

<i>Bohairic:</i>	ΟΥΟΝ ΝΙΒΕΝ ΕΘΗΝΑΩ won 'nīben et ^h -na-sō	ÈΒΟΛ ΖΗΝ ΠΑΙΜΩΟΥ e'bol ḥen-pai̇-mōu
<i>Sahidic:</i>	ΟΥΟΝ ΝΙΜ ΕΤΗΝΑΩ won nīm et-na-sō	ΕΒΟΛ ΖΗ ΠΕΙΜΟΟΥ e'bol hām-peī̇-mou
<i>Lycopolitan (Subakhmimic):</i>	ΟΥΑΝ ΝΙΜ ΕΤΩ wan nīm et-sō	ΑΒΑΛ ΖΗ ΠΕΙΜΑΥ a'bal hān-peī̇-mau

every one who will drink (*L*: drinks) from this water,

<i>B</i>	ÈÇÈÏΒΙ ΟΝ. e-f-e- ^h ibi on	ΦΗ ΔΕ ΕΘΗΝΑΩ p ^h ē de et ^h -na-sō	ÈΒΟΛ ΖΗΝ ΠΙΜΩΟΥ e'bol ḥen-pi-mōu
<i>S</i>	ΕΦΕΙΒΕ ΟΝ· e-f-e- ^h ibe on	ΠΕΤΗΝΑΩ ΔΕ ΝΤΟϞ p-et-na-sō de ən'tof	ΕΒΟΛ ΖΗ ΠΜΟΟΥ e'bol hm-p-mou
<i>L</i>	ḲΝΑΕΙΒΕ ΑΝ· əf-na- ^h ibe an	ΠΕΤΗΝΑΩ ΔΕ ΝΤΑϞ p-et-na-sō de ən'taf	ΑΒΑΛ ΖΗ ΠΜΑΥ a'bal hān-p-mau

he will become thirsty again; he, however, who will drink from the water

<i>B</i>	ΦΗ ΑΝΟΚ ΕΤΗΝΑΘΗϞ ΝΑϞ p ^h ē a'nok e(t)-ti-na-tēi̇-f na-f	ἡνεϞιβι ψα ἐνεζ. ənne-f- ^h ibi ša-e'neh
<i>S</i>	—sic— ΕΤΗΝΑΤΑΑϞ ΝΑϞ e(t)-ti-na-ta ^a -f na-f	ἡνεϞειβε ψα ἐνεζ. ənne-f- ^h ibe ša-e'neh
<i>L</i>	ΠΕΙ ΑΝΑΚ ΕΤΗΝΑΤΕΕϞ ΝΕϞ pei̇ a'nak e(t)-ti-na-te ^e -f ne-f	ἡϞηναειβε ἐν ψα ἀνηζε. ən-f-na- ^h ibe en ša-a'nēhe

the one that *I* shall give him, he will not become thirsty forever.
(*S*: which I shall give him)

The Coptic Alphabet

<i>Letter</i>	<i>Name (Coptic)</i>	<i>Sound value</i>	<i>Numerical value</i>	<i>Remarks</i>
Α	alpha (alfa)	a	1	
Β	beta (vēda)	v (b)	2	
Γ	gamma (ġamma)	g	3	Mostly in Greek words
Δ	delta (dalda)	d	4	In Greek words only
Ε	e psilon (ēje)	e	5	
Ϛ	digamma, wau	—	6	Number only
Ζ	zeta (zāda)	z	7	Mostly in Greek words
Η	eta (hēda)	ē	8	
Θ	theta (tutte)	t+h	9	Monogramme
Ι	iota (jōda)	i	10	
Κ	kappa (kabba)	k	20	
Λ	lambda (lōla)	l	30	
Μ	my (mēj)	m	40	
Ν	ny (nīʹ)	n	50	
Ξ	xi (éksi)	k+s	60	Monogramme
Ο	o mikron (ōw)	o	70	
Π	pi (bej)	p	80	
Ϫ	koppa = fāj	—	90	Number only
Ρ	ro (rōw)	r	100	
Σ	sigma (sámma)	s	200	
Τ	tau (daū)	t	300	
Υ	y psilon (he)	y	400	
Φ	phi (fij)	p+h	500	Monogramme
Χ	chi (kī)	k+h	600	Monogramme
Ψ	psi (ébsi)	p+s	700	Monogramme
Ω	o mega (ōʹ)	ō	800	
Ϡ	stauros	—	1000	Number only
Ϸ	šāj	š		In Coptic words only
Ϫ	fāj	f		In Coptic words only
Ϩ	hōre	h		In Coptic words only
ϫ	čanča (ġanġa)	č		In Coptic words only
Ϭ	k'īma (š'īma)	ć		In Coptic words only
ϩ	tī (đī)	t+i		Monogramme

Consonants (dialects *SALMF*):

<i>Stops</i>		<i>Fricatives</i>		<i>Sonorants</i>			
Π	p	ϕ	f	β	v	μ	m
Τ	t	σ	s	ρ	r	ν	n
				λ	l		
Χ	č	ψ	š	ι, ει	j		
Ϛ	ć						
Κ	k	(A: ϗ	ħ)	οϣ	w		
	ς*)	ϗ	h				

*) Expressed by vowel doubling: αα, εε, etc.

Consonants (dialect *B*):

Φ	ph	π	p	ϕ	f	β	v	μ	m
Θ	th	τ	t	σ	s	ρ	r	ν	n
				λ	l				
Ϛ	čh	χ	č	ψ	š	ι	j		
Ϟ	kh	κ	k	ϝ	ħ	οϣ	w		
				Ϟ	h				

Vowels (dialect *S*):

	ε	ε (ē)	η	ē (e)	ι, ει	ī (i)		
α	a						ə **)	
	ο	ο (ō)	ω	ō (o)	οϣ	ū (u)		

***) Expressed by supralinear stroke on following consonant: ῆ, ῆ, etc.

Diphthongs:

αι, αει (ai)	ει, εει	ηι	—	οι, οει	ωι	οϣι
αϣ (au)	εϣ	ηϣ	(ε)ιοϣ	οοϣ	ωοϣ	οϣοϣ
αα (a')	εε	ηη	—	οο	ωω	—

Text Example:

ΠΕΝΕΙΩΤ ΕΤῶΝ ἸΠΠΗΥΕ

ΠΕΝ-ΕΙΩΤ ΕΤ-ῶΝ Ἰ-ΠΠΗΥΕ

pen'jōt ethən ip'pēwe

our father who is in the heavens,

ΜΑΡΕΠΕΚΡΑΝ ΟΥΟΠ·

ΜΑΡΕ-ΠΕΚ-ΡΑΝ ΟΥΟΠ·

marepek'ran wop,

may your name become holy,

ΤΕΚΜΗΤῆΡΟ ΜΑΡΕΣΕΙ·

ΤΕΚ-ΜΗΤῆΡΟ ΜΑΡΕ-Σ-ΕΙ·

tekmētər'ro mares'ī,

your kingdom may come,

ΠΕΚΟΥΩΨ ΜΑΡΕΨΩΠΕ

ΠΕΚ-ΟΥΩΨ ΜΑΡΕ-ΨΩΠΕ

pek'wōš maref'šōpe

your wish may happen

ἸΘΕ ΕΤῶΝ ΤΠΕ

ἸΘΕ ΕΤ-ῶΝ Τ-ΠΕ

it'he etəfhən t'pe

as it is in the heaven

ἸΨΩΠΕ ΟΝ ΖΙΧῆ ΠΚΑΖ.

ἸΨΩΠΕ ΟΝ ΖΙΧῆ Π-ΚΑΖ.

it'f'šōpe on hičəm p'kah.

it may happen also on the earth.

Nouns

2 genders: masculine, feminine

definite article: m. π- (πε-), f. τ- (τε-)

π-ΡΩΜΕ "the man"	ΤΕ-Γ2ΙΜΕ "the woman"
π-ΕΙΩΤ "the father"	Τ-ΜΑΔΥ "the mother"
π-ΣΟΝ "the brother"	Τ-ΣΩΝΕ "the sister"
π-ΩΗΡΕ "the son"	Τ-ΩΕΕΡΕ "the daughter"
π-ΗΙ "the house"	

Greek nouns:

π-ΕΠΙΣΚΟΠΟΣ "the bishop" Τ-ΠΟΛΙΣ "the town" π-ΣΩΜΑ "the body"

Plural: partly identical with singular, partly particular form

definite article: ἄ- (νε-)

ἄ-ΡΩΜΕ "the men"	ΝΕ-Γ2ΙΟΜΕ "the women"
ἄ-ΜΑΔΥ "the mothers"	ἄ-ΕΙΟΤΕ "the fathers"
ἄ-ΣΩΝΕ "the sisters"	ΝΕ-Γ2ΝΗΥ "the brothers"
ἄ-ΩΗΡΕ "the sons"	
ἄ-ΩΕΕΡΕ "the daughters"	
ἄ-ΕΠΙΣΚΟΠΟΣ "the bishops"	
ἄ-ΠΟΛΙΣ "the towns"	
ἄ-ΣΩΜΑ "the bodies"	
ἄ-ΗΙ "the houses"	
π-ΣΑΒΕ (plur. ἄ-ΣΑΒΕΕΥ) "the wise" man	
π-ΜΑΘΗΤΗΣ (plur. ἄ-ΜΑΘ...) "the disciple"	
ἔΛΠΙΣ (τ + ἔλ...) "(the) hope" (= ἡ ἐλπίς)	
ἔΥΠΟΚΡΙΣΙΣ (τ + ἔυπ...) "(the) hypocrisy"	
ἒΡΗΝΗ (τ + εἰρήνη) "(the) peace"	
θάλασσα (plur. ἄ-θάλασσα) "the sea" (= ἡ θάλασσα, ἡ θάλαττα !)	

No monogram: π-ῶν (in non-literary texts: φῶν) "the thing," "the work"; π-σώμα "the body"

Articles πε-, τε-, νε-:

a) Before 2 consonants:

πε-ῤΤΟ (plur. νε-ῤΤΩΡ) "the horse"
 νε-ῤΙΟΜΕ (ne-hjome) "the women"
 τε-ῤΙΗ (ne-hjē; plur. νε-ῤΙΟΟΥΕ) "the way"
 πε-ῤΟΥΕΙΤ (pe-hwīt) "the first"
 πε-ΠΡΕΣΒΥΤΕΡΟΣ "the priest"
 πε-ΣΤΑΥΡΟΣ "the cross"
 πε-ΘΕΑΤΡΟΝ (pe-theatron) "the theatre"
 τε-ΘΕΩΡΙΑ "the vision"
 νε-ΓΡΑΦΗ "the writings"
 πε-ῤΡΟ (plur. νε-ῤΡΩΟΥ) "the king"
 νε-ῤΒΗΥΕ (sing. π-ῤΩΒ) "the things"

b) Expressions of time:

πε-ΟΥΟΕΙΩ (pe-wojš) "the time"
 πε-ῤΟΥ "the day"
 τε-ῤΩΗ (te-u'sē) "the night" (ΟΥΩΗ)
 τε-ῤΝΟΥ (te-u'nū) "the hour" (ΟΥΝΟΥ)
 τε-ΡΟΜΠΕ (plur. νε-ῤΠΠΟΥΕ) "the year"
 τε-ΦΥΣΙΣ (te-physis) "(the) nature"
 τε-ΧΩΡΑ (te-khōra) "the land"
 τε-ΨΥΧΗ "the soul"

The **indefinite article**:

Singular, m. & f.: ΟΥ-
 ΟΥ-ΕΙΩΤ "a father"; ΟΥ-ΠΟΛΙΣ "a town"
 ΟΥ-ΖΗΚΕ "a poor one"
 ΟΥ-ΖΩΟΝ "an animal"
 ΟΥ-ΑΡΧΩΝ "a ruler"
 ΟΥ-ΡΨΙΜΑΟ "a rich man"
 ΟΥ-ΜΑΤΟΕΙ "a soldier"
 ΟΥ-ΛΕΣΤΗΣ "a robber," "a thief"

Plural, m. & f.: ΖΕΝ-
 ΖΕΝ-ΣΩΜΑ "bodies"; ΖΕΝ-ΜΑΔΥ "mothers"
 ΖΕΝ-ΔΑ "flies"
 ΖΕΝ-ΖΙΟΟΥΕ "ways"
 ΖΕΝ-ΖΗΤ "hearts"

Use of definite / indefinite / zero articles

Π-ΝΟΥΤΕ *ὁ θεός*
 ΠΕ-ΧΡΙΣΤΟΣ *ὁ Χριστός*

Suffix pronoun in possessive function ("**possessed nouns**")

ΕΙΑΤ "eye":	ΡΩ "mouth"	ΤΟΟΤ "hand"	ΡΑΤ "foot"	ΖΗΤ "belly"	ΖΤΗ "heart"
ΕΙΑΤ "my eye"	ΡΩΙ	ΤΟΟΤ	ΡΑΤ	ΖΗΤ	ΖΤΗ
ΕΙΑΤ̄ "your..."	ΡΩΚ	ΤΟΟΤ̄	ΡΑΤ̄	ΖΗΤ̄	ΖΤΗΚ
ΕΙΑΤΕ, fem.	ΡΩΕ	ΤΟΟΤΕ	ΡΑΤΕ	ΖΗΤΕ	ΖΤΗ
ΕΙΑΤ̄ "his..."	ΡΩΔ	ΤΟΟΤ̄	ΡΑΤ̄	ΖΗΤ̄	ΖΤΗΔ
ΕΙΑΤ̄ "her..."	ΡΩΣ	ΤΟΟΤ̄	ΡΑΤ̄	ΖΗΤ̄	ΖΤΗΣ
ΕΙΑΤ̄ "our..."	ΡΩΗ	ΤΟΟΤ̄	ΡΑΤ̄	ΖΗΤ̄	ΖΤΗΗ
ΕΙΑΤΤΗΥΤ̄ "your..."	ΡΩΤ̄, ΡΩΤΗΥΤ̄	ΤΟΟΤΤΗΥΤ̄	ΡΑΤΤΗΥΤ̄	ΖΗΤΤΗΥΤ̄	ΖΤΕΤΗΥΤ̄
ΕΙΑΤΟΥ "their..."	ΡΩΟΥ	ΤΟΟΤΟΥ	ΡΑΤΟΥ	ΖΗΤΟΥ	ΖΤΗΥ

Others: ΩΑΝΤ "nose," ΚΟΥΗ(Τ) "bosom," ΧΩ "head," ΑΡΗ(Ν)Σ "end," ΡΨΤ "name," ΣΟΥΝΤ "price, value," ΖΗΤ "fore part," ΖΤΗ "tip," etc.

Syntax of the Noun Phrase

Apposition:

[Article + Noun] + [Article + Noun]

ΠΧΟΕΙΣ ΠΕΚΝΟΥΤΕ "the Lord, your God"

A proper name is equivalent to Article + Noun: ΔΒΡΑΖΑΗ ΠΠΑΤΡΙΑΡΧΗΣ "the patriarch Abraham," ΠΕΝΕΙΩΤ ΔΒΡΑΖΑΗ "our father Abraham," ΠΑΥΛΟΣ ΟΥΡΩΝΕ ΠΡΨΨΖΗΤ "Paul, a wise man," ΝΙΤΨΤΩΡΕ ΟΥΠΟΛΙΣ ΠΤΕ ΘΗΒΑΕΙΣ "Dendera, a town of the Thebaid"

Attribute:

[Article + Noun] + [̄ + Noun]

ΟΥΡΩΝΕ ΠΣΑΒΕ "a wise man," ΟΥΩΕΕΡΕ ΠΣΑΒΗ "an intelligent daughter"
 (See below.)

Genitive:

[Def. article + Noun] + [̄ + Article + Noun]

ΠΡΑΗ ΠΠΧΟΕΙΣ "the name of the Lord," ΤΩΕΕΡΕ ΠΤΕΙΣΖΙΜΕ "the daughter of this lady," ΝΕΖΒΗΥΕ ΠΤΚΑΚΕ "the works of darkness," ΗΘΕ ΠΟΥΩΡΕ "like a son"

Noun + Suffix Pronoun is equivalent to Article + Noun: ΠΚΑΡΠΟΣ ΠΖΗΤΕ "the fruit of your womb"; ΣΙΗ ΑΡΗΧ̄ ΠΠΚΑΖ ΩΑ ΑΡΗΧ̄ "from one end of the earth to the other," ΖΗΤ̄ ΠΤΕΣΗΔΥ "the womb of her mother"

Other article + Noun + ἦτε- + Article + Noun

ΟΥΣΧΟΥ ἦτε ΠΧΘΕΙC "a blessing of the Lord"

ΟΥΨΑΨΗΕ ἦτε ΠΜΟΥ "a messenger of Death"

ΖΕΝΖΒΗΥΕ ἦτε ΠΚΑΖ "things of the earth"

ΖΩC ΨΒ̄-ΨΖΩΒ ἦτε ΠΜΟΥΤΕ "as co-operator of God" (*zero* article!)

ΠΕΙΩΗΡΕ ἦτε ΠΡΩΗΕ "this son of man"

ΠΜΟΥ ΕΤΟΝΖ ἦτε ΝΟΥΘΕΙΝ "the living water of the light"^S

ΖΕΝΟΚΟΔΟΝΗ ἦτε ΖΕΝΩΗΡΕ ΨΗΜ "the formations of ~~the~~ young boys"

The Attributive Phrase

Structure:

Article + (NOUN ἦ-NOUN) — *no article after ἦ* !

SUBSTANTIVE ἦ-ADJECTIVE:

ΟΥΡΩΗΕ ἦCΑΒΕ "a wise person"

ADJECTIVE ἦ-SUBSTANTIVE:

ΗΕΙΑCΕΒΗC ἦΔΡΧΙΕΡΕΥC "these godless highpriests"

SUBSTANTIVE ἦ-SUBSTANTIVE:

ΟΥΨΑΧΕ ἦCΒΩ "a wisdom word"; ΟΥΠ̄ἦΔ ἦΩΗ̄ "a spirit of life" (lit. "a life spirit")

The Adjective: *The Coptic adjective is a genderless substantive*

1) Greek adjectives (selection:)

a) in -OC (animated), -OH (inanimated)

ΔΗΝΟC, -OH "lawless person/thing" (*ἀνομος*), ΔΙΚΑΙΟC, -OH "righteous person/thing" (*δίκαιος*), ΕΛΑΧΙCΤΟC "least person/thing" (*ἐλάχιστος*), ΠΟΝΗΡΟC, -OH "wicked person/thing" (*πονηρός*), CΑΡΚΙΚΟC, -OH "carnal (=non-spiritual) person/thing" (*σαρκικός*)

b) in -HC

ΑCΕΒΗC "impious person/thing" (*ἀσεβής*), ΕΥΓΕΝΗC "high-born person/thing" (*εὐγενής*)

2) Non-Greek adjectives (some with specific feminine and/or plural forms)

ΕΒΗΗ "wretched person/thing", ΚΟΥΙ "small person/thing", ΗΕΡΙΤ (plur. ΗΕΡΑΤΕ) "beloved person/thing", ΝΟC "big, great person/thing", CΑΒΕ (fem. CΑΒΗ, plur. CΑΒΕΕΥ) "wise person/thing", CΩΤΠ "excellent person/thing", ΨΠ̄ΗΟ (fem. ΨΠ̄ΗΩ) "foreign person/thing", ΨΟΡΠ (fem. ΨΟΡΠΕ) "first person/thing", ΖΑΕ (fem. ΖΑΗ, plur. ΖΑΕΕΥ) "last person/thing", ΖΑΚ "sober, prudent person/thing", ΖΗΚΕ "poor person/thing", ΖΛΛΟ (fem. ΖΛΛΩ, plur. ΖΛΛΟΙ) "old person/thing", ΖΟΥΕΙΤ (fem. ΖΟΥΕΙΤΕ, plur. ΖΟΥΑΤΕ) "first person/thing", ΧΩΩΡΕ "strong person/thing", ΧΑΧΕ (plur. ΧΙΧΕΕΥ, ΧΙΧΕΕΥΕ) "hostile person/thing"

In second position only:

ΑC "old person/thing", Β̄ΠΡΕ "new person/thing", ΚΑΜΕ (kamé; fem. ΚΑΜΗ, plur. ΚΑΜΑΟΥΕΙ) "black person/thing", CΑΕΙΕ "beautiful person/thing"

Exception:

ΨΗΜ (fem. ΨΗΜΕ) "small person/thing"

is used without ἦ- and in second position only: ΟΥΨΗΡΕ ΨΗΜ "a little boy"

3) Derived and composite adjectives

ΑΤ- + noun, "-less": ΑΤΜΑΔΥ "motherless," ΑΤΝΟΒΕ "sinless," ΑΤCΒ̄ΒΕ "uncircumcised," ΑΘΗΤ "foolish" (ΖΗΤ "heart"), ΑΤCΟΗ "powerless," etc.

Π̄ἦ-(ἦ-) "person (ΡΩΜΕ) related to...": Π̄ἦΠ̄ΚΗΜΕ "Egyptian" (ΚΗΜΕ "Egypt"), Π̄ἦΠ̄ΖΗΤ "intelligent person"

ΡΕC- "a person (ΡΩΜΕ) who (does...)": ΡΕCΠ̄ΝΟΒΕ "sinner" (ΝΟΒΕ "sin", Π̄-ΝΟΒΕ "to commit sin"), ΡΕCΠ̄ΜΟΥCΤ "dead" (ΜΟΥCΤ "to be dead")

4) Prepositional phrases used attributively: ΟΥΗΠ̄ΤΡ̄Π̄Ο ἦΨΑ ΕΝΕΖ "an eternal kingdom" (ΨΑ ΕΝΕΖ "until eternity"); ΠΕΥΑΓΓΕΛΙΟΝ ἦΚΑΤΑ ΙΩΖΑΝΝΗC "the gospel according to John," ΠΖΩΒ ἦΚΑΤΑ CΑΡΞ "bodily activity" (lit. "the according-to-flesh work")

The Absolute Personal Pronoun

Predicative forms	Subject forms	Predicative forms	Subject forms
<i>Interlocutive</i>			
1cs. ΔΝΟΚ	ΔΝἪ- (ΔΝΟΚ-)	1cp. ΔΝΟΝ	ΔΝ-, ΔΝἨ- (ΔΝΟΝ-)
2ms. ἨΤΟΚ	ἨΤῚ- (ἨΤΟΚ-)	2cp. ἨΤΩΤἨ	ἨΤἘΤἨ- (ἨΤΩΤἨ-)
2fs. ἨΤΟ	ἨΤἘ- (ἨΤΟ-)		
<i>Delocutive</i>			
3ms. ἨΤΟϚ	— ΠἘ	3cp. ἨΤΟΟΥ	— ΗἘ
3fs. ἨΤΟϚ	— ΤἘ		

Interlocutive pronominal subject: PRONOUN — ARTICLE + NOUN

ΔΝἪ ΟΥΠΟΝΗΡΟϚ ἨῚΩΗἘ "I am an evil man"

ἨΤῚ ΟΥΨΟΝΤἘ ἨἨ ΟΥΔΡΟΟΥἘ "you (m.) are a thorn and a straw"

ἨΤῚ ΟΥΟΥ "what are you ?" (ΟΥ "what ?" – the article is here obligatory)

ἨΤἘ ΤἘϚΩΗἘ "you are his sister"

ΔΝ ῚΕΗϚΑΒἘ "we are wise ones"

ΔΝΟΝ ῚΕΗΤἨἨ ΔἘΩ ῚΕΗΔΤἨΠΩΔ "we are animals and unworthy ones"

Negative: (Ἠ-) — — ΔΝ

ΔΝἪ ΟΥΚΑΤΑΡΩΤἨ ΔΝ ἨῚΩΗἘ "I am not a man who corresponds to you" (preposition ΚΑΤΑ-, ΚΑΤΑΡΩῚ)

ἨΤἘ ΟΥΗΔΔἘ ΔΝ "you (f.) are no mother"

ΔΝΟΝ ῚΕΗϚΟΔ ΔΝΟΝ ῚΕΗῚΩΗἘ ΔΝ "we are liar, we are not human"

ἨΤΩΤἨ ΠΩΤἨ ΔΝ "you are not your own"

Reinforcement, topicalization, backward extraposition: predicative forms

Topic in extraposition: ΔΝΟΚ ΔΝἪ ΟΥΠΡΟΦΗΤΗΣ "as for me, I am a prophet"

ΔΝἪ ΗΗΝ ΔΝΟΚ "who then am I ?" (rhetorical question; ΔΝΟΚ: backward expansion, "as for me")

ΔΝΟΚ ῚΩΩΤ ΔΝἪ ΠἘϚῚΕΗῚΔΔ "I for my part am his servant"

("I for my part": ΔΝΟΚ ῚΩΩΤ, ἨΤΟΚ ῚΩΩΚ, ἨΤΟ ῚΩ, ἨΤΟϚ ῚΩΩϚ, ἨΤΟϚ ῚΩΩϚ, ΔΝΟΝ ῚΩΩΗ, ἨΤΩΤἨ ῚΩΤΗΥΤἨ, ἨΤΟΟΥ ῚΩΟΥ.)

Delocutive pronominal subject: ARTICLE + NOUN — PRON. (— ΠἘ, — ΤἘ, — ΗἘ)

ΟΥΠΟΝΗΡΟΝ ΠἘ "it is wicked"

ΟΥΔΡΧΩΗ ΠἘ· ΟΥϚΟΦΟϚ ΠἘ "he is a ruler, he is wise "

ῚΕΗΔΓΑΘΟΗ ΤΗΡΟΥ ΗἘ "they are all good (things)"

ῚΕΗΚΑϚ ΗἘ "they are bones"

ΤἘΥΩΗ ΤἘ "it is night"

ΤΗΗϚΤἘΙΑ ΤἘ "it is the fasting (time)"

ΠἘΗΔΛΟΥ ΨΗΗ ΠἘ ἨΔΤϚΟΟΥἨ "it is our ignorant little child"

Negative: (Ἠ-) ARTICLE + NOUN — ΔΝ — PRONOUN

ΠΗΟΥΤἘ ΠἘ· ΠΗΟΥΤἘ ΔΝ ΠἘ "is he God – is he not God ?"

ἨΠΑΡΟΟΥΨ ΔΝ ΠἘ "it is not my problem", "I do not care" (ΡΟΟΥΨ m. "care")

ΔΝΟΚ ΠἘ / ΤἘ "it is I," ἨΤΟΚ ΠἘ / ἨΤΟ ΤἘ "it is you," ἨΤΟϚ ΠἘ "it is he," ἨΤΟϚ ΤἘ "it is she," ΔΝΟΝ ΗἘ "it is we," ἨΤΩΤἨ ΗἘ "it is you," ἨΤΟΟΥ ΗἘ "it is they."

The Nominal Sentence (*i.e.*, the sentence with nominal predicate)1) *Normal sequence:*

P r e d i c a t e	+ π ε / τ ε / ν ε +	S u b j e c t
Rheme = "logical predicate"		Theme = "logical subject"
Article + Noun		Article + Noun
Abs. Pron. <i>or</i> Proper Name		Abs. Pron. <i>or</i> Proper Name

ΟΥΝΑΚΑΡΙΟΣ ΠΕ ΟΥΖΜΖΔΑ ΜΠΕΧ̄Σ ΖΝ ΟΥΜΕ "a real servant to Christ is **blessed**"

ΟΥΛΑΣ ΕΧΔΑΖΜ̄ ΝΖΟΥΟ ΠΕ ΠΛΑΣ Ν̄ΝΑΣΕΒΗΣ "the sinful tongue is a still more dirty tongue"

Η ΟΥΤΑΜΙΟ ΠΕ ΠΩΗΡΕ Μ̄ΠΡΩΜΕ "is the son of man a creation ?"

Ν̄ΤΟΥ ΠΕ ΠΝΟΥΤΕ "God is He"

Ν̄ΤΩΤ̄ ΓΑΡ ΤΕ ΤΕΥΦΡΟΣΥΝΗ ΤΗΡ̄ Ω ΣΝΗΥ "for all the joy are you, brethren"

ΠΑΙ ΠΕ ΠΝΟΥΤΕ Ν̄ΜΕ "God is this one in reality"

ΤΑΙ ΤΕ ΘΕ Μ̄ΠΣΑΤΑΝΑΣ "the manner of Satan is like this"

ΠΩΚ ΠΕ ΠΝΟΥΒ ΠΩΚ ΠΕ ΠΖΑΤ "the gold ist yours, the silver is yours"

ΝΟΥΥ ΝΕ ΠΖΟΜ̄Τ Μ̄ ΠΝΟΥΒ Ν̄ ΖΝΔΔΥ ΝΙΜ "the copper, the gold and all vessels/objects are his"

ΝΙΜ ΤΕ ΤΑΙ "who is this female ?"

ΟΥ ΤΕ ΤΕΝΖΕΛΠΙΣ "what is our hope ?"

ΟΥΗΡ ΠΕ ΠΕΦΟΥΒΔΩ "how much is his whiteness ?"

Negative: Rheme + ΔΝ + π ε / τ ε / ν ε + Theme

ΠΩΣ ΓΑΡ ΔΝ ΠΕ ΠΣΑ "for the beauty is not their own" (said of the beautiful women)

Extraposited topic: Topic — Rheme + π ε / τ ε / ν ε

ΝΕΙΡΩΜΕ ΖΕΝΙΟΥΔΑΙ ΝΕ "as for these men, they are Jews"

2) *Explanatory utterances:*

P r e d i c a t e	+ π ε / τ ε / ν ε +	S u b j e c t
Theme = "logical predicate"		Rheme = "logical subject"
Article + Noun		Article + Noun
Abs. Pron. <i>or</i> Proper Name		Abs. Pron. <i>or</i> Proper Name

ΤΣΩΦΕ ΠΕ ΠΚΟΣΜΟΣ "the field means here (lit. "is") **the world**" Matt 13, 38

ΤΠΕΤΡΑ ΔΕ ΝΕ ΝΑΙ ΕΩΔΥΣΩΤ̄ "now 'the Rock' refers to those that listen" Luc 8, 13

ΠΕΙΑΠΟΤ ΠΕ ΤΔΙΑΘΗΚΗ Ν̄ΒΡΡΕ "this chalice is as much as the New Testament" 1Co 11, 25

ΤΝΟΥΝΕ Ν̄ΔΝΟΜΙΑ ΝΙΜ ΠΕ ΠΣΟΛ ΤΝΟΥΝΕ Ν̄ΔΙΚΑΙΟΣΥΝΗ ΝΙΜ ΤΕ ΤΗΕ "the root of all lawlessness is lie, the root of all righteousness is truth"

With pronominal theme: ΔΝΟΚ ΠΕ ΓΑΒΡΙΗΛ "I, now, am Gabriel"; ΔΝΟΚ ΠΕ ΠΟΥΘΕΙΝ Μ̄ΠΚΟΣΜΟΣ "I am the light of the world"

Negative: Theme + ΔΝ + π ε / τ ε / ν ε + Rheme

ΠΕΥΝΟΥΤΕ ΔΝ ΠΕ Χ̄Σ "their god is not Christ"

Extraposited topic: Topic — Theme + π ε / τ ε / ν ε + Rheme

ΚΟΥΙ Ν̄ΖΗΤΤΗΥΤ̄ ΤΗΡΤ̄ ΠΑΙ ΠΕ ΠΝΟΣ "the smallest among all of you—he is the greatest"

Adverbs

Ν̄ΜΔΥ "there"; ΤΑΙ "here," ΤΗ "there"; ΤΩΝ "where ?"

ΕΜΔΤΕ "greatly, very," ΕΝΕΖ "forever," Μ̄ΜΔΤΕ "only," ΟΝ "again," ΤΕΝΟΥ "now."

Prepositions, simple

αχῖν-	αχῖντῖ "without"	Dem. <i>iwt šnt</i>
ε-	εποῖ "to, for, against, in comparison to" (<i>i</i>)r	
ετβε-	ετβηητῖ "because of, concerning"	<i>r-db</i> ³
κατα-	καταροῖ	<i>κατά</i>
μη-	μημαῖ	Late Egn. <i>irm</i>
μηῖκα-	μηῖκαωῖ	Dem. <i>bn m-s</i> ³
η-	ημοῖ	(<i>i</i>)m
η-	ηαῖ	<i>n</i>
ηαῖρη-	ηαῖραῖ	Dem. <i>n-īr-ḥr (n)</i>
παρα-	παραροῖ	<i>παρά</i>
προ-	προσροῖ	<i>πρός</i>
οὔβε-	οὔβηῖ	Dem. (<i>r-</i>) <i>wb</i> ³
οὔτε-	οὔτηῖ	(<i>r-</i>) <i>iwd</i>
χωρι-	χωριῖ	<i>χωρίς</i>
ωα-	ωαροῖ	Late Egn. <i>š³-r</i>
ῥα-	ῥαροῖ	<i>ḥr</i>
ῥι-	ῥιωῖ	<i>ḥr</i> : Late Egn. <i>ḥr-i³t</i>
ῥῖ-	ῥῖητῖ	<i>m-ḥnw</i> : <i>m-h³t</i>
ῥω-	ῥωῖ	<i>ῶς</i>
χιν-		Dem. <i>n-t³j-n</i>

Combined adverbs

Inside (ῥοῦν): εῖροῦν· ῖροῦν

αῖεῖ εῖροῦν εῖπη

Outside (βολ): εβολ

αῖεῖ εβολ ῖμη

Top, bottom (ῥραι): εῖραι· ῖραι· ωαῖραι

Bottom (περη): επερη

Front (θη): εθη

Mind (ρη): ῖρη

Prepositions, compound

τῖ-, τοοτῖ "hand of...": ετῖ-, ετοοτῖ "to," ῖτῖ-, τοοτῖ "in," εβολ ῖτ. "from," ῥατῖ-, ῥατοοτῖ "beside," ῖτῖ-, ῖτοοτῖ "through," εβολ ῖτ. "through"

ρη-, ρωῖ "mouth of...": ερη- "to, upon," and so forth

κα-, κοῖ "side of...": ῖκα- "behind"

ρητῖ "front of...": ερητῖ "before" (direction, movement)

ρηῖ-/ρηῖ-, ραιῖ "face of...": ερηῖ- "to, among," and so forth

χῖ-, χωῖ "head of...": εχῖ- "upon," and so forth

The Adverbial Sentence: NOUN (subject) — ADVERB PHRASE (predicate)

The subject pronoun of the adverbial sentence:

† "I (am...)"

τῖ- "we (are...)"

κ- "you (are...)" (*m.*)τετῖ- "you (are...)" (*pl.*)τε- "you (are...)" (*f.*)

ϕ- "he (is...)"

κε- "they (are...)"

ς- "she (is...)"

ϸἰμαγ "she is there," ϸἰμαγ γαρ "for they are there"

ϸἰν οὐτοπος εὐογγαβ "he is in a holy place"

ἀνον τἰνῆζοῦν ἰτεντοπος "as for us, we are inside our monastery"

ϸοτε ἰπνοῦτε ϸἰμακ ἰογοεῖω ἰμ "the fear of God, it is always with you"

Negative: ἰ- +NOUN (subject) — ADVERB PHRASE (predicate) — ἀν

ἰτἰνῆζοῦν ἰενἰ ἀν "we are not in our house"

ἰτοοῦ ζωοῦ ἰϸεἰπβολ ἀν ἰἰκανων ἰνεγραφῆ "they, on their part, are not outside the canons of the Scriptures"

Cardinal Numbers

1	οῦα	οῦει	11	ἠἰτ-οῦε, -οῦει	
2	ϸἰαγ	ϸἰτε	12	ἠἰτ-ϸἰοοῦς, -ϸἰοοῦϸε	
3	ωοἰἰτ	ωοἰτε	13	ἠἰτ-ωοἰτε	
4	ϸτοοῦ	ϸτο(ε)	14	ἠἰτ-αϸτε	
5	†οῦ	†(ε)	15	ἠἰτ-(τ)ἠ	
6	ϸοοῦ	ϸο(ε)	16	ἠἰτ-αϸε	
7	ϸαωῖ	ϸαωϸε	17	ἠἰτ-ϸαωϸε	
8	ωμοῦν	ωμοῦνε	18	ἠἰτ-ωμἠν, -ωμἠνε	
9	†ἰς, †ἰτ	†ἰτε	19	ἠἰτ-†ἰς, -†ἰτε	
10	ἠἰτ	ἠἰτε			
20	ζοῦωτ	21	ζοῦτ-οῦε(ἰ)	22	ζοῦτ-ϸἰοοῦς(ε)
30	ἠαβ	33	ἠαβ-ωοἰτε	34	ἠαβ-αϸτε
40	ζἠε	45	ζἠε-τἠ	46	ζἠε-τ-αϸε
50	ταεἰοῦ	57	ταεἰοῦ-ϸαωϸε	58	ταεἰοῦ-ωμἠν, -ωμἠνε
60	ϸε	69	ϸε-†ἰς· -†ἰτε	66	ϸε-τ-αϸε
70	ωϸε	72	ωϸε-ϸἰοοῦς(ε)		
80	ζἠενε or	ϸτοῦζοῦωτ (« quatre-vingt »)			
		83	ζἠενε-ωοἰτε	84	ζἠενε-τ-αϸτε
90	ἰἰταἰοῦ	99	ἰἰταἰοῦ-†ἰς· -†ἰτε		
100	ωε	101	ωε οῦα· οῦει	111	ωε ἠἰτ-οῦα, -οῦει
200	ωἠτ				
300	ωοἰτε ἰωε, ωἠἰτ-ωε				
400	ϸτοοῦ ἰωε, ϸτεγ-ωε	430	ϸτοοῦ ἰωε ἠαβ		
500	†οῦ ἰωε				
1000	ωο	1200	ἠἰτϸἰοοῦς ἰωε, ωο ἠἰτ		
10000	τβα				

ῤωμε ϸἰαγ "two men" · κῤωμε ϸἰαγ "another two men" · ῤωμε ϸἰαγ "the two men"
 ωοἰἰτ ἰῤωμε "three men" · ϸτο ἰϸζἠε "four women"

The Verb

Infinitive Classes (selection)

ω "to become pregnant"	ωπ "to count"	ϸωτἰ "to hear"
ϸω "to drink"	οῦωμ "to eat"	ωνῖ "to live"
κω "to put"	ωωωτ "to cut"	ἰωνῖ "to show"
ζω "to continue to do"	ϸωτε "to wipe"	ἰωλῖ "to finish"
μοῦ "to die"	μοῦτε "to call"	μοῦνῖ "to produce"
ξἰ "to take"	εἰρε "to do"	κἰνε "to become fat"
ϸἰ "to carry"	δἰνε "to find"	ῤαωε "to be glad"
† "to give"	ωἰπε "to become ashamed"	ωἰωε "to serve"
ϸζαἰ "to write"	δἰνον "to become soft"	ταλο "to raise"
αῠαἰ "to become many"	κἠμον "to become black"	ταἠζο "to make live"
οῠχαἰ "to become intact"	ωταἠ "to close"	ταωο "to make numerous"

The Tenses: Perfect, Aorist, Old Future

Base – Actor – Infinitive

Α-ΠΡΩΜΕ ΟΥΩΜ “the man ate”	ΦΑΡΕ-ΠΡΩΜΕ ΟΥΩΜ “the man eats”	ΕΡΕ-ΠΡΩΜΕ ΟΥΩΜ “the man shall eat”
ΑΪ-ΟΥΩΜ	ΦΑΪ-ΟΥΩΜ	ΕΪ-Ε-ΟΥΩΜ
ΑΪΚ-ΟΥΩΜ	ΦΑΪΚ-ΟΥΩΜ	ΕΪΚ-Ε-ΟΥΩΜ
ΑΪΡΕ-ΟΥΩΜ	ΦΑΪΡΕ-ΟΥΩΜ	ΕΪΡ-Ε-ΟΥΩΜ
ΑΪϞ-ΟΥΩΜ	ΦΑΪϞ-ΟΥΩΜ	ΕΪϞ-Ε-ΟΥΩΜ
ΑΪϞΟΥΩΜ	ΦΑΪϞΟΥΩΜ	ΕΪϞ-Ε-ΟΥΩΜ
ΑΪΝ-ΟΥΩΜ	ΦΑΪΝ-ΟΥΩΜ	ΕΪΝ-Ε-ΟΥΩΜ
ΑΪΤΕΤῆ-ΟΥΩΜ	ΦΑΪΤΕΤῆ-ΟΥΩΜ	ΕΪΤΕΤΝ-Ε-ΟΥΩΜ
ΑΪΥ-ΟΥΩΜ	ΦΑΪΥ-ΟΥΩΜ	ΕΪΥ-Ε-ΟΥΩΜ
ἸΠΕ-ΠΡΩΜΕ ΟΥΩΜ “the man did not eat”	ΜΕΡΕ-ΠΡΩΜΕ ΟΥΩΜ “the man does not eat”	ἸΝΕ-ΠΡΩΜΕ ΟΥΩΜ “the man shall not eat”
ἸΠΪ-ΟΥΩΜ	ΜΕΪ-ΟΥΩΜ	ἸΝΪΑ-ΟΥΩΜ
ἸΠΕΪΚ-ΟΥΩΜ	ΜΕΪΚ-ΟΥΩΜ	ἸΝΕΪΚ-ΟΥΩΜ
ἸΠΪΕ(Ρ)-ΟΥΩΜ	ΜΕΪΡΕ-ΟΥΩΜ	ἸΝΪΕ-ΟΥΩΜ
ἸΠΕΪϞ-ΟΥΩΜ	ΜΕΪϞ-ΟΥΩΜ	ἸΝΕΪϞ-ΟΥΩΜ
ἸΠΕΪϞΟΥΩΜ	ΜΕΪϞΟΥΩΜ	ἸΝΕΪϞΟΥΩΜ
ἸΠΕΪΝ-ΟΥΩΜ	ΜΕΪΝ-ΟΥΩΜ	ἸΝΕΪΝ-ΟΥΩΜ
ἸΠΕΪΤῆ-ΟΥΩΜ	ΜΕΪΤΕΤῆ-ΟΥΩΜ	ἸΝΕΪΤΝ-ΟΥΩΜ
ἸΠΕΪΥ-ΟΥΩΜ	ΜΕΪΥ-ΟΥΩΜ	ἸΝΪΥ-ΟΥΩΜ

ΑΝΝΑΥ ΕΥΡΑϞΟΥ “we saw a dream”; ΑΥΠΩΤ ΝΘΕ ἸΖΕΝΟΥΖΟΟΡ “they ran like dogs”;
ΠΝΟΥΤΕ ΕϞΕΚΩ ΝΑΙ ΕΒΟΛ “may God forgive me!”; ΠΕΥϞΝΟΥ ΕϞΕΦΩΠΕ ΕΖΡΑΙ ΕΧῆ
ΤΕΥΑΠΕ “may their blood {be}come down upon their head(s)!”

The **three states of the infinitive**: absolute, nominal, pronominal

ΟΥΩΜ, ΟΥῆ-, ΟΥΟΜΪ: Α-ΠΡΩΜΕ ΟΥῆ ΠΟΕΙΚ “the man ate the bread”; Α-ΠΡΩΜΕ ΟΥΟΜΪϞ “the man ate it”

Ω, ΩΕ-, ΩΟΪ: ΦΑΡΕ-ΤΕϞΖΙΜΕ Ω ΠΗΡῆ “the woman drinks the wine”; ΦΑΡΕ-ΤΕϞΖΙΜΕ
ΩΟΪϞ “the woman drinks it”

ΩΙΝΕ· Ωῆ-· ΩῆΤΪ: ΕΩΕ-Ωῆ ΠΗΙ “she shall find the house”; ΕΩΕ-ΩῆΤΪϞ “she shall find it”;
ἸΠΟΥ-ΩῆΤΪϞ “they did not find me”

ΑΝΧΕ ΖΑΖ ΑΥΩ ΑΝΩΤῆ ΕΖΑΖ “we said much and we heard much”

ΧΩ “to say” always with pronominal object: ΑΙΧΟΟC ΧΕ... “I said:...”; ΦΑΥΧΟΟC ΕΤΒΕ
ΠΖΟΥ ΧΕ... “they say about the snake...”

Infinitives with absolute state only: all Greek verbs, several non-Greek verbs The object is
marked by Ἰ-, ἸΜΟΪ

ΑϞΑϞΠΑΖΕ ἸΠΕϞΕΩΤ “he greeted his father”; ΑϞΑϞΠΑΖΕ ἸΜΟΙ “she greeted me”;
ΑΥΠΑΛΑΝΑ ἸΜΟC “they led her astray”

ΔΚΔΛΗ ΝΗΟΙ “you have strengthened me”

This “indirect object” construction is also possible with other verbs, in particular those of pattern CV: ΔΝ-ϞΙ Ν-ΠΕΝ-ϞΤΑΥΡΟϞ ΔΥΩ ΔΝ-ΟΥΔΖΝ ΝϞΔ Π-ϞΟΕΙϞ “we carried our cross and we followed (lit. ‘put ourselves behind’) the Lord”

Verb: The Present Tense System

Adverbial verb forms:

1. The adverbial infinitive (homonymous with nominal infinitive)
2. The Instans: ΝΔ- + infinitive (ΝΔ-ϞΩΤἸ, ΝΔ-ϞΩΠΕ, etc.) – expression of future
3. The **Stative**

Stative patterns

- a. CoCC: ϞΩΤἸ “to choose”: ϞΟΤἸ “to be chosen”; ϞΩΠΕ “to happen”: ϞΟΟΠ “to be”; ΕΙΡΕ “to do”: Ο “to be”; ΟΥΜΟΤ “to become fat”: ΟΥΟΜἸΤ “to be fat”; ΟΥΧΑΙ “to become intact”: ΟΥΟΧ “to be intact”; ϞΗΝΕ “to establish”: ϞΗΟΝΤ “to be established”
- b. CēC: ΚΩ “to put”: ΚἸ “to be put”; ΒΩΚ “to (start) walk(ing)”: ΒἸΚ “to be walking”; ΔΗΟΝ “to become soft”: ΔἸ “to be soft”; ϞΖΑΙ “to write”: ϞΖ “to be written”.
- c. CCCōC & CCCoCt: ϞΡΩΡ “to destroy”: ϞΡΩΡ “to be destroyed”, ϞΡΩΡΤ “to be destroyed”
- d. ...Cēu,: ΤΔΛΟ “to raise”: ΤΔΛἸ “to be raised”

THE PRESENT TENSE SYSTEM (the durative constructions – the Adverbial Sentence)

Subject	Adverbial predicate		
definite noun	adverbial infinitive	Present:	Ϟ-ϞΩΠΕ “it is happening”
subject pronoun	instans	Future:	Ϟ-ΝΔ-ϞΩΠΕ “it will happen”
	stative	Stative:	Ϟ-ϞΟΟΠ “it has happened”
	adverbs, prepositions	Non-verbal:	Ϟ-ἸΜΔΥ “he is there”

Negative:

- Present:** Ν-Ϟ-ϞΩΠΕ ΔΝ “it is not happening”
Future: Ν-Ϟ-ΝΔ-ϞΩΠΕ ΔΝ “it will not happen”
Stative: Ν-Ϟ-ϞΟΟΠ ΔΝ “it has not happened”
Non-verbal: Ν-Ϟ-ἸΜΔΥ ΔΝ “he is not there”

Κ-ΤΩΡἸ Ν-ΝΕΤΕ-ΝΟΥΚ ΔΝ ΝΕ “you are stealing what is not yours”

ϞΕΡΩΔ ϞΕΟΥΩΗ ϞΕϞΩ “they are celebrating, eating and drinking”

Ν-Ϟ-ϞΟΟΥΝ ἸΜΟΚ ΔΝ ΞΕ ΝΤἸ ΝΙΜ “I do not know you: who are you?”

Ν-ΠΩΗΡΕ Ρ-ΛΔΔΥ ΔΝ ΕΞἸ ΠΕΙΩΤ “the son has nothing to do with the father” (lit. “is doing something over his father”)

Existential (orthetic) statements, existential possession Predicates

ΟΥἸ- “there is,” ΜἸ- (ἸΜἸ-) “there is not”; subject indefinite

ΟῩΝ̄-ΚΕ-ΚΟСНОС ΖΑΡΟϚ Ν̄ΠΑΙ "there is another world under this one"

ΟῩΝ̄-ΟῩΟΝ ΕΡΟΟῩ Ν̄ΤΟΟϚ̄ Ν̄ΠΧΟΕΙС Ν̄ΠΗ "they own something to the lord of the house" (lit. "something is against them from the hand of...")

ΟῩΝ̄-ΔΟΜ Ν̄ΜΟΚ ΕΕΙΜΕ ΧΕ... "you are able to understand... (ΔΟΜ "power," ΕΙΜΕ "know")
 Μ̄Ν̄-СОΦΟС Ν̄ΖΟΥΟ ΕΡΟΟῩ "no one is wiser than they are"

ΟῩΝ̄- "there is," Μ̄Ν̄- (Ν̄Μ̄Ν̄-) "there is not" + Ν̄ΤΕ-, Ν̄ΤΑϚ "at" — "to have (not)"

ΟῩΝ̄ΤΑῩ Ν̄ΜΑῩ Ν̄ΟῩΝΟΔ Ν̄ΒΕΚΕ "they have a great reward"

ΟῩΝ̄ΤϚ̄ ΖΑΖ Ν̄ΧΡΗΜΑ Ν̄ΜΑῩ "he has much property (there)"

Μ̄Ν̄Τ̄Κ ΔΟΜ Ν̄ΜΑῩ ΠΛΑΙΜΟΝΙΟΝ "you have no power, evil spirit!"

possessor + possessed substantival

ΟῩΝ̄ΤΕ ΠΩΤ ΠΩΝϚ̄ "the father has {the} life"

possessor pronominal, possessed substantival

ΟῩΝ̄ΤΑῙ Ν̄ΟῩΟῩΩϚ̄ "I have a wish"

ΟῩΝ̄† ΤΕΖΟΥСΙΑ "I have the power"

possessor substantival, possessed pronominal

ΟῩΝ̄ΤϚ̄Ϛ̄ ΠΗΟῩΤΕ "God has it"

possessor + possessed pronominal

ΟῩΝ̄ΤΑϚϚ̄Ε "she (Ϛ̄C) has them (Ϛ̄CΕ)"

ΟῩΝ̄ΤΑϚ̄Ε "you (f.: Ϛ̄Ε) have it (Ϛ̄Ϛ̄)"

The variants of the suffix pronoun

After	Simple vowel	Cons. + sonorant	Final τ	Other consonant	Doubled vowel
<i>e.g.,</i>	ΕΡΟϚ̄	ΖΟΤΒϚ̄ ΔΟΟΛϚ̄	ΕΡΒΗΗΤϚ̄	СОТΠϚ̄	ΔΔϚ̄ ΖΙΩΩϚ̄
1cs	ī	ΕΤ	zero or τ̄	τ̄ or τ	τ
2ms	κ	ΕΚ	κ̄ or κ	κ̄ or κ	κ
2fs	zero	Ε	Ε	Ε	ΤΕ
3ms	Ϛ̄	ΕϚ̄	Ϛ̄ or Ϛ̄	Ϛ̄ or Ϛ̄	Ϛ̄
3fs	Ϛ̄	ΕϚ̄	Ϛ̄ or Ϛ̄	Ϛ̄ or Ϛ̄	Ϛ̄
1cp	η	η̄ or εν	η̄	η̄	η
2cp	τ̄η̄ or τ̄η̄τ̄η̄	τ̄η̄τ̄η̄	τ̄η̄τ̄η̄	τ̄η̄τ̄η̄	τ̄η̄τ̄η̄
	ερωτ̄η̄	τεζ̄η̄τ̄η̄τ̄η̄	τ̄η̄τ̄η̄τ̄η̄	σετ̄η̄τ̄η̄τ̄η̄	ρ̄τ̄η̄τ̄η̄
	η̄σατ̄η̄τ̄η̄		το(ο)τ̄η̄τ̄η̄τ̄η̄		ζ̄ωτ̄η̄τ̄η̄τ̄η̄
3cp	(ο)Ϛ̄	ΟῩ	ΟῩ	ΟῩ	(ο)Ϛ̄

The Second Suffix Pronoun or Object Pronoun

1cs -τ 1cp *-η̄? -Ϛ̄η̄

2ms -κ -Ϛ̄κ -τκ 2cp -τ̄η̄τ̄η̄

2fs -Ε

3ms -Ϛ̄ -Ϛ̄Ϛ̄ 3cp -Ϛ̄Ε -Ϛ̄ΟῩ

3fs -Ϛ̄

////////////////////
 The subject of the Adverbial Sentence is by nature determined: ΠΑΡΩΜΕ ΝΗΥ "my man is coming"; Ν̄-ΠΑΡΩΜΕ ΝΗΥ ΔΝ "my man is not coming";

The subject of the Existential sentence is by nature indetermined: ΟῩΝ̄ ΟῩΡΩΜΕ "there is a man"; Μ̄Ν̄ ΡΩΜΕ "there is no man" (zero article in negative sentence!)

A combination of the two yields an **A d v e r b i a l S e n t e n c e w i t h i n d e t e r m i n e d s u b j e c t**: ΟῩΝ̄ ΟῩΡΩΜΕ ΝΗΥ "there is a man coming," "a man is coming"; Μ̄Ν̄ ΡΩΜΕ ΝΗΥ "there is no man coming," "no man is coming"

The Suffix Conjugation

1) Adjective verbs

ΝΑΔ- ΝΑΔ(Δ)Ϛ̄ "is great"

ΝΑΝΟΥ- ΝΑΝΕ- ΝΑΝΟΥϚ̄ "is good": ΝΕΤ̄η̄ΖΒΗΥΕ ΕΤ-ΝΑΝΟΥϚ̄ΟῩ

ΝΕϚ̄Ε- ΝΕϚ̄ΩϚ̄ "is beautiful"

(*ΝΕϚ̄ΒΕ-) ΝΕϚ̄ΒΩϚ̄ "is intelligent"

ΝΑΩΕ- ΝΑΩΩϚ̄ "is numerous"

(*ΝΕΔΕ-) ΝΕΔΩ(ω)Ϛ̄ "is ugly"

ΝΑΝΟΥ ΟΥΡΑΝ Ε-ΝΑΝΟΥΖΙ ΕΖΟΥΕ ΟΥ-ΗΝΤ-ΡΗΜΑΟ Ε-ΝΑΩΩΖΟ "a fair name is better than much wealth" (good is a name that is good more than riches that are numerous)

2) Various

ΖΝΕ- ΖΗΛ "is willing, agrees": ΚΑΤΑ ΠΕΤΕ ΖΝΕ ΤΕΚΨΥΧΗ "according to what your soul is pleased to"

ΜΕΩΕ- ΜΕΩΔ "does not know": ΝΑΜΕ ΜΕΩΕ ΧΕ ΝΗΜ ΝΕ Η ΟΥ ΝΕ "truly, you (fem.) do not know who or what they are"

ΠΕΧΕ- ΠΕΧΔ "said": ΠΕΧΕ- ΙϞ ΝΑΥ "Jesus said to them"; ΠΕΧΔΙ ΧΕ ΜΠΩΡ ΧΟΕΙΟ "I said: 'No, lord!'"

The Conversions

1) The 1st dimension: The Preterite Conversion

Past Tense Converter ΝΕ-

Adverbial Sentence (Imperfect Tense):

Before non-pronominal subject: ΝΕΡΕ-

ΝΕΡΕ-ΠΑΡΩΜΕ ΝΗΥ "my man was coming"; ΝΕ(ΡΕ)-Μ-ΠΑΡΩΜΕ ΝΗΥ ΔΗ "my man not coming"; Ε-ΥΝ ΟΥΡΩΜΕ ΝΗΥ "a man coming," "while there is/was a man coming"

• Morphology: ΝΕ- *plus* Subject Pronoun yields new forms...

ΝΕ- *plus* Ψ- > ΝΕΪ-: ΝΕΪΝΑΥ ΕΡΟΚ "I was seeing you"

ΝΕ- *plus* Κ- > ΝΕΚ-: ΝΕΚΗΜΑΪ "you (masc.) were with me"

ΝΕ- *plus* ΤΕ- > ΝΕΡΕ-: ΝΕΡΕΝΗΜΑΪ "you (fem.) were with me"

ΝΕ- *plus* Φ- > ΝΕΦ-: ΝΕΦ-ΝΑΨ ΜΗΟΟ "he was about to give it"

ΝΕ- *plus* Χ- > ΝΕΧ-

ΝΕ- *plus* ΤΗ- > ΝΕΗ-

ΝΕ- *plus* ΤΕΤΗ- > ΝΕΤΕΤΗ-

ΝΕ- *plus* ΣΕ- > ΝΕΥ-

ΖΗ ΠΕ-ΖΟΥΕΙΤΕ ΝΕΦ-ΩΩΩΠ ΝΔΙ ΠΩΔΧΕ "in the beginning the word came into being"

Verbal Sentence (the Tenses):

Perfect: ΝΕ-ΔΦ-ΕΙ ΕΒΟΛ ΖΗ ΠΕΙΟΟΡ ΔΥΩ ΝΕΦ-ΜΕΖ ΝΗΟΑΖ... ΝΤΟΦ ΔΕ ΔΦΩΛΗ ΔΦΧΙΟΟΡ "he had come via the canal and it was full of crocodiles... He, however, prayed and went across" (ΧΙΟΟΡ: ΧΙ "take" *plus* ΕΙΟΟΡ "canal/river")

Aorist: ΝΕΪΩΔΧΕ ΜΗ ΝΕΪΖΒΗΥΕ Ε-ΝΑΩΩΟΥ ΝΕ-ΩΔΖΗ-ΔΔΖΥ ΠΕ ΔΥΩ ΝΕ-ΩΔΖΗ-ΧΟΟΖΥ "these numerous words and deeds – we used to do them and we used to say them"

Nominal Sentence:

ΝΕ-ΠΗΔΥ ΔΕ ΠΕ ΝΧΠ ΩΟΜΤΕ "now, it was the time of the third hour"

Existential Sentence:

ΝΕ-ΥΝ ΖΕΝΩΟΟΟ ΔΕ ΖΗ ΤΕΧΩΡΑ ΕΤΗΜΑΥ "Now there were shepherds in that region"

2) The 2nd dimension: the syntactic conversions

a) The Clause of Circumstance

Converter Ε-

Functions:

1. Ad-nominal: (a) expanding an indefinite or *zero* noun or an indefinite pronoun (qualifying relative clause)

ΟΥ-ΗΔ ΕΖΦ-ΟΤΠ "a selected place"; ΟΒΩ ΝΑΜΕ ΕΖΦ-ΧΗΚ ΕΒΟΛ "truly perfect teaching"

— (b) expanding a noun expressing time

ΤΕΪ-ΩΟΜΤΕ Ν-ΟΥΝΟΥ ΕΖΦ-ΟΥΤ Ε-Π-ΩΕ "these 3 hours that he was nailed to the wood"

— (c) predicatively expanding a noun or pronoun

ΔΖΦ-ΚΑΔΖΦ ΕΖΦΟΝΖ "he let him live"; Ψ-ΟΥΔΩΖΟΥ ΕΖΥ-ΟΥΔΔΒ "I want them to be holy"

2. Ad-verbal: (a) a part-clause expressing concomitance, reason, etc. expanding the predicate ΔΦΩΩΧΕ ΝΗΜΔΙ ΕΖΦ-ΟΥΩΩ Ε-Ρ-ΒΟΛ "he wrestled with me as he wanted to escape,"

"...wanting to escape"

— (b) expanding a *verb of incomplete predication*

ἵππ̄-ωωπε̄ ε̄οῦν̄τ̄κ̄ρ̄ᾱρ̄ ἵ̄ς̄ρ̄ῑμ̄ε̄ "do not become (one) having many women"; ἵππ̄-λο̄ ε̄κ̄-
 ε̄ῑρε̄ ἵ̄-π̄-πε̄τ̄η̄αν̄οῦ̄ς̄ϰ̄ "do not stop doing good"; ε̄κ̄ω̄αν̄-δ̄ω̄ ε̄κ̄-θ̄β̄β̄ῑη̄ϰ̄ ϰ̄ε̄-νᾱ-
 με̄ρῑτ̄ρ̄ ϰ̄ῑτ̄ἵ̄ π̄η̄οῦ̄τε̄ ἡ̄ν̄ ἵ̄ρ̄ω̄μ̄ε̄ "if you continue to be modest you will be loved by God
 and the men"

— (c) a part-clause expressing concomitance, reason, etc. preceding the main clause
 ε̄ἶ̄ρ̄μο̄ο̄ς̄ ϰ̄ῑχ̄ἡ̄ π̄το̄οῦ̄ πε̄ω̄ᾱϰ̄ νᾱἰ̄ χ̄ε̄... "when I sat on the mountain he said to me:..."

Adverbial Sentence (Present Tense):

Before non-pronominal subject: ε̄ρε̄-

• Morphology: ε̄- plus Subject Pronoun yields new forms...

ε̄- plus τ̄- > εἶ̄: εἶ̄νᾱϰ̄ ε̄ρο̄κ̄ "as I see you"

ε̄- plus κ̄- > ε̄κ̄-: ε̄κ̄η̄ἡ̄μαἰ̄ "you (masc.) being with me"

ε̄- plus τε̄- > ε̄ρε̄-: ε̄ρε̄νη̄μαἰ̄ "you (fem.) being with me"

ε̄- plus ϰ̄- > ε̄ϰ̄-: ε̄ϰ̄-νᾱτ̄ ἡ̄μο̄ς̄ "he being about to give it"

ε̄- plus ϰ̄- > ε̄ϰ̄-

ε̄- plus τ̄ἡ̄- > ε̄η̄-

ε̄- plus τε̄τ̄ἡ̄- > ε̄τε̄τ̄ἡ̄-

ε̄- plus ϰ̄ε̄- > ε̄ϰ̄-

ε̄ρε̄-πᾱρ̄ω̄μ̄ε̄ ἡ̄η̄ϰ̄ "my man coming," "while my man comes/came (relative present
 tense)"; ε̄(ρε̄)-ἡ̄-πᾱρ̄ω̄μ̄ε̄ ἡ̄η̄ϰ̄ ἀ̄ν̄ "my man not coming"; ε̄-ϰ̄ἡ̄ οὔ̄ρ̄ω̄μ̄ε̄ ἡ̄η̄ϰ̄ "a man
 coming," "while there is/was a man coming"

In all other cases formed by prefixing converter ε̄-; e.g.

Perfect: ἀ̄-π̄η̄οῦ̄τε̄ νᾱϰ̄ ε̄-πε̄ϰ̄-ἡ̄κ̄ᾱρ̄ ε̄-ᾱϰ̄-τ̄ νᾱϰ̄ϰ̄ ἡ̄ρ̄ε̄νη̄ω̄η̄ρε̄ "God saw their troubles after
 he had given them children"; οὔ̄-ε̄πῑϰ̄το̄λη̄ ε̄-ᾱϰ̄-ϰ̄ᾱρ̄ς̄ϰ̄ ω̄ᾱ ἡ̄ε̄-ϰ̄νη̄ϰ̄ "an epistle that he
 had written to the brethren"

—, "not yet" > "before": ἡ̄πᾱτε̄-(*understand* ε̄-ἡ̄πᾱτε̄-)οὔ̄ᾱλε̄κ̄τω̄ρ̄ μοῦ̄τε̄ ἡ̄ς̄ε̄π̄ ϰ̄η̄ᾱϰ̄
 "before a rooster has crowed twice"

Aorist: ϰ̄ε̄ν̄-ἡ̄τ̄η̄ς̄ ε̄-ω̄ᾱϰ̄-ἡ̄ο̄ᾱρ̄ς̄οὔ̄ "salted herbs"

b) The Relative Clause (*i.e.*, the identifying relative clause, expanding definite nouns or the
 definite article [nominalized relative clause])

Nominal Sentence: ε̄τε̄-

Adverbial Sentence: ε̄τ̄-, ε̄τε̄(ρε̄)-

a) π̄ρ̄ω̄μ̄ε̄ ε̄τ̄-ϰ̄ω̄τ̄ἡ̄ "the man who is hearing"; π̄ρ̄ω̄μ̄ε̄ ε̄τε̄-ἡ̄ϰ̄-ϰ̄ω̄τ̄ἡ̄ ἀ̄ν̄ "the man who is
 not hearing"

b) π̄ρ̄ω̄μ̄ε̄ ε̄τ̄-ϰ̄ω̄τ̄ἡ̄ ἡ̄μο̄ϰ̄ "the man whom I am hearing"; π̄ρ̄ω̄μ̄ε̄ ε̄τε̄-ἡ̄τ̄-ϰ̄ω̄τ̄ἡ̄ ἡ̄μο̄ϰ̄ ἀ̄ν̄
 "the man whom I am not hearing"

Verbal Sentence,

Perfect: (ε̄)η̄τ̄-

π̄χ̄ο̄εἰ̄ς̄ ε̄η̄τ̄-ᾱκ̄-χ̄ῑ οὔ̄ᾱ ε̄ρο̄ϰ̄ "the Lord whom you have blasphemed"

—, negative: ε̄τε̄- + ἡ̄πε̄-

—, "not yet": ε̄τε̄- + ἡ̄πᾱτε̄-

Aorist: ε̄(τε̄)- + ω̄αρ̄ε̄-

ϰ̄ῑμ̄ω̄η̄ ε̄τε̄-ω̄ᾱϰ̄-ἡ̄οῦ̄τε̄ ε̄ρο̄ϰ̄ χ̄ε̄ πε̄τ̄ρο̄ς̄ "Simon, who is called Peter"; παἰ̄ ε̄-ω̄ᾱϰ̄-
 ἡ̄οῦ̄τε̄ ε̄ρο̄ϰ̄ χ̄ε̄ πε̄χ̄ρ̄ "this one who is called Christ"

—, negative: ε̄τε̄- + ἡ̄ε̄ρε̄-

Existential Sentence: ε̄τε̄- + οὔ̄ἡ̄- / (ἡ̄)ἡ̄ἡ̄-

Adjective verbs: ε̄(τε̄)-

ἡ̄ε̄τ̄ἡ̄-ρ̄β̄η̄ϰ̄ε̄ ε̄τ̄-ἡ̄ᾱν̄οῦ̄ς̄οὔ̄ "your good works"; *negative*: ἡ̄ε̄τ̄ἡ̄-ρ̄β̄η̄ϰ̄ε̄ ε̄τ̄-ἡ̄ᾱν̄οῦ̄ς̄οὔ̄ ἀ̄ν̄;

πε̄χ̄ρ̄ ε̄τε̄-ἡ̄ᾱω̄ε̄ πε̄ϰ̄-ἡ̄ᾱ "Christ, whose mercy is great"

c) The Second Tenses Focalization

yesterday I gave the bread to Paul ἦσαν αἰτε ποεῖκ ἦπαυλε

1) Cleft Sentence:

It is **I** who yesterday gave the bread to Paul

ἀνοκ πενταυτε ποεῖκ ἦπαυλε ἦσαν

It is **the bread** I gave yesterday to Paul

ποεῖκ πενταυταυκ ἦπαυλε ἦσαν

It is **Paul** I gave yesterday the bread

παυλε πενταυτε ποεῖκ ναυ ἦσαν

2) Second Tense:

It is **to Paul** that I yesterday gave the bread

ἦταιτε ποεῖκ ἦσαν ἦπαυλε

It is **yesterday** that I gave the bread to Paul

ἦταιτε ποεῖκ ἦπαυλε ἦσαν

The Cleft Sentence:

Focus + π- / τ- / ν- + relative clause; abs. pron. + (π- / τ- / ν- +) relative clause

πνουτε π- ετῆναυ ερου "It is God whom he is seeing"

ἦμοναυος ν- ετηπ ερηνηστεια "It is the monks who are considered to do fasting"

ου γαρ ναγαθον π- ετε-ἦπεπνουτε ταυκ ητη "What good is it that God has not given you?"

αυ ἦδιαβολος π- ετ-να-υ-† ουβησ η ηημ νατανας πετ-να-υ-ει εζουνη ερος "Which devil is it that will be able to fight against her, or which Satan is it that will be able to enter her?"

πετῆουαυ π- ετηαυαυ "It is (only) what he wants that he does"

ζενσμου ν- ετηαυωπε ἦρητη "Blessings are what will happen through him"

ἦτοκ ετωυ ἦτοκ ετωωτη "It is you who is calling, it is you who is hearing"

ανον π-^{sic}ετηητ ἦσωυ εμοουτῆ "It is we who are running after him in order to kill him"

νηνταυμου ἦη πεχσ ἦτοου ν- ετηαυνη ἦη πεχσ "Those who die with Christ: it is they who will live with Christ"

ἦτωτη αν νενταυαυ "It is not you you have done it"

Second Present

Non-pronominal subject: ερε-

ει-, εκ- etc.

ειωαχε εροι ἦμητη "it is to me and (ἦη-, ἦημας) you (pl.) I am talking"

ἦ-εγσβε αν ἦζενκοουε αλλα εγσβε ἦμοου ναυαυ "It is not on others they are laughing, but rather it is on themselves they are laughing"

Second Future

ερε- + noun

ει-να-, εκ-να- etc.

ετετηαυωκ ετων "Where will you go?"

Second Perfect

ἦτα- + noun

ἦταϊ-, ἦτακ- etc.

πειρωβ ἦταϊναυ ερου ζῆ πεβοτ επηπ "As for this thing – it was in the month Epiphi that I saw it"

ἦταυ†-ναυ πζατ γαρ αν σε εμετομητῆ ζῆ πκαζ "For the silver/money was not given to him that he bury it in the earth"

Second Aorist

εωαρε- + noun

εωαϊ-, εωακ- etc.

πετηαουωυ εμοουτῆ πουδρακων εωαυραζτη ετεαυπε "As for him who will want to kill a dragon – it is on its head that he has to strike him"

1st and 2nd dimension combined:

Past conversion *plus* Second Tense

Special cases. (1) The rheme comes first:

ΕΤΒΕ ΠΑΪ ΝΤΑΙΧΟΟΣ ΧΕ... "Why did he say..."

Special cases. (2) The rheme is nominal:

ΝΤΑΙΧΕ ΠΕΤΣΟΟΥΝ ΗΜΟΙ "I (only) said what I know"

Special cases. (3) The verb is the rheme ("autofocal construction"):

ΗΠΕ-ΠΑΙΚΑΙΟΣ ΜΟΥ ΑΛΛΑ ΕΦΗΚΟΤΕ "The just one has not dies, but rather it is sleeping he does"

ΕΡΕΠΗΟΥΤΕ ΝΑ-ΤΑΚΟ ΝΤΑΪΥΧΗ "It is destroying my soul what God will do"

The Imperative

Some special forms (otherwise: imperative = infinitive)

(ΕΙ:) ΑΜΟΥ "come !"

(ΕΙΝΕ:) ΑΝΙΝΕ "bring !"

(ΝΑΥ:) ΑΝΑΥ "look !"

(ΕΙΡΕ:) ΑΡΙΡΕ "do !"

(ΟΥΩΝ:) ΔΟΥΩΝ "open !"

(ΧΩ:) ΔΧΙ "say !"

(Τ:) ΝΑ "give !"

Negative:

ΗΠΡ- + infinitive

ΗΠΡ-ΚΑ ΠΕΩΔΧΕ ΖΗ ΠΟΥ-ΖΗΤ "Don't lay (κω, κλ-, κλλ-) this word in your (fem.) heart !"

The negative infinitive: ΤΗ-ΣΩΤΗ "not to hear"

The Modal and Clausal Conjugations

Same structure as Tenses: Basis + Subject + Infinitive

The Jussive: ΜΑΡΕ- + noun, ΜΑΡΙ-, ΜΑΡΕΚ- etc., "May he..."

ΠΕΤΕ-ΟΥΝ ΜΑΔΧΕ ΗΜΟΙ Ε-ΣΩΤΗ ΜΑΡΕ-ΣΩΤΗ "Whoever has ears to hear, let him hear"

—, negative: ΗΠΡ-ΤΡΕ- + noun, ΗΠΡ-ΤΡΑ-, ΗΠΡ-ΤΡΕΚ- etc., "May he not..."

The Temporal Clause form: ΝΤΕΡΕ- + noun, ΝΤΕΡΙ-, ΝΤΕΡΕ- etc., "When he..."

ΝΤΕΡΟΥ-ΣΕΙ ΔΕ ΠΕΧΑΔ ΗΝΕΦΜΑΘΗΤΗΣ "When they were sated he spoke to his disciples"

The Conditional Clause form: ΕΨΑΝ- + noun, ΕΪΨΑΝ-, ΕΚΨΑΝ- etc., "If he..."

ΖΗΛΕΙΑΣ ΜΕΝ ΕΨΑΝ-ΕΙ Ψ-ΝΑ-ΧΕΚ ΖΩΒ ΝΙΜ ΕΒΟΛ "When/If Elijah comes, he will complete all things"

—, negative: ΕΨΑΝ-ΤΗ + noun, ΕΪΨΑΝ-, ΕΚΨΑΝ- etc., "If he..."

The "until" form: ΨΑΝΤΕ- + noun, ΨΑΝΤΑ-/ΨΑΝΤ-, ΨΑΝΤΕ- etc., "until he..."

ΑΦΑΨΑΙ ΖΗ ΚΗΜΕ ΨΑΝΤΕ-ΤΩΟΥΝ ΝΔΙ ΚΕΡΡΟ ΕΖΡΑΪ ΕΧΗ ΚΗΜΕ "It multiplied in Egypt till another pharaoh arose over Egypt"

The Conjunctive: ΝΤΕ- + noun, (Ν)ΤΑ-, ΝΓ- etc., "and he..." and sim.

Incompatible with Perfect and Present Tenses; can continue any other main clause of parrrt clause

ΨΑΡΕ ΠΡΕ-Π-ΝΟΒΕ ΧΙ ΕΧΩΔ ΝΩ-ΤΗ-ΤΑΔΣ "The sinner borrows, and will not pay again"

The Future Conjunctive: ΤΑΡΕ- + noun, ΤΑΡΙ-, ΤΑΡΕΚ- etc., "and he will/shall..." and sim.

ΧΕ ΤΑΡΗ-Τ ΧΗ ΤΑΡΗ-ΤΗ-Τ (var. ΧΕ ΤΑΡΗ-Τ ΧΗ ΜΠΩΡ) "shall we give or shall we not give ?"

ΑΙΤΙ ΤΑΡΟΥ-Τ ΝΗΤΗ· ΨΙΝΕ ΤΑΡΕΤΗ-ΔΙΝΕ· ΤΩΖΗ ΤΑΡΟΥΟΥΩΜ ΝΗΤΗ "ask and they shall give unto you, seek and you shall find, knock and they shall open unto you"

ΗΠΡ-ΤΔΑΛΟ ΧΕ ΗΝΕΥ-ΤΔΑΛΕ ΤΗΥΤΗ· ΚΩ ΕΒΟΛ ΤΑΡΟΥ-ΚΩ ΝΗΤΗ ΕΒΟΛ "Condemn not, so you might not be condemned; forgive, and you will be forgiven"

The Causative Infinitive: τρε- + noun + inf., τρα-, τρεκ- + inf., etc., "cause him to..." and sim.

†-να-τρεγ-ει "I will make them come"

αγ-τρε-πεχορτος ψοογε "It caused the grass to wither"

Conjugated infinitive:

πεει-τρετῆ-λυπει "this grieving of yours"; νανογ-τρε-πρωμε μογ ἡρογο εωνῶ εγ-ῖ-
νοβε "It is better that a person die than to live sinfully"

Preposition + τρεγ-σωτῆ (negative: τῆ-τρεγ-σωτῆ):

νε-ῆμῆ-δομ ἡμογ οη πε ε-τῆ-τρε-παῖ μογ "Could he not have kept this man from
dying?"

ῶῆ π-τρα-ωνῶ "while I am living"

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Verbal Auxiliaries (selection)

ἡνε-ῶ-λααγ ἡρωμε βωκ "No one shall be able to go"

ἡμ πετ-να-ῶ-κα νοβε εβολ "Who will be able to forgive sins?"

ῶηειας ε-να-ῶπ-ει-ἡωορπ "Elijah shall have to come first"

†-ῶῖπ-χω ἡμοσ "I state in advance" / λι-ῶῖπ-χοογ νακ "I have told you beforehand"