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THE
GOSPEL OF ST. JOHN

ACCORDING TO

THE EARLIEST COPTIC MANUSCRIPT

EDITED WITH A TRANSLATION

BY

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THE DISCOVERY OF THE PAPYRUS

ABOUT twenty-seven miles south of Asyut, halfway between Cairo and Aswan the cliffs on the east side of the Nile rise in precipices from the plain, with parallel spurs projecting into the cultivation. Near the village of Hamamieh, close to a large wady or ravine, one of these spurs, covered with limestone detritus, has been used as a cemetery in Predynastic, early Dynastic and Roman times. When Mr. Guy Brunton was clearing this in March 1923 for the British School of Archaeology, a broken crock was found, buried 18 inches under the surface, in the neighbourhood of the Roman or early Coptic graves. The pot is of red pottery painted pale buff, with a decoration in black of bands and spots, which cannot unfortunately be closely dated. Mr. Brunton's assistant, Mr. Starkey, in emptying the dust from the pot found that it contained a little package of papyrus wrapped in rag, and tied with thread. It was very fragile; the outer parts were dark brown, and partly decayed. It was therefore brought to England in the original wrapping as it was found, to minimise risks in transport. The clearance of the ground was completed by Mr. Brunton in December 1923, and brought to light traces of crude brick walls in the immediate neighbourhood, with one carved limestone capital of Byzantine style. Apparently an early church had stood here; and in the rubbish was found a small bronze censer with chains. The pot, the capital, and the censer will all be published in the forthcoming volumes on the excavations at Qau el Kebir.

At University College, on my removing the strips of crumbling linen rag in which the papyrus lay, it was seen to be a tall narrow book of leaves stitched together, which had been sharply doubled twice over, across the height of it. Being stitched at the back, the leaves had skewed in folding and the prospect looked discouraging. It could not be opened in the least without cracking. Damping to render it flexible was a risk, as too much moisture would have made the two layers separate, or have reduced it to pulp. Damp cotton wool was therefore used, from which all spare moisture had been squeezed; this was tousled as loose as possible, packed on the edges of the leaves, and the whole wrapped in a cloth. After a few days, the papyrus had absorbed enough moisture to enable it to be slightly unbent. Similar damp wool was then placed in the middle, where the folds were sharpest. After several days more, the whole mass could be flattened out, without producing any fresh breaks. On separating the MS. into sheaves, where the leaves would part, the portions were interleaved in an old volume of soft paper, to dry flat. It was then seen that the subject was the Coptic version of the Gospel according to St. John. After some days of drying, the leaves could then be safely separated.

Meanwhile, the largest leaf was measured, and glass plates were prepared, large enough to allow of laying a border of card around each leaf, twice as thick as the leaf, so that pressure of the glass would not crush the papyrus. After temporarily fastening the pairs of glasses together, the whole was studied by Sir Herbert Thompson, who rearranged any misplaced fragments, and made his working copy. On return to me, the fragments of each leaf were strapped together so that the leaf could be shifted as a whole, numbers were placed on each page according to the original pagination, and all the paper was browned to avoid contrast. Mr. Emery Walker undertook the photographing at University College, and I shifted each leaf into position, almost flat, and reversed it to expose each side. The glasses were then finally bound over at the edges. The total loss, even from the most rotten

and fragile parts, was not a thousandth of the whole amount that was found.

The condition of the papyrus showed that it had been greatly worn. The first three leaves were missing when it was folded up, and probably as many were lost from the end. The back leaf was half broken away; a leaf near the end had come loose, and was laid in at about two-thirds through the volume. The rubbed surface of these latter leaves showed how much worn they had become by sliding on a reading desk. The height of the MS. indicates that it was for Church use, rather than a private copy. It appears that, when too defective for regular reading, it had been set aside, and buried reverently in the cemetery.

On hearing of the discovery, a member of the Committee of the British and Foreign Bible Society suggested that the collection of MSS. in the library of that Society would be a fitting place for such a document. The importance of it as the oldest Coptic MS. of a gospel, was also felt by other members of the Committee, and especially by the librarian, Dr. Kilgour. Among the Committee personally a contribution was made to the British School to enable the present publication to be carried out as completely as possible. The MS. is now immediately accessible to any scholar, in the well-lighted library of the Society in Queen Victoria St., London, where it is stored with other important MSS. in a fire-proof safe. The conditions and surroundings thus secured seem to be especially suitable for such a manuscript.

FLINDERS PETRIE.

INTRODUCTION

1. THE MANUSCRIPT[1])

THE Papyrus is referred to in this Introduction as *Q*. It is a book in Codex form of which 43 leaves, or fragments thereof, are extant out of a volume which originally contained 100 numbered pages, or 50 leaves, besides in all probability one or two unnumbered leaves at beginning and end.

The text begins at ch. II. 12 on a page numbered 7 and ends at ch. XX. 20 on p. 96. Therefore it is clear that six numbered pages, i. e. 3 leaves of text are missing at the beginning.

We can tell the structure of the book by the fibres of the papyrus. As all papyrus consists of two layers of fibres at right angles to each other, one face of a papyrus leaf presents fibres running in a horizontal direction and the other face in a vertical direction. These are denoted by H and V respectively. In the present MS. every leaf is numbered and all the leaves bearing numbers up to 50 are VH, that is, they have vertical fibres on the recto, or first side of the leaf and horizontal fibres on the verso; all leaves after 50 are HV; therefore pages 50 and 51 are both H, and formed part of one sheet originally, folded so as to make a double leaf. And so we learn that the book was made by taking 25 square sheets of papyrus about 10 inches each way and laying them one above the other, each with its horizontal fibres upwards, and then folding the whole mass in half so as to form a volume of a single gathering or quire. It must have been a clumsy sort of book; but the method seems to have prevailed for a time when the codex form of book was first introduced, though our evidence does not allow us to say that it preceded the method of multiple quires laid side by side.

The transition from the ancient roll form of manuscript (still used for reading the law and the prophets in Jewish synagogues) to the codex form is still somewhat obscure. It would almost seem to have been in some way bound up with the spread of Christianity. At any rate very few Christian literary fragments written on rolls have survived, and this is the more remarkable when we consider what the Jewish tradition was. The remains of the Pastor of Hermas in Greek at Berlin are parts of an original roll: and the second set of "Sayings of Jesus" (P. Ox. No. 654) is written on the back of a papyrus roll. In Coptic there is in Paris a papyrus with four columns of extracts from the second book of Maccabees in the Achmimic dialect; what remains is only about 20 inches long and probably it never was a complete roll;[1] and the same remark applies to the papyrus fragment with extracts from a Coptic version of the Didache recently acquired by the British Museum.[2] The roll-form continued to be used for legal and other documents to a much later date; but we are dealing only with Christian literary texts. The codex-

[1] Abbreviations:
Q, the papyrus here edited.
W, the Washington MS. of the Gospels. The remaining symbols of the Greek and Latin New Testament manuscripts are the usual ones.
Θ, the Koridethi Gospels, Greg. 038, Sod. ε 050.
Sa, Sahidic.
Bo, Bohairic.
M. E., Middle Egyptian.
Gr, Greek.
homoeot., homoeoteleuton.
lac., lacuna.
superl., superlineation.

[1] LACAU, *B. I. F. A.* VIII. The other fragments in Paris published originally by Bouriant and re-edited by Lacau, are written on the backs of old rolls which have been pasted back to back and formed into the leaves of a codex.

[2] *Journ. Theol. St.* XXV. 225.

form of book is generally supposed to have been suggested by the waxed tablets, which were used either in pairs (diptychs) or in larger numbers fastened together by cords passed through holes bored in the hinder wooden edges.[1] Such a group of tablets seems to have been known as a *codex*, and the name was passed on to the papyrus or vellum leaves arranged in the same fashion. But for the more convenient holding together of a number of leaves, the system above described of folding sheets of papyrus into double leaves and placing them one inside the other was adopted in some parts of Egypt.[2]

Very few of these single-quire books are known. There exist in Coptic:—

i. Berlin. Epistle I Clement (Achmimic), papyrus, end of cent. IV, edited by Carl Schmidt (Texte u. Unters. XXXII).
ii. Berlin. The book of Proverbs (Achm.), papyrus, still unpublished.
iii. Berlin. A gnostic papyrus of cent. V, also unpublished (C. Schmidt, *u. s.*, p. 7).
iv. Cairo. Inst. Miss. Arch. Franç. Epistola Apostolorum, pap. of cent. IV—V, ed. C. Schmidt, *T. U.* XLIII.
v. Heidelberg. Acta Pauli, ed. C. Schmidt, 1914.

Greek examples of single-quired books are:—

i. Brit. Mus. = P. OX. Nos. 208 + 1781, pap. fragments of the Gospel of St. John of cent. III.
ii. J. P. Morgan coll., an Iliad papyrus, cent. III-IV.
iii. Stockholm. A work on chemistry.

The last two instances are quoted from Schubart, *Das Buch bei den Griechen und Römern*[2], 1921.[3] On p. 129 he states that the size of the sheets was graduated, being largest in the outer ones and progressively smaller towards the middle of the book so as to give space for an equal amount of text on each leaf, and this seems to have been the case with *Q*, but the condition of the edges is for the most part too imperfect to allow of demonstration.[1]

Each leaf of *Q* measured originally about 10 inches (250 mm.) in height by about 5 inches (125 mm.) in width. The text was written in a single column covering about $8^1/_2$ inches (210 mm.) by $3^1/_2$ inches (85 mm.). There were from 33 to 37 lines on a page. Each page was numbered, as is also the case with the Acta Pauli and the Epistola Apostolorum.

There was no division of the text either by chapter-numbers or by enlargement of initial letters, or by extrusion of them into the margin. The only mark is a > inserted at the ends of lines in 18 instances: their purpose is obscure, for they are not used, as in other MSS., merely to fill up short lines; the number of letters in a line varies from 11 to 25, and they are not used in specially short lines. They have no relation to the tituli of the Gospel, to the ℵ B divisions nor the Eusebian sections, nor to any lections that we know later. Once what is apparently the same sign is placed at the beginning of a line corresponding to our VI. 1.

The only punctuation is a high point; a colon seems to be used once on p. 9, l. 1, perhaps a mistake. The apostrophe so often found both in Greek and Coptic early MSS. is also found here above ⲕ, ⲗ, ⲙ, ⲝ, ⲡ, ⲣ, ⲧ, ⲫ, seemingly to guide the reader, when reading aloud, since there is no word-division, but the principles of its use have never yet been adequately explained. A circumflex accent is found occasionally over ⲉⲓ when it stands for the verb "come," as elsewhere (BM. Or. 7594, Jonah; Rahlfs, Psalmenfr. p. 16), and over ⲟ the qualitative of ⲉⲓⲣⲉ, doubtless to mark them as such.

The only contractions used are $\overline{\text{ⲓⲏⲥ}}$, $\overline{\text{ⲭⲥ}}$, $\overline{\text{ⲡⲛⲁ}}$. The superlineation for ⲛ at the end of the line is never employed.

The MS. is written in one hand throughout and all the corrections are by the hand of the writer. The scribe was not exemplary; his list of errors

[1] BIRT, *Das antike Buchwesen*, 1882, p. 95. KENYON, *Palaeography of Greek Papyri*, 1899, p. 24. E. MAUNDE THOMPSON, *Introd. to Greek and Latin Palaeography*, 1912, p. 51.

[2] One cannot say that the single-quire preceded the multiple-quire codex as the latter appears quite as early as the former, e. g. the Odyssey of John Rylands Libr. cent. III—IV is multiple quire (Greek Papryi of the J. Ryl. Libr. ed. A. S. Hunt No. 53).

[3] H. I. BELL in an excellent *résumé* of the subject in *The Library* N. S., X. (1909), p. 303 seq. mentions that there is an example as late as the VIIIth cent. in the Brit. Mus. among the Aphrodito papyri (Cat. Greek Pap. IV. No. 1419).

[1] There are slight fragments of the fine cord with which the manuscript was sewn still in situ on leaves 21—22, 23—24, 77—78 and 83—84; and there are numerous holes on the inner edges which show that the sheets were held together, not as one would expect by threads carried vertically through the centre of the sheet, but the inner *margins* were pierced by a number of holes and the threads carried across, so that when opened the pages showed threads passing horizontally across the backs of the leaves. The same arrangement of threads is seen depicted in several mosaics representing open volumes nearly contemporary with *Q*. Cf. WILPERT, *Die römischen Mosaiken und Malereien*, 1916, pl. 47, 85, 89 &c.

is considerable (see next col.), and the omissions due to scribal error are unduly numerous, though it is possible and even likely that some of these are due to the scribe of his exemplar. He occasionally crosses out an error with a diagonal line, e. g. in V. 45, X. 37, XI. 27, XIV. 6, XVIII 6, 36.

2. PALAEOGRAPHY AND DATE

THE handwriting bears a strong resemblance to that of Vaticanus, allowance being made for the fact that one is on papyrus and the other on vellum. Consequently in Q there is not the same perfect regularity of letter-form that we find in B. The principal points of difference are:—

ⲃ is usually not quite closed at the top; in Vat. always closed.

ⲉ shows a tendency to squareness at the top and for the foot to be small compared with the overhanging top. In Vat. it is a fair half-circle.

ⲙ is square and very similar in both MSS. The round ⲙ occurs twice in *Q*, on p. $\bar{\lambda}$ the seventh line from the bottom in the word ⲘⲀ, and on p. $\overline{\text{ⲡⲁ}}$ the fourteenth line from the bottom in ⲔⲞⲤⲘⲞⲤ.

ⲛ is usually a little wider than square, and when broad the diagonal tends to sag.

ⲝ has a marked serif at the top; in Vat. the top is quite flat.

ⲥ like ⲉ shows a tendency to flatness at the top.

ⲩ is rather large and less regular than in Vat.

ⲱ is usually small and written well above the line; in Vat. on the line.

Among early Coptic MSS. the hand of *Q* comes nearest to BM. Or. 7594 (Deut.-Jonah-Acts) and to the Berlin Clement; of the two closer to Clement, but it is not so heavy as either of them.

The complete reproduction of the papyrus renders it unnecessary to enter into further detail.

Sir Frederic Kenyon has given me an estimate of the date based on the study of photographs of the original; and he kindly allows me to quote from his letter. He writes:—

> "The manuscript to which the writing is most akin is the Codex Vaticanus. There is the same simplicity, the same rounded forms, the same slight irregularities in length of lines (though that is not peculiar to Vaticanus), and a very similar general appearance. The only sign of a rather later date is a tendency to enlarge such letters as ⲩ and ⲫ, which becomes more marked in manuscripts of the fifth and later centuries. Taking therefore the second quarter of the fourth century as the probable date of the Vaticanus, I should be inclined to assign the St. John to the third quarter; though you know well that dogmatism is entirely out of place in these matters, and that a precise assignment of dates is not possible in dealing with manuscripts of this class and period. The hand is, however, so like the normal Greek hands (which is not the case with most Coptic MSS.), and is so evidently the work of a trained scribe, that one may feel more confidence in assigning a date to it than is often possible with Coptic scripts."

3. THE TEXT OF THE MANUSCRIPT

ALL manuscripts have peculiar readings, and the earlier the MS., usually the more numerous they are.

The first task, however, is to clear out of the way those peculiarities which are due to the scribe. It is not always quite easy to determine the border line and to distinguish between errors and variants. Here follows a list of the errors, or what appear to be such:—

III. 21 ⲛⲟⲩⲁⲉⲓⲛ 2° for ⲡⲛⲟⲩⲧⲉ (v. l.?).
V. 30 ⲉⲓⲁⲱⲓⲛⲉ for ⲉⲉⲓⲱⲓⲛⲉ probably; the Fut. III is inadmissible with ⲉⲛ.
VI. 31 ⲁⲩ† for ⲁⲫ†.
— 64 ⲛⲉⲧⲣ̄ⲡⲓⲥⲧⲉⲩⲉ for ⲛⲉⲧⲣ̄ⲡ. as elsewhere.
VII. 1 ⲙⲁⲁϩⲉ ⲁⲃⲁⲗ ϩⲛ̄ . . . ⲁⲃⲁⲗ makes nonsense and is omitted by all others.
— 35 ⲁⲓⲁⲥⲡⲟⲣⲓⲁ.
— 47 ⲡⲗⲁⲛⲁ for ⲣ̄ⲡⲗⲁⲛⲁ.
— 49 ⲙⲏⲱⲉ omitted.
— 52 ⲟⲩⲛ for ⲙⲛ̄.
VIII. 12 ⲉⲫⲥⲉⲭⲉ for ⲁⲫⲥⲉⲭⲉ.
— 23 ⲟⲩⲁⲃⲁⲗ 1° for 2ⲉⲛⲁⲃⲁⲗ.
— 45 ⲭⲉ omitted after ⲁⲉ.
IX. 7 ⲡⲉⲛⲧⲁⲫⲧ. for ⲡⲉⲛⲧⲁⲩⲧ.
— 25 ⲟⲩⲁ omitted before ⲁⲛⲁⲕ 2°.
— 40 ⲁⲛⲁⲛⲁⲛ for ⲁⲛⲁⲛ, but conceivably there is conflation here, as three Sa MSS. read ⲁⲛ alone, and the scribe may have taken the final ⲁⲛ to be Sa ⲟⲛ.
X. 9 ϩⲓⲧⲟⲟⲧⲫ for ϩⲓⲧⲟⲟⲧ.
— — ⲧⲥⲉⲕⲟ for ⲧⲉⲕⲟ.
— 32 ⲉⲛⲁⲛⲟⲩⲫ for ⲉⲛⲁⲛⲟⲩⲟⲩ.
— 33 ⲟⲩⲉⲉ for ⲭⲉⲩⲁ?
— 38 ⲉⲱⲗⲧⲉ for ⲉⲣⲱⲗⲧⲉⲧⲛ̄.

XI. 2 ⲦⲈ omitted after ⲀⲈ.
— 9 ⲚⲈⲫⲚⲈⲨ for ⲫⲚⲈⲨ.
— 33 ⲀⲨⲰ 2° should be deleted.
— 51 Ⲉ omitted before ⲠⲀⲢⲬ.
— 53 2ⲚⲘ for ⲬⲒⲚ.
— 55 ⲈⲂⲞⲀ omitted before 2ⲚⲦⲬⲰⲢⲀ.
XII. 26 ⲚⲎⲈⲒ omitted after ⲢⲀⲒⲀⲔⲞⲚⲒ (v. l.?).
XIV. 21 ⲈⲪⲀⲀⲢⲎ2 (Fut. III), error for Fut. II or Circumstantial (cf. V. 30 above). Sa has ⲈⲦ2ⲀⲢⲈ2 = ὁ τηρων.
— — ⲚⲀⲈⲒⲚⲈ for ⲘⲀⲈⲒⲈ.
— 23 ⲚⲚⲞⲨⲘⲀ for ⲚⲞⲨⲘⲀ.
— 25 ⲈⲈⲒⲰⲀⲬⲞⲞⲨ for ⲀⲈⲒⲬⲞⲞⲨ.
XV. 7 ⲚⲪⲰⲞⲠⲈ for ⲫⲚⲀⲰ. (dialect? cf. XVI. 20).
— 10 ⲦⲀⲄⲀⲠⲎ for ⲦⲪⲀⲄⲀⲠⲎ.
XVI. 4 ⲘⲠⲞⲨⲬⲞⲞⲨ for ⲘⲠⲒⲬⲞⲞⲨ.
— 7 ⲀⲢ[ⲈⲒⲬⲰ], if correct reading, probably error for ⲈⲈⲒⲬⲰ.
— 27 ⲘⲢⲢⲒⲦⲫ for ⲘⲢⲢⲒⲦ.

Next follows a list of readings peculiar to *Q*. These frequently may be a mere error of the scribe who heedlessly writes ἡμεῖς for ὑμεῖς, αὐτούς for αὐτοῖς &c., or vice versa. But many readings, once "peculiar," have found support in later-discovered MSS. and then at once they begin to have an importance, not on their own account necessarily, but as showing a possible connection between the MSS. containing them. A striking instance occurs in *Q*. A curious omission of an important verse (Jo. IX. 38) and the initial words of v. 39 first came to light in the Old Latin MS. of the gospels at Verona (b) of the VIth cent. published by Bianchini in 1749. It is very common for a verse to be omitted and it occasioned no remark. In 1863 Tischendorf published the complete text of Sinaiticus (ℵ), cent. IV—V, which showed the same words to be missing. He notes that they have been added by a later hand. In his eighth critical edition of the New Testament (1869) his note mentions the omission in ℵ and b and he adds that some of the words are also missing in a later Old Latin MS. (l) now at Breslau. Still it was a curiosity and not yet a problem. In 1912 Prof. H. A. Sanders of Michigan published the first edition of the important Greek manuscript of the gospels now at Washington (W) of the Vth cent. and precisely the same words again are missing. And now *Q* exhibits the same phenomenon; and this omission occurring in two of the most important Greek uncials, and in two manuscripts of different versions, all documents of cent. IV—VI becomes a problem, which will hardly be answered until we know considerably more of the early history of the N. T. text than we do as yet.

The peculiar readings (scribal errors being omitted as well as the more important omissions, which are included in the list of omissions, below p. XV—XVII) are:—

II. 14 "the oxen and the sheep and the doves"... Sa Bo om the article, with A B &c.; ℵ has the article before προβατα.
III. 21 "the things which he has done in the light" instead of "done in God."
IV. 10 om "to thee" after "saith."
— 42 "we believe thee not the more because of thy word"... "thee" is omitted elsewhere.
— 49 om the title "Lord" before "come down." One Bo MS. has the same omission.
— 52 om "yesterday."
V. 9 om "and walked."
— 18 "seek" instead of "were seeking."
— 28 om "at this" after "marvel not".
— 32 "*but* another beareth witness" &c.... the rest omit "but."
— 44 "how *then* will ye be able" &c.... the rest omit "then."
VI. 24 "when the multitude therefore saw Jesus with them, they called to his disciples, they and their boats; they went to Caph."
— 25 "*how* camest thou hither?" instead of "when."
— 26 "that ye may see signs."
— 36 "that ye will see me and ye will not believe;" future instead of past or present.
— 46 "No one has seen the Father," probably a marginal note from I. 18 copied into the text.
— 51 εγω omitted.
— 61 περι τουτου omitted.
— 63 "the words ... are *spirits* and life."
— 68 αιωνιου is omitted.
VII. 42 "the Scripture saith."
VIII. 14 omits "to them."
— 18 omits "who sent me."
— 19 omits ουτε 1°.
— 24 αλλα for ουν.
— 44 "the liar" (with one Bo MS.) for "the lie."
— 53 "and the prophets" omitting "died."

This is not a scribe's error, as the Coptic for "and" is a preposition lit. "with," which does not admit of a following verb.

VIII. 54 "he is God" omitting the possessive pronoun. If this is a corruption, it is more probably from "our" than "your."

IX. 4 "before the night come" instead of "cometh the night."

— 22 "his parents therefore . . .;" "therefore" is omitted elsewhere.

— 35 "believe" (imperative) instead of "believest thou?."

X. 15 "my father."

— 21 "are saying" for "were saying."

— 27 "*but* they follow me" for "and."

XI. 3 om "Lord" . . . also in v. 39.

— 13 "but Jesus speaks" present instead of perfect.

— 26 "believest thou *me*?" instead of "this."

— 31 "to weep" instead of "in order that she may weep there."

— 57 "for the chief priests &c." instead of "but."

XII. 13 om "Osanna."

— 26 "the place to which I am going" for "in which I am."

— 28 "I glorify" for "I glorified."

— 42 om ⲟⲙⲱⲥ ⲙⲉⲛⲧⲟⲓ.

XIII. 28 add "with him" after ⲧ. ⲁⲛⲁⲕⲉⲓⲙⲉⲛⲱⲛ.

XIV. 10 add "me" after „believest."

— 21 "this commandment" instead of "my commandments."

— 24 "my Father" for "the F."

XVI. 2 "and they put you out of the synagogue," joining it to the preceding words. Bo has "if they put" &c., but Sa follows Gr in beginning a new sentence.

— 13 "of truth" omitted after "Spirit," probably a scribe's error as the words are present in XIV. 17, XV. 26.

— 19 "why" instead of "concerning this."

— 23 "ye will not ask of me" omitting "anything."

XVII. 10 "I receive glory" present instead of perfect tense—perhaps a difference of rendering rather than of reading.

— 12 "will perish" future instead of preterite.

XVIII. 5 "was standing" omitting "with them."

— 6 "they fell backwards upon the earth" omitting ⲁⲡⲏⲗⲑⲁⲛ.

— 19 "the doctrine" for "his doctrine."

XVIII. 23 "but" omitted before "if well."

— 35 "thy chief priests."

— 37 "it is thou who sayest, Art thou a King?."

XIX. 3 "giving him blows on his face."

— 6 "the officers and the chief priests"—order.

— 26 "whom Jesus loved."

XX. 20 "the disciples rejoiced" omitting conjunctive particle.

— 26 "he said therefore again unto them, Peace unto you."

— 27 "bring thy finger to these places."

OMISSIONS

OMISSIONS may be divided according to whether they are due to the failings of the scribe or not. The former class may be divided into those which are due to what is called homoeoteleuton, arising from the eye catching a similar group of letters in two adjacent spots and passing unconsciously from the one to the other, and those which are not due to this particular failing. The latter have already been recorded in the list of scribe's errors above (p. XIII). It remains to collect here (A) omissions not due to scribal error, (B) omissions due to homoeoteleuton.

A. Omissions arising from causes other than scribal error.

i. The Pericope de adultera (VII. 53—VIII. 11) is absent as in all early Oriental tradition.

ii. Verse V. 4 is omitted in common with all other Coptic MSS. (except a few late Bohairic ones), and with ℵ B C* D W 33 157 314 OL f l q Vg (2) Syr cu. The additional words at the end of v. 3 ⲉⲛⲇⲉⲭ . . . ⲭⲓⲛⲏⲥⲓⲛ are omitted in common with all Sa most Bo ℵ A* B C* L (but not W) 18 157 314 OL q Syr cu.

iii. ⲭⲩⲣⲓⲉ in addressing Jesus is omitted in three instances, IV. 49, XI. 3, 39. This is not so remarkable as it looks at first sight. Jesus is addressed as ⲭⲩⲣⲓⲉ twenty-nine times in the Gospel, which in the early Greek MSS. is always abbreviated to $\overline{\text{κε}}$. The corresponding word in Coptic, though abbreviated frequently later, is written in full in manuscripts of this period and till much later. Therefore the word itself would not drop out so easily in Coptic as in Greek; but it does disappear in Sa manuscripts in XIII. 25 (2 MSS.) and XIII. 37, in single Bo manuscripts in IV. 19 (also in M. E.),

XI. 27 and XIV. 8. In Sinaiticus it drops out in IV. 19, XIII. 6, 9, 37 and XXI. 21; in Vaticanus once only XI. 21, in Alex. once (but perhaps it was in its exemplar), in C once (perhaps twice), in U once; in eleven minuscules once. So that it is a frequent phenomenon; but rarely due probably to carelessness of scribes so much as to bilingual texts and insertions from marginal notes. In two instances in which *Q* has it, XI. 21 and XIII. 37, Westcott and Hort have omitted it in their marginal readings.

iv. IV. 11 *Q* om η γυνη with B and Syr sin.

v. VI. 68 *Q* om αιωνιου without support, perhaps a scribal error.

vi. IX. 38, 39 *Q* om ο δε εφη πιστευω κυριε και προσεκυνησεν αυτω και ειπεν ο Ιησους with ℵ* W OL b. OL l* omits *at ille ait credo dne* and *dixit ei ihs* (inserted by a later hand). I can find no reason for the omission which would seem to owe its strange distribution to the reactions of bilinguals. The union of *Q* and b here is one of the strongest pieces of evidence for the existence of an early Gr.-Lat.-Coptic trilingual. But it throws no light on the question how such an omission can have originated. Cf. p. XIV supra.

vii. X. 1 *Q* "to the sheep" omitting την αυλην without support.

viii. XII. 13 *Q* omits ωσαννα without support. In the corresponding passage Mc XI. 9 the same word is omitted by D OL b ff, which suggests that there was a tendency in some western texts to omit it, probably from their not understanding the meaning of the word. If so, the omission in *Q* may possibly point to the influence of the Latin side of a Lat.-Coptic bilingual.[1]

ix. XII. 42 *Q* omits ομως μεντοι και.

x. XVII. 8 *Q* omits και εγνωσαν with ℵ* A D W OL a e q Vg (R) Goth.

xi. XVII. 11 *Q* omits ω δεδωκας μοι ινα ωσιν εν καθως ημεις with OL a b c e ff r Syr sin Hil.

xii. XVIII. 22 *Q* omits παρεστηκως. There is much variation of reading here, but no support for the omission.

xiii. XIX. 5 *Q* omits και λεγει αυτοις ιδου ο ανθρωπος with OL a e ff r, again two versions and though a Greek link has not yet been found, it points in the same tri-lingual direction [D and d hiant].

xiv. XIX. 26 *Q* omits γυναι in the words from the cross to his mother. This omission occurs also in eleven out of about twenty Bo. MSS., though the word is present in all Sa. The only other supporting text is OL e; neither Cyprian nor any other African authority seems to quote this text.

In addition to these the following, which are all noticed in the list of readings supported mainly by the versions (p. XXVII), may be mentioned here viz. II. 12 (om και οι μαθηται αυτου), IV. 6 (om ουτως), IX. 21 (om αυτον ερωτησατε), X. 42 (om εκει), XI. 22 (om ο θεος), XIII. 37 (om ο πετρος).

B. Omissions due to homoeoteleuton:—

These are numerous; the frequent repetitions of phrase in this gospel tend in most MSS. to make this form of error more common than in any other book of the New Testament. As there is no other MS. in this dialect to control the missing words, it was necessary to take the corresponding portions of the Sahidic version and adapt them to the dialectal forms of *Q*; hence some uncertainty exists in one or two of the longer omissions as to the exact number of letters missing. The corresponding omitted Greek words will be found in the Greek collation. The numbers in brackets immediately after each extract is the number of missing letters.

1. IV. 40 ⲁⲩⲱ ⲁⲩⲥⲟⲩ ⲙⲙⲉⲩ (possibly ⲥⲁⲧⲏⲩ) (12—13).
2. V. 18 ⲉϥϣⲱϣ ⲙⲙⲁϥ ⲙⲛⲏⲛⲟⲩⲧⲉ (17).
3. VI. 37 ⲁⲩⲱ ⲡⲉⲧⲛⲛⲏⲩ ϣⲁ ⲁⲣⲁⲉⲓ (17).
4. VII. 28—29 ⲡⲉⲉⲓ ⲛⲧⲱⲧⲛ ⲉⲧⲉⲧⲛⲥⲁⲩⲛⲉ ⲉⲛ ⲙⲙⲁϥ[29] ⲁⲛⲁⲕ ⲧⲥⲁⲩⲛⲉ ⲙⲙⲁϥ ⲭⲉ ⲧϣⲟⲟⲡ ⲥⲁⲥⲧⲏϥ ⲁⲩⲱ ⲡⲉⲧⲙⲙⲉⲩ ⲡⲉⲣⲧⲁⲩⲁⲉⲓ (71).
5. VIII. 14 ⲛⲧⲱⲧⲛ ⲁⲉ ⲧⲉⲧⲛⲥⲁⲩⲛⲉ ⲉⲛ ⲭⲉ ⲛⲧⲁⲉⲓ ⲧⲟ ⲏ ⲉⲉⲓⲛⲁⲃⲱⲕ ⲁⲧⲟ (39) omitted also by Sa (1) Bo (2 or 3), MSΓΔ 28, 33, 69 al Syr pal.
6. — 58 ⲥⲁⲙⲏⲛ ⲥⲁⲙⲏⲛ ⲧⲭⲱ ⲙⲙⲁⲥ ⲛⲏⲧⲛ ⲭⲉ (23).
7. IX. 20 ⲧⲛⲥⲁⲩⲛⲉ ⲭⲉ (9).
8. XII. 34 ⲛⲓⲙⲡ(ⲉⲉⲓ)ϣⲏⲣⲉ ⲛⲧⲉⲡⲣⲱⲙⲉ (18—21). Bo reads ⲡ instead of ⲡⲉⲓ. omitted also by Sa (1) E F G 13, 69, 131 al.
9. — 45 ⲁⲩⲱ ⲡⲉⲧⲛⲉⲩ ⲁⲣⲁⲉⲓ (ⲉ)ϥⲛⲉⲩ ⲁⲡⲉⲛⲧⲁϥⲧⲉⲩⲁⲉⲓ (or perhaps ⲁⲡⲉⲣⲧⲉⲩⲁⲉⲓ) (28—32) i. e. the whole verse, omitted also by Sa (1) U 64, 126, 142, 472, 474 OL b.
10. XIII. 15 ⲟⲩⲥⲙⲁⲧ ⲅⲁⲣ ⲡⲉⲛⲧⲁⲉⲓⲉⲉϥ ⲛⲏⲧⲛ ⲭⲉⲕⲁⲥⲉ ⲕⲁⲧⲁⲑⲉ (ⲁⲛⲁⲕ) ⲛⲧⲁⲉⲓⲉⲉⲥ ⲛⲏⲧⲛ (ⲛⲧⲱⲧⲛ) ϩⲱⲟⲩⲧⲛ ⲉⲧⲉⲧⲛⲁ-

[1] Cf. Mc 541 *kum* (in *talitha kum*) disappears in W OL a g[2].

ⲉⲉⲥ ⲛ̄ⲛⲉⲧⲛⲉⲣⲏⲩ (71—80) i. e. the whole verse is omitted; but it is by homoeotel. only if the text corresponded to the Bo rather than the Sa.

11. XIII. 20—21 ⲡⲉⲧⲭⲓ ⲙⲡⲉ†ⲛⲁⲧⲛⲛⲁⲟⲩϥ ⲉϥⲭⲓ ⲙⲙⲁⲉⲓ ⲡⲉⲧⲭⲓ ⲁⲉ ⲙⲙⲁⲉⲓ ⲉϥⲭⲓ ⲙⲡⲉⲛⲧⲁϥⲧⲉⲩⲁⲉⲓ[21] ⲛⲉⲉⲓ ⲛⲧⲁⲣⲉϥⲭⲟⲟⲩ ⲭ̅ⲓ̅ⲏ̅ⲥ̅ ⲁϥⲱⲧⲁⲣⲧⲣ ϩⲛⲡⲡⲛ̅ⲁ̅ ⲁⲩⲱ ⲁϥⲣⲙⲛⲧⲣⲉ ⲉϥⲭⲱ ⲙⲙⲁⲥ ⲭⲉ (110).

12. — 32 ⲉⲱⲡⲉ ⲁⲡⲛⲟⲩⲧⲉ ⲭⲓⲉⲁⲩ ϩⲣⲏ̈ ⲛϩⲏⲧϥ (25) omitted also by a large number of texts including Bo (5) ℵ* B C* D W, OL (6).

13. — 36 †ⲛⲟⲩ ⲙⲛⲛⲥⲱⲥ ⲁⲉ ⲉⲕⲁⲟⲩⲁϩⲕ ⲛⲥⲱⲟⲓ (25).

14. XIV. 19 ⲛⲧⲱⲧⲛ ⲁⲉ ⲧⲉⲧⲛⲛⲉⲩ ⲁⲣⲁⲉⲓ (19), not certainly homoeotel.

15. — 27 ⲕⲁⲧⲁⲟⲉ ⲉⲛ ⲉⲱⲁⲣⲉⲡⲕⲟⲥⲙⲟⲥ † ⲁⲛⲁⲕ ⲉⲉⲓ† ⲛⲏⲧⲛ (33), omitted also by OL e.

16. XV. 11—12 ⲉⲣⲉⲡⲁⲣⲉⲱⲉ ⲫⲱⲡⲉ ϩⲛⲧⲏⲛⲉ ⲁⲩⲱ ⲛⲧⲉⲡⲉⲧⲛⲣⲉⲱⲉ ⲭⲱⲕ ⲁⲃⲁⲗ [12]ⲧⲉⲉⲓⲧⲉ ⲧⲁⲉⲛⲧⲟⲗⲏ ⲭⲉⲕⲁⲥⲉ (60).

17. — 14 ⲛⲧⲱⲧⲛ ⲉⲧⲉⲧⲛⲛⲁⲱⲃⲉⲉⲣ (17) om also by Sa (1) Bo (2).

18. — 16 ⲁⲩⲱ ⲁⲉⲓⲕⲁⲧⲏⲛⲉ (12).

19. XVI. 28 ⲛⲧⲁⲉⲓ ⲁⲃⲁⲗ ϩⲛⲛⲉⲓⲱⲧ (16) om also by D W OL e ff Syr sin.

20. XVII. 22—24 ⲭⲉⲕⲁⲥⲉ ⲉⲩⲁⲱⲱⲡⲉ ⲁⲩⲉⲉ ⲕⲁⲧⲁⲟⲉ ⲛⲁⲛⲁⲛ ⲉⲁⲛⲁⲛ ⲟⲩⲉⲉ [23]ⲁⲛⲁⲕ ϩⲣⲏⲓ ⲛϩⲏⲧⲟⲩ ⲁⲩⲱ ⲛⲧⲁⲕ ϩⲣⲏⲓ ⲛϩⲏⲧ ⲭⲉⲕⲁⲥⲉ ⲉⲩⲁⲱⲱⲡⲉ ϩⲣⲏⲓ ⲛϩⲏⲧⲛ ⲉⲩⲭⲱⲕ ⲁⲃⲁⲗ ⲁⲩⲉⲉ ⲁⲩⲱ ⲛⲧⲉⲡⲕⲟⲥⲙⲟⲥ ⲙⲙⲉ ⲭⲉ ⲛⲧⲁⲕ ⲡⲉⲣⲧⲉⲩⲁⲉⲓ (or ⲡⲉⲛⲧⲁⲕⲧⲛⲛⲁⲟⲩⲧ) ⲁⲩⲱ ⲁⲕⲙⲉⲣⲣⲓⲧⲟⲩ ⲕⲁⲧⲁⲟⲉ ⲛⲧⲁⲕⲙⲉⲣⲣⲓⲧ[24] ⲡⲁⲉⲓⲱⲧ ⲡⲉⲛⲧⲁⲕⲧⲉⲉⲧⲟⲩ ⲛⲏⲉⲓ †ⲟⲩⲱⲱ ⲭⲉⲕⲁⲥⲉ ⲡⲙⲁ ⲁⲛⲁⲕ ⲉ† ⲙⲙⲁϥ ⲛⲧⲁⲩ ϩⲱⲟⲩ ⲁⲛ ⲉⲩⲁⲱⲱⲡⲉ ⲛⲙⲙⲏⲉⲓ ⲭⲉⲕⲁⲥⲉ ⲉⲩⲁⲛⲉⲩ ⲁⲡⲁⲉⲁⲩ ⲛⲧⲁⲕⲧⲉⲉϥ ⲛⲏⲉⲓ (259—263).

21. — 26 ⲁⲩⲱ ⲁⲛⲁⲕ ϩⲱⲟⲩⲧ ⲁⲛ ϩⲣⲏⲓ ⲛϩⲏⲧⲟⲩ (24) om also by Bo (1).

22. XIX. 12 ⲟⲩⲁⲛ ⲛⲓⲙ ⲉⲧⲉⲓⲣⲉ ⲙⲙⲁϥ ⲛⲣⲣⲟ (ⲉ)ϥ-†ⲟⲩⲃⲉ ⲡⲣⲣⲟ (31—32).

23. — 28 ⲭⲉ ⲉⲣⲉⲧⲅⲣⲁⲫⲏ ⲭⲱⲕ ⲁⲃⲁⲗ (18) om also by Bo (1).

24. XX. 25 ⲡⲁⲧⲏⲃⲉ ⲁⲭⲛ ⲛⲱⲥⲛⲉⲓϥⲧ ⲁⲩⲱ ⲛⲧⲁ-ⲛⲁⲭ (26) om also by Sa (1) Bo (1) Λ 69, 235, 472 lect. 33 OL e Syr pal.

We may regard it as probable that omissions Nos. 5, 8, 9, 12, 19, 24, being so frequent in Greek as well as Sahidic texts, were present also in the exemplar of *Q*, whose scribe may fairly be relieved of responsibility for them. Assuming that he is responsible for the remaining eighteen instances, let us see if we can extract any information from them as to the nature of the exemplar from the numbers of the letters omitted on the lines laid down by Prof. A. C. Clark.[1] The instances are those numbered 1—4, 6, 7, 10, 11, 13—18, 20—23; and the groups of letters omitted amount respectively to 12—13, 17, 17, 71, 23, 9, 71—80, 110, 25, 19, 33, 60, 17, 12, 259—263, 24, 31—32, 18. At first sight a common denominator of a considerable portion appears to be 17. This applies to the following 17, 17, 71 ($17 \times 4 = 68$), 71—80 (as last), 110 ($17 \times 6 = 112$), 19, 33, ($17 \times 2 = 34$), 17, 259—263 ($17 \times 15 = 255$), 18. That is to say, since the copyist's eye tends to be caught by a repeated word or words lower down in the same position, whether at the beginning, middle or end of a line, he is most frequently liable to leave out a single line or a number of lines of his exemplar, and so we arrive at the probable length of its line. This would be satisfied by an exemplar of 16—18 letters to the line—if we have regard only to these instances. But his exemplar itself may have suffered in its own time from omissions which our copyist has merely passed on. Let us take the remaining instances. They yield the following letter-groups, 12—13, 23, 9, 25, 60, 12, 24, 31—32. Omitting the group of 9 letters as probably a homoeoteleuton within a single line, we cannot fail to be struck by the remaining numbers; they group themselves round 12 as a centre, with a refractory one of 31—32. The inference is that these instances are not due to the scribe of *Q*, but to the scribe of his exemplar who was copying from a MS. with lines of approximately twelve letters. It is not suggested that these numbers prove the explanation offered—the field is too small to eliminate the element of chance, but it is a possibility. The line of 16—18 letters is practically that of Vaticanus, while in Sinaiticus it is rather shorter, 12—14 letters to the line. Thus the exemplar in either case may have been a MS. of two or more columns to the page, written for use in a large monastery or

[1] *The Primitive Text of the Gospels and Acts*, 1914; cf. CRONIN in *Journ. Theol. Studies*, XIII 563.

church, from which copies would be made for use in provincial churches on a more modest scale such as *Q*; and the larger exemplar would very likely be a bilingual.

4. THE DIALECT OF *Q*

THE dialect in which the text is written differs from Sahidic somewhat, though the version is the Sahidic version. It is already known to us by one important text, the Acta Pauli[1] and some lesser documents.

Prof. C. Schmidt has described (p. 14) the dialect of the Acta as being consonantally Sahidic with a vocalisation closely resembling the Achmimic; and this is just what we find in *Q*. The Achmimic ϩ is wholly absent; so too is the past relative ⲉⲧⲁϩ=, but there are numerous instances of a primitive past relative ⲉⲣ= (see below).

The absolute pronoun is ⲁⲛⲁⲕ, ⲛⲧⲁⲕ, ⲛⲧⲟ, ⲛⲧⲁⲩ, [ⲛⲧⲁⲥ], ⲁⲛⲁⲛ, ⲛⲧⲱⲧⲛ, ⲛⲧⲁⲩ, constr. ⲛⲧⲕ.

The suffixed pronoun as in Sa except 1 sg. -ⲉⲓ and 2 pl. -ⲧⲏⲛⲉ (= Sa -ⲧⲏⲩⲧⲛ). ~~An interesting survival is ⲛ̄ⲧⲁⲩ ⲥⲉ for Sa ⲛⲉⲧⲙⲙⲁⲩⲛⲉ IX. 37.~~

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The possessive adjective "my" &c., as in Bo, is distinguished from Sa by the 2 sg. f. ⲡⲉ and 3 pl. ⲡⲟⲩ, ⲧⲟⲩ, ⲛⲟⲩ. The forms of the 2 and 3 sg. and 1 pl. are written usually, e. g. ⲡⲉⲕ, ⲧⲉⲩ, ⲛⲉⲛ, but also alternatively as ⲡⲕ, ⲧⲩ, ⲛ̄ⲛ̄.

The possessive absolute occurs as ⲡⲱⲉⲓ, ⲡⲱⲩ, ⲡⲱⲧⲛ, ⲛⲱⲉⲓ, ⲛⲱⲕ, ⲛⲱⲩ, ⲛⲱⲟⲩ.

The demonstrative is ⲡⲉⲉⲓ &c.

The verb is the most characteristic part of the grammar in its inflections.

Pres. I as Sa.

Pres. II as in Sa, except 1 sg. ⲉⲉⲓ- and 2 pl. ⲉⲧⲉⲧⲛ and ⲉⲣⲉⲧⲛ seem to be used indifferently; nominal form ⲉⲣⲉ.

Circumstantial the same as Pres. II, except that the nom. form is usually ⲉ, though sometimes ⲉⲣⲉ.

Imperfect as Sa, except 1 sg. ⲛⲉⲉⲓ, 2 pl. ⲛⲉⲧⲉⲧⲛ (XIV. 28) or ⲛⲉⲣⲉⲧⲛ (VIII. 19); nom. form ⲛⲉⲣⲉ or ⲛⲉ.

Perf. I as Sa, except 2 sg. f. ⲁ (IV. 18) instead of ⲁⲣⲉ.

Negative perf. I as Sa, but 3 sg. ⲙⲡⲩ and ⲙⲡⲉⲩ both occur.

Perf. II as Sa, except 1 sg. ⲛⲧⲁⲉⲓ.

Fut. I as Sa, except 2 pl. ⲧⲉⲧⲛⲁ.

Fut. II as Sa, except 1 sg. ⲉⲉⲓⲛⲁ and ⲉⲓⲛⲁ, 1 pl. ⲉⲛⲁ, 2 pl. ⲉⲧⲉⲧⲛⲁ (V. 47) and ⲉⲣⲉⲧⲛⲁ (VI. 29, XIII. 19); nom. form usually ⲉⲣⲉ . . . ⲛⲁ, but ⲉ . . . ⲛⲁ (VI. 52).

Fut. III ⲉⲉⲓⲁ (XI. 11) or ⲉⲓⲁ (VI. 39), ⲉⲕⲁ, ⲉⲩⲁ or ⲉⲉⲩⲁ (XIII. 29), ⲉⲥⲁ; ⲉⲛⲁ, ⲉⲧⲉⲧⲛⲁ (ⲉⲣⲉⲧⲛⲁ?),[1] ⲉⲩⲁ.

Neg. fut. III 1 sg. ⲛⲁ, 3 ⲛⲉⲩ, 2 pl. ⲛⲉⲧⲛ, 3 ⲛⲟⲩ; nom. form ⲛⲉ (once ⲛⲛⲉ XIX. 13).

Consuetudinal occurs only in 3 sg. ⲱⲁⲣⲉⲩ, ⲱⲁⲣⲉⲥ, 3 pl. ⲱⲁⲣⲟⲩ; nom. form ⲱⲁⲣⲉ.

Neg. consuet. 3 sg. ⲙⲁⲩ, ⲙⲁⲥ, 3 pl. ⲙⲁⲟⲩ; nom. form ⲙⲁⲣⲉ.

Conjunctive 1 sg. ⲧⲁ or ⲛⲧⲁ, 2 m. ⲛⲕ or ⲕ,[2] f. ⲛⲧⲉ, 3 m. ⲛⲩ (apparently ⲧⲁⲩ in III. 17), 1 pl. ⲛⲧⲛ, 2 ⲛⲧⲉⲧⲛ (ⲧⲉⲧⲛ X. 38), 3 ⲛⲥⲉ; nom. form ⲛⲧⲉ.

Optative 3 sg. ⲙⲁⲣⲉⲩ, 1 pl. ⲙⲁⲣⲛ; nom. ⲙⲁⲣⲉ. Abs. ⲙⲁⲣⲁⲛ (Sa ⲙⲁⲣⲟⲛ).

With -ⲛⲧⲉ- (ⲟⲩⲛⲧⲉ-, ⲙⲛⲧⲉ-) 1 sg. ⲟⲩⲛⲧⲏⲉⲓ and ⲟⲩⲛ†, ⲙⲛ†, 2 sg. m. ⲙⲛⲧⲉⲕ, f. ⲟⲩⲛⲧⲉ (IV. 18), 3 ⲟⲩⲛⲧⲉⲩ, ⲟⲩⲛⲧⲥ (XVI. 21), 2 pl. ⲟⲩⲛ(ⲙⲛ)-ⲧⲏⲧⲛ, 3 ⲙⲛⲧⲟⲩ.

Imperative: note ⲉⲉⲧⲟⲩ for Sa ⲁⲣⲓⲥⲟⲩ (VIII. 38), ⲉⲣⲓⲩ (XIII. 22) for ⲁⲣⲓⲩ; but with Greek words ⲁⲣⲓⲡⲓⲥⲧⲉⲩⲉ &c. ⲣ̄ⲁⲓⲧⲉⲓ however in XV. 7, ϫⲛⲟⲩ for Sa ⲙⲁϫⲛⲉ (XVIII. 21), ⲉϫⲓⲥ (X. 24), ⲁⲩⲉⲓ (XX. 27) for Sa ⲁⲩ-.

Conjunctive fut. (Sa ⲧⲁⲣⲉ). To this tense seem to belong the following: IX. 36 ⲡϫⲁⲉⲓⲥ ⲛⲓⲙⲡⲉ ⲧⲁ-ⲉⲓⲁ̄ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲩ = Sa ⲛⲓⲙⲡⲉ ϫⲉ ⲉⲓⲉⲡⲓⲥⲧ., Bo ϩⲓⲛⲁ ⲛⲧⲁⲛⲁϩ† . . .

III. 17 . . . ⲡⲉⲩⲱⲏⲣⲉ ⲉⲛ ⲁⲡⲕⲟⲥⲙⲟⲥ ⲧⲁⲩⲁ̄ⲣ̄ⲕⲣⲓⲛⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ = Sa ϫⲉ ⲉⲩⲉⲕⲣⲓⲛⲉ, Bo ϩⲓⲛⲁ ⲛⲧⲉⲩ-†ϩⲁⲡ.

Imperf. fut. 1 sg. ⲛⲉⲉⲓⲛⲁ, 2 f. ⲛⲉⲣⲁ (IV. 10), 3 ⲛⲉⲩⲛⲁ, 1 pl. ⲛⲉⲛⲁ, 2 ⲛⲉⲧⲉⲧⲛⲁ and ⲛⲉⲣⲉⲧⲛⲁ, 3 ⲛⲉⲩⲛⲁ.

Causative infin. as in Sa, except 1 pl. ⲧⲣⲛ (VI. 62), 3 ⲧⲣⲟⲩ.

Conditional has ⲱⲁ instead of Sa ⲱⲁⲛ; 1 sg. ⲉⲓⲱⲁ, 2 f. ⲉⲣⲉⲱⲁ, 3 ⲉⲩⲱⲁ, ⲉⲥⲱⲁ, 1 pl. ⲉⲛⲱⲁ, 2 ⲉⲧⲉⲧⲛⲱⲁ, but also ⲉⲣⲱⲁⲧⲉⲧⲛ (VI. 62 &c.) and ⲉⲣⲉⲱⲁⲧⲉⲧⲛ (XIII. 17) and apparently ⲉⲱⲁ-ⲧⲉ[ⲧⲛ] in X. 38; nom. form ⲉⲣⲱⲁ and ⲉⲣⲉⲱⲁ.

The Relative. In two instances the form of the future relative seems to be ⲉⲧⲁ for Sa ⲉⲧⲛⲁ:

[1] *Acta Pauli*, herausgegeben von C. SCHMIDT, Leipzig, 1904.

[1] The forms of the 1 and 2 pl. are uncertain, being indistinguishable from the Fut. II which is used after ϫⲉⲕⲁⲥⲉ frequently, more so than in Sa.

[2] As in Achm., e. g. V. 8.

XIII. 6 ⲡⲭⲁⲑⲓⲥ ⲛⲧⲁⲕ ⲡ[ⲉ]ⲧⲁⲑⲓⲁ ⲛⲁⲟⲩⲣⲓⲧⲉ "Lord is it thou who wilt wash my feet?," where Sa has ⲛⲧⲟⲕ ⲡⲉⲧⲛⲁⲑⲓⲁ..., Bo ⲛⲑⲟⲕ ⲉⲑⲛⲁⲓⲁ...

XVI. 26 ⲁⲛⲁⲕ ⲉⲧⲁⲥⲉⲡⲥⲱⲡ ⲡⲁⲉⲓⲱⲧ "It is I who shall pray my Father for you," where Sa has ⲁⲛⲟⲕ ⲉⲓⲛⲁⲥⲡ̄ⲥ .. Bo ⲁⲛⲟⲕ ⲉⲑⲛⲁ†2ⲟ ..

The past relative is ⲛⲧⲁ-ⲫ as in Sa: but there is also a second form which occurs sixteen times, viz. -ⲉⲣ-, which as Prof. Sethe[1] has shown, occurs in the Pistis Sophia in two phrases only: (ⲡ)ⲉⲣⲭⲓ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ (14 times) and ⲡⲉⲣⲥⲟⲩⲛ̄ⲧⲙⲛ̄ⲧ-ⲛⲟⲩⲧⲉ (once), and is derived from a form familiar in the New Kingdom and demotic texts. It is always a past relative, having relation to a definite antecedent and is only used where the relative is the subject of the sentence. In *Q* the antecedent is most frequently a personal or a demonstrative pronoun, but not always. For a list of the instances see Coptic Index.

The following points may be noted. All Greek verbs are formed with ⲣ̄-, as in Bo.

The negative ⲛ (in ⲛ + ⲁⲛ) is usually omitted.

ⲟⲩⲉⲓ is occasionally used for the indefinite article ⲟⲩ, in VII. 28, X. 16, XVIII. 35.

ⲏ is sometimes replaced by ⲓ (Achmimic), e. g. ⲥⲛⲓⲩ, ⲟⲩⲣⲓⲧⲉ and perhaps ⲁⲓⲧⲏⲛⲉ for ⲁⲏⲧⲧⲏⲛⲉ.

The verbal substantive is formed occasionally with ⲣⲙⲉⲫ- for Sa ⲣⲉⲫ- in ⲣⲙⲉⲫⲧⲱⲃⲁ (IX. 8), ⲣⲙⲉⲫⲣ̄ⲛⲁⲃⲉ (IX. 25).

Crasis is very frequent: ⲁⲉⲓ for ⲁⲉⲓⲉⲓ in V. 43, VI. 31, X. 10, XVIII. 37 &c. ⲟⲩ- for ⲟⲩⲟⲩ in IX. 7, X. 6, XVI. 32, XIX. 23, XX. 16, 20. ⲁⲩ for ⲁⲟⲩ XII. 20, XVII. 21. ⲭⲛⲟⲩ for ⲭⲛⲟⲩⲟⲩ IV. 52, IX. 19, XVIII. 7.

The use of ⲭ for ϫ may also be noticed. It occurs in ⲁⲣⲭⲓⲉⲣⲉⲩⲥ always, in ⲥⲭⲓⲥⲙⲁ, ⲭⲓⲗⲓ-ⲁⲣⲭⲟⲥ, ⲭⲓⲙⲁⲣⲣⲟⲥ and in ⲡⲁⲥⲭⲁ (once only in ten instances). A similar exchange is found in several other early Achm. and Sa texts, viz. Elias Apocalypse, Pistis Sophia, BM. Or. 7594 (Deut.-Jonah-Acts), the Berlin Clement, Rahlfs' Berlin Psalter, Acta Pauli and the Exodus and Luke fragments in the Bib. Nat.[2]

The vocabulary: the following list contains all the instances in which a word in the Sa version is replaced by a different word, and not merely by a dialect form in *Q*. Where references are not given, see Coptic Glossary.

ⲁⲗⲁⲑⲉ XI. 39, Sa ⲫⲓ.

ⲁⲙⲁ2ⲧⲉ, Sa ⲟⲱⲡ.

ⲁⲱⲟⲏⲗ, Sa ⲁⲱⲕⲁⲕ, Achm. ⲁⲱⲟⲁⲡ, Acta Paul have ⲁⲱⲟⲏⲗ.

ⲁ2ⲑⲥⲁⲩ "sheepfold," Sa ⲟ2ⲉ, a compound for the simple word.

ⲁ2ⲣⲏⲓ, for Sa ⲉⲡⲉⲥⲏⲧ always.

ⲃⲓⲣ VI. 13, Sa ⲕⲟⲧ.

ⲉⲓⲛⲉ ⲁ2ⲣⲏⲓ, Sa ⲫⲓ "lift."

ⲉⲧⲃⲉ ⲉⲩ, Sa ⲁ2ⲣⲟⲕ, Bo ⲉⲧⲃⲉ ⲟⲩ.

ⲕⲱⲗ2 (?) in phrase ⲕⲁⲗⲉ2ⲕ ⲙⲡⲱⲛⲉ, Sa 2ⲓⲱⲛⲉ ⲉⲣⲟⲕ.

ⲕⲟⲩⲣ XVIII. 22, Sa ⲁⲁⲥ, Bo ⲕⲟⲩⲣ; but *Q* has ⲁⲁⲥ in XIX. 3.

ⲗⲁⲟ= (constr.), Sa ⲧⲁⲗⲟⲟ.

ⲙⲁϫ ⲛ2ⲏⲧ XI. 33, 38, Sa ⲟⲟⲧ.

ⲙ̄ⲙⲉ VII. 28, XII. 35, Sa ⲥⲟⲟⲩⲛ.

ⲙⲁⲉⲓ2ⲉ, Sa ⲫⲡⲏⲣⲉ.

ⲛⲕⲉⲉⲛ, Sa 2ⲛⲁⲁⲩ.

ⲛⲏϫ (qual.), Sa ⲛⲕⲟⲧⲕ.

ⲣⲟ "door" X. 7, Bo ⲥⲃⲉ (Sa has a v. l. here ⲫⲱⲥ "shepherd").

ⲣ̄ⲫⲱⲛ, Sa 2ⲟⲉⲓⲧⲉ.

ⲥⲁ=, Sa ⲣⲉⲫ= in ⲥⲁⲛϫⲉⲟⲩⲗ, ⲥⲁⲛϫⲓⲟⲩⲉ.

ⲥⲱⲗⲟ IX. 6, 11, Sa ϫⲱ2 "smear" and IX. 15, Sa ⲱⲥⲟ.

ⲥⲉⲉⲡⲉ, Sa ⲣ̄2ⲟⲩⲟ.

† ⲁⲧⲟⲟⲧ-, Sa 2ⲱⲛ ⲉⲧⲟⲟⲧ-.

ⲧⲁⲛ2ⲟ, Sa ⲧⲁⲗⲟⲟ.

ⲧⲉⲣ XV. 4, 5, 6, Sa ⲫⲗ2; but XV. 2 *Q* has ⲫⲗ2.

ⲧⲁⲩ "buy" IV. 8, VI. 5, Sa ⲫⲱⲡ.

ⲧⲉⲩⲟ, Sa ⲧⲥⲁⲃⲟ.

ⲧⲁϫⲟ XVI. 11, Sa ⲧⲟⲁⲉⲓⲟ.

ⲟⲩⲁⲥⲥⲧ- for Sa ⲙⲁⲩⲁⲁⲧ- always.

ⲟⲩⲱⲫ "love" XI. 5, Sa ⲙⲉ; elsewhere *Q* has ⲙⲁⲉⲓⲉ.

ⲱⲧ2 XVIII. 10, Sa ⲧⲱⲕⲙ.

ⲫⲏⲕ, Sa ⲫⲟⲕ2.

ⲫⲏⲙ for Sa ⲕⲟⲩⲓ always.

ⲫⲟⲟⲡ XV. 10, XVI. 32, Sa ⲟⲉⲉⲧ.

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[1] K. Sethe, *Die relativischen Partizipialumschreibungen des Demotischen und ihre Überreste im Koptischen. Nachr. Kön. Ges. Wiss. Göttingen 1919.* I owe this reference to the kindness of Mr. W. E. Crum.

[2] Cf. Lacau, *B. I. F. A.* VIII. 57. Dr. W. H. Worrell regards it as "an attempt to represent the sound of ϫ before ⲓ. Cf. Stern § 26" (in a private letter 1919) and ⲉ, one may add; but it does also occur before ⲁ in ⲙⲏϫⲁⲡⲏ (Apoc. Elias) and ⲡⲁⲥϫⲁ in *Q*. The reverse process is also found in ϫⲓⲛ, ϫⲉ, ⲉϫⲙ in the Luke fragments, which supports Dr. Worrell's suggestion, as these were certainly never pronounced with a guttural sound, but were always palatal. ⲯⲩϫⲏ (Lc. fragm. I 46) perhaps indicates that ⲏ was already pronounced as ⲓ and not as open *e*.

ϣϣϣT (?) XV. 2, Sa ϹϢΛΠ, but in XVIII. 26 *Q* has ϹΛΛϬΠ=.
ϣϣϭϬ, Sa ϸϢ2T.
ϥI XVIII. 10, Sa ϹϢΛΠ.
2ΛN (?) in ϕΛN III. 7, Sa 2ΛΠϹ. This rare word (= δεῖ) is only known elsewhere in Apoc. Elias XIII. 12 and Epistola Apostolorum XXIV. 7. Cf. RÖSCH, *Vorbem. zu einer Gramm. d. Achm. Mundart 184* and SPIEGELBERG, *Hdwb. 237*, who associates it with the verb 2ϢN.
2P̄TϬ sb. f. "fear" XIX. 38, XX. 19, Sa 2OTϬ; an unrecorded word, which occurs also in a VI cent. fragment of Hebrews V. 7 in this dialect in my possession, written as here with the article ΘP̄TϬ.
2IPOY2Ϭ VI. 16, Sa ϸOY2Ϭ; this form is Achm. (WESSELY, *Sophon. III 3*). Cf. 2ITΛYϬ XVIII. 28.
2ΛϬITϬ XIX. 5, Sa ϣTHN.
2ΛOYϢ, Sa ϹΛ2OY.
2Λ2 IV. 39 and probably II. 23, Sa ΜΗΗϢϬ; but elsewhere *Q* uses ΜΗϢϬ.
ϫO (?) "send" XX. 27 in ϫΛϹ, Sa NOϫϹ.
ϫΛΛϬϭ (qual.), Sa TOPΠ.
ϫPΛϬIT (qual.) "shut," Sa ϣOTM.
ϫIOYϬ, Sa 2ϢϥT.
ϭΛΛM, Sa ϭϬΠH always.
ϭINϬ, Sa 2Ϭ.
ϭN2HY, Sa ϯ2HY.

Q sometimes has native words where Sa has Greek ones:—

IX. 1 ΜΛΛ2Ϭ, Sa ΠΛPΛΓϬ, Bo ϹINI.
XI. 38 Μ2ϬϬY, Sa ϹΠΗΛΙON, Bo ϐΗϐ.
XII. 3 N̄2ΛT, Sa Bo ΠIϹTIKH. N̄2ΛT must be qualitative of NΛ2TϬ, and so a translation of ΠIϹT. in the sense of πιστή "true, genuine."
V. 16 ΠϢT, Sa ΔIϢKϬ, Bo ϭOϫI.
XIII. 22 P̄MΛϬI2Ϭ, Sa ΛΠOPϬI, Bo N̄ϹϬϬMI ΛN.
IV. 10, XI. 22, XVI. 24, 26, Sa ΛITϬI, Bo ϬPϬTIN; but *Q* has P̄ΛITI in six places.
V. 27 2ϬΠ, Sa KPICIϹ, Bo 2ΛΠ. *Q* has KPICIϹ elsewhere.
III. 14, VI. 31, 49, XI. 54, ϫΛϬIϬ, Sa ϬPHMOϹ, Bo ϢΛϥϬ.
XVIII. 27 ϭϢΛϬ, Sa ΛPNΛ, Bo ϫϢΛ ϬϐOΛ. *Q* has P̄ΛPNΛ in XIII. 38.

Contra:—

VI. 23 ϬYϫΛPIϹTϬI, Sa ϢΠ2MOT, Bo ϢϬΠ-2MOT.
XVIII. 1, 26 ΚΗΠOϹ, Sa ϢNH, Bo ϭϢM.

The above list hardly gives support to the suggestion that the use of Greek words is a sign of a primitive text.

In the following instances the Coptic translator has substituted for the words of the original other Greek words more familiar to those for whom the rendering was made:—

ΔΛIMϢN VIII. 49, X. 21 for δαιμόνιον.
ϬIMHTI III. 2 for ἐὰν μή.
ϬΠϬIΛH XIII. 29 for ἐπεί.
ϭΛTOYϹ (κάδος) IV. 11 for ἄντλημα.
KYPIΛKH XX. 19 for τῇ μιᾷ σαββάτων.
ΛΛKΛNH XIII. 5 for νιπτήρ.
ΜΛϹTIΓϫ II. 15 for φραγέλλιον.
ΜHTI IV. 33 for μή.
ϹTΛTϬϬPϬ VI. 7, XII. 5 for δηνάριον.
TΛϕOϹ V. 28 and always for μνημεῖον.
TPΛΠϬZITHϹ II. 14 for κερματιστάς.
2ϬϢϹ V. 7 for ἐν ᾧ, IX. 5 for ὅταν.
2OTΛN XVI. 25 for ὅτε.

The question of the relation of this dialect (which we might call Sub-achmimic) to its neighbours is a difficult one. It certainly stands between Achmimic and Sahidic; but it is not at all clear whether the relation is geographical or chronological. If geographical, was Sahidic originally the dialect of Thebes and the south, Achmimic that of Achmim and its neighbourhood, and did this Sub-achmimic dialect prevail between them? Or was Achmimic the original dialect of all the south country, and did this develope in course of time into Sahidic through a stage of Sub-achmimic? There are considerable difficulties in the way of either theory. From the geographical standpoint, the Acta Pauli (Sub-achm.) probably came from Edfu, some 70 m. south of Thebes, and Qau lies more than that distance north of Thebes; but as to neither is it certain where they were written. Qau also is north of Achmim, and not between the latter and Thebes. Practically all our Achmimic documents come out of the White Monastery, but were not necessarily written there. There is evidence from local graffiti and mummy-labels that Achmimic was spoken in the district of Achmim, and Achmimic vowels are frequently found on Sahidic ostraca as far south as Thebes. On the other hand Sahidic, which is certainly the prevailing dialect of Thebes and the country to a considerable extent north and south of it, is also found as far north as Hermopolis whence the

B. M. Or. 7594 (Deuteronomy-Jonah-Acts) of c. 350 or earlier came. The Acts are written in Sahidic with very few aberrant forms.

Chronologically, Achmimic presents many archaic features; and the Ptolemaic vocalisation, and also the Pharaonic, as far as we can trace it, are much nearer to the Achmimic than to the Sahidic. The former is also nearest to the earliest remains of Coptic in the glosses of the demotic magical papyrus of London and Leiden and in the O. C. passages of the Greek magical papyrus of Paris. And further all our extant Achmimic texts are very early, of the IVth or Vth century, except the Heidelberg Clement which is probably not earlier than the VIth. On the other hand we have Sahidic texts just as early or earlier, e. g. the B. M. bible MS. above mentioned, the Berlin Psalter (probably IVth cent., bought in Thebes), the Vienna Acts of the Apostles (C. 400, perhaps from the White Monastery). By the middle of the next century when Shenoute died Sahidic appears to be prevalent everywhere and to have superseded Achmimic completely. We badly want new material to bring us light in a dark place.

5. THE VERSION

THE version contained in *Q* is unquestionably the same that we find in later Sahidic manuscripts. Except for the dialectal form given to most of the words, and the few instances in which one word is actually replaced by another,[1] the rendering is word for word the same, subject also to fairly numerous differences of reading, to which we shall return.

But first it is desirable to refer to another point. The dialect of *Q* being so closely allied to the Achmimic, the first question that presented itself was whether this was a copy of the Sahidic version or of the Achmimic version. It has usually been stated that the Sahidic and Achmimic were two distinct versions;[2] but Prof. Burkitt in his article in the Encyc. Biblica so long ago as 1903 said that the Sahidic and Achmimic versions were not independent, and after a renewed comparison of all the extant remains of the two versions, I am convinced that this is the correct view, or rather more positively it may be affirmed that they are one and the same version. This being so, presumably the Achmimic remains represent the version in its earliest form, that dialect being certainly nearer to the older language in its vocalisation, so far as our limited knowledge of it in the earlier time goes, and in the use of a considerable number of words and grammatical forms which we may call archaic inasmuch as they did not survive into Sahidic or Bohairic. Then we may take it that the original rendering in Achmimic (as we style it) underwent a gradual transformation of dialect and a considerable amount of revision before it reached the stage in which the ordinary Sahidic version is known to us.

It is very unfortunate that most of our Achmimic fragments are of O. T. books. Of the N. T. we have only the Epistle of James and a few fragments of the Epistle of Jude and of three chapters of S. John (very fragmentary) for comparison.

I am absolved by the fact of *Q* being an example of the Sahidic version from a detailed investigation into its textual character; the textual critic can obtain the details from the full collation given below with the Greek text of Westcott-Hort (p. XXXI seq.). But though its general quality is thus fixed and it is therefore affiliated to the so-called Hesychian recension, this does not alter the fact that it is the earliest considerable portion of the N. T. in this recension in Coptic that we possess, except the Acts of the Apostles in the B. M. Or. 7594; and its text presents a number of important variations from that recension as known to us in the Sahidic version.

The following are the principal instances in which *Q* has readings opposed to all (or nearly all) Sahidic manuscripts—excluding those collected under Peculiar Readings (p. XIV) and Omissions (p. XV). For convenience of comparison I have quoted the Coptic text in its Greek form where there is no doubt, but otherwise in English. Of the supporting authorities only the more important ones are quoted. Figures in round brackets show the number of MSS. represented by the preceding symbol. ME = the bilingual Greek and Middle-Egyptian text of Jo. III. 5—IV. 49 published by KENYON and CRUM (*Journ. Theol. Stud.* I. 415); Achm = fragments of the gospel in the Achmimic dialect;[1] s. add. = sine additione; the other abbreviations are familiar.

[1] See list on p. XIX.

[2] e. g. LEIPOLDT, *Church Quarterly Rev.* 1921, vol. 92, p. 50.

[1] F. RÖSCH, *Bruchstücke des ersten Clemensbriefes*, Leipzig 1910.

ii. 12 *Q* omits κ. οι μαθηται αυτου with ℵ OL a b e ff l . . . hab Sa Bo A B &c. [D hiat].

iii. 3 *Q* δε + Bo (9) . . . om Sa (7) Bo rell Gr . . . "and" Sa (6).

— 11 *Q* εωρακαμεν + Bo (2) Gr . . . present tense Sa Bo rell.

iv. 6 *Q* om ουτως + Gr 1 69 118 124 OL a b e ff l r . . . hab Sa Bo Gr rell (+ D).

(5) — 22 *Q* ημεις s. add. + Bo (3) Gr . . . add δε Sa Bo rell.

— 52 *Q* has the order "the seventh hour the fever left him" + Bo Gr . . . Sa "the fever left him at the seventh hour."

v. 9 *Q* "he arose" + ηγερθη ℵ OL a b e Syr, εγερθεις D Ferr OL ff . . . om Sa Bo Gr rell.

— — *Q* om the και περιεπατει of Sa Bo Gr.

— — *Q* σαββατον s. add. + D OL e . . . add εν εκ. τ. ημερα Sa Bo Gr rell.

(10) — 10 *Q* Ιουδαιοι s. add. + OL e Syr sin ("to him") . . . add τω τεθεραπευμενω Sa Bo Gr.

— — *Q* om και + Bo (6) Gr (Text. rec.) Vg . . . hab Sa Bo rell ℵ A B C* D &c.

— 15 *Q* ποιησας αυτον υγιη with Gr pler against ποι. με υγ. of Sa Bo D 1 19 565 &c.

— 18 *Q* om μαλλον + U OL f Syr cu sin . . . hab Sa Bo Gr rell.

— 26 *Q* om γαρ with Bo (2) . . . hab Sa Bo rell Gr.

(15) — 34 *Q* "I receive" + Gr . . . the imperf. tense in Sa Bo.

— 37 *Q* "he hath borne witness" + Gr min 892, omitting the αυτος (v. l. εκεινος) of Sa Bo Gr rell.

vi. 5 *Q* with Bo (1) om πολυς against Sa Bo rell Gr.

— 7 *Q* om αυτω + Bo (1) ℵ* OL e . . . hab Sa Bo rell ℵ A B D &c. OL rell Syr.

— — *Q* αρκουσιν (present) + ℵ A B &c. . . . future Sa Bo L (αρκεσει).

(20) — 10 *Q* om δε + Bo (3) . . . hab Sa Bo rell Gr.

— 11 *Q* εδωκεν τ. μαθηταις οι δε μαθηται + Bo (2ᵐᵍ) ℵ ᶜ D &c. OL b e Syr sin . . . om Sa Bo ℵ* A B L W Ox 1596 &c. OL (6) Syr rell (Cf. Matt. xiv. 19).

— 13 *Q* reads ϹϬϬΠϾ against ϼ2ΟΥΟ of Sa (3) Bo. One Sa (Horner 91) conflates ΝΤΑΥϹϬϬΠϾ ϬΑΥϼ2ΟΥΟ. *Q* probably has the original reading here.

— 22 *Q* after ει μη εν om the words εκεινο εις ο ενεβησαν οι μαθηται αυτου with Bo ℵᶜ A B L W &c. OL (7) . . . hab Sa ℵ* D Gr pler.

vi. 33 *Q* ο γαρ αρτος του θεου + Bo Gr (ο του θεου ℵ D) . . . Sa "For the bread is the son of God," a corruption doubtless due to a misunderstanding of the reading of ℵ D.

(25) — 45 *Q* εν τω προφητη with Syr cu sin pesh . . . τοις προφηταις Sa Bo Gr OL.

— 47 *Q* om εις εμε + ℵ B L T W . . . hab Sa Bo A &c. OL.

— 54 *Q* "his flesh . . . his blood" + D OL e Syr sin . . . "my flesh . . . my blood" Sa Bo ℵ B &c. OL rell Vg Syr cu.

— 60 *Q* om ακουσαντες + OL b e Syr sin . . . hab Sa Bo Gr OL rell Syr cu.

— 63 fin. *Q* "the words . . . are spirits and life" . . . "spirit" (sing.) Sa Bo Gr OL (6) Syr sin cu; but OL a c f Vg and Tert,[1] since the subject *verba* is in the plural have *spiritus sunt et vita* (with varr.), which suggests an origin for this queer corruption. It may not be necessary to jump at once to a Latin-Coptic bilingual, as it may have come in as a gloss originally from a Gr.-Lat. bilingual.

(30) vii. 10 *Q* τω κρυπτω + Λ 330 . . . κρυπτω Sa ℵ D &c. OL (3) . . . pr ως Bo B &c. OL (6).

— 31 *Q* μη πλειονα σημεια ποιησει ων &c. with Gr . . . "do more than the (Bo those) signs which" &c. Sa Bo.

— 45 *Q* om εκεινοι + K U Π al OL e Syr sin . . . hab Sa Bo Gr rell Syr cu.

— 50 *Q* προς αυτον + ℵᶜ B D W &c. Syr . . . "to Jesus" Sa Bo Gr a few minn Ol e.

viii. 14 *Q* "true is my witness" + Bo ℵ &c. OL pl . . . "my witness is true" Sa B W OL b.

(35) — 19 *Q* απεκρ. Ιησ. + Bo B N W &c. OL pl . . . add κ. ειπεν αυτοις Sa D OL b . . . om αυτοις ℵ minn OL e.

— 21 *Q* ειπεν s. add. + ℵ B D &c. OL b e . . . add ο Ιησ. Sa Bo Γ Δ Λ &c. OL (5).

— 40 *Q* ηκουσα + Bo pl Gr (exc. D) Syr pesh . . . ηκουσεν Sa Bo (7) D* OL Syr sin.[2]

— 44 *Q* reads "the liar" (for το ψευδος) with

[1] Resurr. Carn. 37, see HOSKIER, *Codex B and its allies* ii 242.

[2] Cf. VOGELS, *Hdb. d. NT-Kritik*, p. 215.

one Bo MS., making it the subject fo λαλη . . . Sa Bo have το ψ. and make that the subject. Q and Bo (M) represent an early attempt to make sense of a difficult passage—a deliberate emendation.

viii. 46 Q adds υμιν after λεγω with Bo . . . om Sa Gr &c.

(40) — 49 Q has δαιμων with Bo (also in vv. 48, 52 and x 21) . . . δαιμονιον Sa Gr.

— 52 Q θανατου s. add. with the Sa side of the bilingual T^{i} (Sod ε 78, which has εις τ. αιωνα); the Sa text has been corrected by a later hand to agree with the Gr + D OL b c ff 1 Syr cu sin . . . add εις τ. αιωνα Sa (8) Bo Gr rell OL (6).

— 57 Q ειπαν s. add. + Bo pl Syr sin pesh . . . add ουν Sa Bo (7) Gr.

ix. 4 Q εμε δει + Bo (2) A C Θ &c. OL Syr and most verss . . . ημας Sa (10) Bo rell ℵ* B D L T^{i} W. In the same v. Q also has εμε after πεμψαντος + Sa Bo (2) and most Gr, while Bo rell adhere to ℵ* L W ημας.

— 7 ad fin. Q "and he saw out" with Bo (1) Syr sin . . . "he went he saw out" Sa Bo rell Gr.

(45) — 9 Q om ουχι αλλα with A D &c. . . . hab Sa Bo ℵ B W &c.

— 17 Q τω τυφλω + Bo Gr pl . . . "that one who was blind" Sa OL (illi caeco).[1]

— 26 Q om ουν + Bo ℵ* OL a e r Syr sin pesh . . . hab Sa $ℵ^{c}$ B D L W OL (6) . . . δε A &c.

x. 1 Q και αναβ. + Bo (1) Aeth . . . αλλα Sa Bo Gr.

— 5 Q "they are not wont to follow" with Bo . . . "they will not follow" Sa ου μη ακολ. Gr.

(50) — 7 Q "door" + Bo Gr Syr sin . . . "shepherd" Achm (Rösch) Sa (9).

— 24 Q om και + Bo (5) . . . hab Sa Bo pl Gr.

— 28 Q "my hands" + Bo (2) Syr sin pesh . . . sing Achm Sa Bo pl Gr.

— 29 Q "hands" + Sa (1) Bo (1) . . . sing Sa and Bo rell Gr Syr sin.

— 42 ad fin. Q om εκει + Bo (2) Gr minn (3) OL Syrr . . . hab Sa Bo rell Gr.

(55) xi. 4 Q εστιν + Bo Gr . . . imperf. Sa.

xi. 9 Q απεκρ. Ιησ. + Bo Gr . . . add "he said" Sa.

— 11 Q και μετα ταυτα + Bo (5), all Gr (exc. Δ) . . . om και Sa Bo rell Δ Syr sin.

— 14 Q om ουν after τοτε + Bo A W &c. 565 579 OL a . . . hab Sa ℵ B D &c. OL rell.

— 39 Q "said Martha to him" s. add. + Θ OL b c e ff 1 Syr sin . . . add η αδελφη τ. τελευτηκ. Sa Bo Gr rell OL rell (with variants).

(60) — 47 Q om οτι with Bo D . . . hab Sa Gr.

— 54 Q om εκειθεν + D &c. OL (exc. f) . . . hab Sa Bo Gr rell.

— — Q "a country" + Bo . . . "the country" Sa Gr.

xii. 1 Q ο τεθνηκως + Achm Bo A D &c. OL b f ff g . . . om Sa ℵ B L W &c. OL a c e.

— 3 Q "wiped them" + Bo Gr minn 1 118 Syr sin . . . repeat τ. ποδας αυτ. Sa Gr rell OL.

(65) — 9 Q ηκουσαν + D OL a b c e ff Syr pesh . . . εγνω Achm Sa Bo ℵ A B W Θ &c. OL f g Syr sin.

— 25 Q φυλαξει + Bo Gr OL Syr . . . ευρησει Sa (cf. Mt. x. 39).

— 33 Q ελεγεν + Bo pl Gr . . . pres. tense Sa Bo (3).

— 35 Q ϩΩC (= ως or εως) + Bo (exc. one) Gr. . . . ϩOCON Sa Bo (1).

xiii. 9 Q αλλα s. add. + Bo Gr . . . add "wash" Sa.

(70) — 15 Q om verse probably from homoeot. which exists in Bo, but not in Sa.

— 19 Q order οταν γενηται πιστ. + Sa (1) Bo A C D W Θ &c. OL (3) . . . trs Sa (6) ℵ BL &c. OL (6)

— 29 Q δῳ + Bo Gr OL . . . "that I (i. e. Jesus) may give (δω̃)" Sa (10).

— 33 Q "the place where I am" + OL a e (*sum*) . . . "to which I am about to go" Sa Bo υπαγω Gr, eo, vado OL.

— 37 Q "he said" + D 22 660 . . . add "Peter" Sa Bo Gr rell.

(75) — 38 Q Ιησους s. add. + Bo (7) ℵ A B C* &c. . . . add αυτω Sa Bo pl Gr pl.

xiv. 13 Q "I will give it" + Bo (1) . . . ποιησω Sa Bo rell Gr OL (In v. 14 Q repeats the same error without any support).

— 23 Q ελευσομαι . . . ποιησομαι + D OL e Syr cu . . . 1 plur. Sa Bo Gr and OL rell Syr sin.

[1] For the variants here see HOSKIER, *Codex B &c.* ii 263.

xiv. 26 *Q* "But the paraclete &c." as in Gr OL Syrr . . . "but whenever (*or* if) the paraclete come" Sa Bo.

— — *Q* "all the words that I tell you whatever"[1] + D Π 254 OL a b e ff q . . . preterite Sa Bo Gr rell OL f.

(80) — 30 *Q* ευρησει + K Π 42 116 al 5 OL f g[2] . . . ουκ εχει ουδεν Sa Bo Gr pl OL pl Syr cu sin . . . D OL a conflate ουκ εχει ουδεν ευρειν.

xv. 6 *Q* "will be cast forth" + Sa (1) Bo . . . preterite Sa rell εβληθη εξω Gr.

— 15 *Q* δουλους + Bo Gr . . . "my servants" Sa.

xvi. 12 *Q* om αρτι + ℵ* pers[3] . . . hab Sa Bo Gr rell.

— 18 *Q* ο λεγει + Bo Gr pl Syr sin . . . om Sa ℵ* D* W, Ox 1781, 1 Ferr.

(85) — 21 *Q* ημερα + D 248 OL a b c e ff Syr sin . . . ωρα Sa Bo Gr rell Ox 1781 OL f q.

— — *Q* εγεννηθη + Gr . . . "she bore" Sa Bo.

— 26 *Q* om περι υμων + Ox 1781 (prob) 36 OL b c e . . . hab Sa Bo Gr rell.

xvii. 2 *Q* "that I may give to them eternal life" + ℵ* Sod ε 52 (both these have αυτω) ε 183* . . . "that he may give" Sa Bo Gr pl . . . "that thou mayest give" Bo (fr) LW.

— 6 *Q* "they are thine" + Bo . . . "they were thine" Sa Gr.

(90) — — *Q* "I have kept" + OL e ff . . . "they have kept Sa Bo Gr.

— 11 *Q* αυτοι + ℵ B 229 254 OL a f . . . ουτοι Sa A C D OL pl . . . Bo conflation.

— — *Q* om all after ονομ. σου + OL a b c e ff Syr sin . . . hab Sa Bo Gr.

— 25 *Q* και before ο κοσμος + Bo pl all Gr (exc. D) OL a e g . . . om Sa Bo (5) D OL b c f q.

xviii. 8 *Q* τουτους s. add. + Bo Gr . . . "all these" Sa.

(95) — 15 *Q* τω Ιησ. 2° order + Bo Gr . . . trs after αυλην Sa.

— 23 *Q* ειπεν s. add. . . . add αυτω Sa ℵ W Ferr Syr sin . . . απεκριθη αυτω Gr rell . . . Bo conflation.

xviii. 27 *Q* ευθεως order + Bo Gr . . . after εφωνησεν Sa.

— 28 *Q* εισηλθον s. add. + Bo Gr. . . . add "with him" Sa.

— 32 *Q* "the word of Jesus which he spake" + Bo Gr . . . "the word which Jesus spake" Sa.

(100) — 40 *Q* om παντες + ℵ B L W . . . hab Sa Bo A &c.

— — *Q* "release not this man but Barabbas" with ORIGEN (*Comm. John*, Brooke ii 145) . . . om απολυσης Gr . . . "release not this man but release B." Sa Bo Tat[ar].

xix. 5 *Q* om κ. λεγει αυτοις ιδου ο ανθρωπος + OL a e ff r[1] . . . hab Sa Bo Gr &c.

— 16 *Q* αυτον + Gr fam 1 565 al . . . τ. Ιησουν Sa Bo Gr rell.

— 26 *Q* has παρεστωτα after ον αγαπα + Bo Syr pesh pal . . . trs Sa Gr.

(105) — — *Q* om γυναι + Bo (11) OL e . . . hab Sa Bo (9) Gr &c.

— 28 *Q* μετα τουτο + Gr pl . . . μ. ταυτα Sa Bo.

xx. 19 *Q* "the evening of that day the κυριακη," this *order* with Sa (1)[1] Bo Gr &c. . . . trs "the evening of the κυριακη on that day" Sa (2).[2]

— — *Q* οπου ησαν + ℵ* A B D W &c. OL a q . . . add συνηγμενοι Sa Bo ℵ[ca] &c. OL pl.

— 25 *Q* om αλλοι + Sa (fr)[3] Bo ℵ* . . . hab Sa rell Gr rell.

(110) — 27 *Q* φερε 2° + Bo Gr . . . om Sa.

The foregoing list contains only readings in which *Q* differs from the Sahidic version, to which however it undoubtedly belongs. And the list is by no means exhaustive, as the readings peculiar to *Q*, differences of particles, Coptic construction &c. are omitted.

A study of it leads to the following conclusions:

i. The rendering is a very concise one, omitting many words and phrases found elsewhere.

[1] Lit. "that I shall tell you," but the fut. is used idiomatically in Coptic to express ὅς ἄν, or πᾶς ὁ and participle.

[2] And many Fathers incl. ORIGEN, *Comm. John* ed. Brooke ii 82 ευρισκει.

[3] HOSKIER, *Codex B* ii 298.

[1] This single Sa MS. is the as yet unpublished Gospels of Mr. Pierpoint Morgan.

[2] The rendering η μια τ. σαββ. by the word κυριακη common to *Q* and the only three extant Sa MSS. seems to be primitive and may go back to the original translation. The Coptic fragment of the Acts of Peter at Berlin (SCHMIDT, *TU* xxiv) commences "On the first day of the week (σαββ.) which is the κυριακη."

[3] A papyrus leaf containing Jo. xx. 19–31 of cent. IV—V in the possession of Mr. W. E. Crum.

ii. In the above 110 instances *Q* is opposed to *both* Sa and Bo in about 63, and in 25 of these *Q* has Greek support, while in 38 it is supported by Versions only or in company with ℵ or D or both, these being the Greeks most addicted to "Version" readings.

iii. In about 40 instances, where *Q* differs from Sa, it has the support of a majority of Bo manuscripts, and in 35 of these it has the whole Bo array on its side; or, in other words, in one third of all the cases where *Q* differs from Sa, it is supported by the whole weight of Bo authority.

This is a surprising result. It would seem to be a necessary inference that the Bo version has a number of early readings in it, and is itself probably of much earlier date than has hitherto been conceded to it. It is true that Hoskier would assign it to the IIIrd cent.;[1] but Leipoldt puts it doubtfully in cent. VII—VIII.[2] Unfortunately Mr. Horner has never, I believe, given an opinion on the age of this version such as he has given for the Sa version. The earliest *dated* Bo literary manuscripts are a Martyrdom of S. Jacobus Intercisus in the Vatican of A. D. 884 (Hyvernat, Album No. 21) and the Curzon Catena of the Gospels in the Brit. Mus. of A. D. 889. It is true that the earliest dated Sa literary MS. is but little earlier—a Synaxary in Mr. Pierpoint Morgan's collection is dated 823. But there is this distinction; in the case of the Bo MSS. we have no reason to think that any of the undated ones are earlier than the IXth cent. on paleographical grounds, whereas we have every reason to carry back our Sa MSS. for centuries on such grounds. A fashion of dating manuscripts seems to have prevailed in the IXth cent., and not in Egypt only.

iv. It is important to observe that in some instances *Q* shows its primitive character by preserving the true text where all later Sa MSS. have suffered corruption e. g. in the above list nos. 24, 37, 50, 66, 72, 93.

On the other hand, there is evidence of *conflation* in *Q*, viz:—

VII. 10 "When his brethren were gone up to the feast, then he also went up to the feast, not openly but in secret." The Greeks have εις την εορτην only once, but whereas ℵ B L W &c. place it before τοτε, D OL place it after ανεβη.

XII. 20 Here is a somewhat similar repetition of the word "feast." *Q* reads "There were some Greeks among those who [went] up to the feast to worship [at] the feast." The reading is not quite assured, but I think there is no practical doubt of the double "feast." There is no v. l. here among the Greek manuscripts or versions, except the Bohairic which without exception read "went up to the feast" and omit it after "worship" whereas the rest omit it in the first clause.

XIII. 18 *Q* has "He that eateth my bread with me hath lifted up his heel against me," which is a conflation of ο τρωγων μου τον αρτον B C L Sa and ο τρ. μετ' εμου τ. αρτον ℵ A D W &c. and other versions including Bo pl; but *Q*'s conflation is shared by Bo (4) E OL q.

XVI. 20 Here the Greek text reads κλαυσετε κ. θρηνησετε ℵ A B D &c. (but θρην. is omitted by Λ* Greg. lect. 181 (= Parham 18) . . . κλαυσετε κ. πενθησετε Λ² and a few minuscules. Sa and Bo have two verbs which undoubtedly correspond to κλαυσ. and θρην. *Q* has three verbs "weep and lament and sigh"; the third verb must represent πενθησετε. Syr sin has "ye will weep and wail and groan," a similar conflation, which shows that it must be very early.

[1] H. C. Hoskier, *Concerning the date of the Bohairic Version*, 1911, p. 1. I cannot admit that Mr. Hoskier has proved his thesis, which is nothing less than that the Bohairic version existed before ℵ was written, and the scribe of the latter had it before him and was influenced by it. But his examples only prove that there was a relationship between the Greek text on which the Boh. version was based and ℵ in the Apocalypse, which is not surprising, since Mr. Hoskier himself allows that ℵ was written in an Egyptian scriptorium.

[2] *Church Quarterly Review*, July 1906; *Gesch. d. NT-Kanons*, 1907, I 82 n.—In one instance, Jo. XV. 3, I think we may see an example of an early reading in the Bo which has been "improved." The Greek has ηδη υμεις καθαροι εστε. Coptic has always had a difficulty in rendering ηδη, and its usual periphrasis by a verb is very clumsy. *Q* tries to express it merely by putting εστε in the past; "ye were cleansed." All the Sa manuscripts (except one lectionary) have "From now ye are clean," a correction approximating to the Greek. The Bo version reads "ηδη ye were cleansed," thus retaining *Q*'s tense and merely prefixing the Greek adverb.

There is an instance of *emendation* in Q in VIII 44. The Greek reads οταν λαλη το ψευδος εκ των ιδιων λαλει οτι ψευστης εστιν και ο πατηρ αυτου without appreciable v. l. The Coptic versions both take το ψευδος as the subject of the verb and render "Whenever the lie speak, it (he) speaketh out of its (his) own (plur.), for he is a liar and his father also." But Q has "Whenever the liar speak, he speaketh out of his own (plur.), for he is a lie-monger and his father also." I have used the words "liar" and "lie-monger" to indicate that Q has two slightly different formations from the same root. The fact that two distinct words are used proves that it is no scribe's error, but a deliberate emendation of the original Greek.

An *addition* to the text is seen at VI. 46 where the Greek reads ουχ οτι τον πατερα εωρακεν τις. Q has "not that the Father hath been seen, *no one hath seen the Father*, except" &c., which has no support, though Tischendorf quotes Novatian (III 297 ed. Galland) as reading *quia patrem deum nemo vidit unquam*. It probably began as a marginal gloss from I. 18 and was inserted by a later scribe as part of the text.

Now to pass to more general considerations. Q belongs, as has been said more than once to the Sahidic version, and therefore is allied to the group of Greek MSS. headed by the uncials ℵ B L W. To determine its relation to the two leaders ℵ and B, I have taken the exhaustive list of readings in which these two differ, given by Hoskier in his *Codex B and its allies* II 206—341; and, restricting of course the instances to those in which Q is both extant and capable of distinguishing the various readings so as to range itself clearly on one side or the other, we get the following results:—

Total readings 459: of these Q supports B against ℵ in 263 and ℵ against B in 137. And in the same set of readings Q and W go together in 262, of which 202 are in company with B and 60 with ℵ. Therefore Q follows B and W about twice as often as it follows ℵ.

Q differs from both B and ℵ in 59 out of the 459 instances, in 6 of which it is supported by W. As these 59 readings are those in which we may look for such as may have survived from a time preceding the supposed Hesychian revision, it is worth while to consider them a little more in detail.

The six instances in which W supports Q against ℵ + B are:[1]—

vi. 3 Q "Jesus therefore went up into the mountain" + Sa (1) W 1 Ferr 565 OL b e f r . . . ανηλθεν δε Sa (3) ℵ^{c} A B Θ &c. OL q . . . απηλθεν (particles various) ℵ* D &c. OL a ff.

x. 13 Q "no one taketh it from me" with practically all Gr except ℵ B.

xi. 50 Q reads συμφερει ημιν with A &c. and W Θ . . . υμιν B D etc. . . . συμφερει s. add. ℵ

xii. 13 Q "they were crying out" s. add. + B^{2} L W &c. (Sa and B* have the aorist) . . . add λεγοντες ℵ A D &c.

xiii. 6 Q λεγει αυτω εκεινος + D L and (with initial και) A W &c. . . . om εκεινος ℵ B.

xix. 28 Q om ηδη with Sa W 1 565 579 700 &c. OL a b c e r . . . hab Bo Gr rell OL f ff q.

Next come those readings against ℵ B W in which Q has Greek support:—

iii. 16 Q "his [only] son"[2] with Bo, "his son, his only son" Sa, "his μονογενης son" ME, τ. υιον αυτου τ. μονογενη ℵ^{c} A &c. OL Syrr . . . om αυτου ℵ* B W.

iv. 6 = n° 4 on p. XXII above.

— 30 Q εξηλθον δε + Π^{2} 1241 Bo . . . ουν ℵ N W &c., και C D &c. . . . om A B L &c.

vi. 15 Q "make him king" + D and most Gr and verss . . . om αυτον ℵ A B L W OL q.

vii. 46 Q "no man spake ever as this man" with Gr pl (A hiat) and most verss. (except that Q + Sa (6) omit ουτως) . . . add λαλει ℵ* D (om ο ανθρ.) Syr sin . . . ουδεπ. ελαλ. ουτως ανθρ. s. add. ℵ^{c} B L T W minn (2) Bo.

viii. 28 Q "Said therefore to them Jesus" + Gr pl OL Sa . . . om αυτοις B L T W al . . . add παλιν ℵ D.

— 38 Q "the things which ye have seen from your father" + Sa Bo pl ℵ* and most Gr Ol pl Syr . . . ηκουσατε Bo ℵ^{c} B C L W al.

ix. 4 Q "It behoves *me* to work the works of

[1] Only the most prominent authorities are quoted to indicate the general attitude of the chief groups; but I am extremely indebted to Mr. Hoskier's more detailed collections of readings, and also to those of Prof. H. A. Sanders in his edition of the Washington Gospels (W).

[2] There is no doubt about the restoration in the bracket.

him who sent *me* + A N &c. . . . "*us* . . . *me*" Sa B . . . "*us* . . . *us*" ℵ L W Bo.

ix. 9 *Q* αλλοι δε + A 0124 &c., D (ετεροι) . . . add ελεγον ℵ B W Θ &c.

— — *Q* om ουχι αλλα + A D &c. . . . hab ℵ B C W 0124 Sa Bo.

— 10 *Q* "they said" (pret.) + D Sa Bo OL b r . . . ελεγον Gr rell.

x. 29 *Q* "my Father who gave them to me is above all" + Sa, ος δεδωκεν A B[2] al Syr sin (ο δεδωκως D) . . . ο δεδωκεν ℵ B* L W Bo OL.

xi. 17 *Q* om ηδη + A D OL e . . . hab Gr rell &c.

xii. 1 *Q* "(Lazarus) he who died" + ο τεθνηκως A D &c. OL b f ff g Bo . . . om ℵ B L W OL a c e Sa.

— 23 *Q* απεκρινατο + Gr pl and verss . . . αποκρινεται ℵ B L W 33 579.

xiii. 35 *Q* εαν αγαπατε αλληλους Ↄ 69 124 al[4] Sa Bo . . . εαν αγαπην εχητε εν αλλ. (with varr.) Gr rell OL &c.

— 37 *Q* "he said to him" D 22 660 . . . "Peter said to him" Gr rell Sa Bo.

xiv. 26 = n° 79 above p. XXIV.

xv. 2 *Q* "he will cleanse it" + D OL b c e ff g l q Sa Bo . . . pres. tense the rest.

— 21 *Q* "do to you" probably = υμιν A and Gr pl . . . εις υμας ℵ[c] B D L Θ 1 33 579 (W hiat).

xvii. 2 *Q* "that I may give them" with only Sod ε 183* (a late gold on purple min. Athos, Vatop. 747), though ℵ* Sod ε 52 (an VIII cent. pap. unc. fragment at Berlin) read "I may give him" . . . "that thou mayest give L W 394 . . . "that he may give" the rest.

xviii. 7 *Q* "again he asked them saying + D Sa . . . om λεγων all others.

— 24 *Q* "Annas sent him" without conjunction + A al . . . the Hesych. group and most verss including Sa (δε) and Bo (τοτε) have a conjunction, mostly ουν or δε.

— 33 *Q* om παλιν + C[3] minn (3) Sa (all but one) . . . hab Gr rell Bo OL &c.

xix. 16/17 In this extremely varied passage *Q* reads "When they had taken *him* they brought him forth" i. e. αυτον 1° + Gr 1 209 565 al . . . τον Ιησουν Gr rell Sa Bo.

— 26 *Q* "(Jesus) said to *his* mother" + A D supp Θ al OL pl Sa Bo . . . τη μητρι ℵ B L W 1 22.

Lastly we give a list of readings which find their main support in the versions, occasionally in the company of D ℵ or W, the Greek codices most frequently given to "Version" readings.

ii. 12 *Q* om και οι μαθηται αυτου with ℵ Gr a few minn OL a b e ff l Arm . . . hab Sa Bo Gr rell [D hiat].

— 19 *Q* "and I (εγω) I shall raise it up in three days" + Sa a papyrus fragment in the Brit. Mus. (= Horner 𝔭) and a vellum fragment prob. cent. VI also there,[1] Bo (5), Syr pesh . . . om εγω Sa and Bo rell Gr OL &c.

iv. 6 = n° 4 above p. XXII and v. 9 = n° 7 ibid.

v. 19 *Q* "Jesus answered" om conjunction + Sa (4) Bo (12) Gr 33 lect 184 al 3 OL a b c e ff l . . . add ουν Sa (1) ℵ A B (om ο ις) . . . add δε Bo rell Syr pesh.

vi. 3 *Q* ουν + Sa (1) D 1 fam 13 OL . . . δε Sa rell Bo (7) ℵ[c] A B al . . . και ℵ* Syr . . . om Bo pl.

— 7 = n° 18 above p. XXII, vi. 45 = n° 25 ibid., vi. 54 = n° 27 ibid., vi. 60 = n° 28 ibid.

— 70 *Q* "Jesus answered" + OL b e r alone amid a great variety of readings; OL c l have preceding "and"; Sa (2) B C W al add "to them"; the rest omit "Jesus" or add "and said" in various forms.

vii. 37 *Q* εκραζεν imperf. with Sa (2 oldest) Bo pl ℵ D 1 69 OL . . . εκραξεν Sa (6) Bo (2) Gr rell.

— 39 *Q* "they had not yet received πνευμα" (representing δεδομενον with little doubt) + Sa OL (7) and verss generally against Bo ℵ K T Θ Π Ψ al; the other Greeks add αγιον with or without δεδομ. In any case δεδομ. is probably secondary and introduced by the Versions whose translators felt some explanation of an obscure sentence to be required.

— 47 *Q* "Are ye also led astray?" with Bo (doubtful) and Syr cu sin.

viii. 57 *Q* "and did Abraham see thee?" + Sa ℵ* 0124 Syr sin . . . all others have εωρακας. The two Gr uncials above named read εω(ο)ρακενσε. It is curious that B* Θ W have the dialectal form εω(ο)ρακες here.[2]

[1] WADI SARGA, *Coptic and Greek Texts*, ed. W. E. Crum and H. I. Bell, Hauniae 1922, n° 4, p. 30.

[2] HOSKIER, *Cod. B* ii 261 notes that Θ reads εωρακες for -κας in Jo. ix. 37. B also reads εληλυθες in Jo. xvii. 7. 8, Acts xxi. 22.

ix. 6 Q "on his eyes" + Sa D OL a c ff q Vg... om "his" ℵ B L al... add του τυφλου A C* W al OL b e f.

— 19 Q ηρωτησαν s. add. + Sa (4) ℵ* W OL a b c ff 1 ... add λεγοντες Sa (8) Bo ℵ^c A B 0124 al OL e f q rr[2].

— 21 Q "he is of age" s. add. + Sa ℵ* W 0124 OL b ... prec αυτον ερωτησατε Bo ℵ^c B D L al OL (5) ... add same after ηλικιαν A al OL l q.

— 26 Q om conjunction + Bo ℵ* OL a e Syr sin pesh ... ουν Sa ℵ^c B D L W al OL b c f ff g q ... δε A al.

— 38—39[a] Q om + ℵ* W OL b (1), see above p. XVI.

x. 28 Q "my hands" + Bo (2) Syr sin pèsh ... sing. Achm Sa Bo pl Gr.

— 42 Q om εκει ad fin. + Bo (2) Gr minn (4) OL Syr sin pesh ... hab all others including Sa Bo rell.

xi. 5 Q "Mary and Martha her sister" + Achm Sa (2) Bo (2) Gr 1 fam 13 ... the names transposed Sa (5) Bo rell ... "Martha and her sister Mary" Gr minn (3) OL b f g l Vg ... om "Mary" Gr rell.

— 22 Q δωσει σοι s. add. + Vg (A F S Y) Syr sin pesh Tat[ar] pers ... all others add ο θεος.[1]

— 33 Q "he was troubled in spirit as those who are anxious" + Achm Sa εταραχθη ... ως εμβριμ. D Θ 1 22 ... εμβριμησατο ... κ. εταραξεν εαυτον Gr rell &c.

— 39 Q om η αδελφη τ. τετελευκ. + Θ OL b c e ff 1 Syr sin ... hab Sa Bo Gr and OL rell.

xii. 9 Q ηκουσαν + D OL a b c e ff Syr pèsh Tat[ar] ... εγνω Achm Sa Bo Gr rell OL f g Syr sin.

— 19 Q ωφελουμεν + Achm Sa (3) Bo pl OL c f g Vg Tat[ar] ... ωφελειτε Sa (1) Bo (2) Gr &c.

— 23 Q "he answered" + Sa (2) Gr 440 OL a e ... ο δε Ιησ. αποκρινεται Sa rell Bo Gr OL b f ff.

— 30 Q "this voice came not" + Sa D (ηλθεν) Θ (εληλυθεν) 579 OL a b e ff Vg ... γεγονεν Bo Gr rell &c.

— 31 Q "(the judgement of) the world" + Bo (1) D W minn (6) OL b ff g l r Syr sin ... "this world" Sa Bo rell Gr rell.

xii. 47 Q om μη before φυλαξη[1] + Sa[2] D S Θ 0124 and a few minn OL a b c f ff 1 r ... hab μη Bo Gr rell Ol q Vg (exc. M) Syr.

xiii. 33 = n° 73 above p. XXIII.

— 37 = n° 74 above p. XXIII.

xiv. 7 Q "ye see" + Bo (2) OL e m ... "ye have seen" Sa Bo pl Gr.

— 23 Q ελευσομαι ... ποιησομαι + D OL e Syr cu ... 1 plur. Sa Bo Gr and OL rell Syr sin.

— 24 Q τηρησει + Sa (1) Bo D 579 ... τηρει Sa (2) the rest.

— — Q τ. λογον μου + Sa Bo (6) OL e Syr cu pesh Tat[ar] Vg (R) ... plural Bo pl Gr OL &c.

— 26 Q "all the words that I tell you whatever"[3] + D Π 254 OL a b e ff q ... preterite Sa Bo Gr rell OL f.

xvi. 4 Q ταυτα s. add. + Sa D* OL a e 1 ... pr αλλα Bo Gr rell OL b c f ff.

— 28 Q om first clause by homoeot + D W OL b ff Syr sin.

xvii. 7 Q εγνωκα + Sa ℵ (εγνων) W 7 118 579 lectt (4) Ol a b c e f ff q Syrr ... εγνωκαν Bo Gr rell (exc. A doubtful[4]).

— 11 Q om latter part of verse + OL a b c e ff Syr sin ... hab Sa Bo Gr OL f q.

xviii. 27 Q om Πετρος + Sa (1)[5] OL a b e ... hab rell.

[1] Unfortunately the Achmimic (Rösch) is missing for this verse.

6. CONCLUSION

THE Qau papyrus is of importance, not only for its antiquity and its peculiar readings, but for the knowledge we have of its history. Of very few New Testament Manuscripts do we know so much. With regard to most of them we know next to nothing of their history until they are found in, or drift into a library at some date in the last four hundred years. Even of the most famous uncials the origin and early history is almost entirely a matter of inference. The Vatican MS. has been attributed by distinguished scholars to Egypt, Caesarea, South Italy or Rome; codex Bezae to

[1] This is not absolutely certain, but there is little practical doubt.

[2] Though a negative appears in the text and translation of the Sahidic N. T. (III. 216), it is an error and there is no Sahidic authority for it.

[3] Lit. "that I shall tell you"; the fut. is used idiomatically in Coptic for ὃς ἄν or πᾶς ὁ with participle.

[4] See Tischendorf note ad loc and photographic edition of Cod. Alex.

[5] A VI cent. fragment belonging to Dr. A. H. Gardiner.

South France, South Italy, Ravenna or Sardinia, and so on. If we are ever to trace the development of the various families of Gospel-texts, it is essential to fix the places of origin of the chief manuscripts representing those families. Hence the great value of any early text of which the actual source is known, either as to the place where it was written or that in which it was found. We do not know exactly where our papyrus was written, but its dialect shews that it is not likely to have been very far from the place in which it was discovered. Mr. Guy Brunton has, since the discovery of the MS. found also the remains of a church, but apart from the cemetery no other remains leading us to suppose there was ever a monastery there, nor is any recorded for this site. But there is ample evidence of a considerable settlement of anchorites, living separately in cave-dwellings and old tombs in the cliffs who would have a common church and cemetery, and the papyrus would be written for and belong to this church. The regular coenobium had taken its rise in Egypt at so recent a date when this papyrus was written, that it is perhaps more likely to have been written outside of a monastic scriptorium than in one. The hand is that of a very practised writer, a professional copyist of literary works. It is the only early Gospel manuscript of which we are sure of the provenance, the place in which it was found. There are fragments of other Gospel manuscripts which were found without reasonable doubt in the White Monastery near Sohâg; but we know that all that comes from there was not necessarily written there, as many colophons show volumes to have been transported there from other places,[1] probably for safety when the weaker churches were in danger of attacks by marauding desert tribes, the White Monastery being built as a fortress. Perhaps it was some such danger that caused the burial of the Qau papyrus in a pot in the cemetery.[2]

The only Greek Gospel manuscript of Early date (cent. V) of which we know the provenance is the Washington Gospels (W) belonging to Mr. Charles L. Freer. This was found in Egypt, but the exact spot is not known, though there are indications that it came from a monastery in the neighbourhood of the Pyramids. These two MSS. W and *Q*, fix the type of Gospel text prevalent in Egypt between about 350 and 450, and afford a standpoint from which to examine the relations of the other MSS. whose provenance is not known, and to test the theories that have been constructed as to their origins, mainly by comparison with quotations from the Fathers.

That *Q* is not Greek but Coptic is to a certain extent a disadvantage, but not so great as it might seem at first sight. Allowance being made for certain peculiarities and restrictions due to the nature of the language, it is a close rendering of the Greek text which can be recovered with considerable certainty from it. And the evidence is gradually driving us back to an earlier date for the first translation from the Greek.[1] Mr. Horner (Sah. N. T. III 398—9) would place it about the middle of the second century. The historical conditions at that time make it very natural that it should be so. There was an immense development of traffic and movement throughout the Roman empire, and especially in the lands surrounding the Mediterranean basin, which was not then—as it has been since the Arab conquests of the seventh century—cut in two by a diagonal line drawn from Armenia to the Straits of Gibraltar; but it was a continuous ring of civilized provinces. All this movement and intercommunication must have given rise to a great demand for bilingual literature, mostly of an ephemeral nature, to meet the demands of Orientals travelling in the west, and the crowds of Roman officials, military and civil, who were always moving to and fro. The most important side to us of this bilingual literature was that which arose in the propagation of the new religions which came from the east to fill the place left by the moribund cults of the west.

[1] W. E. CRUM in *B. M. Cat. Coptic MSS.*, p. xi.

[2] The Greek fragments of the Gospel and Apocalypse of Peter were found in the tomb of a monk in the cemetery of Akhmim (Miss. Arch. fr. au Caire IX 1892).

[1] Bp. Lightfoot in Scrivener's Plain Introduction 1883, followed by Westcott and Hort (II. 85) 1896 were inclined to place both Sa and Bo versions in the second century: but Coptic scholars of more recent times have been chary of admitting such an early date, chiefly on the ground that demotic writing was in official use certainly till the end of the second century, and locally later. But it was all pagan: we have not a single Christian document in demotic, and the adoption of the Greek alphabet seems in some mysterious way to be bound up with Christianity. A further reason for caution in fixing too early a date is that it is doubtful whether there was any rapid spread of Christianity in Egypt till the time of Demetrius, consecrated Archbishop in 188—9 (cf. HARNACK, *Mission und Ausbreitung des Christentums*, Leipzig 1902).

These new religions, unlike the older ones they were replacing, were essentially proselytizing, and each had its holy books and liturgies. The Christian missionaries were obliged, even where the original language was preserved for liturgical purposes (as Greek was in the liturgy at Rome till well on in the second century), to have renderings of the scriptures for reading and they must have preached in the native language of their converts. Hence very soon there sprang up a mass of bilingual literature of which we have only fragments left; but for Egypt we have remains showing that besides the bible, a great deal of early Apocryphal literature was translated into Coptic, and early patristic literature also. The most important part is naturally the remains of the bilingual bible, and the resulting interaction of the various versions one on the other, sometimes indirectly through their associated Greek texts, sometimes directly especially after the fourth century through monks carrying their versions from one country to another e. g. Syrian monks to Egypt, Egyptian monks to Constantinople, Greek monks to Italy and so on. For some years past this has been regarded by many scholars as the most fruitful path of investigation in the text of the New Testament; and so every new early manuscript of any part of it in any of the chief versions, Latin, Syriac or Coptic, is worthy of close study.

COLLATION OF *Q* WITH THE GREEK TEXT OF WESTCOTT-HORT[1]

II. 12 incipit κ. η μητηρ αυτου
αδελφοι] + αυτου
om και οι μαθηται αυτου και
— 13 και 1°] δε
— 14 om και 1°
"the oxen and the sheep and the doves"
— 15 ανετρ., v. l. ανεστρ.] non dist.
— 16 om και
— 18 om ουν
— 19 και 2°] + "I" (εγω)
— 20 om ουν
lit. "they spent forty-six years building this temple"
— 21 περι . . . αυτου] reading uncertain
— 22 ουν] δε
— 23 τ. Ιεροσολ.] "in Hierousalem"; this form is always used except in v. 13 above.
"in the feast of the πασχα"
— 24 παντας] "every thing"
— 25 om οτι
om του before ανθρωπου

III. 1 om δε
— 2 lit. "thou art a teacher who came from God"
— 3 "Jesus δε answered"
ανωθεν] "again"
— 4 lit. "how shall the man be born again being old?"; but this is idiomatic, the Fut. II being often used for δυνασθαι.
— 6 το γεγεννημ.] + δε
— 7 ανωθεν] "again"
— 10 om αυτω
— 16 "his only son"
— 17 "his son"
— 18 ὁ 2°] + δε
— 20 ελεγχθη] "condemned as being evil"
— 21 εν θεω] "in the light"

[III. 22 to IV. 5 τω υιω αυτου missing]

IV. 6 om δε
om ουτως
om ως
— 9 ουν is uncertain—a space in lac.
— 10 om σοι 1°
— 17 om [αυτω]
— 18 και νυν] "and now moreover"
— 20, 21 Ιεροσολυμοις] "in Hierousalem"
— 25 οιδα] "we know"
— 27 και 1°] δε
om και 2°
— 28 om και 1° 2°
— 30 εξηλθον] + δε
om και ηρχοντο
— 31 εν τ. μεταξυ] "but (δε) forthwith"
— 33 οι μαθηται] + αυτου
— 35 λευκαι] prob ηδη prec
— 36 om ηδη
— 37 om και (idiom)
— 40 ουν] δε
om και εμεινεν εκει
— 41 "believed on him on account of the word"
— 42 "we no longer believe thee on account of the (thy?) word; for we have heard him and" &c.
— 43 om τας

[1] No attention is paid to (i) instances of asyndeton, (ii) variations in tenses where they are idiomatic, (iii) differences of word-order unless they are specially noted, (iv) presence or otherwise of the definite article before names – Coptic has its own rules for these things. The marginal readings in W–H are excluded.

Abbreviations: –om = omits, omitted; + = adds; non dist. = the Coptic does not distinguish between alternative Greek readings; lit. = literally; lac. = lacuna; prec. = preceded; v. = verse.

IV. 45 "Hierousalem"
om και
— 46 "a βασιλικος"
— 49 om κυριε
— 51 om ηδη
υπηντησαν] "his servants met him and informed him saying, Thy son liveth"
— 52 ουν 1°] δε
om παρ' αυτων
om ουν 2°
om εχθες
— 53 om ουν
V. 1 "the feast"
— 2 βηδσαϊδα
lit. "there being five στοα on it"
— 3 "the multitude"
[v. 4 om as in W—H.]
— 6 lit. "knew that he had waited (long)"
— 9 και] δε
"he arose he took his bed," om "and walked"
om εν εκεινη τη ημερα
— 10 om τω τεθεραπευμενω
om και
"thy bed"
— 11 om δε
— 14 "found him"
— 15 ειπεν] "he informed the Jews"
— 16 "the sabbath"
— 18 om μαλλον
om ισον . . . τ. θεω (homoeot.)
— 19 om ουν
— 21 om και 2°
— 26 om γαρ
— 27 "the authority"
"son of the man"; so everywhere.
— 28 om τουτο
— 32 αλλος] + δε
— 39 lit. "because you say that you have eternal life in them"
— 40 "the life"
— 42 την αγ.] om article
— 43 "you did not receive me"
αλλος] + δε
— 44 πως] + ουν
om [θεου]
— 45 "in whom ye hope"
VI. 2 om δε
— 3 δε] ουν
om και εκει
— 5 om πολυς
VI. 5 "where shall we buy bread?"
— 7 om αυτω
— 10 om δε
"in that place"
— 11 "he gave to his disciples and (δε) the disciples gave to them that were seated and likewise what they had received of the fishes."
— 13 "twelve baskets with the fragments which remained over to them who had eaten from the five barley loaves."
— 14 "the signs which he did"
— 17 εμβαντες &c.] "they went on board the ship in order to cross the sea to K."
και (before σκοτια)] δε
— 19 ουν] δε
— 22 "But (δε) on the morrow the multitude which stood on the other side of the sea saw that there was no other ship there save one, and that Jesus did not enter the ship with his disciples, but his disciples alone went"
— 23 αλλα &c.] "and lo other boats came out of Tiberias" pointing to a reading και ηλθον αλλα πλοια
— 24 "when the multitude therefore saw Jesus with them, they called to his disciples, them and their boats, they went to K."; probably some deep-seated corruption.
— 25 ποτε] "how"
— 26 ουχ οτι] "not in order that ye may see signs"; a blunder in translation. The usual Sa version has corrected it.
— 27 "this is he whom God the Father sealed"
— 30 om ουν 1°
— 31 "bread was given to them"; a scribal error. A change of one letter gives the true reading
— 32, 34 om ουν
— 36 εωρακατε] "ye will see me and ye will not believe"
— 37 και τον ερχομενον προς με om by homoeot.
— 39 "that all those [gender not distinguished] whom he hath given me should not perish but I should raise them up at the last day"
— 40 εχη] "receive"
— 44 "my Father"
— 45 εστιν γεγρ.] + γαρ
— 46 ουχ οτι &c.] "not indeed that the Father hath been seen [lit. they have seen the

Father]; no one hath seen the Father save he that is from God, he hath seen the Father." A slight emendation would convert the rendering into "not indeed that (any)one hath seen" &c.

VI. 53 om ουν
— 54 "he who eateth his (*sic*) flesh and drinketh his blood"
— 57 "my Father" (*bis*)
— 58 "your fathers"
— 59 "in the synagogue"
— 60 om ουν ακουσαντες
— 61 om περι τουτου
— 62 om ουν
— 63 πνευμα 2°] "spirits"
— 64 "who it is that believeth not"
— 65 "my Father"
— 66 "on account of this"
— 68 om αιωνιου (probably)
— 69 "thou art the Christ the holy one of God"
VII. 1 om και
"out of Galilee"; scribe's error.
— 8 "I am not yet about (or, intending) to go to the feast"
— 9 αυτοις] "he himself" i. e. αυτος probably
— 10 om δε
ανεβη] + "to the feast" (repeated)

[VII. 11 to 28 ιερω missing]

— 28 ον υμεις .... 29 απεστειλεν om by homoeotel.
— 30 "his hand"
— 31 om δε
— 35 om ουν
— 39 ουπω] "for they had not yet received πνα as Jesus had not yet received glory."
— 40 "some therefore out of the multitude"
τ. λογων τουτων] owing to a lac. it is uncertain whether Q had the sing. (as in other Sa) or the plural.
— 41 αλλοι] + δε
οι δε] "some"
— 42 ουχ &c.] "the scripture is wont to say that Christ cometh out of the seed of David"
— 44 "his hands"
— 46 "no man spake ever as this man"
— 47 om ουν [αυτοις]
"do ye not err?"
— 49 the word "multitude" is omitted, perhaps a scribal error; but the plural verb of the original, preserved in all other Coptic texts, is here altered to the singular, which suggests a false interpretation.
VII. 51 om πρωτον
— 52 "search the scriptures"
"and see that a prophet shall arise out of G."; the negative omitted by error.

[VII. 53 to VIII. 11 omitted]

VIII. 13 om ουν
— 14 om αυτοις
υμεις . . . υπαγω 2°] om by homoeot.
— 16 "I and my Father who sent me"
— 17 om και
— 19 "ye know not me nor again do ye know my Father"
— 24 "but (αλλα) I said" om ουν
εγω ειμι "it is I" or "I am he" and so too v. 28
— 26 "from the first I speak to you, having many things to say concerning you and to judge"
— 28 ειπεν ουν] + "to them"
— 34 om πας
is a servant of sin
— 35 "but (δε) the son indeed remaineth for ever"
— 38 the Coptic does not distinguish between παρα τω π. and παρα του π., but renders both "from," adding the possessive adj. "my . . . your father"
ηκουσατε] "ye saw"
ποιειτε] "do them," imperative.
— 39 "the children . . . ye would do the works"
— 40 om δε
— 43 "why have ye not known my speech?" probably οτι was omitted
— 44 το ψευδος] "whenever (οταν) the liar speaks, he speaks out of his own; for he is a liar and also his father." The word used for "liar" is not identical in the two places.
— 46 "if I tell you the truth"
— 48 om ου. "we, we say well that thou art a Samaritan"
— 52 om εις τον αιωνα
— 53 om απεθανον
— 54 "he of whom ye say that he is God"
— 57 om ουν
"and Abraham saw thee?"
— 58 om αμην αμην λεγω υμιν by homoeot. probably
— 59 om δε

IX. 1 "who was born blind"
— 4 "it is fitting for me to carry out the works"
εως] the Greek word is used
ερχ. νυξ] "before the night comes"
— 5 οταν] again the Greek word εως is used
— 6 "he smeared the clay on his eyes"
— 7 νιψαι] "wash thy face," and so always
σιλωαμ] σιλουαμ without article here; in v. 11 it has the def. art. "he went therefore, he washed his face and he saw out"
— 9 αλλοι 2°] + δε probably
om ουχι αλλα
εκεινος] + δε
— 10 om ουν 1°
— 11 om εκεινος
— 12 om και
— 14 om δε
— 15 "how didst thou see out?"
επεθηκεν] "smeared a clay on my eyes" the same word as in vv. 6, 11.
βλεπω] "I saw out."
— 16 om ουν
— 17 om ουν
om παλιν
— 18 om ουν
— 19 om αυτους λεγοντες
"of whom ye say, We bore him blind" and again in v. 20
om ουν and also in v. 20
— 20 om οιδαμεν οτι by homoeot.
— 21 om δε
om αυτον ερωτησατε
"also he is of an age to speak for himself"
— 22 ειπαν] + ουν
— 23 Coptic does not distinguish between επερωτ. and ερωτ.
— 25 om ουν
om εν, evidently by error
— 26 om ουν
— 27 απεκρ. αυτοις] "he answered saying"
— 28 om και 1°
— 30 "this itself therefore (ουν) is the wonder"
— 31 οιδαμεν] + δε
— 35 "and when he had found him he said to him"
συ πιστευεις] "Believe (imperat.) on the son of man"
— 36 απεκριθη &c.] "he said, Lord who is he that I should believe on him?"
— 38 om ὁ δε εφη to (39) ὁ Ιησους

X. 1 εις τ. αυλην τ. προβ.] "to the sheep"
αλλα] "and"
— 3 om ιδια
— 5 ακολ.] "they do not follow"; om δε
— 8 om προ εμου
— 11 "for his sheep"
— 12 μισθωτος] + δε
— 15 "my Father" (*bis*)
"I shall lay down my life"
— 16 και] δε
— 17 "my Father . . . because I shall lay down"
— 18 "no one taketh it"
om παλιν
— 19 "and there was a schism"; om παλιν
— 22 εγενετο] + δε
"Hierousalem"
— 25 "and ye believe me not"
— 28 "out of my hands"
— 29 "my Father who gave them to me is above all"
"out of the hands of my Father"
— 38 "if I do them"
— 39 "but (δε) they were seeking to seize him and he came out of their hand"
— 40 om και 1°
"and he abode there"
— 41 om και 1°
om δε
— 42 om εκει

XI. 1 om εκ
— 3 om κυριε
— 4 "in order that his son may be glorified through it"
— 5 om δε
— 6 ουν] δε
— 7 επειτα] + δε
om παλιν
— 10 "in it (the night)"
— 11 om αυτοις
— 12 "if he is asleep he will arise"
— 13 "but Jesus speaks concerning his death, but they think . . ." perhaps a scribal error for the imperfect.
— 14 om ουν
— 16 om ουν
"his fellow-disciples"
— 18 "Hierousalem"
— 19 "their brother"
— 20 ουν] δε
"Maria," and so always except in XX. 16, 18.

XI. 22 "but (αλλα) now again I know that whatever thou askest of God he will give them to thee"
— 26 "dost thou believe me?"; the last word corrected from "these (things)"
— 27 "I believe"
— 28 "the teacher has come"
— 33 "he was troubled in spirit as those who are in anguish and he said"
— 36 ουν] δε
— 38 om δε
— 39 om η αδελφη τ. τετελευτηκοτος
om κυριε
— 40 om σοι
— 41 om ουν
"they took away the stone. Jesus therefore (ουν for δε) lifted his eyes"
. . . "my Father"
— 42 "I know"
— 44 "his feet and his hands" (idiomatic)
— 45, 47 ουν] δε
— 48 "and will take from us this place and our nation"
— 50 "it is expedient for us"
— 54 om εκειθεν, "to a country"
— 57 δε] γαρ
"a commandment"

XII. 1 "Lazarus, he who died and whom Jesus raised up from the dead"
— 3 ουν uncertain owing to lac.
"wiped them with the hair of her head"
— 4 om [δε]
— 6 om δε
om οτι 2°
— 8 om γαρ
— 9 "a great multitude," also v. 12
ουν] δε
— 13 "took branches from some palm trees"
om ωσαννα
om και 2°
— 15 "cometh [to thee]" probably
— 16 om ουν probably
— 19 ουν] δε
— 20 om δε
Unfortunately the reading is doubtful here; apparently "among those who [went] up to the feast to worship [in the?] feast"
— 22 Ανδρεας] + δε
om ερχεται 2° and και 3°
— 23 "he answered saying to them"

XII. 26 "and whither I shall go, my servant also will be there"
— 27 "my Father" probably; certainly so in v. 28
— 29 om ουν
"this is thunder," probably; the reading is not quite certain
αλλοι] + δε
— 31 "now is the judgement of the world"
— 32 the Coptic phrase does not distinguish certainly between παντας and παντα, but the former is more likely
— 34 om ουν
τις εστιν . . . ανθρωπου om by homoeot.
— 37 "but all the signs he did before them; they did not believe on him"
— 38 om τ. προφητου
— 40 "he closed up their eyes and he closed up their heart . . . and that I should heal them"
— 41 "he saw the glory of [God]"; there is no doubt of the restoration.
— 42 om ομως μεντοι και
"more than the glory of God"
— 43 Coptic does not distinguish between υπερ and υπερ
— 45 και ο θεωρων . . . πεμψαντα με om by homoeotel.
— 47 om μη
— 49 om αυτος
— 50 om ουν
"my Father"

XIII. 1 "that he should pass from this world and go to the Father"
— 2 "into the heart of Judas the son of Simon the Iscariot that he should betray him"
— 5 νιπτηρα] the Coptic uses the Greek word λακανη, but this is not decisive that it was in the translator's Greek exemplar. It is a frequent habit of the Copts to render an unfamiliar Greek word by a more familiar one.
— 6 "said that one (*ille*) to him"
— 8 "I will not suffer thee to wash my feet ever"
"answered saying (*or*, and said) to him"
— 10 [ει μη τ. ποδας] are in the Coptic
— 12 ουν] δε
ενιψεν] "had finished washing their feet"
"he lay down again and said to them"
— 14 om ουν

XIII. 15 the v. is om probably from homoeot.
— 18 "he who eats his bread with me lifted up his heel against me"
— 19 "I am he"
— 20 ὁ λαμβανων to 21 ειπεν om by homoeot.
— 24 "[Simon Peter] beckoned [to this one to] ask [him . . ." The MS. is imperfect, but there is no reasonable doubt that it followed the ordinary Sahidic text here.
— 25 αναπεσων] + ουν probably but lac.
— 26 om ουν 1° and 2°. Perhaps "and" before βαψας
om λαμβανει και; "he gave it to Judas the son of Simon the Iscariot. After he had received the bread, Satan entered into him."
— 27 om και
— 28 δε is in the Coptic
"reclining with him"
— 29 γαρ] δε
om η, probably scribal error
"that he should give to the poor"
— 30 "when that one had taken the bread, straightway he went forth"
om δε
— 31 om ουν
— 33 "[the place in which] I am (*sic*) ye [will not be able to go] to it"
— 34 probably the v. began with πλην as in other Sa MSS., but it is now missing.
— 35 "if ye love one another"
— 36 "Jesus answered him"
om νυν
om ακολουθησεις δε υστερον by homoeot.
— 37 om [ο] Πετρος
The Coptic takes αρτι with the following clause: "I will lay down now my life for thee"
— 38 "without thy having denied me thrice"
XIV. 1 "believe on God and believe on me"
— 3 "and moreover if I go"
— 4 "and the place that I go to, ye know it and ye know the way"
— 7 "and from now ye know him and ye see him." The final "him" is natural to the idiom and cannot be relied on to support an αυτον in the original Greek.
— 9 "hath seen my Father also"
"shew us thy Father"
— 10 "dost thou not believe me that . . ."
"my Father" *ter* probably, and *bis* in v. 11
XIV. 11 "if not, believe on account of his [works]"
om εγω 1° . . . "go to my Father"
— 14 om [με]
— 16 "my Father"
— 17 "for he will abide with you and be in you"
— 19 om υμεις δε θεωρειτε με probably by homoeot.
— 20 και υμεις εν εμοι repeated by dittography
— 21 "this command"
"but he that loveth me, my Father will love him"
— 22 "said Judas the Kananites, Lord, why wilt thou manifest thyself to us, and wilt thou then not manifest thyself to the world?"
("then" adversative)
— 23 "and I will come to him and make for us an abode with him"
— 24 "my word" . . . "but that of my Father who sent me"
— 25 There is some corruption in the verb rendering λελαληκα, lit. "these things if I say them unto you, (while?) I am with you." I cannot explain the origin of the error. The other Sa MSS. have the reading of the chief uncials.
— 26 "and cause you to remember all the words that I shall say to you"
— 27 ου καθως . . . διδωμι υμιν om by homoeot.
— 28 "I shall go away and I shall come again to you." Stress must not be laid on the future tense which is idiomatic with verbs of movement.
"my Father" *bis*
— 30 "the ruler of this world"
"and he findeth not anything in me"; but this present "findeth" probably represents a future ευρησει.
— 31 "I love my Father and as he gave me commandment, so I do it"
XV. 3 om ηδη; "ye also were cleansed"
— 4 "as the branch cannot bear fruit of itself unless it remain in the vine, so also ye will (?) not remain in me." Lacunae render the last phrase somewhat uncertain.
— 9 "my Father . . . I too loved you. Abide in my love."
— 10 "my Father"
v. 11 ινα to 12 εντολη η εμη om by homoeot.
— 14 υμεις to εστε om by homoeot.
δ] "those which I command you"
— 15 "my friends"

XV. 16 om και εθηκα υμας probably by homoeot. "my Father"
— 17 "but (δε) these things I command you to love one another"; not final = ινα, as in Sa and Bo.
— 19 om δε
— 20 om και 1°
— 22 δε] „therefore"
— 24 "but now they have seen me and they have hated me and my Father also"
— 26 "my Father" *bis*
— 27 om δε

XVI. 2 [υμας] is expressed in Coptic.
— 3 "and they will do these things to you because they knew not my Father nor did they know me"
— 4 om αλλα
om αυτον 1° and 2°
"ye should remember that I told them to you"
— 7 om αλλα
— 8 αμ . . δικ . . κρισις all have the def. article, and also in vv. 9—11
— 12 om αρτι
— 13 om δε
om τ. αληθειας
"shall lead you into all truth"
"but he will say that which he hath heard"
— 15 "therefore I told you that . . ."
— 17 om ουν
— 18 "and they said" . . . "we know not what he saith"
— 19 „Jesus knew that they were about to question him; he said to them, Why do ye say to one another . . ."
— 20 "I say unto you that ye shall weep and lament and sigh, you; but the world will rejoice" . . . "but your grief shall become to you for a joy"
— 22 "but hereafter again I shall see you" The Coptic idiom is not decisive as between ἀρεῖ and αἴρει.
— 23 om και and ουδεν
— 25 "but (αλλα) an hour cometh"
"but I shall speak to you" (repeating λαλησω υμιν) "concerning my Father"
— 26 "my Father"
om περι υμων
— 27 "because ye loved him"
"ye have believed that I come forth from my Father"

XVI. 28 εξηλθον εκ του πατρος om by homoeot.
"to my Father"
— 30 "now we knew" *sic*
— 32 εις τα ιδια] "to his place"
"but (αλλα) I am not alone, for my Father is with me"

XVII. 1 "my Father" . . . "in order that thy son may glorify thee"
— 2 "in order that all that thou hast given to me I may give them eternal life" Coptic does not distinguish between δεδωκας and εδωκας.
— 3 "the true God alone" probably represents the Greek text.
— 5 "now therefore, my Father, glorify me"
— 6 "and I have kept thy word"
— 7 "now I knew that all that thou gavest me are from thee"
— 8 om και εγνωσαν
— 10 "and I am glorified in them"
— 11 και αυτοι] "but (δε) they"
καγω] "but (δε) I"
"my holy Father"
om ω δεδωκας to ημεις
— 12 "(in) the time (of) my being with them", lit. "I being with them"
om εγω
αυτους] "these"
απωλετο] "shall he lost"
— 13 om δε
— 20 "but on account of the others also who will believe on me"; the future corrected from the present *prima manu*
— 21 "my Father"
— 22 "and I have given them my glory which thou gavest me"
om ινα ωσιν to 24 δεδωκας μοι 2° by homoeot.
— 25 "my Father, O righteous (one)"
"and these knew me that thou art he who sent me"
— 26 "and moreover I shall manifest it"
om η καγω εν αυτοις by homoeot.

XVIII. 1 "the χιμαρρος of the κεδρος"
— 2 om δε
"who is about to betray him"
— 3 "Judas therefore took the σπειρα and some υπηρετης from the (plur.) αρχιερευς and the Pharisees, he came thither" Coptic employs the Greek words but does not decline them.

XVIII. 4 ουν] δε
— 5 "we seek Jesus the ναζωραιος. Said Jesus to them, I am he." om και
"who is about to betray him"
om μετ' αυτων.
— 6 om απηλθεν to και, "they fell backwards down on the ground"
— 7 "he asked them saying"
— 10 "having a sword in his hand"
— 11 om ουν
"put thy sword into its sheath"
— 13 "Anna" (*sic*); γαρ] δε
"Kaïphas [so always] the chief priest of that year"
— 15 "and the other disciple; but that disciple the chief priest was acquainted (imperf.) with him"
— 16 "outside by the door"
om ο αλλος
— 17 ουν] δε
"he said, no"
— 18 om δε
"were standing the servants and the (plur.) υπηρετης who had kindled a fire, warming themselves, for there was a frost. Peter too moreover was standing warming himself"
— 19 "concerning his disciples and concerning the doctrine" (*sic*). In this dialect the addition of a single letter would restore "his doctrine." It is probably a scribal error.
— 20 "I am teaching" (qu. idiom)
— 21 "what (plur.) I said to them"
om ιδε
— 22 om παρεστηκως
"is this the way to answer the chief priest?"
— 23 απεκριθη] "Jesus said"
om δε
— 24 om ουν
"Annas"; "Kaïphas" (as always)
— 27 om Πετρος
— 28 "after these (things) they brought Jesus from Kaïphas into the πραιτωριον"
— 29 "against this place" (*sic*); doubtless merely a scribal error for "man"; but the phrase as it stands could also be rendered "do ye bring hither"
— 31 "the Jews therefore said to him"
— 33 om παλιν, probably (lacuna)

XVIII. 35 "thy nation and thy chief priests" *sic*
— 37 om ουν
"it is thou who sayest, Thou art a king" or possibly, a question. In the absence of an interrogative particle, as here, a question cannot be distinguished from a statement in Coptic.
— 39 om δε
— 40 om ουν παλιν λεγοντες
"do not release this (man) but B."

XIX. 1 ουν uncertain (lacuna)
— 3 "giving him blows in his face"
— 4 "P. again went out to them, saying to them"
om εξω 2°
vv. 5 to 17, owing to numerous lacunae the text of these verses is sometimes uncertain.
— 5 om εξω
"the crown of thorns being on his head and the purple garment on him"
om και λεγει το ανθρωπος
— 6 Transpose αρχ . . . υπηρ. "the υπηρ. and the αρχ."
"crucify him" *ter*
— 7 "according to our law," probably
— 8 om ουν, probably
— 9 om παλιν
— 10 om ουν, probably
"wilt thou not speak to me?"
"crucify . . . [release]"; though the second verb is missing, there is no doubt of the order.
— 12 εκ τουτου] missing, but probably the same as the other Sa MSS. "on account of this"
om πας ο . . . καισαρι by homoeot.
— 13 ουν uncertain, perhaps δε
om εις
— 14 "but it was the time of the sixth hour of the παρασκευη of the πασχα"
— 15 εκραυγασαν] the verb is missing, and it is not possible to say whether it was in the imperf. or preterite.
ουν uncertain
αρον 2°] this repetition comes at a lacuna in which it does not seem possible to find room for it.
σταυρωσω] apparently Pilate repeats the cry of the Jews in the imperative: "Crucify your king?"

καισαρα] a lacuna, but it is practically certain that the word "king" which precedes καισαρ in all other Sa MSS. was not inserted here.

XIX. 16 the reading was probably nearly as in the Sa: "[but they] when they had taken him [they brought him out, 17 he was] bearing his cross ... called [the place] of the κρανιον [in Hebr]ew Golgoth[a?"
From this point the papyrus is in better condition.

— 19 "fixed it to the cross"
"this is Jesus the ναζωραιος"

— 20 ουν] δε.
"for was nigh to the city the place where Jesus was crucified"

— 21 ουν] δε
βασιλευς 2°] "the king"

— 23 om ουν
οτε εσταυρ.] "the soldiers who had crucified Jesus took his cloak and made it in four parts, a part to each one of the soldiers, and also the tunic; but the tunic was not sewn, but it was a square-woven (piece)."

— 25 "the daughter of Klopa"

— 26 "his mother" *bis*
om γυναι

— 27 om και
"from that day ... to his house"

— 28 om ηδη and ινα τελ. η γραφη, the latter by homoeot.

— 30 ουν] δε

— 31 probably εκεινου is the Coptic rendering, but εκεινη would not be impossible.

— 33 δε uncertain

— 35 και 1°] δε

— 37 "[and again the] scripture saith"

— 38 om δε
From v. 38 ο Πετλ. to XX. 13 λεγει αυτοις there is a lacuna, save for a few fragments of words.

XX. 13 "because they have taken away [the (*or* my?)] lord"

— 16 "Mariam" *sic*, and in v. 18
εκεινη] "but (δε) she, she turned," the usual rendering of αυτη
"rabboun[i]" probably

— 17 om γαρ
τ. πατερα 1°] "my Father"
"my Father who is your Father and my God who is your God"

— 18 "I have seen the lord and he said these (things) to me"

— 19 "but (δε) the evening of that day, the κυριακη, the doors being shut of the place in which the disciples were"
"in their midst"

— 20 "his hands and his side"
om ουν

— 21 om [ο Ιησους]
"my Father"

— 22 και 1°] δε
"he breathed into their face"
"receive the holy spirit"

— 23 "whosoever ye forgive their sins, they will be forgiven them; whosoever ye retain theirs, they will be retained"

— 24 om μετ' αυτων
"was not there"

— 25 om αλλοι
"if I do not see the nail-marks in his hands"
om και βαλω 1° to ηλων by homoeot.

— 26 και] δε
"in their midst"
"he said therefore again, Peace unto you"

— 27 "bring thy finger to these places and look at my hands and bring thy hand and put (?) it to my side and be not ..." (*explicit*)

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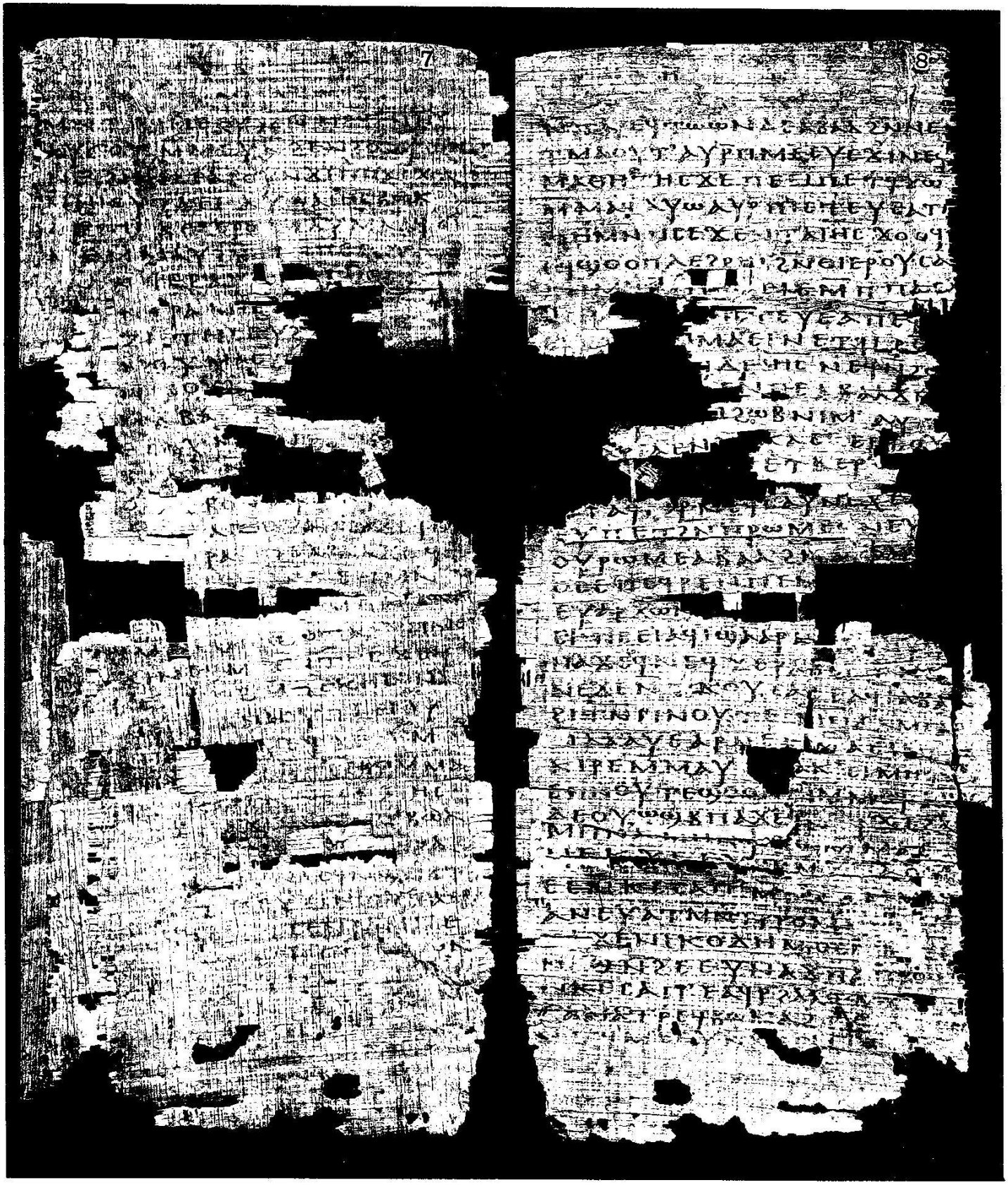

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ⲍⲒⲦⲚⲠⲠⲚⲞⲨⲦⲈ· ⲘⲚⲟⲁⲘ ⲄⲀⲢ
ⲚⲗⲗⲁⲨⲈ ⲁⲢⲚⲈⲈ[Ⲓ]ⲘⲁⲈⲒⲚ ⲈⲦ
ⲔⲒⲢⲈ Ⲙ[ⲘⲁⲨ [Ⲛ[Ⲧ]ⲁⲔ' ⲈⲒⲘⲎⲦⲒ
3 ⲈⲠⲚⲞⲨⲦⲈ ⲱⲞⲞⲠ ⲚⲘⲘⲈⲩ· ⲁⲒⲎⲤ
ⲁⲈ ⲞⲨⲱⲱⲃ ⲠⲁⲬⲈⲩ ⲚⲈⲩ ⲬⲈ ⲍⲁ
ⲘⲎⲚ ²ⲁⲘⲎⲚ †ⲬⲰ Ⲙ[ⲘⲁⲤ
ⲚⲈⲔ ⲬⲈ ⲈⲨⲦⲘⲬⲠⲁⲞⲨ
ⲈⲈ Ⲛ[ⲔⲈⲤⲁⲡ' ⲘⲚⲟⲁⲘ Ⲙⲁⲩ
ⲁⲚⲈⲨ ⲁⲦⲘⲚⲦⲢⲢⲞ Ⲙ[ⲠⲚⲞⲨⲦ[Ⲉ
4 ⲠⲁⲬⲈ ⲚⲒⲔⲞⲇⲏⲘⲞⲤ Ⲛ[Ⲉⲩ] ⲬⲈ
ⲚⲈⲱ Ⲛ[ⲍⲈ ⲈⲨⲚⲁⲬⲠⲁⲠⲢⲱⲘⲈ
Ⲛ[ⲔⲈⲤⲁⲡ' ⲈⲁⲩⲢⲍⲗⲗⲞ· ⲘⲎ ⲞⲨⲚ
ⲟⲁⲘ ⲁⲦⲢⲈⲩⲃⲰⲔ ⲁⲍⲞⲨ[Ⲛ ⲁⲍ]ⲎⲦⲤ
Ⲛ[ⲦⲩⲘⲈⲈⲨ Ⲛ[ⲔⲈⲤⲁⲡ Ⲛ[ⲤⲈ

15 [ⲍⲚ]: the superlineation is visible. — ⲕⲟⲗⲗⲩⲘⲃⲟⲚ probably, one ⲗ is inserted above the line. 16 ⲉⲱⲱⲦ was possibly ⲉⲱⲟⲦ. 21 After ⲁⲦⲃⲉ *(sic)* I can read nothing certain except Ⲙ and final ⲉ. 23 ⲚⲘⲁⲈⲒⲚ the Ⲛ is certain, the superl. lost. 24 Ⲛ[ⲍⲞⲦ probably ⲟ, though Ⲛ[ⲍⲁⲦ in XII 3, 3 2 superl. — Ⲙⲁⲩ *sic.*

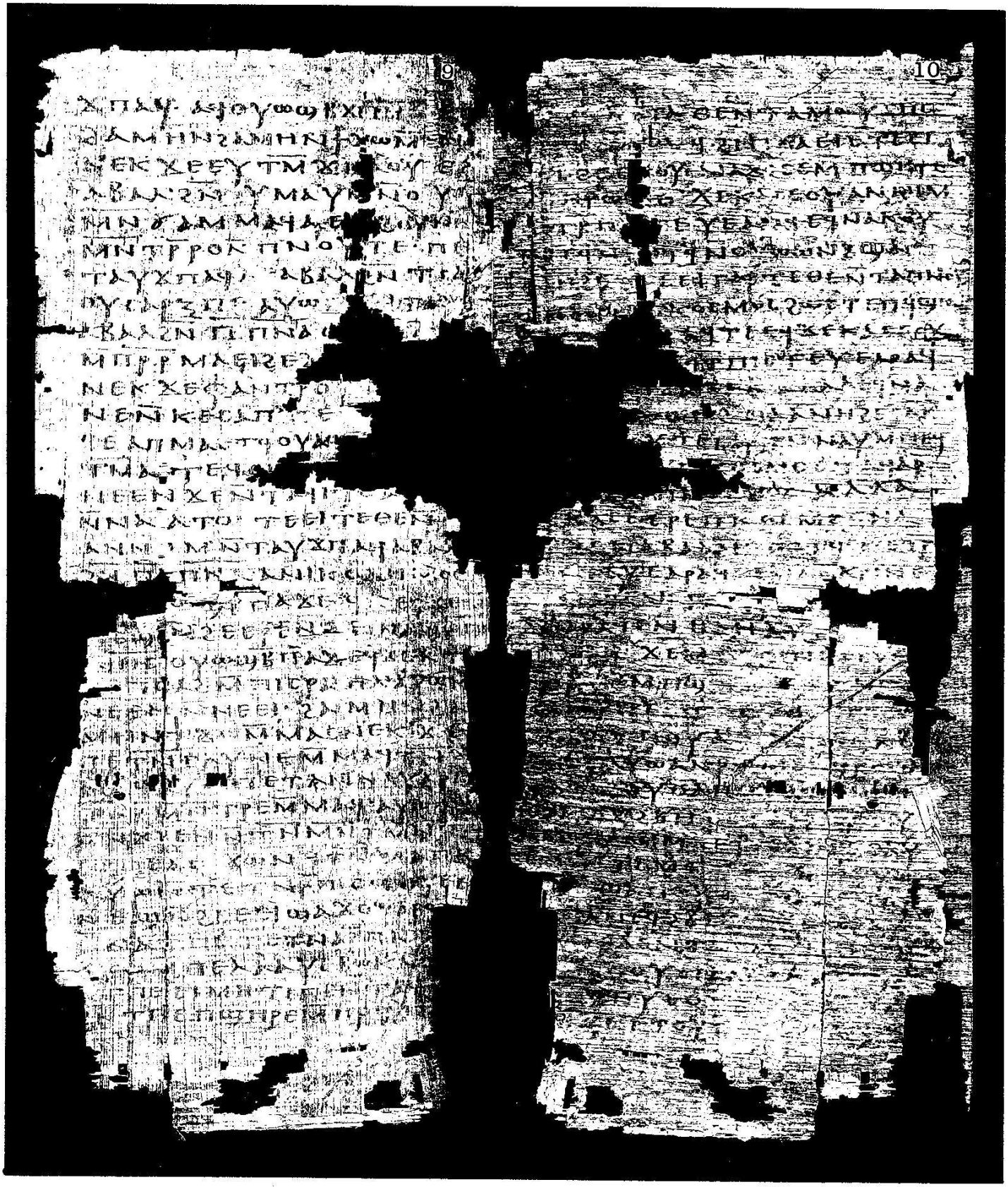
θ

5 ϫⲡⲁϥ: ⲁϥⲟⲩⲱⲱⲃ ϫⲓⲏⲥ ϫⲉ
ⲥⲁⲙⲏⲛ ⲥⲁⲙⲏⲛ ⲡⲱⲥ ⲙⲙⲁⲥ
ⲛⲉⲕ ϫⲉ ⲉⲩⲧⲙⲡⲁⲟⲩⲉⲉ
ⲁⲃⲁⲗ ⲛⲟⲩⲙⲁⲩ ⲙⲛⲟⲩⲡⲛⲁ
ⲙⲛⲟⲁⲙ ⲙⲁϥ ⲁⲉ[ⲓ ⲁ]ⲥⲟⲩⲛ ⲁⲧ
6 ⲙⲛⲧⲣⲣⲟ ⲛⲛⲛⲟⲩⲧⲉ· ⲡⲉⲛ
ⲧⲁⲩϫⲡⲁϥ ⲁⲉ ⲁⲃⲁⲗ ⲛⲧⲥⲁⲣⲝ
ⲟⲩⲥⲁⲣⲝⲡⲉ ⲁⲩⲱ ⲛ̣[ⲉ]ⲛⲧⲁⲩϫⲡⲁϥ
ⲁⲃⲁⲗ ⲛⲛⲛⲛⲁ ⲟ[ⲩⲛⲛ]ⲁ̣[ⲡⲉ
7 ⲙⲡⲣⲣⲙⲁⲉⲓⲥⲉ ϫ̣[ⲉ ⲁⲉⲓϫⲟⲟⲥ
ⲛⲉⲕ ϫⲉ ⲫⲁⲛ ⲧⲣⲟⲩ[ϫⲡⲁⲧⲏ
8 ⲛⲉ ⲛⲕⲉⲥⲁⲡ' ⲡⲉ[ⲛⲛⲁ ⲛⲓ
ⲫⲉ ⲁⲡⲙⲁ ⲉⲧⲫⲟⲩⲁⲱ̣[ϥ ⲁⲩⲱ ⲕⲥⲱ
ⲧⲙ ⲁⲧⲉϥⲥ̣ⲙ̣[ⲏ· ⲁⲗⲗⲁ ⲕⲥⲁⲩ
ⲛⲉ ⲉⲛ ϫⲉ ⲛⲧⲁϥⲓ ⲧⲟ̣ ⲁⲩ[ⲱ ⲉϥ
ⲛⲛⲁ ⲁⲧⲟ· ⲧⲉⲉⲓⲧⲉ ⲟⲉ ⲛ̄[ⲟⲩ
ⲁⲛ ⲛⲓⲙ' ⲛⲧⲁⲩϫⲡⲁϥ ⲁⲃⲁⲗ̣
9 ⲥⲛⲛⲛⲛⲁ· ⲁⲛⲓⲕⲟⲇⲏⲙⲟⲥ
ⲟⲩ]ⲱⲱⲃ ⲡⲁϫⲉϥ ⲛⲉϥ ϫⲉ
ⲛⲉⲱ ⲛ̄ⲥⲉ ⲉⲣⲉⲛⲉⲉⲓ ⲛⲁⲱⲱⲡⲉ̣
10 ⲓ̣ⲏⲥ ⲟⲩⲱⲱⲃ ⲡⲁϫⲉϥ ϫⲉ ⲛ̄ⲧ[ⲁⲕ
ⲡ]ⲉ ⲡⲥⲁⲥ ⲙ̄ⲡⲓⲥⲣⲁⲏⲗ' ⲁⲩⲱ ⲕ̣[ⲥⲁⲩ
11 ⲛⲉ ⲉⲛ ⲛ̄ⲛⲉⲉⲓ· ⲥⲁⲙⲏⲛ ⲥⲁ
ⲙⲏⲛ ⲡⲱⲥ ⲙ̄ⲙⲁⲥ ⲛⲉⲕ' ϫⲉ
ⲡⲉⲧⲛ̄ⲥⲁⲩⲛⲉ ⲙ̄ⲙⲁϥ ⲧⲛ̄ϫ[ⲱ ⲙ̄
ⲙⲁϥ ⲁⲩⲱ ⲡⲉⲧⲁⲛⲛⲉⲩ ⲁⲣⲁ[ϥ
ⲧⲛⲣⲙⲛⲧⲣⲉ ⲙ̄ⲙⲁϥ· ⲁⲩⲱ ⲧⲉ
ⲧⲛ̄ϫⲓ ⲉⲛ ⲛ̄ⲧⲛⲙⲛⲧⲙⲛⲧⲣⲉ̣
12 ⲉⲱⲡⲉ ⲁⲉⲓϫⲱ ⲛⲏⲧⲛ̄ ⲛⲁⲡⲕ[ⲁⲥ
ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛⲣⲡⲓⲥⲧⲉⲩⲉ ⲉ[ⲛ
ⲛⲉⲱ ⲛ̄ⲥⲉ ⲉⲉⲓⲱⲁϫⲟⲩ ⲁⲣⲱ[ⲧⲛ̄
ⲛⲛⲁⲧⲡⲉ ⲧⲉⲧⲛⲁⲣⲡⲓⲥⲧ[ⲉⲩⲉ
13 ⲁⲩⲱ ⲙ̄ⲡⲉⲗⲗⲁⲩⲉ ⲃⲱⲕ ⲁⲥⲣ[ⲏⲓ̈
ⲁⲧⲡⲉ ⲉⲓⲙⲏⲧⲓ ⲡⲉⲛⲧⲁϥⲓ [ⲁⲃⲁⲗ
ⲥⲛⲧⲡⲉ ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙ[ⲉ

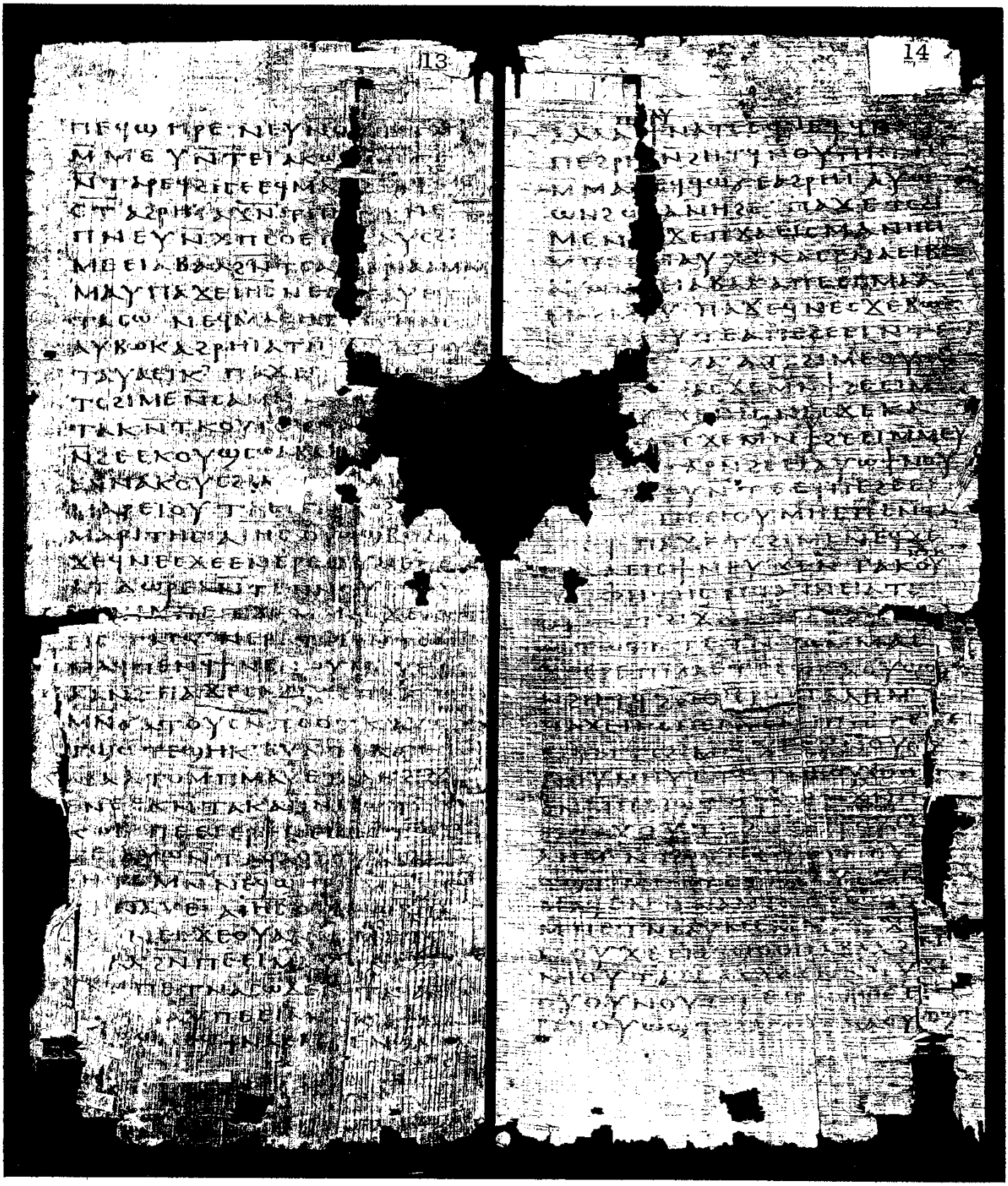
[ⲓ̄]

14 ⲁⲩⲱ ⲕⲁⲧⲁⲑⲉ ⲛ̄ⲧⲁⲙⲱⲩ̈ⲥⲏⲥ
ϫⲓⲥⲉ ⲙ̄ⲫⲁϥ ⲥⲓⲡϫⲁⲉⲓⲉ ⲧⲉⲉⲓ
ⲧⲉ ⲑⲉ ⲉⲧⲟⲩⲛⲁϫⲓⲥⲉ ⲙ̄ⲡⲱⲏⲣⲉ
15 ⲙ̄ⲡⲣⲱⲙⲉ ϫⲉⲕⲁⲥⲉ ⲟⲩⲁⲛ ⲛⲓⲙ'
ⲉⲧⲣ̄ⲡ[ⲓⲥ]ⲧⲉⲩⲉ ⲁⲣⲁϥ ⲉϥⲛⲁⲕⲟⲩ
ⲛⲉϥ ⲛ̄ⲥⲏⲧϥ ⲛ̄ⲟⲩⲱⲱⲛⲥ ⲱⲗ ⲗ
16 ⲛⲏⲥⲉ· ⲧⲉⲉⲓ ⲅⲁⲣⲧⲉ ⲑⲉ ⲛ̄ⲧⲁⲡⲛⲟⲩ
ⲧⲉ ⲙ̄ⲣⲣⲉⲡⲕⲟⲥⲙⲟⲥ ⲥⲱⲥⲧⲉ ⲡϥⲱⲏ
ⲣⲉ ⲛⲟⲩⲱⲧ] ⲁϥⲧⲉⲉϥ ϫⲉⲕⲁⲥⲉ ⲟⲩ
ⲁⲛ ⲛⲓⲙ ⲉ]ⲧ̄ⲣⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁϥ
ⲛ]ⲉϥⲥⲁⲉⲓⲉ̣ ⲁⲃⲁⲗ' ⲁⲗⲗⲁ ⲉϥⲛⲁ
17 ϫⲓ ⲛ̄ⲟⲩ]ⲱⲱⲛⲥ ⲱⲗ ⲁⲛⲏⲥⲉ· ⲛ̄
ⲧⲁⲡⲛ]ⲟⲩⲧⲉ ⲅⲁⲣ ⲧⲛⲛⲁⲩ ⲙ̄ⲡⲉϥ
ⲱⲏⲣⲉ ⲉⲛ ⲁ]ⲡⲕⲟⲥⲙⲟⲥ ⲧⲁϥⲁ̄ⲣ̄
ⲕⲣⲓⲛ]ⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ· ⲁⲗⲗⲁ
ϫ̣]ⲉⲕⲁⲥⲉ ⲉⲣⲉⲡⲕⲟⲥⲙⲟⲥ ⲛⲁ
18 ⲟ]ⲩϫⲉⲉⲓ ⲁⲃⲁⲗ ⲥⲓⲧⲟⲟⲧϥ· ⲡⲉⲧ̄ⲣ̄
ⲡⲓⲥ]ⲧⲉⲩⲉ ⲁⲣⲁϥ ⲥⲉⲛⲁ̄ⲣ̄ⲕⲣⲓⲛⲉ
ⲙ̄ⲙⲁϥ ⲉⲛ· ⲡ[ⲉ]ⲧϥ[ⲣ̄ⲡⲓⲥⲧⲉⲩⲉ
ⲁⲉ ⲁⲣⲁϥ ⲉⲛ ⲏⲁⲏ ⲁⲩⲣ̄[ⲕⲣⲓⲛⲉ
ⲙ̄ⲙⲁϥ· ϫⲉ ⲙ̄ⲡⲓϥⲣ̄ⲡⲓⲥⲧⲉⲩⲉ
ⲁ̣ⲡⲣⲉⲛ ⲙ̄ⲡⲱⲣⲛⲟⲩⲱⲧ ⲛ̄ⲧⲉ
19 ⲡⲛⲟⲩⲧⲉ· ⲧⲉⲉⲓ ⲁⲉⲧⲉ ⲧⲕⲣ[ⲓ
ⲥⲓⲥ ϫⲉ ⲁⲡⲟⲩⲁⲉⲓⲛ ⲉⲓ ⲁⲡⲕⲟ
ⲥⲙⲟⲥ ⲁⲩⲱ ⲁⲛⲣⲱⲙⲉ ⲙ̄ⲣⲣⲉⲡⲕ[ⲉ
ⲕⲉ ⲛ̄ⲥⲟⲩⲟ ⲁⲡⲟⲩⲁⲉⲓⲛ· ⲛⲉ
20 ⲣⲉⲛⲟⲩⲥⲃⲏⲩⲉ ⲅⲁⲣ ⲥⲁⲩ· ⲟⲩ
ⲁⲛ ⲅⲁⲣ ⲛⲓⲙ' ⲉ†ⲣⲉ ⲙ̄ⲡⲉⲑⲁⲩ
ϥⲙⲁⲥⲧⲉ ⲙ̄ⲡⲟⲩⲁⲉⲓⲛ· ⲁⲩⲱ
ⲙ[ⲁϥ] ⲱⲗ ⲡⲟⲩⲁⲉⲓⲛ ϫⲉ ⲛⲟⲩ
ϫ̣]ⲡⲓⲁⲛⲉϥⲥⲃⲏⲩⲉ ϫⲉ ⲥⲉⲥⲁⲩ·
21 ⲡⲉ]†ⲣⲉ ⲁⲉ ⲛ̄ⲧⲁϥ ⲛ̄ⲧⲙⲏⲉ ⲱⲗ
ⲣⲉϥⲓ] ⲁⲡⲟⲩ̂ⲉⲓⲛ ϫⲉⲕⲁⲥⲉ ⲉⲣⲉ
ⲛⲉϥ]ⲥⲃⲏⲩⲉ ⲟⲩⲱⲛⲥ ⲁⲃⲁⲗ' ϫ̣[ⲉ
ⲛ̄]ⲧⲁϥⲉⲉⲧⲟⲩ ⲥ̄[ⲛⲛ]ⲟⲩⲁⲉⲓⲛ

4 After ϫⲡⲁϥ apparently a colon, but it could be an apostrophe and a low point. 5 ⲙⲁϥ *sic*. 8 Ad fin. probably no letter lost between ⲛ̄ and ⲛⲛⲁ 2°. 9 Possibly ⲁⲉ was written before ⲟⲩⲱⲱⲃ at the beginning of the line. 11 ⲁⲛⲛⲉⲩ *sic*. 16 ⲛⲉⲥⲁ]ⲉⲓⲉ very doubtful. 18 ⲱⲣⲛⲟⲩⲱⲧ there was probably a superl. over ⲛ and possibly over ⲣ, none over ⲱ. 21 ⲡⲟⲩⲁⲉⲓⲛ 1° ⲁ superl. — ⲟⲩⲱⲛⲥ, ⲱⲛⲥ uncertain. — ⲡⲟⲩⲁⲉⲓⲛ 2° *sic*.



13 14



(Leaf containing pp. ⲓⲁ, ⲓⲃ missing, III 22—IV 5).

ⲓⲅ

IV 6 ⲡⲉϥⲱϩⲣⲉ· ⲛⲉⲩⲛ̄ⲟⲩⲡⲏⲅⲏ
ⲙ̄ⲙⲉⲩ ⲛ̄ⲧⲉⲓⲁⲕⲱ[ⲃ·] ⲓⲏⲥ ⲥⲉ
ⲛ̄ⲧⲁⲣⲉϥϩⲓⲥⲉ ⲉϥⲙⲁ[ⲁ]ϩⲉ ⲁϥϩⲙⲉ
ⲥⲧ̄ ⲁϩⲣⲏⲓ ⲁⲭ̄ⲛ̄ⲧⲡⲏⲅⲏ· ⲛⲉ
7 ⲡⲛⲉⲩ ⲛ̄ⲭⲡⲥⲟⲉⲓⲛ[ⲉ·] ⲁⲩⲥϩⲓ
ⲙⲉ ⲉⲓ ⲁⲃⲁⲗ ϩⲛ̄ⲧⲥⲁ[ⲙ]ⲁⲣⲓⲁ ⲁⲙⲁϩ
ⲙⲁⲩ ⲡⲁⲭⲉ ⲓⲏⲥ ⲛⲉⲥ [ⲭ]ⲉ ⲁⲩⲉⲓⲥ
8 ⲧⲁⲥⲱ· ⲛⲉϥⲙⲁⲑⲏⲧ[ⲏ]ⲥ ⲅⲁⲣ ⲛⲉ
ⲁⲩⲃⲱⲕ ⲁϩⲣⲏⲓ ⲁⲧⲡ[ⲟⲗⲓ]ⲥ ⲁⲧⲣⲟⲩ
9 ⲧⲁⲩⲁⲉⲓⲕ'· ⲡⲁⲭⲉⲥ[. . ⲛⲉϥ] ⲭⲓ
ⲧⲥϩⲓⲙⲉ ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ [ⲭⲉ ⲛ̄
ⲧⲁⲕ ⲛ̄ⲧⲕⲟⲩⲓⲟⲩⲧⲁ[ⲉⲓ· ⲛⲉⲱ
ⲛ̄ϩⲉ ⲉⲕⲟⲩⲱⲥⲱ ⲁⲃⲁⲗ ϩ . . . .
ⲉⲁⲛⲁⲕ' ⲟⲩⲥϩⲓⲙ[ⲉ] ⲛ̄[ⲥ]ⲁⲙ[ⲁⲣⲓⲧⲏⲥ
ⲙⲁⲣⲉⲓⲟⲩⲧⲁⲉⲓ ⲅⲁⲣ ⲭⲱϩ ⲁ[ⲥⲁ
10 ⲙⲁⲣⲓⲧⲏⲥ· ⲁⲓⲏⲥ ⲟⲩⲱⲱⲃ ⲡⲁ
ⲭⲉϥ ⲛⲉⲥ ⲭⲉ ⲉⲛⲉⲣⲉⲥⲁⲩⲛⲉ ⲡⲉ
ⲁⲧⲁⲱⲣⲉⲁ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ
ⲭⲉ ⲛⲓⲙ ⲡⲉⲧⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ ⲁⲩ
ⲉⲓⲥ ⲧⲁⲥⲱ· ⲛⲉⲣⲁⲧⲱⲃϩ ⲛ̄ⲧⲟ ⲙ̄
ⲙⲁϥ ⲡⲉ ⲛ̄ϥ† ⲛⲉ ⲛ̄ⲟⲩⲙⲁⲩ ⲉϥ
11 ⲁⲁⲛϩ· ⲡⲁⲭⲉⲥ ⲛⲉϥ ⲭⲉ ⲡⲭⲁⲉⲓⲥ
ⲙⲛ̄ⲥⲁⲧⲟⲩⲥ ⲛ̄ⲧⲟⲟⲧⲕ' ⲁⲩⲱ
ⲧⲱⲱⲧⲉ ⲱⲏⲕ' ⲉⲩⲛ̄ⲧⲉⲕ ⲥⲉ
12 ⲁⲃⲁⲗ ⲧⲟ ⲙ̄ⲡⲙⲁⲩ ⲉⲧⲁⲁⲛϩ· ⲙⲏ
ⲉⲛⲉⲉⲕ ⲛ̄ⲧⲁⲕ' ⲁⲡⲛ̄ⲉⲓⲱⲧ' ⲓⲁ
ⲕⲱⲃ· ⲡⲉⲉⲓ ⲉⲣ† ⲛⲉⲛ ⲛ̄ⲧⲱⲱ
ⲧⲉ ⲁⲩⲱ ⲛ̄ⲧⲁϥ ⲁϥⲥⲟⲩ ⲁⲃⲁⲗ ⲛ̄
ϩⲛⲧⲥ ⲙⲛ̄ⲛⲉϥⲱϩⲣⲉ ⲙⲛ̄ⲛⲉϥ
13 ⲧⲃⲛⲁⲩⲉ· ⲁⲓⲏⲥ ⲟⲩⲱⲱⲃ ⲡⲁ
ⲭⲉϥ ⲛⲉⲥ ⲭⲉ ⲟⲩⲁⲛ ⲛⲓⲙ' ⲉⲧⲥⲱ
ⲁⲃⲁⲗ' ϩⲛⲡⲉⲉⲓⲙⲁⲩ ϥⲛⲁⲉⲓⲃⲉ
14 ⲁⲛ· ⲡⲉⲧⲛⲁⲥⲱ ⲁⲉ ⲛ̄ⲧⲁϥ ⲁⲃⲁⲗ'
ϩⲛⲡⲙⲁⲩ ⲡⲉⲉⲓ ⲁⲛⲁⲕ' ⲉ†ⲛⲁ
ⲧⲉⲉϥ ⲛⲉϥ ϥⲛⲁⲉⲓⲃⲉ ⲉⲛ ⲱⲗ ⲗ
ⲛϩϩⲉ

ⲓⲇ

ⲗⲗⲗ[ⲙ]ⲁⲩ
ⲁ[ⲉ]†ⲛⲁⲧⲉⲉϥ ⲛⲉϥ ϥⲛⲁⲱⲱ
ⲡⲉ ϩⲣϩ[ⲓ] ⲛϩⲛⲧϥ ⲛ̄ⲟⲩⲡⲏⲅⲏ
ⲙ̄ⲙⲁⲩ ⲉϥϥⲱⲥⲉ ⲁϩⲣϩⲏ ⲁⲩⲱ
15 ⲱⲛϩ ⲱ[ⲗ] ⲁⲛϩϩⲉ· ⲡⲁⲭⲉ ⲧⲥϩⲓ
ⲙⲉ ⲛ[ⲉϥ] ⲭⲉ ⲡⲭⲁⲉⲓⲥ ⲙⲁ ⲛⲏⲉⲓ
ⲙ̄ⲡⲉⲉ[ⲓ]ⲙⲁⲩ ⲭⲉⲕⲁⲥⲉ ⲛⲁⲉⲓⲃⲉ·
ⲁⲩⲱ ⲛ[ⲁ]ⲉⲓ ⲁⲃⲁⲗ' ⲁⲡⲉⲉⲓⲙⲁ ⲁ
16 ⲙⲁϩⲙ[ⲁ]ⲩ· ⲡⲁⲭⲉϥ ⲛⲉⲥ ⲭⲉ ⲃⲱⲕ
ⲛ̄ⲧⲉⲙⲟⲩⲧⲉ ⲁⲡⲉϩⲉⲉⲓ ⲛ̄ⲧⲉ
17 ⲉ[ⲓ ⲁⲡⲉ]ⲉⲓⲙⲁ· ⲁⲧⲥϩⲓⲙⲉ ⲟⲩⲱⲱⲃ
ⲉⲥⲭⲱ ⲙ̄]ⲙⲁⲥ ⲭⲉ ⲙⲛ̄†ϩⲉⲉⲓ ⲙ̄
ⲙⲉⲩ· ⲡⲁ]ⲭⲉ ⲓⲏⲥ ⲛⲉⲥ ⲭⲉ ⲕⲁ
ⲗⲱⲥ ⲁ]ⲭⲟⲟⲥ ⲭⲉ ⲙⲛ̄†ϩⲉⲉⲓ ⲙ̄ⲙⲉⲩ·
18 ⲁⲭⲓ] †ⲟⲩ ⲅⲁⲣ ⲛ̄ϩⲉⲉⲓ ⲁⲩⲱ †ⲛⲟⲩ
ⲁⲛ] ⲛⲉⲧⲉⲩⲛ̄ⲧⲉ ⲉϥⲡⲉϩⲉⲉⲓ
ⲉ[ⲛ]ⲡⲉ· ⲛⲉⲉⲓ ⲟⲩⲙⲏⲉⲡⲉ ⲛ̄ⲧⲁ
19 ⲭⲟⲟϥ· ⲡⲁⲭⲉ ⲧⲥϩⲓⲙⲉ ⲛⲉϥ ⲭⲉ
ⲡⲭⲁⲉⲓⲥ †ⲛⲉⲩ ⲭⲉ ⲛⲧⲁⲕ̄ⲧⲕ' ⲟⲩ
20 ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲛ̄ⲧⲁⲛ̄ⲛⲉⲓⲁⲧⲉ
ⲟⲩⲱⲱⲧ' ϩⲓⲭ̄ⲛⲡⲉⲉⲓⲧⲁⲩ ⲁⲩⲱ
ⲛ̄ⲧⲱⲧⲛ̄ ⲧⲉⲧⲛ̄ⲭⲱ ⲙ̄ⲙⲁⲥ
ⲭⲉ ⲉⲣⲉⲡⲙⲁ ⲉⲧⲉⲥⲱⲉ ⲁⲟⲩⲱⲱⲧ
ⲛ̄ϩⲏⲧϥ ϩⲛ̄ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ' >
21 ⲡⲁⲭⲉ ⲓⲏⲥ ⲛⲉⲥ ⲭⲉ ⲁⲣⲓⲡⲓⲥⲧⲉⲩⲉ
ⲛⲏⲉⲓ ⲧⲥϩⲓⲙⲉ· ⲭⲉ ⲟⲩⲛ̄ⲟⲩⲟⲩ
ⲛⲟⲩ ⲛⲏⲩ ⲉⲧⲉⲧⲛⲁⲟⲩⲱⲱⲧ
ⲉⲛ ⲙ̄ⲡⲉⲓⲱⲧ' ⲟⲩⲁⲉ ϩⲓⲭ̄ⲛⲡⲉ
ⲉⲓⲧⲁⲩ ⲟⲩⲧⲉ ϩⲛⲑⲓⲉⲣⲟⲩⲥⲁ
22 ⲁⲏⲙ'· ⲛ̄ⲧⲱⲧⲛ̄ ⲉⲧⲉⲧⲛ̄ⲟⲩ
ⲱⲱⲧ' ⲙ̄ⲡⲉⲧⲉⲧⲛ̄ⲥⲁⲩⲛⲉ ⲙ̄
ⲙⲁϥ ⲉⲛ· ⲁⲛⲁⲛ ⲉⲛⲟⲩⲱⲱⲧ'
ⲙ̄ⲡⲉⲧⲛ̄ⲥⲁⲩⲛⲉ ⲙ̄ⲙⲁϥ· ⲭⲉ
ⲡⲟⲩⲭⲉⲉⲓ ⲉϥⲱⲟⲟⲡ ⲁⲃⲁⲗ' ϩⲛ
23 ⲛⲓⲟⲩⲧⲁⲉⲓ ⲗⲗⲗ ⲥⲛⲛⲏⲩ ⲭⲓ
ⲟⲩⲟⲩⲛⲟⲩ ⲉⲧⲉⲧⲉⲉⲓⲧⲉ ⲉⲛ
ⲣⲉϥⲟⲩⲱⲱⲧ ⲙⲁⲙⲏⲉ ⲛⲁⲟⲩⲱⲱⲧ

9 Space for two letters before ⲛⲉϥ, either ⲁⲉ or ⲥⲉ. — ⲟⲩⲱⲥⲱ *sic*. — ⲭⲱϩ *sic*. 10 ⲙⲙⲁⲥ *sic*, ⲛⲉ omitted.
12 ⲉⲣ† *sic* see Introduction p. XIX. 14 ⲛϩⲉ written below the line. — ⲡⲙⲁⲩ 2° superl. 18 ⲛⲧⲁ, no more at end of line.
19 ⲛ̄ⲧⲕ superl. 21 ⲛⲏⲩ *sic* instead of the usual ⲛ̄ⲛⲏⲩ. 23 ⲙⲁⲙⲏⲉ *sic* (S. ⲛⲁⲙⲉ, A. ⲛⲁⲙⲓⲉ).

ⲓⲉ

ⲙ̅ⲡⲉⲓⲱⲧ᾽ ⲥ̅ⲛⲟⲩⲡⲛⲁ ⲙ̅ⲛⲟⲩ
ⲙⲏⲉ· ⲉⲣⲉⲡⲉⲓⲱⲧ ⲅⲁⲣ ⲱⲓⲛⲉ ⲥⲁ
ⲥⲁⲉⲓⲛⲉ ⲉⲩⲛⲁⲟⲩⲱⲱⲧ᾽ ⲛⲉⲫ ⲛ̅
24 ⲧⲉⲉⲓⲙⲓⲛⲉ· ⲟⲩⲡⲛⲁⲡⲉ
ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲉ[ⲧ]ⲛⲁⲟⲩ
ⲱⲱⲧ᾽ ⲛⲉⲫ ⲉⲩⲛⲁⲟⲩ[ⲱ]ⲱⲧ᾽ ⲥⲛ
25 ⲟⲩⲡⲛⲁ ⲙ̅ⲛⲟⲩⲙⲏ[ⲉ]· ⲡⲁⲭⲉ
ⲧⲥⲥⲓⲙⲉ ⲛⲉⲫ ⲭⲉ ⲧ̅ⲛ̅[ⲥⲁⲩⲛ]ⲉ
ⲭⲉ ⲙⲉⲥⲥⲓⲁⲥ ⲛ̅ⲛⲏⲩ ⲡ[ⲉⲧⲟⲩ
ⲙⲟⲩⲧⲉ ⲁⲣⲁⲫ ⲭⲉ ⲡⲭ̅[ⲥ ⲉⲣⲱⲁ
ⲡⲉⲧⲙ̅ⲙⲉⲩ ⲉⲓ ⲫⲛ[ⲁⲧⲁⲙⲁⲛ
26 ⲁⲥⲱⲃ ⲛⲓⲙ᾽ ⲡⲁⲭⲉ [ⲓ̅ⲏ̅ⲥ ⲛⲉⲥ ⲭⲉ
ⲁⲛⲁⲕⲡⲉ ⲉⲧⲥⲉⲭⲉ ⲛ̅[ⲙⲙⲉ
27 ⲛ̅ⲧⲟⲩⲛⲟⲩ ⲁⲉ ⲁⲩⲉⲓ [ⲭⲓⲛⲉⲫ
ⲙⲁⲑⲏⲧⲏⲥ ⲁ̅ⲣ̅ⲙⲁⲉⲓ[ⲥⲉ ⲭⲉ ⲛⲉⲫ
ⲥⲉⲭⲉ ⲙ̅ⲛⲟⲩⲥⲥⲓⲙⲉ· [ⲙ̅ⲡⲉⲗⲁⲩⲉ
ⲙⲉⲛⲧⲟⲓ ⲭⲟⲟⲥ ⲭⲉ ⲉⲕⲱ[ⲓ]ⲛ[ⲉ
ⲥⲁⲉⲩ· ⲏ ⲁⲥⲣⲁⲕ᾽ ⲕⲥⲉⲭⲉ ⲛ̅ⲙ
28 ⲙⲉⲥ· ⲁⲧⲥⲥⲓⲙⲉ ⲟⲉ ⲕⲟⲩ [ⲧⲉⲥ
ⲥⲩⲁⲣⲓⲁ ⲁⲥⲃⲱⲕ ⲁⲥⲟⲩⲛ [ⲁⲧⲡⲟ
29 ⲗⲓⲥ ⲡⲁⲭⲉⲥ ⲛ̅ⲛ̅ⲣⲱⲙⲉ ⲭⲉ ⲁ
ⲙⲏⲏⲧ̅ⲛ̅ ⲛ̅ⲧⲉⲧ̅ⲛ̅ⲛⲉⲩ ⲁⲩ
ⲣⲱⲙⲉ ⲉⲁⲫⲭⲟⲩ ⲁⲣⲁⲉⲓ ⲛ̅ⲥⲱⲃ
ⲛⲓⲙ᾽ ⲛ̅ⲧⲁⲉⲓⲉⲉⲧⲟⲩ ⲙⲏ ⲡⲉ
30 ⲉⲓⲡⲉ ⲡⲭ̅ⲥ· ⲁⲩⲉⲓ ⲁⲉ ⲁⲃⲁⲗ᾽ ⲥ̅ⲛ̅
31 ⲧⲡⲟⲗⲓⲥ ⲱⲁ ⲁⲣⲁⲫ· ⲛ̅ⲧⲟⲩⲛⲟⲩ
ⲁⲉ ⲉⲧ̅ⲙ̅ⲙⲉⲩ ⲁⲛⲉⲫⲙⲁⲑⲏⲧⲏⲥ
ⲥⲉⲡⲥⲱⲡⲫ ⲉⲩⲭⲱ ⲙ̅ⲙⲁⲥ ⲭⲉ
32 ⲣⲁⲃⲃⲓ ⲟⲩⲱⲙ᾽ ⲛ̅ⲧⲁⲫ ⲁⲉ ⲡⲁ
ⲭⲉⲫ ⲛⲉⲩ ⲭⲉ ⲁⲛⲁⲕ᾽ ⲟⲩⲛⲧⲏ
ⲉⲓ ⲛ̅ⲟⲩⲥⲣⲉ ⲙ̅ⲙⲉⲩ ⲁⲧⲣⲁⲟⲩⲁⲙ̅ⲥ
ⲧⲉⲉⲓ ⲛ̅ⲧⲱⲧ̅ⲛ̅ ⲉⲧⲉⲧ̅ⲛ̅ⲥⲁⲩ
33 ⲛⲉ ⲙ̅ⲙⲁⲥ ⲉⲛ· ⲛⲉⲫⲙⲁⲑⲏⲧⲏ[ⲥ
ⲟⲉ ⲛⲉⲩⲭⲱ ⲙ̅ⲙⲁⲥ ⲛ̅ⲛⲟⲩⲉ
ⲣⲏⲩ ⲭⲉ ⲙⲏⲧⲓ ⲛ̅ⲧⲁⲟⲩⲉⲉ ⲉ[ⲓ
34 ⲛⲉ ⲛⲉⲫ ⲁⲧⲣⲉⲫⲟⲩⲱⲙ᾽ ⲡⲁⲭⲉ

ⲓⲥ

ⲓ̅ⲏ̅ⲥ ⲛⲉⲩ ⲭⲉ ⲧⲁⲥⲣⲉ ⲁⲛⲁⲕ᾽ ⲧⲉ
ⲭⲉⲕ[ⲁ]ⲥⲉ ⲉⲓⲛⲁⲉⲓⲣⲉ ⲙ̅ⲡⲟⲩⲱⲱ
ⲙ̅ⲡⲉⲛⲧⲁⲫⲧⲉⲩⲁⲉⲓ· ⲁⲩⲱ ⲛ̅
35 ⲧⲁⲭ[ⲱ]ⲕ᾽ ⲁⲃⲁⲗ᾽ ⲙ̅ⲡⲉⲫⲥⲱⲃ· ⲙⲏ
ⲛ̅ⲧⲱⲧ̅ⲛ̅ ⲉⲛ ⲉⲧⲭⲱ ⲙ̅ⲙⲁⲥ ⲭⲉ
ⲕⲉⲫⲧ[ⲁ]ⲩ ⲛ̅ⲛⲉⲃⲁⲧⲛⲉ ⲛ̅ⲧⲉⲡⲱⲥⲥ
ⲉⲓ· ⲉⲓⲥⲏⲧⲉ ⲧⲭⲱ ⲙ̅ⲙⲁⲥ ⲛⲏ
ⲧ̅[ⲛ ⲭⲉ] ⲫⲓ ⲛⲉⲧ̅ⲛ̅ⲃⲉⲗ ⲁⲥⲣⲏⲓ̈
ⲛ̅ⲧⲉⲧ̅]ⲛⲛⲉⲩ ⲁⲛⲭⲱⲣⲁ ⲭⲉ
36 ⲏⲁⲏ ⲁ]ⲩⲟⲩⲃⲁⲱ ⲗⲁⲥⲟⲩ· ⲡⲉ
ⲧⲱⲥⲥ ⲫ]ⲛⲁⲭⲓ ⲛ̅ⲟⲩⲃⲉⲕⲉ ⲁⲩⲱ
ⲛⲫⲥⲱⲟⲩ]ⲥ ⲁⲥⲟⲩⲛ ⲛ̅ⲟⲩⲕⲁⲣⲡⲟⲥ
. . .]ⲱⲛ ⲱⲁ ⲁⲛⲏⲥⲉ· ⲭⲉⲕⲁⲥⲉ
ⲡⲉⲧ]ⲭⲟ ⲙ̅ⲛⲛⲉⲧⲱⲥⲥ ⲉⲩⲁⲣⲉ
37 ⲱⲉ ⲙ̅ⲛ]ⲛⲟⲩⲉⲣⲏⲩ· ⲡⲥⲉⲭⲉ
ⲅⲁⲣ ⲟⲩ]ⲙⲏⲉⲡⲉ ⲥ̅ⲛⲛⲉⲉⲓ ⲭⲉ
ⲟⲩⲱⲧ᾽ ⲡⲉⲧⲭⲟ ⲟⲩⲱⲧ᾽ ⲡⲉⲧⲱⲥⲥ·
38 ⲁⲛⲁⲕ ⲁⲉⲓⲭⲁⲩⲧⲏⲛⲉ ⲁⲱⲥⲥ
ⲛ̅]ⲡⲉⲧⲉ ⲙ̅ⲡⲉⲧ̅ⲛ̅ⲱⲡⲥⲓⲥⲉ
ⲁⲣⲁⲫ ⲥⲉⲛⲕⲁⲩⲉ ⲛⲉⲛⲧⲁⲩ
ⲱⲡⲥⲓⲥⲉ ⲁⲩⲱ ⲛ̅ⲧⲱⲧ̅ⲛ̅ ⲁⲧⲉ
ⲧ̅ⲛ̅ⲃⲱⲕ ⲁⲥⲟⲩⲛ ⲁⲡⲟⲩⲥⲓⲥⲉ·
39 ⲁⲃⲁⲗ᾽ ⲁⲉ ⲥ̅ⲛⲧⲡⲟⲗⲓⲥ ⲉⲧ̅ⲙ̅ⲙⲉⲩ
ⲁⲥⲁⲥ ⲣ̅ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲫ ⲛ̅ⲥⲁ
ⲙⲁⲣⲓⲧⲏⲥ ⲉⲧⲃⲉ ⲡⲥⲉⲭⲉ ⲛ̅
ⲧⲥⲥⲓⲙⲉ ⲛ̅ⲧⲁⲥⲣ̅ⲙⲛⲧⲣⲉ
ⲭⲉ ⲁⲫⲭⲱ ⲁⲣⲁⲉⲓ ⲛ̅ⲥⲱⲃ ⲛⲓⲙ᾽
40 ⲛ̅ⲧⲁⲉⲓⲉⲧⲟⲩ· ⲛ̅ⲧⲁⲣⲟⲩⲉⲓ ⲁⲉ
ⲱⲁ ⲁⲣⲁⲫ ⲭⲓⲛ̅ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲁⲩ
ⲥⲉⲡⲥⲱⲡⲫ ⲁⲧⲣⲉⲫⲥⲟⲩ ⲥⲁⲧⲏⲩ
41 ⲛ̅ⲥⲟⲟⲩ ⲥⲛⲉⲩ ⲁⲩⲱ ⲟⲩⲙⲏⲱⲉ
ⲉⲛⲁⲱⲱⲫ ⲁⲩⲣ̅ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲫ
42 ⲉⲧⲃⲉ ⲡⲥⲉⲭⲉ· ⲛⲉⲩⲭⲱ ⲙ̅ⲙⲁⲥ
ⲛ̅ⲧⲥⲥⲓⲙⲉ ⲭⲉ ⲉⲛⲣ̅ⲡⲓⲥⲧⲉⲩⲉ
ⲫⲉ ⲉⲛ ⲉ ⲉⲧⲃⲉ ⲡⲥ[ⲉ]ⲭⲉ· ⲁⲛⲁⲛ

25 ⲛ̅ superl. 27 ⲩ superl. 36 ⲟⲩ superl. — Lacuna probably only three letters, perhaps ⲉⲩⲱ]ⲱⲛ, a blunder of the scribe in omitting the final ⲥ. There seems to have been no ⲥ superl. 39 End ⲉⲧⲟⲩ *sic*. 42 ⲛ superl.

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16

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ⲅⲁⲣ ⲁⲛⲥⲱⲧⲙ̄ ⲁⲣⲁϥ ⲁⲩⲱ ⲧⲛ̄
ⲥⲁⲩⲛⲉ ϫⲉ ⲡⲉⲉⲓ ⲙⲁⲙⲏⲉⲡⲉ
43 ⲡⲥⲱⲧⲏⲣ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ· ⲙ̄ⲛⲛ̄
ⲥⲁϩⲟⲟⲩ ⲇⲉ ⲥⲛⲉⲩ ⲁϥⲓ ⲁⲃⲁⲗ' ϩⲛ̄
ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲉⲩ ⲁⲧⲅⲁⲗⲓⲗⲁⲓⲁ·
44 ⲛ̄ⲧⲁϥ ⲅⲁⲣ ⲓⲏⲥ̄ ⲁϥⲣ̄ⲙⲛ̄ⲧⲣⲉ ϫⲉ
ⲙ̄ⲛ̄ⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲁⲉⲓⲁⲏⲧ'
45 ϩⲛ̄ ⲡⲉϥ†ⲙⲉ ⲙⲓⲛ ⲙ̄ⲙ[ⲁϥ] ⲛ̄
ⲧⲁⲣⲉϥⲓ ⲟⲉ ⲁⲧⲅⲁⲗⲓⲗⲁⲓ[ⲁ ⲁ]ⲩ
ⲱⲁⲡϥ ⲁⲣⲁⲩ ϫⲓⲛ̄ⲅⲁⲗ[ⲓ]ⲗⲁⲓ[ⲟ]ⲥ·
ⲉⲁⲩⲛⲉⲩ ⲁϩⲱⲃ ⲛⲓⲙ' ⲛ̄[ⲧⲁϥⲉⲉ
ⲧⲟⲩ ϩⲛⲑⲓⲉⲣⲟⲩⲥ[ⲁⲗⲏⲙ ϩⲛ̄
ⲡⲱⲗⲉⲓⲉ· ⲛ̄ⲧⲁⲩ ⲅⲁⲣ [ϩⲱⲟⲩ ⲁⲛ
46 ⲁⲩⲉⲓ ⲁⲡⲱⲗⲉⲓⲉ· ⲁϥ[ⲓ ⲟⲉ ⲁⲛ
ⲁⲧⲕⲁⲛⲁ ⲛ̄ⲧⲅⲁⲗ[ⲓⲗⲁⲓⲁ
ⲡⲙⲁ ⲛ̄ⲧⲁϥⲧⲣⲉⲡ[ⲙⲁⲩ ⲣ̄ⲏⲣⲡ
ⲙ̄ⲙⲉⲩ· ⲁⲩⲱ ⲛⲉⲩⲛ̄ⲟ[ⲩⲃ]ⲁⲫⲓ
ⲗⲓⲕⲟⲥ ⲉⲡⲉϥⲱⲏⲣⲉ ⲱⲱ[ⲛⲉ] ϩⲛ̄
47 ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ' ⲡⲉⲉⲓ ⲛ̄[ⲧ]ⲁⲣⲉϥ
ⲥⲱⲧⲙ̄ ϫⲉ ⲁⲓⲏⲥ̄ ⲉⲓ ⲁⲃ[ⲁⲗ] ϩⲛ̄†ⲟⲩ
ⲁⲗⲓⲁ ⲁⲧⲅⲁⲗⲓⲗⲁⲓⲁ· ⲁϥⲃⲱⲕ ⲱⲁ
ⲁⲣⲁϥ ⲁⲩⲱ ⲁϥⲥⲉⲡⲥⲱⲡϥ ϫⲉⲕⲁ
ⲥⲉ ⲉϥⲁⲉⲓ ⲁϩⲣⲏⲓ ⲛ̄ϥⲗⲁⲟⲡⲉϥⲱⲏ
48 ⲣⲉ· ⲛⲉϥⲛⲁⲙⲟⲩ ⲅⲁⲣ· ⲡⲁϫⲉϥ
ⲟⲉ ⲛⲉϥ ϫⲓⲓⲏⲥ̄ ϫⲉ ⲉⲧⲉⲧⲛ̄
ⲧⲙⲛⲉⲩ ⲁϩⲉⲛⲙⲁⲉⲓⲛ ⲙ̄ⲛ
ϩⲉⲛⲙⲁⲉⲓϩⲉ ⲧⲉⲧⲛⲁⲣ̄ⲡⲓⲥ
49 ⲧⲉⲩⲉ ⲉⲛ· ⲡⲁϫⲉϥ ⲛⲉϥ ϫⲓ
ⲡⲃⲁⲥⲓⲗⲓⲕⲟⲥ ϫⲉ ⲁⲙⲟⲩ ⲁϩⲣⲏⲓ
50 ⲙ̄ⲡⲁⲧⲉⲡⲁⲱⲏⲣⲉ ⲙⲟⲩ· ⲡⲁϫⲉ
ⲓⲏⲥ̄ ⲛⲉϥ ϫⲉ ⲃⲱⲕ ⲡⲉⲕⲱⲏⲣⲉ
ⲁⲁⲛϩ· ⲁϥⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ϫⲓⲡⲣⲱ
ⲙⲉ ⲁⲡⲥⲉϫⲉ ⲛⲧⲁⲓⲏⲥ̄ ϫⲟⲟϥ
51 ⲛⲉϥ ⲁⲩⲱ ⲁϥⲃⲱⲕ' ⲉϥⲛ̄ⲛⲏⲩ
ⲁⲉ ⲁϩⲣⲏⲓ ⲁⲛⲉϥϩ̄ⲙϩⲉⲗ' ⲧⲱⲙⲧ
ⲁⲣⲁϥ· ⲁⲩⲱ ⲁⲩⲧⲁⲙⲁϥ ⲉⲩϫⲱ ⲙ̄ⲙⲁⲥ

ⲓⲏ

ϫⲉ ⲡⲉⲕⲱⲏⲣⲉ ⲁⲁⲛϩ· ⲁϥϫⲛⲟⲩ
ⲁⲉ ⲁⲡⲛⲉⲩ ⲛ̄ⲧⲁϥⲙ̄ⲧⲁⲛ ⲛ̄ϩⲏⲧϥ
ⲡⲁϫⲉⲩ ϫⲉ ⲡⲛⲉⲩ ⲛ̄ϫⲡⲥⲁⲱϥⲉ
53 ⲁⲡϩⲙⲁⲙ ⲕⲁⲁϥ· ⲁϥⲙ̄ⲙⲉ ϫⲓ
ⲡⲓⲱⲧ' ϫⲉ ⲡⲛⲉⲩ ⲉⲧⲙ̄ⲙⲉⲩⲡⲉ
ⲛⲧⲁⲓⲏⲥ̄ ϫⲟⲟϥ ⲛⲉϥ ϫⲉ ⲡⲉⲕ
ⲱⲏⲣⲉ ⲁⲁⲛϩ· ⲁⲩⲱ ⲁϥⲣ̄ⲡⲓⲥⲧⲉⲩⲉ
54 ⲛ̄[ⲧⲁ]ϥ ⲙ̄ⲛⲛⲉϥⲏⲉⲓ ⲧⲏⲣϥ ⲡⲉ
ⲉ[ⲓ ⲁ]ⲛⲛⲉ ⲡⲙⲁϩⲥⲛⲉⲩ ⲙ̄ⲙⲁⲉⲓⲛ
ⲛ̄[ⲧⲁ]ⲓⲏⲥ̄ ⲉⲉϥ ⲛ̄ⲧⲁⲣⲉϥⲓ ⲁⲃⲁⲗ'
ϩⲛ̄†ⲟⲩ]ⲁⲁⲓⲁ ⲁⲧⲅⲁⲗⲓⲗⲁⲓⲁ·
V 1 ⲙ̄ⲛⲛ̄ⲥⲁⲛ]ⲉⲉⲓ ⲛⲉⲡⲱⲗⲉⲓⲉ
ⲡⲉ ⲛ̄]ⲛⲓⲟⲩⲧⲁⲉⲓ ⲁⲩⲱ ⲁⲓⲏⲥ̄
ⲃⲱⲕ ⲁϩ]ⲣⲏⲓ ⲁⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ'
2 ⲛⲉⲩ]ⲛ̄ⲟⲩⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ ⲁⲉ
ϩⲛ̄ⲑⲓⲉ]ⲣⲟⲩⲥⲁⲗⲏⲙ' ϩⲓϫⲛ̄ⲧ
ⲡ[ⲣⲟⲃ]ⲁⲧⲓⲕⲏ ⲉⲱⲁⲣⲟⲩⲙⲟⲩⲧⲉ
ⲗ[ⲣⲁ]ⲉ ⲙ̄ⲙⲛ̄ⲧϩⲉⲃⲣⲁⲓⲟⲥ ϫⲉ ⲃⲏⲁ'
ⲥⲁⲓⲁⲗ ⲉⲩⲛ̄†ⲉ ⲛⲥⲧⲟⲗ ϩⲓϫⲱⲥ
3 ⲛⲉⲩⲛ̄ⲕⲁⲧⲕⲉ ⲛ̄ϩⲟⲩⲛ ϩⲁⲛⲉ
ⲉⲓ ϫⲓⲡⲙⲏⲱⲉ ⲛ̄ⲛⲉⲧⲱⲱⲛⲉ·
ⲛ̄ⲃⲗⲗⲉⲉⲩ ⲙⲛⲛ̄ⲟⲁⲗⲉⲉⲩ ⲁⲩⲱ
5 ⲛⲉⲧⲱⲟⲩⲱⲟⲩ· ⲛⲉⲩⲛ̄ⲟⲩⲣⲱ
ⲙⲉ ⲇⲉ ⲙ̄ⲙⲉⲩ ⲁϥⲣ̄ⲙⲁⲃⲱⲙⲏⲛ
6 ⲛ̄ⲣⲁⲙⲡⲉ ϩⲛ̄ⲡⲉϥⲱⲱⲛⲉ· ⲛ̄ⲧⲁ
ⲣⲉⲓⲏⲥ̄ ⲛⲉⲩ ⲁⲡⲉⲉⲓ ⲉϥⲛⲏϫ'
ⲁϥⲙ̄ⲙⲉ ϫⲉ ⲁϥⲱⲥⲕ' ⲡⲁϫⲉϥ ⲛⲉϥ
7 ϫⲉ ⲕⲟⲩⲱⲱ ⲟⲩϫⲉⲉⲓ ⲁϥⲟⲩⲱⲃ̄ⲃ
ⲛⲉϥ ϫⲓⲡⲉⲧⲱⲱⲛⲉ ϫⲉ ⲡϫⲁⲉⲓⲥ
ⲙⲛ̄†ⲣⲱⲙⲉ ⲙ̄ⲙⲉⲩ ϫⲉⲕⲁⲥⲉ
ⲉⲣⲉⲡⲙⲁⲩ ⲛⲁⲧⲱⲥ ⲛ̄ϥⲛⲁϫⲧ
ⲁϩⲣⲏⲓ ⲁⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ· ⲥⲉ
ⲱⲥ ⲁⲉ †ⲛ̄ⲛⲏⲩ ⲁⲛⲁⲕ ⲱⲁⲣⲉ
ⲕⲉⲩⲉⲉ ⲣ̄ⲱⲁⲣⲡ' ⲁⲣⲁⲉⲓ ⲁⲃⲱⲕ
8 ⲁϩⲣⲏⲓ· ⲡⲁϫⲉ ⲓⲏⲥ̄ ⲛⲉϥ ϫⲉ ⲧⲱⲱⲛ

44 ⲙⲓⲛ *sic.* 45 It is not impossible, but hardly likely that ⲛⲉ was written after [ϩⲱⲟⲩ ⲁⲛ. 52 ϫⲛⲟⲩ probably crasis for ϫⲛⲟⲩⲟⲩ cf. IX. 19, XVIII. 7. V. 4 is omitted.

ιθ

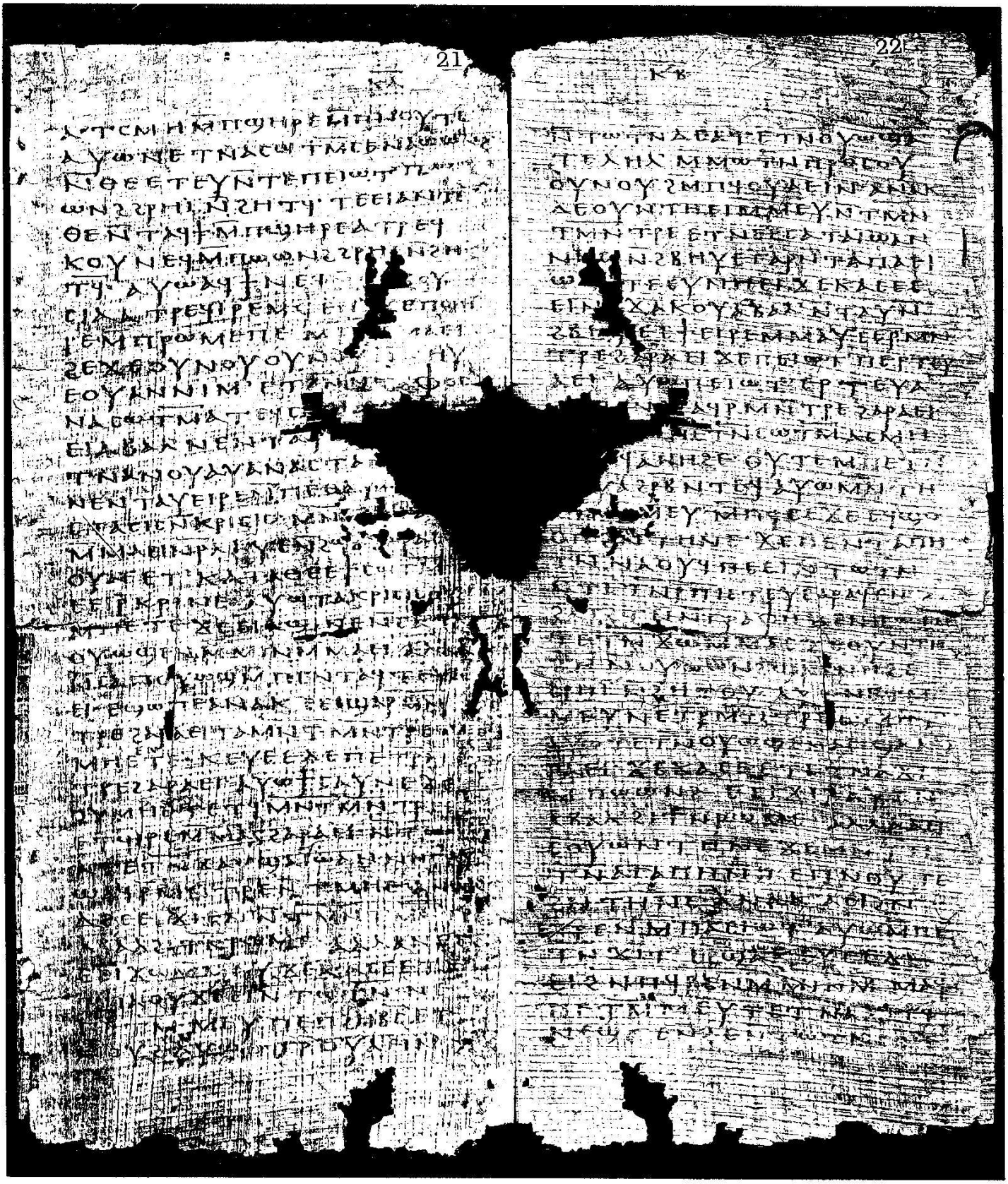
ⲕⲫⲓ ⲡⲉⲕⲥⲗⲁⲥ ⲛ̄ⲕⲙⲁⲁⲍⲉ·
9 ⲛ̄ⲧⲟⲩⲛⲟⲩ ⲁⲉ ⲁⲫⲟⲩⲭⲉⲉⲓ
ⲭⲓⲡⲣⲱⲙⲉ ⲁⲫⲧⲱⲱⲛ ⲁⲫⲫⲓ ⲡⲉⲫ
ⲥⲗⲁⲥ· ⲛⲉⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲁⲉⲡⲉ
10 ⲛⲉⲩⲭⲱ ⲥⲉ ⲙ̄ⲙⲁⲥ ⲭⲓⲛⲓⲟⲩ
ⲧⲁⲉⲓ ⲭⲉ ⲡⲥⲁ[ⲃ]ⲃⲁ[ⲧⲟⲛ]ⲡⲉ·
ⲥⲧⲟⲉⲓⲉ ⲛⲉⲕ᾽ ⲉ[ⲛ ⲁⲫⲓ ⲡ]ⲉⲕ
11 ⲥⲗⲁⲥ· ⲁⲫⲟⲩⲱⲫⲃ [ⲛⲉ]ⲩ ⲭⲓ
ⲡⲉⲧⲙ̄ⲙⲉⲩ ⲭⲉ ⲡⲉ[ⲛⲧⲁⲫ]ⲧⲁⲗ
ⲥⲁⲉⲓ ⲡⲉⲛ̄ⲧⲁⲫⲭⲟⲟ[ⲥ ⲛⲏⲉⲓ] ⲭⲉ
12 ⲫⲓ ⲡⲉⲕⲥⲗⲁⲥ ⲛ̄ⲕⲙ[ⲁⲁⲍⲉ ⲁⲩⲭⲛⲟⲩⲫ
ⲭⲉ ⲛⲓⲙ᾽ⲡⲉ ⲡⲣⲱⲙ[ⲉ ⲛ̄ⲧⲁⲫⲭⲟ
ⲟⲥ ⲛⲉⲕ ⲭⲉ ⲫⲓⲧⲫ ⲛ̄ⲕ[ⲙⲁⲁⲍⲉ
13 ⲡⲉⲛⲧⲁⲫⲧⲁⲗⲥⲁⲫ ⲁ[ⲉ ⲛⲉⲫ
ⲥⲁⲩⲛⲉ ⲉⲛ ⲭⲉ ⲛⲓⲙⲡ[ⲉ· ⲓ̄ⲏ̄ⲥ̄
ⲅⲁⲣ ⲛⲉⲁⲫⲥⲉⲍⲧⲫ ⲉⲩ[ⲛ̄ⲟⲩⲙⲏ
14 ⲱⲉ ⲍⲛ̄ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲉ[ⲩ·] ⲙ̄ⲛ̄
ⲛ̄ⲥⲁⲛⲉⲉⲓ ⲁⲓ̄ⲏ̄ⲥ̄ ⲥⲓⲛⲉ ⲙ̄ⲙⲁⲫ
ⲍⲛ̄ⲡⲣ̄ⲡⲉⲉ ⲡⲁⲭⲉⲫ ⲛⲉⲫ ⲭⲉ ⲉⲓⲥ
ⲍⲏⲧⲉ ⲁⲕⲟⲩⲭⲉⲉⲓ ⲙ̄ⲡⲣⲕⲁⲧⲕ
ⲁ̄ⲣ̄ⲛⲁⲃⲉ ⲭⲉⲕⲁⲥⲉ ⲛⲉⲡⲉⲑⲁⲩ
15 ⲁⲡⲉⲉⲓ ⲱⲱⲡⲉ ⲙ̄ⲙⲁⲕ· ⲁⲫⲃⲱⲕ
ⲭⲓⲡⲣⲱⲙⲉ ⲁⲫⲧⲁⲙⲁⲛⲓⲟⲩⲧⲁ
ⲉⲓ ⲭⲉ ⲓ̄ⲏ̄ⲥ̄ ⲡⲉⲛ̄ⲧⲁⲫⲧⲁⲗⲥⲁⲫ·
16 ⲁⲩⲱ ⲉⲧⲃⲉ ⲡⲉⲉⲓ ⲛⲉⲣⲉⲛⲓⲟⲩ
ⲧⲁⲉⲓ ⲡⲏⲧ ⲥⲁⲓ̄ⲏ̄ⲥ̄ ⲭⲉ ⲛⲉⲫⲓⲣⲉ
17 ⲛ̄ⲛⲉⲉⲓ ⲍⲛ̄ⲡⲥⲁⲃⲃⲁⲧⲟⲛ· ⲓ̄ⲏ̄ⲥ̄
ⲁⲉ ⲁⲫⲟⲩⲱⲫⲃ ⲛⲉⲩ ⲭⲉ ⲡⲁⲉⲓ
ⲱⲧ᾽ ⲣ̄ⲍⲱⲃ ⲱⲗ ⲁⲍⲣⲏ̄ⲓ̄ ⲁ†ⲛⲟⲩ
18 ⲁⲩⲱ ⲁⲛⲁⲕ †ⲣ̄ⲍⲱⲃ ⲉⲧⲃⲉ ⲡⲉⲉⲓ
ⲑⲉ ⲥⲉⲫⲓⲛⲉ ⲛ̄ⲥⲱⲫ ⲭⲓⲛⲓⲟⲩⲧⲁ
ⲉⲓ ⲁⲙⲁⲟⲩⲧⲫ· ⲭⲉ ⲟⲩ ⲙⲟⲛⲟⲛ
ⲉⲫⲃⲱⲗ᾽ ⲁⲃⲁⲗ ⲙ̄ⲡⲥⲁⲃⲃⲁⲧⲟⲛ
ⲁⲗⲗⲁ ⲉⲫⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ ⲡⲁⲉⲓⲱⲧ
19 ⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲓ̄ⲏ̄ⲥ̄ ⲟⲩⲱⲫⲃ
ⲡⲁⲭⲉⲫ ⲛⲉⲩ ⲭⲉ ⲍⲁⲙⲏⲛ ⲍⲁⲙⲏⲛ

κ

†ⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲏⲧⲛ̄ ⲭⲉ ⲙ̄ⲛ̄
ⲑⲁⲙ ⲙ̄ⲡⲱⲏⲣⲉ ⲁ̄ⲣ̄ⲗⲁⲩⲉ ⲍⲁ
ⲣⲁⲫ ⲟⲩⲁⲉⲉⲧⲫ ⲉⲓⲙⲏⲧⲓ ⲛ̄ⲧⲛⲉⲩ
ⲁⲡⲉⲓⲱⲧ ⲉⲫⲓⲣⲉ ⲙ̄ⲙⲁⲩ· ⲛⲉ
ⲧⲉⲡⲏ ⲅⲁⲣ ⲛⲁⲉⲉⲧⲟⲩ ⲛⲉⲉⲓ
ⲍⲱ[ⲟ]ⲩ[ⲫ] ⲍⲟⲙⲟⲓⲱⲥ ⲡⲱⲏⲣⲉ ⲛⲁ
20 ⲉⲉⲧ[ⲟⲩ· ⲡ]ⲉⲓⲱⲧ᾽ ⲅⲁⲣ ⲙⲁⲉⲓⲉ
ⲙ̄[ⲡⲱⲏⲣⲉ] ⲁⲩⲱ ⲫⲧⲥⲉⲃⲟ ⲙ̄ⲙⲁⲫ
ⲁⲍ[ⲱⲃ ⲛⲓ]ⲙ᾽ ⲉⲧⲫⲓⲣⲉ ⲙ̄ⲙⲁⲩ ⲛ̄
ⲧⲁ[ⲫ· ⲁⲩ]ⲱ ⲫⲛⲁⲧⲥⲉⲃⲁⲫ ⲁⲍⲉⲛ
ⲍⲃⲏⲩⲉ ⲉⲛ]ⲉⲉⲉⲩ ⲁⲛⲉⲉⲓ· ⲭⲉ
ⲕⲁⲥⲉ ⲛ̄]ⲧⲱⲧⲛ̄ ⲉⲧⲉⲧⲛⲁ̄ⲣ̄ⲙⲁ
21 ⲉⲓⲍⲉ·] ⲛ̄ⲑⲉ ⲅⲁⲣ ⲉⲱⲁⲣⲉⲡⲉⲓⲱⲧ
ⲧⲟⲩⲛ]ⲁⲥⲛⲉⲧⲙⲁⲟⲩⲧ᾽ ⲁⲩⲱ
ⲛ̄ⲫⲧⲁⲛ]ⲍⲁⲩ ⲧⲉⲉⲓⲧⲉ ⲑⲉ ⲡⲱⲏ
ⲣⲉ ⲫ[ⲛ]ⲁⲧⲁⲛⲍⲁⲛⲉⲧⲫⲟⲩⲁⲱⲟⲩ·
22 ⲡⲉⲓⲱⲧ ⲅⲁⲣ ⲛⲁ̄ⲣ̄ⲕⲣⲓⲛⲉ ⲉⲛ ⲛ̄ⲗⲁ
ⲁⲩⲉ· ⲁⲗⲗⲁ ⲧⲕⲣⲓⲥⲓⲥ ⲑⲏⲣⲥ ⲁⲫ
23 ⲧⲉⲉⲥ ⲙ̄ⲡⲱⲏⲣⲉ· ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉ
ⲟⲩⲁⲛ ⲛⲓⲙ᾽ ⲛⲁⲧⲁⲉⲓⲁⲡⲱⲏ
ⲣⲉ ⲕⲁⲧⲁⲑⲉ ⲉⲧⲟϒⲧⲁⲉⲓⲟ ⲙ̄
ⲡⲉⲓⲱⲧ᾽ ⲡⲉⲧⲉⲛⲫⲧⲁⲉⲓⲟ ⲉⲛ
ⲙ̄ⲡⲱⲏⲣⲉ ⲫⲧⲁⲉⲓⲟ ⲉⲛ ⲙ̄ⲡⲉⲓ
24 ⲱⲧ᾽ ⲛ̄ⲧⲁⲫⲧⲉⲩⲁⲫ· ⲍⲁⲙⲏⲛ
ⲍⲁⲙⲏⲛ †ⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲏⲧⲛ̄
ⲭⲉ ⲡⲉⲧⲥⲱⲧⲙ̄ ⲁⲡⲁⲥⲉⲭⲉ ⲁⲩⲱ
ⲉⲫⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲁⲡⲉⲛⲧⲁⲫⲧⲉⲩ
ⲁⲉⲓ ⲟⲩⲛⲧⲉⲫ ⲙ̄ⲙⲉⲩ ⲙ̄ⲡⲱⲱⲱⲛⲍ
ⲱⲗ ⲁⲛⲏⲍⲉ· ⲁⲩⲱ ⲫⲛ̄ⲛⲏⲩ ⲉⲛ
ⲁⲧⲕⲣⲓⲥⲓⲥ· ⲁⲗⲗⲁ ⲁⲫⲡⲱⲛⲉ ⲁ
ⲃⲁⲗ᾽ ⲍⲛ̄ⲡⲙⲟⲩ ⲁⲍⲟⲩⲛ ⲁⲡⲱ
25 ⲱⲛⲍ· ⲍⲁⲙⲏⲛ ⲍⲁⲙⲏⲛ †ⲭⲱ
ⲙ̄ⲙⲁⲥ ⲛⲏⲧⲛ̄ ⲭⲉ ⲟⲩⲛ̄ⲟⲩ
ⲟⲩⲛⲟⲩ ⲛ̄ⲛⲏⲩ ⲉ†ⲟⲩⲛⲟⲩ
ⲧⲉ ⲉⲛⲉⲧⲙⲁⲟⲩⲧ ⲛⲁⲥⲱⲧⲙ̄

8 Both ⲕ and ⲛ̄ⲕ are used for the 2 m. sing. of the Conjunctive tense; the former is the Achm. form. 13 ⲡⲉⲛⲧⲁⲫⲧ. *sic* error for ⲡⲉⲛⲧⲁⲩⲧ. 15 ⲧⲁⲗⲥⲁⲫ the final ⲫ is certain. 18 ⲡⲛⲟⲩⲧⲉ, the following words are omitted by homoeot; they are found in the sah. and boh. and all greek texts. 20 ⲉⲛⲉⲉⲉⲩ l. ⲉⲛⲉⲉⲩ. 21 ⲑⲉ ⲡⲱⲏⲣⲉ *sic*. 22 ⲗⲁⲁⲩⲉ *sic*. 23 ϒ superl.

19 20



23 24

ⲕⲁ

ⲁⲧⲥⲙⲏ ⲙ̄ⲡⲱϩⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲁⲩⲱ ⲛⲉⲧⲛⲁⲥⲱⲧⲙ̄ ⲥⲉⲛⲁⲱⲱⲛϩ·
26 ⲛ̄ⲑⲉ ⲉⲧⲉⲩⲛ̄ⲧⲉⲡⲉⲓⲱⲧ̅ ⲡⲱ
ⲱⲛϩ ϩⲣⲏⲓ̈ ⲛ̄ϩⲏⲧϥ· ⲧⲉⲉⲓ ⲁⲛⲧⲉ
ⲑⲉ ⲛ̄ⲧⲁϥ† ⲙ̄ⲡⲱϩⲣⲉ ⲁⲧⲣⲉϥ
ⲕⲟⲩ ⲛⲉϥ ⲙ̄ⲡⲱⲱⲛϩ ϩⲣⲏⲓ̈ ⲛ̄ϩⲏ
27 ⲧ̅ϥ· ⲁⲩⲱ ⲁϥ† ⲛⲉϥ ⲛ̄ⲧⲉϩⲟⲩ
ⲥⲓⲁ ⲁⲧⲣⲉϥⲓⲣⲉ ⲙⲫⲉⲛ̅ ϫⲉ ⲡⲱⲏ
28 ⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉⲡⲉ· ⲙ̄ⲡ[ⲣ]ⲣ̄ⲙⲁⲉⲓ
ϩⲉ ϫⲉ ⲟⲩⲛⲟⲩⲟⲩⲛⲟⲩ ⲛ̄ⲛⲏⲩ
ⲉⲟⲩⲁⲛ ⲛⲓⲙ̅ ⲉⲧϩⲛ̄ⲛⲧⲁⲫⲟⲥ
29 ⲛⲁⲥⲱⲧ̅ⲙ ⲁⲧⲉϥⲥⲙⲏ ⲁⲩⲱ ⲛ̄ⲥⲉ
ⲉⲓ ⲁⲃⲁⲗ̅ ⲛⲉⲛⲧⲁⲩ[ⲉⲓⲣⲉ ⲛ̄ⲙⲡⲉ
ⲧⲛⲁⲛⲟⲩ ⲁⲩⲁⲛⲁⲥⲧⲁ[ⲥⲓⲥ ⲛⲱⲱⲛϩ
ⲛⲉⲛⲧⲁⲩⲉⲓⲣⲉ ⲙ̄ⲡⲉⲑⲁⲩ ⲁ[ⲩⲁⲛⲁ
30 ⲥⲧⲁⲥⲓⲥ ⲛ̄ⲕⲣⲓⲥⲓⲥ· ⲙⲛ̄ⲟ[ⲁ]ⲙ ⲁⲛⲁ[ⲕ
ⲙ̄ⲙⲁⲉⲓ ⲛ̄ⲣⲗⲁⲩⲉ ⲛ̄ϩⲱⲃ ϩⲁⲣⲁⲉⲓ
ⲟⲩⲗⲉⲉⲧ̅ ⲕⲁⲧⲁⲑⲉ ⲉ†ⲥⲱⲧ̅ⲙ
ⲉⲉⲓⲣ̄ⲕⲣⲓⲛⲉ· ⲁⲩⲱ ⲧⲁⲕⲣⲓⲥⲓⲥ ⲟⲩ
ⲙⲏⲉⲧⲉ ϫⲉ ⲉⲓⲁⲱⲓⲛⲉ ⲛ̄ⲥⲁⲡⲁ
ⲟⲩⲱⲱ ⲉⲛ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲁⲉⲓ· ⲗⲗⲗⲁ
ⲛ̄ⲥⲁⲡⲟⲩⲱⲱ ⲙ̄ⲡⲉⲛⲧⲁϥⲧⲉⲩⲁ
31 ⲉⲓ· ⲉⲱⲱⲡⲉ ⲁⲛⲁⲕ̅ ⲉⲉⲓⲱⲁⲣ̄ⲙⲛ̄
ⲧⲣⲉ ϩⲁⲣⲁⲉⲓ ⲧⲁⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲟⲩ
32 ⲙⲏⲉⲧⲉ· ⲕⲉⲩⲉⲉ ⲁⲉ ⲡⲉⲧⲣⲙⲛ̄
ⲧⲣⲉ ϩⲁⲣⲁⲉⲓ· ⲁⲩⲱ †ⲥⲁⲩⲛⲉ ϫⲉ
ⲟⲩⲙⲏⲉⲧⲉ ⲧϥⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ
33 ⲉⲧϥⲓⲣⲉ ⲙ̄ⲙⲁⲥ ϩⲁⲣⲁⲉⲓ· ⲛ̄ⲧⲱⲧⲛ̄
ⲁⲧⲉⲧⲛ̄ϫⲁⲩ ⲱⲗ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲁⲩ
34 ⲱ ⲁϥⲣⲙⲛ̄ⲧⲣⲉ ⲛ̄ⲧⲙⲏⲉ· ⲁⲛⲁⲕ
ⲁⲉ ⲉⲉⲓϫⲓ ⲉⲛ ⲛ̄ⲧⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ
ⲁⲃⲁⲗ ϩⲓⲧⲛ̄ⲣⲱⲙⲉ· ⲗⲗⲗⲁ ⲛⲉⲉⲓ
ⲉⲉⲓϫⲱ ⲙ̄ⲙⲁⲩ ϫⲉⲕⲁⲥⲉ ⲉⲧⲉ
35 ⲧⲛⲁⲟⲩϫⲉⲉⲓ ⲛ̄ⲧⲱⲧⲛ̄· ⲛⲉ
ⲡⲉⲧⲙⲙⲉⲩⲡⲉ ⲡϩⲏⲃⲥ̄ ⲉⲧ
ⲙⲟⲩϩ ⲁⲩⲱ ⲉⲧⲣⲟⲩⲁⲉⲓⲛ· >

ⲕⲃ

ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲉ ⲁⲧⲉⲧⲛⲟⲩⲱⲱ ⲗ
ⲧⲉⲗⲏⲁ̅ⲩ ⲙ̄ⲙⲱⲧⲛ̄ ⲡⲣⲟⲥ ⲟⲩ
36 ⲟⲩⲛⲟⲩ ϩⲙⲡⲩⲟⲩⲁⲉⲓⲛ· ⲁⲛⲁⲕ
ⲁⲉ ⲟⲩⲛⲧⲏⲉⲓ ⲙ̄ⲙⲉⲩ ⲛ̄ⲧⲙⲛ̄
ⲧⲙⲛ̄ⲧⲣⲉ ⲉⲧⲛⲉⲉⲥ ⲁⲧⲁⲓ̈ⲱⲁⲛ
ⲛⲏⲥ ⲛ̄ϩⲃⲏⲩⲉ ⲅⲁⲣ ⲛ̄ⲧⲁⲡⲁⲉⲓ
ⲱⲧ ⲧⲉⲉⲩ ⲛⲏⲉⲓ ϫⲉⲕⲁⲥⲉ ⲉ
ⲉⲓⲛ[ⲁ]ϫⲁⲕⲟⲩ ⲁⲃⲁⲗ̅ ⲛ̄ⲧⲁⲩ ⲛ̄
ϩⲃⲏⲩⲉ ⲉ†ⲉⲓⲣⲉ ⲙ̄ⲙⲁⲩ ⲥⲉⲣⲙⲛ̄
ⲧⲣⲉ ϩⲁⲣⲁⲉⲓ ϫⲉ ⲡⲉⲓⲱⲧ̅ ⲡⲉⲣⲧⲉⲩ
37 ⲁⲉⲓ· ⲁⲩⲱ ⲡⲉⲓⲱⲧ̅ ⲉⲣⲧⲉⲩⲁ
ⲉⲓ ⲡⲉ]ⲛⲧⲁϥⲣⲙⲛⲧⲣⲉ ϩⲁⲣⲁⲉⲓ·
ⲟⲩⲧⲉ] ⲙ̄ⲡⲉⲧⲛⲥⲱⲧ̅ⲙ ⲁⲥⲙⲏ
ⲛ̄ⲧⲉ]ϥ ⲁⲛⲏϩⲉ· ⲟⲩⲧⲉ ⲙ̄ⲡⲉⲧⲛ̄
38 ⲛⲉ]ⲩ ⲁϩⲣⲃ̄ ⲛ̄ⲧⲉϥ· ⲁⲩⲱ ⲙ̄ⲛⲧⲏ
ⲧ̄]ⲛ ⲙ̄ⲙⲉⲩ ⲙ̄ⲡϥⲥⲉϫⲉ ⲉϥⲱⲟ
ⲟⲡ ϩⲛ̄ⲧⲏⲛⲉ· ϫⲉ ⲡⲉⲛⲧⲁⲡⲏ
ⲧⲛⲛⲁⲟⲩϥ ⲡⲉⲉⲓ ⲛ̄ⲧⲱⲧⲛ̄
ⲛ̄ⲧⲉⲧⲛ̄ⲣⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁϥ ⲉⲛ >
39 ϩⲁⲧϩⲧ ⲛ̄ⲛⲅⲣⲁⲫⲏ ϫⲉ ⲛ̄ⲧⲱⲧⲛ̄
ⲧⲉⲧⲛ̄ϫⲱ ⲙ̄ⲙⲁⲥ ϫⲉ ⲟⲩⲛⲧⲏ
ⲧⲛ̄ ⲛ̄ⲟⲩⲱⲱⲛϩ ⲱⲗ ⲁⲛⲏϩⲉ
ϩⲣⲏⲓ̈ ⲛ̄ϩⲏⲧⲟⲩ· ⲁⲩⲱ ⲛⲉⲧⲙ̄
ⲙⲉⲩ ⲛⲉⲧⲣⲙⲛⲧⲣⲉ ⲉⲧⲃⲏⲧ̅
40 ⲁⲩⲱ ⲧⲉⲧⲛⲟⲩⲱⲱ ⲉⲛ ⲁⲉⲓ ⲱⲗ ⲗ
ⲣⲁⲉⲓ· ϫⲉⲕⲁⲥⲉ ⲉⲧⲉⲧⲛⲁϫⲓ
41 ⲙⲡⲱⲱⲛϩ· ⲉⲉⲓϫⲓ ⲉⲁⲩ ⲉⲛ
42 ⲁⲃⲁⲗ̅ ϩⲓⲧⲛⲣⲱⲙⲉ· ⲗⲗⲗⲁ ⲁⲉⲓ
ⲥⲟⲩⲱⲛⲧⲏⲛⲉ ϫⲉ ⲙⲛⲧⲏ
ⲧⲛ̄ ⲁⲅⲁⲡⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ
43 ϩⲛⲧⲏⲛⲉ· ⲁⲛⲁⲕ̅ ⲁⲉ̂ⲓ ϩⲛ
ⲡⲣⲉⲛ ⲙ̄ⲡⲁⲉⲓⲱⲧ̅ ⲁⲩⲱ ⲙ̄ⲡⲉ
ⲧⲛϫⲓⲧ̅ ⲉⲣⲱⲁⲕⲉⲩⲉⲉ ⲁⲉ
ⲉⲓ ϩⲛⲡϥⲣⲉⲛ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲁϥ
ⲡⲉⲧⲙⲙⲉⲩ ⲧⲉⲧⲛⲁϫⲓⲧϥ
44 ⲛⲉⲱ ⲟⲉ ⲛ̄ϩⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲉⲧⲉ

30 ⲉⲓⲁⲱⲓⲛⲉ . . . ⲉⲛ is an error. ⲉⲓⲁⲱⲓⲛⲉ is Fut. III which cannot be negatived by ⲉⲛ. The other sah. MSS. read either ⲉⲓⲱⲓⲛⲉ (Pres. II) or ⲛ̄ⲛⲉⲓⲱⲓⲛⲉ (Impf.) followed by the post-negative; in this dialect they would be ⲉⲉⲓⲱⲓⲛⲉ or ⲛⲉⲉⲓⲱⲓⲛⲉ. All greek authorities have the present, and a future tense is inadmissible. 31 ⲉⲛ superl. 37 Slight remains of ⲡⲉ show that the lacuna after ⲉⲣⲧⲉⲩⲁ cannot be filled otherwise. 42 ⲁⲅⲁⲡⲏ *sic* without article, probably error.

ΚΓ

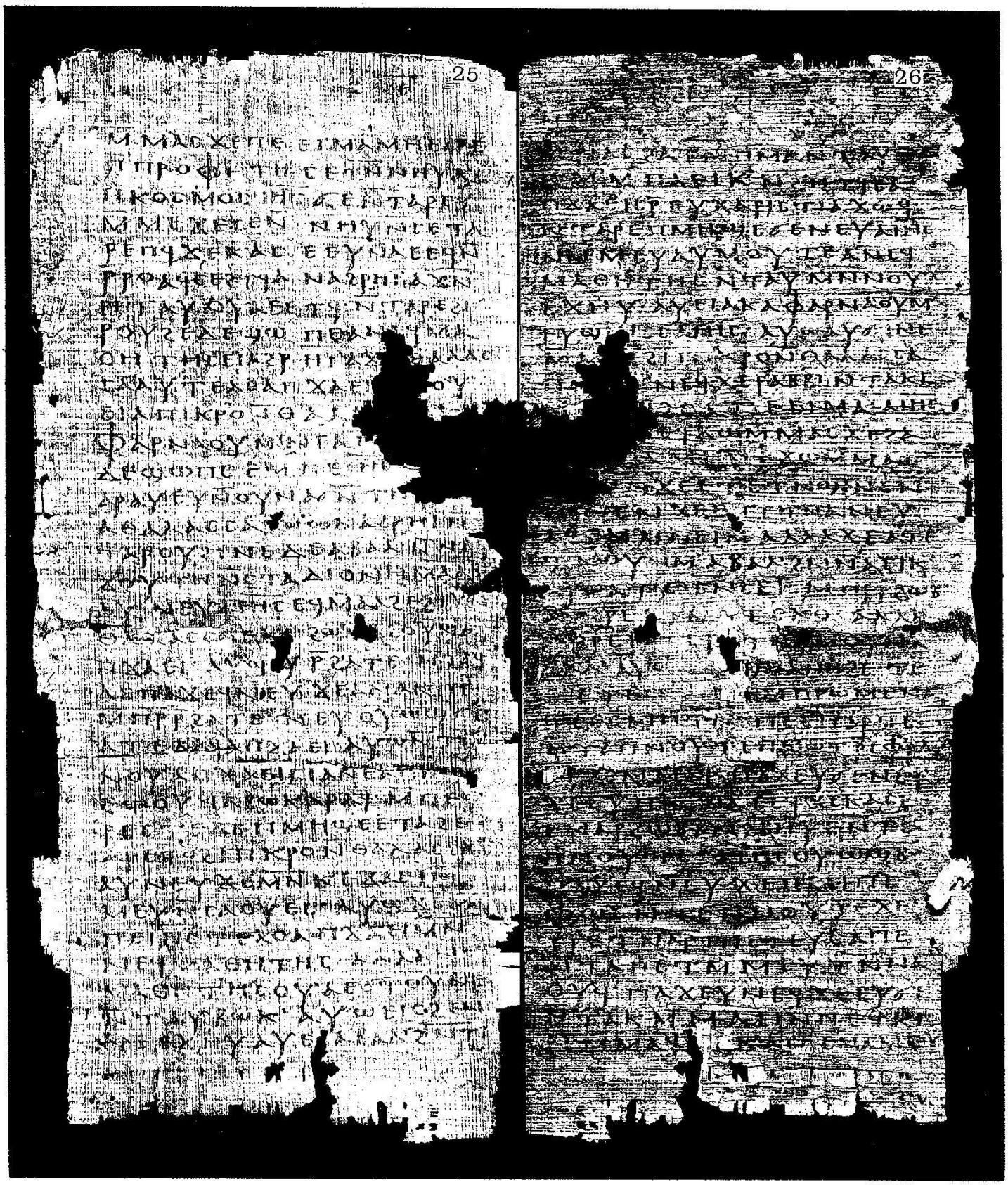
ΤΝΑΩ P̄ΠΙCΤЄΥЄ ЄΤЄ T̄N
ϫΙ ЄΑΥ ΑΒΑΛ ϩΙT̄NNЄTNЄΡΗΥ
ΑΥΩ ΠЄΑΥ ΑΒΑΛ ϩΙT̄NΠΟΥ
ЄЄ ΟΥΑЄЄΤϥ ΤЄT̄NΩΙNЄ N̄
45 CΩϥ ЄN· M̄ΠP̄MЄЄΥЄ ϫЄ Α
NΑK̄ ΠЄΤNΑP̄ΚΑΤΗΓΟΡΙ M̄
MΩTN̄ NΑϩP̄NΠЄΙΩΤ̄ ϥΩΟ
ΟΠ̄ ϫΙΠЄΤNΑP̄ΚΑΤΗΓΟΡΙ
M̄MΩT̄N MΩ Ÿ CHC ΠЄЄΙ N̄
TΩT̄N ЄΤЄT̄NP̄ϩЄΛΠΙ
46 ZЄ ΑΡΑϥ· ЄNЄNΤΑΤЄT̄N
P̄ΠΙCΤЄΥЄ ΓΑΡ ΑMΩ[Ÿ CHC
NЄΤЄΤNΑP̄ΠΙCΤЄ[ΥЄ Α
ΡΑЄΙ ΠЄ· ΑΠЄT̄MMЄΥ ΓΑΡ
47 CϩЄЄΙ ЄΤΒΗΤ̄ ЄΩΠЄ ΤЄΤ[N
P̄ΠΙCΤЄΥЄ ЄN ΑNCϩЄЄΙ M̄
ΠЄT̄MMЄΥ· NЄΩ N̄ϩЄ ЄΤЄ
ΤNΑP̄ΠΙCΤЄΥЄ ΑNΑCЄϫЄ
VI 1 M̄NNCΑNЄЄΙ ΑΙ T̄HC ΒΩK Α
ΠΙKΡΟ N̄ΘΑΛΑCCΑ N̄TΓΑ
2 ΛΙΑΛΙΑ N̄TΙΒЄΡΙΑC· NЄYN̄
ΟΥMΗΩЄ ЄΝΑΩΩϥ ΟΥΗϩ
N̄CΩϥ ϫЄ NЄYNЄY ΑNMΑ
ЄΙN ЄΤϥΙΡЄ M̄MΑY ΑX̄NNЄ
3 TΩΩNЄ· IHC ϭЄ ΑϥΒΩK
ΑϩΡΗ Ï ΑX̄NΠΤΑΥ Αϥϩ MЄCT̄
ΟΥΑЄЄΤϥ M̄NNЄϥMΑΘΗ
4 THC· NЄϥϩN ΔЄ ΑϩΟΥN
ϫΙΠ̄ΠΑCϫΑ ΠΩΑЄΙЄ N̄NΙΟΥ
5 TΑЄΙ· IHC ϭЄ ΑϥϥΙ NЄϥΒЄΑ
ΑϩΡΗ Ï ΑϥNЄΥ ϫЄ ΟΥNΟΥ
MΗΩЄ N̄NΗΥ ϢΑ ΑΡΑϥ· ΠΑ
ϫЄϥ M̄ΦΙΛΙΠΠΟC ϫЄ ЄNΑ
TΑΥΑЄΙK̄ ΤΟ ϫЄ ЄΡЄNЄЄΙ
6 NΑΟΥΩM̄ N̄TΑϥ ϫЄΠЄЄΙ

ΚΑ

ΑЄ ЄϥP̄ΠΙΡΑZЄ M̄MΑϥ· N̄TΑϥ
ΓΑΡ NЄϥCΑΥNЄ ϫЄ ЄΥ ΠЄTNΑ
7 ЄЄϥ· ΑϥΟΥΩΩΒ ϫΙΦΙΛΙΠΠΟC
ϫЄ M̄NΩHT N̄CΑTЄЄΡЄ N̄Α
ЄΙK̄ ϷΩΩЄ ΑΡΑΥ ϫЄ ЄΡЄΠΟΥЄ
8 Є ΠΟΥЄЄ ΧΙ N̄ΟΥΩHM̄ ΠΑ
ϫЄ ΟΥЄЄ NЄϥ ΑΒΑΛ ϩN̄NЄϥMΑ
ΘΗTHC ΑNΔΡЄΑC ΠCΑN N̄CΙ
9 MΩ[N] ΠЄTΡΟC ϫЄ ΟΥNΟΥΩΗ
ΡЄ[Ω Η]M̄ M̄ΠЄЄΙMΑ ЄΥN̄ ϮΟΥ
N̄TOO]Ϯϥ N̄ΑЄΙK̄ N̄ЄΙΩT̄ MN̄
TBT̄] CNЄΥ· ΑΛΛΑ NЄЄΙ ЄΥNΑ
10 P̄]ЄΥ M̄ΠЄЄΙMΗΗΩЄ· ΠΑϫЄ
IHC NЄΥ ϫЄ MΑΡЄN̄ΡΩMЄ NΑ
ϫΟΥ ΑϩΡΗ Ï· NЄΥN̄ΟΥΧΟΡΤΟC
ЄΝΑΩΩϥ ϩN̄ΠMΑ ЄT̄MMЄΥ·
ΑNΡΩMЄ ϭЄ NΑϫΟΥ ЄΥNΑ
11 P̄ ϮΟΥ N̄ΩO· IHC ϭЄ ΑϥϫΙ N̄N
ΑЄΙK̄ ΑΥΩ ΑϥΩΠϩMΑT̄ Αϥ Ϯ
N̄NЄϥMΑΘΗTHC· M̄MΑΘΗ
THC ΔЄ ΑΥ Ϯ N̄NЄTNΗϫ̄ ΑΥ
Ω ΑN ΠЄNTΑΥϫΙTϥ ΑΡΑΥ
12 ΑΒΑΛ̄ ϩN̄N̄TBT̄· N̄TΑΡΟΥCΙ
ΑЄ ΠΑϫЄϥ N̄NЄϥMΑΘΗTHC
ϫЄ CΩΟΥϩ ϩΟΥN N̄N̄ΛЄ
ΚMЄ N̄TΑΥCЄЄΠЄ ϫЄΚΑCЄ
NЄΛΑΥЄ ϩΑЄΙЄ ΑΒΑΛ̄· ΑΥCΑΥ
13 ϩΟΥ ϭЄ ΑΥMΑϩM̄NTCNΑΟΥC
N̄ΒΙΡ N̄N̄ΛЄΚMЄ N̄TΑΥCЄ
ЄΠЄ ΑNЄTΟΥΩM̄ ΑΒΑΛ̄ ϩN̄
14 Π Ϯ ΟΥ N̄ΑЄΙK̄ N̄ЄΙΩT̄· N̄
ΡΩMЄ ϭЄ N̄TΑΡΟΥNЄΥ Α
ΠMΑЄΙN N̄TΑϥЄЄϥ NЄΥϫΩ

45 After N̄TΩT̄N the scribe wrote in error N̄· and crossed it out with a diagonal line, but left the point. I have omitted both.
1 There is a sign > in the margin just before M̄NNCA. 4 ΠΑCϫΑ *sic.* 6 ϥ superl. 7 T superl. 9 MHHΩЄ *sic.*

25 26



κϵ

ⲘⲘⲁⲥ ⲭⲉ ⲛⲉⲉⲓ ⲙⲁⲙⲏⲉⲡⲉ
ⲡⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧⲛⲛⲏⲩ ⲁ
15 ⲡⲕⲟⲥⲙⲟⲥ· ⲓⲏⲥ ⲟⲉ ⲛⲧⲁⲣⲉϥ
ⲙⲙⲉ ⲭⲉ ⲥⲉⲛⲛⲏⲩ ⲛⲥⲉⲧⲁ
ⲣⲉⲡϥ ⲭⲉⲕⲁⲥⲉ ⲉⲩⲛⲁⲉⲉϥ ⲛ
ⲣⲣⲟ ⲁϥⲥⲉϩⲧϥ ⲁⲛ ⲁϩⲣⲏⲓ ⲁⲭⲛ
16 ⲡⲧⲁⲩ ⲟⲩⲁⲉⲉⲧϥ· ⲛⲧⲁⲣⲉϩⲓ
ⲣⲟⲩϩⲉ ⲁⲉ ⲱⲱⲡⲉ ⲁⲛⲉϥⲙⲁ
ⲑⲏⲧⲏⲥ ⲉⲓ ⲁϩⲣⲏⲓ ⲁⲭ[ⲛ]ⲑⲁⲗⲗⲁⲥ
17 ⲥⲁ ⲁⲩⲧⲉⲗⲟ ⲁⲡⲭⲁⲉⲓ [ⲁⲧⲣ]ⲟⲩ
ⲉⲓ ⲁⲡⲓⲕⲣⲟ ⲛⲑⲁⲗⲗⲁ[ⲥⲥⲁ] ⲁⲕⲁ
ⲫⲁⲣⲛⲁⲟⲩⲙ' ⲛⲉⲁⲡ[ⲕⲉⲕⲉ
ⲁⲉ ⲱⲱⲡⲉ ⲉⲙⲡⲉⲓⲏⲥ [ⲉⲓ ⲱⲗ
18 ⲁⲣⲁⲩ· ⲉⲩⲛⲟⲩⲛⲁⲥ ⲛⲧⲏⲩ [ⲛⲃⲁⲗ
19 ⲁⲑⲁⲗⲗⲁⲥⲥⲁ ⲧⲱⲱⲛ ⲁϩⲣⲏⲓ ⲛ
ⲧⲁⲣⲟⲩϩⲓⲛⲉ ⲁⲉ ⲁⲃⲁⲗ' ⲛⲛⲁ
ⲭⲟⲩⲧⲏ ⲛⲥⲧⲁⲁⲓⲟⲛ ⲏ ⲙⲁⲁⲃ
ⲁⲩⲛⲉⲩ ⲁⲓⲏⲥ ⲉϥⲙⲁⲁϩⲉ ϩⲓⲭⲛ
ⲑⲁⲗⲗⲁⲥⲥⲁ ⲉⲁϥϩⲱⲛ ⲁϩⲟⲩⲛ ⲁ
20 ⲡⲭⲁⲉⲓ· ⲁⲩⲱ ⲁⲩⲣϩⲁⲧⲉ· ⲛⲧⲁϥ
ⲁⲉ ⲡⲁⲭⲉϥ ⲛⲉⲩ ⲭⲉ ⲁⲛⲁⲕⲡⲉ
21 ⲙⲡⲣⲣϩⲁⲧⲉ· ⲛⲉⲩⲟⲩⲱⲱ ⲟⲉ
ⲁⲧⲉⲗⲁϥ ⲁⲡⲭⲁⲉⲓ· ⲁⲩⲱ ⲛⲧⲟⲩ
ⲛⲟⲩ ⲁⲡⲭⲁⲉⲓ ⲙⲁⲛⲉ ⲁⲡⲓⲕⲣⲟ
22 ⲉⲧⲟⲩⲛⲁⲃⲱⲕ ⲁⲣⲁϥ· ⲙⲡⲉϥ
ⲣⲉⲥⲧⲉ ⲁⲉ ⲡⲙⲏⲱⲉ ⲉⲧⲁϩⲉ
ⲁⲣⲉⲧϥ ϩⲓⲡⲕⲣⲟ ⲛⲑⲁⲗⲗⲁⲥⲥⲁ
ⲁⲩⲛⲉⲩ ⲭⲉ ⲙⲛⲕⲉⲭⲁⲉⲓ ⲙ
ⲙⲉⲩ ⲛⲥⲁⲟⲩⲉⲉ· ⲁⲩⲱ ⲭⲉ ⲙ
ⲡⲉⲓⲏⲥ ⲧⲉⲗⲟ ⲁⲡⲭⲁⲉⲓ ⲙⲛ
ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ· ⲁⲗⲗⲁ ⲛⲉϥ
ⲙⲁⲑⲏⲧⲏⲥ ⲟⲩⲁⲉⲉⲧⲟⲩ ⲛⲉ
ⲛⲧⲁⲩⲃⲱⲕ' ⲁⲩⲱ ⲉⲓⲥ ϩⲉⲛ
23 ⲕⲉⲉⲭⲏⲩ ⲁⲩⲉ[ⲓ] ⲁⲃⲁⲗ' ϩⲛⲧⲓ

κⲥ

ⲃⲉⲣⲓⲁⲥ ϩⲁⲧⲙⲡⲙⲁ ⲛⲧⲁⲩⲟⲩ
ⲱⲙ' ⲙⲡⲁⲉⲓⲕ' ⲛϩⲏⲧϥ ⲉⲁ
ⲡⲭⲁⲉⲓⲥ ⲣⲉⲩⲭⲁⲣⲓⲥⲧⲓ ⲁⲭⲱϥ·
24 ⲛⲧⲁⲣⲉⲡⲙⲏⲱⲉ ⲟⲉ ⲛⲉⲩ ⲁⲓⲏⲥ
ⲛⲙⲙⲉⲩ ⲁⲩⲙⲟⲩⲧⲉ ⲁⲛⲉϥ
ⲙⲁⲑⲏⲧⲏⲥ ⲛⲧⲁⲩ ⲙⲛⲛⲟⲩ
ⲉⲭⲏⲩ· ⲁⲩⲉⲓ ⲁⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ'
25 ⲉⲩⲱⲓⲛⲉ ⲥⲁⲓⲏⲥ· ⲁⲩⲱ ⲁⲩⲟⲓⲛⲉ
ⲙⲙ[ⲁϥ] ϩⲓⲡⲓⲕⲣⲟ ⲛⲑⲁⲗⲗⲁⲥⲥⲁ
ⲡⲁ[ⲭⲉ]ⲩ ⲛⲉϥ ⲭⲉ ⲣⲁⲃⲃⲓ ⲛⲧⲁⲓ
26 ⲛ[ⲉⲱ] ⲛϩⲉ ⲁⲡⲉⲉⲓⲙⲁ· ⲁⲓⲏⲥ
ⲟⲩⲱⲱⲃ] ⲉϥⲭⲱ ⲙⲙⲁⲥ ⲭⲉ ϩⲁ
ⲙⲏⲛ] ϩⲁⲙⲏⲛ ⲧⲭⲱ ⲙⲙⲁⲥ
ⲛⲏ]ⲧⲛ ⲭⲉ ⲉⲧⲉⲧⲛⲱⲓⲛⲉ ⲛ
ⲥⲱⲉⲓ ⲉⲛ ⲭⲉ ⲉⲧⲉⲧⲛⲁⲛⲉⲩ
ⲁϩⲉⲛⲙⲁⲉⲓⲛ· ⲁⲗⲗⲁ ⲭⲉ ⲁⲧⲉ
ⲧⲛⲟⲩⲱⲙ' ⲁⲃⲁⲗ' ϩⲛⲛⲁⲉⲓⲕ'
27 ⲁⲩⲱ ⲁⲧⲉⲧⲛⲥⲉⲓ· ⲙⲡⲣⲣϩⲱⲃ
ⲁⲧϩⲣⲉ ⲉⲧⲛⲁⲧⲉⲕⲟ· ⲁⲗⲗⲁ
ⲧϩⲣⲉ ⲛⲧⲁϥ [ⲉ]ⲧⲛⲁⲙⲟⲩⲛ ⲁ
ⲃⲁⲗ' ⲁⲩⲱⲱⲛ[ϩ] ⲱⲗ ⲁⲛϩⲉ· ⲧⲉ
ⲉⲓ ⲉⲧⲉⲡⲱⲏⲣⲉ ⲙⲡⲣⲱⲙⲉ ⲛⲁ
ⲧⲉⲉⲥ ⲛⲏⲧⲛ· ⲡⲉⲉⲓ ⲅⲁⲣⲡⲉ
ⲛⲧⲁⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲣⲥⲫⲣⲁ
28 ⲅⲓⲍⲉ ⲙⲙⲁϥ· ⲡⲁⲭⲉⲩ ⲟⲉ ⲛⲉϥ
ⲭⲉ ⲉⲩ ⲡⲉⲧⲛⲁⲉⲉϥ ⲭⲉⲕⲁⲥⲉ
ⲉⲛⲁⲣϩⲱⲃ ⲁⲛϩⲏⲩⲉ ⲛⲧⲉ
29 ⲡⲛⲟⲩⲧⲉ· ⲁⲓⲏⲥ ⲟⲩⲱⲱⲃ
ⲡⲁⲭⲉϥ ⲛⲉⲩ ⲭⲉ ⲡⲉⲉⲓⲡⲉ
ⲫⲱⲃ' ⲛⲧⲉⲡⲛⲟⲩⲧⲉ ⲭⲉ
ⲉⲣⲉⲧⲛⲁⲣⲡⲓⲥⲧⲉⲩⲉ ⲁⲡⲉ
ⲛⲧⲁⲡⲉⲧⲙⲙⲉⲩ ⲧⲛⲛⲁ
30 ⲟⲩϥ· ⲡⲁⲭⲉⲩ ⲛⲉϥ ⲭⲉ ⲉⲩ ⲟⲉ
ⲛⲧⲁⲕ ⲙⲙⲁⲉⲓⲛ ⲡⲉⲧⲕⲓ
ⲣⲉ ⲙⲙⲁϥ· [ⲭ]ⲉⲕⲁⲥⲉ ⲉⲛⲁⲛⲉⲩ

16 ϩⲣⲟⲩϩⲉ *sic.* 18 ⲛⲃⲁⲗ the foot of the ⲃ is still visible. 22 ⲡⲓⲕⲣⲟ *sic*, usually ⲡⲓⲕⲣⲟ. 24 ⲁⲓⲏⲥ ⲛⲙⲙⲉⲩ a corrupt passage. 26 ⲥⲉⲓ the scribe wrote ⲥⲓ and altered it to ⲥⲉⲓ. In v. 12 it is ⲥⲓ.

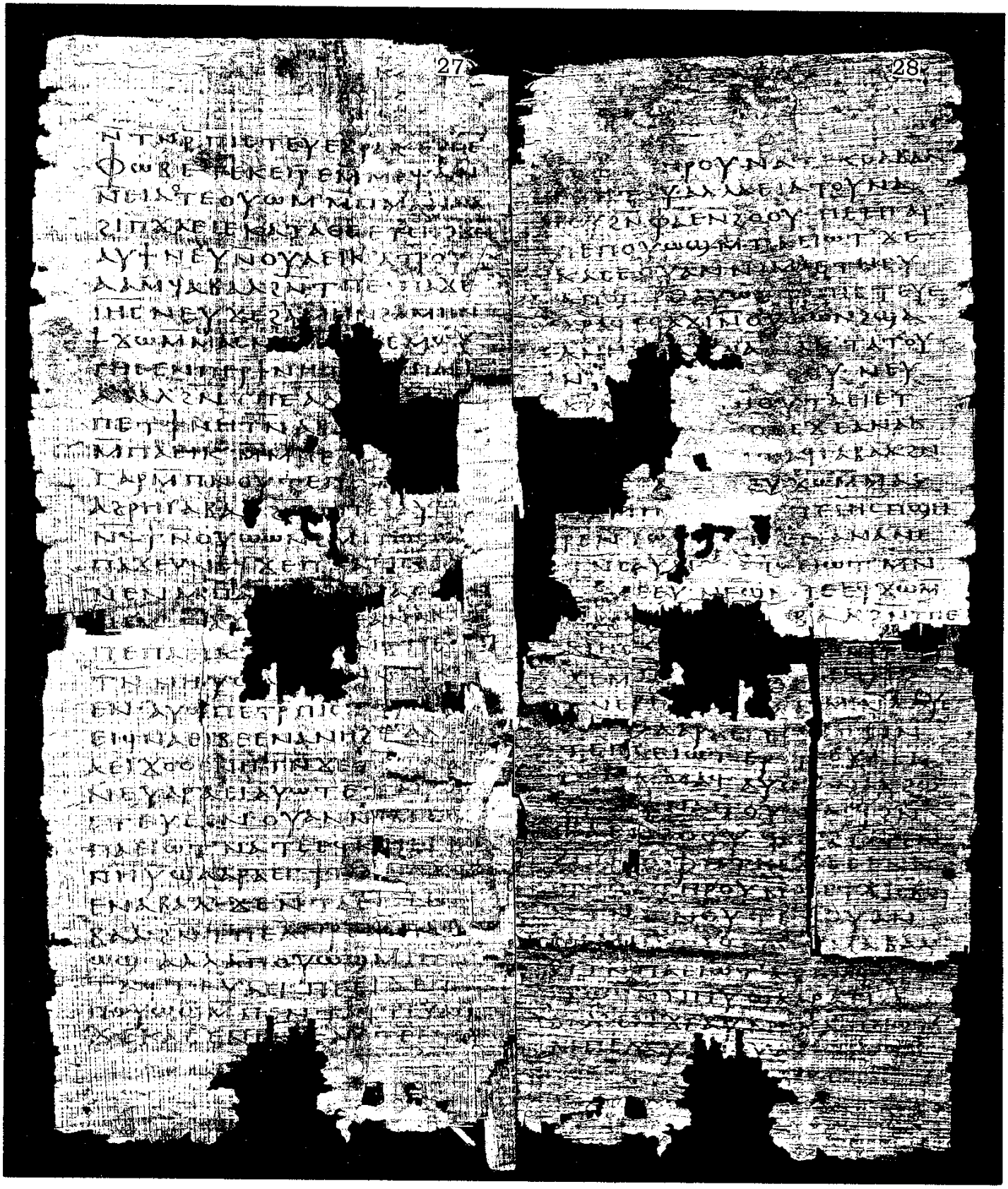
ⲔⲌ

ⲚⲦⲚⲣⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲕ· ⲉⲩⲡⲉ
31 ϥⲱⲃ ⲉⲧⲉⲕⲉⲓⲣⲉ ⲙⲙⲁϥ· ⲁⲛ
ⲛⲉⲓⲁⲧⲉ ⲟⲩⲱⲙ' ⲙⲡⲙⲁⲛⲛⲁ
ⲥⲓⲡⲭⲁⲉⲓⲉ ⲕⲁⲧⲁⲑⲉ ⲉⲧⲥⲏⲥ ⲭⲉ
ⲁⲩ† ⲛⲉⲩ ⲛⲟⲩⲁⲉⲓⲕ' ⲁⲧⲣⲟⲩ
32 ⲁⲁⲙϥ ⲁⲃⲁⲗ' ⲉⲛⲧⲡⲉ· ⲡⲁⲭⲉ
ⲓⲏⲥ ⲛⲉⲩ ⲭⲉ ⲥⲁⲙⲏⲛ ⲥⲁⲙⲏⲛ
†ⲭⲱ ⲙⲙⲁⲥ ⲛⲏⲧⲛ ⲭⲉ ⲙⲱⲩ̈
ⲥⲏⲥ ⲉⲛ ⲡⲉⲣ† ⲛⲏⲧ[ⲛ] ⲙⲡⲁⲉⲓⲕ
ⲁⲃⲁⲗ' ⲉⲛⲧⲡⲉ· ⲁⲗ[ⲗⲁ ⲡ]ⲁⲉⲓⲱ[ⲧ
ⲡⲉⲧ† ⲛⲏⲧⲛ ⲁⲃⲁ[ⲗ ⲉⲛⲧⲡⲉ
33 ⲙⲡⲁⲉⲓⲕ' ⲙⲙⲏⲉ· [ⲡⲁⲉⲓⲕ
ⲅⲁⲣ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲉⲧ[ⲛⲛⲏⲩ
ⲁⲥⲣⲏⲓ ⲁⲃⲁ[ⲗ] ⲉⲛⲧⲡⲉ· ⲁⲩⲱ
ⲛⲫ† ⲛⲟⲩⲱⲱⲛⲥ ⲙⲡⲕⲟⲥⲙ[ⲟⲥ
34 ⲡⲁⲭⲉⲩ ⲛⲉⲫ ⲭⲉ ⲡⲭⲁⲉⲓⲥ ⲙⲁ
ⲛⲉⲛ ⲙⲡⲁ[ⲉⲓⲕ] ⲛⲟⲩⲁⲉⲓ[ⲱ
35 ⲛⲓⲙ' ⲡⲁⲭ[ⲉ ⲓⲏⲥ ⲛⲉⲩ ⲭ]ⲉ ⲁⲛⲁⲕ'
ⲡⲉ ⲡⲁⲉⲓⲕ' [ⲙⲡⲱⲱ]ⲛⲥ· ⲡⲉ
ⲧⲛⲛⲏⲩ ⲱⲁ [ⲁⲣⲁⲉⲓ] ⲫⲛⲁⲥⲕⲟ
ⲉⲛ· ⲁⲩⲱ ⲡⲉⲧⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁ
36 ⲉⲓ ⲫⲛⲁⲉⲓⲃⲉ ⲉⲛ ⲁⲛⲏⲥⲉ· ⲁⲗⲗⲁ
ⲁⲉⲓⲭⲟⲟⲥ ⲛⲏⲧⲛ ⲭⲉ ⲧⲉⲧⲛⲁ
ⲛⲉⲩ ⲁⲣⲁⲉⲓ ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲣⲡⲓ
37 ⲥⲧⲉⲩⲉ ⲉⲛ· ⲟⲩⲁⲛ ⲛⲓⲙ' ⲉⲧⲉ
ⲡⲁⲉⲓⲱⲧ' ⲛⲁⲧⲉⲉϥ ⲛⲏⲉⲓ ϥⲛ
ⲛⲏⲩ ⲱⲁ ⲁⲣⲁⲉⲓ· †ⲛⲁⲛⲁⲭϥ
38 ⲉⲛ ⲁⲃⲁⲗ' ⲭⲉ ⲛⲧⲁⲉⲓ ⲉⲛ ⲁ
ⲃⲁⲗ' ⲉⲛⲧⲡⲉ ⲁⲉⲓⲣⲉ ⲙⲡⲁⲟⲩ
ⲱⲱ· ⲁⲗⲗⲁ ⲡⲟⲩⲱⲱ ⲙⲡⲉⲛ
39 ⲧⲁϥⲧⲉⲩⲁⲉⲓ· ⲡⲉⲉⲓ ⲁⲉ ⲡⲉ
ⲡⲟⲩⲱⲱ ⲙⲡⲉⲛⲧⲁϥⲧⲉⲩⲁⲉⲓ
ⲭⲉⲕⲁⲥⲉ ⲛⲉⲛⲧⲁⲩⲧⲉⲉⲧⲟⲩ

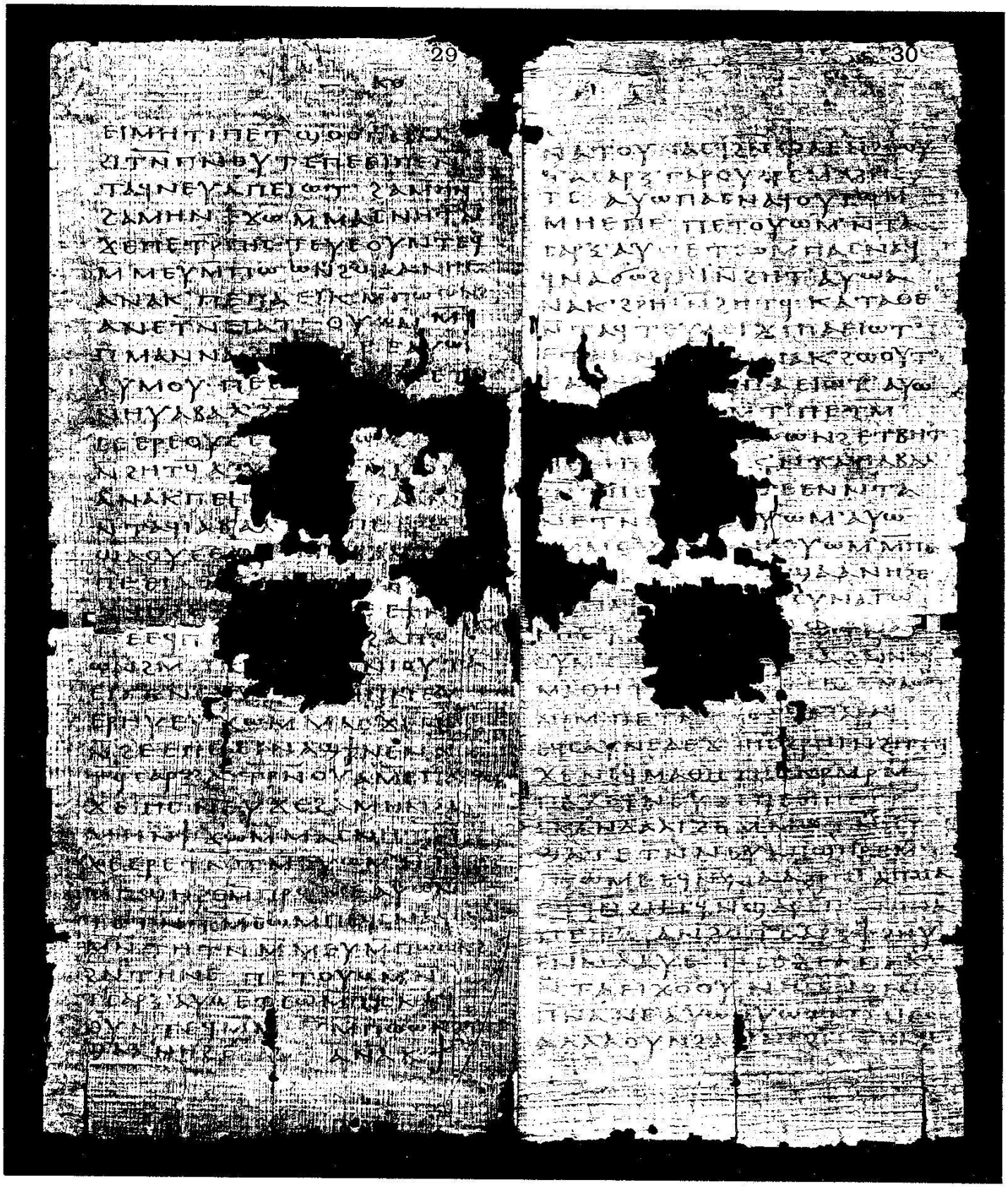
Ⲕ[Ⲏ]

ⲛⲏⲉⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲧⲉⲕⲟ ⲁⲃⲁⲗ'
ⲛ̄ⲥⲏⲧⲟⲩ· ⲁⲗⲗⲁ ⲉⲓⲁⲧⲟⲩⲛⲁ
40 ⲥⲟⲩ ⲉⲛⲫⲁⲉ ⲛ̄ⲥⲟⲟⲩ· ⲡⲉⲉⲓ ⲅⲁⲣ
ⲡⲉ ⲡⲟⲩⲱⲱ ⲙⲡⲁⲉⲓⲱⲧ' ⲭⲉ
ⲕⲁⲥⲉ ⲟⲩⲁⲛ ⲛⲓⲙ' ⲉⲧⲛⲉⲩ
ⲁⲡⲱⲏⲣⲉ ⲁⲩⲱ ⲉⲧⲣ̄ⲡⲓⲥⲧⲉⲩⲉ
ⲁⲣⲁϥ ⲉϥⲁⲭⲓ ⲛ̄ⲟⲩⲱⲱⲛⲥ ⲱⲁ
ⲁⲛⲏⲥ[ⲉ·] ⲁⲩⲱ ⲁⲛⲁⲕ' ⲧⲁⲧⲟⲩ
41 ⲛⲁ[ⲥϥ ⲉⲛⲫⲁⲉ] ⲛ̄ⲥⲟⲟⲩ· ⲛⲉⲩ
ⲕⲣⲙ̄[ⲣⲙ̄ ⲟⲉ ⲭⲓ]ⲛⲓⲟⲩⲧⲁⲉⲓ ⲉⲧ
ⲃⲏⲧϥ ⲭⲉ ⲁϥ]ⲭⲟⲟⲥ ⲭⲉ ⲁⲛⲁⲕ
ⲡⲉ ⲡⲁⲉⲓⲕ ⲛ̄]ⲧⲁϥⲓ ⲁⲃⲁⲗ' ⲉⲛ
42 ⲧⲡ]ⲉ· ⲁ[ⲩⲱ ⲛ]ⲉⲩⲭⲱ ⲙⲙⲁⲥ
ⲭⲉ ⲙⲏ [ⲡⲉⲉⲓ ⲉⲛ]ⲡⲉ ⲓⲏⲥ ⲡⲱⲏ
ⲣⲉ ⲛ̄ⲓⲱ[ⲥⲏⲫ·] ⲡⲉⲉⲓ ⲁⲛⲁⲛ ⲉ
ⲧⲛⲥⲁⲩⲛ[ⲉ] ⲙⲡϥⲉⲓⲱⲧ' ⲙⲛ
ⲧϥ]ⲙⲉⲉⲩ· ⲛⲉⲱ ⲛⲥⲉ ⲉϥⲭⲱ ⲙ
ⲙⲁⲥ ⲭ[ⲉ ⲛ̄ⲧⲁⲉⲓ ⲁ]ⲃⲁⲗ' ⲉⲛⲧⲡⲉ
43 ⲁⲓⲏⲥ ⲟ[ⲩⲱⲱⲃ ⲡ]ⲁⲭⲉϥ ⲛⲉⲩ
ⲭⲉ ⲙⲡⲣ̄[ⲕⲣⲙ̄ⲣ̄]ⲙ ⲙⲛⲛⲉ
44 ⲧⲛⲉⲣⲏ[ⲩ· ⲙⲛ̄]ⲥⲁⲙ' ⲛ̄ⲗⲁⲩⲉ
ⲁⲉⲓ ⲱⲁ ⲁⲣⲁⲉⲓ ⲉⲓⲙⲏⲧⲓ ⲛ̄
ⲧⲉⲡⲁⲉⲓⲱⲧ' ⲉⲣⲧⲉⲩⲁⲉⲓ
ⲥⲱⲕ ⲙⲙⲁϥ· ⲁⲩⲱ ⲁⲛⲁⲕ ⲥⲱ
ⲟⲩⲧ' †ⲛⲁⲧⲟⲩⲛⲁⲥϥ ⲉⲛ
45 ⲫⲁⲉ ⲛ̄ⲥⲟⲟⲩ· ϥⲥⲏⲥ ⲅⲁⲣ ⲉⲛ
ⲡⲡⲣⲟⲫⲏⲧⲏⲥ ⲭⲉ ⲥⲉⲛⲁ
ⲱⲱⲡⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲣⲉϥⲭⲓⲥⲃⲟⲩ
ⲛⲧⲛⲛⲟⲩⲧⲉ· ⲟⲩⲁⲛ
ⲛⲓⲙ' ⲛ̄ⲧⲁϥⲥⲱⲧⲙ̄ ⲁⲃⲁⲗ'
ⲉⲓⲧⲛⲛⲁⲉⲓⲱⲧ' ⲁⲩⲱ ⲁϥⲭⲓ
46 ⲥⲃⲱ ϥⲛⲛⲏⲩ ⲱⲁ ⲁⲣⲁⲉⲓ· ⲁ
ⲃⲁⲗ' ⲉⲛ ⲭⲉ ⲁⲩⲛⲉⲩ ⲁⲡⲉⲓⲱⲧ
ⲙⲡⲉⲗⲁⲩⲉ ⲛⲉⲩⲁⲡⲉⲓⲱⲧ'

31 ⲁⲩ† *sic.* 33 [ⲡⲁⲉⲓⲕ] there is no room for the usual sah. reading ⲡⲟⲉⲓⲕ ⲅⲁⲣⲡⲉ ⲡⲱⲏⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ. 34 ⲓ superl. 36 ⲁ superl. nearly broken away. 37 Before †ⲛⲁⲛⲁⲭϥ the words ⲁⲩⲱ ⲡⲉⲧⲛⲛⲏⲩ ⲱⲁ ⲁⲣⲁⲉⲓ have dropped out by homoeot. 39 The true reading ϥ is inserted above the line over the ⲩ which is not struck out. 45 ⲥⲃⲟⲩ . . . ⲥⲃⲱ *sic.*


27
28

29 30



ⲕⲑ

ⲉⲓⲙⲏⲧⲓ ⲡⲉⲧⲱⲟⲟⲡ ⲁⲃⲁⲗ’
ⲥⲓⲧⲛ̅ⲡⲛⲟⲩⲧⲉ ⲛⲉⲉⲓⲡⲉ ⲛ̅
47 ⲧⲁϥⲛⲉⲩ ⲁⲡⲉⲓⲱⲧ’ ⲥⲁⲙⲏⲛ
ⲥⲁⲙⲏⲛ †ⲭⲱ ⲙ̅ⲙⲁⲥ ⲛⲏⲧⲛ̅
ⲭⲉ ⲛⲉⲧⲣ̅ⲡⲓⲥⲧⲉⲩⲉ ⲟⲩⲛⲧⲉϥ
ⲙ̅ⲙⲉⲩ ⲙ̅ⲡⲱⲱⲛⲥ ⲱⲁ ⲁⲛⲏⲥⲉ.
48 ⲁⲛⲁⲕ’ ⲡⲉ ⲡⲁⲉⲓⲕ’ ⲙ̅ⲡⲱⲱⲛⲥ·
49 ⲁⲛⲉⲧⲛ̅ⲉⲓⲁⲧⲉ ⲟⲩⲱⲙ ⲙ̅
ⲡⲙⲁⲛⲛⲁ ⲥⲛ̣[ⲡⲭ]ⲁⲉⲓⲉ ⲁⲩⲱ
50 ⲁⲩⲙⲟⲩ· ⲛⲉⲉ[ⲓⲡⲉ ⲡ]ⲁⲉⲓⲕ’ ⲉⲧⲛ̅
ⲛⲏⲩ ⲁⲃⲁⲗ’ ⲥⲛ̅ⲧ[ⲡⲉ ⲭⲉⲕⲁ
ⲥⲉ ⲉⲣⲉⲟⲩⲉⲉ [ⲟⲩ]ⲱⲙ ⲁ[ⲃⲁⲗ
ⲛ̅ⲥⲏⲧϥ ⲁⲩ[ⲱ ⲛϥ]ⲧⲙ̅ⲙⲟⲩ·
51 ⲁⲛⲁⲕ’ ⲡⲉ ⲡ[ⲁⲉⲓⲕ] ⲉⲧⲁⲁⲛⲥ
ⲛ̅ⲧⲁϥⲓ ⲁⲃⲁⲗ’ ⲥ[ⲛ̅ⲧ]ⲡⲉ· ⲉⲣⲉ
ⲱⲁⲟⲩⲉⲉ ⲟⲩⲱⲙ’ ⲁⲃⲁⲗ’ ⲥ[ⲛ̅
ⲛⲉⲉⲓⲁⲉ[ⲓ]ⲕ’ ϥⲛ̣ⲁⲱⲱⲛⲥ [ⲱⲁ
ⲁⲛⲏⲥⲉ· [ⲡⲁⲉⲓⲕ ⲁ]ⲉ ⲉ†ⲛ[ⲁ
ⲧⲉⲉϥⲡⲉ [ⲧⲁⲥⲁⲣ̅ⲭ] ⲥⲁⲡⲱ
52 ⲱⲛⲥ ⲙ̅ⲡⲕ[ⲟⲥⲙⲟⲥ] ⲛⲓⲟⲩⲧⲁ
ⲉⲓ ⲟⲉ ⲛⲉⲩⲙ̣ⲓ[ⲱⲉ] ⲙ̅ⲛⲛⲉⲩ
ⲉⲣⲏⲩ ⲉⲩⲭⲱ ⲙ̅ⲙⲁⲥ ⲭⲉ ⲛⲉⲱ
ⲛ̅ⲥⲉ ⲉⲡⲉⲉⲓ ⲛⲁⲱ† ⲛⲉⲛ ⲛ̅
53 ⲧϥⲥⲁⲣ̅ⲭ’ ⲁⲧⲣ̅ⲛⲟⲩⲁⲙ̅ⲥ· ⲡⲁ
ⲭⲉ ⲓ̅ⲏ̅ⲥ̅ ⲛⲉⲩ ⲭⲉ ⲥⲁⲙⲏⲛ ⲥⲁ
ⲙⲏⲛ †ⲭⲱ ⲙ̅ⲙⲁⲥ ⲛⲏⲧⲛ̅
ⲭⲉ ⲉⲣⲉⲧⲛ̅ⲧ̅ⲙⲟⲩⲱⲙ’ ⲛ̅ⲧⲥⲁⲣ̅ⲭ’
ⲙ̅ⲡⲱⲏⲣⲉ ⲙ̅ⲡⲣⲱⲙⲉ ⲁⲩⲱ ⲛ̅
ⲧⲉⲧⲛ̅ⲧ̅ⲙⲥⲱ ⲙ̅ⲡⲉϥⲥⲛⲁϥ·
ⲙ̅ⲛⲧⲏⲧⲛ̅ ⲙ̅ⲙⲉⲩ ⲙ̅ⲡⲱⲱⲛⲥ
54 ⲥⲛ̅ⲧⲏⲛⲉ· ⲛⲉⲧⲟⲩⲱⲙ’ ⲛ̅
ϥⲧⲥⲁⲣ̅ⲭ’ ⲁⲩⲱ ⲉⲧⲥⲱ ⲙ̅ⲡϥⲥⲛⲁϥ
ⲟⲩⲛⲧⲉϥ ⲙ̅ⲙⲉⲩ ⲙ̅ⲡⲱⲱⲛⲥ
ⲱⲁ ⲁⲛⲏⲥⲉ· ⲁⲩⲱ ⲁⲛⲁⲕ’ †

ⲛ̄

ⲛⲁⲧⲟⲩⲛⲁⲥϥ ⲥⲛ̅ⲫⲁⲉ ⲛ̅ⲥⲟⲟⲩ·
55 ⲧⲁⲥⲁⲣ̅ⲭ’ ⲅⲁⲣ ⲟⲩⲥⲣⲉ ⲙ̅ⲙⲏⲉ
ⲧⲉ· ⲁⲩⲱ ⲡⲁⲥⲛⲁϥ ⲟⲩⲥⲱ ⲙ̅
56 ⲙⲏⲉⲡⲉ· ⲡⲉⲧⲟⲩⲱⲙ’ ⲛ̅ⲧⲁ
ⲥⲁⲣ̅ⲭ’ ⲁⲩⲱ ⲉⲧⲥⲱ ⲙ̅ⲡⲁⲥⲛⲁϥ
ϥⲛⲁϭⲱ ⲥⲣⲏⲓ ⲛ̅ⲥⲏⲧ’ ⲁⲩⲱ ⲁ
57 ⲛⲁⲕ’ ⲥⲣⲏⲓ ⲛ̅ⲥⲏⲧϥ· ⲕⲁⲧⲁⲑⲉ
ⲛ̅ⲧⲁϥⲧⲉⲩⲁⲉⲓ ⲭⲓⲡⲁⲉⲓⲱⲧ’
ⲉⲧⲁⲁⲛⲥ[· ⲁⲩ]ⲱ ⲁⲛⲁⲕ ⲥⲱⲟⲩⲧ’
†ⲁⲁⲛⲥ [ⲉⲧⲃ]ⲉ ⲡⲁⲉⲓⲱⲧ’ ⲁⲩⲱ
ⲡⲉⲧⲛⲁⲟⲩⲁ]ⲙⲧ’ ⲡⲉⲧⲙ̅
ⲙ]ⲉⲩ ⲥⲱ[ⲱϥ ⲛ]ⲁⲱⲱⲛⲥ ⲉⲧⲃⲏⲧ
58 ⲡⲉⲉⲓⲡⲉ [ⲡⲁⲉ]ⲓⲕ’ ⲛ̅ⲧⲁϥⲓ ⲁⲃⲁⲗ’
ⲥⲛ̅ⲧⲡⲉ [ⲕⲁⲧⲁ]ⲑⲉ ⲉⲛ ⲛ̅ⲧⲁ
ⲛⲉⲧⲛ̅ⲉ[ⲓⲁⲧⲉ] ⲟⲩⲱⲙ’ ⲁⲩⲱ
ⲁ]ⲩⲙⲟⲩ· ⲡ[ⲉⲧ]ⲛⲁⲟⲩⲱⲙ’ ⲙ̅ⲡⲉ
ⲉⲓⲁⲉⲓ]ⲕ’ ϥⲛⲁⲱⲱⲛ[ⲥ] ⲱⲁ ⲁⲛⲏⲥⲉ·
59 ⲛⲉ]ⲉⲓ ⲁϥ[ⲭⲟⲟⲩ ⲥⲛ̅]ⲧⲥⲩⲛⲁⲅⲱ
ⲅ]ⲏ ⲉϥ†[ⲥⲃⲱ ⲥⲛ̅ⲕ]ⲁⲫⲁⲣⲛⲁ
60 ⲟⲩⲙ’ ⲡⲁⲭ̣[ⲉⲥⲁⲥ ⲗ]ⲃⲁⲗ’ ⲥⲛⲛⲉϥ
ⲙⲁⲑⲏⲧ[ⲏⲥ ⲭⲉ ⲛ]ⲉⲉⲓⲥⲉⲭⲉ ⲛⲁⲱⲧ’
ⲛⲓⲙ’ ⲡⲉⲧⲛⲁⲱⲥⲱⲧ̅ⲙ ⲁⲣⲁϥ·
61 ⲉϥⲥⲁⲩⲛⲉ ⲁⲉ ⲭⲓⲓ̅ⲏ̅ⲥ̅ ⲥⲣⲏⲓ ⲛ̅ⲥⲏⲧϥ
ⲭⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲕⲣ̅ⲙ̅ⲣⲙ̅
ⲡⲁⲭⲉϥ ⲛⲉⲩ ⲭⲉ ⲡⲉⲉⲓ ⲡⲉⲧⲣ̅
62 ⲥⲕⲁⲛⲁⲗⲗⲓⲍⲉ ⲙ̅ⲙⲱⲧⲛ̅· ⲉⲣ
ⲱⲁⲧⲉⲧⲛ̅ⲛⲉⲩ ⲁⲡⲱⲏⲣⲉ ⲙ̅
ⲡⲣⲱⲙⲉ ⲉϥⲛ̅ⲛⲁ ⲁⲥⲣⲏⲓ ⲁⲡⲙⲁ
63 ⲉⲧϥⲛ̅ⲥⲏⲧϥ ⲛ̅ⲱⲁⲣⲉⲡ’ ⲡⲡⲛ̅ⲁ
ⲡⲉⲧ’ ⲧⲁⲛⲥⲟ ⲧⲥⲁⲣ̅ⲭ †ⲥⲏⲩ
ⲉⲛ ⲛ̅ⲗⲗⲩⲉ· ⲛ̅ⲥⲉⲭⲉ ⲁⲛⲁⲕ’
ⲛ̅ⲧⲁⲉⲓⲭⲟⲟⲩ ⲛⲏⲧⲛ̅ ⲥⲉⲛ
ⲡⲛ̅ⲁⲛⲉ· ⲁⲩⲱ ⲟⲩⲱⲱⲛⲥⲛⲉ·
64 ⲁⲗⲗⲁ ⲟⲩⲛⲥⲁ[ⲉ]ⲓⲛⲉ ⲥⲛ̅ⲧⲏⲛⲉ

47 The point after ⲁⲛⲏⲥⲉ is basal, not high as usual. 50 No space for ⲁⲉ before ⲡⲉ in lac. 51 Space for six letters only in lac. 52 ⲛⲉⲩⲉⲣⲏⲩ *sic* (sah. form). 54 ϥ superl. 57 Probably ⲥⲱⲱϥ or ⲥⲱⲩϥ, hardly space for ⲥⲱⲟⲩϥ cf. XIV. 12. 58 [ⲕⲁⲧⲁ] probably no space for more in the lac. 59 [ⲥⲃⲱ] or ⲥⲃⲟⲩ possibly. 60 No space for ⲟⲉ in first lac.

λλ

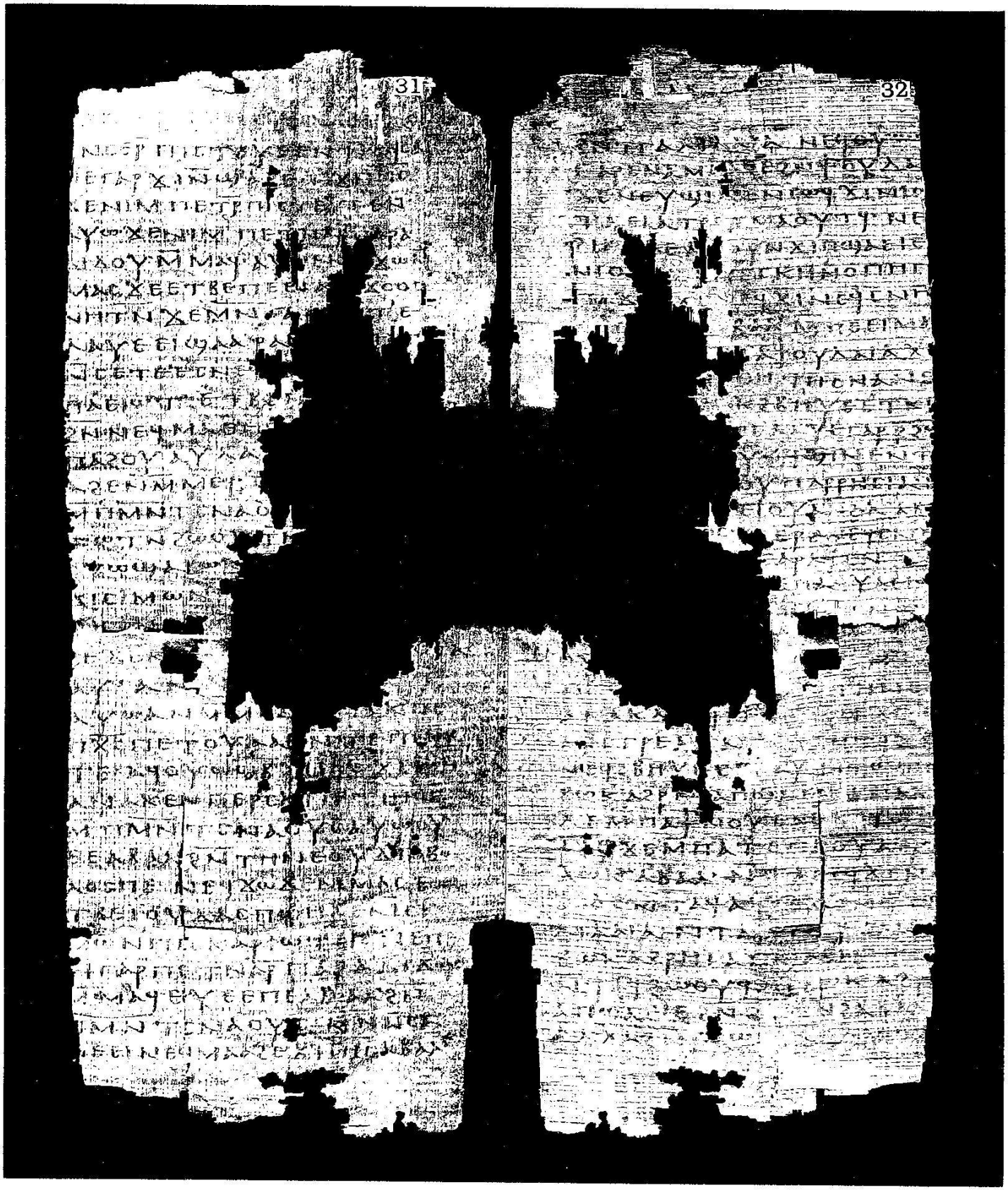
ⲛⲥⲉⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲉⲛ· ⲛⲉⲫⲥⲁ[ⲩ
ⲛⲉ ⲅⲁⲣ ⲭⲓⲛ̄ⲱⲁⲣⲉⲡ̄ ⲭ̄ⲓ̄ⲏ̄ⲥ̄
ⲭⲉ ⲛⲓⲙ ⲛⲉⲧⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲉⲛ·
ⲁⲩⲱ ⲭⲉ ⲛⲓⲙ̄ ⲡⲉⲧⲛⲁⲣ̄ⲡⲁⲣⲁ
65 ⲁⲓⲁⲟⲩ ⲙ̄ⲙⲁⲫ· ⲁⲩⲱ ⲛⲉ[ⲫ]ⲭⲱ ⲙ̄
ⲙⲁⲥ ⲭⲉ ⲉⲧⲃⲉ ⲡⲉⲉⲓ ⲁ[ⲉⲓ]ⲭⲟⲟⲥ
ⲛⲏⲧⲛ̄ ⲭⲉ ⲙⲛ̄ⲟⲁⲙ [ⲛ̄]ⲧⲉ
ⲗⲁⲩⲉ ⲉⲓ ⲱⲁ ⲁⲣⲁⲉ[ⲓ ⲉⲓⲙ]ⲏⲧ[ⲓ
ⲛ̄ⲥⲉⲧⲉⲉⲥ ⲛⲉⲫ [ⲁⲃⲁⲗ ⲥⲓⲧⲛ̄
66 ⲡⲁⲉⲓⲱⲧ̄ ⲉⲧⲃⲉ ⲡ[ⲉⲉⲓ ⲁⲥⲁⲥ
ⲥⲛ̄ⲛⲉⲫⲙⲁⲑⲏ[ⲧⲏⲥ ⲃⲱⲕ ⲗ
ⲡⲁⲥⲟⲩ ⲁⲩⲗⲁ [ⲗⲃⲁⲗ ⲉⲩⲙⲁ
67 ⲁⲥⲉ ⲛ̄ⲙⲙⲉⲫ· ⲡ[ⲗⲭⲉ ⲓ̄ⲏ̄ⲥ̄ ⲟⲉ
ⲙ̄ⲡⲙ̄ⲛ̄ⲧⲥⲛⲁⲟ[ⲩⲥ ⲭⲉ ⲙⲏ ⲛ̄
ⲧⲱⲧⲛ̄ ⲥⲱⲟⲩⲧⲛ̄ [ⲧⲉⲧⲛ̄
68 ⲟⲩⲱⲱ ⲁⲃⲱⲕ[· ⲁⲫⲟⲩⲱⲱⲃ ⲛⲉⲫ
ⲭⲓⲥⲓⲙⲱⲛ [ⲡⲉⲧⲣⲟⲥ ⲭⲉ ⲡⲭⲁ
ⲉⲓⲥ ⲉⲛ[ⲁⲃ]ⲱⲕ [ⲱⲁ ⲛⲓⲙ ⲥⲉⲛ
ⲥⲉⲭⲉ ⲛ̄ⲱⲱ[ⲛⲥ ⲛⲉⲧⲛ̄ⲧⲟ]ⲟⲧⲕ̄·
69 ⲁⲩⲱ ⲁⲛⲁⲛ [ⲁⲛ̄ⲡⲓⲥⲧ]ⲉⲩⲉ
ⲁⲩⲱ ⲁⲛⲙ̄ⲙⲉ ⲭ[ⲉ ⲛ̄ⲧ]ⲁⲕ̄ⲡⲉ
ⲡⲭ̄ⲥ̄ ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛ̄ⲧⲉⲡⲛⲟⲩ
70 ⲧⲉ· ⲁⲫⲟⲩⲱⲱⲃ ⲭⲓⲏ̄ⲥ̄ ⲭⲉ ⲙⲏ
ⲁⲛⲁⲕ ⲉⲛ ⲡⲉⲣⲥⲁⲧⲡ̄ⲧⲏⲛⲉ
ⲙ̄ⲡⲙ̄ⲛ̄ⲧⲥⲛⲁⲟⲩⲥ ⲁⲩⲱ ⲟⲩ
ⲉⲉ ⲁⲃⲁⲗ̄ ⲥⲛ̄ⲧⲏⲛⲉ ⲟⲩⲁⲓⲁⲃⲟ
71 ⲗⲟⲥⲡⲉ· ⲛⲉⲫⲭⲱ ⲁⲉ ⲙ̄ⲙⲁⲥ ⲉ
ⲧⲃⲉ ⲓ̈ⲟⲩⲁⲁⲥ ⲡⲱⲏⲣⲉ ⲛ̄ⲥⲓ
ⲙⲱⲛ ⲡⲓⲥⲕⲁⲣⲓⲱⲧⲏⲥ ⲛⲉⲡⲉ
ⲉⲓ ⲅⲁⲣ ⲡⲉⲧⲛⲁⲣ̄ⲡⲁⲣⲁⲇⲓⲇⲟⲩ
ⲙ̄ⲙⲁⲫ ⲉⲩⲉⲉⲡⲉ ⲁⲃⲁⲗ̄ ⲥⲛ̄
VII 1 ⲡⲙ̄ⲛ̄ⲧⲥⲛⲁⲟⲩⲥ· ⲙⲛ̄ⲛⲥⲁ
ⲛⲉⲉⲓ ⲛⲉⲫⲙⲁⲁⲥⲉ ⲭ̄ⲓ̄ⲏ̄ⲥ̄ ⲗⲃⲁⲗ̄

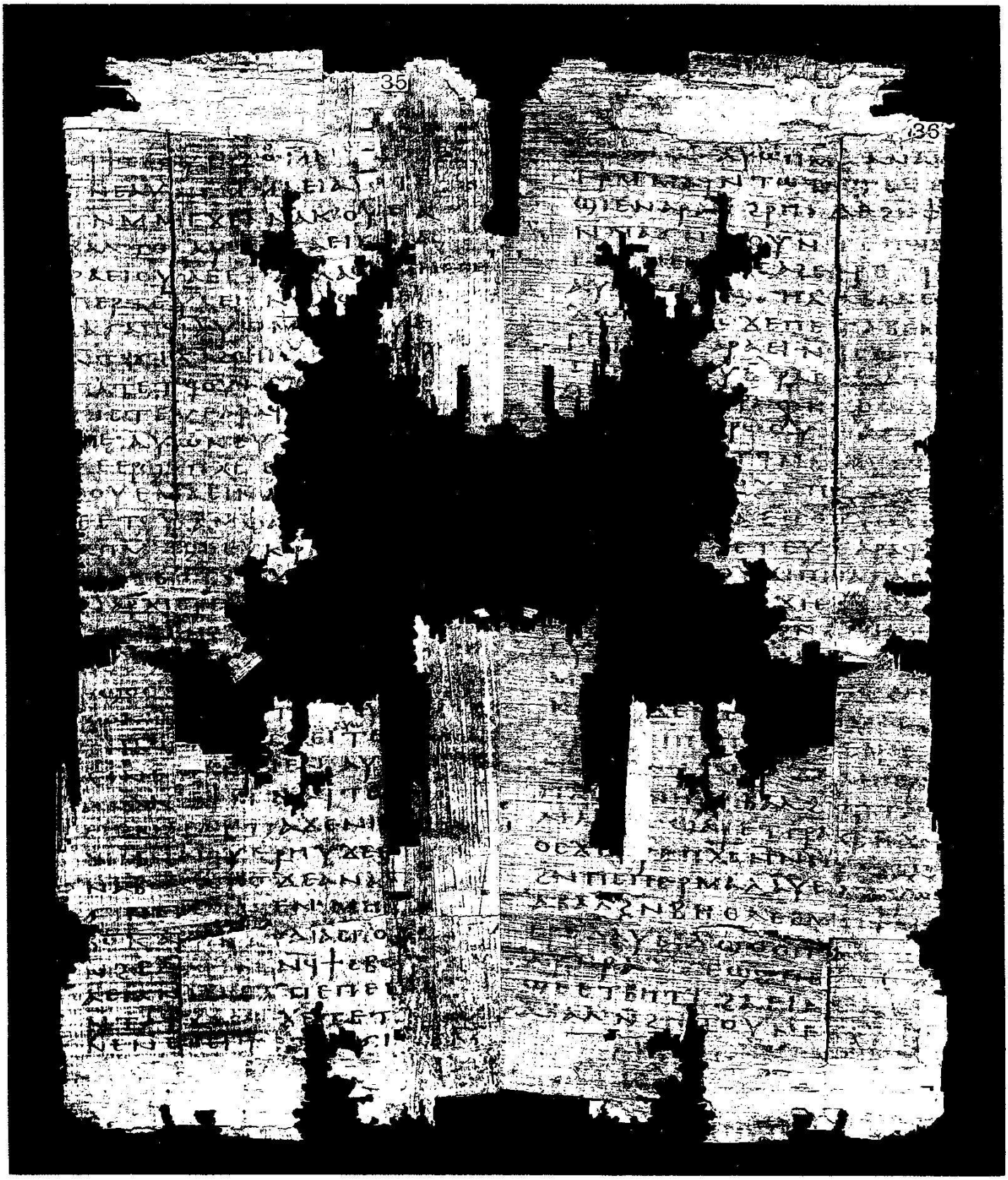
λβ

ⲥⲛ̄ⲧⲧⲁⲗⲓⲗⲁⲓⲁ· ⲛⲉⲫⲟⲩⲱ[ⲱ]
ⲅⲁⲣ ⲉⲛ ⲁⲙⲁⲁⲥⲉ ⲥⲛ̄†ⲟⲩⲁⲁ[ⲓⲁ
ⲭⲉ ⲛⲉⲩⲱⲓⲛⲉ ⲛ̄ⲥⲱⲫ ⲭⲓⲛⲓⲟ[ⲩ
2 ⲧⲁⲉⲓ ⲁⲧⲣⲟⲩⲙⲁⲟⲩⲧⲫ· ⲛⲉ[ⲫ
ⲥⲏⲛ ⲁⲉ ⲁⲥⲟⲩⲛ ⲭⲓⲡⲱⲁⲉⲓⲉ [ⲛ̄
ⲛⲓⲟ[ⲩ]ⲧⲁⲉⲓ ⲧⲥⲕⲏⲛⲟⲡⲏⲅ[ⲓⲁ
3 ⲡⲁⲭⲉⲩ ⲟⲉ ⲛⲉⲫ ⲭⲓⲛⲉⲫⲥⲛⲏ[ⲩ
ⲭⲉ ⲡ[ⲱⲛⲉ ⲁ]ⲃⲁⲗ̄ ⲙ̄ⲡⲉⲉⲓⲙⲁ [ⲛ̄ⲕ
ⲃⲱⲕ ⲁⲥⲣⲏ]ⲓ̈ ⲁ†ⲟⲩⲁⲁⲓⲁ ⲭ[ⲉ ⲉ
ⲣⲉⲛⲉⲕⲙⲁ]ⲑⲏⲧⲏⲥ ⲛⲁⲛⲉ[ⲩ
ⲥⲱⲟⲩ ⲁ]ⲛⲉⲕⲥⲃⲏⲩⲉ ⲉⲧⲕⲓ[ⲣⲉ
4 ⲙ̄ⲙⲁⲩ· ⲙⲁ]ⲣⲉⲗⲁⲩⲉ ⲅⲁⲣ ⲣ̄ⲥⲱ[ⲃ
ⲥⲛ̄ⲛⲥⲱⲡ ⲁ]ⲩⲱ ⲫⲱⲓⲛⲉ ⲛ̄ⲧ[ⲁⲫ ⲥⲁ
ⲱⲱⲡⲉ ⲥⲛ̄]ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ· ⲉ[ⲱⲡⲉ
ⲉⲕⲓⲣⲉ ⲛ̄ⲛⲉ]ⲉⲓ ⲟⲩⲁⲛⲥⲕ̄ ⲁⲃ[ⲗⲗ
5 ⲙ̄ⲡⲕⲟⲥⲙ]ⲟⲥ· ⲛⲉⲣⲉⲛⲉⲫⲥⲛⲏ[ⲩ
6 ⲅⲁⲣ ⲣ̄ⲡⲓⲥⲧⲉⲩ]ⲉ ⲁⲣⲁⲫ ⲉⲛ· ⲡⲁ[ⲭⲉⲫ
ⲟⲉ ⲛⲉⲩ ⲭⲓⲏ̄ⲥ̄ ⲭ]ⲉ ⲡⲁⲟⲩⲁⲉⲓⲱ
ⲁⲛⲁⲕ ⲙ̄ⲡⲁⲧⲫⲉ]ⲓ· ⲡⲉⲧⲛ̄ⲟⲩ[ⲁⲉⲓⲱ
ⲁⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲥⲉⲃⲧ]ⲱⲧ ⲛ̄
7 ⲟⲩ[ⲁⲉⲓⲱ ⲛⲓⲙ] ⲙ̄ⲛ̄ⲟⲁⲙ̄ ⲁ[ⲧⲣⲉ
ⲡⲕⲟ[ⲥⲙⲟⲥ ⲙⲉⲥ]ⲧⲉⲧⲏⲛⲉ
ⲁⲛⲁⲕ ⲁ[ⲉ] ⲫⲙⲉⲥⲧⲱⲉⲓ ⲭⲉ †[ⲣ̄
ⲙⲛ̄ⲧⲣⲉ ⲁ[ⲛ]ⲁⲕ̄ ⲉⲧⲃⲏⲧⲫ ⲭⲉ
8 ⲛⲉⲫⲥⲃⲏⲩⲉ ⲥⲉ[ⲥ]ⲁⲩ· ⲛ̄ⲧⲱⲧⲛ̄
ⲃⲱⲕ̄ ⲁⲥⲣⲏ̈ ⲁⲡⲱⲁⲉⲓⲉ ⲁⲛⲁⲕ
ⲁⲉ ⲙ̄ⲡⲁ†ⲛⲟⲩⲉ ⲁⲉ[ⲓ ⲁ]ⲡⲱⲁ
ⲉⲓⲉ ⲭⲉ ⲙ̄ⲡⲁⲧⲉⲡⲁⲟⲩⲁⲉⲓⲱ
9 ⲭⲱⲕ̄ ⲁⲃⲁⲗ̄· ⲛ̄ⲧⲁⲣⲉⲫⲭⲉⲛ[ⲉ
ⲉⲓ ⲁⲉ ⲛ̄ⲧⲁⲫ ⲁⲫⲟⲩ ⲥⲛ̄ⲧⲅⲁ
10 ⲗⲓⲁⲁⲓⲁ· ⲛ̄ⲧⲁⲣⲉⲛⲉⲫⲥⲛⲏⲩ
ⲃⲱⲕ̄ ⲁⲥⲣⲏ̈ ⲁⲡⲱⲁⲉⲓⲉ· ⲧⲟ[ⲧⲉ
ⲛ̄ⲧⲁⲫ ⲥⲱⲟⲩⲫ ⲁⲫⲃⲱⲕ̄ ⲁⲥⲣ[ⲏ̈
ⲁⲡⲱⲁⲉⲓⲉ· ⲥⲛ̄ⲟ[ⲩ]ⲱⲛⲥ ⲁⲃⲁⲗ̄ [ⲉⲛ
11 ⲁⲗⲗⲁ ⲥⲛ̄ⲛⲥⲱⲡ· ⲛⲓⲟⲩⲧⲁ[ⲉⲓ

64 ⲛⲉⲧⲣ̄ⲡⲓⲥⲧⲉⲩⲉ *sic.* and is found in no other authority. 66 [ⲁⲃⲁⲗ] is uncertain. 68 ⲛⲉⲫ in the lac. is doubtful. 1 ⲁⲃⲁⲗ is a scribe's error not consistent with ⲁⲉ; space for three letters before it, qy. ⲁⲩⲱ. 7 ⲙ̄ⲛ̄ is very uncertain, but the remains are consistent with it and there is a trace of superl., 10 ⲥⲛⲏⲩ probably no more at end of the line. — ⲥⲛ̄ⲟⲩⲱⲛⲥ for ⲥⲛ̄ⲟⲩⲟⲩⲱⲛⲥ.

31 32




35
36

(Two pages ΜΓ—ΜΔ are lost, VII 11—28.)

[Μϵ]

(28) ϵϥ†ϲϧΟϒ ϵϥⲭѡ ⲘⲘⲁ[ϲ] ⲭϵ ⲧϵ
ⲦⲚϲⲁϒⲚϵ ⲘⲘⲁϵⲓ ⲁϒѡ ⲧϵ
ⲦⲚⲘⲘϵ ⲭϵ ⲁⲚⲁⲕ' ⲟϒϵⲓⲁ
ϧⲁⲗ' ⲧⲟ· ⲁϒѡ ⲚⲦⲁϵⲓ ϵⲚ ⲥⲁ
ⲣⲁϵⲓ ⲟϒⲁϵϵⲧ· ⲁ[ⲗ]ⲗⲁ ⲟϒⲙⲏϵⲡϵ
30 ⲡϵⲣⲧϵϒⲁϵⲓ· ⲛ[ϵ]ϒѡ[ⲓⲛ]ϵ ϭϵ
ϲⲁϭⲁⲡϥ· ⲁϒѡ Ⲙ[ⲡϵⲗⲗ]ϒϵ
Ⲛⲧϥϭⲓⲝ ⲁⲥⲣⲏⲏ̈ [ⲁⲭⲱϥ ⲭ]ϵ Ⲙ
31 ⲡⲁⲧϵⲧϥⲟϒⲛ[ⲟ]ϒ [ⲉⲓ· ⲁⲥⲁⲥ] ⲣ
ⲡⲓⲥⲧϵϒϵ ⲁⲣⲁϥ [ⲗϧⲁⲗ ⲥⲚⲡⲙⲏ
ѡϵ· ⲁϒѡ ⲛϵϒⲭ[ѡ Ⲙⲙⲁⲥ
ⲭϵ ϵⲣⲱⲁⲡⲬⲥ ϵ[ⲓ ⲙⲏ ϵϥⲛⲁⲣ
ⲥⲟϒϵ ⲙⲁϵⲓⲛ ⲁ[ⲛϵⲛⲧⲁⲡϵϵⲓ
32 ϵϵⲧⲟϒ· ⲁⲙⲫⲁ[ⲣⲓⲥⲁⲓⲟⲥ ⲥⲱⲧⲙ
ⲁⲡⲙⲏⲱϵ ϵϒⲕⲣⲙ[ⲣⲙ ⲛϵ
ϵⲓ ϵⲧⲃⲏⲧϥ[· ⲁ]ϒ[ѡ ⲁϒⲭⲁϒ ⲭⲓ
Ⲛⲁⲣⲭⲓϵⲣϵϒ[ⲥ ⲘⲚⲘⲫⲁⲣⲓⲥⲁⲓ
ⲟⲥ Ⲛⲥϵⲛⲥϒ[ⲡⲏⲣϵⲧⲏⲥ ⲭϵ
33 [ⲕⲁⲥϵ ϵϒⲁϭⲁⲡϥ· ⲡⲁⲭϵ ϭϵ ⲓⲏⲥ]
ⲭϵ ϵⲧ[ⲓ ⲕϵⲟϒⲁϵⲓⲱ ѡⲏⲙⲡϵ
†ѡⲟⲟⲡ [ⲚⲘⲘⲏⲦⲚ· ⲁϒѡ] †ⲛⲁ
34 ⲃⲱⲕ' ѡⲁ [ⲡϵⲛⲧⲁϥⲧϵϒⲁϵ]ⲓ· ⲧϵ
ⲁϒѡ
ⲧⲛⲁѡⲓⲛ[ϵ Ⲛ]ⲥⲱϵⲓ ⲧϵ[ⲧ]ⲛⲁ
ϭⲓⲛϵ Ⲙⲙⲁϵⲓ ϵⲛ· ⲁϒ[ѡ ⲡ]ⲙⲁ
ⲁⲛⲁⲕ' ϵ† Ⲙⲙⲁϥ ⲧϵ[ⲧ]ⲛⲁⲱ
35 ϵⲓ ϵⲛ ⲁⲣⲁϥ· ⲡⲁⲭϵ ⲛⲓⲟⲩⲧⲁ
ϵⲓ ⲘⲚⲚⲟⲩϵⲣⲏⲩ ⲭϵ ϵⲣⲉ[ⲡϵϵⲓ
ⲛⲁⲃⲱⲕ' ⲁⲧⲟ ⲭϵ ⲁⲛⲁⲛ ⲧ[ⲛⲛⲁ
ϭⲓⲛϵ Ⲙⲙⲁϥ ϵⲛ· ⲙⲏ ϵϥⲛ[ⲁ
ⲃⲱⲕ' ⲁⲥⲣⲏⲏ̈ ⲁⲧⲇⲓⲁⲥⲡⲟⲣⲓⲁ Ⲛ
Ⲛⲥϵⲗⲗⲏⲛ Ⲛϥ†ⲥⲃⲟⲩ Ⲛⲟⲩ
36 ⲁⲉⲓⲁⲛⲓⲛ· ϵⲩⲡϵ ⲡϵϵⲓⲥϵⲭϵ
Ⲛⲧⲁϥⲭⲟⲟϥ ⲭϵ ⲧϵⲧⲛⲁѡⲓ
ⲛϵ Ⲛⲥⲱϵⲓ ⲧϵⲧ[ⲛⲁ]ϭⲓⲛϵ Ⲙ

[ΜⲤ]

ⲙⲁϵⲓ ϵⲛ· ⲁϒѡ ⲡⲙⲁ ⲁⲛⲁⲕ
ϵ† Ⲙⲙⲁϥ ⲚⲦⲱⲦⲚ ⲧϵⲧⲛⲁ
37 ѡⲓ ϵⲛ ⲁⲣⲁϥ· ⲥⲣⲏⲏ̈ ⲇϵ ⲤⲚϕⲁϵ
Ⲛⲛⲁϭ Ⲛ[ⲥⲟ]ⲟϒ ⲚⲦϵⲡѡⲁ
ϵⲓ[ϵ] ⲛϵⲣ[ϵⲓⲏⲓⲥ ⲁⲥϵ ⲁⲣϵⲦϥ
ⲁϒ[ѡ ⲛ]ϵϥ[ⲗ]ѡϭⲏⲭ' ⲁϧⲁⲗ' ϵϥ
ⲭѡ Ⲙ[ⲙⲁ]ⲥ· ⲭϵ ⲡⲉⲧⲁⲃϵ ⲙⲁ
38 ⲣϵϥϵ[ⲓ ѡ]ⲁ ⲁⲣⲁϵⲓ Ⲛϥⲥѡ· ⲡϵ
Ⲧⲣⲡ[ⲓⲥⲧϵ]ⲩϵ [ⲗ]ⲣⲁϵⲓ ⲕⲁⲧⲁ
ϭϵ [ⲛⲧⲁⲧⲅ]ⲣⲁⲫⲏ ⲭⲟⲟⲥ ⲭ[ϵ ⲟⲩⲛ
ⲥϵⲛϵⲓϵ]ⲣⲱⲟⲩ ⲛⲁⲥϵ† ⲁ
ⲃⲁⲗ' Ⲛⲥⲏ]ⲧϥ Ⲙⲙⲁⲩ ϵϥⲁ[ⲗ
39 ⲛⲥ· Ⲛⲧⲁ]ϥⲭϵⲡϵϵⲓ ⲇϵ [ϵⲧ
ⲃϵ ⲡⲡⲛ]ⲁ ϵⲧⲟⲩⲛⲁⲭⲓ[ⲧϥ ⲭⲓ
ⲛϵⲧⲣ̄]ⲡ[ⲓ]ⲥⲧϵⲩϵ ⲁⲣⲁϥ· [ⲛϵ
ⲙⲡⲁⲧ]ⲟⲩⲭⲓ ⲡⲛⲁ ⲅⲁⲣ[· ⲭϵ ⲓⲏⲥ
40 ⲛϵⲙⲡⲁⲧϥ]ⲭⲓ ϵⲁⲩ· ⲥⲁ[ϵⲓⲛϵ
ϭϵ ⲁⲃⲁⲗ] ⲤⲚⲡⲙⲏѡ[ϵ Ⲛⲧⲁ
ⲣⲟⲩⲥⲱⲧ]ⲙ ⲁ[ⲡϵϵⲓⲥϵⲭϵ
ϵⲩ[ⲭѡ Ⲙⲙⲁⲥ ⲭϵ ⲡϵϵⲓ] ⲙ[ⲁ
41 ⲙ[ⲏⲉⲡϵ ⲡⲡⲣⲟⲫⲏⲧ]ⲏⲥ· ⲥϵⲛ
ⲕ[ⲁⲩϵ] ⲁϵ ⲛϵ[ⲩⲭѡ] Ⲙⲙⲁⲥ
ⲭϵ [ⲡϵ]ϵⲓⲡϵ ⲡ[Ⲭⲥ· ⲥ]ⲁϵⲓⲛϵ
ⲛϵ[ⲩⲭ]ѡ Ⲙⲙ[ⲁⲥ] ⲭϵ ⲙⲏ ϵⲣⲉ
ⲡⲬⲥ [Ⲛ]ⲛⲏⲩ ⲁⲃⲁⲗ' ⲤⲚⲧⲧⲁ
42 ⲗⲓⲗ[ⲁⲓ]ⲁ· ѡⲁⲣϵⲧⲧⲣⲁⲫⲏ ⲭⲟ
ⲟⲥ ⲭϵ [ϵ]ⲣϵⲡⲬⲥ Ⲛⲛⲏⲩ ⲁⲃⲁⲗ'
ⲤⲚⲡⲥⲡϵⲣⲙⲁ ⲇⲁⲩϵⲓⲇ· ⲁϒѡ
ⲁⲃⲁⲗ' ⲤⲚⲃⲏⲟⲗϵϵⲙ' ⲡ†ⲙϵ
ϵⲣϵⲇⲁⲩϵⲓⲇ ѡⲟⲟⲡ Ⲛⲥⲏⲧ[ϥ
43 ⲁⲩⲡⲣⲁⲭ' ϭϵ ѡⲱⲡϵ ⲤⲘⲡⲙⲏ
44 ѡϵ ϵⲧⲃⲏⲧϥ· ⲥⲁϵⲓⲛϵ ⲇϵ
ⲁⲃⲁⲗ' Ⲛⲥⲏⲧⲟⲩ ⲛϵⲩⲟⲩⲱѡ

28 ⲟⲩϵⲓⲁⲃⲁⲗ for ⲟⲩⲁⲃⲁⲗ, apparently a dialectic form cf. X 16, XVIII 35. — After ⲡϵⲣⲧϵⲩⲁϵⲓ the rest of v. 28 and the whole of v. 29 have dropped out by homoeot. 32 ⲁⲣⲭⲓϵⲣϵⲩⲥ *sic* always ⲭ for ⲭ. 34 ⲁⲩⲱ superl. 35 ⲁⲓⲁⲥⲡⲟⲣⲓⲁ *sic.* 38 ⲟⲩⲚ is doubtful as also the filling of several lacunae in this page. 39 Perhaps an enclitic ⲡϵ should be inserted after ⲅⲁⲣ. 40 ϭϵ may be ⲁϵ. — ⲡϵϵⲓ 1° may be ⲛϵϵⲓ. 42 ⲥⲡ. ⲁⲁⲩϵⲓⲇ *sic.* 43 ⲡⲣⲁⲭ' *sic.*

ⲁϭⲁⲡϥ· ⲁⲗⲗⲁ ⲙ̄ⲡⲉⲗⲁⲩⲉ ⲛ̄
45 ⲛⲉϥϭⲓⲝ ⲁ2ⲣⲏⲓ̈ ⲁⲝⲱϥ· ⲁⲩⲃⲱⲕ
ϭⲉ ⲝⲓⲛ̄2ⲩⲡⲏⲣⲉⲧⲏⲥ ⲱⲁ ⲛⲁⲣ
ⲝⲓⲉⲣⲉⲩⲥ ⲙ̄ⲛ̄ⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲁⲩⲱ
ⲡⲁⲝⲉⲩ ⲛⲉ[ⲩ] ⲝⲉ ⲉⲧⲃⲉ ⲉⲩ ⲙ̄ⲡⲉ
46 ⲧⲛ̄ⲛ̄ⲧϥ· ⲁⲩⲟⲩⲱⲱⲃ ⲝⲓⲛ̄2ⲩ
ⲡⲏⲣⲉⲧⲏⲥ ⲝⲉ ⲙ̄ⲡⲉⲣⲱⲙⲉ ⲥⲉ
ⲝⲉ ⲁⲛⲏ2ⲉ ⲛ̄ⲑⲉ ⲙ̄ⲡⲉⲉⲓⲣⲱⲙⲉ
47 ⲁⲩⲟⲩⲱⲱⲃ ⲝⲓⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ
ⲝⲉ ⲙⲏ ⲉⲣⲉⲧⲛ̄ⲡⲗⲁⲛⲁ 2ⲱ
48 ⲟⲩⲧⲛ̄· ⲙⲏ ⲁⲗⲗⲩⲉ ⲣ̄ⲡⲓⲥⲧⲉⲩ
ⲉ ⲁⲣⲁϥ ⲁⲃⲁⲗ̀ 2ⲛⲛ̄ⲁⲣⲭⲱ[ⲛ ⲏ ⲁ
49 ⲃⲁⲗ̀ 2ⲛⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ· ⲁⲗⲗⲁ
ⲡⲉⲉⲓ ⲉⲧϥⲥⲁⲩⲛⲉ ⲉⲛ ⲙ̄ⲡⲛⲟ
50 ⲙⲟⲥ ⲉϥⲱⲟⲟⲡ̀ 2ⲁⲡⲥⲁ2ⲟⲩⲉ· ⲡⲁ
ⲝⲉ ⲛⲓⲕⲟⲇⲏⲙⲟⲥ ⲛⲉⲩ ⲡⲉⲛ̄ⲧ[ⲁϥ
ⲱⲁ ⲁⲣⲁϥ ⲛ̄ⲱⲁⲣⲉⲡ̀ ⲉⲩⲉⲉ ⲁⲃ[ⲁⲗ̀ ⲛ̄
51 2ⲏⲧⲟⲩⲡⲉ· ⲝⲉ ⲙⲏ ⲛ̄ⲛ̄ⲟ[ⲙⲟⲥ
ⲣ̄[ⲕ]ⲣⲓ[ⲛ]ⲉ ⲙ̄ⲡⲣⲱⲙⲉ ⲉⲓⲙⲏⲧⲓ ⲛϥ
ⲥⲱⲧ[ⲙ ⲗ]ⲣⲁϥ· ⲁⲩⲱ ⲛ̄ϥⲙⲙⲉ ⲝⲉ
52 ⲉⲩ ⲡⲉ[ⲧϥⲓⲣ]ⲉ ⲙ̄ⲙⲁϥ· ⲁⲩⲟⲩⲱⲱⲃ
ⲉⲩⲝⲱ ⲙ̄ⲙⲁⲥ ⲛⲉϥ ⲝⲉ ⲙⲏ ⲛ̄ⲧⲕ̀
ⲟⲩⲁⲃⲁⲗ̀ 2ⲟⲩⲕ ⲁⲛ 2ⲛ̄ⲧⲅⲁⲗⲓ
ⲗⲁⲓⲁ· 2ⲁⲧ2ⲧ̀ ⲛⲛ̄ⲅⲣⲁⲫⲏ ⲁⲩⲱ
ⲕⲛⲉⲩ ⲝⲉ ⲟⲩⲛⲡⲣⲟⲫⲏⲧⲏⲥ
ⲛⲁⲧⲱⲱⲛ ⲁⲃⲁⲗ̀ 2ⲛⲧⲅⲁⲗⲓⲗⲁⲓ[ⲁ

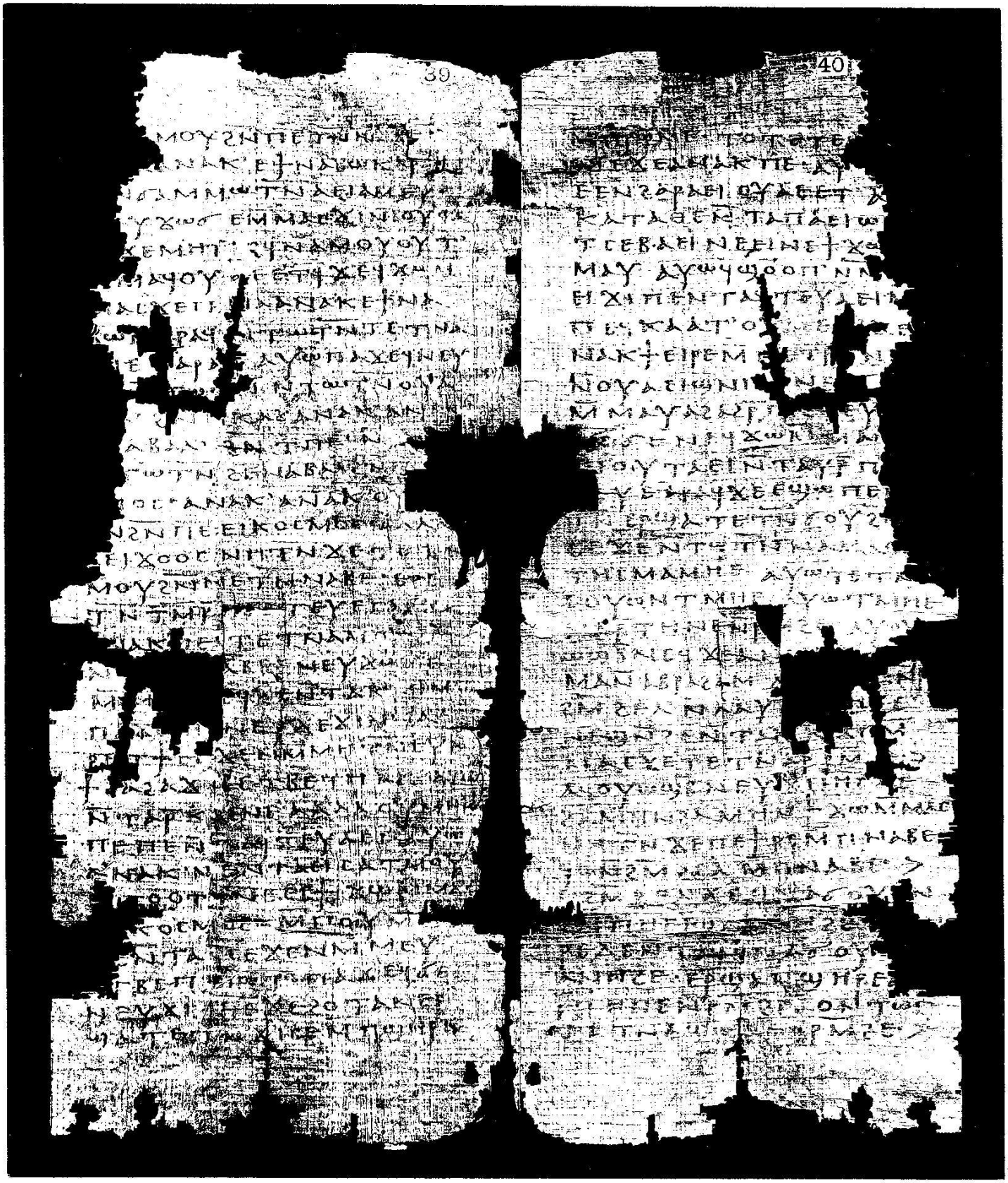
(vv. 53 and VIII 1—11 omitted)

VIII 12 ⲓⲏⲥ ϭⲉ ⲁⲛ ⲉϥⲥⲉⲝⲉ ⲛⲙ̄ⲙⲉⲩ ⲉϥ
ⲝⲱ ⲙ̄ⲙⲁⲥ ⲝⲉ ⲁⲛⲁⲕⲡⲉ ⲡⲟⲩⲁ
ⲉⲓⲛ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ· ⲡⲉⲧⲛⲁ
ⲟⲩⲁ2ϥ ⲛ̄ⲥⲱⲉⲓ ϥⲛⲁⲙⲁⲁ2ⲉ ⲉⲛ
2ⲛⲛⲕⲉⲕⲉ· ⲗⲗⲁ ϥⲛⲁⲭⲓ ⲙ̄
13 ⲡⲟⲩⲁⲉⲓⲛ ⲙ̄ⲡⲱⲱⲛ2· ⲡⲁⲝⲉ
ⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲛⲉϥ ⲝⲉ ⲛ̄ⲧⲁⲕ̀

ⲗⲏ

ⲉⲧⲣ̄ⲙⲛ̄ⲧⲣⲉ 2ⲁⲣⲁⲕ̀ ⲧⲉⲕⲙ̄ⲛ
ⲧⲙⲛ̄ⲧⲣⲉ ⲟⲩⲙⲏⲉ ⲉⲛ[ⲧⲉ
14 ⲁϥⲟⲩⲱⲱⲃ ⲝⲓⲓⲏⲥ ⲡⲁⲝ[ⲉϥ
ⲝⲉ ⲕⲁⲛ ⲁⲛⲁⲕ̀ ⲉⲉⲓⲱⲁⲣ̄ⲙⲛ
ⲧⲣⲉ 2ⲁⲣⲁⲉⲓ ⲟⲩⲙⲏⲉⲧⲉ [ⲧⲁ
ⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲝⲉ ⲧⲥⲁⲩⲛ[ⲉ
ⲝⲉ ⲛ̄ⲧⲁⲉⲓ ⲧⲟ· ⲁⲩⲱ ⲉⲉⲓⲛⲁ
15 ⲃⲱⲕ̀ ⲁⲧⲟ· ⲛ̄ⲧⲱⲧⲛ̄ ⲧⲉⲧⲛ̄
ⲣ̄ⲕⲣⲓⲛⲉ ⲕⲁⲧⲁ[ⲥ]ⲁⲣⲝ̀ ⲁⲛⲁⲕ
ⲛ̄]ⲧⲣ̄ⲕⲣⲓⲛⲉ ⲛ̄ⲗⲁⲩⲉ ⲉⲛ
16 ⲕ]ⲁⲛ ⲉⲉⲓⲱⲁⲣ̄ⲕⲣⲓⲛⲉ ⲁⲉ
ⲁⲛ]ⲁⲕ̀ ⲧⲁⲕⲣⲓⲥⲓⲥ ⲟⲩⲙⲏⲉⲧⲉ
ⲝⲉ ⲁⲛⲁⲕ̀ ⲟⲩⲁⲉⲉⲧ̀ ⲉⲛⲛⲉ
ⲗⲗⲁ ⲁⲛⲁⲕ̀ ⲙ̄ⲛⲛⲁⲉⲓⲱⲧ̀
17 ⲛ̄ⲧⲁϥⲧⲉⲩⲁⲉⲓ· ϥⲥⲏ2 ⲁⲉ ⲁⲛ
2ⲛⲛⲉⲧⲛⲛⲟⲙⲟⲥ ⲝⲉ ⲧⲙⲛ̄ⲧ
ⲙⲛ̄ⲧⲣⲉ ⲛ̄ⲣⲱⲙⲉ ⲥⲛⲉⲩ ⲟⲩ
18 ⲙ]ⲏⲉⲧⲉ· ⲁⲛⲁⲕ̀ ⲧⲣ̄ⲙⲛⲧⲣⲉ
2ⲁⲣⲁⲉⲓ ⲁⲩⲱ ϥⲣ̄ⲙⲛ̄ⲧⲣⲉ 2ⲁ[ⲣⲁ
19 ⲉⲓ ⲝⲓⲡⲁⲕⲉⲉⲓⲱⲧ̀ ⲛ[ⲉⲩⲝⲱ ϭⲉ
ⲙ̄ⲙⲁⲥ ⲛⲉϥ ⲝⲉ ⲉϥ[ⲧⲟ] ⲡⲉⲕ̀ⲉⲓ
ⲱⲧ̀ ⲁⲟⲩⲱⲱⲃ ⲝ[ⲓⲓⲏⲥ] ⲝⲉ ⲧⲉ
ⲧⲛⲥⲁⲩⲛⲉ ⲉⲛ ⲙ̄ⲙⲁⲉⲓ ⲟⲩⲧⲉ
ⲁⲛ ⲧⲉⲧⲛⲥⲁⲩⲛⲉ ⲉⲛ ⲙ̄ⲡⲁ
ⲕⲉⲉⲓⲱⲧ̀ ⲉⲛⲉⲣⲉⲧⲛⲥⲁⲩ
ⲛⲉ ⲙ̄ⲙⲁⲉⲓ ⲛⲉⲧⲉⲧⲛⲁⲥⲟⲩ
20 ⲱ]ⲛⲡⲁⲉⲓⲱⲧ̀ ⲁⲛ· ⲛⲉⲉⲓⲥⲉ
ⲝⲉ ⲁϥⲝⲟⲟⲩ 2ⲛⲛⲅⲁⲍⲟⲫⲩ
ⲗⲁϭⲓⲟⲛ ⲉϥ†ⲥⲃⲟⲩ 2ⲛⲛⲣⲡⲉⲉ
ⲁⲩⲱ ⲙ̄ⲡⲉⲗⲁⲩⲉ ⲁⲙⲁ2ⲧⲉ
ⲙ̄ⲙⲁϥ ⲝⲉ ⲙ̄ⲡⲁⲧⲉⲧϥⲟⲩⲛⲟⲩ
21 ⲉⲓ· ⲡⲁⲝⲉϥ ϭⲉ ⲁⲛ ⲛⲉⲩ ⲝⲉ
ⲁⲛⲁⲕ̀ †ⲛⲁⲃⲱⲕ̀ ⲁⲩⲱ ⲧⲉ
ⲧⲛⲁⲱⲓⲛⲉ ⲛ̄ⲥⲱⲉⲓ· ⲁⲩⲱ ⲧⲉ

47 ⲉⲣⲉⲧⲛ̄ *sic.* — ⲡⲗⲁⲛⲁ error for ⲣ̄ⲡⲗⲁⲛⲁ. 52 ⲟⲩⲛ seems to be a scribal error for ⲙ̄ⲛ̄. 12 ⲉϥⲥⲉⲝⲉ is doubtless an error for ⲁϥⲥ. 14 Probably nothing after ⲡⲁⲝ[ⲉϥ. — ⲛ̄ⲧⲁⲉⲓ for ⲛ̄ⲧⲁⲉⲓⲉⲓ as frequently elsewhere. — The final portion of this v. is omitted by homoeot. 19 There is space for ϭⲉ but no vestige of it. — ⲉⲛ superl.


39
40

λθ

ΤΝλ]ΜΟΥ ϩ̅ΝΠϵ̅Τ̅ΝΝλΒϵ·
ΠΜ]ϩ̣ ΑΝΑΚ᾽ ϵ†ΝΑΒΩΚ᾽ ΑΡΑϥ
Μ̅]ΝϭΑΜ ΜΩ̅Τ̅Ν ΑϵΙ ΑΜϵΥ·
22 Ν]ϵΥΧΩ ϭϵ Μ̅ΜΑϹ ΧΙΝΙΟΥΤΑ
ϵΙ] Χϵ ΜΗΤΙ ϵϥΝΑΜΟΥΟΥΤ᾽
Μ̅]ΜΑϥ ΟΥΑϵϵ̅Τ̅ϥ Χϵ ϥΧΩ Μ̅
ΜΑϹ Χϵ ΠΜΑ ΑΝΑΚ ϵ†ΝΑ
ΒΩΚ ΑΡΑϥ Ν̅ΤΩ̅Τ̅Ν ΤϵΤΝΑ
23 ϢΙ ϵΝ ΑΡΑϥ· ΑΥΩ ΠΑΧϵϥ ΝϵΥ
Χϵ] Ν̅ΤΩ̅Τ̅Ν Ν̅ΤΩ̅Τ̅Ν ΟΥΑ
ΒΑ]Λ᾽ ϩ̅ΝΠΚΑϩ· ΑΝΑΚ᾽ ΑΝΑΚ᾽
ΟΥ]ΑΒΑΛ᾽ ϩ̅ΝΤΠϵ· Ν̅ΤΩ̅Τ̅Ν
Ν̅]ΤΩ̅Τ̅Ν ϩϵΝΑΒΑΛ᾽ ϩ̅ΝΠ̣[ΚΟϹ
ΜΟϹ· ΑΝΑΚ᾽ ΑΝΑΚ᾽ ΟΥ[ΑΒΑΛ
24 ϵ]Ν ϩ̅ΝΠϵϵΙΚΟϹΜΟϹ· ΑΛΛΑ
ϩ̣ϵΙΧΟΟϹ ΝΗ̅Τ̅Ν Χϵ ΤϵΤΝ[Α
ΜΟΥ ϩ̅ΝΝϵ̅Τ̅ΝΝΑΒϵ· ϵΡϵ
Τ̅Ν̅Τ̅Μ̅Π̅ΙϹΤϵΥϵ ΓΑΡ Χϵ
Α]ΝΑΚΠϵ· ΤϵΤΝΑΜΟΥ ϩ̅Ν
25 Ν[ϵ̅Τ̅ΝΝ]ΑΒϵ· ΝϵΥΧΩ ϭϵ
Μ̅Μ[ΑϹ Ν]ϵϥ Χϵ Ν̅ΤΑΚ᾽ ΝΙΜ᾽
ΠΑΧϵ [Ι]Η̅[Ϲ] ΝϵΥ Χϵ ΧΙΝϢΑ
26 ϸϵΠ᾽ †ϹϵΧϵ Ν̅ΜΜΗ̅Τ̅Ν ϵΥ̅Ν̅
†ϩΑϩ ΑΧΩ ϵΤΒϵΤΗΝϵ· ΑΥΩ
Ν̅ΤΑ̅ϸΚϸΙΝϵ· ΑΛΛΑ ΟΥΜΗϵ
Πϵ ΠϵΝ̅ΤΑϥΤϵΥΑϵΙ· ΑΥΩ
ΑΝΑΚ᾽ ΝϵΝΤΑϵΙϹΑΤΜΟΥ
Ν̅ΤΟΟΤϥ ΝϵϵΙ †ΧΩ Μ̅ΜΑΥ
27 ΑΠ]ΚΟϹΜΟϹ· Μ̅ΠΟΥ̅Μ̅[Μϵ
Χ]ϵΝ̅ΤΑϥϹϵΧϵ Ν̅ΜΜϵΥ
28 ϵ]ΤΒϵ ΠϵΙΩΤ᾽· ΠΑΧϵϥ ϭϵ
ΝϵΥ ΧΙΙ̅Η̅Ϲ Χϵ ϩΟΤΑΝ ϵΡ
ϢΑΤϵ̅Τ̅ΝΧΙϹϵ Μ̅ΠϢΗΡϵ

Μ̅

Μ̅ΠΡΩΜϵ· ΤΟΤϵ Τϵ[ΤΝΑ̅Μ
Μϵ Χϵ ΑΝΑΚ᾽Πϵ· ΑΥ[Ω] †ϸ̅ΛΑΥ
ϵ ϵΝ ϩΑΡΑϵΙ ΟΥΑϵϵΤ· Α[ΛΛΑ
ΚΑΤΑΘϵ Ν̅ΤΑΠΑϵΙΩ[Τ
ΤϹϵΒΑϵΙ ΝϵϵΙ Νϵ†ΧΩ [Μ̅
29 ΜΑΥ· ΑΥΩ ϥϢΟΟΠ᾽ Ν̅Μ̅[ΜΗ
ϵΙ ΧΙΠϵΝΤΑϥΤϵΥΑϵΙ· Μ̅
ΠϵϥΚΑΑΤ᾽ ΟΥΑϵϵΤ᾽ Χϵ [Α
ΝΑΚ᾽ †ϵΙΡϵ Μ̅ΠϵΤ̅Ρ̅ϵΝϵ̣[ϥ
30 Ν̅ΟΥΑϵΙϢ ΝΙ[Μ]· ΝϵϵΙ [ϵϥΧΩ
Μ̅ΜΑΥ ΑϩΑϩ Ρ̅Π̣Ϛ̣ΤϵΥ[ϵ ΑΡΑϥ
31 Ι̅Η̅Ϲ̅ ϭϵ ΝϵϥΧΩ Μ̅ΜΑϹ [Ν̅
ΝΙΟΥΤΑϵΙ Ν̅ΤΑΥ̅Ρ̅Π̣[ΙϹ
Τ]ϵΥϵ ΑΡΑϥ Χϵ ϵϢϢΟΠϵ Ν̣[ΤΩ
Τ̅Ν̅ ϵΡϢΑΤϵ̅Τ̅ΝϭΟΥ ϩ̅Ν̣[ΠΑ
ϹϵΧϵ Ν̅ΤΩ̅Τ̅Ν ΝΑΜΑΘ[Η
32 ΤΗϹ ΜΑΜΗϵ· ΑΥΩ ΤϵΤΝ[Α
ϹΟΥΩΝΤΜΗϵ· ΑΥΩ ΤΜΗϵ
33 ΝΑ̅Ρ̅ΤΗΝϵ Ν̅Ρ̅Μ̅ϩϵ· ΑΥΟΥ
ϢϢ̅Β̅ Νϵϥ Χϵ ΑΝΑΝ ΠϹΠ[ϵΡ
ΜΑ Ν̅ΑΒΡΑϩΑΜ᾽ Α[ΥΩ Μ̅]Π̅Ν̅Ρ̅
ϩ̅Μ̅ϩϵΛ᾽ ΝΛΑΥ̅[ϵ ΑΝ]Ηϩϵ·
ΝϵϢ Ν̅ϩϵ Ν̅ΤΑΚ᾽ ΚΧΩ Μ̅
ΜΑϹ Χϵ ΤϵΤΝΑ̅Ρ̅Ρ̅Μ̅[ϩ]ϵ· >
34 ΑϥΟΥΩϢ̅Β̅ ΝϵΥ ΧΙΙ̅Η̅Ϲ̅ Χϵ
ϩΑΜΗΝ ϩΑΜΗΝ †ΧΩ Μ̅ΜΑϹ
ΝΗ̅Τ̅Ν Χϵ ΠϵϮΡϵ Μ̅ΠΝΑΒϵ
ϥΟ Ν̅ϩ̅Μ̅ϩϵΛ᾽ Μ̅ΠΝΑΒϵ· >
35 Π̅ϩ̅Μ̅ϩϵΛ᾽ Α̣Ϭ ϥΝΑϭΟΥ [ϵ]Ν
ϩ̅ΝΠΗϵΙ Ϣ̣Α ΑΝΗϩϵ[· ΠϢ]Η
Ρϵ Α̣Ϭ Ν̅ΤΑϥ ϥΝΑϭΟΥ [Ϣ̣Α
36 ΑΝΗϩϵ· ϵΡϢΑΠϢΗΡϵ ϭ̣[ϵ
Ρ̅ΤΗΝϵ Ν̅Ρ̅Μ̅ϩϵ ΟΝΤΩϹ
ΤϵΤΝΑϢϢΠϵ Ν̅Ρ̅Μ̅ϩϵ· >

21 ΜΩ̅Τ̅Ν *sic*. 23 Ν̅ΤΩ̅Τ̅Ν 2° *sic* often in this papyrus for sah. Ν̅ΤϵΤ̅Ν̅.

ⲘⲀ

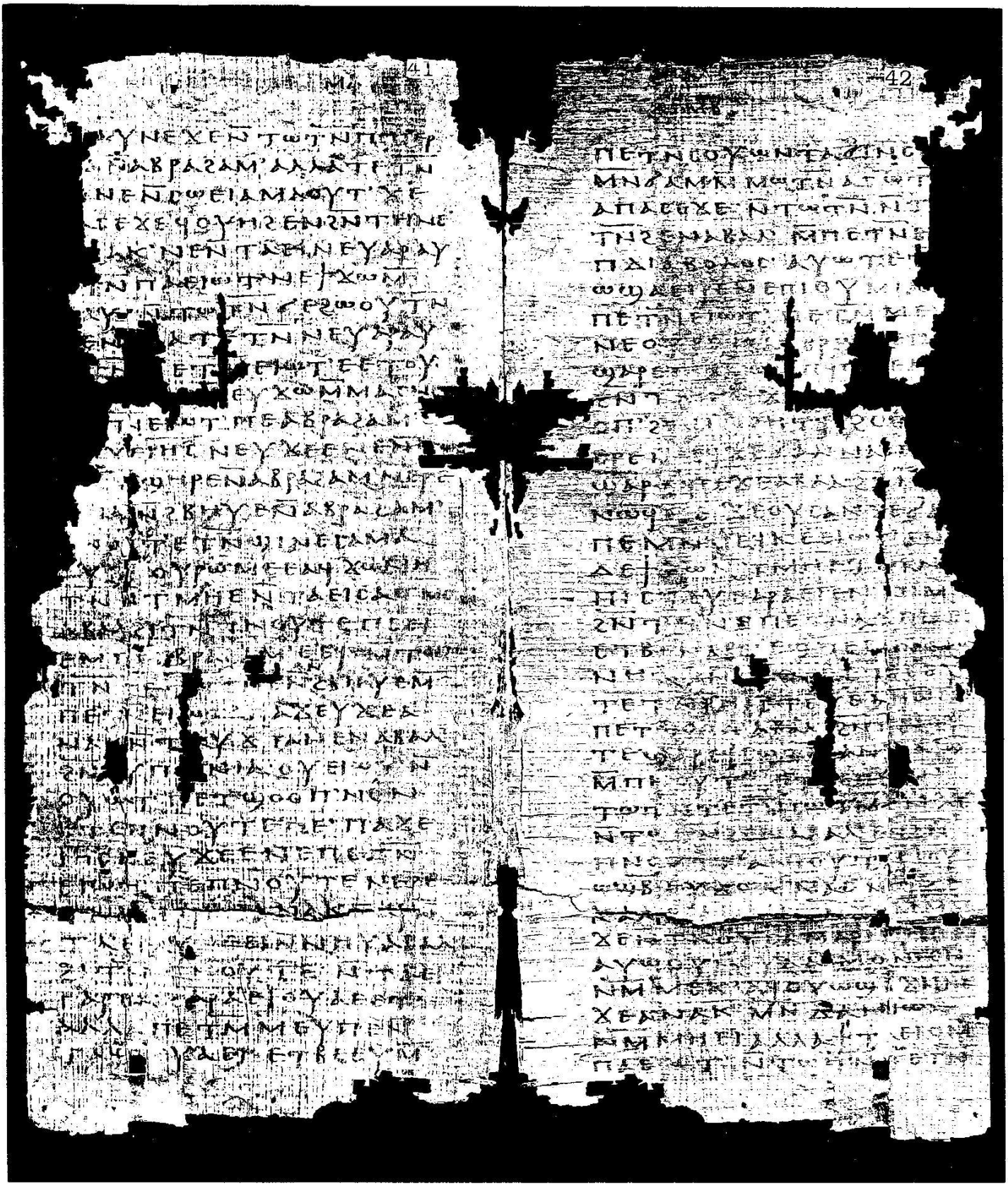
37 ϯⲥⲁⲩⲛⲉ ⲭⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲥⲡⲉⲣ
ⲙ]ⲁ ⲛ̄ⲁⲃⲣⲁϩⲁⲙ ⲁⲗⲗⲁ ⲧⲉⲧⲛ̄
ⲱ]ⲓⲛⲉ ⲛ̄ⲥⲱⲃⲉⲓ ⲁⲙⲁⲟⲩⲧ ⲭⲉ
ⲡ]ⲁⲥⲉⲭⲉ ϥⲟⲩⲏϩ ⲉⲛ ϩⲛ̄ⲧⲏⲛⲉ·
38 ⲁ]ⲛⲁⲕ ⲛⲉⲛ̄ⲧⲁⲉⲓⲛⲉⲩ ⲁⲣⲁⲩ
ⲛ̄]ⲧⲛ̄ⲡⲁⲉⲓⲱⲧ ⲛⲉϯⲭⲱ ⲙ̄
ⲙ]ⲁⲩ· ⲛ̄ⲧⲱⲧⲛ̄ ⲟⲉ ϩⲱⲟⲩⲧⲛ̄
ⲛ]ⲉⲛ[ⲧ]ⲁⲧⲉⲧⲛ̄ⲛⲉⲩ ⲁⲣⲁⲩ
ⲛ̄]ⲧⲛ[ⲡ]ⲉⲧⲛ̄ⲉⲓⲱⲧ ⲉⲉⲧⲟⲩ
39 ⲁⲩⲟⲩⲱ]ⲱⲃ ⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲉ[ϥ
ⲭⲉ] ⲡⲛⲉⲓⲱⲧ'ⲛⲉ ⲁⲃⲣⲁϩⲁⲙ·
ⲡⲁ]ⲭⲉ ⲓⲏⲥ ⲛⲉⲩ ⲭⲉ ⲉⲛⲉⲛ̄ⲧⲱ
ⲧ]ⲛ ⲛ̄ⲱϩⲣⲉ ⲛ̄ⲁⲃⲣⲁϩⲁⲙ ⲛⲉⲣⲉ
ⲧ]ⲛⲁⲣⲛ̄ϩⲃⲏⲩⲉ ⲛ̄ⲁⲃⲣⲁϩⲁⲙ'
40 ϯ]ⲛⲟⲩ ⲧⲉⲧⲛ̄ⲱⲓⲛⲉ ⲥⲁⲙⲁ
ⲟⲩⲧ' ⲟⲩⲣⲱⲙⲉ ⲉⲁϥⲭⲱ ⲛⲏ
ⲧⲛ̄ ⲛ̄ⲧⲙⲏⲉ ⲛ̄ⲧⲁⲉⲓⲥⲁⲧⲙⲥ
ⲁⲃⲁⲗ ϩⲓⲧⲛ̄ⲛⲛⲟⲩⲧⲉ ⲡⲉⲉⲓ
41 ⲉⲙⲡⲉⲁⲃⲣⲁϩⲁⲙ' ⲉⲉϥ· ⲛ̄ⲧⲱ
ⲧⲛ̄ ⲧⲉⲧⲛⲉⲓⲣⲉ ⲛ̄ϩⲃⲏⲩⲉ ⲙ̄
ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ' ⲡⲁⲭⲉⲩ ⲭⲉ ⲁ
ⲛⲁⲛ ⲛ̄ⲧⲁⲩⲭⲡⲁⲛ ⲉⲛ ⲁⲃⲁⲗ'
ϩⲛ̄[ⲟ]ⲩⲡ[ⲟⲣ]ⲛⲓⲁ· ⲟⲩⲉⲓⲱⲧ' ⲛ̄
ⲟⲩⲱⲧ' ⲡⲉⲧⲱⲟⲟⲡ' ⲛⲉⲛ
42 ⲉⲧⲉⲡⲛⲟⲩⲧⲉⲡⲉ· ⲡⲁⲭⲉ
ⲓⲏⲥ ⲛⲉⲩ ⲭⲉ ⲉⲛⲉⲡⲉⲧⲛ̄
ⲉⲓⲱⲧ'ⲛⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲣⲉ
ⲧⲛⲁⲙⲣⲣⲓⲧ' ⲁⲛⲁⲕ ⲅⲁⲣ ⲛ̄
ⲧⲁⲉⲓ ⲁⲩⲱ ⲉⲉⲓⲛ̄ⲛϩⲩ ⲁⲃⲁⲗ'
ϩⲓⲧⲛ̄ⲛⲛⲟⲩⲧⲉ· ⲛ̄ⲧⲁⲉⲓ
ⲅⲁⲣ ⲉⲛ ϩⲁⲣⲁⲉⲓ ⲟⲩⲁⲉⲉⲧ'
ⲁⲗⲗⲁ ⲡⲉⲧⲙⲙⲉⲩⲛⲉ ⲛ̄
43 ⲧⲁϥⲧⲉⲩⲁⲉⲓ· ⲉⲧⲃⲉ ⲉⲩ ⲙ̄

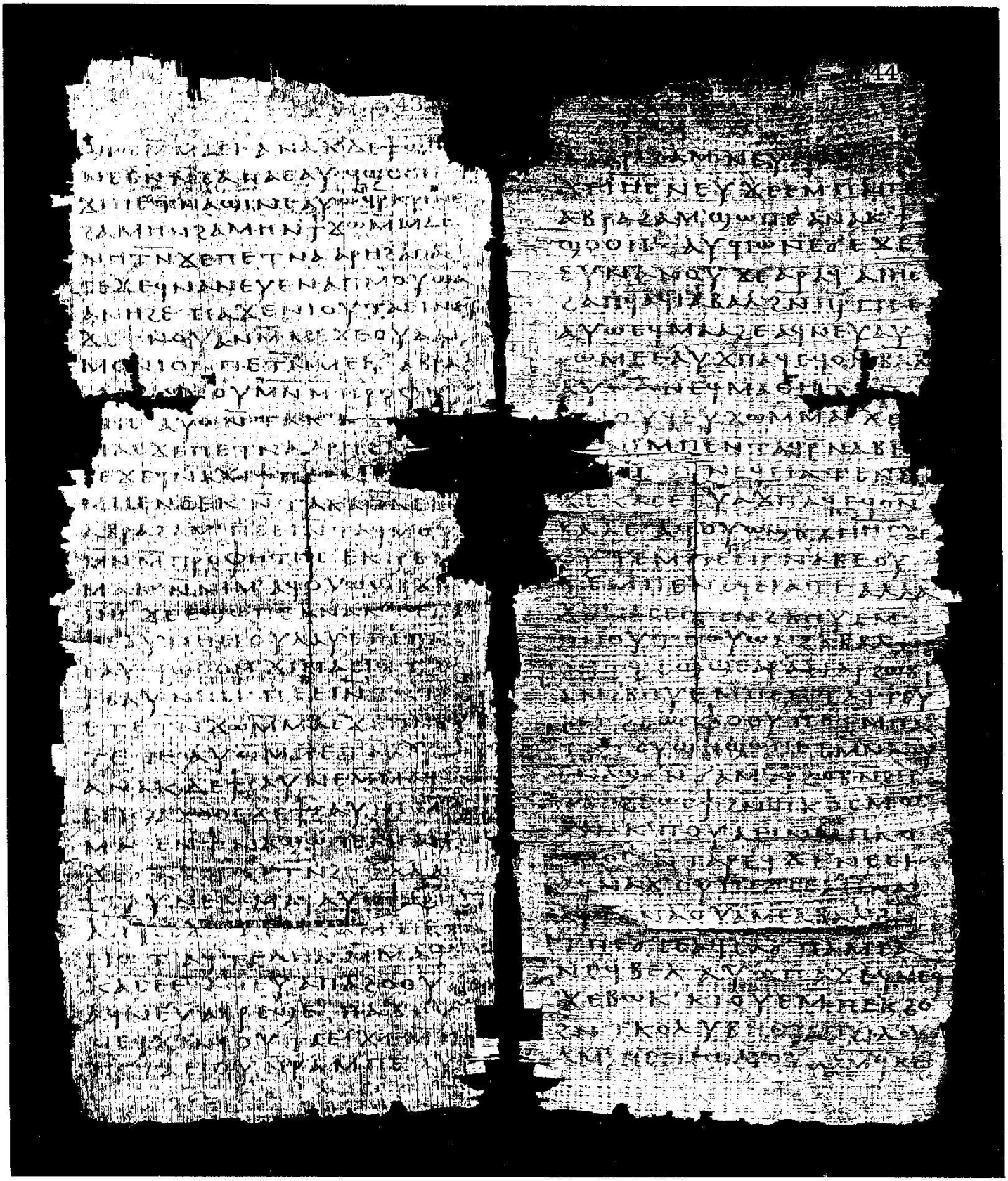
ⲘⲂ

ⲡⲉⲧⲛ̄ⲥⲟⲩⲱⲛⲧⲁⲑⲓ ⲛ̄ⲥⲉⲭⲉ[
ⲙⲛⲑⲁⲙ ⲙ̄ⲙⲱⲧⲛ̄ ⲁⲥⲱⲧ[ⲙ
44 ⲁⲡⲁⲥⲉⲭⲉ· ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲧ[ⲱ
ⲧⲛ̄ ϩⲉⲛⲁⲃⲁⲗ' ⲙ̄ⲡⲉⲧⲛ̄ⲉ[ⲓⲱⲧ
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲁⲩⲱ ⲧⲉⲧ[ⲛⲟⲩ
ⲱⲱ ⲁⲉⲓⲣⲉ ⲛ̄ⲉⲡⲓⲑⲩⲙⲓⲁ [ⲙ̄
ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ' ⲡⲉⲧⲙⲙⲉⲩ
ⲛⲉⲟⲩⲣⲉϥϩⲁⲧⲃⲣⲱ[ⲙ]ⲉⲡⲉ ⲭⲓⲛ
ⲱⲁⲣⲉⲡ' ⲁⲩⲱ ⲙ̄ⲡϥⲱ[ϩ]ⲉ ⲁ[ⲣⲉⲧϥ
ϩⲛ̄ⲧⲙⲏⲉ ⲭ[ⲉ] ⲙⲛ̄[ⲙⲏⲉ ⲱⲟ
ⲟⲡ' ϩⲣⲏⲓ ⲛ̄ϩⲏⲧϥ ϩⲟⲧ[ⲁⲛ
ⲉⲣⲉⲡⲣⲉϥⲭⲉⲟⲁⲗ' ⲛⲁⲥⲉ[ⲭⲉ
ⲱⲁⲣⲉϥⲥⲉⲭⲉ ⲁⲃⲁⲗ' ϩⲛⲛ[ⲉⲧⲉ
ⲛⲱϥⲛⲉ· ⲭⲉ ⲟⲩⲥⲁⲛⲭⲉⲟⲁ[ⲗ
45 ⲡⲉ ⲙⲛⲛⲉϥⲕⲉⲉⲓⲱⲧ' ⲁⲛ[ⲁⲕ
ⲁⲉ ϯⲭⲱ ⲛ̄ⲧⲙⲏⲉ ⲧⲉⲧⲛ[ⲣ̄
46 ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲉⲓ ⲉⲛ· ⲛⲓⲙ'
ϩⲛ̄ⲧⲏⲛⲉ ⲡⲉⲧⲛⲁⲭⲡⲓⲁⲉⲓ
ⲉⲧⲃⲉ ⲛⲁⲃⲉ· ⲉⲱⲡⲉ ⲉⲉⲓⲭⲱ
ⲛⲏⲧⲛ̄ ⲛ̄ⲧⲙⲏⲉ ⲉⲧⲃⲉ ⲉⲩ
ⲧⲉⲧⲛ̄ⲣⲡⲓⲥⲧⲉⲩⲉ ⲛⲏⲉⲓ ⲉⲛ
47 ⲡⲉⲧⲱⲟⲟⲡ' ⲁⲃⲁⲗ' ϩⲛⲛⲟⲩ
ⲧⲉ ⲱⲁⲣⲉϥⲥⲱⲧⲙ ⲁⲛⲥⲉⲭⲉ
ⲙ̄ⲡⲛⲟⲩⲧⲉ· ⲉⲧ[ⲃ]ⲉ ⲡⲉ[ⲉⲓ] ⲛ̄
ⲧⲱⲧⲛ̄ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉⲛ ⲭⲉ
ⲛ̄ⲧⲱⲧⲛ̄ ϩⲉⲛⲁⲃⲁⲗ' ⲉⲛ ϩⲛ̄
48 ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲓⲟⲩⲧⲁⲉⲓ ⲟⲩ
ⲱⲱⲃ ⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲉϥ ⲭⲉ
ⲕⲁⲗⲱⲥ ⲁⲛⲁⲛ ⲧⲛⲭⲱ ⲙ̄ⲙⲁⲥ
ⲭⲉ ⲛ̄ⲧⲕⲟⲩⲥⲁⲙⲁⲣⲓⲧⲏⲥ
ⲁⲩⲱ ⲟⲩⲛⲟⲩⲇⲁⲓⲙⲟⲛⲓⲟⲛ
49 ⲛ̄ⲙⲙⲉⲕ' ⲁϥⲟⲩⲱⲱⲃ ⲭⲓⲓⲏⲥ
ⲭⲉ ⲁⲛⲁⲕ' ⲙ̄ⲛⲇⲁⲓⲙⲱⲛ
ⲛ̄ⲙⲙⲏⲉⲓ ⲁⲗⲗⲁ ϯⲧⲁⲉⲓⲟ ⲙ̄
ⲡⲁⲉⲓⲱⲧ' ⲛ̄ⲧⲱⲧⲛ̄ ⲧⲉⲧⲛ̄

43 Probably no more at end of line after ⲉⲉⲭⲉ.

41 42





ⲘⲄ

50 ϣⲱⲥ ⲙ̄ⲙⲁⲉⲓ· ⲁⲛⲁⲕ̅ ⲁⲉ ⲧϣⲓ
ⲛⲉ ⲉⲛ ⲛ̄ⲥⲁⲡⲁⲉⲁⲩ· ϥϣⲟⲟⲡ
ⲭⲓⲡⲉⲧⲛⲁϣⲓⲛⲉ ⲁⲩⲱ ϥ̄ⲣ̄ⲕⲣⲓⲛⲉ
51 ⲍⲁⲙⲏⲛ ⲍⲁⲙⲏⲛ ⲧⲭⲱ ⲙ̄ⲙⲁⲥ
ⲛⲏⲧ̄ⲛ̄ ⲭⲉ ⲡⲉⲧⲛⲁⲁⲣⲏⲍ ⲁⲡⲁ
ⲥⲉⲭⲉ ϥⲛⲁⲛⲉⲩ ⲉⲛ ⲁⲡⲙⲟⲩ ϣⲁ
52 ⲁⲛⲏⲍⲉ· ⲡⲁⲭⲉ ⲛⲓⲟⲩⲧⲁⲉⲓ ⲛⲉϥ
ⲭⲉ ⲧⲛⲟⲩ ⲁⲛⲙ̄ⲙⲉ ⲭⲉ ⲟⲩⲁⲁⲓ
ⲙⲟⲛⲓⲟⲛ ⲡⲉⲧⲛ̄ⲙⲉⲕ̅· ⲁⲃⲣⲁ
ⲍⲁⲙ̅ ⲁϥⲙⲟⲩ ⲙⲛⲙ̄ⲡⲣⲟⲫⲏ
ⲧ̅]ⲏⲥ ⲁⲩⲱ ⲛ̄ⲧⲁⲕ̅ ⲕⲭⲱ ⲙ̄
ⲙⲁⲥ ⲭⲉ ⲡⲉⲧⲛⲁⲁⲣⲏⲍ ⲁ[ⲡⲁ
ⲥ]ⲉⲭⲉ ϥⲛⲁⲭⲓⲧⲡⲉ ⲉⲛⲁ[ⲙⲙⲟⲩ
53 ⲙⲏ ⲉⲛⲉⲉⲕ̅ ⲛ̄ⲧⲁⲕ̅ ⲁⲡⲛ̄ⲉⲓⲱ[ⲧ
ⲁⲃⲣⲁⲍⲁⲙ̅ ⲡⲉⲉⲓ ⲛ̄ⲧⲁϥⲙⲟⲩ
ⲙⲛⲙ̄ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲕⲓⲣⲉ ⲙ̄
54 ⲙⲁⲕ̅ ⲛ̄ⲛⲓⲙ̅ ⲁϥⲟⲩⲱⲃ̄ⲃ ⲭⲓ
ⲓ̅ⲏ̅ⲥ̅ ⲭⲉ ⲉⲑⲱⲡⲉ ⲁⲛⲁⲕ̅ ⲉⲉⲓⲱⲁ
ⲧⲉⲁⲩ ⲛⲏⲉⲓ ⲟⲩⲗⲁⲩⲉⲡⲉ ⲡⲁ
ⲉⲁⲩ· ϥϣⲟⲟⲡ ⲭⲓⲡⲁⲉⲓⲱⲧ̅ ⲉⲧ
ⲧⲉⲁⲩ ⲛⲏⲉⲓ· ⲡⲉⲉⲓ ⲛ̄ⲧⲱⲧ̄ⲛ̄
ⲉⲧⲉⲧ̄ⲛ̄ⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ ⲡⲛⲟⲩ
55 ⲧⲉⲡⲉ· ⲁⲩⲱ ⲙ̄ⲡⲉⲧ̄ⲛ̄ⲥⲟⲩⲱⲛϥ·
ⲁⲛⲁⲕ ⲁⲉ ⲧⲥⲁⲩⲛⲉ ⲙ̄ⲙⲁϥ· >
ⲉⲉⲓⲱⲁⲭⲟⲟⲥ ⲭⲉ ⲧⲥⲁⲩⲛⲉ ⲙ̄
ⲙⲁϥ ⲉⲛ ⲧⲛⲁϣⲱⲡⲉ ⲛ̄ⲥⲁⲛ
ⲭⲉⲟⲁⲗ̅ ⲛ̄ⲧⲉⲧ̄ⲛ̄ⲍⲉ· ⲁⲗⲗⲁ
ⲧⲥⲁⲩⲛⲉ ⲙ̄ⲙⲁϥ ⲁⲩⲱ ⲧⲁⲣⲏⲍ
56 ⲁⲡϥⲥⲉⲭⲉ· ⲁⲃⲣⲁⲍⲁⲙ̅ ⲡⲉⲧ̄ⲛ̄
ⲉⲓⲱⲧ̅ ⲁϥⲧⲉⲗⲏⲗ̅ ⲙ̄ⲙⲁϥ ⲭⲉ
ⲕⲁⲥⲉ ⲉϥⲁⲛⲉⲩ ⲁⲡⲁⲍⲟⲟⲩ ⲁⲩⲱ
57 ⲁϥⲛⲉⲩ ⲁϥⲣⲉϣⲉ· ⲡⲁⲭⲉⲩ
ⲛⲉϥ ⲭⲓⲛⲓⲟⲩⲧⲁⲉⲓ ⲭⲉ ⲙ̄ⲡⲁⲧ
ⲕ̄ⲣ̄ⲧⲁⲉⲓⲟⲩ ⲛ̄ⲣⲁⲙⲡⲉ· ⲁⲩⲱ

ⲘⲀ

58 ⲁⲁⲃⲣⲁⲍⲁⲙ̅ ⲛⲉⲩ ⲁⲣⲁⲕ̅ ⲡⲁ
ⲭⲉ ⲓ̅ⲏ̅ⲥ̅ ⲛⲉⲩ ⲭⲉ ⲉⲙⲡⲁⲧⲉ
ⲁⲃⲣⲁⲍⲁⲙ̅ ϣⲱⲡⲉ ⲁⲛⲁⲕ̅ ⲧ
59 ϣⲟⲟⲡ̅· ⲁⲩϥⲓⲱⲛⲉ ⲟⲉ ⲭⲉ
ⲉⲩⲛⲁⲛⲟⲩⲭⲉ ⲁⲣⲁϥ· ⲁⲓⲏ̅ⲥ̅
ⲍⲁⲡϥ ⲁϥⲓ ⲁⲃⲁⲗ̅ ⲍⲛ̄ⲛ̄ⲣⲡⲉⲉ·
IX 1 ⲁⲩⲱ ⲉϥⲙⲁⲁⲣⲉ ⲁϥⲛⲉⲩ ⲁⲩ
ⲣⲱⲙⲉ ⲉⲁⲩⲭⲡⲁϥ ⲉϥⲟ ⲛ̄ⲃ̄ⲗ̄ⲗ̄[ⲉ
2 ⲁⲩⲱ ⲁⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ
ⲭⲛⲟⲩϥ ⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ [ⲣⲁⲃ
ⲃⲓ]· ⲛⲓⲙⲡⲉ ⲛ̄ⲧⲁϥⲣ̄ⲛⲁⲃⲉ [ⲡⲉ
ⲉⲓ]ⲡⲉ ⲭ̄ⲛ̄ ⲛⲉϥⲉⲓⲁⲧⲉⲛⲉ
ⲭⲉⲕⲁⲥⲉ ⲉⲩⲁⲭⲡⲁϥ ⲉϥⲟ ⲛ̄
3 ⲃ̄ⲗ̄ⲗⲉ· ⲁϥⲟⲩⲱⲃ̄ⲃ ⲭⲓⲓ̅ⲏ̅ⲥ̅ ⲭⲉ
ⲟⲩⲧⲉ ⲙⲡⲛ̄ⲉⲉⲓ ⲣ̄ⲛⲁⲃⲉ ⲟⲩ
ⲧⲉ ⲙ̄ⲡⲉⲛⲉϥⲉⲓⲁⲧⲉ ⲁⲗⲗⲁ
ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉⲛ̄ⲍⲃⲏⲩⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲛⲍ ⲁⲃⲁⲗ̅ ⲛ̄
4 ⲍⲏⲧϥ· ⲥⲱⲃⲉ ⲁⲣⲁⲉⲓ ⲁ̄ⲣ̄ⲍⲱⲃ
ⲁⲛⲍⲃⲏⲩⲉ ⲙ̄ⲡⲉⲛⲧⲁϥⲧⲉⲩ
ⲁⲉⲓ· ⲍⲉⲱⲥ ⲫⲟⲟⲩⲡⲉ ⲉⲙⲡⲁ
ⲧⲉⲧⲟⲩⲱⲏ ⲱⲙⲡⲉ ⲉⲙⲛ̄ⲗⲁⲩ
ⲉ ⲛⲁⲱⲃⲛ̄ⲟⲁⲙ̅ ⲁ̄ⲣ̄ⲍⲱⲃ ⲛ̄ⲍⲏ
5 ⲧ̅ⲥ̅· ⲍⲉⲱⲥ ⲧⲍⲛ̄ⲛⲕⲟⲥⲙⲟⲥ
ⲁⲛⲁⲕ̅ ⲡⲟⲩⲁⲉⲓⲛ ⲙ̄ⲡⲕⲟ
6 ⲥⲙⲟⲥ· ⲛ̄ⲧⲁⲣⲉϥⲭⲉⲛⲉⲉⲓ
ⲁϥⲛⲁⲭⲟⲩⲡⲉⲃⲥⲉ ⲁⲡⲕⲁⲍ
ⲁϥⲧⲉⲛⲁⲟⲩⲁⲙⲉ ⲁⲃⲁⲗ̅ ⲍⲛ̄
ⲧⲡⲉⲃⲥⲉ ⲁϥⲥⲭⲃⲏⲡⲁⲙⲉ ⲁ
7 ⲛⲉϥⲃⲉⲗ̅ ⲁⲩⲱ ⲡⲁⲭⲉϥ ⲛⲉϥ
ⲭⲉ ⲃⲱⲕ̅ ⲕⲓⲟⲩⲉ ⲙ̄ⲡⲉⲕⲍⲟ
ⲍⲛ̄ⲧⲕⲟⲗⲩⲃⲏⲑⲣⲁ ⲛ̄ⲥⲓⲗⲟⲩ
ⲁⲙ̅ ⲡⲉⲉⲓ ⲉⲱⲁⲣⲟⲩⲁⲍⲙϥ ⲭⲉ

50 ⲛ̄ superl. 3 ⲡⲉ superl. 7 ⲕⲓⲟⲩⲉ *sic* Achm. conjunctive. — ⲕⲟⲗⲩⲃⲏⲑⲣⲁ *sic.* 7 ⲉⲱⲁⲣⲟⲩⲁⲍⲙϥ for ⲉⲱⲁⲣⲟⲩⲟⲩⲁⲍⲙϥ.

ⲘⲈ

ⲛⲉⲛⲧⲁϥⲧⲛⲛⲁⲟⲩϥ· ⲁϥⲃⲱⲕ'
ⲟⲉ ⲁϥⲓⲁⲡⲉϥϩⲟ ⲁⲩⲱ ⲁϥⲛⲉⲩ
ⲁⲃⲁⲗ' ⲛⲉⲧϩⲓⲧⲟⲩⲱϥ ⲟⲉ ⲁⲩⲱ
ⲛⲉⲧⲛⲉⲩ ⲁⲣⲁϥ ⲛ̄ⲱⲁⲣⲉⲡ' ⲭⲉ
ⲛⲉⲩⲣⲙ̄ⲉϥⲧⲱⲃϩⲡⲉ ⲡⲁⲭⲉⲩ
ⲭⲉ ⲙⲏ ⲡⲉⲉⲓ ⲉⲛ ⲡⲉⲧϩⲙⲁⲥⲧ
ⲉϥⲭⲓ ⲙ̄ⲛⲧⲛⲁⲉ· ϩⲁⲉⲓⲛⲉ ⲡⲁ
ⲭⲉⲩ ⲭⲉ ⲡⲉⲉⲓⲡⲉ· ϩⲉⲛⲕⲁⲩⲉ
ⲁ]ⲉ ⲭⲉ ⲉϥⲓⲛⲉ ⲙ̄ⲙⲁϥ· ⲛ̄ⲧⲁϥ
ⲁ]ⲉ ⲛⲉϥⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ ⲁⲛⲁⲕ'
ⲡⲉ· ⲡⲁⲭⲉⲩ ⲛⲉϥ ⲭⲉ ⲛⲉⲱ
ⲟⲉ ⲛ̄ϩⲉ ⲁⲩⲟⲩⲉⲛ ⲭⲓⲛⲉⲕⲃ̣[ⲉⲗ
ⲁϥⲟⲩⲱⲱ̄ⲃ̄ ⲭⲉ ⲡⲓⲣⲱⲙⲉ ⲉⲱⲗ
ⲣⲟⲩⲙⲟⲩⲧⲉ ⲁⲣⲁϥ ⲭⲉ ⲓ̄ⲏ̄ⲥ̄
ⲡⲉⲛ̄ⲧⲁϥⲧⲉⲛⲁⲟⲩⲁⲙⲉ ⲁϥ
ⲥⲁⲗⲟϥ ⲁⲛⲁⲃⲉⲗ' ⲁⲩⲱ ⲡⲁ
ⲭⲉϥ ⲛⲏⲉⲓ ⲭⲉ ⲃⲱⲕ ⲁⲡⲥⲓⲗⲟⲩ
ⲁⲙ' ⲛ̄ⲕⲓⲁⲡⲉⲕϩⲟ· ⲁⲉⲓⲃⲱⲕ
ⲟⲉ ⲁⲉⲓⲁⲡⲁϩⲟ ⲁⲉⲓⲛⲉⲩ ⲁⲃⲁⲗ'
ⲡⲁⲭⲉⲩ ⲛⲉϥ ⲭⲉ ⲉϥⲧⲟ ⲡⲉⲧⲙ̄
ⲙⲉⲩ· ⲡⲁⲭⲉϥ ⲭⲉ ⲧⲥⲁⲩⲛⲉ ⲉⲛ·
ⲁⲩⲉⲓⲛⲉ ⲙ̄ⲡⲉⲧⲉⲛⲉϥⲟ ⲛ̄ⲃⲁ̄
ⲗⲉ ⲁⲣⲉⲧⲟⲩ ⲛ̄ⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ·
ⲛⲉⲡⲥⲁⲃⲃⲁⲧⲟⲛⲡⲉ ⲛ̄ⲧⲁⲓⲏⲥ̄
ⲧⲉⲛⲁⲡⲁⲙⲉ ⲁⲩⲱ ⲁϥⲟⲩⲉⲛ ⲛ̄
ⲛⲉϥⲃⲉⲗ' ⲁⲩⲭⲛⲟⲩϥ ⲟⲉ ⲁⲛ
ⲭⲓⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲭⲉ ⲛ̄ⲧⲁⲕ'
ⲛⲉⲩ ⲁⲃⲁⲗ' ⲛ̄ⲉⲱ ⲛ̄ϩⲉ ⲛ̄ⲧⲁϥ
ⲁⲉ ⲡⲁⲭⲉϥ ⲛⲉⲩ ⲭⲉ ⲛ̄ⲧⲁϥⲥⲁⲗ̄[ⲟ
ⲟⲩⲁⲙⲉ ⲁⲛⲁⲃⲉⲗ' ⲁⲩⲱ ⲁⲉⲓⲁ
ⲡⲁϩⲟ ⲁⲉⲓⲛⲉⲩ ⲁⲃⲁⲗ'· ⲡⲁⲭⲉ
ϩⲁⲉⲓⲛⲉ ⲁⲉ ⲁⲃⲁⲗ' ϩⲛ̄ⲙ̄ⲫⲁ
ⲣⲓ]ⲥⲁⲓⲟⲥ ⲭⲉ ⲡⲉⲉⲓⲣⲱⲙⲉ ⲟⲩⲁ

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ⲃⲁⲗ' ⲉⲛ ⲙ̄ⲡⲛⲟⲩⲧⲉⲡⲉ· ⲭⲉ
ϥⲁⲣϩⲏ ⲉⲛ ⲁⲡⲥⲁⲃⲃⲁⲧⲟⲛ· >
ϩⲉⲛⲕⲁⲩⲉ ⲁⲉ ⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ
ⲭⲉ ⲛⲉⲱ ⲛ̄ϩⲉ ⲟⲩⲛⲟⲁⲙ' ⲛ̄
ⲟⲩⲣⲱⲙⲉ ⲛ̄ⲣⲉϥⲣ̄ⲛⲁⲃⲉ [ⲁ]ⲣ̄
ⲛⲉⲉⲓⲙⲁⲉⲓⲛ ⲛⲧⲉⲉⲓⲙⲓⲛⲉ·
ⲁⲩⲱ ⲛⲉⲣⲉⲟⲩⲥⲭⲓⲥⲙⲁ ⲱⲟ
ⲟⲡ' ⲛ̄ϩⲏⲧⲟⲩ· ⲡⲁⲭⲉⲩ ⲙ̄
ⲡⲉⲧⲟ ⲛ̄ⲃⲗⲗⲉ ⲭⲉ ⲛ̄ⲧⲁⲕ
ⲉⲕⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ ⲉⲩ ⲉⲧⲃ[ⲏⲧ]ϥ·
ⲭⲉ ⲁϥⲟⲩⲉⲛ ⲁⲛⲉⲕ'ⲃⲉⲗ' ⲛ̣
ⲧ]ⲁϥ ⲁⲉ ⲡⲁⲭⲉϥ ⲭⲉ ⲟⲩⲡⲣⲟ
ϕⲏⲧⲏⲥⲡⲉ· ⲛⲉⲩⲣⲡⲓⲥ
ⲧⲉⲩⲉ ⲉⲛ ⲉⲧⲃⲏⲧϥ ⲭⲓⲛⲓⲟⲩ
ⲧⲁⲉⲓ ⲭⲉ ⲛⲉⲟⲩⲃⲗⲗⲉ ⲛⲉ ⲁⲩⲱ
ⲁϥⲛⲉⲩ ⲁⲃⲁⲗ' ⲱⲁⲛⲧⲟⲩ
ⲙⲟⲩⲧⲉ ⲁⲛⲉⲓⲁⲧⲉ ⲙ̄ⲡⲉⲛ
ⲧⲁϥⲛⲉⲩ ⲁⲃⲁⲗ' ⲁⲩⲭⲛⲟⲩ
ⲣⲉ ⲉⲧⲉⲧⲛⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ
ⲛ̄ⲧⲁⲛⲭⲡⲁϥ ⲉϥⲟ ⲛ̄ⲃⲗⲗⲉ
ⲛⲉⲱ ⲛ̄ϩⲉ ⲫⲛⲟⲩ ϥⲛⲉⲩ ⲁ
ⲃⲁⲗ' ⲁⲛⲉϥⲉⲓⲁⲧⲉ ⲟⲩⲱⲱ̄ⲃ̄
ⲡⲁⲭⲉⲩ ⲭⲉ ⲡⲉⲉⲓⲡⲉ ⲡⲛ̄ⲱⲏ
ⲣⲉ ⲁⲩⲱ ⲭⲉ ⲛ̄ⲧⲁⲛⲭⲡⲁϥ
ⲉϥⲟ ⲛ̄ⲃⲗⲗⲉ· ⲛⲉⲱ ⲛ̄ϩⲉ ⲫ
ⲛⲟⲩ ϥⲛⲉⲩ ⲁⲃⲁⲗ' ⲧⲛⲥⲁⲩ
ⲛⲉ ⲉⲛ· ⲏ ⲛⲓⲙ' ⲡⲉⲛ̄ⲧⲁϥ
ⲟⲩⲉⲛ ⲛ̄ⲛⲉϥⲃⲉⲗ' ⲁⲛⲁⲛ
ⲧⲛⲙ̄ⲙⲉ ⲉⲛ· ⲛ̄ⲧⲁϥ
ϩⲱⲟⲩϥ ⲁϥⲣ̄ⲧⲉ ⲛ̄ⲥⲉⲭⲉ ϩⲁ
ⲣⲁϥ· ⲛ̄ⲧⲁⲩⲭⲉⲛⲉⲉⲓ ⲟⲉ
ⲭⲓⲛⲉϥⲉⲓⲁⲧⲉ ⲭⲉ ⲛⲉⲩⲣ̄
ϩⲁⲧⲉ ϩⲏⲧⲟⲩ ⲛ̄ⲛⲓⲟⲩⲧⲁ

8 ϩⲙⲁⲥⲧ *sic.* 15 ⲁⲉⲓⲁ for ⲁⲉⲓ(ⲉ)ⲓⲁ. 16 ⲥⲭⲓⲥⲙⲁ *sic.* 19 ⲭⲛⲟⲩ *sic* for ⲭⲛⲟⲩⲟⲩ. — ⲭⲉⲛⲉ is for ⲭⲉ ⲉⲛⲉ.
22 There is a distinct point over the ⲉ of ϩⲁⲧⲉ and the second stroke of ⲏ in ϩⲏⲧⲟⲩ; their meaning is obscure. — ⲥⲙⲛⲛⲉ *sic.*

45 46

47 48

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ⲉⲓ ⲡⲉ· ⲛⲉⲁⲩⲟⲩⲱ ⲅⲁⲣ ⲉⲩⲥⲙ̄ⲛ̄
ⲛⲉ ⲙ̄ⲙⲁⲥ ⲭⲓⲛⲓⲟⲩⲧⲁⲉⲓ ⲭⲉ
ⲉⲣⲉⲫⲁⲟⲩⲉⲉ ⲣ̄ⲥⲟⲙⲟⲗⲟⲅⲓ ⲙ̄
ⲙⲁⲩ ⲭⲉ ⲡⲭ̄ⲥ̄ⲡⲉ ⲉⲩⲁⲫⲱⲡⲉ ⲛ̄
23 ⲁⲡⲟⲥⲩⲛⲁⲅⲱⲅⲟⲥ· ⲉⲧⲃⲉ ⲡⲉ
ⲉⲓ ⲁⲛⲉⲩⲉⲓⲁⲧⲉ ⲭⲟⲟⲥ ⲭⲉ ⲁⲩ
24 ⲣ̄ⲧⲉ ⲙⲁⲭⲛⲟⲩⲩ· ⲁⲩⲙⲟⲩⲧⲉ
ⲟⲉ ⲁⲛ ⲁⲡⲣⲱⲙⲉ ⲙ̄ⲡⲙⲁⲥ
ⲥ]ⲁⲡ̄ ⲥⲛⲉⲩ ⲛⲉⲧⲉⲛⲉⲩⲟ ⲛ̄ⲃ̄ⲭ̄
ⲗⲉ] ⲡⲁⲭⲉⲩ ⲛⲉⲩ ⲭⲉ ⲧⲉⲁⲩ ⲙ̄
ⲡⲛ]ⲟⲩⲧⲉ ⲁⲛⲁⲛ ⲧⲛⲥⲁⲩ
ⲛⲉ] ⲙ̄ⲡⲉⲉⲓⲣⲱⲙⲉ ⲭⲉ ⲟⲩⲣⲉⲩ
25 ⲣ̄]ⲛⲁⲃⲉⲡⲉ· ⲁⲩⲟⲩⲱⲫⲃ̄ ⲭⲓ[ⲛⲉ
ⲧⲙ̄ⲙⲉⲩ ⲭⲉ ⲧⲥⲁⲩⲛⲉ ⲉⲛ ⲁ
ⲛⲁⲕ̄ ⲭⲉ ⲟⲩⲣ̄ⲙⲉⲩⲣ̄ⲛⲁⲃⲉⲡⲉ
ⲁ]ⲛⲁⲕ̄· ⲡⲉⲧⲥⲁⲩⲛⲉ ⲙ̄ⲙⲁⲩ
ⲭⲉ ⲛⲉⲉⲓⲟ ⲛ̄ⲃ̄ⲗⲗⲉ ⲡⲉ ⲁⲩⲱ
26 ⲧⲛⲟⲩ ⲧⲛⲉⲩ ⲁⲃⲁⲗ̄ ⲡⲁⲭⲉⲩ
ⲛⲉⲩ ⲭⲉ ⲉⲩ ⲡⲉⲛ̄ⲧⲁⲩⲉⲉⲩ ⲛⲉⲕ
ⲛ̄ⲧⲁⲩⲟⲩⲉⲛ ⲁⲛⲉⲕⲃⲉⲗ̄ ⲛ̄
27 ⲉⲫ ⲛ̄ⲥⲉ· ⲁⲩⲟⲩⲱⲫⲃ̄ ⲉⲩⲭⲱ
ⲙ̄ⲙⲁⲥ ⲭⲉ ⲁⲉⲓⲟⲩⲱ ⲉⲉⲓⲭⲱ
ⲙ̄ⲙⲁⲥ ⲛⲏⲧⲛ̄ ⲁⲩⲱ ⲙ̄ⲡⲉ
ⲧⲛⲥⲱⲧⲙ̄· ⲉⲩ ⲁⲛ ⲡⲉⲧⲉ
ⲧⲛⲟⲩⲱⲫ ⲥⲱⲧⲙ̄ ⲁⲣⲁⲩ· ⲙⲏ
ⲉⲧⲉⲧⲛⲟⲩⲱⲫ ⲥⲱⲟⲩⲧⲛ̄
28 ⲁⲣ̄ⲙⲁⲑⲏⲧⲏⲥ ⲛⲉⲩ· ⲁⲩ
ⲥⲁⲟⲩⲫ ⲁⲣⲁⲩ ⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ
ⲭⲉ ⲛ̄ⲧⲁⲕ̄ⲡⲉ ⲡⲙⲁⲑⲏⲧⲏⲥ
ⲙ̄ⲡⲉⲧⲙ̄ⲙⲉⲩ· ⲁⲛⲁⲛ ⲁⲉ
ⲁⲛⲁⲛ ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ⲙⲱ
29 ⲩ̈ⲥⲏⲥ· ⲁⲛⲁⲛ ⲧⲛⲥⲁⲩⲛⲉ
ⲭ]ⲉ ⲁⲡⲛⲟⲩⲧⲉ ⲥⲉⲭⲉ ⲙⲛ̄
ⲙⲱ]ⲩ̈ⲥⲏⲥ ⲡⲉⲉⲓ ⲁⲉ ⲛ̄ⲧⲁⲩ

[ⲘⲎ]

ⲧⲛⲥⲁⲩⲛⲉ ⲉⲛ ⲭⲉ ⲟⲩⲁⲃⲁⲗ
30 ⲧⲟⲡⲉ· ⲁⲡⲣⲱⲙⲉ ⲟⲩⲱⲫⲃ̄
ⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲉⲩ ⲭⲉ ⲧⲉ
ⲉⲓ ⲣⲱ ⲟⲩⲛⲧⲉ ⲧⲙⲁⲉⲓⲥⲉ ⲭⲉ
ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉⲧⲉⲧⲛⲥⲁⲩⲛⲉ
ⲉⲛ ⲭⲉ ⲟⲩⲁⲃⲁⲗ̄ ⲧⲟⲡⲉ ⲁⲩ
31 ⲱ ⲁⲩⲟⲩⲉⲛ ⲁⲛⲁⲃⲉⲗ̄ ⲧⲛⲥⲁⲩ
ⲛⲉ ⲁⲉ ⲭⲉ ⲙⲁⲣⲉⲡⲛⲟⲩⲧ[ⲉ
ⲥⲱⲧⲙ̄ ⲁⲛⲣⲉⲩⲣ̄ⲛⲁⲃⲉ·
ⲁⲗⲗⲁ ⲉⲫⲱⲡⲉ ⲉⲩⲣ̄ⲙⲛ̄[ⲛⲟⲩ
ⲧⲉⲡⲉ ⲟⲩⲉⲉ ⲁⲩⲱ ⲉⲩ[ⲉⲓⲣⲉ
ⲙ̄ⲡⲩⲟⲩⲱⲫ ⲫⲁⲣⲉⲩⲥⲱⲧ[ⲙ
32 ⲁ]ⲣⲁⲩ· ⲭⲓⲛⲁⲛⲏⲥⲉ ⲙ̄ⲡⲉ
ⲗⲁⲩⲉ ⲥⲱⲧⲙ̄ ⲭⲉ ⲗⲗⲁⲩⲉ
ⲟⲩⲉⲛ ⲁⲛⲃⲉⲗ̄ ⲛ̄ⲟⲩⲃ̄ⲗⲗⲉ
ⲉⲁⲩⲭⲡⲁⲩ ⲉⲩⲟ ⲛ̄ⲃ̄ⲗ[ⲗⲉ]· >
33 ⲉⲛⲉⲩⲁⲃⲁⲗ ⲉⲛ ⲥⲛ̄ⲡⲛⲟⲩⲧ[ⲉ
ⲡⲉ ⲡⲉⲉⲓ ⲛⲉⲩⲛⲁⲫⲣ̄ⲗⲁⲩⲉ
34 ⲉⲛ ⲛ̄ⲥⲱⲃ̄ ⲡⲉ· ⲁⲩⲟⲩⲱⲫⲃ̄
ⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲉⲩ ⲭⲉ ⲛ̄ⲧⲁⲩ
ⲭⲡⲁⲕ̄ ⲧⲏⲣⲉⲕ ⲥⲛ̄ⲡⲛⲁ
ⲃⲉ ⲁⲩⲱ ⲛ̄ⲧⲁⲕ̄ ⲉⲧⲛⲁ†ⲥⲃⲱ
ⲛⲉⲛ· ⲁⲩⲱ ⲁⲩⲛⲁⲭⲩ ⲁⲃⲁⲗ̄·
35 ⲁⲓⲏⲥ̄ ⲥⲱⲧⲙ̄ ⲭⲉ ⲁⲩⲛⲁⲭⲩ
ⲁⲃⲁⲗ̄ ⲁⲩⲱ ⲛ̄ⲧⲁⲣⲉⲩⲥⲓⲛⲉ
ⲙ̄ⲙⲁⲩ ⲡⲁⲭⲉⲩ ⲛⲉⲩ ⲭⲉ ⲁⲣⲓ
ⲡⲓⲥⲧⲉⲩⲉ ⲁⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱ
36 ⲙⲉ· ⲡⲁⲭⲉⲩ ⲭⲉ ⲡⲭⲁⲉⲓⲥ
ⲛⲓⲙⲡⲉ ⲧⲁⲉⲓⲁ̄ⲡⲓⲥⲧⲉⲩⲉ
37 ⲁⲣⲁⲩ· ⲡⲁⲭⲉ ⲓⲏⲥ̄ ⲛⲉⲩ ⲭⲉ
ⲁⲕⲛⲉⲩ ⲁⲣⲁⲩ· ⲁⲩⲱ ⲡⲉⲧⲥⲉ
ⲭⲉ ⲛⲙⲙⲉⲕ ⲛ̄ⲧⲁⲩ ⳿ⲉ· >
39 ⲛ̄ⲧⲁⲉⲓ ⲁⲛⲁⲕ̄ ⲁⲡⲉⲉⲓⲕⲟ
ⲥⲙⲟⲥ ⲁⲩⲥⲉⲡ̄ ⲭⲉ[ⲕⲁ
ⲥⲉ ⲛⲉⲧⲉⲛⲥⲉⲛⲉⲩ ⲁⲃⲁⲗ [ⲉⲛ

π JEA 13/83
Ā2: 63/155

25 ⲟⲩⲁ has dropped out before ⲁⲛⲁⲕ 2°. 32 ⲉⲁⲩⲭⲡⲁⲩ *sic* l. ⲉⲁⲩⲭⲡⲁⲩ. 34 ⲧⲏⲣⲉⲕ *sic*. 37 ⲥⲉ an interesting survival of the O. Eg. *st.* The whole of v. 38 and the first words of v. 39 are omitted. 39 ⲛⲧⲁⲉⲓ for ⲛⲧⲁⲉⲓⲉⲓ.

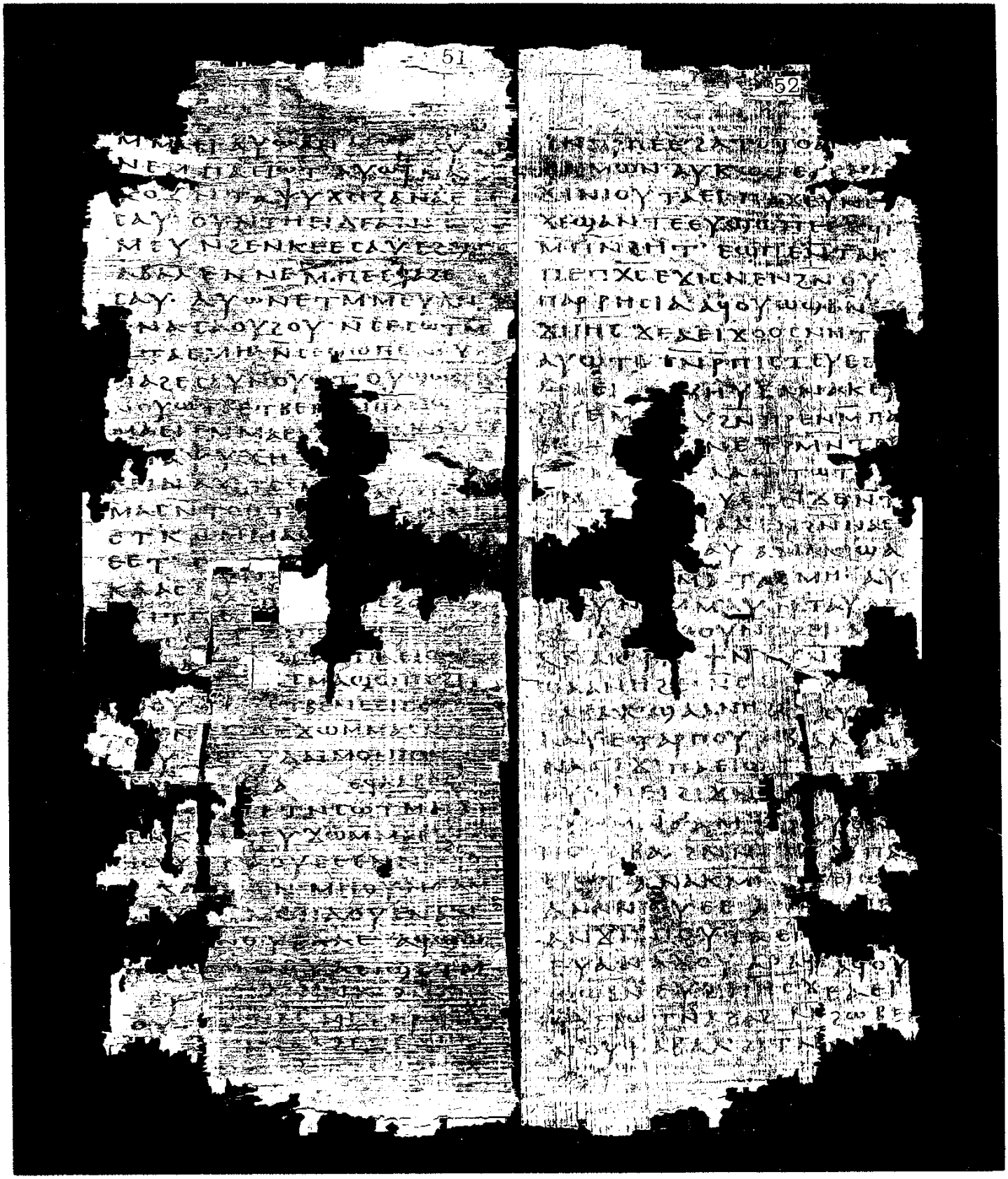
M[Θ]

ϵγanϵγ abaλ' ayω nϵt'
nϵγ abaλ' ncϵωωπϵ nba
40 λϵ· ayϲωtm ϫi2aϵinϵ nnϵ
tnmϵϥ abaλ' 2nmφaρicai
oc ayω πaϫϵγ nϵϥ ϫϵ mh
anan 2ωoγn anan an2ϵn
41 bλλϵ· πaϫϵ ihc nϵγ ϫϵ ϵnϵ
ntωtn 2ϵnbλλϵ nϵmn
naϵϵ aρωtn· †noγ aϵ tϵ
tnϫω mmac ϫϵ tnnϵγ
abaλ' nϵtnnaϵϵ a2ϵ aρϵtϥ·
X 1 2amhn 2amhn †ϫω mmac
nhtn ϫϵ nϵtϵnϥnnhγ
ϵn 2itnnpo a2oγn anϵcaγ
ayω ϵϥoγωtb abaλ' 2ikϵca
nϵtmmϵγ oγcanϫioγϵ
2 nϵ· ayω oγcaneπϵ· nϵtn
nhγ aϵ ntaϥ abaλ' 2itnnpo
ntaϥnϵ πωωc ntϵnϵcaγ.
3 nϵϵi ωaρϵπmnoγt' oγϵn
nϵϥ· ayω ωaρϵnϵcaγ cωtm
aτϵϥcmh· ayω ωaρϵϥmoγ
tϵ anϵcaγ kata πoγρϵn
4 nϥntoγ abaλ' 2otan ϵϥωa
ϵinϵ abaλ' nnϵtϵnωϥ th
poγnϵ ωaρϵϥmaa2ϵ 2atoγ
ϵ2h· ayω ωaρϵnϵcaγ oγ
a2oγ ncωϥ· ϫϵ cϵcaγnϵ
5 ntϵϥcmh· maoγa2oγ ca
oγωmmo· aλλa cϵnaπωt'
abaλ' mmaϥ ϫϵ cϵcaγnϵ
6 ϵn ntcmh nωmmo· †
πap2γmia aϥϫooc nϵγ
ϫiihc nh aϵ mπoγmmϵ
ϫϵγ ϵϥxω mmaγ nϵγ· >

N

7 πaϫϵϥ ϭϵ an nϵγ ϫiihc
ϫϵ 2amhn 2amhn †ϫω m
mac nhtn ϫϵ anak'πϵ
8 πpo nnϵcaγ· oγan nim'
ntaγϵi 2ϵncanxioγϵ
nϵ ayω 2ϵncanϵnϵ· aλ
λa mπϵnϵcaγ cωtm apaγ
9 anak'πϵ πpo· ϵpϵωaoγϵϵ
bωk' a2oγn 2itootϥ ϥna
oγxϵϵi· ayω ϥnabωk' a2oγn
nϥi abaλ' nϥϭinϵ noγ
10 ma mmanϵ· πcanxioγϵ
maϥϵi ϵtbϵ λaγϵ· ϵimhti
ϫϵkaϵϵ ϵϥaxioγϵ· ayω
nϥωωt' ayω nϥtϵϵko·
anak ntaϵi ϫϵkaϵϵ ϵγ
axi noγωωn2· ayω nϵϵ
11 ϫi oγ2oγo· anak'πϵ πωωc
ϵtnanoγϥ· πωωc ϵtna
noγϥ· ωaρϵϥkatϵϥϮγ
12 xh 2anϵϥϵcaγ· πxaϵi
bϵkϵ aϵ ϵtϵoγωωc ϵnπϵ
nϵϵi ϵtϵnωϥ ϵnnϵ nϵ
caγ ωaρϵϥnϵγ aπoγωnω
ϵϥnnhγ· ayω nϥkanϵ
caγ nϥnωt' ayω ωaρϵ
noγωωnω ta[p]noγ nϥ
13 ϫaroγ abaλ' ϫϵ oγxaϵi
bϵkϵnϵ· ayω n[ϥ]paoγω
14 ϵnπϵ 2anϵcaγ· anak
nϵ πωωc ϵtnanoγϥ ayω
†caγnϵ nnωϵi· ayω nω
15 ϵi caγnϵ mmaϵi· kata
ϴϵ ϵtϵπaϵiωt' caγnϵ

40 nϵtnmϵϥ *sic* for nϵtnmmϵϥ. — an2ϵn it is just possible that an is the construct form of anan, but much more likely that it is a blunder and should be deleted. 5 maoγa2oγ *sic* for mayoγa2oγ (neg. consuet.). 6 ϫϵγ *sic* for ϫϵ ϵγ. 9 2itootϥ *sic* l. 2itoot. 10 tϵϵko *sic* apparently error for tϵko. 12 ω superl.


51
52

[ⲚⲀ]

ⲘⲘⲀⲈⲒ· ⲀⲨⲰ ⲀⲚⲀⲔ’ ⲧⲤⲀⲨ
ⲚⲈ ⲘⲡⲀⲈⲒⲰⲦ’ ⲀⲨⲰ ⲧⲚⲀ
ⲔⲞⲨ ⲚⲦⲀⲧⲨⲬⲎ ⲤⲀⲚⲀⲈ
16 ⲤⲀⲨ· ⲞⲨⲚⲦⲎⲈⲒ ⲀⲈ ⲀⲚ ⲘⲘ
ⲘⲈⲨ ⲚⲤⲈⲚⲔⲈⲈⲤⲀⲨ· ⲈⲤⲈⲚ
ⲀⲂⲀⲀ’ ⲈⲚⲚⲈ ⲘⲡⲈⲈⲒⲀⲤⲈ
ⲤⲀⲨ· ⲀⲨⲰ ⲚⲈⲦⲘⲘⲈⲨ ⲀⲚ
ⲧⲚⲀⲤⲀⲞⲨⲤⲞⲨ· ⲚⲤⲈⲤⲰⲦⲘ
ⲀⲦⲀⲤⲘⲎ· ⲚⲤⲈⲰⲘⲞⲚⲈ ⲚⲞⲨ
ⲈⲒⲀⲤⲈⲤⲀⲨ ⲚⲞⲨⲰⲦ’ ⲞⲨⲰⲰⲤ
17 ⲚⲞⲨⲰⲦ’ ⲈⲦⲂⲈ ⲡ[ⲈⲈ]ⲓ ⲡⲀⲈⲒⲰⲦ
ⲘⲀⲈⲒⲈ ⲘⲘⲀⲈⲒ Ⲫ[Ⲉ] ⲧⲚⲀⲔⲞⲨ
ⲚⲦⲀⲧⲨⲬⲎ Ⲫ[Ⲉ]ⲔⲀⲤⲈ ⲀⲚ
18 ⲈⲈⲒ ⲚⲀⲬⲒⲦⲤ· Ⲙ[Ⲛ]ⲗⲀⲨⲈ ⲫⲓ ⲘⲠ
ⲘⲀⲤ ⲚⲦⲞⲞⲦ’ ⲁ[ⲗⲗⲀ ⲗ]ⲚⲀⲔ
ⲈⲦⲔⲰ ⲘⲘⲀⲤ [ⲤⲀⲢⲀⲈⲒ ⲞⲨⲀ
ⲈⲈⲦ’ ⲞⲨⲚ†[ⲦⲈⲯⲞⲨⲤⲒⲀ ⲗ
ⲔⲀⲀⲤ ⲀⲨⲰ ⲞⲨ[Ⲛ†]ⲦⲈⲯⲞⲨⲤⲒⲀ
ⲗ]ⲪⲒⲦⲤ· †ⲈⲚⲦ[Ⲟⲗ]Ⲏ ⲚⲦⲀⲈⲒ
ⲪⲒ]ⲦⲤ ⲀⲂⲀⲀ’ ⲤⲒⲦ[Ⲛ]ⲡⲀⲈⲒⲰⲦ’
19 ⲀⲨ]Ⲱ ⲀⲞⲨⲤⲪ[Ⲓ]ⲤⲘⲀ ⲫⲰⲡⲈ ⲤⲚ
Ⲛ]ⲒⲞⲨⲦⲀⲈⲒ ⲈⲦⲂⲈ ⲚⲈⲈⲒⲤⲈⲪⲈ·
20 Ⲛ[Ⲉ]ⲨⲚⲤⲀⲤ ⲀⲈ ⲬⲰ ⲘⲘⲀⲤ ⲚⲤⲎ
ⲦⲞⲨ ⲪⲈ ⲞⲨⲀⲀⲒⲘⲞⲚⲒⲞⲚ ⲡⲈ
ⲦⲚⲘⲘⲈⲨ· ⲗ[ⲨⲰ] ⲈⲨⲗⲀⲂⲈ· Ⲉ
ⲦⲂⲈ] ⲈⲨ ⲦⲈⲦⲚⲤⲰⲦⲘ ⲀⲢⲀⲨ·
21 Ⲥ]ⲈⲚⲔ[Ⲁ]ⲨⲈ ⲈⲨⲬⲰ ⲘⲘⲀⲤ ⲬⲈ ⲚⲈ
ⲈⲒⲤ[Ⲉ]Ⲫ[Ⲉ] ⲚⲀⲞⲨⲈⲈ ⲈⲚⲚⲈ ⲈⲢⲞ
Ⲛ]ⲀⲀ[Ⲓ]ⲘⲰⲚ· ⲘⲎ ⲞⲨⲚⲞⲀⲘ’
ⲚⲞⲨⲀⲀⲒⲘⲰⲚ ⲀⲞⲨⲈⲚ ⲀⲚ
22 ⲂⲈⲗ] ⲚⲞⲨⲃⲗⲗⲈ· ⲀⲢⲰⲰ
ⲡⲈ ⲀⲈ ⲤⲚⲠⲞⲨⲀⲈⲒⲰ ⲈⲦⲘ
ⲘⲈⲨ ⲬⲒⲡⲬⲒⲀⲈⲒⲔ’ ⲤⲚⲞⲒⲈ
Ⲣ]ⲞⲨⲤⲀⲗⲎⲘ’ ⲚⲈⲦⲠⲢⲰⲦⲈ·
23 ⲀⲨⲰ Ⲛ]ⲈⲢⲘⲀⲀⲤⲈ ⲡⲈ ⲬⲒⲒⲎⲤ

[ⲚⲂ]

ⲤⲚⲠⲢⲠⲈⲈ· ⲤⲀⲦⲤⲦⲞⲀ Ⲛ[ⲤⲞ
24 ⲗⲞⲘⲰⲚ· ⲀⲨⲔⲰⲦⲈ ⲟⲈ ⲀⲢⲀⲢ
ⲬⲒⲚⲒⲞⲨⲦⲀⲈⲒ· ⲡⲀⲬⲈⲨ ⲚⲈ[Ⲣ
ⲬⲈ ⲫⲀⲚⲦⲈⲈⲨ ⲫⲰⲡⲈ ⲈⲔⲢⲒ
ⲘⲠⲚⲤⲎⲦ’ ⲈⲫⲰⲡⲈ ⲚⲦⲀⲔ’
ⲡⲈ ⲡⲬⲤ ⲈⲬⲒⲈ ⲚⲈⲚ ⲤⲚⲞⲨ
25 ⲡⲀⲢⲢⲎⲈⲒⲀ· ⲀⲢⲞⲨⲰⲫⲃ ⲚⲈⲨ
ⲬⲒⲒⲎⲤ ⲬⲈ ⲀⲈⲒⲬⲞⲞⲈ ⲚⲎⲦⲚ
ⲀⲨⲰ ⲦⲈⲦⲚⲢⲠⲒⲤⲦⲈⲨⲈ Ⲉ[Ⲛ
ⲀⲢⲀⲈⲒ[·] Ⲛ[Ⲥ]ⲂⲎⲨⲈ ⲀⲚⲀⲔ Ⲉⲧ
ⲈⲒⲢⲈ Ⲙ[Ⲙ]ⲀⲨ ⲤⲚⲠⲢⲈⲚ ⲘⲠⲀ
ⲈⲒⲰⲦ [ⲚⲈ]ⲈⲒ ⲚⲈⲦⲢⲘⲚⲦⲢⲈ
26 Ⲉ]ⲦⲂ[ⲎⲦ· Ⲁⲗ]ⲗⲀ ⲚⲦⲰⲦⲚ ⲦⲈ
ⲦⲚ[ⲢⲠⲒⲤⲦ]ⲈⲨⲈ ⲈⲚ ⲬⲈ ⲚⲦ[Ⲱ
ⲦⲚ [ⲤⲈⲚⲀ]ⲃⲀⲀ’ ⲈⲚ ⲤⲚⲚⲀⲈ
27 ⲤⲀⲨ· ⲚⲀⲈⲈ]ⲀⲨ ⲀⲚⲀⲔ’ ⲫⲀ
ⲢⲞⲨⲤⲰⲦ]Ⲙ ⲀⲦⲀⲤⲘⲎ· ⲀⲨⲰ
†ⲤⲀⲨⲚ[Ⲉ] ⲘⲘⲀⲨ ⲚⲦⲀⲨ ⲀⲈ
28 ⲤⲈⲚⲀⲞ[ⲨⲀ]ⲤⲞⲨ ⲚⲤⲰⲈⲒ· ⲁ[ⲨⲰ
ⲀⲚⲀⲔ’ †Ⲛ[ⲁ]† ⲚⲈⲨ ⲚⲞ[ⲨⲰⲰⲚⲤ
ⲫⲀ ⲀⲚⲤⲤⲈ· ⲚⲤⲈⲦⲘⲤⲈ[
Ⲉ ⲀⲂⲀⲀ’ ⲫⲀ ⲀⲚⲤⲤⲈ ⲀⲨⲰ Ⲛ[Ⲉ
ⲗⲀⲨⲈ ⲦⲀⲢⲠⲞⲨ ⲀⲂⲀⲀ’ ⲤⲚ
29 ⲚⲀⲫⲒⲬ’ ⲡⲀⲈⲒⲰⲦ ⲚⲦⲀⲩ [ⲦⲈ
ⲈⲨ ⲚⲎⲈⲒ ⲤⲒⲬⲚⲞⲨⲀ[Ⲛ ⲚⲒⲘ
ⲀⲨⲰ ⲘⲚⲫⲀⲘ’ ⲚⲀⲀⲨⲈ ⲁ[ⲦⲀⲢ
ⲠⲞⲨ ⲀⲂⲀⲀ ⲤⲚⲚⲫⲒⲬ ⲘⲠⲀ
30 ⲈⲒⲰⲦ’ ⲀⲚⲀⲔ ⲘⲚⲡⲀⲈⲒⲰⲦ
31 ⲀⲚⲀⲚ ⲞⲨⲈⲈ· ⲀⲨⲩⲒ ⲰⲚⲈ
ⲀⲚ ⲬⲒⲚⲒⲞⲨⲦⲀⲈⲒ [ⲬⲈⲔⲀⲤⲈ
32 ⲈⲨⲀⲚⲀⲬⲞⲨ ⲀⲢⲀⲩ· ⲀⲨⲞⲨⲰ
ⲫⲃ ⲚⲈⲨ ⲬⲒⲒⲎⲤ ⲬⲈ ⲀⲈⲒ
ⲦⲤⲈⲃⲰⲦⲚ ⲀⲤⲀⲤ ⲚⲤⲰⲃ ⲈⲚ[ⲁ
ⲚⲞⲨⲩ ⲀⲂⲀⲀ’ ⲤⲒⲦⲚⲚ[ⲀⲈⲒⲰⲦ

15 ⲡⲀⲈⲒⲰⲦ 2° *sic.* 16 ⲡⲈⲈⲒⲀⲤⲈⲤⲀⲨ the scribe first wrote ⲡⲈⲈⲩ by mistake, crossed out ⲩ with a diagonal line and wrote ⲓ over it. — ⲞⲨⲈⲒⲀⲤⲈⲤⲀⲨ, ⲞⲨⲈⲒ for ⲞⲨ cf. VII 28 note. 19 ⲤⲬⲒⲤⲘⲀ the base line of the Ⲭ still remains, the rest of the letter is effaced, cf. IX 16. 21 ⲈⲨⲬⲰ *sic.* 28 ⲦⲘⲤⲈ . . . Ⲉ, ⲤⲀⲈⲒⲈ would be expected here, but it is difficult to read ⲁ after Ⲥ. — Ⲛ[Ⲉ or perhaps Ⲙ[Ⲛ. 29 ⲤⲒⲬⲚ *sic.* 32 ⲈⲚⲀⲚⲞⲨⲩ *sic* l. -ⲚⲞⲨⲞⲨ.

ⲚⲒⲄ

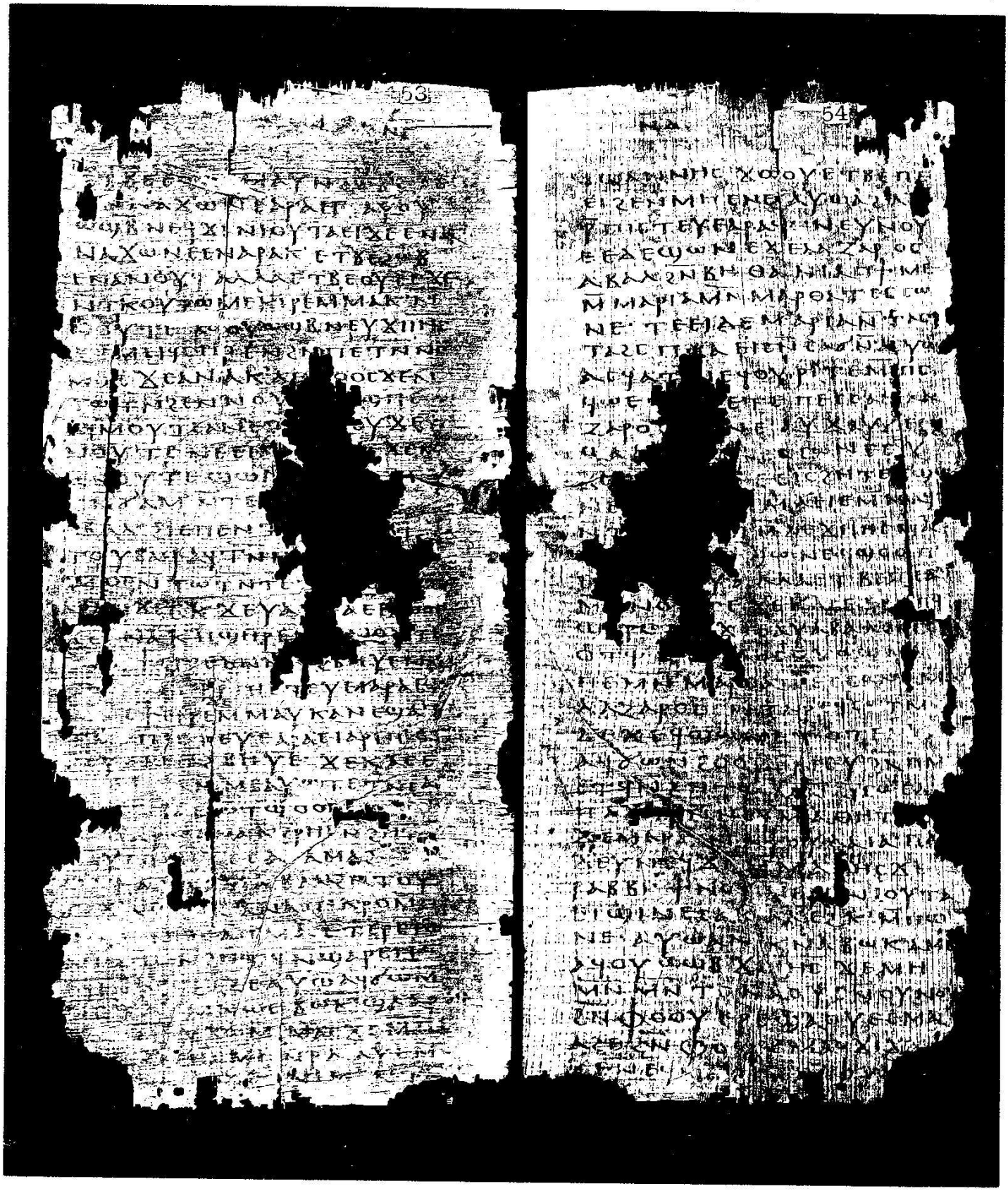
ⲉⲧⲃⲉ ⲉⲱ ⲙ̄ⲙⲁⲩ ⲛ̄ϩⲱⲃ ⲉⲧⲉ
33 ⲧ]ⲛ̄ⲛⲁⲭ'ⲱⲛⲉ ⲁⲣⲁⲉⲓ· ⲁⲩⲟⲩ
ⲱⲱ̄ⲃ ⲛⲉϥ ⲭⲓⲛⲓⲟⲩⲧⲁⲉⲓ ⲭⲉ ⲉⲛⲁ
ⲛⲁⲭ'ⲱⲛⲉ ⲉⲛ ⲁⲣⲁⲕ' ⲉⲧⲃⲉ ϩⲱⲃ
ⲉⲛⲁⲛⲟⲩϥ· ⲁⲗⲗⲁ ⲉⲧⲃⲉ ⲟⲩⲉⲉ ⲭⲉ
ⲛ̄ⲧⲕⲟⲩⲣⲱⲙⲉ ⲕⲓⲣⲉ ⲙ̄ⲙⲁⲕ ⲛ̄
34 ⲛⲟⲩⲧⲉ· ⲁϥⲟⲩⲱⲱ̄ⲃ ⲛⲉⲩ ⲭⲓⲓⲏⲥ
ⲭⲉ ⲙⲏ ϥⲥⲏϩ ⲉⲛ ϩⲛ̄ⲛⲉⲧⲛ̄ⲛⲟ
ⲙⲟⲥ ⲭⲉ ⲁⲛⲁⲕ' ⲁⲉⲓ[ⲭ]ⲟⲟⲥ ⲭⲉ ⲛ̄
35 ⲧⲱⲧⲛ̄ ϩⲉⲛⲛⲟⲩ[ⲧⲉ· ⲉ]ⲱⲡⲉ
ⲁϥⲙⲟⲩⲧⲉ ⲁⲛⲉⲧ[ⲙ̄ⲙ]ⲉⲩ ⲭⲉ
ⲛⲟⲩⲧⲉ ⲛⲉⲉⲓ ⲛ̄[ⲧⲁⲡⲥ]ⲉⲭⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲱⲱⲡ[ⲉ ⲱⲗ ⲁⲣ]ⲁⲩ ⲁⲩⲱ
ⲙⲛ̄ⲟⲁⲙ' ⲛ̄ⲧⲉ[ⲧⲅⲣⲁⲫⲏ ⲃⲱⲗ
36 ⲁⲃⲁⲗ' ϩⲓⲉ ⲡⲉⲛⲧ[ⲁⲡⲉⲓⲱ]ⲧ
ⲧⲟⲩⲃⲁϥ ⲁϥⲧⲛ̄ⲛ[ⲁⲟⲩϥ ⲁⲡⲕⲟ
ⲥⲙⲟⲥ ⲛ̄ⲧⲱⲧⲛ̄ ⲧⲉⲧ[ⲛⲭⲱ ⲙ̄]ⲙⲁⲥ
ⲁⲣⲁϥ ⲭⲉ ⲉⲕⲭⲉⲩⲗ [ⲭ]ⲉ ⲁⲉⲓⲭⲟⲟⲥ
ⲭⲉ ⲁⲛⲁⲕ ⲡⲱϩⲣⲉ [ⲙ̄ⲡ]ⲛⲟⲩⲧⲉ·
37 ⲉⲱⲡⲉ ϯⲉⲓⲣⲉ ⲉⲛ ⲛ̄ⲛϩⲃⲏⲩⲉ ⲙ̄ⲡⲗ
ⲉⲓⲱⲧ' ⲙ̄ⲡⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲉⲓ·
38 ⲉⲱⲡⲉ ϯⲉⲓⲣⲉ ⲙ̄ⲙⲁⲩ ⲕⲁⲛ ⲉⲱⲁⲧⲉ
ⲧⲙ̄ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲉⲓ ⲁⲣⲓⲡⲓⲥ
ⲧⲉⲩⲉ ⲁⲛⲁϩⲃⲏⲩⲉ· ⲭⲉⲕⲁⲥⲉ
ⲉ]ⲧⲉⲧⲛⲁⲙⲙⲉ ⲁⲩⲱ ⲧⲉⲧⲛⲥⲁⲩ
ⲛ]ⲉ ⲭⲉ ⲡⲁⲉ[ⲓ]ⲱⲧ ⲱⲟⲟⲡ ϩⲣ[ⲏⲩ] ⲛ̄
ϩ]ⲏⲧ' ⲁⲩⲱ ⲁⲛⲁⲕ ϩⲣⲏⲩ ⲛ̄ϩⲏⲧϥ
39 ⲛⲉⲩⲱⲓⲛⲉ ⲁⲉ ⲥⲁⲁⲙⲁϩⲧ[ⲉ ⲙ̄
ⲙⲁϥ· ⲁⲩⲱ ⲁϥⲓ ⲁⲃⲁⲗ' ϩⲛ̄ⲧⲟⲩ
40 ⲃⲓⲭ' ⲁϥⲃⲱⲕ ⲁⲛ ⲁⲡⲓⲕⲣⲟ ⲙ̄ⲡⲓ
ⲟⲣⲁⲁⲛⲏⲥ ⲁⲡⲙⲁ ⲉⲧⲉⲣⲉⲓ̈ⲱ
ⲁⲛⲛⲏⲥ ⲛ̄ϩⲏⲧϥ ⲛ̄ⲱⲁⲣⲉⲡ'
ⲉϥⲣ̄ⲃⲁⲡⲧⲓⲍⲉ ⲁⲩⲱ ⲁϥⲟⲱ ⲙ̄
41 ⲙⲉⲩ· ⲁⲩⲙⲏⲱⲉ ⲃⲱⲕ' ⲱⲗ ⲁⲣⲁϥ
ⲁⲩⲱ ⲛⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ ⲙ̄ⲡⲉ
ⲓ̈ⲱ]ⲁⲛⲛⲏⲥ ⲙⲉⲛ ⲣ̄ⲗⲁⲩⲉ ⲙ̄
ⲙⲁⲉ]ⲓⲛ· ⲥⲉⲭⲉ ⲛⲓⲙ' ⲛⲧⲁ

ⲚⲀ

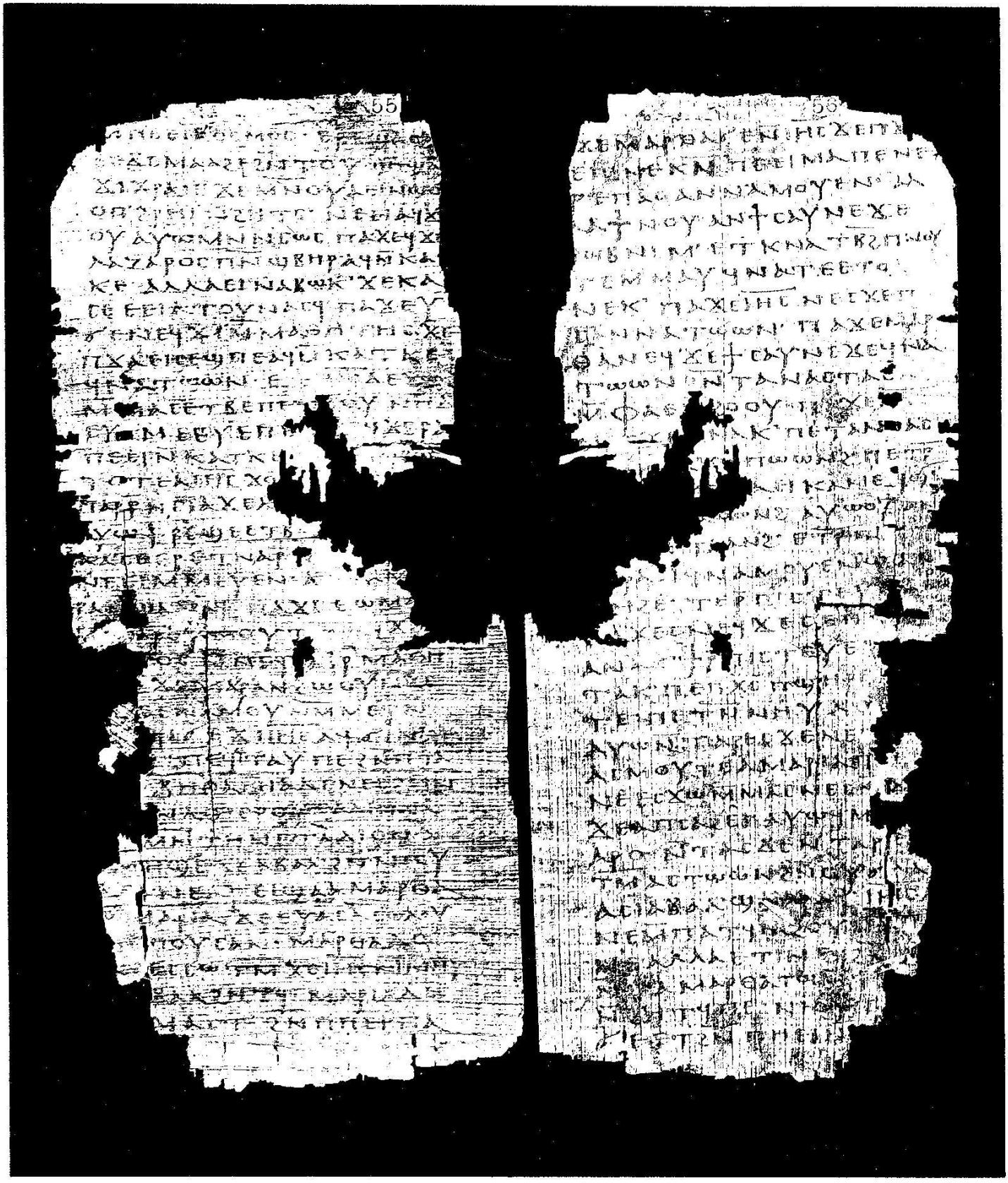
ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲭⲟⲟⲩ ⲉⲧⲃⲉ ⲡⲉ
42 ⲉⲓ ϩⲉⲛⲙⲏⲉⲛⲉ· ⲁⲩⲱ ⲁϩⲁ[ϩ
XI 1 ⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁϥ· ⲛⲉⲩⲛ̄ⲟⲩ
ⲉⲉ ⲁⲉ ⲱⲱⲛⲉ ⲭⲉ ⲗⲁⲍⲁⲣⲟⲥ
ⲁⲃⲁⲗ' ϩⲛ̄ⲃⲏⲑⲁⲛⲓⲁ ⲡ†ⲙⲉ
ⲙ̄ⲙⲁⲣⲓⲁ ⲙⲛ̄ⲙⲁⲣⲑⲁ ⲧⲉⲥⲥⲱ
2 ⲛⲉ· ⲧⲉⲉⲓ ⲁⲉ ⲙⲁⲣⲓⲁ ⲛ̄ⲧⲁⲥ
ⲧⲁϩⲥⲡⲭⲁⲉⲓⲥ ⲛ̄ⲥⲁⲟⲛ̄· ⲁⲩⲱ
ⲁⲥϥⲁⲧⲛⲉϥⲟⲩⲣⲓⲧⲉ ⲙ̄ⲡⲥ
ϥⲱⲉ· [ⲧⲏ] ⲉⲧⲉⲡⲉⲥⲥⲁⲛ ⲗⲁ
3 ⲍⲁⲣⲟⲥ [ⲱⲱ]ⲛⲉ· ⲁⲩⲭⲁⲩ ⲟⲉ
ⲱⲗ ⲁ[ⲣⲁϥ ⲭⲓ]ⲛⲉϥⲥⲱⲛⲉ ⲉⲩ
ⲭⲱ ⲙ̄[ⲙⲁⲥ ⲭ]ⲉ ⲉⲓⲥϩⲛⲧⲉ [ϥ]ⲱⲱ
ⲛⲉ [ⲭⲓⲡⲉⲧ]ⲕⲙⲁⲉⲓⲉ ⲙ̄ⲙⲁϥ·
4 ⲛ̄ⲧ[ⲁⲣⲉϥⲥⲱ]ⲧⲙ̄ ⲁⲉ ⲭⲓⲓⲏⲥ ⲡⲁ
ⲭⲉϥ ⲭⲉ ⲡ]ⲉⲉⲓ ⲱⲱⲛⲉ ϥⲱⲟⲟⲡ'
ⲉ[ⲛ ⲁⲡⲙⲟ]ⲩ· ⲁⲗⲗⲁ ⲉⲧⲃⲉ ⲡⲉⲁⲩ
ⲙ̄[ⲡ]ⲛⲟ[ⲩ]ⲧⲉ ⲭⲉⲕⲁⲥⲉ ⲉⲣ[ⲉ]ⲡϥ
ⲱϩⲣⲉ ⲛ̣[ⲁ]ⲭⲓⲉⲁⲩ ⲁⲃⲁⲗ' ϩⲓⲧⲟ
5 ⲟⲧϥ· ⲛⲉⲣ̣[ⲉ]ⲓⲏⲥ ⲟⲩⲱⲱ ⲙⲁⲣⲓⲁ
ⲡⲉ ⲙⲛ̄ⲙⲁⲣⲑⲁ ⲧⲉⲥⲥⲱⲛⲉ ⲙⲛ̄
6 ⲗⲁⲍⲁⲣⲟⲥ· ⲛ̄ⲧⲁⲣⲉϥⲥⲱⲧⲙ̄
ⲁⲉ ⲭⲉ ϥⲱⲱⲛⲉ ⲧⲟⲧⲉ ⲙⲉⲛ
ⲁϥⲫ ⲛ̄ϩⲟⲟⲩ ⲥⲛⲉⲩ ϩⲛ̄ⲡⲙⲁ
7 ⲉⲧϥⲛ̄ϩⲏⲧϥ· ⲙⲛ̄ⲛⲥⲱⲥ ⲁⲉ
ⲡⲁⲭⲉϥ ⲛ̄ⲛⲉϥⲙⲁⲑⲏⲧ[ⲏⲥ
8 ⲭⲉ ⲙⲁⲣⲁⲛ ⲁ†ⲟⲩⲁⲁⲓⲁ· ⲡⲁ
ⲭⲉⲩ ⲛⲉϥ ⲭⲓⲙ̄ⲙⲁⲑⲏⲥ ⲭⲉ
ⲣⲁⲃⲃⲓ· †ⲛⲟⲩ ⲛⲉⲣⲉⲛⲓⲟⲩⲧⲁ
ⲉⲓ ⲱⲓⲛⲉ ⲥⲁⲕⲁⲗⲉϩⲕ' ⲙⲡⲱ
ⲛⲉ· ⲁⲩⲱ ⲁⲛ ⲕⲛⲁⲃⲱⲕ' ⲁⲙⲉ[ⲩ
9 ⲁϥⲟⲩⲱⲱ̄ⲃ ⲭⲓⲓⲏⲥ ⲭⲉ ⲙⲏ
ⲙⲛ̄ⲙⲛ̄ⲧⲥⲛⲁⲟⲩⲥ ⲛ̄ⲟⲩⲛⲟⲩ
ϩⲛ̄ⲫⲟⲟⲩ ⲉⲣⲉⲱⲁⲟⲩⲉⲉ ⲙⲁ
ⲁϩⲉ ϩⲛ̄ⲫⲟⲟⲩ ⲙⲁϥⲭⲓⲭⲣⲁⲡ
ⲭⲉ ⲛⲉϥⲛⲉⲩ ⲡⲉ ⲁⲡⲟⲩⲁ[ⲉⲓⲛ

33 ⲟⲩⲉⲉ *sic*. 37 Before ⲁⲣⲁⲉⲓ is an ⲓ struck out; perhaps the scribe began writing ⲛⲏⲉⲓ. 38 ⲁⲉ superl. — ⲉⲱⲁⲧⲉ *sic* l. ⲉⲣⲱⲁⲧⲉⲧⲛ̄. 2 ⲧⲉⲉⲓ ⲁⲉ, probably the copula ⲧⲉ has dropped out here. — [ⲧⲏ] uncertain, space for two letters only in the lac. 3 ⲉⲓⲥϩⲛⲧⲉ is preceded by ⲡⲭⲁⲉⲓⲥ in all other texts. 8 ⲏⲧ superl. 9 ⲛⲉϥⲛⲉⲩ *sic*.

53 54



55 56



[ⲛⲉ] [ⲛⲥ]

10 ⲙⲡⲉⲑⲉⲓⲕⲟⲥⲙⲟⲥ· ⲉⲣⲉⲱⲗⲟⲩ ⲭⲉ ⲙⲁⲣⲑⲁ ⲫⲉ ⲛⲓⲏⲥ ⲭⲉ ⲡⲭ[ⲗ
ⲉⲃ ⲗⲉ ⲙⲁⲁ2ⲉ ⲉⲛⲧⲟⲩⲱⲏ ⲱⲗ[ⲣⲉⲩ ⲉⲓⲥ ⲛⲉⲕⲛⲡⲉⲑⲓⲙⲁ ⲡⲉ ⲛⲉ
ⲭⲓⲭⲣⲁⲡ' ⲭⲉ ⲙⲛⲟⲩⲁⲉⲓⲛ ⲱⲟ 22 ⲣⲉⲡⲁⲥⲁⲛ ⲛⲁⲙⲟⲩ ⲉⲛ· ⲗⲗ
11 ⲟⲡ' 2ⲣⲏⲓ ⲛ2ⲏⲧⲥ· ⲛⲉⲉⲓ ⲁⲩⲭ[ⲟ ⲗⲗ ⲧⲛⲟⲩ ⲁⲛ ⲧⲥⲁⲩⲛⲉ ⲭⲉ
ⲟⲩ· ⲁⲩⲱ ⲙⲛⲛⲥⲱⲥ ⲡⲁⲭⲉⲩ ⲭⲉ 2ⲱⲃ ⲛⲓⲙ' ⲉⲧⲕⲛⲁⲧⲃ2ⲡⲛⲟⲩ
ⲗⲁⲍⲁⲣⲟⲥ ⲡⲛⲱⲃⲏⲣ ⲁⲩⲛⲕⲁ[ⲧ ⲧⲉ ⲙⲙⲁⲩ ⲩⲛⲁⲧⲉⲉⲧⲟⲩ
ⲕⲉ· ⲗⲗⲗ ⲉⲓⲛⲁⲃⲱⲕ' ⲭⲉⲕⲁ 23 ⲛⲉⲕ' ⲡⲁⲭⲉ ⲓⲏⲥ ⲛⲉⲥ ⲭⲉ ⲛⲉ
12 ⲥⲉ ⲉⲉⲓⲁⲧⲟⲩⲛⲁⲥⲩ· ⲡⲁⲭⲉⲩ 24 ⲥⲁⲛ ⲛⲁⲧⲱⲱⲛ· ⲡⲁⲭⲉ ⲙⲁⲣ
ⲟⲉ ⲛⲉⲩ ⲭⲓⲙⲙⲁⲑⲏⲧⲏⲥ ⲭⲉ ⲑⲁ ⲛⲉⲩ ⲭⲉ ⲧⲥⲁⲩⲛⲉ ⲭⲉ ⲩⲛⲁ
ⲡⲭⲁⲉⲓⲥ ⲉⲱⲡⲉ ⲁⲩⲛⲕⲁⲧⲕⲉ ⲧⲱⲱⲛ 2ⲛⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ
13 ⲩⲛⲁⲧⲱⲱⲛ· ⲉⲣⲉⲓⲏⲥ ⲁⲉ ⲭⲱ 25 ⲙⲫⲁⲉ ⲛ2ⲟⲟⲩ· ⲡⲁⲭⲉ ⲓⲏⲥ
ⲙⲙⲁⲥ ⲉⲧⲃⲉ ⲡⲉⲩⲙⲟⲩ· ⲛⲏ ⲁ[ⲉ ⲛⲉⲥ ⲭⲉ ⲁⲛⲁⲕ'ⲡⲉ ⲧⲁⲛⲁⲥ
ⲉⲩⲙⲉⲉⲩⲉ ⲡⲉ ⲭ[ⲉ] ⲉⲩⲭⲉⲣⲁ ⲧⲁⲥⲓⲥ ⲁⲩⲱ ⲡⲱⲱⲛ2· ⲡⲉⲧⲣ̄
ⲡⲉⲉⲓ ⲛⲕⲁⲧⲕⲉ ⲛ̄ⲧ[ⲉ]ⲡⲱⲃⲱ ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣ]ⲁⲉⲓ ⲕⲁⲛ ⲉⲩⲱⲗ
14 ⲧⲟⲧⲉ ⲁⲓⲏⲥ ⲭⲟ[ⲟⲥ ⲛⲉⲩ 2ⲛⲟⲩ 26 ⲙⲟⲩ ⲩⲛ]ⲁⲱⲱⲛ2· ⲁⲩⲱ ⲟⲩⲁⲛ
ⲡⲁⲣⲣⲏⲥⲓⲁ ⲭⲉ ⲗ[ⲁⲍⲁⲣⲟⲥ ⲁⲩⲙⲟⲩ ⲛⲓⲙ] ⲉⲧⲁⲁⲛ2· ⲉⲧⲣ̄ⲡⲓⲥⲧⲉⲩⲉ
15 ⲗ]ⲩⲱ ⲧⲣⲉⲱⲉ ⲉⲧⲃ[ⲉⲑⲏⲛⲉ ⲭⲉ ⲗ]ⲣⲁⲉⲓ ⲩⲛⲁⲙⲟⲩ ⲉⲛ ⲱⲗ ⲗ
ⲕⲁⲥⲉ ⲉⲣⲉⲧⲛⲁⲣ̄ⲡ[ⲓⲥⲧⲉⲩⲉ ⲭⲉ ⲛⲏ2ⲉ· ⲧⲉⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁ[ⲉⲓ
ⲛⲉⲉⲓ ⲙⲙⲉⲩ ⲉⲛ· ⲗⲗⲗⲁ ⲙ[ⲗ 27 ⲡⲁⲭⲉⲥ ⲛⲉⲩ ⲭⲉ ⲥⲉ ⲡⲭⲁ[ⲉ]ⲓⲥ
16 ⲣⲁⲛ ⲱⲗ ⲁⲣⲁⲩ· ⲡⲁⲭⲉ ⲑⲱⲙⲁ[ⲥ ⲁⲛⲁⲕ' ⲧⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲭ[ⲉ ⲛ̄
ⲡⲉⲱⲁⲣⲟⲩⲙⲟⲩⲧⲉ ⲁⲣⲁⲩ ⲭⲉ [ⲁⲓ ⲧⲁⲕ'ⲡⲉ ⲡⲭⲥ ⲡⲱⲏⲣⲉ ⲙ̄[ⲡⲛⲟⲩ
ⲁⲩ]ⲙⲟⲥ ⲛⲛⲉⲩⲱⲃⲣⲙⲁⲑⲏ ⲧⲉ· ⲡⲉⲧⲛ̄ⲛⲏⲩ ⲁⲡⲕ[ⲟⲥⲙⲟⲥ
ⲧⲏⲥ] ⲭⲉ ⲙⲁⲣⲁⲛ 2ⲱⲟⲩⲛ ⲭⲉ 28 ⲁⲩⲱ ⲛ̄ⲧⲁⲣⲉⲥⲭⲉⲛⲉⲉ[ⲓ ⲁⲥⲃⲱⲕ
17 ⲕⲁⲥ]ⲉ ⲉⲛⲁⲙⲟⲩ ⲛ̄ⲙⲙⲉⲩ· ⲛ̄ ⲁⲥⲙⲟⲩⲧⲉ ⲁⲙⲁⲣⲓⲁ ⲧⲉ[ⲥⲥⲱ
ⲧⲁⲣⲉ]ⲩⲓ ⲟⲉ ⲭⲓⲏⲥ ⲗⲩⲟⲓⲛⲉ ⲛⲉ ⲉⲥⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲉⲥ ⲛ̄ⲭ[ⲓⲟⲩⲉ
ⲙ̄]ⲙⲁⲩ ⲉⲡⲉⲩ̣ⲧⲁⲩⲡⲉ 2ⲛⲡⲧⲁ ⲭⲉ ⲁⲡⲥⲁ2 ⲉⲓ· ⲁⲩⲱ ⲩⲙ[ⲟⲩⲧⲉ
18 ⲫⲟ]ⲥ· ⲃⲏⲑⲁⲛⲓⲁ ⲁⲉ ⲛⲉⲥ2ⲏⲛ 29 ⲁⲣⲟ· ⲛ̄ⲧⲁⲥ ⲁⲉ ⲛ̄ⲧⲁⲣⲉ̣[ⲥⲥⲱ
ⲁ2ⲟⲩ]ⲛ ⲁⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ' ⲛ̄ ⲧ̄ⲙ ⲁⲥⲧⲱⲱⲛ 2ⲛⲟⲩⲟⲗⲗ[ⲙ
ⲛⲁ]ⲙⲛ̄ⲧⲏ ⲛ̄ⲥⲧⲁⲗⲓⲟⲛ· > 30 ⲁⲥⲓ ⲗⲃⲁⲗ' ⲫⲗ ⲁⲣⲁⲩ· ⲓⲏⲥ ⲁ̣[ⲉ
19 ⲟⲩ]ⲙⲏⲫⲉ ⲁⲉ ⲗⲃⲁⲗ' 2ⲛⲛⲓⲟⲩ ⲛⲉⲙⲡⲁⲧⲩⲓ ⲁ2ⲟⲩⲛ ⲁⲡ[ⲧ
ⲧ]ⲁⲉⲓ ⲛⲉⲁⲩⲉⲓ ⲫⲁ ⲁⲙⲁⲣⲑⲁ ⲙⲉ ⲗⲗⲗⲁ ⲉⲧⲓ ⲛⲉⲩ2ⲛ̄ⲡ[ⲙⲁ
ⲙ̄]ⲛ̄ⲙⲁⲣⲓⲁ ⲭⲉ ⲉⲩⲁⲥⲭⲥⲱⲗⲟⲩ ⲛ̄ⲧⲁⲙⲁⲣⲑⲁ ⲧⲱⲙ̄ⲧ' [ⲁⲣⲁⲩ
20 ⲉⲧ]ⲃⲉ ⲡⲟⲩⲥⲁⲛ· ⲙⲁⲣⲑⲁ ⲁⲉ 31 ⲛ̄2ⲏⲧⲩ ⲡⲉ· ⲛⲓⲟⲩⲧ[ⲁⲉⲓ
ⲛ̄ⲧ]ⲁⲣⲉⲥⲥⲱⲧⲙ ⲭⲉ ⲓⲏⲥ ⲛⲛⲏⲩ ⲟⲉ ⲉⲧ2ⲛⲡⲏⲉⲓ ⲛ̄[ⲙⲙⲉⲥ
ⲁⲥⲓ ⲁ]ⲃⲁⲗ 2ⲏⲧⲩ· ⲙⲁⲣⲓⲁ ⲁⲉ
21 ⲛⲉⲥ2]ⲙⲁⲥⲧ' 2ⲛⲡⲏⲉⲓ· ⲡⲁ

13 ⲉⲣⲉ *sic* qu. l. ⲛⲉⲣⲉ. — ⲁ.[ⲉ probably ⲛ should be added at the end of the line to form the imperfect ⲛⲉⲩⲙⲉⲉⲩⲉ. — ⲭⲉⲣⲁ there may have been another letter or two at the end of the line but probably not; ⲡⲉⲉⲓ suggests that ⲉⲧⲃⲉ (cf. boh. and greek) has dropped out before ⲛⲕⲁⲧⲕⲉ but perhaps it is a corrupt form of the sah. reading here. 17 ⲩ superl. 18 [ⲛⲁ] doubtful, space only for two letters in the lac. 26 ⲁⲣⲁⲉⲓ, the scribe wrote ⲁⲛⲉⲉⲓ, drew a line through ⲛⲉ and wrote ⲣⲁ above it. 28 [ⲃⲱⲕ] is uncertain.

NZ

ΑΥΩ ΘΤCΑΛCΛ ΜΜΑC· ΝΤΑ
ΡΟΥΝΘΥ ΑΜΑΡΙΑ ΧΕ ΑCΤΩΩΝ
ϩΝΟΥϭΛΑΜ' ΑCΙ ΑΒΑΛ' ΑΥΟΥ
ΑϩΟΥ ΝCΩC ΘΥΧΩ ΜΜΑC ΧΕ
ΘCΑΒΩΚ ΑΒΑΛ' ΑΠΤΑΦΟC ΑΡΙΜΕ·
32 Μ]ΑΡΙΑ ϭΕ ΝΤΑΡΕCΙ ΑΒΑΛ' ΑΠΜΑ
ΕΤΘΙΗC ΝϩΗΤϥ· ΑΥΩ ΑCΝΘΥ
ΑΡΑϥ· ΑCΝΑΧC [2]ΑΝΘϥΟΥΡΙΤΕ
ΘCΧΩ ΜΜΑC ΝΘϥ ΧΕ ΠΧΑΘΙC
ΝϩΚΜΠΘΘΙΜΑ ΝΘΡΕΠΑCΑΝ
33 ΝΑ]ΜΟΥ ΘΝ· ΙΗC ϭΕ ΝΤΑΡΕϥ
ΝΘΥ ΑΡΑC ΘCΡΙΜΕ [Α]ΥΩ ΝΙΟΥ
ΤΑΘΙ ΝΤΑΥΕΙ ΝΜΜΕC ΕΥΡΙΜΕ
ΑΥΩ ΑϥΩΤΑΡΤΡ ϩΝ[ΠΠΝΑ] ΝΘΕ
34 ΝΝΘΤΜΑΧ' Ν[ϩΗΤ ΑΥΩ] ΠΑ[ΧΕϥ
ΧΕ ΝΤΑΤΕΤΝΚΑΑϥ ΤΟ· ΠΑΧΕΥ [ΝΕϥ
35 ΧΕ ΠΧΑΘΙC ΑΜΟΥ [ΝΚΝΕΥ· ΑϥΡΙ
36 ΜΕ ΧΙΙΗC· ΝΕΥΧΩ Α[Ε ΜΜΑC
ΧΙΝΙΟΥΤΑΘΙ ΧΕ ΑΝΕ[Υ ΑΘΕ Ε
37 Τϥ]ΜΑΘΙΕ ΜΜΑϥ· ϩΑΕ[Ι]Ν[Ε ΑΕ
Ν̄ϩΗ]ΤΟΥ ΠΑΧΕΥ ΧΕ ΠΕΘΙ Ν̄
ΤΑϥ]ΟΥΕΝ ΑΝΒΕΑ' ΝΠΒΑΛΕ
ΝΕΜ]ΝϭΑΜ' ΜΜΑϥ ΠΕ ΑΤΜ
38 ΤΡΕ]ΠΕΘΙΜΟΥ· ΙΗC ϭΕ ΑΝ ΝΕϥ
ΜΑ]Χ' Ν̄ϩΗΤ' ϩΡΗΪ Ν̄ϩΗΤϥ· Αϥ
ΑΠ]ΤΑΦΟC· ΝΕΥΜ̄ϩΕΕΥ ΠΕ ΕΥ
39 ΝΟ]ΥΩΝΕ ϩΙΡΩϥ· ΠΑΧΕ ΙΗC
ΧΕ ΑΛΑϭΕ ΑΠΩΝΕ ΜΜΕΥ·
ΠΑΧΕ ΜΑΡΘΑ ΝΘϥ ΧΕ ΗΔΗ
ΑϥΡ̄CΤΑΘΙ ΠΕϥϥΤΑΥ ΓΑΡΠΕ·
40 ΠΑΧΕ ΙΗC ΝΕC ΧΕ Μ̄ΠΙΧΟΟC
ΧΕ ΕΡΕΩΑΡ̄ΠΙCΤΕΥΕ ΤΕΝΑ
ΝΕΥ ΑΠΕΑΥ Μ̄ΠΝΟΥΤΕ·
ΑΥϥΙ ΠΩΝΕ ΜΜΕΥ· ΙΗC ϭΕ
41 Αϥϥ]Ι ΝΕϥΒΕΛ' Αϩ ΡΗΪ ΑΤΠΕ
ΕϥΧΩ] ΜΜΑC ΧΕ ΠΑΕΙΩΤ' ✝

NH

ΩΠϩΜΑΤ' Ν̄ΤΟΟΤΚ' ΧΕ
42 ΑΚCΩΤΜ ΑΡΑΕΙ· ΑΝΑΚ ΔΕ
✝CΑΥΝΕ ΧΕ ΚCΩΤΜ ΑΡΑΕΙ
Ν̄ΟΥΑΕΙΩ ΝΙΜ' ΑΛΛΑ Ν̄
ΤΑΕΙΧΟΟϥ ΕΤΒΕ ΠΜΗΩΕ
ΕΤΑϩΕ ΑΡΕΤϥ ΧΕΚΑCΕ ΕΥ[Α
Ρ̄ΠΙCΤΕΥΕ ΧΕ Ν̄ΤΑΚ ΠΕΝ̄
43 ΤΑΚΤ̄ΝΝΑΟΥΤ' ΑΥΩ Ν̄
ΤΑΡΕϥ ΧΕΝΕΕΙ ΑϥΑΩϭΗΛ'
ΑΒΑΛ' ϩΝΟΥΝΑϭ Ν̄CΜΗ Χ[Ε
44 ΛΑΖΑΡΟC ΑΜΟΥ ΑΒΑΛ' ΑϥΙ Α
ΒΑΛ' ΧΙΠΕΝΤΑϥΜΟΥ ΕϥΜΗΡ
Ν̄ΝΕϥΟ[Υ]ΡΙΤΕ Μ̄ΝΝΕϥϭΙΧ'
Ν̄[ϩΕΝΚΕ]ΡΕΑ· ΑΥΩ ΕΠΕϥϩΟ
ΜΗΡ [ΝΟ]Υ[CΟ]ΥΑΑΡΙΟΝ· ΠΑ
ΧΕ[ΙΗC Ν]ΕΥ ΧΕ ΒΑΛϥ ΑΒΑΛ'
45 Ν̄ΤΕΤ̄]ΝΚΑΑϥ Ν̄ϥΒΩΚ' ΟΥ
ΜΗ]ΩΕ ΑΕ ΑΒΑΛ' ϩΝΝΙΟΥ
ΤΑΕ]Ι Ν̄ΤΑΥΕΙ ΩΑ ΑΜ[ΑΡΙΑ
ΑΥ[Ω] ΑΥΝΕΥ ΑΠΕΝΤΑ[ϥΕΕϥ
46 ΑΥΡ̄ΠΙCΤΕΥΕ ΑΡΑϥ· ϩΑ[ΕΙΝΕ
ΑΕ ΑΒΑΛ Ν̄ϩΤΟΥ ΑΥ[ΒΩΚ
ΩΑ Μ̄ΦΑΡΙCΑΙΟC ΑΥΤΑ[ΜΑΥ
47 ΑΝΕΝ̄ΤΑΙΗC ΕΕΤΟΥ· [ΝΑΡ
ΧΙΕΡΕΥC ΑΕ ΜΝ̄Μ̄ΦΑΡΙ[CΑΙ
ΟC ΑΥCΩΟΥϩ ΑϩΟΥΝ Ν̄[Π
CΥΝϩΕΔΡΙΟΝ ΠΑΧΕΥ ΧΕ
ΕΥ ΠΕΤΝΑΕΕϥ· ΠΕΕΙΡΩΜΕ
48 ϥΙΡΕ Ν̄ϩΑϩ Μ̄ΜΑΕΙΝ· ΕΝΩΑ
ΚΑΑϥ Ν̄ΤΕΕΙϩΕ ΟΥΑΝ ΝΙΜ'
ΝΑΡ̄ΠΙCΤΕΥΕ ΑΡΑϥ· ΑΥΩ Ν̄
CΕΕΙ ΧΙΝ̄ϩΡΩΜΑΙΟC Ν̄CΕϥΙ
Ν̄ΤΟΟΤΝ̄ Μ̄ΠΕΕΙΜΑ ΑΥΩ
49 Π̄Νϩ[ΘΝΟC· ΟΥΕΕ ΑΕ ΑΒΑΛ
Ν̄ϩΗΤΟΥ ΧΕ ΚΑΙΦΑC [ΕΠΑΡ

32 2 superl. 37 ΝΕΜ̄]ΝϭΑΜ probably not space for more than three letters in the lac.; ΝΕ is uncertain however. 39 ΗΔΗ *sic* omitting ΠΧΑΘΙC. 40 Μ̄ΠΙΧΟΟC nothing more at the end of the line. 42 ΧΟΟϥ *sic*. — ΕΥ[Α *sic* possibly ΕΥ[ΝΑ Fut. II instead of Fut. III. 47 Perhaps [Π was [ΟΥ. 48 ΠΕΕΙΜΑ *sic*.

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ⲛⲑ

ϫⲓⲉⲣⲉⲩⲥⲡⲉ ⲛ̅ⲧⲣⲁⲙⲡⲉ ⲉⲧⲙ̅
ⲙⲉⲩ· ⲡⲁϫⲉⲫ ⲛⲉⲩ ϫⲉ ⲛ̅ⲧⲱ
ⲧⲛ̅ ⲧⲉⲧⲛ̅ⲥⲁⲩⲛⲉ ⲉⲛ ⲛ̅ⲗⲁⲩⲉ
50 ⲟⲩⲇⲉ ⲧⲉⲧⲛ̅ⲣⲗⲟⲅⲓⲍⲉ ⲉⲛ ϫⲉ
ⲥ̅ⲣⲛⲁⲫⲣⲉ ⲛⲉⲛ ϫⲉⲕⲁⲥⲉ ⲉⲣⲉ
ⲟⲩ]ⲣⲱⲙⲉ ⲛ̅ⲟⲩⲱⲧ ⲛⲁⲙⲟⲩ ⲥⲁ
ⲡⲗⲁⲟⲥ ⲛ̅ⲧⲉⲧⲙ̅ⲫⲉⲟⲛⲟⲥ
51 ⲧⲏⲣⲫ ⲥⲁⲉⲓⲉ ⲁⲃⲁⲗ᾽ ⲛ̅ⲧⲁⲫϫⲉ
ⲡⲉⲉⲓ ⲇⲉ ⲉⲛ ⲥⲁⲣⲁⲫ ⲟⲩⲁⲉⲉⲧⲫ
ⲁⲗ]ⲗⲁ ⲡⲁⲣϫⲓⲉⲣⲉⲩⲥⲡⲉ ⲛ̅ⲧⲣⲁⲙ
ⲡⲉ ⲉⲧⲙ̅ⲙⲉⲩ ⲉⲫⲣ̅[ⲡⲣⲟ]ⲫⲏⲧⲉⲩⲉ
ϫⲉ ⲛⲉⲣⲉⲓⲏⲥ ⲛⲁⲙⲟ[ⲩ ⲥⲁ]ⲫⲉⲟⲛⲟⲥ
52 ⲁⲩⲱ ⲥⲁⲫⲉⲟⲛⲟⲥ ⲟⲩ [ⲙⲟⲛⲟⲛ
ⲁⲗⲗⲁ ϫⲉⲕⲁⲥⲉ ⲁⲛ [ⲛ̅ⲑⲏⲣⲉ
ⲛ̅ⲧⲉⲡⲛⲟⲩⲧⲉ ⲉⲧ[ϫⲁⲣ ⲁ]ⲃⲁ[ⲗ
ⲛ̅ⲫⲥⲁⲩⲥⲟⲩ ⲁⲩⲙⲁ [ⲛ̅ⲟⲩⲱⲧ
53 ⲥⲛ̅ⲫⲟⲟⲩ ⲟⲉ ⲉⲧⲙ̅[ⲙⲉⲩ ⲁⲩϫⲓ
ⲥⲁϫⲛⲉ ϫⲉⲕⲁⲥⲉ ⲉⲩⲛⲁⲙ[ⲟ]ⲩ
54 ⲟⲩⲧ ⲙ̅ⲙⲁⲫ· ⲓⲏⲥ̅ ⲟⲉ ⲛⲉⲫⲙⲁ
ⲁ[ⲥ]ⲉ ⲟⲉ ⲉⲛ ⲡⲁⲣⲣⲏⲥⲓⲁ ⲥⲛ̅ⲛ[ⲓⲟ]ⲩ
ⲧⲁⲉⲓ ⲁⲗⲗⲁ ⲁⲫⲃⲱⲕ᾽ ⲁⲩϫⲱⲣⲁ
ⲉⲥ]ⲥⲏⲛ ⲁⲥⲟⲩⲛ ⲁⲡϫⲁⲉⲓⲉ ⲁⲩⲡⲟ
ⲗⲓ]ⲥ ⲉⲩⲙⲟⲩⲧⲉ ⲁⲣⲁⲥ ϫⲉ ⲉⲫⲣⲁⲓⲙ᾽
ⲁ[ⲫ]ⲱⲱⲡⲉ ⲙ̅ⲙⲉⲩ ⲙ̅ⲛⲛⲉⲫⲙ[ⲗ
55 ⲑⲏⲧⲏⲥ· ⲛⲉⲫⲥⲏⲛ ⲇⲉ ⲁⲥⲟⲩⲛ
ϫⲓⲡ̅ⲡⲁⲥϫⲁ ⲛ̅ⲛⲓⲟⲩⲧⲁⲉⲓ·
ⲁⲩⲱ ⲁⲩⲙⲏⲱⲉ ⲃⲱⲕ ⲁⲣⲣⲏ̈
ⲁⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ᾽ ⲥⲛ̅ⲧϫⲱⲣⲁ
ⲥⲁⲑⲏ ⲙ̅ⲡⲡⲁⲥϫⲁ ϫⲉⲕⲁⲥⲉ
56 ⲉ]ⲩⲁⲧⲟⲩⲃⲁⲩ· ⲛ[ⲉⲩⲱⲓⲛ]ⲉ
ⲟⲉ ⲥⲁⲓⲏⲥ̅ ⲁⲩⲱ ⲛ[ⲉⲩϫⲱ ⲙ̅ⲙ]ⲁⲥ
ⲛ̅ⲛⲟⲩⲉⲣⲏⲩ ⲉⲩⲁ[ⲥⲉ ⲁⲣⲉⲧⲟⲩ
ⲥⲛ̅ⲛⲣⲛⲉⲉ ϫⲉ ⲉⲩ [ⲡⲉⲧⲥⲁⲟ
ⲟⲓ ⲛⲏⲧⲛ̅ ϫⲉ ⲭⲛ̅ⲛⲏ[ⲩ ⲉⲛ ⲗ
57 ⲣⲏⲏ̈ ⲁⲡⲱⲁⲉⲓⲉ· ⲛⲁⲣ[ϫⲓⲉⲣⲉⲩⲥ

ⲥ̅

ⲅⲁⲣ ⲙ̅ⲛⲙ̅ⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲛⲉ
ⲁⲩ† ⲛ̅ⲟⲩⲉⲛⲧⲟⲗⲏ ϫⲉⲕⲁ
ⲥⲉ ⲉⲣⲉⲱⲁⲟⲩⲉⲉ ⲙ̅ⲙⲉ ϫⲉ ⲉⲭ
ⲧⲟ ⲉⲭⲁⲧⲁⲙⲁⲩ ϫⲉⲕⲁⲥⲉ
XII 1 ⲉⲩⲛⲁⲟⲁⲡⲭ· ⲓⲏⲥ̅ ⲟⲉ ⲥⲁⲑⲏ
ⲛ̅ⲥⲁⲩ ⲛ̅ⲥⲟⲟⲩ ⲁⲡⲡⲁⲥϫ[ⲁ
ⲁⲫⲓ ⲁⲃⲏⲑⲁⲛⲓⲁ ⲁⲡⲙⲁ ⲉ
ⲧⲉⲗⲁⲍⲁⲣⲟⲥ ⲛ̅ⲥⲏⲧⲫ· ⲡⲉⲉ[ⲓ
ⲛ̅ⲧⲁⲫⲙⲟⲩ ⲁⲩⲱ ⲁⲓⲏⲥ̅ ⲧ[ⲟ]ⲩ
ⲛⲁⲥⲫ ⲁⲃⲁⲗ᾽ ⲥⲛ̅ⲛⲉⲧⲙ[ⲁ
2 ⲟⲩⲧ᾽ [ⲁⲩ]ⲉⲓⲣⲉ ⲟⲉ ⲛⲉⲫ ⲛⲟⲩ
ⲁⲓ[ⲡⲛⲟⲛ] ⲁⲡⲙⲁ ⲉⲧⲙ̅ⲙⲉⲩ
ⲁⲩⲱ ⲛⲉ]ⲣⲉⲙⲁⲣⲑⲁ ⲣ̅ⲁⲓⲁⲕⲟ
ⲛ]ⲉⲓ[· ⲗⲁⲍⲁⲣ]ⲟⲥ ⲇⲉ ⲛⲉⲩⲉⲉⲡⲉ
3 ⲛ̅[ⲛⲉⲧⲛ]ⲏϫ ⲛ̅ⲙ̅ⲙⲉⲫ ⲙⲁ
ⲣⲓ[ⲁ ⲇⲉ ⲁⲥ]ⲭⲓ ⲛ̅ⲟⲩⲗⲓⲧⲣⲁ ⲛ̅
ⲥⲁⲟⲛ̅ ⲛ̅ⲛⲁⲣⲇⲟⲥ ⲉⲥⲛ̅ⲥⲁⲧ᾽
ⲉ[ⲛ]ⲁⲱⲉⲥⲟⲩⲛ̅ⲧⲥ· ⲁⲥⲧⲱⲥⲥ
ⲛ̅ⲛⲟⲩⲣⲓⲧⲉ ⲛ̅ⲓⲏⲥ̅ ⲁⲩⲱ [ⲁⲥ
ⲫⲱⲧⲉ ⲙ̅ⲙⲁⲩ ⲙ̅ⲡⲫⲱⲉ ⲛ̅
ⲧⲥⲁⲡⲉ· [ⲁ]ⲡⲏⲉⲓ ⲇⲉ ⲙ[ⲟⲩⲥ
ⲁⲃⲁⲗ ⲥⲛ̅ⲛⲥⲧⲁⲉⲓ ⲙ̅ⲡⲥⲁ
4 ⲟⲛ̅· ⲡⲁ[ϫ]ⲉ ⲓⲟⲩⲇⲁⲥ ⲡⲓⲥⲕ[ⲁ
ⲣⲓⲱⲧⲏⲥ [ⲟⲩ]ⲉⲉ ⲁⲃⲁⲗ᾽ ⲥⲛ̅ⲛⲉⲫ
ⲙⲁⲑⲏⲧ[ⲏ]ⲥ ⲡⲉⲉⲓ ⲉⲧⲛⲁⲣ̅
5 ⲡⲁⲣⲁⲇⲓ[ⲇ]ⲟⲩ ⲙ̅ⲙⲁⲫ ϫⲉ ⲉ
ⲧⲃⲉ ⲉⲩ [ⲙ̅]ⲡⲟⲩ† ⲡⲉⲉⲓⲥⲁ
ⲟⲛ̅ ⲁⲃⲁⲗ ⲥⲁⲱⲙ̅ⲧⲱⲉ ⲛ̅
ⲥⲧ[ⲁⲧⲉⲉⲣ]ⲉ ⲛ̅ⲥⲉⲧⲉⲉⲧⲟⲩ
6 ⲛ̅[ⲛⲥⲏⲕ]ⲉ· ⲛ̅ⲧⲁⲫϫⲉⲡⲉⲉⲓ
ⲉⲛ ϫⲉ ⲡ]ⲉⲫⲣⲁⲟⲩⲱⲡⲉ ⲉⲧⲃⲉ
ⲛ̅ⲥⲏⲕⲉ ⲁ]ⲗⲗⲁ ⲛⲉⲩⲥⲁⲛϫⲓ
ⲟⲩⲉⲡⲉ ⲁⲩ]ⲱ ⲛⲉⲣⲉⲡⲣⲟⲗⲟⲥ
ⲥⲟⲕⲟⲙⲟⲛ] ⲛ̅ⲧⲟⲟⲧⲫ ⲛⲉⲫ

53 ⲥⲛ̅ⲫⲟⲟⲩ *sic*, probably error for ϫⲛ̅ or ϫⲓⲛ. there is a fragment of the second letter which cannot be ⲧ. 54 The ⲩ of ⲁⲩϫⲱⲣⲁ is not certain but probable cf. Boh. 4 ⲛⲉⲫ is practically certain. 55 ⲉⲥ]

ϗΛ

ⲭⲓⲟⲩⲉ ⲛ̄ⲛⲉⲧⲟⲩⲛⲟⲩⲭⲉ
7 ⲙⲙⲁⲩ ⲁⲣⲁϥ· ⲡⲁⲭⲉϥ ⲟⲉ ⲭⲓ
ⲓ̅ⲏ̅ⲥ̅ ⲭⲉ ⲁⲗⲱⲧⲛ̄ ϩⲁⲣⲁⲥ ⲭⲉ ⲉⲥⲁ
ⲁⲣϩϩ ⲁⲣⲁϥ ⲁⲫⲟⲟⲩ ⲛ̄ⲧⲁⲕⲉ
8 ⲉⲥⲉ· ⲛ̄ϩⲏⲕⲉ ⲛ̄ⲙⲙⲏⲧⲛ̄ ⲛ̄
ⲟⲩⲁⲉⲓⲱ ⲛⲓⲙ̄ ⲁⲛⲁⲕ ⲁⲉ ⳨ⲛ̄ⲙ̄
ⲙⲏⲧⲛ̄ ⲉⲛ ⲛ̄ⲟⲩⲁⲉⲓⲱ ⲛⲓⲙ̄· >
9 ⲟⲩⲙⲏⲱⲉ ⲁⲉ ⲉⲛⲁⲱⲱϥ ⲁⲃⲁⲗ̄
ϩⲛⲛⲓⲟⲩⲧⲁⲉⲓ ⲁⲩⲥⲱⲧⲙ̄ ⲭⲉ
ϥⲙⲙⲉⲩ ⲁⲩⲱ ⲁⲩⲉⲓ ⲉⲧⲃⲉ ⲓ̅ⲏ̅ⲥ̅
ⲉ]ⲛ ⲟⲩⲁⲉⲉⲧϥ ⲁⲗⲗⲁ ⲭⲉⲕⲁ
ⲥⲉ ⲁⲛ ⲉⲩⲁⲛⲉⲩ ⲁⲗⲗⲁⲍⲁⲣⲟⲥ
ⲡⲉⲛⲧⲁϥⲧⲟⲩⲛⲁⲥϥ ⲁⲃⲁⲗ̄
10 ϩⲛⲛⲉⲧⲙⲁⲟⲩⲧ̄ ⲁⲩⲭⲓⲥⲁ
ⲭⲛⲉ ⲁⲉ ⲭⲓⲛⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲭⲉ
ⲕⲁⲥⲉ ⲉⲩⲁⲙⲟⲩⲟⲩⲧ̄ ⲛ̄ⲡⲕ[ⲉ
11 ⲗⲁⲍⲁⲣⲟⲥ ⲭⲉ ⲛⲉ[ⲣⲉϩ]ⲁϩ ⲛ̄[ⲛⲓ
ⲟⲩⲧⲁⲉⲓ ⲃⲏⲕ ⲡⲉ [ⲉⲧ]ⲃⲏⲧϥ
ⲁⲩⲱ ⲛⲉⲩⲣ̄ⲡⲓ[ⲥ]ⲧⲉⲩⲉ ⲁⲓⲏ̅ⲥ̅
12 ⲙ̄ⲡⲉϥⲣⲉⲥⲧⲉ ⲟⲩⲙⲏⲱⲉ ⲉⲛⲁ
ⲱⲱϥ ⲛⲉⲛⲧⲁⲩⲉⲓ ⲁⲡⲱⲁⲉⲓⲉ ⲛ̄
ⲧⲁⲣⲟⲩⲥⲱⲧⲙ̄ ⲭⲉ ⲓ̅ⲏ̅ⲥ̅ ⲛ̄ⲛⲏⲩ
13 ⲁ]ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ̄ ⲁⲩⲭⲓ ϩⲉⲛ
ⲃⲁⲉ ⲁⲃⲁⲗ̄ ϩⲛϩⲉⲛⲃⲛⲛⲉ ⲁⲩⲉⲓ
ⲁ]ⲃⲁⲗ̄ ϩⲓⲣⲉⲧϥ· ⲁⲩⲱ ⲛⲉⲩⲁⲱ
ⲟ̈]ⲏⲁ̈ ⲁⲃⲁⲗ̄ ⲭⲉ ϥⲥⲙⲁⲙⲁⲁⲛⲧ̄
ⲭⲓⲡⲉⲧⲛⲛⲏⲩ ϩⲛⲡⲣⲉⲛ
ⲙ̄ⲡⲭⲁⲉⲓⲥ ⲡ̄ⲣⲣⲟ ⲙ̄ⲡⲓⲥⲣⲁⲏⲗ̄
14 ⲓ̅ⲏ̅ⲥ̅ ⲁⲉ ⲛ̄ⲧⲁⲣⲉϥⲟ̈ⲛⲟⲩⲉⲓⲱ ⲁϥ
ⲧⲉⲗⲟ ⲁⲣⲁϥ ⲕⲁⲧⲁⲑⲉ ⲉⲧⲥⲏϩ
15 ⲭⲉ ⲙ̄ⲡⲣ̄ϩⲁⲧⲉ [ⲧⲱⲉⲉⲣⲉ] ⲛ̄ⲥⲓ
ⲱⲛ ⲉⲓⲥ ⲡⲉⲣ̄ⲣⲟ ⲛ̄[ⲛⲏⲩ ⲛⲉ] ⲉϥ
ϩⲙⲁⲥⲧ̄ ⲁⲭ̄ⲛⲟ[ⲩⲥⲓⲥ ⲛ̄ⲉⲓ]ⲱ·
16 ⲛⲉϥⲙⲁⲑⲏⲧⲏ[ⲥ ⲙ̄ⲡⲟⲩⲙ̄ⲙⲉ
ⲁⲛⲉⲉⲓ ⲭⲓⲛ̄ⲱⲁⲣ[ⲉⲡ̄ ⲁⲗⲗⲁ ⲛ̄ⲧⲁ
ⲣⲉϥⲭⲓⲉⲁⲩ ⲭⲓ[ⲓⲏ̅ⲥ̅ ⲧⲟⲧⲉ ⲁⲩⲣ̄
ⲡⲙⲉⲉⲩⲉ ⲭⲉ [ⲛⲉⲣⲉⲛⲉⲉⲓ ⲥϩϩ

ϗΒ

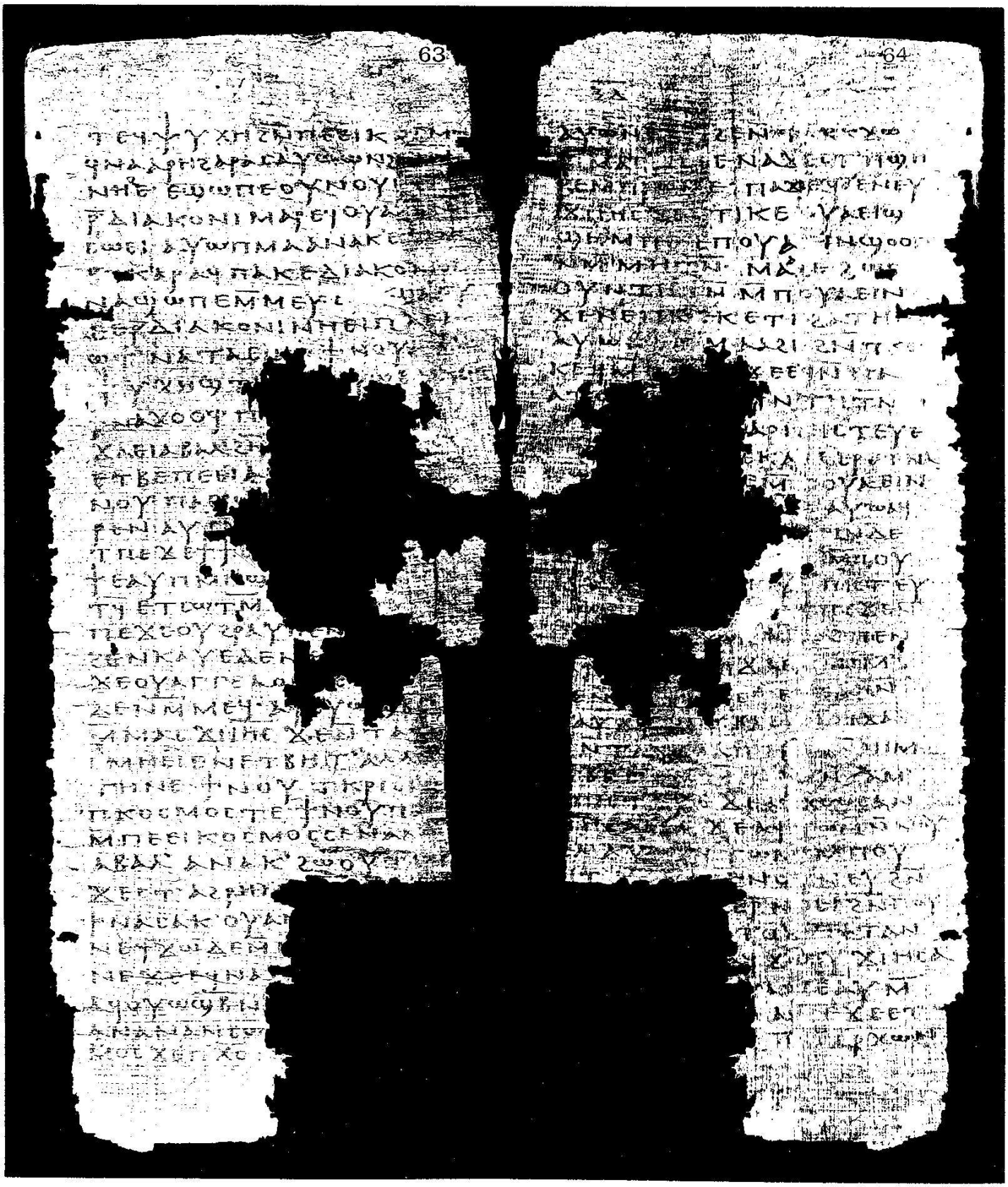
ⲉⲧⲃⲏⲧϥ· ⲁⲩⲱ ⲛⲉⲉⲓ ⲛⲉⲛ̄
17 ⲧⲁⲩⲉⲉⲧⲟⲩ ⲛⲉϥ· ⲁϥⲣ̄ⲙⲛ
ⲧⲣⲉ ⲟⲉ ⲭⲓⲡⲙⲏⲱⲉ ⲉⲧⲛⲙⲉϥ
ⲭⲉ ⲁϥⲙⲟⲩⲧⲉ ⲗⲗⲁⲍⲁⲣⲟⲥ
ⲁⲃⲁⲗ̄ ϩⲛⲡⲧⲁⲫⲟⲥ ⲁⲩⲱ ⲁϥⲧⲟⲩ
ⲛⲁⲥϥ ⲁⲃⲁⲗ̄ ϩⲛⲛⲉⲧⲙⲁⲟⲩⲧ̄
18 ⲉⲧⲃⲉ ⲡⲉⲉⲓ ⲁⲛ ⲁⲡⲙⲏⲱⲉ ⲉⲓ
ⲁⲃⲁⲗ̄ ϩⲏⲧϥ ⲭⲉ ⲁⲩⲥⲱⲧⲙ̄ ⲭⲉ
19 ⲁϥⲣ̄ⲡⲉⲑⲓⲙⲁⲉⲓⲛ· ⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ
ⲁⲉ ⲡⲁⲭⲉⲩ ⲛⲟⲩⲉⲣⲏⲩ ⲭⲉ ⲧⲉ
ⲧⲛⲛⲉⲩ ⲭⲉ ⲧⲛⲟ̄ⲛ̄ϩⲏⲩ ⲉⲛ
ⲛ̄ⲗⲁⲩⲉ· ⲉⲓⲥ ⲡⲕⲟⲥⲙⲟⲥ ⲁϥⲃⲱⲕ
20 ϩⲓⲡⲁϩⲟⲩ ⲙ̄ⲙⲁϥ· ⲛⲉⲩⲛ̄ϩⲉⲛ
ⲟⲩⲁⲉⲓ]ⲁⲛⲓⲛ ⲁⲃⲁⲗ̄ ϩⲛⲛⲉⲧ̄
ⲃⲏⲕ ⲁ]ϩⲣⲏⲏ̈ ⲁⲡⲱⲁⲉⲓⲉ ⲁⲩⲱⲱⲧ
21 ϩ]ⲣ[ⲏ̈ . .]ⲡⲱⲁⲉⲓⲉ· ⲛⲉⲉⲓ ⲟⲉ ⲁⲩ
⳨ⲡ[ⲉ]ⲩ[. . .]ⲉ ⲁ̣ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁ
ⲃⲁⲗ̄ ϩⲛⲃⲏⲑⲥⲁⲏ̈ⲁ ⲛ̄ⲧⲅⲁⲗⲓ
ⲗⲁⲓⲁ· ⲁⲩⲱ ⲁⲩⲥⲉⲡⲥⲱⲡϥ ⲉⲩⲭⲱ
ⲙ̄ⲙⲁⲥ ⲭⲉ ⲡⲭⲁⲉⲓⲥ ⲧⲛⲟⲩⲱⲱ
22 ⲁⲛⲉⲩ ⲁⲓⲏ̅ⲥ̅· ⲁⲫⲓⲗⲓⲡⲡⲟⲥ ⲉⲓ
ⲁϥⲭⲟⲟⲥ ⲁⲁⲛⲁⲣⲉⲁⲥ· ⲁⲛⲁⲣⲉ
ⲁⲥ ⲁⲉ ⲙ̄ⲛ̄ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲩⲭⲟⲟ[ⲥ
23 ⲁⲓⲏ̅ⲥ̅· ⲛ̄ⲧⲁϥ ⲁⲉ ⲁϥⲟⲩⲱⲱⲃ ⲉϥ
ⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲉⲩ ⲭⲉ ⲁⲧⲟⲩⲛ[ⲟⲩ
ⲉ̂ⲓ ⲭⲉⲕⲁⲥⲉ ⲉⲫⲁⲭⲓⲉⲁⲩ ⲭⲓ
24 ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ· ϩⲁⲙⲏⲛ
ϩⲁⲙⲏⲛ ⳨ⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲏⲧⲛ̄
ⲭⲉ ⲉ[ⲣⲉⲧⲙ̄]ⲧⲃⲁⲃⲓⲗⲉ ⲛ̄ⲥⲟⲩⲟ
ϩⲁ[ⲉⲓⲉ ⲁϩⲣⲏⲏ̈] ⲁⲭ̄ⲛⲡⲕⲁϩ ⲛ̄ⲥ
ⲙ[ⲟⲩ ⲱⲁⲣⲉⲥ]ⲟⲟⲩ ⲟⲩⲁⲉⲉⲧⲥ
ⲉ[ⲱⲱⲡⲉ ⲁⲉ ⲉ]ⲥⲱⲁⲙⲟⲩ ⲱⲁⲣⲉⲉ
25 ⳨ ⲛⲟⲩⲕⲁⲣⲡⲟⲥ] ⲉⲛⲁⲱⲱϥ· ⲡⲉⲧ
ⲙⲁⲉⲓⲉ ⲛ̄ⲧⲉϥ]ⲯⲩⲭⲏ ϥⲛⲁⲥⲟⲣ
ⲙⲉⲥ ⲁⲩⲱ ⲡⲉⲧ]ⲛⲁⲙⲉⲥⲧⲱ

15 The form ⲥⲓⲟ (Achm.) is uncertain, ⲥⲏⲟ the sah. form. 16 ⲭ̇ⲓ the dots over the two letters probably indicate their deletion. 17 ⲉⲧⲛ̄ⲙⲉϥ *sic*. 19 ⲛ̄ superl. 20 [ⲃⲏⲕ] uncertain, hardly space for ⲛ̄ⲛⲏⲩ. — ϩ]ⲣ[ⲏ̈ . .] is very doubtful, but I think it is a case of dittography. 24 The superl. over ⲧⲙ̄ remains. — ⲉ[ⲱⲱⲡⲉ seems to fill the lac. better than ⲉⲱⲡⲉ. 25 ⲙⲉⲥⲧⲱ *sic* and no more.

61

62

63 64



ϗΓ

ΤϵϥϮΥΧΗ ϩ̅ΝΠϵϵΙΚΟϹΜΟϹ
ϥΝΑΑΡΗϩ ΑΡΑϹ ΑΥΩΩΝϩ ѠΛ Α
26 ΝΗϵ̈· ϵѠѠΠϵ ΟΥΝΟΥϵϵ ΝΑ
ⲢΑΙΑΚΟΝΙ ΜΑΡϵϥΟΥΑϩϥ Ν̅
ϹѠϵΙ· ΑΥΩ ΠΜΑ ΑΝΑΚ᾽ ϵ†ΝΑ
ΒѠΚ ΑΡΑϥ ΠΑΚϵΔΙΑΚΟΝΟϹ
ΝΑѠѠΠϵ ΜΜϵΥ· ϵ[Ⲣϵ]ѠΛΟΥ
ϵϵ ⲢΑΙΑΚΟΝΙ ΝΗϵΙ ΠΑϵΙ
27 ѠΤ᾽ ΝΑΤΑϵΙΑϥ· †ΝΟΥ ΑΤΑ
ϮΥΧΗ ѠΤⲀ[ⲢΤⲢ̅· Λ]ΥΩ ϵΥ Πϵ
†ΝΑΧΟΟϥ· Π[ΑϵΙѠΤ ΜΑ]ΤΟΥ
ΧΑϵΙ ΑΒΑΛ᾽ ϩ̅Ν[ΤϵϵΙΟΥΝΟΥ] ΑΛΛΑ
ϵΤΒϵ ΠϵϵΙ Λ[ϵΙ ΑϩΡΗΪ ΑΤϵϵΙ]ΟΥ
28 ΝΟΥ· ΠΑϵΙѠ[Τ †ϵΑΥ ΜΠϵΚ
ⲢϵΝ· ΑΥϹΜ[Η ϭϵ ϵΙ ΑΒΑΛ ϩ̅Ν
ΤΠϵ Χϵ ††ϵ[ΑΥ ΑΥΩ ΑΝ †ΝΑ
29 †ϵΑΥ· ΠΜΗѠ[ϵ ϵΤΑϩ]ⲉ ΑⲢϵ
Τϥ ϵΤϹѠΤ̅Μ̅ [ΝϵΥΧ]Ѡ Μ̅ΜΑϹ
Πϵ Χϵ ΟΥϩⲢΑΥΠϵ Ν[ΤΠϵ ⲚϵϵΙ
ϩϵΝΚΑΥϵ Δϵ Νϵ[ΥΧѠ Μ̅ΜΑ]Ϛ
Χϵ ΟΥΑΓΓϵΛΟϹ [Π]ϵ[ΝΤΑϥϹϵ
30 Χϵ Ν̅ΜΜϵϥ· Αϥ[Ο]ΥѠѠ̅Β̅ ϵ[ϥΧѠ
Μ̅ΜΑϹ ΧΙΙ̅Η̅Ϲ̅ Χϵ Ν̅ΤΑΤϵ[ϵΙ
ϹΜΗ ϵ̂Ι ϵΝ ϵΤΒΗΤ᾽ ΛΛΛΑ ϵ̣[ΤΒϵ
31 ΤΗΝϵ· †ΝΟΥ ΤΚⲢΙϹΙϹ̣ [Μ̅
ΠΚΟϹΜΟϹΤϵ· †ΝΟΥ ΠΑⲢ[ΧѠΝ
Μ̅ΠϵϵΙΚΟϹΜΟϹ ϹϵΝΑΝ̣[Χϥ
32 ΑΒΑΛ᾽ ΑΝΑΚ᾽ ϩѠΟΥΤ ϵΥ[ѠΛ
ΧϵϹΤ᾽ ΑϩΡΗΪ [ϩΙΧ̅ΝΠΚΑϩ
†ΝΑϹΑΚ᾽ΟΥΑΝ [ΝΙΜ ѠΛ ΑΡΑϵΙ
33 ΝϵϥΧѠ Δϵ Μ̅[ΠϵϵΙ ϵϥⲢ̅ϹΗΜΑ
Νϵ Χϵ ϵϥΝΑ[ΜΟΥ Ν̅ϵѠ Ν̅ϩϵ
34 ΛϥΟΥѠѠ̅Β̅ Ν[ϵϥ ΧΙΠΜΗѠϵ Χϵ
ΑΝΑΝ ΑΝϹѠ[Τ̅Μ̅ ΑΒΑΛ ϩ̅ΝΠΝΟ
ΜΟϹ Χϵ ΠΧ̅Ϲ̅ Ν̣Α[ѠѠΠϵ ѠΛ ΑΝΗϩϵ

ϗΔ

ΑΥΩ ΝϵѠ Ν̅ϩϵ Ν̅ΤΑΚ ΚΧѠ
Μ̅ΜΑϹ Χϵ ϹϵΝΑΧϵϹΤ᾽ΠѠΗ
35 Ρϵ Μ̅ΠⲢѠΜϵ· ΠΑΧϵϥ ϭϵ ΝϵΥ
ΧΙΙ̅Η̅Ϲ̅ Χϵ ϵΤΙ ΚϵΟΥΑϵΙѠ
ѠΗΜΠϵ ϵΠΟΥΑϵΙΝ ѠΟΟΠ᾽
Ν̅ΜΜΗΤ̅Ν̅· ΜΑ̂ϩϵ ϩѠϹ
ΟΥΝΤΗΤ̅Ν̅ Μ̅ΠΟΥΑϵΙΝ
Χϵ ΝϵΠΚϵΚϵ Τϵϩ̣ΑΤΗΝϵ
ΑΥΩ ΠϵΤΜΑΑϩϵ ϩ̅ΝΠΚϵ
Κϵ ϥΜ̅Μϵ ϵΝ Χϵ ϵϥΝ̅ΝΑ
36 ΑΤΟ[· ϩѠϹ Ο]ΥΝΤΗΤ̅Ν̅
Μ̅Π̣[ΟΥΑϵΙΝ] ΑⲢΙΠΙϹΤϵΥϵ
ΑΠΟ[ΥΑϵΙΝ Χ]ϵΚΑϹϵ ϵⲢϵΤΝΑ
ѠѠ[Πϵ Ν̅ѠΗⲢ]ϵ Μ̅ΠΟΥΑϵΙΝ·
ΝϵϵΙ ΑϥΧΟΟΥ Χ̣Ι]Ι̅Η̅Ϛ̅· ΑΥΩ Αϥ
37 ΒѠΚ Αϥϩ̣ΑΠϥ ΑⲢΑΥ· Μ̅Μ]ΑϵΙΝ Δϵ
ΤΗⲢ[ΟΥ ΑϥϵϵΤΟ]Υ Μ̅ΠΟΥ
Μ̅ΤΟ Λ[ΒΑΛ· Μ̅]ΠΟΥⲢ̅ΠΙϹΤϵΥ
38 ϵ ΑⲢΑϥ[· ΧϵΚΑϹϵ ϵ]ⲢϵΠϹϵΧϵ Ν̅
Η[ϹΑΪΑϹ] Ⲁ̣ΧѠΚ ΑΒΑΛ᾽ ΠϵΝ
Τ]Αϥ[ΧΟΟϥ Χϵ] ΠΧΑϵΙϹ ΝΙΜ᾽
Π]ϵΝ̅[ΤΑ]ϥⲢ̅[ΠΙ]ϹΤϵΥϵ ΑΠ̅Ν
ϩⲢ]ΑΥ ΑΥΨ ΠϭΒΑϵⲓ Ν̅ΠΙΧΑ
ϵΙ]Ϲ Ν̅ΤΑϥϭѠΛΠ᾽ ΑΒΑΛ Ν̅ΝΙΜ
39 ϵ]ΤΒϵ ΠϵϵΙ Μ̅ΠΟΥϭΝ̅ϭΑΜ᾽
Α[Ⲣ̅]ΠΙϹΤϵΥϵ Χϵ ΑϥΧΟΟϹ ΑΝ
40 Χ]ΙΗϹΑΪΑϹ Χϵ Αϥ†ѠΜ̅ Ν̅ΝΟΥ
Β]ϵΛ᾽ ΑΥΩ Αϥ†ѠΜ᾽ Μ̅ΠΟΥ
ϩ]ΗΤ᾽ ΧϵΚΑϹϵ ΝΟΥΝϵΥ ϩ̅Ν
ΝΟΥΒϵΛ Ν̅Ϲ]ϵⲢ̅ΝΟϵⲓ ϩ̅ΝΠΟΥ
ϩΗΤ Ν̅ϹϵΚΑ]ΤΟΥ ΤΑΤΑΝ
41 ϩΛΥ· Νϵϵⲓ] ΑϥΧΟΟΥ ΧΙΗϹΑ
ΪΑϹ Χϵ Αϥϵ]Υ ΑΠϵΑΥ Μ̅
ΠΝΟΥΤϵ ΑΥ]Ѡ ΑϥϹϵϵϵ ϵΤ
42 ΒΗΤϥ· ΑΒΑΛ] ϩ̅ΝΝ̅ΑⲢΧѠΝ

25 2 superl. 27 Λ[ϵΙ crasis for ΑϵΙϵΙ as often. 29 ⲚϵϵΙ apparently error for ΠϵϵΙ. 32 [ϩΙ̅Χ̅Ν̅ the superl. remains with space for two letters before it. 34 The last clause of the v. has fallen out by homoeot. 35 Α superl. — ϩѠϹ for ϩϵѠϹ. 37 ΤΗⲢ[ΟΥ there was more in the lac., perhaps ΝϵϵΙ before ΑϥϵϵΤΟΥ. 40 ΤѠΜ̅ *sic.*

ⲋϵ

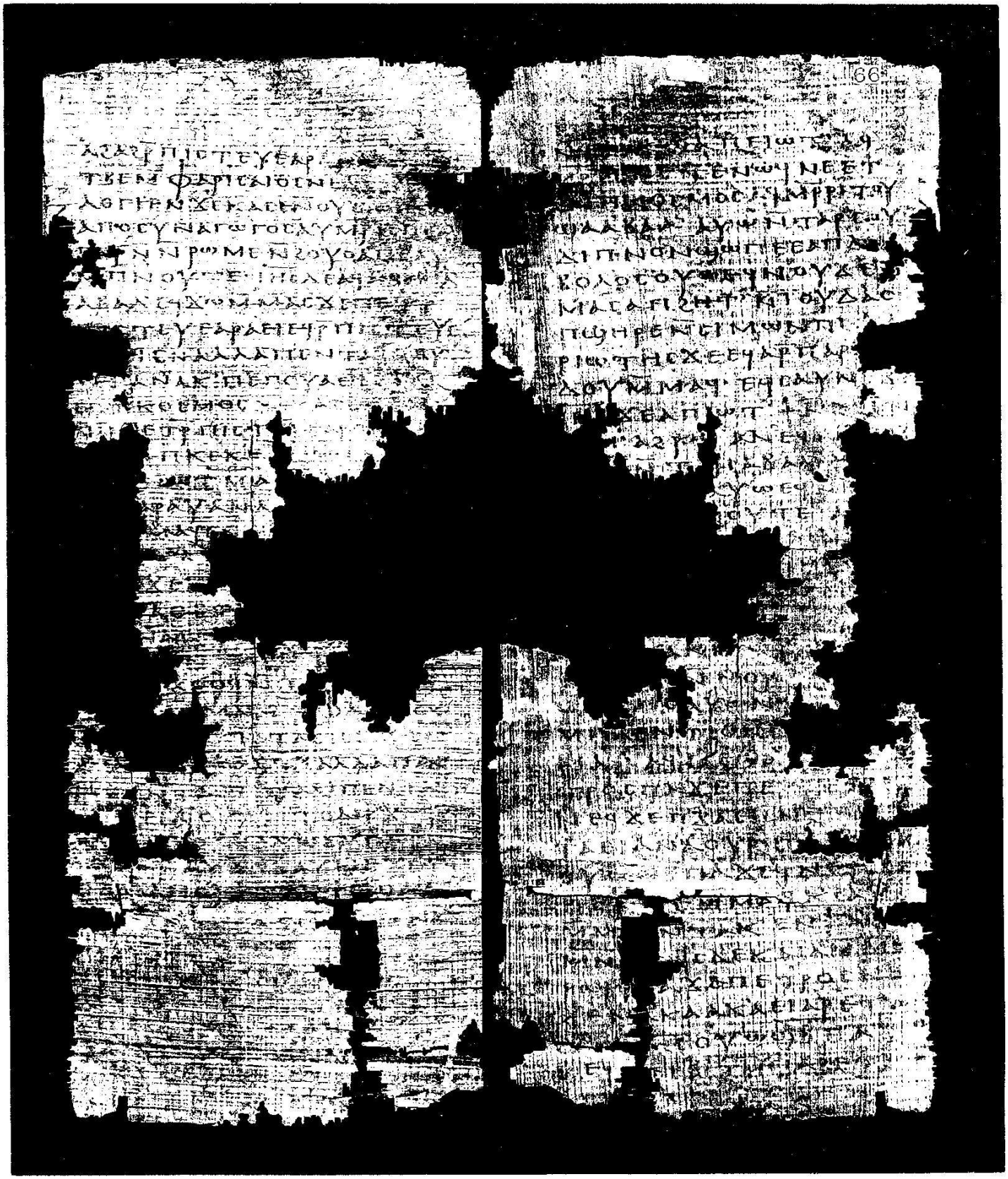
ⲁϩⲁϩ ⲡⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁϥ ⲁⲗⲗⲁ ϵ
ⲧⲃϵ ⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲛⲉⲩⲣ̄ϩⲟⲙ[ⲟ
ⲗⲟⲅⲓ ⲉⲛ ⲭⲉⲕⲁⲥⲉ ⲛ̄ⲟⲩⲱⲱⲡⲉ ⲛ
43 ⲁⲡⲟⲥⲩⲛⲁⲅⲱⲅⲟⲥ ⲁⲩⲙ̄ⲣⲣⲉⲡⲉⲁⲩ
ⲅⲁⲣ ⲛ̄ⲛⲣⲱⲙⲉ ⲛ̄ϩⲟⲩⲟ ⲁⲡⲉⲁⲩ
44 ⲙⲡⲛⲟⲩⲧⲉ· ⲓⲏⲥ ⲁⲉ ⲁϥⲁⲱⲟϩⲁ᾽
ⲁⲃⲁⲗ᾽ ⲉϥⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ ⲡⲉⲧⲣ̄
ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲉⲓ ⲉϥⲣ̄ⲡⲓⲥⲧⲉⲩⲉ
ⲁⲣⲁ]ⲉⲓ ⲉⲛ ⲁⲗⲗⲁ ⲡⲉⲛⲧⲁϥⲧⲉⲩ
46 ⲁⲉⲓ· ⲁⲛⲁⲕ᾽ⲡⲉ ⲡⲟⲩⲁⲉⲓⲛ ⲛ̄ⲧⲁ
ⲉⲓ ⲁⲡⲕⲟⲥⲙⲟⲥ ⲭⲉⲕⲁⲥⲉ ⲟⲩⲁⲛ
ⲛⲓⲙ᾽ ⲉⲧⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁ[ⲉⲓ ⲛⲉϥ
47 ⲟⲱ ϩ]ⲛ̄ⲡⲕⲉⲕⲉ· ⲁⲩⲱ ⲉⲣⲉ[ⲱⲁ
ⲟⲩⲉ]ⲉ ⲥⲱⲧⲙ̄ ⲁ[ⲛⲁⲥⲉⲭⲉ ⲛ̄ϥⲁ
ⲣϩϩ] ⲁⲣⲁⲩ ⲁⲛⲁ[ⲕ ⲧⲛⲁⲣ̄ⲕⲣⲓ
ⲛⲉ ⲙ̄]ⲙⲁϥ ⲉⲛ· ⲛ̄[ⲧⲁⲉⲓⲉⲓ ⲅⲁⲣ
ⲉⲛ] ⲁⲣ̄ⲕ[ⲣⲓⲛⲉ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ⲁⲗ
ⲗⲁ] ⲭⲉⲕ[ⲁⲥⲉ . . . . . .
48 ⲡⲉⲧ]ⲁⲑⲉⲧⲓ [ⲙ̄ⲙⲁⲉⲓ . . . . .
ⲛ̄]ⲛⲁⲥⲉ[ⲭⲉ ⲟⲩⲛⲧⲉϥ ⲡⲉⲧ
ⲛⲁⲣ̄ⲕⲣⲓ]ⲛⲉ ⲙ̄ⲙⲁϥ[· ⲡⲥⲉⲭⲉ
ⲛⲧⲁⲉⲓ]ⲭⲟⲟϥ ⲛ̄ⲧ[ⲁϥ ⲡⲉⲧⲛⲁ
ⲣ̄ⲕⲣⲓⲛⲉ] ⲙ̄ⲙⲁϥ ϩⲛ̄ⲫⲁ[ⲉ ⲛ̄]ϩⲟ
49 ⲟⲩ ⲭⲉ ⲁⲛⲁ]ⲕ᾽ ⲛ̄ⲧⲁⲉⲓⲥⲉⲭⲉ ⲉⲛ
ϩ]ⲁⲣⲁ[ⲉⲓ ⲟ]ⲩⲁⲉⲉⲧ· ⲁⲗⲗⲁ ⲡⲁ
ⲉⲓⲱⲧ᾽ ⲛ̄ⲧⲁϥⲧⲉⲩⲁⲉⲓ ⲡⲉⲛⲧⲁϥ
† ⲛⲏⲉⲓ ⲛ̄ⲟⲩⲉⲛⲧⲟⲗⲏ ⲭⲉ ⲉⲩ
ⲡⲉ†ⲛⲁⲭⲟⲟϥ ⲁⲩⲱ ⲉⲩ ⲡⲉ†ⲛⲁ
50 ⲧⲉⲩⲁϥ· ⲁⲩⲱ †ⲥⲁⲩⲛⲉ ⲭⲉ ⲧϥ
ⲉ]ⲛⲧⲟⲗⲏ ⲟⲩⲱⲱⲛϩⲧⲉ ⲱⲁ ⲁ
ⲛⲏϩ]ⲉ· ⲛⲉ†ⲭⲱ ⲙ̄ⲙⲁⲩ ⲁⲛⲁⲕ
ⲕⲁⲧⲁⲑⲉ ⲛ̄ⲧⲁⲡⲁⲉ[ⲓⲱ]ⲧ ⲭⲟⲟⲥ
ⲛⲏⲉⲓ ⲧⲉⲉⲓⲧⲉ ⲑⲉ [ⲉ†ⲥⲉ]ⲭⲉ ⲙ̄
XIII 1 ⲙⲁⲥ· ϩⲁⲑⲏ ⲁⲉ ⲙ̄ⲡⲱⲁⲉⲓⲉ
ⲙ̄ⲡⲡⲁⲥⲭⲁ ⲉⲩⲥⲁⲩⲛⲉ ⲭⲓⲏⲥ
ⲭⲉ ⲁⲧⲩⲟⲩⲛⲟⲩ ⲉⲓ ⲭ[ⲉ] ⲉⲩⲁ
ⲡⲱ]ⲛⲉ ⲁⲃⲁⲗ᾽ ϩⲛ̄ⲡⲉⲉ[ⲓⲕ]ⲟⲥⲙⲟⲥ

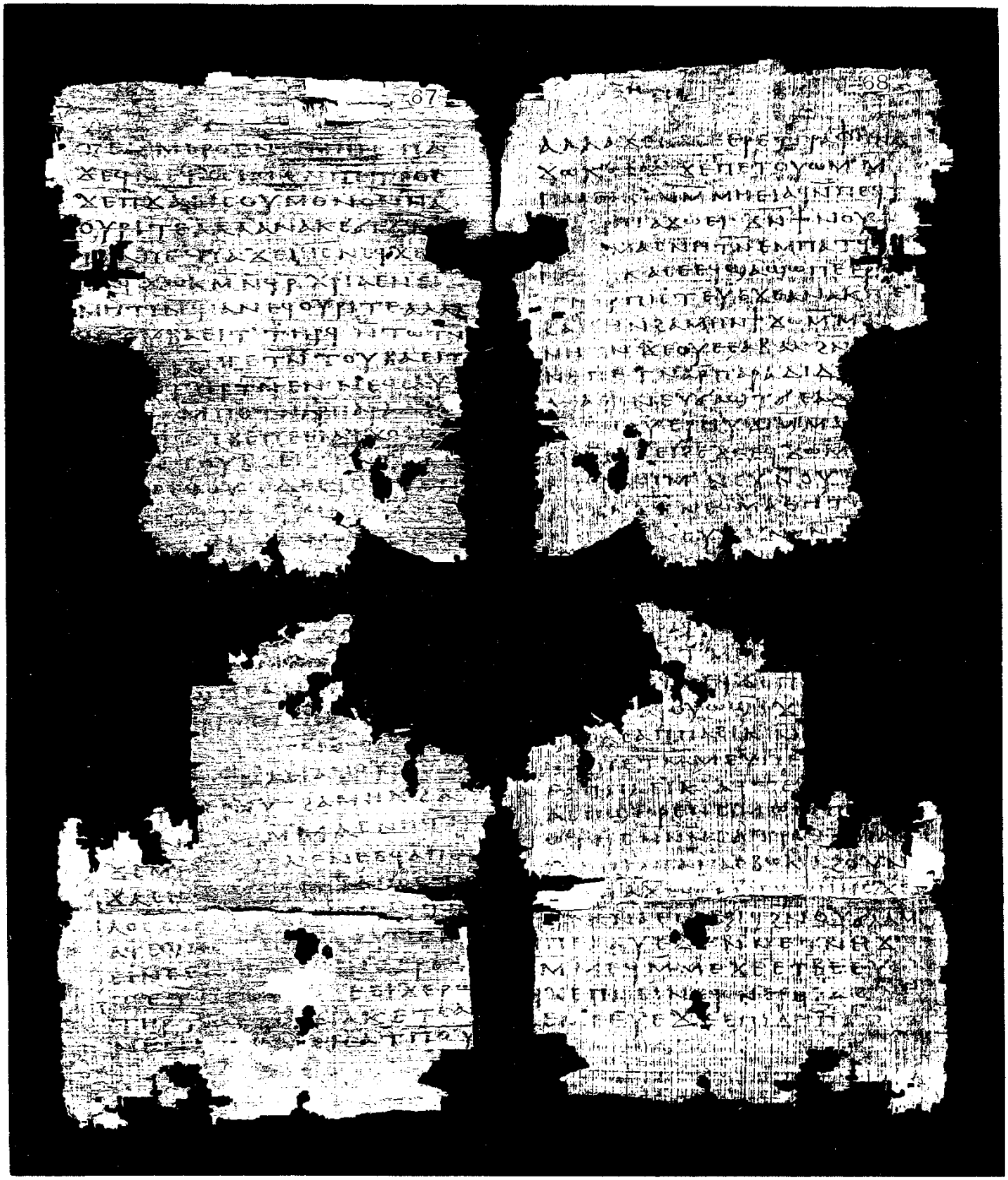
ⲋⲥ

ⲛ̄ⲩⲃⲱⲕ᾽ ⲱⲁⲡⲉⲓⲱⲧ᾽ ⲁⲩ
ⲙ̄ⲣⲣⲉⲛⲉⲧⲉⲛⲱⲩⲛⲉ· ⲉⲧ
ϩⲛⲡⲕⲟⲥⲙⲟⲥ ⲁⲩⲙ̄ⲣⲣⲓⲧⲟⲩ
2 ⲱⲁ ⲁⲃⲁⲗ᾽ ⲁⲩⲱ ⲛ̄ⲧⲁⲣⲉ ⲟⲩ
ⲁⲓⲡⲛⲟⲛ ⲱⲱⲡⲉ· ⲉⲁⲡⲁⲓⲁ
ⲃⲟⲗⲟⲥ ⲟⲩⲱ ⲉⲩⲛⲟⲩⲭⲉ ⲙ̄
ⲙⲁⲥ ⲁⲡϩⲏⲧ᾽ ⲛ̄ⲓⲟⲩⲁⲁⲥ
ⲡⲱϩⲣⲉ ⲛ̄ⲥⲓⲙⲱⲛ ⲡⲓⲥⲕⲁ
ⲣⲓⲱⲧⲏⲥ ⲭⲉ ⲉⲩⲁⲣ̄ⲡⲁⲣ[ⲁⲁⲓ
3 ⲁⲟⲩ ⲙ̄ⲙⲁϥ· ⲉⲩⲥⲁⲩⲛⲉ ⲭⲉ
ⲓⲏⲥ ⲭⲉ ⲁⲡⲓⲱⲧ᾽ † ⲛ̄ⲕⲉⲉⲛ
ⲛⲓ]ⲙ᾽ ⲁϩⲣⲏⲓ ⲁⲛⲉⲩⲟⲓϫ ⲁⲩ
ⲱ ⲭⲉ] ⲛ̄ⲧⲁϥⲓ ⲁⲃⲁⲗ᾽ ϩⲓ[ⲧⲛ
ⲡⲛⲟⲩⲧⲉ] ⲁⲩⲱ ⲉⲩⲛ̄ⲛ[ⲗ ⲁⲣⲉ
4 ⲧϥ ⲙ̄ⲡ]ⲛⲟⲩⲧⲉ· ⲁ[ϥⲧⲱⲱⲛ
ϩⲛⲛⲁⲓⲡⲛⲟ]ⲛ ⲁϥ[ⲕⲟⲩ
ⲛⲉϥϩⲁⲉⲓⲧⲉ ⲁϩ]ⲣⲏⲓ ⲁ[ϥⲭⲓ
ⲟⲩⲗⲉⲛⲧⲓⲟ]ⲛ ⲁϥⲙ[ⲁⲣⲉϥ ⲙ̄
5 ⲙⲁϥ ⲁⲩⲱ ⲁ]ϥⲛⲁϫ᾽[ⲙⲁⲩ ⲁ
ⲧⲗⲁ]ⲕⲁⲛⲏ· ⲁϥⲣ̄ⲁ[ⲣⲭⲉⲓ
ⲛ[ⲓⲟⲩⲉ] ⲛ̄ⲛⲟⲩⲣⲓ[ⲧⲉ ⲛ̄ⲙⲙⲁ
ⲑ[ⲏ]ⲧⲏⲥ ⲁⲩⲱ ⲛ̄ϥ[ϥⲁⲧⲟⲩ
ⲙ̄ⲡⲗⲉⲛⲧⲓⲟⲛ ⲉ[ⲧⲙⲏⲣ] ⲙ̄
6 ⲙⲁϥ· ⲁϥⲓ ⲟⲉ ⲱⲁ ⲥ[ⲓⲙⲱ]ⲛ ⲡⲉ
ⲧⲣⲟⲥ ⲡⲁⲭⲉ ⲡⲉⲧⲙ̄ⲙⲉⲩ
ⲛⲉϥ ⲭⲉ ⲡⲭⲁⲉⲓⲥ ⲛ̄ⲧⲁⲕ ⲡ[ⲉ
7 ⲧⲁⲉⲓⲁⲛⲁⲟⲩⲣⲓⲧ[ⲉ· ⲁⲓ]ⲏⲥ
ⲟⲩⲱⲱⲃ ⲡⲁⲭⲉϥ ⲛⲉϥ ⲭⲉ
ⲡⲉ†ⲉⲓⲣⲉ ⲙ̄ⲙⲁϥ ⲕⲥⲁⲩⲛⲉ
ⲙ̄ⲙ[ⲁϥ] ⲛ̄ⲧⲁⲕ᾽ ⲉⲛ †ⲛ[ⲟⲩ
ⲙ̄ⲛ[ⲛⲥ]ⲱⲥ ⲁⲉ ⲕⲛⲁⲙⲙⲉ [ⲁ
8 ⲣⲁϥ· ⲡⲁⲭⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲉ[ϥ
ⲭⲉ ⲛ[ⲁ]ⲕⲁⲁⲕ᾽ ⲁⲉⲓⲁⲣⲉⲧ᾽ ⲁ[ⲛⲏ
ϩⲉ· ⲁ[ⲓ]ⲏⲥ ⲟⲩⲱⲱⲃ ⲡⲁⲭ[ⲉ]ϥ
ⲛⲉϥ [ⲭ]ⲉ ⲉⲉⲓⲧⲙⲉⲓⲁⲣⲉⲧⲕ [ⲙⲛ

42 ⲛ̄ⲟⲩⲱⲱⲡⲉ *sic.* 45 This v. omitted by homoeot. 46 ⲛⲧⲁⲉⲓ crasis for ⲛⲧⲁⲉⲓⲉⲓ. 47 Probably not space in lac. for ⲛϥⲧⲙⲁⲣϩϩ. 3 ⲭⲉ error for ⲭⲓ. — ⲡⲓⲱⲧ *sic.* 4 [ⲕⲟⲩ is not certain. 5 Probably not space in lac. for ⲉⲓⲟⲩⲉ, either form is admissible. 7 ⲡ[ⲉ]ⲧⲁⲉⲓⲁ qu. l. ⲡⲉⲧⲛⲁⲉⲓⲁ.

65 66




67
68

ⲍⲍ

9 ⲧⲉⲕ̅ⲙⲉⲣⲟⲥ ⲛ̅ⲙ̅ⲙⲏⲉⲓ· ⲡⲁ
ⲭⲉⲫ ⲛⲉⲫ ⲭⲓⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ
ⲭⲉ ⲡⲭⲁⲉⲓⲥ ⲟⲩ ⲙⲟⲛⲟⲛ ⲛⲁ
ⲟⲩⲣⲓⲧⲉ ⲁⲗⲗⲁ ⲛⲁⲕⲉⲟⲓⲭ̅ ⲙ̅[ⲛ
10 ⲧⲁⲁⲡⲉ· ⲡⲁⲭⲉ ⲓ̅ⲏ̅ⲥ̅ ⲛⲉⲫ ⲭⲉ [ⲡⲉⲛ̅
ⲧⲁⲫⲭⲱⲕⲙ̅ ⲛ̅ⲫⲣ̅ⲭⲣⲓⲁ ⲉⲛ ⲉⲓ
ⲙⲏⲧⲓ ⲛ̅ⲫⲓⲁⲛⲉⲫⲟⲩⲣⲓⲧⲉ ⲁⲗⲗⲁ
ⲫⲧⲟⲩⲃⲁⲉⲓⲧ̅ ⲧⲏⲣⲫ· ⲛ̅ⲧⲱⲧⲛ̅
2ⲱⲟ]ⲩ̅ⲧⲛ̅ ⲧⲉⲧⲛ̅ⲧⲟⲩⲃⲁⲉⲓⲧ̅
11 ⲁⲗⲗⲁ] ⲧⲏⲣⲧⲛ̅ ⲉⲛ· ⲛⲉⲫⲥⲁⲩ
ⲛⲉ ⲅ]ⲁⲣ ⲙ̅ⲡⲉⲧⲛⲁⲣ̅ⲡⲁⲣⲁⲁⲓⲁ[ⲟⲩ
ⲙ̅ⲙⲁ]ⲫ· ⲉⲧⲃⲉ ⲡⲉⲉⲓ ⲁⲫⲭⲟⲟⲥ ⲭⲉ
ⲧⲉⲧ]ⲛ̅ⲧⲟⲩⲃⲁⲉⲓⲧ̅ ⲉⲛ ⲧⲏⲣⲧ[ⲛ
12 ⲛ̅ⲧⲁ]ⲣⲉⲫⲟⲩⲱ ⲁⲉ ⲉⲫⲉⲓ[ⲟ]ⲩⲉ ⲛ̅
ⲛⲉⲩ]ⲟⲩⲣⲓⲧⲉ ⲁⲫⲭⲓ ⲛⲉⲫⲥⲁⲉⲓⲧ[ⲉ
ⲁⲫⲛⲁ]ⲭⲫ ⲁⲛ ⲁⲩⲱ ⲡⲁ[ⲭ]ⲉⲫ ⲛⲉⲩ
ⲭⲉ ⲧⲉⲧⲛ̅]ⲥⲁⲩⲛⲉ [ⲭⲉ ⲉⲩ ⲡⲉ
13 [ⲛⲧⲁⲉⲓⲉⲉⲫ ⲛⲏⲧⲛ· ⲛ̅ⲧⲱⲧⲛ̅]
[ⲧⲉⲧⲛ̅ⲙⲟⲩⲧⲉ ⲁⲣⲁⲉⲓ ⲭⲉ ⲡⲥⲁ2]
ⲁⲩⲱ ⲡⲭⲁⲉⲓⲥ] ⲁⲩⲱ [ⲕⲗⲱⲥ
ⲧⲉⲧⲛ̅ⲭ]ⲱ ⲙ̅ⲙⲁ[ⲥ· ⲁⲛⲁⲕ
14 ⲅⲁⲣⲡⲉ ⲉ]ⲱⲡⲉ ⲁⲛⲁ̣ⲕ [ⲁⲉⲓⲉⲓⲁ
ⲛⲉⲧⲛⲟ]ⲩⲣⲓⲧⲉ ⲡⲭⲁⲉⲓⲥ̣ [ⲁⲩⲱ
ⲡⲥⲁ2·] ⲛ̅ⲧⲱⲧⲛ̅ 2ⲱⲟⲩ[ⲧⲛ̅ ⲥ
ⲱⲉ ⲁⲣ]ⲱⲧⲛ̅ ⲁⲉⲓⲁⲛⲟⲩⲣⲓⲧⲉ ⲛ̣
16 ⲛⲉ]ⲧ[ⲛ̅]ⲉⲣⲏⲩ· 2ⲁⲙⲏⲛ 2ⲁ
ⲙⲏ]ⲛ ⲡⲭⲱ ⲙ̅ⲙⲁⲥ ⲛⲏⲧⲛ̅
ⲭⲉ ⲙⲛ̅2ⲙ2ⲉⲁ̣ⲩ ⲉⲛⲉⲉⲫ ⲁⲡⲉⲫ
ⲭⲁⲉⲓⲥ· ⲟⲩⲁⲉ ⲙ̅ⲛⲁⲡⲟⲥⲧⲟ
ⲗⲟⲥ ⲉⲛⲉⲉⲫ ⲁⲡⲉⲛⲧⲁⲫⲧⲉ[ⲩ
17 ⲁⲫ· ⲉⲱⲡⲉ ⲧⲉⲧⲛ̅ⲥⲁⲩⲛⲉ ⲛ̅[ⲛⲉ
ⲉⲓ ⲛⲉⲉⲓⲉⲧⲛ̅ⲧⲏⲛⲉ ⲉⲣⲉⲱ[ⲗ
18 ⲧⲉⲧⲛ̅ⲉⲉⲧ[ⲟ]ⲩ· ⲉⲉⲓⲭⲉⲣⲱ[ⲧⲛ̅
ⲧⲏⲣⲧⲛ̅ ⲉⲛ ⲁⲛⲁⲕ ⲉⲧⲥⲁ[ⲩ
ⲛⲉ ⲛ̅ⲛⲉⲛⲧⲁⲉⲓⲥⲁⲧⲡⲟⲩ

ⲍⲏ

ⲁⲗⲗⲁ ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉⲧⲣⲁⲫⲏ ⲛⲁ
ⲭⲱⲕ̅ ⲁⲃⲁⲗ̅ ⲭⲉ ⲡⲉⲧⲟⲩⲱⲙ̅ ⲙ̅
ⲡⲁⲗⲉⲓⲕ̅ ⲛ̅ⲙⲙⲏⲉⲓ ⲁⲫⲛ̅ⲡⲉⲫ†·
19 ⲃ̅ⲥ̅] ⲁ2ⲣⲏⲓ̈ ⲁⲭⲱⲉⲓ· ⲭ̅ⲛ̅†ⲛⲟⲩ †
ⲭ]ⲱ ⲙ̅ⲙⲁⲥ ⲛⲏⲧⲛ̅ ⲉⲙⲡⲁⲧⲫⲱ
ⲡⲉ ⲭⲉⲕⲁⲥⲉ ⲉⲫⲱⲁⲱⲱⲡⲉ ⲉⲣⲉ
ⲧⲛⲁⲣ̅ⲡⲓⲥⲧⲉⲩⲉ ⲭⲉ ⲁⲛⲁⲕⲡⲉ·
20 2ⲁⲙⲏⲛ 2ⲁⲙⲏⲛ †ⲭⲱ ⲙ̅ⲙⲁⲥ
(21) ⲛⲏⲧⲛ̅ ⲭⲉ ⲟⲩⲉⲉ ⲁⲃⲁⲗ̅ 2ⲛ̅[ⲧⲏ
ⲛⲉ ⲡⲉⲧⲛⲁⲣ̅ⲡⲁⲣⲁⲁⲓⲁ[ⲟⲩ ⲙ̅
22 ⲙⲁⲉⲓ· ⲛⲉⲩⲥⲁⲱⲧ ⲥⲉ ⲁ2ⲟ[ⲩⲛ
2̅]ⲛⲛⲟⲩⲉⲣⲏⲩ ⲭⲓ ⲙ̅ⲙⲁ[ⲑⲏⲧⲏⲥ
ⲉⲩ[ⲣ̅]ⲙⲁⲉⲓ2ⲉ ⲭⲉ ⲉⲫⲭⲱ ⲙ̅[ⲙⲁⲥ
23 ⲉⲧⲃⲉ ⲛⲓⲙ̅ ⲛⲉⲩⲛ̅ⲟⲩⲉ[ⲉ ⲁⲉ
ⲁⲃⲁⲗ̅ 2ⲛⲛⲉⲫⲙⲁⲑⲏⲧⲏ[ⲥ ⲉⲫ
ⲛⲏⲭ [2ⲛ̅]ⲕⲟⲩⲟⲩⲛⲫ ⲛⲓ[ⲏⲥ̅
24 . . . . ⲙⲁ]ⲉⲓⲉ ⲙ̅[ⲙⲁⲫ· ⲁⲫⲭⲱ
[ⲣⲙ̅ ⲥⲉ ⲟⲩⲃⲉ ⲡⲉⲉⲓ ⲭⲓ ⲥⲓⲙⲱⲛ]
ⲡⲉⲧⲣⲟⲥ ⲁ]ⲭⲛ̣[ⲟⲩⲫ ⲭⲉ ⲛⲓⲙ
25 ⲡⲉⲧⲫⲥⲉⲭⲉ] ⲁⲣⲁⲫ· ⲁ̣[ⲡⲏ
ⲥⲉ ⲛⲁⲭⲫ ⲁⲭ]ⲛ̅ⲧⲙⲉⲥ[ⲧ2ⲏⲧ
ⲛⲓⲏⲥ̅· ⲡⲁ]ⲭⲉⲫ ⲛⲉⲫ ⲭⲉ ⲡ[ⲭⲁ
26 ⲉⲓⲥ ⲛⲓⲙⲡⲉ]· ⲁⲫⲟⲩⲱⲱ̅ⲃ̅ ⲭ[ⲓⲏⲥ̅ ⲭⲉ
ⲡⲉ]†ⲛⲁⲥⲁⲡⲡⲁⲉⲓⲕ̅ ⲛ̅[ⲧⲁⲧⲉ
ⲉ]ⲫ ⲛⲉ[ⲫ] ⲡⲉⲧⲙ̅ⲙⲉⲩⲡⲉ· [ⲁⲩⲱ
ⲁⲫⲥⲁⲡⲡⲁⲉⲓⲕ̅ ⲁⲫⲧⲉⲉ[ⲫ ⲛⲓⲟⲩ
ⲁⲁⲥ ⲡⲱⲏⲣⲉ ⲛ̅ⲥⲓⲙⲱⲛ ⲡ[ⲓⲥⲕⲁ
27 ⲣⲓⲱⲧⲏⲥ ⲙ̅ⲛⲛ̅ⲥⲁⲧⲣⲉⲫⲭ[ⲓ] ⲡⲁ
ⲉⲓⲕ̣̅ ⲁⲡⲥⲁⲧⲁⲛⲁⲥ ⲃⲱⲕ ⲁ2ⲟⲩⲛ
ⲁⲣⲁⲫ] ⲡⲁⲭⲉⲫ ⲟⲉ ⲛⲉⲫ ⲭⲓ ⲓ̅ⲏ̅ⲥ̅ ⲭⲉ
ⲡ]ⲉⲧⲕⲛⲁⲉⲉⲫ ⲉⲣⲓⲫ 2ⲛⲟⲩⲟⲗⲁⲙ̅
28 ⲙ̅ⲡⲉⲗⲁⲩⲉ ⲁⲉ ⲛ̅ⲛⲉⲧⲛⲏⲭ̅
ⲛ̅]ⲙⲙⲉⲫ ⲙ̅ⲙⲉ ⲭⲉ ⲉⲧⲃⲉ ⲉⲩ
29 ⲁⲫⲭⲉⲡⲉⲉⲓ ⲛⲉⲫ· ⲛⲉⲣⲉ2ⲁⲉⲓⲛⲉ
ⲁ̣ⲉ ⲙⲉⲉⲩⲉ ⲭⲉ ⲉⲡⲓⲁⲏ ⲡⲅⲟ

14 [ⲥⲱⲏ] or [ⲥⲱ|ⲱⲏ] either form is admissible. V. 15 is omitted probably by homoeot. Most of v. 20 and part of v. 21 omitted by homoeot. 24 The filling up of this verse is merely copied from the Sah. 26 ⲁⲩⲱ is uncertain: the initial ⲁⲫ of the next line is certain, therefore the reading was not ⲛ̅ⲧⲁⲣⲉⲫ. 27 ⲉⲣⲓⲫ *sic.*

ϗθ

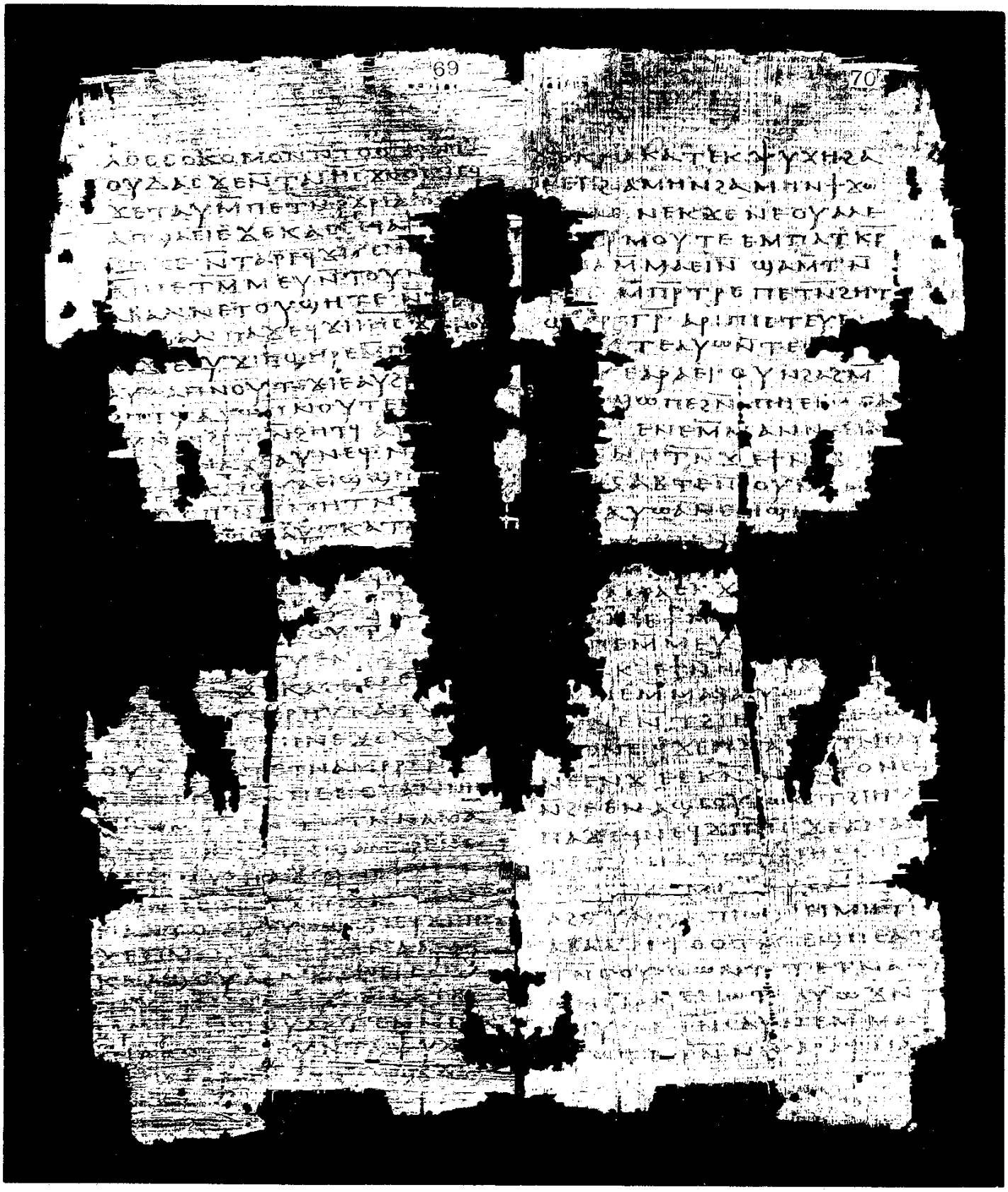
λοccokomon ⲛ̄tootϥ ⲛ̄ⲓ̈
ογⲁⲁc ⲭⲉ ⲛ̄tⲁⲓ̄ⲏ̄c ⲭooc ⲛⲉϥ
ⲭⲉ tⲁⲩ ⲙ̄ⲡⲉⲧⲛ̄ⲣ̄ⲭⲣⲓⲁ ⲙ̄ⲙ[ⲁϥ
ⲁⲡⲱⲁⲉⲓⲉ ⲭⲉⲕⲁⲥⲉ ⲉ ⲉϥⲁ† [ⲛ̄ⲛ̄
30 ⲥⲏⲕⲉ· ⲛ̄tⲁⲣⲉϥⲭⲓ ⲟⲉ ⲙ̄[ⲡⲁⲉⲓⲕ
ⲭⲓⲡⲉⲧⲙ̄ⲙⲉⲩ ⲛ̄toⲩⲛ[oⲩ ⲁϥⲓ
31 ⲁⲃⲁⲁ᾽ ⲛⲉtoⲩⲱⲏtⲉ· ⲛ̄t[ⲁ]ⲣⲉϥ
ⲉⲓ] ⲁⲃⲁⲁ᾽ ⲡⲁⲭⲉϥ ⲭⲓⲏ̄ⲥ ⲭ[ⲉ]†noⲩ
ⲁϥⲭⲓⲉⲁⲩ ⲭⲓⲡⲱⲏⲣⲉ ⲙ̄ⲡ[ⲣⲱⲙⲉ
ⲁⲩⲱ ⲁⲡⲛoⲩtⲉ ⲭⲓⲉⲁⲩ ⲥⲣ[ⲏⲓ̈ ⲛ̄
32 ⲥⲏtϥ· ⲁⲩⲱ ⲡⲛoⲩtⲉ ⲛ̣[ⲁ†ⲉ
ⲁ]ⲩ ⲛⲉϥ ⲥⲣⲏⲓ̈ ⲛ̄ⲥⲏtϥ· ⲁⲩ[ⲱ ⲛtoⲩ
33 ⲛ]oⲩ ϥⲛⲁ†ⲉⲁⲩ ⲛⲉϥ· ⲛ[ⲁⲱⲏ
ⲣⲉ] ⲉt[ⲓ] ⲕⲁⲓoⲩⲁⲉⲓⲱ ⲱⲏ[ⲙ
†ⲱ]ooⲡ᾽ ⲛ̄ⲙⲙⲏtⲛ̄· [tⲉtⲛⲁⲱⲓ
ⲛⲉ ⲛ̄]cⲱⲉ[ⲓ] ⲁⲩⲱ ⲕⲁtⲁ[ⲑⲉ ⲛ̄
[tⲁⲉⲓⲭooc ⲛ̄ⲛⲓoⲩtⲁⲉⲓ ⲭⲉ]
ⲡⲙⲁ ⲁⲛⲁⲕ ⲉ]† ⲙ̄[ⲙ]ⲁϥ ⲛ[tⲱⲧⲛ̄
tⲉtⲛⲁⲱⲓ ⲉ]ⲛ̣ ⲁⲣⲁϥ· †ⲭ̣[ⲱ ⲙ̄
ⲙⲁc ⲛⲏtⲛ̄] ⲥⲱoⲩtⲛ̄ [†noⲩ
34 ⲡⲁⲏⲛ ††] oⲩⲉⲛtoⲗⲏ [ⲛ̄ⲃⲣ
ⲣⲉ ⲛⲏ]tⲛ̄ ⲭ[ⲉ]ⲕⲁⲥⲉ ⲉⲣⲉ[tⲛⲁ
ⲙ̄ⲣⲣⲉ[ⲛⲉ]tⲛⲉⲣⲏⲩ ⲕⲁtⲁⲑ[ⲉ ⲛ̄
tⲁⲉⲓⲙ̄[ⲣ̄]ⲣⲉtⲏⲛⲉ ⲭⲉⲕⲁⲥⲉ̣ [ⲥⲱ
oⲩtⲛ̄ ⲉtⲉtⲛⲁⲙ̄ⲣⲣⲉⲛⲉ
35 tⲛⲉⲣⲏ[ⲩ·] ⲥⲛ̄ⲡⲉⲉⲓ oⲩⲁⲛ ⲛⲓⲙ
ⲛⲁⲙ̄ⲙⲉ ⲭⲉ ⲛ̄tⲱtⲛ̄ ⲛⲁⲙⲁ
ⲑⲏtⲏⲥ ⲉtⲉtⲛⲱⲁⲙ̄ⲣⲣⲉⲛⲉ
36 tⲛⲉⲣⲏⲩ· ⲡⲁⲭⲉϥ ⲛⲉϥ ⲭⲓⲥⲓ
ⲙⲱⲛ ⲡⲉtⲣoⲥ ⲭⲉ ⲡⲭⲁⲉⲓⲥ ⲉⲕⲛ̄
ⲛⲁ ⲁtⲟ· ⲁϥoⲩⲱⲱⲃ ⲛⲉϥ ⲭⲓⲏ̄ⲥ
ⲭⲉ ⲡⲙⲁ ⲁⲛⲁⲕ᾽ ⲉ†ⲛ̄ⲛⲁ ⲁⲣⲁϥ
ⲕⲛⲁⲱoⲩⲁⲥⲕ᾽ ⲛ̄cⲱⲉⲓ ⲉⲛ· >
37 ⲡⲁⲭⲉϥ ⲛⲉϥ ⲭⲉ ⲡⲭⲁⲉⲓⲥ ⲉtⲃⲉ
ⲉⲩ ⲛ̄†ⲛⲁⲱoⲩⲁⲥⲧ᾽ ⲉⲛ ⲛ̄cⲱⲕ᾽
†ⲛⲁⲕoⲩ †noⲩ ⲛ̄tⲁϯⲩⲭ[ⲏ
38 ⲁⲥⲣⲏⲓ̈ ⲥⲁⲣⲁⲕ᾽ ⲁϥoⲩⲱⲱⲃ ⲭⲏⲏ̄ⲥ

ο̄

ⲭⲉ ⲕⲛⲁⲕⲁtⲉⲕϯⲩⲭⲏ ⲥⲁ
ⲣⲁⲉⲓ· ⲥⲁⲙⲏⲛ ⲥⲁⲙⲏⲛ †ⲭⲱ
ⲙ̄]ⲙⲁc ⲛⲉⲕ ⲭⲉ ⲛⲉoⲩⲁⲗⲉ
ⲕt]ⲱⲣ ⲙoⲩtⲉ ⲉⲙⲡⲁtⲕⲣ̄
ⲁⲣ]ⲛⲁ ⲙ̄ⲙⲁⲉⲓ ⲛ̄ⲱⲁⲙ̄t᾽ ⲛ̄
XIV 1 c[ⲁ]ⲡ᾽· ⲙ̄ⲡⲣtⲣⲉⲡⲉⲧⲛ̄ⲥⲏt
ⲱ[t]ⲁⲣⲧⲣ̄· ⲁⲣⲓⲡⲓⲥtⲉⲩⲉ ⲁ̣
ⲡⲛo]tⲉ ⲁⲩⲱ ⲛ̄tⲉ[tⲛ̄ⲛ̄ⲡⲓ
2 ⲥtⲉ]ⲩⲉ ⲁⲣⲁⲉⲓ· oⲩⲛⲥⲁⲥ ⲙ̄
ⲙⲁ ⲛ̄]ⲱⲱⲡⲉ ⲥⲛ̄ⲡⲏⲉⲓ ⲙ̄ⲡⲁ
ⲉⲓⲱt·] ⲉⲛⲉ̄ⲙⲙⲁⲛ ⲛⲉⲉⲓⲛ[ⲁ
ⲭoo]c ⲛⲏtⲛ̄ ⲭⲉ †ⲛ[ⲁ]ⲃⲱⲕ
. . .]ⲁⲥⲁⲃtⲉ ⲛ̄oⲩⲙ[ⲁ] ⲛ[ⲏ
3 tⲏ·] ⲁⲩⲱ ⲁⲛ ⲉⲓⲱⲁⲃⲱ[ⲕ
. . ⲁ]ⲥⲁⲃtⲉ ⲛ̄oⲩ[ⲙⲁ ⲛⲏ
tⲛ̄· †]ⲛ[ⲛⲏⲩ ⲁⲛ tⲁⲭⲓtⲏ
ⲛⲉ ⲱ]ⲁ ⲁⲣⲁⲉⲓ· ⲭ[ⲉ ⲡⲙⲁ
ⲁⲛ]ⲁⲕ᾽ ⲉ† ⲙ̄[ⲙⲁϥ ⲉtⲉtⲛⲁ
4 ⲱⲱ]ⲡⲉ ⲙ̄ⲙⲉⲩ· [ⲁⲩⲱ ⲡⲙⲁ
ⲁⲛ]ⲁⲕ᾽ ⲉ†ⲛ̄ⲛⲁ ⲁⲣⲁϥ [tⲉtⲛ̄
cⲁ]ⲩⲛⲉ ⲙ̄ⲙⲁϥ ⲁⲩⲱ t[ⲉt]ⲛ̄
5 cⲁ]ⲩⲛⲉ ⲛ̄tⲥⲓⲏ· ⲡ[ⲁ]ⲭⲉ ⲑⲱ
ⲙⲁ]c ⲛⲉϥ ⲭⲉ ⲡⲭ[ⲁⲉⲓc] ⲧⲛ̄cⲁⲩ
ⲛⲉ ⲉⲛ ⲭⲉ ⲉⲕⲛ̄ⲛ[ⲁ] ⲁtⲟ ⲛⲉⲱ
ⲛ̄ⲥⲉ ⲉⲛⲁⲱcoⲩⲱⲛtⲥⲓⲏ· >
6 ⲡⲁⲭⲉϥ ⲛⲉϥ ⲭⲓⲏ̄ⲥ ⲭⲉ ⲁⲛⲁⲕ
tⲉ tⲥⲓⲏ ⲁⲩⲱ tⲙⲏⲉ ⲙ̄ⲛ
ⲡⲱⲱⲛⲥ· ⲙ̄ⲛⲁⲁⲩⲉ ⲛ̄ⲛⲏⲩ
ⲁⲥoⲩⲛ ⲱⲁⲡⲓⲱt᾽ ⲉⲓⲙⲏtⲓ
7 ⲁⲃⲁⲁ᾽ ⲥⲓtooⲧ· ⲉⲱⲡⲉ ⲁtⲉ
ⲧⲛ̄coⲩⲱⲱⲛt᾽ tⲉtⲛⲁcoⲩ
ⲱⲛ ⲡⲁⲕⲉⲉⲓⲱt᾽ ⲁⲩⲱ ⲭⲛ̄†
ⲛoⲩ tⲉtⲛ̄cⲁⲩⲛⲉ ⲙ̄ⲙⲁϥ
8 ⲁⲩⲱ tⲉtⲛ̄ⲛⲉⲩ ⲁⲣⲁϥ· ⲡⲁⲭⲉ

29 ⲉ superl. 31 ⲉⲓ] is not certain, but there is a vestige of a high point above the vanished letters which suggests a circumflex; there is not space for ⲓ ⲟⲉ] and the vestige is not that of a ⲟ. 32 The first clause is omitted by homoeot. 33 ⲕⲁⲓ = ⲕⲉ. 36 The last clause is omitted by homoeot. 2 The lac may have contained ⲛ̄t]ⲁc. *i. e.* conjunctive as in Boh. or poss. ⲁtⲣ]ⲁc. In view of the similar lac in v. 3 the former is more likely. 3 [ⲛⲏⲩ ⲁⲛ the basal tip of ⲩ is visible over the ⲓ of ⲁⲣⲁⲉⲓ in the line below; ⲁⲛ is uncertain, but seems necessary to fill the lac. 6 ⲥⲓtooⲧ, the scribe wrote ⲥⲓtooⲧϥ and deleted the ϥ by two diagonal lines.

69 70



71 72

ⲟⲁ

ϕιλιππος ⲛⲉϥ ⲭⲉ ⲡⲭⲁⲉⲓⲥ
ⲙⲁⲧⲥⲉⲃⲁⲛ ⲁⲡⲉⲕⲉⲓⲱⲧ' ⲁⲩⲱ
9 ⲛ̄ⲕⲍⲱ ⲁⲣⲁⲛ· ⲡⲁⲭⲉ ⲓ̄ⲏ̄ⲥ̄ ⲛⲉϥ
ⲭⲉ ⲡⲉⲉⲓⲟⲩⲁⲉⲓⲱ ⲧⲏⲣϥ †ⲛ̄ⲙ̄
ⲙⲏⲧⲛ̄ ⲁⲩⲱ ⲙ̄ⲡⲉⲕⲥⲟⲩⲱ[ⲱⲛⲧ
ϕιλιππⲉ· ⲛⲉⲛ̄ⲧⲁϥⲛⲉⲩ [ⲁⲣⲁ
ⲉⲓ· ⲁϥⲛⲉⲩ ⲁⲡⲁⲕⲉⲉⲓⲱⲧ' ⲁ[ⲩⲱ
ⲛⲉⲱ ⲛ̄ⲍⲉ ⲛ̄ⲧⲁⲕ' ⲕⲭ[ⲱ ⲙ̄ⲙⲁⲥ
ⲭⲉ ⲙⲁ]ⲧⲥⲉⲃⲁⲛ ⲁⲡⲉⲕⲉⲓ[ⲱⲧ·
10 ⲛⲕⲣ̄ⲡⲓⲥⲧⲉⲩⲉ ⲛⲏⲉⲓ ⲉ̣[ⲛ ⲭⲉ
ⲁⲛⲁⲕ †ⲍⲛ̄ⲛⲁⲉⲓⲱⲧ' ⲁ[ⲩⲱ ⲡⲁ
ⲉⲓⲱⲧ ⲛ̄ⲍ]ⲏⲧ ⲛ̄ⲥⲉⲭⲉ ⲁ̣[ⲛⲁⲕ ⲉ†
ⲭⲱ ⲙ̄ⲙ]ⲁ̣ⲩ ⲛⲏⲧⲛ̄ ⲉⲉⲓ[ⲭⲱ ⲙ̄
ⲙⲁⲩ ⲟ]ⲩⲁ̣ⲉⲉⲧ' ⲉⲛ· ⲡ[ⲁⲉⲓ
ⲱⲧ ⲁⲉ] ⲛ̣ⲉⲧⲱⲟⲟⲛ ⲛ̄ⲍ[ⲏⲧ ϥⲉⲓⲣⲉ
11 ⲛ̄ⲛ̄]ⲉϥⲍⲃⲏⲩⲉ· ⲁⲣⲓⲡⲓⲥⲧ[ⲉⲩⲉ ⲛⲏ
ⲉⲓ ⲭⲉ] ⲁⲛ[ⲁⲕ] †ⲍⲛ̄ⲛⲁⲉⲓⲱⲧ [ⲁⲩⲱ
ⲡⲁⲉⲓⲱⲧ ⲛ̄ⲍ]ⲏⲧ' ⲉⲱⲛⲉ ⲙ̄ⲙⲁⲛ
ⲁⲣⲓⲡⲓⲥⲧⲉⲩ]ⲉ ⲉⲧⲃⲉ ⲛⲉϥ[ⲍⲃⲏⲩⲉ
12 ⲍⲁⲙⲏⲛ] ⲍⲁⲙⲏⲛ †ⲭⲱ ⲙ̄[ⲙⲁⲥ
ⲛⲏⲧⲛ̄] ⲭⲉ ⲛⲉⲧⲣ̄ⲡⲓⲥⲧⲉⲩ[ⲉ ⲁⲣⲁ
ⲉⲓ ⲛ̄ⲍ]ⲃⲏⲩⲉ ⲉ†ⲉⲓⲣⲉ ⲙ̄ⲙⲁⲩ
ⲛⲉⲧ[ⲙ̄ⲙ]ⲉⲩ ⲍⲱⲱϥ ^ⲁⲛ ⲛⲁⲉⲉⲧⲟⲩ
ⲁⲩⲱ ϥⲛⲁⲣ̄ⲛⲉⲧⲛⲉⲉⲩ ⲁⲣⲁⲩ
ⲭⲉ ⲁⲛⲁ[ⲕ]' ⲉⲉⲓⲛⲁⲃⲱⲕ' ⲱⲁ ⲡⲁ
13 ⲉⲓⲱⲧ' ⲁⲩⲱ ⲛⲉⲧⲉⲧⲛⲁⲣ̄ⲁⲓⲧⲓ
ⲙ̄ⲙⲁϥ ⲍⲛ̄ⲛⲁⲣⲉⲛ ⲛⲉⲉⲓ †ⲛⲁ
ⲧⲉⲉϥ· ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉⲡⲉⲓⲱⲧ' ⲛⲁ
14 ⲭ]ⲓⲉⲁⲩ ⲍⲛ̄ⲛⲱⲏⲣⲉ· ⲉⲧⲉⲧⲛ̄
ⲱⲁⲣ̄ⲁⲓⲧⲓ ⲛ̄ⲟⲩⲍⲱⲃ ⲍⲛ̄ⲛⲁⲣⲉⲛ
15 ⲛⲉⲉⲓ †ⲛⲁⲧⲉⲉϥ· ⲉⲧⲉⲧⲛ̄ⲱⲁ
ⲙ̄ⲣⲣⲓⲧ' ⲧⲉⲧⲛⲁⲁⲣⲏⲍ ⲁⲛⲁⲉⲛ
16 ⲧⲟⲗⲏ· ⲁⲩⲱ ⲁⲛⲁⲕ ⲍⲱⲟⲩⲧ'
†ⲛⲁⲥⲉⲡ[ⲥ]ⲱⲡ'ⲛⲁⲉⲓⲱⲧ' ⲁⲩⲱ
ϥⲛⲁ† ⲛⲏⲧⲛ̄ ⲛ̄ⲕⲉⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ

ⲟⲃ

ⲭⲉⲕⲁⲥⲉ ⲉϥⲁⲱⲱⲡⲉ ⲛ̄ⲙ̄ⲙⲏ
17 ⲧⲛ̄ ⲱⲁ ⲁⲛⲏⲍⲉ· ⲡ̄ⲡ̄ⲛ̄ⲁ ⲛ̄
ⲧⲙⲏⲉ· ⲡⲉⲧⲉⲙ̄ⲛ̄ⲥⲁⲙ' ⲙ̄
ⲡⲕⲟⲥⲙⲟⲥ ⲁⲭⲓⲧϥ· ⲭⲉ ϥⲛⲉⲩ
ⲁⲣ]ⲁϥ ⲉⲛ· ⲟⲩⲁⲉ ⲛ̄ϥⲥⲁⲩⲛⲉ ⲙ̄
ⲙ]ⲁϥ ⲉⲛ· ⲛ̄ⲧⲱⲧⲛ̄ ⲧⲉⲧⲛ̄
ⲥⲁ]ⲩⲛⲉ ⲙ̄ⲙⲁϥ ⲭⲉ ϥⲛⲁⲥⲟⲩ
ⲍⲁ]ⲧⲛ̄ⲧⲏⲛⲉ ⲁⲩⲱ ⲛ̄ϥⲱⲱⲡ[ⲉ
18 ⲍⲛ̄]ⲧⲏⲛⲉ· †ⲛⲁⲕⲁⲧⲏⲛⲉ
ⲉⲛ ⲉ]ⲣⲉⲧⲛⲟ̄ ⲛ̄ⲟⲣϕⲁⲛⲟⲥ·
19 †ⲛ̄ⲛ̄]ⲏⲩ ⲱⲁ ⲁⲣⲱⲧⲛ̄· ⲉ̣ⲧⲓ
ⲟⲩⲱ]ⲏⲙ'ⲛⲉ ⲁⲩⲱ [ⲡⲕⲟⲥⲙⲟⲥ
ⲛⲁⲛ]ⲉⲩ ⲁⲣⲁⲉⲓ ⲉⲛ· ⲭⲉ ⲁ̣[ⲛⲁⲕ†
ⲗⲁ]ⲛⲍ· ⲁⲩⲱ ⲛ̄ⲧⲱⲧ[ⲛ̄ ⲍⲱⲟⲩ
20 ⲧⲛ̄] ⲧⲉⲧⲛⲁⲱⲱⲛⲍ ⲍ[ⲛ̄ϕⲟ
ⲟⲩ ⲉ]ⲧⲙ̄ⲙⲉⲩ· ⲧⲉⲧⲛ[ⲁⲙ̄
ⲙⲉ] ⲛ̄ⲧⲱⲧⲛ̄ ⲭⲉ ⲁⲛⲁⲕ [·†ⲍⲛ̄
ⲡⲁⲉⲓ]ⲱⲧ ⲁⲩⲱ ⲛ̄[ⲧⲱⲧⲛ̄ ⲛ̄
ⲍⲏ]ⲧ' ⲁⲩⲱ ⲛ̄ⲧ[ⲱⲧⲛ̄
ⲛ̄ⲍⲏ]ⲧ' ⲁⲩⲱ ⲁⲛⲁⲕ [ⲍⲛ̄ⲧⲏⲛⲉ
21 ⲛ̣ⲉⲧⲉⲩⲛ̄ⲧⲉϥ ⲛ̄†[ⲉⲛⲧⲟⲗⲏ
ⲁⲩⲱ ⲉϥⲁⲁⲣⲏⲍ ⲁⲣⲁ[ⲥ ⲛⲉⲧⲙ̄
ⲙⲉⲩ ⲛⲉⲧⲛⲁⲉⲓⲛⲉ [ⲙ̄ⲙⲁⲉⲓ
ⲛⲉⲧⲙⲁⲉⲓⲉ ⲁⲉ ⲙ̄ⲙⲁⲉⲓ ⲡⲁ
ⲉⲓⲱⲧ ⲛⲁⲙ̄ⲣⲣⲓⲧϥ· [ⲁ]ⲩⲱ ⲁⲛⲁⲕ
ⲍⲱⲟⲩⲧ' †ⲛⲁⲙ̄ⲣ[ⲣ]ⲓⲧϥ· ⲁⲩ
ⲱ †ⲛⲁⲟⲩⲁⲛⲉⲍⲧ ⲛⲉϥ ⲁⲃⲁⲗ'
22 ⲡⲁⲭⲉ ⲓ̈ⲟⲩ̈ⲁⲁⲥ ⲡⲕⲁⲛⲁⲛ[ⲓ
ⲧⲏⲥ ⲭⲉ ⲡⲭⲁⲉⲓⲥ ⲉⲧⲃⲉ ⲉⲩ
ⲉⲕⲛⲁⲟⲩⲁⲛⲉⲍⲕ' ⲛⲉⲛ ⲁⲃ[ⲁⲗ
ⲁⲩⲱ ⲉⲕⲛⲁⲟⲩⲁⲛⲉⲍⲕ ⲛ̄ⲧⲁϥ
23 ⲉⲛ ⲁⲃⲁⲗ' ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲓⲏⲥ
ⲟⲩⲱⲱⲃ ⲡⲁⲭⲉϥ ⲛⲉϥ ⲭⲉ ⲉⲣⲉⲱⲁ
ⲟⲩⲉⲉ ⲙ̄ⲣⲣⲓⲧ' ϥⲛⲁⲁⲣⲏⲍ ⲁⲡⲁ
ⲥⲉⲭⲉ ⲁⲩⲱ ⲡⲁⲉⲓⲱⲧ' ⲛⲁⲙ̄ⲣⲣⲓ[ⲧ]ϥ
ⲁ]ⲩⲱ †ⲛ̄ⲛⲏⲩ ⲱⲁ ⲁⲣⲁϥ· ⲛ̄ⲧⲁ

12 ^ⲁⲛ superl. 19 There is hardly space for ⲥⲉ before ⲕⲟⲥⲙⲟⲥ and if it had been there traces of the ⲥ should be visible. 20 ⲁⲩⲱ ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲍⲏⲧ 2° dittography. 21 ⲉϥⲁⲁⲣⲏⲍ *sic* probably error for ⲉϥⲁⲣ. or ⲉϥⲛⲁⲁⲣ. — ⲛⲁⲉⲓⲛⲉ *sic* error for ⲙⲁⲉⲓⲉ — ⲟⲩⲁⲛⲉⲍⲧ *sic*.

ογ

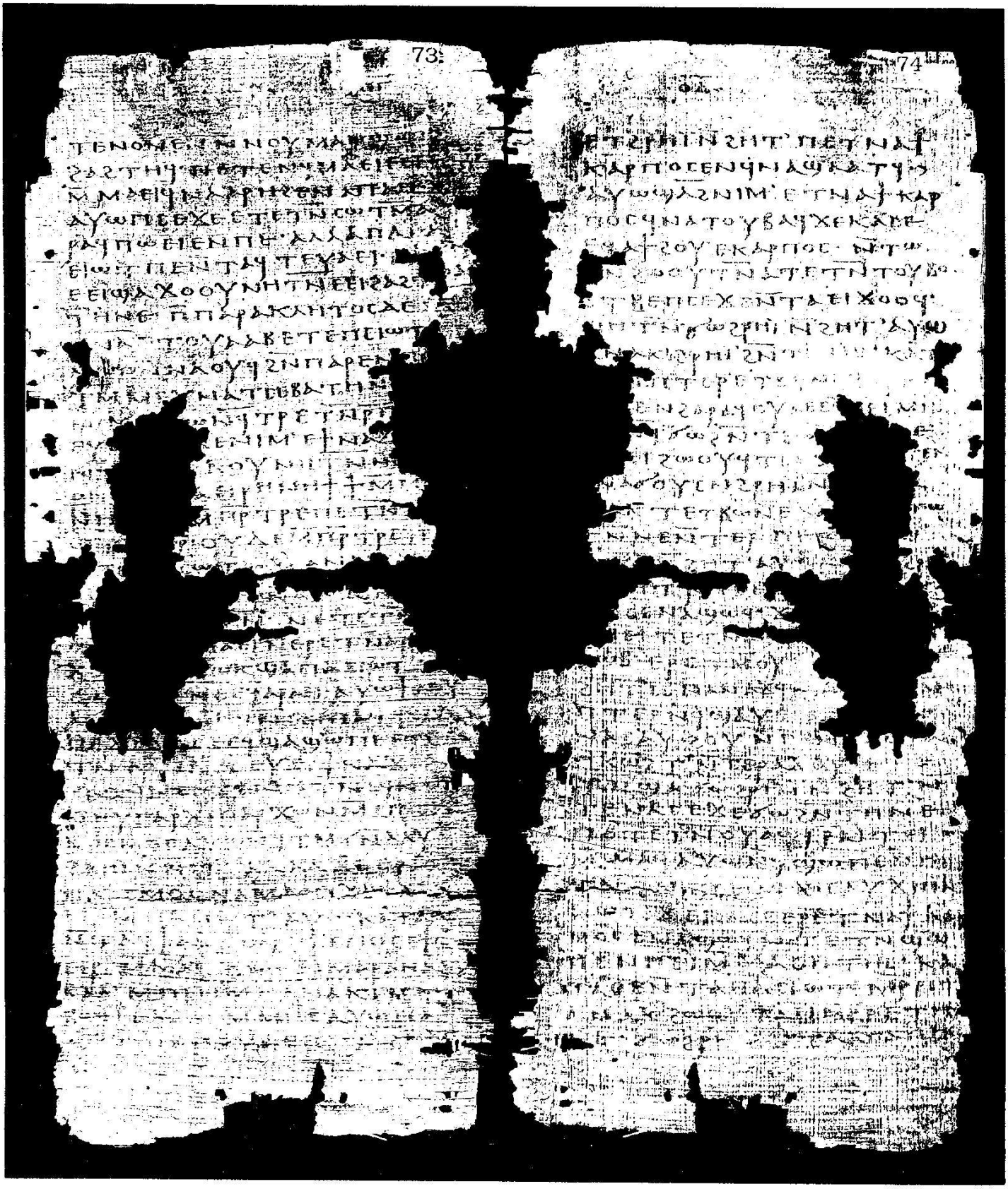
ⲧⲉⲛⲟ ⲛⲉⲛ ⲛ̄ⲛⲟⲩⲙⲁ ⲛⲱⲱⲡⲉ
24 ⲥⲁⲥⲧⲏϥ· ⲡⲉⲧⲉⲛϥⲙⲁⲑⲓⲉ ⲉⲛ
ⲙ̄ⲙⲁⲉⲓ ϥⲛⲁⲁⲣϩⲥ ⲉⲛ ⲁⲡⲁⲥⲉⲭⲉ·
ⲁⲩⲱ ⲡⲥⲉⲭⲉ ⲉⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲁ
ⲣⲁϥ ⲡⲱⲉⲓ ⲉⲛⲛⲉ· ⲁⲗⲗⲁ ⲡⲁⲡⲁ
25 ⲉⲓⲱⲧⲡⲉ ⲛ̄ⲧⲁϥⲧⲉⲩⲁⲉⲓ· ⲛ̣ⲉ̣[ⲉⲓ
ⲉⲉⲓⲱⲁⲭⲟⲟⲩ ⲛⲏⲧⲛ̄ ⲉⲉⲓⲥⲁⲥⲧ[ⲛ̄
26 ⲧⲏⲛⲉ· ⲡ̄ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲁⲉ ⲡ̄
ⲡⲛ̄ⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲉⲡⲉⲓⲱⲧ
ⲛⲁⲧⲛ̄ⲛⲁⲟⲩϥ ⲥ̄ⲛⲡⲁⲣⲉⲛ ⲡⲉ
ⲧ̄ⲙ̄ⲙⲉⲩ ⲛⲁⲧⲥⲉⲃⲁⲑⲏⲛ[ⲉ ⲁⲥⲱⲃ
ⲛⲓⲙ [ⲁⲩ]ⲱ ⲛ̄ϥⲧⲣⲉⲧⲛ̄ⲣⲡ[ⲙⲉ
ⲉⲩⲉ [ⲛ̄ⲥⲉ]ⲭⲉ ⲛⲓⲙ’ ⲉ†ⲛⲁⲭ[ⲟⲟⲩ
27 ⲛⲏ[ⲧⲛ̄·] †ⲕⲟⲩ ⲛⲏⲧⲛ̄ ⲛ̄ⲟ̣[ⲩⲉⲓ
ⲣⲏ[ⲛⲏ· ⲧ]ⲁⲉⲓⲣⲏⲛⲏ †† ⲙ̄ⲙ[ⲁⲥ
ⲛⲏ[ⲧⲛ̄·] ⲙ̄ⲡⲣ̄ⲧⲣⲉⲡⲉⲧⲛ̄ⲥ[ⲏⲧ
ⲱⲧ[ⲁⲣ̄ⲧ]ⲣ̄· ⲟⲩⲁⲉ ⲙ̄ⲡⲣ̄ⲧⲣⲉϥⲣ̄[ⲥⲱⲃ
28 ⲗ]ⲧⲉ[ⲧⲛ̄]ⲥⲱⲧⲙ̄ ⲭⲉ ⲁⲛⲁⲕ’ ⲁⲉⲓ[ⲭⲟ
ⲟⲥ [ⲛⲏⲧⲛ̄ ⲭ]ⲉ †ⲛⲁⲃⲱⲕ’ ⲛ[ⲧⲁⲉⲓ
ⲁⲛ ⲱⲁ ⲁⲣⲱ]ⲧⲛ̄· ⲛⲉⲧⲉⲧⲛ̄[ⲙⲁ
ⲉⲓ[ⲉ . . ⲙ̄]ⲙⲁⲉⲓ ⲛⲉⲣⲉⲧⲛⲁⲣ[ⲉⲱⲉ
ⲭⲉ [ⲉⲉⲓⲛⲁ]ⲃⲱⲕ ⲱⲁⲡⲁⲉⲓⲱⲧ’ ⲭⲉ
29 ⲡⲁ[ⲉⲓⲱⲧ] ⲛⲉⲉϥ ⲁⲣⲁⲉⲓ· ⲁⲩⲱ †ⲛⲟⲩ
ⲁⲉⲓ[ⲭⲟⲟϥ] ⲛⲏⲧⲛ̄ ⲉⲙⲡⲁⲧϥⲱⲱ
ⲡⲉ ⲭⲉⲕⲁⲥⲉ ⲉϥⲱⲁⲱⲱⲡⲉ ⲉⲧⲉ
30 ⲧⲛⲁⲣ̄ⲡⲓⲥⲧⲉⲩⲉ· †ⲛⲁⲭⲉⲥ[ⲁⲥ
ⲟⲉ ⲉⲛ ⲛ̄ⲥⲉⲭⲉ ⲛⲏⲧⲛ̄· ϥⲛ̄
ⲛⲏⲩ ⲅⲁⲣ ⲭⲓⲡⲁⲣⲭⲱⲛ ⲙ̄ⲡⲉⲉⲓ
ⲕⲟⲥⲙⲟⲥ ⲁⲩⲱ ⲛ̄ϥⲧⲙ̄ⲟⲛⲁⲁⲩⲉ
31 ⲥⲣⲏⲓ̈ ⲛ̄ⲥⲏⲧ’· ⲁⲗⲗⲁ ⲭⲉ ⲉⲣⲉ
ⲡⲕⲟⲥⲙⲟⲥ ⲛⲁⲙ̄ⲙⲉ ⲭⲉ †ⲙⲁ
ⲉⲓⲉ ⲙ̄ⲡⲁⲉⲓⲱⲧ’ ⲁⲩⲱ ⲕⲁⲧⲁⲑⲉ
ⲛ̄ⲧⲁϥ†ⲁⲧⲟⲟⲧ’ ⲧⲉⲉⲓ ⲑⲉ ⲉ†
ⲉⲓⲣⲉ ⲙ̄ⲙⲁⲥ· ⲧⲱⲱⲛ ⲙⲁⲣⲁⲛ ⲁ
XV 1 ⲃⲁⲗ’ ⲙ̄ⲡⲉⲑⲉⲓⲙⲁ· ⲁⲛⲁⲕⲡⲉ ⲧ
ⲃⲱ ⲛ̄ⲉⲗⲗⲁⲉ ⲙⲙⲏⲉ ⲁⲩⲱ ⲡⲁ
2 ⲉⲓⲱⲧ’ⲡⲉ ⲡⲟⲩⲁⲉⲓⲉ· ⲱⲗ̄ⲥ̄ ⲛⲓⲙ

οα

ⲉⲧⲥⲣⲏⲓ̈ ⲛ̄ⲥⲏⲧ’ ⲡⲉⲧⲛⲁ†
ⲕⲁⲣⲡⲟⲥ ⲉⲛ ϥⲛⲁⲱⲁⲁⲧϥ· >
ⲁⲩⲱ ⲱⲗ̄ⲥ̄ ⲛⲓⲙ’ ⲉⲧⲛⲁ†ⲕⲁⲣ
ⲡⲟⲥ ϥⲛⲁⲧⲟⲩⲃⲁϥ ⲭⲉⲕⲁⲥⲉ
3 ⲉϥⲁ† ⲥⲟⲩⲉⲕⲁⲣⲡⲟⲥ· ⲛ̄ⲧⲱ
ⲧ]ⲛ ⲥⲱⲟⲩⲧⲛ̄ ⲁⲧⲉⲧⲛ̄ⲧⲟⲩⲃⲟ
ⲉⲧⲃⲉ ⲡⲥⲉⲭⲉ ⲛ̄ⲧⲁⲉⲓⲭⲟⲟϥ
4 ⲛⲏⲧⲛ̄· ⲟⲱ ⲥⲣⲏⲓ̈ ⲛ̄ⲥⲏⲧ’ ⲁⲩⲱ
ⲁⲛⲁⲕ’ ⲥⲣⲏⲓ̈ ⲥ̄ⲛⲧⲏⲛⲉ· ⲕⲁⲧ[ⲁ
ⲟⲉ] ⲛ̣ⲛⲧⲉⲣ’ ⲉⲧⲉϥⲛⲁⲱ†ⲕⲁⲣ
ⲡⲟⲥ] ⲉⲛ ⲥⲁⲣⲁϥ ⲟⲩⲁⲉⲉⲧϥ ⲉⲓⲙⲏ
ⲧⲓ] ⲛ̄ϥⲟⲱ ⲥ̄ⲛⲧⲃⲱ ⲛ̄[ⲉⲗⲗⲁ]ⲉ
ⲧⲉ]ⲉⲓ ⲥⲱⲟⲩϥⲧⲉ ⲟⲉ [ⲉⲧⲉ]ⲧⲉⲛ
.]ⲛⲁⲟⲟⲩ ⲉⲛ ⲥⲣⲏⲓ̈ ⲛ̄[ⲥⲏⲧ·] ⲁ
5 ⲛ]ⲁⲕⲧⲉ ⲧⲃⲱ ⲛ̄ⲉⲗⲁ[ⲗⲉ· ⲛ̄]ⲧⲱ
ⲧ̄ⲛⲛⲉ ⲛ̄ⲧⲉⲣ· ⲡⲉⲧ[ⲛⲁⲟ]ⲱ
ⲥ]ⲣⲏⲓ̈ ⲛ̄ⲥⲏⲧ’ ⲁⲩⲱ ⲁ[ⲛⲁⲕ] ⲥⲣⲏⲓ̈
ⲛ̄ⲥ]ⲏⲧϥ ⲡⲉⲉⲓ [ϥⲛⲁ† ⲟⲩ]ⲕⲁ[ⲣ]
ⲡ]ⲟⲥ ⲉⲛⲁⲱⲱϥ· ⲭ[ⲉⲛⲥⲁ]ⲃ[ⲗ
ⲗ]ⲏⲉⲓ ⲧⲉⲧⲛⲁⲱⲣ̄[ⲗⲁⲩⲉ ⲉⲛ ⲛ̄
6 ⲥⲱⲃ· ⲉⲣⲉⲧⲙ̄ⲟⲩⲉ[ⲉ ⲟⲱ ⲥⲣⲏⲓ̈ ⲛ̄
ⲥⲏⲧ’ ⲥⲉⲛⲁⲛⲁⲭϥ ⲁⲃⲁ[ⲗ ⲛ̄ⲑⲉ] ⲙ̄
ⲡⲧⲉⲣ ⲛ̄ϥⲱⲁⲩⲉⲓⲉ[· ⲁⲩⲱ ⲥ]ⲉ
ⲛⲁⲥⲁⲩⲥⲟⲩ ⲛ̄ⲥⲉⲛⲁⲭⲟⲩ ⲁ
7 ⲡⲕⲱⲥⲧ’ ⲛ̄ⲥⲉⲣⲁⲭⲟⲩ· ⲉⲧⲉ
ⲧ̄ⲛⲱⲁⲟⲱ ⲥⲣⲏⲓ̈ ⲛ̄ⲥⲏⲧ’ ⲛ̄
ⲧⲉⲛⲁⲥⲉⲭⲉ ⲟⲱ ⲥ̄ⲛⲧⲏⲛⲉ
ⲡⲉⲧⲉⲧⲛ̄ⲟⲩⲁⲱϥ ⲣ̄ⲁⲓⲧⲉⲓ
ⲙ̄ⲙⲁϥ ⲁⲩⲱ ⲛ̄ϥⲱⲱⲡⲉ ⲛⲏ
8 ⲧⲛ̄ ⲥ̄ⲛⲛⲉⲉⲓ ⲁϥⲭⲓⲉⲁⲩ ⲭⲓⲡⲁ
ⲉⲓⲱⲧ’ ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉⲧⲛⲁ†ⲕⲁⲣ
ⲡⲟⲥ ⲉⲛⲁⲱⲱϥ ⲛ̄ⲧⲉⲧⲛ̄ⲱⲱ
9 ⲡⲉ ⲛⲏⲉⲓ ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ· ⲕⲁ
ⲧⲁⲑⲉ ⲛ̄ⲧⲁⲡⲁⲉⲓⲱⲧ’ ⲙ̄ⲣⲣⲓⲧ
ⲁⲛⲁⲕ ⲥⲱⲟⲩⲧ’ ⲁⲉⲓⲙ̄ⲣⲣⲉⲧⲏ
ⲛⲉ· ⲟⲱ ⲥⲣⲏⲓ̈ ⲥ̄ⲛⲧⲁⲁⲅⲁⲡⲏ·

23 ⲛⲧⲁⲧⲉⲛⲟ ⲛⲉⲛ *sic* — ⲛ̄ⲛⲟⲩⲙⲁ *sic*.. 24 ⲡⲁⲡⲁⲉⲓⲱⲧ *sic*. 27 After ⲛⲏⲧⲛ̄ 2° a clause has fallen out by homoeot. 28 Before ⲙ̄ⲙⲁⲉⲓ is space for two letters *e. g.* ⲟⲉ. 31 ⲧⲉⲉⲓ ⲑⲉ *sic* for ⲧⲉⲉⲓⲧⲉ ⲑⲉ. 3 ⲭⲟⲟϥ the scribe put a point at the end of the line by mistake. 4 ⲟⲱ — ⲟⲱ — ⲟⲟⲩ *sic* — ⲥⲱⲟⲩϥ *sic* — ⲧⲉⲛ is written in smaller letters rather above the line. 5 ⲭ[ⲉ ⲛ̄ⲥⲁ] there may be space for two more letters in the bracket.

73 74



75 76

ⲟⲉ

10 ⲉⲧⲉⲧⲛⲱⲁⲁⲣϩ ⲁⲛⲁⲉⲛⲧⲟⲗ[ⲏ
ⲧⲉⲧⲛⲁⲥⲱ ϩⲣⲏⲓ̈ ϩⲛⲧⲁⲁⲅⲁⲡ[ⲏ
ⲕⲁⲧⲁⲑⲉ ϩⲱⲟⲩⲧ ⲛⲧⲁⲉⲓⲁⲣⲏ[ϩ
ⲁⲛⲉⲛⲧⲟⲗⲏ ⲙⲡⲁⲉⲓⲱⲧ' ⲁⲩⲱ
11 ⲧⲱⲟⲟⲡ ϩⲛⲧⲁⲅⲁⲡⲏ· ⲛⲉⲉⲓ ⲁⲉⲓ
(12) ⲭⲟⲟⲩ ⲛⲏⲧⲛ ⲭⲉⲕⲁⲥⲉ ⲉⲧⲉ
ⲧⲛⲁⲙⲣⲣⲉⲛⲉⲧⲛⲉⲣⲏⲩ· ⲕⲁⲧⲁ
13 ⲑⲉ ⲛⲧⲁⲉⲓⲙⲣⲣⲉⲧⲏⲛⲉ· ⲙⲛⲧⲉ
ⲗⲁⲩ]ⲉ ⲛⲁⲅⲁ]ⲡⲏ ⲉⲛⲉⲉⲩ ⲁⲧⲉⲉⲓ
ⲭⲉⲕⲁⲥⲉ ⲉ]ⲩⲁⲕⲱ ⲛⲧⲉⲩⲧⲩ
14 ⲭ[ⲏ ϩⲁⲛⲉⲩ]ⲱⲃⲉⲉⲣ· ⲉⲧⲉⲧⲛⲱⲁ
ⲉ[ⲓⲣⲉ ⲛⲛⲉ†]†† ⲙⲙⲁⲩ ⲁⲧⲟⲟⲧⲛ
15 ⲧ[ⲏⲛⲉ· †]ⲛⲁⲙⲟⲩⲧⲉ ⲟⲉ ⲉⲛ ⲁⲣⲱ
ⲧ[ⲛ ⲭⲉ ϩⲙ]ϩⲉⲗ' ⲭⲉ ⲡϩⲙϩⲉⲗ' ⲥⲁⲩ
ⲛ[ⲉ ⲉⲛ ⲭⲉ ⲉ]ⲩ ⲡⲉⲧⲉⲡⲩⲭⲁⲉⲓⲥ ⲉⲓ
ⲣ[ⲉ ⲙⲙⲁⲩ·] ⲛⲧⲱⲧⲛ ⲁⲉ ⲛ[ⲧⲁⲉⲓ
ⲙⲟⲩⲧⲉ ⲁ]ⲣⲱⲧⲛ ⲭⲉ ⲛⲁⲱ[ⲃⲉⲉⲣ
ⲭⲉ ⲛⲉ]ⲛⲧⲁⲉⲓⲥⲁⲧⲙⲟⲩ [ⲧⲏⲣⲟⲩ
ⲛⲧⲛⲛⲁ]ⲉⲓⲱⲧ' ⲁⲉⲓⲧⲁⲙⲱ[ⲧⲛ
16 ⲁⲣⲁⲩ·] ⲛⲧⲱⲧⲛ ⲉⲛ ⲡ[ⲉⲣ
ⲥ[ⲁⲧⲡⲧ'] ⲁⲗⲗⲁ ⲁⲛⲁⲕ' ⲡⲉⲣⲥ[ⲁ
ⲧⲡⲧⲏⲛ]ⲉ ⲭⲉⲕⲁⲥⲉ ⲛⲧⲱⲧⲛ
ⲉⲧⲉⲧⲛⲁⲃ[ⲱⲕ' ⲛⲧⲉⲧⲛ†ⲕⲁ[ⲣ
ⲡⲟ[ⲥ ⲁⲩ]ⲱ ⲭ[ⲉ]ⲕⲁⲥⲉ ⲉⲣⲉⲡⲉⲧⲛ
ⲕⲁⲣⲡⲟⲥ ⲛⲁⲙⲟⲩⲛ ⲁⲃⲁⲗ' ⲱⲁ
ⲁⲛϩⲉ· ⲭⲉⲕⲁⲥⲉ ⲡⲉⲧⲉⲧⲛⲁ
ⲣⲁⲓⲧⲓ ⲙⲙⲁ[ⲩ] ⲛⲧⲛⲛⲁⲉⲓⲱⲧ ϩⲛ
17 ⲡⲁⲣⲉⲛ ⲉⲩⲁⲧⲉⲉⲩ ⲛⲏⲧⲛ· ⲛⲉⲉⲓ
ⲁⲉ †† ⲙⲙⲁⲩ ⲁⲧⲟⲟⲧⲛⲧⲏⲛⲉ
18 ⲁⲙⲣⲣⲉⲛⲉⲧⲛⲉⲣⲏⲩ· ⲉⲱⲡⲉ
ⲡⲕⲟⲥⲙⲟⲥ ⲙⲁⲥⲧⲉ ⲙⲙⲱⲧⲛ
ⲙⲙⲉ ⲭⲉ ⲁⲩⲙⲉⲥⲧⲱⲉⲓ ϩⲁⲧⲉ[ⲧⲛ
19 ⲉϩⲏ· ⲉⲛⲉⲛⲧⲱⲧⲛ ⲁⲃⲁⲗ' ϩⲛ
ⲡⲕⲟⲥⲙⲟⲥ ⲛⲉⲣⲉⲡⲕⲟⲥⲙⲟⲥ
ⲛⲁ[ⲙⲣⲣⲉ]ⲡⲉⲧⲉⲡⲱⲩⲡⲉ· ⲭⲉ ⲛ
ⲧⲱ[ⲧⲛ ϩⲉ]ⲛⲁⲃⲁⲗ' ⲉⲛ ϩⲛⲡⲕⲟ

ⲟⲥ

ⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲁⲛⲁⲕ' ⲁⲉⲓⲥⲁⲧⲡ
ⲧⲏⲛⲉ ⲁⲃⲁⲗ' ϩⲛⲡⲕⲟⲥⲙⲟⲥ
ⲉⲧⲃⲉ ⲡⲉⲉⲓ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲁⲥ
20 ⲧⲉ ⲙⲙⲱⲧⲛ· ⲁⲣⲓⲡⲙⲉϵⲩⲉ ⲙ
ⲡⲥⲉⲭⲉ ⲛⲧⲁⲉⲓⲭⲟⲟϥ ⲛⲏⲧⲛ
ⲭⲉ ⲙⲛϩⲙϩⲉⲗ' ⲉⲛⲉⲉϥ ⲁⲡϥ
ⲭⲁⲉⲓⲥ· ⲉⲱⲡⲉ ⲁⲩⲡⲱⲧ ⲛⲥⲱ
ⲉⲓ ⲥⲉⲛⲁⲡⲱⲧ ⲥⲁⲧⲏⲛⲉ· >
ⲉⲱⲡⲉ ⲁⲩⲁⲣϩⲓ ⲁⲡ[ⲁⲥ]ⲉⲭⲉ
21 ⲥⲉⲛⲁⲁⲣϩⲓ ⲁⲡⲱ[ⲧⲛ ⲁⲛ ⲁⲗⲗ]ⲁ
ⲛⲉⲉⲓ ⲧⲏⲣⲟⲩ ⲉⲩ[ⲛⲁⲉⲉⲧⲟⲩ
ⲛⲏⲧⲛ ⲉⲧⲃⲉ ⲡⲁ[ⲣⲉⲛ ⲭⲉ ⲥⲉ
ⲥⲁⲩⲛⲉ ⲉⲛ ⲙⲡⲉⲛ[ⲧⲁϥⲧⲉⲩ
22 ⲁⲉⲓ· ⲉⲛⲉⲙⲡⲓⲉⲓ ⲧ[ⲁⲥⲉⲭⲉ ⲛ]ⲙ
ⲙⲉⲩ ⲛⲉⲙⲛⲛⲁⲃⲉ [ⲁⲣⲁⲩ †ⲛ]ⲟⲩ
ⲟⲉ ⲙⲛⲧⲟⲩ ⲗⲁⲉⲓⲟ[ⲉ ⲙⲙⲉⲩ
23 ⲉ]ⲧⲃⲉ ⲡⲉⲩⲛⲁⲃⲉ· ⲛ̣[ⲉⲧⲙⲁⲥⲧⲉ
ⲙⲙⲁⲉⲓ ϥⲙⲁⲥⲧⲉ ⲁ̣[ⲛ ⲡⲁⲉⲓⲱⲧ
24 ⲉⲛⲉⲙⲡⲓⲉⲓⲣⲉ ⲛ̄ϩⲃ[ⲏⲩⲉ ϩⲣⲏⲓ̈
ⲛ̄ϩⲏⲧⲟⲩ ⲉⲙⲡⲉⲕⲉ̣[ⲩⲉⲉ
ⲉⲉ]ⲧⲟⲩ ⲛⲉⲙⲛⲧ[ⲟⲩ ⲛⲁⲃⲉ
ⲙⲙⲉⲩ· †ⲛⲟⲩ ⲁⲉ [ⲁⲩⲛⲉⲩ
ⲁⲣⲁⲉⲓ ⲁⲩⲱ ⲁⲩⲙⲉ[ⲥⲧⲱⲉⲓ ⲙ]ⲛ
25 ⲡⲁⲕⲉⲉⲓⲱⲧ' ⲁⲗⲗ[ⲁ ⲭⲉⲕⲁⲥⲉ
ⲉ]ϥⲁⲭⲱⲕ ⲁⲃⲁⲗ' ⲭⲓⲡ[ⲥⲉ]ⲭ[ⲉ] ⲉⲧ
ⲥⲏϩ ϩⲛⲛⲟⲩⲛⲟⲙⲟⲥ ⲭⲉ ⲁⲩ
26 ⲙⲉⲥⲧⲱⲉⲓ ⲁⲡⲭⲓⲛⲭⲏ· ϩⲟⲧⲁⲛ
ⲉⲩⲱⲗⲉⲓ ⲭⲓⲡⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ
ⲡⲉ†ⲛⲁⲧⲛⲛⲁⲟⲩϥ ⲛⲏⲧⲛ
ⲁⲃⲁⲗ' ϩⲓⲧⲛⲛⲁⲉⲓⲱⲧ' ⲛⲛⲛⲁ
ⲛⲧⲙⲏⲉ ⲉⲧⲛⲛⲏⲩ ⲁⲃⲁⲗ' ϩⲓ
ⲧⲛⲛⲁⲉⲓⲱⲧ' ⲛⲉⲧⲙⲙⲉⲩ
27 ⲛ]ⲁⲣⲙⲛⲧⲣⲉ ⲉⲧⲃⲏⲧ' ⲁⲩⲱ
ⲛⲧⲱⲧⲛ ϩⲱⲟⲩⲧⲛ ⲧⲉⲧⲛ
ⲣⲙⲛⲧⲣⲉ ⲭⲉ ⲭⲓⲛ[ⲱⲁⲣⲉ]ⲡ'
ⲧⲉⲧⲛⲱⲟⲟⲡ' ⲛⲙ̣[ⲙⲏⲉ]ⲓ·

10 ⲧⲁⲅⲁⲡⲏ *sic.* 11 ⲛⲏⲧⲛ part of vv. 11, 12 have dropped out here by homoeot. 13 ⲉⲛⲉⲉϥ *sic.* 14 The first clause dropped by homoeot. 15 ⲧ[ⲉ ⲭⲉ ϩⲙ] no space for more than five letters in the lac. 20 ⲉ superl. — ⲁⲡⲱ[ⲧⲛ ⲁⲛ probably ⲁⲛ was written here as the vestige of the final ⲁ in the line shows that it extended about two letters further than the preceding line and there must have been six or seven letters in the lac.

OZ

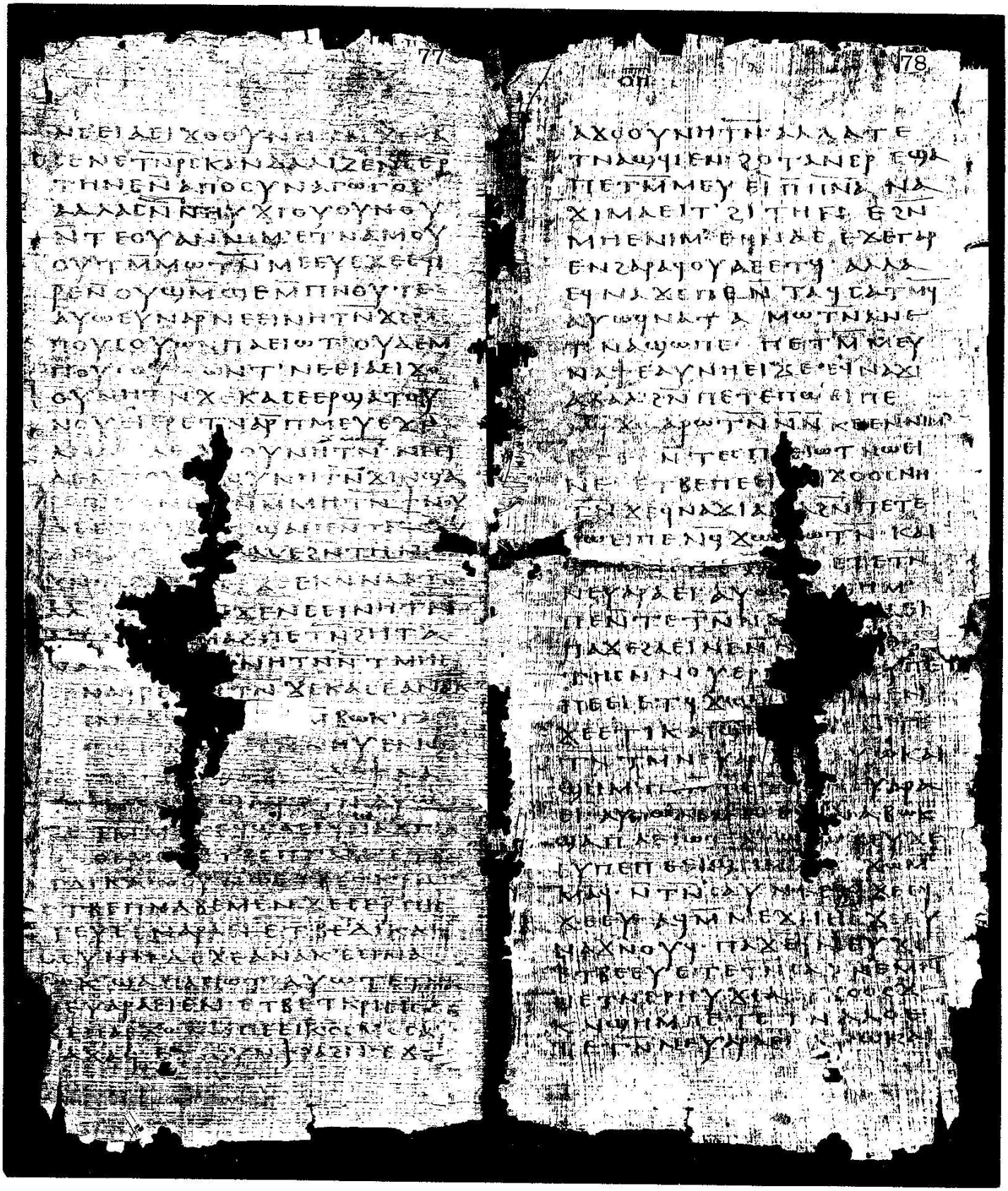
XVI 1 ⲛⲉⲉⲓ ⲁⲉⲓϫⲟⲟⲩ ⲛⲏ̅ⲧ̅ⲛ̅ ϫⲉⲕⲁ
2 ⲥⲉ ⲛⲉⲧⲛ̅ⲣ̅ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲛ̅ⲥⲉⲣ̅
ⲧⲏⲛⲉ ⲛ̅ⲁⲡⲟⲥⲩⲛⲁⲅⲱⲅⲟⲥ·
ⲁⲗⲗⲁ ⲥⲛ̅ⲛⲏⲩ ϫⲓⲟⲩⲟⲩⲛⲟⲩ
ⲛ̅ⲧⲉⲟⲩⲁⲛ ⲛⲓⲙ̅ ⲉⲧⲛⲁⲙⲟⲩ
ⲟⲩⲧ ⲙ̅ⲙⲱⲧⲛ̅ ⲙⲉⲉⲩⲉ ϫⲉ ⲉⲫⲓ
ⲣⲉ ⲛ̅ⲟⲩⲱ̅ⲙⲱⲉ ⲙ̅ⲡⲛⲟⲩⲧⲉ·
3 ⲁⲩⲱ ⲉⲩⲛⲁⲣ̅ⲛⲉⲉⲓ ⲛⲏⲧ̅ⲛ̅ ϫⲉ ⲙ̅
ⲡⲟⲩⲥⲟⲩⲱⲛⲡⲁⲉⲓⲱⲧ̅ ⲟⲩⲁⲉ ⲙ̅
4 ⲡⲟⲩⲥⲟⲩⲱⲱⲛⲧ̅ ⲛⲉⲉⲓ ⲁⲉⲓϫⲟ
ⲟⲩ ⲛⲏⲧ̅ⲛ̅ ϫⲉⲕⲁⲥⲉ ⲉⲣⲱⲁⲧⲟⲩ
ⲛⲟⲩ ⲉⲓ̂ ⲉⲣⲉⲧⲛⲁⲣ̅ⲡⲙⲉⲩⲉ ϫⲉ
ⲁⲛⲁⲕ̅ ⲁⲉⲓϫ[ⲟ]ⲟⲩ ⲛⲏⲧ̅ⲛ̅· ⲛⲉⲉⲓ
ⲁⲉ ⲙ̅ⲡⲟⲩϫ[ⲟ]ⲟⲩ ⲛⲏⲧ̅ⲛ̅ ϫⲓⲛⲱⲗ
5 ⲣⲉⲡ̅ ϫⲉ ⲛⲉ[ⲉⲓ]ⲛ̅ⲙ̅ⲙⲏⲧ̅ⲛ̅· ⲧⲛⲟⲩ
ⲁⲉ ⲉⲉⲓⲛⲁⲃ[ⲱ]ⲕ ⲱⲗ ⲡⲉⲛ̅ⲧⲁⲩⲧⲉⲩ
ⲁⲉⲓ· ⲁⲩⲱ ⲙ̅[ⲛ̅]ⲗⲁⲩⲉ ⲉⲛ̅ⲧⲏⲛⲉ
ϫⲛⲟⲩ ⲙ̅ⲙⲁⲉⲓ ϫⲉ ⲉⲕⲛ̅ⲛⲁ ⲁⲧⲟ·
6 ⲁⲗⲗⲁ ϫ[ⲉ ⲁⲉ]ⲓϫⲉⲛⲉⲉⲓ ⲛⲏⲧ̅ⲛ̅
7 ⲁⲧⲗ[ⲩⲡⲏ] ⲙⲁⲉⲡⲉⲧⲛⲉⲏⲧ̅ ⲗ
ⲛⲁⲕ̅ ⲗ[ⲉⲓϫⲱ] ⲛⲏⲧ̅ⲛ̅ ⲛ̅ⲧⲙⲏⲉ
ⲥⲣ̅ⲛⲁⲫⲉ [ⲛ]ⲏⲧ̅ⲛ̅ ϫⲉⲕⲁⲥⲉ ⲁⲛⲁⲕ̅
ⲉⲉⲓⲛⲁⲃⲱ[ⲕ· ⲉⲉⲓⲧ̅]ⲙ̅ⲃⲱⲕ̅ ⲅⲁⲣ
ⲡ̅ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲛ̅ⲛⲏⲩ ⲉⲛ ⲱⲗ
ⲁⲣⲱⲧ̅ⲛ̅· ⲉ[ⲉ]ⲓⲱⲗⲁⲃⲱⲕ ⲁⲉ ⲧⲛⲁ
8 ⲧ̅ⲛⲛⲁⲟⲩⲫ ⲱⲗ ⲁⲣⲱⲧ̅ⲛ̅· ⲁⲩⲱ
ⲡⲉⲧⲙ̅ⲙⲉⲩ ⲉⲫⲱⲁⲉⲓ ⲫⲛⲁϫⲡⲓⲁ
ⲡⲕⲟⲥⲙⲟ[ⲥ] ⲉⲧⲃⲉ ⲡⲛⲁⲃⲉ· ⲉⲧⲃⲉ
ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲉⲧⲃⲉ ⲧⲕⲣⲓⲥⲓⲥ·
9 ⲉⲧⲃⲉ ⲡⲛⲁⲃⲉ ⲙⲉⲛ ϫⲉ ⲥⲉⲣ̅ⲡⲓⲥ
10 ⲧⲉⲩⲉ ⲉⲛ ⲁⲣⲁⲉⲓ· ⲉⲧⲃⲉ ⲧ̈ⲁⲓⲕⲁⲓ
ⲟⲥⲩⲛⲏ ⲁⲉ ϫⲉ ⲁⲛⲁⲕ̅ ⲉⲉⲓⲛⲁ
ⲃⲱⲕ ⲱⲗ ⲡⲁⲉⲓⲱⲧ̅ ⲁⲩⲱ ⲧⲉⲧⲛⲁ
11 ⲛⲉⲩ ⲁⲣⲁⲉⲓ ⲉⲛ· ⲉⲧⲃⲉ ⲧⲕⲣⲓⲥⲓⲥ ⲁⲉ
ϫⲉ ⲡⲁⲣϫⲱⲛ ⲙ̅ⲡⲉⲉⲓⲕⲟⲥⲙⲟⲥ ⲁⲩ
12 ⲧⲁϫⲁⲩ· ⲉⲧⲓ ⲟⲩⲛ† ⲥⲁⲥ ⲛ̅ⲥⲉϫⲉ

OH

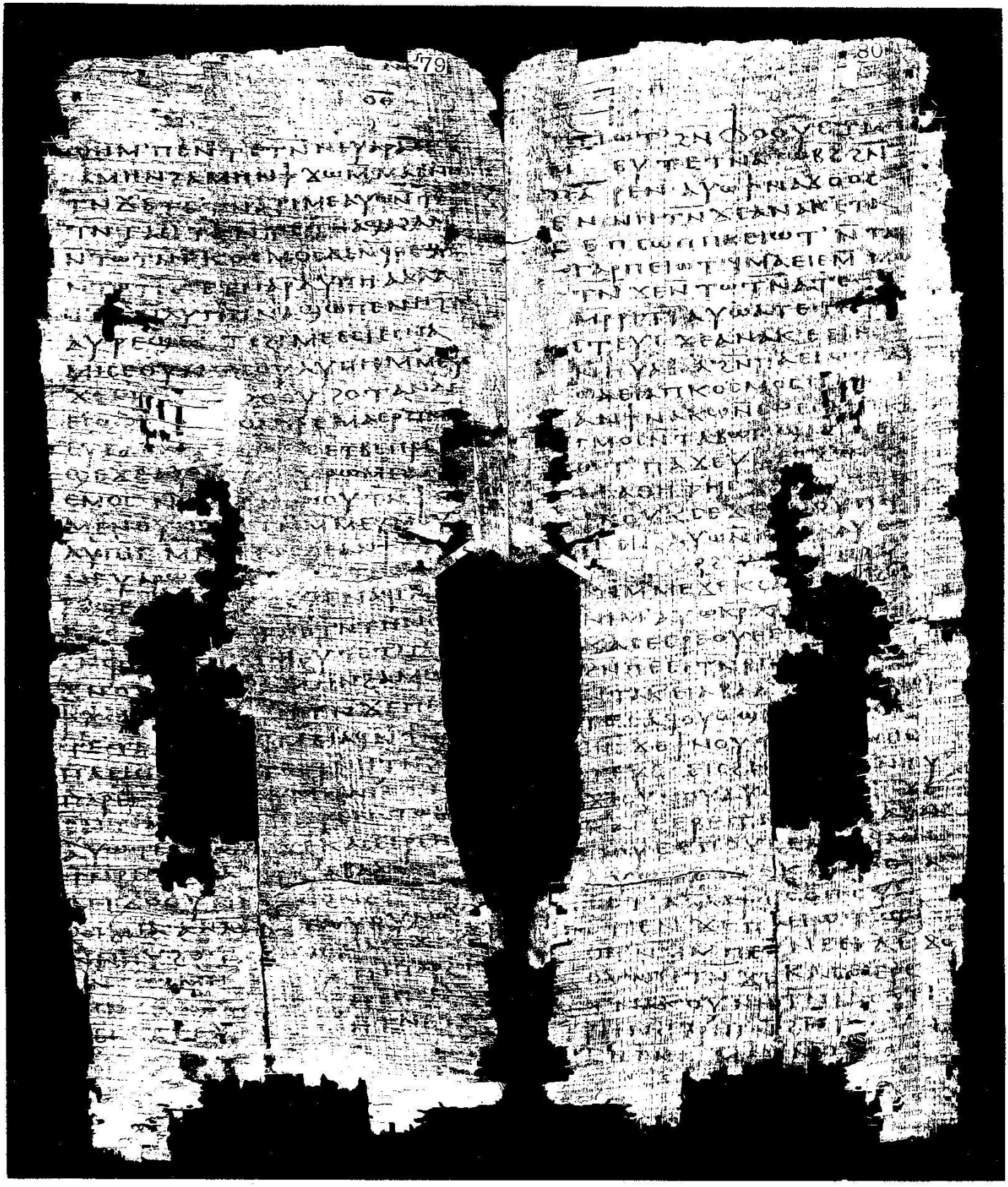
ⲁϫⲟⲟⲩ ⲛⲏⲧ̅ⲛ̅· ⲁⲗⲗⲁ ⲧⲉ
13 ⲧⲛⲁⲱⲩⲓ ⲉⲛ· ⲥⲟⲧⲁⲛ ⲉⲣⲉⲱⲗ
ⲡⲉⲧⲙ̅ⲙⲉⲩ ⲉⲓ̂ ⲡ̅ⲡⲛⲁ ⲛⲁ
ϫⲓⲙⲁⲉⲓⲧ̅ ⲥⲓⲧⲏⲛⲉ ⲥⲛ̅
ⲙⲏⲉ ⲛⲓⲙ̅· ⲉⲩⲛⲁⲥⲉϫⲉ ⲅⲁⲣ
ⲉⲛ ⲥⲁⲣⲁⲩ ⲟⲩⲁⲉⲉⲧⲩ· ⲁⲗⲗⲁ
ⲉⲩⲛⲁϫⲉⲡⲉⲛⲧⲁⲩⲥⲁⲧⲙ̅ⲩ
ⲁⲩⲱ ⲩⲛⲁⲧⲁⲙⲱⲧⲛ̅ ⲁⲛⲉ
14 ⲧⲛⲁⲱⲱⲡⲉ· ⲡⲉⲧⲙ̅ⲙⲉⲩ
ⲛⲁ†ⲉⲁⲩ ⲛⲏⲉⲓ ϫⲉ ⲉⲩⲛⲁϫⲓ
ⲁⲃⲁⲗ̅ ⲥⲛⲛⲉⲧⲉⲡⲱⲉⲓⲡⲉ
15 ⲛ̅ⲩϫⲱ ⲁⲣⲱⲧ̅ⲛ̅ ⲛ̅ⲛⲛⲕⲉⲉⲛ ⲛⲓⲙ̅
ⲉⲧⲉⲩⲛ̅ⲧⲉⲥ ⲡⲁⲉⲓⲱⲧ ⲛⲱⲉⲓ
ⲛⲉ· ⲉⲧⲃⲉ ⲡⲉⲉⲓ [ⲁⲉ]ⲓϫⲟⲟⲥ ⲛⲏ
ⲧ̅ⲛ̅ ϫⲉ ⲩⲛⲁϫⲓ ⲁⲃ[ⲁ]ⲗ ⲥⲛⲛⲉⲧⲉ
16 ⲡⲱⲉⲓⲡⲉ ⲛ̅ⲩϫⲱ ⲁⲣⲱⲧ̅ⲛ̅· ⲕⲁⲓ
ⲱⲏⲙ̅ⲡⲉ ⲧⲉⲧⲛ̅[ⲗⲟ] ⲉⲧⲉⲧⲛ̅
ⲛⲉⲩ ⲁⲣⲁⲉⲓ· ⲁⲩⲱ ⲕ̣ⲁⲓⲱⲏⲙ̅
ⲡⲉ ⲛ̅ⲧⲉⲧⲛ̅ⲛⲉ[ⲩ ⲁ]ⲣⲁⲉⲓ·
17 ⲡⲁϫⲉ ⲥⲁⲉⲓⲛⲉ ⲛ̅ⲛⲉ[ⲩⲙⲁ]ⲑⲏ
ⲧⲏⲥ ⲛ̅ⲛⲟⲩⲉⲣ[ⲏⲩ ϫⲉ] ⲉⲩⲡⲉ
ⲡⲉⲉⲓ ⲉⲧⲩϫⲱ ⲙ̅[ⲙ]ⲁⲩ ⲛⲉⲛ
ϫⲉ ⲉⲧⲓ ⲕⲁⲓⲱⲏ[ⲙ̅]ⲡⲉ ⲛ̅ⲧⲉ
ⲧⲛⲧⲙⲛⲉⲩ ⲁⲣⲁⲉⲓ ⲁⲩⲱ ⲕⲁⲓ
ⲱⲏⲙ̅ⲡⲉ ⲛ̅ⲧⲉⲧⲛⲛⲉⲩ ⲁⲣⲁ
ⲉⲓ· ⲁⲩⲱ ⲁⲛⲁⲕ̅ ⲉ[ⲉ]ⲓⲛⲁⲃⲱⲕ
18 ⲱⲗ ⲡⲁⲉⲓⲱⲧ̅ ⲁⲩⲱ ⲡⲁϫⲉⲩ ϫⲉ
ⲉⲩⲡⲉ ⲡⲉⲉⲓⲱⲏⲙ̅ [ⲉ]ⲧ[ⲩ]ϫⲱ ⲙ̅
ⲙⲁⲩ· ⲛ̅ⲧⲛ̅ⲥⲁⲩⲛⲉ ⲉⲛ ϫⲉ ⲉⲩ
19 ϫⲉⲉⲩ· ⲁⲩⲙ̅ⲙⲉ ϫⲓⲓⲏⲥ ϫⲉ ⲉⲩ
ⲛⲁϫⲛⲟⲩⲩ· ⲡⲁϫⲉⲩ ⲛⲉⲩ ϫⲉ
ⲉⲧⲃⲉ ⲉⲩ ⲉⲧⲉⲧⲛ̅ⲥⲁϫⲛⲉ ⲙ̅ⲛ
ⲛⲉⲧⲛⲉⲣⲏⲩ ϫⲉ ⲁⲉⲓϫⲟⲟⲥ ϫⲉ
ⲕⲁⲓⲱⲏⲙⲡⲉ ⲧⲉⲧⲛⲁⲗⲟ ⲉ
ⲧⲉⲧⲛⲛⲉⲩ ⲁⲣⲁⲉⲓ ⲁⲩⲱ ⲕⲁⲓ

4 ⲙ̅ⲡⲟⲩϫⲟⲟⲩ *sic.* 10 ⲧ superl. 13 ⲥⲓⲧⲏⲛⲉ *sic.* 15 ⲉⲧⲉⲩⲛⲧⲉⲥ, the ⲥ written small and rather above the line, but probably not a later insertion; three Sah. MSS. have it. Perhaps the scribe found it in his exemplar and feeling it to be incorrect copied it under protest. 16 ⲕⲁⲓ *sic*, l. ⲕⲉ.

77 78



79 80



ⲟⲑ

ϣⲏⲙ'ⲡⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲛⲉⲩ ⲁⲣⲁⲉⲓ·
20 ⲥⲁⲙⲏⲛ ⲥⲁⲙⲏⲛ †ⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲏ
ⲧⲛ̄ ⲭⲉ ⲧⲉⲧⲛⲁⲣⲓⲙⲉ ⲁⲩⲱ ⲛ̄ⲧⲉ
ⲧⲛ̄ⲧⲁⲉⲓⲧⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲁⲱϣⲁⲥⲁⲙ'
ⲛ̄ⲧⲱⲧⲛ̄· ⲡⲕⲟⲥⲙⲟⲥ ⲁⲉ ⲛ̄ϥⲣⲉϣⲉ·
ⲛ̄ⲧⲱⲧⲛ̄ ⲧⲉⲧⲛⲁⲣ̄ⲁⲩⲡⲏ· ⲁⲗⲗⲁ
ⲧⲉⲧⲛ̄ⲁⲩⲡⲏ ⲛⲁϣⲱⲡⲉ ⲛⲏⲧⲛ̄
21 ⲁⲩⲣⲉϣⲉ· ⲧⲥϩⲓⲙⲉ ⲉⲥⲓ ⲉⲥⲛⲁ
ⲙⲓⲥⲉ ⲟⲩⲛⲧⲥ ⲟⲩⲁⲩⲡⲏ ⲙ̄ⲙⲉⲩ
ⲭⲉ ⲁϥⲓ ⲭ[ⲓⲡⲉⲥ]ϩⲟⲟⲩ· ϩⲟⲧⲁⲛ ⲁⲉ
ⲉⲥⲱ[ⲁⲭⲡⲁⲡ]ⲱϩⲣⲉ ⲙⲁⲥⲣ̄ⲡⲙⲉ
ⲉⲩⲉ ⲟⲉ ⲛ̄ⲧⲑⲗⲗⲓϯⲓⲥ ⲉⲧⲃⲉ ⲡⲣⲉ
ϣⲉ ⲭⲉ ⲁⲩⲭⲡⲁⲟⲩⲣⲱⲙⲉ ⲁⲡⲕⲟ
22 ⲥⲙⲟⲥ· ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲟⲩⲧⲛ̄ †ⲛⲟⲩ
ⲙⲉⲛ ⲟⲩⲛⲧ[ⲏ]ⲧⲛ̄ ⲙ̄ⲙⲉⲩ ⲛ̄ⲟⲩ
ⲁⲩⲡⲏ· ⲙ̄ⲛ[ⲛ̄]ⲥⲱⲥ ⲁⲉ ⲁⲛ †ⲛⲁ
ⲛⲉⲩ ⲁⲣⲱⲧⲛ ⲛ̄ⲧⲉⲡⲉⲧⲛ̄ϩ[ⲏⲧ
ⲣⲉϣⲉ· [ⲁⲩⲱ ⲙ̄]ⲛⲁⲩⲉ ⲛⲁϥⲓ ⲙ̄
ⲡⲉⲧⲛ̄[ⲣⲉϣⲉ] ⲛ̄ⲧⲟⲟⲧⲛ̄ⲧⲏⲛⲉ
23 ϩⲛ̄ϕ[ⲟⲟⲩ] ⲉⲧⲙⲙⲉⲩ ⲧⲉⲧⲛⲁ
ⲭⲛⲟⲩ[ⲉⲓ ⲉⲛ·] ϩⲁⲙⲏⲛ ϩⲁⲙⲏ[ⲛ
†ⲭⲱ [ⲙ̄ⲙⲁⲥ] ⲛⲏⲧⲛ̄ ⲭⲉ ⲡⲉ
ⲧⲉⲧⲛ[ⲁⲣ̄ⲁⲓⲧ]ⲓ ⲙ̄ⲙⲁϥ ⲛ̄ⲧⲛ̄
ⲡⲁⲉⲓⲱ[ⲧ ϥⲛⲁ]ⲧⲉⲉϥ ⲛⲏⲧⲛ̄ ϩ[ⲛ̄
24 ⲡⲁⲣⲉⲛ· [ϣⲁ †ⲛ]ⲟⲩ ⲙ̄ⲡⲁⲧⲉⲧⲛ̄
ⲣ̄ⲁⲓⲧⲓ ⲗ[ⲁⲩⲉ ϩ]ⲛ̄ⲡⲁⲣⲉⲛ· ⲧⲱⲃ]ϩ
ⲁⲩⲱ ⲧⲉⲧⲛⲁⲭⲓ· ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉⲡ[ⲉ
25 ⲧⲛ̄ⲣⲉϣ[ⲉ ⲛ]ⲁⲭⲱⲕ' ⲁⲃⲁⲗ' ⲛⲉⲉ[ⲓ
ⲁⲉⲓⲭⲟⲟⲩ ⲛⲏⲧⲛ̄ ϩⲛ̄ϩⲉⲛⲡⲁⲣ
ϩⲟⲓⲙⲓⲁ· ⲁⲗⲗⲁ ⲟⲩⲛⲟⲩⲟⲩⲛⲟⲩ
ⲛ̄ⲛⲏⲩ ϩⲟⲧⲁⲛ ⲉⲉⲓⲛⲁⲥⲉⲭⲉ ⲟⲉ
ⲉ]ⲛ ⲛ̄ⲙⲙⲏⲧⲛ̄ [ϩⲛ̄]ϩⲉⲛⲡⲁⲣϩⲟⲓ
ⲙⲓⲁ· ⲁⲗⲗⲁ ϩ[ⲛⲟⲩ]ⲡⲁⲣⲣⲏⲥⲓⲁ
ⲉ]ⲉⲓⲛⲁⲥⲉⲭⲉ [ⲛⲙⲙ]ⲏⲧⲛ̄ ⲉⲧⲃⲉ

ⲡ

26 ⲡⲉ̂ⲓⲱⲧ' ϩⲛ̄ϕⲟⲟⲩ ⲉⲧⲙ
ⲙⲉⲩ ⲧⲉⲧⲛⲁⲧⲱⲃϩ ϩⲛ
ⲡⲁⲣⲉⲛ· ⲁⲩⲱ †ⲛⲁⲭⲟⲟⲥ
ⲉⲛ ⲛⲏⲧⲛ̄ ⲭⲉ ⲁⲛⲁⲕ' ⲉⲧⲁ
27 ⲥⲉⲡⲥⲱⲡ ⲡⲁⲉⲓⲱⲧ' ⲛ̄ⲧⲁϥ
ⲅⲁⲣ ⲡⲉⲓⲱⲧ' ϥⲙⲁⲉⲓⲉ ⲙ̄ⲙⲱ
ⲧⲛ̄ ⲭⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲧⲉⲧⲛ̄
ⲙ̄ⲣⲣⲓⲧϥ ⲁⲩⲱ ⲁⲧⲉⲧⲛ̄ⲣ[ⲡⲓ
ⲥⲧⲉⲩⲉ ⲭⲉ ⲁⲛⲁⲕ' ⲉⲉⲓⲛ̄
28 ⲛⲏⲩ ⲁⲃⲁⲗ' ϩⲛ̄ⲡⲁⲉⲓⲱⲧ' ⲁⲩ
ⲱ ⲁⲉⲓ ⲁⲡⲕⲟⲥⲙⲟⲥ· ⲡⲁⲗ[ⲓ]ⲛ
ⲁⲛ †ⲛⲁⲕⲱ ⲛ̄ⲥⲱⲉⲓ ⲙ̄ⲡⲕⲟ
ⲥⲙⲟⲥ ⲛ̄ⲧⲁⲃⲱⲕ' ⲱⲁ ⲡⲁⲉⲓ
29 ⲱⲧ' ⲡⲁⲭⲉⲩ ⲛⲉϥ ⲭⲓⲛⲉϥ
ⲙⲁⲑⲏⲧⲏⲥ ⲭⲉ ⲉ[ⲓ]ⲥϩⲧⲉ
†ⲛⲟⲩ ⲕⲥⲉⲭⲉ [ϩ]ⲛ̄ⲟⲩⲡⲁⲣ
ⲣⲏⲥⲓⲁ ⲁⲩⲱ ⲛ̄ⲕ[ⲭ]ⲉⲗⲁⲩⲉ
30 ⲉⲛ ⲛ̄ⲡⲁⲣϩⲩⲙ[ⲓⲁ]· †ⲛⲟⲩ
ⲁⲛⲙ̄ⲙⲉ ⲭⲉ ⲕⲥⲁ[ⲩ]ⲛⲉ ⲛ̄ϩⲱⲃ
ⲛⲓⲙ' ⲁⲩⲱ ⲕ̄ⲣⲭⲣⲓⲁ [ⲉⲛ ⲭ]ⲉ
ⲕⲁⲥⲉ ⲉⲣⲉⲟⲩⲉⲉ ⲛ[ⲁⲭⲛⲟ]ⲩⲕ'
ϩⲛⲛⲉⲉⲓ ⲧⲛ̄ⲣⲡ[ⲓⲥⲧⲉⲩ]ⲉ ⲭⲉ
ⲛ̄ⲧⲁⲕ'ⲉⲓ ⲁⲃⲁⲗ' ϩ[ⲓⲧⲛⲛ]ⲛⲟⲩ
31 ⲧⲉ· ⲁϥⲟⲩⲱⲃ [ⲛⲉⲩ] ⲭⲓ
ⲓⲏⲥ ⲭⲉ †ⲛⲟⲩ ⲧ[ⲉⲧⲛ̄ⲣ̄]ⲡⲓⲥ
32 ⲧⲉⲩⲉ· ⲉⲓⲥϩ[ⲧⲉ ⲥⲛ̄]ⲛⲏⲩ
ⲭⲓⲟⲩⲛⲟⲩ ⲁⲩⲱ [ⲁⲥⲉⲓ]· ⲭⲉ
ⲕⲁⲥⲉ ⲉⲣⲉⲧⲛ[ⲁⲭⲁⲣ] ⲁⲃⲁⲗ'
ⲡⲟⲩⲉⲉ ⲡⲟⲩⲉⲉ ⲗ[ⲡⲉ]ϥⲙⲁ·
ⲁⲩⲱ ⲧⲉⲧⲛⲁⲕⲁⲁⲧ' ⲟⲩⲁ
ⲉⲉⲧ' ⲁⲗⲗⲁ †ⲱⲟⲟⲡ' ⲟⲩⲁⲉ
ⲉⲧ' ⲉⲛ ⲭⲉ ⲡⲁⲉⲓⲱⲧ' ⲱⲟ
33 ⲟⲡ' ⲛ̄ⲙⲙⲏⲉⲓ· ⲛⲉⲉⲓ ⲁⲉⲓⲭⲟ
ⲟⲩ ⲛⲏⲧⲛ̄ ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉ
ⲧⲛⲁⲕⲟⲩ ⲛⲏⲧⲛ̄ ⲛ̄ⲟⲩⲉⲓ
ⲣⲏⲛⲏ ϩⲣⲏⲓ̈ ⲛ̄ϩⲏⲧ· ⲟⲩⲛ
ⲧⲏⲧⲛ̄ ⲙ̄ⲙⲉⲩ ⲛ̄ⲟⲩⲑⲗⲓ

25 ⲛ̄ⲙⲙⲏⲧⲛ̄, ⲧⲛ has disappeared, but the superl. remains — ⲗ superl. 28 The first clause has dropped out by homoeot — ⲁⲉⲓ for ⲁⲉⲓⲉⲓ. 32 [ⲭⲁⲣ] is uncertain.

ⲡⲁ

ϯⲓⲥ ⲉⲛⲡⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ⲧⲱⲕ
ⲛ̄ⲥⲏⲧ' ⲁⲛⲁⲕ ⲁⲉⲓⲭⲣⲟ ⲁⲡⲕⲟⲥⲙⲟⲥ
XVII 1 ⲛⲉⲑⲓ ⲁϥⲭⲟⲟⲩ ⲭⲓⲥ̄ⲥ̄ ⲁⲩⲱ ⲁϥϥⲓ
ⲛⲉϥⲃⲉⲗ' ⲁⲥⲣⲏⲓ̈ ⲁⲧⲡⲉ ⲉϥⲭⲱ ⲙⲁ[ⲥ
ⲭⲉ ⲡⲁⲉⲓⲱⲧ' ⲁⲧⲟⲩⲛⲟⲩ ⲉ̂ⲓ ϯⲉⲁⲩ
ⲙ̄ⲡⲉⲕⲱⲏⲣⲉ ⲭⲉⲕⲁⲥⲉ ⲉⲣⲉⲡⲉⲕ
2 ⲱⲏⲣⲉ ⲛⲁϯⲉⲁⲩ ⲛⲉⲕ' ⲕⲁⲧⲁⲑⲉ
ⲛ̄ⲧⲁⲕϯ ⲛⲉϥ ⲛ̄ⲧⲉⲍⲟⲩⲥⲓⲁ ⲛ̄ⲥⲁⲣⲍ'
ⲛⲓⲙ' ⲭⲉⲕⲁⲥⲉ ⲟⲩⲁⲛ ⲛⲓⲙ' ⲛⲧⲁⲕ'
ⲧⲉⲉⲧⲟⲩ ⲛⲏⲉⲓ ⲉⲓⲁϯ ⲛⲉⲩ ⲛ̄ⲟⲩⲱ
3 ⲱⲛⲥ ⲱⲁ ⲁⲛⲏⲥⲉ· ⲡⲉⲉⲓ ⲁⲉⲡⲉ
ⲡⲱⲱⲛⲥ ⲱⲁ ⲁⲛⲏⲥⲉ ⲭⲉⲕⲁⲥⲉ ⲉⲩ
ⲛⲁⲥⲟⲩⲱⲱⲛⲕ' ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲙⲏⲉ
ⲟⲩⲁⲉⲉⲧϥ· ⲁⲩⲱ ⲡⲉⲛ̄ⲧⲁⲕⲧ̄ⲛ̄ⲛⲁ
4 ⲟⲩϥ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄· ⲁⲛⲁⲕ' ⲁⲉⲓϯⲉⲁⲩ
ⲛⲉⲕ' ⲉⲓⲭ̄ⲛ̄ⲡⲕⲁⲥ· ⲁⲉⲓⲭⲁⲕ'ⲫⲱⲃ
ⲁⲃⲁⲗ' ⲛ̄ⲧⲁⲕ'ⲧⲉⲉϥ ⲛⲏⲉⲓ ⲁⲧⲣⲁ
5 ⲉⲉϥ· ϯⲛⲟⲩ ⲟⲉ ⲡⲁⲉⲓⲱⲧ' ϯⲉⲁⲩ
ⲛⲏⲉⲓ ⲉⲁⲥⲧⲏⲕ' ⲉⲣⲏⲓ̈ ⲉⲛⲡⲉⲁⲩ ⲉ
ⲧⲉⲟⲩⲛⲧⲏⲏϥ ⲉⲁⲥⲧⲏⲕ' ⲉⲙⲡⲁ
6 ⲧⲉⲡⲕⲟⲥⲙⲟⲥ ⲱⲱⲡⲉ· ⲁⲉⲓⲟⲩⲁⲛⲉⲥ
ⲡⲉⲕⲣⲉⲛ ⲁⲃⲁⲗ' ⲛ̄ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲧⲁⲕ
ⲧⲉⲉⲧⲟⲩ ⲛⲏⲉⲓ ⲁⲃⲁⲗ' ⲉⲛⲡⲕⲟⲥⲙⲟⲥ
ⲛⲱⲕⲛⲉ· ⲁⲩⲱ ⲁⲕⲧⲉⲉⲧⲟⲩ ⲛⲏⲉⲓ
7 ⲁⲩⲱ ⲁⲉⲓⲁⲣⲏⲍ ⲁⲡⲉⲕⲥⲉⲭⲉ· ϯⲛⲟⲩ
ⲁⲉⲓⲙ̄ⲙⲉ ⲭⲉ ⲟⲩⲁⲛ ⲛⲓⲙ' ⲛ̄ⲧⲁⲕ
ⲧⲉⲉⲧⲟⲩ ⲛⲏⲉⲓ ⲉⲛⲁⲃⲁⲗ' ⲉⲓⲧⲟ
8 ⲟⲧⲕ'ⲛⲉ· ⲭⲉ ⲛ̄ⲥⲉⲭⲉ ⲛ̄ⲧⲁⲕ'
ⲧⲉⲉⲧⲟⲩ ⲛⲏⲉⲓ ⲁⲉⲓⲧⲉⲉⲧⲟⲩ ⲛⲉⲩ·
ⲁⲩⲱ ⲛ̄ⲧⲁⲩ ⲁⲩⲭⲓⲧⲟⲩ ⲙⲁⲙⲏⲉ
ⲭⲉ ⲛ̄ⲧⲁⲉ̂ⲓ ⲁⲃⲁⲗ' ⲉⲓⲧⲟⲟⲧⲕ' ⲁⲩⲱ
ⲁⲩⲡ̄ⲡⲓⲥⲧⲉⲩⲉ ⲭⲉ ⲛ̄ⲧⲁⲕ' ⲉⲣⲧ̄ⲛ̄
9 ⲛⲁⲟⲩⲧ'· ⲁⲛⲁⲕ' ⲉⲉⲓⲥⲁⲡⲥⲡ' ⲉ
ⲧⲃⲏⲧⲟⲩ ⲉⲉⲓⲥⲁⲡⲥⲡ' ⲉⲛ ⲉⲧⲃⲉ
ⲡ]ⲕⲟⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲉⲧⲃⲉ ⲛⲉⲛ
ⲧⲁⲕ'ⲧⲉⲉⲧⲟⲩ ⲛⲏⲉⲓ ⲭⲉ ⲛⲱⲕ[ⲛⲉ

ⲡⲃ

10 ⲁⲩⲱ ⲛⲱⲉⲓ ⲧⲏⲣⲟⲩ ⲛⲱⲕ'ⲛⲉ
ⲁⲩⲱ ⲛⲱⲕ' ⲛⲱⲉⲓⲛⲉ· ⲁⲩⲱ ϯ
11 ⲭⲓⲉⲁⲩ ⲛ̄ⲥⲏⲧⲟⲩ· ⲁⲩⲱ ϯⲱⲟⲟⲡ'
ⲟⲉ ⲉⲛ ⲉⲛⲡⲕⲟⲥⲙⲟⲥ· ⲛ̄ⲧⲁⲩ
ⲁⲉ ⲥⲉⲉⲛⲡⲕⲟⲥⲙⲟⲥ· ⲁⲛⲁⲕ
ⲁⲉ ⲉⲉⲓⲛ̄ⲛⲏⲩ ⲱⲁ ⲁⲣⲁⲕ' ⲡⲁ
ⲉⲓⲱⲧ' ⲡⲉⲧⲟⲩⲁⲁⲃ' ⲁⲣⲏⲍ ⲗ
12 ⲣⲁⲩ ⲉⲛⲡⲉⲕⲣⲉⲛ· ⲡⲟⲩⲁⲉⲓⲱ
ⲉⲉⲓⲛ̄ⲙⲙⲉⲩ· ⲛⲉⲉⲓⲁⲣⲏⲍ ⲁⲣⲁⲩ
ⲡⲉ ⲉⲛⲡⲕⲣⲉⲛ ⲛⲧⲁⲕⲧⲉⲉϥ
ⲛⲏⲉⲓ· ⲁⲩⲱ ⲁⲉⲓⲁⲣⲏⲍ ⲁⲣⲁⲩ
ⲉ]ⲙⲛ̄ⲛⲁⲩⲉ ⲁⲃⲁⲗ' ⲛ̄ⲥⲏⲧⲟⲩ
ⲛⲁⲧⲉⲕⲟ ⲉⲓⲙⲏ ⲡⲱⲏⲣⲉ ⲙ̄
ⲡⲧⲉⲕⲟ ⲭⲉ ⲉⲣⲉⲧⲅⲣⲁⲫⲏ ⲛⲁ
13 ⲭⲱⲕ ⲁⲃⲁⲗ' ϯⲛⲟⲩ ⲉⲉⲓⲛ̄ⲛⲏⲩ
ⲱⲁ ⲁⲣⲁⲕ' ⲁⲩⲱ ⲛⲉⲉⲓ ⲉⲉⲓⲭⲱ
ⲙ̄ⲙⲁⲩ ⲉⲛⲡⲕⲟⲥⲙⲟⲥ ⲭⲉ
ⲕⲁⲥⲉ ⲉⲩⲁⲕⲱ ⲛⲉⲩ ⲙ̄ⲡⲁⲣⲉ
ⲱⲉ ⲉⲧⲭⲏⲕ' ⲁⲃⲁⲗ' ⲉⲣⲏⲓ̈ ⲛ̄ⲥⲏ
14 ⲧⲟⲩ ⲁⲛⲁⲕ' ⲁⲉⲓϯ ⲛⲉⲩ ⲙ̄ⲡⲉⲕ
ⲥⲉⲭⲉ· ⲁⲩⲱ ⲡⲕⲟⲥⲙⲟⲥ ⲁⲧⲙⲉⲥ
ⲧⲱⲟⲩ ⲭⲉ ⲉⲉⲛⲁⲃⲁⲗ ⲉⲛ ⲉⲛ
ⲡⲕⲟⲥⲙⲟⲥⲛⲉ ⲕⲁⲧⲁⲑⲉ ⲗ
ⲛⲁⲕ' ⲟⲩⲁⲃⲁⲗ' ⲉⲛ ⲉⲛⲡⲕⲟⲥ
15 ⲙⲟⲥ· ⲉⲉⲓⲥⲁⲡⲥⲡ' ⲉⲛ ⲭⲉ ⲉⲕⲁ
ⲧⲓⲧⲟⲩ ⲁⲃⲁⲗ' ⲉⲛⲡⲕⲟⲥⲙⲟⲥ
ⲁⲗⲗⲁ ⲭⲉⲕⲁⲥⲉ ⲉⲕⲁⲁⲣⲏⲍ ⲁⲣⲁⲩ
16 ⲁⲃⲁⲗ' ⲉⲛⲛ̄ⲡⲟⲛⲏⲣⲟⲥ· ⲉⲉⲛ
ⲁⲃⲁⲗ' ⲉⲛ ⲉⲛⲡⲕⲟⲥⲙⲟⲥⲛⲉ
ⲕⲁⲧⲁⲑⲉ ⲉⲱⲟⲩⲧ' ⲁⲛⲁⲕ' ⲟⲩ
17 ⲁⲃⲁⲗ' ⲉⲛ ⲉⲛⲡⲕⲟⲥⲙⲟⲥ ⲙⲁ
ⲧⲟⲩⲃⲁⲩ ⲉⲣⲏⲓ̈ ⲉⲛⲧⲙⲏⲉ· ⲡⲉⲕ
18 ⲥⲉⲭⲉⲡⲉ ⲧⲙⲏⲉ· ⲕⲁⲧⲁⲑⲉ
ⲛ̄ⲧⲁⲕⲧⲉⲩⲁⲉⲓ ⲁⲡⲕⲟⲥⲙⲟⲥ
ⲁⲛⲁⲕ ⲉⲱⲟⲩⲧ' ⲁⲉⲓⲭⲁⲩⲥⲉ ⲗ
19 ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲩⲱ ϯⲧⲟⲩⲃⲟ ⲙ̄

1 ⲙⲁⲥ *sic.* 5 ⲟⲩⲛⲧⲏⲏϥ *sic*, l. ⲟⲩⲛⲧⲏⲉⲓϥ. 6 ⲁⲉⲓⲁⲣⲏⲍ *sic.* 11 ⲁⲣⲏⲍ ⲗ, the scribe originally wrote ⲁⲩ at the end of the line, but erased the ⲩ with a knife; it is however still legible — the last clause of v. 11 has dropped out.

83
84

ⲡⲅ

ⲙⲁⲉⲓ ⲥⲁⲣⲁⲩ ⲭⲉⲕⲁⲥⲉ ⲥⲱⲟⲩ ⲉⲩ
ⲛⲁⲫⲱⲡⲉ ⲉⲩⲧⲟⲩⲃⲁⲉⲓⲧ' ⲥ̅ⲛ̅
20 ⲧⲙⲏⲉ· ⲉⲉⲓⲥⲁⲡⲥⲡ' ⲁⲉ ⲉⲛ ⲉⲧⲃⲉ
ⲛⲉⲉⲓ ⲟⲩⲁⲉⲉⲧⲟⲩ· ⲁⲗⲗⲁ ⲉⲧⲃⲉ
ⲛ̅ⲛⲁ
ⲛ̄ⲕⲁⲩⲉ ⲁⲛ ⲉⲧⲣ̅ⲡⲓⲥⲧⲉⲩⲉ ⲁⲣⲁⲉⲓ
21 ⲁⲃⲁⲗ ⲥⲓⲧ̅ⲛ̅ⲡⲟⲩⲥⲉⲭⲉ· ⲭⲉⲕⲁ
ⲥⲉ ⲧⲏⲣⲟⲩ ⲉⲩⲁⲫⲱⲡⲉ ⲁⲩⲉⲉ· >
ⲕⲁⲧⲁⲑⲉ ⲛ̄ⲧⲁⲕ ⲡⲁⲉⲓⲱⲧ' ⲕⲥⲣⲏⲓ
ⲛ̄ⲥⲏⲧ' ⲁⲩⲱ ⲁⲛⲁⲕ' ⲥⲣⲏⲏ̈ ⲛ̄ⲥⲏⲧⲕ'
ⲭⲉⲕ[ⲁⲥ]ⲉ ⲥⲱⲟⲩ ⲉⲩⲁⲫⲱⲡⲉ ⲥⲣ[ⲏⲏ̈
ⲛ̄ⲥⲏⲧⲛ̄ ⲭⲉ ⲉⲣⲉⲡⲕⲟⲥⲙⲟⲥ ⲛⲁ[ⲣ̄
ⲡⲓⲥⲧⲉⲩⲉ ⲭⲉ ⲛ̄ⲧⲁⲕ' ⲡⲉⲣⲧⲉ[ⲩ
22 ⲁⲉⲓ· ⲁⲩⲱ ⲁⲉⲓ† ⲛⲉⲩ ⲙ̄ⲡⲁⲉⲁⲩ
(24ᵇ) ⲛ̄ⲧⲁⲕ'ⲧⲉⲉⲩ ⲛⲏⲉⲓ· ⲭⲉ ⲁⲕⲙ̄ⲣ̄
ⲣⲓⲧ· ⲥⲁⲑⲏ ⲛ̄ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄ⲡⲕⲟ
25 ⲥⲙⲟⲥ· ⲡⲁⲉⲓⲱⲧ' ⲡⲇⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ
ⲡⲕⲟⲥⲙⲟⲥ ⲙ̄ⲡⲉⲩⲥⲟⲩⲱⲛⲕ' ⲁⲛⲁⲕ'
ⲁⲉ ⲁⲉⲓⲥⲟⲩⲱⲱⲛⲕ' ⲁⲩⲱ ⲛⲉⲉ[ⲓ
. . . . ⲁⲩⲥⲟⲩⲱⲱⲛⲧ' ⲭⲉ ⲛ̄
26 ⲧⲁⲕⲡⲉⲣⲧⲉⲩⲁⲉⲓ· ⲁⲩⲱ ⲁⲉ[ⲓ
ⲟⲩ[ⲱⲛ]ⲉⲥ ⲛⲉⲩ ⲁⲃⲁⲗ' ⲙ̄ⲡⲉⲕⲣⲉⲛ
ⲁⲩⲱ ⲁⲛ †ⲛⲁⲟⲩⲁⲛⲉⲥⲩ· ⲭⲉⲕⲁ
ⲛ̄
ⲥⲉ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧⲁⲕⲙ̄ⲣⲣⲓⲧ ⲥⲏⲧⲥ
XVIII 1 ⲉⲥⲁⲫⲱⲡⲉ ⲥⲣⲏⲏ̈ ⲛ̄ⲥⲏⲧⲟⲩ· ⲛⲉⲉⲓ
ⲛ̄ⲧⲁⲣⲉⲩⲭⲟⲟⲩ ⲭⲓⲓⲏ̄ⲥ̄ ⲁⲩⲓ ⲁⲃ[ⲗⲁ
ⲙ̄ⲛⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲁⲡⲓⲕⲣⲟ ⲙ̄
ⲡⲭⲓⲙⲁ[ⲣ]ⲣⲟⲥ ⲙ̄ⲡⲕⲉⲁⲣⲟⲥ ⲡⲙⲁ
ⲉⲣⲉⲟⲩⲛⲟⲩⲕⲏⲡⲟⲥ ⲛ̄ⲥⲏⲧⲩ ⲗ
ⲡⲙⲁ ⲛ̄ⲧ[ⲗ]ⲩⲃⲱⲕ ⲗⲥⲟⲩⲛ ⲗ
2 ⲣⲁⲩ ⲙ̄ⲛ̄[ⲛⲉ]ⲩⲙⲁⲑⲏⲧⲏⲥ· ⲛⲉ[ⲩ
ⲥⲁⲩⲛⲉ ⲥ[ⲱⲟ]ⲩⲩ ⲭⲉ ⲓⲟⲩⲁⲗ[ⲥ ⲛⲉ
ⲧⲛⲁⲣ̄ⲡ[ⲁⲣⲁⲗⲓⲇⲟ]ⲩ ⲙ̄ⲙ[ⲗⲩ ⲙ̄
ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲉⲩ ⲭⲉ ⲥⲁ[ⲥ ⲛ̄ⲥⲁⲡ
ⲗⲓⲏ̄ⲥ̄ ⲥⲱⲟⲩⲥ ⲁⲙⲉⲩ ⲙ̄ⲛⲛⲉⲩ
3 ⲙⲁⲑⲏⲧⲏ[ⲥ· ⲓ̈]ⲟⲩⲁⲁⲥ ⲟⲉ ⲗⲩⲭⲓ
ⲛ̄ⲧⲥⲡ[ⲉⲓⲣⲁ ⲁⲩⲱ ⲥ]ⲉⲛⲥⲩⲡⲏⲣⲉ
ⲧⲏⲥ ⲁⲃⲁ[ⲗ] ⲥⲓⲧ̅ⲛ̅ⲛⲁⲣⲭⲓⲉⲣⲉⲩⲥ

ⲡⲁ

ⲙ̄ⲛ̄ⲙ̄ⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲁⲩⲓ ⲁⲡⲙⲁ
ⲉⲧⲙ̄ⲙⲉⲩ ⲙ̄ⲛⲥⲉⲛⲫⲁ
ⲛⲟⲥ ⲁⲩⲱ ⲥⲉⲛⲁⲙⲡⲁⲥ
4 ⲙ̄ⲛⲥⲉⲛⲥⲟⲡⲁⲟⲛ· ⲓⲏ̄ⲥ̄ ⲁⲉ
ⲉⲩⲥⲁⲩⲛⲉ ⲛ̄ⲥⲱⲃ ⲛⲓⲙ' ⲉⲧⲛ̄
ⲛⲏⲩ ⲁⲭⲱⲩ ⲁⲩⲓ ⲁⲃⲁⲗ' ⲡⲁ
ⲭⲉⲩ ⲛⲉⲩ ⲭⲉ ⲉⲣⲉⲧⲛ̄ⲱⲓⲛⲉ
5 ⲥⲁⲛⲓⲙ' ⲁⲩⲟⲩⲱⲱ̄ⲃ ⲛⲉⲩ ⲭⲉ
ⲉⲛⲱⲓⲛⲉ ⲛ̄ⲥⲁⲓⲏ̄ⲥ̄ ⲡⲛⲁⲍⲱ
ⲣ]ⲁⲓⲟⲥ· ⲡⲁⲭⲉ ⲓⲏ̄ⲥ̄ ⲛⲉⲩ ⲭⲉ
ⲁ]ⲛⲁⲕ'ⲡⲉ· ⲛⲉⲩⲁⲍⲉ ⲁⲉ ⲁ
ⲣ]ⲉⲧⲩ ⲭⲓⲏ̈ⲟⲩⲁⲁⲥ ⲡⲉⲧⲛⲁ
6 ⲣ̄]ⲡⲁⲣⲁⲁⲓⲇⲟⲩ ⲙ̄ⲙⲁⲩ· ⲛ̄
ⲧⲁⲣⲉⲩⲭⲟⲟⲥ ⲟⲉ ⲛⲉⲩ ⲭⲉ ⲁ
ⲛⲁⲕⲡⲉ· ⲁⲩⲍⲁⲉⲓⲉ ⲥⲁⲡⲁ
7 ⲥⲟⲩ ⲁⲍⲣⲏⲏ̈ ⲁⲭⲛ̄ⲡⲕⲁⲍ· ⲡⲁ
ⲗ[ⲓ]ⲛ ⲁⲛ ⲁⲩⲭⲛⲟⲩ ⲉⲩⲭⲱ ⲙ̄
ⲙⲁⲥ ⲭⲉ ⲉⲣⲉⲧⲛ̄ⲱⲓⲛⲉ ⲥⲁ
ⲛ]ⲓⲙ' ⲛ̄ⲧⲁⲩ ⲁⲉ ⲡⲁⲭⲉⲩ ⲭ[ⲉ
8 ⲓⲏ̄ⲥ̄ ⲡⲛⲁⲍⲱⲣⲁⲓⲟⲥ· ⲁⲩⲟⲩⲱ
ⲱⲃ ⲭⲓⲓⲏ̄ⲥ̄ ⲭⲉ ⲁⲉⲓⲭⲟⲟⲥ ⲛⲏ
ⲧⲛ̄ ⲭⲉ ⲁⲛⲁⲕⲡⲉ· ⲉⲱⲡⲉ
ⲁⲛⲁⲕ ⲟⲉ ⲡⲉⲧⲉⲧⲛ̄ⲱⲓⲛⲉ
ⲛ̄ⲥⲱⲉⲓ ⲕⲁⲛⲉⲉⲓ ⲛ̄ⲥⲉⲃⲱⲕ'
9 ⲭⲉⲕⲁⲥⲉ ⲉⲩⲁⲭⲱⲕ ⲁⲃⲁⲗ' ⲭⲓ
ⲡⲥⲉⲭⲉ ⲛ̄ⲧⲁⲩⲭⲟⲟⲩ ⲭⲉ ⲛⲉⲛ
ⲧⲁⲕⲧⲉⲉⲧⲟⲩ ⲛⲏⲉⲓ ⲙ̄ⲡⲓ
ⲧⲉⲕⲁⲗⲁⲩⲉ ⲁⲃⲁⲗ' ⲛ̄ⲥⲏⲧⲟⲩ·
10 ⲥⲓⲙⲱⲛ ⲟⲉ ⲡⲉⲧⲣⲟⲥ ⲉⲩⲛ̄ⲟⲩ
ⲥⲏⲩⲉ ⲛ̄ⲧⲟⲟⲧⲩ ⲁⲩⲁⲧⲍⲥ ⲁⲩ
ⲱⲟⲟⲉ ⲙ̄ⲡⲥⲙⲍⲉⲗ' ⲙ̄ⲡⲁⲣⲭⲓ
ⲉⲣⲉⲩⲥ ⲁⲩⲩⲓ ⲙ̄ⲡⲩⲙⲉⲱⲧⲉ
ⲛ̄ⲛⲟⲩⲛⲉⲙ' ⲛⲉⲡⲣⲉⲛ ⲁⲉ ⲙ̄
11 ⲛⲥⲙ̄ⲍⲉⲗ'ⲡⲉ ⲙⲁⲗⲭⲟⲥ· ⲡⲁⲭⲉ
ⲓⲏ̄ⲥ̄ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⲭⲉ ⲛⲟⲩⲭⲉ

20 ⲛⲁ superl. 22 After ⲛⲏⲉⲓ the rest of v. 22, all v. 23 and 24ᵃ have dropped out by homoeot. 25 Very slight remains are consistent with ⲥⲱⲟⲩ in the lac. 26 ⲛ̄ superl. — the last clause of the v. is omitted. 1 ⲭⲓⲙ. *sic.* 3 ⲁⲣⲭ. *sic.* 6 ⲍⲁⲉⲓⲉ the scribe wrote ⲍⲁⲉⲓⲛⲉ and crossed out the ⲛ, but that still leaves a mutilated sentence compared with all other texts. 7 ⲭⲛⲟⲩ probably crasis for ⲭⲛⲟⲩⲟⲩ. 10 ⲛ̄ⲛⲟⲩⲛⲉⲙ *sic.*

ⲡⲉ

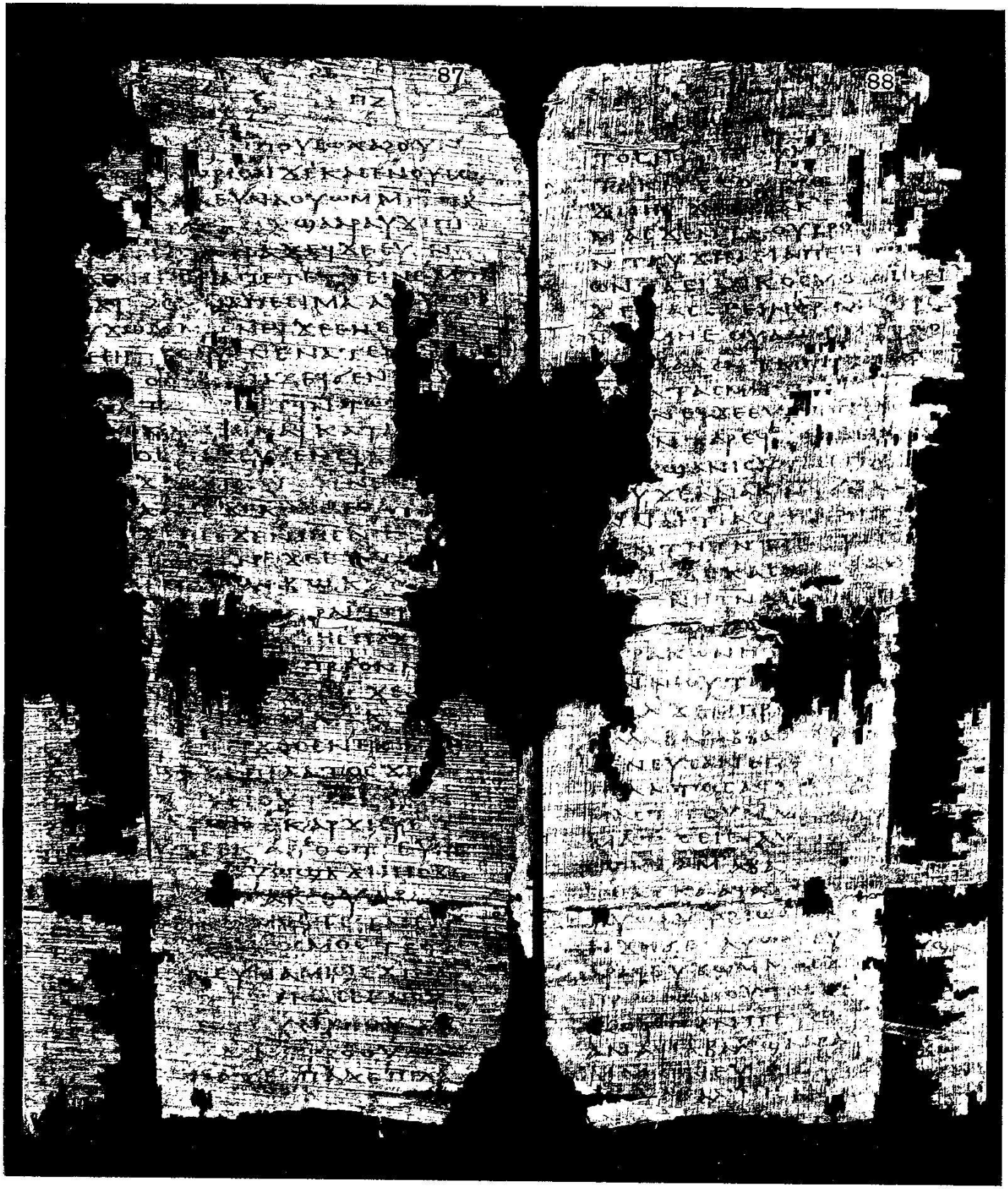
ⲛ̄ⲧⲉⲕⲥⲛϥⲉ ⲁⲡⲉⲥⲕⲁⲉⲓϩ· ⲡⲭⲟⲩ
ⲛ̄ⲧⲁⲡⲁⲉⲓⲱⲧ’ ⲧⲉⲉϥ ⲛⲏⲉⲓ ⲙⲏ ⲫⲛⲁ
12 ⲥ]ⲟⲟϥ ⲉⲛ· ⲧⲥⲡⲉⲓⲣⲁ ⲟⲉ ⲁⲩⲱ ⲡⲭⲓⲗⲓ
ⲁ]ⲣⲭⲟⲥ ⲙ̄ⲛ̄ⲛ̄ϩⲩⲡⲏⲣⲉⲧⲏⲥ ⲛ̄ⲧⲉⲛⲓ
ⲟⲩⲧⲁⲉⲓ ⲁⲩⲟⲱⲡⲉ ⲛⲓⲏ̄ⲥ̄ ⲁⲩⲙⲁⲣⲉϥ
13 ⲁⲩⲱ ⲁⲩⲛ̄ⲧϥ ⲱⲗ ⲁⲛⲛⲁ ⲛ̄ⲱ[ⲗ]ⲣⲉⲡ’
ⲛⲉⲡⲱⲁⲙ’ ⲁⲉⲡⲉ ⲛ̄ⲕⲁⲓϥⲁⲥ ⲡⲁⲣⲭⲓ
14 ⲉⲣⲉⲩⲥ ⲛ̄ⲧⲣⲁⲙⲡⲉ ⲉⲧ̄ⲙⲙⲉⲩ ⲕⲁⲓ
ϥⲁⲥ ⲁⲉⲡⲉ ⲡⲉⲉⲓ ⲛ̄ⲧⲁϥⲭⲓⲥⲁⲭⲛⲉ
ⲛ̄ⲛⲓⲟⲩⲧⲁⲉⲓ ⲭⲉ ⲥⲣ̄ⲛⲁϥⲣⲉ ⲁⲧⲣⲉ[ⲩ
15 ⲣⲱⲙⲉ ⲛ̄ⲟⲩⲱⲧ ⲙⲟⲩ ϩⲁⲡⲗⲗⲟ[ⲥ· ⲛⲉϥ
ⲟⲩϩⲉ ⲁⲉ ⲥⲁⲓⲏ̄ⲥ̄ ⲭⲓⲥⲓⲙⲱⲛ ⲡⲉ[ⲧⲣⲟⲥ
ⲙ̄ⲛ̄ⲡⲕⲉⲙⲁⲑⲏⲧⲏⲥ· ⲡⲙⲁ[ⲑⲏ
ⲧⲏⲥ ⲁⲉ ⲉⲧ̄ⲙⲙⲉⲩ ⲛⲉⲣⲉⲡⲁⲣ[ⲭⲓⲉ
ⲣⲉⲩⲥ ⲥⲁⲩⲛⲉ ⲙ̄ⲙⲁϥ· ⲁⲩⲱ ⲁϥⲃⲱ[ⲕ ⲁ
ϩⲟⲩⲛ ⲙ̄ⲛⲓⲏ̄ⲥ̄ ⲁⲧⲁⲩⲗⲏ ⲙ̄ⲡⲁⲣ[ⲭⲓⲉ
16 ⲣⲉⲩⲥ· ⲡⲉⲧⲣⲟⲥ ⲁⲉ ⲛⲉϥⲁϩⲉ ⲁⲣⲉ[ⲧϥ
ⲙ̄ⲡⲁⲗ’ ϩⲓⲣⲛ̄ⲡⲣⲟ· ⲁϥⲓ ⲟⲉ ⲁⲃⲁⲗ[ⲭⲓⲡ
ⲙ]ⲁⲑⲏⲧⲏⲥ ⲉⲧⲉⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲥ[ⲁ
ⲩⲛⲉ ⲙ̄]ⲙⲁϥ· ⲁⲩⲱ ⲁϥⲭⲟ[ⲟⲥ] ⲛ̄ⲧⲙ̄[ⲛⲉ
17 ⲟⲩⲧⲉ ⲁϥⲭⲓ ⲡⲉⲧⲣⲟⲥ ⲁϩⲟⲩⲛ· ⲧ[ϩⲙ
ϩⲉⲗ’ ⲁⲉ ⲛ̄ⲙⲛⲉⲟⲩⲧⲉ ⲡⲁⲭⲉⲥ ⲙ̄[ⲡⲉ
ⲧⲣⲟⲥ ⲭⲉ ⲙⲏ ⲛ̄ⲧⲁⲕ’ ϩⲱⲩⲕ ⲁⲛ [ⲛ̄
ⲧⲕⲟⲩⲁⲃⲁⲗ’ ϩⲛ̄ⲙⲙⲁⲑⲏⲧⲏⲥ [ⲙ̄
18 ⲡⲓⲣⲱⲙⲉ· ⲡⲁⲭⲉϥ ⲭⲉ ⲙ̄ⲙⲁⲛ· ⲛ[ⲉ]ⲩ
ⲁϩⲉ ⲁⲣⲉⲧⲟⲩ ⲡⲉ ⲭⲓⲛ̄ϩⲙ̄ϩⲉⲗ’ ⲙ̄[ⲛ
ⲛ̄ϩⲩⲡⲏⲣⲉⲧⲏⲥ ⲉⲁⲩⲭⲉⲣⲉⲟⲩⲱ[ⲗϩ
ⲉⲩⲧϩⲙⲙⲟ ⲙ̄ⲙⲁⲩ ⲭⲉ ⲛⲉⲣⲉⲡⲭⲉϥ
ⲙ̄ⲡⲁⲗ’ ⲡⲉⲧⲣⲟⲥ ϩⲱⲟⲩϥ ⲁⲛ ⲛⲉϥ
19 ⲁϩⲉ ⲁⲣⲉⲧ̄ϥ ⲉϥⲧϩⲙⲟ ⲙ̄ⲙⲁϥ ⲡⲉ· [ⲡⲁⲣ
ⲭⲓⲉⲣⲉⲩⲥ ⲟⲉ ⲁϥⲭⲛⲉⲓⲏ̄ⲥ̄ ⲉⲧⲃⲉ ⲛ[ⲉϥ
20 ⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲉⲧⲃⲉ ⲧⲥⲃⲱ· ⲁ[ϥ
ⲟⲩⲱⲱⲃ ⲛⲉϥ ⲭⲓⲏ̄ⲥ̄ ⲭⲉ ⲁⲛⲁⲕ’ ⲛ̄
ⲧⲁⲉⲓⲥⲉⲭⲉ ⲙ̄ⲛⲡⲕⲟⲥⲙⲟⲥ ϩⲛ̄ⲟⲩ
ⲡⲁⲣⲣⲏⲥⲓⲁ· ⲁⲛⲁⲕ’ ⲛ̄ⲟⲩⲁⲉⲓⲱ ⲛ[ⲓⲙ
ⲉⲉⲓ†ⲥⲃⲱ ϩⲛ̄ⲛⲟⲩⲥⲩⲛⲁⲅⲱⲅⲏ ⲁ[ⲩⲱ

ⲡⲥ̄

ϩⲛ̄ⲡⲡⲏⲉ ⲡⲙⲁ ⲉⲧⲉ[ⲣ]ⲉⲛⲓⲟⲩ
ⲧⲁⲉⲓ ⲧⲏⲣⲟⲩ ⲥⲁⲟⲩϩ ⲁⲣⲁϥ· ⲁⲩ
ⲱ ⲙ̄ⲡⲓⲭⲉⲗⲁⲩⲉ ⲛ̄ⲥⲉⲭⲉ ϩⲛ̄
21 ⲡϩⲱⲡ’ ⲁϩⲣⲁⲕ’ ⲕ̄ⲛⲟⲩ ⲙ̄ⲙⲁ
ⲉⲓ· ⲭⲛⲟⲩ ⲛⲉⲛⲧⲁⲩⲥⲱⲧⲙ
ⲭⲉ ⲉⲩ ⲛⲉⲛ̄ⲧⲁⲉⲓⲭⲟⲟⲩ ⲛⲉⲩ·
ⲛⲉⲉⲓ ⲉⲧⲥⲁⲩⲛⲉ ⲛ̄ⲛⲉⲛⲧⲁ
22 ⲉⲓⲭⲟⲟⲩ ⲁⲛⲁⲕ’· ⲛⲉⲉⲓ ⲁⲉ ⲛ̄
ⲧ[ⲁⲣ]ⲉϥⲭⲟⲟⲩ· ⲟⲩⲉⲉ ⲛ̄ⲛϩⲩ
ⲡⲏ]ⲣⲉⲧⲏⲥ ⲁϥⲱⲱⲟⲉ ⲛ̄ⲓⲏ̄ⲥ̄
ⲛⲟ]ⲩⲕⲟⲩⲣ ⲉϥⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ
ⲧⲉ]ⲉⲓⲧⲉ ⲟⲉ ⲛ̄ⲟⲩⲁⲱⲃⲡⲁⲣ
23 ⲭⲓ]ⲉⲣⲉⲩⲥ· ⲡⲁⲭⲉϥ ⲭⲓⲏ̄ⲥ̄ ⲭⲉ
ⲉⲱ]ⲡⲉ ⲕⲁⲕⲱⲥ ⲁⲉⲓⲥⲉⲭⲉ ⲁⲣⲓ
ⲙ̄]ⲛ̄ⲧⲣⲉ ϩⲁⲡⲡⲉⲟⲁⲩ· ⲉⲱⲡⲉ
ⲟⲩ
ⲕ]ⲁⲗⲱⲥ ⲉⲧⲃⲉ ⲉⲩ ⲉⲕϩⲓⲉ ⲁⲣⲁ
24 ⲉⲓ· ⲁ]ⲩⲭⲁⲟⲩϥ ⲭⲓⲁⲛⲛⲁⲥ ⲉϥ
ⲙⲏⲣ] ⲱⲗ ⲕⲁⲓϥⲁⲥ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ
25 ⲥⲓⲙ]ⲱⲛ ⲁ[ⲉ ⲡ]ⲉⲧⲣⲟⲥ ⲛⲉϥ[ⲗⲁⲉ
ⲁⲣⲉ]ⲧϥ ⲉⲩⲧϩⲙⲟ ⲙ̄ⲙⲁϥ· ⲡⲁ
ⲭⲉ]ⲩ ⲟⲉ ⲛⲉϥ ⲭⲉ ⲙⲏ ⲛ̄ⲧⲁⲕ’
ϩⲱ]ⲩⲕ ⲁⲛ ⲛ̄ⲧⲕⲟⲩⲁⲃⲁⲗ’ ϩⲛ̄
ⲛ]ⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁⲡⲉⲧⲙ̄
ⲙ]ⲉⲩ ⲣ̄ⲁⲣⲛⲁ ⲉϥⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ
26 ⲙ̄]ⲙⲁⲛ· ⲡⲁⲭⲉ ⲟⲩⲉⲉ ⲁⲃⲁⲗ’
ϩⲛ̄ⲛϩⲙϩⲉⲗ’ ⲙ̄ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ
ⲉⲩⲥⲩⲛⲅⲉⲛⲏⲥⲡⲉ ⲙ̄ⲡⲉⲛ̄ⲧⲁ
ⲡⲉⲧⲣⲟⲥ ⲥⲁⲗⲉⲡ’ⲡⲉϥⲙⲉⲱⲧⲉ
ⲭⲉ ⲁⲛⲁⲛ ⲉⲣⲛⲉⲩ ⲁⲣⲁⲕ’ ϩⲛ̄
27 ⲡⲕⲏⲡⲟⲥ ⲛ̄ⲙⲙⲉϥ· ⲡⲁⲗⲓⲛ
ⲁⲛ ⲁϥⲥⲱⲗⲉ ⲁⲃⲁⲗ’ ⲛ̄ⲧⲟⲩⲛⲟⲩ
28 ⲁⲩⲁⲗⲉⲕⲧⲱⲣ ⲙⲟⲩⲧⲉ ⲙ̄ⲛ
ⲛ̄ⲥⲁⲛⲉⲉⲓ ⲁⲩⲭⲓ ⲛ̄ⲓⲏ̄ⲥ̄ ⲁⲃⲁⲗ’
ϩⲓⲧⲛ̄ⲕⲁⲓϥⲁⲥ ⲁϩⲟⲩⲛ ⲁⲡⲡⲣⲁⲓ
ⲧⲱⲣⲓⲟⲛ· ⲛⲉϩⲓⲧⲁⲩⲉ ⲁⲉⲡⲉ·

12 ⲭⲓⲗⲓⲁⲣⲭⲟⲥ *sic.* 16 ⲙ̄ⲡⲁⲗ *sic* for ⲙ̄ⲡⲃⲁⲗ cf. v. 18. 17 ϩⲱⲩⲕ the scribe seems to have written ϩⲟⲩⲕ first and then corrected the ⲟ to ⲱ without adding another ⲟ. 18 ⲧϩⲙⲙⲟ . . . ⲧϩⲙⲟ *sic.* 26 ⲁⲛⲁⲛ apparently a scribal error for ⲁⲛⲁ[ⲕ ⲉ]ⲛ.

85 86


87
88

ⲡⲍ

ⲁ]ⲩ[ⲱ ⲛ̄]ⲧⲁⲩ ⲙ̄ⲡⲟⲩⲃⲱⲕ ⲁⲍⲟⲩⲛ
ⲁⲡⲣ[ⲁ]ⲓⲧⲱⲣⲓⲟⲛ ⲭⲉⲕⲁⲥⲉ ⲛⲟⲩⲥⲱ
ⲱⲏ ⲁ]ⲗⲗⲁ ⲉⲩⲛⲁⲟⲩⲱⲙ ⲙ̄ⲡⲡⲁ
29 ⲥⲭⲁ· ⲁ]ⲏⲓ ⲟⲉ ⲁⲃⲁⲗ' ⲫⲁ ⲁⲣⲁⲩ ⲭⲓⲡⲓ
ⲗⲁⲧⲟⲥ ⲁⲩⲱ ⲡⲁⲭⲉⲏ ⲭⲉ ⲉⲩ ⲛ̄
ⲕⲁⲧⲏⲅⲟⲣⲓⲁ ⲡⲉⲧⲉⲧⲛ̄ⲛⲉⲓⲛⲉ ⲙ̄
30 ⲙ]ⲁⲏ ⲁⲍⲟⲩⲛ ⲁⲡⲉⲉⲓⲙⲁ· ⲁⲩⲟⲩⲱⲫ̄ⲃ
ⲉ]ⲩⲭⲱ ⲙ̄ⲙⲁⲥ ⲛⲉⲏ ⲭⲉ ⲉⲛⲉⲙ̄ⲡⲉ
ⲡ]ⲉⲉⲓ ⲣ̄ⲡⲉⲑⲁⲩ ⲉⲛⲉⲛⲁⲧⲉⲉ[ⲏ] ⲉⲛ
ⲡⲉ ⲁ]ⲧⲟⲟⲧⲕ'· ⲡⲁⲭⲉⲏ ⲟⲉ ⲛ[ⲉⲩ] ⲭ[ⲓ
ⲡⲓ]ⲗⲁⲧⲟ[ⲥ ⲭⲉ] ⲭⲓⲧⲏ ⲛ̄ⲧⲱⲧ̄[ⲛ ⲛ̄ⲧⲉ
ⲧⲛ̄]ⲣ̄ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲁⲏ ⲕⲁⲧⲁ]ⲡⲉⲧⲛ
ⲛⲟⲙ]ⲟⲥ ⲡⲁⲭⲉⲩ ⲟⲉ ⲛⲉⲏ ⲭⲓ[ⲛⲓⲟⲩ
ⲧⲁⲉⲓ] ⲭⲉ ⲟⲩⲕ' ⲉⲍⲉⲥⲧⲓ ⲛⲉⲛ [ⲁⲙⲟⲩ
32 ⲟⲩⲧ] ⲗⲁⲩⲉ ⲭⲉⲕⲁⲥⲉ ⲉⲩⲁⲭⲱ[ⲕ ⲁ
ⲃⲁⲗ] ⲭⲓⲡⲥⲉⲭⲉ ⲛ̄ⲓⲏⲥ̄ ⲛ̄ⲧⲁⲏⲭ̣[ⲟⲟⲏ
ⲉⲏ]ⲣ̄ⲥⲏⲙⲁⲛⲉ ⲭⲉ ⲉⲏⲛⲁ[ⲙⲟⲩ
33 ⲛ̄ⲉⲱ] ⲙ̄ⲙⲟⲩ· ⲁⲏⲃⲱⲕ ⲟⲉ [ⲭⲓⲡⲓⲗⲁ
ⲧⲟⲥ] ⲁ̣[ⲍⲟⲩⲛ ⲁⲡ]ⲡⲣⲁⲓⲧⲱⲣ[ⲓⲟⲛ
ⲁⲩⲱ ⲁ]ⲏ[ⲙⲟⲩⲧ]ⲉ ⲁⲓⲏⲥ̄ ⲡⲁⲭ̣[ⲉⲏ
ⲛⲉⲏ ⲭ]ⲉ [ⲛ̄ⲧⲁⲕⲡ]ⲉ ⲡ̄ⲣⲣⲟ ⲛ̄ⲛ[ⲓⲟⲩ
34 ⲧⲁⲉⲓ] ⲁ̣ⲏⲟⲩ[ⲱⲫ̄ⲃ] ⲭⲓⲏⲥ̄ ⲭⲉ ⲉ̣[ⲕ
ⲭⲱ [ⲙ̄ⲡ]ⲉⲉⲓ ⲁⲃⲁⲗ' ⲙ̄ⲙⲁⲕ' ⲭ̄ⲛ
ⲍⲉ[ⲛⲕⲁ]ⲩⲉ ⲡⲉⲣⲭⲟⲟⲥ ⲛⲉⲕ' ⲉⲧⲃⲏⲧ'
35 ⲁⲏ[ⲟⲩⲱ]ⲫ̄ⲃ ⲭⲓⲡⲓⲗⲁⲧⲟⲥ ⲭⲉ ⲙⲏ
ⲧⲓ ⲁ[ⲛⲁ]ⲕ ⲟⲩⲉⲓⲟⲩⲧⲁⲉⲓ· ⲡⲉⲕ
ⲍⲉⲑ[ⲛⲟⲥ] ⲁⲩⲱ ⲛⲉⲕ'ⲁⲣⲭⲓⲉⲣⲉⲩⲥ
ⲡⲉⲛ̄[ⲧ]ⲁⲩⲧⲉⲉⲕ' ⲁⲧⲟⲟⲧ' ⲉⲩ ⲡⲉ
36 ⲛ̄ⲧⲁⲕⲉⲉⲏ· ⲁⲏⲟⲩⲱⲫ̄ⲃ ⲭⲓⲏⲥ̄ ⲭⲉ
ⲧⲁⲙ̄ⲛ]ⲧ̄ⲣⲣⲟ [ⲁ]ⲛⲁⲕ' ⲟⲩⲁⲃⲁⲗ'
ⲉⲛ ⲍⲛ̄[ⲡ]ⲉⲉⲓⲕⲟⲥⲙⲟⲥⲧⲉ· ⲉⲛⲉⲟⲩ
ⲁⲃ[ⲁⲗ' ⲍⲛ̄]ⲡⲉⲉⲓⲕⲟⲥⲙⲟⲥⲧⲉ ⲧⲁ
ⲙ̄ⲛ̄[ⲧ̄ⲣ]ⲣ̣ⲟ ⲛⲉⲩⲛⲁⲙⲓⲱⲉ ⲭⲓⲛⲁ
ⲍⲩ[ⲡⲏ]ⲣⲉⲑⲏⲥ ⲭⲉⲕⲁⲥⲉ ⲛⲟⲩ
ⲧⲉⲉ[ⲧ' ⲁⲧ]ⲟⲟⲧⲟⲩ ⲛ̄ⲛⲓⲟⲩⲧⲁⲉⲓ·
☩ⲛⲟⲩ [. . ⲧ]ⲁⲙ̄ⲛ̄ⲧ̄ⲣⲣⲟ ⲟⲩⲁⲃⲁⲗ'
37 ⲉⲛ ⲍⲛ̄[ⲡⲉ]ⲉⲓⲙⲁⲧⲉ· ⲡⲁⲭⲉ ⲡⲓⲗⲁ

ⲡⲏ

ⲧⲟⲥ ⲛⲉⲏ ⲭⲉ ⲟⲩⲕⲟⲩⲛ ⲟ[ⲉ ⲛ̄
ⲧⲁⲕ ⲛ̄ⲧⲕⲟⲩ̄ⲣ̄ⲣⲟ· ⲁⲏ[ⲟⲩⲱ]ⲫ̄ⲃ
ⲭⲓⲏⲥ̄ ⲭⲉ ⲛ̄ⲧⲁⲕ' ⲉⲧⲭⲱ ⲙ̄
ⲙⲁⲥ ⲭⲉ ⲛ̄ⲧⲕⲟⲩ̄ⲣ̄ⲣⲟ· ⲁⲛ[ⲁⲕ
ⲛ̄ⲧⲁⲩⲭⲡⲁⲉⲓ ⲁⲡⲉⲉⲓⲍⲱⲃ ⲁⲩ
ⲱ ⲛ̄ⲧⲁⲉⲓ ⲁⲡⲕⲟⲥⲙⲟⲥ ⲁⲡⲉⲉⲓ
ⲭⲉⲕⲁⲥⲉ ⲉⲉⲓⲛⲁⲣ̄ⲙⲛ̄ⲧⲣⲉ
ⲛ̄[ⲧ]ⲙⲏⲉ· ⲟⲩⲁⲛ ⲛⲓⲙ' ⲉⲧⲫⲟ
ⲟⲡ ⲁⲃⲁⲗ' ⲍⲛ̄ⲧⲙⲏⲉ ⲫⲁⲣⲉⲏⲥⲱ
38 ⲧⲙ̄ ⲁⲧⲁⲥⲙⲏ· ⲡⲁⲭⲉ ⲡⲓⲗⲁ
ⲧⲟⲥ] ⲛⲉⲏ ⲭⲉ ⲉⲩⲧⲉ ⲧⲙⲏⲉ
ⲁⲩⲱ] ⲛ̄ⲧⲁⲣⲉⲏ ⲭⲉⲡⲉⲉⲓ ⲁⲏⲓ ⲁ[ⲛ
ⲁⲃⲁⲗ]' ⲫⲁ ⲛⲓⲟⲩⲧⲁⲉⲓ ⲡⲁⲭⲉ[ⲏ
ⲛⲉ]ⲩ ⲭⲉ ⲁⲛⲁⲕ' ⲛ̄☩ⲟⲛ̄ⲗⲁⲩ[ⲉ
ⲉ]ⲛ ⲛ̄ⲁⲓⲧⲓⲁ ⲍⲣⲏⲓ̈ ⲛ̄ⲍⲏⲧⲏ
39 ⲟ]ⲩⲛⲧⲏⲧⲛ̄ ⲙ̄ⲙⲉⲩ ⲛ̄ⲟⲩ[ⲥⲱ
ⲫⲛⲧ' ⲭⲉⲕⲁⲥⲉ ⲉⲉⲓⲛⲁⲕⲁ̣
ⲟⲩ]ⲉⲉ ⲛⲏⲧⲛ̄ ⲁⲃⲁⲗ ⲍⲛ̄ⲡⲡ[ⲁ
ⲥⲭⲁ·] ⲛ̄ⲧⲉ[ⲧⲛ̄ⲟⲩⲱⲫ ⲟⲉ
ⲁ]ⲧⲣⲁⲕⲱ ⲛⲏⲧ̄[ⲛ ⲁⲃⲁⲗ ⲡ̄ⲣ
40 ⲣⲟ] ⲛ̄ⲛⲓⲟⲩⲧⲁ[ⲉⲓ· ⲁⲩⲁⲫⲟⲏⲁ
ⲁⲃⲁⲗ' ⲭⲉ ⲙ̄ⲡ̄ⲣ[ⲕⲁⲡⲉⲉⲓ ⲁⲃⲁⲗ
ⲁⲗⲗⲁ ⲃⲁⲣⲁⲃⲃⲁⲥ· ⲃⲁ[ⲣⲁⲃⲃⲁⲥ
XIX 1 ⲁⲉ ⲛⲉⲩⲥⲁⲛⲉ ⲡⲉ· ⲧ[ⲟⲧⲉ
ⲡⲓⲗⲁⲧⲟⲥ ⲁⲏⲭⲓ ⲛ̄ⲓⲏ[ⲥ̄ ⲁⲏⲣ̄
2 ⲙⲁⲥⲧⲓⲅⲟⲩ ⲙ̄ⲙⲁⲏ· ⲁⲩ[ⲱ ⲙ̄
ⲙⲁⲧⲟⲉⲓⲉ ⲁⲩⲫⲱⲫⲛ̣ⲧ
ⲟⲩⲕⲗⲁⲙ' ⲁⲃⲁⲗ' ⲍⲛ̄ⲍⲉⲛⲫⲁⲛ
ⲧⲉ ⲁⲩⲕⲁⲁⲏ ⲁⲭ̄ⲛ̄[ⲧ]ⲉⲏⲁ[ⲡⲉ
ⲁⲩⲱ ⲁⲩ☩ ⲍⲓⲱⲫⲏ ⲛ̄ⲟⲩ̣[ⲍⲁⲉⲓⲧⲉ
3 ⲛ̄ⲭⲏⲟⲉ· ⲁⲩⲱ ⲛⲉⲩⲛ̄[ⲛⲏ]ⲩ ⲫⲁ
ⲁⲣⲁⲏ ⲉⲩⲭⲱ ⲙ̄ⲙⲁⲥ ⲭⲉ [ⲭⲁⲓⲣⲉ
ⲡ̄ⲣⲣⲟ ⲛ̄ⲛⲓⲟⲩⲧⲁⲉⲓ ⲉⲩ[☩ ⲗⲗ]ⲥ
4 ⲁⲍⲟⲩⲛ ⲍⲛ̄ⲡⲉⲏⲍⲟ· ⲡⲓ[ⲗⲁⲧⲟ]ⲥ
ⲁⲛ ⲁⲏⲓ ⲁⲃⲁⲗ' ⲫⲁ ⲁⲣⲁⲩ [ⲉⲏ]ⲭⲱ
ⲙ̄ⲙⲁⲥ ⲛⲉⲩ ⲭⲉ ⲉⲓⲥⲍⲏ[ⲧⲉ] ⲁⲉⲓ
ⲛ̄ⲧⲏ ⲁⲃⲁⲗ' ⲛⲏⲧⲛ̄ ⲭⲉ[ⲕⲁ]ⲥⲉ

28 ⲡ superl. 29 ⲡⲉⲉⲓⲙⲁ *sic*. 35 ⲟⲩⲉⲓⲟⲩⲧ. *sic* — ⲛⲉⲕⲁⲣⲭ. *sic*, l. ⲡⲉⲕⲁⲣⲭ. 36 After ⲭⲉⲕⲁⲥⲉ the scribe wrote ⲉⲛⲟⲩ and then crossed out the ⲉ — the two missing letters after ☩ⲛⲟⲩ were either ⲟⲉ or ⲁⲉ. 37 ⲛ̄ⲧⲕ 2° *sic*. 39 [ⲟⲩⲱⲫ ⲟⲉ] uncertain, from Sah. 40 [ⲕⲁⲡⲉⲉⲓ ⲁⲃ.] filling of lac. uncertain. 1 Perhaps ⲟⲉ followed ⲧⲟⲧⲉ. 2 ⲍⲁⲉⲓⲧⲉ cf. v. 5. 3 ⲭⲁⲓⲣⲉ a vestige of ⲉ is visible — ⲁⲁⲥ, ⲥ is certain, but the vocalisation in this dialect is doubtful. Three letters are wanted in the lac.

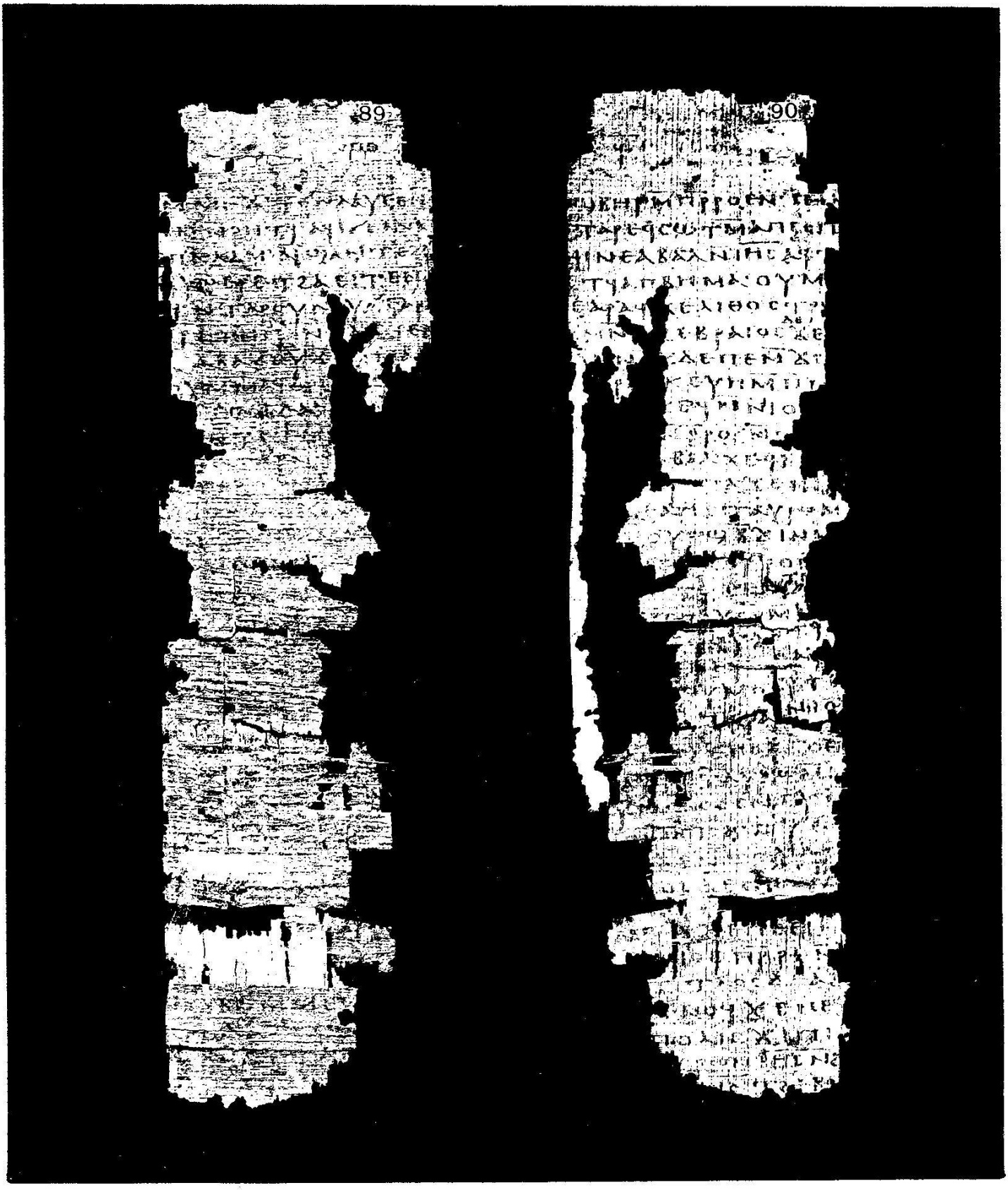
ⲡⲏ

ⲉⲧⲉⲧⲛⲁ]ⲙⲙⲉ ⲭⲉ ⲫⲛⲁⲩⲉ ⲉⲛ [ⲛ
ⲁⲓⲧⲁ ⲥⲣ]ⲏⲓ̈ ⲛ̅ⲥⲏⲧⲩ· ⲁⲫⲓ ⲟⲉ ⲁⲛ ⲁ[ⲃⲁⲁ’
ⲭⲓⲏⲥ ⲉⲣ]ⲉⲡⲕⲁⲙ’ ⲛ̅ⲱⲁⲛⲧⲉ ⲥⲓ[ⲭⲛ
ⲧⲫⲁⲡⲉ ⲁ]ⲩⲱ ⲉⲣⲉⲧⲥⲁⲉⲓⲧⲉ ⲛ̅[ⲭⲏ
ⲟⲉ ⲥⲓⲱⲱ]ⲫ· ⲛ̅ⲧⲁⲣⲟⲩⲛ[ⲉ]ⲩ ⲟⲉ ⲁⲣⲁ[ⲫ
ⲭⲓⲛ̅ⲥⲩⲡⲏ]ⲣⲉⲧⲏⲥ ⲙ̅ⲛ̅ⲛⲁⲣⲭⲓⲉⲣ[ⲉⲩⲥ
ⲁⲩⲁⲱⲟⲏⲁ] ⲁⲃⲁⲗ’ ⲉⲩⲭⲱ ⲙ̅ⲙⲁ[ⲥ ⲭⲉ
ⲁⲣⲓⲥⲧⲁⲩⲣ]ⲟⲩ ⲙ̅ⲙⲁⲫ ⲁⲣⲓ[ⲥⲧ]ⲁⲩ[ⲣⲟⲩ
ⲙ̅ⲙⲁⲫ· ⲡⲁ]ⲭⲉ ⲡⲓⲗⲁⲧ[ⲟⲥ ⲛⲉⲩ ⲭⲉ ⲭⲓ
ⲧⲫ ⲛ̅ⲧⲱⲧⲛ̅] ⲛ̅ⲧⲉⲧⲛ̅ⲣ̅[ⲥⲧⲁⲩⲣⲟⲩ
ⲙ̅ⲙⲁⲫ· ⲁⲛ]ⲁⲕ ⲅⲁⲣ ⲛ̅ⲧ[ⲟⲓⲛⲉ ⲉⲛ ⲗⲗⲁ
ⲩⲉ ⲛ̅ⲗⲗⲉ]ⲓⲟⲉ ⲁⲥⲟⲩⲛ ⲁ[ⲣⲁⲫ· ⲁⲩⲟⲩ
ⲱⲱⲃ ⲭⲓ]ⲛⲓⲟⲩⲧⲁⲉⲓ ⲭⲉ ⲁⲛ[ⲁⲛ
ⲟⲩⲛⲧⲉⲛ ⲟ]ⲩⲛⲟⲙⲟⲥ ⲙ̅ⲙⲉⲩ [ⲁⲩⲱ
ⲕⲁⲧⲁⲡⲉⲛⲛⲟ]ⲙⲟⲥ ⲥⲱⲉ [ⲁⲣⲁⲫ
ⲁⲧⲣⲉⲫⲙⲟⲩ·] ⲭⲉ ⲁⲫⲉⲫⲫ [ⲛ̅ⲱⲏⲣⲉ
ⲙ̅ⲡⲛⲟⲩⲧ]ⲉ· ⲡⲓⲗⲁⲧⲟ[ⲥ ⲛ̅ⲧⲁⲣⲉⲫ
ⲥⲱⲧ̅ⲙ ⲁⲡ]ⲉⲉⲓⲥⲉⲭⲉ ⲁ[ⲫⲣⲥⲁⲧⲉ ⲛ̅
ⲥⲟⲩⲟ ⲁⲩⲱ] ⲁⲫⲃⲱⲕ’ ⲁⲥⲟ[ⲩⲛ ⲁⲡⲡⲣⲁⲓ
ⲧⲱⲣⲓⲟⲛ·] ⲡⲁⲭⲉⲫ ⲛ̅ⲓⲏⲥ̅ [ⲭⲉ ⲛ̅ⲧⲕ
ⲟⲩⲁⲃⲁⲗ] ⲧⲟ ⲛ̅ⲧⲁⲕ[· ⲓⲏⲥ̅ ⲁⲉ ⲙ̅
ⲡⲉⲫⲟⲩ]ⲁⲱⲃ ⲛⲉⲫ· ⲡⲁ[ⲭⲉ ⲡⲓⲗⲁ
ⲧⲟⲥ] ⲛ̣ⲉⲫ ⲭ[ⲉ] ⲕ̅ⲁⲥⲉⲭⲉ ⲛ[ⲙⲙⲏ
ⲉⲓ ⲉⲛ·] ⲕ’ⲥⲁⲩⲛⲉ ⲉⲛ ⲭⲉ [ⲟⲩⲛ
ⲧⲉⲍⲟ]ⲩⲥⲓⲁ ⲁ̅ⲣ̅ⲥⲧⲁⲩⲣⲱ [ⲙ̅ⲙⲁⲕ
[ⲁⲩⲱ ⲟⲩⲛ ⲧⲉⲍⲟⲩⲥⲓⲁ ⲛⲕⲁⲁⲕ]
ⲁⲃⲁⲗ’ ⲁⲫ]ⲟⲩⲱⲱⲃ ⲭⲓⲏ[ⲥ ⲭⲉ ⲛⲉ
ⲙⲛⲧⲉⲕ ⲗⲁⲩⲉ] ⲛ̣[ⲉⲍ]ⲟⲩ[ⲥⲓⲁ ⲁⲥⲟⲩⲛ
ⲁⲣⲁⲉⲓ ⲉⲓⲙⲏ]ⲧⲓ ⲭⲉ ⲁⲩ[ⲧⲉⲉⲥ
ⲛⲉⲕ ⲁⲃⲁⲗ ⲥⲛ̅ⲧⲡⲉ·] ⲉⲧⲃ[ⲉ ⲡⲉⲉⲓ
[ⲡⲉⲣⲧⲉⲉⲧ ⲁⲧⲟⲟⲧⲕ ⲟⲩⲛⲧⲉⲫ ⲟⲩ]
ⲛⲁⲩ ⲛ̅]ⲛⲁⲃⲉ ⲙ̅ⲙⲉⲩ[· ⲉⲧⲃⲉ ⲡⲉⲉⲓ
ⲛⲉⲣⲉ]ⲡⲓⲗⲁⲧⲟⲥ ⲱ[ⲓⲛⲉ ⲥⲁⲕⲁ
ⲁⲫ ⲁⲃⲁⲗ·] ⲛⲓⲟⲩⲧⲁⲉ[ⲓ ⲁⲉ ⲛⲉⲩⲁⲱ
ⲟⲏⲗ ⲁ]ⲃ[ⲁ]ⲗ’ ⲉⲩⲭⲱ [ⲙ̅ⲙⲁⲥ ⲭⲉ
[ⲉⲕⲱⲁⲕⲟⲩ ⲙⲡⲉⲉⲓ ⲁⲃⲁⲗ]

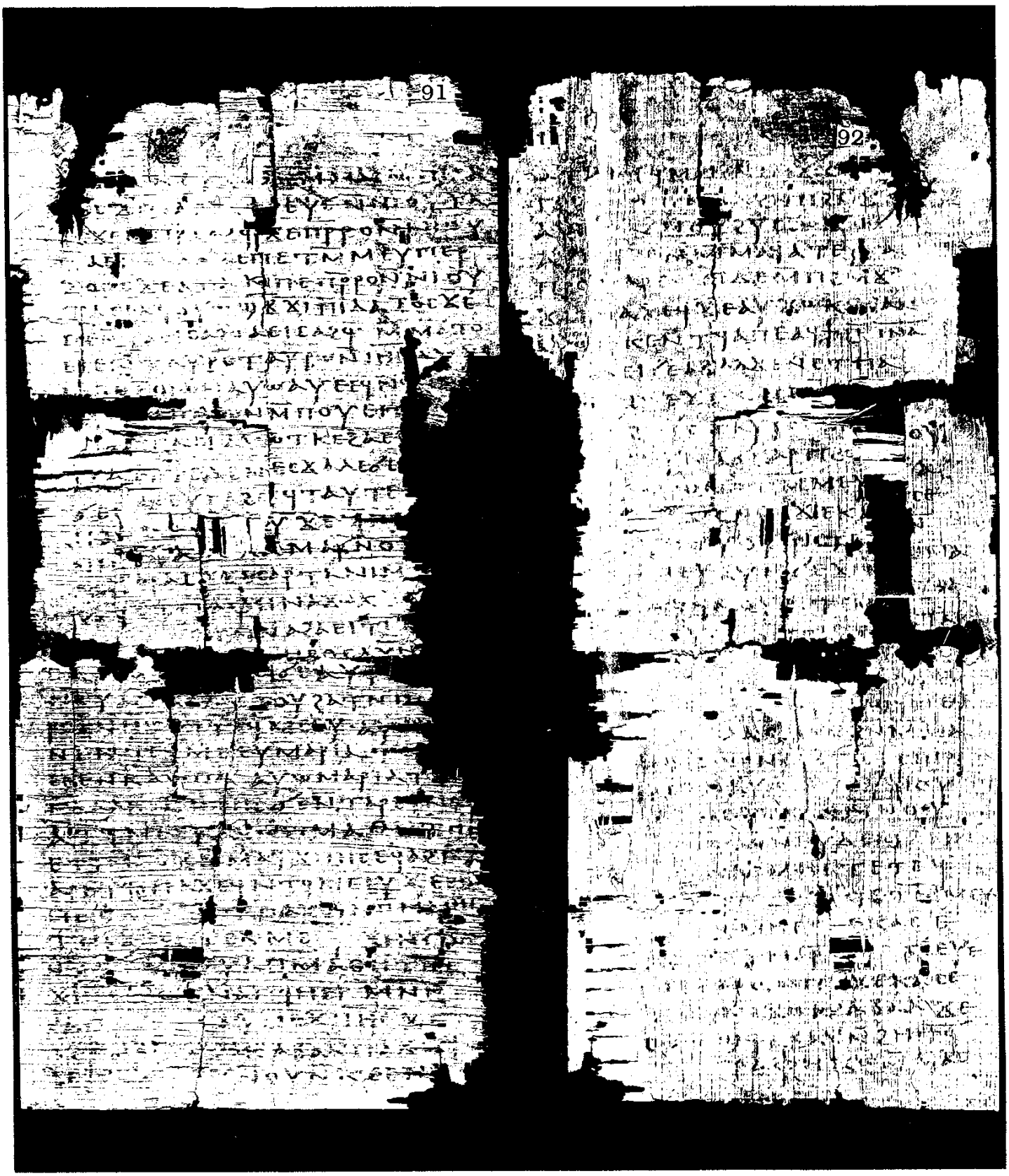
ⲫ

13 ⲛ̅ⲧⲁⲕ] ⲡⲱⲃⲏⲣ ⲙ̅ⲡⲣⲣⲟ ⲉⲛ· ⲡⲓⲗ[ⲁ
ⲧⲟⲥ ⲁⲉ] ⲛ̅ⲧⲁⲣⲉⲫⲥⲱⲧ̅ⲙ ⲁⲡⲉⲉⲓⲥ[ⲉⲭⲉ
. . . . ⲁⲫⲓⲛⲉ ⲁⲃⲁⲗ ⲛ̅ⲓⲏⲥ̅ ⲁⲫⲧ[ⲣⲟⲩ
. . . . ⲉⲧⲫ ⲁⲡⲃⲏⲙⲁ· ⲟⲩⲙ[ⲁ] ⲉⲩ
ⲙⲟⲩⲧ]ⲉ ⲁⲣⲁⲫ ⲭⲉ ⲗⲓⲑⲟⲥⲧⲣ[ⲱ
ⲧⲟⲛ ⲙ̅]ⲙⲛ̅ⲧⲥⲉⲃⲣⲁⲓⲟⲥ ⲭⲉ[ⲅⲁⲃ
14 ⲃⲁⲑⲁ· ⲛⲉ]ⲡⲛ[ⲉ]ⲩ ⲁⲉ ⲡⲉ ⲛ̅ⲭⲡ[ⲥⲟⲉ
ⲛ̅ⲧⲉⲧⲡ[ⲁⲣⲁ[ⲥ]ⲕⲉⲩⲏ ⲙ̅ⲡⲡ[ⲁ
ⲥⲭⲁ· ⲁⲩⲱ ⲡⲁ]ⲭⲉⲫ ⲛ̅ⲛⲓⲟ[ⲩⲧⲁ
15 ⲉⲓ ⲭⲉ ⲉⲓⲥ ⲡⲉⲧ]ⲛ̅ⲣ̅ⲣⲟ· ⲛ̅ⲧ[ⲁⲩ ⲁⲉ
ⲛⲉⲩⲁⲱⲟⲏⲁ] ⲁⲃⲁⲗ’ ⲭⲉ ⲫⲓ[ⲧⲫ ⲁⲣⲓ
ⲥⲧⲁⲩⲣⲱ ⲙ̅ⲙⲁ]ⲫ· ⲡⲁⲭⲉ ⲡⲓ[ⲗⲁ
ⲧⲟⲥ ⲛⲉⲩ ⲭ]ⲉ ⲁⲣⲓⲥⲧⲁⲩⲣⲱ ⲙ̅[ⲡⲉ
ⲧⲛ̅ⲣ̅ⲣⲟ· ⲁⲩ]ⲟⲩⲱⲱⲃ ⲭⲓⲛⲁ[ⲣⲭⲓ
ⲉⲣⲉⲩⲥ ⲭⲉ ⲙⲛ̅ⲧⲛ̅] ⲕⲉ̅ⲣ̅ⲣⲟ ⲙ̅[ⲙⲉⲩ ⲉⲓ
16 ⲙⲏⲧⲓ ⲕⲁⲓⲥⲁⲣ·] ⲧⲟⲧⲉ ⲁⲫ ⲁ[ⲧⲉⲉⲫ
ⲟⲧⲟⲩ ⲁⲧⲣⲟⲩ]ⲣ̅ⲥⲧⲁⲩⲣⲱ ⲙ̅ⲙ[ⲁⲫ
ⲛ̅ⲧⲁⲩ . . ⲛ̅ⲧ]ⲁⲣⲟⲩⲭⲓⲧⲫ[
17]ⲓ ⲡⲉⲫⲥⲧⲁⲩ[ⲣⲟⲥ
]ⲉⲩⲙⲟⲩⲧⲉ[
]ⲙ̅ⲡⲉⲕⲣⲁⲛⲓⲟ[ⲛ ⲙ̅
ⲙⲛ̅ⲧⲥⲉⲃⲣ]ⲁⲓ[ⲟ]ⲥ ⲭⲉ ⲅⲟⲗⲅⲟⲑ[
18 ⲡⲙⲁ ⲛ̅ⲧ]ⲁⲩⲣ̅ⲥⲧⲁⲩⲣⲱ ⲙ̅ⲙ[ⲁⲫ ⲛ̅
ⲥⲏⲧⲫ] ⲁⲩⲱ ⲡⲕⲉⲥⲛⲉⲩ ⲛ̅[ⲙ
ⲙⲉⲫ ⲟⲩⲉ]ⲉ ⲥⲁⲡⲓⲥⲁ· ⲟⲩⲉ[ⲉ ⲥⲁ
ⲡⲉⲉⲓ· ⲓ̅]ⲏⲥ̅ ⲁⲉ ⲛ̅ⲧⲟⲩⲙ[ⲏⲧⲉ
19 ⲁⲡⲓ]ⲗⲁⲧⲟⲥ ⲁⲉ ⲥⲍⲉⲉⲓ ⲟ[ⲩⲧⲓ
ⲧⲗⲟⲥ] ⲁⲫⲧⲁⲃⲫ [ⲁⲡⲥⲧⲁⲩⲣⲟⲥ ⲛⲉⲫ
ⲥⲏⲍ ⲁ]ⲉ ⲁⲣⲁⲫ ⲭⲉ ⲡⲉⲉⲓⲡ[ⲉ ⲓ̅ⲏⲥ̅
ⲡⲛⲁⲍ]ⲱⲣⲁⲓⲟⲥ ⲡ̅ⲣⲣⲟ ⲛ̅[ⲛⲓⲟⲩⲧⲁ
20 ⲉⲓ· ⲡⲉⲉⲓ]ⲧⲓⲧⲗⲟⲥ ⲁⲉ ⲁⲍ[ⲁⲍ ⲛ̅
ⲛⲓⲟⲩⲧⲁ]ⲉⲓ ⲁⲱⲫ ⲭⲉ ⲛⲉⲫ[ⲍⲏⲛ ⲗ
ⲍⲟⲩⲛ ⲁⲧ]ⲡⲟⲗⲓⲥ ⲭⲓⲡⲙ[ⲗ ⲛ̅
ⲧⲁⲩⲣ̅ⲥⲧⲁ]ⲩⲣⲱ ⲛ̅ⲓⲏⲥ̅ ⲛ̅ⲍ[ⲏⲧⲫ
ⲛⲉⲫⲥⲏⲍ ⲙ̅]ⲙⲛ̅ⲧⲥⲉⲃⲣ[ⲁⲓⲟⲥ ⲙ̅
[ⲙⲛ̅ⲧⲍⲣⲱⲙⲁⲓⲟⲥ ⲙ̅ⲙⲛ̅ⲧⲟⲩⲁⲉⲓⲁ]

5 ⲧⲍⲁⲉⲓⲧⲉ *sic* always in this text. 6 [ⲭⲓⲧⲫ] or [ⲫⲓⲧⲫ]. 7 [ⲟⲩⲱⲱⲃ] probable no space for ⲛⲉⲫ — [ⲟⲩⲛⲧⲉⲛ] or ⲟⲩⲛ̅ⲧⲛ̅. 8 From the spacing probably ⲟⲉ was not written after [ⲛ̅ⲧⲁⲣⲉⲫ. 10 ⲛ superl. l. ⲕⲛⲁⲥ. — ⲥⲧⲁⲩⲣⲱ *sic*. 11 ⲛ̣[ⲉⲍ] only the superl. is left— the line in brackets is necessarily uncertain. 12 The last line of the page is uncertain and the second half of the v. has dropped out by homoeot. 13 ⲁⲉ superl. — [ⲅⲁⲃⲃⲁⲑⲁ] form uncertain. 14 [ⲛ̅ⲧⲉ] quite uncertain. 15 ⲫⲓ[ⲧⲫ it seems impossible to make room for a second ⲫⲓⲧⲫ in the space. 15 If ⲉⲓⲙⲏⲧⲓ is correct, there is no space for ⲡⲣⲣⲟ before ⲕⲁⲓⲥⲁⲣ. It is found in all Sah. Mss., but not in Boh. or Greek. Much of the filling of the lacunae in this and the preceding page is conjectural. 16 After ⲧⲟⲧⲉ the scribe wrote ⲉⲫⲁⲧⲟ apparently by mistake for ⲁⲫⲧⲉⲉⲫ ⲁⲧⲟ, then corrected ⲉⲫ into ⲁⲫ by a diagonal stroke (contrary to the usual direction), inserted ⲧⲉⲉⲫ above the line and proceded with ⲁⲧⲟⲟⲧⲟⲩ. The corrections are all in the same ink as the original — after ⲭⲓⲧⲫ perhaps [ⲁⲩⲛ̅ⲧⲫ | ⲁⲃⲁⲗ. 19 ⲛ superl. 20 After ⲍⲏⲧⲫ perhaps ⲁⲩⲱ.


89
90

91 92



ϥⲁ

21 ⲛⲓⲛ·] ⲛⲉⲩⲭⲱ ⲇⲉ ⲙ̅ⲙⲁⲥ ⲙ̅ⲡⲓⲗⲁ
ⲧⲟⲥ ⲭⲓⲛⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲛ̅ⲛⲓⲟⲩⲧⲁ
ⲉⲓ ⲭⲉ ⲙ̅ⲡ̅ⲣⲥⲁϩϥ ⲭⲉ ⲡ̅ⲣⲣⲟ ⲛ̅ⲛⲓⲟⲩ
ⲧⲁⲉⲓ· ⲁⲗⲗⲁ ⲭⲉ ⲛⲉⲧⲙ̅ⲙⲉⲩ ⲛⲉⲣ
ⲭⲟⲟⲥ ⲭⲉ ⲁⲛⲁⲕⲛⲉ ⲡ̅ⲣⲣⲟ ⲛ̅ⲛⲓⲟⲩ
22 ⲧⲁⲉⲓ· ⲁϥⲟⲩⲱⲱⲃ ⲭⲓⲡⲓⲗⲁⲧⲟⲥ ⲭⲉ
23 ⲡⲉⲛ̅ⲧⲁⲉⲓⲥⲁϩϥ ⲁⲉⲓⲥⲁϩϥ· ⲙ̅ⲙⲁⲧⲟ
ⲉⲓⲉ ⲛ̅ⲧⲁⲩⲣ̅ⲥⲧⲁⲩⲣⲱ ⲛ̅ⲓⲏⲥ ⲁⲩⲭⲓ
ⲙ̅ⲡⲧⲣ̅ⲱⲱⲛ ⲁⲩⲱ ⲁⲩⲉⲉϥ ⲛ̅ϥⲧⲁⲩ
ⲛ̅ⲟⲩⲱ]ⲛ ⲟⲩⲱⲛ ⲙ̅ⲡⲟⲩⲉ ⲡ[ⲟⲩⲉ ⲛ
ⲙ̅ⲙⲁⲧⲁⲉⲓ ⲁⲩⲱ ⲧⲕⲉϩⲁⲉⲓ[ⲧⲉ
ⲧϩⲁⲉⲓⲧⲉ ⲇⲉ ⲛⲉⲥⲭⲁⲗⲉⲟ ⲉ[ⲛ
24 ⲁⲗⲗⲁ ⲛⲉⲩⲥⲁϩⲧϥⲧⲁⲩⲧⲉ [ⲡⲁⲭⲉⲩ
ⲟⲉ ⲛ̅ⲛⲟⲩ[ⲉⲣⲏ]ⲩ ⲭⲉ ⲙ̅ⲡ̅ⲣ[ⲧⲣⲉⲛ
ⲡⲁϩⲥ· ⲁⲗⲗⲁ ⲙⲁⲣ̅ⲛⲟ . . . .
ⲛⲓⲙ̅ ⲁⲣⲁⲥ ⲭⲉ ⲉⲥⲁⲣ̅ⲧⲁⲛⲓⲙ̅ ⲭ[ⲉⲕⲁ
ⲥⲉ ⲉⲣⲉⲧⲅⲣⲁⲫⲏ ⲛⲁⲭⲱⲕ̅ ⲁ[ⲃⲁⲗ
ⲭⲉ ⲁⲩⲡⲱⲱⲉ ⲛ̅ⲛⲁϩⲁⲉⲓⲧⲉ ⲁ[ⲭⲱⲟⲩ
ⲁⲩⲱ ⲁⲩⲛⲁⲭ]ⲕⲁⲏⲣⲟⲥ ⲁⲭ̅ⲛ̅[ⲧⲁϩⲃ
ⲥⲟⲩ· ⲙⲙⲁⲧⲟⲉⲓ ⲟⲉ ⲁⲩⲣ̅[ⲛⲉⲉⲓ·
25 ⲛⲉⲩⲁϩⲉ ⲇⲉ ⲁⲣⲉⲧⲟⲩ ϩⲁⲧ̅ⲛⲡⲥ̅[ⲧⲁⲩ
ⲣⲟⲥ ⲛ̅ⲓⲏⲥ̅ ⲭⲓⲧⲉϥⲙⲉⲉⲩ· ⲁⲩⲱ[ⲧⲥⲱ
ⲛⲉ ⲛ̅ⲧⲉϥⲙⲉⲉⲩ ⲙⲁⲣⲓⲁ ⲧⲱ[ⲉ
ⲉⲣⲉ ⲛ̅ⲕⲗⲱⲡⲁ· ⲁⲩⲱ ⲙⲁⲣⲓⲁ ⲧⲙⲁ
26 ⲅⲁⲗⲗⲏⲛⲏ· ⲓⲏⲥ̅ ⲟⲉ ⲛ̅ⲧⲁⲣⲉϥⲛⲉⲩ
ⲁⲧ̅ϥⲙⲉⲉⲩ ⲁⲩⲱ ⲡⲙⲁⲑⲏⲧⲏⲥ
ⲉⲧϥⲙⲁⲉⲓⲉ ⲙ̅ⲙⲁϥ ⲭⲓⲏⲥ̅ ⲉϥⲁϩⲉ
ⲁⲣⲉⲧϥ· ⲡⲁⲭⲉϥ ⲛ̅ⲧϥⲙⲉⲉⲩ ⲭⲉ ⲉⲓⲥ
27 ⲡⲉⲱⲏⲣⲉ· ⲉ[ⲓ]ⲧⲁ ⲡⲁⲭⲉϥ ⲛ̅ⲡ̅ⲙⲁⲑⲏ
ⲧⲏⲥ ⲭⲉ ⲉⲥ ⲧⲉⲕ̅ⲙⲉⲉⲩ· ⲭⲓⲛϕⲟ
ⲟⲩ ⲉⲧ̅ⲙ̅[ⲙ]ⲉⲩ ⲁⲡⲙⲁⲑⲏⲧⲏⲥ
28 ⲭⲓⲧⲥ ⲁϩⲟⲩⲛ ⲁⲡϥⲏⲉⲓ· ⲙ̅ⲛ̅ⲛ̅
ⲥⲁ ⲡⲉ[ⲉⲓ ⲉϥⲥ]ⲁⲩⲛⲉ ⲭⲓⲏⲥ̅ ⲭⲉ
ⲁϩⲱⲃ ⲛⲓⲙ̅ ⲭⲱⲕ ⲁⲃⲁⲗ̅ ⲡⲁⲭⲉϥ
29 ⲭⲉ ☥ⲁⲃⲉ· ⲛⲉⲩⲛ̅ⲟⲩⲛ̅ⲕⲉⲉⲛ ⲕⲁ

[ϥ]ⲃ

ⲁⲧ̅ ⲁ[ϩⲣ]ⲏ̈ ⲉϥⲙⲏϩ ⲛ̅ϩⲙⲭ̅· ⲟ[ⲩⲥⲡⲟⲩ
ⲅⲟⲥ [. . ⲉϥ]ⲙⲏϩ ⲁ[ⲃ]ⲁⲗ ϩⲛ̅ⲡϩⲙⲭ̅
ⲁⲩⲕ̣[ⲁⲁϥ] ⲁⲭ̅ⲛⲟⲩϩⲩⲥⲥⲱⲡⲟⲛ
ⲁⲩⲥ[ⲟⲟ]ⲩⲧⲛ̅ ⲙ̅ⲙⲁϥ ⲁⲧⲉϥⲧⲁ
30 ⲡⲣⲟ[· ⲛ̅ⲧ]ⲁⲣⲉϥⲭⲓ ⲇⲉ ⲙ̅ⲡϩⲙⲭ̅·
ⲭⲓⲓ[ⲏⲥ̅ ⲡ]ⲁⲭⲉϥ ⲭⲉ ⲁⲩⲭⲱⲕ ⲁⲃⲁⲗ
ⲁⲩⲱ [ⲁϥⲣⲓ]ⲕⲉ ⲛ̅ⲧϥⲁⲡⲉ ⲁϥ☥ ⲡ̅ⲡⲛⲁ̅
31 ⲛ]ⲓ[ⲟⲩⲧ]ⲁⲉⲓ ⲟⲉ ⲁⲃⲁⲗ ⲭⲉ ⲛⲉⲧⲡⲗ
ⲣⲁⲥⲕⲉⲩ]ⲏⲧⲉ ⲭⲉⲕⲁⲥⲉ ⲛ̣[ⲛⲉ]ⲛ̣
ⲥⲱⲙⲁ ⲟⲱ] ϩⲓⲡⲥⲧⲁⲩⲣⲟⲥ ⲙ̅ⲡ̣ⲥⲁⲃ
ⲃⲁⲧⲟⲛ ⲛ]ⲉⲟⲩⲛⲁⲟ ⲅⲁⲣ ⲡⲉ ⲡϩⲟⲟⲩ
ⲙ̅ⲡⲥⲁⲃⲃ]ⲁⲧⲟⲛ ⲉⲧ̅ⲙⲙⲉⲩ· ⲁⲩ
ⲥⲉⲡⲥⲱⲡ]ⲡ[ⲓⲗ]ⲁⲧⲟⲥ ⲭⲉⲕⲁⲥⲉ
ⲉⲩⲁⲟⲩⲁⲱϥ] ⲛⲟⲩⲟⲩⲣⲓⲧⲉ ⲛ̅
32 ⲥⲉϥⲓⲧⲟⲩ ⲙ̅]ⲙⲉⲩ· ⲁⲩⲉⲓ ⲟⲉ ⲭⲓⲙ̅ⲙⲁ
ⲧⲟⲉⲓ ⲁⲩⲟⲩ]ⲁⲱϥ ⲛⲟⲩⲣⲓⲧⲉ ⲙ̅ⲡⲱⲁ
ⲣⲉⲡ ⲙ̅ⲛ̅ⲡ]ⲕⲉⲩ[ⲉⲉ] ⲛ̅ⲧⲁⲩⲣ̅ⲥⲧⲁⲩ
33 ⲣⲱ ⲙ̅ⲙⲁϥ ⲛ̅ⲙⲙⲉϥ· ⲛ̅]ⲧ[ⲁⲣⲟⲩⲉⲓ
ⲁⲭ̅ⲛⲓϩⲥ̅ ⲁⲩ . . . . ⲁ]ⲣⲁϥ ⲉⲁϥ
ⲟⲩⲱ ⲉϥⲙⲟⲩ ⲙ̅ⲡ]ⲟⲩ. ⲁⲱϥ ⲛⲉϥ
34 ⲟⲩⲣⲓⲧⲉ ⲁⲗ]ⲗⲁ ⲟⲩⲉⲉ ϩⲛ̅ⲙⲙⲁ
ⲧⲟⲉⲓ ⲁϥ]ⲕⲱⲱⲛⲝ ⲙ̅ⲡⲉϥⲥⲡⲓⲣ
ⲛⲟⲩ]ⲁⲟⲅϫⲏ ⲁⲩⲱ ⲛ̅ⲧ[ⲟ]ⲩⲛⲟⲩ
ⲁϥⲓ ⲁⲃⲁⲗ ⲭⲓ]ⲟⲩⲥⲛⲁϥ ⲙ̅ⲛⲟⲩ
35 ⲙⲁⲩ· ⲡⲉⲛ]ⲧⲁϥⲛⲉⲩ ⲇⲉ ⲁϥⲣ̅ⲙⲛ
ⲧⲣⲉ ⲁⲩⲱ] ⲟⲩⲙⲏⲉⲧⲉ ⲧⲉϥ
ⲙ̅ⲛⲧⲙ̅ⲛⲧ]ⲣⲉ· ⲁⲩ[ⲱ] ⲡⲉⲧⲙ̅ⲙⲉⲩ
ⲥⲁⲩⲛⲉ ⲭⲉ ϥⲭ]ⲉⲙⲏⲉ· ⲭⲉⲕⲁⲥⲉ
ϩⲱⲟⲩⲧⲛ̅ ⲉⲧⲉ]ⲧⲛⲁⲣ̅ⲡⲓⲥⲧⲉⲩⲉ
36 ⲛ̅ⲧⲁⲛⲉ]ⲉⲓ ⲅⲁⲣ ⲱⲱⲡⲉ ⲭⲉⲕⲁⲥⲉ
ⲉⲣⲉⲧⲣ[ⲁⲫⲏ ⲛⲁⲭⲱⲕ̅ ⲁⲃⲁⲗ̅ ⲭⲉ
ⲛⲉⲩⲕⲉ]ⲥ [ⲟⲩ]ⲫⲱϥ ⲁⲃⲁⲗ̅ ⲛ̅ϩⲏⲧϥ
37 ⲁⲩⲱ ⲁⲛ ⲧ]ⲅⲣⲁⲫⲏ ⲭⲱ ⲙ̅ⲙⲁⲥ

23 ⲙⲁⲧⲟⲉⲓⲉ . . . ⲙⲁⲧⲁⲉⲓ *sic* — ⲛ̅ⲧⲁⲩⲥⲧ. *sic* — ⲟⲩⲱⲛ 2° *sic* for ⲟⲩⲟⲩⲱⲛ — ⲡⲟⲩⲉ *sic* — ⲭⲗⲗⲉⲟ ⲉ[ⲛ there is space for more letters after ⲉⲛ. 29 The word before ⲉϥⲙⲏϩ 2° was ⲟⲉ or ⲇⲉ — ⲥ[ⲟⲟ]ⲩⲧⲛ the vowels uncertain. 31 ⲛ̣[ⲛⲉ]ⲛ̣ uncertain, only the superl. remains of the two ⲛ̣ and the other letters are conjectural — ⲡⲉ superl. — [ⲉⲩⲁⲟⲩⲁⲱϥ] very doubtful, the word is broken in every instance and there are possible conjectures in connexion with ϣⲱϣϥ (Achm.) and ⲕⲟⲱϥ (Boh.). 35 Perhaps ⲙ̅ⲙⲉ would fit better than ⲥⲁⲩⲛⲉ. 35 [ϩⲱⲟⲩⲧⲛ] uncertain, perhaps ⲛ̅ⲧⲱⲧⲛ̅. 36 [ⲛⲉⲩⲕⲉ] very uncertain.

ϥ[Γ]

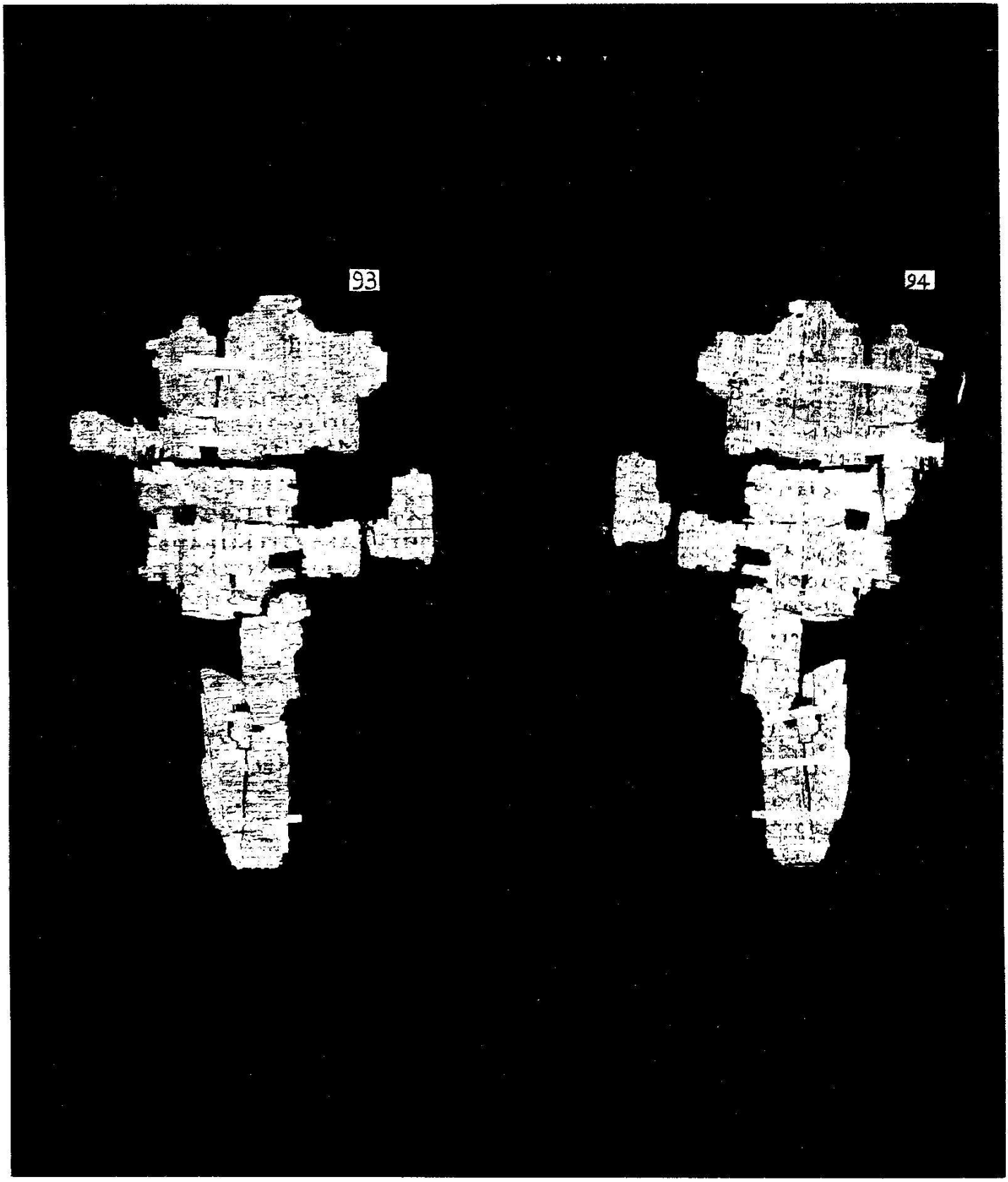
χϵ cϵNANϵ]Y ANϵNTAYKA[ANCϥ
38 MN]N̄CANϵϵI AϥCϵΠCωΠΠIA[ATOC
χιΪω]ϛHϕ' ΠABAλ' 2N̄APIM[AθAIA
ϵYMAθ]HTHC Πϵϵι Π[ϵ N̄IHC
ϵϥ2HΠ Aϵ ϵ]TBϵ Θ̄PTϵ N̄[NIOYTA
ϵι χϵKAC]ϛ ϵϥAϥι M̄ΠCωMA [N̄IHC
AYω AϥT]ϵϵϥ χιΠIλATOC· λ
39 . . . . . CωM]A· Aϥι 2ωOY[ϥ
]ΠϵN̄T[
N]TOY[ωH
]N̄ωϵλ· [
40 N̄λI]TP[A
IH]C[
2ϵ]N2HN[ϵ
NIOY]TAϵ[I
41 Nϵ]OYN[
ΠMA]ϵTA[YP̄CTAYPω
. . . . . .
. . . . . .

ϥΔ

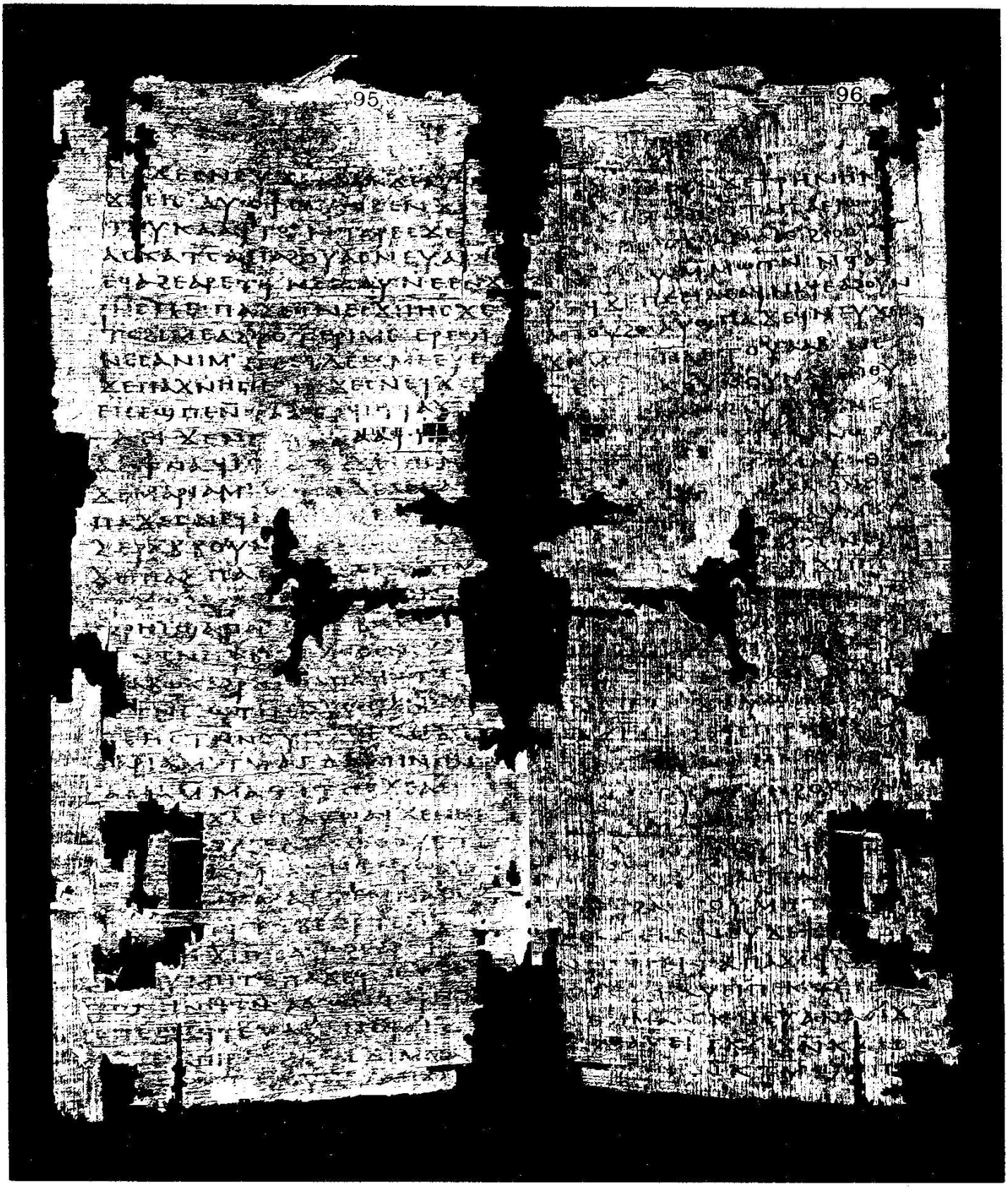
XX 4 ABλ A]ΠTAΦOC· Nϵ YΠ[HT Aϵ
Πϵ M̄ΠC]NIY M̄NNϘ . . . ϵϵ[
. . . . . .] ΠK[ϵM]AθHT[HC
Π]ωT N̄2OYϵ A[Πϵ
TPOC AYω] A[ϥι] N̄ωAPϵ[Π A
5 BA λΠT]Aϕ[OC]· Aϥϭωϣ [A2OYN
AϥNϵY ANϩ]BOOC ϵY[KAAT
A2PHΪ· MΠϥ]BωK' A[ϵ A2OYN
6 Aϥι Aϵ 2ωOY]ϥ AN χ[ICIMωN
ΠϵTPOC ϵϥO]YH[2 N̄Cωϥ . . . .
]ΠTAϕ[OC
ϵ]YKA[AT
7 ΠCOY]ΔAPIO[N
ϵϥ]KAλ[T
2BOO]C· AA[λA
C]AYCA[
8 ΠKϵ]M[AθHTHC
. . . . . .
. . . . . .

37 KA[ANCϥ filling of lac. doubtful. 38 The filling of the lacunae of this fragmentary page and its verso is largely conjectural — Θ̄PTϵ reading certain as also in XX 19. 4 CNIY *sic* followed perhaps by M̄NNOYϵPHY.

93 94



95 96



ϥϵ

(13) ⲡⲁϫⲉⲥ ⲛⲉⲩ ϫⲉ ⲁⲃⲁⲗ ϫⲉ ⲁⲩϥ[ⲓ ⲡ
ϫⲁⲉⲓⲥ· ⲁⲩⲱ †ⲥⲁⲩⲛⲉ ⲉⲛ ϫⲉ ⲛ̄
14 ⲧⲁⲩⲕⲁⲁϥ ⲧⲟ· ⲛ̄ⲧⲁⲣⲉⲥ ϫⲉ [ⲛⲉ]ⲉ[ⲓ]
ⲁⲥⲕⲁⲧⲥ ⲁⲡⲁϩⲟⲩ ⲁⲥⲛⲉⲩ ⲁⲓⲏⲥ
ⲉϥⲁϩⲉ ⲁⲣⲉⲧϥ· ⲛⲉⲥⲥⲁⲩⲛⲉ ⲉⲛ ϫⲉ
15 ⲓⲏⲥⲡⲉ· ⲡⲁϫⲉϥ ⲛⲉⲥ ϫⲓⲓⲏⲥ ϫⲉ
ⲧⲥϩⲓⲙⲉ ⲁϩⲣⲟ ⲧⲉⲣⲓⲙⲉ· ⲉⲣⲉⲱⲓ
ⲛⲉ ⲥⲁⲛⲓⲙ' ⲧⲉⲉⲓ ⲁⲉ ⲉⲥⲙⲉⲉⲩⲉ
ϫⲉ ⲡⲁϫⲛⲏⲡⲉ· ⲡⲁϫⲉⲥ ⲛⲉϥ ϫⲉ ⲡ[ϫⲁ
ⲉⲓⲥ ⲉⲱⲡⲉ ⲛ̄ⲧⲁⲕ' ⲉⲣϥⲓⲧϥ ⲁϫⲓ[ⲥ ⲁ
ⲣⲁⲉⲓ ϫⲉ ⲛ̄ⲧⲁⲕ'ⲕⲁⲁϥ ⲧⲟ[· ⲁⲛ
16 ⲁϥ †ⲛⲁϥⲓⲧ[ϥ·] ⲡⲁϫⲉ ⲓⲏⲥ ⲛ[ⲉⲥ
ϫⲉ ⲙⲁⲣⲓⲁⲙ' ⲛ̄ⲧⲁϥ ⲁⲉ ⲁⲥⲕⲁⲧ[ⲥ
ⲡⲁϫⲉⲥ ⲛⲉϥ ⲛ̄[ⲙⲛ̄ⲧ]ϩⲉⲃⲣ[ⲁⲓⲟⲥ
ϫⲉ ⲣⲁⲃⲃⲟⲩⲛ[ⲓ ⲡ]ⲉⲱⲁⲣⲟⲩⲁϩⲙ[ϥ
17 ϫⲉ ⲡⲥⲁϩ· ⲡⲁϫ[ⲉ ⲓⲏ]ⲥ ⲛⲉⲥ ϫⲉ ⲙ̄
ⲡ̄ⲣϫⲱϩ ⲁⲣⲁⲉⲓ ⲙ̄[ⲡⲁ]†[ⲃ]ⲱⲕ
ⲁϩⲣⲏⲓ ⲱⲁ ⲡⲁⲉⲓ[ⲱ]ⲧ' ⲃⲱⲕ ⲁ[ⲉ
ⲱⲁ] ⲛⲁⲥⲛⲏⲩ ⲛ̄ⲧⲉϫⲟⲟⲥ ⲛⲉⲩ ϫ[ⲉ
†ⲛ]ⲁⲃⲱⲕ ⲁϩⲣⲏⲓ ⲱⲁⲡⲁⲉⲓⲱⲧ' ⲉⲧ[ⲉ
ⲡ]ⲉⲧⲛⲉⲓⲱⲧⲡⲉ ⲁⲩⲱ ⲡⲁⲛⲟⲩⲧ[ⲉ
18 ⲉⲧⲉⲡⲉⲧⲛⲛⲟⲩⲧⲉⲡⲉ· ⲁⲥⲓ ϫⲓ
ⲙⲁⲣⲓⲁⲙ' ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ⲁⲥ
ⲧⲁⲙⲁⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ϫⲉ ⲁⲉⲓ
ⲛⲉⲩ ⲁⲡ]ϫⲁⲉⲓⲥ ⲁⲩⲱ ⲁϥϫⲉⲛⲉⲉⲓ
19 ⲛⲏ]ⲉⲓ· [ⲣ]ⲟⲩϩⲉ ⲁⲉ ⲙ̄ⲫⲟⲟⲩ ⲉⲧⲙ̄
ⲙⲉⲩ [ⲧ]ⲕⲩⲣⲓⲁⲕⲏ ⲉⲛⲣⲱⲟⲩ
ϫⲣⲁⲉ[ⲓⲧ] ⲙ̄ⲡⲙⲁ ⲉⲧⲉⲙ̄ⲙⲁⲑⲏ
ⲧⲏⲥ ⲛ̄[ϩⲏ]ⲧϥ· ⲉⲧⲃⲉ ⲟ̄ⲣⲧⲉ ⲛ̄ⲛ[ⲓⲟ]ⲩ
ⲧⲁⲉⲓ ⲁ]ϥⲓ ϫⲓⲓⲏⲥ ⲁϥⲱϩⲉ ⲁⲣⲉⲧϥ
ϩⲛ̄ⲧⲟⲩⲙⲏⲧⲉ ⲡⲁϫⲉϥ ⲛⲉⲩ ϫⲉ
20 †]ⲣⲏⲛⲏ ⲛⲏⲧⲛ̄· ⲁⲩⲱ ⲛ̄ⲧⲁⲣⲉϥ
ϫ]ⲉⲡⲉⲉⲓ ⲁϥⲧⲉⲩⲁⲩ ⲁⲛⲉϥⲥⲓϫ
ⲙ̄ⲛⲡⲉϥⲥⲡⲓⲣ· ⲁⲩⲣⲉⲱⲉ ϫⲓⲙ̄ⲙⲁ
ⲑⲏ]ⲧⲏⲥ ⲛ̄ⲧⲁⲣⲟⲩⲛⲉⲩ ⲁⲡϫⲁ[ⲉⲓⲥ

ϥⲥ ⲃ

21 ⲡⲁϫⲉϥ ⲟⲉ ⲁⲛ ϫⲉ †ⲣⲏⲛⲏ ⲛⲏ
ⲧⲛ̄ ⲕⲁⲧⲁⲑⲉ ⲛ̄ⲧⲁⲡⲁⲉⲓⲱⲧ
ⲧⲛⲛⲁⲟⲩⲧ' ⲁⲛⲁⲕ' ϩⲱⲟⲩⲧ
22 ⲁⲛ †ϫⲁⲩ ⲙ̄ⲙⲱⲧⲛ̄· ⲛ̄ⲧⲁ
ⲣⲉϥϫⲉⲡⲉⲉⲓ ⲁⲉ ⲁϥⲛⲓϥⲉ ⲁϩⲟⲩⲛ
ⲁⲡⲟⲩϩⲟ· ⲁⲩⲱ ⲡⲁϫⲉϥ ⲛⲉⲩ ϫⲉ
23 ϫⲓ ⲙ̄ⲡⲛ̄ⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ· ⲛⲉ
ⲧⲉⲧⲛⲁⲕⲟⲩ ⲛ̄ⲟⲩⲛⲁⲃⲉ ⲛⲉⲩ
ⲁⲃⲁⲗ' ⲥⲉⲛⲁⲕⲁⲁⲩ ⲛⲉⲩ· ⲛⲉ
ⲧⲉⲧⲛⲁⲁⲙⲁϩⲧⲉ ⲛ̄ⲛⲱⲟⲩ
24 ⲥⲉⲛⲁⲁⲙⲁ[ϩⲧ]ⲉ ⲙ̄ⲙⲁⲩ· ⲑⲱ
ⲙⲁⲥ ⲁⲉ ⲟⲩ[ⲉⲉ] ⲁⲃⲁⲗ' ϩⲛ̄ⲛⲙⲛ̄
ⲧⲥ]ⲛⲁⲟⲩⲥ [ⲡⲉ]ⲧⲉⲱⲁⲩⲙⲟⲩ
ⲧⲉ ⲁⲣⲁϥ ϫⲉ [ⲁⲓⲁ]ⲩⲙⲟⲥ ⲛⲉϥⲙ̄
ⲙⲉⲩ ⲉⲛ ⲛ̄[ⲧⲁ]ⲣⲉϥⲓ ϫⲓⲓⲏⲥ
25 ⲛ]ⲉⲩ[ϫⲱ ⲟⲉ ⲙ̄]ⲙⲁⲥ ⲛⲉϥ ϫⲓⲙ̄
ⲙⲁⲑⲏⲧⲏ[ⲥ ⲭ]ⲉ ⲁⲛⲛⲉⲩ ⲁⲡϫⲁ
ⲉ]ⲓⲥ· ⲛ̄ⲧⲁϥ ⲁ[ⲉ] ⲡⲁϫⲉϥ ⲛⲉⲩ
ϫⲉ ⲉⲉⲓⲧⲙⲛ[ⲉ]ⲩ ⲁⲛⲱⲥⲛⲉⲓϥⲧ
ϩⲛⲛⲉϥⲟⲓϫ' ⲁⲩⲱ ⲛ̄ⲧⲁⲛⲁϫ
ⲧⲁⲟⲓϫ' ⲁⲡⲉϥⲥⲡⲓⲣ ⲛ̄†ⲛⲁⲣ
26 ⲡⲓⲥⲧⲉⲩⲉ ⲉⲛ· ⲙⲛⲛⲥⲁⲱⲙⲟ[ⲩⲛ
ⲁⲉ ⲛ̄ϩⲟⲟⲩ ⲛⲉⲩⲛ̄ϩⲟⲩⲛ ⲁⲛ
ϫⲓⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ [ⲛⲟⲉ
ⲑⲱⲙⲁⲥ ⲛⲙⲙⲉⲩ ⲁϥⲓ [ⲭⲓⲓ]ⲏⲥ
ⲉⲣⲉⲛⲣⲱⲟⲩ ϫⲣⲁⲉⲓⲧ ⲁϥ[ⲱϩ]ⲉ ⲁ
ⲣⲉⲧϥ ϩⲛⲧⲟⲩⲙⲏⲧ[ⲉ· ⲛ]ⲁ
ϫⲉϥ ⲟⲉ ⲁⲛ ⲛⲉⲩ ϫⲉ †ⲣ[ⲏⲛ]ⲏ
27 ⲛⲏⲧⲛ̄· ⲉⲓⲧⲁ ⲡⲁϫⲉϥ ⲛ̄[ⲑⲱ
ⲙⲁⲥ ϫⲉ ⲁⲩⲉⲓ ⲡⲉⲕⲧⲏⲃⲉ ⲁ
ⲛⲉⲉⲓⲙⲁ ⲛ̄ⲕⲛⲉⲩ ⲁⲛⲁⲟⲓϫ
ⲁⲩⲱ ⲁⲩⲉⲓ ⲧⲕⲟⲓϫ ⲛ̄ⲕϫⲁⲥ
ⲁⲡ]ⲁⲥⲡⲓⲣ ⲛ̄ⲕⲧⲙ̄ⲱⲱⲡⲉ

(Explicit.)

15 ⲕⲁⲁϥ ⲧⲟ possibly ⲁⲩⲱ was written before ⲁⲛ, but it would crowd the end of the line. 16 ⲱⲁⲣⲟⲩⲁϩⲙϥ *sic* for ⲱⲁⲣⲟⲩⲟⲩⲁϩⲙϥ. 17 ⲁ[ⲉ is certain. 19 ⲟ̄ⲣⲧⲉ *sic* see XIX 38 n. 23 ⲛ̄ⲟⲩⲛⲁⲃⲉ *sic* — ⲕⲁⲁⲩ ⲛⲉϥ *sic* omitting ⲁⲃⲁⲗ. 26 Minute remains at the end of the line are consistent with ⲡⲟⲉ or possible ⲡⲕⲉ. 27 ϫⲁⲥ *sic*.

COPTIC GLOSSARY.

ⲁ

ⲁ- formative of perf. tense

ⲁ prep. "to" passim; with pronom. suff. ⲁⲣ-ⲁⲉⲓ, -ⲁⲕ, -ⲟ 11/28, -ⲁⲩ, -ⲁⲥ 11/33, -ⲁⲛ 14/8, -ⲱⲧⲛ 3/12, 14/8, -ⲁⲩ 14/12. 17/11; "than" 4/12

ⲁⲉⲓⲕ sb. m. "bread" 4/8, 6/5. 7. 9. 11. 13. 26 etc. ϫⲓⲁⲉⲓⲕ sb. "dedication" 10/22

ⲁⲙⲁϩⲧⲉ vb. "take, seize" 8/20, 10/39, 20/23[2]

ⲁⲙⲉ (S. ⲟⲙⲉ) sb. m. "clay" 9/6[2]. 11. 14. 15

ⲁⲙⲉⲩ (S. ⲉⲙⲁⲩ) adv. "thither" 8/21, 11/8, 18/2

ⲁⲙⲟⲩ vb. imperat. "come" 4/49, 11/34. 43 pl. ⲁⲙⲏⲏⲧⲛ 4/29

ⲁⲛ (S. ⲟⲛ) adv. "again" pass.

ⲁⲛⲁⲕ pron. "I" pass. pl. ⲁⲛⲁⲛ "we" 4/22. 42, 6/42. 69. 8/33, 9/40, ⲁⲛ constr. form (?) 9/40 (prob. error)

ⲁⲛϩⲉ (S. ⲉⲛⲉϩ) 13/8, ⲱⲗⲁⲛϩⲉ pass.

ⲁⲡⲉ sb. f. "head" 12/3, 13/9, 19/2. 30

ⲁⲣϩ (S. ϩⲁⲣⲉϩ) vb. "keep, guard" pass. imperat. ⲁⲣϩ 17/12

[ⲗⲁ (?)]ⲥ sb. m. "blow, stroke" 19/3

ⲁⲧⲃⲉ (S. ⲉⲧⲃⲉ) prep. "on account of, concerning" 2/21, *see* ⲉⲧⲃⲉ

ⲁⲩⲉⲓⲥ vb. imperat. "give, bring" 4/7. 10 constr. ⲁⲩⲉⲓ 20/27[2]

ⲁⲩⲱ conj. "and" pass.

ⲁⲱⲗϩⲁⲙ vb. "wail" 16/20

ⲁⲱϭⲏⲗ vb. "cry" 7/37, 11/43, 12/13. 44 (18/40)

ⲁϩⲉ vb., *see* ⲱϩⲉ

ⲁϩⲉⲥⲁⲩ (S. ⲟϩⲉ) sb. m. "sheepfold" 10/16[2]

ⲁϩⲟⲩⲛ (S. ⲉϩⲟⲩⲛ) prep., *see* ϩⲟⲩⲛ

ⲁϩⲣⲁ- interrog. particle "why? what is it?" ⲁϩⲣⲁⲕ 4/27, 18/21, ⲁϩⲣⲟ 20/15

ⲁϫⲛ (S. ⲉϫⲛ) prep. "on" pass. pronom. ⲁϫⲱ-

ⲃ

ⲃⲁⲉ (S. ⲃⲁ) sb. m. "branch" 12/13

ⲃⲱ sb. f. "tree" 15/1. 4[2]

ⲃⲉⲕⲉ sb. m. "wages" 4/36, ϫⲁⲉⲓⲃⲉⲕⲉ sb. m. "hireling" 10/12. 13

ⲃⲱⲕ vb. pass., ⲃⲏⲕ 12/11

ⲃⲁⲗ (S. ⲃⲟⲗ) in adv. compds. ⲁⲃⲁⲗ "out of, from" pass.; ⲱⲗⲁⲃⲁⲗ sb. "to the end" 13/1, ⲟⲩⲁⲃⲁⲗ sb. "a native, derived from" 7/52, 8/23[4]. 44, 9/16. 29. 30, 10/16, ⲛⲃⲁⲗ adv. "outside" (6/18), wr. ⲙⲡⲁⲗ 18/16. 18

ⲃⲉⲗ (S. ⲃⲁⲗ) sb. m. "eye" 4/35. 6/5. 9/6. 10. 11. 14. 15. 17. 21. 30. 32

ⲃⲱⲗ vb. "loose, dissolve" 2/19, 5/18, 10/35, pronom. ⲃⲁⲗ- 11/44

ⲃⲁⲃⲓⲗⲉ sb. f. "grain" 12/24

ⲃⲁⲗⲉ adj. "blind", pl. ⲃⲁⲗⲉⲩⲩ 5/4, vb. ⲣ̄-ⲃⲁⲗⲉ 9/1. 11. 17. 19. 20. 32

ⲃⲛⲛⲉ sb. f. "palmtree" 12/13

ⲃⲓⲣ sb. f. "basket" 6/13

ⲅ

ⲅ- formative of Pres. II and circumstantial tenses

ⲅⲃⲁⲧ (S. ⲅⲃⲟⲧ) sb. m. "month" 4/35

ⲅⲗⲗⲉ (S. ⲅⲗⲟⲟⲗⲉ) sb. m. "vine" 15/1. 4[2]

ⲅⲛ (S. ⲁⲛ) post-negative pass.

ⲅⲛⲉ (?)- in ⲣ̄ⲅⲛ[ⲉⲩ?] vb. "please" 8/29

ⲅ?]ⲛⲓⲙ (S. ⲉⲛⲉⲓⲙⲉ) sb. "lot" 19/24

ⲅⲣ= relative (past) = S. ⲛⲧⲁ- 4/12. 5/36. 37, 6/32. 44. 70, 7/28, 15/16[2], 17/8. 21. 25, 18/26. 34, 19/(11). 21, 20/15

ⲅⲣⲏⲩ sb. "companion" in ⲛⲉⲧⲛⲉⲣⲏⲩ, ⲛⲟⲩⲉⲣⲏⲩ pass.

ⲅⲥⲁⲩ (S. ⲅⲥⲟⲟⲩ) sb. "sheep" 2/14. 15, 10/1—4. 7. 8. 13 etc., *see* ⲁϩⲉⲥⲁⲩ

ⲅⲧⲃⲉ prep. "on account of, concerning" 2/25, 4/39, 6/65, pronom. ⲅⲧⲃⲏⲧ 5/39. 46, 6/57, 12/30, ⲅⲧⲃⲏⲧⲩ 7/7. 32. 43 etc., ⲅⲧⲃⲉⲧⲏⲛⲉ 8/26, 11/15, 12/30

ⲅⲩ (S. ⲟⲩ) interrog, "what?" pass.

ⲅⲁⲩ (S. ⲅⲟⲟⲩ) sb. m. "honour" 8/50 pass., ϫⲓⲅⲁⲩ 5/41. 44. 7/39

ⲅⲱ (S. ⲁⲱ) interrog. "what?" 10/32, esp. ⲛⲉⲅⲱⲛϩⲉ "how?" pass.

ⲅⲱⲡⲉ (S. ⲅⲱϫⲉ) conj. "if" pass.

ⲅⲱⲱⲧ sb. m. "merchant" 2/16

ⲅϩⲏ (S. ϩⲏ) sb. f. "front, forepart" 10/4, 15/18

ⲅϩⲁⲩ (S. ϩⲟⲟⲩ) sb. pl. "cattle, oxen" 2/14. 15

ⲉⲓ

ⲉⲓ vb. "come" pass., wr. ⲓ 3/2[2] 8. 13, 4/43. 45. 54 etc. 7/36, 18/4. 38, ⲉ̂ⲓ 5/43, 12/30, 13/1. 31, 15/22, 16/4. 13, 17/1. 8, ⲁⲉⲓ = ⲁⲉⲓⲉⲓ 5/43, 16/28

ⲉⲓⲟⲩⲉ (S. ⲉⲓⲱ) vb. "wash" 13/12, wr. ⲓⲟⲩⲉ 9/7 (13/5), constr. ⲉⲓⲁ- 13/6. 8[2]. 14[2], wr. ⲓⲁ- 9/7. 11[2]. 15, 13/10

ⲉⲓⲱ sb. "ass" 12/14. 15

ⲉⲓⲃⲉ vb. "thirst" 4/13. 14, 6/35, qu. ⲁⲃⲉ 7/37, 19/28

ⲉⲓⲛⲉ vb. "bring" 4/33, 9/13, 10/4, 18/29, wr. ⲓⲛⲉ 19/13, pronom. ⲛⲧ- 7/45, 10/3, 18/13, 19/4, constr. ⲛ̄= 7/30. 44, 13/18

ⲉⲓⲛⲉ vb. "resemble", wr. ⲓⲛⲉ 9/9

ⲉⲓⲣⲉ vb. "do, make etc." pass., wr. ⲓⲣⲉ 2/23, 3/2. 20, 5/16. 19. 27 etc., pronom. ⲉⲉ-ⲩ pass. pl. ⲉⲉⲧⲟⲩ pass. (but ⲉⲧⲟⲩ 4/39), constr. ⲣ̄ pass. (ⲣ̄ⲧⲏⲛⲉ 8/32. 36); with all greek verbs; qual. ⲟ ch. 9 pass. 14/18; imperat. ⲉⲣⲓ-ⲩ 13/27, ⲉⲉⲧ-ⲟⲩ 8/38, ⲁⲣⲓ= 4/21, 9/35, 10/38, 12/36, 14/1. 11, 15/20, 18/23, 19/6, ⲣ= 15/7, neg. imper. ⲙⲡⲣ̄= pass.

ⲉⲓⲉ?]ⲣⲱⲟⲩ sb. pl. "rivers" 7/38

ⲉⲓⲥ "behold" 6/23, 19/26, wr. ⲉⲥ 19/27; ⲉⲓⲥϩⲧⲉ 4/35, 5/14, 11/3, 16/29. 32, 19/4

ⲉⲓⲱⲧ sb. m. "father" pass., wr. ⲓⲱⲧ 4/53, 13/3, 14/6, pl. ⲉⲓⲁⲧⲉ 4/20, 6/31. 49, 9/18

ⲉⲓⲱⲧ sb. m. "barley" 6/9. 13

ⲉⲓϥⲧ sb. m. "nail", *see* ⲱⲥ̄

ⲏ

ⲏⲉⲓ (S. ⲏⲓ) sb. m. "house" 2/16. 17, 4/53, 8/25, 11/20. 31, 12/3, 14/2, 19/27

ⲏⲡⲛ sb. m. "wine" (4/46)

ⲕ

ⲕⲉ adj. "other" pass., wr. ⲕⲁⲓ 13/33, 16/16[2]. 17[2]. 19[2], pl. ⲕⲉ 6/23, in ⲕⲉⲩⲉⲉ (= ⲕⲉ-

ⲟⲩⲉⲉ) 5/7. 32. 43 etc., sb. "another one", pl. ⲕⲁⲩⲉ 4/38, 9/9. 16, 17/20

ⲕⲉ (S. ϭⲉ) "further, also" 8/19

ⲕⲱ vb. "place etc." 10/18, 15/13, 16/28, 17/13, 18/39, wr. ⲕⲟⲩ 3/15, 4/28, 5/26, 10/15. 17, 13/37, 14/27, 16/33, 20/23, pronom. ⲕⲁⲁ- 4/52, 8/29, 10/18, 11/34. 44. 48, 13/8, 16/32, 19/2, 20/13. 15. 23; constr. ⲕⲁ= 10/11. 12, 12/38, 14/18, 18/8, qual. ⲕⲁⲁⲧ 19/29, 20/6. 7

ⲕⲉⲕⲉ sb. m. "darkness" 3/19, 8/12, 12/35. 46

ⲕⲁⲁⲙ sb. m. "wreath, crown" 19/2. 5

ⲕⲱⲗ2 vb. "strike" pronom. ⲕⲁⲗⲉ2- 11/8

ⲕⲟⲩⲟⲩⲛ- sb. "bosom" 13/23

ⲕⲱⲱⲛⲥ vb. "pierce" 19/34, pron. ⲕⲁ-[ⲁⲛⲥ-] 19/37

ⲕⲟⲩⲣ sb. "blow, buffet" 18/22

ⲕⲣⲟ sb. m. 6/1. 17. 21. 25, 10/40, 18/1

ⲕⲣⲙ̄ⲡⲣⲙ̄ vb. "murmur" 6/41. 43. 61

ⲕⲉⲉⲥⲉ sb. f. "burial" 12/7

ⲕⲱⲧⲉ vb. "turn", refl. ⲕⲁⲧ- 5/14, 12/40, 20/14. 16, ⲛ ⲁ "seek" 10/24

ⲕⲁ2 sb. m. "land" 3/12, 8/23, 9/6, 12/24, 18/6

ⲕⲁⲉⲓ2 sb. m. "sheath" 18/11

ⲕⲱ2 sb. m. "zeal" 2/17

ⲕⲱ2ⲧ sb. m. "fire" 15/6

ⲗ

ⲗⲁ (S. ⲗⲟ) vb. "cease" 6/66, wr, ⲗⲟ 16/(16). 19, imper. ⲗⲗⲱⲧⲛ 12/7

ⲗⲁⲃⲉ vb. qual.(?) "rage, be mad" 10/20

ⲗⲉⲕⲙⲉ (S. ⲗⲁⲕⲙ̄) sb. "fragment" 6/12. 13

ⲗⲁⲩⲉ (S. ⲗⲁⲁⲩ) pron. "any one" pass., wr. ⲗⲁⲁⲩⲉ 3/2. 13, 5/22

ⲗⲁϭⲉ vb. "remove" in imper. ⲗⲁⲁϭⲉ 11/39 [cf. Sp. Hdw. 55 ⸸ ref. PS. 106/16]

ⲗⲁⲉⲓϭⲉ sb. "pretext, excuse" 15/22, 19/6

ⲗⲱϭⲉ (?) (B. ⲗⲱⲭⲓ) vb. "heal", constr. ⲗⲁϭ= 4/47

ⲙ

ⲙⲁ- formative of neg. consuetud. tense, ⲙⲁⲣⲉ= with nom. subj.

ⲙⲁ- "grant", *see* ⸸, ϫⲛⲟⲩ

ⲙⲁ sb. m. "place" 2/16, 3/8, *see* ⲉⲱⲱⲧ, ⲱⲱⲛⲉ

ⲙⲁⲉⲓⲉ (S. ⲙⲉ) vb. "love" 5/20, 10/17, 11/3. 36, 14/21, 16/27, 19/26, pron. ⲙ̄ⲡⲣⲓ(ⲧ) 8/42, 13/1, 14/15. 21². 23², 16/27, constr. ⲙ̄ⲡⲣⲉ= 3/16, 12/43, 13/1. 34³, 15/9. 12². 17

ⲙⲏⲉ (S. ⲙⲉ) sb. f. "truth" pass., adj. ⲙⲙⲏⲉ 6/32. 55, sb. ⲟⲩⲙⲏⲉ 7/28, 8/13. 16, ⲉⲛⲙⲏⲉ 10/41, adv. ⲙⲁⲙⲏⲉ (S. ⲛⲁⲙⲉ) pass.

ⲙⲟⲩ vb. "die" 4/47 etc., qual. ⲙⲁⲟⲩⲧ pass, sb. m. "death" 18/32

ⲙⲁⲁⲃ num. "thirty" 6/19, constr. ⲙⲁⲃ-ⲱⲙⲏⲛ "thirty eight"; 5/5

ⲙⲕⲁ2 vb. "be troubled" in qual. ⲙⲁⲭ 11/33. 38

ⲙⲙⲁ- (S. ⲙⲙⲟ-) pron. form of prep. ⲛ, ⲙⲙⲁ-ⲓ etc. 2 pl. ⲙⲙⲱⲧⲛ 5/35, 6/61, ⲙⲱⲧⲛ 8/21

ⲙⲙⲉ (S. ⲉⲓⲙⲉ) vb. "know" 4/53, 6/15. 69, 7/51, imper. 15/18

ⲙⲙⲁⲛ (S. ⲙⲙⲟⲛ) "not" 14/2, 18/17. 25

ⲙⲙⲓⲛ ⲙⲙⲁ- "own" 4/44, 5/30. 43

ⲙⲙⲉⲩ adv. "there" pass.

ⲙ̄ⲛ prep. "with" also = "and" passim., pronom. ⲛⲙⲙ-ⲏⲉⲓ, -ⲉⲕ, -ⲉ, -ⲉⲩ (also ⲛⲙⲉⲩ), -ⲉⲥ, -ⲏⲧⲛ, -ⲉⲩ

ⲙ̄ⲛ= (neg. of ⲟⲩⲟⲛ) 3/2, 6/7, 8/44, 11/9, pronom. ⲙⲛ-⸸ 4/17², 5/7, ⲙⲛⲧⲉⲕ 13/8, ⲙⲛⲧⲏⲧⲛ 5/38. 42, 6/53

ⲙⲁⲉⲓⲛ sb. m. "wonder, miracle" pass.

ⲙⲁⲛⲉ (S. ⲙⲟⲟⲛⲉ) vb. "moor" 6/21

ⲙⲁⲛⲉ (S. ⲙⲟⲟⲛⲉ) vb. "pasture" in ⲙⲁ ⲙⲙⲁⲛⲉ 10/9

ⲙⲓⲛⲉ sb. "fashion" 4/23, 9/16

ⲙⲟⲩⲛ vb. "abide" 6/27, 15/16

ⲙⲛⲟⲩⲧ sb. m. "porter" 10/3, fem. ⲙⲛⲉ-ⲟⲩⲧⲉ 18/16. 17

ⲙⲛⲧⲣⲉ sb. "witness" in ⲙⲛⲧⲙⲛⲧⲣⲉ "evidence" 3/11. 5/31. 32. 36. 8/13, vb. ⲣ̄-ⲙ̄ⲛⲧⲣⲉ pass., imper. ⲁⲣⲓⲙⲛⲧⲣⲉ 18/23

ⲙⲡⲣ- *see* ⲉⲓⲣⲉ

ⲙⲁⲣⲉ- formative of the optative tense ⲙⲁⲣⲉⲩ etc. 1 pl. ⲙⲁⲣⲛ̄ 19/24, ⲙⲁⲣⲁⲛ (S. ⲙⲁⲣⲟⲛ) "let us go" 11/7. 15. 16, 14/31

ⲙⲟⲩⲣ vb. "bind", pron. ⲙⲁⲣⲉ-ⲩ 13/4. 18/12, qu. ⲙⲏⲣ 11/43. 13/5

ⲙⲓⲥⲉ vb. "bear" 16/21

ⲙⲁⲥⲧⲉ (S. ⲙⲟⲥⲧⲉ) vb. "hate" 3/20, 15/18. 19. 23², pron. ⲙⲉⲥⲧⲱ= 7/7, 15/18. 24. 25, 17/14, constr. ⲙⲉⲥⲧⲉ= 7/7, ⲙⲉⲥⲧⲱ= 12/25

ⲙⲉⲥ[ⲧ2ⲏⲧ] sb. f. "bosom" 13/25

ⲙⲁⲉⲓⲧ (S. ⲙⲟⲉⲓⲧ) sb. m. "path" in ϫⲓ-ⲙⲁⲉⲓⲧ vb. "lead" 16/13

ⲙⲏⲧ num. "ten" in ⲙⲛⲧⲥⲛⲁⲟⲩⲥ "twelve" 6/13. 67. 70. 71, 11/9, 20/24, ⲙⲛⲧⲏ "fifteen" 11/18

ⲙⲧⲟ sb. "presence" in ⲙⲡⲟⲩⲙⲧⲟ ⲁⲃⲁⲗ 12/37

ⲙⲁⲧⲁⲉⲓ sb. "soldier" 19/23, ⲙⲁⲧⲟⲉⲓ 19/24. 32, ⲙⲁⲧⲟⲉⲓⲉ 19/2. 23

ⲙⲏⲧⲉ sb. f. "middle" 19/18, 20/19. 26

ⲙⲟⲩⲧⲉ vb. "call" 4/16. 25, 6/24, 9/11. 18. 24. 10/3. 11/28. etc., 13/28

ⲙⲧⲁⲛ (S. ⲙⲧⲟⲛ) vb. "rest" 4/52

ⲙⲁⲩ (S. ⲙⲟⲟⲩ) sb. m. "water" 3/6, 4/7. 10. 11. 13. 14². 15 etc.

ⲙⲉⲉⲩ (S. ⲙⲁⲁⲩ) sb. f. "mother" 2/12, 3/4, 19/25. 27

ⲙⲉⲉⲩⲉ vb. "think etc." 5/45, 11/13, 13/29, 16/3, 20/15, ⲣ̄ⲡⲙⲉⲉⲩⲥ 2/17. 12/16, 14/26, 15/20, 16/4 (ⲙⲉⲩⲉ). 21

ⲙⲟⲩⲟⲩⲧ vb. "kill" 8/22, 11/54, 12/10, 16/2, pron. ⲙⲁⲟⲩⲧ- 5/18. 7/1, 8/37. 40

ⲙⲏⲱⲉ (S. ⲙⲏⲏⲱⲉ) sb. m. "multitude" 4/41 etc., ⲙⲏⲏⲱⲉ 6/9

ⲙⲓⲱⲉ vb. "fight" 6/52 18/36

ⲙⲉⲱⲧⲉ (S. ⲙⲁⲁϫⲉ) sb. m. "ear" 18/10. 26

ⲙⲁⲁ2ⲉ (S. ⲙⲟⲟⲱⲉ) vb. "go, walk" 4/6, 5/8, 6/19

ⲙⲁⲉⲓ2ⲉ sb. "wonder, surprise" 4/48, 9/30, ⲣ̄ⲙⲁⲉⲓ2ⲉ vb. 3/7, 4/27, 5/20. 28, 13/22

ⲙⲟⲩ2 vb. "burn" 5/35

ⲙⲟⲩ2 vb. "fill" 12/3, constr. ⲙⲁ2= 6/12, 16/6, qual. ⲙⲏ2 19/29²; ⲙⲁ2= formative of ordinal numbers 4/54, 9/24; ⲙⲁ2ⲙⲁⲩ "drawwater" 4/7. 15

ⲙ2ⲉⲉⲩ sb. m. "tomb" 11/38

ⲛ

ⲛ plur. article, *see* ⲡ

ⲛ prep. "to", pronom. ⲛⲏⲉⲓ, ⲛⲉⲕ, ⲛⲉ (4/10. 42), ⲛⲉⲩ, ⲛⲉⲥ, ⲛⲉⲛ, ⲛⲏⲧⲛ, ⲛⲉⲩ

ⲛⲁ "about" (of numbers) 11/18?

ⲛⲉ- formative of imperf. ⲛⲉⲉⲓ, ⲛⲉⲕ, ⲛⲉⲣⲉ, ⲛⲉⲩ, ⲛⲉⲥ, ⲛⲉⲧⲉⲧⲛ (ⲛⲉⲣⲉⲧⲛ), ⲛⲉⲩ, nom. ⲛⲉ and ⲛⲉⲣⲉ

ⲛⲉ- form. of neg. fut. III. 1 sg. ⲛⲁ, 3 ⲛⲉⲩ, pl. 2 ⲛⲉⲧⲛ, 3 ⲛⲟⲩ, nom. ⲛⲉ (once ⲛ̄ⲛⲉ)

ⲛⲁⲉ sb. m. "pity" in ⲙⲛⲧⲛⲁⲉ "alms" 9/8

ⲛⲉⲉ- (S. ⲛⲁⲁ-) vb. "to be great" 4/12, 5/20. 36, 8/53, 13/16, 14/12. 28, 15/13. 20

ⲛⲉⲩ (S. ⲛⲁⲩ) vb. "see" passim, imper. ⲁⲛⲉⲩ 11/36

ⲛⲉⲩ (S. ⲛⲁⲩ) sb. m. "time" 4/6. 52. 53, 19/14

ⲛⲟⲩⲉ vb. "intend" 7/8

ⲛⲁⲃⲉ (S. ⲛⲟⲃⲉ) sb. m. "sin" pass., ⲣ̄ⲛⲁ-ⲃⲉ vb. 5/14 etc., ⲣ̄ⲙⲉⲩⲣ̄ⲛ. "sinner" 9/25, ⲣⲉⲩⲣ̄ⲛ. 9/16 etc.

ⲛⲕⲉⲉⲛ (S. ⲛⲕⲁ) = σκεῦος 13/3, 16/15, 19/29

ⲛⲕⲁⲧⲕⲉ (S. ⲛⲕⲟⲧⲕ) vb. "sleep" 5/3, 11/11. 12, sb. 11/13

ⲛⲓⲙ adj. "all, every" passim

ⲛⲓⲙ interr. pron. "who, what" 4/10, 5/12. 13, 6/60. 64². 68, 8/25. 46. 53 etc.

ⲛ̄ⲛⲁ (S. ⲛⲁ) vb. "go, come" 3/8, 12/35, 13/36², 14/4. 5, 16/5, wr. ⲛⲁ 13/3, qual. ⲛ̄ⲛⲏⲩ pass. ⲛⲏⲩ 4/21

ⲛⲁⲛⲟⲩ- vb. "be good" 5/29, 10/11. 14. 32. 33

ⲛⲧⲁ- abs. pron. ⲛⲧⲁⲕ, ⲛⲧⲟ 4/10, ⲛⲧⲁϥ, pl. ⲛⲧⲱⲧⲛ, ⲛⲧⲁⲩ, constr. ⲛⲧⲕ 3/2, 4/9. 19 etc.

ⲛⲧⲉ prep. "of, belonging to" 3/18, 4/6. 10, 5/42, 6/28. 29. 69, 10/2, 11/13, pronom. ⲛⲧⲉϥ 5/7[2]

ⲛⲟⲩⲧⲉ sb. m. "god" passim

ⲛⲧⲟⲩⲛⲟⲩ, *see* ⲟⲩⲛⲟⲩ

ⲛⲉⲉⲓⲉⲧⲛ- (ⲧⲏⲛⲉ) "blessed (are ye)" 13/17

ⲛⲧⲁⲣⲉ "when" passim

ⲛⲧⲁϥ (S. ⲛⲧⲟϥ) adv. "however" 3/21? 6/27, 7/4, 8/34, 9/29, 10/2, 14/22

ⲛⲁϣϣ- vb. "to be many" 4/41, 6/2. 10, 12/9. 12. 24, 14/5, ⲛⲁϣⲉ= 12/3

ⲛϣⲟⲧ vb. "to be hard", qual. ⲛⲁϣⲧ 6/60

ⲛⲓϥⲉ vb. "breathe" (3/8) 20/22

ⲛⲁϥⲣⲉ sb. in ⲣⲛⲁϥⲣⲉ vb. "to be expedient" 11/50. 16/7, 18/14

ⲛⲟⲩϩ sb. m. "cord" 2/15

ⲛⲁ2ⲣⲛ prep. "before" 5/45

ⲛⲁ2ⲧⲉ (?) vb. "trust", qual. ⲛ2ⲁⲧ 2/24 (? ⲛ2ⲟⲧ) 12/3

ⲛⲟⲩϫⲉ vb. "throw" 8/59, 12/6, 13/2, 18/11, pron. ⲛⲁϫ- 5/7, 6/10[2]. 37, 9/34. 35, 10/31, 11/32, 12/31, 13/12, constr. ⲛⲁϫ= 9/6, 10/32. 33, 13/5, qual. ⲛⲏϫ "recline" 5/6, 6/11, 13/23. 28

ⲛⲁϭ (S. ⲛⲟϭ) adj. "great" 6/18, 7/37, 11/43, 19/31

Π

ⲡ, ⲧ, ⲛ def. article pass. ⲡⲓ 6/1. 17. 21. 25. 34, 9/11, 10/40, 18/17, ☩ 5/25, 10/18

ⲡⲁ, ⲧⲁ, ⲛⲁ etc. poss. pron. adj. pass.

ⲡⲁ, ⲧⲁ, ⲛⲁ ὁ τοῦ etc. 14/24, 5/36, 19/24, 3/12, 10/21

ⲡⲉ, ⲧⲉ, ⲛⲉ copula 3/8

ⲡⲉ sb. f. "heaven" 3/12, 6/31 etc.

ⲡⲉⲉⲓ etc. demonst. pron. pass.

ⲡⲏ, ⲛⲏ etc. 5/38, 10/6, 11/13

ⲡⲱⲉⲓ etc. poss. pron. sb. pass.

ⲡⲱⲛⲉ (S. ⲡⲱⲱⲛⲉ) vb. "pass over, depart" 5/24, 7/3, 13/1

ⲡⲣⲱ sb. f. "winter" 10/22

ⲡⲣⲁϫ (S. ⲡⲱⲣϫ) sb. "division" 7/43

ⲡⲱⲧ vb. "run" 10/5. 12, 15/20[2], qual. ⲡⲏⲧ 5/16

ⲡⲱϣⲉ vb. "share" 19/24

ⲡⲱ2 vb. "split, divide", pron. ⲡⲁ2- 19/23

ⲡⲁ2ⲟⲩ sb. "back" in ⲁⲡⲁ2ⲟⲩ 6/66, 20/14, 2ⲓⲡⲁ2ⲟⲩ 12/19

ⲡⲁϫⲉ- (S. ⲡⲉϫⲁ-) vb. "say" pass.

ⲡⲁϫⲛⲏ, *see* ϣⲛⲏ

ⲡⲉϭⲥⲉ (S. ⲡⲁϭⲥⲉ) sb. f. "spittle" 9/6[2]

Ρ

ⲣⲟ sb. m. "door" 10/1. 2. 7. 8, 18/26, pl. ⲣⲱⲟⲩ 20/19. 26, pron. ⲣⲱ-ϥ 11/38, 2ⲓⲣⲛ 18/16

ⲣⲱ adv. "indeed" 9/30

ⲣⲓⲕⲉ vb. "bend" 19/30

ⲣⲱⲕ2 vb. "burn", pron. ⲣⲁϫ(-ⲟⲩ) 15/6

ⲣⲓⲙⲉ vb. "weep" 11/31. 33[2]. 35, 16/20, 20/15

ⲣⲱⲙⲉ sb. m. "man" pass., constr. ⲣⲙⲉϥ-ⲣⲛⲁⲃⲉ 9/25, ⲣⲙⲉϥⲧⲱⲃ2 "beggar" 9/8, ⲣⲙⲛⲛⲟⲩⲧⲉ 9/31, ⲣⲉϥⲟⲩⲱⲧ 4/23, ⲣⲉϥ-ⲣⲛⲁⲃⲉ pass. ⲣⲉϥϫⲉⲥⲁⲗ 8/44, ⲣⲉϥϫⲓ-ⲕⲟⲗⲩⲙⲃⲟⲛ (?) 2/15, ⲣⲉϥ2ⲁⲧⲃⲣⲱⲙⲉ 8/44

ⲣⲁⲙⲡⲉ (S. ⲣⲟⲙⲡⲉ) sb. f. "year" 5/5, 8/57, 11/49. 51, 18/13

ⲣⲙ2ⲉ sb. "free man" 8/32. 36[2], ⲣⲣⲙ2ⲉ vb. 8/33

ⲣⲉⲛ (S. ⲣⲁⲛ) sb. m. "name" 3/1. 18, 5/43, 10/3. 25

ⲣⲡⲉⲉ (S. ⲣⲡⲉⲓ) sb. m. "temple" 2/14. 20, 5/14 etc.

ⲣⲣⲟ sb. m. "king" 6/15, 12/13. 15, 18/33. 37[2], 19/3. 15. 19. 21[2], ⲙⲛⲧⲣⲣⲟ 3/3. 5, 18/36[3]

ⲣⲉⲥⲧⲉ (S. ⲣⲁⲥⲧⲉ) sb. "morrow", ⲙⲡⲉϥ-ⲣⲉⲥⲧⲉ 6/22, 12/12

ⲣⲉⲧ- (S. ⲣⲁⲧ) 13/8[2] in ⲁⲣⲉⲧ- 6/22, 9/13, 13/3 (*see* ⲱ2ⲉ), 2ⲓⲣⲉⲧ- 12/13

ⲣⲁⲟⲩϣ (S. ⲣⲟⲟⲩϣ) sb. "anxiety" 10/13, 12/6

ⲣⲉϣⲉ (S. ⲣⲁϣⲉ) vb. 4/36, 8/56, 11/15, 14/28, 16/20. 22, 20/20, sb. 16/20. 21. 22. 24

ⲣⲱϣⲉ vb. "suffice" 6/8

ⲣⲱϣⲛ sb. m. "garment" 19/23

ⲣⲟⲩ2ⲉ sb. "evening" 20/19, *see* 2ⲓⲣⲟⲩ2ⲉ

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ⲥⲁ sb. m. "side etc." 10/1, ⲥⲁⲡⲓⲥⲁ "on this side" 19/18, ⲥⲁⲩⲥⲁ "on one side" 20/7

ⲥⲁ prep. "towards, after etc." 15/20 passim; ⲛⲥⲁ 5/30[2], 6/23 pron. ⲛⲥⲱ- 6/26 etc.; ⲙⲛⲛⲥⲁ 4/43 adv. ⲙⲛⲛⲥⲱⲟⲩ 11/7, 13/7

ⲥⲁ sb. m. "man" in comp[ds]., *see* ϫⲓⲟⲩⲉ, ϭⲁⲗ

ⲥⲉ pronom. suffix - of ~~3 sg. in ⲛⲧⲁϥⲥⲉ 9/37~~, 3 pl. in ϫⲁⲩⲥⲉ 17/18 JEA 13/33

ⲥⲉ "yes" 11/27

ⲥⲉⲓ vb. "be satisfied" 6/26, wr. ⲥⲓ 6/12

ⲥⲁⲩ num. "six" 12/1, f. ⲥⲟⲉ 4/6, 2ⲙⲉ-ⲧⲉⲥⲉ "forty six" 2/20

ⲥⲱ vb. "drink" 4/7. 9. 10. 13. 14, 6/53. 54. 56, 7/37, wr. ⲥⲟⲩ 4/12, pron. ⲥⲟⲟ- 18/11

ⲥⲱ sb. "drink" 6/55

ⲥⲃⲱ sb. f. "teaching" 6/45, 9/34, 18/19, vb. ☩ⲥⲃⲱ 18/20, ☩ⲥⲃⲟⲩ 7/28. 35, 8/20, ⲣⲉϥϫⲓⲥⲃⲟⲩ 6/45

ⲥⲁⲃⲧⲉ (S. ⲥⲟⲃⲧⲉ) vb. "prepare" 14/2. 3, qual. ⲥⲉⲃⲧⲱⲧ 7/6

ⲥⲱⲕ vb. "draw" 6/44, constr. ⲥⲁⲕ= 12/32

ⲥⲱⲗⲡ vb. "cut off", constr. ⲥⲁⲗⲉⲡ= 18/26

ⲥⲁⲗⲥⲁ (S. ⲥⲟⲗⲥⲁ) vb. "console" 11/31, pron. ⲥⲁⲥⲱⲗ- 11/19

ⲥⲱⲗϭ vb. "smear", pron. ⲥⲁⲗϭ- 9/11, constr. ⲥⲁⲗϭ= 9/15, ⲥⲁⲗϭ= 9/6

ⲥⲙⲏ sb. f. "voice" 3/8, 5/25, 10/3. 4. 5, 18/37

ⲥⲙⲟⲩ vb. "bless", qual. ⲥⲙⲁⲙⲁⲁⲛⲧ 12/13

ⲥⲙⲓⲛⲉ vb. "establish", wr. ⲥⲙⲛⲛⲉ 9/22

ⲥⲁⲛ sb. m. "brother" 6/8 11/2. 19. 21. 23. 32, pl. ⲥⲛⲏⲩ 2/12, 7/3. 5, 20/17

ⲥⲁⲛⲉ sb. m. "thief" 10/1. 8, 18/40

ⲥⲱⲛⲉ sb. f. "sister" 11/1. 3. 5. 28

ⲥⲱⲛⲧ sb. "custom" 18/39

ⲥⲛⲉⲩ (S. ⲥⲛⲁⲩ) num. "two" 4/40. 43, 6/9, 8/17, 9/24, 11/6, 19/18, wr. ⲥⲛⲓⲩ 20/4, ⲙⲁ2ⲥⲛⲉⲩ "second" 4/54

ⲥⲛⲁϥ (S. ⲥⲛⲟϥ) sb. m. "blood" 6/53. 56, 19/34

ⲥⲁⲡ (S. ⲥⲟⲡ) sb. m. "time" pass.

ⲥⲉⲉⲡⲉ vb. "remain over" 6/13

ⲥⲱⲡ vb. "dip", constr. ⲥⲁⲡ= 13/26[2]

ⲥⲡⲓϩ sb. m. "rib" 19/34, 20/20. 25. 27

ⲥⲁⲡⲥⲡ (B. ⲥⲟⲡⲥⲉⲡ) vb. "beg" 17/9[2]. 15, pron, ⲥⲉⲡⲥⲱⲡ- 4/31. 40. 47, 12/21, constr. ⲥⲉⲡⲥⲱⲡ= 14/16, 16/26, 19/38

ⲥⲱⲣⲙ vb. "lose" in pron. ⲥⲟⲣ[ⲙⲉⲥ] 12/15

ⲥⲧⲁⲉⲓ (S. ⲥⲧⲟⲓ) sb. m. "smell" 12/3, ⲣⲥⲧⲁⲉⲓ vb. "stink" 11/39

ⲥⲱⲧⲙ vb. "hear" pass., pron. ⲥⲁⲧⲙ- 8/26. 40, 15/15, 16/13

ⲥⲱⲧⲡ vb. "choose", pron. ⲥⲁⲧⲡ- 13/18, 15/16, constr. ⲥⲁⲧⲡ= 6/70, 15/16. 19

ⲥⲟⲩⲟ sb. m. "wheat" 12/24

ⲥⲁⲩⲛⲉ (S. ⲥⲟⲟⲩⲛ) vb. "know" pass., pron. ⲥⲟⲩⲱⲛ- 8/55, 17/25 and ⲥⲟⲩⲱ-ⲱⲛ- 14/7, 16/3, 17/3. 25[2], constr. ⲥⲟⲩ-ⲱⲛ= 5/42, 8/19. 32. 43, 14/5. 7, 16/3

ⲥⲟⲩⲛⲧ- sb. "price" 12/3

ⲥⲟⲟⲩⲧⲛ vb. "reach" 19/29

ⲥⲱⲟⲩ2 (S. ⲥⲟⲟⲩ2) vb. "assemble" (4/36) 6/12, 11/47, 18/2, pron. ⲥⲁⲟⲩ2- 6/13, 10/16, 15/6 and ⲥⲁⲩ2- 11/59, qual. ⲥⲁ-ⲟⲩ2 18/20

ⲥⲁϣϥⲉ num. f. "seven" 4/52

ⲥⲏϥⲉ sb. f. "sword" 18/10. 11

ⲥⲱⲟⲩϥ vb. "be defiled" 18/28

ⲥⲁ2 sb. m. "teacher" 3/2. 10, 11/28, 20/16

ϹϩϬϬⲓ (S. Ϲϩⲁⲓ) vb. "write" 5/46. 47, 19/19, pron. Ϲⲁϩ- 19/21. 22, qual. Ϲⲏϩ pass.
ϹϩϬϬⲓ sb. m. "writing" 5/47
ϹⲓϩϬ vb. "withdraw", reflex. ϹϬϩⲦ-ϥ 5/13, 6/15
ϹϩⲓⲘϬ sb. f. "woman" 4/7, 16/21, 20/15
ϹⲁϩⲦϥⲦⲁⲨ sb. m. "a square woven cloth" 19/23
ϹⲁϩϴⲨϬ sb. m. "curse" 7/49
ϹϬϪϬ (S. ϣⲁϪϬ) vb. "speak, say" pass. sb. m. pass. ϭⲒⲚϹϬϪϬ 8/43
ϹⲁϪⲚϬ (S. ϣϴϪⲚϬ) sb. m. "counsel" in ϪⲒϹⲁϪⲚϬ 11/53, 12/10, 18/14
ϹⲁϪⲚϬ vb. "take counsel" 16/19
Ϲⲓϭ (?) sb. "foal" (12/15)
ϹⲁϬⲚ (B. ϹⲟϬⲚ) sb. m. "ointment" 11/2, 12/3[2]. 5

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ⲦⲀϬⲒⲞ vb. "honour" 5/23[3], 8/49, pron. and constr. ⲦⲀϬⲒⲀ 12/26, 5/23, qual. ⲦⲀϬⲒⲀⲒⲦ 4/44
ⲦϬ sb. m. "age" in vb. ⲣ̄ⲦϬ "to be of age" 9/21
† vb. "give" pass., pron. ⲦϬϬ-Ⲧ, ⲦϬϬ-Ⲕ etc. 3 pl. ⲦϬϬⲨ and ⲦϬϬⲦⲞⲨ, qual. ⲦⲞ in ϹⲦⲞϬⲒϬ 5/10, imper. ⲘⲀ 4/15, 6/34, 17/17, but † 17/1. 5, †ⲀⲂⲀⲖ "sell" 2/14, 12/4, †ⲀⲦⲞⲞⲦ- "command" 14/31, 15/14. 17
ⲦⲞ (S. ⲦⲰⲚ) "where" 3/8, 6/5, 8/14, 9/12, 11/34. 57, ⲀⲦⲞ "whither" 3/8, 7/35, 8/14, 12/35, 13/36, 14/5, 16/5, ⲀⲂⲀⲖⲦⲞ "whence" 4/11, 7/28, 9/29. 30, 19/9
ⲦⲎⲂϬ sb. m. "finger" 20/27
ⲦⲞⲨⲂⲞ vb. "purify" 15/3, 17/19, pron. ⲦⲞⲨⲂⲀ- 10/36, 11/55, 15/2, 17/17, qual. ⲦⲞⲨⲂⲀϬⲒⲦ 13/10[2]. 11, 17/19, imper. ⲘⲀⲦⲞⲨⲂⲀ-Ⲩ 17/17
ⲦⲂⲚⲀⲨϬ sb. pl. "cattle" 4/12
†ⲂϹ sb. m. "heel" 13/18
ⲦⲈⲦ sb. m. "fish" 6/(9) 11
ⲦⲰⲂϩ vb. "pray, ask" 4/10, 16/24. 26, const. ⲦⲂϩ 11/22, sb. ⲢⲘⲈϥⲦⲰⲂϩ "beggar" 9/8
ⲦⲰⲔ vb. in ⲦⲰⲔ ⲚϩⲎⲦ "encourage" 16/33
ⲦⲈⲔⲞ (S. ⲦⲀⲔⲞ) vb. "destroy, perish" 6/27. 39, 17/12, 10/10 (ⲦⲈⲔⲞ), constr. ⲦⲈⲔⲀ= 18/9, sb. "destruction" 17/12
ⲦⲈⲖⲞ (S. ⲦⲀⲖⲞ) vb. "mount, enter (ship)" 6/16. 22, 12/14, pron. ⲦⲈⲖⲀ- 6/21
ⲦⲈⲖⲎⲀ vb. "rejoice" 5/35, 8/56
ⲦⲀⲖϭⲞ vb. "heal", pron. ⲦⲀⲖϭⲀ- 5/11. 13. 15
ⲦⲘ- neg. part. 3/3, 4/48, 6/50. 53 etc.
ⲦⲀⲘⲞ vb. "inform", pron. ⲦⲀⲘⲀ- 4/51, 11/46. 57, 2 pl. ⲦⲀⲘⲰⲦⲚ 15/15, 16/13, constr. ⲦⲀⲘⲀ= 5/15, 20/18
†ⲘⲈ sb. m. "village" 4/44, 7/42, 11/1. 30
ⲦⲰⲘ vb. "close up" 12/40[2]
ⲦⲰⲘⲦ vb. "meet" 4/51, 11/30
ⲦⲈⲚⲞ (S. ⲦⲀⲘⲒⲞ) vb. "create, make" 2/5, 14/23, constr. ⲦⲈⲚⲀ= 9/6. 11. 14
ⲦⲰⲰⲚ (S. ⲦⲰⲞⲨⲚ) vb. "rise" pass., reflex. 5/8, imper. ⲦⲰⲰⲚ 14/31
†ⲚⲞⲨ (S. ⲦⲈⲚⲞⲨ) adv. "now" pass. ⲁ†ⲚⲞⲨ 5/17
ⲦⲚⲚⲀⲨ vb. "send" 3/17, pron. ⲦⲚⲚⲀⲞⲨ- pass.
ⲦⲞⲨⲚⲀϹ vb. "raise up" 2/19, 5/21, 6/39. 40. 54, 11/11 etc.
ⲦⲀⲚϩⲞ vb. "give life to" 6/63, pron. ⲦⲀⲚ-ϩⲀ- 5/21, 12/40, constr. ⲦⲀⲚϩⲀ= 5/21
†ⲠⲈ sb. "taste" in ϪⲒ†ⲠⲈ vb. 8/52
ⲦⲀⲠⲢⲞ sb. f. "mouth" 19/29
ⲦⲈⲢ sb. m. "branch" 15/4. 5. 6
ⲦⲎⲢ- adj. "all, every" 4/53 pass. ⲦⲎⲢⲔ 9/34
ⲦⲰⲢⲠ vb. "seize", pron. ⲦⲀⲢⲈⲠ- 6/15, ⲦⲀⲢⲠ- 10/12. 28. 29
ⲦⲈⲂⲞ vb. "show, teach" 2/18, 5/20, pron. ⲦⲈⲂⲀ- 5/20, 8/28, 10/32 (-ⲂⲰⲦⲚ), 14/8, constr. ⲦⲈⲂⲀ= 14/26, imper. ⲘⲀⲦⲈⲂⲀⲚ 14/8. 9
ⲦⲀⲂⲒⲦⲈ (S. ⲦⲞⲈⲒⲦ) vb. "lament" 16/20
ⲦⲞⲞⲦ- sb. "hand" in ⲀⲦⲞⲞⲦ- 18/30. 35. 36, ⲚⲦⲞⲞⲦ- 4/11, 6/9. 68, 8/26, 10/18, ⲚⲦⲚ 6/45 etc., *see* ϩⲒⲦⲚ
ⲦⲀⲨ (S. ⲦⲞⲞⲨ) vb. "buy" 13/29, constr. ⲦⲀⲨ= 4/8, 6/5
ⲦⲀⲨ (S. ⲦⲞⲞⲨ) sb. m. "mountain, desert" 4/20. 21, 6/3. 15
ⲦⲀⲈⲒⲞⲨ (S. ⲦⲀⲒⲞⲨ) num. "fifty" 8/57
ⲦⲈⲨⲞ (S. ⲦⲀⲨⲞ) vb. "send, utter" 12/49, pron. ⲦⲈⲨⲀ- 4/34, 5/23 20/20, etc.
ⲦⲎⲨ sb. m. "wind" 6/18
†ⲞⲨ num. "five" 4/18, 6/9. 10. 13, fem. †ϵ 5/2
ⲦⲞⲨϪⲞ vb. "save" 12/47?, imper. ⲘⲀⲦⲞⲨϪⲀ-ⲈⲒ 12/27
ⲦⲈ2Ⲟ (S. ⲦⲀ2Ⲟ) vb. "overtake", constr. ⲦⲈ2Ⲁ= 12/35
ⲦⲰ2 vb. "mix" 5/7
ⲦϩⲘⲘⲞ vb. "warm" 18/18, wr. ⲦϩⲘⲞ 18/18. 25
ⲦⲰ2Ϲ vb. "anoint" 12/3, constr. ⲦⲀ2Ⲥ= 11/2
ⲦⲀϪⲞ vb. "judge, condemn" 16/11
ⲦⲰϭ vb. "fix", pron. ⲦⲀϭ- 19/19

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ⲞⲨ indef. art. pass.
ⲞⲨⲀ sb. m. "blasphemy", wr. ⲞⲨⲈⲈ 10/33, vb. ϪⲈⲨⲀ 10/36
ⲞⲨⲀⲈⲒⲈ sb. m. "husbandman" 15/1
ⲞⲨⲀⲈⲒⲈ (?) sb. m. "approach" 12/21
ⲞⲨⲈⲈ (S. ⲞⲨⲀ) num. "one" pass., wr. ⲞⲨ-ⲈⲒ 7/28, 10/16 and ⲞⲨⲈ 18/35, 19/23[2]
ⲞⲨⲰ vb. "cease" 9/22. 27, 13/2. 12
ⲞⲨⲀⲀⲂ vb. in qual. 6/69, 14/26, 17/11, 20/22. 23
ⲞⲨⲂⲀϣ vb. "to be white" 4/35
ⲞⲨⲰⲘ vb. "eat" pass., pron. ⲞⲨⲀⲘ-Ⲧ 6/57, ⲞⲨⲀⲘ-ⲈⲦ 2/17, ⲞⲨⲀⲀⲘ-ϥ 6/31, ⲞⲨⲀⲘ-Ⲥ 4/32, 6/52
ⲞⲨⲀⲚ (?) vb. "be" in constr. ⲞⲨⲚ= 4/21, 5/28, 7/52; with ⲚⲈ, ⲚⲈⲨⲚ= 3/1, 4/6. 46; with ϵ, ϵⲨⲚ= 5/12. 13, ⲞⲨⲚⲦⲈ- "belongs to", sg. ⲞⲨⲚⲦⲎⲈⲒ 4/32, 5/36, 10/16 and ⲞⲨⲚ† 8/26, 10/18, 16/12, -ⲦⲈⲔ 4/11, -ⲦⲈ 4/18, -ⲦⲈϥ 5/24 etc., -ⲦⲞⲤ 16/15. 21, pl. ⲞⲨⲚⲦⲎⲦⲚ 5/39, 12/35. 36, nom. ⲞⲨⲚⲦⲈ= 5/26
ⲞⲨⲀⲚ (S. ⲞⲨⲞⲚ) in ⲞⲨⲀⲚ ⲚⲒⲘ "every one" 3/8, 10/29
ⲞⲨⲀϵⲒⲚ (S. ⲞⲨⲞϵⲒⲚ) sb. m. pass., vb. ⲣ̄-ⲞⲨⲀϵⲒⲚ 5/35
ⲞⲨⲈⲚ (S. ⲞⲨⲰⲚ) vb. "open" with dir. obj. 9/14. 21, 10/3, with ⲁ 9/17. 26. 30. 32, 10/21. 11/37, qual. ⲞⲨⲈⲚ 9/10
ⲞⲨⲰⲚ sb. m. "portion" 19/23
ⲞⲨⲚⲈⲘ sb. f. "right (hand)" 18/10
ⲞⲨⲚⲞⲨ sb. f. "hour" 4/21. 23, 5/35 etc., 11/9, ⲚⲦⲞⲨⲚⲞⲨ "at once" pass.
ⲞⲨⲰⲚϢ sb. m. "wolf" 10/12[2]
ⲞⲨⲰⲚ2 (S. ⲞⲨⲰⲚ2) vb. "reveal" 3/21, 7/10, 9/3, wr. ⲞⲨⲰⲚⲈ2 17/26, pron. ⲞⲨ-ⲀⲚ2- 7/4, wr. ⲞⲨⲀⲚⲈ2- 14/21. 22[2]. 17/26, constr. ⲞⲨⲀⲚⲈ2= 17/6
ⲞⲨⲢⲒⲦⲈ sb. "foot" 11/2. 32. 44, 12/3, 13/5. 6. 9. 10. 12. 14[2], 19/31—33
ⲞⲨⲀϵⲈⲦ- adj. "alone" pass.
ⲞⲨⲰⲦ adj. "one, single" 8/41, 10/16[2], 11/50, 18/14, sb. 4/37[2]
ⲞⲨⲰⲦⲃ vb. "break in" 10/1
ⲞⲨϣⲎ sb. f. "night" 3/2. 9/4, 11/10, 13/30
ⲞⲨⲰϣ vb. "wish, love" pass., pron. ⲞⲨ-ⲁϣ- 3/8, 5/21, constr. ⲞⲨϣ= 4/9, sb. 4/34, 5/30, 6/38. 39
ⲞⲨⲀϵⲒϣ sb. m. "time" pass.
ⲞⲨⲰϣⲃ vb. "answer" pass., wr. ⲞⲨⲀϣⲃ 19/9, constr. ⲞⲨⲀϣⲃ= 18/22
ⲞⲨⲰϣⲦ vb. "worship" 4/20. 22. 23, 12/20 etc.
[ⲞⲨ?]ⲁϣϥ vb. "break" 19/31—33
ⲞⲨⲰ2 vb. c. ⲚⲤⲀ "follow" 8/12, 10/4. 5. 27, qual. ⲞⲨⲎ2 pass.

ⲟⲩⲱⲥⲙ vb. "interpret", pron. ⲟⲩⲁⲥⲙ- 9/7, 20/16

ⲟⲩⲭⲉⲉⲓ (S. ⲟⲩⲭⲁⲓ) vb. "be safe, well" 3/17 4/22 5/6. 9. 14, 10/9

ⲱ

ⲱⲃϣ sb. m. "oblivion" 11/13

ⲱⲛⲉ sb. m. "stone" 10/33, 11/8. 38. 39. 41, vb. ⲭⲓⲱⲛⲉ 8/59, 10/31

ⲱⲱⲛⲥ (S. ⲱⲛⲥ) vb. "live" 5/25, qual. ⲁⲁⲛⲥ 4/10. 11. 50. 51. 53 etc., *see* ⲧⲁⲛⲥⲟ, sb. m, "life" pass.

ⲱⲕ vb. "linger" 5/6

ⲱⲥⲥ vb. "reap" 4/36. 37. 38, pron. ⲁⲥⲥ- 4/35, *see* ⲱⲥⲉ

ⲱⲧⲥ vb. "draw (a sword)", pron. ⲁⲧⲥ- 18/10

ⲱϣ vb. "read", pron. ⲁϣ- 19/20

ⲱⲥⲉ vb. "stand" 8/44, 20/19. 26, qual. ⲁⲥⲉ, ⲁⲣⲉⲧ- 6/22, 7/37, 9/41, 11/42, 12/29, 18/5. 16. 18², 19/25. 26, 20/14

ⲱⲥⲥ sb. m. "harvest" 4/35, *see* ⲱⲥⲥ

ϣ

-ϣ- vb. "be able" 5/44, 6/60, 7/34. 36, 9/4. 33, 16/12

ϣⲁ- (S. ϣⲁⲛ) formative of conditional tense

ϣⲁ prep. "to" pass., *see* ⲃⲁⲗ, ϣⲁⲛⲧⲉ conj. "until" 9/18, 10/24

ϣⲁⲉⲓⲉ (S. ϣⲟⲟⲩⲉ) vb. "dry up" 15/6

ϣⲁⲉⲓⲉ (S. ϣⲁ) sb. m. "festival" 2/23 pass.

ϣⲉ num. "hundred", *see* ϣⲙⲧϣⲉ

ϣⲉ vb. "go" in impers. ⲥϣⲉ (S. ϣϣⲉ) "ought" 4/20 (13/14), 19/7, ⲥϣϣⲉ 9/4

ϣⲟ num. "thousand" 6/10

ϣⲃⲏⲣ sb. m. "companion, friend" 11/11, 19/12, pl. ϣⲃⲉⲉⲣ 15/13. 15, constr. ϣⲃ̄ⲣ-ⲙⲁⲑⲏⲧⲏⲥ 11/16

ϣⲓⲕⲉ (?) vb. "dig", qual. ϣⲏⲕ 4/11 (βαθυς)

ϣⲉⲗ (S. ϣⲁⲗ) sb. "myrrh" 19/39

ϣⲗ2 sb. "branch" 15/2²

ϣⲗⲙ (S. ϣⲱⲙ) sb. m. "father-in-law" 18/13

ϣⲏⲙ adj. "little" 2/12, 6/7, 12/35, 13/33, 14/19, 16/16². 17². 18. 19², *see* ϣⲏⲣⲉ

ϣⲙⲙⲟ sb. "stranger" 10/5

ϣⲙⲟⲩⲛ num. "eight" 20/26, ⲙⲁⲃϣⲙⲏⲛ "thirty eight" 5/5

ϣⲁⲙⲧ (S. ϣⲟⲙⲛⲧ) num. "three" 2/19. 20, 13/38, *see* ϣ̄ⲙⲧϣⲉ

ϣⲙⲧϣⲉ num. "three hundred" 12/5

ϣⲙϣⲉ sb. m. "service" 16/3

ϣⲛⲏ sb. f. "garden" in ⲡⲁϫⲛⲏ "gardener" 20/15

ϣⲓⲛⲉ vb. "ask, seek" pass.

ϣⲱⲛⲉ vb. "be ill" 4/46, 11/1 etc.

ϣⲁⲛⲧⲉ "until", *see* ϣⲁ

ϣⲁⲛⲧⲉ (S. ϣⲟⲛⲧⲉ) sb. f. "thorn" 19/2. 5

ϣⲱⲡ vb. "receive", pron. ϣⲁⲡ- 4/45, *see* ϩⲙⲁⲧ ϩⲓⲥⲉ

ϣⲱⲡⲉ vb. "become, be" pass., qual. ϣⲟⲟⲡ pass., sb. ⲙⲁⲛϣⲱⲡⲉ 14/2. 23, ⲉϣⲱⲡⲉ (cf. ⲉⲱϣⲡⲉ) 5/31, 8/31. 54, 9/31, 12/26

ϣⲏⲣⲉ sb. m. "son" pass., fem. ϣⲉⲉⲣⲉ "daughter" (12/15) 19/25, ϣⲏⲣⲉⲛ̄ⲟⲩⲱⲧ 3/16, ϣⲣⲛⲟⲩⲱⲧ 3/18, ϣⲏⲣⲉϣⲏⲙ 6/9

ϣⲁⲣⲡ (S. ϣⲟⲣⲡ) sb. "first" 19/32, vb. ϣ̄ⲣⲁⲣⲡ 5/7, 7/50, 9/8, 10/40, adv. ⲛϣⲁⲣⲡ 6/62, 12/16, 18/13, 20/4, ϫⲓⲛϣⲁⲣⲡ 6/64, 8/25. 44, 15/27, 16/4

ϣⲁⲣϣⲣ (S. ϣⲟⲣϣⲣ) vb. "overthrow" 2/15

ϣ̄ⲥ sb. "mark", ϣⲥⲛⲉⲓϥⲧ "nail-marks" 20/25

ϣⲱⲥ (S. ⲥⲱϣ) vb. "scorn" 8/49

ϣⲱⲥ sb. m. "shepherd" 10/2. 11. 12. 14. 16

ϣⲏⲧ num. "two hundred" 6/7

ϣⲱⲱⲧ vb. "slaughter, cut down" 10/10, pron. ϣⲁⲁⲧ- 15/2

ϣⲱⲧⲉ sb. f. "well" 4/11. 12

ϣⲧⲁⲣⲧⲣ vb. "disturb" 11/33, 12/27, 14/1. 27

ϣⲱⲟⲩⲉ (?) vb. "dry up", qual. ϣⲟⲩⲱⲟⲩ 5/4

ϣⲁ2 sb. m. "flame" 18/18

ϣⲱϭⲉ vb. "wound" 18/10. 22

ϥ

ϥⲓ vb. "take away, endure etc.", pass. ϥⲓ ⲁ2ⲣⲏⲓ "lift up" 4/35, 11/41, 17/1, pron. ϥⲓⲧ- 5/12

ϥⲱⲉ sb. m. "hair" 11/2, 12/3

ϥⲧⲁⲩ (S. ϥⲧⲟⲟⲩ) num. "four" 4/35, 11/17. 39, *see* ⲥⲁ2ⲧϥⲧⲁⲩ

ϥⲱⲧⲉ vb. "wipe" 12/3, constr. ϥⲁⲧ= 11/12 (13/5)

ϥⲱϭⲉ vb. "spring" 4/14

2

2ⲁ prep. "under" 7/49, 10/23, 11/32, ⲛ2ⲟⲩ-ⲛ2ⲁ 5/3, 2ⲁⲧⲟⲩⲉ2ⲏ 10/4; "for" 6/51, 10/11, 12/5, 18/14, pron. 2ⲁⲣⲁ- 5/19. 30—32², 7/28, 8/13, 9/21, 11/51, 12/7

2ⲁⲉ sb. m. "end" in ⲫⲁⲉ ⲛ2ⲟⲟⲩ 6/39. 44. 54, 7/37, 11/24, 12/48

2ⲁⲉⲓⲉ (S. 2ⲉ) vb. "fall" 6/12, 11/50, 12/24, 18/6, wr. 2ⲉⲓⲉ? 10/28

2ⲉ sb. f. "way, mode" 8/55, 11/36. 48, ⲛ̄ⲑⲉ 5/21. 26, 7/46, ⲧⲉⲓⲧⲉⲑⲉ 3/8 etc., ⲛⲉϣⲛ2ⲉ pass., *see* ⲕⲁⲧⲁ

2ⲉⲉⲓ sb. m. "husband" 4/17

2ⲏ sb. f. "belly, womb" 3/4, prou. 2ⲏⲧ- 12/18, 2ⲁⲑⲏ prep. "before" 11/55, 12/1, 13/1, 17/24, cf. ⲉ2ⲏ

2ⲓ prep. "on, at" 6/22. 25, 10/1, 11/38, 19/31, pron. 2ⲓϣⲱ- 19/2, 2ⲓⲧⲏⲛⲉ "before you" 16/13 (? error or 2ⲏⲧⲧⲏⲛⲉ), *see* 2ⲓⲧⲛ, 2ⲓⲧⲟⲩⲱ-, 2ⲓϫⲛ

2ⲓⲉ (S. ⲉⲓⲉ) adv. "then, therefore" 10/36

2ⲓⲏ sb. f. "road, way" 14/4. 5. 6

2ⲟ sb. m. "face" 9/7². 11. 15, 11/44, 19/3, 20/22

2ⲱ vb. "satisfy" 14/8

2ⲱⲟⲩ- "self, also", also wr. 2ⲟⲩ- and 2ⲱⲩ- pass.

2ⲱⲃ sb. m. "thing" pass., pl. 2ⲃⲏⲩⲉ pass., vb. ⲣ2ⲱⲃ 5/17, 6/27. 28, 7/4, 9/4

2ⲃⲥⲟⲩ sb. f. "dress" 19/24

2ⲃⲱⲥ sb. f. "dress", pl. 2ⲃⲟⲟⲥ 20/5. 7

2ⲏⲃⲥ sb. m. "lamp" 5/35

2ⲕⲟ vb. "hunger" 6/35

2ⲏⲕⲉ sb. "poor" 12/5. 8, 13/29

2ⲙⲉ num. "forty" in 2ⲙⲉⲧⲉⲥⲉ "forty six" 2/20

2ⲙⲁⲙ sb. m. "fever" 4/52

2ⲙⲁⲥⲧ (S. 2ⲙⲟⲟⲥ) vb. "sit" 9/8, 11/21, 12/15, wr. 2ⲙⲉⲥⲧ 4/6, 6/3

2ⲙⲁⲧ (S. 2ⲙⲟⲧ) sb. m. "thanks" in ϣⲡ-2ⲙⲁⲧ 6/11, 11/41

2ⲁⲙⲧ (?) sb. m. "bronze" (2/15)

2ⲙ2ⲉⲗ sb. "servant" 4/51, 8/35, 13/16, 15/15². 20, 18/10². 18. 26, vb. ⲣ̄2ⲙ2ⲉⲗ 8/33. 34

2ⲙϫ sb. "vinegar" 19/29². 30

2ⲁⲛ sb. m. "necessity" in ⲫⲁⲛ = δεῖ 3/7, cf. Rösch 184 seq. Sp. Hdw. 237, Apoc. El. p. 56, Ep. Apost. 24/7

2ⲁⲉⲓⲛⲉ "some" 4/23, 7/44 etc., constr. 2ⲉⲛ= pass.

2ⲏⲛⲉ sb. "spice" 19/40

2ⲓⲛⲉ vb. "row" 6/19

2ⲟⲩⲛ sb. "inside", constr. as prep. 2ⲛ̄ pass. pron. ⲛ2ⲏⲧ- pass., comp^{ds}. ⲁ2ⲟⲩⲛ pass., ⲛ2ⲟⲩⲛ 5/3, 20/26

2ⲱⲛ vb. "approach" 6/19, qual. 2ⲏⲛ 2/12, 6/4, 7/2, 11/18. 54. 55

2ⲉⲡ (S. 2ⲁⲡ) sb. m. "justice" 5/27, 9/39

2ⲱⲡ vb. "hide", pron. 2ⲁⲡ- 8/59 (12/36), 2ⲛⲏ2ⲱⲡ "secretly" 7/10, 18/20

2ⲣⲉ sb. f. "food" 4/32. 34, 6/27. 55

2ⲣⲏⲓ "above", freq. followed by 2ⲛ prep. "in" 2/23, 4/14, 5/26². 39, 10/38² etc., comp^{ds}. ⲁ2ⲣⲏⲓ (B. ⲉ2ⲣⲁⲓ) "up" pass., ϣⲁ ⲁ2ⲣⲏⲓ 5/17

2ⲣⲏⲓ "below" in ⲁ2ⲣⲏⲓ (B. ⲉⲃⲣⲏⲓ) "down" 4/6, 5/7

2P̄B sb. "form, figure" 5/37
2IPN, *see* PO
2PTE sb. f. "fear" 19/38, 20/19
2PAY (S. 2POOY) sb. m. "voice" 12/29. 38
2IPOY2E sb. "evening" 6/16
2ICE vb. "be weary" 4/6, in ⲰⲠⲚ2ICE "toil" 4/38[2]
2ATE sb. "fear", in P̄2ATE 6/19. 20, 9/22, 12/15
2AEITE sb. f. "dress" 13/4. 12, (19/2), 19/5 23[3]. 24
2E† (S. 2AT€) vb. "flow" 7/38
2HT sb. m. "heart" 10/24, 12/40, 13/2, 14/1. 27, 16/6
2ⲰTB vb. "kill" in PⲈⲬ2ATBPⲰME 8/44
2ATN (S. 2A2TN) 6/23, 14/17, 19/25, 2ATHY 4/40, 2A2TH- 14/23. 25, 17/5
2ITN prep. "from, through", pron. 2ITOOT- 10/9, 17/7, ABAA2ITN 3/2, 5/34 41. 44, 6/45. 46, 8/40, 10/1. 2. 18. 32, 11/4, 18/28
2ITAYE (S. 2ITOOYE) sb. m. "morning" 18/28; Rösch, Gr. p. 86
2ITOYⲰ- sb. "neighbour" 9/7
2AT2T vb. "examine" 5/39, 7/52
2AY (S. 2OOY) adj. "evil" 3/19. 20, 7/7, ⲚⲈⲐAY 3/20, 5/14. 29, 18/23. 30
2HY sb. m. "advantage" 12/19, †2HY vb. 6/63
2IOYE vb. "strike" 18/23
2OYO sb. m. "excess" 10/10, constr. 2OYE= 7/31, 15/2, N2OYO A 3/19, 12/43, N2OYE A 20/4
2OOY sb. m. "day" pass., *see* 2AE
2AOYⲰ vb. "revile" 9/28
2AⲬ (S. 2OⲬ) sb. m. "serpent" 3/15
2A2 sb. m. "multitude, many" (2/23) 4/39 (6/60) 8/26, 2A2NCAⲠ 18/2
2IXN prep. "on" 4/20. 21, 5/2, 6/19, 10/29, pron. 2IXⲰ- 5/2

Ⲭ

Ⲭ for Greek χ, *see* APXIEPEYC, ⲠACXA, CXICMA, ⲬIAIAPXOC, ⲬIMAPPOC

ⲬAEI (S. ⲬOI) sb. m. "ship" 6/17. 19. 21[2]. 22, pl. EXHY 6/23. 24
ⲬAEIE sb. "desert" 3/14 etc.
ⲬE conj. "that" pass., also final (= ⲬEKACE), ABAAⲬE 2/24
ⲬI (S. N̄6I) precedent of nom. pass.
ⲬI vb. "take, receive" pass., pron. ⲬIT- in comp[ds]. *see* AEIK, EAY, MAEIT, CBⲰ, †ⲠE, ⲬPAⲠ, verb. adj. ⲬAEI-, *see* BEKE
ⲬO? vb. "send", in 20/27 ⲬA-C "put it (thy hand)"
ⲬO vb. "sow (seed)" 4/36. 37
ⲬOY (S. ⲬⲰ) sb. m. "cup" 18/1
ⲬOY, *see* ⲬⲰ
ⲬⲰ vb. "say" pass., also wr. ⲬOY 3/12, 4/29, pron. ⲬOO- pass., constr. ⲬE 6/6, 7/9. 38, 9/22, 11/43, 14/30, 16/18 and *see* CAⲬNE, OYA, ⲬEPA, 6AA, imper. EXIC 10/24, AXIC 20/15
ⲬⲰK vb. "fulfil" pass., pron. ⲬAK- 5/36, constr. ⲬAK= 17/4, qual. ⲬHK 17/13
ⲬⲰKM vb. "wash" 13/10
ⲬEKACE conj. "in order that" pass.
ⲬⲰAϬ? vb. "sew together", qu. ⲬAAEϬ 19/23
ⲬN̄ "or" 9/2, 18/34
ⲬIN "since, from" 6/64, 8/25. 44, 9/32, 19/27, ⲬIN†NOY "henceforth" 13/19, 14/7, *see* ⲰAPⲠ
ⲬNOY vb. "ask, question" 4/52, 9/19, 16/5, 18/7. 21, pron. ⲬNOY- pass., constr. ⲬNE= 18/19, imper. ⲬNOY 18/21 or MAⲬNOY- 9/23
ⲬINⲬH in AⲠⲬINⲬH "without a cause" 15/25
ⲬⲠ sb. f. "hour" 4/6. 52, 19/14
ⲬⲠO? pron. ⲬⲠA- 3/5, 8/41, 18/37, constr. ⲬⲠA= 3/3. 5. 7, 16/21
ⲬⲠIO vb. "shame, rebuke", pron. ⲬⲠIA- 8/46, constr. ⲬⲠIA= 3/20, 16/8
ⲬEϕAN, *see* 2AN
ⲬEPA- vb. "say, address" 11/13, 13/18
ⲬPO vb. "make fast, conquer" 16/33, qu. ⲬPAEIT 20/19. 26
ⲬEPO vb. "kindle", constr. ⲬEPE= 18/18
ⲬⲰP? vb. "scatter" in pron. ⲬAP- 10/12, qual. ⲬAP (?) (11/52) (16/32)
ⲬPAⲠ sb. "block" in ⲬIⲬPAⲠ vb. "stumble" 11/9. 10
ⲬⲰ[PM?] vb. "hint, nod" 13/24
ⲬAEIC sb. m. "lord" pass. (never abbrev.)
ⲬICE vb. "lift up" 3/14, 8/28, pron. ⲬECT- 12/32, constr. ⲬECT= 12/34
ⲬOYTH num. "twenty-five" 6/19
ⲬIOYE vb. "steal" 10/10, 12/6, NⲬIOYE "secretly" 11/28, CANⲬIOYE 10/1. 8. 10, 12/6
ⲬEⲫ sb. m. "frost" 18/18
ⲬⲰ2 vb. "touch" 4/9, 20/17
ⲬHϬE sb. "purple" 19/2

Ϭ

Ϭ€ "therefore" pass.
Ϭ1 sb. "form" in Ϭ1N=, *see* CEXE
ϬOY (S. ϬⲰ) vb. "abide" 2/12 etc., wr. ϬⲰ 6/56 etc.
ϬBAEI sb. m. "arm" 12/38
ϬⲰB adj. "weak" in P̄ϬⲰB (14/27)
ϬAA sb. "lie" in PⲈⲬⲬEϬAA 8/44, CANⲬEϬAA 8/44. 55
ϬAAE adj. "lame", pl. ϬAAEEY 5/3
ϬⲰAE (S. ϬⲰA) vb. "deny" 18/27
ϬAAM sb. "haste" in 2NOYϬAAM "hastily" 11/29. 31, 13/27 (cf. Rösch)
ϬⲰAⲠ vb. "reveal" 12/38
ϬAAϬ sb. m. "bed" 5/8. 11
ϬAM sb. "power" pass., in ϬNϬAM vb. "be able" 9/4, 12/39
ϬINE vb. "find" 2/14, 5/14, 6/25, 7/34—36, 9/35, 11/17, constr. ϬN= 12/14. 19, 14/30, 18/38, 19/4, *see* ϬAM
ϬⲰⲠE vb. "seize" 18/12, pron. ϬAⲠ- 7/30 (32). 44, 11/57
ϬPAMIE (S. ϬPOOMⲠE) sb. "pigeon" 2/14. 16
ϬAⲰT (S. ϬⲰⲰT) vb. "gaze" 13/22, wr. ϬⲰⲰT 20/5
ϬIX sb. f. "hand" 7/30. 44, 10/28. 29. 39, 11/43, 13/3. 9, 20/20. 25[2]. 27[2]

LIST OF FOREIGN WORDS.

ΑΓΑΠΗ 15/9, 17/26
ΑΓΓΕΛΟC 12/29
ΑΘΕΤΙ 12/48
ΑΙΤΙ 14/13. 14, 15/7. 16, 16/23. 24
ΑΙΤΙΑ 18/38
ΑΛΕΚΤΩΡ 13/38, 18/27
ΑΛΛΑ *pass.*
ΑΝΑCΤΑCIC 5/29², 11/24. 25
ΑΠΟCΤΟΛΟC 13/16
ΑΠΟCΥΝΑΓΩΓΟC 9/22. 12/42. 16/2
ΑΡΝΑ 13/38
ΑΡΧΕΙ (?) 13/5
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ΑΥΑΗ 18/15

ΒΑΠΤΙΖΕ 10/40
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ΒΗΜΑ 19/13

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ΓΡΑΦΗ *pass.*

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ΔΕ *pass.*
ΔΙΑΒΟΛΟC 6/70, 8/44, 13/2
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ΕΙΡΗΝΗ 14/27, 16/33, 20/19. 26. 20
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ΕΞΟΥCΙΑ 10/18², 17/2, 19/10. 11
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ΚΑΝ 8/14. 16, 10/38, 11/25
ΚΑΡΠΟC 4/36, 15/2 etc.
ΚΑΤΑ 3/14, 8/15 etc., ΚΑΤΑ(ΘΕ) 5/30, 6/57 *pass.*
ΚΑΤΑΒΟΛΗ 17/24
ΚΑΤΗΓΟΡΙ 5/45
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ΚΑΤΟΥC (κάδος) 4/11
ΚΕΔΡΟC 18/1
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χς *pass.*

NOTE TO TRANSLATION.

The Coptic version employs Greek δέ very frequently in place of καί and οὖν : and in order to avoid leading others into error I have consistently rendered it "but", whereas "and" or "now" or "then" would probably be more consonant with the meaning of the Coptic translator.

The lacunae of the original have not been indicated in the translation, unless they are of more than two or three words.

Words in *italics* are supplied by the translator and are not in the original. Round brackets contain additions to the text, square brackets restorations of missing words.

TRANSLATION.

II. 12 [P. 7] . . . and his mother and his brethren; they abode there a few days. 13 But the passover of the Jews was at hand and Jesus went up to Jerusalem. 14 He found them in the temple selling oxen and sheep and doves, and the changers of money seated; 15 and he made a scourge of cords and cast everyone out of the temple and the sheep and the oxen; he [poured] out the money of the changers and he overturned their tables. 16 He said to them that sold the doves, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it is written, The zeal of thine house will eat me up. 18 The Jews answered, they said unto him, What sign showest thou unto us that thou doest these things? 19 Jesus answered, he said unto them, Destroy this temple and I will raise it up in three days. 20 The Jews said, They spent forty-six years in building this temple; and thou, wilt thou raise it up in three days? 21 But he, he spake of the . . . [P. 8] 22 And when he rose from the dead, his disciples remembered that this was what he said, and they believed the scripture and the word which Jesus said. 23 But he being in Jerusalem at the feast of the Passover, many believed on his name beholding the signs which he did. 24 But he, Jesus, did not trust himself to them, because he knew all things, 25 and he needed not that one should bear witness concerning (any) man: for he, he knew what was in the man.

III. 1 There was a man of the Pharisees whose name was Nicodemus, being a ruler of the Jews. 2 This one came to him by night, he said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs which thou doest except God be with him. 3 But Jesus answered, he said to him, Verily verily, I say unto thee, Except one be born again, he cannot see the Kingdom of God. 4 Nicodemus said unto him, How shall the man be born again, when he is old? Can he enter his mother's womb a second time and [P. 9] be born? 5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and spirit, he cannot enter the Kingdom of God. 6 But he that is born of the flesh is flesh, and he that is born of the spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The [spirit] bloweth (*or* breatheth) whither it listeth and thou hearest its voice, but thou knowest not whence it cometh and whither it goeth: so is everyone that is born of the spirit. 9 Nicodemus answered, he said unto him, How can these things be? 10 Jesus answered, he said, Art thou the teacher of Israel and thou knowest not these things? 11 Verily verily, I say unto thee, That which we know, we speak, and that which we have seen, we bear witness to it, and ye receive not our witness. 12 If I told you earthly things and ye believe not, how, if I tell you heavenly things, will ye believe? 13 And no one hath ascended into heaven, but he that descended out of heaven, the son of the man [P. 10] 14 And as Moses lifted up the serpent in the desert, even so must the son of the man be lifted up, 15 that whosoever believeth in him may have in him eternal life. 16 For God so loved the world that he gave his only son that whosoever believeth on him should not perish, but should receive eternal life. 17 For God sent not his son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him shall not be judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only Son of God. 19 But this is the judgement that the light came into the world, and men loved the darkness rather than the light, for their works were evil. 20 For everyone that doeth evil hateth the light, and cometh not to the light that his works may not be convicted of being evil. 21 But he that doeth the truth cometh to the light, that his works may be made manifest that he hath wrought them in the light.

(Leaf containing III 22 to IV 5 missing.)

[P. 13] IV 5 his son. 6 There was a spring there of Jacob. Jesus therefore, when he was weary with walking sat down by the spring; it was the sixth hour. 7 There came a woman from Samaria to draw water. Jesus said unto her, Give me to drink. 8 For his disciples had gone up to the city to buy bread. 9 The Samaritan woman [therefore] said unto him, Thou art a Jew; how dost thou desire to drink of me which am a Samaritan woman? For Jews have no relations with Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith, Give me to drink; thou, thou wouldest have asked of him and he have given thee living water. 11 She said to him, Lord, thou hast no vessel and the well is deep; from whence then hast thou the living water? 12 Art thou greater than our father Jacob, he who gave us the well and himself drank thereof and his sons and his cattle? 13 Jesus answered he said unto her, Everyone that drinketh of this water shall thirst again, 14 but he indeed that drinketh of this water which I shall give him will never thirst, [P. 14] but the water which I shall give him will become in him a spring of water welling up unto eternal life. 15 The woman said unto him, Lord, give me this water that I thirst not, and come not hither to draw water. 16 He said unto her, Go, and call thy husband and come hither. 17 The woman answered saying, I have no husband. Jesus said unto her, Well saidst thou, I have no husband; 18 for thou hast married five husbands, and now moreover he whom thou hast is not thy husband; this is a truth that thou hast said. 19 The woman said to him, Lord I perceive that thou, thou art a prophet. 20 Our fathers worshipped in this mountain, and ye say that the place where it is meet to worship is in Jerusalem. 21 Jesus said unto her, Believe me, woman, that an hour cometh when ye shall not worship the Father either in this mountain or in Jerusalem. 22 Ye, ye worship that which ye know not; we worship that which we know, for salvation is from the Jews. 23 But an hour cometh, which now is, when the worshippers in truth shall worship [P. 15] the Father in spirit and truth, for the Father seeketh after some who will worship him in this wise. 24 God is spirit and they that worship him must worship him in spirit and truth. 25 The woman said to him, We know that Messias cometh, he who is called the Christ. When that one cometh he will declare unto us all things. 26 Jesus said unto her, I that speak unto thee am he. 27 But straightway came his disciples, they marvelled that he was speaking with a woman; yet no one said, What seekest thou? or Why speakest thou with her? 28 So the woman left her waterpot, she went into the city, she said to the men, 29 Come and see a man which told me all things that I have done; is not this the Christ? 30 But they went out of the city to him, 31 But at that time his disciples prayed him saying, Rabbi, eat. 32 But he said unto them, I have food to eat which ye, ye know not. 33 His disciples therefore were saying one to another, Hath anyone brought him (aught) to eat? [P. 16] 34 Jesus said, to them, It is my food that I should do the will of him that sent me and that I should accomplish his work. 35 Do you not say, There are four more months and the harvest cometh? behold I say unto you, Lift up your eyes and look on the fields that already they are white for reaping them. 36 He that reapeth receiveth a wage and he gathereth a fruit unto life eternal: so that he that soweth and he that reapeth may rejoice together. 37 For the saying is true herein, One soweth, another reapeth. 38 I sent you to reap that whereon ye bestowed not labour: other men laboured and ye entered into their labour. 39 But from that city many Samaritans believed on him because of the saying of the woman who testified, He told me everything that I have done. 40 But when the Samaritans came to him, they besought him that he would tarry with them for two days; 41 and a great multitude believed on him on account of the word. 42 They were saying to the woman, We believe not any more because of the (thy?) saying, for we, [P. 17] we have heard him and we know that this is indeed the Saviour of the world. 43 But after two days he went forth from thence to Galilee. 44 For Jesus himself testified that a prophet is not honoured in his own village. 45 So when he had come to Galilee, the Galilaeans received him, having seen everything that he did in Jerusalem at the feast; for they also went unto the feast. 46 So Jesus came again to Cana of Galilee where he made the water wine. And there was a royal officer whose son was sick at Capharnaum. 47 He, when he heard that Jesus was come out of Judaea to Galilee, went to him and besought him that he would come down and heal his son, for he was about to die. 48 So Jesus said to him, If ye see not signs and wonders, ye will not believe. 49 The royal officer said to

him, Come down ere my son die. 50 Jesus said to him, Go, thy son liveth. The man believed the word that Jesus spake unto him and he went his way. 51 But as he was going down his servants met him and they told him saying, [P. 18] Thy son liveth. 52 But he asked them concerning the hour in which he had relief. They said, At the seventh hour the fever left him. 53 The father knew that that was the hour when Jesus said to him, Thy son liveth. And he believed, himself and his whole house. 54 This again is the second sign that Jesus did when he was come out of Judaea to Galilee.

V. 1 After these things there was the feast of the Jews and Jesus went up to Jerusalem. 2 But there was a pool at Jerusalem by the sheep *gate* which is called in Hebrew Bedsaida, there being five porches beside it. 3 There were lying within these the multitude of the sick the blind and the lame and the withered.[1] 5 But there was a man there, he was 38 years in his sickness. 6 When Jesus saw this one lying, he knew that he had been long *so*, he said to him, Dost thou wish to be whole? 7 The sick man answered him, Lord, I have no man so that when the water is troubled he may put me down into the pool. But while I am coming, another goeth down before me. 8 Jesus said to him Arise [P. 19] and take up thy bed and walk. 9. But straightway the man was whole, he rose, he took up his bed. But it was the sabbath. 10 So the Jews said, It is the sabbath; it is not lawful for thee to take up thy bed. 11 That one answered them, He who healed me is he who said unto me, Take up thy bed and walk. 12 They asked him, Who is the man who said to thee, Take it up and walk? 13 But he that was healed wist not who it was; for Jesus had withdrawn himself, there being a crowd in that place. 14 After these things Jesus found him in the temple, he said to him, Behold thou art whole; turn not to do sin lest a worse thing than this befall thee. 15 The man went, he told the Jews that it was Jesus who had healed him; 16 and on account thereof the Jews were persecuting Jesus because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now and I work. 18 For this therefore the Jews seek him to kill him because not only he is breaking the sabbath, but he saith, God is my Father. 19 Jesus answered, he said to them, Verily verily [P. 20] I say unto you, the Son can do nothing of himself alone, unless he see the Father doing them; for the things that that one doeth, these also in like manner the Son doeth. 20 For the Father loveth the Son and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will. 22 For the Father doth not judge anyone, but all judgement he hath given to the Son, 23 so that every one may honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father who sent him. 24 Verily verily I say unto you, He that heareth my word and believeth him that sent me, hath eternal life, and he cometh not to judgement; but he hath passed out of death into life. 25 Verily verily I say unto you, An hour cometh, which is this hour, when the dead shall hear [P. 21] the voice of the Son of God; and they that hear shall live. 26 As the Father hath life in himself, even so also he gave to the Son to have life in himself; 27 and he gave him authority to execute judgement because he is the son of man. 28 Marvel not that an hour will come when all that are in the tombs shall hear his voice 29 and shall come forth, they that have done good to a resurrection of life, they who have done evil to a resurrection of judgement. 30 It is not possible for me to do anything of myself alone, and my judgement is true, because I seek not mine own will, but the will of him who sent me. 31 If I bear witness of myself my witness is not true; 32 but it is another that beareth witness of me, and I know that his witness is true that he witnesseth of me. 33 Ye sent unto John and he bare witness to the truth. 34 But I do not receive the witness from man: howbeit I say these things that ye may be saved. 35 That one was the lamp that burneth and giveth light; [P. 22] but ye were willing to rejoice for an hour in his light. 36 But I have a greater witness than that of John; for the works that the Father gave me that I might accomplish them, the very works that I do, bear witness of me that the Father is he who sent me. 37 And the Father who sent me hath borne witness of me; neither have ye heard his voice at any time nor have ye seen his form. 38 And ye have not his word existing within you; for whom he sent, him ye believe not. 39 Search the scriptures, because you, ye say that ye have eternal life in them, and these are they which bear witness concerning me; 40 and

[1] V. 4 is omitted.

ye are not willing to come to me that ye may receive the life. 41 I receive not glory from men, 42 but I have known you that ye have not *the* love of God in you. 43 I came in my Father's name, and ye received me not; but if another come in his own name, that one ye will receive. 44 How then you, [P. 23] can ye believe, receiving glory of one another, and the glory *which is* from the one only ye seek not? 45 Think not that I will accuse you before the Father: there is he that will accuse you *even* Moses, he on whom ye set your hope. 46 For if ye had believed Moses ye would believe on me: for he wrote concerning me. 47 But if ye believe not the writings of that one, how shall ye believe my words?

VI. 1 After these things Jesus went to the other side of the sea of Galilee of Tiberias. 2 A great multitude was following him, because they were beholding the signs which he did on them that were sick. 3 So Jesus went up into the mountain, he sat alone with his disciples. 4 But the Passover the feast of the Jews was at hand. 5 Jesus therefore lifted up his eyes, he saw that a great multitude cometh to him. He said to Philip, Where shall we buy bread that these may eat? 6 But he saith this [P. 24] tempting him; for he himself knew what he would do. 7 Philip answered, Two hundred staters of bread are not sufficient for them that everyone may take a little. 8 Said one of his disciples, Andrew, Simon Peter's brother, 9 There is a lad here which hath five barley loaves and two fishes; but what will these do for this multitude? 10 Jesus said to them, Let the men sit down. There was much grass in that place. So the men sat down being about five thousand. 11 Jesus therefore took the loaves and gave thanks; he gave to his disciples; but the disciples gave to them that were set down and likewise what was meet for them of the fishes. 12 But when they were filled he said to his disciples, Gather up the fragments which remain over that nothing be lost. 13 So they gathered them up, they filled twelve baskets with fragments which remained over unto them which had eaten of the five barley loaves. 14 The men therefore, when they saw the sign which he had done, said, [P. 25] This is of a truth the prophet that cometh into the world. 15 Jesus therefore, when he knew that they would come and take him by force that they might make him king, withdrew again to the mountain alone. 16 But when evening was come his disciples went down to the sea, 17 they entered the boat to go across the sea to Capharnaum. But it was now dark, Jesus not having come to them, 18 *and* there being a great wind the sea rose. 19 But when they had rowed about five and twenty or thirty stadia they beheld Jesus walking on the sea, he having drawn nigh unto the boat, and they were afraid, 20 But he said unto them, It is I, be not afraid. 21 They were willing therefore to receive him into the boat, and straightway the boat landed at the shore to which they were going. 22 But on the morrow the multitude which stood on the other side of the sea saw that there was none other boat there save one, and that Jesus entered not into the boat with his disciples, but it was his disciples alone who went, 23 and behold some other boats came from [P. 26] Tiberias nigh unto the place where they ate the bread, the Lord having given thanks over it. 24 When the multitude therefore saw Jesus[1] with them they called to his disciples, themselves and their boats, they came to Capharnaum seeking Jesus. 25 And they found him across the sea, they said to him, Rabbi, how camest thou hither? 26 Jesus answered saying, Verily, verily I say unto you, Ye seek me not because ye saw signs, but because ye ate of the loaves and were filled. 27 Work not for the food that perisheth, but the food that abideth unto eternal life, that which the son of man shall give unto you, for him God the father hath sealed. 28 They said therefore unto him, What are we to do that we may work the works of God? 29 Jesus answered, he said unto them, This is the work of God that ye believe on him whom he sent. 30 They said to him, What then is the sign that thou doest in order that we may see [P. 27] and believe thee? What is the thing that thou doest? 31 Our fathers ate the manna in the wilderness, as it is written, They[2] gave them bread to eat out of heaven. 32 Jesus said unto them, Verily, verily I say unto you, It was not Moses that gave you the bread out of heaven, but my Father giveth you out of heaven the true bread. 33 For the bread of God is that which cometh down out of heaven and giveth life unto the world. 34 They said to him, Lord, give us this bread at all times. 35 Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger and he that believeth on me shall never thirst. 36 But I said unto you, You shall see me

[1] The following words differ from all other texts and are evidently corrupt. [2] An error for: He.

and you shall not believe. 37 All that which the Father giveth to me, will come to me; *and that which cometh to me*[1] I will not cast it out. 38 For I came not from heaven to do my will, but the will of him that sent me. 39 But this is the will of him that sent me, that all those that he hath given [P. 28] to me I should lose none of them, but I should raise them up at the last day. 40 For this is the will of my Father that every one that beholdeth the Son and believeth on him should have eternal life and that I should raise him up at the last day. 41 The Jews therefore were murmuring concerning him because he said, I am the bread which came down from heaven. 42 And they were saying, Is not this Jesus the son of Joseph, whose father and mother we know? How doth he say, I came out of heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No one can come to me unless the Father who sent me, draw him: and I too will raise him up at the last day. 45 For it is written in the prophet, they shall be all taught of God. Everyone that hath heard from the Father and hath learned cometh unto me. 46 Not that the Father hath been seen; no one hath seen the Father [P. 29] save he which is from God, this one hath seen the Father. 47 Verily verily I say unto you, he that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers did eat the manna in the desert and they died. 50 This is the bread that cometh from heaven that one may eat thereof and not die. 51 I am the living bread which came from heaven; if one eat of this bread, he shall live for ever: but the bread which I shall give is my flesh for the life of the world. 52 The Jews therefore strove with one another saying, How can this man give us his flesh for us to eat? 53 Jesus said to them, Verily verily I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in you. 54 He that eateth his[2] flesh and drinketh his[2] blood hath eternal life; and I will [P. 30] raise him up at the last day. 55 For my flesh is true food and my blood is true drink. 56 He that eateth my flesh and drinketh my blood abideth in me and I in him. 57 As my living Father sent me, and I also live because of my Father, and he that eateth me, he also will live because of me. 58 This is the bread which came from heaven, not as your fathers ate and died: he that eateth this bread will live for ever. 59 These things he said in the synagogue while teaching in Capharnaum. 60 Many of his disciples said, This saying is hard; who can hear it? 61 But Jesus knowing in himself that his disciples murmur, said unto them, Doth this give you offence? 62 *What* if ye see the son of man ascending to the place in which he was at first? 63 The spirit it is that quickeneth, the flesh profiteth nothing; the words that I have spoken to you are spirits and are life. 64 But there are some of you [P. 31] that believe not. For Jesus knew from the beginning who he was that believed not and who it was that should betray him. 65 And he said, For this cause have I said unto you that it is not possible for anyone to come unto me except it be given unto him of my Father. 66 On account of this many among his disciples went back, they ceased from walking with him. 67 Jesus said therefore unto the twelve, Ye also do ye wish to go? 68 Simon Peter answered him, Lord, to whom shall we go? Thou hast words of life. 69 And we have believed and we have known that thou art the Christ the Holy One of God. 70 Jesus answered, Was it not I that chose you the twelve, and one of you is a devil? 71 But he spake of Judas the son of Simon the Iscariot, for he it was that should betray him, being one of the twelve.

VII. 1 After these things Jesus was walking from[1] [P. 32] Galilee; for he would not walk in Judaea because the Jews were seeking him to kill him. 2 But the feast of the Jews, the skenopegia, was at hand. 3 His brethren therefore said to him, Depart hence and go up to Judaea that thy disciples may behold thy works which thou doest. 4 For no one worketh in secret and he seeketh rather to be in public. If thou doest these things, manifest thyself to the world. 5 For his brethren did not believe on him. 6 Jesus said therefore unto them, My time is not yet come; but your time, yours is ready at all times. 7 The world cannot hate you, but me it hateth because I testify of it that its works are evil. 8 Go ye up to the feast, but I am not yet about to go to the feast because my time is not yet fulfilled. 9 When he had said these things he remained in Galilee. 10 When his brethren were gone up to the feast, then

[1] The words in italics are omitted by scribal error. Note that Coptic does not distinguish between masc. and neut., and this passage may refer to things or beings.

[2] *Sic.*

[1] Scribal error for "in."

he also went up to the feast, not openly, but in secret. 11 The Jews . . .

(Two pages missing.)

[P. 35] 28 . . . teaching *and* saying, Ye know me and ye know whence I am, and I am not come of myself, but he that sent me is true.[1] 30 They were seeking therefore to seize him, and no one laid his hand upon him, because his hour was not yet come. 31 Many believed on him of the multitude, and they said, If the Christ come, will he do more signs than those which this *man* hath done? 32 The Pharisees heard the multitude murmuring these *things* concerning him, and the chief priests and the Pharisees sent officers to seize him. 33 Jesus therefore said, Yet a little while I am with you, and I shall go to him that sent me. 34 Ye will seek me and ye will not find me, and where I am ye will not be able to come. 35 The Jews said to one another, Whither will this one go, that we shall not find him? Will he go up to the dispersion of the Hellenes and teach the Greeks? 36 What is this word that he said, Ye shall seek me, ye shall not find [P. 36] me? and the place in which I am, ye cannot come to it? 37 But in the last great day of the feast Jesus stood and cried saying, He that thirsteth, let him come unto me and drink. 38 He that believeth on me, as the scripture hath said, Rivers shall flow from his belly of living water. 39 But he spake this concerning the spirit which they should receive who believed on him, for they had not yet received spirit, because Jesus was not yet glorified. 40 Some therefore of the multitude when they heard this word,[2] say, This is of a truth the prophet. 41 But others said, This is the Christ. Some said, Doth the Christ come out of Galilee? 42 The scripture is wont to say that Christ cometh from the seed of David, and from Bethleem the village where David was. 43 So there was a division in the multitude because of him. 44 But some of them were wishing [P. 37] to seize him, but no one laid his hands on him. 45 The officers therefore went to the chief priests and the Pharisees, and they said unto them, Why did ye not bring him? 46 The officers answered, No man spake ever as this man. 47 The Pharisees answered, Are ye also led astray? 48 Hath any believed on him of the rulers or of the Pharisees? 49 But this *multitude*[3] which knoweth not the law is under the curse. 50 Nicodemus said to them, he that came to him before, being one of them, 51 Doth our law judge the man except it hear him and know what he doeth? 52 They answered saying unto him, Art thou also from Galilee? Search the scriptures, and see that a prophet shall *not* arise[1] out of Galilee.

(VII 53—VIII 11 omitted.)

VIII. 12. Again therefore Jesus speaketh[2] unto them saying, I am the light of the world; he that followeth me shall not walk in the darkness; but shall have the light of life. 13 The Pharisees said unto him, Thou [P. 38] bearest witness of thyself, thy witness is not true. 14 Jesus answered, he said, Even if I bear witness of myself, my witness is true, for I know whence I came and whither I go.[3] 15 Ye judge after the flesh; I judge no one. 16 But even if I judge, my judgement is true; because I am not alone, but I and my Father who sent me. 17 But it is written moreover in your law that the witness of two men is true. 18 I bear witness of myself and my Father too beareth witness of me. 19 They said therefore unto him, Where is thy father? Jesus answered, Ye know not me, nor again do ye know my Father; if ye knew me, ye would know my Father also. 20 These words spake he in the treasury as he taught in the temple; and no one took him, because his hour was not yet come. 21 He said therefore again unto them, I shall go and ye will seek me; and [P. 39] ye will die in your sin. Whither I shall go, ye cannot come. 22 The Jews therefore said, Will he kill himself that he saith, Whither I shall go, ye cannot come? 23 And he said to them, Ye, ye are from the earth; I, I am from heaven. Ye, ye are of this world; I, I am not of this world. 24 But I said unto you, Ye shall die in your sins; for except ye believe that I am he, ye shall die in your sins. 25 They said therefore unto him Who art thou? Jesus said unto them, From the beginning I speak to you. 26 I have many things to say concerning you, and to judge; but he that sent me is true, and the things that I heard from him, these I say to the world. 27 They perceived not that he spoke to them of the Father. 28 Jesus therefore said to them When ye lift up the son [P. 40] of man, then will ye know that I am he,

[1] The rest of v. 28 and the whole of v. 29 are omitted.

[2] *Or* these words. [3] om. by error.

[1] Negative omitted by error.

[2] Error for "spoke".

[3] The rest of the verse is omitted.

and I do nothing of myself alone, but according as my Father taught me, I speak these things. 29 And he that sent me is with me; he hath not left me alone, for I do that which pleaseth him at all times. 30 As he spake these *things*, many believed on him. 31 Jesus therefore said to the Jews who believed on him, If ye abide in my word, ye are truly my disciples; 32 and ye shall know the truth and the truth will make you free. 33 They answered unto him, We be Abraham's seed and have never been in bondage to anyone; how sayest thou, Ye shall be made free. 34 Jesus answered them, Verily verily I say unto you, He that committeth sin is the bondservant of sin. 35 But the bondservant abideth not in the house for ever; but the son indeed abideth for ever. 36 If therefore the son make you free, ye will be free indeed. [P. 41] 37 I know that ye are Abraham's seed; but ye seek me to kill me, because my word dwelleth not in you. 38 The things I have seen from my Father, I tell them; ye therefore also the things ye have seen from your father, do them. 39 They answered saying unto him, Our father is Abraham. Jesus said unto them, If ye were the sons of Abraham ye would do the work of Abraham. 40 Now ye seek to kill me, a man that hath told you the truth which I heard from God; this did not Abraham. 41 Ye do the works of your father. They said We were not born of fornication; one father we have, even God. 42 Jesus said unto them, If God were your Father, ye would love me, for I came forth and I come from God; for I came not of myself alone, but he it is that sent me. 43 Why [P. 42] have ye not known my speech? Because ye cannot hear my word. 44 Ye, ye are of your father the devil; and ye wish to do the lusts of that father of yours. He was a murderer from the beginning and stood not in the truth because there is no truth in him. When the liar speaketh, he speaketh from those that are his own, for he is a lie-monger and his father also. 45 But[1] I speak the truth, ye believe me not. 46 Who of you will convict me of sin? If I tell you the truth, why do ye not believe me? 47 He that is of God heareth the words of God; therefore ye, ye hear not because ye are not of God. 48 The Jews answered saying unto him, Well do we say that thou art a Samaritan and hast a demon. 49 Jesus answered, I have not a demon, but I honour my Father; ye, ye [P. 43] scorn me, 50 but I seek not mine own glory: there is *one* who seeketh and judgeth. 51 Verily verily I say unto you, He who will keep my word will never see death. 52 The Jews said unto him, Now we knew that thou hast a demon. Abraham died and the prophets, and thou sayest, He who will keep my word will not taste the *things* of death. 53 Art thou greater than our father Abraham, he who died, and the prophets? Whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me; he of whom ye say that he is God. 55 And ye have not known him; but I know him. If I say that I know him not, I shall be a liar like unto you. But I know him and I keep his word. 56 Abraham your father rejoiced that he might see my day and he saw, he was glad. 57 The Jews said unto him, Thou art not yet fifty years old; and [P. 44] did Abraham see thee? 58 Jesus said unto them, Before Abraham was, I am. 59 They took up stones therefore to cast at him. Jesus hid himself, he went out of the temple.

IX. 1 And as he passed by he saw a man who was born blind. 2 And his disciples asked him saying, Rabbi, who did sin, this *man* or his parents that he should be born blind? 3 Jesus answered, Neither did this *man* sin nor his parents, but in order that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day; before the night cometh when no one can work. 5 While I am in the world, I am the light of the world. 6 When he had said these *things* he spat on the ground, he made clay of the spittle, he smeared the clay on his eyes, 7 and he said unto him, Go and wash thy face in the pool of Silouam, that which is interpreted, [P. 45] That which is sent. He went therefore, he washed his face, he saw. 8 The neighbours therefore and they which saw him aforetime that he was a beggar, said, Is not this he that sat, receiving alms? 9 Some said, It is he: but others, He is like him. But he said, I am he, 10 They said unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made a clay, he smeared it on my eyes and he said to me, Go to the Silouam and wash thy face. So I went, I washed my face, I saw. 12 They said unto him, Where is he? He said, I know not. 13 They brought him that was blind to the Pharisees. 14 It was the sabbath when Jesus made the clay and opened his eyes. 15 Again

[1] Probably "because" has dropped out here.

therefore the Pharisees asked him, How didst thou see? But he said unto them, He smeared a clay on my eyes and I washed my face, I saw. 16 But some of the Pharisees said This man [P. 46] is not from God because he keepeth not the sabbath. But others say, How can a man that is a sinner do such signs? And there was a division among them. 17 They said to the blind *man*, What sayest thou concerning him, because he opened thine eyes? But he said He is a prophet. 18 The Jews were not believing concerning him that he was blind and saw, until they called the parents of him that saw. 19 They asked them, Was this one your son of whom ye say, We bore him blind? How doth he now see? 20 His parents answered, they said, This is our son and we bore him blind. 21 How now he seeth we know not, or who opened his eyes we know not. He also is of an age to speak for himself. 22 These things therefore said his parents because they feared the Jews. [P. 47] For the Jews had already agreed that if anyone should confess him to be the Christ, he should be put out of the synagogue. 23 Therefore his parents said, He is of age, ask him. 24 So they called a second time the man that was blind, they said to him, Give glory to God, we know this man that he is a sinner. 25 That one answered, I know not, I, whether he is a sinner. What I know is that I was blind and now I see. 26 They said unto him, What did he unto thee? how opened he thine eyes? 27 He answered saying, Already I told you and ye did not hear. What again do ye wish to hear? Do ye also wish to be disciples unto him? 28 They reviled him saying, Thou art the disciple of that one; but we, we are the disciples of Moses. 29 We know that God spake unto Moses, but *as for* this man [P. 48] we know not whence he is. 30 The man answered saying unto them, This therefore is the wonder that ye know not whence he is, and he opened my eyes. 31 But we know that God is not wont to listen to sinners; but if one is a man of God and doeth his will, he heareth him. 32 Never did anyone hear that anyone opened the eyes of a blind *man* who had been born blind. 33 If this one were not from God, he could not do anything. 34 They answered saying unto him, Thou wast altogether born in sin and is it thou that wilt teach us? And they cast him out. 35 Jesus heard that they had cast him out and when he had found him, he said unto him, Believe[1] on the Son of Man. 36 He said Lord, who is he that I should believe on him? 37 Jesus said unto him, Thou hast seen him and he that speaketh with thee is he.[1] 39 I came into this world unto judgement in order that they that see not [P. 49] should see, and that they which see should become blind. 40 Some of those who were with him of the Pharisees heard and said unto him, Are we also blind? 41 Jesus said unto them, If ye were blind, ye would have no sin; but now ye say, We see. Your sin stands firm.

X. 1 Verily verily I say unto you, He that entereth not by the door in to the sheep and passeth over on another side that one is a thief and a robber. 2 That he that cometh through the door is the shepherd of the sheep. 3 To him the porter openeth, and the sheep hear his voice and he calleth the sheep by their name and he leadeth them out. 4 When he hath brought forth all his own, he goeth before them and the sheep follow him, for they know his voice. 5 They follow not a stranger, but will flee from him, for they know not the strange voice. 6 This parable spake Jesus unto them; but those understood not what *things* he was saying unto them [P. 50] 7 Jesus therefore said unto them again, Verily verily I say unto you, I am the door of the sheep. 8 All that came are thieves and robbers; but the sheep did not hear them. 9 I am the door; if one enter by me he shall be saved and he shall go in and come out and find a place of pasture. 10 The thief cometh not for anything but that he may steal, and kill and destroy. I came that they may have life and have abundance. 11 I am the good shepherd; the good shepherd layeth down his life for his sheep. 12 But the hireling, who is not a shepherd, he whose own the sheep are not, beholdeth the wolf coming, and he leaveth the sheep and fleeth, and the wolf snatcheth them and scattereth them, 13 because he is a hireling and his care is not for the sheep. 14 I am the good shepherd and I know mine own and mine own know me, 15 even as my Father knoweth [P. 51] me and I know my Father, and I shall lay down my life for my sheep. 16 But I have some other sheep, which are not of this sheepfold; and these also I shall gather them and they will hear my voice, and become one sheepfold, one shepherd. 17 Therefore doth my Father love me because I shall lay down my life in order that I may take it again. 18 No one taketh it from

[1] *Sic.*

[1] The whole of v. 38 and part of 39 are omitted.

me, but I lay it down of myself alone. I have authority to lay it down and I have authority to take it. This commandment I received from my Father. 19 And a division arose among the Jews because of these words. 20 But many of them said, He hath a demon and he is mad; why hear ye him? 21 Others say, These are not the sayings of one who hath a demon. Can a demon open the eyes of a blind *man*? 22 But it was at that time the dedication at Jerusalem: it was the winter. 23 And Jesus was walking [P. 52] in the Temple under Solomon's porch. 24 The Jews therefore came round him, they said unto him, How long dost thou hold in suspense[1] our heart? If thou art the Christ, tell us plainly. 25 Jesus answered them, I told, you and ye believe me not; the works that I do in my Father's name, these bear witness of me. 26 But ye believe not because ye are not of my sheep. 27 My sheep hear my voice, and I know them, but they follow me. 28 And I give unto them eternal life, and they perish never, and no one shall snatch them out of my hands. 29 My Father who hath given them unto me is above all, and no one is able to snatch them out of my Father's hands. 30 I and my Father, we are one. 31 The Jews took up stones again to cast them at him. 32 Jesus answered them, I have shown you many good works from my Father; [P. 53] for which of these works do you cast stones at me? 33 The Jews answered him, We will not cast stones at thee for a good work, but for blasphemy because thou a man makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, those to whom the word of God came, and the scripture cannot be dissolved, 36 then whom the Father sanctified *and* sent into the world, of him ye say, Thou blasphemest, because I said, I am the Son of God. 37 If I do not the works of my Father, believe me not. 38 But if I do them, even if ye believe me not, believe my works, that ye may know and understand that my Father is in me and I in him. 39 But they were seeking to take him, and he went forth out of their hand. 40 He went again across the Jordan to the place where John was at first baptizing and he abode there. 41 A multitude went unto him and they were saying, John indeed did no sign: every word that [P. 54] John spoke concerning this *man* was true. 42 And many believed on him.

[1] Lit. lift up.

XI. 1 But a certain one was sick, Lazarus of Bethania, the village of Mary and Martha her sister. 2 But it was this Mary which anointed the Lord with ointment and wiped his feet with her hair, she whose brother Lazarus was sick. 3 His sisters therefore sent unto him saying, Behold he is sick whom thou lovest. 4 But when Jesus heard *it*, he said, This sickness is not unto death, but for the glory of God that his Son may be glorified thereby. 5 Jesus loved Mary and Martha her sister and Lazarus. 6 But when he heard that he was sick, at that time indeed he abode two days in the place where he was. 7 But after this he said to his disciples, Let us go to Judaea. 8 The disciples said to him, Rabbi, now were the Jews seeking to stone thee, and again wilt thou go thither? 9 Jesus answered, Are there not twelve hours in the day? If one walk in the day, he stumbleth not because he was seeing the light [P. 55] of this world. 10 But if one walk in the night, he stumbleth because there is no light in him. 11 These *things* spake he; and after this he said, Lazarus our friend is fallen asleep, but I will go that I may raise him up. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will arise. 13 But Jesus speaks it of his death, but they think that he referred to this taking rest in sleep. 14 Then Jesus said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes, to the intent that ye may believe, that I was not there; nevertheless let us go unto him. 16 Thomas, who is called Didymus, said to his fellow-disciples, Let us go also that we may die with him. 17 So when Jesus came, he found him four days in the tomb. 18 But Bethania was nigh unto Jerusalem about fifteen stadia. 19 But many of the Jews had come to Martha and Mary to console them concerning their brother. 20 But Martha, when she heard that Jesus was coming, went out to meet him, but Mary was seated in the house. [P. 56] 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But even now I know that whatsoever thou shalt ask of God, he will give it thee. 23 Jesus said unto her, Thy brother shall arise. 24 Martha said unto him, I know that he will rise in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he die, he shall live; 26 and whosoever liveth *and* who believeth on me, he shall never die; believest thou me? 27 She said unto him, Yea, Lord; I believe that thou art the

Christ the Son of God, he that cometh into the world. 28 And when she had said these *things* she went, she called Mary her sister saying unto her secretly, The Master has come and he calleth thee. 29 But she when she heard, she arose quickly, she went out to him. 30 But Jesus was not yet come into the village, but was still in the place where Martha met him. 31 The Jews therefore that were in the house with her [P. 57] and were comforting her, when they saw Mary that she rose up quickly *and* went out, followed her, saying, She will go out to the tomb to weep. 32 Mary therefore when she had gone out to the place where Jesus was and she saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping and the Jews who came with her weeping, and[1] he was troubled in the spirit as those who grieve. 34 And he said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 But the Jews were saying, See how he loved him. 37 But some of them said, This *one* who opened the eyes of the blind, could not he cause this *man* not to die? 38 Jesus therefore again was grieved in heart within himself, he went to the tomb. It was a sepulchre, a stone being at its mouth. 39 Jesus said. Take away the stone there. Martha said unto him, Already he stinketh, for it is his fourth day. 40 Jesus said unto her, Said I not that, if thou believest, thou shalt see the glory of God? 41 They took away the stone. So Jesus lifted up his eyes, saying, My Father, I, [P. 58] I thank thee that thou heardest me. 42 But I know that thou hearest me always; but I said it because of the multitude which standeth round that they may believe that it is thou that didst send me. 43 And when he had said these *words*, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound in his feet and his hands in grave-bands, and his face was bound with a napkin. Jesus said unto them, Loose him and let him go. 45 But many of the Jews which came to Mary and saw that which he did, believed on him; 46 but some of them went to the Pharisees, they told them of the *things* which Jesus did. 47 But the chief priests and the Pharisees gathered the council, they said, What shall we do? This man doeth many signs. 48 If we leave him thus, all will believe on him and the Romans will come and take from us this place and our nation. 49 But one of them, Kaiphas, being [P. 59] the chief priest of that year, said unto them, Ye know nothing, 50 nor do ye take account that it is expedient for us that one man should die for the people, and that the nation should not perish. 51 But he said this not of himself alone, but he was the chief priest of that year prophesying that Jesus should die for the nation; 52 and not for the nation only, but also that he might gather together in one place the children of God that are scattered abroad. 53 So from[1] that day they took counsel that they might put him to death. 54 Jesus therefore walked no more openly among the Jews, but he went to a country near to the desert to a city called Ephraim, he was there with his disciples. 55 But the passover of the Jews was at hand, and many went up to Jerusalem from the country before the passover to purify themselves. 56 They sought therefore for Jesus and they spake one with another standing in the temple, What think ye? That he cometh not up to the feast? 57 For the chief priests [P. 60] and the Pharisees had given commandment that if anyone knew where he was, he should tell them in order that they might seize him.

XII. 1 Jesus therefore six days before the passover came to Bethania the place in which was Lazarus, he who had died and whom Jesus raised up from the dead. 2 So they made him a supper there and Martha was serving, but Lazarus was one of them that reclined with him. 3 But Mary took a pound of ointment of spikenard genuine[2] *and* very precious: she anointed the feet of Jesus and she wiped them with the hair of her head; but the house was filled with the odour of the ointment. 4 Judas the Iscariot one of his disciples, he that should betray him, said, 5 Why was not this ointment sold for three hundred staters and given to the poor? 6 He said this not because his care was for the poor, but he was a thief and he had the bag *and* he [P. 61] stole what was put therein. 7 Jesus therefore said, Leave her alone that she may keep it for the day of my burying. 8 The poor are with you always, but I am not with you always. 9 But a great multitude of the Jews heard that he was there and they came, not for Jesus' sake alone, but also that they might see Lazarus whom he raised from the dead. 10 But

[1] *Sic.*

[1] The scribe has written "in" for "from" by mistake.

[2] Lit. faithful.

the chief priests took counsel that they might put Lazarus also to death, 11 because many Jews were going by reason of him and believing on Jesus. 12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches from some palm trees, they went forth to him and they cried out, Blessed is he that cometh in the name of the Lord, the King of Israel. 14 But Jesus having found an ass sat thereon, as it is written, 15 Fear not, daughter of Sion: behold thy king cometh sitting on an ass's colt. 16 His disciples understood not these *things* at first, but when Jesus was glorified, then they remembered that these *things* were written [P. 62] of him and these *things* were done unto him. 17 The multitude therefore that was with him bore witness that he called Lazarus out of the tomb and raised him from the dead. 18 For this cause also the multitude went before him because they heard that he had done this sign. 19 But the Pharisees said to each other, Ye see that ye profit nothing: lo, the world is gone after him. 20 There were some Greeks out of those who went up to the feast to worship at the feast. 21 These therefore approached (?) Philip *who was* out of Bethsaida of Galilee, and they asked him saying, Lord, we wish to see Jesus. 22 Philip came, he told Andrew; but Andrew and Philip told it to Jesus. 23 But he answered saying unto them, The hour is come that the Son of man should be glorified. 24 Verily verily I say unto you, Except a grain of wheat fall on the earth and die, it abideth by itself; but if it die, it giveth much fruit. 25 He that loveth his life loseth it, and he that hateth [P. 63] his life in this world shall keep it unto life eternal. 26 If any one serve me, let him follow me; and where I am, my servant also shall be there: if anyone serve me, my Father will honour him. 27 Now my soul has been troubled; and what shall I say? My Father, save me from this hour, but for this cause I came unto this hour. 28 My Father, glorify thy name. A voice therefore came out of heaven, I glorify and further I will glorify. 29 The multitude that stood by *and* heard said, It is thunder: but others said, It is an angel that hath spoken to him. 30 Jesus answered saying, This voice hath not come for my sake but for yours. 31 Now is the judgement of this world; now shall the ruler of this world be cast out. 32 I also, if I be lifted up from the earth, shall draw every one unto me. 33 But he said this signifying in what manner he should die. 34 The multitude answered him, We have heard out of the law that the Christ shall abide for ever [P. 64] and how sayest thou, The Son of man must be lifted up? 35 Jesus therefore said unto them, Yet a little while is the light with you. Walk while ye have the light that the darkness may not overtake you, and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light that ye may become the sons of the light. These *things* spake Jesus, and he departed, he hid himself from them. 37 But all the signs he did before them, they did not believe on him, 38 that the word of Esaias might be fulfilled which he spake, Lord, who hath believed our voice, and the arm of the Lord to whom hath it been revealed? 39 For this cause they could not believe for that Esaias had said again, 40 He closed up their eyes and he closed up their heart that they should not see with their eyes nor understand with their heart and they should turn and I should make them to live. 41 These *things* said Esaias because he saw the glory of God and he spake of him. 42 Of the rulers [P. 65] many believed on him, but because of the Pharisees they did not confess it, that they might not be put out of the synagogue. 43 For they loved the glory of men more than the glory of God. 44 But Jesus cried saying, He that believeth on me believeth not on me, but on him that sent me.[1] 46 I am the light that came into the world that all who believe on me should not abide in the darkness. 47 And if anyone hear my sayings and keep them, I shall not judge him; for I came not to judge the world but to save it. 48 He that rejecteth me, receiving not my sayings, hath him that will judge him: the word that I spake, that it is which will judge him in the last day. 49 I spake not from myself alone; but my Father who sent me hath given me a commandment what I shall say and what I shall utter. 50 And I know that his commandment is life eternal: the *things* that I speak, even as my Father hath said unto me, so I speak.

XIII. 1 But before the feast of the passover Jesus knowing that his hour was come that he should depart out of this world [P. 66] and go to the Father, he loved his own which were in the world, he loved them unto the end. 2 And when it was supper, the devil having already put it into the heart of Judas the son of Simon the

[1] V. 45 is omitted probably by scribal error.

Iscariot to betray him, 3 as Jesus knew that the Father had given all things into his hands and that he came forth from God and goeth unto God, 4 he arose from the supper, he laid down his garments, he took a towel, he girded himself with it; 5 and he poured water into the basin, he began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded. 6 So he came to Simon Peter. Said that one to him, Lord, is it thou who washest my feet? 7 Jesus answered, he said unto him, What I do, thou knowest not now, but hereafter thou wilt understand it. 8 Peter said unto him, I will never suffer thee to wash my feet. Jesus answered, he said unto him, If I wash not thy feet, [P. 67] thou hast no part with me. 9 Simon Peter said unto him, Lord, not only my feet but my hands also and my head. 10 Jesus said unto him, He that hath washed needeth not save to wash his feet but he is clean every whit; ye also are clean but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean. 12 But when he had ceased washing their feet, he took his garments, he reclined again and said unto them, Know ye what I have done to you? 13 Ye call me Teacher and Lord, and ye say well; for so I am. 14 If I have washed your feet, the Lord and the Teacher, you also it is meet for you to wash one another's feet.[1] 16 Verily verily I say unto you, A servant is not greater than his lord, nor an apostle greater than he that sent him. 17 If ye know these *things*, blessed are ye if ye do them. 18 I refer not to you all; I know those whom I have chosen [P. 68], but that the scripture may be fulfilled, He that eateth my bread with me hath lifted his heel against me. 19 From henceforth I speak it unto you before it come to pass that, whenever it come to pass, ye may believe that I am he. 20 Verily verily I say unto you[2] that one of you shall betray me. 22 The disciples therefore were looking on one another wondering of whom he spake. 23 There was one of his disciples reclining in the bosom of Jesus whom (?) Jesus loved. 24 Simon Peter therefore beckoneth to him to ask him of whom he spake. 25 He therefore reclined on Jesus' breast, he said unto him, Lord, who is it? 26 Jesus answered, He for whom I shall dip the bread and give it him, he it is. And he dipped the bread, he gave it to Judas the son of Simon the Iscariot. 27 When he had received the bread, Satan entered into him. Jesus therefore said unto him, That thou wilt do, do quickly. 28 But no one of those who were reclining with him knew wherefore he said this to him; 29 but some thought that since [P. 69] the bag was in the hand of Judas, Jesus said to him, Buy what we have need of for the feast, *or* that he might give to the poor. 30 When therefore that one had received the bread, straightway he went out. It was night. 31 When he had gone out Jesus said, Now the Son of man was glorified and God was glorified in him; 32 and God shall glorify him in himself and straightway shall he glorify him. 33 My children, yet a little while I am with you. Ye shall seek me; and as I said to the Jews, where I am, ye will not be able to come, I say it to you also. 34 But I give a new commandment unto you that ye should love one another, even as I loved you that ye also may love one another. 35 By this shall all men know that ye are my disciples, if ye love one another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, The place that I go unto, thou canst not follow me. 37 Peter said unto him, Lord, why shall I be unable to follow thee? I will lay down even now my life for thee. 38 Jesus answered [P. 70] Wilt thou lay down thy life for me? Verily verily I say unto thee, the cock shall not crow before thou hast denied me thrice.

XIV. 1 Let not your heart be troubled: believe in God and believe ye in me. 2 There are many dwelling-places in my Father's house; if not, I would have told you, because I go to prepare a place for you. 3 And again if I go to prepare a place for you, I will come again and take you unto myself: that where I am ye may be there. 4 And whither I go ye know the way. 5 Thomas said unto him, Lord, we know not whither thou goest; how can we know the way? 6 Jesus said unto him, I am the way and the truth and the life; no one cometh to the Father but by me. 7 If ye knew me, ye will know my Father also and from henceforth ye know him and ye see him. 8 Said [P. 71] Philip unto him, Lord, shew us thy Father and satisfy us. 9 Jesus said unto him, All this time am I with you, and hast thou not known me, Philip? He that hath seen me, hath seen my Father also, and how didst thou say, Shew us thy Father? 10 Dost thou not believe me that I am in my Father and my Father in me? The words that I say unto you, I say them not alone; but my Father who is in me

[1] V. 15 is omitted.

[2] The rest of v. 20 and part of v. 21 are om. by error.

doeth his works. 11 Believe me that I am in my Father and my Father in me; if, not, believe for his works' sake. 12 Verily verily I say unto you, He that believeth on me, the works that I do he also again shall do, and he shall do greater than they, because I shall go to my Father. 13 And what ye shall ask in my name, that I will give, in order that the Father may be glorified in the Son. 14 If ye ask anything in my name, that will I give. 15 If ye love me ye will keep my commandments; 16 and I also will pray my Father and he shall give you another Paraclete, [P. 72] that he may be with you for ever, 17 the spirit of truth, whom the world cannot receive, for it beholdeth him not neither knoweth him: ye know him, for he will abide with you and will be in you. 18 I will not leave you orphans; I come unto you. 19 Yet a little while and the world will see me not, because I live and ye also shall live in that day.[1] 20 Ye will know that I am in my Father and ye in me[2] and I in you. 21 He that hath my commandment and keepeth it, he it is that loveth me: but he that loveth me, my Father will love him and I also I shall love him and I shall manifest myself unto him. 22 Judas the Kananitēs said, Lord, why wilt thou manifest thyself unto us and yet thou wilt not manifest thyself unto the world? 23 Jesus answered, he said unto him, If one love me he will keep my word and my Father will love him and I will come unto him and [P. 73] I will make us an abode with him. 24 He that loveth me not will not keep my word: and the word which ye hear is not mine but my Father's who sent me. 25 If I say unto you these *things*, I am with you.[3] 26 But the Paraclete, the holy spirit whom the Father will send in my name, he shall teach you all things and cause you to remember all the words that I shall tell you.[4] 27 I leave unto you peace; my peace I give unto you. Let not your heart be troubled, neither let it be faint. 28 Ye heard that I said unto you, I shall go away and I shall come again unto you. If ye loved me ye would rejoice that I shall go to my Father, for my Father is greater than I. 29 And now I have told you before it came to pass, so that if it come to pass ye may believe. 30 I shall not say many more words unto you; for the ruler of this world cometh and he findeth nothing in me; 31 but that the world may know that I love my Father, and as he gave me commandment, even so I do. Arise, let us go hence.

XV. 1 I am the true vine and my Father is the husbandman. 2 Every branch [P. 74] in me that beareth not fruit, he will cut off and every branch that beareth fruit he cleanseth it that it may yield more fruit. 3 Ye also were cleansed because of the word which I spake unto you. 4 Abide in me and I in you. As the branch cannot yield fruit of itself alone except it abide in the vine, so also ye,[1] unless ye abide in me. 5 I am the vine, ye are the branches. He that abideth in me and I in him, he will yield much fruit, for apart from me ye will be able to do nothing. 6 If one abide not in me he is cast forth as the branch and is withered; and they gather them and cast them into the fire and they are burned. 7 If ye abide in me and my words abide in you, what ye will, ask for it and it shall be done unto you. 8 Herein hath my Father been glorified that ye may yield much fruit and ye become unto me disciples. 9 As my Father loved me, I also have loved you; abide in my love. [P. 75] 10 If ye keep my commandments ye shall abide in my love, even as I also have kept the commandments of my Father and I dwell in *his* love.[2] 11 These things have I spoken unto you[3] that ye should love one another even as I have loved you. 13 No one hath greater love than this, that he lay down his life for his friends. 14 *Ye are my friends*[4] if ye do the *things* which I command you. 15 No more will I call you servants, for the servant knoweth not what his lord doeth; but you have I called my friends, for all those *things* which I heard from my Father I have made known unto you. 16 It was not you who chose me, but I who chose you, that ye might go and yield fruit and that your fruit should abide for ever; that whatsoever ye shall ask of my Father in my name, he may give it you. 17 But these *things* I command you, to love one another. 18 If the world hateth you, know that it hated me before you. 19 If ye were of the world, the world would

[1] The punctuation of the MS seems to show that these words were to be taken as part of the preceding phrase and not as the opening words of v. 20.

[2] *and ye in me* is repeated by error.

[3] There is some corruption in this verse.

[4] *Or* whatsoever I tell you.

[1] Probably three or four words have dropped out here.

[2] *His* om. in error.

[3] The remainder of v. 11 and first words of v. 12 are omitted in error.

[4] Omitted in error.

love its own; but because ye are not of the world, [P. 76] but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me they will persecute you. If they kept my word, they will keep yours also. 21 But all these *things* will they do unto you for my name's sake because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; now therefore they have no excuse for their sin. 23 He that hateth me, hateth also my Father. 24 If I had not done among them the works which none other did, they had not had sin: but now, they have seen me and hated me and my Father also, 25 but in order that the word may be fulfilled that is written in their law, They hated me without a cause. 26. When the Paraclete cometh whom I will send unto you from my Father, the spirit of truth which cometh from my Father, he will bear witness of me, and ye also bear witness because from the first ye are with me.

XVI. 1 [P. 77] These *things* have I said unto you that ye be not offended, 2 that they should put you out of the synagogue.[1] But an hour cometh that everyone who killeth you thinketh that he doth a service to God. 3 And these things will they do unto you because they have not known my Father nor have they known me. 4 These *things* have I spoken unto you, so that if the hour cometh ye may remember that I told them to you. But these *things* I said not unto you from the beginning because I was with you. 5 But now I shall go unto him that sent me, and none of you asketh me, Whither goest thou? 6 But because I have spoken these *things* unto you, sorrow hath filled your heart. 7 I have told you the truth; it is expedient for you that I go away; for, if I go not, the Paraclete will not come unto you. 8 And he when he cometh, he will convict the world in respect of sin, in respect of righteousness, in respect of judgement; 9 in respect of sin indeed because they believe not on me; 10 in respect of righteousness because I shall go to my Father and ye will not see me; 11 but in respect of judgement because the ruler of this world hath been condemned. 12 I have yet many words [P. 78] to say unto you, but ye cannot bear *them*. 13 When he cometh, the spirit shall guide you in all truth, for he will not speak of himself alone, but he will say that which he hath heard and he will declare unto you the *things* which are to come. 14 He will glorify me for he will take of that which is mine and will declare it unto you. 15 All things that my Father hath are mine; therefore I said unto you that he will take of that which is mine and declare it unto you. 16 Yet a little it is and ye see me no more, and again a little it is and ye see me. 17 Some of his disciples said one to another, What is this that he saith unto us, Yet a little it is and ye see me not, and yet a little it is and ye see me, and I shall go to my Father? 18 And they said, What is this little, that he speaketh of? We know not what he saith. 19 Jesus perceived that they were about to question him; he said unto them, Concerning what do ye take counsel with one another, that I said, A little it is and ye shall see me no more, and a [P. 79] little it is and ye shall see me? 20 Verily verily I say unto you, Ye shall weep and lament and sigh, but the world will rejoice; ye shall be sorrowful, but your sorrow shall become unto you a joy. 21 The woman who comes unto childbirth has sorrow that her day has come, but when she has borne the child she remembereth no more the anguish for the joy that a man is born into the world. 22 Ye indeed also now have sorrow: but hereafter again I shall see you and your heart shall rejoice and no one will take your joy from you. 23 In that day ye will not question me. Verily verily I say unto you, That which ye shall ask of my Father he will give unto you in my name. 24 Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be fulfilled. 25 These *things* have I spoken to you in parables; but an hour cometh when I shall no more speak to you in parables; but I shall speak to you plainly concerning [P. 80] my Father. 26 In that day ye shall ask in my name, and I shall say not unto you that I will pray my Father for you; 27 for the Father himself loveth you because ye have loved him,[1] and ye believed that I come from my Father. 28. *I came forth from my Father*[2] and I came into the world: again I shall leave the world and go to my Father. 29 His disciples said unto him. Lo, now speakest thou plainly, and speakest no parable. 30 Now we have perceived that thou knowest all

[1] Translation uncertain. This is rather a Boh. than a Sah. idiom. The wording is peculiar to this text.

[1] *Sic.* error for "me."

[2] These words om. in error.

things and thou needest not that any one should question thee; by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold an hour cometh and is come, that ye shall be scattered each one to his place and ye shall leave me alone, but I am not alone, because my Father is with me. 33 These *things* have I spoken unto you that ye may have peace in me. Ye have [P. 81] tribulation in the world, but be of good cheer, I have overcome the world.

XVII. 1 These things spake Jesus and he lifted up his eyes to heaven saying, My Father, the hour is come: glorify thy Son that thy Son may glorify thee: 2 even as thou gavest him the authority over all flesh, that whatsoever thou hast given to me, I may give unto them eternal life. 3 But this is the life eternal, that they should know thee the only true God and him whom thou didst send Jesus the Christ. 4 I have glorified thee on earth; I have accomplished the work which thou gavest me to do. 5 Now therefore, my Father, glorify me with thyself with the glory which I had with thee before the world was. 6 I manifested thy name to the men whom thou gavest me out of the world: thine *were* they and thou gavest them to me and I have kept thy word. 7 Now I have known that all things whatsoever thou hast given me are from thee. 8 For the words which thou gavest me, I have given unto them and they received them of a truth that I came forth from thee, and they believed that it was thou that didst send me. 9 I pray for them; I pray not for the world, but for those whom thou hast given me, for they are thine, [P. 82] 10 and all mine are thine, and thine are mine, and I am glorified in them. 11 And I am no more in the world; but these are in the world, but I come to thee. My holy Father, keep them in thy name.[1] 12 The time of my being with them, I was keeping them in thy name which thou gavest me and I kept them without one of them perishing save the son of perdition, that the scripture might be fulfilled. 13 Now I am coming to thee, and these things I speak in the world that they may have my joy fulfilled in them. 14 I have given them thy word, and the world hated them because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one.[1] 16 They are not of the world as I also am not of the world. 17 Sanctify them in the truth; thy word is truth. 18 As thou didst send me into the world, I also send them into the world. 19 And I sanctify [P. 83] myself that they also may be sanctified in the truth. 20 But I pray not for these only, but for the others also who will believe on me through their word, 21 that they may all be one; even as thou my Father art in me and I in thee, that they also may be in us, in order that the world may believe that it was thou who didst send me. 22 And I gave them my glory which thou gavest unto me;[2] 24 for thou lovedst me before the foundation of the world, 25 my Father the righteous. And the world knew thee not, but I knew thee and these knew that it was thou who sentest me. 26 And I made manifest to them thy name and moreover will make it manifest; that the love wherewith thou lovedst me may be in them.[3]

XVIII. 1 When Jesus had spoken these words, he went forth with his disciples over the ravine of the Cedar in which is a garden to the place which he entered therein with his disciples. 2 Judas that should betray him also knew that place: for often Jesus forgathered there with his disciples. 3 Judas therefore took the cohort and officers from the chief priests [P. 84] and the Pharisees, he went to that place with lanterns and torches and weapons. 4 But Jesus knowing everything that *was* coming upon him went forth, he said unto them, Whom seek ye? 5 They answered him, We seek Jesus the Nazoraean. Jesus said unto them, I am he. But Judas who should betray him was standing *there*. 6 When therefore he said unto them, I am he, they fell backward on to the ground. 7 Again he asked them saying, Whom seek ye? But they said Jesus the Nazoraean. 8 Jesus answered. I told you that I am he. If therefore it is I whom ye seek, let these go; 9 that the word might be fulfilled which he spake, Those whom thou gavest me, I have not lost any of them. 10 Simon Peter therefore having a sword in his hand drew it, he smote the chief priest's servant, he removed his right ear; but the name of the servant was Malchus. 11 Jesus said unto Peter, Put up [P. 85] thy

[1] The rest of v. 11 is omitted.

[1] The masc. form of the Gk. word πονηρος is used.

[2] The rest of v. 22, all v. 23 and first part of v. 24 are omitted by scribal error.

[3] *Sic.* no more.

sword into its sheath. The cup which my Father hath given me, shall I not drink it? 12 So the cohort and the chiliarch and the officers of the Jews seized Jesus, they bound him, 13 and they led him to Anna first: but he was father in law of Kaiphas the chief priest of that year. 14 But Kaiphas was he who gave counsel to the Jews that it was expedient that one man should die for the people. 15 But Simon Peter followed Jesus with the other disciple; but that disciple the chief priest knew and he entered with Jesus into the court of the chief priest. 16 But Peter was standing without at the door. So the disciple whom the chief priest knew went out and he spake to her that kept the door,[1] he brought Peter in. 17 But the maid that kept the door[1] said unto Peter, Art not also thou one of the disciples of this man? He said, Nay. 18 The servants and officers were standing, having kindled a fire, warming themselves, because there was a frost. Peter also was standing warming himself. 19 The chief priest therefore asked Jesus concerning his disciples and concerning the teaching. 20 Jesus answered him, I have spoken to the world openly, I, at all times teaching in a synagogue and [P. 86] in the temple the place where all the Jews forgather: and I spake nothing in secret. 21 Why askest thou me? Ask them which heard what things I spake unto them. Those know what I said. 22 But when he had said these *words,* one of the officers smote Jesus a blow saying, Is this the way of answering the chief priest? 23 Jesus said, If I have spoken wrongly, bear witness of the evil; if well, why smitest thou me? 24 Annas sent him bound to Kaiphas the chief priest. 25 But Simon Peter was standing warming himself. They said therefore unto him, Art not thou also one of his disciples? He denied saying, Nay. 26 One of the servants of the chief priest, being a kinsman of him whose ear Peter cut off said, Did I not[2] see thee in the garden with him? 27 Again he denied; straightway the cock crew. 28 After these *things* they brought Jesus from Kaiphas into the praetorium; but it was dawn, [P. 87] and they did not go into the praetorium that they might not be defiled, but might eat the passover. 29 Pilate therefore went out to them and said, What accusation bring ye into this place?[2] 30 They answered saying unto him, If this man had not done wrong, we should not have delivered him to thee. 31 Pilate therefore said unto them, Take him yourselves and judge him according to your law. The Jews said therefore unto him, It is not lawful for us to put anyone to death: 32 that the word of Jesus might be fulfilled which he spake signifying by what manner of death he should die. 33 Pilate therefore went into the praetorium and he called Jesus, he said unto him, Art thou the king of the Jews? 34 Jesus answered, Sayest thou this of thyself, or is it others who said it to thee concerning me? 35 Pilate answered, Am I a Jew? Thy nation and thy chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my officers would fight that I should not be delivered to the Jews. But now is my kingdom not from hence. 37 Pilate said [P. 88] unto him, Art thou therefore a king? Jesus answered, It is thou who sayest, Thou art a king. I was born for this purpose and I came into the world for this, that I should bear witness of the truth. Everyone that is of the truth heareth my voice. 38 Pilate said unto him, What is the truth? And when he had said this, he went out again to the Jews, he said unto them, I, I find no guilt in him. 39 Ye have a custom that I should release one unto you at the passover: will you therefore that I release unto you the king of the Jews? 40 They cried out, Release not this *man,* but Barabbas. But Barabbas was a robber.

XIX. 1 Then Pilate took Jesus, he scourged him. 2 And the soldiers plaited a crown out of thorns, they put it on his head and they arrayed him in a purple garment. 3 And they came unto him saying, Hail, King of the Jews, buffeting him on his face. 4 Pilate again went out unto them saying unto them, Behold I have brought him out to you that [P. 89] ye may know that I find no guilt in him. 5 Jesus therefore came out again, the crown of thorns being on his head and the purple garment on him.[2] 6 When therefore the officers and the chief priests saw him, they cried out saying, Crucify him, crucify him. Pilate said unto them, Take him yourselves and crucify him; for I, I find no ground-of-complaint against him. 7 The Jews ans-

[1] Lit the door-keeper (feminine).

[2] The original reads "We who saw thee . . ." The insertion of two letters only, probably omitted in error, gives the above rendering in accordance with the Greek.

[1] Error for "against this man."

[2] The words of the *Ecce homo* are omitted.

wered, We have a law and according to our law it is right that he should die, because he made himself the son of God. 8 Pilate when he had heard this saying was the more afraid, 9 and he went into the praetorium, he said unto Jesus, Whence art thou? But Jesus answered not unto him. 10 Pilate said unto him, Wilt thou not speak to me? Knowest thou not that I have authority to crucify thee, and I have authority to release thee? 11 Jesus answered, Thou wouldest have no authority over me except it were given thee from above; therefore he that delivered me to thee hath a great sin. 12 On this account Pilate sought to release him, but the Jews cried out saying, If thou release this *man*, [P. 90] thou art not the King's friend.[1] 13 When Pilate therefore heard these words, he brought Jesus out, he ....[2] to the judgement seat, a place called the Lithostroton, but in Hebrew . . . 14 But it was the time of the sixth hour of the Paraskeue of the passover; and he said unto the Jews, Behold, your king. 15 But they cried out, Take him away, crucify him. Pilate said unto them, Crucify[3] your king? The chief priests answered, We have no other king .... 16 Then he delivered him unto them to be crucified .... when they had taken him . . . 17 . . . his cross to the place called the Place of the Skull, in Hebrew Golgotha;[4] 18 where they crucified him and the two others with him, one on this side, one on that, but Jesus in their midst. 19 But Pilate wrote a title, he fixed it [to the cross], but [there was written] on it, This is Jesus the Nazoraean, the King of the Jews. 20 But this title many of the Jews read, for the place where Jesus was crucified was nigh to the city . . . Hebrew [Roman, and Greek] [P. 91] 21 But the chief priests of the Jews said to Pilate, Do not write, The King of the Jews; but that he it was who said, I am the King of the Jews. 22 Pilate answered, What I have written, I have written. 23 The soldiers who had crucified Jesus took his cloak and they made it in four parts, a part to each one of the soldiers, and also the tunic; but the tunic was not sewn, but it was a square-woven *piece*. 24 They said therefore to each other, Let us not rend it; but let us cast lots for it whose it shall be; that the scripture might be fulfilled, They parted my garments among them and they cast lots for my vesture. The soldiers therefore did these *things*. 25 But were standing by the cross of Jesus his mother and the sister of his mother Mary the daughter of Clopa and Mary the Magdalene. 26 Jesus therefore when he saw his mother and the disciple whom Jesus loved standing, said unto his mother, Behold, thy son. 27 Then he said to the disciple, Behold, thy mother. From that day the disciple took her into his house. 28 After this Jesus knowing that all things were finished said, I thirst. 29 There was a vessel [P. 92] set down full of vinegar; so they put a sponge full of the vinegar on a hyssop, they reached it to his mouth. 30 But when Jesus had received the vinegar, he said, It is finished; and he bowed his head, he gave up the spirit. 31 The Jews therefore, because it was the Paraskeue, in order that the bodies should not remain on the cross on the sabbath, for the day of the sabbath was a high *day*, asked Pilate that their legs might be broken and they might be taken away. 32 The soldiers therefore came, they brake the legs of the first and of the other one who was crucified with him. 33 When they came to Jesus *and* they found[1] him already dead, they brake not his legs; 34 but one of the soldiers pierced his side with a spear and straightway there came out blood and water. 35 But he that hath seen hath borne witness and his witness is true; and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass that the scripture might be fulfilled, A bone shall not be broken of him. 37 And again the scripture saith, [P. 93] They shall look on him whom they have pierced. 38 After these *things* Joseph of Arimathaea, being a disciple of Jesus but concealed for fear of the Jews, prayed Pilate that he might take away the body of Jesus, and Pilate gave it to him. He . . . 39 There came also ... he who ... by night ... myrrh ... pounds 40 ... of Jesus . . . spices . . . Jews . . . was[2] . . .

. . . . . .

[P. 94] XX. 3 . . . the tomb. 4 They were running both together . . . the other disciple [he hastened to] run more than [Peter] and he came first [out to the] tomb. 5 He looked [in, he saw the] clothes lying; but he went [not in. 6 But Simon Peter] also [came] following . . . tomb . . . lying . . . 7 . . . napkin . . . lying . . . clothes; but . . . on one

[1] The rest of v. 12 is omitted.

[2] The MS. is imperfect at this page, but for the more part the reading is certain; where it is not so, I have left dots.

[3] The imperative is repeated from the preceding words.

[4] The final *a* is uncertain.

[1] This word uncertain.

[2] The rest of this page is lost.

side[1] . . . [P. 95] 13 . . . she said unto them, Because they have taken away the[2] Lord and I know not where they have laid him. 14 When she had said these *things*, she turned herself back, she saw Jesus standing; she knew not that it was Jesus. 15 Jesus said unto her, Woman, why weepest thou? whom seekest thou? But she thinking that he was the gardener, said unto him, Lord, if thou hast taken him away, tell me where thou hast laid him; I will take him away. 16 Jesus said unto her, Mariam. But she turned herself, she said unto him in Hebrew, Rabbouni, which is interpreted, Teacher. 17 Jesus said unto her, Touch me not; I am not yet ascended to my Father; but go to my brethren and say unto them, I shall ascend to my Father who is your Father and my God who is your God. 18 Mariam the Magdalene went, she told the disciples, I have seen the Lord and he said these *things* to me. 19 But *the* evening of that day, the Lord's day,[3] the doors being closed of the place where the disciples were for fear of the Jews, Jesus came, he stood in their midst, he said unto them, Peace unto you. 20 And when he had said this, he showed unto them his hands and his side. The disciples were glad when they saw the Lord. [P. 96] 21 He said therefore again, Peace unto you; as my Father hath sent me, I also send you. 22 But when he had said this, he breathed in their face; and he said unto them, Receive the Holy Spirit. 23 Those whose sins ye shall forgive, they shall be remitted unto them: those whom ye retain theirs, they shall be retained. 24 But Thomas, one of the twelve, called Didymus was not there when Jesus came. 25 The disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see the marks of nails in his hands and I put my hand to his side, I shall not believe. 26 But after eight days his disciples were within again and Thomas also with them. Jesus came, the doors being closed, he stood in their midst. He said therefore again unto them, Peace unto you. 27 Then he said to Thomas, Reach thy finger to these places and see my hands and reach thy hand and put[1] it to my side, and be not . . . . . .

[1] The rest of this page is lost.

[2] Or, *my*: uncertain.

[3] Lit. the Kyriake.

[1] Lit. send it (?).

www.metalog.org/files/Plumley.zip
(MSWord document, Letter paper 8.5x11)

An Introductory Coptic Grammar

(Sahidic Dialect)

by John Martin Plumley

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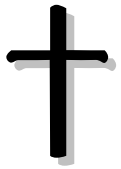

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Introduction

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. 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. Copticorum &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.

J. Martin Plumley

St Paul's Vicarage
Tottenham, England
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.
Corrections: edit@metalog.org, gfsomsel@juno.com, pjchd@uma.es.

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
ⲁ	ⲁⲗⲫⲁ	a	ⲣ	ⲣⲱ	r
ⲃ	ⲃⲏⲧⲁ	b, v	ⲥ	ⲥⲏⲙⲙⲁ	s
ⲅ	ⲅⲁⲙⲙⲁ	g	ⲧ	ⲧⲁⲓ	t
ⲇ	ⲇⲁⲗⲇⲁ	d	ⲩ	ϩⲉ	w, v, u
ⲉ	ⲉⲓ	e (short)	ⲫ	ⲫⲓ	ph
ⲍ	ⲍⲏⲧⲁ	z	ⲭ	ⲭⲓ	kh
ⲏ	ϩⲏⲧⲁ	e (long)	ⲯ	ⲯⲓ	ps
ⲑ	ⲑⲏⲧⲁ	th	ⲱ	ⲱ	o (long)
ⲓ	ⲓⲱⲧⲁ	y, i	ⲱ̈	ⲱ̈ⲁⲓ	sh
ⲕ	ⲕⲁⲡⲡⲁ	k	ⳉ	ⳉⲁⲓ	f
ⲗ	ⲗⲁⲩⲇⲁ	l	ⳋ	ⳋⲁⲓ	kh (Bohairic only)
ⲙ	ⲙⲏ	m	ϩ	ϩⲟⲣⲓ	h
ⲛ	ⲛⲉ	n	ⲝ	ⲝⲁⲛⲝⲓⲁ	j
ⲝ	ⲝⲓ	ks	ⲅ̈	ⲅⲓⲙⲁ	g (hard)
ⲟ	ⲟⲩ	o (short)	ⲧ̈	ⲧ	ti
ⲡ	ⲡⲓ	p	‾	sonant consonant	

Notes on the letters

§2. ⲅ, ⲇ, ⲍ 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; e.g.
ⲅ replaced by ⲕ; e.g. ⲁⲕⲱⲣⲁ, ⲕⲉϩⲉⲛⲛⲁ, ⲕⲛⲱⲙⲏ
ⲅ replaced by ⲥ; e.g. ⲁⲥⲱⲛ, ⲥⲓⲛⲁⲣⲡⲁⲥⲏ, ⲥⲛⲱⲙⲏ
ⲇ replaced by ⲧ; e.g. ⲥⲕⲁⲛⲧⲁⲗⲟⲛ, ⲡⲉⲧⲏⲥ, ⲡⲣⲉⲧⲁ (Latin *praeda*)
Note: ⲅ occasionally appears for ⲕ when it follows ⲛ. This is especially common in the construct form ⲁⲛⲅ– from ⲁⲛⲟⲕ 'I', and in the verbal prefix ⲛⲅ (for ⲛⲕ). In a few cases ⲅ appears for the ⲕ of the 2nd masc sing suffix when attached to a verbal form ending in ⲛ, e.g. ⲥⲟⲩⲱⲛ.ⲅ for ⲥⲟⲩⲱⲛ.ⲕ, ⲧⲛⲧⲱⲛ.ⲧ for ⲧⲛⲧⲱⲛ.ⲕ. A few verbal stems show the same tendency, e.g. ⲙⲟⲩⲛⲅ for ⲙⲟⲩⲛⲕ , ⲡⲱⲛⲅ for ⲡⲱⲛⲕ. ⲍ appears in an alternate spelling for ⲁⲛⲥⲏⲃⲉ 'School' as ⲁⲛⲍⲏⲃⲉ.
§3. ⲑ, ⳍ, ⲫ, ⲭ, ⲯ occur mostly in Greek words. In Sahidic they are used sometimes as abbreviations for ⲧϩ, ⲕⲥ, ⲡϩ, ⲕϩ, ⲡⲥ. They are used most extensively in the Bohairic dialect. The following may be noted: ⲑⲉ for ⲧ.ϩⲉ 'The way', and certain causative verbs, such as ⲑ.ⲙⲕⲟ for ⲧϩ.ⲙⲕⲟ 'To afflict', ⲑ.ⲙⲥⲟ for ⲧϩ.ⲙⲥⲟ 'To cause to sit'. Also, ⳍⲟⲩⲣ for ⲕⲥⲟⲩⲣ 'Ring', ⲗⳍ (construct of ⲗⲱⲕⲥ) 'To bite', ⲥⲭⲁⲧ for ⲥⲕϩⲁⲧ 'Marriage gift', ⲯⲓⲥ for ⲡⲥⲓⲥ 'Nine', ⲗⲉⲯⲉ for ⲗⲉⲡⲥⲉ 'Fragment'.
§4. ⲓ and ⲩ are semi-consonants, for they are employed in Coptic both as consonants and as vowels. **(a)** As consonants ⲓ usually appears in the form ⲉⲓ (less commonly as ⲓ̈, which is the usual

form in Bohairic), at the beginning of a syllable. At the end of a word the form ⲓ is usual. As a consonant it is equivalent to y in the English 'Yet' (cf Heb י); e.g., ϵⲓⲱⲧ (*yot*) 'Father', ϵⲓⲱⲙ (*yom*) 'Sea'. ⲩ, except in Greek words, always appears in the form ⲟⲩ. As a consonant it is equivalent to a 'W' or 'Y' (cf Heb ו); e.g., ⲟⲩⲱⲙ (*wom*) 'To eat', ⲧⲟⲩⲱⲧ (*twot*) 'Idol'. **(b)** As vowels: ⲓ = i (as in litre); e.g. ⲙⲓⲥϵ (*mi-se*) 'To give birth to', ⲣⲓⲣ *rir* 'Pig'. ⲟⲩ = u (as in 'Truth'); e.g. ⲛⲁⲛⲟⲩ.ⲫ (*na-nuf*) 'He is good', ⲙⲟⲩϩ (*muh*) 'To be full'.

§5. The seven letters derived from Demotic:

(a) ⲱ = 'sh'; transcribed in Greek as σζ or simply as σ. This letter also represents in some words an original *h* (curved underline); e.g. ⲱⲱⲡϵ (*sho-pe*) from Old Egyptian *hpr*.

(b) ⲫ = 'f'; e.g. ⲥⲁⲫ (*saf*) 'Yesterday', ⲫⲓ (*fi*) 'To carry'. It frequently replaces ⲃ; e.g. ⲛⲟⲩⲫ for ⲛⲟⲩⲃ 'Gold', ⲱⲱⲫ for ⲱⲱⲃ 'To shave'; and vice versa, ϩⲟⲫ 'Serpent' plural ϩⲃⲟⲩⲓ.

(c) ϧ = '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 ϩ when representing the old consonants *h* (curved underline) and *h* (Old Coptic form: www.metalog.org/files/plumley/plum-004.gif).

(d) ϩ = 'h'; in Sahidic this letter represents four originally distinct sounds, transliterated from the hieroglyphic script as *h*, *h* (dotted underline), *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 ϩ! In Greek words, ϩ is used to represent the *Spiritus asper*.; e.g. ϩⲁⲅⲓⲟⲥ, ϩⲏⲅϵⲙⲱⲛ, ϩⲟⲗⲱⲥ, ϩⲱⲥⲧϵ, etc. Also wrongly used in certain common words: e.g., ϩϵⲑⲛⲟⲥ, ϩϵⲗⲡⲓⲥ, ϩⲓⲥⲟⲥ, ϩⲓⲕⲱⲛ (εικων). ϩ is used only in Achmimic to represent the hieroglyphic *h* (curved underline) and *h*. It corresponds to Bohairic ϧ and sometimes to Sahidic and Bohairic ⲱ.

(e) ⲝ is transcribed in Greek as τζ or τς (Cf Heb. צ). Sometimes it stands as a contraction for ⲧⲱ; e.g. ⲝⲡⲟ for ⲧⲱⲡⲟ 'To cause to become, to beget'. For convenience in reading it may be pronounced in English as the 'J' in 'Joke' or 'Jam', or in Spanish as the 'Ch' in 'Chaqueta'. **Note:** ⲝ frequently alternates with ⲍ, especially in Bohairic; e.g. Sah ⲍⲓⲝ Boh ⲝⲓⲝ 'Hand', ⲝⲱⲗⲕ/ⲍⲱⲗⲕ 'To stretch', ⲝϵⲣⲟ/ⲍϵⲣⲟ 'To blaze', ⲛⲟⲍ/ⲛⲟⲝ 'Great'.

(f) ⲍ = a hard 'g'. The original Demotic sign represented ⲕ. In Coptic ⲍ often replaces ⲕ; e.g. ⲗⲱⲝⲕ and ⲗⲱⲝⲍ 'To stick'. Also, as noted above (e), ⲍ alternates with ⲝ.

(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 *3* (Aleph) and the guttural ʿ (Ayin): **(a)** *3* at an early period had begun to alternate with ʾi (*y*), and as a result the old consonant is represented in many Coptic words as ϵⲓ (ⲓ); e.g. ϵⲓⲱϩϵ 'Field' (old *3ht* [dotted h]). But in other forms *3* has completely vanished; e.g. ⲕⲱⲃ 'To double' (old *k3b*). **(b)** ʿ 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. ⲕⲁⲁ.ⲫ 'To place him' from old **hǒ3ʿef* → **ha*ʿ*ef* → ⲕⲁⲁ.ⲫ (curved underlines). This preference for vowel sound 'a' is also noted with some forms which originally contained *3*; e.g. ⲥⲁ 'Back' for ⲥϵ, (old *s3*). Secondly, the presence of a doubled vowel; e.g. ⲟⲩⲁⲁⲃ 'Holy' (old *w*ʿ*b*), ⲱⲱⲧ 'To cut' (old *š*ʿ*d*). In Bohairic this doubling of vowels is no longer observed; e.g. ⲟⲩⲁⲃ and ⲱⲧ, showing that the old Ayin had finally disappeared. **Note:** The original presence of ʿ in other parts of the consonantal root is occasionally noted by this doubling of a vowel; e.g., ⲙⲏⲏⲱϵ 'Crowd' (old *m*š*ʿ*), ⲡⲱⲱⲛϵ 'To return' (old *pn*ʿ), etc.

§7. The Vowels are seven in number:

	short	long
A sound	ⲁ	ⲓ (or ⲏ)
E sound	ⲉ	ⲏ
O sound	ⲟ	ⲱ (or ⲟⲩ)

ⲏ, ⲟ or ⲱ 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 ⲓ: ⲁⲓ, ⲉⲓ, ⲏⲓ, ⲟⲓ, ⲱⲓ, ⲟⲩⲓ; e.g. ⲉϩⲣⲁⲓ 'Upwards', ⲡⲉⲓ- 'This', ⲏⲓ 'House', ϩⲁⲙⲟⲓ 'Oh that!', ⲡⲱⲓ 'Mine', ⲙⲟⲩⲓ 'Lion'. **(b)** With ⲩ: ⲁⲩ, ⲉⲩ; e.g. ⲛⲁⲩ 'To see', ⲡⲉⲩ.ϩⲏⲧ 'Their heart'.

§9. Note: ⲏⲩ (old ⲏⲟⲩ), ⲓⲟⲩ, ⲟⲟⲩ, ⲱⲟⲩ, ⲟⲩⲟⲩ ought to be considered as forming two sounds rather than as a diphthong; e.g. ⲫ.ⲛⲏⲩ 'He is coming', ⲥⲓⲟⲩ 'Star', ⲛⲧⲟⲟⲩ 'They', ϩⲱⲟⲩ 'Themselves', ⲛⲟⲩ.ⲟⲩ 'Theirs'.

Change of Consonants:

§10. Before ⲃ, ⲙ, ⲡ the letter ⲛ changes to ⲙ; e.g. ⲙ.ⲃⲁⲁⲙⲡⲉ (for ⲛ.ⲃⲁⲁⲙⲡⲉ) 'The goats', ⲙ.ⲙⲁⲉⲓⲛ (for ⲛ.ⲙⲁⲉⲓⲛ) 'The signs', ϩⲙ.ⲡ.ⲕⲟⲥⲙⲟⲥ (for ϩⲛ.ⲡ.ⲕⲟⲥⲙⲟⲥ) 'In the world'. **Note 1:** When ⲛ stands before ⲙ or ⲡ functioning as Sonant Consonants (§23), it does not change; e.g. ϩⲛ.ⲙ̄.ⲙⲁⲛⲱⲱⲡⲉ 'In the dwelling places'. **Note 2:** In some old texts ⲛ is occasionally assimilated with the following consonant if this is ⲃ, ⲗ or ⲣ; e.g. ⲗ.ⲗⲁⲟⲥ (for ⲛ.ⲗⲁⲟⲥ) 'The people', ⲣ.ⲣⲱⲙⲉ (for ⲛ.ⲣⲱⲙⲉ) 'The humans'.

§11. Before ⲭ the letter ⲥ changes to ⲯ (but not in Bohairic); e.g., ⲯⲁⲭⲉ 'To speak' (Boh ⲥⲁϫⲓ), ⲉⲯⲭⲉ 'If' (Boh ⲓⲥϫⲉ).

§12. There is a very common tendency in Coptic to contract two similar consonants into one. This is especially the case with ⲛ; e.g. ⲧⲉⲧ.ⲛⲁ.ϭⲱ (for ⲧⲉⲧⲛ.ⲛⲁ.ϭⲱ) 'You will remain', ⲛⲉ.ⲫ.ⲃⲱⲕ ⲁⲛ (for ⲛ.ⲛⲉⲫ.ⲃⲱⲕ ⲁⲛ) 'He was not going'; cf also ⲙⲛ.ⲧⲏ (for ⲙⲛⲧ.ⲧⲏ) 'Fifteen', ϫⲟⲩ.ⲧⲏ (for ϫⲟⲩⲧ.ⲧⲏ) 'Twenty-five'.

§13. Metathesis is common.

ⲡ / ⲧ	e.g. ⲥⲱⲡⲧ, ⲥⲱⲧⲡ 'To choose'; ⲟⲡⲧ, ⲟⲧⲡ 'Enclosed'
ⲃ / ⲗ	e.g. ⲥⲃⲗⲧⲉ, ⲥⲗⲃⲧⲉ 'To roll over'
ⲗ / ⲙ	e.g. ⲗⲟⲟⲙⲉ, ⲙⲟⲟⲗⲉ 'Bait'
ⲥ / ⲯ	e.g. ⲥⲱⲯ, ⲯⲱⲥ 'To be humbled'
ⲥ / ϩ	e.g. ⲟⲥϩ=, ⲟϩⲥ= 'To reap'
ϩ / ⲧ	e.g. ⲧⲁⲑ (ⲧⲁⲧϩ), ⲧⲁϩⲧ 'Lead'
ϭ / ⲥ	e.g. ⲱϭⲥ, ⲱⲥϭ 'To anoint'

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

Change of Vowels:

§14. After ⲙ and ⲛ, ⲱ regularly changes to ⲟⲩ; e.g. ⲙⲟⲩⲣ (for ⲙⲱⲣ) 'To bind', ⲛⲟⲩⲭⲉ (for ⲛⲱⲭⲉ) 'To throw'. **Note:** An exception to this rule is when the 2nd plural suffix -ⲧⲛ is attached to a stem ending in ⲟ; e.g. ⲙⲙⲱ.ⲧⲛ (stem ⲙⲙⲟ=) 'You'. But note ⲛⲟⲩ.ⲧⲛ (not ⲛⲱ.ⲧⲛ) 'Yours'. Occasionally ⲱ changes to ⲟⲩ after ⲯ, ϫ or ϭ; e.g. ⲯⲟⲩⲯⲧ (for ⲯⲱⲯⲧ) 'Window', ϫⲟⲩⲫ (for ϫⲱⲫ) 'To be costly', ϭⲟⲩⲛⲁϭ (for ϭⲱⲛⲁϭ) 'Cloak'.

§15. Before ϩ and ⲯ when it represents the old *h* (curved underline), the vowel ⲟ changes to ⲁ; e.g. ⲙⲁϩ.ⲫ (for ⲙⲟϩ.ⲫ) 'To fill it', ⲡⲁϩ.ⲥ 'To break her', ⲟⲩⲁⲯ.ⲫ (for ⲟⲩⲟⲯ.ⲫ) 'To desire it'. The same change of ⲟ to ⲁ in words which do not contain ϩ or ⲯ is to be attributed in most cases to the original presence of Ayin (§6).

§16. Contraction of Vowels

Short ⲉ occasionally falls away before ⲟⲩ; e.g. ⲥⲟⲩⲛ- (for ⲥⲉⲟⲩⲛ-) the construct form of ⲥⲟⲟⲩⲛ

'To know', ⲥⲟⲩ- (for ⲥⲉⲟⲩ-) the construct form of ⲥⲓⲟⲩ 'Star'. But normally, contraction takes place; e.g. ⲙⲉⲩⲧ- (for ⲙⲉⲟⲩⲧ-) the construct form of ⲙⲟⲩⲟⲩⲧ 'To kill', ⲛⲉ.ⲩⲛ- (for ⲛⲉ.ⲟⲩⲛ) 'There was'. Likewise ⲁ before ⲟⲩ contracts to ⲁⲩ; e.g. ⲁ.ⲩ.ⲥⲟⲛ ⲃⲱⲕ ⲉⲃⲟⲗ (for ⲁ.ⲟⲩ.ⲥⲟⲛ ⲃⲱⲕ ⲉⲃⲟⲗ) 'A brother went out'. When the vowel ⲟⲩ is followed by the consonant ⲟⲩ, a contraction to a single semi-consonant takes effect; e.g. ⲛⲧⲉⲣ.ⲟⲩⲱ (for ⲛⲧⲉⲣ.ⲟⲩ.ⲟⲩⲱ) 'When they ceased', ⲙⲡ.ⲟⲩ.ⲱϣⲧ (for ⲙⲡ.ⲟⲩ.ⲟⲩⲱϣⲧ) 'They did not worship'.

Chapter II. Syllables and Words

§17. In theory every syllable in a word must begin with a consonant; e.g. ⲃⲱⲗ, ⲥⲟⲛ, ⲕⲃⲁ, etc. But many words violate this rule by beginning with a vowel; e.g. ⲱⲡ, ⲉⲣⲏⲩ, ⲟⲩ, 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 ⲱⲡ is derived from *'ip*, ⲉⲣⲏⲩ from *'iryw,* ⲱⲩ from *'d3*, ⲱⲧⲡ 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. ⲥⲱ, ⲡⲏ; a closed syllable demands a short vowel, e.g. ⲛⲟⲩ, ⲣⲁⲛ. 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. ⲫ.ⲃⲱⲗ 'He loosens'. And there are numerous examples of short vowels standing in open syllables; e.g. ⲡⲉ 'Heaven', ϩⲟ '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 ⲡⲉ originated from old *pt* vocalized **pet*. ϩⲟ is the final form of a word which once contained the weak consonant *r* (*ḥr*, vocalized **ḥor* → *ḥo* [*ḥ*'s dotted]).

§19. Accent or Tone. One syllable in a word or compound-word bears the accent or tone-stress. This 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. ⲫ.ⲃⲱⲗ 'He loosens', tone on the last syllable; ⲫ.ⲥⲱⲧⲙ '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. ϩⲱⲱ.ⲕ 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. ϯ.ⲛⲁ.ⲃⲱⲗ 'I will loose', ϯ.ⲛⲁ.ⲃⲗ.ⲑⲏⲧⲛ 'I will loose you', ⲥⲟⲗⲥⲗ 'To comfort' ⲥⲗⲥⲱⲗ.ⲕ 'To comfort thee'. **Note:** As a general rule, in monosyllabic words augmented by another syllable the tone does not shift; e.g. ⲉⲓⲱⲧ 'Father' plural ⲉⲓⲟⲧⲉ, ⲡⲉ 'Heaven' plural ⲡⲏⲩⲉ. However, a few plurals show exceptions to this rule; e.g. ⲥⲟⲛ 'Brother' plural ⲥⲛⲏⲩ, ϩⲱⲃ 'Thing' plural ϩⲃⲏⲩⲉ.

§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. ϩⲟⲩ-ⲙⲓⲥⲉ 'Birthday' (from ϩⲟⲟⲩ 'Day' and ⲙⲓⲥⲉ 'To give birth to'), ⲡⲉⲓ̈.ⲣⲱⲙⲉ 'This man' (from ⲡⲁⲓ̈ 'This' and ⲣⲱⲙⲉ 'Man'), ⲥⲕⲣⲕⲣ.ⲡ.ⲕⲟⲧ 'To revolve the wheel' (from ⲥⲕⲟⲣⲕⲣ 'To roll' and ⲡ.ⲕⲟⲧ '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. ϩⲱⲧⲃ 'To kill', ϩⲉⲧⲃ.ⲡ.ⲣⲱⲙⲉ 'To kill the man'; ⲁⲫ 'Flesh', ⲁⲫ.ⲣⲓⲣ 'Swine's flesh'; ⲣⲱⲙⲉ 'Man', ⲣⲙ.ⲣⲁⲕⲟⲧⲉ 'Man of Alexandria, Alexandrian'; ⲱϣⲡ 'To receive, ⲱϣⲡ.ϩⲙⲟⲧ '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 ⲃ, ⲗ, ⲙ, ⲛ, ⲣ, less commonly when it ends in ⲥ, ϣ, ⲫ, or ϩ.

§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 ⲛⲧⲛⲧⲙⲛⲧⲉⲛⲟⲧ, 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 ⲃ̄, ⲗ̄, ⲙ̄, ⲛ̄ and ⲡ̄, and less frequently ⲕ̄, ⲥ̄, ⲫ̄, ⲭ̄ and ⲯ̄, the correct division into syllables is indicated. Thus in good MSS, ⲚⲦⲚⲦⲘⲚⲦⲉⲓⲱⲦ would appear as ⲚⲦⲚ̄ⲦⲘⲚ̄ⲦⲉⲓⲱⲦ, indicating the syllabic division Ⲛ.ⲦⲚ.Ⲧ.ⲘⲚⲦ.ⲉⲓⲱⲦ. 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, ⲡⲁⲦⲛ̄ and ⲦⲞⲦⲛ̄ⲙ̄. (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 ⲛ̄.ⲧⲛ̄.ⲥⲟⲟⲩⲛ̄ ⲁⲛ 'We do not know' may be read *ᵉn-tᵉn-so-wᵉn an*, and ⲃⲱⲕ ⲛⲓ̄.ⲣ̄.ϩⲱⲃ 'Go and work' as *bok nᵉg-ᵉr-hob*.

§24. Nouns ending in -ⲉ which have lost the tone through being closely joined to another word, lose this final vowel; e.g. ⲣⲙ̄.ⲛ̄.ⲕⲏⲙⲉ 'Black-man, Egyptian': from ⲣⲱⲙⲉ 'Man' and ⲛ̄.ⲕⲏⲙⲉ 'Of black', ⲱⲣ̄.ⲛ̄.ⲟⲩⲱⲧ 'Only son' from ⲱⲏⲣⲉ 'Son' and ⲛ̄.ⲟⲩⲱⲧ '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. ϩⲘⲞⲘ. Further, the three forms are always different from one another; e.g. ⲥⲱϩⲉ 'To weave' Absolute Form, whereas ⲥⲁϩⲧ 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. ⲣⲱⲙⲉ 'Man', ⲃⲱⲗ 'To loose', ⲥⲱⲧⲙ̄ 'To hear'. **Note:** *In Crum's* Coptic Dictionary *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. ⲧⲉⲣⲡⲟⲥⲉ, ⲧⲣⲓⲣ, ⲧⲣⲣⲉ, ⲧⲱⲣⲧ, ⲧⲟⲣⲧⲣ, 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. ⲣⲙ̄.ϯⲙⲉ 'Townsmen' (from ⲣⲱⲙⲉ and ϯⲙⲉ 'Town'), ϩⲉⲧⲃ.ⲡ.ⲥⲟⲛ 'To kill the brother' (from ϩⲱⲧⲃ 'To kill' and ⲡ.ⲥⲟⲛ '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. ⲕⲟⲧ.ⲫ 'To build it' but Construct ⲕⲉⲧ.ⲡ.ⲏ̈ 'To build the house', ϩⲟⲧⲃ.ⲫ 'To kill him' but Construct ϩⲉⲧⲃ.ⲡ.ⲥⲟⲛ '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. ⲥⲟⲗⲥⲗ 'To console' but ⲥⲗⲥⲱⲗ.ⲫ 'To console him', ⲙⲟⲥⲧⲉ 'To hate' but ⲙⲉⲥⲧⲱ.ⲕ '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., ⲡⲉⲕ.ⲱⲁϫⲉ 'Thy word', ⲁ.ⲫ.ⲥⲱⲧⲙ '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):

ⲡⲉϫⲉⲡϩⲗⲗⲟⲛⲁⲫϫⲉⲧⲱⲟⲩⲛⲅⲛⲅⲡⲱⲧⲛⲅⲧⲁϩⲟⲫⲁⲩⲱⲛⲧⲉⲩⲛⲟⲩⲁⲫⲟⲩϫⲁⲓⲁⲫⲧⲱⲟⲩⲛⲁⲫⲧⲁϩⲉⲡⲉⲫⲉⲓⲱⲧⲁⲩⲱⲛⲧⲉⲓϩⲉⲁⲩⲃⲱⲕⲉⲡⲉⲩⲏⲓⲉⲩⲣⲁⲱⲉ
Transcribed in printed books thus:
ⲡⲉϫⲉ-ⲡϩⲗⲗⲟ ⲛⲁⲫ ϫⲉ ⲧⲱⲟⲩⲛⲅ ⲛⲅⲡⲱⲧ ⲛⲅⲧⲁϩⲟⲫ ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁⲫⲟⲩϫⲁⲓ ⲁⲫⲧⲱⲟⲩⲛ ⲁⲫⲧⲁϩⲉ-ⲡⲉⲫ ⲉⲓⲱⲧ ⲁⲩⲱ ⲛⲧⲉⲓϩⲉ ⲁⲩⲃⲱⲕ ⲉⲡⲉⲩⲏⲓ ⲉⲩⲣⲁⲱⲉ
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. ⲁⲩⲱ ⲁ.ϥ.ϩⲉⲧⲃ-Π.ⲣⲱⲙⲉ '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. ⲣ̄-, ⲡⲉϫⲉ-, ⲉ-, ⲛ̄-, etc. When the form is that used with Pronoun Suffixes (the Pronominal Form), a **double hyphen** is used; e.g. ⲁⲁ=, ⲡⲉϫⲁ=, ⲉⲣⲟ=, ⲙ̄ⲙⲟ=.

§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 ⲛ; e.g. ⲁⲩⲱ ⲛ.†.ⲛⲁ. ⲕⲁⲁ.ⲕ ⲛⲥⲱ.ⲓ ⲁ̄ = ⲁⲩⲱ ⲛ̄.†.ⲛⲁ.ⲕⲁⲁ.ⲕ ⲛ̄ⲥⲱ.ⲓ ⲁⲛ 'And I will not forsake thee' (§396; Josh 1:5).

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

ⲓ̄ⲥ̄	ⲓⲏⲥⲟⲩⲥ
ⲓ̄ⲏ̄ⲗ̄	ⲓⲥⲣⲁⲏⲗ
ⲓ̄ⲗⲏⲙ̄	ⲓⲏⲣⲟⲩⲥⲁⲗⲏⲙ
ⲕ̄ⲉ̄	ⲕⲩⲣⲓⲉ
ⲡ̄ⲛ̄ⲁ̄	ⲡⲛⲉⲩⲙⲁ
ⲭ̄ⲥ̄	ⲭⲣⲓⲥⲧⲟⲥ

(**Note** also ⲥⲣⲟⲥ for ⲥⲧⲁⲩⲣⲟⲥ 'Cross', and ⲥ̄† for both ⲥⲧⲁⲩⲣⲟⲥ and σταυρουν 'To crucify'.)

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

ϩⲉⲓⲣⲏⲛⲏ	ειρηνη
ⲧⲣⲁⲡⲩⲍⲁ	τραπεζα
ⲁⲛⲓⲭⲉ	ανεχειν
ⲁⲣⲛⲁ	αρνεισθαι
ⲉⲧⲓ	αιτειν
ⲕⲉⲗⲉⲃⲓⲛ	πελεκυς (an interesting example of metathesis)
†ⲁⲧⲣⲉⲡⲉⲓ	διατρεπειν
ⲧⲓⲏⲕⲏⲙⲁ	διηγημα
ϩⲉⲛⲁⲧⲓⲟⲛ	ενατον
ϩⲓⲕⲱⲛ	εικων
ϩⲉⲃⲣⲓⲍⲉ	υβριζειν

§34. Punctuation. In the MSS 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.

Chapter III. Morphology
I. The Noun; Pronouns

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

Singular			Plural		
English	Description	Ending	English	Description	Ending
I	1st common	-ⲓ, -ⲧ	we	1st com	-ⲛ
thou (m)	2nd masc	-ⲕ	you	2nd com	-ⲧⲛ̄ (ⲑⲏⲩⲧⲛ̄)
thou (f)	2nd fem	-ⲉ (-ⲧⲉ) or none			
he	3rd masc	-ϥ	they	3rd com	-ⲟⲩ (-ⲥⲟⲩ, -ⲥⲉ)
she	3rd fem	-ⲥ			

§36. Uses. After prepositions; e.g. ϵⲣⲟ.ⲕ 'To thee', ⲛ.ⲁⲛ 'For us', ⲙ̄ⲙⲱ.ⲧⲛ̄ 'With you', ⲱⲁⲣⲟ.ϥ 'To him', ⲛⲙ̄ⲙⲁ.ⲥ 'With her'.

§37. (a) As subject of verbal auxiliaries; e.g. ⲁ.ϥ.ϫⲟⲟ.ⲥ 'He said it', ⲛϵ.ⲛ.ⲥⲱⲧⲙ 'We were hearing', ⲙⲁⲣϵ.ⲕ.ⲃⲱⲕ 'Mayest thou go'. Also as subject of the Old Conjugation from the verb (§180); e.g. ⲡϵϫⲁ.ϥ 'He said', ⲛⲁⲁ.ⲕ 'Thou art great'. **(b)** As the object of the verb; e.g. ⲁ.ϥ.ⲃⲟⲗ.ϥ̲ 'He loosed him', ϥ.ⲛⲁ.ⲥⲟⲧⲃ.ϥ̲ 'He will kill him'. And also reflexively; e.g. ⲁ.ϥ.ⲕⲟⲧ.ϥ̲ ϵ.ⲙ̄. ⲙⲁⲑⲏⲧⲏⲥ (Lk 10:2) 'He turned himself to the disciples', ⲁ.ϥ.ⲟⲩϵⲱ.ⲧⲙϵⲓⲟ.ϥ̲ 'He wished to justify himself' (Lk 10:29).

§38. 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):

ⲁⲛ=	'Beauty'	ⲧⲟⲩⲱ=	'Breast'
ⲁⲣϩϫ=	'End'	ⲱⲁⲛⲧ=	'Nose'
ϵⲓⲁⲧ=	'Eye'	ϩⲛⲁ=	'Will, desire'
ⲕⲟⲩⲛ=	'Bosom'	*ϩⲣⲁ=	'Face'
*ⲣⲱ=	'Mouth'	ϩⲣⲁ=	'Voice, sound'
ⲣⲛⲧ=	'Name'	*ϩⲏⲧ=	'Front'
*ⲣⲁⲧ=	'Foot'	ϩⲏⲧ=	'Belly'
*ⲥⲱ=	'Back'	*ϩⲧⲏ=	'Heart'
ⲥⲟⲩⲛⲧ=	'Price'	ϩⲧⲏ=	'Edge, lip'
*ⲧⲟⲟⲧ=	'Hand'	ϫⲱ=	'Head'

—e.g. ⲣⲱ.ϥ 'His mouth', ⲣⲁⲧ.ⲕ̄ 'Thy foot', ϵϫⲱ.ⲓ̈ 'Upon me' (lit. To my head), ⲛ̄.ϩⲏⲧ.ϥ̄ 'In it' (lit. In its heart).

§39. Forms of the Suffix

1 pers sing: The normal ending ⲓ̈ falls away when the noun or verb stem ends in ⲧ; e.g., ⲣⲁⲧ 'My foot', ϩⲏⲧ 'My belly', ⲛ̄ⲧ 'To carry me', ⲙⲟⲟⲩⲧ 'To kill me'. **Note:** Some verbs having a pronominal form with ⲁ as the final letter take ⲧ as the suffix ending (originally these verbs possessed an ending in *t*); e.g. ⲧⲁⲁ.ⲧ 'To give me' (ⲧⲁⲁ= being the pronominal form of †), ⲁⲁ.ⲧ 'To make me' (ⲁⲁ= from ϵⲓⲣϵ), ⲕⲁⲁ.ⲧ 'To lay me' (ⲕⲁⲁ= from ⲕⲱ). When, however, the stem ends in a consonant, the ending ⲓ̈ is replaced by ⲧ; e.g. ϩⲟⲃⲥ.ⲧ 'Clothe me', ⲧⲛ̄ⲛⲟⲟⲩ.ⲧ 'Send me', ⲁⲣϩϫ.ⲧ 'My end'.

§40. 2 fem sing: -ϵ is attached to the stem when it ends in a consonant; e.g. ϵⲓⲁⲧ.ϵ 'Thy eye', ⲧⲟⲟⲧ.ϵ 'Thy hand', ⲛ̄ⲧ.ϵ 'To bring thee', ⲟⲧⲡ.ϵ 'To surround thee'. -ϵ is omitted when the stem, being a noun or a preposition, ends in a vowel; e.g. ϫⲱ 'Thy head', ϩⲧⲏ 'Thy heart', ϵⲣⲟ 'To thee'. If the noun or preposition ends in ⲁ, this stem vowel gives place to the ϵ of the suffix; e.g. ϩⲣ.ϵ 'Thy face' (ϩⲣⲁ=), ⲛ.ϵ 'For thee' (ⲛⲁ=). -ϵ is likewise omitted after verbal stems ending in ⲟ, ⲱ, ⲟⲩ; e.g. ⲕⲧⲟ 'To turn thee'. But when the verbal stem ends in ⲁ (§39n), the suffix takes the form -ⲧϵ; e.g. ⲧⲁⲁ.ⲧϵ 'To give thee'.

§41. 3 fem sing: -ⲥ is regularly used to express the neuter object 'It', especially after the verb ϫⲱ 'To say', which must take an object; e.g. ⲁ.ϥ.ϫⲟⲟ.ⲥ 'He said it'.

§42. 2 com pl: -ⲧⲛ̄. When the stem ends in ⲁ or ⲟ, the vowel is lengthened; e.g. ϩⲣⲁ.ⲛ 'Our face' but ϩⲣⲏ.ⲧⲛ̄ 'Your face', ϵⲣⲟ.ⲕ 'To thee' but ϵⲣⲱ.ⲧⲛ̄ 'To you', ⲧⲁϩⲟ.ϥ 'To place him' but ⲧⲁϩⲱ.ⲧⲛ̄ 'To place you'. **Note:** ⲙ̄ⲙⲱ.ⲧⲛ̄ 'You' and ⲛⲟⲩ.ⲧⲛ̄ 'Yours' (§14). When the stem ends in a consonant, the form -ⲧⲏⲩⲧⲛ̄ is used; e.g. ϩⲏⲧ.ⲧⲏⲩⲧⲛ̄ 'Your heart' ϵϫⲛ.ⲧⲏⲩⲧⲛ̄ '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. ⲧⲱⲟⲩⲛ.ⲕ 'To raise thee' but ⲧⲟⲩⲛ.ⲧⲏⲩⲧⲛ̄ 'To raise you', ⲃⲟⲗ.ⲕ 'To loose thee' but ⲃϵⲗ.ⲧⲏⲩⲧⲛ̄ 'To loose you'.

§43. 3 com pl: -ⲟⲩ is the usual form of the suffix; e.g. ⲣⲁⲧ.ⲟⲩ 'Their feet', ϵⲣⲟ.ⲟⲩ 'To them',

ϩⲱ.ⲟⲩ 'Themselves', ⲧⲁϩⲟ.ⲟⲩ 'To place them'. When the stem ends in ⲁ, the diphthong ⲁⲩ is formed; e.g., ⲧⲁⲁ.ⲩ (for ⲧⲁⲁ.ⲟⲩ) 'To give them', ϩⲣⲁ.ⲩ (for ϩⲣⲁ.ⲟⲩ) 'Their face'.

§44. -ⲥⲟⲩ appears as the 3 com pl suffix after the verbs ⲥϩⲁⲓ 'To write', ⲧⲛ̄ⲛⲟⲟⲩ and ⲭⲟⲟⲩ 'To send', ⲟⲩⲱⲟⲩ 'To make narrow', and ⲁⲣⲓ, the imperative of ⲉⲓⲣⲉ 'To do, make'; e.g. ⲧⲛ̄ⲛⲟⲟⲩ.ⲥⲟⲩ 'To send them', ⲁⲣⲓ.ⲥⲟⲩ 'Make them!' Occasionally this suffix appears in the form -ⲥⲉ; e.g. ϥ.ⲛⲁ.ⲧⲛ̄ⲛⲟⲟⲩ.ⲥⲉ 'He will send them' (Mt 21:23).

§45. The Independent Pronouns

Singular			Plural		
Person	Absolute	Construct	Person	Absolute	Construct
1 com	ⲁⲛⲟ.ⲕ	ⲁⲛ.ⲅ̄-	1 com	ⲁⲛⲟ.ⲛ	ⲁⲛ- (old ⲁⲛ.ⲛ̄)
2 masc	ⲛ̄ⲧⲟ.ⲕ	ⲛ̄ⲧ.ⲕ̄-	2 com	ⲛ̄ⲧⲱ.ⲧⲛ̄	ⲛ̄ⲧⲉ.ⲧⲛ̄-
2 fem	ⲛ̄ⲧⲟ	ⲛ̄ⲧⲉ-			
3 masc	ⲛ̄ⲧⲟ.ϥ		3 com	ⲛ̄ⲧⲟ.ⲟⲩ	
3 fem	ⲛ̄ⲧⲟ.ⲥ				

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. ⲛ̄ⲧⲟ.ϥ ⲇⲉ ⲁ.ϥ.ⲟⲩⲱⲱⲃ̄ '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., ⲁⲛⲟⲕ ⲧ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̄ 'I, I say it to you'.

(2) In the 1st and 2nd persons to express the subject in non-verbal sentences (§301); e.g. ⲁⲛⲟⲕ ⲟⲩ.ⲣⲱⲙⲉ 'I (am) a man'. The Construct Forms are more common in use than the Absolute, e.g., ⲁⲛⲅ̄.ⲡ.ⲱⲏⲣⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'I am the Son of God'.

(3) To strengthen the possessive adjective (§50); e.g. ⲁⲛⲟⲕ ⲡⲁ.ϩⲏⲧ 'My heart', ⲡⲁ.ⲉⲓⲱⲧ ⲁⲛⲟⲕ 'My father'.

(4) To strengthen the suffix; e.g. ⲁ.ϥ.ⲟⲛ̄ⲧ.ϥ̄ ⲛ̄ⲧⲟ.ϥ 'He found him' (Z 294).

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

Singular		Plural	
1 com	ϩⲱⲱ.ⲧ, ϩⲱⲱ, ϩⲱ	1 com	ϩⲱⲱ.ⲛ
2 masc	ϩⲱⲱ.ⲕ	2 com	ϩⲱⲧ.ⲑⲏⲩⲧⲛ̄
2 fem	ϩⲱⲱ.ⲧⲉ		
3 masc	ϩⲱⲱ.ϥ	3 com	ϩⲱ.ⲟⲩ
3 fem	ϩⲱⲱ.ⲥ		

It is frequently used in conjunction with the Independent Pronoun; e.g. ⲛⲧⲟ ϩⲱⲱ.ⲧⲉ ⲃⲏⲑⲗⲉⲉⲙ 'Thou also Bethlehem' (Mt 2:6), ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ.ⲑⲏⲩⲧⲛ̄ ⲁⲣⲓ.ⲥⲟⲩ ⲛⲁ.ⲩ ⲛ̄.ⲧⲉⲓ̈.ϩⲉ 'You also do thus (lit. in this way) to them' (Mt 7:12), ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ.ⲑⲏⲩⲧⲛ̄ ⲉⲧⲉ.ⲧⲛ ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲭⲉ ⲁⲛⲅ̄.ⲛⲓⲙ 'But you on the other hand, who do you say I am?' (Mt 16:15).

§48. The Possessive Pronoun

	Singular	Plural

Singular	Person	Masculine	Feminine	
	1 com	ⲡⲱ.ⲓ̈	ⲧⲱ.ⲓ̈	ⲛⲟⲩ.ⲓ̈
	2 masc	ⲡⲱ.ⲕ	ⲧⲱ.ⲕ	ⲛⲟⲩ.ⲕ
	2 fem	ⲡⲱ	ⲧⲱ	ⲛⲟⲩ
	3 masc	ⲡⲱ.ϥ	ⲧⲱ.ϥ	ⲛⲟⲩ.ϥ
	3 fem	ⲡⲱ.ⲥ	ⲧⲱ.ⲥ	ⲛⲟⲩ.ⲥ
Plural	1 com	ⲡⲱ.ⲛ	ⲧⲱ.ⲛ	ⲛⲟⲩ.ⲛ
	2 com	ⲡⲱ.ⲧⲛ	ⲧⲱ.ⲧⲛ̄	ⲛⲟⲩ.ⲧⲛ̄ (§14n)
	3 com	ⲡⲱ.ⲟⲩ	ⲧⲱ.ⲟⲩ	ⲛⲟⲩ.ⲟⲩ

§49. This Absolute Form is used as a substantive; e.g. ⲧⲱⲕ ⲧⲉ ⲧ.ϭⲟⲙ ⲙⲛ̄ ⲡ.ⲉⲟⲟⲩ ⲱϫⲛ.ⲓⲉⲛⲉ2 'Thine is the power and the glory forever' (Mt 6:13), ⲛⲟⲩ.ⲕ ⲇⲉ ⲟⲩⲱⲙ ⲥⲉⲥⲱ 'But thine (i.e. the disciples) eat, they drink' (Lk 5:33).

The Construct Form of the Possessive Pronoun

§50. The Possessive Adjective

Singular	1 com	ⲡϫ-	ⲧϫ-	ⲛϫ-
	2 masc	ⲡⲉ.ⲕ-	ⲧⲉ.ⲕ-	ⲛⲉ.ⲕ-
	2 fem	ⲡⲟ.ⲩ-	ⲧⲟ.ⲩ-	ⲛⲟ.ⲩ-
	3 masc	ⲡⲉ.ϥ-	ⲧⲉ.ϥ-	ⲛⲉ.ϥ-
	3 fem	ⲡⲉ.ⲥ-	ⲧⲉ.ⲥ-	ⲛⲉ.ⲥ-
Plural	1 com	ⲡⲉ.ⲛ-	ⲧⲉ.ⲛ-	ⲛⲉ.ⲛ-
	2 com	ⲡⲉ.ⲧⲛ̄-	ⲧⲉ.ⲧⲛ̄-	ⲛⲉ.ⲧⲛ̄-
	3 com	ⲡⲉ.ⲩ-	ⲧⲉ.ⲩ-	ⲛⲉ.ⲩ-

These forms are prefixed to substantives, and agree in number and gender; e.g. ⲡⲉⲕ.ⲥⲟⲛ 'Thy brother', ⲧⲉϥ.ⲥ2ⲓⲙⲉ 'His wife', ⲛⲉⲛ.ⲃⲓⲣ 'Our baskets'. **Note:** The possessive article can be used with those nouns which take the suffixes (§38); e.g. ⲡⲉϥ.ⲣⲟ or ⲣⲱ.ϥ 'His mouth', ⲡⲉⲛ.2ⲏⲧ or 2ⲧⲏ.ⲛ 'Our heart'.

§51. The Possessive Article

Singular masc	Singular fem	Plural
ⲡϫ-,	ⲧϫ-	ⲛϫ-

These are used before a noun with the meaning 'Belonging to'; e.g. ⲡϫ.ⲧ.ⲱⲉⲗⲉⲉⲧ 'The bridegroom' (lit. He belonging to the bride), ⲛϫ.ⲛⲉⲥⲧⲟⲣⲓⲟⲥ 'The Nestorian Heresy' (lit. The things belonging to Nestorius).

§52. The Demonstrative Pronoun. This has two forms:

	Absolute	Construct		Absolute	Construct
Sing masc 'This'	ⲡϫⲓ̈	ⲡⲉⲓ̈-	Plural 'These'	ⲛϫⲓ̈	ⲛⲉⲓ̈-
Sing fem 'This'	ⲧϫⲓ̈	ⲧⲉⲓ̈-			

The Absolute Form is used as a substantive, ⲡϫⲓ̈ and ⲛϫⲓ̈ being used in a neuter sense for 'This' and 'These'; e.g. ⲡϫⲓ̈ ⲇⲉ ⲛⲉ.ϥ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ 'This one was saying' (Z 311), ⲧϫⲓ̈ ⲧⲉ ⲑⲉ 'This is the way', ⲡϫⲓ̈ ⲉⲧ.ⲥⲏ2 'This which is written (i.e. which follows)' (Z 324), ⲡⲉⲧ.ⲉⲓ̈ⲣⲉ.ⲛ̄.ⲛϫⲓ̈ 'He who does these things'. **The Construct Form** stands before its noun; e.g. ⲡⲉⲓ̈.ⲕϫ2 'This land', ⲧⲉⲓ̈.ⲥ2ⲓⲙⲉ

'This woman', ⲛⲉⲓ.ⲣⲱⲙⲉ 'These men'.

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

Sing masc 'That'	ⲡⲏ, ⲡ(ⲉ)-	Plural 'Those'	ⲛⲏ, ⲛ(ⲉ)-
Sing fem 'That'	ⲧⲏ, ⲧ(ⲉ)-		

The Absolute form is used as a substantive; e.g. ⲛⲏ ⲁⲉ ⲙ̄ⲡ.ⲟⲩ.ⲉⲓⲙⲉ 'Those did not know' (Jn 10:6), ⲛⲏ ⲑⲏⲣ.ⲟⲩ '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: ⲉⲧ.ⲙ̄ⲙⲁⲩ 'Who (or which) is there'; e.g. ⲡ.ⲣⲱⲙⲉ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'That man', ⲛ̄.ⲥⲙ̄ⲥⲁⲗ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'Those servants'.

§55. The Interrogative Pronouns (for uses, §344): **ⲁⲫ** 'Who, what, which?', **ⲛⲓⲙ** 'Who, which?', **ⲟⲩ** 'What?', **ⲟⲩⲏⲣ** 'How much?', **ⲁⲥⲣⲟ=** (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 (ⲁ, ⲉ, ⲟ), and fem nouns end in -ⲉ (-ⲓ in Bohairic) or a long vowel (ⲓ, ⲏ, ⲱ, ⲟⲩ); e.g. masc ⲏⲣⲡ 'Wine', ⲥⲗⲗⲟ 'Old man', ⲗⲁ 'Slander', ⲧⲟⲟⲩ 'Mountain'; fem ⲏⲡⲉ 'Number', ⲥⲗⲗⲱ 'Old woman', ⲥⲓⲏ 'Path', ⲣⲓ 'Cell'.

§57. But there are many exceptions to this rule, especially in respect to words ending in -ⲉ. Thus the following are all masc: ⲃⲉⲕⲉ 'Wage', ⲣⲱⲙⲉ 'Man', ⲱⲙⲏⲣⲉ 'Son', ⲱⲧⲉ 'Mast', ⲑⲙⲉ 'Village', ⲱⲙⲉ 'Wood'. **Note** also the following masculines ending in a long vowel: ⲉⲓⲱ 'Donkey', ϥⲱ 'Hair', ⲟⲩⲱ 'News'. Examples of fem nouns ending in a consonant are: ⲃⲁⲱⲟⲣ 'Fox', ⲙⲉⲗⲱⲧ 'Ceiling', ⲙⲟⲣⲧ '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 -ϥ masc gender: ⲛⲁⲥⲃ.ϥ̄ 'Yoke' (from ⲛⲟⲩⲥⲃ 'To yoke'), ⲱⲙ̄ⲥ.ϥ̄ 'Fear' (ⲱⲙⲁⲁⲥ 'Be afraid'), ⲙⲟⲩⲥ.ϥ̄ and ⲙⲟⲩⲭ.ⲥ̄ 'Girdle', ϥⲟⲇ.ϥ̄ 'Robber' (ϥⲱⲇⲉ 'To seize'); Suffix -ⲥ fem gender: ⲕⲟⲧ.ⲥ 'Circuit' (from ⲕⲱⲧⲉ 'To turn'), ⲥⲟⲟⲩⲥ.ⲥ 'Collection' (ⲥⲱⲟⲩⲥ 'To gather'), ⲱⲟⲗ.ⲥ 'Booty' (ⲱⲱⲗ 'To rob'), ⲱⲟⲡ.ⲥ 'Reception' (ⲱⲱⲡ '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 ⲛ̄.

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

(a) ⲉⲓⲉⲡ- (construct of ⲉⲓⲟⲡⲉ 'Craft'), fem gender; e.g. ⲉⲓⲉⲡ.ⲛⲟⲩⲃ 'Goldsmith's craft', ⲉⲓⲉⲡ.ⲱⲉ 'Woodworker's craft'.

(b) ⲙⲁ- 'Place' followed by ⲛ̄ and verbal form, masc gender; e.g. ⲙⲁ.ⲛ̄.ⲱⲱⲡⲉ 'Dwelling-place', ⲙⲁ.ⲛ̄.ⲡⲱⲧ 'Place of refuge'.

(c) ⲣⲙ̄- (construct of ⲣⲱⲙⲉ 'Man') followed by ⲛ̄; e.g. ⲣⲙ̄.ⲛ̄.ⲑⲙⲉ 'Villager', ⲣⲙ̄.ⲙ̄.ⲙⲉ 'Honest person' (lit. Man of truth), ⲣⲙ̄.ⲛ̄.ⲕⲏⲙⲉ 'Egyptian'. **Note:** The particle ⲛ̄ is usually omitted before the names of cities and towns; e.g. ⲣⲙ̄.ⲣⲁⲕⲟⲧⲉ 'Alexandrian'.

(d) ⲥⲁ- 'Man' followed by the particle ⲛ̄ and noun, forms nouns expressing profession or even character; e.g. ⲥⲁ.ⲛ̄.ⲏⲣⲡ 'Wine merchant', ⲥⲁ.ⲛ̄.ⲁⲃⲁⲟⲏⲉⲓⲛ 'Glass blower', ⲥⲁ.ⲛ̄.ⲕⲟⲧ 'Guileful person'.

(e) ⲥⲁⲙ- 'Craftsman' is used without ⲛ̄ to describe various kinds of workers; e.g. ⲥⲁⲙ.ⲕⲗⲗⲉ 'Boltsmith', ⲥⲁⲙ.ⲛⲟⲩⲃ 'Goldsmith', ⲥⲁⲙ.ⲱⲉ 'Carpenter'.

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

§61. Note also:
(g) ϵⲓϵ2- (ϵⲓⲱ2ϵ 'Field'); e.g. ϵⲓϵ2.ϵⲗⲟⲟⲗϵ 'Vineyard', ϵⲓϵ2.ⲱⲏⲛ 'Grove'.
(h) ϵⲓϵⲣ- (ϵⲓⲟⲟⲣ 'Canal'); e.g. ϵⲓϵⲣ.ⲟ 'River' (lit. Great canal).
(i) ⲥ†- (ⲥⲧⲟⲓ 'Smell'); e.g. ⲥ†.ⲛⲟⲩⲫϵ 'Perfume' (lit. Good smell), ⲥ†.ⲃⲱⲱⲛ 'Stench' (lit. Evil smell).
(j) 2ⲱⲃ- 'Work', so 2ⲱⲃ.ⲛ̄.ⲍⲓⲝ 'Handiwork.'
§62. Verb Prefixes. The characteristic feature of the Verb Prefix in Compound Nouns is the presence of the vowel ⲁ after the first radical of the verbal root; e.g. ⲟⲩⲁⲙ- (from ⲟⲩⲱⲙ 'To eat'), ⲙⲁⲧⲛ- (from ⲙ̄ⲧⲟⲛ '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. ⲟⲩⲁⲙ.ⲥⲛⲟϥ 'Bloodthirsty man' (lit. Eater of blood), ⲙⲁⲓ̈.ϵⲟⲟⲩ 'Lover of glory', ⲝⲁⲓ̈.ⲃϵⲕϵ 'Hireling' (lit. Taker of wages), ⲙⲁⲛϵ.ⲣⲓⲣ 'Swineherd', ⲥⲁ2ⲧ.2ⲃⲟⲟⲥ 'Cloth-weaver', ϥⲁⲓ.ⲛⲁ2ⲃ 'Yoke-bearer'. **Note:** This verbal form has been named *Participium Conjunctum*, and is indicated in Crum's *Coptic Dictionary* by the abbreviation 'p.c.'.
§63. Particle Prefixes.
(a) ⲙⲛ̄ⲧ- (from ⲙⲟⲩⲧϵ 'To call') forms abstract fem nouns; e.g. ⲙⲛ̄ⲧ.ϵⲓⲱⲧ 'Fatherhood', ⲧ.ⲙⲛ̄ⲧ.ⲥⲟⲛ 'The Brotherhood', ⲙⲛ̄ⲧ.ⲥⲱⲧⲡ 'Choice'.
(b) ⲣϵϥ- with the verbal form expresses a noun of agency, and is used regardless of gender or number; e.g. ⲣϵϥ.ⲥⲱⲧⲙ 'Hearer', ⲣϵϥ.ⲱⲫ 'Reader', ⲣϵϥ.ⲙⲟⲟⲩⲧ 'Dead man'. **Note:** The verbal form can take an object after it; e.g. ⲣϵϥ.ⲣ.ⲛⲟⲃϵ 'Sinner' (lit. One who does sin), ⲣϵϥ.2ⲓ.ⲗⲁ 'Slanderer'.
(c) ⲍⲓⲛ- (for ⲍⲓ ⲛ̄-, C819a) with verbal form expresses nouns of action which are feminine; e.g. ⲍⲓⲛ.ⲗⲓⲃϵ 'Madness', ⲍⲓⲛ.ⲕⲓⲙϵ 'Movement', ⲍⲓⲛ.ⲫⲁⲝϵ 'Saying, speech'.
(d) ⲁⲧ- (ⲁⲧϵ before double consonants) forms, with nouns and verbal forms, a negative adjective (§101ff); e.g. ⲁⲧ.ⲛⲟⲃϵ 'Sinless', ⲁⲧ.ⲧⲁⲕⲟ '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. ⲁⲧ.ⲥⲟⲛⲧ.ϥ̄ 'Uncreated' (lit. Without to create it), ⲁⲧ.ⲛⲁⲩ ϵⲣⲟ.ϥ 'Invisible' (lit. Without to see it).
§64. (e) Occasionally **ⲁⲛ-** in collective numerals; e.g. ⲁⲛ.ⲧⲁⲓⲟⲩ 'Fiftieth'.
(f) Occasionally **ϵ-** to form nouns of profession: e.g. ϵ.ⲕⲱⲧ 'Builder', ϵ.ⲫⲱⲧ 'Trader'.

§65. Number. Although singular and plural forms are found, as well as a few words preserving the old dual endings (e.g. ⲥⲡⲟⲧⲟⲩ 'Lips', ⲥⲛⲁⲩ '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. ⲡ.ⲣⲱⲙϵ 'The man' ⲛ̄.ⲣⲱⲙϵ, 'The men'; ⲟⲩ.ⲣⲱⲙϵ 'A man', 2ϵⲛ.ⲣⲱⲙϵ '(Some) men'; ⲧ.ⲫϵϵⲣϵ 'The daughter', ⲛ̄.ⲫϵϵⲣϵ '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. ⲁⲃⲱⲕ 'Raven' plural ⲛ̄.ⲁⲃⲟⲟⲕϵ or ⲛ̄.ⲁⲃⲱⲕ, 2ⲧⲟ 'Horse' plural 2ϵⲛ.2ⲧⲱⲱⲣ or 2ϵⲛ.2ⲧⲟ.
§66. Plural Formations, Masc Nouns:
Ending in ⲟ form plurals in ⲱⲟⲩ; e.g. ⲕⲣⲟ 'Shore' plural ⲕⲣⲱⲟⲩ, ϵⲓϵⲣⲟ 'River' ϵⲓϵⲣⲱⲟⲩ, ⲣⲟ 'Door' (when meaning 'Mouth' takes a suffix, §38) ⲣⲱⲟⲩ, ⲣⲣⲟ 'King' ⲣⲣⲱⲟⲩ, ⲫⲧϵⲕⲟ 'Prison' ⲫⲧϵⲕⲱⲟⲩ, ⲝⲟ 'Armpit' ⲝⲱⲟⲩ. **Note:** 2ⲁ̄ⲗⲟ 'Old man' has the plural 2ⲁ̄ⲗⲟⲓ.
§67. Ending in ϵ form the plural in ⲏⲩ or ϵϵⲩ:
(a) -ⲏⲩ; e.g. ⲁⲙϵ 'Herd' plural ⲁⲙⲏⲩ. Likewise ⲁⲙⲣϵ 'Baker', ⲗⲁⲫⲁⲛϵ 'Village officer', ⲫⲛϵ 'Net', ⲫⲧϵ 'Mast', ⲫⲝϵ 'Locust', ⲍⲙϵ 'Gardener'. **Note:** ⲡ̄ⲡϵ 'Temple' and ⲃϵⲕϵ 'Wage' show fem plurals ⲡ̄ⲡⲏⲩϵ and ⲃϵⲕⲏⲩϵ.
§68. (b) -ϵϵⲩ; e.g. ⲃⲗⲗϵ 'Blind man', plural ⲃⲗϵϵⲩ. Likewise ⲙⲛ̄ⲧⲣϵ 'Witness', ⲥⲁⲃϵ 'Wise man', ⲣⲙ̄2ϵ 'Freeman', 2ⲁϵ 'End', 2ⲁⲧⲣϵ 'Twin', ⲝⲓⲥϵ 'Height', ⲍⲁⲗϵ 'Lame man'. **Note:** ⲝⲁⲝϵ 'Enemy' shows plural forms ⲝⲓⲝϵϵⲩ and ⲝⲓⲛⲝϵϵⲩ.
§69. Ending in ⲧ preceded by a long vowel form plural ⲁⲧϵ; e.g. ⲃⲁⲣⲱⲧ 'Bronze' ⲃⲁⲣⲁⲧϵ. Likewise ⲃϵⲥⲛⲏⲧ 'Smith', ϵⲕⲱⲧ 'Builder' (but see §70), ϵⲣⲏⲧ 'Vow', ⲣϵⲙⲏⲧ 'Tenth part', 2ⲁⲗⲏⲧ 'Bird', 2ⲟⲩⲏⲧ 'Passenger', 2ⲟⲩϵⲓⲧ 'First', ⲣⲱⲧ 'Growth'.

§70. Note: Irregular are ⲉⲓⲱⲧ 'Father' plural ⲉⲓⲟⲧⲉ, ⲉⲫⲱⲧ 'Trader' plural ⲉⲫⲟⲧⲉ, ⲥⲏⲧ 'Lip, edge' plural ⲥⲧⲉⲉⲩ; ⲉⲕⲱⲧ ('Builder', §69) sometimes shows ⲉⲕⲟⲧⲉ.

§71. Ending in ⲧ preceded by a short vowel also form plural ⲁⲧⲉ; e.g. ⲉⲃⲟⲧ 'Month' plural ⲉⲃⲁⲧⲉ. Likewise ⲙⲉⲣⲓⲧ 'Beloved one' plural ⲙⲉⲣⲁⲧⲉ, ⲥⲟⲧ 'Dung', ⲥⲟⲩⲣⲓⲧ 'Guardian'.

§72. Plural formed by adding -ⲉ to the singular form; e.g. ⲫⲁⲁⲣ 'Hair' ⲫⲁⲁⲣⲉ. Likewise ⲭⲛⲟⲟⲩ 'Threshing floor', ⲥⲁⲙⲟⲩⲗ 'Camel'. **Note:** the following show a vocalic change also: ⲁⲃⲱⲕ 'Raven' plural ⲁⲃⲟⲟⲕⲉ, ⲃⲁⲣⲱⲥ 'Camel' ⲃⲁⲣⲁⲥⲉ, ⲗⲉⲗⲟⲩ 'Youth' ⲗⲉⲗⲁⲩⲉ, ⲥⲁⲫ 'Blow' ⲥⲏⲫⲉ, ⲥⲟⲉⲓⲙ 'Wave' ⲥⲏⲙⲉ, ⲥⲉⲣⲏⲥ 'Hunter' ⲥⲉⲣⲁⲥⲉ.

§73. Plural formed by moving the tone syllable is shown in the following: ⲥⲟⲛ 'Brother' plural ⲥⲛⲏⲩ, ⲫⲏⲣⲉ 'Son' ⲫⲣⲏⲩ, ⲥⲁⲙ 'Craftsman' ⲥⲙⲏⲩ, ⲥⲱⲃ 'Thing' ⲥⲃⲏⲩⲉ. ⲫⲟⲙ 'Father-in-law' shows the plurals ⲫⲙⲟⲩⲓ or ⲫⲙⲱⲟⲩ, and ⲥⲟϥ 'Serpent' the form ⲥⲃⲟⲩⲓ.

§74. Some nouns show a 'broken plural', i.e. the vowel of the singular form modifies in the plural: **(a)** ⲁ becomes ⲁⲩ: e.g. ⲁⲛⲁⲫ 'Oath' plural ⲁⲛⲁⲩⲫ, likewise ⲭⲛⲁⲥ 'Forearm' ⲭⲛⲁⲩⲥ. But note ⲙ̄ⲕⲁⲥ 'Pain' forms the plural ⲙ̄ⲕⲟⲟⲥ, and so too ⲙ̄ⲗⲁⲥ 'Battle', ⲙ̄ⲥⲁⲥ 'Crocodile'. ⲕⲁⲥ 'Bone' shows the plural ⲕⲁⲁⲥ. **(b)** ⲏ becomes ⲉⲉ in ⲫⲃⲏⲣ 'Friend' plural ⲫⲃⲉⲉⲣ. **(c)** ⲟ becomes ⲟⲟ: e.g. ⲕⲗⲟⲙ 'Crown' ⲕⲗⲟⲟⲙ, likewise ⲥⲟⲧⲉ 'Arrow', ⲧⲟⲫ 'Border', ⲟⲩⲥⲟⲣ 'Dog'. But ⲁⲡⲟⲧ 'Cup' ⲁⲡⲏⲧ. **(d)** ⲟⲟ becomes ⲱⲱ: e.g. ⲥⲃⲟⲟⲥ 'Garment' ⲥⲃⲱⲱⲥ, ⲥⲣⲟⲟⲥ 'Seed' ⲥⲣⲱⲱⲥ. **Note:** ⲥⲛⲟϥ 'Blood' follows this modification, plural ⲥⲛⲱⲱϥ. Also ⲭⲥⲟ 'Treasure' and ⲥⲧⲟ 'Horse', which show as their plurals ⲁⲥⲱⲱⲣ and ⲥⲧⲱⲱⲣ. **(e)** ⲱ becomes ⲟⲟ: e.g. ⲉⲑⲱⲫ 'Ethiopian' ⲉⲑⲟⲟⲫ, ⲙⲁⲣⲭⲱⲭⲉ 'Garment' ⲙⲁⲣⲭⲟⲟⲭⲉ, ⲑⲱⲙ 'Garden' ⲑⲟⲟⲙ. **Note:** ⲧⲱⲫ 'Ordinance' shows the plural ⲧⲱⲱⲫ.
Note: The following show two forms of the plural: ⲫⲱⲥ 'Herdsman' ⲫⲟⲟⲥ or ⲫⲱⲱⲥ, ⲥⲉⲣⲱⲃ 'Rod' ⲥⲉⲣⲟⲟⲃ or ⲥⲉⲣⲱⲱⲃ.

§75. Irregular plurals are the following:

	Singular	Plural
'Flesh'	ⲁϥ	ⲁϥⲟⲩⲓ
'House'	ⲏⲏ	ⲏⲟⲩ
'Hoof, claw'	ⲉⲓ(ⲉ)ⲃ	ⲉⲓⲉⲃⲏ
'Field'	ⲉⲓⲱⲥⲉ	ⲉⲓⲁⲥⲟⲩ
'Water'	ⲙⲟⲟⲩ	ⲙⲟⲩⲉⲓⲏ (ⲙⲟⲩⲏⲉⲓⲉ, ⲙⲟⲩⲉⲓⲟⲟⲩⲉ)
'Tear'	ⲣⲙⲉⲓⲏ	ⲣⲙⲉⲓⲟⲟⲩⲉ
'Rib'	ⲥⲡⲓⲣ	ⲥⲡⲓⲣⲟⲟⲩⲉ
'Beast'	ⲧⲃⲛⲏ	ⲧⲃⲛⲟⲟⲩⲉ or ⲧⲃⲛⲏⲟⲩ
'Mountain'	ⲧⲟⲟⲩ	ⲧⲟⲩ(ⲉ)ⲓⲏ
'Cushion'	ⲫⲟⲧ	ⲫⲫⲱⲧⲉ
'Field'	ⲥⲟⲏ	ⲥⲓⲉⲉⲩ(ⲉ)
'Ship'	ⲭⲟⲏ	ⲉⲭⲏⲩ
'Lord'	ⲭⲟⲉⲓⲥ	ⲭⲓⲥⲟⲟⲩⲉ

§76. Feminine Nouns:
Ending in ⲉ form the plural in ⲏⲩⲉ; e.g. ⲁⲡⲉ 'Head' ⲁⲡⲏⲩⲉ, ⲡⲉ 'Heaven' ⲡⲏⲩⲉ, ⲥⲣⲉ 'Food' ⲥⲣⲏⲩⲉ.

§77. Ending in ⲏ form the plural in ⲟⲟⲩⲉ; e.g. ⲟⲩⲫⲏ 'Night' ⲟⲩⲫⲟⲟⲩⲉ, ⲥⲓⲏ 'Road' ⲥⲓⲟⲟⲩⲉ.
Note: ⲥⲓⲏ 'Rudder' forms the plural ⲥⲓⲏⲩ. **Note:** A few Greek words ending in ⲏ form a plural in ⲟⲟⲩⲉ; e.g. ⲯⲩⲭⲏ 'Soul' ⲯⲩⲭⲟⲟⲩⲉ, ⲉⲡⲓⲥⲧⲟⲗⲏ 'Letter' ⲉⲡⲓⲥⲧⲟⲗⲟⲟⲩⲉ.

§78. Ending in ⲱ also form the plural in ⲟⲟⲩⲉ; e.g. ⲙⲣⲱ 'Harbour' ⲙⲣⲟⲟⲩⲉ. Likewise ⲁⲃⲱ 'Dragnet', ⲁⲗⲱ 'Snare', ⲁⲗⲱ 'Pupil of eye', ⲣⲥⲱ 'Fold', ⲥⲃⲱ 'Teaching', ⲥⲃⲥⲱ 'Garment'.
Note: ⲉⲫⲱ 'Sow' shows plural ⲉⲫⲁⲩ.

§79. Irregular plurals are:

	Singular	Plural
'Cow'	ϵ2ϵ	ϵ2OOϒ or ϵ2Hϒ
'Woman'	C2IMϵ	2IOMϵ
'Wall'	ⲭOϵ	ϵⲭH
'Year'	ⲣOMⲡϵ	ⲣMⲡOOϒϵ
'Hour'	OϒNOϒ	OϒNOOϒϵ
'Cat'	ϵMOϒ	ϵMOOϒϵ
'Fox'	ⲃⲁⲱOⲣ	shows a broken plural, ⲃⲁⲱOOⲣ
'Ceiling'	MϵⲗⲱT	forms the plural MϵⲗⲁTϵ (as in §69)

Chapter IV. The Article

§80. The Definite Article

Singular masc	Π-, Πϵ-	Plural	N̄-, Nϵ-
Singular fem	T-, Tϵ-		
In old texts the forms ΠI-, †-, NI- are found.			

Note: In the New Testament NI.ϵNϵ2 (for N̄.ϵNϵ2) 'Forever' and †.ⲣHNH (for T.ϵIⲣHNH) 'The peace'.

§81. The article stands immediately before its substantive. When this begins with a vowel or a single consonant, the forms **Π-**, **T-**, **N̄-** are used; e.g. Π.HⲣΠ 'The wine', Π.CON 'The brother', T.CⲰNϵ 'The sister', N̄.ⲣⲰMϵ 'The men'. **Note:** Occasionally before 2, Π- and T- become ϕ- and Θ- (§3); e.g. ϕ.Ⲱⲃ (Π.2Ⲱⲃ) 'The work', Θ.ϵ (T.2ϵ) 'The way, the manner'. **Note:** Sometimes when the plural article appears before a vowel, it loses its sonant function; e.g. N.ⲁCϵⲃHC 'The evil doers', but N̄.ⲁCϵⲃHC also occurs.

§82. **Πϵ-**, **Tϵ-**, **Nϵ-** are used: **(a)** when the substantive begins with a double consonant or a consonant followed by a semi-consonant; e.g. Πϵ.XⲣICTOC 'The Christ', Πϵ.CMOT 'The form', Tϵ.C2IMϵ 'The woman', Nϵ.2ⲃHϒϵ 'The works', Πϵ.COϒO 'The corn', Tϵ.2IH 'The way'.
Note: When the first letter of a double consonant is Oϒ, the form of the article is determined by the original formation of the word; thus Π.OϒMOT 'The thickness', Π.OϒⲣOT 'The rejoicing'. But with other words the article coalesces with Oϒ; e.g. Π.ϵϒ2Oⲣ 'The dog', T.ϵϒⲱH 'The night' (§16).
(b) When the substantive begins with a double consonant, the first of which is functioning as a sonant; e.g. P̄Πϵ 'Temple' Πϵ.ⲣΠϵ 'The temple'.

§83. When the substantive is a word denoting time; e.g. Πϵ.2OOϒ 'The day', Tϵ.ⲣOMⲡϵ 'The year'.

§84. The Vocative is expressed by means of the Definite Article; e.g. Π.ϵIⲰT 'Oh father', Nϵ.ⲭΠO N̄.Nϵ2.ⲃOϒI 'Oh generations of vipers'.

§85. The Indefinite Article

Sing masc and fem	'A, An'	Oϒ- (construct of Oϒⲁ 'One')
Plural masc and fem	'Some'	2ϵN- (construct of 2OϵINϵ 'Some')

E.g. Oϒ.ⲣⲰMϵ 'A man', Oϒ.C2IMϵ 'A woman', 2ϵN.ⲣⲰMϵ 'Some men'. **Note:** With verbal prefix ⲁ- and verbal and prepositional prefix ϵ-, contraction with the article is usual; e.g. ⲁ.ϒ.CON ⲃⲰK (for ⲁ.Oϒ.CON ⲃⲰK) 'A brother went', ϥ.CⲰTM ϵ.ϒ.ⲱⲁⲭϵ (for ϥ.CⲰTM ϵ.Oϒ.ⲱⲁⲭϵ) 'He hears a word'.
Note: In carelessly written MSS 2N̄- often appears for 2ϵN-.

§86. Uses of the Indefinite Article

With Abstract Nouns; e.g. Oϒ.ⲣⲁⲱϵ 'Joy', Oϒ.Mϵ 'Truth'. With the preposition 2N̄- 'In', it is frequently used to form adverbs (§246); e.g. 2N̄.Oϒ.Mϵ 'Truly' (lit. In a truth), 2N̄.Oϒ.MN̄T.ⲣM̄.Mⲁ O 'Richly' (lit. In a wealth, C296a).

§87. With nouns indicating substance or material; e.g. Oϒ.NOϒⲃ MN̄ Oϒ.ⲗIⲃⲁNOC MN̄.Oϒ.ⲱⲁⲗ '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. ϣϧⲣ.ϩⲙ̄ϩⲁⲗ 'Fellow servant', ⲙⲁ.ⲙ̄.ⲡⲱⲧ 'Place of refuge' (§60). Likewise in Compounds in which the second noun is preceded by a preposition; e.g. ⲡ.ⲃⲁⲗⲙⲡⲉ ϩⲁ.ⲛⲟⲃⲉ '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. ⲥⲉ.ⲏⲣⲡ 'Wine-drinker', ⲡ.ⲥⲉⲕ.ⲙⲟⲟⲩ 'The water-drawer', ⲟⲩ.ϩⲁⲗⲏ.ϩⲏⲧ '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: ⲣ̄.ϩⲓⲕ 'To bewitch' (lit. To make magic), ⲧ.ⲡⲁϩⲣⲉ 'To heal' (lit. To give drugs); Indirectly: ϩⲙⲟⲟⲥ ⲙⲛ̄ ϩⲁⲓ 'To be married' (lit. To sit with a husband), ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄ ⲥⲱⲙⲁ '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 ϩⲓ, ⲉⲓⲉ, ⲉⲓⲧⲉ, ⲟⲩⲇⲉ; e.g. ⲛⲟⲩⲃ ϩⲓ ϩⲁⲧ 'Gold and silver', ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ ⲉⲓⲧⲉ ⲥϩⲓⲙⲉ, ⲉⲓⲧⲉ ⲛⲟⲩ ⲉⲓⲧⲉ ⲕⲟⲩⲓ 'Both man and woman, both great and small'.
§92. (3) In negative sentences and questions expecting a negative answer; e.g. ⲙⲛ̄ ⲥⲃⲟⲩⲓ ϫⲟⲥⲉ ⲉ.ⲡⲉϥ.ⲥⲁϩ 'There is no disciple higher than his teacher' (Lk 6:40), ⲙⲏⲧⲓ ϣⲁ.ⲩ.ϫⲉⲉⲗⲉ ⲉⲗⲟⲟⲗⲉ ⲉⲃⲟⲗ ϩⲛ̄.ϣⲟⲛⲧⲉ ⲏ ϣⲁ.ⲩ.ⲕⲉⲧ.ϥ ⲕⲛ̄ⲧⲉ ⲉⲃⲟⲗ ϩⲛ̄.ⲁⲣⲟⲟⲩⲉ '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. ⲛ̄.ⲣⲟⲩϩⲉ 'At evening', ⲛ̄.ϣⲱⲣⲡ 'At morning', ⲛ̄.ⲕⲣⲟϥ 'Guilefully', ⲉ.ϩⲟⲩⲛ 'Inwardly'. **Note:** Without preceding preposition: ⲥⲟⲙ '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. ⲕⲟⲩⲛ.ϥ ⲛ̄.ⲁⲃⲣⲁϩⲁⲙ 'The bosom of Abraham' (lit. His bosom of Abraham), ⲣⲱ.ⲟⲩ ⲛ̄.ⲛ.ⲁⲥⲉⲃⲏⲥ 'The mouth of the evildoers' (lit. Their mouth of the evildoers).
§95. Note: The Greek words ⲑⲁⲗⲁⲥⲥⲁ 'Sea' and ⲑⲏⲃⲁⲓⲥ 'Thebes' were frequently treated as if they were contracted forms for ⲧ.ϩⲁⲗⲁⲥⲥⲁ and ⲧ.ϩⲏⲃⲁⲓⲥ, and the initial ⲧ was mistaken for the fem Definite Article. Hence the form ⲛ̄.ϩⲁⲗⲁⲥⲥⲁ 'The seas'. However, the correct forms ⲧⲉ.ⲑⲁⲗⲁⲥⲥⲁ and ⲛⲉ.ⲑⲁⲗⲁⲥⲥⲁ do occur. Likewise ⲡ̄ⲣⲟ 'King' is really ⲡⲡ̄ⲣⲟ (old *pr'3*, the Pharaoh of the Bible); the initial ⲡ was mistaken for the masc Definite Article; hence a plural form ⲛⲉ.ⲣⲣⲱⲟⲩ 'The kings' (§66).
§96. Apposition. The word in apposition follows the noun which it enlarges, and always takes the Definite Article; e.g. ⲏⲥⲁⲓⲁⲥ ⲡⲉ.ⲡⲣⲟⲫⲏⲧⲏⲥ 'Isaiah the Prophet', ⲡⲉⲧⲣⲟⲥ ⲡ.ⲣⲱⲙⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'Peter, the man of God'. **Note:** Where the word in apposition is a Proper Name, it is introduced by the particle ϫⲉ- 'Namely'; e.g. ⲟⲩⲁ ϫⲉ ⲁⲡⲁ ⲡⲁⲩⲗⲟⲥ '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 ⲛ̄; e.g. ⲧ.ϭⲓϫ ⲛ̄.ⲟⲩ.ⲣⲱⲙⲉ 'The hand of a man, ⲧ.ⲙⲛ̄ⲧ.ⲉⲣⲟ ⲛ.ⲙ̄.ⲡⲏⲩⲉ 'The kingdom of the heavens', ⲡ.ϣⲏⲣⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'The Son of God'. This construction is also widely used in the formation of phrases equivalent to adjectives (§101).
§99. In the place of ⲛ̄, the particle ⲛ̄ⲧⲉ- is used:
(1) When the noun indicating the possession has the Indefinite Article; e.g. ⲟⲩ.ⲙⲏⲏϣⲉ ⲛ̄ ⲧⲉ.ⲧ.ⲡⲟⲗⲓⲥ 'A multitude of the city', ⲟⲩ.ⲡⲛⲉⲩⲙⲁ ⲛ̄ⲧⲉ.ⲡ.ⲛⲟⲩⲧⲉ 'A Spirit of God'. **Note:** The particle ⲛ̄ⲧⲁ= can take suffixes; e.g. ⲟⲩ.ⲥⲟⲛ ⲛ̄ⲧⲁ.ϥ 'A brother of his', ⲟⲩ.ⲥⲱⲛⲉ ⲛ̄ⲧⲉ.ⲧⲏⲩⲧⲛ̄ '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 ⲛ̄ is used; e.g. ⲟⲩ.ⲙⲁⲡⲡⲁ ⲛ̄.ϣⲛ̄ⲥ 'A cloth of linen', ⲟⲩ.ⲙⲁⲛⲓⲁⲕⲏⲥ ⲛ̄.ϩⲁⲧ 'A necklace of silver', ⲟⲩ.ϣⲏⲣⲉ ⲛ̄.ⲟⲩⲱⲧ 'An only son'. **(2)** ⲛⲧⲉ is used as the genitive between two Proper Names; e.g. ⲃⲏⲑⲗⲉⲉⲙ ⲛⲧⲉ ⲧ.ⲟⲩⲇⲁⲓⲁ 'Bethlehem of Judaea'.

§100. (3) ⲛⲧⲉ is used when the noun indicating the possession is qualified by an adjective or a phrase equivalent to an adjective; e.g. ⲥⲓϣⲉ ⲛⲓⲙ ⲛⲧⲉ ⲡ.ⲡⲟⲛⲏⲣⲟⲥ 'All the bitterness of depravity', ⲟⲩ.ϣⲏⲣⲉ ⲛ̄.ⲟⲩⲱⲧ ⲛ̄ⲧⲉ ⲧⲉϥ.ⲙⲁⲁⲩ 'An only son of his mother', ⲡ.ⲣⲁⲛ ⲙ̄.ⲡ.ϣⲣ̄.ⲛ̄. ⲟⲩⲱⲧ ⲛ̄ⲧⲉ.ⲡ.ⲛⲟⲩⲧⲉ 'The name of the only Son of God'. **Note:** After the adjective ⲧⲏⲣ 'All', the genitive is as a rule ⲛ̄; e.g. ⲙ̄.ⲙⲛ̄ⲧ.ⲉⲣⲱ.ⲟⲩ ⲧⲏⲣ.ⲟⲩ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ '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* ⲛ̄, *less frequently the noun and its qualifying substantive are in direct apposition*; e.g. ϩⲱⲃ ⲛⲓⲙ 'Everything' (noun + true adjective), ⲡ.ⲣⲁⲛ ⲉⲧ.ⲟⲩⲁⲁⲃ 'The name which [is] holy' (noun + relative clause), ⲕⲟⲩⲣ ⲛ̄.ⲛⲟⲩⲃ 'Ring of gold' (noun-ⲛ̄-noun).

§102. True adjectives are mostly invariable in number and gender; e.g. ⲁⲗⲁⲩ 'White', ⲁⲥ or ⲁⲡⲁⲥ 'Old', ⲃⲱⲱⲛ 'Evil', ⲃⲣⲣⲉ 'New, young', ⲕⲟⲩⲓ 'Little', ⲛⲓⲙ 'Every', ⲛⲟⲩϫ 'Lying', ⲛⲟϭ 'Great', ⲟⲩⲱⲧ 'Single', ϣⲏⲙ 'Little', ϩⲁⲕ 'Sober', ϩⲁϩ 'Many', ϩⲟⲟⲩⲧ 'Male'.

§103. However, adjectives ending in ⲉ generally form the fem in ⲏ; e.g. ⲥⲁⲃⲉ (masc) ⲥⲁⲃⲏ (fem) 'Wise', ϩⲁⲉ (masc) ϩⲁⲏ (fem) 'Last'. **Note:** ϣⲓⲣⲉ (masc) ϣⲉⲉⲣⲉ (fem) 'Small', ⲟ (masc) ⲱ (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. ϩⲱⲃ ⲛⲓⲙ 'Everything', ⲣⲱⲙⲉ ⲛⲓⲙ 'All men'. This is always the usage with ⲛⲓⲙ. It is a usage much less frequent with other adjectives. Examples which may be quoted are: ϣⲏⲣⲉ ϣⲏⲙ 'Little son' (fem ϣⲉⲉⲣⲉ ϣⲏⲙ), ⲟⲩ.ϩⲟⲟⲩ ⲟⲩⲱⲧ 'A single day'.

§106. But note that the noun appears in its Construct Form when it precedes one of the following Adjectives: ⲟ 'Great', ϣⲓⲣⲉ 'Little', ⲛⲟⲩϥⲉ 'Good', ⲃⲱⲱⲛ 'Evil', ϩⲟⲟⲩⲧ 'Male'; e.g. ⲉⲓⲉⲣ ⲟ 'River' (lit. Great canal), ⲣⲙ̄ⲡ ϣⲓⲣⲉ 'Famine' (lit. Year of little), ⲥ† ⲃⲱⲱⲛ 'Evil smell', ϣⲣ̄ ϩⲟⲟⲩⲧ 'Male child'.

§107. The adjective follows its noun but is linked to it by ⲛ̄. This is the most usual construction; e.g. ⲡⲉϥ.ϣⲏⲣⲉ ⲛ̄.ⲟⲩⲱⲧ 'His only son', ⲛⲉ.ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄.ⲛⲟⲩϫ '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-ⲛ̄-noun; e.g. ϣⲁϫⲉ ⲛ̄.ϣⲗⲟϥ 'Shameful saying' (lit. Saying of shame), ⲃⲱ ⲛ̄.ϫⲟⲉⲓⲧ '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 ⲛⲟϭ and ϩⲁϩ; e.g. ⲟⲩ.ⲛⲟϭ ⲇⲓⲡⲛⲟⲛ 'A great supper', ϩⲁϩ ⲛ̄.ϩⲓⲥⲉ 'Much suffering', ⲡⲉϥ.ⲙⲉⲣⲓⲧ ⲛ̄.ⲥⲟⲛ 'His beloved brother', ⲟⲩ.ϣⲏⲙ ⲛ̄.ⲛⲉϩ 'A little oil'.

§109. Concord. Where masc and fem forms of the adjective exist, they agree in gender with their noun; e.g. ⲡ.ⲣⲱⲙⲉ ⲛ̄.ⲥⲁⲃⲉ 'The wise man', ⲧ.ϣⲉⲉⲣⲉ ⲛ̄.ⲥⲁⲃⲏ 'The wise daughter'. **Note:** Greek adjectives follow their noun and usually show the masc for persons, and neuter form for things; e.g., ⲟⲩ.ⲣⲱⲙⲉ ⲛ̄.ⲇⲓⲕⲁⲓⲟⲥ 'A righteous man', ⲛⲉ.ⲯⲩⲭⲟⲟⲩⲉ ⲛ̄.ⲧⲉⲗⲉⲓⲟⲛ 'The perfect souls'.

§110. The three adjectives **ⲧⲏⲣ=** 'All', **ⲟⲩⲁⲁ=**, 'Alone, self', **ⲙⲁⲩⲁⲁ=**, 'Alone, own' follow their noun and take suffixes in accord; e.g. ⲡ.ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ.ϥ 'All the world', ⲛⲧⲱⲧⲛ̄ ⲧⲏⲣ.ⲧⲛ̄ 'You all', ⲛ̄

ⲦⲞ.Ⲕ ⲞⲨⲁⲁ.Ⲕ 'Thou alone', ⲡⲉϥ.ⲟⲩⲭⲁⲓ ⲙⲁⲩⲁⲁ.ϥ 'His own salvation'.

§111. ⲕⲉ- 'Other' is a construct form which stands before its noun; e.g. ⲕⲉ.ⲣⲱⲙⲉ 'Another man', ⲕⲉ.ⲥⲱⲃ 'Another thing'. But note the plural **ⲥⲉⲛ.ⲕⲉ-** 'Other(s)'; e.g. ⲥⲉⲛ.ⲕⲉ.ⲣⲱⲙⲉ 'Other men', ⲥⲉⲛ.ⲕⲉ.ⲥⲃⲏⲩⲉ 'Other things'. **Note:** The use of ⲕⲉ in the adverbial phrase **ⲛ̄.ⲕⲉ.ⲥⲟⲡ** 'Again' (lit. In another time) (§283).

§112. ⲕⲉ combines with ⲟⲩⲁ and ⲗⲁⲁⲩ to form the substantive 'Another': ⲕⲉ.ⲟⲩⲁ, ⲕⲉ.ⲗⲁⲁⲩ. This form can take the Definite Article or the Demonstrative Pronoun; e.g. ⲡ.ⲕⲉ.ⲟⲩⲁ 'The other', ⲡⲉⲓ̈.ⲕⲉ.ⲟⲩⲁ 'This other'. It can also be linked to a following noun by the particle ⲛ̄; e.g. ⲡ.ⲕⲉ.ⲟⲩⲁ ⲛ̄.ⲣⲱⲙⲉ 'The other man', ⲧ.ⲕⲉ.ⲟⲩⲉⲓ ⲛ̄.ⲣⲟⲙⲡⲉ 'The other year'.

§113. When ⲕⲉ stands directly before a noun and is itself preceded by the Definite Article or Possessive Article, it conveys the meaning **'Also'**; e.g. ⲡ.ⲕⲉ.ⲣⲱⲙⲉ 'The man also', ⲧ.ⲕⲉ.ⲣⲟⲙⲡⲉ 'The year also', ⲡⲁ.ⲕⲉ.ⲉⲓⲱⲧ 'My father also'. **Note:** ⲕⲉ is rarely used in the absolute form as a substantive; e.g. ⲡⲉⲓ̈.ⲕⲉ or ⲧⲉⲓ̈.ⲕⲉ 'This other', though a plural form ⲕⲟⲟⲩⲉ is fairly commonly so used; e.g. ⲥⲉⲛ.ⲕⲟⲟⲩⲉ 'Others', ⲛ̄.ⲕⲟⲟⲩⲉ 'The others', ⲛⲉⲓ̈.ⲕⲟⲟⲩⲉ '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 ⲉ- or ⲉⲣⲟ= (§261); e.g. ⲡⲉⲧⲟ ⲛ̄.ⲛⲟⲩ ⲉ.ⲡ.ⲣ̄ⲡⲉ 'One who (is) greater than the temple' (Mt 12:6), ϥ.ⲭⲟⲟⲣ ⲉⲣⲟ.ⲓ̈ 'He (is) stronger than I'.

§115. The Superlative is sometimes expressed by the use of the adverb ⲉ.ⲙⲁⲧⲉ or ⲙ̄.ⲙⲁⲧⲉ 'Very, much' placed after the adjective; e.g. ⲟⲩ.ⲧⲟⲟⲩ ⲉ.ϥ.ⲭⲟⲥⲉ ⲉ.ⲙⲁⲧⲉ '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 ⲡ.ⲛⲟⲩ ⲥⲛ̄.ⲧ.ⲙⲛ̄ⲧ.ⲉⲣⲟ ⲛ̄.ⲙ.ⲡⲏⲩⲉ 'The great one in the kingdom of the heavens' is the Greek μειζων ... εν τη βασιλεια των ουρανων.

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 and the use of the barred ⳨ for 900.

§117. The Cardinal Numbers

		Absolute		Construct		With Tens
		Masc	Fem	Masc	Fem	
1	ⲁ̄	ⲟⲩⲁ	ⲟⲩ(ⲉ)ⲓ			ⲟⲩⲉ (masc), ⲟⲩⲉⲓ (fem)
2	ⲃ̄	ⲥⲛⲁⲩ	ⲥⲛ̄ⲧⲉ			ⲥⲛⲟⲟⲩⲥ (m), ⲥⲛⲟⲟⲩⲥⲉ (f)
3	ⲅ̄	ⲯⲟⲙⲛ̄ⲧ	ⲯⲟⲙⲧⲉ	ⲯⲙ̄ⲧ- (ⲯⲙⲛ̄ⲧ-)		ⲯⲟⲙⲧⲉ
4	ⲇ̄	ϥⲧⲟⲟⲩ	ϥⲧⲟ(ⲉ)	ϥⲧⲟ(ⲟ)ⲩ-	ϥⲧⲉⲩ-	ⲁϥⲧⲉ
5	ⲉ̄	⳨ⲟⲩ	⳨ⲉ			ⲧⲏ
6	ⲉ̄ˇ	ⲥⲟⲟⲩ	ⲥⲟ(ⲉ)	ⲥⲉⲩ-		ⲁⲥⲉ
7	ⲍ̄	ⲥⲁⲱϥ	ⲥⲁⲱϥⲉ			ⲥⲁⲱϥ(ⲉ)
8	ⲏ̄	ⲱⲙⲟⲩⲛ	ⲱⲙⲟⲩⲛⲉ			ⲱⲙⲏⲛ, ⲱⲙⲏⲛⲉ
9	ⲑ̄	ⲯⲓⲥ (ⲯⲓⲧ)	ⲯⲓⲧⲉ			
10	ⲓ̄	ⲙⲏⲧ	ⲙⲛⲧⲉ	ⲙⲛ̄ⲧ-		
20	ⲕ̄	ⲭⲟⲩ(ⲟⲩ)ⲱⲧ	ⲭⲟⲩⲱⲧⲉ	ⲭⲟⲩⲧ-		

30	ⲗ	ⲘⲀⲀⲂ	ⲘⲀⲀⲂⲈ
40	ⲙ	ϩⲘⲈ	
50	ⲛ	ⲦⲀ(ⲈⲒ)ⲞⲨ	
60	ⲝ	ⲤⲈ	
70	ⲟ	ⲱⲫⲈ (ⲱⲃⲈ, ⲥⲱⲫⲈ)	
80	ⲡ	ϩⲘⲈⲚⲈ	
90	ⲫ	ⲠⲤⲦⲀⲒⲞⲨ	
100	ⲣ	ⲱⲈ	
200	ⲥ	ⲱⲎⲦ	
300	ⲧ	ⲱⲘⲚⲦ.ⲱⲈ	ⲱⲞⲘⲚⲦ ⲛ̄.ⲱⲈ
400	ⲩ	ⲫⲦⲞⲨ.ⲱⲈ	ⲫⲦⲞⲞⲨ ⲛ̄.ⲱⲈ

500	ⲫ	ⲧⲞⲨ ⲛ̄.ⲱⲈ
600	ⲭ	ⲤⲞⲞⲨ ⲛ̄.ⲱⲈ (ⲥⲉⲨ.ⲱⲈ)
700	ⲯ	ⲤⲀⲱⲫ ⲛ̄.ⲱⲈ
800	ⲱ	ⲱⲘⲞⲨⲚ ⲛ̄.ⲱⲈ
900	ⲯ	ⲯⲒⲤ ⲛ̄.ⲱⲈ
1,000	ⲁ*	ⲱⲞ
10,000	ⲓ*	ⲦⲂⲀ

*with two overlines

§118. Composite Numerals. 11-99 were formed by placing the unit expressing the tens before the simple unit; e.g. ⲘⲚ̄Ⲧ.ⲱⲞⲘⲦⲈ ‘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. ⲘⲚ̄Ⲧ.ⲞⲨⲈ (fem ⲘⲚ̄Ⲧ.ⲞⲨⲈⲒ) ‘11’, ⲘⲚ̄Ⲧ.ⲤⲚⲞⲞⲨⲤ (fem ⲘⲚ̄Ⲧ.ⲤⲚⲞⲞⲨⲤⲈ) ‘12’, ⲬⲞⲨⲦ.ⲤⲀⲱⲫ ‘27’, ⲬⲞⲨⲦ.ⲱⲘⲎⲚ ‘28’, ⲘⲀⲀⲂ.ⲦⲎ ‘35’, ϩⲘⲈ.ⲯⲒⲤ ‘49’. **Note:** With ⲀⲫⲦⲈ ‘4’ and ⲀⲤⲈ ‘6’ following the analogy of ⲘⲚ̄Ⲧ.ⲀⲫⲦⲈ ‘14’, ⲬⲞⲨⲦ.ⲀⲫⲦⲈ ‘24’, ⲘⲚ̄Ⲧ.ⲀⲤⲈ ‘16’, ⲬⲞⲨ.ⲦⲀⲤⲈ ‘26’, everywhere Ⲧ was inserted; e.g. ⲘⲀⲀⲂ.Ⲧ.ⲀⲫⲦⲈ ‘34’, ϩⲘⲈ.Ⲧ.ⲀⲤⲈ ‘46’, ⲱⲫⲈ.Ⲧ.ⲀⲤⲈ ‘76’. **Note:** The Ⲧ of ⲦⲎ ‘5’ coalesced with the final Ⲧ of both ⲘⲚ̄Ⲧ- and ⲬⲞⲨⲦ-; thus ⲘⲚ̄.ⲦⲎ (ⲘⲚ̄Ⲧ.ⲦⲎ) ‘15’ and ⲬⲞⲨ.ⲦⲎ (ⲬⲞⲨⲦ.ⲦⲎ) ‘25’.

§119. Occasionally the tens were combined with the units by means of the conjunction ⲘⲚ̄ ‘With’; e.g. ⲦⲀⲒⲞⲨ ⲘⲚ̄ ⲞⲨⲀ ‘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 ⲱⲈ ‘100’ or ⲱⲞ ‘1000’; e.g. ⲱⲘⲚ̄Ⲧ.ⲱⲈ ‘300’, ⲫⲦⲞⲨ.ⲱⲞ ‘4000’; **(2)** with the absolute form of the unit followed by ⲛ̄ and ⲱⲈ or ⲱⲞ; e.g. ⲫⲦⲞⲞⲨ ⲛ̄.ⲱⲈ ‘400’, ⲤⲀⲱⲫ ⲛ̄.ⲱⲞ ‘7000’, ⲧⲞⲨ ⲛ̄.ⲦⲂⲀ ‘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. ⲘⲎⲦ ⲛ̄.ⲱⲈ ‘1000’ (lit. 10 hundreds), ⲘⲀⲀⲂ ⲛ̄.ⲱⲈ ‘3000’ (lit. 30 hundreds). **Note:** ϭⲒⲤ.ⲦⲂⲀ ‘5000’ (lit Half ten-thousand) (§127).

§122. The ciphers of a number can be written either: **(1)** without any connecting particle; e.g. ⲉ.ⲫ.Ⲙⲉ2 ⲛ̄.ⲚⲞϭ ⲛ̄.Ⲧⲃ̄Ⲧ ⲉ.ⲩ.ⲉⲓⲣⲉ ⲛ̄.ⲱⲈ ⲦⲀⲉⲒⲞⲨ ⲱⲞⲘⲦⲈ ‘Being full of great fish, making one hundred fifty-three’ (Jn 21:11); or **(2)** with ⲘⲚ̄ ‘With’; e.g. ϩⲘⲈ.ⲞⲨⲈ ⲛ̄.ⲱⲞ ⲘⲚ̄ ⲫⲦⲞⲨ.ⲱⲈ ‘41,400’.

§123. Syntax of the Cardinal Numbers. The numerals precede the noun which they qualify and are linked to it by the particle ⲛ̄; e.g. ⲫⲦⲞⲞⲨ ⲛ̄.ⲣⲱⲘⲈ ‘Four men’. The numeral agrees in gender with its noun which is in the singular; e.g. ⲱⲞⲘⲦⲈ ⲛ̄.ⲞⲨⲚⲞⲨ ‘Three hours’, ⲦⲘⲎⲦⲈ ⲙ̄.ⲠⲀⲣⲑⲈⲚⲞⲤ ‘The ten virgins’. **Note:** There also occurs ⲱⲘ̄Ⲧ ϩⲱⲃ ‘Three things’ (the numeral being in the Construct Form); and the forms ⲬⲚ̄ ⲤⲞⲈ ‘Sixth hour’ and ⲬⲚ̄ ⲯⲒⲦⲈ ‘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 ⲛ̄; e.g. ⲞⲨⲀ ⲚⲈⲫ.ⲱⲃ̄ⲣ ϩⲙ̄ϩⲀⲀ ‘One of his fellow-servants’, ⲞⲨⲈⲒ ⲛ̄.ⲚⲈⲒ̈.ⲉⲚⲦⲞⲗⲎ ‘One of these commandments’; or **(2)** in the toneless form ⲞⲨ- before the noun. As this latter form is used to express the Indefinite Article (§85), so that e.g. ⲞⲨ.ⲣⲱⲘⲈ might be translated either as ‘A man’ or as ‘One man’, the numeral is strengthened by the addition of the adjective **ⲞⲨⲰⲦ** ‘Only’ after the noun; e.g. ⲞⲨ.ⲫⲱ ⲛ̄.ⲞⲨⲰⲦ ‘One hair’, ⲞⲨ.ⲒⲱⲦⲀ ⲛ̄.ⲞⲨⲰⲦ Ⲏ ⲞⲨ.ⲱⲰⲗϩ ⲛ̄.ⲞⲨⲰⲦ ‘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. Ⲡ.ⲱⲎⲣⲉ ⲤⲚⲀⲨ ‘Two sons’, Ⲡ.ⲤⲞⲚ ⲤⲚⲀⲨ ‘The two brothers’, Ⲧ.ⲥϩⲒⲘⲈ ⲤⲚ̄ⲦⲈ ‘The two women’, Ⲧ.ⲤⲚ̄ⲦⲈ ‘The two’. **Note** that the linking particle ⲛ̄ is not used. Sometimes the noun is shortened before the numeral; e.g. ⲤⲈⲘ ⲤⲚⲀⲨ ‘Two times’, ⲣⲘ̄ⲘⲈ ⲤⲚ̄ⲦⲈ ‘Two years’.

§126. The Cardinals can be used distributively; e.g. ⲞⲨⲀ ⲞⲨⲀ ‘One by one’, ⲤⲚⲀⲨ ⲤⲚⲀⲨ ‘Two by

two'. **Note:** ⲡ.ⲟⲩⲁ ⲡ.ⲟⲩⲁ 'Each one' and ⲟⲩⲁ ⲛ̄.ⲟⲩⲱⲧ 'Single one, each one'.

§127. Fractions. 'Half' is expressed either by ⲡⲁⲱⲉ; e.g. ⲡⲁⲱⲉ ⲛ̄.ⲧⲉ.ϩⲓⲛ 'Half the way', ⲧ.ⲡⲁⲱⲉ ⲛ̄.ⲧⲁ.ⲙⲛ̄ⲧ.ⲉⲣⲟ 'The half of my kingdom' (Mk 6:23); or by ⲥⲟⲥ, e.g. ⲟⲩ.ⲙⲁϩⲉ ⲟⲩ.ⲥⲟⲥ 'A cubit [and] a half'. **Note** that the construct form ⲥⲓⲥ- is also used; e.g. ⲥⲓⲥ.ⲧⲃⲁ '1/2 10,000', ⲥⲓⲥ.ⲕⲓⲧⲉ 'Drachma' (lit. 1/2 kite). Also cf ⲥⲓⲥ.ⲗⲁⲩⲟ '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 ⲣⲁ- 'Part, fraction' is placed before the numeral indicating the denominator; e.g. ⲣⲁ.ⲱⲟⲙⲛ̄ⲧ '1/3', ⲣⲁ.ⲫⲧⲟⲟⲩ '1/4', ⲣⲁ.ⲥⲟⲟⲩ '1/6'. But note ⲣⲉ.ⲙⲏⲧ '1/10', which has a plural ⲣⲉ.ⲙⲁⲧⲉ (§69). **Note:** ⲟⲩⲱⲛ 'Part' sometimes appears in forming a few fractions; e.g. ⲟⲩⲱⲛ ⲥⲛⲁⲩ '1/2', ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ⲟⲩⲱⲛ '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 ⲕⲱⲃ 'Doubling' linked to the numeral by ⲛ̄; e.g. ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ⲕⲱⲃ 'Threefold', ⲁ.ⲩ.ⲧⲁⲩⲉ ⲟⲩ.ⲕⲁⲣⲡⲟⲥ ⲉⲃⲟⲗ ⲛ̄.ⲱⲉ ⲛ̄.ⲕⲱⲃ 'They produced fruit a hundredfold' (Lk 8:8). Multiplication of one numeral by another is expressed by ⲛ̄ placed between the two numerals; e.g. ⲥⲁⲱϥ ⲛ̄.ⲱϥⲉ ⲛ̄.ⲥⲟⲡ 'Seventy times seven' (lit. 7x70 times).

§129. The Ordinal Numbers

These are formed by placing the form ⲙⲉϩ- (lit. 'That which completes', the toneless form of ⲙⲟⲩϩ 'To fill') before the Cardinal Numbers; e.g. ⲙⲉϩ.ⲱⲟⲙⲛ̄ⲧ 'Third', ⲙⲉϩ.ⲭⲟⲩⲱⲧ 'Twentieth'. **Note:** The word for 'First' ⲱⲟⲣⲡ̄ is generally used for both genders, though a fem ⲱⲟⲣⲡⲉ is occasionally found. There is a construct form ⲱⲣ̄ⲡ- which stands before its noun; e.g. ⲡ.ⲱⲣ̄ⲡ.ⲧⲱⲱ 'The first commandment', but the absolute form may also be used with the linking ⲛ̄; e.g. ⲡ.ⲱⲟⲣⲡ̄ ⲛ̄. ⲧⲱⲱ. Another word for 'First' is ϩⲟⲩⲉⲓⲧ, fem ϩⲟⲩⲉⲓⲧⲉ, 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 ⲛ̄; e.g. ⲡ.ⲙⲉϩ.ⲥⲁⲱϥ ⲛ̄.ⲥⲟⲡ 'The seventh time', ⲡ.ⲙⲉϩ.ⲫⲧⲟⲟⲩ ⲛ̄.ⲱⲱⲡ ⲛ̄.ⲧⲉ.ⲩⲱϩ 'The fourth watch of the night'. **Note:** The old formation ⲡ.ⲙⲉϩ.ⲣⲱⲙⲉ ⲥⲛⲁⲩ 'The second man' (lit. That which two men make complete) and ⲧ.ⲙⲉϩ.ⲣⲟⲙⲡⲉ ⲥⲛ̄ⲧⲉ (or ⲧ.ⲙⲉϩ.ⲣⲙ̄ⲡⲉ ⲥⲛ̄ⲧⲉ) 'The second year', ⲡ.ⲙⲉϩ.ⲥⲡ̄ ⲥⲛⲁⲩ 'The second time'; or **(2)** after their noun, linked by ⲛ̄, e.g., ⲡ.ⲙⲟⲩ ⲙ̄.ⲙⲉϩ.ⲥⲛⲁⲩ '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' (ⲡⲓ.ⲕⲟⲩⲭⲓ ⲛⲁⲃⲟⲧ), but in Sahidic the Greek επαγομεναι is always used in describing them. ⲣⲟⲙⲡⲉ (ⲣⲙ̄ⲡⲉ-) is the usual word for year. **Note:** ⲧⲉ.ⲕⲉ.ⲣⲟⲙⲡⲉ 'Next year', ⲧ.ⲛ̄.ⲣⲟⲙⲡⲉ 'Annually', ⲣⲟⲙⲡⲉ ⲛ̄.ⲃ̄ⲣ̄ⲣⲉ 'New year', ⲣⲟⲙⲡⲉ ⲛ̄.ⲟⲩⲱⲙ 'Alimony' (lit. Year of food), ⲣⲙ̄ⲡ.ⲱⲓⲣⲉ 'Famine' (lit. Year of little). Also note ⲥⲛⲟⲩ.ϥ 'Last year'. ⲥⲡ̄-, ⲥⲉⲡ-, is used in dating events only; e.g. ⲧ.ⲥⲡ̄.ⲥⲛ̄ⲧⲉ 'The second year'.

§132. The Month: ⲉⲃⲟⲧ, pl ⲉⲃⲁⲧⲉ. The names of the months were:

1	ⲑⲟⲟⲩⲧ	7	ⲡⲁⲣⲉⲙϩⲟⲧ(ⲡ)
2	ⲡⲁⲟⲡⲉ (ⲡⲟⲟⲡⲉ, ⲡⲁⲁⲡⲉ)	8	ⲡⲁⲣⲙⲟⲩⲧⲉ
3	ϩⲁⲑⲱⲣ	9	ⲡⲁⲱⲟⲛⲥ
4	ⲕⲓⲁϩⲕ (ⲭⲟⲓⲁϩⲕ)	10	ⲡⲁⲱⲛⲉ
5	ⲧⲱⲃⲉ	11	ⲉⲡⲏⲡ (ⲉⲡⲏⲫ)
6	ⲙⲱⲓⲣ	12	ⲙⲉⲥⲟⲣⲏ (ⲙⲉⲥⲱⲣⲏ)

§133. The Day: ϩⲟⲟⲩ is the usual word; e.g. ⲙⲛ̄.ⲛ̄.ⲥⲁ ⲥⲟⲟⲩ ⲛ̄.ϩⲟⲟⲩ 'After six days', ⲱⲁ ⲡⲉ.ϩⲟⲟⲩ 'Until the day', etc. It is widely used in a number of adverbial phrases; e.g. ⲙ̄.ⲡⲉ.ϩⲟⲟⲩ 'By day', ⲛ̄.ⲟⲩ.ϩⲟⲟⲩ 'On a day, one day'. **Note:** ⲡ.ⲟⲟⲩ (for ⲡ.ϩⲟⲟⲩ) 'Today' in such phrases as ⲙ̄. ⲡ.ⲟⲟⲩ 'Today', ⲱⲁ.ⲡ.ⲟⲟⲩ 'Until today', ϫⲓⲛ.ⲡ.ⲟⲟⲩ 'Since today'. **Note:** ⲡ.ⲟⲟⲩ ⲛ̄.ϩⲟⲟⲩ 'This day'. **Note:** ⲙⲏⲛⲉ (always in the form ⲙ̄.ⲙⲏⲛⲉ 'Every day'). But when the day of a month or a festival is

indicated, the form ϹΟϒ- (from ϹΗϒ 'Time or season') is used; e.g. Ⲛ̄.ϹΟϒ Ϲⲁⲱϥ Ⲛ̄.ⲑΟΟϒⲦ 'On the seventh day of Thowt'; note that the Cardinal Numeral is used. With the numeral 'One' contraction takes place; e.g. Ⲛ̄.ϹΟϒⲁ (for Ⲛ̄.ϹΟϒ.Οϒⲁ) Ⲙ̄.Π.ϹⲁⲃⲃⲁΤΟΝ 'On the first day of the week', ϹΟϒ ⲁΠⲁ ΠⲁΠΝΟϒΤϵ 'The day (i.e. the festival) of Apa Papnoute'.

§134. Lesser divisions of time: Νⲁϒ 'Hour, time' (masc); cf the following compounds: Νⲁϒ Ⲛ̄. ⲱⲱⲣⲫ̄ 'Morning, early hour', Νⲁϒ Ⲙ̄.Μϵϵⲣϵ 'Midday', Νⲁϒ Ⲛ̄.ⲣΟϒ2ϵ 'Evening'; often in these compounds ΝΟϒ appears for Νⲁϒ. The following words are feminine in gender: ΟϒΝΟϒ (pl ΟϒΝΟΟϒϵ) 'Hour' (note ϬΙϹ.ΟϒΝΟϒ 'Half-hour'), 2ΟΤϵ 'Hour, moment', ϫⲫ̄- (ϫϵΠ-) 'Hour' (mostly with following numeral); e.g. Ⲙ̄.Π.Νⲁϒ Ⲛ̄.ϫΠ.ϹΟϵ ΜⲚ̄ ϫⲫ̄.ⲯΙΤϵ '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. Ⲛ̄.Τ.ⲢΟΜΠϵ ΤΗϹ ΤϵΤⲁⲢΤΗϹ ΙΝⲇΙΚ(ΤΙΟΝΟϹ), Ⲛ̄.ΤΙ.ⲢΟΜΠϵ ΟΚΤΟΗϹ ΙΝⲇ(ΙΚΤΙ) Ο(ΝΟϹ).

§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. ϵΤΟΥϹ ⲇΙΟΚⲗ(ΗΤΙⲁΝΟϹ) ⲃⲁϹΙⲗϵϒϹ $\overline{\text{ϒΝⲇ}}$ '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. ϵΤΟΥϹ ⲇΙΟΚⲗ(ΗΤΙⲁΝΟϹ) ⲃⲁϹΙⲗϵϒϹ $\overline{\text{ϒΝⲇ}}$ ΚⲁΙ ϵΤΟΥϹ ϹⲁⲢⲁΚΟΙΝΟΝ $\overline{\text{ⲢΙⲇ}}$ '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 Ο sound for its formative vowel; e.g. ⲃⲱⲗ 'To loose', ΜΟϒ2 (for ΜⲰ2, §14) 'To fill', ϹⲰΤΜ 'To hear'. Feminine forms end in ϵ, and favor ⲁ or Ι as the formative vowel; e.g. ΜΙϹϵ 'To give birth to', Ⲣⲁⲱϵ 'To rejoice'. But some infinitives ending in ϵ are really masculine, their original final radical having fallen away; e.g. ⲱⲱΠϵ 'To become' from original **hop'r* (curved underline); ⲢⲰ2ϵ 'To wash' from original **roh't* (curved underline).

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

§140. Forms. *The Infinitive may have Absolute, Construct and Pronominal forms* (§25); e.g. ⲃⲱⲗ, ⲃϵⲗ-, ⲃΟⲗ= 'To loose'; ϹΟⲗϹ$\overline{\text{ⲗ}}$, Ϲ$\overline{\text{ⲗ}}$Ϲ$\overline{\text{ⲗ}}$-, Ϲ$\overline{\text{ⲗ}}$Ϲⲱ$\overline{\text{ⲗ}}$= 'To comfort'; thus:

ⲁ.ϥ.ϹΟⲗϹ$\overline{\text{ⲗ}}$	'He comforted', or 'He was comforted'	Absolute
ⲁ.ϥ.Ϲ$\overline{\text{ⲗ}}$Ϲ$\overline{\text{ⲗ}}$.ΠϵΝ.ϹΟΝ	'He comforted our brother'	Construct
ⲁ.ϥ.Ϲ$\overline{\text{ⲗ}}$Ϲⲱ$\overline{\text{ⲗ}}$.Ϲ	'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. ⲣⲓⲙⲉ 'To weep', ⲙⲓⲕⲉ 'To rest', ⲃⲣ̄ⲃⲣ̄ '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 ⲧ is attached to the stem; e.g. ⲥⲙⲟⲛⲧ Qualitative of ⲥⲙⲓⲛⲉ 'To establish', ⲭⲣⲁⲉⲓⲧ (also ⲭⲟⲟⲣ) Qual of ⲭⲣⲟ 'To become strong', ⲧⲛⲧⲟⲛⲧ (also ⲧⲛⲧⲱⲛ) Qual of ⲧⲟⲛⲧⲛ '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. ⲭⲛⲟⲩ 'To ask', ⲭⲱ 'To say', ⲱⲓⲡⲉ 'To be ashamed', ⲙⲟⲩϩ '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. ⲁϩⲉ 'To stand', ⲃⲟⲥⲧ 'To be dry', ⲕⲓⲱⲟⲩ 'To be fat', ⲥⲏⲧ 'To be fat', ⲥϭⲣⲁϩⲧ 'To rest', ⲱⲟⲩⲉⲓⲧ 'To be empty', ϩⲗⲟⲩⲗⲱⲟⲩ 'To be high', ϩⲙⲟⲟⲥ 'To sit', ϩⲟⲟⲩ 'To be putrid or wicked', ⲭⲟⲟⲣ(ⲉ) '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. ⲧⲁⲙⲓⲟ 'To make' Qual ⲧⲁⲙⲓⲏⲩ 'To be created', ⲕⲙⲟⲙ 'To become black' Qual ⲕⲏⲙ 'To be black'.

§144. Note: ⲛⲏⲩ, which is employed as the Qual of ⲉⲓ 'To come', is commonly used to express a future sense 'To be in the act of coming'; e.g. ⲫ.ⲛⲏⲩ ⲅⲁⲣ ⲉⲃⲟⲗ ⲛ̄.ϩⲏⲧ.ⲉ ⲛ̄ϭⲓ ⲟⲩ.ϩⲅⲟⲩⲙⲉⲛⲟⲥ '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. ⲛⲉⲓ̈.ⲧⲁϕⲟⲥ ⲉⲧ.ⲭϩ 'These white-washed tombs' (lit. These tombs which are smeared [or whitened]), ⲡ.ⲡ̄ⲛ̄ⲁ̄ ⲉⲧ.ⲟⲩⲁⲁⲃ '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 obelus (†). 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 (ⲃⲁⲁⲃⲉ, ⲙⲟⲟⲛⲉ, ⲛϩϩⲃⲉ, 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	2nd doubled
3 lit	3	
3 lit inf	3	3rd weak
4 lit	4	

5 lit	5	
3 lit gem	3	3rd doubled
4 lit inf	4	4th weak

§148. Class I: 2 lit (model form)

Absolute	Meaning	Construct	Pronominal	Qual
ⲃⲱⲗ	'To loose'	ⲃ(ϵ)ⲗ-	ⲃⲟⲗ=	ⲃⲏⲗ

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
ⲕⲱⲃ	'To double'	*k3b*	ⲡⲱϩ	'To break'	*pḥ3* (h dotted)
ϩⲱⲥ	'To sing'	*ḥs'i* (h dotted)	ϩⲱⲕ	'To gird'	*ḥkr*
ⲡⲱⲛ	'To pour out'	*pnn*	ⲡⲱⲱⲩ	'To divide'	*psš*

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 ⲃⲱⲗ exactly. **Note:** After ⲙ and ⲛ the formative vowel of the Absolute changes to ⲟⲩ (§14); e.g. ⲙⲟⲩⲣ 'To bind', ⲛⲟⲩⲧ 'To grind'. **Note:** Before ϩ and ⲱ (representing old *ḥ* [curved underline]), ⲟ of the Pronominal form changes to ⲁ (§15); e.g. ⲙⲁϩ.ⲟⲩ for ⲙⲟⲩ.ⲟⲩ 'To fill them'. Likewise ⲡⲁϩ= 'To break', ⲧⲁϩ= 'To mix', ⲟⲩⲁⲱ= 'To wish', ⲟⲩⲁϩ= 'To put', ϫⲁϩ= 'To smear'. An exception is ϩⲱϩ 'To scratch', which shows ϩⲟϩ=.

§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. ⲃⲱⲧϵ 'To pollute' ⲃϵⲧ-, ⲃⲟⲧ=, Q ⲃⲏⲧ. Likewise ⲃⲱⲕϵ 'To tan', ⲕⲱⲧϵ 'To turn', ⲗⲱⲟϵ 'To hide', ⲛⲟⲩϩϵ 'To shake', ⲛⲟⲩϫϵ 'To throw', ⲥⲱⲧϵ 'To redeem', ⲧⲱⲡϵ 'To taste', ⲱⲫϵ 'To press', ⲫⲱⲧϵ 'To wipe off', ⲫⲱⲟϵ 'To leap', ϫⲱⲧϵ 'To pierce', ⲟⲱⲡϵ 'To seize', ⲟⲱϫϵ 'To dig'. **Note:** ⲡⲱⲟϵ 'To break' ⲡⲟⲟ= but Qual ⲡⲟⲟϵ (as 3 lit inf form).

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

Absolute	Meaning	Construct	Pronominal	Qual
ⲱⲗ	'To hold'	ⲟⲗ-	ⲟⲗ=	ⲏⲗ
ⲱⲡ	'To count'	ϵⲡ-	ⲟⲡ=	ⲏⲡ
ⲱⲱⲩ	'To cry out'	ϵⲱⲩ-	ⲟⲱⲩ=	—
ⲱⲕ	'To be content'	—	—	—
ⲱⲱⲩ	'To intrude'	—	ⲟⲱⲩ=	—

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

Absolute	Meaning	Construct	Pronominal	Qual
ⲥⲱ	'To drink'	ⲥϵ-	ⲥⲟⲟ=	ⲥⲏⲩ
ϫⲱ	'To say'	ϫϵ-	ϫⲟⲟ=	—
ⲟⲩⲱ (alternate form of ⲟⲩⲱϩ)	'To cease'	—	—	—
ϩⲱ	'To suffice'	—	—	—

Irregular are:

Absolute	Meaning	Construct	Pronominal	Qual

ϵlѠ	'To wash'	ϵlƛ-	ϵlƛƛ=	ϵlH
KѠ	'To place'	Kƛ-	Kƛƛ=	KH
ѠѠ	'To conceive'	—	—	ϵϵT
ϬѠ	'To continue'	—	—	ϬϵϵT

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

(a) Ending in **ƛ**:

Absolute	Meaning	Construct	Pronominal	Qual
Nƛ	'To have pity'	—	—	—
Nƛ	'To go'	—	—	—
Ѡƛ	'To rise'	—	—	—
Cƛ	'To be beautiful'	—	—	CƛlѠOϒ

(b) Ending in **ϵ**:

Absolute	Meaning	Construct	Pronominal	Qual
Mϵ	'To love'	Mϵƿϵ-	Mϵƿ l T=	—
Oϒϵ	'To be distant'	—	—	OϒH(H)ϒ
2ϵ	'To fall, light upon'	—	—	2Hϒ

(c) Ending in **l**:

Absolute	Meaning	Construct	Pronominal	Qual
ϵl	'To come'	—	—	NHϒ [from Nϒ, §152(e)]
Cϵl	'To be satisfied'	—	—	CHϒ

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

Absolute	Meaning	Construct	Pronominal	Qual
†	'To give'	†-	Tƛƛ=	TO
Ѡl	'To measure'	Ѡl-	Ѡl T=	ѠHϒ
ዛl	'To carry'	ዛl-	ዛl T=	ዛHϒ
Xl	'To take'	Xl-	Xl T=	XHϒ
2l	'To beat'	—	2l T=	—

(d) Ending in **O**:

Absolute	Meaning	Construct	Pronominal	Qual
ƛO	'To cease'	—	—	—
XO	'To sow'	Xϵ-	XO=	XHϒ
XO	'To put forth'	Xϵ-	XO=	—

(e) Ending in a diphthong:

Absolute	Meaning	Construct	Pronominal	Qual
Nƛϒ	'To behold'	—	—	—
Mϒ	'To die'	—	—	MOOϒT

ⲛⲟⲩ	'To be going to', 'To be about to'	—	—	ⲛⲏⲩ [§152(c), 144]

§153. Class II: 2 lit gem

Model form				
Absolute	Meaning	Construct	Pronominal	Qual
ϩⲙⲟⲙ	'To become hot'	—	—	ϩⲏⲙ

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

Absolute	Meaning	Derivation
ⲡⲱⲛ	'To pour out'	*pnn*
ⲧⲱⲙ	'To shut'	*tmm*
ϩⲱⲛ	'To approach'	*hnn*

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

Absolute	Meaning	Qual
ⲕⲙⲟⲙ	'To become black'	ⲕⲏⲙ
ⲥⲛⲟⲛ	'To become soft'	ⲥⲏⲛ
ⲕⲃⲟ (Boh ⲭⲃⲟⲃ)	'To become cool'	ⲕⲏⲃ

Note: ⲥⲛⲟⲛ 'To bend, bow' is transitive, taking ⲭⲱ= ('Head') as its object. In this class should also be noted ⲱⲗⲁⲓ 'To be long', Qual ⲱⲗⲓ or ⲱⲗⲁⲓ.

§154. Class III: 3 lit

Model form				
Absolute	Meaning	Construct	Pronominal	Qual
ⲡⲱⲣⲱ̄	'To spread'	ⲡⲣ̄ⲱ-	ⲡⲟⲣⲱ̄=	ⲡⲟⲣⲱ̄

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 ⲡⲱⲣⲱ̄ 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. ⲧⲕⲙ- and ⲧϵⲕⲙ- 'To pluck', ⲱⲧⲃ- and ⲱϵⲧⲃ- 'To muzzle'.

§155. A few verbs ending in ϵ are really 3 lit verbs like ⲡⲱⲣⲱ̄, but have lost their final *t*, and in the case of ⲱⲱⲡϵ 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
ⲣⲱⲱϵ	'To suffice'	ⲣϵⲱⲧ-	ⲣⲁⲱⲧ= (§15)	—
ⲥⲱϩϵ	'To weave'	ⲥⲁϩⲧ-	ⲥⲁϩⲧ=	ⲥⲁϩⲧ

Three verbs show only Absolute and Qualitative forms:

Absolute	Meaning	Construct	Pronominal	Qual
ⲣⲱϩϵ	'To wash'	—	—	ⲣⲁϩϵ
ⲱⲱⲛϵ	'To become sick'	—	—	ⲱⲟⲟⲛϵ

ⲩⲱⲡⲉ	'To happen'	—	—	ⲩⲟⲟⲡ

Absolute forms only: ⲥⲱⲃⲉ 'To laugh', ⲥⲱⲩⲉ '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
ⲕⲱⲱⲥ (ⲕⲱⲛⲥ)	'To bury'	(Boh ⲕⲉⲥ-)	ⲕⲟⲟⲥ= (ⲕⲟⲟⲛⲥ=)	ⲕⲏⲥ (old *krs* [*k* dotted])
ⲁⲱⲱⲥ	'To be bruised'	ⲁⲉⲥ-	(Boh ⲁⲁⲥ=)	ⲁⲁⲁⲥ(ⲉ)
ⲥⲱⲱϥ	'To defile'	ⲥⲉ(ⲉ)ϥ-	ⲥⲟⲟϥ=	ⲥⲟⲟϥ (old *s'if*)
ⲩⲱⲱⲧ	'To cut'	ⲩ(ⲉ)ⲧ-	ⲩⲁ(ⲁ)ⲧ=	ⲩⲁⲁⲧ or ⲩⲏⲧ (old *š'd*)

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), ⲩⲱⲱⲧ had become a 2 lit verb ⲩⲱⲧ with the regular 2 lit Qual ⲩⲏⲧ.

§157. Model:

Absolute	Meaning	Construct	Pronominal	Qual
ⲕⲛⲟⲥ	'To stink'	—	—	ⲕⲟⲛⲥ

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 ϩⲣⲟⲩ 'To become heavy', which is both transitive and intransitive in meaning. A Construct form to ϩⲣⲟⲩ also occurs: ϩ(ⲉ)ⲣⲩ-. Verbs of this class with ⲙ or ⲛ as the first consonant show the forms:

Verb	Meaning	Verb	Meaning
ⲙ̄ⲕⲁϩ	'To become painful'	ⲙ̄ⲣⲟⲩ	'To become red'
ⲙ̄ⲧⲟⲛ	'To rest'	ⲛ̄ⲩⲟⲧ	'To become hard, difficult'
(ⲁⲣⲟⲩ 'To become cold' has no Qual of its own; ⲟⲣⲩ, the Qual of ⲱⲣⲩ 'To be cold', is used instead)			

Note the Qualitative forms of the following: ⲟⲩⲣⲟⲧ 'To become glad' Qual ⲣⲟⲟⲩⲧ. ϩⲕⲟ 'To become hungry' shows two forms of the Qual (§141): ϩⲟⲕⲣ (the old masc form in which the final weak consonant *r* reappears) and ϩⲕⲁⲉⲓⲧ or ϩⲕⲟⲉⲓⲧ (the fem form, which is more common than the masc in Sahidic). ϫⲣⲟ 'To become strong' (which is both an intransitive and a transitive verb) shows Qual ϫⲣⲁⲉⲓⲧ.

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

Coptic	Meaning
ⲉⲣⲏⲧ	'To row'
ⲗϩⲙⲙ	'To roar' (especially of lions)
ⲥⲍⲏⲣ	'To sail'
ⲧⲉⲗⲏⲗ	'To rejoice'
ⲩⲗⲏ	'To creep'
ϩⲓⲛⲏⲃ	'To doze'
ϩⲣⲏⲍ	'To become still'
ⲍⲉⲡⲏ	'To hasten'
ⲍⲣⲏ	'To dig'

Note: ⲭ(ϵ)ⲗ2HC '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 OϒⲭⲁⲒ 'To become whole' Qual OϒOⲭ. 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
ⲁNⲁI	'To become pleasant'	—	—	—
2TⲁI	'To become fat'	—	—	—
ⲁIⲁI	'To increase'	—	—	OI
ⲁCⲁI	'To become light'	—	—	ⲁCⲱOϒ
ⲁⲱⲁI	'To become many'			Oⲱ
ⲭTⲁI	'To ripen'	—	—	ⲭHT

Note the two common transitive verbs:

Absolute	Meaning	Construct	Pronominal	Qual
C2ⲁI	'To write'	Cϵ2-	C2ⲁIC= (or C2ⲁIT=)	CH2
CKⲁI	'To plough'	Cϵ K-	COK=	—

§160. A number of verbs show, like the model verb OϒⲭⲁⲒ, the formative vowel ⲁ in the last syllable. These are CNⲁT 'To fear' and ⲱTⲁM 'To shut' (Construct ⲱTⲁM-). ⲱTⲁ 'To become faulty', 2ⲣⲁ or ⲱⲣⲁ 'To drive, compel' (absolute forms only), ⲱMⲁ 'To become lightweight or fine' shows Qual ⲱOOMϵ. ⲭNⲁ 'To quench' has forms ⲭNϵ-, ⲭNⲁ=; a pronominal form only ⲭNⲁ= occurs with the meaning 'To send'. **Note:** CⲣIT 'To glean' shows a pronominal form CⲣⲁT= (sometimes CⲣIT=).

§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
ⲢOϵIC	'To become wakeful'	—	—	ⲢHC
COOϒN̄	'To know'	COϒN-	COϒⲱN=	—

Less common are the Absolute Forms ⲢOOϒⲱ 'To have a care for' and 2OOϒⲱ 'To abuse.' The rare TOOϒTϵ 'To be gathered' (from old *twt*) shows the forms TOϒHT= and Qual TOϒHT.

Chapter VIII. Verb Classes 2

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

Absolute	Meaning	Construct	Pronominal	Qual
ⲱIKϵ	'To dig'	ⲱϵKT-	ⲱⲁKT=	ⲱOKϵ

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 ⲁ appears in the Pronominal. The Qual generally shows O as its characteristic vowel. **Note:** Before 2 and ⲱ (§15), O changes to ⲁ; e.g. †2ϵ 'To become drunken' Qual Tⲁ2ϵ, ϵIⲱϵ 'To hang' Qual ⲁⲱϵ. However, CITϵ 'To throw' has Qual CHT, and 2IOϒϵ 'To strike' Qual 2ⲱOϒI.

§162. Note especially the following very common verbs:

Absolute	Meaning	Construct	Pronominal	Qual

ϵINϵ	'To bring'	N̄-	NT=	—
ϵIρϵ	'To make, do'	ρ̄-	ⲁⲁ=	O
ⲱIⲃϵ	'To change'	ⲱⲃ̄-	ⲱⲃ̄T=	ⲱO(O)ⲃϵ
ⲱINϵ	'To seek, ask'	ⲱϵN(T)-	ⲱN̄T=	—
ϭINϵ	'To find'	ϭ(ϵ)N-	ϭN̄T=	—

Here might also be included the very common verb:

KIM	'To move'	KϵMT-	KϵMT=	—

§163. Model ρⲁⲱϵ 'To rejoice'. The following only appear in this group:

Absolute	Meaning	Construct	Pronominal	Qual
ⲁⲗϵ	'To mount'	—	ⲁⲗO=	ⲁⲗHϒ
MⲁTϵ	'To reach'	—	—	MⲁTⲱOϒ
ΠⲁKϵ	'To become lightweight'	—	—	ΠOK(ϵ)
ⲱⲁϥϵ	'To swell'	—	—	ⲱOⲃϵ
ϩⲁTϵ	'To flow'	—	ϩⲁⲁT=	—

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

Absolute	Meaning	Construct	Pronominal	Qual
Πρ̄ρϵ	'To shine forth'	—	—	—
Tρ̄ρϵ	'To become afraid'	—	—	TρϵIⲱOϒ
ϭⲃ̄ⲃϵ	'To become feeble	—	—	ϭOOⲃ

§165. Model:

Absolute	Meaning	Construct	Pronominal	Qual
ΠⲱⲱNϵ	'To change'	ΠϵϵNϵ-	ΠOONϵ=	ΠOONϵ

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

Absolute	Meaning	Construct	Pronominal	Qual
Tⲱⲱϭϵ	'To join'	Tϵϭ-	TOOϭ=	THϭ
Xⲱ(ⲱ)ϭϵ	'To dye'	Xϵϭ-	XOϭ=	XHϭ

Note: ΠⲱⲱΠϵ 'To knead, make bricks' shows the forms ΠⲁΠϵ-, ΠⲁΠⲱ=.

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

Absolute	Meaning	Construct	Pronominal	Qual
COⲗCⲭ̄-	'To comfort'	Cⲭ̄Cⲭ̄-	Cⲭ̄Cⲱⲗ=	Cⲭ̄Cⲱⲗ

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. OϒOⲱOϒϵⲱ 'To thresh', ϭOⲱϭ(ϵ)ⲱ 'To sprinkle'. **Note:** Exceptions to this formation are N̄KOTK̄ 'To sleep', Oϒⲁ2ⲃϵϥ 'To bark', and OϒOCTN̄ 'To become broad' Qual OϒϵCTⲱN.

§167. Model ⲃρ̄ⲃρ̄ 'To boil' (note the presence of the sonant consonant). Verbs of this model are

intransitive and have only Absolute forms (the one exception is ⲦⲘⲦⲘ 'To become heavy' which shows Qual ⲦⲉⲘⲦⲱⲘ), ⲔⲘⲔⲘ 'To play a musical instrument', ⲤⲚⲤⲚ 'To resound', ⲦⲭⲦⲭ 'To drip', ⲍⲘⲍⲘ 'To roar', ⲍⲢⲍⲢ '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
ⲚⲉⲍⲠⲉ	'To mourn'	—	—	—
Ⲛⲉⲍⲥⲉ	'To awaken'	—	—	—
ⲥⲁⲃⲧⲉ	'To chew'	—	—	—
ⲥⲁⲍⲧⲉ	'To kindle'	—	—	—
ⲗⲁⲗⲉ (or ⲗⲟⲟⲗⲉ)	'To paint'	ⲗⲁⲗⲱ-	ⲗⲁⲗⲱⲱ=	ⲗⲁⲗⲱⲟⲩ
Ⲙⲟⲥⲧⲉ	'To hate'	Ⲙⲉⲥⲧⲉ-	Ⲙⲉⲥⲧⲱ=	—
Ⲛⲁⲍⲧⲉ	'To trust'	ⲛⲍⲉⲧ-	—	ⲛⲍⲟ(ⲩ)ⲧ
ⲱⲙⲱⲉ	'To serve'	ⲱⲙⲱⲉ-	ⲱⲙⲱⲏⲧ=	—
[ⲍⲟⲟⲩⲣⲉ]	'To deprive'	ⲍⲟⲩⲣⲉ-	ⲍⲟⲩⲣⲱ(ⲱ)=	—
ⲥⲟ(ⲉ)ⲓⲗⲉ	'To dwell'	ⲥⲁⲗⲉ-	ⲥⲁⲗⲱⲱ=	ⲥⲁⲗⲱⲟⲩ
ⲥⲣϥⲉ	'To be at leisure'	—	—	ⲥⲣⲟϥⲧ

Note: ⲥⲟⲃⲧⲉ '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 ⲥⲃⲧⲉ-, ⲥⲃⲧⲱⲧ=, Qual ⲥⲃⲧⲱⲧ.

§169. Class VII: 5 lit verbs

Model				
Absolute	Meaning	Construct	Pronominal	Qual
ⲥⲕⲟⲣⲕⲣ	'To roll'	ⲥⲕⲣⲕⲣ-	ⲥⲕⲣⲕⲱⲣ=	ⲥⲕⲉⲣⲕⲱⲣ

All the verbs in this class are formed by the reduplication of the second and third consonants and follow the model form. ⲍⲃⲟⲣⲃⲣ 'To become loosened' has two forms of the Qualitative: ⲃⲣⲃⲟⲣⲧ and ⲃⲣⲃⲱⲣ. **Note:** ⲕⲣⲟⲙⲣⲙ 'To become dark', but ⲕⲣⲙⲣⲙ 'To murmur'.

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

Absolute	Meaning	Construct	Pronominal	Qual
ⲁⲁ				
ⲃⲁⲁⲃⲉ	'To become insipid'	ⲃⲁⲃⲱ-	ⲃⲁⲃⲱⲱ=	—
ⲧⲁⲁⲧⲉ ⲧⲟⲟⲧⲉ	'To shine'	—	—	ⲧⲁⲁⲧⲉ
ⲧⲁⲁⲧⲉ	'To shake'	—	—	—
ⲱⲩⲁⲁⲣⲉ	'To smite'	—	ⲱⲩⲁⲣ=	ⲱⲩⲁⲣ
ⲭⲁ(ⲁ)ⲭⲉ	'To become hard'	—	—	ⲭⲁⲭⲱ
ⲭⲁⲁⲭⲉ	'To clap hands'	—	—	—
ⲉⲉ (Absolute forms only)				
ⲃⲉⲉⲃⲉ	'To bubble forth'	—	—	—
ⲙⲉⲉⲩⲉ	'To think'	—	—	—
ⲥⲉⲉⲡⲉ	'To remain over'	—	—	—
ⲏⲏ				
ⲛⲏⲏⲃⲉ	'To swim'	—	—	—
ⲟⲟ				
Ⲙⲟⲟⲛⲉ	'To pasture'	Ⲙⲉⲛⲉ-	Ⲙⲁⲛⲟⲩ=	—
Ⲙⲟⲟⲛⲉ	'To come to land'	—	—	Ⲙⲁⲛⲟⲟⲩⲧ

MOOⲰϵ	'To walk, go'	—	—	—
COO2ϵ	'To reprove'	CⲀ2ϵ-	CⲀ2Ⲱ=	—

§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.ⲃⲃϵ	'To circumcise'	C.ⲃⲃϵ-	C.ⲃⲃHT=	C.ⲃⲃHϒ(T)
C.MMϵ	'To appeal'	—	—	—
C.MOϒ	'To bless'	—	—	C.MⲀMⲀⲀT
C.ⲀⲀNⲰ	'To cause to live'	C.ⲀⲀNⲰ-	C.ⲀNOϒⲰ=	—
C.MINϵ	'To establish'	C.MN-	C.MNT=	C.MONT
C.ⲀTⲃϵ	'To chew'	—	—	—
C.Ⲱ2Nϵ	'To bring near'	C.Ⲁ2N-	—	—
C.OO2ϵ	'To set up'	C.Ⲁ2ϵ-	C.Ⲁ2Ⲱ=	—
C.OOϒTN	'To straighten'	C.OϒTN-	C.OϒTⲰN=	C.OϒTⲰN
C.ϬPⲀ2T	'To rest'	—	—	—
C.Ⲁ2OϒⲈ	'To curse'	C.2OϒP-	C.2OϒⲰP=	C.2OϒOPT

§172. In a few verbs with Ⲭ as the first consonant, the prefix C- changes to Ⲱ (§11); e.g. from CⲬⲀⲬϵ to ⲰⲀⲬϵ (Boh CⲀⲬI) 'To speak' (old *sḏd*), ⲰOⲬNϵ (Boh COϬNI) 'To take counsel' (old *sṯn'i*).
Note: ⲰOϒO 'To empty' ⲰOϒϵ-, ⲰOϒⲰ= 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.B̄ⲃO	'To make pure'	T.B̄ⲃϵ-	T.B̄ⲃO=	T.B̄ⲃHϒ
T.ⲀN2O	'To make alive'	T.ⲀN2ϵ-	T.ⲀN2O=	T.ⲀN2Hϒ
T.CⲀϵIO	'To make beautiful'	T.CⲀϵIϵ-	T.CⲀϵIO=	T.CⲀ(ϵ)IHϒ
T.OϒⲬO	'To make whole'	T.OϒⲬϵ-	T.OϒⲬO=	T.OϒⲬHϒ

Note: A few verbs show the feminine form of the Qual; e.g. T.ⲀKHϒT 'Destroyed', T.CⲀⲃHϒT 'Made wise'. Also a few verbs show Qual forms ending in -ϵIT: Ⲑ.MCOϵIT 'Made to sit', K.TOϵIT (also K.THϒ) 'Made to turn'.

§174. The prefix T- before roots beginning with 2 and with their second consonant ⲃ, ⲗ or M, often coalesces with the 2 to become Ⲑ:

Absolute	Meaning	Construct	Pronominal	Qual
Ⲑ.B̄ⲃIO	'To humiliate'	Ⲑ.B̄ⲃIϵ-	Ⲑ.B̄ⲃIO=	Ⲑ.B̄ⲃIHϒ(T)
Ⲑ.X̄O	'To make to fly, scatter'	—	Ⲑ.X̄O=	—
Ⲑ.M̄O	'To make hot'	—	—	—
Ⲑ.M̄KO	'To maltreat'	Ⲑ.M̄Kϵ-	Ⲑ.M̄KO=	Ⲑ.M̄Kϒ
Ⲑ.M̄CO	'To make to sit'	Ⲑ.M̄Cϵ-	Ⲑ.M̄CO=	Ⲑ.M̄COϵIT

§175. Before verbs with ϣ, as the initial consonant the prefix ⲧ- contracts with ϣ to ϫ; e.g.:

Absolute	Meaning	Construct	Pronominal	Qual
ϫ.ⲡⲓⲟ (causative of ϣⲓⲡⲉ 'To shame')	'To blame'	ϫ.ⲡⲓⲉ-	ϫ.ⲡⲓⲟ=	ϫ.ⲡⲓϩⲧ
ϫ.ⲧⲟ (causative of ϣⲱⲧⲉ '?')	'To lay down'	ϫ.ⲧⲉ-	ϫ.ⲧⲟ=	ϫ.ⲧϩⲩ
ϫ.ⲡⲟ (causative of ϣⲱⲡⲉ 'To become')	'To beget, cause to be'	ϫ.ⲡⲉ-	ϫ.ⲡⲟ=	—

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

Absolute	Meaning	Construct	Pronominal	Qual
ⲕⲧⲟ	'To make to turn'	ⲕⲧⲉ-	ⲕⲧⲟ=	ⲕⲧϩⲩ or ⲕⲧⲟⲉⲓⲧ
ⲙⲉⲥⲓⲟ	'To bring to birth'	—	ⲙⲉⲥⲓⲟ=	—

One Causative sometimes shows the prefix and at other times omits it: (ⲧ)ⲥⲧⲟ 'To bring back': (ⲧ)ⲥⲧⲉ-, (ⲧ)ⲥⲧⲟ=, Q (ⲧ)ⲥⲧϩⲩ.

§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.:

ⲕϧ.ⲙⲟⲟⲩ	'To cease to give water'
ⲙⲉϩ.ⲙⲟⲟⲩ	'To draw (lit. To fill with) water'
ⲣ̄.ⲙⲟⲟⲩ	'To become water'
ⲥⲉⲕ.ⲙⲟⲟⲩ	'To draw water'
ⲧ.ⲙⲟⲟⲩ	'To give water'
ϥⲓ.ⲙⲟⲟⲩ	'To carry water'
ϩⲓ.ⲙⲟⲟⲩ	'To rain'
ϫⲓ.ⲙⲟⲟⲩ	'To take water'

The principal verbs used in forming Compounds are:

ⲣ- (ⲉⲓⲣⲉ)	'To do, make'	ⲧ- (ⲧ)	'To give (actively)'
ⲉϣ or ϣ̄	'To be able'	ⲟⲩⲉϣ- (ⲟⲩⲱϣ)	'To wish'
ϣⲡ̄ (ϣⲱⲡ)	'To receive'	ⲟⲩⲉϩ- (ⲟⲩⲱϩ)	'To set'
ϣⲣ̄ⲡ (ϣⲱⲣⲡ)	'To do first'	ϥⲓ- (ϥⲓ)	'To carry, bear'
ϩⲓ- (ϩⲓⲟⲩⲉ)	'To strike'	ϫⲓ- (ϫⲓ)	'To take (passively)'
ⲥⲛ̄- (ⲥⲓⲛⲉ)	'To find'	**Note:** ϫⲓ.ⲧ	'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
ⲥⲩⲛⲁⲅⲉ	συναγειν
ⲡⲓⲥⲧⲉⲩⲉ	πιστευειν
ϩⲩⲃⲣⲓⲍⲉ	υβριζειν
ⲁⲓⲥⲑⲁⲛⲉ	αιθανεσθαι
ⲉⲡⲓⲕⲁⲗⲉⲓ	επιδαλεισθαι

Contracted Verbs omit the final ν:

Coptic	Greek

ⲡⲗⲁⲛⲁ	πλαναν
ⲕⲟⲥⲙⲉⲓ	κοσμειν
ⲁⲝⲓⲟⲩ	αξιουν

Verbs in -μι are treated as Contracted Verbs:

Coptic	Greek
ⲡⲁⲣⲁⲇⲓⲇⲟⲩ	παραδιδοναι
ⲕⲁⲑⲓⲥⲧⲁ	καθισταναι

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

Coptic	Greek
ⲁⲣⲛⲁ	αρνεισθαι
ⲡⲗⲉⲁ	πλειν
ⲁⲣⲭⲉⲓ	αρχεσθαι
ⲭⲣⲱ	χπησθαι
ⲡⲓⲣⲁ	τειραζειν
ⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ	ευχαριστειν
ⲉⲧⲓ	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 ϫⲱ 'To say', which is frequently used with auxiliaries, also shows a form ⲡⲉϫⲉ- with Nominal Subjects and ⲡⲉϫⲁ= with Pronominal Subjects (this form originated from an old relative form *p3ḏd.f*, 'That which he says'); e.g. ⲡⲉϫⲉ ⲡ.ϫⲟⲉⲓⲥ ⲛⲁ.ⲩ 'The Lord says to them', ⲡⲉϫⲁ.ϥ ⲛⲁ.ⲥ 'He says to her'. **Note:** (ⲉ)ϩⲛⲉ-, (ⲉ)ϩⲛⲁ= 'To be willing'; e.g. ⲧ.ⲛⲁ.ⲱⲱⲱⲧ ⲛⲁ.ⲕ ⲉϩⲛⲁ.ⲓ 'I shall sacrifice to thee for I am willing' (Ps 53:6); also ⲙⲓⲟ= 'To be hale', expressing thanks or greeting; e.g. ⲙⲓⲟ.ⲕ 'Hail to thee!'

§182. (2) The adjective verbs:

Construct	Pronominal	Meaning
ⲛⲁⲁ-	ⲛⲁⲁ=	'To be great'
ⲛⲁⲛⲟⲩ-	ⲛⲁⲛⲟⲩ=	'To be good'
ⲛⲉⲥⲉ-	ⲛⲉⲥⲱ=	'To be beautiful'
ⲛⲁⲱϣⲉ-	ⲛⲁⲱϣⲱ=	'To be numerous'
ⲛⲉⲱⲉ-	ⲛⲉⲱⲱ=	'To be hateful'

E.g. ⲛⲁⲛⲟⲩ.ⲥ ⲛⲁ.ⲛ ⲉⲱⲱ ⲙ̄.ⲡⲉⲓ.ⲙⲁ 'It is good for us to remain here' (Mt 17:4), ⲉⲓⲥ.ϩⲏⲧⲉ ⲛⲉⲥⲱ ⲧⲁ.ϣϧⲉⲉⲣⲉ 'Behold, thou art beautiful, my daughter' (Cant 1:15), ⲙⲏ ⲛ̄ⲧⲟ.ⲕ ⲛⲁⲁ.ⲕ ⲉ.ⲡⲉⲛ.ⲉⲓⲱⲧ ⲓⲁⲕⲱϐ 'Art thou greater than our father Jacob?' (Jn 4:12).

§183. Note: The idiomatic use of ⲛⲁⲁ- in the compound ⲛⲁⲓⲁⲧ= 'Blest'. This is a contracted form of ⲛⲁⲁ.ⲓⲁⲧ, lit. 'Great is the eye'. It is always followed by the Suffix Pronoun, which agrees with the subject in number and person; e.g. ⲛⲁⲓⲁⲧ.ⲕ̄ ⲥⲓⲙⲱⲛ ϐⲁⲣ ⲓⲱⲛⲁ 'Blest art thou, Simon Bar-Jonah' (Mt 16:17), ⲛⲁⲓⲁⲧ.ⲛ̄ ⲁⲛⲟⲛ (ⲙ̄).ⲡⲉⲛ.ⲕⲁϩ '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 ⲛ̄; e.g. ⲛⲁⲓⲁⲧ.ϥ ⲙ̄.ⲡ.ⲣⲱⲙⲉ 'Blest is the man' (Ps 1:1), ⲛⲁⲓⲁⲧ.ⲟⲩ ⲛ̄.ⲛ̄.ⲃⲁⲗ 'Blest are the eyes' (Lk 10:23, §94).

§184. (3) The impersonal existential verbs **ⲟⲩⲛ̄** 'To be' and **ⲙⲛ̄** 'Not to be' with following nominal subject; e.g. ⲟⲩⲛ̄ ⲟⲩ.ⲱϩⲣⲉ ⲱϩⲙ ⲙ̄.ⲡⲉⲓ.ⲙⲁ 'There is a young child here' (Jn 6:9), ⲙⲛ̄ ⲁⲅⲁⲑⲟⲥ ⲛ̄.ⲥⲁ ⲟⲩⲁ ⲡ.ⲛⲟⲩⲧⲉ 'There is not good except one, God' (Mt 19:17). **Note 1: ⲱⲛ̄ⲉ-** (ⲉⲱⲱⲉ-) 'To be befitting' and **ⲙⲛ̄ⲱⲛ̄ⲉ-** (ⲙⲉⲱⲱⲉ-) 'To be unbefitting'; e.g. ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲑ.ⲉ ⲉⲧ.ⲉⲱⲱⲉ ⲉⲣⲟ.ⲛ ⲉⲭⲱ.ⲕ ⲉⲃⲟⲗ ⲛ̄.ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲓⲙ 'For this is the way which is befitting for us to fulfill all righteousness' (Mt 3:15). **Note 2:** ⲙ̄ⲱⲱⲉ- seems to be confined to negating relative clauses. The negation of ⲱⲛ̄ⲉ- in statements and questions is effected by ⲛ̄ … ⲁⲛ (§195); e.g. ⲛ.ⲉⲱⲱⲉ.ϭⲉ ⲛ̄ ⲧⲟ.ⲕ ⲁⲛ ⲉⲣⲟ.ⲕ ⲡⲉ ⲉⲛⲁ.ⲙ̄.ⲡⲉⲕ.ⲱⲃ̄ⲣ̄ ϩⲙ̄ϩⲁⲗ '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. ⲁ.ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄ 'The man heard', ⲁ.ϥ.ⲥⲱⲧⲙ̄ '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. ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄ 'The man hears', ϥ.ⲥⲱⲧⲙ̄ 'He hears', ⲡ.ⲣⲱⲙⲉ ⲛⲁ.ⲥⲱⲧⲙ̄ The man will hear', ϥ.ⲛⲁ.ⲥⲱⲧⲙ̄ '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	ϥ.ⲥⲱⲧⲙ̄	ⲉ.ϥ.ⲥⲱⲧⲙ̄
Perfect	ⲁ.ϥ.ⲥⲱⲧⲙ̄	ⲛ̄ⲧⲁ.ϥ.ⲥⲱⲧⲙ̄
Habitude	ⲱⲁ.ϥ.ⲥⲱⲧⲙ̄	ⲉ.ⲱⲁ.ϥ.ⲥⲱⲧⲙ̄
Future	ϥ.ⲛⲁ.ⲥⲱⲧⲙ̄	ⲉ.ϥ.ⲛⲁ.ⲥⲱⲧⲙ̄

(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 ⲛ̄ (§263); or it may be an Adverbial Clause introduced by a conjunction (§369ff), or even direct speech introduced by the particle ⲭⲉ (in origin an infinitive introduced by a preposition *rdd* '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. Coptic, however, 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: Ⲛⲁⲕ	ⲡ.ϩⲣ̄.ⲱⲓⲣⲉ ⲉ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲁⲕ ⲧⲱⲟⲩⲛ̄	'Young man, to thee I say 'Arise!'' (Lk 7:14)
II Present, stress on: Interrogative Adverb ⲉⲧⲱⲛ	ⲉ.ⲕ.ⲃⲏⲕ ⲉⲧⲱⲛ	'Whither art thou going?' (Z 318.a.2.)
II Future, stress on: the adverb ⲙ̄ⲙⲁⲩ	ⲉ.ϥ.ⲛⲁ.ⲱⲱⲡⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ⲑⲓ ⲡ.ⲣⲓⲙⲉ ⲙⲛ̄.ⲡ.ⲫⲁⲫ2 ⲛ̄.ⲛ̄.ⲟⲃ2ⲉ	'There the weeping and gnashing of teeth will happen.' (Mt 22:13)
II Perfect, stress on: Final Clause introduced by ϫⲉⲕⲁⲥ	ⲡⲁⲓ ⲇⲉ ⲧⲏⲣ.ϥ ⲛ̄ⲧⲁ.ϥ.ⲱⲱⲡⲉ ϫⲉⲕⲁⲥ ⲉ.ϥ.ⲉϫⲱ.ⲕ ⲉⲃⲟⲗ ⲛⲑⲓ ⲡⲉⲛⲧⲁ.ⲡ.ϫⲟⲉⲓⲥ ϫⲟⲟ.ϥ ⲥⲓⲧⲙ̄ ⲡⲉ.ⲡⲣⲟⲫⲏⲧⲏⲥ	'It was so that that which the Lord said by the prophet might be fulfilled that all this happened.' (Mt 1:22)
II Habitude, stress on: direct speech introduced by ϫⲉ	ⲙⲏ ⲉ.ⲱⲁ.ϥ.ϫⲟⲟ.ⲥ ⲁⲛ ⲛⲁ.ⲩ ϫⲉ ⲥⲟⲃⲧⲉ ⲙ.ⲡⲉ.ⲧ.ⲛⲁ.ⲟⲩⲟⲙ.ϥ̄	'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 (§199) indicate a fixed standpoint in time; past, future or habitually repeated. 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 ⲧ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ. The form 'ⲧ.ϫⲟⲟ.ⲥ' is impossible, though with the Limitative Tenses such a form is the normal usage; e.g. ⲁ.ⲓ.ϫⲟⲟ.ⲥ 'I said it' (§328).

§188. Durative Tenses

Present	**Duration continues, 'x is happening'**				
	I Tense (§189)		II Tense* (§192)		Negation (§193)
1 common	ⲧ-	ⲧⲛ̄-	ⲉ.ⲓ-	ⲉ.ⲛ̄-	ⲛ̄- … ⲁⲛ
2 masc	ⲕ-	ⲧⲉⲧⲛ̄-	ⲉ.ⲕ-	ⲉ.ⲧⲉⲧⲛ̄-	
2 fem	ⲧⲉ-		ⲉ.ⲣⲉ-		
3 masc	ϥ-	ⲥⲉ-	ⲉ.ϥ-	ⲉ.ⲩ-	
3 fem	ⲥ-		ⲉ.ⲥ-		
Nominative	—		ⲉⲣⲉ-		

Imperfect	**Duration complete, 'x was happening'**			
	I Tense (§194)			Negation (§196)
1 com	ⲛⲉ.ⲓ-	ⲛⲉ.ⲛ-		(ⲛ̄-) … ⲁⲛ
2 masc	ⲛⲉ.ⲕ-	ⲛⲉ.ⲧⲉⲧⲛ̄-		
2 fem	ⲛⲉ.ⲣⲉ-			
3 masc	ⲛⲉ.ϥ-	ⲛⲉ.ⲩ-		
3 fem	ⲛⲉ.ⲥ-			
Nom	ⲛⲉⲣⲉ-			

Circumstantial*	**Dependent clause, 'while/as x happens'**		
	I Tense (§197)		Negation (§198)

1 com	ϵ.ı-	ϵ.ɴ-		ϵ.n̄- … ⲁɴ
2 masc	ϵ.ⲕ-	ϵ.ⲧϵⲧn̄-		
2 fem	ϵ.ⲣϵ-			
3 masc	ϵ.ϥ-	ϵ.ⲩ-		
3 fem	ϵ.ⲥ-			
Nom	ϵⲣϵ-			

***NB:** The II Present and Circumstantial Tenses have identical forms; 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. ⲡϵ.n̄nⲁ ⲛıϥϵ ϵ.ⲡ.ⲙⲁ ϵⲧ.ϥ̄.ⲟⲩⲁⲱ.ϥ̄ ⲁⲩⲱ ⲕ̄.ⲥⲱⲧⲙ̄ ϵ.ⲧϵϥ.ⲥⲙⲏ 'The Spirit blows to the place which it wishes, and thou art hearing its sound' (Jn 3:8), ⲧ.ⲙn̄ⲧ.ⲛⲟⲩⲧϵ ⲭⲟⲟⲣ ϵ.2ⲱⲃ ⲛıⲙ 'Godliness is stronger than all things' (Wisd 10:12), ⲧϵⲛⲟⲩ ⲧn̄.ϵıⲙϵ ⲭϵ ⲕ.ⲥⲟⲟⲩn̄ n̄.2ⲱⲃ ⲛıⲙ '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 **ⲟⲩn̄-** (**ⲙⲛ**- in negation), §184; e.g. ⲟⲩn̄ ⲟⲩ.ⲣⲱⲙϵ ⲛⲏⲩ 2ı.ⲡⲁ.2ⲟⲩ ⲙ̄ⲙⲟ.ı 'There is a man coming after me' (Jn 1:30), ⲙn̄ ⲥⲃⲟⲩı ⲭⲟⲥϵ ϵ.ⲡϵϥ.ⲥⲁ2 '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. ϥ.ⲟⲛ2 n̄ϭı ⲡ.ⲭⲟϵıⲥ 'As the Lord liveth' (Ruth 3:13, Z 292.a.8); **(b)** *in Questions*, **(i)** introduced by an Interrogative; e.g. ϵⲧⲃϵ.ⲟⲩ ⲧϵ.ⲣıⲙϵ 'Why dost thou (f.) weep?' (Z 339.a.3), ⲁ2ⲣⲱ.ⲧn̄ ⲧϵⲧn̄.ⲱⲧp̄ⲧⲱⲣ '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. ⲕ.ⲙϵ ⲙ̄ⲙⲟ.ı ϵ.2ⲟⲩϵ ⲛⲁï 'Dost thou love me more than these?' (Jn 21:15), ⲕ.ⲟⲩⲱⲱ ϵ.ⲛⲁⲩ ϵ.ⲡϵ.ⲭⲥ '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. ⲁⲗⲗⲁ ϵⲣϵ.ⲡϵϥ.ⲟⲩⲱⲱ ⲱⲟⲟⲡ 2m̄.ⲡ.ⲛⲟⲙⲟⲥ ⲙ.ⲡ.ⲭⲟϵıⲥ 'But in the law of the Lord is his desire' (Ps 1:2), ⲡϵⲭⲁ.ϥ ⲛⲁ.ϥ ϵ.ⲕ.ⲃⲏⲕ ϵⲧⲱⲛ; ⲡϵⲭⲁ.ϥ ⲭϵ ϵ.ı.ⲃⲏⲕ ϵ.†.ⲙϵϵⲩϵ n̄.ⲛϵ.ⲥⲛⲏⲩ '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 ⲁⲣϵ-, ⲁ=; Circumstantial ϵⲣϵ-, ϵ=.

§193. Negation of the Present

There is no special Negative Auxiliary; negation is effected by means of the particles **n̄ … ⲁɴ**:

§193a. Negation of I Present; e.g. n̄.ⲧϵⲧn̄.ⲥⲟⲟⲛ ⲁɴ ⲙ̄.ⲡϵ.2ⲟⲟⲩ ⲟⲩⲇϵ ⲧϵ.ⲩⲛⲟⲩ 'You are not knowing the day or the hour' (Mt 25:13), n̄.ⲧ.ⲙϵ ⲱⲟⲟⲡ ⲁɴ 2ⲣⲁï n̄.2ⲏⲧ.n̄ 'The truth is not existing in us' (I-Jn 1:8). **Note 1:** n̄ before ⲡ becomes **m̄** (§10); e.g. m̄.ⲡϵϥ.ⲃıⲟⲥ ϵıⲛϵ ⲁɴ ⲙ̄.ⲡⲁ.ⲟⲩⲟⲛ ⲛıⲙ 'His life does not resemble that of everyone' (Wisd 2:15). And when followed by ⲕ, ϥ or ⲥ, the negative appears as **ɴ.r̄**, **ɴ.ϥ̄**, **ɴ.c̄**; e.g. ⲡ.ⲥⲟı ⲇϵ ϵⲧ.2m̄.ⲡϵⲕ.ⲃⲁⲗ ɴ.r̄.ɴⲁⲩ ϵⲣⲟ.ⲥ ⲁɴ 'The beam which is in thine eye, thou dost not see it' (Mt 7:3), ɴ.ϥ̄.ⲥⲱⲧm̄ ⲁɴ 'He does not hear'. **Note 2:** n̄ is not infrequently omitted before I Present; e.g. †.ⲟ ⲁɴ n̄.ⲑ.ϵ m̄.ⲡ.ⲕϵ.ⲥϵϵⲙϵ n̄.n̄.ⲣⲱⲙϵ 'I am not become as the rest of men' (Lk 18:11), ⲛϵⲕ.ⲙⲁⲑⲏⲧⲏⲥ ⲇϵ ⲥϵ.ⲛⲏⲥⲧϵⲩϵ ⲁɴ 'But thy disciples, they do not fast' (Mk 2:18).

§193b. Negation of II Present; e.g. n̄.ϵı.ⲥⲟⲡⲥ ⲁɴ ⲇϵ ϵ.ⲕ.ϵϥı.ⲧ.ⲟⲩ ϵⲃⲟⲗ 2m̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'That thou mayest take them out of the world, I am not asking (of Thee)' (Jn 17:15), n̄.ϵ.ⲣϵ.ⲛⲁï ⲅⲁⲣ

ⲧⲁϩⲉ ⲁⲛ ⲛ̄.ⲑ.ⲉ ⲛ̄.ⲧⲱⲧⲛ̄ ⲉ.ⲧⲉⲧⲛ̄.ⲙⲉⲉⲩⲉ ⲉⲣⲟ.ⲥ '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 ϥ.ⲥⲱⲧⲙ̄ = 'He is hearing', but ⲛⲉ.ϥ.ⲥⲱⲧⲙ̄ = 'Was (i.e., now completed) he is hearing' = 'He was hearing'; e.g. ⲛⲉⲣⲉ.ⲡ.ⲙⲏⲏⲱⲉ ⲧⲏⲣ.ϥ ⲙ̄.ⲡ.ⲗⲁⲟⲥ ⲱⲗⲏⲗ 'The whole concourse of the people were praying' (Lk 1:10), ⲛⲉⲣⲉ.ⲓⲥ̄ ⲇⲉ ⲙⲉ ⲙ̄.ⲙⲁⲣⲑⲁ 'But Jesus was loving Martha' (Jn 11:5), ⲛⲉ.ⲩ.ϫⲱⲣⲙ̄ ⲇⲉ ⲟⲩⲃⲉ.ⲡⲉϥ.ⲉⲓⲱⲧ 'But they were beckoning to his father' (Lk 1:62), ⲛⲉ.ⲩ.ⲱⲟⲟⲡ ⲅⲁⲣ ϩⲛ̄.ⲟⲩ.ⲙⲛ̄ⲧ.ϫⲁϫⲉ ⲙⲛ̄ ⲛⲉⲩ.ⲉⲣⲏⲩ 'For they were in enmity with one another' (Lk 23:12).

§195. Sometimes **the Existential Particle ⲡⲉ** appears after the verbal form; e.g. ⲛⲉⲣⲉ.ⲛⲉϥ.ⲉⲓⲟⲧⲉ ⲇⲉ ϧⲏⲕ ⲡⲉ ⲧⲣ̄.ⲣⲟⲙⲡⲉ ⲉ.ⲑ.ⲓⲗⲏⲙ̄ 'His parents were going every year to Jerusalem' (Lk 2:41), ⲛⲉ.ϥ.ϩⲁⲧⲉ ⲡⲉ ⲛ̄.ⲑ.ⲉ ⲛ̄.ⲥⲁϥ '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. ⲛⲉ.ⲩⲛ̄ (for ⲛⲉ.ⲟⲩⲛ̄) ⲟⲩ.ϧⲁ̄ⲗⲉ ⲡⲉ ϩⲙⲟⲟⲥ ϩⲁⲧⲛ̄.ⲧⲉ.ϩⲓⲏ '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 **ⲙ̄… ⲁⲛ**; e.g. ⲙ̄.ⲛⲉ.ϥ.ⲟⲩⲱⲱ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲉ.ⲙⲟⲟⲱⲉ ϩⲛ̄.†.ⲟⲩⲇⲁⲓⲁ 'For he was not wishing to walk in Judaea' (Jn 7:1). But as a rule the first particle ⲙ̄ is omitted (§12); e.g. ⲛⲉⲣⲉ.ⲛⲉ.ϥ.ⲕⲉ.ⲥⲛⲏⲩ ⲅⲁⲣ ⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲉⲣⲟ.ϥ '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. ⲁ.ϥ.ϫⲉ ⲛⲁⲓ ⲉ.ϥ.ⲱⲗⲏⲗ 'He said this (while) praying' (Lk 18:11), ⲛⲉ.ⲓ.ⲙⲟⲟⲥ ⲙ̄.ⲙⲏⲛⲉ ⲡⲉ ϩⲙ̄ ⲡⲉ.ⲣⲡⲉ ⲉ.ⲓ.†.ⲥⲃⲱ 'I was sitting daily in the temple teaching' (Mt 26:55). *The Circumstantial clause may precede the main sentence*; e.g. ⲉ.ϥ.ϩⲙⲟⲟⲥ ϩⲛ̄ ⲧⲉϥ.ⲣⲓ ⲁ.ⲩ.ⲟⲩⲱⲛⲱ (for ⲁ.ⲟⲩ.ⲟⲩⲱⲛⲱ) ⲉⲓ ⲉ.ϩⲟⲩⲛ ⲱⲁⲣⲟ.ϥ '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. ⲁ.ⲥ.ⲗⲟ ⲉ.ⲥ.ⲱⲁϫⲉ ⲛⲙ̄ⲙⲁ.ⲥ ⲉ.ⲡⲉⲓ̈.ϩⲱⲃ 'She ceased to speak with her about this matter' (Ruth 1:18), ⲁ.ϥ.ⲛⲁⲩ ⲉ.ⲡⲉ.ⲡⲛⲁ̄ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ ⲉ.ϥ.ⲛⲏⲩ ⲉ.ⲡⲉ.ⲥⲏⲧ 'He saw the Spirit of God coming down' (Mt 3:16), ⲁ.ϥ.ϩⲉ ⲉⲣⲟ.ⲟⲩ ⲉ.ⲩ.ⲛ̄ⲕⲟⲧⲕ 'He found them sleeping' (Mt 26:40). **Note:** Before a Nominal Subject, the auxiliary appears in two forms, ⲉⲣⲉ- or ⲉ-. As a general rule **ⲉⲣⲉ-** is used in verbal sentences, e.g. ⲉⲣⲉ.ⲛ̄.ⲣⲟ ⲱⲟⲧⲙ 'The doors being shut' (Jn 20:19); and in Non-Verbal sentences with Adverbial Predicate, e.g. ⲙ̄ⲡ.ⲣ̄.ϫⲉ.ⲡⲁⲓ̈ ⲉ.ⲗⲁⲁⲩ ⲉⲣⲉ.ⲡ.ϩⲛ̄ⲗⲟ ϩⲙ̄.ⲡ.ⲥⲱⲙⲁ 'Do not tell this to anyone while the old man is in the body (i.e. while he lives)' (Z 342.a.7). **ⲉ-** 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 ⲡⲉ, ⲧⲉ or ⲛⲉ; e.g. ⲉ.ⲁⲛⲧ̄ ⲟⲩ.ⲥϩⲓⲙⲉ ⲛ̄.ⲥⲁⲙⲁⲣⲓⲧⲏⲥ 'I being a woman of Samaria' (Jn 4:9), ⲛⲁⲓⲁⲧ.ϥ ⲙ̄.ⲡ.ⲣⲱⲙⲉ ⲉ.ⲡ.ⲣⲁⲛ ⲙ̄.ⲡ.ϫⲟⲉⲓⲥ ⲡⲉ ⲧⲉϥ.ϩⲉⲗⲡⲓⲥ '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 **ⲉ-** precedes the negative particle ⲙ̄; e.g. ⲁ.ϥ.ⲉⲓ ⲅⲁⲣ ⲙ̄ⲫⲓ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲉ.ⲙ̄.ϥ.ⲟⲩⲱⲛ ⲁⲛ ⲟⲩⲇⲉ ⲉ.ⲙ̄.ϥ.ⲥⲱ ⲁⲛ '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. ⲁ.ϥ.ⲭⲟⲟ.ⲥ 'He said it', ⲁ.ⲧⲉⲕ.ⲙ̄ⲛⲁ ⲭⲡⲉ ⲙⲏⲧⲉ ⲛ̄.ⲙ̄ⲛⲁ 'Thy mina has produced ten mina' (Lk 19:16), ϯ.ⲛⲁ.ⲭⲉⲩ ⲡⲁ.ⲁⲅⲅⲉⲗⲟⲥ '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)
ⲁ.ⲓ̈-	ⲁ.ⲛ-	ⲛ̄ⲧⲁ.ⲓ̈-	ⲛ̄ⲧⲁ.ⲛ-	ⲙ̄ⲡ.(ⲉ)ⲓ̈-	ⲙ̄ⲡ.ⲛ̄-	... ⲁⲛ
ⲁ.ⲕ-	ⲁ.ⲧⲉⲧⲛ̄-	ⲛ̄ⲧⲁ.ⲕ-	ⲛ̄ⲧⲁ.ⲧⲛ̄-	ⲙ̄ⲡ.ⲕ̄-	ⲙ̄ⲡ.ⲉⲧⲛ-	
ⲁ.ⲫⲉ-		ⲛ̄ⲧⲁ.ⲫⲉ-		ⲙ̄ⲡ.ⲉ-		
ⲁ.ϥ-	ⲁ.ⲩ-	ⲛ̄ⲧⲁ.ϥ-	ⲛ̄ⲧⲁ.ⲩ-	ⲙ̄ⲡ.ϥ̄-	ⲙ̄ⲡ.ⲟⲩ-	
ⲁ.ⲥ-		ⲛ̄ⲧⲁ.ⲥ-		ⲙ̄ⲡ.ⲥ̄-		
ⲁ- before Nom Subj		ⲛⲧⲁ- before Nom Subj		ⲙ̄ⲡⲉ- before Nom Subj		

Tense of Habitude (Ongoing, customary, characteristic, §204)

I Tense (§204a)		**II Tense** (§206)		**I Negation** (§205)		**II Negation** (§207)
ⲱⲁ.ⲓ̈-	ⲱⲁ.ⲛ-	ⲉ.ⲱⲁ.ⲓ̈-	ⲉ.ⲱⲁⲛ̄-	ⲙⲉ.ⲓ̈-	ⲙⲉ.ⲛ-	... ⲁⲛ
ⲱⲁ.ⲕ-	ⲱⲁ.ⲧⲉⲧⲛ̄-	ⲉ.ⲱⲁ.ⲕ-	ⲉ.ⲱⲁ.ⲧⲉⲧⲛ̄-	ⲙⲉ.ⲕ-	ⲙⲉ.ⲧⲉⲧⲛ̄-	
ⲱⲁ.ⲫⲉ-		ⲉ.ⲱⲁ.ⲫⲉ-		ⲙⲉ.ⲫⲉ-		
ⲱⲁ.ϥ-	ⲱⲁ.ⲩ-	ⲉ.ⲱⲁ.ϥ-	ⲉ.ⲱⲁ.ⲩ-	ⲙⲉ.ϥ-	ⲙⲉ.ⲩ-	
ⲱⲁ.ⲥ-		ⲉ.ⲱⲁ.ⲥ-		ⲙⲉ.ⲥ-		
ⲱⲁⲫⲉ- before Nom Subj		ⲉ.ⲱⲁⲫⲉ- before Nom Subj		ⲙⲉⲫⲉ- 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)
ϯ.ⲛⲁ-	ⲧⲛ̄.ⲛⲁ-	ⲉ.ⲓ̈.ⲛⲁ-	ⲉ.ⲛ.ⲛⲁ-	ⲛⲉ.ⲓ̈.ⲛⲁ-	ⲛⲉ.ⲛ.ⲛⲁ-	(ⲛ̄) ... ⲁⲛ
ⲕ.ⲛⲁ-	ⲧⲉⲧⲛ̄.ⲛⲁ-	ⲉ.ⲕ.ⲛⲁ-	ⲉ.ⲧⲉⲧ.ⲛ̄ⲁ-	ⲛⲉ.ⲕ.ⲛⲁ-	ⲛⲉ.ⲧⲉⲧ.ⲛ̄ⲁ-	
ⲧⲉ.ⲛⲁ- (ⲧⲉ.ⲫⲁ)-		ⲉ.ⲫⲉ.ⲛⲁ-		ⲛⲉ.ⲫⲉ.ⲛⲁ-		
ϥ.ⲛⲁ-	ⲥⲉ.ⲛⲁ-	ⲉ.ϥ.ⲛⲁ-	ⲉ.ⲩ.ⲛⲁ-	ⲛⲉ.ϥ.ⲛⲁ-	ⲛⲉ.ⲩ.ⲛⲁ-	
ⲥ.ⲛⲁ-		ⲉ.ⲥ.ⲛⲁ-		ⲛⲉ.ⲥ.ⲛⲁ-		
Nom Subj -ⲛⲁ		ⲉⲫⲉ- ... ⲛⲁ		ⲛⲉⲫⲉ- ... ⲛⲁ		

III Future (Energetic, §217)		**III Negation** (§218)		**IV Future** (Intent, result, §219)		**Optative** §220, **Negation** §221	
ⲉ.ⲓ̈.ⲉ-	ⲉ.ⲛ.ⲉ-	ⲛ̄ⲛⲁ- (ⲛ̄ⲛⲉ.ⲓ̈-)	ⲛ̄ⲛⲉ.ⲛ-	—	ⲧⲁⲣ.ⲛ̄-	ⲙⲁⲣ.ⲓ-	ⲙⲁⲣ.ⲛ̄-
ⲉ.ⲕ.ⲉ-	ⲉ.ⲧⲉⲧⲛ̄.ⲉ-	ⲛ̄ⲛⲉ.ⲕ-	ⲛ̄ⲛⲉ.ⲧⲛ̄-	ⲧⲁⲣⲉ.ⲕ-	ⲧⲁⲣⲉ.ⲧⲛ̄-	ⲙⲁⲣⲉ.ⲕ-	ⲙⲁⲣⲉ.ⲧⲛ̄-
ⲉ.ⲫ.ⲉ-		ⲛ̄ⲛⲉ-		ⲧⲁⲣⲉ-		ⲙⲁⲣⲉ-	
ⲉ.ϥ.ⲉ-	ⲉ.ⲩ.ⲉ-	ⲛ̄ⲛⲉ.ϥ-	ⲛ̄ⲛⲉ.ⲩ-	ⲧⲁⲣⲉ.ϥ-	ⲧⲁⲣ.ⲟⲩ-	ⲙⲁⲣⲉ.ϥ-	ⲙⲁⲣ.ⲟⲩ-
ⲉ.ⲥ.ⲉ-		ⲛ̄ⲛⲉ.ⲥ-		ⲧⲁⲣⲉ.ⲥ-		ⲙⲁⲣⲉ.ⲥ-	
ⲉⲫⲉ- ... (ⲉ) Nom Subj		ⲛ̄ⲛⲉ- before Nom Subj		ⲧⲁⲣⲉ- before Nom Subj		ⲙⲁⲣⲉ- before Nom Subj	

§200. The Perfect

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. ⲁ.ⲡⲉ.ϕⲁⲣⲓⲥⲁⲓⲟⲥ ⲇⲉ ⲁ2.ⲉⲣⲁⲧ.ϥ ⲁ.ϥ.ⲭⲉ.ⲛⲁⲓ̈ 'The Pharisee stood; he said this' (Lk 18:11), ⲁ.ⲩ.† ⲛ̄.ⲁⲡⲟⲧ ⲛ̄.ⲏⲣⲡ ⲛ̄.ⲟⲩ.2ⲗ̄ⲗⲟ 'They gave a cup of wine to an old man' (Z 291.d.1). **Note:** When ⲁ- stands before a Nominal Subject with the Indefinite Article, contraction usually occurs (§16); e.g. ⲁ.ⲩ.ⲱⲁ (for ⲁ.ⲟⲩ.ⲱⲁ) ⲇⲉ ⲱⲱⲡⲉ ⲛ̄.ⲟⲩⲟⲉⲓⲱ 'A feast once took place in Shiët (Z 291.d.1).

§201. Negation of I Perfect: e.g. ⲙ̄ⲡⲉ.ⲣⲱⲙⲉ ⲱⲁⲭⲉ ⲉⲛⲉ2 ⲛ̄.ⲑ.ⲉ ⲙ̄.ⲡⲉⲓ̈.ⲣⲱⲙⲉ 'Man did not ever speak as this man' (Jn 7:46), ⲁⲩⲱ ⲟⲛ ⲙ̄ⲡⲉ.ⲡ.2ⲗ̄ⲗⲟ ⲧⲟⲗⲟⲙⲁ ⲉ.ⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄.ⲡ.ⲙⲁⲑⲏⲧⲏⲥ 'And still the old man dared not send the disciple' (Z 294.c.6), ⲉⲧⲃⲉ.ⲟⲩ ⲙ̄ⲡ.ⲟⲩ.†.ⲡⲉⲓ.ⲥⲟϭⲛ ⲉⲃⲟⲗ 2ⲁ ⲱⲙ̄ⲧ.ⲱⲉ ⲛ̄.ⲥⲁⲧⲉⲉⲣⲉ 'Why did they not sell this ointment for 300 staters?' (Jn 12:5). **Note 1**: The 1st pers sing sometimes appears in the form **ⲙ̄ⲡ.ⲓ-**; the fuller forms **ⲙ̄ⲡⲉ.ⲕ-**, **ⲙ̄ⲡⲉ.ϥ-**, and **ⲙ̄ⲡⲉ.ⲥ-** are also common; e.g. ⲙ̄ⲡⲉ.ⲥ.ⲙⲓⲥⲉ 'She did not give birth' (Z 296.14). **Note 2:** ⲙ̄ⲡⲉ- as a bad spelling for ⲉ.ⲙ̄ⲡⲉ- 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. ⲛ̄ⲧⲁ.ⲩ.ⲉⲓ ⲅⲁⲣ ⲉ.ⲙⲱⲧ ⲡ.ⲕⲁ2 'For to spy out the land have they come' (Josh 2:3), ⲛ̄ⲧⲁ.ϥ.ⲟⲩⲟⲛ2.ϥ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄.ⲧⲉⲓ.2ⲉ 'In this way he revealed himself' (Jn 21:1), ⲛ̄ⲧⲁ.ⲛⲁⲓ̈ ⲅⲁⲣ ⲱⲱⲡⲉ ⲭⲉⲕⲁⲥ ⲉⲣⲉ.ⲧⲉ.ⲅⲣⲁϕⲏ ⲭⲱⲕ ⲉⲃⲟⲗ '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 ⲛ̄ falls away before the initial ⲛ̄ of the auxiliary (it may be noted here that ⲛ̄ is similarly dropped with the II tenses of Habitude [§207] and Future [§213]); e.g. ⲛ̄ⲧⲁ.ⲓ̈.ⲉⲓ ⲅⲁⲣ ⲁⲛ ⲭⲉ ⲉ.ⲓ̈ⲉ.ⲕⲣⲓⲛⲉ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'For in order that I should judge the world I have not come' (Jn 12:47), ⲁⲛⲟⲕ ⲛ̄ⲧⲁ.ⲱⲁⲭⲉ ⲁⲛ 2ⲁⲣⲟ.ⲓ̈ ⲙⲁⲩⲁⲁ.ⲧ 'In respect of myself I have not spoken' (Jn 12:49).

§204. Tense of Habitude

This tense, which has the distinctive syllable **ⲱⲁ**, 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. ⲱⲁⲣⲉ.ⲡⲉⲩ.ⲛ̄ⲛⲁ ⲉⲓ ⲉⲃⲟⲗ 'Their spirit is wont to come forth' (Ps 145:4), ⲱⲁⲣⲉ.ⲛⲓ.ⲱⲁⲭⲉ ⲉ.ⲑ.ⲟⲟⲩ ⲧⲁⲕⲉ ⲛⲓ.2ⲏⲧ ⲉⲧ.ⲛⲁⲛⲟⲩ.ⲟⲩ 'Evil words will go on destroying good hearts' (I-Cor 15:33), ⲉ.ⲩ.ⲱⲁⲛ.†2ⲉ ⲱⲁ.ϥ.ⲕⲁ ⲡⲉⲧ.ϭⲟⲭⲃ 'When they become drunken, he will go on putting forth that which is defective' (Jn 2:10), ⲱⲁ.ϥ.ⲥⲱⲗⲡ ⲛ̄.ⲛ̄.2ⲗⲗⲩⲥⲓⲥ 'He was wont to break the chains' (Mk 5:4).

§205. Negation of I Habitude: e.g. ⲙⲉⲣⲉ.ⲡⲉ.ⲧⲛ̄.ⲥⲁ2 † ⲧⲉϥ.ⲕⲓⲧⲉ 'Your master is not wont to pay his tribute' (Mt 17:24), ⲙⲉ.ⲩ.ⲭⲉⲣⲉ ⲟⲩ.2ⲏⲃⲥ '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. ⲉ.ⲱⲁⲣⲉ.ⲡ.ⲣⲱⲙⲉ ⲛ̄.ⲁⲅⲁⲑⲟⲥ ⲧⲁⲩⲉ.ⲁⲅⲁⲑⲟⲛ ⲉⲃⲟⲗ 2ⲙ̄.ⲡⲁ2ⲟ ⲙ̄.ⲡⲉϥ.2ⲛⲧ ⲉⲧ.ⲛⲁⲛⲟⲩ.ϥ 'Out of the treasure of his good heart the good man is wont to send out goodness' (Lk 6:45), ⲉ.ⲱⲁ.ϥ.ⲕⲁ ⲡ.ⲏⲣⲡ ⲉ.2ⲣⲁⲓ̈ ⲉⲧ.ⲛⲁⲛⲟⲩ.ϥ ⲛ̄.ⲱⲟⲣⲡ '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 **ⲁⲛ** (§203); e.g. ⲙⲏ ⲉ.ⲱⲁ.ϥ ⲭⲟⲟ.ⲥ ⲁⲛ ⲛⲁ.ϥ ⲭⲉ ⲥⲟⲃⲧⲉ ⲙ̄ⲡⲉ.†.ⲛⲁ.ⲟⲩⲟⲙ.ϥ 'Prepare that which I shall eat!, is he not wont to say to him?' (Lk 17:8): stress laid upon direct speech introduced by ⲭⲉ.

§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 **ⲛⲁ** 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 ⲧ.ⲛⲁ.ⲥⲱⲧⲙ 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*+subject+*r* +infinitive; thus ⲉ.ϥ.ⲉ.ⲥⲱⲧⲙ originated from *'iw.fr.sḏm*, 'He is to hear'. In this compound form, the preposition *r* (Coptic ⲉ-, ⲉⲣⲟ=) 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. ⲛⲉⲓ.ⲱⲛⲉ ⲛⲁ.ⲱⲕⲁⲕ ⲉⲃⲟⲗ 'These stones will cry out' (Lk 19:20), ⲧ.ⲡⲉ ⲙⲛ̄ ⲡ.ⲕⲁ2 ⲛⲁ.ⲥⲓⲛⲉ 'Heaven and earth will pass away' (Lk 21:33), ⲥⲉ.ⲛⲁ.ϭⲡ̄.ⲑⲏⲧⲛ̄ 'They will arrest you' (Lk 21:12), ⲉⲧⲃⲉ.ⲟⲩ ⲕ.ⲛⲁ.ⲟⲩⲟⲛ2.ⲕ̄ ⲛⲁ.ⲛ ⲉⲃⲟⲗ 'Why wilt thou reveal thyself to us?' (Jn 14:22), ⲛⲁⲱ ⲛ̄.2ⲉ ⲕ.ⲛⲁ.ⲕⲟⲟ.ⲥ ⲙ̄.ⲡⲉⲕ.ⲥⲟⲛ '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 **ⲟⲩⲛ-** [**(ⲙ̄)ⲙⲛ̄-** in negation], §190; e.g. ⲟⲩⲛ̄.2ⲁ2 ⲅⲁⲣ ⲛⲁ.ϫⲟⲟ.ⲥ ⲛⲁ.ⲓ̈ 'For many will say to me' (Mt 7:22), ⲙ̄ⲙⲛ̄.ⲗⲁⲁⲩ ⲛⲁ.ϥⲓ ⲡⲉ.ⲧⲛ̄.ⲣⲁⲱⲉ 'No one will take away your joy' (Jn 16:22).

Note 2: The 2 fem sing sometimes shows the form ⲧⲉ.ⲣⲁ. The 1st and 2nd pl forms frequently appear as ⲧ̄.ⲛⲁ and ⲧⲉⲧ.ⲛ̄ⲁ (§12).

§210. The verb ϫⲡⲓ- or ϫⲡⲉ- preceded by I Future and followed by another verb, conveys the meaning 'Must'; e.g. ⲡ.ⲱⲏⲣⲉ ⲙ̄.ⲡ.ⲣⲱⲙⲉ ⲛⲁ.ϫⲡⲉ.ⲱⲡ̄.2ⲁ2 ⲛ̄.2ⲓⲥⲉ 'The Son of Man must suffer many (things)' (Mk 8:31), ⲧ.ⲛⲁ.ϫⲡⲉ.ⲃⲱⲕ ⲉⲃⲟⲗ ⲉ.ⲛⲁⲩ ⲉⲣⲟ.ⲥ '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. ⲙⲏ ⲉⲣⲉ ⲡ.ϫⲟⲉⲓⲥ ⲛⲁ.ⲕⲁⲁ.ⲛ ⲛ̄ⲥⲱ.ϥ ⲱⲁ.ⲉⲛⲉ2 'Will the Lord forever forsake us?' (Ps 76:7), ⲉ.ⲩ.ⲛⲁ.ⲣ̄.ⲑ.ⲉ ⲙ̄.ⲡ.ⲱⲟⲉⲓⲱ 'As the dust will they be' (Ps 1:4), ⲉ.ⲓ.ⲛⲁ.ⲣ̄.ⲟⲩ 'What shall I do?' (Lk 20:13). **Note:** The 2nd pl form alternates between ⲉ.ⲧⲉⲧⲛ̄.ⲛⲁ and ⲉ.ⲧⲉⲧ.ⲛ̄ⲁ (§12).

§212. Future Circumstantial

As has been noted (§192n, 197), this tense is the same as the II Future in formation, although syntactically it functions quite differently; e.g. ⲛ̄ⲧⲟ.ⲕ ⲇⲉ ⲉ.ⲕ.ⲛⲁ.ⲱⲗⲏⲗ ⲃⲱⲕ ⲉ.2ⲟⲩⲛ ⲉ.ⲡⲉⲕ.ⲧⲁⲙⲓⲟⲛ 'But thou, as thou art about to pray, go into thy chamber' (Mt 6:6), ⲉ.ⲩ.ⲛⲁ.ϫⲓ ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲉ.2ⲟⲩⲛ ⲉ.ⲧ.ⲡⲁⲣⲉⲙⲃⲟⲗⲏ ⲡⲉϫⲁ.ϥ ⲙ̄.ⲡ.ϫⲓⲗⲓⲁⲣϫⲟⲥ '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 ⲁⲣⲉ – ⲛⲁ, ⲁ= – ⲛⲁ; Fut Circum ⲉⲣⲉ – ⲛⲁ, ⲉ= – ⲛⲁ.)

§213. Negation of I and II Future

Negation is effected by means of the particles ⲛ̄ … ⲁⲛ; e.g. ⲛ̄.ⲧⲛ̄.ⲛⲁ.ⲟⲩⲉⲙ ⲗⲁⲁⲩ ⲁⲛ 'We shall not eat anything' (Z 346.b.10), ⲙ̄.ⲡⲁ.2ⲏⲧ ⲛⲁ.ⲣ̄.2ⲟⲧⲉ ⲁⲛ 'My heart will not fear' (Ps 26:3). But frequently the particle ⲛ̄ is omitted before I Future, e.g. ⲧ.ⲛⲁ.ⲧⲱⲟⲩⲛ̄ ⲁⲛ 'I shall not rise up' (Z 326.b.7); and almost always before II Future (§203), e.g. ⲉⲣⲉ.ⲡ.ⲣⲱⲙⲉ ⲛⲁ.ⲱⲛ2 ⲁⲛ ⲉ.ⲟⲉⲓⲕ ⲙ̄.ⲙⲁⲧⲉ '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 ⲛⲉ.ϥ.ⲛⲁ.ⲥⲱⲧⲙ̄ might be 'He would hear'; e.g. ⲛⲉⲣⲉ.ⲡ.ⲕⲟⲥⲙⲟⲥ ⲛⲁ.ⲙⲉⲣⲉ ⲡⲉⲧ.ⲉ.ⲡⲱ.ϥ ⲡⲉ 'The

world would love that which is its own' (Jn 15:19), ⲛⲉⲣⲉ.ⲡ.ϫⲟⲓ ⲅⲁⲣ ⲛⲁ.ⲱⲟⲩⲟ ⲥⲙ̄.ⲧ.ⲙⲁ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'For the ship was about to discharge its cargo in that place' (Acts 21:3), ⲛⲉ.ϥ.ⲛⲁ.ⲙⲟⲩ ⲅⲁⲣ ⲡⲉ 'For he was on the point of dying' (Jn 4:47). **Note:** As in the case of the Imperfect (§195), the Existential Particle ⲡⲉ 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 ⲛ̄ … ⲁⲛ; e.g. ⲛ̄.ⲛⲉ.ϥ.ⲛⲁ.ⲥⲱⲧⲙ ⲁⲛ 'He was not about to hear'. More often ⲛ̄ is omitted; e.g. ⲛⲉⲣⲉ.ⲡⲁ.ⲥⲟⲛ ⲛⲁ.ⲙⲟⲩ ⲁⲛ ⲡⲉ '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 ϫⲉ or ϫⲉⲕⲁ(ⲁ)ⲥ (cf the last example in §186); ⲉ.ⲕ.ⲉ.ⲧⲁⲓ̈ⲉ ⲡⲉⲕ.ⲉⲓⲱⲧ 'Thou shalt honor thy father' (Mt 19:19), ⲡⲉϫⲁ.ϥ ⲛ̄.ⲛⲉϥ.ϫⲁⲓⲟ2ⲥ ϫⲉ ⲡ.ϫⲟⲉⲓⲥ ⲉ.ϥ.ⲉ.ⲱⲱⲡⲉ ⲛⲙ̄ⲙⲏ.ⲧⲛ̄ ⲡⲉϫⲁ.ⲩ ⲛⲁ.ϥ ϫⲉ ⲉⲣⲉ.ⲡ.ϫⲟⲉⲓⲥ ⲥⲙⲟⲩ ⲉⲣⲟ.ⲕ '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: ⲉⲣⲉ.ⲡ.ⲣⲱⲙⲉ ⲉ.ⲥⲱⲧⲙ 'The man shall hear' or 'May the man hear'. In practice, however, the ⲉ (representing the old *r*) falls away, so leaving the construction ⲉⲣⲉ.ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲙ, 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. ⲉⲣⲉ.ⲡ.ⲣⲱⲙⲉ ⲉ.ⲥⲱⲧⲙ 'The man will hear' or 'May the man hear'.

§218. Negation of III Future; e.g. ⲛ̄ⲛⲉ.ⲩ (for ⲛ̄ⲛⲉ.ⲟⲩ).ⲁⲗⲉⲕⲧⲱⲣ ⲙⲟⲩⲧⲉ 'A cock shall not crow' (Jn 13:38), ⲛ̄ⲛⲉ.ⲕ.2ⲱⲧⲃ 'Thou shalt not kill' (Mt 19:18), ⲙ̄ⲡ.ⲣ.ⲕⲣ̄ⲓⲛⲉ ϫⲉ ⲛ̄.ⲛⲉⲩ.ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲱ.ⲧⲛ̄ '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. ⲥⲱⲧⲙ ⲉⲣⲟ.ⲓ̈ ⲧⲁⲣⲉ.ⲧⲉⲧⲛ.ⲯⲩⲭⲛ ⲱⲛ2 'Hear me (and) your soul shall live' (Isa 55:3), ⲁⲩ ⲉⲓⲥ ⲡ.ⲛ̄ⲧⲁ.ϥ.ⲙⲉⲩⲧ ⲡ.ⲧ̄.ⲥⲟⲛ ⲧⲁⲣ.ⲛ̄.ⲙⲟⲟⲩⲧ.ⲧ̄ 'Bring out him who has slain his brother (and) we will kill him' (II-Sam 14:7), ⲛ̄ⲧⲟ.ⲕ ⲡⲉⲧ.ⲛⲏⲩ ϫⲛ̄ ⲧⲁⲣ.ⲛ̄.ⲃⲱⲱⲧ 2ⲏⲧ.ⲧ̄ ⲛ̄.ⲕⲉ.ⲟⲩⲁ 'Art thou he who is coming, or do we look for another?' (Mt 11:3), ⲛ̄ⲛⲉ.ⲩ.ⲕⲉⲧ ⲧⲉⲓ.ⲕⲩⲡⲏ 2ⲙ̄.ⲡⲁ.ⲟⲩⲟⲉⲓⲱ ⲧⲁⲣⲉ.ⲧ.ⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ.ⲥ ⲉⲓⲙⲉ ϫⲉ ⲁⲩⲕⲏⲡⲏ [*sic*] 2ⲉ 2ⲛ̄.ⲱⲓⲏⲧ ⲉⲧⲃⲉ ⲟⲩ.ⲁⲡⲟⲧ ⲛ̄.ⲏⲣⲡ '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 ⲁⲩⲱ 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. ⲙⲁⲣⲉ.ⲡⲉⲕ.ⲣⲁⲛ ⲟⲩⲟⲡ 'May thy name be hallowed' (Mt 6:9), ⲙⲁⲣⲉ.ⲥ.ⲱⲱⲡⲉ ⲛⲉ ⲛ̄.ϴ.ⲉ ⲉⲧ.ⲉ.ⲟⲩⲁⲱ.ⲥ 'May it happen to thee as thou wishest' (Mt 15:28). **Note:** An old Absolute Form **ⲙⲁⲣⲟ.ⲛ** 'Let us' still exists in Coptic. This form is used, without any following Infinitive, to express the meaning 'Let us go'; e.g. ⲁⲗⲗⲁ ⲙⲁⲣⲟ.ⲛ ⲱⲁⲣⲟ.ϥ 'Let us go to him' (Jn 11:15-16), ⲧⲟⲩⲛ̄.ⲧⲏⲩⲧⲛ̄ ⲙⲁⲣⲟ.ⲛ ⲉⲃⲟⲗ 2ⲙ̄.ⲡⲉⲓ̈.ⲙⲁ 'Rise, let us go from this place' (Jn 14:31).

§221. Negation of the Optative

Negation is effected by means of a compound form **ⲙ̄ⲡ.ⲣ̄-**. This compound is formed by the

negative of the Imperative (§242) and the Causative Infinitive (§243); e.g. ⲘⲚⲡ.ⲣ̅.ⲧⲣⲉ.ϥ.ⲥⲱⲧⲙ 'Do not cause him to hear', ⲘⲚⲡ.ⲣ̅.ⲧⲣⲉ.ⲗⲁⲁⲩ ⲉⲓⲙⲉ 'Do not let anyone perceive' (Mt 9:30), ⲘⲚⲡ.ⲣ̅.ⲧⲣⲉ.ⲛ.ⲙⲟⲟⲩⲉ ⲛ̅ ⲧⲉ.ⲓⲏ ⲘⲚ̅.ⲡ.ⲣ̅ⲣⲟ 'Let us not proceed by the King's Highway' (Mon 587.f.98n).

§222. Tenses of Unfulfilled Action:

	'Until'		'Not yet, before'	
1 com	ⲱⲁⲛ.†- (or ⲱⲁⲛ.ⲧⲁ-)	ⲱⲁⲛ.ⲧⲛ̅-	ⲘⲚ̅ⲡⲁ.†-	ⲘⲚ̅ⲡⲁ.ⲧⲛ̅-
2 masc	ⲱⲁⲛⲧ.ⲉⲕ-	ⲱⲁⲛ.ⲧⲉⲧⲛ̅-	ⲘⲚ̅ⲡⲁⲧ.ⲕ̅-	ⲘⲚ̅ⲡⲁ.ⲧⲉⲧⲛ̅-
2 fem	ⲱⲁⲛⲧ.ⲉ-		ⲘⲚ̅ⲡⲁⲧ.ⲉ-	
3 masc	ⲱⲁⲛⲧ.ϥ̅-	ⲱⲁⲛⲧ.ⲟⲩ-	ⲘⲚ̅ⲡⲁⲧ.ϥ̅	ⲘⲚ̅ⲡⲁⲧ.ⲟⲩ-
3 fem	ⲱⲁⲛⲧ.ⲥ̅-		Ⲙⲁⲡⲁⲧ.ⲥ̅-	
Nom subj ⲱⲁⲛⲧⲉ-			ⲘⲚ̅ⲡⲁⲧⲉ-	

§223. Model ⲱⲁⲛⲧ.ϥ̅.ⲥⲱⲧⲙ̅ 'Until he hears'. This auxiliary, originating from the old *r sḏmt.f*, later replaced by the more forceful *šꜣʿi'.f sḏm*, has the meaning 'Until'. In the other dialects, and in the oldest form of Sahidic, this auxiliary appears in the form ⲱⲁⲧⲉ.ϥ.ⲥⲱⲧⲙ. The ⲛ which appears in the Sahidic form is probably due to some contamination of ⲱⲁⲧⲉ.ϥ.ⲥⲱⲧⲙ with the Conjunctive (§225) ⲛ̅ⲧⲉ.ϥ.ⲥⲱⲧⲙ—with which, however, it has no affinity; e.g. ⲁ.ⲩ.ⲭⲓⲟⲟⲣ … ⲱⲁⲛⲧⲉ.ⲡ.ⲗⲁⲟⲥ ⲧⲏⲣ.ϥ̅ ⲭⲓⲟⲟⲣ ⲙ̅.ⲡ.ⲓⲟⲣⲇⲁⲛⲏⲥ 'They crossed over … until all of the people (had) crossed over the Jordan' (Josh 3:17), ⲁⲣⲓ.ϩⲱⲃ ⲱⲁⲛ.†.ⲉⲓ 'Work until I come' (Lk 19:13). **Note:** In the 1st pers sing ⲱⲁⲛ.†- is more frequently found than ⲱⲁⲛ.ⲧⲁ-.

§224. Model ⲘⲚ̅ⲡⲁⲧ.ϥ̅.ⲥⲱⲧⲙ̅ 'Before he hears'. This auxiliary, which originated from the old compound form *bw ʾir.tn-f sḏm*, 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. ⲘⲚ̅ ⲡⲁⲧⲉ.ⲧⲁ.ⲟⲩⲛⲟⲩ ⲉⲓ 'My hour has not yet come.' (Jn 2:4), ⲁⲙⲟⲩ ⲉ.ⲡ.ⲉⲥⲏⲧ ⲘⲚ̅ⲡⲁⲧⲉ.ⲡⲁ.ⲱⲏⲣⲉ ⲙⲟⲩ 'Come down before my son dies' (Jn 4:49), ⲘⲚ̅ⲡⲁ.†.ⲱⲱⲡⲉ ⲙ̅.ⲙⲟⲛⲁⲭⲏⲥ 'I have not yet become a monk' (Z 384.a.1).

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

1 com	ⲛ̅ⲧⲁ-, ⲧⲁ-	ⲛ̅.ⲧⲛ̅-
2 masc	ⲛ.ⲕ̅- (§2n) [ⲛ̅ⲧⲉ.ⲕ-]	ⲛ̅.ⲧⲉⲧⲛ̅-
2 fem	ⲛ.ⲧⲉ-	
3 masc	ⲛ.ϥ̅- (ⲛⲉ.ϥ-) [ⲛ̅ⲧⲉ.ϥ-]	ⲛ̅.ⲥⲉ- [ⲛ̅ⲧⲟ.ⲩ-, ⲛ̅.ⲥⲉ-]
3 fem	ⲛ.ⲥ̅- (ⲛⲉ.ⲥ-) [ⲛ̅ⲧⲉ.ⲥ-]	
Nom subj ⲛⲧⲉ-		

(The forms in square brackets are the Bohairic forms, which preserved the ⲧ 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, ⲧⲁ is more common than ⲛ̅ⲧⲁ 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 Conjunctive 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. ⲁⲙⲏⲉⲓ.ⲧⲛ̅ ⲛ̅.ⲧⲉⲧⲛ̅.ⲟⲩⲱⲙ 'Come and eat'

(Jn 21:12), ϩMOOC ϩN̄.TЄK.ϱI N.Γ̄.ϱIMЄ 'Sit in thy cell and weep' (Z 347.21). **(b) After the Future**: e.g. П.ϱIMЄ Nⲁ.ⲫⲰПЄ Є.ϱOYϩЄ NTЄ.П.TЄⲗHⲗ ⲫⲰПЄ Є.ϩTOOYЄ 'Weeping will happen at evening, and joy will happen in (the) morning' (Ps 29:6), K.Nⲁ.ПЄϱⲰ NЄK.ϬIX ЄBOⲗ N̄TЄ.KЄOYⲁ MOϱ.K̄ 'Thou wilt stretch out thy hands, and another will gird thee' (Jn 21:18), †.Nⲁ.XⲰ Tⲁ.ψⲁⲗⲗЄI Є.П.XOЄIC 'I will sing and praise the Lord' (Ps 26:6). **(c) After the Past:** e.g. П.ⲀOYⲍ ⲀЄ ⲁ.ϥ.KЄⲗЄYЄ N̄CЄ.TⲁⲗO.OY Є.П.ϩЄϱMHTⲁϱION 'The governor ordered them to lift them on to the rack.' (Mor. 587.f.101.v), ЄTBЄ.OY M̄П.OY.† ПЄЇ.COϬN ЄBOⲗ ϩⲁ ⲫM̄T.ⲫЄ N̄.CⲁTЄЄϱЄ N̄ CЄ.Tⲁ.OY N̄.N̄.ϩHKЄ '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 Conjunctive 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 Conjunctive is frequently used *after verbs of wishing, commanding and allowing*; e.g. KЄⲗЄYЄ Nⲁ.I Tⲁ.ⲫⲁXЄ 'Order me (and) I will speak' (Pistis Sophia 202), Kⲁ Nⲁϊ THϱ.OY N̄. CЄ.BⲰK 'Allow all these to go' (Jn 18:8), K̄.OYⲰⲫ ЄBⲰ.K N.Γ̄.MOYTЄ Є.ПЄT.ⲀIⲁKONЄI Nⲁ.N 'Dost thou wish to go and to call him who ministers to us?' (Z 294.c.5).

§228. The Conjunctive 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., ПЄXЄ.ПIⲗⲁTOC Nⲁ.Y XЄ Tⲁ.C†ϱOY M̄.ПЄTN̄.P̄PO 'Pilate said to them: (Do you wish that) I crucify your king?' (Jn 19:15), ПЄXЄ ϩϱOYΘ T.MⲰⲁBITHC N̄.NOЄMЄIN XЄ Tⲁ.BⲰK ЄBOⲗ Є.T.CⲰⲫЄ 'Ruth the Moabitess said to Naomi: (Let me) go to the field' (Ruth 2:2).

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

ϩⲰCTЄ	'So that'
ϩOПⲰC	'In order that'
MHПⲰC	'Lest in any way'
MHПOTЄ	'For fear lest'
ЄIMHT(Є)I	'Unless'

E.g. KⲁⲗⲰC ϩⲰB NIM ⲁ.ϥ.ⲁⲁ.Y ϩⲰCTЄ N.ϥ̄.TϱЄ.N̄.ⲁⲗ CⲰTM̄ ⲁYⲰ N.ϥ̄.TϱЄ.N̄.KЄ.M̄ПO ⲫⲁXЄ '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), †.P̄.ϩOTЄ ΓⲁP XЄ MHПOTЄ Tⲁ.ЄI ⲫⲁϱⲰ.TN̄ Tⲁ.ϩЄ ЄϱⲰ.TN̄ N̄.Θ.Є ЄN.†.OYⲁⲫ ⲁN 'For I fear lest I come to you and find you in the way which I do not wish' (II-Cor 12:20), ЄIMHTI N̄.TN̄.BⲰK ⲁNON N̄.TN̄.ⲫⲰП 'Unless we go and buy' (Lk 9:13).

§230. Negation of the Conjunctive

Negation of the Conjunctive is effected by the negative particle **TM̄-** being placed before the Infinitive; e.g. TЄT.Nⲁ.ⲫINЄ N̄CⲰ.Ï N̄.TЄTN̄.TM̄.ϩЄ ЄϱOϊ 'You will seek for me, and you will not find me' (Jn 7:34), ЄTBЄ.OY K.Nⲁ.OYON2.K̄ Nⲁ.N ЄBOⲗ N.Γ̄.TM̄.OYON2.K̄ M̄.П.KOCMOC 'Why wilt thou reveal thyself to us, and not reveal thyself to the world?' (Jn 14:22).

§231. Compound Tenses with Є- and NЄ-

To a number of Auxiliaries can be prefixed the verbal forms Є- and NЄ- to form compound verbal structures; e.g.

Є.ⲁ.ϥ.CⲰTM̄
Є.M̄П.ϥ̄.CⲰTM̄
Є.M̄Пⲁ.ϥ.CⲰTM̄
Є.MЄ.ϥ.CⲰTM̄

ⲛⲉ.ⲁ.ϥ.ⲥⲱⲧⲙ̄
ⲛⲉ.ⲱⲁ.ϥ.ⲥⲱⲧⲙ̄
ⲛⲉ.ⲙ̄ⲡⲁⲧ.ϥ.ⲥⲱⲧⲙ̄

(a) ϵ- precedes the auxiliary when it is used *in a subordinate or co-ordinate sentence with past time meaning*; e.g. ⲛ̄ⲧϵⲣϵ.ⲡ.ⲁⲣⲭⲓⲧⲣⲓⲕⲗⲓⲛⲟⲥ ⲇϵ ⲧⲱⲡϵ ⲙ̄.ⲡ.ⲙⲟⲟⲩ ϵ.ⲁ.ϥ.ⲣ̄.ⲏⲣⲡ '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. ϵ.ⲁ.ϥ.ⲥⲱⲧⲙ̄ has been employed as a II Perfect tense.
(b) ϵ- prefixed to the negation of the I Perfect renders 'Until'; e.g. ⲛ̄.ⲛϵ.ⲧϵⲓ̈.ⲅϵⲛϵⲁ ⲟⲩ.ϵⲓⲛϵ ϵ.ⲙ̄ ⲡ.ⲟⲩ.ⲱⲱⲡϵ 'This generation shall not pass away until they have occurred' (Lk 21:32). **Note 2:** ⲙ̄ ⲡ.ϥ̄- and ⲙ̄ⲡⲁⲧ.ϥ̄- sometimes are found as bad spellings for ϵ.ⲙ̄ⲡ.ϥ̄- and ϵ.ⲙ̄ⲡⲁⲧ.ϥ̄-.

(c) ⲛϵ- (originating from the old *wn* 'To exist', §194) prefixed to past tenses gives a **Pluperfect** meaning; e.g. ⲛϵ.ⲁ.ⲩ.ϵⲓ ⲡϵ 'When they had come' (Jn 11:19), ⲛϵ.ⲱⲁⲣϵ.ⲡ.ϩⲏⲅϵⲙⲱⲛ ⲕⲁ.ⲟⲩⲁ ϵⲃⲟⲗ 'The governor had been accustomed to release one' (Mt 27:15), ⲛϵ.ⲙ̄ⲡⲁⲧ.ⲟⲩ.ⲥⲟⲩⲛ̄ ⲧϵ.ⲅⲣⲁϕⲏ '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 -ⲥ *is generally used*; e.g. ⲁ.ⲥ.ⲱⲱⲡϵ 'It happened'. But occasionally the 3rd masc -ϥ is used; e.g. ϥ̄.ⲥⲏ 'It is written' (as follows)'. There are, however, a small number of verbs which are impersonal; the most important of these are:

ⲟⲩⲟⲛ, (ⲟⲩⲛ̄-)	'To be', and its negative ⲙ̄ⲙⲟⲛ ([ⲙ̄]ⲙⲛ̄-) (§233)
ⲱⲱϵ-	'To be befitting or appropriate' (§184.1)
ϩⲁⲡⲥ	'It is needful' (§237)
ϩⲱ	'It is enough' (§237a)

§233. ⲟⲩⲟⲛ, ⲟⲩⲛ̄- **'There is'** (Existential) and ⲙ̄ⲙⲟⲛ, (ⲙ̄)ⲙⲛ̄- **'There is not'** (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. ⲟⲩⲛ̄.ⲟⲩ.ⲱⲏⲣϵ ⲱⲏⲙ ⲙ̄.ⲡϵⲓ̈.ⲙⲁ 'There is a young boy here' (Jn 6:9), ⲙⲛ̄ ⲁⲅⲁⲑⲟⲥ ⲛ̄.ⲥⲁ ⲟⲩⲁ ⲡ.ⲛⲟⲩⲧϵ 'There is not (anyone) good except one, God' (Mt 19:17). **Note: The past tense** is formed by means of **ⲛϵ-** (§231); e.g. ⲛϵ.ⲟⲩⲛ̄ ⲟⲩⲁ ϩⲛ̄.ⲕⲏⲙϵ 'There was one in Egypt' (Z 338.c.1), ⲛϵ.ⲙⲛ̄.ⲡϵⲧ.ⲃⲟⲏⲑϵⲓ ϵⲣⲟ.ⲟⲩ 'There was not a helper for them' (Ps 106:12). Frequently ⲛϵ.ⲟⲩⲛ̄ contracts to ⲛϵ.ⲩⲛ̄; e.g. ⲛϵ.ⲩⲛ̄.ⲟⲩ.ⲣⲱⲙϵ ⲇϵ ⲛ̄.ⲣⲙ̄.ⲙⲁⲟ 'There was a rich man' (Lk 16:19).

§234. (3) Possession: In the forms:

Possession	old form
Affirmative: ⲟⲩⲛ̄.ⲧϵ-, ⲟⲩⲛ̄.ⲧϵ=, ⲟⲩⲛ̄.ⲧⲁ=	*wn md'i*
Negative: ⲙⲛ̄.ⲧϵ-, ⲙⲛ̄.ⲧϵ=, ⲙⲛ̄.ⲧⲁ=	*nn wn md'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' (ⲟⲩⲛ̄.ⲧϵ.ⲡ.ⲣⲱⲙϵ ϩⲓ̈). It is to be noted that the object stands directly after the subject without any introductory particle; e.g. ⲟⲩⲛ̄.ⲧϵ.ⲡ.ⲱⲏⲣϵ ⲛ̄.ⲡ.ⲣⲱⲙϵ ϵⲍⲟⲩⲥⲓⲁ '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 ⲟⲩⲛ.ⲧϵ= and ⲙⲛ̄.ⲧϵ=, the object stands directly after the pronoun; e.g. ⲟⲩⲛ̄.† †ⲟⲩ ⲅⲁⲣ ⲛ̄.ⲥⲟⲛ 'For I have five brothers' (Lk 16:28), ϩϵⲛ.ϵⲥⲟⲟⲩ ϵ.ⲙⲛ̄.ⲧ.ⲟⲩ.ⲱⲱϵ ϩⲓⲍⲱ.ⲟⲩ 'Sheep

which have no shepherd over them' (Mk 6:34). **Note:** The adverb **ϮⲘⲀϒ** 'There' (Crum p.196b) frequently follows the object, but is often left untranslated; e.g. ⲞϒⲚ̄.ⲦⲞϒ ⲘⲰϒⲤⲎⲤ ϮⲘⲀϒ ⲘⲚ̄ ⲚⲈ.ⲠⲢⲞⲫⲎⲦⲎⲤ 'They have Moses and the prophets' (Lk 16:29), Ⲙ̄.ⲘⲚ̄.† ϩⲀⲒ Ⲙ̄.ⲘⲀϒ 'I have no husband' (Jn 4:17).

§236. (b) With ⲞϒⲚ̄.ⲦⲀ= and ⲘⲚ̄.ⲦⲀ= the object, if nominal, must always be introduced by the particle Ⲛ̄. It may be noted that the adverb ϮⲘⲀϒ (§235n), when used after ⲞϒⲚ̄.ⲦⲀ=, usually stands directly after the subject; e.g. ⲞϒⲚ.ⲦⲀ.Ⲥ ϮⲘⲀϒ Ⲛ̄.Ⲟϒ.ⲔⲞⲗⲀⲤⲒⲤ 'She has punishment' (I-Jn 4:18), ⲚⲈ.ϒⲚ̄.ⲦⲀ.ϥ (for ⲚⲈ.ⲞϒⲚ̄.ⲦⲀ.ϥ) ϮⲘⲀϒ Ⲛ̄.ϩⲀϩ Ⲛ̄.Ⲛ̄.ⲔⲀ '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. ⲞϒⲚ.ⲦⲀ.Ⲓ̈.ϥ 'I have him', ⲞϒⲚ.ⲦⲀ.ϥ.Ⲥ̄ 'He has it', Ⲟϒ ⲄⲀⲢ ⲠⲈⲦ.Ⲉ.ⲞϒⲚ.ⲦⲀ.Ⲓ̈.ϥ̄ ϩⲚ̄.Ⲧ.ⲠⲈ 'For who is it whom I have in heaven?' (Ps 72:25). **Note 1:** Sometimes a **euphonic Ⲥ** is introduced between the two suffixes; e.g. ⲔⲀⲦⲀ ⲠⲈⲦⲈ ⲞϒⲚ̄.ⲦⲀ.ϥ.Ⲥ.ϥ̄ 'According to him who has it', ⲔⲀⲦⲀ ⲠⲈⲦⲈ ⲘⲚ̄.ⲦⲀ.ϥ.Ⲥ.ϥ̄ 'According to him who has it not' (II-Cor 8:12). **Note 2:** With the preposition Ⲉ-, ⲈⲢⲞ=, an idiomatic use of ⲞϒⲚ.ⲦⲈ-, ⲞϒⲚ.ⲦⲀ= has the meaning 'To be in debt'; e.g. ⲞϒⲚ̄.ⲦⲈ.ⲠⲀ.ⲬⲞⲈⲒⲤ ⲞϒⲎⲢ ⲈⲢⲞ.Ⲕ 'How much dost thou owe my lord?' (lit. My lord has how much against thee?) (Lk 16.5), ⲠⲀⲒ̈ Ⲉ.ⲚⲈ.ϒⲚ̄.ⲦⲀ.ϥ ⲈⲢⲞ.ϥ Ⲛ̄.ⲱⲈ Ⲛ̄.ⲤⲀⲦⲢⲈⲈⲢⲈ 'This one who owed him a hundred staters' (lit. This one who, he had against him a hundred staters) (Mt 18:28).

§237. **ϩⲀⲠⲤ** 'It is necessary' is an impersonal verb and is usually followed by the Causative Infinitive (§256); e.g. ϩⲀⲠⲤ Ⲉ.ⲦⲢⲈ.ϒ.ⲬⲠⲈ.ⲦⲎⲨⲦⲚ̄ Ⲛ̄.ⲔⲈ.ⲤⲞⲠ 'It is necessary for you to be born again' (lit. ... that they beget you again; §259) (Jn 3:7), ⲘⲎ Ⲛ̄.ϩⲀⲠⲤ ⲀⲚ ⲈⲦⲢⲈ.ⲠⲈ.ⲬⲤ̄ ⲱⲈⲠ.ⲚⲀⲒ̈ 'Is it not necessary for Christ to receive these (things)?' (Lk 24:26). Sometimes the Existential Particle **ⲠⲈ** appears after the verb; e.g. ϩⲀⲠⲤ ⲄⲀⲢ ⲠⲈ ⲈⲦⲢⲈ.ϥ Ⲣ̄.ⲢⲢⲞ 'It is necessary for him to reign' (I-Cor 15:25), ϩⲀⲠⲤ ⲞⲚ ⲠⲈ Ⲉ.ⲦⲢⲈ.ϒ.ⲠⲰⲰⲚⲈ ⲱⲰⲠⲈ Ⲙ̄.Ⲡ.ⲔⲈ.ⲚⲞⲘⲞⲤ 'It is necessary again for a change to happen in the law also' (Heb 7:12).

§237a. **ϩⲱ** 'To suffice, become enough' is generally used impersonally, and is followed by the preposition Ⲉ-; e.g. ⲘⲀ.ⲦⲤⲂⲞ.Ⲛ Ⲉ.ⲠⲈⲔ.ⲈⲒⲰⲦ ⲀⲨⲱ ϩⲱ ⲈⲢⲞ.Ⲛ 'Show us thy Father, and it is sufficient for us (Jn 14:8), ϩⲱ Ⲉ.ⲠⲈ.ⲤⲂⲞϒⲒ '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; ⲤⲰⲦⲘ 'Hear!', ⲘⲈϩ Ⲛ̄.ϩϒⲆⲢⲒⲀ 'Fill the water pots!', ⲘⲞϒⲦⲈ Ⲉ.Ⲛ̄.ⲈⲢⲄⲀⲦⲎⲤ 'Call the laborers!', ⲬⲒⲦ.ϥ̄ 'Take him!'

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

ⲁ.ⲚⲀϒ	'See!'
ⲁ.ⲬⲰ (with direct object ⲁ.ⲬⲒ-, ⲁ.ⲬⲒ=)	'Say!'
ⲁ.ⲬⲰϩⲘ̄	'Become unclean!'
ⲁ.ϒⲰⲚ (for ⲁ.ⲞϒⲰⲚ)	'Open!'
Note: ⲁ.ⲗⲞ.Ⲕ, ⲁ.ⲗⲱ.ⲦⲚ̄ (require object suffix)	'Cease thou/you!'

§240. A few verbs show quite irregular forms:

Verb	Meaning	Imperative
ⲈⲒ	'To come'	ⲁⲘⲞϒ (masc), ⲁⲘⲎ (fem), ⲁⲘⲎ(Ⲉ)Ⲓ.ⲦⲚ̄ (plural)
ⲈⲒⲚⲈ	'To bring'	ⲁⲚ(Ⲉ)ⲒⲚⲈ, ⲁⲚⲒ-, ⲁⲚⲒ=
ⲈⲒⲢⲈ	'To do'	ⲁⲢⲒⲢⲈ, ⲁⲢⲒ-, ⲁⲢⲒ=, 3 pl ⲁⲢⲒ.ⲤⲞϒ (§44)

ϯ 'To give' occasionally uses the Infinitive to express the Imperative; e.g. ϯ.ϩTH.TN̄ 'Give heed!' (Mt 7:15). But far more common is the form **ⲙⲁ** (Absolute and Construct forms are identical); e.g. ⲙⲁ ⲛⲁ.ⲛ 'Give to us!' (Mk 10:37). ⲙⲁ is also frequently used in forming the Imperatives of the Causative verbs with ⲧ- prefix; e.g. ⲙⲁ.ⲧⲃⲃⲟ (for ⲙⲁ.ⲧ.ⲟⲩⲟⲛ) 'Be cleansed/purified!', ⲙⲁ.ⲧⲁⲙⲓⲟ 'Make!' However, the Infinitive of these causatives can also be used to express the Imperative; e.g. ⲧⲃⲃⲟ 'Become clean!', ⲧⲁⲙⲓⲟ 'Make!' **Note:** ⲁⲩ-, ⲁⲩⲉⲓ=, 'Give away!' and ⲙⲟ- 'Take!', which shows a plural ⲙⲙⲏⲉⲓ.ⲧⲛ̄.

§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. ⲁⲙⲟⲩ ⲛ.ⲅ̄.ⲛⲁⲩ 'Come (and) see!'

§242. Negation of the Imperative

Negation is effected by means of the verbal prefix **ⲙ̄ⲡ.ⲣ̄-** 'Do not do', placed before the infinitive; e.g. ⲙ̄ⲡ.ⲣ̄.ⲥⲱⲧⲙ̄ 'Do not hear', ⲙ̄ⲡ.ⲣ̄.ⲣ.ϩⲟⲧⲉ 'Do not fear'. For use of ⲙ̄ⲡ.ⲣ̄- 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. ⲥⲱⲧⲙ̄ 'To hear', ⲕⲙⲟⲙ 'To become black'.
(2) The Potential Infinitive, a compound form; e.g. ⲱ̄.ⲱⲁⲭⲉ 'To be able to speak'.
(3) The Causative Infinitive, also a compound form, which takes an object, nominal or pronominal, after the prefix ⲧⲣⲉ-; e.g. ⲧⲣⲉ.ⲫ.ⲥⲱⲧⲙ 'To cause to hear', ⲧⲣⲉ.ⲡ.ⲣⲱⲙⲉ.ⲥⲱⲧⲙ 'To cause the man to hear', ⲧⲣⲉ.ⲕ.ⲥⲱⲧⲙ 'To cause thee to hear'. When the object is pronominal the following forms of the Causative occur:

Person	Singular	Plural
1 com	ⲧⲣⲁ-	ⲧⲣⲉ.ⲛ-
2 masc	ⲧⲣⲉ.ⲕ-	ⲧⲣⲉ.ⲧⲛ̄-, ⲧⲣⲉ.ⲧⲉⲧⲛ̄
2 fem	ⲧⲣⲉ-	
3 masc	ⲧⲣⲉ.ⲫ-	ⲧⲣⲉ.ⲩ-
3 fem	ⲧⲣⲉ.ⲥ-	
Before the Nominal Subject: ⲧⲣⲉ-		

§244. Negation of the Infinitive

Negation of the three forms of the Infinitive is effected by means of the particle **ⲧⲙ̄-** placed immediately before the infinitive; e.g. ⲧⲙ̄.ⲥⲱⲧⲙ '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. ⲡ.ⲱⲱϥ 'The desolation', ⲡ.ⲥⲱⲧⲙ 'The hearing', ⲡ.ⲱⲁⲭⲉ 'The saying, the Logos', ⲡⲉⲥ.ⲕⲱⲧⲉ 'Its surrounding', ⲡⲉⲧⲛ̄.ⲣⲱⲱⲉ 'Your sufficiency', ⲡⲉⲩ.ϩⲓⲥⲉ 'Their toil', ⲡⲉⲓ̈.ⲱⲁⲭⲉ 'This saying/Logos'. **Note:** When followed by a genitive, the Infinitive is linked to its possessor by means of the particle **ⲛ̄**; e.g. ⲡ.ⲥⲱⲛⲧ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'The creation of God'. Often the Infinitive retains its verbal force and takes an object; e.g. ⲡ.ⲙⲉⲣⲉ.ⲛⲉ.ⲛⲉⲣⲏⲩ 'The love of our fellows', ⲡ.ⲕⲟⲟⲥ.ⲧ 'My burial' (lit. The burying me).

§246. The Infinitive with the Indefinite Article is used mainly with the preposition **ϩⲛ̄-** 'In', to form *adverbial phrases*; e.g. ϩⲛ̄.ⲟⲩ.ⲱⲣⲝ 'Securely' (lit. In a becoming secure), ϩⲛ̄.ⲟⲩ.ⲣⲱⲱⲉ 'Moderately' (lit. In a becoming sufficient), ϩⲛ̄.ⲟⲩ.ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ 'Openly' (lit. In a showing forth). The Infinitive with the Indefinite Article is less frequently used independently; e.g. ϯ.ⲥⲱⲧⲙ ⲭⲉ ⲟⲩⲛ̄. ϩⲉⲛ.ⲡⲱⲣⲝ ⲛ̄.ϩⲏⲧ.ⲧⲏⲩⲧⲛ̄ 'I hear that there are divisions among you' (I-Cor 11:18).

§247. The Infinitive preceded by the preposition **ϩⲛ̄-** 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. ⲁⲩⲱ ϩⲛ̄.ⲟⲩ.ϕⲱⲧⲉ ⲫ.ⲛⲁ.ϕⲱⲧⲉ ⲉⲃⲟⲗ ⲙ̄.ⲡⲉ.ⲭⲁⲛⲁⲛⲓⲟⲥ '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. ⲟⲩ.ⲁⲧ.ⲥⲟⲙ ⲡⲉ ⲟⲩ.ⲭⲁⲓ ⲭⲱⲣⲓⲥ ⲡⲉ.ⲑⲃⲃⲓⲟ ⲛ̄.ϩⲛⲧ 'Salvation without humbleness of heart is not possible' (lit. An impossibility it is, salvation without the humbleness of heart) (Z 301.b.2), ⲙ̄ⲡⲱ.ⲧⲛ̄ ⲁⲛ ⲡⲉ ⲥⲟⲩⲛ̄.ⲛⲉ.ⲩⲟⲩ̈ⲱ ⲙⲛ̄.ⲛⲉ.ⲭⲣⲟⲛⲟⲥ '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 **ϣⲟⲩ-** '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. †.ⲱⲡ 'To give account', †.ⲥⲱⲛⲧ 'To provoke'.

§251. (4) After prepositions: **(a) ϵ-** 'In order to' **(i)** Expressing aim or purpose; e.g. ⲁ.ⲫ.ⲭⲟⲟⲩ ⲛ̄.ⲛⲉⲫ.ϩⲙ̄ϩⲁⲗ ϣⲁ.ⲛ̄.ⲟⲩⲉⲉⲓⲏ ⲉ.ⲭⲓ.ⲛ̄.ⲛⲉⲫ.ⲕⲁⲣⲡⲟⲥ 'He sent his servants to the husbandmen to take his fruits' (Mt 21:34). It frequently follows the Greek ϩⲱⲥⲧⲉ (ωστε 'So as to'); e.g. ⲙ̄ⲡ.ⲣ̄.ϩⲱϩ ϩⲱⲥⲧⲉ ⲉ.ⲣ.ⲡⲟⲛⲏⲣⲟⲥ '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. ⲛⲧⲉ.ⲧⲛ̄.ⲧⲙ̄.ⲙⲉⲉⲩⲉ ⲉ.ⲭⲟⲟ.ⲥ 'And do not think to say' (Mt 3:9), ⲛ̄.ⲛⲁ.ⲕⲁⲁ.ⲕ ⲉ.ⲉⲓⲁ.ⲣⲁⲧ ⲉⲛⲉϩ 'I shall never allow thee to wash my foot' (Jn 13:8), ⲟⲩⲛ̄.ⲥⲟⲙ ⲙ̄ⲙⲱ.ⲧⲛ̄ ⲉⲥⲱ 'Is it possible for you to drink?' (Mt 20:22), ϣⲱⲉ ⲇⲉ ⲉⲣⲟ.ⲛ ⲉ.ⲣⲁϣⲉ 'It is befitting for us to rejoice' (Lk 15:32), ϩⲛ̄.ⲟⲩ.ⲁⲛⲁϣ ⲁ.ⲛ.ⲱⲣⲕ̄ ⲛ̄.ⲛⲉⲛ.ⲉⲣⲏⲩ ⲉ.ⲧⲙ̄.ⲧⲉⲡ.ⲗⲁⲁⲩ ϣⲁⲛ.ⲧⲛ̄ ϩⲱⲧⲃ̄ ⲙ̄.ⲡⲁⲩⲗⲟⲥ 'By an oath we have sworn among our fellows not to taste anything until we have killed Paul' (Acts 23:14).

§252. (b) ⲛ̄- with object verb of willing, desiring, beginning, anticipating, understanding, loving, fearing, and after ⲙ̄ⲡϣⲁ 'To be worthy'; e.g. ⲁ.ⲓ.ⲉⲡⲓⲑⲩⲙⲉⲓ ⲛ̄.ⲟⲩⲱⲙ 'I have desired to eat' (Lk 22:15), ⲥⲉ.ⲙⲉ ⲛ̄.ⲁϩ.ⲉⲣⲁⲧ.ⲟⲩ ϩⲛ̄ ⲛ̄.ⲥⲩⲛⲁⲅⲱⲅⲏ 'They love to stand in the synagogues' (Mt 6:5), ⲛ̄.†.ⲙ̄ⲡ.ϣⲁ ⲛ̄.ⲫⲓ ϩⲁ ⲡⲉⲫ.ⲧⲟⲟⲩⲉ 'I am not worthy to bear his shoe' (Mt 3:11).

§252a. (c) ⲛ̄.ⲥⲁ- 'Subsequently, consequently'; e.g. ⲁ.ⲫ.ϣⲓⲛⲉ ⲛ̄.ⲥⲁ.ⲥⲱⲧⲙ̄ ⲉ.ⲡ.ϣⲁⲭⲉ 'He sought to hear the Logos' (Acts 13:7).

§253. The Potential Infinitive

The Construct form **ⲉϣ̄-** or **ϣ̄-** 'To be able' can stand before another Infinitive to express *potentiality*; e.g. ϩⲱⲥ ⲇⲉ ⲛ̄.ⲥⲉ.ϣ̄.ⲟⲩⲱϩ ϩⲁ.ⲧⲉⲥ.ϩⲁⲓⲃⲉⲥ 'So as they are able to dwell under its shadow' (Mk 4:32). Often it is used with reference to Future time; e.g. ⲧⲉⲫ.ⲅⲉⲛⲉⲁ ⲛⲓⲙ ⲡⲉⲧ.ⲛⲁ.ⲉϣ̄.ⲧⲁⲩⲟⲥ 'As for his generation, who will be able to show it?' (Acts 8:33). It is very common before the compound verb **ⲥⲙ̄.ⲥⲟⲙ** 'To be powerful'; e.g. ⲙ̄ⲡⲉ.ⲗⲁⲁⲩ ⲉ.ϣ̄.ⲥⲙ̄.ⲥⲟⲙ ⲉ.ⲟⲩⲟⲱⲃⲉ.ⲫ ⲛ̄.ⲟⲩ.ϣⲁⲭⲉ 'No one was able to answer him a word' (Mt 22:46), ⲙ̄ⲡ.ⲟⲩ.ⲉ.ϣ̄.ⲥⲙ̄.ⲥⲟⲙ ⲉ.ⲡⲓⲥⲧⲉⲩⲉ 'They were not able to believe' (Jn 12:39). In the form **ϣ̄.ⲥⲟⲙ** it is used as an undefined Substantive after the Impersonal verbs ⲟⲩⲛ̄- and (ⲙ̄)ⲙⲛ̄- (§233); e.g. ⲟⲩⲛ̄.ϣ̄.ⲥⲟⲙ ⲙⲙⲟ.ⲓ̈ ⲉⲃⲱⲗ ⲉⲃⲟⲗ ⲙ̄.ⲡⲉ.ⲣⲡⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'It is possible for me to overthrow the temple of God' (Mt 26:61), ⲙ̄ⲙⲛ̄.ϣ̄.ⲥⲟⲙ ⲉⲧⲣⲉ.ⲫ.ϣⲱⲡⲉ ⲛⲁ.ⲓ̈ ⲙ̄.ⲙⲁⲑⲏⲧⲏⲥ '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. ⲉⲓⲥ ⲡⲉⲓ.ⲧⲣⲉ.ⲧⲛ̄.ⲗⲩⲡⲓ ⲅⲁⲣ ⲕⲁⲧⲁ ⲡ.ⲛⲟⲩⲧⲉ ⲁ.ⲫ.ⲣ̄.ϩⲱⲃ ⲛⲏⲧⲛ̄ ⲉ.ⲩ.ⲛⲟⲟ ⲛ̄.ⲥⲡⲟⲩⲇⲏ '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. ⲁ.ⲫ.ⲧⲣⲁ.ⲟⲩⲱϩ ϩⲛ̄.ⲟⲩ.ⲙⲁ ⲛ̄.ⲟⲩⲟⲧⲟⲩⲟⲧ 'He caused me to dwell in a green place' (Ps 23:2), ⲕ.ⲛⲁ.ⲧⲣⲁ.ⲥⲱⲧⲙ̄ ⲉ.ⲩ.ⲧⲉⲗⲏⲗ ⲙⲛ̄ ⲟⲩ.ⲟⲩⲛⲟⲫ '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. ⲛ̄.ⲧⲛ̄.ⲟⲩⲉⲱ ⲡⲁⲓ ⲁⲛ ⲉ.ⲧⲣⲉ.ϥ.ⲣ̄.ⲣⲣⲟ ⲉⲭⲱ.ⲛ '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), ⲁ.ϥ.ⲟⲩⲉ2 ⲥⲁ2ⲛⲉ ⲇⲉ ⲛⲁ.ⲩ ⲉ.ⲧⲣⲉ.ⲩ.ⲛⲟⲭ.ⲟⲩ ⲧⲏⲣ.ⲟⲩ 'He commanded them that they should all recline' (Mk 6:39), ⲁ.ⲩ.ⲁⲣⲭⲉⲓ ⲇⲉ ⲛ̄.ⲥⲉ.ⲡⲥⲱⲡ.ⲫ̄ ⲉⲧⲣⲉ.ϥ ⲡ.ⲱⲱⲛⲉ ⲉⲃⲟⲗ 2ⲛ̄.ⲛⲉⲩ.ⲧⲟⲱ 'They began to beseech him to cause him to remove out of their boundaries' (Mk 5:17). Thus preceded by **ⲉ-**, the Causative Infinite is very common following an Impersonal Verb; e.g. 2ⲁⲡⲥ̄ ⲉⲧⲣⲉ.2ⲏⲗⲓⲁⲥ ⲉⲓ 'It is necessary for Elijah to come' (Mt 17:10), ⲁ.ⲥ.ⲱⲱⲡⲉ ⲉ.ⲧⲣⲉ.ϥ.ⲗⲟ 2ⲙ̄.ⲡ.ⲱⲱⲛⲉ 'It happened for him to recover from the sickness' (Z 288.a.12), ⲙ̄ⲙⲛ̄.ⲱ.ϭⲟⲙ ⲅⲁⲣ ⲭⲓⲛ ⲧⲉⲛⲟⲩ ⲉ.ⲧⲣⲉ.ⲕⲟⲓⲕⲟⲛⲟⲙⲉⲓ 'For it is not possible from now on for thee to be steward' (Lk 16:2).

§257. (b) **ⲙⲛ̄.ⲛ̄.ⲥⲁ** precedes the Causative Infinitive to form the Temporal clause meaning 'After'; e.g. ⲙⲛ̄.ⲛ̄.ⲥⲁ.ⲧⲣⲉ.ϥ.ⲙⲟⲩ ⲛ̄ϭⲓ ⲙⲱⲩⲥⲏⲥ 'After the death of Moses' (lit. After he died, namely Moses) (Josh 1:1), ⲙⲛ̄.ⲛ̄.ⲥⲁ.ⲧⲣⲉ.ϥ.ⲱⲁⲭⲉ ⲛⲙ̄ⲙⲁ.ⲩ 'After he spoke with them' (Mk 16:19); see §389.

§258. (c) **2ⲛ̄** precedes the Causative Infinitive, which takes the Definite Article **ⲡ-**, to form Temporal Clauses with the meaning 'When, while, as' (always contemporaneous time). It should be noted that the Article shows the form **ⲡ-**, and not ⲡⲉ- as would normally be expected before the double consonants ⲧⲣⲉ-; e.g. ⲁ.ⲥ.ⲱⲱⲡⲉ ⲇⲉ 2ⲙ̄.ⲡ.ⲧⲣⲉ.ϥ.ⲃⲱⲕ ⲉ.2ⲟⲩⲛ ⲉ.ⲡ.ⲏⲓ 'It happened when he was going into the house' (Lk 14:1), 2ⲙ̄.ⲡ.ⲧⲣⲉ.ⲡ.ⲣⲱⲙⲉ ⲛⲁⲭ.ⲫ̄ ⲙⲁⲩⲁⲁ.ϥ ⲛ̄.ⲛⲁ2.ⲣⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'When the man casts himself before God' (Z 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. ⲓ̄ⲥ̄ ⲇⲉ ⲛⲧⲉ.ⲣ.ⲟⲩ ⲭⲡⲟ.ϥ 2ⲣⲁⲓ̈ 2ⲛ̄.ⲃⲏⲑⲗⲉⲉⲙ 'When Jesus had been born in Bethlehem' (lit. Jesus, when they had brought him forth in Bethlehem) (Mt 2:1), ⲁ.ⲩ.ⲭⲟⲟ.ⲥ 'It was said' (lit. They said it). The agent is introduced by the preposition: **2ⲓ.ⲧⲛ̄-**, **2ⲓ.ⲧⲟⲟⲧ=** (or ⲉⲃⲟⲗ 2ⲓ.ⲧⲛ̄-, ⲉⲃⲟⲗ 2ⲓ.ⲧⲟⲟⲧ=); e.g. ⲟⲩ.ⲣⲱⲙⲉ ⲉ.ⲁ.ⲩ.ⲧⲛ̄ⲛⲟⲟⲩ.ⲫ̄ ⲉⲃⲟⲗ 2ⲓ.ⲧⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'A man who had been sent by God' (Jn 1:6), ⲁ.ⲩ.ⲥⲱⲃⲉ ⲙ̄ⲙⲟ.ϥ ⲉⲃⲟⲗ 2ⲓ.ⲧⲛ̄.ⲙ̄.ⲙⲁⲅⲟⲥ 'He was mocked by the Magi' (Mt 2:16). **Note:** Compound verbs which are formed by means of **ⲭⲓ-** 'Receive' and a following infinitive or noun (§177) are passive; e.g. 2ⲙ̄.ⲡ.ⲧⲣⲉ.ⲡ.ⲗⲁⲟⲥ ⲧⲏⲣ.ⲫ̄ ⲭⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ 'When all the people were being baptized' (Lk 3:21), ⲥⲉ.ⲛⲁ.ⲭⲓ.ⲥⲙⲟⲩ ⲛ̄ϭⲓ ⲙ̄.ⲡⲁⲧⲣⲓⲁ ⲧⲏⲣ.ⲟⲩ ⲙ̄.ⲡ.ⲕⲁ2 'They will be blessed, namely all the families of the earth' (Acts 3:25).

Chapter XII. Particles

§260. Prepositions

Prepositions are **simple** (e.g. ⲉ- 'To') or **compound** (e.g. ⲉ.ⲭⲛ̄- 'Upon'). They can be prefixed to nouns or pronouns. When used before a noun, the preposition shows the **Construct** form (e.g. ⲉ.ⲡ.ⲣⲱⲙⲉ 'To the man'); but if used before a pronoun, then the **Pronominal** form is employed (e.g. ⲉⲣⲟ.ϥ '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.

§261. Simple Prepositions:

ⲉ-, **ⲉⲣⲟ=** (2 plural **ⲉⲣⲱ.ⲧⲛ̄**) [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. ⲃⲱⲕ ⲛⲓ̄.ⲧⲟⲩⲟ.ⲕ ⲉ.ⲡ.ⲟⲩⲏⲏⲃ 'Go, thyself to the priest', ⲁ.ϥ.ⲣ̄.ⲟⲩ.ⲛⲟϭ ⲛ̄.ⲱⲟⲡⲥ ⲉⲣⲟ.ϥ 'He made a great feast for him', ⲡⲉⲧ ⲙ̄ⲙⲁⲩ ⲛⲁⲧ.ⲥⲁⲃⲉ.ⲧⲏⲩⲧⲛ̄ ⲉ.2ⲱⲃ ⲛⲓⲙ 'That one will teach you as regards everything' (Jn 14:26).

(2) Purpose: 'In order to' (§251).

(3) Direction: 'Towards': e.g. ⲁ.ϥ.ⲕⲟⲧ.ⲫ̄ ⲉ.ⲙ̄.ⲙⲁⲑⲏⲧⲏⲥ 'He turned himself towards the disciples',

ϵ.ⲕ.ϵ.ⲭⲟⲟⲩ.ϥ ϵ.ⲡ.ⲏⲓ ‘Thou shalt send him to the house’.
(4) In a hostile sense: ‘Against’; e.g. ⲁ2ⲣⲟ.ⲟⲩ ⲛⲁⲓ ⲣ̄.ⲙⲛ̄ⲧⲣϵ ϵⲣⲟ.ⲕ ‘Why do these witness against thee?’. Especially in the sense of debt or responsibility, §236.2.
(5) ‘From’; e.g. ⲙⲁ ⲧⲟⲩⲭⲟ.ⲓ ϵ.ⲛⲁ.ⲭⲁⲭϵ ‘(Give) to save me from my enemies!’
(6) Comparison; §114.
(7) Indicating the object after certain verbs; §331-2.
§262. ⲛ̄-, **ⲙ̄ⲙⲟ=** (2nd pl **ⲙ̄ⲙⲱ.ⲧⲛ̄**) [old *m*]. The fundamental meanings are ‘In, from, with’.
(1) Location ‘Within’; e.g. ⲙ̄.ⲡϵⲓ.ⲙⲁ ‘In this place’, ϵ.ⲗⲟ ⲙ̄.ⲡϵⲓ.ⲙⲁ ‘To withdraw from this place’.
(2) Temporal; e.g. ⲙ̄.ⲡϵ.2ⲟⲟⲩ ‘On the day’, ⲁ.ϥ.ϵⲓ ⲛ̄.ⲧ.ϵⲩⲱⲏ ‘He came by night’.
(3) Instrument; e.g. ⲁ.ϥ.ⲣϵ2ⲧ.ⲓⲥ̄ ⲛ̄.ⲟⲩ.ⲁⲁⲥ ‘He smote Jesus with a blow’, ⲛⲁⲩ ⲛ̄.ⲛⲟⲩ.ⲃⲁⲗ ‘To see with their eyes’.
(4) As a Genitive after the adverbs **ϵⲃⲟⲗ**, **ⲥⲁⲃⲟⲗ**, **ⲛ̄.ⲥⲁⲃⲟⲗ**; e.g. ⲙ̄ⲡ.ⲣ̄.ⲥⲁ2ⲱ.ⲕ ϵⲃⲟⲗ ⲙ̄ⲙⲟ.ⲓ ‘Do not remove thyself from me’, ⲙ̄ⲡ.ⲣ̄.ⲕⲱⲧϵ ⲙ̄.ⲡϵⲕ.2ⲟ ⲛ̄.ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲟ.ⲓ ‘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. †.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ‘I say it’, ϥ̄.ⲙⲟⲥⲧϵ ⲙ̄.ⲡ.ⲟⲩⲟϵⲓⲛ ‘He hates the light’.
(6) After the verbs **ⲱⲱⲡϵ ‘To become’** and **ⲟ ‘To be’** (Qual of ϵⲓⲣϵ ‘To make, do’), to introduce the qualification of the subject; e.g. ⲡⲁⲓ ϵ.ⲛⲧⲁ.ϥ.ⲱⲱⲡϵ ⲙ̄.ⲡ.ⲣⲟⲇⲟⲧⲏⲥ ‘This one who became the traitor’, †.ⲟ ⲛ̄.2ⲙ̄2ⲁⲗ ⲛⲁ.ϥ ‘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. ⲁ.ⲩ.ⲁⲁ.ϥ ⲛ̄.ⲣ̄ⲣⲟ ‘They made him king’.
§262a. The Pronominal forms **ⲙ̄ⲙⲟ=** are used: **(a)** After the particle **ⲙ̄ⲙⲓⲛ** or **ⲙ̄ⲙⲓⲛϵ** to lend emphasis to the notion of possession; e.g. ⲧϵϥ.†ⲙϵ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟ.ϥ ‘His own village’, ⲡϵϥ.ϵⲟⲟⲩ ⲙⲙⲓⲛϵ ⲙ̄ⲙⲟ.ϥ ‘His own glory’; **(b)** Occasionally in a Genitival sense; e.g. ⲛⲓⲙ ⲙ̄ⲙⲟ.ⲛ ‘Who of us?’
§263. ⲛ̄-, **ⲛⲁ=** (2nd plⲛⲏ.ⲧⲛ̄) [old *n*] ‘To, for’ in dative sense; e.g. †.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲁ.ⲕ ‘I say it to thee’, ⲡϵⲭⲁ.ϥ ⲙ̄.ⲫⲓⲗⲓⲡⲡⲟⲥ ‘He says to Philip’, ⲁ.ϥ.† ⲛⲁ.ⲩ ⲙ̄.ⲙⲏⲧϵ ⲛ̄.ⲙ̄ⲛⲁ ‘He gave to them ten minae’.
§264. ⲙⲛ̄-, **ⲛⲙ̄ⲙⲁ=** ‘With’:
(1) With the meaning ‘Together with’; e.g., ⲁ.ⲩ.ⲣⲁⲱϵ ⲛⲙ̄ⲙⲁ.ⲥ ‘They rejoiced with her’.
(2) In lieu of the conjunction ‘And’; e.g. ⲡϵⲧⲣⲟⲥ ⲙⲛ̄.ⲓⲱ2ⲁⲛⲛⲏⲥ ⲙⲛ̄.ⲓⲁⲕⲱⲃⲟⲥ ‘Peter and John and James’, ⲡϵⲕ.ϵⲓⲱⲧ ⲙⲛ̄.ⲁⲛⲟⲕ ‘Thy father and I’, ⲡ.†ⲟⲩ ⲛ̄.ⲟϵⲓⲕ ⲙⲛ̄.ⲡ.ⲧⲃ̄ⲧ ⲥⲛⲁⲩ ‘The five loaves and the two fishes’. Nouns thus linked together are usually, but not invariably, defined (§268.5).
(3) After **ⲱⲁⲭϵ** ‘To speak’; e.g. ⲁⲛⲟⲕ ⲡϵ ⲡϵⲧ.ⲱⲁⲭϵ ⲛⲙ̄ⲙ.ϵ ‘I Am he who speaks with thee’.
§265. ⲟⲩⲃϵ-, **ⲟⲩⲃⲏ=** ‘Opposite, toward, against’; e.g. ⲡϵⲧ.ⲭⲓ.2ⲁⲡ ⲟⲩⲃⲏ.ⲕ ‘He who receives judgment against thee’. **Note** the idioms: † ⲟⲩⲃϵ- ‘To fight against’, ⲟⲩⲱ2ⲙ ⲟⲩⲃϵ- ‘To contradict’, ⲙⲟⲩⲧϵ ⲟⲩⲃϵ- ‘To call someone something’.
§266. ⲟⲩⲧϵ-, **ⲟⲩⲧⲱ=** ‘Between, among’; e.g. ⲟⲩⲧϵ.ⲡϵ.ⲣⲡϵ ⲙⲛ̄.ⲡϵ.ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ‘Between the temple and the altar’, ⲟⲩⲧϵ.ⲛϵⲧ.ⲙⲟⲟⲩⲧ ‘Among the dead’.
§267. ⲱⲁ-, **ⲱⲁⲣⲟ=** ‘Towards’:
(1) Of persons; e.g. ⲁ.ϥ.ϵⲓ ⲱⲁⲣⲟ.ϥ ‘He came to him’.
(2) Of location; e.g. ⲱⲁ.ⲛϵ.ⲕⲣⲱⲟⲩ ⲛ̄.ⲧ.ⲟⲓⲕⲟⲩⲙϵⲛⲏ ‘Unto the limits of the inhabited (world)’.
(3) Temporal: ⲱⲁ.ϵⲛϵ2 ‘Forever (lit. Until ever)’, ⲱⲁ.ⲡϵ.ⲟⲩⲟϵⲓⲱ ⲙ̄.ⲡ.ⲱ2ⲥ̄ ‘Until the time of harvest’.
§268. 2ⲓ-, **2ⲓⲱ(ⲱ)=** ‘Upon, from upon, out of’; the pronominal form is a compound of 2ⲓ+ⲱⲱ= (from the old *’i3t* ‘Back’):
(1) ‘Upon’; e.g. 2ⲓ.ⲧϵ.2ⲓⲏ ‘Upon the road’, ⲁ.ⲩ.† 2ⲓⲱⲱ.ϥ ⲛ̄.ⲟⲩ.ⲭⲗⲁⲙⲩⲥ ‘They put a robe upon him’.
(2) ‘From upon, out of’; e.g. 2ⲓ.ⲡ.ⲭⲟⲓ ‘Out of the ship’, 2ⲓ.ⲧϵ.2ⲓⲏ ϵⲧ.ⲙ̄ⲙⲁⲩ ‘From that road’.
(3) Temporal ‘In the time of’; e.g. 2ⲓ.ⲡ.ⲡⲱⲱⲛϵ ϵⲃⲟⲗ ⲛ̄.ⲧ.ⲃⲁⲃⲩⲗⲱⲛ ‘In the time of the carrying away to Babylon’.

(4) 'With'; e.g. ⲟⲩ.ϩⲣⲡ … ⲉ.ϥ.ⲧϩ2 2ⲓ.ⲥⲓⲱⲉ 'Wine … mingled with gall'.
(5) In lieu of the conjunction 'And', especially when nouns are undefined; e.g. 2ⲁ2 ⲙ̄.ⲡⲣⲟⲫⲏⲧⲏⲥ 2ⲓ.ⲣ̄ⲣⲱⲟⲩ 'Many prophets and kings', ⲡⲟⲛⲏⲣⲟⲥ 2ⲓ.ⲁⲅⲁⲑⲟⲥ 'Evil and good'.

§269. 2ⲁ-, 2ⲁⲣⲟ= 'Under':
(1) Location: 'Under, in, at'; e.g. 2ⲁ.ⲟⲩ.ⲱⲓ '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. the Gospel of Thomas 84).
(2) 'From under, from'; e.g. ⲉ.ⲕ.ⲛⲁ.ⲧⲱⲟⲩⲛ ⲇⲉ 2ⲁ.ⲡ.2ⲓⲛϩⲃ ⲧⲛⲁⲩ 'When wilt thou rise up from sleep?'
(3) 'In respect of, on behalf of'; e.g. ⲉⲧ.ⲟⲩ.ⲛⲁ.ⲧⲁⲁ.ϥ 2ⲁⲣⲱ.ⲧⲛ̄ 'Which will they give on your behalf', ⲣⲁⲥⲧⲉ ⲅⲁⲣ ⲛⲁ.ϥ.ⲣⲟⲟⲩⲱ 2ⲁⲣⲟ.ϥ 'For tomorrow will take care of itself'.
(4) 'For' of price; e.g. 2ⲁ.ⲱⲙ̄ⲧ.ⲱⲉ ⲛ̄.ⲥⲁⲧⲉⲉⲣⲉ 'For 300 staters', ⲟⲩ.ⲃⲁⲗ 2ⲁ.ⲟⲩ.ⲃⲁⲗ 'An eye for an eye'.

§270. 2ⲏⲧ= Pronominal form only (rarely ⲛ̄.2ⲏⲧ=) 'Before, against' (lit. In front of); e.g. ⲣ̄.2ⲟⲧⲉ 2ⲏⲧ.ϥ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'To fear (before) God', ⲥⲧⲱⲧ 2ⲏⲧ.ϥ̄ 'To tremble before him'.

§271. 2ⲛ̄-, ⲛ̄.2ⲏⲧ= 'Within':
(1) Location; e.g. 2ⲛ̄.ⲧ.ⲡⲉ 'In the heaven', 2ⲙ̄.ⲡ.ⲏⲓ 'In the house', ⲛ̄.2ⲏⲧ.ϥ̄ 'In him'.
(2) Temporal; e.g. 2ⲛ̄.ⲧ.ⲁⲣⲭⲏ 'In the beginning', 2ⲛ̄.ⲛⲉ.2ⲟⲟⲩ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'In those days'.
(3) Instrument 'By, with'; e.g. 2ⲛ̄.ⲧ.ⲥⲏϥⲉ 'By the sword'.
(4) 'From out of, from among' following the adverbs ⲉⲃⲟⲗ, (ⲉ)2ⲣⲁⲓ; e.g. ⲟⲩⲁ ⲉⲃⲟⲗ ⲛ̄.2ⲏⲧ.ⲑⲏⲩⲧⲛ̄ 'One of you' (lit. One out of you), ⲁ.ϥ.ⲉⲓ ⲉ.2ⲣⲁⲓ 2ⲙ̄.ⲡ.ⲓⲟⲣⲇⲁⲛⲏⲥ '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 ⲉ-

(1) ⲉ.ⲣⲛ̄- (**ⲉ.ⲣⲟⲛ̄-**), **ⲉ.ⲣⲱ=** 'To, upon' (lit. To the mouth of), mostly with verbs of motion; e.g. ⲁ.ϥ.2ⲱⲛ ⲉ.2ⲟⲩⲛ ⲉ.ⲣⲛ̄.ⲛ̄.ⲣⲟ 'He has approached to the doors'.
(2) ⲉ.ⲣⲁⲧ= 'To' (lit. To the foot of; mostly of persons); e.g. ⲉ.ⲛ̄.ⲛⲁ.ⲕⲧⲟⲛ ⲛⲙ̄ⲙ.ⲉ ⲉ.ⲣⲁⲧ.ϥ̄ ⲙ̄.ⲡⲟⲩ.ⲗⲁⲟⲥ 'With thee we shall return to thy people'.
(3) ⲉ.ⲧⲛ̄-, ⲉ.ⲧⲟⲟⲧ= (2nd pl ⲉ.ⲧⲛ̄.ⲑⲏⲩⲧⲛ̄, ⲉ.ⲧⲟⲟⲧ.ⲑⲏⲩⲧⲛ̄, ⲉ.ⲧⲉ[ⲧ].ⲑⲏⲩⲧⲛ̄) 'To' (lit. To the hand of); e.g. ⲟⲩ ⲡⲉⲛⲧⲁ.ⲙⲱⲩⲥⲏⲥ 2ⲟⲛ.ϥ̄ ⲉ.ⲧⲟⲟⲧ.ⲑⲏⲩⲧⲛ̄ 'What is it which Moses commanded to you?'
(4) ⲉ.ⲧⲟⲩⲛ̄-, ⲉ.ⲧⲟⲩⲱ= 'Beside, with' (lit. To the bosom); e.g. ⲁ.ⲛ.ⲥϭⲏⲣ ⲉ.ⲧⲟⲩⲛ̄.ⲕⲩⲡⲣⲟⲥ 'We sailed beside Cyprus'.
(5) ⲉ.2ⲣⲛ̄-, ⲉ.2ⲣⲁ= 'To, among' (lit. To the face of); e.g. ⲁ.ⲩ.ⲡⲉⲱ ⲛⲉϥ.2ⲟⲓⲧⲉ ⲉ.2ⲣⲁ.ⲩ 'They divided his garments among them'.
(6) ⲉ.ϫⲛ̄-, ⲉ.ϫⲱ= (lit. To the head of): **(a)** 'Upon, over', e.g. ⲉϫⲙ̄.ⲡ.ⲙⲁ 'Over the place', ⲉϫⲛ̄.ⲧⲉⲓ.ⲅⲉⲛⲉⲁ 'Upon this generation'; **(b)** 'For, on account of', e.g. ⲁ.ϥ.ⲱⲛ̄.2ⲧⲏ.ϥ̄ ⲉϫⲱ.ⲟⲩ 'He had compassion for them', ⲁ.ⲩ.ⲣ̄.2ⲟⲧⲉ ⲉϫⲛ̄.ⲛⲉⲩ.ⲉⲣⲏⲩ 'They feared on account of their fellows'; **(c)** 'Against, to', e.g. ⲁ.ⲩ.ⲥⲁⲙⲁⲣⲓⲧⲏⲥ … ⲉⲓ ⲉϫⲱ.ϥ 'A Samaritan … came to him'; **(d)** 'In addition to, after', e.g. ⲛⲁⲓ ⲉ.ϥ.ⲉ.ⲟⲩⲁ ⲉϫⲱ.ⲓ 'These things may He add in addition to me'.

§274. ⲉ.ⲧⲃⲉ-, ⲉ.ⲧⲃⲏⲏⲧ= (old *r db3* 'For the payment of') 'Because of, concerning'; e.g. ⲉ.ⲧⲃⲉ.ⲡⲁⲓ 'Because of this', ⲉ.ⲧⲃⲏⲏ.ⲧ 'Concerning me', ⲣ̄.ⲙⲛ̄ⲧⲣⲉ ⲉ.ⲧⲃⲉ.ⲡ.ⲣⲱⲙⲉ 'To bear witness concerning the man'.

§275. Compounds with ⲛ̄-

(1) ⲛ̄.ⲥⲁ-, ⲛ̄.ⲥⲱ= 'Behind, after' (lit. In the back); e.g. ⲁ.ϥ.ⲛⲁⲩ ⲉⲣⲟ.ⲟⲩ ⲉ.ⲩ.ⲟⲩⲏ2 ⲛ̄.ⲥⲱ.ϥ 'He saw them following after him', ⲁ.ⲩ.ⲕⲁ ⲛ̄.ⲕⲁ ⲛⲓⲙ ⲛ̄.ⲥⲱ.ⲟⲩ 'They left all things behind them'.
(2) ⲛ̄.ⲧⲛ̄-, ⲛ̄.ⲧⲟⲟⲧ= (2nd plural ⲛ̄.ⲧⲉ.ⲑⲏⲩⲧⲛ̄) 'In, by, beside, from' (lit. In the hand of); e.g. ⲙ̄ⲡ.ⲉⲓ.2ⲉ ⲉ.ⲡⲓⲥⲧⲓⲥ ⲛ̄.ⲧⲉⲓ.ϭⲟⲧ ⲛ̄.ⲧⲛ̄.ⲗⲁⲁⲩ 'I have not found faith of this degree in anyone', ⲙ̄ⲙⲛ̄.ⲗⲁⲁⲩ ⲛⲁ.ϥⲓ ⲡⲉⲧⲛ̄.ⲣⲁⲱⲉ ⲛ̄.ⲧⲉ.ⲑⲏⲩⲧⲛ̄ 'No one will take your joy from you'.

(3) **(ⲛ̄)ⲛ.ⲁ2ⲣⲛ̄-, ⲛ.ⲁ2ⲣⲁ=** 'In the presence of, before'; e.g. ⲡ.ⲱⲁⲭⲉ ⲛⲉ.ⲫ.ⲱⲟⲟⲡ ⲛ̄ⲛ.ⲁ2ⲣⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'The Logos was in the presence of God', ⲕⲁⲑⲏⲅⲟⲣⲉⲓ ⲙ̄ⲙⲱ.ⲧⲛ̄ ⲛ̄ⲛ.ⲁ2ⲣⲙ̄.ⲡ.ⲉⲓⲱⲧ 'To accuse you before the Father'.
(4) **ⲙ̄.ⲙⲁ2-** (old *m-bzḥ* [*ḥ* dotted]) 'Before', of sacrifice offered a deity; e.g. ⲙ̄.ⲙⲁ2.ⲡ.ⲭⲟⲉⲓⲥ 'Before the Lord'.
(5) **ⲙ̄.ⲡⲉ.ⲙⲧⲟ** (from ⲙ̄ⲧⲟ 'Presence'), preceded by the article or possessive adjective and followed by ⲉⲃⲟⲗ (ⲛ̄-), has the meaning 'In the face of, before'; e.g. ⲙ̄.ⲡⲉ.ⲙⲧⲟ ⲉⲃⲟⲗ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'Before God', ⲡⲁⲓ ⲉⲧ.ⲛⲁ.ⲥⲟⲃⲧⲉ ⲛ̄.ⲧⲉⲕ.2ⲓⲏ ⲙ̄.ⲡⲉⲕ.ⲙ̄ⲧⲟ ⲉⲃⲟⲗ 'This one who will prepare thy way before thee'.

§276. Compounds with 2ⲁ-

(1) **2ⲁ.ⲣⲛ̄-, 2ⲁ.ⲣⲱ=** 'Beneath, before' (lit. Beneath the mouth); e.g. ⲭⲉ ⲉ.ⲩ.ⲉ.ⲕⲁⲁ.ⲩ 2ⲁⲣⲱ.ⲟⲩ 'In order that they should place them before them'.
(2) **2ⲁ.ⲣⲁⲧ=** 'Beneath, under' (lit. Beneath the foot); e.g. ⲉⲣⲉ.2ⲉⲛ.ⲙⲁⲧⲟⲓ ⲱⲟⲟⲡ 2ⲁ.ⲣⲁⲧ 'There are soldiers under me' (§39).
(3) **2ⲁ.ⲧⲛ̄-** (varies with 2ⲁ2.ⲧⲛ̄-, see 4), **2ⲁ.ⲧⲟⲟⲧ=** 'Beside, with' (lit. Under the hand); e.g. ⲫ.ⲛⲁ.ⲟⲱ 2ⲁ.ⲧⲛ̄.ⲑⲏⲩⲧⲛ 'He will remain with you'.
(4) **2ⲁ2.ⲧⲛ̄-** (often confused with 2ⲁ.ⲧⲛ̄-, see 3), **2ⲁ(2).ⲑ=** 'With, beside' (lit. Beneath the heart); e.g. ⲁ.ⲩ.ⲥⲉⲡⲥⲱⲡ.ⲫ ⲉⲟⲱ 2ⲁ.ⲑ.ⲩ 'They besought him to remain with them', ⲉⲧ.2ⲙⲟⲟⲥ 2ⲁ2.ⲑ.ⲫ 'Who were sitting beside him'.
(5) **2ⲁ-poss.adj.-2ⲏ** 'In front of someone/something' (lit. Beneath-its-forepart) e.g. ⲧ.ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲁ.ⲙⲟⲟⲱⲉ 2ⲁ.ⲧⲉⲫ.2ⲏ 'Righteousness shall walk before him', ⲁ.ⲫ.ⲙⲉⲥⲧⲱ.ⲓ̈ 2ⲁ.ⲧⲉⲧⲛ̄.2ⲏ 'It hated me before you'.

§277. Compounds with 2ⲓ-

(1) **2ⲓ.ⲣⲛ-** (2ⲓ.ⲣⲟⲛ̄-), **2ⲓ.ⲣⲱ=** 'At, upon' (lit. At the mouth); e.g. ⲉ.ⲣⲉ.ⲟⲩ.ⲱⲛⲉ 2ⲓ.ⲣⲱ.ⲫ 'There was a stone upon it'.
(2) **2ⲓ.ⲣⲁⲧ=** 'Toward' (lit. At the foot); e.g. ⲡⲱⲧ ⲉⲃⲟⲗ 2ⲓ.ⲣⲁⲧ.ⲟⲩ 'Run out toward them'.
(3) **2ⲓ.ⲧⲛ̄-, 2ⲓ.ⲧⲟⲟⲧ=** 'Thru, by, from' (lit. At the hand; cf §259, agent); e.g. 2ⲓ.ⲧⲛ̄.ⲧ.ⲟⲩⲁⲧⲃⲉ ⲛ̄.ⲟⲩ.2ⲁⲙⲛ̄ⲧⲱⲛ 'Thru the eye of a needle', ⲛ̄.ⲕⲁ ⲛⲓⲙ ⲁ.ⲩ.ⲱⲱⲡⲉ ⲉⲃⲟⲗ 2ⲓ.ⲧⲟⲟⲧ.ⲫ 'All things happened through him'.
(4) **2ⲓ.ⲧⲟⲩⲛ-, 2ⲓ.ⲧⲟⲩⲱ=** 'Beside, next' (lit. Upon the bosom); e.g. 2ⲓ.ⲧⲟⲩⲛ.ⲡ.ⲏⲓ̈ 'Beside the house'.
Note the relative substantive formed from this Compound Preposition: ⲡⲉⲧ.2ⲓ.ⲧⲟⲩⲱ.ⲕ 'He who is beside thee', i.e. 'Thy neighbor'.
(5) **2ⲓ.2ⲣⲁ=** 'On the face of'; e.g. 2ⲓ.2ⲣⲁ.ⲩ ⲙ̄.ⲡ.ⲙⲟⲟⲩ 'On the face of the water'.
(6) **2ⲓ.ⲭⲛ̄, 2ⲓ.ⲭⲱ=** 'Upon, over' (lit. On the head); e.g. 2ⲓ.ⲭⲛ̄.ⲟⲩ.ⲡⲓⲛⲁⲍ 'Upon a dish', ⲛⲏⲭ 2ⲓ.ⲭⲛ̄.ⲟⲩ.ⲍⲗⲟⲍ 'Laying upon a bed'. **Note** the Relative Substantive formed by the Compound ⲡⲉⲧ.2ⲓ.ⲭⲛ̄- 'He who is over, in command'; e.g. ⲡⲉⲧ.2ⲓ.ⲭⲛ̄.ⲛⲉⲧ.ⲱ2ⲥ 'The one in command of the reapers'.

§278. **ⲁⲭⲛ̄-** (ⲉⲭⲛ̄-), **ⲁⲭⲛ̄ⲧ=** (ⲉⲭⲛ̄ⲧ=) 'Without'; e.g. ⲁⲭⲛ̄ⲧ.ⲫ ⲙ̄ⲡⲉ.ⲗⲁⲁⲩ ⲱⲱⲡⲉ 'Without him did not anything come into being', ⲁⲭⲙ̄.ⲡⲁⲣⲁⲃⲟⲗⲏ ⲙ̄ⲡ.ⲫ.ⲭⲉ ⲗⲁⲁⲩ 'Without parable he did not say anything'.

§279. **ⲭⲓⲛ-** 'From, since'; e.g. ⲭⲓⲛ.ⲡ.ⲙⲁ ⲛ̄.2ⲱⲧⲡ̄ ⲙ̄.ⲡ.ⲣⲏ 'From the place of the setting of the sun' (Josh 1:4), ⲭⲓⲛ.ⲧ.ⲉⲩⲛⲟⲩ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'From that hour', ⲭⲓⲛ.ⲧ.ⲁⲣⲭⲏ ⲙ̄.ⲡ.ⲥⲱⲛⲧ 'Since the beginning of creation'.

§280. Greek Prepositions used in Coptic

The commonest of these are:

ⲕⲁⲧⲁ-, ⲕⲁⲧⲁⲣⲟ=	'According to, after'
ⲡⲁⲣⲁ- (also ⲙ̄.ⲡⲁⲣⲁ-), ⲡⲁⲣⲁⲣⲟ=	'More than'
ⲉⲓⲙⲏⲧⲓ-	'Except'
ⲭⲱⲣⲓⲥ- (the following noun is usually without the article)	'Without'

ϩⲱⲥ- (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:

ⲁⲣⲏⲩ	'Perhaps'
ⲃⲟⲗ	'Outwards'
ⲉⲛⲉϩ	'Ever'
ⲛⲁ.ⲙⲉ	'Truly'
ⲟⲛ	'Again, still'
ⲡⲁϩⲟⲩ	'Behind'
ⲥⲟⲡ	'Sometimes'
ⲕⲉ.ⲥⲟⲡ	'Another time'
ⲧⲁⲓ̈	'Here'
ⲧⲱⲛ	'Where'
ⲧⲉ.ⲛⲟⲩ (for ⲧⲉ.ⲟⲩⲛⲟⲩ)	'At once'
ⲧⲛⲁⲩ	'When'
ϩⲟⲩⲛ	'Within'
ϩⲣⲁⲓ̈	'Upwards' (old *ḥry* [*h* dotted])
	'Downwards' (old *ḥry*)
ϭⲉⲡⲏ	'Quickly'
ⲙⲉⲱⲁⲕ*	'Perhaps'

*__Note:__ ⲙⲉⲱⲁⲕ was originally a verb which took pronominal suffixes; e.g. ⲙⲉⲱⲁⲕ ⲛ̄ⲧⲟ.ϥ ⲡⲉ ⲡⲉ.ⲭⲥ 'Perhaps he is the Christ'.

§282. Adverbial Phrases

Substantives with prefixed preposition used adverbially. The substantive may or may not be defined.

(1) With **ⲉ-**

ⲉ.ⲃⲟⲗ	'Outwards': this is the commonest of all adverb equivalents, and is frequently to be left untranslated.
ⲉ.ⲙⲁⲧⲉ	'Very'
ⲉ.ⲙⲁⲩ	'There'
ⲉ.ⲡⲉ.ⲥⲏⲧ (ⲉ.ⲥⲏⲧ)	'Downwards'
ⲉ.ⲡⲁϩⲟⲩ	'Backwards'
ⲉ.ⲧⲱⲛ	'Whither'
ⲉ.ⲧϩⲏ	'Beforehand'
ⲉ.ϩⲟⲩⲟⲉ- (ⲉ.ϩⲟⲩⲉ)	'More than'
ⲉ.ϩⲟⲩⲛ	'Within'
ⲉ.ϩⲣⲁⲓ̈	'Upwards' (according to context)
	'Downwards' (according to context)

§283. (2) With **ⲛ̄**

ⲛ̄.ⲃⲣ̄ⲣⲉ	'Newly.'
ⲙ̄.ⲙⲏⲛⲉ	'Daily'
ⲙ̄.ⲙⲁⲧⲉ	'Only'

ⲘⲘ̄.Ⲙⲁⲧⲉ	‘Greatly’
ⲘⲘ̄.Ⲙⲁⲩ	‘There’
ⲘⲘ̄.ⲡ.ⲕⲱⲧⲉ	‘Round about’
ⲘⲘ̄.ⲡⲉ.ⲥⲛⲁⲩ	‘Both together’
ⲘⲘ̄.ⲡ.ⲧⲏⲣ.ϥ̄	‘Wholly’
ⲘⲘ̄.ⲡⲟⲩⲉ	‘Far off’
ⲘⲘ̄.ⲡ.ⲟⲟⲩ (ⲘⲘ̄.ⲡ.ϩⲟⲟⲩ, ⲘⲘ̄.ⲡⲟⲟⲩ, ⲚⲚ̄.ϩⲟⲟⲩ)	‘Today’
ⲚⲚ̄.ⲣⲁⲥⲧⲉ	‘At morning’
ⲚⲚ̄.ⲥⲁⲟⲩⲥⲁ	‘Apart’
ⲚⲚ̄.ⲥⲁϥ	‘Yesterday’
ⲚⲚ̄.ⲧⲉⲓ̈.ⲙⲓⲛⲉ	‘Thus’
ⲚⲚ̄.ⲧ.ⲉⲩⲛⲟⲩ	‘Immediately’ (Crum p.484b)
ⲚⲚ̄.ⲑⲉ (for ⲚⲚ̄.ⲧ.ϩⲉ), often = Greek ως ‘How’	‘In the manner of, even as, so’
ⲚⲚ̄.ⲟⲩⲁ ⲟⲩⲁ	‘One by one’
ⲚⲚ̄.ⲟⲩ.ⲟⲩⲟⲉⲓⲱ (ⲚⲚ̄.ⲟⲩⲟⲉⲓⲱ)	‘Once’
ⲚⲚ̄.ⲟⲩⲱⲙⲙ	‘A little’
ⲚⲚ̄.ⲟⲩⲱϩⲘⲘ̄	‘Again’
ⲚⲚ̄.ⲱⲁⲃⲟⲗ	‘Outside’
ⲚⲚ̄.ⲱⲟⲣⲡⲏ	‘At first’
ⲚⲚ̄.ϩⲟⲩⲟⲉ- (ⲚⲚ̄.ϩⲟⲩⲉ)	‘More like’
ⲚⲚ̄.ⲭⲓⲟⲩⲉ	‘Stealthily’
ⲚⲚ̄.ⲕⲉ.ⲥⲟⲡ	‘Again’ (§111n)
ⲚⲚ̄.ϩⲏⲧ	‘In heart’, especially common after verbs expressing moral activity and mental perception; not necessarily translated.

§284. (3) With ϩⲚⲚ̄- the substantive takes the article; e.g. ϩⲚⲚ̄.ⲧ.ⲡⲁⲱⲉ ‘At midnight’, ϩⲘⲘ̄.ⲡⲟⲟⲩ (for ϩⲘⲘ̄.ⲡ.ϩⲟⲟⲩ) ‘Today’, ϩⲚⲚ̄.ⲟⲩ.ⲙⲉ ‘Truly’, ϩⲚⲚ̄.ⲟⲩ.ⲱⲡⲚⲚ̄.ⲱⲱⲡ ‘Suddenly’. For adverbial phrases formed with ϩⲚⲚ̄ and the Infinitive with the Indefinite Article, §246.

§285. (4) With other prepositions:

ϩⲓ-	
ϩⲓ.ⲃⲟⲗ	‘Outside’
ϩⲓ.ⲛⲁⲓ̈	‘Thus’
ϩⲓ.ⲡⲉ.ⲥⲏⲧ	‘Below’
ϩⲓ.ⲡⲁϩⲟⲩ	‘Behind’
ϩⲓ.ⲟⲩ.ⲥⲟⲡ	‘Altogether, at once’
ϩⲓ.ϩⲟⲩⲛ	‘Within’
ϩⲓ.ϩⲣⲁⲓ̈	‘Upwards’
ⲱⲁ-	
ⲱⲁ.ⲃⲟⲗ	‘Outwards’
ⲱⲁ.ϩⲟⲩⲛ	‘Inwards’
ⲱⲁ.ϩⲣⲁⲓ̈	‘Upwards’
ⲙⲚⲚ̄-	
ⲙⲚⲚ̄.ⲚⲚ̄.ⲥⲱ.ⲥ	‘Afterwards’

ⲥⲁ- (or **ⲛ̄.ⲥⲁ-**)	
ⲥⲁ.ⲃⲟⲗ	'Away'
ⲥⲁ.ⲥⲁ ⲛⲓⲙ	'Everywhere'
ⲥⲁ.ⲟⲩⲛⲁⲙ	'To the right'
ⲥⲁ.ϩⲃⲟⲩⲣ	'To the left'
ⲥⲁ.ϩⲣⲁⲓ̈	'Upwards'

§286. Greek Adverbs frequently appear in Coptic texts. They usually stand absolutely, i.e. without introductory preposition; e.g. ⲁ.ϥ.ⲭⲉ ⲡⲉϥ.ⲁϩⲉ ⲉⲃⲟⲗ ⲕⲁⲕⲱⲥ 'He spent his life badly', ⲕⲁⲗⲱⲥ ⲁ.ϥ.ⲡⲣⲟⲫⲏⲧⲉⲩⲉ ϩⲁⲣⲱ.ⲧⲛ̄ 'Well did he prophesy about you'. Occasionally a Greek word is introduced by ϩⲛ̄ followed by the Indefinite article, to form an Adverbial Phrase; e.g. ϩⲛ̄.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'	ⲁⲩⲱ
	'Moreover'	ⲁⲩⲱ ⲟⲛ
Separating	'Or'	ⲭⲛ̄, ⲏ
	'Either ... or ...'	ⲟⲩⲇⲉ ... ⲟⲩⲇⲉ ..., ⲟⲩⲧⲉ ... ⲟⲩⲧⲉ ...
Contrasting	'But rather'	ⲛ̄ⲧⲟϥ
	'But on the other hand'	ϩⲱⲱϥ Gk: ⲇⲉ, ⲁⲗⲗⲁ, ⲡⲗⲏⲛ, ⲙⲉⲛⲧⲟⲓ (ⲧⲉ), ⲕⲉⲧⲟⲓ, ⲕⲁⲓⲡⲉⲣ, ϥⲟⲙⲱⲥ, ⲙⲉⲛ ... ⲇⲉ
Statement	'Quote: ... '	ⲭⲉ
Causal	'Because'	ⲭⲉ, ⲉⲃⲟⲗ ⲭⲉ, ⲉⲧⲃⲉ ⲭⲉ Gk: ⲅⲁⲣ, ⲉⲡⲉⲓ(ⲇⲏ)
Sequence	'Therefore'	ϭⲉ
	'Then, therefore'	ⲛ̄.ⲧⲟⲟⲩⲛ Gk: ⲁⲣⲁ, ⲇⲏ, ⲧⲟⲓⲛⲩⲛ, ⲟⲩⲛ, ϩⲱⲥⲧⲉ
Final	'In order that'	ⲭⲉ, ⲭⲉⲕⲁⲥ Gk: ϩⲱⲥ, ϩⲟⲡⲱⲥ, ⲙⲏⲡⲱⲥ, ⲙⲏⲡⲟⲧⲉ
Comparison	'As'	ⲛ̄.ⲑ.ⲉ (lit. In the manner) Gk: ϩⲱⲥ
Temporal	'Since'	ⲭⲓⲛ
	'After'	ⲙⲛ̄.ⲛ̄.ⲥⲁ Gk: ϩⲱⲥ, ϩⲟⲥⲟⲛ, ϩⲟⲧⲉ, ϩⲟⲧⲁⲛ, ⲉⲡⲉⲓⲇⲉ, ⲧⲟⲧⲉ
Conditional	'If'	ⲉⲱⲭⲉ, ⲉⲱⲱⲡⲉ, ⲉⲛⲉ Gk: ⲕⲁⲛ, ⲉⲓⲙⲏⲧ(ⲉ)ⲓ

§290. Notes on Conjunctions

(1) ⲁⲩⲱ 'And' (originating from ⲁ.ⲟⲩⲱϩ, the Imperative of ⲟⲩⲱϩ '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 ⲙⲛ̄- (§264.2) and ⲓ- (§268.5); e.g. ⲡ.ⲣⲏ ⲛⲁ.ⲣ̄.ⲕⲁⲕⲉ ⲁⲩⲱ ⲡ.ⲟⲟϩ ⲛ.ϥ̄.ⲛⲁ.† ⲁⲛ ⲙ̄ⲡⲉ.ϥ.ⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲛ̄.ⲥⲓⲟⲩ ⲥⲉ.ⲛⲁ.ϩⲉ ⲉⲃⲟⲗ ϩⲛ̄.ⲧ.ⲡⲉ ⲁⲩⲱ ⲛ̄.ϭⲟⲙ ⲛ̄.ⲙ̄.ⲡⲏⲩⲉ

ⲥⲉ.ⲛⲁ.ⲛⲟⲉⲓⲛ '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 ⲁⲩⲱ is used to join sentences when the sentences are already joined by use of the Conjunctive; e.g. ⲉⲣⲱⲁⲛ ⲟⲩ.ⲉⲓⲱⲧ ⲛ̄.ⲁⲥⲉⲃⲏⲥ ⲭⲡⲟ ⲛ̄.ⲟⲩ.ⲱⲏⲣⲉ ⲛ̄.ⲁⲓⲕⲁⲓⲟⲥ ⲁⲩⲱ ⲡⲁⲓ̈ ⲛ.ϥ.ⲛⲁⲩ ⲉ̄.ⲛ.ⲛⲟⲃⲉ ⲉⲣⲉ.ⲧⲉϥ.ⲉⲓⲱⲧ ⲉⲓⲣⲉ ⲙ̄ⲙⲟ.ⲟⲩ ⲁⲩⲱ ⲛ.ϥ.ⲣ̄ⲥⲟⲧⲉ ⲛ.ϥ.ⲥⲁⲥⲱⲱ.ϥ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ.ⲟⲩ ⲉ.ϥ.ⲉ.ⲱⲛⲥ ⲥⲛ̄ ⲧⲉϥ.ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ '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, he shall* live by his righteousness' (*Future Energetic, §217; Apa Victor, Steindorff *Grammar* 49*, lines 1-4).

§291. (2) ⲁⲩⲱ ⲟⲛ 'Moreover, furthermore'; e.g. ⲁ.ⲡⲉⲛⲧⲁ.ⲕ.ⲭⲟⲟ.ϥ ⲱⲱⲡⲉ ⲁⲩⲱ ⲟⲛ ⲟⲩⲛ̄ ⲙⲁ 'That which thou hast said*, has happened; moreover there is room still' (*II Perfect, §202; Lk 14:22).

§292. (3) ⲭⲛ̄, ⲭⲉⲛ- (less correctly ⲭⲓⲛ-) 'Or'; e.g. ⲉ.ⲕ.ⲭⲱ ⲛⲁ.ⲛ ⲛ̄.ⲧⲉⲓ.ⲡⲁⲣⲁⲃⲟⲗⲏ ⲭⲉⲛ ⲉ.ⲕ.ⲭⲱ ⲙ̄ ⲙⲟ.ⲥ ⲉ.ⲟⲩⲟⲛ ⲛⲓⲙ 'Art thou saying this parable to us or art thou saying it to everyone?' (Lk 12:41), ⲃⲁⲣⲁⲃⲃⲁⲥ ⲭⲛ̄ ⲓⲥ 'Barabbas or Jesus' (Mt 27:7).

§293. (4)

ⲛ̄ⲧⲟϥ	'But rather'
ⲥⲱⲱϥ	'But on the other hand'
-ⲟⲉ	'Then, therefore, but'
ⲛ̄ⲧⲟⲟⲩⲛ	'Then'

These do not stand at the beginning of the sentence, but rather follow an introductory word: noun, verbal form, etc.; e.g. ⲡ.ⲭⲓⲟⲩⲁ ⲇⲉ ⲛ̄ⲧⲟϥ ⲙ̄.ⲡⲉ.ⲡⲛⲁ ⲛ̄.ⲥⲉ.ⲛⲁ.ⲕⲁⲁ.ϥ (ⲁⲛ) ⲉⲃⲟⲗ 'But the blasphemy in respect of the Spirit will not be forgiven' (Mt 12:31), ⲡⲉⲧ.ⲉⲓⲣⲁ ⲛ̄ⲧⲟϥ ⲛ̄.ⲧ.ⲙⲉ ⲱⲁ.ϥ.ⲉⲓ ⲱⲁ.ⲡ.ⲟⲩⲟⲉⲓⲛ 'But he who does the truth is wont to come to the light' (Jn 3:21), ⲛⲉ ⲟⲩⲛ̄. ⲧⲁ.ⲓ̈ ⲥⲱⲱϥ ⲛ̄.ⲟⲩ.ⲙⲁⲁⲩ 'I had, on the other hand, a mother' (Z 327.c.11), ⲧ.ⲛⲁ.ⲃⲱⲕ ⲛ̄.ⲧⲟⲟⲩⲛ ⲱⲁ ⲟⲩ.ⲥⲟⲛ 'I will go then to a brother' (Z 306.c.4), ⲁ.ϥ.ⲉⲓ.ⲟⲉ ⲟⲛ ⲉ.ⲧ.ⲕⲁⲛⲁ 'He came therefore again to Cana' (Jn 4:46).

(5) -ⲟⲉ In negative statements has the meaning 'Again, once more'; e.g. ⲛ̄.ⲧ.ⲛⲁ.ⲙⲟⲩⲧⲉ.ⲟⲉ ⲁⲛ ⲉⲣⲱ.ⲧⲛ̄ ⲭⲉ ⲛⲁ.ⲥⲙ̄ⲥⲁⲗ 'I shall not again call you my servants' (Jn 15:15), ⲁⲩⲱ ⲡ.ⲕⲟⲥⲙⲟⲥ ⲟⲉ ⲛⲁ.ⲛⲁⲩ ⲉⲣⲟ.ⲓ ⲁⲛ 'And the world will see me no more' (Jn 14:19).

§294. (6) ⲭⲉ, an unaccented particle, originating from the old *rdd* (lit. To say). It is used in a number of ways:

(a) Apposition 'Namely, viz., i.e.', e.g. ⲟⲩ.ⲡⲟⲗⲓⲥ ⲭⲉ ⲕⲁⲗⲟⲛⲓⲁ (for ⲕⲟⲗⲟⲛⲓⲁ) '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. ⲉⲧⲃⲉ ⲟⲩ ⲧⲉⲧ.ⲛ̄ⲁ.ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ⲓ̈ ⲭⲉ ⲛⲟⲉⲙⲓⲛ '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.
Note: the tenses of the verbs preceding and following ⲭⲉ are independent of one another.

§296. Interjections

Coptic possesses few interjections. The following may be noted:
(1) ⲉⲓⲥ 'Lo, behold!': properly used before a noun; e.g. ⲉⲓⲥ ⲟⲩ.ⲓⲥⲣⲁⲏⲗⲓⲧⲏⲥ ⲛⲁ.ⲙⲉ 'Behold, an Israelite indeed!' (Jn 1:47).
(2) ⲉⲓⲥ.ⲥⲏⲧⲉ 'Lo, behold!': properly used before a pronoun or verb; e.g. ⲉⲓⲥ.ⲥⲏⲧⲉ ⲧ.ⲛⲁ.ⲭⲉⲩ ⲡⲁ.ⲁⲅⲅⲉⲗⲟⲥ 'Behold, I shall send my messenger!' (Mk 1:2). **Note:** Occasionally ⲥⲏⲧⲉ appears in the forms ⲥⲏⲡⲉ and ⲥⲏⲛⲉ. In other words, the particle is made to agree in gender and number with the subject of the sentence; e.g. ⲉⲓⲥ.ⲥⲏⲛⲉ ⲥⲉ.ⲥⲛ̄.ⲁⲙⲛ̄ⲧⲉ ⲛⲙ̄ⲙⲁ.ϥ ⲁⲩⲱ ⲉⲓⲥ.ⲥⲏⲡⲉ ϥ.ⲥⲙ̄.ⲡ.ⲕⲁⲕⲉ ⲛⲙ̄ⲛⲁ.ⲩ 'Lo, they are in Amente with him, and he is in the darkness with them'

(Z 590.9).
(3) ⲟⲩⲟⲓ̈ 'Woe!', followed by the dative; e.g. ⲟⲩⲟⲓ̈ ⲛⲁ.ⲓ̈ 'Woe to me!'
(4) ⲥⲁⲙⲟⲓ̈ 'Would that, Oh that!', followed by the prefix ⲉⲛⲉ- (§380) and the Imperfect or Future Imperfect; e.g. ⲥⲁⲙⲟⲓ̈ ⲟⲛ ⲉⲛⲉ.ⲛ.ⲉⲓⲣⲉ ⲙ̄.ⲡⲉⲧ.ⲥⲟⲩⲧⲱⲛ 'Oh that we might do what is upright!' (Ming. 322). In Biblical texts ⲥⲁⲙⲟⲓ̈ is less commonly found in Sahidic than in Bohairic (Boh form ⲁⲙⲟⲓ). Sahidic generally substitutes for ⲥⲁⲙⲟⲓ̈ the impersonal ⲛⲁⲛⲟⲩ.ⲥ 'It is good'; e.g. ⲛⲁⲛⲟⲩ.ⲥ ⲉⲛⲉ.ⲧⲉⲧ.ⲛⲁ.ⲁⲛⲉⲭⲉ ⲙ̄ⲙⲟ.ⲓ̈ ⲛ̄.ⲟⲩ.ⲕⲟⲩⲓ ⲙ̄.ⲙⲛ̄ⲧ.ⲁⲑ.ⲏⲧ (i.e. ⲙ̄.ⲙⲛ̄ⲧ.ⲁⲧ.ⲥⲏⲧ) 'Would that you would bear with me in a little foolishness!' (II-Cor 11:1).
§297. (5) ⲥⲁ(ⲉ)ⲓⲟ is the interjection of entreaty, 'Yea, verily!'; e.g. ⲥⲁ(ⲉ)ⲓⲟ ϯ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̄ ⲭⲉ ⲁ.ⲣⲓ.ⲥⲟⲧⲉ ⲥⲏⲧ.ⲧ ⲙ̄.ⲡⲁⲓ̈ 'Yea; I say to you, Fear this one!' (Lk 12:5).
(6) ⲙ̄ⲡⲱⲣ is the interjection of deprecation, 'Do not!, By no means!, No!'; e.g. ⲙ̄ⲡⲱⲣ ⲛⲁ.ⲱⲉⲉⲣⲉ ⲙ̄ ⲡ.ⲣⲍⲱ ⲥⲓ.ⲛⲁⲓ̈ '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. ⲁⲛⲟⲕ ⲟⲩ.ⲣⲱⲙⲉ ⲛ̄.ⲣⲉϥ.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: ⲁⲛⲁ.ⲟⲩ.ⲣⲱⲙⲉ ⲛ̄.ⲣⲉϥ.ⲣ̄.ⲛⲟⲃⲉ; further examples which might be quoted are: ⲛ̄ⲧⲉ.ⲟⲩ.ⲥ2ⲓⲙⲉ 'Thou (art) a woman' (Ruth 3:11), ⲛ̄.ⲧⲉⲧⲛ̄ 2ⲉⲛ.ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲣⲁ ⲛ̄.ⲣⲱⲙⲉ ⲑⲏⲣ.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. ⲛ̄ⲧⲱ.ⲧⲛ̄ ⲛ̄ⲧⲉ.ⲧⲛ̄.ⲛⲁ.ⲱⲃⲉⲉⲣ 'You (are) my friends' (Jn 15:14), ⲁⲛⲟⲕ ⲇⲉ ⲁⲛⲁ.ⲟⲩ.ϥⲛ̄ⲧ ⲁⲛⲁ.ⲟⲩ.ⲣⲱⲙⲉ 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.2ⲛ̄-** 'Out of' placed before a defined Substantive, the whole phrase being prefaced by the Indefinite Article; e.g. ⲛ̄ⲧⲉ.ⲧⲛ̄ 2ⲉⲛ ⲉⲃⲟⲗ.2ⲙ̄.ⲡⲉⲓ.ⲕⲟⲥⲙⲟⲥ '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.ⲉⲓⲱⲧ ⲛ̄.2ⲏⲧ 'My Father (is) in me' (Jn 14:11), ⲡⲉ.ⲡⲛⲁ ⲙ̄.ⲡ.ⲭⲟⲉⲓⲥ ⲉ.2ⲣⲁⲓ ⲉⲭⲱ.ⲓ '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. ⲧ.2ⲙ̄.ⲡⲁ.ⲉⲓⲱⲧ 'I (am) in my Father' (Jn 14:10), ⲛⲁⲓ ⲥⲉ.2ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ '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. ⲁⲛⲟⲕ ⲧ.2ⲙ̄.ⲡⲁ.ⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̄ⲧⲱ.ⲧⲛ̄ ⲛ̄.2ⲏⲧ ⲁⲩⲱ ⲁⲛⲟⲕ ⲛ̄.2ⲏⲧ.ⲑⲏⲩⲧⲛ̄ 'I (am) in my Father, and you (are) in me, and I (am) in you' (Jn 14:20).

§306. Group II: 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.

ⲡⲁⲓ ⲡⲉ 'It is this' (lit. This, it is), ⲟⲩ.ⲛⲟⲩ ⲡⲉ 'He is great' (lit. A great one, he is) (Z 313.b.6), ⲧⲉⲛ.ⲥⲁⲣⲝ ⲧⲉ 'He is our flesh' (Gen 37:27), ⲛⲉϥ.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.ϭⲣⲟϭ ⲡⲉ ⲡ.ⲱⲁⲭⲉ 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. ⲁⲛⲟⲕ ⲡⲉ ⲡ.ⲣⲟ 'I am the door' (Jn 10:9), ⲛⲁⲓ ⲇⲉ ⲛⲉ ⲡⲉⲛⲧⲁ.ⲩ.ϩⲉ ϩⲁⲧⲛ̄ ⲧⲉ.ϩⲓⲏ 'These are the ones which fell by the way' (Mk 4:15), ⲟⲩ ⲡⲉ ⲡⲉⲓ̈.ϩⲱⲃ '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: ⲧⲁⲓ ⲧⲉ ⲑ.ⲉ (for ⲧ.ϩⲉ) 'This the way (or manner)'; e.g. ⲧⲁⲓ ⲧⲉ ⲑ.ⲉ ⲱⲏⲛ ⲛⲓⲙ ⲉⲧ.ⲛⲁⲛⲟⲩ.ϥ ⲱⲁ.ϥ.ⲧⲁⲩⲉ ⲕⲁⲣⲡⲟⲥ ⲉⲃⲟⲗ ⲉ.ⲛⲁⲛⲟⲩ.ϥ '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 **ⲡⲉ**; e.g. ⲁⲛⲟⲕ ⲡⲉ ⲡ.ⲱⲱⲥ ⲉⲧ.ⲛⲁⲛⲟⲩ.ϥ 'I am the good shepherd' (Jn 10:11), ⲛ̄ⲧⲱ.ⲧⲛ̄ ⲡⲉ ⲡ.ⲟⲩⲉⲓⲛ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ '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. ⲧⲁ.ⲛⲁⲓ̈ ⲅⲁⲣ ⲛ̄.ⲧⲉⲓ̈.ⲙⲓⲛⲉ ⲧⲉ ⲧ.ⲙⲛ̄ ⲧ.ⲉⲣⲟ ⲛ̄.ⲙ̄.ⲡⲏⲩⲉ 'For of such a kind is the kingdom of the heavens' (Mt 19:14), ⲛⲉⲩ.ⲧⲁⲫⲟⲥ ⲛⲉ ⲛⲉⲩ.ⲏⲓ̈ ⲱⲁ.ⲉⲛⲉϩ '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 ⲡⲉ, no attempt at concord being made; e.g. ⲡⲉⲕ.ⲱⲁⲭⲉ ⲡⲉ ⲧ.ⲙⲉ 'Thy word is truth' (Jn 17:7), ⲧ.ⲡⲉ ⲡⲉ ⲡⲁ.ⲑⲣⲟⲛⲟⲥ 'Heaven is my throne' (Acts 7:49), ⲟⲩ.ⲥⲱⲙⲁ ⲛ̄.ⲟⲩⲱ.ⲧ ⲡⲉ ⲁⲛⲟⲛ ⲑⲏⲣ.ⲛ̄ '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. ⲧ.ⲥϩⲓⲙⲉ ⲇⲉ ⲡⲉ.ⲟⲟⲩ ⲙ̄.ⲡⲉⲥ.ϩⲁⲓ ⲧⲉ 'The woman is the glory of her husband' (I-Cor 11:7), ⲛ̄ⲧⲟ.ⲟⲩ ⲑⲏⲣ.ⲟⲩ ϩⲉⲛ.ⲁⲅⲣⲓⲟⲥ ⲛⲉ '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. ⲡⲉⲩ.ⲗⲁⲥ ⲟⲩ.ⲥϩⲫⲉ ⲧⲉ ⲉ.ⲥⲧⲏⲙ '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. ⲟⲩ.ⲣⲱⲙⲉ ⲡⲉ ⲛ̄ⲧⲉ.ⲡ.ⲛⲟⲩⲧⲉ '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 **ⲛⲉ-** immediately before the Predicate or before the Subject, when the sentence is of the type under Group I; e.g. ⲛⲉ ⲟⲩ.ⲅⲣⲁⲫⲉⲩⲥ ⲡⲉ 'He was a scribe' (Z 351.12), ⲃⲁⲣⲁⲃⲃⲁⲥ ⲇⲉ ⲛⲉ ⲟⲩ.ⲥⲟⲟⲛⲉ ⲡⲉ 'But Barabbas, he was a robber' (Jn 18:40), ⲛⲉ ⲁⲛⲅ̄.ⲟⲩ.ⲕⲟⲩⲓ '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 **ⲛ̄ … ⲁⲛ**; e.g. ⲛ̄.ⲟⲩ.ⲣⲉϥ.ϫⲓϩⲟ ⲁⲛ ⲡⲉ ⲡ.ⲛⲟⲩⲧⲉ 'God is not a trifler' (Acts 10:34), ⲡ.ⲱⲁⲭⲉ ⲉⲧⲉ.ⲧⲛ̄.ⲥⲱⲧⲙ̄ ⲉⲣⲟ.ϥ ⲙ̄.ⲡⲱⲓ ⲁⲛ ⲡⲉ 'The Logos which you hear is not mine' (Jn 14:24), ⲡⲉⲓ.ⲣⲱⲙⲉ ⲛ̄.ⲟⲩ.ⲉⲃⲟⲗ ϩⲙ̄ ⲡ.ⲛⲟⲩⲧⲉ ⲁⲛ ⲡⲉ 'This man is not from God' (Jn 9:16), ⲛ̄.ⲁⲛⲟⲕ ⲙ̄.ⲙⲁⲧⲉ ⲁⲛ ⲡⲉ 'It is not I only' (Jn 8:16). Frequently the particle ⲛ̄ is omitted; e.g. ⲁⲛⲅ.ⲟⲩ.ⲣⲱⲙⲉ ⲁⲛ '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 ⲛ̄ 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 **ⲟⲩⲛ̄-** and **(ⲙ̄)ⲙⲛ̄-** (§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: ⲡⲉⲓ.ⲗⲁⲟⲥ ⲧⲙⲁⲉⲓⲟ ⲙ̄ⲙⲟ.ⲓ ⲉⲛ̄.ⲛⲉϥ.ⲥⲡⲟⲧⲟⲩ 'This people justify me with their lips' (Mk 7:6), ⲧ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̄ 'I say it to you'; **(b)** Imperfect: ⲛⲉⲣⲉ.ⲓⲥ ⲇⲉ ⲙⲉ ⲙ̄.ⲙⲁⲣⲑⲁ 'Jesus was loving Martha' (Jn 11:5), ⲛⲉ.ⲩ.ⲱⲟⲟⲡ ⲅⲁⲣ ⲉⲛ̄.ⲟⲩ.ⲙⲛ̄ⲧ.ⲭⲁⲭⲉ ⲙⲛ̄.ⲛⲉⲩ.ⲉⲣⲏⲩ 'For they were being in enmity with one another' (Lk 23:12); **(c)** Circumstantial: ⲉⲣⲉ.ⲛ̄.ⲣⲟ ⲱⲟⲧⲙ 'The doors being shut' (Jn 20:19), ⲛ̄.ⲱⲏⲣⲉ ⲱⲏⲙ ⲉ.ⲩ.ⲭⲓⲱⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲙ̄.ⲡⲉ.ⲣⲡⲉ ⲉ.ⲩ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲭⲉ ⲱⲥⲁⲛⲛⲁ ⲡ.ⲱⲏⲣⲉ ⲛ̄. ⲇⲁⲩⲉⲓⲇ '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. ⲁ.ϥ.ⲭⲉ.ⲛⲁⲓ̈ 'He said these (things)' (Lk 18:11), ⲉⲓⲥ.ⲥⲏⲏⲧⲉ ⲧ.ⲛⲁ.ⲭⲉⲩ ⲡⲁ.ⲁⲅⲅⲉⲗⲟⲥ 'Lo, I shall send my messenger' (Mk 1:2), ⲁ.ⲡ.ⲕⲟⲩⲓ ⲛ̄.ⲱⲏⲣⲉ ⲥⲉⲩ⳽.ⲛ̄.ⲕⲁ ⲛⲓⲙ ⲉⲧ.ⲛ̄ⲧⲁ.ϥ 'The younger son gathered everything which he had' (Lk 15:13).

§318. Word Order in the Verbal Sentence

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.ⲭⲟⲉⲓⲥ ⲧⲁⲙⲓⲟ ⲛ̄.ⲥⲉⲛ.ⲱⲧⲏⲛ ⲛ̄.ⲱⲁⲁⲣ ⲛ̄.ⲁⲇⲁⲙ 'The Lord prepared coats of skin for Adam' (Gen 3:21), ⲁ.ⲩ.ⲛ̄ⲧ.ϥ ⲱⲁ.ⲁⲛⲛⲁⲥ ⲛ̄.ⲱⲟⲣⲡ '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 ⲛ̄-; e.g. ⲧ.ⲛⲁ.ⲭⲟⲟⲩ ⲛⲁ.ⲩ ⲛ̄. ⲥⲉⲛ.ⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲛ̄ ⲥⲉⲛ.ⲁⲡⲟⲥⲧⲟⲗⲟⲥ 'I shall send to them prophets and apostles' (Lk 11:49), ϥ.ⲛⲁ.ⲉⲓⲣⲉ ⲛⲁ.ⲕ ⲛ̄.ⲟⲩⲛⲁ '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.ϥ.ⲧ ⲛ̄.ⲛⲉ.ⲥⲕⲉⲩⲏ ⲛ̄.ⲛ̄.ⲣⲱⲙⲉ ⲛⲁ.ⲩ '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: ⲧ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̄ 'I say it to you'; **(b)** Limitative: ϥ.ⲛⲁ.ⲧⲁⲁ.ϥ ⲛⲏ.ⲧⲛ̄ ⲉⲙ̄.ⲡⲁ.ⲣⲁⲛ '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.ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄ ⲉ.ⲡ.ⲱⲁⲭⲉ 'The man hears the Logos', ϥ.ⲥⲱⲧⲙ̄ ⲉ.ⲡ.ⲱⲁⲭⲉ 'He hears the Logos'. With the exception of the I Present and I Future, *the auxiliary verb precedes the subject*; e.g. ⲁ.ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄

ϵ.Π.Ϣⲁⲭϵ 'The man heard the Logos', ⲁ.ϥ.CѠTM ϵ.Π.Ϣⲁⲭϵ '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. MѠŸCHC Πⲁ.2M̄2ⲁⲗ ⲁ.ϥ.MOY 'Moses my servant is dead' (lit. Moses my servant did he die) (Josh 1:2), ⲁYѠ NOϵMIN Πϵⲭⲁ.C N̄. 2ⲢOYΘ '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: ϭϵ, ⲇϵ, ⲅⲁⲣ, etc.; e.g. IC ⲇϵ Πϵⲭⲁ.ϥ N̄.Nϵϥ.MⲁΘHTHC '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. N̄TOϥ ⲇϵ Πϵⲭⲁ.ϥ Nⲁ.ϥ '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. ⲁNOK ⲁ.I.ⲃѠK ϵIMϵ2 Π.ⲬOϵIC ⲇϵ ⲁ.ϥ.KTO.Ï ϵ.I.ѠOYϵIT '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 **ϵIC** and **ϵIC.2HHTϵ** (§296); e.g. ϵIC Π.ⲁⲅⲅϵⲗOC M̄.Π.ⲬOϵIC ⲁ.ϥ.OYѠN2 Nⲁ.ϥ ϵⲃOⲗ 2N̄.OY.ⲢⲁCOY '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 **N̄ϭI-**, 'I.e., that is'; e.g. Πϵⲭⲁ.Y ϭϵ Nⲁ.ϥ N̄ϭI.M̄.MⲁΘHTHC 'Therefore they say to him, i.e. the disciples' (Jn 11:12), ⲁ.ϥ.ⲃѠK N̄.OYϵIѠ N̄ϭI.Πϵ.ΠⲢϵCⲃYTϵⲢOC N̄.ѠIHT Ѡⲁ.Π.ⲁⲢXH.ϵΠICKOΠOC N̄.ⲢⲁKOTϵ 'He went once, i.e. the priest of Shiêt, to the Archbishop of Alexandria' (Z 292.c.1).

§325. N̄ϭI- is also found after the Causative Infinitive to define more exactly the Pronominal form; e.g. 2M̄.Π.TⲢϵ.ϥ ⲬѠK ⲇϵ ϵⲃOⲗ N̄ϭI.Πϵ.2OOY N̄.T.ΠϵNTHKOCTH '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. ⲁ.ϥ.2ϵTB̄ Π.ⲢѠMϵ 'He killed the man'. When the Object is a Pronoun, the Pronominal form is used; e.g. ⲁ.ϥ.2OTⲃ.ϥ̄ '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. ⲁ.ϥ.2ϵTⲃ.Π.ⲢѠMϵ (§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. ⲁ.ϥ.KѺTⲃ.ϥ̄. 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. MϵCTѺ.K 'To hate thee', Cⲁ2Ѻ.ϥ 'To set him up', etc.), a better name would be 'Direct Suffix Object'. E.g. **(a)** Perfect: ⲁ.N̄.ⲢѠMϵ MϵⲢϵ.Π.KⲁKϵ N̄.2OYO ϵ.Π.OYOϵIN 'Men loved darkness more than light' (Jn 3:19), ⲁ.ϥ.NOⲬ.ϥ̄ ϵ.Πϵ.ѠTϵKO 'He cast him into prison' (Mt 18:30); **(b)** Future: ϥ.Nⲁ.XϵK.2Ѡⲃ NIM ϵⲃOⲗ 'He will fulfill everything' (Mk 9:12), ☥.Nⲁ.TN̄NOY.ϥ ѠⲁⲢѠ.TN̄ 'I shall send him to you' (Jn 16:7); **(c)** Habitude: Mϵ.Y.XϵⲢϵ.OY.2HⲃC 'They are not wont to light a lamp' (Mt 5:15), Ѡⲁ.Y.Kⲁⲁ.ϥ 2I.XN̄.T.ⲗYXNIⲁ '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-**, **ϵⲢO=**, 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 **N̄-, M̄MO=**. 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. ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧ.ⲉⲓⲣⲉ ⲛ̄.ⲙ̄.ⲡⲉ.ⲑⲟⲟⲩ ⲫ.ⲙⲟⲥⲧⲉ ⲙ̄.ⲡ.ⲟⲩⲟⲉⲓⲛ 'For everyone who does what is evil, he hates the light' (Jn 3:20), ⲧ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ 'I say it', ⲉⲓ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲁ.ⲕ 'To thee I say it', ⲛⲉ.ⲫ.ⲧⲁⲛϩⲟⲩⲧ ⲙ̄ⲙⲟ.ⲫ ⲁⲛ ⲛⲙ̄ⲙⲁ.ⲩ ⲉⲧⲃⲉ ϫⲉ ⲛⲉ.ⲫ.ⲥⲟⲟⲩⲛ̄ ⲛ̄.ⲟⲩⲟⲛ ⲛⲓⲙ '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 **ⲟⲩⲱⲱⲕ** 'To desire, wish'; e.g. ⲧ.ⲟⲩⲉⲱⲕ.ⲟⲩ.ⲛⲁ ⲛ̄.ϩⲟⲩⲟ ⲉⲩⲑⲩⲥⲓⲁ 'I desire mercy more than sacrifice' (Mt 12:7) = ⲉⲓ.ⲟⲩⲉⲱⲕ.ⲟⲩ.ⲛⲁ ⲉ.ϩⲟⲩⲉ ⲟⲩⲑⲩⲥⲓⲁ (Mt 9:13), ⲉ.ⲩ.ⲟⲩⲉⲱⲕ.ⲛ̄.ⲁⲥⲡⲁⲥⲙⲟⲥ 'Desiring the salutations' (Mk 12:38). With Relative Present; e.g. ϩⲱⲃ ⲟⲉ ⲛⲓⲙ ⲉ.ⲧⲉⲧⲛ.ⲟⲩⲁⲱⲕ.ⲟⲩ 'Everything therefore which you wish them' (Mt 7:12), ⲛ̄.ⲑ.ⲉ ⲉ.ⲧ.ⲉ.ⲟⲩⲁⲱⲕ.ⲥ̄ 'In the way which thou (fem) wishest it' (Mt 26:39), ⲟⲩ ⲡⲉⲧ.ⲉ.ⲕ.ⲟⲩⲁⲱⲕ.ⲫ̄ '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 **ⲉ-**, **ⲉⲣⲟ=** (§261.7). However, many of these verbs also take the Oblique Object.

ⲙⲉⲉⲩⲉ	'To think'
ⲛⲁⲩ	'To see'
ⲥⲱⲧⲙ	'To hear'
ⲱⲃⲱⲗⲙ	'To smell'
ϫⲱϩ	'To touch'
ⲍⲟⲙⲍⲙ̄	'To feel'
ⲉⲓⲙⲉ	'To perceive'
ⲱⲃⲱ	'To forget'
ⲣ̄ϩⲟⲧⲉ	'To fear'
ⲕⲱⲣⲱ	'To entreat'
ⲱⲓⲛⲉ	'To greet'
ⲙⲟⲩⲧⲉ	'To call'
ⲍⲱ	'To await'
ϩⲉ	'To find'
ⲥⲙⲟⲩ	'To bless'
ⲛⲁϩⲧⲉ	'To trust in'
ⲍⲱⲱⲃⲧ	'To behold'
ⲥⲁϩⲟⲩ	'To curse'
ⲍⲱⲛⲧ	'To be angry with'

E.g. ⲁ.ϥ.ϫⲱⲥ ⲉ.ⲡⲉ.ⲥⲗⲟⲥ 'He touched the bed' (Lk 7:14), ⲁ.ⲛ.ⲛⲁⲩ ⲉ.ⲡⲉϥ.ⲉⲟⲩ 'We saw his glory' (Jn 1:14).

§332. **ⲉ-, ⲉⲣⲟ=** are also found after some verbs classified as Intransitives:

ⲕⲓⲙ	'To move'
ⲕⲱⲧⲉ	'To surround'
ⲥⲟⲟⲥⲉ	'To set up'
ⲧⲱⲙⲛ̄ⲧ	'To meet'
ⲱⲗⲁⲣ and ⲥⲓⲟⲩⲉ	'To strike'
ⲥⲁⲣⲉⲥ	'To keep'
ϫⲣⲟ	'To conquer'

E.g. ⲛ̄ⲧⲟⲕ ⲇⲉ ⲁ.ⲕ.ⲥⲁⲣⲉⲥ ⲉ.ⲡ.ⲏⲣⲏ̄ 'Thou hast kept the wine' (Jn 2:10), ⲁⲥⲣⲟ.ⲕ ⲕ.ⲥⲓⲟⲩⲉ ⲉⲣⲟ.ⲓ̈ 'Why dost thou strike me?' (Jn 18:23), ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲛ̄.ⲥⲉ.ⲟⲩⲱⲱⲩ ⲁⲛ ⲉⲕⲓⲙ ⲉⲣⲟ.ⲟⲩ ⲛ̄.ⲟⲩⲁ ⲛ̄.ⲛⲉⲩ.ⲧⲏⲏⲃⲉ '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 ⲉ-, ⲉⲣⲟ=.
Oblique Object (Verbal form, Absolute)
A. Obligatory for all Durative Tenses; exceptions:
(1) ⲟⲩⲱⲱⲩ 'To desire, wish'
(2) Verbs whose Object must be introduced by ⲉ-, ⲉⲣⲟ=.
B. Admissible with Limitative Tenses. **Note:** Compound Verbs (§177) used in Durative Tenses generally preserve the Construct Form of the verb; e.g. ⲛⲉ.ⲩ.ⲣ̄.ⲥⲟⲧⲉ ⲅⲁⲣ ⲥⲏⲧ.ϥ ⲙ̄.ⲡ.ⲗⲁⲟⲥ 'For they were fearing the people' (Lk 22:2), ⲧⲉⲧⲛ̄.ⲣ.ⲡ.ⲙⲉⲉⲩⲉ ⲅⲁⲣ ⲛⲉ.ⲥⲛⲏⲩ ⲙ̄.ⲡⲉⲛ.ⲥⲓⲥⲉ ⲙⲛ̄.ⲡⲉⲛ.ⲙ̄.ⲕⲁⲥ ⲉ.ⲛ.ⲣ̄.ⲥⲱⲃ ⲙ̄.ⲡⲉ.ⲥⲟⲟⲩ ⲙⲛ̄.ⲧⲉ.ⲩⲱⲏ '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:

ⲣ̄.ⲡ.ⲱⲃⲱ	'To forget'
ⲣ̄.ⲡ.ⲙⲉⲉⲩⲉ	'To remember'
ⲣ̄.ⲡ.ⲕⲉ	'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. ⲛⲁⲓ̈ ⲇⲉ ⲛ̄ⲧⲉ.ⲣⲉ.ϥ.ⲙⲉⲉⲩⲉ ⲉⲣⲟ.ⲟⲩ 'These things when he had thought on them' (Mt 1:20), ⲛⲁⲓ̈ ⲉⲣⲉ.ⲡ.ϫⲟⲉⲓⲥ ⲁⲁ.ⲩ ⲛⲁ.ⲓ̈ ⲁⲩⲱ ⲛⲁⲓ̈ ⲉ.ϥ.ⲉ.ⲟⲩⲁ2.ⲟⲩ ⲉϫⲱ.ⲓ̈ '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. ⲁⲛⲟⲕ ⲇⲉ ⲁ.ⲩ.ⲕⲁⲑⲓⲥⲧⲁ ⲙ̄ⲙⲟ.ⲓ̈ ⲛ̄.ⲣ̄ⲣⲟ ⲉⲃⲟⲗ 2ⲓ.ⲧⲟⲟⲧ.ϥ '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 **ⲉⲓⲥ** before it; e.g. ⲉⲓⲥ ⲛⲁⲓ̈ ⲟⲩⲛ̄.ⲧⲁ.ⲓ̈.ⲥⲟⲩ '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. ⲁ.ⲡ.ⲥⲟⲉⲓⲧ ⲇⲉ ⲙⲟⲟⲩⲉ ⲉⲧⲃⲏⲏⲧ.ϥ 2ⲙ̄.ⲙⲁ ⲛⲓⲙ ⲛ̄.ⲧ.ⲡⲉⲣⲓⲭⲱⲣⲟⲥ 'The report proceeded concerning

him in every place of the surrounding country' (Lk 4:37), ϵ.M̄ΠⲁT.Oϒ.Kⲁ ⲗⲁⲁϒ N̄.2OϒN N̄.2HT.ϥ 'They had not yet laid anyone in it' (Jn 19:41), Nϵϥ.MⲁΘHTHC M̄Π.Oϒ.ϵIMϵ ϵ.Nⲁϊ N̄.ⲱOPΠ '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. MN̄.N̄.Cⲱ.C ⲇϵ ON †.Nⲁ.Nⲁϒ ϵPⲱ.TN̄ 'Yet afterwards again I shall see you' (Jn 16:22), 2N̄.Tϵ.ϒNOϒ ⲇϵ ϵT.M̄Mⲁϒ ⲁ.ϥ.Tϵⲗ H ⲗ 'Yet in that hour he rejoiced' (Lk 10:21). When the Adverb refers to location, e.g. M̄Mⲁϒ, ϵMⲁϒ, TⲰN, ϵTⲰN, 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. N̄Tⲁ.Π.XOϵIC 2ⲰN M̄Mⲁϒ M̄.Πϵϥ.CMOϒ 'There the Lord commanded his blessing' (Ps 132:4), ϵPϵ.Nϵϥ.CN̄Tϵ 2N̄.N̄.TOOϒ ϵT.Oϒⲁⲁ Ⲃ 'Upon the holy hills are his foundations' (Ps 86:1). 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.:

2N̄.2ⲁ2 M̄.MϵPOC ⲁϒⲰ 2N̄.2ⲁ2 N̄.CMOT ϵ.ⲁ.Π.NOϒTϵ ⲱⲁXϵ MN̄.NϵN.ϵIOTϵ N̄.ⲱOPΠ 2N̄.Nϵ.ΠPOϕHTHC 2N.ΘⲁN N̄.Nϵ I.2OOϒ ⲁ.ϥ.ⲱⲁXϵ NM̄Mⲁ.N 2M̄.Π.ⲱHPϵ
πολυμερως και πολυτροπως παλαι ο θεος λαλησας τοις πατρασιν εν τοις προφηταις επ εσχατου 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 ϵⲃOⲗ, ϵ.2Oϒ N, ϵ.2Pⲁϊ, ϵ.Πϵ.CHT, ϵ.Pⲁ Tϥ, etc. In such cases the Oblique Object must be used after the Adverb; e.g. N.Cϵ.Nⲁ.CⲰOϒ2 ϵ.2OϒN N̄.Nϵϥ.CⲰTΠ ϵⲃOⲗ.2M̄.Πϵ.ϥTOϒ THϒ 'They will gather in his chosen ones from the four winds' (Mt 24:31), OϒN̄ ⲱ̄.ϭOM M̄MO.I ϵⲃⲰⲗ ϵⲃOⲗ M̄.Πϵ.PΠϵ M̄.Π.NOϒTϵ '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. ⲁ.Π.NOϒTϵ OϒⲰNⲁ2 Nⲁ.ϥ ϵⲃOⲗ 'God appeared to him' (Z 303.d.3), ϵ.ϥ.ϵKⲰ NH.TN̄ ϵⲃOⲗ N̄.NϵTN̄.NOⲃϵ 'He should forgive (to) you your sins' (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* **ⲭϵ** *is used to introduce both Direct and Indirect Speech.* In the case of Direct Speech, ⲭϵ is not translated but rather is equivalent to inverted commas or quotation marks. With Indirect Speech, ⲭϵ may be rendered as 'That' in statements and 'Whether' in questions; e.g. Πϵⲭⲁ.ϥ Nⲁ.Ϋ ⲭϵ N̄.KOTK̄.ϭϵ N̄.TϵTN̄.M̄TON M̄MⲰ.TN̄ 'He said to them: Sleep therefore and rest yourselves' (Mt 26:45), ⲁ.ϥ.OϒⲰⲱⲃ̄ Nⲁ.Ϋ ⲭϵ ⲁ.I.Oϒⲱ ϵ.I.Xⲱ M̄MO.C NH.TN̄ ⲁϒⲰ M̄Πϵ.TN̄.CⲰTM̄ '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 ⲭϵ; e.g. N̄TϵPϵ.ϥ.CⲰTM̄ ⲭϵ T.ΓⲁⲗIⲗⲁIⲁ 'When he heard (them say) Galilee' (Lk 23:6). ⲭϵ introducing indirect speech is mostly found after verbs of sentient perception or declaration; e.g. Nϵ.C.COϒN ⲇϵ ⲁN ⲭϵ $\overline{\text{IC}}$ Πϵ 'Yet she was not understanding that it was Jesus' (Jn 20:14), ϵ.TM̄.ϵ.Π.ⲗⲁⲁϒ N̄.PⲰMϵ ⲭϵ ϥ.Xⲁ2M 'Not to count any man that he is unclean' (Acts 10:28),

ⲁ.ϥ.ⲱⲓⲛⲉ ⲭⲉ ⲉ.ⲛⲉ.ⲟⲩ.ⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲡⲉ ⲡⲣⲱⲙⲉ 'He asked whether the man was a Galilean' (Lk 23:6). **Note:** Occasionally ⲭⲉ- is found written ⲭ-; e.g. ⲭ.ⲙ̄ⲡⲣ̄.ⲧⲣⲉ.[ⲡⲉⲓ̈].ⲛⲟⲃⲉ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄.ⲧⲟⲟⲧ.ⲛ '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. ⲛ̄ⲧⲉⲣⲉ.ϥ.ⲧⲱ2ⲙ̄ ⲇⲉ ⲉ.ⲡ.ⲣⲟ ⲁ.ⲥ.ⲣ̄.ⲟⲩⲱ ⲁ.ⲥ.ⲟⲩⲱⲛ ⲛⲁ.ϥ ⲁ.ϥ.ⲱⲓⲛⲉ ⲛ̄.ⲥⲁ ⲡⲉⲥ.ⲉⲓⲱⲧ '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. 2ⲁⲡⲥ̄ ⲉⲧⲣⲉ.ϥ.ⲃⲱⲕ ⲉ.2ⲣⲁⲓ̈ ⲉ.ⲑ.ⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ ⲛ.ϥ̄.ⲱⲡ.2ⲁ2 ⲛ̄.2ⲓⲥⲉ ⲉⲃⲟⲗ 2ⲓⲧⲛ̄ ⲛⲉ.ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲛ̄ ⲛ̄.ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙⲛ̄ ⲛⲉ.ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲛ̄.ⲥⲉ.ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟ.ϥ ⲛ.ϥ̄.ⲧⲱⲟⲩⲛ 2ⲙ̄.ⲡ.ⲙⲉ2.ⲱⲟⲙⲛ̄ⲧ ⲛ̄.2ⲟⲟⲩ '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 ⲁⲩⲱ, 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) 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. ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡ.ⲥⲁ2 ⲙ̄.ⲡ.ⲧⲏⲗ̄ ⲁⲩⲱ ⲛ.ⲧ̄.ⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄.ⲛⲁⲓ̈ 'Art thou the teacher of Israel, and dost thou not know these things?' (Jn 3:10), ⲕ.ⲛⲁ.ⲕⲁ ⲧⲉⲕ.ⲯⲩⲭⲏ 2ⲁⲣⲟ.ⲓ̈ 'Wilt thou lay down thy life for me?' (Jn 13:38), ⲁ.ⲩ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲭⲉ ⲧⲁⲓ̈ ⲧⲉ ⲛⲟⲉⲙⲉⲓⲛ 'They were saying, 'Is this Naomi?' (Ruth 1:19); §191.

§343. (2) Sentences 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: ⲁⲱ, ⲛⲓⲙ, ⲁ2ⲣⲟ=, ⲉⲧⲃⲉ.ⲟⲩ, ⲟⲩⲏⲣ:
(i) ⲟⲩ 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.
(ii) ⲁⲱ <u>'Who?, what?, which?'</u> can be used as a substantive, especially in Non-Verbal Sentences; e.g. ⲁⲱ ⲧⲉ ⲑ.ⲉ 'Which is the way?' (Z 298.b.1), ⲁⲱ ⲅⲁⲣ ⲡⲉⲧ.ⲙⲟⲧⲛ ⲉ.ⲭⲟⲟ.ⲥ ⲡⲉ 'For which is easier to say?' (Mk 2:9). When ⲁⲱ is used adjectivally it is linked to its noun by ⲛ̄; e.g. ⲁⲱ ⲛ̄.ⲣⲁⲛ 'Which name?', ⲛ̄.ⲁⲱ ⲛ̄.2ⲉ ⲕ.ⲛⲁ.ⲭⲟⲟ.ⲥ ⲙ̄.ⲡⲉⲕ.ⲥⲟⲛ 'How (lit. In what way) wilt thou say to thy

brother?' (Lk 6:42), ⲟⲩ.ⲁⲱ ⲙ̄.ⲙⲓⲛⲉ.ⲇⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲁⲓ̈ 'A what kind (of man) therefore is this?' (Mk 4:41). **Note:** Occasionally ⲁⲱ has the meaning of 'A certain'; e.g. ϩⲛ̄.ⲁⲱ ⲛ̄.ϯⲙⲉ 'In a certain town'.

(iii) ⲛⲓⲙ 'Who?, what?, which?' is used in the same way as ⲁⲱ, with which it is often interchangeable. It is more commonly used with persons; e.g. ⲛⲓⲙ ⲛ̄ⲧⲟⲟⲩⲛ ⲛⲉⲧ.ⲛⲁ.ⲱⲛϩ 'Who then (are) those who will live?' (Lk 18:26), ⲛⲓⲙ ⲛ̄.ⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲛ̄.ϩⲏⲧ.ⲑⲏⲩⲧⲛ̄ 'Which man of you?' (Lk 15:4). **Note:** In Non-Verbal Sentences containing an Independent Pronoun, ⲛⲓⲙ follows the pronoun; e.g. ⲛ̄ⲧⲉ ⲛⲓⲙ ⲛⲧⲟ 'Who art thou?' (Ruth 3:9).

(iv) ⲁϩⲣⲟ= 'Why?', must always take a suffix pronoun referring to the subject of the question (it represents Greek τι or ινα τι); e.g. ⲁϩⲣⲟ.ⲕ ⲕ.ⲱⲁⲭⲉ ⲛⲙ̄ⲙⲁ.ⲥ 'Why art thou speaking with her?' (Jn 4:27), ⲁϩⲣⲱ.ⲧⲛ̄ ⲧⲉⲧⲛ̄.ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ⲓ̈ ⲭⲉ ⲡ.ⲭⲟⲉⲓⲥ 'Why do you call me Lord?' (Lk 6:46).

(v) ⲉⲧⲃⲉ.ⲟⲩ 'Why?' (lit. Concerning what?) as a substantive; e.g. ⲉⲧⲃⲉ.ⲟⲩ ⲁ.ⲩ.ⲧⲁⲕⲉ ⲡⲁⲓ̈ 'Why did they destroy this?' (Mt 26:8), ⲉⲧⲃⲉ.ⲟⲩ ⲙ̄ⲡⲉ.ⲧⲛ̄.ⲛ̄ⲧ.ϥ 'Why have you not brought him?' (Jn 7:45). **Note:** ⲉⲧⲃⲉ.ⲟⲩ ⲛ̄.ϩⲱⲃ (lit. Concerning what thing?) usually follows the verb, which shows a Second Tense; e.g. ⲉ.ⲧⲉⲧ.ⲛ̄ⲁ.ⲉⲓ ⲛⲙ̄ⲙⲁ.ⲓ̈ ⲉⲧⲃⲉ.ⲟⲩ ⲛ̄.ϩⲱⲃ 'For what purpose will you come with me?' (Ruth 1:11), ⲁ.ⲥ.ⲧⲁⲙⲟ.ϥ ⲭⲉ ⲛ̄ⲧⲁ.ⲥ.ⲭⲱϩ ⲉⲣⲟ.ϥ ⲉⲧⲃⲉ.ⲟⲩ ⲛ̄.ϩⲱⲃ 'She showed him for what purpose she touched him' (Lk 8:47).

(vi) ⲟⲩϩⲣ 'How much/many?' is used adjectivally and is linked to its noun by ⲛ̄; e.g. ⲟⲩⲛ̄ ⲟⲩϩⲣ ⲛ̄.ⲟⲉⲓⲕ ⲛ̄ⲧⲉ.ⲧⲉⲩⲧⲛ̄ 'How many loaves have you?' (Mt 15:34), ⲉⲓⲥ ⲟⲩϩⲣ ⲙ̄.ⲣⲟⲙⲡⲉ ϯ.ⲁⲥⲕⲉⲓ 'Lo, how many years do I practice self discipline?' (Z 317.23).

(vii) ⲁⲟⲩϩⲣ 'About how much/many?'; e.g. ⲉⲓⲥ ⲁⲟⲩϩⲣ ⲛ̄.ϩⲟⲟⲩ ⲛ.ⲭⲓⲛⲧ ⲁ.ⲩ.ϥⲓⲧ.ⲟⲩ 'Lo, about how many days since they carried them off?' (Mor. 587.f.100v.).

(viii) ⲟⲩ 'What?' is mostly used as a substantive, and less frequently stands at the beginning of the sentence (§345); e.g. ⲟⲩ ⲡⲉ ⲡ.ⲙⲁⲉⲓⲛ '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) ⲟⲩ 'What?'; e.g. ⲉⲣⲉ.ⲡ.ⲭⲟⲉⲓⲥ ⲇⲉ … ⲛⲁ.ⲣ̄.ⲟⲩ ⲛⲁ.ⲩ 'What therefore will the Lord … do to them?' (Lk 20:15), ⲉ.ⲧⲉⲧⲛ̄.ⲣ̄.ⲟⲩ ⲛ̄.ⲛⲉⲓ̈.ⲃⲓⲣ 'What are you doing with these baskets?' (Z 300.d.3).

(ii) ⲧⲱⲛ 'Where, whence?'; e.g. ⲉ.ⲩ.ⲛⲁ.ⲭⲡⲟ ⲙ̄.ⲡⲉ.ⲭⲥ ⲧⲱⲛ 'Where will Christ be born?' (lit. Where will they bring forth the Christ?) (Mt 2:4), ⲉ.ⲛ.ⲛⲁ.ⲱⲡ̄.ⲟⲉⲓⲕ ⲧⲱⲛ 'Where shall we buy bread?' (Jn 6:5), ⲛ̄ⲧⲁ.ϥ.ϩⲉ ⲇⲉ ⲉ.ⲛ̄.ⲑⲏⲇ ⲧⲱⲛ 'Whence found it tares?' (Mt 13:27). When the Subject is Nominal, ⲧⲱⲛ 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. ⲉ.ϥ.ⲧⲱⲛ ⲡ.ⲣ̄ⲣⲟ ⲛ̄.ⲛ̄.ⲓⲟⲩⲇⲁⲓ 'Where is the King of the Jews?' (Mt 2:2).

(iii) ⲉ.ⲧⲱⲛ 'Whither?'; e.g. ⲉⲣⲉ.ⲡⲁⲓ ⲛⲁ.ⲃⲱⲕ ⲉ.ⲧⲱⲛ 'Whither will this man go?' (Jn 7:35).

(iv) ⲉⲃⲟⲗ.ⲧⲱⲛ 'Whence?' is mostly found with the Indefinite Article prefixed to form a substantive; e.g. ⲟⲩ.ⲉⲃⲟⲗ.ⲧⲱⲛ ⲧⲉ ⲧⲉⲓ.ⲥⲟⲫⲓⲁ 'Whence is this wisdom?'

(v) ⲧⲛⲁⲩ 'When?' and its compound ⲱⲗⲁ.ⲧⲛⲁⲩ 'Until when?'; e.g. ⲉⲣⲉ.ⲛⲁⲓ̈ ⲛⲁ.ⲱⲱⲡⲉ ⲧⲛⲁⲩ 'When will these things happen?' (Lk 21:7). **Note:** ⲱⲗⲁ.ⲧⲛⲁⲩ can stand at the beginning of the sentence, in which case the auxiliary shows a First Tense; e.g. ⲱⲗⲁ.ⲧⲛⲁⲩ ⲕ.ϥⲓ ⲙ̄.ⲡⲉⲛ.ϩⲏⲧ 'Until when art thou holding us in suspense (lit. taking our heart)?' (Jn 10:24), ⲱⲗⲁ.ⲧⲛⲁⲩ ⲡ.ⲛⲟⲩⲧⲉ ⲡ.ⲭⲁⲭⲉ ⲛⲟⲇⲛⲉⲇ 'Until when, O Lord, does the enemy mock?' (Ps 74:10)

§346. (3) Sentences introduced by **an Interrogative Particle:**

(i) ⲉⲛⲉ- (occasionally ⲉⲛ-) stands at the beginning of the sentence, usually before the Subject, which often receives some stress in consequence; e.g. ⲡⲉⲭⲁ.ϥ ⲙ̄.ⲡ.ⲭⲓⲗⲓⲁⲣⲭⲟⲥ ⲭⲉ ⲉⲛⲉ.ⲥⲧⲟ ⲛⲁ.ⲓ̈ ⲉⲧⲣⲁ.ⲭⲉ [§357] ⲟⲩ.ⲱⲁⲭⲉ ⲉⲣⲟ.ⲕ ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉⲭⲁ.ϥ ⲭⲉ ⲉⲛⲉ.ⲕ.ⲥⲟⲟⲩⲛ ⲙ̄.ⲙⲛ̄ⲧ.ⲟⲩⲉⲓ̈ ⲉⲛⲓⲛ '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), ⲉⲛⲉ.ⲧⲁⲣⲉ.ⲛ.ⲟⲩⲱϩ ⲉ.ⲧⲟⲟⲧ.ⲛ̄ ⲉ.ⲃⲱⲕ ⲉⲃⲟⲗ ⲉ.ⲙⲓⲱⲉ ⲙⲛ̄.ⲃⲉⲛⲓⲁⲙⲓⲛ 'Are we to set ourselves to go out to fight with Benjamin?' (Jud 20:28). ⲉⲛⲉ- may be used before a Non-Verbal Sentence to stress the Predicate; e.g. ⲉⲛⲉ.ⲟⲩ.ⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲡⲉ ⲡ.ⲣⲱⲙⲉ '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. ϵN 2ρⲁϊ 2M̄.Πϵι.OϒOϵIⳋ K.Nⲁ.† N̄.T.MN̄T.ϵρO M̄.Π.ΤΗΛ 'Is it at this time thou wilt give the kingdom to Israel?' (Acts 1:6).

(ii) ϵϊϵ- (**ϵϵιϵ-**) introduces a question to which no definite answer is required. Its function is similar to the Greek αρα, so that **ⲁρⲁ** 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.MOOϒ NHϒ ON 2M̄.Πϵϥ.OϒOϵIⳋ 'Is the flood to come again in his time?' (Z 347.16), ϵϊϵ NTOK ⲁN ϭϵ Πϵ Π.ρM̄.N̄.KHMϵ 'Art thou not therefore the Egyptian?' (Acts 21:38), ⲁρⲁ ϵ.ϥ.ϵ.Cⲁ NⳊ N̄.Oϒ.†Mϵ 'Shall he nourish a village?' (Z 340.5). **Note:** ⲁρⲁ sometimes appears at the beginning of a question with another interrogative; e.g. ⲁρⲁ ⲁⳊ Πϵ Π.2Ⲱⲃ N̄.Nⲁϊ 'What is the work of these?' (Z 344.17).

(iii) MH, sometimes **MHT(ϵ)I**, is used in questions to which a negative answer is expected; e.g. MH OϒN.Ϫⲁⲁϒ N̄.TⲃT N̄Tϵ.THϒTN 'Have you any fish?' (Jn 21:5), MHTI ⲁNOK Πϵ 'Is it I?' (Mt 26:22). If the question already contains a negative, an affirmative answer is expected (cf Latin *nonne*); e.g. MH N̄.C.Nⲁ.Xϵρϵ Π.2HⲃC ⲁN 'Will she not light the lamp?' (Lk 15:8), MH OϒN.Ⳋ.ϭOM N̄.Oϒ.ⲃϪⲗϵ ϵ.XI.MOϵIT 2HT.ϥ N̄.Oϒ.ⲃϪⲗϵ MH N̄.Cϵ.Nⲁ.2ϵ ⲁN ϵ.ϒ.2IϵIT M̄.Πϵ.CNⲁϒ '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) XN̄- (**XϵN-** [in bad MSS XIN-]) is used to link two questions; e.g. N̄TOK ΠϵT.NHϒ XN̄ ϵ.N.Nⲁ.ϭⲰⳊT 2HT.ϥ N̄.Kϵ.Oϒⲁ 'Art thou he who is about to come, or is it for another we shall look?' (Lk 7:20), Xϵ Π.XOϵIC ϵ.K.Xⲱ Nⲁ.N N̄.Tϵϊ.ΠⲁρⲁⲃOⲗH XϵN ϵ.K.Xⲱ M̄MO.C ϵ.OϒON NIM '(Peter said to him:) Lord, art thou saying this parable to us, or art thou saying it to everyone?' (Lk 12:41).

(ii) XN̄.M̄MON 'Or not'; e.g. ϵⲍϵCTI ϵ.†.KHNCOC M̄.Π.P̄PO XN̄.M̄MON (other MSS XN̄.OϒK ϵⲍϵCTI) 'Is it lawful to give tribute to the king or not?' (Mk 12:14).

§348. Questions are answered in the affirmative by **ϵ2ϵ** or **Cϵ** 'Yes, verily', and in the negative by **M̄MON** 'No', **M̄ΠⲰⲢ** 'By no means' (§297). **M̄Πϵ** is used to deny questions relating to past events; e.g. ΠϵXⲁ.ϒ Nⲁ.ϥ Xϵ ϵ2ϵ Π.XOϵIC 'They say to him: Yes, Lord' (Mt 13:51), ΠϵXⲁ.ϊ Nⲁ.ϒ Xϵ Cϵ 'I say to them: Yes' (Z 347.17), ⲁ.ϒ.OϒⲰⳊⲃ Nⲁ.ϥ Xϵ M̄MON 'They answered him: No' (Jn 21:5), MH ⲁ.TϵTN̄.ⳊⲰΠϵ N̄.ⲁT.Ϫⲁⲁϒ N̄TO.Oϒ ⲇϵ ΠϵXⲁ.ϒ Xϵ M̄Πϵ '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. MⲁXNϵ N.ϵNT.ⲁ.ϒ.CⲰTM̄ Xϵ OY N.ϵNT.ⲁ.ϊ.XOO.ϒ Nⲁ.ϒ 'Ask those who heard what were the things I said to them' (Jn 18:21; §360). **Note:** This construction is usual after COOϒN̄ 'To understand' in order to amplify the Object; e.g. Πⲁϊ TN̄.COOϒN̄ M̄MO.ϥ Xϵ Oϒ.ϵⲃⲰⲗ.TⲰN Πϵ 'This one we know (him) whence he is' (Jn 7:27), ⲁ.ϥ.COϒⲰN.ϥ Xϵ NIM 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. Oϒ.ΠOⲗIC ϵ.CTⲁ.XPHϒ 'A city which is strong' (Ps 30:22), 2ϵN.ϵT.ΠⲰ ϵ.ϒ.2OPⳊ 'Burdens which are heavy' (Mt 23:4), Nϵ.ϥ.ΓPⲁMⲁTϵϒC Πϵ ϵ.Ⳋⲁ.ϥ.C2ⲁI N̄.

ⲥⲁ ⲡⲉ.ⲥⲟⲩⲟ ‘He was a scribe who used to keep account of the corn’ (Z 350.d.1), ⲟⲩ.ⲥⲧⲁⲥⲓⲥ ⲉ.ⲁ.ⲥ.ⲱⲱⲡⲉ ⲥⲛ̄.ⲧ.ⲡⲟⲗⲓⲥ ‘An insurrection which had happened in the city’ (Lk 23:19), ⲙ̄ⲙⲛ̄.ⲥⲙⲥⲁⲗ ⲉ.ⲛⲁⲁ.ϥ ⲉ.ⲛⲉϥ.ⲭⲟⲉⲓⲥ ‘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) ⲉⲣⲉ- is used when the subject of the relative clause is nominal and differs from the antecedent and the predicate is adverbial (§301ff); e.g. ⲟⲩ.ⲣⲱⲙⲉ ⲉⲣⲉ.ⲟⲩ.ⲱⲟⲱⲟⲩ ⲙ̄.ⲙⲟⲟⲩ ⲥⲓⲭⲱ.ϥ ‘A man upon whom is a pitcher of water’ (Mk 14:13), ⲟⲩ.ⲱⲉⲉⲣⲉ … ⲉⲣⲉ.ⲟⲩ.ⲡⲛⲁ̄ ⲛ̄.ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛⲙ̄ⲙⲁ.ⲥ ‘A daughter … in whom was an unclean spirit’ (Mk 7:25).
(b) ⲉ- is used before non-verbal clauses of the 2nd group (§306ff); e.g. ⲛⲉ.ⲩⲛ ⲟⲩ.ⲣⲱⲙⲉ ⲇⲉ ⲛ̄.ⲣⲙ̄.ⲙⲁⲟ ⲉ.ⲡⲉϥ.ⲣⲁⲛ ⲡⲉ ⲛⲓⲛⲉⲩⲏ ‘There was a rich man whose name was Nineve [*sic*]’ (Lk 16:19), ⲉⲓⲥ ⲟⲩ.ⲥⲥⲓⲙⲉ … ⲉ.ⲩ.ⲣⲉϥ.ⲣ̄.ⲛⲟⲃⲉ ⲧⲉ ‘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. ⲟⲩ.ⲙⲁ ⲉ.ⲩ.ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ϥ ⲭⲉ ⲗⲓⲑⲟⲥⲧⲣⲱⲧⲟⲛ ‘A place which they call it: Lithostraton’ (Jn 19:13), ⲛⲉ.ⲩⲛ ⲟⲩ.ⲣⲱⲙⲉ ⲇⲉ ⲙ̄ⲙⲁⲩ ⲉⲣⲉ.ⲧⲉϥ.ⲥⲓⲭ ⲱⲟⲩⲱⲟⲩ (§233 & 233n) ‘There was a man there whose hand was dried (lit. a man who his hand is dried;)’ (Mk 3:1), ⲁ.ϥ.ⲥⲙⲓⲛⲉ ⲛ̄.ⲟⲩ.ⲥⲟⲟⲩ ⲉ.ϥ.ⲛⲁ.ⲕⲣⲓⲛⲉ ⲛ̄.ⲥⲏⲧ.ϥ ⲛ̄.ⲧ.ⲟⲓⲕⲟⲩⲙⲉⲛⲏ ‘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. **ⲉ-** is prefixed to the negative particle **ⲛ-** (§198) or to the negative auxiliary; e.g. ⲥⲛ̄.ⲟⲩ.ⲥⲟⲟⲩ ⲉ.ⲛ̄.ϥ.ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ.ϥ ⲁⲛ ⲁⲩⲱ ⲥⲛ̄.ⲟⲩ.ⲟⲩⲛⲟⲩ ⲉ.ⲛ.ϥ̄.ⲉⲓⲙⲉ ⲉⲣⲟ.ⲥ ⲁⲛ ‘In a day which he does not understand and in an hour which he does not perceive’ (Lk 12:46), ⲟⲩ.ⲥⲁⲧⲉ ⲉ.ⲙⲉ.ⲥⲱⲱⲙ̄ ‘A fire which is not wont to be quenched’ (Mt 3:12; §205), ⲟⲩ.ⲛⲟⲩ ⲛ̄.ⲑⲗⲓⲯⲓⲥ ⲉ.ⲙ̄ⲡⲉ.ⲟⲩⲟⲛ ⲛ̄.ⲧⲉ.ⲥⲥⲏ ⲱⲱⲡⲉ ⲭⲓⲛ ⲧⲉ.ⲥⲟⲩⲉⲓⲧⲉ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ ‘A great tribulation, the like of which has not happened since the beginning of the world’ (Mt 24:21), ⲟⲩ.ⲧⲁⲫⲟⲥ ⲛ̄.ⲃⲣ̄ⲣⲉ ⲉ.ⲙ̄ⲡⲁⲧ.ⲟⲩ.ⲕⲁ.ⲗⲁⲁⲩ ⲛ̄.ⲥⲟⲩⲛ ⲛ̄.ⲥⲏⲧ.ϥ̄ ‘A new tomb in which they had not yet laid anyone’ (Jn 19:41; §222). **Note:** Sometimes, in badly written MSS, ⲉ- is omitted before a sonant consonant; e.g. ⲟⲩ.ⲥⲛⲟϥ ⲙ̄ⲡⲱ.ϥ (for ⲉ.ⲙ̄ⲡⲱ.ϥ) ⲁⲛ ⲡⲉ ‘A blood which is not his own’ (Heb 9:25).

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

§356. ⲉⲧ- 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 ⲉⲧ- and the Qualitative is particularly common in forming the equivalent of **adjectives or participles**; e.g. ⲡ.ⲡⲛⲁ̄ ⲉⲧ.ⲟⲩⲁⲁⲃ ‘The Holy Spirit’ (lit. The Spirit who [is] Holy), ⲡ.ⲱⲏⲛ ⲉⲧ.ⲣⲏⲧ ⲥⲓ.ⲭⲛ̄ ⲙ̄.ⲙⲁ ⲛ̄.ⲥⲁⲧⲉ ‘The tree sprouting beside the water channels’ (Ps 1:3).
(a) ⲉⲧ-Present Tense; e.g. ⲛⲁⲓⲁⲧ.ⲟⲩ ⲛ̄.ⲛ̄.ⲃⲁⲗ ⲉⲧ.ⲛⲁⲩ ‘Blessed (are) the eyes which see’ (Lk 10:23).
(b) ⲉⲧ-Future Tense; e.g. ⲡⲁⲓ̈ ⲉⲧ.ⲛⲁ.ⲙⲟⲟⲛⲉ ⲙ̄.ⲡⲁ.ⲗⲁⲟⲥ ‘This one who will shepherd my people’ Mt 2:6).
(c) ⲉⲧ-Old Conjugation (§180); e.g. ⲡ.ⲙⲏⲏⲱⲉ ⲉⲧ.ⲛⲁⲱⲱ.ϥ ‘The crowd which was much’ (Lk 7:11).
(d) ⲉⲧ-Adverbial Phrase; e.g. ⲡ.ⲕⲟⲩⲓ ⲉⲧ.ⲛ̄.ⲥⲏⲧ.ⲟⲩ ‘The little one who (is) in their midst’ (Lk 15:12), ⲉⲧ.ⲙ̄ⲙⲁⲩ ‘That one’ (§54).

§357. When the subject of the relative clause *differs* from the antecedent, the subject, if nominal, is prefixed by the form **ⲉⲧⲉⲣⲉ-**. Reference to the antecedent is made by means of a resumptive pronoun (§353); e.g. ⲓⲥ̄ ⲡⲁⲓ̈ ⲉⲧⲉⲣⲉ.ⲡⲁⲩⲗⲟⲥ ⲕⲩⲣⲓⲥ̈ⲉ ⲙ̄ⲙⲟ.ϥ ‘Jesus, this one whom Paul preaches him’ (Acts 19:13), ⲙ̄.ⲡ.ⲙⲁ ⲉⲧⲉⲣⲉ.ⲛⲉϥ.ⲙⲁⲑⲏⲧⲏⲥ ⲥⲟⲟⲩⲥ ⲛ̄.ⲥⲏⲧ.ϥ̄ ‘In the place in

which his disciples are gathering together' (Jn 20:19), ⲡ.ⲙⲁ ⲅⲁⲣ ⲉⲧⲉⲣⲉ.ⲡⲉⲕ.ⲁ2ⲟ ⲛⲁ.ⲱⲱⲡⲉ ⲛ̄. 2ⲏⲧ.ϥ̄ '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	ⲉ†.-	ⲉⲧ.ⲛ-	ⲉ†.ⲛⲁ-	ⲉⲧ.ⲛ̄ⲛⲁ-
2 masc	ⲉⲧ.ⲕ̄-	ⲉⲧ.ⲉⲧⲛ̄-	ⲉⲧ.ⲕ̄.ⲛⲁ-	
2 fem	ⲉⲧ.ⲉ-		etc.	
3 masc	ⲉⲧ.ϥ̄-	ⲉⲧ.ⲟⲩ-		
3 fem	ⲉⲧ.ⲥ̄-			

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. ⲡⲁⲓ ⲉ†.ⲥⲱⲧⲙ̄ ⲉ.ⲛⲁⲓ ⲉⲧⲃⲏⲏ.ϥ 'This one concerning whom I hear these things' (Lk 9:9; §274), ⲧⲉ.ⲥⲡⲓⲣⲉ ⲉⲧ.ⲟⲩ.ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ⲥ ⲭⲉ ⲧ.2ⲓⲧⲁⲗⲓⲕⲏ 'The company which they call: The Italian' (Acts 10:1), ⲡ.ⲟⲉⲓⲕ ⲇⲉ ⲉ†.ⲛⲁ.ⲧⲁⲁ.ϥ '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. ⲡ.ⲙⲁ ⲉⲛⲉⲣⲉ.ⲡ.ⲱⲏⲣⲉ ⲱⲏⲙ ⲛ̄.2ⲏⲧ.ϥ 'The place where the young child was' (Mt 2:9), ⲡ.ⲱⲟⲉⲓⲱ ⲉ.ⲱⲁⲣⲉ.ⲡ.ⲧⲏⲩ ⲑⲗⲟ.ϥ ⲉⲃⲟⲗ 'The dust which the wind is wont to scatter' (Ps 1:4). **Note:** ⲉⲧⲉ.ⲱⲁⲣⲉ- is sometimes found; e.g. ⲧⲉ.ⲥⲕⲏⲛⲏ … ⲉⲧⲉ.ⲱⲁ.ⲩ ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ⲥ ⲭⲉ ⲡⲉⲧ.ⲟⲩⲁⲁⲃ ⲛ̄.ⲛⲉⲧ.ⲟⲩⲁⲁⲃ '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* **ⲉⲛⲧ-** (thus **ⲉⲛⲧ.ⲁ-**, etc.), less correctly written **ⲛ̄ⲧ-**. However, it is occasionally written **ⲉⲧ-**, which is the regular form in Bohairic; e.g. ⲁⲛⲟⲕ ⲡⲉ ⲡ.ⲟⲉⲓⲕ ⲉⲧ.ⲟⲛ2 ⲉⲛⲧ.ⲁ.ϥ.ⲉⲓ ⲉⲃⲟⲗ 2ⲛ̄.ⲧ.ⲡⲉ 'I am the living bread which has come down from heaven' (Jn 6:51), ⲡⲁ.ⲉⲥⲟⲟⲩ ⲛ̄ⲧ.ⲁ.ϥ.ⲥⲱⲣⲙ̄ 'My sheep which has gone astray' (Lk 15:6), ⲡ.ⲣⲱⲙⲉ ⲇⲉ ⲉⲛⲧ.ⲁ.ⲛ̄.ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄.2ⲏⲧ.ϥ̄ 'The man out of whom the demons came' (Lk 8:38).

§361. When the relative clause contains a **negative** statement, the Negative Particle ⲛ̄- or the Negative Auxiliaries ⲙ̄ⲡⲉ- and ⲙⲉⲣⲉ- (§199a) are prefaced by the verbal prefix **ⲉ-**; e.g. ⲡ.ϫⲁⲓ.ⲃⲉⲕⲉ ⲉⲧⲉ.ⲛ̄.ⲟⲩ.ⲱⲱⲥ ⲁⲛ ⲡⲉ ⲡⲁⲓ ⲉⲧⲉ.ⲛ̄.ⲛⲟⲩ.ϥ ⲁⲛ ⲛⲉ ⲛ̄ⲉ.ⲥⲟⲟⲩ 'The hireling who is not a shepherd, this one whose own the sheep are not' (Jn 10:12), ⲱⲏⲛ.ⲇⲉ ⲛⲓⲙ ⲉⲧⲉ.ⲛ.ϥ̄. ⲛⲁ.ⲧⲁⲩⲉ ⲕⲁⲣⲡⲟⲥ ⲁⲛ 'Every tree therefore which will not bring forth fruit' (Mt 7:19), ⲛⲉ.2ⲃⲏⲧⲉ … ⲉⲧⲉ.ⲙ̄ⲡⲉ.ⲕⲉ.ⲟⲩⲁ ⲁⲁ.ⲩ 'The works … which another has not done' (Jn 15:24), ⲛ̄.ⲉⲓⲇⲱⲗⲟⲛ ⲉⲧⲉ.ⲙⲉ.ⲩ.ⲱⲁⲭⲉ 'The idols which are not wont to speak' (I-Cor 12:2). **Note 1:** Sometimes, particularly after ⲡⲁⲓ 'This one', the relative particle ⲉⲧ- falls away before the negative, and a form exactly the same as that used after the undefined antecedent follows; e.g. ⲡⲁⲓ ⲉ.ⲛ.ϥ̄.ⲙⲉ ⲁⲛ ⲙ̄.ⲡⲉϥ.ⲥⲟⲛ 'This one who does not love his brother' (I-Jn 3:14), ⲡⲁⲓ ⲉ.ⲛ.†.ⲙ̄ⲡ.ⲱⲁ ⲁⲛ ⲛ̄.ϥⲓ 2ⲁ.ⲡⲉϥ.ⲧⲟⲟⲩⲉ 'This one whose shoe I am not worthy to bear' (Mt 3:11). **Note 2:** Occasionally **ⲉⲧ.ⲉ.ⲙ̄ⲡⲉ-** is used in an interrogative sense; e.g. ⲉⲧ.ⲉ.ⲙ̄ⲡ.ⲟⲩ.ⲥⲱⲧⲙ 'Did they not hear?' (Rom 10:18), ⲉⲧ.ⲉ.ⲙ̄ⲡⲉ.ⲡ.ⲓⲥⲣⲁⲏⲗ (variant reading ⲉ.ⲛⲉ.ⲙ̄ⲡⲉ.ⲡ.ⲧⲏⲗ̄) ⲉⲓⲙⲉ 'Did Israel not perceive?' (*ibid*., verse 19).

§362. The same construction, **ⲉⲧ.ⲉ-**, holds good **(a)** when the relative clause contains the impersonal verbs ⲟⲩⲛ̄- or (ⲙ̄)ⲙⲛ̄- (§184); e.g. ⲡ.ϫⲟⲉⲓⲥ ⲉⲧ.ⲉ.ⲟⲩⲛ̄.ⲑⲟⲙ ⲙ̄ⲙⲟ.ϥ 'The Lord in whom is strength' (Ps 23:8), ⲡ.ⲙⲁ ⲉⲧ.ⲉ.ⲙⲛ̄.2ⲁ2 ⲛ̄.ⲕⲁ2 ⲛ̄.2ⲏⲧ.ϥ̄ '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 ⲡⲉ, ⲧⲉ or ⲛⲉ; §306); e.g. ⲧ.ⲡⲩⲅⲏ ⲙ̄.ⲙⲟⲟⲩ ⲉⲧ.ⲉ.ⲡ.ⲥⲱⲙⲁ ⲡⲉ ⲙⲛ̄.ⲡⲉⲥ.ⲛⲟⲩ ⲙ̄.ⲡ.ϫⲟⲉⲓⲥ '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. ϫⲓⲛ ⲡ.ⲛⲁⲩ ⲇⲉ ⲛ̄ⲧⲁ.ⲓ.ϫⲓ ⲛ̄.ⲧⲁ.ⲥ2ⲓⲙⲉ 'Since the hour in which I took my wife' (Z 346.b.18), ⲁ.ⲩ.ⲉⲓ.ⲇⲉ ⲟⲛ ⲉ.ⲧ.ⲕⲁⲛⲁ … ⲡ.ⲙⲁ ⲉⲛⲧⲁ.ⲩ.ⲧⲣⲉ.ⲡ.ⲙⲟⲟⲩ ⲣ̄.ϩⲣⲡ 'He came therefore again to Cana,… the place in which he caused the water to be made wine' (Jn 4:46), ⲕⲁⲧⲁ ⲑ.ⲉ ⲛ̄ⲧⲁ.ⲩ.†.ⲥⲃⲱ ⲛϩ.ⲧⲛ̄ '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 **ⲉⲧ-**; e.g. ⲛⲁⲓⲁⲧ.ⲩ ⲙ̄.ⲡ.ⲣⲱⲙⲉ ⲉⲧ.ⲉ.ⲙ̄ⲡ.ⲫ. ⲃⲱⲕ 2ⲙ̄.ⲡ.ⲱⲟϫⲛⲉ ⲛ̄.ⲛ̄.ⲁⲥⲉⲃϩⲥ ⲉ.ⲙⲧ.ⲫ.ⲁ2ⲉⲣⲁⲧ.ⲫ 2ⲓ ⲧⲉ.2ⲓϩ ⲛ̄.ⲛ̄.ⲣⲉⲩ.ⲣ̄.ⲛⲟⲃⲉ ⲉ.ⲙ̄ⲡ.ⲩ.2ⲙⲟⲟⲥ 2ⲓ ⲧ.ⲕⲁⲑⲉⲇⲣⲁ ⲛ̄.ⲛ̄.ⲗⲟⲓⲙⲟⲥ '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 in introduced by **ⲉⲧ-**, equivalent to 'Namely, viz.'; e.g. 2ⲉⲛ.ⲥⲁ2 ⲉⲧ.ⲉ.ⲃⲁⲣⲛⲁⲃⲁⲥ ⲡⲉ ⲙⲛ̄.ⲥⲏⲙⲉⲱⲛ 'Teachers, namely Barnabas and Simeon' (Acts 13:1).

(2) The antecedent is either defined or undefined, and the pronouns **ⲡⲁⲓ̈**, **ⲧⲁⲓ̈**, **ⲛⲁⲓ̈** are inserted between the antecedent and the Relative Clause; e.g. ⲙⲏ ⲛ̄ⲧⲟ.ⲕ ⲛⲁⲁ.ⲕ ⲉ.ⲡⲉⲛ.ⲉⲓⲱⲧ ⲓⲁⲕⲱⲃ ⲡⲁⲓ̈ ⲉⲛⲧ.ⲁ.ⲩ.† ⲛⲁ.ⲛ ⲛ̄.ⲧ.ⲫⲱⲧⲉ 'Art thou greater than our father Jacob, this one who gave us the well?' (Jn 4:12), ⲧ.ⲙⲁⲅⲇⲁⲗⲏⲛⲏ ⲧⲁⲓ̈ ⲉⲛⲧ.ⲁ.ⲥⲁⲫ̄ ⲛ̄.ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄.2ⲏⲧ.ⲥ̄ 'The Magdalene, this one out of whom came forth seven devils' (Lk 8:2), ⲟⲩ.ⲣⲱⲙⲉ ⲛ̄.ⲣⲙ̄.ⲙⲁⲟ ⲡⲁⲓ̈ ⲉⲛⲧ.ⲁ.ⲩ.ⲉⲓ ⲉⲃⲟⲗ ⲉ.2ⲧⲟⲟⲩⲉ ⲉ.ⲑⲛⲉ ⲛ̄.ⲉⲣⲅⲁⲧⲏⲥ '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 ⲡⲉ, ⲧⲉ, ⲛⲉ, contraction with ⲉⲧ- usually occurs:

ⲡⲉ ⲉⲧ- becomes **ⲡⲉⲧ-**

ⲧⲉ ⲉⲧ- becomes **ⲧⲉⲧ-**

ⲛⲉ ⲉⲧ- becomes **ⲛⲉⲧ-**.

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. ⲛⲓⲙ ⲡⲉⲧ.ϫⲱ [ⲡⲉ ⲉⲧ.ϫⲱ] ⲙ̄ⲙⲟ.ⲥ ⲛⲉ 'Who is it who is speaking to thee?' (Jn 4:10), ⲛⲁⲓ̈ ⲛⲉⲧ†.2ⲱⲛ [ⲛⲉ ⲉ†.2ⲱⲛ] ⲙ̄ⲙⲟ.ⲟⲩ ⲉⲧ.ⲉ.ⲧⲏⲩⲧⲛ̄ '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. ⲡⲉⲧ.ⲙ̄ⲙⲁⲩ 'That one', ⲡⲉⲧ.ⲫⲓⲛⲉ 'The seeker' (lit. The [one] who seeks), ⲡⲉⲧ.ⲉ.ⲛ.ⲫ̄.ⲙⲉ ⲁⲛ ⲙ̄ⲙⲟ.ⲓ̈ 'The one who does not love me' (Jn 14:24), ⲡⲉⲧ.ⲕ.ⲛⲁ.ⲙⲟⲣ.ⲫ̄ 2ⲓ ϫⲙ̄.ⲡ.ⲕⲁ2 '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. ⲡⲉⲑ.ⲃⲃⲓⲟ ⲇⲉ ⲙ̄ⲙⲟ.ⲩ ⲥⲉ.ⲛⲁ.ϫⲁⲥⲧ.ⲫ̄ 'The one who humbles himself will be exalted' (Lk 18:14), †.†.ⲙ̄.ⲡ.ⲣⲉ.ⲙϩⲧ ⲛ̄.ⲛⲉ†.ϫⲡⲟ ⲙ̄ⲙⲟ.ⲟⲩ ⲧϩⲣ.ⲟⲩ 'I give the tenth of all that I acquire' (Lk 18:12), ⲉ.ⲣ̄.ⲡⲉ†.ⲟⲩⲁⲱ.ⲫ̄ 2ⲛ̄.ⲛⲉⲧ.ⲉ.ⲛⲟⲩ.ⲓ ⲛⲉ 'To do what I wish with mine own' (Mt 20:15).

Long usage made some relative substantives equivalent to undefined nouns; e.g. ⲡⲉⲑ.ⲟⲟⲩ (ⲡⲉⲧ.2ⲟⲟⲩ) 'Evil', ⲡⲉⲧ.ⲛⲁⲛⲟⲩ.ⲩ 'Good'; e.g. ⲁ.ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ ϕ.ⲁⲙ.ⲕⲗⲗⲉ ⲣ̄.2ⲁ2 ⲛⲁⲓ̈ ⲙ̄.ⲡⲉⲑ.ⲟⲟⲩ '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. ⲡ.ⲡⲉⲧ.ⲟⲩⲁⲁⲃ 'The holy one, the saint' (lit. The the-one-who holy), ⲁ.ⲩ.ⲧⲱⲱⲃⲉ ⲛⲁ.ⲓ̈ ⲛ̄.2ⲉⲛ.ⲡⲉⲑ.ⲟⲟⲩ ⲉ.ⲡ.ⲙⲁ ⲛ̄.2ⲉⲛ.ⲡⲉⲧ.ⲛⲁⲛⲟⲩ.ⲟⲩ 'They requite to me evil instead of good' (Ps 34:12), ⲡⲉⲕ.ⲡⲉⲧ.ⲟⲩⲁⲁⲃ '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. ⲁ.ϥ.ⲧⲱⲟⲩⲛ ϵ.ⲱⲫ 'He rose in order to read' (Lk 4:16), ⲁ.ⲩ.ⲙⲟⲟⲩϵ ⲥ̀ⲛ̄.ⲧϵ.ⲥⲓⲏ ϵⲧⲣϵ.ⲩ.ⲕⲧⲟ.ⲟⲩ ϵⲥⲣⲁⲓ̈ ϵ.ⲡ.ⲕⲁⲥ̀ ⲛ̄.ⲓⲟⲩⲇⲁ '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 **ⲭϵ** or its compound **ⲭϵ.ⲕⲁ(ⲁ)ⲥ**, followed by the III Future, less frequently by the II Future (§199a); e.g. ⲁ.ⲩ.ⲥϵⲡⲥⲱⲡ.ϥ ⲭϵ.ⲕⲁⲥ ϵ.ϥ.ϵ.ⲧⲁⲁ ϵ.ⲧⲟⲟⲧ.ϥ̄ ϵⲭⲱ.ϥ 'They besought him that he should place his hand on him' (Mk 7:32), ϵ.ⲛ.ⲛⲁ.ⲱⲡ̄.ⲟϵⲓⲕ ⲧⲱⲛ ⲭϵ ϵ.ⲣ.ϵ.ⲛⲁⲓ̈ ⲛⲁ.ⲟⲩⲱⲙ 'Where shall we buy bread that these may eat?' (Jn 6:5), ⲁ.ϥ.ⲥⲱⲛ ⲇϵ ϵ.ⲧⲟⲟⲧ.ⲟⲩ ⲭϵ.ⲕⲁⲥ ⲛ̄ⲛϵ.ⲩ.ⲭⲟⲟ.ⲥ ϵ.ⲗⲁⲁⲩ 'He ordered them that they should not say it to anyone' (Mk 7:36).

§371. The Greek conjunctions ⲥⲱⲥⲧϵ, ⲙⲏⲡⲱⲥ, ⲙⲏⲡⲟⲧϵ, usually followed by the Conjunctive, can be used to introduce a Final Clause (§229).

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

II. Causal Clauses

§373. Causal clauses are introduced by the conjunction **ⲭϵ**, or its compounds **ϵⲃⲟⲗ.ⲭϵ** and **ϵⲧⲃϵ.ⲭϵ** (for ϵⲃⲟⲗ ⲁⲛ ⲭϵ, §396.1.a); e.g. ⲧ.ⲱⲡ̄.ⲥⲙⲟⲧ ⲛ̄.ⲧⲟⲟⲧ.ⲕ̄ ⲭϵ ⲧ.ⲟ ⲁⲛ ⲛ̄.ⲑ.ϵ ⲙ̄.ⲡ.ⲕϵ.ⲥϵϵⲡϵ ⲛ̄.ⲛ̄.ⲣⲱⲙϵ 'I thank Thee because I am not like the rest of men' (Lk 18:11), ⲕⲧϵ.ⲧⲏⲩⲧⲛ̄ ⲛⲁ.ⲱϵϵⲣϵ ⲛ̄.ⲧϵⲧⲛ̄.ⲃⲱⲕ ⲭϵ ⲁ.ⲓ̈.ⲣ.ⲥⲗⲗⲱ 'Return, my daughters, and go, because I have become an old woman' (Ruth 1:12), ϵⲃⲟⲗ.ⲭϵ ⲛϵ.ⲧ.ⲡⲁⲣⲁⲥⲕϵⲩⲏ ⲧϵ 'Because it was the Day of Preparation' (Jn 19:31), ⲡϵⲭⲁ.ⲩ ⲛⲁ.ϥ ⲭϵ ϵⲧⲃϵ.ⲭϵ ⲙ̄ⲡϵ.ⲗⲁⲁⲩ ⲑⲛⲟ.ⲛ (ⲧⲥⲛⲟ.ⲛ) 'They said to him: Because no one has hired us' (Mt 20:7). Sometimes appear the Greek conjunctions **ϵⲡϵⲓ**, **ϵⲡ(ϵ)ⲓⲇⲏ**; e.g. ϵⲡϵⲓⲇⲏ ⲅⲁⲣ ⲛ̄ⲧⲁ.ⲡ.ⲙⲟⲩ ⲱⲱⲡϵ ϵⲃⲟⲗ ⲥⲓⲧⲛ̄.ⲟⲩ.ⲣⲱⲙϵ 'For because through man death has come into being' (I-Cor 15:21).

III. Conditional Clauses

§374. 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.

A. Real Conditional Clauses

§375. (1) Open: Conditions in which nothing is implied as to the fulfillment or non-fulfillment of the supposition. The Protasis is introduced by **ϵⲱⲭϵ** (represents Greek ει), and is followed by the Auxiliary of the Present, the Perfect, and less frequently the Future; e.g. ϵⲱⲭϵ ⲡϵⲕ.ⲃⲁⲗ ⲇϵ ⲛ̄.ⲟⲩⲛⲁⲙ ⲥⲕⲁⲛⲇⲁⲗⲓⲍϵ ⲙ̄ⲙⲟ.ⲕ ⲡⲟⲣⲕ.ϥ̄ ⲛⲅ̄.ⲛⲟⲭ.ϥ̄ ⲛ̄.ⲥⲁ ⲛ̄.ⲃⲟⲗ ⲙ̄ⲙⲟ.ⲕ 'If thy right eye is offending thee, pluck it out and cast it from thee' (Mt 5:29), ϵⲱⲭϵ ⲁ.ⲩ.ⲙⲟⲩⲧϵ ϵ.ⲡ.ⲭⲟϵⲓⲥ ⲭϵ ⲃϵϵⲗⲍϵⲃⲟⲩⲗ ⲡⲟⲥⲱ ⲙⲁⲗⲗⲟⲛ ⲛϵϥ.ⲣⲙ̄.ⲛ̄.ⲏⲓ̈ 'If they have called the Lord: Beelzebul, how much more his domestics?' (Mt 10:25), ϵⲱⲭϵ ⲙ̄ⲡ.ⲓ̈.ⲱ.ϭⲙ̄.ϭⲟⲙ ϵ.ⲧⲱⲟⲩⲛ ⲥⲁ.ⲡ.ⲛⲟϭⲛϵϭ ⲛ̄.ⲧⲁ.ⲙⲁⲁⲩ '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 **ϵⲓϵ** 'Then'; e.g. ϵⲱⲭϵ ⲁⲛⲟⲕ ⲇϵ ϵ.ⲓ.ⲛϵⲭ.ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ϵⲃⲟⲗ ⲥⲛ̄.ⲡ.ⲡⲛⲁ ⲙ̄.ⲡ.ⲛⲟⲩⲧϵ ϵⲓϵ ⲁ.ⲥ.ⲡⲱⲥ ϵ.ⲥⲣⲁⲓ̈ ϵⲭⲱ.ⲧⲛ̄ ⲛ̄ϭⲓ ⲧ.ⲙⲛ̄ⲧ.ϵⲣⲟ ⲙ̄.ⲡ.ⲛⲟⲩⲧϵ 'If I by the Spirit of God am casting out devils, then the Kingdom of Heaven has come upon you' (Mt 12:28), ϵⲱⲭϵ ⲕ.ⲛⲁ.ⲛⲟⲭ.ⲛ̄ ϵⲃⲟⲗ ϵⲓϵ ⲙⲁ.ⲭⲟⲟⲩ.ⲛ̄ ϵ.ⲥⲟⲩⲛ ϵ.ⲧⲁ.ⲅϵⲗⲏ ⲛ̄.ⲛϵ.ⲱⲁⲩ '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 in introduced by the auxiliary of the II Present followed by the particle **ⲱⲁⲛ-** and the verbal form **ϵⲣⲱⲁⲛ-** (represents the Greek ε αν). It is to be noted that the form ϵ.ⲣ.ϵ.ⲱⲁⲛ-, 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. ϵⲣⲱⲁⲛ ⲡϵ.ϩⲙⲟⲩ ⲇϵ ⲃⲁⲁⲃϵ ϵ.ⲩ.ⲛⲁ.ⲙⲟⲗϩ.ⲫ ⲛ̄.ⲟⲩ 'If the salt shall become insipid, with what shall they salt it?' (Mt 5:13), ϵⲣⲱⲁⲛ ⲭⲟϩ ⲙ̄.ⲙⲁⲧϵ ϵ.ⲡ.ⲧⲟⲡ ⲛ̄.ⲧϵⲫ.ⲱⲧⲏⲛ ⲧ.ⲛⲁ.ⲧⲟⲩⲭⲁ.ⲓ '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 **ⲧⲙ̄-** placed before the Infinitive; e.g. ϵ.ⲛ.ⲱⲁⲛ.ⲧⲙ̄.ⲟⲩⲱⲙ ⲛ̄.ⲧⲛ̄.ⲛⲁ.ⲱⲱⲧ ⲁⲛ 'If we shall not eat, we shall not be in want' (I-Cor 8:8). But as a general rule, the particle ⲱⲁⲛ- is omitted; e.g. ϵ.ⲧϵⲧⲛ̄.ⲱⲁⲛ.ⲕⲱ ⲅⲁⲣ ϵⲃⲟⲗ ⲛ̄.ⲛ̄.ⲣⲱⲙϵ ⲛ̄.ⲛϵⲩ.ⲛⲟⲃϵ … ϵ.ⲧϵⲧⲛ̄.ⲧⲙ̄.ⲕⲱ ⲇϵ ϵⲃⲟⲗ 'If you shall forgive men their sins … if you shall not forgive' (Mt 6:14-15).

§379. The prospective conditional may be introduced by **ϵⲱⲟⲡϵ**, especially if the Protasis is Non-Verbal. When the Protasis contains a future supposition, ϵⲱⲟⲡϵ is usually followed by ϵⲣⲱⲁⲛ-; e.g. ϵⲱⲟⲡϵ ϭϵ ⲡϵⲕ.ⲃⲁⲗ ⲟⲩ.ϩⲁⲡⲗⲟⲩⲥ ⲡϵ 'If thy eye is sound' (Mt 6:22), ϵⲱⲟⲡϵ ⲡ.ⲏⲓ ⲙ̄.ⲡ.ⲱⲁ ⲙⲁⲣϵ.ⲧϵⲧⲛ.ϵⲓⲣⲏⲛⲏ ϵⲓ ϵ.ϩⲣⲁⲓ ϵⲭⲱ.ⲫ 'If the house is worthy, let your peace come upon it' (Mt 10:12), ϵⲱⲟⲡϵ ⲇϵ ϵ.ⲧϵⲧⲛ̄.ⲱⲁⲛ.ϩϵ ϵⲣⲟ.ⲫ ⲙⲁ.ⲧⲁⲙⲟ.ⲓ 'If you shall find him, inform me' (Mt 2:8). **Note: ϵⲱⲟⲡϵ ⲙ̄ⲙⲟⲛ** renders <u>'Otherwise'</u>; e.g. ⲙϵ.ⲩ.ⲛϵⲭ ⲙ̄ⲣⲓⲥ ϵ.ϩⲱⲧ ⲛ̄.ⲗⲥ ϵⲱⲟⲡϵ ⲙ̄ⲙⲟⲛ ⲱⲁ.ⲩ.ⲡⲱϩ ⲛ̄.ϭⲓⲛ̄.ϩⲱⲧ '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 **ϵⲛϵ-**. 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 ϵⲛϵ-; e.g. ϵⲛϵ.ⲟⲩ.ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡϵ ⲡⲁⲓ ⲛϵ.ⲫ.ⲛⲁ.ϵⲓⲙϵ ϫϵ ⲟⲩ ⲧϵ 'If this one were a prophet, he would perceive what she is' (Lk 7:39), ϵⲛϵ.ⲧϵⲧⲛ̄.ⲡⲓⲥⲧϵⲩϵ ⲅⲁⲣ ϵ.ⲙⲱⲩⲥⲏⲥ ⲛϵ.ⲧϵⲧ.ⲛ̄ⲁ.ⲡⲓⲥⲧϵⲩϵ ϵⲣⲟ.ⲏ ⲡϵ 'For if you were believing Moses, you would believe me' (Jn 5:46), ϵⲛϵ.ⲛ̄ⲧⲁ.ⲩ.ⲥⲟⲩⲱⲛ.ⲥ̄ ⲅⲁⲣ ⲛϵ.ⲩ.ⲛⲁ.ⲥ†ⲣ̄ⲟ̄ⲩ̄ ⲁⲛ ⲡϵ ⲙ̄.ⲡ.ϫⲟϵⲓⲥ ⲙ̄.ⲡϵ.ⲟⲟⲩ 'For if they had understood it, they would not have crucified the Lord of Glory' (I-Cor 2:8).

§381. Sometimes the particle **ϵⲱϫⲡϵ** introduces the Apodosis; e.g. ϵⲛϵ.ⲛⲧⲁ.ⲛ̄.ϭⲟⲙ ϵⲛⲧⲁ.ⲩ.ⲱⲱⲡϵ ⲛ̄.ϩⲏⲧ.ⲧⲏⲩⲧⲛ̄ ⲱⲱⲡϵ ϩⲛ̄ ⲧⲩⲣⲟⲥ ⲙⲛ̄ ⲥⲓⲇⲱⲛ ϵⲱϫⲡϵ ⲁ.ⲩ.ⲙϵⲧⲁⲛⲟϵⲓ ϩⲛ̄.ⲟⲩ.ϭⲟⲟⲩⲛϵ ⲙⲛ̄ ⲟⲩ.ⲕⲣ̄ⲙϵⲥ '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).

Remarks on the Conditional Clause

§382. *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. ⲙⲁⲣϵ.ⲫ.ⲧⲟⲩⲭⲟ.ⲫ ϵⲱϫϵ ⲁ.ⲫ.ⲟⲩⲁⲱ.ⲫ̄ 'Let him deliver him, if he has desired him' (Ps 21:8).

§383. <u>'Except, unless'</u> is rendered by the compound conjunction **ⲛ̄.ⲥⲁⲃⲏⲗ ϫϵ**; e.g. ⲛ̄.ⲥⲁⲃⲏⲗ ϫϵ ⲁ.ⲡ.ϫⲟϵⲓⲥ ⲃⲟⲏⲑϵⲓ ϵⲣⲟ.ⲏ ⲡⲁⲣⲁ ⲟⲩ.ⲕⲟⲩⲏ ⲁ.ⲧⲁ.ⲯⲩⲭⲏ ⲟⲩⲱϩ ϩⲛ̄ ⲁⲙⲛ̄ⲧϵ 'Unless the Lord had helped me, in a little (time) my soul had dwelt in hell' (Ps 93:17); or by means of the Greek **ϵⲓ-ⲙⲏ-ⲧⲓ** followed by the conjunctive; e.g. ⲙ̄ⲙⲛ̄.ⲫ.ϭⲟⲙ ⲛ̄.ⲗⲁⲁⲩ ϵ.ϵⲓ ⲱⲁⲣⲟ.ⲏ ϵⲓ-ⲙⲏ-ⲧⲓ ⲛ̄ ⲧϵ.ⲡⲁ.ϵⲓⲱⲧ ϵ.ⲛⲧⲁ.ⲫ.ⲧⲁⲩⲟⲓ ⲥⲱⲕ ⲙ̄ⲙⲟ.ⲫ '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 **ϵⲱϫϵ**; e.g. ϵⲱϫϵ ⲡ.ⲛⲟⲩⲧϵ ⲛ̄.†.ⲣ̄. ϩⲟⲧϵ ϩⲏⲧ.ⲫ ⲁⲛ 'Although I do not fear God' (Lk 18:4), ϵⲱϫϵ ⲁ.ⲓ.ⲣ̄.ⲕϵ[1].ⲗⲩⲡϵⲓ ⲙ̄ⲙⲱ.ⲧⲛ̄ ϩⲛ̄. ⲧ.ϵⲡⲓⲥⲧⲟⲗⲏ 'Although I made you [very[1]] sorry by the letter' (II-Cor 7:8; [1]Crum 84a?). But as a rule Coptic employed the Greek conjunctions **ⲕⲁ-ⲛ** (και εαν) followed by **ϵⲣⲱⲁⲛ** ('And if, even if, if only'), **ⲕⲁⲓ-ⲡϵⲣ** ('Since, although'), and **ⲕⲁⲓ-ⲧⲟⲓ** ('And yet, since'); e.g. ⲕⲁ-ⲛ ϵ.ⲥ.ⲱⲁⲛ.ⲱⲟⲡϵ ϵ.ⲧⲣⲁ[1].ⲙⲟⲩ ⲛⲙ̄ⲙⲁ.ⲕ ⲛ̄.†.ⲛⲁ.ⲗⲡⲁⲣⲛⲁ ⲙ̄ⲙⲟ.ⲕ ⲁⲛ 'Although it should happen for me to be put to death with thee, I shall not deny thee' (Mt 26:35; [1]§243.3), ⲕⲁⲓ-ⲡϵⲣ ϵ.ⲛⲧⲁ.ⲩ.ϵⲓ ϵⲃⲟⲗ ϩⲛ̄.ⲧ.†ⲡϵ ⲛ̄.ⲁⲃⲣⲁϩⲁⲙ 'Although they have come forth from the loins of Abraham' (Heb 7:5).

IV. Temporal Clauses

§385. (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	ⲛ̄ⲧⲉⲣ(ⲉ).ⲓ-	ⲛ̄ⲧⲉⲣ(ⲉ) .ⲛ-
2 masc	ⲛ̄ⲧⲉⲣⲉ.ⲕ-	ⲛ̄ⲧⲉⲣⲉ.ⲧⲛ̄-
2 fem	ⲛ̄ⲧⲉⲣⲉ-	
3 masc	ⲛ̄ⲧⲉⲣⲉ.ϥ-	ⲛ̄ⲧⲉⲣ.ⲟⲩ-
3 fem	ⲛ̄ⲧⲉⲣⲉ.ⲥ-	
nom subj	ⲛ̄ⲧⲉⲣⲉ-	

This auxiliary is used to express action completed *prior* to the action of the verb of the main sentence; e.g. ⲛ̄ⲧⲉⲣⲉ.ⲛⲟⲉⲙⲓⲛ ⲇⲉ ⲛⲁⲩ ⲭⲉ ⲁ.ⲥ.ⲧⲁⲭⲣⲟⲥ ⲉ.ⲙⲟⲟⲩⲉ ⲛⲙ̄ⲙⲁ.ⲥ ⲁ.ⲥ.ⲗⲟ ⲉ.ⲥ.ⲱⲁⲭⲉ ⲛⲙ̄ ⲙⲁ.ⲥ ⲉ.ⲡⲉⲓ.ϩⲱⲃ 'When Naomi had seen that she was determined to proceed with her, she ceased to speak to her concerning this matter' (Ru 1:18), ⲛ̄ⲧⲉⲣ.ⲟⲩ.ⲉⲓ ⲉϩⲟⲩⲛ ⲉ.ⲃⲏⲑⲗⲉⲉⲙ … ⲁ.ⲡ.ⲥⲟⲓⲧ ⲥⲱⲣ ⲉⲃⲟⲗ 'When they had entered Bethlehem … the report spread' (Ruth 1:19). *Negation* of the Past Temporal is effected by means of **ⲧⲙ̄-**; e.g. ⲛ̄ⲧⲉⲣ.ⲟⲩ.ⲧⲙ̄.ⲉ.ⲱ.ⲃⲙ̄.ⲃⲟⲙ ⲇⲉ ⲉ.ⲭⲓⲧ.ϥ ⲛⲁ.ϥ ⲉ.ϩⲟⲩⲛ 'When they had not been able to take him in to him' (Mk 2:4).

§388. ⲭⲓⲛ- 'From' followed by the II Perfect refers back to action *completed in the past*, and renders 'Since' (**Note:** ⲭⲓⲛ.ⲛⲧⲁ- contracts to ⲭⲓ.ⲛⲧⲁ-); e.g. ⲉⲓⲥ ⲁⲟⲩϩⲣ ⲛ̄.ⲟⲩ.ⲟⲉⲓⲱ ⲭⲓ.ⲛⲧⲁ.ⲡⲁⲓ ⲧⲁϩⲟ.ϥ 'Lo, about how long since this had seized him?' (Mk 9:21), ⲡ.ⲙⲉϩ.ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ϩⲟⲟⲩ ⲡⲉ ⲡ.ⲟⲟⲩ ⲭⲓ.ⲛⲧⲁ.ⲛⲁⲓ ⲱⲱⲡⲉ 'It is the third day since these things have happened' (Lk 24:21). **Note:** Clauses containing ⲭⲓ.ⲛⲧⲁ- do not conform to the rule that the temporal clauses, other than those containing the Circumstantial tense, generally precede the main sentence.

§389. For **ⲙⲛ̄.ⲛ̄.ⲥⲁ+the Causative Infinitive** 'After', see §257. In contrast to the temporal clause introduced by the Past Temporal ⲛ̄ⲧⲉⲣⲉ- (§387) which, to some extent at least, stresses the *fact* that an action has been completed in the past, ⲙⲛ̄.ⲛ̄.ⲥⲁ+the Causative Infinitive indicates *the event itself* which thus happened in the past. It might be described as a Dating Clause; e.g. ⲙⲛ̄.ⲛ̄.ⲥⲁ ⲧ.ⲣⲉϥ.ⲙⲟⲩ ⲛ̄ⲑⲓ ⲙⲱⲩⲥⲏⲥ 'After the death of Moses' (Josh 1:1).

§390. For **ⲉ.ⲁ-** and **ⲉ.ⲙ̄ⲡ-** 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 **ⲭⲓⲛ-**, it expresses the meaning 'While yet'; e.g. ⲡⲉⲓ.ⲡⲗⲁⲛⲟⲥ ⲁ.ϥ.ⲭⲟⲟ.ⲥ ⲭⲓⲛ.ⲉ.ϥ.ⲟⲛ̄ⲥ ⲭⲉ ⲧ.ⲛⲁ.ⲧⲱⲟⲩⲛ ⲙⲛ̄.ⲛ̄.ⲥⲁ ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ϩⲟⲟⲩ 'This deceiver said, while he was yet alive, I shall rise after three days' (Mt 27:63). The Greek conjunctions **ϩⲱⲥ** 'As', **ϩⲟⲥⲟⲛ** 'As long as', **ⲉⲫⲟⲥⲟⲛ** 'As long as, insofar as', **ⲉⲧⲓ** '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. ϩⲟⲥⲟⲛ ⲉⲣⲉ.ⲡⲁⲧ.ⲱⲉⲗⲉⲉⲧ ⲱⲟⲟⲡ ⲛⲙ̄ⲙⲁ.ⲩ 'As long as the bridegroom is with them' (Mk 2:19), ϩⲟⲥⲟⲛ ⲧ.ϩⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'As long as I (am) in the world' (Jn 9:5).

§392. For **ϩⲙ̄.ⲡ.ⲧⲣⲉ-** 'When, while, as', see §258. The syntactical function of this adverbial compound is similar to that of the Causative infinitive prefaced by ⲙⲛ̄.ⲛ̄.ⲥⲁ, the essential

difference being that the event referred to is *contemporaneous with the action of the main sentence*; e.g. 2M̄.Π.TⲢϵ.Ⲩ.N̄KOTK̄ ⲇϵ N̄ϬI N̄.ⲢⲰMϵ ⲁ.ϥ.ϵI N̄ϬI Πϵϥ.ⲬⲁⲬϵ 'During (the time that) the men were sleeping, his enemy came' (Mt 13:25).

Prospective Temporal Clauses

§393. ϵⲢⲰⲁN- (§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 **TOTϵ** 'Then' which decides the temporal nature of the preceding clause; e.g. ϵⲢⲰⲁN Πϵ.XC OⲨ.ⲰN2 ϵⲃOⲗ ϵTϵ.ΠϵN.ⲰN2 Πϵ TOTϵ 2ⲰT.THⲨTN̄ Tϵ T.Nⲁ.OⲨⲰN2̄ ϵⲃOⲗ NM̄Mⲁ.ϥ 2N̄.OⲨ.ϵOOⲨ 'When Christ who is our life will appear, then you will also appear with Him in glory' (Col 3:4). The Greek conjunction **2OTⲁN** 'Whenever' can introduce temporal clauses with ϵⲢⲰⲁN-; e.g. 2OTⲁN ϵTϵ.TN̄.ⲰⲁN ⲬICϵ M̄. Π.ⲰHⲢϵ M̄.Π.ⲢⲰMϵ TOTϵ Tϵ T.Nⲁ.ϵIMϵ Ⲭϵ ⲁNOK 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.TϵTN.ϵI ⲇϵ ϵ.TϵTN.ⲁ.ⲰⲗHⲗ N̄Nϵ[1].TN̄.ⲰⲰΠϵ N̄.ΘϵN̄.N̄.2ⲨΠOKⲢITHC 'When you come, being about to pray, do not by any means become as the hypocrites' (Mt 6:5; [1]III Fut Neg, §199a).

§395. The Tenses of Unfulfilled Action, **ⲰⲁNT-** and **M̄ΠⲁT-** (§222), can be used in Prospective Temporal Clauses; e.g. MH ϵ.TϵTN̄.ⲁϬⲰ ϵ.TϵTN̄.ϬⲰⲰT 2HT.OⲨ ⲰⲁNT.OⲨ.P̄.NOϬ 'Will you continue looking for them until they are grown up?' (Ruth 1:13), ϵ.M̄ΠⲁTϵ.OⲨ.ⲁⲗϵKTⲰⲢ MOⲨTϵ K.Nⲁ.ⲁΠⲁⲢNⲁ M̄MO.Ï N̄.ⲰOMN̄T N.COΠ 'Before a cock has crowed thou wilt deny me three times' (Mt 26:34).

§396. Negation

Coptic employs three methods of negation:

(1) N̄ … ⲁN
(2) Negative Auxiliaries
(3) TM̄-

(1) N̄ … ⲁN; These particles are used to negate:

(a) Single words and prepositional phrases; e.g. N̄.Θ.ϵ ⲁN N̄.NϵⲨ.ΓⲢⲁMMⲁTϵⲨC 'Not as their scribes' (Mt 7:29), 2N̄.OⲨ.TB̄BO ⲁN 'Not humbly' (Phil 1:17), ϵⲃOⲗ ⲁN Ⲭϵ Πϵϥ.ⲢOOⲨⲰ Πϵ 2ⲁ.N̄.2HKϵ 'Not because his concern is for the poor' (Jn 12:6).

(b) Non-verbal sentences, §312.

(c) The Old Conjugation verbs, §182ff.; e.g. N̄.NⲁNOⲨ ΠϵT.N̄.ⲰOⲨⲰOⲨ ⲁN 'Your boasting is not good' (I-Cor 5:6).

(d) The Auxiliaries of I Present §193, Imperfect §196, Circumstantial §198, I Future §213, Future Imperfect §215.

(e) The Second Tenses: Present §193, Perfect §203, Habitude §207, Future §213.

(f) For use in relative clauses, §354, 361.

Note 1: The first particle **N̄** is frequently omitted (§193, 196, 203), also before Old Conjugation verbs (§182). **Note 2**: **ⲁN** is placed immediately after the word in the sentence which is to be negated.

§397. *Examples of Negation of the Qualitative are not common*. As was the case in the older stages of the language, so in Coptic there is a marked hesitation to deny a state. Thus Coptic writes M̄Π.C̄.MOⲨ 'She has not died' (Mk 5:39) rather than N.C̄.MOOⲨT ⲁN 'She is not dead'. What is denied is the inception of action, rather than the state or condition resulting from an incepted action.

§398. (2) The Negative Auxiliaries

I Perfect	M̄Π-	§201
I Habitude	Mϵ-	§205
III Future	N̄Nϵ-	§218

Unfulfilled Action	ⲘⲠⲗⲦ-	§222
Optative	ⲘⲠ.ⲢⲢ-	§221
Imperative	ⲘⲠ.ⲢⲢ-	§242

§399. (3) ⲦⲘ- is used to negate:
(a) The Infinitive, both Simple and Causative (§244), and so is used to provide the negation of auxiliary forms which have sprung from prepositional phrases:
(b) The Prospective Conditional ⲈⲣⲱⲗⲚ- (§378).
(c) The Past Temporal ⲚⲦⲈⲣⲈ- (§387).
(d) The Conjunctive (§230).

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