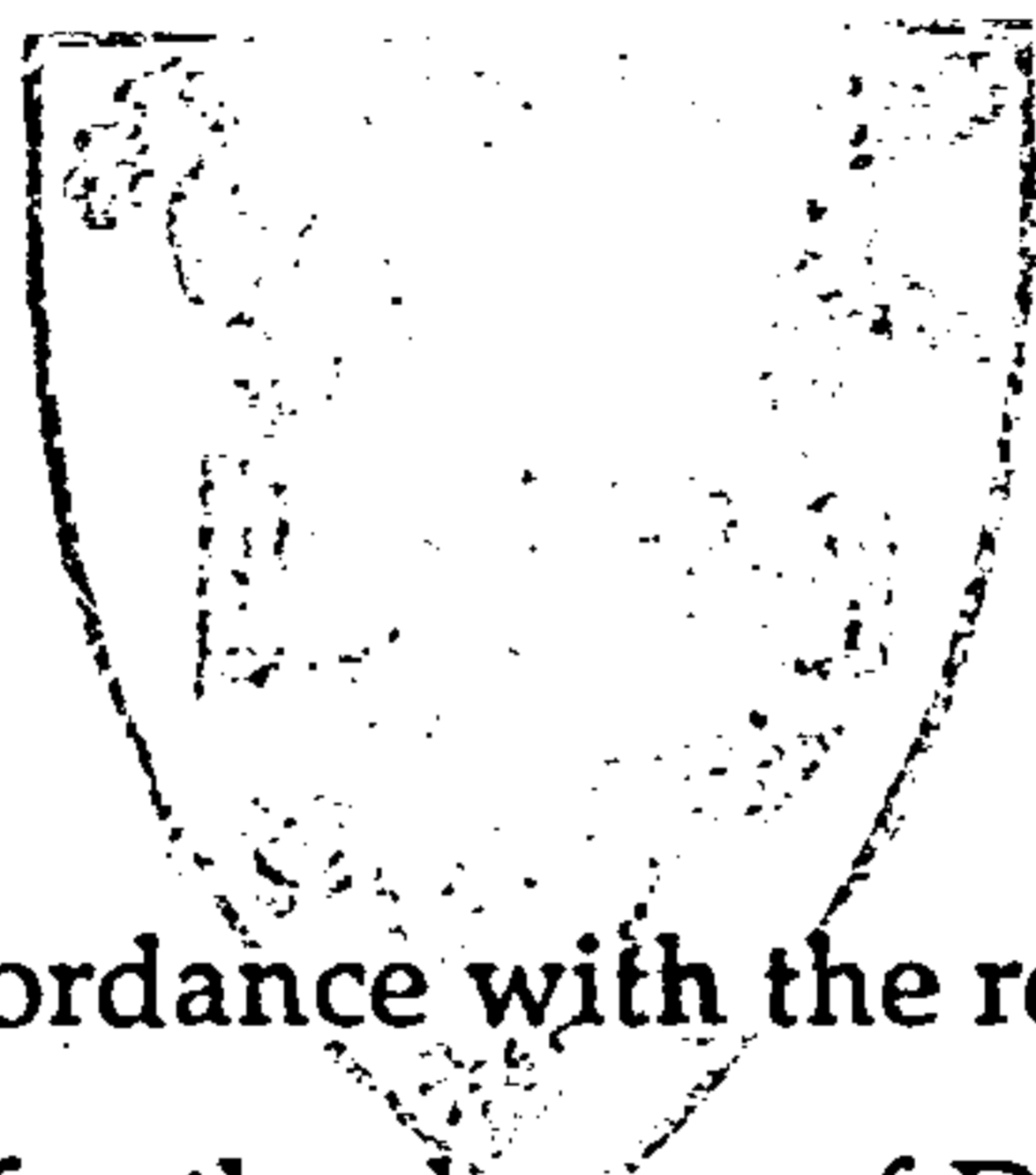


PHILOLOGICAL STUDIES
ON
THE COPTIC VERSIONS OF THE GOSPEL OF JOHN

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Thesis submitted in accordance with the requirements of the University of
Liverpool for the degree of Doctor of Philosophy

by

MANAL YOUSRY GABR

July 1990

Jn. I. 1 Ἐν ἀρχῇ ἦν ὁ λόγος,
καὶ ὁ λόγος ἦν πρὸς
τὸν Θεόν, καὶ Θεὸς ἦν
ὁ λόγος.

Ἐν ἀρχῇ ἦν ὁ λόγος,
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ABSTRACT

This study was undertaken with the intention of identifying the principles used in translating the New Testament from Greek into Coptic and to assess the character of the language used for that translation.

In Chapter 1 the different positions of the Coptic subject in both the verbal and non-verbal sentences are classified into patterns. In Chapters 2, 3, 4, 5, 6, 7, 8 these patterns are related to their prototypes and compared with the equivalent order of the Greek sentence. Chapter 9 establishes the rules governing the choice of Coptic patterns in the different versions, thereby indicating the method of translation used by their translators. Part two of the study is divided into two chapters: Chapter 10 is an extension to the philological work of Part one dealing with the mutual interaction between Egyptian and Greek, while Chapter 11 is devoted to the implications of the use of a certain translation method for the historical circumstances of the versions with an evaluation of their translation techniques.

The proposed system of Coptic word-order patterns shows that:

- (i) The patterns of the verbal sentence and the non-verbal sentence are identical in form.
- (ii) The copula in the non-verbal sentence with nominal predicate is the equivalent of the auxiliary in the verbal sentence and the non-verbal sentence with adverbial predicate.
- (iii) The construct form of the independent pronoun serves as the copula **ΠΕ**, **ΤΕ**, **ΝΕ** in the non-verbal sentence with nominal predicate.

The examination of the translation methods used in the Coptic versions shows that the sense-sense translation method was the one used in the early versions while the word-word translation method was used at a later stage.

The study also raises the question of the extent to which Egyptian effected the colloquial Greek used in Egypt during the Graeco-Roman periods, and the Koinē Greek in general.

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INTRODUCTION

THE AIM OF THE STUDY

The study was undertaken with the intention of identifying the principles used in translating the New Testament from Greek into Coptic and to assess the character of the language used for that translation. It examines therefore the method of translation used in each of the versions in the different Coptic dialects, so far as they have survived, to establish to what extent the translation is a literal one, resulting in an artificial language, or a free one, reflecting the written language at the time of translation. This examination has principally concentrated on word-order. An analysis of Coptic word-order has resulted in the drawing up of a comprehensive system of patterns, to be compared with the various Greek forms in the expectation that fresh insight would be gained into the wider problem of the inter-relation between Coptic and Greek. The study has also included comment upon the date and place of the Coptic versions and the relationship between the different versions.

THE METHOD OF THE STUDY

The first thirteen chapters and the last two chapters of the Gospel of John were selected for methodical comparison of the available Greek and Coptic evidence. This yielded a comprehensive body of material in the different dialects for analysis, it was supplemented by verses from chapters 14 and 17 because of the availability of Fayyumic material, the least well represented dialect. In drawing up special lists for the comparison of word order in the different versions and of lexical features (such as verbs of saying, *nomina sacra*, use of

particles and prepositions)¹ it became apparent that in the matter of word order the study of the Coptic subject, in both verbal and non-verbal sentences, would be fruitful. This philological examination forms the first part of the study which compares the Greek and Coptic word order and the word order in the Coptic dialects themselves, as well as looking at the origins of that word order.

In Chapter 1 the different positions of the Coptic subject in both the verbal and non-verbal sentences are classified into patterns. In Chapters 2, 3, 4,5, 6, 7, 8 these patterns are related to their prototypes and compared with the equivalent order of the Greek sentence. Chapter 9 establishes the rules governing the choice of Coptic patterns in the different versions, thereby indicating the method of translation used by their translators.

Part two of the study is divided into two chapters, Chapter 10 is an extension to the philological work of Part one dealing with the mutual interaction between Egyptian and Greek, while Chapter 11 is devoted to the implications of the use of a certain translation method for the historical circumstances of the versions with an evaluation of their translation techniques.

THE SOURCES FOR THE STUDY

The Gospel of John was chosen as a representative specimen of the New Testament for two main reasons:

1. The Gospel of John has a rich intricacy and variety of constructions.

¹ Some of these points I hope to return to in the future. For the vocabulary used in the Coptic versions of John see: Kasser, *L'Évangile selon saint Jean*. The unpublished thesis of R.L. Moretz 'The Textual Affinity of the Earliest Coptic Manuscripts of the Gospel of John', Diss. Phil. Duke University, 1968 examines the manner in which Greek tenses and articles are translated into Coptic. For general comparison of the Greek and Coptic text see: Mink, in *Die alten Übersetzungen des Neuen Testaments*, (ed. Aland), p.188ff., also Plumley, in *The Early Versions of the N.T.*, (ed. Metzger), p.141 ff..

There is however no reason to suppose that there is any difference between the Greek used in the Gospel of John and the rest of the New Testament as far as this study is concerned. The same Greek word order appears in all the New Testament books.² The rarity of some of the forms of word order and the tendency to favour others in certain books does not affect the results of the study. The main concern is to compare the forms and the significance of the Coptic patterns with the equivalent Greek. The frequency with which a particular Greek form might occur is immaterial.

2. There are a greater number of extant Coptic manuscripts of this Gospel in a variety of dialects — Sa'idic, Subakhmimic, Akhmimic, Middle Egyptian, Fayyumic and Early Bohairic — dating from the fourth-century to the sixth-century, the earliest stage from which material is available.

The unity of the language used in each of the major Coptic versions of the New Testament enable us to use the Gospel of John as a model for the rest of the Coptic New Testament.³ It is commonly suggested that the Gospel of John had some special significance for the early church in Egypt.⁴ Even if this is so, there are no grounds for supposing that the circumstances of its main translations differ from those of the rest of the New Testament.

The late Bohairic version edited by Horner as well as his edition of the Sa'idic version were used to provide evidence for the later tradition of the text, to complete the sequence of the history of the development of the Coptic translation.

² For the word order in general see: Rife, in *Journal of Biblical Literature* 52 (1933) p. 250ff.. For the use of the article with proper nouns: Abbott, *Johannine Grammar*, p.57f.

³ Lefort, in *Le Muséon* 61 (1948), p.67. The view expressed here is confirmed by a random comparison of Sa'idic and Bohairic passages from other New Testament books with the Greek text, suggesting that the New Testament, at least in its main versions, was translated in its entirety at one time. A methodical study might show slight difference in some books, indicating different translators using the same general principles.

⁴ See Kasser, *Papyrus Bodmer III*, p.XIII f.; Roberts, *Manuscript, Society and Belief*, p.60ff..

The list of Manuscripts, pp.viii-xix, contains brief descriptions of the Coptic manuscripts, their editions and the abbreviations used in this study.

The Greek text is quoted from Nestle-Aland^{26.5} Variant readings in this Greek text are quoted in footnotes (with the abbreviation Gr.var.) when there are major differences in the Greek tradition and where the Greek variant is relevant to the discussion of the principles behind the translation. The accompanying English translation is taken from *The New King James Version*⁶, as providing a contemporary translation. The abbreviation *lit* is used when a more literal translation is felt to be necessary.

The term *Greek language* in the study normally means Biblical Greek/Koinē Greek, while *Coptic* without further qualifications usually refers to classical Sa'idic Coptic.

⁵ Nestle-Aland (ed.), *Novum Testamentum Graece*, 26th edition, Stuttgart, 1985.

⁶ *The Holy Bible, the New King James Version* (Revised Authorised Version), Thomas Nelson Publishers, Nashville-Camden-New York, 1982.

LIST OF MANUSCRIPTS

S.= The Sa'idic Version of the Gospel of John.

1. S (P) = P Palau Ribes Inv.-Nr. 183 [=Schmitz sa1]¹

Edition: Hans Quecke, *Das Johannesevangelium sa'idisch, Text der Handschrift P Palau Rib. Inv.-Nr.183 mit den Varianten der Handschriften 813 und 814 den Chester Beatty Library und der Handschrift M569, Papyrologica Castroctaviana, Rome-Barcelona, 1984.*

Place: Barcelona, Palau-Ribes Collection.

Date: 5th century (first half).

Material: Parchment.

Leaf measures: ca. 20 x 16.5 cm..

Number of columns: 2.

Content: The entire Gospel.

This text is the one adopted in the study to represent the Sa'idic version, except in the case of scribal errors. The variants of the other manuscripts are given in the footnotes excluding spelling variants, errors etc..

¹ Schmitz & Mink, *Die sahidischen Handschriften der Evangelien I.*

2. S (Ber.) = Berlin P. 11946 [= Schmitz sa. 3]

Edition: Ulrich Luft, "Bruchstücke eines saidischen Johannesevangeliums und Psalters (Berlin P. 11946)", in *Archiv für Papyrusforschung*, 24/25 (1976), p.157ff..

Place: Berlin, Staatliche Museum.

Date: 5th century.

Material: Parchment.

Leaf measures: 14.2 x 11.9 cm..

Number of columns: 2

Content: Jn. I. 1-20, III. 10-IV. 2.9, V.36- VI.9. (followed by a part of the Psalters).

3. S (A) = Chester Beatty A Nr 813 [= Schmitz sa. 4]

Edition: For the text of the manuscript, the study depends upon the collation of Quecke, *Das Johannesevangelium*, as well as the collation and the description in: Sir Herbert Thompson, *The Coptic Version of the Acts of the Apostles and the Pauline Epistles in the Sa'idic Dialect*, Cambridge, 1932, p.251ff..

Place: Dublin, Chester Beatty Collection.

Date: ca. 600.

Material: Parchment.

Leaf measures: 15.2 x 13 cm..

Number of columns: 1

Content: The entire Gospel.(preceded by the entire Pauline Epistles)

4. S (B) = Chester Beatty B Nr. 814 [=Schmitz sa. 5]

Edition: For the text of the manuscript, the study depends upon the collation of Quecke, *Das Johannesevangelium*, as well as the collation and the description in: Sir Herbert Thompson, *The Coptic Version of the Acts of the Apostles*, p.251ff..

Place: Dublin, Chester Beatty Collection.

Date: 7th century.

Material: Parchment.

Leaf measures: 12 x 10.2 cm..

Number of columns: 1

Content: The entire Gospel (preceded by the entire Acts of the Apostles).

5. S(M) = Pierpont Morgan 569 [= Schmitz sa. 9]

Edition: [Henricus Hyvernat], *Bybliothecae Pierpont Morgan Codices Coptici photographice expressi, Band. 4: Codex M569. Evangelia quattuor sahidice*, Rome, 1922.

The study depends on the collation of Quecke, *Das Johannesevangelium*, and the description of F. J. Schmitz & J. Mink, *Die sahidischen Handschriften der Evangeleen*, Teil I, Berlin, 1986.

Place: New York, Pierpont Morgan Library.

Date: 7th/ 8th century (?).

Material: Parchment.

Leaf measures: ca. 38 x ca. 30 cm..

Number of columns: 2.

Content: The entire Gospel (preceded by the other three gospels).

6. S (H) = Horner Sa'idic Edition²

[George William Horner], *The Coptic Version of the New Testament
in the Southern Dialect*, vol. III, Oxford, 1911.

This edition depended on fragments ranging from the 5th to the 14th century,
the majority are of late dates.

²The variants of Horner's "standard" text are not considered when they are supported by one of the main manuscripts.

A² = The Subakhmimic Version of the Gospel of John.

Papyrus Qau

Edition: Sir Herbert Thompson, *The Gospel of St. John according to the Earliest Coptic Manuscript*, London, 1924.

Place: London, The Library of the British and Foreign Bible Society.

Date: 4th century (third quarter).

Material: Papyrus.

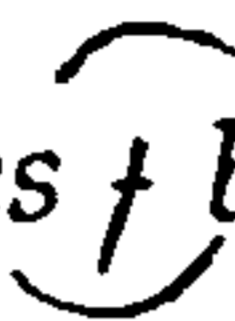
Leaf measures: 25 x 12.5 cm..

Number of columns: 1.

Content: Jn. II.12- XX.27.

A = The Akhmimic Version of the Gospel of John.

P. Strasbourg.

Edition: Friedrich Rösch, *Bruchstücke des ersten Clemensbriefes nach dem
achmimischen Papyrus der Strassburger
Universitäts- und- Landes  bibliothek mit biblischen
Texten derselben Handschrift, Strasbourg, 1910.*

Place: Strasbourg, The Library of Strasbourg University.

Date: 5th century.

Material: Papyrus.

Leaf measure: ca. 28 x 15 cm..

Number of columns: 1

Content: Coptic Jn. X.1 . . . XIII.12, Greek Jn. X.1-10, XI.1-8 (?), 45-52 (preceded
by I Clemens I-XXVI.2 and James I.13- V.20).

M = The Middle Egyptian Version of the Gospel of John.

P. Michigan Inv. 3521³

Edition: Elinor M. Husselman, *The Gospel of John in Fayumic Coptic*
(P.Mich. Inv.3521), Kelsey Museum of
Archaeology, Studies 2, Ann Arbor, 1962⁴.

Place: Michigan, Kelsey Museum.

Date: 5th century (early part).

Material: Papyrus.

Leaf measures: ca. 18.5 x 12 cm..

Number of columns: 1.

Content: VI.11 . . . XV.11.

³ For considering this manuscript as Middle Egyptian with Fayyumic influence see: Kahle, *Bala'izah*, vol. I, p.224f.; Kasser, *L'Évangile selon saint Jean*, p.37, and compare: Polotsky, in *Orientalistische Literaturzeitung* 59 (1964), P.250ff..

⁴ The notes of Browne on this edition in *Enchoria* 9 (1979), p.135ff. have been taken into account.

F = The Fayyumic Version of the Gospel of John.

1. British Museum Or. 5707.⁵

Edition: W. E. Crum & F. G. Kenyon, "Two Chapters of St. John in Greek and Middle Egyptian" in *The Journal of Theological Studies* 1 (1900), p.415ff..

Place: London, British Library.

Date: 6th century.

Material: Parchment.

Leaf measures: 27 x 23 cm..

Number of columns: 2 (first column: Greek, second column: Coptic.)

Content: Jn. III.5-IV.18, 23-35, 45-49.⁶

2. Vienna Fragment K10112.

Edition: Walter Till, "Faijumische Bruchstücke des Neuen Testaments", in *Le Muséon* 51 (1938), p.229ff..

Place: Vienna, Nationalbibliothek

Date: 6th-7th century (?)⁷

material: Papyrus.

Leaf measures: Fragment measures: 20 x 30 cm..

Number of columns: 2.

Content: Jn. IV.3-14.

⁵ For considering this manuscript as Fayyumic see: Till, in *Le Muséon* 51 (1938), p.229; Kasser, *L'Évangile selon saint Jean*, p.43.

⁶ Where there are other parallel fayyumic texts, the variants of these texts are given in footnotes.

⁷ Kasser, *L'Évangile selon saint Jean*, p.43.

3. Borgiano Museum Ms.

Edition: G. Zoega, *Catalogus codicorum copticorum manu scriptorum qui in Museo Borgiano Velitris adservantur*, Rome, 1810, p.149ff.. Reprint, Leipzig, 1903.

Place: Rome, Vatican Library.

Date: ?

Material:

Leaf measures:

Number of columns: 2

Content: IV.28-34, 36-40, 43-47, 48-53.

4. Vienna Fragments K3275 etc..

Edition: Walter Till, "Wiener Faijumica' in *Le Muséon* 49 (1936), p.189ff..

Place: Vienna, Nationalbibliothek.

Date: ?.

Material: Parchment.

Leaf measures: Fragment measures: K3275 (3 pieces: 2.9 x 3.3, 6 x 4.5, 5.7 x 4.5 cm.);
K2583 (2.1 x 13.5 cm.); K3274 (6.7 x 13 cm.).

Number of columns: ?.

Content: K3275 Jn. IX.19-20, 24;

K2583 Jn. XVI.32, XVII 13-14;

K3274 Jn. XVII.4-5, 9-10.

5. Louvain fragment.

Edition: L.Th. Lefort, *Les manuscrits coptes de L'Université de Louvain, I Textes littéraires*, Louvain, 1940.

Place: Louvain, La Bibliothèque de L'Université de Louvain.

Date: 8th-9th century.

Material: Parchment.

Leaf measures: Fragment measures: 14 X 25cm.

Number of columns: 2.

Content: Jn. XIII.38- XIV.3, 8-10, 14-17, 21-23.

6. Vienna Fragment K3.

Edition: Walter Till, "Wiener Faijumica" in *Le Muséon* 49 (1936), p.191ff.

Place: Vienna, Nationalbibliothek.

Date: 4th- 5th century.⁸

Material: Parchment.

Leaf measures: Fragment measures: 4.5 x 9.4 cm..

Number of columns: 1.

Content: Jn. XVI.25-27, 32-33.

⁸ *Ibid.* p.43.

b = The Early Bohairic Version of the Gospel of John.

P. Bodmer III.

Edition: Rodolphe Kasser, *Papyrus Bodmer III, Evangile de Jean et Genése I-IV, 2 en bohairique*, CSCO 177-178, Louvain, 1958.⁹

Place: Geneva, La bibliotheca Bodmeriana.

Date: 4th century

Material: Papyrus.

Leaf measures: 23.25 x 16.5 cm..

Number of columns: 1.

Content: The entire Gospel—the pages containing chapters 1-4 are fragmentary-(followed by Geneses I-IV,2).

⁹ The corrections to this edition in Kasser, *L'Evangile selon saint Jean*, p.39ff. have been taken into account.

B = The Late Bohairic Version of the Gospel of John.

Horner Bohairic Edition.

[George William Horner], *The Coptic Version of the New Testament in the Northern Dialect*, vol. II, Oxford, 1898.

This critical edition depended upon a number of manuscripts ranging from the 9th to the 14th century. The main text is that of: MS Huntington 17. Bodleian Library, Oxford, (A. D. 1174).

PART ONE: A COMPARISON OF COPTIC AND GREEK WORD-ORDER.

THE POSITION OF THE SUBJECT IN THE COPTIC SENTENCE

1.1 In Coptic, with its strict word-order¹, the variant positions in which the subject can occur in the sentence is a notable feature.²

1.1.1 The position of the subject in the verbal sentence:

In the Coptic verbal sentence the subject can stand in three variant positions.³ These positions might be represented by the following patterns:

Pattern I

The subject stands between the auxiliary and the verb

	aux.	subj.	v.
n. subj.	ⲁ	Ⲓⲥ	Ⲙⲱⲧⲙ̄
pron. subj.	ⲁ	ϥ	Ⲙⲱⲧⲙ̄

Pattern II

The subject stands at the beginning of the sentence followed by the auxiliary and the verb.

	subj.	aux.	v.
n. subj.	Ⲓⲥ	ⲁϥ	Ⲙⲱⲧⲙ̄
pron. subj.	Ⲛⲧⲟϥ	ⲁϥ	Ⲙⲱⲧⲙ̄

¹ Plumley, in *The Early Versions of the N.T.* (ed. Metzger), p.143 ff..

² Shisha-Halevy, *Coptic Grammatical Categories*, §2.0.2.1 note 51.

³ Lambdin, *Introduction to Sahidic Coptic*, §7.1.

pattern III

The subject stands at the rear of the sentence after the auxiliary and the verb.

	aux.	v.	subj.
n. subj.	ⲁϥ	ϥⲱⲧⲙ̄	ⲛ̄Ⲓⲓ ⲧ̄ϥ
pron. subj.	ⲁϥ	ϥⲱⲧⲙ̄	ⲛ̄ⲧⲟϥ

Note that: 1. In patterns II and III, as far as the word-order is concerned, the existence of a noun⁴ or an independent pronoun abolishes the function of the suffix pronoun as the subject of the sentence: the suffix pronoun is considered as part of the auxiliary.

2. The first present ϥϥⲱⲧⲙ̄ as well as the first future ϥⲛⲁϥⲱⲧⲙ̄ may be also theoretically analysed as containing three elements: auxiliary (unexpressed) + subject + verb, as shown by J. Callender, who has proposed the hypothetical form *(ⲧ)ϥϥⲱⲧⲙ̄.⁵

1.1.2 The position of the subject in the non-verbal sentence:

The non-verbal sentence in Coptic can be divided into two main types:

- a) The non-verbal sentence with nominal predicate
- b) The non-verbal sentence with adverbial predicate.⁶

Under these two headings the following patterns of the subject positions — illustrated mainly by examples from the Sa'idic version of the Gospel of John — can be distinguished:

⁴ For the use of the prefix ⲛ̄Ⲓⲓ to introduce the nominal subject in pattern III see 4.1.

⁵ Callender, *Studies in the Nominal Sentence*, p.95.. The form of the auxiliary is apparently an analogy with the conjectured origin of the Late Egyptian pronominal compound *tW.ʃ* etc., see Gardiner, *Egyptian Grammar*, §124 OBS., §223, §330.

⁶ Sethe, *Der Nominalsatz im Agyptischen und Koptischen. Vergote*, in *Coptic Studies in Honor of W.E. Crum*, p.229 ff..

1.1.2.1 The non-verbal sentence with nominal predicate:

The copula ΠΕ, ΤΕ, ΝΕ is usually used with this type of sentence.

Pattern I

The subject stands at the beginning of the sentence followed by the copula, with the predicate at the end of the sentence.

	subj.	cop.	pred.	
n. subj.	ΠΩΝΩ	ΠΕ	ΠΟΤΟΪΝ Ν̄ΡΩΜΕ	(Jn. I.4)
pron. subj.	ΔΝΟΚ	ΠΕ	ΠΟΤΟΪΝ Μ̄ΠΚΟΣΜΟΣ	(Jn. VIII.12)

Pattern II

The subject stands at the beginning of the sentence followed by the predicate, with the copula at the end of the sentence.

	subj.	pred.	cop.	
n. subj.	ΠΕΕΙΡΩΜΕ	ΟΤΡΕῩΡΝΟΒΕ	ΠΕ	(Jn. IX. 24)
pron. subj.	Ν̄ΤΟΥ	ΟΤΧΡΗΣΤΟΣ	ΠΕ	(Lk. VI.35)

(3rd Pers.)

For the pronominal subject of the first and second persons the corresponding order is:

subj.	cop.	pred.	
ΔΝΟΚ	ΔΝ̄	ΟΤΕΒΟΛ Ω̄Ν ΤΠΕ	(Jn. VIII.23)

Pattern III

The subject stands at the end of the sentence following the predicate and the copula.

	pred.	cop.	subj.	
n. subj.	ΟΤΜΕ	ΤΕ	ΤΕΥΜ̄ΝΤΜ̄ΝΤΡΕ	(Jn. V. 32)
pron. subj.	ΟΤΔΓΔΘΟΣ	ΠΕ	—	(Jn. VII. 12)

(3rd pers.)

For the first and second persons pronominal subject the corresponding order is:

cop.	pred.	subj.	
ΔΝΤ̄	ΠΟΘΟΪΝ Μ̄ΠΚΟCΜΟC	—	(Jn. IX. 5)

1.1.2.2 The non-verbal sentence with adverbial predicate:

As the auxiliaries are used with this type of the non-verbal sentence, its patterns are identical with those of the verbal sentence⁷, for example:

Pattern I

	aux.	subj.	pred.	
n. subj.	ΝΕΡΕ	ΤΜΑΔΑΘ Ν̄ΙC	Μ̄ΜΑΔΘ	(Jn. II. 1)
pron. subj.	ΝΕ	Ϛ	ϚΜ ΠΜΑ	(Jn. XI. 30)

Pattern II

	subj.	aux.	pred	
pron. subj.	ΔΝΟΚ	†	ϚΜ ΠΑΪΩΤ	(Jn. XIV. 20)

Pattern III

	aux.	pred.	subj.	
pron subj.	ΕϚ	ΤΩΝ	ΠΕΤΜ̄ΜΑΔΘ	(Jn. IX. 12)

1.1.3 Comparing the patterns of the verbal sentence with those of the non-verbal sentence with nominal predicate as well as with the non-verbal sentence with adverbial predicate patterns, we come to the conclusion that the patterns of each sentence are, in fact, identical: (see table p.7).

⁷ With the undefined subject the "existence" verbs ΟΘΗ, Μ̄Ν̄ are used in this type of non-verbal sentence as is the case with the undefined subjects of the verbal sentence: see Polotsky, in *Orientalia* 29 (1960), §33 ff.. I hope to examine the word-order of ΟΘΗ, Μ̄Ν̄ sentence in a further study.

Pattern I: The subject is in close relationship with the auxiliary/the copula as well as with the verb/the predicate: the subject and the predicate have an equal degree of importance in the sentence.

Pattern II: The subject stands at the initial position of the sentence separated from the auxiliary/the copula: the subject is the more important element in the sentence.

Pattern III: The subject stands at the rear of the sentence separated from the auxiliary/copula: the predicate is the more important element in the sentence.

Note that: 1. The auxiliary and the copula are considered to be elements attached to the predicate. ^{Therefore} in pattern I of the verbal sentence and of the non-verbal sentence with adverbial predicate, as the subject stands between the auxiliary and the verb/predicate, the attachment between the two elements becomes 'indirect' through the subject.

2. The construct form of the independent pronoun serves as the copula $\Pi\epsilon, \tau\epsilon, \text{N}\epsilon$ in the non-verbal sentence with nominal predicate.⁸

3. The auxiliary and the copula $\Delta\text{N}\bar{\iota}, \text{N}\text{TK}$ etc. are prefixed elements and are capable of occupying the initial position in the sentence, while the copula $\Pi\epsilon, \tau\epsilon, \text{N}\epsilon$ must be suffixed to a noun or pronoun and is not capable of occupying the initial position in the sentence.

Therefore ⁱⁿ pattern I of the non-verbal sentence with nominal predicate, as the copula stands between the subject and the predicate, it strengthens the link between the subject, which it is suffixed to, with the predicate.⁹

In the following chapters each of these Coptic (Sa'idic) patterns will be examined, and will be systematically compared to the Greek correspondent.

⁸ See, 6.2.2

⁹ See 5.1, 5.2.2

TABLE 1

The Subject Patterns in the Verbal and Non-Verbal Sentences

Pattern I					
v.s.	aux.	↔	subj.	↔	v.(pred.)
n.v.s.-n.pred.-	sub.	↔	cop.	↔	n.pred.
n.v.s.-adv.pred.-	aux.	↔	subj.	↔	adv.pred.
Pattern II					
v.s.	subj.		aux.	↔	v.(pred.)
n.v.s.-n.pred.- (n.subj.& 3rd pers. pron.subj.)	subj.		n.pred.	↔	cop.
n.v.s.-n.pred.- (1st, 2nd pers. pron.subj.)	subj.		cop.	↔	n.pred.
n.v.s.-adv.pred.-	subj.		aux.	↔	adv.pred.
Pattern III					
v.s.	aux.	↔	v.(pred.)		subj.
n.v.s.-n.pred.- (n.subj. & 3rd pers. pron. subj.)	n.pred.	↔	cop.		subj.
n.v.s.-n.pred.- (1st, 2nd pers. pron.subj.)	cop.	↔	n.pred.		—
n.v.s.-adv.pred.-	aux.	↔	adv.pred.		subj.

I The Verbal Sentence Patterns

Chapter 2

PATTERN I OF THE VERBAL SENTENCE

aux.	↔	subj.	↔	v.
ⲁ		ⲓ̄		ϥⲱⲧⲙ̄
ⲁ		ϥ		ϥⲱⲧⲙ̄

2.1 This is the simple basic pattern of the verbal sentence in Coptic, the subject stands in a close relationship with the auxiliary followed by the verb¹, a word-order which can be traced back to Late Egyptian.²

2.2 The pattern was used in the Sa'idic version of the Gospel of John to translate a variety of Greek word-order in which either the nominal subject precedes or follows the verb:

subj. + v. + obj. + adv.ph.,

subj. + obj. + v. + adv.ph.,

v. + subj. + obj. + adv.ph.,

v. + obj. + subj. + adv.ph..

In the case of the pronominal subjects the pattern is used to translate Greek subjects expressed by means of personal suffixes.

The following analysis shows that while some Coptic versions/translations agree consistently with the Sa'idic choice, others frequently choose different patterns to translate the same Greek model.³

¹ See 1.1.3.

² See Gardiner, *Egyptian Grammar*, §460ff.; Groll, *A Late Egyptian Grammar*, p.170ff.. For the pseudo-verbal construction in Middle Egyptian and the use of the compound pronoun *ⲉⲱⲗ* with it to form the prototype of this Coptic pattern see: Gardiner, op. cit., §319f., §124, §330.

³ See 9.1.

obs.1. The normal Greek word-order in sentences with nominal subject is: subj. + v. + obj. + adv.ph. or subj. + obj. + v. + adv.ph.⁴

Pronominal subjects are expressed by means of personal suffixes added to the stem of the verb.

obs2. In the Gospel of John we frequently find the order: v. + obj. + subj. + adv.ph. or v. + subj. + obj. + adv.ph., in which the subject is following the verb. These forms are thought to be a Semitic influence.⁵

2.2.1 The Nominal Subject

2.2.1.1 A) Common Nouns

2.2.1.1.1

1. Translating the Greek order: subj. + v. + obj. + adv.ph./subj. + obj. + v. + adv.ph.:

Example 1

V.20

S. ΠΕΙΩΤ ΓΑΡ ΜΕ ΜΠΩΗΡΕ

ὁ γὰρ πατὴρ φιλεῖ τὸν

A². [Π]ΕΙΩΤ' ΓΑΡ ΜΔΕΙΕ Μ[ΠΩΗΡΕ]

υἱὸν

b. ΦΙΩΤ ΓΑΡ ΜΕΙ ΜΠΩΗΡΕ

For the Father loves the

B. ΦΙΩΤ ΓΑΡ ΨΜΕΙ ΜΠΩΗΡΕ

son.

⁴ Rife, in *Journal of Biblical Literature* 52 (1933), p.247; Moulton & Howard, *A Grammar of New Testament Greek*, Vol. II p.347f.. It should be noted that studies in Greek word-order do not usually include in their forms the position of the adverbial phrase in the sentence, while in this study this element has been added to the forms of Greek word-order.

⁵ Ibid., p.416ff.

Example 2

XII.15 Fear not, daughter of Zion,

S. εἰς ποῦρο̅ νη̅σ̅ νε̅

*ἰδοὺ ὁ βασιλεὺς*A². εἰς πεῦρο̅ ἦ[νη̅σ̅ νε̅]*σου ἔρχεται*

A. . . . ες [πεῦρο] ν[η̅σ̅]

Behold, your King is
coming.

b. εἰς πεῦρο εϋῆνοσ̅

B. ρηππε ἰς πεοῦρο ϣηνοσ̅

Example 3

IV.23

S. ερε πειωτ γαρ ψινε ἦσα

καὶ γὰρ ὁ πατήρ

ροῖνε ἦτειμινε εσναοσωψτ ναϣ

*τοιούτους ζητεῖ τοὺς*A².ερε πειωτ γαρ ψινε σα*προσκυνοῦντας αὐτόν.*

ροδεινε εσναοσωψτ' νεϣ ητεειμινε

For the Father is seeking
such to worship him.

b. κεγαρ φιωτ εϣκω†[ησα ηη μηαιρη†

Lit. seeking such as his

εσναοσω[ψτ μμοϣ]

worshippers.

B. κεγαρ φιωτ αϣκω† ἦσα ηαιοσων

μηαιρη† ηη εθοσωψτ μμοϣ

Example 4

XIII.29

S. νερε ροῖνε γαρ⁶μεθε*τινὲς γὰρ⁷ ἐδόκουν*A².νερε ρδεινε δε μεεθε

M. ηαρε [ρδινι γαρ] μηοσῖ

For some thought . . .

b. ρανοσων γαρ ηασμεσι πε

B. ρανοσων δε ηασμεσι πε

⁶S. var. δε (AB)⁷Gr. var. δε

Example 5

III.19 And this is the condemnation, that

S. Δ ΠΟΤΟΪΝ ΕΙ ΕΠΚΟCΜΟC

*τὸ⁸ φῶc ἐλήλυθεν εἰc*A². Δ ΠΟΤΔΕΙΝ ΕΙ ΕΠΚΟCΜΟC*τὸν κόσμον*

F. Δ ΠΟΤΔΙΝ ΔΥΙ ΕΥΛΗΙ ΕΠΚΟCΜΟC

the light has come into

B. ΠΙΟΤΩΙΝΙ ΔΥΙ ΕΠΙΚΟCΜΟC

the world.

Example 6

XII.27

S. ΤΕΝΟΤ Δ ΤΑΨΤΧΗ ΨΤΟΡΤΡ̄

*Νῦν ἡ ψυχὴ μου*A². †ΝΟΤ Δ ΤΑΨΤΧΗ ΨΤΔΙΡΤΡΙ*τετάρακται*

b. †ΝΟΤ ΤΑΨΤΧΗ ΔCΨΘΕΡΤΕΡ

Now my soul is

B. †ΝΟΤ Δ ΤΑΨΤΧΗ ΨΘΟΡΤΕΡ

troubled.

Example 7

XIII.31 . . . "Now the Son of Man is glorified"

S. ΔΤΩ ΔΠΝΟΤΤΕ ΔΙ ΕΟΟΤ ΕΥΔΙΝΟΥΗΤῩ

*καὶ ὁ θεὸc ἐδοξάσθη ἐν*A². ΔΤΩ ΔΠΝΟΤΤΕ ΔΙ ΕΔΤ ΕΥΙΝῙ ΝΙΟΥΗΤΥ*αὐτῷ*

M. ΔΤΩ ΕΔ Φ† ΔΙ ΔΤ ΕΥῙ ΝΙΟΥΗΤΙΥ

and God is glorified in

b. ΟΤΟΕ Φ† ΔΥCΙΩΟΤ ΝΟΥΗΤΥ

him.

B. ΟΤΟΕ Δ Φ† CΙΩΟΤ ΝΟΥΗΤΥ

Example 8

I.11 He came to his own,

S. ΔΤΩ ΜΠΕ ΝΕΤΕ ΝΟΥΥ ΝΕΔΙΤῩ

καὶ οἱ ἴδιοι αὐτὸν οὐ

B. ΟΤΟΕ ΝΕΤΕ ΝΟΥΥ ΜΠΟCΨΟΠΥ ΕΡΩΟΤ

*παρέλαβον**and his own did not**receive him.*

⁸ Gr. var. om. *ΤΟ*

Example 9

III.13

S. αὐτῶ ᾠπε λαδασ βωκ ερραῖ ετπε	<i>καὶ οὐδεὶς ἀναβέβηκεν εἰς</i>
A ² .αὐτῶ ᾠπε λαδατε βωκ αῤρη[η]ατπε	<i>τὸν οὐρανὸν</i>
F. αὐτῶ μπε λαπ† ψη ερληγ ετπη	No one has ascended to
B. οσορ ᾠπε ρλι ψε ηαγ επψωγ ετφε	heaven.

Example 10

XII.30 Jesus answered and said

S. ἤτα τεῖσμη εἶ ἀν ετβηητ	<i>οὐ δι' ἐμὲ ἡ φωνὴ αὕτη</i>
A ² .ἤτα τε[ει]σμη εἶ εν ετβηητ	<i>γέγονεν⁹</i>
b. ηετβηητ ἀν αγ ψωπι ηδε παισρωοσ	This voice did not come
B. ετασ ψωπι ἀν εθβηητ ηδε ταισμη	because of me.

Example 11

III.36 . .and he who does not believe the son shall not see life,

S. ἀλλα τορτη ᾠμοστε ηαγω εραῖ εαωγ	<i>ἀλλ' ἡ ὀργὴ τοῦ θεοῦ</i>
F. ἀλλα οσγωητ ητε φ† ηετνεψωπι ραωγ	<i>μένει ἐπ' αὐτόν.</i>
B. ἀλλα ηαωητ ᾠφ† εγεψωπι ραωγ	but the wrath of God
	abides on him.

⁹ Gr. var. ηλθεν/εληλυθεν

Example 12

IV.23 But the hour is coming, and now is,

S.	ερε ἡρεγοσωψτ̄ μμε ¹⁰ νᾱ οσωψτ̄	δτε οί ἀληθινοί
	ἄπιωτ ρῆ̄ οσπῆ̄ᾱ η̄μ̄ οσμε	προσκυνηται
A ² .	εηρεγοσωψτ̄ ηαμ̄ηε ^(sic) ηαοσωψτ̄	προκυνήσουσιν τῷ πατρὶ
	ἄπειωτ' ρῆ̄ οσπῆ̄ᾱ μῆ̄ οσμηε	ἐν πνεύματι καὶ ἀληθείᾳ.
F.	. .]εσνε[ο]σωψτ̄ μμαγ[ρ]η	when the true
	οσπῆ̄ᾱ [. . .	worshippers will
b.	ροτε η[ιρεγοσωψτ] ηταφμη	worship the Father in
	εσεοσωψτ̄ μφιωτ]σεν οσ̄ πῆ̄ᾱ ηεμ̄ [οσμετμη]	in spirit and
B.	ροτε ηιρεγοσωψτ̄ ἡτα φμη εσηαοσωψτ̄	truth.
	ἄφιωτ̄ σεν οσ̄ πῆ̄ᾱ ηεμ̄ οσμεθμη	

Example 13

XIII.18

S.	ἀλλὰ δεκαε ερε τετραφη ζωκ εβολ	ἀλλ' ἵνα ἡ γραφή
A ² .	ἀλλὰ δεκασε ερε τετραφη ηαζωκ' ἀβλα'	πληρωθῆ
b.	ἀλλὰ ρῆ̄ηᾱ ητεσζωκ εβολ ηδε ἡπροφητια	..but that the
B.	ἀλλὰ ρῆ̄ηᾱ ἡτε ἡτετραφη ζωκ εβολ	Scripture may
		be fulfilled.

¹⁰S. var. ΜΕΝ (P)

Example 14

XXI.23 Then this saying went out among the brethren

S. ΔΕ ΜΠΜΔΘΗΤΗΣ¹¹ ΕΤΜΔΘ ΝΔΜΟΘ ΔΝ *ὅτι ὁ μαθητῆς ἐκεῖνος*b. ΔΕ ΝΜΠΜΔΘΗΤΗΣ ΕΤΕΜΔΘ ΝΔΜΟΘ ΔΝ *οὐκ ἀποθήσκει*B. ΔΕ ΠΜΔΘΗΤΗΣ ΕΤΕ ΜΔΔΘ ΨΝΔΜΟΘ ΔΝ *that this disciple would not die.*

Example 15

XIII.2

S. ΔΘΩ ΝΤΕΡΕ ΟΘΔΙΠΝΟΝ ΨΩΠΕ *καὶ δείπνου γινομένου,¹²*A². ΔΘΩ ΝΤΑΡΕ ΟΘΔΙΠΝΟΝ ΨΩΠΕ *And during supper . . .*

A. [ΝΤΑΡΕ ΟΘΔΕΙΠΝΟΝ ς]ΩΠΕ

M. [ΔΘΩ] Ν[Τ]ΕΡΕ ΟΘ[ΔΕΙΠΝΟΝ ΨΩΠΙ]

b. ΕΤΑΨΩΠΙ ΝΔΕΘΔΙΠΝΟΝ

B. ΟΘΟΘ ΕΤΑΨΩΠΙ ΝΔΕ ΟΘΔΙΠΝΟΝ

2.2.1.1.2

2. Translating the Greek order: v. + subj. + obj. + adv.ph./v. + obj. + subj. + adv.ph.:

Example 1

XVI.25

S. ΟΘΝ ΟΘΟΘΝΟΘ ΝΗΘ *ἔρχεται¹³ ὥρα*A². ΟΘΝ ΟΘΟΘΝΟΘ ΝΗΗΘ *The time is coming*

F. CΝΗΗΘ [(ΔΕ) ΝΔΕ ΟΘΟΘΝΟΘ]

b. CΝΗΘ ΝΔΕΘΝΟΘ

B. CΝΗΘ ΔΕ ΝΔΕ ΟΘΟΘΝΟΘ

¹¹ S. var. om. Μ-(AB)¹² Gr. var. *γενομένου* which gives the translation: And supper being ended/after supper.¹³ Gr. var. *ἀλλ' ἐρχεται*

Example 2

X.15

- S. ΚΑΤΑ ΘΕ ΕΤΕΡΕ ΠΩΤ¹⁴ ΣΟΘΗ ΜΜΟΕῙ καθως¹⁵ γινώσκε με ὁ
- A². ΚΑΤΑ ΘΕ ΕΤΕ ΠΔΕΙΩΤ' ΣΑΘΗΕ ΜΜΔΕῙ πατήρ
- A. [ΚΑΤΑ]ΤΩΕ ΕΤΕ ΠΔΙΩ[Τ ΣΑΘΗΕ ΜΜΔῙ As the Father knows
- b. ΚΑΤΑ ΤΩΕ ΕΤΥΣΩΘΗ ΜΜΟῙ ΝΔΕ ΠΔΙΩΤ me (even so I know
- B. ΚΑΤΑ ΦΡΗ† ΕΤΑΥΣΩΘΗ ΜΜΟῙ ΝΔΕ ΠΔΙΩΤ the father).

Example 3

XI.8 The disciples said to him "Rabbi,

- S. ΤΕΝΟΘ ΝΕΡΕ ΝΙΟΘΔΔῙ ΨΙΝΕ νῦν ἐζήτουν σε λιθάσαι
- ΝΣΑ ρΙ ΩΝΕ ΕΡΟΚ οἱ Ἰουδαῖοι,
- A². †ΝΟΘ ΝΕΡΕ ΝΙΟΘΤΔΕῙ ΨΙΝΕ lately the Jews sought
- ΣΑ ΚΑΛΕΡΚ' ΜΠΩΝΕ to stone you,
- A. [†ΝΟΘ ΝΑ ΝΙΟΘΔ]ΔῙ ΨΙΝΕ
- ΣΕ †Κ[ΩΝΕ Δ]ΡΔΚΙ
- b. †ΝΟΘ ΝΑΘΚΩ†(Ε) ΕΡΙ ΩΝΙ
- ΕΔΩΚ ΝΔΕ ΝΙΟΘΙΔΔῙ
- B. †ΝΟΘ ΝΑΘΚΩ† ΝΣΩΚ ΝΔΕ
- ΝΙΟΘΔΔῙ ΕΡΙ ΩΝΙ ΕΔΩΚ

¹⁴S. var. ΠΔΕΙΩΤ (ABM)¹⁵Gr. var. και καθως

Example 4

XII.28

S. ΔΥΣΜΗ ΓΕ ¹⁶ ΕΙ ΕΒΟΛ Ζῆ ΤΠΕ	ἦλθεν οὖν φωνὴ ἐκ τοῦ
A ² . ΔΥΣΜ[Η ΓΕ ΕΙ ΔΒΔΛ Ζῆ]ΤΠΕ	οὐρανοῦ
b. ΔΥῖ ΕΒΟΛ ΖΕΝ ΤΦΕ ΝΔΕΥῶΡΩΟΥ	Then a voice came from
B. ΟΥΣΜΗ ΔΣΙ ΕΒΟΛ ΞΕΝ ΤΦΕ	heaven.

Example 5

X.28 'All who ever came before me are thieves and robbers,

S. ΔΛΛΑ ΜΠΕ ΝΕΣΟΥΣ ΣΩΤᾶ ΕΡΟΥΣ	ἀλλ' οὐκ ἤκουσαν αὐτῶν
A ² . ΔΛΛΑ ΜΠΕ ΝΕΣΑΥ ΣΩΤᾶ ΔΡΑΥ	τὰ πρόβατα.
A. [ΔΛ]ᾶ [Δ ΜΠΕ ΝΕΣΑΥ ΣΩΤ]ᾶ Ε ΔΡ[ΔΥ]	but the sheep did not
b. ΔΛΛΑ ΜΠΕ ΝΙΕΣΩΟΥ ΣΩΤΕΜ ΝΣΩΟΥ	hear them.
B. ΔΛΛΑ ΜΠΟΥΣΩΤΕΜ ΝΣΩΟΥ ΝΔΕ ΝΙΕΣΩΟΥ	

Example 6

XI.23 Jesus said to her:

S. ΠΟΥΣΟΝ ΝΑΤΩΟΥΝῆ ¹⁷	ἀναστήσεται ὁ ἀδελφός
A ² . ΠΕΣΑΝ ΝΑΤΩΩΝ	σου
M ΠΕΥΣΑΝ Η[Ε]ΤΩΟΥΝῆ	"Your brother will rise
b. ΨΝΑΤΩΝῆ ΝΔΕ ΠΕΣΟΝ	again."
B. ΨΝΑΤΩΝῆ ΝΔΕ ΠΕΣΟΝ	

¹⁶ S. var. ΓΕ ΟΗ (AB)

¹⁷ S. var. ΤΩΟΥΝ (ABM)

Example 7

IX.3 "Neither this man nor his parents sinned,

S. ΔΑΛΛΑ ΔΕΚΑΔ ΕΡΕ ΝΕΓΒΗΤΕ ΜΠΝΟΤΕ ἄλλ' ἵνα φανερωθῆ τὰ
 ΟΤΩΝΖ ΕΒΟΛ ΖΡΑΪ ΝΖΗΤΥ ἔργα τοῦ Θεοῦ ἐν αὐτῷ

A². ΔΑΛΛΑ ΔΕΚΑΔΕ ΕΡΕ ΝΖΒΗΤΕ ΜΠΝΟΤΕ but that the works of
 ΟΤΩΝΖ ΔΒΔΛ' ΝΖΗΤΥ God should be revealed

b. ΔΑΛΛΑ ΔΕ ΝΤΕ ΝΙΖΒΗΟΤΙ ΝΤΕ Φ† in him.
 ΟΤΩΝΖ ΕΒΟΛ ΝΖΗΤΥ

B. ΔΑΛΛΑ ΖΙΝΑ ΝΤΕ ΝΙΖΒΗΟΤΙ ΝΤΕΦ†
 ΟΤΩΝΖ ΕΒΟΛ ΝΖΡΗ ΝΖΗΤΥ

Example 8

XI.32 . . . "Lord if you had been here,

S. ΝΕΡΕ¹⁸ ΠΑΣΟΝ ΝΔΜΟΤ ΔΝ ΠΕ οὐκ ἂν μου ἀπέθανεν ὁ

A². ΝΕΡΕ ΠΑΣΑΝ [ΝΔ]ΜΟΤ ΔΝ ἀδελφός

M. ΝΔΡΕ ΠΑΣ[ΔΝ Ν]ΕΜΟΤ ΕΝ ΠΕ my brother would not

b. ΝΝΔΨΝΔΜΟΤ ΔΝ ΠΕ ΝΔΕ ΠΑΣΟΝ have died."

B. ΝΔΡΕ ΠΑΣΟΝ ΝΔΜΟΤ ΔΝ ΠΕ

Example 9

VIII.20

S. ΜΠΑΤΕ ΤΥΟΤΝΟΤ ΕΙ οὕτω ἐληλίθει ἡ ὥρα

A². ΜΠΑΤΕ ΤΥΟΤΝΟΤ ΕΙ αὐτοῦ

b. ΝΕ ΜΠΑΤΣΙ ΝΔΕ ΤΥΟΤΝΟΤ ΠΕ . . . his hour had not yet

B. ΝΕ ΜΠΑΤΕΣΙ ΝΔΕ ΤΥΟΤΝΟΤ come.

¹⁸S. var. ΕΝΕΡΕ (M)

Example 10

Π.9

Σ. ἮΤΕΡΕ ΠΑΡΧΗΤΡΙΚΛΙΝΟΣ ΔΕ
ΤΩΠΕ ἈΠΜΟΟΘ

ὡς δὲ ἐγείσατο ὁ

ἀρχιτρίκλιμος τὸ ὕδωρ . .

Β. ὄψοις ΔΕ ΕΤΑΦΔΕΜ†ΠΙ ἈΠΙΜΩΟΘ
ἮΔΕ ΠΑΡΧΗΤΡΙΚΛΙΝΟΣ

When the master of the
feast had tasted the
water . .

2.2.1.2

B) Proper nouns

According to Greek rules "The article before a name may mean 1) 'The [above mentioned].' 2) 'the [well-known]'", while the article is omitted "in the first mention of the name."¹⁹

In the Gospel of John there are a number of proper noun subjects without the article which come before or after the verb. The examples of these are not restricted to the first mention of names as the standard Greek practice would require.

In the Sa'idic translation Pattern I is used to translate proper noun subjects without the article whether or not they precede or follow the verb.

Nevertheless this pattern is also used to translate a number of proper noun subjects with the article which come after the verb. This usage can be due to some Greek variants either attested to us or not.²⁰ In general these

¹⁹ Abbott, *Johannine Grammar*, §1967f.. Also see: Middleton, *The Doctrine of the Greek Article*, p.71ff.; Gildersleeve, in *American Journal of Philology* 11 (1890), p.483ff..

²⁰ For example compare: IX.41 Σ. ΠΕΔΕ ΤῚ ΝΔΘ

IV.34 Σ. ΠΕΔΕ ΤῚ ΝΔΘ

εἶπεν αὐτοῖς ὁ Ἰησοῦς
(Gr. var. om. ὁ)
λεγει αὐτοῖς ὁ Ἰησοῦς

examples are of Proper noun subjects first mentioned either in the Gospel or, frequently, at the beginning of a new episode (2.2.1.2.3 ex. 1-5)^{or in} "separate statements" (2.2.1.2.3 ex. 6, 7).

2.2.1.2.1

1. Translating Greek proper noun subjects without the article before the verb:

Example 1

I.15

S. ἸΩΑΝΝΗΣ ΠΡΩΤΡΕ ²¹ ΕΤΒΗΗΤΥ	Ἰωάννης μαρτυρεῖ περὶ
B. ἸΩΑΝΝΗΣ ΨΕΡΜΕΘΡΕ ΕΘΒΗΗΤΥ	αὐτοῦ
	John bore witness
	of him.

Example 2

IV.1 . . . the Pharisees had heard that

S. ΤΟ ΠΡΩΤΟ ΜΑΘΗΤΗΣ	Ἰησοῦς πλείονας μαθητὰς
F. Δ ΙΗΣΟΥΣ ΚΩ ΝΕΨ ΝΟΥΑΤΑ ΜΑΘΗΤΗΣ	ποιεῖ
B. Δ ΙΗΣΟΥΣ ΨΑΜΕ ΟΥΜΗΨ ΜΑΘΗΤΗΣ ΝΑΨ	Jesus made (and
	baptized) more disciples
	(than John).

Example 3

IV.47 When he heard that

S. Δ ΤΟ ΕΙ ΕΒΟΛ ΖΗΤΟΥΣΔΑΙΑ	Ἰησοῦς ἦκει ἐκ τῆς
A ² . Δ ΙΗΣΟΥΣ ΕΙ ΔΒ[ΔΑΛ] ΖΗΤΟΥΣΔΑΙΑ	Ἰουδαίας
F. ΔΨΙ ΝΔΕ ΙΗΣΟΥΣ ΕΒΑΛ ΖΗΤΟΥΣΙΔΕΑ	Jesus had come out of
b. Δ ΙΗΣΟΥΣ[Ι]ΕΒΟΛ ΞΕΝ ΤΟΥΣΙΔΕΑ	Judea (into Galilee).

²¹ S. var. ψΡΜΗΤΡΕ (P)

B. ΔΥΙ ΝΔΕ ΙΗ̄C ΕΒΟΛ ΞΕΝ ΤΙΟΤΔΕΔ

Example 4

III.14

S. ΔΤΩ ΚΑΤΑ ΘΕ ΕΝΤΑ ΜΩϞ'CΗC

ΔΙCΕ ΜΠΡΟΥ ρ̄Ν ΤΕΡΗΜΟC

A². ΔΤΩ ΚΑΤΑ ΘΕ ΝΤΑ ΜΩϞ'CΗC

ΔΙCΕ ΜΦΔΥ ρ̄ΙΠΔΔΕΙΕ

F. ΔΤΩ ΚΑΤΑ ΤΡΗ ΕΤΑ ΜΩϞ'CΗC

ΔΙCΙ ΜΠΙΡΔΥ ρ̄ΙΤΕΡΗΜΟC

B. ΔΤΟΥ ΜΦΡΗ† ΕΤΑ ΜΩϞ'CΗC

ΓΕC ΠΙΡΟΥ Ν̄ΡΗΙ ρ̄Ι ΠΨΔΥΕ

καὶ καθὼς ΜωϞῆς

ἔβωσεν τὸν ὄφιεν τῆ

ἐρήμῳ

And as Moses lifted up

the serpent in the

wilderness, (even so . .)

2.2.1.2.2

2. Translating Greek proper noun subjects without the article after the verb:

Example 1

III.27

S. Δ ΙΩΡΔΗΝΗC ΟΤΩΨ̄ ΕΥΔΩ ΜΜΟC

B. ΔΥΕΡΟΤΩ ΝΔΕ ΙΩΔΗΝΗC ΟΤΟΥ ΠΕΔΔΥ

ἀπεκρίθη Ἰωάννης καὶ

εἶπεν

John answered

and said

Example 2

III.9

S. Δ ΝΙΚΟΔΗΜΟC ΟΤΩΨ̄ ΠΕΔΔΥ ΝΔΥ

A². Δ ΝΙΚΟΔΗΜΟC [ΟΤ]ΩΨ̄ ΠΕΔΕΥ ΝΕΥ

F. ΔΥΕΛΟΤΩ ΝΔΕ ΝΙΚΟΔΗΜΟC ΠΕΔΕΥ ΝΕΥ

B. ΔΥΕΡΟΤΩ ΝΔΕ ΝΙΚΟΔΗΜΟC ΟΤΟΥ ΠΕΔΔΥ ΝΔΥ

ἀπεκρίθη Νικόδημος καὶ

εἶπεν αὐτῷ

Nicodemus answered

and said to him: .

Example 3

IV.13

S. Δ Τ̄C Ο̄ΥΩΨ̄Β ΠΕΔΔΥ ΝΔC

*ἀπεκρίθη Ἰησοῦς καὶ*A². Δ ῙΗC Ο̄ΥΩΨ̄Β ΠΔΔΕΥ ΝΕC*εἶπεν αὐτῇ*

F. ΔΥΕΛΟϞΩ ΝΔΕ ῙΗC ΠΕΔΕΥ ΝΕC

Jesus answered and said

B. ΔΥΕΡΟϞΩ Ν̄ΔΕ ῙΗC ΠΕΔΔΥ ΝΔC

to her: . . .

Example 4

VII.21

S. Δ Τ̄C Ο̄ΥΩΨ̄Β ΠΕΔΔΥ ΝΔϞ

ἀπεκρίθη Ἰησοῦς²² καὶ

M. [ϞΔ Τ̄C] Ο̄ϞΟϞΜ ΠΕΔ[ΕΥ ΝΔϞ]

εἶπεν αὐτοῖς

b. ΔΥΕΡΟϞΩ ΝΔΕ ῙΗC ΠΕΔΔΥ ΝΩΟϞ

Jesus answered and said

B. ΔΥΕΡΟϞΩ Ν̄ΔΕ ῙΗC ΠΕΔΔΥ ΝΩΟϞ

to them . . .

Example 5

VII.14 Now about the middle of the feast

S. Δ Τ̄C ΒΩΚ ΕϞΡΑΪ ΕΠΕΡΠΕ

ἀνέβη Ἰησοῦς εἰς τὸ

b. ΔΥΙ ΝΔΕ ῙΗC ΕϞΡΗΙ ΕΠΙΕΡΦΕΙ

ἱερόν

B. ΔΥΙ Ν̄ΔΕ ῙΗC ΕϞΡΗΙ ΕΠΙΕΡΦΕΙ

Jesus went up into the
temple.

²²Gr. var. ο Ἰησοῦς

Example 6

X.41 Then many came to him and said "John performed no sign,

S. ΨΔΔΕ ΔΕ ΝΙΜ ΕΝΤΑ ΙΩΔΗΝΗC	<i>πάντα δὲ ὅσα εἶπεν</i>
ΔΟΟϞ ΕΤΒΕ ΠΑΪ ϞΕΝΜΕ²³ ΝΕ	<i>Ἰωάννης²⁴ περὶ τούτου</i>
A ² . CΕΔΕ ΝΙΜ' ΝΤΑ ΙΩΔΗΝΗC	<i>ἀληθῆ ἦν.</i>
ΔΟΟϞ ΕΤΒΕ ΠΕΕΙ ϞΕΝΜΗΕ ΝΕ	<i>but all the things that</i>
A. ΨΕΔΕ ΝΙΜ ΕΤΔ[ΙΩΔΗΝΗC	<i>John spoke about this</i>
ΔΟΟϞΕ] ΕΤΒΕ ΠΕΪ ϞΕΜ[ΜΙΕ ΝΕ]	<i>man were true."</i>
b. ΝΗ ΔΕ ΕΤΔϞΔΟΤΟϞ ΝΔΕ ΙΩΔΗΝΗC	
ΕΘΒΕ ΦΔΪ ϞΔΗΜΕΪ ΝΕ	
B. ϞΩΒ ΝΙΒΕΝ ΕΤΔϞΔΟΤΟϞ ΕΘΒΕ	
ΦΔΙ ϞΔΗΜΕΘΜΗΙ ΝΕ	

2.2.1.2.3

3. Translating Greek proper noun subjects with the article after the verb:

Example 1

I.35 Again the next day,

S. ΝΕΡΕ²⁵ΙΩΔΗΝΗC ΔϞΕΡΑΤϞ	<i>εἰσπήκει ὁ²⁶ Ἰωάννης</i>
B. ΝΔΡΕ ΙΩΔΗΝΗC ΟϞΙ ΕΡΑΤϞ	<i>John stood (with two of his disciples).</i>

²³ S. var. ϞΕΝΜΕΕ ΝΕ (AB)

²⁴ Gr. var. *Ἰωαννης εἶπεν*/om. *Ἰωαννης*

²⁵ S. var. *ερε* (ABM)

²⁶ Gr. var. om. *ο*

Example 2

VII.37 On the last day, that great day of the feast,

S. ΝΕΡΕ Τ̄C ΔΡΕΡΑΤ̄Υ

*είσπῆκει ὁ Ἰησοῦς*A². ΝΕΡ[Ε Τ̄Η]C ΔΡΕΔΡΕΤ̄Υ

Jesus stood (and cried

M. [ΝΔ]ΥΟΥJ ΕΡΕΤ̄Υ ΝΔJ Γ̄C

out).

b. ΔΥΟΥJ ΕΡΑΤΥ ΝΔΕ ῙHC

B. ΔΥΟΥJ ΕΡΑΤΥ ΝΔΕ ῙHC

Example 3

II.13 Now the passover of the Jews was at hand,

S. ΔΥΩ Δ Τ̄C ΒΩΚ ΕΡΡΑΪ ΕΘΙΕΡΟCΟΛΩΜΑ²⁷ *καὶ ἀνέβη εἰς Ἱεροσόλυμα*A². ΔΥΩ Δ ῙHC ΒΩΚ ΔΡΗΪ ΔΘΙΕΡΟCΟΛΩΜΑ ὁ Ἰησοῦς²⁸B. ΟΥΟΥ ΔΥJ ΝΔΕ ῙHC ΕΡΡΟΥ ΕΛΓΩΜ *and Jesus went up to**Jerusalem.*

Example 4

VI.1 After these things

S. Δ ῙC ΒΩΚ ΕΠΙΚΡΟ²⁹ ΝΘΑΛΑCΣΑ ΝΤΡΑΛΙΛΑΙΑ *ἀπῆλθεν ὁ Ἰησοῦς*A². Δ ῙHC ΒΩΚ ΔΠΙΚΡΟ ΝΘΑΛΑCΣΑ ΝΤΡΑΛΙΛΑΙΑ *πέραν τῆς*b. ΔΥΨΕ ΝΔΥ ΝΔΕ ῙHC ΕΠΑΤ ΜΦΙΟΜ ΝΤΕΓ *θαλάσσης τῆς*

†ΓΑΛΙΛΕΑ

*Γαλιλαίας*B. ΔΥΨΕ ΝΔΥ ΝΔΕ ῙHC ΕΜΗΡ ΜΦΙΟΜ ΝΤΕ *Jesus went*

†ΓΑΛΙΛΕΑ

*over the sea^β**Galilee.*²⁷ S. var. ΘΙΕΡΟCΟΛΩΜΑ(B)/ΘΙΛΗΜ (M)²⁸ Gr. var. om. ο Ἰησοῦς/ο Ἰησοῦς εἰς Ἱεροσόλυμα²⁹ S. var. ΠΕΚΡΟ (Ber. A B M)

Example 5

XIII.27 Now after the piece of bread.

S. Δ ΠΑΤΑΝΑΣ ΒΩΚ ΕΞΟΘΗ ΕΡΟΥ	τότε ³⁰ εἰσῆλθεν εἰς
A ² . Δ ΠΑΤΑΝΑΣ ΒΩΚ ΔΞΟΘΗ [ΑΡΑΥ]	ἐκεῖνον ὁ σατανᾶς
M. ρΔ ΠΑΤΑΝΑΣ ΨΗ ΕΞΟΘΗ ΕΡΑΥ	Satan entered him.
b. ΔΥΪ ΕΞΟΘΗ ΕΦΗ ΝΔΕ ΠΑΤΑΝΑΣ	
B. ΔΥΨΕ ΝΔΥ ΕΞΟΘΗ ΕΡΟΥ ΝΔΕ ΠΑΤΑΝΑΣ	

Example 6

II.11

S. ΠΑΪ ΠΕ ΠΨΟΡΠ̄ Μ̄ΜΑΪΝ	ταύτην ἐποίησεν ἀρχὴν ³²
ΕΝΤΑ Τ̄C ΔΔΥ ρ̄Ν ΚΑΝΑ ³¹ ΝΤΓΑΛΙΛΑΙΑ	τῶν σημειῶν ὁ Ἰησοῦς
B. ΦΔΙ ΠΕ ΠΙΞΟΘΙΤ Μ̄ΜΗΙΝΙ ΕΤΑΥΔΙΥ	ἐν Κανᾶ τῆς Γαλιλαίας
ΝΔΕ ῙΗC̄ ΞΕΝ ΤΚΑΝΑ ΝΤΕΓΓΑΛΙΛΕΑ	This beginning of signs
	Jesus did in Cana of Galilee.

Example 7

IV.54

S. ΠΑΪ ΟΝ ΠΕ ΠΜΕΡ CΝΑΘ	τοῦτο δε ³³ πάλιν
Μ̄ΜΑΪΝ ΕΝΤΑ Τ̄C ΔΔΥ	δεύτερον σημείον
A ² . ΠΕΕ[Ϊ Δ]Ν ΠΕ ΠΜΕΡ CΝΕΘ	ἐποίησεν ὁ Ἰησοῦς
Μ̄ΜΔΕΙΝ Ν[ΤΔ] ῙΗC̄ ΕΕΥ	This again is the second
b. ΦΔΙ ΔΕ ΟΝ ΠΕ ΠΙΜΗΙΝΙ	sign that Jesus did . . .
[ΜΜ]ΔΡ Β Ε[ΤΙ]ΔΥΔΙΥ ΝΔΕ ῙΗC̄	
B. ΦΔΙ ΠΕ ΠΙΜΗΙΝ Μ̄ΜΔΡΒ	
ΕΤΑΥΔΙΤΟΘ ΝΔΕ ῙΗC̄	

³⁰ Gr. var. om. ΤΟΤΕ³¹ S. var. ΤΚΑΝΑ (BM)/ΤΓΑΝΑ (A)³² Gr. var. ἐπ. τὴν ἀρχ./πρωτὴν ἀρχ. ἐπ.³³ Gr. var. om. δε

2.2.2 The Pronominal Subject

Example 1

III.8 The wind blows where it wishes,

S. ΔΘΩ ΚΩΤΜ̄ ΕΤΕΨΜΗ

*καὶ τὴν φωνὴν αὐτοῦ*A². ΔΘΩ ΚΩΤΜ̄ ΔΤΕΨΜ[Η]*ἀκούεις*

F. ΔΘΩ ΤΕΨΜΗ ΨΔΚΩΤΕΜ ΕΛΔC

and you hear the sound

B. ΟΘΟZ ΚΩΤΕΜ ΕΤΕΨΜΗ

of it.

Example 2

X.14 I am the good shepherd,

S. ΔΘΩ †CΘΘΝ ἸΝΘΘΕΙ

*καὶ γινώσκω τὰ ἐμὰ*A². ΔΘΩ †CΔΘΝΕ ἸΝΩΕΙ*and I know my sheep*

b. †CΘΘΝ ΝΝΕΤΕΝΟΘΙ Lit. and I know my own.

B. †CΩΘΘΝ ΝΝΗ ΕΤΕ Ν.ΘΘΙ

Example 3

X.37

S. ΕΨΔΕ Ἰ†ΕΙΡΕ ΔΝ ἸΝΕΘΒΗΘΕ
ΜΠΑΪΩΤ ΜΠΡΠΙCΤΕΘΕ ΕΡΟΕΪ*εἰ οὐ ποιῶ τὰ ἔργα τοῦ
πατρός μου, μὴ*A². ΕΨΠΕ †ΕΙΡΕ ΕΝ ἸΝΘΒΗΘΕ*πιστεύετε μοι*

ΜΠΑΕΙΩΤ' ΜΠΡΡΠΙCΤΕΘΕ ΔΡΔΕΙ

If I do not do the works

A. [ΕΘΔΕ ΓΕ†ΕΙΡΕ ΕΝ] ἸἸΘΒΗ[ΘΕ

of my Father, do not

ΜΠΑΪΩΤ ΜΠΡΠΙCΤΕΘΕ] ΔΡΑΪ

believe me.

b. ΕΪCΔΕ Ν†ΙΡΓ ΔΝ ΝΝΙΘΒΗΘΟΪ

ΝΤΕ ΠΑΪΩΤ ΜΠΕΡΝΑΘ† ΕΡΟΪ

B. ΙCΔΕ †ΙΡΓ ΔΝ ΕΝΙΘΒΗΘΟΪ ἸΝΤΕ ΠΑΪΩΤ

ΜΠΕΡΝΑΘ† ΕΡΟΙ

Example 4

IX.37

S. ΔΚΝΔϑ ΕΡΟϚ

*έώρακας αυτόν*A². ΔΚΝΕϑ ΔΡΑϚ

Lit. You have seen him.

M. ρΔΚΝΕϑ [ΕΡ]ΔϚ

b. ΔΚΝΔϑ ΕΡΟϚ

B. ΧΝΔϑ ΕΡΟϚ

Example 5

VII. 34

S. ΤΕΤΝΔΨΙΝΕ Ν̄CΩΕΙ

ζητήσετέ με και ούχ

Ν̄ΤΕΤΝ̄ΤΜ̄Ϛ ΕΡΟΕΙ

*είρήσετέ με³⁴*A². ΤΕΤΝΔΨΙΝ̄[Ε Ν̄]CΩΕΙ

You will seek me and

ΔϑΩ ΤΕ[Τ]Ν̄ΔϚΙΝΕ Μ̄ΜΔΕΙ ΕΝ

not find me.

b. ΤΕΤΕΝΝΔ ΚΩ† ΝCΩΙ

ΝΤΕΤΕΝΝΔΔΕΜΤ ΔΝ

B. ΤΕΤΕΝΚΩ† ΝCΩΙ

ΟϑΟϚ ΤΕΤΕΝΝΔΔΕΜΤ ΔΝ

³⁴Gr var. om. με.

PATTERN II OF THE VERBAL SENTENCE

subj.	aux.	↔	v.
Ἦ	αϣ		Ϣωτᾶ
Ἦτοϣ	αϣ		Ϣωτᾶ

3.1 From the earlier stages of the Egyptian language a subject or any other element of the sentence "which has been removed from its regular place and put outside and in front of the sentence is said to stand in anticipatory emphasis."¹

By the Coptic stage this "emphatic position" of the subject was fully developed so that it formed a common pattern: subj. + aux + v..

3.2 It seems that the emphatic nominal subject in Greek comes at the beginning of the sentence², as is the case with the Coptic emphatic subject.

In the Coptic Sa'idic translation it is found that Pattern II is used to translate almost every Greek common noun subject in the order: subj. + obj. + adv.ph. + v., while this pattern is used to translate some common noun subjects which occur in the order: subj. + v. or the order: subj. + obj. + v., in each case the interpretation of the Sa'idic translation can be easily appreciated.³

¹ Gardiner, *Egyptian Grammar*, §146, also §148.

² Moule, *An Idiom Book of N.T. Greek*, p.166. Compare Rife, in *JBL* 52 (1933), p.241 for considering the order: subj. + obj. + v. as the usual ancient Greek order, and see Dover, *Greek Word order*, p.32ff. for the position of the emphatic subject in classical Greek at the beginning and end of the sentence.

³ For the other Coptic translations see 9.2.

For the emphatic pronominal subjects in Greek personal pronouns are used at the beginning of the sentence.⁴

3.2.1 The Nominal Subject

3.2.1.1 A) Common Nouns

Example 1.

I.5

S. ΔΘΩ ΠΟΘΟΪΝ ΥΡΟΘΟΪΝ⁵

ϒΜ ΠΚΔΚΕ

καί τὸ φῶς ἐν τῇ σκοτίᾳ

φαίνει

B. ΟΘϒ ΠΙΟΘΩΙΝΙ ΔΥΕΡΟΘΩΙΝΙ

ΣΕΝ ΠΙΧΔΚΙ

And the light shines in

the darkness.

Example 2.

VII.41

S. ϒΕΝΚΟΟΘΕ ΔΕ ΝΕΘΔΩ ΜΜΟC

ἄλλοι ἔλεγον

A². ϒΕΝΚ[ΔΘΕ] ΔΕ ΝΕ[ΘΔΩ] ΜΜΔC

Others said . . .

M. ϒΕΝΚΔΤΪ ΔΕ ΝΔΘ[ΔΩ Μ]ΜΔC

b. ϒΔΗΚΕΟΘΟΝ ΝΔΘΔΩ ΜΜΟC

B. ϒΔΗΚΕΧΩΟΘΝΙ ΔΕ ΝΔΘΔΩ ΜΜΟC

⁴ Jay, *New Testament Greek*, p.17, see also Zerwick, *Biblical Greek*, §195ff., who suspects their emphatic value in biblical Greek and attributes their usage to Semitic influence.

⁵ S. var. ΗϚ(Ber.) / ΕϚ(M)

Example 3.

XI.4

S. ΠΕΪΨΩΝΕ Ν̄ΝΕΨΩΟΠ⁶ ΔΝ
ΕΠΜΟϚ

αὕτη ἡ ἀσθένεια οὐκ

ἔστιν πρὸς θάνατον

A². [Π]ΕΕΙ ΨΩΝΕ ΨΩΟΠ'Ε[Ν
ΔΠΜΟ]Ϛ

This sickness is not unto
death.

A. [ΠΕΪΨΩΝΕ ΨΩΟΠ ΕΝ
ΔΠ]ΜΟϚ

b. ΠΔΨΩΝΙ ΝΝΟϚΨΩΝΙ
ΜΜΟϚ ΔΝ ΠΕ

B. ΤΔΙΔΒΙ Ν̄ΟϚΙΔΒΙ Μ̄ΦΜΟϚ
ΔΝ ΤΕ

Example 4.

I.14

S. ΔϚΩ ΠΨΔΔΕ ΔΨ̄Ρ ΣΑΡ̄Ξ

καὶ ὁ λόγος σὰρξ ἐγένετο

B. ΟϚΟϚ ΠΙΣΔΔΕ ΔΨΕΡ ΟϚΣΑΡ̄Ξ

And the Word became
flesh.

⁶S. var. ΝΕΨ-(AM)

Example 5.

XII.19

S. ΕΙΣ ΠΚΟΣΜΟΣ ΔΥΒΩΚ

ϋΙ ΠΑΡΟΣ ΜΜΟΥ

A².ΕΙΣ ΠΚΟΣΜΟΣ ΔΥΒΩΚ

ϋΙ ΠΑΡΟΣ ΜΜΑΥ

A. [ΕΣ ΤΕ] ΠΚΟΣΜΟΣ ΤΗΡῚ

[ΔΥΒΩΚ ϋΙ ΠΑ]ΡΟΣ ΜΜΑΥ

b. ΕΙΣ ΠΙΚΟΣΜΟΣ ΔΥΨΕ

ΝΔΥ ΣΑΠΑΡΟΣ ΜΜΟΥ

B. ΙΣ ΠΙΚΟΣΜΟΣ ΤΗΡΥ

ΔΥΨΕ. ΝΔΥ ΣΑΜΕΝΩΗΥ

Ἴδε ὁ κόσμος⁷ ὀπίσω

αὐτοῦ ἀπῆθεν.

Look the world has gone

after him!

Example 6.

I.17 For the Law was given through Moses,

S. ΤΕΧΑΡΙΣ ϋΩΩΣ ΤΜΕ Ν̄ΤΑΨΩΠΕ

ΕΒΟΛ ϋΙΤῚ ΤΕ ΠΕΧ̄Τ

B. ΠΙΩΜΟΤ ΔΕ ΝΕΜ †ΜΕΘΜΗΙ

ΔΨΩΠΙ ΕΒΟΛ ϋΙΤΕΝ ΤῚΣ Π̄Χ̄Τ

ἡ χάρις⁸ καὶ ἡ ἀλήθεια

διὰ Ἰησοῦ χριστοῦ

ἐγένετο.

but grace and truth

came through Jesus

Christ.

⁷ Gr. var. ο κόσμος ολος

⁸ Gr. var. η χάρις δε

Example 7.

IV.36 And he who reaps receives wages, and gathers fruit for eternal life,

S. ΔΕΚΔC ΠΕΤΔΟ ΝΜ ΠΕΤΩΡΤ

ἵνα⁹ ὁ σπείρων ὁμοῦ

ΕΥΕΡΔΨΕ ρΙ ΟΥCΟΠ

*χαίρη καὶ ὁ¹⁰ θερίζων*A². ΔΕΚΔCΕ [ΠΕΤ]ΔΟ ΜΝ ΠΕΤΩCΡ*that both he who sows*

ΕΥΑΡΕ[ΨΕ ΜΝ] ΝΟΥΕΡΗΘ

and he who reaps may

F. . . . ΠΕΤΔΔ ΜΝ . . . ΝCΕΛΕΨΙ

rejoice together.

ΕΥCΔΙ . . .

b. ρΙΝΔ ΦΗ ΕΤ[CΙ† ΝΕΜ] ΦΗ ΕΤΩC

ΝCΕΡΔΨΙ [ΕΥCΟΠ]

B. ρΙΝΔ ΦΗ ΕΤCΙ† ΝΤΕΥΡΔΨΙ

ΕΥCΟΠ ΝΕΜ ΦΗ ΕΤΩC

Example 8.

VI.14

S. Νρωμε γε Ντεροσναθ

οἱ οὖν ἄνθρωποι ἰδόντες

ΕΠΜΔΙΝ ΕΝΤΑΥΔΑΥ ΝΕΥΔΩ ΜΜΟC

*ὁ ἐποίησεν σημεῖον¹¹*A². Νρωμε γε Νταροσνεθ*ἔλεγον*

ΔΠΜΔΕΙΝ ΝΤΑΥΕΕΥ ΝΕΥΔΩ ΜΜΔC

M. ΝΙΡ[ωμε ΓΗ] Ντεροσνεθ ε[. .

Then those men, when

b. ΝΙΡΩΜΙ ΔΕ ΕΤΑΘΝΑΘ ΕΠΙΜΗΙΝΙ

they had seen the sign

ΕΤΑΥΔΙΥ ΝΑΥΔΩ ΜΜΟC

Lit. that he did said

B. ρΟΤΕ ΟΘΝ ΕΤΑΘΝΑΘ ΝΔΕ ΝΙΡΩΜΙ

ΕΝΙΜΗΙΝΙ ΕΤΑΥΔΑΠΟΘ ΝΔΕ ΙΗΣ

ΝΑΥΔΩ ΜΜΟC ΠΕ

⁹ Gr. var. *ἵνα καὶ*¹⁰ Gr. var. om. *ο*¹¹ Gr. var. *ο επ. σημ. ο Ιησους/α σπ. σημεια*

3.2.1.2 B) Proper Nouns

In the Sa'idic translation the proper noun subjects found translated by this Coptic pattern are those which in Greek occur at the beginning of the sentence, with or without the article, but always accompanied by an enclitic particle- following nouns lacking the article or between the article and the noun in the case of nouns with the article-.¹²

Example 1.

XII.3

- S. ΜΑΡΙΑ ΓΕ ΔΑΔΙ ΝΟΥΛΙΤΡΑ ΝΟΟΓΗ *ἡ οὖν Μαριάμ¹³ λαβοῦσα*
 A². ΜΑΡΙΑ ΔΕ ΔΑΔΙ ΝΟΥΛΙΤΡΑ ΝΑΔΓΗ *λίτρον μύρου*
 A. ΜΑΡΙΑ ΓΕ ΔΑΔΙ ΝΟΥΛΙΤΡΑ ΝΑΔΓΗΕ *Lit. Then Mary took a*
 M. [ΜΑΡΙΑ]ΔΕ ΔΑΔΙ ΝΟΥΛΙΤΡΑ ΝΑΔΓΗ *pound of ointment.*
 b. ΜΑΡΙΑ ΔΕ ΝΑΔΙΝΙ ΝΟΥΛΙΤΡΑ ΝΟΔΕΝ
 B. ΜΑΡΙΑ ΟΥΝ ΔΑΔΙ ΝΟΥΛΙΤΡΑ ΝΟΔΕΝ

Example 2.

XII.44

- S. Ι̅C ΔΕ ΔΑΔΩΚΑΚ ΕΒΟΛ *Ἰησοῦς δὲ ἔκραξεν*
 A². Ι̅C ΔΕ ΔΑΔΩΓΗΛ' ΑΒΔΑ' *Then Jesus cried out.*
 b. ΔΑΔΩ ΔΕ ΕΒΟΛ ΝΔΕ Ι̅C
 B. Ι̅C ΔΕ ΔΑΔΩ ΕΒΟΛ

¹² Compare the use of the enclitic particles with articles in Greek to give the equivalent of emphatic pronouns, see Moule, *An Idiom Book of N.T. Greek*, pp.107, 123.

¹³ Gr. var. *Μαρια*

Example 3.

V.17

S. $\overline{\text{TC}}$ ΔΕ ΔΥΘΩΨϞ ΝΔΘ	ὁ δὲ Ἰησοῦς ¹⁴ ἀπεκρίνατο
A ² . $\overline{\text{IHC}}$ ΔΕ ΔΥΘΩΨϞ ΝΕΘ	αὐτοῖς ¹⁵
b. ΝΘΟΥ [Δ]Ε ΔΥΕΡΟ[Ϟ]Ω ΠΕΔΔΥ ΝΩΘΘ	But Jesus answered
B. $\overline{\text{IHC}}$ ΔΕ ΠΕΔΔΥ ΝΩΘΘ	them.

Example 4.

VIII.59 Then they took up stones to throw at him,

S. $\overline{\text{TC}}$ ΔΕ ΔΥΖΟΠϚ	Ἰησοῦς δὲ ¹⁶ ἐκρύβη
A ² .Δ $\overline{\text{IHC}}$ ΖΔΠΥ	but Jesus hid himself
b. $\overline{\text{IHC}}$ ΔΕ ΔΥΖΟΠΥ	(and went out of the
B. $\overline{\text{IHC}}$ ΔΕ ΔΥΧΟΠΥ	temple).

Example 5.

V.13 But the one who was healed did not know who it was,

S. $\overline{\text{TC}}$ ΓΑΡ ΝΕΔΥ $\overbrace{\text{CEZTY}}^{17}$	ὁ γὰρ ¹⁸ Ἰησοῦς
A ² . $[\overline{\text{IHC}}]$ ΓΑΡ ΝΕΔΥCEZTY	ἐξένευσεν ¹⁹
b. $\overline{\text{IHC}}$ ΓΑΡ ΝΕΔΥΕΝΥ ΝΔΥ [Π]Ε	for Jesus had withdrawn.
B. $\overline{\text{IHC}}$ ΔΕ ΝΕΔΥΙ ΕΒΟΛ	

¹⁴ Gr. var. om. Ἰησοῦς

¹⁵ Notice here the use of the aorist middle *ἀποκρίνατο*, and the present middle *ἀποκρίνεται* in XII.23, instead of the usual aorist passive *ἀπεκρίθη*. Perhaps this can be taken as a support for the emphatic value attributed to the subject, see: Zerwick, *Biblical Greek*, §229, also Moule, *An Idiom Book of N.T. Greek*, p. 23.

¹⁶ Gr. var. om. δὲ

¹⁷ S. var. ΕΝΔΥ-(M)

¹⁸ Gr. var. δὲ

¹⁹ Gr. var. ΕΝΕΥΣΕ

Example 6.

IV.6

S. $\overline{\tau\epsilon}$ $\overline{\sigma\epsilon}$ ²⁰ $\overline{\eta\tau\epsilon\rho\upsilon\gamma\iota\sigma\epsilon}$ $\overline{\epsilon\gamma\mu\omicron\omega\psi\epsilon}$ $\overline{\upsilon\iota\tau\epsilon\upsilon\iota\eta}$ $\overline{\alpha\gamma\upsilon\mu\omicron\omicron\sigma}$ $\overline{\eta\tau\epsilon\iota\prime\upsilon\epsilon}$ A². $\overline{\eta\eta\varsigma}$ $\overline{\sigma\epsilon}$ $\overline{\eta\tau\alpha\rho\epsilon\upsilon\gamma\iota\sigma\epsilon}$ $\overline{\epsilon\gamma\mu\alpha[\alpha]\upsilon\epsilon}$ $\overline{\alpha\gamma\upsilon\mu\epsilon\sigma\tau}$ $\overline{\alpha\upsilon\rho\eta\iota}$ F. $\overline{\eta\eta\varsigma}$ $\overline{\omicron\upsilon\eta}$ $\overline{\epsilon\tau\alpha\upsilon\gamma\iota\sigma\iota}$ $\overline{\epsilon\mu\alpha\psi\iota}$ $\overline{\upsilon\iota\tau\epsilon\upsilon\iota\eta}$ $\overline{\alpha\gamma\upsilon\mu\alpha\varsigma}$ $\overline{\eta\tau\epsilon\upsilon\iota\eta}$ ²¹B. $\overline{\eta\eta\varsigma}$ $\overline{\omicron\upsilon\eta}$ $\overline{\epsilon\tau\alpha\upsilon\gamma\omicron\iota\sigma\iota}$ $\overline{\epsilon\beta\omicron\lambda}$ $\overline{\theta\epsilon\eta}$ $\overline{\pi\iota\mu\omega\iota\tau}$ $\overline{\mu\mu\omicron\psi\iota}$ $\overline{\alpha\gamma\upsilon\epsilon\mu\sigma\iota}$ $\overline{\pi\alpha\iota\rho\eta\tau}$ *ὁ οὖν Ἰησοῦς κεκοπιακῶς**ἐκ τῆς ὁδοῦ (πορίας**ἐκαθέζετο οὕτως*

Jesus therefore being .

wearyed from 'his'

journey sat thus (by the

well).

Example 7.

XI.33

S. $\overline{\tau\epsilon}$ $\overline{\sigma\epsilon}$ $\overline{\eta\tau\epsilon\rho\epsilon\upsilon\eta\alpha\theta}$ $\overline{\epsilon\rho\omicron\varsigma}$ $\overline{\epsilon\sigma\rho\iota\mu\epsilon}$ *Ἰησοῦς οὖν ὡς εἶδεν*A². $\overline{\eta\eta\varsigma}$ $\overline{\sigma\epsilon}$ $\overline{\eta\tau\alpha\rho\epsilon\upsilon\eta\epsilon\theta}$ $\overline{\alpha\rho\alpha\varsigma}$ $\overline{\epsilon\sigma\rho\iota\mu\epsilon}$ *αὐτὴν κλαίουσιν . . .*A. [$\overline{\tau\epsilon}$ $\overline{\sigma\epsilon}$] $\overline{\eta\tau}$ [$\overline{\alpha\rho}$] $\overline{\epsilon\upsilon\eta\omicron}$ [$\overline{\alpha\rho\alpha\varsigma}$ $\overline{\epsilon\sigma\rho\iota\mu\epsilon}$]

Therefore, when Jesus

M. $\overline{\tau\epsilon}$ $\overline{\delta\epsilon}$ [$\overline{\eta\tau\epsilon\rho}$] $\overline{\epsilon\upsilon\eta\epsilon\theta}$ $\overline{\epsilon\rho\alpha\varsigma}$ $\overline{\epsilon\sigma\rho\iota}$ [$\overline{\mu\iota}$]

saw her weeping (. . . he

b. $\overline{\epsilon\tau\alpha\upsilon\eta\alpha\theta}$ $\overline{\epsilon\rho\omicron\varsigma}$ $\overline{\epsilon\sigma\rho\iota\mu\iota}$

groaned in the spirit and

B. $\overline{\eta\eta\varsigma}$ $\overline{\omicron\upsilon\eta}$ $\overline{\epsilon\tau\alpha\upsilon\eta\alpha\theta}$ $\overline{\epsilon\rho\omicron\varsigma}$ $\overline{\epsilon\sigma\rho\iota\mu\iota}$

was troubled).

²⁰ S. var. $\overline{\delta\epsilon}$ (Ber. ABM)²¹ Vienna fragment K10112: $\overline{\eta\eta\varsigma}$ $\overline{\delta\epsilon}$ $\overline{\tau\epsilon\lambda\epsilon\upsilon\gamma\iota\sigma\iota}$ $\overline{\epsilon\gamma\mu\alpha\psi\iota}$ $\overline{\upsilon\iota\tau\epsilon\upsilon\iota\eta}$ $\overline{\alpha\gamma\upsilon\mu\alpha\varsigma}$

Example 8.

XXI.7

S. CΙΜΩΝ ΓΕ ²² ΠΕΤΡΟΣ ἸΤΕΡΕΥCΩΤᾶ	<i>Σίμον οὖν Πέτρος</i>
b. CΙΜΩΝ ΔΕ ΠΕΤΡΟΣ ΕΤΑΥCΩΤΕΜ	<i>ἀκούσας</i>
B. CΙΜΩΝ ΟΥΝ ΠΕΤΡΟΣ ΕΤΑΥCΩΤΕΜ	Now when Simon Peter heard (that it was the Lord, he . . .)

3.2.2 The Pronominal Subject

Example 1.

III.28

S. ἸΤΩΤῆ ΤΕΤἸΡᾶἸΤΕΡΕ ²³	<i>αὐτοὶ ὑμεῖς μοι²⁴</i>
F. ΝΤΑΤΕΝ ΔΕ ΤΕΤΕΝΕΛΜΕΤΡΗ ΝΗΙ	<i>μαρτυρεῖτε</i>
B. ἸΘΩΤΕΝ ΤΕΤΕΝΕΡΜΕΘΡΕ ΝΗΙ	You yourselves bear me witness,

Example 2.

X.25

S. ΝΕΥΒΗΤΕ ΔΝΟΚ ΕΨΕΙΡΕ ᾶΜΟΟΘ ρᾶ ΠΡΑΝ ΜΠΑΪΩΤ	<i>τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου</i>
A ² .Ἰ [ρ]ΒΗΤΕ ΔΝΔΚ ΕΨΕΙΡΕ ᾶ[Μ]ΔΘ ρῆ ΠΡΕΝ ᾶΠΑΕΙΩΤ	The works that I do in

²²S. var. ΔΕ (BM)

²³S. var. + ΝΔΙ (Ber. ABM).

²⁴Gr. var. om. μοι

A. [ḡ]βḡḡε εἶρε [ḡ]μασ
 ḡḡ πρεἷ ḡπαἶωτ

my Father's name (they
 bear witness of me).

M. [νε]βḡḡἱ ἀνακ' εἶρι
 μασ] ḡḡ πρεἷ ḡπαἶ[ωτ]

b. ηἱβḡḡοσι εἶρα ḡωοσ ḡεἷ
 πραν ḡπαἶωτ

B. ηἱβḡḡοσι εἶρα ḡḡωοσ
 ḡεἷ φραν ḡπαἶωτ

Example 3.

X.26

S. ἀλλὰ ἡτωτἡ ἡτετη -
 πιστεθε ἀν

ἀλλὰ ἡμεἶς οὐ πιστεύετε

But you do not believe

A². [ἀ]λλὰ ἡτωτἡ τετη -
 [ῥ]πισ()τεθε εἷ

(because you are not of
 my sheep).

A. ἀλλὰ ἡτωτηε τετη -
 [ῥ]πιστεθε εἷ

M. [ἀ]λλὰ ηἱτωτἡ ἡ[. . .

b. ἀλλὰ ηἱωτηε ηἱτετη -
 ηἱετἡ ἀν

B. ἀλλὰ ηἱωτηε τετη -
 ηἱετἡ ἀν

Example 4.

II.21

S. Ἰ̅ΤΟΥ ΔΕ ΝΕΥΔΩ Ἰ̅ΜΜΟΣ
 ΕΤΒΕ ΠΕΡΠΕ Ἰ̅ΠΕΥΣΩΜΑ
 A². Ἰ̅ΤΑΥ ΔΕ ΝΕΥΔΩ Ἰ̅ΜΜΑΣ
 ΑΤΒ̅Ε (sic) . . . Ι̅ Ἰ̅ . . . Π̅Ε
 B. Ἰ̅ΘΟΥ ΔΕ ΝΑΥΔΩ Ἰ̅ΜΜΟΣ
 ΠΕ ΕΘΒΕ ΠΙΕΡΦΕΙ Ἰ̅ΤΕ ΠΕΥΣΩΜΑ

*ἐκεῖνος δὲ ἔλεγεν περὶ
 τοῦ ναοῦ τοῦ σώματος
 αὐτοῦ.*

But he was speaking of
 the temple of his body.

Example 5.

II.23 . . . many believed in his name when they saw the signs

24 S. Ἰ̅ΤΟΥ ΔΕ Ἰ̅Σ ΝΕΥΤΑΝΩΟΥΤ
 Ἰ̅ΜΜΟΥ ΔΝ ΝΜἸ̅ΔΘ
 A². [Ἰ̅ΤΑ]Υ ΔΕ Ἰ̅ΗΣ ΝΕΥἸ̅ΩΟΥΤ
 Ἰ̅ΜΜΑΥ Ἰ̅ΜΜΕΘ] ΕΝ ΠΕ
 B. Ἰ̅ΘΟΥ ΔΕ Ἰ̅ΗΣ ΝΑΥΤΕΝΩΟΥΤ
 Ἰ̅ΜΜΟΥ ΕΡΩΘ ΔΝ ΠΕ

*οὗτος δὲ Ἰησοῦς²⁵ οὐκ
 ἐπίστευεν αὐτὸν αὐτοῖς*

But Jesus did not
 commit himself to them
 Lit. But he Jesus . . .

Example 6.

IV.32

S. Ἰ̅ΤΟΥ ΔΕ ΠΕΔΑΥ ΝΑΘ
 A². Ἰ̅ΤΟΥ ΔΕ ΠΑΔΕΥ ΝΕΘ
 F. Ἰ̅ΤΑΥ ΔΕ ΠΕΔ[ΕΥ] ΝΕΘ
 b. Ἰ̅ΘΟΥ ΔΕ [ΠΕΔΑ]Υ
 B. Ἰ̅ΘΟΥ ΔΕ ΠΕΔΑΥ ΝΩΘ

ὁ δὲ εἶπεν αὐτοῖς

But he said to them

²⁵Gr. var. ο Ἰησοῦς / om. Ἰησοῦς

Example 7.

III.2

S. παῖ ἀγῆι ψαροϋ
 A².πεει ἀγι ψααραϋ
 B. φαι ἀγι ρα ἰηϛ

οὗτος ἦλθεν πρὸς αὐτὸν

Lit. This one came to

him

Example 8.

IV.12 Are you greater than our father Jacob, who gave us the well,

S. ἀσω ἡτοϋ ἀγσω εβρα ἡρητῶ *καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν*
 A².ἀσω ἡταϋ ἀγσοϋ ἀβρα ἡρητϛ *and drank from it*
 F. ἀσω ηταϋ ρωϋ ηεσω *(sic)* εβρα ηρητϛ *himself . . . ?*
 B. οσορ ἡθοϋ ρωϋ ἀγσω εβρα ἡρητϋ

Example 9.

XII.21

S. ναῖ γε ἀσϙπεσοῖ²⁶ εφιαλλποϛ *οἱτοὶ οὖν προσῆλθον*
 A².ηεει γε ἀσϙπ[ει]σ[ι] . . .]ε ἀφιαλλποϛ *φιλίππῳ*
 b. ναῖ δε ἀσι ραφιαλλπε *Then they came to*
 B. ναῖ οση νασι ρα φιαλλποϛ *Philip*

Example 10.

II.20 Then the Jews said, "It has taken forty-six years to build this temple,

S. ἀσω ἡτοκ κηατοσνοϛῶ
 ἡψομητ ἡροοϋ *καὶ σὺ ἐν τρισὶν ἡμέραις*
 A².ἀσω ἡ[τα]κ κ[ηατο]σνα[ϛ]ϋ *ἐγερεῖς αὐτόν;*
 ἡψαμ[τ] ἡ]ροοϋ *and will you raise it up*
 B. οσορ ἡθοκ χηαταροϋ ερατϋ *in three days:?*
 σεη ῥ ἡεροοϋ

²⁶S. var. ηεσοσοῖ (AM)

Example 11.

XII.47 And if anyone hears my words and does not believe,

S. ΔΝΟΚ Ν†ΝΔΚΡΙΝΕ ΜΛΟΥ ΔΝ	<i>ἐγὼ οὐ κρίνω αὐτόν·</i>
A ² . ΔΝΔ[Κ †ΝΔῚΚΡΙΝΕ Μ]ΜΔΥ ΕΝ	I do not judge him.
M. ΔΝΔΚ Ν[†]ΝΕ†ΖΕΠ ΕΡΔΥ ΕΝ	
b. ΝΝΔΝΟΚ ΔΝ ΕΤΝΔ†ΖΔΠ ΕΡΩΟϚ	
B. ΔΝΟΚ ΔΝ ΕΘΝΔ†ΖΔΠ ΕΡΟΥ	

Example 12.

VI.44 No one can come to me unless the Father who sent me draws him,

S. ΔϚΩ ΔΝΟΚ ΖΩ ΤΑΤΟϚΝΟϚ ²⁷	<i>κἀγὼ ἀναστήσω αὐτόν ἐν</i>
ΖΜ ΠΖΔΕ ΝΖΟΟϚ	<i>τῇ ἐσχάτῃ ἡμέρᾳ.</i>
A ² . ΔϚΩ ΔΝΔΚ ΖΩΟϚΤ' †ΝΔΤΟϚΝΔϚΥ	and I will raise him up
ΖΝ ΦΔΕ ΝΖΟΟϚ	on the last day.
M. ΔΝΔῚ ΖΩ ΤΑΤΟϚΝΔϚΥ	
ΖΝ ΠΖΔΗ ΝΖΔ[ΟϚ]	
b. ΟϚΟΖΕ ΕΙΕΤΟϚΝΟϚΥ	
ΖΕΝ ΠΙΕΖΟΟϚ ΝΖΔΕ	
B. ΟϚΟΖ ΔΝΟΚ ΝΤΑΤΟϚΝΟϚΥ	
ΖΕΝ ΠΙΕΖΟΟϚ ΝΖΔΕ	

²⁷ S. var. †ΝΔ- (ABM)

PATTERN III OF THE VERBAL SENTENCE

aux.	↔	v.	subj.
ⲁϥ		ϥⲱⲧⲙ̄	ⲛ̄Ⲓⲓ ⲓⲥ̄
ⲁϥ		ϥⲱⲧⲙ̄	ⲛ̄ⲧⲟϥ

4.1 It is assumed that placing the subject at the rear of the verbal sentence, introduced in the case of the nominal subject by the prefix ^Sⲛ̄Ⲓⲓ, ^{A2}ⲁⲓ, ^Aⲛ̄Ⲓⲓ, ^Mⲛ̄ⲁⲓ, ^Fⲛ̄ⲁⲉ, ^Bⲛ̄ⲁⲉ,¹ is a pattern mainly developed at an early Coptic stage.²

This pattern has been often considered as a 'Loan Pattern' or as an 'artificial pattern' resulting from literal translations from Greek.³

Such views seems improbable in light of the classification of the positions of the Coptic subject in both the verbal and non-verbal sentences,⁴ as each verbal sentence pattern has its equivalent non-verbal sentence pattern⁵. The Egyptian origin of patterns I, II and III of the non-verbal sentence as well as patterns I and II of the verbal sentence is well established⁶

¹ For the other variant writings of ⲛ̄Ⲓⲓ in the different Coptic dialects see: Crum, *A Coptic Dictionary*, p.252.

² Mattha, in *B.I.F.A.O.*, 45 (1947), p.61ff.. The apparent rare use of ⲛ̄Ⲓⲓ in Demotic may be merely due to the element of chance. It can also be explained by the main grammatical function of ⲛ̄Ⲓⲓ as introducing the explicit subject, i.e. a subject previously mentioned (see below 4.2). This type of subject in contrast to its numerous examples in a work such as the New Testament, is not expected to be found for instance in short literary works, letters or legal documents for obvious reasons..

³ Till, *Achmimisch-koptische Grammatik* §203; Plumley, in *The Early Versions of the N.T.* (ed Metzger), p.141ff..

⁴ See 1.1.3

⁵ c.f. Sethe, *Der Nominalsatz im Ägyptischen und Koptischen*, §85.

⁶ See 5.1, 6.1, 7.1, 2.1, 3.1.

The following examination of the use of the pattern in the Sa'idic translation gives more support to the case.⁷

^{obs.} As the subjects of pattern III are placed after the verb of the sentence⁸, a position normally in Coptic filled by the object, the prefix ^s̄N̄GI is used to introduce the nominal subjects to identify them from the nominal objects.

4.2 The detailed analysis of the Coptic versions of the Gospel of John shows that this pattern is used in the Sa'idic version to translate two types of subject:

- 1) The subjects previously mentioned, that is to say those subjects which could readily be inferred from the context.⁹ The term "explicit subject" is used by this study to refer to such subjects.

The usage is apparently extended to include cases where the subject may not have been actually mentioned in the near context but would not be unexpected in light of the earlier narrative e.g. 4.2.1.1.1 ex. 1.

The correspondent subjects in Greek are those which occur after the verb in the order: v. + obj. + adv. ph. + subj., or less frequently in the order: v. + obj. + subj. + adv. ph..

⁷ For the other Coptic translations see 9.3.

⁸ This position of verbal sentence subjects was the 'usual' one in Old and Middle Egyptian patterns: *sdm.f*, *lw sdm.f* etc., to these patterns other similar patterns were added during the Late Egyptian stage as *h̄c.n|sdm.n.f* etc..

⁹ This category of previously mentioned subjects is known also in Greek but only in the case of proper noun subjects see 2.2.1.2, 4.2.1.2.

2) Compound nominal subjects¹⁰, which occur in Greek after the verb.¹¹

Coptic compound nominal subjects are those comprising a noun plus an adjective, a genitive, adjectival clauses, etc. as well as long foreign words/loan words e.g. 4.2.1.1.2 ex.5.

The Coptic Sa'idic usage of this pattern is illustrated by the following examples.¹²

4.2.1 The nominal subject

4.2.1.1 A) Common Nouns

4.2.1.1.1 1. Explicit Subjects

¹⁰ Till, *Achmimisch-koptische Grammatik*, §203, Morenz, in *Annales du Service* 52 (1952), p.4.

¹¹ Compare 2.2.1.1 ex. 11, 12 and 3.2.1.1 ex. 7,8.

¹² This pattern is used in Sa'idic to translate Jn. I.1 :

Ⲥ ⲒⲚ ⲧⲉⲗⲟⲩⲉⲓⲧⲉ ⲛⲉϥⲱⲟⲟⲡ ⲛ̅ⲒⲤⲓ ⲡⲱⲗⲁⲗⲉ

ἐν ἀρχῇ ἦν ὁ λόγος

Ⲃ. ⲩⲈⲚ ⲧⲁⲣϫⲚ ⲛⲉ ⲡⲓⲘⲁⲗⲉ ⲡⲉ

In the beginning was the Word.

although the subject of the sentence is a single word and not mentioned before in the Gospel. The explanation of that can be found in light of the theory that the prologue to the gospel of John (I.7-5) is an abstract taken from an unknown source (the Sa'idic manuscripts P., A. and M. begin a new paragraph with Jn. I.6). This gives grounds for an earlier occurrence of the word ὁ λόγος/ⲡⲱⲗⲁⲗⲉ in that source. For discussions around the prologue of John see: *Dictionnaire de la Bible (Supplément)*, Henri Cazelles a André Feuillet (ed.), Tome 8, Paris, 1972, p.655ff.. Also the word ὁ λόγος/ⲡⲱⲗⲁⲗⲉ is found in the Bible in Psalm XXXIII.6 and in Revelation XIX. 13 '... and his name is called the Word of God.'

Example 1

IX.18

S. ΝΕΘΠΙΣΤΕΘΕ ΓΕ¹³ ΔΝ
 Ν̄ΓΙ Ν̄ΙΟΘΔΔΪ ΕΤΒ̄ΗΗΤῚ

*οὐκ ἐπίστευσαν οὖν
 οἱ Ἰουδαῖοι περὶ αὐτοῦ.*¹⁴

A². ΝΕΘΡ̄ΠΙΣΤΕΘΕ ΕΝ
 ΕΤΒ̄ΗΗΤῚ ΔΙΝΙΟΘΤΔΕΙ

But the Jews did not believe
 concerning him.

M. ΝΕ Μ̄ΠΟΘΠΙΣΤΕΘΕ ΔΕ
 ΝΔΙ ΝΙΟΘ[ΔΕΙ] ΕΤΒ̄ΗΗΤῚ

b. ΝΝΔΘΤΕΝΘΟΘΤ ΜΜΟΥ ΔΝ
 ΠΕ ΝΔΕ ΝΙΟΘΙΔΔΪ

B. Μ̄ΠΟΘΤΕΝΘΟΘΤῚ ΝΔΕ
 ΝΙΙΟΘΔΔΙ

Example 2

IV.7 A woman of Samaria came to draw water

IV.9 Then the woman of Samaria said to him

IV.11

S. ΠΕΔΔC ΝΔῤ Ν̄ΓΕ ΤΕCΘΙΜΕ

*λέγει αὐτῷ ἡ γυνή*¹⁵

A². ΠΔΔΕC ΝΕῤ

The woman said to him.

F. ΠΕΔΕ †C[ΘΙΜΙ ΝΕῤ]

B. ΠΕΔΕ †CΘΙΜΙ ΝΔῤ

¹³ S. var. om. ΓΕ (A)

¹⁴ Compare the use of pattern I in Sa'idic to translate Jn. I.19 where the word 'Jews' was first mentioned.

¹⁵ Gr. var. om. ἡ γυνή/ἐκεῖνη.

Example 3

IV.46 . . . And there was a certain nobleman . . .

IV.49

S. ΠΕΞΔΥ ΝΔΥ Ν̄ΓΙ ΠΒΑΣΓΛΙΚΟΣ

*λέγει πρὸς αὐτὸν*A². ΠΔΞΕΥ ΝΕΥ ΔΙ ΠΒΑΣΓΛΙΚΟΣ*ὁ βασιλικός*

F. [ΠΕΞΕ]Υ ΝΕΥ ΝΔΕ [ΠΙ]ΒΑΣΓΛΙΚΟΣ

b. ΠΕ[ΞΔΥ ΝΔΥ Ν]ΔΕ ΠΙΒΑΣΓΛΙΚΟΣ

The nobleman said

B. ΠΕΞΕ ΠΙΒΑΣΓΛΙΚΟΣ ΝΔΥ

to him.

Example 4.

XI.7 . . . he said to the disciples . . .

XI.8

S. ΠΕΞΔΘ ΝΔΥ Ν̄ΓΙ Μ̄ΜΔΘΗΤΗΣ¹⁶*λέγουσιν αὐτῷ*A². ΠΕΞΔΘ ΝΕΥ ΔΙ Μ̄ΜΔΘΗΤΗΣ*οἱ Μαθηταί*

A. ΠΔΞΕΘ [ΝΕΥ Ν̄ΓΙ ΝΕΥΜΔΘΗΤΗΣ]

b. ΠΕΞΩΘ ΝΔΥ ΟΝ ΝΔΕ ΝΙΜΔΘΗΤΗΣ

The disciples said

B. ΠΕΞΩΘ ΝΔΥ Ν̄ΔΕ ΝΕΥΜΔΘΗΤΗΣ

to him.

Example 5

VII.12 And there was much murmuring among the people . . .

VII.20

S. ΔΥΘΩΨΒ̄ Ν̄ΓΙ ΠΜΗΨΕ

ἀπεκρίθη ὁ ὄχλος

M. [ϋΔΥΘΟΥΩΜ ΝΔΙ] ΠΜΗΨΕ

b. ΔΥΕΡΟΨΩ ΝΔΕ ΠΙΜΗΨ

The people answered

B. ΔΥΕΡΟΨΩ ΔΕ ΝΔΕ ΠΙΜΗΨ

¹⁶S. var. ΝΕΥΜΔΘ-(ABM)

Example 6

XI.1 . . . the town of Mary and her sister Martha

XI.3

S. ΔΥΔΟΟΥ ΓΕ ΨΑΡΟΥ

Ν̄ΓΙ ΝΕΥΩΝΕ

A². ΔΥΔΑΥ ΓΕ ΨΑΔΑ[ΡΑΥ

ΔΙ]ΝΕΥ ΩΝΕ

A. [ΔΥΔΑΥ ΓΕ Ψ]ΑΡΑ[Υ]

Ν̄[ΓΙ Ν̄ΩΝΕ]

b. ΔΥΟΥΩΡΠ ΟΥΝ

⟨Ν̄⟩ΔΕ ΝΕΥ ΩΝΙ ΖΑΡΟΥ

B. ΔΥΟΥΩΡΠ ΟΥΝ ΖΑΡΟΥ

Ν̄ΔΕ ΝΕΥΩΝΙ Ν̄ΩΙΜΙ

*ἀπέστειλαν οὖν αἱ**ἀδελφαὶ πρὸς αὐτόν*Therefore the sisters
sent to him.

Example 7

IV.39 And many of the Samaritans . . .

IV.40

S. Ν̄ΤΕΡΟΥΕΙ ΓΕ ΨΑΡΟΥ

Ν̄ΓΙ Ν̄ΣΑΜΑΡΙΤΗΣ

A². Ν̄ΤΑΡΟΥΕΙ ΔΕ ΨΑΔΑΡΑΥ

ΔΙ Ν̄ΣΑΜΑΡΙΤΗΣ

F. ΕΤΕΑΥΙ ΔΕ ΨΑΛΑΥ

Ν̄ΔΕ ΝΙΣΑΜΑΡΙΤΗΣ

b. ΕΤΑΥΙ ΔΕ ΖΑ[ΡΟΥ

Ν̄ΔΕ ΝΙ]ΣΑΜΑΡΙΤΗΣ

B. ΖΟΤΕ ΟΥΝ ΕΤΑΥΙ ΖΑΡΟΥ

Ν̄ΔΕ ΝΙΣΑΜΑΡΙΤΗΣ

*ὡς οὖν ἦλθον πρὸς**αὐτόν οἱ Σαμαρίται*So when the Samaritans
had come to him.

4.2.1.1.2 2. Compound Subjects

Example 1

IX.4

S. C N H T̄ N̄ G I T E T̄ C H

ϋ O T E¹⁷ M̄ N̄ Λ Δ Δ T̄ N Δ C̄ C M̄ G O M

ε ρ ϋ ω β̄ N̄ ϋ H T̄ C̄

*ἔρχεται νύξ ὅτε οὐδείς**δύναται ἐργάζεσθαι*A². E M̄ Π Δ T E T O T̄ C H C̄ C̄ O M̄ Π E

E M̄ N̄ Λ Δ Δ T E N Δ C̄ C M̄ G Δ M̄

Δ ρ̄ ϋ ω β̄ N̄ ϋ H T̄ C̄

The night is coming
when no one can work.

b. C N H O T̄ Δ E N Δ E T̄ E Δ O P P ϋ

E M O N C̄ C O M N T E ϋ Λ I

ε ρ ϋ ω β̄ N̄ ϋ H T̄ C̄

Lit. Coptic: The night
that no one will be able
to work in it is coming.

B. C N H O T̄ Δ E N Δ E Π E Δ O P P ϋ

ϋ O T E M̄ M O N C̄ C O M N̄ T E

ϋ Λ I ε ρ ϋ ω β̄

Example 2

V.3

S. N E T̄ N̄ K O T K¹⁸ ϋ Δ N Δ Ī N̄ G IΠ M̄ H H C̄ E E T̄ C̄ O M̄ N E¹⁹*ἐν ταύταις κατέκειτο πλήθος²⁰**τῶν ἀσθενούντων*A². N E T̄ N̄ K Δ T K E N̄ ϋ O T̄ H ϋ Δ N E E I

Δ I Π M̄ H C̄ E N̄ N E T̄ C̄ O M̄ N E

b. N Δ T̄ E N K O T [ϋ E N N Δ Ī]

N Δ E T̄ M̄ H C̄ N T E N T̄ C̄ O M̄ N I

In these lay a great
multitude of sick
people.

B. O T̄ O ϋ N Δ T̄ P O Δ Π Π E ϋ E N N Δ I

N̄ Δ E N I M̄ H C̄ N̄ T E N H E T̄ C̄ O M̄ N I

¹⁷ S. var. ε-(BM)/om. (A).¹⁸ S. var. εϋ-(ABM)¹⁹ S. var. HNE T̄ C̄ O M̄ N E (ABM).²⁰ Gr. var. πλήθος πολυ.

Example 3

IV.9

S. ΠΕΔΔC ΓΕ²¹ ΝΔΥ Ν̄ΓΙ
 ΤΕCΥΜΕ Ν̄CΑΜΑΡΙΤΗΣ

λέγει οὖν²³ αὐτῷ ἡ γυνὴ ἡ
 Σαμαρίτις

A². ΠΑΔΔΕC [. . ΝΕΥ] ΔΙ
 ΤCΥΜΕ Ν̄CΑΜΑΡΙΤΗΣ

F. ΠΕΔΔΕC ΟΥΝ ΝΕΥ ΝΔΕ
 †CΥΜΙ ΝCΑΜΑΡΙΤΗΣ²²

Then the woman of Samaria
 said to him.

B. ΠΕΔΕ †CΥΜΙ ΝΔΥ
 Ν̄CΑΜΑΡΙΤΗΣ

Example 4

XXI.7

S. ΠΕΔΔΥ ΓΕ²⁴ Μ̄ΠΕΤΡΟC Ν̄ΓΙ
 ΠΜΔΘΗΤΗΣ ΕΝΕΡΕ²⁵ Ἰ̄C ΜΕ Μ̄ΜΟΥ

λέγει οὖν ὁ Μαθητὴς ἐκεῖνος
 ὅτι ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ

b. ΠΕΔΕ ΠΜΔΘΗΤΗΣ<ΦΗ> ΔΕ
 ΕΝΔΡΕ Ἰ̄C ΜΕΙ Μ̄ΜΟΥ Μ̄ΠΕΤΡΟC

Therefore that disciple whom
 Jesus loved said to Peter

B. ΠΕΔΕ ΠΜΔΘΗΤΗΣ ΦΗ ΕΝΔΡΕ
 Ἰ̄C ΜΕΙ Μ̄ΜΟΥ Μ̄ΠΕΤΡΟC

²¹ S. var. ΔΕ (Ber. ABM).

²² Vienna fragment K10112 ΜΕΔΕ ΤΕCΙΜΙ CΑΜΑΡΙΤΗΣΝΗΥ.

²³ Gr. var. om. οὖν.

²⁴ S. var. ΔΕ (M)/om. (B)

²⁵ S. var. ΕΤΕΡΕ (ABM).

Example 5

VII.45

S. ΔΥΒΩΚ ΓΕ²⁶ Ν̄ΓΙ Ν̄ϚΠΗΡΕΤΗΣ
ΨΔ ΝΑΡΧΙΕΡΕΥΣ

*ἦλθον οὖν οἱ ὑπηρέται πρὸς
τοὺς ἀρχιερεῖς*

A². ΔΥΒΩΚ ΓΕ ΔΙ Ν̄ϚΠΗΡΕΤΗΣ
ΨΔ ΝΑΡΧΙΕΡΕΥΣ

Then the officers came to
the chief priests.

b. ΔΥΙ ΝΔΕ ΝΙϚΠΗΡΕΤΗΣ
ϚΔ ΝΙΑΡΧΙΕΡΕΥΣ

B. ΔΥΙ ΟΥΝ ΝΔΕ ΝΙϚΠΗΡΕΤΗΣ
ϚΔ ΝΙΑΡΧΙΕΡΕΥΣ

Example 6

X.22

S. ΔΥΨΩΠΕ ΔΕ Ϛ̄Μ²⁷ ΠΕΘΟΪΨ
ΕΤ̄ΜΔΥ Ν̄ΓΙ ΠΔΙΔΕΙΚ Ϛ̄Ν
ΘΙΕΡΟΥΣΔΛΗΜ

*ἐγένετο τότε²⁸ τὰ ἐγκαίμα ἐν
τοῖς²⁹ Ἱεροσολύμοις*

A². ΔΥΨΩΠΕ ΔΕ Ϛ̄Ν ΠΟΥΔΕΙΨ
ΕΤ̄ΜΜΕΥ ΔΙ ΠΔΙΔΕΙΚ' Ϛ̄Ν
ΘΙΕ[Ρ]ΙΟΥΣΔΛΗΜ'

Now it was the Feast of
Dedication in Jerusalem.

A.[ΔΥΨΩΠΕ]ΓΕ Μ̄Π[ΟΥΔΕΙΨ
ΕΤ̄ΜΜΟ Ν̄ΓΙ . . .] Ϛ̄Ν Θ̄[Ι]Λ̄ΗΜ

M.[ϚΔΥΨΩΠΙ ΜΠΟΥΔΕΙΨ] ΕΤ̄ΜΜΕΥ
Ν̄ΔΙ ΠΔΙΔΕΙΚ' Ϛ̄Ν ΤϚΙΕΡΟΥΣΔΛΗΜ

²⁶ S. var. ΔΕ (B).

²⁷ S. var. Μ (AB).

²⁸ Gr. var. &/om

²⁹ Gr. var. om. ΤΟΙΣ.

b. ⲁⲩⲱⲡⲓ ⲁⲈ ⲛⲉ ⲛⲓⲙⲉⲧⲉⲙⲃⲉⲣⲓ

ⲥⲈⲚ ⲛⲒⲈⲠⲠⲁⲒⲛⲙ

B. ⲁⲩⲱⲡⲓ ⲙⲡⲓⲕⲟⲩ Ⲉⲧⲉⲙⲙⲁⲩ

ⲛⲉⲟⲩⲁⲓⲕ ⲥⲈⲚ ⲧⲁⲛⲙ

Example 7

VI.57

S. ⲕⲁⲧⲁ ⲑⲈ ⲈⲚⲧⲁϥⲧⲁⲟⲓ

ⲛⲒⲒⲓ ⲡⲓⲱⲧ³⁰ Ⲉⲧⲟⲛⲟ

καθὼς ἀπέστειλὲν με ὁ ζῶν

πατὴρ

A². ⲕⲁⲧⲁ ⲑⲈ ⲛⲧⲁϥⲧⲉⲩⲁⲈⲓ

As the living Father sent me

ⲁⲓ ⲡⲁⲈⲓⲱⲧ' Ⲉⲧⲁⲁⲛⲟ

M. [ⲕⲁⲧⲁ ⲑⲛⲒⲈⲧⲈ ϩⲁϥⲧⲁⲟⲁⲓ

[ⲛⲁⲓ ⲡⲓⲱⲧ Ⲉⲧⲁⲓⲛⲟ

b. ⲙⲫⲣⲏⲧ Ⲉⲧⲁϥⲧⲁⲟⲓ

ⲛⲉ ⲡⲁⲓⲱⲧ Ⲉⲧⲟⲛⲟ

B. ⲙⲫⲣⲏⲧ Ⲉⲧⲁϥⲧⲁⲟⲟⲓ

ⲛⲉ ⲡⲁⲓⲱⲧ ⲫⲏ Ⲉⲧⲟⲛⲟ

4.2.1.2. B) Proper Nouns

This Coptic pattern is used in the Sa'idic version to translate, in the case of proper noun subjects, the Greek proper nouns with the article after the verb (= well-known names)³¹, also some Greek proper nouns without the article at the end of the sentence which have been mentioned before: that is

³⁰ S. var. ⲡⲁⲈⲓⲱⲧ (ABM)

³¹ See 2.2.1.2

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to say, those subjects which are equivalent to the Coptic explicit subjects³².

In addition to those explicit proper noun subjects the pattern translates compound proper noun subjects, which occur in Greek after the verb.

4.2.1.2.1.

1. Explicit Subjects

4.2.1.2.1.1.

a) Translating Greek proper noun subjects with the article:

Example 1.

VI 61

S. ΕΥΣΘΟΥΝ ΔΕ Ν̄ΓΙ Τ̄C

εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι

ϋραῖ̄̄ Ν̄ϋΗΤϚ̄³³ ΔΕ

When Jesus knew in himself

A²ΕΥΣΑΘΝΕ ΔΕ ΔΙ Τ̄ΗC

that . . .

ϋρηῖ̄̄ Ν̄ϋΗΤϚ ΔΕ

M. ΕΥΣΑΘ̄Ν̄ ΔΕ Ν̄ΔΙ Τ̄C ϋρη[η] Ν̄ϋΗΤϚ̄ ΔΕ

b. ΕΥΕΜΙ ΝΔΕ Τ̄ΗC Ν̄ϋΗΤϚ

B. ΕΤΑΥΝΑΘ ΔΕ Ν̄ΔΕ Τ̄ΗC

Ν̄ϋρηῖ̄̄ Ν̄ϋΗΤϚ

³² See 4.2.

³³ S. var. ϋραῖ̄̄ Ν̄ϋΗΤϚ Ν̄ΓΙ Τ̄C (ABM).

Example 2

VII.33

S. ΠΕΔΔΥ ΓΕ³⁴Ν̄ΓΙ Τ̄CA². [ΠΔΔΕ ΓΕ Τ̄HC]

b. ΠΕΔΕ Τ̄HC ΔΕ

B. ΠΕΔΕ Τ̄HC ΟΥΝ

εἶπεν οὖν ὁ³⁵ Ἰησοῦς

Then Jesus said

Example 3

VIII.28

S. ΠΕΔΔΥ ΓΕ ΝΔΥ Ν̄ΓΙ Τ̄C

A². ΠΔΔΕΥ ΓΕ ΝΕΥ ΔΙ Τ̄HC

b. ΠΕΔΔΥ ΝΩΟΥ ΝΔΕ Τ̄HC

B. ΠΕΔΕ Τ̄HC ΝΩΟΥ

εἶπεν οὖν αὐτοῖς³⁶ ὁ Ἰησοῦς

Then Jesus said to them

Example 4

X.32

S. ΔΥΟΥΨΒ̄ ΝΔΥ Ν̄ΓΙ Τ̄C

A². ΔΥΟΥΨΒ̄ ΝΕΥ ΔΙ Τ̄HC

A. [ΔΥΟΥΨΒ̄Ε Ν]ΕΥ [Ν̄]ΓΙ [Τ̄C]

b. ΔΥΕΡΟΥ ΝΔΕ Τ̄HC

B. ΔΥΕΡΟΥ ΝΩΟΥ ΝΔΕ Τ̄HC

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς

Jesus answered them

³⁴ S. var. ΔΕ (AB)/ΔΕ ΝΔΥ (M).³⁵ Gr. var. om. Ο.³⁶ Gr. var. om. ΑΥΤΟΙΣ

4.2.1.2.1.2.

b) Translating Greek proper noun subjects without the article:

Example 1

I.29 The next day John saw Jesus coming towards him and said . . .

I.32

S. $\alpha\tau\omega$ $\alpha\varphi\rho\mu\eta\tau\rho\epsilon$ $\bar{\eta}\sigma\iota$ $\dot{\iota}\omega\zeta\alpha\eta\eta\eta\varsigma$ *καὶ ἐμαρτύρησεν Ἰωάννης*
 $\epsilon\varphi\omega$ $\bar{\mu}\mu\omicron\varsigma$ *λέγων*

B. $\omicron\theta\omicron\zeta$ $\alpha\varphi\epsilon\rho\mu\epsilon\theta\rho\epsilon$ $\bar{\eta}\delta\epsilon$ $\dot{\iota}\omega\delta\alpha\eta\eta\eta\varsigma$ *And John bore witness*
 $\epsilon\varphi\omega$ $\bar{\mu}\mu\omicron\varsigma$ *saying*

Example 2

XII.38 that the word of Isaiah the prophet might be fulfilled

XII.39 Therefore they could not believe

S. $\delta\epsilon$ $\alpha\varphi\omega\omicron\omicron\varsigma$ $\omicron\eta$ $\bar{\eta}\sigma\iota$ $\eta\varsigma\alpha\dot{\iota}\alpha\varsigma$ *ὅτι πάλιν³⁷ εἶπεν*

A². $\delta\epsilon$ $\alpha\varphi\omega\omicron\omicron\varsigma$ $\alpha\eta[\delta]\iota$ $\eta\varsigma\alpha\dot{\iota}\alpha\varsigma$ *Ἠσαίας*

b. $\delta\epsilon$ $\alpha\varphi\omega\omicron\varsigma$ $\eta\delta\epsilon$ $\eta\varsigma\alpha\dot{\iota}\alpha\varsigma$ *because Isaiah said again*

B. $\omicron\theta\omicron\zeta$ $\alpha\varphi\omega\omicron\varsigma$ $\omicron\eta$ $\bar{\eta}\delta\epsilon$ $\eta\varsigma\alpha\dot{\iota}\alpha\varsigma$

4.2.1.2.2.

2. Compound Subjects

Example 1

II.13

S. $\eta\epsilon\varphi\zeta\eta\eta$ $\delta\epsilon$ $\epsilon\zeta\omicron\theta\eta$ *καὶ ἐγγύς³⁹ ἦν τὸ πάσχα τῶν*
 $\bar{\eta}\sigma\iota$ $\eta\pi\alpha\varsigma\chi\alpha$ $\bar{\eta}\dot{\iota}\omicron\theta\delta\alpha\dot{\iota}$ ³⁸ *Ἰουδαίων*

³⁷ Gr. var. *καὶ γὰρ*

³⁸ S. var. $\eta\eta$ - (ABM).

³⁹ Gr. var. *ἐγγύς δε/καὶ ἐγγύς δε.*

A². NEΦΩHN ΔΕ ΔΩΘHN

Now the Passover of the Jews

ΔI ΠΠΔCΧΔ N̄NIOTΔEI

was at hand

B. OΘOZ NΔΦΩENT PE

N̄ΔE ΠΩΔI N̄TENIIOΔΔI

Example 2

VI.68

S. ΔΦOΘΩΨB̄ NΔΦ N̄GI CIΜΩN ΠETPOC ἀπεκρίθη⁴⁰ αὐτῷ Σίμων

A²[ΔΦOΘΩΨB̄ NEΦ] ΔI CIΜΩN [ΠETPOC] Πέτρος

M. [ΩΔΦOΘOZM NEΦ NΔI] CIΜΩN [ΠETPOC] Then Simon

b. ΔΦEPOΘΩ NΔΦ NΔE CIΜΩN ΠETPOC Peter answered

B. ΔΦEPOΘΩ NΔΦ N̄ΔE CIΜΩN ΠETPOC him

4.2.2. The Pronominal Subject

The examples of the pronominal subjects in this Coptic pattern are relatively rare. While some of its pronominal subjects correspond to Greek personal pronoun subjects which occur after the verb of the sentence, others translate Greek personal subjects which occur before the verb⁴¹.

It is noticed that the Coptic pronominal subjects of this pattern in the Sa'idic version are those which refer to a person who had been referred to in a previous sentence by a pronoun.

⁴⁰ Gr. var. ἀπεκρίθη οὖν/εἶπεν δε.

⁴¹ Compare the position of Greek emphatic pronouns at the beginning of the sentence see 3.2, 3.2.2.

4.2.2.1 1-Translating Greek personal pronouns after the verb:

Example 1.

VIII.15 . . . I judge no one

16

S. ΚΑΝ ΕΪΨΑΝΚΡΙΝΕ ΔΕ ΔΝΟΚ	<i>καὶ εἰάν κρινώ δὲ ἐγώ</i>
A ² . [Κ]ΑΝ ΕΕΪΨΑΡ̄ΚΡΙΝΕ ΔΕ [ΔΝ]ΔΚ'	And yet if I do judge
b. ΕΨΩΠ ΔΕ ΔΪΨΑΝ†ΖΔΠ	(my judgment is true).
B. ΟΘΟΖ ΕΨΩΠ ΔΝΟΚ ΔΪΨΑΝ†ΖΔΠ	

Example 2

VII.4 For no one does anything in secret

S. ΟΘΩ ΝΨΨΙΝΕ ΝΤΟΥ	<i>καὶ ζητεῖ αὐτὸς⁴² ἐν παρρησίᾳ</i>
ΝΣΑ ΨΩΠΕ ΖΝ̄ ΟΘΠΑΡΡΗΣΙΑ	<i>εἶναι</i>
A ² . [Δ]ΘΩ ΨΨΙΝΕ ΝΤ[ΔΨ	while he himself seeks to be
ΣΑ ΨΩΠΕ ΖΝ̄ ΟΘΠΑΡΡΗΣΙΑ	known openly .
M. Δ.Τ.[Ω] ΝΨΨΙΝΙ ΝΣΑ ΨΩΠΙ	
Ν[Τ]ΔΨ ΖΝ̄ ΟΘΠΑΡΡΗΣΙΑ	
b. ΟΘΟΖΕ ΝΤΕΨΚΩ† ΕΟΘΟΝΖΨ ΕΒΟΖ	
B. ΟΘΟΖ ΝΤΕΨΚΩ† ΝΣΩΨ ΖΕΝ	
ΠΕΘΟΘΩΝΖ	

⁴²Gr. var. *αυτο/αυτον*.

4.2.2.2 2. Translating Greek personal pronouns before the verb:

Example 1

XXI.16 . . . He said to him "Yes, Lord, you know that I love you"

XXI.17 Peter was grieved because he said to him the third time "Do you love me?". And he said to him "Lord,

S. ΚΟΟΘΝ Ν̄ΤΟΚ ⁴³ Ν̄ϚΩΒ̄ ΝΙΜ	<i>πάντα σὺ οἶδας</i>
b. ΝΘΟΚ ΕΤCΩΟΘΝ ϚΩΒ̄ ΔΕ ΝΙΒΕΝ	you know all things.
B. ΝΘΟΚ ΕΤCΩΟΘΝ Ν̄ϚΩΒ̄ ΝΙΒΕΝ	

Example 2

III.2 . . . "Rabbi, we know that you are a teacher come from God, for no one can do these signs

S. ΕΤΚΕΪΡΕ Ν̄ΤΟΚ Μ̄ΜΟΟΘ	<i>ἃ σὺ ποιεῖς</i>
b. ΕΤΚΙΡΕ Μ̄ΜΑΘ [Ν̄Τ]ΔΚ	that you do (unless God is with
B. ΕΤΕΚΙΡΙ Μ̄ΜΩΟΘ	him).

Example 3

XII.50 And I know that his command is everlasting life

S. ΝΕ†ΔΩ ΓΕ Μ̄ΜΟΟΘ ΔΝΟΚ	<i>ἃ οὖν ἐγὼ λαλῶ⁴⁴</i>
A ² . ΝΕ†ΔΩ Μ̄ΜΑΘ ΔΝΔΚ	Therefore, whatever I speak
b. ΝΗ ΟΘΝ Ε†CΔΔΙ Μ̄ΜΩΟΘ ΔΝΟΚ	(just as the Father has
B. ΝΗ ΟΘΝ ΔΝΟΚ Ε†ΔΩ Μ̄ΜΩΟΘ	told me, so I speak).

⁴³ S. var. om. Ν̄ΤΟΚ⁴⁴ Gr. var. λαλω εγω/λαλω.

II THE NON-VERBAL SENTENCE PATTERNS

1. The non-verbal sentence with nominal predicate

Chapter 5

PATTERN I OF THE NON-VERBAL SENTENCE

WITH NOMINAL PREDICATE

subj.	↔	cop.	↔	pred.	
ΠΩΝϚ		ΠΕ		ΠΟΘΟΪΝ ΠΡΡΩΜΕ	(Jn. 1.4)
ΔΝΟΚ		ΠΕ		ΠΟΘΟΪΝ ΜΙΚΡΟΣΜΟΣ	(Jn. VIII.12)

5.1 This Pattern was rarely used in the earlier stages of the Egyptian language.¹ It is believed that the pattern came into being in the language when ρω (Coptic ΠΕ) lost its pronominal value and began to be considered merely as a copula.²

It has been suggested that the pattern is an emphatic pattern.³ The emphatic value is achieved by reversing the normal order of the subject and the predicate of this type of the non-verbal sentence⁴: pred. + cop. + subj..

^{obs 1} In Sa'idic when the predicate of this pattern is a relative substantive (the definite article + relative clause), the copula is normally incorporated into the predicate, i.e. ΠΕ ΠΕΤΕ is contracted to ΠΕΤΕ⁵,

¹ Gardiner, *Egyptian grammar*, §130f. ; Sethe, *Der Nominalsatz* §135ff..

² Vergote, in *Coptic Studies in Honor of W. E. Crum*, p.235.

³ Depuydt, in *Orientalia* 56 (1987), p.37ff.. For the defined predicates of this pattern see Callender, *Studies in the Nominal Sentence*, p.10ff., and Depuydt, *op. cit.*, §11.

⁴ See 7.1

⁵ See 1.1.3. Compare pattern III 7.2.1.2 ex. 4. ,c.f. Polotsky, in *Orientalia* 31 (1962), p.413ff..

^{obs 2} Relative substantive predicates of this Coptic pattern usually translate Greek participle plus article which is equivalent to a noun.⁶

5.2 The Sa'idic translation uses the pattern to translate the Greek word-order: subj. + *ειμι* + pred., and in a few cases the order: subj. + pred.. The pattern is also used to translate some Greek sentences with the order: subj. + pred. + *ειμι* an order which is usually translated in Sa'idic by pattern II.⁷ A considerable number of these sentences contains a variant in the Greek word-order.⁸

^{obs.} In Greek the general rule is that the article is not used with definite predicates.⁹ However the definite predicates which follow the verb usually have the article.¹⁰

5.2.1 The Nominal Subject

5.21.11. Translating the Greek order subj. + *ειμι* + pred.:

Example 1.

I.4 In him was life,

S. ΔΥΩ ΠΩΝΖ ΠΕ ΠΟΘΟΪΝ ΠΡΡΩΜΕ	καὶ ἡ ζωὴ ἦν τὸ φῶς
B. ΟΘΟΖ ΠΩΝΘ ΝΕ ΦΟΘΩΙΝΙ ΝΗΙΡΩΜΙ ΠΕ	τῶν ἀνθρώπων and the life was the light of men.

⁶ The same construction is used sometimes to translate Greek subj. + v., for example: Jn. V36. S. ΠΙΩΤ ΠΕΝΤΑΥΤΑΘΟΪ Δ ΠΑΤΗΡ ΜΕ ΔΠΕΣΤΑΛΚΕΝ. I hope to return to this point in the future.

⁷ See 6.2

⁸ For the use of the pattern in the other Coptic translations see 6. 9.

⁹ Zerwick, *Biblical Greek*, §172.

¹⁰ Colwell, in *Journal of Biblical Literature* 52 (1933), p.12ff..

Example 2.

IV.37

S. ΟΘΕΤ ΠΕΤΔΟ

A².ΟΘΩΤ' ΠΕΤΔΟ

b. ΚΕΘΔΙ ΠΕ ΦΗ ΕΤΣΙ†

B. ΚΕΘΔΙ ΠΕΤΣΙ†

*ἄλλος ἐστὶν ὁ σπείρων*lit. One is he who sows,
(and the other is the one
who reaps).

Example 3.

V.15 The man departed and told the Jews that

S. Ἰ̄C ΠΕ̄ΝΤΑΨΤΑΛΓΟἱ¹¹A².Ἰ̄HC ΠΕ̄ΝΤΑΨΤΑΛΓΑΨ

b. Ἰ̄HC ΠΕ ΦΗ ΕΤΑΨΤ[ΡΙΟΔΔΙ]

B. Ἰ̄HC ΠΕΤΑΨΘΡΙΟΘΔΔΙ

*Ἰησοῦς ἐστὶν ὁ ποιήσας
αὐτὸν ὑγιῆ*it was Jesus who made
him well.S. B. Jesus was the one
who made me well .A². Jesus was the one
who made him well .

Example 4.

VI.33

S. ΠΟΕΙΚ ΓΑΡ ΠΕ ΠΨΗΡΕ

ἄπνοστέ πετνησ̄ επεσнт

εβδλ ρη̄ тπε

A². [ΠΔΕΙΚ] ΓΑΡ ἄπνοστέ

ΠΕΤ[Π̄ΝΗσ̄] ΔΡΗἱ ΔΒΔ[Λ]

ρ̄ἱ̄ тπε

M. [ΠΔΙΚ ΓΑΡ ΜΦ†]¹² ΠΕΤ-

ΝΗ[Ησ̄ επεснт εβδλ

ρ̄ἱ̄ тπἱ]

*ὁ γὰρ ἄρτος τοῦ θεοῦ¹³
ἐστὶν ὁ καταβαίνων ἐκ
τοῦ οὐρανοῦ*For the bread of God is
he who comes down
from heaven.¹¹ S. var. ΤΔΛΓΔΨ (M)¹² Husselman notes that the Sa'idic variant "would seem to be too long, but is not impossible"
The Gospel of John in Fayumic Coptic, p.52.¹³ Gr. var. ο τοῦ θεοῦ

b. ΠΙΩΙΚ ΓΑΡ ΝΤΕ Φ† ΠΕ
ΦΗ ΕΤΗΝΟΘ ΕΣΡΗΙ ΕΒΟΛ
ΣΕΝ ΤΦΕ

S. For the bread is the
son of God who comes
down from heaven.¹⁴

B. ΠΙΩΙΚ ΓΑΡ Ν̄ΤΕ Φ† ΠΕ
ΦΗ ΕΘΗΝΟΘ ΕΠΕCΗΤ
ΕΒΟΛ ΣΕΝ ΤΦΕ

Example 5.

VI.63

S. ΠΕΠ̄Ν̄Α ΠΕΤΤΑΝΩΟ
Α². Π̄Π̄Ν̄Α ΠΕΤ'ΤΑΝΩΟ
M. Π[ΕΠ̄Ν̄]Α Π[Ε]Τ[Τ]Α[ΝΩ]Α
b. Π̄Π̄Ν̄Α <Π>ΕΤΤΑΝΩΟ
B. Π̄Π̄Ν̄Α ΠΕΤΤΑΝΩΟ

τὸ πνεῦμά ἐστιν τὸ
ζωοποιοῦν

Lit. The spirit is the life
giver.

5.2.1.2 2Translating the Greek order: subj. + pred. + *εἰμι*/subj. + pred.:

Example 1.

I.3-4

S. ΠΕΝΤΑΨΩΠΕ ΨΡΑΪ
Ν̄ΡΗΤ̄Ψ ΠΕ ΠΩΝΩ
B. ΝΕ ΠΩΝΩ ΠΕΤΕΝΩΗΤΨ

ὃ γέγονεν ἐν αὐτῷ ζωὴ
ἦν¹⁵

Lit. That which came to
be in him was life.

¹⁴ Presumably the Sa'idic is translating the Greek variant: ο γαρ αρτος ο του θεου εστιν . .

¹⁵ Gr. var. εστιν

Example 2.

I.6 There was a man sent from God

S. ΕΠΕΥΡΑΝ ΠΕ ΪΩΖΑΝΝΗΣ

ὄνομα¹⁶ αὐτῷ Ἰωάννης

B. ΕΠΕΥΡΑΝ ΠΕ ΙΩΔΑΝΝΗΣ

whose name *was* John!¹⁷

Example 3.

VI.51 I am the living bread . . .

S. ΠΟΪΚ ΔΕ ΕΨΝΑΤΑΔΥ ΔΝΟΚ

καὶ ὁ ἄρτος δε¹⁸ ὃν ἐγώ

ΠΕ ΤΑΔΑΡΖ̄ ΖΔ ΠΩΝΖ Μ̄ΠΚΟΣΜΟΣ δώσω ἢ σὰρξ̄ μου ἐστίν¹⁹

A². [ΠΔΕΙΚ Δ]Ε ΕΨΝ[Δ]ΤΕΕΥ

ὑπερ τῆς τοῦ κόσμου

ΠΕ [ΤΑΔΑΡΖ̄]ΖΔ ΠΩΝΖ Μ̄ΠΚ[ΟΣΜΟΣ] ζῶης

M. [ΠΔΙΚ ΔΕ Δ]ΝΔΚ' ΕΨΝΕΤ[ΕΥ

and the bread

ΠΕ ΤΑ]ΔΑΡΖ̄ ΖΔ Π[ΩΝΖ Μ̄ΠΚΟΣΜΟΣ]

that I shall give is

b. ΟΥΟΖΕ ΠΩΙΚ ΨΗ ΔΝΟΚ ΕΨΝΑΤΗΙΥ ΝΔΥ

my flesh (which I

ΤΑΔΑΡΖ̄ ΤΕ ΕΔΕΝ ΠΩΝΣ̄ ΝΤΕΠΙΚΟΣΜΟΣ

shall give) for the

B. ΟΥΟΖ ΠΩΙΚ ΔΝΟΚ ΕΨΝΑΤΗΙΥ ΤΑΔΑΡΖ̄

life of the world.

ΤΕ ΨΗ ΕΨΝΑΤΗΙΣ ΕΖΡΗΙ ΕΔΕΝ

ΠΩΝΣ̄ Μ̄ΠΙΚΟΣΜΟΣ

¹⁶ Gr. var. ην ὄνομα.

¹⁷ This pattern is always used to translate the expression "His name is N", whatever the Greek order is, for instance Jn. III.1 S. ΕΠΕΥΡΑΝ ΠΕ ΝΙΚΟΔΗΜΟΣ = A², B = Νικοδημος ὄνομα αὐτῷ, see Gardiner, *Egyptian Grammar*, §127.

¹⁸ Gr. var. om. δε.

¹⁹ Gr. var. ἐστίν + ην ἐγώ δώσω.

Example 4.

VIII.38 . . . you do what you have seen with your father.

VIII.39 They answered . . .

5. ΠΕΝΕΙΩΤ ΠΕ ΑΒΡΑΖΑΜ

ὁ πατήρ ἡμῶν Ἀβραάμ

Α². Πῆειωτ' πε ἀβραζαμ

έστιν

β. ἀβρααμ πε πeneιωτ

Lit. Our father is Abraham

Β. Πeneιωτ ἀβρααμ

(Jesus said to them "If
you are Abraham's
children . . .)

5.2.2 The Pronominal Subject

As ΠΕ, ΤΕ, ΝΕ lost their pronominal value in this pattern (3rd person pronoun)²⁰, they are used in sentences with 1st and 2nd persons pronominal subjects.²¹

5.2.2.1 A) Independent Pronouns

5.2.2.1.1 Translating the Greek order: subj. + εἰμι + pred:

²⁰ 5.1.

²¹ Compare pattern II 6.2.2 and pattern III 7.2.2.

Example 1

VIII.12

S. ΔΝΟΚ ΠΕ ΠΟΘΟΪΝ Μ̄ΠΚΟCΜΟC	<i>ἐγώ εἰμι τὸ φῶc τοῦ</i>
A ² . ΔΝΔΚ ΠΕ ΠΟΘΔΕΙΝ Μ̄ΠΚΟCΜΟC	<i>κόcμου</i>
b. ΔΝΟΚ ΠΕ ΦΟΘΩΙΝΙ ΝΤΕ ΠΙΚΟCΜΟC	<i>I am the light of</i>
B. ΔΝΟΚ ΠΕ ΦΟΘΩΙΝΙ Μ̄ΠΙΚΟCΜΟC	<i>the world.</i>

Example 2.

VIII.18

S. ΔΝΟΚ ΠΕΤΡ̄Μ̄ΗΤΡΕ ΞΑΡΟΕΪ	<i>ἐγώ εἰμι ὁ μαρτυρῶν</i>
A ² . ΔΝΔΚ' Ψ̄Ρ̄Μ̄ΗΤΡΕ ΞΑΡΔΕΙ	<i>περὶ ἑμαυτοῦ</i>
b. ΔΝΟΚ ΔΕ Ψ̄ΕΡΜΕΤΡΕ ΕΘΒΗΤ	<i>I am one who bears</i>
B. ΔΝΟΚ Ψ̄ΕΡΜΕΘΡΕ ΞΑΡΟΙ	<i>witness of myself.</i>

Example 3.

X.7

S. ΔΝΟΚ ΠΕ ΠΨΩC Ν̄ΝΕCΟΟΨ	<i>ἐγώ εἰμι ἡ θύρα²² τῶν</i>
A ² . ΔΝΔΚ' ΠΕ ΠΡΟ Ν̄ΝΕCΔΨ	<i>προβάτων</i>
A. [ΔΝΔΚ] ΠΕ ΠΨΩC [Ν̄Ν̄ΕCΔΨ]	<i>I am the door of the</i>
M. [ΔΝΔΚ ΠΕ] ΠCΩΨ Ν̄Ν[ΕCΔΨ]	<i>sheep.</i>
b. ΔΝΟΚ ΠΕ ΠΙCΒΕ ΝΤΕ ΝΙΕCΩΟΨ	<i>S. A. M. I am the shepherd</i>
B. ΔΝΟΚ ΠΕ ΠΙCΒΕ Ν̄ΤΕ ΝΙΕCΩΟΨ	<i>of the sheep -</i>

²²Gr. var. ο ποιμην

Example 4.

XI.25

S. ΔΝΟΚ ΠΕ ΤΑΝΔΑΤΑΤΙΣ

ΔΥΩ ΠΩΝΩ

A².ΔΝΔΚ' ΠΕ ΤΑΝΔΑΤΑΤΙΣ

ΔΥΩ ΠΩΩΝΩ

M. ΔΝΔΚ ΠΕ ΤΑΝ[Δ]ΤΑ[ΤΑ]ΤΙΣ

ΔΥΩ ΠΩΝΩ

b. ΔΝΟΚ ΠΕ †ΑΝΔΑΤΑΤΙΣ

ΝΕΜ ΠΩΩΩ

B. ΔΝΟΚ ΠΕ †ΑΝΔΑΤΑΤΙΣ

ΝΕΜ ΠΩΩΩ

ἐγώ εἰμι ἡ ἀνάστασις καὶ

ἡ ζωὴ

I am the resurrection

and the life.

Example 5.

XV.1

S. ΔΝΟΚ ΠΕ ΤῪΩ ΝΕΛΟΟΛΕ ΜΜΕ

A².ΔΝΔΚ ΠΕ ΤῪΩ ΝΕΛΔΔΕ ΜΜΗΕ

b. ΔΝΟΚ ΠΕ †ῪΩ ΝΔΛΟΛΙ ΜΜΕΙ

B. ΔΝΟΚ ΠΕ †ῪΩ ΝΔΛΟΛΙ ΝΤΑΦΜΗΙ

ἐγώ εἰμι ἡ ἀμπέλος ἡ

ἀληθινή

I am the true vine .

Example 6.

I.42

S. ΝΤΟΚ ΠΕ ΣΙΜΩΝ ΠΥΗΡΕ

ΝΙΩΩΔΝΗΗΣ

B. ΝΘΟΚ ΠΕ ΣΙΜΩΝ ΠΥΗΡΙ

ΝΙΩΔΝΗΗΣ

σὺ εἶ Σίμων ὁ υἱὸς

Ἰωάννου

You are Simon the son

of Jonah .

Example 7.

III.10

S. Ἰ̄ΤΟΚ ΠΕ ΠCΔϚ Ἰ̄ΠΙCΡΑΗΛ²³A².Ἰ̄ΤΑΚ ΠΕ ΠCΔϚ Ἰ̄ΠΙCΡΑΗΛ'

F. ΝΤ[Δ]Κ ΠΕ ΠCΕϚ [Ἰ̄ΠΙC̄]ῤ̄Ἰ̄

B. ΗΘΟΚ ΠΕ ΠCΔϚ Ἰ̄ΠΙCῤ̄

*σὺ εἶ ὁ διδάσκαλος τοῦ**Ἰσραήλ*

Lit. You are the teacher

of Israel?!

5.2.2.1.2 2. Translating the Greek order: subj. + pred. + εἰμι/ subj. + pred:

Example 1.

I.23

S. ΔΝΟΚ ΠΕ²⁴ ΤΕCΜΗ

Ἰ̄ΠΕΤΩΨ ΕΒΟΛ ϚΙ ΠΞΔΙΕ

B. ΔΝΟΚ ΠΕ ῥCΜΗ

ΕΤΩΨ ΕΒΟΛ ϚΙ ΠΨΔΨΕ

*ἐγὼ φωνὴ βοῶντος ἐν τῇ**ἐρήμῳ*

I am the voice of one

crying in the wilderness.

Example 2.

XII.46

S. ΔΝΟΚ ΠΕ ΠΟΨΘΕΙΝ

ΕΝΤΔΕΙ²⁵ ΕΠΚΟCΜΟC ΔΕΚΔCA².ΔΝΔΚ' ΠΕ ΠΟΨΔΕΙΝ

Ἰ̄ΤΔΕΙ ΔΠΚΟCΜΟC ΔΕΚΔCΕ

*ἐγὼ φῶς εἰς τὸν**κόσμον ἐλήλυθα, ἵνα*I have come *as* a light

into the world, that . . .

²³ S. var. ΠἸΗῤ̄ (BM)²⁴ S. var. ΔΝΟΚ ΤΕ ΤΕCΜΗ. This variant can be considered as a scribe error (Dittography). It can be also due to a difference in the interpretation which considered *ἐγὼ* as the predicate of the sentence. Compare the similar variant in S (P) XIV.6. See Quecke, *Das Johannesevangelium*, p.55.²⁵ S. var. ΕΝΤΔΙΕΙ (A)/ ΝΤΔΙΕΙ (BM)

b. ΔΝΟΚ ΟΥΩΙΝΙ ΕΔΥΙ

ΕΠΚΟCΜΟC ρΙΝΔ

B. ΔΝΟΚ ΔΙΙ ΕΥΟΥΩΙΝΙ

ἌΠΙΚΟCΜΟC ρΙΝΔ

S. A²I am the light. I

have come to the world

so that . . .

b I am a light which

have come to the world

so that . .

Example 3.

I.49

S. Ἰ̄ΤΟΚ ΠΕ Π̄ΡΡΟ ἌΠΙCΡΑΗΛ²⁶

B. Ἰ̄ΘΟΚ ΠΕ ΠΟΥΡΟ ἌΠ̄CḶ

σύ βασιλεύς εἶ²⁷ τοῦ

Ἰσραήλ

You are the King of Israel.

Example 4.

IX.28

S. Ἰ̄ΤΟΚ ΠΕ ΠΜΔΘΗΤΗΣ ἌΠΕΤἌΜΔΘ

A².ΝΤΔΚ ΠΕ ΠΜΔΘΗΤΗΣ ἌΠΕΤἌΜΕΘ

M. [ΝΤ]ΔΚ ΠΕ ΠΜΔΘΗΤΗ[C Μ]ΠΕΤἌΜΕΘ

b. ΝΘΟΚ ΕΚΕΕΡΜΔΘΗΤΗΣ ΝΔΥ

B. ΝΘΟΚ ΟΥΜΔΘΗΤΗΣ Ἰ̄ ΤΕ ΦΗ ΕΤΕΜΔΘ

σύ μαθητής εἶ

ἐκείνου²⁸

You are his

disciple .

Example 5.

III.29 He who has the bride

S. Ἰ̄ΤΟΥ ΠΕ ΠΑΤΨΕΛΕΕΤ

Ε. ΝΤΔΥ ΠΕ Π[ΠΑ]ΤΨΕΛΗΗΤ

B. Ἰ̄ΘΟΥ ΠΕ ΠΠΑΤΨΕΛΕΤ

νυμφίος ἐστίν

is the bridegroom .

Copt. he is the bridegroom .

²⁶ S. var. ΠΙḶḶ(BM)

²⁷ Gr. var. συ εἶ ο βασιλεύς

²⁸ Gr. var. συ εἶ μαθ. εκ. / συ μαθ. εκ. εἶ / συ μαθ. εκ.

Example 6

X.2 But he who enters by the door

S. $\bar{\eta}\tau\omicron\upsilon\gamma$ $\pi\epsilon$ $\pi\psi\omega\varsigma$ $\bar{\eta}\nu\epsilon\varsigma\omicron\omicron\upsilon\tau$	<i>ποιμήν ἐστίν³⁰ τῶν</i>
A ² . $\bar{\eta}\tau\alpha\gamma$ $\pi\epsilon$ $\pi\psi\omega\varsigma$ $\bar{\eta}\tau\epsilon\nu\epsilon\varsigma\alpha\upsilon$	<i>προβάτον</i>
A. $\pi\epsilon$ [$\bar{\eta}\tau\alpha\gamma$ $\pi\epsilon$ $\pi\psi\omega\varsigma$ $\bar{\eta}\bar{\eta}\epsilon\varsigma\alpha$] τ ²⁹	is the shepherd of the
M. [$\eta\tau\alpha\gamma$] $\pi\epsilon$ $\pi\psi\omega\varsigma$ η [$\nu\epsilon\varsigma\alpha\upsilon$]	sheep.
b. $\phi\alpha\iota$ $\epsilon\tau\epsilon\mu\mu\alpha$ $\pi\epsilon$ $\pi\iota\mu\alpha\nu\epsilon\varsigma\omega\upsilon\tau$	Copt.. he is the
B. $\phi\alpha\iota$ $\omicron\tau\mu\alpha\nu\epsilon\varsigma\omega\upsilon\tau$ $\pi\epsilon$ $\eta\tau\epsilon$ $\eta\iota\epsilon\varsigma\omega\upsilon\tau$	shepherd of the
	sheep.

5.2.2.2

B) Demonstratives

5.2.2.2.1 Translating the Greek order: subj. + *εἰμι* + pred:

Example 1.

IV.42

S. $\pi\alpha\iota$ $\eta\alpha\mu\epsilon$ $\pi\epsilon$ $\pi\varsigma\omega\tau\eta\rho$	<i>οὗτός ἐστιν ἀληθῶς ὁ</i>
$\bar{\mu}\pi\kappa\omicron\varsigma\mu\omicron\varsigma$	<i>σωτήρ τοῦ κόσμου</i>
A ² . $\pi\epsilon\epsilon\iota$ $\eta\alpha\mu\eta\epsilon$ $\pi\epsilon$ $\pi\varsigma\omega\tau\eta\rho$	This is indeed the
$\bar{\mu}\pi\kappa\omicron\varsigma\mu\omicron\varsigma$	Saviour of the world.
b. $\phi\alpha\iota$ $\tau\alpha\phi\mu\epsilon\iota$ $\pi\epsilon$ [$\pi\iota\varsigma\omega\tau\eta\rho$]	
$\eta\tau\epsilon$ $\pi\kappa\omicron\varsigma\mu\omicron\varsigma$	
B. $\phi\alpha\iota$ $\pi\epsilon$ $\pi\iota\varsigma\omega\tau\eta\rho$ $\bar{\eta}\tau\epsilon$	
$\pi\iota\kappa\omicron\varsigma\mu\omicron\varsigma$	

²⁹ I believe that the restoration here should be $\pi\epsilon$ [$\tau\bar{\mu}\mu\omicron$ $\pi\epsilon$. . .³⁰ Gr var. *αὐτός ἐστιν ὁ ποιμήν.*

Example 2.

VI.9

S. ΠΑΪ ΠΕ ΠΩΒ̄ ἈΠΝΟΥΤΕ
 Α². ΠΕΕΙ ΠΕ ΦΩΒ̄' ἸΤΕ ΠΝΟΥΤΕ
 Μ. ΠΕΪ ΠΕ [ΠΩΒ̄] ἈΦ†
 β. ΦΔΙ ΠΕ ΠΩΒ̄ ΝΤΕ Φ†
 Β. ΦΔΙ ΠΕ ΠΩΒ̄ ἸΤΕ Φ†

*τοῦτό ἐστιν τὸ ἔργον**τοῦ θεοῦ*

This is the work of God.

Example 3.

III.19

S. ΤΑΪ ΔΕ ΤΕ ΤΕΚΡΙΣΙΣ
 Α². ΤΕΕΙ ΔΕ ΤΕ ΤΚΡ[Ι]ΣΙΣ
 Ε. ΠΕΙ ΔΕ ΠΕ ΠΩΕΠ
 Β. ΦΔΙ ΠΕ ΠΩΔΠ

αὕτη δε ἐστιν ἡ κρίσις

And this is the
 condemnation-

Example 4.

V.35

S. ΝΕ ΠΕΤἈΜΔΘ ΠΕ ΠΩΗΒ̄
 ΕΤΜΟΥΩ ΔΩΩ ΕΤΡ̄ΟΥΟΪΝ
 Α². ΝΕ ΠΕΤἈΜΕΘ ΠΕ ΠΩΗΒ̄Σ
 ΕΤΜΟΥΩ ΔΩΩ ΕΤΡ̄ΟΥΔΕΙΝ
 β. ΦΔΙ ΕΤΕΜΜΑ ΝΕΤΣΟΛ ΠΕ
 ΕΥΜΟΥΩ ΟΘΟΥΕ ΕΥΕΡΟΥΩΙΝΙ
 Β. ΦΗ ΕΤΕΜΜΑΘ ΝΕ ἸΘΟΥ ΠΕ
 ΠΩΗΒ̄Σ ΕΘΜΟΥ ΟΘΟΥ ΕΤΕΡΟΥΩΙΝΙ

*ἐκεῖνος ἦν ὁ λύχνος ὁ**καίόμενος καὶ φαίνων*

He was the burning
 and shining lamp-

Example 5.

V.39 You search the Scriptures . . .

Σ. ΔΥΩ ΝΕΤΛ̄ΜΔΥ ΝΕΤΡ-
ΜΗΤΡΕ ΕΤΒΗΗΤ

Α². ΔΥΩ ΝΕΤΛ̄ΜΕΥ ΝΕΤΡ̄-
ΜΗΤΡΕ ΕΤΒΗΗΤ'

β. ΝΔΙ ΕΤΕΛΜΔ ΝΘΩΟΥ
ΕΤΕΡΜΕΤΡΕ ΖΔΡΟΙ

Β. ΟΥΟΥ ΝΘΩΟΥ ΕΤΕΡ-
ΜΕΘΡΕ ΕΘΒΗΗΤ

*καὶ ἐκεῖναί εἰσιν αἱ
μαρτυροῦσαι περὶ ἐμοῦ
and there are they
which testify of me.*

PATTERN II OF THE NON-VERBAL SENTENCE
WITH NOMINAL PREDICATE

subj.	pred.	↔	cop.	
πε̅ειρωμε	οσρεϥρ̅νοβε		πε	(Jn. IX.24)
π̅τοϥ	οσχηστος		πε	(Lk. VI.35)
subj. ΔΝΟΚ	cop. ΔΗΓ̅	↔	pred. οδεβολ̅ ρ̅η̅ ππε	(Jn. VIII.23)

6.1 In this Coptic pattern the subject stands at the beginning of the sentence, as the emphatic element,¹ followed by the predicate and the copula.

Although this order was a well-known order from earlier stages of the Egyptian language² to express the emphatic subject, it is not until the Coptic stage that the order developed that it can be said to form a distinctive pattern.

6.2 The Sa'idic translation³ uses this pattern to translate what is considered to be Greek emphatic subjects. These in the Greek affirmative sentence occur in the order: subj. + pred. + ε̅μι,⁴ in the case of negative sentence the correspondent Greek order is usually: subj. + ε̅μι + pred.. Few other Greek forms can be found translated by this pattern such as ε̅μι + subj. + pred., subj. + pred..

¹ Steindorff, *Lehrbuch der koptischen Grammatik*, §309; Plumley, *An Introductory Coptic Grammar*, 6309; Barta, in *Göttinger Miszellen* 88 (1985) p.7ff..

² Sethe, *Der Nominalsatz* §128ff.; Gardiner, *Egyptian Grammar*, §147; Vergote, in *Coptic Studies in Honor of W. E. Crum*, p.136; Barta, op.cit., p.7f..

³ For the other Coptic translations see 9.6

⁴ For considering this order as the normal order for Greek emphatic subjects see 3.2.

6.2.1 The Nominal Subject

6.2.1.1 Translating the Greek order: subj. + pred. + εἰμι:

Example 1.

III.6 That which is born of the flesh is flesh

S.	ΔΤΩ ΠΕΝΤΑΤΑΠΟΥ ΕΒΟΛ ΖΜ̄ ΠΕΠΝ̄Α ΟΥΠΝ̄Α ΠΕ	καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά
A ² .	ΔΤΩ Π[Ε]ΝΤΑΤΑΠΑΥ ΔΒΑΛ ΖΝ̄ ΠΠΝ̄Α Ο[ΥΠΝ̄Α] [ΠΕ]	ἐστίν.
F.	ΔΤΩ ΠΙΔΠΑ ΕΒΑΛ [ΖΝΙ ΠΕ ΠΝ̄Α [ΟΥ]ΠΝ̄Α ΠΕ	and that which is born of the Spirit is spirit .
B.	ΠΙΜΙΣΙ ΕΒΟΛ ΞΕΝ ΠΠΝ̄Α ΟΥΠΝΑ ΠΕ	

Example 2.

VI.70 Jesus answered them, "Did I not choose you, the twelve,

S.	ΔΤΩ ΟΥΑ ΕΒΟΛ ΝΖΗΤΤΗΟΥΤῆ ΟΥΔΙΑΒΟΛΟΣ ΠΕ	καὶ ἐξ ὑμῶν εἷς διάβολός ἐστίν.
A ² .	ΔΤΩ ΟΥΕΕ ΔΒΑΛ' ΖΝ̄ΤΗΝΕ ΟΥΔΙΑΒΟΛΟΣ ΠΕ	and one of you is a devil .
M.	[ΔΤ]Ω ΟΥΕΪ ΕΒΑΛ ΝΤΗΝΟΥ ΟΥ[Δ]ΙΑΒΟΛΟΣ ΠΕ	
b.	ΟΥΑΙ ΕΒΟΛ ΞΕΝΘΗΝΟΥ ΟΥΔΙΑΒΟΛΟΣ ΠΕ	
B.	ΟΥΟΥ ΟΥΑΙ ΕΒΟΛ ΞΕΝΘΗΝΟΥ ΕΟΥΔΙΑΒΟΛΟΣ ΠΕ	

Example 3.

VIII.16 And yet if I do judge,

S. ΤΑΚΡΙΣΙΣ ΟΘΜΕΕ⁵ ΤΕ

A². ΤΑΚΡΙΣΙΣ ΟΘΜΗΕ ΤΕ

b. ΠΑΡΔΑΠ ΔΝΟΚ ΟΘΜΕΙ ΠΕ

B. ΠΑΡΔΑΠ ΔΝΟΚ ΟΘΜΗΙ ΠΕ

ἡ κρίσις ἡ ἐμὴ ἀληθινή⁶
ἐστίν

my judgment is true . .

Example 4.

IX.24 . . . We know that

S. ΠΕΪΡΩΜΕ ΟΥΡΕΥΡ̄ΝΟΒΕ ΠΕ

A². (Τ̄Η̄ΣΑΥ[ΝΕ]) Μ̄Π̄ΕΕΡΩΜΕ

ΔΕ ΟΥΡΕΥ[Ρ̄]ΝΑΒΕ ΠΕ

M. Π̄ΕΪΡΩΜΙ ΟΥΡΕΥΡ̄ΝΑΒΙ ΠΕ

F. [ΠΕΙ]ΛΩΜΙ ΟΥΛ[ΕΙ]Υ ΕΛ[ΝΑ]ΒΙ ΠΕ

b. ΠΑΪΡΩΜΙ ΟΥΡΕΥΕΡΝΟΒΙ ΠΕ

B. ΠΑΙΡΩΜΙ ΟΥΡΕΥΕΡΝΟΒΙ ΠΕ

οὗτος ὁ ἄνθρωπος⁷

ἁμαρτωλός ἐστίν

this man is a sinner ,

Example 5.

IX.37

S. ΔΥΩ ΠΕΤΨΑΔΕ Ν̄Μ̄ΔΑΚ

ΠΕΤ̄Μ̄ΔΑΥ ΠΕ

A². ΔΥΩ ΠΕΤΣΕΔΕ Ν̄Μ̄ΜΕΚ

Ν̄ΤΑΥ ΣΕ⁸

M. ΔΥΩ ΠΕΤΣΕΔΙ [Ν̄Μ̄Μ]ΕΚ

Ν̄ΤΑΥ ΠΕ

b. ΟΥΟΖΕ ΝΘΟΥ ΠΕΤΣΑΔΙ ΝΕΜΔΑΚ

B. ΟΥΟΖ ΦΗ ΠΕ ΕΤΣΑΔΙ ΝΕΜΔΑΚ

καὶ ὁ λαλῶν μετὰ σοῦ
ἐκεῖνός⁹ ἐστίν

And it is he who is talking
with you.

Lit. The one who is
speaking with you is he .

⁵ S. var. ΟΘΜΕ (ABM)).

⁶ Gr. var. ἀληθῆς/δικαία

⁷ Gr. var. ο ἄνθρωπος οὗτος

⁸ From the Old Egyptian st.

⁹ Gr. var. αὐτός

Example 6.

XII.50 And I know that

S. ΤΕΥΕΝΤΟΛΗ ΟΥΩΝΩ ΨΔ ΕΝΕΩ ΤΕ	ἡ ἐντολὴ αὐτοῦ ζωὴ
A ² . ΤΥ[Ε]ΝΤΟΛΗ ΟΥΩΩΝΩ ΤΕ ΨΔ Δ[ΝΗΩ]Ε	αἰωνίος ἐστίν
b. ΤΥΕΝΤΟΛΗ ΟΥΩΝΩ ΝΗΕΝΕΩ ΤΕ	his command is
B. ΤΕΥΕΝΤΟΛΗ ΟΥΩΝΩ Ν̄ΕΝΕΩ ΤΕ	everlasting life.

Example 7.

XVII.10

S. ΔΥΩ ΝΟΥΪ ΤΗΡΟΥ ΝΟΥΚ ΝΕ	καὶ τὰ ἐμὰ πάντα σὰ
A ² . ΔΥΩ ΝΩΕΙ ΤΗΡΟΥ ΝΩΚ' ΝΕ	ἐστίν
F. ΔΥΩ ΝΕΤΕ[ΝΩΙ]ΤΗΛΟΥ ΝΩΚ ΝΕ	And all mine are yours.
b. ΟΥΟΥΕ ΝΕΤΕΝΟΥΙ ΤΗΡΟΥ ΝΟΥΚ ΝΕ	
B. ΟΥΟΥ ΝΗΕΤΕ ΝΟΥΙ ΝΟΥΚ ΝΕ	

6.2.1.2 2. Translating the Greek order: subj. + εἰμι + pred., etc.:

Example 1.

I.44

S. ΦΙΛΙΠΠΟΣ ΔΕ ΝΕΤΕΒΟΛ	ἦν δὲ ὁ Φίλιππος ἀπὸ
ΠΕ Ω̄Ν ΒΗΔΣΑΪΔΑ	Βηθσαΐδα
B. ΦΙΛΙΠΠΟΣ ΔΕ ΟΥΡΕΜ-	Now Philip was from
ΒΗΘΣΑΪΔΑ ΠΕ	Bethsaida .

Example 2.

IV.18 For you have had five husbands

S. ΔΥΩ ΟΝ ΤΕΝΟΥ ΠΕΤΕΥΗΤΕΕΥ
 ΜΠΟΥΔΑΪ ΔΝ ΠΕ

*καὶ νῦν ὃν ἔχεις οὐκ
 ἔστιν σου ἀνὴρ*

A². ΔΥΩ †ΝΟΥ[ΔΝ] ΠΕΤΕΥΗΤΕΕΥ
 ΠΕΥΕΕΙ Ε[Ν]ΠΕ

*and the one you now
 have is not your*

F. ΔΥΩ ΠΕΙΚΕ[ΟΥΕΙ] ΕΤΕΝ[ΕΜΕ
 †Ν]ΟΥ ΜΠΕ[ΥΕΙ Ε]Ν ΠΕ

husband.

B. ΟΥΟΥ ΦΗ ΕΘΕΜΕ †ΝΟΥ
 ΠΕΥΔΙ ΔΝ ΠΕ

Example 3.

VII.16

S. ΤΑΒΩ ΔΝΟΚ ΝΤΩΪ ΔΝ ΤΕ

ἡ ἐμὴ διδαχὴ οὐκ ἔστιν

M. [ΤΑΒΩ ΔΝΔ]Κ ΝΤΩΪ ΕΝ ΤΕ

ἐμὴ

b. ΤΑΒΩ ΔΝΟΚ ΝΘΩΙ ΔΝ ΤΕ

My doctrine is not mine

B. ΤΑΒΩ ΔΝΟΚ ΘΩΙ ΔΝ ΤΕ

(but his who sent me).

Example 4.

VIII.13 You bear witness of yourself

S. ΤΕΚΜΗΤΜΗΤΡΕ ΟΥΜΕ¹⁰ ΔΝ ΤΕ

ἡ μαρτυρία σου οὐκ ἔστιν

A². ΤΕΚΜΗΤΜΗΤΡΕ ΟΥΜΗΕ ΕΝ ΤΕ

ἀληθῆς

b. ΤΚΜΕΤΜΕΘΡΕ ΝΟΥΜΕΙ ΔΝ ΤΕ

Your witness is not true .

B. ΤΕΚΜΕΤΜΕΘΡΕ ΟΥΜΗΙ ΔΝ ΤΕ

¹⁰S. var. ΝΟΥΜΕ (ABM).

Example 5.

IX.16

S. ΠΕΪΡΩΜΕ ΝΟΥΕΒΟΛ ΖΜ
ΠΝΟΥΤΕ ΔΝ ΠΕ

A². ΠΕΪΡΩΜΕ ΟΥΑΒΔΑΛ' ΕΝ
ΜΠΝΟΥΤΕ ΠΕ

M. [ΠΕΪΡΩΜΙ ΝΙΟΥΕ[ΒΔΑΛ]ΖΙΤΗ
Φ† ΕΝΙ . .

b. ΠΑΪΡΩΜΙ ΝΝΟΥΕΒΟΛ ΖΙΤΕΝ
Φ† ΔΝ ΠΕ

B. ΠΑΪΡΩΜΙ ΝΟΥΕΒΟΛ ΖΙΤΕΝ
Φ† ΔΝ ΠΕ

*οὐκ ἔστιν οὗτος παρά
θεοῦ ὁ ἄνθρωπος*

This man is not from
God.

Example 6.

X.21

S. ΝΕΪΨΑΔΕ ΠΑΟΥΔ¹¹ ΔΝ ΝΕ
ΕΦΟ ΝΔΙΔΑΜΟΝΙΟΝ

A². ΝΕΕΙ Σ[Ε]Δ[Ε] ΝΔΟΥΕΕ ΕΝ ΝΕ
ΕΦΟ [Ν]ΔΑ[Ι]ΜΩΝ

M. ΝΕΪΣΕΔΕ ΝΝ[ΔΟΥΕΙ ΕΝ] ΝΕ
ΕΦΑΪ ΝΔ[ΕΜΩΝΙΟΝ]

b. ΝΔΙΣΑΔΙ ΝΝΑΥΔΙ ΔΝ ΝΕ
ΕΟΥΟΝ ΔΕΜΩΝ ΝΕΜΑΥ

B. ΝΔΙΣΑΔΕ ΝΔΟΥΡΩΜΙ ΔΝ ΝΕ
ΕΟΥΟΝ ΟΥΔΕΜΩΝ ΝΕΜΑΥ

*ταῦτα τὰ ῥήματα οὐκ
ἔστιν δαιμονιζομένου*

These are not the words
of one who has a demon.

Lit. These words are not
of one. . . .

¹¹ S. var. ΝΝΔ-(ABM)

6.2.2 The Pronominal Subject

As the copula ΠΕ, ΤΕ, ΝΕ has originally the pronominal value of the 3rd person pronoun¹², it cannot be employed in sentences with the 1st and 2nd persons pronominal subjects of both pattern II and Pattern III. For that reason while the sentences with 3rd person pronominal subjects of this pattern have the same construction as the sentences with nominal subjects, sentences with 1st and 2nd person pronominal subjects have a different construction as follows:

1. 3rd person pron. subj:

subj.	pred. ↔ cop.	
ⲛⲧⲟϥ	ⲟⲩⲭⲣⲏⲥⲧⲟⲥ ⲛⲈ	<i>αὐτός χρηστός ἐστίν</i> ¹³
		Lk. VI.35
		He is kind.

2. 1st and 2nd person pron. subj:

subj.	cop. ↔ pred.	
ⲁⲛⲟⲕ	ⲁⲛⲧ̄ ⲟⲩⲈⲖⲟⲗ Ϸ̄ⲛ ⲧⲛⲈ	<i>ἐγὼ ἐκ τῶν ἄνω εἰμι</i>
		Jn. VIII.23

In construction 2 the construct form of the independent pronoun is used in Sa'idic instead of the copula ΠΕ, ΤΕ, ΝΕ as far as the word-order is concerned¹⁴. This construct form has been described by Shisha-Halevy^{as} "a special set of subjective proclitic personal pronouns, with the nexus

¹² Gardiner, *Egyptian Grammar*, §128.

¹³ There are no examples of the 3rd person pronominal subject in the Gospel of John.

¹⁴ C.f. Groll, *A Late Egyptian Grammar*, p.11. For the other Coptic dialects see 9.6.

manifested in the relative prosodic lightness of the pronominal subject."¹⁵ This means that the construct form of the 1st and 2nd persons independent pronoun contains in it the value of the copula, as the copula ΠΕ, ΤΕ, ΝΕ contains the value of the 3rd person pronoun.

Construction 2 has the same order as that of the equivalent patterns: pattern II of the non-verbal sentence with adverbial predicate and pattern II of the verbal sentence: subj. + aux. + pred./v., as both the auxiliary and the construct form of the independent pronoun are proclitic elements¹⁶.

Constructions 1 and 2 belong to the same pattern as they both have an emphatic pronominal subject plus nominal predicate, translating the same Greek order.

6.2.2.1 A) Independent Pronouns

6.2.2.1.1 Translating the Greek order: subj. + pred. + εἰμι:

Example 1.

VIII.23 You are from beneath

S. ΔΝΟΚ¹⁷ ΔΝΤ̄ ΟΥΕΒΟΛ ΖΝ̄ ΤΠΕ *ἐγὼ ἐκ τῶν ἄνω εἰμι*

A². ΔΝΔΚ' ΔΝΔΚ' [ΟΥ]ΔΒΔΛ ΖΝ ΤΠΕ I am from above,

b. ΔΝΟΚ ΔΕ ΔΝΟΚ ΟΥΕΒΟΛ ΜΠΨΩΙ

B. ΔΝΟΚ ΔΕ ΔΝΟΚ ΟΥΕΒΟΛ Μ̄ΠΨΩΙ

¹⁵ Shisha-Halevy, in *Studien zu Sprache und Religion Ägyptens* 1 (1984), p.175.

¹⁶ See 1.3.

¹⁷ S. var. ΔΝΟΚ ΔΕ (AB)

Example 2

IV.9 "How is it that.

S. $\bar{\text{N}}\text{ΤΟΚ } \bar{\text{N}}\text{ΤΚ}^{18} \text{ ΟΥ} \text{ΙΟΥ} \text{ΔΑΔΙ}$
 A². $[\bar{\text{N}}]\text{ΤΑΚ } \bar{\text{N}}\text{ΤΚ } \text{ΟΥ} \text{ΙΟΥ} \text{ΤΑ}[\text{ΕΙ}]$
 F. $\bar{\text{N}}\text{ΤΑΚ } \text{ΕΝΤΕΚ } \text{ΟΥ} \text{ΙΔΕΙ}^{19}$
 B. $\text{ΝΘΟΚ } \text{ΟΥ} \text{ΙΟΥ} \text{ΔΑΔΙ}$

σὺ Ἰουδαῖος ὢν
 you, being a Jew, (ask a
 drink from me, a
 Samaritan woman?"')

S. A². You are a Jew.²⁰(Why do you
 wish to drink from me?)

Example 3.

VIII.25

S. $\bar{\text{N}}\text{ΤΟΚ } \bar{\text{N}}\text{Τ}\bar{\text{R}} \text{ ΝΙΜ}$
 A². $\bar{\text{N}}\text{ΤΑΚ}' \text{ ΝΙΜ}$
 b. $\text{ΝΘΟΚ } \text{ΝΙΜ}$
 B. $\bar{\text{N}}\text{ΘΟΚ } \text{ΝΙΜ}$

σὺ τίς εἶ;
 Who are you?

Example 4

X.33

S. $\bar{\text{N}}\text{ΤΟΚ } \text{ΕΝΤ}\bar{\text{R}}^{21} \text{ ΟΥΡΩΜΕ}$
 A². $\bar{\text{N}}\text{ΤΚ } \text{ΟΥΡΩΜΕ}$
 A. $\bar{\text{N}}\text{ΤΚ } \text{ΟΥΡΩΜΕ}$
 b. $\text{ΝΘΟΚ } \text{ΟΥΡΩΜΕ}$
 B. $\bar{\text{N}}\text{ΘΟΚ } \text{ΟΥΡΩΜΙ } \text{ϋΩΚ}$

σὺ ἄνθρωπος ὢν
 You, being a man
 (make yourself God).
 Lit. While you are a
 man (you claim to be a
 God)²²

¹⁸ S. var. $\text{Ε}\bar{\text{N}}\text{Τ}\bar{\text{R}}$ (A)

¹⁹ Vienna fragment K10112: $\bar{\text{N}}\text{ΤΑΚ } \text{ΤΕΚ } \text{ΟΥΕΙΟΥ} \text{ΔΑΔΙ}$.

²⁰ Following the Greek variant: *σὺ Ἰουδ. ὢν πως*

²¹ S. var. $\text{N}\bar{\text{T}}\bar{\text{K}}$ (ABM)

²² Zerwick, *A Grammatical Analysis*, p.318

Example 5.

IX.28 You are his disciple,

S. ΔΝΟΝ ΔΕ ΔΝΟΝ Μ̄ΜΑΘΗΤΗΣ	<i>ἡμεῖς δε²³ τοῦ²⁴ Μωϋσέως</i>
Μ̄ΜΩϞ'ΧΗΣ	<i>ἐσμέν μαθηταί</i>
A ² . ΔΝΔΝ ΔΕ ΔΝΔΝ Μ̄ΜΑΘΗΤΗΣ	<i>but we are Moses'</i>
Μ̄ΜΩϞ'ΧΗΣ	<i>disciples.</i>
M. ΔΝΔ[Ν ΔΝΔ]Ν ΜΜΑΘΗΤΗΣ	
[ΜΜ]ΩϞ'ΧΗΣ	
b. ΔΝΟΝ ΔΕ ΔΝΟΝ ΝΕΝΜΑΘΗΤΗΣ	
ΜΜΩϞ'ΧΗΣ	
B. ΔΝΟΝ ΔΕ ΔΝΟΝ ρΔΝΜΑΘΗΤΗΣ	
ἸΤΕ ΜΩϞ'ΧΗΣ	

Example 6.

IX.40

S. ΜΗ ΔΝΟΝ ρΩΩΝ ΔΝἸ ²⁵ ρΕΝΒΛΛΕ	<i>μή καὶ ἡμεῖς τυφλοί</i>
A ² . ΜΗ ΔΝΔΝ ρΩΟϞΝ ΔΝΔΝ ΔΝϞΕΝ ^(sic) ΒΛΛΕ	<i>ἐσμεν;</i>
M. ΜΗ ΔΝΔΝ ρΕΝΒΛΛΗ ρΩἸ	<i>Are we blind also?</i>
b. ΜΗϞΙ ΔΝΟΝ ρΔΝΒΕΛΛΕϞ ρΩΝ	
B. ΜΗ ΔΝΟΝ ρΔΝΒΕΛΛΕϞ ρΩΝ	

²³ Gr var. γαρ/ om.

²⁴ Gr. var. om. του

²⁵ S. var. ΔΝ (ABM) / ΔΝΟΝ (H)

Example 7.

VIII.44

S. Ἰ̄ΤΩΤἸ̄ Ἰ̄ΤΕΤἸ̄ ρΕΝΕΒΟΛ
 ρ̄Μ ΠΕΤἸ̄ΕΙΩΤ ΠΑΙΔΒΟΛΟC
 A². Ἰ̄ΤΩΤἸ̄ Ἰ̄Τ[Ω]ΤἸ̄ ρΕΝΔΒΔΛ'
 Ἰ̄ΠΕΤἸ̄Ε[ΙΩΤ] ΠΑΙΔΒΟΛΟC
 M. [Ἰ̄ΤΩΤἸ̄ Ἰ̄ΤΕΤἸ̄ ρΕ]Ἰ̄ [ΕΒΔ]Ἰ̄
 ρἸ̄ [ΠΕΤἸ̄ΕΙΩΤ ΠΑΙΔ]ΒΟΛΟC
 b. ΝΘΩΤΕΝ ΝΤΕΤΕΝ ΕΒΟΛ ΞΕΝ
 ΠΕΤΕΝΙΩΤ ΠΑΙΔΒΟΛΟC
 B. ΝΘΩΤΕΝ ΝΘΩΤΕΝ ΕΒΟΛ ΞΕΝ
 ΠΕΤΕΝΙΩΤ ΠΑΙΔΒΟΛΟC

*ἡμεῖς ἐκ τοῦ πατρὸς τοῦ
 διαβόλου ἐστὲ*

You are of your father
 the devil.

6.2.2.1.2 2Translating the Greek order: subj. + εἰμι + pred:

Example 1.

VIII.23 You are of this world

S. ΔΝΟΚ²⁶ ΔΝἸ̄ ΟΥΕΒΟΛ ΔΝ
 ρ̄Μ ΠΕἸΚΟCΜΟC
 A². ΔΝΔΚ' ΔΝΔΚ' ΟΥ[ΔΒΔΛ Ε]ἸΝ
 ρ̄Ἰ̄ ΠΕΕἸΚΟCΜΟC
 b. ΔΝΟΚ ΔΕ ΝΝΔΝΟΚ ΕΒΟΛ
 ΞΕΝ ΠΑἸΚΟCΜΟC ΔΝ
 B. ΔΝΟΚ ΔΕ ΔΝΟΚ ΟΥΕΒΟΛ
 ΞΕΝ ΠΑἸΚΟCΜΟC ΔΝ

*ἐγὼ οὐκ εἰμι ἐκ τοῦ
 κόσμου τούτου*

I am not of this world.

²⁶S. var. + ΔΕ (ABM)

6.2.2.2 B) Demonstratives

6.2.2.2.1 Translating the Greek order: subj. + pred. + εἰμι:

Example 1.

VIII.44 You are of your father the devil, . . .

S. ΠΕΤ̄Μ̄ΜᾹΘ̄ ΝΕ̄Θ̄ΡΕῩΖΕΤ̄Β̄ΡΩ̄ΜΕ
ΠΕ ΔΙΝ̄ Ν̄Ψ̄ΟΡ̄Π

*ἐκεῖνος ἀνθρωποκτόνος
ἦν ἀπ' ἀρχῆς*

A². ΠΕΤ̄Μ̄ΜΕ̄Θ̄ ΝΕ̄ Ο̄Θ̄ΡΕῩΖΑΤ̄Β̄ΡΩ̄[Μ]Ε
ΠΕ ΔΙΝ̄ Ψ̄ΑΡΕ̄Π'

He was a murderer from
the beginning.

M. ΠΕ[Τ̄Μ̄ΜΕ̄Θ̄ ΝΕ̄Θ̄]ΡΕῩΖΕΤ̄Β̄ΡΩ̄[Μ]Ι
ΠΕ ΔΙΝ̄ Ν̄]Ψ̄ΑΡΕ̄Π

b. Φ̄ΔῙ ΕΤΕΜ̄ΜᾹ ΝΕ̄Θ̄Δ̄ΑΤΕ̄Β̄ΡΩ̄ΜΙ
ΠΕ ΕΙΣΔΕΝ̄ ΖΗ

B. Φ̄Η̄ ΕΤΕΜ̄ΜᾹΘ̄ ΝΕ̄ Ο̄Θ̄ΡΕῩΔ̄ΑΤΕ̄Β̄ΡΩ̄ΜΙ
ΠΕ ΙΣΔΕΝ̄ ΖΗ

6.2.2.2.2 Translating the Greek order: subj. + pred.:

Example 1.

I.13

S. ΝᾹῙ ΕΝ̄ ΖΕΝΕ̄ΒΟΛ̄²⁷ ΔΝ̄ ΝΕ̄
Ν̄Ο̄Τ̄Ω̄Ψ̄²⁸ Ν̄ΣΝΟ̄Υ

οἱ οὐκ ἐξ αἱμάτων

Lit. Who are not out of
blood (but of God).

B. ΝΗ̄ ΔΕ̄ ΕΒΟΛ̄ ΔΕΝ̄ ΣΝΟ̄Υ
ΔΝ̄ ΝΕ̄

S. Those who are not
out of the will of blood.

²⁷ S. var. Ν- (BM) / om. (Ber.)

²⁸ S. var. ΖΗ (ABM Ber.)

PATTERN III OF THE NON-VERBAL SENTENCE
WITH NOMINAL PREDICATE

pred.	↔	cop.	subj.	
ⲟⲩⲙⲉ		ⲧⲉ	ⲧⲉϥⲙⲏ̅ⲧⲙⲏ̅ⲧⲣⲉ	(Jn. V.32)
ⲟⲩⲁⲓⲁⲑⲟⲥ		ⲡⲉ	—	(Jn. VII.12)
cop.	↔	pred.	subj.	
ⲁⲛⲧ̅		ⲡⲟⲩⲟⲓⲛ ⲙⲡⲕⲟⲥⲙⲟⲥ	—	(Jn. IX.5)

7.1 This pattern was the basic pattern — as it was presumably the original pattern — of this type of the non-verbal sentence during the early stages of the Egyptian language and continued to be during the Coptic stage.¹

7.2 The Sa'idic translation² uses the pattern to translate Greek sentences which are considered to be neither emphatic³ nor containing an emphatic subject.⁴ The corresponding Greek word-order forms are:

pred. + εἰμι + subj.,

pred. + subj./subj. + pred. + εἰμι,

εἰμι + subj. + pred..

§ 65, § 125, § 136, § 140.

¹ Gardiner, *Egyptian Grammar*, §130. For the rarity of the construction pred. + cop. + subj. in late Egyptian see: Groll, *Non-Verbal Sentence Patterns in Late Egyptian*, p.22f..

² For the other Coptic translations see 9.7.

³ See 5.1, 5.2.

⁴ See 6.1, 6.2.

7.2.1 The Nominal Subject

7.2.1.1 Translating the Greek order: pred. + *είμι* + subj.:

Example 1.

I.1

S. ΔΥΩ ΝΕΘΝΟΨΤΕ ΠΕ ΠΨΔΔΕ

καὶ θεὸς ἦν ὁ λόγος

B. ΟΨΟΨ ΝΕ ΟΨΝΟΨ† ΠΕ ΠΙΣΔΔΙ

And the word was God

Copt. And the word was
divine.

Example 2.

V.32

S. ΟΨΜΕ ΤΕ ΤΕΨΜῆΤΜῆΤΡΕ

*ἀληθὴς ἐστὶν ἡ μαρτυρία*A². ΟΨΜΗΕ ΤΕ ΤΨΜῆΤΜῆΤΡΕ

Lit. The witness is true.

b. ΤΨΜΕΤΜΕΤΡΕ ΟΨΜΕΙ

Copt. His witness is true.

B. ΤΕΨΜΕΤΕΘΡΕ ΟΨΜΗΙ ΤΕ

7.2.1.2 Translating the Greek order: pred. + subj./ subj. + pred. + *είμι* / *είμι* + subj. + pred. etc.:

Example 1.

III.33

S. ΟΨΜΕ ΠΕ ΠΝΟΨΤΕ

ὁ θεὸς ἀληθὴς ἐστὶν

F. Φ† ΟΨΜΕΙ ΠΕ

God is true.

B. Φ† ΟΨΘΜΗΙ ΠΕ

Example 2.

IV.24

S. ΟΥΠΝ̄Α ΠΕ ΠΝΟΥΤΕ
 A². ΟΥΠΝ̄Α ΠΕ ΠΝΟΥΤΕ
 F. Ο[Υ]ΠΝ̄Α ΠΕ Φ†
 b. Φ† ΟΥΠΝ̄Α ΠΕ
 B. ΟΥΠΝ̄Α ΠΕ Φ†

πνεῦμα ὁ θεός

God is a spirit.

Example 3.

V.9

S. ΝΕ ΠΣΑΒΒΑΤΟΝ ΔΕ ΠΕ
 ΠΕΡΟΥΤ ΕΤΜ̄ΜΑΤ
 A². ΝΕ ΠΣΑΒΒΑΤΟΝ ΔΕ ΠΕ
 b. ΝΕ ΠΣΑΜΒΑΘΟΝ Π[Ε
 ΠΙΕΡΟΥΤ ΕΤΕΜΜΑ
 B. ΝΕ ΠΣΑΒΒΑΤΟΝ ΠΕ
 ΠΙΕΡΟΥΤ ΕΤΕΜΜΑΤ

*ἦν δὲ σάββατον ἐν ἐκείνῃ
 τῇ ἡμέρᾳ⁵*And that day was the
Sabbath.Gr. It was the Sabbath in
that day.

Example 4.

VIII.26

S. ΔΑΛΛΑ ΟΥΜΕ ΠΕ ΠΕΝΤΑΨΤΑΟΥΟΕῙ *ἀλλ' ὁ πέμψας με ἀληθής*
 A². ΔΑΛΛΑ ΟΥΜΗΕ ΠΕ ΠΕΝΤΑΨΤΕΨΔΕῙ *ἐστίν*
 b. ΔΑΛΛΑ ΦΗ ΕΤΑΨΤΑΟΥ ΟΥΘΜΗΙ ΠΕ *But he who sent me is true.*
 B. ΔΑΛΛΑ ΦΗ ΕΤΑΨΤΑΟΥ ΟΥΘΜΗΙ ΠΕ

⁵ Gr. var. om. *εν εκ. τη ημ.*

Example 5.

VIII.42

S. ΕΝΕ ΠΕΤῆΙΩΤ ΠΕ ΠΝΟΥΤΕ
 A². ΕΝΕ ΠΕΤῆΙΩΤ' ΠΕ ΠΝΟΥΤΕ
 M. [ΕΝΕ ΠΕΤΗΙ]ΩΤ ΠΕ Φ†
 b. ΕΝΕ Φ† ΠΕ ΠΕΤΕΝΙΩΤ
 B. ΕΝΕ Φ† ΠΕΤΕΝΙΩΤ ΠΕ

εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν
 If God were your father
 (you would love me)-

Example 6.

VIII.54 If I honour myself

S. ΟΥΛΑΔΥ ΠΕ ΠΔΕΟΥ
 A². ΟΥΛΑΥΕ ΠΕ ΠΔΕΔΥ
 b. ΠΔΟΥΣ ΔΝΟΚ ΖΛΙ ΠΕ
 B. ΠΔΟΥΣ ΖΛΙ ΠΕ

ἡ δόξα μου οὐδέν ἐστιν
 my honour is nothing.

Example 7.

IX.31 . . . God does not hear sinners,

S. ΔΛΛΑ ΕΨΩΠΕ ΕΥΡᾶῆΝΟΥΤΕ⁶
 ΠΕ ΟΥΔ
 A². ΔΛΛΑ ΕΨΩΠΕ ΕΥΡᾶῆ[ΝΟΥ]ΤΕ
 ΠΕ ΟΥΕΕ
 M. ΔΛΛΑ ΕΨΩΠΙ ΕΟΥ[ΕΙ Π]Ε
 ΕΨΩΜΨΙ ᾶΦ†
 b. ΔΛΛΑ ΕΨΩΠΕ ΟΥΔΙ ΕΨΩΔΜΨΕ-
 ΝΟΥ† ΠΕ
 B. ΔΛΛΑ ΕΨΩΠΕ ΕΟΥΨΔΜΨΕ-
 ΝΟΥ† ΠΕ ΟΥΔΙ

ἀλλ' ἐάν τις θεοσεβῆς ἦ
 but if anyone is a
 worshipper of God, (. . .
 he hears him).

⁶S. var. ΟΥΡᾶ- (AB)

Example 8.

X.12 Lit. One who

S. $\bar{\text{N}}\text{N}\text{O}\bar{\text{Y}} \Delta\text{N} \text{NE} \text{NECOO}\bar{\text{O}}$

οὐκ ἔστιν τὰ πρόβατα

A². $\text{N}\bar{\text{O}}\bar{\text{Y}} \text{EN} \text{NE} \text{NEC}\Delta\bar{\text{O}}$

ἴδια

A. $\text{N}\bar{\text{O}}\bar{\text{Y}} \text{EN} [\text{NE} \bar{\text{N}}\text{EC}\Delta\bar{\text{O}}]$

Lit. the sheep are not his.

M. $\text{N}[\text{N}\text{O}\bar{\text{Y}} \text{EN} \text{NE} \text{NE}]\zeta\Delta\bar{\text{O}}$

b. $\text{N}\text{N}\text{O}\bar{\text{Y}} \Delta\text{N} \text{NE} \text{NIEC}\bar{\text{O}}\bar{\text{O}}$

B. $\text{NIEC}\bar{\text{O}}\bar{\text{O}} \text{N}\text{O}\bar{\text{Y}} \Delta\text{N} \text{NE}$

7.2.2 The Pronominal Subject

It seems that, according to Coptic rules, if the subject of the non-verbal sentence with nominal predicate is a pronoun (independent pronoun), it must fill the initial position in the sentence — it cannot stand after the copula..This means that pronominal subjects cannot possibly occur in an order such as: pred. + cop.+ subj..

Instead in this pattern, as far as the word order is concerned, there is no manifested pronominal subject in the sentence: the copula is used to give the value of the pronominal subject as follows:

1. 3rd person pron. subj.:

pred.	←→	cop.	subj.	
$\text{O}\bar{\text{O}}\Delta\Gamma\Delta\Theta\text{O}\bar{\text{C}}$		PE	—	(Jn. VII.12)

2. 1st and 2nd person pron. subj.:

cop.	←→	pred.	subj.	
$\Delta\text{N}\bar{\text{C}}$		$\text{PO}\bar{\text{O}}\bar{\text{I}}\text{N} \bar{\text{M}}\text{PKOCMOC}$	—	(Jn. IX.5)

In construction 1 the copula ΠΕ, ΤΕ, ΝΕ expresses the value of the 3rd person pronominal subject.⁷

In construction 2 the construct form of the independent pronoun is used for the 1st and 2nd person pronominal subject, having the same function as that of the copula ΠΕ, ΤΕ, ΝΕ in construction 1.⁸

Construction 1 represents the same order used for the nominal subjects of this pattern of the non-verbal sentence with nominal predicate.⁹

Construction 2 has the same order as that of the equivalent patterns: pattern III of the non-verbal sentence with adverbial predicate and pattern III of the verbal sentence: aux. + pred./v. + subj.¹⁰.

Constructions 1 and 2 belong to this basic pattern of the non-verbal sentence with nominal predicate as they both represent the simple way of expressing the pronominal subject in Egyptian/Coptic¹¹, while translating the same Greek forms.

⁷ Gardiner, *Egyptian Grammar*, §128; Callender, *Studies in the Nominal Sentence*, p.41.

⁸ See 6.2.2. For the use of the construct form of the independent pronoun in the different Coptic dialects see 9.6.2

⁹ See Gilula, in *Journal of Egyptian Archaeology* 62 (1978) p.161, for considering *ʔnk pw sw*, *ʔnk pw sy* as the prototype of the construction *ʔnk pw*.

¹⁰ See 1.1.3.

¹¹ Gardiner, *Egyptian Grammar*, §65, §125, §128, §136.

7.2.2.1 A) Independent Pronouns

7.2.2.1.1 Translating the Greek order: pred. + *εἰμι* + (subj.):

Example 1.

IX.5 As long as I am in the world,

S. ΔΝΤ̄ ΠΟΥΟΪΝ ΜΠΚΟΣΜΟΣ	<i>φῶς εἰμι τοῦ κόσμου</i>
A ² . ΔΝΔΚ' ΠΟΥΔΕΙΝ ΜΠΚΟΣΜΟΣ	I am the light of the
b. ΔΝΟΚ ΟΥΩΙΝΙ ΝΤΕ ΠΚΟΣΜΟΣ	world.
B. ΔΝΟΚ ΠΕ ΦΟΥΩΙΝΙ ΜΠΙΚΟΣΜΟΣ	

Example 2.

X.36 Do you say . . . "You are blaspheming" because I said

S. ΔΝΤ̄ ΠΨΗΡΕ ΜΠΝΟΥΤΕ	<i>υἱὸς¹³ τοῦ¹⁴ θεοῦ εἰμι</i>
A ² . ΔΝΔΚ ΠΨΗΡΕ [ΜΠ]ΝΟΥΤΕ	"I am the son of God?"
A. [ΔΝΔ]Κ Π[Ε ΠΨΗΡΕ] ΜΠΝΟ[ΟΥΤΕ] ¹²	
b. ΔΝΟΚ ΠΕ ΠΨΗΡΓ ΜΦ†	
B. ΔΝΟΚ ΠΕ ΠΨΗΡΓ ΜΦ†	

Example 3.

VIII.48 . . . Do we not say rightly that

S. ΝΤΚ̄ ΟΥΣΑΜΑΡΙΤΗΣ	<i>Σαμαρίτης εἶ σύ</i>
A ² . ΝΤΚ ΟΥΣΑΜΑΡΙΤΗΣ	you are a Samaritan . . . ?"
b. ΝΘΟΚ ΟΥΣΑΜΑΡΙΤΗΣ	
B. ΝΘΟΚ ΟΥΣΑΜΑΡΙΤΗΣ	

¹² The restoration here is more likely to be [ΔΝΔ]Κ Π[ΨΗΡΕ] ΜΠΝΟ[ΟΥΤΕ] as the Sa'idic.

¹³ Gr. var. ο υἱος

¹⁴ Gr. var. om. του

Example 4.

V.27

S. ΠΩΗΡΕ Μ̄ΡΩΜΕ ΠΕ

A². ΠΩΗΡΕ Μ̄ΡΩΜΕ ΠΕ

b. ΠΩΗΡΙ Μ̄ΡΩΜΙ ΠΕ

B. ΟΨΗΡΕ ΗΡΩΜΙ ΠΕ

υἱὸς ἀνθρώπου ἐστίν

He is the Son of Man.

Example 5.

VII.12

S. ΟΥΔΑΓΔΘΟΣ ΠΕ

M. [ΟΥΔΑΓΔΘΟΣ] ΠΕ

b. (Δ)ΕΥΔΑΓΔΘΟΣ ΠΕ

B. ΟΥΔΑΓΔΘΟΣ ΠΕ

ἀγαθὸς ἐστίν

He is good.

Example 6.

VII.17

S. ΟΥΕΒΟΛ Ζ̄Μ ΠΝΟΥΤΕ ΤΕ

M. ΟΥΕΒΔΑ Ζ̄Ν [Φ̄† ΤΕ]

b. ΟΥΕΒΟΛ Ζ̄ΕΝ Φ̄† ΤΕ

B. ΟΥΕΒΟΛ Ζ̄ΕΝ Φ̄† ΤΕ

ἐκ τοῦ¹⁵ θεοῦ ἐστίν

It is from God.

Example 7.

IX.36

S. ΝΙΜ ΠΕ

A². ΝΙΜ ΠΕ

M. ΝΙΜ' ΠΕ

b. ΝΙΜ ΠΕ

B. ΝΙΜ ΠΕ

τίς ἐστίν;

Who is he?

¹⁵ Gr. var. om. *του*

Example 8.

VIII.33

S. ΔΝΟΝ ΠΕΣΠΕΡΜΑ Ν̄ΑΒΡΑΖΑΜ	<i>σπέρμα Ἀβραάμ ἐσμεν</i>
A ² . ΔΝΟΝ ΠΣΠ[ΕΡ]ΜΑ Ν̄ΑΒΡΑΖΑΜ'	We are Abraham's
b. ΔΝΟΝ ΠΧΡΟΧ Ν̄ΝΑΒΡΑΔ̄Μ	descendants .
B. ΔΝΟΝ ΝΑΠΣΠΕΡΜΑ Ν̄ΑΒΡΑΔΑΜ	

Example 9.

VIII.32

S. ΕΝΕ ¹⁶ Ν̄ΤΕΤ̄Ν̄ Ν̄ΨΗΡΕ Ν̄ΑΒΡΑΖΑΜ ¹⁷	<i>εἰ τέκνα τοῦ</i>
A ² . ΕΝΕ Ν̄ΤΩ[Τ]̄Ν̄ Ν̄ΨΗΡΕ Ν̄ΑΒΡΑΖΑΜ	<i>Ἀβραάμ ἐστε</i>
b. ΕΝΕ<ΝΤΕ>ΤΕΝ ΝΕΝΨΗΡΙ Ν̄ΝΑΒΡΑΔΑΜ ΠΕ	If you are
B. ΕΝΕ ΝΘΩΤΕΝ ΝΕΝΨΗΡΙ ΝΑΒΡΑΔΑΜ ΠΕ	Abraham's children,

Example 10.

VIII.47

S. Ν̄ΤΕΤ̄Ν̄ ΖΕΝΕΒΟΛ ΔΝ	<i>ἐκ τοῦ Θεοῦ οὐκ ἐστέ</i>
Ζ̄Μ̄ ΠΝΟΨΤΕ	You are not of God .
A ² . ΝΤΩΤΕΝ ΖΕΝΑΒΔΑΛ' ΕΝ	
Ζ̄Ν̄ ΠΝΟΨΤΕ	
b. Ν̄ΤΕΤΕΝ ΖΑΝΕΒΟΛ ΨΕΝ Φ† ΔΝ	
B. ΝΘΩΤΕΝ ΕΒΟΛ ΜΦ† ΔΝ	

16 s. var. ΝΝΕ (B).

17 S. var. ΠΕΤΝΕΙΩΤ ΠΕ ΑΒΡΑΖΑΜ (M).

Example 11.

IX.41

S. ΕΝΕ ΝΤΕΤῆ ΖΕΝΒᾶΛΛΕ
 A². ΕΝΕ ΝΤΩΤῆ ΖΕΝΒᾶΛΛΕ
 Μ. ΕΝΕ ΝΤΕΤΗ ΖΕΝΒᾶΛΛΗ ΡΩ
 b. ΕΝΔΡΕΤΕΝΟΙ ΜΒΕΛΛΕ
 B. ΕΝΕ ΝΘΩΤΕΝ ΖΑΝΒΕΛΛΕΤ ΠΕ

εἰ τυφλοί ἦτε

If you were blind, (you
 would have no sin)

Example 12.

X.34

S. ΝΤΕΤῆ ΖΕΝ ΝΟΥΤΕ
 A². ΝΤΩΤΗ ΖΕΝ ΝΟΥ[ΤΕ]
 A. [ΝΤ]ΩΤΗ ΖΕ[Ν ΝΟΥΤΕ]
 b. ΝΤΕΤΕΝ ΖΑΝ ΝΟΥ†
 B. ΝΘΩΤΕΝ ΖΑΝ ΝΟΥ†

θεοί ἐστε

You are gods.

Example 13.

XVII.9

S. ΝΟΥΚ ΝΕ
 A². ΝΩΚ [ΝΕ]
 F. ΝΩΚ ΝΕ
 b. ΝΟΥΚ ΝΕ
 B. ΝΟΥΚ ΝΕ

σοί εἰσιν

They are yours

7.2.2.1.2 Translating the Greek order: subj. + pred. + εἰμι:

Example 1.

VII.52

S. ΜΗ Ν̄ΤΚ ΟΥΕΒΟΛ ΖΩΩΚ
 ΟΝ Ν̄ΤΤΑΛΙΛΑΙΑ¹⁸

*μή και σὺ ἐκ τῆς
 Γαλιλαίας εἶ;*

A². ΜΗ Ν̄ΤΚ' ΟΥΑΒΑΛ' ΖΟΥΚ
 ΔΝ Ζ̄Ν ΤΤΑΛΙΛΑΙΑ

Are you also from
 Galilee?

b. ΔΝ ΝΘΟΚ ΕΒΟΛ ΖΕΝ
 †ΤΤΑΛΙΛΕΑ ΖΩΚ

B. ΜΗ Ν̄ΘΟΚ ΟΥΕΒΟΛ ΖΕΝ
 †ΤΤΑΛΙΛΕΑ ΖΩΚ

Example 2.

XXI.12

S. Ν̄ΤΚ ΝΙΜ

σὺ τίς εἶ;

b. ΝΘΟΚ ΝΙΜ

Who are you?

B. ΝΘΟΚ ΝΙΜ

¹⁸S. var. ΖΝ (ABM).

7.2.2.2 B) Demonstratives

7.2.2.2.1 Translating the Greek order: *εἰμι* + subj. + pred.:

Example 1.

IX.33

S. ΕΝΕ ΝΟΥΕΒΟΛ ΔΝ ΖΜ¹⁹*εἰ μὴ ἦν οὗτος παρά*

ΠΝΟΥΤΕ ΠΕ ΠΔΪ

*θεοῦ²⁰*Α². ΕΝΕΤΑΒΔΑ ΕΝ ΖΜ*If this man were not*

ΠΝΟΥΤ[Ε] ΠΕ ΠΕΕΙ

from God (he would do

Μ. ΕΝΕ ΟΥ[ΕΒΔΑ ΖΜ Φ]†

nothing).

ΕΝ ΠΕ ΠΕΪ

b. ΕΝΕ ΦΔΙ ΟΥΕΒΟΛ ΖΙΤΕΝ

Φ† ΔΝ ΠΕ

B. ΕΝΕ ΦΔΙ ΟΥΕΒΟΛ ΜΦ†

ΔΝ ΠΕ

¹⁹ S. var. Μ (A)²⁰ Gr. var. οὗτος π. θ. ο ἀνθρώπος / παρά θ. ο ἀνθρώπος

2. The Non-verbal Sentence with Adverbial Predicate

Chapter 8

THE PATTERNS OF THE NON-VERBAL SENTENCE
WITH ADVERBIAL PREDICATE

8.1 Non-verbal sentences with adverbial predicates do not correspond in their construction with the use of the copula in non-verbal sentences with nominal predicates.¹ The patterns used are identical with those of the verbal sentence, auxiliaries being used in both.²

8.2 The equivalent patterns of the non-verbal sentence with adverbial predicate and the verbal sentence seem to translate the same Greek word-order forms, expressing the same significance.³

As this type of sentence is relatively infrequent in the parts of the Gospel of John analysed for the study, few examples are given here for the comparisons with those of the verbal sentence

8.1.1 PATTERN I

aux. \longleftrightarrow subj. \longleftrightarrow pred.

Translating the Greek order: subj. + v. ($\epsilon\lambda\mu$)/ v. ($\epsilon\lambda\mu$)+ subj.

¹ Gardiner, *Egyptian Grammar*, §116ff.; Sethe, *Der Nominalsatz im Ägyptischen und Koptischen*, §3ff..

² See 1.1.3

³ Compare the verbal sentence patterns 2.2, 3.2, 4.2, 9.1, 9.2, 9.3, with the examples below.

8.1.1.1 The Nominal Subject

Example 1.

XIV.10 Do you not believe that I am in the Father,

S. ΔΘΩ ΠΔΪΩΤ ΝΘΗΤ

*καὶ ὁ πατὴρ ἐν ἐμοὶ*A². ΔΘΩ ΠΔΕΙΩΤ ΝΘΗΤ*ἐστίν;*

F. [ΔΘ]Ω ΠΔΙΩΤ ΝΘΗΤ

and the Father in me?

b. ΨΕΝΘΗΤ ΝΔΕ ΠΔΪΩΤ

B. ΠΔΙΩΤ ΝΘΗΤ

Example 2.

II.1 . . there was a wedding in Cana of Galilee,

S. ΔΘΩ ΝΕΡΕ⁴ ΤΜΑΔΘ ΝΙΤ̄ ΜΜΑΘ⁵*καὶ ἦν ἡ μάτηρ τοῦ*

B. ΟΘΟΖ ΝΔΡΕ ΘΜΑΘ Ν ΤΗΤ̄ ΜΜΑΘ ΠΕ

*Ἰησοῦ ἐκεῖ**and the mother of Jesus**was there .*

8.1.1.2 The Pronominal Subject

Example 1.

IX.5

S. ΖΟCΘΝ⁶ †ΖΜ ΠΚΟCΜΟC*ὅταν ἐν τῷ κόσμῳ ᾧ*A². ΖΕΩC †ΖΝ ΠΚΟCΜΟC*As long as I am in the*

b. ΖΟC ΕΙΨΟΠ ΘΕΝ ΠΚΟCΜΟC

world, (I am the light of

B. ΖΩC ΕΙΘΕΝ ΠΙΚΟCΜΟC

*the world).*⁴S. var. ΕΝΕΡΕ (M)⁵S. var. +ΠΕ (M).⁶S. var. ΕΝΖΟCΘΝ (ABM).

8.1.2 PATTERN II

subj. aux. \longleftrightarrow pred.

Translating the Greek order: subj + v. (*είμι*):

8.1.2.1 The Pronominal Subject:

Example 1.

XII.26

S.	ΔΥΩ ΠΜΔ ΔΝΟΚ Ε†ΜΜΟΥ	<i>καὶ ὅπου εἶμι ἐγώ</i> ⁷
A ² .	ΔΥΩ ΠΜΔ ΔΝΔΚ' Ε†ΝΔΒΩΚ ΔΡΔΥ	And where I am (there
b.	ΟΥΟΥΕ ΠΜΔ Ε†ΝΔΨΕ ΝΗΙ ΕΡΟΥ	my servant will be
B.	ΟΥΟΥ ΦΜΔ Ε†ΨΟΠ ΜΜΟΥ	also).

8.1.3 PATTERN III

aux. \longleftrightarrow pred. subj.

Translating the Greek order: v. (*είμι*) + subj.

⁷ Gr. var. *εγω εἰμι* The Sa'idic and Subakhmimic translations seem to translate this variant.

8.1.3.1 The Pronominal Subject

Example 1.

IX.12

S. ΕΥΤΩΝ ΠΕΤΜΑΔΘ

ποῦ ἐστὶν ἐκεῖνος;

Α².ΕΥΤΟ ΠΕΤΜΕΘ

Where is he?

M. ΔΥΤΩ ΝΕΙ⁸.

b. ΔΥΘΩΝ ΦΗ ΕΤΕΜΜΑΔΘ

B. ΔΥΘΩΝ ρωϥ ΠΙΡΩΜΙ ΕΤΕΜΜΑΔΘ

⁸ Husselman notes that "the Ν seems certain, but must be an error for Π". *The Gospel of John in Fayumic Coptic*, p.66.

Chapter 9

A COMPARISON BETWEEN THE SA'IDIC VERSION AND THE OTHER
COPTIC VERSIONS

I The verbal Sentence Patterns

9.1 Pattern I aux. \longleftrightarrow subj. \longleftrightarrow v.

9.1.1 The Sa'idic translation uses this simple basic Coptic pattern to translate the subjects considered as neither emphatic (pattern II) nor explicit (pattern III). *c.f. the examples of chapter 2.*

The corresponding Greek word-order forms are:

1. Nominal Subjects

a) Common Nouns

subj. + v. + obj. + adv. ph.

subj. + obj. + v. + adv. ph.

v. + subj. + obj. + adv. ph.

v. + obj. + subj. + adv. ph.

The subject of the sentence precedes or follows the verb, and it can only be separated from the verb by the object

b) Proper nouns

Without the article following or preceding the verb.

2. Pronominal Subjects

Personal suffixes added to the stem of the verb.

9.1.2 The Subakhmimic, Akhmimic and Middle Egyptian translations agree with the Sa'idic example.

9.1.3 The number of cases in which the Fayyumic, Early Bohairic and Late Bohairic translations disagree with the Sa'idic is sufficiently marked to show that these versions are not following the practice or rules of the Sa'idic translation for using this pattern. c.f. 2.2.1.1.1, ex. 2,3,4,5,7,11,12; 2.2.1.1.2, ex. 1,2,3,6,9,10; 2.2.1.2.1, ex. 1; 2.2.1.2.2, ex.1, 2,3,4,5;; 2.2.1.2.3, ex. 2,3,4,5,6,7--.

9.2 Pattern II subj. aux. \longleftrightarrow v.

9.2.1 The Sa'idic version uses pattern II to translate what is considered as emphatic subjects. c.f. the examples of chapter 3..

The corresponding Greek word-order forms are:

1. Nominal Subjects

a) Common Nouns.

subj. + obj. + adv.ph. + v.

subj. + obj. + v.

The subject occurs at the beginning of the sentence, while the verb is at its end.

b) Proper Nouns

Accompanied by an enclitic particle at the beginning of the sentence.

2. Pronominal Subjects

Personal pronouns at the beginning of the sentence

9.2.2 The Subkhmimic, Akhmimic and Middle Egyptian translations normally agree with the Sa'idic usage.

9.2.3 Taking into account the examples of 2.2.1.1.1, 2.2.1.2.1 of pattern I, the Fayyumic, Early Bohairic and Late Bohairic use the pattern generally to translate the subjects which occur in the Greek sentence before the verb, e.g., in case of common noun subjects, the forms:

subj. + obj. + v. + adv.ph.,
 subj. + obj. + adv.ph. + v., etc..

9.3 Pattern III aux. \longleftrightarrow v. subj.

9.3.1 The Sa'idic translation uses this pattern to translate two types of subjects: -c.f. the examples of chapter 4-.

A) Those which are considered in Coptic as explicit subjects.

An explicit subject is a subject which has been previously mentioned in the context.

The corresponding Greek word-order forms are:

1. Nominal subjects

a) Common nouns

v. + obj. + adv. ph. + subj.

v. + obj. + subj. + adv. ph.

The subject occurs at the rear of the sentence, while the verb stands at its beginning.

b) Proper nouns

With the article following the verb.

1. Pronominal subjects

Personal pronouns either following or preceding the verb

B) Compound nominal subjects, which occur in Greek after the verb.

9.3.2 The Subakhmimic, Akhmimic and Middle Egyptian translations normally agree with the Sa'idic usage.

9.3.3 Taking into account the examples of 2.2.1.1.2, 2.2.1.2.2 of pattern I, the Fayyumic, Early Bohairic and Late Bohairic translations use the pattern to translate the subjects which occur in Greek after the verb of the sentence, e.g. to translate, in case of common noun subjects, the forms:

v. + subj. + obj. + adv.ph.,

v. + obj. + subj. + adv. ph.,

v. + obj. + adv.ph. + subj., etc.

9.4 From the previous comparison between the Coptic verbal sentence patterns and the correspondent Greek word-order forms we notice that:

In Coptic the significance of the position of the subject in the verbal sentence can be determined in light of the relation between the position of the subject and the position of the auxiliary, as well as the verb of the sentence.¹

In Greek it seems that the significance of the position of the subject can be determined in light of the relation between its position and the position of the verb as well as the position of all the other members of the sentence.

¹ c.f. 1.1.3

II The Non-Verbal Sentence with Nominal Predicate patterns

9.5 Pattern I subj. \longleftrightarrow cop. \longleftrightarrow pred.

9.5.1 The Sa'idic translation uses this emphatic Coptic pattern to translate the following Greek word-order forms: *-c.f. the examples of chapter 5-*

subj. + $\epsilon\lambda\mu$ + pred.

subj. + pred.

also, in few cases, the order:

subj. + pred. + $\epsilon\lambda\mu^2$

9.5.2 The Subakhmimic, Akhmimic and Middle Egyptian translations generally agree with the Sa'idic.

9.5.3 The Fayyumic, Early Bohairic and Late Bohairic use the pattern when translating the Greek order: subj. + $\epsilon\lambda\mu$ + pred. *-compare the examples of 5.2.1.1, 5.2.2.1.1, 5.2.2.2.1, with those of 5.2.1.2, 5.2.2.1.2-*

9.6 Pattern II: subj. pred. \longleftrightarrow cop.

9.6.1 The Sa'idic translation uses the pattern to translate sentences considered as containing an emphatic subject *-c. f. the examples of chapter 6-*

The corresponding Greek word-order forms are:

Affirmative sentences:

subj. + pred. + $\epsilon\lambda\mu$

$\epsilon\lambda\mu$ + subj. + pred.

²c.f. 5.2

Negative sentences:

subj. + $\epsilon\lambda\mu$ + pred. $\epsilon\lambda\mu$ + subj. + pred.

subj. + pred.

9.6.2 The Subakhmimic, Akhmimic and Middle Egyptian translations usually agree with the Sa'idic. The few examples which show a variant from the Sa'idic are usually due to some Greek variant—for instance, 6.2.1.1, ex. 4; 6.2.2.1.1, ex. 3—or to a difference in the interpretation—for instance, 6.2.2.1.1, ex. 4.

Although the construct form of the independent pronoun is not used consistently in these dialects, this does not effect the use of the pattern.³

9.6.3 The Fayyumic, Early Bohairic and Late Bohairic seem to agree in general with the Sa'idic in using this pattern. This seems to be due to the fact that both Coptic and Greek (New Testament Greek) have the same word-order for emphatic subjects.

9.7 Pattern III pred. \longleftrightarrow cop. subj.

9.7.1 The Sa'idic translation uses this basic pattern to translate sentences considered as neither emphatic (=pattern I) nor containing an emphatic subject (= pattern II)—c. f. the examples of chapter 7.

³ Compare the use of $\Delta\mathbf{N}$ ($\Delta\mathbf{N}\bar{\mathbf{N}}$) and $\Delta\mathbf{N}\mathbf{O}\mathbf{N}$ in Sa'idic. It seems that the construct form is more used in the earlier dialects than in the late ones. The absolute form of the independent pronoun obtained the function of the construct form as it gradually replaced it.

The corresponding Greek word-order forms are:

pred. + $\epsilon\lambda\mu$ + subj.

pred. + subj.

subj. + pred. + $\epsilon\lambda\mu$

$\epsilon\lambda\mu$ + subj. + pred.

9.7.2 The Subakhmimic, Akhmimic and Middle Egyptian translations agree with the Sa'idic.

9.7.3 The Fayyumic, Early Bohairic and Late Bohairic use the pattern normally to translate the Greek order: pred. + $\epsilon\lambda\mu$ + subj- compare the examples of 7.2.1.1, 7.2.2.1.1, with those of 7.2.1.2, 7.2.2.1.2, 7.2.2.2.1-.

9.8 From the comparison between the Sa'idic and the other Coptic translations in using the Coptic subject patterns we come to the following conclusions:

1. The Subakhmimic, Akhmimic and Middle Egyptian versions may, with the Sa'idic version, form a group which as a whole shows a considerable degree of consistency. The choice of Coptic patterns by the translators of this group is aimed to convey what is believed to be the significance of the Greek word-order without actually following that order, in other words to transmit the Greek text into Coptic.

Cases not in accordance with the Sa'idic model seem to be due either to Greek variants or to difference in interpreting Greek, while following the general principles perceived in the Sa'idic practice- e.g. 2.2.1.2.3, ex. 2; 4.2.1.1.1, ex. 2; 5.2.1.1, ex. 3,4; 5.2.2.1.1, ex. 2,3; 6.2.2.1.1, ex. 3,4-.

2. The Fayyumic, Early Bohairic and Late Bohairic versions can form another group of Coptic translations.

The choice of Coptic patterns by the translators of this group has no regards to the established Sa'idic Coptic practice in using these patterns. It is basically governed by the desire to follow the Greek word-order rather than transmitting the significance of this order. Nevertheless it seems in many examples that the translators of this group did not entirely succeed in their aim.⁴ This can be observed particularly in cases where there is no Coptic equivalent to the Greek order (e.g. $\epsilon\lambda\mu$ + subj. + pred.⁵/subj. + pred.⁶), or where the Coptic order (aux. + subj. + v.)⁷ has no Greek equivalent. The different versions of this group show between them variable degrees of consistency.

⁴ See 11.4.2.

⁵ E.g. 6.2.1.2 ex. 1,5; 7.2.1.2 ex. 3,8; 7.2.2.2.1 ex.1.

⁶ E.g. 5.2.2.1.2 ex.1, 2; 6.2.2.2.2 ex.1; 7.2.1.2 ex.2.

⁷ See the examples of chapter 2.

THE USE OF THE COPTIC $\Psi\text{O}\text{O}\text{P}$ TO TRANSLATE THE GREEK $\epsilon\iota\mu\iota$

The Coptic translations use $\Psi\text{O}\text{O}\text{P}$ ^S ¹ to translate $\epsilon\iota\mu\iota$ when the meaning of "to exist" seems to be more appropriate than "to be", which means interpreting the sentence of $\epsilon\iota\mu\iota$ not as a non-verbal sentence but as a verbal sentence

The sensibility of the translators of the Sa'idic group can usually easily appreciated.

PATTERN I:

Example 1.

XI.10 But if one walks in the night, he stumbles, because

S $\bar{\text{M}}\text{Π}\text{O}\text{Θ}\text{O}\bar{\text{I}}\text{N} \Psi\text{O}\text{O}\text{P} \Delta\text{N}$

$\tau\acute{o} \phi\acute{\omega}\varsigma \text{ o}\acute{\iota}\kappa \acute{\epsilon}\sigma\tau\iota\nu \acute{\epsilon}\nu$

$\rho\alpha\bar{\text{i}} \bar{\text{N}}\rho\text{H}\text{T}\bar{\text{Y}}$

$\alpha\upsilon\tau\acute{\omega}$ ²

A². $\bar{\text{M}}\bar{\text{N}} \text{O}\text{Θ}\Delta\text{E}\text{I}\text{N} \Psi\text{O}\text{O}\text{P}'$

the light is not in him .

$\rho\alpha\bar{\text{i}} \bar{\text{N}}\rho\text{H}\text{T}\text{C}$

S. the light does not

b. $\text{M}\text{Π}\text{I}\text{O}\text{Θ}\omega\text{I}\text{N}\text{I} \Psi\text{O}\text{P}\{\text{Θ}\epsilon\}$

exist in him .

$\text{N}\rho\text{H}\text{T}\text{Y} \Delta\text{N}$

A². no light exists in it .

B. $\text{Π}\text{I}\text{O}\text{Θ}\omega\text{I}\text{N}\text{I} \bar{\text{N}}\rho\text{H}\text{T}\text{Y} \Delta\text{N}$

¹ B. $\Psi\text{O}\text{P}$, χH . See Polotsky, in *Orientalia* 29 (1960), §9.

² Gr. var. $\alpha\upsilon\tau\eta$

Example 2.

IX.16

S. ΔΥΩ ΝΕΡΕ ΟΥΣΧΙΣΜΑ ΨΟΟΠ

καὶ σχίσμα ἦν ἐν αὐτοῖς

ἸῆΗΤΟΥ

And there was a

A². ΔΥΩ ΝΕΡΕ ΟΥΣΧΙΣΜΑ^(sic) ΨΟΟΠ'

division among them.

ἸῆΗΤΟΥ

Copt. A division was

b. ΝΕΟΥΘΟΝ ΟΥΣΧΙΣΜΑ ΨΟΟΠ

happen^{ing}

ΝῆΗΤΟΥ ΠΕ

B. ΟΥΟΥ ΟΥΣΧΙΣΜΑ ΝΑΥΨΟΠ

ΝῆΗΤΟΥ ΠΕ

PATTERN II:

Example 1.

VIII.58 Jesus said to them "Most assuredly, I say to you before Abraham was

S. ΔΝΟΚ †ΨΟΟΠ

ἐγώ εἰμι

A². ΔΝΔΚ †ΨΟΟΠ

I AM."

b. ΔΝΟΚ ΠΕ

B. ΔΝΟΚ ΠΕ

PATTERN III:

Example 1.

VIII.29

S. ΔΥΩ ΨΥΟΟΠ ΝΜΜΑΙ

καὶ ὁ πέμψας με μετ'

Ν̄ΓΙ ΠΕΝΤΑΨΤΑΘΟΥ

*έμοῦ ἔστιν*A². ΔΥΩ ΨΥΟΟΠ' ΝΜ[ΜΗ]ΕΙ

And he who sent me is

ΔΙ ΠΕΝΤΑΨΤΕΘΑΕΙ

with me.

b. ΟΘΟΥ ΦΗ ΕΤΑΨΤΑΘΟΥ

ΨΥΟΠ ΝΕΜΗΙ

B. ΟΘΟΥ ΦΗ ΕΤΑΨΤΑΘΟΥ

ΨΧΗ ΝΕΜΗΙ

It seems that in the Sa'idic translation³ the verb ΨΥΟΟΠ is used to correspond to the Greek εἶμι when used as an emphatic verb, e.g. pattern II ex.1.⁴ or to correspond to the Egyptian practice of expressing the notion of existence.⁵

In the Bohairic translation there is a tendency to translate the εἶμι sentence as a non-verbal sentence. See e.g. Pattern I ex.1; Pattern II ex.1.

³For other examples see Wilmet, Concordance du Nouveau Testament sahidique, II, p.1252ff.

⁴Zerwick, A Grammatical Analysis of the Greek N.T., p.314. Arndt & Gingrich, A Greek-English Lexicon, p.221ff.

⁵Gardiner, Egyptian Grammar, § 107.

PART TWO: NOTES ON THE BACKGROUND OF THE COPTIC
TRANSLATIONS.

THE MUTUAL INTERACTION BETWEEN THE EGYPTIAN LANGUAGE
AND THE GREEK LANGUAGE

10.1 From the previous part of the study it should have been noticed in general that a certain relationship exists between some of the Coptic subject patterns and the corresponding Greek word-order forms.

The explanation of a literal translation to the Greek text of the New Testament which produced a sort of an artificial language is hardly to be accepted in light of the analysis of the Sa'idic translation technique¹ — the technique used in the earliest Coptic translations of the New Testament.² Alternatively Coptic has been considered as a stage of the Egyptian language widely influenced by the Greek language, not only in its alphabet and vocabulary but also in its syntax and word-order.³

10.1.1 If we attempt to examine this theory in relation to our Coptic subject patterns we will find that:

1. There is a limited number of Coptic patterns
2. Each Coptic pattern has its specific use in the language.
3. It has been noticed that in the Sa'idic group there are almost no variants of word-order within the manuscript tradition of the

¹ 9.8, 11.1

² See below 11.3.1.1

³ Gardiner, *Egyptian Grammar*, §4. and compare e.g. the view of: Lefort, in *Le Muséon* 60 (1974) p.7ff.; *idem* in *Coptic Studies in Honor of W.E.Crum*, p.65ff.; also in the same volume Polotsky, p. 73ff., Steindorff, p.189ff., as well as Kahle, *Bala'izah*, vol.II, p.263ff.; Plumley, in *The Early Versions of the N.T.*, p.141ff.; Funk, in *Graeco-Coptica* p.147ff.. On the subject of loan-words see: Girgis, in *B.S.A.C.* 17-21 (1963-1971); Clarysse, in *Aspects of Demotic Lexicography*, p.9ff..

individual versions⁴ and between the versions themselves. It is an indication of the degree of familiarity and practice of the Egyptian translators and scribes in using these patterns when translating and copying.

4. One can easily follow the origin and the development of these patterns from the earlier stages of the Egyptian language.

Examining the same points from the Greek side, we notice that:

1. Greek has a wide range of word-order forms.
2. The rules governing the choice of the Greek word-order forms are still debatable.
3. The word-order variants represent one of the most frequent variants in the Greek New Testament⁵
4. Although it is believed that Koinē Greek syntax and word-order has been influenced by Semitic languages (Hebrew, Aramaic), and to a less extent by Latin⁶, the influence of the other Near and Middle East languages — while generally expected — is still to be recognized.

One should notice here the particular similarity between the Coptic emphatic patterns — patterns well originated in the Egyptian language — and the correspondent Greek forms.⁷

⁴ For the Sa'idic version see: Horner, *The Coptic Version of the N.T. in the S. Dialect*, vol. III, p.386. When the Horner edition was compared with our new Sa'idic manuscripts the same conclusion was reached. Also this applies to Thompson Subakhmimic John compared with an unpublished Chester Beatty manuscript.

⁵ This includes the omission of elements such as articles, particles, prepositions etc.. In this connection it should be noted that there is still uncertainty about the principles governing the use of the article with proper nouns in Greek and the origin of the use, see eg. Middleton, *The Doctrine of the Greek Article*, p71ff.; Gildersleeve, in *American Journal of Philology* 11 (1890), p.483ff, cf. 2.2.1.2, 3.2.1.2, 4.2.1.2.

⁶ Moulton & Howard, *A Grammar of N.T. Greek*, vol. II, p.412ff.; Moule, *An Idiom Book of N.T. Greek*, p171ff.

⁷ 9.2, 9.5, 9.6.

10.1.2 The possibility of an influence from some of the Egyptian language patterns on New Testament Greek can be proved on the grounds of philological evidence .

10.2 It may be suggested here that although the variant Greek word-order forms had existed in the language since its earlier stages, some of them seem to have acquired new values as the result of the interaction with the Egyptian language.

10.2.1 This Egyptian influence might have happened on Greek during the Hellenistic period prior to the Christian era as one of the elements that produced the Koinē Greek. The role of Egypt and Alexandria in particular in the formation of the different aspects of the new civilization cannot be denied.

Such influence is likely to have been indirect through the colloquial Greek used in Egypt during that period.

The matter has been generally recognized before, for instance we may quote I. Errandonea —as Zerwick did in the introduction to his conclusion — “Consideration shows that most of the syntactical differences between Biblical and Classical Greek are in the direction of making the sense of the words or phrases more emphatic or explicit, so that the function and the meaning of individual words comes to be more definitely set forth by the use of particles or in other ways, while more direct, analytic, and simple expressions take the place of more indirect or complex ones. In this we have the combined effect of Hebrew influence and the evolution of popular Greek speech.”⁸

It is to be expected that the colloquial Greek spoken by Egyptians would maintain the Egyptian word-order to a certain extent. Some points may be mentioned here:

⁸ Zerwick, *Biblical Greek*, § 480.

1. It is usually easier to acquire the vocabulary of a foreign language than to use its word-order or grammatical patterns. (Compare the use of loan-words.)
2. In Greek the wide range of word-order forms is likely to provide suitable options for foreigners using the language that would agree with their native language forms.
3. The colloquial Arabic used in Egypt today differs from the classical Arabic and still to a noticeable degree maintains the 'Ancient' Egyptian word-order (for instance the classical Arabic verbal sentence is: verb+ subject + object, while the Egyptian colloquial Arabic one is still: subject + verb + object.)

10.2.2 It is also probable that the word-order of the early Greek New Testament manuscripts copied in Egypt would be affected by the colloquial Greek used in Egypt at that time.⁹

The validity of this assumption relies on the extent which the standard text of the Greek New Testament as known today depends upon the Egyptian evidence (the Egyptian text?).¹⁰

⁹ For the "philological revisions" of the early New Testament texts see: Metzger, *A Textual Commentary of the Greek N.T.*; Aland, *The Text of the New Testament*, p.51ff., p.69. Subsequently Greek manuscripts which show word-order variants contradicting the Coptic evidence are more likely to represent a text developed outside Egypt.

¹⁰ Most of the early Greek New Testament manuscripts are found in Egypt. Those written on papyrus in particular are thought to have been copied there, see e.g.: Aland, *The Text of the New Testament*, p.56ff., p.68. For the relation between the unicals of the fourth-fifth century and the third century papyrus see e.g.: Clark, in *Novum Testamentum* 5 (1969) p.17ff.. For the text types of the New Testament see: Metzger, *A Textual Commentary of the Greek N.T.* p. xviiff., and compare the views of Aland, *The Text of the N.T.*; *idem*, in *A Tribute to A. Vöö bus*, p.12 concerning the Egyptian text.

THE TRANSLATION METHODS OF THE COPTIC VERSIONS

11.1 It is generally accepted that the word-order can be considered as the critical element when judging the translation method¹. Accordingly, from the previous analysis of subject patterns, we come to the conclusion that the Coptic versions can be divided into two groups:

1. The Sa'idic, Subakhmimic, Akhmimic and Middle-Egyptian translations, collectively identified as the Sa'idic group, a group which it has been indicated to be using the sense-for-sense translation method.

2. The Fayyumic, Early Bohairic and Late Bohairic, collectively identified as the Bohairic group, which in its turn can be described as using the word-for word translation method.

11.2 THE TRANSLATION MOVEMENT BETWEEN EGYPTIAN AND GREEK.

It seems from our available material that the translation between the two languages began by translating Egyptian works into Greek.

It has been suggested that the Egyptians were reluctant to translate their religious literature². However we have a number of examples of Egyptian religious works translated into Greek such as the Aretalogies of Isis and Asclepius. Some of them are believed to have been translated by Egyptian

¹ See e.g. on this subject: Rife, in *JBL* 3 (1933), p.245f.; Kasser, *L'Évangile selon saint Jean*, p.54f.; Brock, in *Greek, Roman and Byzantine Studies* 20 (1979), p.81.

² Brock, *op. cit.*, p.75f..

priests, others by "Greeks".³ Also there is the legend of Tefnut which is thought to have been translated by one whose mother tongue was Greek.⁴ Works such as the Oracle of the Potter⁵ are considered to be translations done by Egyptians. To this group the writings of Manetho (3rd century B.C.) and Chaeremon 1st century A.D.) are sometimes added.⁶

The role of the Alexandrian School in the development of translation techniques, while expected, is still uncertain. In any case the periods around the era of translating the New Testament into Egyptian Coptic saw, no doubt, a flourishing of translation activities.⁷

During an early Coptic stage the translation of the Gnostic and other philosophical and religious works appear to have been done from Greek into Coptic by different individuals⁸, as well as perhaps the translation of some of the Old Testament Scriptures, judging from their translation technique.⁹

The Nag' Hammadi Library provides good evidence for that stage with its variant collection of religious texts in matters of quality and date of translation.¹⁰

Our early translations examples from Egyptian into Greek as well as most of our later examples from Greek into Coptic appear to represent to variable degrees free translation from the original.¹¹

³ Fowden, *The Egyptian Hermes*, p.45ff.. The Greek texts date from the first century B.C. to the third century A.D..

⁴ West, in *JEA* 55 (1969), p.183. The Greek version of the legend is preserved in a papyrus from the third century A.D..

⁵ Koenen, in *Zeitschrift für Papyrologie und Epigraphik* 2 (1968), p.178ff.. The Greek version of the oracle is preserved in papyri from the second and third century A.D..

⁶ Fowden, *op. cit.*, p.52ff. Also about the possibility of a Coptic original for the Hermetica see p.5, and for the traditional beliefs of an Egyptian original see p. 29ff..

⁷ West, *op. cit.*, p.183

⁸ For the discussions around the date of the Gnostic translations see e.g. : Roberts, *Manuscript, Society and Belief*, p.68ff.; Orlandi, in *The Roots of Egyptian Christianity*, p.55f..

⁹ For discussions around the date of the Old Testament translation see: Lefort, in *Le Muséon* 60 (1947), p.8, 61 (1948) p.166ff.; Kasser, in *Revue de Théologie et de Philosophie* 1 (1962), p.20f.. For the early Coptic version of Joshua see: Shore, *Joshua I-VI*, p.14ff.; Kasser, *Papyrus Bodmer XXI*; see also: Kasser, *L'Évangile selon saint Jean*, p.17.

¹⁰ Robinson (ed.), *The Nag Hammadi Library*, p.2

¹¹ Fowden, *The Egyptian Hermes*, p.45ff.. For considering the Legend of Tefnut as a free translation see: Brock, in *Greek, Roman and Byzantine Studies* 20 (1979), p.71. And for the translation of Plato's *Republic* in the Nag' Hammadi Library see: Robinson, *op. cit.* pp.2, 290.

One should notice here that the sense-for-sense translation method was the recognized method in translating literary works at those periods.

Within these concepts it is believed that the Sa'idic translation of the New Testament was produced by some skillful translator(s) as a result of an organized attempt to provide a comprehensible interpretation of the New Testament by the native tongue.

11.3 THE TRANSLATION METHOD OF THE SA'IDIC GROUP.

One of the reasons behind the special quality of the Sa'idic version is the considerable extent to which its translator(s) used the sense-for-sense method. At the same time the translator(s) was aware that a certain degree of literalism must be retained to preserve something of the style of the original (e.g. idioms, parataxis etc.).

The same translation method was used in the Subakhmimic, Akhmimic, and Middle Egyptian versions by apparently separate groups of translators, who took the Sa'idic translation as their model while depending upon different Greek originals/texts.¹²

11.3.1 The circumstances of the Sa'idic translation

11.3.1.1 Employing the sense-for-sense translation method in translating the New Testament into Sa'idic — which is believed to be the first Coptic translation of the New Testament¹³ — in itself implies an early date for the version:

¹² See Chapter 9.

¹³ See e.g. Steindorff, in *Coptic Studies in Honor of W.E.Crum*, p.198; Kahle, *Bala'izah*, vol. I, p.265.

1 In the inception of Christianity although the Gospels and the other books of the New Testament were treated with a special degree of respect, they were not considered to be as holy as they later became.¹⁴ This means that there was not such a fear of proclaiming that "the *sensus* of the impenetrable mysteries of scripture had been fully grasped by the translator".¹⁵ Subsequently it is likely that these books were treated when being translated as other literary works.

On the other hand, the suspicions and accusations of heretical trends did not emerge as one of the reasons behind the obligation to use the word-for-word translation method.¹⁶

2. Comparing the Coptic Sa'idic translation with other early translations, we notice that:

- There are two translations which are dated before the fourth century:

a) The Old Syriac translation, found in fourth-fifth century manuscripts from Egypt, is generally thought to belong to the second-century.¹⁷

According to Brock the Old Syriac version "at the other extreme" of the later Syriac versions "will on occasion completely restructure the sentence it is translating, and at times this has produced what can only be described as a free paraphrase."¹⁸

b) The Old Latin translation(s), preserved in few later manuscripts or fragments (the earliest belongs to the fourth century), is thought to belong to the last quarter of the second century.¹⁹ The slavish literal style of this translation(s) is probably to be ascribed to the limited cultural and linguistic background of its translators.²⁰

¹⁴ Kasser, in *Revue de Théologie et de Philosophie* 1 (1962), p.21; Aland, *The Text of the New Testament*, pp.51, 69.

¹⁵ Brock, in *Greek, Roman and Byzantine Studies* 20 (1979), p.79.

¹⁶ Cf. *Ibid.*, p.78. Brock considers this factor as the reason in employing the literal method in non-biblical literature.

¹⁷ Metzger, *The Early Versions of the N. T.*, p.46f.. For Tatian's Diatessaron see p.10ff..

¹⁸ *Ibid.*, p.89, see also p.43.

¹⁹ *Ibid.*, p.285ff..

²⁰ *Ibid.*, p.322ff; Aland, *op.cit.*, p.183.

• For the translations which belong to the fourth-fifth century, such as the Gothic version, the Latin Vulgate of Jerome²¹ and the Syriac Peshitta, the literal method is employed in every case.

This can suggest a date definitely earlier than the fourth century for the Coptic Sa'idic version, a late second century or early third century would seem probable.²²

11.3.1.2 The Sa'idic version was not aimed to produce a sort of formal or official translation to be used solely in the Church, as was later the case with the Bohairic version.²³ Rather it was intended to provide an Egyptian interpretation, equal to oral translations,²⁴ to be used beside the Greek text, the official text of the Egyptian Church until the Council of Chalcedon 451 A.D..²⁵ This can be considered as another element to be taken into account for not adopting a literal method of translation.²⁶

11.3.1.3 The need for such an "unofficial" translation gave room for more than one Coptic translation to be made, probably during the late third century, in the different current dialects as Christianity began to penetrate within wider classes of people.²⁷ These minor versions were used at the same time in different areas of Egypt.²⁸

²¹ Jerome's revision of the Old Latin translations of the N.T. (Aland, *op.cit.*, p.187) retained the literal character of these translations, as he himself was one of the advocates of this method of translating the Holy Book see Brock, *op.cit.*, p.69f.

²² See e.g.: Horner, *The Coptic Version of the N.T. in the S. Dialect*, vol. III, p.398f.; Steindorff, in *Coptic Studies in Honor of W.E.Crum*, p.205; Metzger, *The Early Versions of the N.T.*, p.104f.; Layton, in *The Interpreters Dictionary of the Bible*, p.175; Aland, *The Text of the New Testament*, p.52f., p.181ff.. For other points around the subject see below 11.3.1.4

²³ See below 11.4.2

²⁴ Kasser, *L'Evangile selon saint Jean*, p.16.

²⁵ Kahle, *Bala'izah*, vol. I, p.263ff..

²⁶ See: Brock, in *Greek, Roman and Byzantine Studies* 20 (1979), p.79, about the task of the *expositor* and that of the *interpres*. It seems that using a translated text officially in the Church, which was a later step, produced the need for a literal translation; see Aland, *The Text of the New Testament*, p.52f..

²⁷ Perhaps it is worth mentioning here that the early bilingual Greek-Coptic manuscripts frequently represent a Coptic version different from that of the Greek. In the case of our Akhmimic P. Strasbourg there are only excerpts from the Greek text beside the continual Coptic text (Rösch, *Brückstücke*, p.VIII). This suggests that the Coptic text was used only as an aid in following whatever Greek text was recited in church. For the bilingual texts in general see: Treu, in *Koptologische Studien in der DDR*, p.95ff..

²⁸ Kahle, *Bala'azah*, vol. I, p.195ff.; Layton, in *The Interpreter's Dictionary of the Bible*, p.174ff..

The existence of such several Coptic versions used side by side presents a marked contrast with the situation which we will find when the literal translations appear.²⁹

11.3.1.4 Returning to the problem of dating the Sa'idic version, we are faced by certain obstacles:

1. We do not have any Coptic biblical manuscripts which can be dated on firm grounds before the fourth century³⁰, and the early Coptic manuscripts which can be dated earlier than the fourth century appear to present a primitive Coptic.³¹

It has been noticed that all these manuscripts, in particular those so-called "early Coptic manuscripts" —which continue until the fourth-fifth century — came from the South. If we considered the view that Sa'idic was the dialect spoken in Alexandria³², where it is likely that the conscious attempt to produce Egyptian language written in the Greek alphabet, namely Coptic, was made, as well as, later, our first biblical translation³³, one would expect that the possibility of finding the early well-written Coptic manuscripts there would increase. For well known reasons we do not have any manuscripts from this area³⁴ On the other hand one would expect a certain amount of reluctance to use

²⁹ See below 11.4.2

³⁰ For a list of early Coptic Christian manuscripts see; Kahle, op. cit., p.269ff.; Turner, *The Typology of the Early Codex*, p.137ff.; and compare the views of Roberts, *Manuscript, Society and Belief*, p.69f. For the New Testament manuscripts in particular see: Metzger, *The Early Versions of the N.T.*, p.110ff.. For the Sa'idic N.T. manuscripts see: Schmitz & Mink, *Die sahidischen Handschriften*. For the problem of dating the Coptic calligraphy see e.g.: Kasser, in *Revue de Théologie et de Philosophie* 1 (1962), p.15f..

³¹ For a recent list of the early Coptic manuscripts and comments see: Satzinger, in *Graeco-Coptica*, p.137ff.. On the other hand there is still the possibility of the existence of an Egyptian Christian Literature written in Coptic as early as the third century, see Orlandi, in *The Roots of Egyptian Christianity*, Pearson & Goehring (ed.), p.60, p.63f..

³² Kahle, *Bala'izah*, vol. I, p.256f., p.260.

³³ See 11.3.1.5.

³⁴ On the subject of the finding places of papyri see: Cockle, in *BICS* 30 (1983), p.150f.

the Greek alphabet in the South and a preference for maintaining the ancient writing system. This "conservative spirit" in the South must also have influenced the spread of Christianity among the Egyptians in this part of the country.³⁵

2. The question of the spread of Christianity in Egypt before the third century is still debatable, recent works by Roberts³⁶ and Pearson³⁷, for instance, provide an interesting and fresh starting point.

It is necessary to stress here the role of Alexandria and its Bishops in spreading the new religion elsewhere in the country which includes the realization of the necessity of an Egyptian translation of the Bible for such a task (The Sa'idic translation).

3. Dating the Coptic version on the grounds of the available early Greek textual evidence is another method which has proved to be doubtful in the light of recent discoveries. Kilpatrick, who seems to support this method for dating the Coptic version, admits that "If we go by the evidence available, there must have been about A.D. 200 New Testament papyri in being with the same varieties of text as are known to us from manuscripts of the fourth century or later."³⁸

11.3.1.5 Finally, the suggested second-third century date and the Alexandrian origin attributed to the Sa'idic version points once again to Bishop Demetrius of Alexandria (189-231) and Pantaenus the head of the Theological School in his time as the persons likely to be responsible for that translation.³⁹

³⁵ The existence of few Greek centres in the South, and the relation between the North and the South, are two elements which are usually mentioned in this context. The impact of these elements during this early stage seems to be usually overestimated.

³⁶ Roberts, *Manuscript, Society and Belief*.

³⁷ Pearson, in *The Roots of Egyptian Christianity*, p.132ff..

³⁸ Kilpatrick, in *Greek, Roman and Byzantine Studies* 4 (1963) p.41.

³⁹ See e.g.: Steindorff, in *Coptic Studies in Honor of W.E.Crum*, p.190, p.205f..

For reasons relating to his own background Bishop Demetrius always seemed the more probable character in the early Coptic history to realize the need for that translation, while Pantaenus (or perhaps one of his followers?) seems the qualified person to undertake such a task. However, there is no substantial historical evidence at the present time to enable us to name a particular character as the translator of the Sa'idic version.

11.4. THE TRANSLATION METHOD OF THE BOHAIRIC GROUP

After the Council of Chalcedon 451 A.D. the need must have been felt in the Egyptian Church to adopt its own official Coptic version of the Holy Book instead of the abandoned Greek version.⁴⁰

During the fifth century the concept of considering the word-for-word translation method as the only acceptable method for translating the Bible was very much established.⁴¹ Apparently for this reason the Sa'idic translation, as well as the other minor versions, was not suitable for the new requirements of the Church.

However it seems that already during the fourth century at least two attempts had been made to produce a literal Coptic translation of the Bible, namely the Early Bohairic translation preserved for us in Bodmer III and the Fayyumic translation preserved in different fragments.

⁴⁰ see 11.3.1.2.

⁴¹ See 11.3.1.1

11.4.1 The Early Bohairic and Fayyumic translations

The circumstances under which these two translations were made are not known. Some questions need to be asked: who were the first people likely to realize the need for a literal Coptic translation? Was it the monks of Wadi El Natron who first produced the Fayyumic translation for use in their communities? Or was it a certain religious group somewhere in the Delta echoing the prevailing concepts in religious translation? Is there any connection between the two attempts? The answer to these questions and others requires new historical evidence relating to the Fayyumic and Early Bohairic versions⁴² (there is at present very little information concerning them) and perhaps closer investigation into the available material.

Nevertheless some points can be made here:

1. The Fayyumic version seems to represent two stages:⁴³
 - a) An early stage which appears to be heading gradually towards a literal translation method (experimental stage).⁴⁴
 - b) A late stage which is actually representing the word-for-word translation method.⁴⁵
2. Compared with other minor versions, many of our late Fayyumic manuscripts (fifth century onwards) are written on parchment, a material thought to be more suitable for Church use.⁴⁶
3. The Early Bohairic Bodmer III suggests the work of a poor scribe as

⁴² There is only one other Early Bohairic manuscript besides Bodmer II known to us: H. Quecke, "Ein altes bohairische Fragment des Jakobusbriefes", in *Orientalia* 43 (1974), p.382ff..(parchment 5th century).

⁴³ See Layton, in *The Interpreter's Dictionary of the Bible*, p.176; also Kahle, *Bala'izah*, p.279ff.. Although this point was felt during the initial general preparations for this study, the relatively few Fayyumic examples ultimately used in it, reflecting the fragmentary state of the version, did not allow a detailed demonstration for the case-compare for instance the Fayyumic variants of 3.2.1.2 ex.6, 4.2.1.1.2 ex.3, 6.2.2.1.1 ex. 2-.

⁴⁴ =Vienna fragments K3275 etc., Vienna fragment K10112.

⁴⁵ = Louvain fragment.

well as a translator inexperienced in the translation method he is using. Whether the translation represents a work of a particular religious group (Gnostic group) or not, cannot be considered as a closed issue yet.⁴⁷

11.4.2 The Late Bohairic version

The initial attempts of the Early Bohairic and Fayyumic versions to produce a literal translation of the Holy Book, or one of them at least, appear to be the ancestors of our Late Bohairic version, which was taken as the official Coptic version in the Church during a later stage.⁴⁸

A literal Coptic version must have been in use in the Coptic Church from the middle of the fifth century, as the Sa'idic and other related versions are believed to have ceased to be used in the Coptic Church when the Greek version was abandoned in 451 A.D.⁴⁹

The Sa'idic manuscripts which are dated after the fifth-sixth century were apparently meant either for the use of the Greek churches in Egypt or for individual purposes.⁵⁰

One important observation relating to the Late Bohairic version remains

⁴⁶ See e.g. Kahle, op.cit., p.276. For the use of parchment manuscripts in churches see: Roberts & Skeat, *The Birth of Codex*, p.7f..

⁴⁷ Kasser, *Papyrus Bodmer III*, ^{vol. I,} p.117; Kuhn, in *JTS* n.s.10 (1959), p.368ff.; Massoux, in *NTS* 5 (1959), p.210ff.. It should be noted here that the literal translation of the Bible is thought to be originally a Jewish idea, see Brock, in *Greek, Roman and Byzantine Studies* 20 (1979), p.71ff..

⁴⁸ Lefort, in *Le Muséon* 44 (1937), p.115ff.; Kasser, *L'Évangile selon saint Jean*, p.21; Layton, op. cit., p.179. For the manuscripts of St. Makarius Monastery see e.g.: Steindorff, in *Coptic Studies in Honor of W.E.Crum*, p.212.

⁴⁹ It is not believed that any considerable attempt was made to produce a Sa'idic literal translation of the Bible, as it is generally agreed that there is no textual difference between early and late manuscripts (in this study = Horner's edition) of the version. What Kasser describes as the 'wild texts' need another investigation, cf. Kasser, *L'Évangile selon saint Jean*, p.19.

⁵⁰ For instance Thompson describes our Chester Beatty A & B manuscripts (ca. 7th century) as "They show little sign of having been much used for the most part they look as if they had never been thumbed at all" Thompson, *The Coptic Version of the Acts of the Apostles*, p.X, also on p.XII he notes that the Gospel of St. John follows on a portion of the N.T. which comes after the Gospels in Greek Bibles. Horner's observation that the manuscripts used in his edition were free from corrections should be also taken into account here: Horner, *The Coptic Version of the N.T. in the S. Dialect*, vol. III, p.386. What is described as the 'standardized Sa'idic text' (8th-12th century) i.e. standardized orthography (and vocabulary?) could very well be due to the process of re-copying old

to be mentioned⁵¹: The word-for-word translation method never appears to be fully developed in Egypt to the degree of producing a consistent text. Subsequently the version could not escape the influence of nearly all the previous Coptic versions, even those employing the sense-for-sense translation method (the Sa'idic group). The historical situation around this Late Bohairic translation could very well explain that point: the gradual decline of Coptic, unfamiliarity with Greek and the state of the Coptic Church itself.

manuscripts with the intention of preserving all their features. It should be taken into account that the idea of standardized orthography is not an established one during all the Egyptian writing history due to dialect interaction.

⁵¹ The nature of Horner's text, and the element of the increased Greek variants, and perhaps the influence of the Latin version(?) on this late Coptic translation have been considered here.

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25	3.2.2 ex. 2.	18	2.2.1.1.1 ex. 13.
26	3.2.2 ex. 3.	27	2.2.1.2.3 ex. 5.
32	4.2.1.2.1.1 ex. 4.	29	2.2.1.1.1 ex. 4.
33	6.2.2.1.1 ex. 4.	31	2.2.1.1.1 ex. 7.
34	7.2.2.1.1 ex. 12.	XIV. 6	Chap. 5 note 24.
36	7.2.2.1.1 ex. 2.	10	8.1.1.1 ex. 1.
37	2.2.2 ex. 3.	20	1.1.2.2 (<i>Copt.</i>).
41	2.2.1.2.2 ex. 6.		
		XV. 1	5.2.2.1.1 ex. 5.
XI. 3	4.2.1.1.1 ex. 6.		
4	3.2.1.1 ex. 3.	XVI. 25	2.2.1.1.2 ex. 1.
8	2.2.1.1.2 ex. 3; 4.2.1.1.1 ex. 4.		
10	Appendix.	XVII. 9	7.2.2.1.1 ex. 13.
23	2.2.1.1.2 ex. 6.	10	6.2.1.1 ex. 7.
25	5.2.2.1.1 ex. 4.		
30	1.1.2.2 (<i>Copt.</i>).	XXI. 7	3.2.1.2 ex. 8.
32	2.2.1.1.2 ex. 8.	12	7.2.2.1.2 ex. 2.
33	3.2.1.2 ex. 7.	17	4.2.1.1.2 ex. 4; 4.2.2.2 ex. 1.
		23	2.2.1.1.1 ex. 14.
XII. 3	3.2.1.2 ex. 1.		
15	2.2.1.1.1 ex. 2.		
19	3.2.1.1 ex. 5.		
21	3.2.2 ex. 9.		
23	Chap. 3 note 17.		
26	8.1.2.1 ex. 1.		
27	2.2.1.1.1 ex. 6.		
28	2.2.1.1.2 ex. 4.		
30	2.2.1.1.1 ex. 10.		
39	4.2.1.2.1.2 ex. 2.		

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