regular method of forming Causatives in Old Egyptian. In Coptic, however, only a few verbs form the Causative in this way. Here may be noted:

Absolute	Meaning	Construct	Pronominal	Qual
C.ΒΒΕ	'To circumcise'	C.ΒΒΕ-	C.ΒΒΗΤ=	C.ΒΒΗΥ(T)
C.MME	'To appeal'	—	—	—
C.MOY	'To bless'	—	—	C.ΜΑΜΔΔΤ
C.ΔΔΝ(Ω)	'To cause to live'	C.ΔΔΝ(Ω)-	C.ΔΝΟΥ(Ω)=	—
C.MINE	'To establish'	C.MN-	C.MNT=	C.MONT
C.ΔΤΒΕ	'To chew'	—	—	—
C.Ω2NE	'To bring near'	C.Δ2N-	—	—
C.OO2Ε	'To set up'	C.Δ2Ε-	C.Δ2Ω=	—
C.OOYTN	'To straighten'	C.OYTN-	C.OYΤΩΝ=	C.OYΤΩΝ
C.6PΔ2T	'To rest'	—	—	—
C.Δ2OY(Ε)	'To curse'	C.2OYΡ-	C.2OYΩΡ=	C.2OYOPT

§172. In a few verbs with X as the first consonant, the prefix C- changes to Ω (§11); e.g. from C.XΔXΕ to ΩΔXΕ (Boh CΔXΙ) 'To speak' (old *sdd*), ΩOXNE (Boh CO6NΙ) 'To take counsel' (old *stn'i*). **Note:** ΩOYO 'To empty' ΩOYΕ-, ΩOYΩ= is a causative which has lost its prefix (old *sšw*).

§173. (b) Formation with prefix T-. This prefix is a contracted form of † 'To give'. It is the normal method employed to form the causative. Addition of this prefix makes intransitive verbs transitive, and to transitive verbs it gives a causative meaning. All the verbs in this class follow a common formation with but minor variations; e.g.:

Absolute	Meaning	Construct	Pronominal	Qual
T.ΒΒO	'To make pure'	T.ΒΒΕ-	T.ΒΒO=	T.ΒΒΗΥ
T.ΔN2O	'To make alive'	T.ΔN2Ε-	T.ΔN2O=	T.ΔN2HY
T.CΔΕIO	'To make beautiful'	T.CΔΕΙΕ-	T.CΔΕIO=	T.CΔ(Ε)IHΥ
T.OYXO	'To make whole'	T.OYXΕ-	T.OYXO=	T.OYXHY

Note: A few verbs show the feminine form of the Qual; e.g. T.ΔKHYT 'Destroyed', T.CΔBHYT 'Made wise'. Also a few verbs show Qual forms ending in -ΕIT: Θ.MCOEIT 'Made to sit', K.TOEIT (also K.THY) 'Made to turn'.

§174. The prefix T- before roots beginning with 2 and with their second consonant Β, λ or Μ, often coalesces with the 2 to become Θ:

Absolute	Meaning	Construct	Pronominal	Qual
Θ.ΒΒIO	'To humiliate'	Θ.ΒΒΙΕ-	Θ.ΒΒIO=	Θ.ΒΒΙHY(T)
Θ.ΛO	'To make to fly, scatter'	—	Θ.ΛO=	—
Θ.ΜO	'To make hot'	—	—	—
Θ.ΜΚO	'To maltreat'	Θ.ΜΚΕ-	Θ.ΜΚO=	Θ.ΜΚΥ
Θ.ΜCO	'To make to sit'	Θ.ΜCE-	Θ.ΜCO=	Θ.ΜCOEIT

§175. Before verbs with Ω, as the initial consonant the prefix T- contracts with Ω to X; e.g.:

Absolute	Meaning	Construct	Pronominal	Qual
X.ΠIO (causative of ΩIΠE 'to shame')	'To blame'	X.ΠΙΕ-	X.ΠIO=	X.ΠIHT

Χ.ΤΟ (causative of ⲬΤΟ [?, C595b, C792a])	'To lay down'	Χ.ΤΕ-	Χ.ΤΟ=	Χ.ΤΗΥ
Χ.ΠΟ (causative of ⲬⲠΠΕ 'to become')	'To beget, cause to be'	Χ.ΠΕ-	Χ.ΠΟ=	—

§176. The prefix Τ- has fallen away with two Causative verbs:

Absolute	Meaning	Construct	Pronominal	Qual
ΚΤΟ	'To make to turn'	ΚΤΕ-	ΚΤΟ=	ΚΤΗΥ or ΚΤΟΕΙΤ
ΜΕCΙΟ	'To bring to birth'	—	ΜΕCΙΟ=	—

One Causative sometimes shows the prefix and at other times omits it: (Τ.)CΤΟ 'To bring back': (Τ.)CΤΕ-, (Τ.)CΤΟ=, Q (Τ.)CΤΗΥ.

§177. **Compound Verbs.** (Cf also §90) By means of a verb in the Construct form placed before a substantive, Coptic is able to form a very great number of Compound verbs; e.g.:

ΚΔ.ΜΟΟΥ	'To cease to give water'
ΜΕ2.ΜΟΟΥ	'To draw (lit. to fill with) water'
Ḳ.ΜΟΟΥ	'To become water'
CΕΚ.ΜΟΟΥ	'To draw water'
†.ΜΟΟΥ	'To give water'
ϥΙ.ΜΟΟΥ	'To carry water'
2Ι.ΜΟΟΥ	'To rain'
ΧΙ.ΜΟΟΥ	'To take water'

The principal verbs used in forming Compounds are:

Ρ- (ΕΙΡΕ)	'To do, make'	†- (†)	'To give (actively)
ΕⲬ or Ⲭ	'To be able'	ΟΥΕⲬ- (ΟΥⲬⲬ)	'To wish'
ⲬḲ (ⲬⲠΠ)	'To receive'	ΟΥΕ2- (ΟΥⲬ2)	'To set'
ⲬḲḲ (ⲬⲠḲḲ)	'To do first'	ϥΙ- (ϥΙ)	'To carry, bear'
2Ι- (2ΙΟΥΕ)	'To strike'	ΧΙ- (ΧΙ)	'To take (passively)'
ḲḲ- (ḲΙΝΕ)	'To find'	Note: ΧΙ.†	'To buy and sell'

§178. **Greek Verbs** appear in the Active Imperative, a form identical with the Infinitive form minus the final ιν or σθαι; e.g.:

Coptic	Greek
CΥΝΔΓΕ	συναγειν
ΠΙCΤΕΥΕ	πιστευειν
2ΥΒΡΙΞΕ	υβριζειν
ΔΙCΘΔΝΕ	αιθανεσθαι
ΕΠΙΚΔΛΕΙ	επιδαλεισθαι

Contracted Verbs omit the final ν:

Coptic	Greek
ΠΛΔΝΔ	πλαναν
ΚΟCΜΕΙ	κοσμειν
ΔΞΙΟΥ	αξιουν

Verbs in -μι are treated as Contracted Verbs:

Coptic	Greek
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ΠΑΡΑΔΙΔΟΥ	παραδιδοναι
ΚΑΘΙΣΤΑ	καθισταναι

§179. Some Greek verbs present in Coptic strange forms due to phonetic spelling; e.g.:

Coptic	Greek
ΔΡΝΔ	αρνεισθαι
ΠΛΕΔ	πλειν
ΔΡΧΕΙ	αρχεσθαι
ΧΡΩ	χρησθαι
ΠΙΡΔ	τειραζειν
ΕΥΧΑΡΙΣΤΟΥ	ευχαριστειν
ΕΤΙ	αιτειν

Chapter IX. Conjugation; Durative Tenses.

§180. In Old Egyptian the oldest method of conjugating the verb was by means of attaching the Suffix Pronouns to the Verbal Stem. As the language developed, a new method gradually arose in which conjugation was effected by means of auxiliary verbs— with suffixes attached— placed before the verbal stem. By the time that Coptic had replaced the older stage of the language, the Old Conjugation with the Suffix Pronouns had almost completely disappeared. The few surviving verbs are:

§181. (1) The verb ΧΩ 'To say', which is frequently used with auxiliaries, also shows a form ΠΕΧΕ- with Nominal Subjects and ΠΕΧΔ= with Pronominal Subjects (this form originated from an old relative form *p3dd.f*, 'That which he says'); e.g. ΠΕΧΕ Π.ΧΟΕΙC ΝΔ.Υ 'The Lord says to them', ΠΕΧΔ.4 ΝΔ.С 'He says to her'. **Note:** (Ε)2ΝΕ-, (Ε)2ΝΔ= 'To be willing'; e.g. †.ΝΔ.ΩΩΩΤ ΝΔ.Κ Ε2ΝΔ.Ī 'I shall sacrifice to thee (for) I am willing' (Ps 53:6); also ΜΙΟ= 'To be hale', expressing thanks or greeting; e.g. ΜΙΟ.Κ 'Hail to thee!'

§182. (2) The adjective verbs:

Construct	Pronominal	Meaning
ΝΔΔ-	ΝΔΔ=	'To be great' (§183)
ΝΔΝΟΥ-	ΝΔΝΟΥ=	'To be good'
ΝΕCΕ-	ΝΕCΩ=	'To be beautiful'
ΝΔΩΕ-	ΝΔΩΩ=	'To be numerous'
ΝΕCΕ-	ΝΕCΩ=	'To be hateful'

E.g. ΝΔΝΟΥ.С ΝΔ.Ν ΕCΩ Ṁ.ΠΕΙ.ΜΔ 'It is good for us to remain here' (Mt 17:4), ΕΙC.2ΗΗΤΕ ΝΕCΩ ΤΔ.ΩΒΕΕΡΕ 'Behold, thou art beautiful, my daughter' (S of S 1:15), ΜΗ ṀΤΟ.Κ ΝΔΔ.Κ Ε.ΠΕΝ.ΕΙΩΤ ΙΔΚΩΒ 'Art thou greater than our father Jacob?' (Jn 4:12).

§183. **Note:** The idiomatic use of ΝΔΔ- in the compound ΝΔΙΔΤ=, 'Blest'. This is a contracted form of ΝΔΔ.ĪΔΤ, lit. 'Great is the eye'. It is always followed by the Suffix Pronoun, which agrees with the subject in number and person; e.g. ΝΔΙΔΤ.Ḳ CΙΜΩΝ ΒΔΡ ΙΩΝΔ 'Blest art thou, Simon Bar-Jonah' (Mt 16:17), ΝΔΙΔΤ.Ṁ ΔΝΟΝ (Ṁ).ΠΕΝ.ΚΔ2 'Blest are we in our land' (Budge, *Misc.* 433.1). When the subject is in the 3rd person singular or plural, the noun is introduced by the particle Ṁ; e.g. ΝΔΙΔΤ.Ḳ Ṁ.Π.ΡΩΜΕ 'Blest is the man' (Ps 1:1), ΝΔΙΔΤ.ΟΥ Ṁ.Ṁ.ΒΔΔ 'Blest are the eyes' (Lk 10:23, §94).

§184. (3) The impersonal existential verbs ΟΥṀ 'To be' and ΜṀ 'Not to be' with following nominal subject; e.g. ΟΥṀ ΟΥ.ΩΗΡΕ ΩΗΜ Ṁ.ΠΕΙ.ΜΔ 'There is a young child here' (Jn 6:9), ΜṀ ΔΓΔΘΟC Ṁ.СΔ ΟΥΔ Π.ΝΟΥΤΕ 'There is none good except one, God' (Mt 19:17). **Note 1:** ΩΩΕ- (εωωε-) 'To be befitting' and ΜΩΩΕ- (μεωωε-) 'To be unbefitting'; e.g. ΤΔΙ ΓΔΡ ΤΕ Θ.Ε ΕΤ.ΕΩΩΕ ΕΡΟ.Ν ΕΧΩ.Κ ΕΒΟΛ Ṁ.ΔΙΚΔΙΟCΥΝΗΝΙΜ 'For this is the way which is befitting for us to fulfill all righteousness' (Mt 3:15), ΩΩΕ Δ.Ṁ.ΒΔΠΤΙΖΕ 2Ṁ.Π.СΝΔΥ 2Ṁ.Π.ΟΥΟΕΙΝ ΜṀ Π.ΜΟΟΥ 'It is appropriate to be baptized in both, in the light as well as the water' (Philip 81). **Note 2:** ṀΩΩΕ- seems to be confined to negating relative clauses. The **negation** of ΩΩΕ- in statements and questions is effected by Ṁ ... ΔΝ (§195); e.g. Ν.ΕΩΩΕ.CΕ ṀΤΟ.Κ ΔΝ ΕΡΟ.Κ ΠΕ ΕΝΔ.Ṁ.ΠΕΚ.ΩḲṀ 2ṀΔΔ 'Is it not fitting for thee, even thou, to have pity upon thy fellow-servant?' (Mt 18:33).

§185. **Conjugation by means of Auxiliaries.** By means of the Auxiliaries, Coptic is able to form all the tenses needed to express affirmative verbal action in past, present and future time. There are also four auxiliaries which can express negation, but these are confined to the Perfect, the Tense of Habit, a special

form of the Future, and the tense of Unfulfilled Action. **The tense or complete verbal group consists of three parts: (1) The auxiliary, (2) The subject (noun or pronoun), (3) The verbal form.** E.g. $\lambda.\pi.\rho\omega\mu\epsilon\ \sigma\omega\tau\bar{\mu}$ 'The man heard', $\lambda.\varphi.\sigma\omega\tau\bar{\mu}$ 'He heard'. Exceptions to this order are I Present (§189) and I Future (§209), in which the subject stands first without any preceding auxiliary; e.g. $\pi.\rho\omega\mu\epsilon\ \sigma\omega\tau\bar{\mu}$ 'The man hears', $\varphi.\sigma\omega\tau\bar{\mu}$ 'He hears', $\pi.\rho\omega\mu\epsilon\ \eta\lambda.\sigma\omega\tau\bar{\mu}$ 'The man will hear', $\varphi.\eta\lambda.\sigma\omega\tau\bar{\mu}$ 'He will hear'.

§186. Forms of the Auxiliaries; First and Second Tenses. The most striking feature of Coptic is its possession of two forms of the Auxiliaries, distinguished by the names 'First' and 'Second' Tenses; e.g.:

	I Tense	II Tense
Present	$\varphi.\sigma\omega\tau\bar{\mu}$	$\epsilon.\varphi.\sigma\omega\tau\bar{\mu}$
Perfect	$\lambda.\varphi.\sigma\omega\tau\bar{\mu}$	$\bar{\eta}\tau\lambda.\varphi.\sigma\omega\tau\bar{\mu}$
Habitude	$\varphi\lambda.\varphi.\sigma\omega\tau\bar{\mu}$	$\epsilon.\varphi\lambda.\varphi.\sigma\omega\tau\bar{\mu}$
Future	$\varphi.\eta\lambda.\sigma\omega\tau\bar{\mu}$	$\epsilon.\varphi.\eta\lambda.\sigma\omega\tau\bar{\mu}$

(a) The existence of two sets for each tense presupposes that each form possesses separate syntactical functions; for it is quite clear that II Tenses are by no means secondary or subordinate, in that they appear in main sentences, in independent statements, and in questions. By comparing Coptic translations with Greek originals, Dr H.J. Polotsky (*Études de Syntaxe Copte*, Cairo, 1944) has convincingly demonstrated that **the use of II Tenses indicates that a special stress is to be expected on the Adverbial Extension.** (But there are many examples in which II Tenses are used where no Adverbial Extension is present. It is doubtful whether all these exceptions to the general rule can be dismissed as improper uses.) The Adverbial Extension may be a real adverb (§281) or its equivalent, i.e. an adverbial phrase formed by means of a preposition followed by a noun or pronoun (§282ff); it may also include the Indirect Object or Dative introduced by $\bar{\eta}$ (§263); or it may be an Adverbial Clause introduced by a conjunction (§369ff), or even direct speech introduced by the particle $\chi\epsilon$ (in origin an infinitive introduced by a preposition *rd* 'To say'). (b) As in English, the normal position of emphasis is at the beginning of the sentence, except where vocal intonation indicates otherwise. In the written language, this position is important, since the eye is the sole guide to interpretation; e.g. 'To you is this order given', 'Today I shall do this', 'Because you were absent, this happened to us', 'Come with me, said the man', 'Whither are you going?', etc. However, **Coptic preferred to keep its normal word order: auxiliary, subject, verbal form, object, indirect object or adverb (§318); departure from the normal stress was indicated at the beginning of the sentence by means of the Second Tenses;** e.g.:

II Present, stress on: $\eta\lambda.\kappa$	$\pi.2\bar{\rho}.\varphi\iota\rho\epsilon\ \epsilon.\chi\omega\ \bar{\mu}\mu\omicron.\sigma\ \eta\lambda.\kappa\ \tau\omega\varphi\upsilon\eta\bar{\eta}$	'Young man, to thee I say: Arise!' (Lk 7:14)
II Present, stress on: Interrogative Adverb $\epsilon\tau\omega\eta$	$\epsilon.\kappa.\beta\eta\kappa\ \epsilon\tau\omega\eta$	'Whither art thou going?' (Z 318.a.2.)
II Future, stress on: the adverb $\bar{\mu}\mu\lambda\gamma$	$\epsilon.\varphi.\eta\lambda.\varphi\omega\pi\epsilon\ \bar{\mu}\mu\lambda\gamma\ \bar{\eta}\sigma\iota\ \pi.\rho\iota\mu\epsilon\ \bar{\mu}\bar{\eta}.\pi.\sigma\lambda\sigma\iota\ \bar{\eta}.\bar{\eta}.\omega\beta\epsilon\epsilon$	'There the weeping and gnashing of teeth will happen.' (Mt 22:13)
II Perfect, stress on: Final Clause introduced by $\chi\epsilon\kappa\lambda\sigma$	$\pi\lambda\iota\ \delta\epsilon\ \tau\eta\rho.\varphi\ \bar{\eta}\tau\lambda.\varphi.\varphi\omega\pi\epsilon\ \chi\epsilon\kappa\lambda\sigma\ \epsilon.\varphi.\epsilon\chi\omega.\kappa\ \epsilon\beta\omega\lambda\ \bar{\eta}\sigma\iota\ \pi\epsilon\eta\tau\lambda.\pi.\chi\omega\epsilon\iota\sigma\ \chi\omega\omicron.\varphi\ \tau\iota\tau\bar{\mu}\ \pi\epsilon.\pi\rho\phi\eta\tau\eta\sigma$	'It was so that that which the Lord said by the prophet might be fulfilled, that all this happened.' (Mt 1:22)
II Habitue, stress on: direct speech introduced by $\chi\epsilon$	$\mu\eta\ \epsilon.\varphi\lambda.\varphi.\chi\omega\omicron.\sigma\ \lambda\eta\ \eta\lambda.\gamma\ \chi\epsilon\ \sigma\omega\tau\epsilon\ \mu.\pi\epsilon.\bar{\eta}.\eta\lambda.\omega\gamma\omega\mu.\varphi$	'Prepare that which I shall eat! Is it that which he is wont to say to him?' (Lk 17:8)

§187. Durative and Limitative Tenses. The Narrative Tenses can be divided into two main groups. In this grammar the names Durative and Limitative are adopted. Under the group Durative appear the Present, Imperfect and Circumstantial. **The name Durative is applied to these tenses in that they have no reference to a definite temporal standpoint.** They represent an action or state which is in the process of being achieved; that is to say, they indicate a durative process without fixed limits in time. In contrast, the Limitative Tenses indicate a fixed standpoint in time: past, future or habitually repeated (§199). Two important facts about the Durative Tenses must be noted: (1) **They alone can use the Qualitative.** This is understandable when the essential nature of the Qualitative is considered (§143, 145). (2) **They cannot take a Direct Object, i.e. the Construct and Pronominal forms of the Infinitive cannot be used.** Thus, to say 'I am saying it', Coptic must write $\bar{\eta}.\chi\omega\ \bar{\mu}\mu\omicron.\sigma$. The form $\bar{\eta}.\chi\omega\omicron.\sigma$ is impossible, though with the Limitative Tenses such a form is the normal usage; e.g. $\lambda.\iota.\chi\omega\omicron.\sigma$ 'I said it' (§328).

§188. Durative Tenses					
Present	Duration continues, 'x is happening'				
	I Tense (§189)		II Tense* (§192)		Negation (§193)
1 common	†-	ΤῚ-	Ε.Ι-	Ε.Ὶ-	Ὶ- ... ΔN
2 masc	Κ-	ΤΕΤῚ-	Ε.Κ-	Ε.ΤΕΤῚ-	
2 fem	ΤΕ-		Ε.ΡΕ-		
3 masc	Ϙ-	CΕ-	Ε.Ϙ-	Ε.Υ-	
3 fem	С-		Ε.С-		
Nominative	—		ΕΡΕ-		
Imperfect	Duration complete, 'x was happening'				
	I Tense (§194)				Negation (§196)
1 com	ΝΕ.Ι-	ΝΕ.Ν-			(Ὶ-) ... ΔN
2 masc	ΝΕ.Κ-	ΝΕ.ΤΕΤῚ-			
2 fem	ΝΕ.ΡΕ-				
3 masc	ΝΕ.Ϙ-	ΝΕ.Υ-			
3 fem	ΝΕ.С-				
Nom	ΝΕΡΕ-				
Circumstantial*	Dependent clause, 'while/as x happens'				
	I Tense (§197)				Negation (§198)
1 com	Ε.Ι-	Ε.Ν-			Ε.Ὶ- ... ΔN
2 masc	Ε.Κ-	Ε.ΤΕΤῚ-			
2 fem	Ε.ΡΕ-				
3 masc	Ε.Ϙ-	Ε.Υ-			
3 fem	Ε.С-				
Nom	ΕΡΕ-				

***NB:** The II Present and Circumstantial Tenses have identical forms but differing functions; see §192n, 197.

§189. I Present. As the name suggests, the principle use of this tense is to express **present time in narrative**; e.g. ΠΕ.ΠῚΔ ΝΙϘΕ Ε.Π.ΜΔ ΕΤ.Ϙ.ΟΥΔΩ.Ϙ ΔΥΩ Ὶ.СΩΤῚ Ε.ΤΕϘ.СМН 'The spirit (wind) blows to the place which it wishes, and thou art hearing its sound' (Jn 3:8), Τ.ΜῚТ.ΝΟΥΤΕ ΧООР Ε.2ΩВ ΝΙМ 'Godliness is stronger than all things' (Wisd 10:12), ТΕΝΟΥ ΤῚ.ΕΙΜΕ ΧΕ Κ.СООΥῚ Ὶ.2ΩВ ΝΙМ 'Now we perceive that thou art understanding everything' (Jn 16:30).

§190. When the Nominal Subject is undefined or has the Indefinite Article, it must be introduced by the Impersonal verb **ΟΥῚ-** (MN- in negation), §184; e.g. ΟΥῚ ΟΥ.ΡΩΜΕ ΝΗΥ 2Ι.ΠΔ.2ΟΥ ῚΜΟ.Ι 'There is a man coming after me' (Jn 1:30), ΜῚ СВОΥΙ ΧΟCΕ Ε.ΠΕϘ.СΔ2 'There is not (a) disciple higher than his teacher' (Lk 6:40).

§191. Besides its use in narrative, the I Present occurs: **(a) in Oaths**; e.g. Ϙ.ΟΝ2 ῚCΙ Π.ΧΟΕΙC 'As the Lord liveth' (Ruth 3:13, Z 292.a.8); **(b) in Questions, (i)** introduced by an Interrogative; e.g. ΕΤΒΕ.ΟΥ ΤΕ.ΡΙΜΕ 'Why dost thou (f.) weep?' (Z 339.a.3), Δ2ΡΩ.ΤῚ ΤΕΤῚ.ΩΤῚТΩР 'Why are you troubled?' (Mk 5:39); and **(ii)** very often without an introductory Interrogative, the context alone indicating a question which would be expressed vocally by tone of voice; e.g. Κ.ΜΕ ῚΜΟ.Ι Ε.2ΟΥΕ ΝΔῚ 'Dost thou love me more than [you love] these?' (Jn 21:15), Κ.ΟΥΩΩ Ε.ΝΔΥ Ε.ΠΕ.ΧC 'Dost thou wish to see the Christ?' (Z 306.b.1, §341ff).

§192. II Present. Like the I Present, this tense carries the sense of present action, but with the difference that the main stress in the sentence is laid on the Adverbial Extension (§186). Accordingly, this tense is widely used in Questions where the Interrogative does not stand at the beginning of the sentence; e.g. ΔΛΛΔ ΕΡΕ.ΠΕϘ.ΟΥΩΩ ΩΟΟΠ 2Ὶ.Π.ΝΟΜΟC Μ.Π.ΧΟΕΙC 'But in the law of the Lord is his desire' (Ps 1:2), ΠΕΧΔ.Ϙ ΝΔ.Ϙ Ε.Κ.ВНΚ ΕΤΩΝ; ΠΕΧΔ.Ϙ ΧΕ Ε.Ι.ВНΚ Ε.†.ΜΕΕΥΕ Ὶ.ΝΕ.СНΗΥ 'He says to them: Whither are you going? He says: To instruct the brothers am I going!' (Z 318.a.2). **Note:** Though in Sahidic the forms of the II Present

are the same as the Circumstantial, they must not be confused, for their syntactical functions are quite distinct from one another. Bohairic distinguishes between II Present and Circumstantial thus: II Present ΔΡΕ-, Δ=; Circumstantial ΕΡΕ-, Ε=.

§193. Negation of the Present. There is no special Negative Auxiliary; negation is effected by means of the particles \bar{N} ... ΔN:

§193a. Negation of I Present; e.g. \bar{N} .ΤΕΤ \bar{N} .COON ΔN \bar{M} .ΠΕ.200Υ ΟΥΔΕ ΤΕ.ΥΝΟΥ 'You are not knowing the day or the hour' (Mt 25:13), \bar{N} .Τ.ΜΕ ΟΟΟΠ ΔN 2ΡΔΙ \bar{N} .2ΗΤ. \bar{N} 'The truth is not existing in us' (I-Jn 1:8). **Note 1:** \bar{N} before Π becomes \bar{M} (§10); e.g. \bar{M} .ΠΕ4.ΒΙΟC ΕΙΝΕ ΔN \bar{M} .ΠΑ.ΟΥΟΝ ΝΙΜ 'His life does not resemble that of everyone' (Wisd 2:15). And when followed by Κ, ϣ or C, the negative appears as N.Γ̄ (§2n), N.Ϛ̄, N.Ā; e.g. Π.COI ΔΕ ΕΤ.2 \bar{M} .ΠΕΚ.ΒΔΔ \bar{N} .Γ̄.ΝΔΥ ΕΡΟ.С ΔN 'The beam which is in thine eye, thou dost not see it' (Mt 7:3), \bar{N} .Ϛ̄.СΩΤ \bar{M} ΔN 'He does not hear'. **Note 2:** \bar{N} is not infrequently omitted before I Present; e.g. †.Ο ΔN \bar{N} .Θ.Ε \bar{M} .Π.ΚΕ.СΕΕΜΕ \bar{N} . \bar{N} .ΡΩΜΕ 'I am not become as the rest of men' (Lk 18:11), ΝΕΚ.ΜΔΘΗΤΗC ΔΕ СΕ.ΝΗCΤΕΥΕ ΔN 'But thy disciples, they do not fast' (Mk 2:18).

§193b. Negation of II Present; e.g. \bar{N} .ΕΙ.СΟΠC ΔN ΔΕ Ε.Κ.Ε4ΙΤ.ΟΥ ΕΒΟΛ 2 \bar{M} .Π.ΚΟCΜΟC 'That thou mayest take them out of the world, I am not asking (of Thee)' (Jn 17:15), \bar{N} .Ε.ΡΕ.ΝΔΙ ΓΔΡ ΤΔ2Ε ΔN \bar{N} .Θ.Ε \bar{N} .ΤΩΤ \bar{N} Ε.ΤΕΤ \bar{N} .ΜΕΕΥΕ ΕΡΟ.С 'In the way which you are thinking, these (men) are not drunken' (Acts 2:15).

§194. The Imperfect. Though this tense is designated 'Imperfect' in Coptic grammatical treatises, it must not be regarded as the equivalent of the Greek Imperfect. It might more exactly be compared to the English Historic or Graphic Present. Its function as a tense is to describe **a durative action or state which is now regarded as having been completed**. Thus ϣ.СΩΤ \bar{M} = 'He is hearing', but ΝΕ.ϣ.СΩΤ \bar{M} = 'Was (i.e., now completed) he is hearing' = 'He was hearing'; e.g. ΝΕΡΕ.Π.ΜΗΗΩΕ ΤΗΡ.ϣ \bar{M} .Π.ΛΔΟC ΩΛΗΛ 'The whole concourse of the people were praying' (Lk 1:10), ΝΕΡΕ.ΤC ΔΕ ΜΕ \bar{M} .ΜΑΡΘΑ 'But Jesus was loving Martha' (Jn 11:5), ΝΕ.Υ.ΧΩΡ \bar{M} ΔΕ ΟΥΒΕ.ΠΕ4.ΕΙΩΤ 'But they were beckoning to his father' (Lk 1:62), ΝΕ.Υ.ΩΟΟΠ ΓΔΡ 2 \bar{N} .ΟΥ.Μ \bar{N} Τ.ΧΔΧΕ Μ \bar{N} ΝΕΥ.ΕΡΗΥ 'For they were in enmity with one another' (Lk 23:12).

§195. Sometimes the **Existential Particle ΠΕ** appears after the verbal form; e.g. ΝΕΡΕ.ΝΕ4.ΕΙΟΤΕ ΔΕ ΒΗΚ ΠΕ ΤΡ̄.ΡΟΜΠΕ Ε.Θ.ΙΛ \bar{H} Μ 'His parents were going every year to Jerusalem' (Lk 2:41), ΝΕ.ϣ.2ΔΤΕ ΠΕ \bar{N} .Θ.Ε \bar{N} .CΔϣ 'It (the river) was flowing in the manner of yesterday' (Josh 4:18). **Note:** As in the case of the Present (§190), when the Nominal Subject is undefined or has the Indefinite Article, the Impersonal Verb must be used, e.g. ΝΕ.Υ \bar{N} (for ΝΕ.ΟΥ \bar{N}) ΟΥ.Β \bar{X} ΛΕ ΠΕ 2ΜΟΟC 2ΔΤ \bar{N} .ΤΕ.2ΙΗ 'There was a blind man sitting by the road' (Lk 18:35).

§196. Negation of the Imperfect. As in the Present, Negation of the Imperfect is effected by means of \bar{N} ... ΔN; e.g. \bar{N} .ΝΕ.ϣ.ΟΥΩΩ ΓΔΡ ΔN ΠΕ Ε.ΜΟΟΩΕ 2 \bar{N} .†.ΟΥΔΔΙΔ 'For he was not wishing to walk in Judaea' (Jn 7:1). But as a rule the first particle \bar{N} is omitted (§12); e.g. ΝΕΡΕ.ΝΕ.ϣ.ΚΕ.СНΗΥ ΓΔΡ ΠΙCΤΕΥΕ ΔN ΕΡΟ.ϣ 'He was not understanding' (Jn 2:9).

§197. The Circumstantial. As has been noted (§192n), in formation this tense is the same as II Present. There is also a Future Circumstantial form which is similar to the II Future (§212). It is used in dependent clauses to amplify the main sentence. Strictly speaking, the Circumstantial has no tense. In both Greek and English it would correspond to a participle or a temporal sentence introduced by 'While' or 'As'; e.g. Δ.ϣ.ΧΕ ΝΔΙ Ε.ϣ.ΩΛΗΛ 'He said this (while) praying' (Lk 18:11), ΝΕ.Ι.ΜΟΟC \bar{M} .ΜΗΝΕ ΠΕ 2 \bar{M} ΠΕ.ΡΠΕ Ε.Ι.†.СΒΩ 'I was sitting daily in the temple teaching' (Mt 26:55). The Circumstantial clause may precede the main sentence; e.g. Ε.ϣ.2ΜΟΟC 2 \bar{N} ΤΕ4.ΡΙ Δ.Υ.ΟΥΩΝΩ (for Δ.ΟΥ.ΟΥΩΝΩ, §16) ΕΙ Ε.2ΟΥΝ ΩΔΡΟ.ϣ 'As he was sitting in his cell, a wolf came to him' (Z 334.b.4).

§197a. The Circumstantial is used after verbs expressing cessation, sentient perception and the like, to introduce **a second verb** which is usually expressed in English by a participle or an infinitive; e.g. Δ.С.ΛΟ Ε.С.ΩΔΧΕ Ν \bar{M} ΜΔ.С Ε.ΠΕΙ.2ΩΒ 'She ceased to speak with her about this matter' (Ruth 1:18), Δ.ϣ.ΝΔΥ Ε.ΠΕ.Π \bar{N} Δ \bar{M} .Π.ΝΟΥΤΕ Ε.ϣ.ΝΗΥ Ε.ΠΕ.СΗТ 'He saw the Spirit of God coming down' (Mt 3:16), Δ.ϣ.2Ε ΕΡΟ.ΟΥ Ε.Υ.ΝΚΟТК 'He found them sleeping' (Mt 26:40). **Note:** Before a Nominal Subject, the auxiliary appears in two forms, ΕΡΕ- or Ε-. As a general rule ΕΡΕ- is used in verbal sentences, e.g. ΕΡΕ. \bar{N} .ΡΟ ΩΟТМ 'The doors being shut' (Jn 20:19); and in Non-Verbal sentences with Adverbial Predicate, e.g. \bar{M} Π.Ṗ.ΧΕ.ΠΔΙ Ε.ΛΔΔΥ ΕΡΕ.Π.2 \bar{X} ΛΟ 2 \bar{M} .Π.СΩΜΔ 'Do not tell this to anyone while the old man is in the body (i.e. while he lives)' (Z 342.a.7). Ε- is used in Non-Verbal sentences with Nominal Predicate in which the subject is either the 1st or 2nd Person Pronoun, or the 3rd Person represented by the Existential Particle ΠΕ, ΤΕ or ΝΕ; e.g. Ε.ΔNṖ ΟΥ.С2ΙМЕ \bar{N} .СΔΜΔΡΙТΗC 'I being a woman of Samaria' (Jn 4:9), ΝΔΙ ΔТ.Ṗ \bar{M} .Π.ΡΩΜΕ Ε.Π.ΡΔN \bar{M} .Π.ΧΟΕΙC ΠΕ ΤΕ4.2ΕΛΠΙC 'Blessed is the man while his hope is in the name of the Lord'.

§198. Negation of Circumstantial. This follows the model of Negation of the Present, the only difference being that the verbal prefix Ε- precedes the negative particle \bar{N} ; e.g. Δ.ϣ.ΕΙ ΓΔΡ \bar{N} С I ἸΩ2ΔNNHC Ε. \bar{N} .ϣ.ΟΥΩN ΔN ΟΥΔΕ Ε. \bar{N} .ϣ.СΩ ΔN 'For John came neither eating or drinking' (Mt 11:19).

Chapter X. Limitative Tenses.

§199. Under the term 'Limitative' are grouped all those tenses which have a definite standpoint in time, as opposed to the relatively timeless notion implied by the Durative tenses. The term 'Limitative' is here used to stress the fact that the verbal action is limited to a specific point in time. The action can be regarded as achieved in the past, or so certain of achievement that it can be regarded as completed in the future. Under 'Limitative' are included the following: The Perfect (§200ff), the Tense of Habitude (§204ff), the Future (§208ff) including the Optative (§220) and the two tenses of Unfulfilled Action (§223-24). Note that, in contrast to the Durative Tenses (§187.1), **those tenses classed as Limitative cannot use the Qualitative form of the verb, but can use the Construct and Pronominal forms of the verb where they exist** (cf further §326); e.g. $\lambda.\varphi.\chi\omicron\omicron.c$ 'He said it', $\lambda.\tau\epsilon\kappa.\bar{\mu}\bar{\nu}\lambda\ \chi\pi\epsilon\ \mu\eta\tau\epsilon\ \bar{\nu}.\bar{\mu}\bar{\nu}\lambda$ 'Thy mina has produced ten mina' (Lk 19:16), $\dagger.\bar{\nu}\lambda.\chi\epsilon\gamma\ \pi\lambda.\delta\gamma\gamma\epsilon\lambda\omicron\varsigma$ 'I will send my messenger' (Mk 1:2).

§199a. Limitative Tenses

Perfect (Instantaneous Past Action, §200)							
I Tense (§200a)		II Tense (§202)		I Negation (§201)		II Negation (§203)	
$\lambda.\bar{\iota}-$	$\lambda.N-$	$\bar{\nu}\tau\lambda.\bar{\iota}-$	$\bar{\nu}\tau\lambda.N-$	$\bar{\mu}\pi.(\epsilon)\bar{\iota}-$	$\bar{\mu}\pi.\bar{\nu}-$... λN	
$\lambda.K-$	$\lambda.\tau\epsilon\tau\bar{\nu}-$	$\bar{\nu}\tau\lambda.K-$	$\bar{\nu}\tau\lambda.\tau\bar{\nu}-$	$\bar{\mu}\pi.\bar{\kappa}-$	$\bar{\mu}\pi.\epsilon\tau N-$		
$\lambda.\rho\epsilon-$		$\bar{\nu}\tau\lambda.\rho\epsilon-$		$\bar{\mu}\pi.\epsilon-$			
$\lambda.\varphi-$	$\lambda.Y-$	$\bar{\nu}\tau\lambda.\varphi-$	$\bar{\nu}\tau\lambda.Y-$	$\bar{\mu}\pi.\bar{\varphi}-$	$\bar{\mu}\pi.OY-$		
$\lambda.C-$		$\bar{\nu}\tau\lambda.C-$		$\bar{\mu}\pi.\bar{\varsigma}-$			
$\lambda-$ before Nom Subj		NT $\lambda-$ before Nom Subj		$\bar{\mu}\pi\epsilon-$ before Nom Subj			
Tense of Habitude (Ongoing, customary, characteristic, §204)							
I Tense (§204a)		II Tense (§206)		I Negation (§205)		II Negation (§207)	
$\omega\lambda.\bar{\iota}-$	$\omega\lambda.N-$	$\epsilon.\omega\lambda.\bar{\iota}-$	$\epsilon.\omega\lambda\bar{\nu}-$	$\mu\epsilon.\bar{\iota}-$	$\mu\epsilon.N-$... λN	
$\omega\lambda.K-$	$\omega\lambda.\tau\epsilon\tau\bar{\nu}-$	$\epsilon.\omega\lambda.K-$	$\epsilon.\omega\lambda.\tau\epsilon\tau\bar{\nu}-$	$\mu\epsilon.K-$	$\mu\epsilon.\tau\epsilon\tau\bar{\nu}-$		
$\omega\lambda.\rho\epsilon-$		$\epsilon.\omega\lambda.\rho\epsilon-$		$\mu\epsilon.\rho\epsilon-$			
$\omega\lambda.\varphi-$	$\omega\lambda.Y-$	$\epsilon.\omega\lambda.\varphi-$	$\epsilon.\omega\lambda.Y-$	$\mu\epsilon.\varphi-$	$\mu\epsilon.Y-$		
$\omega\lambda.C-$		$\epsilon.\omega\lambda.C-$		$\mu\epsilon.C-$			
$\omega\lambda\rho\epsilon-$ before Nom Subj		$\epsilon.\omega\lambda\rho\epsilon-$ before Nom Subj		$\mu\epsilon\rho\epsilon-$ before Nom Subj			
Future (Instantaneous, §208)							
I Tense (§209)		II Tense/Circumstantial (§211-12)		Future Imperfect ('was about to', §214)		II Negation of I+II Future, Imperfect (§213, 215)	
$\dagger.N\lambda-$	$\tau\bar{\nu}.N\lambda-$	$\epsilon.\bar{\iota}.N\lambda-$	$\epsilon.N.N\lambda-$	$\bar{\nu}\epsilon.\bar{\iota}.N\lambda-$	$\bar{\nu}\epsilon.N.N\lambda-$	$(\bar{\nu})$... λN	
$K.N\lambda-$	$\tau\epsilon\tau\bar{\nu}.N\lambda-$	$\epsilon.K.N\lambda-$	$\epsilon.\tau\epsilon\tau.\bar{\nu}\lambda-$	$\bar{\nu}\epsilon.K.N\lambda-$	$\bar{\nu}\epsilon.\tau\epsilon\tau.\bar{\nu}\lambda-$		
$\tau\epsilon.N\lambda-$ ($\tau\epsilon.\rho\lambda$)		$\epsilon.\rho\epsilon.N\lambda-$		$\bar{\nu}\epsilon.\rho\epsilon.N\lambda-$			
$\varphi.N\lambda-$	$\epsilon\epsilon.N\lambda-$	$\epsilon.\varphi.N\lambda-$	$\epsilon.Y.N\lambda-$	$\bar{\nu}\epsilon.\varphi.N\lambda-$	$\bar{\nu}\epsilon.Y.N\lambda-$		
$C.N\lambda-$		$\epsilon.C.N\lambda-$		$\bar{\nu}\epsilon.C.N\lambda-$			
Nom Subj - $N\lambda$		$\epsilon\rho\epsilon-$... $N\lambda$		$\bar{\nu}\epsilon\rho\epsilon-$... $N\lambda$			
III Future (Energetic, §217)		III Negation (§218)		IV Future (Intent, result, §219)		Optative §220, Negation §221	
$\epsilon.\bar{\iota}.\epsilon-$	$\epsilon.N.\epsilon-$	$\bar{\nu}\bar{\nu}\lambda-$ ($\bar{\nu}\bar{\nu}\epsilon.\bar{\iota}-$)	$\bar{\nu}\bar{\nu}\epsilon.N-$	—	$\tau\lambda\rho.\bar{\nu}-$	$\mu\lambda\rho.I-$	$\mu\lambda\rho.\bar{\nu}-$
$\epsilon.K.\epsilon-$	$\epsilon.\tau\epsilon\tau\bar{\nu}.\epsilon-$	$\bar{\nu}\bar{\nu}\epsilon.K-$	$\bar{\nu}\bar{\nu}\epsilon.\tau\bar{\nu}-$	$\tau\lambda\rho\epsilon.K-$	$\tau\lambda\rho\epsilon.\tau\bar{\nu}-$	$\mu\lambda\rho\epsilon.K-$	$\mu\lambda\rho\epsilon.\tau\bar{\nu}-$
$\epsilon.\rho.\epsilon-$		$\bar{\nu}\bar{\nu}\epsilon-$		$\tau\lambda\rho\epsilon-$			
$\epsilon.\varphi.\epsilon-$	$\epsilon.Y.\epsilon-$	$\bar{\nu}\bar{\nu}\epsilon.\varphi-$	$\bar{\nu}\bar{\nu}\epsilon.Y-$	$\tau\lambda\rho\epsilon.\varphi-$	$\tau\lambda\rho.OY-$	$\mu\lambda\rho\epsilon.\varphi-$	$\mu\lambda\rho.OY-$
$\epsilon.C.\epsilon-$		$\bar{\nu}\bar{\nu}\epsilon.C-$		$\tau\lambda\rho\epsilon.C-$			
$\epsilon\rho\epsilon-$... (ϵ) Nom Subj		$\bar{\nu}\bar{\nu}\epsilon-$ before Nom Subj		$\tau\lambda\rho\epsilon-$ before Nom Subj		$\mu\lambda\rho\epsilon-$ before Nom Subj	

§200. I Perfect. This is the historic tense indicating an action which has been completed in the past. In contrast to the Durative notion of the Imperfect, this tense represents **Instantaneous Past Action**; e.g. $\lambda.\pi\epsilon.\phi\alpha\rho\iota\varsigma\lambda\iota\omicron\varsigma\ \delta\epsilon\ \lambda\epsilon\ \lambda\epsilon.\rho\alpha\tau.\bar{\varphi}\ \lambda.\varphi.\chi\epsilon.N\lambda\bar{\iota}$ 'The Pharisee stood; he said this' (Lk 18:11), $\lambda.Y.\dagger.\bar{\nu}.\lambda\pi\omicron\tau.\bar{\nu}.\eta\pi\bar{\nu}.\omicron\gamma.2\lambda\lambda\omicron$ 'They gave a cup of wine to an old man' (Z 291.d.1). **Note:** When $\lambda-$ stands before a Nominal Subject with the Indefinite Article, contraction usually occurs (§16); e.g. $\lambda.Y.\omega\lambda$ (for $\lambda.OY.\omega\lambda$) $\delta\epsilon\ \omega\omega\pi\epsilon$

ἡ.οὐοειω 'A feast once took place in Shiët (Z 291.d.1).

§201. Negation of I Perfect: e.g. ἡπε.ρωμε ωαχε ενε2 ἡ.θ.ε ἡ.πεῖ.ρωμε 'Man did not ever speak as this man' (Jn 7:46), δωω on ἡπε.π.2αλο τολομα ε.τῆνοογ ἡ.π.μαθητης 'And still the old man dared not send the disciple' (Z 294.c.6), ετβε.ογ ἡπ.ογ.†.πει.κοσν εβολ 2α ωῆτ.ωε ἡ.κατεερε 'Why did they not sell this ointment for 300 staters?' (Jn 12:5). **Note 1:** The 1st pers sing sometimes appears in the form ἡπ.ι-; the fuller forms ἡπε.κ-, ἡπε.φ-, and ἡπε.σ- are also common; e.g. ἡπε.σ.μισε 'She did not give birth' (Z 296.14). **Note 2:** ἡπε- as a bad spelling for ε.ἡπε- with the meaning 'Until' (§231).

§202. II Perfect. This tense, while expressing instantaneous Past action, indicates that the main stress in the sentence is placed on the Adverbial Extension; e.g. ἡτα.γ.ει γαρ ε.μωτ π.κα2 'For to spy out the land have they come' (Josh 2:3), ἡτα.φ.ογον2.φ δε εβολ ἡ.τεῖ.2ε 'In this way he revealed himself' (Jn 21:1), ἡ τα.ναῖ γαρ ωωπε σεκασ ερε.τε.γραφη χωκ εβολ 'In order that the scripture should be fulfilled, these things happened' (Jn 19:36); cf also the 3rd example, §186.

§203. Negation of II Perfect. Negation of this tense follows the model of II Present (§193), but it is to be noted that the first negative particle ἡ falls away before the initial ἡ of the auxiliary (it may be noted here that ἡ is similarly dropped with the II tenses of Habitude [§207] and Future [§213]); e.g. ἡτα.ῖ.ει γαρ ανχε ε.ῖ.ε.κρине ἡ.π.κοσμοσ 'For in order that I should judge the world I have not come' (Jn 12:47), ανок ἡτα.ωαχε αν 2απο.ῖ.μαγδα.τ 'In respect of myself I have not spoken' (Jn 12:49).

§204. Tense of Habitude. This tense, which has the distinctive syllable ωα, has the meaning of **repeated instantaneous action**. Customary action is indicated, but it is to be noted that a series of reiterated actions may not only be regarded as effected in the past, but also due to be effected in the future. This tense has been named, somewhat misleadingly, *Praesens Consuetudinus*; but the basic notion of a repetition of Past Action demands the relinquishing of the term *Praesens* at least.

§204a. I Habitude: e.g. ωαρε.πεγ.πῆα εἰ εβολ 'Their spirit is wont to come forth' (Ps 104:29?), ωαρε.νι.ωαχε ε.θ.οογ τακε νι.2ητ ετ.νανογ.ογ 'Evil words will go on destroying good hearts' (I-Cor 15:33), ε.γ.ωαν.†2ε ωα.φ.κα πετ.σοxb 'When they become drunken, he will go on putting forth that which is defective' (Jn 2:10), ωα.φ.σωαπ ἡ.ἡ.2ααγσιс 'He was wont to break the chains' (Mk 5:4).

§205. Negation of I Habitude: e.g. μερε.πε.τῆ.κα2 † τεφ.κίτε 'Your master is not wont to pay his tribute' (Mt 17:24), με.γ.χερε ογ.2ηbc 'They do not go on lighting a lamp' (Mt 5:15).

§206. II Habitude. This tense expresses the notion of repeated instantaneous action, the main stress in the sentence being laid on the Adverbial Extension; e.g. ε.ωαρε.π.ρωμε ἡ.αγαθος ταγε.αγαθον εβολ 2ἡ.πα2ο ἡ.πεφ.2ητ ετ.νανογ.φ 'Out of the treasure of his good heart the good man is wont to send out goodness' (Lk 6:45), ε.ωα.φ.κα π.ηρπ ε.2ραῖ ετ.νανογ.φ ἡ.ωορп 'First of all he is wont to put out the good wine' (Jn 2:10).

§207. Negation of II Habitude. Negation of this tense is effected by means of the particle αν (§203); e.g. μη ε.ωα.φ χοο.с ανна.φ χε σοβτε ἡπε.†.на.ογομ.φ 'Prepare that which I shall eat!, is he not wont to say to him?' (Lk 17:8): stress laid upon direct speech introduced by χε.

§208. Future Tenses. All the Future tenses, including the Optative and the two tenses of unfulfilled action (§222ff), originated from compound forms. Thus in I and II Future the distinctive syllable να is the final form of the old verb *n'i*, 'To go'. The I Future probably sprang from a form **mn'i'r*, 'To be going to'; the fundamental meaning of such a form as †.на.сωтм would therefore seem to be 'I am to be going to hear'. Similarly the III Future can be traced back to the old compound *'iw.fr.sdm*, 'He is to hear'. In this compound form, the preposition *r* (Coptic ε-, ερo=) had a strong implication of futurity. However, it should be noted that **with the possible exception of the Future Imperfect, the verbal action is regarded as instantaneous, and not as durative**. It is as if the action was regarded as so certain of achievement that already, in the speaker's mind, it was visualized as completed.

§209. I Future. This tense is used in statements and in questions introduced by an interrogative. It is to be noted that, as is the case with I Present, when the Subject is Nominal it stands first in the sentence without any preceding auxiliary; e.g. νεἰ.ωνε να.ωκακ εβολ 'These stones will cry out' (Lk 19:20), τ.πε ἡἡπ.κα2 να.сине 'Heaven and earth will pass away' (Lk 21:33), се.на.бῆ.theyтῆ 'They will arrest you' (Lk 21:12), ετβε.ογ κ.на.ογον2.ῖ.на.н εβολ 'Why wilt thou reveal thyself to us?' (Jn 14:22), να(ω) ἡ.2ε κ.на.χοο.с ἡ.πεκ.сon 'How wilt thou say to thy brother?' (Lk 6:42). **Note 1:** When the Nominal Subject is undefined or has the Indefinite Article, it must be introduced by ογн-, (ἡ)ἡἡ- in negation (§190); e.g. ογἡ.2α2 γαρ να.χοο.с на.ῖ 'For many will say to me' (Mt 7:22), ἡἡ.λδδγ на.φἰ πε.тῆ.ра(ε) 'No one will take away your joy' (Jn 16:22). **Note 2:** The 2 fem sing sometimes shows the form τε.ρα. The 1st and 2nd pl forms frequently appear as ῖ.на and тет.ἡа (§12).

§210. The verb $\chi\pi\text{-}$ or $\chi\pi\epsilon\text{-}$ preceded by I Future and followed by another verb, conveys the meaning 'Must'; e.g. $\pi.\omega\eta\rho\epsilon \bar{\mu}.\pi.\rho\omega\mu\epsilon \text{ΝΑ}.\chi\pi\epsilon.\omega\bar{\pi}.\lambda\lambda\lambda \bar{\nu}.\lambda\text{Ι} \text{C}\epsilon$ 'The Son of Man must suffer many (things)' (Mk 8:31), $\dagger.\text{ΝΑ}.\chi\pi\epsilon.\beta\omega\kappa \epsilon\beta\omega\lambda \epsilon.\text{ΝΑΥ} \epsilon\rho\text{.C}$ 'I must go to see it' (Lk 14:18).

§211. II Future. This tense expresses the Future, the main stress of the sentence being placed on the Adverbial Extension. It is especially used in Questions in which the Interrogative cannot stand at the head of the sentence; e.g. $\mu\eta \epsilon\rho\epsilon \pi.\chi\text{O}\epsilon\text{Ι} \text{C} \text{ΝΑ}.\kappa\lambda\lambda.\bar{\nu} \bar{\nu}\text{C}\omega.\text{ϥ} \omega\lambda.\epsilon\text{Ν}\epsilon\lambda\text{2}$ 'Will the Lord forever forsake us?' (Ps 76:7), $\epsilon.\gamma.\bar{\nu}\bar{\alpha}.\bar{\rho}.\theta.\epsilon \bar{\mu}.\pi.\omega\theta\epsilon\text{Ι} \omega$ 'As the dust will they be' (Ps 1:4), $\epsilon.\text{Ι}.\bar{\nu}\bar{\alpha}.\bar{\rho}.\omega\gamma$ 'What shall I do?' (Lk 20:13). **Note:** The 2nd pl form alternates between $\epsilon.\text{T}\epsilon\text{T}\bar{\nu}.\bar{\nu}\bar{\alpha}$ and $\epsilon.\text{T}\epsilon\text{T}.\bar{\nu}\bar{\alpha}$ (§12).

§212. Future Circumstantial. As has been noted (§192n, 197), in Sahidic this tense is the same as the II Future in formation, although syntactically it functions quite differently; e.g. $\bar{\nu}\text{T}\text{O}.\kappa \Delta\epsilon \epsilon.\kappa.\bar{\nu}\bar{\alpha}.\omega\lambda\eta\lambda \beta\omega\kappa \epsilon.\lambda\text{OY}\bar{\nu} \epsilon.\pi\epsilon\kappa.\text{T}\Delta\mu\text{Ι}\text{O}\bar{\nu}$ 'But thou, as thou art about to pray, go into thy chamber' (Mt 6:6), $\epsilon.\gamma.\bar{\nu}\bar{\alpha}.\chi\text{Ι} \pi\Delta\gamma\lambda\text{O}\text{C} \Delta\epsilon \epsilon.\lambda\text{OY}\bar{\nu} \epsilon.\text{T}.\pi\Delta\rho\epsilon\mu\beta\text{O}\lambda\eta \pi\epsilon\chi\lambda.\text{ϥ} \bar{\mu}.\pi.\chi\text{Ι} \lambda\text{Ι} \Delta\rho\chi\text{O}\text{C}$ 'As Paul was about to be taken into the camp, he said to the Chiliarch' (Acts 21:37). (Bohairic distinguishes between II Future and Future Circumstantial: II Fut $\Delta\rho\epsilon - \bar{\nu}\bar{\alpha}$, $\lambda = - \bar{\nu}\bar{\alpha}$; Fut Circum $\epsilon\rho\epsilon - \bar{\nu}\bar{\alpha}$, $\epsilon = - \bar{\nu}\bar{\alpha}$.)

§213. Negation of I and II Future. Negation is effected by means of the particles $\bar{\nu} \dots \Delta\bar{\nu}$; e.g. $\bar{\nu}.\text{T}\bar{\nu}.\bar{\nu}\bar{\alpha}.\omega\gamma\epsilon\bar{\mu} \lambda\lambda\Delta\gamma \Delta\bar{\nu}$ 'We shall not eat anything' (Z 346.b.10), $\bar{\mu}.\pi\bar{\lambda}.\lambda\eta\text{T} \bar{\nu}\bar{\alpha}.\bar{\rho}.\lambda\text{O}\text{T}\epsilon \Delta\bar{\nu}$ 'My heart will not fear' (Ps 26:3). But frequently the particle $\bar{\nu}$ is omitted before I Future, e.g. $\dagger.\bar{\nu}\bar{\alpha}.\text{T}\omega\theta\omega\gamma\bar{\nu} \Delta\bar{\nu}$ 'I shall not rise up' (Z 326.b.7); and almost always before II Future (§203), e.g. $\epsilon\rho\epsilon.\pi.\rho\omega\mu\epsilon \bar{\nu}\bar{\alpha}.\omega\bar{\nu}\lambda\Delta \bar{\nu} \epsilon.\text{O}\epsilon\text{Ι} \kappa \bar{\mu}.\bar{\mu}\lambda\text{T}\epsilon$ 'Not by bread only will men live' (Mt 4:4).

§214. Future Imperfect. This tense conveys the notion of **future action conceived in the past**, an action which from the speaker's point of view has now been completed, although originally it was declared with reference to the future. Thus the meaning might be conveyed by the phrase 'X was on the point of doing something' or 'X was about to do something'. A free rendering of such a form as $\bar{\nu}\epsilon.\text{ϥ}.\bar{\nu}\bar{\alpha}.\text{C}\omega\text{T}\bar{\mu}$ might be 'He would hear'; e.g. $\bar{\nu}\epsilon\rho\epsilon.\pi.\kappa\text{O}\text{C}\bar{\mu}\text{O}\text{C} \bar{\nu}\bar{\alpha}.\bar{\mu}\epsilon\rho\epsilon \pi\epsilon\text{T}\epsilon.\pi\omega.\text{ϥ} \pi\epsilon$ 'The world would love that which is its own' (Jn 15:19), $\bar{\nu}\epsilon\rho\epsilon.\pi.\chi\text{O}\text{Ι} \Gamma\bar{\Delta}\rho \bar{\nu}\bar{\alpha}.\omega\theta\omega\gamma\text{O} \lambda\bar{\mu}.\text{T}.\bar{\mu}\lambda \epsilon\text{T}.\bar{\mu}\bar{\mu}\Delta\gamma$ 'For the ship was about to discharge its cargo in that place' (Acts 21:3), $\bar{\nu}\epsilon.\text{ϥ}.\bar{\nu}\bar{\alpha}.\bar{\mu}\text{OY} \Gamma\bar{\Delta}\rho \pi\epsilon$ 'For he was on the point of dying' (Jn 4:47). **Note:** As in the case of the Imperfect (§195), the Existential Particle $\pi\epsilon$ often appears after the verbal form; cf the first and third of the aforementioned examples.

§215. Negation of Future Imperfect. Negation is effected by means of the Negative Particles $\bar{\nu} \dots \Delta\bar{\nu}$; e.g. $\bar{\nu}.\bar{\nu}\epsilon.\text{ϥ}.\bar{\nu}\bar{\alpha}.\text{C}\omega\text{T}\bar{\mu} \Delta\bar{\nu}$ 'He was not about to hear'. More often $\bar{\nu}$ is omitted; e.g. $\bar{\nu}\epsilon\rho\epsilon.\pi\bar{\lambda}.\text{C}\text{O}\bar{\nu} \bar{\nu}\bar{\alpha}.\bar{\mu}\text{OY} \Delta\bar{\nu} \pi\epsilon$ 'My brother would not have died' (Jn 11:32). It may be noted that examples of Negation of Future Imperfect are not common.

[MS lacks §216.]

§217. III Future (Energetic). This tense lays special stress on the achievement of an action in the future. It carries a much stronger notion of futurity than the I Future, and is commonly found in **commands, strong wishes and in Final Clauses introduced by $\chi\epsilon$ or $\chi\epsilon\kappa\lambda(\Delta)\text{C}$** (cf the last example in §186); $\epsilon.\kappa.\epsilon.\text{T}\bar{\lambda}\bar{\iota} \epsilon \pi\epsilon\kappa.\epsilon\text{Ι}\omega\text{T}$ 'Thou shalt honor thy father' (Mt 19:19), $\pi\epsilon\chi\lambda.\text{ϥ} \bar{\nu}.\bar{\nu}\epsilon\text{ϥ}.\chi\Delta\text{Ι}\text{O}\lambda\text{C} \chi\epsilon \pi.\chi\text{O}\epsilon\text{Ι} \text{C} \epsilon.\text{ϥ}.\epsilon.\omega\omega\pi\epsilon \bar{\nu}\bar{\mu}\bar{\mu}\bar{\eta}.\text{T}\bar{\nu} \pi\epsilon\chi\lambda.\gamma \bar{\nu}\bar{\alpha}.\text{ϥ} \chi\epsilon \epsilon\rho\epsilon.\pi.\chi\text{O}\epsilon\text{Ι} \text{C} \text{C}\bar{\mu}\text{OY} \epsilon\rho\text{.K}$ 'He says to his harvesters: May the Lord be with you!; they say to him: May the Lord bless thee!' (Ru 2:4). **Note:** When the Subject is Nominal, and in view of the origin of this tense (§208), one would expect the construction: $\epsilon\rho\epsilon.\pi.\rho\omega\mu\epsilon \epsilon.\text{C}\omega\text{T}\bar{\mu}$ 'The man shall hear' or 'May the man hear'. In practice, however, the ϵ (representing the old *r*) falls away, so leaving the construction $\epsilon\rho\epsilon.\pi.\rho\omega\mu\epsilon \text{C}\omega\text{T}\bar{\mu}$, a form identical to II Present. The second example quoted above indicates a case in which the context shows that III Future is to be understood, and the same example also shows the marked preference in Coptic for the use of the suffix forms of the auxiliaries even when the subject is nominal (cf further §322); e.g. $\epsilon\rho\epsilon.\pi.\rho\omega\mu\epsilon \epsilon.\text{C}\omega\text{T}\bar{\mu}$ 'The man will hear' or 'May the man hear'.

§218. Negation of III Future; e.g. $\bar{\nu}\bar{\nu}\epsilon.\gamma$ (for $\bar{\nu}\bar{\nu}\epsilon.\omega\gamma$, §16). $\lambda\lambda\epsilon\kappa\text{T}\omega\rho \bar{\mu}\text{OY}\text{T}\epsilon$ 'A cock shall not crow' (Jn 13:38), $\bar{\nu}\bar{\nu}\epsilon.\kappa.\lambda\omega\text{T}\beta$ 'Thou shalt not kill' (Mt 19:18), $\bar{\mu}\bar{\pi}.\rho.\kappa\bar{\rho}\text{Ι} \text{N}\epsilon \chi\epsilon \bar{\nu}.\bar{\nu}\epsilon\gamma.\kappa\rho\text{Ι} \text{N}\epsilon \bar{\mu}\bar{\mu}\omega.\text{T}\bar{\nu}$ 'Do not judge, in order that they shall not judge you' (Lk 6:37).

§219. IV Future (Finalis). The use of this tense is confined to direct speech, either real or fictitious. For the most part it **follows an Imperative**, and signifies the result which should follow when the action of the Imperative has been achieved. **Preceded by a Question**, it indicates the result which should happen if the course of action postulated by the questioner is carried out. Though as a rule this tense conveys a Final meaning, sometimes more than the result of action prescribed or avoided is implied. In some cases there is the implication of **intention**, either on the part of the speaker or by some third party alluded to by the speaker— cp the idiomatic use of 'Shall' and 'Will' in English; e.g. $\text{C}\omega\text{T}\bar{\mu} \epsilon\rho\text{.}\bar{\iota} \text{T}\Delta\rho\epsilon.\text{T}\epsilon\text{T}\bar{\nu}.\psi\gamma\chi\bar{\nu} \omega\bar{\nu}\lambda\text{2}$ 'Hear me (and) your soul shall live' (Isa 55:3), $\lambda\gamma \epsilon\text{Ι} \text{C} \pi.\bar{\nu}\bar{\lambda}.\text{ϥ}.\bar{\mu}\epsilon\gamma\text{T} \pi.\bar{\tau}.\text{C}\text{O}\bar{\nu} \text{T}\Delta\rho.\bar{\nu}.\bar{\mu}\text{O}\omega\gamma\text{T}.\bar{\tau}$ 'Bring out him who has slain his brother (and) we will kill him' (II-Sam 14:7), $\bar{\nu}\text{T}\text{O}\kappa \pi\epsilon\text{T}.\bar{\nu}\bar{\eta}\gamma \chi\bar{\nu} \text{T}\Delta\rho.\bar{\nu}.\bar{\delta}\omega\omega\text{T} \lambda\eta\text{T}.\bar{\tau} \bar{\nu}.\kappa\epsilon.\omega\gamma\Delta$ 'Art

thou he who is coming, or do we look for another?’ (Mt 11:3), $\bar{N}N\epsilon.Y.K\epsilon T T\epsilon I .K\gamma\pi\eta \bar{z}\bar{M}.P\lambda.O\gamma O\epsilon I \cup$ $T\lambda p\epsilon.T.OIKO\gamma M\epsilon N\eta THP.C \epsilon I M\epsilon X\epsilon \Delta Y K\eta\pi\eta$ [*sic*] $\bar{z}\epsilon \bar{z}\bar{N}.\cup IHT \epsilon T B\epsilon O\gamma.\lambda P O T \bar{N}.H P I$ ‘This dome shall not be built in my time, so that the whole world shall see that a dome fell in Shiet because of a cup of wine’ (Z 292.a.8). **Note:** 1st pres sing is replaced by $\Delta Y \cup$ and I Future, or by the Conjunctive.

§220. The Optative. This tense expresses the notion of **a wish, a hope or a request**, which may or may not be fulfilled in the future; e.g. $M\lambda p\epsilon.P\epsilon K.P\lambda N O\gamma O P$ ‘May thy name be hallowed’ (Mt 6:9), $M\lambda p\epsilon.C.\cup \cup P\epsilon N\epsilon \bar{N}.\theta.\epsilon \epsilon T.\epsilon.O\gamma \Delta \cup.C$ ‘May it happen to thee as thou wishest’ (Mt 15:28), $M\lambda p\epsilon.M\lambda P I \bar{z}\lambda M \epsilon I \epsilon B O \lambda \bar{N}.\bar{z} H T.\bar{N}$ ‘Let Mariam go out from among us!’ (Thomas 114). **Note:** An old Absolute Form $M\lambda P O.N$ ‘Let us!’ still exists in Coptic. This form is used, without any following Infinitive, to express the meaning ‘Let us go!’; e.g. $\Delta \lambda \lambda \Delta M\lambda P O.N \cup \Delta P O.\varphi$ ‘Let us go to him’ (Jn 11:15), $T O Y \bar{N}.T H Y T \bar{N} M\lambda P O.N \epsilon B O \lambda \bar{z}\bar{M}.P\epsilon \bar{I}.M\lambda$ ‘Rise, let us go from this place’ (Jn 14:31).

§221. Negation of the Optative. Negation is effected by means of a compound form $\bar{M}P.\bar{P}$ -. This compound is formed by the negative of the Imperative (§242) and the Causative Infinitive (§243); e.g. $\bar{M}P.\bar{P}.T P \epsilon.\varphi.C \omega T M$ ‘Do not cause him to hear’, $\bar{M}P.\bar{P}.T P \epsilon.\lambda \lambda \Delta Y \epsilon I M\epsilon$ ‘Do not let anyone perceive’ (Mt 9:30), $\bar{M}P.\bar{P}.T P \epsilon.N.M O O \cup \epsilon \bar{z}\bar{N} T \epsilon.\bar{z} I H \bar{M}.P.\bar{P} P O$ ‘Let us not proceed by the King's Highway’ (Mon 587.f.98n).

§222. Tenses of Unfulfilled Action:

	‘Until’		‘Not yet, before’	
1 com	$\cup \Delta N.\dagger-$ (or $\cup \Delta N.T\lambda-$)	$\cup \Delta N.T\bar{N}-$	$\bar{M}P\lambda.\dagger-$	$\bar{M}P\lambda.T\bar{N}-$
2 masc	$\cup \Delta N T \epsilon.K-$	$\cup \Delta N.T \epsilon T \bar{N}-$	$\bar{M}P\lambda T.K-$	$\bar{M}P\lambda.T \epsilon T \bar{N}-$
2 fem	$\cup \Delta N T \epsilon-$		$\bar{M}P\lambda T \epsilon-$	
3 masc	$\cup \Delta N T.\bar{\varphi}-$	$\cup \Delta N T.O\gamma-$	$\bar{M}P\lambda T.\bar{\varphi}$	$\bar{M}P\lambda T.O\gamma-$
3 fem	$\cup \Delta N T.\bar{C}-$		$\bar{M}\Delta P\lambda T.\bar{C}-$	
Nom subj	$\cup \Delta N T \epsilon-$		$\bar{M}P\lambda T \epsilon-$	

§223. Model $\cup \Delta N T.\bar{\varphi}.C \omega T \bar{M}$ ‘Until he hears’. This auxiliary, originating from the old *r sdm.t.f*, later replaced by the more forceful $\bar{z}\bar{z}i'.f sdm$, has the meaning ‘Until’. In the other dialects, and in the oldest form of Sahidic, this auxiliary appears in the form $\cup \Delta T \epsilon.\varphi.C \omega T \bar{M}$. The N which appears in the Sahidic form is probably due to some contamination of $\cup \Delta T \epsilon.\varphi.C \omega T \bar{M}$ with the Conjunctive $\bar{N} T \epsilon.\varphi.C \omega T \bar{M}$ (§225)— with which, however, it has no affinity; e.g. $\Delta.Y.X I O O P \dots \cup \Delta N T \epsilon.P.\lambda \lambda O C T H P.\bar{\varphi} X I O O P \bar{M}.P.I O P \Delta \lambda N H C$ ‘They crossed over ... until all of the people (had) crossed over the Jordan’ (Josh 3:17), $\Delta P I.\bar{z} O B \cup \Delta N.\dagger.\epsilon I$ ‘Work until I come’ (Lk 19:13). **Note:** In the 1st pers sing $\cup \Delta N.\dagger-$ is more frequently found than $\cup \Delta N.T\lambda-$.

§224. Model $\bar{M}P\lambda T.\bar{\varphi}.C \omega T \bar{M}$ ‘Before he hears’. This auxiliary, which originated from the old compound form *bw ir.tn-f sdm*, has the meaning of action which has not yet been effected, but which is due to be effected in the future. It may be translated by ‘Not yet’ or ‘Before’; e.g. $\bar{M}P\lambda T \epsilon.T\lambda.O\gamma N O Y \epsilon I$ ‘My hour has not yet come.’ (Jn 2:4), $\Delta M O Y \epsilon.P.\epsilon C H T \bar{M}P\lambda T \epsilon.P\lambda.\cup H P \epsilon M O Y$ ‘Come down before my son dies’ (Jn 4:49), $\bar{M} P\lambda.\dagger.\cup \cup P \epsilon \bar{M}.M O N \Delta X H C$ ‘I have not yet become a monk’ (Z 384.a.1).

Chapter XI. Other Verb Forms.

§225. The Conjunctive. (Negation: §230)

	Singular	Plural
1 com	$\bar{N} T \lambda-, T \lambda-$	$\bar{N}.T \bar{N}-$
2 masc	$N.\bar{F}-$ (§2n) [$\bar{N} T \epsilon.K-$]	$\bar{N}.T \epsilon T \bar{N}-$
2 fem	$N.T \epsilon-$	
3 masc	$N.\bar{\varphi}-$ ($N\epsilon.\varphi-$) [$\bar{N} T \epsilon.\varphi-$]	$\bar{N}.C \epsilon-$ [$\bar{N} T O.Y-, \bar{N}.C \epsilon-$]
3 fem	$N.\bar{C}-$ ($N\epsilon.C-$) [$\bar{N} T \epsilon.C-$]	
Nom subj	$N T \epsilon-$	

(The forms in square brackets are the Bohairic forms, which preserved the T throughout.) The alternate forms of the 3rd pers masc and fem sing are only occasionally found, being liable to be confused with the Imperfect forms. On the whole, $T\lambda$ is more common than $\bar{N} T \lambda$ for 1st pers sing.

§226. Uses of the Conjunctive. The chief function of this auxiliary is **to join together sentences**, the tense of the verb in the opening sentence being continued in the sentence introduced by the Conjunctive.

This tense is most frequently found after a sentence containing an Imperative. It is also used very frequently after a Future Tense. Though strictly speaking the Conjunction has no tense of its own, depending upon a previous auxiliary for its time standpoint, yet on the whole it may be said that it implies the sense of action still to be achieved. Only very infrequently does it appear after the Past Tense, and then not as a simple continuation of the previous tense, but with a final meaning to express the object of an order. (a) After the Imperative: e.g. ΔΜΗΕΙ .Τῆν .ΤΕΤῆν .ΟΥΩΜ 'Come and eat' (Jn 21:12), 2ΜΟΟC 2ῆν .ΤΕΚ .ΡΙ Ν .Γ .ΡΙΜΕ 'Sit in thy cell and weep' (Z 347.21). (b) After the Future: e.g. Π .ΡΙΜΕ ΝΔ .ΩΩΠΕ Ε .ΡΟΥ2Ε ΝΤΕ .Π .ΤΕΛΗΛ ΩΩΠΕ Ε .2ΤΟΟΥΕ 'Weeping will happen at evening, and joy will happen in (the) morning' (Ps 30:5), Κ .ΝΔ .ΠΕΡΩ ΝΕΚ .6ΙΧ ΕΒΟΛ ῆΤΕ .ΚΕΟΥΔ ΜΟΡ .Κ 'Thou wilt stretch out thy hands, and another will gird thee' (Jn 21:18), † .ΝΔ .ΧΩ ΤΔ .ΨΔΛΛΕΙ Ε .Π .ΧΟΕΙC 'I will sing and praise the Lord' (Ps 26:6). (c) After the Past: e.g. Π .ΔΟΥΖ ΔΕ Δ .4 .ΚΕΛΕΥΕ ῆCΕ .ΤΔΛΟ .ΟΥ Ε .Π .2ΕΡΜΗΤΔΡΙΟΝ 'The governor ordered them to lift them on to the rack.' (Mor. 587.f.101.v), ΕΤΒΕ .ΟΥ ῆΠ .ΟΥ .† ΠΕῆ .CΟ6Ν ΕΒΟΛ 2Δ ΩῆΤ .ΩΕ ῆ .CΔΤΕΕΡΕ ῆCΕ .ΤΔ .ΟΥ ῆ .ῆ .2ΗΚΕ 'Why did they not sell this ointment for 500 staters in order to give them to the poor?' (Jn 12:5). **Note**: It must not be thought that the Conjunction only follows the above mentioned tenses. It is found after the Present, Habitude, Optative, Causative Infinitive, Conditional Clause, Temporal Clause, etc. But its use after Imperative and Future is so common that the more regular use is here indicated instead of quoting all the less frequent uses. The use of this auxiliary after the Past, though comparatively rare, is noted in that the sense implied by its use is not merely continuity of the previous action.

§227. The Conjunction is frequently used after verbs of **wishing, commanding and allowing**; e.g. ΚΕΛΕΥΕ ΝΔ .Ι ΤΔ .ΩΔΧΕ 'Order me and I will speak' (Pistis Sophia 202), ΚΔ ΝΔῆ ΤΗΡ .ΟΥ ῆ .CΕ .ΒΩΚ 'Allow all these to go' (Jn 18:8), ῆ .ΟΥΩΩ ΕΒΩ .Κ Ν .Γ .ΜΟΥΤΕ Ε .ΠΕΤ .ΔΙ ΔΚΟΝΕΙ ΝΔ .Ν 'Dost thou wish to go and to call him who ministers to us?' (Z 294.c.5).

§228. The Conjunction sometimes appears in direct speech without an introductory verb. The reason for this is not clear. Perhaps in such cases a verb of wishing, commanding or requesting is mentally understood; e.g. ΠΕΧΕ .ΠΙΛΑΤΟC ΝΔ .Υ ΧΕ ΤΔ .C†ΡΟΥ ῆ .ΠΕΤῆ .ῆΡΡΟ 'Pilate says to them: (Do you wish that) I crucify your king?' (Jn 19:15), ΠΕΧΕ 2ΡΟΥΘ Τ .ΜΩΒΙ ΤΗC ῆ .ΝΟΕΜΕΙΝ ΧΕ ΤΔ .ΒΩΚ ΕΒΟΛ Ε .Τ .CΩΩΕ 'Ruth the Moabitess says to Naomi: (Let me) go to the field' (Ruth 2:2).

§229. The Conjunction is used after a number of Greek Conjunctions:

2ΩCΤΕ	'So that'
2ΟΠΩC	'In order that'
ΜΗΠΩC	'Lest in any way'
ΜΗΠΟΤΕ	'For fear lest'
ΕΙ ΜΗΤ(Ε)Ι	'Unless'

E.g. ΚΔΛΩC 2ΩΒ ΝΙΜ Δ .4 .ΔΔ .Υ 2ΩCΤΕ Ν .ῆ .ΤΡΕ .ῆ .ΔΔ CΩΤῆ ΔΥΩ Ν .ῆ .ΤΡΕ .ῆ .ΚΕ .ῆΠΟ ΩΔΧΕ 'He has done everything well, so that he has caused the deaf to hear and has caused the dumb also to speak' (Mk 7:37), † .ῆ .2ΟΤΕ ΓΔΡ ΧΕ ΜΗΠΟΤΕ ΤΔ .ΕΙ ΩΔΡΩ .Τῆ ΤΔ .2Ε ΕΡΩ .Τῆ ῆ .Θ .Ε ΕΝ .† .ΟΥΔΩ ΔΝ 'For I fear lest I come to you and find you in the way which I do not wish' (II-Cor 12:20), ΕΙ ΜΗΤΙ ῆ .Τῆ .ΒΩΚ ΔΝΟΝ ῆ .Τῆ .ΩΩΠ 'Unless we go and buy' (Lk 9:13).

§230. **Negation of the Conjunction.** Negation of the Conjunction is effected by the negative particle ῆ- being placed before the Infinitive; e.g. ΤΕΤ .ΝΔ .ΩΙΝΕ ῆCΩ .ῆ ῆ .ΤΕΤῆ .Τῆ .2Ε ΕΡΟῆ 'You will seek for me, and you will not find me' (Jn 7:34), ΕΤΒΕ .ΟΥ Κ .ΝΔ .ΟΥΟΝ2 .ῆ Κ .ΝΔ .Ν ΕΒΟΛ Ν .Γ .Τῆ .ΟΥΟΝ2 .ῆ ῆ .Π .ΚΟCΜΟC 'Why wilt thou reveal thyself to us, and not reveal thyself to the world?' (Jn 14:22).

§231. **Compound Tenses with Ε- and ΝΕ-**

To a number of Auxiliaries can be prefixed the verbal forms Ε- and ΝΕ- to form compound verbal structures; for example:

Ε .Δ .4 .CΩΤῆ
Ε .ῆΠ .ῆ .CΩΤῆ
Ε .ῆΠΔΤ .4 .CΩΤῆ
Ε .ΜΕ .4 .CΩΤῆ
ΝΕ .Δ .4 .CΩΤῆ
ΝΕ .ΩΔ .4 .CΩΤῆ
ΝΕ .ῆΠΔΤ .4 .CΩΤῆ

(a) **ϵ-** precedes the auxiliary when it is used in a subordinate or co-ordinate sentence with **past time meaning**; e.g. $\bar{\eta}\tau\epsilon\rho\epsilon.\pi.\lambda\rho\chi\iota\tau\rho\iota\kappa\lambda\iota\nu\omicron\varsigma\ \delta\epsilon\ \tau\omega\pi\epsilon\ \bar{m}.\pi.\mu\omicron\omicron\upsilon\gamma\ \epsilon.\lambda.\varphi.\bar{\rho}.\eta\rho\pi$ 'When the ruler of the feast had tasted the water after it became wine' (Jn 2:9). **Note 1:** It is possible, as Dr. H.J. Polotsky has pointed out (*Étude de Syntaxe Copte*, p.49), that in some cases e.g. $\epsilon.\lambda.\varphi.\varsigma\omega\tau\bar{m}$ has been employed as a II Perfect tense.

(b) **ϵ-** prefixed to the negation of the I Perfect renders 'Until'; e.g. $\bar{n}.\bar{n}\epsilon.\tau\epsilon\bar{i}.\bar{\gamma}\epsilon\bar{n}\epsilon\lambda\ \omicron\gamma.\epsilon\bar{i}\bar{n}\epsilon\ \epsilon.\bar{m}\bar{\pi}.\omicron\gamma.\omega\omega\pi\epsilon$ 'This generation shall not pass away until they have occurred' (Lk 21:32). **Note 2:** $\bar{m}\bar{\pi}.\bar{\varphi}$ - and $\bar{m}\bar{\pi}\Delta\tau.\bar{\varphi}$ - sometimes are found as bad spellings for $\epsilon.\bar{m}\bar{\pi}.\bar{\varphi}$ - and $\epsilon.\bar{m}\bar{\pi}\Delta\tau.\bar{\varphi}$ -.

(c) **NE-** prefixed to past tenses gives a **Pluperfect meaning** (originating from the old *wn* 'To exist', §194); e.g. $\bar{n}\epsilon.\lambda.\gamma.\epsilon\bar{i}\ \bar{\pi}\epsilon$ 'When they had come' (Jn 11:19), $\bar{n}\epsilon.\omega\lambda\rho\epsilon.\pi.\bar{z}\eta\bar{\gamma}\epsilon\bar{m}\omega\bar{n}\ \kappa\lambda.\omicron\gamma\lambda\ \epsilon\bar{\beta}\omicron\lambda$ 'The governor had been accustomed to release one' (Mt 27:15), $\bar{n}\epsilon.\bar{m}\bar{\pi}\Delta\tau.\omicron\gamma.\varsigma\omicron\gamma\bar{\eta}\ \tau\epsilon.\bar{\gamma}\rho\lambda\bar{\phi}\eta$ 'They had not yet understood the Scripture' (Jn 20:9); cf also §233n.

§232. Impersonal Verbs. When verbs are used impersonally, the 3rd pers fem sing -C is generally used; e.g. $\lambda.\varsigma.\omega\omega\pi\epsilon$ 'It happened'. But occasionally the 3rd masc -ϥ is used; e.g. $\bar{\varphi}.\chi\eta\bar{z}$ 'It is written (as follows)'. There are, however, a small number of verbs which are impersonal; the most important of these are:

ϠϠON, (ϠϠN-)	'To be', and its negative:	M̄MON ([M̄]M̄N-) (§233)
ϠϠϠϠϠ-	'To be befitting or appropriate' (§184.1)	
ϠϠϠϠϠϠϠ	'To be needful' (§237)	
ϠϠ	'To be enough' (§237a)	

§233. ϠϠON, ϠϠN- 'There is/are' (Existential) and **M̄MON, ([M̄]M̄N-** 'There is/are not' (Neg Existential):

(1) The Construct forms are far more common than the Absolute forms, and are used in a Verbal Sentence employing one of the Durative tenses when the subject is undefined or has only the Indefinite Article (§190, 195) or the I Future (§209.1). (2) In the Non-Verbal sentence (§314); e.g. $\omicron\gamma\bar{n}.\omicron\gamma.\omega\eta\rho\epsilon\ \omega\eta\bar{m}\ \bar{m}.\bar{\pi}\epsilon\bar{i}.\bar{m}\lambda$ 'There is a young boy here' (Jn 6:9), $\bar{m}\bar{n}\ \lambda\bar{\gamma}\lambda\theta\omicron\varsigma\ \bar{n}.\varsigma\lambda\ \omicron\gamma\lambda\ \bar{\pi}.\bar{n}\omicron\gamma\tau\epsilon$ 'There is not (anyone) good except one, God' (Mt 19:17). **Note: The past tense** is formed by means of **NE-** (§231); e.g. $\bar{n}\epsilon.\omicron\gamma\bar{n}\ \omicron\gamma\lambda\ \bar{z}\bar{n}.\bar{k}\bar{h}\bar{m}\epsilon$ 'There was one in Egypt' (Z 338.c.1), $\bar{n}\epsilon.\bar{m}\bar{n}.\bar{\pi}\epsilon\tau.\bar{b}\omicron\eta\theta\epsilon\bar{i}\ \epsilon\rho\omicron.\omicron\gamma$ 'There was not a helper for them' (Ps 107:12). Frequently $\bar{n}\epsilon.\omicron\gamma\bar{n}$ contracts to $\bar{n}\epsilon.\gamma\bar{n}$; e.g. $\bar{n}\epsilon.\gamma\bar{n}.\omicron\gamma.\rho\omega\bar{m}\epsilon\ \Delta\epsilon\ \bar{n}.\bar{\rho}\bar{m}.\bar{m}\lambda\omicron$ 'There was a rich man' (Lk 16:19).

§234. (3) Possession: In the forms:

	Possession	old form
Affirmative:	$\omicron\gamma\bar{n}\tau\epsilon-$, $\omicron\gamma\bar{n}\tau\epsilon=$, $\omicron\gamma\bar{n}\tau\lambda=$	<i>wn md'i</i>
Negative:	$\bar{m}\bar{n}\tau\epsilon-$, $\bar{m}\bar{n}\tau\epsilon=$, $\bar{m}\bar{n}\tau\lambda=$	<i>nn wn md'i</i>

—literally, 'There exists in the hand of', 'There exists not in the hand of'; by which forms Coptic conveys the notion of possession or the lack of possession. Thus in order to say 'The man has a house', Coptic must say 'There exists in the hand of the man (a) house' ($\omicron\gamma\bar{n}\tau\epsilon.\pi.\rho\omega\bar{m}\epsilon\ \bar{h}\bar{i}$). It is to be noted that the object stands directly after the subject without any introductory particle; e.g. $\omicron\gamma\bar{n}\tau\epsilon.\pi.\omega\eta\rho\epsilon\ \bar{n}.\pi.\rho\omega\bar{m}\epsilon\ \epsilon\bar{z}\omicron\gamma\varsigma\ \bar{i}\ \lambda$ 'The Son of Man has authority' (Mt 9:6). When, however, the subject is a pronoun, the relation of the object possessed to the possessor depends on the form of the verb used:

§235. With $\omicron\gamma\bar{n}\tau\epsilon=$ and $\bar{m}\bar{n}\tau\epsilon=$, the object stands directly after the pronoun; e.g. $\omicron\gamma\bar{n}\bar{t}\ \bar{t}\ \omicron\gamma\ \bar{\gamma}\Delta\rho\ \bar{n}.\bar{c}\bar{o}\bar{n}$ 'For I have five brothers' (Lk 16:28), $\bar{z}\epsilon\bar{n}.\epsilon\bar{c}\bar{o}\bar{o}\gamma\ \epsilon.\bar{m}\bar{n}\tau.\omicron\gamma.\omega\omega\epsilon\ \bar{z}\bar{i}\ \chi\omega.\omicron\gamma$ 'Sheep which have no shepherd over them' (Mk 6:34). **Note:** The adverb $\bar{m}\bar{m}\lambda\gamma$ 'There' (Crum 196b) frequently follows the object, but is often left untranslated; e.g. $\omicron\gamma\bar{n}.\tau.\omicron\gamma\ \bar{m}\omega\gamma\chi\bar{c}\ \bar{m}\bar{m}\lambda\gamma\ \bar{m}\bar{n}\bar{n}\epsilon.\bar{\rho}\bar{r}\omicron\bar{f}\bar{h}\bar{t}\bar{h}\bar{c}$ 'They have Moses and the prophets' (Lk 16:29), $\bar{m}.\bar{m}\bar{n}.\bar{t}\ \bar{z}\lambda\bar{i}\ \bar{m}.\bar{m}\lambda\gamma$ 'I have no husband' (Jn 4:17).

§236. (b) With $\omicron\gamma\bar{n}\tau\lambda=$ and $\bar{m}\bar{n}\tau\lambda=$ the object, if nominal, must always be introduced by the particle \bar{n} . It may be noted that the adverb $\bar{m}\bar{m}\lambda\gamma$ (§235n), when used after $\omicron\gamma\bar{n}\tau\lambda=$, usually stands directly after the subject; e.g. $\omicron\gamma\bar{n}\tau\lambda.\varsigma\ \bar{m}\bar{m}\lambda\gamma\ \bar{n}.\omicron\gamma.\bar{k}\bar{o}\lambda\lambda\bar{c}\bar{i}\bar{c}$ 'She has punishment' (I-Jn 4:18), $\bar{n}\epsilon.\gamma\bar{n}\tau\lambda.\varphi$ (for $\bar{n}\epsilon.\omicron\gamma\bar{n}\tau\lambda.\varphi$) $\bar{m}\bar{m}\lambda\gamma\ \bar{n}.\bar{z}\lambda\bar{z}\ \bar{n}.\bar{n}.\bar{k}\lambda$ 'He had many possessions' (Mt 19:22). But when the object is pronominal, the rule is that it is added directly to the verbal form— thus presenting the curious form of two suffixes added directly to the verb; e.g. $\omicron\gamma\bar{n}\tau\lambda.\bar{i}.\varphi$ 'I have him', $\omicron\gamma\bar{n}\tau\lambda.\varphi.\bar{c}$ 'He has it' (§232), $\omicron\gamma\ \bar{\gamma}\Delta\rho\ \bar{\pi}\epsilon\tau.\epsilon.\omicron\gamma\bar{n}\tau\lambda.\bar{i}.\bar{\varphi}\ \bar{z}\bar{n}.\tau.\bar{\pi}\epsilon$ 'For who is it whom I have in heaven?' (Ps 72:25). **Note 1:** Sometimes a **euphonic C** is introduced between the two suffixes; e.g. $\bar{k}\lambda\tau\lambda\ \bar{\pi}\epsilon\tau\epsilon\ \omicron\gamma\bar{n}\tau\lambda.\varphi.\bar{c}.\bar{\varphi}$ 'According to him who has it', $\bar{k}\lambda\tau\lambda\ \bar{\pi}\epsilon\tau\epsilon\ \bar{m}\bar{n}\tau\lambda.\varphi.\bar{c}.\bar{\varphi}$ 'According to him who has it not' (II-Cor 8:12). **Note 2:** With the preposition $\epsilon-$, $\epsilon\rho\omicron=$, an idiomatic use of $\omicron\gamma\bar{n}\tau\epsilon-$, $\omicron\gamma\bar{n}\tau\lambda=$ has the meaning 'To be in debt'; e.g. $\omicron\gamma\bar{n}\tau\epsilon.\bar{\pi}\lambda.\chi\omicron\epsilon\bar{i}\bar{c}\ \omicron\gamma\eta\rho\ \epsilon\rho\omicron.\bar{k}$ 'How much dost thou owe my lord?'

(lit. My lord has how much against thee?) (Lk 16.5), ΠΑΪ Ε.ΝΕ.ΥΝΤΑ.ϣ ΕΡΟ.ϣ Ν.ΩΕ Ν.САΤΡΕΕΡΕ 'This one who owed him a hundred staters' (lit. This one who, he had against him a hundred staters) (Mt 18:28).

§237. 2ΑΠC 'It is necessary' is an impersonal verb and is usually followed by the Causative Infinitive (§256); e.g. 2ΑΠC Ε.ΤΡΕ.Υ.ΧΠΕ.ΤΗΥΤΝ̄.ΚΕ.СОΠ 'It is necessary for you to be born again' (lit. ... that they beget you again, §259; Jn 3:7), ΜΗ Ν̄.2ΑΠC ΔN ΕΤΡΕ.ΠΕ.ΧC ΩΕΠ.ΝΔΪ 'Is it not necessary for Christ to receive these (things)?' (Lk 24:26). Sometimes the Existential Participle ΠΕ appears after the verb; e.g. 2ΑΠC ΓΔΡ ΠΕ ΕΤΡΕ.ϣ Ρ̄.Ρ̄ΡΟ 'It is necessary for him to reign' (I-Cor 15:25), 2ΑΠC ΟN ΠΕ Ε.ΤΡΕ.Υ.ΠΩΩΝΕ ΩΩΠΕ Μ̄.Π.ΚΕ.ΝΟΜΟC 'It is necessary again for a change to happen in the law also' (Heb 7:12).

§237a. 2Ω 'To suffice, become enough' is generally used impersonally, and is followed by the preposition ε-; e.g. ΜΔ.ΤCΒΟ.Ν Ε.ΠΕΚ.ΕΙΩΤ ΔΥΩ 2Ω ΕΡΟ.Ν 'Show us thy Father, and it is sufficient for us (Jn 14:8), 2Ω Ε.ΠΕ.СΒΟΥΙ 'It is sufficient for the disciple' (Mt 10:25).

§238. The Imperative. As a rule the Imperative is **expressed by means of the Infinitive**, the same form being used for both singular and plural, and no distinction in gender is made; CΩΤΜ̄ 'Hear!', ΜΕ2 Ν̄.2ΥΔΡΙΔ 'Fill the water pots!', ΜΟΥΤΕ Ε.Ν̄.ΕΡΓΔΤΗC 'Call the laborers!', ΧΙΤ.ϣ̄ 'Take him!'

§239. A few verbs have preserved old Imperative forms, mostly showing **initial Δ-** which originated from the old Imperative prefix 'i. These Imperatives are:

Δ.ΝΔΥ	'See!'
Δ.ΧΩ (with direct object Δ.ΧΙ-, Δ.ΧΙ=)	'Say!'
Δ.ΧΩ2Μ̄	'Become unclean!'
Δ.ΥΩN (for Δ.ΟΥΩN, §16)	'Open!'
Note: Δ.ΛΟ.Κ, Δ.ΛΩ.ΤΝ̄ (require object suffix)	'Cease thou/you!'

§240. A few verbs show quite irregular forms:

Verb	Meaning	Imperative
ΕΙ	'To come'	ΔΜΟΥ (masc), ΔΜΗ (fem), ΔΜΗ(Ε)Ι.ΤΝ̄ (plural)
ΕΙΝΕ	'To bring'	ΔN(Ε)ΙΝΕ, ΔΝΙ-, ΔΝΙ=
ΕΙΡΕ	'To do'	ΔΡΙΡΕ, ΔΡΙ-, ΔΡΙ=, 3 pl ΔΡΙ.СОΥ (§44)

† 'To give' occasionally uses the Infinitive to express the Imperative; e.g. †.2ΤΗ.ΤΝ̄ 'Give heed!' (Mt 7:15). But far more common is the form **ΜΔ** (Absolute and Construct forms are identical); e.g. ΜΔ ΝΔ.Ν 'Give to us!' (Mk 10:37). ΜΔ is also frequently used in forming the Imperatives of the Causative verbs with T- prefix; e.g. ΜΔ.Τ.ΒΒΟ (for ΜΔ.Τ.ΟΥΟΠ) 'Be cleansed/purified!', ΜΔ.ΤΔΜΙΟ 'Make!' However, the Infinitive of these causatives can also be used to express the Imperative; e.g. Τ.ΒΒΟ 'Become clean!', ΤΔΜΙΟ 'Make!' **Note:** ΔΥ-, ΔΥΕΙ= 'Give away!' and ΜΟ- 'Take!', which shows a plural ΜΜΗΕΙ.ΤΝ̄.

§241. When more than one Imperative appears in a sentence, the second Imperative and any further Imperative is replaced by the Conjunctive (§226a); e.g. ΔΜΟΥ Ν.Γ.ΝΔΥ 'Come (and) see!'

§242. Negation of the Imperative. Negation is effected by means of the verbal prefix ΜΠ.Ρ̄- 'Do not do', placed before the infinitive; e.g. ΜΠ.Ρ̄.СΩΤΜ̄ 'Do not hear', ΜΠ.Ρ̄.Ρ.2ΟΤΕ 'Do not fear'. For use of ΜΠ.Ρ̄- with the Causative Infinitive to form the negation of the Optative, §221.

§243. Uses of the Infinitive. Three forms of the Infinitive exist in Coptic:

(1) **The Simple Infinitive**; e.g. CΩΤΜ̄ 'To hear', ΚΜΟΜ 'To become black'.

(2) **The Potential Infinitive**, a compound form; e.g. Ω̄.ΩΔΧΕ 'To be able to speak'.

(3) **The Causative Infinitive**, also a compound form, which takes an object, nominal or pronominal, after the prefix ΤΡΕ-; e.g. ΤΡΕ.ϣ.СΩΤΜ̄ 'To cause him to hear', ΤΡΕ.Π.ΡΩΜΕ.СΩΤΜ̄ 'To cause the man to hear', ΤΡΕ.Κ.СΩΤΜ̄ 'To cause thee to hear'. When the object is pronominal the following Causative forms occur:

Person	Singular	Plural
1 com	ΤΡΔ-	ΤΡΕ.Ν-
2 masc	ΤΡΕ.Κ-	ΤΡΕ.ΤΝ̄-, ΤΡΕ.ΤΕΤΝ̄
2 fem	ΤΡΕ-	
3 masc	ΤΡΕ.ϣ-	ΤΡΕ.Υ-
3 fem	ΤΡΕ.С-	

§244. Negation of the Infinitive. Negation of the three forms of the Infinitive is effected by means of the particle **ΤΜ-** placed immediately before the infinitive; e.g. **ΤΜ.ΣΩΤΗ** 'Not to hear'.

§245. The Simple Infinitive. As has already been noted (§138), **the Infinitive is a masculine noun** and as such it can be defined by the Definite Article, the Possessive Adjective or the Demonstrative Pronoun; e.g. **Π.ΩΩΨ** 'The desolation', **Π.ΣΩΤΗ** 'The hearing', **Π.ΩΔΧΕ** 'The saying, the Logos', **ΠΕΣ.ΚΩΤΕ** 'Its surrounding', **ΠΕΤΗ.ΡΩΩ** 'Your sufficiency', **ΠΕΥ.ΖΙΣΕ** 'Their toil', **ΠΕΪ.ΩΔΧΕ** 'This saying/Logos'. **Note:** When followed by a genitive, the Infinitive is linked to its possessor by means of the particle **Ν;** e.g. **Π.ΣΩΝΤ Μ.Π.ΝΟΥΤΕ** 'The creation of God'. Often the Infinitive retains its verbal force and takes an object; e.g. **Π.ΜΕΡΕ.ΝΕΝ.ΕΡΗΥ** 'The love of our fellows', **Π.ΚΟΟΣ.Τ** 'My burial' (lit. The burying me).

§246. The Infinitive with the Indefinite Article is used mainly with the preposition **ΖΝ-** 'In', to form **adverbial phrases**; e.g. **ΖΝ.ΟΥ.ΩΡΧ** 'Securely' (lit. In a becoming secure), **ΖΝ.ΟΥ.ΡΩΩ** 'Moderately' (lit. In a becoming sufficient), **ΖΝ.ΟΥ.ΟΥΩΝ2 ΕΒΟΛ** 'Openly' (lit. In a showing forth). The Infinitive with the Indefinite Article is less frequently used independently; e.g. **†.ΣΩΤΗ ΧΕ ΟΥΝ ΖΕΝ.ΠΩΡΧ Ν.ΖΗΤ.ΤΗΥΤΗ** 'I hear that there are divisions among you' (I-Cor 11:18).

§247. The Infinitive preceded by the preposition **ΖΝ-** and the Indefinite Article is sometimes used to strengthen the verbal action (cf the Hebrew Infinitive Absolute in similar use; van der Merwe, Naudé & Kroeze, *A Biblical Hebrew Reference Grammar*, 20.2). As a rule the Infinitive stands before the verb which it intensifies; e.g. **ΔΥΩ ΖΝ.ΟΥ.ΦΩΤΕ Ψ.ΝΔ.ΦΩΤΕ ΕΒΟΛ Μ.ΠΕ.ΧΑΝΔΑΝΙΟC** 'And he will utterly destroy the Canaanite(s)' (lit. In a destroying he will destroy, Josh 3:10).

§248. The Infinitive is used without the Article: **(1)** As the Subject of a Non-Verbal Sentence; e.g. **ΟΥ.ΔΤ.ΣΟΜ ΠΕ ΟΥ.ΧΑΙ ΧΩΡΙC ΠΕ.ΘΒΒΙΟ Ν.ΖΗΤ** 'Salvation without humbleness of heart is not possible' (lit. An impossibility it is, salvation without the humbleness of heart) (Z 301.b.2), **ΜΠΩ.ΤΗ ΔΝ ΠΕ ΣΟΥΝ.ΝΕ.ΥΟΪΩ ΜΝ.ΝΕ.ΧΡΟΝΟC** 'Knowledge of the times and the seasons is not yours' (lit. Not yours it is, knowing the times and seasons, Acts 1:7).

§249. (2) As a genitive after **ΩΟΥ-** 'Worthy of' (§60f). This rule also holds good in the case of many compound nouns and in Adjective equivalents (§60, 63, 88, 90, 101).

§250. (3) As the direct object in Compound Verbs (§177); e.g. **†.ΩΠ** 'To give account', **†.ΣΩΝΤ** 'To provoke'.

§251. (4) After prepositions: **(a) Ε-** 'In order to' **(i)** Expressing aim or purpose; e.g. **Δ.Ψ.ΧΟΟΥ Ν.ΝΕΨ.ΖΜ2ΔΔ ΩΔ.Ν.ΟΥΕΕΙΗ Ε.ΧΙ.Ν.ΝΕΨ.ΚΑΡΠΟC** 'He sent his servants to the husbandmen to take his fruits' (Mt 21:34). It frequently follows the Greek **ΖΩCΤΕ** (ωστε 'So as to'); e.g. **ΜΠ.Ρ.ΖΩ2 ΖΩCΤΕ Ε.Ρ.ΠΟΝΗΡΟC** 'Do not be angry so as to commit wickedness' (Ps 37:8). **(ii)** After verbs of wishing, allowing, ordering, promising, swearing, intending, being able; and after the impersonal verbs to be possible, to be befitting, and their negatives; e.g. **ΝΤΕ.ΤΗ.ΤΗ.ΜΕΕΥΕ Ε.ΧΟΟ.Σ** 'And do not think to say' (Mt 3:9), **Ν.ΝΔ.ΚΑΔ.Κ Ε.ΕΙΔ.ΡΑΤ ΕΝΕ2** 'I shall never allow thee to wash my foot' (Jn 13:8), **ΟΥΝ.ΣΟΜ ΜΜΩ.ΤΗ ΕΩ** 'Is it possible for you to drink?' (Mt 20:22), **ΩΩ ΔΕ ΕΡΟ.Ν Ε.ΡΑΩ** 'It is befitting for us to rejoice' (Lk 15:32), **ΖΝ.ΟΥ.ΔΝΔΩ Δ.Ν.ΩΡΚ Ν.ΝΕΝ.ΕΡΗΥ Ε.ΤΗ.ΤΕΠ.ΛΑΔΥ ΩΔΝ.ΤΗ ΖΩΤΒ Μ.ΠΔΥΛΟC** 'By an oath we have sworn among our fellows not to taste anything until we have killed Paul' (Acts 23:14).

§252. (b) Ν- with object verb of willing, desiring, beginning, anticipating, understanding, loving, fearing, and after **ΜΠΩΔ** 'To be worthy'; e.g. **Δ.Ι.ΕΠΙΘΥΜΕΙ Ν.ΟΥΩΜ** 'I have desired to eat' (Lk 22:15), **ΣΕ.ΜΕ Ν.Δ2.ΕΡΑΤ.ΟΥ ΖΝ Ν.ΣΥΝΔΓΩΓΗ** 'They love to stand in the synagogues' (Mt 6:5), **Ν.†.ΜΠ.ΩΔ Ν.ΨΙ ΖΔ ΠΕΨ.ΤΟΟΥΕ** 'I am not worthy to bear his shoe' (Mt 3:11).

§252a. (c) ΝCΔ- 'Subsequently, consequently'; e.g. **Δ.Ψ.ΩΙΝΕ ΝCΔ.ΣΩΤΗ Ε.Π.ΩΔΧΕ** 'He sought to hear the Logos' (Acts 13:7).

§253. The Potential Infinitive. The Construct form **ΕΩ-** or **Ω-** 'To be able' can stand before another Infinitive to express potentiality; e.g. **ΖΩC ΔΕ Ν.ΣΕ.Ω.ΟΥΩ2 ΖΔ.ΤΕC.ΖΑΙΒΕC** 'So as they are able to dwell under its shadow' (Mk 4:32). Often it is used with reference to Future time; e.g. **ΤΕΨ.ΓΕΝΕΔ ΝΙΜ ΠΕΤ.ΝΔ.ΕΩ.ΤΑΥΟC** 'As for his generation, who will be able to show it?' (Acts 8:33). It is very common before the compound verb **ΣΜ.ΣΟΜ** 'To be powerful'; e.g. **ΜΠΕ.ΛΑΔΥ Ε.Ω.ΣΜ.ΣΟΜ Ε.ΟΥΩΩΒΕ.Ψ Ν.ΟΥ.ΩΔΧΕ** 'No one was able to answer him a word' (Mt 22:46), **ΜΠ.ΟΥ.ΕΩ.ΣΜ.ΣΟΜ Ε.ΠΙCΤΕΥΕ** 'They were not able to believe' (Jn 12:39). In the form **Ω.ΣΟΜ** it is used as an undefined Substantive after the Impersonal verbs **ΟΥΝ-** and **(Μ)ΜΝ-** (§233); e.g. **ΟΥΝ.Ω.ΣΟΜ ΜΜΟ.Ϊ ΕΒΩΛ ΕΒΟΛ Μ.ΠΕ.ΡΠΕ Μ.Π.ΝΟΥΤΕ** 'It is possible for me to overthrow the temple of God' (Mt 26:61), **ΜΜΝ.Ω.ΣΟΜ ΕΤΡΕ.Ψ.ΩΩΠΕ ΝΔ.Ϊ Μ.ΜΑΘΗΤΗC** 'It is not possible to cause him to become a disciple to me' (Lk 14:27).

§254. The Causative Infinitive. Like the Simple Infinitive, the Causative Infinitive **can be used as a**

substantive; e.g. ΕΙΣ ΠΕΙΤΡΕΤΗΝ ΛΥΠΙ ΓΑΡ ΚΑΤΑ Π.ΝΟΥΤΕ Δ.Φ.ΖΩΒ ΝΗΤΗ Ε.Υ.ΝΟΣ Ν.ΣΠΟΥΔΗ 'For lo, this causing you to grieve in respect of God has produced for you a great earnestness' (II-Cor 7:11).

§255. It can be preceded by one of the auxiliaries; e.g. Δ.Φ.ΤΡΑ.ΟΥΩΖ 2Ν.ΟΥ.ΜΑ Ν.ΟΥΟΤΟΥΟΤ 'He caused me to dwell in a green place' (Ps 23:2); Κ.ΝΑ.ΤΡΑ.ΣΩΤΜ Ε.Υ.ΤΕΛΗΛ ΜΝ ΟΥ.ΟΥΝΟΦ 'Thou wilt cause me to hear joy and gladness' (Ps 50:8).

§256. Preceded by a Preposition: (a) ε- precedes the Causative Infinitive, especially when the main verb is one of expressing a wish, a command, a decision, a prohibition, a petition or the like; e.g. Ν.ΤΗ.ΟΥΕΩ ΠΑΙ ΔΝ Ε.ΤΡΕ.Φ.Ρ.ΡΟ ΕΧΩ.Ν 'We do not wish that this man should reign over us' (lit. We do not wish this [one] to cause him to reign over us, Lk 19:14); Δ.Φ.ΟΥΕΖ ΣΔ2ΝΕ ΔΕ ΝΔ.Υ Ε.ΤΡΕ.Υ.ΝΟΧ.ΟΥ ΘΗΡ.ΟΥ 'He commanded them that they should all recline' (Μκ 6:39); Δ.Υ.ΑΡΧΕΙ ΔΕ Ν.ΣΕ.ΠΣΩΠ.Φ ΕΤΡΕ.Φ Π.ΩΦΝΕ ΕΒΟΛ 2Ν.ΝΕΥ.ΤΟΥ 'They began to beseech him to cause him to remove out of their boundaries' (Μκ 5:17). Thus preceded by ε-, the Causative Infinitive is very common following an Impersonal Verb; e.g. 2ΔΠΣ ΕΤΡΕ.2ΗΛΙΑΣ ΕΙ 'It is necessary for Elijah to come' (Μτ 17:10); Δ.Σ.ΩΦΠΕ Ε.ΤΡΕ.Φ.ΛΟ 2Μ.Π.ΩΦΝΕ 'It happened for him to recover from the sickness' (Ζ 288.a.12); ΜΜΝ.Ω.ΣΟΜ ΓΑΡ ΧΙΝ ΤΕΝΟΥ Ε.ΤΡΕ.ΚΟΙΚΟΝΟΜΕΙ 'For it is not possible from now on for thee to be steward' (Lk 16:2).

§257. (b) ΜΝΝΣ precedes the Causative Infinitive to form the Temporal clause meaning 'After'; e.g. ΜΝΝ ΣΔ.ΤΡΕ.Φ.ΜΟΥ ΝΣΙ ΜΩΥΧΗC 'After the death of Moses' (lit. After he died, namely Moses, Josh 1:1); ΜΝΝ ΣΔ.ΤΡΕ.Φ.ΩΔΧΕ ΜΜΔ.Υ 'After he spoke with them' (Μκ 16:19); see §389.

§258. (c) 2Ν precedes the Causative Infinitive, which takes the Definite Article Π-, to form Temporal Clauses with the meaning 'When, while, as' (always contemporaneous time). It should be noted that the Article shows the form Π-, and not ΠΕ- as would normally be expected before the double consonants ΤΡΕ-; e.g. Δ.Σ.ΩΦΠΕ ΔΕ 2Μ.Π.ΤΡΕ.Φ.ΒΩΚ Ε.ΖΟΥΝ Ε.Π.Η 'It happened when he was going into the house' (Lk 14:1); 2Μ.Π.ΤΡΕ.Π.ΡΩΜΕ ΝΔΧ.Φ ΜΔΥΔΔ.Φ Ν.ΝΔ2.ΡΜ.Π.ΝΟΥΤΕ 'When the man casts himself before God' (Ζ 332.d.1); cf §392.

§259. The Passive. A separate formation for the Passive does not exist in Coptic. As has been noted (§139), the Infinitives of many verbs may express either an Active or a Passive sense. In order to express the Passive, Coptic has to resort to circumlocution by employing the 3rd pers plural suffix with the active tense. Thus to express 'He was killed', Coptic has to say 'They killed him'; e.g. ΤΣ ΔΕ ΝΤΕ.Ρ.ΟΥ ΧΠΟ.Φ 2ΡΔΪ 2Ν.ΒΗΘΛΕΕΜ 'When Jesus had been born in Bethlehem' (lit. Jesus, when they had brought him forth in Bethlehem) (Μτ 2:1); Δ.Υ.ΧΟΟ.Σ 'It was said' (lit. They said it). The agent is introduced by the preposition: 2Ι ΤΝ-, 2Ι ΤΟΟΤ= (or ΕΒΟΛ 2Ι ΤΝ-, ΕΒΟΛ 2Ι ΤΟΟΤ=); e.g. ΟΥ.ΡΩΜΕ Ε.Δ.Υ.ΤΝΝΟΟΥ.Φ ΕΒΟΛ 2Ι ΤΜ.Π.ΝΟΥΤΕ 'A man who had been sent by God' (Jn 1:6); Δ.Υ.ΣΩΒΕ ΜΜΟ.Φ ΕΒΟΛ 2Ι ΤΝ.Μ.ΜΑΓΟC 'He was mocked by the Magi' (Μτ 2:16).

Note: Compound verbs which are formed by means of ΧΙ- 'Receive' and a following infinitive or noun (§177) are passive; e.g. 2Μ.Π.ΤΡΕ.Π.ΛΑΟC ΘΗΡ.Φ ΧΙ ΒΑΠΤΙCΜΔ 'When all the people were being baptized' (Lk 3:21); ΣΕ.ΝΔ.ΧΙ.ΣΜΟΥ ΝΣΙ Μ.ΠΑΤΡΙΔ ΘΗΡ.ΟΥ Μ.Π.ΚΔ2 'They will be blessed, namely all the families of the earth' (Acts 3:25).

Chapter XII. Particles.

§260. Prepositions. Prepositions are simple or compound (e.g. ε- 'To', ε.ΧΝ- 'Upon'). They can be prefixed to nouns or pronouns. When used before a noun, the preposition shows the **Construct** form (e.g. Ε.Π.ΡΩΜΕ 'To the man'); but if used before a pronoun, then the **Pronominal** form is employed (e.g. ΕΡΟ.Φ 'To him'). The pronoun is represented by the suffix form (§35). The pronominal forms are etymologically interesting in that they preserve weak consonants which have been lost in the Construct forms.

Simple Prepositions:

§261. ε-, ΕΡΟ= (2 plural ΕΡΩ.ΤΗ) [old r] is used for many purposes. The fundamental meanings are 'To, for, from, than'.

(1) Dative: 'To, for, according to, as regards'; e.g. ΒΩΚ ΝΦ.ΤΟΥΟ.Κ Ε.Π.ΟΥΗΗΒ 'Go, show thyself to the priest', Δ.Φ.Ρ.ΟΥ.ΝΟΣ Ν.ΩΠC ΕΡΟ.Φ 'He made a great feast for him', ΠΕΤ ΜΜΔΥ ΝΔ.Τ.ΣΔΒΕ.ΘΗΥΤΗ Ε.ΖΩΒ ΝΙΜ 'That one will teach you as regards everything' (Jn 14:26).

(2) Purpose: 'In order to' (§251).

(3) Direction: 'Towards'; e.g. Δ.Φ.ΚΟΤ.Φ Ε.Μ.ΜΑΘΗΤΗC 'He turned himself towards the disciples', Ε.Κ.Ε.ΧΟΟΥ.Φ Ε.Π.Η 'Thou shalt send him to the house'.

(4) In a hostile sense: 'Against'; e.g. Δ2ΡΟ.ΟΥ ΝΔΪ Ρ.ΜΝΤΡΕ ΕΡΟ.Κ 'Why do these witness against thee?'. Especially in the sense of debt or responsibility (§236.2).

(5) 'From'; e.g. ΜΔ ΤΟΥΧΟ.Ϊ Ε.ΝΔ.ΧΔΧΕ '(Give) to save me from my enemies!'

(6) Comparison (§114).

(7) Indicating the object after certain verbs (§331-2).

§262. Ἰν-, ἰμμο= (2 pl ἰμμο.τῆ) [old *m*]. The fundamental meanings are 'In, from, with'.

(1) Location: 'Within, from'; e.g. $\bar{\mu}\pi.\epsilon\bar{\iota}.\mu\lambda$ 'In this place', $\epsilon.\lambda\omicron.\bar{\mu}\pi.\epsilon\bar{\iota}.\mu\lambda$ 'To withdraw from this place'.

(2) Temporal; e.g. $\bar{\mu}\pi.\epsilon.2\omicron\omicron\gamma$ 'On the day', $\lambda.\epsilon\bar{\iota}.\bar{\nu}.\tau.\epsilon\gamma\omega\eta$ 'He came by night'.

(3) Instrument; e.g. $\lambda.\epsilon.\rho\epsilon2\tau.\tau\bar{\epsilon}.\bar{\nu}.\omicron\gamma.\lambda\lambda\kappa$ 'He smote Jesus with a blow', $\bar{\nu}\lambda\gamma.\bar{\nu}.\bar{\nu}\omicron\gamma.\beta\lambda\lambda$ 'To see with their eyes'.

(4) As a Genitive after the adverbs $\epsilon\beta\omicron\lambda$, $\kappa\alpha\beta\omicron\lambda$, $\bar{\nu}.\kappa\alpha\beta\omicron\lambda$; e.g. $\bar{\mu}\pi.\bar{\rho}.\kappa\alpha2\omega.\kappa.\epsilon\beta\omicron\lambda.\bar{\mu}\mu\omicron.\bar{\iota}$ 'Do not remove thyself from me', $\bar{\mu}\pi.\bar{\rho}.\kappa\omega\tau\epsilon.\bar{\mu}.\pi\epsilon\kappa.2\omicron.\bar{\nu}.\kappa\alpha\beta\omicron\lambda.\bar{\mu}\mu\omicron.\bar{\iota}$ 'Do not turn thy face away from me'.

(5) To introduce the Object, when the Construct or Pronominal form of the verb is not used (§328); e.g. $\dagger.\chi\omega.\bar{\mu}\mu\omicron.\kappa$ 'I say it', $\bar{\nu}.\mu\omicron\sigma\tau\epsilon.\bar{\mu}.\pi.\omicron\gamma\omicron\epsilon\bar{\iota}\bar{\nu}$ 'He hates the light'.

(6) After the verbs $\omega\psi\omega\pi\epsilon$ 'To become' and \omicron 'To be' (Qual of $\epsilon\bar{\iota}\rho\epsilon$ 'To make, do'), to introduce the qualification of the subject; e.g. $\pi\lambda\bar{\iota}.\epsilon.\bar{\nu}.\tau\lambda.\epsilon.\omega\psi\omega\pi\epsilon.\bar{\mu}.\pi.\rho\omicron\delta\omicron\tau\eta\varsigma$ 'This one who became the traitor', $\dagger.\omicron.\bar{\nu}.\bar{\mu}2\lambda\lambda.\bar{\nu}\lambda.\epsilon$ 'I am his servant (lit. I am made servant to him)'.

(7) With those verbs which take a Second Object, to introduce the Second Object; e.g. $\lambda.\gamma.\lambda\lambda.\epsilon.\bar{\nu}.\bar{\rho}\rho\omicron$ 'They made him king'.

§262a. The Pronominal forms $\bar{\mu}\mu\omicron=$ are used: (a) After the particle $\bar{\mu}\mu\bar{\iota}\bar{\nu}$ or $\bar{\mu}\mu\bar{\iota}\bar{\nu}\epsilon$ to lend emphasis to the notion of possession; e.g. $\tau\epsilon\epsilon.\dagger\mu\epsilon.\bar{\mu}\mu\bar{\iota}\bar{\nu}.\bar{\mu}\mu\omicron.\epsilon$ 'His own village', $\pi\epsilon\epsilon.\epsilon\omicron\omicron\gamma.\bar{\mu}\mu\bar{\iota}\bar{\nu}\epsilon.\bar{\mu}\mu\omicron.\epsilon$ 'His own glory';

(b) Occasionally in a Genitival sense; e.g. $\bar{\nu}.\bar{\iota}\bar{\mu}.\bar{\mu}\mu\omicron.\bar{\nu}$ 'Who of us?'

§263. Ἰν-, ἰνα= (2 pl ἰνα.τῆ) [old *n*] 'To, for' in dative sense; e.g. $\dagger.\chi\omega.\bar{\mu}\mu\omicron.\kappa.\bar{\nu}\lambda.\kappa$ 'I say it to thee', $\pi\epsilon\chi\lambda.\epsilon.\bar{\mu}.\phi\bar{\iota}\lambda\bar{\iota}\pi\pi\omicron\varsigma$ 'He says to Philip', $\lambda.\epsilon.\dagger.\bar{\nu}\lambda.\gamma.\bar{\mu}.\mu\eta\tau\epsilon.\bar{\nu}.\bar{\mu}\bar{\nu}\lambda$ 'He gave to them ten minae'.

§264. Ἰν-, ἰνμα= 'With':

(1) With the meaning 'Together with'; e.g. $\lambda.\gamma.\rho\lambda\omega\epsilon.\bar{\nu}\bar{\mu}\lambda.\kappa$ 'They rejoiced with her', $\omicron\gamma.\kappa\bar{\iota}\bar{\mu}\pi\epsilon.\bar{\mu}\bar{\nu}.\omicron\gamma.\lambda\lambda\pi\lambda\gamma\varsigma\bar{\iota}\kappa$ 'It is movement with repose' (Thomas 50; see §86).

(2) In lieu of the conjunction 'And'; e.g. $\pi\epsilon\tau\bar{\rho}\omicron\varsigma.\bar{\mu}\bar{\nu}.\bar{\iota}\omega2\lambda\bar{\nu}\bar{\nu}\eta\kappa.\bar{\mu}\bar{\nu}.\bar{\iota}\lambda\kappa\omega\beta\omicron\varsigma$ 'Peter and John and James', $\pi\epsilon\kappa.\epsilon\bar{\iota}\omega\tau.\bar{\mu}\bar{\nu}.\lambda\bar{\nu}\omicron\kappa$ 'Thy father and I', $\pi.\dagger\omicron\gamma.\bar{\nu}.\omicron\epsilon\bar{\iota}\kappa.\bar{\mu}\bar{\nu}.\pi.\tau\bar{\beta}\tau.\kappa\bar{\nu}\lambda\gamma$ 'The five loaves and the two fishes'. Nouns thus linked together are usually, but not invariably, defined (§268.5).

(3) After $\omega\lambda\chi\epsilon$ 'To speak'; e.g. $\lambda\bar{\nu}\omicron\kappa.\pi\epsilon.\pi\epsilon\tau.\omega\lambda\chi\epsilon.\bar{\nu}\bar{\mu}\bar{\mu}.\epsilon$ 'I Am he who speaks with thee'.

§265. Ἰν-, ἰνμα= 'Opposite, toward, against'; e.g. $\pi\epsilon\tau.\chi\bar{\iota}.\lambda\pi.\omicron\gamma\beta\eta.\kappa$ 'He who receives judgment against thee'. **Note** the idioms: $\dagger\omicron\gamma\beta\epsilon-$ 'To fight against', $\omicron\gamma\omega2\mu.\omicron\gamma\beta\epsilon-$ 'To contradict', $\mu\omicron\gamma\tau\epsilon.\omicron\gamma\beta\epsilon-$ 'To call someone something'.

§266. Ἰν-, ἰνμα= 'Between, among'; e.g. $\omicron\gamma\tau\epsilon.\pi\epsilon.\rho\pi\epsilon.\bar{\mu}\bar{\nu}.\pi\epsilon.\omicron\gamma\varsigma\bar{\iota}\lambda\kappa\tau\eta\bar{\rho}\bar{\iota}\omicron\bar{\nu}$ 'Between the temple and the altar', $\omicron\gamma\tau\epsilon.\bar{\nu}\epsilon\tau.\mu\omicron\omicron\gamma\tau$ 'Among the dead'.

§267. Ἰν-, ἰνμα= 'Towards':

(1) Of persons; e.g. $\lambda.\epsilon.\epsilon\bar{\iota}.\omega\lambda\bar{\rho}.\epsilon$ 'He came to him'.

(2) Of location; e.g. $\omega\lambda.\bar{\nu}\epsilon.\kappa\bar{\rho}\omega\omicron\gamma.\bar{\nu}.\tau.\omicron\bar{\iota}\kappa\omicron\gamma\mu\epsilon\bar{\nu}\eta$ 'Unto the limits of the inhabited (world)'.

(3) Temporal: $\omega\lambda.\epsilon\bar{\nu}\epsilon2$ 'Forever (lit. Until ever)', $\omega\lambda.\pi\epsilon.\omicron\gamma\omicron\epsilon\bar{\iota}\omega.\bar{\mu}.\pi.\omega2\bar{\epsilon}$ 'Until the time of harvest'.

§268. Ἰν-, ἰνμα= 'Upon, from upon, out of'; the pronominal form is a compound of $2\bar{\iota}+\omega\omega=$ (from the old $\bar{\iota}3\tau$ 'Back'):

(1) 'Upon'; e.g. $2\bar{\iota}.\tau\epsilon.2\bar{\iota}\eta$ 'Upon the road', $\lambda.\gamma.\dagger.2\bar{\iota}\omega\omega.\epsilon.\bar{\nu}.\omicron\gamma.\chi\lambda\lambda\mu\gamma\varsigma$ 'They put a robe upon him'.

(2) 'From upon, out of'; e.g. $2\bar{\iota}.\pi.\chi\omicron\bar{\iota}$ 'Out of the ship', $2\bar{\iota}.\tau\epsilon.2\bar{\iota}\eta.\epsilon\tau.\bar{\mu}\bar{\mu}\lambda\gamma$ 'From that road'.

(3) Temporal 'In the time of'; e.g. $2\bar{\iota}.\pi.\pi\omega\omega\bar{\nu}\epsilon.\epsilon\beta\omicron\lambda.\bar{\nu}.\tau.\beta\lambda\beta\gamma\lambda\omega\bar{\nu}$ 'In the time of the carrying away to Babylon'.

(4) 'With'; e.g. $\omicron\gamma.\eta\rho\pi \dots \epsilon.\epsilon.\tau\eta2.2\bar{\iota}.\kappa\bar{\iota}\omega\epsilon$ 'Wine ... mingled with gall'.

(5) In lieu of the conjunction 'And', especially when nouns are undefined; e.g. $2\lambda2.\bar{\mu}.\pi\bar{\rho}\omicron\phi\eta\tau\eta\varsigma.2\bar{\iota}.\bar{\rho}\bar{\rho}\omega\gamma$ 'Many prophets and kings', $\pi\omicron\bar{\nu}\eta\bar{\rho}\omicron\varsigma.2\bar{\iota}.\lambda\gamma\lambda\theta\omicron\varsigma$ 'Evil and good'.

§269. Ἰν-, ἰνμα= 'Under':

(1) Location: 'Under, in, at'; e.g. $2\lambda.\omicron\gamma.\omega\bar{\iota}$ 'Beneath a measured (load)', so frequently used after verbs of carrying or bearing when the bearer is thought of as being beneath the burden; e.g. $\tau\epsilon\tau.\bar{\nu}\lambda.\epsilon\bar{\iota}.\lambda.\omicron\gamma\eta\rho$ 'How much will you support?' (Thomas 84).

(2) 'From under, from'; e.g. $\epsilon.\kappa.\bar{\nu}\lambda.\tau\omega\omicron\gamma\bar{\nu}\eta.\lambda\epsilon.2\lambda.\pi.2\bar{\iota}\bar{\nu}\eta\beta.\tau\bar{\nu}\lambda\gamma$ 'When wilt thou rise up from sleep?'

(3) 'In respect of, on behalf of'; e.g. $\epsilon\tau.\omicron\gamma.\bar{\nu}\lambda.\tau\lambda\lambda.\epsilon.2\lambda\rho\omega.\tau\bar{\nu}$ 'Which will they give on your behalf', $\rho\lambda\kappa\tau\epsilon.\gamma\lambda\rho.\bar{\nu}\lambda.\epsilon.\rho\omicron\omicron\gamma\omega.2\lambda\rho\omega.\epsilon$ 'For tomorrow will take care of itself'.

(4) 'For', of price; e.g. $2\lambda.\omega\bar{\mu}\tau.\omega\epsilon.\bar{\nu}.\kappa\alpha\tau\epsilon\epsilon\rho\epsilon$ 'For 300 staters', $\omicron\gamma.\beta\lambda\lambda.2\lambda.\omicron\gamma.\beta\lambda\lambda$ 'An eye for an eye'.

§270. Ἰν-, ἰνμα= Pronominal form only (rarely $\bar{\nu}.\lambda\eta\tau=$) 'Before, against' (lit. In front of); e.g. $\bar{\rho}.\lambda\omicron\tau\epsilon.2\eta\tau.\bar{\nu}.\bar{\mu}.\pi.\bar{\nu}\omicron\gamma\tau\epsilon$ 'To fear before God', $\kappa\tau\omega\tau.2\eta\tau.\bar{\nu}$ 'To tremble before him'.

§271. Ἰν-, ἰνμα= 'Within':

- (1) Location; e.g. 2N.T.NE 'In the heaven', 2M.P.HI 'In the house', N.2HT.4 'In him'.
 (2) Temporal; e.g. 2N.T.APXH 'In the beginning', 2N.NE.2OY ET.MMA Y 'In those days' (§54).
 (3) Instrument; 'By, with'; e.g. 2N.T.CH4E 'By the sword'.
 (4) 'From out of, from among' following the adverbs EBOA, (E)2PΔI; e.g. OYΔ EBOA N.2HT.THYTN 'One of you' (lit. One out of you), Δ.4.EI E2PΔI 2M.P.IOPΔΔMH C 'He came up from the Jordan'.

§272. Compound Prepositions. By means of the Simple Prepositions prefixed to the nouns describing parts of the body which could take the possessive suffix (§38), Coptic was able to form a wide range of Compound Prepositions. The most important of these are:

§273. Compounds with E-

- (1) EPN- (EPOÑ-), EPW= (lit. To the mouth of) 'To, upon', mostly with verbs of motion; e.g. Δ.4.2ON E2OYN EPN.N.PO 'He has approached to the doors'.
 (2) EPAT= (lit. To the foot of) 'To', mostly of persons; e.g. E.N.NA.KTON NMM.E EPAT.4 M.POY.AAOC 'With thee we shall return to thy people'.
 (3) ETN-, ETOOT= (lit. To the hand of) (2 pl ETN.THYTN, ETOOT.THYTN, ETET.THYTN) 'To'; e.g. OY PENTΔ.MOYCHC 2ON.4 ETOOT.THYTN 'What is it which Moses commanded to you?'
 (4) ETOYN-, ETOYW= (lit. To the bosom) 'Beside, with'; e.g. Δ.N.CSHP ETOYN.KYTPOC 'We sailed beside Cyprus'.
 (5) E2PN-, E2PA= 'To, among' (lit. To the face of); e.g. Δ.Y.PEΩ NE4.2OITE E2PA.Y 'They divided his garments among them'.
 (6) EXN-, EXW= (lit. To the head of): (a) 'Upon, over', e.g. EXM.P.MA 'Over the place', EXN.TEI.GENEΔ 'Upon this generation'; (b) 'For, on account of', e.g. Δ.4.OÑ.2TH.4 EXW.OY 'He had compassion for them', Δ.Y.P.2OTE EXN.NEY.EPHY 'They feared on account of their fellows'; (c) 'Against, to', e.g. Δ.Y.CAMAPITHC ... EI EXW.4 'A Samaritan ... came to him'; (d) 'In addition to, after', e.g. NA I E.4.E.OYΔ EXW.I 'These things may He add in addition to me'.

§274. ETBE-, ETBHHT= (old *r db3* 'For the payment of') 'Because of, concerning'; e.g. ETBE.PAI 'Because of this', ETBHHT 'Concerning me', P.MNTPE ETBE.P.POME 'To bear witness concerning the man'.

§275. Compounds with N-

- (1) NCA-, NCW= (lit. In the back) 'Behind, after'; e.g. Δ.4.NAY EPO.OY E.Y.OYH2 NCW.4 'He saw them following after him', Δ.Y.KA N.KA NIM NCW.OY 'They left all things behind them'.
 (2) NTN-, NTOOT= (lit. In the hand of) (2 pl NTE.THYTN) 'In, by, beside, from'; e.g. MP.EI.2E E.PICTIC N.TEI.SOT NTN.AAY 'I have not found faith of this degree in anyone', MMN.AAY NA.4I PETN.PAW E NTE.THYTN 'No one will take your joy from you'.
 (3) (N)NA2PN-, NA2PA= 'In the presence of, before'; e.g. P.OYΔX E NE.4.OOOP NNA2PM.P.NOYTE 'The Logos was in the presence of God', KATHGOREI MMW.TN NNA2PM.P.EIOT 'To accuse you before the Father'.
 (4) MMA2- (old *m-bzh* [*h* dotted]) 'Before', of sacrifice offered a deity; e.g. MMA2.P.XOEIC 'Before the Lord'.
 (5) MPEMTO (from MTO 'Presence'), preceded by the article or possessive adjective and followed by EBOA (N-), has the meaning 'In the face of, before'; e.g. MPEMTO EBOA M.P.NOYTE 'Before God', PAI ET.NA.COBTE N.TEK.2IH MPEMTO EBOA 'This one who will prepare thy way before thee'.

§276. Compounds with 2A-

- (1) 2APN-, 2APW= (lit. Beneath the mouth) 'Beneath, before'; e.g. XE E.Y.E.KAA.Y 2APW.OY 'In order that they should place them before them'.
 (2) 2APAT= (lit. Beneath the foot) 'Beneath, under'; e.g. EP.E.2EN.MATOI OOP 2APAT 'There are soldiers under me' (§39).
 (3) 2ATN- (varies with 2A2TN-, see 4), 2ATOOT= (lit. Under the hand) 'Beside, with'; e.g. 4.NA.CW 2ATN.THYTN 'He will remain with you'.
 (4) 2A2TN- (often confused with 2ATN-, see 3), 2A(2)TH= (lit. Beneath the heart) 'With, beside'; e.g. Δ.Y.CEPCW.P.4 E.CW 2ATH.Y 'They besought him to remain with them', ET.2MOOC 2A2TH.4 'Who were sitting beside him'.
 (5) 2A+poss.adj.+2H (lit. Beneath-its-forepart) 'In front of someone/something'; e.g. T.ΔIKAI OYNH NA.MOOW E 2A.TE4.2H 'Righteousness shall walk before him', Δ.4.MECTW.I 2A.TETN.2H 'It hated me before you'.

§277. Compounds with 2I-

- (1) 2IPN- (2IPOÑ-), 2IPW= (lit. At the mouth) 'At, upon'; e.g. E.PE.OY.WNE 2IPW.4 'There was a stone upon it'.
 (2) 2IPAT= (lit. At the foot) 'Toward'; e.g. PWT EBOA 2IPAT.OY 'Run out toward them!'.
 (3) 2ITN-, 2ITOOT= (lit. At the hand; cf §259, agent) 'Thru, by, from'; e.g. 2ITN.T.OYΔTBE N.OY.2AMNTWN 'Thru the eye of a needle', N.KA NIM Δ.Y.OWPE EBOA 2ITOOT.4 'All things happened through him'.

(4) 21 TOYN-, 21 TOYΩ= (lit. Upon the bosom) 'Beside, next'; e.g. 21 TOYN.Π.ΗΪ 'Beside the house'. **Note** the relative substantive formed from this Compound Preposition: ΠΕΤ.21 TOYΩ.Κ 'He who is beside thee', i.e. 'Thy neighbor'.

(5) 21 2PΔ= 'On the face of'; e.g. 21 2PΔ.Υ Μ.Π.ΜΟΟΥ 'On the face of the water'.

(6) 21 XN̄, 21 XΩ= (lit. On the head) 'Upon, over'; e.g. 21 XN̄.ΟΥ.ΠΙΝΔΞ 'Upon a dish', NHX 21 XN̄.ΟΥ.ΣΛΟΘ 'Laying upon a bed', Τ.ΜΝΤ.ΕΡΟ Μ.Π.ΕΙΩΤ Ε.Σ.ΠΟΡΩ ΕΒΟΛ 21 XN̄ Π.ΚΔ2 'The Sovereignty of the Father is spread upon the earth' (Th 113). **Note** the Relative Substantive formed by the Compound ΠΕΤ.21 XN̄- 'He who is over, in command'; e.g. ΠΕΤ.21 XN̄.ΝΕΤ.Ω2C 'The one in command of the reapers'.

§278. ΔXN̄- (ΕXN̄-), ΔXNT= (ΕXNT=) 'Without'; e.g. ΔXNT.ϣ̄ ΜΠΕ.ΛΔΔΥ ΩΩΠΕ 'Without him did not anything come into being', ΔXM̄.ΠΑΡΔΒΟΛΗ ΜΠ.ϣ̄.ΧΕ ΛΔΔΥ 'Without parable he did not say anything'.

§279. XIN̄- 'From, since'; e.g. XIN̄.Π.ΜΔ Ν.2ΩΤΠ̄ Μ.Π.ΡΗ 'From the place of the setting of the sun' (Josh 1:4), XIN̄.Τ.ΕΥΝΟΥ ΕΤ.ΜΜΔΥ 'From that hour', XIN̄.Τ.ΔΡΧΗ Μ.Π.ΣΩΝΤ 'Since the beginning of creation'.

§280. Greek Prepositions used in Coptic.

The commonest of these are:

ΚΑΤΑ-, ΚΑΤΑΡΟ=	'According to, after'
ΠΑΡΑ- (also Μ.ΠΑΡΑ-), ΠΑΡΑΡΟ=	'More than'
ΕΙΜΗΤΙ-	'Except'
ΧΩΡΙC- (the following noun is usually without the article)	'Without'
2ΩC- (the following noun is without the article)	'As'

Chapter XIII. The Adverb.

§281. **There is no special Adverb Formation.** In order to qualify the verbal action, **Coptic uses a noun or infinitive prefaced by a preposition.** A few substantives are used absolutely without a prefixed preposition. The most important of these are:

ΔΡΗΥ	'Perhaps'
ΒΟΛ	'Outwards'
ΕΝΕ2	'Ever'
ΝΔ.ΜΕ	'Truly'
ΟΝ	'Again, still'
ΠΔ2ΟΥ	'Behind'
CΟΠ	'Sometimes'
ΚΕ.СΟΠ	'Another time'
ΤΔΪ	'Here'
ΤΩΝ	'Where'
ΤΕ.ΝΟΥ (for ΤΕ.ΟΥΝΟΥ)	'At once'
ΤΝΔΥ	'When'
2ΟΥΝ	'Within'
2PΔΪ	'Upwards' (old <i>hry</i> [h dotted])
	'Downwards' (old <i>hry</i>)
ΣΕΠΗ	'Quickly'
ΜΕΩΔΚ*	'Perhaps'

***Note:** ΜΕΩΔΚ was originally a verb which took pronominal suffixes; e.g. ΜΕΩΔΚ ΝΤΟ.ϣ̄ ΠΕ ΠΕ.Χ̄C 'Perhaps he is the Christ'.

§282. **Adverbial Phrases.** Substantives with prefixed preposition used adverbially. The substantive may or may not be defined.

(1) With Ε-.

Ε.ΒΟΛ	'Outwards': this is the commonest of all adverb equivalents, and is frequently to be left untranslated.
Ε.ΜΔΤΕ	'Very'
Ε.ΜΔΥ	'There'

Ε.ΠΕ.ΧΗΤ (Ε.ΧΗΤ)	'Downwards'
Ε.ΠΑ2ΟΥ	'Backwards'
Ε.ΤΩΝ	'Whither'
Ε.Τ2Η	'Beforehand'
Ε.2ΟΥΘΕ- (Ε.2ΟΥΕ)	'More than'
Ε.2ΟΥΝ	'Within'
Ε.2ΡΔĪ	'Upwards' (according to context) 'Downwards' (according to context)

§283. (2) With ᾠ.

ᾠ.ΒΡΡΕ	'Newly'
ᾠ.ΜΗΝΕ	'Daily'
ᾠ.ΜΔΤΕ	'Only'
ᾠ.ΜΔΤΕ	'Greatly'
ᾠ.ΜΔΥ	'There'
ᾠ.Π.ΚΩΤΕ	'Round about'
ᾠ.ΠΕ.СΝΔΥ	'Both together'
ᾠ.Π.ΤΗΡ.ῑ	'Wholly'
ᾠ.ΠΟΥΕ	'Far off'
ᾠ.Π.00Υ (ᾠ.Π.200Υ, ᾠ.Π00Υ, ᾠ.200Υ)	'Today'
ᾠ.ΡΔСТΕ	'At morning'
ᾠ.СΔΟΥСΔ	'Apart'
ᾠ.СΔῑ	'Yesterday'
ᾠ.ΤΕĪ.ΜΙΝΕ	'Thus'
ᾠ.Τ.ΕΥΝΟΥ	'Immediately' (Crum p.484b)
ᾠ.ΘΕ (for ᾠ.Τ.2Ε), often = Greek ως 'how'	'In the manner of, even as, so'
ᾠ.ΟΥΔ ΟΥΔ	'One by one'
ᾠ.ΟΥ.ΟΥΟΕΙΩ (ᾠ.ΟΥΟΕΙΩ)	'Once'
ᾠ.ΟΥΩΗΜ	'A little'
ᾠ.ΟΥΩ2ᾠ	'Again'
ᾠ.ΩΔΒΟΛ	'Outside'
ᾠ.ΩΟΡᾠ	'At first'
ᾠ.2ΟΥΘΕ- (ᾠ.2ΟΥΕ)	'More like'
ᾠ.ΧΙΟΥΕ	'Stealthily'
ᾠ.ΚΕ.СОΠ	'Again' (§111n)
ᾠ.2ΗΤ	'In heart', especially common after verbs expressing moral activity and mental perception; not necessarily translated.

§284. (3) With 2ᾠ- the substantive takes the article; e.g. 2ᾠ.Τ.ΠΔΩΕ 'At midnight', 2ᾠ.Π00Υ (for 2ᾠ.Π.200Υ) 'Today', 2ᾠ.ΟΥ.МЕ 'Truly', 2ᾠ.ΟΥ.Ωᾠᾠ.ΩΩΠ 'Suddenly'. For adverbial phrases formed with 2ᾠ and the Infinitive with the Indefinite Article, §246.

§285. (4) With other prepositions:

21-	
21.ΒΟΛ	'Outside'
21.ΝΔĪ	'Thus'

Ⲛⲓ.ⲡⲉ.ϸⲏⲧ	'Below'
Ⲛⲓ.ⲡⲓⲗⲟⲩ	'Behind'
Ⲛⲓ.ⲟⲩ.ϸⲟⲡ	'Altogether, at once'
Ⲛⲓ.ⲟⲩⲛ	'Within'
Ⲛⲓ.ⲟⲩⲁⲓ	'Upwards'
Ⲙⲁ-	
Ⲙⲁ.ⲃⲟⲗ	'Outwards'
Ⲙⲁ.ⲟⲩⲛ	'Inwards'
Ⲙⲁ.ⲟⲩⲁⲓ	'Upwards'
Ⲙⲛ-	
Ⲙⲛ.ⲛ.ϸⲟ.ϸ	'Afterwards'
ϸⲁ- (or ⲛ.ϸⲁ-)	
ϸⲁ.ⲃⲟⲗ	'Away'
ϸⲁ.ϸⲁⲛⲓⲙ	'Everywhere'
ϸⲁ.ⲟⲩⲛⲁⲙ	'To the right'
ϸⲁ.ⲟⲩⲛⲁⲣ	'To the left'
ϸⲁ.ⲟⲩⲁⲓ	'Upwards'

§286. Greek Adverbs frequently appear in Coptic texts. They usually stand absolutely, i.e. without introductory preposition; e.g. ⲁ.ϥ.ϫⲉ ⲡⲉϥ.ⲁⲗⲉ ⲉⲃⲟⲗ ⲕⲁⲕⲟϥ 'He spent his life badly', ⲕⲁⲗⲟϥ ⲁ.ϥ.ⲡⲣⲟⲑⲏⲧⲉϥⲉ ⲗⲁⲣⲟ.ⲧⲏ 'Well did he prophesy about you'. Occasionally a Greek word is introduced by ⲗⲏ followed by the Indefinite article, to form an Adverbial Phrase; e.g. ⲗⲏ.ⲟⲩ.ⲁⲙⲉⲗⲓⲁ 'Carelessly'.

§287. Conjunctions. While it is true that Coptic possesses conjunctions which have survived from the older stage of the language, it also uses a wide variety of Greek conjunctions, many of which became part and parcel of the language. A list of the principal conjunctions is given in the next section. The Coptic conjunction appears first and is followed by the loan conjunctions from Greek. Notes on a few of the more important conjunctions follow in §290-95.

[MS lacks §288.]

§289.

Connecting	'And'	ⲁⲩⲟ
	'Moreover'	ⲁⲩⲟ ⲟⲛ
Separating	'Or'	ⲗⲏ, ⲏ
	'Either ... or ...'	ⲟⲩⲁⲉ ... ⲟⲩⲁⲉ ..., ⲟⲩⲧⲉ ... ⲟⲩⲧⲉ ...
Contrasting	'But rather'	ⲛⲧⲟϥ
	'But on the other hand'	ⲗⲟⲟϥ Gk: ⲁⲉ, ⲁⲗⲗⲁ, ⲡⲗⲏⲏ, ⲙⲉⲛⲧⲟⲓ(ⲧⲉ), ⲕⲉⲧⲟⲓ, ⲕⲁⲓⲡⲉⲣ, ϥⲟⲙⲟϥ, ⲙⲉⲛ ... ⲁⲉ
Statement	'Quote: ...'	ϫⲉ
Causal	'Because'	ϫⲉ, ⲉⲃⲟⲗ ϫⲉ, ⲉⲧⲃⲉ ϫⲉ Gk: Ⲓⲁⲣ, ⲉⲡⲉⲓ(ⲁⲏ)
	'Therefore'	ϥⲉ
Sequence	'Then, therefore'	ⲛⲧⲟⲟⲩⲛ Gk: ⲁⲣⲁ, ⲁⲏ, ⲧⲟⲓⲛⲩⲛ, ⲟⲩⲛ, ⲗⲟϥⲧⲉ
	'In order that'	ϫⲉ, ϫⲉⲕⲁϥ Gk: ⲗⲟϥ, ⲗⲟⲡⲟϥ, ⲙⲏⲡⲟϥ, ⲙⲏⲡⲟⲧⲉ
Comparison	'As'	ⲛ.ⲟ.ⲉ (lit. In the manner) Gk: ⲗⲟϥ
Temporal	'Since'	ϫⲓⲛ
	'After'	ⲙⲛ.ⲛ.ϸⲁ Gk: ⲗⲟϥ, ⲗⲟϥⲟⲛ, ⲗⲟⲧⲉ, ⲗⲟⲧⲁⲛ, ⲉⲡⲉⲓⲁⲉ, ⲧⲟⲧⲉ
Conditional	'If'	ⲉⲟⲩϫⲉ, ⲉⲟⲩⲡⲉ, ⲉⲛⲉ Gk: ⲕⲁⲛ, ⲉⲓⲙⲏⲧ(ⲉ)ⲓ

§290. Notes on Conjunctions. (1) ΔΥΩ 'And' (originating from Δ.ΟΥΩ2, the Imperative of ΟΥΩ2 'To put, set') is used primarily to join together sentences. It is less commonly used to join nouns together; for this purpose Coptic more correctly used the prepositions ΜΝ̄- (§264.2) and 2Ι- (§268.5); e.g. Π.ΡΗΝΔ.Ḳ.ΚΔΚΕ ΔΥΩ Π.ΟΟ2 Ν.Ḳ.ΝΔ.† ΔΝ ΜΠΕ.ϣ.ΟΥΘΕΙΝ ΔΥΩ Ν.Ϣ.ΙΟΥ ϢΕ.ΝΔ.2Ε ΕΒΟΛ 2Ν.Τ.ΠΕ ΔΥΩ Ν.ϢΟΜ Ν.Ḳ.ΠΗΥΕ ϢΕ.ΝΔ.ΝΟΕΙΝ 'The sun will become darkness and the moon will not give its light; and the stars will fall from heaven, and the powers of heaven will tremble' (Mk 13:24-25). Sometimes ΔΥΩ is used to join sentences when the sentences are already joined by use of the Conjunctive (§225); e.g. ΕΡΩΔΝ ΟΥ.ΕΙΩΤ Ν.ΔϢΕΒΗϢ ΧΠΟ Ν.ΟΥ.ΩΗΡΕ Ν.ΔΙΚΔΙΟϢ ΔΥΩ ΠΔἰ Ν.Ḳ.ΝΔΥ Ḳ.Ν.ΝΟΒΕ ΕΡΕ.ΤΕϣ.ΕΙΩΤ ΕΙΡΕ ΜΜΟ.ΟΥ ΔΥΩ Ν.Ḳ.Ḳ2ΟΤΕ Ν.Ḳ.ϢΔ2ΩΩ.ϣ ΕΒΟΛ ΜΜΟ.ΟΥ Ε.ϣ.Ε.ΩΝ2 2Ν ΤΕϣ.ΔΙΚΔΙΟϢΥΝΗ 'If a wicked father begets a righteous son, and this (one) sees the sins while his father is committing them, and he fears and removes himself from them, may he live¹ by his righteousness!' (¹Future Energetic, §217; Apa Victor, Steindorff *Grammar* 49*, lines 1-4)

§291. (2) ΔΥΩ ΟΝ 'Moreover, furthermore'; e.g. Δ.ΠΕΝΤΔ.Κ.ΧΟΟ.ϣ ΩΩΠΕ ΔΥΩ ΟΝ ΟΥḲ ΜΔ 'That which thou hast said¹, has happened; moreover there is room still'. (¹II Perfect, §202; Lk 14:22)

§292. (3) ΧḲ, ΧΕΝ- (less correctly ΧΙΝ-) 'Or'; e.g. Ε.Κ.ΧΩ ΝΔ.Ν Ḳ.ΤΕΙ.ΠΔΡΔΒΟΛΗ ΧΕΝ Ε.Κ.ΧΩ ΜΜΟ.Ϣ Ε.ΟΥΟΝ ΝΙΜ 'Art thou saying this parable to us or art thou saying it to everyone?' (Lk 12:41), ΒΔΡΔΒΒΔϢ ΧḲ ΤϢ 'Barabbas or Jesus' (Mt 27:7).

§293. (4)

ḲΤΟϣ	'But rather'
2ΩΩϣ	'But on the other hand'
-ϢΕ	'Then, therefore, but'
ḲΤΟΟΥΝ	'Then'

These do not stand at the beginning of the sentence, but rather follow an introductory word: noun, verbal form, etc.; e.g. Π.ΧΙΟΥΔ ΔΕ ḲΤΟϣ Ḳ.ΠΕ.ΠḲΔ Ḳ.ϢΕ.ΝΔ.ΚΔΔ.ϣ (ΔΝ) ΕΒΟΛ 'But the blasphemy in respect of the Spirit will not be forgiven' (Mt 12:31), ΠΕΤ.ΕΙΡΔ ḲΤΟϣ Ḳ.Τ.ΜΕ ΩΔ.ϣ.ΕΙ ΩΔ.Π.ΟΥΘΕΙΝ 'But he who does the truth is wont to come to the light' (Jn 3:21), ΝΕ ΟΥḲ.ΤΔ.ἰ 2ΩΩϣ Ḳ.ΟΥ.ΜΔΔΥ 'I had, on the other hand, a mother' (Z 327.c.11), †.ΝΔ.ΒΩΚ ḲΤΟΟΥΝ ΩΔ ΟΥ.ϢΟΝ 'I will go then to a brother' (Z 306.c.4), Δ.ϣ.ΕΙ.ϢΕ ΟΝ Ε.Τ.ΚΔΝΔ 'He came therefore again to Cana' (Jn 4:46). **(5) -ϢΕ in negative statements** has the meaning '(Not) again, (no) more'; e.g. Ḳ.†.ΝΔ.ΜΟΥΤΕ.ϢΕ ΔΝ ΕΡΩ.ΤḲ ΧΕ ΝΔ.2Ḳ2ΔΔ 'I shall not again call you my servants' (Jn 15:15), ΔΥΩ Π.ΚΟϢΜΟϢ.ϢΕ ΝΔ.ΝΔΥ ΕΡΟ.Ι ΔΝ 'And the world will see me no more' (Jn 14:19).

§294. (6) ΧΕ, an unaccented particle, originating from the old *rd*d (lit. To say). It is used in a number of ways: **(a) Apposition:** 'Namely, viz., i.e.'; e.g. ΟΥ.ΠΟΛΙϢ ΧΕ ΚΔΛΟΝΙ Δ (for ΚΟΛΟΝΙ Δ) 'A city, i.e. a colony' (Acts 16:12). It is used after a verb of calling or naming, to indicate the second object; e.g. ΕΤΒΕ ΟΥ ΤΕΤ.Ḳ Δ.ΜΟΥΤΕ ΕΡΟ.ἰ ΧΕ ΝΟΕΜΙΝ 'Why will you call me Naomi?' (Ruth 1:21).

§295. (b) To introduce **Direct** speech; §337. **(c)** To introduce **Indirect** speech; §337. **(d)** To introduce **Causal** Clauses; §373. **(e)** To introduce **Final** Clauses; §369. **NB:** the **tenses** of the verbs preceding and following ΧΕ are **independent** of one another.

§296. Interjections. Coptic possesses few interjections. The following may be noted:

(1) ΕΙϢ 'Lo, behold!': properly used before a noun; e.g. ΕΙϢ ΟΥ.ΙϢΡΔΗΛΙΤΗϢ ΝΔ.ΜΕ 'Behold, an Israelite indeed!' (Jn 1:47).

(2) ΕΙϢ.2ΗΗΤΕ 'Lo, behold!': properly used before a pronoun or verb; e.g. ΕΙϢ.2ΗΗΤΕ †.ΝΔ.ΧΕΥ ΠΔ.ΔΓΓΕΛΟϢ 'Behold, I shall send my messenger!' (Mk 1:2). **Note:** Occasionally 2ΗΗΤΕ appears in the forms 2ΗΗΠΕ and 2ΗΗΝΕ. In other words, the particle is made to agree in gender and number with the subject of the sentence; e.g. ΕΙϢ.2ΗΗΝΕ ϢΕ.2Ḳ.ΔΜḲΤΕ ΝΜΜΔ.ϣ ΔΥΩ ΕΙϢ.2ΗΗΠΕ Ḳ.2Ḳ.Π.ΚΔΚΕ ΝḲΝΔ.Υ 'Lo, they are in Amente¹ with him, and he is in the darkness with them' (¹Crum 008b; Z 590.9).

(3) ΟΥΟἰ 'Woe!': followed by the dative; e.g. ΟΥΟἰ ΝΔ.ἰ 'Woe to me!'

(4) 2ΔΜΟἰ 'Would that, Oh that!': followed by the prefix ΕΝΕ- (§380) and the Imperfect or Future Imperfect; e.g. 2ΔΜΟἰ ΟΝ ΕΝΕ.Ν.ΕΙΡΕ Ḳ.ΠΕΤ.ϢΟΥΤΩΝ 'Oh that we might do what is upright!' (Ming. 322). In Biblical texts 2ΔΜΟἰ is less commonly found in Sahidic than in Bohairic (Boh form ΔΜΟΙ). Sahidic generally substitutes for 2ΔΜΟἰ the impersonal ΝΔΝΟΥ.Ϣ 'It is good'; e.g. ΝΔΝΟΥ.Ϣ ΕΝΕ.ΤΕΤ.ΝΔ.ΔΝΕΧΕ ΜΜΟ.ἰ Ḳ.ΟΥ.ΚΟΥΙ Ḳ.ΜḲ Τ.ΔΘ.ΗΤ (i.e. Ḳ.ΜḲΤ.ΔΤ.2ΗΤ) 'Would that you would bear with me in a little foolishness!' (II-Cor 11:1).

§297. (5) 2Δ(Ε)ΙΟ is the interjection of entreaty, 'Yea, verily!'; e.g. 2Δ(Ε)ΙΟ †.ΧΩ ΜΜΟ.Ϣ ΝΗ.ΤḲ ΧΕ Δ.ΠΙ.2ΟΤΕ 2ΗΤ.Ḳ Ḳ.ΠΔἰ 'Yea; I say to you, Fear this one!' (Lk 12:5).

(6) ḲΠΩΡ is the interjection of deprecation, 'Do not!, By no means!, No!'; e.g. ḲΠΩΡ ΝΔ.ΩΕΕΡΕ ḲΠ.ΡϢΩ

ⲁⲓ.ⲛⲁⲓ 'No, my daughters, do not remain thus!' (Ruth 1:13). It is frequently found preceding the Negation of the Imperative.

Chapter XIV. Syntax.

§298. The Sentence. Two types of sentence occur in Coptic: **the Non-Verbal and the Verbal** Sentence. The Verbal Sentence can be further subdivided into **Durative Verbal and Limitative Verbal** Sentences. The Durative Verbal Sentence may be said to form a kind of bridge between the Non-Verbal and the Limitative Verbal Sentence, for it shows features of both types of sentence. For example, the Imperfect tense often shows the Existential Particle **ⲡⲈ** after the Verbal Form, which in the Non-Verbal Sentence stands for the logical subject. A satisfactory theory of the Sentence in Coptic remains to be worked out. In the following pages no attempt is made to present any new explanation. Notes with the introductory 'Observation' must be regarded as suggestions on my part; cf for example the observations below (§329.Obs) on the Direct and Oblique Object.

§299. The Non-Verbal Sentence. The Non-Verbal Sentence is a sentence which has no proper verb in the predicate, the Copula ('Am, is, are, was, etc.') being understood. It consists of two parts: **(1)** The Subject, noun or pronoun. **(2)** The Predicate: noun, pronoun, adverb (or adverbial phrase). The predicate can be either Nominal or Adverbial. The Adjectival Predicate had ceased to exist; such adjectives as did survive from the older stage of the language were treated as substantives (§104) and therefore appear as Nominal Predicates.

§300. The Non-Verbal Sentence can be divided into two groups: (1) The Subject stands first; (2) The Predicate stands first.

§301. Group I: The Subject Stands First: **(1)** When the Subject is the 1st or 2nd Person. To express the Subject, use is made of the Independent Pronouns (§45). The Predicate Noun must be defined by the Article or Possessive Adjective; e.g. **ⲁⲛⲐⲔ ⲟⲩ.ⲣⲟⲙⲈ ⲛ̄.ⲣⲉⲓ.ⲣ̄.ⲛⲟⲃⲈ** 'I (am) a sinful man' (Z 321.26). The Construct Form of the Independent Pronoun is more usual than the Absolute Form—compare the foregoing example with the form giving the same meaning in Lk 5:8: **ⲁⲛⲦ̄.ⲟⲩ.ⲣⲟⲙⲈ ⲛ̄.ⲣⲉⲓ.ⲣ̄.ⲛⲟⲃⲈ**; further examples which might be quoted are: **ⲛ̄ⲧⲈ.ⲟⲩ.ⲘⲓⲙⲈ** 'Thou (art) a woman' (Ruth 3:11), **ⲛ̄ⲧⲈ.ⲧ̄ⲛ̄ ⲉⲛ.ⲙⲁⲕⲁⲣⲓⲟⲘ ⲡⲁⲣⲁ ⲛ̄.ⲣⲟⲙⲈ ⲧⲏⲣ̄.ⲟⲩ** 'You (are) more blessed than all men' (Pistis Sophia 15).

§302. The Subject is often strengthened by using the Absolute Form and following it with the Construct Form; e.g. **ⲛ̄ⲧⲟ.ⲧ̄ⲛ̄ ⲛ̄ⲧⲈ.ⲧ̄ⲛ̄.ⲛⲁ.ⲟⲩⲃⲉⲣ** 'You (are) my friends' (Jn 15:14), **ⲁⲛⲐⲔ ⲁⲈ ⲁⲛⲦ̄.ⲟⲩ.ⲓⲛ̄ⲧ̄ ⲁⲛⲦ̄.ⲟⲩ.ⲣⲟⲙⲈ ⲁⲛ** 'I (am) a worm; I (am) not a man' (Ps 21:6).

§303. The equivalent of an **Adjectival Predicate** is effected by means of the Compound Preposition **Ⲉⲃⲟⲗ.ⲁⲛ̄** 'Out of' placed before a defined Substantive, the whole phrase being prefaced by the Indefinite Article; e.g. **ⲛ̄ⲧⲈ.ⲧ̄ⲛ̄ ⲉⲛ Ⲉⲃⲟⲗ.ⲁⲛ̄.ⲡⲈⲓ.ⲕⲟⲘⲙⲟⲘ** 'You (are) worldly' (lit. You [are] some out of this world) (Jn 8:23).

§304. The Subject stands first: (2) When the Predicate is an adverb or its equivalent: **(a)** With Nominal Subject; e.g. **ⲡⲁ.Ⲉⲓⲟⲧ̄ ⲛ̄.ⲛ̄ⲧⲏⲧ̄** 'My Father (is) in me' (Jn 14:11), **ⲡⲈ.ⲡ̄ⲛ̄ⲁ ⲙ̄.ⲡ.ⲭⲟⲈⲓⲘ Ⲉ.ⲉⲣⲁⲓ̄ Ⲉⲭⲟ.ⲓ̄** 'The Spirit of the Lord (is) upon me' (Lk 4:18).

§305. (b) When the Subject is pronominal, 1st, 2nd or 3rd person, the Pronominal forms of I Present (§188) are used; e.g. **ⲧ̄.ⲁⲙ̄.ⲡⲁ.Ⲉⲓⲟⲧ̄** 'I (am) in my Father' (Jn 14:10), **ⲛⲁⲓ̄ ⲘⲈ.ⲉⲣ.ⲁⲛ̄.ⲕⲟⲘⲙⲟⲘ** 'These, they (are) in the world' (Jn 17:10). **Observation:** The Independent Pronouns can be used before an Adverbial Predicate, especially when the Pronominal form of I Present has been used at the beginning of the sentence. The subsequent Pronouns show Absolute forms; e.g. **ⲁⲛⲐⲔ ⲧ̄.ⲁⲙ̄.ⲡⲁ.Ⲉⲓⲟⲧ̄ ⲁⲩⲱ ⲛ̄ⲧⲟ.ⲧ̄ⲛ̄.ⲛ̄.ⲛ̄ⲧⲏⲧ̄ ⲁⲩⲱ ⲁⲛⲐⲔ ⲛ̄.ⲛ̄ⲧⲏⲧ̄.ⲧⲏⲩⲧ̄ⲛ̄** 'I (am) in my Father, and you (are) in me, and I (am) in you' (Jn 14:20).

§306. Group II: The Predicate Stands First. When the Subject is the Third Person, and the Predicate contains a defined noun or Independent Pronoun but not an adverb or its equivalent, the Subject is represented by **the Existential Particles ⲡⲈ, ⲧⲈ, ⲛⲈ, which agree in number and gender with the Predicate**. These Particles, representing the Logical Subject, can be compared with the English 'It is' and French 'C'est'; e.g. **ⲡⲁⲓ̄ ⲡⲈ** 'It is this' (lit. This, it is), **ⲟⲩ.ⲛⲟⲥ ⲡⲈ** 'He is great' (lit. A great one, he is; Z 313.b.6), **ⲧⲈⲛ.Ⲙⲁⲣ̄ⲉ ⲧⲈ** 'He is our flesh' (Gen 37:27), **ⲛⲈⲓ.ⲈⲓⲟⲧⲈ ⲛⲈ** 'They are his parents' (Jn 9:2).

§307. When the Subject is expressed by a noun, it stands in apposition **after** the Existential Particle representing the Logical Subject; e.g. **ⲡⲈ.ⲉⲣⲟⲥ ⲡⲈ ⲡ.ⲟⲩⲁⲭⲈ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲈ** 'The Logos of God is the seed' (lit. The seed, the Logos of God it is; Lk 8:11). This construction **Predicate-Particle-Subject** is also used when the Predicate is a Pronoun, whether Independent, Possessive, Demonstrative or Interrogative; e.g. **ⲁⲛⲐⲔ ⲡⲈ ⲡ.ⲣⲟ** 'I Am the door' (Jn 10:9), **ⲛⲁⲓ̄ ⲁⲈ ⲛⲈ ⲡⲈⲛⲧⲁ.ⲩ.ⲉⲈ ⲁⲧ̄ⲧ̄ⲧⲈ ⲧⲈ.ⲉⲓⲏ** 'These are the ones which fell by the way' (Mk 4:15), **ⲟⲩ ⲡⲈ ⲡⲈⲓ̄.ⲉⲟⲃ** 'What is this work?' (Z 323.a.1). For Possessive Pronoun, cf §248, 2nd example. **Note:** Coptic expresses the conjunction 'So, thus' by the Non-Verbal Sentence: **ⲧⲁⲓ̄ ⲧⲈ ⲟ.Ⲉ** (for **ⲧ.ⲉ**) 'This is the way (or manner)'; e.g. **ⲧⲁⲓ̄ ⲧⲈ ⲟ.Ⲉ ⲟⲩⲏⲛⲓⲙ Ⲉⲧ.ⲛⲁⲛⲟⲩ.ⲓ ⲟⲩⲁ.ⲓ.ⲧⲁⲩⲩⲈ ⲕⲁⲣⲡⲟⲘ Ⲉⲃⲟⲗ Ⲉ.ⲛⲁⲛⲟⲩ.ⲓ** 'So every

good tree is wont to produce good fruit' (Mt 7:17).

§308. Concord. When the Predicate is an Independent Pronoun, 1st or 2nd Person, singular or plural, the Existential Particle representing the Logical Subject generally appears as ΠΕ; e.g. ΔΝΟΚ ΠΕ Π.ΩΩC ΕΤ.ΝΑΝΟΥ.ϣ 'I Am the good shepherd' (Jn 10:11), ΝΤΩ.ΤΝ ΠΕ Π.ΟΥΕΙΝ Μ.Π.ΚΟCΜΟC 'You are the light of the world' (Mt 5:14). However, when the Subject and Predicate are nouns of the same number and gender, the Existential Particle is in accord; e.g. ΤΑ.ΝΑΪ ΓΑΡ Ν.ΤΕΪ.ΜΙΝΕ ΤΕ Τ.ΜΝΤ.ΕΡΟ Ν.Μ.ΠΗΥΕ 'For of such a kind is the kingdom of the heavens' (Mt 19:14), ΝΕΥ.ΤΑΦΟC ΝΕ ΝΕΥ.ΗΪ ΩΔ.ΕΝΕ2 'Their graves are their houses forever' (Ps 48:11). But when the Predicate and the Subject differ in number and gender, the Existential Particle is generally ΠΕ, no attempt at concord being made; e.g. ΠΕΚ.ΩΔΧΕ ΠΕ Τ.ΜΕ 'Thy word is the truth' (Jn 17:7), Τ.ΠΕ ΠΕ ΠΑ.ΘΡΟΝΟC 'Heaven is my throne' (Acts 7:49), ΟΥ.CΩΜΑ Ν.ΟΥΩΤ ΠΕ ΔΝΟΝ ΤΗΡ.Ν 'One body are we all' (I-Cor 10:17).

§309. Emphasis. When special emphasis is laid on the Subject of Non-Verbal Sentences containing the Existential Particle representing the Logical Subject, the order of the sentence undergoes a change: the Subject is placed at the beginning of the sentence, with the Predicate and Existential Particle following; e.g. Τ.C2ΙΜΕ ΔΕ ΠΕ.ΟΟΥ Μ.ΠΕC.2ΔΙ ΤΕ 'The woman is the glory of her husband' (I-Cor 11:7), ΝΤΟ.ΟΥ ΤΗΡ.ΟΥ 2ΕΝ.ΔΓΡΙΟC ΝΕ 'They all are wild beasts' (Z 318.a.5). As a rule in this construction, the Existential Particle is in accord with the subject in both number and gender. Exceptions are found; e.g. ΠΕΥ.ΛΑC ΟΥ.CΗϢΕ ΤΕ Ε.CΤΗΜ 'Their tongue is a sharp sword' (Ps 56:5). **Note:** The preceding example shows a tendency which is fairly common in Coptic: the desire to keep the Existential Particle representing the Logical Subject as near as possible to the Predicate Substantive; and, when this substantive is enlarged by a genitive or relative clause, to place the enlargement after the Existential Particle; e.g. ΟΥ.ΡΩΜΕ ΠΕ ΝΤΕ.Π.ΝΟΥΤΕ 'He is a man of God' (Z 348.b.16).

§310. The Past Tense of the Non-Verbal Sentence is formed by prefixing the Existential Particle ΝΕ- immediately before the Predicate or before the Subject, when the sentence is of the type under Group I; e.g. ΝΕ.ΟΥ.ΓΡΑΦΕΥC ΠΕ 'He was a scribe' (Z 351.12), ΒΑΡΑΒΒΑC ΔΕ ΝΕ ΟΥ.CΟΟΝΕ ΠΕ 'But Barabbas, he was a robber' (Jn 18:40), ΝΕ.ΔΝ.ΟΥ.ΚΟΥΙ 'I was a little one' (Ps 151:1 LXX).

§311. For the Circumstantial use of the Non-Verbal Sentence, cf §197a.n.

§312. Negation of the Non-Verbal Sentence is effected by means of the particles Ν ... ΔΝ; e.g. Ν.ΟΥ.ΡΕϢ.ΧΙ2Ο ΔΝ ΠΕ Π.ΝΟΥΤΕ 'God is not a trifler' (Acts 10:34), Π.ΩΔΧΕ ΕΤΕ.ΤΝ.CΩΤΜ ΕΡΟ.ϣ Μ.ΠΩΙ ΔΝ ΠΕ 'The Logos which you hear is not mine' (Jn 14:24), ΠΕΙ.ΡΩΜΕ Ν.ΟΥ.ΕΒΟΛ 2Μ Π.ΝΟΥΤΕ ΔΝ ΠΕ 'This man is not from God' (Jn 9:16), Ν.ΔΝΟΚ Μ.ΜΑΤΕ ΔΝ ΠΕ 'It is not I only' (Jn 8:16). Frequently the particle Ν is omitted; e.g. ΔΝΓ.ΟΥ.ΡΩΜΕ ΔΝ 'I (am) not a man' (Ps 21:7).

§313. Note that it is only the Predicate which is negated, and for this reason the particle Ν is usually omitted before the subject of Non-Verbal Sentences of the type Group I; see §301.

§314. Remarks on the Subject of Non-Verbal Sentences. As a general rule the Subject, if it is a noun, must be defined with the Definite Article or Possessive Adjective. There are exceptions to this rule; cf the examples quoted in §248. When the subject has the Indefinite Article, or no Article, the Impersonal Existential Verbs ΟΥΝ- and (Μ)ΜΝ- (§233) are used. Strictly speaking, when these verbs are used, the sentence is not in fact Non-Verbal, as it contains a verb of the Old Conjugation type.

§315. The Verbal Sentence. In contrast to the Non-Verbal Sentence, the Verbal Sentence contains a finite verb— which may be either transitive or intransitive, as well as either Infinitive (expressing action) or Qualitative (expressing state). As has already been noted, the Verbal Sentence should itself be divided into Sentences containing Durative Tenses (§188-98) and Sentence containing Limitative Tenses (§199ff).

§316. The Durative Verbal Sentence. Sentences containing the Present, Imperfect, and Circumstantial Tenses, are called Durative. They are distinguished from all other Verbal Sentences in two ways: **they alone can take the Qualitative form of the verb, and they cannot take a direct object**; i.e. they must use the Absolute form of the verb, and cannot use the Construct or Pronominal forms (§328; exception in §329n); e.g. (a) Present: ΠΕΙ.ΛΑΟC Τ.ΜΑΕΙΟ ΜΜΟ.Ι 2Ν.ΝΕϢ.CΠΟΤΟΥ 'This people praise me with their lips' (Mk 7:6), †.ΧΩ ΜΜΟ.C ΝΗ.ΤΝ 'I say it to you'; (b) Imperfect: ΝΕΡΕ.ΤC ΔΕ ΜΕ Μ.ΜΑΡΘΑ 'Jesus was loving Martha' (Jn 11:5), ΝΕ.Υ.ΩΟΟΠ ΓΑΡ 2Ν.ΟΥ.ΜΝΤ.ΧΔΧΕ ΜΝ.ΝΕΥ.ΕΡΗΥ 'For they were being in enmity with one another' (Lk 23:12); (c) Circumstantial: ΕΡΕ.Ν.ΡΟ ΩΟΤΜ 'The doors being shut' (Jn 20:19), Ν.ΩΗΡΕ ΩΗΜ Ε.Υ.ΧΙ ΩΚΔΚ ΕΒΟΛ 2Μ.ΠΕ.ΡΠΕ Ε.Υ.ΧΩ ΜΜΟ.C ΧΕ ΩCΔΝΝΑ Π.ΩΗΡΕ Ν.ΔΔΥΕΙΔ 'The children crying out in the temple saying, Hosanna, O Son of David!' (Mt 21:15).

§317. The Limitative Verbal Sentence. In contrast to the Durative Verbal Sentence, the Limitative Tenses employed in a sentence **cannot take the Qualitative Form; but can take a direct object**, i.e. they can use the Construct and Pronominal Forms of the Infinitive (see further §327-29 for qualifications of this general rule); e.g. Λ.Ϣ.ΧΕ.ΝΑΪ 'He said these (things)' (Lk 18:11), ΕΙC.2ΗΗΤΕ †.ΝΑ.ΧΕΥ ΠΑ.ΔΓΓΕΛΟC 'Lo, I shall send my messenger' (Mk 1:2), Δ.Π.ΚΟΥΙ Ν.ΩΗΡΕ CΕΥ2.Ν.ΚΑ ΝΙΜ ΕΤ.ΝΤΑ.ϣ 'The younger son gathered

everything which he had' (Lk 15:13).

§318. The normal word order in the Verbal Sentence is:

- (1) **The Auxiliary with Subject (Noun or Pronoun)**
- (2) **The Verbal Form**
- (3) **The Object (Noun or Pronoun)**
- (4) **The Dative (Noun)**
- (5) **The Adverb**

E.g. ⲁ.ⲡ.ΧΟΕΙϢ ΤΑΜΙΟ ⲛ.ⲒΕΝ.ⲠΤΗΝ ⲛ.Ⲡⲗⲗⲣ ⲛ.ⲗⲗⲗⲙ 'The Lord prepared coats of skin for Adam' (Gen 3:21),
ⲁ.Υ.Ⲛ̅ⲧ.ⲛ̅ Ⲡⲗⲗ.ⲗⲚⲚⲗϢ ⲛ.ⲠⲠⲠⲣⲡ 'They brought him to Annas at first' (Jn 18:13).

§319. When the Dative is Pronominal, it takes precedence over the Object of the verb. The Object then follows the Dative and is introduced by the particle ⲛ-; e.g. †.Ⲛⲗ.ΧΟΟΥ Ⲛⲗ.Υ ⲛ.ⲒΕΝ.ΠΡΟΦΗΤΗΣ Μ̅Ⲛ̅
ⲒΕΝ.ⲘΠΟCΤΟΛΟC 'I shall send to them prophets and apostles' (Lk 11:49), ϣ.Ⲛⲗ.ΕΙΡΕ Ⲛⲗ.Κ ⲛ.ΟΥΝⲗ 'He will show to thee mercy' (Z 309.a.6). **Note:** The pronoun may not precede the noun to which it refers; e.g. ⲁ.ϣ.†
Ⲛ.ⲚΕ.ΚΚΕΥΗ ⲛ.Ⲛ.ⲠΩΜΕ Ⲛⲗ.Υ 'He gave the implements of the men to them' (Acts Andreas and Paulus, Steindorff, *Grammar*, *35.l.18).

§320. When however the Object is Pronominal, it retains its normal position after the verb; e.g. (a) Durative: †.ΧΩ Ⲛ̅ΜΟ.Ϣ Ⲛ̅Η.Τ̅Ⲛ̅ 'I say it to you'; (b) Limitative: ϣ.Ⲛⲗ.Τⲗⲗ.ϣ Ⲛ̅Η.Τ̅Ⲛ̅ Ⲓ̅Ⲛ̅.Ⲡⲗ.ⲠⲗⲚ 'He will give it to you in my name' (Jn 16:23).

§321. The Subject. The normal position of the Subject is at the beginning of the Sentence; e.g. ⲡ.ⲠΩΜΕ ϢΩΤ̅ⲙ̅ ⲉ.ⲡ.ⲠⲗⲗϢ 'The man hears the Logos', ϣ.ϢΩΤ̅ⲙ̅ ⲉ.ⲡ.ⲠⲗⲗϢ 'He hears the Logos'. Strictly speaking, **with the exception of the I Present Durative and I Future Limitative, the auxiliary verb precedes the subject;** e.g. ⲁ.ⲡ.ⲠΩΜΕ ϢΩΤ̅ⲙ̅ ⲉ.ⲡ.ⲠⲗⲗϢ 'The man heard the Logos', ⲁ.ϣ.ϢΩΤ̅ⲙ̅ ⲉ.ⲡ.ⲠⲗⲗϢ 'He heard the Logos', etc.

§322. However, it should be noted that Coptic shows a preference for the use of **the Pronominal Forms of the auxiliaries**, even when the Subject is Nominal; e.g. ⲙⲠϮϢϢ Ϣⲗ.Ⲓ̅Ⲙ̅Ⲓⲗⲗ ⲁ.ϣ.ⲙⲠϮ 'Moses my servant is dead' (lit. Moses my servant did he die; Josh 1:2), ⲗϮϠ ⲚⲠⲉⲙⲚⲚ ⲡⲉϢⲗ.Ϣ ⲛ.ⲒⲠⲠϠⲠ 'And Naomi, she says to Ruth' (Ruth 1:15). This construction is particularly common when the Sentence is connected to a preceding sentence by one of the Conjunctions (§287), which must stand second in word order: Ϣⲉ, ⲗⲉ, Ϣⲗⲣ, etc.; e.g. ⲧϢ ⲗⲉ ⲡⲉϢⲗ.ϣ ⲛ.Ⲛⲉϣ.ⲙⲗⲠⲠⲠⲢⲢ 'But Jesus, he says to his disciples'. Similarly, when the subject is Pronominal, the Independent Pronoun is used and followed by the Conjunction; e.g. Ⲛ̅ⲧⲠⲠ ⲗⲉ ⲡⲉϢⲗ.ϣ Ⲛⲗ.ϣ 'But he says to him' (Mt 19:17). **Note:** Sometimes when emphasis is laid on the Pronoun, the Independent form is used directly before the Pronominal forms of the Auxiliary; e.g. ⲗⲚⲠⲠ ⲗ.Ⲛ.ⲠⲠⲠ ⲉⲙⲉⲒ ⲡ.ΧⲠⲉϢϢ ⲗⲉ ⲗ.ϣ.ΚⲧⲠ.Ⲓ ⲉ.Ⲛ.ⲠⲠⲠⲉⲙⲉⲒ 'I, I went away full; but the Lord, he has made me return empty' (Ruth 1:21).

§323. Generally speaking, emphasis on the Subject is effected by means of the Interjections **ϢⲚϢ** and **ϢⲚϢ.ⲒⲚⲚⲧⲉ** (§296); e.g. ϢⲚϢ ⲡ.ⲗϢϢⲉⲗⲠⲠ ⲙ̅.ⲡ.ΧⲠⲉϢϢ ⲗ.ϣ.ⲠⲠⲠⲚⲒ Ⲛⲗ.ϣ ⲉⲠⲠⲗ Ⲓ̅Ⲛ̅.ⲠⲠ.ⲠⲗⲗⲠⲠ 'Lo, the angel of the Lord, he appeared to him in a dream' (Mt 1:20).

§324. Frequently, especially in Coptic translations of Greek works, the Nominal Subject is represented by the Pronominal Form of the Auxiliary, and is restated more precisely at the end of the sentence. In such cases the Subject is indicated by the prefix **Ⲛ̅ϢⲚⲚ**-, 'I.e., that is'; e.g. ⲡⲉϢⲗ.Υ Ϣⲉ Ⲛⲗ.ϣ Ⲛ̅ϢⲚⲚ.ⲙ̅.ⲙⲗⲠⲠⲠⲢⲢ 'Therefore they say to him, i.e. the disciples' (Jn 11:12), ⲗ.ϣ.ⲠⲠⲠ ⲛ.ⲠⲠⲠⲉⲙⲉⲒ Ⲡⲉ.ⲡⲉ.ⲡⲉϢϢϢϢⲧⲉϠⲠⲠ ⲛ.ⲠⲠⲠⲉⲙⲉⲒ Ⲡⲉ.ⲡ.ⲗⲠⲚⲚ.ⲉⲡⲚϢϢⲠⲠⲠⲠ ⲛ.ⲠⲗⲗⲠⲧⲉ 'He went once, i.e. the priest of Shiêt, to the Archbishop of Alexandria' (Z 292.c.1).

§325. **Ⲛ̅ϢⲚⲚ**- is also found after the Causative Infinitive to define more exactly the Pronominal form; e.g. Ⲓ̅Ⲙ̅.ⲡ.ⲧⲠⲠ.ϣ ⲗⲠⲠ ⲗⲉ ⲉⲠⲠⲗ Ⲛ̅ϢⲚⲚ.ⲡⲉ.ⲒⲠⲠⲠ Ⲛ̅.ⲧ.ⲡⲉⲚⲧⲚⲠⲠⲠⲧⲚⲧⲚ 'When the Day of Pentecost was being fulfilled' (lit. When it was being fulfilled, i.e. the Day of Pentecost; Acts 2:1).

§326. The Object. The Object normally **follows the verbal form**, except when the Dative is Pronominal and thus takes precedence (§319). In the case of Limitative Tenses, the Object may be added directly to the verbal stem. Thus with a Nominal Object, the Construct form is used; e.g. ⲗ.ϣ.Ⲓⲉⲧⲧⲉ ⲡ.ⲠΩΜⲉ 'He killed the man'. When the Object is a Pronoun, the Pronominal form is used; e.g. ⲗ.ϣ.ⲒⲠⲧⲧⲉ.ⲛ̅ 'He killed him'. (1) In the case of a Nominal Object, the addition of the Object directly to the Verb causes the Tone to pass from the Verb to the Object; e.g. ⲗ.ϣ.Ⲓⲉⲧⲧⲉ.ⲡ.ⲠΩΜⲉ (§20, 21). We might call this Object the 'Tonal Object'. (2)

However, when the Object is a Pronoun, it does not itself receive the Tone, but rather follows the stressed syllable in the Pronominal form of the Verb; e.g. ⲗ.ϣ.ΚⲠⲧⲧⲉ.ⲛ̅. It might be described as the 'Post-Tonal Object', but in view of the fact that some verbs, owing to the loss of original consonants, do show a Tonal stress on some suffix endings (e.g. ⲙⲉϢⲧⲠⲗ.Κ 'To hate thee', ϢⲗⲒⲠⲗ.ϣ 'To set him up', etc.), a better name would be 'Direct Suffix Object'. E.g. (a) **Perfect:** ⲗ.Ⲛ.ⲠΩΜⲉ ⲙⲉⲠⲉ.ⲡ.ΚⲗⲠⲉ ⲛ.ⲒⲠⲠⲠⲠⲠ ⲉ.ⲡ.ⲠⲠⲠⲠⲠⲠⲠ 'Men loved darkness more than light' (Jn 3:19), ⲗ.ϣ.ⲚⲠⲗ.ⲛ̅ ⲉ.ⲡⲉ.ⲠⲧⲉⲠⲠⲠⲠⲠ 'He cast him into prison' (Mt 18:30); (b) **Future:**

ϩ.ΝΑ.ΧΕΚ.ΖΩΒ ΝΙΜ ΕΒΟΛ 'He will fulfill everything' (Mk 9:12), †.ΝΑ.ΤΗΝΟΥ.ϩ ΩΔΡΩ.ΤΗ 'I shall send him to you' (Jn 16:7); (c) Habitude: ΜΕ.Υ.ΧΕΡΕ ΟΥ.ΖΗΒC 'They are not wont to light a lamp' (Mt 5:15), ΩΔ.Υ.ΚΑΔΔ.ϩ ΖΙΧΝ Τ.ΑΥΧΝΙΔ 'They are wont to put it on the lamp stand' (*ibid.*).

§327. It must be noted here that with some verbs (§331-2), even if one of the Limitative Tenses is used, the Object cannot be the Tonal or Direct Suffix Object, but rather must be prefaced by the preposition **ε-**, **εΡΟ=**, the verbal form of course being the Absolute Form.

§328. The older forms of the language show that, apart from some verbs mentioned above, originally the Direct Object— either Tonal Object or Direct Suffix Object— was the normal usage with all tenses. However, during the Persian Period a new usage appears in Demotic. With certain tenses, represented in Coptic by the Durative Tenses and including the Relative Present (§358), the Object— whether it be Nominal or Pronominal— can no longer be attached directly to the verbal stem, but must be prefaced by the old preposition *m* 'In', Coptic **ḿ-**, **ḿMO=**. The Verbal Form is the Absolute Form.

§329. This form of the Object is here named **the Oblique Object**. The old term 'Indirect Object' is very confusing to the student, as it is a term also applied to the Dative as well as the Adverbial Phrase; e.g. ΟΥΟΝ ΓΔΡ ΝΙΜ ΕΤ.ΕΙΡΕ ḿ.ḿ.ΠΕ.ΘΟΥ ϩ.ΜΟCΤΕ ḿ.Π.ΟΥΘΕΙΝ 'For everyone who does what is evil, he hates the light' (Jn 3:20), †.ΧΩ ḿMO.C 'I say it', ΕΙ.ΧΩ ḿMO.C ΝΑ.Κ 'To thee I say it', ΝΕ.ϩ.ΤΑΝΖΟΥΤ ḿMO.ϩ ΔΝ ΝḿΜΔ.Υ ΕΤΒΕ ΧΕ ΝΕ.ϩ.CΟΥḿḿ.ḿ.ΟΥΟΝ ΝΙΜ 'He was not trusting himself to them, because he was knowing everyone' (Jn 2:24); cf also the examples quoted in §189, 194, 316. **Note:** An exception of this rule of Oblique Object with the Durative Tenses is found in the case of the verb **ΟΥΩΩ** 'To desire, wish'; e.g. †.ΟΥΕΩ ΟΥ.ΝΑ ḿ.ΖΟΥΟ ΕΥΘΥCΙΑΔ 'I desire mercy more than sacrifice' (Mt 12:7) = ΕΙ.ΟΥΕΩ ΟΥ.ΝΑ Ε.ΖΟΥΕ ΟΥΘΥCΙΑΔ (Mt 9:13), Ε.Υ.ΟΥΕΩ ḿ.ΔCΠΔCΜΟC 'Desiring the salutations' (Mk 12:38). With Relative Present; e.g. ΖΩΒ CΕ ΝΙΜ Ε.ΤΕΤΝ.ΟΥΔΩ.ΟΥ 'Everything therefore which you wish them' (Mt 7:12), ḿ.Θ.Ε Ε.Τ.Ε.ΟΥΔΩ.ḿ 'In the way which thou (fem) wishest it' (Mt 26:39), ΟΥ ΠΕΤ.Ε.Κ.ΟΥΔΩ.ḿ 'What is it which thou desirest it?' (Lk 18:41).

§329a. Observation: The reason for the use of the Oblique Object with the Durative Tenses is not yet clear. It may be that the imperfective aspect of the Durative Tenses led to the stress being laid on the verbal action. The fact that the verb must appear in the Absolute Form may have been due to the feeling that the verbal action so expressed was a process still in the state of being achieved and that the full result of the action was not yet realized in the object, the destined recipient of the action. On the other hand, the Limitative Tenses could use the Construct and Pronominal Forms where these existed, because it was felt that the verbal action had been or would be realized in the object. Thus the Object received the Tonal Stress, because it was considered as having received or destined to receive the full effect of the verbal action. However, the numerous instances of the use of the Oblique Object after the Limitative Tenses of verbs possessing both Construct and Pronominal Forms, suggest that the explanation advanced above is only a partial explanation. It is not impossible that when the Absolute Form was used after the Limitative Tenses, there was some feeling of emphasis on the verbal action which had been or would be effected.

§330. The majority of Greek and other loan verbs take the Oblique Object (§27n). A smaller number follow the rule set out in the next section (§331).

§331. After some verbs, e.g. of sentient perception and mental action, the object is introduced by the preposition **ε-**, **εΡΟ=** (§261.7). However, many of these verbs also take the Oblique Object.

ΜΕΕΥΕ	'To think'
ΝΑΥ	'To see'
CΩΤΜ	'To hear'
ΩΩΛΜ	'To smell'
ΧΩΖ	'To touch'
CΟΜCḿ	'To feel'
ΕΙΜΕ	'To perceive'
ΩΒΩ	'To forget'
ḿΖΟΤΕ	'To fear'
ΚΩΡΩ	'To entreat'
ΩΙΝΕ	'To greet'
ΜΟΥΤΕ	'To call'
CΩ	'To await'
ΖΕ	'To find'
CΜΟΥ	'To bless'
ΝΑΖΤΕ	'To trust in'
CΩΩΤ	'To behold'

ΣΑΖΟΥ	'To curse'
ΣΩΝΤ	'To be angry with'

E.g. Δ.Φ.ΧΩΖ Ε.ΠΕ.ΣΛΟΘ 'He touched the bed' (Lk 7:14), Δ.Ν.ΝΔΥ Ε.ΠΕΦ.ΕΘΟΥ 'We saw his glory' (Jn 1:14).

§332. Ε-, ΕΡΟ= are also found after some verbs classified as Intransitives:

ΚΙΜ	'To move'
ΚΩΤΕ	'To surround'
ΚΟΟΖΕ	'To set up'
ΤΩΜΝΤ	'To meet'
ΩΛΛΡ and ΖΙΟΥΕ	'To strike'
ΖΑΡΕΖ	'To keep'
ΧΡΟ	'To conquer'

E.g. ΝΤΟΚ ΔΕ Δ.Κ.ΖΑΡΕΖ Ε.Π.ΗΡΠ 'Thou hast kept the wine' (Jn 2:10), ΔΖΡΟ.Κ Κ.ΖΙΟΥΕ ΕΡΟ.Ϊ 'Why dost thou strike me?' (Jn 18:23), ΝΤΟΥ ΔΕ Ν.ΣΕ.ΟΥΩΩ ΔΝ ΕΚΙΜ ΕΡΟ.ΟΥ Ν.ΟΥΔ Ν.ΝΕΥ.ΤΗΗΒΕ 'They, they do not wish to move them with one of their fingers' (Mt 23:4).

§332a. Summary.	
Direct Object (Verbal form, Construct or Pronominal):	
Admissible with all Limitative Tenses; exceptions:	
(1) Verbs lacking Construct or Pronominal Forms.	
(2) Greek and other loan words.	
(3) Verbs whose object must be introduced by Ε-, ΕΡΟ=.	
Oblique Object (Verbal form, Absolute):	
A. Obligatory for all Durative Tenses; exceptions:	
(1) ΟΥΩΩ 'To desire, wish'.	
(2) Verbs whose Object must be introduced by Ε-, ΕΡΟ=.	
B. Admissible with Limitative Tenses.	

Note: Compound Verbs (§177) used in Durative Tenses generally preserve the Construct Form of the verb; e.g. ΝΕ.Υ.Ρ.ΖΟΤΕ ΓΔΡ ΖΗΤ.Φ Μ.Π.ΛΔΟC 'For they were fearing the people' (Lk 22:2), ΤΕΤΝ.Ρ.Π.ΜΕΕΥΕ ΓΔΡ ΝΕ.ΣΗΥ Μ.ΠΕΝ.ΖΙΣΕ ΜΝ ΠΕΝ.Μ.ΚΔΖ Ε.Ν.Ρ.ΖΩΒ Μ.ΠΕ.ΖΟΥ ΜΝ ΤΕ.ΥΩΗ 'For you remember, brethren, our suffering and our affliction while we worked (at our trade) day and night' (I-Thes 2:9). As a rule the Object must be determined either outwardly or in itself. Compound Verbs, however, do not as a rule show the article before the noun following the Construct Form of the verb (§90). Exceptions to this rule are:

Ρ.Π.ΩΒΩ	'To forget'
Ρ.Π.ΜΕΕΥΕ	'To remember'
Ρ.Π.ΚΕ	'To be, do also'
Cf second example quoted in the Note above.	

§333. **Emphasis of the Object** can be effected by placing it at the beginning of the sentence. Its normal position after the verb is referred to by means of a Resumptive Pronoun agreeing in number and gender; e.g. ΝΔΪ ΔΕ ΝΤΕ.ΡΕ.Φ.ΜΕΕΥΕ ΕΡΟ.ΟΥ 'These things when he had thought on them' (Mt 1:20), ΝΔΪ ΕΡΕ.Π.ΧΟΕΙC ΔΔ.Υ ΝΔ.Ϊ ΔΥΩ ΝΔΪ Ε.Φ.Ε.ΟΥΔΖ.ΟΥ ΕΧΩ.Ϊ 'These things may the Lord do to me, and these things may he add to me' (Ruth 1:17). When the object thus emphasized is a Pronoun, the Independent Pronoun is used at the beginning of the sentence; e.g. ΔΝΟΚ ΔΕ Δ.Υ.ΚΑΘΙCΤΑ ΜΜΟ.Ϊ Ν.ΡΡΟ ΕΒΟΛ ΖΙ.ΤΟΟΤ.Φ 'I have been set as king by him' (lit. I, did they set me as king through him; Ps 2:6). Occasionally the Object is emphasized by placing the Interjection ΕΙC before it; e.g. ΕΙC ΝΔΪ ΟΥΝΤΑ.Ϊ.ΚΟΥ 'Lo, these things, I have them' (Z 310.b.4).

§334. **The Adverb.** The normal position of the Adverb or Adverbial Phrase is **at the end of the sentence**; e.g. Δ.Π.ΚΟΕΙΤ ΔΕ ΜΟΩΕ ΕΤΒΗΗΤ.Φ ΖΜ.ΜΔ ΝΙΜ Ν.Τ.ΠΕΡΙΧΩΡΟC 'The report proceeded concerning him in every place of the surrounding country' (Lk 4:37), Ε.ΜΠΑΤ.ΟΥ.ΚΔ ΛΔΔΥ Ν.ΖΟΥΝ Ν.ΖΗΤ.Φ 'They had not yet laid anyone in it' (Jn 19:41), ΝΕΦ.ΜΔΘΗΤΗC ΜΠ.ΟΥ.ΕΙΜΕ Ε.ΝΔΪ Ν.ΩΟΡΠ 'His disciples did not perceive these things

at first' (Jn 12:16). Emphasis on the Adverb can always be effected by means of the Second Tenses (§186). **§335.** However, there are many instances where the Adverb does in fact stand at the beginning of the sentence. Usually the Adverb or Adverbial Phrase is one denoting time. In the older stages of the language the Adverb of Time, especially if it were a date, could stand in this position; e.g. $\text{M}\bar{\text{N}}.\bar{\text{N}}.\text{C}\bar{\text{O}}.\text{C}\ \Delta\bar{\text{E}}\ \text{O}\bar{\text{N}}\ \dagger.\text{N}\bar{\text{A}}.\text{N}\bar{\text{A}}\bar{\text{Y}}\ \bar{\text{E}}\bar{\text{P}}\bar{\text{O}}.\bar{\text{T}}\bar{\text{N}}$ 'Yet afterwards again I shall see you' (Jn 16:22), $\text{Z}\bar{\text{N}}.\bar{\text{T}}\bar{\text{E}}.\bar{\text{Y}}\bar{\text{N}}\bar{\text{O}}\bar{\text{Y}}\ \Delta\bar{\text{E}}\ \bar{\text{E}}\bar{\text{T}}.\bar{\text{M}}\bar{\text{M}}\bar{\text{A}}\bar{\text{Y}}\ \Delta.\bar{\text{C}}.\bar{\text{T}}\bar{\text{E}}\bar{\text{A}}\bar{\text{L}}\bar{\text{H}}\bar{\text{A}}$ 'Yet in that hour he rejoiced' (Lk 10:21). When the Adverb refers to location, e.g. $\bar{\text{M}}\bar{\text{M}}\bar{\text{A}}\bar{\text{Y}}, \bar{\text{E}}\bar{\text{M}}\bar{\text{A}}\bar{\text{Y}}, \bar{\text{T}}\bar{\text{O}}\bar{\text{N}}, \bar{\text{E}}\bar{\text{T}}\bar{\text{O}}\bar{\text{N}}$, etc., it does not stand at the beginning of the sentence, but rather must be preceded by a verbal form at least. Emphasis on an Adverb of Location can always be effected by means of the Second Tense; e.g. $\bar{\text{N}}\bar{\text{T}}\bar{\text{A}}.\bar{\text{P}}.\bar{\text{X}}\bar{\text{O}}\bar{\text{E}}\bar{\text{I}}\bar{\text{C}}\ \bar{\text{Z}}\bar{\text{O}}\bar{\text{N}}\ \bar{\text{M}}\bar{\text{A}}\bar{\text{Y}}\ \bar{\text{M}}.\bar{\text{P}}\bar{\text{E}}\bar{\text{C}}.\bar{\text{C}}\bar{\text{M}}\bar{\text{O}}\bar{\text{Y}}$ 'There the Lord commanded his blessing' (Ps 133:3), $\bar{\text{E}}\bar{\text{P}}\bar{\text{E}}.\bar{\text{N}}\bar{\text{E}}\bar{\text{C}}.\bar{\text{C}}\bar{\text{N}}\bar{\text{T}}\bar{\text{E}}\ \bar{\text{Z}}\bar{\text{N}}.\bar{\text{N}}.\bar{\text{T}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}\ \bar{\text{E}}\bar{\text{T}}.\bar{\text{O}}\bar{\text{Y}}\bar{\text{A}}\bar{\text{A}}\bar{\text{B}}$ 'Upon the holy hills are his foundations' (Ps 87:1). Adverbial Phrases indicating agent or instrument, which normally stand at the end of the sentence and can be stressed by means of Second Tenses, sometimes appear at the beginning of the sentence. The reason for this position is not so much a desire for emphasis, which could be obtained by the use of a Second Tense, as an attempt to imitate the word order of Greek originals; e.g.:

$\text{Z}\bar{\text{N}}.\bar{\text{Z}}\bar{\text{A}}\bar{\text{Z}}\ \bar{\text{M}}.\bar{\text{M}}\bar{\text{E}}\bar{\text{R}}\bar{\text{O}}\bar{\text{C}}\ \bar{\text{A}}\bar{\text{Y}}\bar{\text{O}}\ \bar{\text{Z}}\bar{\text{N}}.\bar{\text{Z}}\bar{\text{A}}\bar{\text{Z}}\ \bar{\text{N}}.\bar{\text{C}}\bar{\text{M}}\bar{\text{O}}\bar{\text{T}}\ \bar{\text{E}}.\bar{\text{A}}.\bar{\text{P}}.\bar{\text{N}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{T}}\bar{\text{E}}\ \bar{\text{O}}\bar{\text{A}}\bar{\text{X}}\bar{\text{E}}\ \bar{\text{M}}\bar{\text{N}}.\bar{\text{N}}\bar{\text{E}}\bar{\text{N}}.\bar{\text{E}}\bar{\text{I}}\bar{\text{O}}\bar{\text{T}}\bar{\text{E}}\ \bar{\text{N}}.\bar{\text{O}}\bar{\text{P}}\bar{\text{O}}\bar{\text{P}}\ \bar{\text{Z}}\bar{\text{N}}.\bar{\text{N}}\bar{\text{E}}.\bar{\text{P}}\bar{\text{R}}\bar{\text{O}}\bar{\text{F}}\bar{\text{H}}\bar{\text{T}}\bar{\text{H}}\bar{\text{C}}\ \bar{\text{Z}}\bar{\text{N}}.\bar{\text{O}}\bar{\text{A}}\bar{\text{N}}\ \bar{\text{N}}.\bar{\text{N}}\bar{\text{E}}\bar{\text{I}}.\bar{\text{Z}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}\ \bar{\text{A}}.\bar{\text{C}}.\bar{\text{O}}\bar{\text{A}}\bar{\text{X}}\bar{\text{E}}\ \bar{\text{N}}\bar{\text{M}}\bar{\text{M}}\bar{\text{A}}.\bar{\text{N}}\ \bar{\text{Z}}\bar{\text{M}}.\bar{\text{P}}.\bar{\text{O}}\bar{\text{H}}\bar{\text{R}}\bar{\text{E}}$
πολυμερως και πολυτροπως παλαι ο θεος λαλησας τοις πατρασιν εν τοις προφηταις επ εσχρατου των ημερων τουτων ελαλησεν ημιν εν υιω
'In many parts and in many manners, after God had spoken to our fathers of old by the prophets, at the end of these days he has spoken to us in the Son' (Heb 1:1-2a).

§336. Some Verbs and their Adverbs are so closely connected as to be almost compound verbal forms. This is particularly the case with many Verbs qualified by the Adverbs $\bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}, \bar{\text{E}}\bar{\text{Z}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{N}}, \bar{\text{E}}\bar{\text{Z}}\bar{\text{P}}\bar{\text{A}}\bar{\text{I}}, \bar{\text{E}}.\bar{\text{P}}\bar{\text{E}}.\bar{\text{C}}\bar{\text{H}}\bar{\text{T}}, \bar{\text{E}}.\bar{\text{P}}\bar{\text{A}}\bar{\text{T}}\bar{\text{C}}$, etc. In such cases the Oblique Object must be used after the Adverb; e.g. $\bar{\text{N}}.\bar{\text{C}}\bar{\text{E}}.\bar{\text{N}}\bar{\text{A}}.\bar{\text{C}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{Z}}\ \bar{\text{E}}\bar{\text{Z}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{N}}\ \bar{\text{N}}.\bar{\text{N}}\bar{\text{E}}\bar{\text{C}}.\bar{\text{C}}\bar{\text{O}}\bar{\text{T}}\bar{\text{P}}\ \bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}\ \bar{\text{Z}}\bar{\text{M}}\ \bar{\text{P}}\bar{\text{E}}.\bar{\text{C}}\bar{\text{T}}\bar{\text{O}}\bar{\text{Y}}\ \bar{\text{T}}\bar{\text{H}}\bar{\text{Y}}$ 'They will gather in his chosen ones from the four winds' (Mt 24:31), $\bar{\text{O}}\bar{\text{Y}}\bar{\text{N}}\ \bar{\text{O}}\bar{\text{Y}}.\bar{\text{C}}\bar{\text{O}}\bar{\text{M}}\ \bar{\text{M}}\bar{\text{M}}\bar{\text{O}}.\bar{\text{I}}\ \bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}\ \bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}\ \bar{\text{M}}.\bar{\text{P}}\bar{\text{E}}.\bar{\text{P}}\bar{\text{P}}\bar{\text{E}}\ \bar{\text{M}}.\bar{\text{P}}.\bar{\text{N}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{T}}\bar{\text{E}}$ 'It is possible for me to destroy the temple of God' (Mt 26:61). But **Note:** when the Dative is Pronominal it precedes the Adverb; e.g. $\bar{\text{A}}.\bar{\text{P}}.\bar{\text{N}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{T}}\bar{\text{E}}\ \bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{N}}\bar{\text{A}}\bar{\text{Z}}\ \bar{\text{N}}\bar{\text{A}}.\bar{\text{C}}\ \bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}$ 'God appeared to him' (Z 303.d.3), $\bar{\text{E}}.\bar{\text{C}}.\bar{\text{E}}\bar{\text{K}}\bar{\text{O}}\ \bar{\text{N}}\bar{\text{H}}.\bar{\text{T}}\bar{\text{N}}\ \bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}\ \bar{\text{N}}.\bar{\text{N}}\bar{\text{E}}\bar{\text{T}}\bar{\text{N}}.\bar{\text{N}}\bar{\text{O}}\bar{\text{B}}\bar{\text{E}}$ 'He may¹ forgive (to) you your sins' (1II-Present, §336; Mk 11:26).

Chapter XV. Forms of Speech.

§337. Direct and Indirect Speech. Strictly speaking Coptic has no conception of Indirect Speech as shown in Latin or English, but rather treats both Direct and Indirect Speech in the same way. Indeed it is often quite impossible to distinguish whether a statement or a question following a verb of saying, answering or ordering, is Direct or Indirect Speech. **The conjunction $\bar{\text{X}}\bar{\text{E}}$ is used to introduce both Direct and Indirect Speech:** in the case of **Direct** Speech, $\bar{\text{X}}\bar{\text{E}}$ is not translated but rather is equivalent to inverted commas or quotation marks; with **Indirect** Speech, $\bar{\text{X}}\bar{\text{E}}$ may be rendered as 'That' in statements and 'Whether' in questions; e.g. $\bar{\text{P}}\bar{\text{E}}\bar{\text{X}}\bar{\text{A}}.\bar{\text{C}}\ \bar{\text{N}}\bar{\text{A}}.\bar{\text{Y}}\ \bar{\text{X}}\bar{\text{E}}\ \bar{\text{N}}.\bar{\text{K}}\bar{\text{O}}\bar{\text{T}}\bar{\text{K}}.\bar{\text{S}}\bar{\text{E}}\ \bar{\text{N}}.\bar{\text{T}}\bar{\text{E}}\bar{\text{T}}\bar{\text{N}}.\bar{\text{M}}\bar{\text{T}}\bar{\text{O}}\bar{\text{N}}\ \bar{\text{M}}\bar{\text{M}}\bar{\text{O}}.\bar{\text{T}}\bar{\text{N}}$ 'He said to them: Sleep therefore and rest yourselves' (Mt 26:45), $\bar{\text{A}}.\bar{\text{C}}.\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{E}}\ \bar{\text{N}}\bar{\text{A}}.\bar{\text{Y}}\ \bar{\text{X}}\bar{\text{E}}\ \bar{\text{A}}.\bar{\text{I}}.\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\ \bar{\text{E}}.\bar{\text{I}}.\bar{\text{X}}\bar{\text{O}}\ \bar{\text{M}}\bar{\text{M}}\bar{\text{O}}.\bar{\text{C}}\ \bar{\text{N}}\bar{\text{H}}.\bar{\text{T}}\bar{\text{N}}\ \bar{\text{A}}\bar{\text{Y}}\bar{\text{O}}\ \bar{\text{M}}\ \bar{\text{P}}\bar{\text{E}}.\bar{\text{T}}\bar{\text{N}}.\bar{\text{C}}\bar{\text{O}}\bar{\text{T}}\bar{\text{M}}$ 'He answered them: I have already told you (lit. I have ceased saying it to you) and you did not hear' (Jn 9:27). Sometimes the verb of saying is omitted before $\bar{\text{X}}\bar{\text{E}}$; e.g. $\bar{\text{N}}\bar{\text{T}}\bar{\text{E}}\bar{\text{P}}\bar{\text{E}}.\bar{\text{C}}.\bar{\text{C}}\bar{\text{O}}\bar{\text{T}}\bar{\text{M}}\ \bar{\text{X}}\bar{\text{E}}\ \bar{\text{T}}.\bar{\text{G}}\bar{\text{A}}\bar{\text{L}}\bar{\text{I}}\bar{\text{L}}\bar{\text{A}}\bar{\text{I}}\bar{\text{A}}$ 'When he heard (them say): Galilee' (Lk 23:6). $\bar{\text{X}}\bar{\text{E}}$ introducing indirect speech is mostly found after verbs of sentient perception or declaration; e.g. $\bar{\text{N}}\bar{\text{E}}.\bar{\text{C}}.\bar{\text{C}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{N}}\ \Delta\bar{\text{E}}\ \bar{\text{A}}\bar{\text{N}}\ \bar{\text{X}}\bar{\text{E}}\ \bar{\text{T}}\bar{\text{C}}\ \bar{\text{P}}\bar{\text{E}}$ 'Yet she was not understanding that it was Jesus' (Jn 20:14), $\bar{\text{E}}.\bar{\text{T}}\bar{\text{M}}.\bar{\text{E}}.\bar{\text{P}}.\bar{\text{A}}\bar{\text{A}}\bar{\text{Y}}\ \bar{\text{N}}.\bar{\text{P}}\bar{\text{O}}\bar{\text{M}}\bar{\text{E}}\ \bar{\text{X}}\bar{\text{E}}\ \bar{\text{C}}.\bar{\text{X}}\bar{\text{A}}\bar{\text{Z}}\bar{\text{M}}$ 'Not to count any man that he is unclean' (Acts 10:28), $\bar{\text{A}}.\bar{\text{C}}.\bar{\text{O}}\bar{\text{Y}}\bar{\text{I}}\bar{\text{N}}\bar{\text{E}}\ \bar{\text{X}}\bar{\text{E}}\ \bar{\text{E}}.\bar{\text{N}}\bar{\text{E}}.\bar{\text{O}}\bar{\text{Y}}.\bar{\text{G}}\bar{\text{A}}\bar{\text{L}}\bar{\text{I}}\bar{\text{L}}\bar{\text{A}}\bar{\text{I}}\bar{\text{O}}\bar{\text{C}}\ \bar{\text{P}}\bar{\text{E}}\ \bar{\text{P}}\bar{\text{R}}\bar{\text{O}}\bar{\text{M}}\bar{\text{E}}$ 'He asked whether the man was a Galilean' (Lk 23:6). **Note:** Occasionally $\bar{\text{X}}\bar{\text{E}}$ - is found written $\bar{\text{X}}\bar{\text{-}}$; e.g. $\bar{\text{X}}.\bar{\text{M}}\bar{\text{P}}\bar{\text{P}}.\bar{\text{T}}\bar{\text{P}}\bar{\text{E}}.[\bar{\text{P}}\bar{\text{E}}\bar{\text{I}}].\bar{\text{N}}\bar{\text{O}}\bar{\text{B}}\bar{\text{E}}\ \bar{\text{E}}\bar{\text{I}}\ \bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}\ \bar{\text{N}}.\bar{\text{T}}\bar{\text{O}}\bar{\text{O}}\bar{\text{T}}.\bar{\text{N}}$ 'Do not let (this) sin come forth from us' (Z 261.7).

§338. Coordination of Sentences. On the whole, Coptic preferred a series of short sentences rather than long involved sentences such as are common in Greek. Frequently a succession of short sentences appear without any connecting particles; e.g. $\bar{\text{N}}\bar{\text{T}}\bar{\text{E}}\bar{\text{P}}\bar{\text{E}}.\bar{\text{C}}.\bar{\text{T}}\bar{\text{O}}\bar{\text{Z}}\bar{\text{M}}\ \Delta\bar{\text{E}}\ \bar{\text{E}}.\bar{\text{P}}.\bar{\text{P}}\bar{\text{O}}\ \bar{\text{A}}.\bar{\text{C}}.\bar{\text{P}}.\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\ \bar{\text{A}}.\bar{\text{C}}.\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{N}}\ \bar{\text{N}}\bar{\text{A}}.\bar{\text{C}}\ \bar{\text{A}}.\bar{\text{C}}.\bar{\text{O}}\bar{\text{Y}}\bar{\text{I}}\bar{\text{N}}\bar{\text{E}}\ \bar{\text{N}}.\bar{\text{C}}\bar{\text{A}}\ \bar{\text{P}}\bar{\text{E}}\bar{\text{C}}.\bar{\text{E}}\bar{\text{I}}\bar{\text{O}}\bar{\text{T}}$ 'When he had knocked at the door, she replied; she opened (it) to him; he enquired after her father' (Z 295.a.1). This type of **asyndeton** is also commonplace in the Semitic languages, although not characteristic of Greek. Continuity of verbal action in following sentences can be effected by means of the Conjunctive (§226). Not infrequently, the Conjunctive follows the Causative Infinitive; e.g. $\bar{\text{Z}}\bar{\text{A}}\bar{\text{P}}\bar{\text{C}}\ \bar{\text{E}}\bar{\text{T}}\bar{\text{P}}\bar{\text{E}}.\bar{\text{C}}.\bar{\text{B}}\bar{\text{O}}\bar{\text{K}}\ \bar{\text{E}}.\bar{\text{Z}}\bar{\text{P}}\bar{\text{A}}\bar{\text{I}}\ \bar{\text{E}}.\bar{\text{O}}.\bar{\text{I}}\ \bar{\text{E}}\bar{\text{P}}\bar{\text{O}}\bar{\text{C}}\bar{\text{O}}\bar{\text{L}}\bar{\text{Y}}\bar{\text{M}}\bar{\text{A}}\ \bar{\text{N}}.\bar{\text{C}}.\bar{\text{O}}\bar{\text{P}}.\bar{\text{Z}}\bar{\text{A}}\bar{\text{Z}}\ \bar{\text{N}}.\bar{\text{Z}}\bar{\text{I}}\bar{\text{C}}\bar{\text{E}}\ \bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}\ \bar{\text{Z}}\bar{\text{I}}\bar{\text{T}}\bar{\text{N}}\ \bar{\text{N}}\bar{\text{E}}.\bar{\text{P}}\bar{\text{R}}\bar{\text{E}}\bar{\text{C}}\bar{\text{B}}\bar{\text{Y}}\bar{\text{T}}\bar{\text{E}}\bar{\text{R}}\bar{\text{O}}\bar{\text{C}}\ \bar{\text{M}}\bar{\text{N}}\ \bar{\text{N}}.\bar{\text{A}}\bar{\text{R}}\bar{\text{X}}\bar{\text{I}}\ \bar{\text{E}}\bar{\text{R}}\bar{\text{E}}\bar{\text{Y}}\bar{\text{C}}\ \bar{\text{M}}\bar{\text{N}}\ \bar{\text{N}}\bar{\text{E}}.\bar{\text{G}}\bar{\text{R}}\bar{\text{A}}\bar{\text{M}}\bar{\text{M}}\bar{\text{A}}\bar{\text{T}}\bar{\text{E}}\bar{\text{Y}}\bar{\text{C}}\ \bar{\text{N}}.\bar{\text{C}}\bar{\text{E}}.\bar{\text{M}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{T}}\ \bar{\text{M}}\bar{\text{M}}\bar{\text{O}}.\bar{\text{C}}\ \bar{\text{N}}.\bar{\text{C}}.\bar{\text{T}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{N}}\ \bar{\text{Z}}\bar{\text{M}}.\bar{\text{P}}.\bar{\text{M}}\bar{\text{E}}\bar{\text{Z}}.\bar{\text{O}}\bar{\text{M}}\bar{\text{N}}\bar{\text{T}}\ \bar{\text{N}}.\bar{\text{Z}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}$ 'It is necessary for him to go up

to Jerusalem; he will suffer much at the hands of the elders and the chief priests and the scribes; they will kill him; he will rise on the third day' (Mt 16:21). For coordination by means of ΔΥΩ, cf §290.

§338a. Coptic freely incorporated many **Greek Conjunctions** (§288) in the language, especially in translations from Greek originals. Thus ΑΛΛΑ, ΔΕ, ΜΕΝ, ΓΕ, ΓΑΡ, ΟΥΔΕ, ΚΑΙ, ΚΑΝ, ΕΤΕΙ, et cetera appear in Coptic MSS.

§339. Commands and Prohibitions. These are expressed by means of the Imperative (§238-41) and its Negation (§242). When the person or persons addressed are in the 3rd person, and also when some stress is implied in the command or prohibition, the III Future (§217) and its Negation (§218) are used.

§340. Wishes. Wishes are expressed by means of the Optative (§220); negative wishes by means of the Negation of the Optative (§221). When, however, the wish is more strongly expressed, the III Future (§217) or its Negation (§218) is used.

§341. Questions. Questions are expressed in three ways: (1) In the form of a statement, the interrogative nature of the sentence being indicated by the tone of voice or the context. (2) By means of an Interrogative Pronoun or Adverb. (3) By means of an Interrogative Particle (§346).

§342. (1) Questions in the form of an **ordinary statement**, the interrogative sense being indicated in speech by the tone of voice, and in writing by the context; e.g. ΝΤΟΚ ΠΕ Π.ΣΔ2 Μ.Π.ΤΗΧ ΔΥΩ Ν.Τ.ΣΟΟΥΝ ΔΝ Ν.ΝΔΙ 'Art thou the teacher of Israel, and dost thou not know these things?' (Jn 3:10), Κ.ΝΔ.ΚΔ ΤΕΚ.ΨΥΧΗ 2ΔΡΟ.Ι 'Wilt thou lay down thy life for me?' (Jn 13:38), Δ.Υ.ΧΩ ΜΜΟ.Σ ΧΕ ΤΔΙ ΤΕ ΝΟΕΜΕΙΝ 'They said: Is this Naomi?' (Ruth 1:19; see §191)

§343. (2) Questions containing an **Interrogative Pronoun or Adverb**. These sentences can be divided into two groups: (a) Questions in which the Interrogative Pronoun stands at the beginning of the sentence. (b) Questions in which the Interrogative Pronoun and Adverb stand after the verb:

§344. (a) The following interrogatives stand at the **beginning** of the sentence: ΔΩ, ΝΙΜ, Δ2ΡΟ=, ΕΤΒΕ.ΟΥ, ΟΥΗΡ; ΟΥ can stand at the beginning of the sentence, but is more frequently found after the verb. The First Tenses of the Auxiliaries are usually employed after these interrogatives, as they already stand in the place of greatest stress.

(i) ΔΩ 'Who?, what?, which?' can be used as a substantive, especially in Non-Verbal Sentences; e.g. ΔΩ ΤΕ Θ.Ε 'Which is the way?' (Z 298.b.1), ΔΩ ΓΔΡ ΠΕΤ.ΜΟΤΝ Ε.ΧΟΟ.Σ ΠΕ 'For which is easier to say?' (Mk 2:9). When ΔΩ is used adjectivally it is linked to its noun by Ν; e.g. ΔΩ Ν.ΡΔΝ 'Which name?', Ν.ΔΩ Ν.2Ε Κ.ΝΔ.ΧΟΟ.Σ Μ.ΠΕΚ.ΣΟΝ 'How (lit. In what way) wilt thou say to thy brother?' (Lk 6:42), ΟΥ.ΔΩ Μ.ΜΙΝΕ.ΣΕ ΝΤΟ4 ΠΕ ΠΔΙ '(A) what kind (of man) therefore is this (one)?' (Mk 4:41). **Note:** Occasionally ΔΩ has the meaning of 'A certain'; e.g. 2Ν ΔΩ Ν.†ΜΕ 'In a certain town'.

(ii) ΝΙΜ 'Who?, what?, which?' is used in the same way as ΔΩ, with which it is often interchangeable. It is more commonly used with persons; e.g. ΝΙΜ ΝΤΟΟΥΝ ΝΕΤ.ΝΔ.ΩΝ2 'Who then (are) those who will live?' (Lk 18:26), ΝΙΜ Ν.ΡΩΜΕ ΕΒΟΛ Ν.2ΗΤ.ΤΗΥΤΝ 'Which man of you?' (Lk 15:4). **Note:** In Non-Verbal Sentences containing an Independent Pronoun, ΝΙΜ follows the pronoun; e.g. ΝΤΕ ΝΙΜ ΝΤΟ 'Who art thou?' (Ruth 3:9).

(iii) Δ2ΡΟ= 'Why?', must always take a suffix pronoun referring to the subject of the question (it represents Greek τι or ινα τι); e.g. Δ2ΡΟ.Κ Κ.ΩΔΧΕ ΝΜΜΔ.Σ 'Why art thou speaking with her?' (Jn 4:27), Δ2ΡΩ.ΤΝ ΤΕΤΝ.ΜΟΥΤΕ ΕΡΟ.Ι ΧΕ Π.ΧΟΕΙΣ 'Why do you call me Lord?' (Lk 6:46).

(iv) ΕΤΒΕ.ΟΥ 'Why?' (lit. Concerning what?) as a substantive; e.g. ΕΤΒΕ.ΟΥ Δ.Υ.ΤΔΚΕ ΠΔΙ 'Why did they destroy this?' (Mt 26:8), ΕΤΒΕ.ΟΥ ΜΠΕ.ΤΝ.ΝΤ.4 'Why have you not brought him?' (Jn 7:45). **Note:** ΕΤΒΕ.ΟΥ Ν.2ΩΒ (lit. Concerning what thing?) usually follows the verb, which shows a Second Tense; e.g. Ε.ΤΕΤ.ΝΔ.ΕΙ ΝΜ ΜΔ.Ι ΕΤΒΕ.ΟΥ Ν.2ΩΒ 'For what purpose will you come with me?' (Ruth 1:11), Δ.Σ.ΤΔΜΟ.4 ΧΕ ΝΤΔ.Σ.ΧΩ2 ΕΡΟ.4 ΕΤΒΕ.ΟΥ Ν.2ΩΒ 'She showed him for what purpose she touched him' (Lk 8:47).

(v) ΟΥΗΡ 'How much/many?' is used adjectivally and is linked to its noun by Ν; e.g. ΟΥΝ ΟΥΗΡ Ν.ΟΕΙΚ Ν ΤΕ.ΤΕΥΤΝ 'How many loaves have you?' (Mt 15:34), ΕΙΣ ΟΥΗΡ Μ.ΡΟΜΠΕ †.ΔΚΚΕΙ 'Lo, how many years do I practice self discipline?' (Z 317.23).

(vi) ΔΟΥΗΡ 'About how much/many?'; e.g. ΕΙΣ ΔΟΥΗΡ Ν.2ΟΥ Ν.ΧΙΝΤ Δ.Υ.4ΙΤ.ΟΥ 'Lo, about how many days since they carried them off?' (Mor. 587.f.100v).

(vii) ΟΥ 'What?' is mostly used as a substantive (§345b.i), and less frequently stands at the beginning of the sentence; e.g. ΟΥ ΠΕ Π.ΜΔΕΙΝ 'What is the sign?' (Lk 21:7).

§345. (b) The following interrogatives stand **after the verb**, which shows a Second Tense (§186, second example):

(i) ΟΥ 'What?' (see §344a.vii); e.g. ΕΡΕ.Π.ΧΟΕΙΣ ΣΕ ... ΝΔ.Ρ.ΟΥ ΝΔ.Υ 'What therefore will the Lord ... do to them?' (Lk 20:15), Ε.ΤΕΤΝ.Ρ ΟΥ Ν.ΝΕΙ.ΒΙΡ 'What are you doing with these baskets?' (Z 300.d.3).

(ii) ΤΩΝ 'Where, whence?'; e.g. Ε.Υ.ΝΔ.ΧΠΟ Μ.ΠΕ.ΧΣ ΤΩΝ 'Where will Christ be born?' (lit. Where will they bring forth the Christ?; Mt 2:4), Ε.Ν.ΝΔ.ΩΠ.ΟΕΙΚ ΤΩΝ 'Where shall we buy bread?' (Jn 6:5), ΝΤΔ.4.2Ε ΣΕ Ε.Ν.ΤΗΣ ΤΩΝ

'Whence found it tares?' (Mt 13:27). When the Subject is Nominal, ΤΩΝ is prefaced by the pronominal form of the Second Tense of the Present Auxiliary (§37), and the Nominal Subject follows without an introductory particle; e.g. ε.ϛ.ΤΩΝ Π.ΡΡΟ Ν.Ν.ΙΟΥΔΑΙ 'Where is the King of the Jews?' (Mt 2:2).

(iii) **ε.ΤΩΝ** 'Whither?'; e.g. εΡε.ΠΔΙ ΝΔ.ΒΩΚ ε.ΤΩΝ 'Whither will this man go?' (Jn 7:35).

(iv) **εΒΟΛ.ΤΩΝ** 'Whence?' is mostly found with the Indefinite Article prefixed to form a substantive; e.g. ΟΥ.εΒΟΛ.ΤΩΝ Τε ΤεΙ.ϞΟΦΙ Δ 'Whence is this wisdom?'

(v) **ΤΝΔΥ** 'When?' and its compound **ϞΔ.ΤΝΔΥ** 'Until when?'; e.g. εΡε.ΝΔΪ ΝΔ.ϞΩΠε ΤΝΔΥ 'When will these things happen?' (Lk 21:7). **Note:** ϞΔ.ΤΝΔΥ can stand at the beginning of the sentence, in which case the auxiliary shows a First Tense; e.g. ϞΔ.ΤΝΔΥ Κ.ϞΙ Μ.ΠΕΝ.ΖΗΤ 'Until when art thou holding us in suspense (lit. taking our heart)?' (Jn 10:24), ϞΔ.ΤΝΔΥ Π.ΝΟΥΤε Π.ΧΔΧε ΝΟΓΝεΓ 'Until when, O Lord, does the enemy mock?' (Ps 74:10)

§346. (3) Questions introduced by an Interrogative Particle: (i) **εΝε-** (occasionally **εΝ-**) stands at the beginning of the sentence, usually before the Subject, which often receives some stress in consequence; e.g. ΠεΧΔ.Ϟ Μ.Π.ΧΙΛΙ ΔΡΧΟϞ Χε εΝε.ϞΤΟ ΝΔ.Ϊ εΤΡΔ.Χε (§357) ΟΥ.ϞΔΧε εΡΟ.Κ ΝΤΟϞ Δε ΠεΧΔ.Ϟ Χε εΝε.Κ.ϞΟΟΥΝ Μ.ΜΝΤ.ΟΥεΪεΝΙΝ 'He says to the Chiliarch: Is it permitted to me to speak a word with thee? He said: Dost thou understand Greek?' (Acts 21:37), εΝε.ΤΔΡε.Ν.ΟΥΩε ε.ΤΟΟΤ.Ν ε.ΒΩΚ εΒΟΛ ε.ΜΙϞε ΜΝ.ΒεΝΙ ΔΜΙΝ 'Are we to set ourselves to go out to fight with Benjamin?' (Jud 20:28). εΝε- may be used before a Non-Verbal Sentence to stress the Predicate; e.g. εΝε.ΟΥ.ΓΔΛΙ ΛΔΙΟϞ Πε Π.ΡΩΜε 'Is the man a Galilean?' (Lk 23:6). Likewise the stress may fall upon an adverbial phrase of time standing at the beginning of the sentence; e.g. εΝ ϞΡΔΪ ϞΜ.ΠεΙ.ΟΥΟεΙϞ Κ.ΝΔ.† Ν.Τ.ΜΝΤ.εΡΟ Μ.Π.ΤΗΧ 'Is it at this time thou wilt give the kingdom to Israel?' (Acts 1:6). (ii) **εΪε-** (**εεεε-**) introduces a question to which no definite answer is required. Its function is similar to the Greek *αρα*, so that **ΔΡΔ** is frequently used instead. εΪε- is often found at the beginning of the apodosis of a Conditional Sentence, with the meaning of 'Surely, then of course' (§376); e.g. εΪε Π.ΜΟΟΥ ΝΗΥ ΟΝ ϞΜ.ΠεϞ.ΟΥΟεΙϞ 'Is the flood to come again in his time?' (Z 347.16), εΪε ΝΤΟΚ ΔΝ δε Πε Π.ΡΜ.Ν.ΚΗΜε 'Art thou not therefore the Egyptian?' (Acts 21:38), ΔΡΔ ε.Ϟ.ε.ϞΔΝϞ Ν.ΟΥ.†Με 'Shall he nourish a village?' (Z 340.5). **Note:** ΔΡΔ sometimes appears at the beginning of a question with another interrogative; e.g. ΔΡΔ ΔϞ Πε Π.ϞΩΒ Ν.ΝΔΪ 'What is the work of these?' (Z 344.17). (iii) **ΜΗ**, sometimes **ΜΗΤ(ε)Ι**, is used in questions to which a negative answer is expected; e.g. ΜΗ ΟΥΝ.ΛΔΔΥ Ν.ΤεΤ Ν Τε.ΤΗΥΤΝ 'Have you any fish?' (Jn 21:5), ΜΗΤΙ ΔΝΟΚ Πε 'Is it I?' (Mt 26:22). If the question already contains a negative, an affirmative answer is expected (cf Latin *nonne*); e.g. ΜΗ Ν.Ϟ.ΝΔ.ΧεΡε Π.ΖΗΒϞ ΔΝ 'Will she not light the lamp?' (Lk 15:8), ΜΗ ΟΥΝ.Ϟ.ϞΟΜ Ν.ΟΥ.ΒΛΛε ε.ΧΙ.ΜΟεΙΤ ΖΗΤ.Ϟ Ν.ΟΥ.ΒΛΛε ΜΗ Ν.Ϟε.ΝΔ.ζε ΔΝ ε.Υ.ζεΙΤ Μ.Πε.ϞΝΔΥ 'Is it possible for a blind man to lead a blind man?' [*Expects the answer 'No'*] 'Will they not both fall into a ditch?' [*Expects the answer 'Yes'*] (Lk 6:39).

§347. Double Questions. (i) **ΧΝ-** (**ΧεΝ-** [in bad MSS ΧΙΝ-]) is used to link two questions; e.g. ΝΤΟΚ ΠεΤ.ΝΗΥ ΧΝ ε.Ν.ΝΔ.ϞΩϞΤ ΖΗΤ.Ϟ Ν.Κε.ΟΥΔ 'Art thou he who is about to come, or is it for another we shall look?' (Lk 7:20), Χε Π.ΧΟεΙϞ ε.Κ.ΧΩ ΝΔ.Ν Ν.ΤεΪ.ΠΔΡΔΒΟΛΗ ΧεΝ ε.Κ.ΧΩ ΜΜΟ.Ϟ ε.ΟΥΟΝ ΝΙΜ '(Peter said to him:) Lord, art thou saying this parable to us, or art thou saying it to everyone?' (Lk 12:41). (ii) **ΧΝ.ΜΜΟΝ** 'Or not'; e.g. εΖεϞΤΙ ε.†.ΚΗΝϞΟϞ Μ.Π.ΡΡΟ ΧΝ.ΜΜΟΝ (other MSS ΧΝ.ΟΥΚ εΖεϞΤΙ) 'Is it lawful to give tribute to the king or not?' (Mk 12:14).

§348. Questions are answered in the affirmative by **εζε** or **Ϟε** 'Yes, verily', and in the negative by **ΜΜΟΝ** 'No', **ΜΠΩΡ** 'By no means' (§297); **ΜΠε** is used to deny questions relating to past events; e.g. ΠεΧΔ.Υ ΝΔ.Ϟ Χε εζε Π.ΧΟεΙϞ 'They say to him: Yes, Lord' (Mt 13:51), ΠεΧΔ.Ϊ ΝΔ.Υ Χε Ϟε 'I say to them: Yes' (Z 347.17), Δ.Υ.ΟΥϞϞ ΝΔ.Ϟ Χε ΜΜΟΝ 'They answered him: No' (Jn 21:5), ΜΗ Δ.ΤεΤΝ.ϞΩΠε Ν.ΔΤ.ΛΔΔΥ ΝΤΟ.ΟΥ Δε ΠεΧΔ.Υ Χε ΜΠε 'Were you without anything? They say: No' (Lk 22:35).

§349. Indirect Questions. As in the case of the Indirect Statement (§337), it is often difficult to decide if a question is in fact direct or indirect; e.g. ΜΔΧΝε Ν.εΝΤ.Δ.Υ.ϞΩΤΜ Χε ΟΥ Ν.εΝΤ.Δ.Ϊ.ΧΟΟ.Υ ΝΔ.Υ 'Ask those who heard what were the things I said to them' (Jn 18:21; §360). **Note:** This construction is usual after **ϞΟΟΥΝ** 'To understand' in order to amplify the Object; e.g. ΠΔΪ ΤΝ.ϞΟΟΥΝ ΜΜΟ.Ϟ Χε ΟΥ.εΒΩΛ.ΤΩΝ Πε 'This one we know (of him) whence he is' (Jn 7:27), Δ.Ϟ.ϞΟΥΩΝ.Ϟ Χε ΝΙΜ Πε 'He knew (him) who he was' (Z 304.g.3).

§350. Relative Clauses. The relative clause plays an extremely important part in Coptic, for by means of it the deficiency in adjectives and the lack of the participle are made good. Relative clauses can be divided into two main types: (1) With undefined antecedent. (2) With defined antecedent. A subdivision of both these types must further be made: (a) When the antecedent is also the subject of the relative clause. (b) When the antecedent is not the subject of the relative clause.

§351. (1) With Undefined Antecedent: When the antecedent is without the article, or has the indefinite

article, the relative clause is introduced by the Circumstantial Tense or a compound tense prefixed by **ε-** (§231); e.g. ΟΥ.ΠΟΛΙΣ Ε.ΣΤΑ.ΧΡΗΥ 'A city which is strong' (Ps 30:22), 2ΕΝ.ΕΤ.ΠΩ Ε.Υ.2ΟΡΩ 'Burdens which are heavy' (Mt 23:4), ΝΕ.4.ΓΡΑΜΜΑΤΕΥΣ ΠΕ Ε.ΩΔ.4.Σ2ΔΙ Ν.ΣΑ ΠΕ.ΣΟΥΟ 'He was a scribe who used to keep account of the corn' (Z 350.d.1), ΟΥ.ΣΤΑΣΙΣ Ε.Δ.Σ.ΩΩΠΕ 2Ν.Τ.ΠΟΛΙΣ 'An insurrection which had happened in the city' (Lk 23:19), ΜΜΝ.2Μ2ΛΛ Ε.ΝΔΔ.4 Ε.ΝΕ4.ΧΟΕΙΣ 'There is not (a) servant who is greater than his Lord' (Jn 15:20).

§352. When the relative clause is non-verbal, the usage is as noted in §197a.n. **(a) ερε-** is used when the subject of the relative clause is nominal and differs from the antecedent and the predicate is adverbial (§301ff); e.g. ΟΥ.ΡΩΜΕ ΕΡΕ.ΟΥ.ΩΟΩΟΥ Μ.ΜΟΥΥ 2ΙΧΩ.4 'A man upon whom is a pitcher of water' (Mk 14:13), ΟΥ.ΩΕΕΡΕ ... ΕΡΕ.ΟΥ.ΠΝΔ Ν.ΔΚΑΘΑΡΤΟΝ ΝΜΜΔ.Σ 'A daughter ... in whom was an unclean spirit' (Mk 7:25). **(b) ε-** is used before non-verbal clauses of the 2nd group (§306ff); e.g. ΝΕ.ΥΝ ΟΥ.ΡΩΜΕ ΔΕ Ν.ΡΜ.ΜΔΟ Ε.ΠΕ4.ΡΔΝ ΠΕ ΝΙΝΕΥΗ 'There was a rich man whose name was Nineve [sic]' (Lk 16:19), ΕΙΣ ΟΥ.Σ2ΙΜΕ ... Ε.Υ.ΡΕ4.Ρ.ΝΟΒΕ ΤΕ 'Lo, a woman ... who (was) a sinner' (Lk 7:37).

§353. When the antecedent is not the subject of the relative clause, it must be referred back to by means of **a resumptive pronoun**. This rule applies equally when the antecedent is defined (but cf §364 for an exception to this rule); e.g. ΟΥ.ΜΔ Ε.Υ.ΜΟΥΤΕ ΕΡΟ.4 ΧΕ ΛΙΘΟΣΤΡΩΤΟΝ 'A place which they call it: Lithostraton' (Jn 19:13), ΝΕ.ΥΝ ΟΥ.ΡΩΜΕ ΔΕ ΜΜΔΥ ΕΡΕ.ΤΕ4.ΣΙΧ ΩΟΥΩΟΥ (§233 & 233n) 'There was a man there whose hand was dried (lit. a man whose hand is dried);' (Mk 3:1), Δ.4.ΣΜΙΝΕ Ν.ΟΥ.2ΟΟΥ Ε.4.ΝΔ.ΚΡΙΝΕ Ν.2ΗΤ.4 Ν.Τ.ΟΙΚΟΥΜΕΝΗ 'He has appointed a day on which he will judge the world (lit. a day which he will judge in it the world)' (Acts 17:31).

§354. Negation of relative clauses with undefined antecedent. **ε-** is prefixed to the negative particle **Ν-** (§198) or to the negative auxiliary; e.g. 2Ν.ΟΥ.2ΟΟΥ Ε.Ν.4.ΣΟΥΝ ΜΜΟ.4 ΔΝ ΔΥΩ 2Ν.ΟΥ.ΟΥΝΟΥ Ε.Ν.4.ΕΙΜΕ ΕΡΟ.Σ ΔΝ 'In a day which he does not understand and in an hour which he does not perceive' (Lk 12:46), ΟΥ.ΣΔΤΕ Ε.ΜΕ.ΣΩΩΜ 'A fire which is not wont to be quenched' (Mt 3:12; §205), ΟΥ.ΝΟΣ Ν.ΘΑΙΨΙΣ Ε.Μ ΠΕ.ΟΥΟΝ Ν.ΤΕ.Σ2Η ΩΩΠΕ ΣΙΝ ΤΕ.2ΟΥΕΙΤΕ Μ.Π.ΚΟΣΜΟΣ 'A great tribulation, the like of which has not happened since the beginning of the world' (Mt 24:21), ΟΥ.ΤΑΦΟΣ Ν.ΒΡΡΕ Ε.ΜΠΑΤ.ΟΥ.ΚΔ.ΛΔΔΥ Ν.2ΟΥΝ Ν.2ΗΤ.4 'A new tomb in which they had not yet laid anyone' (Jn 19:41; §222). **Note:** Sometimes, in badly written MSS, **ε-** is omitted before a sonant consonant; e.g. ΟΥ.ΣΝΟ4 ΜΠΩ.4 (for ε.ΜΠΩ.4) ΔΝ ΠΕ 'A blood which is not his own' (Heb 9:25).

§355. (2) With Defined Antecedent: When the antecedent is defined, **the particle ετ- is used to link the relative clause to the word it qualifies**. The relative clause follows the construction of an ordinary statement, the particle **ετ-** indicating its syntactical function.

§356. ετ- is used to introduce the relative clauses making an affirmative statement when the subject of the relative clause is **the same** as the antecedent. **Note:** This rule does not apply in the case of affirmative statements which contain the Imperfect or Tense of Habitude (§359), or the Perfect tense (§360). The use of **ετ- and the Qualitative** is particularly common in forming the equivalent of **adjectives or participles**; e.g. Π.ΠΝΔ ΕΤ.ΟΥΔΔΒ 'The Holy Spirit' (lit. The Spirit who [is] Holy), Π.ΩΗΝ ΕΤ.ΡΗΤ 2Ι ΧΝ Μ.ΜΔ Ν.2ΔΤΕ 'The tree sprouting beside the water channels' (Ps 1:3). **(a) ετ-Present Tense**; e.g. ΝΔΙ ΔΤ.ΟΥ Ν.Ν.ΒΔΔ ΕΤ.ΝΔΥ 'Blessed (are) the eyes which see' (Lk 10:23). **(b) ετ-Future Tense**; e.g. ΠΔΪ ΕΤ.ΝΔ.ΜΟΟΝΕ Μ.ΠΔ.ΛΔΟΣ 'This one who will shepherd my people' (Mt 2:6). **(c) ετ-Old Conjugation** (§180); e.g. Π.ΜΗΩΕ ΕΤ.ΝΔΩΩ.4 'The crowd which was much' (Lk 7:11). **(d) ετ-Adverbial Phrase**; e.g. Π.ΚΟΥΙ ΕΤ.Ν.2ΗΤ.ΟΥ 'The little one who (is) in their midst' (Lk 15:12), ΕΤ.ΜΜΔΥ 'That one' (§54).

§357. When the subject of the relative clause **differs** from the antecedent, the subject, if nominal, is prefixed by the form **ετερε-**. Reference to the antecedent is made by means of a resumptive pronoun (§353); e.g. ΤΣ ΠΔΪ ΕΤΕΡΕ.ΠΔΥΛΟΣ ΚΥΡΙΣΖΕ ΜΜΟ.4 'Jesus, this one whom Paul preaches him' (Acts 19:13), Μ.Π.ΜΔ ΕΤΕΡΕ.ΝΕ4.ΜΔΘΗΤΗΣ ΣΟΥΥ2 Ν.2ΗΤ.4 'In the place in which his disciples are gathering together' (Jn 20:19), Π.ΜΔ ΓΔΡ ΕΤΕΡΕ.ΠΕΚ.Δ2Ο ΝΔ.ΩΩΠΕ Ν.2ΗΤ.4 'For the place in which thy treasure will be' (Mt 6:21).

§358. But, when the subject of the relative clause is **Pronominal**, the following forms are used:

Person	Future			
1 com	ε†.-	ετ.Ν-	ε†.ΝΔ-	ετ.ΝΝΔ-
2 masc	ετ.Κ-	ετ.ετΝ-	ετ.Κ.ΝΔ-	
2 fem	ετ.Ε-		etc.	
3 masc	ετ.4-	ετ.ΟΥ-		
3 fem	ετ.Σ-			

It should be noted that the Present Relative, like the Durative tenses, cannot take a direct object (§328; an exception is noted in §329n); e.g. ΠΑΪ ΕΤ.ΣΩΤΗΡ ΕΝΔΙ ΕΤΒΗΗ.ϣ 'This one concerning whom I hear these things' (Lk 9:9; §274), ΤΕ.ΣΠΙΡΕ ΕΤ.ΟΥ.ΜΟΥΤΕ ΕΡΟ.Σ ΧΕ Τ.ΣΙΤΑΛΙΚΗ 'The company which they call: The Italian' (Acts 10:1), Π.ΟΕΙΚ ΔΕ ΕΤ.ΝΑ.ΤΑΔ.ϣ 'The bread which I shall give' (Jn 6:51).

§359. When the relative clause contains either the Durative Imperfect (§194) or the Limitative Tense of Habitude (§204), the same form is used after the defined antecedent as after the undefined antecedent (§351); e.g. Π.ΜΑ ΕΝΕΡΕ.Π.ΩΗΡΕ ΩΗΜ Ν.ΣΗΤ.ϣ 'The place where the young child was' (Mt 2:9), Π.ΩΟΕΙΩ Ε.ΩΔΡΕ.Π.ΤΗΥ ΘΛΟ.ϣ ΕΒΟΛ 'The dust which the wind is wont to scatter' (Ps 1:4). **Note:** ΕΤΕ.ΩΔΡΕ- is sometimes found; e.g. ΤΕ.ΣΚΗΝΗ ... ΕΤΕ.ΩΔ.Υ ΜΟΥΤΕ ΕΡΟ.Σ ΧΕ ΠΕΤ.ΟΥΔΑΒ Ν.ΝΕΤ.ΟΥΔΑΒ 'The tent ... which they are wont to call: The Holy of the Holies' (Heb 9:3).

§360. Before the **Perfect** Tense, the Relative Particle appears as **ΕΝΤ-** (thus **ΕΝΤ.Δ-**, etc.), less correctly written **ΝΤ-**. However, it is occasionally written **ΕΤ-**, which is the regular form in Bohairic; e.g. ΔΝΟΚ ΠΕ Π.ΟΕΙΚ ΕΤ.ΟΝΣ ΕΝΤ.Δ.ϣ.ΕΙ ΕΒΟΛ ΣΝ.Τ.ΠΕ 'I Am the living bread which has come down from heaven' (Jn 6:51), ΠΔ.ΕΣΟΟΥ ΝΤ.Δ.ϣ.ΣΩΡΜ 'My sheep which has gone astray' (Lk 15:6), Π.ΡΩΜΕ ΔΕ ΕΝΤ.Δ.Ν.ΔΔΙΜΟΝΙΟΝ ΕΙ ΕΒΟΛ Ν.ΣΗΤ.ϣ 'The man out of whom the demons came' (Lk 8:38).

§361. When the relative clause contains a **negative** statement, the Negative Particle **Ν-** or the Negative Auxiliaries **ΜΠΕ-** and **ΜΕΡΕ-** (§199a) are prefaced by the verbal prefix **Ε-**; e.g. Π.ΧΔΙ.ΒΕΚΕ ΕΤΕ.Ν.ΟΥ.ΩΩΣ ΔΝ ΠΕ ΠΔΪ ΕΤΕ.Ν.ΝΟΥ.ϣ ΔΝ ΝΕ ΝΕ.ΣΟΟΥ 'The hireling who is not a shepherd, this one whose own the sheep are not' (Jn 10:12), ΩΗΝ.ΣΕΝΙΜ ΕΤΕ.Ν.ϣ.ΝΑ.ΤΑΥΕ ΚΑΡΠΟΣ ΔΝ 'Every tree therefore which will not bring forth fruit' (Mt 7:19), ΝΕ.ΣΒΗΤΕ ... ΕΤΕ.ΜΠΕ.ΚΕ.ΟΥΔ ΔΔ.Υ 'The works ... which another has not done' (Jn 15:24), Ν.ΕΙΔΩΛΟΝ ΕΤΕ.ΜΕ.Υ.ΩΔΧΕ 'The idols which are not wont to speak' (I-Cor 12:2). **Note 1:** Sometimes, particularly after ΠΔΪ 'This one', the relative particle **ΕΤ-** falls away before the negative, and a form exactly the same as that used after the undefined antecedent follows; e.g. ΠΔΪ Ε.Ν.ϣ.ΜΕ ΔΝ Μ.ΠΕϣ.ΣΟΝ 'This one who does not love his brother' (I-Jn 3:14), ΠΔΪ Ε.Ν.ϣ.ΜΠ.ΩΔ ΔΝ Ν.ϣΙ ΣΔ.ΠΕϣ.ΤΟΟΥΕ 'This one whose shoe I am not worthy to bear' (Mt 3:11). **Note 2:** Occasionally **ΕΤΕ.ΜΠΕ-** is used in an **interrogative** sense; e.g. ΕΤΕ.ΜΠ.ΟΥ.ΣΩΤΗΡ 'Did they not hear?' (Rom 10:18), ΕΤΕ.ΜΠΕ.Π.Ι ΣΡΔΗΛ (variant reading Ε.ΝΕ.ΜΠΕ.Π.ΤΗΛ) ΕΙΜΕ 'Did Israel not perceive?' (*ibid.*, verse 19).

§362. The same construction, **ΕΤ.Ε-**, holds good: (a) when the relative clause contains the impersonal existential verbs **ΟΥΝ-** or **(Μ)ΜΝ-** (§184); e.g. Π.ΧΟΕΙΣ ΕΤ.Ε.ΟΥΝ.ΣΟΜ ΜΜΟ.ϣ 'The Lord in whom is strength' (Ps 23:8), Π.ΜΑ ΕΤ.Ε.ΜΝ.ΣΔΣ Ν.ΚΔΣ Ν.ΣΗΤ.ϣ 'The place in which there is not much earth' (Mk 4:5).

§363. Or (b) when the relative clause contains a Non-Verbal sentence of the Second Group (i.e. containing ΠΕ, ΤΕ or ΝΕ; §306); e.g. Τ.ΠΥΓΗ Μ.ΜΟΥ ΕΤ.Ε.Π.ΣΩΜΔ ΠΕ ΜΝ.ΠΕΣ.ΝΟΥ Μ.Π.ΧΟΕΙΣ 'The fountain of water which is the body with his blood of the Lord' (Z 320.a.4).

§364. Remarks on the Relative Clause. The resumptive pronoun is omitted when the antecedent is an adverbial expression of time, place or manner; e.g. ΧΙΝ Π.ΝΔΥ ΔΕ ΝΤΔ.Ϊ.ΧΙ Ν.ΤΔ.ΣΣΙΜΕ 'Since the hour in which I took my wife' (Z 346.b.18), Δ.ϣ.ΕΙ.ΣΕ ΟΝ Ε.Τ.ΚΑΝΔ ... Π.ΜΑ ΕΝΤΔ.ϣ.ΤΡΕ.Π.ΜΟΥ ϣ.ΗΡΠ 'He came therefore again to Cana,... the place in which he caused the water to be made wine' (Jn 4:46), ΚΑΤΔ Θ.Ε Ν ΤΔ.ϣ.ϣ.ΣΒΩ ΝΗ.ΤΝ 'According to the way in which he has instructed you' (I-Jn 2:26).

§365. When a defined antecedent is qualified by several consecutive relative clauses, as a rule only the first relative clause is prefaced by the particle **ΕΤ-**; e.g. ΝΔΙ ΔΤ.ϣ Μ.Π.ΡΩΜΕ ΕΤ.Ε.ΜΠ.ϣ.ΒΩΚ ΣΜ.Π.ΩΟΧΝΕ Ν.Ν.ΔΣΕΒΗΣ Ε.ΜΤ.ϣ.ΔΣΕΡΔΤ.ϣ ΣΙ ΤΕ.ΣΙΗΝ.Ν.ΡΕϣ.ϣ.ΝΟΒΕ Ε.ΜΠ.ϣ.ΣΜΟΟΣ ΣΙ Τ.ΚΔΘΕΔΡΔ Ν.Ν.ΛΟΙΜΟΣ 'Blessed is the man who has not gone in the counsel of the wicked, who has not stood in the way of sinners, who has not sat in the seat of the scornful' (Ps 1:1).

§366. It is to be noted that when the Relative Clause was used in a **descriptive** sense, the following constructions were employed: (1) The antecedent is undefined and the Relative Clause is introduced by **ΕΤ-**, equivalent to **'Namely, viz.'** (§294.6.a); e.g. ΣΕΝ.ΣΔΣ ΕΤ.Ε.ΒΑΡΝΑΒΑΣ ΠΕ ΜΝ.ΣΗΜΕΩΝ 'Teachers, namely Barnabas and Simeon' (Acts 13:1). (2) The antecedent is either defined or undefined, and the pronouns **ΠΑΪ**, **ΤΑΪ**, **ΝΑΪ**, are inserted between the antecedent and the Relative Clause; e.g. ΜΗ ΝΤΟ.Κ ΝΔΔ.Κ Ε.ΠΕΝ.ΕΙΩΤ ΙΔΚΩΒ ΠΔΪ ΕΝΤ.Δ.ϣ.ϣ ΝΔ.Ν Ν.Τ.ΩΩΤΕ 'Art thou greater than our father Jacob, this one who gave us the well?' (Jn 4:12), Τ.ΜΑΓΔΑΛΛΗΝΗ ΤΑΪ ΕΝΤ.Δ.ΣΔΩϣ Ν.ΔΔΙΜΟΝΙΟΝ ΕΙ ΕΒΟΛ Ν.ΣΗΤ.Σ 'The Magdalene, this one out of whom came forth seven devils' (Lk 8:2), ΟΥ.ΡΩΜΕ Ν.ΡΜ.ΜΑΟ ΠΔΪ ΕΝΤ.Δ.ϣ.ΕΙ ΕΒΟΛ Ε.ΣΤΟΟΥΕ Ε.ΘΝΕ Ν.ΕΡΓΑΤΗΣ 'A rich man, this one who came out at morning to hire workers' (Mt 20:1).

§367. When the relative clause is preceded by a non-verbal sentence containing ΠΕ, ΤΕ, ΝΕ, contraction with **ΕΤ-** usually occurs:

ΠΕ ΕΤ-	becomes	ΠΕΤ-
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ΤΕ ΕΤ-	becomes	ΤΕΤ-
ΝΕ ΕΤ-	becomes	ΝΕΤ-

Though this form is morphologically identical with the relative substantive (§368), it can be distinguished from it by reference to the preceding sentence which must be non-verbal; e.g. ΝΙΜ ΠΕΤ.ΧΩ [ΠΕ ΕΤ.ΧΩ] Μ ΜΟ.С ΝΕ 'Who is it who is speaking to thee?' (Jn 4:10), ΝΑΪ ΝΕ†.2ΩΝ [ΝΕ Ε†.2ΩΝ] Μ ΜΟ.ΟΥ ΕΤ.Ε.ΤΗΥΤΝ 'These are those which I am ordering you' (Jn 15:17).

§368. The Relative Substantive. By prefixing the Definite Article, the Relative Clause can become the equivalent of a substantive; e.g. ΠΕΤ.ΜΜΑΥ 'That one', ΠΕΤ.ΩΙΝΕ 'The seeker' (lit. The [one] who seeks), ΠΕΤ.Ε.Ν.Φ.ΜΕ ΔΝ Μ ΜΟ.Ϊ 'The one who does not love me' (Jn 14:24), ΠΕΤ.Κ.ΝΔ.ΜΟΡ.Φ 2Ι ΧΜ.Π.ΚΔ2 'That which thou wilt bind on earth' (Mt 16:19). **As a substantive it can be used as a subject, object or adverb of a sentence;** e.g. ΠΕΘ.ΒΒΙΟ ΔΕ Μ ΜΟ.Φ СΕ.ΝΔ.ΧΔСΤ.Φ 'The one who humbles himself will be exalted' (Lk 18:14), †.†.Μ.Π.ΡΕ.ΜΗΤ Ν.ΝΕ†.ΧΠΟ Μ ΜΟ.ΟΥ ΤΗΡ.ΟΥ 'I give the tenth of all that I acquire' (Lk 18:12), Ε.Ρ.ΠΕ†.ΟΥΔΩ.Φ 2Ν.ΝΕΤ.Ε.ΝΟΥ.Ι ΝΕ 'To do what I wish with mine own' (Mt 20:15). Long usage made some relative substantives equivalent to undefined nouns; e.g. ΠΕΘ.00Υ (ΠΕΤ.200Υ) 'The evil', ΠΕΤ.ΝΔΝΟΥ.Φ 'The good'; e.g. Δ.ΔΛΕΖΔΝΔΡΟС φ.ΔΜ.ΚΑΛΕ Ρ.2Δ2 ΝΔ.Ϊ Μ.ΠΕΘ.00Υ 'Alexander the smith did me much evil' (II-Tim 4:14). These substantives, although in fact they already possessed the Definite Article, could **take a second Article, Definite or Indefinite, or could prefix the Possessive Adjective;** e.g. Π.ΠΕΤ.ΟΥΔΔΒ 'The holy one, the saint' (lit. The the-one-who holy), Δ.Υ.ΤΩΩΒΕ ΝΔ.Ϊ Ν.2ΕΝ.ΠΕΘ.00Υ Ε.Π.ΜΔ Ν.2ΕΝ.ΠΕΤ.ΝΔΝΟΥ.ΟΥ 'They requite to me evil instead of good' (Ps 34:12), ΠΕΚ.ΠΕΤ.ΟΥΔΔΒ 'Thy holy one' (Ps 16:10).

Chapter XVI. Adverbial Clauses.

§369. I. Final Clauses. Final clauses can be expressed in their simplest form by means of the Infinitive (§251) or the Causative Infinitive (§256) placed after the main verb, both forms being prefaced by the preposition ε-; e.g. Δ.Φ.ΤΩΟΥΝ Ε.ΩΩ 'He rose in order to read' (Lk 4:16), Δ.Υ.ΜΟΟΥΕ 2Ν.ΤΕ.2ΙΗ ΕΤΡΕ.Υ.ΚΤΟ.ΟΥ Ε2ΡΔΪ Ε.Π.ΚΔ2 Ν.ΪΟΥΔΔ 'They proceeded in the way in order that they should return to the land of Judah' (Ruth 1:7).

§370. The Clause can be introduced by the conjunction ΧΕ or its compound ΧΕΚΔ(Δ)С, followed by the III Future, less frequently by the II Future (§199a); e.g. Δ.Υ.СΕΠСΩΠ.Φ ΧΕΚΔС Ε.Φ.Ε.ΤΑΔ Ε.ΤΟΟТ.Φ ΕΧΩ.Φ 'They besought him that he should place his hand on him' (Mk 7:32), Ε.Ν.ΝΔ.ΩΠ.0ΕΙΚ ΤΩΝ ΧΕ Ε.Ρ.Ε.ΝΔΪ ΝΔ.ΟΥΩМ 'Where shall we buy bread that these may eat?' (Jn 6:5), Δ.Φ.2ΩΝ ΔΕ Ε.ΤΟΟТ.ΟΥ ΧΕΚΔС Ν ΝΕ.Υ.Χ00.С Ε.ΛΔΔΥ 'He ordered them that they should not say it to anyone' (Mk 7:36).

§371. The Greek conjunctions 2ΩСΤΕ, ΜΗΠΩС, ΜΗΠΟΤΕ, usually followed by the Conjunctive, can be used to introduce a Final Clause (§229).

§372. The conjunctive without introductory conjunction, to express purpose (§226c).

§373. II. Causal Clauses. Causal clauses are introduced by the conjunction ΧΕ, or its compounds ΕΒΟΛ.ΧΕ and ΕΤΒΕ.ΧΕ (for ΕΒΟΛ ΔΝ ΧΕ, §396.1.a); e.g. †.ΩΠ.2ΜΟТ Ν.ΤΟΟТ.Κ ΧΕ †.0 ΔΝ Ν.Θ.Ε Μ.Π.ΚΕ.СΕΕΠΕ Ν.Ν.ΡΩМЕ 'I thank Thee because I am not like the rest of men' (Lk 18:11), ΚΤΕ.ΤΗΥΤΝ Δ.ΩΕΡΕ Ν.ΤΕΤΝ.ΒΩΚ ΧΕ Δ.Ϊ.Ρ.2ΛΛΩ 'Return, my daughters, and go, because I have become an old woman' (Ruth 1:12), ΕΒΟΛ.ΧΕ ΝΕ.Τ.ΠΔΡΔСКΕΥΗ ΤΕ 'Because it was the Day of Preparation' (Jn 19:31), ΠΕΧΔ.Υ ΝΔ.Φ ΧΕ ΕΤΒΕ.ΧΕ ΜΠΕ.ΛΔΔΥ Θ.ΝΟ.Ν (Т.2ΝΟ.Ν) 'They said to him: Because no one has hired us' (Mt 20:7). Sometimes appear the Greek conjunctions ΕΠΕΙ, ΕΠ(Ε)ΙΔΗ; e.g. ΕΠΕΙΔΗ ΓΔΡ ΝΤΔ.Π.ΜΟΥ ΩΩΠΕ ΕΒΟΛ 2Ι ΤΝ ΟΥ.ΡΩМЕ 'For because through man death has come into being' (I-Cor 15:21).

§374. III. Conditional Clauses. Conditional clauses can be divided into two main groups: Real Conditions, and Irreal Conditions. The former group must be further divided into Open Conditions and Prospective Conditions.

§375. A. Real Conditional Clauses: (1) Open: Conditions in which **nothing is implied** as to the fulfillment or non-fulfillment of the supposition. The Protasis is introduced by ΕΩΧΕ (represents Greek εΙ), and is followed by the Auxiliary of the Present, the Perfect, and less frequently the Future; e.g. ΕΩΧΕ ΠΕΚ.ΒΔΔ ΔΕ Ν.ΟΥΝΔМ СΚΔΝΔΔΛΙΖΕ Μ ΜΟ.К ΠОРК.Φ ΝΦ.ΝΟΧ.Φ Ν.СΔ Ν.ΒΟΔ Μ ΜΟ.К 'If thy right eye is offending thee, pluck it out and cast it from thee' (Mt 5:29), ΕΩΧΕ Δ.Υ.ΜΟΥТЕ Ε.Π.Χ0ΕΙС ΧΕ ΒΕΕΛΖΕΒΟΥΔ Ρ0СΩ ΜΔΔΛΟΝ ΝΕΦ.ΡΜ.Ν.ΗΪ 'If they have called the Lord: Beelzebul, how much more his domestics?' (Mt 10:25), ΕΩΧΕ Μ Π.Ϊ.Ω.СМ.С0М Ε.ΤΩΟΥΝ 2Δ.Π.Ν0СΝΕС Ν.ΤΔ.ΜΔΔΥ 'If I have not been able to bear the reproach of my mother' (Z 289.a.6).

§376. Often the Apodosis is introduced by the particle ΕΙΕ (ΕΕΙΕ) 'Then'; e.g. ΕΩΧΕ ΔΝΟК ΔΕ Ε.Ι.ΝΕΧ.ΔΔΙ ΜΟΝΙΟΝ ΕΒΟΛ 2Ν.Π.ΠΝΔ Μ.Π.ΝΟΥТЕ ΕΙΕ Δ.С.ΠΩ2 Ε.2ΡΔΪ ΕΧΩ.ТН ΝСΙ Т.МНТ.ΕΡ0 Μ.Π.ΝΟΥТЕ 'If I

by the Spirit of God am casting out devils, then the Kingdom of Heaven has come upon you' (Mt 12:28), $\epsilon\omega\chi\epsilon\ \kappa.\nu\lambda.\nu\omicron\chi.\bar{\nu}\ \epsilon\beta\omicron\lambda\ \epsilon\iota\ \epsilon\ \mu\lambda.\chi\omicron\omicron\gamma.\bar{\nu}\ \epsilon\zeta\omicron\gamma\bar{\nu}\ \epsilon.\tau\lambda.\Gamma\epsilon\lambda\eta\ \bar{\nu}.\bar{\nu}\epsilon.\omega\delta\gamma$ 'If thou wilt cast us out, then send us into the herd of swine' (Mt 8:31).

§377. (2) Prospective: Conditions in which the fulfillment of the supposition contained in the protasis is regarded as being **reasonably likely**. The protasis is introduced by the auxiliary of the II Present followed by the particle $\omega\delta\bar{\nu}$ - and the verbal form $\epsilon\rho\omega\delta\bar{\nu}$ - (represents the Greek $\epsilon\alpha\upsilon\bar{\nu}$). It is to be noted that the form $\epsilon.\rho.\epsilon.\omega\delta\bar{\nu}$ -, which would normally be expected before the Nominal Subject or with the 2 fem sing pronoun (§199a), is only found in archaic texts; e.g. $\epsilon\rho\omega\delta\bar{\nu}\ \pi\epsilon.\zeta\mu\omicron\gamma\ \delta\epsilon\ \beta\lambda\lambda\beta\epsilon\ \epsilon.\gamma.\nu\lambda.\mu\omicron\lambda\zeta.\bar{\eta}\bar{\nu}.\omicron\gamma$ 'If the salt shall become insipid, with what shall they salt it?' (Mt 5:13), $\epsilon\rho\omega\delta\bar{\nu}\ \chi\omicron\zeta\ \bar{\mu}.\mu\lambda\tau\epsilon\ \epsilon.\pi.\tau\omicron\pi\bar{\nu}.\tau\epsilon\epsilon\omega\theta\eta\eta\bar{\nu}$ $\dagger.\nu\lambda.\tau\omicron\gamma\chi\lambda.\iota$ 'If I shall touch only the fringe of his garment, I shall become whole' (Mt 9:21).

§378. Negation of this form of the Prospective Conditional is effected by the particle $\tau\bar{\mu}$ - placed before the Infinitive; e.g. $\epsilon.\nu.\omega\delta\bar{\nu}.\tau\bar{\mu}.\omicron\gamma\omega\mu\bar{\nu}.\tau\bar{\nu}.\nu\lambda.\omega\omega\theta\tau\ \lambda\bar{\nu}$ 'If we shall not eat, we shall not be in want' (I-Cor 8:8). But as a general rule, the particle $\omega\delta\bar{\nu}$ - is omitted; e.g. $\epsilon.\tau\epsilon\tau\bar{\nu}.\omega\delta\bar{\nu}.\kappa\omega\ \Gamma\delta\rho\ \epsilon\beta\omicron\lambda\ \bar{\nu}.\bar{\nu}.\rho\omega\mu\epsilon\ \bar{\nu}.\nu\epsilon\gamma.\nu\omicron\beta\epsilon\ \dots$ $\epsilon.\tau\epsilon\tau\bar{\nu}.\tau\bar{\mu}.\kappa\omega\ \delta\epsilon\ \epsilon\beta\omicron\lambda$ 'If you shall forgive men their sins,... if you shall not forgive' (Mt 6:14-15).

§379. The prospective conditional may be introduced by $\epsilon\omega\omega\pi\epsilon$, especially if the Protasis is Non-Verbal. When the Protasis contains a future supposition, $\epsilon\omega\omega\pi\epsilon$ is usually followed by $\epsilon\rho\omega\delta\bar{\nu}$ -; e.g. $\epsilon\omega\omega\pi\epsilon\ \delta\epsilon\ \pi\epsilon\kappa.\beta\lambda\lambda\ \omicron\gamma.\zeta\alpha\pi\lambda\omicron\gamma\varsigma\ \pi\epsilon$ 'If thy eye is sound' (Mt 6:22), $\epsilon\omega\omega\pi\epsilon\ \pi.\eta\bar{\iota}\ \bar{\mu}.\pi.\omega\delta\ \mu\lambda\rho\epsilon.\tau\epsilon\tau\bar{\nu}.\epsilon\iota\rho\eta\eta\eta\ \epsilon\iota\ \epsilon\zeta\rho\lambda\iota\ \epsilon\chi\omega.\epsilon$ 'If the house is worthy, let your peace come upon it' (Mt 10:12), $\epsilon\omega\omega\pi\epsilon\ \delta\epsilon\ \epsilon.\tau\epsilon\tau\bar{\nu}.\omega\delta\bar{\nu}.\zeta\epsilon\ \epsilon\rho\omicron.\epsilon$ $\mu\lambda.\tau\alpha\mu\omicron.\bar{\iota}$ 'If you shall find him, inform me' (Mt 2:8). **Note:** $\epsilon\omega\omega\pi\epsilon\ \bar{\mu}\bar{\mu}\omicron\bar{\nu}$ renders 'Otherwise'; e.g. $\mu\epsilon.\gamma.\nu\epsilon\chi\ \bar{\mu}\bar{\rho}\iota\ \varsigma\ \epsilon.\zeta\omega\tau\ \bar{\nu}.\delta\varsigma\ \epsilon\omega\omega\pi\epsilon\ \bar{\mu}\bar{\mu}\omicron\bar{\nu}\ \omega\delta\bar{\nu}.\gamma.\pi\omega\zeta\ \bar{\nu}.\delta\iota\bar{\nu}.\zeta\omega\tau$ 'They are not wont to put new wine into old skins; otherwise the skins become rent' (Mt 9:17; §63c).

§380. B. Irreal Conditional Clauses. When the supposition contained in the Protasis is clearly **impossible of fulfillment**, it is introduced by the verbal prefix $\epsilon\bar{\nu}\epsilon$ -. The Protasis may be Non-Verbal, or contain the Imperfect or II Perfect tenses. The Apodosis usually contains the Future Imperfect, less frequently the Imperfect. **Note:** The form of the Imperfect tense in the Protasis, owing to contraction, presents the curious appearance of a Present tense with the prefix $\epsilon\bar{\nu}\epsilon$ -; e.g. $\epsilon\bar{\nu}\epsilon.\omicron\gamma.\pi\rho\omicron\phi\eta\tau\eta\varsigma\ \pi\epsilon\ \pi\lambda\iota\ \bar{\nu}\epsilon.\epsilon.\nu\lambda.\epsilon\iota\ \mu\epsilon\ \chi\epsilon\ \omicron\gamma\ \tau\epsilon$ 'If this one were a prophet, he would perceive what she is' (Lk 7:39), $\epsilon\bar{\nu}\epsilon.\tau\epsilon\tau\bar{\nu}.\pi\iota\varsigma\tau\epsilon\gamma\epsilon\ \Gamma\delta\rho\ \epsilon.\mu\omega\gamma\chi\eta\varsigma\ \bar{\nu}\epsilon.\tau\epsilon\tau\bar{\nu}.\bar{\nu}\lambda.\pi\iota\varsigma\tau\epsilon\gamma\epsilon\ \epsilon\rho\omicron.\bar{\iota}\ \pi\epsilon$ 'For if you were believing Moses, you would believe me' (Jn 5:46), $\epsilon\bar{\nu}\epsilon.\bar{\nu}.\tau\lambda.\gamma.\varsigma\omicron\gamma\omega\bar{\nu}.\bar{\varsigma}\ \Gamma\delta\rho\ \bar{\nu}\epsilon.\gamma.\nu\lambda.\varsigma\bar{\rho}\bar{\omega}\gamma\ \lambda\bar{\nu}\ \pi\epsilon\ \bar{\mu}.\pi.\chi\omicron\epsilon\iota\varsigma\ \bar{\mu}.\pi\epsilon.\omicron\omicron\gamma$ 'For if they had understood it, they would not have crucified the Lord of Glory' (I-Cor 2:8).

§381. Sometimes the particle $\epsilon\omega\chi\pi\epsilon$ introduces the Apodosis; e.g. $\epsilon\bar{\nu}\epsilon.\bar{\nu}\tau\lambda.\bar{\nu}.\delta\omicron\mu\ \epsilon\bar{\nu}\tau\lambda.\gamma.\ \omega\omega\pi\epsilon\ \bar{\nu}.\zeta\eta\tau.\tau\eta\gamma\tau\bar{\nu}\ \omega\omega\pi\epsilon\ \zeta\bar{\nu}\ \tau\gamma\rho\omicron\varsigma\ \bar{\mu}\bar{\nu}\ \varsigma\iota\delta\omega\bar{\nu}\ \epsilon\omega\chi\pi\epsilon\ \lambda.\gamma.\mu\epsilon\tau\lambda\bar{\nu}\omicron\epsilon\iota\ \zeta\bar{\nu}.\omicron\gamma.\delta\omicron\omicron\gamma\bar{\nu}\epsilon\ \bar{\mu}\bar{\nu}\ \omicron\gamma.\kappa\bar{\rho}\mu\epsilon\varsigma$ 'If the mighty works which have happened among you, had happened in Tyre and Sidon, then they would have repented in sackcloth and ashes' (Mt 11:21).

§382. Remarks on the Conditional Clause. As a general rule **the Protasis precedes the Apodosis**. The exceptions which occur are no doubt due to the desire to retain as far as possible the word order of Greek originals; e.g. $\mu\lambda\rho\epsilon.\epsilon.\tau\omicron\gamma\chi\omicron.\epsilon\ \omega\omega\chi\epsilon\ \lambda.\epsilon.\omicron\gamma\lambda\omega.\bar{\eta}$ 'Let him deliver him, if he has desired him' (Ps 22:8).

§383. 'Except, unless' is rendered by the compound conjunction $\bar{\nu}.\varsigma\alpha\beta\eta\lambda\ \chi\epsilon$; e.g. $\bar{\nu}.\varsigma\alpha\beta\eta\lambda\ \chi\epsilon\ \lambda.\pi.\chi\omicron\epsilon\iota\varsigma\ \beta\omicron\eta\theta\epsilon\iota\ \epsilon\rho\omicron.\bar{\iota}\ \pi\lambda\rho\lambda\ \omicron\gamma.\kappa\omicron\gamma\bar{\iota}\ \lambda.\tau\lambda.\psi\gamma\chi\eta\ \omicron\gamma\omega\zeta\ \zeta\bar{\nu}\ \lambda\bar{\mu}\bar{\nu}\tau\epsilon$ 'Unless the Lord had helped me, in a little (time) my soul had dwelt in Sheol' (Ps 94:17); or by means of the Greek $\epsilon\iota$ - $\mu\eta$ - $\tau\iota$ followed by the conjunctive; e.g. $\bar{\mu}\bar{\mu}\bar{\nu}.\omega.\delta\omicron\mu\bar{\nu}.\lambda\lambda\lambda\gamma\ \epsilon.\epsilon\iota\ \omega\delta\bar{\rho}\omicron.\bar{\iota}\ \epsilon\iota$ - $\mu\eta$ - $\tau\iota\ \bar{\nu}\tau\epsilon.\pi\lambda.\epsilon\iota\omega\tau\ \epsilon.\bar{\nu}\tau\lambda.\epsilon.\tau\lambda\gamma\omicron\iota\ \varsigma\omega\kappa\ \bar{\mu}\bar{\mu}\omicron.\epsilon$ 'It is not possible for anyone to come to me, except My Father who sent me draws him' (Jn 6:44).

§384. The Conditional Clause sometimes renders a **concessive** meaning. In fact, the Concessive Clause is a variation of the Conditional, but with the difference that the supposition of the Protasis is regarded as conceded. In this sense Coptic occasionally uses $\epsilon\omega\chi\epsilon$; e.g. $\epsilon\omega\chi\epsilon\ \pi.\nu\omicron\gamma\tau\epsilon\ \bar{\nu}.\dagger.\bar{\rho}.\zeta\omicron\tau\epsilon\ \zeta\eta\tau.\bar{\eta}\ \lambda\bar{\nu}$ 'Although I do not fear God' (Lk 18:4), $\epsilon\omega\chi\epsilon\ \lambda.\iota.\bar{\rho}.\kappa\epsilon^1.\lambda\gamma\pi\epsilon\iota\ \bar{\mu}\bar{\mu}\omega.\tau\bar{\nu}\ \zeta\bar{\nu}.\tau.\epsilon\pi\iota\varsigma\tau\omicron\lambda\eta$ 'Although I made you very¹ sorry by the letter' (II-Cor 7:8; ¹Crum 84a). But as a rule Coptic employed the Greek conjunctions $\kappa\lambda$ - $\bar{\nu}$ ($\kappa\alpha\iota\ \epsilon\alpha\upsilon\bar{\nu}$) followed by $\epsilon\rho\omega\delta\bar{\nu}$ 'And if, even if, if only', $\kappa\lambda\iota$ - $\pi\epsilon\rho$ 'Since, although', and $\kappa\lambda\iota$ - $\tau\omicron\iota$ 'And yet, since'; e.g. $\kappa\lambda$ - $\bar{\nu}\ \epsilon.\varsigma.\omega\delta\bar{\nu}.\omega\omega\pi\epsilon\ \epsilon.\tau\rho\lambda^1.\mu\omicron\gamma\ \bar{\nu}\bar{\mu}\bar{\mu}\lambda.\kappa\ \bar{\nu}.\dagger.\nu\lambda.\lambda\pi\alpha\rho\bar{\nu}\lambda\ \bar{\mu}\bar{\mu}\omicron.\kappa\ \lambda\bar{\nu}$ 'Although it should happen for me to be put to death with thee, I shall not deny thee' (Mt 26:35; ¹§243.3), $\kappa\lambda\iota$ - $\pi\epsilon\rho\ \epsilon.\bar{\nu}\tau\lambda.\gamma.\epsilon\iota\ \epsilon\beta\omicron\lambda\ \zeta\bar{\nu}.\tau.\dagger\pi\epsilon\ \bar{\nu}.\lambda\beta\rho\lambda\zeta\lambda\bar{\mu}$ 'Although they have come forth from the loins of Abraham' (Heb 7:5).

§385. IV. Temporal Clauses: (a) Temporal clauses can be expressed by the Circumstantial tenses (§197, 212). In these clauses **the time standpoint is determined by the tense of the verb in the main sentence**. The clause can stand before or after the main sentence.

§386. (b) Temporal clauses with **a specific reference to a point in time** can be expressed in terms of Past (i.e. completed action), Contemporaneous, or Prospective Action. Such clauses, expressing themselves in

a particular time standpoint, generally but not invariably (§388n) precede the main sentence.

§387. Past Temporal Clauses.

The Past Temporal Auxiliary		
Person	Singular	Plural
1 com	ἸΤΕΡ(Ε).Ι-	ἸΤΕΡ(Ε).Ν-
2 masc	ἸΤΕΡΕ.Κ-	ἸΤΕΡΕ.ΤἺ-
2 fem	ἸΤΕΡΕ-	
3 masc	ἸΤΕΡΕ.Ϛ-	ἸΤΕΡ.ΟΥ-
3 fem	ἸΤΕΡΕ.Ϙ-	
nom subj	ἸΤΕΡΕ-	

The auxiliary ἸΤΕΡΕ- is used to express action completed **prior** to the action of the verb of the main sentence; e.g. ἸΤΕΡΕ.ΝΟΕΜΙΝ ΔΕ ΝΔΥ ΧΕ Δ.Ϙ.ΤΔΧΡΟϘ Ε.ΜΟΟΩΕ ΝΜΜΔ.Ϙ Δ.Ϙ.ΛΟ Ε.Ϙ.ΩΔΧΕ ΝΜΜΔ.Ϙ Ε.ΠΕΙ.ϘΩΒ 'When Naomi had seen that she was determined to proceed with her, she ceased to speak to her concerning this matter' (Ru 1:18), ἸΤΕΡ.ΟΥ.ΕΙ ΕϘΟΥΝ Ε.ΒΗΘΛΕΕΜ... Δ.Π.ϘΟΙΤ.ϘΩΡ ΕΒΟΛ 'When they had entered Bethlehem ... the report spread' (Ruth 1:19). **Negation** of the Past Temporal is effected by means of ΤΜ-; e.g. ἸΤΕΡ.ΟΥ.ΤΜ.Ε.Ω.Ϙ.Ϙ.Ϙ ΔΕ Ε.ΧΙΤ.Ϛ ΝΔ.Ϛ ΕϘΟΥΝ 'When they had not been able to take him in to him' (Mk 2:4).

§388. ΧΙΝ- 'From', followed by the II Perfect, refers back to action **completed in the past**, and renders 'Since' (**Note:** ΧΙΝ.ΝΤΔ- contracts to ΧΙ.ΝΤΔ-); e.g. ΕΙϘ ΔΟΥΗΡ Ν.ΟΥ.ΟΕΙΩ ΧΙ.ΝΤΔ.ΠΑΙ ΤΔϘΟ.Ϛ 'Lo, about how long since this had seized him?' (Mk 9:21), Π.ΜΕϘ.ΩΟΜΝΤ Ν.ϘΟΥ ΠΕ Π.ΟΥ ΧΙ.ΝΤΔ.ΝΔΙ ΩΩΠΕ 'It is the third day since these things have happened' (Lk 24:21). **Note:** Clauses containing ΧΙ.ΝΤΔ- do not conform to the rule that the temporal clauses, other than those containing the Circumstantial tense, generally precede the main sentence.

§389. For ΜΝΝϘΔ+the Causative Infinitive 'After', see §257. In contrast to the temporal clause introduced by the Past Temporal ἸΤΕΡΕ- (§387)— which, to some extent at least, stresses the **fact** that an action has been completed in the past— ΜΝΝϘΔ+the Causative Infinitive indicates **the event itself** which thus happened in the past. It might be described as a Dating Clause; e.g. ΜΝΝϘΔ Τ.ΡΕϚ.ΜΟΥ ΝϘΙ ΜΩΥϘΗϘ 'After the death of Moses' (Josh 1:1).

§390. For Ε.Δ- and Ε.ΜΠ- to express temporal clauses, cf §231.

§391. Contemporaneous Temporal Clauses. As noted in §197, the Circumstantial Tense is normally used to express contemporaneous action. Prefaced by ΧΙΝ-, it expresses the meaning 'While yet'; e.g. ΠΕΙ.ΠΑΔΝΟϘ Δ.Ϛ.ϘΟΟ.Ϙ ΧΙΝ.Ε.Ϛ.ΟΝϘ ΧΕ †.ΝΔ.ΤΩΟΥΝ ΜΝ.Ν.ϘΔ ΩΟΜΝΤ Ν.ϘΟΥ 'This deceiver said, while he was yet alive, I shall rise after three days' (Mt 27:63). The Greek conjunctions ϘΩϘ 'As', ϘΟϘΟΝ 'As long as', ΕΦΟϘΟΝ 'As long as, insofar as', ΕΤΙ 'Yet, still', can also precede the Circumstantial Tense to render the meaning 'While, as'. But it is to be noted that these conjunctions can stand before other auxiliaries and before the Non-Verbal sentence; e.g. ϘΟϘΟΝ ΕΡΕ.ΠΑ.Τ.ΩΕΛΕΕΤ ΩΟΟΠ ΝΜΜΔ.Υ 'As long as the bridegroom is with them' (Mk 2:19), ϘΟϘΟΝ †.Ϙ.Π.ΚΟϘΜΟϘ 'As long as I (am) in the world' (Jn 9:5).

§392. For Ϙ.Π.ΤΡΕ- 'When, while, as', see §258. The syntactical function of this adverbial compound is similar to that of the Causative infinitive prefaced by ΜΝ.Ν.ϘΔ, the essential difference being that the event referred to is **contemporaneous** with the action of the main sentence; e.g. Ϙ.Π.ΤΡΕ.Υ.ΝΚΟΤΚ ΔΕ ΝϘΙ Ν.ΡΩΜΕ Δ.Ϛ.ΕΙ ΝϘΙ ΠΕϚ.ΧΔΧΕ 'During (the time that) the men were sleeping, his enemy came' (Mt 13:25).

§393. Prospective Temporal Clauses. ΕΡΩΔΝ- (§377) introduces the Prospective Temporal Clause as well as the Prospective Conditional. Context alone must in many cases decide whether a temporal or a conditional meaning is implied. Sometimes the main sentence contains the Greek ΤΟΤΕ 'Then', which decides the temporal nature of the preceding clause; e.g. ΕΡΩΔΝ ΠΕ.ΧϘ ΟΥΩΝϘ ΕΒΟΛ ΕΤΕ.ΠΕΝ.ΩΝϘ ΠΕ ΤΟΤΕ ϘΩΤ.ΤΗΥΤἺ ΤΕΤ.ΝΔ.ΟΥΩΝϘ ΕΒΟΛ ΝΜΜΔ.Ϛ Ϙ.ΟΥ.ΕΟΥ 'When Christ who is our life will appear, then you will also appear with Him in glory' (Col 3:4). The Greek conjunction ϘΟΤΔΝ 'Whenever' can introduce temporal clauses with ΕΡΩΔΝ-; e.g. ϘΟΤΔΝ ΕΤΕ.ΤἺ.ΩΔΝ ΧΙϘΕ Μ.Π.ΩΗΡΕ Μ.Π.ΡΩΜΕ ΤΟΤΕ ΤΕΤ.ΝΔ.ΕΙΜΕ ΧΕ ΔΝΟΚ ΠΕ 'When you will be raising up the Son of Mankind, then you will perceive that I Am' (Jn 8:28).

§394. The Circumstantial Tense (§188) can often express a temporal clause with reference to the future; e.g. Ε.ΤΕΤΝ.ΕΙ ΔΕ Ε.ΤΕΤΝ.Δ.ΩΛΗΛ ΝΝΕ¹.ΤἺ.ΩΩΠΕ Ν.Θ.Ε Ν.Ν.ϘΥΠΟΚΡΙΤΗϘ 'When you come, being about to pray, do not by any means become as the hypocrites' (Mt 6:5; ¹III Fut Neg, §199a).

§395. The Tenses of Unfulfilled Action, ΩΔΝΤ- and ΜΠΔΤ- (§222), can be used in Prospective Temporal Clauses; e.g. ΜΗ Ε.ΤΕΤἺ.ΔϘΩ Ε.ΤΕΤἺ.ϘΩΩΤ ϘΗΤ.ΟΥ ΩΔΝΤ.ΟΥ.Ρ.ΝΟϘ 'Will you continue looking for them

ΔΟΥΗΡ	'About how much?'	§344
ΔΩ	'Who?, what?'	§344
	'A certain'	§344.note
ΔΖΡΟ=	'Why?'	§344
ΔΧΝ- (ΕΧΝ-), ΔΧΝΤ= (ΕΧΝΤ=)	'Without'	§278
Β		
Β	2 (cardinal number)	§117
β	for ς	§5b
β	for ἄ	§10
ΒΟΛ	adverb	§281
Γ		
Γ	3 (cardinal number)	§117
Δ		
Δ	4 (cardinal number)	§117
Δ	replaced by Τ (letter name = ΤΔΥ)	§2
Ε		
Ε	5 (cardinal number)	§117
Ε'	6 (cardinal number)	§117
Ε-	Noun Prefix	§261
	Verbal Prefix	§197a.n, 231, 352
	Characteristic of II tenses	§186,192,206, 211
Ε-, ΕΡΟ=	'To, concerning'	§261
	indicating object	§331,32
	in compound prepositions	§273
	+ Simple Infinitive	§251
	+ Causative Infinitive	§256
-Ε	Feminine ending	§56-7
ΕΒΟΛ	adverb	§282
ΕΒΟΛΤΩΝ	'Whence?'	§345
ΕΒΟΛΖῆ-	forming the equivalent of an Adjectival Predicate	§303
ΕΒΟΛΧΕ	'Because'	§373
ΕΙ	= consonantal ι	§4
ΕΙ Ε (ΕΕΙ Ε)	Interrogative Particle	§346
	Introducing Apodosis of Conditional Clause	§376
ΕΙ ΕΠ-	Noun Prefix	§60
ΕΙ ΕΡ-	Noun Prefix	§61
ΕΙ C also ΕΙ C.ΖΗΤΕ	'Lo, behold'	§296
ΕΙ C.ΖΗΗΝΕ, ΕΙ C.ΖΗΗΠΕ	Agreement in gender + number	§296n
ΕΙ ΔΤ=	'Eye'	§38,185
ΕΙ ΕΖ-	Noun Prefix	§61
Ε.ΜΔΤΕ	'Very'	§115
ΕΝ-	for ΕΝΕ-	§346.1
ΕΝΕ-	Interrogative Particle	§346
	Introducing Irreal Conditions	§380
ΕΝΕΡΕ-, ΕΝΕ-	Relative Imperfect	§351,359
ΕΝΤΔ-	Relative Perfect	§360
ΕΝΕΖ	'Ever'	§281
ΕΡΕ-	Verbal Prefix (cf also II Present, II Fut, III Fut)	§197a.n,352
ΕΡΟ= (cf Ε-)		
ΕΡΩΤῆ	Preposition 'To, for, from'	§261
ΕΡΩΔΑΝ	Verbal Prefix of Conditional	§377
	Temporal	§393
ΕΤ-	Relative Particle	§355-56,360
ΕΤΒΕ-, ΕΤΒΗΗΤ=	'On account of'	§274
ΕΤΒΕΟΥ	'On account of what?'	§344
ΕΤΒΕΧΕ	'Because'	§373
ΕΤΕ-Ε-	Relative Particle and Verbal Prefix	§361-63
ΕΤΕΜΠΕ	as an Interrogative	§361.2
ΕΤΩΝ	'Whither?'	§345

ΕΤΕΡΕ-	Relative Particle and Verbal Prefix	§357
ΕΤΕΤῆΔ	for ΕΤΕΤῆΔ	§211n
ΕΤΕΩΔΡΕ-	for ΕΩΔΡΕ-	§359n
ΕΩΠΕ	in Conditional Clause	§379
ΕΩΠΕ ῆΜΟΝ	'Otherwise'	§379n
ΕΩΔΡΕ-	Verbal Prefix II Habitude	§206
	Relative of Habitude	§351,359
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ΕΖΕ	'Yes'	§348
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Ζ	7 (cardinal number)	§117
z	rarely used	§2
H		
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Θ		
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θ	= TZ	§3,174
ΘΗΒΔΙC	misused form	§95
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I		
Τ	10 (cardinal number)	§117
	10,000 (two overlines; cardinal number)	
ι	semi-consonant	§4
-ι	1 st sing suffix	§35,39
ει	= consonantal ι	§4
K		
κ	20 (cardinal number)	§117
κ	for r	§2
-κ	2 masc sing suffix	§35
κε	'Other, also'	§111-13
κΔΝ	'Although'	§384
κοϋΝ=	'Bosom'	§38
κεσοπ	'Again'	§281
καταρο=	Prepositional form of Greek κατα 'According to'	
λ		
λ	30 (cardinal number)	§117
λ for ῆ	Assimilation	§10.2
M		
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ῆ	for ῆ before β, μ, π	§10
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μα-	Noun Prefix	§60
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μαρον	Absolute form of Optative	§220n
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μερε-, με=	Verbal prefix negative of ι Habitude	§205
μεωακ	'Perhaps'	§281n
μεζ-	Particle forming Ordinal Numerals	§129
μη	Interrogative Particle	§346
μητ(ε)ι	Interrogative Particle	§346
μιο=	'Hail'	§181n
(ῆ)ῆῆ-	'There is not'	§184,190,314
ῆῆῆ(ε)	Possessive Particle	§262a(a)
ῆῆῆ	Absolute Form of ῆῆῆ	§233

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ΜΝ.Ν.ϞΩ.Ϟ	'Afterwards'	§285
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ΝΕΣΕ-, ΝΕΣΩ=	Adjective Verb	§182
ΝΣΙ	Particle indicating subject	§324,325
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Ξ	60 (cardinal number)	§117
Ξ	for ΚC	§3
Ο		
Ο	70 (cardinal number)	§117
Ο	'Great'	§103,106
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Ρ	900 (cardinal number)	§117
Ρ	for Ν	§10
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ΡΩ=	'Mouth'	§38
ΡΜ-	Noun Prefix	§60
ΡΟΜΠΕ (ΡΜΠΕ-)	'Year'	§131
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ΡΝΤ=	'Name'	§38
ΡΡΟ	'King'	§95
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ΡΕϣ-	Noun Prefix	§63
C		
Ϛ	200 (cardinal number)	§117
Ϛ-	Causative Prefix	§171
-Ϛ	'Her'	§35
	as neuter	§41
	forming feminine nouns	§58
ϚΔ-	Noun Prefix	§60
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Ϛ†-	Noun Prefix	§61
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ϚΟΥΝΤ	'Price'	§38
Τ/†		
Τ	300 (cardinal number)	§117
Τ	for Δ	§2
Τ-	Causative Prefix	§173
(Τ-)	Omission of Causative Prefix	§176
-Τ	'Me, my'	§35,39
Τ(Ε)-	Definite Article	§54,80ff
ΤΔ-, ΤΕ-	Possessive Adjective	§50
ΤΔ-	Possessive Article	§51
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	'Where?'	§345
ΤΝ̄Χ	for ΤΝ̄ΝΔ	§209.2
ΤΝΔΥ	'When?'	§345
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Υ		
Ῡ	400 (cardinal number)	§117
Υ	semi-consonant	§4
Φ		
Φ̄	500 (cardinal number)	§117
φ	for Π2	§3
Χ		
Χ̄	600 (cardinal number)	§117
χ	for Κ2	§3
Ψ		
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Ω		
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Ϟ		
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ϞϞΕ, (ΕϞϞΕ-)	'It is befitting'	§184n
Ϟ̄ΣΟΜ	'Be strong, able'	§223
ϑ		
ϑ̄	90 (cardinal number)	§117

ϣ	letter	§5b
-ϣ	'Him, his'	§35
	forming masc. nouns	§58
2		
2	letter	§5d
2Δ-, 2ΔΡΟ=	'Under'	§269 (compounds 276)
21-, 21Ω(Ω)=	'Upon'	§268 (compounds 277)
2Ω	'To suffice'	§237
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2ΩΒ	'Work'	§61
2Δ(Ε)ΙΟ	Interjection of entreaty	§296
2ΔΜ-	Noun prefix	§60
2ΔΜΟῖ	'Would that!'	§296
2Ν-, Ν.2ΗΤ	'In'	§271,246-7, 258,392
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2ΔΠC	'It is necessary'	§237
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2ΟΟΥ	'Day'	§133
2ΟΥΕΙΤ(Ε)	'First'	§129n
2ΩΩϣ	'On the other hand'	§293
Χ		
Χ	letter; alternates with ϸ	§5e and note
	= Τ(Ϛ)	§175
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ΧΟΟ.C	'To say it'	§41
ΧΙ†	'To buy and sell'	§177n

ς		
ς	letter	§5f
-ςΕ	'Then, therefore'	§293
ςΜςΟΜ	'To be powerful'	§253
ςΙΝ-	Noun Prefix	§63c
ςΕΠΗ	'Quickly'	§281
ςΟς, ςΙς-	'Half'	§127
†: Cf τ		

Common Irregular Verb Parts

ΔΔ=	ΕΙΡΕ 'To make'
ΔΖΕ	Qual of ΩΖΕ 'To stand'
ΕΕΤ	Qual of ΩΩ 'To conceive'
ΕΙΔ-, ΕΙΔΔ=	ΕΙΩ 'To wash'
ΚΔ-, ΚΔΔ=	ΚΩ 'To lay'
ΚΕΜΤ-, ΚΕΜΤ=	ΚΙΜ 'To move'
ΜΕΡΕ-, ΜΕΡΙΤ=	ΜΕ 'To love'
ΜΔς- (ΜΕς-), ΜΔςΤ=	ΜΙςΕ 'To bring forth, give birth to'
Ν-, ΝΤ=	ΕΙΝΕ 'To bring'
Ο	Qual of ΕΙΡΕ 'To make'
Π-	ΕΙΡΕ 'To make'
ςΕ-, ςΟΟ=	ςΩ, 'To drink'
ςΕΚ-, ςΟΚ=	ςΚΔΪ 'To plough'
ςΝ(Τ)-, ςΔΔΤ=	ςΙΝΕ 'To pass by'
ςΕΖ-, ςΖΔΙς- or ςΖΔΙΤ=	ςΖΔΪ 'To write'
ςΔΖΤ-, ςΔΖΤ=	ςΩΖΕ 'To weave'
ςΔΖΤ=	ςΙΖΕ 'To remove'
ΤΔΔ=	† 'To give'
ΤΟ	Qual of † 'To give'
ΟΥΔΔΒ	Qual of ΟΥΟΠ 'To be pure, holy'
ΟΥΟΧ	Qual of ΟΥΧΔΪ, 'To become whole'
ΩΝ(Τ)-, ΩΝΤ=	ΩΙΝΕ 'To ask'
ΩΟΟΠ	Qual of ΩΩΠΕ 'To become'
ϣΙΤ-	ϣΙ 'To bear'
ΖΙ-	ΖΙΟΥΕ 'To strike' or ΖΙ 'To thresh'
ςΕ-, ςΟΟ=	ςΩ 'To say'
ςΡΔΕΙΤ	Qual of ςΡΟ 'To be strong'
ςΙΤ=	ςΙ 'To receive'
ς(Ε)Ν-, ςΝΤ=	ςΙΝΕ 'To find'
ςΕΕΤ	Qual of ςΩ 'To continue'

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