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Alin Suci

The *Berlin-Strasbourg*  
*Apocryphon*

A Coptic Apostolic Memoir

Mohr Siebeck

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## List of Abbreviations

- BHG F. Halkin, *Bibliotheca Hagiographica Graeca* 3 vols. (3<sup>rd</sup> edition; Subsidia Hagiographica, 8a; Brussels: Societé des Bollandistes, 1957).
- BHO Paul Peeters, *Bibliotheca Hagiographica Orientalis* (Subsidia Hagiographica, 10; Brussels: Societé des Bollandistes, 1910).
- CAVT Jean-Claude Haelewyck, *Clavis Apocryphorum Veteris Testamenti* (Corpus Christianorum; Turnhout: Brepols, 1998).
- CANT Maurice Geerard, *Clavis Apocryphorum Novi Testamenti* (Corpus Christianorum; Turnhout: Brepols, 1992).
- CMCL *Corpus dei Manuscripti Copti Letterari* (available online at <http://www.cmcl.it/>; retrieved October 12, 2016).
- CPG M. Geerard, *Clavis Patrum Graecorum: qua optima quaeque scriptorum patrum graecorum recensione a primaevis saeculis usque ad octavum commode recluduntur* 5 vols. (Corpus Christianorum; Turnhout: Brepols, 1974–1987); supplemented in M. Geerard – J. Noret, *Clavis Patrum Graecorum: Supplementum* (Corpus Christianorum; Turnhout: Brepols, 1998).
- CSCO Corpus Scriptorum Christianorum Orientalium.
- EMML Ethiopian Manuscript Microfilm Library.
- PG J.-P. Migne, *Patrologiae cursus completus, series Graeca* (Paris).

For the reconstruction of the White Monastery codices I have adopted the sigla established by the CMCL project. According to this system, each reconstructed codex is designated by the abbreviation MONB (= “Monastero Bianco”), followed by two letters of the Latin alphabet (e. g. MONB.AA, MONB.AB, MONB.AC etc.). I have also referred to the identification numbers of the literary works preserved in Coptic according to CMCL’s “clavis coptica” (= Clavis Patrum Copticorum).



## Introduction

Although Coptic literature is in many regards similar to the religious literature transmitted into other languages of Eastern Christianity, there is something that singles it out as being in a class of its own. Thus, while Coptic manuscripts are of venerable age, most of them dating from the first Christian millennium, they are heavily damaged, so much so that they are often reduced to mere fragments. Consequently, the Coptologist has not only the painstaking task of solving a puzzle with many pieces missing, but also of identifying the literary works preserved by the debris of dismembered manuscripts. Not surprisingly, examples of misidentifications or misattributions of fragments are not few. Paul Devos, one of the most accomplished scholars of Coptic hagiography, once wrote about the challenges encountered by the Coptologists dealing with fragmentary manuscripts:

What allows someone to distinguish beforehand a hagiographic work from a piece related to preaching, a sermon from an epistle or, again, an apocryphal writing from a simple homily? What at first sight seemed to come from an apocryphal gospel, did it not prove to belong to a discourse? Conversely, what seemed to derive, because of the tenure and form, from a homiletic writing, did it not appear to belong to an apocryphal legend or to the biography of some monk? The list of misunderstandings will not close very soon.<sup>1</sup>

The Coptic writing examined in this book has suffered a similar fate. The text is an apocryphal story of Jesus and the apostles, placed shortly before the Passion. At a certain point in the narrative occurs a long hymn sung by Christ to the cross on which he will shortly be crucified, while the apostles dance and answer “Amen.” The work is transmitted in the debris of two Sahidic manuscripts. The first is a fragmentary parchment manuscript held in the Papyrussammlung of the Egyptian Museum in Berlin (P. Berol. 22220), which was published for the first time in 1999 by Charles W. Hedrick and

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<sup>1</sup> P. Devos, “Introduction,” in E. Lucchesi, *Répertoire des manuscrits coptes (sahidiques) publiés de la Bibliothèque Nationale de Paris* (Cahiers d’orientalisme, 1; Geneva: Patrick Cramer, 1981) 10 (my translation).

Paul A. Mirecki.<sup>2</sup> The second manuscript, which consists of numerous small papyrus fragments, is preserved in the National and University Library in Strasbourg as Copte inv. no. 5–7. These papyrus fragments have been known for a long time under the generic title the “Strasbourg Coptic Gospel.”<sup>3</sup> The manuscripts have been studied separately until Stephen Emmel identified them as two witnesses of the same work.<sup>4</sup> Finally, another parchment manuscript, discovered in 1965 at Qasr el-Wizz, in Nubia, contains an abbreviated and redacted version of the Hymn of the Cross.<sup>5</sup>

As the Berlin and Strasbourg manuscripts are fragmentary, the title of the text has not survived. Furthermore, the recension of the hymn in the Qasr el-Wizz codex is untitled. The subtitles which appear in this manuscript – “the second hymn (ὑμνος) of the cross” and “the fourth dance (χορεία) of the cross,” the former being partly recoverable also in the Berlin parchment – refer only to the textual divisions of the hymn and cannot be extrapolated to the entire work. Because of the title conventionally assigned to P. Berol. 22220 in the *editio princeps*, the text is largely known today as the *Gospel of the Savior*.<sup>6</sup> The title in question suggests – with little accompanying evidence – that the text is an apocryphal gospel possibly bypassed in the formation of the canon of the Christian scriptures. However, as this possi-

<sup>2</sup> C. W. Hedrick – P. A. Mirecki, *Gospel of the Savior: A New Ancient Gospel* (California Classical Library; Santa Rosa, CA: Polebridge Press, 1999).

<sup>3</sup> A. Jacoby, *Ein neues Evangelienfragment* (Strasbourg: Karl J. Trübner, 1900).

<sup>4</sup> S. Emmel, “Unbekanntes Berliner Evangelium = The Strasbourg Coptic Gospel: Prolegomena to a New Edition of the Strasbourg Fragments,” in H.-G. Bethge et al. (eds.), *For the Children, Perfect Instruction. Studies in Honor of Hans-Martin Schenke on the Occasion of the Berliner Arbeitskreis für koptisch-agnostische Schriften’s Thirtieth Year* (Nag Hammadi and Manichaean Studies, 54; Leiden: E. J. Brill, 2002) 353–374; Idem, “The ‘Gospel of the Savior’: A New Witness to the Strasbourg Coptic Gospel,” *Bulletin de l’AELAC* 12 (2002) 9–12.

<sup>5</sup> *Editio princeps* in P. Hubai, *A Megváltó a keresztről. Kopt apokrifek Núbiából* (A Kasr el-Wizz kódex) (Cahiers patristiques. Textes coptes; Budapest: Szent István társulat, 2006). German translation of the Hungarian version in Idem, *Koptische Apokryphen aus Nubien. Der Kasr el-Wizz Kodex* (Texte und Untersuchungen, 163; Berlin – New York, NY: Walter de Gruyter, 2009).

<sup>6</sup> On the arguments in favor of this title see Hedrick – Mirecki, *Gospel of the Savior*, 17. Another early Christian writing, preserved in a single Greek fragment from Oxyrhynchus, has received the same title from its latest editor, albeit it does not have any literary connection with our text, see M. J. Kruger, *The Gospel of the Savior: An Analysis of P. Oxy. 840 and Its Place in the Gospel Traditions of Early Christianity* (Texts and Editions for New Testament Study, 1; Leiden – Boston, MA: E. J. Brill, 2005). This papyrus fragment (P. Oxy. 840) was edited for the first time by C. Wessely, *Les plus anciens monuments du christianisme écrits sur papyrus* vol. 2 (Patrologia Orientalis, 18/3; Paris: Firmin-Didot, 1924) 488–490 [264]–[266].

bility is subject to serious caveats, the title *Gospel of the Savior* should be avoided altogether.

In German publications the text is usually called the “Unbekanntes Berliner Evangelium,” in reference to the location of the Berlin manuscript. However, this label too is problematic, as not only also implies that the text is a gospel, but, given that the Strasbourg fragments belong to the same work, it is now obsolete. Other tentative identifications of the Berlin parchment, like the *Gospel of Peter* (Hans-Martin Schenke),<sup>7</sup> the *Gospel of Andrew* (Uwe-Karsten Plisch),<sup>8</sup> and the *Gospel of the Twelve* (Stephen Emmel, Christoph Marksches),<sup>9</sup> have not received widespread support from scholars.

The titles that have been ascribed to Strasbourg Copte 5–7 are equally problematic. Walter E. Crum called them the “Strassburg Gospel Fragments.”<sup>10</sup> The title of the *editio princeps*, “A New Gospel Fragment,” is also based on the assumption that they belong to an apocryphal gospel.<sup>11</sup> Although various attributions have been proposed for the Strasbourg fragments – *Gospel of the Egyptians* (Adolf Jacoby),<sup>12</sup> *Gospel of the Ebionites* (Carl Schmidt and Theodor Zahn),<sup>13</sup> and *Gospel of the Twelve* (Eugène Revillout)<sup>14</sup> – none of them is supported by evidence.

A more satisfactory title is the one given by the *Corpus dei Manoscritti Copti Letterari* (= CMCL) project, directed by Tito Orlandi (Rome/Hamburg). In the CMCL database, our text is called *Apocryphon Berolinense/Apocryphon Argentoratense*. This title, coined after the location of the two manuscripts, has the advantage of integrating the text into the more capa-

<sup>7</sup> H.-M. Schenke, “Das sogenannte ‘Unbekannte Berliner Evangelium’ (UBE),” *Zeitschrift für antikes Christentum* 2 (1998) 199–213.

<sup>8</sup> U.-K. Plisch, “Zu einigen Einleitungsfragen des Unbekannten Berliner Evangeliums (UBE),” *Zeitschrift für antikes Christentum* 9 (2005) 64–84.

<sup>9</sup> S. Emmel, “Ein altes Evangelium der Apostel taucht in Fragmenten aus Ägypten und Nubien auf,” *Zeitschrift für antikes Christentum* 9 (2005) 85–99, at 95; C. Marksches, “Was wissen wir über den Sitz im Leben der apokryphen Evangelien?,” in J. Frey – J. Schröter (eds.), *Jesus in apokryphen Evangelienüberlieferungen. Beiträge zu außerkanonischen Jesusüberlieferungen aus verschiedenen Sprach- und Kulturtraditionen* (Wissenschaftliche Untersuchungen zum Neuen Testament, 254; Tübingen: Mohr Siebeck, 2010) 61–90, at 71, 82.

<sup>10</sup> W. E. Crum, “Notes on the Strassburg Gospel Fragments,” *Proceedings of the Society of Biblical Archaeology* 22 (1900) 72–76.

<sup>11</sup> Jacoby, *Evangelienfragment*.

<sup>12</sup> Jacoby, *Evangelienfragment*, 27–30.

<sup>13</sup> C. Schmidt, review of Jacoby, *Evangelienfragment*, *Göttingische gelehrte Anzeigen* 162 (1900) 481–506, at 500–503; T. Zahn, “Neue Funde aus der alten Kirche,” *Neue kirchliche Zeitschrift* 11 (1901) 347–370, 431–450, at 366–368.

<sup>14</sup> E. Revillout, *Les apocryphes coptes I: Les Évangiles des douze apôtres et de Saint Barthélemy* (Patrologia Orientalis, 2/2; Paris: Firmin-Didot, 1904).

cious genre of apocryphal writings.<sup>15</sup> Thus, unless the title of the writing is recovered one day, the most convenient name for the text is the *Berlin-Strasbourg Apocryphon*, abbreviated henceforth *BSApo*.

Although Hedrick and Mirecki's edition of P. Berol. 22220 has now been superseded, their evaluation of the text as a previously unknown ancient Christian gospel continues to dominate the perception of the *BSApo* in scholarship. For example, at the end of 2012 appeared *post-mortem* Hans-Martin Schenke's German translation of the Berlin manuscript in the first volume of the revised edition of Hennecke and Schneemelcher's ancient Christian apocrypha collection, which comprises gospels and related writings.<sup>16</sup> Similarly, a new English translation of the Berlin and Strasbourg manuscripts has appeared in a popular collection of apocryphal gospels prepared by Bart Ehrman and Zlatko Pleše.<sup>17</sup>

The present book, which is an improved version of the dissertation which I defended in June 2013 at the Faculté de théologie et des sciences religieuses, Laval University, Québec, approaches the *BSApo* from the angle of Coptic literature. The book also includes a new edition and translation of the text. The evidence that the *BSApo* does not belong to the context of early Christian gospels, but to that of post-Chalcedonian Coptic literature, is set out in the four chapters of the introduction. The first chapter is dedicated to previous research on the *BSApo*. As this chapter will show, the announcement concerning the imminent publication of the Berlin manuscript by Hedrick and Mirecki was leaked into the media, which exploited the so-called *Gospel of the Savior* in a sensationalist fashion. As to the scholarly publications, most of them endorsed uncritically Hedrick and Mirecki's early dating of the text and its identification as an apocryphal gospel.

The next two chapters concern the manuscripts and the relationships between them. Thus, chapter 2 offers a detailed paleographical and codicological inspection of the manuscript evidence. This chapter includes descriptions of P. Berol. 22220, Strasbourg Copte 5–7, and of the Qasr el-Wizz codex, an overview of their publication history, and observations on

<sup>15</sup> <http://cmcl.it/> (retrieved October 12, 2016). The text can be found in the CMCL's *Clavis Patrum Copticorum* (= *clavis coptica*) under the number 0870.

<sup>16</sup> H.-M. Schenke, "Das Unbekannte Berliner Evangelium, auch 'Evangelium des Erlösers' genannt," in C. Marksches – J. Schröter (eds.), *Antike christliche Apokryphen in deutscher Übersetzung* vol. 1/2: *Evangelien und Verwandtes* (Tübingen: Mohr Siebeck, 2012) 1277–1289.

<sup>17</sup> B. D. Ehrman – Z. Pleše, *The Other Gospels: Accounts of Jesus from Outside the New Testament* (Oxford: Oxford University Press, 2014) 217–225. This is an enriched edition of B. D. Ehrman – Z. Pleše, *The Apocryphal Gospels: Texts and Translations* (Oxford: Oxford University Press, 2011), but without the original Greek, Latin, and Coptic texts.



their possible dating on the basis of paleographical comparisons with other Coptic manuscripts. Chapter 3 documents the parallels between the Berlin and Strasbourg witnesses of the text. Here, I also provide arguments that the Hymn of the Cross in the Qasr el-Wizz codex, much of which is recoverable in the Berlin and Strasbourg manuscripts, although sometimes in a different order, contains an abbreviated and redacted version of the Hymn of the Cross in the *BSApo*.

Chapter 4, the core of the book, inserts the *BSApo* into the post-Chalcedonian Egyptian setting. This chapter tries to penetrate the cloak of complexity which covers the Coptic apostolic memoirs, a group of apocryphal texts to which the *BSApo* also belongs.<sup>18</sup> The writings included in this literary genre consist of narratives and revelation dialogues between Jesus and his disciples on various topics related to Coptic religious festivals. An original feature of these texts is that the apostles write down the dialogue in the first person plural in a book which they deposit in a library in Jerusalem. Sometimes, the texts mention that the alleged apostolic writing was discovered by one of the fathers of the Coptic church, who transcribed and included it in a sermon delivered for a specific religious festival. The memoirs of the apostles treat different topics – usually of hagiographic nature – from the enthronement of angelic beings (such as the archangels Michael and Gabriel, the Four Bodiless Creatures, and Abbaton, the Angel of Death), to accounts of New Testament figures like Jesus’ parents, Mary Magdalene, Gamaliel, and Pilate (who is regarded as a saint in Coptic sources). The birth, crucifixion and resurrection of Christ are also among the favorite topics of the memoirs. It becomes apparent that, by attributing these texts to the apostles and, at the same time, to the church fathers, their authors tried to confer on them double authority, both apostolic and patristic. While many of the apostolic memoirs have survived in Coptic, some of them are no longer extant in this language. Thus, some apostolic books are preserved only in Arabic and Ethiopic (Gə‘əz), but they are arguably based on lost, or not yet identified, Coptic originals.

As the *BSApo* has clear literary connections to the corpus of apostolic memoirs, in the same chapter I will make an inventory of these pseudographic writings and briefly review them and the manuscripts in which they are preserved. The Coptic apostolic books can be broadly divided into two categories: memoirs included in a patristic homily and memoirs without a homiletic framework.

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<sup>18</sup> The label “memoirs of the apostles” was applied to these texts by P. Piovanelli, “Thursday Night Fever: Dancing and Singing with Jesus in the *Gospel of the Savior* and the Dance of the Savior around the Cross,” *Early Christianity* 3 (2012) 229–248, at 238.

1) 18 apostolic memoirs embedded in a pseudo-patristic sermon:

Ps.-Cyril of Jerusalem, *On the Life and the Passion of Christ* (CPG 3604; clavis coptica 0113), Ps.-Cyril of Jerusalem, *On Mary Magdalene* (CANT 73; clavis coptica 0118), Ps.-Cyril of Jerusalem, *On the Life of the Virgin* (clavis coptica 0005), Ps.-Cyril of Jerusalem, *On the Dormition of the Virgin* (no clavis number), Ps.-Bachios of Maiuma, *On the Three Children in the Fiery Furnace* (clavis coptica 0068), Ps.-Cyriacus of Behnesa, *On the Flight of the Holy Family to Egypt* (no clavis number), Ps.-Cyriacus of Behnesa, *On the Dormition of the Virgin* (CANT 147, 153), Ps.-Cyriacus of Behnesa, *Lament of Mary* (CANT 74), Ps.-Cyriacus of Behnesa, *Martyrdom of Pilate* (CANT 75), Ps.-Archelaos of Neapolis, *On the Archangel Gabriel* (clavis coptica 0045), Ps.-Basil of Caesarea, *On the Building of the Church of the Virgin* (CPG 2970; clavis coptica 0073), Ps.-John Chrysostom, *On the Four Bodiless Creatures* (CPG 5150.11; clavis coptica 0177), Ps.-John Chrysostom, *On the Archangel Michael* (no clavis number), Ps.-John Chrysostom, *On John the Baptist* (CPG 5150.3; CANT 184; clavis coptica 0170), Ps.-John Chrysostom, *Revelation on the Mount of Olives, 40 Days after the Resurrection* (no clavis number), Ps.-Cyril of Alexandria, *On the Dormition of the Virgin* (no clavis number), Ps.-Timothy Aelurus, *On the Archangel Michael* (CPG 2529; clavis coptica 0404), Ps.-Timothy Aelurus, *On Abbaton* (CPG 2530; clavis coptica 0405), Ps.-Theodosius of Alexandria, *On the Dormition of the Virgin* (CPG 7153; clavis coptica 0385);

2) nine apostolic memoirs without a homiletic framework:

*History of Joseph the Carpenter* (BHO 532–533; CANT 60; clavis coptica 0037), *Enthronement of Michael* (clavis coptica 0488), *Enthronement of Gabriel* (clavis coptica 0378), *Mysteries of John* (clavis coptica 0041), *Book of Bartholomew* (CANT 80; clavis coptica 0027), *Discourse of the Savior* (the Stauros-text) (no clavis number), Ps.-Evodius, *On the Dormition of the Virgin* (CANT 133; clavis coptica 0151), Ps.-Evodius, *On the Passion 1* (clavis coptica 0149), Ps.-Evodius, *On the Passion 2* (CANT 81; clavis coptica 0150);

Additionally, at least three texts seemingly belong to the genre of apostolic memoirs, but as they have survived fragmentarily, we cannot decide whether they belonged to the first or to the second category: a Miaphysite Christological extract, a Sahidic fragment discovered at a monastery from Bala'izah in Upper Egypt, and the *BSApo*. The parallels between these three texts, especially the *BSApo*, and the other apostolic memoirs will be documented in Chapter 4.

At least one text in the list above requires further explanation. In the sermon of Ps.-Bachios of Maiuma about the Three Children, the author

claims that he received from the Babylonian Christians an old book in which Jechonias relates, as an eyewitness, the lives of Ananias, Azarias and Misael.<sup>19</sup> Jechonias is the Israelite king who reigned for only three months, before Nebuchadnezzar deported him to Babylon (2 Chronicles 36:9), just like Daniel and his three companions. Said to be one of Christ's ancestors in the Davidic line (Matthew 1:11), he may have sparked the imagination of the Egyptian Christians because of the confusion with Joachaz-Jechonias, who died in Egypt according to 2 Kingdoms 23:34. Thus, although this homily is not an apostolic memoir *per se*, Ps.-Bachios uses a similar literary strategy to legitimize the text. Moreover, Bachios is invoked in Ps.-Cyril of Jerusalem's homily *On the Life and the Passion of Christ* as the one who deciphers an apostolic memoir written by the apostle Peter. This further supports the inclusion of the text attributed to him in the same category.

Although some of apostolic memoirs are framed by a pseudo-patristic sermon whereas others are not, it can vigorously be affirmed that they all belong to the same cycle as their numerous literary parallels suggest. For example, the synopsis below shows some structural parallels between three memoirs embedded in a sermon and three without homiletic framework.

#### I. Introduction.

Ps.-Chrysostom, *On the Four Bodiless Creatures*:

"It happened one day when we, the apostles, were gathered on the Mount of Olives that, behold, the Savior came mounted on the cherubs."<sup>20</sup>

Ps.-Timothy Aelurus, *On Abbaton*:

"It happened that as our Savior, the entire root of Goodness, was finishing everything, that the day of his ascension has been completed for him to go up to his Father, he raised his hand over each one of his holy apostles."<sup>21</sup>

Ps.-Archelaos of Neapolis, *On Gabriel*:

"It happened while the holy apostles were sitting on the Mount of Olives, our God Christ appeared to them and taught them great hidden mysteries."<sup>22</sup>

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<sup>19</sup> U. Zanetti, "Le roman de Bakhéos sur les trois jeunes saints de Babylone. Fragments coptes sahidiques," in B. Janssens et al. (eds.), *Philomathestatos: Studies in Greek and Byzantine Texts Presented to Jacques Noret for his Sixty-Fifth Birthday* (Orientalia Lovaniensia Analecta, 137; Louvain: Peeters, 2004) 713–747, at 718.

<sup>20</sup> Translation from L. Depuydt (ed.), *Homiletica from the Pierpont Morgan Library 2 vols.* (CSCO, 524–525. *Scriptores coptici*, 43–44; Louvain: Peeters, 1991) 2: 32.

<sup>21</sup> Translation from I. Saweros – A. Suci, "The Investiture of Abbaton, the Angel of Death. A New Translation and Introduction," in T. Burke – B. Landau (eds.), *New Testament Apocrypha. More Noncanonical Scriptures* vol. 1 (Grand Rapids, MI: Eerdmans, 2016) 536.

<sup>22</sup> My translation of the Bohairic text in H. de Vis, *Homélie coptes de la Vaticane* vol. 2 (Coptica, 5; Copenhagen: Gyldendalske Roghandel-Nordisk Forlag, 1929) 249–250.

*Enthronement of Michael:*

“It happened when the good Savior came on the Mount of Olives, he with his disciples and holy apostles sat there for many days, teaching them about the creation of heaven and earth and the creation of the eons of light.”<sup>23</sup>

*Enthronement of Gabriel:*

“It happened when the apostles gathered with our Savior, the king of life and peace, in order to ask from him about the assurance of everything, about the limit of the eons of light.”<sup>24</sup>

*Discourse of the Savior (the Stauros-text):*

“My beloved, it happened one day, while our Savior was sitting on the Mount of Olives, four days before he was taken up to heavens, while his apostles gathered with him. He told them the incomprehensible mysteries.”<sup>25</sup>

II. An apostle (Peter or Thomas) questions Christ concerning the specific topic of the memoir.

*Ps.-Chrysostom, On the Four Bodiless Creatures:*

Thomas, “My Lord, my God, and my Savior, why did you reveal to us all the mysteries, those of heaven and those of the earth, and did not hide anything from us? Why then, O our Lord, have you not revealed to us the mystery of these four creatures? ... We want you to reveal their names to us and on what day you established them so that we might preach them in the entire world.”<sup>26</sup>

*Ps.-Timothy Aelurus, On Abbaton:*

Peter, “My Lord and my God, behold, you have informed us about everything that we asked from you and you have not hidden anything from us. Now then, my Lord and my God, behold, you are sending us to the whole world to proclaim your holy resurrection to all nations ... Now then, my Lord, we would like you to inform us about the day when you established Abbaton, the Angel of Death.”<sup>27</sup>

*Ps.-Archelaos of Neapolis, On Gabriel:*

Peter, “My good Savior, you made us hear hidden words filled with life by informing us about all those things that will happen. Therefore, I want, O my Lord, that you inform me and my fellow-apostles who are these two youth with a very beautiful face that follow your Lordship?”<sup>28</sup>

*Enthronement of Michael:*

Peter, “O my Lord, there is a little word on my heart that I want to ask.”<sup>29</sup>

<sup>23</sup> My translation of the Sahidic text in C. D. G. Müller, *Die Bücher der Einsetzung der Erzengel Michael und Gabriel* 2 vols. (CSCO, 225–226. *Scriptores coptici*, 31–32; Louvain: Secrétariat du CorpusSCO, 1962) 1: 2.

<sup>24</sup> My translation of the Sahidic text in Müller, *Bücher der Einsetzung* 1, 61.

<sup>25</sup> Translation, with modifications, from P. C. Dilley, “The Discourse of the Savior and the Dance of the Savior,” in Burke – Landau (eds.), *New Testament Apocrypha* 1, 193.

<sup>26</sup> Depuydt, *Homiletica* 2, 32–33.

<sup>27</sup> Saweros – Suci, “The Investiture of Abbaton,” 536.

<sup>28</sup> My translation of the Bohairic text in de Vis, *Homélie coptes* 2, 250.

<sup>29</sup> My translation of the Sahidic text in Müller, *Bücher der Einsetzung* 1, 4.

*Enthronement of Gabriel:*

Thomas, “O my Lord, there is a little word on my heart that I want to ask from you. ... My Lord and my God, we want you to inform us how many angels lead the day and how many the night, and you inform us about the condition of each of them, so that we might preach their honor in the whole world, just as you revealed to us the day and the enthronement of the archangel Gabriel.”<sup>30</sup>

*Discourse of the Savior (the Stauros-text):*

Peter, “Our Lord and our God, and the Savior of the souls ... You have revealed to us all the mysteries, and also now, may you reveal to us the mystery which we will ask you ... Our Lord, and our God, and our Savior, we want you to tell us the mystery of the cross ... so that we will hear from you concerning it, and preach it in the whole world.”<sup>31</sup>

III. Christ commissions the apostles to proclaim in the whole world what he just revealed to them.

Ps.-Chrysostom, *On the Four Bodiless Creatures:*

“Now then (τενογ σε), O my brethren, my beloved ones, preach to the entire world and let them make offerings and do charity in their names.”<sup>32</sup>

Ps.-Timothy Aelurus, *On Abbaton:*

“Now then (τενογ σε), O my holy apostles, behold, I informed you how my Father made Abbaton frightful and disturbing ... Proclaim him to all humanity.”<sup>33</sup>

Ps.-Archelaos of Neapolis, *On Gabriel:*

*Missing*

*Enthronement of Michael:*

“Now then (τενογ σε), O my disciples, arise and go out to the world and proclaim the four gospels and their sweet teachings, the ones that I told you.”<sup>34</sup>

*Enthronement of Gabriel:*

“Now then (τενογ σε), O my blessed disciples, go out in the whole world and gather my scattered sheep, take them and baptize them in the name of the Father, the Son, and the Holy Spirit.”<sup>35</sup>

*Discourse of the Savior (the Stauros-text):*

“Now then (τενογ σε), O my holy members, go and proclaim to the whole world, so that they will follow the cross, so that they will possess this great glory on the day which is under that fear.”<sup>36</sup>

The parallels supplied above show that these six apostolic memoirs were seemingly written following a certain pattern, albeit they otherwise differ in detail.

<sup>30</sup> My translation of the Sahidic text in Müller, *Bücher der Einsetzung* 1, 62.

<sup>31</sup> Dilley, “Discourse of the Savior,” 193.

<sup>32</sup> Depuydt, *Homiletica* 2, 35.

<sup>33</sup> Saweros – Suci, “The Investiture of Abbaton,” 542.

<sup>34</sup> My translation of the Sahidic text in Müller, *Bücher der Einsetzung* 1, 59.

<sup>35</sup> My translation of the Sahidic text in Müller, *Bücher der Einsetzung* 1, 81.

<sup>36</sup> Translation, with modifications, from Dilley, “Discourse of the Savior,” 194.

Delimitating such a large corpus of writings necessitates some further clarifications. What exactly allows the historian of Coptic literature to include a certain text among the apostolic memoirs? As the label itself implies, the writing must claim to be an apostolic book written by the apostles and, most often than not, embedded in a sermon pronounced by a church father. Consequently, not every Coptic writing that includes apocryphal stories about Christ and the apostles falls into this category. For example, texts like Ps.-Severian of Gabala's encomium on the twelve apostles (CPG 4281; *clavis coptica* 0331),<sup>37</sup> Ps.-Chrysostom's homily on the Resurrection and the apostles (CPG 5150.11; *clavis coptica* 0167),<sup>38</sup> or the four homilies on the Passion (CPG 3598–3601; *clavis coptica* 0114–117) and the homily on the cross (CPG 3602; *clavis coptica* 0120),<sup>39</sup> all attributed to Cyril of Jerusalem, cannot be counted as apostolic memoirs. Although these texts are also Coptic apocrypha of the New Testament, and some of them even have literary connections with the memoirs, they do not claim to be authentic books penned by the apostles. Therefore, I would define the Coptic apostolic memoirs as writings probably composed directly in Coptic which use the first person plural narrative in order to convince the reader that they are authentic records of the apostles, and focus on specific issues connected to the Egyptian liturgical calendar. Their unity as a genre is ascertained by a whole string of literary commonalities, which include both thematic features and textual parallels.

A remark is in order concerning the literary genre of the apostolic memoirs. Calling these texts either homilies or apocrypha seems to be ambiguous as the category "apocrypha" is often too rigidly delimited in scholarship. The numerous manuscripts that preserve apostolic memoirs demonstrate that they were read during liturgy in the churches and monasteries of Egypt

<sup>37</sup> This text is preserved in two recensions. The first one is attested only in Sahidic, see Michael E. Foat's edition and translation in L. Depuydt (ed.), *Encomiastica from the Pierpont Morgan Library* 2 vols. (CSCO, 544–545. *Scriptores coptici*, 47–48; Louvain: Peeters, 1993) 1: 85–130 (Coptic text), 2: 65–101 (English translation). The second recension is attested in Sahidic, Bohairic, and Arabic. Only the Arabic version has been published until now, D. Righi, *Severiano di Gabala, In apostolos: Clavis Coptica 0331 (CPG 4281)* 2 vols. (Rome: C. I. M., 2004). On the differences between the two recensions and the apocryphal traditions they feature, see S. Voicu, "Pseudo Severiano di Gabala, *Encomium in XII Apostolos* (CPG 4281): Gli spunti apocrifi," *Apocrypha* 19 (2008) 217–266.

<sup>38</sup> Sahidic text edited and translated by Zlatko Pleše in Depuydt (ed.), *Homiletica*, 1: 56–76 (Sahidic text), 2: 57–80 (English translation).

<sup>39</sup> On these and other similar pseudepigraphic homilies attributed to Cyril of Jerusalem in Coptic, see R. van den Broek, *Pseudo-Cyril of Jerusalem, On the Life and the Passion of Christ. A Coptic Apocryphon* (Supplements to *Vigiliae Christianae*, 118; Leiden: E.J. Brill, 2013) 71–111.

throughout the Middle Ages. What I find relevant here is that, although the memoirs often claim to contain hidden mysteries revealed by Christ, they do not profess the teachings of a marginal Christian group; rather, they are meant to bolster the orthodox doctrines of the Egyptian church. As I will argue, some Coptic sources show signs of a conflict inside the Coptic church concerning the use of the apostolic memoirs. Nevertheless, the Egyptian monks continued to copy these untold stories about Jesus and the apostles, first in Coptic and, when this language came out of use, in Arabic.

The endeavor to document the literary connections between the *BSApo* and the Coptic apostolic memoirs was made independently alongside my work by Joost Hagen. In 2010, while I was still working at my dissertation, Hagen published an important article, which is essential for anyone who wishes to comprehend this text.<sup>40</sup> However, the limits of an article obliged Hagen to provide only a partial picture of the literary setting to which the *BSApo* belongs. Therefore, I felt that there was a need to go farther and offer a detailed account of the relationships between the *BSApo* and the other apostolic memoirs. As this book will show, the parallels are so clear and numerous that they leave little room to doubt that this is the context in which the *BSApo* must be included. Special attention will be given to two basic characteristics of the memoirs, which appear also in the *BSApo*: the first person plural narrative voice and the vocative “O my holy members,” a peculiar expression used by Jesus in addressing the apostles, rarely attested outside this category of texts.

The literary analysis of the apostolic memoirs will reveal that they were composed in the cultural setting of post-Chalcedonian Egypt. As we will see, this provenance emerges plainly from their Christology, which bears the marks of the fifth century polemics concerning the person of Christ. In some memoirs, the Coptic Miaphysite position is clearly expressed, which indicates that they should be dated after the council of Chalcedon (451).

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<sup>40</sup> J. L. Hagen, “Ein anderer Kontext für die Berliner und Straßburger ‘Evangelienfragmente.’ Das ‘Evangelium des Erlösers’ und andere ‘Apostelevangeliën’ in der koptischen Literatur,” in Frey – Schröter (eds.), *Jesus in apokryphen Evangelienüberlieferungen*, 339–371.

## Chapter 1

# History of Research on the *Berlin-Strasbourg Apocryphon*

## A New Ancient Gospel?

During the 1995 American Academy of Religion/Society of Biblical Literature annual meeting in Philadelphia, Charles W. Hedrick announced the discovery, in the papyrological collection of the Egyptian Museum in West Berlin, of a Coptic parchment manuscript (P. Berol. 22220) that presumably preserved an ancient Christian gospel.<sup>1</sup> He reiterated the announcement at the 6<sup>th</sup> International Congress of Coptic Studies, which took place in Münster, July 20–26, 1996.<sup>2</sup> At the Philadelphia meeting, Hedrick found out that another scholar, Paul A. Mirecki, was already working on the same manuscript. Thus, the *editio princeps* of P. Berol. 22220 was published conjointly by Hedrick and Mirecki a few years later.<sup>3</sup> As the original title has not survived in the manuscript, but Christ is named “Savior” almost throughout the text, the editors called it conventionally the *Gospel of the Savior*.<sup>4</sup>

Already in the two preliminary reports, Hedrick underlined that the manuscript contains logia of Jesus, which do not follow literally those known from the New Testament. This feature may suggest, according to Hedrick, that P. Berol. 22220 does not draw on the canonical gospels but, rather, on the oral tradition of the sayings of Christ.<sup>5</sup> Later, in the introduction to the *editio princeps*, Hedrick approximately dated the manuscript between the

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<sup>1</sup> C. W. Hedrick, “A Newly Discovered Gospel (Berlin MSS P22220) and the Early Christian Tradition,” in *American Academy of Religion/Society of Biblical Literature Abstracts* (Atlanta, GA: Scholars Press, 1998) 381–382.

<sup>2</sup> C. W. Hedrick, “A Preliminary Report on Coptic Codex P. Berol. Inv. 22220,” in S. Emmel et al. (eds.), *Ägypten und Nubien in spätantiker und christlicher Zeit. Akten des 6. Internationalen Koptologenkongresses, Münster, 20.–26. Juli 1996*, vol. 2: *Schrifttum, Sprache und Gedankenwelt* (Sprachen und Kulturen des Christlichen Orients, 6/2; Wiesbaden: Reichert, 1999) 127–130.

<sup>3</sup> Hedrick – Mirecki, *Gospel of the Savior*.

<sup>4</sup> With three exceptions, when Christ is called “Lord” (αὐτοῦ), see P. Berol. 22220 97, col. A,32–col. B,1; 107, col. A,5, 12.

<sup>5</sup> Hedrick, “Preliminary Report,” 130.



fourth and the seventh century, but, as for the writing itself, he postulated a lost Greek original, no later than the second half of the second century CE.<sup>6</sup> This early dating would underline the importance of the text, which represents a product of proto-orthodox Christianity:

the Gospel of the Savior was composed at a time when Christian oral traditions were still influential as written gospel texts. Thus the latest date for the composition of the Gospel of the Savior that best fits these conditions is the later half of the second century before the canonical gospels had consolidated their influence over the church and at which time the oral tradition remained a viable competitor to the written texts.<sup>7</sup>

In another contribution published a few years later, Hedrick expressed again the same view, emphasizing that the logia of P. Berol. 22220 are as venerable as those in the synoptic gospels and the *Gospel of Thomas*.<sup>8</sup> Apparently, Mirecki's first conclusion after he checked the manuscript in Berlin was that the writing "is comprised of gospel-like material that was originally embedded in another text of a different genre, such as a homily or a letter."<sup>9</sup> However, the first editors of the Berlin manuscript have not explored further this possibility, but they rather favored the hypothesis that P. Berol. 22220 features a sayings gospel, perhaps punctuated by some narrative episodes.<sup>10</sup>

According to Hedrick, the original language of such a venerable document must necessarily be Greek. He tried to find arguments in this regard by underlining the "unusual use" of the verb ὄρπιζ. <sup>11</sup> Thus, Hedrick stated that in P. Berol. 22220 110, col. B, 13–15 the Coptic verb ὄρπι, which normally means "to be early to/for," renders here the metaphorical sense of the Greek ὀρθίζειν, "be eager" or "go eagerly." However, Peter Nagel documented that this sense of the word was well known in Coptic, albeit Crum's dictionary does not mention it.<sup>12</sup> He has pointed out that, in conjunction with the preposition ε- or ερος, ὄρπιζ sometimes translates the metaphorical meaning of ὀρθίζειν πρὸς τινα in the Sahidic version of the Bible. Consequently, its use

<sup>6</sup> Hedrick – Mirecki, *Gospel of the Savior*, 2, 15.

<sup>7</sup> Hedrick – Mirecki, *Gospel of the Savior*, 23.

<sup>8</sup> C.W. Hedrick, "An Anecdotal Argument for the Independence of the *Gospel of Thomas* from the Synoptic Gospels," in Bethge et al. (eds.), *For the Children, Perfect Instruction*, 113–126, at 123.

<sup>9</sup> Hedrick – Mirecki, *Gospel of the Savior*, 19.

<sup>10</sup> Hedrick – Mirecki, *Gospel of the Savior*, 18–19.

<sup>11</sup> Hedrick – Mirecki, *Gospel of the Savior*, 12–13.

<sup>12</sup> P. Nagel, "Gespräche Jesu mit seinen Jüngern vor der Auferstehung' – zur Herkunft und Datierung des 'Unbekannten Berliner Evangeliums'," *Zeitschrift für die neutestamentliche Wissenschaft* 94 (2003) 215–257, at 227–229.

in P. Berol. 22220 does not necessarily imply that the work was translated from Greek.<sup>13</sup>

Immediately after the announcement concerning the rediscovery of the manuscript, and presumably because the label “ancient gospel” has been attached to it, discussions were stirred up both among scholars of early Christianity and the public at large.<sup>14</sup> Henry W. Leathem Rietz wrote in a 1997 issue of the *Religious Studies News*:

Fragments of a previously unknown Coptic gospel have been identified in a Berlin museum. Paul A. Mirecki, associate professor of religious studies at the University of Kansas, and Charles W. Hedrick, professor of religious studies at Southwest Missouri State University, announced in March their discovery of a previously unknown Christian gnostic gospel that provides an important witness to Jesus traditions and attests to the rich diversity of Christianity in the early period.<sup>15</sup>

The title *Gospel of the Savior* attracted rapidly the attention of mass media, which presented the new “gospel” as a sensational discovery. In a media report, Paul Mirecki stated that, “[t]his lost gospel presents us with more primary evidence that the origins of early Christianity were far more diverse than medieval church historians would tell us ... Early orthodox histories denigrated and then banished from political memory the existence of these peaceful people and their sacred texts, of which this gospel is one.”<sup>16</sup>

In April 2006, when the National Geographic Society introduced the *Gospel of Judas* and the Tchacos codex, the *Gospel of the Savior* had already gained its place among early Christian apocryphal writings, being quoted in the list of texts that were bypassed during the formation of the New Testament canon. About the same period, Bart D. Ehrman remarked: “In the 1980s a book called the Gospel of the Savior turned up, which narrates Jesus’ last hours and his final words delivered ... to the cross! And now there is the Gospel of Judas, another Gnostic dialogue that discusses the ‘secret revela-

<sup>13</sup> Charles Hedrick has accepted Nagel’s arguments, although not his suggestion that the text was composed in Coptic, see C. W. Hedrick, “Dating the *Gospel of the Savior*: Response to Peter Nagel and Pierluigi Piovanelli,” *Apocrypha* 24 (2013) 223–236, at 224–225.

<sup>14</sup> The public at large was informed via Reuters agency, which released a media announcement in March, 1997, stating that the text “probably belonged to one of the so-called Gnostic groups of the first or second century” (the words actually belong to the late William Brashear, at that time director of the Berlin Papyrussammlung), see M. Schmidt-Bleek, “Home of ‘Lost Gospel’ May Hold Other Finds,” *Daily News*, March 14–16, 1997, 4.

<sup>15</sup> H. W. L. Rietz, “Scholars Announce Discovery of New Gnostic Gospel,” *Religious Studies News* 12:2 (May 1997) 4.

<sup>16</sup> Available at <http://www.oread.ku.edu/Oread97/OreadMarch7/page5/researchers.html> (retrieved October 12, 2016).

tion' Jesus gave to Judas Iscariot."<sup>17</sup> The view that the text is a gospel which escaped from the canon has been expressed by the same author elsewhere.<sup>18</sup>

The belief that the writing would feature certain Gnosticizing elements, something timidly suggested already in the *editio princeps*, explains why David M. Scholer included P. Berol. 22220 in the "Nag Hammadi Bibliography."<sup>19</sup> In her classic book which challenges the category "Gnosticism," Karen L. King mentions the *Gospel of the Savior* as being an "evidence of early stages of the Jesus tradition."<sup>20</sup> In another article, King noted that P. Berol. 22220 and other similar apocryphal texts, "evinced a wide variety of theological and philosophical perspectives ... giving a remarkable glimpse into the cultural hybridity of ancient urban pluralism."<sup>21</sup>

April DeConick attempted to discern in P. Berol. 22220 early Christian ideas inherited from Jewish apocalypticism. She confessed: "When Paul Mirecki asked to consult with me on this find in the spring of 1998, I was both delighted and shocked with the manuscript. Here we have a splendid example of an early Christian text exhibiting features associated with Jewish mystical ascent traditions."<sup>22</sup> As regards the origins of the document, she postulated "an early second-century Syrian text that was involved in the continuing debate between those Christians who identified themselves with the Syrian vision mystics and those Christians who supported the perspective of the Johannine faith mystics."<sup>23</sup>

A possible Jewish or Jewish-Christian connection of the text has been explored by Claire Clivaz.<sup>24</sup> She suggested that P. Berol. 22220 102, col.

<sup>17</sup> B. D. Ehrman, *The Lost Gospel of Judas Iscariot: A New Look at Betrayer and Betrayed* (New York, NY: Oxford University Press, 2006) 179.

<sup>18</sup> B. D. Ehrman, *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew* (New York, NY: Oxford University Press, 2003) 50: "[The *Gospel of the Savior* is] the most recent non-canonical gospel discovery." See also the remarks of the same author in Idem, *Lost Scriptures: Books That Did Not Make It Into the New Testament* (New York, NY: Oxford University Press, 2003) 52–53.

<sup>19</sup> D. M. Scholer, *Nag Hammadi Bibliography 1995–2006* (Nag Hammadi and Manichaean Studies, 65; Leiden: E. J. Brill, 2009) 68–70.

<sup>20</sup> K. L. King, *What is Gnosticism?* (Cambridge, MA – London: Harvard University Press, 2003) 151 n. 10, 163.

<sup>21</sup> K. L. King, "Gnosticism," in S. Iles Johnston (ed.), *Religions of the Ancient World: A Guide* (Cambridge, MA – London: Harvard University Press, 2004) 652–655, at 654.

<sup>22</sup> A. DeConick, *Voices of the Mystics: Early Christian Discourse in the Gospel of John and Thomas and Other Ancient Christian Literature* (Journal for the Study of the New Testament. Supplement Series, 157; Sheffield: Sheffield Academic Press, 2001) 136–137.

<sup>23</sup> DeConick, *Voices of the Mystics*, 151.

<sup>24</sup> C. Clivaz, "L'Évangile du Sauveur, He 5,7 et la prière de supplication: en quête d'autres traditions sur la prière au Mont des Oliviers," *Apocrypha* 18 (2007) 109–138; Idem, "Hebrews 5.7, Jesus' Prayer on the Mount of Olives and Jewish Christianity: Hearing

# Index of Greek and Coptic Words in the Edition

P. Berol. 22220 = PB; Strasbourg Copte 5–7 = S; Qasr el-Wizz codex = Q.

## I. Greek-Coptic Words

- ἀγαθόν m. good  
PB 106, col. B,2  
(ἀγγελικός) m. angelic  
– ἀγγελικὴ PB 101, col. B,24–25  
ἄγγελος m. angel  
PB 100, col. B,12–13; PB 101,  
col. A,24, 32  
αἰών m. eternity  
PB 101, col. A,7  
ἀλλά but  
PB 98, col. B,26; PB 102, col. B,5;  
PB 107, col. A,16, 30–31; PB 108,  
col. A,9; col. B,6, 12; PB 110,  
col. A,10, 19; S 5v,16; Q 26,11–12  
ἄλλα  
Q 33,3  
ἀμήν amen  
– ραμην PB 107, col. B,29, 32; PB 108,  
col. A,17–18, 19–20, 22–23, 26,  
29–30; col. B,1, 10, 13, 17, 21, 26, 32;  
PB 109, col. A,7, 10–11, 15, 18, 24,  
30, 32; col. B,11; PB 110, col. A,2, 5,  
15; S 5r,5, 8, 16, 18, 20–21, 22; S 7r;  
Q 25,7; Q 28,12; Q 31,6  
– αμην Q 26,4, 10; Q 27, 1, 4, 8, 10,  
11–12; Q 28,5, 9; Q 29,5, 10; Q 30,1, 6,  
8; Q 31,1, 4, 9, 12; Q 32,2, 6, 8; Q 33,2,  
3, 4, 5, 9  
– q̄ Q 30,9; Q 32,11; Q 33,13  
(ἀντικείμενος) m. adversary  
– ἀντικιμενος PB fr 21H,4–5  
ἀπόστολος m. apostle  
PB 101, col. A,3; S 5v,8  
– μηταποστολος PB 101, col. A,11–12;  
S 6r,4; S 6v,5–6  
(ἀρχάγγελος) m. archangel  
– ἀρχαγγελος PB 101, col. A,25–26  
ἀρχή f. beginning  
PB 109, col. B,9; Q 33,4, 6  
ἀσθενής m. weak  
S 5v,7  
(αὐτεξούσιος) m. free will, autonomous  
– ἀγτοζογιοσιος PB 98, col. A,32;  
col. B,7–8  
γάρ for  
PB 97, col. A,10; PB 98, col. B,17, 26,  
31; PB fr 21F,1  
γενεά m. generation  
PB 110, col. A,8–9; PB fr 19H,4  
γένος m. race  
PB 102, col. B,4  
δέ but etc.  
PB 101, col. B,27; PB 108, col. B,15,  
24; S 5v,7, 9; Q 24,1; Q 25,2; Q 27,2;  
Q 33,10  
δίκαιος m. righteous  
PB fr 17H, col. B,5  
δύναμις f. force  
PB fr 9H,4  
εἰ μήτι except for  
PB 106, col. A,4–5; PB fr 9H,6; PB fr  
22H,1–2  
ἔνδυμα f. garment  
PB 97, col. A,27  
ἐντολή f. commandment  
PB 99, col. A,12

- ἐξουσία f. power  
   S 5v,17  
 (ἐπιθυμεῖν) desire  
 – ἐπιθυμει PB 106, col. B,32–106,  
   col. A,1  
 ἦ  
   PB 99, col. B,2; PB 107, col. A,7; PB fr  
   22F,5  
 (ἰουδαῖος) Jew  
 – ἰουδαῖοι Q 24,5  
 (θεραπεύειν) cure  
 – θεραπευε PB 97, col. B,26  
 (θρόνος) m. throne  
   PB 101, col. B,5, 8; PB 102, col. B,14;  
   PB fr 17F, col. A,6  
 καλῶς m. good  
   PB 108, col. A,11; PB fr 10F, col. A,1  
 καρπός m. fruit  
   S 5r,3  
 κατά according  
   PB fr 21H,7  
 καταβολή f. foundation  
   Q 33,1  
 καταπέτασμα m. veil  
   PB 101, col. B,1–2  
 (κατέχειν) hold back  
 – κατεχε Q 25,11  
 κληῖρος m. lot  
   PB 105, col. A,30  
 κήρυγμα m. proclamation  
   PB fr 22F,2  
 κόσμος m. world  
   PB 97, col. A,22–23; col. B,25; PB 99,  
   col. B,5–6; PB 101, col. A,4; PB 102,  
   col. A,22–23; col. B,15; PB 108,  
   col. A,3, 8, 12; col. B,5–6, 7–8, 14,  
   16, 18; PB fr 21F,2; PB fr 22F,4; PB fr  
   24H,2; S 5v,22–23; Q 33,1–2  
 λαμπάς m. lamp  
   PB 97, col. A,21  
 λαός m. people  
   PB 102, col. A,5–6; PB 110, col. B,7;  
   S 7v  
 λειτουργία f. service  
   PB 104, col. B,31  
 λίτρα m. pound  
   PB fr 24F,3, 4, 5, 6  
 λόγχη f. lance  
   PB 108, col. B,28  
 (λύπειν) grieve  
 – ληπι PB 108, col. A,7  
 – ληπι PB 108 col. B,6–7  
 μαθητής m. disciple  
   PB fr 14H,2–3  
 μέλος m. member  
   PB 100, col. A,3; PB 107, col. B,18;  
   PB fr 9F, col. A,5; Q 24,10; Q 28,1  
 μέν on the one hand  
   S 5v,6  
 μετάνοια repentance  
   PB fr 20F,4  
 μήποτε lest  
   PB 107, col. A,20  
 μονογενής m. Only-Begotten  
   S 5r,20; Q 31,11  
 μυστήριον m. mystery  
   S 6r,3  
 οικονομία f. dispensation  
   PB 109, col. B,1  
 ὀρφανός m. orphan  
   PB fr 19,7–8  
 (ὅσον) how much  
 – ἵεροσολ PB 98, col. B,11  
 οὐδέ nor  
   PB 97, col. A,24; PB 105, col. A,31  
 πάλιν again  
   Q 28,7  
 (παραδιδόναι) hand over  
 – παραδιδου PB 98, col. B,18–19  
 παράνομος m. impious  
   Q 24,6  
 πατριάρχης m. patriarch  
   PB fr 9F, col. B,2–3  
 (πηγή) to fill  
 – πηγη PB fr 19F,5  
 (πιστεύειν) believe  
 – πιστευε PB 107, col. A,30  
 πιστή f. believer  
   PB fr 20F,3  
 πλήρωμα m. fullness  
   PB 110, col. A,31–32  
 (πληροῦν) to fill  
 – πληροϋ Q 29,11  
 πόλις f. city  
   PB fr 14H,5, 8, 11  
 (πνεῦμα) m. spirit  
 – πνεῦμα PB 100, col. B,3; S 5v,6; Q 32,11  
 πόλεμος m. battle  
 – ἀριπολεμος PB 108, col. A,29

- πρεσβύτερος  
 PB 101, col. B,3–4  
 προφήτης m. prophet  
 PB 105, col. A,28; PB fr 9F, col. B,3–4;  
 PB fr 17, col. B,3–4  
 πύλη f. gate  
 PB 100, col. B,11  
 σάρξ f. flesh  
 S 5v,7  
 σεραφίμ m. Seraphim  
 PB 101, col. A,30  
 (σκανδαλίζειν) offend  
 – σκανδαλιζε PB 98, col. B,22  
 σκηνή f. tent  
 PB fr 14F,12  
 σοφία f. wisdom  
 PB fr 9H,3–4  
 σπέρμα m. seed  
 PB 100, col. A,4–5  
 σταυρός m. cross  
 – σταυρος Q 24,12; Q 25,12; Q 26,1, 6,  
 9–10, 11; Q 27,6; Q 28, 6, 11; Q 29,3,  
 7, 9; Q 30,3; Q 31,1, 8; Q 32, 9  
 – ⲥⲫⲟⲥ PB 106, col. B,21; PB 109,  
 col. A,30; col. B,4, 10, 15, 21, 25, 31;  
 PB 110, col. A,3, 10, 17, 23, 28, 31;  
 col. B,14, 17, 30; PB fr 9H, col. B,10;  
 S 5r,8, 18; S 7r; S 7v; Q 28,2  
 – ⲥⲫⲥ Q 32,7  
 (σταθροῦν) crucify  
 – σταυροϥ Q 24,4  
 στολή f. robe  
 PB 101, col. B,11; PB 112,4  
 σῶμα m. body  
 PB 98, col. B,12; PB 100, col. B,3;  
 PB 107, col. A,8–9; PB 109, col. A,12;  
 PB 110, col. A,5; Q 29,5  
 σωτήρ m. savior  
 PB 100, col. A,1; col. B,18; PB 101,  
 col. A,14; PB 105, col. A,29; PB 107,  
 col. A,24–25; col. B,22; PB fr 14H,7;  
 PB fr 20H,2, 5; Q 24,2  
 τέλειος m. perfect  
 Q 33,9  
 – τελειον Q 33,5, 7  
 τότε then  
 PB 101, col. A,2; PB 102, col. A,24  
 τύπος m. image, type  
 PB fr 9H, col. B,7  
 (ὕλη) f. matter  
 – γλη PB 98, col. B,13  
 (ὕμνευειν) sing  
 – γηνεγε PB 101, col. B,3; PB fr 9H,  
 col. B,9; Q 24,11; Q 30,12  
 (ὕμνος) m. hymn  
 – γημνος S 5v,1–2; Q 27,2–3, 5  
 (ὕπομεινέιν) endure  
 – γηπομεινε S 5r,7  
 (ὕποτάσσειν) submit  
 – γηποτασσε S 5r,15; Q 31,5–6  
 φέρειν carry  
 – φορει Q 28,8  
 χάρις f. grace  
 S 5r,6; Q 30,11  
 χερουβίμ m. Cherubim  
 PB 101, col. A,27–28  
 χήρα f. widow  
 PB fr 19H,6  
 χολή f. gall  
 PB 108, col. B,23–24  
 (χορεία) f. dance  
 – χορια PB 109, col. A,17; PB 110,  
 col. A,16–17; Q 29,6  
 (χορεύειν) dance  
 – χορεγε PB 107, col. B,19–20; Q 28,2  
 χώρα f. land  
 PB 111,6; S 5r,1  
 ψυχή f. soul  
 PB 99, col. A,5, 8, 14  
 ὦ interj.  
 PB 100, col. A,3; PB 102, col. A,6;  
 col. B,27, 32; PB 103, col. A,32;  
 PB 106, col. A,32; col. B,3; PB 107,  
 col. B,18; PB 108, col. A,2; PB 109,  
 col. B,15, 21, 31; PB 110, col. A,3, 9,  
 23, 27, 30; col. B,13, 16, 30; PB fr 9F,  
 col. A,5; PB fr 20H,6; PB fr 25F,2;  
 S 5r,6, 14; S 7r; S 7v; Q 24,9; Q 25,12;  
 Q 26,1, 3, 6, 9, 11; Q 27,13 Q 28,5, 11;  
 Q 29,3, 8; Q 30,3, 11  
 (ὡς) like  
 – ρωc PB 108, col. B,8; PB fr 20H,3  
 (ὥστε) inasmuch as  
 – ρωcτε PB 101, col. B,24

## II. Names

- ΔΒΡΑΖΑΜ  
 PB 102, col. B,8; PB fr 9F, col. B,5;  
 PB fr 10H, col. B,1–2
- ΔΝΔΡΕΑΣ  
 PB 97, col. A,31–32
- ΙΑΚΩΒ  
 PB 102, col. B,9–10; PB fr 9F, col. B,6;  
 PB fr 10H, col. B,3
- ΙΣΑΑΚ  
 PB 102, col. B,9; PB fr 9F, col. B,5–6;  
 PB fr 10H, col. B,2
- (ΙΣΡΑΗΛ)  
 – ΙΗΧ PB 102, col. A,6, 13
- ΙΟΥΔΑΣ  
 PB fr 20H,6
- ΙΩΡΔΑΝΗΣ  
 PB 107, col. A,10–11
- ΚΩΥΣΗΣ  
 PB fr 10H, col. B,3–4
- (ΣΙΕΡΟΥΣΑΛΗΜ)  
 – ΘΙΛΗΜ PB fr 14H,10

## III. Coptic Words

- αλε  
 Q 26,5; Q 28,12; Q 30,1
- ΔΗΝΤΕ m. Hades  
 PB 97, col. 2,29
- ΔΝ *negation*  
 Q 29,8
- Ν-... ΔΝ PB 98, col. B,27; PB 109,  
 col. A, 12; PB 110, col. A,9;
- (ΔΝΑΣ) ῤΑΝΑΣ please  
 – ῤΑΝΑϣ PB 99, col. A, 10–11
- ΔΝΟΚ *personal pronoun / augens*  
 – ΔΝΟΚ PB 98, col. A,25; col. B,28–29;  
 PB 107, col. B,26; PB 108, col. A,31;  
 PB 109, col. A,8–9; PB 110, col. B,14,  
 29; S 7v; Q 25,5; Q 29,7
- ΝΤΟΚ PB 101, col. B,23; PB 110,  
 col. B,16; S 7v
- ΔΝΟΝ PB 100, col. B,1; PB 101,  
 col. A,2–3; S 5v,9; Q 24,6; Q 25,2;  
 Q 33,10
- ΝΤΩΤΝ PB 98, col. B,20; PB 99,  
 col. A,6; PB 108, col. B,14–15, 19, 24,  
 27–28; PB fr 19F,3–4; S 5v,21; S 7v;  
 Q 25,1
- ΔΝΟΚ *predicate / nexus* πε  
 – ΔΝΟΚ PB 99, col. A,3; PB 107,  
 col. B,10; PB 108, col. A,17, 18, 20, 23;  
 col. B,22; Q 27,6, 8; Q 33,2
- ΝΤΩΤΝ PB 97, col. A,18–19, 20–21;  
 Q 25,1
- ΔΝΟΚ] ΔΝΓ- *subject pronoun*  
 – ΔΝΓ PB 99, col. A,18; PB 108, col. A,4;  
 PB 109, col. B,27; PB 110, col. A,18,  
 19; Q 26,3
- ΝΤΚ PB 109, col. B,8
- ΔΝΟΝ PB 98, col. B,29–30; PB 110,  
 col. B,17, 18
- ΔΠε f. head  
 PB 100, col. B,23
- ΔΠΟΤ m. cup  
 PB 102, col. A,8–9; col. B,29
- ΔΥΩ and  
 PB 97, col. A,20; PB 98, col. B,19;  
 PB 101, col. A,13; col. B,11, 22;  
 PB 102, col. B,2; PB 107, col. B,3, 5;  
 PB 108, col. A,15, 25; col. B,30–31;  
 PB 110, col. A,14, 25; col. B,9, 12;  
 PB fr 24H,6; PB fr 25F,6; S 6r2;  
 Q 24,12; Q 33,3, 4, 7, 8
- ΔΤ- *privative prefix*  
 – *with infinitive*: see ΜΟΥ, ΩΔΑΞΕ
- ΔΩ what?  
 PB 107, col. A,7, 8; PB fr 14H,7; PB fr  
 14F,9
- ΔΧΝ-, (ΔΧΝΤΞ) without  
 – ΔΧΝ PB 109, col. B,14; S 7r
- ΒΩΚ go  
 PB 97, col. B,28; PB 104, col. B,32;  
 PB 107, col. A,32; PB 108, col. B,9

- βαλ m. eye  
PB 100, col. B, 4; PB 101, col. A,9;  
S 6v,1
- (βολ) outside  
– βολ PB 101, col. B,1
- εβολ PB 98, col. A,26; col. B,15–16;  
PB 99, col. A,1, 17; col. B,5; PB 100,  
col. B,6, 7, 16; PB 101, col. A,1;  
PB 102, col. B,2–3; PB 104, col. B,30;  
PB 105, col. A,1; PB 106, col. A,2;  
PB 107, col. A,22, 25; col. B,14–15, 16;  
PB 108, col. B,20; PB 109, col. A,16;  
col. B,16, 28; PB 110, col. A,4, 21;  
col. B,1, 8, 31; PB 110, col. B,32–111,  
col. A,1; PB 111,4, 8; PB fr 9H,  
col. A,6; col. B,8–9; PB fr 10F,  
col. A,3; col. B,5; PB fr 26H,3; S 5r,3,  
13, 17, 19, 23, 24; S 5v,1, 15; S 6r,1,  
5; S 7v; Q 27,2; Q 29,4; Q 31,3, 8, 10;  
Q 32,4, 5, 10, 11
- βωλ εβολ dissolution  
PB 100, col. B,16; PB 109, col. B,16;  
S 5r,19; S 5v,16
- ε- *circumstantial converter*  
PB 99, col. A,12
- ε-, εροϝ *preposition*  
– ε PB 97, col. A,22; col. B,28; PB 99,  
col. A,13; PB 100, col. B,8, 11, 14, 17;  
PB 101, col. A,14, 15; PB 102, col. B,  
15; PB 105, col. A,32; col. B,1; PB 106,  
col. B,30, 31; PB 107, col. A,18;  
col. B,13; PB 108, col. A,3; col. B,14
- see also βολ
- εροι PB 97, col. B,27; PB 107, col. A,4,  
32; col. B,9, 12, 18; PB 108, col. A,1;  
PB 109, col. A,8, 14; PB 110, col. B,13;  
PB fr 25H,3; Q 24,11; Q 25,10; Q 27,13
- εροκ PB 107, col. A,21; PB 109,  
col. A,14, 22, 32; col. B,32; PB 110,  
col. A,3; col. B,6, 15; Q 26,9; Q 28,10–  
11
- εροϝ PB 107, col. B,25; PB 108,  
col. A,5; col. B,10; PB fr 10H,6;  
PB fr 14F,4; PB fr 24F,2; B 7r; S 7v;  
Q 25,3–4; Q 29,3; Q 30,3; Q 33,7, 8
- ερον PB 107, col. A,6, 14, 15; PB fr 9F,  
col. A,4; S 5v,3
- ερωτη PB 98, col. B,10, 14; PB 108,  
col. B,16–17
- εροοϝ PB 107, col. A,1; PB fr 17H,6
- ε (+ infinitive)  
PB 97, col. B,28; PB 98, col. A,29;  
col. B,9; PB 99, col. A,13; PB 102,  
col. B,1; PB 104, col. B,30; PB 108,  
col. A,32; col. B,4
- εβω m. honey  
PB fr 19F,3
- ελοολε m. grape  
PB 97, col. A,30
- εματε greatly, very  
– εματε PB 102, col. A,3
- ммате PB 102, col. B,6
- ενεε m. eternity  
Q 32,12; Q 33,9, 13
- ερωτε m. f. milk  
PB fr 19F,2
- ερηϝ *reciprocity*  
PB 100, col. B,10
- εснт ground, bottom  
– επεснт PB 97, col. B,28; PB 101,  
col. A,31–32; col. B,7; PB 112,5
- εсоοϝ sheep  
PB 99, col. A,2
- ετε-, εт- *relative converter*  
– εте PB 97, col. B,32; PB 102, col. B,8–  
9; PB 107, col. B,1–2, 3–4, 5; PB 109,  
col. A,11; PB fr 9F, col. B,4; PB fr  
21H,5; S 6r,2; Q 33,12
- εт PB 99, col. A,4; PB 101, col. B,1, 4
- εтве, εтвннтϝ because of, concerning  
– εтве PB 97, col. B,29; PB 99,  
col. A,15, 20; PB 101, col. B,21;  
PB 102, col. B,6–7, 24; PB 108,  
col. A,7; col. B,1, 7
- εтвєтнϝтн PB 108, col. A9–10
- εοοϝ m. glory  
PB 97, col. A,12; PB 102, col. B,24–25;  
PB 105, col. A,32; PB 107, col. A,16,  
18; PB 111,7–8; S 6r,1; S 6v,2, 3;  
S 5r,2; Q 30,4, 6, 8; Q 33,11, 12
- εωωπε if  
PB 107, col. B, 7
- εωϝε if  
PB 97, col. B, 25; PB 102, col. A,7;  
col. B,27; PB 103, col. A,32; PB 109,  
col. B,23–24
- εχн-, εχωϝ see χω (*preposition*)
- ει come  
PB 99, col. B,6; PB 104, col. B,30;  
PB 107, col. A,8



- εἰ *auxiliary*  
   PB 107, col. A,13  
 εἰς m. claw  
   S 5r,18  
   – εἰς Q 31,9  
 (εἶνε) bring  
   – πτη PB 99, col. B,3–4  
 (εἶρε) make, do  
   – ρ PB 97, col. A,22; PB 98, col. B,29;  
   col. B,9, 13; PB 99, col. A,19; col. B,3;  
   PB 100, col. B,2, 13; PB 101, col. A,6;  
   PB 102, col. A,11; PB 108, col. B,18;  
   PB 109, col. B,26; PB 110, col. B,11;  
   S 5r,13; S 5v,14; Q 25,3  
   – ἀρ PB 108, col. A,29; col. B,20;  
   S 5v,18  
   – ο PB 107, col. A,27; PB fr 20H,3  
 εἶωρε perceive  
   S 6v,2  
 εἶς- behold  
   – εἶςνῆτε PB 108, col. A,5–6; PB fr  
   25H,2  
 εἰωτ m. father  
   – εἰωτ PB 102, col. B,30; PB fr 14F,13;  
   S 5r,6, 14; Q 30,5–6, 11; Q 32,8  
   – ἰωτ PB 98, col. B,27, 29; PB 99,  
   col. A,11, 16; PB 101, col. B,9, 15;  
   PB 102, col. A,7, 26, 27–28; col. B,27;  
   PB 103, col. A,32–33; PB 107, col. B,1,  
   2; PB fr 9F, col. A,7; PB fr 15F,5  
 (εἰωε) hang  
   – ἀωτ PB 109, col. B,32; S 7r; Q 26,7  
 κε (σε) another  
   – κε PB 102, col. A,10; PB 107,  
   col. A,18; col. B,30; PB 110, col. A,22,  
   27, 30; col. B,10; PB fr 19F,2; S 7v;  
   Q 25,7  
   – κοοε PB 97, col. B,29–30  
 κοῦ little  
   PB 107, col. B,30; PB 110, col. A, 23,  
   27, 30; Q 25,6, 8  
 κω place, set  
   – κω PB 99, col. A,5, 7, 14  
   – κω PB 101, col. A,31; PB 106, col. A,2;  
   PB 107, col. A,22; PB 108, col. A,3  
   – κωτ PB 98, col. B,25  
 κωκε m. darkness  
   PB 101, col. A,5  
 κωμ m. crown  
   PB 101, col. B,7; Q 25,3  
 (κωнс) pierce  
   – κωнс PB 108, col. B,27  
 κωτε turn  
   – κωτε PB 107, col. B,24–25; Q 25,3  
   – κωт S 5v,3  
 κωг m. earth  
   PB 97, col. A,20; PB 102, col. B,26  
 κωгт m. fire  
   PB 107, col. B,10, 13–14  
 λωωγ *indefinite pronoun*  
   PB fr 14F,3, 5  
 μα m. place  
   PB 97, col. B,31; PB 98, col. B,16;  
   PB 100, col. B,5; PB fr 14F,9; S 6v,1  
 με love  
   PB 99, col. A,16  
 με f. truth  
   PB 108, col. B,31  
 μογ die  
   – μογ PB 102, col. B,1; S 5r,18; S 31,9  
   – ατμογ PB 101, col. A,8; PB 108,  
   col. A,24; Q 27,9  
 μογкε afflict  
   – мокε PB 101, col. B,22–23; PB 102,  
   col. A,2  
 (μμ-) there is no (negative existential)  
   – мм PB 99, col. A,12; PB 105, col. A,30,  
   32;  
 ммон otherwise  
   PB 99, col. B,2  
 ммон truly  
   PB 110, col. B,30; S 7v  
 (м)мнте-, (м)мнтаε  
   – мнтетн PB 108, col. A,25  
 мм-, мммаε *preposition with, and*  
   – мм PB 98, col. B,29; PB 100, col. B,14;  
   PB 101, col. A,25; PB 102, col. B,9;  
   PB 104, col. B,27; PB 108, col. B,23,  
   25; PB 109, col. A,13; PB fr 9F,  
   col. B,3, 5, 6; PB fr 10H, col. B,2, 3;  
   S 6r,3; S 6v,3; S 7v  
   – ммма PB 97, col. A,17; PB 98,  
   col. B,28; PB 106, col. B,30; PB 107,  
   col. B,21; PB 109, col. A,10; PB 110,  
   col. B,16; S 5v,8; S 7v  
   – мммак PB 110, col. B,29–30; S 7v  
   – мммаг Q 24,7  
   – мммап PB 100, col. B,22  
   – мммнтн Q 25,8–9

- ΜΝΗΣΔ-, ΜΝΗΣΩϝ *preposition* after  
 – ΜΝΗΣΔ PB 99, col. B,1  
 – ΜΝΗΣΩϝ PB fr 9F, col. B,1–2  
 ΜΝΤ- *nominal abstract*  
 – see ἀπόστολος, ερο, χῶμαρε, ΜΝΤρε,  
 ρηναο, νογτε, χοεις  
 ΜΝΤρε m. witness  
 PB 108, col. B, 30; S 7r; Q 26,8; Q 29,2  
 – ΜΝΤΜΝΤρε PB 108, col. B,32; PB 110,  
 col. A,1; Q 26,7–8; Q 29,1  
 (ΜΟΥΡ) bind  
 – ΜΝΡ† PB 97, col. B,30  
 ΜΑΡΟΝ let us go!  
 PB 98, col. B,15  
 (ΜΕΡΙΤ) m. beloved  
 – ΜΕΡΑΤε PB 102, col. B,7; PB fr 14H,13  
 ΜΓΟ (εβολ) in face of  
 PB 100, col. B,7  
 ΜΝΤε f. midst  
 PB 107, col. B,27, 31; Q 25,5, 9  
 ΜΓΟΝ rest  
 PB 108, col. B,26; PB fr 19F,4  
 (ΜΑΥ) *adverb* there  
 – ΜΜΑΥ PB 97, col. B,31; PB fr 14H,6  
 ΜΑΥΑΔ alone, only  
 – ΜΑΥΑΔТ PB 98, col. B,25, 26–27  
 ΜΕΕΥε think  
 PB 99, col. B,3; PB 100, col. B,15;  
 PB fr 19H,3–4; S 5v,18  
 ΜΟΟΥ m. water  
 PB fr 19F,6  
 ΜΟΥΟΥТ kill  
 PB 102, col. A,4; PB fr 25H,4  
 ΜΝΝΟΥε m. crowd  
 PB fr 9H,5; S 5r,4  
 ΜΝΟΥε fight  
 PB 108, col. A,11, 26  
 ΜΟΟΥε  
 PB 108, col. A,21  
 ΜΕΞ- *ordinal prefix*  
 – see САУϣе, соп, снау, ϕομнт, что  
 ΜΟΥΞ to fill  
 – ΜΟΥΞ PB 110, col. A,26;  
 – ΜΕΞ Q 28,6  
 – ΜΑΞК PB 109, col. B,28; PB 110,  
 col. A,21  
 n- *encompassing negation*  
 PB 98, col. B,26; PB 102, col. B,32;  
 PB 109, col. A,11  
 n- *attributive*  
 – n PB 98, col. B,30; PB 99, col. B,1;  
 PB 101, col. A,7, 8; PB 103, col. A,31;  
 PB 106, col. B,28; PB 107, col. A,7;  
 PB 110, col. B,7; S 6r,1; S 6v,2; S 5r,1;  
 Q 25,6  
 – n PB 100, col. B,3, 24; PB 101,  
 col. A,16; PB 108, col. A,21; Q 24,5  
 n- *identity*  
 – n PB 107, col. A,27;  
 – n PB 97, col. A,16; PB 99, col. A,11  
 n-, nноϝ *preposition. direct object*  
 – n PB 99, col. A,5, 8, 14; PB 100,  
 col. B,23; PB 104, col. B,30; S 6v,2,  
 3, 5  
 – n PB 97, col. A,26; PB 98, col. B,32;  
 PB 99, col. A,17; PB 102, col. B,3;  
 PB 107, col. A,17; PB 108, col. B,5;  
 PB 109, col. A,12, 31; Q 24,12  
 – nнои PB 99, col. A,16; PB 108,  
 col. A,31; Q 25,12; Q 26,2  
 – nнок PB 109, col. B,22  
 – nнос PB 102, col. A,27; PB fr 14F,8;  
 S 5v,10; Q 24,9  
 n-, nноϝ *preposition. relation*  
 – n- PB 97, col. A, 10, 13, 18, 27;  
 PB 100, col. B,2; PB 101, col. A,5, 9,  
 11; col. B,14; PB 102, col. B,4; PB 107,  
 col. A,7; col. B,28; PB 108, col. B,22,  
 27; PB 111,6; PB fr 9H,3, 4  
 – n- PB 97, col. A,12, 20, 30; PB 99,  
 col. A,2; PB 100, col. B,7; PB 101,  
 col. B,2, 8, 9; PB 102, col. A,26;  
 col. B,12; PB 103, col. A,30; PB 105,  
 col. B,29, 30, 31; PB 107, col. B,16;  
 PB 108, col. A,8, 19; S 5r,1, 9, 18;  
 Q 24,3  
 – nнои PB 98, col. B,19; PB 107,  
 col. B,15; PB 108, col. A,14–15, 31;  
 S 7v  
 – nнок PB 110, col. B,31–32; S 7r; B 7v;  
 Q 29,11  
 – nноқ PB 110, col. B,21; Q 24,5–6  
 – nнотн PB 97, col. A,15; PB 98,  
 col. A,29; PB 107, col. A,26; PB 108,  
 col. B,2–3; PB fr 19F,4–5  
 – nнооу PB 97, col. B,26–27; S 5r,11  
 n-, nΔϝ *preposition. dative*  
 – n PB 102, col. A,22

- **ⲛⲁⲓ** PB 102, col. B,16, 26; S 5r,9, 15; Q 31,2  
 – **ⲛⲁⲕ** PB 111,2; S 5r,5; Q 30,4, 7; Q 31,6  
 – **ⲛⲁⲓ** PB 102, col. B,30; PB 107, col. A,4; PB 111,8; S 5r,2; S 5v,10  
 – **ⲛⲁⲥ** PB fr 24H,3  
 – **ⲛⲁⲛ** PB 100, col. A,2; PB 105, col. A,29; PB 107, col. B,26; PB fr 9F, col. A,4; PB fr 14H,9; S 6r,5; S 5v,3, 13; Q 25,4; Q 27,12  
 – **ⲛⲏⲧⲛ** PB 98, col. A,26; PB 108, col. B,4, 25; S 6r,1; S 5v,19  
 – **ⲛⲁϥ** PB 110, col. A,2; S 7r; Q 26,8; Q 29,2  
**ⲛⲁ-** *instans*  
 PB 109, col. B,16  
 – see also IV. Conjugation Forms (*I future, circumstantial future*)  
 (ⲛⲁⲉ-), ⲛⲁⲗⲗⲁⲥ be great  
 – **ⲛⲁⲗⲗⲁϥ** PB 99, col. A,12  
**ⲛⲟⲃⲉ** m. sin  
 PB 106, col. A,2; A 108, col. A,7–8  
**ⲛⲁⲓⲗⲧⲥ** be blessed  
 – **ⲛⲁⲓⲗⲧϥ** PB 97, col. A,15  
 – **ⲛⲁⲓⲗⲧⲧⲏⲏⲧⲛ** PB fr 9F, col. A,6–7  
**ⲛⲏⲙ** who?  
 S 5r,17, 19, 21; Q 32,1,6  
**ⲛⲏⲙ** every  
 PB 98, col. A,24, 30; PB 100, col. B,5; S 6v,1; Q 32,13  
**ⲛⲁⲛⲟϥ-**, **ⲛⲁⲛⲟϥ** be good  
 – **ⲛⲁⲛⲟϥϥ** PB 99, col. A,4  
**ⲛⲥⲁ-**, **ⲛⲥⲁⲥ** *preposition* behind  
 – **ⲛⲥⲁ** PB 100, col. B,4–5, 9–10; Q 30,5  
 – **ⲛⲥⲁⲧⲏⲏⲧⲛ** S 5v,21  
 – **ⲛⲥⲁⲱ** PB 109, col. A,18  
 – **ⲛⲥⲁⲓ** PB 108, col. A,3–4; S 5v,20; Q 25,2; Q 28,5  
 – **ⲛⲥⲁⲓ** Q 27,3–4, 11  
 – **ⲛⲥⲁⲛ** PB 99, col. B,4  
 – **ⲛⲥⲁⲟϥ** PB fr 20F,6  
**ⲛⲟϥⲧⲉ** m. God  
 PB 99, col. A,19; PB 107, col. B,3, 4; S 5v,12; Q 33,11  
 – **ⲛⲏⲧⲛⲟϥⲧⲉ** S 6v,2–3; Q 30,9  
**ⲛⲧⲟϥ** *limitable*  
 PB 107, col. A,31; PB 108, col. B,7, 12; PB 110, col. A,11; PB fr 21F,4; S 5v,15; Q 26,12  
**ⲛⲁϥ** see  
 PB 100, col. B,8, 17; PB 101, col. A,13; PB 107, col. A,1, 3, 21, 29; PB 108, col. B,29; PB 110, col. B,6; S 7v  
**ⲛⲏⲏϥ†** come  
 PB 110, col. A,12; PB 112,5  
**ⲛⲉϣⲏⲉ** lament  
 PB 110, col. B,12  
 (ⲛⲁⲗⲣⲏ-), **ⲛⲁⲗⲣⲁⲥ**  
 – **ⲛⲏⲁⲗⲣⲁⲛ** PB 101, col. A,6  
**ⲛⲟϥϣⲉ** throw  
 PB 101, col. B,6  
**ⲛⲉⲓ** *preposition (lexical subject)*  
 PB 97, col. A,31; PB 98, col. B,17–18; PB 99, col. A,2; PB 105, col. A,29; PB 107, col. A,10; col. B,22; PB 108, col. A,2; PB 109, col. B,12–13; PB fr 9H,5; B 5v,4; S 7r; Q 24,5  
**ⲟⲉⲓⲕ** m. bread  
 PB 108, col. A,24; Q 27,8  
 (ⲟⲉⲓϥ) shout  
 – **ⲧⲁⲱⲉⲟⲉⲓϥ** preach PB fr 22F,3  
**ⲟⲛ** again  
 PB 97, col. B,27; PB 102, col. A,24; PB 110, col. B,7; S 7v; Q 27,13; Q 28,7  
**ⲟⲣⲉ** m. flock  
 PB 99, col. A,2–3  
**ⲧⲉ** f. heaven  
 – **ⲧⲉ** PB 100, col. B,24; PB 101, col. A,16; PB 106, col. B,30; PB 109, col. B,23; S 7r  
 – **ⲧⲏⲏϥ** PB 97, col. A, 14, 18; PB 100, col. B,8, 19; PB 101, col. A,1, 23  
**ⲧⲏⲏⲟϥ** PB 97, col. A, 10–11; PB 101, col. A,9–10  
**ⲧⲁⲱⲛⲉ** change  
 PB 107, col. A,17  
**ⲧⲁⲱϥ** spread  
 PB 112,6  
**ⲧⲁⲧ** f. knee  
 PB 101, col. B,14; PB 102, col. A,25  
**ⲧⲁⲱⲧ** flee  
 PB 98, col. B,21, 24; PB 100, col. B,14; PB fr 20H,4; S 5v,20, 21  
**ⲧⲁⲱⲗ** reach  
 PB 101, col. A,15  
**ⲧⲁⲱⲧ** bend  
 – **ⲧⲁⲱⲧ** PB 102, col. B,2  
 – **ⲧⲁⲗⲧϥ** PB 101, col. B,13; PB 102, col. A,25

- παρτοϋ PB 101, col. A,26, 28  
 πεχε-, πεχαϝ say  
 – πεχε PB 102, col. B,30; PB fr 20H,5  
 – πεχαϝ PB 97, col. A,32; PB 100,  
 col. A,2; PB 105, col. A,28–29; PB 107,  
 col. A,11; col. B,25, 29; PB fr 14H,8–9;  
 PB fr 14F,11; S 5v,3, 13; Q 25,4, 7;  
 Q 27,12  
 – πεχαν PB 107, col. A,4; PB fr 9F,  
 col. A,4  
 ρω (*particle*)  
 PB 108, col. B,8  
 ροειс watch  
 PB 100, col. B,11; S 5v,8  
 ρκρικε nodding  
 PB 97, col. A,24–25  
 ρωκζ burn  
 PB 107, col. B,9  
 ρινε cry  
 PB 101, col. B,22; PB 102, col. B,6;  
 PB 108, col. B,11; PB 110, col. A,9;  
 col. B,11; S 5v,10; Q 26,10–11  
 ρωμε m. man  
 PB 98, col. A,31; PB 99, col. A,15, 19;  
 PB 102, col. B,5; PB 108, col. B,2  
 ρμμο m. rich  
 – ρμμο PB 109, col. B,27; PB 110,  
 col. A,20; Q 26,4; Q 29,12  
 – μντρμμο PB 109, col. B,29; PB 110,  
 col. A,22; Q 29,12  
 ρμραϝ n. gentle  
 PB 110, col. A,13–14  
 ρμρε f. free person  
 PB 108, col. B,18, 20  
 ραν m. name  
 PB 112,3  
 ρπε m. temple  
 PB 101, col. B,2  
 ρρο m. king  
 – ρρο PB 108, col. A,17, 19; S 5r,13  
 – μντρο PB 97, col. A,9–10, 13, 17–18,  
 27–28; S 5r,9, 21, 23; Q 31,3–32,1, 3  
 (ρατϝ) foot ρρατϝ  
 – ρερατϝ PB 107, col. B,23  
 – ρερατοϋ PB 102, col. B,11  
 ροοϋτ† be glad  
 S 5v,6  
 ραϝε rejoice  
 PB 98, col. A,27, 30–31; PB 102,  
 col. B,1; PB 108, col. A,9, 15–16;  
 col. B,5, 12; PB 110, col. A,10–11;  
 col. B,10; S 5v,22; S 7v; Q 26,12  
 ρεϝ- (*agent prefix*)  
 PB 102, col. A,11  
 ρωρ strike  
 PB 98, col. B,32  
 са m. side  
 PB 100, col. B,5, 14  
 сei be satisfied  
 PB 108, col. A,25; C 27,10  
 сωве laugh  
 PB 110, col. B,6, 9; B 7v  
 (сноϋ) bless  
 – снмааат PB 100, col. A,5–6  
 (снне) establish  
 – сннтϝ PB fr 9F, col. A,3  
 смот form  
 PB 107, col. A,7  
 (сине) to pass  
 – саат PB 102, col. A,9; col. B,29  
 снаϋ two  
 – мезснаϋ Q 27,5  
 – мезснтε PB 110, col. A,16  
 – мезсепснаϋ PB 102, col. B,31;  
 сноϝ m. blood  
 PB 97, col. A,29; PB 102, col. B,3;  
 PB 109, col. A,13  
 соп m. occasion, time  
 – соп PB 103, col. A,31; Q 28,4  
 – мезсепснаϋ PB 102, col. B,31  
 сπρ m. rib  
 PB 108, col. B,28  
 сωтн listen  
 Q 30,5; 33,10  
 сооϋн know  
 – сооϋн PB 98, col. A,27–28  
 – соϋн PB 110, col. A,11  
 – соϋωнϝ PB 111,5; S 5r,1  
 – соϋнтϋтн PB 108, col. A,12  
 сооϋтн be straight  
 – соϋтωн PB 108, col. A,22  
 сωоϋζ gather  
 PB 107, col. B,17; Q 24,7, 10; Q 27,13  
 (саϝϝ) seven  
 – мезсаϝϝе PB 100, col. B,24; PB 101,  
 col. A,15–16  
 сζαι write  
 – сζαι PB 112,3  
 – снз PB 98, col. B,31

- ρῆμε f. woman  
 PB fr 19H,5; PB fr 20F,2
- † give  
 PB 97, col. A,26; PB 109, col. A,31;  
 PB 111,7; PB fr 19F,2, 3; PB fr 24F,2;  
 S 6v,4; S 5r,2; Q 28,9; Q 29,9; Q 33,11  
 – τααϣ PB 102, col. B,25  
 – μα S 5r,5  
 (ταλο), ταεινῃ honoured  
 – ταεινῃ Q 37,7
- ταλε mount  
 PB 109, col. B,30
- ταμο inform  
 – тамоқ fr.  
 – тамотн S 6r2  
 – тагамон PB 107, col. A,9
- των where? whence?  
 S 5r,24; Q 32,4, 10
- τеноу *postpositive* now  
 PB 97, col. B,31–32; PB 98, col. B,10;  
 PB 107, col. B,17; PB 108, col. A,6;  
 col. B,11; PB fr 25H,5; PB fr 25F,2;  
 Q 25,10–11
- τηнооу send  
 PB 99, col. B,3–4  
 – τηнооуϣ Q 32,7
- τηῆ m. wing  
 PB 101, col. A,31
- (τρο) make  
 – трεϣ PB 109, col. A,9
- τηρ= *agens* whole  
 – τηρϣ PB 100, col. B,6; PB 102,  
 col. A,23; PB 107, col. A,16; PB 110,  
 col. A,32; PB fr 9H,5; PB fr 22F,5;  
 S 6r2; S 6v,3; S 5v,2; Q 30,7  
 – τηрс PB 101, col. B,25; PB fr 24H,5;  
 S 6r,3;  
 – τηрн Q 24,6–7; Q 27,4  
 – τηртн PB 98, col. B,21, 24  
 – τηроу PB 100, col. B,16–17, 19;  
 PB 101, col. A,2, 10; col. B,10; PB 105,  
 col. A,2; S 5v,19
- τηρ= (π)τηρϣ whole, totality  
 – τηρϣ PB 106, col. A,32–col. B,1; PB fr  
 9H, col. A,5
- (τωρε), тоот=
- тоотн PB 107, col. A,22  
 – тоотс PB fr 20F,5
- τсо make to drink  
 – тсои PB 108, col. B,22
- (тсаво) instruct  
 – тсаветнῃтн PB 106, col. B,31
- тооу m. mountain  
 PB 100, col. B,1, 21–22; PB 6r,8;  
 Q 24,3
- τωоун arise  
 PB 98, col. B, 15; PB 100, col. A,6;  
 PB 109, col. B,19–20, 20; PB 110,  
 col. A,29; S 7r; Q 25,12–13, 13
- тнῃтн (*suffix pronoun*)  
 PB 97, col. A,26; PB 99, col. A,7;  
 PB 106, col. B,29, 31; PB 108,  
 col. A,10, 13, 27, 28, 32–col B,1,  
 19–20; PB fr 9F, col. A,8; PB fr 22H,3
- өввио humiliate  
 – өввио S 5r,12  
 – өввиῃ PB 110, col. A,14–15
- (таχρο) firm  
 – таχρηῃ† PB 100, col. B,21; PB fr  
 12F,2
- οῦ-, ῥεν- *indefinite article*  
 – οῦ PB 98, col. A,24, 27, 30, 32;  
 PB 101, col. B,10; PB 102, col. B,1;  
 PB 108, col. A,4; col. B,23, 27, 31;  
 PB 109, col. A,14, 32; col. B,27;  
 PB 110, col. A,13, 18, 20; PB fr 9H,5;  
 S 5r,4; S 5v,7; Q 24,1; Q 25,3; Q 26,4,  
 7; Q 29,1, 8; Q 30,4  
 – ῥен PB 110, col. B,17, 18, 19; S 7v
- οῦ what?  
 PB 101, col. B,21; PB 108, col. B,2;  
 Q 32,9, 10
- οῦα one  
 – οῦα PB 98, col. B, 30; PB 107, col. B,8;  
 PB 110, col. B,9, 10; PB fr 22H,6; S 7v  
 – οῦαε PB fr 19F,3
- οῦε be distant  
 – οῦнῃ† PB 107, col. B,14, 15–16;  
 PB 110, col. B,31, 32; S 7v
- οῦοει rush  
 PB 109, col. A,31; Q 28,10
- οῦοειн m. light.  
 PB 97, col. A,22; S 6v,8; Q 28,7, 8–9;  
 Q 29,9–10
- οῦοειω m. time, occasion  
 PB 99, col. B, 1–2; Q 32,13
- οῦωн eat  
 PB 97, col. A,16; PB 108, col. B,25;  
 Q 27,9

- ογν- there is (*affirmative existential*)  
 PB 98, col. A,28; PB 102, col. A,7;  
 col. B,28; S 7v
- ογων open  
 – ογων PB 100, col. B,4, 9; Q 30,10  
 – λογων Q 30,10
- ογμα f. right hand  
 – ογμα PB fr 17F,4–5  
 – νσαογμα PB 97, col. A,14;  
 – γιογμα PB 109, col. B,13; S 7r
- ογωνε reveal  
 – ογωνε PB 111,4; S 6r,1  
 – ογονε PB 107, col. A,6, 13, 14–15
- ογον being pure, holy  
 – ογαβ† PB 100, col. A,4; PB 101,  
 col. B,9–10; PB 107, col. B,19; PB fr  
 9F, col. A,6; S 7r; Q 24,10; Q 26,1–2;  
 Q 28,1
- ογνρ how much?  
 PB 99, col. B,1
- ογερντε f. foot  
 PB 100, col. B,20
- ογσц brought to naught  
 S 5r,16–17; Q 31, 7, 10
- ογωτ alone, same  
 PB 98, col. B,30
- (ογωτв) surpass  
 – ογσ† PB 105, col. A,30–31
- ογωψ desire  
 PB 99, col. A,18; PB 102, col. A,32;  
 PB 108, col. A,2, 32; col. B,4; PB 109,  
 col. B,24
- ογωφв answer  
 PB 97, col. A,31; PB 101, col. B,26;  
 PB 103, col. A,29; PB 107, col. A,10,  
 24; col. B,32; PB 109, col. A,17;  
 S 5v,13; Q 24,8; Q 25,1–2; Q 27,3, 11;  
 Q 28,4
- ογχα m. salvation  
 PB 102, col. A,21
- ωνε live  
 PB 107, col. B,16; PB 108, col. B,25; A  
 PB fr 19H,2–3; PB fr 19F,6; Q 27,7
- ωρх be firm  
 PB 98, col. A,24–25
- ω- to able  
 PB 107, col. A,19
- (ω-) in ογн-/нн-ω-σнн  
 PB 98, col. A,28; PB 102, col. A,8;  
 col. B,28
- ωα-, ωαροε preposition to, until  
 – ωα PB 107, col. B,1; PB 110, col. A,8;  
 Q 32,7; Q 33,9, 13  
 – ωαροк PB 99, col. B,6–7; PB 110,  
 col. A,13  
 – ωαροу PB 104, col. B,32
- ωε m. wood  
 PB 105, col. B,29, 30, 31, 32; PB 106,  
 col. A,1, 2; PB 109, col. B,19; PB fr  
 9H,3, 4; S 5r,10, 14, 24; Q 31,4; Q 32,5
- (ωвнр) m. companion  
 – ωвеер PB 99, col. A,9
- ωлнл m. prayer  
 PB 100, col. A,8
- ωнн small  
 PB 107, col. B,28
- ωннo m. stranger  
 PB 108, col. A,4–5; PB 109, col. A,14;  
 PB 110, col. B,19; PB 111,7; S 5r,2;  
 S 7v
- ωоннт m. three  
 PB 103, col. A,30; PB 106, col. B,28;  
 незωоннт Q 28,3
- ωнн tree  
 PB 111,2
- ωпте be ashamed  
 PB 112,2
- ωоп acquire  
 – ωопт PB 110, col. A,2–3; Q 26,8–9;  
 Q 29,2; Q 30,2  
 – ωопц PB 97, col. A,29
- ωопте to be, to happen  
 – ωопте PB 101, col. A,4–5; PB 102,  
 col. A,22; PB fr 19H,7; PB fr 22H,4;  
 PB fr 25H,6; Q 24,1  
 – ωооп PB 98, col. B,12, 28; S 5r,23, 24;  
 S 7r; Q 25,8; Q 32,3–4, 5; Q 32,12
- ωпнре f. wonder  
 PB fr 14F,14–15
- ωнре m. son  
 PB 101, col. B,13; PB 102, col. A,24;  
 col. B,32; PB 103, col. A,29; PB 107,  
 col. B,28; PB 108, col. A,19; PB fr  
 19H,7; S 5r,22; S 5v,8, 11–12; Q 25,6;  
 Q 31,12; Q 32,2
- ωорп first  
 – нωорп PB 109, col. A,19
- (ωорп) be early  
 – ωорпт PB 110, col. B,15  
 – ωорпк PB 110, col. B,13

- ϥωϥ shepherd  
 PB 98, col. B,32; PB 99, col. A,4  
 (ϥωωτ) cut, slay  
 – ϥαατ PB 110, col. A,24  
 ϥτορτρ disturb  
 PB 100, col. B,12; PB 101, col. A,23–  
 24; col. B,25–26; PB 107, col. A,2  
 ϥϥε it is fitting  
 PB 97, col. B,27, 32  
 (ϥαχε) speak  
 – ατϥαχε Q 33,6, 6  
 ϥοχνε take counsel  
 PB 108, col. A,1; PB fr 25H,3; Q 25,10  
 ϥι carry, take  
 PB 107, col. A,19, 25  
 ϥτο f. four  
 – μερϥτο Q 29,6  
 ϥα-, ϥαροϥ under, for  
 – ϥα PB 99, col. A,8; PB 101, col. A,29;  
 PB 107, col. A,23; PB fr 21  
 – ϥαροκ PB 109, col. B,12; S 7r  
 – ϥαροϥ PB 107, col. A,19–20  
 – ϥαρωτη PB 99, col. A,6  
 ϥε fall  
 PB 110, col. A,29  
 ϥε f. manner  
 – ϥε PB 100, col. B,2; PB 101, col. A,6  
 – νεϥ PB 101, col. A,5; PB 107,  
 col. B,27; Q 25,6  
 – ητϥε PB 101, col. A,27  
 (ϥη) f. fore part  
 – ϥηη PB 101, col. B,8  
 ϥητϥ *preposition* in front of  
 – ϥητκ PB 110, col. B,8; S 7v  
 – ϥητς PB 107, col. A,28  
 ϥι-, ϥιωϥϥ *preposition* on  
 – ϥι PB 101, col. B,7; PB 102, col. B,13  
 – ϥιωων PB 101, col. A,12–13; S 6v,4  
 – ϥιωττηγτη PB 97, col. A,26  
 ϥη f. way  
 PB 108, col. A,21; Q 27,7  
 ϥο m. face  
 PB 101, col. A,27  
 ϥωϥ *augens*  
 – ϥω PB 98, col. A,25; PB 108, col. A,31;  
 PB 109, col. A,7, 9; PB 110, col. B,14  
 – ϥωων PB 100, col. B,2  
 – ϥωττηγτη PB 99, col. A,7; PB 108,  
 col. A,28; col. B,19–20  
 ϥηβε f. mourning  
 PB 110, col. B,11  
 ϥωβ f. thing, work  
 PB 98, col. A,24, 30; PB 108, col. A,16  
 ϥβογρ f. left  
 – ϥηβογρ PB 109, col. B,14; S 7r  
 ϥαιβεϥ f. shadow  
 PB 106, col. A,31; PB 109, col. B,12;  
 PB fr 21H,3; S 7r  
 ϥηκε m. poor  
 PB 110, col. A,19; Q 29,8  
 ϥλοϥ be sweet  
 Q 30,7  
 ϥμογ m. salt  
 PB 97, col. A,19  
 ϥμοοϥ sit  
 PB 101, col. B,4–5; PB 102, col. B,13;  
 PB fr 17 4; Q 24,2  
 ϥηχ m. vinegar  
 PB 108, col. B,23  
 ϥη-, ϥηητϥ *preposition* in (etc.)  
 – ϥη PB 97, col. A,17; PB 98, col. A,24,  
 26, 30; PB 101, col. A,1, 7; PB 102,  
 col. B,1; PB 107, col. A,8; col. B,26,  
 30; PB 109, col. B,23, 28; PB 110,  
 col. A,21; PB 111,6; PB fr 25F,3, 4;  
 S 5r,1; S 7r; Q 25,5; Q 29,12  
 – ϥη PB 97, col. A,29; col. B,30; PB 98,  
 col. B,12, 16; PB 99, col. B,5; PB 102,  
 col. B,11; PB 107, col. A,15; PB 108,  
 col. A,11; col. B,18; PB fr 22F,4;  
 S 5r,12; S 6v,1; S 5r,10, 14, 24; Q 31,3;  
 Q 32,5, 11  
 – ϥηητ PB 98, col. B,23  
 – ϥηητς S 5v,16–17  
 (ϥογη) m. inside  
 – ϥογη PB 98, col. B,17; PB 107,  
 col. B,8, 12, 13; PB 108, col. B,9;  
 PB 109, col. A,31; PB fr 20H,4; PB fr  
 21H,2; S 5v,4; Q 28,10  
 ϥωη approach  
 – ϥωη PB 98, col. B,17; PB 107, col. B,8;  
 S 5v,4  
 – ϥηη† PB 107, col. B,11, 13  
 ϥηηηβ sleep  
 PB 97, col. A,23  
 ϥαη m. judgment, law  
 PB 102, col. B,12, 14

- εραῖ m. upper part  
 – εραῖ PB 100, col. B,9; PB 107,  
 col. A,32–col. B,1; PB 109, col. B,20,  
 30; PB fr 25F,5; S 7r; Q 25,13; Q 26,5;  
 Q 28,12–29,1; Q 30,1–2
- (εϣητ) m. heart  
 – ηϣητ PB 101, col. B,23; PB 102,  
 col. A,3; S 5v,15
- εϣοτε f. fear  
 – οϣοτε PB 107, col. A,23,  
 – εϣοτε PB 100, col. B,13; PB 107,  
 col. A,27–28; PB 109, col. B,26;  
 S 5v,14
- εϣητ-, εϣησοτ- *preposition* through, from  
 – εϣητ PB 102, col. A,10; PB fr 19F,5;  
 S 5r,19  
 – εϣητ PB 97, col. A,12; PB 102,  
 col. A,5; PB fr 14F,6; S 5r,3, 17, 20;  
 Q 31,8, 10–11
- εϣοτϣτ examine  
 PB fr 18H,2
- (εϣογο) m. greater  
 – ηϣογο S 5v,17; Q 27,1
- εϣηγ m. profit  
 PB 108, col. A,14
- εϣοογ m. day  
 PB 102, col. B,12; PB 106, col. B,28–  
 29; Q 24,1
- εαε m. many, much  
 PB 110, col. B,7; S 7v
- εϣηκ-, εϣηκω- *preposition* upon  
 – εϣηκ PB 102, col. B,26; PB fr 6F,1;  
 PB fr 15F,5; Q 24,2–3
- εε *conjunction*  
 – *discourse* PB 97, col. A,32; PB 98,  
 col. A,28; col. B,31; PB 100, col. A,2;  
 col. B,15; PB 101, col. B,27; PB 102,  
 col. A,27; col. B,16, 32; PB 103,  
 col. A,31; PB 105, col. A,30; PB 107,  
 col. A,5, 12, 25; col. B,26, 29, 32;  
 PB 109, col. A,18; PB fr 9F, col. A,5;  
 PB fr 14H,7, 9; PB fr 14F,8, 11;  
 S 5v,11, 14; Q 24,9; Q 25,4, 7; Q 27,4,  
 11, 13; Q 28,5; Q 30,4  
 – *causative* PB 98, col. B,27; PB 99,  
 col. A,11, 16, 18; PB 101, col. A,23;  
 PB 108, col. A,4, 10; PB 110, col. A,13;  
 PB 111,4; PB fr 9F, col. A,7; S 5v,4, 20,  
 22; S 7r  
 – *final* PB 102, col. B,10
- εϣη take  
 PB 97, col. A,24; PB 101, col. B,10;  
 PB 108, col. A,1; col. B,24; PB 109,  
 col. A,12; col. B,12; PB fr 25H,3;  
 S 5r,8; S 7r; Q 25,10; Q 31,2  
 – εϣηηϣητ PB 106, col. B,28
- εϣω say, speak  
 – εϣω PB 102, col. A,26; PB fr 14F,8;  
 PB 24,9; S 5v,10  
 – εϣοο PB 102, col. B,16
- (εϣω) *preposition* upon  
 – εϣη PB 101, col. B,14; PB 102,  
 col. A,25  
 – εϣηηηϣητ PB 108, col. A,27  
 – εϣη PB 100, col. B,1, 21; PB 101,  
 col. A,26; PB 102, col. B,3–4; PB 108,  
 col. A,16; col. B,5; S 5r,8  
 – εϣωκ PB 109, col. B,30–31; Q 26,5, 7;  
 Q 29,1; Q 30,2
- εϣοεῖς m. lord  
 PB 97, col. A,32–col. B,1; PB 98,  
 col. B,9–10, 14; PB 107, col. A,5, 12;  
 col. B,5, 6; PB 110, col. A,12  
 – ηηητεϣοεῖς S 6v,4
- εϣωκ εβολ complete, finish  
 – εϣωκ εβολ PB 99, col. A,17; PB 104,  
 col. B,30; PB 109, col. A,16; PB 110,  
 col. A,32–col. B,1; PB fr 9H, col. B,8;  
 S 5v,1; Q 27,2  
 – εϣωκ PB 110, col. A,25
- εκεκαας in order that  
 – εκεκαας S 5r,5  
 – εκεκαας PB 99, col. A,9–10; PB 107,  
 col. A,18–19, 28; PB 108, col. A,13;  
 Q 30,12
- εϣωμη m. book  
 PB fr 19H,2
- (εϣηογ) question  
 – εϣηε PB fr 14H,6  
 – εϣηογ PB fr 14F,7
- εϣη from  
 PB 108, col. B,11; Q 32,12, 13
- εϣηο produce  
 PB 108, col. B,4
- εϣρο be victorious  
 PB 108, col. B,13, 16; S 5v,22
- εϣερο blaze  
 PB 107, col. B,11
- εϣωρε scatter  
 PB 99, col. A,1



- (ⲁⲱⲱⲣⲉ) be strong  
 – ⲏⲏⲧⲁⲱⲱⲣⲉ PB 106, col. A,1
- ⲁⲓⲥⲉ lift  
 – ⲁⲓⲥⲉ PB 109, col. B,21, 23; S 7r; Q 26,2
- ⲁⲓⲐⲥⲉ PB 105, col. A,32
- ⲁⲓⲐⲉⲓⲧ olive  
 Q 24,3
- ⲁⲓⲱⲧⲉ pierce  
 PB 100, col. B,18, 23; PB 101, col. A,9;  
 S 6v,1
- ⲁⲓⲐⲓⲩ send  
 – ⲁⲓⲐⲓⲩ PB 108, col. A,30
- ⲁⲉⲓⲧⲏⲓⲧⲏ PB 108, col. A,32–col. B,1
- ⲁⲓⲱⲣ touch  
 PB 107, col. A,31
- ⲁⲁⲁⲉ m. enemy  
 S 5r,15, 16; Q 31,5, 7
- ⲁⲉ *adversative*  
 PB 97, col. B,32; PB 98, col. B,10;  
 PB 99, col. A,3; PB 107, col. A,2;  
 col. B,17; PB 108, col. A,6, 13;  
 PB fr 25H,5; PB fr 25F,2; S 5r,5;  
 S 5v,1, 22
- (ⲥⲱ) remain, wait  
 – ⲥⲉ S 5v,8
- ⲥⲉⲉⲧ PB 98, col. B,26
- (ⲥⲱⲱⲉ) be feeble  
 – ⲥⲁⲱ PB fr 20H,3, 7
- (ⲥⲱⲱⲗⲉ) cover  
 – ⲥⲱⲱⲗⲉⲓⲩ PB 101, col. B,12
- ⲥⲱⲱⲓⲩ uncover, reveal  
 PB 98, col. A,26; PB 100, col. B,6;  
 PB 110, col. A,4; Q 29,4
- ⲥⲱⲏ f. power  
 PB 101, col. A,11; S 6r,3, 11; S 6v,5
- (ⲥⲱⲏ) after ⲟⲓⲏ-/ⲏⲏ-(ⲱ-)  
 PB 98, col. A,29; PB 102, col. A,8;  
 col. B,28
- ⲥⲱⲏⲓⲩ f. diadem  
 S 5r,9, 10; Q 31,2
- ⲥⲱⲱⲧ look  
 PB 110, col. B,8; S 7v
- ⲥⲱⲁ f. hand  
 PB fr 18F,2
- (ⲥⲱⲁⲱ) be small  
 – ⲥⲱⲁⲱ PB 110, col. A,26

#### IV. Conjugation Forms

##### *I Present*

- ⲧ PB 98, col. A,27; col. B,26; PB 102,  
 col. A,32; PB 108, col. A,6, 9, 26, 31;  
 col. B,3
- ⲓ PB 98, col. B,31; Q 32,12
- ⲧⲉⲧⲏ PB 98, col. B,11
- ⲥⲉ PB 99, col. A,1; PB 108, col. A,1,  
 30; Q 25,10

##### *Circumstantial Present*

- ⲉⲣⲉ PB 100, col. B,20, 22; PB 101,  
 col. A,8; PB 101, col. A,10; PB fr 14;  
 S 5r,22; Q 24,2; Q 32,3
- ⲉⲓ PB 102, col. A,2; PB 107, col. B,30;  
 Q 30,12
- ⲉⲕ PB 101, col. B,22; PB fr 17
- ⲉⲓⲩ PB 102, col. A,26; PB 105,  
 col. A,32; PB 107, col. B,12, 15;  
 PB 110, col. A,12, 14; PB 110, col. B,9,  
 10, 11, 12; PB fr 20; Q 24,8
- ⲉⲥ S 5r,24; Q 32,4
- ⲉⲏ PB 107, col. B, 24
- ⲉⲓⲩ PB 110, col. A,1; PB 112,4, 5

##### *Relative Present*

- ⲉⲧⲉⲧⲏ PB 106, col. B,32; PB 107,  
 col. A,27
- ⲉⲧ- *rectus* PB 97, col. A,22; col. B,30,  
 31; PB 100, col. A,3, 5; col. B,10;  
 PB 101, col. A,7; col. B,9–10; PB 107,  
 col. B,11, 14, 19; PB 108, col. A,2,  
 22; PB 109, col. B,13, 14; PB 110,  
 col. A,24, 26; col. B,31; PB fr 9H,  
 col. B,6; PB fr 9F,5; Q 24,10; Q 26,1

##### *II Present*

- ⲉⲓ PB 102, col. B,5; PB 107, col. B,26;  
 PB 110, col. B,6; Q 25,5, 8
- ⲉⲕ PB 101, col. B,21–22
- ⲉⲓⲩ PB 110, col. B,32

##### *First Future*

- ⲧⲏⲁ PB 98, col. A,25; col. B,31; PB 99,  
 col. A,5; PB 106, col. B,29; PB 107,  
 col. A,25; PB 109, col. A,6, 9, 30–31;  
 col. B,27, 29–30; PB 110, col. A,20;  
 col. B,15; Q 26,4–5; Q 28,9, 12;  
 Q 29,10; Q 30,1; Q 31,4

- κηα PB fr 13H,1; S 5r,14
- φηα PB 107, col. B,9
- τετηα PB 98, col. B,20, 23
- σενα PB 102, col. B,10, 15; PB 108, col. B,22, 27; PB 109, col. B,11, 32; PB fr 9; Q 26,6
- ηα PB 102, col. A,22; PB 109, col. B,16; S 5r,19; Q 31,7, 10
- Circumstantial Future*
- ερε PB 102, col. A,21
- εινα PB 102, col. B,12–13
- εκηα PB 107, col. A,13; PB 107, col. A,5, 7–8
- εφηα S 5r,16; Q 28,8
- εσηα S 5r,7
- εχηα PB 100, col. B,15–16; PB 111,5
- Relative Future*
- ετηα- *rectus* PB 97, col. A,16; PB 98, col. B,18; PB 109, col. A,4–5; PB fr 9H, col. B,6
- Affirmative Perfect*
- α PB 100, col. B,4, 5, 12; PB 101, col. A,4, 23, 24, 30, 32; col. B,9, 12; PB 102, col. A,24; PB 103, col. A,29; PB fr 9F, col. A,7
- αι PB 97, col. B,26; PB 99, col. A,17, 19; PB 106, col. B,20; PB 108, col. B,13, 17; PB fr 18; S 5r,8, 13; S 5v,22, 23; Q 31,1
- ακ Q 30,4
- αq PB 97, col. A,30; PB 98, col. B,16; PB 101, col. B,26; PB 104, col. B,29; PB 107, col. A,10, 24; col. B,21, 23; PB fr 10; S 6v,4; S 5v,3, 13; Q 24,8
- ας S 5v,4; Q 24,1
- αν PB 100, col. B,2, 8, 17; PB 101, col. A,6, 13; col. B,3; PB 107, col. B,31; PB 109, col. A,17; PB fr 14H, col. A,6; S 6v,1; S 6v,2; S 5v,9; Q 24,7; Q 25,2, 3; Q 27,3; Q 33,11
- ατηη PB 108, col. A,10
- αχ PB 100, col. B,11, 13; PB 101, col. B,6; PB 105, col. B,3; PB 110, col. B,7; PB 111,3; S 5v,20
- *Circumstantial*
- εαq PB 100, col. B,18
- *Relative*
- εντα PB 111,3
- ενται PB 97, col. A,28
- ενταq PB 108, col. B,29; PB 109, col. A,7–8; PB 110, col. A,28–29; Q 32,6
- *Focalization (Second Perfect)*
- ηταq PB 102, col. B,25
- χινται PB 109, col. B,9
- χιν PB fr 14F,13
- Negative Perfect*
- *circumstantial*
- ενπєτη PB 108, col. B,8–9
- Negative Completive*
- мπατου Q 24,4
- Affirmative III Future*
- ενє PB 107, col. A,19
- єтетηє PB 99, col. A,10; PB 108, col. A,14
- Negative III Future*
- ηνεq PB fr 19H, col. A,3
- Negative Imperative*
- мп PB 97, col. A,23, 24; PB 107, col. A,2, 14, 31; PB 108, col. B,10–11; PB 109, col. B,26; PB 110, col. A,4, 9; S 5v,14; Q 25,11; Q 26,10; Q 29,4
- Affirmative Imperative*
- μαρε PB 102, col. A,8; PB 102, col. B,28
- μαρεq PB 108, col. B,29–30
- μαροq PB 102, col. A,9
- Negative Imperative Causative*
- мпггге- PB 98, col. B,13; PB 108, col. B,15
- Infinitive Causative*
- тге S 5r,14; Q 31,5
- тга PB 99, col. A,13
- Conjunctive*
- ητε PB 101, col. B,24; PB 110, col. A,24, 25, 28, 31
- ηг PB 99, col. B,2, 3, 4; PB 109, col. B,22; PB 110, col. A,11; PB fr 15+17H, col. A,2; Q 26,2
- ητη PB 99, col. B,7; PB 107, col. A,20–21, 21
- ηтетη PB 98, col. B,21–22, 24–25; PB 107, col. A,29, 29–30; col. B,20; PB 108, col. A,25; PB fr 22H,2; S 6r,4; S 5v,8; Q 25,1, 9; Q 27,9–10; Q 28,4
- ηсе PB 98, col. B,32; PB 111,7; S 5r,2
- та PB 102, col. B,2, 14

*Causative Conjunctive*

- та PB 106, col. B,30; PB 108, col. A,15; S 6r2; Q 24,11

*Temporal*

- нтєреϥ PB 101, col. A,14–15; PB 109, col. A,15; PB fr 9H, col. B,8; S 5v,1; Q 27,1
- нтєрн Q 33,10
- нтєроϥ PB 101, col. B,12

*Limitative*

- ϩανϥ PB 107, col. A,32
- ϩανтϥ PB 104, col. B,31–32
- ϩантєтн PB 97, col. A,25

*Conditional*

- ерϩан PB 107, col. B,7
- екϩан PB 107, col. A,12
- етєтнϩан PB 107, col. A,3
- еϥϩан PB 102, col. A,12

## V. Pronominal PTN

*Demonstrative Pronoun I*

- пал PB 97, col. A,28; PB 100, col. B,14; PB 109, col. A,13; col. B,25; PB fr 21H,5; S 7r; Q 33,12
- тал PB 99, col. A,13; PB 107, col. A,27; PB fr 14H,9; PB fr 14F,12
- нал PB 102, col. B,8; PB fr 9F, col. B,4; Q 33,11

*Demonstrative article I*

- пєи PB 98, col. A,16; PB 101, col. A,4; PB 102, col. A,1, 8; col. B,29; PB fr 14F,9
- тєи PB fr 14H,8
- нєи Q 25,6

*Demonstrative article II*

- пн PB 100, col. B,14;
- нн PB 100, col. B,3; PB 101, col. A,5; PB 107, col. B,28

*Subject Pronoun*

- пє PB 97, col. A,19, 21; PB 99, col. A,3; PB 107, col. B,2, 4, 6, 10, 30; PB 108, col. A,17, 18, 20, 23; PB 109, col. A,14; col. B,24; PB 110, col. A,14, 23, 27, 30; PB fr 21H,6; S 5v,6; Q 25,8; Q 27,6, 8; Q 32,8, 9, 10, 11; Q 33,2, 6, 12
- тє PB 108, col. B,31; PB fr 14H,8; S 5r,21, 22; Q 32,1, 2
- нє PB 102, col. B,8; PB fr 9F, col. B,4

*Definite Article*

- п PB 97, col. A,12, 20, 22, 27, 30; col. B,25, 30; PB 98, col. A,31; col. B,12, 32; PB 99, col. A,2, 4; col. B,5; PB 100, col. A,1; col. B,1, 5, 21; PB 101, col. B,1, 2, 9, 12; PB 102, col. A,5, 6, 13, 21, 22, 24; col. B,4,

- 12, 15, 24, 30, 31; PB 103, col. A,29, 30; PB 105, col. A,3, 29; col. B,29, 30, 31, 32; PB 106, col. A,1, 2, 32; PB 107, col. A,5, 12; col. B,10, 13, 16, 22; PB 108, col. A,3, 8, 12, 17, 19, 21, 22; col. B,5, 7, 14, 16, 18; PB 109, col. B,19; PB fr 9H,3, 4, 5; S 6r,3, 8; S 6v,2, 3; S 5r,10, 14, 16, 18, 20, 22, 24; S 5v,12, 18, 22; Q 24,2, 3; Q 27,7, 8; Q 28,3, 8; Q 29,9; Q 30,6, 8; Q 31,4, 7, 9, 11; Q 32,2, 5, 6; Q 33,1, 5, 7, 9, 11, 12
- т PB 97, col. A,13, 17, 21, 27; PB 100, col. B,24; PB 101, col. A,11, 15; PB 104, col. B,31; PB 106, col. B,30; PB fr 9H,3; S 6v,5; S 5r, 9, 21; S 5v,7, 17; Q 24,2; Q 30,9; Q 31,3, 12; Q 33,1, 4, 6
- є PB 98, col. B,13; PB 100, col. B,2; PB 101, col. A,6; PB 107, col. A,23; PB fr 14H,10
- н PB 97, col. B,29; PB 99, col. A,2; PB 100, col. B,12; PB 101, col. A,3, 7, 24, 25, 30; PB 102, col. B,4; PB 108, col. A,7; PB 111,6; S 6v,1; S 5r,1; S 5v,9; Q 24,3, 5;
- нн PB 97, col. A,10, 13, 18; PB 100, col. B,8, 11, 19; PB 101, col. A,1, 9, 23; col. B,14; PB 102, col. A,25; PB fr 9F, col. B,2
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