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A COPTIC GRAMMAR

With Chrestomathy and Glossary

Sahidic Dialect

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Contents

Preface *page ix*

Select Coptic Linguistic Bibliography xiii

Text Editions Consulted *xvi*

Introduction: The Coptic Language 1

Abbreviations 5

Part 1 The Basic Components of the Sentence and Their Phrasal Syntax

1. Fundamental Components: Phonemes, Morphs, Syllables, and Alphabet 11
2. Determinators: Articles and Determinator Pronouns 35
3. Specifiers: Cardinal Numbers and Other Specifiers 54
4. Personal Morphs: Personal Pronouns and Affixes 63
5. Nouns 75

   Gendered Common Nouns ⲣⲱⲙⲉ 85
   Genderless Common Nouns ⲡⲟⲛⲏⲣⲟⲥ 90
   Proper Nouns ⲙⲁⲣⲓⲁ 97
   Possessed Nouns ⲣⲱ–ⲫ 102
6. Entity Terms, Entity Statements, and Their Phrasal Syntax 106
7. Inflected Modifiers 118
8. Verbs 124
9. Adverbial Modifiers: Prepositions and Adverbs 158
10. Conjunctions and Initial Attitude Markers 176
11. Interjections 185
12. Nexus Morphs and Negators 189

Part 2 The Basic Clause Patterns and the Imperative

13. The Nominal Sentence 197

For the Basic Sentence of Existence and Indication Formed with ⲟⲩⲛ̄– and ⲉⲓⲥ–, *see* chapter 21

14. The Durative Sentence 233
15. Non-durative Conjugation 251
16. The Imperative 291
17. The Suffixally Conjugated Verboid ⲛⲁⲛⲟⲩ–ⲫ 297
18. Predication of Possession: 'Have' 305

    ⲟⲩⲛ̄ⲧⲉ– (ⲙ̄ⲙⲁⲩ) 305
    Other Expressions of Possession 312

For the Impersonal Predicate (ⲁⲛⲁⲅⲕⲏ etc.), *see* chapter 22

Part 3 Complex Clause Patterning

19. The Conversions 319

    Relative Conversion 324
    Circumstantial Conversion 335
    Preterit Conversion 347
    Focalizing Conversion 352
20. The Cleft Sentence 367
21. Sentences of Existence and Indication Formed with ⲟⲩⲛ̄– and ⲉⲓⲥ– 381
22. The Entity Statement as Subject Expansion 391
23. The Adverbial Clause Construction: Adverbial Clauses and Infinitive Phrases 397
24. Reported Speech and Cognition: Direct and Indirect Discourse 420

Part 4 Time Reference

25. The Coptic Tense System 433

Chrestomathy 443
Glossary to the Chrestomathy 453
Signals of the Basic Sentence Patterns and Conversions 465

Subject Index 469
Select Coptic Index 501

Preface

AS A NEW CENTURY of Coptic studies begins, this grammar is meant to provide a fundamental reference tool describing and documenting the classical dialect, Sahidic, found in literary texts of the fourth to eighth centuries A.D. in Egypt. Of all the Coptic dialects, Sahidic conveniently shared the greatest number of features with others; it also had a prestigious association with the orthodox Christian establishment. The powerful combination of convenience and prestige turned Sahidic into a nationwide medium of communication for orthodox ecclesiastical and monastic Christianity in early Coptic speaking Egypt. It is the idiom of most native authors in Coptic.

This book does not presuppose a technical knowledge of linguistics; undefined linguistic jargon is carefully avoided. I have explained each grammatical term, even 'noun' and 'verb', where it is first discussed in the book—and specifically as applying to Coptic, which bears little structural resemblance to the familiar Indo-European languages of Europe. Definitions can also be located through the subject index. I also call attention to the select Coptic index, which can help readers to identify many ambiguous or puzzling grammatical forms.

Unlike my predecessor Ludwig Stern,[1] I have drawn extensively from the writings of Apa Shenoute (*alias* Sinouthios or Shanūdah, A.D. ca. 350–465), now regarded as a major stylist in Sahidic and an important source of historical information; one of the secondary aims of this grammar is to make Shenoute's Coptic more accessible. The vast corpus of Shenoutean evidence was hardly available in Stern's day (1880), nor is much of it found in the more recent hand grammars.[2] But within the last few years Shenoute's language has been richly documented and presented to linguists through the efforts of Ariel Shisha-Halevy;[3] and Shenoute's literary corpus has at last been put in order by Stephen Emmel,[4] though a unified critical edition of Shenoute's works does not yet exist. I cite works originally known under Shenoute's authorship with the siglum Sh (more than 800 such citations will be found below). A few of

[1] L. Stern, *Koptische Grammatik* (Leipzig 1880; reprint, Osnabrück 1971).

[2] In the Porta series, the present volume replaces Georg Steindorff's brief *Koptische Grammatik* (Berlin 1894; 2d ed. 1904).

[3] Both his "Circumstantial Sentence" and the *Categories*, as well as the valuable *Chrestomathy*, draw examples entirely from Shenoute.

[4] S. Emmel, "Shenoute's Literary Corpus" (Ph.D. dissertation, Yale University, 1993).

these in fact belong to other authors, but for simplicity of reference I mostly keep this siglum even where attribution to Shenoute can no longer be accepted; they are in any case a good sample of standardized Sahidic. I cite the published works by page and line of the edition, there being no conventional reference system by title and chapter. Citations from unpublished manuscripts are transcribed from microfilm copies.

Naturally, I have also drawn many illustrations from the Bible. There is no reason to doubt that Biblical Sahidic Coptic is normal, idiomatic, and polished in character even though its wording and rhetoric are also governed by the Greek original. The Biblical version is the earliest literary monument of Sahidic Coptic, and must have exercised a powerful influence on all subsequent Sahidic literature. The examples cited in this grammar thus represent three somewhat distinct linguistic layers: Bible, the Shenoute corpus, and other ecclesiastical literature. Despite my personal involvement in editing the fourth-century "Gnostic" manuscripts discovered near Nag Hammadi, I entirely refrain from citing those works here, for they scarcely illustrate the standardized Sahidic dialect.[5] At the other end of the scale I make no reference to the non-literary texts (personal, legal, magical, medical, graffiti), whose linguistic character shows striking divergences from standard literary Sahidic and which deserve their own special grammars.

Coptic citations are mostly quoted from modern printed editions; within typographical limits, they reproduce or omit superlinear strokes according to the practice of their modern editors, whether or not this corresponds to the manuscripts. Citations are thus what a reader can expect to find in one modern edition or another; for some texts, several editions are cited. Only a few published citations have been recollated against the manuscript (mostly from microfilm copy), and these are indicated. English translations of the Bible are more or less according to the Revised Standard Version (© 1952–71, Division of Christian Education of the National Council of Churches of Christ U.S.A.), and sometimes Brenton's English in the Bagster Septuagint, both very often with alteration. Translations of other works are my own. Occasional observations on the English translation of Coptic, which appear within parentheses or in smaller type, are not a part of the grammatical description; their only purpose is practical, and they can be safely ignored by technical readers.

[5] Those Nag Hammadi texts whose language resembles Sahidic display a non-Standard mix of isoglosses, sometimes fluctuating, from all over Egypt. Their dialectal peculiarities extend beyond phonology, word formation, and lexicon into the area of syntax. For similar if less urgent reasons I ignore the Bruce, Askew, and Berlin Gnostic codexes. Even the work entitled Pistis Sophia, whose language in many ways resembles standard Biblical Sahidic, shows peculiarities. In any case, the features that all these manuscripts share with standardized Sahidic are, I trust, well illustrated in this book by other texts, even as their non-Standard peculiarities are signalled by tacit omission here.

Twentieth-century Coptic linguistics was established by two scholars, both oriented to the mainstream of European descriptive structuralism: P. V. Ernštedt or Jernstedt (1890–1966) in St. Petersburg and H. J. Polotsky (1905–1991) in Jerusalem. Ernštedt (a student of Baudouin de Courtenay) laid down a theoretical basis, with far-reaching implications, for investigating Coptic phrasal syntax and governance by his analysis of Coptic direct object syntax, noun determination, and referential linkage.[6] At a larger analytical level, the basic Coptic clause types and most of the complex clause patterning were correctly analyzed for the first time by Polotsky.[7] Furthermore, Polotsky's highly innovative studies on focalization patterns in Coptic[8] opened a new door not only for Coptic studies but also for Egyptology in general and even for general linguistics. The analytical outlook, comprehensive knowledge, and scrupulous method of these two linguists prepared several generations of successors, in various countries, to undertake their own creative, ambitious, and original studies of both special problems and the overall structure of Coptic, following in their footsteps.[9] This ongoing tradition—now international in scope—is non-dogmatic; it continues to revise, innovate, and develop. The Select Coptic Linguistic Bibliography below lists items, mostly from within the tradition, to which the present grammar is especially indebted. These are works that I confidently recommend to the reader—above all, A. Shisha-Halevy's *Coptic Grammatical Categories* (1986), a book that has radically transformed the study of Coptic syntax.

Finally, a word about traditional terminology. Readers accustomed to the traditional terms of Coptic grammar in English, French, or German will find many of these included, as cross-references, in the subject index at the end of this book. But as might be expected in a new full-scale grammar some old terms had to be abandoned or replaced, and some new ones created, when the overall structure of the language more precisely came into view. For these

[6] "Das koptische Praesens und die Anknüpfungsarten des näheren Objekts" (1927); "K determinacii v koptskom jazyke" (1949, German translation 1978). Ernštedt's influence upon the rest of European scholarship was delayed by international political circumstances. His extensive notes for a complete survey of Coptic grammar were edited only twenty years after his death, as *Issledovanija po grammatike koptskogo jazyka*, Moscow 1986; a bibliography of his publications is included in the preface to that volume, pp. 51–55. The writings of Ernštedt's successor A. I. Elanskaja for the years 1955 to 1987 are listed in *Journal of Coptic Studies* 1 (1990):1–12 ("Bibliographie A. I. Elanskaja," by P. Nagel).

[7] "The Coptic Conjugation System" (1960), "Nominalsatz und Cleft Sentence" (1962), "Grundzüge des Nominalsatzes" (ca. 1972; published in his *Grundlagen* vol. 1, 1987).

[8] Beginning with "Les temps seconds" in his *Études* (1944).

[9] The underlying linguistic approach of this tradition owes a great deal to classic descriptive structuralism in the tradition of Saussure, Bloomfield, Bally, Hjelmslev, etc.—synchronic in perspective, oriented to syntax, non-universal, and viewed from a reader's standpoint of decipherment; and based on textual philology, as befits a non-living language. It is described in more detail by A. Shisha-Halevy, *Coptic Grammatical Categories*, pp. 5–13, and *passim*; and W.-P. Funk, "Toward a Synchronic Morphology of Coptic."

innovations I ask the readers' indulgence, hoping they will look beyond the new names and consider, instead, the enduring structural entities that they merely serve to label.[10]

* * *

It remains for me to thank those whose generosity made my work possible. The greatest debt is to my revered teacher H. J. Polotsky, whose analytical brilliance, vast knowledge, absolute respect for data, cool judgement, and unstinting hospitality left a deep mark on all his students and, most certainly, upon this book; and, likewise, to Ariel Shisha-Halevy—to both of these scholars I am deeply indebted for twenty years of study, discussion, and textual analysis together; and to my first instructor of Coptic and general linguistics Thomas Lambdin. Prof. Shisha-Halevy very generously commented in detail on several successive drafts of this grammar; his brilliant criticism and tireless help pointed the way to improvements of the text on almost every page and saved me from countless errors; I gratefully acknowledge his collaboration.

The project of a new Coptic grammar was first proposed to me by the late Prof. Roland Tournay, O.P. and Prof. (now Cardinal) Carlo Martini, S.J. then directors respectively of the École Biblique de Jérusalem and the Pontificio Istituto Biblico in Rome. The preparation of this book was made possible by a grant from the Research Tools Program of the National Endowment for the Humanities, an independent federal agency (which asks its grant recipients to state that their work does not necessarily represent the view of the Endowment). Its publication at an affordable price was generously subvented by the Yale Endowment for Egyptology, funded by the Marilyn M. Simpson Charitable Trust, through the good offices of Prof. William Kelly Simpson. To both I am extremely grateful. I am grateful also to the administrators of Yale University for their unwavering encouragement of Coptic Studies; likewise to my old colleagues at the École Biblique et Archéologique Française de Jérusalem for a scholarly environment and warm collegiality second to none; the Harvard Society of Fellows for extremely

[10] The old second tenses are here called the 'focalizing conversion'. Polotsky's bipartite and tripartite conjugation patterns are here the 'durative sentence' and 'non-durative conjugation'. Personal pronoun is mostly replaced by 'personal morph', status constructus by 'prenominal state', and status pronominalis by 'prepersonal state'. The Verstärker have become 'inflected modifiers'. Old adjective verbs are here a subclass of the 'suffixally conjugated verboid' (chapters 17–18), and the term adjective is entirely avoided. In chapter 3 is isolated a pronoun-like word class (ⲁⲁⲩ, ⲁϣ, ϣⲟⲙⲛ̄ⲧ, etc.), which, for brevity's sake, I simply call the 'specifier'. The noun (chapter 5) is analyzed as a set of four distinct classes. 'Initial attitude marker' is tentatively distinguished from conjunction (chapter 10). On the other hand, important composite categories of 'entity term', 'entity statement', and 'nexus morph' had to be established for syntactic and semantic reasons (chapters 6 and 12).

generous research support; the American Council of Learned Societies under a program funded by the National Endowment for the Humanities, for an assisting grant; so also to Stephen Emmel for computerization of the project; David Brakke for creating an analytical database of the Sahidic New Testament, and the Packard Foundation for the Humanities, which supported him; Wolf-Peter Funk for advice on dialectology; Howard Gralla for consultation on certain matters of design; Robert Babcock (Beinecke Library); Anne Boud'hors (CNRS, Paris); and the A. Whitney Griswold Humanities Research Fund of Yale University. Citations were checked by Andrew Crislip. For book design I acknowledge the model of the University of Chicago *Manual of Style*, 12th edition. I am indebted to Franz Rosenthal for arranging the publication of this grammar, and to Stanley Possick for essential personal support.

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Introduction
The Coptic Language

1 COPTIC is the last phase of the Egyptian language, from about A.D. 200 to 1000. Egyptian, the indigenous language of Egypt, had been expressed in writing since before 3000 B.C.; it constituted a language group unto itself but also had affinities with Semitic and various African languages, being classified as a sibling of the Berber, Cushitic, and Semitic language groups. The written attestation of standardized Coptic Egyptian begins with Biblical manuscripts dating to about A.D. 300, shortly after the translation of the Christian Bible into Coptic; and continues well beyond the extinction of Coptic as a spoken daily language (perhaps about A.D. 1000), down to the last faltering letters written by learned Copts in Egypt at the beginning of the nineteenth century.[1] Native literature originally composed in Coptic dates almost exclusively to the early Byzantine period, roughly A.D. 325–800.[2] After the Arab conquest of Egypt (A.D. 642) there began a period of Arabization and Islamization in which Coptic was gradually replaced by Arabic for most practical purposes. Eventually, the Coptic language was reduced to the status of a mere religious and ethnic relic, cultivated only by learned members of a Christian minority in Egypt. In the thirteenth century we see a burst of interest on the part of Egyptian Christian scholars in the philology of their ancient tongue, but now in the form of Coptic grammars, vocabularies, and textual editions *written in Arabic* and taking account of Arabic grammatical tradition,[3] thus signalling the disappearance of spoken Coptic as a language of fluent communication even among the learned. Such works belong to the Arabic Christian literature of the Copts.[4] This is the only recorded elaboration of grammatical theory among the ancient Copts. The Coptic Orthodox Church in Egypt today retains a liturgy chanted in Medieval Coptic (Bohairic dialect) with certain passages in Greek; Biblical lections are read in both Coptic and Arabic. But Arabic has

[1] T. Orlandi, "Literature, Coptic," in *The Coptic Encyclopedia* (New York 1991) vol. 5, pp. 1450–60; Coptic letter by Athanasius of Abūtīg written in the Bohairic dialect of Coptic ca. A.D. 1800, ed. and trans. W. E. Crum in *Catalogue of the Coptic Manuscripts in the Collection of the John Rylands Library Manchester* (Manchester and London 1909) no. 461, pp. 231–3.

[2] Surveyed in Orlandi, "Literature."

[3] W. Vycichl, "Muqaddimah," in *Coptic Encyclopedia* vol. 8, pp. 166–9; "Sullam," vol. 8, pp. 204–6.

[4] S. Rubenson, "Translating the Tradition: Some Remarks on the Arabization of the Patristic Heritage in Egypt," in *Medieval Encounters* 2 (1996):4–14; G. Graf, *Geschichte der christlichen arabischen Literature* (Vatican City 1944–53).

long been the practical language of the Egyptian church and its members. Occasional reports of the continuous survival of spoken Coptic into modern times are unsubstantiated and unlikely. A movement to revive the Coptic language existed in Egypt throughout the twentieth century, but with almost no permanent results.

2 The modern word *Copt* means a Christian native of Egypt as opposed to a Moslem or Jew. It derives from neo-Latin *coptus* < Middle Arabic *qibṭī, qubṭī* < Greek Αἰγύπτιος 'Egyptian'/ἡ Αἴγυπτος 'Egypt'. Ancient Coptic speakers called themselves ⲛ̄ⲣ̄ⲙ̄ⲛ̄ⲕⲏⲙⲉ 'the people of Egypt'; their language, ⲧⲙ̄ⲛ̄ⲧⲣ̄ⲙ̄ⲛ̄ⲕⲏⲙⲉ 'the abstract category associated with people of Egypt'; and their land, ⲕⲏⲙⲉ.

3 Coptic comprised a family of regional *dialects* spoken and written from the Mediterranean coast and the Delta all the way south up the Nile Valley into the Sudan (ancient Nubia), and also in the oases of the Western Desert of Egypt. More than a dozen dialects are distinctly represented in ancient literary manuscripts, and Biblical texts are attested in no less than eight of these.[5] The natural homes of these dialects are a matter of abstract scholarly calculation, in the absence of objective geographical evidence.[6] A basic contrast probably existed between those of the Delta on the one hand, and those of the extreme southern end of the Nile Valley on the other. At their greatest extremes, the dialects are sufficiently different to have been mutually incomprehensible to their native speakers, while those in closer proximity would have had more features in common.

4 The leading dialect in the pre-Islamic period was *Sahidic* (from Arabic *Ṣa'īd* 'Southern Egypt'); it is thought[7] to have begun as a regional dialect of the southern Nile Valley, emanating from Šmun/Hermopolis (modern Ashmunein) or possibly somewhat south of that town. Sahidic is the dialect that has the most features in common with the other dialects of Coptic, and it has a very small number of peculiarities unto itself. Such a level profile would have made Sahidic easy to understand and use as a nationwide medium of communication; in fact, it came to be written and understood up and down the Nile Valley and (at least later) to some degree in the North. It was roughly about A.D. 300, under historical circumstances now unknown, that Sahidic began to be written in literary form. From the beginning, literary Sahidic was remarkably standardized in alphabet, morphology, syntax, vocabulary, phraseology, and translation technique: this is *Standard Sahidic*, the subject of the present

[5] The number of dialects that must be reckoned with has increased since the publication of W. E. Crum's authoritative *Coptic Dictionary;* the ongoing discovery of ancient manuscripts in the Nile Valley causes these numbers to rise from time to time.

[6] W.-P. Funk, "Dialects Wanting Homes: A Numerical Approach to the Early Varieties of Coptic," in *Historical Dialectology, Regional and Social* (ed. Jacek Fisiak; Berlin 1988) pp. 149–92.

[7] Funk, "Dialects."

grammar. (The earliest manuscripts show variation in spelling and a slight admixture of other dialect forms. A fully standardized spelling was attained perhaps about the sixth century.[8]) Sahidic was an influential language of both Egyptian monasticism and the orthodox Christian power structure more or less throughout Egypt in the early Byzantine period. Almost all native authors in Coptic write in this dialect; their dates range from the fourth to eighth centuries A.D. Sahidic literature continued to be recopied and used in Egypt until somewhat beyond the extinction of Coptic as a living daily language; for example, important Sahidic literary manuscripts were still being copied and collected from the ninth to early eleventh centuries in the Faiyum Oasis, Sohag, Esna, and Edfu. (Late, post-Standard spelling systems are strikingly evident in some of these manuscripts.) But in the end it was the Bohairic dialect, originally centered in the Western Delta and the great monasteries of the Wadi Naṭrun, that outlived Sahidic and the others as the liturgical language of the Coptic Orthodox Church.

5 Unlike the earlier phases of Egyptian, Coptic is written in an *alphabet* of Greek letters supplemented by additional signs taken from the Egyptian Demotic script **8.** There are six additional letters in the Sahidic alphabet: ϣ ϥ ϩ ϫ ϭ ϯ. Many of the dialects and sub-dialects are written in a special variety of the Coptic alphabet, some having more or fewer additional letters than Sahidic. At present, fourteen Coptic alphabet systems have been recorded. There is no record, even legendary, of the circumstances in which the Coptic alphabet was invented. From the Macedonian capture of Egypt under Alexander the Great in 332 B.C. down to the Arab conquest of A.D. 642, *the Greek language* was an ever-present fact of daily life in Egypt, used increasingly in administrative, religious, literary, and scientific affairs. Greek was retained as the chief administrative language under Roman rule, and to some extent it remained in administrative use even until A.D. 1000. Egypt of the Hellenistic and Roman periods was bilingual, with Alexandria (an influential Greek metropolis) as the main diffusion point of Hellenistic culture, which travelled along a Greek-speaking administrative and cultural network spread throughout the country. In this period, Hellenism had a deep influence on the lexicon of the Egyptian language. A considerable portion of Coptic vocabulary comes from Greek **7,** including words from all aspects of life and belonging to most word classes; the Greek word stock seems to occur as frequently in native Coptic authors as in literature translated from Greek and so must be considered a real part of the Coptic literary lexicon.[9] On the other hand, Coptic shows little influence of Greek syntax.

[8] Crum's intention in the *Dictionary* is to give in first place the principal standardized spelling in Standard Sahidic, as far as it was known at his time.

[9] I. Th. Lefort, "Gréco-copte," in *Coptic Studies in Honor of Walter Ewing Crum* (Boston 1950) pp. 65–71.

6 *Coptic literature (in all dialects)*,[10] a good part of which survives in fragmentary form, consists of both original works in Coptic and translations from the Greek. It is almost entirely religious in content, serving primarily the needs of worship and edification in the non-Greek monasteries and churches of Egypt. After the Council of Chalcedon A.D. 451, Egyptian orthodoxy was non-Chalcedonian (Monophysite), as the Egyptian national church and that of Constantinople had separated from one another in permanent schism. Coptic Orthodox ecclesiastical literature includes Bible and lectionaries; Biblical commentary (homiletic genre); liturgical works and hymnody; canons and monastic rules; sayings collections; literary epistles; ecclesiastical history and conciliar acts; theological controversy literature; homilies, martyrologies, and lives of saints. Much of the homiletic and hagiographical literature, though attributed to famous Patristic authors, is in fact pseudepigraphic. The style ranges from simple narrative to a highly elaborate rhetoric that imitates Greek sophistry. The most prolific native author is Apa Shenoute, who was archimandrite (from 385 to 464) of the White Monastery near Sohāg; he writes in Sahidic. Also preserved are legal and business documents (abundant), school texts, and personal letters of both secular and religious content; funerary monuments and graffiti; and in much smaller quantity medical, arithmetical, and alchemical texts and philological works such as concordances and interlingual vocabularies. A number of scriptural, liturgical, and philological manuscripts are bilingual, with Greek, Medieval Arabic, or even Syriac as the additional language. Conspicuously absent from surviving orthodox literature are systematic theology and corpora of major works by the great fathers of the church; these would have been read in Greek, Arabic, or Syriac if at all. The non-orthodox literature includes apocryphal gospels, epistles, acts, revelations, and sapiential texts; Gnostic and Valentinian works; Manichaean scriptures; and Hermetica. Native Egyptian religion survives in a corpus of Coptic texts inexactly classified under the heading of "magic." There are almost no secular intellectual, educational, or technical works in Coptic nor belles lettres. For access to such literature, Egyptian readers would have turned to the broader and more varied literature available to them in Greek or Arabic, languages to which Coptic was always politically and socially subordinate. Although spoken Coptic was used as a language of everyday life, *literary* Coptic was almost exclusively a tool of religion, spirituality, and ethnic solidarity.

[10] Orlandi, "Literature"; W. Kammerer et al., *A Coptic Bibliography* (Ann Arbor, Michigan [USA] 1950); supplemented at intervals by Unione accademica nazionale, Corpus dei manoscritti copti letterari, *Coptic Bibliography*, ed. T. Orlandi (Rome 1989–); T. Orlandi, *Elementi de lingua e letteratura copta* (Milan 1970). Special articles on Coptic authors and literary genres can be found in *The Coptic Encyclopedia*, vols. 1–7.

Abbreviations

For full bibliographic entries, see also Text Editions Consulted, p. xvi.

a = column a
alt., alts. = alternant(s)
ApophPatr = Apophthegmata Patrum Aegyptiorum

b = column b
BAp = Budge, *Coptic Apocrypha*
BM = Crum, *Catalogue . . . British Museum* [now British Library (London), Oriental and India Office Collections (formerly Department of Oriental Manuscripts and Printed Books)], according to entry number, page, and line
BMar = Budge, *Coptic Martyrdoms*
BMis = Budge, *Miscellaneous Coptic Texts*
BritLib = manuscripts of the British Library, London (formerly British Museum), Oriental and India Office Collections (formerly Department of Oriental Manuscripts and Printed Books), according to manuscript number

c = column c
CairoHamuli = manuscripts of the Coptic Museum (Cairo), Hamuli collection, according to letter designation (see Dep., page lxxxiii) etc.
Can = Canticles
Col = Colossians
Crum *Dict.* = W. E. Crum, *A Coptic Dictionary*. Oxford 1939, according to page and column

Dan = Daniel
Dep. = L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library*. Corpus van verluchte handschriften, vol. 4. Louvain 1993, according to entry number
Deut = Deuteronomy

(ϵ) = optional occurrence of ϵ within a written morph
ed. = edited by
e.g. = exempli gratia, for example
Ep Jer = Epistle of Jeremiah
Eph = Ephesians
Esth = Esther
Exod = Exodus
Ezek = Ezekiel

fem. = grammatically feminine
frag. = fragment

Gal = Galatians
Gen = Genesis

Heb = Hebrews

i.e. = id est, that is to say
Isa = Isaiah

Jas = James
Jdt = Judith
Jer = Jeremiah
Josh = Joshua
Judg = Judges

K = manuscripts (K series) in the Österreichische Nationalbibliothek (Vienna), Papyrussammlung, according to manuscript number etc.

Layt. = Layton, *Catalogue . . . British Library* (London 1987), according to entry number
Lefort Œuvres = Lefort, *Œuvres de S. Pachôme*
Lev = Leviticus
Leyd = manuscripts of the Rijksmuseum van Oudheden (Leiden), as edited by Pleyte and Boeser, *Manuscrits coptes*, according to page, column, and line

masc. = grammatically masculine
Matt = Matthew
Miss4 = Amélineau, *Monuments*
Miss8 = Bouriant, *Fragments coptes relatifs au concile d'Éphèse*
Morgan = manuscripts (M series) of the Pierpont Morgan Library (New York), according to manuscript number etc.
Morgan Facs. = *Bybliothecae Pierpont Morgan codices Coptici photographice expressi*

(ⲛ̄–) = optional occurrence (in formal patterns) of the morph ⲛ̄–
Num = Numbers

Phil = Philippians
Phlm = Philemon
pl. = plural
Prov = Proverbs
Ps = Psalm, according to Septuagint numbering (with MT numbering in parentheses)

r = recto
reflex. = with reflexive construction **176**
Rev = Revelation
Rom = Romans
Rossi = Rossi, editions of Coptic texts in *Memorie . . . Torino, serie seconda,* according to volume, fascicule, page, and line. Where pagination of the separate edition *(Papiri copti del museo egizio di Torino,* designated by the siglum R in Crum's *Coptic Dictionary)* differs, it is given in parentheses.

Sh = works attributed, whether rightly or wrongly, to Shenoute, as follows
ShAmél = Amélineau, *Œuvres de Schenoudi*
ShBesa = Sh published in Kuhn, *Letters and Sermons of Besa*
ShBM = Sh published in BM
ShChass = Chassinat, *Le quatrième livre des Entretiens et épîtres de Shenouti*
ShEnch = Shisha-Halevy, "Unpublished Shenoutiana in the British Library"
ShGué = Guérin, "Sermons inédits de Senouti"
ShIF2 = manuscrit copte 2 in the Institut français d'archéologie orientale du Caire (Cairo)
ShInvect = Young, "A Monastic Invective against Egyptian Hieroglyphs"
ShLef = Lefort, "Catéchèse christologique de Chenoute"
ShLeyd = Pleyte and Boeser, *Manuscrits coptes*
ShMing = Mingarelli, *Aegyptiorum codicum reliquiae*
ShMiss4 = Sh as edited by Amélineau in Miss4
ShMun = Munier, *Catalogue générale*
ShOr = Shisha-Halevy, "Two New Shenoute-Texts from the British Library"
ShOrig = Orlandi, *Shenute, Contra Origenistas,* according to paragraph number, page, and line
ShOxford = manuscripts in the University of Oxford, Bodleian Library, Department of Oriental Books, according to manuscript number etc.
ShP = manuscripts in the Bibliothèque nationale de France (Paris), Département des manuscrits, Division des manuscrits orientaux, according to manuscript number etc.
ShRossi = Sh as edited in Rossi
ShRyl = Crum, *Catalogue . . . John Rylands Library* according to entry number, page, and line
ShWess9 = Wessely, *Griechische und koptische Texte,* vol. 1 (= *Studien,* vol. 9), according to page, column, and line
ShWess18 = same, vol. 5 (= *Studien,* vol. 18)
ShYoung = Young, *Coptic Manuscripts from the White Monastery*
ShZ = Zoega, *Catalogus codicum Copticorum*
ShIII = Leipoldt and Crum, *Sinuthii archimandritae vita et opera omnia,* vol. 3

ShIV = same, vol. 4
sing. = singular
Sir = Sirach (Ecclesiasticus), according to Septuagint numbering where applicable

TillHML = Till, *Koptische Heiligen- und Märtyrerlegenden*

v = verso
var., vars. = variant, variants
Vienna = manuscripts (K series) in the Österreichische Nationalbibliothek (Vienna), Papyrussammlung, according to manuscript number etc.

Wess9 = Wessely, *Griechische und koptische Texte,* vol. 1 (= *Studien,* vol. 9), according to page, column, and line
Wess18 = same, vol. 5 (= *Studien,* vol. 18)
Wis = Wisdom

Z. = Zoega, *Catalogus codicum copticorum,* according to page and line

1 Cor = 1 Corinthians
1 Pet = 1 Peter
1 Sam = 1 Samuel
1 Thess = 1 Thessalonians
1 Tim = 1 Timothy
1st = first person

2 Cor = 2 Corinthians
2 Pet = 2 Peter
2 Sam = 2 Samuel
2 Thess = 2 Thessalonians
2 Tim = 2 Timothy
2d = second person

3 Kgdms = 3 Kingdoms (1 Kings)
3d = third person

4 Kgdms = 4 Kingdoms (2 Kings)

∅ significant absence of morph within a paradigm, namely *(i)* zero article **47;** *(ii)* personal morph expressing 1st sing. and 2d sing. fem. **89;** *(iii)* bareness of the relative mutable converter ⲉⲧ **405**
– a relationship of adjacent dependency (boundness) following a morph (except with personal suffix) **27;** marks the prenominal state (e.g. ϩⲛ̄–, ⲥⲉⲧⲛ̄–)
= the set of eight, interchangeable personal suffixes in a relationship of adjacent dependency (boundness); marks the prepersonal state (e.g. ⲛ̄ϩⲏⲧ=, ⲥⲟⲧⲛ=) **30**
† stative actualization of the verb lexeme **162**
> is manifested as (in morphology structure) **189, 190**
/ / phoneme or phonemes, e.g. /ē/ **9**

Part 1

The Basic Components of the Sentence and Their Phrasal Syntax

Fundamental Components: Phonemes, Morphs, Syllables, and Alphabet

Sources of the Coptic Word Stock **7**

Writing, Sounds, and Phonemes **8**

- Alphabet **8**
- Phonemes **9**
- Circumflex **11**
- Trema **12**
- Monograms ⲝ ⲭ ⲯ ⲫ ⲧ ⲑ /ks kh ps ph ty th/ **13**
- ⲣ, ⲗ, and ⲍ **14**
- Digrams ⲉⲓ, ⲟⲩ Notating /y/, /w/ **15**
- The Weakness of /h/ **17**

Morph and Syllable **18**

Alternants and Variants **20**

- Allophones and Allomorphs **20**
- /ō/ = ⲱ, ⲟⲩ **20**
- Assimilation of Syllabic /n/ (ⲛ̄–) (Alternants and Variants) **21**
- /k/ = ⲕ, ⲕ̄, ⲣ, ⲣ̄ **23**
- Simplification of ⲗⲗⲗ, ⲉⲉ, ⲟⲩⲟⲩ, ⲉⲓⲉⲓ **24**
- /e-/ before Morph-initial ⲃ̄, ⲗ̄, ⲙ̄, ⲛ̄, ⲡ̄ **25**
- /mt/ expressed as ⲙⲛ̄ⲧ **26**

Boundness (Adjacent Dependency) as a Feature of Morphs **27**

- Bound Groups of Morphs **27**
- Boundness Classes and Autonomy **28**
- Adjacent Dependency Analysis of Bound Groups **29**
- Mutable Morphs: the Three States **30**
- Absolute Spelling of the Prenominal State **31**
- Stress Accent Groups **32**

Sentence Intonation Contours **33**

Nucleus and Expansion in Syntactic Patterns **34**

Syllable Formation **35**

- Syllabic and Non-syllabic Manifestation of Phonemes **35**
- Expressions of the Glottal Stop Phoneme **36**

Articulatory Classification of Sounds **37**
The Superlinear Stroke Indicating Syllabic Function **38**
Superlinear Stroke Representing Line-final ⲛ **38**
The Notation of Greco-Coptic Morphs **39**
The Spelling of Greek Morphs **39**
ϩ in Place of Both Rough and Smooth Breathing **40**
The Superlinear Stroke in Greco-Coptic Morphs **41**

SOURCES OF THE COPTIC WORD STOCK

7 Coptic word stock mainly comes from Egyptian **1** and Greek **5.** These two components—*'Egyptian Coptic'* and *'Greco-Coptic'*—belong to very different language structures and to some extent must be described separately. Some 3,308 *Egyptian Coptic* vocabulary entries are recorded in W. E. Crum's authoritative *Coptic Dictionary* (Oxford 1939), along with many derived forms.

Two-thirds of Crum's Egyptian Coptic entry words can be traced back to an earlier stage of Egyptian; cf. J. Černý, *Coptic Etymological Dictionary* (Cambridge 1976). The remainder have no attested Egyptian etymology, including some of the most common vocabulary in Sahidic.

The sizeable *Greco-Coptic* vocabulary **5** is not recorded in our modern Coptic dictionaries; the lexica of classical and Byzantine Greek must be consulted.

Not all meanings of these Greek items came into Coptic nor did all Greek words of the period enter Coptic. Greco-Coptic items are not inflected (formally marked in paradigms) as they are in Greek; for example, Greek substantives and adjectives come into Greco-Coptic in an invariable form, recognizable as the Greek nominative singular. Despite the large amount of Greek vocabulary in Coptic, little influence of Greek syntax is evident.

Most Coptic items expressing general grammatical categories (conjugation bases, auxiliaries, converters, articles, affixes, personal morphs, and adverbial modifiers) are Egyptian in origin.

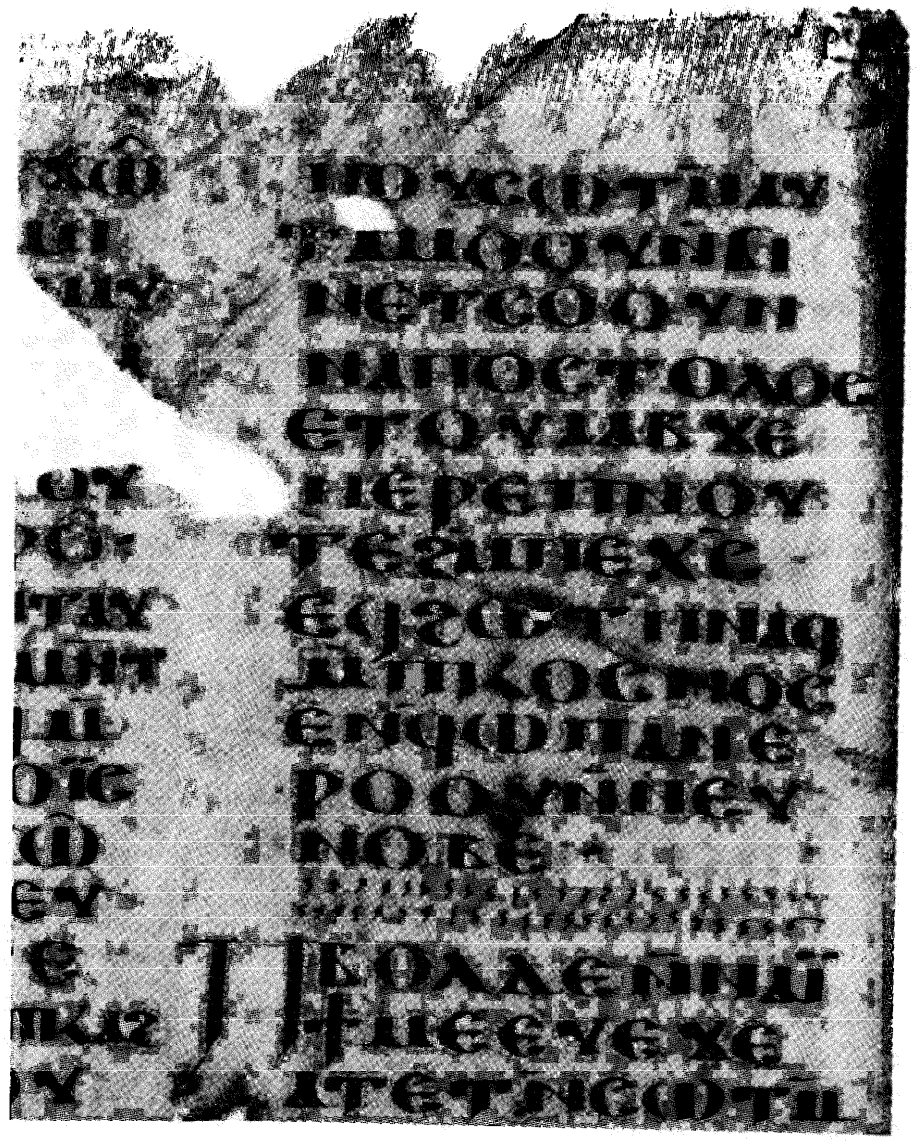
WRITING, SOUNDS, AND PHONEMES

8 *Alphabet.* Since Sahidic Coptic ceased to be a spoken language many centuries ago **1,** what now remains is written text, expressed in a system of thirty *alphabetic letters* (table 1) and associated signs. The other expression of the language consisted of *spoken sounds*; these are now lost. Text is written from left to right in an alphabet consisting of the twenty-four Greek capital letters (in lunate i.e. rounded form, thus ϵ ϲ ω instead of E Σ Ω) supplemented by six additional letters taken from the Egyptian Demotic script and stylized to resemble lunate Greek capitals: ϣ ϥ ϩ ϫ ϭ ϯ.

TABLE 1
THEE SAHIDIC ALPHABET WITH EGYPTIAN COPTIC VALUES
(For illustrations, cf. **10**)

	Broad Pronunciation		Modern Name	Underlying Phonemes and Allophones **9, 20**
	Syllabic	Non-syllabic		
ⲁ	*a*		alpha	/a/; also syllabic /'/ (or /y/) Also as allophone of /y/ and /o/
ⲃ	*ᵉb*	*b*	beta	/b/
ⲅ	*ᵉg*	*g*	gamma	Egyptian Coptic allophone of /k/ Occurs mainly in Greco-Coptic morphs
ⲇ	—	*(d)*	delta	Occurs only in Greco-Coptic morphs
ⲉ	*e*		epsilon	/e/; under many conditions, non-phonemic Also as allophone of /a/, /y/, and /'/
ⲍ	—	*z*	zeta	Egyptian Coptic allophone of /s/, only in ⲁⲚⲍⲏⲃⲉ Occurs mainly in Greco-Coptic morphs
ⲏ	*ē*		eta	/ē/
ⲑ	—	*th*[1]	theta	/t/ + /h/ (two distinct phonemes)
ⲓ or ⲉⲓ	*i*	*y*	iota	/y/
ⲕ	*ᵉk*	*k*	kappa	/k/
ⲗ	*ᵉl*	*l*	lambda	/l/
ⲙ	*ᵉm*	*m*	mu	/m/
ⲛ	*ᵉn*	*n*	nu	/n/ Non-phonemic in the syllable ⲙⲛ̄ⲧ /mt/
ⲝ	—	*ks*	ksi	/k/ + /s/ (two distinct phonemes)
ⲟ	*o*		omicron	/o/
ⲡ	*ᵉp*	*p*	pi	/p/
ⲣ	*ᵉr*	*r*	rho	/r/
ⲥ	*ᵉs*	*s*	sigma	/s/
ⲧ	*ᵉt*	*t*	tau	/t/
ⲩ or ⲟⲩ	*u*	*w*	upsilon	/w/ Also as allophone of /ō/
ⲫ	—	*ph*[2]	phi	/p/ + /h/ (two distinct phonemes)
ⲭ	—	*kh*[3]	khi	/k/ + /h/ (two distinct phonemes
ⲯ	*ᵉps*	*ps*	psi	/p/ + /s/ (two distinct phonemes)
ⲱ	*ō*		omega	/ō/
ϣ	*ᵉš*	*š*	šai	/š/
ϥ	*ᵉf*	*f*	fai	/f/
ϩ	*ᵉh*	*h*	hore(h)	/h/
ϫ	*ᵉč*	*č*[4]	djandja	/č/
		tš		Also /t/ + /š/ (two distinct phonemes)[5]
ϭ	*ᵉkʸ*	*kʸ*	kyima	/kʸ/
ϯ	*ti*	*ty*	ti	/t/ + /y/ (two distinct phonemes)

NOTE: Broad spoken correspondents in the table follow W. Worrell, *Coptic Sounds* (Ann Arbor, Michigan [USA] 1934).
[1]*th* Two sounds, cf. Engl. "Hi*t h*im!" [2]*ph* Two sounds, cf. Engl. "Sla*p h*im!" [3]*kh* Two sounds, cf. English "Thin*k h*ard!" [4]Cf. Engl. *'ch*urch' [5]Infinitive ϣⲟϫⲧ̄ 'cut', stative ϣⲉⲧϣⲱⲧ /šotšt, šetšōt/, consonantal skeleton ϣ–ⲧ–ϣ–ⲧ

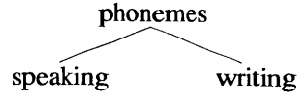


THE COPTIC ALPHABET IN A STANDARD SAHIDIC **(4)** LITERARY MANUSCRIPT. Fragment of Shenoute **(6)**, *Discourses*, book 8. The author lived until A.D. 465; this manuscript is a later copy, made in the 7th or 8th century (?) in Shenoute's monastery near Sohag (White Monastery codex ZD). Note the use of connective superlinear strokes ⲥⲱⲧⲙ **(38)**, circumflexes ⲱ̂ **(11)**, and tremas ⲛⲁⲓ̈ **(12)**. A double row of ornaments and a projecting, enlarged initial letter ⲡ **(19)** mark the beginning of a new work ⲡⲃⲟⲗ ⲁⲉ ⲛ̄ⲛⲁⲓ̈ etc. Beinecke Rare Book and Manuscript Library, Yale University, MSS Coptic 2, folio 2 recto; the top right corner of a page numbered ⲣⲫⲉ (cf. **67**). Scale approx. 1:1. Courtesy Beinecke Library.

Phonemes. Underlying both written and spoken Sahidic is a system of twenty two *minimal (smallest), distinctive elements of structure,* which are potential and latent in nature and whose main function is to be distinct from one another. These twenty-two fundamental elements, called the primary *'phonemes'* of Sahidic Coptic

/a e ē o ō b y k l m n p r s t w š f h č k^y '/

were actualized and manifested in two ways: speaking (sounds) and writing.[1]



Generally in languages, the relationship of phonemes, sounds, and letters is notoriously inconsistent, arbitrary, and hard to predict; so it should be no surprise that in Coptic (a non-living language), the sounds and their articulation can only be vaguely reconstructed from written texts alone. Table 1 gives conventional (broad) spoken correspondents of the alphabet as it expresses Egyptian Coptic phonemes in the Sahidic dialect. Whether the phonemes of Greco-Coptic had these same broad pronunciation values is impossible to know. One of the phonemes (the glottal stop /'/) has no primary correspondent in the alphabet, cf. **36.** In a narrower sense, the exact pronunciation of Egyptian Coptic sounds is unknown.

The ancient Sahidic *names of the letters* are not attested. Following Medieval sources, the six Egyptian Demotic letters can be called ϣ *Šai (Shai),* ϥ *Fai,* ϩ *Hore (Horeh),* ϫ *Djandja,* ϭ *Kyima,* ϯ *Ti,* by analogy to their names in the Bohairic dialect; and the other letters can be called by their conventional Greek names. The letters (marked with a superlinear stroke) also function as numerals **67.**

A reliable survey of Coptic phonology can be found in H. Satzinger, "Phonologie des koptischen Verbs (sa'idischer Dialekt)" in *Festschrift Elmar Edel 12. März 1979* (Bamberg 1979) pp. 343–68 (specifies conditions under which allophones **20** occur). Recent work calls into question some basic assumptions of Coptic phonological theory, making it impossible to follow the older treatments without reservation; cf. L. Depuydt, "On Coptic Sounds," *Orientalia* 62 (1993) 338–75. In table 1, the standard phonemic equivalents have been adapted to this newer picture, but with uncertain results especially as regards the status of phonemes underlying the hypothetical sounds *ī* and *ū* as apex of a syllable.

[1] Phonemes will be notated between slant lines / /, hypothetical spoken sounds in *italic type,* and written expression in Coptic type. E.g. */ē/* was written ⲉ and spoken as *ē*.

10 *Illustrations to accompany table 1:* ⲁϩⲉ, ⲃ̄ⲱⲉ/ⲃⲱ, ⲛ̄–ⲣ–/ⲥⲟⲩⲱⲛ–ⲣ̄, ⲉϩⲉ, ⲁⲛϫⲏⲃⲉ/—, ⲏⲡⲉ, —/ⲑⲟⲟⲩⲧ, ⲛⲓⲙ and ⲉⲓⲙⲉ/ⲧⲁⲓⲟ, ⲥⲟⲃⲕ̄/ⲕⲁϩ, ⲃ̄ⲗⲁⲉ/ⲗⲟ, ϩⲙ̄ϩⲁⲗ/ⲙⲁ, ⲛ̄ⲱⲟⲧ/ⲛⲟⲃ, ⲟⲛ, —/ϫⲟⲩⲣ, ⲃⲱⲗⲛ̄/ⲡⲉ, ⲃ̄ⲣⲣⲉ/ⲣⲟ, ⲱⲙⲥ̄/ⲥⲟ, ϩⲟⲧϩⲧ̄/ⲧⲟ, ⲙⲟⲩⲣ and ⲙⲟⲩⲧⲉ/ⲛⲉⲩϩⲟⲟⲣ (ⲛⲉ–ⲩϩⲟⲟⲣ), —/ⲫⲟ (ⲡ–ϩⲟ), —/ⲭⲟⲓⲁⲭ, ⲕⲗⲯ/ⲯⲓⲥ, ⲣⲱ, ⲡⲱⲣⲱ̄/ⲱⲟ, ⲟⲩⲱⲥⲟ̄/ⲭⲟ, ⲟⲩⲱⲛ̄/ϩⲟ, ⲡⲱⲣⲍ̄/ⲍⲱ, ⲍⲱⲗⲃ̄ (Acts 20:10)/ⲃⲉ, ⲧⲙⲉ/ⲥ†ⲱϩⲉ (ShChass 99:44). Cf. also ⲧⲟⲃⲧⲃ̄, ⲥⲧⲟⲓ/ⲥ†–, ϩⲟⲕϩⲕ̄, ⲥⲟⲗⲥⲗ̄, ⲃⲟⲙⲃⲙ̄, ⲧⲟⲛⲧⲛ̄, ⲥⲟⲡⲥⲡ̄, ⲱⲟⲣⲥⲣ̄, ⲕⲟⲥⲕⲥ̄, ⲡⲟⲧⲡⲧ̄, ⲥⲟⲟⲩⲧⲛ̄/ⲥⲟⲩⲧⲱⲛ, ⲃⲟⲱⲃⲱ̄, ⲱⲟⲫⲱⲫ̄, ⲧⲁϩⲧϩ̄, ⲃⲟⲭⲃⲭ̄. Syllabic ϫ̄ *eks* occurs only in Greco-Coptic morphs, e.g. ⲁⲣϫ̄ 'bear' and ⲥⲁⲣϫ̄ 'flesh'.

11 *Circumflex* is written (rarely) in some manuscripts over single letters or linking pairs of letters; its function is obscure. E.g. ⲟⲩ̂, ϩⲉ̂, ⲏ̂, ⲃⲟⲏ̂ⲑⲉⲓⲁ, ⲱ̄ⲙⲙⲟ̂, ⲱ̂, ⲱ̂ⲱ, ⲱ̂ⲛϩ̄, ⲱ̂ⲭⲛ̄, ⲉⲓ̂, ⲉⲓ̂ⲣⲏⲛⲏ, ⲉⲉⲓ̂ⲉ–, ϩⲓⲉⲓ̂ⲃ, ⲡⲉⲓ̂ⲗⲁⲧⲟⲥ, ⲧⲉⲉⲓ̂–, ⲁⲉⲓ̂–, ⲟⲩⲉⲓ̂, ⲛ̄ⲥⲱ–ⲉⲓ̂, ⲛⲟⲉⲓ̂, ⲕⲟⲩⲉⲓ̂, ⲛⲁⲁ̂, ⲧⲃⲁ̂, ϩⲓ̂–, ⲟⲩ̂, ⲙⲛ̄ⲧ–ⲉⲣⲟ̂, ⲣ̂–, ⲥⲟⲛ̂, ⲥⲛⲱⲱϥ̂, ⲱ̂ⲫⲉ. The form or position of circumflex is misrepresented in some printed editions. Cf. figure following table 1.

12 *Trema* (¨) is written (rarely) in some manuscripts over the letter ⲓ or (more rarely) over ⲩ. Its function is obscure. E.g. ⲛ̄ⲥⲱ–ⲓ̈, ⲓ̈ⲟⲩⲁⲁⲓ̈, ⲡⲁⲓ̈, ⲉⲓⲉ–, ϩⲓ̈–, ⲛⲓⲙ, ⲓ̈– (for ϩⲓ–), ⲓ̈ⲣⲉ, ⲓ̈ (for ⲉⲓ̈), ⲉⲓ̈ⲧⲉ (ⲉⲓ̈ⲧⲉ), ⲙⲱⲩ̈ⲥⲏⲥ. Cf. figure following table 1.

13 *Monograms.* The alphabet of thirty letters contains six *'monograms'*, ϫ x ψ ϕ † ⲑ, i.e. single letters that always express a combined pair of phonemes instead of a single phoneme. For purposes of grammatical analysis, a monogram is always understood to express two phonemes.

/k/ followed by /s/	ϫ,	equivalent to ⲕⲥ
/k/ followed by /h/	x,	equivalent to ⲕϩ
/p/ followed by /s/	ψ,	equivalent to ⲡⲥ
/p/ followed by /h/	ϕ,	equivalent to ⲡϩ
/t/ followed by /y/	†,	equivalent to ⲧⲓ
/t/ followed by /h/	ⲑ,	equivalent to ⲧϩ

Rarely, /t/ + /š/ = ⲭ, equivalent to ⲧⲱ (table 1); mostly ⲭ = /č/, a single phoneme. Each of these phoneme pairs is also susceptible to being written with two simple letters (ⲕⲥ, ⲕϩ, ⲡⲥ, ⲡϩ, ⲧⲓ, ⲧϩ); the use of monograms was a matter of spelling convention in particular words. The phonemes expressed by a monogram can belong either to the same morph (ⲑⲃ̄ⲃⲓⲟ 'humiliate') or to different morphs that are grammatically united (ⲑⲉ for ⲧⲓϩⲉ "The manner"). In standard spelling *(i)* ϫ x ψ ϕ occur mostly in Greco-Coptic morphs; *(ii)* † in Egyptian Coptic morphs; *(iii)* ⲑ in both.

Examples in standard spelling (Egyptian/Greek): (i) ϫⲟⲩⲣ (only this?)/ⲥⲁⲣ̄ϫ̄, ⲥⲩⲛⲁϫⲓⲥ, ϫⲉⲛⲏ; ⲭⲟⲓⲁϩⲭ (= ⲕⲟⲓⲁϩⲕ, standard?)/ⲭⲣⲓⲥⲧⲟⲥ, ⲁⲣⲭⲉⲓ, ⲭⲁⲣⲓⲍⲉ, ⲙⲟⲛⲁⲭⲟⲥ; ψⲓⲥ, ψⲓⲧⲉ (only?)/ψⲩⲭⲏ, ψⲁⲗⲗⲉⲓ, ⲑⲗⲓψⲓⲥ; ϕⲟⲟⲩⲧ (= ⲡϩⲟⲟⲩⲧ, standard?)/ⲅⲣⲁϕⲏ, ⲥⲟϕⲟⲥ, ϕⲟⲣⲉⲓ; (ii) †, †–, †ⲃ̄, †ⲙⲉ, †ϩⲉ, ⲉ†- (ⲉⲧ= + ⲓ), †ⲟⲩⲁⲁⲓⲁ (ⲧⲓⲟⲩⲁⲁⲓⲁ)/—; (iii) ⲑⲃ̄ⲃⲓⲟ, ⲑⲁⲃ, ⲑⲙⲟ, ⲑⲗⲟ, ⲑⲉ (= ⲧⲓϩⲉ), ⲑⲁⲗⲗⲁⲥⲥⲁ (= ⲧⲓϩⲁⲗⲁⲥⲥⲁ), ⲑⲉⲛⲉⲉⲧⲉ (= ⲧⲓϩⲉⲛⲉⲉⲧⲉ), ⲉⲑⲟⲟⲩ (= ⲉⲧⲓϩⲟⲟⲩ)/ⲁⲅⲁⲑⲟⲥ, ⲑⲏⲣⲓⲟⲛ, ⲑⲗⲓⲃⲉ

14 r, ⲁ, *and* z. In Egyptian Coptic morphs, r and z express alternants **20** of /k/ and /s/ when associated with preceding /n/

r = allophone of /k/
z = allophone of /s/

and ⲁ does not properly occur.

Standard spelling prefers r for /k/ when forming syllable with preceding /n/ (ⲛ̄r– instead of ⲛ̄ⲕ–, ⲛ̄ⲣ– instead of ⲛ̄ⲕ̄–, ⲉ–ⲛ–r . . . ⲁⲛ instead of ⲉ–ⲛ–ⲕ– . . . ⲁⲛ); and z in the word ⲁⲛϫⲏⲃⲉ 'school', var. ⲁⲛⲥⲏⲃⲉ.

However, r ⲁ z occur in the classical Greek spelling of Greco-Coptic morphs (e.g. ⲣⲁⲣ, ⲁⲉ, ⲡⲁⲓⲇⲁⲅⲱⲅⲟⲥ, ϫⲏⲧⲏⲙⲁ, ⲡⲉⲓⲣⲁϫⲉ). Whether they expressed distinct phonemes in such morphs is unknown; cf. **39(b).**

15 *Digrams.* In Egyptian-Coptic morphs, the phonemes /y/ and /w/ are expressed either by a simple letter ⲓ, ⲩ or by a *'digram'*—that is, a pair of letters combined to express a single phoneme: ⲉⲓ and ⲟⲩ expressing /y/ and /w/ **16.** Thus

/y/ is written as ⲓ, ⲓ̄, ⲉⲓ, or ⲉ͡ⲓ
/w/ is written as ⲩ, ⲩ̈, ⲟⲩ, or ⲟ͡ⲩ

/y/ also occurs in the monogram † /ty/. In standard spelling digrams occur only in Egyptian Coptic morphs.

16 *Orthography of the phonemes* /y/ *and* /w/. In the formation of spoken syllables, the consonants /y/ and /w/ each had two potential functions **35:** syllabic and non-syllabic.

/y/ = syllabic *i* and non-syllabic *y* (cf. English b*i*g, *y*ou)
/w/ = syllabic *u* and non-syllabic *w* (cf. English p*u*sh, *w*ish)

The spelling of these two phonemes (and corresponding four sounds) fluctuates, even in good, early manuscripts. (Because the letters ⲓ and ⲩ are not marked by a superlinear stroke **38,** syllabic/non-syllabic functions cannot be thus distinguished in writing.)

/y/ (both *i* and *y)* is written ⲓ, ⲉⲓ, or ⲉ͡ⲓ
/w/ (both *u* and *w)* is written ⲩ, ⲟⲩ, or ⲟ͡ⲩ

However, the tendency of standard orthography can be described in terms of the letter sequences listed below, where *N* means 'non-syllabic manifestation of any consonant phoneme', *V* means 'vowel (/a e ē o ō/, allophone **20** *u*)', and # means 'beginning or end of a morph'.

The phoneme /y/

i. written as ⲓ̄ or ⲉⲓ or ⲉ͡ⲓ or ⲓ
N + V + /y/ #: e.g. ⲡⲁⲓ, ⲡⲁⲓ̈, ⲡⲁⲉⲓ, ⲡⲁⲉ͡ⲓ ('this one')
V + /y/ #: e.g. ⲉⲓ, ⲉⲓ̈, ⲉⲉⲓ, ⲉⲉ͡ⲓ, ⲉⲓ̂ ('come' or present tense conjugation base + 'I'); ⲁⲓ, ⲁⲓ̈, ⲁⲉⲓ, ⲁⲉ͡ⲓ (mark of past tense + 'I')

ii. written as simple letter ⲓ
N (+ N) /y/: e.g. ⲕⲓ ('take'), ϫⲓⲥⲉ ('lift up')

N + N + /y/: e.g. ⲥϩⲓⲙⲉ ('woman'), ϫⲙⲙⲟ ('shame')
N + /y/ + V: e.g. ϩⲓⲏ ('road'), ϩⲓⲟⲙⲉ ('women')
N + /y/ + N: e.g. ⲛⲓⲙ ('who?'), ϭⲓϫ ('hand'), ⲫⲓⲧ-ⲟ̄ ("Take it away")

iii. written as the digram ⲉⲓ
/y/ . . . #: e.g. ⲉⲓⲛⲉ ('bring'), ⲉⲓⲱⲣⲙ̄ ('be astonished')

Other spellings also occur. Nouns in the pattern #N + /y/ + V take the long definite article (ⲡⲉ-, ⲧⲉ-, ⲛⲉ-), implying that ⲓ is here non-syllabic **52(a):** ⲧⲉϩⲓⲏ *tehyē* "The road," ⲛⲉϩⲓⲟⲙⲉ *nehyome* "The women."

(b) The phoneme /w/

i. Simple letter ⲩ is normal after ⲁ, ⲉ, ⲏ, ⲁ-, and ⲉ-. E.g. ⲛⲁⲩ 'hour', ⲙⲁⲁⲩ 'mother', ⲛⲉⲩ- 'their', ⲙⲉⲉⲩⲉ 'think', ⲥⲛⲏⲩ 'brothers', ⲁ-ⲩⲁⲟⲣⲙⲁ ⲉⲓ ⲉⲃⲟⲗ "A decree came forth," ⲁ-ⲩⲱⲉⲗⲉⲉⲧ ⲱⲱⲡⲉ "A wedding occurred," ⲉ-ⲩⲙⲉⲧⲁⲛⲟⲓⲁ "For forgiveness," ⲉ-ⲩⲛ̄-ϩⲉⲛⲙⲁⲧⲟⲓ ϩⲁⲣⲁⲧ-ϥ "Having soldiers in my charge," ⲛⲉⲓⲩϩⲟⲟⲣ "The dogs."

ii. After the double vowel ⲟⲟ manifesting /o'/ **36,** simple letter ⲩ is normal: /jo'w/ ϫⲟⲟⲩ i.e. ϫⲟⲟ-ⲩ "Say them."

iii. Elsewhere the digram ⲟⲩ is normal. E.g. ⲙⲟⲟⲩ 'water', ⲉⲟⲟⲩ 'glory', ϩⲱ-ⲟⲩ 'they too', ⲉⲓⲉⲣⲱⲟⲩ 'rivers', ⲟⲩⲱϩ 'night', ⲱⲟⲩⲟ 'flow', ⲱⲟⲩⲱⲟⲩ 'pride oneself', ⲟⲩⲛ̄ⲧⲁ-ⲓ "I have," ⲟⲩⲗⲟⲩϩⲱⲣ "A dog."

iv. Nouns beginning with the following two sequences
ⲟⲩ + N . . .
N + ⲟⲩ . . .
optionally take the long definite article (ⲡⲉ-), implying that (ⲟ)ⲩ has non-syllabic function **52(a):** ⲡⲉⲓⲩⲟⲉⲓⲱ (but sometimes ⲡⲓⲟⲩⲟⲉⲓⲱ) "The season," ⲡⲓⲟⲩϫⲁⲓ (rarely ⲡⲉⲓⲩϫⲁⲓ) "Salvation," ⲧⲉⲓⲩⲱϩ "The night," ⲛⲉⲓⲩϩⲟⲟⲣ "The dogs."

(c) Accordingly

ⲉⲓ expresses either /y/ or /ey/
ⲟⲩ expresses either /w/ or /ow/

E.g. ⲛⲉⲓ-ⲥⲱⲧⲡ /neysōtp/ "I was choosing," ⲛⲉⲉⲓ-ⲥⲱⲧⲡ /neysōtp/ "I was choosing," ϫⲟⲟ-ⲩ /jo'w/ "Say them" (ϫⲟⲟ= + ⲩ), ϫⲟ-ⲟⲩ /jow/ "Sow them" (ϫⲟ= + ⲟⲩ).

(d) In standardized spelling, wherever word division would cause simple ⲓ or ⲩ to occur as the first letter of a manuscript line, ⲉⲓ or ⲟⲩ is written instead. E.g. ⲡⲁⲗⲉⲓ, ⲧⲏⲗⲟⲩⲧⲛ̄.

17 *The weakness of* /h/. The phoneme /h/ (*h* ϩ) is sometimes not written and also sometimes written in the wrong place, suggesting that the phoneme was expressed weakly or not at all and thus open to misrepresentation. E.g. ⲁⲣⲉϩ instead of ϩⲁⲣⲉϩ John 2:10 'keep'; ⲓ-ⲛⲁⲓ instead of ϩⲓ-ⲛⲁⲓ Mark 15:39 'thus'; ⲡⲕⲁ instead of ⲡⲕⲁϩ Prov 1:11 (ed. Worrell) "The earth"; ⲟⲩⲱ instead of ⲟⲩⲱϩ Prov 9:18 'add'; ⲛ̄ϩⲁⲣⲁ-ⲫ instead of ⲛ̄ⲛⲁϩⲣⲁ-ⲫ Prov 24:36 "In his own opinion"; ϩⲥⲓⲙⲉ instead of ⲥⲥⲓⲙⲉ Acts 24:24 (ed. Hintze-Schenke) 'woman'; ⲛ̄- often occurs where ϩⲛ̄- is expected.

MORPH AND SYLLABLE

18 Although one can conceive of the primary phonemes **9** individually, as the smallest elements of linguistic structure, in reality they always occur in units (of one, two, three, or more phonemes) called *'morphs'*. Morphs are *the minimal (smallest) units of grammatical or lexical meaning*. E.g.

/mpe/	(mark of negatived past tense)
/n/	(mark of general relationship **147**)
/k/	'you' (singular, masculine)
/rōme/	'person'
/bōk/	'go'
/nhēt/	'in'

In other words, phonemes always occur as constituents of morphs and/or strings of morphs (some morphs consist of a single phoneme).

/nhēt-k/ "In you (sing. masc.)," two morphs (5 phonemes)

But when phonemes were realized and manifested in spoken form, the sounds were uttered in units of one, two, three, or more sounds to form *'syllables'—the minimal (smallest) units of articulated speech* that occur.

ᵉnlhēlt'k "In you," probably three syllables (5 sounds)

Sounds always occurred as constituents of syllables as well as expressing morphs.

These two natural systems of division, morph and syllable, did not necessarily coincide; e.g.

morphs:	/nhēt-k/ ⲛ̄ϩⲏⲧ-ⲕ (ⲛ̄ϩⲏⲧ 'in' + ⲕ 'you')	"In you"
syllables:	*ᵉnlhēlt'k* (probable division in speech)	

As this example shows, a single morph could underlie more than one syllable or part of a syllable (as the morph /nhēt-/ underlies the syllables *ᵉnlhēlt . . .*), and one syllable could cut across several morphs or parts of morphs (the syllable *t'k* cuts across two morphs /nhēt-k/). The exact syllable articulation of a non-living language such as Coptic is uncertain and beyond the empirical reach of linguistics. But the isolation and identification of morphs is sure, provided that grammatical analysis has been carried out correctly, fully, and efficiently. Subsequent chapters of this book are concerned with the relationships and configurations of morphs as known in written form, without paying further attention to syllables and pronunciation. By definition it is the morphs that convey meaning.

19 Ancient Sahidic writing generally has no word division. It does not regularly mark the boundaries of syllables, morphs, or bound groups **27:** they are neither set apart by spaces nor tied together by ligatured writing in literary

ⲟⲩⲟⲩⲉⲓⲉⲛⲓⲛ Acts 16:1 "A Greek"; ⲛⲉⲩⲉⲣⲏⲧⲉ instead of ⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ Rev 11:11 "Their feet"; ⲛ̄ⲧⲉⲣⲟⲩⲱ instead of ⲛ̄ⲧⲉⲣⲟⲩ-ⲟⲩⲱ Mark 15:20 "When they had ceased"; ⲉⲙⲡⲟⲩⲱⲙ instead of ⲉ-ⲙⲡⲟⲩ-ⲟⲩⲱⲙ Mark 8:3 "Without their having eaten"; ⲥⲟⲩⲁ instead of ⲥⲟⲩ-ⲟⲩⲁ 'first day of the month/week'.

(c) The sequence ⲉⲓ-ⲉⲓ (within a bound group) is sometimes simplified. E.g. ⲛ̄ⲧ-ⲁⲉ͂ⲓ and ⲁⲓ instead of ⲛ̄ⲧ-ⲁⲉ͂ⲓ-ⲉⲓ and ⲁⲓ-ⲉⲓ John 16:28 "I have come"; ⲁⲓⲁ- instead of ⲁⲓ-ⲓⲁ- John 13:14 "I have washed"; ⲉⲉ͂ⲓⲣⲉ instead of ⲉⲓ-ⲉ͂ⲓⲣⲉ Mark 11:29 "I do."

25 */e-/ before morph-initial* ⲃ̄, ⲗ̄, ⲙ̄, ⲛ̄, ⲣ̄. When a morph-initial syllabic sonorant (ⲃ̄, ⲗ̄, ⲙ̄, ⲛ̄, or ⲣ̄), especially the nasals ⲙ̄ and ⲛ̄, is preceded by the morph /e-/

ⲉ-ⲙ̄ⲡⲧ̄-ⲥⲱⲧⲡ̄
ⲉ-ⲛ̄-ⲥⲉ-ⲥⲱⲧⲡ̄ ⲁⲛ

two variants commonly occur:

i. the sonorant is non-syllabic (has no superlinear stroke), e.g.

ⲉ-ⲙⲡⲧ̄-ⲥⲱⲧⲡ̄
ⲉ-ⲛ-ⲥⲉ-ⲥⲱⲧⲡ̄ ⲁⲛ

ii. or else, /e/- is not manifested, e.g.

ⲙ̄ⲡⲧ̄-ⲥⲱⲧⲡ̄ = ⲉ-ⲙ̄ⲡⲧ̄-ⲥⲱⲧⲡ̄
ⲛ̄-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ = ⲉ-ⲛ̄-ⲥⲉ-ⲥⲱⲧⲡ̄ ⲁⲛ

In some manuscripts, one or the other of these variants occurs rather persistently.

26 *The sequence /mt/,* forming a unit, normally occurs as *mᶜnt* ⲙⲛ̄ⲧ with non-phonemic *ᶜn* ⲛ̄; abnormally, as *mᶜt* ⲙⲧ̄. E.g. ⲟⲩⲟⲙ= 'eat' + -ⲧ 'me' = ⲟⲩⲟⲙⲛ̄ⲧ "Eat me" (John 6:57), textual var. ⲟⲩⲟⲙⲧ̄. Likewise, /šomt/ ϣⲟⲙⲛ̄ⲧ 'three', abnormal var. ϣⲟⲙⲧ̄.

BOUNDNESS (ADJACENT DEPENDENCY) AS A FEATURE OF MORPHS

27 *Bound groups of morphs.* Coptic morphs—the building blocks of patterns and constructions—typically occur in strings, which are united by relationships of adjacent dependency or 'boundness'. Such morph strings will be called *'bound groups'*. (Morphs simultaneously enter into other kinds of dependency, cf. **34.**) In the following example, all the morphs united in bound groups are linked by hyphens; seven bound groups occur (one consists of a single morph, ⲁⲩⲱ):

ϩⲛ̄-ⲧⲉ-ϩⲟⲩⲉ͂ⲓⲧⲉ ⲛⲉ-ⲩ-ϣⲟⲟⲡ ⲛ̄ⲑⲓ-ⲡ-ϣⲁϫⲉ ⲁⲩⲱ ⲡ-ϣⲁϫⲉ ⲛⲉ-ⲩ-ϣⲟⲟⲡ ⲛⲛⲁϩⲣⲛ̄-ⲡ-ⲛⲟⲩⲧⲉ "In the beginning I was I the Word, I and I the Word I was I with God" (John 1:1)

The constituents, sequence, and boundaries of a bound group are regulated by the basic dependency properties of each morph that happens to occur within it,

as well as by other factors. Bound morph groups presumably had a correlate in speech (stress accent groups **32**). They are not set off in ancient writing **19.** A bound group does *not* necessarily correlate to a complete syntactic construction (cf. **34**).

In this book, dependent morphs that enter into bound groups are set off by hyphens (ϩⲛ̄-, ⲛ̄ⲑⲓ-, ⲛ̄ⲛⲁϩⲣⲛ̄-, etc.) except that the following combinations are written solid (without hyphens):

(a) articles are not set off by hyphen (ⲧⲉϩⲟⲩⲉⲓⲧⲉ "The beginning," ⲡϣⲁϫⲉ "The Word," ⲟⲩⲣⲉⲩ-ⲣ̄-ⲫⲛⲟⲃⲉ "A sinner," ⲧⲉⲓϫⲓⲙⲉ "This woman," ⲧⲕⲉϫⲓⲙⲉ "The other woman," ⲡⲉϥⲏⲓ "His house," ⲡⲉⲓϣⲟⲙⲛ̄ⲧ "These three," ⲟⲩⲡⲁⲣⲁ-ⲧⲉⲩⲫⲩⲥⲓⲥ "An unnatural thing," ⲕⲉⲥⲃⲱ "A different teaching," ⲫⲡⲣⲟⲫⲏⲧⲏⲥ "Prophet[s]"), except that ⲡ/ⲧ/ⲛ is hyphenated when antecedent of the articulated relative construction **411** (ⲡ̄-ⲉⲛⲧ-ⲁⲩ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ-ⲩ "The one who betrayed Him");

(b) mutable converters and non-durative conjugation bases are written solid with the personal intermediate (ⲛⲉⲩ-, ⲁⲩ-);

(c) components of the inflected modifier ⲁⲛⲟ=/ⲛ̄ⲧⲟ= (ⲁⲛⲟⲕ, ⲛ̄ⲧⲟⲕ etc.) **153;**

(d) components of the possessive article (ⲡⲁ-, ⲡⲉⲕ-, etc.);

(e) initial ⲛ̄ *forming adverb* is not set off by hyphen, even in analyzable forms (ⲛ̄ϩⲟⲩⲟ, ⲛ̄ⲧⲉⲩⲛⲟⲩ, ⲙ̄ⲡⲙⲉϩ-ⲥⲉⲡ ⲥⲛⲁⲩ, ⲛ̄ⲑⲉ);

(f) combinative adverbs **206** (ⲉⲃⲟⲗ, ϣⲁϩⲟⲩⲛ, etc.);

(g) non-combinative adverbs of spatial orientation **223** (ⲛ̄ⲃⲟⲗ, ϩⲓⲟⲩⲛⲁⲙ, ⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲉ);

(h) bound elements within a compound preposition **208** (ⲉⲡⲙⲁ ⲛ̄-, ⲛ̄ⲥⲁⲃⲟⲗ ⲛ̄-, etc.).

These conventions are typographical and aesthetic, and have no grammatical significance. They are *not* a recommendation for editorial practice in text editions.

28 *Boundness classes and autonomy.* Relationships of adjacent dependency, which unite (and disunite) morphs into bound groups, amount to compatibilities and incompatibilities in terms of

i. which classes of morph must, can, or cannot combine with which others in general: they are by their very nature *'bound'*, *'bound/unbound'* (occurring both bound and free), or *'unbound'* respectively

ii. which positions, if any, the members of a morph class can or must occupy within a bound group: they are by their very nature *'initial'*, *'non-terminal'* (occurring in both initial and medial position), *'medial'*, or *'terminal'*

With these terms in mind, every morph in the Coptic language can be classified in one of six classes, as follows.

(1) *Initial bound morphs*

e.g. ⲛ̄ⲑⲓ-; ⲛ̄- in attributive construction of the noun

which only occur in initial position within any bound group. These cannot be preceded even by ϫⲉ- marking reported discourse. This is a very small class notably containing

ⲛ̄– the mark of relationship **203,** ⲛ̄ⲧⲉ– **204,** ⲛ̄ⲟⲓ– **87(b),** and the inflected modifiers **152.** E.g. ⲟⲩ–ⲣⲱⲙⲉ ⲛ̄–ⲥⲁⲃⲉ "A wise person," ⲛⲉ–ⲩ–ⲱⲟⲟⲡ ⲛ̄ⲟⲓ–ⲡ–ⲱⲁⲭⲉ "The Word existed."

(2) *Non-terminal bound morphs*

e.g. ⲡ–, ⲥⲉⲧⲡ–, ⲥⲟⲧⲡ=, ⲁⲛ̄ⲣ–, ⲧ–, ⲛ̄ⲧⲉⲣⲉ–, ⲕⲁⲧⲁ–, ⲛⲁⲛⲟⲩ–, ⲛⲁⲛⲟⲩ=

which can occur in either initial or medial position, but not in terminal position. This is large class containing articles, infinitives in the prenominal and prepersonal states **30,** conjugation bases, prepositions, suffixally conjugated verboids, etc. E.g. ⲡ–ⲛⲟⲩⲧⲉ ⲥⲱⲧⲡ, ⲁ–ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲡ; ⲁ–ⲡⲭⲟⲉⲓⲥ ⲥⲉⲧⲡ–ⲟⲩⲗⲁⲟⲥ, ⲁⲩ–ⲥⲉⲧⲡ–ⲟⲩⲗⲁⲟⲥ; ⲁ–ⲡⲛⲟⲩⲧⲉ ⲥⲟⲧⲡ–ⲩ, ⲁⲩ–ⲥⲟⲧⲡ–ⲩ; ⲁⲛ̄ⲣ–ⲟⲩⲣ̄ⲣⲟ, ⲉ–ⲁⲛ̄ⲣ–ⲟⲩⲣ̄ⲣⲟ; ⲧ–ⲥⲱⲧⲡ, ⲛ̄–ⲧ–ⲥⲱⲧⲡ ⲁⲛ; ⲛ̄ⲧⲉⲣⲉ–ⲩ–ⲥⲱⲧⲡ, ⲭⲉ–ⲛ̄ⲧⲉⲣⲉ–ⲩ–ⲥⲱⲧⲡ; ⲛⲁⲛⲟⲩ–ⲥ, ⲛⲉ–ⲛⲁ–ⲛⲟⲩ–ⲥ.

(3) *Medial bound morphs (infixes)*

e.g. –ⲓ–, –ⲥ–

which only occur in medial position (and not in terminal position). This is a small class consisting mainly of the personal intermediates **80.** E.g. ⲁⲓ–ⲥⲱⲧⲡ, ⲛⲉⲥ–ⲥⲱⲧⲡ.

(4) *Terminal bound morphs*

e.g. ⲅⲁⲗⲓⲗⲁⲓⲁ, –ⲩ

which only occur in terminal position, always preceded by at least one other bound morph. This class contains non-selfactualizing proper nouns, personal suffixes, etc. E.g. ⲧⲓⲅⲁⲗⲓⲗⲁⲓⲁ, ⲥⲟⲧⲡ–ⲩ, ⲟⲩⲛ̄ⲧⲁ–ⲩ–ⲥⲉ.

(5) *Terminal bound/unbound morphs*

which can occur either bound in terminal position (preceded by at least one other bound morph) or free of bound relationship. These are of two distinct types, 5a and 5b.

(5a) E.g. ⲥⲱⲧⲡ, ⲡⲓⲥⲧⲉⲩⲉ, ⲥⲟⲧⲡ, ⲡⲁⲓ̈, ⲟⲩⲏⲣ, ⲥⲯⲓⲙⲉ, ⲙⲁⲣⲓⲁ, ⲁⲛⲟⲕ

This is a very large subclass containing infinitives in the absolute state **30.** statives, determinator pronouns, specifier pronouns, common nouns, self-actualizing proper nouns, personal independents, etc. E.g. ⲁⲩ–ⲥⲱⲧⲡ, ⲁ–ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲡ; ⲩ–ⲥⲟⲧⲡ, ⲡⲗⲁⲟⲥ ⲥⲟⲧⲡ; ⲧⲉⲧⲛ̄–ⲭⲉⲕ–ⲟⲩⲏⲣ, ⲟⲩⲏⲣ ⲡⲉ; ⲥⲛ̄–ⲱⲟⲙⲛ̄ⲧ ⲛ̄–ⲥⲟⲟⲩ, ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲏ ⲱⲟⲙⲛ̄ⲧ; ⲧⲉⲓⲥⲯⲓⲙⲉ, ⲥⲯⲓⲙⲉ, ⲛⲓⲙ; ⲧⲓⲛⲟⲩ̀ ⲙ̄–ⲡⲟⲗⲓⲥ, ⲧⲡⲟⲗⲓⲥ ⲛⲟⲩ̀; ⲁ–ⲙⲁⲣⲓⲁ ⲥⲙⲟⲩ, ⲙⲁⲣⲓⲁ ⲥⲙⲁⲙⲁⲁⲧ.

(5b) E.g. ⲁⲩⲱ, ⲏ, ⲉⲡⲓⲁⲏ. ⲉⲓⲥⲭⲏⲏⲧⲉ

These morphs usually occur free of bound relationship. They occur bound in terminal position only if preceded by ⲭⲉ–. This subclass contains most first-position conjunctions **235** and initial attitude markers **239** and some interjections. E.g. ⲡⲉⲭⲉ–ⲡⲯⲗⲗⲟ ⲛⲁ–ⲩ ⲭⲉ–ⲁⲩⲱ ⲉⲕ–ⲣ̄–ⲟⲩ ⲛ̄–ⲛⲉⲓⲥⲛⲁⲁⲩ ⲧⲏⲣ–ⲟⲩ ApophPatr 181 (Chaîne 43:28) "The senior monk said to him, And what are you doing with all these vessels?"; ⲉⲩ–ⲭⲱ ⲙⲙⲟ–ⲥ ⲭⲉ–ⲉⲓⲥⲭⲏⲏⲧⲉ †–ⲙ̄–ⲡⲉⲓⲙⲁ Athanasius, Life of St. Anthony 9 (Garitte 14:2–3) "Saying, Look! Here I am."

(6) *Unbound morphs (enclitics)*

e.g. ⲁⲛ, ⲁⲉ, ⲡⲉ, . . . ⲛⲓⲙ (article)

which never occur in bound relationship (they cannot even be preceded by ⲭⲉ–). This is a small miscellaneous class containing morphs that by nature cannot occur first in their clause (enclitics). (Inasmuch as they must follow some other morph or morph group, enclitics are not free.)

Autonomy. Within a particular text, any morph (whatever its class may be) that actually happens to occur free of bound relationship can be called *'autonomous'*. Autonomous morphs belong to classes 5 and 6: class 5 morphs sometimes occur autonomously; class 6 morphs, always. E.g. ⲁ–ⲧⲉⲥⲯⲓⲙⲉ ⲥⲱⲧⲡ "The woman chose" (class 5a), ⲥⲯⲓⲙⲉ ⲛⲓⲙ "Every woman (5a + 6), ⲁⲩⲱ ⲁⲥ–ⲥⲱⲧⲡ "And she chose" (5b), ⲁⲥ–ⲥⲱⲧⲡ ⲁⲉ "But she chose" (6), ⲟⲩⲙⲉⲉ ⲧⲉ "It is just" (6). In close textual analysis, an autonomous morph makes up a bound group consisting of one morph.

At a broader level of analysis a single unit, corresponding in speech to a single colon under one primary stress accent. was probably formed by the combination of any enclitic (class 6 morph) together with the preceding bound group: e.g. ⲓⲥⲯⲓⲙⲉ ⲛⲓⲙⲓ or ⲓⲁⲥ–ⲥⲱⲧⲡ ⲁⲉⲓ. The cohesiveness of such units sometimes seems to be reflected in the spelling of the morph preceding the enclitic, either (1) without vowel or with substitution of ⲉ, e.g. ⲣ̄ⲙⲡⲉ ⲥ̄ⲛⲧⲉ = ⲣⲟⲙⲡⲉ ⲥ̄ⲛⲧⲉ "Two years," ⲥⲉⲡ ⲥⲛⲁⲩ = ⲥⲟⲡ ⲥⲛⲁⲩ "Twice, Two times": (2) with final vowel doubled ⲟⲩⲙⲉⲉ ⲧⲉ = ⲟⲩⲙⲉ ⲧⲉ "It is just" **252.**

29 *Adjacent dependency analysis of bound groups.* Every bound group begins with an Initial or a Non-terminal and ends with a Terminal. Between these two boundaries, various Non-terminals and/or Medials can occur. Enclitics (unbound morphs) do not join into bound groups, but float between or after them; each enclitic can be thought of as a bound group consisting of a single morph. In the example analyzed below, class numbers are designated in parentheses, e.g. (2), (4), (6), etc.

I(nitial), class 1 — *T(erminal), classes 4, 5a, 5b*
M(edial), class 3 — *U(nbound, enclitic), class 6*
N(on-terminal), class 2

ⲡ–ⲱⲟⲣⲡ̄	ⲙⲉⲛ	ⲛ̄–ⲗⲟⲅⲟⲥ	ⲁ–	ⲓ̈–ⲧⲁⲙⲓⲟ–ⲩ	ⲱ̄	ⲑⲉⲟⲫⲓⲗⲉ	ⲉⲧⲃⲉ–ϩⲱⲃ	ⲛⲓⲙ
N- T	U	I – T	N- M – N-	T	T	T	N – T	U
(2) (5a)	(6)	(1) (5a)	(2) (3) (2)	(4) (5a)		(5b)	(2) (5a)	(6)

"I wrote Book One, O Theophilus, about all the things

ⲛ̄ⲧ–ⲁ–	ⲓ̄ⲥ̄	ⲁⲣⲭⲉⲓ	ⲛ̄–ⲱ̸	ⲁⲁ–ⲩ	ⲁⲩⲱ	ⲛ̄–ⲱ̸	†–ⲱ̸	ⲥⲃⲱ	ⲛ̄ϩⲏⲧ–ⲟⲩ
N- N-	T	T	N- N- N-	T	T	N- N- N- N-		T	N- T
(2) (2)	(5a)	(5a)	(2) (2) (2)	(4)	(5b)	(2)(2)(2)(2)		(5a)	(2) (4)

that Jesus began to do and to teach with" (Acts 1:1)

30 *Mutable morphs: the three states.* Some morphs occur as a set of allomorphs

ⲥⲱⲧⲡ, ⲥⲉⲧⲡ–, ⲥⲟⲧⲡ= 'choose'
ⲉⲧⲃⲉ–, ⲉⲧⲃⲏⲏⲧ= 'because of'

traditionally called *'states'*, namely

i. *'absolute state'*, a terminal bound/unbound morph **28(5a)** (e.g. ⲥⲱⲧⲡ 'choᵽse')

ii. *'prenominal state'*, a non-terminal bound morph **28(2)** that must be completed by a non-personal entity term, i.e.

any prenominal + { determinator pronoun **44**, specifier pronoun **63**, article phrase **43**, specifier phrase **64**, proper noun **126**, or possessed noun **138** (after some prenominal states, also the 2d pl. alternant personal suffix -ⲧⲏⲩⲧⲛ̄ table 6, p. 69)

(prenominal states are marked with a single hyphen in modern dictionaries, e.g. ⲥⲉⲧⲡ- 'choose', ⲉⲧⲃⲉ- 'because of')

iii. *'prepersonal state'*, a non-terminal bound morph that must be completed by a personal entity term, i.e.

any prepersonal + { personal intermediate **80**, **82** or suffix **85** (with some further allomorphic alternations)

(prepersonal states are marked with a ditto symbol in modern dictionaries, e.g. ⲉⲧⲃⲏⲏⲧ= 'because of', ⲥⲟⲧⲡ= 'choose'). States are thus alternate forms whose selection relates to what kind of morph, if any, is suffixed to them.

Traditionally, the three states are *status absolutus, status constructus,* and *status pronominalis.*

Mutable transitive infinitives **167** occur in all three states, e.g. ⲥⲱⲧⲡ, ⲥⲉⲧⲡ-, ⲥⲟⲧⲡ= 'choose'. Occurring only in prenominal and prepersonal states are: *(i)* prepositions, e.g. ⲉ-/ⲉⲣⲟ= 'towards', ⲕⲁⲧⲁ-/ⲕⲁⲧⲁⲣⲟ= 'according to' κατά, ϩⲛ̄-/ⲛ̄ϩⲏⲧ= 'in'; *(ii)* conjugation bases and mutable converters, e.g. ⲱⲁⲣⲉ-/ⲱⲁ= aorist, ⲉⲣⲉ-/ⲉ= circumstantial, ⲁ-/ⲁ= past tense; *(iii)* suffixally conjugated verboids, e.g. ⲛⲁⲛⲟⲩ-/ⲛⲁⲛⲟⲩ= 'be good', ⲡⲉϫⲉ-/ⲡⲉϫⲁ= 'said', ⲟⲩⲛ̄ⲧⲉ-/ⲟⲩⲛ̄ⲧⲁ= 'have'. Inflected modifiers **152** and inflected interjections **242** occur only in the prepersonal state, e.g. ⲧⲏⲣ= 'all' and ⲁϩⲣⲟ= 'what is the matter with . . . ?'.

31 *Absolute spelling of the prenominal state* sometimes occurs as a variant, in which the prenominal is spelled like the absolute (ⲟⲩⲱⲙ- for ⲟⲩⲉⲙ- 'eat'). E.g. ⲉⲓ-ⲛⲁ-ⲟⲩⲱ̂ⲛ̄ϩ-ⲡϩⲱⲃ ⲉⲃⲟⲗ ShChass 65:19–20 (where ⲟⲩⲱⲛϩ- is for ⲟⲩⲉⲛϩ-) "I shall demonstrate this assertion," ⲉⲫ-ⲧⲁⲩⲟ-ⁿ̀ⲕⲁⲣⲡⲟⲥ ShIII 175:24 (with textual var. ⲉⲫ-ⲧⲁⲩⲉ-) "Bearing fruit," ⲁⲛⲟⲕ-ⲟⲩⲣⲉⲫ-ⲣ̄-ⁿ̀ⲛⲟⲃⲉ ApophPatr 160 (Chaîne 36:3) (ⲁⲛⲟⲕ- for ⲁⲛⲛ̄-, very common variant) "I am a sinner."

32 *Stress accent groups: the hypothetical spoken correlate of boundness.* Normally in Egyptian Coptic morphs *ē, o,* and *ō* (ⲏ, ⲟ, and ⲱ) seem to occur only in the last or next to last syllable of a bound group, and no more than one

of these sounds/letters occurs within any bound group (with a few exceptions such as ⲉⲧⲟⲧ-ⲧⲏⲩⲧⲛ̄ /et'ttēwtn/ "To you"). (It must also be noted that there are many bound groups in which none of these three sounds/letters occurs.) This and other factors have led to the following hypothesis: the major stress accent in each spoken bound group fell upon the last or next to last syllable; and, furthermore, it coincided with *ē, o,* or *ō* if one of these sounds happened to occur; furthermore, a doubled letter coincides with a stressed syllabic sound in most cases, **36(a).**

ⲁⲩⲱ ϩⲙ̄-ⲡ-ⲙⲉϩ-ⲱⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ ⲁ-ⲩ-ⲱⲉⲗⲉⲉⲧ ⲱⲟⲡⲉ
awṓ hᵉmpmehšómᵉnt ᵉnhó'w awšelé't šṓpe
"On the third day there was a marriage" (John 2:1)

This hypothesis implies that in speech, a bound group (optionally followed by an enclitic unbound morph **28[6]**) correlated to a complete spoken phrase (stress group, breath group, prosodic colon). But the pronunciation of Greco-Coptic morphs is not accounted for by this hypothesis, since their presence often causes several letters of the ⲏ ⲟ ⲱ set to occur in a single bound group.

SENTENCE INTONATION CONTOURS: QUESTIONS, FOCAL POINTS, ETC.

33 Completely lost, because not represented in writing, are the contours of sentence intonation that would have distinguished e.g. questions from assertions. This causes ambiguity especially since Coptic writing does not employ a question mark nor is there a distinctive interrogative word order. Some written interrogative sentences can be identified in other ways **511,** but many cannot. Also unrecorded are the distinctive intonation contours that would have marked focal points **445** in the flow of information; their absence leads to ambiguity in interpreting sentences marked by the focalizing conversion. Indeed, it must be supposed that all individual patterns as such would have been characterized by distinct intonation contours. This information would have resolved many of the ambiguities of the text as represented only in writing.

NUCLEUS AND EXPANSION IN SYNTACTIC PATTERNS

34 The strictly sequential analysis of bound groups **29** by no means exhausts the dependent relationships among morphs. At the next level of analysis we find syntactic patterns that contain hierarchies of elements in grammatical relationships, which are in fact the main topic of this book. E.g.

ⲟⲩⲣⲉⲫⲣ̄ⲛⲟⲃⲉ ⲡⲉ "He is a sinner" =
([ⲟⲩ-(ⲣⲉⲫ-[ⲣ̄-(ⁿ̀ⲛⲟⲃⲉ)])] [ⲡⲉ])

In this example, ⲟⲩⲣⲉⲕⲣ̄ⲛⲟⲃⲉ "A sinner" and ⲡⲉ "He (is)" are both essential (co-dependent) elements in a nominal sentence pattern **267;** furthermore, ⲟⲩⲣⲉⲕⲣ̄ⲛⲟⲃⲉ is an article phrase **43** that contains an indef. article ⲟⲩ- + ⲣⲉⲕⲣ̄ⲛⲟⲃⲉ, which is a composite agential common noun **121** that contains an agential prefix ⲣⲉⲕ- + ⲣ̄ⲛⲟⲃⲉ, which is a compound verb **180** that contains an infinitive ⲣ̄- 'do' + ⲙ̄ⲛⲟⲃⲉ, which is an article phrase that contains a zero article ⲙ̄ + a gendered common noun ⲛⲟⲃⲉ 'sin'. In adjacent dependency analysis **28,** ⲟⲩ-ⲣⲉⲕ-ⲣ̄-ⲙ̄ⲛⲟⲃⲉ is simply a bound group consisting of five morphs of classes 2-2-2-2-4 (N-N-N-N-T). But at the subsequent level of analysis, even the exclusively unbound morphs (enclitics) of bound group analysis, such as ⲡⲉ, will stand in a dependent relationship with some other element of the syntactic pattern to which they belong.

Within such a hierarchy, each non-terminal bound morph (ⲟⲩ-, ⲣⲉⲕ-, ⲣ̄-, ⲙ̄) functions as a *'nucleus'* (syntactic base of departure) that is *'expanded'* (added to) by a grammatically compatible element. Many expansion elements are themselves complex, containing within themselves one or more nuclei with their own expansion elements. Thus in the previous example

ⲟⲩ- is expanded by ⲣⲉⲕⲣ̄ⲛⲟⲃⲉ
ⲣⲉⲕ- is expanded by ⲣ̄ⲛⲟⲃⲉ
ⲣ̄- is expanded by ⲙ̄ⲛⲟⲃⲉ
ⲙ̄ is expanded by, and actualizes **92,** the lexeme ⲛⲟⲃⲉ

'Expansion' also occurs on a scale larger than the single bound group, as when a determinator pronoun or personal morph is expanded by an entity term: e.g. ⲟⲩⲙⲉ ⲡⲉ | ⲡⲛⲟⲩⲧⲉ John 3:33 "God is true" (true is-He | God) **275;** ⲡⲉⲭⲁ-ⲥ ⲁⲉ | ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ Luke 9:62 "Jesus said" (said-He | Jesus) **375;** or a verb, by its adverbial expansions **181.**

SYLLABLE FORMATION

35 *Syllabic and non-syllabic manifestation of phonemes.* Broadly, Sahidic Coptic sounds fall into two physiological classes: *'vowels'* (those sounded without obstructing the flow of air through mouth, nose, or throat)

a e ē o ō

and *'consonants'* (those made with some kind of constriction of mouth, nose, or throat)

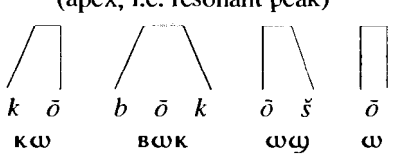
b y k l m n p r s t w š f h č kʸ '

In some languages, e.g. classical Greek, every syllable necessarily contains a vowel, which functions as the apex (resonant peak) of the syllable. But this is not so in Egyptian Coptic morphs. It is a remarkable property of Egyptian

Coptic syllable formation that not only every vowel but also every consonant can have syllabic function, that is, can function as the apex (resonant peak) of a syllable.

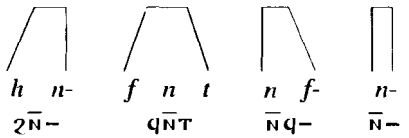
The discrepancy between Greek and Egyptian Coptic syllable formation may account for the use of a special written symbol in Sahidic Coptic (the superlinear stroke **38**) to mark those syllables whose apex does not contain a Greek vowel letter (ϩⲁ̄-, -ⲧⲏ̄, ⲃ̄- in ϩⲁ̄ⲗⲟ, ⲥⲱⲧⲏ̄, ⲃ̄ϣⲉ); these are syllables of a character that could not occur in Greek.

Egyptian Coptic *vowels* always have syllabic function, i.e. always function as the apex (resonant peak) of their syllable. Such, for example, is the sound *ō* in the following one-syllable morphs.



Egyptian Coptic *consonants* each can have both syllabic and non-syllabic function, depending on the particular syllable to which they happen to belong:

i. a *'syllabic'* function (as the apex of a syllable), e.g. the phoneme /n/ as sounded in the following examples

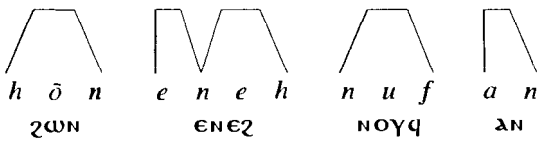


In the hypothetical spoken form of such examples, a non-phonemic resonance occurs *just before* the syllabic phoneme is articulated: *ᵉn, ⁱn, en.*

hᵉn- fᵉnt ᵉnf- ᵉn-

The non-phonemic resonance (ᵉ) of the syllabic sounds *ᵉb ᵉl ᵉm ᵉn ᵉr* is sometimes written as ⲉ: ⲉⲃ ⲉⲗ ⲉⲙ ⲉⲛ ⲉⲣ. E.g. ⲃ̄ϣⲉ and ⲉⲃϣⲉ 'forgetfulness', ⲃⲁ̄- and ⲃⲉⲗ- 'loosen', ⲟⲩⲙ̄- and ⲟⲩⲉⲙ- 'eat', ϩⲛ̄- and ϩⲉⲛ- 'in', ⲙ̄ⲡⲣ̄- and ⲙ̄ⲡⲉⲣ- 'do not'. This is non-standard orthography, and it also occurs with other syllabic consonants; e.g. ⲙ̄ⲡⲕ̄- and ⲙ̄ⲡⲉⲕ-, ⲙ̄ⲡⲧ̄- and ⲙ̄ⲡⲉⲧ- (negative past tense), ϩⲱⲃⲥ̄ and ϩⲱⲃⲉⲥ 'cover', ⲱⲛϩ̄ and ⲱⲛⲉϩ; similarly non-phonemic ⲁ (before ϩ), ⲟⲩⲱⲛϩ̄ and ⲟⲩⲱⲛⲁϩ 'reveal', ⲧⲱⲃϩ̄ and ⲧⲱⲃⲁϩ 'pray'.

ii. a *'non-syllabic'* function, e.g. the phoneme /n/ as sounded in the following examples



Thus all the consonants had two potential functions in the syllable. For example, the consonant phoneme /b/ had both syllabic function and pronunciation ^{e}b, as in

$^{e}bše$ (ⲃⲱϣⲉ 'forgetfulness')
$t^{e}bt$ (ⲧⲃ̄ⲧ 'fish')
$wōt^{e}b$ (ⲟⲩⲱⲧⲃ̄ 'change place')

and non-syllabic function and pronunciation *b*, as in

bō (ⲃⲱ 'bush')
bōk (ⲃⲱⲕ 'go')
kōb (ⲕⲱⲃ 'double' [verb])

Consequently, manifestations of the phoneme /b/ are transcribed as both ^{e}b and *b*, depending on its function in particular syllables. The same is true for all seventeen consonants:

b y k l m n p r s t w š f h č k^{y} '
^{e}b *i* ^{e}k ^{e}l ^{e}m ^{e}n ^{e}p ^{e}r ^{e}s ^{e}t *u* $^{e}š$ ^{e}f ^{e}h $^{e}č$ $^{e}k^{y}$ *a*/*e*

Note that the sounds *i*, *u*, *a*, and *e* occur in this series as syllabic counterparts of *y*, *w*, and non-syllabic /'/.

36 *Expressions of the glottal stop /'/.* The phoneme /'/ (glottal stop) does not have a corresponding letter in the Sahidic alphabet. Generally, a '*glottal stop*' is a sound produced by closing the vocal chords and then releasing a burst of air. (This sound is heard in the second syllable of English "water" as pronounced in London Cockney dialect or "gotten" as in some American New England dialects: *wa-'^{e}r*, *go-'en*; also in deliberately spoken German at the onset of any accented syllable beginning with a vowel: "der *E*rste.") Whatever its pronunciation may have been, the Coptic glottal stop is a consonant, and it had two functions in Coptic syllable formation: syllabic function and non-syllabic function. Expressed in writing, the glottal stop phoneme has four manifestations: *(a)* doubling of a preceding vowel letter, *(b)* ⲁ, *(c)* ⲉ, and *(d)* nothing (non-representation, zero). The occurrence of these manifestations, in alternation **20,** is determined by the conditions and environment in which /'/ occurs.

(a) Non-syllabic expression. Doubling of the letter ⲁ, ⲉ, ⲏ, ⲟ, or ⲱ, or (as allophone of */ō/*) ⲟⲩ, where the letter that is doubled manifests the *stressed* syllabic phoneme of a bound group **32.** E.g. ϣⲁⲁⲧ= /šo't/ 'cut', ⲥⲉⲉⲡⲉ /sa'p'/ or /sa'py/ 'remain', ⲧⲏⲏⲡ /tē'p/ 'be accustomed', ⲥⲟⲟϥ /so'f/ 'be polluted', ⲙⲁⲛⲟⲩⲟⲩ= /m'no'/ 'feed' (where ⲟⲩ is the allophone of */ō/*), ϣⲱⲱⲧ 'cut' /šō't/.

(b) Syllabic expression. Unstressed syllabic ⲁ preceding the stressed **32** syllable. E.g. ⲧⲁⲛϩⲟ /t'nho/ 'make alive', ⲧⲁⲕⲟ /t'ko/ 'destroy', ⲙⲁⲛⲟⲩⲟⲩ= /m'no'/ 'feed', ⲁⲣⲟϣ /'roš/ 'become cold'.

(c) Both non-syllabic and syllabic expression, two simultaneous and discontinuous manifestations within the same morph. Relevant morphs have the following forms (where *N* = 'non-syllabic phoneme'):

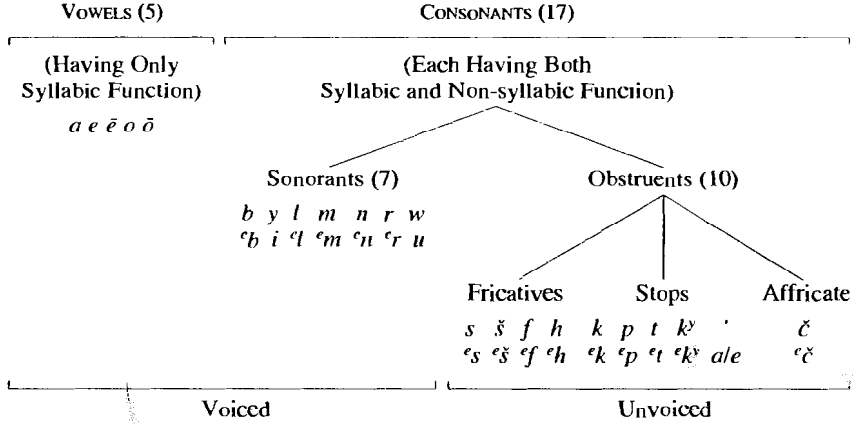
N ō *N* ' /, e.g. /pōn'/ ⲡⲱⲱⲛⲉ
N o *N* ' /, e.g. /pon'/ ⲡⲟⲟⲛⲉ

/'/ is manifested both as doubling of the preceding stressed ⲱ or ⲟ and simultaneously (provided it is the last phoneme in its bound group) as unstressed ⲉ. But if /'/ is followed by another phoneme in its bound group, only the doubling feature is manifested. E.g. /wōt', wot'-, wot'/ ⲟⲩⲱⲱⲧⲉ, ⲟⲩⲟⲟⲧ=, ⲟⲩⲟⲟⲧⲉ 'separate'; /hōk', hok'-, hok'/ ϩⲱⲱⲕⲉ, ϩⲟⲟⲕ=, ϩⲟⲟⲕⲉ 'shave'; /pōn', pon'-, pon'/ ⲡⲱⲱⲛⲉ, ⲡⲟⲟⲛ=, ⲡⲟⲟⲛⲉ 'turn'.

(d) Non-syllabic: nothing, zero. The phoneme /'/ is not manifested if it (α) immediately precedes a stressed syllabic phoneme (/'ōip/ ⲱⲧⲡ̄ 'load'; /w'op/ ⲟⲩⲟⲡ 'become pure'); or (β) immediately follows a stressed syllabic phoneme and is the last phoneme in its bound group (/yō'/ ⲉⲓⲱ, but /yo'-/ ⲉⲓⲁⲁ= 'wash'; /sō'/ ⲥⲱ, but /so'-/ ⲥⲟⲟ= 'drink'; /nō'/ ⲛⲟⲩ 'go'; /ha'/ ϩⲉ 'fall'); or (γ) is non-syllabic and unstressed (/et'ttēwtn/ ⲉⲧⲟⲧ-ⲧⲏⲩⲧⲛ̄ "To you," but /eto'ts/ ⲉⲧⲟⲟⲧ-ⲥ̄ "To her").

37 *Articulatory classification of sounds.* A hypothetical reconstruction of the spoken articulation of sounds in Sahidic has yielded the results in table 2.

TABLE 2
ARTICULATORY CLASSIFICATION OF EGYPTIAN COPTIC SOUNDS IN THE SAHIDIC DIALECT



ADAPTED FROM: L. Depuydt, "On Coptic Sounds," *Orientalia* 62 (1993):346

38 *The superlinear stroke as an optional indicator of syllabic function.* Many syllables in Egyptian Coptic morphs do not contain a vowel. As stated above **35,** the apex or resonant peak of these syllables was formed by a consonant with syllabic function: ^{e}b, ^{e}k, ^{e}l ^{e}p, ^{e}s, etc. In written Sahidic Coptic, such syllables—a type that does not occur in Greek, where every syllable contains a vowel—were marked with a special symbol, the '*superlinear stroke*': ⲧⲃ̄, ⲧⲕ̄, ⲃⲁ̄, ⲧⲡ̄, ⲱ̄, etc. (except that notation of syllabic /y/, /w/, and /'/, *i*, *u*, and *a*/*e*, are not marked with the superlinear stroke.) The superlinear stroke was an optional sign; it was written most often when the consonant belonged to the

sonorant class *b l m n r* ⲃ̄ ⲗ̄ ⲙ̄ ⲛ̄ ⲣ̄. Thus the stroke is a signal related to syllable formation; it is not the expression of a phoneme.

Very few Greco-Coptic morphs occur with a superlinear stroke marking syllabic function, notably ⲥⲁⲣⲝ̄ 'flesh', ⲁⲣⲝ̄ 'bear', and ⲙⲁⲥⲧⲓⲅⲝ̄ 'whip'. In non-standard orthography, the Greco-Coptic syllables ⲉⲃ, ⲉⲗ, ⲉⲙ, ⲉⲛ, and ⲉⲣ are sometimes replaced by ⲃ̄, ⲗ̄, ⲙ̄, ⲛ̄, and ⲣ̄ (thus ϩⲃ̄ⲁⲱⲙⲁⲥ ἑβδομάς, ϩⲗ̄ⲡⲓϩⲉ ἐλπίζειν, ⲡⲁⲣⲙ̄ⲃⲟⲗⲏ παρεμβολή, ⲛ̄ⲧⲟⲗⲏ ἐντολή, ⲥⲡⲣ̄ⲙⲁ σπέρμα).

Position of the stroke. Some scribes wrote the superlinear stroke precisely above the letter whose sound had syllabic function (and was the apex of its syllable) or shifted slightly to the right.

ϩⲛ̄. ϩⲛ̄, ⲉⲣⲁⲧⲫ̄, ϣⲟⲣⲡ̄, ⲧⲙⲛ̄ⲧⲥⲁⲃⲉ *h^{e}n, erat^{e}f, sor^{e}p, tm^{e}ntsabe*

Others wrote it above all or most letters of such a syllable, without indicating where the syllabic consonant (and syllable apex) was located. Such strokes often went from the middle of one letter to the middle of another.

ϩ̄ⲛ̄, ⲃ̄ⲗⲁⲉ, ⲉⲣⲁⲧ̄ⲫ̄, ϣⲟⲣⲡ̄, ⲙ̄ⲛ̄ⲧⲥⲛⲟⲟⲩⲥ, ⲙ̄ⲛ̄ⲧⲥⲛⲟⲟⲩⲥ, ⲙ̄ⲛ̄ⲧⲥ̄ⲛⲟⲟⲩⲥ, ⲙⲛⲧⲥ̄ⲛⲟⲟⲩⲥ

Thus, *two systems of superlineation* are employed in standard spelling: a single-stroke system and a connective stroke system. In both systems the stroke is able to occur over any consonant letter except ⲓ and ⲩ, with which (for obscure reasons) the superlinear stroke is incompatible; cf. **35**. Cf. figure following table 1.

Modern printed editions often misrepresent the length and position of superlinear strokes because of the technical difficulty of printing a connective stroke. Nevertheless, citations in this book reproduce the printed editions even when these misrepresent the manuscript, thus giving what readers may expect to find in one modern edition or another.

For example, the Barcelona manuscript of Mark 16:6, ed. Quecke (plate 3), actually has ⲁⲫⲧⲱⲟⲩⲛ̄ⲫ̄ ⲛ̄ⲫ̄ϩ̄ⲙⲡⲉⲓⲙⲁ ⲁⲛ (written solid), which, for typographical reasons, was represented in the same edition as: ⲁⲫⲧⲱⲟⲩⲛ̄ⲫ̄ ⲛ̄ⲫ̄ϩ̄ⲙⲡⲉⲓⲙⲁ ⲁⲛ. Some modern editors omit the superlinear stroke altogether, especially when editing a work whose manuscript witnesses employ more than one system of superlineation.

In Sahidic manuscripts copied after the eighth century A.D. superlineation usually does not correspond to the standard system (its function has not yet been systematically studied). In this period the stroke is written very narrow, virtually resembling a dot; this form is interpreted in the present book as a short superlinear stroke.

Superlinear stroke representing line-final ⲛ. In manuscripts, non-syllabic ⲛ that would occur at the end of a line is optionally replaced and represented by a superlinear stroke over the preceding vowel. E.g. ⲉⲫϣ̄ⲁ̄ = ⲉⲫϣⲁⲛ Matt 15:14 ed. Kasser; ⲁⲕⲙⲏ̄ = ⲁⲕⲙⲏⲛ 15:16; ϩⲉ̄ = ϩⲉⲛ 15:30; etc.

THE NOTATION OF GRECO-COPTIC MORPHS

39 *The spelling of Greek morphs.* The Greek and Coptic phoneme systems were entirely different in structure. As a result, two different norms of spelling are followed in Coptic literary manuscripts, one for Greco-Coptic vocabulary items and one for Egyptian Coptic. In the Hellenistic and Roman periods the living Greek language underwent major changes, especially a reduction in the number of Greek vowel phonemes that were significantly distinguished in actual speech. These changes are evident in spellings that occur in non-literary Greek documents of the period. But Greek literature continued to be written and copied in the older, classical Greek spelling. Accordingly in early Sahidic literary manuscripts Greco-Coptic morphs are normally written in classical Greek spelling. However, in later Sahidic manuscripts (and to some extent in the early ones) the copyists write non-classical spellings of Greco-Coptic morphs. Some of these probably reflect late Greek pronunciation (especially ⲉⲓ = ⲏ = ⲓ = ⲩ and ⲁⲓ = ⲉ), while others seem to be influenced by Egyptian-Coptic (ⲅ = ⲕ, ⲇ = ⲧ, ⲍ = ⲥ). Historically, they coincide with increasing isolation from Greek learning, especially after the separation of Coptic Orthodoxy from the Greek-speaking Chalcedonian church of Constantinople (after A.D. 451) and, a few centuries later, the gradual replacement of Coptic by Arabic **1.**

(a) The following sets of Greek vowel letters are sometimes exchanged for one another. To some degree eventually there was general confusion in the spelling of Greek vowel phonemes.

i. ⲉⲓ = ⲏ = ⲓ = ⲩ (rarely = ⲟⲓ). E.g. ⲗⲏⲡⲉⲓ λυπεῖν, ⲉⲡⲉⲓⲑⲩⲙⲉⲓⲁ ἐπιθυμία, ⲗⲩⲡⲏ λυπεῖν, ⲁⲥⲕⲓⲧⲏⲥ ἀσκητής, ⲕⲩⲣⲏⲥⲥⲉ κηρύσσειν, ⲡⲓⲣⲁⲥⲙⲟⲥ πειρασμός, ⲃⲟⲓⲑⲉⲓ βοηθεῖν, ⲫⲓⲥⲓⲥ φύσις, ⲁⲛⲁⲑⲩⲙⲁ ἀνάθημα, ⲉⲡⲩⲑⲩⲙⲓⲁ ἐπιθυμία, ⲕⲁⲧⲟⲓⲣⲱⲣⲉⲓ κατηγορεῖν.

ii. ⲁⲓ = ⲉ. E.g. ⲁⲓⲧⲓ ἔτι, ϩⲉⲣⲉⲥⲓⲥ αἵρεσις.

iii. ⲟ = ⲱ. E.g. ⲇⲓⲕⲉⲟⲥ δικαίως, ⲙⲱⲩⲓⲥ μόγις.

iv. Other occasional vowel exchanges: ⲁ = ⲟ, ⲁⲓ = ⲟⲓ, ⲁⲓ = ⲩ, ⲉ = ⲓ, ⲉ = ⲩ, ⲏ = ⲉ, ⲟⲓ = ⲉ, ⲟⲩ = ⲟ

(b) The following pairs of Greek consonant letters are sometimes exchanged for one another.

i. ⲅ = ⲕ. E.g. ⲅⲁⲣⲡⲟⲥ καρπός 'fruit', ⲕⲣⲁⲫⲏ γραφή 'scripture'.

ii. ⲇ = ⲧ. E.g. ⲭⲣⲏⲥⲇⲓⲁⲛⲟⲥ Χριστιανός 'Christian', ⲥⲕⲁⲛⲇⲁⲗⲟⲛ σκάνδαλον 'stumbling block'; ⲟⲩⲇⲉ and ⲟⲩⲧⲉ are interchangeable in Coptic (cf. οὐδέ, οὔτε).

iii. ⲍ = ⲥ. E.g. ⲉⲡⲓⲧⲁⲍⲉ ἐπιτάσσειν 'command' (verb), ⲍⲩⲛⲍⲏⲧⲓ συζητεῖν 'debate' (verb).

(c) ⲕⲓ (or ⲕⲉⲓ) is sometimes replaced by ⲅⲓ (or ⲅⲉⲓ). E.g. ⲅⲓⲑⲁⲣⲁ κιθάρα, ⲉⲛⲅⲕⲁⲃⲓ and ⲉⲛⲅⲕⲁⲃⲉⲓ ἐγκακεῖν.

(d) Doubled consonants are sometimes simplified and single consonants doubled. E.g. ⲑⲁⲣⲉⲓ θαρρεῖν, ⲅⲏⲛⲏⲙⲁ γέννημα, ⲡⲁⲣⲣⲟⲓⲙⲓⲁ παροιμία, ⲑⲁⲗⲗⲁⲥⲥⲁ θάλασσα.

40 ϩ *in place of both rough and smooth breathing.* Greek initial /h/ (spiritus asper, rough breathing) regularly occurs in Greco-Coptic morphs as ϩ; e.g. ϩⲁⲅⲓⲟⲥ ἅγιος, ϩⲉⲃⲇⲱⲙⲁⲥ ἑβδομάς, ϩⲟⲙⲟⲓⲱⲥ ὁμοίως, ϩⲩⲙⲛⲉⲩⲉ ὑμνεῦειν, ϩⲱⲥⲧⲉ ὥστε, ϩⲣⲱⲙⲏ Ῥώμη. But also in the normal spelling of some Greco-Coptic morphs, initial ϩ occurs where Greek has a smooth (lenis) breathing (no /h/); e.g. ϩⲉⲑⲛⲟⲥ for ἔθνος, ϩⲉⲗⲡⲓϩⲉ ἐλπίζειν, ϩⲓⲕⲱⲛ εἰκών.

41 The *superlinear stroke in Greco-Coptic morphs* has three purely graphic functions:

(a) (Normal) To mark abbreviated writings of some Biblical names and words of sacred importance to Christianity *(nomina sacra)*. Such abbreviations, made by omission of letters from the middle of a morph, are called '*compendia*' (or '*suspensions*'). The following compendia persistently occur in Coptic literary texts, instead of the unabbreviated form:

ⲇⲁⲇ (ⲇⲁⲩⲉⲓⲇ) *David* (in Old Testament books)
ⲑⲓⲗⲏⲙ, ⲑⲓⲏⲙ etc. (ⲧϩⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ) *Jerusalem*
ⲓⲏⲗ (ⲓⲥⲣⲁⲏⲗ) *Israel*
ⲓⲥ or ⲓⲏⲥ (ⲓⲏⲥⲟⲩⲥ) *(i) Jesus, (ii) Joshua*
ⲡⲛⲁ (ⲡⲛⲉⲩⲙⲁ) *spirit;* and derivatives, e.g. ⲡⲛⲓⲕⲟⲛ (ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ) *spiritual,* ⲡⲛⲁⲧⲟⲫⲟⲣⲟⲥ (ⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ) *inspired*
ⲥ̀ⲣⲟⲥ (ⲥⲧⲁⲩⲣⲟⲥ) *cross*
ⲥ̀ⲣⲟⲩ (ⲥⲧⲁⲩⲣⲟⲩ) *crucify*
ⲭⲥ or ⲭⲣⲥ *(i)* ⲭⲣⲓⲥⲧⲟⲥ *Christ, (ii)* ⲭⲣⲏⲥⲧⲟⲥ *excellent*

E.g. ⲛⲁ-ⲡⲉⲭⲥ ⲁⲉ ⲓⲥ ⲁⲩ-ⲥ̀ⲣⲟⲩ ⲛ̄-ⲧⲥⲁⲣⲝ Gal 5:24 (ed. Thompson) "Those who belong to Christ Jesus have crucified the flesh."

(b) (Rare) To mark, occasionally, non-Greek names; e.g. ⲁⲭⲁⲣ Josh 7:20 (ed. Kasser), ⲅⲁⲁⲁ Josh 22:32, ⲛⲁϫⲁⲣⲣⲁ Josh 7:17, ϩⲣⲟⲩⲃⲏⲛ Josh 22:30

(c) To represent ⲛ at the end of a line in a manuscript. Cf. **38**.

2 *Determinators: Articles and Determinator Pronouns*

The Nature of Coptic Determinators **42**
Definition and List of Determinators **42**
Articles and the Article Phrase **43**
Determinator Pronouns **44**
Determination **45**
Gender **46**
The Zero Article ⁰ (Suppression of Article) **47**
Concord of Number and Gender **48**
Motivation of Gender Expression **49**
Survey of Determinators **50**
Indefinite Article and Pronoun ⲟⲩ-, ⲟⲩⲁ **50**
'Another' (Article and Pronoun) ⲕⲉ-, ⲃⲉ **51**
Simple Definite Article ⲡ- **52**
The Nexus Pronoun ⲡⲉ **53**
Possessive Article and Possessed Pronoun ⲡ= and ⲡⲁ-, ⲡⲱ= **54**
'The Other' (Article and Pronoun) ⲡⲕⲉ-, ⲡⲕⲉ **55**
Nearer Demonstrative ⲡⲉⲓ-, ⲡⲁⲓ **56**
Farther Demonstrative ⲡ- ... ⲉⲧⲙ̄ⲙⲁⲩ, ⲡⲉⲧⲙ̄ⲙⲁⲩ **57**
Affective Demonstrative ⲡⲓ-, ⲡⲏ **58**
Zero Article and Pronoun ⁰, ⲟⲩⲟⲛ **59**
'Any, Every, All' (Article and Pronoun) ... ⲛⲓⲙ, ⲟⲩⲟⲛ ⲛⲓⲙ **60**
Additional Combinations of These Grammatical Categories **61**
Reiteration of the Article Phrase ⲡⲣⲱⲙⲉ ⲡⲣⲱⲙⲉ **62**

THE NATURE OF COPTIC DETERMINATORS

42 *Definition and list of determinators. 'Determinators'*, comprising articles and pronouns, are morphs that express the following grammatical categories

Determination (*definite* versus *indefinite* and/or *non-definite* **45**)
Number (*singular* versus *plural*)
Grammatical gender (*masculine* versus *feminine* **46**)

in the following intersections:

Def. Articles and Pronouns

Def. sing. masc.	e.g.	ⲡⲉⲓ̈–	ⲡⲁⲓ̈	this/these
Def. sing. fem.		ⲧⲉⲓ̈–	ⲧⲁⲓ̈	
Def. pl.		ⲛⲉⲓ̈–	ⲛⲁⲓ̈	

Indef. Articles

Indef. sing.	e.g.	ⲟⲩ–	a
Indef. pl.		ϩⲉⲛ–	(some . . .)

Indef. Pronouns

Indef. sing. masc.	e.g.	ⲟⲩⲁ	someone/some
Indef. sing. fem.		ⲟⲩⲉⲓ	
Indef. pl.		ϩⲟⲓ̈ⲛⲉ	

The zero determinator **47** expresses a suppression of these categories. (Gender is not expressed in the plural forms, nor in the indef. sing. articles. With some gaps determination, number, and gender are also expressed by the cardinal numbers **66.**)

Most determinators also express an additional grammatical category: relative distinctness *(other/different)*, nexus *(is)*, relative distance from the speaker *(this, that)*, totality *(each/every)*, or relation to a following element *(related to . . .)*; cf. also **61.** Articles and determinator pronouns mostly occur in corresponding pairs.

Article	Pronoun	
ⲟⲩ–	ⲟⲩⲁ	a; someone/-thing **50**
ⲕⲉ–	ϭⲉ	another; another one **51**
ⲡ–	—	the **52**
—	ⲡⲉ	he/it is . . . **53**
ⲡ=[1]	ⲡⲱ=[2]	my (your, etc.); mine (yours, etc.) **54**
—[3]	ⲡⲁ–	the one related to . . . **54**
ⲡⲕⲉ–	ⲡⲕⲉ	also the; the other; the other one **55**
ⲡⲉⲓ̈–	ⲡⲁⲓ̈	this; this one **56**
ⲡ– . . . ⲉⲧⲙ̄ⲙⲁⲩ	ⲡⲉⲧⲙ̄ⲙⲁⲩ	that; that one **57**
ⲡⲓ–	ⲡⲏ	the/that; this one/that one **58**
∅[4]	ⲟⲩⲟⲛ	Cf. **47, 59**
. . . ⲛⲓⲙ[5]	ⲟⲩⲟⲛ ⲛⲓⲙ	any/every/all; any one/every one/all **60**

[1]'The . . . related to . . .': ⲡ–ⲁ–, ⲡ–ⲉⲕ–, etc. (possessive article); e.g. ⲡⲁϣⲁϫⲉ "My word" [2]'The one related to . . .': ⲡⲱ–ⲓ̈, ⲡⲱ–ⲕ, etc. (possessed pronoun) "Mine, yours, (etc.)" [3]Cf. the construction of general relationship *the . . . related to . . .* **147**, e.g. ⲡⲏⲓ̈ ⲙ̄–ⲡϫⲟⲉⲓⲥ "The house of the Lord" [4]Zero article: expressed by significant absence of any morph in a position where an article could be expected: e.g. ∅ϣⲁϫⲉ "Words/Any word/Any words/A word (etc.)." The symbol ∅ is a modern convention used only for grammatical analysis. [5]Enclitic: e.g. ϣⲁϫⲉ ⲛⲓⲙ "Any/Every word/All words"

43 The article phrase

'Articles', e.g.

ⲟⲩ– *a*, ⲡ– *the*, ⲡⲉⲓ̈– *this* . . . , . . . ⲛⲓⲙ *any/every/all* . . .

are determinators that must be expanded **34** by a common noun, preposition of relationship, specifier, or relative clause, thus forming an *'article phrase'*. For compatibilities, cf. table 3. The article phrase consists of any article + its expansion. Article phrases play the role of entity term **141.** E.g. ⲟⲩ|ⲡⲟⲗⲓⲥ "A city," ⲡ|ϫⲟⲉⲓⲥ "The Lord," ϣⲁϫⲉ ⲛⲓⲙ "Every word," ⲡ|ⲉⲃⲟⲗ ϩⲛ̄–ⲛⲁⲍⲁⲣⲉⲑ "The One from Nazareth," ⲡⲉⲓ̈|ϣⲟⲙⲛ̄ⲧ "These three," ⲡ|ⲉⲛⲧ–ⲁϥ–ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ–ϥ "The one who betrayed Him."

The article is the nucleus, expressing grammatical categories and sometimes referentially linking the article phrase to other points in the text; the expansion element expresses content (usually lexical **91–92**). For example,

Article	Noun
ⲧ	ⲡⲟⲗⲓⲥ ("The city")
nucleus	expansion
(grammatical and referential information)	(lexical information)

Articles actualize common noun lexemes in the article phrase, cf. **92.**

A single article can actualize several coordinated nouns (rare): e.g. ⲁϥ–ⲥⲙⲟⲩ ⲉⲣⲟ–∅ ⲉ–∅ⲧⲙ–ⲧⲣⲉ∅-ϣⲱⲱⲧ ⲙ–ⲡⲟⲉⲓⲕ ϩⲓ–ϩⲟⲓⲧⲉ (ⲡ– + ⲟⲉⲓⲕ ϩⲓ–ϩⲟⲓⲧⲉ) ShIII 205:23–24 "He has blessed you so that you do not run short of *bread and clothing*"; ⲁⲛⲅ–ⲟⲩⲙⲟⲛⲁⲭⲟⲥ ⲁⲛ ϫⲓⲛ–ⲙⲡⲉⲓⲛⲁⲩ ⲏ ⲟⲩⲏⲏⲃ ShIII 25:1–2 "From this time on, I am a *monk* no longer, *nor priest*" (ⲟⲩ– + ⲙⲟⲛⲁⲭⲟⲥ ⲏ ⲟⲩⲏⲏⲃ) **257.** All the articles are prefixes (non-terminal bound morphs **28[2]**) except . . . ⲛⲓⲙ, which is an enclitic **28(6).** Thus article phrases have two forms: (1) *Article + Expansion Element*; (2) *Expansion Element* + ⲛⲓⲙ.

TABLE 3
COMPATIBILITY OF EXPANSION ELEMENTS WITH ARTICLES IN THE ARTICLE PHRASE

EXPANSION ELEMENT	COMPATIBLE ARTICLES
Any common noun **92**	All articles
Prepositions of relationship[1] **124**	ⲡ–, ⲧ–, ⲛ–, ⲟⲩ–, ϩⲉⲛ–
Specifiers (cf. table 4, p. 57):	
Cardinal numbers **66**	All def. sing. articles; ⲕⲉ–
ⲟⲩ, ⲁϣ 'what? which?'	ⲟⲩ–, ϩⲉⲛ–
ⲗⲁⲁⲩ 'any'	ⲕⲉ–, ⲟⲩ–, ϩⲉⲛ–, . . . ⲛⲓⲙ
Relative clause **411**	ⲡ–, ⲧ–, ⲛ– as antecedent **408, 411**

[1]E.g. ⲉⲃⲟⲗ ϩⲛ̄–

ϩєN–, п–, т–, N̄– are also formative elements in complex articles (e.g. ϩєNкє–, пкє–, пєї–, п– . . . єтм̄мау, пі–, п≠). п– and т– occur as a component of certain proper nouns, **126, 127,** e.g. тгалілаїа "Galilee." пєї–, п– . . . єтм̄мау, and пкє– can occur with proper nouns **128,** e.g. пєєімєлхісєдєк "This Melchizedek."

44 *'Determinator pronouns'* are determinators that are actualized entity terms **141** by their very nature. As *pronouns* they present an object of thought by speaking of it in grammatical categories (as would the corresponding article), but without denoting, naming, or describing it by any lexical (non-grammatical) content. E.g. оγа *someone,* паї *this one,* оγоN NIM *any one/every one/all,* пωтN̄ *yours* (cf. the articles оγ–, пєї–, . . . NIM, and пєтN̄–).

ϩєN–, п–, т–, N̄–, . . . NIM are formative elements in complex determinator pronouns: ϩєNкооγє, пкє(т), паї, пєтм̄мау, пн, пω≠, оγоN NIM.

45 *'Determination'* (def. versus indef. and/or non-definite) is a complex grammatical category, which cannot be described simply. Its minimal expression is the contrast of simple indef. article and simple def. article, which (according to context) can convey, for example:

(a) Extent of presupposed knowledge + absence or presence of referential linkage (cross-reference)

Indef. (оγ–): Known to speaker but not to listener and now being introduced as a topic of discourse, e.g. at the beginning of a story. No referential linkage. E.g. нє–γN̄–оγкрітнс ϩN̄–оγпоλіс є–N̄–q̄–р–ϕϩотє аN ϩнт–q̄ м–пноγтє Luke 18:2 "In *a certain* city there was *a* judge who did not fear God."

Def. (п–): Known to or anticipated by both speaker and listener because the entity term is either mentioned in the preceding text (retrospective referential linkage) or heralded as coming in what follows (prospective referential linkage). E.g. *(retrospective)* а–γкλооλє ѡωпє . . . а–γсмн дє ѡωпє євоλ ϩN̄–тєкλооλє Luke 9:34–5 "A cloud came . . . And a voice came out of *the* cloud"; *(prospective)* тєромпє N̄т–а–ōсїас пр̄ро моγ N̄ϩнт–c̄ Isa 6:1 "*The* year *in which* King Ozias died"; прап м–пχоєіс Mark 11:9 "*The* name *of* the Lord."

(b) Particularity versus generality

Indef. (оγ–): One particular instance of a class, of limited extent. оγрωмє "One person, A person"; оγмооγ "Some water, Water"; оγєооγ "Glory (in one particular situation)"; оγноγв "A piece of gold"; оγоєік "A loaf of bread, Some bread, Bread"; оγмє "A truth, The truth (about one matter)"; оγкаке "Darkness (on one occasion)"; ϩєNтωм Nϩнт ϩєNмNт–соб ϩєNмNт–аг–сооγN ϩєNпорніа ϩєNмісѡє ϩєNноб м–мNт–асєвнс ShIII 206:1–2 "Acts of hardheartedness, acts of folly, acts of ignorance, acts of illicit sexuality, acts of strife, and acts of great impiety."

Def. (п–): *(i)* The general name of a class. тмє "Truth"; пмооγ "Water (the substance)"; прωмє "The human species, Humankind, The human being, A person (generally)." *(ii)* A type *par excellence.* псофос ϩ̄м–пєqϩнт Prov 10:8 σοφὸς καρδίᾳ "The person who is wise in heart"; N̄θє N̄–нієсооγ Rom 8:36 ὡς πρόβατα "As sheep." *(iii)* The general totality of a class. N̄рωмє Rom 3:5 "Humankind"; N̄їоγдаї . . . N̄самарітнс John 4:9 "Jews . . . Samaritans."

(c) Degree of typicalness

Indef. (оγ–): An ordinary instance or instances of a class. N̄θє N̄–оγϩалнт є–ѡаq–сωоγϩ єϩоγN N̄–нєqмас Matt 23:37 "Like *a* (typical) bird that gathers its young"; нθє N–оγвρнбє Luke 10:18 "Like *a* stroke of lightning" (but with def. article N̄θє гар N̄–тєвρнбє Luke 17:24 "Like lightening [in its essence]"). So also ϩN̄–оγ– . . . forming adverbs of manner, ϩN̄–оγмє "Truly."

Def. (п–): *(i)* The most typical or essential instance of a class. пноγтє "God" **136** (нογтє always takes п– when referring to the God of the Bible); пномос "The Law" [i.e. of Israel]; пєрпє "The Temple" [i.e. of God in Jerusalem]. *(ii)* The name of a unique item or set of items. тєγѡн "Nighttime, Night"; пєϩооγ "Daytime, The day" (consisting of twelve hours John 11:9); тпє "Heaven"; пкаϩ "Earth"; N̄сіоγ I Cor 15:41 "The stars."

(d) Direct address (vocative)

All common nouns in direct address require a def. article **137(ii):** тєсϩімє John 2:4 "Woman!"; пєнєіωт єт$^{\emptyset}$-ϩN̄–м̄пнγє Matt 6:9 "Our Father who art in heaven!"; ѿ прωмє оγоN NIM єтк̄–крінє Rom 2:1 "O fellow, whoever you are, you who judge another!" No contrast with the indefinite is possible, hence the def. marks only the direct address status, not determination.

A fuller account of the contrast between п– and оγ– would also require an elaborate semantic classification of lexemes.

In some patterns a syntactic distinction between definite versus *'non-definite'* (i.e. indef. together with zero **47** article phrases and determinators) is manifested: cf. **322, 323, 404, 408, 430, 476, 477, 479, 480, 482.** For indef. versus zero, cf. **48, 145, 171.**

46 *'Gender' (grammatical gender)* is a grammatical category permanently associated with certain classes of noun lexemes **105, 126,** whether denoting inanimates or denoting items with biological gender: thus *sky* (тіпє "The sky"), *mother* (тімаау "The mother"), *Rome* (ϩρωмн), and *Mary* (маріа) are fem.; *place* (піма "The place"), *father* (пієіωт "The father"), *evening* (роγϩє **132),** and *Shenoute* (ѡєноγтє) are masc. (For the motivation of gender in articles, cf. **49.)** To a limited degree, gender is also expressed by the personal morphs **75.**

The freely used *general gender* (default gender, unmarked gender) is formally the masculine, which expresses generalizations, etc. As such it includes males, females, and/or inanimates indiscriminately. E.g. N̄нєк–ϩωтв̄ І п–єт$^{\emptyset}$-на–ϩωтв̄ дє q–о N̄–$^{\emptyset}$єноχос є–тєкріcіс Matt 5:21 "You shall not kill; and whoever kills is liable to judgement"; ϩм̄–пτрє–пасєвнс хісє м̄мо–q ѡарє–пϩнкє хєрō Ps 9:21(10:2) "While *the ungodly one* acts proudly, *the poor* is inflamed"; п–є†–мостє м̄мо–q паї пє†–єірє м̄мо–q Rom 7:15 "As for what I hate—it is this that I do"; and in certain lexically fixed expressions, e.g. єтвє–паї "Therefore (*literally* Because of this)." Correspondingly, many masc. gendered common nouns that denote biological males also have a general sense that refers to males and/or females indiscriminately: пішнрє "The child (also The son)"; пірωмє "The person (also The man, male)"; пієіωт "The ancestor, The parent (also The father)"; пісоN "The sibling, The

coreligionist (also The brother)." (But the converse is *not* true: ⲧⲱⲉⲉⲣⲉ "The daughter." ⲧⲥⲱⲛⲉ "The sister" etc. refer only to females.) Some lexically fixed expressions contain the feminine, e.g. ⲙⲛ̄ⲛ̄ⲥⲱ-ⲥ "Afterwards (*literally* after it [sing. fem.])"; ⲁⲩ-ϫⲟⲟ-ⲥ ϫⲉ- . . . "He said . . . " **514.**

47 *The zero article ⁰ (suppression of article).* Where a def. or indef. article might normally precede a common noun, the article is often suppressed. This significant absence of article, where an article could normally occur, is the *'zero article'*; in modern grammatical analysis, it can be notated ⁰. Zero article signals the actualization **92(a)** of a common noun as entity term, just as the manifest articles do, but it conveys no information about determination, number, and gender.

(English has no one single equivalent of the Coptic zero article. "Any . . . ," followed by sing. or pl., or the bare English sing. or pl. sometimes corresponds; several English translations may appear to be equally correct. E.g. ⲙ̄ⲡ̄ⲣ̄-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-⁰ⲡⲟⲗⲓⲥ ⲛ̄-⁰ⲥⲁⲙⲁⲣⲓⲧⲏⲥ Matt 10:5 "Do not enter cities of Samaritans, any city of Samaritans, any cities of the Samaritans, etc." εἰς πόλιν Σαμαριτῶν.)

Typically, the zero article occurs

(a) To actualize a noun lexeme as having general meaning, forming compound verbs **180:** ⲣ̄-⁰ϩⲟⲧⲉ "Fear [vb.], Be afraid" (Do-⁰fear); ⲣ̄-⁰ϩⲙ̄ϩⲁⲗ δουλεύειν "Serve, Function as servant" (Do-⁰servant); ⲧ-⁰ⲃⲁⲡⲧⲓⲥⲙⲁ "Baptize" (Give-⁰baptism); ⲭⲓ-⁰ⲥⲃⲱ "Learn" (Get-⁰teaching); ⲡⲣⲉϥ-ⲛ̄ⲕⲟⲧⲕ̄ ⲙⲛ̄-⁰ϩⲟⲟⲩⲧ "Male homosexual" (The grammatically masculine entity who lies down with ⁰male); ⲃⲙ̄-⁰ⲃⲟⲙ "Be able (to)" (Find ⁰power)

(b) In verbal constructions expressing predication of a general characteristic **179,** such as ⲱⲱⲡⲉ ⲛ̄-⁰ . . . , ⲟ ⲛ̄-⁰ . . . , ⲣ̄-⁰ . . . "be . . . "; ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ϥ ⲛ̄-⁰, ⲁⲁ-ϥ ⲛ̄-⁰ . . . "Make him be . . . " E.g. ⲁⲁ-ⲕ ⲛ̄-⁰ⲣ̄ⲙⲙⲁⲟ̂ ShChass 85:34 "Make yourself rich"

(c) In generalizations and gnomic context: ⲉⲱⲁⲣⲉ-ⲡⲣⲱⲙⲉ ⲛ̄-ⲁⲅⲁⲑⲟⲥ ⲧⲁⲩⲉ-⁰ⲁⲅⲁⲑⲟⲛ ⲉⲃⲟⲗ Luke 6:45 "A good person brings forth good things"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲛⲧ-ⲁϥ-ⲕⲁ-⁰ⲛⲓ ⲛ̄ⲥⲱ-ϥ ⲛ ⁰ⲥⲟⲛ ⲛ ⁰ⲥⲱⲛⲉ ⲛ ⁰ⲉⲓⲱⲧ ⲛ ⁰ⲙⲁⲁⲩ ⲛ ⁰ⲥϩⲓⲙⲉ ⲛ ⁰ⲱⲏⲣⲉ ⲛ ⁰ⲥⲱⲱⲉ ⲉⲧⲃⲉ-ⲡⲁⲣⲁⲛ Matt 19:29 "Everyone who has/All who have left house(s) or brother(s) or sister(s) or father(s) or mother(s) or child(ren) or land(s) for My name's sake"; ⲙⲉⲣⲉ-⁰ⲓⲟⲩⲇⲁⲓ ⲅⲁⲣ ⲧⲱϩ ⲙⲛ̄-⁰ⲥⲁⲙⲁⲣⲓⲧⲏⲥ John 4:9 Ho. "For Jew does not mingle with Samaritan, For Jews do not mingle with Samaritans"; ⲛ ⲱⲁⲣⲉ-⁰ⲥⲱⲙⲁ ⲱⲱⲡⲉ ⲁϫⲙ-⁰ⲯⲩⲭⲏ ⲁⲩⲱ ⁰ⲯⲩⲭⲏ ⲁϫⲛ-⁰ⲥⲱⲙⲁ ShOrig 335 (Orlandi 26:43–44) "Do bodies come into being without souls and souls without bodies?"; ⲙ̄ⲙⲛ̄-⁰ⲃⲟⲙ ⲛ̄-⁰ⲁⲗⲓⲙⲱⲛ ⲉ-⁰ⲧⲣⲉ-⁰ⲣⲱⲙⲉ ⲣ̄-⁰ⲛⲟⲃⲉ ShChass 77:25–29 "Demons cannot make people sin, A demon cannot make anyone sin, No demon can make someone sin"

(d) In negative expressions, especially of non-existence or deprivation: ϩⲛⲡⲏⲅⲏ . . . ⲉ-ⲙⲛ̄-⁰ⲙⲟⲟⲩ ⲛ̄ϩⲏⲧ-ⲟⲩ 2 Pet 2:17 "Waterless springs (Springs without water in them)"; ⲁϫⲛ-⁰ϩⲟⲧⲉ Phil 1:14 ἀφόβως "Fearlessly, Without fear"; ⲛ̄ⲧ-ⲧⲙ̄-ϫⲓⲧ-ⲛ̄ ⲉϩⲟⲩⲛ ⲉ-⁰ⲡⲉⲓⲣⲁⲥⲙⲟⲥ Matt 6:13 "And lead us not into temptation"; ⲙⲡⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-⁰ⲉⲟⲟⲩ ⲛ̄ⲧⲛ̄-⁰ⲣⲱⲙⲉ 1 Thess 2:6 "We did not seek glory from any person"

(e) In comparisons and distributive expressions: ϩⲱⲥ-⁰ⲱⲃⲏⲣ ShChass 97:24 "Like a friend"; ϫⲓⲙ̄-⁰ⲡⲟⲗⲓⲥ ⲉ-⁰ⲡⲟⲗⲓⲥ Matt 23:34 "From town to town"; ⲕⲁⲧⲁ-⁰ⲱⲁ Mark 15:6 "At the feast, At each occurrence of the feast"

48 *Concord of number and gender.* In the text when one entity term **141** cross-refers to another, grammatical *'concord'* (agreement) in *number* and *gender* is obligatory to the extent that these categories can be expressed. Determinators and personal morphs **75** are the main expressions of number and gender, and they are important signals of what refers to what, in the network of cross-references and agreements within textual discourse (the *'referential linkage'* of terms in discourse). E.g. ⲡⲉϩⲙⲟⲙ ⲁϥ-ⲗⲟ Mark 1:31 "The fever ceased," literally, The (ⲡⲉ- masc.) fever it (-ϥ- masc.) ceased; ⲧⲥⲁⲧⲉ ⲉ-ⲙⲉⲥ-ϫⲉⲛⲁ Mark 9:44 "The unquenchable fire," literally, The (ⲧ- fem.) fire that (-ⲥ- fem.) does not die out; ⲓⲁⲕⲱⲃ ⲇⲉ ⲁϥ-ϫⲡⲟ ⲛ̄-ⲓⲱⲥⲏⲫ ⲡϩⲁⲓ ⲙ̄-ⲙⲁⲣⲓⲁ ⲧⲁⲓ ⲉⲛⲧ-ⲁⲩ-ϫⲡⲉ-ⲓ̄ⲥ̄ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲥ̄ ⲡⲁⲓ ⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉⲭ̄ⲥ̄ Matt 1:16 "And Jacob begot Joseph the husband of Mary, of whom (ⲧⲁⲓ . . . -ⲥ̄) Jesus was born, who (ⲡⲁⲓ . . . -ϥ) is called Christ."

Considered in isolation almost no nouns show any mark of number or gender. (The pl. or fem. formal marking of nouns is limited or optional **107, 108[b], 117,** and therefore these marked forms play a very secondary role in the cross-reference system.) Within an article phrase, the syntactic target of cross-reference is the article.

The zero article, however, is an ambiguous target of cross-reference, since it is a negation of number and gender **47.** A personal morph cross-referring to a zero article phrase can be arbitrarily sing. or pl.; if singular, it can either express the grammatical gender of the noun or arbitrarily be masc. (the general gender **46**); and it can fluctuate among these possibilities within one single passage.

Examples: ⲙⲛ̄-⁰ⲥⲃⲟⲩⲓ ⲟ ⲛ̄-⁰ⲛⲟϭ ⲉ-ⲡⲉϥⲥⲁϩ Matt 10:24 "A (⁰) disciple is not greater than his (-ϥ-) teacher"; ⲉⲱⲭⲉ-ⲟⲩⲛ̄-⁰ⲥϩⲓⲙⲉ ⲉⲥ-ⲡⲟⲣⲛⲉⲩⲉ ⲉⲧ-ⲃⲉ-ϩⲏⲧ-ⲥ̄ ⲟⲩⲛ̄-⁰ⲥϩⲓⲙⲉ ⲟⲛ ⲟⲩⲙⲟⲛⲟⲛ ϫⲉ-ⲛ̄-ⲥⲉ-†-ⲗⲁⲁⲩ ⲛⲁ-ⲩ ⲁⲛ, ⲁⲗⲗⲁ ⲛ̄ⲕⲉϩⲓⲥⲉ ⲟⲛ ⲙ̄-ⲡⲉⲥϩⲁⲓ ⲡ-ⲉⲧ⁰-ⲟ̂ ⲛ̄-⁰ⲛⲟⲉⲓⲕ ⲉⲣⲟ-ⲥ ⲉ-ⲱⲁⲥ-ⲱⲙⲱⲏⲧ-ϥ ⲉⲛϩⲏⲧ-ⲟⲩ ShOr 160:46–58 "If indeed there are (⁰) women who (-ⲥ-) fornicate for their (-ⲥ) livelihood, there are also (⁰) women who (-ⲩ) not only are not paid, but even support (-ⲥ-) their (-ⲥ) lover with their (-ⲉⲥ-) husband's earnings"; ⲧⲉ-ⲟ[ⲩⲱ]ⲱ ⲉ-⁰ⲉⲓⲙⲉ ϫⲉ-ⲟⲩⲛ-⁰ⲙⲛⲧ-ϫⲁϫⲉ ⲉϥ-ⲣ-⁰ⲛⲟϥⲣⲉ, ⲟⲩⲛ-⁰ⲉⲓⲣⲏⲛⲏ ⲉϥ-ⲣ-⁰ⲃⲟⲟⲛⲉ ShIII 195:2–3 "Do you want to understand how there can be (⁰) hostility that is (ⲉϥ-) beneficial, or how there can be (⁰) peace that is (ⲉϥ-) harmful?"; ⲟⲩⲛ-⁰ⲥϩⲓⲙⲉ ⲇⲉ ⲉ-ⲛⲁⲛⲟⲩ-ϥ ⲉ-⁰ⲥϩⲓⲙⲉ Sir 36:29(21) "There is one (⁰) woman who is better (-ϥ) than another (⁰) woman, Some women are better than others"; ⁰ⲁⲅⲁⲡⲏ ⲉ-ⲛⲁⲁⲁ-ϥ ⲉ-ⲧⲁⲉ̂ⲓ John 15:13 "Greater (-ϥ) (⁰) love than this"; ⲟⲩⲛ-⁰ⲥⲩⲛⲁⲣⲱⲣⲏ ⲟⲛ ⲉϥ-ⲣ̄-⁰ⲃⲣⲱϩ . . . ⲁⲩⲱ ⲉⲩ-ϥⲓ̂ ϩⲁ-ϩⲉⲛⲟⲁⲓⲯⲓⲥ . . . ⲟⲩⲛ-⁰ⲥⲩⲛⲁⲣⲱⲣⲏ ⲟⲛ ⲉϥ-ⲥⲱⲱⲙ . . . ⲉⲩ-ⲉⲓⲣⲉ ⲛ̄-ϩⲉⲛⲛⲟϭ ⲛ̄-ⲕⲣⲟϥ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲉⲩ-ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ShP 130[25]v *b:*13–6r *a:*11 "There are also (⁰) congregations that are (ⲉϥ-) needy . . . and which (ⲉⲩ-) suffer many afflictions . . . ; there are also (⁰) congregations that are (ⲉϥ-) disheartened . . . and which (ⲉⲩ-) devise great treachery among themselves when (ⲉⲩ-) they assemble"

49 *Motivation of gender expression.* The selection of determination, number, and gender within the set of articles or determinator pronouns is according to what the speaker wishes to communicate. But in articles, the selection of gender is also motivated by the grammatical class and function of the expansion element. In form, most articles do not signal gender (ⲛ̄–, ⲟⲩ–, ϩⲉⲛ–, ⲕⲉ–, ϩⲉⲛⲕⲉ–, ∅, . . . ⲛⲓⲙ), yet even these assume a potential gender, which is realized and manifested when gendered cross-reference to them occurs.

Motivation of gender expressed in articles

(a) Expanded by a gendered common noun

i. noun with *denoting* function **93(a):** the article signals the gender of the noun

ii. noun with *descriptive* function **93(b):** the article signals a gender appropriate to the sense of the passage, e.g. with cross-reference to another item

E.g. *(i)* ⲡⲓⲙⲉ "The truth"; ⲟⲩⲓⲙⲉ ⲧⲉϯ–ϫⲱ ⲙ̄ⲙⲟ–ⲥ Rom 9:1 "I am speaking the truth" *literally* It is (ⲧⲉ) a truth that (–ⲥ) I speak"; (ⲟ)ⲩⲓⲙⲁⲉⲓⲛ ⲉⲩ–ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ Acts 4:16 "A notable (–ⲩ–) sign"; ⲛⲉⲓⲡⲗⲏⲅⲏ ⲛ̄–ϩⲁⲏ Rev 21:9 "The last (ϩⲁⲏ fem.) plagues"; *(ii)* ⲡⲓⲙⲉ Rev 19:11 ἀληθινός "The (ⲡ–) True, the true one (of masc. grammatical gender, **93**)"; ⲧⲓⲡⲁ̄ⲃⲉ Luke 5:36 τῷ παλαιῷ "The tattered one (of fem. gender, scil. ⲱⲧⲏⲛ 'garment'); ⲟⲩⲓⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ John 3:33 "God is (ⲡⲉ) true": ⲟⲩⲓⲙⲉ ⲧⲉ ⲧⲉⲩⲙⲛ̄ⲧ–ⲙⲛ̄ⲧⲣⲉ John 5:32 "His testimony is (ⲧⲉ) true"

(b) Expanded by a gendered cardinal number **66:** article and cardinal number both signal the gender that is appropriate to the sense of the passage, e.g. with cross-reference to another item

E.g. ⲡⲓⲟⲩⲁ Luke 15:4 "That (ⲡⲓ–) one [i.e. ⲉⲥⲟⲟⲩ 'sheep', masc.]"; ⲧⲓⲟⲩⲉ̀ⲓ ⲧⲓⲟⲩⲉ̀ⲓ John 2:6 "Each (ⲧ–) one [i.e. ϩⲩⲁⲣⲓⲁ 'stone jar', fem.]"; ⲡⲉⲉⲓⲱⲟⲙⲛ̄ⲧ 1 Cor 13:13 "These (ⲡⲉⲉⲓ–) three [masc., the general gender **46**]"; ⲧⲉⲓⲱⲟⲙⲧⲉ ⲛ̄–ⲡⲁⲩⲣⲏ Rev 9:18 "These (ⲧⲉⲓ–) three plagues [ⲡⲁⲏⲣⲏ, fem.]"

(c) Expanded by a genderless common noun: the article signals a gender appropriate to the sense of the passage of text, e.g. with cross-reference to another item

E.g. ⲡⲁⲗⲙⲉⲣⲓⲧ Mark 1:11 "My (ⲡⲁ–) beloved [i.e. ⲱⲏⲣⲉ]"; ⲧⲓⲙⲉⲣⲓⲧ Rom 16:12 "My beloved [in apposition to fem. personal name ⲡⲉⲣⲥⲓⲥ]"

(d) In an inverted attributive construction of the noun **102** whose initial term is genderless, the article signals the gender of the modified noun.

E.g. ⲡⲛⲟϭ ⲛ̄–ⲱⲱⲥ Heb 13:20 "The great shepherd"; ⲧⲛⲟϭ ⲛ̄–ϭⲟⲙ Acts 8:10 "The great power"

In cross-reference, ⲕⲉ–, ∅, and ⲛⲓⲙ sometimes signal their assumed potential gender and sometimes arbitrarily signal masc. or pl. **48, 51, 60.**

Determinator pronouns signal a gender appropriate to the sense of the passage, e.g. with cross-reference to another item. The general gender, which is used to express generalizations, etc., is formally the masculine **46.**

SURVEY OF DETERMINATORS

50 The indefinite article and pronoun

	Article		Pronoun
sing.	ⲟⲩ–, var. –ⲩ–	sing. masc.	ⲟⲩⲁ
		sing. fem.	ⲟⲩⲉⲓ
pl.	ϩⲉⲛ– (abnormal var. ϩⲛ̄–)	pl.	ϩⲟⲓⲛⲉ, var. ϩⲟⲉⲓⲛⲉ

–ⲩ– occurs often (in some manuscripts, regularly) after ⲁ–, ⲉ–, and after some monosyllabic non-terminal bound morphs ending in ⲁ or ⲉ (e.g. ⲱⲁ–, ⲛⲉ–).

Article (cf. **43, 45**): *A; one specimen of the lexical class of . . . ; one specimen having the quality of the lexical class of . . .* ; and pl. (The sing. ⲟⲩ– can also express the cardinal number 'one', **70**.)

ϩⲉⲛ– is often translated in English by the absence of article before a plural or singular form of the English noun: ⲁⲥ–ⲃⲟⲟⲗ–ⲉⲩ ⲛ̄–ϩⲉⲛⲧⲟⲉⲓⲥ Luke 2:7 "She wrapped Him in *swaddling cloths.*"

Pronoun: *Someone/-thing, anyone/-thing, a certain person/thing; one of those (aforementioned), such, so*; and pl. *(some).* (The sing. ⲟⲩⲁ/ⲟⲩⲉⲓ can also express the cardinal number 'one', **70**; as such, it can expand ⲕⲉ– or any def. sing. article.)

Examples: ⲁⲛ–ⲛⲁⲩ ⲉ–ⲟⲩⲁ ⲉⲩ–ⲛⲉϫ–∅ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ Mark 9:38 "We saw someone casting out demons"; ⲟⲩⲁ ⲙⲉⲛ . . . ⲕⲉⲩⲁ ⲇⲉ . . . (textual var. ϩⲟⲓⲛⲉ ⲙⲉⲛ . . . ϩⲉⲛⲕⲟⲟⲩⲉ ⲇⲉ . . .) Mark 4:4–5 "One . . . Another . . . (*var.* Some of them . . . Others . . .)"; ⲟⲩⲉ̀ⲓ ⲛ–ⲙ̄ⲡⲟⲗⲓⲥ Luke 5:12 "One of the cities"; ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲛⲉⲛⲧ–ⲁⲩ–ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ–ⲡⲉⲣⲡⲉ ⲉ–∅ⲱⲗⲏⲁ ⲟⲩⲁ ⲇⲉ ⲉ–ⲩⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲡⲉ ⲡⲕⲉⲟⲩⲁ ⲇⲉ ⲟⲩⲧⲉⲗⲱⲛⲏⲥ ⲡⲉ Luke 18:10 "There were two men who went up into the temple to pray, *one* being a Pharisee and *the other* a tax collector"; ϩⲉⲛϩⲉⲃⲣⲁⲓⲟⲥ ⲛⲉ ⲁⲛϯ–ⲟⲩⲁ ϩⲱ–∅ 2 Cor 11:22 "Are they Hebrews? *So* am I"; ⲧⲉⲥϫⲓⲙⲉ ⲉⲧ∅–ϫⲱ ⲙⲙⲟ–ⲥ ϫⲉ–ⲁⲛϯ–ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ–ⲟⲩⲉⲓ ⲁⲛ ⲧⲉ ShAmél II 62:3–4 "The woman who says I am a virgin, even though she isn't one"; ⲛⲁⲓ ⲉⲧ∅–ϫⲱ ⲙ̄ⲙⲟ–ⲥ ϫⲉ–ⲁⲛⲟⲛ–ϩⲉⲛⲓⲟⲩⲁⲁⲓ ⲉ–ⲛ–ϩⲟⲓⲛⲉ ⲁⲛ ⲛⲉ Rev 3:9 "Who say that they are Jews and are not." The def. correspondent to indef. ⲟⲩⲁ ⲡⲉ "He is one of those, such" is ⲛ̄ⲧⲟϥ ⲡⲉ "That's what he is" (nominal sentence Pattern 10, cf. **282**).

51 'Another' (cf. 55)

	Article		Pronoun
sing.	ⲕⲉ– (var. ⲃⲉ–)	sing. masc.	ⲃⲉ (var. ⲕⲉ); vars. ⲕⲉⲧ, ⲕⲉⲉⲧ
		fem.	ⲃⲉ (var. ⲕⲉ); vars. ⲕⲉⲧⲉ, ⲕⲏⲧⲉ (var. ϩⲉⲛⲕⲉⲩ–)
pl.	ϩⲉⲛⲕⲉ–	pl.	ϩⲉⲛⲕⲟⲟⲩⲉ

The sing. pronoun is normally ϭε (or κε), which does not distinguish gender. Sing. masc. κε(ε)ϯ and fem. κετε (or κητε) are rare.

Article: *Another (contrasting) . . . , an alien . . . , a different . . . ; another (second) . . . , an additional . . . ;* and pl.

Pronoun: Same meanings *(one that is different, another one, etc.)*

52 The simple definite article

π–, alt. πε–; var. $\overline{\text{π}}$–
τ–, alt. τε–; var. $\overline{\text{τ}}$–
$\overline{\text{N}}$–, alts. νε–, $\overline{\text{μ}}$–; vars. ν–, $\overline{\text{NN}}$–, $\overline{\text{ϐ}}$–, $\overline{\text{λ}}$–, $\overline{\text{ρ}}$–

τ– normally combines with a following /i/, e.g. ϯρηνη (τ + ειρηνη) "The peace"; ϯουδαῖα (τ + ιουδαῖα) "Judaea."

π– or $\overline{\text{N}}$– sometimes combines with a following /i/ (ει) as πι or νι: e.g. πιωτ "The father (ειωτ)"; πιερο "The river (ειερο)"; νιερωογ "The rivers (ειερωογ)"; but normally the longer spelling occurs: πειωτ, πειερο.

π– sometimes combines with a following /h/ as ϕ: e.g. ϕωϐ Acts 25:14 Tho. (same as πϩωϐ); τ– often combines with a following ϩ as ϭ: e.g. ϭε "The manner" (regularly, same as τϩε); ϑελπις "The hope" Acts 16:19 Tho. (same as τϩελπις); ϑμ̄ϩαλ "The handmaid" Luke 1:38 Que. (but masc. usually ηϩμ̄ϩαλ Luke 12:43 Que. "The manservant").

Meanings (cf. **43, 45**): *The; the item belonging to the lexical class of . . . ; the item having the quality of the lexical class of . . .* ; and pl.

Alternants and variants of π–, τ–, $\overline{\text{N}}$–

(a) The long form πε–, τε–, νε– is normally required before a morph beginning with a consonant cluster in which the second phoneme is not syllabic (could not bear a superlinear stroke in that particular written morph): πελϭϐογϊ "The student"; τελπλανη "The deceit"; νελϩροογ "The cries." *Alternant.*

A special case occurs if the first of these consonants is basically syllabic (would bear a superlinear stroke). Normally the first consonant loses its superlinear stroke (and syllabicity): πελμτο εϐολ "The presence" ($\overline{\text{μ}}$το εϐολ); νελνκα "The things" ($\overline{\text{N}}$κα); πελρπε "The temple" ($\overline{\text{ρ}}$πε). But in some manuscripts, the short form π–, τ–, $\overline{\text{N}}$– occurs and the superlinear stroke is maintained: π$\overline{\text{μ}}$καϩ, textual var. πελμκαϩ Acts 7:34 "The suffering"; τμνοοτε, textual var. τελμνοοτε John 18:16 "The maid"; $\overline{\text{N}}$$\overline{\text{μ}}$κοοϩ, textual var. νελμκοοϩ 2 Cor 1:7 "The sufferings."

When the initial cluster contains ι or (ο)γ, both the long and short forms of the article can occur (some nouns elicit more fluctuation than others): πελγϫαϊ and πιογϫαϊ "The salvation"; πελϩογο "The abundance"; τελϩιη "The way." Note that the letters ϑ ϕ χ ψ each represent two nonsyllabic consonant phonemes **13**. Thus πελϑ$\overline{\text{ϐ}}$ϐιο /pethbbyo/ "The lowliness"; τελχαρις "The

gift"; πελφιλοσοφος "The philosopher"; τελψγχη "The soul." However, when occurring before ι the letter χ often functions as though it expressed a single phoneme: πιχιλιαρχος Acts 21:31 "The chiliarch."

Limitations: (i) τρε–, τρε= the causative infinitive **359** as a verbal noun does not take the long form (πιτρεϥ–cωτπ "The act of him choosing, His act of choosing"). *(ii)* $\overline{\text{ρ}}$ρο 'king, emperor' normally has sing. πι$\overline{\text{ρ}}$ρο "The king," rarely περο; but pl. both νελρρωογ and $\overline{\text{N}}$ι$\overline{\text{ρ}}$ρωογ. *(iii)* With morphs in which the first of the consonants is c, both the long and short forms occur: νελcρεϥριϥε and $\overline{\text{N}}$ιcρεϥριϥε Mark 7:28 "The crumbs."

(b) πε–, τε–, νε– is normally required before three words denoting time: ϩοογ 'day' (πελϩοογ); ογοειω 'time' (πελγοειω); and ρομπε 'year' (τελρομπε). (ογωη 'night' and ογνογ 'hour', which also might be classified here, can be explained by [a], above.) *Alternant.*

(c) πε–, τε–, νε– optionally occurs before noun phrases formed from εϐολ ϩ$\overline{\text{N}}$– **124** (e.g. τελεϐολ ϩ$\overline{\text{N}}$τπε Jas 3:17 "The one from above"; $\overline{\text{ιc}}$ πελεϐολ ϩ$\overline{\text{N}}$–ναζαρεθ (textual var. πιcϐολ) Matt 21:11 "Jesus, the One from Nazareth"). *Variant.*

(d) $\overline{\text{π}}$–, $\overline{\text{τ}}$–, for π–, τ–, optionally occurs before nouns beginning with π, τ, if conditions *(a)* and *(b)* are not met: $\overline{\text{π}}$ιπαcχα Mark 14:12, $\overline{\text{τ}}$ιταπρο Luke 1:70. *Variant.*

(e) ν– (article), without superlinear stroke, often (but optionally) occurs before words of Egyptian or Greek origin that begin with an unstressed vowel. νιερητ "The promises"; νιαποστολος "The apostles." *Variant.*

(f) $\overline{\text{NN}}$–, for $\overline{\text{N}}$– and ν–, optionally occurs before a vowel: $\overline{\text{NN}}$ιαρχη (for νιαρχη and $\overline{\text{N}}$ιαρχη) Luke 12:11 "The rulers." *Variant.*

(g) $\overline{\text{μ}}$– for $\overline{\text{N}}$–. Before non-syllabic /m/ or /p/ (i.e. μ or π without superlinear stroke) $\overline{\text{μ}}$– normally occurs as an assimilated form of $\overline{\text{N}}$–, provided that conditions *(a)* and *(b)* are not met: $\overline{\text{μ}}$ιμαγος "The Magi"; $\overline{\text{μ}}$ιπηγε "The heavens." *Alternant.*

(h) Similarly, in some early manuscripts $\overline{\text{ϐ}}$–, $\overline{\text{λ}}$–, $\overline{\text{ρ}}$– occur as assimilated forms of $\overline{\text{N}}$– before non-syllabic manifestation of the /b/, /l/, /r/ respectively (i.e. ϐ, λ, ρ without superlinear strokes): $\overline{\text{ϐ}}$ιϐ$\overline{\text{λ}}$ε Luke 4:18 "The blind (pl.)"; $\overline{\text{λ}}$ιλακ$\overline{\text{μ}}$ Mark 8:8 "The pieces"; $\overline{\text{ρ}}$ιρωμε Mark 3:28 "Humankind (pl.)." *Variant.*

Otherwise, the basic form π–, τ–, $\overline{\text{N}}$– occurs: πιcϐϐε "The circumcision"; τμ$\overline{\text{N}}$τ–ερο "The kingdom"; $\overline{\text{N}}$ιϩ$\overline{\text{ρ}}$ϣιρε "The young men"; $\overline{\text{N}}$ιηϊ "The houses"; πιναγ "The hour"; πιϯογ "The five."

53 The nexus pronoun

(a) Variable πε/τε/νε

sing. masc.	πε
sing. fem.	τε
pl.	νε

expresses determination, number, gender, and nexus **248** of subject and predicate.

(b) Invariable ⲡⲉ expresses determination and nexus but not number or gender.

In terms of adjacent dependency ⲡⲉ in all its forms is an enclitic **28(6)**, a class of morphs that by nature cannot occur first in their clause.

ⲡⲉ (both variable and invariable) is a nexus morph in nominal sentence Patterns 3–11, where it is an essential pattern component **252;** and in the cleft sentence (chapter 20). In nominal sentence Patterns 3–9, it has subject function ('he is . . . ' etc.); in Pattern 10, anaphoric predicate function ('is he, is such' etc. **282**). Variable ⲡⲉ is also an element in existential cleft sentences **462,** in which ⲡⲉ *there is* asserts existence and introduces some person or thing into the actual line of discourse.

Invariable ⲡⲉ also occurs in some other types of sentence **285,** especially those in preterit conversion, but not as an essential pattern constituent. Its function is such sentences is unknown.

54 The possessive article and the possessed pronoun

Possessive Article	Possessed Pronoun
ⲡ=, ⲧ=, ⲛ=	ⲡⲁ–, ⲧⲁ–, ⲛⲁ–
	ⲡⲱ=, ⲧⲱ=, ⲛⲟⲩ= **20**
the-related-to-(me, you etc.)	*the one related to . . .*
= *my, your, etc.*	= *(NN)'s, mine, yours, etc.*

Meaning: Both article and pronoun express a general, logically ambiguous relationship *(related to, belonging to)*, exactly like the mark of relationship ⲛ̄– **147.** The pronoun occurs only in prenominal and prepersonal states. The possessive article consists of the simple def. article followed by personal intermediates **84:** ⲡ–ⲁ–, ⲡ–ⲉⲕ–, ⲡ–ⲟⲩ–, etc.

Possessive Article ⲡ=, ⲧ=, ⲛ=

ⲡⲁ–	ⲧⲁ–	ⲛⲁ–	my . . .
ⲡⲉⲕ–	ⲧⲉⲕ–	ⲛⲉⲕ–	your . . .
ⲡⲟⲩ–	ⲧⲟⲩ–	ⲛⲟⲩ–	your . . .
ⲡⲉ�q–	ⲧⲉq–	ⲛⲉq–	his . . .
ⲡⲉⲥ–	ⲧⲉⲥ–	ⲛⲉⲥ–	her . . .
ⲡⲉⲛ–	ⲧⲉⲛ–	ⲛⲉⲛ–	our . . .
ⲡⲉⲧⲛ̄–	ⲧⲉⲧⲛ̄–	ⲛⲉⲧⲛ̄–	your . . .
ⲡⲉⲩ–	ⲧⲉⲩ–	ⲛⲉⲩ–	their . . .

Examples with ⲏⲓ house: ⲡⲁⲏⲓ My house, ⲡⲉⲛⲏⲓ Our house, ⲛⲉⲛⲏⲓ Our houses, ⲡⲉⲥⲏⲓ Her house. Or with ⲙⲁⲁⲩ mother: ⲧⲁⲙⲁⲁⲩ My mother, ⲧⲉⲛⲙⲁⲁⲩ Our mother, ⲛⲉⲛⲙⲁⲁⲩ Our mothers, ⲧⲉqⲙⲁⲁⲩ His mother, ⲧⲉⲥⲙⲁⲁⲩ Her mother

Possessed Pronoun ⲡⲁ–, ⲧⲁ–, ⲛⲁ–

ⲡⲁ–ⲡⲣⲱⲙⲉ	ⲧⲁ–ⲡⲣⲱⲙⲉ	ⲛⲁ–ⲡⲣⲱⲙⲉ
ⲡⲁ–ⲧⲉⲥϩⲓⲙⲉ	ⲧⲁ–ⲧⲉⲥϩⲓⲙⲉ	ⲛⲁ–ⲧⲉⲥϩⲓⲙⲉ
ⲡⲁ–ⲛⲉⲥⲛⲏⲩ	ⲧⲁ–ⲛⲉⲥⲛⲏⲩ	ⲛⲁ–ⲛⲉⲥⲛⲏⲩ

(the) one(s) relating to the man/the man's
(the) one(s) relating to the woman/the woman's
(the) one(s) relating to the brethren/the brethren's

For invariable (?) ⲡⲁ– forming composite common nouns, cf. **111.**

Thus ⲡⲁⲣⲱⲙⲉ means "My man" (ⲡ–ⲁ– possessive article), while ⲡⲁⲡⲣⲱⲙⲉ means "The one relating to the man, The man's" (ⲡⲁ– possessed pronoun).

Examples: ⲡⲁ–ⲟⲩⲙⲉⲉⲩⲉ ⲡⲉ ⲉ–ⲛⲁⲛⲟⲩ–ⲫ Prov 24:28 "It is the part of a sound understanding"; ⲛⲁ–ϩⲉⲛⲉⲕⲕⲗⲏⲥⲓⲁ Constantine of Assiut, First Encomium on St. Claudius of Antioch (Drescher 73*b*:31–74*a*:1) "Church property"; ⲡⲙⲉⲥⲓⲧⲏⲥ ⲁⲥ ⲛ̄–ⲡⲁ–ⲟⲩⲁ ⲁⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲉ ⲟⲩⲁ ⲡⲉ Gal 3:20 "Now, an intermediary is not just related to one individual; whereas, God is one"; ⲧⲁ–ϩⲟⲓⲛⲉ ⲅⲁⲣ ⲛ̄–ⲧⲉⲓⲙⲓⲛⲉ ⲧⲉ ⲧⲙⲛ̄ⲧ–ⲉⲣⲟ ⲙ̄–ⲡⲛⲟⲩⲧⲉ Mark 10:14 "For to such belongs the kingdom of God"; ⲛⲁ–ϩⲉⲛⲕⲟⲟⲩⲉ Celestine I of Rome, Encomium on St. Victor the General (BMar 77:3) "The property of other people"; ⲛⲉⲣⲏⲧ ⲙ̄–ⲡⲱⲛϩ̄ ⲡⲁ–ⲛⲉⲓⲙⲁ ⲙⲛ̄–ⲡⲁ–ⲡⲕⲉⲟⲩⲁ 1 Tim 4:8 "Promise for life—that which belongs to this place and also that which belongs to the other one"; ⲧⲉⲩⲙⲛ̄ⲧ–ⲁⲧ–ⲥⲟⲟⲩⲛ . . . ⲧⲁ–ⲛⲓⲕⲟⲟⲩⲉ 2 Tim 3:9 "Their folly . . . that of those other people"; ⲧⲁ–ⲛⲁⲓ ⲅⲁⲣ ⲛ̄–ⲧⲉⲓⲙⲓⲛⲉ ⲧⲉ ⲧⲙⲛ̄ⲧ–ⲉⲣⲟ ⲛ̄–ⲙ̄ⲡⲏⲩⲉ Matt 19:14 "For to such belongs the kingdom of the heavens"; ⲛⲉⲫⲉⲟⲟⲩ ⲛⲙ̄–ⲡⲁ–ⲛⲉⲫⲓⲱⲧ ⲛⲙ̄–ⲡⲁ–ⲛⲉⲫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ Luke 9:26 "His glory and that of His father and that of His holy angels"; ⲛⲉⲫⲃⲓⲟⲥ ⲉⲓⲛⲉ ⲁⲛ ⲙ̄–ⲡⲁ–ⲟⲩⲟⲛ ⲛⲓⲙ Wis 2:15 "His manner of life is unlike that of everyone (else)"; ⲁⲛⲟⲕ ⲙⲉⲛ ⲁⲛⲛ̄–ⲡⲁ–ⲡⲁⲩⲗⲟⲥ 1 Cor 1:12 "I belong to Paul"; ⲉⲥ–ⲛⲁ–ⲣ̄–ⲧⲁ–ⲛⲓⲙ John 19:24 "Whose shall it be?"

Possessed Pronoun ⲡⲱ=, ⲧⲱ=, ⲛⲟⲩ=

ⲡⲱⲓ	ⲧⲱⲓ	ⲛⲟⲩⲓ	mine
ⲡⲱⲕ	ⲧⲱⲕ	ⲛⲟⲩⲕ	yours
ⲡⲱ–$^{\emptyset}$	ⲧⲱ–$^{\emptyset}$	ⲛⲟⲩ–$^{\emptyset}$	yours
ⲡⲱq	ⲧⲱq	ⲛⲟⲩq	his
ⲡⲱⲥ	ⲧⲱⲥ	ⲛⲟⲩⲥ	hers
ⲡⲱⲛ	ⲧⲱⲛ	ⲛⲟⲩⲛ	ours
ⲡⲱⲧⲛ̄	ⲧⲱⲧⲛ̄	ⲛⲟⲩⲧⲛ̄	yours
ⲡⲱⲟⲩ	ⲧⲱⲟⲩ	ⲛⲟⲩⲟⲩ	theirs

Examples: ⲡⲱ–ⲕ ⲡⲉ ⲡⲛⲟⲩⲃ | ⲡⲱ–ⲕ ⲡⲉ ⲡϩⲁⲧ | ⲧⲱ–ⲕ ⲧⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲙⲛ–ⲛ–ⲉⲧ$^{\emptyset}$- ⲛϩⲏⲧ–ⲥ ⲧⲏⲣ–ⲟⲩ ShIII 90:19–20 "Yours is the gold, Yours is the silver, Yours is the inhabited world and all who are in it"; ⲛⲟⲩ–ⲛ ⲛ̄ⲙⲙⲁ–ⲩ ⲛⲉ ShChass 63:6–7 "They belong to us and to him"

55 'The other' (cf. 51)

	Article	Pronoun
sing. masc.	ⲡⲕⲉ–	ⲡⲕⲉ, var. ⲡⲕⲉⲧ
sing. fem.	ⲧⲕⲉ–	ⲧⲕⲉⲧ, var. ⲧⲕⲉⲧⲉ
pl.	ⲛ̄ⲕⲉ–	ⲛ̄ⲕⲟⲟⲩⲉ

Article: *Also the . . . , the other (second); the other (contrasting) . . . , the alien . . . , the different . . . ; even the . . .*

Pronoun: Same meanings *(the other one, etc.)*.

56 The nearer demonstrative

	Article	Pronoun
sing. masc.	ⲡⲉⲓ–, var. ⲡⲉⲉⲓ–	ⲡⲁⲓ, var. ⲡⲁⲉⲓ
sing. fem.	ⲧⲉⲓ–, var. ⲧⲉⲉⲓ–	ⲧⲁⲓ, var. ⲧⲁⲉⲓ
pl.	ⲛⲉⲓ–, var. ⲛⲉⲉⲓ–	ⲛⲁⲓ, var. ⲛⲁⲉⲓ

Notes: *(a)* In manuscripts that have the longer spelling variant ⲡⲉⲉⲓ– etc., the form ⲡⲉⲓ– (without iota trema) is the affective article **58** (otherwise spelled ⲡⲓ–). *(b)* In some normalized modern works (Horner's New Testament, Crum's dictionary) tremas are typographically omitted, leading to confusion of ⲡⲉⲓ– and ⲡⲉⲓ–.

Article: *This . . . (nearer to me); the just-previously-mentioned . . . , that . . . ; the just-about-to-be-mentioned . . . , the following . . .* ; and pl.

Pronoun: Same meanings *(this one, etc.)*. ⲡⲁⲓ refers to either a preceding or a following referent, e.g. ⲙⲁⲣⲉ–ⲡⲁⲓ ⲃⲉ ⲙⲉⲉⲩⲉ ⲉ–ⲡⲁⲓ ϫⲉ– . . . 2 Cor 10:11 "Let *that person* understand *the following thing, namely* that . . . " It also forms the articulated attributive **411** and appositive attributive **408** clause constructions.

57 The farther demonstrative

	Article	Pronoun
sing. masc.	ⲡ– . . . ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ	ⲡⲉⲧⲙ̄ⲙⲁⲩ
sing. fem.	ⲧ– . . . ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ	ⲧⲉⲧⲙ̄ⲙⲁⲩ
pl.	ⲛ̄– . . . ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ	ⲛⲉⲧⲙ̄ⲙⲁⲩ

ⲡ– etc. is the simple def. article with alts. and vars. **52** and ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ is a relative clause **405.** The pronoun ⲡ–ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ is an articulated attributive construction **411.**

Article: *That (over there, farther from me); the previously mentioned . . .* ; and pl.

Pronoun: Same meanings *(that one, etc.)*.

58 The affective demonstrative

	Article	Pronoun
sing. masc.	ⲡⲓ–, var. ⲡⲉⲓ–	ⲡⲏ
sing. fem.	ⲧ–, var. ⲧⲉⲓ–	ⲧⲏ
pl.	ⲛⲓ–, var. ⲛⲉⲓ–	ⲛⲏ

Notes: *(a)* In manuscripts that have the longer spelling variant ⲡⲉⲓ– etc. (without iota trema), the nearer demonstrative article 'this' **56** is normally spelled ⲡⲉⲉⲓ–. *(b)* In some normalized modern works (Horner's New Testament, Crum's dictionary) tremas are typographically omitted, leading to confusion of ⲡⲉⲓ– and ⲡⲉⲓ–.

Article: *The . . . , that . . . , this . . .* , and pl., expressing emotional appreciation or involvement; or, in a few adverbial expressions, literal remoteness from the speaker, in time or place.

(a) Expressing deprecation, awe, foreboding, admiration, etc.: ⲟⲩⲁ ⲛ̄–ⲛⲓⲕⲟⲩⲉⲓ Matt 25:45 "One of these little ones"; ⲧⲯⲩⲭⲏ ⲉⲧ$^{\emptyset}$-ⲟⲉⲓ ⲉⲙⲁⲧⲉ ShChass 95:58–96:1 "This soul, which is so valuable"; ⲛⲓⲛⲟⲃ ⲛ̄–ⲱⲧⲟⲣⲧⲣ̄ ⲉⲧ$^{\emptyset}$-ϩⲛ̄–ⲛⲓⲡⲟⲗⲓⲥ ⲙ̄ⲛ̄–ⲛⲓⲧⲙⲉ ⲙ̄ⲛ̄–ⲛⲓⲧⲟⲱ ShChass 96:29–33 "The great troubles in the cities and the villages and the nomes"; ⲛⲓⲱⲃⲱ ⲁⲉ ⲛ̄–ϩⲗ̄ⲗⲱ ⲉⲧ$^{\emptyset}$-ⲃⲏⲧ 1 Tim 4:7 "Abominable old women's tales" (τοὺς βεβήλους καὶ γραώδεις μύθους); ⲥⲓⲛⲟⲩⲑⲓⲟⲥ ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲡⲉⲧ$^{\emptyset}$-ⲥϩⲁⲓ ⲙ̄–ⲡⲉϥⲙⲉⲣⲓⲧ ⲛ̄–ⲓⲱⲧ ⲛ̄–ⲑⲉⲟⲫⲓⲗⲉⲥⲧⲁⲧⲟⲥ ShIII 13:19–20 "The most humble Shenoute, writing to his dear father who is beloved of God"

(b) Untranslatable, in generalizations ⲛ̄ⲑⲉ ⲛ̄–ⲛⲓ . . . "Like . . . " (ⲛ̄ⲑⲉ ⲛ̄–ⲛⲓⲉⲥⲟⲟⲩ Matt 9:36 ὡσεὶ πρόβατα "Like sheep")

(c) Insisting upon identification (ⲡⲓ . . . ⲛ̄–ⲟⲩⲱⲧ): ϩⲙ̄–ⲡⲓϩⲏⲧ ⲛ̄–ⲟⲩⲱⲧ ⲙⲛ̄–ⲧⲣⲛⲱⲙⲏ ⲛ̄–ⲟⲩⲱⲧ 1 Cor 1:10 "In the same mind and the same judgement"

(d) In adverbial phrases of remote past: ⲙ̄ⲡⲓⲟⲩⲟⲉⲓⲱ "Formerly, in times past" (opposite of ⲧⲉⲛⲟⲩ)

(e) The farther, in prepositional phrase comparing 'there' and 'here': ⲉ–, (ⲙ̄–, ⲛ̄ⲥⲁ–, ϩⲓ–, etc.) ⲡⲓⲥⲁ or ⲡⲓⲕⲣⲟ (ⲛ̄–) "On the other side *or* farther shore (bank) of"; ⲙ–ⲡⲓⲕⲣⲟ ⲙ̄–ⲡⲓⲟⲣⲇⲁⲛⲏⲥ John 1:28 πέραν τοῦ Ἰορδάνου "Beyond the Jordan"; ⲙⲁⲣⲟⲛ ⲉ–ⲡⲓⲕⲣⲟ Mark 4:35 διέλθωμεν εἰς τὸ πέραν "Let us go across to the other side"; ϩⲓ–ⲡⲓⲥⲁ ⲙ̄ⲛ̄–ⲡⲁⲓ ⲙ̄–ⲡⲓⲉⲣⲟ Rev 22:2 "On either side of the river" *literally* On the other side, and this one, of the river

Pronoun: *This one, that one, he, she, it,* and pl., often with contrast between two entities or groups (οἱ μέν . . . οἱ δέ . . .): ⲛⲏ ⲙⲉⲛ . . . ⲡⲁⲓ ⲇⲉ . . . Heb 7:20–21 "Those . . . This one . . . "; ⲛ̄ⲧ–ⲁⲩ–ⲧⲁⲁ–ⲥ ⲛⲏ–ⲧⲛ̄ . . . ⲛⲏ ⲇⲉ ⲙ̄ⲡⲟⲩ–ⲧⲁⲁ–ⲥ ⲛⲁ–ⲩ Matt 13:11 "To you it has been given . . . To them it has not been given."

59 The zero article and pronoun

Article	Pronoun
∅	ⲟⲩⲟⲛ

Article: For typical uses, cf. **47;** for cross-reference to $^{\emptyset}$, cf. **48.**

Pronoun: Untranslatable and empty of any semantic content. Like the zero article, ⲟⲩⲟⲛ does not express determination, number, or gender. Like the other pronouns, it does not express any lexical content. It fills positions in which a terminal bound/unbound morph **28(5)** is syntactically compatible.

E.g. ϩє є-оγоn 'find', i.e. perform the act of finding (versus ϩє 'fall'), ѡаат н̄-оγоn 'suffer lack' (versus ѡаат 'be cut short, be cut off'); оγн̄-оγоn єро-ϥ Matt 23:16 "He must, He is bound by his oath" ὀφείλει (*literally* He owes, There exists against him); мн̄-п-єт$^{\emptyset}$-єірє н̄-оγмн̄т-хрнстос мн̄-оγоn ѡаϩраї є-оγа Rom 3:12 "No one does good, not even one" *literally* "The one doing good does not exist; does not exist (мн̄-), even to the extent of one." See also **60,** оγоn nim 'any one'.

60 'Any, every, all'

Article	Pronoun
. . . nim	оγоn nim

nim forms an article phrase by following the noun that it determinates. It is antonomous (сϩіме ѧє nim 1 Cor 11:5).

Article: *(i) any . . . , every . . .* (discontinuous, distributive totality; quantification); *(ii) all . . .* (universal totality). Although logically distinct, these two meanings are not consistently distinguished by differences of syntax.

All (of) the . . . , . . . all (integral totality) is expressed by the inflected modifier тнр= **152.**

Pronoun: Same meanings (*any one, etc.*).

Syntactically, . . . nim and оγоn nim display an unstable mixture of features associated with the indef., def., and zero article:

(a) In cross-reference, these determinators are both sing. and pl. indiscriminately. A simple attributive clause **403** modifying an article phrase of . . . nim can be in either circumstantial or relative conversion, but the pronoun оγоn nim takes the relative.

Examples: ϩωв nim єq-ϩооγ (textual var. ϩωв nim єѳооγ) Matt 5:11 "All kinds of evil"; ϩωв nim єтоγ-на-ѧітєі н̄мо-оγ Matt 18:19 "Anything they ask"; ѡнн бє nim єтє-н-q̄-на-єірє ѧн н̄-оγкарпос є-наноγ-q Matt 3:10 "Every tree therefore that does not bear good fruit"; ϩнааγ nim є-ѧ-неиєіотє каа-γ єϩраі ϩі-неитрапеϩа ShIV 55:9–10 "Every dish that our fathers put upon our tables"; оγоn nim єнт-ѧq-ка-$^{\emptyset}$ні н̄сѡ-q н $^{\emptyset}$сон Matt 19:29 "Everyone who has left houses or brothers"; оγоn гар nim сє-на-хокр-оγ ϩн̄-тсатє Mark 9:49 "Everyone will be salted with fire"

(b) A fem. noun + nim is treated as sing. fem., sing. masc., or pl. indiscriminately.

Examples: мн̄т-єро nim єсѡан-пѡѡ єϩраі єхѡ-с Matt 12:25 "Every kingdom divided (-с-) against itself"; сγнєіаһсіс nim є-наноγ-q Acts 23:1 "All good (-q) conscience"; ψγхн nim єтє-н̄-сє-на-сѡтм̄ ѧн Acts 3:23 "Every soul that (сє-) does not listen"

(c) As subject, in the durative sentence, . . . nim and оγоn nim occur in both Pattern 1 **317** and Pattern 3 **322.**

Examples: н̄ка nim св̄тωт Matt 22:4 "Everything is ready"; оγоn nim нhγ єраτ-q̄ John 3:26 "All are going to him"; but мн̄-оγоn nim на-ѡ-q ϩа-пєіѡаχє Matt 19:11 "*Not all* can bear this saying" οὐ πάντες χωροῦσιν

(d) As direct object in the durative sentence, . . . nim and оγоn nim are mostly introduced by н̄- **171(b).**

Examples: єγ-оγѡнϩ євол м̄-пістіс nim є-наноγ-q Titus 2:10 "Showing all true fidelity"; †-ѡп бє н̄-ϩѡв nim ѧє-ϩєноєє не Phil 3:8 "So I consider all things to be a loss"; неq-сооγн н̄-оγоn nim John 2:24 "He knew all people"; єтєтн̄-сооγн̄-н̄ка nim Jude 5 "Although you are fully informed (know all things)"

(e) Coordination ('and') before . . . nim and оγоn nim is sometimes expressed by ϩі- and sometimes by мн̄-.

Examples: єq-р̄-$^{\emptyset}$паϩре є-ѡѡне nim ϩі-ѧоѧлех nim Matt 9:35 "Healing every disease and every infirmity"; тєqсϩіме мн̄-неqѡнре мн̄-н̄ка nim єт$^{\emptyset}$-ѡооп на-q Matt 18:25 "His wife and his children and all that he had"; нобє nim ϩі-оγа nim Matt 12:31 "Every sin and every blasphemy"; тєккλнсіа тнр-с̄ мн̄-оγоn nim єт$^{\emptyset}$-сѡтм̄ є-наї Acts 5:11 "The whole church and all who heard of these things"; каκіа nim ϩі-крос nim ϩі-ϩγпокрісіс nim мн̄-ѧа nim мн̄-катаλаλіа nim (textual var. мн̄- . . . мн̄- . . . мн̄- . . .) 1 Pet 2:1 "All malice and all guile and all insincerity and all envy and all slander"

ADDITIONAL COMBINATIONS OF THESE GRAMMATICAL CATEGORIES

61 *(a) Indefiniteness combined with the following:*

Restrictive relationship **146:** ϩєнката-$^{\emptyset}$сарѯ нта-γ ShIV 61:11 "Relatives of theirs, Some of their relatives"; оγканѡн . . . є-м̄-пѡ-н ан пе 2 Cor 10:16 "A field that is not ours"

'(An)other' + restrictive relationship **146:** ϩєнкєката-$^{\emptyset}$сарѯ нта-γ ShIV 81:5 "Some other relatives of theirs"; кєѧѡѡме є-па-пѡнϩ пе Rev 20:12 "Another book, which is the book of life" *literally* Another book, which is the one related to life

'Another': кєоγа Matt 21:35 "Another"

Nearer demonstration: ан-ϩєнтєєімінє он 2 Cor 10:11 "That is how we are"; с-нhγ н̄ѳі-оγоγноγ єтє-таї те John 4:23 "The hour is coming, and now is" *literally* "An hour is coming, namely this one"

'Any' + restrictive expansion **146:** оγϩооγт nim н̄тоот-q̄ Exod 12:48 "Every male of him" αὐτοῦ πᾶν ἀρσενικόν

(b) Definiteness combined with the following:

Nearer demonstration + 'another': м̄пєїкєсоп Judg 16:18 "Yet this once"; пєїкєт ApophPatr 181 (Chaîne 43:30) "This other one"; нєїкооγє 2 Tim 3:8 "These others"

Nearer demonstration + nearer demonstration: ⲧⲉⲛⲟⲩ ϩⲛ̄-ⲧⲉⲓⲣⲟⲙⲡⲉ ⲧⲁⲓ ShIII 219:4 "Now, in this very year"

Nearer demonstration + farther demonstration: ⲡⲁⲓ ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ ShIII 121:19 (and often) "That person"

Nearer demonstration + restrictive expansion **146:** ⲧⲉⲓⲉϫⲟⲩⲥⲓⲁ ⲛ̄ⲧⲉ-ⲧⲏⲩⲧⲛ̄ I Cor 8:9 "This liberty of yours"

Affective demonstration + nearer demonstration: ϩⲙ̄-ⲡⲓⲕⲁⲓⲣⲟⲥ ⲟⲛ ⲡⲁⲓ ShChass 44:29–30 "In precisely this (awesome) time, moreover"

Possessive (general **147**) relationship + 'another': ⲛⲉⲩⲕⲉⲥⲁⲣϫ ShIII 115:15 "Also their flesh"; ⲛⲁⲕⲉⲥⲱⲧⲡ̄ Matt 24:24 "Even my elect"

Possessive relationship + nearer demonstration: ⲛⲁⲱⲁϫⲉ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ Matt 7:24 "These words of Mine"

Possessive relationship + possessive relationship: ⲧⲁⲉ̀ⲓⲣⲏⲛⲏ ⲉⲧⲉ-ⲧⲱ-ⲉ̀ⲓ ⲧⲉ John 14:27 "My peace (My own peace, My peace that belongs to me)"

(c) Zero combined with the following:

General **147**/Appurtenant **148** relationship: $^{\emptyset}$ϩⲣⲟⲟⲩ ⲛⲧⲁ-ⲩ ShIII 203:20 "Any voice from Him"; $^{\emptyset}$ⲥⲙⲏ ⲛ̄ⲧⲁ-ⲩ John 5:37 "His voice"

(d) . . . ⲛⲓⲙ combined with the following:

General **147**/Appurtenant **148** relationship: ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧ$^{\emptyset}$-ⲛ̄ⲧⲁ-ⲩ Matt 13:44 "All that he has"; ⲙⲁ ⲛⲓⲙ ⲛ̄ⲧⲁ-ⲩ ⲛⲙ̄ⲙⲁ-ⲛ I Cor 1:2 "Every place of theirs and of ours (sic)"

Still other combinations contain two expressions of determination, often with an additional grammatical category or categories, e.g.

(e) Particularity (an element of determination **45[b]***) combined with the following:*

Indefiniteness: ⲡⲟⲩⲁ Matt 20:9 "Each one of them"

'Another' + indefiniteness: ⲡⲕⲉⲟⲩⲁ Matt 6:24 "The other one"

Nearer demonstration + 'other' + indefiniteness: ⲡ̄-ⲡⲁⲓ ⲏ ⲡⲉⲓⲕⲉⲟⲩⲁ Jas 4:15 "Do this or *that*"

Affective demonstration + indefiniteness: ⲡⲓⲟⲩⲁ Luke 15:4 "The one (sheep what was previously mentioned)"

Affective demonstration + 'another' + indefiniteness: ⲡⲓⲕⲉⲟⲩⲁ Luke 20:11 "That other one"

Possessive (general **147**) relationship + 'another' + indefiniteness: ⲧⲉⲕⲕⲉⲟⲩⲉⲓ Luke 6:29 "Your other one also"; cf. also **54,** ⲡⲁ- '(the) one belonging to . . . '

REITERATION OF THE ARTICLE PHRASE

62 *(a)* Def. article phrase reiterated: "Each . . . , Every . . . , Each and every . . . "

E.g. ⲡⲣⲱⲙⲉ ⲡⲣⲱⲙⲉ ⲉⲧ$^{\emptyset}$-ϩⲙ-ⲡⲏⲓ ϩⲁⲧⲏ-ⲛ ⲁⲩⲱ ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲉⲧ$^{\emptyset}$-ϩⲙ-ⲡⲏⲓ ϩⲁⲧⲛ-ⲧⲏⲩⲧⲛ ShIV 73:19–20 "Every man in the house among us, and every female in the house among you"; ϩⲱ ⲉ-ⲡⲉϩⲟⲟⲩ ⲡⲉϩⲟⲟⲩ ⲉ-ⲧⲉⲕⲕⲁⲕⲓⲁ Matt 6:34 "Sufficient for each and every day is its (own) evil"; ϩⲙ̄-ⲡⲱⲓ ⲙ̄-ⲡⲙⲉⲣⲟⲥ ⲡⲙⲉⲣⲟⲥ Eph 4:16 "According to the measure of every individual part"; ⲉ-ⲱⲁⲩ-ⲥⲟⲩⲛ-ⲡⲱⲏⲛ ⲅⲁⲣ ⲡⲱⲏⲛ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲕⲁⲣⲡⲟⲥ Luke 6:44 "For by its fruit each tree is known"; ⲡⲟⲩⲁ ⲡⲟⲩⲁ "Each one"

(b) Zero article phrase reiterated: "One . . . after another, . . . by . . . "

i. after ⲛ̄- of incidental predication **179;** e.g. ⲁⲩ-ⲛⲟϫ-ⲟⲩ ⲉⲩ-ⲟ ⲛ̄-$^{\emptyset}$ⲁⲩⲏⲧ $^{\emptyset}$ⲁⲩⲏⲧ Mark 6:40 "They sat down in groups" *literally* They sat down being group by group; ⲟⲩϫⲟⲓ ⲉⲕ-ⲟ ⲛ-$^{\emptyset}$ϭⲱⲧϩ $^{\emptyset}$ϭⲱⲧϩ ShIV 172:10 "A ship that is full of holes"

ii. in compound verb formed by ⲣ̄-$^{\emptyset}$ **180,** e.g. ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉⲛⲧ-ⲁⲩ-ⲣ-$^{\emptyset}$ⲁⲥ ⲏ ⲛ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲣ-$^{\emptyset}$ⲁⲥ ⲏ $^{\emptyset}$ⲡⲁⲃⲉ $^{\emptyset}$ⲡⲁⲃⲉ ShAmél I 108:11–12 "The curtains that have grown old or those that will grow old or *ragged*"; ⲣⲱⲙⲉ ⲛⲓⲙ ⲛ-ⲁⲧ-ⲛⲟⲩⲧⲉ ⲛⲧ-ⲁ-ⲛⲥⲱⲃϩ ⲙ-ⲡⲉⲩⲉⲓⲱⲧ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲣ-$^{\emptyset}$ⲟⲩⲁⲡⲉ $^{\emptyset}$ⲟⲩⲁⲡⲉ ϩⲓⲱ-ⲟⲩ ShAmél II 26:12–13 "Every godless person on whom the leprosy of their father the devil has turned *spotty*"

iii. forming an adverb expressing successive distribution **228,** e.g. $^{\emptyset}$ϩⲟⲟⲩ $^{\emptyset}$ϩⲟⲟⲩ "One day after another, day by day, daily"; $^{\emptyset}$ⲙⲁ $^{\emptyset}$ⲙⲁ "One place after another"; $^{\emptyset}$ⲱⲏⲙ $^{\emptyset}$ⲱⲏⲙ "Little by little"

iv. after a distributive preposition, ⲕⲁⲧⲁ-$^{\emptyset}$ϩⲟⲟⲩ $^{\emptyset}$ϩⲟⲟⲩ ShAmél I 150:3 "Day by day"

(c) Indef. article phrase reiterated (rare, meaning uncertain): ⲟⲩⲣⲱⲙⲉ ⲟⲩⲣⲱⲙⲉ ⲉⲥⲱⲁⲛ-ⲡⲁⲣⲁⲃⲁ ⲛⲃⲓ-ⲧⲉⲫⲥϩⲓⲙⲉ Num 5:12 ed. Maspero ἀνδρὸς ἀνδρὸς ἐὰν παραβῇ ἡ γυνὴ αὐτοῦ "Whosesoever wife shall transgress"; ⲉⲩ-ⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲛϩⲁϩ ⲁⲛ ⲛ-ⲥⲟⲛ ⲙⲙⲁⲧⲉ ⲛ-ϩⲉⲛϩⲟⲟⲩ ϩⲉⲛϩⲟⲟⲩ ⲁⲗⲗⲁ ⲉⲩ-ⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲙⲙⲏⲛⲉ ⲙⲙⲏⲛⲉ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ShIV 66:13–16 "Not only celebrating the eucharist frequently, *on various days (?)*, but celebrating absolutely every day **198** for all time"

(d) Reiterated pair of nouns or pronouns expanding a single article (rare, meaning uncertain): ⲛⲓⲟⲩⲛⲟⲩ ⲟⲩⲛⲟⲩ ShChass 156:48–9 "Those various hours" (? [trans. Shisha-Halevy]); ϩⲉⲛⲛⲟⲩⲙⲉⲥ ⲛⲟⲩⲙⲉⲥ ShChass 157:2–4 "Various (A few) nummus coins" (?); ϩⲉⲛⲟⲩⲁ ⲟⲩⲁ ShAmél II 26:7 "Various people" (?); ϩⲉⲛⲥⲟⲛ ⲥⲟⲛ ShYoung No.8 ⲥⲕⲁ:36 "Various times" (?)

Reiteration of noun in an attributive construction, **97(iii).**

3 *Specifiers: Cardinal Numbers and Other Specifiers*

The Nature of Coptic Specifiers **63**
- Definition and List of Specifiers **63**
- The Specifier Phrase **64**
- Determination Status **65**

Cardinal Numbers **66**
- Expression of Determination, Number, and Gender **66**
- Formation **67**
- 'Approximately' **68**
- Simple Fractions **69**
- Constructions of 'One' and 'Two' **70**
- The Numerical Affixes **71**

Non-numerical Specifiers **72**
- ⲟⲩⲏⲣ, ϩⲁϩ, ⲛⲓⲙ, ⲁⲱ, ⲟⲩ, ⲛⲁⲁⲩ **72**
- Generic, Non-interrogative Meanings of ⲁⲱ, ⲛⲓⲙ, ⲟⲩ, and ⲟⲩⲏⲣ **73**
- Expanding an Article **74**

63 *Definition and list of specifiers.* The *'specifier'* is a class comprising

i. *cardinal numbers* (except ⲧⲃⲁ 'ten thousand') **67(e)**, which express quantity

ii. six *non-numerical specifiers* **72**, mostly interrogative, which express

quantity (ⲟⲩⲏⲣ 'how many? how much?'; ϩⲁϩ 'many, much')

selection
- particular (ⲛⲓⲙ 'who? which?')
- generic (ⲟⲩ 'what? what kind of?')
- within a group (ⲁⲱ 'which?'; ⲛⲁⲁⲩ 'any at all')

Specifiers are *pronouns:* i.e., they are actualized entity terms **141** by their very nature, which present an object of thought by speaking of it in grammatical categories (quantity or selection) but without denoting, naming, or describing it by any lexical (non-grammatical) content. They are thus analogous to determinator pronouns **44.**

64 The specifier phrase

Specifiers can be expanded by lexical content in a *'specifier phrase'*

Specifier ⲛ̄- *Common Noun*

ⲥⲟⲙⲛ̄ⲧ ⲛ̄-ⲣⲱⲙⲉ "Three men" (Acts 10:19)
ⲥⲟⲙⲧⲉ ⲛ̄-ⲥⲕⲏⲛⲏ "Three booths' (Matt 17:4)
ⲛⲓⲙ ⲛ-ϩⲓⲙⲉ "What woman?" (Luke 15:8)
ϩⲁϩ ⲛ̄-ⲇⲁⲓⲙⲟⲛⲓⲟⲛ "Many demons" (Mark 6:13)
ϩⲁϩ ⲇⲉ ⲛ̄-ⲥⲟⲣⲡ̄ "Many that are first" (Matt 19:30)

in which the specifier actualizes a common noun (gendered or genderless) as an entity term. The specifier shares this actualizing function with the article **43.**

article phrase	ⲟⲩ-ⲇⲁⲓⲙⲟⲛⲓⲟⲛ "A demon"
specifier phrase	ϩⲁϩ ⲛ̄-ⲇⲁⲓⲙⲟⲛⲓⲟⲛ "Many demons"

Specifier | ⲛ̄- Common Noun
ϩⲁϩ | ⲛ̄- ⲇⲁⲓⲙⲟⲛⲓⲟⲛ
nucleus | expansion
(grammatical information) | (lexical content)

The lexical expansion of the specifier is mediated by the morph ⲛ̄- **203** and follows the specifier; two bound groups are formed, which can be separated by an autonomous morph (ⲟⲩ ⲅⲁⲣ ⲙ̄-ⲡⲉⲑⲟⲟⲩ Matt 27:23 "Why, what evil?"). Plural forms of the common noun apparently do not occur as the lexical expansion. If the specifier has formal marking for gender, it expresses the gender of the common noun that it actualizes (ⲥⲟⲙⲛ̄ⲧ . . . ⲣⲱⲙⲉ, ⲥⲟⲙⲧⲉ . . . ⲥⲕⲏⲛⲏ). (The numerical specifiers 'one' and 'two' normally occur in a different construction **70**.) To a limited extent, specifier pronouns and specifier phrases are compatible with articles, cf. **65.**

Further examples: ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ̄-ⲱⲉ ⲙⲛ̄-ⲥⲉ ⲛ̄-ϩⲟⲟⲩ Rev 11:3 "Twelve hundred and sixty days"; ⲙⲛ̄ⲧ-ⲁϥⲧⲉ ⲛ̄-ⲅⲉⲛⲉⲁ Matt 1:17 "Fourteen generations"; ⲥⲁⲱϥ̄ ⲛ̄-ⲱⲟ ⲛ̄-ⲣⲱⲙⲉ Rom 11:4 "Seven thousand people"; ⲁⲱ ⲛ̄-ⲉⲍⲟⲩⲥⲓⲁ Matt 21:23 "Which authority?"; ⲙ̄ⲙⲛ̄-ⲛⲁⲁⲩ ⲛ̄-ⲁⲧ-ⲃⲟⲙ Matt 19:26 "There is not any impossible thing"; ⲛⲁⲁⲩ ⲛ̄-ⲁⲅⲁⲑⲟⲛ Rom 7:18 "Any good thing"; ⲟⲩ ⲛ-ϩⲱⲃ ⲏ ⲛ-ⲧⲱⲱⲩ ShIV 94:10 "What kind of deed or ordinance?"; ⲟⲩⲏⲣ ⲛ̄-ϫⲁⲓ-$^{\emptyset}$ⲃⲉⲕⲉ Luke 15:17 "How many hired servants"

Elaborations of the specifier phrase: ⲙⲛ̄ⲧⲣⲉ ⲥⲛⲁⲩ ⲏ ⲥⲟⲙⲛ̄ⲧ Matt 18:16 "Two or three witnesses": ⲁ-ϫⲟⲩⲧⲏ ⲛ̄-ⲥⲧⲁⲇⲓⲟⲛ ⲏ ⲙⲁⲃ John 6:19 "About twenty-five or thirty stadia"; ⲁ-ⲥⲙⲟⲩⲛ ⲇⲉ ⲙ̄ⲡⲛⲧ ⲛ̄-ϩⲟⲟⲩ Acts 25:6 "About eight or ten days."

65 *Determination status of specifiers as expressed in syntax. (a)* The syntax of *'bare'* specifier pronouns and specifier phrases (i.e. those without article) is in most ways like a zero article phrase or an indefinite.

i. In the durative sentence, the bare specifier as *direct object of a mutable infinitive* is suffixed to the infinitive **171(a)**, a feature shared with the zero article phrase. E.g. ⲧⲛ̄-ϫⲕ-ϩⲁϩ Mark 5:9 "We are many"; ⲛ̄-†-ϫⲉ-ⲗⲁⲁⲩ ⲁⲛ (i.e. ⲉ-ⲛ̄-†-ϫⲉ-ⲗⲁⲁⲩ ⲁⲛ) Acts 26:22 "Without me saying anything"; ⲁⲛⲁⲩ ϫⲉ-ⲉⲩ-ⲣ-ⲟⲩ ϩⲛ̄-ⲛⲥⲁⲃⲃⲁⲧⲟⲛ Mark 2:24 "Look what they are doing on the sabbath"; ⲛⲉⲩ-ⲙⲉϩ-ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ̄-ⲣⲱⲙⲉ Acts 19:7 "They amounted to twelve people."

An exception is the expression ⲉⲓⲣⲉ ⲛ̄- 'amount to' (ⲉⲩ-ⲉⲓⲣⲉ ⲛ̄-†ⲟⲩ ⲛ̄-ⲧⲃⲁ ⲛ̄-ϩⲁⲧ Acts 19:19 "Amounting to 50,000 silver pieces").

ii. The *coordinating preposition* ('and') is ⲙⲛ̄- before all bare specifiers except ϩⲁϩ and ⲗⲁⲁⲩ, which take ϩⲓ-. (Interrogative specifiers are typically linked by ⲏ 'or'.)

Examples: ⲱⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ ⲙⲛ̄-ⲱⲟⲙⲧⲉ ⲛ̄-ⲟⲩⲱⲏ Matt 12:40 "Three days and three nights"; ⲛⲓⲙ ⲙⲛ̄-ⲛⲓⲙ "So-and-so" and ⲟⲩ ⲙⲛ̄-ⲟⲩ "This and that" **73**; ⲧⲛ̄-ⲛⲁ-ⲣ̄-ⲁⲱ ⲙⲛ̄-ⲁⲱ ⲛ̄-ϩⲱⲃ Athanasius, On the Blessed Virgin Mary Mother of God (Rossi II 1 93[47]*a*:11–13) "We shall do such-and-such things"; ⲙⲛⲛⲥⲁ-ⲟⲩⲏⲣ ⲙⲛ-ⲟⲩⲏⲣ ⲛ-ⲣⲟⲙⲡⲉ ShAmél I 190:6 "After so-and-so many years"; ϩⲁϩ ⲛ̄-ⲛⲟⲩⲧⲉ ϩⲓ-ϩⲁϩ ⲛ̄-ϫⲟⲉⲓⲥ I Cor 8:5 "Many gods and many lords"; ⲫϩⲟⲓⲧⲉ ϩⲓ-ⲗⲁⲁⲩ ⲛ-ⲛⲕⲁ ⲉ-ⲡⲧⲏⲣ-ⲟ ⲛⲧⲉ-ⲡⲕⲁϩ ShIII 205:24 "Clothing and any thing whatsoever from the earth"

iii. In the durative sentence, *a bare specifier as subject* is preceded by ⲟⲩⲛ̄- or ⲙⲛ̄-, a feature shared with both the zero article phrase and indefinites **322.** E.g. ⲟⲩⲛ̄-ⲥⲛⲁⲩ ⲛⲁ-ⲱⲱⲡⲉ ϩⲛ̄-ⲧⲥⲱⲱⲉ Matt 24:40 "Two (people) will be in the field"; ⲉ-ⲙⲛ̄-ⲗⲁⲁⲩ ⲛ̄-ϫⲱϩⲙ̄ ⲛ̄ϩⲏⲧ-ⲥ̄ ⲏ ⲧⲱⲗⲙ̄ ⲏ ⲗⲁⲁⲩ ⲛ̄-ϩⲱⲃ ⲛ̄-ⲧⲉⲉⲓϩⲉ Eph 5:27 "Without any spot (*literally* There not being any uncleanness in it) or stain or any such thing."

iv. *Simple attributive clauses* **403** modifying a bare specifier are mostly circumstantial and sometimes relative.

Examples: ⲁⲓ-ⲧⲥⲁⲃⲱ-ⲧⲛ̄ ⲉ-ϩⲁϩ ⲛ̄-ϩⲱⲃ ⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ John 10:32 "I have shown you many good works"; ⲛ̄ⲛ-ⲉⲛ-ⲟ ⲅⲁⲣ ⲁⲛ ⲛ̄ⲑⲉ ⲛ̄-ϩⲁϩ ⲉⲧ⁰-ⲟ ⲛ-⁰ⲉⲱⲱⲧ ϩⲙ̄-ⲡⲱⲁϫⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ 2 Cor 2:17 "For we are not like the many who are peddlers of God's word"; ⲙ̄ⲙⲛ̄-ⲗⲁⲁⲩ ⲅⲁⲣ ⲉϥ-ϩⲏⲡ ⲉ-ⲛ-ⲟ̄-ⲛⲁ-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲁⲛ Luke 8:17 "For nothing that is hidden will not become manifest"

(b) With severe limitations, specifiers are compatible with articles, as shown in table 4.

TABLE 4
COMPATIBILITY OF SPECIFIERS WITH ARTICLES

SPECIFIER	COMPATIBLE ARTICLES	
	Article Expanded by a Specifier Phrase	Article Expanded by a Specifier Pronoun
Cardinal numbers	ⲕⲉ- 'another' Any def. sing. article **66**	ⲕⲉ- 'another' Any def. sing. **66**
Other specifiers		
ⲟⲩⲏⲣ	.....	.....
ϩⲁϩ	.....	.....
ⲛⲓⲙ	.....	.....
ⲟⲩ	ⲟⲩ-/ϩⲉⲛ-	ⲟⲩ-/ϩⲉⲛ-
ⲁⲱ	ⲟⲩ-/ϩⲉⲛ-	ⲟⲩ-/ϩⲉⲛ-
ⲗⲁⲁⲩ	ⲕⲉ-, . . . ⲛⲓⲙ	ⲟⲩ-/ϩⲉⲛ-, . . . ⲛⲓⲙ

66 *Expression of determination, number, and gender.* Cardinal numbers occur either *'bare'* (without article), or with the article ⲕⲉ- 'another', or with any of the def. singular articles. They are incompatible with plural articles. E.g. ⲥⲛⲁⲩ ⲏ ⲱⲟⲙⲛ̄ⲧ Matt 18:20 "Two or three (people)"; ⲕⲉⲥⲁⲱⲟ̄ⲩ ⲙ̄-ⲡⲛ̄ⲁ Matt 12:45 "Seven other spirits"; ⲡⲉⲩⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲙ̄-ⲙⲁⲑⲏⲧⲏⲥ Matt 10:1 "His twelve disciples." They can express (with some gaps) *determination, number,* and *gender* **42.**

(a) Determination. With the sing. def. article a cardinal number functions as definite; with ⲕⲉ-, as indefinite; and bare (without article), as non-definite, having a mixture of zero and indef. features **65.**

(b) Number—sing. versus pl.—is expressed by the meaning of the cardinal number. Those from "two" up function as *plurals, even when they expand the sing. def. article.* E.g. ϩⲱⲥⲧⲉ ϭⲉ ⲛ̄-ⲥⲛⲁⲩ ⲁⲛ ⲛⲉ Matt 19:6 "So they are not two"; ⲡⲉⲓⲱⲟⲙⲛ̄ⲧ ⲟⲩⲁ ⲛⲉ 1 John 5:8 "These three are one (These three agree)."

However, ⲡⲥϩⲙⲥ ⲛ̄-ϩⲟⲟⲩ ("The forty days") in the sense of 'Lent' is sing. in meaning and syntax: ⲡⲉϩⲙⲉ ⲛ-ϩⲟⲟⲩ ⲧⲏⲣ-ⲟ ⲛⲛⲉⲩ-ⲉⲱ-ⲡⲓⲥⲉ ⲛϩⲏⲧ-ⲟ ⲉⲡⲧⲏⲣ-ⲟ ShIV 54:29 "As regards the whole of Lent, they shall not be allowed to cook within *it* at all."

When an inflectable common noun is modified by a cardinal number it occurs in its main form, not the plural one **108(b), 114:** ⲥⲟⲛ ⲥⲛⲁⲩ Matt 4:18 "Two brothers." †ⲟⲩ ⲛ-ⲉⲃⲟⲧ Luke 1:24 "Five months."

(c) Grammatical *gender*—masc. versus fem. (in a polar opposition)—is formally expressed in numbers 1 to 10; in 20 and 30; and in those above ten whose last digit is 1, 2, 8, or 9 (cf. **67**). It is also expressed by the def. sing. article, when

present. The gendered forms are selected so as to express the gender of the noun that they actualize or to which they refer.

Further examples: ⲧⲟⲩ ⲛ̄-ⲟⲉⲓⲕ ⲙⲛ̄-ⲧⲃ̄ⲧ ⲥⲛⲁⲩ . . . ⲡⲧⲟⲩ ⲛ̄-ⲟⲉⲓⲕ ⲙⲛ̄-ⲡⲧⲃ̄ⲧ ⲥⲛⲁⲩ Matt 14:17-19 "Five loaves and two fish . . . *the* five loaves and *the* two fish [retrospective cross-reference]"; ⲡⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ "The Twelve" [i.e. ⲙ̄-ⲙⲁⲑⲏⲧⲏⲥ 'disciples']; ⲧⲡⲓⲥⲧⲓⲥ ⲑⲉⲗⲡⲓⲥ ⲧⲁⲅⲁⲡⲏ ⲡⲉⲉⲓⲱⲟⲙⲛ̄ⲧ 1 Cor 13:13 "Faith, hope, love—these three"; ⲡⲕⲉⲯⲓⲥ Luke 17:17 "The nine, as well"; ⲕⲉⲧⲟⲟⲩ ⲛ̄-ⲉⲃⲟⲧ John 4:35 "Another four months, Four more months"; ⲉⲓⲥ-ⲱⲟⲙⲛ̄ⲧ ⲛ̄-ⲣⲱⲙⲉ ⲥⲉ-ⲱⲓⲛⲉ ⲛ̄ⲥⲱ-ⲕ Acts 10:19 "Behold, three men *are* looking for you"; ⲡⲉⲓ-ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲁⲩ-ⲭⲟⲟⲩ-ⲥⲉ ⲛ̄ⲑⲓ-ⲓ̄ⲥ Matt 10:5 "As for these twelve, Jesus sent *them* out"; ⲱⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ ⲙⲛ̄-ⲱⲟⲙⲧⲉ ⲛ̄-ⲟⲩⲱⲏ Matt 12:40 "Three days and three nights"; ⲡⲥⲁⲱⲩ ⲛ̄-ⲁⲅⲅⲉⲗⲟⲥ . . . ⲛ-ⲧⲥⲁⲱⲩⲉ ⲛ-ⲉⲕⲕⲗⲏⲥⲓⲁ Rev 1:20 "The seven angels of the seven churches"; ⲱⲟⲙⲧⲉ ⲛ̄-ⲥⲕⲏⲛⲏ ⲟⲩⲉⲓ ⲛⲁ-ⲕ ⲁⲩⲱ ⲟⲩⲉⲓ ⲙ̄-ⲙⲱⲩ̈ⲥⲏⲥ ⲁⲩⲱ ⲟⲩⲉⲓ ⲛ̄-ⲏⲗⲉⲓⲁⲥ Mark 9:5 "Three booths, one for you and one for Moses and one for Elijah"; ϩⲙⲉ ⲛ̄-ϩⲟⲟⲩ ⲙⲛ̄-ϩⲙⲉ ⲛ̄-ⲟⲩⲱⲏ Matt 4:2 "Forty days and forty nights"

67 *Formation*

In page numbering, tabulation, etc. the numbers are expressed by alphabetic figures (listed below), usually with a superlinear stroke; e.g. ⲣ̄ⲫ̄ⲉ̄, '195'. Cf. figure following table 1. In literary texts the numbers are written out as full words.

(a) Units 'one' to 'nine'

		Masc.	*Fem.*
ⲁ̄	one	ⲟⲩⲁ	ⲟⲩⲉⲓ
ⲃ̄	two	ⲥⲛⲁⲩ	ⲥⲛ̄ⲧⲉ
ⲅ̄	three	ⲱⲟⲙⲛ̄ⲧ	ⲱⲟⲙⲧⲉ
ⲇ̄	four	ⲫⲧⲟⲟⲩ	ⲫⲧⲟ, var. ⲫⲧⲟⲉ
ⲉ̄	five	ⲧⲟⲩ	ⲧ, var. ⲧⲉ
ⲋ̄	six	ⲥⲟⲟⲩ	ⲥⲟ, var. ⲥⲟⲉ
ⲍ̄	seven	ⲥⲁⲱⲫ	ⲥⲁⲱⲫⲉ
ⲏ̄	eight	ⲱⲙⲟⲩⲛ	ⲱⲙⲟⲩⲛⲉ
ⲑ̄	nine	ⲯⲓⲥ	ⲯⲓⲧⲉ

(b) Decades 'ten' to 'ninety'

		Independent	*Prefixal component*
ⲓ̄	ten	masc. ⲙⲏⲧ, fem. ⲙⲏⲧⲉ	ⲙ̄ⲛ̄ⲧ-
ⲕ̄	twenty	ⲭⲟⲩⲱⲧ, fem. ⲭⲟⲩⲱⲧⲉ	ⲭⲟⲩⲧ-
ⲗ̄	thirty	ⲙⲁⲁⲃ, fem. ⲙⲁⲁⲃⲉ	ⲙⲁⲃ-
ⲙ̄	forty	ϩⲙⲉ	ϩⲙⲉ- (ϩⲙⲉⲧ- before ⲁⲫⲧⲉ/ⲁⲥⲉ)
ⲛ̄	fifty	ⲧⲁⲉⲓⲟⲩ	ⲧⲁⲉⲓⲟⲩ-
ⲝ̄	sixty	ⲥⲉ	ⲥⲉ- (ⲥⲉⲧ- before ⲁⲫⲧⲉ/ⲁⲥⲉ)
ⲟ̄	seventy	ⲱⲫⲉ	ⲱⲫⲉ-
ⲡ̄	eighty	ϩⲙⲉⲛⲉ	ϩⲙⲉⲛⲉ- (ϩⲙⲉⲛⲉⲧ- before ⲁⲫⲧⲉ/ⲁⲥⲉ)
�q̄	ninety	ⲡⲥⲧⲁⲓⲟⲩ	ⲡⲥⲧⲁⲓⲟⲩ-

Round numbers 'ten', 'twenty', etc. are expressed by the independent forms. The intervening numbers (11, 12 . . . , 21, 22 . . . , etc.) are expressed by a prefixal component of the decade (ⲙⲛ̄ⲧ-, ⲭⲟⲩⲧ-, ⲙⲁⲃ- etc.) plus one of the following terminal components:

		Terminal Components
. . . ⲁ̄	. . . -one	masc. -ⲟⲩⲉ, fem. -ⲟⲩⲉⲓ
. . . ⲃ̄	. . . -two	masc. -ⲥⲛⲟⲟⲩⲥ, fem. -ⲥⲛⲟⲟⲩⲥⲉ
. . . ⲅ̄	. . . -three	-ⲱⲟⲙⲧⲉ
. . . ⲇ̄	. . . -four	-ⲁⲫⲧⲉ
. . . ⲉ̄	. . . -five	-ⲧⲏ (but simply -ⲏ after ⲙⲛ̄ⲧ- and ⲭⲟⲩⲧ-)
. . . ⲋ̄	. . . -six	-ⲁⲥⲉ
. . . ⲍ̄	. . . -seven	-ⲥⲁⲱⲫⲉ
. . . ⲏ̄	. . . -eight	masc. -ⲱⲙⲏⲛ, fem. -ⲱⲙⲏⲛⲉ
. . . ⲑ̄	. . . -nine	masc. -ⲯⲓⲥ, fem. -ⲯⲓⲧⲉ

(Terminal components in this list also produce *'eleven'* to *'nineteen'*, despite the translations given above.) E.g. ⲙⲛ̄ⲧ-ⲟⲩⲉ Matt 28:16 'eleven', ⲙⲛ̄ⲧⲏ John 11:18 'fifteen', ⲭⲟⲩⲧ-ⲁⲫⲧⲉ Rev 4:4 'twenty-four', ϩⲙⲉⲛⲉⲧ-ⲁⲫⲧⲉ Luke 2:37 'eighty-four'. Variant spellings of the prefixes and terminal components occur.

(c) Hundreds

ⲣ̄	100	ⲱⲉ
ⲥ̄	200	ⲱⲏⲧ
ⲧ̄	300	ⲱⲙⲛ̄ⲧ-ⲱⲉ
ⲩ̄	400	ⲫⲧⲟⲟⲩ ⲛ̄-ⲱⲉ, ⲫⲧⲉⲩ-ⲱⲉ

Etc. (�q̄ 500, ⲭ̄ 600, ⲯ̄ 700, ⲱ̄ 800, ⲡ̄ 900)

Higher multiples of ⲱⲉ also occur, e.g. ⲙⲏⲧ ⲛ̄-ⲱⲉ '1,000,' ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ̄-ⲱⲉ "1,200."

Multiples of ⲭⲟⲩⲱⲧ 'score, twenty' also occur: ⲫⲧⲟⲟⲩ ⲛ-ⲭⲟⲩⲱⲧ 2 Sam 19:32 "Four score, Eighty" ὀγδοήκοντα.

(d) Thousands

The highest number expressed by a single specifier is 1,000 (ⲱⲟ).

ⲁ̿	1,000	ⲱⲟ
ⲃ̿	2,000	ⲱⲟ ⲥⲛⲁⲩ
ⲅ̿	3,000	ⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲱⲟ, ⲱⲙⲛ̄ⲧ-ⲱⲟ

Etc. like the hundreds.

(e) Ten thousands. ⲧⲃⲁ 'ten thousand, myriad' is a masc. gendered common noun (collective **108[a]**) and not a specifier at all.

10,000 ⲟⲩⲧⲃⲁ
20,000 ⲧⲃⲁ ⲥⲛⲁⲩ
Etc.

Combinations of these numbers proceed from highest to lowest, with or without ⲙⲛ̄– 'and' before the last number, e.g. ϥⲧⲟⲟⲩ–ⲱϵ ⲙⲁⲁⲃ "430" (Gal 3:17); ⲙⲛ̄ⲧ–ⲥⲛⲟⲟⲩⲥ ⲛ̄–ⲱϵ ⲙⲛ̄–ⲥϵ "1,260" (Rev 11:3).

68 *'Approximately'*. The prefix ⲁ– (var. ⲛ̄ⲁ–) ὡσεί, ὡς, before a cardinal number expresses approximation: ⲁ–ϯⲟⲩ ⲛ̄–ⲱⲟ Acts 4:4 "Approximately five thousand," ⲛ̄ⲁ–ⲙⲛ̄ⲧⲏ ⲛ̄–ⲥⲧⲁⲇⲓⲟⲛ John 11:18 "Approximately fifteen stades."

69 *Simple fractions* are formed with the gendered nominal bases **109** for 'part' plus a masc. number: ⲟⲩⲛ̄– (ⲟⲩⲛ̄–ⲛ̄–, ⲟⲩⲱⲛ–ⲛ̄–, ⲟⲩⲉⲛ–ⲉ–, cf. ⲟⲩⲱⲛ masc.), ⲣⲉ– (cf. ⲣⲟ masc.), etc.: ⲡⲟⲩⲛ̄–ⱳⲟⲙⲛ̄ⲧ ⲛ̄–ⲑⲁⲗⲁⲥⲥⲁ Rev 8:8 "A third of the sea"; ⲫⲣⲉ–ⲙⲏⲧ Heb 7:4 "Tithe(s)." *'Half'* is ⲡⲁⱳⲉ (fem.) or ⲃⲟⲥ (masc.); *'half a . . . '* is ⲡⲁⱳ– or ⲃⲓⲥ–; *' . . . and a half'* is ⲙⲛ̄–ⲟⲩⲡⲁⱳⲉ or (without 'and') simply ⲟⲩⲃⲟⲥ.

70 *Constructions of 'one' and 'two'*

(a) 'One . . . ' is normally expressed by the prefix ⲟⲩ– (cf. ⲟⲩⲁ, ⲟⲩⲉⲓ). E.g. ⲉ–ⲩⲥⲁⲧⲉⲉⲣⲉ ⲙ̄–ⲡⲉϩⲟⲟⲩ Matt 20:2 "For a denarius a day"; ⲟⲩⲃⲁⲡⲓⲭⲉ ⲛ̄–ⲥⲟⲩⲟ ϩⲁ–ⲩⲥⲁⲧⲉⲉⲣⲉ ⲁⲩⲱ ⱳⲟⲙⲧⲉ ⲛ̄–ⲃⲁⲡⲓⲭⲉ ⲛ̄–ⲉⲓⲱⲧ ϩⲁ–ⲩⲥⲁⲧⲉⲉⲣⲉ Rev 6:6 "A quart of wheat for a denarius, and three quarts of barley for a denarius."

The very rare specifier phrase ⲟⲩⲁ ⲛ̄– insists upon precise number, e.g. ⲡⲟⲩⲁ ⲛ–ϩⲓⲉⲓⲃ Num 15:5 (Morgan M566 f.67v *a*: 1–2; Dep. 1) τῷ ἀμνῷ τῷ ἑνί "The one lamb." Note also: *(i)* ⲟⲩ– . . . ⲛ̄–ⲟⲩⲱⲧ 'a single . . . ' ('precisely one . . . , no more than one . . . , even one . . . '): ⲟⲩⲥⲁⲣ̄ⲝ ⲛ̄–ⲟⲩⲱⲧ Matt 19:6 "One single flesh"; *(ii)* ⲡⲓ– . . . ⲛ̄–ⲟⲩⲱⲧ 'one and the same . . . , the very same . . . ': ⲁϥ–ⱳⲁⲛⲁ ⲉϥ–ϯⲁⲟⲩⲟ ⲙ̄–ⲡⲓⱳⲁⲭⲉ ⲛ̄–ⲟⲩⲱⲧ Mark 14:39 "He prayed, saying the same words."

(b) 'Two . . . ' ⲥⲛⲁⲩ, ⲥⲛ̄ⲧⲉ normally is enclitic and follows the noun that it quantifies.

ⲣⲱⲙⲉ ⲥⲛⲁⲩ two men
ⲕⲉⲣⲱⲙⲉ ⲥⲛⲁⲩ another two men
ⲡⲣⲱⲙⲉ ⲥⲛⲁⲩ the two men

E.g. ϫⲟⲉⲓⲥ ⲥⲛⲁⲩ Luke 16:13 "Two masters"; ⱳⲧⲏⲛ ⲥⲛ̄ⲧⲉ Luke 3:11 "Two coats." So with articles: ⲡⲕⲉⲛⲟⲩ ⲥⲛⲧⲉ ⲛ–ⲥϩⲓⲙⲉ ShIV 108:3 "Two other female leaders" or "Two other leading women"; ⲡⲟⲓⲛⲟⲱⲣ ⲥⲛⲁⲩ Matt 25:22 "The two talents"; ⲡⲛⲟⲩ ⲥⲛⲁⲩ ⲛ–ⲣⲉϥ–ⲣ–ⲫⲟⲩⲟⲉⲓⲛ ShOrig 305 (Orlandi 20:37) "The two great lights."

The rare specifier construction ⲥⲛⲁⲩ ⲛ̄– insists upon a unit of two ("A pair of . . . "), e.g. ϩⲛ–ⲧⲙⲏⲧⲉ ⲙ–ⲡⲉⲥⲛⲁⲩ ⲛ–ϫⲁⲓⲣⲟⲩⲃⲓⲛ Num 7:89 (Morgan M566 f.56v *a*:23–25; Dep. 1) ἀναμέσον τῶν δύο χερουβίμ "Between the pair of cherubs"; ⲡⲓⲥⲛⲁⲩ ⲅⲁⲣ ⲛ̄–ϩⲱⲃ ⲛ̄–ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲁⲩⲱ ⲛ̄–ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ShChass 86:50–53 "For this pair of central and basic things"; ⲡϩⲁⲑⲏ ⲙ–ⲡⲟⲩⲟⲉⲓⲛ ⲛ–ⲟⲩⲟⲩⲛⲟⲩ ⲙⲛ–ⲧⲡⲁⱳⲉ ⲛ–ⲟⲩⲛⲟⲩ ⲏ ⱳⲁ–ⲥⲛⲧⲉ ⲛ–ⲟⲩⲛⲟⲩ ShIV 53:4–6 "An hour and a half, or even a couple of hours, before daylight."

71 The *numerical affixes* are suffixed or prefixed to a noun, and the gender of the compound is motivated by the noun. (E.g. ⱳⲣ̄ⲡ–ⲥⲟⲟⲩⲛ is masc. because based on ⲥⲟⲟⲩⲛ masc.)

Cardinals: –ⲥⲛⲁⲩ 'set of two . . . , double . . . '
ⱳⲙⲧ– or ⱳⲙⲛ̄ⲧ– 'set of three . . . , triple . . . '
ϥⲧⲟⲩ– or ϥⲧⲉⲩ– 'set of four . . . , quadruple . . . '

Ordinal: ⱳⲣ̄ⲡ– or ⱳⲣ̄ⲡⲛ̄– (expanded by infinitive as verbal noun **183**) 'original . . . , first . . . ', πρωτο-, προ-

Examples: ⲛ̄–ⲥⲉⲡ–ⲥⲛⲁⲩ "Twice, For two times"; ⲛ̄–ⱳⲙⲧ–ⲥⲱⲱⲡ "Thrice, For three times"; ⲙ̄–ⲡⲙⲉϩ–ⲥⲉⲡ–ⲥⲛⲁⲩ "For a second time" John 21:16; ⲡⲉϥⲧⲟⲩ–ⲧⲏⲩ "The four winds"; ⲡⱳⲉⲣⲡ–ⲥⲟⲟⲩⲛ 1 Pet 1:2 "Foreknowledge" πρόγνωσις

NON-NUMERICAL SPECIFIERS

72 The six non-numerical specifiers

ⲟⲩⲏⲣ 'how many? how much?'	quantity
ϩⲁϩ 'many, much'	quantity
ⲛⲓⲙ 'who? which . . . ?' (proper name or class name)	selection
ⲁⲱ 'which?' (of several people/things)	selection
ⲟⲩ 'what? what kind of . . . ?'	selection
ⲁⲁⲩ 'any at all', 'any . . . at all'	selection

are genderless and numberless, being both sing. and pl. in cross-reference.

ⲁⲁⲩ is constructed both in the specifier phrase **64** and as an enclitic (following the noun that it selects). The enclitic construction expresses rhetorical affect: e.g. ⲙ̄–ⲫⲁⲓⲕⲁⲓⲟⲥ ⲁⲁⲩ ⲙⲛ̄–ⲟⲩⲁ Rom 3:10 "None is righteous, no, not one [There is not *any* righteous person, there is not one such]." Rare.

73 The four interrogatives also have *generic, non-interrogative meanings*: ⲁⲱ 'one-or-another'; ⲁⲱ ⲙⲛ̄–ⲁⲱ 'such-and-such'; ⲛⲓⲙ ὁ δεῖνα 'so-and-so', also ⲛⲓⲙ ⲙⲛ–ⲛⲓⲙ; ⲟⲩ 'something-or-other', ⲟⲩ ⲙⲛ̄–ⲟⲩ 'this and that' (i.e. various unspecified things); ⲟⲩⲏⲣ (as expansion of ⲙⲉϩ– **123** and ⲥⲟⲩ– **134**) 'such-and-such'; ⲟⲩⲏⲣ ⲙⲛ–ⲟⲩⲏⲣ 'so-and-so many'. ⲟⲩⲏⲣ also has an exclamatory non-interrogative meaning 'how much!', e.g. ⲡⲕⲁⲕⲉ ⲟⲩⲏⲣ ⲡⲉ Matt 6:23 "How great is the darkness!"

74 *Expanding an article* (cf. table 4, p. 57)

(a) ⲟⲩ–/ϫⲉⲛ– is compatible with the specifier phrases ⲁⲱ ⲙ̄–ⲙⲓⲛⲉ, ⲁⲱ ⲛ̄–ϫⲉ, ⲟⲩ ⲙ̄–ⲙⲓⲛⲉ "What sort?"; ⲁⲱ ⲛ̄–ⲁⲉⲓⲏⲥ, ⲁⲱ ⲛ̄–ⲃⲟⲧ "What magnitude?" mostly occurring as nominal sentence predicates of similarity **301** ("Of what sort is . . . ? How is . . . ?"; very often as an admirative exclamation "How great is . . . !").

Examples: ⲟⲩⲁⱳ ⲙ̄–ⲙⲓⲛⲉ ⲡⲉ ⲡⲁⲓ Matt 8:27 "*What sort of* Man is this?"; ⲁⲛⲁⲩ ⲉ–ⲛⲉⲓⲱⲛⲉ ϫⲉ–ϫⲉⲛⲁⱳ ⲛ̄–ϫⲉ ⲛⲉ Mark 13:1 "Look, what wonderful stones! (Look *how* these stone are!)"; ⲁϫⲓ–ⲥ ⲉⲣⲟ–ⲓ ϫⲉ–ⲛ̄ⲧ–ⲁⲕ–ⲛⲁⲩ ⲉⲣⲟ–ⲟⲩ ϩⲁ–ⲟⲩⲁⱳ ⲙ̄–ⲙⲓⲛⲉ ⲛ̄–ⲫⲏⲛ ⲉⲩ–ⲱⲁϫⲉ ⲙⲛ̄–ⲛⲉⲩⲉⲣⲏⲩ John Chrysostom, Homily on Susanna (BHom 56:2–3) "Tell me what kind of tree you saw them under when they were talking to one another"

(b) ⲟⲩⲟⲩ, pl. ϩⲉⲛⲟⲩ, occurs as a nominal sentence predicate requesting class name ("What is . . . ?", often derogatory), cf. **299.**

Examples: ⲛⲧⲕ-ⲟⲩⲟⲩ ⲁϩⲣⲟ-ⲕ ⲕ-ϩⲏⲡ ShIII 38:17–18 "What are you? Why are you hidden?"; ⲁⲛⲟⲛ-ϩⲉⲛⲟⲩ ⲁⲉ ϩⲱⲱ-ⲛ . . . ⲭⲉ-ⲧⲛ-ⲟ ⲛ-ⲁⲧ-ⲥⲱⲧⲙ ShLeyd (Ephrem?) 362*b*:12–21 "And who, then, are we . . . to be disobedient?"; ϩⲉⲛⲟⲩ ⲛⲏ-ⲧⲛ ⲛⲉ ⲛⲉⲓⲱⲛⲉ ⲉⲧ$^{\emptyset}$-ⲕⲏ ⲉϩⲣⲁⲓ Josh 4:6 (ed. Thompson) "What are these stones to you?"

(c) ⲕⲉⲗⲁⲁⲩ ⲛ̄- . . . (sing.) "Any other . . . " (ⲕⲉ- expanded by specifier phrase ⲗⲁⲁⲩ ⲛ̄-) occurs freely as a specifier phrase.

Examples: ϩⲛ-ⲃⲉⲗⲁⲁⲩ ⲙ-ⲙⲁ ShIV 120:10 "In any other place, Anywhere else"; ⲃⲉⲗⲁⲁⲩ ⲛ-ⲣⲱⲙⲉ ϩⲟⲗⲱⲥ ⲉϥ-ⲁⲓⲁⲕⲟⲛⲉⲓ ϩⲛ-ϩⲱⲃ ⲛⲓⲙ ShAmél I 141:14–142:1 "Any other person at all who serves in any job"

(d) ⲟⲩⲗⲁⲁⲩ, pl. ϩⲉⲛⲗⲁⲁⲩ, expresses insignificance ("is something trivial, is nothing," *literally* an instance of any at all). It occurs mostly as a nominal sentence predicate of insignificance, cf. **294.**

Examples: ⲁⲛⲧ̄-ⲟⲩⲗⲁⲁⲩ 1 Cor 13:2 "I am nothing"; ⲁϥ-ⲃⲱⲱⲧ̄ ⲉⲣⲟ-ⲟⲩ ⲉϥ-ⲙⲉⲉⲩⲉ ⲭⲉ-ⲉϥ-ⲛⲁ-ⲭⲓ-ⲟⲩⲗⲁⲁⲩ ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ Acts 3:5 "He fixed his attention upon them, expecting to receive some little thing from them"

(e) The enclitic article . . . ⲛⲓⲙ **60** is compatible with ⲗⲁⲁⲩ both as pronoun and forming a specifier phrase: ⲗⲁⲁⲩ ⲛⲓⲙ "All, no matter which one" and ⲗⲁⲁⲩ ⲛ̄- . . . ⲛⲓⲙ "All . . . no matter which one" (both rare). E.g. ⲡ-ⲉⲛⲧ-ⲁϥ-†-$^{\emptyset}$ⲣⲁⲛ ⲉ-ⲗⲁⲁⲩ ⲛⲓⲙ ⲁⲩⲱ ⲉⲧ$^{\emptyset}$-ⲥⲟⲟⲩⲛ ⲛ̄-ϩⲱⲃ ⲛⲓⲙ ⲛ̄ⲧⲟϥ ⲉⲧ$^{\emptyset}$- ⲥⲟⲟⲩⲛ ⲛ̄-ⲛⲉⲛⲣⲁⲛ Paphnoute Cephalas, Life of Onnophrius the Anchorite (BMar 219:7–9) "He who named all without exception and who is acquainted with all things—it is He who knows our names"; ⲗⲁⲁⲩ ⲛ̄-ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲣ̄-$^{\emptyset}$ϩⲟⲧⲉ ϩⲛⲧ-ⲕ̄ ⲛ̄ⲥⲉ-†-$^{\emptyset}$ⲁⲅⲁⲡⲏ ϩⲓ-ⲙⲛ̄ⲧ-ⲛⲁ ϩⲙ̄-ⲡⲉⲕⲣⲁⲛ Timothy II (Aelurus) of Alexandria, On Abbaton Angel of Death (BMar 243:4–5) "All people without exception whosoever fear you and give alms and oblations in your name"

4 *Personal Morphs: Personal Pronouns and Affixes*

Definition and List of Personal Morphs **75**

Personal Independents (Personal Pronouns) ⲁⲛⲟⲕ **77**

Personal Dependents (Personal Affixes) **78**

- Personal Prefixes of the Durative Sentence †- **78**
- Personal Prefixes of the Nominal Sentence ⲁⲛⲣ̄- **79**
- Personal Intermediates (Infixes) **80**
  - Primary set -ⲓ- **80**
  - Penultimate personal object morph -ⲉ- etc. **82**
  - Suffixes to conjunctive base -ⲧⲁ-, -ⲣ̄-, etc. **83**
  - Component of possessive article -ⲁ-, -ⲉⲕ-, etc. **84**
- Personal Suffixes -ⲓ **85**
- Expansion of the Personal Dependent **87**
  - a. Mediated by ⲛ̄- **87**
  - b. Mediated by ⲛ̄ⲑⲓ- **87**
  - c. Apposition **87**
- Personal Second Suffixes (-ⲥⲟ, -ⲥⲉ etc.) **88**

Zero ($^{\emptyset}$) as an Expression of Person **89**

Personal Reciprocity **90**

DEFINITION AND LIST OF PERSONAL MORPHS

75 *'Personal morphs'* comprise six sets of morphs that express the following grammatical categories

Person { *1st* person (speaker); *2d* person (addressee, dialogue partner); *3d* person (other, not speaker or addressee: living or inanimate)

Number (*sing.* versus *pl.*)

Gender (*masc.* versus *fem.*, **46**)

in the following intersections:

1st sing.	1st pl.	*I/me*	*we/us*
2d sing. masc.	2d pl.	*you*	*you*
2d sing. fem.		*you*	
3d sing. masc.	3d pl.	*he/him/it*	*they/them/people in general*
3d sing. fem.		*she/her/it*	

(Gender is not expressed in the 1st persons and in the plural.) The category of nexus **248** is also expressed by two of the sets **78, 79.** Personal morphs are entity terms **141.** They play a central role in referential linkage (cross-reference) **48** by referring to other entity terms with formal agreement of person/number/(gender). Their target of reference either precedes them in anticipation **313** or follows them as an expansion of information **319, 486.** This cross-referential function helps to weave together individual sentences and also to fit them into a large-scale coherent fabric of textual discourse.

Anomalously, the penultimate personal object morph **82** expresses only undifferentiated 3d person.

The *general person* (rhetorical person) is usually 3d sing. masc. ('one') or 2d sing. masc. ('you'), and can fluctuate; e.g. ⲟⲩⲙⲛⲧ-ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉ ⲫ† ⲙ-ⲡϩⲏⲕⲉ ⲛⲍ-ⲧⲙ-ⲭⲓ ⲛⲧⲟⲟⲧ-ⲥ ⲏ ⲉ-ⲁⲕ-ⲭⲓ ⲟⲛ ⲛⲓ-ϩⲱ ⲉⲣⲟ-ⲕ ⲉ-ⲧⲱⲃⲉⲓⲱ ⲛ-ⲛ-ⲉⲛⲧ-ⲁⲕ-ⲧⲁⲁ-ⲩ ⲛⲁ-ⲥ ShIII 65:27–66:2 "It is a blessed thing to give to the poor, and for *one* to not get anything back from that person; or alternatively, for *you* to have gotten something back and to be satisfied with the reciprocation for what *you* have given to that person." The generic 3d pl. functions as *(i)* a general, pro forma actor expressing passive meaning in progress (an entity undergoing some action **175**), e.g. ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲫ-ϫⲓⲥⲉ ⲙⲙⲟ-ⲥ ⲥⲉ-ⲛⲁ-ⲑⲃⲃⲓⲟ-ⲥ Luke 18:14 "Every one who exalts themself will be humbled" ταπεινωθήσεται; *(ii)* a generic object of a preposition or direct object of a verb, e.g. ⲁ-ⲙⲱⲩⲥⲏⲥ †-ⲑⲉ ⲛⲁ-ⲛ ⲉ-ⲫ†-ⲟⲩⲭⲱⲱⲙⲉ ⲛⲁ-ⲩ ⲛ̄-ⲫⲧⲟⲩⲓⲟ ⲁⲩⲱ ⲉ-ⲫⲛⲟϫ-ⲟⲩ ⲉⲃⲟⲗ Mark 10:4 "Moses allowed us to give a certificate of divorce (to one's wife) and dismiss (her)" ἀποστασίου γράψαι καὶ ἀπολῦσαι; ⲛ̄ⲧⲟⲥ ⲅⲁⲣ ⲡⲉ-ⲱⲁⲥ-ⲙⲟⲕϩ-ⲟⲩ ⲁⲩⲱ ⲛⲉⲥ-ⲧⲁϩⲟ-ⲟⲩ ⲉ-ⲡⲉⲩⲙⲁ Job 5:18 αὐτὸς γὰρ ἀλγεῖν ποιεῖ, καὶ πάλιν ἀποκαθίστησιν "For it is He who causes pain and who restored again." Cf. also **59** (ⲟⲩⲟⲛ). For masc. as the general gender, cf. **46.**

76 Personal morphs are of two kinds:

i. *independent morphs* (also called *personal pronouns),* which can occur either in a bound group **27** or autonomously **28**

ⲁⲛⲟⲕ (etc.) **77** Personal independents

ii. *dependent morphs* (also called *personal affixes),* which always occur united with another morph or morphs in a bound group

†- (etc.) **78** Personal prefixes of the durative sentence
ⲁⲛ̄-/ⲉⲓⲛ̄- (etc.) **79** Personal prefixes of the nominal sentence
-ⲓ- (etc.) **80** Personal intermediates (and three affiliated sets **82–84**)
-ⲓ (etc.) **85** Personal suffixes
-ⲥⲥ (etc.) **88** Personal second suffixes

PERSONAL INDEPENDENTS (PERSONAL PRONOUNS)

77 *Personal independents (personal pronouns)*

	sing.	pl.
1st	ⲁⲛⲟⲕ	ⲁⲛⲟⲛ
2d	ⲛ̄ⲧⲟⲕ (masc.) ⲛ̄ⲧⲟ (fem.)	ⲛ̄ⲧⲱⲧⲛ̄
3d	ⲛ̄ⲧⲟⲥ (masc.) ⲛ̄ⲧⲟⲥ (fem.)	ⲛ̄ⲧⲟⲟⲩ

These morphs occur: *(a)* as an extraposited topic (subject) at the head of a sentence; *(b)* as subject or predicate of a nominal sentence containing ⲡⲉ; *(c)* as the focal point of a cleft sentence **464, 468, 470, 284**; *(d)* introducing a proper noun in extraposition before a 1st or 2d person subject, **87(c), 129(d)**; *(e)* mediating a proper noun in apposition **129(d)**; *(f)* standing for a dependent personal morph in ellipsis; *(g)* in certain exclamatory phrases **242.**

Examples: *(a)* ⲛ̄ⲧⲟⲟⲩ ⲥⲉ-ⲛⲁ-ϩⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲟⲕ ⲁⲉ ⲕ-ⲱⲟⲟⲡ Heb 1:11 "As for them, they will perish; but Thou, Thou remainest"; ⲛ̄ⲧⲟⲕ ⲛⲧⲕ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ John 4:19 "As for You, You are a prophet"; *(b)* ⲛⲧⲟⲕ ⲡⲉ ⲡⲣⲣⲟ ⲛ-ⲛⲓⲟⲩⲇⲁⲓ John 18:33 "Are You the king of the Jews?"; ⲧⲉⲛⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲱⲧⲛ̄ ⲡⲉ 2 Cor 3:2 "Our letter is you"; ⲁⲛⲟⲕ ⲧⲉ ϩⲣⲟⲩⲉ Ruth 3:16 "I am Ruth"; ⲁⲛⲟⲛ ⲡⲉ ⲛⲧⲟⲩ ShIII 22:16 "We and he are as one"; *(c)* ⲛ̄ⲧⲟⲩ ⲅⲁⲣ ⲡⲉⲧⲫ-ⲛⲁ-ⲧⲟⲩϫⲟ ⲙ̄-ⲡⲉⲩⲗⲁⲟⲥ Matt 1:21 "For it is He who will save His people"; *(d)* ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲁⲓ-ⲥϩⲁⲓ ⲛ̄-ⲧⲁⲃⲓⲭ Phlm 19 "I, Paul, have written this with my hand"; †-ⲱⲓⲛⲉ ⲉⲣⲱ-ⲧⲛ̄ ϩⲙ̄-ⲡϫⲟⲉⲓⲥ ⲁⲛⲟⲕ ⲧⲉⲣⲧⲓⲟⲥ Rom 16:22 "I Tertius greet you in the Lord"; *(e)* ⲕ-ⲛⲁ-ⲟⲩϫⲁⲓ ⲛ̄ⲧⲟⲕ ⲁⲩⲱ ⲡⲉⲕⲏⲓ Acts 16:31 "You will be saved, you and your household"; ⲕⲱ ⲉⲃⲟⲗ ⲛⲁ-ⲓ ⲁⲛⲟⲕ ⲡⲓⲣⲉⲕ-ⲣ̄-ⲫ ⲛⲟⲃⲉ Luke 18:13 "Be merciful to me a sinner!"; *(f)* ⲕ-ⲛⲁ-ⲟⲱ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ⲫ ⲁⲩⲱ ⲁⲛⲟⲕ ϩⲱ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ⲟ̄ John 6:56 "He will abide in Me, and I in him"; ⲧⲁ-ⲟⲩⲱⲙ ⲛⲙ̄ⲙⲁ-ⲕ ⲁⲩⲱ ⲛ̄ⲧⲟⲕ ⲛⲙ̄ⲙⲁ-ⲓ Rev 3:20 "And I will eat with him and he with Me"; *(g)* ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲛⲟⲕ ⲡϫⲟⲉⲓⲥ Acts 9:10 "Here I am, Lord"

PERSONAL DEPENDENTS (PERSONAL AFFIXES)

78 PERSONAL PREFIXES OF THE DURATIVE SENTENCE

	sing.	pl.
1st	†-	ⲧⲛ̄-
2d	ⲕ-, alt. ⲅ- (masc.) ⲧⲉ-, var. ⲧⲣ̄- (fem.)	ⲧⲉⲧⲛ̄-
3d	ⲥ- (masc.) ⲥ- (fem.)	ⲥⲉ-

are nexus morphs **248** that occur only in the durative sentence, Pattern 2 (**318**). E.g. †-ⲥⲱⲧⲡ "I am choosing."

The alternant ⲣ– (2d sing. masc.) occurs only after negative ⲛ̄– (e.g. ⲛ̄–ⲣ–ⲥⲱⲧⲡ ⲁⲛ or ⲛ–ⲛ̄–ⲣ–ⲥⲱⲧⲡ ⲁⲛ "You do not choose").

Conjugation of future auxiliary ⲛⲁ–

2d sing. fem.	ⲧⲉⲛⲁ–, varr. ⲧⲉⲣⲛⲁ– and ⲧⲉⲣⲁ–, "You (sing. fem.) are going to . . .
2d plur.	ⲧⲉⲧⲛⲁ–, var. ⲧⲉⲧⲛ̄ⲛⲁ–, "You (pl.) are going to . . . "

79 PERSONAL PREFIXES OF THE NOMINAL SENTENCE (252)

	sing.	pl.
1st	ⲁⲛⲓ̄–, var. ⲁⲛⲟⲕ–	ⲁⲛ–, var. ⲁⲛⲟⲛ– (rarely ⲁⲛⲛ̄–)
2d	ⲛ̄ⲧⲕ̄–, var. ⲛ̄ⲧⲟⲕ– (masc.) ⲛ̄ⲧⲉ–, var. ⲛ̄ⲧⲟ– (fem.)	ⲛ̄ⲧⲉⲧⲛ̄–, var. ⲛ̄ⲧⲱⲧⲛ̄–

are nexus morphs **248** that express 1st and 2d person subject. They occur only in the nominal sentence, Patterns 1 and 2 (**259**). E.g. ⲁⲛⲓ̄–ⲧⲉⲫⲥⲱⲛⲉ "I am his sister."

The 3d person nexus morph in the nominal sentence is variable and invariable ⲡⲉ **252.** Only one instance of a 3d person nexal prefix (ⲛⲧⲫ̄– sing. masc., 2 Cor 10:7) is on record; it is a unique occurrence.

PERSONAL INTERMEDIATES (INFIXES)

80 *The primary set of personal intermediates (cf. table 5)*

	sing.	pl.
1st	–ⲓ̈–, –ⲁ–, –ⲓ–	–ⲛ–, –ⲛ̄–, –ⲉⲛ–
2d	–ⲕ–, –ⲕ̄–, –ⲉⲕ– (masc.) –ⲫ–, –ⲣ–, –ⲣⲉ–, –ⲉ–, –ⲉⲉ–, –ⲉⲣⲉ–, –ⲣ̄– (fem.)	–ⲧⲉⲧⲛ̄–, –ⲧⲛ̄–, –ⲉⲧⲛ̄–
3d	–ⲫ–, –ⲫ̄–, –ⲉⲫ– (masc.) –ⲥ–, –ⲥ̄–, –ⲉⲥ– (fem.)	–ⲩ–, –ⲟⲩ–

These morphs are suffixed to: *(a)* non-durative conjugation bases **325,** as subject ⲁⲓ̈–ⲥⲱⲧⲡ "I chose"; *(b)* mutable converters **396,** as subject ⲛⲉⲓ̈–ⲥⲱⲧⲡ "I was choosing"; *(c)* ⲟⲩⲛ̄ⲧⲁ=, ⲙⲛ̄ⲧⲁ= 'have/not have' **383,** as subject when followed by a personal second suffix ⲟⲩⲛⲧⲁ–ⲉⲓ–ⲫ *"I* have it" **390(e);** *(d)* the reduced prepersonal state of double-object causative verbs (e.g. ⲧⲧⲟ 'make . . . to give . . . ') **172,** as first direct object ⲁⲓ̈–ⲧⲟ–ⲕ–ⲥⲉ "I made *you* give it back"; *(e)* the double-object infinitive ⲧⲛⲁ= **173,** as first object ⲫ–ⲛⲁ–ⲧⲛⲁ–ⲕ–ⲥⲉ "He will give them *to you.*" (Table 5 shows the conditions under which the allomorphs occur.) Other personal intermediates are: the penultimate personal object morph **82,** personal intermediates of the conjunctive base **83,** and those contained in the possessive article **84.**

TABLE 5
CONDITIONING OF THE PERSONAL INTERMEDIATE ALLOMORPHS: PRIMARY SET
(For paradigms, cf. **81**)

PERSON	BASE			
	ⲁ=, ⲱⲁ=, ⲙⲉ= ⲉ=ⲱⲁⲛ, ⲉ=ⲉ ⲉ=, ⲛⲉ=[1] **325, 396**	ⲧⲣⲉ=, ⲛ̄ⲛⲉ= ⲙ̄ⲡⲣ̄ⲧⲣⲉ=[2] **325**	ⲙ̄ⲡ=, ⲙ̄ⲡⲁⲧ= ⲱⲁⲛⲧ=, ⲉⲧ= ⲟⲩⲛ̄ⲧ=, ⲙⲛ̄ⲧ= **325, 386, 396**	ⲙⲁⲣ=, ⲧⲁⲣ= ⲛ̄ⲧⲉⲣ= **325**
Singular				
1st	ⲓ̈	ⲁ[3] (ⲓ)	ⲓ, */i/*[4]	ⲓ
2d masc.	ⲕ	ⲕ	ⲕ̄ (ⲕ, ⲉⲕ)	ⲉⲕ
2d fem.	ⲫ, ⲣ, ⲣⲉ[5]	ⲫ	ⲉ, ⲉⲉ (ⲉⲣⲉ, ⲣ̄)[6]	ⲉ
3d masc.	ⲫ	ⲫ	ⲫ̄ (ⲫ, ⲉⲫ)	ⲉⲫ
3d fem.	ⲥ	ⲥ	ⲥ̄ (ⲥ, ⲉⲥ)	ⲉⲥ
Plural				
1st	ⲛ	ⲛ	ⲛ̄	ⲛ̄ or ⲉⲛ
2d	ⲧⲉⲧⲛ̄	ⲧⲛ̄ (ⲧⲉⲧⲛ̄[7])	ⲉⲧⲛ̄	ⲉⲧⲛ̄
3d	ⲩ	ⲩ	ⲟⲩ	ⲟⲩ

[1]Also the double-object infinitive ⲧⲛⲁ= **173** [2]Also the reduced prepersonal states of ⲧⲙ̄ⲙⲟ, ⲧⲥⲟ, (ⲧ)ⲧⲟ, and (ϫⲟ), viz. ⲧⲙ̄ⲙⲉ=, ⲧⲥⲉ=, (ⲧ)ⲧⲉ=, and ϫⲉ= **172** [3]ⲧⲣⲁ–, ⲛ̄ⲛⲁ–, ⲙ̄ⲡⲣ̄ⲧⲣⲁ– with loss of final ⲉ of the base (rare vars. ⲧⲣⲉ–ⲓ– and ⲛ̄ⲛⲉ–ⲓ̈–); but ⲧⲥⲉ–ⲓ̈– "Make me drink . . . " **172** [4]ⲙ̄ⲡⲓ–, but ⲙ̄ⲡⲁ†–, ⲱⲁⲛ†–, ⲉ†–, ⲟⲩⲛ̄†–, ⲙⲛ̄†– [5]ⲁ-ⲫ- (var. ⲁⲣⲉ–), ⲱⲁⲣⲉ–, ⲙⲉⲣⲉ–, ⲉⲣⲱⲁⲛ– (var. ⲉⲣⲉⲱⲁⲛ–), ⲉⲣⲉ– (optative, circumstantial, or focalizing), ⲛⲉⲣⲉ– [6]ⲟⲩⲛ̄ⲧ–ⲉⲉ–ⲫ "You (sing. fem.) have it (–ⲫ)"; ⲉⲧⲉⲣⲉ– and ⲉⲧⲣ̄– (2d sing. fem.) as vars. of ⲉⲧⲉ–, the relative [7]Non-standard variant ⲧⲣⲉⲧⲉⲧⲛ̄–

81 Paradigms Illustrating Table 5

ⲁⲓ̈–ⲥⲱⲧⲡ	ⲧⲣⲁ–ⲥⲱⲧⲡ	ⲙ̄ⲡⲓ–ⲥⲱⲧⲡ & ⲙ̄ⲡⲁ†–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲓ–ⲥⲱⲧⲡ
ⲁⲕ–ⲥⲱⲧⲡ	ⲧⲣⲉⲕ–ⲥⲱⲧⲡ	ⲙ̄ⲡⲕ̄–ⲥⲱⲧⲡ, ⲙ̄ⲡⲕ–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲉⲕ–ⲥⲱⲧⲡ
ⲁ–ⲥⲱⲧⲡ, ⲁⲣ–ⲥⲱⲧⲡ, ⲁⲣⲉ–ⲥⲱⲧⲡ	ⲧⲣⲉ–ⲥⲱⲧⲡ	ⲙ̄ⲡⲉ–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲉ–ⲥⲱⲧⲡ
ⲁⲫ–ⲥⲱⲧⲡ	ⲧⲣⲉⲫ–ⲥⲱⲧⲡ	ⲙ̄ⲡⲫ̄–ⲥⲱⲧⲡ, ⲙ̄ⲡⲫ–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲉⲫ–ⲥⲱⲧⲡ
ⲁⲥ–ⲥⲱⲧⲡ	ⲧⲣⲉⲥ–ⲥⲱⲧⲡ	ⲙ̄ⲡⲥ̄–ⲥⲱⲧⲡ, ⲙ̄ⲡⲥ–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲉⲥ–ⲥⲱⲧⲡ
ⲁⲛ–ⲥⲱⲧⲡ	ⲧⲣⲉⲛ–ⲥⲱⲧⲡ	ⲙ̄ⲡⲛ̄–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲛ̄–ⲥⲱⲧⲡ
ⲁⲧⲉⲧⲛ̄–ⲥⲱⲧⲡ	ⲧⲣⲉⲧⲛ̄–ⲥⲱⲧⲡ, ⲧⲣⲉⲧⲉⲧⲛ̄–ⲥⲱⲧⲡ	ⲙ̄ⲡⲉⲧⲛ̄–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲉⲧⲛ̄–ⲥⲱⲧⲡ
ⲁⲩ–ⲥⲱⲧⲡ	ⲧⲣⲉⲩ–ⲥⲱⲧⲡ	ⲙ̄ⲡⲟⲩ–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲟⲩ–ⲥⲱⲧⲡ

82 The *penultimate personal object morph* seems to express undifferentiated 3d person. This set contains only one morph, which occurs however in many variant forms. (Very rare.)

3d –ⲉ–, vars. –ⲉⲥ–, –ⲥ–, –ⲥⲫ–, –ⲫ–, –ⲫⲥ–

Despite their partial resemblance to the primary set of personal intermediates, the variant forms in this set are apparently equivalent, expressing no distinction of gender and number and occurring interchangeably with one another.

This morph functions *(a)* as a direct object (thing possessed) suffixed immediately to the verboid base ⲟⲩⲛ̄ⲧ(ⲁ)=, ⲙⲛ̄ⲧ(ⲁ)= 'have/not have' and followed by a suffixed subject: e.g. ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧⲉ-ⲩⲛ̄ⲧ-ⲉⲥ-ⲡⲁⲉⲓⲱⲧ (textual vars. ⲟⲩⲛ̄ⲧ-ⲥ-, ⲩⲛ̄ⲧ-ⲉ-, ⲟⲩⲛⲧⲁ-ⲫ-, ⲟⲩⲛ̄ⲧⲁ-ⲫⲥ̄-) John 16:15 (collated) πάντα ὅσα ἔχει ὁ πατήρ "All that my Father has"; ⲛ̄ⲑⲉ ϩⲱⲱⲧ-ⲉ ⲙ̄-ⲡⲟⲩⲱⲱ ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲫ-ⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲫ (collated) ShZ 387:14–15 = ShAmél I 41:2 "Just like the desire that you (-ⲉ sing. fem.) too have for him" (such occurrences are in relative conversions or cleft sentences with the personal intermediate functioning as the resumptive morph **390[b]**); *(b)* as a first direct object after the prepersonal state of a double-object causative verb (e.g. ⲧⲧⲟ 'cause . . . to give . . . '), where the first suffixed object (the thing given) is a personal morph and the second suffixed object (the one caused to give) is not: ⲛⲓ̄-ⲧⲙ̄-ⲧⲉ-ⲥ̄-ⲡⲉⲧⲫⲓ ⲛ̄-ⲛ-ⲉⲧⲉⲛⲟⲩⲕ ⲛⲉ Luke 6:30 "Do not cause the one who takes away (ⲡ-ⲉⲧ$^{\emptyset}$-ⲫⲓ) your goods (ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲕ ⲛⲉ) to give them (-ⲥ-) back."

83 *Personal intermediates suffixed to the conjunctive base* ⲛ̄= (vars. ⲛ= and ⲛⲉ=) **351,** mostly resembling the personal prefixes of the durative sentence **78**

	sing.	pl.
1st	-ⲧⲁ- [1]	-ⲧⲛ̄-
2d	-ⲣ-, -ⲣ̄-, -ⲕ- (masc.)	-ⲧⲉⲧⲛ̄-
	-ⲧⲉ- (fem.)	
3d	-ⲫ-, -ⲫ̄- (masc.)	-ⲥⲉ-
	-ⲥ-, -ⲥ̄- (fem.)	

NOTE: -ⲣ̄-, -ⲫ̄-, -ⲥ̄- occur after the base ⲛ=; -ⲕ- after ⲛⲉ=
[1]ⲛ̄ⲧⲁ-, but also simply ⲧⲁ- (with absence of the preceding base ⲛ̄=)

84 *Personal intermediates as components of the possessive article* **54**

	sing.	pl.
1st	-ⲁ-	-ⲉⲛ-
2d	-ⲉⲕ- (masc.)	-ⲉⲧⲛ̄-
	-ⲟⲩ- (fem.)	
3d	-ⲉⲫ- (masc.)	-ⲉⲩ-
	-ⲉⲥ- (fem.)	

Thus: ⲡⲁ-, ⲡⲉⲕ-, ⲡⲟⲩ-, ⲡⲉⲫ- etc. 'my, your (sing. masc.), your (sing. fem.), his' etc. expanded by masc. nouns; ⲧⲁ-, ⲧⲉⲕ-, ⲧⲟⲩ-, ⲧⲉⲫ- etc. expanded by feminines; ⲛⲁ-, ⲛⲉⲕ-, ⲛⲟⲩ-, ⲛⲉⲫ- etc. expanded by masculines and by feminines

85 PERSONAL SUFFIXES (CF. TABLE 6)

	sing.	pl.
1st	-ⲓ, -ⲉⲧ, -$^{\emptyset}$, -ⲧ̄, -ⲛ̄ⲧ, -ⲧ	-ⲛ, -ⲛ̄, -ⲉⲛ
2d	-ⲕ, -ⲉⲕ, -ⲕ̄, -ⲣ̄ (masc.)	-ⲧⲛ̄, -ⲑⲏⲩⲧⲛ̄
	-$^{\emptyset}$, -ⲉ, -ⲧⲉ (fem.)	
3d	-ⲫ, -ⲉⲫ, -ⲫ̄ (masc.)	-ⲩ, -ⲟⲩ
	-ⲥ, -ⲉⲥ, -ⲥ̄ (fem.)	

These morphs are suffixed to: *(a)* prepositions **200,** ⲛ̄ϩⲏⲧ-ⲕ̄ "Within you"; *(b)* mutable transitive infinitives **167** as direct object, ⲥⲉⲧⲛ̄-ⲑⲏⲩⲧⲛ̄ "Choose you"; *(c)* inflected modifiers **152,** ϩⲱⲱ-ⲛ "We too"; *(d)* suffixally conjugated verboids as subject, ⲛⲁⲓⲁⲧ-ⲫ̄ "Blessed is he!" **373,** ⲟⲩⲛⲧⲁ-ⲥ "She has" **383;** *(e)* possessed nouns **138,** ⲧⲟⲟⲧ-ⲫ̄ "His hand(s)"; *(f)* the possessed pronoun **54,** ⲡⲱ-ⲓ "Mine"; *(g)* the inflected interjections ⲁϩⲣⲟ= **242.** (Table 6 shows the conditions under which the allomorphs occur.)

TABLE 6
CONDITIONING OF THE PERSONAL SUFFIX ALLOMORPHS
(For paradigms, cf. **86**)

PERSON	TERMINATION OF PRECEDING BASE (PREPERSONAL STATE)				
	(1) Vowel (Not Doubled)	(2) Consonant + ⲃ ⲗ ⲙ ⲛ or ⲣ[1] ϩⲟⲧⲃ=, ϭⲟⲟⲗ= ⲡⲟⲱⲛ=, ⲧⲁϩⲙ= ⲟⲩⲟϩⲣ=	(3) Final ⲧ ⲉⲧⲃⲏⲏⲧ= ⲫⲟⲧ=	(4) Other Consonant ⲥⲟⲧⲡ=	(5) Doubled Vowel ⲁⲁ= ϩⲓⲱⲱ=
Sing.					
1st	ⲓ	ⲉⲧ	$^{\emptyset}$ or ⲧ̄	ⲧ̄, ⲧ, or ⲛ̄ⲧ[2]	ⲧ
2d masc.	ⲕ	ⲉⲕ	ⲕ̄ or ⲕ	ⲕ̄, ⲕ, or ⲣ̄[3]	ⲕ
2d fem.	$^{\emptyset}$[4]	ⲉ	ⲉ	ⲉ	ⲧⲉ
3d masc.	ⲫ	ⲉⲫ	ⲫ̄ or ⲫ	ⲫ̄ or ⲫ	ⲫ
3d fem.	ⲥ	ⲉⲥ	ⲥ̄ or ⲥ	ⲥ̄ or ⲥ	ⲥ
Pl.					
1st	ⲛ	ⲛ̄ or ⲉⲛ	ⲛ̄	ⲛ̄	ⲛ
2d	(:) ⲧⲛ̄[5] or ⲑⲏⲩⲧⲛ̄[10]	ⲑⲏⲩⲧⲛ̄[6]	ⲑⲏⲩⲧⲛ̄[7]	ⲑⲏⲩⲧⲛ̄[8]	ⲑⲏⲩⲧⲛ̄[9]
3d	(ⲟ)ⲩ[11]	ⲟⲩ	ⲟⲩ	ⲟⲩ	(ⲟ)ⲩ[12]

NOTE: The paradigm of the inflected modifiers **152** is slightly irregular.
[1]Final ⲃ, ⲗ, ⲙ, ⲛ, or ⲣ of the personal state forms a syllable with the personal suffix: *tah-met.* Here -ⲉ- is produced by union of base and suffix and is non-phonemic. Abnormally spelled manuscripts show the forms -ⲧ̄, -ⲕ̄, -ⲉ, etc. [2]Poorly spelled manuscripts show the forms -ⲉⲧ, ⲉⲕ-, -ⲉ, etc. ⲙ= + ⲧ forming syllable normally occurs as lⲙⲛ̄ⲧl (where ⲛ̄ is formed by union of base and suffix and is non-phonemic **26**). [3]Forming syllable with preceding ⲛ=; e.g. ⲥⲟⲩⲱⲛ-ⲣ̄ *swō-nᵉg* John 17:25 "Know You" [4]Final /a/ ⲁ normally is manifested as ⲉ before $^{\emptyset}$ (e.g. ⲛⲁ=, ⲛⲉ-$^{\emptyset}$ "To you"; yet, ⲛ̄ⲃⲁⲗⲁ-$^{\emptyset}$) [5](:) indicates that final ⲁ and ⲟ of the base normally become ⲏ and ⲱ respectively [6]Suffixed to the prenominal state, ⲧⲉϩⲙ̄-ⲑⲏⲩⲧⲛ̄ [7]Suffixed to either the prenominal state (ⲉⲧⲃⲉ-ⲑⲏⲩⲧⲛ̄, ⲫⲉⲧ-ⲑⲏⲩⲧⲛ̄, ⲙⲉⲣⲉ-ⲑⲏⲩⲧⲛ̄, ⲧⲉ-ⲑⲏⲩⲧⲛ̄, ⲧⲛ̄-ⲑⲏⲩⲧⲛ̄) or the prepersonal state (ⲧⲟⲟⲧ-ⲑⲏⲩⲧⲛ̄, ⲧⲟⲧ-ⲑⲏⲩⲧⲛ̄), depending on selection of lexeme. Rare variation occurs in some instances (ⲛ̄ϩⲏⲧ-ⲑⲏⲩⲧⲛ̄, var. ϩⲛ̄-ⲑⲏⲩⲧⲛ̄). Some mutable morphs only manifest a prepersonal state, ⲣⲁⲧ-ⲑⲏⲩⲧⲛ̄. [8]Suffixed to the prenominal state ⲥⲉⲧⲡ-ⲑⲏⲩⲧⲛ̄ [9]Suffixed to the prenominal state (ϩⲓⲱⲱ= shows anomalies: ϩⲓⲱⲱⲧ, ϩⲓⲱⲱⲕ, ϩⲓⲱⲱⲧⲉ, ϩⲓⲱⲱⲫ, ϩⲓⲱⲱⲥ, ϩⲓⲱⲱⲛ, ϩⲓⲱⲧ-ⲑⲏⲩⲧⲛ̄, ϩⲓⲱⲟⲩ) [10](:) ⲧⲛ̄ suffixed to the prepersonal state or sometimes ⲑⲏⲩⲧⲛ̄ suffixed to the prenominal state: ⲡⲉϫⲁ=, ⲡⲉϫⲏ-ⲧⲛ̄ or ⲡⲉϫⲉ-ⲑⲏⲩⲧⲛ̄; ⲧⲥⲁⲃⲟ=, ⲧⲥⲁⲃⲱ-ⲧⲛ̄ or ⲧⲥⲁⲃⲉ-ⲑⲏⲩⲧⲛ̄: ⲙⲉⲥⲧⲱ=, ⲙⲉⲥⲧⲱ-ⲧⲛ̄ or ⲙⲉⲥⲧⲉ-ⲑⲏⲩⲧⲛ̄; ⲛ̄ⲥⲱ=, ⲛ̄ⲥⲱ-ⲧⲛ̄, ⲛ̄ⲥⲁ-ⲑⲏⲩⲧⲛ̄ [11]Simple letter ⲩ after ⲁ, ⲉ, ⲏ [12]Simple letter ⲩ after ⲁⲁ=

86 Paradigms illustrating table 6

(1)		(2)	(3)	
ⲛⲁⲓ	ⲉⲣⲟⲓ	ϫⲱⲓ	ⲧⲁϩⲙⲉⲧ	ⲉⲧⲃⲏⲏⲧ, ⲉⲧⲃⲏⲏⲧⲧ̄	ⲧⲟⲟⲧ
ⲛⲁⲕ	ⲉⲣⲟⲕ	ϫⲱⲕ	ⲧⲁϩⲙⲉⲕ	ⲉⲧⲃⲏⲏⲧⲕ̄	ⲧⲟⲟⲧⲕ̄
ⲛⲉ	ⲉⲣⲟ	ϫⲱ	ⲧⲁϩⲙⲉ	ⲉⲧⲃⲏⲏⲧⲉ	ⲧⲟⲟⲧⲉ
ⲛⲁϥ	ⲉⲣⲟϥ	ϫⲱϥ	ⲧⲁϩⲙⲉϥ	ⲉⲧⲃⲏⲏⲧϥ̄	ⲧⲟⲟⲧϥ̄
ⲛⲁⲥ	ⲉⲣⲟⲥ	ϫⲱⲥ	ⲧⲁϩⲙⲉⲥ	ⲉⲧⲃⲏⲏⲧⲥ̄	ⲧⲟⲟⲧⲥ̄
ⲛⲁⲛ	ⲉⲣⲟⲛ	ϫⲱⲛ	ⲧⲁϩⲙⲛ̄	ⲉⲧⲃⲏⲏⲧⲛ̄	ⲧⲟⲟⲧⲛ̄
ⲛⲏⲧⲛ̄	ⲉⲣⲱⲧⲛ̄	ϫⲱⲧⲛ̄	ⲧⲉϩⲙⲏⲧⲏⲩⲧⲛ	ⲉⲧⲃⲉⲧⲏⲩⲧⲛ̄	ⲧⲟ(ⲟ)ⲧⲧⲏⲩⲧⲛ̄
ⲛⲁⲩ	ⲉⲣⲟⲟⲩ	ϫⲱⲟⲩ	ⲧⲁϩⲙⲟⲩ	ⲉⲧⲃⲏⲏⲧⲟⲩ	ⲧⲟⲟⲧⲟⲩ

(4)	(5)
ⲥⲟⲧⲡⲓ̄	ⲁⲁⲧ
ⲥⲟⲧⲡⲕ̄	ⲁⲁⲕ
ⲥⲟⲧⲡⲉ	ⲁⲁⲧⲉ
ⲥⲟⲧⲡϥ̄	ⲁⲁϥ
ⲥⲟⲧⲡⲥ̄	ⲁⲁⲥ
ⲥⲟⲧⲡⲛ̄	ⲁⲁⲛ
ⲥⲉⲧⲡⲏⲩⲧⲛ̄	ⲣⲧⲏⲩⲧⲛ̄
ⲥⲟⲧⲡⲟⲩ	ⲁⲁⲩ

EXPANSION OF THE PERSONAL DEPENDENT

87 A personal dependent morph can be expanded (provided with explicit lexical content) by an entity term

ϩⲁⲣⲟ-ⲥ ⲛ̄-ⲧⲡⲉ "Under heaven" (ShIII 96:21)

ⲉⲧⲟⲟⲧ-ⲟⲩ ⲛ̄-ⲛⲉⲡⲛ̄ⲁ ⲛ-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ "Into the clutches of the unclean spirits" (ShIII 48:3–4)

ⲡⲉϫⲁ-ϥ ⲁⲉ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ "And Jesus said" (Luke 9:62)

ⲕⲱ ⲉⲃⲟⲗ ⲛⲁ-ⲓ ⲁⲛⲟⲕ ⲡⲓⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ "Be merciful to me a sinner!" (Luke 18:13)

ϥ-ϫⲱ ⲅⲁⲣ ⲙⲙⲟ-ⲥ ⲛⲧⲟϥ ⲡϫⲟⲉⲓⲥ "For the Lord says" (ShIII 60:4–5)

with the mediation of ⲛ̄- or ⲛⲑⲓ-, or in apposition. In these constructions, the personal dependent morph (ⲥ, ⲟⲩ, ϥ, etc.) is a grammatical nucleus, and the expansion (ⲧⲡⲉ, ⲛⲉⲡⲛ̄ⲁ ⲛ-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ, ⲓ̄ⲥ̄, etc.) expresses additional content in a postponed, rhetorically distinct element. Selection of mediator (ⲛ̄-, ⲛⲑⲓ-, ⲁⲛⲟⲕ, or none) depends mostly upon the syntactic context, as described below. (Mediator morphs do not have a distinct translation in English.) The number/(gender) of the personal morph anticipates and heralds the entity term; thus -ⲥ . . . ⲧⲡⲉ or -ⲟⲩ . . . ⲛⲉⲡⲛ̄ⲁ or -ϥ . . . ⲓ̄ⲥ̄ or -ⲓ . . . ⲁⲛⲟⲕ ⲡⲓⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ or ϥ- . . . ⲡϫⲟⲉⲓⲥ in the examples above. The missing prenominal state of certain prepositions and possessed nouns is also supplied in this way (ⲣⲁⲧ-ϥ ⲛ̄-, ⲣⲁⲧ= 'foot/feet of' **139**).

(a) Mediated by ⲛ̄-. Third person suffixes on a preposition or possessed noun are expanded by the mediation of the preposition ⲛ̄- **203.**

ϩⲁⲣⲁⲧ-ϥ̄ ⲛ̄-ⲟⲩϩⲣ̄ⲯⲓⲣⲉ "At the feet of a young man" (Acts 7:58)
ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲉϥⲙⲁⲁⲩ "His mother's womb" (Luke 1:15)
ⲣⲱ-ⲟⲩ ⲛ̄-ⲛⲉϩⲧⲱⲱⲣ "(The) mouth(s) of horses" (Jas 3:3)

i. simple prepositions, e.g. ⲉ̄ⲣⲟ-ϥ ⲛ̄-ⲛⲱϩⲉ Gen 7:16 "Upon Noah"; ⲉⲣⲟ-ϥ ⲛ̄-ⲣⲉⲛⲟⲥ ⲛⲓⲙ ⲛ̄-⁰ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ShChass 102:9–11 "Incumbent on all classes of Christian" (cf. **310[i]**)

ii. possessed nouns **138,** compound prepositions, and verbs based upon them, e.g. ⲣⲱ-ϥ ⲙ̄-ⲡⲙⲟⲩⲓ 2 Tim 4:17 "The lion's mouth"; ϩⲧⲏ-ϥ ⲙ-ⲡⲉϥⲧⲏⲏⲃⲉ Luke 16:24 "The end of his finger"; ⲛ̄ⲧⲟⲟⲧ-ϥ̄ ⲙ̄-ⲡⲕⲉⲛⲧⲩⲣⲓⲱⲛ Mark 15:45 "From the centurion"; ⲟⲩⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲉϥ-ⲛⲁ-ⲃⲱⲕ ⲉⲣⲁⲧ-ϥ ⲛ-ⲟⲩⲣⲉϥ-ⲙⲟⲩⲧⲉ ⲛϥ-ⲉⲛ- (i.e. ⲛ̄ϥ-ⲛ̄-) ϩⲏⲧ-ⲥ ⲛ-ⲟⲩⲥϩⲓⲙⲉ ⲉⲡⲉⲥⲏⲧ ⲟⲩⲟⲓ ⲁⲗⲏⲑⲱⲥ ⲙ-ⲡⲁⲓ ⲛ-ⲧⲉⲓⲙⲓⲛⲉ Athanasius, Homily on Murder and Greed, and on St. Michael Archangel (Morgan M602 f.106v *b*:31–f.107r *a*:4; Dep. 116) "Any Christian who consults (goes-to-feet-of) an enchanter so as to cause an abortion (bring-down-womb-of a woman)—woe indeed to this kind of person!"

Periphrastic prenominals are also formed with invariable -ϥ. E.g. ϩⲏⲧ-ϥ ⲛ̄-ⲛⲉϩⲓⲟⲙⲉ ShEnch 66*a*:30–32 "(The) belly of the women"; ⲕⲟⲩⲛ-ϥ̄ ⲛ-ⲧⲉⲥϩⲓⲙⲉ John the Archimandrite, Exegesis (Canon) (BritLib Or.8811 f.17v *b*:4–5; Layt. 85) "(The) womb of the woman." A personal second suffix **88** as subject, following a penultimate personal object morph **82,** is expanded by the mediation of ⲛ̄-; e.g. ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉ̄ⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲥϥ-ϥ̄ ⲙ̄-ⲡⲣⲱⲙⲉ Job 2:4 "All that a man has"; cf. **390(c).**

First and 2d person suffixes are incompatible with such expansion; for suppletions, cf. *(c)* below.

(b) Mediated by ⲛⲑⲓ-. Third person morphs with subject function, in all nexus patterns where they occur, are expanded by mediation of the preposition ⲛⲑⲓ-, which is compatible with all non-personal entity terms.

ⲛⲉⲥ-ⲙ̄ⲙⲁⲩ ⲁⲉ ⲛ̄ⲑⲓ-ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ⲙⲛ̄-ⲧⲕⲉⲙⲁⲣⲓⲁ "Mary Magdalene and the other Mary were there" (Matt 27:61)

ⲁϥ-ⲧⲱⲟⲩⲛ ⲁⲉ ⲛ̄ⲑⲓ-ⲓⲱⲥⲏⲫ "Joseph got up" (Matt 1:24)

ϩⲙ̄-ⲡⲧⲣⲉⲩ-ⲛ̄ⲕⲟⲧⲕ̄ ⲁⲉ ⲛ̄ⲑⲓ-ⲛ̄ⲣⲱⲙⲉ "While people were sleeping" (Matt 13:25)

ⲁⲗⲗⲁ ⲛⲁⲯⲱ-ⲟⲩ ⲟⲛ ⲛⲑⲓ-ⲛⲁⲣⲣⲟⲥ "But the lazy, too, are numerous" (ShIII 115:1–2)

ⲟⲩⲛⲧ-ϥ̄-⁰ⲉⲍⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲛⲑⲓ-ⲡⲯⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ "The Son of Man has authority" (Mark 2:10)

ⲛⲑⲓ- can also resume the actor expression (-ⲉϥ-) in formations like ⲧⲉϥⲃⲓⲛ-ⲥⲱⲧⲡ "*His* activity of choosing" **109(ii)** as a synonym of ⲡⲧⲣⲉϥ-ⲥⲱⲧⲡ ⲛⲑⲓ- . . . : e.g. ⲡⲧⲱⲯ ⲙ-ⲡⲉⲓⲟⲩⲟⲉⲓⲱ ⲙⲛ-ⲧⲉϥⲃⲓⲛ-ⲕⲱ ⲉⲃⲟⲗ ⲛ-ⲛⲉⲛⲛⲟⲃⲉ ⲛϩⲏⲧ-ϥ ⲛⲑⲓ-ⲡⲛⲟⲩⲧⲉ ShAmél I 90:4–5 "The situation of this present age and, within it, *God's* activity of forgiving our sins."

First and 2d person subjects are incompatible with such expansion (for suppletions, cf. *[c]);* except that the phrase ⲛ̄ⲑⲓ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲟ= "Each of (us, you)" can expand a 1st or 2d person pl. subject, e.g. ⲃⲱⲕ ⲛⲧⲉⲧⲛ-ⲕⲧⲉ-ⲧⲏⲩⲧⲛ ⲛⲑⲓ-ⲧⲟⲩⲓ̈ ⲧⲟⲩⲉⲓ ⲙⲙⲱ-ⲧⲛ ⲉ-ⲡⲏⲓ̈ ⲛ-ⲧⲉⲥⲙⲁⲁⲩ Ruth 1:8 "Go now, each of you return to the house of her mother." (For lexical expansion of the subject pronoun ⲡⲉ in nominal sentence Pattern 6, cf. **275.**)

Further examples: ⲁⲩ-ⲉⲓ ⲁⲉ ⲛ̄ⲑⲓ-ⲛⲁ-ϫⲡ̄-ⲙⲛ̄ⲧⲟⲩⲉ Matt 20:9 "Those hired about (literally, related to) the eleventh hour came"; ⲁⲩ-ⲟⲩⲱϣⲃ̄ ⲁⲉ ⲛ̄ⲑⲓ-ⲡⲏ John 9:25 "He answered"; ⲧⲟⲧⲉ ⲥⲉ-ⲛⲁ-ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲛ̄ⲑⲓ-ϩⲁϩ Matt 24:10 "And then many will fall away"; ϩⲛ̄-ⲧⲉϩⲟⲩⲉ̄ⲓⲧⲉ ⲛⲉⲩ-ϣⲟⲟⲡ ⲛ̄ⲑⲓ-ⲡϣⲁϫⲉ John 1:1 "In the beginning was the Word"; ⲥⲉ-ⲛⲁ-ϣⲱⲡⲉ ⲛ̄ⲑⲓ-ϩⲉⲛⲙⲁⲓ̈ⲛ Luke 21:25 "There will be signs"; ⲛⲉⲩ-ϣⲟⲟⲡ ⲁⲉ ϩⲁϩⲧⲏ-ⲛ ⲡⲉ ⲛ̄ⲑⲓ-ⲥⲁϣⲟ̄ ⲛ̄-ⲥⲟⲛ Matt 22:25 "Now there were seven brothers among us"; ⲥⲉ-ⲃⲟⲣⲟ̄ ⲅⲁⲣ ⲉⲣⲟ-ⲟ ⲛ̄ⲑⲓ-ϩⲟⲩⲟ ⲉ-ϩⲙⲉ ⲛ̄-ⲣⲱⲙⲉ Acts 23:21 "For more than forty men lie in ambush for him"; ⲁⲩ-ⲥⲓϣⲉ ⲛ̄ⲑⲓ-ϩⲏⲧ-ⲱ Rev 10:10 "My stomach was made bitter"; ⲛ̄ⲑⲓ-ⲟⲩⲟⲛ ⲛⲓⲙ Luke 21:15, ⲛ̄ⲑⲓ-ⲡⲙⲏⲧ Matt 20:24, ⲛ̄ⲑⲓ-ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ Matt 25:37, ⲛ̄ⲑⲓ-ⲛ̄ⲥⲁⲃⲏ Matt 25:9, ⲛ̄ⲑⲓ-ⲛ̄ⲕⲉⲙⲁⲑⲏⲧⲏⲥ John 20:25, ⲛ̄ⲑⲓ-ⲛ̄ϥⲁⲓ̈-ⲱⲓⲛⲉ Luke 7:24, ⲛ̄ⲑⲓ-ⲛⲉⲃⲟⲁ ϩⲛ̄-ⲑⲓⲧⲁⲗⲓⲁ Heb 13:24, ⲛ̄ⲑⲓ-ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲣⲙ̄ⲙⲁⲟ Matt 27:57, ⲛ̄ⲑⲓ-ⲧⲱⲉⲉⲣⲉ ϣⲏⲙ Matt 9:24, ⲛ̄ⲑⲓ-ⲟⲩⲛⲟⲃ ⲛ̄-ϫⲁⲙⲏ Matt 8:26, ⲛ̄ⲑⲓ-ⲕⲉⲟⲩⲏⲏⲃ Heb 7:11, ⲛ̄ⲑⲓ-ⲥⲛⲟϥ ⲛⲓⲙ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲥ Matt 23:35, ⲛ̄ⲑⲓ-ⲁ-ϣⲙⲧ-ϣⲟ ⲙ̄-ψⲩⲭⲏ Acts 2:41, ⲛ̄ⲑⲓ-ⲡⲉⲓⲕⲉⲥⲟⲟⲩ ⲛ̄-ⲥⲟⲛ Acts 11:12, ⲛ̄ⲑⲓ-ϩⲟⲉⲓⲛⲉ ⲛ̄-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ Matt 12:38, ⲛⲑⲓ-ⲛⲁⲓ ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ ShIII 133:11–12, ⲛⲑⲓ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ ShIII 160:22

(c) Apposition. First and 2d person morphs (which are incompatible with expansion through ⲛ̄- and ⲛ̄ⲑⲓ-) are expanded by apposition **149;** a proper noun in apposition must mediated by ⲁⲛⲟⲕ etc. **129(d).**

ⲧⲛ̄-ⲛⲁ-ⲃⲱⲕ ⲅⲁⲣ ⲉϩⲟⲩⲛ ⲉ-ⲡⲉⲫⲙⲁ ⲛ̄-ⲙ̄ⲧⲟⲛ ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ "For we, who have believed, will enter His place of rest" (Heb 4:3)

ⲱⲫⲉ ⲁⲉ ⲉⲣⲟ-ⲛ ⲁⲛⲟⲛ ⲛ-ⲉⲧⲉ-ⲟⲩⲛ-$^{\emptyset}$ⲃⲟⲙ ⲙ̄ⲙⲟ-ⲟⲩ ⲉ-$^{\emptyset}$ⲧⲣⲉⲛ-ⲫⲓ ϩⲁ-ⲙ̄ⲙⲛ̄ⲧ-ⲃⲱⲃ "It is right for us, who are strong, to bear with the failings" (Rom 15:1)

ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ . . . ⲡⲁⲓ̈ ⲉⲛⲧ-ⲁⲓ̈-ⲱⲱⲡⲉ ⲛⲁ-ⲫ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲛ̄-$^{\emptyset}$ⲕⲏⲣⲩⲝ ⲁⲩⲱ ⲛ̄-$^{\emptyset}$ⲇⲓⲁⲕⲟⲛⲟⲥ "The gospel . . . of which I, Paul, became a herald and minister" (Col 1:23)

Third person morphs are optionally expanded by apposition, to form a syntactically and rhetorically distinct element (and contrasting with expansion through ⲛ̄- and ⲛ̄ⲑⲓ-).

ⲫ-ϫⲟ ⲅⲁⲣ ⲙⲙⲟ-ⲥ ⲛⲧⲟϥ ⲡϫⲟⲉⲓⲥ "For the Lord says (For He, the Lord, says)" (ShIII 60:4–5)

All three persons (1st, 2d, 3d) can be expanded by the appositive attributive construction **408.**

ⲁⲗⲗⲁ ⲉⲧⲃⲏⲏⲧ-ⲛ̄ ϩⲱⲱ-ⲛ ⲟⲛ ⲛⲁⲓ̈ ⲉⲧⲟⲩ-ⲛⲁ-ⲟⲡ-ⲥ̄ ⲉⲣⲟ-ⲟⲩ "But also for the sake of ourselves, to whom it will be reckoned" (Rom 4:24)

88 PERSONAL SECOND SUFFIXES

	sing.	pl.
1st	-ⲧ	[?], -ⲥⲛ
2d	-ⲕ, -ⲥⲕ, -ⲧⲕ (masc.) [?] (fem.)	-ⲧⲏⲩⲧⲛ̄
3d	-ϥ or -ⲥϥ (masc.) -ⲥ (fem.)	-ⲥⲉ or -ⲥⲟⲩ

(a) express the direct object after personal conjugation of ⲟⲩⲛ̄ⲧⲁ=, ⲙⲛ̄ⲧⲁ= 'have/not have', and thus are suffixed to a personal intermediate **390(e);** e.g. ⲡⲕⲉ ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ϥ-ⲥϥ̄ Matt 13:12 "Even what he has"

(b) express the direct object after ⲥϩⲁⲓ̈= 'write', ⲧⲛ̄ⲛⲟⲟⲩ= 'send (hither)', ⲧⲟⲟⲩ= 'buy', ϫⲟⲟⲩ= 'send (thither)', and ⲃⲟⲟⲩ= 'make narrow'; after the double-object infinitive †ⲛⲁ= 'give . . . unto' **173;** and after transitive special affirmative imperatives ending in ⲓ= (ⲁⲛⲓ= 'bring', ⲁⲣⲓ= 'make', ⲁⲩⲉⲓ= 'bring', and ⲁϫⲓ= 'say') **366(b)**

Examples: ϥ-ⲛⲁ-ⲧⲛ̄ⲛⲟⲟⲩ-ⲥⲉ Matt 21:3 "He will send them"; ⲁⲛⲓ-ⲥⲟⲩ ⲉ-ⲡⲉⲓⲙⲁ Luke 19:27 "Bring them here"; ⲁⲩⲉⲓ-ⲥϥ̄ ⲛⲁ-ⲓ ⲉ-ⲡⲉⲓⲙⲁ Matt 17:17 "Bring him here to me"; ϫⲉ-ⲉⲓⲉ-ⲧⲛⲛⲟⲟⲩ-ⲧⲕ ϣⲁⲣⲟ-ⲟⲩ Theodosius of Alexandria, Encomium on St. John Baptist (Morgan M583 f.44r *a:*31–*b:*1; Dep. 164) "So that I might send you to them"; ϫⲉⲕⲁⲥ ⲉⲛ-ⲛⲁ-ϫⲓ-ⲡⲟⲩⲱ ⲛ-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲧⲛⲛⲟⲟⲩ-ⲥⲛ ϣⲁⲣⲟ-ⲕ ibid. f. 45r *a:*7–10 "So that we might bring the news to those who sent us to you"; ⲁⲛⲟⲛ ⲟⲩⲛⲧⲁ-ⲛ-ⲥⲕ ⲙⲙⲁⲩ ϩⲱⲥ-$^{\emptyset}$ⲉⲓⲱⲧ Prochorus, Acts of St. John Evangelist (Morgan M576 f.2v *b:*13–15; Dep. 102) "As for us, we think of you as a father" (We have you as a father)

(c) are required as the second suffixed personal object after a double-object causative verb (ⲧⲙ̄ⲙⲟ, ⲧⲥⲟ, ⲧⲧⲟ, ⲧϫⲟ) **172;** e.g. ⲛ̄ϥ̄-ⲧⲟ-ⲕ-ⲥⲉ ⲛ̄ⲣⲁⲥⲧⲉ Sir 20:15 (20:14 Lagarde) "And tomorrow he will make you give (ⲧⲧⲟ=) them back"

(d) express the subject when suffixed to a penultimate personal object morph that is attached to ⲟⲩⲛ̄ⲧⲁ=/ⲙⲛ̄ⲧⲁ= 'have/not have' **390(c);** e.g. ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉ̄ⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲥϥ-ϥ̄ ⲙ̄-ⲡⲣⲱⲙⲉ Job 2:4 "All that a man has" (Every thing such that he [-ϥ̄] has it, namely the man)

ZERO ($^{\emptyset}$) AS AN EXPRESSION OF PERSON

89 The absence of any overt morph after a prepersonal state (table 7) expresses

i. 1st sing. (var. of -ⲧ̄), after morphs ending in ⲧ=

ii. 2d sing. fem. (alt. of -ⲉ), after morphs ending in a vowel

TABLE 7
ZERO MORPH AS A SIGNAL AFTER PREPERSONAL STATES

PREPERSONAL STATE	PERSON EXPRESSED BY ZERO MORPH	
	1st Sing.	2d Sing. Fem.
Mutable infinitive endings in ⲧ=	-Ø	.....
Prepositions ending in ⲧ=	-Ø	.....
Any prepersonal state ending in ⲁ=, [1] ⲏ=, ⲟ=, or ⲱ=	.....	-Ø
Conjugation base ⲁ=	.....	-Ø[2]
Conjugation bases ⲧⲣⲉ=, ⲛ̄ⲛⲉ=, ⲙ̄ⲡⲣⲧⲣⲉ=	.....	-Ø

EXAMPLES: ϥⲟⲧ-ⁿ 'Obliterate me"; ⲛ̄ϩⲏⲧ-ⁿ "In me"; ⲉⲣⲟ-ⁿ "Against you (sing. fem.)"; ⲧⲥⲁⲃⲟ-ⁿ "Teach you (sing. fem.)"; ⲁⁿ-ⲥⲱⲧⲡ "You (sing. fem.) chose"; ⲧⲣⲉⁿ-ⲥⲱⲧⲡ "(To) make you (sing. fem.) choose"
[1]The phoneme /a/ is normally manifested as ⲉ before -Ø; e.g. ⲛⲉ-ⁿ 'to you' [2]Varies with -ⲣ- and -ⲣⲉ- (giving ⲁⁿ-/ⲁⲣ-/ⲁⲣⲉ-)

PERSONAL RECIPROCITY

90 Personal reciprocity ('one another') is expressed by the common noun ⲉⲣⲏⲩ expanding a possessive article.

ⲁⲩ-ⲱⲁⲭⲉ ⲛ̄ⲙ̄-ⲛⲉⲩⲉⲣⲏⲟⲩ "They said to one another" (Luke 4:36)

The personal element within the possessive article—e.g. ⲛⲉⲩⲉⲣⲏⲩ—always refers back to an entity term (usually plural) previously expressed or implied in the sentence. The possessive person agrees in person/number/(gender) with this antecedent: thus ⲁⲩ- . . . ⲛⲉⲩⲉⲣⲏⲩ.

Further examples: ⲁⲛⲟⲛ-ⲙ̄ⲙⲉⲗⲟⲥ ⲛ̄-ⲛⲉⲛⲉⲣⲏⲩ Rom 12:5 "We are the members of one another"; ⲁⲣⲓ-ⁿϩⲙ̄ϩⲁⲗ ⲛ̄-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ Gal 5:13 "Be servants of one another" (ⲛⲉⲧⲛ̄- resolves the plurality of persons addressed in the imperative); ⲥⲉ-ⲛⲁ-ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲛ̄ⲑⲓ-ϩⲁϩ ⲛ̄ⲥⲉ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲛ̄-ⲛⲉⲩⲉⲣⲏⲩ ⲛ̄ⲥⲉ-ⲙⲉⲥⲧ-ⲛⲉⲩⲉⲣⲏⲩ Matt 24:10 "Many will stumble, and betray one another, and hate one another"; ⲡⲁⲓ ⲇⲉ ⲡⲉ ⲉ-ⁿⲧⲣⲉⲛ-ⲥⲁⲥⲁ-ⲛⲉⲛⲉⲣⲏⲩ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ϩⲓⲧⲛ̄-ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⁿ-ϩⲛ̄-ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means for us to encourage one another by each other's faith"; ⲉⲣⲱⲁⲛ-ⲟⲩⲙⲛ̄ⲧ-ⲉⲣⲟ ⲡⲱⲣϫ ⲉ-ⲛⲉⲥⲉⲣⲏⲩ Mark 3:24 "If a kingdom (collective noun **108[a]**) are divided against one another"; ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄-ⲕⲱⲧ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄-ⲡⲉϥⲉⲣⲏⲩ I Thess 5:11 "Encourage one another and build one another up"

5 *Nouns*

Definition and Classification of Coptic Nouns **91**
(1) Common Nouns (Gendered and Genderless) **92**
Actualizations of the Lexeme: Entity Term Construction and Attributive Construction **92**
Denotation and Description: Interpretations of the Entity Term **93**
Greek Substantives and Adjectives in Coptic **94**
Degrees of Descriptive Meaning **95**
Attributive Constructions of the Common Noun **96**
Survey of patterns **96**
One attributive elaborating another **97**
Specific negation of the attributive noun **98**
The three attributive patterns **99**
Pattern 1: Mediated attributive **99**
Amplification of a descriptive entity term **100**
Pattern 2: Unmediated attributive **101**
Pattern 3: Inverted attributive **102**
Modification of the Entity Term Construction **103**
Gendered Common Nouns **104**
Grammatical Gender **105**
Associated gender **105**
Anomalies **106**
Special formal marking for gender **107**
Number **108**
Derived and Composite Forms **109**
Gendered bases (ⲙⲛ̄ⲧ- etc.) **109**
Invariable ⲡⲉⲧ- **110**
Invariable ⲡⲁ- **111**
Formed with genderless affix **112**
Genderless Common Nouns **113**
Types of Genderless Noun **114**
a. Borrowed Greek adjectives ⲡⲟⲛⲏⲣⲟⲥ etc. **114**
b. Non-Greek morphs ⲉⲃⲓⲏⲛ etc. **114**
c. Limited non-Greek morphs ⲁⲥ etc. **114**
d. Derived and composite nouns ⲁⲧ- etc. **114**

Lack of Associated Gender **115**
Genderless Common Nouns as Attributive **116**
Special Formal Marking for Gender, Number, or Animateness **117**
Derived and Composite Forms **118**
ⲁⲧ- **119**
ⲣⲙ̄- or ⲣⲙ̄ⲛ̄- **120**
ⲣⲉⲫ- **121**
Construct participles (ⲙⲁⲓ-) **122**
ⲙⲉⲫ- **123**
Prepositions expressing relationship ⲉⲃⲟⲗ ϩⲛ̄- etc. **124**
ⲕⲟⲩ-ⲛ̄- **125**
(2) Proper Nouns **126**
Definition and Formation **126**
Actualization **127**
The Referential Definite Article (ⲡⲉⲉⲓⲙⲉⲗⲁⲓⲥⲉⲁⲉⲁⲉⲭ) **128**
Syntactic Peculiarities **129**
Naming Constructions **130**
Telling Time **131**
Hours of the day **131**
Periods of the day; yesterday—today—tomorrow **132**
The week **133**
Days of the month **134**
Months of the Egyptian calendar **135**
Commonized Proper Noun and Properized Common Noun **136**
Direct Address **137**
(3) Possessed Nouns **138**
Definition and List of Possessed Nouns **138**
The Periphrastic Prenominal State (ⲣⲱ-ⲫ ⲛ̄-) **139**
Meaning and Usage **140**

DEFINITION AND CLASSIFICATION OF NOUNS

91 The *'noun'* is a set of word classes
(1) Common noun
Gendered, ⲣⲱⲙⲉ 'person/human' **104**
Genderless, ⲛⲟⲃ 'great (one)' **113**
(2) Proper noun, ⲙⲁⲣⲓⲁ 'Mary' **126**
(3) Possessed noun, ⲣⲱ= 'mouth of . . . ' **138**

whose distinguishing features are

i. that they are *'lexemes'*, i.e. basic units of Coptic vocabulary whose meanings are particular rather than general (as distinct from the general terms that express grammatical categories, such as determinators, specifiers, personal morphs, etc.), and also

ii. that they can occur as *entity terms* **141,** which present or refer to an object of thought (as distinct from predicating a process or action, or expressing a relationship)

Common and proper nouns are very numerous classes; the possessed noun is a small and closed class. The common noun comprises two sets, gendered **104** and genderless **113;** their characteristics are individually described later in this chapter.

COMMON NOUNS (GENDERED AND GENDERLESS)

ACTUALIZATIONS OF THE LEXEME: ENTITY TERM AND ATTRIBUTIVE

92 When considered abstractly, apart from actual sentences, Coptic common noun lexemes are just virtual possibilities stored in memory for eventual utterance (terms in an abstract, potential linguistic repertory). The occurrence of a lexeme in an actual written or spoken text is its *'actualization'*. There are two basic syntactic constructions by which any common noun lexeme can be actualized:

(a) It can be actualized in an *'entity term construction'*, i.e. an article phrase **43** or specifier phrase **64.** Entity terms (discussed in chapter 6) are, by definition, syntactically interchangeable items that present or refer to an object of thought (as distinct from predicating a process or action or expressing relationship) **141.** E.g. ⲡⲁⲓⲕⲁⲓⲟⲥ "The righteous (person)," ⲡⲉⲧⲛ̄ⲣⲣⲟ "Your king," ⲟⲩⲛⲟⲃ "A big one," ⲫⲡⲣⲟⲫⲏⲧⲏⲥ "Prophet(s)," ⲱⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ "Three days."

(b) It can be actualized in an *'attributive construction'* **96.** Attributive terms *'modify'* (i.e. descriptively expand) another noun. There are three syntactic patterns that express an attributive term; e.g. ⲧⲉϥϩⲃⲥⲱ ⲛ̲-ⲣⲣⲟ Acts 12:21 "His *royal* robe," ϩⲉⲛⲱⲏⲣⲉ ⲱⲏⲙ Matt 11:16 "Some *little* children," ⲟⲩⲛⲟⲃ ⲙ̄-ⲙⲏⲏⲱⲉ John 6:5 "A *great* multitude."

DENOTATION AND DESCRIPTION: INTERPRETATIONS OF THE ENTITY TERM

93 Entity term constructions **92(a)** can present/refer to an object of thought in two alternative *'semantic functions'* (resulting in two kinds of meaning): denotation or description.

(a) In *'denoting'*, an entity term construction names, as a particular instance of a class or as a unique individual, some entity or entities; e.g. ⲧⲉⲓⲥϩⲓⲙⲉ "This woman" (particular instance), ⲧⲙⲉ "The truth" (unique/generic entity), ϩⲁϩ ⲛ̄-ⲇⲁⲓⲙⲟⲛⲓⲟⲛ "Many demons" (particular instances). The denotative function is also present in all proper nouns **126** and in possessed nouns **138,** e.g. ⲙⲁⲣⲓⲁ "Mary," ⲣⲱ-ⲓ "My mouth."

(b) In *'describing'*, an entity term construction speaks of an entity by its quality, ⲟⲩⲛⲟϭ "A big one"; activity, ⲡⲉⲓⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ "This sinner"; relationship, ⲧⲉⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲉ "The one from above" **302;** or selection within a group, ⲡⲙⲉϩ-ϥⲧⲟⲟⲩ "The fourth one"—but without explicitly naming (denoting) the particular entity to which it refers. (The function of description is also performed by attributive constructions **96;** e.g. . . . ⲙ̄-ⲙⲉ "True"; -ⲛⲟϭ ⲛ̄- . . . "Large.")

For the amplified descriptive entity term, of the form ⲡⲁⲓⲕⲁⲓⲟⲥ ⲓ ⲁⲩⲱ ⲛ̄-ⲁⲅⲁⲑⲟⲥ "The one who is just and holy," cf. **100.**

According to these two functions, an article or specifier can express two alternative kinds of meaning in relation to its noun: *(i)* 'one specimen (the one, two, many, etc.) belonging to the lexical class of . . . ' (denotation); and *(ii)* 'one specimen (the one, two, many, etc.) having the quality of the lexical class of . . . ' (description).

Lexemes in the class of genderless common noun **113** can only describe: ⲡⲟⲛⲏⲣⲟⲥ 'wicked', ϩⲁⲉ 'last', ⲱⲏⲙ 'small, few'. Those in the class of gendered common noun **104** can both denote and describe: ⲟⲩⲣⲱⲙⲉ 'a person'/'a human entity, human'; ⲟⲩⲟⲩⲟⲉⲓⲛ 'a lamp'/'a luminous entity, luminous'; ⲟⲩⲣ̄ⲣⲟ 'a king'/'a royal entity, royal'. Cf. table 8.

TABLE 8
DISTRIBUTION OF POSSIBLE SEMANTIC FUNCTIONS OF THE NOUN AS ENTITY TERM

NOUN AS ENTITY TERM	DENOTATIVE FUNCTION	DESCRIPTIVE FUNCTION
Genderless common noun	——	always
Gendered common noun	×	×
Proper noun	always	——
Possessed noun	always[1]	——

[1]Meaning usually merges with another element in a compound verb or preposition

Ambiguity of the gendered common noun. The distinction between denotation and description in the gendered common noun (table 8) is ambiguous since, with one exception, it is not signalled by the form of actualization. Rather, the reader or listener interprets in accordance with signals in the larger textual

argument, sentence pattern, selection of article, semantic character of the noun lexeme, and other contextual factors.

However, in a def. sing. article phrase *if the article* ⲡ-/ⲧ- *disagrees with the grammatical gender* **105** *of the noun lexeme,* this disagreement unambiguously signals a descriptive entity term. E.g.

ⲙⲉ fem. noun (ⲧⲙⲉ "Truth")

ⲡ-ⲙⲉ (ὁ) ἀληθινός "The True, The entity of masc. grammatical gender having the quality of ⲙⲉ " (Rev 19:11, I John 5:20); descriptive entity term

ⲡⲁ̄ⲃⲉ masc. noun (ⲡⲡⲁ̄ⲃⲉ "The rag")

ⲧ-ⲡⲁ̄ⲃⲉ "The tattered one (i.e. ⲱⲧⲏⲛ 'garment' fem.), The entity of fem. grammatical gender having the quality of ⲡⲁ̄ⲃⲉ " (Luke 5:36); descriptive entity term

ⲱⲡⲏⲣⲉ fem. noun (ⲧⲉⲱⲡⲏⲣⲉ "The wonder, The amazement")

ⲡⲉ-ⲱⲡⲏⲣⲉ "The terrible one, The entity of masc. grammatical gender having the quality of ⲱⲡⲏⲣⲉ " (Dan 9:4); descriptive entity term

Such constructions are rare. Overall, gendered common nouns are usually denotative except when they have the role of predicate in the nominal sentence **292,** where descriptive function often occurs, typically formed with ⲟⲩ- or ϩⲉⲛ-; e.g. ϩⲉⲛⲙⲉ ⲛⲉ "They are *true*, They are ones having the quality of ⲙⲉ."

GREEK SUBSTANTIVES AND ADJECTIVES IN COPTIC

94 Greek substantives occur in Greco-Coptic as gendered common nouns (ⲁⲅⲅⲉⲗⲟⲥ masc. 'angel') and *Greek adjectives,* as genderless common nouns (ⲁⲛⲟⲙⲟⲥ 'lawless person').

DEGREES OF DESCRIPTIVE MEANING (COMPARATIVE, SUPERLATIVE)

95 Degrees of descriptive meaning (cf. English *comparative* and *superlative)* are expressed by addition of a preposition of inclusion or exclusion, or by some other element of the context. E.g. ⲡⲕⲟⲩⲓ ⲁⲉ ⲉⲣⲟ-ϥ ⲡⲛⲟϭ ⲉⲣⲟ-ϥ ⲡⲉ Matt 11:11 "He who is *least* is great*er* than he" (The small one compared to him is the great one compared to him); ⲡⲉⲩⲛⲟϭ Acts 8:10 "The great*est* of them"; ⲁⲱ ⲅⲁⲣ ⲡⲉ ⲡⲛⲟϭ ⲓ ⲡⲛⲟⲩⲃ ⲡⲉ ⲓ ⲭⲛ̄-ⲡⲉⲣⲡⲉ ⲡⲉ ⲉⲧ⁰-ⲧⲃ̄ⲃⲟ ⲙ̄-ⲡⲛⲟⲩⲃ Matt 23:17 "For which is great*er*, the gold or the temple that makes the gold sacred?"

ATTRIBUTIVE CONSTRUCTIONS OF THE COMMON NOUN

96 *Survey of patterns.* Only common nouns (gendered and genderless) can be actualized as an attributive term. Attributive terms perform the function of description **93(b).** Common nouns occur in 'attributive' position in one or more of the following constructions, according to their compatibility (table 9).

Note that an attributive can only modify a *gendered* common noun (or its equivalent, the commonized proper noun **136**).

In ShYoung No.28 ⲡ:13–22 the indef. pronouns ϩⲟⲓⲛⲉ and ϩⲉⲛⲕⲟⲟⲩⲉ, in anaphoric parallel to ϩⲉⲛⲣⲱⲙⲉ, are modified by an attributive noun: ϩⲉⲛⲣⲱⲙⲉ ⲙ̄ⲡⲣⲟ̂ⲫⲏⲧⲏⲥ ϩⲟⲓⲛⲉ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϩⲉⲛⲕⲟⲟⲩⲉ ⲛ̄̀ⲕⲣⲓⲧⲏⲥ ⲙ̄ⲙⲉ ϩⲟⲓⲛⲉ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟ̄ⲥ ϩⲉⲛⲕⲟⲟⲩⲉ ⲛ̄ⲛⲁⲏⲧ ⲛ̄ⲣⲉϥ-† ϩⲟⲓⲛⲉ ⲁⲩ-ϥⲓ ⲙ̄ⲡⲉⲩⲥ[ⲧⲁ]ⲟⲩ ⲁⲩ-ⲟⲩⲁϩ-ⲟⲩ ⲛⲥⲁ-ⲡⲭⲟⲉⲓⲥ "Some who were [attributive expressing occupation **99**] prophets, some who were apostles, others who were just judges, some who were virgins, others who were generous compassionate people—some, at least, took up their cross and followed the Lord."

(a) Main patterns (where ⲡ- stands for any article except . . . ⲛⲓⲙ; and ⲛ̄- includes alt. ⲙ̄- **21** and vars. **22**)

(1) ⲡ- Gendered Common Noun ⲛ̄- *Attributive Noun* **99**
ⲡⲟⲉⲓⲕ ⲙ̄-ⲙⲉ "The *true* bread"

(2) ⲡ- Gendered Common Noun *Attributive Noun* **101**
ⲧⲱⲉⲉⲣⲉ ⲱⲏⲙ "The *little* girl"

(3) ⲡ- *Attributive Noun* ⲛ̄- Gendered Common Noun **102**
ⲧⲛⲟⲃ ⲛ̄-ⲃⲟⲙ "The *great* power"

(b) When the article is . . . ⲛⲓⲙ, these constructions have the following alternant forms:

(1) Gendered Common Noun ⲛⲓⲙ ⲛ̄- *Attributive Noun*
ⲡⲛⲁ̄ ⲛⲓⲙ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ "All the *unclean* spirits"

(2) Gendered Common Noun *Attributive Noun* ⲛⲓⲙ
ⲱⲏⲣⲉ ⲱⲏⲙ ⲛⲓⲙ "All the *male* children"

(3) *Attributive Noun* ⲛⲓⲙ ⲛ̄- Gendered Common Noun
ⲡⲟⲛⲏⲣⲟⲥ ⲛⲓⲙ ⲛ-ⲣⲱⲙⲉ "Every *vile* person"

TABLE 9
COMPATIBILITY OF COMMON NOUNS WITH THE THREE ATTRIBUTIVE CONSTRUCTIONS

CLASS OF COMMON NOUN	COMPATIBILITY ACCORDING TO TYPE OF ATTRIBUTIVE CONSTRUCTION		
	(1) Mediated **99**	(2) Unmediated **101**	(3) Inverted **102**
Gendered	All	. . . . .	. . . . .
Genderless	All[1]	Only ⲕⲟⲩⲓ ⲛⲟⲃ, ⲱⲏⲙ	All[2]

[1]Except ⲱⲏⲙ and composites based on invariable ⲡⲉⲧ- **110**. The syntax of composites based on ⲡⲁ- **111** is obscure. [2]Except ⲁⲥ, ⲃ̄ⲣ̄ⲣⲉ, ⲕⲁⲙⲉ, and ⲥⲁⲓⲉ **114(c)**

As table 9 displays, only genderless common nouns (e.g. ⲡⲟⲛⲏⲣⲟⲥ 'wicked') occur in more than one construction, e.g. ⲡⲟⲛⲏⲣⲟⲥ 'wicked' occurs in both (1) and (3).

97 *One attributive term elaborating another*

i. by coordination or disjunction, e.g. ⲛⲉϩⲃⲏⲩⲉ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲛ ⲁⲩⲱ ⲛ̄-ⲧⲃⲃⲟ ϩⲓ-ⲙⲉ ShIII 34:17 "Deeds that are just and pure and true"; ⲟⲩⲛⲟⲃ ⲏ ϩⲉⲛⲛⲟⲃ ⲙ̄-ⲙⲏⲥⲧⲏⲣⲓⲟⲛ ShAmél I 281:9 "One or more great mysteries"; ϩⲉⲛⲛⲟⲃ ⲛ̄-ⲣⲱⲙⲉ ⲟⲛ ⲛⲉ ϩⲓ-ⲛⲟⲃ ⲛ̄-ⲥϩⲓⲙⲉ ShAmél I 65:11–12 "They are also adult men and adult women"

ii. by expansion, e.g. ⲗⲗⲁⲩ ⲛ̄-ϩⲱⲃ ⲛ̄-ⲛⲟⲃⲉ ⲙ̄-ⲙⲟⲩ ShIII 156:19 "Any *mortally* sinful deed"; ⲡⲉⲓ̈ⲣⲡⲉ ⲙ̄-ⲙⲟⲩⲛ̄ ⲛ̄-ϭⲓϫ Mark 14:58 "This temple that is made *with hands*" (This *hand* made temple)

iii. by reiteration (cf. **62**), e.g. ⲛ̄ⲕⲟⲗⲁⲥⲓⲥ ⲙ̄-ⲙⲓⲛⲉ ⲙⲓⲛⲉ ShChass 183:45-47 "The diverse punishments" (The punishments of one kind after another)

98 *Specific negation of the attributive noun.* The grammatical relationship of the attributive, as an individual component of the text, can be negatived by the enclitic ⲁⲛ, which usually comes after the target of negation. E.g. ⲧⲛⲟⲃ ⲛ̄-ⲥⲕⲏⲛⲏ ⲉⲧ$^{\emptyset}$-ϫⲏⲕ ⲉⲃⲟⲗ ⲙ̄-ⲙⲟⲩⲛ̄ ⲛ̄-ϭⲓϫ ⲁⲛ ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ ⲛ̄-ⲧⲁ-ⲡⲉⲉⲓ-ⲥⲱⲛⲧ̄ ⲁⲛ Heb 9:11 Τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως "The greater and more perfect tent, *not made with hands*, that is, not of this creation."

The three attributive constructions of the common noun

99 Pattern 1: the mediated attributive construction

Below, ⲡ- stands for any article except . . . ⲛⲓⲙ.

ⲡ- *Gendered Common Noun* ⲛ̄- *Attributive Noun*
ⲡⲟⲉⲓⲕ ⲙ̄-ⲙⲉ "The true bread" (John 6:32)
ⲧⲉⲥⲕⲏⲛⲏ ⲙ̄-ⲙⲉ "The true tent" (Heb 8:2)
ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲥ "A righteous man" (Mark 6:20)

Attributives in this construction include: all gendered common nouns; and all genderless common nouns (except ⲱⲏⲙ 'small'). Cf. table 9, above.

The most frequent attributive construction of the noun. The attributive noun (ⲙⲉ, ⲇⲓⲕⲁⲓⲟⲥ) is mediated by the morph ⲛ̄- **203** and follows the term that it modifies. Two bound groups are formed, which can be separated by an autonomous morph such as ⲇⲉ.

This is the only construction in which a *gendered* common noun can be actualized as an attributive. (Such attributives usually require an adjective translation in English: e.g. the lexeme ⲣ̄ⲣⲟ 'king' actualized as an attributive ⲛ̄-ⲣⲣⲟ means "royal" βασιλικός Acts 12:21.) For ⲛ̄-ⲟⲩⲟⲛ, cf. **158**.

When the article is . . . ⲛⲓⲙ, the pattern assumes the following form:

Gendered Common Noun ⲛⲓⲙ ⲛ̄– *Attributive Noun*

ϩⲱⲃ ⲛⲓⲙ ⲛ̄–ⲁⲅⲁⲑⲟⲛ "Every good work" (2 Cor 9:8)

Further examples of *gendered common nouns actualized as attributive nouns:* ⲣⲱⲙⲉ 'human being', ⲛ̄–ⲣⲱⲙⲉ 1 Cor 2:13 "*Human*" (ἀνθρωπίνη); ⲥⲱⲙⲁ 'body', ⲛ̄–ⲥⲱⲙⲁ Luke 3:22 "*Bodily*" (σωματικός); ⲕⲁⲕⲉ 'darkness', ⲛ̄–ⲕⲁⲕⲉ Luke 11:36 "*Dark*" (σκοτεινός); ⲱⲛⲉ 'stone', ⲛ̄–ⲱⲛⲉ John 2:6 "*Stone* [adjective]" (λιθινός); ⲟⲩⲟⲉⲓⲛ 'light', ⲛ̄–ⲟⲩⲟⲉⲓⲛ Matt 17:5 "*Bright*" (φωτεινός); ⲱⲡⲏⲣⲉ 'amazement', ⲛ̄–ⲱⲡⲏⲣⲉ 1 Pet 2:9 "*Marvelous*" (θαυμαστός); ⲃⲟⲗ 'falsehood', ⲛ̄–ⲃⲟⲗ 2 Pet 2:3 "*False*" (πλαστός); ⲙⲛ̄ⲧ–ⲣⲙⲛ̄–ϩⲏⲧ 'intelligence', ⲙ̄–ⲙⲛ̄ⲧ–ⲣⲙⲛ̄–ϩⲏⲧ ShChass 104:3–4 "*Intelligent*"; ⲙⲛ̄ⲧ–ϩⲏⲕⲉ 'poverty', ⲙ–ⲙⲛⲧ–ϩⲏⲕⲉ ShIV 162:20 "*Cheap, poor*"; ⲛⲓⲫⲉ ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ "Breath of God," ⲛ̄–ⲛⲓⲫⲉ ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ 2 Tim 3:16 "*Inspired by God*" (θεόπνευστος); ϧⲛⲟⲩϥ 'to burn', ⲃ̄ⲣ̄ⲃ̄ⲣ̄ 'to boil', ⲟⲩⲡⲗⲁⲅⲏ ⲛ–ϧⲛⲟⲩϥ ⲛ–ⲃⲣⲃⲣ ShIII 50:5 "A *burning, boiling* plague"; ⲡⲓⲃⲉ (πείθειν) 'to persuade', ⲟⲩⲡⲁⲣⲁⲇⲓⲅⲙⲁ ⲙ–ⲡⲓⲃⲉ ShIII 42:8 "A *convincing* example." *Examples with genderless common nouns:* ϩⲉⲛⲣⲱⲙⲉ ⲙ–ⲡⲟⲛⲏⲣⲟⲥ ShIV 206:12 "*Wicked* people"; ϩⲉⲛⲥⲃⲱ ⲛ̄–ⲱⲙ̄ⲙⲟ Heb 13:9 "*Strange* teachings"; ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̄–ⲃ̄ⲣ̄ⲣⲉ Matt 26:28 "The *new* covenant"; ⲱ ⲧⲉⲛⲉⲁ ⲛ̄–ⲁⲧ–ⲛⲁϩⲧⲉ Mark 9:19 "O *faithless* generation"; ⲟⲩⲣⲱⲙⲉ ⲣ̄–ⲣⲉϥ–ⲣ̄–⁰ⲛⲟⲃⲉ Luke 5:8 "A *sinful* man"; ⲡⲙⲟⲩ ⲙ̄–ⲙⲉϩ–ⲥⲛⲁⲩ Rev 2:11 "The *second* death"

The mediated attributive also expresses *occupation, type, and citizenship.* E.g. (ⲟ)ⲩⲣⲱⲙⲉ ⲛ̄–ⲉⲱⲱⲧ Matt 13:45 "A merchant (A person who is a merchant)"; ⲟ̄ⲙϩⲁⲗ ⲛ̄–ⲙ̄ⲛⲟⲧⲉ Proclus of Constantinople, Homily on St. John Baptist (Rossi I 3 118[56] *b:*1–2) "The doorkeeper (The servant girl who is the doorkeeper)"; ⲟⲩⲣⲱⲙⲉ ⲛ̄–ⲟⲩⲏⲏⲃ Lev 21:9 "A man who is a priest"; ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁϫ̄ⲥ̄ (i.e. ⲡⲁϫⲟⲉⲓⲥ) ⲛ̄–ⲥⲟⲛ Life and Martyrdom of Eustathius, Theopista, and Their Children (BMar 121:1) "You are my lord brother" (noble title of respect for elder brother); ⲓ̄ⲥ̄ ⲡⲛⲁϫⲱⲣⲁⲓⲟⲥ ⲡⲁⲓ̈ ⲉⲛⲧ–ⲁϥ–ⲱⲱⲡⲉ ⲛ̄–ⲟⲩⲣⲱⲙⲉ ⲙ̄–ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄–ⲇⲩⲛⲁⲧⲟⲥ ϩⲙ̄–ⲫⲱⲃ ⲛⲙ–ⲡⲱⲁϫⲉ Luke 24:19 "Jesus of Nazareth, who became a man who was a prophet, mighty in deed and word" (ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ); ⲟⲩⲣⲱⲙⲉ ⲛ̄–ⲉⲃⲱϣ ⲛ̄–ⲥⲓⲟⲩⲣ ⲛ̄–ⲇⲩⲛⲁⲥⲧⲏⲥ ⲛ̄ⲧⲉ–ⲕⲁⲛⲇⲁⲕⲏ ⲧ̄ⲣ̄ⲣⲱ ⲛ̄–ⲛⲉⲃⲟⲟϣ Acts 8:27 "A man who was an Ethiopian, a eunuch, and a minister of Candace the queen of the Ethiopians."

At a level of analysis broader than the bound group, in the spoken language the modified and the attributive seem to have formed a single unit (colon) under one primary stress accent. The cohesiveness of such units sometimes appears to be reflected in written expression, by loss of vowel (or substitution of ⲉ) in the modified, e.g. ⲱⲣ̄ ⲛ̄–ⲟⲩⲱⲧ = ⲱⲏⲣⲉ ⲛ̄–ⲟⲩⲱⲧ "Only son."

Not to be confused with Pattern 1 is the gendered common noun denoting a container or quantity amplified by the partitive preposition ⲛ̄–, ⲙⲙⲟ= 'of' **203:** ⲟⲩⲁⲡⲟⲧ ⲙ̄–⁰ⲙⲟⲟⲩ Mark 9:41 "A cup of water"; ⲟⲩⲁⲧⲉϩⲏ ⲇⲉ ⲛ̄–⁰ⲣⲓⲣ ⲉ–ⲛⲁⲱⲱ–ⲟⲩ Matt 8:30 "A herd of many swine"; ϩⲉⲛⲓⲉⲙⲏⲛⲉ ⲛ̄–ⁱⲱⲁϫⲉ Acts 2:40 "Many other words" (Admonished multitudes of words)

100 [illegible] by a mediated attributive construction. "The [illegible] this form, linkage by a preposition **231**

Descriptive Entity Term I (ⲁⲩⲱ) ⲛ̄– *Common Noun*

ⲡⲁⲓⲕⲁⲓⲟⲥ ⲓ ⲁⲩⲱ ⲛ̄–ⲁⲅⲁⲑⲟⲥ ⲛ̄–ϩⲟⲣⲱ̄–⁰ϩⲏⲧ
"The one who is just I and holy and patient" (ShGué 16*b:*10)

Further example: ⲡⲱⲁⲛ–ϩⲧⲏ–ϥ ⲛ–ϩⲁⲣⲱ̄–⁰ϩⲏⲧ ⲉⲧⲉ–ⲛⲁⲱⲉ–ⲡⲉϥⲛⲁ ShIII 123:13–14 "The One Who is compassionate and patient and Whose mercy is great"

101 Pattern 2: the unmediated attributive construction

Below, ⲡ– stands for any article except . . . ⲛⲓⲙ.

ⲡ– *Gendered Common Noun* *Attributive Noun*

ⲧⲱⲉⲉⲣⲉ ⲱⲏⲙ "The little girl" (Matt 9:24)

Attributives occurring in this construction include only: the genderless common nouns ⲕⲟⲩⲓ 'small', ⲛⲟⲃ 'large', and ⲱⲏⲙ 'small'. This is the usual construction of ⲱⲏⲙ; but for ⲕⲟⲩⲓ and ⲛⲟⲃ it is unusual and presumably expresses a special nuance. Cf. table 9, p. 80.

The attributive noun (ⲱⲏⲙ) is *not* mediated by the morph ⲛ̄– and is autonomous **28;** it follows the term that it modifies. E.g. ϩⲉⲛⲱⲏⲣⲉ ⲕⲟⲩⲓ Mark 10:13 "(Some) little children"; ⲛⲉⲭⲁⲣⲓⲥⲙⲁ ⲛⲟⲃ 1 Cor 12:31 "The great spiritual gifts." (Two bound groups are formed, which can be separated by an autonomous morph such as ⲁⲉ; e.g. ⲡⲱⲏⲣⲉ ⲁⲉ ⲱⲏⲙ ⲁϥ–ⲁⲩϫⲁⲛⲉ Luke 1:80 "And the child grew.")

When the article is . . . ⲛⲓⲙ, the pattern assumes the following form (with ⲛⲓⲙ after the unmediated attributive noun):

Gendered Common Noun *Attributive Noun* ⲛⲓⲙ

ⲱⲏⲣⲉ ⲱⲏⲙ ⲛⲓⲙ "All the male children" (Matt 2:16)

102 Pattern 3: the inverted attributive construction

Below, ⲡ– stands for any article except . . . ⲛⲓⲙ.

ⲡ– *Attributive Genderless Noun* ⲛ̄– *Gendered Common Noun*

ⲡⲛⲟⲃ ⲛ̄–ⲛⲟⲩⲧⲉ "The great God" (Titus 2:13)
ⲧⲛⲟⲃ ⲛ̄–ⲃⲟⲙ "The great power" (Acts 8:10)

The framework of this pattern is like Pattern 1 (ⲡ– . . . ⲛ̄– . . .) **99,** but the positions of attributive and modified term are reversed, so that the attributive comes first. Compared to Pattern 1, this inversion expresses rhetorical affect or a special nuance in the attributive: e.g. ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲛ̄–ⲣⲱⲙⲉ "A *vile* person" (Pattern 3, affective) versus ⲟⲩⲣⲱⲙⲉ ⲙ̄–ⲡⲟⲛⲏⲣⲟⲥ "A wicked person" (Pattern 1, normal); cf. **116.**

The article expresses the gender of the gendered common noun that it actualizes (ⲡ– . . . ⲛⲟⲩⲧⲉ, ⲧ– . . . ⲃⲟⲙ), despite being separated from it. Only genderless common nouns **113** and composite nouns based on invariable ⲡⲉⲧ–

110 occur as attributive term in Pattern 3.

E.g. ϩⲉⲛⲥⲟⲫⲟⲥ ⲛ̄-ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ Matt 23:34 "Wise scribes"; ⲧⲉⲓⲁⲑⲏⲧ ⲛ-ⲥϩⲓⲙⲉ ShAmél I 76:12 "This foolish woman"; ⲫⲛⲟⲃ ⲛ̄-ⲱⲁϫⲉ Rev 13:5 "Great utterances"; ⲡⲙⲉϩ-ⲥⲛⲁⲩ ⲙ̄-ⲙⲟⲩ Rev 20:6 "The second death"; ⲟⲩⲕⲁⲧⲁⲣⲱ-ⲧⲛ ⲛ-ⲣⲱⲙⲉ ShIII 117:5 "A person like you"; ⲡϩⲁⲉ ⲛ̄-ⲕⲟⲇⲣⲁⲛⲧⲏⲥ Matt 5:26 "The last penny"

When the article is enclitic ... ⲛⲓⲙ, the pattern assumes the following form:

Attributive Genderless Noun ⲛⲓⲙ ⲛ̄- *Gendered Common Noun*

ⲡⲟⲛⲏⲣⲟⲥ ⲛⲓⲙ ⲛ̄-ⲣⲱⲙⲉ "Every vile person"
(ShRossi II 3 75*b*:34–*c*:1)

(Similarly with the enclitic ⲱⲏⲙ: ϩⲉⲛⲕⲟⲩⲓ ⲱⲏⲙ ⲙ̄-ⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ⲩ John the Archimandrite, Exegesis [Canon] [Vienna K9028r *a*:28–*b*:2; cf. Layt. 85] "A few trivial good deeds.")

MODIFICATION OF THE ENTITY TERM CONSTRUCTION

103 Modification (descriptive expansion) of the entity term construction **92(a)** has the following forms: *(a)* an attributive construction of the noun **96**; *(b)* a following adverbial modifier **195(ii)** (e.g. ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲛ-ⲧⲡⲉ ShIII 194:22 "An angel from heaven"; ⲟⲩⲱⲁϫⲉ ⲉ-ⲫ-ϫⲟⲟ-ⲩ ⲛⲁ-ⲕ Luke 7:40 "Something to say to you"; ⲡⲟⲩⲟⲉⲓⲱ ⲡⲉ ⲉ-ⲫ-ⲧⲣⲉⲛ-ⲕⲁ-ⲣⲱ-ⲛ ShIII 224:19 "Is it time for us to keep silent?"; ⲡⲱⲛϩ ⲱⲁ-ⲉⲛⲉϩ Mark 10:17 "Eternal life, Living forever"; ⲧⲉϩⲏⲣⲁ ⲇⲉ ⲛⲁⲙⲉ 1 Tim 5:5 "She who is really a widow"); *(c)* a following phrase introduced by ϫⲉ- under certain conditions **129(b)** (e.g. ⲟⲩⲡⲣⲟⲫⲏⲧⲓⲥ ⲇⲉ ϫⲉ-ⲁⲛⲛⲁ Luke 2:36 (Morgan M569) "A prophetess, Anna"); *(d)* a following attributive clause **404, 408**; *(e)* other types of clausal expansion **146** (e.g. ⲟⲩⲕⲁⲓⲣⲟⲥ ⲛⲧⲉ-ⲡⲛⲟⲃⲉ ⲃⲙ-ⲫ-ⲃⲟⲙ ⲉϩⲣⲁⲓ ⲉϫⲛ-ⲛ-ⲉⲧ-ⲫ-ⲟⲩϩϩ ϩⲙ-ⲡⲉⲓⲙⲁ ShIV 121:22–23 "A time when sin will prevail over those living in this place"); *(f)* an inflected modifier **152** before or after the entity term construction (e.g. ⲡⲥⲁⲧⲁⲛⲁⲥ ϩⲱⲱ-ⲩ Luke 11:18 "Satan also"); *(g)* another entity term in linkage, restrictive expansion, or apposition **144.**

Several modifiers, including those of different kinds, can modify the same entity term construction, with or without linkage **145**. E.g. (ⲟ)ⲩⲣⲱⲙⲉ ⲛ̄-ⲓⲟⲩⲇⲁⲓ ⲙ̄-ⲙⲁⲅⲟⲥ ⲙ̄-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄-ⲛⲟⲩϫ Acts 13:6 "A certain magician, a Jewish false prophet" (A person who was a Jew, magician, and false prophet); ⲟⲩⲉⲓⲱⲧ ⲛ̄-ⲁⲅⲁⲑⲟⲥ ⲁⲩⲱ ⲛ̄-ⲥⲁⲃⲉ ⲁⲩⲱ ⲛ̄-ⲉⲩⲥⲉⲃⲏⲥ ⲛⲁⲙⲉ ShChass 111:35–38 "A good and wise and truly religious father"; ⲛⲁⲥⲛⲏⲩ ⲙ̄-ⲙⲉⲣⲓⲧ ⲁⲩⲱ ⲉϯ-ⲟⲩⲁϣ-ⲟⲩ Phil 4:1 "My beloved brethren whom I long for"; ⲱ ⲧⲣⲉⲛⲉⲁ ⲛ̄-ⲁⲡⲓⲥⲧⲟⲥ ⲉⲧ-ⲫ-ⲃⲟⲟⲙⲉ Luke 9:41 "O faithless and perverse generation!"; ⲡⲱⲛⲉ ⲛ̄-ⲃⲁⲉⲓⲉ ⲏ ⲉⲧ-ⲛⲉⲃⲱ-ⲩ ShWess9 110*a*:5–7 "The ugly, unseemly stone"; ⲛⲉⲓⲣⲉϥ-ⲱⲁϫⲉ ⲁⲩⲱ ⲉⲧ-ⲫ-ⲁⲥⲱⲟⲩ ShAmél II 419:14–420:1 "These babblers and vain persons"; ⲟⲩⲙⲏⲏⲱⲉ ⲇⲉ ⲟⲛ ⲉⲩ-ⲥϩⲟ ⲁⲩⲱ ⲛ̄-ⲃⲁⲗⲉ Acts 8:7 "And many who were paralyzed or lame"; ϩⲉⲛⲥⲃⲱ ⲛ̄-ⲱⲙ̄ⲙⲟ ⲁⲩⲱ ⲉⲩ-ⲱⲟⲃⲉ Heb 13:9 "Strange and diverse teachings"; ϩⲉⲛⲛⲟⲃ ⲛ̄-ⲁⲓⲧⲓⲁ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ϥ ⲁⲩⲱ ⲉⲩ-ϩⲟⲣⲱ̄ Acts 25:7 "Great and serious charges against him"; ⲟⲩⲡⲟⲣⲛⲟⲥ ⲛ̄ ⲉϥ-ⲥⲟⲟϥ Heb 12:16 "Someone promiscuous or who is defiled"; ⲟⲩϫⲣⲏⲥⲧⲟⲥ ⲁⲩⲱ ⲉϥ-ⲥⲟⲩⲧⲱⲛ Ps 24(25):8 "Good and upright"; ⲕⲉⲛⲟ ⲥⲛⲧⲉ ⲛ-ⲥϩⲓⲙⲉ ShIV 108:3 "Two other female leaders" or "Two other leading women"; ⲡⲛⲟⲃ ⲥⲛⲁⲩ ⲛ-ⲣⲉϥ-ⲣ-ⲫ-ⲟⲩⲟⲉⲓⲛ ShOrig 305 (Orlandi 20:37) "The two great lights";

ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲉ-ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲓⲱⲥⲏⲫ ⲉ-ⲩⲃⲟⲩⲗⲉⲩⲧⲏⲥ ⲡⲉ ⲣ̄-ⲣⲱⲙⲉ ⲛ̄-ⲁⲅⲁⲑⲟⲥ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲥ ⲡⲁⲓ̈ ⲉ-ⲛ-ϥ-ϥⲓ ⲁⲛ ⲛⲙ-ⲡⲉⲩⲱⲟϫⲛⲉ ⲁⲩⲱ ⲡⲉⲩϩⲱⲃ ⲉ-ⲩⲉⲃⲟⲗ ⲡⲉ ϩⲛ-ⲁⲣⲓⲙⲁⲑⲁⲓⲁ ⲧⲡⲟⲗⲓⲥ ⲛ-ⲓⲟⲩⲇⲁⲓ̈ ⲡⲁⲓ̈ ⲉ-ⲛⲉϥ-ⲃⲱⲱⲧ ⲉⲃⲟⲗ ϩⲛⲧ-ⲥ̄ ⲛ̄-ⲧⲙⲛⲧ-ⲉⲣⲟ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Luke 23:50–52 "A man named Joseph, who was a member of the council, a good and righteous man, who had not consented to their purpose and deed, from the Jewish town of Arimathea, who was looking for the kingdom of God"

GENDERED COMMON NOUNS

104 *'Gendered common nouns'* are a very large class of nouns, which have the semantic functions of denotation and description **93.** They occur as both entity terms **141**

ⲡⲟⲩⲟⲉⲓⲛ "The light," ⲧⲙⲉ "Truth," ⲟⲩⲙ̄ⲛ̄ⲧ-ⲣ̄ⲣⲟ "A kingdom," ϩⲉⲛⲱⲛⲉ "Stones," ⲟⲩⲣⲱⲙⲉ "A person," ⲫⲡⲣⲟⲫⲏⲧⲏⲥ "Prophets," ⲡⲙⲉ "The true one" ἀληθινός (Rev 19:11)

and attributive terms (only in the mediated attributive construction **99)**

ⲛ̄-ⲟⲩⲟⲉⲓⲛ "Bright," ⲛ̄-ⲣ̄ⲣⲟ "Royal," ⲛ̄-ⲱⲛⲉ "Stone (adjective)," ⲛ̄-ⲣⲱⲙⲉ "Human (adjective)"

They can occur as target of modification in all attributive constructions of the noun **96.**

GRAMMATICAL GENDER

105 *(a) Associated gender.* Nouns in this class have an associated (inherent) grammatical gender **46,** either masc. or fem.; for those denoting an entity with biological sex, gender coincides with sex. A noun's gender is expressed not by its form (rare exceptions, **107**), but rather by the articles (ⲡ/ⲧ), pronouns (ⲟⲩⲁ/ⲟⲩⲉⲓ, ⲡⲁⲓ̈/ⲧⲁⲓ̈), personal morphs (ϥ/ⲥ), and gendered cardinal numbers (ⲥⲛⲁⲩ/ⲥⲛ̄ⲧⲉ), whose selection is motivated by it within the text; cf. **48, 49.** Gender is motivated only when the gendered noun has the semantic function of denotation **93.**

(b) Greek nouns of masc. and fem. gender have these same genders in Greco-Coptic; Greek neuters are masc. in Greco-Coptic. E.g. ὁ ἄγγελος ⲡⲁⲅⲅⲉⲗⲟⲥ "The angel"; ἡ πόλις ⲧⲡⲟⲗⲓⲥ "The city"; τὸ πνεῦμα ⲡⲉⲡⲛⲉⲩⲙⲁ or ⲡⲉⲡⲛⲁ̄ "The spirit."

(c) The *infinitive as actorless verbal noun* is masculine. Potentially, all infinitives **160** can occur as a masc. common noun (nomen actionis), denoting either *(i)* a type of action, event, or process ⲡⲉϥϫⲡⲟ Luke 1:14 "His birth; or *(ii)* the result or object of action, etc. ϩⲉⲛϫⲡⲟ Prov 23:18 "Offspring." Transitive

When the article is . . . ⲛⲓⲙ, the pattern assumes the following form:

Gendered Common Noun ⲛⲓⲙ ⲛ̄– *Attributive Noun*

ϩⲱⲃ ⲛⲓⲙ ⲛ̄–ⲁⲅⲁⲑⲟⲛ "Every good work" (2 Cor 9:8)

Further examples of *gendered common nouns actualized as attributive nouns:* ⲣⲱⲙⲉ 'human being', ⲛ̄–ⲣⲱⲙⲉ I Cor 2:13 "*Human*" (ἀνθρωπίνη); ⲥⲱⲙⲁ 'body', ⲛ̄–ⲥⲱⲙⲁ Luke 3:22 "*Bodily*" (σωματικός); ⲕⲁⲕⲉ 'darkness', ⲛ̄–ⲕⲁⲕⲉ Luke 11:36 "*Dark*" (σκοτεινός); ⲱⲛⲉ 'stone', ⲛ̄–ⲱⲛⲉ John 2:6 "*Stone* [adjective]" (λιθινός); ⲟⲩⲟⲉⲓⲛ 'light', ⲛ̄–ⲟⲩⲟⲉⲓⲛ Matt 17:5 "*Bright*" (φωτεινός); ⲱⲡⲏⲣⲉ 'amazement', ⲛ̄–ⲱⲡⲏⲣⲉ 1 Pet 2:9 "*Marvelous*" (θαυμαστός); ⲃⲟⲗ 'falsehood', ⲛ̄–ⲃⲟⲗ 2 Pet 2:3 "*False*" (πλαστός); ⲙⲛ̄ⲧ–ⲣⲙⲛ̄–ϩⲏⲧ 'intelligence', ⲙ̄–ⲙⲛ̄ⲧ–ⲣⲙⲛ̄–ϩⲏⲧ ShChass 104:3–4 "*Intelligent*"; ⲙⲛ̄ⲧ–ϩⲏⲕⲉ 'poverty', ⲙ–ⲙⲛⲧ–ϩⲏⲕⲉ ShIV 162:20 "*Cheap, poor*"; ⲛⲓⲫⲉ ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ "Breath of God," ⲛ̄–ⲛⲓⲫⲉ ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ 2 Tim 3:16 "*Inspired by God*" (θεόπνευστος); ϧⲛⲟⲩϥ 'to burn', ⲃ̄ⲣ̄ⲃ̄ 'to boil', ⲟⲩⲡⲗⲩⲅⲏ ⲛ–ϧⲛⲟⲩϥ ⲛ–ⲃⲣⲃⲣ ShIII 50:5 "A *burning, boiling* plague"; ⲡⲓⲃⲉ (πείθειν) 'to persuade', ⲟⲩⲡⲁⲣⲁⲗⲓⲕⲙⲁ ⲙ–ⲡⲓⲃⲉ ShIII 42:8 "A *convincing* example." *Examples with genderless common nouns:* ϩⲉⲛⲣⲱⲙⲉ ⲙ–ⲡⲟⲛⲏⲣⲟⲥ ShIV 206:12 "*Wicked* people"; ϩⲉⲛⲥⲃⲱ ⲛ̄–ⲱⲙ̄ⲙⲟ Heb 13:9 "*Strange* teachings"; ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̄–ⲃ̄ⲣ̄ⲣⲉ Matt 26:28 "The *new* covenant"; ⲱ ⲧⲅⲉⲛⲉⲁ ⲛ̄–ⲁⲧ–ⲛⲁϩⲧⲉ Mark 9:19 "O *faithless* generation"; ⲟⲩⲣⲱⲙⲉ ⲣ̄–ⲣⲉϥ–ⲣ̄–ⲫⲛⲟⲃⲉ Luke 5:8 "A *sinful* man"; ⲡⲙⲟⲩ ⲙ̄–ⲙⲉϩ–ⲥⲛⲁⲩ Rev 2:11 "The *second* death"

The mediated attributive also expresses *occupation, type, and citizenship.* E.g. (ⲟ)ⲩⲣⲱⲙⲉ ⲛ̄–ⲉⲱⲱⲧ Matt 13:45 "A merchant (A person who is a merchant)"; ⲑⲙ̄ϩⲁⲗ ⲛ̄–ⲙ̄ⲛⲟⲧⲉ Proclus of Constantinople, Homily on St. John Baptist (Rossi I 3 118[56] *b:*1–2) "The doorkeeper (The servant girl who is the doorkeeper)"; ⲟⲩⲣⲱⲙⲉ ⲛ̄–ⲟⲩⲏⲏⲃ Lev 21:9 "A man who is a priest"; ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁϫ̄ⲥ̄ (i.e. ⲡⲁϫⲟⲉⲓⲥ) ⲛ̄–ⲥⲟⲛ Life and Martyrdom of Eustathius, Theopista, and Their Children (BMar 121:1) "You are my lord brother" (noble title of respect for elder brother); ⲓ̄ⲥ̄ ⲡⲛⲁϩⲱⲣⲁⲓⲟⲥ ⲡⲁⲓ̈ ⲉⲛⲧ–ⲁϥ–ⲱⲱⲡⲉ ⲛ̄–ⲟⲩⲣⲱⲙⲉ ⲙ̄–ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄–ⲁⲩⲛⲁⲧⲟⲥ ϩⲙ̄–ⲫⲱⲃ ⲛⲙ–ⲡⲱⲁϫⲉ Luke 24:19 "Jesus of Nazareth, who became a man who was a prophet, mighty in deed and word" (ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ); ⲟⲩⲣⲱⲙⲉ ⲛ̄–ⲉⲑⲱⲱ ⲛ̄–ⲥⲓⲟⲩⲣ ⲛ̄–ⲁⲩⲛⲁⲥⲧⲏⲥ ⲛ̄ⲧⲉ–ⲕⲁⲛⲇⲁⲕⲏ ⲧ̄ⲣ̄ⲣⲱ ⲛ̄–ⲛⲉⲃⲟⲟⲩ Acts 8:27 "A man who was an Ethiopian, a eunuch, and a minister of Candace the queen of the Ethiopians."

At a level of analysis broader than the bound group, in the spoken language the modified and the attributive seem to have formed a single unit (colon) under one primary stress accent. The cohesiveness of such units sometimes appears to be reflected in written expression, by loss of vowel (or substitution of ⲉ) in the modified, e.g. ⲱⲣ̄ ⲛ̄–ⲟⲩⲱⲧ = ⲱⲏⲣⲉ ⲛ̄–ⲟⲩⲱⲧ "Only son."

Not to be confused with Pattern 1 is the gendered common noun denoting a container or quantity amplified by the partitive preposition ⲛ̄–, ⲙ̄ⲙⲟ= 'of' **203:** ⲟⲩⲁⲡⲟⲧ ⲙ̄–ⲫⲟⲟⲩ Mark 9:41 "A cup of water"; ⲟⲩⲁⲧⲉⲗⲏ ⲇⲉ ⲛ̄–ⲫⲣⲓⲣ ⲉ–ⲛⲁⲱⲱ–ⲟⲩ Matt 8:30 "A herd of many swine"; ϩⲉⲛⲕⲉⲙⲏⲏⲱⲉ ⲛ̄–ⲫⲁϫⲉ Acts 2:40 "Many other words" (Additional multitudes of words).

100 *Amplification of a descriptive entity term* by a mediated attributive construction ("The one who is . . . and who is . . . ") has the following form; linkage by a conjunction **231** such as ⲁⲩⲱ is optional.

Descriptive Entity Term I (ⲁⲩⲱ) ⲛ̄– *Common Noun*

ⲡⲁⲓⲕⲁⲓⲟⲥ I ⲁⲩⲱ ⲛ̄–ⲁⲅⲁⲑⲟⲥ ⲛ̄–ϩⲟⲣϣ̄–ϕϩⲏⲧ
"The one who is just I and holy and patient" (ShGué 16*b:* 10)

Further example: ⲡⲱⲁⲛ–ϩⲧⲏ–ϥ ⲛ–ϩⲁⲣϣ̄–ϕϩⲏⲧ ⲉⲧⲉ–ⲛⲁⲱⲉ–ⲡⲉϥⲛⲁ ShIII 123:13–14 "The One Who is compassionate and patient and Whose mercy is great"

101 Pattern 2: the unmediated attributive construction

Below, ⲡ– stands for any article except . . . ⲛⲓⲙ.

ⲡ– *Gendered Common Noun* *Attributive Noun*

ⲧⲱⲉⲉⲣⲉ ⲱⲏⲙ "The little girl" (Matt 9:24)

Attributives occurring in this construction include only: the genderless common nouns ⲕⲟⲩⲓ 'small', ⲛⲟϭ 'large', and ⲱⲏⲙ 'small'. This is the usual construction of ⲱⲏⲙ: but for ⲕⲟⲩⲓ and ⲛⲟϭ it is unusual and presumably expresses a special nuance. Cf. table 9, p. 80.

The attributive noun (ⲱⲏⲙ) is *not* mediated by the morph ⲛ̄– and is autonomous **28;** it follows the term that it modifies. E.g. ϩⲉⲛⲱⲏⲣⲉ ⲕⲟⲩⲓ Mark 10:13 "(Some) little children"; ⲛⲉⲭⲁⲣⲓⲥⲙⲁ ⲛⲟϭ 1 Cor 12:31 "The great spiritual gifts." (Two bound groups are formed, which can be separated by an autonomous morph such as ⲁⲉ; e.g. ⲡⲱⲏⲣⲉ ⲁⲉ ⲱⲏⲙ ⲁϥ–ⲁⲩϫⲁⲛⲉ Luke 1:80 "And the child grew.")

When the article is . . . ⲛⲓⲙ, the pattern assumes the following form (with ⲛⲓⲙ after the unmediated attributive noun):

Gendered Common Noun *Attributive Noun* ⲛⲓⲙ

ⲱⲏⲣⲉ ⲱⲏⲙ ⲛⲓⲙ "All the male children" (Matt 2:16)

102 Pattern 3: the inverted attributive construction

Below, ⲡ– stands for any article except . . . ⲛⲓⲙ.

ⲡ– *Attributive Genderless Noun* ⲛ̄– *Gendered Common Noun*

ⲡⲛⲟϭ ⲛ̄–ⲛⲟⲩⲧⲉ "The great God" (Titus 2:13)
ⲧⲛⲟϭ ⲛ̄–ⲃⲟⲙ "The great power" (Acts 8:10)

The framework of this pattern is like Pattern 1 (ⲡ– . . . ⲛ̄– . . .) **99,** but the positions of attributive and modified term are reversed, so that the attributive comes first. Compared to Pattern 1, this inversion expresses rhetorical affect or a special nuance in the attributive: e.g. ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲛ̄–ⲣⲱⲙⲉ "A *vile* person" (Pattern 3, affective) versus ⲟⲩⲣⲱⲙⲉ ⲙ̄–ⲡⲟⲛⲏⲣⲟⲥ "A wicked person" (Pattern 1, normal); cf. **116.**

The article expresses the gender of the gendered common noun that it actualizes (ⲡ– . . . ⲛⲟⲩⲧⲉ, ⲧ– . . . ⲃⲟⲙ), despite being separated from it. Only genderless common nouns **113** and composite nouns based on invariable ⲛⲉⲧ–

infinitival nouns occur in all three states and also with ingressive meaning; they are non-durative **328.**

Examples: ⲡⲉⲧⲛ̄ⲧ Matt 6:1 "Your charity"; ⲡⲉⲓ ⲉⲃⲟⲗ ⲙ̄–ⲡⲓⲏⲗ ϩⲛ̄–ⲕⲏⲙⲉ Ps 113(114):1 "The going forth of Israel from Egypt"; ⲡⲉⲓⲡⲓⲃⲉ Gal 5:8 "This persuasion" (πείθειν, but the Greek original has ἡ πεισμονή); ⲟⲩⲭⲡⲉ–ϩⲁϩ Prov 8:18 "Abundant possessions (Acquisition of many things)"; ⲡⲕⲟⲟⲥ–ⲧ Matt 26:12 "My burial (The burying-Me)"; ϩⲉⲛⲧ ⲉ–ⲛⲁⲛⲟⲩ–ⲟⲩ Matt 7:11 "Good gifts"; ⲁⲭⲛ̄–ⲱⲕⲣⲙ̄ⲣⲙ̄ ϩⲓ–ⲱⲙⲟⲕⲙⲉⲕ Phil 2:14 "Without grumbling or questioning." The infinitive can occur in an attributive construction of the noun **99:** ⲟⲩⲡⲁⲩⲣⲏ ⲛ–ⲭⲛⲟⲩϥ ⲛ–ⲃⲣⲃⲣ ShIII 50:5 "A *boiling* hot plague" (cf. ⲃ̄ⲣ̄ⲃⲣ̄ 'to boil').

The lexical content of the infinitive as verbal noun can be negatived by the negator ⲧⲙ̄– 'not' **251.** The combination ⲧⲙ̄– *Infinitive* enters into article phrases with ⲡ– and with the zero article (after ⲉ–): ⲡⲧⲙ–†–ⲱⲟⲛⲧ ⲁⲉ ⲛⲁ–ϥ ShAmél II 233:13 "Not making him angry"; ⲡⲧⲙ̄–ⲟⲡ–ⲕ̄ ApophPat 105 (Chaîne 25:2 = Z 298:7) "Not to think highly of oneself"; ⲛⲁⲛⲟⲩ–ⲱⲧⲙ̄–ⲟⲩⲉⲙ–ⲱⲁϥ ⲟⲩⲁⲉ ⲉ–ⲱⲧⲙ̄–ⲥⲉ–ⲱⲏⲡ̄ Rom 14:21 "It is right not to eat meat or drink wine."

106 *Anomalies.* A small number of nouns can, while denoting, motivate both masc. and fem. gender, but otherwise have the characteristics of the gendered common noun, e.g.

i. ϩⲙ̄ϩⲁⲗ (masc., fem.) 'manservant, maidservant', ϫⲟⲉⲓⲥ (masc., fem.) 'lord, lady', ϩⲣ̄ⲱⲓⲣⲉ (masc., fem.) 'young man, young woman'

ii. some species names of animals, which are constructed as both masc. and fem. in order to distinguish the biological sexes: ⲕⲁⲗⲱⲡⲟⲩ (masc., fem.) 'small dog', ⲃⲁⲁⲙⲡⲉ (masc., fem.) 'goat'. Some other species names formally distinguish the male and the female, **107.**

Such nouns are also formally marked for gender by suffixation of (ⲛ̄–)ϩⲟⲟⲩⲧ 'male' and (ⲛ̄–)ⲥϩⲓⲙⲉ 'female': ⲟⲩⲃⲁⲁⲙⲡ–ϩⲟⲟⲩⲧ, ⲟⲩⲃⲁⲁⲙⲡⲉ ⲛ–ⲥϩⲓⲙⲉ Lev 4:23, 28 (Morgan M566 4v *b*:23–24, 5r *a*:25–26; Dep. 1) "He-goat, she-goat"; ⲛⲁϩⲙ̄ϩⲁⲗ ⲛ̄–ϩⲟⲟⲩⲧ ⲙⲛ̄–ⲛⲁϩⲙ̄ϩⲁⲗ ⲛ–ⲥϩⲓⲙⲉ Acts 2:18 "My menservants and my maidservants."

107 *Special formal marking for gender.* A few nouns (fewer than twenty) occur in formally related gender pairs distinguishing male and female biological sex, e.g. ⲣ̄ⲣⲟ/ⲣ̄ⲣⲱ 'king, queen'. Cf. **106(ii).**

Formation. (a) Fem. distinguished by final ⲉ accompanied by alteration or doubling of an internal vowel: ⲙ̄ⲛⲟⲩⲧ/ⲙ̄ⲛⲟ(ⲟ)ⲧⲉ 'male/female doorkeeper', ⲥⲟⲛ/ⲥⲱⲛⲉ 'brother, sister', ⲱⲃⲏⲣ/ⲱⲃⲉⲉⲣⲉ 'male/female friend', ⲱⲏⲣⲉ/ⲱⲉⲉⲣⲉ 'son, daughter'; *(b)* fem. distinguished by final long vowel: ⲃⲗⲗⲉ/ⲃⲗⲗⲏ 'blind man/woman', ϩⲟϥ/ϩϥⲱ 'male/female serpent'.

NUMBER

108 *(a) Collective nouns* are those which can occur in a sing. entity term construction to denote a collection of individuals (ⲡⲙⲏⲏⲱⲉ "The crowd") and can receive

cross-reference in the plural; cf. also **66(b).** E.g. ⲟⲩⲙⲏⲏⲱⲉ ⲉϥ–ⲙⲟⲕϩ ⲛ̄–ⲱⲱⲛⲉ Mark 1:34 "A crowd who were afflicted with illnesses"; ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣ–ⲥ̄ ⲁϥ–ⲥⲱⲟⲩϩ Acts 13:44 "As for the whole city, they gathered"; ⲡⲕⲉ–ⲥⲉⲉⲡⲉ ⲁϥ–ⲙⲟⲩ Rev 19:21 "As for the rest, they died."

(b) Formal marking for individual concrete plural. The main form of any common noun can be constructed with the plural articles: ⲛ̄ⲣⲱⲙⲉ "The people," ⲛ̄ⲥⲟⲛ "The brothers." However, about one hundred nouns also have a distinctly plural form that is sometimes used (for some, almost persistently used) when the article phrase is plural; e.g. ⲛⲉϥⲥⲛⲏϥ Luke 8:19 "His brothers"; ϩⲉⲛϩⲓⲟⲙⲉ Mark 15:40 "Women.". Selection of this plural form seems to express the category of *individual concrete plurality.* If this is so, then ⲛⲉ–ⲥⲛⲏϥ (the plural form) would mean "The brothers" as a set of individuals, whereas ⲛ̄ⲥⲟⲛ (the main form) "Brothers, the brothers" would not formally convey (be marked for) this category. (Nouns that have no plural form could not express such a distinction.) The plural form is found almost exclusively in the role of entity term and only very rarely as an attributive. It is extremely rare after ⲛ̄ⲑⲉ ⲛ̄–ⲛⲓ . . . "Like . . . " or the zero article, and apparently does not occur in the specifier phrase.

Formation. (i) Plur. endings containing ϥ or ⲟⲩ, viz. –ⲁϥ, –ⲉⲉϥ, –ⲏϥ, –ⲏⲩⲉ, –ⲉⲓⲟⲟⲩⲉ, –ⲟⲟϥ, –ⲟⲟⲩⲉ, –ⲟⲩⲓ, and –ⲱⲟϥ; e.g. ⲥⲟⲛ/ⲥⲛⲏϥ 'brother(s)', ⲙⲟⲟϥ/ⲙⲟⲩⲉⲓⲟⲟⲩⲉ 'water(s)', ⲧⲃ̄ⲛⲏ/ⲧⲃ̄ⲛⲟⲟⲩⲉ 'animal(s)'. *(ii)* Plur. ending –ⲁⲧⲉ or –ⲟⲧⲉ; e.g. ⲉⲃⲟⲧ/ⲉⲃⲁⲧⲉ 'month(s), ⲉⲓⲱⲧ/ⲉⲓⲟⲧⲉ 'father(s)'. *(iii)* The broken plural, in which a vowel within the basic form is doubled, sometimes also being replaced by a different vowel; e.g. ⲟⲩϩⲟⲣ/ⲟⲩϩⲟⲟⲣ 'dog(s)', ⲱⲃⲏⲣ/ⲱⲃⲉⲉⲣ 'friend(s)', ⲃⲱⲙ/ⲃⲟⲟⲙ 'property (properties)'. *(iv)* Miscellaneous other plur. formations entailing alteration, addition, and/or deletion of vowels in the basic form; e.g. †ⲙⲉ/ⲧⲙⲉ 'village(s)', ⲧⲟⲟϥ/ⲧⲟⲩⲉⲓⲏ 'mountain(s)', ϩⲓⲙⲉ/ϩⲓⲟⲙⲉ 'wife, wives', ϫⲛⲁϩ/ϫⲛⲁⲩϩ 'forearm(s)'. Some *nouns of Greek origin* form a Greco-Coptic plural in –ⲟⲟⲩⲉ: ⲯⲩⲭⲏ/ⲯⲩⲭⲟⲟⲩⲉ 'soul(s)'.

DERIVED AND COMPOSITE FORMS

109 *Gendered bases.* The following are examples of gendered bases that form common nouns; some are extended by the morph ⲛ̄– **203.** These bases do not combine freely but rather occur in a limited number of composite nouns. The gender of the composite noun is motivated by the base: thus ⲧⲙⲛ̄ⲧ–ⲣ̄ⲣⲟ "King*dom*, King*ship*" is fem. (because based on ⲙⲛ̄ⲧ– fem.).

i. ⲙⲛ̄ⲧ–, fem., denotes abstractions. Combines, rather widely, with common nouns, some specifiers, and other nominal bases. ⲙⲛ̄ⲧ–ⲛⲟⲩⲧⲉ 'divinity', ⲙⲛ̄ⲧ–ⲛⲟⲃ 'greatness', ⲙⲛ̄ⲧ–ⲟⲩⲁ 'unity', ⲙⲛ̄ⲧ–ϩⲣⲱⲙⲁⲓⲟⲥ 'Latin language', ⲙⲛ̄ⲧ–ⲁⲧ[119]–ⲃⲟⲙ 'powerlessness', ⲙⲛ̄ⲧ–ⲣⲙ̄ⲛ[120]–ⲕⲏⲙⲉ 'Coptic language'.

ii. ⲃⲓⲛ–, fem., denotes kinds of action. Combines with some infinitives. ⲃⲓⲛ–ⲟⲩⲱⲙ, ⲃⲓⲛ–ⲥⲱ 'eating, drinking/foodstuff, drink'; ⲃⲓⲛ̄–ⲧⲁⲗⲉ–ⲱⲃⲓϫ Acts of the Council of

Ephesus (Miss8 38:8–9) "Laying on of hands" (action of ordination). Meaning similar to the infinitive as verbal noun **105(c).**

iii. ⲙⲁ–ⲛ̄–, masc., 'place of . . . ' Combines with some gendered common nouns. ⲙⲁ–ⲛ̄–ⲉⲗⲟⲟⲗⲉ 'vineyard', ⲙⲁ–ⲛ̄–ⲱⲱⲡⲉ 'residence, dwelling place, monastic cell', ⲙⲁ–ⲛ̄–ⲱⲉⲗⲉⲉⲧ 'wedding hall'.

iv. ⲃⲱ–ⲛ̄–, fem., denotes species of tree or vine. Combines with some names of fruits. ⲃⲱ–ⲛ̄–ⲉⲗⲟⲟⲗⲉ 'grapevine', ⲃⲱ–ⲛ̄–ϫⲟⲉⲓⲧ 'olive tree.'

v. ϩⲁⲙ– or ϩⲁⲙ–ⲛ̄–, masc., types of artisans. Combines with some names of artisanal materials. ϩⲁⲙ–ⲱⲉ 'carpenter'.

vi. ⲉⲓⲉⲡ– fem., denotes artifacts of crafts and other occupations. Combines with some names of artisanal materials. ⲉⲓⲉⲡ–ⲛⲟⲩⲃ 'gold work, gilt', ⲉⲓⲉⲡ–ⲱⲉ 'wooden artifact'. But also ⲉⲓⲉⲡ–ⲱⲱⲧ 'merchandise' (based on ⲱⲱⲧ 'merchant').

vii. ϩⲟⲩⲉ– or ϩⲟⲩⲟ–, masc., 'excess of, excessive, greater . . . ' Combines, rather widely, with common nouns and other nominal bases. ϩⲟⲩⲉ–ⲕⲁⲣⲡⲟⲥ 'greater harvest'; ϩⲟⲩⲉ–ⲥϩⲁⲓ 'excessive learning'; ⲡⲉϩⲟⲩⲉ–ⲙⲛ̄ⲧ–ⲣⲙ̄ⲙⲁⲟ "The immeasurable riches."

viii. ⲱⲟⲩ–, masc. (only?). 'worthy of . . . ' Combines with some infinitives (negative ⲱⲟⲩ–ⲧⲙ̄–). ⲱⲟⲩ–ⲙⲉⲣⲓⲧ–ⲩ (–ⲥ, –ⲟⲩ) "Worthy of being loved"; ⲡⲉⲓⲱⲟⲩ–ⲧⲙ–ⲧⲁⲩⲉ–ⲡⲉⲩⲣⲁⲛ ϩⲙ–ⲡⲉⲓⲙⲁ ShAmél I 440:10 "This man who deserves to have his name not uttered here."

ix. ⲟⲩⲛ̄–, ⲟⲩⲛ̄–ⲛ̄– and ⲣⲉ–, masc., form arithmetical fractions. Combine with masc. cardinal numbers, **69.** ⲡⲟⲩⲛ̄–ⲱⲟⲙⲛⲧ ⲙ̄–ⲡⲕⲁϩ Rev 8:7 "A third of the earth."

x. ⲃⲁ–ⲛ̄–, masc., 'maker of. dealer in'. Combines with some names of artisanal products (mostly in non-literary texts) and of vices. ⲃⲁ–ⲛ̄–ϧⲏⲃⲉ 'seller of purple goods', ⲃⲁ–ⲙ̄–ⲡⲉⲑⲟⲟⲩ 'evildoer'.

110 *Invariable* ⲡⲉⲧ–, masc., 'one who is . . . ', forms descriptive nouns of quality, describing persons and things. E.g. ⲡⲡⲉⲧ–ϩⲟⲟⲩ "The evil one," ϩⲉⲛⲛⲉⲧ–ⲛⲁⲛⲟⲩ–ⲩ "Good things, Good deeds." The base ⲡⲉⲧ– combines with some statives **162,** ⲛⲁⲛⲟⲩ= **376** 'is good', and ⲉⱳⲱⲉ **488** 'is right, fitting, necessary' (e.g. ⲡⲉⲧ–ⲟⲩⲁⲁⲃ 'saint', ⲡⲉⲧ–ϩⲏⲡ 'hidden thing, secrecy', ⲡⲉⲧ–ⲱⲟⲩⲉⲓⲧ 'empty thing, vanity', ⲡⲉⲧ–ⲉⱳⲱⲉ 'necessary thing, necessity'). Plurals based on ⲛⲁⲛⲟⲩ= have either a formally sing. subject (ⲛⲁⲛⲟⲩ–ⲩ) or a pl. subject (ⲛⲁⲛⲟⲩ–ⲟⲩ), indifferently: ϩⲉⲛⲛⲉⲧ–ⲛⲁⲛⲟⲩ–ⲩ and also ϩⲉⲛⲛⲉⲧ–ⲛⲁⲛⲟⲩ–ⲟⲩ "Good things."

Despite its masc. gender the noun based on ⲡⲉⲧ– has two characteristics of a genderless common noun: as an attributive it can occur (indeed, usually occurs) in the inverted attributive construction **102;** its meaning is only descriptive (never denotative) **93.**

Invariable ⲡⲉⲧ– must be carefully distinguished from the articulated attributive clause construction **411** consisting of *(i)* the simple def. article (ⲡ–, ⲧ–, ⲛ–) as antecedent, expanding *(ii)* any relative converter (ⲉⲧ$^{\emptyset}$-, ⲉⲧⲉⲣⲉ-, ⲉⲧ=, ⲉⲧⲉ-, ⲉⲛⲧ-, ⲉ-), and *(iii)* any type of sentence pattern or predicate, affirmative or negative, that is compatible with relative conversion. Before an articulated attributive ⲡ–ⲉⲧ$^{\emptyset}$- (etc.), no article can occur since an article is already present (the plural of ⲡ–ⲉⲧ$^{\emptyset}$- is ⲛ–ⲉⲧ$^{\emptyset}$-, while the def. plural

of composites based on invariable ⲡⲉⲧ– is ⲙ̄ⲡⲉⲧ–). Thus an isolated formation such as ⲡⲉⲧⲟⲩⲁⲁⲃ has two interpretations: either *(i)* ⲡ–ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ (articulated attributive construction) "*The* holy one, *The* one who is holy, *He who* (or *That which*) is holy, *Whoever* is holy"; or alternatively *(ii)* $^{\emptyset}$ⲡⲉⲧ–ⲟⲩⲁⲁⲃ (zero article + composite formed by invariable ⲡⲉⲧ–) "Saint(s)." The articulated attributive (ⲡ–ⲉⲧ$^{\emptyset}$-) is much more common than composites based on invariable ⲡⲉⲧ–.

Examples: ⲟⲩⲡⲉⲧ–ⲟⲩⲁⲁⲃ ⲧⲉ ShIII 57:26 "She is a saint"; ϩⲉⲛⲡⲉⲧ–ⲱⲟⲩⲉⲓⲧ ShIII 41:11 "Vain things"; ⲛⲉⲓⲡⲉⲧ–ⲱⲟⲩⲉⲓⲧ Acts 14:15 "These vain things"; ⲉⲓⲧⲉ $^{\emptyset}$ⲁⲅⲁⲑⲟⲛ ⲉⲓⲧⲉ $^{\emptyset}$ⲡⲉⲑⲟⲟⲩ 2 Cor 5:10 "Good or evil"; ⲁⲩ–ⲣ̄–ϩⲁϩ ⲙ̄–ⲡⲉⲑⲟⲟⲩ ⲛ̄–ⲛⲉⲕⲡⲉⲧ–ⲟⲩⲁⲁⲃ Acts 9:13 "He has done much evil to thy saints"; ⲡⲉⲕⲉⲓⲱⲧ ⲉⲧ$^{\emptyset}$-ϩⲙ̄–ⲡⲡⲉⲑⲏⲡ Matt 6:6 ἐν τῷ κρυπτῷ "Your Father who is in secret"; ⲛⲉⲥⲕⲉⲡⲉ-ⲑⲏⲡ ⲧⲏⲣ–ⲟⲩ ShIII 57:21 "All her other hidden aspects"; ⲛ–ⲉⲛⲧ–ⲁⲩ–ⲉⲓⲣⲉ ⲛ̄–ⲙ̄ⲡⲉⲧ–ⲛⲁⲛⲟⲩ–ⲩ (textual var. ⲛ̄–ϩⲉⲛⲡⲉⲧ–ⲛⲁⲛⲟⲩ–ⲟⲩ) John 5:29 "Those who have done good (good things)"; ⲡⲉⲛⲡⲉⲧ–ⲟⲩⲁⲁⲃ ⲛ̄–ⲉⲓⲱⲧ ⲉⲧ$^{\emptyset}$-ⲧⲁⲓϩⲟⲩ ⲕⲁⲧⲁ-ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲡⲁ–ⲑⲉⲟⲇⲱⲥⲓⲟⲥ Theodosius of Alexandria, On St. Michael Archangel, title (BMis 321:1–3) "Our *holy* and in all ways glorious father Apa Theodosius"; ϩⲉⲛ-ⲕⲟⲩⲓ ⲙ–ⲡⲉⲧ–ⲛⲁⲛⲟⲩ–ⲟⲩ ⲉ–ⲁ$^{\emptyset}$-ⲁⲁ-ⲩ ShIII 206:21 "Some trivial good deeds that you (fem. sing.) have done"; ⲕⲉⲡⲉⲧ–ⲛⲁⲛⲟⲩ–ⲩ ShChass 88:16–17 "Any other good deed"; ⲟⲩⲡⲉⲧ–ⲉⱳⲱⲉ ⲡⲉ ⲉ–$^{\emptyset}$ⲱⲗϩⲁ ⲁϫⲛ–$^{\emptyset}$ⲱϫⲛ Athanasius, Life of St. Anthony 3 (Garitte 6:4–5) "It is fitting to pray constantly"; ⲟⲩⲡⲉⲧ–ⲉⱳⲱⲉ ⲁⲛ ⲡⲉⲛⲧ–ⲁⲓ–ⲁⲁ–ⲩ ShChass 43:6–8 "What I did was not a necessity"; ⲁⲗⲗⲁ ϩⲛ–ⲟⲩⲡⲉⲧ–ⲉⱳⲱⲉ ⲛⲧ–ⲁⲓ–ⲱⲡ–ⲛⲁⲓ ⲓ ⲛ–ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ ⲅⲁⲣ ⲛⲉⲩ–ⲉⲣⲕⲣⲁⲧⲉⲩⲉ ⲙⲙⲁⲩ ⲡⲉ ⲁⲛⲟⲕ ⲁⲉ ϩⲱ ⲉ–ⲛⲉⲓ–ⲱⲟⲟⲡ ϩⲛ–ⲟⲩⲃⲱⲗ ⲉⲃⲟⲗ ShP 130^{4}88r *b*:11–17 "But I suffered this out of necessity; for they used to abstain, whereas I used to live in dissolution"

As predicate in a nominal sentence, these composite nouns predicate identification with an entity term of quality (ⲟⲩⲡⲉⲧ–ⱳⲟⲩⲉⲓⲧ ⲧⲉ ShAmél II 436:5 "It is a vain thing, It is futile") and are nearly synonymous with predicating the quality itself in a durative sentence (ⲥⲉ–ⱳⲟⲩⲉⲓⲧ I Cor 3:20 "They are futile").

111 *Invariable* ⲡⲁ– forms a composite common noun ⲡⲁⲧⲇⲓⲁⲕⲟⲛⲓⲁ 'one who belongs to the ⲇⲓⲁⲕⲟⲛⲓⲁ (service division of a monastery)'. Its syntax is uncertain. E.g. ⲟⲩⲡⲁⲧⲇⲓⲁⲕⲟⲛⲓⲁ ShIV 46:9 "One who works in the ⲇⲓⲁⲕⲟ-ⲛⲓⲁ "; similarly ⲟⲩⲣⲱⲙⲉ ϩⲛ–ⲙⲡⲁⲧⲇⲓⲁⲕⲟⲛⲓⲁ ShIV 45:3 "A person among those who work in the ⲇⲓⲁⲕⲟⲛⲓⲁ."

112 *Composites formed with a genderless affix.* When affixed to a gendered morph, the following have no effect upon its usual associated gender:

i. The genderless prefix ⱳⲃⲣ̄–, var. ⱳⲃⲛⲣ– 'fellow . . . , co- . . . ', Greek συν- (cf. ⱳⲃⲛⲣ/ⱳⲃⲉⲉⲣⲉ 'male/female friend'); e.g. ⲡⲁⱳⲃⲣ̄–ⲙⲁⲧⲟⲓ Phil 2:25 "My fellow soldier" (ⲙⲁⲧⲟⲓ is masc.); ⲧⲟⲩⱳⲃⲣ–ⱳⲉⲗⲉⲉⲧ Ruth 1:15 σύννυμφός σου "Thy sister-in-law" (ⱳⲉⲗⲉⲉⲧ is fem.). However, if the completing element is an infinitive. ⱳⲃⲣ̄– is an agential base (like ⲣⲉⲫ– **121**). Whether the infinitive motivates masc. gender in all such compounds is unclear; e.g. ⲡⲉⲛⱳⲃⲣ̄–ⲣ–$^{\emptyset}$ϩⲱⲃ Rom 16:9 "Our fellow worker." Cf. also **183.**

ii. The genderless prefix ⲙⲉϩ- forms gendered masc. and fem. ordinal-number nouns only when combining with the following cardinal numbers: numbers from 'two' to 'ten'; 'twenty'; 'thirty'; and numbers above ten whose last digit is 1, 2, 8, or 9. E.g. ⲙⲉϩ-ⲥⲛⲁⲩ 'second person/thing' (masc.), ⲙⲉϩ-ⲥⲛ̄ⲧⲉ 'second person/thing' (fem.). For the other ordinals, cf. **123.**

Examples: ⲡⲙⲉϩ-ⲱⲙⲟⲩⲛ 2 Pet 2:5 "The eighth"; ⲡⲙⲉϩ-ⲥⲛⲁⲩ ⲛ̄-ϩⲱⲟⲛ Rev 4:7 "The second beast"; ⲧⲙⲉϩ-ⲥⲛ̄ⲧⲉ ⲛ̄-ⲉⲡⲓⲥⲧⲟⲗⲏ 2 Pet 3:1 "The second letter"; ⲡⲙⲟⲩ ⲙ̄-ⲙⲉϩ-ⲥⲛⲁⲩ Rev 2:11 "The second death"; ϩⲛ̄-ⲧⲙⲉϩ-ϫⲟⲩⲧ-ⲥⲁⲱϥⲉ ⲇⲉ ⲛ̄-ⲣⲟⲙⲡⲉ 4 Kgdms 15:1 "But in the twenty-seventh year"

Expressing *'second'*, ⲙⲉϩ- is also compatible with a gendered common noun followed by ⲥⲛⲁⲩ or ⲥⲛ̄ⲧⲉ in enclitic construction: ϩⲛ̄-ⲧⲙⲉϩ-ⲣⲟⲙⲡⲉ ⲥⲛ̄ⲧⲉ ϩⲙ̄-ⲡⲙⲉϩ-ⲉⲃⲟⲧ ⲥⲛⲁⲩ, i.e. ⲧⲙⲉϩ-(ⲣⲟⲙⲡⲉ ⲥⲛ̄ⲧⲉ) and ⲡⲙⲉϩ-(ⲉⲃⲟⲧ̄ ⲥⲛⲁⲩ) Num 10:11 "In the second year, in the second month."

iii. The genderless suffixes (which are affixed to gendered common nouns and proper nouns)

-ⲁⲥ or -ⲗⲗⲁⲥ 'old, well aged'
-ⲃⲱⲱⲛ 'bad'
-ⲙⲉ 'high-quality, genuine'
-ⲛⲟⲩⲧⲙ̄ 'sweet' (opposite of -ϩⲟⲟⲩⲧ)
-ⲛⲟⲩϥⲉ 'pleasant, enjoyable'
-ⲟ or -ⲱ 'great, venerable'
-ϩⲟⲟⲩⲧ 'undomesticated, uncultivated, wild'

The principal (stressed?) vowel of the first element is sometimes replaced by ⲉ or by no vowel (as though unstressed: ⲉⲣⲡ- or ⲣ̄ⲡ- for ⲏⲣⲡ- 'wine'); the second element is sometimes mediated by -ⲛ̄-. E.g. ⲉⲣⲡ-ⲁⲥ or ⲣ̄ⲡ-ⲁⲥ or ⲏⲣⲡ-ⲁⲥ or ⲏⲣⲡ-ⲛ̄-ⲁⲥ 'vintage wine'; ⲉⲛⲉ-ⲙ̄-ⲙⲉ or ⲱⲛⲉ-ⲙ̄-ⲙⲉ 'precious stone'; ϫⲓⲧ-ϩⲟⲟⲩⲧ, ϫⲓⲧ-ⲛⲟⲩⲧⲙ̄ 'wild olive, sweet olive'; ⲡⲁ-ϩⲱⲙ-ⲟ "Pachomius the Great."

iv. For the numerical affixes (e.g. ϥⲧⲟⲩ- 'fourfold'), cf. **71.**

GENDERLESS COMMON NOUNS

113 *'Genderless common nouns'* are a very large class of nouns, whose only semantic function is description **93.** They occur both as entity terms **141**

ⲟⲩⲡⲟⲛⲏⲣⲟⲥ "A wicked (person)"; ⲛⲁⲙⲉⲣⲁⲧⲉ "My beloved (pl.)"; ϩⲉⲛⲱⲏⲙ ShIII 109:5 "A few (things)"; ⲫⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ "Sinner(s)"; ϩⲁϩ ⲇⲉ ⲛ̄-ⲱⲟⲣⲡ̄ Matt 19:30 "Many that are first (Many *first ones"*)

and as attributive terms **96**

ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲥⲁⲃⲉ "A *wise* person"; ⲟⲩⲱⲏⲣⲉ ⲱⲏⲙ "A *little* child"; ⲡⲱⲟⲣⲡ ⲛ̄-ⲣⲱⲙⲉ "The *first* human being"; ⲛⲉⲓⲁⲥⲉⲃⲏⲥ ⲛ-ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ShIII 37:17–18 "The *godless* high priests"

What distinguishes this class most clearly from the gendered common noun is their syntax: each genderless common noun is freely compatible with both ⲡ- and ⲧ-; and each occurs in two or even three different attributive constructions of the noun **116** (with a small number of exceptions, table 9, p. 80). Also, genderless common nouns cannot occur as target of modification in an attributive construction of the noun.

TYPES OF GENDERLESS COMMON NOUN

114 The genderless common noun comprises:

(a) A large stock (perhaps open-ended) of *borrowed Greek adjectives*, many of them occurring in Greco-Coptic pairs that end in -ⲟⲥ and -ⲟⲛ, cf. **117(c).** They have the form of Greek nominative singular. E.g. ⲁⲛⲟⲙⲟⲥ, ⲁⲛⲟⲙⲟⲛ 'lawless person/thing'; ⲁⲥⲉⲃⲏⲥ 'impious person/thing'; ⲇⲓⲕⲁⲓⲟⲥ, -ⲟⲛ 'righteous person/thing'; ⲉⲗⲁⲭⲓⲥⲧⲟⲥ, -ⲟⲛ 'least person/thing'; ⲉⲩⲅⲉⲛⲏⲥ 'high-born person/thing'; ⲡⲟⲛⲏⲣⲟⲥ, -ⲟⲛ 'wicked person/thing'; ⲥⲁⲣⲕⲓⲕⲟⲥ, -ⲟⲛ 'carnal person/thing'; ⲥⲉⲙⲛⲟⲥ, ⲥⲉⲙⲛⲏ, -ⲟⲛ 'worthy person/thing'.

(b) A small group of *non-Greek morphs*, including

ⲉⲃⲓⲏⲛ 'wretched person/thing'
ⲕⲟⲩⲓ 'small person/thing'
ⲙⲉⲣⲓⲧ (*pl.* ⲙⲉⲣⲁⲧⲉ) 'beloved person/thing'
ⲛⲟⲃ 'big, great person/thing'
ⲥⲁⲃⲉ (*fem.* ⲥⲁⲃⲏ, *pl.* ⲥⲁⲃⲉⲉⲩ) 'wise person/thing'
ⲥⲱⲧⲡ 'excellent, chosen person/thing'
ⲱⲏⲙ (*fem.* ⲱⲏⲙⲉ) 'small person/thing, few'
ⲱⲙ̄ⲙⲟ (*fem.* ⲱⲙ̄ⲙⲱ) 'foreign person/thing'
ⲱⲟⲣⲡ (*fem.* ⲱⲟⲣⲡⲉ) 'first person/thing'
ϩⲁⲉ (*fem.* ϩⲁⲏ, *pl.* ϩⲁⲉⲉⲩ) 'last person/thing'
ϩⲁⲕ 'sober, prudent person/thing'
ϩⲏⲕⲉ 'poor person/thing'
ϩⲗ̄ⲗⲟ (*fem.* ϩⲗ̄ⲗⲱ, *pl.* ϩⲗ̄ⲗⲟⲓ) 'old person/thing'
ϩⲟⲩⲉⲓⲧ (*fem.* ϩⲟⲩⲉⲓⲧⲉ, *pl.* ϩⲟⲩⲁⲧⲉ) 'first person/thing'
ϫⲱⲱⲣⲉ 'strong person/thing'
ϫⲁϫⲉ (*pl.* ϫⲓϫⲉⲉⲩ, ϫⲓϫⲉⲉⲩⲉ) 'hostile person/thing'

(c) Limited non-Greek morphs (very few in number), which unlike the preceding type are not attested in the inverted attributive construction of the noun **102.**

ⲁⲥ 'old person/thing'
ⲃ̄ⲣⲣⲉ 'new person/thing'

ⲕⲁⲙⲉ 'black person/thing'
ⲥⲁⲓⲉ 'beautiful person/thing'
(For ⲟⲩⲱⲧ, *fem.* ⲟⲩⲱⲧⲉ 'single, same', cf. **158**.)

When actualized as an attributive, these nouns occur in the mediated attributive construction of the noun **99**; e.g. ⲟⲩⲥⲃⲱ ⲃ̄-ⲃ̄ⲣⲣⲉ Mark 1:27 "A new teaching."

(d) Derived and composite genderless nouns based on ⲁⲧ- (privative) **119,** ⲣⲙ̄-(ⲛ̄-) ('person related to . . . ') **120,** ⲣⲉⲕ- (agential) **121,** the construct participle (e.g. ϫⲁⲥⲓ-) **122,** ⲙⲉⲕ- (forming ordinal numbers, some gendered and some genderless) **123,** and prepositions of relationship (e.g. ⲉⲃⲟⲗ ϩⲛ̄-) **124.**

LACK OF ASSOCIATED GENDER

115 Nouns in the class of genderless common noun have no associated (inherent) grammatical gender: ⲡⲡⲟⲛⲏⲣⲟⲥ/ⲧⲡⲟⲛⲏⲣⲟⲥ "The wicked person," ⲡⲙⲉⲣⲓⲧ/ⲧⲙⲉⲣⲓⲧ "The beloved one." An article (or specifier) that is expanded by such a noun assumes a gender appropriate to the sense of the passage of text **49,** e.g. referring to another item. Although some of these nouns have a distinctly fem. variant form **117(a),** the basic form is indifferent to gender.

Also showing both masc. and fem. gender are a small group of denoting nouns, e.g. ϩⲙ̄ϩⲁⲗ (masc., fem.) 'manservant, maidservant', which for other reasons are classified with the gendered common noun **106.**

GENDERLESS COMMON NOUNS AS ATTRIBUTIVES

116 *Genderless common nouns as attributives.* As attributive terms, genderless common nouns are distributed over the three attributive constructions of the noun, cf. table 10. Most genderless common nouns occur in two roughly synonymous attributive constructions: the mediated attributive **99** ⲡⲣⲱⲙⲉ ⲙ̄-ⲡⲟⲛⲏⲣⲟⲥ and the inverted attributive **102** ⲡⲡⲟⲛⲏⲣⲟⲥ ⲛ̄-ⲣⲱⲙⲉ. For any given noun, these two constructions have slightly different meanings, and the kind of difference varies from one to another: for some it is lexical, and for others it lies in the presence or absence of marked emotion. The usual, emotionally neutral one is the mediated attributive, ⲡⲣⲱⲙⲉ ⲙ̄-ⲡⲟⲛⲏⲣⲟⲥ "The wicked person" (versus the emotionally affected phrase ⲡⲡⲟⲛⲏⲣⲟⲥ ⲛ̄-ⲣⲱⲙⲉ "The vile person"); except that for ⲱⲏⲙ the usual construction is the unmediated attributive **101,** ϩⲉⲛⲱⲏⲣⲉ ⲱⲏⲙ "Little children" (versus ϩⲉⲛⲕⲉⲱⲏⲙ ⲁⲉ ⲛ̄-ⲧⲃ̄ⲧ̄ Mark 8:7 "Also a very small amount of fish").

TABLE 10
THE GENDERLESS COMMON NOUN AS AN ATTRIBUTIVE

NOUN TYPE	COMPATIBLE ATTRIBUTIVE CONSTRUCTIONS		
	Mediated Attributive[1] **99**	Unmediated Attributive[2] **101**	Inverted Attributive[3] **102**
All, except as noted below	×	.....	×
ⲕⲟⲩⲓ, ⲛⲟⲃ	×	×	×
ⲱⲏⲙ	.....	×	×
Limited genderless nouns **114(c)**	×	.....	.....
Compounds based on ⲡⲉⲧ- **110**	.....	.....	×

[1]ⲡⲣⲱⲙⲉ ⲙ̄-ⲡⲟⲛⲏⲣⲟⲥ [2]ⲡⲱⲏⲣⲉ ⲱⲏⲙ [3]ⲡⲡⲟⲛⲏⲣⲟⲥ ⲛ̄-ⲣⲱⲙⲉ

SPECIAL FORMAL MARKING FOR GENDER, NUMBER, OR ANIMATENESS

117 The main form of a genderless common noun is compatible with both masc. and fem., both sing. and pl. articles (e.g. ⲡⲱⲟⲣⲡ̄ Rev 1:17 "The first"; ⲧⲱⲟⲣⲡ̄ Heb 9:1 "The first"; ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̄-ⲱⲟⲣⲡ̄ Heb 9:15 "The first covenant"; ⲧⲱⲟⲣⲡ̄ ⲛ̄-ⲥⲕⲏⲛⲏ Heb 9:6 "The outer [first] tent"; ⲛⲁⲥⲛⲏⲩ ⲙ̄-ⲙⲉⲣⲓⲧ 1 Cor 15:58 "My beloved brethren"). Some also have an optional variant that formally marks feminine or plural, or have both. If a fem. or pl. form occurs, it expresses the gender and/or number of the item that it modifies or refers to.

(a) Formal marking for feminine. For Greco-Coptic fem. forms, cf. *(c)* below; non-Greek items that have an optional fem. form are listed in **114(b).** E.g. ⲧⲱⲟⲣⲡⲉ Acts 16:12 "The leading one" (i.e. ⲡⲟⲗⲓⲥ 'city'); ⲛⲉⲡⲗⲏⲅⲏ ⲛ̄-ϩⲁⲏ Rev 21:9 "The last plagues"; ⲑⲁⲏ ⲙ̄-ⲡⲗⲁⲛⲏ Matt 27:64 "The last fraud"; ϩⲉⲛⲱⲏⲣⲉ ⲱⲏⲙ ⲙⲛ̄-ϩⲉⲛⲱⲉⲉⲣⲉ ⲱⲏⲙⲉ ShWess9 93*b*:27–94*a*:2 "Boys and girls"; ⲛⲉϩⲓⲟⲙⲉ ⲟⲛ ⲛ̄ⲧⲉⲓϩⲉ (ⲙⲁⲣⲟⲩ-ⲱⲱⲡⲉ) ⲛ̄-ⲥⲉⲙⲛⲏ 1 Tim 3:11 "The women likewise (must be) serious."

Formation. (i) Fem. with added final ⲉ: ⲱⲟⲣⲡ/ⲱⲟⲣⲡⲉ 'first'; *(ii)* fem. with different final vowel: ⲥⲁⲃⲉ/ⲥⲁⲃⲏ 'wise'. ⲱⲏ̄ⲙⲟ/ⲱⲏ̄ⲙⲱ 'foreign'.

(b) Formal marking for plural. Items which have a optional pl. form are listed in **114(b).** E.g. ⲛⲁⲙⲉⲣⲁⲧⲉ 1 Cor 10:14 "My beloved"; ⲛⲉⲕϩⲃⲏⲩⲉ ⲛ̄-ϩⲁⲉⲩ Rev 2:19 "Your latter works"; ⲛ̄ϩⲁⲉⲟⲩ ⲛ̄-ϩⲟⲟⲩ ShChass 161:1–2 "The last days."

Formation. (i) Plur. ending -ⲉⲉⲩ or -ⲉⲉⲩⲉ: ⲥⲁⲃⲉ/ⲥⲁⲃⲉⲉⲩ 'wise'; *(ii)* plur. ending -ⲁⲧⲉ: ⲙⲉⲣⲓⲧ/ⲙⲉⲣⲁⲧⲉ 'beloved'.

(c) Formal marking for animate versus *inanimate* (-ⲟⲥ versus -ⲟⲛ). Many borrowed Greek adjectives occur in Greco-Coptic in pairs with the endings -ⲟⲥ

and -ⲟⲛ (**114[b]**); these express a contrast between animate (human) in -ⲟⲥ and inanimate (non-human) in -ⲟⲛ. (Animateness is also expressed by the construct participle **122.**) E.g. ⲡⲥⲁϩ ⲛ̄-ⲁⲅⲁⲑⲟⲥ Mark 10:17 "Good Teacher"; ⲛⲉϩⲓⲟⲙⲉ ⲉⲧ⁰-ⲟⲩⲁⲁⲃ ⲛ-ⲁⲣⲭⲁⲓⲟⲥ ShIV 28:20 "The ancient holy women"; ϩⲱⲃ ⲛⲓⲙ ⲛ̄-ⲁⲅⲁⲑⲟⲛ 2 Cor 9:8 "Every good work"; ⲧⲉⲛⲧⲟⲗⲏ ⲟⲩⲁⲁⲃ . . . ⲁⲩⲱ ⲟⲩⲁⲅⲁⲑⲟⲛ ⲧⲉ Rom 7:12 "The commandment is holy . . . and good"; ⲟⲩⲯⲩⲭⲓⲕⲟⲥ ⲇⲉ ⲛ̄-ⲣⲱⲙⲉ 1 Cor 2:14 "The natural person"; ⁰ⲥⲱⲙⲁ ⲙ̄-ⲯⲩⲭⲓⲕⲟⲛ 1 Cor 15:44 "A natural body." Although forms in -ⲟⲥ are compatible with both male and female, Greek sing. fem. adjectives in final -ⲏ or -ⲁ are also borrowed to describe the human female, e.g. ⲟⲩⲥϩⲓⲙⲉ ⲛ̄-ⲓⲟⲩⲇⲁⲓ ⲙ̄-ⲡⲓⲥⲧⲏ Acts 16:1 "A Jewish woman who was a believer"; ⲟⲩⲥϩⲓⲙⲉ ⲛ̄-ⲭⲁⲛⲁⲛⲁⲓⲁ Matt 15:22 "A Canaanite woman."

Greek adjectives with the sing. fem. ending -ⲏ also modify non-human items in a few lexically fixed expressions taken from or based upon Greek syntax: ⲧⲕⲁⲓⲛⲏ ⲇⲓⲁⲑⲏⲕⲏ ShChass 175:32–33 and ⲧⲁⲓⲇⲓⲁⲑⲏⲕⲏ ⲛ̄-ⲃ̄ⲣ̄ⲣⲉ Matt 26:28 "The new covenant"; ⲟⲩⲕⲁⲑⲟⲗⲓⲕⲏ ⲉⲕⲕⲗⲏⲥⲓⲁ ShIII 61:1–2 "A universal church."

DERIVED AND COMPOSITE FORMS

118 The following are examples of bases (non-terminal bound morphs **28[2]**) that form composite nouns in the class of genderless common noun.

119 ⲁⲧ-, the *privative base* ('not having . . . , unable to . . . ', cf. Greek *ἀ-* privative), combines with any gendered common noun (including infinitives), e.g. ⲁⲧ-ⲉⲓⲱⲧ 'fatherless', ⲁⲧ-ⲛⲟⲃⲉ 'sinless', ⲁⲧ-ⲥⲃ̄ⲃⲉ 'uncircumcised', ⲁⲧ-ⲧⲁⲕⲟ 'imperishable', ⲁⲑⲏⲧ (ⲁⲧ-ϩⲏⲧ) 'foolish', ⲁⲧ-ⲃⲟⲙ 'powerless, unable'; ⲡⲗⲁⲧ-ⲛⲟⲩⲧⲉ ⲛ-ⲇⲓⲁⲃⲟⲗⲟⲥ ShIV 128:3 "The godless devil"; ϩⲉⲛⲣⲱⲙⲉ ⲛ̄-ⲁⲧ-ⲥⲃ̄ⲃⲉ Acts 11:3 "Uncircumcised men"; ⲧ-ⲭⲱ ⲙⲙⲟ-ⲥ ⲛⲉ-⁰ ⲧⲗⲁⲧ-ⲥⲃⲱ (collated) ShAmél II 309:9 "I tell you, O ignorant woman"; ⲧⲉⲓⲗⲁⲑⲏⲧ ⲛ-ⲥϩⲓⲙⲉ ShAmél I 76:12 "This foolish woman."

To express what has not been done or cannot be done, ⲁⲧ- is expanded by the infinitive with a personal direct object agreeing in number/(gender) with the item that is modified: ⲁⲧ-ⲥⲟⲛⲧ-ⲫ (-ⲥ, -ⲟⲩ) 'uncreated, uncreatable'; ⲁⲧ-ⲡⲟⲱ-ⲫ (-ⲥ, -ⲟⲩ) 'undivided, indivisible'; ⲁⲧ-ⲛⲁⲩ ⲉⲣⲟ-ⲫ (-ⲥ, -ⲟⲩ) 'unseen, invisible'.

120 ⲣⲙ̄- or ⲣⲙ̄ⲛ̄- 'person related to . . . ' combines with some gendered common nouns (including infinitives), many place-names, and ⲧⲱⲛ 'from where?'. In certain combinations the base ends in an extension element ⲛ̄ while in others it does not, as a matter of fixed phraseology (ⲣⲙ̄ⲛ̄-ⲕⲏⲙⲉ 'Egyptian' but ⲣⲙ̄-ⲧⲁⲣⲥⲟⲥ 'person from Tarsus'). E.g. ⲣⲙ̄-ⲣⲁⲩⲏ 'neighbor'; ⲣⲙ̄ⲛ̄-ϩⲏⲧ 'intelligent person'; ⲣⲙ̄-ⲧⲁⲣⲁⲃⲓⲁ 'Arabian'; ⲛ̄ⲧⲕ̄-ⲟⲩⲣⲙ̄-ⲧⲱⲛ Martyrdom of St. Victor the General (BMar 31:5) "Where do you come from?"; ⲧⲣⲟⲫⲓⲙⲟⲥ ⲡⲣⲙ̄ⲛ̄-ⲉⲫⲉⲥⲟⲥ Acts 21:29 "Trophimus the Ephesian"; ⲧⲣⲙ̄ⲛ̄-ⲕⲏⲙⲉ

"The Egyptian woman" Theodosius of Alexandria, On St. Michael Archangel (BMis 408:16, 32); ⲧⲣⲙⲛ̄-ⲏⲓ ShIV 61:2 "The mother superior" (of monastery); ⲟⲩⲙⲁⲧⲟⲓ ⲛ̄-ⲣⲙ̄ⲛ̄-ⲛⲟⲩⲧⲉ Acts 10:7 "A devout soldier"; ϩⲉⲛⲣⲙⲛ̄-ϩⲏⲧ ⲛ-ⲣⲱⲙⲉ ShIV 59:7–8 "Intelligent people."

121 ⲣⲉⲫ-, the *agential base* (' . . . -ing; doing . . . '), is completed by verb forms, either infinitive (in any state) or stative; both transitive and intransitive verbs are compatible. E.g. ⲣⲉⲫ-ⲃⲱⲗ 'interpreter'; ⲣⲉⲫ-ⲱⲙ̄ⲱⲉ-⁰ⲉⲓⲇⲱⲗⲟⲛ 'idolatrous, idolater'; ⲣⲉⲫ-ⲣ̄-⁰ⲛⲟⲃⲉ 'sinful, sinner'; ⲛ̄ⲧⲕ̄-ⲡⲁⲣⲉⲫ-ⲱⲟⲡ-ⲧ̄ ⲉⲣⲟ-ⲫ Ps 90(91):2 ἀντιλήπτωρ μου εἶ "Thou art my Helper (One who takes me unto Himself)"; ⲣⲉⲫ-ⲙⲟⲟⲩⲧ (stative) 'dead, deadly'; ⲣⲉⲫ-ⲥⲱⲧⲙ̄ 'attentive, hearer'; ⲙⲁⲣⲓⲁ ⲧⲣⲉⲫ-ⲭⲡⲉ-ⲡⲛⲟⲩⲧⲉ ϩⲛ̄-ⲟⲩⲙⲉ Cyril of Alexandria, On the Virgin Mary, title (BMis 139:6–7) "Mary who is truly the bearer of God"; ⲧⲣⲉⲫ-ⲧ-⁰ⲱⲓⲡⲉ Sir 22:4 "The one (i.e. ⲱⲉⲉⲣⲉ) that brings shame"; ⁰ⲙⲁⲧⲟⲩ ⲛ̄-ⲣⲉⲫ-ⲙⲟⲩⲟⲩⲧ Jas 3:8 "Deadly poison"; ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲣⲉⲫ-ⲣ̄-⁰ⲛⲟⲃⲉ John 9:16 "A man who is a sinner."

122 The *'construct participles'* (traditionally called participium coniunctum or *p.c.*)

ⲙⲁⲓ- 'loving . . . '
ⲭⲁⲥⲓ- 'elevating . . . '

are descriptive nouns expressing tenseless, generic verbal action, process, etc. (similar in meaning to the English present participle). Their only function is the formation of compound genderless common nouns, e.g. ⲙⲁⲓ-⁰ⲛⲟⲩⲧⲉ 'devout' (loving-⁰god, God-loving), ϥⲁⲓ-⁰ⲛⲁϩⲃ 'beast of burden' (bearing-⁰yoke, yoke-bearer). They are only compatible with reference to animate beings, i.e. express the category of animateness **117(c).**

Each construct participle corresponds formally to the phonemic verbal skeleton of an infinitive, having the vowel ⲁ after the first consonant of the verbal skeleton **187.**

Infinitive	Construct participle
ⲙⲉ	ⲙⲁⲓ-
ⲟⲩⲱⲙ	ⲟⲩⲁⲙ-
ⲱⲛⲉ or ⲱⲟⲟⲛⲉ	ⲱⲁⲛ-, ⲱⲛ̄-
ϥⲓ	ϥⲁⲓ-
ϩⲗⲟⲟ	ϩⲁⲗⲟ-
ⲭⲓⲥⲉ	ⲭⲁⲥⲓ-

The number of construct participles is very limited, being very much smaller than the number of verbs in the lexicon. Most of the corresponding infinitives are mutable transitives. In dictionaries, the 'p.c.' is listed with the corresponding verb.

The construct participle is always completed by an article phrase (usually formed on ⁰), which expresses a general reference point. After transitives this may be perceived as a direct object, ⲙⲁϊ-⁰ⲣⲱⲙⲉ 'philanthropic' (loving with respect to people, loving-people); after intransitives, as an adverb of manner, ϩⲁⲗⲃ-⁰ⲱⲁϫⲉ 'eloquent' (sweet with respect to words, sweet verbally). In meaning, the construct participle and the term that completes it blend to express a single idea: ϫⲁⲥⲓ-⁰ϩⲏⲧ 'arrogant' (lifting-⁰heart), ⲙⲁϊ-⁰ⲱⲙ̄ⲙⲟ 'hospitable' (loving-⁰stranger), ϫⲁϊ-⁰ⲃⲉⲕⲉ 'wage earning' (taking-⁰wage); ⲙⲁϊ-ⲛⲉⲩⲱⲏⲣⲉ Titus 2:4 φιλότεκνος 'loving, fond of one's children'; ⲙⲁⲥⲧ-ⲡⲉⲛⲙ̄ⲧⲟⲛ, ⲙⲁϊ-ⲡⲉⲛⲙ̄ⲧⲟⲛ ShMing 92*a*:19–23 'diligent, lazy'; ⲱⲗⲏⲗ ⲉϫⲙ-ⲡⲉⲛⲙⲁϊ-⁰ⲛⲟⲩⲧⲉ ⲛ̄-ⲉ(ⲓ)ⲱⲧ ⲁⲩⲱ ⲙ̄-ⲡⲁⲛⲁⲣⲉⲧⲟⲩ ⲁⲡⲁ-ⲛⲓⲙ Collecte, grec-copte (Leyd 131:25–26) "Pray for our *devout* and virtuous father, Apa so-and-so"; ⲟⲩⲟⲩⲉⲣⲏⲧⲉ ⲛ̄-ϫⲁⲥⲓ-⁰ϩⲏⲧ Ps 35(36):11 "A *haughty* foot."

123 ⲙⲉϩ-, *base forming ordinal numbers* ('second', 'third', *etc.*), produces both gendered and genderless common nouns. It is completed by any cardinal number **67** from 2 up or by ⲟⲩⲏⲣ **73** (ⲡⲙⲉϩ-ⲟⲩⲏⲣ 'the how-many-eth?'). (Cf. verb ⲙⲟⲩϩ 'fill up'.) Cardinal numbers from 2 to 10 and higher numbers whose final digit is 1, 2, 8, or 9 occur in gendered pairs (masc. and fem. in an either/or opposition); the ordinals based on these have gender accordingly. The other ordinals are genderless. ('First' is ⲱⲟⲣⲡ, fem. var. ⲱⲟⲣⲡⲉ **113.**)

124 *Prepositions expressing relationship* can be actualized as a genderless entity term in the article phrase; and as an attributive term in attributive constructions of the noun. As such, they are analogous to genderless common nouns. To a large degree they occur in lexically fixed expressions. Both prenominal and prepersonal states **30** of prepositions occur. Cf. **298, 302.** Examples of such prepositions are

ⲉⲃⲟⲗ ϩⲛ̄- 'from in, from' **302**
ⲉⲃⲟⲗ ϩⲓⲧⲛ̄- 'through, by, from'
ⲕⲁⲧⲁ- 'according to, like, by (distributive)'
ⲡⲁⲣⲁ- 'contrary to, in comparison with, beyond, more than'
ⲡⲣⲟⲥ- 'in accordance with, for, than'
ⲱⲁ- 'to, toward'
ϩⲓ- 'on, at, in'
ϩⲓⲣⲙ̄- 'beside (door)'
ϩⲓⲧⲡⲉ ⲛ̄- 'above'
ϩⲁⲑⲏ ⲛ̄- 'in front of, before'
ϫⲓⲛ- 'since'

Examples: *(i) entity terms* ⲓ̄ⲥ̄ ⲡⲉⲃⲟⲗ ϩⲛ̄-ⲛⲁϩⲁⲣⲉⲑ Acts 10:38 "Jesus of Nazareth"; ⲧⲥⲟⲫⲓⲁ ⲁⲉ ⲧⲉⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲉ Jas 3:17 "The wisdom from above"; ⲙ̄ⲡⲣⲟⲥ-⁰ⲟⲩⲟⲉⲓⲱ ShChass 97:35–36 "Temporal affairs"; ⲟⲩⲡⲁⲣⲁ-ⲧⲉⲩⲫⲩⲥⲓⲥ ShChass 21:26–27 "An unnatural one"; ⲁⲛϩ-ⲟⲩⲕⲁⲧⲁⲣⲱ-ⲧⲛ ⲁⲛ ShIII 116:17–18 "I am not like you"; ϩⲉⲛⲕⲁⲧⲁ-⁰ⲥⲁⲣⲝ ⲛⲧⲁ-ϥ ShIV 122:24–25 "Blood relations of his"; ⁰ϩⲓⲣⲙ̄-ⲡⲣⲟ Mark 2:2 τὰ πρὸς τὴν θύραν "The place(s) about the door"; ⁰ϩⲁⲧⲉϩⲏ ⲙ̄-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ Mark 15:42 "Before the sabbath"; *(ii) attributives* ⲟⲩⲙⲛ̄ⲧ-ⲉⲣⲟ ⲛ̄-ⲱⲁ-⁰ⲉⲛⲉϩ ShChass 98:36–38 "An eternal kingdom"; ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ-ⲕⲁⲧⲁ-ⲓⲱϩⲁⲛⲛⲏⲥ ShIII 58:29 "The gospel according to John"; ⲡϩⲱⲃ ⲛ-ⲕⲁⲧⲁ-⁰ⲥⲁⲣⲝ ShIV 159:13 "Bodily activity"

But when playing the role of *attributive*, the prepositions of this class are usually constructed as a bare adnominal preposition **103(b),** that is, without the mediation of ⲛ̄- (ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲉ ShIII 194:22 "An angel from heaven").

125 ⲕⲟⲩ-ⲛ̄- 'small'; cf. the attributive construction ⲕⲟⲩⲓ ⲛ̄- **102.** E.g. ⲛ̄-†-ⲛⲁ-ⲱ-ϫⲱ ⲁⲛ ⲛ̄-ⲟⲩⲕⲟⲩ-ⲙ̄-ⲙⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲟⲩ Celestine I of Rome, Encomium on St. Victor the General (BMar 62:10–11) "I shall not be able to recount even a small part of them." Poorly attested in Sahidic.

(2) PROPER NOUNS

DEFINITION AND FORMATION

126 *'Proper nouns'* are a very large class, which are typically used to call one particular person, nation, place, topographical feature, time of day, month, deity, etc. by a distinguishing name. More precise identification of the individual is sometimes expressed by a construction of general relationship **147,** apposition **129(a),** expansion by ϫⲉ- **129(b),** etc. Proper nouns play only the role of entity term **92** and have only a denoting **93** function—that is, they present a unique object of thought to the reader or listener by naming it. Proper nouns have an associated (inherent) gender, masc. or fem. For names of human beings, this coincides with biological sex.

Personal names are of many and various forms, being partly taken over from pre-Coptic Egyptian and from Greek, Arabic, etc.; and partly created out of current Coptic word stock. *Compounds* often contain the pre-Coptic components masc. ⲡⲁ- 'he belonging to . . . ', ⲡⲁⲧⲉ- 'he given by . . . ', ⲡϣⲉⲛ- 'the son of . . . ', with corresponding feminines in initial ⲧ (and ϫⲉⲛ- for ⲧϣⲉⲛ-); some other kinds of name contain a component resembling the def. sing. article as their first component: ⲡⲉⲣⲏⲧ "Perēt" male (ⲉⲣⲏⲧ masc. 'promise'); ⲧⲁⲅⲁⲡⲏ "Tagapē" female (ⲁⲅⲁⲡⲏ fem. 'love'). Of the *Greco-Coptic personal names*, those of the Greek second declension (-ος) occur not only with final -ⲟⲥ (ⲙⲁⲣⲕⲟⲥ "Mark") but also with final -ⲟⲩ (ⲙⲁⲣⲕⲟⲩ "Markou") and -ⲉ (ⲅⲉⲱⲣⲅⲉ 'Geōrgeh'). Some occur in a *shortened form* as well as a full one: ϫⲁⲛⲁ "Khaēl," cf. ⲙⲓϫⲁⲛⲁ "Mikhaēl"; ⲅⲁⲃⲣⲓ "Gabri," cf. ⲅⲁⲃⲣⲓⲏⲗ "Gabriēl."

ACTUALIZATION

127 Proper noun lexemes occur in an actual written or spoken text (are actualized **92**) in three ways.

(a) Most names of persons, and many other proper nouns, normally enter into syntax without uniting with an article: they are *self-actualizing* (like determinator pronouns). E.g. ϣⲉⲛⲟⲩⲧⲉ masc. "Shenoute," ⲓⲏⲥⲟⲩⲥ masc. "Jesus," ⲙⲁⲣⲓⲁ fem. "Mary," ⲕⲏⲙⲉ masc. "Egypt," ⲣⲁⲕⲟⲧⲉ "Alexandria (Egypt)," ⲣⲟⲩϩⲉ masc. "Evening."

(b) Many (though not all) topographical names and a few other proper nouns are *always actualized by either* ⲡ– *or* ⲧ–, expressing grammatical gender. E.g. ⲡⲓⲥⲣⲁⲏⲗ "Israel"; ⲧⲅⲁⲗⲓⲗⲁⲓⲁ "Galilee"; ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ, i.e. ⲧϩⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ "Jerusalem"; ⲡⲓⲟⲣⲇⲁⲛⲏⲥ "The Jordan (name of river)."

> Comparable to subclass *(b)* are def. article phrases of the gendered common noun that name particular, unique items such as ⲡⲕⲁϩ "Earth," ⲧⲡⲉ "Heaven," ⲡⲉⲓⲉⲃⲧ "East," ⲡⲛⲟⲩⲧⲉ "God" **136** (the God of the Bible, invariably with ⲡ), ⲡⲙⲟⲟⲩ "Water" (name of elemental substance), ⲧⲉⲩϣⲏ "Nighttime."

(c) Greco-Coptic names of pagan deities and a few place names fluctuate between actualization by ⲡ–/ⲧ– and self-actualization: ⲡϫⲉⲩⲥ and ϫⲉⲩⲥ "Zeus," ⲧⲉⲫⲉⲥⲟⲥ and ⲉⲫⲉⲥⲟⲥ "Ephesus."

THE REFERENTIAL DEFINITE ARTICLE

128 A *referential complex def. article*—e.g. ⲡⲉⲓ– 'this very'; ⲡⲕⲉ– 'also, even'—can unite with a proper noun of actualization type *(a)* or stand in place of ⲡ– or ⲧ– in types *(b)* and *(c)*, expressing referential information: ⲡⲉⲉⲓⲙⲉⲗⲭⲓⲥⲉⲇⲉⲭ Heb 7:1 "This Melchizedek"; ⲡⲕⲉⲙⲱϋⲥⲏⲥ Heb 3:5 "Moses too"; ⲧⲕⲉϩⲣⲱⲙⲏ Acts 19:21 "Also Rome"; ϩⲙ̄–ⲡⲕⲉⲓⲥⲣⲁⲏⲗ Luke 7:9 "Even in Israel." The referential article ⲡ– . . . ⲉⲧⲙ̄ⲙⲁⲩ 'the aforesaid' is manifested as . . . ⲉⲧⲙ̄ⲙⲁⲩ with type *(a)*; e.g. ϩⲣⲁϧⲁⲃ ⲇⲉ ⲉⲧ∅-ⲙⲙⲁⲩ Cyril of Jerusalem, Homily I on the Passion (Campagnano 40:16) "The aforesaid Rahab."

SYNTACTIC PECULIARITIES

129 Syntactically all proper nouns, whether self-actualizing or actualized by ⲡ–/ⲧ–, have definite determination status. Thus, generally,

ϣⲉⲛⲟⲩⲧⲉ functions e.g. like ⲡⲁⲓ, ⲡⲣⲱⲙⲉ
ⲡⲓⲥⲣⲁⲏⲗ functions e.g. like ⲡⲁⲓ, ⲡⲗⲁⲟⲥ
ⲧⲅⲁⲗⲓⲗⲁⲓⲁ functions e.g. like ⲧⲁⲓ, ⲧⲉⲭⲱⲣⲁ, etc.

However, certain peculiarities of syntax set the proper noun apart from the definite pronoun or article phrase:

(a) An *accompanying modifier* i.e. descriptive expansion of a proper noun is normally expressed by apposition **149** and not by a simple attributive of the noun. construction. E.g. ⲡⲁⲓⲕⲁⲓⲟⲥ ⲓ̈ⲱⲃ ShChass 38:10–11 "Job, the just"; ⲁⲃⲉⲗ ⲡⲁⲓⲕⲁⲓⲟⲥ ShIII 173:10 "Abel, the just"; ⲓⲥ̄ ⲡ–ⲉ–ϣⲁϩ–ⲙⲟⲩⲧⲉ ⲉⲣⲟ–ϥ ϫⲉ–ⲡⲉⲭⲥ̄ Matt 27:17 "Jesus who is called Christ"; ⲙⲁⲣⲓⲁ ⲧⲁ–ⲓⲱⲥⲏⲥ Mark 15:47 "Mary, the female relative of Joses." (Rarely, it is expressed by an attributive construction: ⲡⲛⲟⲩ̄ ⲙ̄–ⲙⲱϋⲥⲏⲥ ShChass 76:3-4 "The great Moses"; ⲧⲃⲁⲃⲩⲗⲱⲛ ⲛⲟⲩ̄ Rev 16:19 "Great Babylon.")

(b) *In apposition* to an indefinite or demonstrative entity term (ⲟⲩ– 'a . . . ', ⲟⲩⲁ 'someone', ⲡⲁⲓ 'this one', etc.), a proper noun must be introduced by ϫⲉ–. E.g. ⲟⲩⲡⲣⲟⲫⲏⲧⲓⲥ ⲇⲉ ϫⲉ–ⲁⲛⲛⲁ Luke 2:36 (Morgan M569) "A prophetess. Anna"; ⲟⲩⲁ ϫⲉ–ⲥⲓⲙⲱⲛ Acts 10:6 "A certain person (named) Simon"; ⲡⲁⲓ ϫⲉ–ⲡⲁⲩⲗⲟⲥ Acts 19:26 "This Paul."

(c) *As predicate* of the first or second person (I am, you are) a proper noun is expressed in a naming construction **130, 278** and not by interlocutive nominal sentence predication.

(d) *As a term in extraposition/apposition,* i.e. lexically expanding **149** a first or second-person subject, the proper noun is preceded/mediated by an personal independent (ⲁⲛⲟⲕ, etc.); cf. **87(c).** E.g. *extraposition:* ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲁⲓ–ϲϩⲁⲓ ⲛ̄–ⲧⲁⲃⲓϫ Phlm 19 "I, Paul, have written this with my hand"; ⲁⲛⲟⲕ ⲇⲉ ⲡⲁⲩⲗⲟⲥ †–ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲱ–ⲧⲛ̄ 2 Cor 10:1 "I, Paul, entreat you"; *apposition:* ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ . . . ⲡⲁⲓ ⲉⲛⲧ–ⲁⲓ–ⲱⲱⲡⲉ ⲛⲁ–ϥ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲛ̄–∅ⲕⲏⲣⲩϫ ⲁⲩⲱ ⲛ̄–∅ⲇⲓⲁⲕⲟⲛⲟⲥ Col 1:23 "The gospel . . . of which I, Paul, became a herald and minister."

(e) Proper nouns do not occur in the construction of distributive *reiteration* **62.** A repeated proper noun is emotive, calling for attention to the speaker: ⲁⲃⲣⲁϩⲁⲙ ⲁⲃⲣⲁϩⲁⲙ Gen 22:11 "Abraham, Abraham!"

NAMING CONSTRUCTIONS

130 Typical naming constructions include the following.

> *(a) Telling someone's name:* ⲡⲣⲁⲛ ⲛ̄–ⲧⲟⲩⲉⲓ ⲙ̄ⲙⲟ–ⲟⲩ ⲡⲉ ⲥⲉⲫⲫⲱⲣⲁ ⲁⲩⲱ ⲡⲣⲁⲛ ⲛ̄–ⲧⲙⲉϩ–ⲥⲛ̄ⲧⲉ ⲡⲉ ⲫⲟⲩⲁ Exod 1:15 "The name of the one was Sepphora; and the name of the second, Phua"; (ⲟ)ⲩⲡⲟⲗⲓⲥ ⲛ̄ⲧⲉ–ⲧⲅⲁⲗⲓⲗⲁⲓⲁ ⲉ–ⲡⲉⲥⲣⲁⲛ ⲡⲉ ⲛⲁϩⲁⲣⲉⲑ Luke 1:26 "A city of Galilee named Nazareth"; ⲛⲟⲃⲉ ⲡⲉ ⲡⲉⲛⲣⲁⲛ ⲣⲱⲙⲉ ⲁⲛ ⲓ̈ⲡⲁⲗⲓⲛ ⲟⲛ ⲟⲩⲛ̄ⲧⲁ–ⲕ–ⲛ–ⲉⲧⲉ–ⲛⲟⲩ–ⲕ ⲛⲉ ϩⲙ̄–ⲡⲕⲁϩ ⲧⲏⲣ̄–ϥ ⲉ–ⲁⲅⲅⲉⲗⲟⲥ ⲣ̄ⲛ̄ⲧ–ⲟⲩ ⲛ̄ⲛⲁϩⲣⲁ–ⲕ ⲁⲩⲱ ⲇⲓⲕⲁⲓⲟⲥ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ϩⲓ–ⲡⲓⲥⲧⲟⲥ ϩⲓ–ⲡⲉⲧ–ⲟⲩⲁⲁⲃ ShGué 161*b*:28–31 "Our name is Sin, not Human Being. Moreover, You have Your own beings

throughout all the world, called Angel and not merely Just or Faithful or Holy" (*proper name* + ⲣⲛ̄ⲧ≠, without ⲡⲉ, a special naming construction; cf. [d]); ⲁⲛⲟⲕ ⲧⲉ ϩⲣⲟⲩⲟ Ruth 3:16 "I am Ruth"; ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲉⲧⲣⲟⲥ Matt 16:18 "You are Peter"; ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲉⲭ̄ⲥ̄ Matt 16:20 "He (was) the Christ." Cf. **278.**

(b) Assigning a name to someone: ⲁⲩ-ⲙⲟⲩⲧⲉ ⲉ-ⲃⲁⲣⲛⲁⲃⲁⲥ ϫⲉ-ⲡϩⲉⲩⲥ ⲡⲁⲩⲗⲟⲥ ⲁⲉ ϫⲉ-ⲡϩⲣ̄ⲙⲏⲥ Acts 14:12 "Barnabas they called Zeus, and Paul, Hermes"; ⲟⲩⲁ ⲙ̄-ⲡⲙ̄ⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲡ-ⲉⲧⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲓⲟⲩⲁⲗⲁⲥ Matt 26:14 "One of the Twelve, who was called Judas"; ⲁⲩ-ⲙⲟⲩⲧⲉ ⲉ-ⲡⲉⲥⲣⲁⲛ ϫⲉ-ⲡϫⲱⲱⲣⲉ ⲉⲃⲟⲗ Gen 11:9 "Its name was called Dispersion"

(c) Giving an alternate name: ⲕⲣⲟⲛⲟⲥ ⲉⲧⲉ-ⲡⲉⲧⲃⲉ ⲡⲉ ShAmél 1 383:15–384:1 "Kronos, i.e. Petbe"; ⲥⲓⲙⲱⲛ ⲡ-ⲉⲛⲧ-ⲁⲩ-†-ⲣⲓⲛ-ϥ ⲉ-ⲡⲉⲧⲣⲟⲥ Luke 6:14 "Simon, who was named Peter"; ⲁⲕⲉⲗⲇⲁⲙⲁⲭ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲡⲟ̄ⲙ ⲙ̄-ⲡⲉⲥⲛⲟϥ Acts 1:19 "Akeldama, that is, Field of Blood"; ⲓⲥ̄ ⲡ-ⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉⲭ̄ⲥ̄ Matt 27:17 "Jesus who is called Christ"; ⲕⲏⲫⲁ ⲡ-ⲉ-ⲱⲁⲩ-ⲟⲩⲁϩⲙ-ⲉϥ ϫⲉ-ⲡⲉⲧⲣⲟⲥ John 1:42 "Cephas, which is translated Peter"

(d) In identity dialogue: ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ Luke 8:30 "What is your name?"; ⲛⲓⲙ ⲉ-ⲣⲛⲧ-ⲕ . . . ⲗⲉⲅⲓⲱⲛ ⲡⲉ ⲡⲣⲁⲛ Mark 5:9 "What is your name? . . . The name is Legion" (ⲛⲓⲙ + ⲉ-ⲣⲛ̄ⲧ≠ or ⲛⲓⲙ + ⲣⲛ̄ⲧ≠, without ⲡⲉ, a special naming construction; cf. [a]); ⲛⲓⲙ ϩⲱ-ⲟⲩ ⲛⲉ ⲛⲉⲕⲉⲓⲟⲧⲉ ⲓ ⲡⲉϫⲁ-ϥ ϫⲉ-ⲥⲁⲣⲧⲱⲛ ⲡⲉ ⲙⲛ̄-ⲉⲃⲓⲱⲛ Cyril of Jerusalem, Homily on the Virgin Mary 27 (Campagni 170:18–19) "And who are your forebears? They are Sarton and Ebion, he said"; ⲛⲧⲉ-ⲛⲓⲙ ⲧⲁⲱⲉⲉⲣⲉ ⲓ ⲡⲉϫⲁ-ⲥ ⲛⲁ-ⲥ ϫⲉ-ⲁⲛⲟⲕ ⲧⲉ ϩⲣⲟⲩⲟ Ruth 3:16 "Who are you, my daughter? She said to her, I am Ruth"

(e) Confirming identity: ⲉⲓⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲁϨⲁⲏⲗ ⲉⲕ-ⲡⲏⲧ ⲛⲥⲱ-ⲓ ⲓ ⲡⲉϫⲁ-ϥ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ 2 Sam 2:20 "Is that you, following me, Azael? He said, It's me"; ⲉⲩⲇⲟⲝⲓⲁ ⲉⲩⲇⲟⲝⲓⲥⲓⲁ . . . ⲡⲉϫⲁ-ⲥ ϫⲉ-ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲛⲟⲕ ⲡⲁϫⲟⲉⲓⲥ Eudoxia and the Holy Sepulchre 35 (Orlandi 50:16–18 = Rossi I 3 94[32]*c*:19–25) "Eudoxia! Eudoxisia! . . . She said, Here I am, my Lord!"; ⲛ-ⲧⲁⲓ ⲁⲛ ⲧⲉ ⲃⲉⲣⲥⲁⲃⲉⲉ 2 Sam 11:3 "Is this not Bathsheba?"

TELLING TIME (218)

131 The twelve *hours of the day* ⲙ̄-ⲡⲉϩⲟⲟⲩ, running from dawn to dusk (roughly 0600 to 1800), and *of the night* ⲛ̄-ⲧⲉⲩⲱⲙ are formed with the self-actualizing fem. proper noun base ϫⲙ̄- expanded by a fem. cardinal number **66, 67:** ϫⲙ̄-ⲱⲟⲙⲧⲉ Matt 20:3 "The third hour" (midmorning).

132 *Periods of the day; yesterday—today—tomorrow*

ϩⲧⲟⲟⲩⲉ masc. 'dawn'	ⲥⲁϥ, ⲥⲁϥ ⲛ̄-ϩⲟⲟⲩ masc. 'yesterday'
ⲱⲱⲣⲡ 'morning'	ⲡⲟⲟⲩ, ⲡⲟⲟⲩ ⲛ̄-ϩⲟⲟⲩ masc. 'today'
ⲙⲉⲉⲣⲉ 'midday'	ⲣⲁⲥⲧⲉ, ⲣⲁⲥⲧⲉ ⲛ̄-ϩⲟⲟⲩ masc. 'tomorrow'
ⲣⲟⲩϩⲉ masc. 'evening'	

Relative reckoning by days. (i) Past: ϩⲁⲑⲏ ⲛ̄-ⲥⲁϥ 'day before yesterday'; ⲱⲙⲛ̄ⲧ-ⲉ-ⲡⲟⲟⲩ, ⲛ̄ⲡⲱⲙⲛ̄ⲧ-ⲉ-ⲡⲟⲟⲩ 'three days ago'; ϥⲧⲟⲩ-ⲉ-ⲡⲟⲟⲩ 'four days ago'. *(ii) Future:* ⲛ̄ⲥⲁ-ⲣⲁⲥⲧⲉ, ⲥⲁ-ⲣⲁⲥⲧⲉ 'day after tomorrow'. *(iii) Counting days hence:* Adverbs formed with the masc. sing. possessive article, reckoning with reference to the situation of the speaker or some other person represented in the text (but

possessive element untranslated in English): ⲙ̄ⲡⲁ(ⲡⲉⲕ-, ⲡⲟⲩ-, etc.)ⲥⲛⲁⲩ (ⲱⲟⲙⲛ̄ⲧ, ϥⲧⲟⲟⲩ, etc.) 'on the second (third, fourth, etc.) day'; ⲉ-ⲡⲉϥϥⲧⲟⲟⲩ ⲡⲉ 'on the fourth day' (etc.). E.g. ⲙⲛ̄ⲛⲥⲁ-ⲟⲩϩⲟⲟⲩ ⲛ̄ⲧⲉⲣⲉ-ⲟⲩⲧⲟⲩ-ⲣⲏⲥ ⲛⲓϥⲉ ⲁⲛ-ⲉⲓ ⲙⲡⲉⲛⲥⲛⲁⲩ ⲉ-ⲡⲟⲛⲧⲓⲟⲗⲟⲥ Acts 28:13 "And after one day a south wind sprang up, and on the second day (on-the-with-reference-to-us-two) we came to Puteoli." Similarly (but 3d person as fixed expression) ⲙ̄ⲡⲉϥⲣⲁⲥⲧⲉ 'on the next day'.

133 *The week* (ⲡⲥⲁⲃⲃⲁⲧⲟⲛ, ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ, ⲧϩⲉⲃⲇⲟⲙⲁⲥ), common nouns

1. Sunday ⲧⲕⲩⲣⲓⲁⲕⲏ or ⲡⲟⲩⲁ
2. Monday ⲡⲉⲥⲛⲁⲩ or ⲡⲱⲟⲣⲡ ⲛ̄-ϩⲟⲟⲩ ⲛ̄-ⲟⲩⲱⲱ ['vacant' or ordinary day, not fast day]
3. Tuesday ⲡⲱⲟⲙⲛ̄ⲧ or ⲡⲙⲉϩ-ⲥⲛⲁⲩ ⲛ̄-ϩⲟⲟⲩ ⲛ̄-ⲟⲩⲱⲱ
4. Wednesday ⲡⲉⲫⲧⲟⲟⲩ or ⲧⲕⲟⲩⲓ ⲛ̄-ⲛⲏⲥⲧⲓⲁ or ⲧⲛⲏⲥⲧⲓⲁ ⲱⲏⲙ
5. Thursday ⲡ†ⲟⲩ or ⲡⲟⲩⲱⲱ or ⲡⲟⲩⲱⲱ ⲛ̄-ⲧⲙⲏⲧⲉ [the intermediate ordinary day]
6. Friday ⲡⲥⲟⲟⲩ or ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ or ⲧⲛⲟⲃ ⲛ̄-ⲛⲏⲥⲧⲓⲁ or ⲧⲛⲏⲥⲧⲓⲁ-ⲱ
7. Saturday ⲡⲥⲁⲃⲃⲁⲧⲟⲛ

134 *Days of the month* are formed with the self-actualizing masc. proper noun base ⲥⲟⲩ- (cf. ⲥⲏⲩ, masc.) expanded by a masc. cardinal number **66, 67,** ⲥⲟⲩ-†ⲟⲩ "The fifth." The first (day) of the month or week is ⲥⲟⲩⲁ (combining ⲥⲟⲩ- and ⲟⲩⲁ); the last (30th) of the month is a proper noun, ⲁⲗⲕⲉ "The last day of the month."

135 *Months of the Egyptian calendar*

ⲑⲟⲟⲩⲧ	begins near the end of August (in modern reckoning)
ⲡⲁⲟⲡⲉ	begins near the end of September
ϩⲁⲑⲱⲣ	begins near the end of October
ⲕⲟⲓⲁϩⲕ	begins near the end of November
ⲧⲱⲃⲉ	begins near the end of December
ⲙ̄ⲱⲓⲣ	begins near the end of January
ⲡⲁⲣⲙ̄ϩⲟⲧⲡ	begins near the end of February
ⲡⲁⲣⲙⲟⲩⲧⲉ	begins near the end of March
ⲡⲁⲱⲟⲛⲥ	begins near the end of April
ⲡⲁⲱⲛⲉ	begins near the end of May
ⲉⲡⲏⲡ	begins near the end of June
ⲙⲉⲥⲟⲣⲏ	begins near the end of July

The Egyptian year, consisting of twelve thirty-day months, concludes with five (in leap years, six) intercalary days αἱ ἐπαγομέναι, each intercalary day being referred to as an ⲉⲡⲁⲅⲟⲙⲉⲛⲟⲛ, ⲉⲡⲁⲅⲟⲙⲉⲛⲏ, ⲁⲡⲁⲅⲟⲙⲉⲛⲟⲛ, etc. The beginning and ending dates of each month are not fixed in relation to modern reckoning A.D., but vary slightly from year to year. Accurate conversion tables are provided in Marius Chaîne, *La chronologie des temps chrétiens de l'Égypte et de l'Éthiopie* (Paris 1925).

THE COMMONIZED PROPER NOUN AND THE PROPERIZED COMMON NOUN

136 Sometimes the idea to be expressed in a passage requires a proper noun to have the function of a common noun, as though it denoted a type of entity and not just one particular individual. In such a case, *the commonized proper noun* has the syntax of a gendered common noun. E.g. ⲡⲕⲟⲩⲓ ⲛ-ⲓⲁⲕⲱⲃⲟⲥ Mark

15:40 "James the younger" (The smaller James), as opposed to some other James; ⲧⲛⲟϭ ⲛ̄-ⲥⲓⲇⲱⲛ Josh 11:2 "The great Sidon" as opposed to another place of the same name; ⲡϩⲁⲉ ⲁⲉ ⲛ̄-ⲁⲇⲁⲙ 1 Cor 15:45 "The last Adam"; ⲕⲉⲓ̄ⲥ̄ 2 Cor 11:4 "Another Jesus"; ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ⲙⲛ̄-ⲧⲕⲉⲙⲁⲣⲓⲁ Matt 27:61 "Mary Magdalene and *the other Mary*."

The opposite also occurs, namely, *a common noun is properized*, when it is used in a naming construction **130** as though it were a proper noun. E.g. ⲁϥ-†-ⲣⲁⲛ ⲉⲣⲟ-ϥ ϫⲉ-ⲗⲟⲅⲟⲥ ⲁⲩⲱ ⲱⲏⲣⲉ ShOrig 327 (Orlandi 26:10) "He named Him Word and Son"; ⲛⲟⲃⲉ ⲡⲉ ⲡⲉⲛⲣⲁⲛ ⲣⲱⲙⲉ ⲁⲛ ShGué 161*b*:28–29 "Our name is Sin, not Human Being." Cf. **290.** "God" (the unique God, known from the Bible) is always named by the def. article phrase ⲡⲛⲟⲩⲧⲉ.

DIRECT ADDRESS

137 Direct address can be signalled by

i. a proper noun in direct address, e.g. ⲥⲓⲙⲱⲛ ⲉⲕ-ⲛ̄ⲕⲟⲧⲕ̄ Mark 14:37 "Simon, are you asleep?"; ⲓⲁⲕⲱⲃⲟⲥ ⲙⲛ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲣⲟⲉⲓⲥ Cyril of Jerusalem, Homily on the Virgin Mary 47 (Campagni 186:21–22) "James and John! Observe!"

> In direct address, Greco-Coptic personal names ending in -ος or -ας sometimes occur with final -ε or -α as the Greek vocative form; e.g. ⲱ ⲧⲓⲙⲟⲑⲉⲉ 1 Tim 6:20 "O Timothy!" (cf. ⲧⲓⲙⲟⲑⲉⲟⲥ); ⲁⲛⲁⲛⲓⲁ Acts 9:10 "Ananias!" (cf. ⲁⲛⲁⲛⲓⲁⲥ).

ii. a common noun in direct address. This always has the simple def. or possessive article. E.g. ⲡⲥⲁϩ ⲁⲛⲁⲩ ⲉ-ⲛⲉⲓⲱⲛⲉ Mark 13:1 "Teacher, look at these stones"; ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲧⲉ-ⲡⲓⲏⲗ ⲁⲩⲱ ⲛ-ⲉⲧ⁰-ⲣ̄-⁰ϩⲟⲧⲉ ϩⲏⲧ-ϥ̄ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲙ̄ Acts 13:16 "People of Israel and you that fear God, listen!"; ⲛ̄ⲣⲱⲙⲉ ⲛⲉⲥⲛⲏⲩ Acts 2:29 "Men! Brothers!"; ⲧⲱⲕ ⲙ̄ⲙⲟ-⁰ ⲧⲁⲱⲉⲉⲣⲉ Matt 9:22 "Take heed, my daughter"; ⲡⲁⲛⲟⲩⲧⲉ ⲡⲁⲛⲟⲩⲧⲉ ⲉⲧⲃⲉ-ⲟⲩ ⲁⲕ-ⲕⲁⲁ-ⲧ ⲛ̄ⲥⲱ-ⲕ Mark 15:34 "My God, My God, why hast Thou forsaken Me?"

Direct address can be accompanied by ὦ **238** for rhetorical affect: ὦ ⲧⲣⲉⲛⲉⲁ ⲛ̄-ⲁⲧ-ⲛⲁϩⲧⲉ ⲱⲁ-ⲧⲛⲁⲩ ⲉⲓ-ⲛⲁ-ⲱⲱⲡⲉ ⲛⲙ̄ⲙⲏ-ⲧⲛ̄ Mark 9:19 "O faithless generation, how long am I to be with you?"

(3) POSSESSED NOUNS

DEFINITION AND LIST OF POSSESSED NOUNS

138 *'Possessed nouns'* are a closed class of twenty lexemes that occur in a prepersonal state. Half of them occur also in a prenominal state (prenominal states are also formed periphrastically **139**).

Prenominal State	Prepersonal State	Etymological Meaning (Reference to Crum's *Dict.*)
.....	ⲁⲛⲁ=	pleasure, will (11*a*)
.....	ⲁⲣⲏϫ(ⲛ̄)=	end (16*b*)
ⲃⲁ̄-, ⲃⲁ̄ⲛ̄-	ⲃⲁ̄ⲗⲁ=	outside (ⲃⲟⲗ 33*b*)
(ⲉⲓⲉⲣ-, ⲉⲓⲁⲛ̄-)	ⲉⲓⲁⲧ=	eye(s) (ⲉⲓⲁ 73*b*)
.....	ⲕⲟⲩⲛ(ⲧ)=, ⲕⲟⲩⲟⲩⲛ=	bosom (111*b*)
.....	ⲗⲓⲕⲧ=	covering (140*a*)
ⲣⲛ̄-	ⲣⲱ=	mouth (ⲣⲟ 288*a*)
ⲣⲉⲛ-	ⲣⲛ̄ⲧ= etc.	name (ⲣⲁⲛ 297*b*)
.....	ⲣⲁⲧ=	foot, feet (302*b*)
.....	ⲥⲟⲩⲛ̄ⲧ=	value (ⲥⲟⲩⲉⲛ 369*b*)
ⲧⲛ̄-, ⲧⲉ-	ⲧⲟⲟⲧ=	hand(s) (ⲧⲱⲣⲉ 425*a*)
ⲧⲟⲩⲛ̄-	ⲧⲟⲩⲱ=	bosom (444*b*)
.....	ⲱⲁⲛⲧ=	nose (ⲱⲁ 543*b*)
.....	ϩⲏⲧ=	fore part (ϩⲏ 640*b*)
.....	ϩⲏⲧ=	belly, womb (ϩⲏ 642*b*)
ϩⲣⲛ̄-, ϩⲛ̄-	ϩⲣⲁ=	face (ϩⲟ 646*b*)
ϩⲣⲟⲩⲛ̄-	ϩⲣⲁ=	voice (ϩⲣⲟⲟⲩ 704*b*)
(ϩ)ⲧⲉ-, (ϩ)ⲧⲛ̄-	ϩⲧⲏ=	heart (ϩⲏⲧ 714*a*)
.....	ϩⲧⲏ=	tip (ϩⲏⲧ 718*a*)
ϫⲛ̄-	ϫⲱ=	head (756*a*)

The suffixed item expresses the possessor; e.g. ⲣⲱ-ⲕ Luke 19:22 "Your own mouth," ϩⲏⲧ-ⲥ̄ Luke 1:41 "Her womb," ⲕⲟⲩⲛ-ϥ̄ ⲛ-ⲁⲃⲣⲁϩⲁⲙ Luke 16:22 "Abraham's bosom." Cf. **141.** Possessed nouns are not compatible with descriptive expansions such as attributive constructions of the noun, attributive clauses, prepositional phrases, etc. Their function is denotation **93,** not description.

Most possessed nouns refer, at least etymologically, to a part of the body. Their meaning usually merges with another term in a compound expression (ⲉⲧⲟⲟⲧ-ϥ "To him" [to-*hand/hands-of*-him], ⲁϥ-ⲕⲧⲉ-ⲉⲓⲁⲧ-ϥ "He looked" [He turned-*eye/eyes-of*-himself]). They do not express or motivate the expression of any particular determination status, number, or gender (ⲁϥ-ⲕⲁ-ⲧⲟⲟⲧ-ϥ̄ ἐπέθηκεν τὰς χεῖρας Mark 8:25 "He laid His *hands*").

THE PERIPHRASTIC PRENOMINAL STATE

139 Most prenominal states end in the morph ⲛ̄- **203** (alt. ⲙ̄- **21,** vars. **22**) as an extension element. Selection of suffixes after the prepersonal state follows the pattern of personal suffixation described in table 6 (p. 69). E.g.

ⲧ–ⲛ̄– (var. ⲧⲉ–), ⲧⲟⲟⲧ= [hand of]
ϫ–ⲛ̄–, ϫⲱ=, [head of]

Prenominal states are also formed *periphrastically,* by the expansion morph ⲛ̄– **87(a)** after an appropriate 3d person suffix –ⲩ, –ⲥ, –ⲩ on the prepersonal state; e.g. ⲣⲱ–ⲩ ⲛ̄– and ⲣⲱ–ⲟⲩ ⲛ̄– 'mouth of' in

ⲣⲱ–ⲩ ⲙ̄–ⲡⲙⲟⲩϯ "The lion's mouth" (2 Tim 4:17)
ⲣⲱ–ⲟⲩ ⲛ̄–ⲛⲉϩⲧⲱⲱⲣ "The mouth(s) of horses" (Jas 3:3)

or on invariable (and thus genderless) –ⲩ

ϩⲏⲧ–ⲩ ⲛ̄–ⲛⲉϩⲓⲟⲙⲉ "(The) belly of the women" (ShEnch 66*a:*30–32)
ⲕⲟⲩⲛ–ⲩ̄ ⲛ–ⲧⲉⲥϩⲓⲙⲉ "(The) womb of the woman" (John the Archimandrite, Exegesis [Canon] [BritLib Or.8811 f.17v *b:*4–5]; Layt. 85)

The periphrastic construction supplies the missing form for those which have no prenominal state; e.g. ϩⲁⲣⲁⲧ–ⲩ̄ ⲙ–ⲡⲧⲟⲟⲩ Mark 5:11 "On the hillside"; ϩⲁⲣⲁⲧ–ⲩ̄ ⲛ̄–ⲟⲩϩⲣ̄ⲱⲓⲣⲉ Acts 7:58 "At the feet of a young man."

MEANING AND USAGE

140 Most possessed nouns are etymologically related and formally similar to some gendered common noun, with which they are listed in modern dictionaries. E.g. ⲣⲟ masc. 'door, opening, mouth' and ⲣ–ⲛ̄–, ⲣⲱ= 'mouth'; ⲧⲱⲣⲉ fem. 'handle, oar, hand' and ⲧ–ⲛ̄–, ⲧⲟⲟⲧ= 'hand'; ϩⲟ masc. and ϩⲣⲁ= 'face'.

Mostly, possessed nouns (and also some of their related common nouns) occur as components of compound prepositions **209** and compound verbs **180(a),** e.g. ⲉϫⲛ̄–, ⲉϫⲱ= 'upon, on to' (towards head [ϫ–, ϫⲱ=] of . . .), ⲧⲁⲩⲉ–ⲣⲓⲛ= 'to mention' (to put forth name [ⲣⲓⲛ=] of . . .), ⲱⲡ̄–ϕⲧⲱⲣⲉ ⲙⲙⲟ= 'to be a guarantor for' (to take hand of . . .). In this, they contribute an *abstract, relational meaning* as a component. A few also can have a literal meaning as an entity term **141,** e.g. ⲣⲱ= 'mouth of . . . ', ⲧⲟⲟⲧ= 'hand of . . . ', ϩⲏⲧ= 'belly of . . . '. In this role they are self-actualizing; and unlike other self-actualizing entity terms, do not express any grammatical categories.

To denote literally the parts of the body as entity terms, another set of ordinary gendered common nouns is normally in use.

	Common Noun (In entity term construction)	Possessed Noun (As component)
'eye'	ⲃⲁⲗ	ⲉⲓⲁⲧ–ⲩ ⲛ̄–, ⲉⲓⲁⲧ=
'foot/leg'	ⲟⲩⲉⲣⲏⲧⲉ	ⲣⲁⲧ–ⲩ ⲛ̄–, ⲣⲁⲧ=
'hand'	ϭⲓϫ	ⲧ–ⲛ̄–, ⲧⲟⲟⲧ=
'head'	ⲁⲡⲉ	ϫ–ⲛ̄–, ϫⲱ=
'mouth'	ⲧⲁⲡⲣⲟ	ⲣ–ⲛ̄–, ⲣⲱ=

As direct object after a mutable infinitive (forming compound verbs **180[a]**), possessed nouns vary as to whether they *(i)* are always suffixed (e.g. ⲱⲛ̄–ϩⲧⲏ= *reflex.* 'have pity'); *(ii)* have the syntax of a non-zero article phrase (Stern-Jernstedt rule **171[a][b]**) (e.g. ⲕⲱ ⲛ̄–ⲣⲱ=/ⲕⲁ–ⲣⲱ= *reflex.* 'be silent'); or *(iii)* fluctuate in this regard (e.g. ⲉⲓⲣⲉ ⲛ̄–ϩⲧⲏ=/ⲣ̄–ϩⲧⲏ= *reflex.* 'regret' 2 Cor 7:8/Prov 13:12).

6 *Entity Terms, Entity Statements, and Their Phrasal Syntax*

The Nature of the Coptic Entity Term **141**
- Definition and Classification **141**
- Hypostasis **142**
- Specific Negation of the Entity Term **143**

Phrasal Constructions of One Entity Term with Another **144**
- Linkage: Coordination and Disjunction **145**
- Restrictive Expansion **146**
  - The general relationship (possessive) construction ⲛ̄- **147**
  - The appurtenance construction ⲛ̄ⲧⲉ- **148**
- Apposition **149**

The Entity Statement **150**
- The Nature of Coptic Entity Statements **150**
- Formal Classification **151**

THE NATURE OF THE COPTIC ENTITY TERM

141 *Definition and classification of entity terms. 'Entity term'*, e.g.

i. ⲡⲁⲓ "This one (masc.)"
ii. ϣⲟⲙⲛ̄ⲧ "Three"
iii. ⲁⲛⲟⲕ (ⲁⲛⲏ-, ϯ-, -ⲓ-, -ⲓ, -ⲧ, or -∅) "I, me"
iv. ⲡⲁⲓⲕⲁⲓⲟⲥ "The righteous"; ⲡⲉⲣⲡⲉ "The temple"; ϩⲉⲛⲛⲟϭ ⲙ̄-ⲙⲁⲉⲓⲛ "Great signs"; ⲫⲣⲱⲙⲉ "People, Anyone"; ⲡ-ⲉⲛⲧ-ⲁϥ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ-ϥ "The one who betrayed Him"; ⲧⲉⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲉ "The one from above" **302**, etc.
v. ϣⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ "Three days"
vi. ⲙⲁⲣⲓⲁ "Mary"
vii. ⲣⲁⲧ-ϥ "His foot/feet"

refers to a set of morphs and constructions, from several word classes, that are united both in syntax and in the kind of content that they express. *Syntactically* they occur in the same set of syntactic positions, so that (with some important limitations) where one entity term can occur, the others can occur. (Typical syntactic

positions—in addition to the patterns described in the present chapter—include: subject in all sentence types, predicate in the nominal sentence, direct object suffixed to the infinitive, object of preposition, term suffixed to ⲟⲩⲛ̄-/ⲙⲛ̄- or ⲉⲓⲥ-.) *Semantically* an entity term presents or refers to an object of thought (as distinct from predicating a process or action, or expressing a relationship), cf. **92.** Seven kinds of item, illustrated above, play the role of entity term:

i. determinator pronoun **44** ii. specifier pronoun **63** iii. personal morphs **75**	expressing only grammatical content
iv. article phrase **43** v. specifier phrase **64** vi. proper noun **126** vii. possessed noun **138**	expressing both grammatical and lexical (non-grammatical) content

The main types of entity term *(i-vi)* express an intersection of basic grammatical categories: (1) either Determination or Person + (2) Number, + (3) in some morphs also Gender. In some morphs additional grammatical categories are expressed.

In types *(i)–(iii)* the entity term only expresses grammatical categories: e.g. ⲡⲁⲓ 'the def. sing. entity of masc. grammatical gender near to me, which I now indicate', ⲛ̄ⲧⲟⲕ 'you, sing. masc. personal entity with whom I now communicate'.

In types *(iv)–(vi)* a nucleus expressing grammatical categories (e.g. ⲡ-) is expanded by lexical (non-grammatical) content: e.g. ⲡ-ⲇⲓⲕⲁⲓⲟⲥ 'the typical, indicated def. sing. grammatically masc. entity belonging to the lexical class Righteous Person'; ϣⲟⲙⲧⲉ ⲛ̄-ⲣⲟⲙⲡⲉ 'three grammatically fem. specimens belonging to the lexical class Year'; ⲙⲁⲣⲓⲁ 'the unique, def., biologically and grammatically fem. person who is distinguished by the name Mary'. In types *(iv)* and *(v)* the grammatical nucleus and its lexical expansion are expressed by distinct morphs (ⲡ- + ⲇⲓⲕⲁⲓⲟⲥ); in type *(vi)* a single morph expresses both (ⲙⲁⲣⲓⲁ).

Type *(vii)*, ⲣⲁⲧ-ϥ 'foot/feet of him', expresses lexical content ('Foot'), general (possessive) syntactic relationship ('of') **147,** and an expression of Person (but not Determination, Number, or Gender). Its main function is to contribute to the formation of compound verbs and prepositions; e.g. ⲁϥ-ⲕⲁ-ⲣⲁⲧ-ϥ ⲉⲃⲟⲗ ⲛⲟⲓ-ⲡ̄ⲣ̄ⲣ̄ⲟ̄ ⲙ-ⲡⲓⲏⲗ̄ ⲉ-ⲫⲕⲱⲧⲉ ⲛⲥⲁ-ⲧⲁⲯⲩⲭⲏ 1 Sam 26:20 "The king of Israel has come out ἐξελήλυθεν to seek my life" (Has set-foot/feet-of him outwards); ⲉⲩϣⲁⲛ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ϣⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ϩⲁⲣⲁⲧ-ϥ Mark 3:11 "Whenever they beheld Him they fell down before Him" προσέπιπτον αὐτῷ (They bent-themselves at-foot/feet-of-Him). In this function it is a component.

Personal entity terms *(iii) 'I, you, he, she, etc.'* differ from the others inasmuch as they occur in several alternant sets of morphs **76,** which are selected according to syntactic function and/or preceding morph or phoneme. E.g. ⲁⲛⲟⲕ ⲡⲉ "It is I," ⲁⲛⲏ-ⲟⲩⲣ̄ⲣⲟ "I

am a king"; ⲧ=ⲥⲱⲧⲡ "I choose," ⲛⲧⲉⲣⲓ=ⲥⲱⲧⲡ "When I chose," ⲟⲩⲛⲧⲁ=ⲓ "I have," ⲥⲟⲧⲡ=ⲧ "Choose me," ⲙⲟⲟⲩⲧ =∅ "Kill me."

A mutable morph **30** (e.g. ϩⲛ̄-/ⲛ̄ϩⲏⲧ= 'in') preceding an entity term occurs in the prepersonal state before a personal entity term (iii), and in the prenominal state before all other types.

i.	ϩⲙ̄- ⲡⲁⲓ̈	Types i, ii, and iv–vii must be preceded by the prenominal state (e.g. ϩⲛ̄-) of a mutable morph.
ii.	ϩⲛ̄- ⲱⲟⲙⲛ̄ⲧ	
iv.	ϩⲙ̄- ⲡⲉⲣⲡⲉ	
v.	ϩⲛ̄- ⲱⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ	
vi.	ϩⲙ̄- ⲙⲁⲣⲓⲁ	
vii.	ϩⲛ̄- ⲣⲱ-ⲫ	
iii.	ⲛ̄ϩⲏⲧ-ⲫ̄	Type iii (-ⲫ̄) must be preceded by the prepersonal state (e.g. ⲛ̄ϩⲏⲧ=) of a mutable morph.

142 *Hypostasis: other kinds of element functioning as entity term.* Any kind of textual element (word, phrase, clause, sentence, fragment, letter of the alphabet) can be treated as an entity term (the rhetorical term for this function is *'hypostasis'*). E.g. ϫⲱ̂ ⲉ-ⲱ̂ ⲙ̄ⲡ̄ⲣⲧⲣⲉ-ⲱ̂ ϫⲱ̂ ⲉⲣⲟ-ⲕ St. Pachomius quoted in ShChass 111:42–43 "Sing to (the letter) *Omega*; do not let *Omega* sing to you"; ⲛⲟⲃⲉ ⲡⲉ ⲡⲉⲛⲣⲁⲛ ⲣⲱⲙⲉ ⲁⲛ ShGué 161*b*:28–29 "Our name is *Sin*, not *Human Being*"; ⲧⲥⲱⲱⲥ ⲡⲉ ⲡⲕⲟⲥⲙⲟⲥ Matt 13:38 "(The phrase) *'the field'* is (stands for) the world"; ⲧⲱⲟⲣⲡ̄ ⲧⲉ ⲥⲱⲧⲙ̄ ⲡⲓⲥⲣⲁⲏⲗ ⲡϫⲟⲉⲓⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡϫⲟⲉⲓⲥ ⲟⲩⲁ ⲡⲉ Mark 12:29 "The first (commandment) is, *Hear, O Israel: the Lord our God, the Lord, is one*"; ⲡⲉⲛⲱⲁϫⲉ ⲉⲛⲧ-ⲁⲫ-ⲡⲱϩ ⲱⲁⲣⲱ-ⲧⲛ̄ ⲛ̄-ⲟⲩⲥⲉ ⲁⲛ ⲡⲉ ⲙⲛ̄-ⲟⲩⲙ̄ⲙⲟⲛ 2 Cor 1:18 "Our word to you has not been *Yes and No* (a Yes and a No)."

143 *Specific negation of the entity term.* The grammatical relationship of an entity term, as an individual element of a text, can be negatived by the enclitic ⲁⲛ

ⲁⲛⲟⲕ ⲁⲛ "Not I"

which usually comes after the target of negation. Optionally, negative ⲛ̄- is also prefixed (with ⲁⲛ following the negatived term), e.g. ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲁⲛ "Not the Lord."

Examples: ⲧ-ϫⲱ ⲇⲉ ⲙ̄ⲙⲟ-ⲥ ⲙ̄-ⲡⲕⲉⲥⲉⲉⲡⲉ ⲁⲛⲟⲕ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲁⲛ 1 Cor 7:12 "To the rest, I myself (and *not the Lord)* say . . . "; ⲧ-ⲛⲏⲩ ⲇⲉ ⲱⲁⲣⲱ-ⲧⲛ̄ . . . ⲛ̄ⲧⲁ-ⲉⲓⲙⲉ ⲁⲛ ⲉ-ⲡⲱⲁϫⲉ ⲛ̄-ⲛ-ⲉⲧ$^{∅}$-ϫⲟⲥⲉ ⲛ̄ϩⲏⲧ ⲁⲗⲗⲁ ⲧⲉⲩⲃⲟⲙ 1 Cor 4:19 "But I will come to you . . . and I will find out *not the talk* of the arrogant people but their power"; ⲉⲧⲉⲧⲛ̄-ⲟ ⲛ̄-$^{∅}$ϩⲙ̄ϩⲁⲗ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲛ̄-$^{∅}$ⲣⲱⲙⲉ ⲁⲛ Eph 6:7 "Rendering service to the Lord, *not human beings"*; ⲟⲩⲧⲃⲁ ⲙ̄-$^{∅}$ⲡⲁⲓⲇⲁⲅⲱⲅⲟⲥ ϩⲙ̄-ⲡⲉϫ̄ⲥ̄ ⲁⲗⲗⲁ ⲛ̄-ϩⲁϩ ⲛ̄-ⲉⲓⲱⲧ ⲁⲛ 1 Cor 4:15 "Countless guides in Christ but *not many fathers"*; ⲙⲏ ⲙ̄-ⲡⲁⲓ̈ ⲁⲛ ⲡⲉ-ⲉⲛⲧ-ⲁⲫ-ϫⲱⲱⲣⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲑⲓⲗⲏⲙ̄ ⲛ̄-ⲛ-ⲉⲧ$^{∅}$-ⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̄-ⲡⲉⲓ̈ⲣⲁⲛ Acts 9:21 "Is *not this* the man who made havoc in Jerusalem of those who called on this name?"; ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲁⲛ ⲉⲛⲧ-ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲓⲥⲣⲁⲏⲗ ⲛⲁⲓ̈ ⲛⲉ ⲡⲓⲥⲣⲁⲏⲗ Rom 9:6 "For *not all* who are descended from Israel are Israel"; ⲡⲉⲕⲟⲩⲱⲩ . . .

ⲙ̄-ⲡⲱ-ⲓ ⲁⲛ Luke 22:42 *"Not My will* but Thine"; ⲁⲛⲟⲕ ⲁⲛ ⲁⲗⲗⲁ ⲡϫⲟⲉⲓⲥ 1 Cor 7:10 *"Not I* but the Lord"; ⲡⲉⲭⲁ-ⲩ ⲡⲉⲭⲁ-ⲛ ⲁⲛ ShP 130^{2}110v *b*:3–4 "They, and not we ourselves, said . . . "

PHRASAL CONSTRUCTIONS OF ONE ENTITY TERM WITH ANOTHER

144 Entity terms enter into three kinds of phrasal construction with one another: linkage (coordination and disjunction) **145,** restrictive expansion (possession and appurtenance) **146,** apposition **149.**

145 *Linkage: coordination and disjunction.* The relationship of *'linkage'* (coordination or disjunction) enables two or more entity terms to function as a single unit in syntax.

(a) Coordination ('and') can be expressed by various prepositions, selected according to the term that follows:

Preposition ('and')	*Coordinated Entity Term*
ⲛⲙ̄ⲙⲁ=	Personal suffix
ϩⲓ-	Zero article phrase or term with zero determination
ⲙⲛ̄-	(var. ⲛⲙ̄-) All other terms

(For the selection of prepositions before specifiers, cf. **65[a][ii].**) It is also expressed by

ⲁⲩⲱ **231** before all kinds of entity term
ⲁⲩⲱ ⲙⲛ̄- (rare), conditions as for ⲙⲛ̄- 'and'

Examples: ⲡⲁⲩⲗⲟⲥ ⲛⲙ̄ⲙⲁ-ⲛ Acts 16:17 "Paul and us"; ⲉⲫ-ϫⲏⲕ ⲉⲃⲟⲗ ⲛ̄-$^{∅}$ϫⲁⲣⲓⲥ ϩⲓ-$^{∅}$ⲃⲟⲙ Acts 6:8 "Full of grace and power"; ⲛⲉⲥⲟⲩ ⲛⲙ̄-ⲛⲉϩⲟⲩ John 2:15 "The sheep and oxen"; ⲛ̄ⲧⲟⲕ ⲙⲛ̄-ⲡⲉⲕⲉⲓⲱⲧ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ShChass 39:3–5 "You and your father, the devil"; ϩⲉⲛⲙⲁⲉⲓⲛ ⲙⲛ̄-ϩⲉⲛⲱⲡⲏⲣⲉ Acts 4:30 "Signs and wonders"; ⲛ̄ⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉϩⲓⲟⲙⲉ Acts 8:12 "Men and women"; ϩⲉⲛⲛⲟⲃ ⲙ̄-ⲙⲁⲉⲓⲛ ⲁⲩⲱ ϩⲉⲛⲱⲡⲏⲣⲉ Acts 6:8 "Great wonders and signs"

Coordinated article phrases sometimes refer to two different aspects of the same referent: ⲡ-ⲉⲧ$^{∅}$-ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲁⲧⲉⲧⲛ̄-ⲁⲣⲛⲁ ⲙ̄ⲙⲟ-ⲫ Acts 3:14 "You denied the Holy and Righteous One"; ⲡⲁⲣⲭⲏⲅⲟⲥ ⲛ̄-ⲧⲡⲓⲥⲧⲓⲥ ⲙⲛ̄-ⲡⲣⲉϥ-ϫⲱⲕ ⲉⲃⲟⲗ ⲓ̄ⲥ̄ Heb 12:2 "The pioneer of the faith and the perfecter, Jesus" (i.e. the pioneer and perfecter); ⲡ-ⲉⲧ$^{∅}$-ⲱⲟⲟⲡ ⲁⲩⲱ ⲡ-ⲉⲧⲉ-ⲛⲉϥ-ⲱⲟⲟⲡ ⲁⲩⲱ ⲡ-ⲉⲧ$^{∅}$-ⲛⲏⲩ Rev 4:8 "The One who is and was and is to come" (cf. **412[d]**).

Linked items are also listed in sequence without linking term, in a rhetorical figured called *'asyndeton'*. E.g. ϩⲉⲛⲧⲱⲙ ⲛϩⲏⲧ ϩⲉⲛⲙⲛⲧ-ⲥⲟⲟ ϩⲉⲛⲙⲛⲧ-ⲁⲧ-ⲥⲟⲟⲩⲛ ϩⲉⲛⲡⲟⲣⲛⲓⲁ ϩⲉⲛⲙⲓⲱⲉ ϩⲉⲛⲛⲟⲃ ⲙ-ⲙⲛⲧ-ⲁⲥⲉⲃⲏⲥ ⲁ-ⲡⲛⲟⲩⲧⲉ ⲛⲧ-ⲉ ⲉⲃⲟⲗ ⲛϩⲏⲧ-ⲟⲩ ShIII 206:1–3 "As for acts of hardheartedness, of folly, of ignorance, of illicit sexuality, of strife, and of great impiety—God delivered you from them."

(b) Disjunction (ⲏ, ⲉⲓⲧⲉ, ϫⲛ̄–, ⲟⲩⲧⲉ, ⲟⲩⲇⲉ)

i. *non-restrictive* (and, or, and/or, or perhaps, or likewise): ⲏ; correlative pairs (either . . . or . . . , whether . . . or . . .) ⲉⲓⲧⲉ . . . ⲉⲓⲧⲉ . . .

ii. *restrictive* (or else): ϫⲛ̄–, vars. ϫⲉ–, ϫⲉⲛ–

iii. *resumptive* (nor, not even): ⲟⲩⲇⲉ (var. ⲟⲩⲧⲉ); correlative pairs (neither . . . nor . . .) ⲟⲩⲧⲉ . . . ⲟⲩⲧⲉ . . .

iv. *'(Not) . . . but rather'* is expressed by *(negation)* . . . ⲁⲗⲗⲁ . . .

Examples: ⲡⲛⲟⲙⲟⲥ ⲏ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ Matt 5:17 "The law and the prophets"; ϫⲟⲩⲧⲏ ⲛ̄–ⲥⲧⲁⲇⲓⲟⲛ ⲏ ⲙⲁⲁⲃ John 6:19 "Twenty-five or thirty stadia"; ⲡⲁⲃⲓⲟⲥ ⲧⲏⲣ–ⲥ . . . ⲉⲓⲧⲉ ⲫⲁⲥⲕⲏⲥⲓⲥ ⲉⲓⲧⲉ ⲫⲙⲛ̄ⲧ–ⲛⲁ ApophPatr 248 (Chaîne 77:13–14 = Z 349:29–30) "My entire way of life . . . whether asceticism or acts of charity"; ⲃⲁⲣⲁⲃⲃⲁⲥ ϫⲛ̄–ⲓⲥ̄ Matt 27:17 "Barabbas or Jesus"; ⲙ̄ⲡⲥ̄–†–ⲫⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛⲁ–ⲥ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ–ⲥ̄ ⲟⲩⲇⲉ ⲟⲩⲧⲁⲃⲥⲉ ⲛ̄–ⲟⲩⲉⲣⲏⲧⲉ Acts 7:5 "He gave him no inheritance in it, not even a foot's length"; ⲟⲩⲛⲟⲩⲃ ⲟⲩⲇⲉ ⲟⲩϩⲁⲧ ⲟⲩⲇⲉ ⲫϩⲟⲙⲛ̄ⲧ ϩⲛ̄–ⲛⲉⲧⲛ̄ⲙⲟϫϩ̄ ⲟⲩⲇⲉ ⲫⲡⲏⲣⲁ ⲉ–ⲧⲉϩⲓⲏ ⲟⲩⲇⲉ ⲱⲧⲏⲛ ⲥⲛ̄ⲧⲉ ⲟⲩⲇⲉ ⲟⲩⲧⲟⲟⲩⲉ ⲟⲩⲇⲉ ⲟⲩⲃⲉⲣⲱⲃ Matt 10:9–10 "No gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff"

(c) *Patterning.* In a group of three or more linked terms the placement or variation of linking term(s) varies according to rhetorical choice: it is sometimes *consistently repeated.* ⲉⲣⲱⲁⲛ–ⲡⲉⲕⲃⲁⲗ ⲏ ⲧⲉⲕⲃⲓϫ ⲏ ⲧⲉⲕⲟⲩⲉⲣⲏⲧⲉ ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲙⲙⲟ–ⲕ ShIII 193:5–6 "If your eye or your hand or your foot impedes you"; ϫⲱⲣⲓⲥ–ⲫ̀ⲟⲉⲓⲕ ϩⲓ–ⲫ̀ⲏⲣⲡ ϩⲓ–ⲫ̀ⲃⲓⲛ–ⲟⲩⲱⲙ ϩⲓ–ⲫ̀ⲧⲱϩ ϩⲓ–ⲫ̀ⲉⲓⲱⲧ ⲛ̄–ⲛⲉⲧⲛ̄ⲧⲃⲛⲟⲟⲩⲉ ShChass 46:18–23 "Not to speak of bread and wine and foodstuffs and fodder and barley for your animals"; sometimes placed *only before the last term,* ϩⲉⲛⲡⲣⲟⲫⲏⲧⲏⲥ ϩⲉⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ϩⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϩⲉⲛⲅⲣⲁⲫⲏ ⲉ–ⲛⲁⲱⲱ–ⲟⲩ ϩⲉⲛⲕⲁⲑⲏⲅⲏⲥⲓⲥ ⲛⲧⲉ–ⲛ–ⲉⲧ̀–ⲟⲩⲁⲁⲃ ϩⲉⲛⲱⲁϫⲉ ⲙⲛ–ϩⲉⲛⲥⲃⲟⲟⲩⲉ ⲉ–ⲛⲁⲱⲱ–ⲟⲩ ShIII 207:8–10 "Prophets, gospels, apostles, numerous scriptures, sermons by the saints, orations, and numerous teachings"; and sometimes *arranged to create subgroups,* ⲁⲩⲱ ⲁⲛⲁⲣⲉⲁⲥ ⲛ̄ⲙ̄–ⲫⲓⲗⲓⲡⲡⲟⲥ ⲛ̄ⲙ̄–ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲙ̄ⲛ̄–ⲙⲁⲑⲑⲁⲓⲟⲥ ⲛ̄ⲙ̄–ⲑⲱⲙⲁⲥ ⲁⲩⲱ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲱⲏⲣⲉ ⲛ̄–ⲁⲗⲫⲁⲓⲟⲥ ⲙ̄ⲛ̄–ⲑⲁⲇⲇⲁⲓⲟⲥ ⲁⲩⲱ ⲥⲓⲙⲱⲛ ⲡⲕⲁⲛⲁⲛⲁⲓⲟⲥ ⲛ̄ⲙ̄–ⲓⲟⲩⲇⲁⲥ ⲡⲓⲥⲕⲁⲣⲓⲱⲧⲏⲥ Mark 3:18 "Andrew, Philip, Bartholomew, Matthew, and Thomas; James the son of Alphaeus and Thaddaeus; Simon the Cananaean and Judas Iscariot."

(d) When the linked item is an *infinitive* with zero determination, it is expressed either

i. as a verbal noun **105(c)** (ⲁϫⲛ̄–ⲫⲕⲣⲙ̄ⲣⲙ̄ ϩⲓ–ⲫⲙⲟⲕⲙⲉⲕ Phil 2:14 "Without grumbling or questioning"), or

ii. as an entity statement **150** in the form of ⲉ– + ⲫinfinitive (ⲟⲩⲙⲛ̄ⲧ–ϩⲏⲕⲉ ⲁⲩⲱ ⲉ–ⲫⲧⲙ–ⲣ–ⲫⲙⲁⲓ–ⲫϩⲟⲙⲧ ShChass 98:45–48 "Poverty and not being greedy")

Further examples: ⲡⲱⲓⲡⲉ ⲁⲗⲗⲁ ⲉ–ⲫⲱⲓⲡⲉ ϩⲏⲧ̄–ⲥ̄ ⲛ̄–ⲟⲩⲣⲱⲙⲉ ⲉⲥ–ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉ–ⲫⲱⲓⲡⲉ ⲁⲛ ϩⲏⲧ̄–ⲥ̄ ⲛ̄–ⲟ̀ⲩⲣⲱⲙⲉ ⲛ̄–ⲁⲕⲁⲑⲁⲣⲧⲟⲥ ShWess9 98*a*:6–13 "Shame, but specifically, feeling shame before a holy person rather than feeling shame before an impure person"; ⲫⲉϫⲟⲩⲥⲓⲁ ⲛ–ⲫⲟⲩⲱⲙ ϩⲓ–ⲥⲱ ⲁⲩⲱ ⲉ–ⲫⲧⲙ–ⲣ–ⲫϩⲱⲃ ShIII 94:12 "The authorization of eating and drinking and of not doing work"; ⲟⲩ . . . ⲉⲓⲙⲏⲧⲓ

ⲉ–ⲫⲟⲩⲱⲙ ⲛ–ⲧⲉⲧⲣⲟⲫⲏ ShAmél II 333:11–12 (= Z 589:29–30) "What else but eating their food?"

146 *'Restrictive expansion'* (i.e. general relationship **147** and appurtenance **148**) is a construction of two entity terms such that one restricts the meaning of the other by limiting the number of referents to which it applies: e.g.

ⲧⲙⲛ̄ⲧ–ⲉⲣⲟ ⲙ̄–ⲡⲛⲟⲩⲧⲉ
"The kingdom *of God*"
restrictive expansion element

ⲟⲩϩⲙ̄ϩⲁⲗ ⲛ̄ⲧⲁ–ⲥ
"A servant *of his*"
restrictive expansion element

ⲧⲉϥⲙⲛ̄ⲧ–ⲉⲣⲟ
"His kingdom" (the-*related-to-Him*-kingdom)
restrictive personal infix

The restrictive element is mediated by prepositions and preposition-like marks, which occur in prenominal and prepersonal states; and is also expressed in the possessive article **54.** Personal morphs cannot be expanded by a restrictive expansion.

147 The general relationship (possessive) construction

The construction of *'general'* (or *'possessive') relationship* (table 11, below)

ⲡⲉⲓⲱⲧ ⲛ̄–ⲙ̄ⲙⲛ̄ⲧ–ⲱⲁⲛ–ϩⲧⲏ–ⲥ "The Father of mercies" (2 Cor 1:3)
ⲡⲉⲩⲣⲁⲛ "His name" (Matt 1:21)

is the broadest and most frequent kind of restrictive expansion. It expresses a general, logically ambiguous restrictive relationship *('related to, of')* between nucleus (the Father, name) and expansion element (mercies, His). Its form depends on the choice of expansion element.

(a) Non-personal expansion element: mediated by ⲛ̄– 'of' the mark of relationship **147** (alt. ⲙ̄– **21,** vars. **22**)

ⲡⲏⲓ ⲙ̄–ⲡⲭⲟⲉⲓⲥ "The house of the Lord" (Ps 22[23]:6)
(The-house *related-to-the-lord)*

ⲡⲭⲟⲉⲓⲥ ⲙ̄–ⲡⲏⲓ "The lord of the house" (Matt 24:43)
(The-lord *related-to-the-house)*

(b) Personal expansion element *(his,* etc.)

i. when the nucleus has simple definite determination *('the . . . ')*, the possessive article ⲡ= **54** *('the . . . of . . . ')* occurs instead of the simple def. article

ⲡⲉϥⲏⲓ̈ "His house" (the house + *related-to-him)*
ⲡⲉϥϫⲟⲉⲓⲥ "Its master" (the master + *related-to-it)*

ii. otherwise, the personal expansion is mediated by ⲛ̄ⲧⲁ=; cf. **148**

ⲟⲩⲏⲓ̈ ⲛ̄ⲧⲁ-ϥ "A house of his" (a house *related to him)*
ϩⲏⲓ̈ ⲛ̄ⲧⲁ-ϥ "House(s) of his" (house[s] *related to him)*
ⲡⲉⲓⲏⲓ̈ ⲛ̄ⲧⲁ-ϥ "This house of his" (this house *related to him)* etc.

Comparable is the determinator pronoun ⲡⲁ-, ⲡⲱ= 'the one related to/belonging to . . . ', cf. **54.**

Further examples. *(a)* ⲡⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲙ̄-ⲡⲥⲟⲟⲩⲛ ⲙ̄-ⲡⲉⲟⲟⲩ ⲙ̄-ⲡⲛⲟⲩⲧⲉ 2 Cor 4:6 "The manifestation of the knowledge of the glory of God"; ⲡⲣⲁⲛ ⲛ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ Matt 10:41 "The name of a prophet"; ⲛ̄ⲛⲟϭ ⲛ̄-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ Mark 6:21 "The leading men of Galilee"; ⲧⲙ̄ⲛ̄ⲧ-ⲥⲁⲃⲉ ⲛ̄-ⲛ̄ⲥⲁⲃⲉⲉⲩ 1 Cor 1:19 "The cleverness of the clever"; ⲡⲥⲁⲱϥ ⲛ-ⲁⲅⲅⲉⲗⲟⲥ . . . ⲛ̄-ⲧⲥⲁⲱϥⲉ ⲛ-ⲉⲕⲕⲗⲏⲥⲓⲁ Rev 1:20 "The seven angels *of* the seven churches"; ϩⲉⲛϩⲃⲏⲟⲩⲉ ⲛ̄-ϩⲉⲛⲣⲱⲙⲉ ⲉⲣⲉ-ⲡⲉⲩϩⲏⲧ ⲧⲁⲕⲏⲩⲧ ⲉⲣⲟ-ⲟⲩ 1 Tim 6:5 "Projects of people whose minds are corrupted"; ⲙ̄ⲡⲁⲣⲉⲙⲃⲟⲗⲏ ⲛ̄-ϩⲉⲛⲕⲟⲟⲩⲉ Heb 11:34 "Foreign armies" (The encampments of others); ⲕⲁⲛⲁ ⲛ̄-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ John 2:1 "Cana of Galilee"; ⲁⲡⲁ-ϩⲏⲗⲓⲁⲥ ⲛ̄-ⲱⲓⲏⲧ ApophPatr 270 (Chaîne 83:13 = Z 354:7) "Apa Elijah of Scetis"; ⲟⲩⲃⲁⲡⲧⲓⲥⲙⲁ ⲙ̄-ⲟⲙⲉⲧⲁⲛⲟⲓⲁ Mark 1:4 βάπτισμα μετανοίας "A baptism of repentance(s)"; ⲟⲟⲩⲱϩⲉ ⲛ̄-ⲟⲣⲱⲙⲉ Matt 4:19 "Fishers of human beings"; ϩⲱⲥ-ⲟⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̄-ⲡⲉⲭⲥ 1 Thess 2:7(2:6) "As apostles of Christ"; ⲉ-ⲟϩⲓⲏ ⲛ̄-ⲟϩⲉⲑⲛⲟⲥ Matt 10:5 "Among the Gentiles" (Into way[s] of Gentile[s]); ϩⲟⲓⲛⲉ ⲛ̄-ⲧⲉⲓⲙⲓⲛⲉ John 4:23 "Such" (Some of this sort); ⲧⲡⲓⲥⲧⲓⲥ ⲛ̄-ϩⲟⲓⲛⲉ 2 Tim 2:18 "The faith of some"; ⲙⲙⲛ̄ⲧⲣⲉ ⲛ̄-ⲛⲉⲓⲱⲁϫⲉ Acts 5:32 "The witnesses of these words"; ⲣⲱ-ϥ ⲙ̄-ⲡⲙⲟⲩⲓ̈ 2 Tim 4:17 "The lion's mouth" **139;** ⲛⲁⲓ ⲛ̄-ⲧⲉⲓⲙⲓⲛⲉ Matt 19:14 "Such" (These of this sort); ⲛⲉⲓⲛⲉ ⲛ̄-ⲛⲁⲓ̈ ShChass 21:52 "The likeness of these things"; ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̄-ⲛⲁ-ⲡⲛⲟⲩⲧⲉ 1 Cor 2:11 "So also, those belonging to God" (This too is the manner of those belonging to God); ⲙ̄ⲡⲉ-ⲟⲩⲟⲛ ⲛ̄-ⲧⲉⲓϩⲉ ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲉⲛⲉϩ ϩⲙ̄-ⲡⲓⲏⲁ̄ Matt 9:33 "Never was anything like this (*any of this sort*) seen in Israel"; ⲥⲟⲫⲓⲁ ⲛⲓⲙ ⲛ̄-ⲛ̄ⲣⲙ̄ⲛ̄-ⲕⲏⲙⲉ Acts 7:22 "Every sort of the wisdom of the Egyptians"; ⲧⲁⲡⲉ ⲛ̄-ⲁⲣⲭⲏ ⲛⲓⲙ ϩⲓ-ⲉϫⲟⲩⲥⲓⲁ ⲛⲓⲙ Col 2:10 "The head of all rule and authority"; ϩⲁⲑⲏ ⲛ̄-ⲥⲟⲟⲩ ⲛ̄-ϩⲟⲟⲩ ⲉ-ⲡⲡⲁⲥⲭⲁ John 12:1 "Six days before the Passover" (At the front *of* six days to the Passover); ϩⲁϩ ⲛ̄-ⲥⲱⲙⲁ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲟⲩⲁⲁⲃ Matt 27:52 "Many bodies *of* the saints"; ⲉ-ⲩϩⲉ ⲙⲛ̄-ⲟⲩⲧⲱⲟⲩⲛ ⲛ-ϩⲁϩ Luke 2:34 "For the fall and rising of many"; ⲟⲩⲙⲛ̄ⲧ-ϫⲱⲱⲣⲉ ⲛ̄-ⲁⲱ ⲛ̄-ⲁⲉⲓⲏⲥ ⲛⲉ ⲛⲉⲯⲩⲭⲏ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲉⲧ⁰-ⲟ̂ ⲙ̄-ⲡⲁⲣⲑⲉⲛⲟⲥ ShOr 165*a*:4–7 "What a great resource (A strength of *what magnitude*) are the souls of people who are virgins!"; ϩⲓϫⲛ̄-ⲧⲙⲏⲧⲉ ⲛ̄-ϫⲱ-ⲕ ShChass 41:49–50 "On the crown of your head"; ⲉⲫⲉ-ⲧⲣⲉⲧⲛ̄-ⲣ̄-ⲟ⁰ϩⲟⲩⲟ ϩⲛ̄-ⲧⲁⲅⲁⲡⲏ ⲉϩⲟⲩⲛ ⲉ-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ . . . ⲕⲁⲧⲁ-ⲑⲉ ⲛ̄-ⲁⲛⲟⲛ ⲉϩⲟⲩⲛ ⲉⲣⲱ-ⲧⲛ̄ (elliptical) 1 Thess 3:12 "May He make you abound in love to one another . . . as we (do) to you" (in the manner of us to you)

(b) (i) Possessive article: ⲡⲉϥⲏ Matt 24:43 "His house" (the-*related-to-him*-house); ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲩⲱⲣⲡ̄ 1 Tim 1:15 "I am the foremost of them" (I am the-*related-to-them*-first); ⲛⲉⲩⲱⲟⲩⲱⲧ . . . ⲛⲉⲩⲣⲟ ShAmél II 26:6 "Their windows . . . their doors" (the-*related-to-them*-windows . . . the-*related-to-them*-doors); *(ii)* ⲛ̄ⲧⲁ= *forming expansion element:* ϩⲉⲛⲕⲁⲧⲁ-⁰ⲥⲁⲣϫ ⲛⲧⲁ-ϥ ShIV 61:11 "Relatives of theirs. Some of their relatives"; ⲟⲩϩⲟⲟⲩⲧ ⲛⲓⲙ ⲛ̄ⲧⲟⲟⲧ-ⲟ̄ (collated) Exod 12:48 (rare construction) αὐτοῦ

πᾶν ἀρσενικόν "Every male of him": ⲟⲩⲃⲁⲗ ⲛ̄ⲧⲉ-ⲟⲩϩ̄ⲙϩⲁⲗ ⲛ̄ⲧⲁ-ϥ ShChass 131:55–56 "The eye of one of his slaves"; ⁰ⲥⲙⲏ ⲛ̄ⲧⲁ-ϥ John 5:37 "His voice"; ⲛ-ⲉⲧ⁰-ϩⲏⲡ ⲛⲧⲁ-ϥ Jer 29(49):10 (quoted in ShAmél II 92:12) τὰ κρυπτὰ αὐτῶν "Their secret places"

More restrictive, unidirectional kinds of relationship are optionally expressed by various prepositional phrases **195(ii),** and by the appurtenance construction **148** (whose prepersonal form ⲛ̄ⲧⲁ= overlaps with the construction of general relationship).

148 The appurtenance construction

The construction of *'appurtenance'* (table 11)

ⲙ̄ⲙⲉⲗⲟⲥ ⲛ̄ⲧⲉ-ⲡⲥⲱⲙⲁ "The parts of the body" (1 Cor 12:22)

expresses the subsumed natural relationship of part to whole, component to system, offshoot to source, etc.—the first term being the part and the second being the whole. It is more restrictive in meaning than general relationship. It is mediated by the mark of appurtenance ⲛ̄ⲧⲉ-/ⲛ̄ⲧⲁ= **(204).**

ⲟⲩⲡⲟⲗⲓⲥ ⲛ̄ⲧⲉ-ⲧⲣⲁⲗⲓⲗⲁⲓ̈ⲁ "A city of Galilee"
ⲟⲩⲡⲟⲗⲓⲥ ⲛ̄ⲧⲁ-ⲥ "A city belonging to it, One of its cities"

ⲛ̄ⲧⲉ-/ⲛ̄ⲧⲁ= does not meet the definition of a preposition **194** in as much as its only functions are as a restrictive expansion of entity terms and as predicate in the lexically fixed expression ⲉⲧ⁰-ⲛ̄ⲧⲁ- (ϥ) "Which belongs to (him)."

The prepersonal state ⲛ̄ⲧⲁ= is formally indistinguishable from the expression of general relationship under certain conditions (cf. table 11).

Further examples: ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̄-ⲃ̄ⲣ̄ⲣⲉ ⲛ̄ⲧⲉ-ⲡⲉϥϩⲁⲓ̈ ⲁⲛ ⲁⲗⲗⲁ ⲙ̄-ⲡⲉⲡⲛⲁ̄ 2 Cor 3:6 "The new covenant, not in a written code but of the Spirit" (The new covenant not belonging to writing but related to the Spirit); ⲡⲁⲱ ⲛ̄ⲧⲉ-ⲛⲓⲁⲱ Cant subscript title "The Song of Songs"; ⲡⲉⲓ̈ⲟⲩⲭⲁⲓ̈ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ Acts 28:28 "This salvation of God"; ⲛ̄ⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ-ⲡⲉⲓⲁⲓⲱⲛ 1 Cor 2:8 "The rulers of this age"; ⲛⲁϩⲁⲣⲉⲧ ⲛ̄ⲧⲉ-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ Mark 1:9 "Nazareth of Galilee"; ⲟⲩⲙⲏⲏⲩⲉ ⲁⲉ ⲛ̄ⲧⲉ-ⲧⲡⲟⲗⲉⲓⲥ Luke 7:12 "And a crowd from the city"; ϩⲉⲛⲟⲓⲕⲟⲇⲟⲙⲏ ⲛⲧⲉ-ϩⲉⲛⲱⲏⲣⲉ ⲱⲏⲙ ⲉⲩ-ⲭⲓ-ϩⲣⲁ-ⲩ ϩⲛ-ⲟⲩⲱⲱ ShAmél II 433:13 "Constructions made by little children playing in the sand"; ⲕⲟⲓⲛⲱⲛⲓⲁ ⲛⲓⲙ ⲛ̄ⲧⲉ-ⲡⲉⲡⲛⲁ̄ Phil 2:1 "Any participation in the Spirit"; ϩⲱⲥ-ⲟⲁⲓⲁⲕⲟⲛⲟⲥ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ 2 Cor 6:4 "As servant(s) of God"; ⲙⲏⲧ ⲛ-ϩⲙϩⲁⲗ ⲛⲧⲁ-ϥ (textual var. ⲛ̄ⲧⲟⲟⲧ-ϥ̄) Luke 19:13 "Ten of his servants" (Ten servants belonging to him); ⁰ϩⲣⲟⲟⲩ ⲛⲧⲁ-ϥ ShIII 203:20 "Any voice from Him"; ⲧⲉⲓⲉ-ϫⲟⲩⲥⲓⲁ ⲛ̄ⲧⲉ-ⲧⲏⲩⲧⲛ̄ 1 Cor 8:9 "This liberty of yours"; ⲟⲩⲥⲙⲟⲧ ⲙⲛ̄-ⲟⲩϩⲁⲓ̈ⲃⲉⲥ ⲛ̄ⲧⲉ-ⲛⲁ-ⲧⲡⲉ Heb 8:5 "A copy and shadow of the things of heaven"; ⲛⲉⲑⲏⲡ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ 1 Cor 2:10 "The depths (hidden parts) of God"; ⲟⲩⲏⲣ ⲛ̄-ϫⲁⲓ̈-ⲃⲉⲕⲉ ⲛ̄ⲧⲉ-ⲡⲁⲓ̈ⲱⲧ Luke 15:17 "How many hired servants belonging to my father"; ⲛϩⲁⲉ ⲛ̄-ϩⲟⲟⲩ ⲛⲟϭ ⲛ̄ⲧⲉ-ⲡⲱⲁ John 7:37 "The last day of the feast, the great day"; ⲡⲥⲁⲱϥ̄ ⲙ̄-ⲡⲛⲁ̄ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ Rev 3:1 "The seven spirits of God"; ⁰ⲣⲉϥ-ϫⲓ-⁰ⲥⲃⲱ ⲛⲧⲙ-ⲡⲛⲟⲩⲧⲉ (textual var. ⲛⲧⲉ-) John 6:45 "People taught by God"

TABLE 11
MARKS OF GENERAL RELATIONSHIP AND OF APPURTENANCE

CONSTRUCTION TYPE	MARK OF RESTRICTIVE EXPANSION	
	Prenominal	Prepersonal
General relationship		
Restricting a simple def. entity term *('the')*	ⲛ̄–	Possessive article in place of def. article
Otherwise **147(b)**	ⲛ̄–	ⲛ̄ⲧⲁ=[1]
Appurtenance	ⲛ̄ⲧⲉ–	ⲛ̄ⲧⲁ=[2]

[1]Same as appurtenance entity term [2]Same as general relationship except when restricting a simple def. entity term

149 *Apposition.* The relationship of apposition enables one entity term to amplify, describe, identify, name, explicate, etc. another or several others by being placed after it, more or less immediately. Items in apposition speak, in different ways, of the same referent and thus are equatable.

ⲁϥ–ⲛⲁⲩ ⲉ–ⲓⲁⲕⲱⲃⲟⲥ ⲡⲱⲏⲣⲉ ⲛ̄–ⲍⲉⲃⲉⲇⲁⲓⲟⲥ "He saw James *the son of Zebedee*" (Mark 1:19)

A term in apposition *(the son of Zebedee)* has the same syntactic status as the one that it amplifies *(James)*, as though replacing it. Appositional items need not agree in gender, number, determination, or person. For proper nouns in apposition, cf. **129.**

Examples: ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲡⲁⲓ ⲉⲛⲧ–ⲁϥ–ⲧⲟⲩⲛⲟⲥ–ϥ̄ ⲉⲃⲟⲗ ϩⲛ̄–ⲛ–ⲉⲧ⁰-ⲙⲟⲟⲩⲧ Gal 1:1 "God, the Father, who raised Him from the dead"; ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ "Jesus Christ"; ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲥⲟⲟⲩⲛ̄ ⲛⲉⲧⲛ̄ⲉⲓⲱⲧ Matt 6:8 "For God your Father knows"; ⲟⲩⲁ ⲡⲉⲛⲉⲓⲱⲧ ⲩⲥⲁⲁⲕ Rom 9:10 "One man, our forefather Isaac"; ⲕⲟⲣⲛⲏⲗⲓⲟⲥ ⲟⲩϩⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ ⲟⲩⲣⲱⲙⲉ ⲛ̄–ⲇⲓⲕⲁⲓⲟⲥ Acts 10:22 "Cornelius, a centurian, an upright man"; ⲉⲣⲱⲁⲛ–ⲟⲩⲁ ⲅⲁⲣ ⲛⲁⲩ ⲉⲣⲟ–ⲕ ⲡ–ⲉⲧⲉ–ⲟⲩⲛ̄ⲧⲁ–ϥ ⲙ̄ⲙⲁⲩ ⲙ̄–ⲡⲥⲟⲟⲩⲛ ⲉⲕ–ⲛⲏⲭ 1 Cor 8:10 "For if anyone sees you, a person of knowledge, at table"; ⲁⲩ–ⲕⲧⲟ–ⲟⲩ ⲟⲛ ⲁⲩ–ⲕⲱⲧ ⲙⲙⲟ–ϥ ⲡⲡⲩⲣⲅⲟⲥ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ ShIII 21:18–19 "They came back and built it, namely that tower"; ⲡⲇⲓⲕⲁⲓⲟⲥ ⲩⲱⲃ ShChass 38:10-11 "Job, the just"; ⲟⲩⲟⲛ ⲛⲓⲙ . . . ⁰ⲡⲟⲛⲏⲣⲟⲥ ϩⲓ–⁰ⲁⲅⲁⲑⲟⲥ Matt 22:10 "All . . . both bad and good"; ϩⲉⲛⲁⲱⲣⲟⲛ ⲟⲩⲛⲟⲩⲃ ⲙ̄ⲛ̄–ⲟⲩⲓⲃⲁⲛⲟⲥ ⲙ̄ⲛ̄–ⲟⲩⲱⲁⲗ Matt 2:11 "Gifts, gold and frankincense and myrrh"; ⲧⲡⲓⲥⲧⲓⲥ ⲑⲉⲗⲡⲓⲥ ⲧⲁⲅⲁⲡⲏ ⲡⲉⲉⲓⲱⲟⲙⲛ̄ⲧ̄ 1 Cor 13:13 "Faith, hope, love, these three"

Similar meaning is expressed by the mediated attributive construction of the noun specifying occupation, type, or citizenship **99.**

THE ENTITY STATEMENT (SYNTACTIC EQUIVALENT OF THE ENTITY TERM)

150 *The nature of Coptic entity statements. 'Entity statements'* (clauses and phrases in lieu of an entity term; substantive clauses; *that* clauses) are constructions

that express action, the content of a proposition, or reported discourse, as an entity and/or target of cross-reference

ⲉ–⁰ⲧⲣⲉϥ–ⲥⲱⲧⲡ for him to choose
ⲉ–⁰ⲥⲱⲧⲡ to choose (verbal actor not expressed)
ϫⲉ–ⲉⲧⲉⲧⲛ–ⲥϩⲁⲓ–ⲥⲟⲩ for you to write them
ϫⲉ–ⲁϥ–ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄–ⲛ–ⲉⲧ⁰-ⲙⲟⲟⲩⲧ that He has arisen from the dead
ⲑⲉ ⲛ̄ⲧ–ⲁϥ–ⲛⲁⲩ ⲉ–ⲡϫⲟⲉⲓⲥ ϩⲛ̄–ⲧⲉϩⲓⲏ how (*or* that) on the road he had seen the Lord
ⲥⲱⲧⲙ̄ ⲡⲓⲥⲣⲁⲏⲗ 'Hear, O Israel' (hypostasis **142**)

such that the construction has in some way the syntax of an entity term. The entity statement as subject expansion of a clause is surveyed in chapter 22, reported discourse in chapter 24.

Many entity statements can occur as subject or predicate in nominal sentence patterns

ⲡⲁⲓ ⲇⲉ ⲡⲉ ⲉ–⁰ⲧⲣⲉⲛ–ⲥⲁ̄ⲥⲁ̄–ⲛⲉⲛⲉⲣⲏⲩ "And this means *for us to encourage one another*" (Rom 1:12)

Most are capable of receiving cross-reference, both retrospective (anaphora) and prospective (cataphora) **270,** at least in certain constructions.

ⲉ–⁰ϩⲙⲟⲟⲥ ⲇⲉ ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟ–ⲓ̈ ⲏ ⲥⲁϩⲃⲟⲩⲣ ⲙ̄ⲙⲟ–ⲓ̈ ⲙ̄–ⲡⲱⲓ̈ ⲁⲛ ⲡⲉ ⲉ–⁰ⲧⲁⲁ–ϥ "But *sitting* on My right or on My left is not Mine to bestow" (Mark 10:40) [ⲡⲉ and –ϥ refer back to ⲉ–⁰ϩⲙⲟⲟⲥ, **272**]
ϥ–ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ ϫⲉ–ⲉⲣⲉ–ⲡⲁⲓⲕⲁⲓⲟⲥ ⲛⲁ–ⲱⲛϩ̄ ⲉⲃⲟⲗ ϩⲛ̄–ⲧⲡⲓⲥⲧⲓⲥ *"That the righteous shall live* by faith, is evident (It is evident that the righteous etc.) (Gal 3:11) [ϥ– is heralds and anticipates the ϫⲉ– clause **486**]
ⲙⲱⲩⲥⲏⲥ ⲅⲁⲣ ⲁϥ–ϫⲟⲟ–ⲥ ϫⲉ–ⲧⲙⲁⲓⲉ–ⲡⲉⲕⲉⲓⲱⲧ ⲙⲛ̄–ⲧⲉⲕⲙⲁⲁⲩ "For Moses said, Honor your father and your mother" (Mark 7:10) [–ⲥ heralds and anticipates the ϫⲉ– clause]

Most can stand in apposition to a demonstrative pronoun or article phrase

ⲕⲟⲣⲃⲁⲛ ⲉⲧⲉ–ⲡⲁⲓ̈ ⲡⲉ ϫⲉ–ⲟⲩⲁⲱⲣⲟⲛ ⲡⲉ "Corban, which means the following, *that it is an offering"* (Mark 7:11)
ⲁⲓ–ⲥⲱⲧⲙ̄ ⲉ–ⲡⲥⲟⲉⲓⲧ ⲙ–ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧ⁰-ⲟⲩⲁⲁⲃ ⲁⲡⲁ–ϩⲁⲣⲱⲛ ϫⲉ–ⲉϥ–ⲡⲟⲗⲩⲧⲉⲩⲉ ϩⲛ̄–ⲟⲩⲙⲁ ⲉⲩ–ⲙⲟⲩⲧⲉ ⲉⲣⲟ–ϥ ϫⲉ–ⲡⲉⲓⲁ "I heard about the reputation of our holy father Apa Harōn, namely *the fact that he was conducting* his career in a place called Peia" (Paphnoute Cephalas, Stories of the Monks of the Desert [BMis 472:24–26])

To a very limited extent, some can be suffixed to a transitive verb or preposition as its object; rare.

ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲃⲁⲗⲉ ϫⲓⲛ-ⲉⲩ-ⲛ̄ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲉⲩⲙⲁⲁⲩ "A man lame since he was in his mother's womb (from *his being in his mother's womb)* (Acts 3:2)

151 *Formal classification of entity statements*

i. ϫⲉ- and ϫⲉⲕⲁ(ⲁ)ⲥ expanded by a clause

ϫⲉ-ⲁⲩ-ⲥⲱⲧⲡ he chose (directly quoted discourse); that he chose; the fact *or* idea *or* statement *or* possibility that he chose

ϫⲉⲕⲁ(ⲁ)ⲥ ⲉⲩⲉ-ⲥⲱⲧⲡ for him to choose, that he might choose

ii. def. sing. masc. article or zero article, expanded by ⲧⲣⲉ- **362**

ⲡⲧⲣⲉⲩ-ⲥⲱⲧⲡ the fact of his choosing

ⲫⲧⲣⲉⲩ-ⲥⲱⲧⲡ his choosing

iii. the preposition ⲉ- or ⲛ̄- expanded by ⲫⲧⲣⲉ- or ⲫinfinitive

ⲉ-ⲫⲧⲣⲉⲩ-ⲥⲱⲧⲡ for him to choose (verbal actor expressed)

ⲉ-ⲫⲥⲱⲧⲡ or ⲛ̄-ⲫⲥⲱⲧⲡ to choose (no verbal actor expressed)

iv. clauses expressing *if* and *since* (ⲉⲣⲱⲁⲛ-, ⲉⲱϫⲉ-, ⲉ-ⲛⲉ-)

ⲛ̄-ⲟⲩⲱⲡⲏⲣⲉ ⲁⲛ ⲧⲉ ⲉⲩⲱⲁⲛ-ⲃⲉⲡ-ⲟⲩⲁ ⲉⲩ-ϫⲓⲟⲩⲉ "It is not to be wondered at *if one should be taken stealing"* (Prov 6:30)

ⲛⲁⲛⲟⲩ-ⲥ ⲁⲉ ⲉⲱϫⲉ-ⲁⲧⲉⲧⲛ̄-ⲣ̄-ⲫⲣⲣⲟ "And it would be better *if you had reigned"* (1 Cor 4:8)

ⲛⲁⲛⲟⲩ-ⲥ ⲛⲁ-ⲩ ⲛ̄ϩⲟⲩⲟ ⲉ-ⲛⲉ-ⲩⲛ̄-ⲟⲩⲱⲛⲉ ⲛ̄-ⲥⲓⲕⲉ ⲁⲱⲉ ⲉ-ⲡⲉⲩⲙⲁⲕϩ "It would be much better for him *if a millstone were hung round his neck"* (Mark 9:42)

v. ⲡⲙⲁ 'where' or ⲟⲉ 'how, that' expanded by a relative clause, introducing indirect discourse **522**

ⲁⲩ-ⲧⲁⲙⲟ-ⲟⲩ ⲉ-ⲟⲉ ⲛ̄ⲧ-ⲁⲩ-ⲛⲁⲩ ⲉ-ⲡϫⲟⲉⲓⲥ ϩⲛ̄-ⲧⲉϩⲓⲏ "He declared to them *how on the road he had seen the Lord"* (Acts 9:27)

vi. clauses in conjunctive conjugation **354**

ⲙⲛⲛⲥⲁ-ⲛ̄ⲧⲉ-ⲡϫⲟⲉⲓⲥ †-ⲫⲙⲧⲟⲛ ⲙ-ⲡⲓⲥⲣⲁⲏⲗ "After *the Lord had given Israel rest"* (Josh 23:1)

vii. reported discourse without ϫⲉ- (hypostasis **142**)

ⲧⲱⲟⲣⲡ̄ ⲧⲉ ⲥⲱⲧⲙ̄ ⲡⲓⲥⲣⲁⲏⲗ ⲡϫⲟⲉⲓⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡϫⲟⲉⲓⲥ ⲟⲩⲁ ⲡⲉ "The first (commandment) is, *Hear, O Israel: the Lord our God, the Lord, is one"* (Mark 12:29)

viii. clauses in circumstantial conversion, expanding -ⲥ in ⲛⲁⲛⲟⲩ-ⲥ it is a good thing, ⲟⲛ̄ⲧ-ⲥ find out, and ϩⲉ ⲉⲣⲟ-ⲥ find out **426**; and expanding ϩⲁⲙⲟⲓ 'how good it would be if'

ix. unconverted nominal sentence after ⲟⲛ̄- **516**

ⲁⲩⲱ ⲡⲁⲗⲁⲟⲥ ⲙ̄ⲡⲉⲩ-ⲟⲛ-ⲁ̄ⲛ̄ⲣ̄-ⲛⲓⲙ Isa 1:3 "My people has not regarded *who I am"* (Isa 1:3)

x. clauses in focalizing conversion, under very limited syntactic conditions **457, 493(34)(66)(67)(68)**

ⲙ̄ⲡⲟⲩ-ⲟⲛ̄ⲛ-ⲉⲩ-ⲛⲁ-ⲣ-ⲟⲩ ⲛⲁ-ⲩ "They did not find out what to do *(what they might do)* to Him" (Luke 19:48)

7 *Inflected Modifiers*

Definition and List of Inflected Modifiers **152**
ⲁⲛⲟ=/ⲛ̄ⲧⲟ= **153**
Placement and Word Order **154**
Specific Negation of the Inflected Modifier **157**
ⲙ̄ⲙⲁⲧⲉ and ⲛ̄–ⲟⲩⲱⲧ **158**

DEFINITION AND LIST OF INFLECTED MODIFIERS

152 The six *'inflected modifiers'*

ⲁⲛⲟ=/ⲛ̄ⲧⲟ= (my)self
ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= . . . (my)self
ⲙⲁⲩⲁⲁ(ⲧ)= . . . alone
ⲟⲩⲁⲁ(ⲧ)= only . . .
ⲧⲏⲣ= . . . all
ϩⲱⲱ= . . . too

only occur in a prepersonal state **30** and are inflected by the personal suffixes **85.**

ⲁⲛⲟ=/ⲛ̄ⲧⲟ= *(my)self (yourself, himself, etc.), for (my) part, personally, (I) for one* **153**

For the invariable enclitic ⲛ̄ⲧⲟϥ, cf. **156**

ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= (vars. ⲙ̄ⲙⲓⲛⲉⲙ̄ⲙⲟ=, ⲙ̄ⲙⲓⲛⲟⲩⲙ̄ⲙⲟ=, ⲙⲟⲩⲛⲙ̄ⲙⲟ=, ⲙⲱⲛⲙ̄ⲙⲟ=) *(my)self, own* (often reflex.)

ⲙⲁⲩⲁⲁ(ⲧ)= (var. ⲙ̄ⲙⲁⲩⲁⲁ=) *alone, only, mere, (my)self (yourself, himself, etc.), own* (sometimes reflex.)

. . . ⲙⲁⲩⲁⲁ(ⲧ)= ⲁⲛ ⲁⲗⲗⲁ not only . . . but also . . . . For the absolute state ⲙⲁⲧⲉ, cf. **158.**

ⲟⲩⲁⲁ(ⲧ)= *only, alone*

For the absolute state ⲟⲩⲱⲧ, cf. **158**

ⲧⲏⲣ= . . . *all, entirely, all . . . , utter;* also *utterly* (as though adverb, relating to an adjacent verb)

ⲡ– . . . ⲧⲏⲣ= the whole . . . ; ⲟⲩ– . . . ⲧⲏⲣ= a whole . . . ; ϩⲉⲛ– . . . ⲧⲏⲣ–ⲟⲩ all sorts of . . . ; . . . (ⲥⲛⲁⲩ) ⲧⲏⲣ–ⲟⲩ (two) whole . . . ; cf. ⲡⲧⲏⲣ–ϥ (invariable article phrase) the entirety, the universe τὸ πᾶν; ⲉ–ⲡⲧⲏⲣ–ϥ wholly, at all

ϩⲱⲱ= *too, for (my) part*

ⲉⲧⲉ–ϩⲱⲱ= ⲡⲉ (which is) real, genuine, natural (Luke 16:11, Rom 11:21). For the invariable enclitic ϩⲱⲱϥ, cf. **156.**

They express categories of distinctive confrontation (exclusive ⲙⲁⲩⲁⲁ=, ⲟⲩⲁⲁ=, ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ=; inclusive ϩⲱⲱ=, ⲁⲛⲟ=/ⲛ̄ⲧⲟ=) or integral totality (ⲧⲏⲣ=). Modifier is linked to its target of modification by agreeing with it in person/number/(gender), and occurs in the same textual environment though not necessarily adjacent (for placement and word order, cf. **154**).

The target of modification is either a *personal morph* of any kind

ⲁⲓ–ⲥⲟⲩⲱⲛ–ⲉ ⲁⲛⲟⲕ "I have known you personally" (ShIII 21:9)
ⲛ̄ⲧⲟⲕ ⲙⲁⲩⲁⲁ–ⲕ "Thou (sing. masc.) alone" (Rev 15:4)
ⲛⲁⲛⲟⲩ–∅ ⲧⲏⲣ–ⲉ ⲧⲁⲯⲃⲉⲉⲣⲉ "Thou (sing. fem.) art all fair, my companion" (Cant 4:7)
ⲧⲉϥⲡⲟⲗⲓⲥ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ–ϥ "His own city" (Matt 9:1)
ⲡϫⲟⲉⲓⲥ ⲟⲩⲁⲁ–ϥ "The only Lord" (Jude 4)
ⲙⲛ̄–ⲟⲩⲙⲏⲏⲯⲉ ⲁⲩⲱ ⲛ̄ⲙⲁ–ⲓ ϩⲱ–∅ "With many and with myself as well" (Rom 16:2)
†ⲇⲱⲣⲉⲁ ⲛ̄–ⲟⲩⲱⲧ ⲛ̄ⲑⲉ ϩⲱⲱ–ⲛ ⲛ̄ⲧ–ⲁϥ–† ⲛⲁ–ⲛ Acts 11:17 "The same gift as He gave to us too"
ⲛⲧⲱⲧⲛ ⲧⲏⲣ–ⲧⲛ "All of you (pl.)" (ShIII 139:21)
ⲛⲁⲓ ϩⲱ–ⲟⲩ "These too, for their part" (Mark 4:16)

or *the addressee of an imperative* (2d person)

ⲕⲁⲧⲁⲗⲁⲗⲉⲓ ⲇⲉ ⲛⲥⲱ–ⲓ ⲧⲏⲣ–ⲧⲛ | ⲧⲱⲗⲉⲓⲟ–ⲉⲓ ⲇⲉ ϩⲓ–ⲟⲩⲥⲟⲡ ⲛⲉⲥⲛⲏⲩ "So, despise me, all of you (pl.); condemn me, all (of you) together, brethren" (ShAmél I 70:4–5)
ⲧⲉⲛⲟⲩ ⲇⲉ ϩⲱⲱ–ⲕ (textual var. ϩⲱⲱ–ϥ) ⲥⲱⲧⲉⲙ ⲛ̄ⲥⲁ–ⲡⲉϩⲣⲟⲟⲩ ⲛ̄–ⲧⲉⲕϩⲙ̄ϩⲁⲗ "And now hearken, *for thy (sing. masc.) part,* to the voice of thine handmaid" (1 Sam 18:22)
ⲃⲱⲕ ϩⲱⲧ–ⲧⲏⲩⲧⲛ̄ ⲉ–ⲡⲁⲙⲁ–ⲛ̄–ⲉⲗⲟⲟⲗⲉ "You [pl.] go into my vineyard too" (Matt 20:4)

or a *non-personal entity term* (which motivates a 3d person suffix).

ⲡⲉⲓⲱⲧ ⲙⲁⲩⲁⲁ–ϥ Matt 24:36 "The Father only," ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲧⲏⲣ–ⲥ̄ Matt 4:23 "All Galilee," ϩⲉⲛⲟⲱⲃⲉ ⲙⲁⲩⲁⲁ–ⲩ Matt 21:19 "Leaves only," ∅ⲟⲉⲓⲕ ⲙⲁⲩⲁⲁ–ϥ Matt 4:4 "Bread alone," ⲡⲉⲧⲣⲟⲥ ϩⲱⲱ–ϥ ⲟⲛ John 18:18 "Peter also," ⲛⲁⲓ ϩⲱ–ⲟⲩ Rom 11:31 "They (These) also," ⲙⲛⲛⲥⲁ–ⲟⲩⲉⲃⲟⲧ ⲏ ⲥⲛⲁⲩ ⲏ ⲯⲟⲙⲧ ⲧⲏⲣ–ⲟⲩ ShIV 71:4–5 "After one month, or two or three at most," ϩⲟⲉⲓⲛⲉ ⲧⲏⲣ–ⲟⲩ ⲛⲉ ShAmél II 16:8 "They are all of such a kind"

Inflections: (i) ⲁⲛⲟⲕ, ⲛ̄ⲧⲟⲕ, ⲛ̄ⲧⲟ, ⲛ̄ⲧⲟϥ, ⲛ̄ⲧⲟⲥ, ⲁⲛⲟⲛ, ⲛ̄ⲧⲱⲧⲛ̄, ⲛ̄ⲧⲟⲟⲩ **153;** *(ii)* ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= like the preposition ⲉⲣⲟ=; *(iii)* ⲙⲁⲩⲁⲁⲧ, ⲙⲁⲩⲁⲁⲕ (var.

ⲙⲁⲩⲁⲁⲧⲕ̄), ⲙⲁⲩⲁⲁⲧⲉ, ⲙⲁⲩⲁⲁⲩ (ⲙⲁⲩⲁⲁⲧⲩ̄), ⲙⲁⲩⲁⲁⲥ (ⲙⲁⲩⲁⲁⲧⲥ̄), ⲙⲁⲩⲁⲁⲛ (ⲙⲁⲩⲁⲁⲧⲛ̄), ⲙⲁⲩⲁⲧⲧⲏⲩⲧⲛ̄ (ⲙⲁⲩⲁⲁⲧⲧⲏⲩⲧⲛ), ⲙⲁⲩⲁⲁⲩ (ⲙⲁⲩⲁⲁⲧⲟⲩ); *(iv)* ⲟⲩⲁⲁⲧ, ⲟⲩⲁⲁⲕ, ⲟⲩⲁⲁⲧⲉ, ⲟⲩⲁⲁⲩ (var. ⲟⲩⲁⲁⲧⲩ̄), ⲟⲩⲁⲁⲥ (ⲟⲩⲁⲁⲧⲥ̄), ⲟⲩⲁⲁⲛ. ⲟⲩⲁⲧⲧⲏⲩⲧⲛ̄ (ⲟⲩⲁⲁⲧⲧⲏⲩⲧⲛ̄), ⲟⲩⲁⲁⲧⲟⲩ; *(v)* ⲧⲏⲣ̄ⲧ, ⲧⲏⲣ̄ⲕ, ⲧⲏⲣⲉ, ⲧⲏⲣⲩ̄, ⲧⲏⲣⲥ̄, ⲧⲏⲣⲛ̄, ⲧⲏⲣⲧⲛ̄, ⲧⲏⲣⲟⲩ; *(vi)* ϩⲱⲱⲧ (var. ϩⲱ), ϩⲱⲱⲕ, ϩⲱⲱⲧⲉ, ϩⲱⲱⲩ, ϩⲱⲱⲥ. ϩⲱⲱⲛ, ϩⲱⲧⲧⲏⲩⲧⲛ̄, ϩⲱⲟⲩ

Further examples: ϣⲁⲛⲧⲉ-ⲛⲉⲓⲣⲓⲕⲉ ⲧⲏⲣ-ⲟⲩ ϣⲱⲡⲉ ShIII 215:24–25 "Until *all* these turning motions occur"; ⲟⲩϣⲁϫⲉ ⲛ-ⲥⲱⲃⲉ ⲡⲉ ⲡⲁⲓ̈ ⲛ-ⲛⲓⲟⲩⲁⲁⲓ̈ ϩⲱ-ⲟⲩ ShLefort 41:5–6 "This is a laughing matter to the Jews *also*"; ⲛⲧⲉ-ⲛ-ⲉⲧ⁰-ⲙⲙⲁⲩ ϩⲱ-ⲟⲩ ⲟⲛ ⲛⲟϫ-ⲩ ⲉ-ϩⲉⲛϩⲛⲁⲁⲩ ⲉⲩ-ⲙⲡⲱⲁ ⲙⲙⲟ-ⲩ ShAmél I 77:10 "And they *too* will put it into vessels that are worthy of it"; ⲁⲩ-ⲛⲁⲩ ϫⲉ- . . . ⲙ̄ⲡⲉ-ⲓ̄ⲥ̄ ⲁⲗⲉ ⲉ-ⲡϫⲟⲓ̈ ⲛⲙ̄-ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲁⲗⲗⲁ ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ⲙⲁⲩⲁⲁ-ⲩ ⲛⲉ-ⲛ̄ⲧ-ⲁⲩ-ⲃⲱⲕ John 6:22 "They saw that . . . Jesus had not entered the boat with His disciples, but that it was His disciples *alone* who had gone away"; ϩⲛ̄-ϩⲉⲛⲏⲏⲥⲧⲓⲁ ⲙⲛ̄-ϩⲉⲛϣⲁⲏⲁ ⲙⲛ̄-ϩⲉⲛⲕⲉϩⲃⲏⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲉ-ⲛⲁϣⲱ-ⲟⲩ ShWess9 172*d*:4–9 "In fasting, prayer, and many other things *of all kinds*"; ⲛ̄ⲕⲟⲟⲩⲉ ϩⲱ-ⲟⲩ ⲉⲩϣⲁⲛ-ⲧⲙ̄-ⲃⲱ ϩⲛ̄-ⲧⲉⲩⲙⲛ̄ⲧ-ⲁⲧ-ⲛⲁϩⲧⲉ ⲥⲉ-ⲛⲁ-ⲧⲟⲃ-ⲟⲩ Rom 11:23 "*And* even the others, if they do not persist in their unbelief, will be grafted in"; ⲁⲩⲱ ⲡ-ⲉⲧ⁰-ⲛⲁ-ⲟⲩⲟⲙ-ⲛ̄ⲧ ⲡ-ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ ϩⲱⲱ-ⲩ ⲟⲛ ⲛⲁ-ⲱⲛϩ ⲉⲧⲃⲏⲏⲧ-⁰ John 6:57 "And *also* the one who eats Me will live because of Me"; ⲡ-ⲉⲧ⁰-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲉⲓ̂ ⲛⲉϩⲃⲏⲩⲉ ⲉⲧ-ⲉⲓ̂ⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲡⲏ ϩⲱⲱ-ⲩ ⲟⲛ ⲛⲁ-ⲁⲁ-ⲩ John 14:12 "The one who believes in Me will *also* do the works that I do"; ⲛⲁ-ⲑⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ ⲧⲏⲣ-ⲟⲩ Mark 1:5 "All the people of Jerusalem"; ⲁⲩⲱ ⲛⲟⲩ-ⲓ̈ ⲧⲏⲣ-ⲟⲩ ⲛⲟⲩ-ⲕ ⲛⲉ John 17:10 "And *all* Mine are Thine"; ⲛⲓⲙ ϩⲛ-ⲛ-ⲉⲧ⁰-ⲟⲩⲉⲱ-ϫⲉ-⁰ⲡⲉⲑⲟⲟⲩ ⲉⲣⲟ-ⲟⲩ ⲛⲉⲧ⁰-ⲛⲁ-ϫⲟⲟ-ⲥ ⲁⲛ ϫⲉ-ϩⲟⲉⲓⲛⲉ ⲧⲏⲣ-ⲟⲩ ⲛⲉ ShAmél II 16:7–8 "Among those who would say evil things about them, who would not claim that they are *all* of such a kind?"; ⲙⲛ-ϩⲉⲛⲕⲟⲟⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲛⲧⲉⲓϩⲉ ShIV 14:21–22 "And other things *of all kinds* like this"; ⲙ̄ⲡⲟⲩ-ⲕⲧⲟ-ⲟⲩ ⲉⲃⲟⲗ ⲙ̄-ⲡⲉⲕⲙⲉ ⲡ-ⲉⲧ⁰-ϩⲟⲗⲃ̄ ⲧⲏⲣ̄-ⲩ ShGué 161*b*:43–162*a*:1 "They did not turn away from Your truth, O You who are *utterly* sweet"; ⲟⲩ ⲡⲉⲧ-ⲛⲁ-ⲧ-⁰ϩⲏⲩ ⲙ̄ⲙⲟ-ⲩ ⲉⲓ̈ϣⲁⲛ-ⲣ̂-⁰ⲛⲟⲃⲉ ⲛ̄ⲥⲁ-⁰ⲧⲣⲁ-ⲧ-⁰ⲟ̂ⲥⲉ ⲙ̄ⲙⲟ-ⲓ̈ ⲙⲁⲩⲁⲁ-ⲧ ShChass 71:3–8 "If I sin, what shall I gain if not *only* to lose my own self"; ⲛⲉⲩ-ϩⲙ̄-ⲡⲙⲁ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ ⲙⲁⲩⲁⲁ-ⲩ Matt 14:23 "He was there *alone*"; ⲁⲩ-ϫⲓⲧ-ⲟⲩ ⲙ̄ⲙⲁⲩⲁⲁ-ⲩ ⲉϫⲛ̄-ⲟⲩⲧⲟⲟⲩ ⲉⲩ-ϫⲟⲥⲉ Mark 9:2 "He led them up a high mountain *apart by themselves*"; ⲙⲏ ⲛ̄ⲧⲕ-ⲟⲩⲉⲃⲟⲗ ϩⲱⲱ-ⲕ ⲟⲛ ⲛ̄-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ John 7:52 "Are you from Galilee *too?*"; ⲙⲏⲡⲟⲧⲉ ϩⲱ-ⲟⲩ ⲛ̄ⲥⲉ-ⲧⲁϩⲙ-ⲉⲕ ⲛⲧⲉ-ⲟⲩⲧⲟⲩⲓ̈ⲟ̄ ϣⲱⲡⲉ ⲛⲁ-ⲕ Luke 14:12 "Lest they *also* invite you *in return*, and you be repaid"; ⲛ-ⲉⲛⲧ-ⲁⲛ-ⲥⲱⲧⲙ ⲉⲣⲟ-ⲟⲩ ϫⲉ-ⲁⲩ-ϣⲱⲡⲉ ϩⲛ̄-ⲕⲁϕⲁⲣⲛⲁⲟⲩⲙ ⲁⲣⲓ-ⲥⲟⲩ ϩⲱ-ⲟⲩ ϩⲙ̄-ⲡⲉⲓ̈ⲙⲁ ϩⲙ̄-ⲡⲉⲕ†ⲙⲉ Luke 4:23 "What we have heard happened in Capernaum, do here *also* in your own village"; ⲣⲁⲕⲟⲧⲉ ⲁⲛ ⲟⲩⲁⲁⲧ-ⲩ ⲏ ⲉⲫⲉⲥⲟⲥ ShChass 129:36–38 "Not *just* Alexandria or Ephesus"

153 ⲁⲛⲟ=/ⲛ̄ⲧⲟ= '(my)self, for (my) part, personally, (I) for one' differs formally from the others in having a distinct 1st person stem ⲁⲛⲟ= and in its unusual 1st sing. termination -ⲕ (in ⲁⲛⲟⲕ). In this book the suffixes are written solid with the base, so that the inflected modifier is homonymous with the personal independent **77:** ⲁⲛⲟⲕ, ⲛ̄ⲧⲟⲕ, ⲛ̄ⲧⲟ, ⲛ̄ⲧⲟⲩ, ⲛ̄ⲧⲟⲥ, ⲁⲛⲟⲛ, ⲛ̄ⲧⲱⲧⲛ̄, ⲛ̄ⲧⲟⲟⲩ. The two homonyms are distinguished as follows:

(a) The personal independent can occur as the very first item in a clause; the inflected modifier cannot **154.**

ⲛ̄ⲧⲟⲩ ⲁⲉ ⲡⲉϫⲁ-ⲩ ApophPatr 146 (Chaîne 32:22) "But as for him, he said" [personal independent]

ⲡⲁϫ̄ⲣ̄ⲥ̄ ⲁⲛⲟⲕ ⲉ†-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲩ ApophPatr 146 (ed. Chaîne 32:22) "My Christ in Whom I personally believe" [inflected modifier]

(b) The personal independent occurs as an essential element in several sentence patterns and phrasal syntagms **77;** the inflected modifier does not.

ⲛⲁⲙⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Matt 14:33 "Truly it is You who are the Son of God" (ⲛ̄ⲧⲟⲕ [personal independent] as predicate in nominal sentence Pattern 6a **[276]**)

PLACEMENT AND WORD ORDER

154 Like enclitic conjunctions **235(b)** and initial attitude markers **239,** inflected modifiers cannot occur in first position within their clause. Three can *either precede or follow* the modified item: ⲁⲛⲟ=/ⲛ̄ⲧⲟ=, ⲧⲏⲣ=, and ϩⲱⲱ=.

ⲏ ⲛⲁϣ ⲛ-ϩⲉ ⲉⲩ-ⲛⲁ-ⲣ-⁰ⲃⲟⲗ ⲛⲧⲟⲟⲩ "And how will they, for their part, escape?" (ShIII 75:12)

ⲛⲁϣ ⲛ-ϩⲉ ⲛⲧⲟⲟⲩ ⲉⲩ-ⲛⲁ-ⲣ-⁰ⲃⲟⲗ "How will they, for their part, escape?" (ShIII 75:12, textual var.)

ⲧⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ "You all know" (1 John 2:20)
ⲉⲓⲥϩⲏⲏⲧⲉ ⲧⲏⲣ-ⲧⲛ̄ ⲧⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ "Behold, ye all know" (Job 27:12)

ⲧⲁⲓ̈ ⲧⲉ ⲧⲉⲧⲛ̄ϩⲉ ϩⲱⲧ-ⲧⲏⲟⲩⲧⲛ̄ "So you also" (Luke 17:10)
ⲧⲁⲓ̈ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲧⲉ ⲧⲉⲧⲛ̄ϩⲉ "So you also" (Matt 23:28)

Further examples: ⲁⲩⲱ ⲡⲙⲁ ⲁⲛⲟⲕ ⲉ†-ⲛⲁ-ⲃⲱⲕ ⲉⲣⲟ-ⲩ ⲛ̄ⲧⲱⲧⲛ̄ ⲙⲛ-ϣⲃⲟⲙ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉ-⁰ⲉⲓ̂ ⲉⲙⲙⲁⲩ John 8:21 "And where I *personally* am going, for your part you cannot come"; ϫⲉⲕⲁⲥ ⲧⲏⲣ-ⲟⲩ ⲉⲩⲉ-ⲱⲡⲉ ⲛ̄-ⲟⲩⲁ John 17:21 "That they may *all* be one"; ϫⲉⲕⲁⲥ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲉⲧⲉⲧⲛⲉ-ⲡⲓⲥⲧⲉⲩⲉ John 19:35 "That you *also* may believe"; ⲡ-ⲉⲧ⁰-ⲛⲁ-ϫⲣⲟ †-ⲛⲁ-† ⲛⲁ-ⲩ ⲉ-⁰ⲧⲣⲉⲩ-ϩⲙⲟⲟⲥ ϩⲓⲧⲟⲩⲱ-ⲓ ϩⲓ-ⲡⲁ-ⲑⲣⲟⲛⲟⲥ ⲛ̄ⲑⲉ ϩⲱⲱ-ⲧ ⲛ̄ⲧ-ⲁⲓ-ϫⲣⲟ ⲁⲩⲱ ⲁⲓ-ϩⲙⲟⲟⲥ ϩⲓⲧⲟⲩⲛ̄-ⲡⲁⲉⲓⲱⲧ ϩⲓ-ⲡⲉⲩⲑⲣⲟⲛⲟⲥ Rev 3:21 "He who conquers, I will grant him to sit with Me on My throne, as I *Myself* conquered and sat down with My Father on His throne"

The other three *only follow* the modified item: ⲙⲁⲩⲁⲁ(ⲧ)=, ⲟⲩⲁⲁ(ⲧ)=, and ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= (for examples, cf. above **152**).

155 An inflected modifier and an enclitic conjunction **235(b)**/initial attitude marker **239,** or two inflected modifiers, can occur side by side. Such combinations are subject to limitations in compatibility and word order, depending on the selection of modifier.

Examples: ⲉⲧⲃⲉ-ⲡⲁⲓ ⲛⲕⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϩⲱ-ⲟⲩ ⲟⲛ ⲉⲩ-ⲡⲣⲟⲧⲣⲉⲡⲉⲓ ⲛ-ⲟⲩⲟⲛ ⲛⲓⲙ ShIII 66:8–9 "On this subject, *moreover*, also the prophets *too* exhort every one"; ⲛⲁⲓ ⲁⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲧ-ⲁⲩ-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲙ̄ⲛ-ⲛⲉⲩⲉⲣⲏⲩ Athanasius, Life of St. Anthony 9 (Garitte 15:1) *"And all* of these things appeared one after the other"; ⲁⲉⲓ-ϫⲓⲧ-⁰

ⲛⲟⲟⲛⲥ ⲙⲁⲩⲁⲁ-ⲧ ⲙⲙⲓⲛⲙⲙⲟ-ⲓ ϩⲣⲁⲓ ϩⲛ-ⲁⲛⲟⲙⲓⲁ ⲛⲓⲙ ShIII 146:24–25 "I *alone* have done violence to my *own* self with every sort of iniquity"; ⲛϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ϩⲱ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ShAmél I 373:9–10 *"All* the heretics, *too"*

Compatibilities, word order, frequency, syntax, and meanings of the inflected modifiers are further described in Shisha-Halevy, *Coptic Grammatical Categories* (chapter 6).

156 The invariable enclitics ⲛ̄ⲧⲟϥ 'moreover', etc. and ϩⲱⲱϥ 'on the contrary, actually' belong to the class of enclitic conjunction **235(b)**/initial attitude marker **239** like ⲅⲁⲣ, ⲇⲉ, ⲟⲛ, ⲣⲱ, ⲃⲉ etc. ⲛ̄ⲧⲟϥ often occurs in the configurations ⲇⲉ ⲛ̄ⲧⲟϥ, ⲁⲗⲗⲁ ⲛ̄ⲧⲟϥ, ⲁⲩⲱ ⲛ̄ⲧⲟϥ, and ⲏ ⲛ̄ⲧⲟϥ.

SPECIFIC NEGATION OF THE INFLECTED MODIFIER

157 The grammatical relationship of an inflected modifier, as an individual element of the text, can be negatived by the enclitic ⲁⲛ

ⲧⲏⲣ-ⲧⲛ̄ ⲁⲛ "Not every one of . . . " (John 13:10)

which usually comes after the modifier; optionally, negative ⲛ̄- is also prefixed to the modifier. E.g. ⲛ̄ⲧⲱⲧⲛ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲧⲉⲧⲛ̄-ⲧⲃⲃⲏⲩ ⲁⲗⲗⲁ ⲛ̄-ⲧⲏⲣ-ⲧⲛ̄ ⲁⲛ (textual var. ⲁⲗⲗⲁ ⲧⲏⲣ-ⲧⲛ̄ ⲁⲛ) John 13:10 "And you are clean, but *not every one of* you."

ⲙ̄ⲙⲁⲧⲉ AND ⲛ̄-ⲟⲩⲱⲧ

158 Akin to the inflected modifier are two non-inflected modifiers, ⲙ̄ⲙⲁⲧⲉ and ⲛ̄-ⲟⲩⲱⲧ (var. ⲟⲩⲱⲧ, optional fem. ⲛ̄-ⲟⲩⲱⲧⲉ). They are related in origin, form, and meaning to (ⲙ̄)ⲙⲁⲩⲁⲁ(ⲧ)= and ⲟⲩⲁⲁ(ⲧ)=, respectively.

(a) ⲙ̄ⲙⲁⲧⲉ 'only' is an adverbial modifier **194.** It mostly modifies a preceding verbal clause nexus but can also modify other individual elements of the text. (Correlative pairs: . . . ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲁⲗⲗⲁ . . . "Not only . . . but also . . . "; . . . ⲁⲛ ⲁⲗⲗⲁ . . . ⲙ̄ⲙⲁⲧⲉ "Not . . . but only . . . "; ⲉⲓⲙⲏⲧⲓ ⲉ- . . . ⲙ̄ⲙⲁⲧⲉ or ⲛ̄ⲥⲁ- . . . ⲙ̄ⲙⲁⲧⲉ "Except for . . . alone.")

Examples: ϫⲉⲕⲁⲥ ⲉⲩⲉ-ϫⲱϥ ⲙ̄ⲙⲁⲧⲉ ⲉ-ⲡⲧⲟⲡ ⲛ̄-ⲛⲉϥϩⲟⲉⲓⲧⲉ Matt 14:36 "That they might *only* touch the fringe of His garment"; ⲁϫⲁⲣ ⲛⲧ-ⲁⲩ-ⲙⲙⲟⲟⲩⲧ-ϥ (i.e. -ⲁⲩ-ⲙⲟⲟⲩⲧ-ϥ) ⲁⲛ ⲉⲧⲃⲉ-ⲛⲉϥⲛⲟⲃⲉ ⲙⲙⲁⲧⲉ ShAmél II 18:9 "Achar was slain not *only* because of his sins"; ⲁⲛⲟⲕ ⲧⲁⲕⲣⲓⲥⲓⲥ ⲟⲩⲙⲉⲉ ⲧⲉ ϫⲉ-ⲛ̄-ⲁⲛⲟⲕ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲡⲉ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲛⲙ̄-ⲡⲓⲱⲧ ⲉⲛⲧ-ⲁϥ-ⲧⲁⲟⲩⲟ-ⲉ͡ⲓ John 8:16 "As for Me, My judgment is true, for it is not a matter of Me *alone*, but of Me and the Father who sent Me"; ⲡⲁⲓ ⲙ̄ⲙⲁⲧⲉ ϯ-ⲟⲩⲉⲱ-ⲉⲓⲙⲉ ⲉⲣⲟ-ϥ ⲛ̄ⲧⲉ-ⲧⲏⲩⲧⲛ̄ Gal 3:2 "I wish to know *only* this from you"

(b) ⲛ̄-ⲟⲩⲱⲧ, rare fem. ⲛ̄-ⲟⲩⲱⲧⲉ 'single, same' (var. without ⲛ̄-) is an attributive phrase. It modifies indef. and def. article phrases, proper nouns, ⲟⲩⲁ, and ⲡⲓⲟⲩⲁ, and follows the target of modification (neg. . . . ⲁⲛ ⲛ̄-ⲟⲩⲱⲧ "not . . . alone . . . ."). ⲛ̄-ⲟⲩⲱⲧ is comparable to the modifier in the mediated attributive construction of the noun **99.**

Examples: ⲟⲩⲟⲉⲓⲕ ⲛ-ⲟⲩⲱⲧ (var. ⲟⲩⲟⲉⲓⲕ ⲟⲩⲱⲧ) Mark 8:14 "A *single* loaf of bread"; ⲕⲁⲛ ⲉⲓ-ⲟⲩⲏϩ ϩⲛ-ϩⲉⲛⲧⲟⲡⲟⲥ ⲛ-ⲟⲩⲱⲧ ⲙⲛ-ϩⲉⲛⲣⲱⲙⲉ ShAmél I 7:7–8 "Even if I live in locations *shared in common* with other people"; ⲡⲱⲏⲣⲉ ⲛ̄-ⲟⲩⲱⲧ (textual var. ⲱⲣ-ⲛ-ⲟⲩⲱⲧ) John 1:18 "The *only* Son"; ⲡⲉϥⲱⲏⲣⲉ ⲛ̄-ⲟⲩⲱⲧ John 3:16 "His *only* Son"; ⲁ-ⲧⲥϥⲟⲩⲉⲣⲏⲧⲉ ⲛ̄-ⲟⲩⲱⲧⲉ ⲱⲉ ⲉϩⲣⲁⲓ ϩⲛ̄-ⲧⲥⲗⲗⲉ ⲙ̄ⲡⲉ-ⲧⲙⲟⲩⲗⲓⲥ ⲁⲟ ⲉⲥ-ⲡⲏⲧ ⲛⲙ̄ⲙⲁ-ϥ ⲉϥ-ⲁⲱⲉ Martyrdom and Miracles of St. Mercurius the General (BMis 257:8–10) *"One of* his feet (?) tangled in the saddle cloth, and the mule continued to run with him hanging"; ⲛⲉⲑⲁⲓⲯⲓⲥ ⲛ̄-ⲟⲩⲱⲧ ShChass 47:37–38 *"These several* oppressions"; ϯⲁⲱⲣⲉⲁ ⲛ̄-ⲟⲩⲱⲧ Acts 11:17 "The *same* gift"; ⲉⲓⲥⲁⲕ ⲁⲛ ⲛ-ⲟⲩⲱⲧ ⲡⲉⲛⲧ-ⲁϥ-ⲧⲟⲩⲭⲟ-ϥ Interprétation de la résurrection (Leyd 423 middle:3–4) "It is not Isaac *alone* that He saved"; ⲙⲉⲉⲩⲉ ⲉ-ⲟⲩⲁ ⲛ̄-ⲟⲩⲱⲧ ϩⲙ̄-ⲡϫⲟⲉⲓⲥ Phil 4:2 "Agree (Think one *single* thing) in the Lord"; ⲡⲉⲟⲟⲩ ⲡⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲓⲟⲩⲁ ⲛ̄-ⲟⲩⲱⲧ John 5:44 "The glory that comes from the One who is *Unique"* τὴν δόξαν τὴν παρὰ τοῦ μόνου

8 *Verbs*

Definition of the Coptic Verb **159**

Actualizations of the Verb Lexeme **160**
- Infinitive **160**
  - Specific negation of lexical content **161**
- Stative **162**
- Imperative **163**
- Construct Participle **164**

Conjugation **165**

Transitivity: Direct Object Syntax of the Infinitive **166**
- Transitive and Intransitive **166**
- Mutable Transitives **167**
- Contrast of Infinitive and Stative **168**
- Objectless Transitive Infinitives **169**
- Direct Object of the Immutable Infinitive **170**
- Direct Object Constructions after the Mutable Infinitive **171**
- Double-object Causative Verbs ⲧⲙⲙⲟ **172**
- Double-object ϯ-ⲛⲁ= **173**
- Ingressive Meaning of the Transitive Infinitive **174**
- Dynamic Passive 'Is Being Built' ⲥⲉ-ⲕⲱⲧ ⲙⲙⲟ-ⲥ **175**
- Reflexive Meaning **176**
- Reciprocity **177**
- Predicative Expansion of the Direct Object **178**
- ⲛ̄- of Incidental Predication **179**
- Compound Verbs **180**

Expansions of the Verb: Adverbial, Combinative, and Rectional **181**
- Word Order: Expansion Elements after the Verb **182**

Verbal Preextensions (ⲣ̄ⲡⲕⲉ-, ⲣ̄ⲱⲣ̄ⲡ-, ⲣ̄ϩⲟⲩⲉ-) **183**

Verbal Auxiliaries (ⲛⲁ-, ⲱ-, etc.) **184**

Verbs of Incomplete Predication **185**

The Morphology of the Verb **186**
- Formal Classes of the Egyptian Coptic Verb **186**
  - The consonantal skeleton of the infinitive **187**
  - The distinctive vowel **188**

- Allomorphs of the absolute infinitive: prenominal and prepersonal states **189**
- The stative **190**
- The Form of Greco-Coptic Verbs **191**

Appendix: Illustration of the Seven Main Formal Classes of the Egyptian Coptic Verb **193**

DEFINITION OF THE COPTIC VERB

For verbal morphology, cf. **186–93**. For the tense system, cf. chapter 25.

159 *'Verbs'* are a very numerous word class whose distinguishing features are

i. that they are *'lexemes'*, i.e. basic units of Coptic vocabulary whose meanings are particular rather than general (as distinct from the general terms that express grammatical categories, such as determinators, specifiers, personal morphs, etc. **91**), and also

ii. that their basic form, the *'infinitive'*, expresses action, process, and/or entry into a state and can be conjugated **165**; e.g. ⲥⲱⲧⲡ 'choose', ⲡⲓⲥⲧⲉⲩⲉ 'believe', ⲙⲟⲩ 'die', ⲟⲩⲃⲁϣ 'turn white'; ⲁⲥ-ⲥⲱⲧⲡ "She chose," ⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ "We believe," etc.

ACTUALIZATIONS OF THE VERB LEXEME

INFINITIVE

160 Considered abstractly, apart from actual sentences, Coptic verb lexemes are just virtual possibilities stored in memory for eventual utterance (terms in an abstract, potential linguistic repertory). The occurrence of a lexeme in an actual written or spoken text is its *'actualization'*. The main actualization form of the verb is called the *'infinitive'*. (Syntactically, the infinitive can be identified as that class of morphs which occurs as the third essential constituent of non-durative conjugation **325**.) In modern dictionaries, verbs are filed under their infinitive form. The formation of the infinitive is described in **187–89**. Verb lexemes are actualized as infinitives in several different syntactic functions: *(i)* durative conjugation (the *'durative infinitive'* **308**); *(ii)* non-durative conjugation (the *'non-durative infinitive'* **328**); *(iii)* masc. verbal noun **105(c)** (in the word class of gendered common noun **104**); *(iv)* lexical completion after the future auxiliary ⲛⲁ- 'is going to' **311** or other auxiliaries **184** such as ⲟⲩⲉⲱ- 'want to'. Furthermore *(v)*, the ordinary affirmative imperative (chapter 16) has the same form(s) as the infinitive.

161 *Specific negation* of the lexical content (as such) of an infinitive is expressed by the negator ⲧⲙ̄- **105(c).** E.g. ⲡⲧⲙ-†-ⲫⲟⲩⲛⲧ ⲁϵ ⲛⲁ-ϥ ShAmél II 233:13 "Not making Him angry"; ⲡⲧⲙ̄-ⲟⲡ-ⲕ̄ ApophPatr 105 (Chaîne 25:2 = Z 298:7) "Not to think highly of oneself" **181(f);** ⲛⲁⲛⲟⲩ-ⲫⲧⲙ̄-ⲟⲩϵⲙ-ⲫⲁϥ ⲟⲩⲁϵ ϵ-ⲫⲧⲙ̄-ⲥϵ-ⲫⲏⲣⲡ̄ Rom 14:21 "It is right not to eat meat or drink wine"; ⲛⲁⲛⲟⲩ-ⲡⲧⲙ-ⲯⲓⲛϵ ⲛϩⲟⲩⲟ ϵ-ⲫⲯⲓⲛϵ ShAmél I 38:1 "Not seeking is better than seeking." For the compatibility of ⲧⲙ̄- and ⲧⲣϵ-, cf. **359.**

STATIVE

162 Some Egyptian Coptic verbs are also actualized in a *'stative'* form, also called *'qualitative'*, which expresses being-in-a-state. The stative describes the enduring state of a subject in a condition that is associated with verbal action or verbally expressed acquisition of a quality. E.g. ⲥⲟⲧⲡ 'is chosen' (is in the enduring state of having been chosen), is exquisite'; ⲙⲟⲟⲩⲧ 'is dead' (is in the state of having died); ⲟⲩⲟⲃⲱ 'is white'. In modern dictionary entries, the stative form is identified by a raised dagger: ⲥⲟⲧⲡ†, ⲙⲟⲟⲩⲧ†, etc. All statives, except the five listed in **168(c),** can contrast in meaning one way or another with the corresponding infinitive; cf. **168(a)(b).** E.g.

†-ⲥⲟⲧⲡ†: †-ⲥⲱⲧⲡ	I am exquisite†, chosen†: I choose
†-ⲙⲟⲟⲩⲧ†: †-ⲙⲟⲩ	I am dead†: I die
†-ⲟⲩⲟⲃⲱ†: †-ⲟⲩⲃⲁⲱ	I am white†: I become white

The formation of the stative is described in **190.** The only syntactic function of the stative is predicate in the durative sentence; its presence signals nexus **248.**

For a few statives, no corresponding infinitive is attested in Sahidic, e.g. ϩⲟⲟⲩ† 'is bad'.

IMPERATIVE

163 Most affirmative imperatives are identical in form to the infinitive, and all negatives are marked by prefixed ⲙ̄ⲡⲣ̄- or ⲙ̄ⲡⲱⲣ ϵ- (chapter 16). Ten Egyptian Coptic verbs occur in a special form expressing affirmative imperative **366;** e.g. ⲁⲛⲁⲩ "Look" corresponding to the infinitive ⲛⲁⲩ 'see'.

CONSTRUCT PARTICIPLE

164 A fourth actualization of the verb is a descriptive noun called the *'construct participle'* (participium coniunctum, *'p.c.');* it is a nominal component forming composite genderless common nouns **122.** Only a small number of Egyptian Coptic verbs occur in this form.

CONJUGATION

165 *'Conjugation'* (the formal marking of verbs to indicate and express the actor [subject]) is accomplished not by varying the form of the verb itself **186,** but rather *(i)* by suffixation of the subject to a conjugation base or mutable converter, or *(ii)* union of the verb with the personal subject prefixes of the durative sentence **78,** or *(iii)* by occurrence of the subject in the appropriate position of a conjugation pattern that contains no base **317.** E.g. *(i)* ⲁϥ-ⲥⲱⲧⲡ *he chose,* ⲁ-ⲧⲉⲥϩⲓⲙⲉ ⲥⲱⲧⲡ *the woman chose* (where ⲁ is the past tense conjugation base); *(ii)* ϥ-ⲥⲱⲧⲡ *he chooses; (iii)* ⲧⲉⲥϩⲓⲙⲉ ⲥⲱⲧⲡ *the woman chooses.* The conjugation patterns are described in chapters 14 and 15.

Two or more infinitive lexemes as such can be linked by conjunction (ⲁⲩⲱ, ⲏ, etc.) within the conjugation pattern. E.g. ϵ-ⲙⲛ̄-ⲟⲩⲁ̂ ⲛ̄-ⲟⲩⲱⲧ ⲭⲉ-ⲛ̄ⲡϥ-ⲱⲙⲥ̄ ⲁⲩⲱ ϥⲱⲧⲉ ⲉⲃⲟⲗ ShWess9 87*a*:30–33 "Without there being a single one who did not sink and perish"; ⲉⲩⲯⲁⲛ-ⲭⲛⲟⲩ-ⲕ ⲏ ⲭⲛⲟⲩ-ⲧⲛ ShAmél II 528:7 "If they ask you or ask us"; ⲁⲛⲧⲓ-ⲫⲧⲣⲉⲩ-ⲱⲣⲭ ⲏ ⲧⲱⲙ ⲉⲣⲟ-ⲟⲩ ShAmél II 505:5 "Instead of strengthening and closing them."

TRANSITIVITY: DIRECT OBJECT SYNTAX OF THE INFINITIVE

TRANSITIVE AND INTRANSITIVE

166 Every infinitive by its very nature belongs to one or the other of two syntactic classes, *transitives* and *intransitives,* according to the following definition.

(a) *'Transitive'* infinitives are those which at the speaker's choice can be constructed so as to express action directed at a *'direct object'*, i.e. at a receiver or goal of action. A direct object follows the infinitive. E.g. ⲁⲩ-ⲛⲁⲩ ϵ-ⲡⲱⲏⲣϵ ⲯⲏⲙ . . . ⲁⲩ-ⲟⲩⲱⲛ ⲛ̄-ⲛϵⲩⲁϩⲱⲱⲣ Matt 2:11"They *saw the child* . . . They *opened their treasures";* ϩⲏⲣⲱⲇⲏⲥ ⲅⲁⲣ ⲛⲁ-ⲯⲓⲛϵ ⲛ̄ⲥⲁ-ⲡⲱⲏⲣϵ ⲯⲏⲙ Matt 2:13 "Herod is about to *search for the child";* ⲁⲩ-ⲥⲱⲧⲡ̄ ⲛ̄-ⲥⲧⲉⲫⲁⲛⲟⲥ Acts 6:5 "They *chose Stephen.*" By this definition, ⲛⲁⲩ, ⲟⲩⲱⲛ, ⲯⲓⲛϵ, and ⲥⲱⲧⲡ ('see, open, search, choose') are classed as transitives, even though they can also occur without direct object. The direct objects in these Coptic examples *(the child, their treasures,* etc.) are marked as such by an appropriate preposition (ϵ-, ⲛ̄-, ⲛ̄ⲥⲁ-); each transitive infinitive has its own particular preposition(s) that mark objects. Furthermore, with mutable infinitives **167,** under certain conditions a direct object can or must be immediately suffixed to the infinitive instead of being mediated by a preposition; cf. **171.** E.g. ⲁϥ-ⲥϵⲧⲡ-ⲙⲛ̄ⲧ-ⲥ̄ⲛⲟⲟⲩⲥ Luke 6:13 "He *chose twelve*"; ⲛϵⲩ-†-ⲫⲥⲃⲱ Acts 5:21 "They taught (*gave teachings*)"; ϵ-ⲫⲧⲁⲕⲟ-ϥ Matt 2:13 "To

destroy Him." (Transitivity is also a property of the suffixally conjugated verboid ⲟⲩⲛ̄ⲧⲉ- **383.**)

By the definition used here, transitivity or intransitivity does not just refer to the construction in which a verb happens to occur in one sentence or another; but rather, to the verb's *potential* compatibility with the direct object construction—its *ability* to take a direct object—as a permanent feature of its lexical character. In other words, transitivity is here defined as the essential property of a lexical subclass of verbs, not an incidental feature of usage in one particular sentence or another.

(b) *'Intransitives'* are those whose infinitive cannot, under any circumstances, be constructed so as to express action directed at a direct object (receiver or goal of action). E.g. ⲟⲩⲃⲁϣ 'turn white', ϣⲁ 'rise'.

Crum, *Coptic Dictionary* (p.vii) uses 'transitive' and 'intransitive' in quite different senses.

MUTABLE TRANSITIVES

167 *'Mutable' transitive infinitives* are those which occur as a set of allomorphs called *'states'* **30:** *(i) 'absolute'* state, *(ii) 'prenominal'* state, and *(iii) 'prepersonal'* state. (Traditionally these are called status absolutus, status constructus, and status pronominalis.)

The Three States of the Mutable Transitive Infinitive (Examples)

(i)	(ii)	(iii)	
ⲥⲱⲧⲡ	ⲥⲉⲧⲡ-	ⲥⲟⲧⲡ=	*choose*
ⲕⲱⲧ	ⲕⲉⲧ-	ⲕⲟⲧ=	*build*
ⲧⲁⲙⲟ	ⲧⲁⲙⲉ-	ⲧⲁⲙⲟ=	*inform*
ϫⲓⲥⲉ	ϫⲉⲥⲧ-	ϫⲁⲥⲧ=	*raise*
ⲥⲟⲗⲥⲗ̄	ⲥⲗ̄ⲥⲗ̄-	ⲥⲗ̄ⲥⲱⲗ=	*console*
ⲉⲓⲣⲉ	ⲣ̄-	ⲁⲁ=	*make, do*

Direct objects after the *absolute* state (ⲥⲱⲧⲡ) must be mediated by the preposition ⲛ̄-/ⲙ̄ⲙⲟ= (e.g. ⲁⲩ-ⲓⲣⲉ ⲛ̄-ⲟⲩⲥⲱⲧⲉ Luke 1:68 "He has wrought redemption"; †-ⲧⲁⲙⲟ ⲙ̄ⲙⲱ-ⲧⲛ̄ 1 Cor 12:3 "I tell you.") Direct objects after the *prenominal* state (ⲥⲉⲧⲡ-) and *prepersonal* state (ⲥⲟⲧⲡ=) must be suffixed, as follows:

prenominal + { determinator pronoun **44,** specifier pronoun **63,** article phrase **43,** specifier phrase **64,** proper noun **126,** or possessed noun **138** (after some prenominal states, also the 2d pl. alternant personal suffix -ⲧⲏⲩⲧⲛ̄ **85**)

prepersonal + { personal intermediate **80, 82** or suffix **85** (with some further allomorphic alternations)

Examples: *(prenominals)* ⲁⲩ-ⲥⲉⲧⲙ̄-ⲛⲁⲓ Luke 18:23 "He heard this"; ⲙ̄ⲡⲟⲩ-ⲧⲁⲙⲉ-ⲗⲁⲁⲩ Luke 9:36 "They told no one"; ⲁⲩ-ⲧⲉϩⲙ̄-ⲟⲩⲙⲏⲏⲩⲉ Luke 14:16 "He invited many (a crowd)"; ⲙ̄ⲡⲣ̄-ⲣ̄-ⲗⲁⲁⲩ ⲁⲉ ⲛ̄-ⲃⲟⲙ Mark 6:5 "He did no mighty work"; ⲁⲩ-ⲕⲁ-ⲃⲁⲣⲁⲃⲃⲁⲥ ⲛⲁ-ⲩ ⲉⲃⲟⲗ Mark 15:15 "He released for them Barabbas"; ⲁⲩ-ⲕⲁ-ⲧⲟⲟⲧ-ⲟ̄ ϩⲓϫⲛ̄-ⲛⲉⲫⲃⲁⲗ Mark 8:25 "He laid His hands upon his eyes"; ⲁⲓ-ⲥⲉⲧⲡ-ⲧⲏⲩⲧⲛ̄ John 15:19 "I chose you"; *(prepersonals)* ⲛ̄ⲧⲟⲕ ⲁⲕ-ⲥⲟⲧⲡ̄-ⲧ Wis 9:7 "Thou hast chosen me"; ⲁⲩ-ⲥⲉⲡⲥⲱⲡ-ⲟ̄ Matt 8:34 "They entreated him"; ⲡⲟⲣⲕ-ⲟ̄ Matt 18:9 "Pluck it out"

The occurrence of these three states with a direct object is regulated in accord with the Stern-Jernstedt rule **171.** All other infinitives are classified as *'immutable'*. i.e. occurring only in the absolute state. These include the remaining transitives and all the intransitives.

CONTRAST OF INFINITIVE AND STATIVE

168 The contrast between infinitive and stative (for verbs that occur in both forms) is clearest in the durative sentence, which is the only environment where both forms can, according to the speaker's choice, occur and replace one another. The contrastive meanings of infinitive and stative fall into three patterns, as follows.

(a) *Transitives.* The infinitive expresses action; and the stative expresses a descriptive, static passive meaning—i.e. the enduring state of a subject after it has finished undergoing or receiving some action.

ⲥⲉ-ⲥⲱⲧⲡ (infin.) *They choose*
ⲥⲉ-ⲥⲟⲧⲡ† (stat.) *They are chosen* (state), *are exquisite*

ⲥⲉ-ⲙⲟⲩϩ (infin.) *They fill*
ⲥⲉ-ⲙⲉϩ† (stat.) *They are full*

ⲥⲉ-ⲕⲱⲧ (infin.) *They build*
ⲥⲉ-ⲕⲏⲧ† (stat.) *They are built* (state), *are situated, are established*

ⲥⲉ-ⲥⲙⲟⲩ (infin.) *They praise*
ⲥⲉ-ⲥⲙⲁⲁⲧ† or ⲥⲉ-ⲥⲙⲁⲙⲁⲁⲧ† (stat.) *They are praiseworthy, are blesséd*

The stative of transitive verbs expresses a static passive meaning as distinct from the dynamic (process-oriented) passive meaning of the 3d pl. construction described in **175:** ⲩ-ⲕⲏⲧ† "It is built/situated" (static passive) versus ⲥⲉ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ⲩ "It is being built/established" (dynamic passive, in process).

(b) *Ordinary intransitives.* The infinitive expresses process or entry into a state; and the stative describes the enduring state of the subject after the process has come to an end or the quality has been acquired.

ⲥⲉ-ϣⲟⲟⲩⲉ (infin.) *They become dry, dry out*
ⲥⲉ-ϣⲟⲩⲱⲟⲩ† (stat.) *They are dry*

ⲥⲉ-ⲟⲩⲃⲁⲱ (infin.) *They turn white, whiten*
ⲥⲉ-ⲟⲩⲟⲃⲱ† (stat.) *They are white*

ⲥⲉ-ⲙⲟⲩ (infin.) *They die*
ⲥⲉ-ⲙⲟⲟⲩⲧ† (stat.) *They are dead*

ⲥⲉ-ϩⲱⲛ (infin.) *They approach*
ⲥⲉ-ϩⲏⲛ† (stat.) *They are near*

Descriptive predication (corresponding to adjectives in Western Indo-European languages) is also expressed by three other means: suffixally conjugated verboids of quality **376,** ⲛⲁⲛⲟⲩ-ⲥ "He/It is good"; the stative construction ⲟ ⲛ̄- with incidental predicate **179,** ⲥ-ⲟ ⲛ̄-ᵖⲛⲟⲩ "He/It is great"; and the nominal sentence predicate of description **292(b),** ⲟⲩⲛⲟⲩ ⲡⲉ "He/It is great." In some instances these constructions come very close in meaning, forming synonyms: ⲟⲩⲁⲅⲁⲑⲟⲛ ⲡⲉ/ⲛⲁⲛⲟⲩ-ⲥ "It is good"; ⲟⲩⲕⲟⲩⲓ ⲡⲉ/ⲥ-ⲥⲟⲃⲕ "It is small"; ⲛⲁⲱⲱ-ⲥ/ⲥ-ⲟⲱ "It is much": ⲛⲁⲁⲁ-ⲥ/ⲥ-ⲟ ⲛ̄-ᵖⲛⲟⲩ "It is great."

(c) Intransitives with a stative of ongoing motion. Of the intransitive verbs that signify motion, a group of five verbs stands apart:

ⲃⲱⲕ, ⲃⲏⲕ†	*go*
ⲉⲓ, ⲛⲏⲩ†	*come*
ⲡⲱⲧ, ⲡⲏⲧ†	*run*
ϩⲉ, ϩⲏⲩ†	*fall* (also ϩⲉ ⲉ-, ϩⲏⲩ† ⲉ- *find*)
ϩⲱⲗ, ϩⲏⲗ†	*fly*

When any of these five is the predicate of a durative sentence only the stative occurs, and it expresses ongoing (durative) motion. The infinitives of this group only occur in non-durative construction **328.** Thus

Durative	*stative only*	ⲥ-ⲃⲏⲕ†
Non-durative	*infinitive only*	ⲁⲥ-ⲃⲱⲕ

E.g. ϯ-ⲡⲏⲧ† "I run"; ⲛⲉⲩ-ⲃⲏⲕ† "They went, were going"; ⲥ-ⲛⲏⲩ† "It is coming, will come"; and ⲁⲓ-ⲡⲱⲧ "I ran"; ⲁⲩ-ⲃⲱⲕ "They went"; ⲁⲥ-ⲉⲓ "It came." There are no sentences in which these infinitives and statives could, by the speaker's choice, replace one another and contrast in meaning. (But the other verbs signifying motion are ordinary intransitives **168[b]** and do not belong to this group, e.g. ⲥ-ϩⲱⲛ "He approaches', ⲥ-ϩⲏⲛ† "He is near.")

Yet, the infinitives of this group occur in durative conjugation after ⲟⲩⲱ ⲉⲥ- 'finish' **185(a)** and after a verbal preextension **183** (e.g. ⲥ-ⲣϩⲟⲩⲉ-ⲡⲱⲧ ϩⲱⲱ-ⲥ ⲛⲟⲉⲓ-ⲡⲙⲁⲧⲟⲓ ShAmél I 276:10 "Even more so, the soldier will generally flee").

OBJECTLESS TRANSITIVE INFINITIVES

169 The *objectless transitive infinitive*

ⲁ-ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲙ̄ "God *heard*" (Ps 77[78]:59)

expresses transitive action directed at an unmentioned receiver or goal. Cf. also **181(b)(ii).** E.g. ⲁⲩ-ⲟⲩⲱⲙ ⲁⲉ ⲁⲩ-ⲥⲓ Mark 8:8 "They *ate* (some unspecified food) and were satisfied"; ⲥⲉ-ϫⲱ ⲅⲁⲣ ⲁⲩⲱ ⲛ̄-ⲥⲉ-ⲉⲓⲣⲉ ⲁⲛ Matt 23:3 "They *say* and they do not *do*" (i.e. perform the action of saying things but not of doing things); ⲙⲏ ⲛ̄ⲧ-ⲁ-ⲟⲩⲁ ⲉ̀ⲓⲛⲉ ⲛⲁ-ⲥ ⲉ-ᵖⲟⲩⲱⲙ John 4:33 "Has any one *brought* (anything) to Him to eat?" An infinitive of the transitive class without direct object construction is ambiguous, for it can be understood either as an objectless transitive or as an ingressive **174;** e.g. ⲁⲥ-ⲙⲟⲩϩ "He filled (something unnamed)" and "He became full." These two interpretations are distinguished only by context. (Crum, *Coptic Dictionary* p. vii, mislabels both of these meanings intransitive.)

For the attributive circumstantial clause modifying an unexpressed object (ⲛ̄ⲛⲉⲧⲛ̄-ⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲉϥ-ⲟⲩⲱⲧ Exod 12:9 "You shall not eat from them *anything that is* raw"), cf. **431.**

A semantically empty direct object is also expressed by *(i)* the pronoun ⲟⲩⲟⲛ **59,** e.g. ⲡ-ⲉⲧ-ᵖ-ⲱⲓⲛⲉ ϥ-ⲛⲁ-ϩⲉ ⲉ-ⲟⲩⲟⲛ Matt 7:8 "The one who seeks will find"; *(ii)* a 3d pl. personal morph, e.g. ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡⲉ-ⲱⲁϥ-ⲙⲟⲕϩ-ⲟⲩ ⲁⲩⲱ ⲛⲉϥ-ⲧⲁϩⲟ-ⲟⲩ ⲉ-ⲡⲉⲩⲙⲁ Job 5:18 αὐτὸς γὰρ ἀλγεῖν ποιεῖ, καὶ πάλιν ἀποκαθίστησιν "For it is He who *causes pain* and who *restored* again"; ⲕⲁⲧⲁ-ⲡⲥⲱⲛⲧ ⲛ-ⲛⲓⲟⲩⲁⲁⲓ ⲉ-ᵖⲕⲟⲟⲥ-ⲟⲩ John 19:40 καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν "As is the burial custom of the Jews (According to the Jews' custom to *bury*)."

DIRECT OBJECT OF THE IMMUTABLE INFINITIVE

170 Direct objects after an immutable infinitive are always marked and mediated by a preposition that marks direct object function for that particular verb; co-occurrence with a particular direct object preposition is a characteristic of the verb's phraseology, **166.** E.g. ⲥⲉ-ⲱⲓⲛⲉ ⲉⲣⲱ-ⲧⲛ̄ 1 Cor 16:19 "They greet (ⲱⲓⲛⲉ ⲉ-) you"; ⲉⲧⲃⲉ-ⲟⲩ ⲧⲉⲉ̀ⲓⲧⲉⲛⲉⲁ ⲕⲱⲧⲉ ⲛ̄ⲥⲁ-ⲟⲩⲙⲁⲉⲓⲛ Mark 8:12 "Why does this generation seek (ⲕⲱⲧⲉ ⲛ̄ⲥⲁ-) a sign?"

DIRECT OBJECT CONSTRUCTIONS AFTER THE MUTABLE INFINITIVE: THE STERN-JERNSTEDT RULE

171 When the mutable infinitive **167** is expanded by a direct object, it has two possible constructions: *(i)* object mediated by the preposition ⲛ̄-/ⲙ̄ⲙⲟ= **203** after the absolute state; *(ii)* object directly suffixed to the prenominal or prepersonal state. Thus with ⲛⲟⲩϫⲉ (ⲉⲃⲟⲗ) 'cast (out), divorce' the options are:

		Before a Non-personal Object	Before a Personal Object
(i)	Absolute state	ⲛⲟⲩϫⲉ ⲛ̄-	ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ=
(ii)	Bound states	ⲛⲉϫ-	ⲛⲟϫ=

The choice between the absolute and bound states is regulated as follows.

(a) Suffixation of objects having zero determination. If the direct object is a *zero article phrase*, it normally must be suffixed to the dependent (prenominal) state, no matter what the construction: ⲛⲉϫ-$^{\emptyset}$. Bare specifiers are also suffixed **65.**

Examples: ⲉϥ-ⲛⲉϫ-$^{\emptyset}$ⲁⲗⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲃⲉⲉⲗϩⲉⲃⲟⲩⲗ Luke 11:15 "He casts out demons by Beelzebul"; ⲙⲉⲣⲉ-ⲗⲗⲁⲩ ⲛⲉϫ-$^{\emptyset}$ ⲏⲣⲡ̄ ⲃ̄-ⲃ̄ⲣⲣⲉ ⲉ-$^{\emptyset}$ϩⲱⲧ ⲛ̄-ⲁⲥ Mark 2:22 "No one puts new wine into old wineskins"; ⲉ-ⲛ-ⲥⲉ-ϩⲉⲡ-ⲗⲗⲁⲩ ⲁⲛ Titus 2:10 "Not hiding anything." (Exceptionally, ⲡ-ⲉⲧ$^{\emptyset}$-ⲙⲉ ⲛ̄-$^{\emptyset}$ⲉⲓⲱⲧ ⲏ $^{\emptyset}$ⲙⲁⲁⲩ ⲉϩⲟⲩⲉⲣⲟ-ⲓ Matt 10:37 "Any one who loves father or mother more than Me.")

Possessed nouns forming compound verbs **180(a), 181(e)** vary from one fixed lexical expression to another as to whether they *(i)* are always suffixed (e.g. ⲱⲛ̄-ϩⲧⲏ= *reflex.* 'have pity'); *(ii)* have the syntax of a non-zero article phrase, described in points *(b)* and *(c)* below (e.g. ⲕⲱ ⲛ̄-ⲣⲱ=/ⲕⲁ-ⲣⲱ= *reflex.* 'be silent'); or *(iii)* fluctuate in this regard (e.g. ⲉⲓⲣⲉ ⲛ̄-ϩⲧⲏ=/ⲣ̄-ϩⲧⲏ= *reflex.* 'regret' 2 Cor 7:8 *versus* Prov 13:12).

(b) Prepositional mediation in durative conjugation. Other kinds of direct object, when occurring in a *durative* sentence pattern, must be mediated by ⲛ̄-/ⲙ̄ⲙⲟ= after the absolute state: thus ϥ-ⲛⲟⲩϫⲉ ⲛ̄-, ϥ-ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ=.

Examples: ⲛⲉϥ-ⲛⲟⲩϫⲉ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄-ⲟⲩⲇⲁⲓⲙⲟⲛⲓⲟⲛ Luke 11:14 "Now He was casting out a demon"; ⲉⲱϫⲉ-ⲁⲛⲟⲕ ⲉⲓ-ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲛ̄-ⲛⲁⲁⲓⲏⲟⲛⲓⲟⲛ ϩⲛ̄-ⲃⲉⲉⲗϩⲉⲃⲟⲩⲗ Matt 12:27 "If I cast out demons by Beelzebul"; ⲉⲡⲉⲓⲇⲏ ⲧⲉⲧⲛ̄-ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ-ϥ ⲉⲃⲟⲗ ⲙ̄ⲙⲱ-ⲧⲛ̄ Acts 13:46 "Since you thrust it from you"

Article phrases with ... ⲛⲓⲙ and the pronoun ⲟⲩⲟⲛ ⲛⲓⲙ are mostly mediated in this way **60(d).**

(c) Fluctuation elsewhere. When occurring *in other kinds of syntax*, non-zero direct objects fluctuate (by speaker's stylistic choice) between the two constructions: ⲛⲉϫ- var. ⲛⲟⲩϫⲉ ⲛ̄-, ⲛⲟϫ= var. ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ=.

Examples: ⲛⲧⲉⲣⲉϥ-ⲛⲉϫ-ⲟⲩⲛⲟϭ ⲛ-ϩⲣⲟⲟⲩ Mark 15:37 "And when He had uttered a loud cry" and ⲁϥ-ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲡⲛⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ Matt 8:16 "He cast out the unclean spirits"; ⲛⲉⲑⲟⲟⲩ ⲇⲉ ⲁⲩ-ⲛⲟϫ-ⲟⲩ ⲉⲃⲟⲗ Matt 13:48 "They threw away the bad" and ⲁϥ-ⲛⲟⲩϫⲉ ⲇⲉ ⲏⲙⲟ-ϥ Luke 4:35 "He threw him down"; ⲉ-$^{\emptyset}$ⲛⲉϫ-ⲧⲉϥⲥϩⲓⲙⲉ ⲉⲃⲟⲗ Mark 10:2 "To divorce his wife" and ⲉ-$^{\emptyset}$ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲧⲛ̄ϩⲓⲟⲙⲉ Matt 19:8 "To divorce your wives"; ⲉ-$^{\emptyset}$ⲛⲟϫ-ⲟⲩ ⲉⲃⲟⲗ Mark 10:4 "To get divorces (To divorce them)" and ⲉ-$^{\emptyset}$ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ-ϥ ⲛ̄-ⲛⲉⲩϩⲟⲟⲣ Matt 15:26 "To throw it to the dogs"; ⲡⲙⲉⲣⲉ-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ Rom 13:8 "To love one another (The practice of loving one another)" and ⲡⲛⲟⲩϫⲉ ⲛ-ⲟⲩⲥⲟⲧⲉ Gen 21:16 "An arrow-shot (The distance of shooting an arrow)"; ⲡⲕⲟⲟⲥ-ⲧ Mark 14:8 "My burial (The act of burying me)" and ⲡⲭⲓⲥⲉ ⲙ̄ⲙⲟ-ⲓ ApophPatr 136 (Chaîne 30:20 = Z 304:4) "My advancement (The act of elevating me)"

(d) Limitations:

i. ⲟⲩⲉⲱ-, ⲟⲩⲁⲱ= 'want, desire, love' always has its direct object suffixed, even in durative conjugation.

Examples: ⲉⲓ-ⲟⲩⲉⲱ-ⲟⲩⲛⲁ ⲉϩⲟⲩⲉ-ⲟⲩⲑⲩⲥⲓⲁ Matt 9:13 "I desire mercy, and not sacrifice"; ⲁⲩⲱ ⲉⲩ-ⲟⲩⲉⲱ-ⲡⲁⲥⲡⲁⲥⲙⲟⲥ ϩⲛ-ⲛⲁⲅⲟⲣⲁ Mark 12:38 "And who like salutation in the market place"; ⲙⲏ ⲛⲉⲓⲟⲧⲉ ⲟⲩⲉⲱ-ⲛⲉⲩⲱⲏⲣⲉ ⲁⲛ ShAmél II 153:4 "Pray tell, do not parents love their children?"; ⲡ-ⲉⲧⲟ-ⲟⲩⲁⲱ-ⲟ ⲛⲧⲟⲟⲧ-ⲛ ShIII 223:14 "What He wants from us"; ⲡⲁⲓ ⲃⲉ ⲉ-ⲁⲓ-ⲟⲩⲁⲱ-ⲟ̄ 2 Cor 1:17 "So when I wanted to do this"

ii. ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ- 'say' + *reported discourse* always has direct object -ⲥ suffixed in non-durative conjugation ϫⲟⲟ-ⲥ ϫⲉ- (for the untranslatable object -ⲥ, cf. **514[a]**): ϥ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ- ... "He says, ... "; ⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ- ... "He said, ... "; ⲉ-$^{\emptyset}$ϫⲟⲟ-ⲥ ϫⲉ- ... "To say ... ".

iii. The compound verb ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄- 'remember' [make-the-thought-of] (but not the construction ⲣ̄-ⲡⲉϥⲙⲉⲉⲩⲉ) escapes special regulation in durative conjugation, so that both object constructions occur. E.g. ⲉⲉⲓ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲙⲉ-ⲉⲩⲉ ⲛ̄-ⲛⲉⲕⲣⲙ̄ⲉⲓⲏ 2 Tim 1:4 "As I remember your tears"; but also ⲛ̄-ⲧⲉⲧⲛ̄-ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲁⲛ ⲙ̄-ⲡⲧⲟⲩ ⲛ̄-ⲟⲉⲓⲕ Matt 16:9 "Do you not remember the five loaves?"

DOUBLE-OBJECT CAUSATIVE VERBS

172 The four double-object causative verbs (belonging to Class V, **193**)

ⲧⲙ̄ⲙⲟ 'cause ... to eat ... ', ⲧⲙ̄ⲙⲏⲩ† (cf. ⲟⲩⲱⲙ)
ⲧⲥⲟ 'cause ... to drink ... ,' ⲧⲥⲏⲩ† (cf. ⲥⲱ)
ⲧⲧⲟ 'cause ... to give ... ' (cf. †)
ⲧϫⲟ 'cause ... to take ... ' (cf. ϫⲓ)

are mutable transitives whose infinitive can be constructed with two direct objects

ⲧⲥⲟ ⲙ-ⲡⲉⲩⲉⲓⲱⲧ ⲛ̄-ⲟⲩⲏⲣⲡ̄ "Cause *their father* to drink *wine*" (Gen 19:33)
(make-drink + their father + some wine)

expressing person caused to eat, drink (etc.) + thing to be eaten, drunk (etc.). These verbs show three peculiarities as regards their direct objects. *(i)* Personal morphs are always suffixed to the infinitive and cannot be mediated by a preposition. *(ii)* Two direct objects can be suffixed to the infinitive in a string, one after another.

ⲧⲙⲙⲉ-ϥ-$^{\emptyset}$ⲟⲉⲓⲕ "Cause him to eat bread" (ShIII 106:18)
(make-eat + him + bread)

When these consist of a personal morph followed by an article phrase, the infinitive occurs in a reduced prepersonal state (e.g. ⲧⲙ̄ⲙⲉ= for ⲧⲙ̄ⲙⲟ= in the preceding example).

abs.	prenom.	prepers.	*reduced prepersonal state*
ⲧⲙ̄ⲙⲟ	ⲧⲙ̄ⲙⲉ-	ⲧⲙ̄ⲙⲟ=	ⲧⲙ̄ⲙⲉ=
ⲧⲥⲟ	ⲧⲥⲉ-	ⲧⲥⲟ=	ⲧⲥ(ⲉ)=
[ⲧⲧⲟ]	(ⲧ)ⲧⲉ-	(ⲧ)ⲧⲟ=	(ⲧ)ⲧⲉ=
[ⲧϫⲟ]	.....	.....	(ⲧ)ϫⲉ=

(iii) The second direct object, if not a personal morph, can be mediated by the preposition ⲛ̄- except that a zero article phrase stands alone as a separate group without being

mediated by a preposition (e.g. ⲧⲧⲉ-ⲁⲃⲣⲁϩⲁⲙ ⲫⲣⲉⲙⲏⲧ Heb 7:6 "Make Abraham give tithes"). The resulting patterns are illustrated in table 12, using the model verb ⲧⲥⲟ 'cause . . . to drink . . . '.

TABLE 12
DOUBLE DIRECT OBJECT PATTERNS AFTER ⲧⲥⲟ 'CAUSE . . . TO DRINK . . . '

PERSON CAUSED TO DRINK	THING TO BE DRUNK	
	Entity Term (Not Personal Morph)	Personal Morph
Entity Term (Not Personal Morph)	(1) ⲧⲥⲟ ⲙ̄-ⲡⲣⲱⲙⲉ ⲛ̄-ⲟⲩⲙⲟⲟⲩ[a] ⲧⲥⲉ-ⲡⲣⲱⲙⲉ ⲛ̄-ⲟⲩⲙⲟⲟⲩ[b] "Cause the man to drink some water" ⲧⲥⲉ-ⲡⲣⲱⲙⲉ ⲫ-ⲙⲟⲟⲩ[c] "Cause the man to drink water" Person + Thing ⲧⲥⲟ = absolute state ⲧⲥⲉ = prenominal state	(2) ⲧⲥⲉ-ⲥ-ⲡⲣⲱⲙⲉ [d] "Cause the man to drink it (-ⲥ-)" Thing + Person ⲧⲥⲉ = reduced prepersonal state ⲥ = penultimate personal object morph **82**
Personal Morph	(3) ⲧⲥⲟ-ⲕ ⲛ̄-ⲟⲩⲙⲟⲟⲩ[e] ⲧⲥⲉ-ⲕ-ⲟⲩⲙⲟⲟⲩ[f] "Cause him to drink some water" Person + Thing ⲧⲥⲟ = prepersonal state ⲧⲥⲉ = reduced prepersonal state -ⲕ = personal suffix -ⲕ- = personal intermediate	(4) ⲧⲥⲟ-ⲕ-ⲥⲟ̄[g] "Cause him (-ⲕ-) to drink it (-ⲥⲟ̄)" Person + Thing ⲧⲥⲟ = prepersonal state -ⲕ- = personal intermediate -ⲥⲟ̄ = personal second suffix **88**

NOTE: The order of direct objects is reversed in combination (2).
[a]ⲁϥ-ⲧⲥⲟ ⲁⲉ ⲙ-ⲡⲉⲩⲉⲓⲱⲧ ⲛ-ⲟⲩⲏⲣⲡ̄ Gen 19:33 "So they made their father drink wine" [b]ⲟⲩⲁⲉ ⲙ̄ⲡⲉⲕ-ⲧⲥⲉ-ⲛⲉⲧⲟⲃⲉ ⲛ̄-ⲟⲩⲙⲟⲟⲩ Job 22:7 "Neither hast thou given water to the thirsty (ⲛ-ⲉⲧ-ⲟⲃⲉ) to drink" [c]ⲁϥ-ⲧⲧⲉ-ⲁⲃⲣⲁϩⲁⲙ ⲫⲣⲉⲙⲏⲧ Heb 7:6 "He made Abraham give tithes"; ⲙⲡⲣ-ⲧⲉ-ⲗⲗⲁⲩ ⲫ-ⲟⲥⲉ Luke 3:14 "Rob no one by violence" (Do not cause any to give forfeit) [d]ⲛⲓ̈-ⲧⲙ̄-ⲧⲉ-ⲥ-ⲡⲉⲧⲫⲓ ⲛ̄-ⲛⲉⲧⲉⲛⲟⲩⲕ ⲛⲉ Luke 6:30 "Do not cause the one who takes away your goods (ⲡ-ⲉⲧ-ⲫⲓ ⲛ̄-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲕ ⲛⲉ) to give them (-ⲥ-) back (Of the person who takes away your goods, do not ask them back)" [e]ⲁϥ-ⲧⲙ̄ⲙⲟ-ⲕ ⲙ̄-ⲡⲙⲁⲛⲛⲁ Deut 8:3 "He fed thee manna" [f]ⲁⲩ-ⲧⲥⲉ-ⲓ̈-ⲟⲩϩⲙ̄ϫ Ps 68(69):21 "They made me drink vinegar"; ⲁⲩ-ϫ-ⲕ̄- (i.e. ϫⲉ-ⲕ-) ϩⲉⲛⲥⲁⲱ Luke 10:30 "They beat him (caused him to take blows)"; ⲉ-ⲫ-ⲧⲣⲉⲩ-ⲧⲙⲙⲉ-ⲕ-ⲫ-ⲟⲉⲓⲕ ⲛ-ⲑⲗⲓⲯⲓⲥ ⲙ-ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲛⲥⲉ-ⲧⲥⲉ-ⲕ-ⲫ-ⲙⲟⲟⲩ ⲛ-ⲑⲗⲓⲡⲓⲥ ShIII 106:18-19 "So that he was made (they made him) to eat bread of affliction of the prophet and was made to drink water of affliction" (cf. 3 Kgdms 22:27); ⲙⲁ-ⲧⲥ-ⲓ-ⲟⲩⲕⲟⲩⲓ̈ ⲙ-ⲫ-ⲙⲟⲟⲩ Judg 4:19 ed. Thompson "Give me a little water to drink"; ⲙⲁ-ⲧ-ⲕ̄- (i.e. ⲧⲉ-ⲕ-) ⲑⲉ ⲙ̄-ⲫ-ⲡⲱⲗⲟ̈ ⲛⲙ̄ⲙⲁ-ⲕ Luke 12:58 "Let him provide the opportunity to settle with you" [g]ⲛⲕ̄-ⲧⲟ-ⲕ-ⲥⲉ ⲛ̄ⲣⲁⲥⲧⲉ Sir 20:15 (20:14 Lagarde) "And tomorrow he will make you give them back"

DOUBLE-OBJECT †-ⲛⲁ=

173 The double-object infinitive †ⲛⲁ= (vars. ⲧⲛ̄ⲛⲁ=, ⲧⲁⲛⲁ=) 'give . . . unto' takes two objects always immediately suffixed in a string, one after another, expressing personal recipient + thing given. The first object is always a personal intermediate. E.g. ⲛ̄ⲛⲉⲩ-†ⲛⲁ-ⲥ-ⲫ-ⲙⲁⲉⲓⲛ (textual var. ⲧⲁⲛⲁ-ⲥ-) Luke 11:29 "They shall not give her signs (No sign shall be given to it)"; ⲕ-ⲛⲁ-†ⲛⲁ-ⲕ-ⲥⲉ ⲙ̄ⲡⲟⲟⲩ Sir 20:15 (20:14 Lagarde) "Today he will bestow them upon you." Etymologically this verb is a fusion of the infinitive † 'give' and the prepersonal preposition ⲛⲁ= 'unto' in a single unit. (It is synonymous with the much more usual phrase † ⲛ̄-/ⲙ̄ⲙⲟ= ⲛ̄-/ⲛⲁ= consisting of three separate groups.) The affirmative imperative is ⲙⲁ-ⲛⲁ= **366**; e.g. ⲙⲁ-ⲛⲁ-ⲓ-ⲕ ⲙ̄ⲙⲁⲧⲉ̄ 2 Sam 20:21 "Just give him to me."

INGRESSIVE MEANING OF THE TRANSITIVE INFINITIVE

174 The absolute state of a transitive infinitive, when constructed without direct object, can express the process of entering into a state (incipient action): this is the *'ingressive'* meaning of the transitive infinitive, ⲟⲩⲱⲛ *become open*, ⲙⲟⲩϩ *fill (become full)*, ⲃⲁⲡⲧⲓⲍⲉ *get baptized*, etc.

ⲁⲕ-ⲟⲩⲱⲛ ⲛ̄ⲑⲓ-ⲡⲉⲣⲡⲉ ⲙ̄-ⲛⲟⲩⲧⲉ "God's temple opened (became open, was opened)" (Rev 11:19)

Examples: ⲁⲕ-ⲙⲟⲩϩ Matt 22:10 "It *became full*"; ⲛ̄ⲧⲉⲣⲉⲕ-ⲃⲁⲡⲧⲓⲍⲉ ⲁⲉ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲕ-ⲉⲓ ⲉϩⲣⲁⲓ ϩⲙ̄-ⲡⲙⲟⲟⲩ Matt 3:16 "And when Jesus *had gotten baptized*, He went up immediately from the water"; ⲕ-ⲛⲁ-ⲡⲱⲣⲕ̄ Matt 15:13 "It will *become uprooted*"; ⲉⲕ-ⲟⲩⲱⲛϩ̄ ⲛⲁ-ⲩ ⲉⲃⲟⲗ Acts 1:3 "*Appearing* (Becoming apparent) to them"; ⲛ̄ⲥⲉ-ⲙ̄ⲧⲟⲛ Mark 16:18 "And they will *recover* (become rested)"; †-ⲑⲗⲓⲃⲉ Ps 30(31):9 θλίβομαι "I *am (becoming) afflicted*"; ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲁⲩ-ⲧⲟⲃ-ⲕ̄ ⲉⲃⲟⲗ ⲉⲕ-ⲥ̄ⲣ̄ⲟⲩ Gal 3:1 Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος "Jesus Christ was publicly portrayed as *(getting) crucified*"; ⲛ-ⲉⲧ-ⲃⲁⲡⲧⲓⲍⲉ ϩⲁ-ⲛ-ⲉⲧ-ⲙⲟⲟⲩⲧ I Cor 15:29 οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν "People who *are baptized* on behalf of the dead"; ⲛ̄ⲕⲉⲩⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲥⲉ-ϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁ-ⲛ Luke 10:17 καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν "Even the demons *are subject* to us"; ⲛϩⲏⲕⲉ ⲥⲉ-ⲉⲩⲁⲅⲅⲉⲗⲓⲍⲉ Luke 7:22 πτωχοὶ εὐαγγελίζονται "The poor *have good news preached* to them" (thus most manuscripts; textual var. adds ⲛⲁ-ⲩ)

In some verbs of the transitive class, ingressive meaning occurs frequently; in others it is unattested. Thus in the absence of a direct object construction, an infinitive of this class is ambiguous, for it can be understood either as an ingressive or as an objectless transitive **169.** These two interpretations are distinguished only by context. (Crum, *Coptic Dictionary* p.vii, mislabels both of hese meanings intransitive.)

DYNAMIC PASSIVE: 'IS BEING BUILT'

175 *Dynamic passive meaning (an entity undergoing some action)* is only expressed by 3d pl. conjugation of a transitive verb + direct object:

They-are-building-it = *It is being built*, ⲥⲉ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ⲕ
They-built-it = *It was built (dynamic)*, ⲁⲩ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ⲕ

The forms illustrated above are ambiguous since their 3d pl. personal subject (ϲϵ, ϒ) can either *(i)* be non-referential (express passive meaning) or *(ii)* refer to a plurality of actors. Thus

ϲϵ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ = *(i)* It is being built, *(ii)* They are building it

Dynamic passive is also expressed with an objectless transitive infinitive **169:** ⲡ-ϵⲧ⁰-ⲧѡϩⲙ̄ ϲϵ-ⲛⲁ-ⲟⲩѡⲛ ⲛⲁ-ϥ Luke 11:10 "For the one who knocks, opening will occur (they will open)."

More elaborate constructions can resolve this ambiguity in either direction.

(a) Passive meaning *(is being built)* is unambiguous when the agent of action is expressed by an agential preposition such as ϩⲓⲧⲛ̄- and ϵⲃⲟⲗ ϩⲓⲧⲛ̄- 'by':

ϲϵ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ ϵⲃⲟⲗ ϩⲓⲧⲛ̄-ⲧⲁⲙⲁⲁⲩ *or* ϵⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲥ̄
It is being built by my mother *or* by her

(b) Active meaning *(they are building)* is unambiguous when the 3d pl. subject is anticipated or expanded by a plural entity term or 3d plural inflected modifier.

ⲛⲉⲓϩⲓⲟⲙϵ ϲϵ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ These women are building it
ⲛⲁⲓ ϲϵ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ These are building it
ⲛ̄ⲧⲟⲟⲩ ϲϵ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ They themselves are building it
ϲϵ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ ⲛ̄ⲑⲓ-ⲛⲉⲓϩⲓⲟⲙϵ These women are building it
ϲϵ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ ϩѡ-ⲟⲩ They too are building it

Similar to the dynamic passive is the ingressive meaning of the transitive infinitive **174,** which is also ambiguous: ϥ-ⲛⲁ-ⲡѡⲣϰ = It will become uprooted/It will uproot something.

Dynamic passive contrasts with static passive as expressed by the stative **168(a);** e.g. ϥ-ϰⲏⲧ† "It is built" (static) versus ϲϵ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ "It is being built" (dynamic): ⲛϵϥ-ϰⲏⲧ† "It was built" (static) versus ⲁⲩ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ "It was built" (dynamic) or ⲛϵⲩ-ϰѡⲧ ⲙ̄ⲙⲟ-ϥ "It was being built" (dynamic).

Examples: *(i) without agential preposition (ambiguous),* ϲϵ-ⲛⲁ-ⲑⲃⲃⲓⲟ-ϥ Luke 18:14 "He will be humbled" ταπεινωθήσεται; ⲁⲩ-ⲥⲱⲧⲙ ϵ-ⲡϵϰⲥⲟⲡ̄ⲥ̄ Luke 1:13 "Your prayer has been heard" εἰσηκούσθη ἡ δέησίς σου; ⲧⲉⲛⲟⲩ ⲁⲉ ϲϵ-ⲥⲟⲩⲥⲁ̄ ⲙ̄ⲙⲟ-ϥ Luke 16:25 "Now he is comforted"; ⲟⲩⲥⲙⲏ ⲁⲩ-ⲥⲱⲧⲙ̄ ⲉⲣⲟ-ⲥ ϩⲛ̄-ⲣⲁⲙⲁ Matt 2:18 "A voice was heard in Ramah"; ⲓ̄ⲥ̄ ⲁⲉ ⲛ̄ⲧⲉⲣⲟⲩ-ϫⲡⲟ-ϥ ϩⲣⲁⲓ ϩⲛ̄-ⲃⲏⲑⲗⲉⲉⲙ Matt 2:1 "Now when Jesus was born in Bethlehem"; ϲϵ-ⲛⲁ-ⲃⲓⲛⲉ ⲙ-ⲡⲱⲏⲛ ⲉⲧ⁰-ⲙⲙⲁⲩ ⲉ-ⲁⲩ-ⲡⲟⲣⲕ-ϥ ShIII 141:15–16 "They will find that tree *to have been uprooted*"; ⲁⲓ-ⲱⲱⲡⲉ ⲉⲩ-ⲙⲁⲥⲧⲓⲅⲟⲩ ⲙ̄ⲙⲟ-ⲓ Ps 72(73):14 "I was plagued"; ϲϵ-ⲛⲁ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡ-ⲉⲧ⁰-ϫⲟⲥⲉ Luke 1:32 "He will be called the Son of the Most High"; ⲁϩⲣⲟ-ⲓ ⲃⲉ ϲϵ-ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ-ⲓ ϩⲱⲥ-⁰ⲣⲉϥ-ⲣ̄-⁰ⲛⲟⲃⲉ Rom 3:7 "Why am I still being condemned as a sinner?"; ϫⲓⲛ-ⲉⲛⲉϩ ⲙ̄ⲡⲟⲩ-ⲥⲱⲧⲙ̄ ϫⲉ-ⲁⲩ-ⲟⲩⲱⲛ ϵ-ⲛⲃⲁⲗ ⲛ̄-ⲟⲩⲁ ϵ-ⲁⲩ-ϫⲡⲟ-ϥ ⲉϥ-ⲟ ⲛ̄-ⲃⲁⲗⲉ John 9:32 "Never has it been heard that the eyes of a person born blind have been opened"; *(ii) with agential preposition (unambiguous),* ⲡ-ⲉⲛⲧ-ⲁⲩ-ϫⲟⲟ-ϥ ϩⲓⲧⲙ̄-ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ Acts 13:40 "What was said by the prophet"; ⲙⲁⲣⲓⲁ ⲧⲁⲓ ⲉⲛⲧ-ⲁⲩ-ϫⲡⲉ-ⲓ̄ⲥ̄ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲥ̄ Matt 1:16 "Mary, of whom Jesus was born"; ⲉⲃⲟⲗ

ϩⲓⲧⲙ̄-ⲡⲉⲓⲥ̄ (i.e. ⲡⲉⲓⲥ̄) ϲϵ-ⲧⲁⲱⲉ-⁰ⲟⲉⲓⲱ ⲛⲏ-ⲧⲛ̄ ⲙ̄-ⲡⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲧⲛ̄ⲛⲟⲃⲉ Acts 13:38 "Through this Jesus forgiveness of your sins is proclaimed to you"; ⲁⲩ-ⲧⲁⲱⲉ-⁰ⲟⲉⲓⲱ ϩⲛ̄-ⲃⲉⲣⲟⲓⲁ ⲙ̄-ⲡⲱⲁϫⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲁⲩⲗⲟⲥ Acts 17:13 "The word of God was proclaimed by Paul at Beroea"; ϲϵ-ⲟⲩⲁⲱ̄-ϥ ϩⲓⲧⲛ̄-ⲛ̄ϩⲏⲕⲉ ϲϵ-ⲙⲉ ⲙ̄ⲙⲟ-ϥ ϩⲓⲧⲛ̄-ⲛ̄ⲕⲉⲣⲣⲱⲟⲩ ⲙ̄-ⲙⲁⲓ̈-⁰ⲛⲟⲩⲧⲉ ShChass 106:47–50 "He is desired by the poor and loved even by the devout emperors"

REFLEXIVE MEANING

176 *'Reflexive'* meaning (actor directing action at itself) is expressed by any direct object personal suffix agreeing in person/number/(gender) with the verbal actor.

ⲁ-ⲓ̄ⲥ̄ ⲟⲩⲟⲛϩ̄-ϥ̄ ϵ-ⲛϵϥⲙⲁⲑⲏⲧⲏⲥ "Jesus *revealed Himself* to His disciples" (John 21:1)

With a 3d person subject, taken out of context such sentences are ambiguous: e.g. ⲁ-ⲓ̄ⲥ̄ ⲟⲩⲟⲛϩ̄-ϥ̄ means both *(i)* Jesus revealed some other person and *(ii)* Jesus revealed himself. The reflexive construction is also an essential combinative constituent of some verbal constructions **181(e).**

Further examples: ⲙⲁⲣϵϥ-ⲁⲣⲛⲁ ⲙ̄ⲙⲟ-ϥ Mark 8:34 "Let him deny himself"; ϰⲁⲛ ⲁⲛⲟⲕ ϵⲉⲓⲱⲁⲛ-ⲣ̄-⁰ⲙ̄ⲛⲧⲣⲉ ϩⲁⲣⲟ-ⲉⲓ John 8:14 "Even if I do bear witness to Myself"; ⲡⲥⲁⲉⲓⲛ ⲁⲣⲓ-⁰ⲡⲁϩⲣⲉ ⲉⲣⲟ-ⲕ Luke 4:23 "Physician, heal yourself"

If the direct object is accompanied by ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= '(my)self' **152,** this marks it as explicitly reflexive: ⲁⲩ-ⲧⲁⲁ-ⲩ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ-ⲟⲩ Eph 4:19 "They gave themselves up." However, ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= rarely occurs; very few reflexive objects are marked in this way.

RECIPROCITY

177 Reciprocity (actors directing action at 'one another')

ⲁⲩ-ⲱⲁϫⲉ ⲛⲙ̄-ⲛϵⲩⲉⲣⲏⲟⲩ "They said to one another" (Luke 4:36)

is expressed by constructions of ⲉⲣⲏⲩ **90.**

PREDICATIVE EXPANSION OF THE DIRECT OBJECT (ACTOR CAUSING OBJECT TO BE OR BECOME SOMETHING)

178 Some transitive verbs, such as ϵⲓⲣϵ 'make', ϫⲟⲟⲩ 'send', ⲱⲡ 'consider', ϰⲁⲑⲓⲥⲧⲁ 'make', ϰⲱ 'set or appoint', ⲙⲟⲩⲧⲉ 'call' etc., can take a direct object followed by a *'predicative expansion'*

ⲁ-ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲩ-ϥ ⲛ̄-⁰ⲁⲣϫⲱⲛ ⲁⲩⲱ ⲛ̄-⁰ⲣⲉϥ-ⲥⲱⲧⲉ "God sent *him as ruler and deliverer*" (Acts 7:35)
ⲡⲉϫ̄ϲ ⲁϥ-ⲁⲁ-ⲛ ⲛ̄-⁰ⲣⲙ̄ϩⲉ "Christ has set *us free*" (Gal 5:1)

i.e. by an element that conveys new information about the direct object and is united with it in a grammatical relationship, as of a predicate with a subject **247.** (Such, in the examples above, are the elements ⲛ̄-ⲟⲩⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲛ̄-ⲟⲩⲣⲉϥ-ⲥⲱⲧⲉ and ⲛ̄-ⲟⲩⲣⲙ̄ϩⲉ.) Predicative expansions or complements are marked in several ways, depending on the lexically fixed phrasing associated with the verb:

(a) By ⲛ̄- of incidental predication **179.** E.g. in the examples above ⲛ̄-ⲟⲩⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲛ̄-ⲟⲩⲣⲉϥ-ⲥⲱⲧⲉ "As ruler and deliverer," ⲛ̄-ⲟⲩⲣⲙ̄ϩⲉ "Free."

(b) By other prepositions or conjunctions. E.g. ⲛⲉⲩ-ϫⲓ ⲙ̄ⲙⲟ-ϥ ⲡⲉ ϩⲱⲥ-ⲟⲩⲡⲣⲟ-ⲫⲏⲧⲏⲥ Matt 14:5 "They held him to be a prophet"; ⲟⲩⲡⲟⲗⲓⲥ ⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲥ ϫⲉ-ⲛⲁϫⲁⲣⲉⲑ Matt 2:23 "A city called Nazareth" (for ϫⲉ-, cf. **513[b]**).

(c) By the completive circumstantial **426.** E.g. ⲁϥ-ⲕⲁⲁ-ϥ ⲉϥ-ⲟⲛϩ ShChass 32:10–11 "He left him alive."

ⲛ̄- OF INCIDENTAL PREDICATION

179 Predicative ⲛ̄- **203,** usually expanded by a zero article phrase, occurs after the direct object of ⲉⲓⲣⲉ when it has the sense of 'make . . . into, cause . . . to be' and after its stative ⲟ with the sense of 'is . . . ' (exists in the state of having been made into . . .); and similarly after other verbs of being and causing to be.

ⲁⲁ-ⲕ ⲛ̄-ⲟⲩⲣ̄ⲙⲙⲁ♎ "Make yourself rich" (ShChass 85:34)

ⲡ-ⲉⲧ⁰-ⲛⲁ-ϩⲱⲧⲃ̄ ⲁⲉ ϥ-ⲟ ⲛ̄-ⲟⲩⲉⲛⲟⲭⲟⲥ ⲉ-ⲧⲉⲕⲣⲓⲥⲓⲥ "Whoever kills is liable to judgment" (Matt 5:21)

ⲛ-ⲉⲧ⁰-ⲟ ⲛ̄-ⲟⲩⲁⲓⲙⲟⲛⲓⲟⲛ "Demoniacs (Those who are demon-like)" (Matt 4:24)

ⲁⲩ-ϥⲓⲧ-ⲟⲩ ⲛ-ⲟⲩⲁⲓⲭⲙⲁⲗⲱⲧⲟⲥ "They were taken captive (They took them captive)" (ShAmél II 252:2)

ⲧⲁϩⲟ-ⲕ ⲉⲣⲁⲧ-ⲕ̄ ⲛ̄-ⲟⲩⲥⲱⲧⲡ̄ ⲙ̄-ⲡⲛⲟⲩⲧⲉ "Present yourself to God as one approved" (2 Tim 2:15)

ⲧ-ⲛⲁ-ⲱⲟⲣⲱⲣ̄-ⲛⲁⲁⲡⲟⲑⲏⲕⲏ ⲛⲧⲁ-ⲕⲟⲧ-ⲟⲩ ⲛ̄-ϩⲉⲛⲛⲟϭ "I will pull down my barns and build them larger" (Luke 12:18)

In this function, the preposition ⲛ̄- expresses *'incidental'* (non-essential) predicative expansion **178** of a direct object or a stative: 'is' for the present moment, circumstantially, accidentally, non-essentially. This is opposed to *'inherent'* (essential) predication, as expressed by the nominal sentence predicate **292** ('is' unchangeably, permanently, unconditionally, essentially, or without marked distinction). Predicative ⲛ̄- is compatible with article phrases, specifier phrases, determinator pronouns, and specifier pronouns. A

gendered common noun after predicative ⲛ̄- either denotes ("make . . . into . . . ") or describes ("cause . . . to be . . . ") **93:** no formal distinction between denotation and description is expressed.

Since there is no preterit conversion of the 1st and 2d person nominal sentence expressing prior time **256,** the preterit ⲛⲉ(ⲓ) -ⲟ ⲛ̄-⁰ . . . supplies the missing persons.

Descriptive predication (corresponding to adjectives in Western Indo-European languages) is also expressed by three other means: the stative of intransitive verbs whose infinitive expresses process or entry into a state **168(b),** ϥ-ⲟⲩⲟⲃⲱ "He/It is white"; suffixally conjugated verboids of quality **376,** ⲛⲁⲛⲟⲩ-ϥ "He/It is good"; and the nominal sentence predicate of description **292,** ⲟⲩⲣⲱⲙⲉ ⲡⲉ "He/It is human." In some instances these constructions come very close in meaning, forming synonyms: ⲟⲩⲁ-ⲅⲁⲑⲟⲛ ⲡⲉ/ⲛⲁⲛⲟⲩ-ϥ "It is good"; ⲟⲩⲕⲟⲩⲓ ⲡⲉ/ϥ-ⲥⲟⲃⲕ "It is small"; ⲛⲁⲱⲱ-ϥ/ϥ-ⲟⲱ "It is much"; ⲛⲁⲁⲁ-ϥ/ϥ-ⲟ ⲛ̄-⁰ⲛⲟⲃ "It is great."

Further examples: ⲧ-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ϥ ⲛ̄-⁰ϩⲙ̄ϩⲁⲗ I Cor 9:27 "I subdue it (make it a slave)"; ⲧⲁ-ⲣ̄-ⲧⲏⲩⲧⲛ̄ ⲛ̄-⁰ⲟⲩⲱϩⲉ ⲛ̄-⁰ⲣⲱⲙⲉ Matt 4:19 "I will make you fishers of human beings"; ⲉϥ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲁⲛ ⲉϥ-ⲱⲟⲩⲱⲟⲩ ⲏ ⲉϥ-ⲟ ⲛ-⁰ⲕⲱⲱⲥ ⲁⲗⲗⲁ ϥ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲛ-⁰ⲥⲱⲙⲁ ⲙ-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲉϥ-ⲣⲟⲟⲩⲧ ⲉ-ⲛ-ϥ-ⲱⲁⲁⲧ ⲁⲛ ⲛ-ⲗⲁⲁⲩ ShAmél II 401:2–4 "He will not arise dried up or as a corpse, but he will arise *as a spiritual body,* flourishing and not lacking anything"; ϫⲉⲕⲁⲥ ⲉ̄ⲧⲉⲧⲛⲉ-ⲱⲱⲡⲉ ⲛ̄-⁰ⲱⲏⲣⲉ ⲙ̄-ⲡⲉⲧⲛⲉⲓⲱⲧ Matt 5:45 "So that you may be children of your Father"; ⲱⲱⲡⲉ ⲃⲉ ⲛ̄-⁰ⲥⲁⲃⲉ ⲛ̄ⲑⲉ ⲛ̄-ⲛⲓϩⲟϥ ⲁⲩⲱ ⲛ̄-⁰ⲁⲕⲉⲣⲁⲓⲟⲥ ⲛ̄ⲑⲉ ⲛ̄-ⲛⲓⲃⲣⲟⲟⲙⲡⲉ Matt 10:16 "So be wise as serpents and innocent as doves"; ⲥⲉ-ⲱⲟⲟⲡ ⲛⲁ-ⲩ ⲛ̄-⁰ⲛⲟⲙⲟⲥ ⲙⲁⲩⲁⲁ-ⲩ Rom 2:14 "They live as a law to themselves"; ⲛⲉⲓ-ⲟ ⲛ̄-⁰ⲱⲙ̄ⲙⲟ ⲡⲉ Matt 25:35 "I was a stranger"; ⲁⲓ̈-ⲟⲡ-ⲧ̄ ⲙ̄-⁰ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲓ̈-ⲛⲁ-ⲁⲡⲟⲗⲟⲅⲓⲍⲉ ϩⲓⲱⲱ-ⲕ Acts 26:2 "I think myself fortunate that . . . I am to make my defence"; ⲡⲥⲁϩ ⲛ-ⲣ̄-ⲟ ⲁⲛ ⲣ̄-⁰ⲣⲟⲟⲩⲱ ϫⲉ-ⲧⲛ̄-ⲛⲁ-ⲙⲟⲩ Mark 4:38 "Teacher, do You not care that we are about to perish?"; ⲡ-ⲉⲛⲧ-ⲁ-ⲡⲛⲟⲩⲧⲉ ⲃⲉ ⲁⲁ-ϥ ⲛ̄-ⲟⲩⲁ ⲛ̄-ⲟⲩⲱⲧ Mark 10:9 "What therefore God has joined together (made one single thing)"; ⲡⲁⲓ̈ ϥ-ⲛⲁ-ⲱⲱⲡⲉ ⲛ-ⲟⲩⲛⲟϭ ⲁⲩⲱ ⲥⲉ-ⲛⲁ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡ-ⲉⲧ⁰-ϫⲟⲥⲉ Luke 1:32 "He will be great, and will be called the Son of the Most High"; ⲁⲕ-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ⲛ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ⲉⲣⲟ ⲙ̄-ⲡⲉⲛⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛ̄-⁰ⲟⲩⲏⲏⲃ Rev 5:10 "Thou hast made us a kingdom and priests to our God"; ⲧ-ⲛⲉⲧⲛ̄ⲛ̄ⲕⲁ ⲉⲃⲟⲗ I ⲧⲁⲁ-ⲩ ⲙ̄-⁰ⲙⲛ̄ⲧ-ⲛ̀ⲁ Luke 12:33 "Sell your possessions; give them away as alms"; ⲛⲉⲣⲣⲱⲟⲩ ⲛ-ⲛϩⲉⲑⲛⲟⲥ ⲥⲉ-ⲟ̄ ⲙ-ⲡⲉⲩϫⲟⲓⲥ Luke 22:25 "The kings of the Gentiles exercise lordship over them (are their lords)"; ⲙⲏ ⲁⲛⲟⲕ ⲁⲛ ⲁⲓ̈-ⲥⲉⲧⲡ̄-ⲧⲏⲩⲧⲛ ⲙ̄-ⲡⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ John 6:70 "Did I not choose you to be the twelve?"; ⲉⲕ-ⲉ̀ⲓⲣⲉ ⲙ̄ⲙⲟ-ⲕ ⲛ̄-ⲛⲓⲙ John 8:53 "Who do You claim to be (make Yourself out to be)?"; ⲁⲩ-ϫⲓ-ⲡⲉϥϩⲟⲓ̈ⲧⲉ ⲁⲩⲱ ⲁⲩ-ⲁⲁ-ϥ ⲛ̄-ϥⲧⲟⲟⲩ ⲛ̄-ⲟⲩⲱⲛ̀ John 19:23 "They took His garment and made it into four parts." Similarly after the direct object of ⲉⲡⲓⲕⲁⲗⲉⲓ 'call . . . by the name of' (Heb 11:16), ⲕⲁⲑⲓⲥⲧⲁ 'make . . . into' (Acts 7:27), ⲕⲱ 'set or appoint . . . to be, make . . . into' (Acts 13:47, 20:28; Rom 4:17), ⲧⲱϣ 'appoint . . . as' (Acts 26:16), ϫⲓⲥⲉ 'exalt . . . as' (Acts 5:31), ϫⲟⲟⲩ 'send . . . as' (Acts 7:35), etc.

COMPOUND VERBS

180 *'Compound verbs'* are closely joined combinations of verb and noun to form a lexically fixed expression, in which the nominal component often has prominence (denominal verbs).

(a) The usual type

ⲣ̄-⁰ⲛⲟⲃⲉ to sin [make-sin(s)]
ⲧⲁϣⲉ-⁰ⲟⲉⲓϣ to proclaim [increase-call(s)]
ϫⲓ-⁰ⲃⲁⲡⲧⲓⲥⲙⲁ to be baptized [get-baptism(s)]
†-ⲣⲛ̄ⲧ= to name [give-name of]
ⲃⲙ̄-⁰ⲃⲟⲙ to be able (to) [find-ability]

consists of prenominal infinitive **167** + zero article phrase, fusing into a single unit in boundness, syntax, and meaning; possessed nouns also occur in this role **171(a)**. Compounds of †- 'give' and ϫⲓ- 'take' express active meaning *versus* dynamic passive meaning (†-⁰ⲃⲁⲡⲧⲓⲥⲙⲁ 'baptize', ϫⲓ-⁰ⲃⲁⲡⲧⲓⲥⲙⲁ 'be baptized'). E.g. ⲁⲓ-ⲣ̄-⁰ⲛⲟⲃⲉ Matt 27:4 "I have sinned" (ἥμαρτον); ⲁⲩ-ϫⲓ-⁰ⲃⲁⲡⲧⲓⲥⲙⲁ ⲛ̄ⲧⲟⲟⲧ-ⲟ̄ ϩⲙ̄-ⲡⲓⲟⲣⲇⲁⲛⲏⲥ ⲡⲓⲉⲣⲟ Mark 1:5 "They were baptized by him in the river Jordan" (ἐβαπτίζοντο ὑπ' αὐτοῦ).

The nominal component can be elaborated by one or more other, linked bare noun lexemes **145** so that all are expansions of the same article; e.g. ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲣ-⁰|ϫⲁⲓⲉ ⲁⲩⲱ ⲱⲱⲟ ShIII 214:13 "Those who have become abandoned and devastated"; ϫⲉ-ⲉⲧⲉⲧⲛⲁ-ϫⲓ-⁰|ⲧⲁⲉⲓⲟ̂ ⲛⲁⲙⲉ ϩⲛ̄-ⲧⲉⲧⲛ̄ⲁⲣⲭⲏ ⲁⲩⲱ ⲉⲟⲟⲩ ϩⲓ-ⲥⲙⲟⲩ ShChass 101:44–48 "So that you might be truly honored, and glorified and praised, in your administration."

Some compound verbs are transitive, i.e. can be further expanded by a direct object

ⲛ̄ⲟ-†-⁰ⲟⲥⲉ ⲛ̄-ⲧⲉⲟⲯⲩⲭⲏ "And forfeit his life" (Mark 8:36)

i. If the nominal component is a common noun, the direct object is mediated prepositionally (the preposition varies from one verb to another as a matter of lexically fixed phrasing). E.g.

†-⁰ⲥⲃⲱ ⲛ̄-/ⲛⲁ= ⲉ- teach (someone) about (something)
ϫⲓ-⁰ⲥⲃⲱ ⲉ- learn (something)
ⲣ̄-⁰ϫⲣⲉⲓⲁ ⲛ̄-/ⲙ̄ⲙⲟ= need (something)
ⲧⲁϣⲉ-⁰ⲟⲉⲓϣ ⲛ̄-/ⲙ̄ⲙⲟ= proclaim (something)
†-⁰ⲟⲥⲉ ⲛ̄-/ⲙ̄ⲙⲟ= lose (something)

E.g. ⲁⲩ-†-⁰ⲥⲃⲱ ⲛⲁ-ⲩ Matt 5:2 "He taught them"; ⲥⲉ-ⲛⲁ-ⲧⲁϣⲉ-⁰ⲟⲩϊϣ ⲙ̄ⲙⲟ-ⲟⲩ Luke 12:3 "It shall be proclaimed/They shall proclaim *it*" (κηρυχθήσεται).

ii. If the nominal component of the compound is a possessed noun **138**, the direct object is suffixed to the possessed noun. E.g.

ⲛ̄-ⲣⲁⲧ= discern, track down
ⲛ̄-ϩⲏⲧ= induce abortion in (ϩⲏⲧ= belly, womb)
†-ⲣⲛ̄ⲧ= name, call

†-ⲧⲟⲟⲧ= help
ⲧⲥⲁⲃⲉ-ⲉⲓⲁⲧ= ⲉⲃⲟⲗ or ⲧⲟⲩⲛ-ⲉⲓⲁⲧ= ⲉⲃⲟⲗ instruct
ⲱⲉⲡ-ϩⲣⲁ= receive, accept (ϩⲣⲁ= face)

E.g. ⲁⲩ-ⲁⲣⲭⲓ ⲛ̄-⁰ⲧⲟⲩⲛ-ⲉⲓⲁⲧ-ⲟⲩ ⲉⲃⲟⲗ Mark 8:31 "He began to teach them"; ⲁ-ϫⲁⲗⲉⲃ ϫⲓ-ⲣⲱ̄-ⲩ ⲙ̄-ⲡⲗⲁⲟⲥ ⲛ̄ⲛⲁϩⲣⲙ̄-ⲙⲱ̄ⲩⲥⲏⲥ Num 13:31 "Chaleb stayed the people from speaking before Moses." For regulation and fluctuation of these compound verbs according to the Stern-Jernstedt rule, cf. **171.** For compound verbs in which the possessed noun has a reflexive construction, cf. **181(e).**

(b) Compound verbs meaning 'have/perform the function of, have the characteristic of' are based on ⲟ ⲛ̄- in the durative sentence, but on ⲣ̄- in non-durative conjugation. Because of their complementary distribution in this construction, ⲟ ⲛ̄- and ⲣ̄- have the same meaning.

Durative	Non-durative	
ⲟ ⲛ̄-⁰ϩⲙ̄ϩⲁⲗ	ⲣ̄-⁰ϩⲙ̄ϩⲁⲗ	'serve' (δουλεύειν)
ⲟ ⲛ̄-⁰ⲣ̄ⲣⲟ	ⲣ̄-⁰ⲣ̄ⲣⲟ	'reign' (βασιλεύειν)
ⲟ ⲛ̄-⁰ϫⲟⲉⲓⲥ	ⲣ̄-⁰ϫⲟⲉⲓⲥ	'be master' (κυριεύειν)
ⲟ ⲛ̄-⁰ⲣⲙ̄ϩⲉ	ⲣ̄-⁰ⲣⲙ̄ϩⲉ	'be free' (ἐλευθεροῦσθαι)

Those based on ⲣ̄- in non-durative conjugation can also have *ingressive* meaning, expressing entry into a state; in other words, the distinction between being and becoming is cancelled. E.g. ⲏⲗⲏ ⲁⲧⲉⲧⲛ̄-ⲣ̄-⁰ⲣⲙ̄ⲙⲁⲟ 1 Cor 4:8 "Already you have become/been rich"; ⲥⲉ-ⲛⲁ-ⲣ-ⲣ̄ⲙⲙⲁⲟ̂ ShChass 116:36–37 "They will become/be rich."

Whereas situational prepositions enter into the durative sentence as predicate **310**, in non-durative sentences they must be preceded by the non-durative infinitive ⲣ̄- **312.** E.g. ⲁⲩ-ⲣ̄-ϩⲁⲣⲱ-ⲓ̈ ⲙ̄-ⲡⲉϩⲟⲟⲩ ⲙ̄-ⲡⲁⲙ̄ⲕⲁϩ Ps 17(18):18 "They were before me in the day of my affliction."

(c) Elliptical resumption. When a compound verb is repeated within a passage of text, its second occurrence is often elliptically represented by the absolute state of the infinitive alone.

ⲉⲓ̈ⲱⲁⲛ-ⲣ̂-⁰ⲛⲟⲃⲉ ⲏ̂ ⲉⲓ̈ⲱⲁⲛ-ⲧⲙ̄-ⲉⲓⲣⲉ "Whether I sin (ⲣ̄-⁰ⲛⲟⲃⲉ) or whether I *don't* (ⲧⲙ̄-ⲉⲓⲣⲉ + ∅)" (ShChass 71:31)

Further examples: ϩⲙ̄-ⲡⲧⲣⲉ-ⲡⲗⲁⲟⲥ ⲧⲏⲣ-ⲟ̄ ϫⲓ-⁰ⲃⲁⲡⲧⲓⲥⲙⲁ ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲓ̄ⲥ̄ ϫⲓ Luke 3:21 "Now when all the people were being baptized, and after Jesus *had been*"; ⲡ-ⲉⲧ⁰-ⲟⲩⲱϣ ⲉ-⁰ⲥⲱⲧⲙ ⲙⲁⲣⲉϥ-ⲥⲱⲧⲙ . . . ⲁⲩⲱ ⲡ-ⲉⲧ⁰-ⲟⲩⲱϣ ⲉ-⁰ⲣ-⁰ⲁⲧ-ⲥⲱⲧⲙ ⲙⲁⲣⲉϥ-ⲉⲓⲣⲉ ShIII 165:15–17 "Whoever wishes to obey, let them obey . . . And whoever wishes to disobey, let them *do so.*"

Inversion. Similarly, the nominal component of the compound can be uttered before the verbal sentence pattern, in extraposition, as a fragmentary topic for consideration. E.g.

ⲱⲁⲛⲁⲱ ⲙⲉⲛ ⲙⲡⲟⲩ-ⲉⲓⲣⲉ ShIII 18:15–16 "As for swearing (i.e. ⲣ̄-ⲱⲁⲛⲁⲱ)—this they did not do" (As for ⲱoath, they did not make + ∅).

(d) Some compound verbs contain a *definite* article phrase as a formal characteristic of their construction. The two components fuse into a single unit in meaning, and their syntactic relationship (ⲉⲓⲣⲉ ⲛ̄- versus ⲣ̄-) is regulated in accord with the Stern-Jernstedt rule **171.** An essential element of many such compounds is the construction of general relationship **147,** e.g. ⲣ̄-ⲡⲱⲃⲱ ⲛ̄-/ ⲣ̄-ⲡⲉ(ⲩ)ⲱⲃⲱ 'forget' [make the unconsciousness of]; ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄-/ ⲣ̄-ⲡⲉ(ⲩ)ⲙⲉⲉⲩⲉ 'remember' [make the thought of]; ⲃⲙ̄-ⲡⲱⲓⲛⲉ ⲛ̄-/ⲃⲙ̄-ⲡⲉ(ⲩ)ⲱⲓⲛⲉ 'visit' [discover the news of].

Examples: ⲙ̄ⲡⲓ-ⲣ̂-ⲡⲱⲃⲱ ⲅⲁⲣ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁ-ⲡⲉⲱⲃⲏⲣ ϫⲟⲟ-ⲩ̂ ShChass 102:42–45 "I have not forgotten what the friend said"; ⲧⲙⲛ̄ⲧ-ⲙⲁⲓ-ⲱⲙ̄ⲙⲟ ⲙ̄ⲡⲣ̄-ⲣ̄-ⲡⲉⲥⲱⲃⲱ Heb 13:2 "Do not neglect to show hospitality to strangers (As for hospitality to strangers, do not make its forgetting)"; ⲕ-ⲃⲓⲛⲉ ⲙ̄-ⲡⲉⲩⲱⲓⲛⲉ Heb 2:6 "Thou visiteth him"; ⲁⲧⲉⲧⲛ̄-ⲃⲙ̄-ⲡⲁⲱⲓⲛⲉ Matt 25:36 "You visited Me"; ⲉ-ⲱ̄ⲭⲉ-ⲡⲁⲡⲉⲑⲟⲟⲩ Mark 9:39 "To speak evil of Me"

The compound ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄- (but not ⲣ̄-ⲡⲉⲩⲙⲉⲉⲩⲉ) escapes regulation according to the Stern-Jernstedt rule in durative conjugation. so that the two object constructions of the verb. ⲉⲓⲣⲉ ⲛ̄- and ⲣ̄-, fluctuate in durative conjugation. E.g. ⲉⲉⲓ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲙⲉ-ⲉⲩⲉ ⲛ̄-ⲛⲉⲕⲣⲙ̄ⲉⲓⲏ 2 Tim 1:4 "As I remember your tears"; but also ⲛ̄-ⲧⲉⲧⲛ̄-ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲁⲛ ⲙ̄-ⲡ†ⲟⲩ ⲛ̄-ⲟⲉⲓⲕ Matt 16:9 "Do you not remember the five loaves?"

EXPANSIONS OF THE VERB: ADVERBIAL, COMBINATIVE, AND RECTIONAL

181 The verb is usually followed by one or more expansion elements consisting of prepositional phrases or adverbs **194;** or adverbial clauses or infinitive phrases (chapter 23).

ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ-ⲛⲉⲧⲛ̄ⲉⲓⲟⲧⲉ ⲕⲁⲧⲁ-ⲥⲙⲟⲧ ⲛⲓⲙ "Obey your parents in everything" (Col 3:20)

ⲙⲁⲣⲉⲫ-ⲉ̂ⲓ ⲉⲡⲉⲥⲏⲧ ⲧⲉⲛⲟⲩ ϩⲓϫⲛ̄-ⲡⲉⲥⲣ̄ⲟⲥ "Let Him come down now from the cross" (Mark 15:32)

(a) Adverbial complements. Some expansion elements merely provide complementary adverbial information about the verbal statement; for example, as independent expressions of time, place, manner, circumstance, degree, or attitude. These are semantically independent, contributory elements, whose absence or replacement would not cause a different meaning of the verb lexeme to be expressed. Thus in the previous examples ⲕⲁⲧⲁ-ⲥⲙⲟⲧ ⲛⲓⲙ "In everything" and ⲧⲉⲛⲟⲩ "Now" are semantically independent adverbial complements.

(b) Combinative constituents. Other elements, however, are so essentially tied in meaning to the verb, that verb and expansion element must both be present in

order to express the intended verbal idea. Such, in the previous example, is ⲉⲡⲉⲥⲏⲧ (in ⲉⲓ ⲉⲡⲉⲥⲏⲧ 'descend, come down'). The absence or replacement of these constituents would cause a different verbal meaning to be expressed (e.g. ⲉⲓ alone means 'come', ⲉⲓ ⲉⲡⲉⲥⲏⲧ means 'descend'). Combinative constituents of the verb always follow the verb.

In meaning, the dividing line between adverbial complement and combinative constituent is not a clear two-fold distinction, but rather a spectrum ranging over various degrees of closeness and independence.

i. Typical combinative constituents of the verb are the twelve *combinative adverbs* **206,** such as ⲉⲃⲟⲗ and ⲉϩⲟⲩⲛ, whose function is to combine with verbs (also with prepositions and adverbs), and thus to form lexically fixed expressions. They are composed of a preposition (ⲉ- to, ⲛ̄- in, ⲱⲁ- up to) expanded by a nominal component (ⲃⲟⲗ outside, ϩⲟⲩⲛ inside, ⲡⲉⲥⲏⲧ bottom, ϩⲣⲁⲓ top/bottom, ⲟⲏ front, ⲡⲁϩⲟⲩ rear, ϩⲏⲧ mind), and mostly help to express spatial orientation (in, out, up, down, ahead, back) though they merge in meaning with the verb. Cf. table 16 (p. 165). In some combinations the meaning is clear and calculatable; e.g. ⲉⲓ alone 'come', ⲉⲓ ⲉⲃⲟⲗ 'leave' (come + outwards), ⲉⲓ ϩⲟⲩⲛ 'enter' (come + inwards), etc. But in others it is less so; e.g. ⲕⲱ 'place, appoint', ⲕⲱ ϩⲟⲩⲛ 'admit, bring into port'.

ii. *Constituents that are both combinative and rectional.* If the combinative constituent of a transitive verb is a preposition, it brings the infinitive into both semantic and syntactic relationship (rection) with an entity term, which is the prepositional object. E.g. ⲕⲱⲧⲉ ⲛ̄ⲥⲁ- 'seek'.

ⲛⲉⲩ-ⲕⲱⲧⲉ ⲛ̄ⲥⲁ-ⲟⲩⲙⲛ̄ⲧ-ⲙⲛ̄ⲧⲣⲉ ϩⲟⲩⲛ ⲉ-ⲓ̄ⲥ̄ "They *sought* testimony against Jesus" (Mark 14:55)

Such prepositions thus serve two functions: lexically, to contribute to the expression of a particular verbal idea; and syntactically, to mark direct objects of the verb. They are both combinative and rectional. E.g. ⲱⲓⲛⲉ ⲉ- 'visit', ⲱⲓⲛⲉ ⲉϫⲛ̄- 'ask concerning'; † ⲛ̄-/ⲙ̄ⲙⲟ= + ⲛ̄-/ⲛⲁ= 'give (something) to (someone)'; † ⲛ̄-/ⲙ̄ⲙⲟ= + ϩⲓ- 'clothe (someone) with (something)'; † ⲟⲩⲃⲉ- 'fight against'; etc.

The semantically objectless transitive construction **169** of such a verb either *(i)* omits the preposition or *(ii)* has the semantically empty pronoun ⲟⲩⲟⲛ **59** as its object. E.g. *(i)* ⲁⲩ-ⲛⲁⲩ ⲁⲉ ⲛ̄ⲟⲓ-ⲙⲙⲏⲏⲱⲉ ⲁⲩ-ⲣ̄-ⲱⲟⲩⲉ Matt 9:8 "When the crowds *saw*, they were afraid"; *(ii)* ⲡ-ⲉⲧⲱ-ⲱⲓⲛⲉ ϥ-ⲛⲁ-ϩⲉ ⲉ-ⲟⲩⲟⲛ Matt 7:8 "The one who seeks will *find.*"

iii. *Purely rectional constituents.* A few infinitives co-occur with a preposition that only serves to mark the direct object of the verb and does not alternate with other combinative prepositions. E.g. ⲥⲱⲧⲡ ⲛ̄- 'choose', ⲙⲟⲩⲟⲩⲧ ⲛ̄- 'kill', ⲥⲙⲟⲩ ⲉ- 'bless'. Such prepositions are purely rectional (required in direct object relationship).

(c) Thus, any given preposition has more than one possible relationship to verbs. In some sentences it forms an adverbial complement, while in others it is a combinative/rectional constituent. As a matter of lexically fixed phrasing, most verbs are compatible with their own particular repertory of combinative/rectional expansion elements. In this way, from a small number of lexemes an elaborate system of verbal meanings is distinctly expressed.

(d) The lexically fixed phrasing of many verbs includes combinations that contain more than one preposition. E.g. ⲧⲥⲁⲃⲟ ⲙ̄ⲙⲟ⸗ *person* ⲉⲣⲟ⸗ *thing* 'tell (someone) (something)': ⲫ–ⲧⲥⲁⲃⲟ ⲙ̄ⲙⲟ–ⲫ ⲉ–ⲥⲱⲃ ⲛⲓⲙ John 5:20 "He shows Him all." Some combinations include the same preposition twice, each with a different function depending on its position in sequence. E.g. ⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟ⸗ ⲙ̄ⲙⲟ⸗ 'ask (someone) for (something)': ⲡ–ⲉⲧⲛ–ⲛⲁ–ⲁⲓⲧⲉⲓ ⲙⲙⲟ–ⲕ ⲙⲙⲟ–ⲫ Mark 10:35 "Whatever we ask of You" *literally* That which we shall ask + You + it.

(e) *The reflexive construction as a combinative constituent.* In many verbal constructions, reflexivity **176** is an essential combinative constituent. e.g. ⲕⲱⲧⲉ ⲙ̄ⲙⲟ⸗ *reflex.* 'return' [turn oneself], ⲱⲃⲱ ⲙ̄ⲙⲟ⸗ *reflex.* ⲉ– 'overlook, neglect' [forget oneself as regards . . .], ⲱϩⲉ ⲉⲣⲁⲧ⸗ (var. ⲁϩⲉⲣⲁⲧ⸗) *reflex.* 'stand' [stand on one's feet].

ⲁⲩ–ⲕⲟⲧ–ⲟⲩ ⲁⲉ ⲛ̄ⲑⲓ–ⲛ̄ⲱⲟⲟⲥ "And the shepherds returned (turned themselves)" (Luke 2:20)

Both verb and reflexive direct object must be present in order to express the verbal idea. E.g. ⲁⲩ–ⲛⲟⲭ–ⲟⲩ "They sat down" [threw-themselves]; ⲁⲩ–ⲡⲁϩⲧ–ⲟⲩ "They bowed down" [bent-themselves]. The presence of a particular combinative preposition is also essential in some constructions; e.g. ⲟⲩⲱϩ ⲛ̄– *reflex.* ⲛ̄ⲥⲁ– 'follow': ⲁⲩ–ⲟⲩⲁϩ–ⲟⲩ ⲛ̄ⲥⲱ–ⲫ "They followed him" [*put-themselves after* him].

Many such constructions are compound verbs in which the nominal element is a possessed noun **138** and whose personal suffix reflexively agrees in person/number/(gender) with the subject of the verb.

ⲕⲧⲉ–ⲉⲓⲁⲧ⸗ (cf. ⲕⲧⲟ 'turn') *look* [turn one's eye]
ϩⲓ–ⲧⲟⲟⲧ⸗ (cf. ϩⲓⲟⲩⲉ 'lay') *begin* [lay one's hand(s)]

Cf. **171(a).** E.g. ⲛ̄ⲧⲉⲣⲉⲫ–ⲕⲧⲉ–ⲓⲁⲧ–ⲫ ⲡⲉⲭⲁ–ⲫ Mark 10:23 "When He had *looked around* He said"; ⲁⲫ–ϩⲓ–ⲧⲟⲟⲧ–ⲫ ⲁⲫ–ⲣⲓⲙⲉ Mark 14:72 "He *began* to weep [He began and wept]."

Examples: ⲕⲧⲉ–ⲉⲓⲁⲧ⸗ look around, ⲙⲉϩ–ⲉⲓⲁⲧ⸗ ⲛ̄– look intently at, ⲥⲙⲛ̄–ⲉⲓⲁⲧ⸗ ⲉⲭⲛ̄– fix one's gaze upon, ⲫⲓ–ⲉⲓⲁⲧ⸗ ⲉϩⲣⲁⲓ look up; ⲕⲁ–ⲣⲱ⸗ fall silent, ⲙⲉϩ–ⲣⲱ⸗ bite, ⲛⲉⲧⲫ–ⲣⲱ⸗ display facial emotion; ⲕⲁ–ⲣⲁⲧ⸗ ⲉⲃⲟⲗ go forth, ⲟⲩⲉϩ–ⲣⲁⲧ⸗ set foot (in); ⲉⲓⲁ–ⲧⲟⲟⲧ⸗ ⲛ̄ⲥⲁ– despair of, renounce, ⲕⲁ–ⲧⲟⲟⲧ⸗ ⲉⲃⲟⲗ despair, ⲛ̄–ⲧⲟⲟⲧ⸗ *reflex.* ⲉⲣⲟ⸗ *reflex.* desist, ⲛ̄–ⲧⲟⲟⲧ⸗ ⲉⲭⲛ̄– seize. ⲙⲉϩ–ⲧⲟⲟⲧ⸗ lay hold of,

ⲣ̄–ⲁ–ⲧⲟⲟⲧ⸗ (vars. ⲣ̄–ⲛⲁ–ⲧⲟⲟⲧ⸗, ⲣ̄–ⲁⲡⲁⲧⲟⲟⲧ⸗) endeavor, ⲥⲙⲛ̄–ⲧⲟⲟⲧ⸗ agree (with), †–ⲧⲟⲟⲧ⸗ ⲉ– seize, †–ⲧⲟⲟⲧ⸗ ⲙⲛ̄– and †–ⲧⲟⲟⲧ⸗ ⲛ̄– help, ⲱⲉⲡ–ⲧⲟⲟⲧ⸗ betrothe, promise, ϩⲓ–ⲧⲟⲟⲧ⸗ undertake, begin; ⲛⲁⲱⲡ–ⲱⲁⲛⲧ⸗ blow one's nose, ⲉⲗⲕ–ⲱⲁⲛⲧ⸗ sneer; (ϩⲣⲁ⸗ *face*) ϫⲓ–ϩⲣⲁ⸗ amuse or occupy oneself; (ϩⲣⲁ⸗ *voice*) ⲛⲁⲱⲧ–ϩⲣⲁ⸗ (construct participle **122**) impudent, ⲫⲓ–ϩⲣⲁ⸗ raise one's voice, ϫⲓ–ϩⲣⲁ⸗ cry; (ϩⲧⲛ⸗ *heart*) ⲕⲁ–ϩⲧⲛ⸗ put one's trust (in), ⲣ̄–ϩⲧⲛ⸗ repent, regret, †–ϩⲧⲛ⸗ pay heed, observe, ⲱⲛ̄–ϩⲧⲛ⸗ have pity; ⲥⲙⲛ̄–ϫⲱ⸗ undertake

(f) When the reflexively constructed infinitive functions as a common noun (unconjugated), reflexive meaning can be expressed by a generic 2d person sing. masc. direct object –ⲕ ('yourself' i.e. oneself). E.g. ⲡⲧⲙ̄–ⲟⲡ–ⲕ̄ ApophPatr 105 (Chaîne 25:2 = Z 298:7) "Not to think highly of oneself"; ⲛⲁⲛⲟⲩ–ⲟⲩⲁϩ–ⲕ̄ ⲛ̄ⲥⲁ–ⲡϫⲟⲉⲓⲥ Sir 46:10(16) "It is good to follow [put yourself after] the Lord"; ⲟⲩⲙⲛ̄ⲧ–ⲉⲓⲁ–ⲧⲟⲟⲧ–ⲕ̄ ⲛ̄ⲥⲱ–ⲕ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ–ⲕ Ephrem Syrus, Asceticon (BMar 169:2–3) "Self-despair" [Washing your hands of yourself].

(g) ⲛⲁ⸗ as an expansion element (traditionally called *dativus ethicus)*

ϩⲙⲟⲟⲥ ⲛⲁ–ⲕ "Just sit down"

expresses an attitude of subjective insistence on the speaker's or actor's part. It occurs after intransitives, especially of movement or posture, or after transitives (mainly imperatives?) without direct object. If the verb is an infinitive, ⲛⲁ⸗ is a reflexive construction; e.g. ⲁⲩ–ⲟⲩⲱⲱ ⲁⲉ ⲛ̄ⲑⲓ–ⲛ̄ⲣⲙ̄ⲛ̄–ⲕⲏⲙⲉ ⲉ–ⲫⲃⲱⲕ ⲛⲁ–ⲩ ApophPatr 69 (Chaîne 15:21) "And the Egyptians wanted to *be gone.*" If the verb is an imperative, the object of ⲛⲁ⸗ manifests the person/number/(gender) of the 2d person addressee(s); e.g. ⲡⲉϫⲁ–ⲫ ϫⲉ–ⲁⲛⲁϫⲱⲣⲉⲓ ⲛⲏ–ⲧⲛ̄ Matt 9:24 "He said, *Depart*" ἀναχωρεῖτε; ϩⲙⲟⲟⲥ ⲛⲁ–ⲕ ϩⲙ̄–ⲡⲉⲓⲙⲁ ⲧⲁ–ⲃⲱⲕ Paphnoute Cephalas, Stories of the Monks of the Desert (BMis 473:34–474:1) "*Just sit down* here and I will go"; ⲉⲱϫⲉ–ⲉ–ϩⲛⲉ–ⲫ ⲁⲛ ⲉ–ⲫϩⲱⲧⲡ ⲉ–ⲧⲟⲩⲥⲱⲛⲉ . . . ⲉⲓⲉ–ⲛⲧⲟ ⲏ ⲛⲧⲟⲥ ⲥⲁϩⲱ–ⲧⲛ ⲉⲃⲟⲗ ⲏ ⲁⲛⲁϫⲱⲣⲉⲓ ⲛⲏ–ⲧⲛ ShAmél I 73:2–7 "If indeed you are unwilling to reconcile with your sister . . . then you and she must leave, that is, *get out*"; ⲙⲟⲟⲱⲉ ⲛⲁ–ⲕ ⲉϩⲣⲁⲓ ϩⲓ–ⲛⲧⲱⲣⲧⲣ ⲙ–ⲡⲏⲓ ⲉⲛⲧ–ⲁ–ⲛⲉⲓⲟⲧⲉ ⲛ–ⲛⲉⲕ–ⲉⲓⲟⲧⲉ ⲕⲟⲧ–ⲫ ⲛⲁ–ⲩ ShIII 192:1–2 "*Make your way up* the steps of the house that your ancestors built for themselves"; ⲟⲩⲱⲙ ⲛⲁ–ⲕ ⲛ̄ⲱⲱⲣⲡ̄ ApophPatr 100 (Chaîne 22:34 = Z 295:10) "*Eat your meal* in the morning."

(h) The only detailed source of lexical information about verbs and their combinative constituents is W. E. Crum, *A Coptic Dictionary* (1939).

WORD ORDER: THE ORDER OF EXPANSION ELEMENTS AFTER THE VERB

182 As stated above **181,** a verb is often followed by several expansion elements, which can include not only a direct object **166** or an indirect object (the

person for whom an action or process is accomplished), but also prepositional phrases and adverbs that express time, place, manner, circumstance, degree, and attitude, or that cooperate with the verb lexeme to express a verbal idea. Generally, the order of these expansion elements can be understood by invoking several principles. These abstract principles often conflict with one another; among them are the following. *(i)* Direct and indirect objects tend to precede other elements. *(ii)* Modifier and modified, nucleus and expansion, tend to occur close to one another. *(iii)* Enclitic morphs such as ⲁⲛ 'not' or ⲟⲛ 'again', and the preposition ⲛⲁ= 'to, for', tend to precede non-enclitics, and to occur in a predictable order when they occur together. *(iv)* The rhetorical parallelism of linked clauses or sentences can account for items out of basic order. *(v)* Deliberate rhetorical effects can be expressed by unusual word order.

In fact, the order of expansion elements is not rigidly determined. In actual texts it varies quite a lot, reflecting small semantically related groups within the sentence structure and expressing the author's free rhetorical choices and overall textual arrangement. Euphony (choices of rhythm or phrasing) may also have played a part.

VERBAL PREEXTENSIONS

183 The three *'verbal preextensions'*

ⲣ̄ⲡⲕⲉ- *also, additionally, moreover, even*
ⲣⲱⲣ̄ⲡ- (vars. ⲣⲱⲣ̄ⲡⲛ̄-, ⲣⲱⲟⲣⲡⲛ̄-, ⲱⲣ̄ⲡ-, and ⲱⲣ̄ⲡⲛ̄-) *first, before hand, previously*
ⲣ̄ϩⲟⲩⲉ- (var. ⲣ̄ϩⲟⲩⲟ-) *more, even more, greatly*

are modifying prefixes that are affixed to both infinitives (durative and non-durative in all three states) and statives.

ⲉⲱⲭⲉ-ⲧⲛ̄-ⲣ̄ⲡⲕⲉ-ⲱⲗⲭⲉ ⲛ̄ⲧⲉⲉⲓϩⲉ "*Even* if we speak thus" (Heb 6:9)
ⲡⲛⲟⲩⲧⲉ ⲃⲉ ⲁⲩⲱ ⲡⲉϥⲭ̄ⲥ ϩ̂ϩⲟⲩⲉ-ⲟⲩⲟⲛϩ̄ϥ† ⲉⲃⲟⲗ "Then God and His Christ are *abundantly* visible" (ShChass 138:9–12)

They modify either *(i)* the sentence as such, by expressing a sense in which the sentence is being asserted (i.e. in which the predication is made); or *(ii)* (especially ⲣ̄ⲱⲣ̄ⲡ-) the verbal lexeme as such.

Further examples: ⲉⲱⲭⲉ-ⲁⲕ-ⲣ̄ⲡⲕⲉ-ⲭⲓ I Cor 4:7 "If indeed, *furthermore*, you received it"; ⲁⲛⲛ̄-ⲟⲩϩⲙⲉ ⲉϥ-ⲣ̄ⲡⲕⲉ-ⲙⲟⲕϩ† Ps 68(69):29 "I am poor *and* sorrowful (I am a poor person who is *also* sorrowful)"; ⲉ-ⲫⲣ̄ⲡⲕⲉ-ϫⲟⲟ-ⲩ Eph 5:12 "*Even* to speak of them"; ⲥ-ⲣ̄ϩⲟⲩⲉ-ⲁⲩϫⲁⲛⲉ ⲛ̄ⲃⲓ-ⲧⲉⲧⲛ̄ⲡⲓⲥⲧⲓⲥ 2 Thess 1:3 "Your faith is growing *abundantly*"; ⲥⲉ-ⲣϩⲟⲩⲟ-ⲥϩⲟⲩⲟⲣⲧ† ShIII 41:4 "They are *utterly* damned"; ⲟⲩⲁⲓⲁⲑⲏⲕⲏ ⲉ-ⲁ-ⲡⲛⲟⲩⲧⲉ ⲱⲣ̄ⲡ̄-ⲧⲁϫⲣⲟ-ⲥ Gal 3:17 "A covenant that God

previously ratified"; ⲛⲉⲃϩⲏⲩⲉ ⲉⲧⲉⲣⲉ-ⲛⲁⲁⲓⲙⲱⲛ ⲣⲱⲡⲡⲛ-ⲉⲓⲣⲉ ⲙⲙⲟ-ⲟⲩ ShIV 194:1–2 "The deeds which the demons did *before*"; ⲉ-ⲁⲩ-ⲱⲣ̄ⲡ-ⲥⲟⲩⲱⲛ-ⲥ̄ ⲙⲉⲛ ϩⲁⲑⲏ ⲛ̄-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ 1 Pet 1:20 "Having been destined (literally they having *fore*known Him) before the foundation of the world"; ⲕⲁⲧⲁ-ⲡⲱⲣⲡ-ⲥⲟⲩⲛ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲓⲱⲧ 1 Pet 1:2 "According to the *fore*knowledge of God the Father"

Preextension and verb combine into a single syntactic, semantic, bound group, with the preextension subsumed by the verb: thus the syntax of an infinitive or a stative is not affected by the presence of a preextension. For example, the regulation of direct objects of the mutable infinitive according to the Stern-Jernstedt rule **171** is the same with or without a verbal preextension.

†-ⲱⲣ̄ⲡ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ 2 Cor 13:2 "I state in advance"
ⲁⲓ-ⲱⲣ̄ⲡ-ϫⲟⲟ-ⲩ Matt 24:25 "I have told you before hand"

However, after a verbal preextension an intransitive verb with stative of ongoing motion **168(c)** occurs in the infinitive; e.g. ⲥ-ⲣϩⲟⲩⲉ-ⲡⲱⲧ ϩⲱⲱ-ⲥ ⲛⲃⲉⲓ-ⲡⲙⲁⲧⲟⲓ ShAmél I 276:10 "Even more so, the soldier will generally flee."

Several preextensions can combine: ⲧⲛ̄-ϩ̂ⲡⲕⲉ-ⲣϩⲟⲩⲉ-†-ⲫⲃⲱⲛⲧ̄ ⲛⲁ-ⲥ ϩⲛ̄-ⲛⲉⲛⲙⲛ̄ⲧ-ⲁⲥⲉⲃⲏⲥ ShChass 105:3–6 "We *also* make Him *extremely* angry with our impious acts" (also greatly give anger to Him).

VERBAL AUXILIARIES

184 The eight *'verbal auxiliaries'*, e.g. ⲱ- 'be able to'

ⲙ̄ⲡⲟⲩ-ⲱ-ⲃⲱⲕ ⲛⲁ-ⲥ ⲉϩⲟⲩⲛ "They could not get near Him" (Mark 2:4)

are directly followed, and semantically completed, by a non-durative infinitive (such as ⲱ-ⲃⲱⲕ in the preceding example). They are

ⲙⲉⲣⲉ- *love to*
ⲛⲁ- future auxiliary **311,** *(be) going to, will*
ⲡϩⲛ̄- *(do) for once, succeed in (doing), just (do)*
ⲧⲁⲱⲉ- *frequently, greatly (do something)*
ⲟⲩⲉⲱ- *want to*
ⲟⲩⲉϩⲙ̄- *again (do something)*
ⲱ-, var. ⲉⲱ- *be able to, can*
ϫⲡⲓ-, var. ϫⲡⲉ- *have to, must*

Most of these are identical with prenominal infinitives; cf. ⲙⲉ, ⲛⲟⲩ, ⲡⲱϩ, ⲧⲁⲱⲟ, ⲟⲩⲱⲱ, ⲟⲩⲱϩⲙ̄. Syntactically the auxiliaries are the main verb in their conjugation pattern, except when expanding ⲛⲁ- the future auxiliary, thus differing from the verbal preextensions **183.** The placement of ⲱ- requires special note *(c)*.

(a) ⲛⲁ– (the future auxiliary **311**) *is going to, will* is one of four predicate types that interchange in the durative sentence (chapter 14). For non-durative counterparts, cf. **312.** E.g. ϯ–ⲛⲁ–ⲧⲛ̄ⲛⲟⲟⲩ–ⲩ ⲱⲁⲣⲱ–ⲧⲛ̄ John 16:7 "I will send Him to you"; ⲡⲉⲡⲣⲟⲥⲏⲩⲧⲟⲥ ⲉⲧ$^{\emptyset}$–ⲛⲉⲙⲁ–ⲕ ⲩ–ⲛⲁ–ⲣ–ϩⲓϫⲱ–ⲕ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ Deut 28:43 "The stranger that is with thee shall come to be over thee very greatly (ἀναβήσεται ἄνω ἄνω)." ⲛⲁ– can be followed by another verbal auxiliary (e.g. ⲙⲛ̄–ⲗⲁⲁⲩ ⲛⲁ–ⲱ–ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ–ⲡⲏⲓ̂ ⲙ̄–ⲡϫⲱⲱⲣⲉ Mark 3:27 "No one can enter a strong man's house").

(b) ⲟⲩⲉⲱ– is synonymous with ⲟⲩⲱⲱ ⲉ– and has the same distribution; cf. **171(d).**

(c) ⲱ– (var. ⲉⲱ–) *be able to, can. (i)* Constructed with a conjugation base, ⲱ– or ⲉⲱ– comes before a non-personal subject but after a personal one. E.g. ⲛⲛⲉ–ⲱ–ⲗⲁⲁⲩ ⲛ–ⲣⲱⲙⲉ ϩⲁⲧⲏ–ⲛ ⲁⲩⲱ ϩⲁⲧⲛ–ⲧⲏⲩⲧⲛ ⲃⲱⲕ ⲉ–ⲡⲥⲱⲟⲩϩ ShIV 60:13–14 "Let no person in our community or yours go to the assembly"; ⲛ̄ⲁⲱ ⲛ̄–ϩⲉ ⲉⲣⲉ–ⲱ–ⲛⲁⲓ ⲛⲁ–ⲱⲱⲡⲉ John 3:9 "How can this be?"; ⲛ̄ⲑⲉ ⲁⲉ ⲛ̄–ⲟⲩⲃⲁⲗⲉ . . . ⲉⲣⲉ–ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ ⲙⲉⲛ ⲙ̄ⲙⲟ–ϥ ⲉ–ⲛ̄–ϥ–ⲉⲱ–ⲙⲟⲟⲱⲉ ⲁⲉ ⲁⲛ ShChass 87:22–29 "Like a lame person . . . who has legs but cannot walk"; ⲛ̄ⲛⲉⲩ–ⲉⲱ–ⲣ̄–ⲁⲛⲁ–ϥ ⲙ̄–ⲡⲛⲟⲩⲧⲉ Rom 8:8 "They cannot please God." *(ii)* The *present tense* is mostly expressed in combination with future ⲛⲁ–, without distinguishing present and future: ⲛⲓⲙ ⲡⲉⲧ$^{\emptyset}$–ⲛⲁ–ⲱ–ⲕⲁ–$^{\emptyset}$ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲛ̄ⲥⲁ–ⲡⲛⲟⲩⲧⲉ ⲙⲁⲟⲩⲁⲁ–ϥ Mark 2:7 τίς δύναται ἀφιέναι ἁμαρτίας "Who can (*or* will be able to) forgive sins but God alone?" *(iii) Synonyms* include ⲱ–ⲃⲙ̄–$^{\emptyset}$ⲃⲟⲙ ⲉ– and ⲃⲙ̄–$^{\emptyset}$ⲃⲟⲙ ⲉ–, ⲟⲩⲛ̄–$^{\emptyset}$ⲃⲟⲙ ⲉ– and ⲟⲩⲛ̄–ⲱⲃⲟⲙ ⲉ– **394,** which also supply the objectless construction of ⲱ– (e.g. ⲉⲱϫⲉ–ⲟⲩⲛ̄–ⲱⲃⲟⲙ ⲙⲁⲣⲉ–ⲡⲉⲓϫⲱ ⲥⲁⲁⲧ–$^{\emptyset}$ Matt 26:39 "If it be possible [Since it is possible], let this cup pass from Me").

(d) ϫⲡⲓ– (var. ϫⲡⲉ–) occurs only in the semantic context of a future, either expanding auxiliary ⲛⲁ– or in aorist conjugation; e.g. ϩⲏⲗⲉⲓⲁⲥ ⲩ–ⲛⲁ–ϫⲡⲓ–ⲉⲓ ⲛ̄ⲱⲟⲣⲡ Mark 9:11 Ἠλίαν δεῖ ἐλθεῖν πρῶτον "First Elijah must (will have to) come"; ⲡⲉⲓⲉⲣⲟ ⲉⲧ$^{\emptyset}$–ⲙ̄ⲙⲁⲩ ⲱⲁⲣⲉ–ⲟⲩⲟⲛ ⲛⲓⲙ ϫⲡⲉ–ⲡⲉⲣⲁ ⲙ̄ⲙⲟ–ϥ Pambo of Scetis, Life of Apa Cyrus (BMar 135:3–4) "Everyone must (has to) cross that river."

Further examples: ⲡⲁⲏⲛ ⲛⲉϥ–ⲙⲉⲣⲉ–ⲃⲱ ϩⲓ–ⲡⲧⲟⲟⲩ ⲛ̄ⲃⲓ–ⲡⲡⲉⲧ–ⲟⲩⲁⲁⲃ ⲡⲁⲣⲁ–ϩⲱⲃ ⲛⲓⲙ Athanasius, Life of St. Anthony 84 (Garitte 91:5–6) "But the saint liked above all to remain on the mountain"; ⲡ–ⲉⲛⲧ–ⲁϥ–ⲡϩⲛ̄–ⲥⲗⲁⲁⲧⲉ ⲁⲉ ⲁⲩⲱ ⲁϥ–ϩⲉ̄ ⲙⲁⲣⲉϥ–ⲃⲉⲡⲏ ⲛϥ̄–ⲧⲱⲟⲩⲛ John Chrysostom (Jejunator), On Repentance (BHom 22:23–24) "Whoever has already stumbled and fallen, let them hasten to arise!"; ⲉϥⲱⲁⲛ–ⲡϩⲛ̄–ⲧⲱⲟⲩⲛ ⲛⲃⲓ–ⲡϫⲟⲉⲓⲥ Luke 13:25 "When once the householder has risen up"; ϥ–ⲛⲁ–ⲧⲁⲱⲉ–ⲕⲧⲟ ⲉⲃⲟⲗ ⲙ̄–ⲡⲉϥⲃⲱⲛⲧ̄ Ps 77(78):38 "He will (ⲛⲁ–) frequently (ⲧⲁⲱⲉ–) turn away His wrath"; ⲙ̄ⲡϥ̄–ⲟⲩⲉⲱ–ϥⲓ–ⲛⲉϥⲃⲁⲗ ⲉϩⲣⲁⲓ ⲉ–ⲧⲡⲉ Luke 18:13 "He would not even lift up his eyes to heaven"; ⲉⲕ–ⲟⲩⲉⲱ–ⲧⲣⲉⲛ–ⲃⲱⲕ ⲉ–ⲧⲱⲛ Mark 14:12 "Where will You have us go?"; ⲛ̄ⲁⲱ

ⲛ̄–ϩⲉ ⲕ–ⲟⲩⲉⲱ–ⲥⲱ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ–$^{\emptyset}$ John 4:9 "How is it that You want a drink from me?"

The auxiliaries fall into three groups according to their attestation (i.e. eligibility?) in durative and non-durative conjugation, as displayed in table 13.

TABLE 13
ATTESTATION OF THE VERBAL AUXILIARIES IN DURATIVE AND NON-DURATIVE CONJUGATION

		CONJUGATED IN DURATIVE CONJUGATION	CONJUGATED IN NON-DURATIVE CONJUGATION
(i)	ⲙⲉⲣⲉ– *like to*	×	×
	ⲟⲩⲉⲱ– *want to*	×	×
	ⲱ–, var. ⲉⲱ– *be able to*	×	×
(ii)	ⲡϩⲛ̄– *(do) for once, succeed in (doing), just (do)*		×
	ⲧⲁⲱⲉ– *frequently, greatly*		×
	ⲟⲩⲉϩⲙ̄– *again*		×
	ϫⲡⲓ–, var. ϫⲡⲉ– *have to (= must)*		×
(iii)	ⲛⲁ– *be going to, will* **311**	×	**312**

NOTE: Morphs in group *(ii)* are poorly attested and their compatibilities with durative conjugation are uncertain.

VERBS OF INCOMPLETE PREDICATION

185 *'Verbs of incomplete predication'* are those which (at least in certain meanings) can be, tend to be, or even must be completed by additional information (a *'predicative complement'*).

ⲁⲩ–ⲁⲟ ⲉⲩ–ⲙⲟⲟⲱⲉ ⲛ̄ⲙⲙⲁ–ϥ "They *ceased* going about with Him" (John 6:66)

These verbs or verbal constructions express wishing, commanding, beseeching, forbidding, beginning, ending, possibility, necessity, desirability, difficulty, making into, causing to be, etc. (The verbal auxiliaries **184** are similar in meaning but have a different syntax.)

The predicative complement follows the verb, and it occurs in one or more of the following forms.

(a) Completive circumstantial clause, cf. **426**

Further examples: ⲁϥ–ⲟⲩⲱ ⲉϥ–ⲣ̄–$^{\emptyset}$ⲛⲟⲉⲓⲕ ⲉⲣⲟ–ⲥ ϩⲙ̄–ⲡⲉϥϩⲏⲧ Matt 5:28 "He has already committed adultery (he-has-finished he-committing-adultery) with her in his heart"; ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉⲕ–ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲛ̄–ⲛ̄ⲣⲱⲙⲉ ⲉⲕ–ⲛⲏⲥⲧⲉⲩⲉ Matt 6:18 "That you may not be seen to be fasting" (be seen you-fasting)

The verb ⲟⲩⲱ *'finish'* is completed by the circumstantial durative conjugation of an infinitive (ⲉⲩ-ⲥⲱⲧⲡ). *(i)* In past affirmative conjugation, ⲁⲩ-ⲟⲩⲱ ⲉⲩ- means 'he *has already* (done something)', the counterpart of ⲙ̄ⲡⲁⲧⲩ- 'he has not yet (done something)'. *(ii)* Otherwise, ⲟⲩⲱ ⲉⲩ- means 'to *finish* (doing something)'. *(iii)* A direct object of the infinitive after ⲉⲩ- . . . is regulated according to the Stern-Jernstedt rule **171** in the Bible and Shenoute, but not always so in other texts; e.g ⲁ-ⲕⲉⲟⲩⲁ ⲟⲩⲱ ⲉⲩ-ϫⲛⲟⲩ ⲙⲙⲟ-ⲟⲩ ShIII 20:26 "Someone else has already interrogated them"; ⲁⲉⲓ̂-ⲟⲩⲱ ⲉⲓ̈-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ John 9:27 "I have told you already"; but ⲁⲓ-ⲟⲩⲱ ⲉⲓ-ϫⲟⲟ-ⲥ ⲉⲣⲟ-ⲕ Theodore of Antioch, Encomium on St. Theodore the Eastern (BMis 25:30) "I have already told you." *(iv)* An intransitive verb with stative of ongoing motion **168(c)** occurs in the infinitive when expanding ⲟⲩⲱ ⲉⲩ-; e.g. ⲁ-ϩⲏⲗⲓⲁⲥ ⲟⲩⲱ ⲉⲩ-ⲉⲓ Matt 17:12 "Elijah has already come."

(b) Predicative ⲛ̄- expanding the stative ⲟ 'is'; cf. **179**

Examples: ⲛⲉⲓ-ⲟ ⲛ̄-ⲫⲙ̄ⲙⲟ ⲡⲉ Matt 25:35 "I was a stranger"; ⲡ-ⲉⲧ-ⲛⲁ-ϩⲱⲧⲃ ⲁⲉ ⲩ-ⲟ ⲛ̄-ⲉⲛⲟⲭⲟⲥ ⲉ-ⲧⲉⲕⲣⲓⲥⲓⲥ Matt 5:21 "Whoever kills is liable to judgment"; ⲛ-ⲉⲧ-ⲟ ⲛ̄-ⲁⲁⲓⲙⲟⲛⲓⲟⲛ Matt 4:24 "Demoniacs (Those who are demon-like)"; ⲉⲩ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲁⲛ ⲉⲩ-ⲱⲟⲩⲱⲟⲩ ⲏ ⲉⲩ-ⲟ ⲛ-ⲕⲱⲱⲥ ⲁⲗⲗⲁ ⲩ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲛ-ⲥⲱⲙⲁ ⲙ-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲉⲩ-ⲣⲟⲟⲩⲧ ⲉ-ⲛ-ⲩ-ⲱⲁⲧ ⲁⲛ ⲛ-ⲗⲁⲁⲩ ShAmél II 401:2–4 "He will not arise dried up or as a corpse, but he will arise as a spiritual body, flourishing and not lacking anything"

Semantic completion of a verb of incomplete predication is also expressed by the following constructions.

(c) Preposition + ⁰infinitive or ⁰ⲧⲣⲉ-, cf. **363, 502.** Mostly ⲉ- and ⲛ̄-/ⲙ̄ⲙⲟ= occur (sometimes as textual variants of one another), depending on choice of verb. The infinitive is negatived by prefixed ⲧⲙ̄- **161.**

Examples: ⲁⲩ-ⲉⲣⲏⲧ ⲉ-⁰ⲧⲁⲁ-ⲩ ⲛⲁ-ⲩ Acts 7:5 "He promised to give it to him"; ⲧⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ̄ ⲛ̄-⁰† (textual var. ⲉ-⁰†) ⲛ̄-ϩⲉⲛ† ⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ Matt 7:11 "You know how to give good gifts"; ⲛⲏ-ⲧⲛ̄ ⲛⲁⲓ̈ ⲙ̄-ⲡⲉⲓⲣⲉ ⲁⲛ ⲁⲗⲗⲁ ⲡⲕⲉⲟⲩⲱⲱ ⲁⲧⲉⲧⲛ̄-ⲁⲣⲭⲉⲓ ⲙ̄ⲙⲟ-ⲩ ϫⲓⲛ-ⲥⲛⲟⲩⲩ 2 Cor 8:10 "To you, who began a year ago not only acting but desiring (to act)"; ⲛ̄ⲧⲟⲩ ⲇⲉ ⲁⲩ-ⲡⲁⲣⲁⲅⲅⲉⲓⲗⲉ ⲛⲁ-ⲩ ⲉ-⁰ⲧⲙ̄-ϫⲉ-ⲡ-ⲉⲛⲧ-ⲁⲩ-ⲱⲱⲡⲉ ⲗ̄-ⲗⲁⲁⲩ Luke 8:56 "He charged them not to tell anyone what had happened"; ⲁⲩ-ⲧⲟⲩⲛ-ⲉⲓⲁⲧ-ⲟⲩ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲟⲩⲣⲁⲥⲟⲩ ⲉ-⁰ⲧⲙ̄-ⲕⲟⲧ-ⲟⲩ ⲱⲁ-ϩⲏⲣⲱⲇⲏⲥ Matt 2:12 "And they were warned in a dream not to return to Herod"; ⲙⲏ ⲟⲩⲛ-ⲱⲃⲟⲙ ⲉ-⁰ⲧⲣⲉⲩ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ϩⲏⲧ-ⲥ ⲛ̄-ⲧⲉⲩⲙⲁⲁⲩ ⲛ̄ⲕⲉⲥⲟⲡ John 3:4 "Can he enter a second time into his mother's womb?"; ⲛⲉⲩ-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-⁰ⲙⲟⲟⲩⲧ-ⲩ̄ Luke 19:47 "They sought to destroy Him"; ⲁⲣⲏⲩ ⲙ̄-ⲡⲥⲟⲛ ⲧⲏⲧ ⲛ̄ϩⲏⲧ ⲁⲛ ⲉ-⁰ⲱⲁϫⲉ ⲛⲙ̄ⲙⲁ-ⲛ ApophPatr 238 (Chaîne 70:21 = Z 343:19) "Perhaps the brother is not willing to talk to us"; ⲛ̄ⲧⲉⲣⲉⲩ-ⲛⲟⲩ ⲇⲉ ⲛ̄ⲑⲓ-ⲁⲅⲣⲓⲡⲡⲁⲥ ⲉ-⁰ⲛ̄ⲧ-ⲩ̄ ⲉⲃⲟⲗ Acts 12:6 "When Agrippa was about to bring him out"

(d) ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ + *optative*, cf. **338(b)**

E.g. ⲁⲩ-ⲉⲡⲓⲧⲓⲙⲁ ⲛⲁ-ⲩ ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉⲩ-ⲟⲩⲟⲛϩ-ⲩ̄ ⲉⲃⲟⲗ Matt 12:16 "He ordered them not to make him known"

(e) Somewhat similarly, ⲁⲥ-ⲱⲱⲡⲉ "It happened that . . . " marks the beginning of a new unit of narration (it is often left untranslated in English), and is compatible with the following completions:

i. a complete sentence in the past tense or the preterit durative, or ⲡⲉϫⲁ=

Examples: ⲁⲩⲱ ⲁⲥ-ⲱⲱⲡⲉ ϩⲛ̄-ⲛⲉϩⲟⲟⲩ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ ⲁⲩ-ⲉⲓ̂ ⲛ̄ⲟⲓ-ⲓ̄ⲥ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲁϫⲁⲣⲉⲧ Mark 1:9 "In those days Jesus came from Nazareth"; ⲁⲥ-ⲱⲱⲡⲉ ⲇⲉ ⲛ̄ⲧⲉⲣⲉ-ⲛⲁⲅⲅⲉⲗⲟⲥ ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ϩⲓⲧⲟⲟⲧ-ⲟⲩ ⲉ-ⲧⲡⲉ ⲛⲉⲣⲉ-ⲛ̄ⲱⲟⲟⲥ ⲱⲁϫⲉ ⲛⲙ̄-ⲛⲉⲩⲉⲣⲏⲩ Luke 2:15 "When the angels went away from them into heaven, the shepherds said to one another"; ⲁⲥ-ⲱⲱⲡⲉ ⲇⲉ ϩⲙ̄-ⲡⲧⲣⲉⲩ-ⲡⲱⲣϫ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ⲩ ⲡⲉϫⲉ-ⲡⲉⲧⲣⲟⲥ Luke 9:33 "And as they were parting from Him, Peter said"

ii. a conjunctive clause, cf. **354(c)**

E.g. ⲁⲩⲱ ϩⲁⲙⲟⲓ ⲛⲧⲉ-ⲧⲙ-ⲡⲉⲓⲱⲁϫⲉ ⲧⲱⲙⲛⲧ ⲉ-ϩⲁϩ ⲛϩⲏ-ⲧⲛ ShAmél I 231:1–2 "And I hope and pray that this saying does not apply to many of us"

iii. ⲉ-⁰ⲧⲣⲉ=, cf. **502**

E.g. ⲁⲥ-ⲱⲱⲡⲉ ⲇⲉ ⲛ-ⲛⲉϩⲟⲟⲩ ⲉ-⁰ⲧⲣⲉⲩ-ⲉⲓ̂ ⲉⲃⲟⲗ ⲉ-ⲡⲧⲟⲟⲩ ⲉ-⁰ⲱⲗⲏⲗ Luke 6:12 "In those days He went out to the mountain to pray"

(f) ⲧⲁⲣⲉ-, cf. **358**

THE MORPHOLOGY OF THE VERB

FORMAL CLASSES OF THE EGYPTIAN COPTIC (NON-GREEK) VERB

186 The history of the Egyptian verb (and of Egyptian grammar in general) can be traced for three millennia down to the Coptic period. During this long history, sound patterns and individual phonemes evolved in regular but diverse ways, and individual verbs and morph classes came under the sway of other morphs or classes by force of analogy, and changed. For this reason, a complete formal classification of the Sahidic Coptic verb would require a large number of subclasses and special explanations, which could be fully understood only in reference to etymology and the long historical development of Egyptian including its typological evolution. In the course of this history a major typological change occurred, so that by the Coptic stage of Egyptian the verbal lexeme was itself no longer conjugated—as a verbal stem or base—as in the older language. Instead, conjugational inflection for person, number, and gender was now applied to an array of isolated conjugation auxiliaries (the conjugation bases, prefixes, and mutable converters of Coptic) preceding and mostly expanded by the verb lexeme, in which tense, mood, etc. were to some extent now vested. To these, the Coptic verbal lexeme (infinitive) merely served as a completion or expansion, expressing lexical content.

If the Coptic verb is examined synchronically, as a single system apart from its historical antecedents, most of its striking formal regularities can be summarized in seven broad morph classes.

	infinitive	stative
I.	ⲥⲱⲧⲡ (ⲥⲉⲧⲡ– ⲥⲟⲧⲡ=)	ⲥⲟⲧⲡ†
II.	ⲕⲱⲧ (ⲕⲉⲧ– ⲕⲟⲧ=)	ⲕⲏⲧ†
III.	ⲡⲱⲱⲛⲉ (ⲡⲉⲛⲉ– ⲡⲟⲟⲛⲉ=)	ⲡⲟⲟⲛⲉ†
IV.	ⲥⲟⲗⲥⲁ̄ (ⲥⲁ̄ⲥⲁ̄– ⲥⲁ̄ⲥⲱⲗ=)	ⲥⲁ̄ⲥⲱⲗ† or ⲥⲁ̄ⲥⲟⲗⲧ†
V.	ⲧⲁⲕⲟ (ⲧⲁⲕⲉ– ⲧⲁⲕⲟ=)	ⲧⲁⲕⲏⲩ† or ⲧⲁⲕⲏⲩⲧ†
VI.	ϩⲗⲟⲃ	ϩⲟⲗⲃ†
VII.	ⲭⲓⲥⲉ (ⲭⲉⲥⲧ– ⲭⲁⲥⲧ=)	ⲭⲟⲥⲉ†

In modern dictionary entries, as in the preceding list, the absolute state is listed first, then the prenominal (marked by a single hyphen –), the prepersonal (marked by a slanted ditto symbol =), and the stative (marked by an elevated dagger †), giving four principal forms of the mutable transitive verb: e.g. ⲕⲱⲧ ⲕⲉⲧ– ⲕⲟⲧ= ⲕⲏⲧ† 'build', ⲥⲱⲧⲡ ⲥⲉⲧⲡ– ⲥⲟⲧⲡ= ⲥⲟⲧⲡ† 'choose', etc. For verbs that have a construct participle (participium coniunctum or p.c. **122, 164**), dictionaries add a fifth form: e.g. ⲭⲓⲥⲉ ⲭⲉⲥⲧ– ⲭⲁⲥⲧ= ⲭⲟⲥⲉ†, p.c. ⲭⲁⲥⲓ–.

187 *The consonantal skeleton.* The most constant and distinctive feature of Egyptian Coptic verbs is their *'consonantal skeleton'*. The skeleton is a series of written consonants **35** (from one to five in number) that occurs to greater or lesser extent in all forms of the verb—infinitive, imperative, stative, and construct participle, including all states of a mutable infinitive. E.g. ⲥ–ⲧ–ⲡ occurs in ⲥⲱⲧⲡ ⲥⲉⲧⲡ– ⲥⲟⲧⲡ= ⲥⲟⲧⲡ† 'choose'; ⲥ–ⲗ–ⲥ–ⲗ occurs in ⲥⲟⲗⲥⲁ̄ ⲥⲁ̄ⲥⲁ̄– ⲥⲁ̄ⲥⲱⲗ= ⲥⲁ̄ⲥⲱⲗ† 'comfort'; ⲃ–ⲕ occurs in ⲃⲱⲕ ⲃⲏⲕ† 'go'; ⲟⲩ–ⲙ occurs in ⲟⲩⲱⲙ ⲟⲩⲉⲙ– ⲟⲩⲟⲙ=, p.c. ⲟⲩⲁⲙ– 'eat'.

Modern dictionaries of Coptic contain only Egyptian Coptic words, excluding those taken from Greek. They are alphabetized primarily by consonantal skeleton, and secondarily by vowel. Verbs are entered under the infinitive (in absolute state).

(a) A doubled vowel, in writing, expresses one vowel followed by a glottal stop consonant **36(a)**; e.g. ⲫⲱⲱⲧ expresses /ⲥ̄ⲟ̄'ⲧ/.

(b) A few verbs are classified as having one of their skeletal consonants realized as zero (unwritten). E.g. ⲱⲛϩ belongs to Class I ⲡⲱϩⲧ, ⲥⲱⲧⲡ, ⲥⲱⲟⲩϩ, etc.; ⲕⲱ and ⲱⲡ to Class II ⲕⲱⲧ, ⲡⲱⲧ, ϩⲱⲡ, etc.; ⲉⲓⲃⲉ to Class VII ⲣⲓⲕⲉ, ϩⲓⲥⲉ, ⲭⲓⲥⲉ, etc. Cf. **36(d)**.

188 *The distinctive vowel of the infinitive.* With the exception of final ⲉ, doubled vowel **187,** non-phonemic ⲉ (as in ⲛⲟⲃⲛⲉⲃ) and ⲁ (as in ⲟⲩⲱⲛⲁϩ) **35,** and ⲁ expressing /'/ **36,** /i/, or /y/, each absolute state of the infinitive **167** contains only one vowel, which is its *'distinctive vowel'* (all seven vowels occur in this role); or in the absence of a distinctive vowel, contains a distinctive consonant with syllabic function **38** (ⲥ̄ⲃⲃⲉ 'circumcise' with distinctive ⲃ̄). Hypothetically, the spoken stress accent fell upon this vowel or this syllabic consonant **32.** E.g. ⲕⲁⲥⲕ̄ 'whisper', ⲙⲉⲉⲩⲉ 'think', ⲱⲗⲏⲗ 'pray', ⲭⲓⲥⲉ 'exalt', ⲱⲟⲣⲱⲣ̄ 'upset', ⲙⲟⲩⲕϩ 'afflict', ⲭⲱⲕ 'complete', ⲥ̄ⲃⲃⲉ 'circumcise'. This vowel, or this syllabicity of a consonant, is often a distinctive mark of the

infinitive's identity, along with its consonantal skeleton: ⲙⲉ 'love', ⲙⲟⲩ 'die'; ⲭⲓ 'receive', ⲭⲟ 'sow', ⲭⲱ 'say'; ⲕⲁⲥⲕ̄ 'whisper', ⲕⲟⲥⲕ̄ 'bend'; ⲕⲣ̄ⲙⲣ̄ⲙ 'murmur', ⲕⲣⲟⲙⲣ̄ⲙ 'become dark'; ⲙⲁⲧⲉ 'reach', ⲙⲟⲩⲧⲉ 'speak'; ⲱⲓⲛⲉ 'seek', ⲱⲱⲛⲉ 'become sick'.

(a) Before ϩ, or sometimes before glottal stop, ⲁ expresses /o/, and (sometimes) ⲉ expresses /ē/. Thus ⲡⲱϩⲧ ⲡⲉϩⲧ– ⲡⲁϩⲧ= belongs to Class I ⲥⲱⲧⲡ ⲥⲉⲧⲡ– ⲥⲟⲧⲡ=; and ⲙⲟⲩϩ ⲙⲉϩ– ⲙⲁϩ= ⲙⲉϩ†, to Class II ⲕⲱⲧ ⲕⲉⲧ– ⲕⲟⲧ= ⲕⲏⲧ†.

(b) Forming syllable with a preceding ⲛ or ⲙ, ⲟⲩ expresses /ō/ **20.** Thus ⲙⲟⲩϩ belongs to Class II ⲕⲱⲧ, ⲡⲱⲧ, ϩⲱⲡ, etc.

189 *Allomorphs of the absolute infinitive: prenominal and prepersonal states*

(a) The *'prenominal state'* of the infinitive is an allomorph of the absolute state **(167)**, whose distinctive vowel is rendered either as ⲉ or as syllabicity of a consonant (ⲥⲉⲧⲡ– corresponding to ⲥⲱⲧⲡ, ⲥⲁ̄ⲥⲁ̄– to ⲥⲟⲗⲥⲁ̄, ⲱⲉⲧ– /š'ṭ/ to ⲱⲱⲱⲧ /šō'ṭ/ **36**). Hypothetically, the prenominal and its suffixed direct object formed a single stress group (prosodic unit) of speech, with stress falling upon the direct object, e.g. ⲥⲉⲧⲡ–ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ *sᵉtᵉpmᵉntsnóu̯s* "Choose twelve." In verbs of Class III **(193)**, the doubled distinctive vowel of the prenominal is undoubled. In verbs of Class VII, final ⲧ– occurs in place of final ⲉ of the absolute state.

I.	ⲥⲱⲧⲡ: ⲥⲉⲧⲡ–
II.	ⲕⲱⲧ: ⲕⲉⲧ–
III.	ⲡⲱⲱⲛⲉ: ⲡⲉⲛⲉ–
IV.	ⲥⲟⲗⲥⲁ̄: ⲥⲁ̄ⲥⲁ̄–
V.	ⲧⲁⲗⲟ: ⲧⲁⲗⲉ–
VI.	This class (ϩⲗⲟⲃ) is immutable.
VII.	ⲭⲓⲥⲉ: ⲭⲉⲥⲧ–

Further examples: ⲕⲉⲧ–ⲟⲩⲡⲩⲣⲣⲟⲥ "Build a tower," ⲡⲉⲛⲉ–ⲫⲧⲟⲟⲩ ⲉⲃⲟⲗ "Remove mountains," ⲥⲁ̄ⲥⲁ̄–ⲛⲉⲛⲉⲣⲏⲩ "Encourage one another"; ⲧⲁⲗⲉ–ⲛⲉϥⲃⲓⲭ ⲉϩⲣⲁⲓ "Lay His hands"; ⲭⲉⲥⲧ–ⲡⲱⲏⲣⲉ ⲙ̄–ⲣⲱⲙⲉ "Lift up the Son of man"

The prenominal state is sometimes written like the absolute **31** (e.g. ⲟⲩⲱⲛϩ̄– for ⲟⲩⲉⲛϩ̄–): ⲩ–ⲛⲁ–ⲟⲩⲱⲛϩ̄–ϩⲱⲃ ⲛⲓⲙ ⲉⲣⲱ–ⲧⲛ̄ Eph 6:21 "He will tell you everything"; ⲟⲩⲛⲟⲃⲉ ⲡⲉ ⲫⲟⲩⲱⲙ–ⲡⲟⲉⲓⲕ ⲛ̄–ⲟⲩⲣⲱⲙⲉ ShChass 104:39–41 (ⲟⲩⲱⲙ– for ⲟⲩⲉⲙ–) "It is a sin to eat someone's food"; ⲁⲩ–ⲥϩⲁⲓ–ϩⲁϩ ⲛ–ⲱⲁⲭⲉ ⲉⲩ–ⲣ–ⲫⲃⲟⲟⲛⲉ ShIV 72:19 (ⲥϩⲁⲓ– for ⲥⲉϩ–) "They have written many harmful words."

(b) In all but Class V, the *'prepersonal state'* **167** contrasts with the absolute in one or more of the following features: different location of syllable boundary, different distinctive (stressed) vowel, vowel in a different position, occurrence of ⲧ= in place of final ⲉ. Cf. table 14.

TABLE 14
DISTINGUISHING FEATURES OF THE PREPERSONAL STATE
(Major Verb Classes)

		NEW LOCATION OF SYLLABLE BOUNDARY	DIFFERENT DISTINCTIVE VOWEL	DIFFERENT POSITION OF VOWEL	ⲧ= INSTEAD OF FINAL ⲉ
I.	ⲥⲱⲓⲧⲡ: ⲥⲟⲧⲡ=	ⲥⲟⲧⲓⲡ–ⲩ	ⲱ > ⲟ	.....	.....
II.	ⲕⲱⲧ: ⲕⲟⲧ=	ⲕⲟⲓⲧ–ⲩ	ⲱ > ⲟ	.....	.....
III.	ⲡⲱⲱⲓⲛⲉ: ⲡⲟⲟⲛⲉ=	.....	ⲱ > ⲟ	.....	.....
IV.	ⲥⲟⲗⲓⲥⲁ̄: ⲥⲁ̄ⲥⲱⲗ=	ⲥⲁ̄ⲓⲥⲱⲓⲗ–ⲩ	ⲟ > ⲱ	Later	.....
V.	ⲧⲁⲗⲟ: ⲧⲁⲗⲟ=	.....	.....	.....	.....
VI.	ϩⲗⲟⲃ is immutable.				
VII.	ϫⲓⲓⲥⲉ: ϫⲁⲥⲧ=	ϫⲁⲥⲓⲧ–ⲩ	ⲓ > ⲁ	.....	ⲉ > ⲧ=

For additional examples, cf. Appendix **193**

190 *The stative.* In each of the seven major verb classes, the stative form **162** regularly contrasts with the infinitive in one or more of the following formal features: different distinctive vowel, vowel in a different position, added consonantal ending. Cf. table 15.

TABLE 15
DISTINGUISHING FEATURES OF THE STATIVE FORM
(Major Verb Classes)

		DIFFERENT DISTINCTIVE VOWEL	DIFFERENT POSITION OF VOWEL	ADDED ENDING
I.	ⲥⲱⲧⲡ: ⲥⲟⲧⲡ†	ⲱ > ⲟ†	.....	.....
II.	ⲕⲱⲧ: ⲕⲏⲧ†	ⲱ > ⲏ†	.....	.....
III.	ⲡⲱⲱⲛⲉ: ⲡⲟⲟⲛⲉ†	ⲱ > ⲟ†	.....	.....
IV.	ⲥⲟⲗⲥ̄: ⲥⲁ̄ⲥⲱⲗ†	ⲟ > ⲱ†	Later	.....
	ⲥⲟⲗⲥ̄: ⲥⲁ̄ⲥⲟⲗⲧ†	.....	Later	–ⲧ
V.	ⲧⲁⲗⲟ: ⲧⲁⲗⲏⲩ†	ⲟ > ⲏ†	.....	–ⲩ
	ⲧⲁⲕⲟ: ⲧⲁⲕⲏⲩⲧ†	ⲟ > ⲏ†	.....	–ⲩⲧ
VI.	ϩⲗⲟⲃ: ϩⲟⲗⲃ†	.....	Earlier	.....
VII.	ϫⲓⲥⲉ: ϫⲟⲥⲉ†	ⲓ > ⲟ†	.....	.....

For additional examples, cf. Appendix **193**

Verbs not falling into one of the major classes are classified as *'irregular'*, i.e. belonging to a very small or unique pattern: e.g. ⲁⲙⲁϩⲧⲉ 'grasp'; ⲉⲓⲣⲉ ⲣ̄–ⲁⲁ= ⲟ† 'make, do'; ⲥϩⲁⲓ ⲥⲉϩ– ⲥⲁϩ= ⲥⲏϩ† 'write'; ☥ ☥– ⲧⲁⲁ= ⲧⲟ† 'give'.

THE FORM OF GRECO-COPTIC VERBS

191 Many Coptic verbs come from Greek **5.** All of these Greco-Coptic verbs are immutable, occurring only as an absolute state of the Coptic infinitive. They have no stative form. Direct objects are mediated by a preposition.

192 From the standpoint of Greek morphology these Greco-Coptic infinitives resemble the Greek *active imperative singular,* sometimes in a Koine Greek form; this is very close to the Greek verbal stem. E.g. ⲁⲛⲁⲥⲧⲣⲉⲫⲉ 'act, behave', ⲁⲡⲟⲧⲁⲥⲥⲉ 'take leave', ⲁⲣⲉⲥⲕⲉ 'please', ⲁⲣⲭⲉⲓ (var. ⲁⲣⲭⲉⲥⲑⲁⲓ) 'begin', ⲁⲣⲛⲁ 'deny, ⲃⲁⲡⲧⲓϫⲉ 'baptize', ⲅⲩⲙⲛⲁϫⲉ 'train', ⲇⲓⲁⲕⲟⲛⲉⲓ 'minister', ϩⲉⲗⲡⲓϫⲉ ἐλπίζειν 'hope', ⲉⲩⲁⲅⲅⲉⲗⲓϫⲉ 'preach good news', ⲑⲉⲣⲁⲡⲟⲩ 'heal', ⲕⲱⲗⲩⲉ (var. ⲕⲱⲗⲩ) 'prevent', ⲙⲉⲧⲁⲛⲟⲉⲓ 'repent', ⲡⲁⲣⲁⲇⲓⲇⲟⲩ 'deliver, betray', ⲡⲓⲥⲧⲉⲩⲉ 'believe', ⲡⲗⲁⲛⲁ 'lead astray', ⲡⲟⲗⲓⲧⲉⲩⲉ 'live, conduct oneself', ⲥⲕⲁⲛⲇⲁⲗⲓϫⲉ 'cause to fall', ⲥⲧⲁⲩⲣⲟⲩ 'crucify' (often written ⲥ̄ⲣ̄ⲟ̄ⲩ̄), ϫⲣⲱ 'make use of'. E.g. ⲥⲉ–ⲛⲁ–ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲅⲁⲣ ⲙ̄ⲙⲱ–ⲧⲛ̄ Mark 13:9 "They will deliver you up"; ⲁⲩ–ⲡⲓⲥⲧⲉⲩⲉ ⲉ–ⲧⲉⲅⲣⲁⲫⲏ John 2:22 "They believed the scripture"; ⲉⲧⲉⲧⲛ̄–ⲧⲙ̄–ⲙⲉⲧⲁⲛⲟⲓ Luke 13:3 "Unless you repent."

193 APPENDIX

ILLUSTRATION OF THE SEVEN MAIN FORMAL CLASSES OF THE EGYPTIAN COPTIC VERB

Class I. Three consonants, ⲥⲱⲧⲡ: ⲥⲟⲧⲡ†. Vowel /ō/ ⲱ.

ⲙⲟⲩⲟⲩⲧ	(ⲙⲉⲩⲧ–	ⲙⲟⲟⲩⲧ=)	.....	*kill (mulwˁt)*
ⲡⲱϩⲧ	(ⲡⲉϩⲧ–	ⲡⲁϩⲧ=)	ⲡⲁϩⲧ†	*bend*
ⲥⲱⲧⲙ̄	(ⲥⲉⲧⲙ̄–	ⲥⲟⲧⲙ=)	.....	*hear*
ⲥⲱⲧⲡ	(ⲥⲉⲧⲡ–	ⲥⲟⲧⲡ=)	ⲥⲟⲧⲡ†	*choose*
ⲥⲱⲟⲩϩ	(ⲥⲉⲩϩ–	ⲥⲟⲟⲩϩ=)	ⲥⲟⲟⲩϩ†	*gather*
ⲧⲱϩⲙ̄	(ⲧⲉϩⲙ̄–	ⲧⲁϩⲙ=)	ⲧⲁϩⲙ̄†	*summon*
ⲟⲩⲱⲛϩ	(ⲟⲩⲉⲛϩ–	ⲟⲩⲟⲛϩ=)	ⲟⲩⲟⲛϩ†	*show*
ⲱⲛϩ			ⲟⲛϩ†	*live*

A final obstruent **37** consonant of the Class I absolute and prenominal states and statives often bears a superlinear stroke, e.g. ⲥⲱⲧⲛ̄ ⲥⲉⲧⲛ̄– ⲥⲟⲧⲛ̄† or ⲟⲩⲱⲛϩ̄ ⲟⲩⲉⲛϩ̄– ⲟⲩⲟⲛϩ̄†.

Class II. Two consonants, ⲕⲱⲧ: ⲕⲏⲧ†. Vowel /ō/ ⲱ.

ⲃⲱⲕ			ⲃⲏⲕ†	*go*
ⲃⲱⲗ	(ⲃⲉⲗ–	ⲃⲟⲗ=)	ⲃⲏⲗ†	*loosen*
ⲕⲱ	(ⲕⲁ–	ⲕⲁⲁ=)	ⲕⲏ†	*place*
ⲕⲱⲧ	(ⲕⲉⲧ–	ⲕⲟⲧ=)	ⲕⲏⲧ†	*build*
ⲙⲟⲩⲛ			ⲙⲏⲛ†	*remain*
ⲙⲟⲩⲣ	(ⲙⲣ̄–	ⲙⲟⲣ=)	ⲙⲏⲣ†	*bind*
ⲙⲟⲩϩ	(ⲙⲉϩ–	ⲙⲁϩ=)	ⲙⲉϩ†	*fill*

ⲡⲱⲧ			ⲡⲏⲧ⁺	*run*
ⲡⲱϣ	(ⲡⲉϣ–	ⲡⲟϣ=)	ⲡⲏϣ⁺	*divide*
ⲟⲩⲱⲛ	(ⲟⲩⲛ̄–	.....)	ⲟⲩⲏⲛ⁺	*open*
ⲟⲩⲱϩ	(ⲟⲩⲉϩ–	ⲟⲩⲁϩ=)	ⲟⲩⲏϩ⁺	*put*
ⲱⲡ	(ⲉⲡ–	ⲟⲡ=)	ⲏⲡ⁺	*count*
ϣⲱⲡ	(ϣⲉⲡ–	ϣⲟⲡ=)	ϣⲏⲡ⁺	*receive*
ⲫⲱⲧⲉ	(ⲫⲉⲧ–	ⲫⲟⲧ=)	.....	*wipe*
ϩⲱⲛ			ϩⲏⲛ⁺	*approach*
ϩⲱⲡ	(ϩⲉⲡ–	ϩⲟⲡ=)	ϩⲏⲡ⁺	*hide*
ⲭⲱⲕ	(ⲭⲉⲕ–	ⲭⲟⲕ=)	ⲭⲏⲕ⁺	*complete*

Class III. Glottal stop as the second of three consonants (notated by doubling the distinctive vowel **36**), ⲡⲱⲱⲛⲉ: ⲡⲟⲟⲛⲉ⁺. Vowel /ō/ ⲱ.

ⲡⲱⲱⲛⲉ	(ⲡⲉⲛⲉ–	ⲡⲟⲟⲛⲉ=)	ⲡⲟⲟⲛⲉ⁺	*turn*
ⲧⲱⲱⲃⲉ	(ⲧⲉⲃⲉ–	ⲧⲟⲟⲃ=)	.....	*repay*
ⲧⲱⲱⲙⲉ			ⲧⲟⲟⲙⲉ⁺	*join*
ⲫⲱⲱⲧ	(ⲫⲉⲧ–	ⲫⲉⲉⲧ=)	ⲫⲁⲁⲧ⁺	*cut*

Class IV. Reduplicated pair of consonants, ⲥⲟⲗⲥ̄ⲗ̄: ⲥⲗ̄ⲥⲱⲗ⁺ or ⲥⲗ̄ⲥⲟⲗⲧ⁺. Vowel /o/ ⲟ.

ⲛⲟⲃⲛⲉⲃ	(ⲛⲉⲃⲛⲉⲃ–	ⲛⲉⲃⲛⲟⲩⲃ=)	.....	*reproach*
ⲥⲕⲟⲣⲕⲣ̄	(ⲥⲕⲣ̄ⲕⲣ̄–	ⲥⲕⲣ̄ⲕⲱⲣ=)	ⲥⲕⲣ̄ⲕⲱⲣ⁺ or ⲥⲕⲣ̄ⲕⲟⲣⲧ⁺	*roll*
ⲥⲟⲗⲥⲗ̄	(ⲥⲗ̄ⲥⲗ̄–	ⲥⲗ̄ⲥⲱⲗ=)	ⲥⲗ̄ⲥⲱⲗ⁺ or ⲥⲗ̄ⲥⲟⲗⲧ⁺	*comfort*
ⲫⲧⲟⲣⲧⲣ̄	(ⲫⲧⲣ̄ⲧⲣ̄–	ⲫⲧⲣ̄ⲧⲱⲣ=)	ⲫⲧⲣ̄ⲧⲱⲣ⁺	*disturb*

Final added ⲧ of the statives in Class IV sometimes bears a superlinear stroke, e.g. ⲥⲗ̄ⲥⲟⲗⲧ̄.

Class V. Transitives in initial ⲧ and final ⲟ with basic meaning 'cause . . . to . . . ' (mostly corresponding to another, non-causative verb), ⲧⲁⲕⲟ: ⲧⲁⲕⲛⲩ(ⲧ)⁺. Vowel /o/ ⲟ.

ⲕⲧⲟ	(ⲕⲧⲉ–	ⲕⲧⲟ=)	ⲕⲧⲏⲩ⁺	*make . . . to turn* [ⲕⲧⲟ for ⲧⲕⲧⲟ] (ⲕⲱⲧⲉ *turn*)
ⲧⲃ̄ⲃⲟ	(ⲧⲃ̄ⲃⲉ–	ⲧⲃ̄ⲃⲟ=)	ⲧⲃ̄ⲃⲏⲩ⁺	*make pure* (ⲟⲩⲟⲡ *become pure*)
ⲧⲁⲉⲓⲟ	(ⲧⲁⲉⲓⲉ–	ⲧⲁⲉⲓⲟ=)	ⲧⲁⲉⲓⲏⲩ⁺	*honor* (ⲁ͡ⲓⲁ͡ⲓ *increase in size*)
ⲧⲁⲕⲟ	(ⲧⲁⲕⲉ–	ⲧⲁⲕⲟ=)	ⲧⲁⲕⲏⲩ⁺, ⲧⲁⲕⲏⲩⲧ⁺	*destroy*
ⲧⲁⲗⲟ	(ⲧⲁⲗⲉ–	ⲧⲁⲗⲟ=)	ⲧⲁⲗⲏⲩ⁺	*lift* (ⲱⲗ *take*)
ⲧⲁⲙⲟ	(ⲧⲁⲙⲉ–	ⲧⲁⲙⲟ=)	.....	*inform* (ⲉⲓⲙⲉ *tell*)
ⲧⲙ̄ⲙⲟ	(ⲧⲙ̄ⲙⲉ–	ⲧⲙ̄ⲙⲟ=)	ⲧⲙ̄ⲙⲏⲩ⁺	*feed* (ⲟⲩⲱⲙ *eat*) **172**
ⲧⲥⲁⲃⲟ	(ⲧⲥⲁⲃⲉ–	ⲧⲥⲁⲃⲟ=)	ⲧⲥⲁⲃⲏⲩ⁺, ⲧⲥⲁⲃⲏⲩⲧ⁺	*make wise* (ⲥⲁⲃⲉ *wise*)
ⲧⲟⲩⲭⲟ	(ⲧⲟⲩⲭⲉ–	ⲧⲟⲩⲭⲟ=)	ⲧⲟⲩⲭⲏⲩ⁺	*make whole* (ⲟⲩⲭⲁ͡ⲓ *become whole*)
ⲧⲁϫⲣⲟ	(ⲧⲁϫⲣⲉ–	ⲧⲁϫⲣⲉ=)	ⲧⲁϫⲣⲏⲩ⁺, ⲧⲁϫⲣⲏⲩⲧ⁺	*make strong* (ⲱⲣϫ *confirm, be firm*)
ⲭⲟ	(ⲭⲉ–	ⲭⲟ=)	ⲭⲏⲩ⁺	*sow* [ⲭⲟ for ⲧϣⲟ] (ϣⲉ *go*)
ⲭⲡⲟ	(ⲭⲡⲉ–	ⲭⲡⲟ=)	.....	*acquire* [ⲭⲡⲟ for ⲧϣⲡⲟ] (ϣⲱⲡⲉ *come to exist*)

Affirmative imperatives of Class V verbs optionally take the prefix ⲙⲁ– **367.**

Class VI. Three consonants (intransitives), ϩⲗⲟϭ: ϩⲟⲗϭ⁺. Vowel /o/ ⲟ.

ⲙ̄ⲕⲁϩ	ⲙⲟⲕϩ⁺	*come to be painful*
ⲙ̄ⲧⲟⲛ	ⲙⲟⲧⲛ̄⁺	*come to be at rest*
ⲛ̄ϣⲟⲧ	ⲛⲁϣⲧ⁺	*become hard*
ϩⲗⲟϭ	ϩⲟⲗϭ⁺	*become sweet*

A final obstruent consonant of the statives in Class VI often bears a superlinear stroke, e.g. ⲙⲟⲕϩ̄⁺, ϩⲟⲗϭ̄⁺.

Class VII. Three consonants (including unstable final ⲧ, which is realized as ⲉ in the absolute state and the stative), ⲭⲓⲥⲉ: ⲭⲟⲥⲉ⁺. Vowel role played by syllabic manifestation **35** of /y/ ⲓ.

ⲉⲓⲃⲉ			ⲟⲃⲉ⁺	*become thirsty*
ⲣⲓⲕⲉ	(ⲣⲉⲕⲧ–,	ⲣⲉⲕⲧ=)	ⲣⲟⲕⲉ⁺	*bend*
ϩⲓⲥⲉ	(ϩⲁⲥⲧ–,	ϩⲁⲥⲧ=)	ϩⲟⲥⲉ⁺	*trouble*
ⲭⲓⲥⲉ	(ⲭⲉⲥⲧ–,	ⲭⲁⲥⲧ=)	ⲭⲟⲥⲉ⁺	*exalt*

9 *Adverbial Modifiers: Prepositions and Adverbs*

The Nature of Coptic Adverbial Modifiers **194**
- The Basic Function of Adverbial Modifiers **194**
- Additional Functions **195**
- Linkage, Asyndeton, Apposition, and Repetition of Adverbial Modifiers **197**
- Specific Negation of the Adverbial Modifier **199**

Prepositions and Prepositional Phrases **200**
- The Two States of the Preposition **200**
- Linkage of Prepositional Objects **201**
- Simple Prepositions **202**
  - Catalogue **202**
  - ⲛ̄-/ⲙ̄ⲙⲟ= **203**
  - ⲛ̄ⲧⲉ-/ⲛ̄ⲧⲁ= **204**
  - Inflection of prepositions **205**
  - Combinative adverbs (ⲉⲃⲟⲗ) **206**
- Compound Prepositions **208**
  - Simple preposition + possessed noun **209**
  - Simple preposition + ⲡ- noun + general relationship **210**
  - Simple preposition + ⁰noun (*or* ⲡⲓ- noun) + ⲛ̄-/ⲙ̄ⲙⲟ= **211**
  - ⲛ̄ⲥⲁ- + ⁰noun + ⲛ̄-/ⲙ̄ⲙⲟ= **212**
  - Miscellaneous other formations **213**
- Periphrastic Prenominal States **214**

Adverbs **215**
- Simple Adverbs **215**
- Compound Adverbs **216**
  - Formed with initial ⲛ̄- **217**
    - *Without initial* ⲛ̄- **220**
  - Formed with ϩⲛ̄-ⲟⲩ and ⲁⲭⲛ̄-⁰ **221**
  - Other formations **222**
  - Non-combinative adverbs of spatial orientation (ⲛ̄ⲃⲟⲗ) **223**
  - Preposition + adverb **224**
  - Combinative adverb + adverb **225**
  - Combinative adverb + preposition + adverb **226**
  - Preposition + preposition + adverb **227**

Reiterated Entity Terms **228**
Interrogative Adverbs **229**

THE NATURE OF COPTIC ADVERBIAL MODIFIERS

THE BASIC FUNCTION OF ADVERBIAL MODIFIERS

194 The *'adverbial modifier'*, comprising prepositions and adverbs, is a numerous class of terms whose defining feature is their ability to descriptively expand, modify, or complete a preceding verb, verbal clause, or imperative. Cf. **181.**

†-ⲙⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲙⲁⲧⲉ "I love you *very much*" (2 Cor 12:15)
ⲡⲱⲁⲭⲉ ⲛⲉⲩ-ⲱⲟⲟⲡ ⲛ̄ⲛⲁϩⲣⲛ̄-ⲡⲛⲟⲩⲧⲉ "The Word was (dwelled) *with God*" (John 1:1)
ⲩ-ⲥⲟⲧⲡ̄ ⲛ̄ϩⲟⲩⲟ "That is *far* better" (Phil 1:23)
ⲡⲱⲛϩ ⲱⲁ-ⲉⲛⲉϩ "Eternal life" (The process of living-*forever)* (Mark 10:17)
ⲁⲭⲓ-ⲥ ⲙ̄ⲙⲁⲧⲉ ϩⲙ̄-ⲡⲱⲁⲭⲉ "Just say it, *with a word*" (Matt 8:8)

In this function, adverbial modifiers express circumstance or relationship of time, place, manner, degree, or attitude; or express an object of the verb (sometimes also contributing to the expression of a particular verbal idea **181[b]**). They fall into two groups:

i. *'prepositions'* **200,** which are dependent morphs (or constructions) that occur in prenominal and prepersonal states **30** and so always combine with another element, to make up a prepositional phrase (ϩⲛ̄-ⲧⲉϩⲟⲩⲉⲓⲧⲉ "In the beginning," ⲛ̄ϩⲏⲧ-ⲩ "In Him")

ii. *'adverbs'* **215,** which are either unitary, unanalyzable terminal morphs (ⲧⲉⲛⲟⲩ now) or prepositional phrases that are lexically fixed expressions (ϩⲛ̄-ⲟⲩⲙⲉ truly, ⲉ-ⲡⲉϩⲟⲩⲟ too much)

For the use and non-use of hyphens to divide components of the adverbial modifier in this book, cf. **27.**

ADDITIONAL FUNCTIONS

195 The term 'adverbial' conveys far too limited a picture of these modifiers, for they are not limited to postmodification of the infinitive, stative, imperative, or verbal clause. Very many of them can also perform one or more of the following functions or occur in the following positions:

i. modifier within or at the end of a non-verbal sentence pattern, e.g. ⲟⲩ̂ ⲧⲉ †ⲣⲏⲛⲏ ⲛ̄-ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ⲛⲁϩⲣⲛ̄-ⲡⲛⲟⲩⲧⲉ ShChass 168:56–169:1 "What does the peace of human beings amount to *in the eyes of God?"*; ⲟⲩⲁⲧ-ⲃⲟⲙ

ⲛ̄ⲛⲁϩⲣⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲡⲉ ⲡⲁⲓ Matt 19:26 "This is impossible *with human beings*"; ⲟⲩⲛ-ⲕⲉⲕⲟⲥⲙⲟⲥ ϩⲁⲣⲟ-ⲟ ⲙ-ⲡⲁⲓ ShOrig 303 (Orlandi 20:28–29) "There is another world *beneath this one*"; ⲛ-ⲱⲱⲉ ⲁⲛ ⲉ-ⲡⲧⲏⲣ-ⲟ ⲉ- ShOrig 303 (Orlandi 20:26) "One *absolutely* ought not to . . . "; ⲙⲛ̄ⲧⲉ-ⲫⲡⲣⲟ-ⲫⲏⲧⲏⲥ ⲫⲧⲁⲓⲟ ϩⲙ̄-ⲡⲉⲟ†ⲙⲉ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ-ⲟ John 4:44 "A prophet does not have honor *in his own country*"; ⲛⲁⲱⲱ-ⲥ ⲕⲁⲧⲁ-ⲥⲙⲟⲧ ⲛⲓⲙ Rom 3:2 "It is much *in every way*"

ii. modifier of a preceding entity term **103(b),** e.g. ⲧⲉⲩⲡⲓⲥⲧⲓⲥ ⲉϩⲟⲩⲛ ⲉ-ⲡⲉⲭ̄ⲥ ShIII 87:15 "Their faith *in Christ*"; ⲟⲩⲁ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ Matt 26:47 "One *of the twelve*"; ⲗⲁⲁⲩ ⲛϩⲏⲧ-ⲧⲏⲩⲧⲛ ShIV 63:1 "Anyone *among you*"

iii. modifier of a preceding adverbial modifier, e.g. ⲛϩⲁϩ ⲛ-ⲥⲟⲡ ⲉⲙⲁⲧⲉ ShAmél II 317:1 "*Very* often"

iv. actualized by an article, like a genderless common noun **124,** e.g. ϩⲉⲛⲕⲁⲧⲁ-ⲫⲥⲁⲣⲝ ShIV 122:24 "Relatives (blood relations)"

v. predicate in a nominal sentence with ⲡⲉ, e.g. ⲉ-ⲡⲭⲓⲛⲭⲏ ⲛⲁ-ⲩ ⲧⲉ ⲧⲉⲩϩⲩⲡⲟⲙⲟⲛⲏ ShIV 46:18 "For them, their endurance is *in vain*" **196**

vi. predicate in a durative sentence **305,** e.g. †-ⲛⲙ̄ⲙⲁ-ⲟ Ps 90(91):15 "I am *with him*"

vii. premodifier before a sentence pattern, to lay down a circumstance or relationship of time, place, manner, degree, or attitude in which the sentence is being asserted (i.e. under which the nexus occurs); e.g. ϩⲛ̄-ⲧⲉϩⲟⲩⲉⲓⲧⲉ ⲛⲉⲫ-ⲱⲟⲟⲡ ⲛ̄ⲑⲓ-ⲡⲱⲁϫⲉ John 1:1 "In the beginning was the Word"; ⲛ̄ⲛⲁϩⲣⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲙ̄ⲙⲛ̄-ⲗⲁⲁⲩ ⲛ̄-ⲁⲧ-ⲃⲟⲙ Matt 19:26 "*With God* there is no impossible thing"; ⲛⲁ-ⲛ ⲇⲉ ⲛ-ⲉⲧ⁰-ⲛⲁ-ⲟⲩϫⲁⲓ ⲟⲩⲃⲟⲙ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲉ 1 Cor 1:18 "But *to us* who are being saved it is the power of God"; ⲉ-⁰ϫⲟⲟ-ⲥ ϫⲉ-ⲡ-ⲉⲧⲕ-ⲛⲁ-ⲱ-ⲁⲁ-ⲟ ⲟⲩⲛ-⁰ⲃⲟⲙ ⲉ-ϩⲱⲃ ⲛⲓⲙ ⲙ̄-ⲡ-ⲉⲧ⁰-ⲡⲓⲥⲧⲉⲩⲉ Mark 9:23 "As for saying the words Whatever You can do, all things are possible to the one who believes"; cf. **258, 314, 333, 409, 420, 442, 456, 473**

The boundary line is not entirely clear between adverbial modifier with premodifying function, conjunction **231,** and initial attitude marker **238;** e.g. ⲁⲓ-ϩⲙⲟⲟⲥ ⲙⲛ-ⲟⲩⲥϩⲓⲙⲉ ⲓ ⲉⲧⲃⲉ-ⲡⲁⲓ ⲙⲛ-⁰ⲃⲟⲙ ⲙⲙⲟ-ⲓ ⲉ-⁰ⲉⲓ Luke 14:20 "I have married a wife, *and therefore* I cannot come" *and* ⲡ-ⲉⲧ⁰-ⲁⲛⲁⲕⲣⲓⲛⲉ ⲇⲉ ⲙ̄ⲙⲟ-ⲓ ⲡⲉ ⲡⲭⲟⲉⲓⲥ ⲓ ϩⲱⲥⲧⲉ ⲙ̄ⲡⲣ̄-ⲕⲣⲓⲛⲉ ⲛ̄-ⲗⲁⲁⲩ ϩⲁⲑⲏ ⲙ̄-ⲡⲉⲟⲩⲟⲉⲓⲱ ⲱⲁⲛⲧⲉ-ⲡⲭⲟⲉⲓⲥ ⲉⲓ 1 Cor 4:4–5 "It is the Lord who judges me. *Therefore* do not pronounce judgement before the time, before the Lord comes."

viii. between non-personal subject and verbal predicate (rhetorical arrangement, rare); e.g. ⲉ-ⲁ-ϩⲏⲣⲱⲇⲏⲥ ϩⲙ-ⲡⲉϥϩⲟⲩⲙⲓⲥⲉ ⲉⲓⲣⲉ ⲛ-ⲟⲩⲇⲓⲡⲛⲟⲛ Mark 6:21 "When Herod on his birthday gave a banquet"; ⲙⲏ ⲙⲉⲣⲉ-ⲡⲟⲩⲁ

ⲡⲟⲩⲁ ⲙ̄ⲙⲱ-ⲧⲛ̄ ϩⲙ̄-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲃⲁ̄-ⲡⲉϥⲙⲁⲥⲉ ⲉⲃⲟⲗ Luke 13:15 "Does not each of you on the sabbath untie their ox?"; ⲙⲁⲣⲉ-ⲡⲉⲧⲛ̄ⲱⲁϫⲉ ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲱⲱⲡⲉ ϩⲛ̄-ⲟⲩϫⲁⲣⲓⲥ Col 4:6 "Let your speech always be gracious"

ix. focal point in a focalizing conversion pattern **444;** e.g. ⲉⲣⲉ-ⲡⲇⲓⲕⲁⲓⲟⲥ ⲛⲁ-ⲱⲛϩ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲓⲥⲧⲓⲥ Rom 1:17 "The righteous will live *by faith*"

x. combinative adverb (e.g. ⲉⲃⲟⲗ), cf. **206**

xi. the prepositions ⲙⲛ̄- and ϩⲓ- 'and' also play a major role in linking entity terms; cf. **145.**

By definition, adverbial modifiers are terms that can modify a preceding verb or verbal clause. Additionally, functions *(i)* to *(x)* are each performed by a restricted number of the modifiers, but with considerable overlap among these subgroups. Subgroups *(iv)* and *(v)* are almost identical; on the other hand, subgroups *(v)* and *(vi)* are mutually exclusive. Thus any given adverbial modifier performs only some of the possible functions. Certain kinds of subordinate clause (e.g. the circumstantial) also perform some of these syntactic functions, including modification of a preceding verb and premodification, and are syntactically comparable to the adverbial modifier (chapter 23).

196 Prepositions expressing *relationship* can be actualized as a genderless entity term (in the article phrase) or as an attributive, and can function as predicate in the nominal sentence **124, 298.** Those expressing *situation* can be predicate in the durative sentence **310.** E.g. ⲡⲉⲫⲣⲟⲟⲩⲱ ⲡⲉ ⲉⲧⲃⲉ-ⲛ̄ϩⲏⲕⲉ John 12:6 "His care is *for* the poor" (relationship); †-ⲛⲙ̄ⲙⲁ-ⲟ Ps 90(91):15 "I am *with* him" (situation).

LINKAGE, ASYNDETON, APPOSITION, AND REPETITION OF ADVERBIAL MODIFIERS

197 Two or more adverbial modifiers can be linked to form a single unit by ⲁⲩⲱ and, ⲏ (and ⲏ ⲛ̄ⲧⲟⲟ) or, ϫⲛ̄- or else, (ⲟⲩⲇⲉ) . . . ⲟⲩⲇⲉ (neither . . .) nor, or (ⲉⲓⲧⲉ) . . . ⲉⲓⲧⲉ (either . . .) or. E.g. ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ShIV 197:9 "Now and forever"; ϩⲛ-ⲟⲩⲙⲛⲧ-ⲣⲉⲫ-ϫⲓ ⲛⲃⲟⲛⲥ ⲏ ⲛⲧⲟⲫ ϩⲛ-ⲟⲩⲇⲓⲕⲁⲓⲟⲛ ShIII 129:24 "Criminally or legally"; ⲉϫⲱ-ⲓ (i.e. ⲁϫⲱ-ⲓ) ⲟⲩⲇⲉ ϩⲁⲣⲟ-ⲕ ⲙⲁⲩⲁⲁ-ⲕ ShAmél II 519:9–10 "Without me or on your own"; ⲟⲩⲇⲉ ϩⲙ̄-ⲡⲉⲓⲁⲓⲱⲛ ⲟⲩⲇⲉ ϩⲙ̄-ⲡ-ⲉⲧ⁰-ⲛⲏⲩ Matt 12:32 "Either in this age or in the one to come"; ⲉⲓⲧⲉ ϩⲛ̄-ⲧⲡⲉ ⲉⲓⲧⲉ ϩⲓϫⲙ̄-ⲡⲕⲁϩ 1 Cor 8:5 "In heaven or on earth."

(a) Adverbial modifiers also occur in *asyndeton,* i.e. in succession without any linking term; e.g. ⲡ-ⲉⲧ⁰-ⲱⲟⲃⲉ ⲁⲛ ⲉ-ⲡⲉⲫⲉⲓⲱⲧ ϩⲛ̄-ⲃⲟⲙ ⲛⲓⲙ ϩⲛ̄-ⲉⲟⲟⲩ ⲛⲓⲙ ϩⲓ-ⲧⲁⲉⲓⲟ̂ ⲛⲓⲙ ϩⲛ̄-ⲙⲛ̄ⲧ-ⲛⲁⲏⲧ ⲛⲓⲙ ϩⲓ-ⲙⲛ̄ⲧ-ⲱⲁⲛ-ϩⲧⲏ-ⲫ ⲛⲓⲙ ϩⲛ̄-ⲙⲛ̄ⲧ-ⲁⲅⲁⲑⲟⲥ ⲛⲓⲙ ϩⲓ-ⲙⲛ̄ⲧ-ⲭⲣⲏⲥⲧⲟⲥ ⲛⲓⲙ ShChass 118:6–16 "He who is not different from His Father in any power, in any glory or honor, in any compassion or mercy, in any benevolence or kindness."

(b) They can occur in *apposition* **149:** ϵ-κϵμα ϵ-νκϵτ̄μμο ϵτ$^{\emptyset}$-ϩην ϵϩογν Mark 1:38 "Elsewhere, to the other nearby towns."

198 *Repetition* of an entire adverbial modifier expresses intensification: ϵματϵ ϵματϵ ShAmél II 87:9 "Very, very"; ммнне ммнне ShIV 66:15 "Absolutely every day."

SPECIFIC NEGATION OF THE ADVERBIAL MODIFIER

199 The grammatical relationship of an adverbial modifier, as an individual element of a text, can be negatived by the enclitic ан

καλωc ан "For no good purpose" (Gal 4:17)

which usually comes after the target of negation. E.g. ϩ̄ν-ογπνα ϩ̄ν-ογcϩαϊ ан Rom 2:29 "Spiritually and not literally"; . . . ан ϵβολ ϩ̄ν-̄νρωμϵ αλλα ϵβολ ϩιτ̄μ-πνογτϵ Rom 2:29 "Not from human beings but from God"; ϵπαϩογ ϵθη ан ShIII 212:4 "Backwards, not forwards."

PREPOSITIONS AND PREPOSITIONAL PHRASES

THE TWO STATES OF THE PREPOSITION

200 Prepositions are dependent morphs: they are completed by another element (the *'object'* of the preposition) to form a *'prepositional phrase'*. They are either simple **202** or compound **208.** Most prepositions occur in two *states* (allomorphs) **30,** e.g. ϵ-, ϵρο= against; ϵχ̄ν-, ϵχω= upon; ϵτβϵ-, ϵτβηητ= because of. (A few are defective, lacking one or the other of these, cf. **214**).

(a) The *prenominal state* is completed by a non-personal entity term.

prenominal state + { determinator pronoun **44,** specifier pronoun **63,** article phrase **43,** specifier phrase **64,** proper noun **126,** or possessed noun **138** (after some prenominal states, also the 2d pl. alternant personal suffix -τηγτν̄ **85)**

(b) The *prepersonal state* is inflected by the personal suffixes **85;** e.g. ϵρο=c "To it," ϵχω=ϊ "Upon me," ϵτβηητ=ογ "Because of them."

In modern dictionary entries the prenominal state is marked by a single hyphen (-) and the prepersonal, by a slanted ditto symbol (=).

Of the prepositions taken from Greek, only three have a Coptic prepersonal state: κατα-, καταρο= [κατά]; παρα-, παραρο= [παρά]; προc-, προcρο= [πρός] (rare:

αq-θϵωλογι προcρο-ογ Cyril of Alexandria, Encomium on Revelation 7–12 [Morgan M591 f.12r *b*:30–31; Dep. 157] "He speculated about them").

LINKAGE OF THE PREPOSITIONAL OBJECTS

201 Prepositional objects can be linked by мн̄-/нм̄ма= 'and', permitting either or both of the objects to be a personal suffix; e.g. пϵqcноq ϩιχω-н мн̄-нϵнψηρϵ Matt 27:25 "His blood be on *us and* (on) *our children*!"; ϩαρο-ι нм̄ма-к Matt 17:27 "For *Me and* (for) *yourself*"; ϵ-πχοϵιc нм̄ма-c ShChass 147:14–15 "About *the Lord and* (about) *it*"; ϩ̄ν-τϵкмнтϵ мн̄-тϵcϩ̈мϵ Gen 3:15 "Between (in the midst of) you and the woman."

SIMPLE PREPOSITIONS

202 *Catalogue.* The simple prepositions (which cannot be analyzed completely into smaller recognizable Coptic morphs) are

ανти- (ἀντί) instead of
ах̄н-, ах̄нт= (often erroneously spelled ϵх̄н-) without
ϵ-, ϵρο= to, for, against, in comparison to
ϵτβϵ-, ϵτβηητ= because of, concerning
[ϵιc- prefixed to an entity term of time or measure. cf. **485]**
κατα-, καταρο= (κατά) according to, like, by
м̄ма2- in the presence of (a god) [rare]
мн̄- (var. нм̄-), нм̄ма= with, and
мнн̄нса-, мнн̄нсω= after (of time)
н̄- (alt. м̄- **21,** vars. **22**), м̄мо= **203:** of, out of, from, related to; marks direct object of mutable infinitives. For н̄- the mark of relationship, cf. **203.**
н̄- (alt. м̄- **21,** vars. **22**), на= to, for
нм̄-, cf. мн̄-
[н̄тϵ-, н̄та= of (mark of appurtenance, not definitionally a preposition **204**)]
н̄ѳι-, mediator of postponed subject **87** (untranslatable in English)
на2рн̄-, на2ра= (var. н̄на2рн̄-, н̄на2ра=) in the presence of, before, in relation to
παρα-, παραρο= (παρά) contrary to, in comparison with, beyond, more than
προc-, προcρο= **200** (πρός) in accordance with, for; than (in comparisons)
оγвϵ-, оγвн= opposite, towards, against
оγтϵ-, оγтω= between, among
χωριc- (χωρίς) without, apart from

ϣⲁ–, ϣⲁⲣⲟ= to, toward
ϩⲁ–, ϩⲁⲣⲟ= under, from
ϩⲓ–, ϩⲓⲱⲱ= on, at, in
ϩⲛ̄–, ⲛ̄ϩⲏⲧ= in, at, on, from; cf. also **209** (ϩⲏ) and (ϩⲟ) ⲉϩⲣⲛ̄– var. ϩⲛ̄–
ϩⲁⲣⲓϩⲁⲣⲟ= apart, on (my, your, etc.) own
ϩⲱⲥ– (ὡς) like, as if
ϫⲓⲛ– since (time, place); for ϫⲓⲛⲉ– and ϫⲓⲛⲛ̄–, cf. **213**

203 ⲛ̄–/ⲙ̄ⲙⲟ= marks *(i) the direct object* of mutable infinitives **171,** *(ii) incidental predicative expansion* **179,** *(iii) partitive relationship* (the relationship of individual to class, discrete object or quantity to constituent stuff, container to stuff contained—the first term being the individual etc. and the second [mediated by ⲛ̄–/ⲙ̄ⲙⲟ] being the class etc.).

Examples: *(ii)* ⲁⲁ–ⲕ ⲛ̄–$^{\emptyset}$ⲣ̄ⲙⲙⲁⲟ̂ ShChass 85:34 "Make yourself rich"; ⲑⲉ ⲉ–ⲛⲉϥ–ⲟ ⲙ̄ⲙⲟ–ⲥ Jas 1:24 "How he was (What he was like, The manner such that he was it)" ὁποῖος ἦν; *(iii)* ⲟⲩⲉⲓ̂ ⲛ–ⲛ̄ⲥⲩⲛⲁⲅⲱⲅⲏ Luke 13:10 "One of the synagogues"; ϩⲉⲑⲛⲟⲥ ⲛⲓⲙ ⲛ̄–$^{\emptyset}$ⲣⲱⲙⲉ Acts 17:26 "Every nation of human beings"; ⲟⲩⲁ ⲙ̄–ⲡⲉⲓⲥⲛⲁⲩ Acts 1:24 "One of these two"; ⲛⲓⲙ ⲙ̄–ⲡⲥⲁϣϥ̄ Matt 22:28 "Which of the seven?"; ⲗⲁⲁⲩ ⲛ̄–ⲛ–ⲉⲛⲧ–ⲁⲧⲉⲧⲛ̄–ϫⲟⲟ–ⲩ Acts 8:24 "Anything of what you have said"; ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄–ⲙ̄ⲡⲩⲗⲱⲛ Rev 21:21 "Each of the gates"; ϩⲟⲉⲓⲛⲉ ⲛ̄–ⲧⲕⲟⲩⲥⲧⲱⲇⲓⲁ Matt 28:11 "Some of the guard"; ⲟⲩⲙⲏⲏϣⲉ ⲁⲉ ⲛ̄–$^{\emptyset}$ϩⲟⲟⲩ Acts 9:23 "Many days" (A multitude of days); ⲧⲁⲣⲉⲗⲏ ⲣ̄–$^{\emptyset}$ⲣⲓⲣ Mark 5:13 "The herd of swine"; ⲡⲟⲩⲛ̄–ϣⲟⲙⲛ̄ⲧ ⲛ̄–ⲛ̄ⲣⲱⲙⲉ Rev 9:15 "A third of humankind"; ϣⲉ ⲛ̄–ⲕⲟⲣⲟⲥ ⲛ̄–$^{\emptyset}$ⲥⲟⲩⲟ Luke 16:7 "A hundred measures *of* wheat"; ⲟⲩⲥ†ⲱϩⲉ ⲛ̄–ⲟⲩⲱⲧ ⲛ̄–$^{\emptyset}$ⲕⲁϩ ShChass 99:43–45 "A single aroura *of* land"

The *mark of relationship* ⲛ̄– (but not ⲙ̄ⲙⲟ=) also forms attributive constructions of the noun **96** and the general relationship (possessive) construction **147,** extends personal suffixes in periphrastic constructions **87,** and is an extension element in gendered nominal bases **109** and prenominal states of the possessed noun **139.** It is a formative element in compound adverbs, e.g. ⲛ̄ⲟⲩⲙⲁ somewhere **217–19.**

204 ⲛ̄ⲧⲉ–/ⲛ̄ⲧⲁ= 'of', the mark of appurtenance, does not meet the definition of a preposition since it never modifies a preceding verb or verbal clause (nor does it premodify). Its only functions are restrictive expansion of a preceding noun **147, 148,** and predicate in the lexically fixed expression ⲉⲧ$^{\emptyset}$–ⲛ̄ⲧⲁ–(ϥ) "Which belongs to (him)."

205 *Inflection of prepositions.* Selection of personal suffixes after the prepersonal state follows the pattern **85** described in table 6 (p. 69).

The 2d pl. is expressed variously, depending on which preposition is selected:

i. prepersonal state + –ⲧⲛ̄ (e.g. ⲛⲏ–ⲧⲛ̄, ⲉⲣⲱ–ⲧⲛ̄, ⲕⲁⲧⲁⲣⲱ–ⲧⲛ̄, ⲙ̄ⲙⲱ–ⲧⲛ̄, ϣⲁⲣⲱ–ⲧⲛ̄, ϩⲁⲣⲱ–ⲧⲛ̄, ⲟⲩⲧⲱ–ⲧⲛ̄)

ii. prenominal state + –ⲧⲏⲩⲧⲛ̄ (e.g. ⲛ̄ⲧⲉ–ⲧⲏⲩⲧⲛ̄, ⲟⲩⲃⲉ–ⲧⲏⲩⲧⲛ̄, ⲉⲧⲃⲉ–ⲧⲏⲩⲧⲛ̄)

iii. prepersonal state + ⲧⲏⲩⲧⲛ̄ (e.g. ⲛ̄ϩⲏⲧ–ⲧⲏⲩⲧⲛ̄, ϩⲏⲧ–ⲧⲏⲩⲧⲛ̄)

206 *'Combinative adverbs'*, such as ⲉⲃⲟⲗ or ϩⲟⲩⲛ, are those whose function is to combine in meaning with prepositions, adverbs, or verbs, and thus to form lexically fixed expressions. Mostly they help to express spatial orientation (in, out, up, down, ahead, back), though they merge in meaning with the other element of the expression. In their combinative function, they come before a combining preposition or adverb

ϩⲛ̄– in; ⲉⲃⲟⲗ ϩⲛ̄– from
ⲙ̄ⲙⲁⲩ there; ⲉⲃⲟⲗ ⲙ̄ⲙⲁⲩ thence

but after a combining verb **181**

ⲕⲱ place, appoint; ⲕⲱ ϩⲟⲩⲛ admit, bring into port

In the preceding examples the presence or absence of a combinative adverb causes obviously different meanings to be expressed by the preposition, adverb, or verb. But in other instances, the adverb seems to be present because of the context or in the interests of more precise phraseology (and here a English translation may not express any distinction: ϩⲛ̄– in, ϩⲣⲁⲓ ϩⲛ̄– in.) Combinative adverbs enable a larger number of meanings and nuances to be expressed from a limited lexical stock of prepositions and verbs.

TABLE 16
CONSTRUCTIONS OF THE COMBINATIVE ADVERBS WITH OTHER MORPHS

COMBINATIVE ADVERB	COMBINES WITH			
	Verb	Simple Preposition	Compound Preposition (Types i. ii) **208**	Adverb
Spatial Orientation:				
Inside (ϩⲟⲩⲛ)				
ⲉϩⲟⲩⲛ	×	×	×	.....
ⲛ̄ϩⲟⲩⲛ	.....	×	.....	.....
ϣⲁϩⲟⲩⲛ	.....	×	×	.....
Outside (ⲃⲟⲗ)				
ⲉⲃⲟⲗ	×	×	×	×
Top, bottom (ϩⲣⲁⲓ)				
ⲉϩⲣⲁⲓ	×	×	×	.....
ⲛ̄ϩⲣⲁⲓ	.....	×	.....	.....
ϣⲁϩⲣⲁⲓ	.....	×	.....	.....
ϩⲣⲁⲓ	.....	×	×	.....
Bottom (ⲡⲉⲥⲏⲧ)				
ⲉⲡⲉⲥⲏⲧ	×	×	.....	.....
Front (ⲑⲏ)				
ⲉⲑⲏ	×	.....	.....	.....
Rear (ⲡⲁϩⲟⲩ)				
ⲉⲡⲁϩⲟⲩ	×	.....	.....	.....
Emotional orientation:				
Mind (ϩⲏⲧ) **207**				
ⲛ̄ϩⲏⲧ	×	.....	.....	.....

(a) The eleven combinative adverbs of spatial orientation (table 16) are formed by union of one of three prepositions

ϵ– to, toward
N̄– in, at
ϣλ– up to

with one of the following nominal components in a zero article phrase:

ⲃⲟⲗ *outside*
ϩⲟⲩⲛ *inside*
ⲡⲉⲥⲏⲧ *bottom* (syntax as if unitary noun lexeme ⲡⲉⲥⲏⲧ, but filed in dictionaries under ⲉⲥⲏⲧ)
ϩⲣⲁⲓ *top* (also *bottom*)
ⲑⲏ *front*
ⲡⲁϩⲟⲩ *rear*

(ϩⲣⲁⲓ also occurs without preposition, **217.**) Like most other adverbs, they have the form of a prepositional phrase (ϵ–$^{\emptyset}$ⲃⲟⲗ, etc.) and are lexically fixed expressions **216.** A single preposition can be expanded by two nominal components, e.g. ⲉⲓ ⲉϩⲣⲁⲓ ⲏ ⲃⲟⲗ (ϵ– + ϩⲣⲁⲓ ⲏ ⲃⲟⲗ) ShIII 200:17 "Come up from or out of." Two combinative adverbs can combine with a single verb, e.g. $^{\emptyset}$ⲕⲱⲧⲉ ⲉϩⲟⲩⲛ ⲉⲃⲟⲗ ShIV 81:11–12 "Comings and goings." In modern dictionaries, combinative adverbs are filed under their nominal component.

(b) Those which combine with verbs **181(b)** include: ⲉⲃⲟⲗ, ⲉϩⲟⲩⲛ, ⲉⲡⲉⲥⲏⲧ, ⲉϩⲣⲁⲓ, ⲉⲑⲏ, ⲉⲡⲁϩⲟⲩ.

(c) Those which combine with simple prepositions **202** include the following.

i. ⲉⲃⲟⲗ: ⲉⲃ. N̄–/M̄Mⲟ= from; ⲉⲃ. ⲟⲩⲧⲉ–/ⲟⲩⲧⲱ= from among, between; ⲉⲃ. ϩⲓ–/ϩⲓⲱⲱ= from off, from; ⲉⲃ. ϩN̄–/N̄ϩⲏⲧ= from in, from

ii. ⲉⲡⲉⲥⲏⲧ: ⲉⲡ. ⲉ–/ⲉⲣⲟ= down to; ⲉⲡ. ϩⲓ–/ϩⲓⲱⲱ= down from off

iii. ⲉϩⲟⲩⲛ: ⲉϩ. ⲉ–/ⲉⲣⲟ= to, for, over against; ⲉϩ. ϩⲁ–/ϩⲁⲣⲟ= in beneath; ⲉϩ. ϩⲓ–/ϩⲓⲱⲱ= in toward; for ⲉϩ. ϩN̄– (= ⲉϩ. ⲉϩN̄–), cf. **209** (ϩⲟ)

iv. ⲉϩⲣⲁⲓ: ⲉϩ. ⲉ–/ⲉⲣⲟ= up to, up against, down to, to; ⲉϩ. ⲉⲭN̄– (like ⲉⲭN̄– upon, etc.); ϩ. ⲟⲩⲃⲉ–/ⲟⲩⲃⲏ= up to, up against; ⲉϩ. ϩⲁ–/ϩⲁⲣⲟ= under, up to, up beneath; ⲉϩ. ϩⲓ–/ϩⲓⲱⲱ= down from, up from, upon

v. N̄ϩⲟⲩⲛ: N̄ϩ. ⲉ–/ⲉⲣⲟ= upon; N̄ϩ. ϩⲁ–/ϩⲁⲣⲟ= in beneath; N̄ϩ. ϩⲓ–/ϩⲓⲱⲱ= in; N̄ϩ. ϩN̄– (or N̄–)/N̄ϩⲏⲧ= within

vi. N̄ϩⲣⲁⲓ: N̄ϩ. ϩN̄–/N̄ϩⲏⲧ= in

vii. ϣⲁϩⲟⲩⲛ: ϣⲁϩ. ⲉ–/ⲉⲣⲟ= until, up to, even to

viii. ϣⲁϩⲣⲁⲓ: ϣⲁϩ. ⲉ–/ⲉⲣⲟ= up to, even to

ix. ϩⲣⲁⲓ: ϩⲣ. ⲟⲩⲧⲉ–/ⲟⲩⲧⲱ= Crum *Dict.* 495*a*; ϩⲣ. ϩN̄–/N̄ϩⲏⲧ= in; ϩⲣ. ϩⲓⲭN̄– (like ϩⲓⲭN̄–) upon, etc.

(d) Those which combine with a compound preposition of type *(i)* or *(ii)* are listed with those prepositions below **209, 210.** They include ⲉⲃⲟⲗ, ⲉϩⲟⲩⲛ, ⲉϩⲣⲁⲓ, ϣⲁϩⲟⲩⲛ, ϩⲣⲁⲓ.

(e) Two compound adverbs contain ⲉⲃⲟⲗ, namely ⲉⲃⲟⲗ M̄ⲙⲁⲩ thence and ⲉⲃⲟⲗ ⲧⲱⲛ whence?.

(f) Some combinative adverbs can occur as part of the predicate of a durative sentence, cf. **310.**

(g) ⲉⲃⲟⲗ, ⲉⲡⲉⲥⲏⲧ, ⲉϩⲣⲁⲓ, and ⲉⲑⲏ, in the temporal sense of onwards, occur as non-combinative adverbial complements after prepositional phrases expressing *time since*; e.g. ⲙN̄N̄ⲥⲁ– . . . ⲉⲃⲟⲗ, ϫⲓN̄– . . . ⲉⲡⲉⲥⲏⲧ, ϫⲓN̄– . . . ⲉϩⲣⲁⲓ, ϫⲓⲛN̄– . . . ⲉⲑⲏ, ϫⲓⲛⲉ– . . . ⲉⲑⲏ.

(h) For non-combinative adverbs of spatial orientation (N̄ⲃⲟⲗ outside, ϩⲓϩⲟⲩⲛ within, etc.), cf. **223.**

207 The non-spatial combinative adverb N̄ϩⲏⲧ (cf. ϩⲏⲧ *heart, mind)* combines with verbs **181(b)** and helps to express emotional processes and states. E.g. M̄ⲕⲁϩ N̄ϩⲏⲧ 'be(come) disturbed'; ⲡⲱϣⲥ N̄ϩ. 'be(come) astonished'; ⲧⲱⲕ N̄ϩ. 'be(come) courageous'; ⲧⲱⲕⲙ̄ N̄ϩ. 'be(come) troubled'; ϫⲓⲥⲉ N̄ϩ. 'be(come) arrogant'; etc.

COMPOUND PREPOSITIONS

208 The compound prepositions are lexically fixed expressions, which are formed in five ways:

i. simple preposition + possessed noun **209:** N̄ⲥⲁ–/N̄ⲥⲱ= behind, i.e. N̄– + ⲥⲁ–/ⲥⲱ= [N̄– + the side of]

ii. simple preposition + ⲡ– noun + construction of general relationship **210:** ⲉⲡⲙⲁ N̄–/ⲉⲡⲉ(ⲫ)ⲙⲁ instead of; i.e. ⲉ– + ⲡⲙⲁ N̄–/ⲡⲉ(ⲫ)ⲙⲁ [ⲉ– + the place of/(his) place]

iii. simple preposition + $^{\emptyset}$noun (or ⲡⲓ– noun) + N̄–/M̄Mⲟ= **211:** ϩⲓⲡⲁϩⲟⲩ N̄–/M̄Mⲟ= behind, i.e. ϩⲓ– + $^{\emptyset}$ⲡⲁϩⲟⲩ N̄–/M̄Mⲟ= [ϩⲓ– + the rear of]

iv. N̄ⲥⲁ– $^{\emptyset}$noun + N̄–/M̄Mⲟ= **212:** N̄ⲥⲁⲃⲟⲗ N̄–/M̄Mⲟ= outside of, i.e. N̄ⲥⲁ– + $^{\emptyset}$ⲃⲟⲗ N̄–/M̄Mⲟ= [N̄ⲥⲁ– + the outside of]

v. miscellaneous other formations **213**

In a few of these no initial preposition is expressed: *(i)* ϩN̄– (= ⲉϩⲣN̄–), ϩⲙⲧ=; *(ii)* ⲡⲃⲟⲗ N̄–, ⲡϩⲟⲩⲛ N̄–; *(iii)* ⲡⲓⲥⲁ N̄–, ⲟⲩⲉⲱ N̄–, ϣⲁⲁⲧ N̄–; *(iv)* ⲥⲁⲧⲡⲉ N̄–, ⲥⲁⲟⲩⲛⲁⲙ N̄–, ⲥⲁϩⲟⲩⲛ N̄–.

209 *(i) Simple preposition + possessed noun* **138.** Although most possessed nouns refer, at least etymologically, to a part of the body, in compound prepositions they have a general, relational meaning rather than a particular, anatomical one: ⲉⲣⲁⲧ-ⲟ "To him" [etymologically, *toward the foot of him];* ⲉϧⲙ̄-ⲡⲧⲟⲟⲩ John 6:3 "Up on the mountain" *[toward the head of the mountain].* Nevertheless, they often occur after verbs or in phrases or contexts where the action or state described relates at least metaphorically to an anatomical part; this factor helps to account for selection of preposition in Coptic usage. Thus one way of saying "to him" is ⲉⲧⲟⲟⲧ-ⲟ̄ *[towards the hand of him],* another is ⲉⲣⲱ-ⲟ *[towards the mouth of him];* the first is used if handing an object 'to' someone, the second if striking a blow 'to' someone's face. However, prepositions are selected primarily to express an abstract relationship, regardless of etymology and context: ⲉϧⲛ-ⲛⲉⲩⲟⲩⲣⲏⲏⲧⲉ Rev 11:11 "On their feet" [etymologically *toward the head(s) of their feet].* (Literal, particular reference to parts of the body is expressed by a different set of nouns **140.**)

(ⲃⲟⲗ) ⲃⲁ̄-/ⲃⲁ̄ⲛ̄-/ⲃⲁ̄ⲗⲗⲛ̄-, ⲃⲁ̄ⲗⲁ= *[outside of]*
ⲛ̄ⲃⲁ̄-, ⲛ̄ⲃⲁ̄ⲗⲁ= beyond, except

ⲉⲓⲁⲧ= *[eye(s) of]*; for prenominal state cf. **214**
ϩⲁⲉⲓⲁⲧ= before

ⲗⲓⲕⲧ= *[covering of]*; for prenominal state cf. **214**
ⲛ̄ⲗⲓⲕⲧ= over, covering

(ⲣⲟ) ⲣⲛ̄-, ⲣⲱ= *[mouth of]*
ⲉⲣⲛ̄-, ⲉⲣⲱ= to, upon
ⲱⲁϩⲟⲩⲛ ⲉⲣ. until
ϩⲁⲣⲛ̄-, ϩⲁⲣⲱ= beneath, before
ϩⲓⲣⲛ̄-, ϩⲓⲣⲱ= at, upon

ⲣⲁⲧ= *[foot/feet of]*; for prenominal state cf. **214**
ⲉⲣⲁⲧ= to (person)
ⲱⲁϩⲟⲩⲛ ⲉⲣ. until
ϩⲁⲣⲁⲧ= beneath
ϩⲓⲣⲁⲧ= toward

(ⲥⲁ) ⲥⲁ-, ⲥⲱ= *[side of]*
ⲛ̄ⲥⲁ-, ⲛ̄ⲥⲱ= behind, after, from, except
Cf. also the simple preposition ⲙⲛ̄ⲛ̄ⲥⲁ-

(ⲧⲱⲣⲉ) ⲧⲛ̄-, ⲧⲟⲟⲧ= *[hand(s) of]*
ⲉⲧⲛ̄-, ⲉⲧⲟⲟⲧ= to
ⲛ̄ⲧⲛ̄- (var. ⲛ̄ⲧⲉ-), ⲛ̄ⲧⲟⲟⲧ= in, by, with, beside, from
ⲉⲃⲟⲗ ⲛ̄ⲧ. from
ϩⲁⲧⲛ̄- (var. ϩⲁϩⲧⲛ̄-), ϩⲁⲧⲟⲟⲧ= beside, with
ϩⲓⲧⲛ̄-, ϩⲓⲧⲟⲟⲧ= through, by, from
ⲉⲃⲟⲗ ϩⲓⲧ. Same as preceding

ⲧⲟⲩⲛ̄-, ⲧⲟⲩⲱ= *[bosom of]*
ⲉⲧⲟⲩⲛ̄-, ⲉⲧⲟⲩⲱ= beside, at, with
ϩⲓⲧⲟⲩⲛ̄- (vars. ϩⲓⲧⲟⲩⲉ-, ϩⲓⲧⲟⲩⲉⲛ-), ϩⲓⲧⲟⲩⲱ= beside, next to

(ϩⲏ) ϩⲏⲧ= *[front of]*; for prenominal state cf. **214**
ⲉϩⲏⲧ= before (of place)
ϩⲏⲧ= Same as previous

(ϩⲏ) ϩⲏⲧ= *[belly of]*
Cf. the simple preposition ϩⲛ̄-, ⲛ̄ϩⲏⲧ=

(ϩⲟ) ϩⲣⲛ̄-/ϩⲛ̄-, ϩⲣⲁ= *[face of]*
ⲉϩⲣⲛ̄- (vars. ⲉϩⲛ̄-, ϩⲛ̄-), ⲉϩⲣⲁ= to, among
ⲉϩⲟⲩⲛ ⲉϩ. in toward, before
ⲉϩⲣⲁⲓ ⲉϩ. to, at
ϩⲛ̄-, ⲉϩⲣⲁ=. Same as ⲉϩⲣⲛ̄- **208**
ϩⲓϩⲣⲁ= on the face of; for prenominal state cf. **214**
Cf. also the simple preposition ⲛⲁϩⲣⲛ̄-

(ϩⲏⲧ) (ϩ)ⲧⲉ-/(ϩ)ⲧⲛ̄-, ϩⲧⲏ= *[heart of]*
ϩⲁϩⲧⲛ̄- (vars. ϩⲁϩⲧⲉ-, ϩⲁⲧⲛ̄-, ϩⲁⲧⲉ-). ϩⲁϩⲧⲏ= (var. ϩⲁⲧⲏ=) with, beside, from beside

ϫⲛ̄-, ϫⲱ= *[head of]*
ⲁϫⲛ̄-. *See* ⲉϫⲛ̄-; also simple preposition ⲁϫⲛ̄- **202**
ⲉϫⲛ̄- (var. ⲉϫⲱ-), ⲉϫⲱ= upon, over; for, on account of; against; to; in addition to, after (also erroneously expressed as ⲁϫⲛ̄-)
ⲉⲃⲟⲗ ⲉϫ. out from
ⲉϩⲟⲩⲛ ⲉϫ. into the presence of
ⲉϩⲣⲁⲓ ⲉϫ. Same as ⲉϫⲛ̄-
ϩⲁϫⲱ= before (of time, place); for prenominal state cf. **214**
ϩⲓϫⲛ̄- (var. ϩⲓϫⲱ-), ϩⲓϫⲱ= upon, over, in, on, at, beside, for, through, from upon
ⲉⲃⲟⲗ ϩⲓϫ. from upon
ϩⲣⲁⲓ ϩⲓϫ. upon

210 *(ii) Simple preposition + ⲡ- noun + construction of general relationship* **147.** Each preposition has both a prenominal and a prepersonal state, e.g. ⲙ̄-ⲡⲃⲟⲗ ⲛ̄- 'outside of', ⲙ̄-ⲡⲉ(ⲫ)ⲃⲟⲗ 'outside of (him)'.

ⲡⲓⲃⲟⲗ ⲛ̄-, ⲡⲉ(ⲫ)ⲃⲟⲗ (vars. ⲃⲁ̄ and ⲃⲏⲗ) *[the outside of]*
ⲙ̄ⲡⲃⲟⲗ ⲛ̄- outside of (place, rarely time); independent of
ⲡⲃⲟⲗ ⲛ̄- Same as preceding

ⲡⲓⲉⲧⲡⲉ ⲛ̄-, ⲡⲉ(ⲫ)ⲉⲧⲡⲉ *[the top of]* (syntax as if masc. noun ⲉⲧⲡⲉ i.e. ⲧⲡⲉ, but filed in dictionaries under ⲡⲉ)
ⲙ̄ⲡⲉⲧⲡⲉ ⲛ̄- above, over
(Cf. also ⲡⲉⲧⲡⲉ and ⲧⲡⲉ **211**)

ⲡⲓⲕⲱⲧⲉ ⲛ̄-, ⲡⲉ(ⲫ)ⲕⲱⲧⲉ *[the inquiry of]*
ⲙ̄ⲡⲕⲱⲧⲉ ⲛ̄- about, concerning
ϩⲙ̄ⲡⲕⲱⲧⲉ ⲛ̄- Same as preceding

ⲡⲓⲙⲁ ⲛ̄-, ⲡⲉ(ⲫ)ⲙⲁ *[the place of]*
ⲉⲡⲙⲁ ⲛ̄- in place of, instead of

ⲧⲓⲙⲏⲧⲉ ⲛ̄-, ⲧⲉ(ⲫ)ⲙⲏⲧⲉ *[the midst of]*
ⲉⲧⲙⲏⲧⲉ ⲛ̄- to, into the midst of, between
ⲛ̄ⲧⲙⲏⲧⲉ ⲛ̄- in the midst of, between, from the midst of; ⲉⲃⲟⲗ ⲛ̄. from the midst of
ϩⲓⲧⲙⲏⲧⲉ ⲛ̄- in, through the midst of
ϩⲛ̄ⲧⲙⲏⲧⲉ ⲛ̄- in the midst of, between; ⲉⲃⲟⲗ ϩ. from out of the midst of

ⲛⲉⲓⲙⲧⲟ ⲉⲃⲟⲗ ⲛ̄-, ⲡⲉ(ϥ)ⲙ̄ⲧⲟ ⲉⲃⲟⲗ *[the presence of]*
ⲙ̄ⲡⲉⲙⲡⲧⲟ ⲉⲃⲟⲗ ⲛ̄- in the presence of, before

ⲡⲓⲥⲁ ⲛ̄-, ⲡⲉ(ϥ)ⲥⲁ *[the side of]*
ⲉⲡⲥⲁ ⲛ̄- to
ⲉϧⲙ̄ⲡⲥⲁ ⲛ̄- toward
ϩⲓⲡⲥⲁ ⲛ̄- in the vicinity of, near to

ⲡⲓⲥⲁ ⲛ̄-ⲃⲟⲗ ⲛ̄-, ⲡⲉ(ϥ)ⲥⲁ ⲛ̄-ⲃⲟⲗ *[the outer side of]*
ⲉⲡⲥⲁ ⲛ̄ⲃⲟⲗ ⲛ̄- out of, to the outside of

ⲡⲓⲥⲁ ⲛ̄-ϩⲟⲩⲛ ⲛ̄-, ⲡⲉ(ϥ)ⲥⲁ ⲛ̄-ϩⲟⲩⲛ *[the inner side of]*
ⲉⲡⲥⲁ ⲛ̄ϩⲟⲩⲛ ⲛ̄- into, to the inside of
ϩⲙ̄ⲡⲥⲁ ⲛ̄ϩⲟⲩⲛ ⲛ̄- in the midst of

(ⲡⲓ-ⲥⲁ ⲛ̄-, cf. **211**)

ⲧⲓⲟⲩⲛⲁⲙ ⲛ̄-, ⲧⲉ(ϥ)ⲟⲩⲛⲁⲙ *[the right hand of]*
ϩⲓⲧⲟⲩⲛⲁⲙ ⲛ̄- at the right of

ⲧⲓϩⲉ ⲛ̄- (spelled ⲑⲉ ⲛ̄-), ⲧⲉ(ϥ)ϩⲉ *[the manner of]*
ⲛ̄ⲑⲉ ⲛ̄- in the manner of, even as, like (cf. **506**)

ⲧⲓϩⲏ ⲛ̄- (spelled ⲑⲏ ⲛ̄-), ⲧⲉ(ϥ)ϩⲏ *[the front of]*
ϩⲁⲑⲏ ⲛ̄- in front of, before (of time, place) [but adverb ϩⲁⲑⲏ = ϩⲁ-$^{\emptyset}$ⲑⲏ **223**]
ϩⲓⲑⲏ ⲛ̄- Same as preceding

ⲡⲓϩⲟⲩⲛ ⲛ̄-, ⲡⲉ(ϥ)ϩⲟⲩⲛ *[the inside of]*
ⲙ̄ⲡϩⲟⲩⲛ ⲛ̄- inside, within (of place, time)
ⲛϩⲟⲩⲛ ⲛ̄- Same as preceding

ⲡⲓϩⲟⲧ ⲉⲃⲟⲗ ⲛ̄-, ⲡⲉ(ϥ)ϩⲟⲧ ⲉⲃⲟⲗ (vars. ϩⲱⲧ, ϩⲟⲧⲉ, and ϩⲱⲧⲉ) *[the presence of]*
ⲙ̄ⲡϩⲟⲧ ⲉⲃⲟⲗ ⲛ̄- in the presence of, opposite

211 *(iii) Simple preposition + $^{\emptyset}$noun* (or ⲡⲓ- *noun*) + ⲛ̄-/ⲙ̄ⲙⲟ= **203.** Each preposition has both a prenominal and a prepersonal state, e.g. ϣⲁ-$^{\emptyset}$ⲃⲟⲗ ⲛ̄- out of, ϣⲁ-$^{\emptyset}$ⲃⲟⲗ ⲙ̄ⲙⲟ-(ϥ) out of (it).

ⲃⲟⲗ ⲛ̄-/ⲙ̄ⲙⲟ= *[outside of]*
[ⲉⲃⲟⲗ ⲛ̄- from, cf. **206(c)**]
ϣⲁⲃⲟⲗ ⲛ̄- to the outside of, out of
ϩⲁⲃⲟⲗ ⲛ̄- from, away from
ϩⲓⲃⲟⲗ ⲛ̄- outside of; beyond, excepting

ⲡⲓⲥⲁ ⲛ̄-/ⲙ̄ⲙⲟ= *[the farther* **58(e)** *side of]*
ⲉⲡⲓⲥⲁ ⲛ̄- to beyond
ⲙ̄ⲡⲓⲥⲁ ⲛ̄- beyond
ⲡⲓⲥⲁ ⲛ̄- beyond
ϩⲓⲡⲓⲥⲁ ⲛ̄- on the other side of
ϩⲙ̄ⲡⲓⲥⲁ ⲛ̄- beyond

$^{\emptyset}$ⲛⲉⲥⲏⲧ ⲛ̄-/ⲙ̄ⲙⲟ= *[bottom of]* (syntax as if noun ⲛⲉⲥⲏⲧ, but filed in dictionaries under ⲉⲥⲏⲧ)
ⲙ̄ⲡⲉⲥⲏⲧ ⲛ̄- at the bottom of, below
ϣⲁⲛⲉⲥⲏⲧ ⲛ̄- as far as, down to
ϩⲁⲛⲉⲥⲏⲧ ⲛ̄- underneath

$^{\emptyset}$ⲛⲉⲧⲡⲉ ⲛ̄-/ⲙ̄ⲙⲟ= *[top of]* (syntax as if noun ⲛⲉⲧⲡⲉ, but filed in dictionaries under ⲡⲉ)
ⲙ̄ⲡⲉⲧⲡⲉ ⲛ̄- above, over
ϩⲙ̄ⲡⲉⲧⲡⲉ ⲛ̄- Same as preceding
(Cf. also ⲧⲡⲉ *infra*, ⲉⲧⲡⲉ **210**)

$^{\emptyset}$ⲡⲁϩⲟⲩ ⲛ̄-/ⲙ̄ⲙⲟ= *[rear of]*
ⲉⲡⲁϩⲟⲩ ⲛ̄- behind
ϩⲓⲡⲁϩⲟⲩ ⲛ̄- behind (place); before (time)

$^{\emptyset}$ⲧⲡⲉ ⲛ̄-/ⲙ̄ⲙⲟ= *[top of]* (ⲧⲡⲉ masc. common noun, but filed in dictionaries under ⲡⲉ)
ⲛ̄ⲧⲡⲉ ⲛ̄- above
ϩⲓⲧⲡⲉ ⲛ̄- Same as preceding
ϩⲛ̄ⲧⲡⲉ ⲛ̄- Same as preceding
(Cf. also ⲛⲉⲧⲡⲉ *supra*, ⲉⲧⲡⲉ **210**)

$^{\emptyset}$ⲑⲏ ⲛ̄-/ⲙ̄ⲙⲟ= *[prow of]* (ⲑⲏ masc. common noun, Acts 27:41)
ϩⲓⲑⲏ ⲛ̄- before, in front of

$^{\emptyset}$ⲟⲩⲛⲁⲙ ⲛ̄-/ⲙ̄ⲙⲟ= *[right hand of]*
ϩⲓⲟⲩⲛⲁⲙ ⲛ̄- at the right of

$^{\emptyset}$ⲟⲩⲱϣ ⲛ̄- *[gap of]*
ⲛ̄ⲟⲩⲉϣ ⲛ̄- without, in the absence of
ⲟⲩⲉϣ ⲛ̄- Same as preceding

$^{\emptyset}$ϣⲱⲱⲧ ⲛ̄- *[need of]*
ϣⲁⲁⲧ ⲛ̄- (vars. ϣⲁⲧ ⲛ̄-, ϣⲁⲧⲉ-) short of, excepting, minus

$^{\emptyset}$ϩⲏ ⲛ̄-/ⲙ̄ⲙⲟ= *[front of]*
ϩⲓϩⲏ ⲛ̄- before

$^{\emptyset}$ϩⲃⲟⲩⲣ ⲛ̄-/ⲙ̄ⲙⲟ= *[left hand of]*
ϩⲓϩⲃⲟⲩⲣ ⲛ̄- at the left of

$^{\emptyset}$ϩⲟⲩⲛ ⲛ̄-/ⲙ̄ⲙⲟ= *[inside of]*
ⲛ̄ϩⲟⲩⲛ ⲛ̄- within
ϩⲓϩⲟⲩⲛ ⲛ̄- Same as preceding

212 *(iv)* ⲛ̄ⲥⲁ- $^{\emptyset}$*noun* + ⲛ̄-/ⲙ̄ⲙⲟ= **203.** Each preposition has both a prenominal and a prepersonal state, e.g. ⲛ̄ⲥⲁ-$^{\emptyset}$ⲃⲟⲗ ⲛ̄- outside of, ⲛ̄ⲥⲁ-$^{\emptyset}$ⲃⲟⲗ ⲙ̄ⲙⲟ-(ϥ) outside of (him).

$^{\emptyset}$ⲃⲟⲗ ⲛ̄-/ⲙ̄ⲙⲟ= *[outside of]*
ⲛ̄ⲥⲁⲃⲟⲗ ⲛ̄- outside of, beyond, away from

$^{\emptyset}$ⲛⲉⲥⲏⲧ ⲛ̄-/ⲙ̄ⲙⲟ= *[bottom of]* (syntax as if a noun lexeme ⲛⲉⲥⲏⲧ, but filed in dictionaries under ⲉⲥⲏⲧ)
ⲛ̄ⲥⲁⲛⲉⲥⲏⲧ ⲛ̄- at the bottom of, below

$^{\emptyset}$ⲧⲡⲉ ⲛ̄-/ⲙ̄ⲙⲟ= *[top of]* (ⲧⲡⲉ masc. common noun, but filed in dictionaries under ⲡⲉ)
ⲛ̄ⲥⲁⲧⲡⲉ ⲛ̄- over
ⲥⲁⲧⲡⲉ ⲛ̄- Same as preceding

$^{\emptyset}$ⲟⲩⲛⲁⲙ ⲛ̄-/ⲙ̄ⲙⲟ= *[right hand of]*
ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲛ̄- at the right of
ⲥⲁⲟⲩⲛⲁⲙ ⲛ̄- Same as preceding

$^{\emptyset}$ϩⲃⲟⲩⲣ ⲛ̄-/ⲙ̄ⲙⲟ= *[left hand of]*
ⲛ̄ⲥⲁϩⲃⲟⲩⲣ ⲛ̄- at the left of

ⲫϩⲟⲩⲛ ⲛ̄-/ⲙ̄ⲙⲟ⸗ *[inside of]*
ⲥⲁϩⲟⲩⲛ ⲛ̄- within, from within

213 *(v) Miscellaneous other formations*

ⲉⲓⲙⲏⲧⲓ ⲉ- except
ⲛ̄ⲥⲁⲃⲏⲗ (cf. ⲃⲟⲗ)
ⲛ̄ⲥ. ⲉ-, ⲛ̄ⲥ. ⲉⲧⲃⲉ-, ⲛ̄ⲥ. ⲛ̄-, ⲛ̄ⲥⲁⲃⲁ̄ⲗⲗⲁ⸗ except, if it were not for
ϫⲓⲛⲉ- since
ϫⲓⲛⲛ̄- Same as preceding

PERIPHRASTIC PRENOMINAL STATES

214 Most defective prepositions with only a prepersonal state (ⲉⲣⲁⲧ⸗, ⲉϩⲏⲧ⸗, ⲛ̄ⲗⲓⲕⲧ⸗, ϩⲁⲉⲓⲁⲧ⸗, ϩⲁⲣⲁⲧ⸗, ϩⲓⲣⲁⲧ⸗, ϩⲏⲧ⸗, ϩⲓϩⲣⲁ⸗, ϩⲁϫⲱ⸗) have a *periphrastic prenominal state*, formed by the extension element ⲛ̄- after an appropriate 3d person suffix (-ⲕ, -ⲥ, -ⲩ) on the prepersonal state; e.g. ϩⲁⲣⲁⲧ-ⲕ̄ ⲛ̄- in ϩⲁⲣⲁⲧ-ⲕ̄ ⲙ-ⲡ̄ⲧⲟⲟⲩ Mark 5:11 "On the hillside"; ϩⲁⲣⲁⲧ-ⲟⲩ ⲛⲛⲙⲡⲉⲧⲣⲁ (i.e. ⲛ-ⲙⲡⲉⲧⲣⲁ) Theodore of Antioch, Eleventh Encomium on St. Theodore Stratelates (Morgan M608 f.1v *b*:2–4; Dep. 142) "On the rocky cliffs." This construction optionally occurs with non-defective prepositions; e.g. ϩⲁⲣⲟ-ⲟⲩ ⲛ̄- in ϩⲁⲣⲟ-ⲟⲩ ⲛ-ⲛⲉⲧⲛⲟⲩⲉⲣⲏⲧⲉ Mark 6:11 "On your feet" (but also, ϩⲁ-ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ Matt 15:30 "At His feet"); ⲉⲧⲟⲟⲧ-ⲟⲩ ⲛ-ⲛⲉⲡⲛⲁ ⲛ-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ShIII 48:3–4 "Into the clutches of the unclean spirits"; ⲁ-ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲱⲧⲁⲙ ⲙ̄-ⲡⲣⲟ ⲛ̄-ⲧⲕⲓⲃⲱⲧⲟⲥ ⲉ̄ⲣⲟ-ϥ ⲛ̄-ⲛⲱϩⲉ Gen 7:16 "The Lord God shut the door of the ark upon Noah." Cf. **87(a).**

To express indebtedness in the durative sentence, the prenominal state is always expressed by the periphrastic construction ⲉⲣⲟ(-ϥ) ⲛ̄-, cf. **310(i).**

ADVERBS

SIMPLE ADVERBS

215 *Simple adverbs*, which cannot be analyzed completely into smaller recognizable Coptic morphs, include

ⲉⲙⲁⲧⲉ greatly
ⲉⲙⲁⲩ thither; cf. ⲙ̄ⲙⲁⲩ
ⲉⲛⲉϩ forever, eternally, ever
ⲗⲁⲁⲩ at all, cf. **220**
ⲙ̄ⲙⲏⲛⲉ daily
ⲙ̄ⲙⲁⲧⲉ only, exclusively **158**
ⲙ̄ⲙⲁⲩ there; cf. ⲉⲙⲁⲩ

ⲛ̄ϫⲟϥⲧⲛ̄ headlong
ⲟⲛ again
ⲧⲁⲓ 'here' occurs only in the relative construction ⲉⲧ⁰-ⲧⲁⲓ "Which is here" and so does not meet the definition of adverbial modifier used in this book **194**
ⲧⲱⲛ where? whence? how?
ⲧⲉⲛⲟⲩ now
ⲧⲱⲛⲟⲩ (var. ⲧⲱⲛⲉ) very, greatly, certainly
ⲧⲛⲁⲩ (var. ⲧⲛ̄ⲛⲁⲩ) when?
ⲧⲉⲣⲟⲙⲡⲉ (vars. ⲧⲛ̄ⲣⲟⲙⲡⲉ, ⲧⲣ̄ⲣⲟⲙⲡⲉ) each year, annually
ⲃⲉ any more

Some Greek adverbs occur as Greco-Coptic simple adverbs, e.g. ⲁⲓⲕⲁⲓⲱⲥ with justice, ⲡⲟⲗⲗⲁⲕⲓⲥ often, ⲥⲱⲙⲁⲧⲓⲕⲱⲥ in bodily form.

COMPOUND ADVERBS

216 Compound adverbs have the structure of a prepositional phrase, but do not result from the free (optional) combination of a preposition and some other element, each with its own meaning. Rather, they are lexically fixed expressions, whose meaning cannot always be calculated by adding up the constituents. Combinative adverbs (ⲉⲃⲟⲗ, ϩⲟⲩⲛ, etc.) have already been described in **206.**

217 Many adverbs are *formed with initial* ⲛ̄- **203** (alt. ⲙ̄- **21,** vars. **22**) expanded by a non-personal entity term. E.g.

i. ⲛ̄- + *indef. sing. article phrase:* ⲛ̄ⲟⲩⲕⲟⲩⲓ a little (to a small degree, for a short time), ⲛ̄ⲟⲩⲙⲁ somewhere, ⲛ̄ⲟⲩⲙⲏⲏⲱⲉ ⲛ̄-ⲫⲥⲟⲛ often, ⲛ̄ⲕⲉⲥⲟⲛ again, ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ always

ii. ⲛ̄- + *def. sing. article phrase:* ⲙ̄ⲡⲕⲱⲧⲉ round about, ⲙ̄ⲡⲉⲩⲟⲉⲓϣ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ at that time, then, ⲛ̄ⲧⲉⲩϣⲏ by night, ⲙ̄ⲡⲉϩⲟⲟⲩ ⲙⲛ̄-ⲧⲉⲩϣⲏ by day and by night, ⲛ̄ⲧⲙⲏⲧⲉ in the midst, ⲛ̄ⲑⲉ ⲛ̄- as . . . , ⲙ̄ⲡⲉⲓⲕⲉⲥⲟⲛ yet once more, ⲙ̄ⲡⲓⲟⲩⲟⲉⲓϣ once, formerly, ⲙ̄ⲡⲉϥⲣⲁⲥⲧⲉ on the next day thereafter, ⲛ̄ⲧⲉⲓϩⲉ thus

iii. ⲛ̄- + *specifier pronoun:* ⲛ̄ⲗⲁⲁⲩ at all; ⲛ̄ⲟⲩⲏⲣ how much?

iv. ⲛ̄- + *zero article phrase:* ⲛ̄ⲁⲣⲭⲁⲓⲟⲥ (i.e. ⲛ̄-ⲫⲁⲣⲭⲁⲓⲟⲥ) in ancient times, of old, ⲛ̄ⲃ̄ⲣⲣⲉ recently, ⲛ̄ϩⲁⲉ finally, ⲛ̄ϩⲟ ϩⲓ-ⲫϩⲟ face to face, ⲛ̄ϩⲟⲩⲟ greatly, ⲛ̄ϣⲟⲣⲡ at first, formerly, ⲛ̄ϩⲱⲛ secretly, ⲛ̄ⲛⲟⲩϫ falsely, ⲛ̄ϫⲓⲟⲩⲉ by stealth

v. ⲛ̄- + *specifier phrase:* ⲛ̄ⲁϣ ⲛ̄-ϩⲉ how?, ⲛ̄ⲥⲉ ⲛ̄-ⲥⲧⲁⲁⲓⲟⲛ (by a distance of) sixty stades, ⲛ̄ⲥⲁϣϥ ⲛ̄-ϩⲟⲟⲩ for seven days, ⲛ̄ϩⲁϩ ⲛ̄-ⲥⲟⲛ often, ⲛ̄ϣⲙⲧ-ⲥⲱⲱⲛ thrice, for three times **71**

vi. ⲛ̄- + *proper noun:* ⲛ̄ⲡⲟⲟⲩ today, ⲛ̄ⲥⲁϥ yesterday, ⲛ̄ϣⲱⲣⲡ early **132**

218 Time of day, day of the week or month, etc., are expressed with initial ⲛ̄- **217;** e.g. ⲛ̄ⲡⲟⲩⲁ ⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ 'on the first day of the week', ⲛ̄ⲥⲟⲩ-ϫⲟⲩⲧⲏ 'on

the twenty-fifth of the month', ⲛ̄ⲧⲕⲩⲣⲓⲁⲕⲩ 'on Sundays', ⲛ̄ϫⲡ̄–ⲙⲏⲧⲉ 'at the tenth hour'.

219 Quantified adverbs formed with initial ⲛ̄– **217** include: ⲙ̄ⲡⲉⲥⲛⲁⲩ 'both (as a group of two)', ⲙ̄ⲡϣⲟⲙⲛ̄ⲧ 'together (as a group of three)', ⲙ̄ⲡⲉϥⲧⲟⲟⲩ 'together (as a group of four)', etc.; ⲙ̄ⲡϣⲙⲛ̄ⲧ–ⲉⲡⲟⲟⲩ 'three days ago', ⲙ̄ⲡⲉϥⲧⲉⲩ–ⲉⲡⲟⲟⲩ 'four days ago', etc.; ⲙ̄ⲡⲙⲉϩ–ⲥⲉⲡ ⲥⲛⲁⲩ 'for a second time', ⲙ̄ⲡⲙⲉϩ–ϣⲟⲙⲛ̄ⲧ ⲛ̄–ⲥⲟⲡ 'for a third time', etc.

220 A few adverbs are *formed without initial preposition*, mostly as a variant of initial ⲛ̄–; e.g. ⲕⲉⲙⲁ elsewhere, ⲗⲗⲁⲩ at all, ⲡⲃⲟⲗ outside, ⲥⲁⲃⲟⲗ (also ⲛ̄ⲥⲁⲃⲟⲗ, etc.) outside, ⲱⲥⲟⲡ sometimes, ⲟⲩⲇⲉ ⲡⲉϩⲟⲟⲩ ⲟⲩⲇⲉ ⲧⲉⲩϣⲏ ApophPatr 231 (Chaîne 68:21 = Z 341:23–24) "Neither by day nor by night," ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ always, ϣⲙⲛ̄ⲧ–ⲉⲡⲟⲟⲩ three days ago, ϩⲁϩ ⲛ̄–ⲥⲟⲡ often.

221 ϩⲛ̄–ⲟⲩ *and* ⲁϫⲛ̄–ⲱ. Adverbs of manner are formed in two productive patterns: *(i)* affirmative ϩⲛ̄–ⲟⲩ– . . . , e.g. ϩⲛ̄–ⲟⲩⲙⲉ truly, ϩⲛ̄–ⲟⲩⲣⲁϣⲉ joyfully, ϩⲛ̄–ⲟⲩⲕⲟⲩⲓ briefly (Eph 3:3); *(ii)* negative ⲁϫⲛ̄–ⲱ . . . , e.g. ⲁϫⲛ̄–ⲱϩⲟⲧⲉ fearlessly, ⲁϫⲛ̄–ⲱⲱϫⲛ̄ ceaselessly, without ceasing.

Further examples: *(i)* ϩⲛ̄–ⲟⲩⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ justly, ϩⲛ̄–ⲟⲩⲙⲛ̄ⲧ–ⲁⲧ–ⲥⲟⲟⲩⲛ Acts 3:17 in ignorance (ignorantly), ϩⲛ̄–ⲟⲩϩⲟⲧⲉ ⲙⲛ̄–ⲟⲩⲛⲟⲃ ⲛ̄–ⲣⲁϣⲉ Matt 28:8 "With fear and great joy," ϩⲛ̄–ⲟⲩϫⲱⲕ ⲉⲃⲟⲗ 1 Pet 1:13 fully, ϩⲛ̄–ⲟⲩⲃⲉⲡⲏ quickly, ϩⲛ̄–ⲱⲣϫ̄ ⲛⲓⲙ Acts 5:23 securely (very firmly); *(ii)* ⲁϫⲛ̄–ⲱⲛⲟⲙⲟⲥ lawlessly (without the law), ⲁϫⲛ̄–ⲱⲣⲟⲟⲩϣ undistractedly, ⲁϫⲛ̄–ⲱⲕⲣⲙ̄ⲣⲙ̄ ϩⲓ–ⲱⲙⲟⲕⲙⲉⲕ Phil 2:14 "Without grumbling or questioning"

222 *Other prepositional formations* include e.g. ⲉ–ⲡⲧⲏⲣ–ⲫ wholly, at all, ⲉ–ⲡⲉϩⲟⲩⲟ too much, ⲉ–ⲣⲟⲩϩⲉ in the evening, ⲉ–ⲧⲙⲏⲧⲉ into the midst, forward, ⲙⲛ̄ⲛ̄ⲥⲱ–ⲥ afterward, ⲛ̄ⲥⲁ–ⲣⲁⲥⲧⲉ on the day after tomorrow, ⲛ̄ⲥⲁⲧⲟⲟⲧ= *reflex.* forthwith, ⲛ̄ⲥⲁ–ⲟⲩⲥⲁ apart, ⲡⲣⲟⲥ–ⲟⲩⲕⲟⲩⲓ for a (short) while, ϣⲁ–ⲡⲉⲓⲙⲁ thus far, up to now, ϩⲓ–ⲛⲁⲓ thus, ϩⲓ–ⲟⲩⲥⲟⲡ together, at one time, ϩⲛ̄–ⲕⲉⲙⲁ Acts 13:35 elsewhere, ϩⲛ̄–ⲗⲗⲁⲩ ⲙ̄–ⲙⲁ anywhere (Apostolic Canons 19 [Lagarde 216:9–10]), and many other lexically fixed combinations.

223 *Non-combinative adverbs of spatial orientation* are formed like the combinative adverbs **206** but never combine in meaning with adjacent verbs, prepositions, or adverbs.

i. Outside (ⲃⲟⲗ): ⲛ̄ⲃⲟⲗ outside, the prevailing condition (weather, etc.); ϣⲁⲃⲟⲗ to the end, utterly; ϩⲓⲃⲟⲗ on the outside, from without

ii. Inside (ϩⲟⲩⲛ): ϩⲓϩⲟⲩⲛ within

iii. Bottom (ⲡⲉⲥⲏⲧ; syntax as if noun lexeme ⲡⲉⲥⲏⲧ, but filed in dictionaries under ⲉⲥⲏⲧ; cf. ⲉⲥⲏⲧ): ⲙ̄ⲡⲉⲥⲏⲧ below; ϩⲓⲡⲉⲥⲏⲧ on the ground, from off the ground; ϫⲓⲛ–ⲡⲉⲥⲏⲧ from below

iv. Top (ϩⲣⲁⲓ): ϩⲓϩⲣⲁⲓ upward, above

v. Top (ⲧⲡⲉ masc. common noun, but filed in dictionaries under ⲡⲉ): ⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲉ from above; ⲛ̄ⲧⲡⲉ in a superior place, above; ϩⲓⲧⲡⲉ above; ϫⲓⲛⲧⲡⲉ from above

vi. Front (ⲟⲏ masc. common noun, Acts 27:41): ⲛ̄ⲥⲁⲟⲏ henceforth; ϩⲁⲟⲏ before [but ϩⲁⲟⲏ ⲛ̄– = ϩⲁⲓⲧⲓϩⲏ ⲛ̄– **210**]; ϩⲓⲟⲏ forward

vii. Rear (ⲡⲁϩⲟⲩ): ϩⲁⲡⲁϩⲟⲩ formerly, ϩⲓⲡⲁϩⲟⲩ same

viii. Right (ⲟⲩⲛⲁⲙ): ⲉⲟⲩⲛⲁⲙ to the right; ϩⲓⲟⲩⲛⲁⲙ on the right

ix. Left (ϩⲃⲟⲩⲣ): ⲉϩⲃⲟⲩⲣ to the left; ϩⲓϩⲃⲟⲩⲣ on the left

224 *Preposition + adverb*

ⲉ–ⲧⲱⲛ whither?; ⲉ–ⲧⲉⲛⲟⲩ now; ⲉ–ⲧⲉⲣⲟⲙⲡⲉ each year, annually; ⲛ̄ⲧⲱⲛ where? whence? how?; ⲛ̄ⲧⲉⲣⲟⲙⲡⲉ each year, annually; ϣⲁ–ⲉⲛⲉϩ for ever, eternally; ϣⲁ–ⲧⲱⲛ whither?; ϣⲁ–ⲧⲉⲛⲟⲩ till now; ϩⲛ̄–ⲧⲱⲛ where?; ϫⲓⲛ–ⲉⲛⲉϩ for ever, ever; ϫⲓⲛ–ⲧⲱⲛ from whence?; ϫⲓⲛ–ⲧⲉⲛⲟⲩ from now

225 *Combinative adverb + adverb:* ⲉⲃⲟⲗ ⲙ̄ⲙⲁⲩ thence, ⲉⲃⲟⲗ ⲧⲱⲛ whence?

226 *Combinative adverb + preposition + adverb:* ϣⲁϩⲟⲩⲛ ⲉ–ⲧⲉⲛⲟⲩ till now

227 *Preposition + preposition + adverb:* ⲛ̄ϫⲓⲛ–ⲧⲉⲛⲟⲩ at present

REITERATED ENTITY TERMS

228 Adverbial modifiers expressing successive distribution (one . . . after another; . . . by . . .) are formed by reiteration of any zero article phrase **62** or bare cardinal number, without initial preposition. E.g. ⲱϩⲟⲟⲩ ⲱϩⲟⲟⲩ one day after another, day by day, daily; ⲱⲙⲁ ⲱⲙⲁ one place after another; ⲱϣⲛⲙ ⲱϣⲛⲙ little by little; ⲟⲩⲁ ⲟⲩⲁ one by one; ⲥⲛⲁⲩ ⲥⲛⲁⲩ two by two.

INTERROGATIVE ADVERBS

229 Examples of interrogative adverbs: *(a) simple,* ⲡⲱⲥ how?, ⲧⲱⲛ where?, whence? how?, ⲧⲛⲁⲩ when?; *(b) compound,* ⲉⲃⲟⲗ ⲧⲱⲛ whence?, ⲉ–ⲧⲱⲛ whither?, ⲛ̄ⲁϣ ⲛ̄–ϩⲉ how?, ⲛ̄ⲟⲩⲏⲣ ⲛ̄–ⲥⲟⲡ how many times?, ⲉⲧⲃⲉ–ⲟⲩ why?, ϫⲉ–ⲟⲩ why?

10 *Conjunctions and Initial Attitude Markers*

The Similarity of Conjunction and Initial Attitude Marker **230**

Conjunctions **231**

- Function **231**
- Formation **232**
- Correlative Conjunctions **233**
- Linkage of Clauses **234**
  - a. Extension **234**
  - b. Adverbial modification (subordination) **234**
- Position: Initial and Enclitic **235**
- Specific Negation of Conjunctions **236**
- Asyndetic Linkage of the Past Tense **237**

Initial Attitude Markers **238**

- Function **238**
- Position **239**

THE SIMILARITY OF CONJUNCTION AND INITIAL ATTITUDE MARKER

230 In this chapter two more or less distinct word classes are described: conjunctions (ⲁⲩⲱ, ⲏ, ⲧⲟⲧⲉ etc.) and initial attitude markers (ⲁⲣⲁ, ⲙⲏ, ⲟⲛⲧⲱⲥ etc.). These share a feature of position, namely, that they only occur at the head of a clause—in first position or enclitic position (and in some instances both), according to the property of each particular morph **235, 239.** Initial position can also be occupied by adverbial modifiers functioning as premodifier **195(vii),** and so as regards the feature of position there is some overlap of adverbial modifier, conjunction, and initial attitude marker.

Indeed, some morphs occur (as homonyms) in more than one of these classes. being distinguished by sentence position, accompanying environment, and meaning: e.g. ⲧⲉⲛⲟⲩ *now, at present* (postverbal, adverb, John 13:7)/ⲧⲉⲛⲟⲩ ⲇⲉ or ⲧⲉⲛⲟⲩ ⲃⲉ *now then* (initial, attitude marker Acts 3:17); ⲕⲁⲛ *at least* (initial, attitude marker ShChass 87:49)/ⲕⲁⲛ ⲉⲱⲡⲉ + main clause *even if* (initial, subordinative conjunction **234[b]**)/ⲕⲁⲛ ⲉⲣⲉ- *even if* (initial, premodifying conjunction **234[b]**); ⲛⲁⲙⲉ *really, truly* (postverbal, adverb)/ⲛⲁⲙⲉ *truly* (initial/enclitic, attitude marker, ShAmél I 72:4 etc.); and others.

Such items are described in Shisha-Halevy, *Coptic Grammatical Categories*, 42–60.

CONJUNCTIONS

Function. By definition, *'conjunctions'* are morphs that signal *'linkage'* (con-
231 nection or disconnection) of one element to another; they also express a particular circumstance or relationship of the linked items. The prepositions ⲙ̄ⲛ̄- and ϩⲓ- 'and' also play an important role in entity term linkage **145, 201.**

ⲃⲁⲣⲁⲃⲃⲁⲥ ϫⲛ̄-ⲓⲥ̄ "Barabbas *or* Jesus" (Matt 27:17)

ⲓⲥ̄ ⲁⲩⲱ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ "Jesus *and* His disciples" (Matt 9:10)

ϩⲟⲧⲁⲛ ⲉⲣⲱⲁⲛ-ⲟⲩⲁ ⲧⲁϩⲙ-ⲉⲕ ⲙ̄ⲡ̄ⲣ̄-ⲛⲟϫ-ⲕ̄ ⲛ̄ⲧⲡⲉ "*When* someone invites you, do not sit down in a place of honor" (Luke 14:8)

ⲉⲛϩⲟⲥⲟⲛ †-ϩⲙ-ⲡⲕⲟⲥⲙⲟⲥ ⲁⲛⲣ-ⲡⲟⲩⲟⲉⲓⲛ ⲙ-ⲡⲕⲟⲥⲙⲟⲥ "*As long as* I am in the world, I am the light of the world" (John 9:5)

Linkage occurs at all levels of structure ranging from lexemes as such, to large units of text:

i. *connecting noun lexemes:* ⲡⲗⲟⲉⲓⲕ ϩⲓ-ϩⲟⲓⲧⲉ ShIII 205:23–24 "Bread and clothing"; ⲡⲉⲓⲙⲕⲁϩ ⲛϩⲏⲧ ϩⲓ-ⲗⲩⲡⲏ ϩⲓ-ⲁϣ-ⲁϩⲟⲙ ϩⲓ-ⲛⲟⲃⲛⲉⲃ ϩⲓ-ⲟⲩⲱⲗⲥ ⲛϩⲏⲧ ShAmél I 77:6–7 "Grief, pain, sighing, reproach, disillusionment"; ⲉⲓ ⲉⲓϩⲣⲁⲓ ⲏ ⲃⲟⲗ **206(a)** ShIII 200:17 "Come up from or out of"; ⲁⲛⲣ-ⲟⲩⲓⲙⲟⲛ-ⲁⲭⲟⲥ ⲁⲛ ϫⲓⲛⲙ-ⲡⲉⲓⲛⲁⲩ ⲏ ⲟⲩⲏⲏⲃ ShIII 25:1–2 "From this time on, I am a *monk* no longer, *nor priest*" **257;** ϩⲉⲛⲓⲛⲟⲃ ⲛ-ϣⲟⲛⲧⲉ ⲟⲩⲧⲉ ⲛⲟⲃ ⲛ-ⲕⲗⲁⲧⲟⲥ ⲟⲩⲧⲉ ⲛⲟⲃ ⲛ-ϣⲉ ShIV 73:15–16 "(Not) any large bushes or large branches or large pieces of wood"

ii. *connecting infinitive lexemes:* ⲙⲡ̄ⲣ̄ⲧⲣⲉⲛ-ⲛ̄ⲕⲟⲧ̄ⲕ ⲁⲩⲱ †ϩⲉ ⲁⲩⲱ ⲃⲱ ϩ̄ⲙ-ⲡⲕⲁⲕⲉ ShChass 165:30–33 "Let us not sleep and be intoxicated and remain in the darkness"; ⲙ̄ⲛ̄-ⲟⲩⲁ ⲛ̄-ⲟⲩⲱⲧ ϫⲉ-ⲙ̄ⲡ̄ⲭ-ⲱⲙ̄ⲥ̄ ⲁⲩⲱ ⲭⲱⲧⲉ ⲉⲃⲟⲗ ShWess9 87*a*:30–33 "There is not a single one that did not sink and get obliterated"

iii. *connecting entity terms* of all kinds (extremely common): ⲧⲡⲉ ⲛ̄ⲙ̄-ⲡⲕⲁϩ Luke 16:17 "Heaven and earth"; ⲥⲛⲁⲩ ⲏ ⲥⲟⲙⲛ̄ⲧ Matt 18:20 "Two or three"; ⲡⲁⲩⲗⲟⲥ ⲛⲙ̄ⲙⲁ-ⲛ Acts 16:17 "Paul and us" **145**

Linked entity terms also occur listed in sequence without conjunction, in a rhetorical figure called *asyndeton* **145;** e.g. ϩⲉⲛⲧⲱⲙ ⲛϩⲏⲧ ϩⲉⲛⲙⲛⲧ-ⲥⲟϭ ϩⲉⲛⲙⲛⲧ-ⲁⲧ-ⲥⲟⲟⲩⲛ ϩⲉⲛⲡⲟⲣⲛⲓⲁ ϩⲉⲛⲙⲓⲱⲉ ϩⲉⲛⲛⲟϭ ⲙ-ⲙⲛⲧ-ⲁⲥⲉⲃⲏⲥ ⲁ-ⲡⲛⲟⲩⲧⲉ ⲛⲧ-ⲉ ⲉⲃⲟⲗ ⲛϩⲏⲧ-ⲟⲩ ShIII 206:1–3 "As for acts of hardheartedness, foolishness, ignorance, promiscuity, strife, (and) great impiety—God delivered you from them."

iv. *connecting adverbial modifiers* (extremely common): ⲉ-ⲡⲥⲱⲟⲩϩ ⲏ ⲉ-ⲡⲙⲁ ⲛ̄-ⲟⲩⲱⲙ Pachomius, Praecepta 100 (Lefort Œuvres 31:24–25) "To the assembly or to the refectory"; ⲉⲧⲃⲏⲏⲧ-ϥ̄ ϫⲛ̄-ⲉⲧⲃⲉ-ⲕⲉⲟⲩⲁ Acts 8:34 "About himself or about some one else"

v. *connecting clauses* **234,** also converted clauses accompanied by their converters (extremely common): ϩN̄-тєϩоγєїтє нєq-ϣооп N̄6ι-пϣахє ауω пϣахє нєq-ϣооп N̄NϩрN̄-пноγтє John 1:1 "In the beginning was the Word, and the Word was with God"; наснну . . . наї єтє-ноγ-оγ нє N̄єιотє ауω N̄т-а-пєхс̄ єι євол N̄ϩнт-оγ ката-⁰сарх̄ Rom 9:3, 5 "My brethren . . . , to whom belong the ancestors and out of whom, according to flesh, has come the Christ"; кан єϣωпє ач-р̄-ϩєнкєновє сє-на-каа-γ на-q євол Jas 5:15 "Even if he has committed sins, too, he will be forgiven them"

Expressions of clause linkage without conjunction include: asyndeton, i.e. absence of conjunction **237, 335, 345, 347, 412, 429, 443;** N̄тє- conjunctive conjugation **315, 335, 341, 345, 347, 349, 352, 353, 357, 372, 391;** є-а- sequential circumstantial **335, 412, 433, 443, 458;** є-⁰тре- + infinitive **341.** They are selected according to type of clause that is extended.

Lexemes and entity terms (i–iii) are linked by ауω, мN̄-, ϩι- and; н or; хN̄- or else; єιтє or, either/or; оγдє (var. оγтє) nor, neither/nor; adverbial modifiers (iv) by ауω, н, хN̄-, єιтє, оγдє. *'Not . . . but rather . . . '* is expressed by *(negation)* . . . ллла . . . (For the selection of preposition/conjunction linking entity terms, cf. **145.**)

232 *Formation.* Conjunctions are either simple or compound. E.g. *(a) simple formation, (i)* terminal morph **28(b),** unanalyzable in Coptic: ауω and, гар because, єιмнтι unless, ϩωстє and so **503;** *(ii)* prefixal (bound): єϣхє- since, хє- because, хN̄- or else; *(b) compound formation, (i)* complete bound group **27,** analyzable: мN̄N̄сω-с afterwards, N̄-тєї̈ϩе thus, ϩєNIсоп sometimes; *(ii)* two separate bound groups **27:** єιмнтι хекаас (var. хекас) unless, кан єϣωпє even if; *(iii)* bound group + bound morph: євол хє- because, кан єωхє- even if, N̄савнл хє- if . . . were not . . . ; *(iv)* bound morph + bound group: хє-єпеιдн because; *(v)* bound morph + bound morph: єтвє-хє- because; *(vi)* complete clause: таї тє θє so **507.**

233 *Correlative conjunctions.* Some conjunctions occur in *correlative pairs* and express coordination or disjunction, i.e. signal that two or more elements function, in parallel, as a single unit: н . . . н . . . (either) . . . or . . . ; єιтє . . . єιтє . . . either . . . or . . . ; whether . . . or . . . ; мєN . . . ллла . . . (with first element negatived) not . . . but rather . . . ; мєN . . . дє . . . , . . . but (with мєN left untranslated in English); оγмоNоN . . . ллла . . . not only . . . but also . . . ; N̄θє . . . таї тє θє . . . just as . . . so also . . . **506;** ⁰соп . . . ⁰соп . . . or оγсоп . . . оγсоп . . . or ϩєNсоп . . . ϩєNсоп . . . sometimes . . . at other times . . . ; оγтє . . . оγтє . . . (var. оγдє . . . оγдє . . .) or оγтє . . . н . . . (with negatived clauses) (neither) . . . nor . . . ; ⁰ϣорп мєN . . . ллла . . . first of all . . . but . . . ; ⁰ϩооγ . . . ⁰ϩооγ . . . one day . . . and another day . . .

Examples: єιтє ⁰ϩооγт єιтє ⁰сϩιмє ShIII 16:13 "No matter whether male or female"; оγтє N̄ток оγтє бє Besa, Frag. 28 (Kuhn 92:4) "Neither you nor anyone else"; оγтє є-⁰хωкN̄ н є-⁰ειаа-q євол какωс Pachomius, Praecepta 92 (Lefort Œuvres 31:5) "Neither to bathe nor to wash oneself in a bad way"; ⁰соп мNт-сaϣq

N-рт[о]в ммнNє ⁰соп мNт-асє N-[р]тов ⁰соп єNϩоγо ShIII 70:5–7 "Sometimes seventeen artabes daily, at other times sixteen artabes, sometimes more"; н гар q-на-мєстє-оγа Nq̄-мєре-оγа н Nq̄-болх-q̄ N̄-оγа Nq̄-катафроNєι N̄-пкєоγа Matt 6:24 "For either he will hate the one and love the other, or he will be devoted to the one and despise the other"; пєпNа мєN рооγт тсарх̄ дє оγасθєNнс тє Matt 26:41 "The spirit indeed is willing, but the flesh is weak"; оγдє N̄поγ-каа-q ϩN̄-амN̄тє оγдє N̄пе-тєqсарх̄ наγ є-птако Acts 2:31 "He was not abandoned in Hades, nor did His flesh see corruption"

Unlike its use in classical Greek, Greco-Coptic мєN often has no correlate; e.g. єтєтN̄-о N̄θє N̄-NIтафос єт⁰-хηϩ єт-нєсω-оγ мєN N̄-пєγвол єре-пєγса N̄-ϩоγN мєϩ N̄-⁰кас N̄-кωωс ϩι-акаθарсια NIм Matt 23:27 "You are like whitewashed tombs, which appear beautiful (мєN) on their outside, with their inside being full of dead people's bones and all uncleanness."

234 *Linkage of clauses.* Linked clauses occur in two kinds of syntactic function, according to the which conjunction is selected: extension and adverbial modification.

(a) Extension continues the line of discourse expressed in the preceding clause. If main tense is being expressed, the extension expresses a new step in the narrative or exposition.

пєха-q на-q хє-наι тнр-оγ †-на-таа-γ на-к єкωαN-паϩт-к̄ N̄ї-оγωωт̄ на-і | тотє пєха-q на-q N̄6ι-ї̄с̄ хє-вωк єпаϩоγ ммо-і псатанас Matt 4:9–10 "He said to Him, All these I will give You, if You will fall down and worship me. *Then* Jesus said to him, Begone, Satan!"

Extension is signalled by conjunctions that express coordination/disjunction, e.g. ауω and, мN̄N̄сω-с and then, тотє and next, ϩωстє and so **503,** таї тє θє likewise **507,** н, єιтє or, хN̄- (vars. хє-, хєN-) or else, оγдє nor, ллла but rather, дє and/but, оN again.

(b) 'Adverbial modification' (subordination) is descriptive expansion or circumstantial qualification of another clause.

ннє-оγа ϩнт-оγ єϣ-апанта є-ллаγ N-сϩιмє хωріс-єγ-ммаγ мN-нєγєрнγ "No man among them shall be permitted to meet with any woman, *except when* they are there all together" (ShIV 108:7–8)

оγN-оγоγноγ ннγ ϩотє N-єї̈-на-ϣахє бє аN мN̄мн-тN̄ ϩN̄-ϩєппарϩоιмια "The hour is coming *when* I shall no longer speak to you in figures" (John 16:25)

єϣωпє дє пєквал оγпоNнрос пе пєксωма тнр-q на-ϣωпє єq-о N-⁰какє "But *if* your eye is not sound, your whole body will be full of darkness" (Matt 6:23)

This is the role of *adverbial clause* (more fully surveyed in chapter 23). An adverbial clause can precede or follow the modified clause.

At the head of an adverbial clause a conjunction can play two roles, according to the type of clause that it heads.

Premodifying conjunctions. Before an adverbial clause (namely ⲉⲣⲉ- circumstantial, ⲉⲣϣⲁⲛ- conditional, or ⲛ̄ⲧⲉ- conjunctive), the conjunction expresses a particular kind of circumstance or relationship: this is the function of *premodification* **195(vii).** The exact boundary between premodifying conjunction and initial attitude marker is not clear in every instance. (Two prepositions here function as conjunctions, ⲙⲛ̄ⲛⲥⲁ- and ⲭⲱⲣⲓⲥ-.) Such *'premodifying conjunctions'* include:

ⲁⲗⲗⲁ ⲉⲣⲉ- Though, But, Rather
ⲁⲩⲱ ⲉⲣⲉ- And. And indeed, Too, Furthermore
ⲉ-ⲡⲙⲁ ⲛ̄ⲧⲉ- Instead of . . . -ing
ⲉⲓⲙⲏⲧⲓ ⲉⲣⲉ-/ⲉⲣϣⲁⲛ-/ⲛ̄ⲧⲉ-/ⲭⲉⲕⲁ(ⲁ)ⲥ (+ optative) Unless, Except for . . . -ing
ⲉⲛϩⲟⲥⲟⲛ ⲉⲣⲉ- As long as, While
ⲉϕⲟⲥⲟⲛ ⲉⲣⲉ- (ⲉⲡϩⲟⲥⲟⲛ ⲉⲣⲉ-) As long as, Inasmuch as
ⲉⲧⲓ ⲉⲣⲉ- While . . . still . . .
ⲉϣⲱⲡⲉ ⲉⲣⲉ-/ⲉⲣϣⲁⲛ- If (ever)
ⲉϣⲭⲉ-ⲉⲣⲉ- Supposing that
ⲏ ⲛ̄ⲧⲉ- Unless, Alternatively
ⲕⲁⲓⲡⲉⲣ ⲉⲣⲉ- Although
ⲕⲁⲓⲧⲟⲓ ⲉⲣⲉ- Although
ⲕⲁⲛ ⲉⲣⲉ-/ⲉⲣϣⲁⲛ-/ⲛ̄ⲧⲉ- Even if
ⲕⲁⲧⲁ-ⲑⲉ ⲉⲣⲉ- Just as **505**
ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ- Especially if/since
ⲙⲛ̄ⲛⲥⲁ-ⲛ̄ⲧ-ⲁ- (focalizing)/ⲛ̄ⲧⲉ- (conjunctive) After . . . -ing
ⲙⲛ̄ⲛⲥⲱ-ⲥ ⲛ̄ⲧⲉ- And afterwards
ⲙⲏⲡⲱⲥ ⲛ̄ⲧⲉ- Lest
ⲙⲏⲡⲟⲧⲉ ⲛ̄ⲧⲉ- Lest
ⲛ̄ⲑⲉ ⲉⲣⲉ- Just as **505**
ⲛ̄ⲥⲁⲃⲏⲗ ⲛ̄ⲧⲉ- Unless
ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲣⲉ- Moreover, And yet
ⲟⲥⲟⲛ ⲉⲣⲉ- . . . ⲟⲥⲟⲛ ⲉⲣⲉ- . . . At one time . . . at another time . . .
ⲭⲱⲣⲓⲥ-ⲉⲣⲉ- Except when, Unless
ϩⲁⲑⲏ ⲉ-ⲛ̄ⲡⲁⲧⲉ- (often written ϩⲁⲑⲏ ⲛ̄ⲡⲁⲧⲉ-) Before
ϩⲁⲙⲁ ⲉⲣⲉ- At the same time
ϩⲱⲥ ⲉⲣⲉ- As, As if, On the grounds that
ϩⲱⲥ ⲉⲱⲭⲉ-ⲉⲣⲉ- As if
ϩⲟⲥⲟⲛ ⲉⲣⲉ- As long as
ϩⲱⲥⲧⲉ ⲛ̄ⲧⲉ- Consequently, As a result, So that
ϩⲟⲧⲁⲛ ⲉⲣⲉ-/ⲉⲣϣⲁⲛ- Whenever, As soon as, Such that
ⲭⲉ-ⲙⲏⲡⲟⲧⲉ ⲛ̄ⲧⲉ- Lest

Subordinative conjunctions. Before one of the main-clause patterns, an adverbially modifying conjunction signals adverbial role (subordination) as well as expressing a circumstance or relationship. Such *'subordinative conjunctions'* include:

ⲉⲃⲟⲗ ⲭⲉ- Because

ⲉⲓⲉ- (+ past negative basic clause) Unless, Without . . . having (very rare)
ⲉⲓⲙⲏⲧⲓ ⲭⲉ- Unless, Except for . . . -ing
ⲉⲛϩⲟⲥⲟⲛ As long as
ⲉⲡⲉⲓ or ⲉⲡⲉⲓⲇⲏ or ⲉⲡⲉⲓⲇⲏⲡⲉⲣ Since (causal)
ⲉϕⲟⲥⲟⲛ As long as, Inasmuch as
ⲉⲧⲃⲉ-ⲭⲉ- Because
ⲉϣⲱⲡⲉ If (ever)
ⲉϣⲭⲉ-, var. ⲉϣⲭⲡⲉ- Given that, Supposing that, If (as is or seems to be the case), If indeed, Since (causal), Even though
ⲕⲁⲛ ⲉϣⲱⲡⲉ Even if, Even though
ⲕⲁⲛ or ⲕⲁⲛ ⲉϣⲭⲉ- Even though
ⲙⲏⲡⲟⲧⲉ Lest, That, So as to prevent that
ⲛ̄ⲥⲁⲃⲏⲗ ⲭⲉ- But for the fact that **498**
ϩⲟⲡⲟⲩ In so far as
ϩⲱⲥ ⲉⲱⲭⲉ- As if
ϩⲟⲥⲟⲛ As long as
ϩⲟⲧⲉ When
ϩⲟⲧⲁⲛ Whenever, As soon as, Such that
ⲭⲉ- or ⲭⲉ-ⲉⲡⲉⲓⲇⲏ or ⲭⲉ- . . . ⲅⲁⲣ Because
ⲭⲉ-ⲙⲏⲡⲱⲥ or ⲭⲉ-ⲙⲏⲡⲟⲧⲉ Lest, That, So as to prevent that
ⲭⲓⲛ-ⲉⲣⲉ- (focalizing durative present) Already . . . when
ⲭⲓⲛ-ⲛ̄ⲧ-ⲁ (focalizing past) Since (time elapsed)

For other forms of adverbial clause, cf. chapter 23.

Tense in the adverbial clause expresses relative time **529** in relation to the clause that it modifies; e.g.

ⲁⲩⲱ ⲉⲃⲟⲗ ⲭⲉ-ⲙⲛ̄-ⲟⲩⲛⲟⲩⲛⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲁⲩ-ϣⲟⲟⲩⲉ "And since they had no root they withered away" (Matt 13:6)

ⲁⲧⲉⲧⲛ̄-ⲓⲛⲉ ⲛⲁ-ⲓ ⲙ-ⲡⲉⲓⲣⲱⲙⲉ ϩⲱⲥ ⲉⲩ-ϣⲧⲟⲣⲧⲣ ⲙ-ⲡⲗⲁⲟⲥ "You brought me this Man as (one who was) perverting the people" (Luke 23:14)

235 *Position: initial and enclitic.* Conjunctions occur at the head of a linked clause.

(a) Most are *first-position conjunctions*, which precede or are the first element of the clause that they head.

Examples: ⲁⲗⲗⲁ but rather, nevertheless; ⲁⲩⲱ and; ⲉⲃⲟⲗ ⲭⲉ-, ⲉⲧⲃⲉ-ⲭⲉ-, and ⲭⲉ- because; ⲉⲧⲓ still; ⲏ or; ⲕⲁⲛ even though; ⲙⲁⲗⲗⲟⲛ rather; ⲙⲟⲛⲟⲛ but; ⲡⲗⲏⲛ yet; ⲧⲟⲧⲉ then, next; ⲟⲩⲕⲉⲧⲓ not any longer; ⲟⲩⲧⲉ (var. ⲟⲩⲇⲉ) and, nor (before negatived clause); ϩⲟⲙⲱⲥ nevertheless; ϩⲱⲥⲧⲉ (+ conjunctive) so that; ϩⲟⲧⲉ when; ⲭⲉ- and ⲭⲉ-ⲉⲛⲉ-, var. ⲭⲉⲛⲉ- (introducing reported discourse, cf. chapter 24; in some contexts translated *that* or *whether*, otherwise untranslatable): ⲭⲛ̄- (vars. ⲭⲉ-, ⲭⲉⲛ-) or else

(b) *Enclitic conjunctions* (sentence particles) are those which cannot occur first in their clause. Their earliest possible occurrence is in second position, i.e. immediately after the first autonomous morph or first bound group of morphs. E.g.

ⲡⲉⲧⲣⲟⲥ ⲇⲉ ⲡⲉϫⲁ-ⲟ Acts 2:38 "*And* Peter said"; ⲛⲉ-ϩⲉⲛⲟⲩⲱϩⲉ ⲅⲁⲣ ⲛⲉ Mark 1:16 "*For* they were fishermen." All conjunctions in this group are unbound morphs (enclitics) **28(6).**

(i) In second position: ⲅⲁⲣ for; ⲇⲉ and, but, on the other hand; ⲙⲉⲛ now, on the one hand; *(ii)* in second position or slightly later: ⲛ̄ⲧⲟϥ or ⲛ̄ⲧⲟⲟⲩ rather, but, on the other hand, again; ⲟⲛ again, also, still; ϩⲱϥ but, on the other hand; ⲃⲉ then, therefore, any more. A few conjunctions occur as homonyms, both in first position and as enclitics: e.g. ⲛ̄ⲧⲉⲓϩⲉ thus, ⲧⲁⲭⲩ immediately.

Conjunctions vary in their compatibility and incompatibility with one another; within these restrictions some of them occur side by side. If two or more enclitics co-occur in the same clause, their sequence is more or less determined according to an elaborate hierarchy of precedence, with ⲅⲁⲣ, ⲇⲉ, and ⲙⲉⲛ taking the lead.

Examples: ⲁⲩⲱ ϩⲙ-ⲡⲉⲓⲁⲓⲱⲛ ⲟⲛ ϥ-ⲛⲁ-ⲭⲁⲣⲓϩⲉ ⲛⲁ-ⲛ ⲛ-ⲛⲉⲥⲙⲟⲩ ⲛ-ⲛ-ⲉⲧ⁰-ⲟⲩⲁⲁⲃ ⲧⲏⲣ-ⲟⲩ ShIV 151:2–4 "And in the present age as well, He will grant us the blessings of all the saints"; ϩⲟⲧⲁⲛ ⲃⲉ ⲉⲕⲱⲙⲛ-ⲉⲓⲣⲉ ⲛ-ⲟⲩⲙⲛⲧ-ⲛⲁ Matt 6:2 "Thus when you give alms"; ⲟⲩⲇⲉ ⲅⲁⲣ ⲙ̄ⲛ̄-ⲕⲉⲣⲁⲛ ϩⲁⲡⲉⲥⲏⲧ ⲛ̄-ⲧⲡⲉ Acts 4:12 "For there is no other name under heaven"; ⲁⲩⲱ ⲟⲛ ⲛⲉⲩ-ⲛⲁⲩ ⲉ-ⲡⲣⲱⲙⲉ ⲛ̄ⲧ-ⲁⲩ-ⲧⲁⲗⲃⲟ-ϥ Acts 4:14 "And also they saw the man that had been healed"; ⲁⲩⲱ ⲉⲧⲓ ⲟⲛ ⲧⲉⲛⲟⲩ ⲙ̄ⲡⲛ̄-ⲡⲱⲗⲃ̄ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲟⲩ ShChass 91:20–23 "And still even now, we have not escaped from them"; ⲡⲭⲓ-⁰ⲟⲩⲁ ⲇⲉ ⲛ̄ⲧⲟϥ ⲙ̄-ⲡⲉⲡⲛ̄ⲁ ⲛ̄-ⲥⲉ-ⲛⲁ-ⲕⲁⲁ-ϥ ⲁⲛ ⲉⲃⲟⲗ Matt 12:31 "But the blasphemy against the Spirit will not be forgiven"; ⲇⲁⲩⲉⲓⲁ ⲙⲉⲛ ⲅⲁⲣ ϩⲛ̄-ⲧⲉϥⲅⲉⲛⲉⲁ ⲁϥ-ⲱⲙⲱⲉ ⲙ̄-ⲡⲟⲩⲱⲱ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Acts 13:36 "For in his own generation David served the counsel of God"; ⲉⲃⲟⲗ ⲇⲉ ⲟⲛ ϫⲉ-ⲁⲕ-ⲧⲛⲛⲟⲟⲩ ⲱⲁⲣⲟ-ⲓ ShIII 81:24 "But since you also sent word to me"; ⲏⲁⲏ ⲙⲉⲛ ϩⲟⲗⲱⲥ ⲣⲱ ⲟⲩⲱⲱⲧ ⲛⲏ-ⲧⲛ̄ ⲡⲉ ϫⲉ-ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ̄-⁰ϩⲁⲡ ⲙ̄ⲛ̄-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ 1 Cor 6:7 "To have lawsuits at all with one another is defeat for you." For details of the relative placement of Coptic sentence enclitics, cf. Shisha-Halevy, *Coptic Grammatical Categories*, 164–71.

236 *Specific negation of conjunctions.* In the syntactic function of adverbial modification **234(b),** the grammatical relationship of some conjunctions (as an individual element of the sentence) can be negatived by the enclitic ⲁⲛ

ϫⲉⲕⲁⲁⲥ ⲁⲛ "Not (in order) to . . . " (1 Cor 7:35)

which usually comes after the conjunction: optionally, negative ⲛ̄- is also prefixed to the conjunction.

Further examples: ϫⲉⲕⲁⲁⲥ ⲁⲛ ⲉⲓⲉ-† ⲛ̄-ⲟⲩⲉⲗⲱ ⲉϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲁⲗⲗⲁ ⲡⲣⲟⲥ-ⲟⲩⲧⲥⲁⲛⲟ 1 Cor 7:35 "Not to lay any restraint upon you, but to promote good order"; ϫⲉ-ⲁⲧⲉⲧⲛ̄-ⲗⲩⲡⲓ ⲁⲛ ⲁⲗⲗⲁ ϫⲉ-ⲁⲧⲉⲧⲛ̄-ⲗⲩⲡⲓ ⲉ-ⲩⲙⲉⲧⲁⲛⲟⲓⲁ 2 Cor 7:9 "Not because you were grieved, but because you were grieved into repenting"; ⲛ-ⲉⲃⲟⲗ ⲁⲛ ϫⲉ-ⲁⲛⲅ-ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙ-ⲡⲛⲟⲩⲧⲉ ShIII 116:18–19 "Not on the assumption that I am blessed in the eyes of God"; ϩⲱⲥ ⲉⲓ-ⲟ ⲁⲛ ⲛ-⁰ϫⲟⲉⲓⲥ ⲉⲣⲱ-ⲧⲛ ⲁⲗⲗⲁ ⲉⲧⲃⲉ-ⲧⲁⲅⲁⲡⲏ ⲙ-ⲡⲛⲟⲩⲧⲉ ShIII 21:16–17 "Not as if I am your master but because of God's love"

clauses in the past tense (ⲁ-, ⲁ=, ⲙ̄ⲡⲉ-, ⲙ̄ⲡ=) and/or ⲡⲉϫⲉ-/ⲡⲉϫⲁ= 'said' occur in succession without any linking term. E.g. ⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ⲁⲩ-ⲟⲩⲱⲱⲧ̄ ⲛⲁ-ϥ "They bent down and worshiped Him"; ⲁϥ-ⲟⲩⲱⲱⲃ̄ ⲡⲉϫⲁ-ϥ "He answered and said." Cf. also **185(e).**

Further examples: ⲁϥ-ⲥⲱⲧⲙ̄ ⲇⲉ ⲛ̄ⲑⲓ-ϩⲣⲱⲁⲏⲥ ⲡ̄ⲣ̄ⲣⲟ ⲓ ⲁϥ-ⲱⲧⲟⲣⲧ̄ⲣ̄ ⲉⲙⲁⲧⲉ ⲙⲛ̄-ⲑⲓⲉⲣⲟⲩⲥⲟⲗⲩⲙⲁ ⲧⲏⲣ-ⲥ̄ ⲛ̄ⲙ̄ⲙⲁ-ϥ ⲓ ⲁϥ-ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ̄-ⲛ̄ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲧⲏⲣ-ⲟⲩ ⲙⲛ̄-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲙ̄-ⲡⲗⲁⲟⲥ ⲓ ⲁϥ-ⲱⲓⲛⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲟⲩ Matt 2:3–4 "Then (ⲇⲉ) Herod the king heard this, was troubled greatly as was all Jerusalem with him, assembled all the chief priests and scribes of the people, and inquired of them" (ἀκούσας δὲ ὁ βασιλεὺς . . . ἐταράχθη . . . καὶ συναγαγὼν . . . ἐπυνθάνετο); ⲁ-ⲛⲁⲁⲓ-ⲙⲱⲛⲓⲟⲛ ⲥⲟⲩⲛ-ⲡⲭⲟⲉⲓⲥ ⲙ-ⲡⲉⲓⲟⲩⲟⲉⲓⲱ ⲓ ⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ⲓ ⲁⲩ-ⲟⲩⲱⲱⲧ ⲛⲁ-ϥ ⲓ ⲁⲩ-ⲁⲱⲕⲁⲕ ⲉⲃⲟⲗ ϩⲛ̄-ⲟⲩⲛⲟⲃ ⲛ̄-ⲥⲙⲏ ShIII 85:23–86:1 "The demons then recognized the Lord, bent down, worshiped Him, and cried out in a loud voice"

Asyndeton expresses closer linkage than ⲁⲩⲱ, ⲇⲉ, ⲙⲛ̄ⲛ̄ⲥⲱ-ⲥ, or the other conjunctions. E.g. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲟⲩ-ⲉⲓ ⲉϩⲣⲁⲓ ⲉ-ⲡⲏⲓ ⲁⲩ-ⲛⲁⲩ ⲉ-ⲡⲱⲣⲉ ⲱⲏⲙ ⲙⲛ̄-ⲙⲁⲣⲓⲁ ⲧⲉϥⲙⲁⲁⲩ ⲓ ⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ⲓ ⲁⲩ-ⲟⲩⲱⲱⲧ̄ ⲛⲁ-ϥ ⲓ ⲁⲩ-ⲟⲩⲱⲛ ⲛ̄-ⲛⲉⲩⲁϩⲱⲱⲣ ⲓ ⲁⲩ-ⲉⲓⲛⲉ ⲛⲁ-ϥ ⲛ̄-ϩⲉⲛⲇⲱⲣⲟⲛ ⲟⲩⲛⲟⲩⲃ ⲙⲛ̄-ⲟⲩⲗⲓⲃⲁⲛⲟⲥ ⲙⲛ̄-ⲟⲩⲱⲁⲗ ⲓ ⲁⲩ-ⲧⲟⲩⲛ-ⲉⲓⲁⲧ-ⲟⲩ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲟⲩⲣⲁⲥⲟⲩ ⲉ-⁰ⲧⲙ̄-ⲕⲟⲧ-ⲟⲩ ⲱⲁ-ϩⲣⲱⲁⲏⲥ Matt 2:11–12 "And (ⲁⲩⲱ), when they had come into the house, they saw the child with Mary His mother, fell down, worshiped Him, opened their treasures, and offered Him gifts, gold and frankincense and myrrh. *Then* (ⲇⲉ), they were warned in a dream not to return to Herod." (Consequently, English translations can freely subordinate any clause or clauses to one of the others, or else express linkage by the English conjunction *and:* e.g. ⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ⲓ ⲁⲩ-ⲟⲩⲱⲱⲧ̄ ⲛⲁ-ϥ "Falling down, they worshiped Him . . . " or "They fell down, worshiping Him . . . " or "They fell down and worshiped Him" or "When they had fallen down and worshiped Him . . . .")

Further examples: ⲁⲩ-†-ⲛⲉⲩⲟⲩⲟⲓ ⲉⲣⲟ-ϥ ⲓ ⲁϥ-ⲣ̄-⁰ⲡⲁϩⲣⲉ ⲉⲣⲟ-ⲟⲩ Acts 28:9 "They came and he cured them"; ⲁⲛ-ϩⲉ ⲉ-ϩⲉⲛⲥⲛⲏⲩ ⲙ̄ⲙⲁⲩ ⲓ ⲁⲩ-ⲥⲉⲡⲥⲱⲡ-ⲛ̄ ⲉ-⁰ϭⲱ ϩⲁⲧⲏ-ⲩ Acts 28:14 "There we found brethren and were invited to stay with them"; ⲁ-ⲡⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲟⲩⲱⲱⲃ̄ ⲡⲉϫⲁ-ϥ ⲛⲁ-ϥ Luke 1:19 "And the angel answered and said to him" (καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ); ⲁⲛ-ⲱⲉⲡ-⁰ⲭⲓⲥⲉ ϩⲛ̄-ⲧⲉⲩⲱⲏ ⲧⲏⲣ-ⲥ̄ ⲓ ⲙⲡⲛ̄-ϭⲉⲡ-ⲗⲁⲁⲩ Luke 5:5 "We toiled all night and took nothing" (δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν); ⲙⲡⲟⲩ-ϩⲉ ⲉ-ⲡⲉϥⲥⲱⲙⲁ ⲁⲩ-ⲉⲓ Luke 24:23 "Not finding His body, they came back" (καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον); ⲁⲓ-ⲧⲱⲟⲩⲛ ⲓ ⲁⲓ-ⲃⲱⲕ ⲉ-ⲡⲙⲁ ⲉ-ⲛⲉϥ-ⲛ̄ϩⲏⲧ-ϥ ⲓ ⲁⲓ-ϩⲙⲟⲟⲥ ϩⲓⲣ̄ⲙ̄-ⲡⲣⲟ Paphnoute Cephalas, Stories of the Monks of the Desert (BMis 472:28–29) "I arose, went to the place where he was, and sat at the door"

238 *Function. 'Initial attitude markers'* are morphs that mark (but do not link) their clause in relation to the line of discourse by expressing the *speaker's attitude* in which the following utterance will be asserted. They belong to the

realms of direct discourse and didactic exposition. The exact boundary between initial attitude marker and premodifying conjunctive is not clear in every instance.

ⲡⲉϫⲁ-ⲟ ⲙ̄-ⲡⲉⲥⲓⲟⲩⲣ ϫⲉ-ⲁⲣⲁ ⲕ-ⲛⲟⲓ ⲛ̄-ⲛ-ⲉⲧⲕ̄-ⲱϣ ⲙ̄ⲙⲟ-ⲟⲩ "He asked the eunuch, *So* do you understand what you are reading?" (Acts 8:30)

Examples: ⲁⲗⲏⲑⲱⲥ truly; ⲁⲣⲁ (initial, marking interrogation ἆρα) so . . . ?; ⲁⲣⲁ (enclitic, expressing inference ἄρα) then; ⲁⲣⲏⲩ perhaps; ⲉⲓⲉ- and ⲉϣϫⲡⲉ (expressing inference) then, well then; ⲉⲛⲉ-, var. ⲛⲉ- (marking interrogation); ⲏ (before ironic rhetorical questions) so . . . ?; ⲕⲁⲗⲱⲥ fittingly; ⲗⲟⲓⲡⲟⲛ well then: ⲏⲏ is it the case that . . . ?: ⲏⲏ (+ negated clause) is it not the case that . . . ?, surely . . . ; ⲙⲟⲩⲓⲥ hardly; ⲙⲟⲛⲟⲛ at all events; ⲙⲉϣⲁ-ⲕ perhaps **381**; ⲛⲁⲙⲉ (enclitic) truly; ⲟⲛⲧⲱⲥ var. ⲟⲛⲧⲟⲥ in fact, actually; ⲡⲁⲛⲧⲱⲥ no doubt; ⲣⲱ indeed, but, even, at all; ⲧⲁⲭⲁ perhaps; ⲱ O . . . (direct address marker, calling attention to the speaker and implying a bond with the dialogue partner); ϣⲟⲣⲡ ⲙⲉⲛ first of all; ϩⲟⲗⲱⲥ at all, actually; ϩⲁⲡⲁϫϩⲁⲡⲗⲱⲥ in short

Some initial attitude markers can be expanded by the conjunctive conjugation **354(b)** (ⲁⲣⲁ ⲛ̄ⲧⲉ-ⲟⲩⲟⲩⲭⲁⲓ ϣⲱⲡⲉ ⲛ̄-ϩⲁϩ ShChass 168:8–9 = ShIII 78:18–19 "And so—will salvation come to many?").

239 *Position.* Like conjunctions, initial attitude markers occur at the head of a marked clause. They are mostly *(i) first-position markers,* which precede or are the first element of the clause that they head (e.g. ⲁⲣⲁ, ⲁⲣⲏⲩ, ⲉⲓⲉ-, ⲉⲛⲉ- var. ⲛⲉ-, ⲉϣϫⲡⲉ, ⲏ, ⲕⲁⲗⲱⲥ, ⲗⲟⲓⲡⲟⲛ, ⲙⲏ, ⲙⲟⲩⲓⲥ, ⲙⲟⲛⲟⲛ, ⲙⲉϣⲁ-ⲕ, ⲟⲛⲧⲱⲥ, ⲧⲁⲭⲁ, ϣⲟⲣⲡ ⲙⲉⲛ, ϩⲁⲡⲁϫϩⲁⲡⲗⲱⲥ), or else *(ii) enclitic,* e.g. ⲙ̄ⲡⲣ̄-ⲃⲱⲕ ⲣⲱ ⲉϩⲟⲩⲛ ⲉ-ⲧⲕⲱⲙⲏ Mark 8:26 "Do not *even* enter the village."

11 *Interjections*

The Nature of Coptic Interjections **240**
Yes and No **241**
Inflected Interjections **242**
ⲁϩⲣⲟ= **243**
ⲟⲩⲟⲓ ⲛ̄-/ⲛⲁ= **244**
Non-inflected Interjections **245**
Clausal Interjections (Lexically Fixed Expressions) **246**

THE NATURE OF COPTIC INTERJECTIONS

240 The term *'interjection'* can be used broadly to describe miscellaneous short utterances of exclamatory content and other discourse signals *(Yes, No, Behold, Hello, Don't!)*, which belong exclusively to the realm of direct discourse **523.** Their length ranges from single unitary morphs (ⲥⲉ Yes) to short clauses comprising several morphs (ⲛ̄ⲛⲉⲥ-ϣⲱⲡⲉ By no means!, literally "It shall not be"). They are generally capable of standing alone as a complete statement, at least in immediate analysis. They cannot be negatived, and most are restricted in their ability to be converted and to express past, present, and future time. Formally, they are of three types: *(a) inflected* **242,** which contain an expression of person, such as ⲁϩⲣⲟ-ⲟ What! (What-is-the-matter-with him!); *(b) non-inflected* **245,** which contain no personal morph (ⲙ̄ⲙⲟⲛ No); and *(c) clausal,* i.e. that are lexically fixed expressions **246** (ⲉⲫⲉ-ϣⲱⲡⲉ So be it! Amen!).

Because the items described in this chapter overlap with other word classes and sentence types, the exact limits of this group are blurred. For example, expressions of the speaker's attitude such as ⲁϩⲣⲟ-ⲓ What!, ⲉⲓⲥϩⲏⲧⲉ Behold!, and ϩⲱ Enough! are usually followed by a clause, and so might naturally be classed as initial attitude markers (chapter 10) like ⲁⲣⲏⲩ Perhaps, ⲕⲁⲗⲱⲥ Fittingly, and ⲛⲁⲙⲉ Truly.

Likewise those of type *(c)* resemble established sentence types: thus those on the pattern of ⲧⲉⲭⲁⲣⲓⲥ ⲛⲏ-ⲧⲛ̄ Grace be unto you! and ⲟⲩⲟⲓ ⲛⲁ-ⲓ Woe is me! are formally comparable to the durative sentence with situational predicate **310;** ⲉⲫⲉ-ϣⲱⲡⲉ So be it! and ⲛ̄ⲛⲉⲥ-ϣⲱⲡⲉ By no means! are optative clauses **338;** ϩⲙ̄-ⲡⲭⲟⲉⲓⲥ ⲭⲁⲓⲣⲉ Greetings in the name of the Lord! (an

epistolary salutation), ⲟⲩⲭⲁⲓ Hello/Goodbye, and perhaps ϩⲱ Enough! are imperatives; ⲛⲁⲓⲁⲧ= Blessed is . . . ! (great-are ⲛⲁⲁⲁ– [the]-eye[s]-of ⲉⲓⲁⲧ=) is based on the suffixally conjugated verboid ⲛⲁⲁ= **378.**

241 *Yes and no.* In form and syntax, words for *yes* and *no* are associated with nexus morphs of the major sentence patterns, and their usage is conditioned more or less accordingly. Thus

Yes!		
ⲟⲩⲟⲛ	He (etc.) exists (Jer 44:17)	ⲟⲩⲛ̄– **322**
ⲉϩⲉ	(?)	**?**
ⲱⲟ	He (etc.) does	ⲱⲁ= **337**
ⲥⲉ	(?)	**?**
No!		
ⲙ̄ⲙⲟⲛ	He (etc.) does not exist	ⲙ̄ⲙⲛ̄– **322**
ⲙ̄ⲡⲉ	He (etc.) hasn't	ⲙ̄ⲡ= **334**
ⲛ̄ⲛⲟ	He (etc.) shall not	ⲛ̄ⲛⲉ= **338**

(ⲙ̄ⲡⲱⲣ Don't! is associated with ⲙ̄ⲡⲣ̄–, the negator of the imperative **368.**) ⲙⲁⲣⲟ–ⲕ Won't you go and ⲙⲁⲣⲟ–ⲛ Let's go! might be thought to presuppose an unexpressed verb ⲃⲱⲕ 'go'.

INFLECTED INTERJECTIONS

242 *'Inflected interjections'* are those which are formally marked *('inflected')* to express person/number/(gender) **75;** some also can incorporate a non-personal entity term (ⲧⲉⲭⲁⲣⲓⲥ ⲛ̄–).

ϩϫⲣⲟ= What is the matter with . . . ?; cf. **243.** Not subject to conversion.

ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲛ̀ⲟⲕ etc. Here (I etc.) am! Acts 9:10 (for ⲉⲓⲥϩⲏⲏⲧⲉ, cf. **245**). Not subject to conversion.

ⲙⲓⲟ= Greetings to . . . (sometimes in a context of thankfulness); e.g. ⲙⲓⲱ–ⲧⲛ ⲧⲏⲣ–ⲧⲛ ShIII 25:5–6 (near end of a controversial epistle) "Greetings to all of you." Not subject to conversion.

ⲙⲁⲣⲟ–ⲕ Won't you go, ⲙⲁⲣⲟ–ⲛ Let's go

ⲛⲁⲓⲁⲧ= Blessed is . . . !, cf. **378.** Subject to conversion. Cf. ⲟⲩⲟⲓ ⲛ̄– Woe is . . . ! Woe unto . . . !

ⲧⲉⲭⲁⲣⲓⲥ ⲛ̄–/ⲛⲁ= Grace be unto . . . ! and similar constructions. Not subject to conversion; can be modified by adverbial premodifier or by expansion elements.

ⲟⲩⲟⲓ ⲛ̄–/ⲛⲁ= Woe is . . . ! Woe unto . . . !; cf. **244.** Subject to conversion and compatible with distinctions of time; can be modified by adverbial premodifier or by expansion elements. Cf. ⲛⲁⲓⲁⲧ= Blessed is . . . !

243 ϩϫⲣⲟ= What! What is the matter with . . . ? expresses astonishment or puzzled regret. Cf. also **246.**

(a) Directly followed by a main clause that picks up the suffix of ϩϫⲣⲟ=: What! Why . . . ! (What is the matter with . . . so that . . . ?)'. E.g. ϩϫⲣⲟ–ⲱ ⲧⲉ–ⲣⲓⲙⲉ John 20:13 "Why are you (sing. fem.) weeping?" (What! You are weeping!).

Further examples: ϩϫⲣⲟ–ⲕ ⲁⲕ–ⲧⲁⲙⲓⲟ–ⲓ ⲛ̄ⲧⲉⲓϩⲉ Rom 9:20 "Why have You made me thus?"; ϩϫⲣⲟ–ⲓ ⲃⲉ ⲥⲉ–ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ–ⲓ ϩⲱⲥ–ⲱⲣⲉⲫⲣⲛⲟⲃⲉ Rom 3:7 "Why am I still being condemned as a sinner?"; ϩϫⲣⲟ–ⲫ ⲛⲧⲟⲫ ⲏ ⲉⲧⲃⲉ–ⲟⲩ ⲛ–ⲫ–ⲛⲁ–ⲫⲓ–ⲡⲣⲟⲟⲩⲱ ⲁⲛ ⲛ–ⲛ–ⲉⲧⲱ-ϩ[ⲉⲗ]ⲡⲓϩⲉ ⲉⲣⲟ–[ⲫ] ShIV 42:16–17 "But why, and for what reason, would He not care for those who put their hope in Him?"

(b) ϩϫⲣⲟ= . . . ⲙⲛ̄–/ⲛⲙ̄ⲙⲁ=: What does . . . have to do with . . . ?

Examples: ϩϫⲣⲟ–ⲕ ⲛⲙ̄ⲙⲁ–ⲛ ⲓⲥ ⲡⲛⲁϩⲱⲣⲁⲓⲟⲥ Mark 1:24 "What have You to do with us, Jesus of Nazareth?"; ⲏ ϩϫⲣⲟ–ⲓ ⲙⲛ–ⲱⲣⲱⲙⲉ ϫⲉ–ⲉⲩ–ⲟⲩⲱⲙ ⲛⲁⲱ ⲛ–ϩⲉ ShIV 156:27–28 "Indeed, what do I have to do with any people, as to (ϫⲉ–) how they eat?"; ϩϫⲣⲟ–ⲫ ⲱϩⲟⲟⲩⲧ ⲙⲛ–ⲱⲥϩⲓⲙⲉ ShIV 107:5 "What business does male have with female?"

244 ⲟⲩⲟⲓ ⲛ̄–/ⲛⲁ= Woe is . . . ! Woe unto . . . ! is subject to conversion (including preterit past), and a fuller range of tenses, etc. can be expressed by periphrastic conjugation of ⲱⲱⲡⲉ completed by a circumstantial conversion **427** of ⲟⲩⲟⲓ ⲛ̄– (see example below). E.g. ⲟⲩⲟⲉⲓ ⲙ–ⲡⲁⲓ ⲉⲧⲱ-ⲙⲙⲁⲩ ShIII 121:19 "Woe to that person"; ⲟⲩⲟⲓ ⲛⲏ–ⲧⲛ ⲣⲣⲙ̄ⲙⲁⲟ̄ Luke 6:24 "Woe to you, O you who are rich."

Conversions: (i) relative (ⲉⲧⲉ–), *(ii)* circumstantial (ⲉ–), *(iii)* preterit (ⲛⲉ–), *(iv)* focalizing (ⲉ–)

Examples: *(i)* ⲡⲕⲁⲓⲣⲟⲥ ⲉⲧⲉ–ⲟⲩⲟⲓ ⲛⲁ–ⲩ ⲛϩⲏⲧ–ⲫ ShIV 94:25–26 "The time that is woeful for them" (The time in which woe is them); *(ii)* ⲥⲉ–ⲛⲁ–ⲱⲱⲡⲉ ⲉ–ⲟⲩⲟⲓ ⲛⲁ–ⲩ ⲙⲙⲁⲩ ShIV 4:12–13 "It shall be woeful for them there" (They will be such that woe unto them there **427**); *(iii)* ⲛⲉ–ⲟⲩⲟⲉⲓ ⲛⲁ–ⲓ ϫⲉ–ⲁⲩ–ϫⲡⲟ–ⲉⲓ ⲣⲱ̀ ⲁⲩⲱ ⲙ̄ⲡⲓ–ⲙⲟⲩ ϩ̄ⲛ–ⲑⲏ ShWess9 142*d*:9–12 "It would be woeful for me (woe is me) that I had been born at all and had not died in the womb"; *(iv)* ⲛⲁⲱ ⲛ–ϩⲉ ⲧⲉⲛⲟⲩ ⲉ–ⲟⲩⲟⲓ ⲁⲛ ⲛ–ⲛ–ⲉⲧⲱ-ⲥⲱⲕ ⲛ–ⲛⲉⲩⲉⲣⲏⲩ ⲉϩⲣⲁⲓ ⲉ–ⲛⲉⲓϩⲓⲉⲓⲧ ⲉⲧⲱ-ⲙⲙⲁⲩ ⲛ–ⲕⲁⲕⲉ ϩⲓ–ⲃⲟⲥⲙ ShAmél II 155:4–5 "*Surely* it is (How is it not) *woeful* for those who draw one another down into those dark and tempestuous pits." ⲟⲩⲟⲓ also occurs in negative questions (where ⲁⲛ negatives the interrogative and ⲟⲩⲟⲓ ⲛ̄– is affirmative): ⲉⲧⲃⲉ–ⲟⲩ ⲛⲧⲟⲟⲩ ⲟⲩⲟⲓ ⲛⲁ–ⲩ ⲁⲛ ⲛⲑⲉ ⲉⲧⲉ–ⲟⲩⲟⲓ ⲉ–ⲛⲉⲕⲟⲟⲩⲉ ShAmél II 11:3–4 "Why not woe is them, too, just as it is woeful unto the others?"

NON-INFLECTED INTERJECTIONS

245 *'Non-inflected interjections'* are unitary morphs. They are not subject to conversion, except for ⲙ̄ⲙⲟⲛ. For expression and usage of words for *Yes* and *No*, cf. **241.**

ⲉϩⲉ Yes!

ⲉⲓⲥϩⲏⲏⲧⲉ (vars. ⲉⲓⲥϩⲏⲧⲉ, ⲉⲓⲥϩⲏⲏⲡⲉ, ⲉⲓⲥϩⲏⲏⲛⲉ, ⲉⲓⲥⲛⲉ ShIII 39:11, ⲉⲓⲥⲧⲉ) Lo! Behold! Listen! calls attention to the statement that follows and sometimes marks an important new moment in narrative exposition. Cf. also **242,** ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲛⲟⲕ. For ⲉⲓⲥϩⲏⲏⲧⲉ ⲉⲓⲥ–, cf. **476.**

Examples: ⲥⲱⲧⲙ̄ | ⲉⲓⲥϩⲏⲏⲧⲉ ⲁϥ–ⲉ̂ⲓ ⲉⲃⲟⲗ ⲛ̄ϭⲓ–ⲡ–ⲉⲧ^{ϕ}-ϫⲟ ⲉ–^{ϕ}ϫⲟ Mark 4:3 "Listen! A sower went out to sow" (beginning of a parable); ⲉⲓⲥϩⲏⲏⲧⲉ ϯ–ϫⲱ ⲛⲏ–ⲧⲛ̄ ⲛ̄–ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ 1 Cor 15:51 "Lo! I tell you a mystery"; ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲛⲅ̄–ⲑⲙ̄ϩⲁⲗ ⲙ̄–ⲡϫⲟⲉⲓⲥ Luke 1:38 "Behold, I am the handmaid of the Lord"; ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲛⲟⲕ ⲡⲉⲧⲉⲧⲛ̄–ϣⲓⲛⲉ ⲛ̄ⲥⲱ–ⲓ̈ Acts 10:21 "Behold, it is I whom you are looking for"

ⲙⲏⲅⲉⲛⲟⲓⲧⲟ (var. ⲙⲉⲅⲉⲛⲟⲓⲧⲟ) By no means! God forbid! μὴ γένοιτο (ShIII 77:15, 47:24)

ⲙ̄ⲙⲟⲛ No! There isn't!

ⲙ̄ⲡⲉ No!

ⲙ̄ⲡⲱⲣ No! Don't!

ⲛ̄ⲛⲟ No!

ⲥⲉ Yes!, ⲥⲉ ⲧⲱⲛⲟⲩ Yes indeed!

ⲟⲩⲁ Oh, woe! (Mark 15:29)

ⲟⲩⲟⲛ Yes! There is!

ⲟⲩϫⲁⲓ̈ Hello, Goodbye, Greetings, Farewell (can be modified by an adverbial premodifier or by expansion elements)

ⲭⲁⲓⲣⲉ (more formally, ⲭⲁⲓⲣⲉⲧⲉ) χαῖρε (χαίρετε) Greetings. Can be modified by an adverbial premodifier or by expansion elements.

ϣⲟ Yes!

ϩⲱ Enough!

ϩⲁⲉⲓⲟ Truly! Indeed!

ϩⲁⲙⲏⲛ Amen! May it be!

Conversion: ⲙ̄ⲙⲟⲛ can occur in circumstantial conversion, forming the adverbial modifier ⲉ–ⲙ̄ⲙⲟⲛ 'Otherwise, Else, For then' **424.**

246 CLAUSAL INTERJECTIONS (LEXICALLY FIXED EXPRESSIONS)

ⲁϩⲣⲟ–ϥ (invariable) What!, directly followed by a clause. E.g. ⲁϩⲣⲟ–ϥ ϭⲉ | ⲧⲁⲣⲛ̄–ⲣ̄–^{ϕ}ⲛⲟⲃⲉ Rom 6:15 "What then! Are we to sin?" **243**

ⲉϥⲉ–ϣⲱⲡⲉ So be it! Amen! (optative **338**); cf. ⲛ̄ⲛⲉⲥ–ϣⲱⲡⲉ

ⲛ̄ⲛⲉⲥ–ϣⲱⲡⲉ By no means! God forbid! (optative **338**); cf. ⲉϥⲉ–ϣⲱⲡⲉ

12 *Nexus Morphs and Negators*

Nexus Morphs **247**
- Subject and Predicate **247**
- Nexus, Clause, and Nexus Morph **248**

Negators **250**
- a. Negative Conjugation Bases **250**
- b. ⲧⲙ̄– **250**
- c. ⲙⲛ̄– **250**
- d. ⲙⲉϣⲁ= **250**
- e. ⲙⲉϣϣⲉ and (ⲛ̄–)ϣϣⲉ ⲁⲛ **250**
- f. (ⲛ̄–) . . . ⲁⲛ **250**

Specific Negation of an Individual Element of the Text **251**
- a. ⲧⲙ̄– **251**
- b. (ⲛ̄–) . . . ⲁⲛ **251**
- c. ⲙ̄ⲡⲣ̄– **251**

NEXUS MORPHS

247 *Subject and predicate.* In terms of communicating information, almost all complete utterances contain two basic information units, which are grammatically united: a subject (logical subject, theme) and a predicate (logical predicate, rheme). The *'subject'* represents, or gives a reminder of, the topic under discussion and conveys information that is relatively more familiar, presupposed, or given. The *'predicate'* conveys new information about the topic/subject. For example,

They	*spat in His face*
Topic under discussion	Statement about the topic
(Presupposed information)	(New information)
SUBJECT	PREDICATE

(ⲁⲩ–ⲛⲉϫ–^{ϕ}ⲡⲁϭⲥⲉ ⲉϩⲟⲩⲛ ϩⲙ̄–ⲡⲉϥϩⲟ Matt 26:67). The order, arrangement, and word class of subject and predicate vary according to Coptic sentence pattern. Many Coptic subjects and predicates can be formally identified by noting the constituents and arrangement of the sentence pattern in which they occur. In the absence of other signals, the focus of attention is, by definition, on the predicate.

Special versions of sentence patterns also occur in which the center of attention, as of a predicate, is refocussed on some unusual item. These *'focalizing'* versions of the basic sentences are signalled either syntactically, by the focalizing conversion **444** or cleft sentence (chapter 20); or rhetorically, by the overall structure of the passage within which the sentence occurs. In addition, the spoken performance of a basic sentence presumably allowed it to be communicated in focalized form through the speaker's intonation pattern and other prosodic features.

248 *Nexus, clause, and nexus morph.* The grammatical union of subject and predicate can be called *'nexus'*. Nexus is the mutual dependence of subject and predicate such as to compose a whole statement. Such a whole statement is a *'clause'*. E.g.

ⲛⲉⲓⲣⲱⲙⲉ ϩⲉⲛⲓⲟⲩⲇⲁⲓ ⲛⲉ "These men are Jews"; ⲁⲛⲛ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ "I am a prophetess"; ⲧ-ⲥⲱⲧⲡ "I choose"; ⲛⲁⲛⲟⲩ-ⲟⲩ "They are good"; ⲁ-ⲧⲉⲥϩⲓⲙⲉ ⲥⲱⲧⲡ, ⲛ̄ⲧⲉⲣⲉⲥ-ⲥⲱⲧⲡ "The woman chose, When she had chosen"; ⲉⲩ-ⲣ̄-ϩ⁰ⲱⲧ "As they sailed"

In immediate analysis, clauses can be classified as either main and subordinate. A *'main clause'* is one that in immediate analysis is self-sufficient, i.e. could occur without the presence of a subordinate clause. A *'subordinate (*or *dependent) clause'* is one that is not self-sufficient and which cannot occur without the presence of a main clause to which it belongs as one of its parts or complements. (Of course, every so-called 'main' clause in a text is actually part of a larger textual structure and, at that level of description, is a subordinate member of that larger structure.)

Thus in *As they sailed He fell asleep* (ⲉⲩ-ⲣ-ϩ⁰ⲱⲧ ⲇⲉ ⲁⲩ-ⲱⲃⲱ̄ Luke 8:23), *He fell asleep* (ⲁⲩ-ⲱⲃⲱ̄) is a main (self-sufficient) clause, and *as they sailed* (ⲉⲩ-ⲣ̄-ϩ⁰ⲱⲧ) is a subordinate (dependent) clause that is not self-sufficient and which belongs to the main clause. In meaning, the degree of self-sufficiency that distinguishes main and subordinate clauses varies, for some formally main clauses strongly anticipate a complement and in this immediate sense are not obviously self-sufficient (ⲁⲩ-ⲗⲟ ⲉⲩ-ⲙⲟⲟⲩⲉ ⲛ̄ⲙⲙⲁ-ⲩ John 6:66 *"They ceased* going about with Him" **426**); whereas some formally subordinate clauses simply add an additional statement to a main clause and thus have an unusual measure of self-sufficiency (ⲁⲩ-ⲛⲟϫ-ⲟ̄ ⲉ-ⲡⲉⲱⲧⲉⲕⲟ ⲉ-ⲁⲩ-ⲧⲁⲁ-ⲩ ⲉⲧⲟⲟⲧ-ⲟⲩ ⲙ̄-ⲙⲛ̄ⲧⲁⲥⲉ ⲙ̄-ⲙⲁⲧⲟⲓ Acts 12:4 "He put him in prison, *and he handed him over* to sixteen soldiers" ἔθετο εἰς φυλακὴν παραδοὺς . . . **428**).

Coptic *'nexus morphs'* are morphs which occur only where nexus is present, and which thus (at least incidentally) signal or imply or are associated with the presence of nexus, even if their main function is to express other grammatical categories. (In the examples above, the following are nexus morphs: ⲛⲉ 'they [are]', ⲁⲛⲛ̄- 'I [am]', ⲧ- 'I [am]', ⲛⲁⲛⲟⲩ= '[is] good', ⲁ- past tense conjugation base, ⲛ̄ⲧⲉⲣⲉ= precursive conjugation base, ⲉ= circumstantial mutable converter.)

A Coptic nexus morph is therefore *not* the same thing as the English 'copula', which is a verb (such as *is)* whose function is to signal the union of subject and predicate. Most Coptic nexus morphs primarily signal some other grammatical category and/or lexical

content and only secondarily or incidentally imply and signal the presence of nexus, in association with clause pattern; and most are not verbs. For ⲡⲉ/ⲧⲉ/ⲛⲉ with exclusively copular function, cf. **277.**

When nexus is present, its presence can always be detected by the occurrence of one or more of the following nexus morphs as an element of a particular sentence pattern. (A partial exception is unconverted Pattern 1 of the durative sentence **317** which does not contain a nexus morph, e.g. ⲡϫⲟⲉⲓⲥ ϩⲙ̄-ⲡⲉϥⲣ̄ⲡⲉ ⲉⲧ⁰-ⲟⲩⲁⲁⲃ Ps 10:5[11:4][10:4 Budge] "The Lord is in His holy temple.")

The Nexus Morphs

i. Personal prefixes of the nominal sentence **79, 252** ⲁⲛⲛ̄-, etc.
ii. Nexus pronouns of the nominal sentence **53, 252** ⲡⲉ/ⲧⲉ/ⲛⲉ and invariable ⲡⲉ
iii. Personal prefixes of the durative sentence **78, 318** ⲧ-, etc.
iv. The class of statives **162, 309** ⲥⲟⲧⲡ, etc.
v. Verbal auxiliaries **184** ⲛⲁ-, ⲱ-, etc.
vi. Non-durative conjugation bases (chapter 15) ⲁ-/ⲁ= ⲛ̄ⲧⲉⲣⲉ-/ⲛ̄ⲧⲉⲣ=, ⲧⲣⲉ-/ⲧⲣⲉ=, etc.
vii. Suffixally conjugated verboids (chapter 17) ⲛⲁⲛⲟⲩ-/ⲛⲁⲛⲟⲩ=, ⲡⲉϫⲉ-/ⲡⲉϫⲁ=, etc.
viii. ⲟⲩⲛ̄ⲧⲉ-/ⲟⲩⲛ̄ⲧⲁ= 'have' (chapter 18)
ix. ⲟⲩⲛ̄- 'there is/exists' (chapter 21)
x. Impersonal predicates **487** ϩⲱ, ⲉϫⲉⲥⲧⲓ, ⲱⲱⲉ, etc.
xi. Mutable converters **396** (ⲉⲧⲉⲣⲉ-/ⲉⲧ=, ⲉⲣⲉ-/ⲉ=, ⲛⲉⲣⲉ-/ⲛⲉ=)
xii. Immutable sentence converters **396** (ⲉⲧⲉ-, ⲉⲧ-, ⲉⲛⲧ-, ⲛ̄ⲧ-, ⲉ-, ⲛⲉ-)

With three exceptions, each type of nexus morph occurs in only one basic sentence type and thus *signals the identity of the sentence type* in which it occurs. Exceptions are: invariable ⲡⲉ, which also occurs outside of the nominal sentence (cf. **285**); verbal auxiliaries **184,** which (except for ⲛⲁ-) occur in both durative and non-durative conjugation; and immutable sentence converters **396,** some of which occur before all convertible basic sentence patterns.

ⲁⲛⲛ̄-, etc. Nominal sentence (chapter 13)
ⲡⲉ/ⲧⲉ/ⲛⲉ. Nominal sentence (chapter 13)
ⲧ-, etc. Durative sentence (chapter 14)
ⲥⲟⲧⲡ, etc. Durative sentence (chapter 14)
ⲛⲁ- (future auxiliary). Durative sentence (chapter 14)
ⲁ-, etc. Non-durative conjugation (chapter 15)
ⲛⲁⲛⲟⲩ-, ⲡⲉϫⲉ-, etc. Suffixally conjugated verboids (chapter 17)
ⲟⲩⲛ̄ⲧⲉ-. 'Have' (chapter 18)
ⲟⲩⲛ̄-. 'There is/exists' (chapter 21; Pattern 3 of the durative sentence **322**)
ϩⲱ, etc. Impersonal predicate, usually expanded by an entity statement **487**
ⲉⲧⲉⲣⲉ-, etc. Durative sentence (chapter 14)

Since by definition the presence of a nexus morph entails the presence of a whole clause of one particular type, the nexus morphs will be treated mainly in part 2, as each of the basic sentence types is described. (ⲡⲉ is also treated with the determinators **53,** and ⲧ- and ⲁⲛⲧ- with the personal morphs **78, 79;** verbal auxiliaries [ⲛⲁ- etc.] are treated in **184.**)

249 The imperative (chapter 16) and the non-inflected interjection **245** can be thought of as containing only one main information unit, and thus do not express nexus or contain a nexus morph. E.g. ⲃⲱⲕ "Go"; ⲟⲩⲁ "Oh, woe!" For interjections based on nexus morphs (ⲟⲩⲟⲛ, ϣⲟ *Yes!* ⲙ̄ⲙⲟⲛ, ⲙ̄ⲡⲉ, ⲛ̄ⲛⲟ, *No!*), cf. **241.**

NEGATORS

250 *'Negators'* are morphs that express negation of a nexus ('not').

(a) Negative alternants. Five negative, main-clause, non-durative conjugation bases alternate (in polar opposition) with affirmatives; cf. chapter 15.

Affirmative	Negative Alternant
ⲁ-	ⲙ̄ⲡⲉ-
ⲁⲧ-ⲟⲩⲱ ⲉⲧ-	ⲙ̄ⲡⲁⲧⲉ-
ϣⲁⲣⲉ-	ⲙⲉⲣⲉ-
ⲉⲣⲉ-	ⲛ̄ⲛⲉ-
ⲙⲁⲣⲉ-	ⲙ̄ⲡⲣ̄ⲧⲣⲉ-

E.g. ⲙ̄ⲡⲟⲩ-ⲥⲱⲧⲙ̄ "They *did not* listen" *versus* ⲁⲩ-ⲥⲱⲧⲙ̄ "They listened."

Three negative impersonal predicates **487** alternate with affirmatives.

Affirmative	Negative Alternant
ⲣⲉⲛⲟⲓⲧⲟ	ⲙⲏⲣⲉⲛⲟⲓⲧⲟ
ⲉϫⲉⲥⲧⲓ	ⲟⲩⲕⲉϫⲉⲥⲧⲓ
ϣϣⲉ	ⲙⲉϣϣⲉ **488**

(b) ⲧⲙ̄- negatives four of the subordinate-clause non-durative conjugations (ⲛ̄ⲧⲉⲣⲉ-, ϣⲁⲛⲧⲉ-, ⲉⲣϣⲁⲛ-/ⲉⲣⲉ-, ⲛ̄ⲧⲉ-) and the causative infinitive ⲧⲣⲉ- (chapter 15). E.g. ⲉⲩϣⲁⲛ-ⲥⲱⲧⲙ̄ "If they listen" versus ⲉⲩϣⲁⲛ-ⲧⲙ̄-ⲥⲱⲧⲙ̄ "If they *do not* listen."

(i) When ⲧⲙ̄- negatives a subordinate clause conjugation **342,** it comes before (rarely, after) a non-personal subject but after a personal one. E.g. ⲉⲣⲉ-ⲧⲙ̄-ⲧⲃⲁⲃⲓⲗⲉ ⲛ̄-ⲑⲥⲟⲩⲟ ϩⲉ ⲉϩⲣⲁⲓ ⲉⲭⲙ̄-ⲡⲕⲁϩ ⲛⲥ̄-ⲙⲟⲩ John 12:24 "Unless a grain of wheat falls into the earth and dies"; ⲉⲱⲱⲡⲉ ⲇⲉ ⲉⲫϣⲁⲛ-ⲧⲙ̄-ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱ-ⲕ ⲭⲓ ⲛ̄-ⲕⲉⲟⲩⲁ ⲛⲙ̄ⲙⲁ-ⲕ ⲏ ⲥⲛⲁⲩ Matt 18:16 "But if he does not listen, take one or two others along with you"; . . . ⲛ̄ⲧⲉ-ⲧⲉⲕⲟⲩⲉⲣⲏⲧⲉ ⲧⲙ̄-ⲭⲓ-ⲑⲭⲣⲟⲛ Prov 2:5, 3:6 "And your feet will not stumble." *(ii)* When ⲧⲙ̄- negatives the causative infinitive, ⲉ-ⲑⲧⲣⲉϥ-ⲥⲱⲧⲡ has the form of ⲉ-ⲑⲧ̄ⲙ̄-ⲧⲣⲉϥ-ⲥⲱⲧⲡ; but ϩⲙ̄-ⲡⲧⲣⲉϥ-ⲥⲱⲧⲡ has ϩⲙ̄-ⲡⲧⲣⲉϥ-ⲧⲙ̄-ⲥⲱⲧⲡ; cf. **359.** *(iii)* Outside of conjugation, ⲧⲙ̄- is expanded by a non-durative infinitive, e.g. ⲉ-ⲑⲧⲙ̄-ⲕⲟⲧ-ⲟⲩ ϣⲁ-ϩⲏⲣⲱⲇⲏⲥ Matt 2:12 "Not to return to Herod"; ⲡⲁⲣⲁ-ⲡⲉⲕⲟⲩⲱϣ ⲅⲁⲣ ⲡⲉ ⲉ-ⲑⲧⲙ̄-ⲧⲣⲉ-ⲗⲁⲁⲩ ⲙ̄-ⲯⲩⲭⲏ ⲙⲟⲩ ShGué 161*a*:16–17 "Since, for no soul to die is contrary to Your will." ⲧⲙ̄- is also compatible with a verbal auxiliary, e.g. ⲟⲩⲛ-ϩⲁϩ ⲛⲁ-ϣⲓⲛⲉ ⲛ̄ⲥⲁ-ⲑⲃⲱⲕ ⲉϩⲟⲩⲛ ⲛ̄ⲥⲉ-ⲧⲙ̄-ⲉϣ-ⲃⲙ̄-ⲑⲃⲟⲙ Luke 13:24 "Many will seek to enter and will not be able."

(c) The negator ⲙⲛ̄- alternates (in polar opposition) with ⲟⲩⲛ̄- in existential sentences (chapter 21), including Pattern 3 of the durative sentence **322;** e.g. ⲟⲩⲛ̄-ⲑⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ "He can"/ⲙⲛ̄-ⲑⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ "He cannot." Likewise negative ⲙⲛ̄ⲧⲉ- replaces affirmative ⲟⲩⲛ̄ⲧⲉ- 'have' (chapter 18); e.g. ⲟⲩⲛ̄ⲧⲁ-ϥ "He has"/ⲙⲛ̄ⲧⲁ-ϥ "He does not have."

(d) ⲙⲉϣⲁ= 'not know', the suffixally conjugated verboid **381,** is by its very nature negative.

(e) ⲙⲉϣϣⲉ *and* (ⲛ̄-)ϣϣⲉ ⲁⲛ. The impersonal predicate ϣϣⲉ 'it is right, fitting' is negatived in two ways: by the negator (ⲛ̄-) . . . ⲁⲛ mostly in main clauses; and by being replaced by its negative alternant ⲙⲉϣϣⲉ in relative and circumstantial conversion; cf. **488.**

(f) (ⲛ̄-) . . . ⲁⲛ. All other kinds of nexus are negatived by the enclitic negator ⲁⲛ or by ⲛ̄- . . . ⲁⲛ. Optionally, negative ⲛ̄- is prefixed to the first essential element of its sentence pattern (after any extrapositions); negative ⲛ̄- only occurs in tandem with ⲁⲛ. Negatived by (ⲛ̄-) . . . ⲁⲛ are: the nominal sentence (chapter 13); durative sentence Patterns 1 and 2 (chapter 14); the suffixally conjugated verboids formed in initial ⲛⲁ **376;** ϩⲛⲉ- **379;** some impersonal predicates **487.** The possible positions of ⲁⲛ (and of ⲛ̄-, if present) vary from one sentence pattern to another; they are treated in parts 2 and 3, where the basic clause patterns and complex clause patterning are described.

Examples: ⲛ̄ⲧⲕ̄-ⲡⲉϣⲃⲏⲣ ⲁⲛ ⲙ̄-ⲡⲣ̄ⲣⲟ John 19:12 "You are not Caesar's friend"; ⲛ-ⲟ̄-ⲙ̄-ⲡⲉⲓⲙⲁ ⲁⲛ Luke 24:6 "He is not here"; ⲛ̄-ⲛⲁⲛⲟⲩ-ⲡⲉⲧⲛ̄ϣⲟⲩϣⲟⲩ ⲁⲛ 1 Cor 5:6 "Your boasting is not good"; ϩⲱ ⲁⲛ ⲉⲣⲟ-ϥ ϫⲉ-ⲁϥ-ⲣ-ⲑⲛⲟⲃⲉ ShMiss4 822:14"For him merely to have sinned was not enough"; ⲉⲥ-ϩⲙ-ⲡⲉⲓⲙⲁ ⲁⲛ ⲏ ⲡⲁⲓ ShAmél II 462:10–11 "It is not here or there"; ⲛ̄ⲧⲱⲧⲛ̄ ⲅⲁⲣ ⲁⲛ ⲡⲉⲧ-ⲑ-ϣⲁϫⲉ Mark 13:4 "For it is not you who speak"

ⲙⲏ . . . ⲁⲛ "Pray tell . . . not . . . ?" expresses a negative rhetorical question whose expected answer is yes. ⲙⲏ is an initial attitude marker **238** and also signals interrogation; the indispensable negator is ⲁⲛ. E.g. ⲙⲏ ⲙ̄-ⲡⲁⲓ ⲁⲛ ⲡⲉ ⲡϣⲏⲣⲉ ⲙ̄-ⲡϩⲁⲙ-ϣⲉ Matt 13:55 "Is it not this one who is the carpenter's son?"

(g) Incapable of being negatived are: *(i)* the suffixally conjugated verboids ⲛⲁⲓⲁⲧ- 'blessed is . . . ' **378,** ⲡⲉϫⲉ- 'said' **380,** ⲛⲉⲩⲣ- 'is pleasant' and ⲟⲩⲉⲧ- 'is distinct' **382;** *(ii)* ⲧⲁⲣⲉ- the future conjunctive base **357;** *(iii)* the impersonal predicate ϩⲁⲙⲟⲓ **487;** *(iv)* the existential-indicating base ⲉⲓⲥ- 'behold' **477.**

SPECIFIC NEGATION OF AN INDIVIDUAL ELEMENT OF THE TEXT

251 The following morphs can express negation where nexus is not present.

(a) The prefix ⲧⲙ̄– negatives the lexical content of the infinitive as verbal noun, and the combination ⲧⲙ̄–*Infinitive* enters into article phrases; cf. **105(c).**

(b) (ⲛ̄–) . . . ⲁⲛ can specifically negative the grammatical relationship of an individual element of the text (attributive term **98,** entity term **143,** inflected modifier **157,** adverbial modifier **199,** conjunction **236**).

Examples: ⲁⲛⲟⲕ ⲁⲛ ⲁⲗⲗⲁ ⲡⲭⲟⲉⲓⲥ 1 Cor 7:10 "Not I but the Lord"; ⲁⲛⲟⲕ ⲙ̄–ⲡⲭⲟⲉⲓⲥ ⲁⲛ 1 Cor 7:12 "I myself and not the Lord"; ⲧⲛⲟⲃ ⲛ̄–ⲥⲕⲏⲛⲏ ⲉⲧⲫ-ϫⲏⲕ ⲉⲃⲟⲗ ⲙ̄–ⲙⲟⲩⲛⲓ ⲛ̄–ⲃⲓϫ ⲁⲛ ⲉⲧⲉ–ⲡⲁⲓ ⲡⲉ ⲛ̄–ⲧⲁ–ⲡⲉⲉⲓⲥⲱⲛⲧ̄ ⲁⲛ Heb 9:11 "The greater and more perfect tent, *not made with hands*, that is, *not of this creation*"; ϩⲛ̄–ⲟⲩⲡⲛⲁ ϩⲛ̄–ⲟⲩⲥϩⲁⲓ ⲁⲛ Rom 2:29 "Spiritually and not literally"; ϫⲉⲕⲁⲁⲥ ⲁⲛ ⲉⲓⲉ–† ⲛ̄–ⲟⲩⲉⲗⲱ ⲉϩⲏⲧ–ⲧⲏⲩⲧⲛ̄ 1 Cor 7:35 "Not to lay any restraint upon you"; ⲧⲉⲧⲛ̄–ⲧⲃⲃⲏⲩ ⲁⲗⲗⲁ ⲛ̄–ⲧⲏⲣ–ⲧⲛ̄ ⲁⲛ John 13:10 "You are clean, but not every one of you/not all of you"

(c) The negative imperative **368** is formed by the prefix ⲙ̄ⲡⲣ̄– (or ⲙ̄ⲡⲱⲣ ⲉ–) + infinitive. E.g. ⲙ̄ⲡⲣ̄–ⲱⲣⲕ̄ "Do not swear."

Part 2

The Basic Clause Patterns and the Imperative

13 *The Nominal Sentence*

The Structure of the Nominal Sentence **252**
- Components and Patterns **252**
  - Extraposited topic as a pattern component **253**
- Negation of Nexus **254**
- Tense and 'Inherent Predication' **255**
- Conversions **256**
- Elaboration of Subject or Predicate **257**
- Adverbial Premodifier **258**

The Nominal Sentence Patterns **259**

A. Patterns Containing the ⲁⲛ̄– *Paradigm* **259**
- Pattern Recognition **259**
- Predicate Suppletions **260**
- ⲁⲛⲟⲕ– *versus* ⲁⲛⲟⲕ **262**
- Pattern 1 ⲁⲛ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ **263**
- Pattern 2 ⲛ̄ⲧⲟⲕ ⲛ̄ⲧ̄ⲕ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ **264**

B. Patterns Containing Variable or Invariable ⲡⲉ **265**
- ⲡⲉ with One Entity Term **265**
  - Pattern 3 ⲡⲱⲱⲙ ⲡⲉ **266**
  - Pattern 4 ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉ **267**
- ⲡⲉ with Two or Three Other Elements **268**
  - Pattern recognition **268**
  - Congruence of ⲡⲉ/ⲧⲉ/ⲛⲉ **269**
  - The referential function of ⲡⲉ **270**
  - Interlaced composition (hyperbaton) **271**
  - Pattern 5 ⲛⲉⲓⲣⲱⲙⲉ ϩⲉⲛⲓⲟⲩⲁⲁⲓ ⲛⲉ **272**
  - Pattern 5a ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲟⲛ ⲡⲉ **273**
  - Pattern 5b ⲛ̄ⲥⲟⲃ̄ⲧ ⲁⲉ ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲧⲟⲟⲩ ⲟⲛ ⲡⲉ **274**
  - Pattern 6 ⲟⲩⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ **275**
  - Pattern 6a ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ ⲙ̄–ⲡⲕⲟⲥⲙⲟⲥ **276**
  - Pattern 7 ⲡⲉⲓⲁⲡⲟⲧ ⲡⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲙ̄–ⲃ̄ⲣ̄ⲣⲉ **277**
  - Pattern 7a ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ **278**
  - Pattern 8 ⲡⲕⲟⲩⲓ ⲛϩⲏⲧ–ⲧⲏⲩⲧⲛ̄ ⲧⲏⲣ–ⲧⲛ̄ ⲡⲁⲓ ⲡⲉ ⲡⲛⲟⲃ **279**
- Special Patterns of ⲁⲛⲟⲕ ⲡⲉ **280**
  - Pattern 9 ⲁⲛⲟⲕ ⲡⲉ *It is I* **281**
  - Pattern 10 ⲁⲛⲟⲕ ⲡⲉ *I am he, I am such* **282**

Pattern 11 ⲁⲛⲟⲕ ⲡⲉ *I am someone important* **283**
Extension of Cleft Sentence Pattern 1 **284**
Pattern 12: ⲓ̅ⲥ̅ ⲁⲛ ⲡⲉ-ⲛⲉⲩ-ⲃⲁⲡⲧⲓⲍⲉ | ⲁⲗⲗⲁ ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲛⲉ **284**
Invariable ⲡⲉ in Other Types of Sentence **285**
Types of Nominal Sentence Predicate **286**
Formal Classification of Predicates **286**
Semantic Classification of Predicates **287**
Action as an entity **288**
Anaphoric reference **289**
Class name **290**
Demonstration **291**
Denotation and description **292**
Explanatory or evaluative comment **293**
Insignificance **294**
Personal identification **295**
Possessedness **296**
Quantity and other categories of the specifiers **297**
Relationship of time, place, and manner **298**
Request for class name **299**
Self-importance **300**
Similarity and admiration **301**
Source **302**
Unchanging identity **303**
Other Semantic Functions of the Predicate **304**

THE STRUCTURE OF THE NOMINAL SENTENCE

COMPONENTS AND PATTERNS OF THE NOMINAL SENTENCE

252 The *'nominal sentence'* is a set of sentence patterns whose predicates (underlined in the examples below) are entity terms; entity statements; and/or prepositional phrases that express relationship. Many patterns have restricted predicate compatibility. (English translation of the nominal sentence requires addition of the verb *to be* as copula, whereas these Coptic patterns are non-verbal in the sense that the verb has no formal association with their structure.)

ⲁⲛ̅-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ "I am a prophet" (I-a prophet)
ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉ "He is our God" (our God he)
ⲉ-ⲡⲭⲓⲛⲭⲏ ⲛⲁ-ⲩ ⲧⲉ ⲧⲉⲩϩⲩⲡⲟⲙⲟⲛⲏ ShIV 46:18 "For them, their endurance is·in vain (unto vanity)"

ⲱϩⲉ ⲙⲉⲛ ⲛ̅ⲥⲁ-ⲱⲡⲁϩⲟⲩ ⲡⲉ ⲭⲉ-ϩⲁϩ ⲛ̅-ⲥⲟⲡ ⲁⲥ-ⲥⲁϩⲱ-ⲥ ⲉⲃⲟⲗ ShChass 122:18–22 "Now, 'fall on its hind-quarters' means that she often withdrew"

Nexus Morphs

A nominal sentence contains and is signalled by one or another of the following *nexus morphs* **248.**

(a) The ⲁⲛ̅- paradigm: subject-function personal prefixes **79;** *'interlocutive'*, i.e. 1st and 2d person only

ⲁⲛ̅- *var.* ⲁⲛⲟⲕ-	'I (am)'	interlocutive
ⲛ̅ⲧⲕ̅- *var.* ⲛ̅ⲧⲟⲕ-	'you (are)' *sing. masc.*	
ⲛ̅ⲧⲉ- *var.* ⲛ̅ⲧⲟ-	'you (are)' *sing. fem.*	
ⲁⲛ- *var.* ⲁⲛⲟⲛ-, *rarely* ⲁⲛⲛ̅-	'we (are)'	
ⲛ̅ⲧⲉⲧⲛ̅- *var.* ⲛ̅ⲧⲱⲧⲛ̅-	'you (are)' *pl.*	

Only one instance of a 3d person nexus prefix (ⲛ̅ⲧⲟ- sing. masc., 2 Cor 10:7) is on record; it is a unique occurrence.

(b) The variable ⲡⲉ/ⲧⲉ/ⲛⲉ paradigm, enclitic determinators (nexus pronouns) **53;** *'delocutive'*, i.e. 3d person only

... ⲡⲉ	'he/it (is)'	delocutive
... ⲧⲉ	'she/it (is)'	
... ⲛⲉ	'they (are)'	

(c) Invariable ⲡⲉ. enclitic

... ⲡⲉ 'it (is)' (cf. impersonal *it*, not expressing number/gender)

Invariable ⲡⲉ also occurs as a predicate pronoun ('is *he*, is *such*'), in Pattern 10.

As a variant, the concluding vowel of a monosyllabic morph immediately before ⲡⲉ/ⲧⲉ/ⲛⲉ is (rarely) doubled **28:** ⲛⲉ-ⲡⲛⲁⲩ ⲛ-ϫⲡ-ⲥⲟⲟ ⲡⲉ John 4:6 = ⲛⲉ-ⲡⲛⲁⲩ ⲛ-ϫⲡ-ⲥⲟ ⲡⲉ "It was the sixth hour"; ⲟⲩⲙⲉⲉ ⲧⲉ John 5:30 = ⲟⲩⲙⲉ ⲧⲉ "It is just"; ⲛⲁⲓ ϩⲛ̅ⲣⲱⲙⲉ ⲛ̅-ⲛⲁⲁ ⲛⲉ Sir 44:10 (44:11 Lagarde) = ⲛⲁⲓ ϩⲉⲛⲣⲱⲙⲉ ⲛ̅-ⲛⲁ ⲛⲉ "These are merciful men"; ⲡⲏⲏ ⲡⲉ-ⲛ̅ⲧ-ⲁⲩ-ϫⲟⲟ-ⲥ (cleft sentence **464**) John 19:21 "It is this man who said"; etc. Doubling also occurs before invariable ⲡⲉ in verbal sentences **285:** ⲧⲛ̅-ⲛⲁ-ⲙⲟⲩⲟⲩ ⲡⲉ Deut 5:25 = ⲧⲛ̅-ⲛⲁ-ⲙⲟⲩ ⲡⲉ "We shall die."

Members of the ⲁⲛ̅- paradigm are personal morphs (chapter 4), those of the ⲡⲉ paradigm are determinator pronouns (chapter 2). In the nominal sentence these paradigms complement one another to cover the full range of eight persons:

		sing.	pl.
(i)	1st	ⲁⲛ̄–	ⲁⲛ–
	2d	ⲛ̄ⲧⲕ̄– (masc.)	ⲛ̄ⲧⲉⲧⲛ̄–
		ⲛ̄ⲧⲉ– (fem.)	
(ii)	[3d]	. . . ⲡⲉ (masc.) . . . ⲛⲉ	or *(c)* invariable . . . ⲡⲉ
		. . . ⲧⲉ (fem.)	

The elements of a nominal sentence are: one of these nexus morphs together with one, two, or three free entity terms (or other compatible items), arranged in one of the patterns listed below. (A *'free'* term here means one that is neither linked with nor an expansion of nor in apposition to a preceding term.) Elaborations or modifiers can also be present **257, 258.**

The Nominal Sentence Patterns
(Predicates are underlined)

(1) ⲁⲛ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ, **263**
I am a prophet.

(2) ⲁⲛⲟⲕ ⲁⲛ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ, **264**
As for me, I am a prophet.

(3) ⲡϣⲱⲙ ⲡⲉ, **266**
It's summer.

(4) ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉ, **267**
He is our God.

(5) ⲛⲉⲓ̈ⲣⲱⲙⲉ ϩⲉⲛⲓ̈ⲟⲩⲇⲁⲓ̈ ⲛⲉ, **272**
These men are Jews.

(5a) ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲟⲛ ⲡⲉ, **273**
Satan is always the same.

(5b) ⲛ̄ⲥⲟⲃ̄ⲧ ⲇⲉ ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲧⲟⲟⲩ ⲟⲛ ⲡⲉ, **274**
Walls are always the same.

(6) ⲟⲩⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ, **275**
God is *true*.

(6a) ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓ̈ⲛ ⲙ̄–ⲡⲕⲟⲥⲙⲟⲥ, **276**
It is *I* who am the light of the world.

(7) ⲡⲉⲓ̈ⲁⲡⲟⲧ ⲡⲉ ⲧⲁⲓⲇⲏⲕⲏ ⲙ̄–ⲃ̄ⲣ̄ⲣⲉ, **277**
This cup is *the new covenant*.

(7a) ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ, **278**
I am *Gabriel*.

(8) ⲡⲕⲟⲩⲓ̈ ⲛϩⲏⲧ–ⲧⲏⲩⲧⲛ̄ ⲧⲏⲣ–ⲧⲛ̄ ⲡⲁⲓ̈ ⲡⲉ ⲡⲛⲟϭ, **279**
The one who is least among all of you is the great one.

(9) ⲁⲛⲟⲕ ⲡⲉ, **281**
It is I/It's me.

(10) ⲁⲛⲟⲕ ⲡⲉ, **282**
I am he/I am such.

(11) ⲁⲛⲟⲕ ⲡⲉ, **283**
I am someone important.

(12) ⲁⲗⲗⲁ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲉ, **284**
Rather, it was His disciples (who were doing so).

The nominal sentence is also a formative element in the cleft sentence (chapter 20, Patterns 1, 1a, 3, and 3a).

Predicates

Each pattern is compatible with a particular set of predicates from among entity terms **141,** entity statements **150,** and prepositional phrases expressing relationship **298.** Generally, the *range of compatible predicates* varies according to which nexus morph the pattern is built upon.

i. subject, ⲁⲛ̄– *paradigm:* very restricted **259**

ii. subject, ⲡⲉ/ⲧⲉ/ⲛⲉ *and invariable* ⲡⲉ: very wide (Patterns 3 and 4 are perhaps somewhat restricted **265** and by definition Patterns 5a, 5b, 6a, 7a, 9, 10, and 11 have very restricted predicates)

For a more detailed classification of predicates, cf. **286–304.** *Entity terms* in predicate function either *denote* (name an instance of a class or a unique individual), ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ He is a prophet; or *describe* (speak of an entity by its quality), ⲟⲩⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ God is true. Cf. **141.**

Further examples: ⲛ̄ⲧⲕ̄–ⲛⲓⲙ John 1:19 *"Who* are you?"; ⲡⲉⲩⲛⲟⲩⲧⲉ ⲡⲉ ϩⲏⲧ–ⲟⲩ Phil 3:19 "Their god is *their belly"*; ⲁⲛⲟⲕ ⲡⲉ John 6:20 "It is *I"*; ⲡⲁⲓ̈ ⲇⲉ ⲡⲉ ⲉ–ⲫⲧⲣⲉⲛ–ⲥⲁ̄ⲥⲁ̄–ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means *for us to encourage one another"*; ⲧⲁϩⲣⲉ ⲁⲛⲟⲕ ⲧⲉ ϫⲉⲕⲁⲥ ⲉⲉⲓ̈ⲉ–ⲉⲓ̈ⲣⲉ ⲙ̄–ⲡⲟⲩⲱϣ ⲙ̄–ⲡ–ⲉⲛⲧ–ⲁϥ–ⲧⲁⲟⲩⲟ–ⲉⲓ̈ John 4:34 "My own food is *to do the will of Him who sent Me"*: ⲧϣⲟⲣⲡ ⲧⲉ ⲥⲱⲧⲙ ⲡⲓⲥⲣⲁⲏⲗ (etc.) Mark 12:29 "The first (commandment) is, *Hear, O Israel . . .*; ⲡⲉϥⲣⲟⲟⲩϣ ⲡⲉ ⲉⲧⲃⲉ–ⲛ̄ϩⲏⲕⲉ John 12:6 "His care is *for the poor"*

253 *Extraposited topic as a pattern component.* Some patterns have only two members—a subject morph (ⲁⲛ̄–, ⲡⲉ) and a predicate. But a more complex structure occurs in Patterns 2, 5, 5a, 5b, and 8. These begin with an *extraposited topic*

ⲛⲉⲓ̈ⲣⲱⲙⲉ | ϩⲉⲛⲓ̈ⲟⲩⲇⲁⲓ̈ ⲛⲉ
"These men are Jews *(these men,* | Jews they)"

i.e. with an item placed at the front of the clause ('extraposited') and thus set off as the topic of the sentence (ⲛⲉⲓ̈ⲣⲱⲙⲉ in the preceding example) **313.** These five patterns can be analyzed as an extraposited topic expanded by a two-member nominal sentence (the *'kernel statement'),* which contains the predicate and within which the topic is represented and referred to by the subject ⲁⲛ̄– or ⲡⲉ etc., agreeing with it in (person)/number/(gender)

ⲛⲉⲓ̈ⲣⲱⲙⲉ | ϩⲉⲛⲓ̈ⲟⲩⲇⲁⲓ̈ ⲛⲉ "These men are Jews"
Topic + Two-member kernel statement
(subject ⲛⲉ represents and refers back to ⲛⲉⲓ̈ⲣⲱⲙⲉ)

or, in 5b and 8, expanded by a three-member structure. Such sentences consist of two units: topic | statement.

Kernel (Pattern 1)	ⲁⲛ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ
Pattern 2	ⲁⲛⲟⲕ	ⲁⲛ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ

Kernel (Pattern 4)	ϩⲉⲛⲓⲟⲩⲁⲁⲓ ⲛⲉ
Pattern 5	ⲛⲉⲓⲣⲱⲙⲉ | ϩⲉⲛⲓⲟⲩⲁⲁⲓ ⲛⲉ
Kernel (Pattern 4)	ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲡⲉ
Pattern 5a	ⲡⲓⲥⲁⲧⲁⲛⲁⲥ | ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲟⲛ ⲡⲉ
Kernel (Pattern 5a)	ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲧⲟⲟⲩ ⲟⲛ ⲡⲉ
Pattern 5b	ⲛ̄ⲥⲟⲃⲧ | ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲧⲟⲟⲩ ⲟⲛ ⲡⲉ
Kernel (Pattern 7)	ⲡⲁⲓ ⲡⲉ ⲡⲛⲟⲃ
Pattern 8	ⲡⲕⲟⲩⲓ ⲛϩⲏⲧ–ⲧⲏⲩⲧⲛ̄ | ⲡⲁⲓ ⲡⲉ ⲡⲛⲟⲃ

Patterns 7 and 7a cannot be analyzed into two units.

NEGATION OF NEXUS

254 Negation of nexus is always expressed by the enclitic negator ⲁⲛ **250.** It follows the predicate in all patterns but Pattern 7/7a; it always precedes ⲡⲉ/ⲧⲉ/ⲛⲉ and invariable ⲡⲉ. Optionally, negative ⲛ̄– is also prefixed to the first essential element of the pattern. E.g. ⲁⲛⲛ̄–ⲟⲩⲁⲛⲟⲙⲟⲥ ⲁⲛ 1 Cor 9:21 "I am not without law"; ⲛ̄–ⲥⲛⲁⲩ ⲁⲛ ⲛⲉ Matt 19:6 "They are not two"; ⲛ̄ⲧⲱⲧⲛ̄ ⲇⲉ ⲛ̄ⲧⲉⲓϩⲉ ⲁⲛ ⲧⲉ Luke 22:26 "But you are not thus"; ⲙⲏ ⲛ̄–ϩⲉⲛⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲁⲛ ⲛⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧ⁰-ⲱⲁϫⲉ Acts 2:7 "Pray tell, are not all those who are speaking Galileans?"

Negative ⲛ̄– is often absent in Patterns 1 and 2, sometimes absent in the other patterns, and normally absent in the preterit conversion of the nominal sentence.

TENSE AND 'INHERENT PREDICATION'

255 The basic sentence patterns express present tense. (For the overall Coptic *tense system*, cf. chapter 25.) A fuller range of tenses, etc. can be expressed by periphrastic conjugation of ⲱⲱⲡⲉ completed by a circumstantial conversion of the nominal sentence **427.** E.g. ⲙⲁⲣⲉϥ–ⲱⲱⲡⲉ ⲉ–ⲟⲩⲁⲁ ⲡⲉ Sirach 5:12 "Let it be one thing"; ⲁⲩⲱ ⲡⲉϥⲉⲓ ⲉⲃⲟⲗ ⲉϥ–ⲛⲁ–ⲱⲱⲡⲉ ⲉ–ⲧⲉⲑⲁⲗⲁⲥⲥⲁ ⲧⲉ Josh 17:9 καὶ ἔσται αὐτοῦ ἡ διέξοδος θάλασσα "And the sea shall be its termination."

In the nominal sentence, the *category of inherent, or essential, predication* **179, 292** is co-expressed along with tense; cf. **526.** The combination of present time and essential predication is a typical component ('timelessness') of the general, unconditional discourse perspective of 'timeless truth' **527,** e.g. in description of the nature of God, moral truths, or other unchangeables.

CONVERSIONS

256 Conversions of the nominal sentence are marked by immutable sentence converters (relative, circumstantial, and preterit only):

ⲉⲧⲉ–	relative
ⲉ–	circumstantial
ⲛⲉ–	preterit

(Some patterns are further restricted, as noted below; those based on the ⲁⲛⲛ̄– paradigm have no relative conversion, and their preterit is restricted to contrary-to-fact conditionals **498** and regret **499.**)

Focalization. An initial adverbial modifier of the nominal sentence is made the focal point by selection of the circumstantial focalization pattern **459**; e.g. ⲁⲩⲱ ⲛ–ⲁⲱ ⲛ–ϩⲉ ⲉ–ⲩⲛⲟⲃ ⲁⲛ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉϥ–ⲧⲁⲓϩⲩ ⲉⲙⲁⲧⲉ ShAmél I 305:4–6 "And *surely* (And *how* can it not be that) the human being is great and very glorious." A personal element of the nominal sentence is made the focal point by selection of Pattern 6a **(276)**; e.g. ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ ⲙ̄–ⲡⲕⲟⲥⲙⲟⲥ John 8:12 "It is *I* who am the light of the world." Otherwise, there is no focalizing conversion of the nominal sentence.

ELABORATION OF SUBJECT OR PREDICATE

257 An entity term functioning as subject or predicate can be elaborated by *(i)* linkage **145,** *(ii)* restrictive expansion **146,** *(iii)* apposition **149,** *(iv)* attributive construction of the noun **96,** or *(v)* other modifying construction **103.**

In patterns containing ⲁⲛⲛ̄– etc. subject and predicate are bound, and any enclitic conjunction such as ⲇⲉ **235(b)** or an elaborating element (or both) appears after the predicate: ⲁⲛⲛ̄–ⲟⲩϩⲓⲁⲓⲱⲧⲏⲥ ⲇⲉ 2 Cor 11:5 "I am unskilled." But in patterns containing ⲡⲉ etc., subject and predicate are not bound; consequently, an enclitic can interrupt the sequence of Predicate | Subject: ϩⲉⲛϩⲓⲥⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲣ ⲛⲉ Luke 20:36 "For, they are equal to angels."

Examples: *(i)* ⲉⲱϫⲉ–ⲛⲧⲕ–ⲟⲩⲡⲛ̄ⲁ ⲏ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ShIII 38:18–19 "If indeed you are a spirit or an angel"; ⲛⲉⲕⲱⲁϫⲉ ⲙⲛ–ⲛⲉⲕⲧⲱⲱ ⲧⲏⲣ–ⲟⲩ ϩⲉⲛⲙⲉ ⲛⲉ ShIII 141:14 "All Your words and Commandments are true"; ⲧⲉϩⲣⲉ ⲙ̄–ⲡⲣⲱⲙⲉ ⲡⲉ ⲟⲩⲟⲉⲓⲕ ⲙⲛ̄–ⲟⲩⲙⲟⲟⲩ ⲙⲛ̄–ⲛⲕⲉⲧⲣⲟⲫⲏ ShRossi II 3 90*b*:6–9 "The food of the human being is bread and water and the other foodstuffs"; ϩⲉⲛⲛⲟⲃ ⲁⲩⲱ ϩⲉⲛⲱⲡⲏⲣⲉ ⲛⲉ ⲛⲉⲕϩⲃⲏⲩⲉ ⲡϫⲟⲉⲓⲥ Rev 15:3 "Great and wonderful are Thy deeds, O Lord!"; *(ii)* ⲛ̄ⲧⲉⲧⲛ̄–ⲟⲩⲕⲱⲧ ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ 1 Cor 3:9 "You are a building of (i.e. built by) God"; ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲙ̄–ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ ⲡⲱⲏⲣⲉ ⲙ̄–ⲡⲣⲱⲙⲉ Matt 12:8 "For the Son of Man is Lord of the sabbath"; *(iii)* ⲁⲛⲟⲛ–ⲛⲉⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛⲉⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲙⲉⲛ ⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲱⲃⲣ̄–ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲇⲉ ⲙ̄–ⲡⲉⲭ̄ⲥ̄ Rom 8:17 "We are the heirs—the heirs of God and the fellow heirs of Christ"; ⲡⲁⲓ ⲡⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ShIV 198:6 "This is Paul, the apostle"; ⲕⲉϩⲱⲃ . . . ⲉⲧⲉ–ⲡⲁⲓ ⲡⲉ ⲉ–⁰ⲧⲣⲉⲛ–ⲣ–⁰ϩⲟⲧⲉ ϩⲏⲧ–ⲩ ShChass 160:11–16 "One more thing . . . , namely this: for us to fear Him"; *(iv)* ⲁⲛⲧ–ⲟⲩⲥϩⲓⲙⲉ ⲛ̄–ⲥⲁⲙⲁⲣⲓⲧⲏⲥ John 4:9 "I am a Samaritan woman"; ϩⲉⲛⲃⲟⲧⲉ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙ̄–ⲡϫⲟⲉⲓⲥ ⲛⲉ ϩⲉⲛⲱⲓ ⲛ̄–ⲕⲣⲟⲩ Prov 11:1 "False balances are abominations before the Lord"; *(v)* ⲁⲛⲧ–ⲟⲩϩⲓⲕⲁⲛⲟⲥ ⲁⲛ ⲉ–⁰ⲡⲁϩⲧ–⁰ Mark 1:7 "I am not

worthy to bend down"; ϩωc ⲉϣϫⲉ-ϩⲉⲛⲉⲓⲁⲱⲗⲟⲛ ⲛⲉ ⲉ-ⲙⲉⲩ-ϣⲁϫⲉ ShIV 68:14–15 "As though they were idols that do not speak"

In a predicate, the noun lexeme (as such) of an article phrase can be elaborated either by either simple linkage or by conjunction + ⲛ̄-, e.g. ⲁⲩⲱ ⲛ̄-.

Examples: ϩⲉⲛⲙⲟⲉⲓϩⲉ ⲉϫⲛ-ⲙⲟⲉⲓϩⲉ ⲛⲉ ⲛⲉϥϩⲃⲏⲩⲉ ⲧⲏⲣ-ⲟⲩ ShLefort 43:29 "His works are all one set of wonderful things after another (i.e. manifold and wonderful)"; ⲛ̄ⲧⲉⲧⲛ̄-ϩⲉⲛⲱⲙ̄ⲙⲟ ⲁⲛ ⲃⲉ ⲛⲓ-ⲣⲙⲛ̄-ⲃⲟⲓⲗⲉ Eph 2:19 "Thus, you are no longer strangers and sojourners" **231**; ⲡⲁⲕⲟⲓⲛⲱⲛⲟⲥ ⲡⲉ ⲁⲩⲱ ⲛ̄-ⲱⲃⲣ̄-ⲣ̄-ⲫϩⲱⲃ 2 Cor 8:23 "He is my partner and fellow worker"; ⲟⲩⲡⲟⲣⲛⲟⲥ ⲡⲉ ⲏ ⲛ̄-ⲣⲉϥ-ⲱⲙ̄ⲱⲉ-ⲫⲉⲓⲇ-ⲱⲗⲟⲛ 1 Cor 5:11 "He is an adulterer or idolater"

ADVERBIAL PREMODIFIER

258 An adverb or prepositional phrase (chapter 9) preceding the sentence pattern lays down a circumstance or relationship of time, place, manner, degree, or attitude in which the sentence is being asserted (i.e. under which the predication is made).

Premodifier | *Sentence Pattern*

ⲕⲁⲧⲁ-ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙⲉⲛ | ⲧⲉϥⲙⲁⲁⲩ ⲧⲉ
"As to divine dispensation, | she is His mother" (ShLefort 42:21–22)

Adverbial modifiers also occur within and after nominal sentence patterns. E.g. ⲟ̄ⲩ ⲧⲉ ⲧⲣⲏⲛⲏ ⲛ̄-ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ⲛⲁϩ̄ⲣ̄ⲛ̄-ⲡⲛⲟⲩⲧⲉ ShChass 168:56–169:1 "What does the peace of human beings amount to *in the eyes of God?*" Conjunctions and initial attitude markers (chapter 10) also occur in premodifier position.

THE NOMINAL SENTENCE PATTERNS

A. Patterns Containing the ⲁⲛ̄- Paradigm (Patterns 1 and 2)

PATTERN RECOGNITION AND COMPATIBLE PREDICATES

259 Patterns 1 and 2 can be recognized from the presence of the ⲁⲛ̄- (var. ⲁⲛⲟⲕ-) paradigm, which occurs only in these patterns. ⲁⲛ̄- is the subject. The predicate immediately follows this prefix, e.g. ⲁⲛ̄-ⲟⲩⲣⲣⲟ John 18:37 "I am a king." (For the ambiguity of ⲁⲛⲟⲕ- versus ⲁⲛⲟⲕ, cf. **262.**)

The logical inversion of Patterns 1 and 2 is provided by Pattern 6a in which a personal independent is in predicate focus **276.** E.g. ⲁⲛ̄-ⲡⲟⲩⲟⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ John 9:5 "I am the light of the world" (Pattern 1) has as its inversion ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ John 8:12 "It is *I* who am the light of the world" (Pattern 6a).

Range of predicates. Very restricted: *(i)* def. article phrases of either the simple def. article ⲡ- 'the' or the possessive article ⲡⲉ- 'my, your, his (etc.)'; *(ii)* the possessed pronoun **54** ⲡⲁ-/ⲡⲱⲉ- '(the) one related to . . . '; *(iii)* indef. article phrases; *(iv)* ⲟⲩⲁ/ⲟⲩⲉⲓ (not ϩⲟⲉⲓⲛⲉ?) 'one, such a one, such'; *(v)* ⲛⲓⲙ 'who?'. Strikingly absent are zero article phrases, proper names, and demonstrative articles/pronouns.

PREDICATE SUPPLETIONS

260 Some excluded predicates can be predicated of the 1st and 2d persons by other means: *(i) zero article phrase* can be predicated in the verbal constructions ⲟ ⲛ̄- . . . or ⲣ̄- . . . **179, 180(b);** e.g. ⲉⲕ-ⲟ ⲛ̄-ⲫⲙ̄ⲙⲟ ⲉ-ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ Luke 24:18 "Are you foreign to Jerusalem?"; *(ii)* the *retrospective demonstrative pronoun* ⲡⲁⲓ is conveyed by ⲡⲉ in Pattern 10. ⲁⲛⲟⲕ ⲡⲉ "I am *he, So* I am"; *(iii)* the *personal independent* (ⲁⲛⲟⲕ etc.) is predicated in Pattern 7a, e.g. ⲁⲛⲟⲛ ⲡⲉ ⲛⲧⲟϥ ShIII 22:16 "We and he are as one"; *(iv)* the *proper noun* is predicated in Pattern 7a, e.g. ⲁⲛⲟⲕ ⲧⲉ ϩⲣⲟⲩⲑ Ruth 3:16 "I am Ruth"; *(v) cardinal numbers* from 'two' up, ⲟⲩⲏⲣ 'how much/many?', and ϩⲁϩ 'much/many' are predicated in the verbal construction ϫⲉⲕ- (ⲙⲉϩ-, ⲉⲓⲣⲉ ⲛ̄-) 'amount to . . . .' e.g. ⲧⲛ̄-ϫⲕ-ϩⲁϩ Mark 5:9 "We are many"; ⲫⲛⲟϭ ⲛ̄-ⲧⲃⲧ ⲉⲩ-ⲉⲓⲣⲉ ⲛ̄-ⲱⲉ ⲧⲁⲓⲟⲩ ⲱⲟⲙⲧⲉ John 21:11 "Large fish, a hundred and fifty three of them"; *(vi)* ⲗⲁⲁⲩ, ⲁⲱ, and ⲟⲩ 'what?' **299** (the first two in lexically fixed expressions **294, 301**) are predicated as an expansion of ⲟⲩ-/ϩⲉⲛ- in Patterns 1 and 2, e.g. ⲁⲛⲟⲛ-ϩⲉⲛⲟⲩ ⲁⲉ ϩⲱⲱ-ⲛ . . . ϫⲉ-ⲧⲛ-ⲟ ⲛ-ⲫⲁⲧ-ⲥⲱⲧⲙ̄ ShLeyd (Ephrem?) 362*b*:12–21 "And who, then, are we . . . to be disobedient?"; *(vii) prepositional phrases expressing relationship* **298** are predicated as an expansion of ⲟⲩ-/ϩⲉⲛ- in Patterns 1 and 2, e.g. ⲁⲗⲏⲑⲱⲥ ⲛ̄ⲧⲕ̄-ⲟⲩⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ⲟⲩ Mark 14:70 "Truly, you are one of them."

261 When the predicate acclaims or questions the personal identity of a person ("You are . . . !" "Are you . . . ?") Pattern 7a, *Subject* ⲡⲉ *Predicate*, is often employed. E.g. ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲣ̄ⲣⲟ ⲛ̄-(ⲛ̄)ⲓⲟⲩⲁⲁⲓ John 18:33 "Are You *the Jewish king?*" This pattern is also normal when the predicate is a proper noun (cf. **260[iv]**).

SUBJECT PREFIX ⲁⲛⲟⲕ- VERSUS PERSONAL INDEPENDENT ⲁⲛⲟⲕ

262 The personal prefix ⲁⲛ̄-, ⲛ̄ⲧⲕ̄-, etc. often occurs in a variant spelling containing the vowel ⲟ or ⲱ, i.e. ⲁⲛⲟⲕ-, ⲛ̄ⲧⲟⲕ-, ⲛ̄ⲧⲱⲧⲛ̄- **252,** etc. In written Coptic these variant spellings might be confused with the independent personal morphs ⲁⲛⲟⲕ, ⲛ̄ⲧⲟⲕ, etc. The distinguishing features of ⲁⲛⲟⲕ- *versus* ⲁⲛⲟⲕ are give in table 17. Cf. also **153.**

TABLE 17
DISTINGUISHING FEATURES OF ⲁⲛⲟⲕ- VERSUS ⲁⲛⲟⲕ

ⲁⲛⲟⲕ- (VAR. OF ⲁⲛⲛ̄-)	ⲁⲛⲟⲕ (PERSONAL INDEPENDENT 77)
Prefix (bound morph)	Can be autonomous
Immediately followed only by an eligible predicate of Patterns 1 or 2 (cf. **259**)	Immediately followed by any class of morph
1st and 2d persons only	1st, 2d, and 3d persons
Subject only	Subject or predicate or extraposited topic
	Homonym of the inflected modifier ⲁⲛⲟ=/ⲛ̄ⲧⲟ= **152**
Always present in Patterns 1 and 2	Excluded in Pattern 1
	Always present in Pattern 2, along with the prefix ⲁⲛⲛ̄- (var. ⲁⲛⲟⲕ-): 1st and 2d persons only
Excluded in Patterns 3–12	Optional in Patterns 3–7, 8, and 12
	Always present (by definition) in Patterns 7a, 9–11

263 Pattern 1: the simple interlocutive nominal sentence

ⲁⲛⲛ̄- *Predicate*

ⲁⲛⲅ-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ "I am a prophetess" (Rev 2:20)

Negation: (ⲛ̄-)ⲁⲛⲛ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ

Conversion: Converter- ⲁⲛⲛ̄- *Predicate.* Attested are preterit (forming contrary-to-fact clauses **498, 499[b]**) and circumstantial.

Further examples: ⲁⲛⲛ̄-ⲑⲙ̄ⲛⲁⲗ ⲙ̄-ⲡⲭⲟⲉⲓⲥ Luke 1:38 "I am the handmaid of the Lord"; ⲛ̄ⲧⲕ̄-ⲟⲩⲱⲏⲣⲉ ⲇⲉ Gal 4:7 "You are a son"; ⲛⲧⲕ-ⲟⲩⲟⲩ ShIII 38:17 "What (sort of thing) are you?"; ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲉⲛⲥⲛⲏⲩ Acts 7:26 "You are brethren"; ⲛ̄ⲧⲕ̄-ⲡⲉⲱⲃⲏⲣ ⲁⲛ ⲙ̄-ⲡⲣ̄ⲣⲟ John 19:12 "You are not Caesar's friend"; ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲉⲛⲉⲃⲟⲗ ⲇⲉ ⲁⲛ ⲛⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ John 15:19 "And you are not of the world"; ⲁⲛ-ⲛⲉⲛⲧⲉⲉⲓⲙⲓⲛⲉ ⲟⲛ 2 Cor 10:11 "That is how we are (We are also like this)" τοιοῦτοί (ἐσμεν); ⲁⲛⲟⲛ-ⲡⲱ-ⲛ ⲛⲱⲱ-ⲛ 2 Cor 10:7 "We too are His"; ⲛ̄-ⲁⲛⲟⲛ-ⲛ̄ⲱⲏⲣⲉ ⲛ̄-ⲧⲛⲛⲁⲗ ⲁⲛ Gal 4:31 "We are not the children of the female servant"; ⲁⲛⲛ̄-ⲟⲩⲁ ⲛⲏ-ⲧⲛ̄ 1 Cor 9:2 "I am one (i.e. an apostle) for you"; ⲛ̄ⲧⲕ̄-ⲛⲓⲙ John 1:19 "Who are You?" *Conversions:* ⲉ-ⲁⲛⲟⲛ-ⲡⲣⲉⲛⲟⲥ ⲃⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Acts 17:29 "Since, then, we are God's offspring"; ⲉ-ⲁⲛⲛ̄-ⲟⲩⲁⲛⲟⲙⲟⲥ ⲁⲛ ⲙ̄-ⲡⲛⲟⲩⲧⲉ 1 Cor 9:21 "(Me) not being without law toward God"; ⲛⲁⲙⲟⲓ ⲛⲉ-ⲁⲛⲟⲛ-ⲟⲩⲁ ⲙⲙⲟ-ⲟⲩ ShIV 92:18 "If only we were one of them!"

264 Pattern 2: extraposited topic with Pattern 1

ⲁⲛⲟⲕ | ⲁⲛⲛ̄- *Predicate*

ⲛ̄ⲧⲟⲕ | ⲛ̄ⲧⲕ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ

"As for You, You are a prophet" (John 4:19)

Structure: personal independent + Pattern 1. I.e. extraposited topic **253** + kernel statement, forming two rhetorical units. The personal subject morph ⲁⲛⲛ̄- (etc.) represents and refers back to the extraposited topic, agreeing with it in person/number/(gender).

Negation: ⲛ̄ⲧⲟⲕ (ⲛ̄-)ⲛ̄ⲧⲕ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ

Conversion: ?

Further examples: ⲁⲛⲟⲛ ⲇⲉ ⲁⲛⲟⲛ-ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲙ̄-ⲙⲱϒⲥⲏⲥ John 9:28 "But as for us, we are disciples of Moses"; ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲁⲱⲃⲉⲉⲣ John 15:14 "As for you, you are My friends"; ⲛⲧⲟ ϩⲱⲱ-ⲧⲉ ⲛⲧⲉ-ⲟⲩⲙⲁⲁϒ ⲁⲛ ShIII 22:14 "You also are not a mother"; ⲁⲛⲟⲕ ⲁⲛⲛ̄-ⲟⲩⲉⲃⲟⲗ ⲁⲛ ϩⲙ̄-ⲡⲉⲓⲕⲟⲥⲙⲟⲥ John 8:23 "For My part, I am not of this world"; ⲁⲛⲟⲛ ⲇⲉ ⲁⲛⲟⲛ-ⲛⲁ-ⲡⲉϩⲟⲟϒ ShChass 166:6–8 "But as for us, we belong to the daylight"; ⲛ̄ⲧⲟⲕ ⲃⲉ ⲛ̄ⲧⲕ̄-ⲛⲓⲙ John 1:22 "Then as for you, who are you?"

The extraposited topic ⲁⲛⲟⲕ can receive explicit lexical content from a following entity term in apposition, e.g. ⲁⲛⲟⲕ ⲇⲉ ⲡⲓⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲁⲛⲛ̄-ⲟⲩϩⲏⲕⲉ ShChass 99:2–4 "But as for me, wretch that I am (*literally* as for me this wretched one), I am poor."

In sentences of the form ⲁⲛⲅ-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛⲟⲕ, the morph ⲁⲛⲟⲕ is the inflected modifier **153,** 'myself, personally'. E.g. ⲁⲛⲛ̄-ⲟⲩⲁⲅⲁⲑⲟⲥ ⲁⲛⲟⲕ Matt 20:15 "I myself am good."

B. PATTERNS CONTAINING VARIABLE OR INVARIABLE ⲡⲉ

ⲡⲉ WITH ONE ENTITY TERM (PATTERNS 3 AND 4)

For special patterns of ⲁⲛⲟⲕ ⲡⲉ, cf. **280**

265 *Pattern recognition.* Patterns 3 and 4 consist of two elements: a free **252** entity term or other compatible predicate, followed by the subject pronoun ⲡⲉ/ⲧⲉ/ⲛⲉ.

Predicate ⲡⲉ/ⲧⲉ/ⲛⲉ

ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲉ "He is the son of God"

Cf. also Pattern 12.

Range of predicates: A rather wide range of predicates is compatible, at least with Pattern 4. Perhaps excluded are the zero article phrase and ⲉ-$^{\emptyset}$ⲧⲣⲉ-. The personal independent (ⲁⲛⲟⲕ etc.) occurs only as an explanatory or evaluative predicate **293.** For other patterns of ⲁⲛⲟⲕ ⲡⲉ, see Patterns 9–11.

Interlaced composition. A modifier or other elaboration **257** of the predicate, or at least the last part of one, can occur in postponed position, at the end of the sentence after ⲡⲉ. E.g. ϩⲱⲥ ⲉⲱϫⲉ-ϩⲉⲛⲉⲓⲇⲱⲗⲟⲛ ⲛⲉ ⲉ-ⲙⲉϒ-ⲱⲁϫⲉ ShIV 68:14–15 "As though they were idols that do not speak"; ⲛⲉ-ⲙⲁⲣⲓⲁ

ⲁⲉ ⲧⲉ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ Luke 24:10 "Now, there was Mary Magdalene." Such an interweaving of predicate with ⲡⲉ is called interlace (hyperbaton); it is a compositional device. Cf. also **271.**

266 Pattern 3: the unexpanded delocutive nominal sentence (endophoric ⲡⲉ)

Predicate ⲡⲉ/ⲧⲉ/ⲛⲉ

ⲡϣⲱⲙ ⲡⲉ "It's summer" (ShIV 110:22)

Structure: ⲡⲉ as *'endophoric'* subject pronoun, i.e. one that refers to an internal element within the pattern (the predicate). In this pattern variable ⲡⲉ, the subject, focusses attention on the predicate and agrees with it formally in number/(gender). (English translations typically employ impersonal "*it* is, *it*'s.") This pattern is also a formative element of the cleft sentence **464, 470.** Closely related is Pattern 12. Cf. also Pattern 9. In some occurrences of Pattern 3, ⲡⲉ asserts existence and introduces some person or thing into the actual line of discourse or into a story (English "There is/are"), like ⲟⲩⲛ̄– **476.** Cf. the existential cleft sentence **462.**

Negation: (ⲙ̄–)ⲡϣⲱⲙ ⲁⲛ ⲡⲉ

Conversion: Converter-Predicate ⲡⲉ. Preterit (only?) is attested.

Further examples: ⲧⲉⲡⲣⲱ ⲧⲉ ShIV 111:2 "It is winter"; ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲧⲉ Mark 15:42 "It (was) Friday (the day of Preparation)"; ⲕⲉ–ⲫⲧⲟⲟⲩ ⲛ̄–ⲉⲃⲟⲧ ⲛⲉ ⲛ̄ⲧⲉ–ⲡⲱϩⲥ̄ ⲉⲓ John 4:35 "There are four more months and the harvest comes"; ⲟⲩⲥⲙⲏ ⲛ̄–ⲛⲟⲩⲧⲉ ⲧⲉ ⲁⲩⲱ ⲛ–ⲟⲩⲥⲙⲏ ⲛ–ⲣⲱⲙⲉ ⲁⲛ ⲧⲉ Acts 12:22 "It is a divine voice and not a human voice"; ⲉⲓⲥ–ϣⲟⲙⲧⲉ ⲣ–ⲣⲟⲙⲡⲉ ⲡⲉ ⲉⲓ̈–ⲛⲏⲟⲩ ⲉⲓ̈–ϣⲓⲛⲉ ⲛⲥⲁ–ⲧⲕⲁⲣⲡⲟⲥ Luke 13:7 "Lo, these three years I have come seeking fruit"; ⲙⲛ̄ⲛⲥⲁ–ⲡⲙⲉϩ–ⲥⲛⲁⲩ ⲁⲉ ⲛ̄–ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲧⲉⲥⲕⲏⲛⲏ ⲧⲉ ⲉⲧⲉ–ϣⲁⲩ–ⲙⲟⲩⲧⲉ ⲉⲣⲟ–ⲥ ϫⲉ–ⲛ–ⲉⲧ⁰-ⲟⲩⲗⲁⲃ ⲛ̄–ⲛ–ⲉⲧ⁰-ⲟⲩⲗⲁⲃ Heb 9:3 "And after the second curtain, there is the tabernacle that is called the Holies of the Holies"; ⲛ̄–ⲁⲛⲟⲕ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲡⲉ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲛⲙ̄–ⲡⲓⲱⲧ ⲉⲛⲧ–ⲁϥ–ⲧⲁⲟⲩⲟ–ⲉⲓ̈ John 8:16 "It is not a matter of Me alone, but of Me and the Father who sent Me." *Conversion:* ⲛⲉ–ⲟⲩϣⲓⲡⲉ ⲛⲁ–ⲩ ⲁⲛ ⲡⲉ ShChass 169:37–39 "It would not be a scandal unto them"; ⲛⲉ–ⲡⲛⲁⲩ ⲁⲉ ⲡⲉ ⲛ̄–ϫⲛ̄–ϣⲟⲙⲧⲉ Mark 15:25 "Now, it was the time of the third hour."

267 Pattern 4: the unexpanded delocutive nominal sentence (anaphoric ⲡⲉ)

Predicate ⲡⲉ/ⲧⲉ/ⲛⲉ

ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉ "He is our God" (John 8:54)

Structure: In this pattern variable ⲡⲉ is *'anaphoric'* (retrospective), i.e. refers back to some item outside of the present sentence, which has already been mentioned in the text. ⲡⲉ represents the outside item and agrees with it formally in number/(gender), e.g. ⲥⲉ–ⲡⲓⲑⲉ ⲅⲁⲣ ϩⲁ–ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ϫⲉ–

ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ Luke 20:6 "For they think, as regards John, that he is a prophet."

Negation: (ⲙ̄–)ⲡⲉⲛⲛⲟⲩⲧⲉ ⲁⲛ ⲡⲉ

Conversion: Converter-Predicate ⲡⲉ. Relative, circumstantial, and preterit occur.

Suppletion: The zero article phrase is predicated of the 3d person in the verbal constructions ⲟ ⲛ̄– and ⲣ̄– **180(b),** e.g. ϥ–ⲟ ⲛ̄–⁰ⲛⲟⲉⲓⲕ Matt 19:9 "He is an adulterer *or* is adulterous."

Further examples: ⲟⲩⲣⲉϥ–ⲣ̄–⁰ⲛⲟⲃⲉ ⲧⲉ Luke 7:39 "She is a sinner"; ⲙⲏ ⲛ̄–ϩⲉⲛⲁⲓ–ⲧⲟⲩⲣⲅⲓⲕⲟⲛ ⲁⲛ ⲙ̄–ⲡⲛⲁ ⲧⲏⲣ–ⲟⲩ ⲛⲉ Heb 1:14 "Pray tell, are they not all ministering spirits?"; ⲁⲱ ⲃⲉ ⲡⲉ ⲡⲁⲃⲉⲕⲉ | ϫⲉⲕⲁⲁⲥ ⲡⲉ ⲉⲓ̈–ⲉⲩⲁⲅⲅⲉⲗⲓϩⲉ ⲧⲁ–ⲕⲁ–ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ⲟⲩⲉⲱ ⲛ̄–⁰ϫⲟ ⲉⲃⲟⲗ ⲉⲣⲟ–ϥ 1 Cor 9:18 "What is my reward? It is that, as I preach, I might present the gospel without its being paid for"; ⲛ̄ⲑⲉ ⲙ̄–ⲡ–ⲉⲧ⁰-ⲛⲁ–ⲃⲱ ⲙ̄ⲛ̄–ⲧ–ⲉⲧⲟⲩ–ⲱ ⲛ̄–⁰ⲛⲟⲉⲓⲕ ⲉⲣⲟ–ⲥ ⲡⲉ ShChass 169:25–28 "He is *like* the man who will abide with an adulterous woman"; ⲁⲛⲁⲩ ⲉ–ⲛⲉⲓ̈ⲱⲛⲉ ϫⲉ–ϩⲉⲛⲁϣ ⲛ̄–ϩⲉ ⲛⲉ Mark 13:1 "Look at these stones, look *how* they are!"; ⲟⲩⲉⲃⲟⲗ ϩⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲧⲉ John 7:17 "It is from God"; ⲛ̄–ϩⲉⲛⲉⲃⲟⲗ ⲁⲛ ϩⲙ̄–ⲡⲕⲟⲥⲙⲟⲥ ⲛⲉ John 17:14 "They are not of the world"; ⲟⲩⲡⲣⲟⲥ–⁰ⲟⲩⲟⲉⲓϣ ⲡⲉ Matt 13:21 "It is temporary (is something for a while)." *Conversions:* ⲛⲁϣⲁϫⲉ ⲉⲧⲉ–ⲛⲁⲓ ⲛⲉ Matt 7:24 "These words of Mine (My words, which are these)"; ⲛⲉⲫⲉⲃⲏⲓ . . . ⲉⲧⲉ–ⲧⲉϥⲃⲟⲙ ⲧⲉ ⲛ̄–ϣⲁ–ⲉⲛⲉϩ ⲙⲛ̄–ⲧⲉϥⲙⲛ̄ⲧ–ⲛⲟⲩⲧⲉ Rom 1:20 "His secrets . . . which is His eternal power and His deity"; ⲡ–ⲉⲧⲉ–ⲙ̄–ⲡⲱ–ⲧⲛ̄ ⲁⲛ ⲡⲉ Luke 16:12 "That which is not yours"; ⲡ–ⲉⲧⲉ–ⲡⲱ–ⲓ̈ ⲁⲛ ⲡⲉ ShChass 77:18–19 "What does not belong to me"; ⲙ̄–ⲡⲉⲣⲁⲥⲧⲉ ⲁⲉ ⲉⲧⲉ–ⲙⲛ̄ⲛⲥⲁ–ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲧⲉ Matt 27:62 "Next day, that is, after the day of Preparation"; ⲧⲃⲁϣⲟⲣ . . . ⲉⲧⲉ–ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡϩⲙϩⲁⲗ ⲙ̄–ⲡⲙⲁⲙⲙⲱⲛⲁⲥ ShChass 38:35-39 "The fox . . . which means you, O servant of Mammon" (explanatory predicate **293**); (ⲟ)ⲩⲣⲱⲙⲉ . . . ⲉ–ⲡⲁⲣⲭⲱⲛ ⲡⲉ ⲛ̄–ⲧⲥⲩⲛⲁⲅⲱⲅⲏ Luke 8:41 "A man . . . who (was) the ruler of the synagogue"; ⲟⲩⲙⲟⲟⲩ ⲉ–ⲙ–ⲡⲱ–ⲕ ⲁⲛ ⲡⲉ ShOr 155:42–44 "A water . . . which is not yours"; ⲧⲉⲥϩⲓⲙⲉ ⲉⲧ⁰-ϫⲱ ⲙⲙⲟ–ⲥ ϫⲉ–ⲁⲛⲅ–ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ–ⲟⲩⲉⲓ ⲁⲛ ⲧⲉ ShAmél II 62:3–4 "The woman who says I am a virgin, even though she isn't one"; ⲛ–ⲉⲧ⁰-ϫⲱ ⲙ̄ⲙⲟ–ⲥ ϫⲉ–ⲁⲛⲟⲛ–ϩⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ–ⲛ–ϩⲟⲓⲛⲉ ⲁⲛ ⲛⲉ Rev 2:2 "Those who call themselves apostles but are not (are not *such*)"; ⲛⲉ–ⲟⲩⲕⲟⲩⲓ̈ ⲡⲉ ϩⲛ̄–ⲧⲉϥⲃⲟⲧ Luke 19:3 "He was small of stature (in his stature)"

ⲡⲉ WITH TWO OR THREE OTHER ELEMENTS (PATTERNS 5 TO 8)

268 *Pattern recognition.* Patterns 5 to 8 consist of three or four elements: a free **252** entity term (or other compatible term) as extraposited topic or as subject, another one as predicate, and variable and/or invariable ⲡⲉ in a mediating role. Additionally, Patterns 5b and 8 contain a third free element. (In the following models ⲡⲉ stands for ⲡⲉ/ⲧⲉ/ⲛⲉ and 'Entity Term' also includes entity statements.)

Pattern	*Constituents*	*Analysis*
5	Entity Term + Entity Term + ⲡⲉ	Topic Predicate ⲡⲉ
5a	Entity Term + Same + ⲟⲛ ⲡⲉ	Topic Predicate ⲡⲉ
5b	Entity Term + ⲛ̄ⲧⲟⲩ ⲛ̄ⲧⲟⲩ ⲟⲛ ⲡⲉ	Topic | Resumed Topic + Predicate ⲡⲉ
6	Entity Term + ⲡⲉ + Entity Term	Predicate ⲡⲉ Subject
6a	ⲁⲛⲟⲕ + ⲡⲉ + Entity Term	Predicate ⲡⲉ Subject
7	Entity Term + ⲡⲉ + Entity Term	Subject ⲡⲉ Predicate
7a	ⲁⲛⲟⲕ + ⲡⲉ + Entity Term	Subject ⲡⲉ Predicate
8	Entity Term + ⲡⲁⲓ̈ + ⲡⲉ + Entity Term	Topic | Resumed Topic ⲡⲉ Predicate

E.g.

(5) ⲡⲕⲁϩ ⲧⲏⲣⲟ̄ ⲡⲱ–ⲓ̈ ⲡⲉ Job 41:2 "The whole earth is Mine"
(5a) ⲡⲉⲕϩⲣ̄ⲃ ⲡⲉⲕϩⲣ̄ⲃ ⲟⲛ ⲡⲉ ShChass 21:57–58 "Your form is unchangeable"
(5b) ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ . . . \| ⲛ̄ⲧⲟⲩ ⲛ̄ⲧⲟⲩ ⲟⲛ ⲡⲉ Antiphonary and Hermeneiai, Antiphon for Feast of the Council of Nicea (Drescher, Apa Mena 176:1; Dep. 58) "As for Jesus Christ . . . He is the same"
(6) ⲡⲱ–ⲓ̈ ⲅⲁⲣ ⲡⲉ ⲡⲕⲁϩ ⲧⲏⲣⲟ̄ Exod 19:5 "For the whole earth is Mine"
(6a) ⲛ̄ⲧⲟⲩ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ShChass 84:11–12 "It is *He* who is God"
(7) ⲡⲕⲁϩ ⲡⲉ ⲡϩⲩⲡⲟⲡⲟⲁⲓⲟⲛ ⲛ̄–ⲛⲁⲟⲩⲉⲣⲏⲧⲉ Acts 7:49 "The earth is the footstool of My feet"
(7a) ⲁⲛⲟⲕ ⲡⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ John 11:25 "I am *the resurrection*"
(8) ⲡⲕⲟⲩⲓ̈ ⲛϩⲏⲧ–ⲧⲏⲩⲧⲛ̄ ⲧⲏⲣ–ⲧⲛ̄ \| ⲡⲁⲓ̈ ⲡⲉ ⲡⲛⲟϭ Luke 9:48 "The one who is least among all of you is the one who is great"

Patterns 6 and 7 both have the form

Entity Term ⲡⲉ *Entity Term*

and are formally distinguished, as patterns, only by opposite arrangements of predicate and subject. (There may also be a slight difference in the congruence of ⲡⲉ/ⲧⲉ/ⲛⲉ.)

Predicate ⲡⲉ Subject = Pattern 6
Subject ⲡⲉ Predicate = Pattern 7

The same is true of Patterns 6a and 7a.

ⲁⲛⲟⲕ ⲡⲉ Subject = Pattern 6a
ⲁⲛⲟⲕ ⲡⲉ Predicate = Pattern 7a

For these pairs, identification of predicate and subject is not signalled at the level of the individual sentence; rather, it is signalled within a larger unit of text that includes the preceding sentences with their ongoing argument or narrative and the way they present entities to the reader. It is in view of this larger constellation of signals that an entity term in Pattern 6/6a or 7/7a can be identified as being *(i)* the subject (theme) **247** if it expresses that which is relatively more familiar, presupposed, or given, or as being *(ii)* the predicate (rheme) if it expresses that which conveys new information about the subject under discussion. To the extent that ambiguity nevertheless remains, the ancient reader had to make a personal decision of how to interpret (perform) the sentence, reading it either as Pattern 6/6a or as Pattern 7/7a by choice.

General range of predicates: Taken as a whole, patterns in this group attest all types of predicate **286** except anaphoric ⲟⲩⲁ/ϩⲟⲩⲛⲉ. However, it is not certain that every one of these patterns is compatible with all predicates.

General range of subjects/topics: Entity terms (including ⁰infinitive); entity statements; prepositional phrases expressing relationship.

269 *Congruence of* ⲡⲉ/ⲧⲉ/ⲛⲉ *in number/(gender).* When subject and predicate are definite and they differ in number/(gender), the selection of ⲡⲉ, ⲧⲉ, or ⲛⲉ fluctuates, in some clauses agreeing with one entity term and in other clauses with the other as though number/(gender) had no influence. Invariable ⲡⲉ also occurs (rarely), at least in Pattern 5.

270 The *referential function of* ⲡⲉ/ⲧⲉ/ⲛⲉ differs in Patterns 5, 6, and 7 (Pattern 8 belongs with 7). In Pattern 5, invariable ⲡⲉ also occurs.

i. In Pattern 5 (**272**), ⲡⲉ/ⲧⲉ/ⲛⲉ is a subject pronoun, and it is *anaphoric* (retrospective) i.e. refers back to a preceding item, the extraposited topic **253.** E.g. ⲛⲉⲓ̈ⲣⲱⲙⲉ \| ϩⲉⲛⲓ̈ⲟⲩⲁⲁⲓ̈ ⲛⲉ "These men are Jews (These men, \| they are Jews)." Here, within the two-member kernel statement, ⲡⲉ pronominally represents the extraposited topic: Extraposited Topic \| Predicate + Subject Pronoun.

ii. In Pattern 6 (**275**), ⲡⲉ/ⲧⲉ/ⲛⲉ is a subject pronoun, and it is *cataphoric* (prospective) i.e. looks ahead to a following apposition, which is the subject made lexically explicit. E.g. ⲡⲱ–ⲓ̈ ⲡⲉ ⲡⲕⲁϩ "The earth is mine (Mine it-is, the earth)." Here, within the two-member kernel statement, ⲡⲉ heralds and anticipates the coming explicit subject: Predicate + Subject Pronoun \| Explicit Subject in apposition.

iii. In Pattern 7 (**277**) and 8, ⲡⲉ/ⲧⲉ/ⲛⲉ is neither a subject pronoun nor does it cross-refer. Rather, it only signals nexus between subject and predicate (has *'copular'* function, functions as a *'copula'*, signals union of subject and predicate): Subject + Copula + Predicate. The pattern cannot be reduced to a two-member kernel statement and a peripheral element. E.g. ⲡⲉⲓ̈ⲁⲡⲟⲧ ⲡⲉ ⲧⲁⲓ–ⲇⲑⲏⲕⲏ ⲙ̄–ⲃ̄ⲣⲣⲉ \| Cor 11:25 "This cup is the new covenant" (Subject + Copula + Predicate).

For *endophoric* ⲡⲉ (referring to an element within the pattern), cf. Patterns 3, 9, and 12. For anaphoric ⲡⲉ as a predicate pronoun, cf. Pattern 10.

271 *Interlaced composition (hyperbaton) in patterns 5, 6, and 7.* In Patterns 5 to 7, a modifier or other elaboration **257** can follow either entity term. Most simply, such a modifier comes immediately after its entity term. In other words, if we represent entity terms etc. by letters A and B (no matter whether extraposited topic, subject, or predicate) and their modifiers by *a* and *b*, the least complicated positions of the modifiers are

Pattern 5	A *a* B *b* ⲡⲉ
Pattern 6	A *a* ⲡⲉ B *b*
Pattern 7	A *a* ⲡⲉ B *b*

However, a modifier or other elaboration (*a* or *b*) or the last part of one can also occur in postponed position, after ⲡⲉ—like part of a strand (A . . . *a*, or B . . . *b*) interwoven through the sentence pattern. This compositional device is called interlace (hyperbaton), and its simplest forms are

Pattern 5	A B ⲡⲉ *a* *and* A B ⲡⲉ *b*
Pattern 6	A ⲡⲉ *a* B *and* A ⲡⲉ B *a*
Pattern 7	A ⲡⲉ *a* B *and* A ⲡⲉ B *a*

(with *a* and *b* as optional items).

E.g. (Pattern 5):

[A B ⲡⲉ *a*] ⲡⲁⲓ ⲟⲩⲙⲉ ⲡⲉ ⲛ̄ⲧ-ⲁ⁰-ⲭⲟⲟ-ⲥ John 4:18 "This which you (sing. fem.) have said, is true"

[A B ⲡⲉ *b*] ⲡⲉⲓⲣⲱⲙⲉ ⲟⲩⲱⲏⲣⲉ ⲡⲉ ⲛ̄-ⲛⲟⲩⲧⲉ Mark 15:39 "This Man is a divine child"

(Pattern 6):

[A ⲡⲉ *a* B] ϩⲉⲛⲡⲓⲥⲧⲟⲥ ⲛⲉ ⲙ̄-ⲙⲉⲣⲓⲧ ⲛ-ⲉⲧ⁰-ⲃⲟⲗⲭ̄ ⲙ̄-ⲡϩⲱⲃ ⲉⲧ-ⲛⲁ-ⲛⲟⲩ-ⲥ 1 Tim 6:2 "Those who cleave to good work are faithful and beloved"

[A ⲡⲉ B *a*] ⲛ̄ⲛⲟⲩϩ ⲛⲉ ⲛⲁⲓ ⲛ̄ⲧ-ⲁⲩ-ⲥⲱⲗⲡ̄ ShChass 150:3–4 "These are the ropes that broke"

(Pattern 7):

[A ⲡⲉ *a* B] ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲇⲉ ⲡⲉ ⲛ̄-ⲛ-ⲉⲧⲛ̄-ⲭⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲟⲩⲛ̄ⲧⲁ-ⲛ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲛ̄-ⲧⲉⲓⲙⲓⲛⲉ Heb 8:1 "Now the point in what we are saying is that we have such a high priest"

[A ⲡⲉ B *a*] ⲡⲟⲓⲕ ⲇⲉ ⲉ†-ⲛⲁ-ⲧⲁⲁ-ⲥ ⲁⲛⲟⲕ ⲡⲉ ⲧⲁⲥⲁⲣⲝ ϩⲁ-ⲡⲱⲛϩ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ John 6:51 "And the bread that I Myself shall give for the life of the world is My flesh"

272 Pattern 5: extraposited topic with Pattern 4

Extraposited Topic | *Predicate* ⲡⲉ/ⲧⲉ/ⲛⲉ

ⲛⲉⲓⲣⲱⲙⲉ | ϩⲉⲛⲓⲟⲩⲇⲁⲓ ⲛⲉ "These men are Jews" (Acts 16:20)
(These men, | they are Jews)

Structure: entity term (or other compatible item **268**) + Pattern 4. I.e. extraposited topic **253** + kernel statement, forming two rhetorical units. The pronominal subject morph ⲡⲉ/ⲧⲉ/ⲛⲉ represents and refers back to the extraposited topic, agreeing with it in number/(gender). Rarely, invariable ⲡⲉ occurs in Pattern 5 (2 Cor 3:2, cited below).

Negation: ⲛⲉⲓⲣⲱⲙⲉ (ⲛ̄-)ϩⲉⲛⲓⲟⲩⲇⲁⲓ ⲁⲛ ⲛⲉ. Negative ⲛ̄- (if present) is prefixed to the predicate.

Conversion. Two patterns. *(i)* Preterit: *Extraposited Topic* | *Converter-Predicate* ⲡⲉ; *(ii)* circumstantial or preterit: *Converter-Extraposited Topic* | *Predicate* ⲡⲉ.

Further examples: ⲧⲉⲛⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲱⲧⲛ̄ ⲡⲉ (collated) 2 Cor 3:2 "Our letter is *you*"; ⲛⲁⲓ ⲁⲉ ⲧⲁⲣⲭⲏ ⲧⲉ ⲛ-ⲛ̄ⲛⲁⲁⲕⲉ Mark 13:8 "These amount to (*literally* is) the beginning of the birth pangs"; ⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ ⲛⲟⲩ-ⲥ ⲛⲉ ShIII 72:8 "All good things are His"; ⲛⲉⲕⲱⲁϩⲉ ⲙⲛ-ⲛⲉⲕⲧⲱⲱ ⲧⲏⲣ-ⲟⲩ ϩⲉⲛⲙⲉ ⲛⲉ | ⲛⲟⲩ-ⲉⲓ ⲇⲉ ϩⲉⲛⲃⲟⲗ ⲛⲉ ShIII 141:14–15 "All your words and your commandments are true, but mine are false"; ⲡⲉⲭ̄ⲥ ⲓ̄ⲥ ⲡⲉ Acts 17:3 "The Christ is Jesus"; ⲙ̄ⲙⲉⲗⲟⲥ ⲇⲉ ⲧⲏⲣ-ⲟⲩ ⲙ̄-ⲡⲥⲱⲙⲁ ϩⲁϩ ⲛⲉ 1 Cor 12:12 "All the members of the body are many"; ⲛⲧⲱⲧⲛ̄ ⲇⲉ ⲛ̄ⲧⲉⲓϩⲉ ⲁⲛ ⲧⲉ Luke 22:26 "But you are not thus"; ⲉ-⁰ϩⲙⲟⲟⲥ ⲇⲉ ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟ-ⲓ ⲏ ⲥⲁϩⲃⲟⲩⲣ ⲙ̄ⲙⲟ-ⲓ ⲙ̄-ⲡⲱⲓ ⲁⲛ ⲡⲉ ⲉ-⁰ⲧⲁⲁ-ⲥ Mark 10:40 "But sitting on My right or on My left is not Mine to bestow"; ⲡⲉⲓⲡⲓⲑⲉ ⲛ̄-ⲟⲩⲉⲃⲟⲗ ⲁⲛ ⲡⲉ ϩ̄ⲙ-ⲡⲧⲱϩ̄ⲙ ⲙ̄-ⲡⲉⲭ̄ⲥ ShEnch 79:46–49 "This persuasion does not come from Christ's ordination"; ⲧⲉⲓⲛⲟϭ ⲛ-ⲁⲱⲣⲉⲁ ⲟⲩⲉⲃⲟⲗ ϩⲓⲧⲙ-ⲡⲛⲟⲩⲧⲉ ⲧⲉ ⲁⲩⲱ ⲟⲩⲉⲃⲟⲗ ϩⲓⲧⲛ-⁰ⲣⲱⲙⲉ ⲁⲛ ⲧⲉ ShIII 107:17–18 "This great gift is from God and not from human beings"; ⲡⲉⲛⲱⲟⲩⲱⲟⲩ ⲅⲁⲣ ⲡⲁⲓ ⲡⲉ ⲧⲙⲛ̄ⲧ-ⲙⲛ̄ⲧⲣⲉ ⲛ̄-ⲧⲉⲛⲥⲩⲛⲓⲇⲏⲥⲓⲥ 2 Cor 1:12 "For our boast is *this*, the testimony of our conscience"; ⲡⲥⲃ̄ⲃⲉ ⲟⲩⲗⲗⲁⲩ ⲡⲉ 1 Cor 7:19 "Circumcision is of no importance"; ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲁⲩⲱ ⲡⲉϥⲉⲓⲱⲧ ⲟⲩⲁ ⲛⲉ ShGué 17*a*:2 "For He and His father are one"; ⲡ-ⲉ†-ⲛⲁ-†-⁰ⲡⲓ ⲉⲣⲱ-ϥ ⲛ̄ⲧⲟϥ ⲡⲉ Mark 14:44 "As for the one whom I kiss, it is He." *Conversions: (i)* ⲧⲡⲉⲧⲣⲁ ⲅⲁⲣ ⲛⲉ-ⲡⲉⲭ̄ⲥ ⲡⲉ ShIII 51:28 "For the rock was Christ"; ⲛ̄ⲧⲟϥ ⲇⲉ ⲛⲉ-ⲟⲩⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲡⲉ Luke 17:16 "Now he was a Samaritan"; ⲃⲁⲣⲁⲃⲃⲁⲥ ⲇⲉ ⲛⲉ-ⲩⲥⲟⲟⲛⲉ ⲡⲉ John 18:40 "Now, Barabbas was a robber"; *(ii)* ⲡⲉⲟⲟⲩ ⲛⲁ-ⲕ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲛⲉⲕϩⲃⲏⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲧⲟⲕ ⲁⲩⲱ ⲡⲉⲕⲱⲏⲣⲉ ⲉⲧ⁰-ⲥⲙⲁⲙⲁⲁⲧ ⲉ-ⲛⲉⲕϩⲃⲏⲩⲉ ⲛⲟⲩ-ϥ ⲛⲉ ⲁⲩⲱ ⲉ-ⲛⲟⲩ-ϥ ⲛⲉ ⲛⲟⲩ-ⲕ ShWess 9 129:17–25 "Glory to You from all your works—to You and to Your blessed son, *for Your works are His and His are Yours*"; ⲛⲉ-ⲧⲉϥⲉⲓⲟⲡⲉ ⲧⲱ-ⲟⲩ ⲧⲉ Acts 18:3 "His trade was the same as theirs"

273 Pattern 5a: predicate of unchanging identity in Pattern 5

Entity Term | *Same Entity Term* ⲟⲛ ⲡⲉ/ⲧⲉ/ⲛⲉ

ⲡⲓⲥⲁⲧⲁⲛⲁⲥ | ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲟⲛ ⲡⲉ

"Satan is always the same" (ShAmél II 290:8)

(Satan, | he is again Satan)

Structure (a subpattern of 5): extraposited topic + repeated entity term + ⲟⲛ + ⲡⲉ/ⲧⲉ/ⲛⲉ. The repetition of the extraposited topic as predicate and the presence of ⲟⲛ 'again, still' express unchangeableness, 'always the same'. For an extraposited topic expanded by 5a, cf. Pattern 5b.

Negation: ?

Conversion: Converter-Extraposited Topic | *Predicate* ⲟⲛ ⲡⲉ. Relative and circumstantial (only?) are attested.

Further examples: ⲡⲉⲕϩⲣⲃ ⲡⲉⲕϩⲣⲃ ⲟⲛ ⲡⲉ ShChass 21:57–58 "Your form is unchangeable"; ⲛⲧⲟⲕ ⲁⲉ ⲛⲧⲟⲕ ⲟⲛ ⲡⲉ ⲁⲩⲱ ⲛⲉⲕ-ⲣⲟⲙⲡⲉ ⲛⲁ-ⲱϧⲛ ⲁⲛ Ps 101(102):27 "But Thou art the same, and Thy years shall not fail" σὺ δὲ ὁ αὐτὸς εἶ. *Conversions:* ⲛⲧⲉⲓϩⲉ ⲟⲛ ⲧⲟⲣⲅⲏ ⲛ-ⲛⲁ-ⲧⲟⲣⲅⲏ ⲉⲧⲉ-ⲛⲧⲟⲟⲩ ⲛⲧⲟⲟⲩ ⲟⲛ ⲛⲉ ⲛ-ⲉⲧ^{0}-ⲕⲱ ⲛ-ϩⲧⲏ-ⲩ ⲉ-ϩⲉⲛⲉⲓⲁⲱⲗⲟⲛ ⲛ-ⲁⲗⲓⲙⲟⲛⲓⲟⲛ (collated) ShGué 163b:40–42 "Likewise, let there be anger for those who belong to anger and who are always the same—they who trust in demonic graven images [sic]"; *(The sun returns)* ⲛϥ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲧⲟϥ ⲛⲧⲟϥ (i.e. ⲉ-ⲛⲧⲟϥ ⲛⲧⲟϥ) ⲟⲛ ⲡⲉ ϩⲙ-ⲡⲉϥⲟⲩⲟⲉⲓⲛ ShIII 31:9–10 " . . . and reappears, being ever the same in its light"

274 Pattern 5b: extraposited topic with Pattern 5a

ⲛⲥⲟⲃⲧ ⲁⲉ | ⲛⲧⲟⲟⲩ ⲛⲧⲟⲟⲩ ⲟⲛ ⲡⲉ

"Now. walls are always the same" (ShChass 143:20–22)

(Walls. | them, | they are again them)

Structure (a subpattern of 5a, but with invariable ⲡⲉ): entity term + 3d personal independent + repeated personal independent + ⲟⲛ + ⲡⲉ (invariable). This is a complex pattern:

Greater Topic + (Lesser Topic + Lesser Kernel Statement)

Greater Kernel Statement

The 'greater' extraposited topic **253** is an entity term with lexical content. The 'lesser' topic is a grammatical (non-lexical) morph (ⲛⲧⲟϥ/ⲛⲧⲟⲥ/ⲛⲧⲟⲟⲩ) that represents and refers back to the greater topic, agreeing in number/(gender) (ⲛⲥⲟⲃⲧ . . . ⲛⲧⲟⲟⲩ). The pronominal subject morph ⲡⲉ is (in the recorded examples) invariable; it refers back to ⲛⲧⲟϥ/ⲛⲧⲟⲥ/ⲛⲧⲟⲟⲩ but does not express number or gender. ⲡⲉ is invariable, unlike Pattern 5a.

Negation and conversion: ?

Further examples: ⲓⲥ ⲡⲉϫⲥ ⲛⲥⲁϥ ⲙⲛ̄-ⲡⲟⲟⲩ ⲛⲧⲟϥ ⲛⲧⲟϥ ⲟⲛ ⲡⲉ Antiphonary and Hermeneiai, Antiphon for Feast of the Council of Nicea (Drescher, Apa Mena 176:1; Dep. 58) "As for Jesus Christ, yesterday and today He is the same"; ⲛⲉⲕⲱⲁϫⲉ ⲙⲛ-ⲛⲉⲕⲉⲛⲧⲟⲗⲏ ⲛⲧⲟⲟⲩ ⲛⲧⲟⲟⲩ ⲟⲛ ⲡⲉ ϫⲓⲛⲛ-ⲱⲟⲣⲡ ⲱⲁϩⲣⲁⲓ ⲉ-ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲱⲁ-ⲉⲛⲉϩ ShAmél II 290:6–7 "As for Your words and Your commandments, they are unchanging from the beginning down, till now and unto eternity"; ⲛⲉϥϩⲃⲏⲩⲉ ⲁⲩⲱ ⲛⲉϥⲧⲱⲱ ϫⲓⲛⲛ-ⲱⲟⲣⲡ ⲛⲧⲟⲟⲩ ⲛⲧⲟⲟⲩ ⲟⲛ ⲡⲉ ShIII 42:22–23 "Since the beginning, His deeds and commandments have been the same"

275 Pattern 6: explicit subject expanding ⲡⲉ

Predicate ⲡⲉ/ⲧⲉ/ⲛⲉ *Explicit Subject*

ⲟⲩⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ "God is true" (John 3:33)

(True is He, God)

ⲟⲩⲗⲩⲡⲏ ⲇⲉ ⲛ̄-ⲧⲥϥⲙⲁⲁⲩ ⲡⲉ ⲟⲩⲱⲏⲣⲉ ⲛ-ⲁⲑⲏⲧ Prov 10:1

"A foolish son is a grief to his mother"

(A grief to his mother is he, a foolish son)

Structure: a two-member pattern (cf. Patterns 3 and 4) expanded by an entity term or other compatible subject **268** in apposition to ⲡⲉ and making it lexically explicit *('explicit subject')*. The explicit subject does not form a distinct rhetorical unit. Here ⲡⲉ is cataphoric **270** (prospective), i.e. refers ahead and heralds the coming explicit subject. For sentences in which the explicit subject is an entity statement (e.g. ^{0}ⲱⲗⲟϥ ⲡⲉ ^{0}ϫⲟⲟ-ⲩ ShAmél I 228:7 "To speak of them amounts to disgrace itself"), cf. chapter 22.

Negation: (ⲛ̄-)ⲟⲩⲙⲉ ⲁⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ

Conversion: Converter-Predicate ⲡⲉ *Explicit Subject.* Relative, circumstantial, and preterit occur.

Further examples: ⲟⲩⲥⲱⲙⲁ ⲛ̄-ⲟⲩⲱⲧ ⲡⲉ ⲁⲛⲟⲛ ⲧⲏⲣ-ⲛ̄ 1 Cor 10:17 "All of us are one single body"; ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ Rom 3:30 "God is one"; ⲧⲃⲟⲧⲉ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲡⲉ ⲱⲓ ⲥⲛⲁⲩ Prov 20(LXX 23):13 "A double weight is the Lord's abomination"; ⲟⲩⲕⲣⲟϥ ⲇⲉ ⲧⲉ ⲧⲧⲁⲡⲣⲟ ⲛ̄-ⲛⲁⲥⲉⲃⲏⲥ Prov 12:6 "The words of the ungodly are crafty"; ⲟⲩⲧⲁⲕⲟ ⲇⲉ ⲛⲉ ⲛⲉϩⲓⲟⲟⲩⲉ ⲛ̄-ⲙ̄ⲡⲁⲣⲁⲛⲟⲙⲟⲥ Prov 13:15 "The ways of the lawless amount to destruction"; ⲧⲁ-ⲛⲓⲙ ⲧⲉ ⲧⲉⲉⲓϩⲓⲕⲱⲛ ⲛⲙ̄-ⲛⲉⲓⲥϩⲁⲓ Mark 12:16 "Whose is this likeness and these inscriptions?"; ⲛ̄-ⲟⲩⲥⲁⲣⲝ ⲛ̄-ⲟⲩⲱⲧ ⲁⲛ ⲧⲉ ⲥⲁⲣⲝ ⲛⲓⲙ 1 Cor 15:39 "All flesh is not a single (kind of) flesh"; ϩⲉⲛⲉⲃⲓⲏⲛ ⲇⲉ ⲟⲛ ⲛⲉ ⲣⲙⲙⲁⲟ ⲛⲓⲙ ⲛ̄-ⲁⲧ-^{0}ⲛⲁ ShRossi II 3 75*b*:31–33 "Moreover, all stingy rich persons are poor"; ⲟⲩⲁⲱ ⲙ̄-ⲙⲓⲛⲉ ⲡⲉ ⲡⲁⲓ Matt 8:27 "What sort of Man is this?"; ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲉⲛⲱⲓ ShIII 107:24 "What are our capacities?"; ⲁⲩⲱ ⲕⲉⲙⲕⲁϩ ⲛϩⲏⲧ ⲡⲉ ⲡⲁⲓ ⲛϩⲟⲩⲟ ⲛⲛⲁϩⲣⲛ-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲛⲁⲩ ⲉⲣⲱ-ⲧⲛ ⲉⲛⲉϩ ShAmél I 462:5–6 "And this is just one more great cause of pain for those who have at any moment seen you"; ⲡⲉⲛⲣⲟⲟⲩⲱ ⲁⲛ ⲡⲉ ^{0}ϩⲱⲃ ⲛ-ⲧⲉⲓϩⲉ ShIII 83:24–5 "Such things are no concern of ours"; ⲛⲓⲙ ⲧⲉ ⲧⲁⲓ ShChass 121:9–10 "Who is this?"; ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉ ⲡⲉϥⲣⲁⲛ Luke 1:63 "His name is John"; ⲛ̄ⲑⲉ ⲛ̄-ⲟⲩⲱⲡⲏⲣⲉ

ⲡⲉ ⲡⲉⲕⲣⲁⲛ Ps 8:9 (8:10 Budge) "How wonderful (*Like* a wonder) is Thy name"; ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲟⲛ ⲡⲉ ⲡⲧⲱⲟⲩⲛ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲙⲟⲟⲩⲧ 1 Cor 15:21 "The resurrection of the dead is also by a man"; ⲛ̄ⲑⲉ ⲁⲛ ϩⲓⲧⲙ̄-ⲡⲓⲟⲩⲁ ⲉⲛⲧ-ⲁⲩ-ⲣ̄-⁰ⲛⲟⲃⲉ ⲡⲉ ⲡⲉⲧⲙⲁⲉⲓⲟ Rom 5:16 "The justification is not as by the one who sinned"; ⁰ⲱⲗⲟⲩ ⲡⲉ ⁰ϫⲟⲟ-ⲩ | ⁰ⲱⲓⲡⲉ ⲡⲉ ⁰ⲥⲱⲧⲙ ⲉⲣⲟ-ⲟⲩ ShAmél I 228:7 "To speak of them amounts to disgrace itself, to hear of them amounts to shame itself"; ⲟⲩ ⲇⲉ ⲡⲉ ⲁⲩ-ⲃⲱⲕ ⲉϩⲣⲁⲓ Eph 4:9 "What does 'He ascended' mean?" *Conversions:* ⲛⲁⲥⲉⲃⲏⲥ ⲛⲁⲙⲉ ⲉⲧⲉ-ϩⲉⲛⲃⲟⲧⲉ ⲙ-ⲡϫⲟⲉⲓⲥ ⲛⲉ ⲛⲉⲩϩⲓⲟⲟⲩⲉ ShIV 10:14-15 "The really impious ones, whose ways are abominations unto the Lord"; ⲡⲁⲓ ⲉⲧⲉ-ⲛ̄-ⲛⲟⲩ-ⲩ ⲁⲛ ⲛⲉ ⲛⲉⲥⲟⲟⲩ John 10:12 "He whose own the sheep are not"; ⁰ⲣⲱⲙⲉ ⲉ-ϩⲉⲛⲡⲣⲁϫⲓⲥ ⲱⲏⲙ ⲛⲉ ⲛⲉⲩϩⲃⲏⲩⲉ ShIV 25:4 "People whose works are little activities"; ⲉⲱⲱⲡⲉ ⲉ-ⲩⲣⲙ̄ⲛ̄-ⲛⲟⲩⲧⲉ ⲡⲉ ⲟⲩⲁ John 9:31 "If any one is a worshipper of God"; ⲛⲁⲙⲉ ⲛⲉ-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲁⲓ Matt 27:54 "Truly, this was the Son of God"; ⲛⲉ-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲇⲉ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ John 5:9 "Now that day was the sabbath"; ⲛⲉ-ⲡ-ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ ⲁⲛ ⲡⲉ ⲡⲟⲩⲟⲓⲛ John 1:8 "*He* was not the light"

276 Pattern 6a: the personal independent in predicate focus within Pattern 6

ⲁⲛⲟⲕ ⲡⲉ *Explicit Subject*
(Predicate ⲡⲉ *Explicit Subject)*

ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ
"It is *I* who am the light of the world" (John 8:12)
(I it is, the light of the world)

Structure (a subpattern of 6): In this pattern, the predicate is a personal independent (ⲁⲛⲟⲕ etc.). This forms the logical inversion of Patterns 1 and 4, by focussing upon the personal element of the nexus. E.g.

(Pattern 1) ⲁⲛ̄ⲣ̄-ⲡⲟⲩⲟⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ John 9:5 "I am the light of the world"

(Pattern 6a) ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ John 8:12 "It is *I* who am the light of the world"

(Pattern 4) ⲡⲛⲟⲩⲧⲉ ⲡⲉ ShChass 66:17–18 "He (the aforementioned Christ) is God"

(Pattern 6a) ⲛ̄ⲧⲟⲩ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ShChass 84:11–12 "It is *He* who is God"

In the examples on record, only the sing. masc ⲡⲉ occurs. This pattern might be analyzed as Pattern 9 (**281**) + explicit subject.

Negation and conversion: ?

277 Pattern 7: the ternary nominal sentence (copular ⲡⲉ)

Subject ⲡⲉ/ⲧⲉ/ⲛⲉ *Predicate*

ⲡⲉⲓⲁⲡⲟⲧ ⲡⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲙ̄-ⲃ̄ⲣⲣⲉ
"This cup is the new covenant" (1 Cor 11:25)

Structure: entity term (or other compatible subject **268**) + copula **270** + entity term (or other compatible predicate **268**). Not analyzable into kernel statement and peripheral element. Copular ⲡⲉ signals nexus and does not cross-refer **270.**

Negation: (ⲙ̄-)ⲡⲉⲓⲁⲡⲟⲧ ⲁⲛ ⲡⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲙ̄-ⲃ̄ⲣⲣⲉ. The negator ⲁⲛ precedes the copula and predicate and negates the nexus as such. (E.g. ⲙ̄-ⲡⲱⲟⲣⲡ ⲁⲛ ⲡⲉ ⲡⲉⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲁⲗⲗⲁ ⲡⲉⲯⲩⲭⲓⲕⲟⲛ 1 Cor 15:46 "The first [man] is not the spiritual one but the animate one"; ⲙⲏ ⲙ̄-ⲡⲁⲓ ⲁⲛ ⲡⲉ ⲡⲱⲏⲣⲉ ⲙ̄-ⲡϩⲁⲙ-ⲱⲉ Matt 13:55 "Pray tell, is this Man not the son of the carpenter?")

Conversion: Converter-Subject ⲡⲉ *Predicate.* Relative, circumstantial, and preterit occur.

Further examples: ⲡⲁⲓ ⲡⲉ ⲡⲁⲥⲱⲙⲁ 1 Cor 11:24 "This is My body"; ⲧⲥⲱⲱⲉ ⲡⲉ ⲡⲕⲟⲥⲙⲟⲥ Matt 13:38 "The phrase *'the field'* is (stands for) the world"; ⲡⲉⲃⲣⲟⲃ ⲇⲉ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲩ ⲛⲉ ⲛ̄ⲱⲏⲣⲉ ⲛ̄-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ Matt 13:38 "The *'good seed'* means the children of the kingdom"; ⲧⲡⲉⲧⲣⲁ ⲇⲉ ⲛⲉ ⲛⲁⲓ ⲉ-ⲱⲁⲩ-ⲥⲱⲧⲙ̄ Luke 8:13 "And *'the rock'* means those who listen"; ⲛⲁⲓ ⲛⲉ ⲧⲃⲱ ⲛ̄-ϫⲟⲉⲓⲧ ⲥⲛ̄ⲧⲉ Rev 11:4 "These are the two olive trees"; ⲡⲉⲕⲗⲟⲙ ⲛ̄-ⲛ̄ϩⲗⲗⲟ ⲡⲉ ϩⲛ̄ⲱⲏⲣⲉ (i.e. ϩⲉⲛⲱⲏⲣⲉ) ⲛ̄-⁰ⲱⲏⲣⲉ Prov 17:6 "The crown of the elderly is grandchildren"; ⲛ̄ϩⲟⲩ ⲙⲉⲛ ⲉⲧ⁰-ⲥⲱⲱⲉ ϩⲓϫⲙ̄-ⲡⲕⲁϩ ⲛⲉ ϩⲉⲗⲗⲏⲛ ⲛⲓⲙ ShChass 139:32–35 "Now, the snakes creeping on the ground stand for all Greeks"; ⲡⲉⲩⲛⲟⲩⲧⲉ ⲡⲉ ϩⲏⲧ-ⲟⲩ Phil 3:19 "Their god is their belly"; ⲡⲱⲟⲣⲡ ⲡⲉ ⲥⲓⲙⲱⲛ Matt 10:2 "The first one is Simon"; ⲛⲉⲩⲥⲛⲏⲩ ⲡⲉ ⲓⲁⲕⲱⲃⲟⲥ ⲙⲛ̄-ⲓⲱⲥⲏⲥ ⲙⲛ̄-ⲥⲓⲙⲱⲛ ⲙⲛ̄-ⲓⲟⲩⲇⲁⲥ Matt 13:55 "His brothers are James and Joses and Simon and Jude"; ⲡⲟⲩⲛⲟⲩ ⲛ̄-ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲡⲉ ⁰ⲣ̄-ⲡϩⲁⲡ Prov 21:15 "The joy of the just is to do judgement"; ⲧⲁϩⲣⲉ ⲁⲛⲟⲕ ⲧⲉ ϫⲉⲕⲁⲥ ⲉⲉⲓⲉ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲟⲩⲱⲩ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁⲩ-ⲧⲁⲟⲩⲟ-ⲉⲓ John 4:34 "My own food is to do the will of Him who sent Me"; ⲙ-ⲡϫⲱⲕ ⲁⲛ ⲙ-ⲡⲛⲟⲙⲟⲥ ⲡⲉ ⁰ⲧⲙ-ⲣ-ⲁⲛⲁⲱ ⲛ-ⲛⲟⲩϫ . . . ⲁⲗⲗⲁ ⲡϫⲱⲕ ⲉⲃⲟⲗ ⲙ-ⲡⲛⲟⲙⲟⲥ ⲡⲉ ⁰ⲧⲙ-ⲣ-ⲁⲛⲁⲱ ⲉ-ⲡⲧⲏⲣ-ⲩ ShIII 66:17–20 "The fulfillment of the Law does not consist in not swearing falsely . . . but rather, the fulfillment of the Law consists in not swearing at all"; ⲡⲁⲓ ⲇⲉ ⲡⲉ ⲉ-⁰ⲧⲣⲉⲛ-ⲥⲁⲥⲁ̄-ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means, for us to encourage one another"; ⲡⲱⲟⲩⲱⲟⲩ ⲛ̄-ⲧⲉⲛⲙⲓⲛⲉ ⲛ̄-⁰ⲣⲱⲙⲉ ⲡⲉ ⲟⲩⲙⲛ̄ⲧ-ϩⲏⲕⲉ ⲁⲩⲱ ⲉ-⁰ⲧⲙ̄-ⲣ-⁰ⲙⲁⲓ-⁰ϩⲟⲙⲧ ShChass 98:43–48 "The boast of our kind of people is poverty and not being greedy"; ⲧⲱⲟⲣⲡ ⲧⲉ ⲥⲱⲧⲙ̄ ⲡⲓⲥ-ⲣⲁⲏⲗ ⲡϫⲟⲉⲓⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡϫⲟⲉⲓⲥ ⲟⲩⲁ ⲡⲉ Mark 12:29 "The first (commandment) is, Hear, O Israel: the Lord our God, the Lord, is one"; ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲇⲉ ⲡⲉ ⲛ̄-ⲛ-ⲉⲧⲛ̄-ϫⲱ ⲙⲙⲟ-ⲟⲩ ⲟⲩⲛ̄ⲧⲁ-ⲛ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲛ̄-ⲧⲉⲓⲙⲓⲛⲉ Heb 8:1 "Now the point in what we are saying is that we have such a high priest"; ⲧⲉⲡⲣⲱ ⲧⲉ ϫⲉ-ⲛ̄-ⲥⲉ-ⲛⲟⲉⲓ ⲁⲛ ⲛ̄-ⲛⲉⲅⲣⲁⲫⲏ ShEnch 79:31–33 "Winter means that they do not understand the scriptures"; ⲟⲩⲁⲛⲟⲙⲓⲁ ⲅⲁⲣ ⲛⲏ-ⲧⲛ ⲧⲉ ϫⲉ-ⲉⲧⲉⲧⲛ-ⲥϩⲁⲓ-ⲥⲟⲩ ShIII 26:4 "For, it is a transgression for you to even write them"; ⲛ̄ⲧⲉⲓϩⲉ ⲟⲛ ⲡⲉ ⲁⲃⲣⲁϩⲁⲙ ⲙⲛ̄-ⲓⲥⲁⲁⲕ ⲙⲛ̄-ⲓⲁⲕⲱⲃ ShChass 75:44–46 "Such also is the case of Abraham, Isaac, and Jacob"; ⲙ̄-ⲡⲉⲕⲣⲟⲟⲩⲱ ⲁⲛ ⲡⲉ ϩⲁ-ⲗⲗⲁⲩ Matt 22:16 "You care for no man (Your care is not for anyone)"; ⲡⲓϫⲟⲉⲓⲥ ⲅⲁⲣ ⲛ̄-ⲟⲩⲱⲧ ⲡⲉ ⲙⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ Rom 10:12 "The same Lord belongs to all"; ⲛⲉⲩⲙⲉⲣⲓⲥ ⲛⲉ ⲛⲑⲉ ⲉⲧ⁰-ⲥⲏϩ ϫⲉ-ⲥⲉ-ⲛⲁ-ⲱⲱⲡⲉ ⲛ-⁰ⲧⲟ ⲛ-⁰ⲃⲁⲱⲟⲟⲣ ShIII 47:19–20 "Their portions are *as* written, They shall be portions for foxes (Ps 62[63]:10)." *Conversions:* ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ . . . ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ

ϩⲁ-ⲧⲉϩⲏ ⲙ̄-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ Mark 15:42 "Friday (the day of Preparation), which is before the sabbath"; ⲡ-ⲉⲧⲉ-ⲡⲉⲩⲃⲟⲏⲑⲟⲥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ-ⲓⲁⲕⲱⲃ Ps 145(146):5 "He whose helper is the God of Jacob"; ⲛ̄ⲧⲟⲕ ⲁⲩⲱ ⲛ-ⲉⲧ⁰-ⲣⲏⲧ ⲉϩⲣⲁⲓ ⲛⲙⲙⲁ-ⲕ ⲉⲧⲉ-ⲛⲉⲕⲕⲁⲣⲡⲟⲥ ⲙ̄-ⲡⲟⲛⲏⲣⲟⲛ ⲛⲉ ⲛⲟⲩ-ⲟⲩ ⲁⲩⲱ ⲛⲟⲩ-ⲟⲩ ⲛⲉ ⲛⲟⲩ-ⲕ ShP 130²109v:12–18 "You and those who flourish along with you, to whom your wicked fruits belong, just as theirs belong to you"; (ⲟ)ⲩⲣⲱⲙⲉ . . . ⲉ-ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲙⲁⲑⲑⲁⲓⲟⲥ Matt 9:9 "A man . . . whose name (was) Matthew"; ⲛⲉ-ⲧⲉⲩⲧⲉⲭⲛⲏ ⲅⲁⲣ ⲡⲉ ⁰ⲣⲉϥ-ⲧⲁⲙⲓⲉ-⁰ⲥⲕⲩⲛⲏ Acts 18:3 "For their occupation was tentmaker"

278 Pattern 7a: personal independent as subject in Pattern 7

ⲁⲛⲟⲕ ⲡⲉ/ⲧⲉ/ⲛⲉ *Predicate of Identification*
(Subject ⲡⲉ *Predicate)*
ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ "I am Gabriel" (Luke 1:19)

Structure (a subpattern of 7): personal independent (ⲁⲛⲟⲕ etc.) + ⲡⲉ/ⲧⲉ/ⲛⲉ + predicate of identification (proper name, identifying epithet, personal independent), expressing an important announcement of identity. I.e. subject + copula + predicate. (With 1st and 2d personal independents as subject, this pattern supplies predications excluded in Patterns 1 and 2 **[260(iv)]**.)

Negation and conversion: ?

Further examples: *Proper name as predicate* ⲁⲛⲟⲕ ⲧⲉ ϩⲣⲟⲩⲑ Ruth 3:16 "I am Ruth"; ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲉⲧⲣⲟⲥ Matt 16:18 "You are Peter"; *article phrase as predicate* ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄-ⲁⲃⲣⲁϩⲁⲙ ⲡⲛⲟⲩⲧⲉ ⲛ̄-ⲓⲥⲁⲁⲕ ⲡⲛⲟⲩⲧⲉ ⲛ̄-ⲓⲁⲕⲱⲃ Matt 22:32 "I am the God of Abraham, the God of Isaac, the God of Jacob"; ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁϣⲏⲣⲉ ⲡⲁⲙⲉⲣⲓⲧ Mark 1:11 "You are My Son, My beloved"; ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲉⲭ̄ⲥ̄ Matt 16:20 "He (was) the Christ"; ⲁⲛ̀ⲟⲕ ⲧⲉ (textual var. ⲡⲉ) ⲧⲉⲥⲙⲏ ⲙ̄-ⲡ-ⲉⲧ⁰-ⲱϣ ⲉⲃⲟⲗ ϩⲓ-ⲡϫⲁⲓⲉ John 1:23 "I am the voice of one crying in the wilderness"; ⲁⲛⲟⲕ ⲡⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲁⲩⲱ ⲡⲱⲛϩ John 11:25 "I am the resurrection and the life"; ⲁⲛⲟⲕ ⲡⲉ ⲧⲃⲱ ⲛ-ⲉⲗⲟⲟⲗⲉ ⲙ̄-ⲙⲉ John 15:1 "I am the true vine"; *personal independent as predicate* ⲁⲛⲟⲛ ⲡⲉ ⲛⲧⲟϥ ShIII 22:18 "We and he are as one (We are him)"

279 Pattern 8: extraposited topic with Pattern 7

Extraposited Topic | ⲡⲁⲓ ⲡⲉ/ⲧⲉ/ⲛⲉ *Predicate*
(Topic | *Subject* ⲡⲉ/ⲧⲉ/ⲛⲉ *Predicate)*
ⲡⲕⲟⲩⲓ ⲛϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ | ⲡⲁⲓ ⲡⲉ ⲡⲛⲟⲃ
"The one who is least among all of you is the greatest one" (Luke 9:48)
(The least among you all, | this is the great one)

Structure: entity term + ⲡⲁⲓ/ⲧⲁⲓ/ⲛⲁⲓ *(or* ⲛ̄ⲧⲟϥ/ⲛ̄ⲧⲟⲥ/ⲛ̄ⲧⲟⲟⲩ) + copula + Predicate; i.e. extraposited topic **253** + kernel statement. Forms two rhetorical units. Within the kernel statement (subject ⲡⲉ predicate), the subject (ⲡⲁⲓ *or*

ⲛ̄ⲧⲟϥ) is a pronoun that represents and refers back to the extraposited topic, agreeing with it in number/(gender).

Negation and conversion: ?

Further examples: ⲡ-ⲉⲧ⁰-ⲛⲁ-ⲉⲓⲣⲉ ⲅⲁⲣ ⲙ̄ⲡⲟⲩⲱϣ ⲙ̄-ⲡⲛⲟⲩⲧⲉ | ⲡⲁⲓ ⲡⲉ ⲡⲁⲥⲟⲛ ⲁⲩⲱ ⲧⲁⲥⲱⲛⲉ ⲁⲩⲱ ⲧⲁⲙⲁⲁⲩ Mark 3:35 "For whoever does the will of God, this one is My brother and My sister and My mother"; ⲡ-ⲉⲧ⁰-ⲛⲏⲩ ⲇⲉ ⲛ̄ⲧⲟϥ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲣⲟ | ⲛ̄ⲧⲟϥ ⲡⲉ ⲡϣⲱⲥ ⲛ̄-ⲛⲉⲥⲟⲟⲩ John 10:2 "But he who goes through the door, he is the shepherd of the sheep"; ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲁⲛ ⲉⲛⲧ-ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲓⲥⲣⲁⲏⲗ | ⲛⲁⲓ ⲛⲉ ⲡⲓⲥⲣⲁⲏⲗ Rom 9:6 "For not all who are descended from Israel are Israel"

SPECIAL PATTERNS OF ⲁⲛⲟⲕ ⲡⲉ (PATTERNS 9 TO 11)

Pattern recognition. Patterns 9 to 11 consist of two elements: a personal inde-
280 pendent (ⲁⲛⲟⲕ etc.) followed by ⲡⲉ(/ⲧⲉ/ⲛⲉ). (Because of small documentation, the variableness of ⲡⲉ is open to doubt in Pattern 9; ⲡⲉ is invariable in 10, but variable in 11.)

Pattern	*Constituents*	*Analysis*
9	ⲁⲛⲟⲕ ⲡⲉ "It is I"	Predicate + Subject
10	ⲁⲛⲟⲕ ⲡⲉ "I am he, I am such"	Subject + Predicate
11	ⲁⲛⲟⲕ ⲡⲉ "I am someone important"	(?) + (?)

Patterns 9 and 10 are formally distinguished, as patterns, only by opposite arrangements of predicate and subject. Identification of predicate and subject is not signalled at the level of the individual sentence; rather, within a larger unit of text to which the pattern belongs, cf. **268.**

Apart from these three patterns, ⲁⲛⲟⲕ ⲡⲉ (presumably with variable ⲡⲉ) also occurs in Patterns 3, 4, and 12. E.g. ⲛ̄-ⲁⲛⲟⲕ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲡⲉ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲛⲙ̄-ⲡⲓⲱⲧ ⲉⲛⲧ-ⲁϥ-ⲧⲁⲟⲩⲟ-ⲉ̄ⲓ John 8:16 "It is not a matter of Me alone, but of Me and the Father who sent Me"; ⲧⲃⲁϣⲟⲣ . . . ⲉⲧⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡϩⲙϩⲁⲗ ⲙ̄-ⲡⲙⲁⲙⲙⲱⲛⲁⲥ ShChass 38:35-39 "The fox . . . which means you, O servant of Mammon" (explanatory predicate **293**).

281 Pattern 9: ⲁⲛⲟⲕ ⲡⲉ "It is I" (endophoric ⲡⲉ)

ⲁⲛⲟⲕ (etc.) ⲡⲉ
(Predicate + Subject)
"It is I/It's me," French *c'est moi*

Structure: ⲡⲉ as endophoric **266** subject pronoun as in Pattern 3 (ⲧⲉⲡⲣⲱ ⲧⲉ "It is winter"). This pattern occurs in *dialogue*. It announces the speaker's identity, either to answer (or cut off) an unexpressed question of identity (such as "Who's that?" "Who's there?" "What are we looking at?"—Answer, "It is I!") or to correct a misimpression of identity ("It's a ghost!"—Answer,

"No, it's me!"). Recorded examples of this pattern occur as discourse spoken by a single male speaker, and thus do not indicate whether ⲡⲉ is invariable or variable; accordingly, this may be a subpattern of Pattern 3 (with variable ⲡⲉ/ⲧⲉ/ⲛⲉ). (English translations typically employ impersonal "It is . . . ".) Closely related is Pattern 12.

Negation and conversion: ?

Examples: ⲁⲩ-ⲛⲁⲩ ⲉ-ⲓ̅ⲥ̅ ⲉⲩ-ⲙⲟⲟⲩⲉ ϩⲓϫⲛ̅-ⲑⲁⲗⲁⲥⲥⲁ . . . ⲁⲩⲱ ⲁⲩ-ⲣ̅-ⲱϩⲟⲧⲉ . . . ⲓ ⲡⲉϫⲁ-ⲩ ⲛⲁ-ⲩ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ ⲓ ⲙ̅ⲡⲣ̅-ⲣ̅-ⲱϩⲟⲧⲉ John 6:19–20 "They saw Jesus walking on the sea . . . And they were afraid. He said to them, *It is I*; do not be afraid"; ⲛ̅ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲁⲉ ⲉⲣⲟ-ⲩ . . . ⲁⲩ-ⲱⲧⲟⲣⲧ̅ⲣ̅ ⲉⲩ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ϫⲉ-ⲟⲩⲫⲁⲛⲧⲁⲥⲙⲁ ⲡⲉ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲛ̅-ⲑⲟⲧⲉ ⲁⲩ-ϫⲓ-ⲱⲕⲁⲕ ⲉⲃⲟⲗ ⲓ ⲛⲧⲉⲩⲛⲟⲩ ⲁⲉ ⲁⲩ-ⲱⲁϫⲉ ⲛ̅ⲙⲙⲁ-ⲩ ⲉⲩ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ϫⲉ-ⲧⲱⲕ ⲛ̅ϩⲏⲧ ⲓ ⲁⲛⲟⲕ ⲡⲉ ⲓ ⲙ̅ⲡⲣ̅-ⲣ̅-ⲱϩⲟⲧⲉ ⲓ ⲁⲩ-ⲟⲩⲱⲫⲃ̅ ⲁⲉ ⲛⲁ-ⲩ ⲛ̅ⲑⲓ-ⲡⲉⲧⲣⲟⲥ . . . ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲉⲱϫⲉ-ⲛ̅ⲧⲟⲕ ⲡⲉ ⲟⲩⲉϩ-ⲱⲥⲁϩⲛⲉ ⲛⲁ-ⲓ ⲉ-ⲱⲧⲣⲁ-ⲉⲓ ⲱⲁⲣⲟ-ⲕ ϩⲓϫⲛ̅-ⲙ̅ⲙⲟⲟⲩ Matt 14:26–28 "But when they saw Him . . . they were terrified, saying, It is a ghost! And they cried out for fear. But immediately He spoke to them, saying, Take heart, *it is I;* have no fear. And Peter answered Him, Lord, if *it is indeed You,* bid me come to You on the water"

282 Pattern 10: ⲁⲛⲟⲕ ⲡⲉ "I am he, I am such" (anaphoric predicate ⲡⲉ)

ⲁⲛⲟⲕ (etc.) ⲡⲉ (invariable)
(Subject + Predicate)
"I am he, I am such, So I am," French *je le suis*

Structure: ⲡⲉ as invariable, yet anaphoric, predicate pronoun. ⲡⲉ refers back to a previously mentioned name or epithet of *definite* determination status. This pattern occurs both in *(i)* dialogue, to confirm one's identity in response to a question ("Are you *Azael?* "—Answer, "I am *he*") and in *(ii)* exposition, to identify the subject with a previously mentioned type of entity ("We should be called the children of God. And so we are").

The pattern that refers back to an *indef.* epithet is ⲁⲛ̅ⲣ̅-ⲟⲩⲁ/ⲟⲩⲉⲓ/ϩⲟⲩⲛⲉ **289** in Patterns 1 and 2 and ⲟⲩⲁ ⲡⲉ etc. **267** in Pattern 4. E.g. ϩⲉⲛ-ϩⲉⲃⲣⲁⲓⲟⲥ ⲛⲉ ⲓ ⲁⲛ̅ⲣ̅-ⲟⲩⲁ ϩⲱ -⁰ 2 Cor 11:22 "Are they Hebrews? So am I (I am *one*, also)."

Negation: ⲛ̅-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ

Conversion: Converter- ⲁⲛⲟⲕ ⲡⲉ. Relative and circumstantial (only?) are attested. (Relative ⲡ-ⲉⲧⲉ-ⲛ̅ⲧⲟϥ ⲡⲉ "Whoever *or* Whatever he may be.")

Examples: *(i) dialogue,* ⲁⲩ-ϫⲛⲟⲩ-ϥ ⲁⲉ ϫⲉ-ⲛ̅ⲧⲟⲕ ⲡⲉ ϩⲏⲗⲓⲁⲥ ⲁⲩⲱ ⲡⲉϫⲁ-ϥ ϫⲉ-ⲛ̅-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ John 1:21 "They asked Him, Are You Elijah? He said, *I am not he"; ⲡⲉϫⲁ-ⲥ ⲛⲁ-ϥ ⲛⲑⲓ-ⲧⲉⲥϩⲓⲙⲉ ϫⲉ-ⲉⲛⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲓⲱⲁⲃ ⲓ ⲡⲉϫⲁ-ϥ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ 2 Sam 20:17 "The woman said to him, Art thou Joab? and he said, *I am he"; *(ii) exposition.* ⲡⲉϫⲁ-ⲩ ⲁⲉ ⲧⲏⲣ-ⲟⲩ ϫⲉ-ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲱⲏⲣⲉ ⲙ̅-ⲡⲛⲟⲩⲧⲉ ⲓ ⲛ̅ⲧⲟϥ ⲁⲉ ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲩ ϫⲉ-ⲛ̅ⲧⲱⲧⲛ̅ ⲉⲧⲉⲧⲛ̅-ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ Luke 22:70 "And they all said. Are You the Son of God, then? And He said to them, You yourselves say

that *I am He*"; ⲛ̅ⲧⲱⲧⲛ̅ ⲧⲉⲧⲛ̅-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲉⲓ ϫⲉ-ⲡⲥⲁϩ ⲁⲩⲱ ⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ⲕⲁⲗⲱⲥ ⲧⲉⲧⲛ̅-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ John 13:13 "You call Me teacher and Lord; and you are right, for *so I am"; ⲁϥ-ⲟⲩⲱϣⲃ̅ . . . ϫⲉ-ⲡ-ⲉⲛⲧ-ⲁϥ-ⲥⲱⲡ ⲛ̅-ⲧⲉϥⲃⲓϫ ⲛ̅ⲙ̅ⲙⲁ-ⲓ ϩⲛ̅-ⲧϫⲏ ⲡⲁⲓ ⲡⲉⲧ-⁰-ⲛⲁ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ⲙⲟ-ⲓ . . . ⲁϥ-ⲟⲩⲱϣⲃ̅ ⲁⲉ ⲛ̅ⲑⲓ-ⲓⲟⲩⲇⲁⲥ . . . ϫⲉ-ⲙⲏⲧⲓ ⲁⲛⲟⲕ ⲡⲉ ϩⲣⲁⲃⲃⲉⲓ Matt 26:23–25 "He answered, He who has dipped his hand in the dish with Me, will betray Me . . . . Judas answered . . . , *Am I the one,* Master? (Am I he, Master?)"; ⲁ-ⲡⲛⲟⲩⲧⲉ ⲧⲟⲩⲛⲟⲥ ⲙ̅-ⲡⲓ̅ⲏ̅ⲗ̅ ⲙ̅-ⲡⲥⲱⲧⲏⲣ ⲓ̅ⲥ̅ . . . ⲓ̈ⲱϩⲁⲛⲏⲥ ⲁⲉ . . . ⲛⲉϥ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ⲡⲉ . . . ϫⲉ-ⲁϩⲣⲱ-ⲧⲛ̅ ⲧⲉⲧⲛ̅-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲓ̈ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ ⲛ̅-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲓ ⲁⲗⲗⲁ ⲉⲓⲥϩⲏⲧⲉ ϥ-ⲛⲏⲩ ⲙⲛ̅ⲛ̅ⲥⲱ-ⲓ̈ Acts 13:23–25 "God raised up to Israel a Savior, Jesus . . . And John . . . said . . . , Why do you suppose that *I am He?* I am not He. But look, He is coming after me"; ϫⲉ-ⲉⲩⲉ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲛ ϫⲉ-ⲛ̅ⲱⲏⲣⲉ ⲙ̅-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲁⲛⲟⲛ ⲡⲉ ⲓ John 3:1 "That we should be called the children of God; and *so we are"; ⲕⲁⲓⲧⲟⲓ ⲉⲩ-ϫⲱ̂ ⲙ̅ⲙⲟ-ⲥ ϫⲉ-ⲧⲁⲡⲉ ⲛ̅-ⲧⲉⲥϩⲓⲙⲉ ⲡⲉ ⲡⲉⲥϩⲁⲓ ⲁⲩⲱ ⲛ̅ⲧⲟϥ ⲛⲁⲙⲉ ⲡⲉ (sic) ShOr 157:25–30 "For it is said that the head of a woman is her husband (1 Cor 11:3); and *so he is." Conversions:* ϩⲉⲛⲱⲏⲣⲉ ⲱⲏⲙ̅ ⲡ-ⲉⲧⲉ-ⲛ̅ⲧⲟϥ ⲡⲉ ⲛ̅ϩⲏⲧ-ⲟⲩ ⲉⲱⲡⲉ ⲟⲩϩⲙⲉ ⲡⲉ ⲏ ⲟⲩⲣ̅ⲙⲙⲁⲟ Ruth 3:10 (ed. Shier) "Young men, *whatever any of them might be,* whether poor or rich"; ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉ-ⲱⲁⲕ-ⲧⲁⲱⲉ-⁰ⲟⲉⲓⲱ ⲛ̅-ϩⲁϩ ⲛ̅-ⲥⲟⲛ̂ ϫⲓⲛⲙ̅-ⲡⲁⲓⲱⲛ ϩⲛ̅-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲕ ⲛⲉ ϫⲉ-ⲑⲁⲏ ⲧⲉ ⲉ-ⲛ̅ⲧⲟⲥ ⲁⲛ ⲡⲉ ShChass 22:58–23:7 "Likewise, many times from of old, you have been wont to announce among your people that it is the end (Pattern 3), whereas *it was not* (Pattern 10)"

283 Pattern 11: ⲁⲛⲟⲕ ⲡⲉ "I am someone important"

ⲁⲛⲟⲕ (etc.) ⲡⲉ/ⲧⲉ/(ⲛⲉ?)
"I am someone important"

Structure: Uncertain. This pattern announces existence and, by extension, self-importance; it usually occurs in reported discourse imbedded within *narrative,* where the narrator employs a derogatory tone.

Negation: ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ

Conversion: ?

Examples: ⲁϥ-ⲧⲱⲟⲩⲛ ⲛ̅ⲑⲓ-ⲑⲉⲩⲧⲁⲥ ⲉϥ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ⲉⲣⲟ-ϥ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ Acts 5:36 "Theudas arose, giving himself out to be somebody important (saying I am someone important)"; ⲉⲃⲟⲗ ⲁⲉ ϩⲛ̅-ⲛ-ⲉⲧ-⁰-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ϫⲉ-ⲁⲛⲟⲛ ⲡⲉ Gal 2:6 "From those who were reputed to be something (who said We are ones who are important)"; ϫⲉ-ⲉⲩⲉ-ⲧⲁⲁ-ϥ ⲉϩⲣⲁⲓ ⲉ-ⲧⲟⲓϫ ⲛ-ⲧⲁⲓ ⲉⲧⲟⲩ-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲥ ϫⲉ-ⲛ̅ⲧⲟⲥ ⲡⲉ ⲓ ⲁⲩⲱ ⲉⲱⲡⲉ ⲛ̅ⲧⲟⲥ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ ⲧⲁⲓ ⲛ̅ⲧⲟⲥ ⲧⲉⲛⲧ-ⲁⲥ-ⲉⲓ ⲉ-⁰ϫⲓ ⲧⲟⲧⲉ ⲉ-⁰ⲧⲣⲉ-ⲧⲛ̅-ⲕⲱ ⲉϩⲣⲁⲓ ⲙ̅-ⲡ-ⲉⲧ-⁰-ⲟ ⲛ̅-ⲛⲟⲃ ⲏ ⲡⲉⲧ-ⲥⲟⲧⲡ (collated) ShP 130[2]98r:28–98v:9 "So that they might put it (food) into the hand of the woman whom they consider to be someone important. But even if she is not really someone important, nevertheless, for her part, it is she who has come to be served and, furthermore, to have you dish out the larger or choicer portion"; ⲥ-ⲙⲉⲉⲩⲉ ⲅⲁⲣ ⲉⲣⲟ-ⲥ ϫⲉ-ⲁⲛⲟⲕ ⲧⲉ ⲛ̅ⲑⲓ-ⲧ-ⲉⲧⲉ-ⲙⲛ̅ⲧ̅ⲥ̅-⁰ⲡⲣⲁϫⲓⲥ ⲉ-ⲅⲁⲗⲁⲩ ⲧⲉ Athanasius of Alexandria, Epistle on Virginity 3 (First Pseudo-Clementine Epistle On Virginity 3) [Lefort 255:28–29] "For, the one who has no good deeds thinks, I am someone important, while in fact she is of no account"

284 Pattern 12: extension of cleft sentence Pattern 1 (464, 467)

Focal Point + ⲡⲉ/ⲧⲉ/ⲛⲉ (or *invariable* ⲡⲉ)

ⲓⲥ ⲁⲛ ⲡⲉ-ⲛⲉⲩ-ⲃⲁⲡⲧⲓⲍⲉ | ⲁⲗⲗⲁ ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲛⲉ

"It was not Jesus who baptized; rather, *it was His disciples who were doing so* (i.e. ⲛⲉ-ⲛⲉⲩ-ⲃⲁⲡⲧⲓⲍⲉ) (John 4:2)

Related closely to Patterns 3 and 9, which contain endophoric **266** ⲡⲉ focussing attention on the predicate.

Structure: entity term + ⲡⲉ. (Both variable and invariable ⲡⲉ occur.) Follows and depends upon a preceding cleft sentence **464,** whose topic element (a relative clause) this pattern presupposes. Thus

Focal Point ⲡⲉ- *Relative Clause* (cleft sentence)

followed by

Focal Point ⲡⲉ (nominal sentence Pattern 12)

Pattern 12 can also extend other kinds of sentence; e.g. ⲙⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲁ-ⲱ-ⲫⲓ ⲍⲁ-ⲡⲉⲓⲱⲁⲭⲉ | ⲁⲗⲗⲁ ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲧⲁⲁ-ⲥ ⲛⲁ-ⲩ ⲛⲉ (i.e. ⲛⲉ-ⲉⲧ⁰-ⲛⲁ-ⲱ-ⲫⲓ) Matt 19:11 "Not all can bear this saying; rather, it is those to whom it has been given who can do so."

Negation and conversion: like cleft sentence Pattern 1

Range of focal points and congruence of ⲡⲉ: like cleft sentence Pattern 1

Further examples: ⲛ̄-ⲟⲩⲉⲛⲧⲟⲗⲏ ⲁⲛ ⲛ̄-ⲃⲣ̄ⲣⲉ ⲧⲉϯ-ⲥⲍⲁⲓ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ | ⲁⲗⲗⲁ ⲧⲉⲛⲧⲟⲗⲏ ⲛ̄-ⲁⲥ ⲧⲉ | John 2:7 "It is not a new commandment that I am writing to you; rather, it is the old commandment (that I am writing)": ⲙ̄-ⲡⲉⲩⲃⲟⲩ ⲁⲛ ⲡⲉⲛⲧ-ⲁⲩ-ⲧⲟⲩϫⲟ-ⲟⲩ | ⲁⲗⲗⲁ ⲧⲉⲕⲟⲩⲛⲁⲙ ⲧⲉ ⲙⲛ̄-ⲡⲉⲕⲃⲟⲩ Ps 43(44):3 "It is not their own arm that delivered them; rather, it is Your right hand and Your arm (that did so)"; ⲛ-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉⲧⲫ-ⲛⲁ-ⲫⲟⲡ-ⲧ ⲉⲣⲟ-ⲫ | ⲁⲗⲗⲁ ⲡⲉⲛⲧ-ⲁⲩ-ⲧⲛⲛⲟⲟⲩ-ⲧ ⲡⲉ Mark 9:37 "It is not Me that he will receive; rather, it is the One who sent Me (that he will receive)"; ⲙ̄ⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲧ⁰-ⲏⲡ ⲉ-⁰ⲣ̂-⁰ⲛⲏⲥⲧⲉⲓⲁ | ⲛ̄ⲧⲟⲟⲩ ⲛⲁⲙⲉ ⲛⲉ ShChass 102:46–50 "It is the monks who should fast; it is really they (who should)"; ⲟⲩⲧⲉ ⲅⲁⲣ ⲛ̄-ⲟⲩⲛ̄ⲧⲏⲃ ⲁⲛ ⲟⲩⲧⲉ ⲛ̄-ⲟⲩⲡⲁⲍⲣⲉ ⲁⲛ ⲧⲉⲛⲧ-ⲁⲥ-ⲧⲁⲗⲃⲟ-ⲟⲩ | ⲁⲗⲗⲁ ⲡⲉⲕⲱⲁⲭⲉ ⲡⲉ ⲡϫⲟⲉⲓⲥ ⲉⲧ⁰-ⲧⲟⲩϫⲟ ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ Wis 16:12 "For it was neither herb nor drug that cured them: but it was Your word, which heals all, (that did,) O Lord" (with ⲉⲧ⁰-ⲧⲟⲩϫⲟ modifying ⲡⲉⲕⲱⲁⲭⲉ). *After interrogative cleft sentences:* ⲛⲓⲙ ⲡⲉⲛⲧ-ⲁⲩ-ⲧⲁⲙⲓⲟ-ⲟⲩ ⲛ-⁰ⲁⲅⲅⲉⲗⲟⲥ ⲙ-ⲡⲛⲉⲩⲙⲁ ⲁⲩⲱ ⲛⲉⲩⲁⲓⲧⲟⲩⲣⲣⲟⲥ ⲛ-⁰ⲫⲁⲣ ⲛ-ⲥⲁⲧⲉ | ⲙⲏ ⲛⲧⲟⲩ ⲁⲛ ⲡⲉ ⲁⲩⲱ ⲡⲉⲫⲓⲱⲧ ShOrig 309 (Orlandi 22:13–14) "Who made them spiritual angels and made his servants flames of fire? Pray tell, was it not He and His Father (who did so)?"; ⲛⲓⲙ ⲡⲉ-ⲛ̄ⲧ-ⲁⲩ-ⲣ̄-⁰ⲛⲟⲃⲉ | ⲡⲁϊ ⲡⲉ | ϫⲛ̄-ⲛⲉⲩⲉ̀ⲓⲟⲧⲉ ⲛⲉ John 9:2 "Who is it that sinned? Is it this man (who did)? Or is it his parents (who did)?"; ⲛⲓⲙ ⲡⲉⲛⲧ-ⲁⲩ-ⲁⲁ-ⲥ ⲛⲧⲉⲓⲍⲉ | . . . ⲙⲏ ⲛⲧⲱⲧⲛ ⲁⲛ ⲡⲉ ShOrig 357 (Orlandi 32:12–13) "Who is it that made it be this way? . . . Pray tell, is it not you (that did)?";

ⲉⲛⲉ-ⲙⲙⲟⲛⲁⲭⲟⲥ ⲛⲁⲙⲉ . . . ⲛⲉⲧ⁰-ⲏⲡ̄ ⲉ-⁰ⲣ-⁰ⲛⲏⲥⲧⲓⲁ | ϫⲛ̄-ⲛⲧⲟⲕ ⲡⲉ ShChass 103:31–38 "Is it really the monks . . . who ought to fast? Or it is you (who ought to)?"; ⲛⲓⲙ ⲡⲉ-ⲛ̄ⲧ-ⲁⲩ-ϫⲱϩ ⲉⲣⲟ-ⲓ . . . | ⲛ̄-ⲁⲛⲟⲛ ⲁⲛ ⲛⲉ Luke 8:45 (in dialogue) "Who was it that touched me?— . . . Not us (It is not we who did so)"

INVARIABLE ⲡⲉ IN OTHER TYPES OF SENTENCE

285 Invariable ⲡⲉ occurs with some other types of sentence, especially preterit clauses; but not as an essential pattern constituent. Here, the category or structure optionally signalled by ⲡⲉ, the motivation for its use, and the conditions of its occurrence are at present unknown. These occurrences of ⲡⲉ may be somehow related to nominal sentence structure. Like the other enclitics, ⲡⲉ tends to come early in the sentence. E.g.

(a) With *the preterit conversion*, cf. **438** (very frequent): ⲛⲉⲩ-ⲱⲗⲏⲗ ⲡⲉ ⲁⲩⲱ ⲛⲉⲩ-ⲥⲙⲟⲩ ⲉ-ⲡⲛⲟⲩⲧⲉ Acts 16:25 "They were praying and blessing God"; ⲛⲉⲣⲉ-ⲡⲉⲫⲛⲟϭ ⲇⲉ ⲛ̄-ⲱⲏⲣⲉ ⲡⲉ ϩⲛ̄-ⲥⲱⲱⲉ Luke 15:25 "Now his elder son was in the field"; ⲛⲉ-ⲁⲩ-ⲁϊⲁⲉⲓ ⲡⲉ ϩⲛ̄-ⲛⲉⲩϩⲟⲟⲩ Luke 1:7 "They were advanced in years (had become great in their days)"; ⲛⲉ-ⲛⲉⲥⲱ-ⲫ ⲡⲉ ϩⲙ̄- (i.e. ⲉϩⲣⲙ̄-) ⲡⲛⲟⲩⲧⲉ Acts 7:20 "He was beautiful before God."

(b) With the main statement of a conditional sentence or equivalent (infrequent): *(i)* future (ⲛⲁ-), ⲉⲛⲱⲁⲛ-ⲟⲩⲱϩ ⲁⲛⲟⲛ ⲉⲧⲟⲟⲧ-ⲛ̄ ⲉ-⁰ⲥⲱⲧⲙ̄ ⲟⲛ ⲉ-ⲧⲉⲥⲙⲏ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲧⲛ̄-ⲛⲁ-ⲙⲟⲩⲟⲩ ⲡⲉ Deut 5:25 "If we hear the voice of the Lord our God anymore, then we shall die"; *(ii)* optative, ⲉⲱϫⲉ-ⲁ̄-ⲧⲁⲟⲩⲉⲣⲏⲧⲉ ⲣⲓⲕⲉ ⲉ̄ⲃⲟⲗ ϩⲛ̄-ⲧⲉⲫϩⲓⲏ̄ ⲉⲱϫⲉ-ⲁ̄-ⲡⲁϩⲏⲧ ⲟⲩⲁ̄ϩ-ⲫ ⲛ̄ⲥⲁ-ⲡⲁⲃⲁⲗ ⲉⲱϫⲉ-ⲁϊ-ϫⲱϩ ⲇⲉ ⲉ̄-⁰ⲁⲱⲣⲟⲛ ϩⲛ̄-ⲛⲁⲃⲓϫ ⲉⲓⲉ̄-ϫⲟ ⲛ̄ⲧⲱⲟⲩⲛ ⲡⲉ ⲛ̄ⲧⲉ-ⲛ̄ⲕⲟⲟⲩⲉ ⲟⲩⲟⲙ-ⲟⲩ Job 31:7–8 "If indeed my foot has turned aside out of its way, or if my heart has followed my eye, and if too I have touched gifts with my hands, then let me sow and let others eat"; *(iii)* past ⲉ-ⲙⲙⲟⲛ ⲉⲱϫⲡⲉ ⲁⲩ-ⲟⲡ-ⲟⲩ ⲡⲉ ϩⲱⲥ-⁰ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ShAmél II 341:7–8 (= Z 591:6–7) "Otherwise, then they were counted as heretics."

(c) With the *focalizing conversion* (rare): ⲛ̄ⲧ-ⲁ-ⲓⲥ ⲁⲉ ϫⲟⲟ-ⲥ ⲡⲉ ⲉⲧⲃⲉ-ⲡⲉⲫⲙⲟⲩ | ⲛⲏ ⲇⲉ ⲁⲩ-ⲙⲉⲩⲉ ϫⲉ-ⲉⲫ-ϫⲉ-ⲡⲉⲛⲕⲟⲧϫ̄ ⲙ̄-ⲡⲱⲃⲱ John 11:13 "Now Jesus had spoken of His death, but they thought that He meant taking rest in sleep."

(d) With the *imperative* (rare): ϯ-ⲛⲁ-ϫⲛⲟⲩ-ⲧⲛ̄ ϩⲱ-⁰ ⲉ-ⲩⲱⲁⲭⲉ | ⲁϫⲓ-ⲫ ⲉⲣⲟ-ⲉⲓ ⲡⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ϩⲱ-⁰ ϯ-ⲛⲁ-ϫⲟⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ ϫⲉ- . . . Mark 11:29 "I will ask you a question; answer me, and I will tell you . . . "

(e) With ⲱⲫⲉ 'it is right, fitting, necessary' **488** (rare): ⲁⲛⲟⲕ ⲅⲁⲣ ⲉⲱⲫⲉ ⲡⲉ ⲉ-⁰ⲧⲣⲉⲩ-ⲥⲩⲛϩⲓⲥⲧⲁ ⲙ̄ⲙⲟ-ϊ ϩⲓⲧⲉ-ⲧⲏⲩⲧⲛ̄ 2 Cor 12:11 "For I ought to have been commended by you."

TYPES OF NOMINAL SENTENCE PREDICATE

FORMAL CLASSIFICATION OF PREDICATES

286 Various formal types of nominal sentence predicate **252** can be distinguished, of which the most usual are the def. and indef. article phrase. (Many of the nominal sentence patterns are compatible with only some of these types.)

ϵ-$^{\emptyset}$*infinitive:* Action as an entity **288**
ϵ-$^{\emptyset}$ⲧⲣϵ-: Explanatory or evaluative comment **293**; action as an entity **288**
ⲛ̄ⲑϵ ⲛ̄-: Similarity (Is like . . .) **301**
ⲡ- + *noun:* Denotation and description (i.e. identifying and describing) **292**; explanatory or evaluative comment **293**
ⲡⲁ-, ⲡⲱ=: Possessedness (Belongs to . . .) **296**
ⲟⲩ- + *noun:* Denotation and description (i.e. identifying and describing) **292**; explanatory or evaluative comment **293**
ⲟⲩⲁⲱ ⲛ̄-ϩϵ *and* ⲟⲩⲧⲉⲓϩϵ (or ⲟⲩⲁⲱ ⲙ̄-ⲙⲓⲛϵ, ⲟⲩⲧⲉⲓⲙⲓⲛϵ, ⲟⲩⲁⲱ ⲛ̄-ⲃⲟⲧ): Similarity, admiration (Of what sort is . . . ? How is . . . ? Is like this, Is such, O how . . . !) **301**
ⲟⲩϵⲃⲟⲗ ϩⲛ̄- *or* ⲟⲩϵⲃⲟⲗ ⲧⲱⲛ: Source (Comes from . . .) **302**
ⲟⲩ- + *other prepositional phrases:* Relationship of time, place 'from' or 'towards', or manner **298**
ⲟⲩⲗⲁⲁⲩ: Insignificance, near non-existence (Is nothing, Is something trivial) **294**
ⲟⲩⲟⲩ: Request for class name (What is . . . ?) **299**
ⲟⲩⲁ, ⲟⲩⲉⲓ, ϩⲟⲩⲛϵ: Anaphoric reference (Is *one of them*, Is *such*) **289**
But ⲟⲩⲁ, ⲟⲩⲉⲓ is also a cardinal number, meaning 'is/are one, a unity, one single entity, as one' (John 10:30)
ϫϵ- + *clause:* Explanatory or evaluative comment (The fact *or* statement *or* idea *or* possibility that . . .) **293**
ϫⲉⲕⲁ(ⲁ)ⲥ + *clause:* Explanatory or evaluative comment (For . . . to . . . , That . . . might . . .) **293**
$^{\emptyset}$ + *common noun:* Class name, as such **290**; explanatory or evaluative comment **293**
$^{\emptyset}$ + *infinitive:* Explanatory or evaluative comment **293**; action as an entity **288**; class name, as such **290**

Demonstrative pronouns ⲡⲁⲓ this, ⲡⲉⲧⲙ̄ⲙⲁⲩ that, and ⲡⲏ this: Demonstration (pointing something out, cross-reference) **291**; ⲡⲁⲓ, also explanatory or evaluative comment (Means this, Is tantamount to this) **293**
Personal independent (ⲁⲛⲟⲕ): Explanatory or evaluative comment **293**; personal identification **295**; self-importance **300**; (repeated + ⲟⲛ) unchanging identity **303**

Possessed noun (e.g. ϩⲏⲧ= **138**): Denotation **292**
Prepositional phrase (without expressed article): Relationship of time, place from' or towards', or manner **298**
Proper noun: Denotation **292**
Repeated entity term + ⲟⲛ: Unchanging identity (Is always the same) **303**
Reported discourse without ϫϵ-: Explanatory or evaluative comment **293**
Specifiers (ⲱⲟⲙⲛ̄ⲧ, ⲁⲱ etc.) and *specifier phrases* **64:** Explanatory or evaluative comment **293;** quantity and other categories of 'specification' **297.** Cf. also **294, 299, 301.**

SEMANTIC CLASSIFICATION OF PREDICATES

287 Nominal sentence predicates (in their sentence patterns) express the following semantic distinctions, of which the most frequent are denotation and description. These distinctions are only approximate and overlap to some extent.

Action as an entity, *eating and drinking; for us to fear Him* **288**
Admiration, *Oh, how . . . !* **301**
Anaphoric reference, *(is) one of them; (is) he; (is) such* **289**
Class name, *(is) tentmaker* **290**
Demonstration, *this* **291**
Denotation and description, *a person; great* **292**
Description, *great* **292**
Explanatory or evaluative comment, *(means) the place of the skull* **293**
General relationship. *See* Possessedness
Inherent (essential) identify and quality, *is (by nature) rich* **292**
Insignificance, *nothing; insignificant* **294**
Personal identification, *Gabriel, you* **295**
Possessedness, *the Lord's; mine* **296**
Quantity and other categories of the specifiers, *two* **297**
Relationship of time, place 'from' or 'towards', and manner, *contrary to Your will* **298**
Request for class name, *what . . . ?* **299**
Self-importance, *something important* **300**
Similarity and admiration, *like this; of what sort?; Oh, how . . . !* **301**
Source, *of this world* **302**
Unchanging identity, *always the same* **303**

288 *Action*, spoken of as an entity **150,** is predicated by $^{\emptyset}$infinitive (as masc. common noun), ϵ-$^{\emptyset}$infinitive, and ϵ-$^{\emptyset}$ⲧⲣϵ-.

Examples: ⲧⲙ̄ⲛ̄ⲧ-ϵⲣⲟ ⲅⲁⲣ ⲁⲛ ⲙ̄-ⲡⲛⲟⲩⲧϵ ⲡϵ $^{\emptyset}$ⲟⲩⲱⲙ ϩⲓ-$^{\emptyset}$ⲥⲱ Rom 14:17 "For the kingdom of God is not a matter of *eating and drinking*"; ⲡϫⲱⲕ ϵⲃⲟⲗ ⲙ-ⲡⲛⲟⲙⲟⲥ ⲡϵ $^{\emptyset}$ⲧⲙ-ⲣ-$^{\emptyset}$ⲁⲛⲁⲱ ϵ-ⲡⲧⲏⲣ-ϥ ShIII 66:19–20 "The fulfillment of the law is *not swearing* at all"; ⲧⲉⲫⲩⲥⲓⲥ ⲛ̄-ⲛⲉⲥⲟⲟⲩ ⲡⲉ $^{\emptyset}$ⲟⲩⲁϩ-ⲟⲩ ⲛ̄ⲥⲁ-ⲡⲱⲱⲥ ⲛⲁⲙⲉ ⲡⲉⲭ̄ⲥ ⲁⲩⲱ ⲧⲉⲩⲫⲩⲥⲓⲥ ⲁⲛ ⲧⲉ ϵ-$^{\emptyset}$ⲟⲩⲁϩ-ⲟⲩ ⲛ̄ⲥⲁ-ⲡⲟⲩⲱⲛ̄ⲱ ⲡⲥⲁⲧⲁⲛⲁⲥ ShChass 65:24–33 "The natural inclination of the sheep is *following* the true shepherd Christ, and their inclination isn't *following* the wolf Satan"; ⲛ̄-ⲡⲥⲱⲛ̄ⲧ ⲁⲛ ⲡⲉ ⲛ̄-ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ ϵ-$^{\emptyset}$† ⲛ-ⲟⲩⲣⲱⲙⲉ ϵⲩ-ⲕⲁⲧⲏⲅⲟⲣⲓ ⲙ̄ⲙⲟ-ϥ ϵ-$^{\emptyset}$ⲧⲁⲕⲟ-ϥ ⲙ̄ⲡⲁⲧϵ- (i.e. ϵ-ⲙ̄ⲡⲁⲧϵ-)

ⲛ̄ⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲉⲓ ⲙ̄ⲡⲉⲫⲙⲧⲟ ⲉⲃⲟⲗ Acts 25:16 "It is not the custom of the Romans *to hand over* any accused person to be killed before the accusers have come into that person's presence"; ⲡⲁⲓ ⲇⲉ ⲡⲉ ⲉ-ϥ-ⲧⲣⲉⲛ-ⲥⲁ̄ⲥⲁ̄-ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means *for us to encourage* one another"

289 *Anaphoric reference* (cross-reference back to a previously mentioned entity)

i. *to a def. entity term* (is *he*, is *such*), is predicated by the def. determinator pronoun ⲡⲉ (in Pattern 10);

ii. *to an indef. entity term* (is *one of them*, is *such*) is predicated by the indef. determinator pronoun ⲟⲩⲁ/ⲟⲩⲉⲓ/ϩⲟⲓⲛⲉ.

Examples: *(i)* ⲡⲉϫⲁ-ⲩ ⲇⲉ ⲧⲏⲣ-ⲟⲩ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ | ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲩ ϫⲉ-ⲛ̄ⲧⲱⲧⲛ̄ ⲉⲧⲉⲧⲛ̄-ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ Luke 22:70 "And they all said, Are You the Son of God, then? And He said to them, You yourselves say that I am *He"; ϫⲉ-ⲉⲩⲉ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲛ ϫⲉ-ⲛ̄ⲱⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲁⲛⲟⲛ ⲡⲉ* 1 John 3:1 "That we should be called the children of God; and *so* we are"; *(ii)* ϩⲉⲛϩⲉⲃⲣⲁⲓⲟⲥ ⲛⲉ | ⲁⲛ̄-ⲟⲩⲁ ϩⲱ-ϥ 2 Cor 11:22 "Are they Hebrews? So am I (I am *one*, also)"; ⲛ-ⲉⲧ-ϥ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲁⲛⲟⲛ-ϩⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ-ⲛ-ϩⲟⲓⲛⲉ ⲁⲛ ⲛⲉ Rev 2:2 "Those who call themselves apostles but are not (are not *such*)"; ⲟⲩⲛ̄-ϥ-ⲥϩⲓⲙⲉ ⲉ-ⲱⲁⲣⲉ-ⲡⲉⲥϩⲁⲓ ϩⲩⲡⲟⲡⲧⲉⲩⲉ ⲉⲣⲟ-ⲥ ϫⲉ-ⲟⲩⲛⲟⲉⲓⲕ ⲧⲉ . . . ⲁⲩⲱ ⲉ-ⲟⲩⲉⲓ ⲛⲁⲙⲉ ⲧⲉ ShOr 159:42–50 "There is a kind of woman whose husband suspects that she is adulterous . . . and indeed she is (is *such*)"

290 *Class name*, as such, is predicated by a zero article phrase: ⲛⲉ-ⲧⲉⲩⲧⲉⲭⲛⲏ ⲅⲁⲣ ⲡⲉ ϥ-ⲣⲉϥ-ⲧⲁⲙⲓⲉ-ϥ-ⲥⲕⲩⲛⲏ Acts 18:3 "For their occupation was tentmaker." Cf. also **136.**

Further examples: ⲡⲉⲩⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲡⲉ ϥ-ⲣⲱⲙⲉ ShIV 183:6 "For their god is *the human being as such"; ϥ-ⲱⲗⲟϥ ⲡⲉ ϥ-ϫⲟ-ⲟⲩ | ϥ-ⲱⲓⲡⲉ ⲡⲉ ϥ-ⲥⲱⲧⲙ ⲉⲣⲟ-ⲟⲩ* ShAmél 1 228:7 "To speak of them amounts to *disgrace itself*, to hear of them amounts to *shame itself.*"

291 *Demonstration (pointing something out)* is predicated by the three demonstrative pronoun sets ⲡⲁⲓ this, ⲡⲉⲧⲙ̄ⲙⲁⲩ that, and ⲡⲏ this; e.g. ⲧⲙⲉϩ-ⲥⲛ̄ⲧⲉ ⲇⲉ ⲉⲧ-ϥ-ⲉⲓⲛⲉ ⲙ̄ⲙⲟ-ⲥ ⲧⲉ ⲧⲁⲓ Matt 22:39 "And the second, which is like it, is *this.*"

292 *Denotation and description* are the most frequent types of nominal sentence predicate. They have the form of entity terms, namely indef. or def. article phrase (table 18), possessed noun, or proper noun. (Cf. also action **288,** class name **290,** explanatory or evaluative comment **293,** quantity **297,** request for class name **299,** self-importance **300,** and unchanging identity **303.**) Generally speaking, the nominal sentence predicate expresses *'inherent'* (unchangeable, permanent, unconditional, essential) or *unmarked* identity or quality, in contrast to ⲛ̄- of *'incidental'* predication **179,** which marks momentary, circumstantial, accidental, non-essential identity or quality. E.g. ⲁϥ-ⲣ̄-ϥ-ϩⲏⲕⲉ ⲉⲧⲃⲉ-ⲧⲏⲩⲧⲛ̄ ⲉ-ⲩⲣⲙ̄ⲙⲁⲟ ⲡⲉ 2 Cor 8:9 "Though He was (inherently) rich,

for your sake He became poor"; ⲁⲁ-ⲕ ⲛ̄-ϥ-ⲣⲙⲙⲁⲟ̂ ShChass 85:34 "Make yourself (non-essentially) rich."

(a) Denotation. A denotative predicate is one that names an entity as an instance of a class or as a unique individual: ⲟⲩⲣⲱⲙⲉ (is) a person; ⲥⲓⲙⲱⲛ (is) Simon; ϩⲏⲧ-ⲟⲩ (is) their belly. (Also for naming constructions, cf. **130.**) Denotative predicates belong to the following classes: proper noun (ⲥⲓⲙⲱⲛ), possessed noun (ϩⲏⲧ=), article phrases of the gendered common noun (ⲟⲩⲛⲟⲩⲧⲉ).

All proper noun and possessed noun predicates are denotative (except that possessed nouns also enter into compound prepositions and compound verbs **209**). But a gendered common noun predicate is ambiguous, being susceptible of two interpretations: both denotation and description (ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ "He is a god" *and* "He is divine").

(b) Description. A descriptive predicate is one that speaks of an entity by its quality but without explicitly naming (denoting) the particular entity to which it refers: ⲟⲩⲛⲟϭ (is) great, ⲟⲩⲁⲛⲟⲙⲟⲥ (is) lawless, ⲟⲩⲃ̄ⲣ̄ⲣⲉ (is) new, ⲟⲩⲣⲱⲙⲉ (is) human, ⲟⲩⲙⲉ (is) true, ⲟⲩⲟⲩⲟⲉⲓⲛ (is) bright, ⲟⲩⲣⲙ̄ⲛ̄-ϩⲏⲧ (is) intelligent. Descriptive predicates are indef. and def. article phrases of either a gendered common noun or a genderless common noun. They are usually introduced by ⲟⲩ- or ϩⲉⲛ- (rarely by the def. article ⲡ- 'the one characterized as . . . ').

All genderless common noun predicates are descriptive. But a gendered common noun predicate is ambiguous, being susceptible of two interpretations: both denotation and description (ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ "He is divine" *and* "He is a god").

Modern Coptic dictionary entries (e.g. Crum's) for gendered common nouns feature the denotative meaning, though in fact both semantic functions potentially belong to every gendered common noun. The descriptive function occurs more frequently with certain semantic classes than with others (those denoting abstractions, substances, etc.).

TABLE 18
SEMANTIC FUNCTIONS OF COMMON NOUN PREDICATES
WHEN EXPANDING ⲟⲩ- OR ⲡ-

	GENDERED COMMON NOUNS **104**	GENDERLESS COMMON NOUNS **113**
Denotation	ⲟⲩⲣⲱⲙⲉ (is) a person	. . . . .
	ⲡⲣⲱⲙⲉ (is) the person	. . . . .
Description	ⲟⲩⲣⲱⲙⲉ (is) human	ⲟⲩⲛⲟϭ (is) great
Description	ⲟⲩⲣⲱⲙⲉ (is) a human one	ⲟⲩⲛⲟϭ (is) a great one
with anaphora[1]	ⲡⲣⲱⲙⲉ (is) the human one	ⲡⲛⲟϭ (is) the great one

NOTE: In the table, ⲟⲩ- stands for ⲟⲩ- or ϩⲉⲛ-; ⲡ- stands for the three forms of ⲡ-, ⲡⲕⲉ-, ⲡⲉⲓ-, ⲡ- . . . ⲉⲧ-ⲙ̄ⲙⲁⲩ, and ⲡⲓ-.
[1]Cross-reference to a previously mentioned entity

Descriptive predication (corresponding to adjectives in Western Indo-European languages) is also expressed by three other means: suffixally conjugated verboids of quality **376,** ⲛⲁⲛⲟⲩ-ⲟ "He/It is good"; the stative construction ⲟ ⲛ̄- with descriptive incidental predicate **179,** ⲟ-ⲟ ⲛ̄-ϥⲛⲟϭ "He/It is great"; and the stative of intransitive verbs whose infinitive expresses process or entry into a state **168(b),** ⲟ-ⲟⲩⲟⲃϣ "He/It is white." In some instances these constructions come very close in meaning, forming synonyms: ⲟⲩⲁⲅⲁⲑⲟⲛ ⲡⲉ/ⲛⲁⲛⲟⲩ-ⲟ "It is good"; ⲟⲩⲕⲟⲩⲓ ⲡⲉ/ⲟ-ⲥⲟⲃⲕ "It is small"; ⲛⲁϣⲱ-ⲟ/ⲟ-ⲟϣ "It is much"; ⲛⲁⲁⲁ-ⲟ/ⲟ-ⲟ ⲛ̄-ϥⲛⲟϭ "It is great."

293 An *explanatory or evaluative comment* can be predicated by *(i)* an entity term **141,** *(ii)* ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ expanded by a clause **150,** *(iii)* some other expression of action as an entity **288,** *(iv)* reported discourse (hypostasis **142**). Items *(ii)* to *(iv)* permit a complete statement to function as predicate.

Examples: *(i)* ⲅⲟⲗⲅⲟⲑⲁ ⲉⲧⲉ-ⲡⲙⲁ ⲙ̄-ⲡⲉⲕⲣⲁⲛⲓⲟⲛ ⲡⲉ Matt 27:33 "Golgotha, which means the place of the skull"; ⲧⲥⲱϣⲉ ⲡⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲡⲉⲃⲣⲟⲃ ⲇⲉ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟ ⲛⲉ ⲛ̄ϣⲏⲣⲉ ⲛ̄-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ Matt 13:38 (explaining a parable) "(The phrase) *'the field'* is (stands for) the world, and *'the good seed'* is the sons of the kingdom"; ⲡⲛⲟⲙⲟⲥ ⲡⲉ ⲡⲛⲟⲃⲉ Rom 7:7 "Does the Law amount to sin?"; ⲛ̄ϩⲟⲩ ⲙⲉⲛ ⲉⲧ^{ϕ}-ⲥⲱϣⲉ ϩⲓϫ̄ⲙ-ⲡⲕⲁϩ ⲛⲉ ϩⲉⲗⲗⲏⲛ ⲛⲓⲙ ShChass 139:32–35 "Now, the snakes creeping on the ground stand for all Greeks"; ⲡⲛⲁⲩ ⲛ-ⲟⲩⲱⲙ ⲛϩⲏⲧ-ⲟⲩ ⲛ-ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ (ⲛⲧⲟⲟⲩ ⲡⲉⲓϣⲟⲙⲛⲧ ⲛ-ⲥⲃⲟⲧ ⲡⲉ) . . . ShIV 153:20–22 "In general, the mealtime during them (and 'them' means these three months) . . . "; ⲉⲣϣⲁⲛ-ⲧⲃⲁϣⲟⲣ ⲁϣⲕⲁⲕ ⲉⲃⲟⲗ ⲁⲛ ⲉⲧⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡϯ̄ϩⲏⲁⲗ ⲙ̄-ⲡⲙⲁⲙⲙⲱⲛⲁⲥ ϩⲛ̄-ϩⲉⲛϩⲣⲟⲟⲩ ⲉⲩ-ⲟϣ ⲉⲣⲉ-ⲡⲙⲟⲩⲓ ⲧ̄ⲣⲣⲉ ⲉⲧⲉ-ⲁⲛⲟⲕ ⲡⲉ ⲡϯ̄ϩⲏⲁⲗ ⲙ̄-ⲡⲉϫ̄ⲥ ShChass 38:35–39 "It is not when the fox —which means you, O servant of Mammon—barks with loud yelps that the lion—which means me, the servant of Christ—is afraid"; *(ii)* ⲕⲟⲣⲃⲁⲛ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ϫⲉ-ⲟⲩⲁⲱⲣⲟⲛ ⲡⲉ Mark 7:11 "Corban, which means that it is an offering" **514(c);** ⲛ̄ⲑⲉ ⲅⲁⲣ ⲛ̄-ⲟⲩϩⲧⲟ . . . ⲉϥ-ϩⲉ ⲛ̄-ϩⲁϩ ⲛ̄-ⲥⲟⲩ̈ ⲛ̄ⲥⲁ-^{ϕ}ⲡⲁϩⲟⲩ . . . ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ . . . ^{ϕ}ϩⲉ ⲙⲉⲛ ⲛ̄ⲥⲁ-^{ϕ}ⲡⲁϩⲟⲩ ⲡⲉ ϫⲉ-ϩⲁϩ ⲛ̄-ⲥⲟⲩ̈ ⲁⲥ-ⲥⲁϩⲱ-ⲥ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ϥ ⲁⲥ-ⲟⲩⲱϣ̄ⲧ ϩⲱⲱ-ⲥ ⲛ̄-ⲛⲉⲓⲇⲱⲗⲟⲛ ShChass 121:53–122:24 "For like a horse . . . that often falls on its hind-quarters . . . just so is the Synagogue . . . Now, 'fall on its hind-quarters' means that she (the Synagogue) often withdrew and that she too worshiped idols"; ⲁϣ ⲃⲉ ⲡⲉ ⲡⲁⲃⲉⲕⲉ ⲓ ϫⲉⲕⲁⲁⲥ ⲡⲉ ⲉⲓ-ⲉⲩⲁⲅⲅⲉⲗⲓϩⲉ ⲧⲁ-ⲕⲁ-ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ⲟⲩⲉⲱ ⲛ̄-^{ϕ}ϫⲟ ⲉⲃⲟⲗ ⲉⲣⲟ-ϥ 1 Cor 9:18 "What is my reward? It is that, as I preach, I might present the gospel without its being paid for"; *(iii)* ⲡⲁⲓ ⲇⲉ ⲡⲉ ⲉ-^{ϕ}ⲧⲣⲉⲛ-ⲥϫ̄ⲥϫ̄-ⲛⲉⲛⲉⲣⲡⲩ Rom 1:12 "And this means for us to encourage one another"; ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲅⲁⲣ ⲁⲛ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲉ ^{ϕ}ⲟⲩⲱⲙ ϩⲓ-^{ϕ}ⲥⲱ Rom 14:17 "For the kingdom of God is not a matter of eating and drinking"; *(iv)* ⲉⲡϩⲁⲑⲁ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲟⲩⲱⲛ Mark 7:34 "Epphatha, which means the following: Be opened"; ⲧϣⲟⲣⲡ̄ ⲧⲉ ⲥⲱⲧⲙ̄ ⲡⲓⲥⲣⲁⲏⲗ ⲡϫⲟⲉⲓⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡϫⲟⲉⲓⲥ ⲟⲩⲁ ⲡⲉ Mark 12:29 "The first (commandment) is, Hear, O Israel: the Lord our God, the Lord, is one"

294 *Insignificance, near non-existence* (is nothing, is something trivial) is predicated by ⲟⲩⲗⲁⲁⲩ, ϩⲉⲛⲗⲁⲁⲩ **74(d).** E.g. ⲡⲥⲃ̄ⲃⲉ ⲟⲩⲗⲁⲁⲩ ⲡⲉ ⲁⲩⲱ ⲧⲙⲛ̄ⲧ-ⲁⲧ-ⲥⲃ̄ⲃⲉ ⲟⲩⲗⲁⲁⲩ ⲧⲉ 1 Cor 7:19 "Circumcision is of no importance and uncircumcision is of no importance"; ⲁⲛⲛ̄-ⲟⲩⲗⲁⲁⲩ 1 Cor 13:2 "I am nothing."

295 *Personal identification* is predicated by a proper name, identifying epithet, or the personal independent. E.g. ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ Luke 1:19 "I am Gabriel"

(**278**); ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁϣⲏⲣⲉ ⲡⲁⲙⲉⲣⲓⲧ Mark 1:11 "You are *My Son, My beloved"; ⲁⲛⲟⲛ ⲡⲉ ⲛⲧⲟϥ* ShIII 22:18 "We and he are as one (We are *him)"; ⲧⲉⲛⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲧⲱⲧⲛ̄ ⲡⲉ* 2 Cor 3:2 "Our letter is *you"; ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ* John 8:12 "It is *I* who am the light of the world" (**276**); ⲧⲃⲁϣⲟⲣ . . . ⲉⲧⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ "The fox—which means *you.*"

296 *Possessedness*, or general (undefined) relationship, is predicated by the possessed pronoun ⲡⲁ-/ⲡⲱ= **54** 'belongs to . . . '. (An expression of the possessor is suffixed to the possessed pronoun.)

Examples: ⲡⲁ-ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲡⲉ ⲡⲕⲁϩ 1 Cor 10:26 "The earth is the Lord's"; ⲁⲛⲟⲕ ⲙⲉⲛ ⲁⲛⲛ̄-ⲡⲁ-ⲡⲁⲩⲗⲟⲥ 1 Cor 1:12 "I belong to Paul"; ⲧⲱ-ⲟⲩ ⲧⲉ ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲛ̄-ⲙ̄ⲡⲛⲩⲉ Matt 5:3 "Theirs is the kingdom of the heavens (The kingdom of heaven belongs to them)"; ⲛ̄ⲧⲉⲧⲛ̄-ⲡⲱ-ⲧⲛ̄ ⲁⲛ ⲓ ⲁⲩ-ϣⲉⲡ-ⲧⲏⲩⲧⲛ̄ ⲅⲁⲣ ϩⲁ-ⲟⲩⲁⲥⲟⲩ 1 Cor 6:19–20 "You are not your own; you were bought for a price"

297 *Quantity and other categories of the specifiers* **63** are predicated by a specifier or a specifier phrase.

Examples: ϩⲱⲥⲧⲉ ⲃⲉ ⲛ̄-ⲥⲛⲁⲩ ⲁⲛ ⲛⲉ ⲁⲗⲗⲁ ⲟⲩⲥⲁⲣ̄ⲝ ⲛ̄-ⲟⲩⲱⲧ ⲧⲉ Matt 19:6 "So they are not *two* but one single flesh"; ⲉⲓⲥ-ϣⲟⲙⲧⲉ ⲣⲣⲟⲙⲡⲉ ⲡⲉ ⲉⲓ̈-ⲛⲏⲟⲩ ⲉⲓ̈-ϣⲓⲛⲉ ⲛⲥⲁ-^{ϕ}ⲕⲁⲣⲡⲟⲥ Luke 13:7 "Lo, these *three years* I have come seeking fruit"; ⲁϣ ⲧⲉ ⲧⲛⲟϭ ⲛ̄-ⲉⲛⲧⲟⲗⲏ Matt 22:36 "*Which* is the great commandment?"; ⲙ̄ⲛⲉⲗⲟⲥ ⲇⲉ ⲧⲏⲣ-ⲟⲩ ⲙ̄-ⲡⲥⲱⲙⲁ ϩⲁϩ ⲛⲉ 1 Cor 12:12 "All the members of the body are *many*"

298 *Relationship of time, place 'from' or 'towards', and manner* is predicated by an appropriate preposition either *(i)* expanding the indef. article, e.g. ⲟⲩⲡⲣⲟⲥ-^{ϕ}ⲟⲩⲟⲉⲓϣ ⲡⲉ Matt 13:21 "It is temporary (is *for* a while)"; or *(ii)* (more commonly) without article, e.g. ⲉⲃⲟⲗ ⲁⲛ ϫⲉ-ⲡⲉϥⲣⲟⲟⲩϣ ⲡⲉ ⲉⲧⲃⲉ-ⲛ̄ϩⲏⲕⲉ John 12:6 "Not that he cared for the poor (Not that his care was for the poor)." Cf. also possessedness **296,** similarity **301,** and source **302.**

These prepositions are not eligible to be predicate of the durative sentence, **310.**

Further examples: *(i)* ⲁⲛⲅ-ⲟⲩⲕⲁⲧⲁⲣⲱ-ⲧⲛ ⲁⲛ ShIII 116:17–18 "I am not *like* you"; ⲛ-ⲉⲧⲉ-ⲛ̄-ⲧⲛ̄-ⲛⲁⲩ ⲇⲉ ⲉⲣⲟ-ⲟⲩ ⲁⲛ ϩⲉⲛϣⲁ-ⲉⲛⲉϩ ⲛⲉ 2 Cor 4:18 "The things that we do not see are eternal (*unto* eternity)"; *(ii)* ⲉⲛⲉ-ϩⲁⲑⲏ ⲅⲁⲣ ⲡⲉ ⲉ-ⲙⲡⲁⲧⲉ-ⲡⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲡⲱⲛϩ ⲉⲓ ⲉ-ⲡⲕⲟⲥⲙⲟⲥ ⲛⲉⲛ-ⲛⲁ-ⲃⲛ-^{ϕ}ⲁⲫⲟⲣⲙⲏ ⲡⲉ ShAmél II 247:12–248:1 "For, if it were *before* life and light came into the world, we would have an excuse"; ϫⲓⲛⲛ̄-ϫⲱ-ⲥ ⲛ̄-ⲧⲡⲉ ⲡⲉ ⲡⲙⲁ ⲛ̄-^{ϕ}ⲉⲓ ⲉϩⲣⲁⲓ ⲙ̄-ⲡⲣⲏ ⲁⲩⲱ ϣⲁ-ϫⲱ-ⲥ ⲛ̄-ⲧⲡⲉ ⲡⲉ ⲡⲉⲕⲙⲁ ⲛ̄-^{ϕ}ⲃⲱⲕ ⲉϩⲣⲁⲓ ShChass 59:55–60:2 "The sun's rising is *from* one extreme of heaven and its setting is *unto* the other extreme of heaven"; ⲉ-ⲡϫⲓⲛϫⲏ ⲛⲁ-ⲩ ⲧⲉ ⲧⲉⲩϩⲩⲡⲟⲙⲟⲛⲏ ShIV 46:18 "For them, their endurance is in vain (*unto* vanity)"

299 *Request for class name* (What is . . . ?) is predicated by ⲟⲩⲟⲩ, ϩⲉⲛⲟⲩ, and forms a belittling, rhetorical question when predicated of a person.

ⲛⲧⲕ-ⲟⲩⲟⲩ ⲁϩⲣⲟ-ⲕ ⲕ-ϩⲏⲡ ShIII 38:17–18 "What are you? Why are you hidden?"; ⲁⲛⲟⲛ-ⲛⲓⲙ ⲏ ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲉⲛϣⲓ ShIII 107:23–24 "Who are we? And what are our capacities?"; ⲁⲛⲟⲛ-ϩⲉⲛⲟⲩ ⲇⲉ ϩⲱⲱ-ⲛ . . . ϫⲉ-ⲧⲛ-ⲟ ⲛ-ⲁⲧ-ⲥⲱⲧⲙ̄ ShLeyd

362*b*:12–21 "And who, then, are we . . . to be disobedient?"; ϩⲉⲛⲟⲩ ⲛⲏ–ⲧⲛ̄ ⲛⲉ ⲛⲉⲓⲱⲛⲉ ⲉⲧ$^{\theta}$-ⲕⲏ ⲉϩⲣⲁⲓ Josh 4:6 (ed. Thompson) "What are these stones to you?"

300 *Self-importance* (I am someone important) is predicated by the personal independent in Pattern 11 (**283**), e.g. ⲁⲛⲟⲛ ⲡⲉ Gal 2:6 "We are ones who are important."

301 *Similarity (i)* is predicated by the bare prepositional phrase ⲛ̄ⲑⲉ ⲛ̄– (is) like . . . . *(ii)* The question *Of what sort is . . . ? How is . . . ?* is expressed by the indef. article phrases ⲟⲩⲁⲱ ⲙ̄–ⲙⲓⲛⲉ, ⲟⲩⲟⲩ ⲙ̄–ⲙⲓⲛⲉ, and pl. with ϩⲉⲛ– (cf. **74**). *(iii)* The demonstrative reply, *is like this, is such*, is expressed by ⲟⲩ-ⲧⲉⲓⲙⲓⲛⲉ, ⲟⲩⲧⲉⲓϩⲉ and pl. ϩⲉⲛⲧⲉⲓⲙⲓⲛⲉ, ϩⲉⲛⲧⲉⲓϩⲉ. *(iv) Admirative* exclamations, *How great!, Oh, how . . . !* are expressed by the indef. article phrases ⲟⲩⲁⲱ ⲙ̄–ⲙⲓⲛⲉ, ⲟⲩⲁⲱ ⲛ̄–ϩⲉ, ⲟⲩⲁⲱ ⲛ̄–ⲃⲟⲧ, and pl. with ϩⲉⲛ–.

Examples: *(i)* ⲛ̄ⲑⲉ ⲙ̄–ⲡ–ⲉⲧ$^{\theta}$-ⲛⲁ–ⲃⲱ ⲙⲛ̄–ⲧ–ⲉⲧⲟⲩ–ⲱ̂ ⲛ̄–$^{\theta}$ⲛⲟⲉⲓⲕ ⲉⲣⲟ–ⲥ ⲡⲉ ShChass 169:25–28 "He is like a man who abides with an adulterous woman"; ⲛ̄ⲑⲉ ⲛ̄–ⲟⲩⲱⲡⲏⲣⲉ ⲡⲉ ⲡⲉⲕⲣⲁⲛ Ps 8:9 "How wonderful *(Like a wonder)* is Thy name"; ⲛⲉⲩⲙⲉⲣⲓⲥ ⲛⲉ ⲛⲑⲉ ⲉⲧ$^{\theta}$-ⲥⲏϩ ϫⲉ–ⲥⲉ–ⲛⲁ–ⲱⲱⲡⲉ ⲛ–$^{\theta}$ⲧⲟ ⲛ–$^{\theta}$ⲃⲁⲱⲟⲟⲣ ShIII 47:19–20 "Their portions are as written, They shall be portions for foxes (Ps 62[63]:10)"; *(ii)* ⲟⲩⲁⲱ ⲙ̄–ⲙⲓⲛⲉ ⲡⲉ ⲡⲁⲓ Matt 8:27 "What sort of Man is this?"; ⲁⲩⲱ ϩⲉⲩⲥ ⲡⲁⲓ ⲉⲧⲛ̄ⲕ–ⲱⲁϫⲉ ⲉⲣⲟ–ⲩ ⲧⲉⲛⲟⲩ ⲛ̄–†–ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ–ⲟⲩⲟⲩ ⲙ̄–ⲙⲓⲛⲉ ⲡⲉ Martyrdom of St. Ignatius of Antioch (ed. Rossi I 4 54*a*:4–9) "And as for Zeus, whom you just now spoke of, I do not know what kind of thing he is"; *(iii)* ⲡⲉϫⲡⲟ ⲁⲉ ⲛ̄–ⲓⲥ̄ ⲡⲉϫⲥ̄ ⲛⲉ–ⲩⲧⲉⲓϩⲉ ⲡⲉ Matt 1:18 "Now the birth of Jesus Christ was like this"; ⲁⲛ–ϩⲉⲛⲧⲉⲉⲓⲙⲓⲛⲉ ⲟⲛ 2 Cor 10:11 "That is how we are (We are also like this)" τοιοῦτοί (ἐσμεν); *(iv)* ϩⲛ̄ⲁⲱ (i.e. ϩⲉⲛⲁⲱ) ⲙ̄–ⲙⲓⲛⲉ ⲛⲉ ⲛ̄ⲧⲓⲙⲱⲣⲓⲁ ⲉⲧ$^{\theta}$-ⲕⲏ ⲉϩⲣⲁⲓ ⲛ̄–ⲛ–ⲛ̄ⲧ– (i.e. ⲛ̄–ⲛ–ⲉⲛⲧ–) ⲁⲩ–ⲥⲟⲧⲡ–ⲥ̄ ⲛⲁ–ⲩ ⲉ–$^{\theta}$ⲱⲛϩ ⲕⲁⲕⲱⲥ ApophPatr 210 (Chaîne 57:27–28 = Z 331:9–10) "How diverse are the punishments in store for those who have chosen to live in an evil way!"; ⲁⲛⲁⲩ ϫⲉ–ⲟⲩⲁⲱ ⲛ̄–ϩⲉ ⲧⲉ ⲧⲁⲅⲁⲡⲏ 1 John 3:1 "See how great is the love!"; ⲁⲛⲁⲩ ⲉ–ⲛⲉⲓⲱⲛⲉ ϫⲉ–ϩⲉⲛⲁⲱ ⲛ̄–ϩⲉ ⲛⲉ Mark 13:1 "Look, what wonderful stones! (Look how these stone are!)"; †–ⲟⲩⲱⲱ ⲅⲁⲣ ⲉ–$^{\theta}$ⲧⲣⲉⲧⲛ̄–ⲉⲓⲙⲉ ϫⲉ–ⲟⲩⲁⲱ ⲛ̄–ⲃⲟⲧ ⲡⲉ ⲡⲁⲅⲱⲛ Col 2:1 "For I want you to know how great the struggle is"

302 *Source* (comes from . . . , is from . . .) is predicated by ⲟⲩⲉⲃⲟⲗ ϩⲛ̄– (indef. article ⲟⲩ–/ϩⲉⲛ– expanded by ⲉⲃⲟⲗ ϩⲛ̄–, ⲉⲃⲟⲗ ⲛ̄–/ⲙ̄ⲙⲟ=, ⲉⲃⲟⲗ ϩⲓⲧⲛ̄–, or ⲉⲃⲟⲗ ⲧⲱⲛ.

Examples: ⲛ̄ⲧⲱⲧⲛ ⲛ̄ⲧⲉⲧⲛ̄–ϩⲉⲛⲉⲃⲟⲗ ϩⲙ̄–ⲡⲉⲓⲕⲟⲥⲙⲟⲥ | ⲁⲛⲟⲕ ⲁⲛ̄–ⲟⲩⲉⲃⲟⲗ ⲁⲛ ϩⲙ̄–ⲡⲉⲓⲕⲟⲥⲙⲟⲥ John 8:23 "You are of this world, I am not of this world"; ⲡⲁⲓ ⲟⲩⲉⲃⲟⲗ ⲙ̄ⲙⲟ–ⲟⲩ ⲡⲉ Mark 14:69 "This man is one of them"; ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲛ̄–ⲓⲱϩⲁⲛⲛⲏⲥ ⲟⲩⲉⲃⲟⲗ ⲧⲱⲛ ⲡⲉ Matt 21:25 "The baptism of John, whence was it?"; ⲧⲉⲓⲛⲟϭ ⲛ–ⲁⲱⲣⲉⲁ ⲟⲩⲉⲃⲟⲗ ϩⲓⲧⲙ–ⲡⲛⲟⲩⲧⲉ ⲧⲉ ⲁⲩⲱ ⲟⲩⲉⲃⲟⲗ ϩⲓⲧⲛ–$^{\theta}$ⲣⲱⲙⲉ ⲁⲛ ⲧⲉ ShIII 107:17–18 "This great gift is from God and not from human beings"

303 The *unchanging identity* of a subject is predicated by the repetition of an entity term followed by ⲟⲛ. This predicate is expressed in Patterns 5a and 5b, cf. **273, 274:** ⲛ̄ⲧⲟⲕ ⲁⲉ ⲛ̄ⲧⲟⲕ ⲟⲛ ⲡⲉ ⲁⲩⲱ ⲛⲉⲕⲣⲟⲙⲡⲉ ⲛⲁ–ⲱϫⲛ̄ ⲁⲛ Ps

101(102):27 "But Thou art the same, and Thy years shall not fail" σὺ δὲ ὁ αὐτὸς εἶ; ⲡⲉⲕϩ̄ⲣ̄ⲃ ⲡⲉⲕϩ̄ⲣ̄ⲃ ⲟⲛ ⲡⲉ ShChass 21:57–58 "Your form is unchangeable."

OTHER SEMANTIC FUNCTIONS OF THE PREDICATE

304 Nominal sentences can *equate one entity with another* (ⲓ̄ⲥ̄ ⲡⲉ ⲡⲉⲭ̄ⲥ̄ "Jesus is the Christ"; ⲁⲛⲟⲛ ⲡⲉ ⲛ̄ⲧⲟϥ "We and he are as one" [We are him]); *focus attention on a predicate* (ⲡⲱⲟⲙ ⲡⲉ "It's summer"; ⲁⲛⲟⲕ ⲡⲉ "It's me"); *make referential connections* (ⲡⲁⲓ ⲡⲉ ⲡⲁⲱⲏⲣⲉ ⲡⲁⲙⲉⲣⲓⲧ "This is My Son, My beloved"; ⲁⲛⲟⲕ ⲡⲉ **282** "I am he"); and *make comparisons* **505** (ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ–ⲛ̄ⲱⲟⲣⲡ̄ ⲛⲁ–ⲣ̄–$^{\theta}$ϩⲁⲉ ⲛ̄ⲧⲉ–ⲛ̄ϩⲁⲉ ⲣ̄–$^{\theta}$ⲱⲟⲣⲡ̄ Matt 20:16 "*So* the last will be first, and the first last").

The Basic Sentence of Existence and Indication Formed with ⲟⲩⲛ̄- *and* ⲉⲓⲥ-

(ⲟⲩⲛ̄-ⲁⲅⲅⲉⲗⲟⲥ Angels exist, ⲉⲓⲥ-ⲡⲉⲧⲛ̄ⲣⲣⲟ Here is your king)

See chapter 21

14 *The Durative Sentence*

Components and Patterns of the Durative Sentence **305**
Tense and Discourse Perspective **307**
The Four Interchangeable Predicates **308**
Durative Infinitive **308**
Stative **309**
Situational Preposition and Adverb **310**
Present-based Future (ⲛⲁ-) **311**
Expression of Tense **312**
The Durative Sentence Patterns **313**
Term in Extraposition **313**
Adverbial Premodifier **314**
Extension of the Converted Durative Sentence **315**
Invariable ⲡⲉ in the Durative Sentence **316**
Pattern 1 ⲡⲭⲟⲉⲓⲥ ⲙⲉ ⲛ̄-ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ **317**
Pattern 2 ⲧ-ⲙⲉ ⲙ̄ⲙⲟ-ⲕ **318**
Postponed subject **319**
Conversions of Pattern 1 and 2 **320**
Extraposition of converter and subject **321**
Pattern 3 ⲟⲩⲛ̄-ⲃⲉ ⲇⲉ ⲕⲱⲧ ⲉⲭⲱ-ⲥ **322**
Pattern 3a ⲉⲓⲥ-ⲡⲟⲩⲣⲣⲟ ⲛⲏⲩ ⲛⲉ-∅ **323**
Conversions of Pattern 3 **324**

COMPONENTS AND PATTERNS OF THE DURATIVE SENTENCE

305 The *'durative sentence'*

ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲥⲟⲟⲩⲛ ⲛ̄-ⲛⲉⲧⲛϩⲏⲧ "But God knows your hearts" (Luke 16:15)

ⲧ-ⲟⲃⲉ "I am thirsty" (John 19:28); ⲧ-ϩⲙ̄-ⲡⲓⲱⲧ "I am in the Father" (John 10:38)

ⲟⲩⲛ̄-ϩⲁϩ ⲅⲁⲣ ⲛⲁ-ⲉⲓ ϩⲙ̄-ⲡⲁⲣⲁⲛ "Many are going to come (will come) in My name" (Mark 13:6)

is a set of three sentence patterns that share the ability to have all of the following items, interchangeably, as their *predicate* **247:**

The Interchangeable Predicates

Infinitive (ⲥⲟⲟⲩⲛ "knows") **308**
Stative (ⲟⲃⲉ "[am] thirsty") **309**
Situational preposition or adverb (ϩⲛ̄– "[am] in . . . ") **310**
Future auxiliary ⲛⲁ– ("[am] going to . . . , will") completed by an infinitive **311**

The category of *'durativity'* is expressed by these four interchangeable predicates, in the sense that they attribute to their subject

an enduring, ongoing, or general action or process *(knows)* **308**
an enduring state *(am thirsty)* **309**
a static situation *(am in the Father)* **310**
an immanent future action or process envisaged from the speaker's present situation (present-based future) *(am going to come, will come)* **311**

306 The three sentence patterns (here illustrated with the infinitive ⲕⲱⲧ)

(1) ⲡⲛⲟⲩⲧⲉ ⲕⲱⲧ, **317**
God builds, God is building
(2) ⲧ–ⲕⲱⲧ, **318**
I build, I am building
(3) ⲙⲛ̄–ⲗⲁⲁⲩ ⲕⲱⲧ, **322**
No one builds, No one is building

} each with the four interchangeable predicates

Pattern 3 is based on an existential sentence formed with ⲟⲩⲛ̄–

correspond to three types of *subject:*

Definite subject ⲡⲛⲟⲩⲧⲉ, ⲛⲁⲓ, ⲙⲁⲣⲓⲁ, etc. in Pattern 1
Personal subject ⲧ–, –ⲓ– in Pattern 2
Non-definite subject ⲟⲩⲥⲟⲛ, ⲟ̀ⲥⲟⲛ, ϩⲉⲛⲥⲛⲏⲩ, ϩⲟⲩⲛⲉ, ⲗⲁⲁⲩ, etc. in Pattern 3

Thus each of the three sentence patterns enables a particular type of subject to enter into nexus (grammatical union of subject and predicate **248**) with the set of four interchangeable predicates.

Pattern	Subject Types		The Interchangeable Predicates
1	Definite	} +	Durative Infinitive
2	Personal		Stative
3	ⲟⲩⲛ̄– Non-definite		Situational Preposition/Adverb
			ⲛⲁ– (future auxiliary)

1 ⲡⲣⲱⲙⲉ	}	ⲥⲱⲧⲡ
2 ⲧ–		ⲥⲟⲧⲡ
3 ⲟⲩⲛ̄–⁰ⲣⲱⲙⲉ		ϩⲙ̄–ⲡⲉⲓⲙⲁ
		ⲛⲁ–ⲥⲱⲧⲡ

In Pattern 3a based on ⲉⲓⲥ– (a minor pattern), both definite and non-definite subjects can occur; cf. **323.**

These patterns also occur in relative, circumstantial, preterit, and focalizing conversion **320, 324.**

When the predicate is an infinitive (ⲡⲛⲟⲩⲧⲉ ⲕⲱⲧ, ⲧ–ⲕⲱⲧ, ⲙⲛ̄–ⲗⲁⲁⲩ ⲕⲱⲧ), the sentence expresses *'durative conjugation'* of the infinitive, contrasting with non-durative conjugation (chapter 15), which is unmarked for the category of durativity.

TENSE AND DISCOURSE PERSPECTIVE

307 The basic durative sentence patterns express present tense; cf. also **312.** (For the overall Coptic *tense system,* cf. chapter 25.) Depending on the type of discourse perspective **527** that is signalled in their immediate textual environment, durative sentences describe the subject in terms of either *contemporaneous observation* (as at the time that the sentence is uttered) or *timeless* (general, usual, recurrent, predictable, potential) *truth.* E.g.

i. present (or present-based future) tense + durativity + discourse perspective of contemporaneous observation

ⲉⲓⲥϩⲏⲏⲧⲉ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲥⲉ–ⲉⲓⲣⲉ ⲙ̄–ⲡ–ⲉⲧⲉ–ⲙⲉⲱⲱⲉ ⲉ–⁰ⲗⲗ–ⲫ
"Look, Your disciples *are doing* what is not lawful to do" (Matt 12:2)

ⲧⲉⲛⲟⲩ ⲛ̄ⲧⲱⲧⲛ̄ ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ . . . ⲡⲉⲧⲛ̄ⲥⲁ–ⲛ–ϩⲟⲩⲛ ⲇⲉ ⲙⲉϩ ⲛ̄–⁰ⲧⲱⲣⲡ ϩⲓ–⁰ⲗⲕⲁⲑⲁⲣⲥⲓⲁ "Now, you Pharisees . . . your insides *are full* of extortion and uncleanness" (Luke 11:39)

ⲉⲓⲥ–ⲛⲟⲩⲉⲣⲏⲧⲉ ⲛ̄–ⲛ–ⲉⲛⲧ–ⲁⲩ–ⲧⲱⲙⲥ̄ ⲙ̄–ⲡⲟⲩϩⲁⲓ̈ ⲥⲉ–ϩⲓⲣⲙ̄–ⲡⲣⲟ ⲁⲩⲱ ⲥⲉ–ⲛⲁ–ⲫⲓⲧ–ⲉ "Hark, the feet of those that have buried your husband *are at* the door, and they *are just about to* carry you out" (Acts 5:9)

ii. present (or present-based future) tense + durativity + discourse perspective of timeless truth

ⲛⲣⲉϥ–ⲣ̄–⁰ⲛⲟⲃⲉ ⲥⲉ–ⲙⲉ ⲛ̄–ⲛ–ⲉⲧ⁰–ⲙⲉ ⲙ̄ⲙⲟ–ⲟⲩ "Sinners *love* those who love them" (Luke 6:32)

ⲛⲉϩⲓⲟⲟⲩⲉ ⲙ̄–ⲡⲣⲱⲙⲉ ⲛ–ⲇⲓⲕⲁⲓⲟⲥ ⲥⲟⲧⲡ̄ ⲙ̄–ⲡⲛⲟⲩⲧⲉ "The ways of the righteous person *are acceptable* with God" (Prov 15:28)

ⲟⲩⲛ–ⲟⲩⲡⲏⲅⲏ ⲛ̄–⁰ⲱⲛϩ̄ ϩⲛ̄–ⲛⲉϩⲓⲟⲟⲩⲉ ⲛ̄–ⲧⲥⲟⲫⲓⲁ "A fountain of life *is in* the ways of wisdom" (Prov 13:14)

ⲑⲉⲗⲡⲓⲥ ⲇⲉ ⲛ̄-ⲛ̄ⲁⲥⲉⲃⲏⲥ ⲛⲁ-ⲧⲁⲕⲟ "The hope of the ungodly *will* perish" (Prov 10:28)

THE FOUR INTERCHANGEABLE PREDICATES

THE DURATIVE INFINITIVE

308 When a verb lexeme is actualized **160** as an infinitive predicate in one of the durative patterns, this actualization can be called the *'durative infinitive':* †-ⲛⲉϫ-ⲫⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ ⲁⲩⲱ †-ⲉ͡ⲓⲣⲉ ⲛ-ϩⲉⲛⲧⲁⲗⲟ ⲙⲡⲟⲟⲩ ⲛ̄ⲙ̄-ⲣⲁⲥⲧⲉ Luke 13:32 "I am casting out demons and performing cures today and tomorrow." Its durativity is signalled by sentence pattern and direct object syntax, and not by any formal characteristic of the infinitive morph. General details of verbal syntax can be found in chapter 8.

Direct object syntax. After a durative mutable infinitive **167,** e.g. ⲛⲟⲩϫⲉ, ⲛⲉϫ- 'cast (out)', any zero article phrase as direct object is normally suffixed to the prenominal state. E.g. †-ⲛⲉϫ-ⲫⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ Luke 13:32 "I am casting out demons." Other direct objects of the durative mutable infinitive must be mediated by the preposition ⲛ̄-/ⲙ̄ⲙⲟ≠, following the absolute state. For full details of direct object syntax (the Stern-Jernstedt rule), cf. **171.**

Examples with non-zero object: ⲧⲉⲧⲛ̄-ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ-ⲥ ⲉⲃⲟⲗ ⲙ̄ⲙⲱ-ⲧⲛ̄ Acts 13:46 "You thrust it from you"; ⲛⲉⲥ-ⲛⲟⲩϫⲉ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄-ⲟⲩⲇⲁⲓⲙⲟⲛⲓⲟⲛ Luke 11:14 "Now He was casting out a demon"; ⲉⲓ-ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲛ̄-ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ Matt 12:27 "I cast out demons"

THE STATIVE

309 Statives **162** only occur as the predicate of the durative sentence. Stative and durative infinitive contrast in meaning in predictable ways **168,** as follows.

(a) Transitive verbs **168(a):** the stative expresses a descriptive, static passive meaning (the enduring state of a subject after it has finished undergoing or receiving some action), ⲥ-ⲕⲏⲧ "It is built (describing a state), is situated, is established," and the infinitive expresses enduring, ongoing, or general action ⲥⲉ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ⲥ "They build/are building it."

The stative ⲟ ⲛ̄- (cf. infinitive ⲉⲓⲣⲉ) expresses *incidental* (non-essential) predication as contrasted with *inherent* (essential) predication of the nominal sentence **179, 180(b);** e.g. ⲥ-ⲟ ⲛ̄-ⲫⲥⲁⲃⲏ she is wise (at the moment or under a certain condition, incidentally) versus ⲟⲩⲥⲁⲃⲏ ⲧⲉ she is wise (permanently or by nature, inherently).

(b) Intransitive verbs (except those listed in *[c]*): the stative describes the enduring state of the subject after some process has come to an end or some quality has been acquired, ⲥⲉ-ϣⲟⲩⲱⲟⲩ "They are dry," and the infinitive

expresses enduring, ongoing, or general process or entry into a state, ⲥⲉ-ϣⲟⲟⲩⲉ "They are becoming dry, They dry out."

(c) However, of the following five intransitives

ⲃⲱⲕ, stative ⲃⲏⲕ *go*	ϩⲉ, stative ϩⲏⲩ *fall* (also ϩⲉ ⲉ-, ϩⲏⲩ ⲉ- *find*)
ⲉⲓ, stative ⲛⲏⲩ *come*	ϩⲱⲗ, stative ϩⲏⲗ *fly*
ⲡⲱⲧ, stative ⲡⲏⲧ *run*	

only the stative occurs in durative sentences, and it expresses enduring, ongoing, or general *motion,* ⲥⲉ-ⲃⲏⲕ "They are going, They go." The infinitives of this group only occur in non-durative conjugation (chapter 15); thus, no contrast between infinitive and stative can be expressed in the durative sentence, cf. **168(c).**

THE SITUATIONAL PREPOSITION AND ADVERB

310 The situational predicate is expressed by prepositions of place (and by extension, those of time and manner) that do not imply motion; and by a limited number of situational adverbs. E.g. ⲡⲛⲟⲩⲧⲉ ϩⲛ̄-ⲧⲉⲥⲙⲏⲧⲉ Ps 45(46):5 "God is in the midst of her." (English translation of this predicate type requires addition of the verb *to be* as copula.)

Examples of *situational prepositions* that occur as predicate: ⲉϫⲛ̄-, ⲙⲛ̄-, ⲙ̄ⲡⲉⲥⲏⲧ ⲛ̄- or simply ⲡⲉⲥⲏⲧ ⲛ̄-, ⲛ̄-, ⲛ̄ⲧⲛ̄-, ⲛⲁϩⲣⲛ̄-, ⲟⲩⲃⲉ-, ϩⲁ-, ϩⲓ-, ϩⲛ̄-, ϩⲁⲣⲱ≠, ϩⲁϩⲧⲛ̄-, ϩⲓⲁⲛ̄-. Such prepositional predicates can be premodified by a combinative adverb **206,** e.g. ⲉϩⲣⲁⲓ ⲉϫⲛ̄-, ⲛ̄ϩⲟⲩⲛ ⲛ̄-, ⲛ̄ϩⲣⲁⲓ ϩⲛ̄-, ϩⲣⲁⲓ ϩⲛ̄-, ϩⲣⲁⲓ ϩⲓⲁⲛ̄-, etc. Examples of *situational adverbs* (that cannot be further analyzed as prepositional phrases) occurring as predicate: ⲙ̄ⲡⲟⲟⲩ "is today, falls on today's date"; ⲧⲱⲛ "is where? Where is . . . ?"; ⲧⲁⲓ "is here" (occurring only in the relative construction ⲉⲧⲫ-ⲧⲁⲓ "Which is here"). For ⲛ̄-, ⲛⲁ≠ 'unto' in clausal interjections such as ⲧⲉⲭⲁⲣⲓⲥ ⲛⲏ-ⲧⲛ̄ "Grace be unto you", cf. **240.**

Further examples: ⲡⲁⲛⲟⲃⲉ ⲙ̄ⲡⲁⲙ̄ⲧⲟ ⲉⲃⲟⲗ ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ Ps 50(51):3 "My sin is continually before me"; ⲛ̄-ⲧⲙⲉ ϩⲙ̄-ⲡⲁⲓ ⲁⲛ 1 John 2:4 "The truth is not in him"; †-ⲛⲙ̄ⲙⲁ-ⲥ ϩⲛ̄-ⲧⲉⲥⲑⲗⲓⲯⲓⲥ Ps 90(91):15 "I am with him in his affliction"; ⲧⲟⲩⲁ-ϣⲧⲉ ⲙ-ⲡϣⲁⲓ ⲙⲡⲟⲟⲩ ShAmél I 379:6–7 "The festal worship of Pshai falls on today's date, is today"; ⲥ-ⲙⲙⲁⲩ ShIV 18:13 "It is there, It is present"; ⲡⲉⲧⲣⲟⲥ ⲙ̄ⲙⲁⲩ Acts 9:38 "Peter (was) there"; ⲛ-ⲉⲧⲉⲣⲉ-ⲡⲥⲁϩⲟⲩ ϩⲣⲁⲓ ϩⲓϫⲱ-ⲟⲩ ShIII 189:15 "Those that the curse rests upon"; ⲉⲧⲓ ⲉⲣⲉ-ⲡⲕⲁⲕⲉ ⲃⲃⲟⲗ John 20:1 "For it was still dark" (darkness still being outside); ⲉⲣⲉ-ⲟⲩⲛⲟϭ ⲛ-ⲕⲁⲩⲥⲱⲛ ⲛⲃⲟⲗ Paphnoute Cephalas, Stories of the Monks of the Desert (BMis 474:15–16) "While a bad sirocco was blowing"

But *prepositions of relationship* (time, place 'from' or 'towards', and manner, e.g. ⲡⲁⲣⲁ-ⲡⲉⲕⲟⲩⲱϣ "Contrary to your will") are predicated in the nominal sentence **298.** Source ("is from, comes from") is also predicated in the nominal sentence by ⲟⲩⲉⲃⲟⲗ ϩⲛ̄- **302.**

Two prepositional predicates require special comment:

i. ⲉⲣⲟ-(ⲫ) ⲛ̄-/ⲉⲣⲟ= describes *financial and moral indebtedness:* "is a deficit against the account of, is owed by, is incumbent upon." E.g. ⲛ̄ⲧⲟⲕ ⲟⲩⲛ-ⲟⲩⲏⲣ ⲉⲣⲟ-ⲕ Luke 16:7 "How much do you owe?" (As for you, how much is against your account?); ⲙⲛ-ϩⲛⲟⲃⲉ ⲉⲣⲟ-ⲓ ShIII 133:15 "No sin is imputable to me." Non-personal prepositional objects must be introduced by periphrastic ⲉⲣⲟ-ⲫ ⲛ̄-/ⲉⲣⲟ-ⲥ ⲛ̄-/ⲉⲣⲟ-ⲟⲩ ⲛ̄-. Optionally, the creditor is specified by ⲛ̄ⲧⲟⲟⲧ= ⲛ̄-/ⲛ̄ⲧⲟⲟⲧ= 'in the reckoning of . . . '; e.g. ⲙⲛ̄-ϩⲛⲟⲃⲉ ⲉⲣⲟ-ⲓ ⲧⲉⲛⲟⲩ ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ ⲛ̄-ⲛⲁⲗⲗⲟⲫⲩⲗⲟⲥ Judg 15:3 "For once, I am guiltless with regard to the foreigners" (This time, sin is not a deficit against me in the reckoning of the foreigners).

English translations of this construction usually reverse the dynamic and use the verb *owe*, with the Coptic subject translated as the amount or thing owed and the object of the Coptic preposition as the debtor: Coptic *A is owed by B* becomes English *B owes (the sum of) A*. Impersonal ⲥ-ⲉⲣⲟ= means "It is incumbent on . . . " Further examples: ⲟⲩⲁ ⲉⲣⲉ-ϩⲁϩ ⲛ̄-ⲃⲓⲛⲟⲱⲣ ⲉⲣⲟ-ⲫ Matt 18:24 "One who owed many talents"; ⲡ-ⲉⲧ-ϕ-ⲉⲣⲟ-ⲟⲩ ShJV 43:28 "What they owe"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ-ⲟⲩⲟⲛ ⲉⲣⲟ-ⲫ ShIII 149:6–7 "The debtor"; ⲡⲁⲓ ⲅⲁⲣ ⲉⲣⲟ-ⲛ ⲛ̄ⲧⲟⲟ̂ⲧ-ⲫ ⲙ̄-ⲡϫⲟⲓⲥ ShChass 98:51–53 "For we have this as an obligation unto the Lord"; ⲛϩⲟⲟⲩ ⲛ̄-ⲛⲏⲥⲧⲉⲓⲁ ⲉⲧ-ϕ-ⲧⲏⲱ ⲉⲧ̄ⲥ̄-ⲉⲣⲟ-ⲫ ⲛ̄-ⲣⲉⲛⲟⲥ ⲛⲓⲙ ⲛ̄-ϕⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉ-ϕⲁⲁ-ⲩ ShChass 102:7–12 "The obligatory fast days that it is incumbent on all classes of Christian to keep." In meaning, this construction may be compared with ⲟⲩⲛ̄ⲧⲉ- . . . ⲉ-/ⲉⲣⲟ= 'have (a claim) against' **392,** in which creditor and debtor must be specified.

ii. ⲛ̄-/ⲙ̄ⲙⲟ= describes *relationship between a constituent member and the organism to which it belongs* ('is a constituent of'), as with the members and faculties of the body or the parts of a plant. E.g. ⲙⲛ̄-ϕⲛⲟⲩⲛⲉ ⲙ̄ⲙⲟ-ⲟⲩ Matt 13:6 "They have no root" (No root is a constituent of them); ⲣⲱ-ⲟⲩ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲱⲁϫⲉ Ps 134(135):16 (134:17 Budge) "They have a mouth, but they cannot speak." Other prepositions (ⲙⲛ̄-, ⲛ̄ⲧⲛ̄-, ϩⲓ-, ϩⲛ̄-, ϩⲁⲣⲁⲧ=, ϩⲓϫⲛ̄-, etc.) can express similar close relationships such as appurtenance, custody, infection, etc. (various kinds of 'having'); for examples, cf. **393.**

English translations of this construction must reverse the dynamic and use the verb *has*, with the Coptic subject translated as the possessed and the object of the Coptic preposition as the possessor: Coptic *A is a constituent of B* becomes English *B has A*. Further examples: ⲉ-ⲩⲛ-ⲙⲛⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ-ⲥⲛⲧⲉ ⲙ-ⲡⲥⲟⲃⲧ ⲛ-ⲧⲡⲟⲗⲓⲥ (collated) Rev 21:14 "And the wall of the city had twelve foundations"; ⲟⲩⲛ̄-ϕⲃⲟⲙ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲉ-ϕⲧⲟⲩⲛⲉⲥ-ϩⲉⲛⲱⲏⲣⲉ Matt 3:9 "God is able (has the ability) to raise up children." The general possessive ⲟⲩⲛ̄ⲧⲉ-/ⲙⲛ̄ⲧⲉ- 'have' (chapter 18) overlaps these constructions in meaning.

THE PRESENT-BASED FUTURE

311 ⲛⲁ- the *future auxiliary* 'is going to . . . , will . . . ' expresses an immanent future envisaged from the speaker's present, enduring situation. This is the

normal, broadly functioning future tense in Coptic, usually found in exposition, generalization, narrative, and dialogue. ⲛⲁ- is completed by a non-durative infinitive **328** or another verbal auxiliary **184.** E.g. ϯ-ⲛⲁ-ϫⲉⲩ-ⲡⲁⲁⲅⲅⲉⲗⲟⲥ ϩⲓϩⲏ ⲙⲙⲟ-ⲕ Mark 1:2 "I shall send my messenger before thee"; ⲧⲉ-ⲛⲁ-ⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ ⲱⲁ-ⲁⲙⲛ̄ⲧⲉ Matt 11:23 "You will go down to Hades"; ⲛ̄ⲧⲟϥ ⲁⲉ ⲛ-ϥ̄-ⲛⲁ-ⲱ-ⲛⲁϩⲙ-ⲉϥ ⲁⲛ Mark 15:31 "He cannot save Himself." It is only ⲛⲁ- that occupies the predicate position in the sentence pattern; the completing infinitive is non-durative (mutable infinitives occur in all three states), and any direct object of the infinitive is regulated as for a non-durative infinitive (in accord with the Stern-Jernstedt rule **171).**

In meaning, the ⲛⲁ- future is opposed to the optative future ⲉⲣⲉ- **338:** whereas ⲛⲁ- expresses a time perspective that is explicitly connected to the speaker's present expectation ("He *is going to* . . . "), ⲉⲣⲉ- expresses a strong expectation of fulfillment without explicit connection to the speaker's present situation (ⲛⲛⲉⲩ-ϯ-ϕⲙⲁⲉⲓⲛ ⲛ-ⲧⲉⲓⲅⲉⲛⲉⲁ "No sign *shall be* given to this generation"). A promissory future, which expresses a speaker's promise that an event will happen if a certain command is obeyed, is expressed by the future conjunctive ⲧⲁⲣⲉ- **357** (ⲁⲓⲧⲓ ⲧⲁⲣⲟⲩ-ϯ ⲛⲏ-ⲧⲛ̄ "Ask *and they shall* give unto you").

i. *In an articulated attributive clause* (ⲡ-ⲉⲧ-ϕ-ⲛⲁ-ⲥⲱⲧⲡ "Whosoever chooses, If one chooses"), ⲛⲁ- can express generalization and potentiality **501(a)** rather than futurity.

Examples: ⲡ-ⲉⲧ-ϕ-ⲛⲁ-ⲃⲱⲗ ⲟⲉ ⲉⲃⲟⲗ ⲛ̄-ⲟⲩⲉⲓ ⲛ̄-ⲛⲉⲓⲉⲛⲧⲟⲗⲏ Matt 5:19 ὃς ἐὰν οὖν λύσῃ κτλ. "Whoever then relaxes one of these commandments"; ⲡ-ⲉⲧ-ϕ-ⲛⲁ-ϩⲱⲧⲃ̄ Matt 5:21 ὃς δ' ἂν φονεύσῃ "Whoever kills"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ-ϕ-ⲛⲁ-ⲛⲟⲩⲟⲩⲥ̄ Matt 5:22 πᾶς ὁ ὀργιζόμενος "Every one who is angry"; ⲡ-ⲉⲧ-ϕ-ⲛⲁ-ϩⲩⲡⲟⲙⲓⲛⲉ ⲁⲉ ⲱⲁⲃⲟⲗ Mark 13:13 ὁ δὲ ὑπομείνας "The one who endures to the end"

ii. The explicitly *durative past situation-based future* is ⲛⲉⲫ-ⲛⲁ-. E.g. ⲁⲩ-ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ-ⲟⲩⲙⲏⲏⲱⲉ ⲛ-ⲧⲃ̄ⲧ ⲉ-ⲛⲁⲱⲱ-ϥ | ⲛⲉⲣⲉ-ⲛⲉⲱⲛⲏⲟⲩ ⲁⲉ ⲛⲁ-ⲡⲱϩ ⲡⲉ Luke 5:6 "They enclosed a great shoal of fish; and their nets *were about to break*" (διερρήσσετο δὲ τὰ δίκτυα αὐτῶν). (The non-durative past-based future is expressed periphrastically by the ⲁϥ-ⲉⲓ ⲉϥ-ⲛⲁ- "He was about to" **427.)**

iii. The *preterit* conversion ⲛⲉϥ-ⲛⲁ- *with hypothetical meaning* "He would . . . " (as the main clause in a contrary-to fact conditional sentences) is discussed in **498.** E.g. ⲉ-ⲛⲉ-ⲛ̄ⲧⲉⲧⲛ̄-ⲛ̄ⲱⲏⲣⲉ ⲛ̄-ⲁⲃⲣⲁϩⲁⲙ ⲛⲉⲧⲉⲧⲛⲁ-ⲣ̄-ⲛⲉϩⲃⲏⲩⲉ ⲛ̄-ⲁⲃⲣⲁϩⲁⲙ John 8:39 "If you were Abraham's children, you would do what Abraham did."

iv. The *present-based future* of ⲉⲓ *'come'* is often expressed by the stative ⲛⲏⲩ (= ⲛⲁ-ⲉⲓ) 'is going to come, is coming, will come'. E.g. ⲟⲩⲛ-ϩⲉⲛϩⲟⲟⲩ ⲁⲉ ⲛⲏⲩ ϩⲟⲧⲁⲛ ⲉⲩⲱⲁⲛ-ϥⲓ ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ ⲙ̄-ⲡⲁ-ⲧⲱⲉⲗⲉⲉⲧ | ⲧⲟⲧⲉ ⲥⲉ-ⲛⲁ-ⲛⲏⲥⲧⲏⲩⲉ Mark 2:20 "The days *will come* (ⲛⲏⲩ), when the bridegroom is taken away from then, and then they will (ⲛⲁ-) fast."

EXPRESSION OF TENSE

312 The basic sentence pattern expresses present tense. (For the overall Coptic *tense system*, cf. chapter 25.) Past tense can be signalled by preterit conversion. Otherwise, a fuller range of tenses etc. can be expressed by periphrastic conjugation based on ϣⲱⲡⲉ or ⲉⲓ̈ completed by a circumstantial conversion of the durative sentence **427.** Periphrastic conjugation of the *stative* is based on ϣⲱⲡⲉ; *of the situational prepositions*, on ⲣ̄- **180(b)**; of the ⲛⲁ- *future*, on ⲉⲓ̈ **427.** The *infinitive* is more fully conjugated by selection of non-durative conjugation, chapter 15.

Examples: *(stative)* ⲧ-ⲛⲁ-ϣⲱⲡⲉ ⲉⲧ-ⲙⲏⲣ Matt 16:19 "It will be/will come to be bound"; ⲁⲕ-ϣⲱⲡⲉ ⲉⲕ-ⲛ̄ϩⲟⲩ Matt 25:21 "You have been faithful"; ϫⲉⲕⲁⲥ ⲉⲣⲉ-ⲡⲉⲩⲕⲉⲥⲁ ⲛ̄-ⲃⲟⲗ ϣⲱⲡⲉ ⲉⲧ-ⲧ̄ⲃ̄ⲏⲩ Matt 23:26 "That their outside also may be clean"; ⲙⲁⲣⲉ-ⲟⲩⲟⲛ ⲛⲓⲙ ϣⲱⲡⲉ ⲉⲧ-ⲥ̄ⲃ̄ⲧⲱⲧ Luke 6:40 "Let every one be prepared"; ⲉⲣϣⲁⲛ-ⲡⲉⲥⲕⲗⲁⲇⲟⲥ ϣⲱⲡⲉ ⲉⲧ-ⲗⲏⲕ Matt 24:32 "As soon as its branch becomes tender"; ⲛ̄ⲥⲉ-ϣⲱⲡⲉ ⲉⲩ-ⲟⲩⲟϫ ⲙ̄ⲡⲉⲥⲛⲁⲩ Matt 9:17 "And so both are preserved"; ⲉ-ⲑⲣⲉⲛ-ϣⲱⲡⲉ ⲉⲛ-ⲟⲩⲁⲁⲃ Eph 1:4 "That we should be holy"; ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̄-ⲥ̄ⲃ̄ⲧⲱⲧ Matt 24:44 "Be ready"; *(situational preposition)* ⲡⲉⲡⲣⲟⲥⲏⲗⲩⲧⲟⲥ ⲉⲧⲑ-ⲛⲉⲙⲁ-ⲕ ⲧ-ⲛⲁ-ⲣ-ϩⲓϫⲱ-ⲕ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲛ̄ⲧⲟⲕ ⲁⲉ ⲛ̄ⲓ̄-ⲣ̄-ⲡⲉⲥⲛⲧ ⲙ̄ⲙⲟ-ⲧ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ Deut 28:43 ὁ προσήλυτος ὃς ἐστιν ἐν σοὶ ἀναβήσεται ἄνω ἄνω κτλ. "The stranger that is with thee will be very greatly over thee, and thou shalt be very much below him"; ⲁⲩ-ⲣ̄-ϩⲁⲣⲱ-ⲓ̈ ⲙ̄-ⲡⲉϩⲟⲟⲩ ⲙ̄-ⲡⲁⲙ̄ⲕⲁϩ Ps 17(18):18 προέφθασάν με κτλ.. "They were before me in the day of my affliction"; ⲁⲣⲓ-ϩⲓϩⲏ ⲙ-ⲡϫⲟⲉⲓⲥ ϩⲛ̄-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ (i.e. ϩⲛ̄-ⲟⲩⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ) Ps 146(147):7 "Be before the Lord manifestly"; ⲁⲕⲙⲏⲛ ⲁ-ⲕⲉϩⲁⲡ ⲣ-ⲉⲣⲟ-ⲥ ShIV 12:21 "Now a different law has become incumbent upon it"; ⲁ-ⲛⲁⲃⲁⲗ ⲣ̄-ⲉⲑⲏ (sic) ⲛ̄ⲛ-ⲟⲩⲣ̄ϣⲉ (i.e. ⲛ̄-ⲟⲩⲟⲩⲣ̄ϣⲉ) Ps 76(77):4 "My eyes were before a watch tower" (the usual past tense of the situational predicate is the preterit conversion, e.g. ⲛⲉⲩ-ϩⲓ-ⲡⲉⲕⲣⲟ Mark 6:47 "He was on the shore"); (ⲛⲁ- *future)* ⲁⲩ-ⲉⲓ ⲉⲩ-ⲛⲁ-ϩⲟⲧⲃ-ⲉⲩ Acts 16:27 ἤμελλεν ἑαυτὸν ἀναιρεῖν "He was about to kill himself"; ⲉⲩϣⲁⲛ-ⲛⲟⲩ ⲉ-ⲑⲥⲁⲗⲡⲓϫⲉ Rev 10:7 ὅταν μέλλῃ σαλπίζειν "When he is going to sound the trumpet"; ⲁⲗⲗⲁ ⲙ̄ⲡⲁⲧⲉ-ⲑⲁⲏ ⲛⲟⲩ ⲉ-ⲑⲱⲡⲉ Mark 13:7 ἀλλ' οὔπω τὸ τέλος "But the end has not yet begun to arrive"

THE DURATIVE SENTENCE PATTERNS

TERM IN EXTRAPOSITION

313 Any personal morph (or personal element of the possessive article) within the sentence pattern can be anticipated by a term in extraposition, that is, a term placed at the front of the sentence pattern ('extraposited')

Extraposited Term	*Sentence Pattern* (contains a personal morph agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ⲛ̄ⲧⲱⲧⲛ̄ | ⲧⲉⲧⲛ̄-ϣⲟⲃⲉ ⲉ-ϩⲁϩ ⲛ̄-ϫⲁϫ
"But as for you, | you are of more value than many sparrows"
(Matt 10:31)

and thus set off as a topic of thought. Extraposition and personal morph agree in (person)/number/(gender). The agreeing personal morph shows how the extraposited term relates to the sentence.

Rarely, a 3d person demonstrative pronoun within the sentence pattern is preceded by a term in extraposition: ⲡ-ⲉⲧⲑ-ⲛⲁ-†-ⲑⲱⲡⲉ ⲅⲁⲣ ⲛⲁ-ⲓ̈ ⲛⲙ̄-ⲛⲁϣⲁϫⲉ | ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲛⲁ-†-ⲑⲱⲡⲉ ⲙ-ⲡⲁⲓ̈ Luke 9:26 "Whoever is ashamed of Me and of My words, of *that person* will the Son of man be ashamed."

(a) 1st and 2d person morphs can only be preceded by an extraposited personal morph: namely, the personal independent

ⲁⲩⲱ ⲁⲛⲟⲕ | †-ⲛⲁ-ⲧⲟⲩⲛⲟⲥ-ⲧ ⲙ̄-ⲡϩⲁⲉ ⲛ̄-ϩⲟⲟⲩ
"And as for Me, | I will raise him up at the last day" (John 6:40)

or its semantic equivalent

ⲛ-ⲉⲧⲑ-ⲟ̂ ⲛ̄-ⲣ̄ⲙⲙⲁ-ⲟ̂ ⲛ̄ϩⲏⲧ=ⲛ̄ | ⲧ̄ⲛ-ⲏⲓ̂ ⲉ-ⲑⲣ̂-ⲑϩⲛⲕⲉ
"As for those of *us* who are rich, | *we* must become poor" (ShChass 98:48–51)

(b) 3d person morphs can be preceded by either a personal independent or some other entity term.

ⲛ̄ⲧⲟⲟⲩ ⲧⲏⲣ-ⲟⲩ | ⲥⲉ-ⲟ ⲛ̄-ⲑⲣⲉⲧ-ⲕⲱϩ ⲉ-ⲡⲛⲟⲙⲟⲥ
"All of them, | they are zealous for the law" (Acts 21:20)

ⲡⲁⲓ̈ | ⲧ-ⲛⲁ-ϣⲱⲡⲉ ⲛ-ⲟⲩⲛⲟϭ
"He will be great" (This one, | He will be great) (Luke 1:32)

ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ | ⲥⲉ-ⲛⲁ-ⲧⲁⲁ-ⲧ ⲉϩⲣⲁⲓ̈ ⲉⲧⲟⲟⲧ-ⲟⲩ ⲛ̄-ⲣ̄ⲣⲱⲙⲉ
"As for the Son of Man, | He will be delivered into the clutches of men" (Mark 9:31)

Extraposition occurs mostly with Pattern 2. Cf. also **321.** Several terms can occur in extraposition, side by side.

ⲛⲁⲓ̈ | ϩⲱⲱ-ⲧ ⲡϣⲏⲣⲉ | ϩⲟⲙⲟⲓⲱⲥ | ⲧ-ⲛⲁ-ⲁⲁ-ⲩ
"These the Son, too, will do likewise" (John 5:19)
(These | also the Son | likewise | He will do them)

Further examples. *Pattern 1:* ⲡ-ⲉⲧⲑ-ⲥⲱⲧⲙ̄ | ⲡϩⲱⲃ ϩⲟⲣ̄ⲱ ⲛ̄ⲛⲁϩⲣⲁ-ⲧ ShChass 116:20–22 "To anyone who listens, the proposition seems difficult." *Pattern 2:* ϩⲁϩ ⲅⲁⲣ ⲛ̄-ⲛ-ⲉⲧⲉⲣⲉ-ⲛⲉⲡⲛⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ϩⲓⲱ-ⲟⲩ | ⲛⲉⲩ-ⲱⲱ ⲉⲃⲟⲗ Acts 8:7 "For many of those who had unclean spirits cried out"; ⲛ̄ⲧⲟⲕ ⲁⲉ | ⲥⲉ-ⲙⲟⲩⲕϩ̄ ⲙ̄ⲙⲟ-ⲕ Luke 16:25 "And you are in anguish"; ⲡ-ⲉⲧⲑ-ⲛⲁ-ⲁⲣⲛⲁ ⲁⲉ ⲙ̄ⲙⲟ-ⲓ̈ ⲙ̄ⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛ-ⲣ̄ⲣⲱⲙⲉ | ⲥⲉ-ⲛⲁ-ⲁⲣⲛⲁ ⲙⲙⲟ-ⲧ Luke 12:9 "The one who denies Me before humankind will be denied"; ⲛ̄ⲕⲉⲡⲛⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ | ⲧ-ⲟⲩⲉϩ-ⲑϩⲁϩⲛⲉ ⲛⲁ-ⲩ Mark 1:27 "He commands even the unclean spirits"; ⲡⲛⲟⲩⲧⲉ | ⲛ-†-ⲣ̄-ⲑϩⲟⲧⲉ ϩⲛⲧ-ϥ̄ ⲁⲛ Luke 18:4 "I do not fear God"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲑ-ⲛⲏⲩ ϣⲁⲣⲟ-ⲓ ⲉⲧⲑ-ⲥⲱⲧⲙ̄ ⲉ-ⲛⲁϣⲁϫⲉ ⲉ†ⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ | †-ⲛⲁ-ⲧⲁⲙⲱ-ⲧⲛ̄ ϫⲉ-ⲉⲩ-ⲧⲛ̄ⲧⲱⲛ ⲉ-ⲛⲓⲙ Luke 6:47 "Every one who comes to Me and hears My words and does them, I will show you what that person is like." *Pattern 3:* ⲛ̄ⲧⲟ ⲁⲉ | ⲟⲩⲛ-ⲟⲩⲥⲏⲇⲉ ⲛⲏⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲧⲟⲩⲯⲩⲭⲏ Luke 2:35 "And a sword will pierce through (come through) your own soul also"; ⲁⲛⲟⲛ ⲅⲁⲣ |

ⲛ–ⲉⲛⲧ–ⲁⲛ–ⲛⲁⲩ ⲉⲣⲟ–ⲟⲩ ⲁⲩⲱ ⲁⲛ–ⲥⲟⲧⲙ–ⲟⲩ | ⲙ̄ⲛ̄–ⲑⲟⲙ ⲙ̄ⲙⲟ–ⲛ ⲉ–ⲑⲧ̄ⲙ̄–ϫⲟⲟ–ⲩ Acts 4:20 "For we cannot but speak of what we have seen and heard"

ADVERBIAL PREMODIFIER BEFORE THE SENTENCE PATTERN

314 *Adverbial premodifier before the sentence pattern.* An adverb or prepositional phrase (chapter 9) preceding the sentence pattern lays down a circumstance or relationship of time, place, manner, degree, or attitude in which the sentence is being asserted (i.e. under which the predication is made).

Premodifier | Sentence Pattern

ϫⲓⲛ–ⲧⲉⲛⲟⲩ ⲁⲉ | ⲡⲕⲉⲗⲉⲃⲓⲛ ⲕⲏ ϩⲁⲧⲛ̄ⲛⲟⲩⲛⲉ (i.e. ϩⲁ–ⲧⲛⲟⲩⲛⲉ) ⲛ̄–ⲛ̄ⲱⲏⲛ "From this time forth, the axe is laid to the root of the trees" (Matt 3:10)

ϩⲛ–ⲧⲉⲫⲯⲩϫⲏ ⲁⲉ | ⲛⲉⲫ–ⲣⲏⲥ ⲉ–ⲡⲉϩⲟⲩⲟ ⲡⲉ "But in his soul he was very alert" (Athanasius, Life of St. Anthony 9 [Garitte 15:5])

ϩⲛ̄–ϩⲉⲛⲕⲉⲙⲏⲏⲱⲉ ⲁⲉ ⲉ–ⲛⲁⲱⲱ–ⲟⲩ ⲛ̄–ⲑⲱⲁϫⲉ | ⲛⲉⲫ–ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟ–ⲟⲩ "So, with many other words He exhorted them" (Luke 3:18)

Adverbial clauses **490** occur in this position with the same function; e.g. ⲉⲫ–ⲛⲁ–ⲥ̄ⲃⲧⲉ–ⲧⲡⲉ | ⲛⲉⲓ̈–ⲛ̄ⲙⲙⲁ–ⲫ ⲡⲉ Prov 8:27 "When He was going to prepare the heaven, I was with Him." Conjunctions and initial attitude markers (chapter 10) also occur in premodifier position.

EXTENSION OF THE CONVERTED DURATIVE SENTENCE

315 For *extension* of the converted durative sentence by a clause in conjunctive conjugation

ⲛ–ⲉⲧ⁰–ⲥⲟⲟⲩⲛ ⲉ–ⲛⲉⲩϩⲃⲏⲩⲉ ⲛⲥⲉ–ϩⲱⲡ ⲉⲭⲱ–ⲟⲩ ⲥⲉ–ⲣϩⲟⲩⲟ–ⲥϩⲟⲩ–ⲟⲣⲧ ⲛⲙⲙⲁ–ⲩ "Those who know about their deeds *and conceal* them are greatly cursed along with them" (ShIII 41:5–6)

cf. **353.** For conjunctive clause extending the non-durative infinitive after ⲛⲁ–, cf. **352(1)(a);** extending ⲛⲏⲩ 'is going to come', **352(1)(b).**

INVARIABLE ⲡⲉ IN THE DURATIVE SENTENCE

316 Invariable ⲡⲉ occurs in some durative sentences (especially in *preterit conversion),* but not as an essential pattern constituent **285.** Here, the category or structure optionally signalled by ⲡⲉ, the motivation for its use, and the conditions of its occurrence are at present unknown. E.g. ⲛⲉⲣⲉ–ⲡⲉⲫⲛⲟϭ ⲁⲉ ⲛ̄–ⲱⲏⲣⲉ ⲡⲉ ϩⲛ̄–ⲧⲥⲱⲱⲉ Luke 15:25 "Now his elder son was in the field"; ⲉⲛⲱⲁⲛ–ⲟⲩⲱϩ ⲁⲛⲟⲛ ⲉⲧⲟⲟⲧ–ⲛ̄ ⲉ–ⲑⲥⲱⲧⲙ̄ ⲟⲛ ⲉ–ⲧⲉⲥⲙⲏ ⲙ̄–ⲡϫⲟⲉⲓⲥ

ⲡⲉⲛⲛⲟⲩⲧⲉ ⲧⲛ̄–ⲛⲁ–ⲙⲟⲩⲟⲩ ⲡⲉ Deut 5:25 "If we hear the voice of the Lord our God anymore, then we shall die."

317 Pattern 1: Definite Subject

Definite Subject | Predicate

ⲡϫⲟⲉⲓⲥ ⲙⲉ ⲛ̄–ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ
"The Lord loves the righteous" (Ps 145[146]:8)

Negation: ⲙ̄–ⲡϫⲟⲉⲓⲥ ⲙⲉ ⲁⲛ and ⲡϫⲟⲉⲓⲥ ⲙⲉ ⲁⲛ. The indispensable signal of negation is enclitic ⲁⲛ **250,** which follows the predicate more or less immediately. If ⲛ̄– is present it is prefixed to the subject.

Examples: ⲙ̄–ⲡⲉⲕϩⲏⲧ ⲅⲁⲣ ⲥⲟⲩⲧⲱⲛ ⲁⲛ Acts 8:21 "For your heart is not right"; ⲛⲁⲱⲁϫⲉ ⲁⲉ ⲛⲁ–ⲡⲁⲣⲁⲉ ⲁⲛ Matt 24:35 "But My words will not pass away"

Subject: definites (def. article phrases and pronouns, def. specifier phrases, proper nouns); also possessed nouns. The pronoun ⲟⲩⲟⲛ ⲛⲓⲙ and article phrases with . . . ⲛⲓⲙ occur sometimes in this pattern and sometimes in Pattern 3.

Rarely occurring as subject are entity statements **150,** e.g. ⲉ–ⲑⲩⲱⲙ ⲁⲉ ⲉ–ⲙⲡⲛ̄–ⲉⲓⲁ–ⲧⲟⲟⲧ–ⲕ ⲥⲱⲱⲩ ⲁⲛ ⲙ̄–ⲡⲣⲱⲙⲉ Matt 15:20 ed. Kasser "But to eat (ⲉ–ⲑⲟⲩⲱⲙ) without washing your hands does not defile the person." Cf. chapter 22.

Subject and predicate are not bound; consequently, an enclitic conjunction such as ⲁⲉ **235(b)** or a modifier of the subject can interrupt the sequence of Subject | Predicate: ⲡϫⲟⲉⲓⲥ ⲁⲉ ⲙⲉ. (This is the only Coptic nexus pattern that can occur without the presence of a nexus morph **248.)**

Further examples: ⲧⲡⲉ ⲙⲛ̄–ⲡⲕⲁϩ ⲛⲁ–ⲡⲁⲣⲁⲉ Matt 24:35 "Heaven and earth will pass away"; ⲓ̄ⲥ ⲟⲛ ⲣⲱϣⲉ ⲉⲣⲟ–ⲕ ShChass 39:1–2 "And Jesus is sufficient against you"; ⲡⲁ̈ⲓ ⲛⲁ–ϫⲱ ⲉⲣⲟ–ⲕ ⲛ̄–ϩⲉⲛⲱⲁϫⲉ Acts 11:14 "He will declare to you a message"; ⲁⲩⲱ ⲛⲟⲩ–ⲉ̄ⲓ ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ–ⲉ̄ⲓ John 10:14 "And My own know Me"; ϩⲛⲟ ⲛⲓⲙ ⲛⲁ–ϩⲗⲟϭ ShIV 86:10 "Every thing will taste good"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲏⲩ ⲉⲣⲁⲧ–ⲟ̄ John 3:26 "All are coming to Him"; ⲡϫⲟⲉⲓⲥ ⲛⲙⲙⲉ-ⲑ Luke 1:28 "The Lord is with you"; ⲛ̄ⲧⲉⲣⲉ–ⲡⲙⲏⲏⲱⲉ ⲃⲉ ⲛⲁⲩ ϫⲉ–ⲓ̄ⲥ ⲙ̄ⲙⲁⲩ ⲁⲛ ⲟⲩⲇⲉ ⲛⲉⲫⲙⲁⲑⲏⲧⲏⲥ John 6:24 "So when the people saw that Jesus was not there, nor His disciples"; ⲡⲱⲟⲙⲛ̄ⲧ ⲣ̄–ⲑⲛ̄ⲧⲣⲉ I John 5:7(8) "The three bear witness (There are three witnesses)"; ⲣⲱ–ⲟⲩ ⲙ̄ⲙⲟ–ⲟⲩ Ps 134(135):16 (134:17 Budge) "They have mouths" **310(ii)**

Conversions: relative, circumstantial, preterit, focalizing. Cf. **320.**

318 Pattern 2: Personal Subject

Personal Prefix + Predicate

†–ⲙⲉ ⲙ̄ⲙⲟ–ⲕ "I love you" (John 21:16)

Negation: ⲛ̄-†-ⲙⲉ ⲁⲛ and †-ⲙⲉ ⲁⲛ. The indispensable signal of negation is enclitic ⲁⲛ **250,** which follows the predicate more or less immediately. If ⲛ̄- is present it is prefixed to the subject.

Examples: ⲛ-ⲫ̄-ⲛⲁ-ⲕⲱ ⲛⲏⲧ-ⲛ̄ ⲁⲛ ⲉⲃⲟⲗ Matt 6:15 "He will not forgive you"; ⲁⲛⲟⲕ ⲇⲉ †-ⲟⲛϩ̄ ⲁⲛ ⲡⲉⲭ̄ⲥ ⲁⲉ ⲟⲛϩ̄ ⲛ̄ϩⲏⲧ-∅ Gal 2:20 "So I for my part do not live; rather, Christ lives in me"

Subject: personal prefixes **78** in the basic pattern, and personal intermediates **80** in the conversions. (The personal prefixes of the durative sentence only occur in this pattern.)

The Personal Prefixes

†-	ⲧⲛ̄-	I am	we are
ⲕ-, var. ⲣ-	ⲧⲉⲧⲛ̄-	you (masc.) are	you (pl.) are
ⲧⲉ-, rare var. ⲧⲣ̄-		you (fem.) are	
ⲫ-	ⲥⲉ-	he/it is	they are
ⲥ-		she/it is	

The variant ⲣ- 'you' occurs only after negative ⲛ̄- (e.g. ⲛ̄-ⲣ-ⲥⲱⲧⲡ ⲁⲛ "You do not choose").

Special combinations with the future auxiliary ⲛⲁ-

2d sing. fem.: ⲧⲉⲛⲁ-, vars. ⲧⲉⲣⲛⲁ- and ⲧⲉⲣⲁ-, "You are going to . . . '
2d plur.: ⲧⲉⲧⲛⲁ-, var. ⲧⲉⲧⲛ̄ⲛⲁ-, "You are going to . . . "

The personal prefix is bound to its predicate, forming a bound group, and the sequence Subject + Predicate cannot be interrupted by an enclitic or other element: †-ⲙⲉ ⲁⲉ.

Further examples: ⲥ-ϭⲏⲩ ⲁⲉ ⲛ̄ϭⲓ-ⲧⲡⲩⲁⲏ Matt 7:14 "For the gate is narrow"; †-ϫⲱ ⲁⲉ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ Matt 8:11 "I tell you"; ⲕ-ⲧⲱⲣⲡ ⲛ̄-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲕ ⲁⲛ ⲛⲉ ShChass 41:29–31 "You seize things that are not yours"; ⲧⲉ-ϩⲕⲁⲉⲓⲧ ⲧⲉ-ⲟⲃⲉ ⲙ-ⲡⲟⲉⲓⲕ ⲙⲛ-ⲡⲙⲟⲟⲩ ShIII 204:4 "You are hungry, you are thirsty, for bread and water"; ⲧⲉⲧⲛ̄-ϩⲛ̄-ⲧⲙⲏⲧⲉ ⲛ̄-ϩⲉⲛⲛⲟϭ ⲙ̄-ⲡⲣⲁⲅⲙⲁ ⲉⲩ-ⲟⲱ ShChass 97:28–31 "You are in the midst of many great projects"; ⲛ-ⲫ̄-ⲙ̄-ⲡⲉⲓⲙⲁ ⲁⲛ Luke 24:6 "He is not here"; †-ⲛⲁ-ⲧⲁⲙⲱ-ⲧⲛ̄ Luke 6:47 "I will show you"

Conversions: relative, circumstantial, preterit, focalizing. Cf. **320.** When converted, Pattern 2 has the following structure:

Mutable converter **396** + *Personal Intermediate* + *Predicate*
ⲛⲉ-ⲓ̈-ⲙⲉ (ⲛⲉⲓ̈-ⲙⲉ) "I loved" (preterit)

Thus

Basic: ⲥⲉ-ⲙⲉ "They love"
Converted: ⲉⲧⲟⲩ-ⲙⲉ, ⲉⲩ-ⲙⲉ, ⲛⲉⲩ-ⲙⲉ, ⲉⲩ-ⲙⲉ

319 *Postponed subject: entity term expanding a personal subject.* A 3d-person subject (ⲫ, ⲥ, ⲥⲉ/ⲩ) can be expanded by an entity term later in the clause. The expansion element is usually mediated by ⲛ̄ϭⲓ- **87(b).**

ⲫ-ⲥⲟⲟⲩⲛ ⲣⲁⲣ ⲛ̄ϭⲓ-ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ ⲉⲧ-∅-ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ "For your Father in heaven knows" (Matt 6:32)

ⲛⲉⲥ-ⲙ̄ⲙⲁⲩ ⲁⲉ ⲛ̄ϭⲓ-ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ⲙⲛ̄-ⲧⲕⲉⲙⲁⲣⲓⲁ "Mary Magdalene and the other Mary were there" (Matt 27:61)

Much less often, it is expanded by apposition **87(c).**

ⲫ-ϫⲱ ⲣⲁⲣ ⲙⲙⲟ-ⲥ ⲛⲧⲟⲫ ⲡⲭⲟⲉⲓⲥ "For the Lord says" (ShIII 60:4–5)

A first or 2d-person subject must be expanded by apposition **87(c).**

†-ⲱⲓⲛⲉ ⲉⲣⲱ-ⲧⲛ̄ ϩⲙ̄-ⲡⲭⲟⲉⲓⲥ ⲁⲛⲟⲕ ⲧⲉⲣⲧⲓⲟⲥ "I Tertius greet you in the Lord" (Rom 16:22)

In these constructions, the personal morph (†-, -ⲓ̈-, ⲕ-, ⲫ-, etc.) expresses grammatical information, and the expansion expresses lexical content in a postponed, rhetorically distinct element.

CONVERSIONS OF PATTERNS 1 AND 2

320 *Affirmative:* Formed with mutable converters **396**

	Pattern 1 (prenominal state)	Pattern 2 (prepersonal state)
Relative	ⲉⲧⲉⲣⲉ-	ⲉⲧ= (and ⲉⲧ∅- **405**)
Circumstantial	ⲉⲣⲉ-	ⲉ=
Preterit	ⲛⲉⲣⲉ-	ⲛⲉ=
Focalizing	ⲉⲣⲉ-	ⲉ=

Thus

Basic ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ, ⲥⲉ-ⲥⲱⲧⲡ "The women choose, They choose"

Rel. ⲉⲧⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ, ⲉⲧⲟⲩ-ⲥⲱⲧⲡ, ⲉⲧ∅-ⲥⲱⲧⲡ **405**
Circ. ⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ, ⲉⲩ-ⲥⲱⲧⲡ
Pret. ⲛⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ, ⲛⲉⲩ-ⲥⲱⲧⲡ
Foc. ⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ, ⲉⲩ-ⲥⲱⲧⲡ

Negations: expressed in the following variant forms (where ⲁⲛ always comes after the predicate)

(i) Without negative ⲛ̄-: affirmative conversion + ⲁⲛ

Rel. ⲉⲧⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲉⲧⲟⲩ-ⲥⲱⲧⲡ ⲁⲛ, ⲉⲧ∅-ⲥⲱⲧⲡ ⲁⲛ **405**
Circ. ⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ
Pret. ⲛⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲛⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ
Foc. ⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ

(ii) With negative ⲛ̄- (var. ⲛⲛ-): ⲛ̄- + affirmative conversion + ⲁⲛ. Only focalizing conversion

Affirm. foc. ⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ, ⲉⲩ-ⲥⲱⲧⲡ

Neg foc. ⲛ-ⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲛ-ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ
(vars. ⲛ̄ⲛ-ⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲛ̄ⲛ-ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ)

This looks like the negative preterit conversion.

(iii) Immutable sentence converter + negatived basic pattern (ⲙ̄- . . . ⲁⲛ): relative and circumstantial (the usual negation)

Basic ⲙ̄-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲙ̄-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
"The women do not choose, They do not choose"

Rel. ⲉⲧⲉ-ⲙ̄-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲉⲧⲉ-ⲙ̄-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
Circ. ⲉ-ⲙ̄-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲉ-ⲙ̄-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ

Also occurs with circumstantial preterit **498** (rare)

ⲉ-ⲛⲉ-ⲙ̄-ⲡⲁⲓ ⲣ̄-ⲫⲡⲉⲑⲟⲟⲩ ⲁⲛ
"If this Man were not an evildoer" (John 18:30)

(iv) Focalizing conversion with negation of topic element **453**

ⲉⲧⲉ-ⲙ̄-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ + *Focal Point*

Thus, negative circumstantial and negative focalizing are distinguished as follows.

Circ. ⲉ-ⲙ̄-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
var. ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ

Foc. ⲉⲧⲉ-ⲙ̄-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
var. ⲙ̄-ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ, ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ

Examples. *(a) Relative:* ⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉ-ⲧⲉϥⲃⲓϫ ϣⲟⲩⲱⲟⲩ Luke 6:8 "The man whose hand (was) withered"; ⲧ-ⲉⲧⲉⲣⲉ-ϫⲱ-ⲥ ϩⲟⲟⲕⲉ 1 Cor 11:5 "She whose head is shaven"; ⲧⲕⲱⲙⲏ ⲛ̄-ⲉⲣⲏⲙⲟⲥ ⲡⲙⲁ ⲉⲧⲟⲩ-ⲁⲛⲁϫⲱⲣⲉⲓ ⲛ̄ϩⲏⲧ-ⲟ̄ Life of St. Pachomius (Lefort 107a:2–5) "The deserted village where they had made their retreat"; ⲡϩⲁⲗⲗⲟ ⲉⲧ̄ⲟ-ⲟⲩⲁⲁⲃ ⲁⲡⲁ-ⲡⲁⲗⲁⲙⲱⲛ Life of St. Pachomius (Lefort 102b:20–21) "The holy senior monk Apa Palamon"; ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲧⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥⲉ ⲙ̄-ⲫⲩⲗⲏ ⲙ̄-ⲡⲉⲛⲅⲉⲛⲟⲥ ϩⲉⲗⲡⲓⲍⲉ ⲉ-ⲫⲧⲁϩⲟ-ⲟ̄ Acts 26:7 "Which the twelve tribes of our people hope to attain to"; *(negation [i])* ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ-ⲛ̄ⲕⲉϩⲏⲧ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲉⲓⲛⲉ ⲁⲛ ⲛ̄-ⲛⲉⲩⲉⲣⲏⲩ Prov 27:19 "So the hearts of people are not like one another"; ⲛⲉⲕⲕⲉⲙⲛ̄ⲧ-ⲁⲥⲉⲃⲏⲥ ⲉⲧⲛ̄-ⲣ̂-ⲫⲭⲣⲓⲁ ⲁⲛ ⲛ̄-ⲫϫⲟⲟ-ⲩ ⲟⲩⲁ̂ ⲟⲩⲁ̂ ShChass 34:23–26 "Your other impious deeds, which we need not enumerate"; ⲛ-ⲉⲧ̄ⲟ-ⲟⲩⲉⲉⲱ-ⲣ̂-ⲫⲛⲟⲃⲉ ⲙ̄ⲛ-ⲛ-ⲉⲧ̄ⲟ-ⲟⲩⲉⲉⲱ-ⲉⲓⲣⲉ ⲁⲛ ShChass 66:58–67:2 "Those who want to sin and those who don't"; *(negation [iii])* ⲡⲙⲁ ⲉⲧⲉ-ⲙ̄-ⲡⲉⲩⲭⲛ̄ⲧ ⲛⲁ-ⲙⲟⲩ ⲁⲛ Mark 9:48 "Where their worm does not die"; ⲛ̄ⲣⲱⲙⲉ ⲉⲧⲉ-ⲛ̄-ⲥⲉ-ⲣ̂-ⲫⲱⲩ ⲁⲛ ⲛ̄-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ̂ ⲛ̄-ⲙ̄ⲡⲏⲩⲉ ShChass 113:41-44 "People who are not worthy of the kingdom of the heavens"; ⲡ-ⲉⲧ̄ⲟ-ⲣ̄-ϩⲱⲃ . . . ⲡ-ⲉⲧⲉ-ⲛ-ⲭ̄-ⲣ̄-ϩⲱⲃ ⲁⲉ ⲁⲛ Rom 4:4–5 "One who works . . . One who does not work." *(b) Circumstantial:* ⲉⲣⲉ-ϩⲏⲣⲱⲇⲏⲥ ⲟ̄ ⲛ̄-ⲧⲉⲧⲣⲁⲣⲭⲏⲥ ⲉϫⲛ-ⲧⲣⲁⲓⲗⲁⲓⲁ Luke 3:1 "And Herod being tetrarch of Galilee"; ⲉⲣⲉ-ϫⲱ-ⲥ ⲃⲟⲗⲡ̄ ⲉⲃⲟⲗ 1 Cor 11:13 "With her head being uncovered"; ⲉⲩ-ⲙⲟⲟⲩⲉ

ϩⲛ̄-ⲛⲉⲛⲧⲟⲗⲏ ⲧⲏⲣ-ⲟⲩ ⲛⲙ̄-ⲛ̄ⲁⲓⲕⲁⲓⲱⲙⲁ ⲙ̄-ⲡϫⲟⲉⲓⲥ Luke 1:6 "Walking in all the commandments and ordinances of the Lord"; *(negation [i])* ϩⲉⲛⲣⲱⲙⲉ . . . ⲉⲣⲉ-ⲛⲉⲩⲙⲛ̄ⲧ-ⲁⲕⲁⲑⲁⲣⲧⲟⲥ ϩⲏⲡ ⲁⲛ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ ShChass 168:57–169:4 "People whose impurities are no secret to one another"; ⲟⲩⲛⲧ-ⲥ-ⲧⲉϫⲟⲩⲥⲓⲁ ⲉ-ⲫⲕⲱⲛⲥ ⲏ ⲉ-ⲫⲧⲙ-ⲕⲱⲛⲥ ⲉⲩ-ⲕⲉⲗⲉⲩⲉ ⲛⲁ-ⲥ ⲁⲛ ShIV 13:13–14 "It has the authority to slay or not slay, without being ordered to do so"; *(negation [iii])* ⲟⲩⲣⲱⲙⲉ ⲛ-ⲟⲩⲱⲧ ⲙ-ⲡⲟⲛⲏⲣⲟⲥ ⲉ-ⲙ-ⲡϫⲟⲉⲓⲥ ϣⲟⲟⲡ ⲛⲙⲙⲁ-ⲩ ⲁⲛ ShIII 134:12 "Any single wicked person with whom the Lord does not dwell"; ϩⲉⲛⲕⲉⲙⲁⲓⲛ . . . ⲛⲁⲓ ⲉ-ⲛ-ⲥⲉ-ⲥϩⲩ ⲁⲛ ⲉ-ⲡⲉ-ⲉⲓϫⲱⲱⲙⲉ John 20:30 "Other signs . . . which are not written in this book." *(c) Preterit:* ⲛⲉⲣⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ † ⲙ̄-ⲡⲉⲩⲟⲩⲟⲓ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲩ ϩⲛ-ⲟⲩⲛⲟⲃ ⲛ-ⲥⲙⲏ Athanasius, Life of St. Anthony 9 (Garitte 14:24–25) "Each one was rushing at him with a loud cry"; ⲡϣⲁϫⲉ ⲛⲉⲩ-ϣⲟⲟⲡ ⲛ̄ⲛⲁϩⲣ̄ⲛ̄-ⲡⲛⲟⲩⲧⲉ John 1:1 "The Word was with God"; *(negation [i])* ⲛⲉⲣⲉ-ⲛⲉⲩⲕⲉⲥⲛⲏⲩ ⲅⲁⲣ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲩ ⲁⲛ John 7:5 "For even His brothers did not believe in Him"; ⲛⲉⲩ-ⲟⲩⲱϣ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲉ-ⲫⲙⲟⲟϣⲉ ϩⲛ̄-†ⲟⲩⲇⲁⲓⲁ John 7:1 "For He did not want to go about in Judea." *(d) Focalizing:* ⲉⲃⲟⲗ ⲧⲱⲛ ⲏ ϩⲓⲧⲛ-ⲟⲩ ⲉⲣⲉ-ⲛⲁⲓ ϣⲟⲟⲡ ⲛⲁ-ⲛ ShIII 72:2–3 "*Whence or how* is it that these things are happening to us?"; ⲉⲣⲉ-ⲧⲡⲏⲅⲏ ⲙ̄-ⲡⲱⲛϩ̄ ϩⲛ̄-ⲧⲟⲓϫ ⲙ̄-ⲡⲇⲓⲕⲁⲓⲟⲥ Prov 10:11 "The fountain of life is in the hand of the righteous"; ⲛ-ⲉⲧ̄ⲟ-ϫⲟⲥⲉ ⲉⲩ-ϫⲟⲥⲉ ⲉⲧⲃⲉ-ⲛⲉⲩⲡⲣⲁϫⲓⲥ ⲛ-ⲁⲅⲁⲑⲟⲛ ShIV 4:2–3 "The exalted are exalted on account of their good deeds"; *(negation [i])* ⲙⲏ ⲉⲣⲉ-ⲡⲉⲩⲃⲱⲗ ϣⲟⲟⲡ ⲁⲛ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ Gen 40:8 "Is not the interpretation of them through God?"; ⲧⲙⲛⲧ-ⲉⲣⲟ ⲛ-ⲙⲡⲏⲩⲉ ⲉⲥ-ϩⲙ-ⲡⲉⲓⲙⲁ ⲁⲛ ⲏ ⲡⲁⲓ ShAmél II 462:10-11 "The kingdom of the heavens is not here or there"; *(negation [ii])* ⲛ-ⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲛⲁ-ⲱⲛϩ̄ ⲁⲛ ⲉ-ⲡⲟⲉⲓⲕ ⲙⲙⲁⲧⲉ Luke 4:4 "A person shall not live by bread alone"; ⲙⲏ ⲛ-ⲉⲛ-ⲱϣ ⲁⲛ ⲛ-ⲛⲓⲅⲣⲁⲫⲏ ⲛ-ⲟⲩⲱⲧ ShAmél I 183:9 "Do we not read the very same scriptures?" ⲡⲉⲓϣⲱⲛⲉ ⲛ̄ⲛ-ⲉⲩ-ϣⲟⲟⲡ ⲁⲛ ⲉ-ⲡⲙⲟⲩ John 11:4 "This illness is not unto death"; *(negation [iv])* ⲡ-ⲉⲧ̄ⲟ-ⲟⲩⲱⲙ ⲉⲩ-ⲟⲩⲱⲙ ⲙ̄-ⲡϫⲟⲉⲓⲥ . . . ⲁⲩⲱ ⲡ-ⲉⲧⲉ-ⲛ-ⲟ̄-ⲟⲩⲱⲙ ⲁⲛ ⲉⲧⲉ-ⲛ-ⲟ̄-ⲟⲩⲱⲙ ⲁⲛ ⲙ̄-ⲡϫⲟⲉⲓⲥ Rom 14:6 "As for the one who eats, it is in honor of the Lord that he eats . . . And as for the one who does not eat, it is *in honor of the Lord* that he does not eat"

321 *Extraposition of the subject* **313** *with its own extraposited mutable converter* is rare.

Examples: *circumstantial* (ⲉⲣⲉ- . . . ⲉ= . . .) ⲟⲩⲙⲏⲏϣⲉ ⲁⲩ-ⲉⲓ ⲉⲣⲉ-ⲡ-ⲉ-ⲯⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲩ ϫⲉ-ⲓⲟⲩⲇⲁⲥ . . . ⲉⲩ-ⲙⲟⲟϣⲉ ϩⲛⲧ-ⲟⲩ Luke 22:47 "A crowd came, with the one called Judas . . . preceding them"; *preterit* (ⲉ-ⲛⲉⲣⲉ- . . . ⲉ-ⲛⲉ= . . . , circumstantial preterit) ⲟⲛⲧⲟⲥ ⲉ-ⲛⲉⲣⲉ-ⲛ̄ⲧⲃⲛⲟⲟⲩⲉ ⲙ̄-ⲫⲙⲓⲛⲉ ⲛⲓⲙ ⲁⲩⲱ ⲛ̄ⲕⲉϩⲱⲟⲛ . . . ⲉ-ⲛⲉⲩ-ⲛⲟⲓ ⲙ̄-ⲡ-ⲉⲧⲟⲩ-ⲛⲁ-ⲙⲟⲩ ⲉⲧⲃⲏⲏⲧ-ⲟ̄ ⲉⲩⲱⲁⲛ-ⲟⲩⲟⲙ-ⲟ̄ ⲛⲉⲩ-ⲛⲁ-ⲙⲉϩ-ⲣⲱ-ⲟⲩ ⲉⲣⲟ-ⲩ ⲁⲛ ⲉⲛⲉϩ ShGué 164*b*: 12–15 "Truly, if all kinds of beasts and other living things . . . knew what they would die from if they ate it, they would never take a bite of it"; *focalizing* (ⲉⲣⲉ- . . . ⲉ= . . .) ⲉⲣⲉ-ⲛⲛⲟⲃⲉ ⲅⲁⲣ ⲛ-ⲛϩⲉⲗⲗⲏⲛ ⲙⲛ-ⲛⲁ-ⲛ-ⲉⲧ̄ⲟ-ⲟⲩⲱⲥⲧ ⲧⲏⲣ-ⲟⲩ ⲛ-ⲛϩⲉⲓⲕⲱⲛ ⲛ-ⲛⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲩ-ⲟⲩⲟⲛϩ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁ-ⲩ ⲁⲛ ⲁⲗⲗⲁ ⲉ-ⲛⲕⲉⲣⲱⲙⲉ ⲟⲛ ShIII 209: 13–15 "For the sins of the Greeks, and those of all people who worship images of demons, are plain not only to God but also to human beings"

322 Pattern 3: Non-definite Subject

ⲟⲩⲛ̄– + *Non-definite Subject* | *Predicate*

ⲟⲩⲛ̄–ϭⲉ ⲁⲉ ⲕⲱⲧ ⲉϫⲱ–ⲥ

"Another is building upon it" (1 Cor 3:10)

This pattern consists of a basic existential sentence (ⲟⲩⲛ̄–/ⲙⲛ̄– 'there is/there is not') expanded by a durative predicate **479.** ⲟⲩⲛ̄–/ⲙⲛ̄– is sometimes absent in conversion **324(ii).**

Negation: ⲙⲛ̄– **250** replaces ⲟⲩⲛ̄–

ⲟⲩⲛ̄–, var. ⲟⲩⲛ–; ⲙⲛ̄–, var. ⲙ̄ⲙⲛ̄–. After converters, ⲟⲩⲛ̄– (ⲟⲩⲛ–) is often written ⲩⲛ̄– (ⲩⲛ–), and ⲙ̄ⲙⲛ̄– is often written ⲙⲙⲛ̄– without its first superlinear stroke: ⲉ–ⲩⲛ̄–, ⲛⲉ–ⲩⲛ̄–, ⲉⲧⲉ–ⲙⲙⲛ̄– (more rarely ⲉⲧⲉ–ⲩⲛ̄–) etc.

Subject: non-definites (indef. and zero article phrases and pronouns), bare specifiers, and bare specifier phrases. The pronoun ⲟⲩⲟⲛ ⲛⲓⲙ and article phrases with . . . ⲛⲓⲙ occur sometimes in this pattern and sometimes in Pattern 1.

Subjects in the negative often have a zero article, whereas the corresponding affirmatives often have indef. ⲟⲩ– or ϩⲉⲛ–; likewise, corresponding to ⲟⲩⲛ̄–ⲟⲩⲁ and ⲟⲩⲛ̄–ϩⲟⲉⲓⲛⲉ "Someone is . . . , Some are . . . " is negative ⲙⲛ̄–ⲗⲗⲁⲩ " No one is . . . , None are . . . ".

Subject and predicate are not bound; consequently, an enclitic conjunction such as ⲁⲉ **235(b)** or a modifier of the subject can interrupt the sequence of Subject | Predicate: ⲟⲩⲛ̄–ϭⲉ ⲁⲉ ⲕⲱⲧ. For ⲟⲩⲛ̄–$^{\emptyset}$ϭⲟⲙ 'be able (to)', cf. **394.**

Further examples: ⲉϣⲱⲡⲉ ⲟⲩⲛ̄–ⲟⲩⲙⲉⲗⲟⲥ ϣⲱⲛⲉ 1 Cor 12:26 "If one member suffers"; ⲁⲩ–ⲛⲁⲩ ϫⲉ–ⲙ̄ⲙⲛ̄–ϭⲉϫⲟⲓ ⲙ̄ⲙⲁⲩ John 6:22 "They saw that there had been no other boat there"; ⲙⲏ ⲟⲩⲛ̄–$^{\emptyset}$ⲙⲉⲉⲩⲉ ⲡⲟⲗⲩⲙⲉⲓ ⲛⲙ̄ⲙⲁ–ⲕ ApophPatr 181 (Chaîne 44:16–17 = Z 317:21–22) "Are any thoughts bothering you?"; ⲉϣϫⲉ–ⲟⲩⲛ̄–ⲟⲩⲁ ⲁⲉ ⲙⲉ ⲙ̄–ⲡⲛⲟⲩⲧⲉ 1 Cor 8:3 "But if indeed one loves God"; ⲡ–ⲉⲧⲉ–ⲟⲩⲛ–ⲟⲩⲟⲛ ⲉⲣⲟ–ⲩ ShIII 149:6–7 "The debtor"; ⲛⲁⲙⲉ ⲟⲩⲛ–ⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ ⲛⲁ–ϣⲱⲡⲉ ⲛⲁ–ⲩ ShIV 188:1–2 "Truly, every good thing will happen to him"; ⲙⲛ̄–ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲁ–ϣ–ⲭⲓ ϩⲁ–ⲡⲉⲓϣⲁϫⲉ Matt 19:11 "Not all can bear this saying"; ⲟⲩⲛ̄–ϩⲁϩ ϣⲟⲩ–ϣⲟⲩ ⲙ̄ⲙⲟ–ⲟⲩ 2 Cor 11:18 "Many boast"; ⲟⲩⲛ̄–ⲟⲩⲏⲣ ⲛ̄–ⲟⲉⲓⲕ ⲛ̄ⲧⲉ–ⲧⲏⲩⲧⲛ̄ Matt 15:34 "How many loaves have you?"; ⲙⲏ ⲙⲛ̄–ⲙⲛⲧ–ⲥⲛⲟⲟⲩⲥ ⲛ̄–ⲟⲩⲛⲟⲩ ϩⲙ̄–ⲡⲉϩⲟⲟⲩ John 11:9 "Pray tell, are there not twelve hours in the day?"

Conversions: Relative, circumstantial, preterit, focalizing. Cf. **324.**

323 Pattern 3a: Definite or non-definite subject presented by ⲉⲓⲥ–

A similar pattern is formed with ⲉⲓⲥ– 'here is, behold'.

ⲉⲓⲥ– + *Definite or Non-definite Subject* | *Predicate*

ⲉⲓⲥ–ⲡⲟⲩⲣⲣⲟ ⲛⲏⲩ ⲛⲉ–$^{\emptyset}$

"Behold, your king is coming to you" (Matt 21:5)

When formed with ⲉⲓⲥ–, this pattern is compatible with both definite and non-definite subjects; it has no negation and no conversions. For further examples, cf. **479.**

CONVERSIONS OF PATTERN 3

324 *(i) Affirmative and negative:* Immutable sentence converter (ⲉⲧⲉ–, ⲉ–, ⲛⲉ–, ⲉ– **396[b]**) + whole basic pattern

Basic ⲟⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ, ⲙⲛ̄–$^{\emptyset}$ⲥϩⲓⲙⲉ ⲥⲱⲧⲡ
"Some women choose, No women choose"

Relative	ⲉⲧⲉ–(ⲟ)ⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ,	ⲉⲧⲉ–ⲙⲛ̄–$^{\emptyset}$ⲥϩⲓⲙⲉ ⲥⲱⲧⲡ
Circumstantial	ⲉ–(ⲟ)ⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ,	ⲉ–ⲙⲛ̄–$^{\emptyset}$ⲥϩⲓⲙⲉ ⲥⲱⲧⲡ
Preterit	ⲛⲉ–(ⲟ)ⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ,	ⲛⲉ–ⲙⲛ̄–$^{\emptyset}$ⲥϩⲓⲙⲉ ⲥⲱⲧⲡ
Focalizing	ⲉ–(ⲟ)ⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ,	ⲉ–ⲙⲛ̄–$^{\emptyset}$ⲥϩⲓⲙⲉ ⲥⲱⲧⲡ

(ii) Affirmative variant: Mutable converter (ⲉⲧⲉⲣⲉ–, ⲉⲣⲉ–, ⲛⲉⲣⲉ–, ⲉⲣⲉ–) in place of ⲟⲩⲛ̄–

Basic	ⲟⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ, "Some women choose"
Relative	ⲉⲧⲉⲣⲉ–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ
Circumstantial	ⲉⲧⲉ–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ
Preterit	ⲛⲉⲣⲉ–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ
Focalizing	ⲉⲣⲉ–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ

(iii) Focalizing with negation of topic element **453**

ⲉⲧⲉ–ⲙⲛ̄– . . . ⲥⲱⲧⲡ

Examples. *(a) Relative: (i)* ⲡϩⲱⲃ ⲉⲧⲉ–ⲟⲩⲛ̄–ϩⲁϩ ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ–ⲩ ⲉⲡⲁϩⲟⲩ ⲙ̄ⲙⲟ–ⲟⲩ ⲉⲧⲃⲉ–$^{\emptyset}$ϩⲟⲙⲧ ShChass 85:40–44 "The thing that many neglect for money"; ⲙ̄ⲙⲁ ⲙ̄–ⲡⲉⲧⲣⲁ ⲡⲙⲁ ⲉⲧⲉ–ⲙⲛ̄–$^{\emptyset}$ⲕⲁϩ ⲉ–ⲛⲁϣⲱ–ⲩ ⲛ̄ϩⲏⲧ–ⲩ̄ Matt 13:5 "Rocky ground, where there (was) not much soil"; *(ii)* ⲡⲙⲁ ⲅⲁⲣ ⲉⲧⲉⲣⲉ–ⲥⲛⲁⲩ ⲏ ϣⲟⲙⲛ̄ⲧ ⲥⲟⲟⲩϩ ⲉⲣⲟ–ⲩ ⲉ–ⲡⲁⲣⲁⲛ Matt 18:20 "For where two or three are gathered in my name." *(b) Circumstantial: (i)* ⲉ–ⲩⲛ̄–ⲟⲩⲙⲏⲏϣⲉ ⲙ̄ⲙⲁⲩ Acts 1:15 "Inasmuch as a crowd was there"; ⲉ–ⲙⲙⲛ̄–$^{\emptyset}$ⲣⲱⲙⲉ ⲛⲁⲩ ⲉⲣⲟ–ⲩ ShChass 14:35–37 "Without anyone seeing him"; *(ii)* ϩⲱⲥ ⲉⲣⲉ–ⲟⲩⲥ†ϫⲁⲣⲓⲟⲛ ⲧⲟ ϩⲓⲱⲱ–ⲩ ApophPatr 180 (Chaîne 43:25 = Z 316:29) "As though he were wearing a tunic." *(c) Preterit: (i)* ⲛⲉ–ⲩⲛ̄–ϩⲉⲛϣⲟⲟⲥ ⲁⲉ ϩⲛ̄–ⲧⲉϫⲱⲣⲁ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ Luke 2:8 "And there were shepherds in that region"; ⲛⲉ–ⲙ̄ⲙⲛ̄–ⲗⲗⲁⲩ ⲙⲉⲛⲧⲟⲓ ϣⲁϫⲉ ⲉⲧⲃⲏⲏⲧ–ⲩ̄ ϩⲛ̄–ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ John 7:13 "Yet no one spoke openly of Him"; *(ii)* ⲛⲉⲣⲉ–ⲟⲩⲛⲟϭ ⲛ–ⲱⲛⲉ ⲧⲁⲗⲏⲩ ⲉⲣⲟ–ⲩ Paphnoute Cephalas, Stories of the Monks of the Desert (BMis 474:17–18) "A huge stone was lying upon him." *(d) Focalizing: (i)* ⲁⲣⲁ ⲉ–ⲟⲩⲛ̄–ϩⲉⲛⲧⲛ̄ϩ ⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛ–ⲧⲟⲕⲣⲁⲧⲱⲣ ShChass 186:41–44 "So, does God almighty have wings?"; ⲉ–ⲙⲛ̄–ϣⲃⲟⲙ ⲉⲛⲉϩ ⲉ–$^{\emptyset}$ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄–ⲛ–ⲉⲧ$^{\emptyset}$-†–ⲡⲉⲩⲟⲩⲟⲩⲓ ⲉⲣⲟ–ⲟⲩ Heb 10:1 "It can never make perfect those who draw near"; ⲏ ⲛⲁϣ ⲛ̄–ϩⲉ ⲉ–ⲟⲩⲛ̄–ⲗⲗⲁⲩ ϣⲟⲟⲛ ϩⲁ–ⲧⲉϥϩⲏ ShWess9 147*c*:22–25 "Or *how* is it that anything exists before Him?"; *(ii)* ⲉⲣⲉ–ⲛⲓⲙ ⲛⲁ–ⲛⲁ ⲛⲁ–ⲛ ShP 131^{5}4v *a*14 "Who will have mercy upon us?"; *(iii)*

ⲉ̄ⲧⲉ-ⲙⲛ̄-ϭⲱⲣϭ̄ ⲇⲉ ⲛⲏⲩ ⲉ̄ϫⲛ̄-ⲛⲓⲙ ⲉ̄ⲃⲟⲗ ϩⲓ̈ⲧⲟⲟⲧ-ϥ̄ Job 25:3 "And *upon whom* will there not come a snare from him?"; ⲙⲏ ⲉ̣ⲧⲉ-ⲙⲛ̄-ϭⲟⲙ ⲙ̄ⲙⲟ-ⲉⲓ ⲉ-ϯⲧⲟⲩ-ϫⲉ-ⲧⲏ̣ⲩⲧⲛ̄ Isa 50:2 "Pray tell, is it that I do not have the ability to save you?"

15 Non-durative Conjugation

The Structure of Non-durative Conjugation **325**
- Components and Patterns of Non-durative Conjugation **325**
- Tense and Co-occurring Categories **326**
- Distinguishing Features of the Three Patterns **327**
- The 'Non-durative' Infinitive **328**
- Direct Object Syntax of Mutable Infinitives **329**
- Term in Extraposition **330**
- Postponed Subject **331**
- Other Elaborations of Subject or Infinitive **332**
- Adverbial Premodifier **333**

The Non-durative Conjugation Patterns **334**
- Pattern 1: The Main-clause Bases **334**
  - Past tense ⲁ- **334**
    - *Extension of* ⲁ- *by another clause* **335**
  - 'Not yet' ⲙ̄ⲡⲁⲧⲉ- **336**
  - Aorist ϣⲁⲣⲉ- **337**
  - Optative ⲉⲣⲉ- **338**
    - *a. Main clause* **338**
    - *b. Subordinate clause* **338**
    - *c. Entity statement* **338**
  - ⲉϥⲛⲁ- as optative **339**
  - Jussive ⲙⲁⲣⲉ- **340**
    - *Extensions of the optative, jussive, or imperative* **341**
- Pattern 2: The Subordinate-clause Bases **342**
  - Negation **342**
- *A. Bases Forming Adverbial clauses* **343**
  - Precursive ⲛ̄ⲧⲉⲣⲉ- **344**
    - *Extension of* ⲛ̄ⲧⲉⲣⲉ- *by another clause* **345**
  - Conditional ⲉⲣϣⲁⲛ- and ⲉⲣⲉ- **346**
    - *Extension of* ⲉⲣϣⲁⲛ- *by another clause* **347**
  - Temporal clauses referring to the past **348**
  - Limitative ϣⲁⲛⲧⲉ- **349**
- *B. Conjunctive Bases* **350**
  - Conjunctive ⲛ̄ⲧⲉ- **351**
  - Environments of the conjunctive **352**

Extending a non-narrative verb **352**
Extension within a subordinate clause **353**
Extending or completing other elements **354**
Following ⲭⲉⲕⲁ(ⲁ)ⲥ **355**
Main clause in sequel to an adverbial clause **356**
Future conjunctive ⲧⲁⲣⲉ– **357**
Environments of the future conjunctive **358**
a. In sequel to an expressed command **358**
b. In sequel to a rhetorical question **358**
c. Independent clause (polite request) **358**
d. After verb of incomplete predication **358**
e. Expressing purpose **358**
Pattern 3: The Causative Infinitive ⲧⲣⲉ– **359**
Conjugated **360**
Expanding a verbal auxiliary **361**
As a gendered common noun **362**
Forming adverbial infinitive phrase **363**

THE STRUCTURE OF NON-DURATIVE CONJUGATION

COMPONENTS AND PATTERNS OF NON-DURATIVE CONJUGATION

325 *'Non-durative conjugation'* is a set of three patterns

(1) ⲁ–ⲓ̅ⲥ̅ ⲁⲉ ⲟⲩⲱⲱⲃ̅ "But Jesus answered" (Luke 22:51)
ⲁⲫ–ⲟⲩⲱⲱⲃ̅ "He answered" (Matt 3:15)

(2) ⲛ̅ⲧⲉⲣⲉ–ⲓ̅ⲥ̅ ⲟⲩⲱ "When Jesus had finished" (Matt 7:28)
ⲛ̅ⲧⲉⲣⲉⲫ–ⲟⲩⲱ ⲁⲉ "And when He had ceased" (Luke 5:4)

(3) . . . ⲧⲣⲉ–ⲓⲏⲥⲟⲩⲥ ⲁⲉ ⲕⲟⲧ–ⲫ̅ " . . . Jesus to return"
. . . ⲧⲣⲉⲫ–ⲱⲁⲭⲉ ⲁⲉ " . . . Him to speak"

(e.g. in ϩⲙ̅–ⲡⲧⲣⲉ–ⲓ̅ⲥ̅ ⲁⲉ ⲕⲟⲧ–ⲫ̅ Luke 8:40 "Now as Jesus was returning" and ϩⲙ–ⲡⲧⲣⲉⲫ–ⲱⲁⲭⲉ ⲁⲉ Luke 11:37 "While He was speaking")

each containing *a non-durative conjugation base* (ⲁ–, ⲛ̅ⲧⲉⲣⲉ–, ⲧⲣⲉ–, etc.) as its first essential constituent, as follows:

Conjugation Base + Entity Term + Infinitive

The conjugation bases are nexus morphs **248,** and they occur in two states **30** —prenominal and prepersonal.

Prenominal State	Prepersonal State	
Pattern (1): Main Clause Bases		
ⲁ–	ⲁ=	Past Tense **334** affirm. *(He chose)*
ⲙ̅ⲡⲉ–	ⲙ̅ⲡ=	Past Tense neg. *(He did not choose)*
ⲙ̅ⲡⲁⲧⲉ–	ⲙ̅ⲡⲁⲧ=	'not yet' **336** *(He has not yet chosen)*
ⲱⲁⲣⲉ–	ⲱⲁ=	Aorist **337** affirm. *(He chooses)*
ⲙⲉⲣⲉ–	ⲙⲉ=	Aorist neg. *(He does not choose)*
ⲉⲣⲉ–	ⲉ=ⲉ–	Optative **338** affirm. *(He shall choose)*
ⲛ̅ⲛⲉ–	ⲛ̅ⲛⲉ=	Optative neg. *(He shall not choose)*
ⲙⲁⲣⲉ–	ⲙⲁⲣ=	Jussive **340** affirm. *(Let him choose)*
ⲙ̅ⲡⲣ̅ⲧⲣⲉ–	ⲙ̅ⲡⲣ̅ⲧⲣⲉ=	Jussive neg. *(Let him not choose)*
Pattern (2): Subordinate Clause Bases		
ⲛ̅ⲧⲉⲣⲉ–	ⲛ̅ⲧⲉⲣ=	Precursive 'after, when' (past) **344** *(After he chose)*
ⲉⲣⲱⲁⲛ–	ⲉ=ⲱⲁⲛ–	Conditional 'if, when' **346** *(If he chooses)*
var. ⲉⲣⲉ–	ⲉ=	
ⲱⲁⲛⲧⲉ–	ⲱⲁⲛⲧ=	Limitative 'until' **349** *(Until he chooses)*
ⲛ̅ⲧⲉ–	ⲛ̅=	Conjunctive **351** *(. . . and choose)*
ⲧⲁⲣⲉ–	ⲧⲁⲣ=	Future Conjunctive **357** *(. . . and he shall choose)*
Pattern (3): Causative Infinitive Base		
ⲧⲣⲉ–	ⲧⲣⲉ=	Causative Infinitive **359** *(. . . him to choose, . . . cause him to choose)*

The bases are conjugated by suffixation of an entity term as subject (ⲁ–ⲓ̅ⲥ̅, ⲁ–ⲫ–, etc.); personal subjects are expressed by the personal intermediates **80.**

Two of the prepersonal bases (ⲉ=ⲉ– and ⲉ=ⲱⲁⲛ–) are split morphs, in the middle of which the personal morph occurs (thus ⲉ=ⲉ occurs as ⲉⲓⲧⲉ–, ⲉⲕⲉ–, ⲉⲣⲉ–, ⲉⲫⲉ–, ⲉⲥⲉ–, etc.) A special set of personal intermediates occurs with the conjunctive base ⲛ̅= **83.**

The conjugated base actualizes **160** the verb lexeme as a non-durative infinitive **328.** (General details of verbal syntax can be found in chapter 8.) Base + infinitive together constitute the predicate **247,** in two (or three) discontinuous parts. The base is the syntactic nucleus of the predicate, and the infinitive expresses lexical content. The entity term is subject (actor of the verb).

		subject			
ⲁ	–	ⲓⲏⲥⲟⲩⲥ		ⲟⲩⲱⲱⲃ	"Jesus answered"
past tense (base)	+	"Jesus"	+	*'answer'* (infinitive)	

predicate ("answered")

In patterns built on a prenominal conjugation base, subject and infinitive are not bound; consequently, an enclitic such as ⲁⲉ **235(b)** or an elaborating element (or both) can interrupt the sequence of Subject | Infinitive: ⲁ–ⲓⲱ–ϩⲁⲛⲛⲏⲥ ⲅⲁⲣ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲉ͡ⲓ Luke 7:33 "For John the Baptist has come."

In elliptical rhetoric, the infinitive is not expressed and the base by itself makes up the predicate. E.g. ⲟⲩⲧⲉ ⲙ̄ⲡⲉ-ⲡⲁⲓ ⲣ̄-ⲫⲛⲟⲃⲉ ⲟⲩⲧⲉ ⲙ̄ⲡⲉ-ⲛⲉⲫⲕⲉⲉ͡ⲓⲟⲧⲉ John 9:3 "This man did not sin; and also his parents *didn't*."

TENSE AND CO-OCCURRING CATEGORIES

326 The overall Coptic *tense system* is described in chapter 25. Some non-durative bases express *past* or *future* time range within the main tense system. Others express a *tenseless* reference point; still others express *relative time*. Two of the bases are unrelated to the tense system.

Past: ⲁ-/ⲙ̄ⲡⲉ- **334,** ⲙ̄ⲡⲁⲧⲉ- **336**
Future: ⲉⲣⲉ-/ⲛ̄ⲛⲉ- **338,** ⲧⲁⲣⲉ- **357**
Tenseless: ⲱⲁⲣⲉ-/ⲙⲉⲣⲉ- **337,** ⲛ̄ⲧⲉ- **351**
Relative time: *after* ⲛ̄ⲧⲉⲣⲉ- **344,** *when(ever)/if* ⲉⲣⲱⲁⲛ- **346,** *until* ⲱⲁⲛⲧⲉ- **349**
Unrelated to tense: ⲙⲁⲣⲉ-/ⲙ̄ⲡⲣ̄ⲧⲣⲉ- **340,** ⲧⲣⲉ- **359**

Most bases also co-express *non-tense categories,* such as affirmation/negation, completion or expected completion of action, factual versus hypothetical action, intention/wish, sequel, causation. Those of Patterns (1) and (2) also signal main or subordinate clause status **248,** respectively.

Still other, co-occurring, non-tense categories are formally signalled on a larger scale by the *discourse type* **527** (e.g. narrative, generalization, authoritative command) in which the sentence occurs. The *discourse perspective* of a particular type of discourse (e.g. statement of timeless truth, contemporaneous observation, etc.) is a major factor in the meaning expressed by any actual occurrence of a non-durative pattern, as all these category systems intersect.

Some of the bases of Pattern (1) also occur as in absolute state. Without subject or predicate expressed, they have the function of non-inflected interjections **241** of affirmation and denial; e.g. ⲱⲟ 'Yes!' (I, we, you, it, somebody *etc.* habitually does, cf. ⲱⲁ= **337**); ⲙ̄ⲡⲉ 'No!' (I, we, you, it, somebody *etc.* did not, cf. ⲙ̄ⲡ= **334**); ⲛ̄ⲛⲟ 'No!' (It shall not come to pass!, cf. ⲛ̄ⲛⲉ= **338**). With personal subject attached, the base ⲙⲁⲣ= **340** forms the inflected interjections **242** ⲙⲁⲣⲟ-ⲛ "Let's go" and ⲙⲁⲣⲟ-ⲕ "Won't you go."

327 DISTINGUISHING FEATURES OF THE THREE PATTERNS

(1) Pattern 1 **(334)** forms *main clauses* **248** and is negatived by substitution of the negative alternant base **250** (thus ⲙ̄ⲡⲉ- in place of ⲁ-); e.g. ⲁⲥ-ⲙⲟⲩ Matt 22:27 "She died"; neg. ⲙ̄ⲡⲥ̄-ⲙⲟⲩ Matt 9:24 "She has not died, She did not die." It is subject to conversion (except for affirm. conditional ⲉⲣⲉ-).

(2) Pattern 2 **(342)** forms *subordinate clauses* **248** and is negatived by ⲧⲙ̄- **250** occurring between base and infinitive. It is not subject to conversion. E.g.

ⲛⲧⲉⲣⲟⲩ-ϩⲉ ⲉⲣⲟ-ⲟ Mark 1:37 "When they found Him"; ⲛ̄ⲧⲉⲣⲟⲩ-ⲧⲙ-ϩⲉ ⲉⲣⲟ-ⲟ Luke 2:45 "When they did not find Him."

(3) Pattern 3 **(359),** the *causative infinitive,* functions simultaneously as conjugation base and infinitive. Being an infinitive, ⲧⲣⲉ can either be conjugated (ⲁⲟ-ⲧⲣⲉⲥ-ⲥⲱⲧⲡ "He caused her to choose"), or complete a verbal auxiliary (ⲟ-ⲛⲁ-ⲧⲣⲉⲥ-ⲥⲱⲧⲡ "He will make her choose"), or be actualized as a masc. common noun (ⲡ-ⲧⲣⲉⲥ-ⲥⲱⲧⲡ "Her [act of] choosing"). This ambivalence sets ⲧⲣⲉ apart, in function and rank, from the other bases. It is negatived by ⲧⲙ̄- **250(b).** E.g. ⲉ-ⲫⲧⲣⲉⲟ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Mark 10:25 "For him to enter the kingdom of God"; ⲉ-ⲫⲧⲙ̄-ⲧⲣⲉⲟ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲉⲑⲩⲁⲧⲣⲟⲛ Acts 19:31 "For him not to venture into the theater."

THE 'NON-DURATIVE' INFINITIVE

328 In durative sentence patterns (chapter 14) the infinitive is actualized so as to express *durativity* (the enduring, ongoing, or general character of an action or process). But when the infinitive is actualized in other environments, namely

non-durative conjugation
as a masc. common noun **105(c)**
as the imperative (chapter 16)
as a lexical complement after the future auxiliary ⲛⲁ- 'is going to' **311**
or other verbal auxiliary **184** such as ⲟⲩⲉⲱ- 'want to'

there is no expression of the category of durativity. Such may be termed the *'non-durative infinitive',* bearing in mind that *this means nothing more than 'an infinitive not explicitly expressing the category of durativity'.* (In other words, these four environments do not signal information about the category of durativity one way or the other.) Syntactically, the non-durative infinitive is less restricted than the durative infinitive in how it relates to direct objects **329.**

DIRECT OBJECT SYNTAX OF MUTABLE INFINITIVES

329 *Direct object after the non-durative mutable infinitive.* After a non-durative mutable infinitive **167,** e.g. ⲛⲟⲩϫⲉ ⲛⲉϫ- ⲛⲟϫ= 'cast (out)', any zero article phrase as direct object normally is suffixed to the prenominal state. E.g. ⲙⲉⲣⲉ-ⲗⲗⲁⲩ ⲛⲉϫ-ⲫⲏⲡ̄ ⲃ̄-ⲃⲣ̄ⲣⲉ ⲉ-ⲫϩⲱⲧ ⲛ̄-ⲁⲥ Mark 2:22 "No one puts new wine into old wineskins." Any other direct objects of the mutable infinitive occur both mediated by the preposition ⲛ̄-, ⲙⲙⲟ= and suffixed to the infinitive

ⲛⲟⲩϫⲉ ⲛ̄- varies with ⲛⲉϫ-
ⲛⲟⲩϫⲉ ⲙⲙⲟ= varies with ⲛⲟϫ=

and these two constructions vary with one another in stylistic contrast. For examples and further details, cf. **171(c)**.

TERM IN EXTRAPOSITION

330 Any personal morph (or personal element of the possessive article) within the sentence pattern can be anticipated by a term in extraposition, that is, a term placed at the front of the sentence pattern ('extraposited')

Extraposited Term	*Sentence Pattern* (contains a personal morph agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ⲁⲃⲣⲁϩⲁⲙ | ⲁⲩ-ϫⲡⲟ ⲛ̄-ⲓⲥⲁⲁⲕ
"Abraham, | he begat Isaac" (Matt 1:2)

and thus set off as a topic of thought. Extraposition and personal morph agree in (person)/number/(gender). The agreeing personal morph shows how the extraposited term relates to the sentence.

(a) 1st and 2d person morphs can only be preceded by an extraposited personal independent.

ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲉ | ⲁⲧⲉⲧⲛ̄-ⲁⲁ-ⲩ ⲛ̄-ⲫⲥⲡⲏⲗⲁⲓⲟⲛ ⲛ̄-ⲫⲥⲟⲟⲛⲉ
"But as for you, I you make it a den of robbers" (Matt 21:13)

(b) 3d person morphs can be preceded by either a personal independent or some other entity term.

ⲛ̄ⲧⲟⲩ ⲁⲉ | ⲛ̄ⲧⲉⲣⲉⲩ-ⲃⲱⲕ
"He, I when he came" (Acts 11:23)

ⲡⲉⲓϩⲱⲃ | ⲁⲓ-ⲛⲁⲩ ⲉⲣⲟ-ⲩ
"I had the following vision (As for the following thing, I I saw it)" (ShIII 38:3–4)

(For extraposition of the subject with its own conjugation base, cf. **332[a]**.) Several terms can occur in extraposition, side by side.

ⲧⲁⲓ ⲁⲉ | ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲥⲱⲱⲱⲧ | ⲡ-ⲉⲧ⁰-ⲛ̄ⲧⲁ-ⲥ ⲧⲏⲣ-ⲩ | ⲁⲥ-ⲛⲟϫ-ⲟ̄
"But she out of her poverty put in all that she had (But she, I out of her poverty, I all that she had, I she put it in)" (Luke 21:4)

ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲉ | ⲡ-ⲉⲧ⁰-ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲡⲁⲓⲕⲁⲓⲟⲥ | ⲁⲧⲉⲧⲛ̄-ⲁⲣⲛⲁ ⲙ̄ⲙⲟ-ⲩ
"But you denied the Holy and Righteous One (But you, I the Holy and Righteous One, I you denied Him)" (Acts 3:14)

Further examples: ⲛⲁⲓ | ⲉⲧⲉⲧⲛ̄ⲱⲁⲛ-ϩⲁⲣⲉϩ ⲉⲣⲱ-ⲧⲛ̄ ⲉⲣⲟ-ⲟⲩ Acts 15:29 "If you keep yourselves from these"; ϩⲁϩ ⲁⲉ ⲛ̄-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲥⲱⲧⲙ̄ ⲉ-ⲡⲱⲁϫⲉ | ⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ Acts 4:4 "But many of those who heard the word believed"; ⲛⲓⲙ ⲛ-ⲣ̄ⲣⲟ ⲉϥ-ⲛⲁ-ⲃⲱⲕ ⲉ-⁰ⲙⲓⲱⲉ ⲛ̄ⲙ-ⲕⲉⲣ̄ⲣⲟ | ⲙⲏ ⲛ-ⲟ̄-ⲛⲁ-ϩⲙⲟⲟⲥ ⲁⲛ ⲛ̄ⲱⲟⲣⲡ ⲛⲟ̄-ϫⲓ-⁰ⲱⲟϫⲛⲉ Luke 14:31 "What king, going to encounter another king in war, will not sit down first and take counsel?"

POSTPONED SUBJECT: ENTITY TERM EXPANDING A PERSONAL SUBJECT

331 A 3d-person subject (ϥ, ⲥ, ⲩ) can be expanded by an entity term later in the clause. The expansion element is usually mediated by ⲛ̄ⲑⲓ-.

ⲁϥ-ⲉⲓ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ (Matt 3:13) "Jesus came"
ⲛ̄ⲧⲉⲣⲉϥ-ⲙⲟⲩ ⲇⲉ ⲛ̄ⲑⲓ-ϩⲏⲣⲱⲇⲏⲥ "But when Herod had died" (Matt 2:19)
ϩⲙ̄-ⲡⲧⲣⲉϥ-ⲧⲱⲙⲛ̄ⲧ ⲉⲣⲟ-ϥ ⲛ̄ⲑⲓ-ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ "While Melchisedek was encountering him" (Heb 7:10)
ⲁϥ-ϫⲛⲟⲩ-ϥ ⲛ̄ⲑⲓ-ⲡⲉⲧⲣⲟⲥ ⲛⲙ̄-ⲓⲁⲕⲱⲃⲟⲥ ⲛⲙ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲙⲛ̄-ⲁⲛⲇⲣⲉⲁⲥ "Peter and James and John and Andrew asked Him" (Mark 13:3)

Much less often, it is expanded by apposition; cf. **87(c)**.

A *1st or 2d-person subject* must be expanded by apposition **87(c)**.

ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ . . . ⲡⲁⲓ ⲉⲛⲧ-ⲁⲓ-ⲱⲱⲡⲉ ⲛⲁ-ϥ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲛ̄-⁰ⲕⲏⲣⲩⲝ ⲁⲩⲱ ⲛ̄-⁰ⲇⲓⲁⲕⲟⲛⲟⲥ "The gospel . . . of which I, Paul, became a herald and minister" (Col 1:23)
ϫⲉⲕⲁⲁⲥ . . . ⲉⲛⲉ-ⲭⲓ ⲛⲁ-ⲛ ⲛ̄-ⲟⲩⲥⲟⲡⲥ̄ ⲉϥ-ⲧⲁϫⲣⲏⲩ ⲛ̄-ⲉⲛⲧ-ⲁⲩ-ⲡⲱⲧ ⲉϩⲟⲩⲛ "So that we who have fled for refuge . . . might have strong encouragement" (Heb 6:18)

In these constructions, the personal morph (-ⲓ-, -ⲕ-, etc.) expresses grammatical information, and the expansion expresses lexical content in a postponed, rhetorically distinct element.

OTHER ELABORATIONS OF SUBJECT OR INFINITIVE

332 *Other elaborations of subject or infinitive.* Additionally, the following elaborations of subject and infinitive also occur.

(a) Extraposition of the subject **330** *with its own extraposited base:* ⲁ-ⲡⲣⲱⲙⲉ ⲁϥ-ⲥⲱⲧⲡ

Examples: ⲁ-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲇⲉ ⲛ̄ⲙ̄-ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲁⲩ-ⲁⲣⲭⲓ ⲙ-⁰ⲙⲟⲕⲙⲉⲕ Luke 5:21 "And the scribes and the Pharisees began to question"; ϫⲉⲕⲁⲁⲥ ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲙ̄-ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉⲓⲱⲧ ⲙ̄-ⲡⲉⲟⲟⲩ ⲉⲩⲉ-† ⲛⲏ-ⲧⲛ̄ ⲛ̄-ⲟⲩⲡⲛⲁ ⲛ̄-ⲥⲟⲫⲓⲁ Eph 1:17 "So that God of our lord Jesus Christ, the Father of glory, might give you a spirit of wisdom"; ⲏ ⲉⲣⲱⲁⲛ-ϩⲟⲩⲟ̀ ⲉ-ⲛⲙⲏⲏⲱⲉ ⲛ̄ⲧ-ⲁⲕ-ϫⲟⲟ-ⲥ ϫⲉ-ⲥⲉ-ϫⲓ-⁰ϩⲛⲁⲩ ⲛⲁ-ϥ ⲉⲩⲱⲁⲛ-ⲡⲱⲛ̄ⲧ ⲛⲁ-ⲓ ⲉϫⲛ̄-†-⁰ⲥⲟ ShChass 41:11–16 "Indeed, if more than the crowds that you claim are bringing possessions to him are ceaselessly transferring their allegiance to me"; ⲛ̄ⲧⲉ-ⲧⲙⲛ̄ⲧ-ⲁⲧ-ⲥⲃⲃⲉ ⲧⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉⲫⲩⲥⲓⲥ ⲉ-ⲁⲥ-ϫⲉⲕ-ⲡⲛⲟⲙⲟⲥ ⲉⲃⲟⲗ ⲛ̄ⲥ-ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ-ⲕ Rom 2:27 "And the uncircumcision of the physical element that has kept the Law (i.e. those who are physically uncircumcised but have kept the Law) will condemn you"

(b) Multiple subjects expanding one single base: ⲁ-ⲡⲣⲱⲙⲉ ⲁⲩⲱ ⲧⲉⲥϩⲓⲙⲉ ⲥⲱⲧⲡ

Two or more non-personal subjects can be linked by ⲙ̄ⲛ̄-, ⲁⲩⲱ, ⲏ, etc. within the conjugation pattern. E.g. ⲁ-ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲇⲉ ⲛ̄ⲙ̄-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲕⲣ̄ⲙ̄ⲣ̄ⲛ̄ ⲉϩⲟⲩⲛ ⲉ-ⲛⲉⲙⲁⲑⲏⲧⲏⲥ Luke 5:30 "And the Pharisees and the scribes murmured against His disciples."

(c) Multiple subjects each with its own base: ⲁ-ⲡⲣⲱⲙⲉ (ⲁⲩⲱ) ⲁ-ⲧⲉⲥϩⲓⲙⲉ ⲥⲱⲧⲡ

Examples: ⲛ̄ⲧⲟⲕ ⲇⲉ ⲙ̄ⲡⲉ-ⲫⲣⲉⲙ-ⲡⲉϩⲣ̄ⲧ-ⲫⲥⲛⲟⲙ ⲉⲃⲟⲗ ⲙ̄ⲡⲉ-ⲫⲣⲉⲙ-ⲱⲙ̄ⲱⲉ-ⲫⲉⲓⲇⲟⲗⲟⲛ ⲙ̄ⲡⲉ-ⲫϩⲉⲗⲗⲏⲛ . . . ⲧⲥⲓⲟ-ⲕ ShChass 26:53–27:11 "But for your part, murderers, idolaters, pagans (etc.) did not satisfy you"

(d) Multiple infinitives expanding one single base and subject: ⲁ-ⲡⲣⲱⲙⲉ ⲃⲱⲕ ⲁⲩⲱ ⲉⲓ

Two or more infinitives as such can be linked by conjunction (ⲁⲩⲱ, ⲏ, etc.) within the conjugation pattern. E.g. ⲉ-ⲙ̄ⲛ̄-ⲟⲩⲁ̂ ⲛ̄-ⲟⲩⲱⲧ ϫⲉ-ⲙ̄ⲡⲧ̄ⲫ-ⲱⲙⲥ̄ ⲁⲩⲱ ⲭⲱⲧⲉ ⲉⲃⲟⲗ ShWess9 87*a*:30–33 "Without there being a single one who did not sink and perish"; ⲉⲩⲱⲁⲛ-ϫⲛⲟⲩ-ⲕ ⲏ ϫⲛⲟⲩ-ⲧⲛ ShAmél II 528:7 "If they ask you or ask us"; ⲁⲛⲧⲓ-ⲫⲧⲣⲉⲩ-ⲱⲣϫ ⲏ ⲧⲱⲙ ⲉⲣⲟ-ⲟⲩ ShAmél II 505:5 "Instead of strengthening and closing them."

ADVERBIAL PREMODIFIER BEFORE THE SENTENCE PATTERN

333 An adverb or prepositional phrase (chapter 9) preceding the sentence pattern lays down a circumstance or relationship of time, place, manner, degree, or attitude in which the sentence is being asserted (i.e. under which the predication is made).

Premodifier | Sentence Pattern

ϩⲣⲁⲓ ⲇⲉ ϩⲛ̄-ⲛⲉϩⲟⲟⲩ ⲉⲧⲫ-ⲙ̄ⲙⲁⲩ | ⲁⲩ-ⲉⲓ ⲛ̄ⲑⲓ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ "In those days came John the Baptist" (Matt 3:1)

ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲕⲉϩⲓⲏ | ⲁⲩ-ⲁⲛⲁⲭⲱⲣⲉⲓ "By another way, they departed" (Matt 2:12)

ⲛ̄ⲑⲉ ⲉⲛⲧ-ⲁⲕ-ⲡⲓⲥⲧⲉⲩⲉ | ⲙⲁⲣⲉⲥ-ⲫⲱⲡⲉ ⲛⲁ-ⲕ "As you have believed be it done for you" (Matt 8:13)

Adverbial clauses and infinitive phrases **490** occur in this position with the same function; e.g. ⲛ̄ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲇⲉ ⲉ-ⲡⲥⲓⲟⲩ | ⲁⲩ-ⲣⲁⲫⲉ Matt 2:10 "When they saw the star, they rejoiced." Conjunctions and initial attitude markers (chapter 10) also occur in premodifier position.

THE NON-DURATIVE CONJUGATION PATTERNS

PATTERN 1: THE MAIN-CLAUSE BASES

334 The past tense ⲁ-

ⲁⲩ-ⲥⲱⲧⲡ/ⲙ̄ⲡⲧ̄ⲫ-ⲥⲱⲧⲡ
He chose *or* has chosen
He did not choose *or* has not chosen

Bases: affirm. ⲁ-, ⲁ=; neg. ⲙ̄ⲡⲉ-, ⲙ̄ⲡ=

	Affirmative		Negative	
1	ⲁⲓ-	ⲁⲛ-	ⲙ̄ⲡⲓ-	ⲙ̄ⲡⲛ̄-
2	ⲁⲕ-	ⲁⲧⲉⲧⲛ̄-	ⲙ̄ⲡⲕ̄-	ⲙ̄ⲡⲉⲧⲛ̄-
	ⲁ-, vars. ⲁⲣ-, ⲁⲣⲉ-		ⲙ̄ⲡⲉ-, var. ⲙ̄ⲡⲣ̄-	
3	ⲁⲩ-	ⲁⲩ-	ⲙ̄ⲡⲧ̄ⲫ-	ⲙ̄ⲡⲟⲩ-
	ⲁⲥ-		ⲙ̄ⲡⲥ̄-	

ⲁ- expresses the past time range without reference to durativity. (English translations of ⲁ- are influenced by the discourse type **527** in which it occurs; e.g. event-oriented narrative, ⲁⲩ-ⲉⲓ̂ ⲱⲁ-ⲓⲱϩⲁⲛⲛⲏⲥ John 3:26 *"They came* to John," versus present-based description of the past, ⲛ̄-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲡⲉⲭⲥ̄ ⲁⲗⲗⲁ ϫⲉ-ⲛ̄ⲧ-ⲁⲩ-ⲧⲁⲩⲟ-ⲉⲓ̂ ϩⲁⲑⲏ ⲙ̄-ⲡ-ⲉⲧⲫ-ⲙ̄ⲙⲁⲩ John 3:28 "I am not the Christ, but *I have been sent* before Him.")

Further examples: ⲁⲩ-ϫⲓ ⲛ̄-ⲟⲩⲟⲓⲕ ⲁⲩ-ⲥⲙⲟⲩ ⲉⲣⲟ-ⲩ ⲁⲩ-ⲡⲟⲱ-ⲧ̄ ⲁⲩⲱ ⲁⲩ-ⲧⲁⲁ-ⲩ ⲛⲁ-ⲩ Mark 14:22 "He took bread, blessed it, broke it, and gave it to them"; ⲙ̄ⲡⲧ̄-ⲣ̄-ⲗⲁⲁⲩ ⲇⲉ ⲛ̄-ⲃⲟⲙ ⲙ̄-ⲡⲙⲁ ⲉⲧⲫ-ⲙ̄ⲙⲁⲩ Mark 6:5 "And He did no mighty work there"; ⲁⲕ-ⲓ ⲉ-ⲫ-ⲧⲁⲕⲟ-ⲛ Luke 4:34 "Have You come to destroy us?"; ⲙⲡⲥ̄-ⲙⲟⲩ ⲁⲗⲗⲁ ⲉⲥ-ⲛ̄ⲕⲟⲧⲕ̄ Mark 5:39 "She has not died but is sleeping"; ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲉ-ⲗⲁⲁⲩ ⲛⲁⲩ ⲉⲣⲟ-ⲩ ⲉⲛⲉϩ John 1:18 "No one has ever seen God"; ⲁⲛⲟⲕ ⲁⲓ-ⲉⲓ̂ ϩⲙ̄-ⲡⲣⲁⲛ ⲙ̄-ⲡⲁⲓ̈ⲱⲧ ⲁⲩⲱ ⲙ̄ⲡⲉⲧⲛ̄-ϫⲓⲧ-ⲫ John 5:43 "I have come in My Father's name and you have not received Me" *(or* I came in My Father's name and you did not receive Me); ⲁ-ⲡⲱⲏⲣⲉ ⲙⲉⲛ ⲙ-ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲧⲫ-ϩⲛ-ⲧⲡⲟⲗⲓⲥ ⲛ-ⲛⲉϩⲟⲟⲩ ⲉⲧⲫ-ⲙⲙⲁⲩ ⲧⲟⲗⲙⲁ ⲉ-ⲛⲉⲓⲙⲛⲧ-ⲣⲉⲩ-ⲧⲱϩ ShIII 32:27–28 "Indeed, the son of the general who was then in the city dared to espouse these confused doctrines"; ⲁ-ⲅⲱⲧⲟⲣⲧⲣ̄ ⲇⲉ ⲱⲱⲡⲉ ⲉϫⲛ-ⲟⲩⲟⲛ ⲛⲓⲙ Luke 4:36 "And they were all amazed (And amazement came upon all)"; ⲁ-ⲟⲩⲁ ⲇⲉ ⲉⲓ Acts 5:25 "And some one came"; ⲁ-ⲕⲉⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ⲉⲃⲟⲗ Rev 14:17 "And another angel came out"; ⲁ-ⲡⲁⲓ̈ ⲱⲱⲡⲉ ⲉⲩ-ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ Acts 9:42 "This became known"; ⲁ-ⲓⲥ̄ ⲟⲩⲱⲱⲃ Luke 4:8 "Jesus answered"; ⲁ-ⲣⲱ-ⲩ ⲇⲉ ⲟⲩⲱⲛ Luke 1:64 "And his mouth was opened"; ⲁ-ⲫⲩⲡ-ⲫⲧⲱⲣⲉ ⲧⲁⲕⲉ-ⲫⲙⲏⲏⲱⲉ ⲉⲩ-ⲥⲟⲩⲧⲱⲛ Sir 29:18 (29:20 Lagarde) "Handshakes have ruined multitudes who are upright"; ⲁ-ϩⲁϩ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲩ John 7:31 "Many believed in Him"

Conversions: affirm. *(i)* relative (ⲉⲛⲧ-ⲁ- and var. ⲛ̄ⲧ-ⲁ-), *(ii)* circumstantial (ⲉ-ⲁ-), *(iii)* preterit (ⲛⲉ-ⲁ-), *(iv)* focalizing (ⲛ̄ⲧ-ⲁ- and var. ⲉⲛⲧ-ⲁ-);

neg. *(v)* relative (ⲉⲧⲉ-ⲙ̄ⲡⲉ-), *(vi)* circumstantial 'without . . . -ing' (ⲉ-ⲙⲡⲉ- and var. ⲙ̄ⲡⲉ-), *(vii)* preterit (ⲛⲉ-ⲙ̄ⲡⲉ-), *(viii)* focalizing with negation of topic element **453** (ⲉⲧⲉ-ⲙ̄ⲡ=). Often, the circumstantial conversion of the negative base is simply written ⲙ̄ⲡⲉ-, ⲙ̄ⲡ= (for ⲉ-ⲙⲡⲉ-, ⲉ-ⲙⲡ=); e.g. ⲛⲛⲉⲩ-ⲉϣ-ⲣ-ⲗⲁⲁⲩ ⲛ-ϩⲱⲃ ⲉϫⲱ-ⲟⲩ ⲙⲡⲟⲩ-ϫⲛⲟⲩ-ⲟⲩ ShIV 44:27 "They shall not be empowered to do anything *without asking* them."

Further examples: *(i)* ⲡϫⲟⲉⲓⲥ ⲉⲛⲧ-ⲁⲕ-ϫⲓ-$^{\theta}$ⲟⲩⲁ̀ ⲉⲣⲟ-ⲩ ShChass 42:34–35 "The Lord, whom you have blasphemed"; *(ii)* ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲉ-ⲁⲩ-ⲥⲁϩ-ⲥ̄ ϣⲁ-ⲛⲉⲥⲛⲏⲩ ⲉⲧ$^{\theta}$-ϩⲛ-ⲧⲉϯⲏⲛⲉ Athanasius, Life of St. Anthony, title (Garitte 1:3–4) "An epistle that he wrote to the brethren who were in foreign countries"; *(iii)* ⲛⲉ-ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲉⲓⲟⲟⲣ ⲁⲩⲱ ⲛⲉⲩ-ⲙⲉϩ ⲛ-ⲙ̄ⲥⲁϩ . . . ⲛⲧⲟⲩ ⲇⲉ ⲁⲩ-ϣⲗⲏⲗ ⲁⲩ-ϫⲓⲟⲟⲣ Athanasius, Life of St. Anthony 15 (Garitte 21: 7–9) "He had come via the canal and it had been full of crocodiles . . . But he prayed and went across"; *(iv)* ⲡⲉⲓϩⲱⲃ ⲛⲧ-ⲁⲓ-ⲛⲁⲩ ⲉⲣⲟ-ⲩ ϩⲙ-ⲡⲉⲃⲟⲧ ⲉⲡⲏⲡ ShIV 198:15 "It was in the month of Epep that I had this vision"; *(v)* ⲡⲣⲱⲙⲉ ⲉⲧⲉ-ⲙ̄ⲡⲉ̄-ⲃⲱⲕ ϩⲙ̄-ⲡⲱⲟϫⲛⲉ ⲛ̄-ⲛ̄ⲁⲥⲉⲃⲏⲥ Ps 1:1 "The person who has not walked in the counsel of the ungodly"; *(vi)* ⲉ-ⲙⲡⲓ-ⲥⲟⲩⲛ-$^{\theta}$ϩⲟⲟⲩⲧ Luke 1:34 "Without my having known a man"; cf. also below: *(vii)* ⲉ-ⲛⲉ-ⲙⲡⲓ-ⲉⲓ̀ John 15:22 "If I had not come"; *(viii)* ⲉⲧⲉ-ⲙⲡⲉ$^{\theta}$-ϫⲱϩⲙ̄ ϩⲛ̄-ⲁⲱ ⲙ̄-ⲙⲁ Jer 3:2 (quoted in Besa, Frag. 35 [Kuhn 116:14–15]) "In what place is it that you (fem.) have not been defiled?"

335 *Extension of* ⲁ- *by another clause* occurs in four patterns:

(a) ⲁ- . . . ⲁⲩⲱ ⲁ-

(b) ⲁ- . . . ⲁ- . . . *('asyndetic'* linkage, i.e. without conjunction)

Very close linkage, signalled by absence of a conjunction between clauses; e.g. ⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ⲁⲩ-ⲟⲩⲱϣⲧ̄ ⲛⲁ-ⲩ "They bent down and worshiped Him"; ⲁⲛ-ϣⲉⲡ-$^{\theta}$ϩⲓⲥⲉ ϩⲛ-ⲧⲉⲩⲱⲏ ⲧⲏⲣ-ⲥ̄ ⲙ̄ⲡⲛ̄-ⲃⲉⲡ-ⲗⲁⲁⲩ Luke 5:5 "We toiled all night and took nothing." Cf. **237.**

(c) ⲁ- . . . ⲉ-ⲁ- . . . (sequential circumstantial, cf. **428)**

(d) ⲁ- . . . (ⲁⲩⲱ) ⲛ̄ⲧⲉ- . . . (ⲛ̄ⲧⲉ- expanding relative or circumstantial conversion of ⲁ-, or expanding ⲁⲥ-ϣⲱⲡⲉ **353, 354[c]**)

336 'Not yet' ⲙ̄ⲡⲁⲧⲉ-

—/ⲙ̄ⲡⲁⲧⲉ̄-ⲥⲱⲧⲡ
He has not yet chosen

Base: neg. (only) ⲙ̄ⲡⲁⲧⲉ-, ⲙ̄ⲡⲁⲧ=

		(Negative)	
1	ⲙ̄ⲡⲁϯ-, rare var. ⲙ̄ⲡⲁⲧⲁ-		ⲙ̄ⲡⲁⲧⲛ̄-
2	ⲙ̄ⲡⲁⲧⲕ̄-		ⲙ̄ⲡⲁⲧⲉⲧⲛ̄-
	ⲙ̄ⲡⲁⲧⲉ-		
3	ⲙ̄ⲡⲁⲧⲉ̄-		ⲙ̄ⲡⲁⲧⲟⲩ-
	ⲙ̄ⲡⲁⲧⲥ̄-		

ⲙ̄ⲡⲁⲧⲉ- is a negative base. It expresses a present-based description of the past in terms of what has not happened up to now and expresses the expectation that it can or will eventually occur: ⲙ̄ⲡⲁⲧⲥ̄-ⲥⲱⲧⲡ "She *has not yet* chosen."

Examples: ⲙ̄ⲡⲁⲧⲉ-ⲧⲁⲟⲩⲛⲟⲩ ⲉ̀ⲓ John 2:4 "My hour has not yet come"; ⲙⲡⲁⲧⲟⲩ-ⲛⲟϫ-ⲕ ⲣⲱ ⲉ-ⲛⲉϣⲧⲉⲕⲱⲟⲩ ⲛⲑⲉ ⲛ-ⲛ-ⲉⲧ$^{\theta}$-ⲙⲙⲁⲩ ShIII 103:19–20 "They have not yet even thrown you into prison, as they did to those others"

A corresponding affirmative ("She already has or had . . . ") is supplied by: *(i)* ⲏⲇⲏ 'already' ἤδη with the past tense (e.g. ⲏⲇⲏ ⲁⲧⲉⲧⲛ̄-ⲣ̄-$^{\theta}$ⲣⲙⲙⲁⲟ 1 Cor 4:8 "Already you have become rich"); *(ii)* past tense of the verb ⲟⲩⲱ completed by the circumstantial durative construction of a verb **185(a)**, e.g. ⲁⲩ-ⲟⲩⲱ ⲉⲩ-ⲣ̄-$^{\theta}$ⲛⲟⲉⲓⲕ ⲉⲣⲟ-ⲥ Matt 5:28 "He has already committed adultery with her."

Conversions: (neg.) *(i)* relative (ⲉⲧⲉ-ⲙ̄ⲡⲁⲧⲉ-), *(ii)* circumstantial 'before . . . ' (ⲉ-ⲙⲡⲁⲧⲉ- and var. ⲙ̄ⲡⲁⲧⲉ-), *(iii)* preterit (ⲛⲉ-ⲙ̄ⲡⲁⲧⲉ-), (no focalizing conversion). Often the circumstantial conversion is simply written ⲙ̄ⲡⲁⲧⲉ-, ⲙ̄ⲡⲁⲧ= (for ⲉ-ⲙⲡⲁⲧⲉ-, ⲉ-ⲙⲡⲁⲧ=); e.g. ⲙ̄ⲡⲁⲧⲉ-ⲟⲩⲁⲗⲉⲕⲧⲱⲣ ⲙⲟⲩⲧⲉ ⲛ̄-ⲥⲉⲡ ⲥⲛⲁⲩ ⲕ-ⲛⲁ-ⲁⲡⲁⲣⲛⲁ ⲙ̄ⲙⲟ-ⲓ̈ ⲛ̄-ⲱⲙⲛ̄ⲧ-ⲥⲱⲱⲡ Mark 14:72 *"Before a rooster has crowed* twice, you will deny my three times"; ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ-ⲡⲉⲭ̄ⲥ̄ ⲃⲱⲗ ⲉⲃⲟⲗ ⲛ̄-ⲧⲃⲟⲙ ⲧⲏⲣ̄-ⲥ̄ ⲙ̄-ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϩⲓ-ⲡⲉⲥ̄ⲣ̄ⲟ̄ⲥ ShChass 74:46–50 *"Before Christ on the cross had destroyed* all the devil's power."

Further examples: *(i)* ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧⲉ-ⲙ̄ⲡⲁⲧⲟⲩ-ⲥⲟⲩⲱⲛ̄-ⲧ ⲙ̄ⲛ-ⲛⲉⲕⲙⲁⲅⲓⲁ ShChass 36:31–35 (= ShIII 77:26) "For all those who have not yet gotten to know you and your magic"; *(ii)* ⲡϫⲟⲉⲓⲥ ⲁⲙⲟⲩ ⲉⲡⲉⲥⲛⲧ ⲉ-ⲙⲡⲁⲧⲉ-ⲡⲁϣⲏⲣⲉ ⲙⲟⲩ John 4:49 "Sir, come down *before* my child dies (while my child has not yet died)"; *(iii)* ⲛⲉ-ⲙ̄ⲡⲁⲧⲟⲩ-ⲛⲉϫ-ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲅⲁⲣ ⲡⲉ ⲉ-ⲡⲉϣⲧⲉⲕⲟ John 3:24 "For John had not yet been put in prison"

337 The aorist ϣⲁⲣⲉ-

ϣⲁⲩ-ⲥⲱⲧⲡ/ⲙⲉⲩ-ⲥⲱⲧⲡ
He (generally) chooses *or* will choose *or* chose
He (generally) does not *or* will not *or* did not *or* cannot choose

Bases: affirm. ϣⲁⲣⲉ-, ϣⲁ=; neg. ⲙⲉⲣⲉ-, ⲙⲉ=

	Affirmative		Negative	
1	ϣⲁⲓ̈-	ϣⲁⲛ-	ⲙⲉⲓ̈-	ⲙⲉⲛ-
2	ϣⲁⲕ-	ϣⲁⲧⲉⲧⲛ̄-	ⲙⲉⲕ-	ⲙⲉⲧⲉⲧⲛ̄-
	ϣⲁⲣⲉ-		ⲙⲉⲣⲉ-	
3	ϣⲁⲩ-	ϣⲁⲩ-	ⲙⲉⲩ-	ⲙⲉⲩ-
	ϣⲁⲥ-		ⲙⲉⲥ-	

ϣⲁⲣⲉ- expresses nexus between actor and verbal action without reference to any particular range of time. It is a tenseless (generic, atemporal, extratemporal,

omnitemporal) reference point next to the Coptic tense system **525.** (Its name, the *aorist* or 'unlimited' conjugation, should not be confused with the term 'aorist' in ancient Greek grammar.) ϣⲁⲣⲉ- often co-occurs with the discourse perspective **527** of timeless truth (gnomic/wisdom literature, theology) so as to express generalizations and gnomic assertions about habitual actions or propensities; and about what does or does not, will or will not, can or cannot, did or did not, happen by nature. (English correspondents of the aorist are usually the generalizing present simple *he chooses* and the generalizing future simple *he will choose*, negative *he does not choose/will not* or *cannot choose.)* Also, like the conjunctive **351,** it can come under the aegis of any time range that has already been expressed or implied by the preceding text to which it is a sequel. For ϣⲁⲣⲉ- in a past tense context, cf. also **348.** The Coptic durative present tense ϥ-ⲥⲱⲧⲡ also occurs in this kind of discourse **527.**

Examples: ϣⲁⲣⲉ-ⲟⲩϣⲏⲣⲉ ⲛ̄-ⲥⲟⲫⲟⲥ ⲉⲩⲫⲣⲁⲛⲉ ⲙ̄-ⲡⲉϥⲉⲓⲱⲧ Prov 10:1 "A wise son makes his father glad" υἱὸς σοφὸς εὐφραίνει πατέρα; ⲙⲉⲣⲉ-ⲡⲁⲓⲕⲁⲓⲟⲥ ⲉⲓ ⲉⲡⲁϩⲟⲩ ϣⲁ-ⲉⲛⲉϩ Prov 10:30 "The righteous shall never fail" δίκαιος εἰς τὸν αἰῶνα οὐκ ἐνδώσει; ⲟⲩⲇⲉ ⲙⲉⲩ-ϫⲉⲣⲉ-ⲟⲩϩⲏⲃⲥ̄ ⲛ̄ⲥⲉ-ⲕⲁⲁ-ϥ ϩⲁ-ⲟⲩⲱⲓ ⲁⲗⲗⲁ ϣⲁⲩ-ⲕⲁⲁ-ϥ ϩⲓϫⲛ̄-ⲧⲗⲩⲭⲛⲓⲁ ⲛϥ̄-ⲣ̄-ⁿⲟⲩⲟⲉⲓⲛ Matt 5:15 "Nor do people light a lamp and put it under a bushel, but they put it on a stand, and it gives light"; ϩⲟⲧⲁⲛ ⲇⲉ ⲡⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲙ̄-ⲡⲛ̄ⲁ ⲉϥϣⲁⲛ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲣⲱⲙⲉ ϣⲁϥ-ⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ϩⲉⲛⲙⲁ ⲉ-ⲙⲛ̄-ⁿⲙⲟⲟⲩ ⲛ̄ϩⲏⲧ-ⲟⲩ Matt 12:43 "Whenever the unclean spirit has come out of a person, it passes through waterless places"; ⲉϣϫⲉ-ⲁⲛⲟⲕ ⲇⲉ ⲡⲓⲉⲃⲓⲏⲛ ⲉⲓϣⲁⲛ-ⲣ̄-ⲟⲩⲥⲁⲃⲃⲁⲧⲟⲛ ⲛ̄-ⲟⲩⲱⲧ ⲙ̄ⲡⲓ-ⲛⲁⲩ (i.e. ⲉ-ⲙ̄ⲡⲓ-ⲛⲁⲩ) ⲉ-ⲛⲉⲧⲛ̄ⲧⲱⲏⲣⲉ ⲙⲛ̄-ⲛⲉ-ⲧⲛ̄ⲥⲛⲏⲩ ⲙⲛ̄-ⲛⲉⲧⲛ̄ϩⲟⲟⲩⲧ ⲙⲛ̄-ⲛ-ⲉⲧ-ⁿⲛ̄ⲙⲁ-ⲛ ⲧⲏⲣ-ⲟⲩ ϩⲓ-ⲟⲩⲥⲟⲡ ϣⲁⲓ-ϣⲱⲡⲉ ⲉⲓ-ⲃⲱϣⲧ̄ ⲉⲃⲟⲗ ϩⲏⲧ-ⲟⲩ ⲛ̄ⲑⲉ ⲛ̄-ⲟⲩⲥⲟⲛ ⲙ̄ⲡⲛ̄ⲁ-ⲛⲁⲩ (i.e. ⲉ-ⲙ̄ⲡⲛ̄ⲁ-ⲛⲁⲩ) ⲉ-ⲛⲉϥⲥⲛⲏⲩ ⲛ̄-ⲟⲩⲣⲟⲙⲡⲉ ShBesa, Frag. 36 (Kuhn 122:10–14) "If indeed I, wretched as I am, pass a single week without seeing your children and your brothers and your menfolk and all those who are with us, I start worrying about them like a brother who has not seen his brethren for a whole year"; ⲉⲩϣⲁⲛ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ϣⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ϩⲁⲣⲁⲧ-ϥ̄ Mark 3:11 "Whenever they beheld Him they fell down before him"; ϩⲁϩ ⲛ-ⲥⲟⲡ ⲉⲓϣⲁⲛ-ⲧⲱⲟⲩⲛ . . . ϣⲁⲓ-ϣⲧⲟⲣⲧⲣ ϩⲣⲁⲓ ⲛϩⲏⲧ-ⁿ ϩⲛ-ⲟⲩⲙⲕⲁϩ ⲛϩⲏⲧ ShIII 150:14–17 "Often when I got up . . . I was painfully disturbed"; ⲁϥ-ⲉⲓ ⲇⲉ ⲉⲃⲟⲗ ⲉ-ⲁϥ-† ⲟⲩⲃⲉ-ⲁⲛⲧⲱⲛⲓⲟⲥ . . . ⲡϫⲁϫⲉ ⲙⲉⲛ ⲉϥ-ⲛⲟⲩϫⲉ ⲛ-ϩⲉⲛⲙⲉⲉⲩⲉ ⲉⲩ-ϫⲁϩⲙ̄ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ϥ ⲗ ⲁⲛⲧⲱⲛⲓⲟⲥ ⲇⲉ ϩⲱⲱ-ϥ ϣⲁϥ-ⲃⲟⲟⲣ-ⲟⲩ ϩⲓⲧⲛ-ⲛⲉϣⲗⲏⲁ ⲗ ϣⲁ-ⲣⲉ-ⲡϫⲁϫⲉ ⲙⲉⲛ ⲉⲓⲛⲉ ⲙ-ⲡⲟⲩⲱϣ ⲛ-ⲑⲩⲇⲟⲛⲏ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ϥ ⲗ ⲁⲛⲧⲱⲛⲓⲟⲥ ϩⲱⲱ-ϥ ϣⲁϥ-ϣⲱⲡⲉ ⲉϥ-ϣⲓⲡⲉ ϣⲁϥ-ⲕⲧⲟ ⲛ̄ⲛ-ⲟⲩⲥⲟⲃⲧ ⲉ-ⲡⲉϥⲥⲱⲙⲁ ϩⲛ-ⲧⲡⲓⲥⲧⲓⲥ ⲙⲛ-ⲧⲛⲏⲥ†ⲁ ⲗ ⲁⲩⲱ ⲡⲗⲓⲁⲃⲟⲗⲟⲥ ⲙⲉⲛ ⲛⲉ-ϣⲁϥ-ϫⲓ ⲙ-ⲡϩⲣ̄ⲃ̄ ⲛ-ⲧⲉⲥϩⲓⲙⲉ ⲛⲧⲉⲩϣⲏ ⲛϥ-ⲣ̄-ⁿⲥⲙⲟⲧ ⲛⲓⲙ ϩⲛ-ϩⲉⲛⲥⲭⲏⲙⲁ ϫⲉⲕⲁⲥ ⲉϥ-ⲛⲁ-ⲣ̄-ⁿϩⲁⲗ ⲛⲛ-ⲁⲛⲧⲱⲛⲓⲟⲥ ⲗ ⲛⲧⲟϥ ⲇⲉ ⲉϥ-ⲙⲉⲉⲩⲉ ⲉ-ⲡⲉϫⲥ̄ ϩⲙ-ⲡⲉϥϩⲏⲧ ⲙⲛ-ⲡⲉⲓⲱⲣϩ̄ ⲛ-ⲛⲟⲏⲣⲟⲛ ⲛ̄-ⲧⲉϥⲯⲩⲭⲏ ϣⲁϥ-ⲱϣⲙ̄ ⲛ-ⲛⲉϫⲏⲃⲥ̄ ⲙ-ⲡ-ⲉⲧ-ⁿⲙⲙⲁⲩ (collated) Athanasius, Life of St. Anthony 5 (Garitte 8:10–22) "He came out and fought against Anthony . . . As the enemy insinuated filthy thoughts into him, Anthony repelled them through prayer. The enemy brought upon him the wish for pleasure, but Anthony started to feel shame and built a barricade around his body through faith and fasting. Furthermore, at night the devil had taken the form of woman and had assumed various forms of appearance, so that he might deceive Anthony. But he, by thinking on Christ in his heart and the intellectual vision of his soul, extinguished that enemy's glowing coals"; ⲁⲩⲱ ⲛ-

ⲉⲧⲉ-ⲙⲙⲁⲥⲧⲓⲝ ϩⲓⲱ-ⲟⲩ ⲙⲛ̄-ⲛⲉⲡⲛ̄ⲛⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲉⲩϣⲁⲛ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ϣⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ϩⲁⲣⲁⲧ-ϥ̄ ⲛⲥⲉ-ⲭⲓ-ⁿϣⲕⲁⲕ ⲉⲃⲟⲗ Mark 3:10–11 "And whenever those who had torments and unclean spirits saw Him, they fell down before Him and cried out"

Conversions: affirm. *(i)* relative (ⲉⲧⲉ-ϣⲁⲣⲉ- and var. ⲉ-ϣⲁⲣⲉ-), *(ii)* circumstantial (ⲉ-ϣⲁⲣⲉ-), *(iii)* preterit (ⲛⲉ-ϣⲁⲣⲉ-), *(iv)* focalizing (ⲉ-ϣⲁⲣⲉ-); neg. *(v)* relative (ⲉⲧⲉ-ⲙⲉⲣⲉ-), *(vi)* circumstantial (ⲉ-ⲙⲉⲣⲉ-), *(vii)* preterit (ⲛⲉ-ⲙⲉⲣⲉ-), (no focalizing conversion?)

Examples: *(i)* ⲥⲓⲙⲱⲛ ⲡ-ⲉⲧⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉⲧⲣⲟⲥ Matt 4:18 "Simon, who is called Peter"; ⲡⲁⲓ ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉⲭ̄ⲥ̄ Matt 1:16 "(The One) who is called Christ"; *(ii)* ϣⲁϩⲣⲁⲓ ⲉ-ϩⲉⲛⲛⲧⲏⲃ ⲉ-ϣⲁⲩ-ⲙⲟⲗϩ-ⲟⲩ ShIV 85:12 "Even salted herbs"; ⲛⲉ-ⲁϥ-ⲣ̄-ϩⲉⲛⲛⲟϭ ⲅⲁⲣ ⲛ̄-ⲟⲩⲟⲉⲓϣ ⲉ-ϣⲁϥ-ⲧⲟⲣⲡ-ϥ̄ Luke 8:29 "For it had spent much time in seizing him"; *(iii)* ⲛⲉⲓϣⲁϫⲉ ⲇⲉ ⲙⲛ-ⲛⲉⲓϩⲃⲏⲩⲉ ⲙⲛ-ϩⲉⲛⲕⲟⲟⲩⲉ ⲉ-ⲛⲁϣⲱ-ⲟⲩ ⲛⲉ-ϣⲁⲛ-ⲁⲁ-ⲩ ⲡⲉ ⲁⲩⲱ ⲛⲉ-ϣⲁⲛ-ϫⲟⲟ-ⲩ ⲉⲛ-ⲟⲩⲱϣ ⲉ-ⁿⲡⲉⲓⲑⲉ ⲛ-ⲛⲉⲓⲁⲧ-ϩⲏⲧ ⲉⲧ-ⁿⲙⲙⲁⲩ ⲗ ⲁⲩⲱ ⲛⲉ-ⲙⲉⲛ-ⲉϣ-ⲡⲉⲓⲑⲉ ⲙⲙⲟ-ⲟⲩ ⲡⲉ ShIII 149:23–25 "We did and said these words and these deeds, and many others, wishing to persuade the aforementioned senseless people; and we could not succeed in persuading them"; *(iv)* ⲉⲃⲟⲗ ⲅⲁⲣ ϩⲙ̄-ⲡⲕⲁⲣⲡⲟⲥ ⲉ-ϣⲁⲩ-ⲥⲟⲩⲛ̄-ⲡϣⲏⲛ Matt 12:33 "For the tree is known by its fruit"; *(v)* ⲡⲙⲁ ⲉⲧⲉ-ⲙⲉⲣⲉ-ϫⲟⲟⲗⲉⲥ ⲟⲩⲧⲉ ϩⲟⲟⲗⲉ ⲧⲁⲕⲟ ⲛ̄ϩⲏⲧ-ϥ̄ Matt 6:20 "Where neither moth nor rust consumes"; *(vi)* ⲟⲩⲥⲁⲧⲉ ⲉ-ⲙⲉⲥ-ⲱϣⲙ̄ Matt 3:12 "Unquenchable fire"; *(vii)* neg. preterit, cf. *(iii)* above

338 The optative ⲉⲣⲉ-

ⲉϥⲉ-ⲥⲱⲧⲡ/ⲛ̄ⲛⲉϥ-ⲥⲱⲧⲡ
He shall choose, *or* . . . (that) he might choose
He shall not choose, *or* . . . (that) he might not choose, . . . lest he choose

Bases: affirm. ⲉⲣⲉ-, ⲉ≠ⲉ-; neg. ⲛ̄ⲛⲉ-, ⲛ̄ⲛⲉ≠ (and ⲉⲛⲛⲉ-, ⲉⲛⲛⲉ≠, cf. below)

	Affirmative		Negative	
1	ⲉⲓⲉ-	ⲉⲛⲉ-	ⲛ̄ⲛⲁ-, rare var. ⲛ̄ⲛⲉⲓ-	ⲛ̄ⲛⲉⲛ-
2	ⲉⲕⲉ-	ⲉⲧⲉⲧⲛⲉ-	ⲛ̄ⲛⲉⲕ-	ⲛ̄ⲛⲉⲧⲛ̄-
	ⲉⲣⲉ-		ⲛ̄ⲛⲉ-	
3	ⲉϥⲉ-	ⲉⲩⲉ-	ⲛ̄ⲛⲉϥ-	ⲛ̄ⲛⲉⲩ-
	ⲉⲥⲉ-		ⲛ̄ⲛⲉⲥ-	

Immediately following ϫⲉⲕⲁ(ⲁ)ⲥ, a variant of the negative based on ⲉⲛⲛⲉ≠ can occur (the identity of initial ⲉ in this variant is uncertain). 1st sing. neg. ϫⲉⲕⲁ(ⲁ)ⲥ ⲉⲛⲛⲁ- is liable to confusion with 1st pl. affirm. ϫⲉⲕⲁ(ⲁ)ⲥ ⲉⲛ-ⲛⲁ- **339.**

Negative Variant

1	ⲉⲛⲛⲁ-	ⲉⲛⲛⲉⲛ-
2	ⲉⲛⲛⲉⲕ-	ⲉⲛⲛⲉⲧⲛ̄-
	ⲉⲛⲛⲉ-	
3	ⲉⲛⲛⲉϥ-	ⲉⲛⲛⲉⲩ-
	ⲉⲛⲛⲉⲥ-	

Prenominal: ⲉⲛⲛⲉ-

For ⲉⲓ-ⲛⲁ-, ⲉⲕ-ⲛⲁ-, ⲉⲣⲉ-ⲛⲁ- etc. as optative, cf. **339.**

Conversions: (i) neg. relative (ⲉⲧⲉ-ⲛ̄ⲛⲉ≠, var. ⲉⲧⲉ-ⲛⲉ≠); *(ii)* neg. circumstantial (ⲉ-ⲛ̄ⲛⲉ≠, var. ⲛ̄ⲛⲉ≠ with ⲉ- unwritten)

Examples: *(i)* ⲛ̄ⲑⲉ ⲉⲧⲉ-ⲛ̄ⲛⲉⲩ-ⲉⲱ-ⲙⲉⲱⲧ̄-ⲛ̄ϩⲁⲡ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲧⲉ-ⲛ̄ⲛⲉⲩ-ⲉⲱ-ⲛ̄-ⲣⲁⲧ-ⲟⲩ ⲛ̄-ⲛⲉϥϩⲓⲟⲟⲩⲉ (textual vars. ⲉⲧⲉ-ⲛⲉⲩ- . . . ⲉⲧⲉ-ⲛⲉⲩ- . . .) Rom 11:33 "How unsearchable are God's judgements and how inscrutable his ways!"; *(ii)* ⲛⲉϥϩⲟⲓⲧⲉ ⲁⲩ-ⲙⲟⲩϩ ⲉ-ⲁⲩ-ⲟⲩⲃⲁⲱ ⲉⲙⲁⲧⲉ ⲉ-ⲛⲛⲉ-ⲱ-ⲟⲩⲣⲁϩⲧ̄ ⲛ̄-ⲧⲱⲃⲥ ⲧⲣⲉⲩ-ⲡⲓⲣⲉ ϩⲓ-ⲛⲁⲓ ϩⲓⲭⲙ̄-ⲡⲕⲁϩ Mark 9:3 "And his garments became glistening, intensely white, as no fuller on earth could bleach them"; ⲁⲕ-ⲕⲱ ⲛⲁ-ⲩ ⲛ̄-ⲟⲩⲧⲱⲱ ⲛ̄ⲛⲉⲩ-(i.e. ⲉ-ⲛ̄ⲛⲉⲩ-)ⲉⲱ-ⲥⲁⲁⲧ-ⲧ̄ Ps 103(104):9 "Thou hast set them a bound which they shall not pass"

Generally, ⲉⲣⲉ- expresses a future tense without explicit connection to the speaker's present situation (e.g. to formulate legislation of what is to be done). Thus it contrasts with the more usual, durative, present-based ⲛⲁ- future **311** ('is going to . . . '). Following ⲭⲉ(ⲕⲁⲁⲥ) it forms the usual expression of purpose *(So that he might)*.

(a) Main (independent) clause

i. ⲉⲣⲉ- expressing future tense with a strong expectation of fulfillment

ⲉⲣⲉ-ⲡⲭⲟⲉⲓⲥ ⲧⲱⲱⲃⲉ ⲛⲁ-ⲩ ⲕⲁⲧⲁ-ⲛⲉⲩⲃϩⲩⲉ "The Lord shall requite him for his deeds" (2 Tim 4:14)

In actual occurrences, the meanings of main-clause ⲉⲣⲉ- are greatly affected by the types of discourse **527** in which it occurs and the authority status of the speaker, in context. These include: authoritative promises, and predictions *(I will* or *will not, You shall not, They shall);* commands, legislation, and oaths *(You shall, They shall, I will);* prohibitions *(You shall not, They shall not);* strong wishes *(Let me, You must, May he);* etc. For extensions of the main-clause optative, cf. **341.**

Further examples: ⲉⲓ̄ⲉ-ⲕⲱ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ϫⲁϫⲉ ϩⲛ̄-ⲧⲉⲕⲙⲏⲧⲉ ⲙⲛ̄-ⲧⲉⲥϩⲓⲙⲉ Gen 3:15 "I shall put enmity between (in the midst of) you and the woman"; ϩⲁⲙⲏⲛ †-ϫⲱ ⲙⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ ⲭⲉ-ⲛⲛⲉⲩ-†-ⲑⲙⲁⲉⲓⲛ ⲛ-ⲧⲉⲓⲅⲉⲛⲉⲁ Mark 8:12 "Truly, I say to you, no sign shall be given to this generation"; ⲛ̄ⲛⲉⲛ-ⲟⲩⲱⲙ ⲟⲩⲁⲉ ⲛ̄ⲛⲉⲛ-ⲥⲱ ⲱⲁⲛⲧⲛ̄-ϩⲱⲧⲃ̄ ⲙ̄-ⲡⲁⲩⲗⲟⲥ Acts 23:12 (oath) "We shall not eat nor drink until we have killed Paul"; ⲛⲛⲉⲓ-ϫⲓⲟⲩⲉ ǀ ⲛⲛⲉⲓ-ⲣ-ⲑⲙⲛⲧⲣⲉ ⲛ-ⲛⲟⲩϫ ǀ ⲛⲛⲉⲓ-ϫⲓ-ⲑⲟⲁ ShIII 20:13–14 (oath) "I shall not steal, I shall not bear false witness, I shall not lie"; ⲡⲁⲛⲟⲩⲧⲉ ⲁⲉ ⲉⲫⲉ-ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ⲧⲉⲧⲛ̄ϫⲣⲓⲁ ⲧⲏⲣ-ⲥ̄ Phil 4:19 "And my God will supply all your need"; ⲛ̄ⲛⲉ-ⲑⲕⲁⲣⲡⲟⲥ ⲱⲱⲡⲉ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲉ ϫⲓⲛ-ⲧⲉⲛⲟⲩ ⲱⲁ-ⲉⲛⲉϩ Matt 21:19 "May no fruit ever come from you again!"; ⲉⲕⲉ-ⲧⲁⲥⲓⲥ-ⲡⲉⲕⲥⲓⲱⲧ ⲙⲛ̄-ⲧⲉⲕⲙⲁⲁⲩ Matt 19:19 "You shall honor your father and your mother"; ⲛ̄ⲛⲉⲕ-ⲱⲣⲕ̄ ⲛ̄ⲛⲟⲩϫ ǀ ⲉⲕⲉ-† ⲁⲉ ⲛ̄-ⲛⲉⲕⲁⲛⲁⲩⲱ ⲙ̄-ⲡϫⲟⲉⲓⲥ Matt 5:33 "You shall not swear falsely, but shall perform to the Lord what you have sworn"; ⲥⲁⲱⲧ̄ ⲛ̄-ϩⲟⲟⲩ ⲉⲧⲉⲧⲛ̄ⲉ-ⲟⲩⲱⲙ ⲛ̄-ϩⲉⲛⲁⲑⲁⲃ Exod 12:15 "Seven days ye shall eat unleavened bread"; ⲛ̄ⲛⲉⲕ-ϩⲱⲧⲃ̄ Deut 5:17 "Thou shalt not commit murder"; ⲛ̄ⲛⲉⲧⲛ̄-ⲱⲱⲡⲉ ⲛ̄ⲑⲉ ⲛ̄-ⲛ̄ϩⲩⲡⲟⲕⲣⲓⲧⲏⲥ Matt 6:5 "You must not be like the

hypocrites"; ⲛⲛⲉ-ⲑⲣⲱⲙⲉ ⲁⲙⲁϩⲧⲉ ⲛ-ⲧⲟⲓϫ ⲙ-ⲡ-ⲉⲧⲑ-ϩⲓⲧⲟⲩⲱ-ⲩ ϩⲟⲗⲱⲥ ShIV 168:12 "No person shall under any circumstances hold hands with the one who is next to them"; ⲛ̄ⲧⲟⲩ ⲁⲉ ⲡϫⲟⲓⲥ ⲛ̄-†ⲣⲏⲛⲏ ⲉⲫⲉ-† ⲛⲏ-ⲧⲛ̄ ⲛ̄-†ⲣⲏⲛⲏ 2 Thess 3:16 "Now may the Lord of peace Himself give you peace"; ⲁⲩⲱ ⲉⲫⲉ-ϫⲟⲟ-ⲥ ⲛ̄ⲑⲓ-ⲡⲗⲁⲟⲥ ⲧⲏⲣ-ⲩ̄ ϫⲉ-ⲉⲫⲉ-ⲱⲱⲡⲉ ⲉⲫⲉ-ⲱⲱⲡⲉ Ps 105(106):48 "And all the people shall say, Amen, Amen (Let it be, Let it be)"; ⲧⲁⲣⲛ̄-ⲃⲱ ϩⲙ̄-ⲡⲛⲟⲃⲉ ϫⲉ-ⲉⲣⲉ-ⲧⲉϫⲁⲣⲓⲥ ⲣ̄-ⲑϩⲟⲩⲟ ǀ ⲛ̄ⲛⲉⲥ-ⲱⲱⲡⲉ Rom 6:1–2 "Are we to continue in sin that grace may abound? By no means (It shall not be)!"; †ⲣⲏⲛⲏ ⲉⲥⲉ-ⲱⲱⲡⲉ ⲛⲁ-ⲕ Judg 6:23 "Peace be to thee"; ⲉⲱⲱⲡⲉ ⲉⲓⲱⲁⲛ-ⲡⲁⲣⲁⲃⲁ ⲙ-ⲡ-ⲉⲛⲧ-ⲁⲓ-ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲙⲟ-ⲩ ⲉⲓⲉ-ⲛⲁⲩ ⲉ-ⲧⲙⲛⲧ-ⲉⲣⲟ ⲛ-ⲙⲡⲏⲩⲉ ⲛⲧⲁ-ⲧⲙ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲥ ShIII 20:15–17 "If I violate the oath that I have sworn, may I see the kingdom of the heavens and not go into it"

ii. ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ + ⲉⲣⲉ- expressing polite or restrained command/prohibition *(Would you . . .);* or polite wish directed to a 1st or 3d person *(Let me, May he)*

ϫⲉⲕⲁⲥ ⲃⲥ ⲉⲕⲥ-ⲉⲓ ⲛⲓ̄-ⲕⲁ-ⲧⲟⲟⲧ-ⲕ̄ ϩⲓϫⲱ-ⲥ "Come and lay Your hands on her" (Mark 5:23)

Further examples: ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲑⲓ-ⲛⲉⲅⲣⲁⲫⲏ Mark 14:49 "But let the scriptures be fulfilled"; ⲡⲗⲏⲛ ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲁⲣⲉϥ-ⲙⲉⲣⲉ-ⲧⲉϥⲥϩⲓⲙⲉ ⲛ̄-ⲧⲉϥϩⲉ ǀ ⲧⲉⲥϩⲓⲙⲉ ⲇⲉ ϫⲉ-ⲉⲥⲉ-ⲣ̄-ⲑϩⲟⲧⲉ ϩⲏⲧ-ⲩ̄ ⲙ̄-ⲡⲉⲥϩⲁⲓ̈ Eph 5:33 "However, let each one of you love his wife as himself, and let the wife see that she respects her husband"; ϫⲉ-ⲉⲩⲉ-ⲣ̄-ⲡⲁⲓ̈ ϩⲛ̄-ⲟⲩⲣⲁⲱⲉ Heb 13:17 "Let them do this joyfully"; ϩⲁⲙⲟⲓ ⲛⲧⲉ-ⲧⲙ-ⲡⲉⲓⲱⲁϫⲉ ⲧⲱⲙⲛⲧ ⲉ-ϩⲁϩ ⲛϩⲏⲧ-ⲛ ⲁⲛ ǀ ϫⲉ-ⲛⲛⲁ-ϫⲟⲟ-ⲥ ϫⲉ-ϩⲁϩ ⲛϩⲏⲧ-ⲛ ⲁⲗⲗⲁ ⲡⲉⲛϩⲟⲩⲟ ShAmél I 231:2–3 "I hope that this saying does not apply to many of us–let me not say many but most"

(b) Subordinate clause (dependent)

ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ + ⲉⲣⲉ- forming adverbial clause of purpose/result **502, 504** (*so that . . . might . . . ; so as to . . . , so that . . .)*

ϫⲉⲕⲁⲥ ⲇⲉ ⲛ̄ⲛⲉⲛ-ⲥⲕⲁⲛⲇⲁⲗⲓϫⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲃⲱⲕ ⲉ-ⲑⲁⲗⲁⲥⲥⲁ ⲛⲓ̄-ⲛⲟⲩϫⲉ ⲛ̄-ⲧⲉⲕⲟⲉⲓⲙⲉ "However, so that we might not give offense to them, go to the sea and cast your hook" (Matt 17:27)

ⲧⲟⲧⲉ ⲁⲩ-ⲉⲓⲛⲉ ⲛⲁ-ⲩ ⲛ̄-ϩⲉⲛⲱⲏⲣⲉ ⲱⲏⲙ ϫⲉⲕⲁⲥ ⲉⲫⲉ-ⲧⲁⲗⲉ-ⲛⲉⲫⲃⲓϫ ⲉϫⲱ-ⲟⲩ ⲛⲩ̄-ⲱⲗⲏⲗ "Then children were brought to Him that He might lay His hands on them and pray" (Matt 19:13)

After ϫⲉⲕⲁ(ⲁ)ⲥ, negative ⲛ̄ⲛⲉ-/ⲛ̄ⲛⲉ≠ is often spelled ⲉⲛⲛⲉ-/ⲉⲛⲛⲁ≠.

In this construction ϫⲉ- is immediately bound to the conjugation base, e.g. ϫⲉ-ⲉⲣⲉ-ⲧⲙⲁⲁⲩ ⲙ̄-ⲡⲁϫⲟⲉⲓⲥ ⲉⲓ̈ ⲉⲣⲁⲧ-ⲑ Luke 1:43 "That the mother of my Lord should come to me." But ϫⲉⲕⲁ(ⲁ)ⲥ (a terminal morph) is often separated from the conjugation base by an intervening element (term in extraposition **330,** adverbial premodifier **333,** enclitic conjunction such as ⲇⲉ **235[b]** or initial attitude marker, inflected modifier, adverbial clause); e.g. ϫⲉⲕⲁⲥ ϩⲱⲱ-ⲥ ⲉⲥⲉ-ⲱⲱⲡⲉ ϩⲛ-ⲧⲡⲁⲣⲑⲉⲛⲓⲁ Athanasius, Life of St. Anthony 3 (Garitte 5:3–4) "So that she too might live in the manner of a virgin"; ϫⲉⲕⲁⲥ ⲛ̄ⲧⲱⲧⲛ̄ ⲉⲧⲉⲧⲛⲉ-ⲃⲱⲕ ⲛ̄ⲧⲉⲧⲛ̄-†-ⲑⲕⲁⲣⲡⲟⲥ John 15:16

"That you should go and bear fruit"; ϫεκας ον ⲛ̄ϣηρε ⲛ̄τε-ⲡⲛⲟⲩⲧⲉ ⲉⲧ⁰-ϫοορε ⲉⲃⲟⲗ ⲉⲩⲉ-ⲥⲟⲟⲩϩ-ⲟⲩ ⲉ-ⲩⲙⲁ ⲛ̄-ⲟⲩⲱⲧ John 11:52 "But to gather into one the children of God who are scattered abroad."

Further examples: *(i) purpose.* ⲙ̄ⲡ̄ⲣ̄-ⲕⲣⲓⲛⲉ ϫεκας ⲛ̄ⲛⲥⲩ-ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ Matt 7:1 "Judge not, that you be not judged"; ⲁⲗⲗⲁ ϫεκας ⲛ̄ⲛⲉ-ⲡϣⲁϫⲉ ⲙⲟⲟϣⲉ ⲉ-ⲡⲉϩⲟⲩⲟ ϩⲙ̄-ⲡⲗⲁⲟⲥ ⲙⲁⲣⲛ̄-ⲡⲁⲣⲁⲅⲅⲓⲗⲉ ⲛⲁ-ⲩ ⲉ-⁰ⲧⲙ̄-ϣⲁϫⲉ ⲃⲉ Acts 4:17 "But in order that word may spread no further among the people, let us warn them to speak no more"; ⲉⲧⲃⲉ-ⲡⲁⲓ̈ ϩⲱⲱ-ⲩ ⲓ̄ⲥ̄ ϫⲉ-ⲉⲩⲉ-ⲧⲃⲃⲉ-ⲡⲗⲁⲟⲥ ϩⲓⲧⲙ̄-ⲡⲉⲩⲥⲛⲟⲩ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ-ⲩ ⲁⲩ-ⲙⲟⲩ ⲡⲃⲟⲗ ⲛ̄-ⲧⲡⲩⲗⲏ Heb 13:12 "So Jesus also died outside the gate in order to sanctify the people through His own blood"; ⲛⲁⲓ ⲇⲉ ⲁⲩ-ϫⲁⲣⲓⲍⲉ ⲙⲙⲟ-ⲟⲩ ⲛ-ⲛ̄ⲣⲱⲙⲉ ⲙ-ⲡⲉⲩ†ⲙⲉ ϫεκας ⲛⲛⲉⲩ-ⲉⲛⲱϫⲗⲉⲓ ⲛⲁ-ⲩ ⲙⲛ-ⲧⲉⲩⲥⲱⲛⲉ ϩⲛ-ⲗⲁⲁⲩ ⲛ̄-ϩⲱⲃ Athanasius, Life of St. Anthony 2 (Garitte 4:18–20) "And he bestowed them upon the people of his village, so that he and his sister might not be encumbered by any affairs" *(or* Lest he and his sister be encumbered); ϫεκⲁⲁⲥ ⲉⲛⲛⲁ-ⲕⲱⲧ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄-ⲕⲉ-ⲥⲛ̄ⲧⲉ Rom 15:20 "Lest I build on another man's foundation"; ϫεκⲁⲁⲥ ⲉⲛⲛⲉ-ⲟⲩⲁ ϫοο-ⲥ ϫⲉ-ⲛ̄ⲧ-ⲁⲧⲉⲧⲛ̄-ⲃⲁⲡⲧⲓⲍⲉ ⲉ-ⲡⲁⲣⲁⲛ I Cor 1:15 "Lest anyone should say that you were baptized in my name"; *(ii) result* ϩⲣⲁⲃⲃⲉⲓ ⲛⲓⲙ ⲡⲉ-ⲛ̄ⲧ-ⲁⲩ-ⲣ̄-⁰ⲛⲟⲃⲉ ⏐ ⲡⲁⲓ̈ ⲡⲉ ϫⲛ̄-ⲛⲉⲩⲉⲓ̈ⲟⲧⲉ ⲛⲉ ϫεκας (textual var. ϫεκⲁⲁⲥ) ⲉⲩⲉ-ϫⲡⲟ-ⲩ ⲉⲩ-ⲟ ⲃ̄-⁰ⲃⲗⲗⲉ John 9:2 "Rabbi, who sinned, this man or his parents, that he should be born blind?"; ⲛ̄ⲧ-ⲁⲩ-ϫⲱⲣⲡ̄ ϫⲉ-ⲉⲩⲉ-ϩⲉ Rom 11:11 "Have they stumbled so as to fall?"; ⲧⲉ-ⲟⲩⲱⲙ ⲉⲃⲟⲗ ϩⲛ-ⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛⲓⲙ ⲛ-⁰ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ϫεκας ⲉⲩⲉ-ⲙⲉⲥⲧⲱ-⁰ ⲉⲃⲟⲗ ϩⲓⲧⲛ-ⲓ̄ⲥ̄ ⲙⲛ-ⲛⲉⲩⲁⲅⲅⲉⲗⲟⲥ ShIII 203:9–11 "You eat from all the filth of demons, so that you are hated by Jesus and His angels"

ϫⲉ(ⲕⲁⲁⲥ) ⲉⲣⲉ- also occurs after certain verbs of incomplete predication **185(d),** e.g. verbs of agreement, command, entreaty, exhortation, fear, gladness, persuasion, profitableness, sufficiency, worthiness, etc. Cf. **502.**

ⲛ̄-†-ⲙ̄ⲡϣⲁ ⲁⲛ ϫεκας ⲉⲕⲉ-ⲉⲓ ⲉϩⲟⲩⲛ ϩⲁ-ⲧⲁⲟⲩⲉϩⲥⲟⲓ
"I am not worthy for you to come under my roof" (Matt 8:8)

This function overlaps in meaning with ⲉ-⁰ⲧⲣⲉ- **363.** Further examples: ⲛ-ⲩ-ⲙ̄ⲡϣⲁ ⲣⲱ ⲁⲛ ⲛ-⁰ⲧⲁⲩⲉ-ⲡⲣⲁⲛ ⲙ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ-ⲉⲩⲉ-ⲣ-⁰ⲙⲛⲧⲣⲉ ⲙⲙⲟ-ⲩ ShIII 17:9–10 "He is not even worthy to utter the name of God, especially so as to take an oath on it"; ⲁϫⲓ-ⲥ ϫεκας ⲉⲣⲉ-ⲛⲉⲓⲱⲛⲉ ⲣ̄-⁰ⲟⲉⲓⲕ Matt 4:3 "Command these stones to become loaves" (Say for these stones to become loaves); ⲥⲉⲡ̄ⲥ̄-ⲡϫⲟⲉⲓⲥ ⲇⲉ ⲙ-ⲡⲱϩ̄ⲥ̄ ϫⲉ-ⲉⲩⲉ-ⲛⲥϫ-⁰ⲉⲣⲅⲁⲧⲏⲥ ⲉⲃⲟⲗ ⲉ-ⲡⲉⲩⲱϩ̄ⲥ̄ Luke 10:2 "Pray therefore the Lord of the harvest to send out laborers into his harvest"; ⲥⲉ-ⲣ-⁰ϩⲟⲧⲉ ϩⲛⲧ-ⲩ ⲙ-ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ-ⲛⲛⲉⲩ-ⲡⲁⲧⲁⲥⲥⲉ ⲙⲙⲟ-ⲟⲩ ⲁⲩⲱ ⲛⲩ-ⲙⲟⲟⲩⲧ-ⲟⲩ ShIV 21:2–4 "They fear lest the angel strike and kill them."

As an individual component of the sentence, the morphs ϫⲉ- and ϫⲉⲕⲁ(ⲁ)ⲥ are negatived by ⲁⲛ ("not so that . . . "; cf. **199**); e.g. ϫⲉⲕⲁⲁⲥ ⲁⲛ ⲉⲓ̈ⲉ-† ⲛ̄-ⲟⲩⲉⲗⲱ ⲉϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲁⲗⲗⲁ ⲡⲣⲟⲥ-ⲟⲩⲧⲥⲁⲛⲟ I Cor 7:35 *"Not to* lay any restraint upon you, but in the interest of good order."

(c) Forming an entity statement **150**

ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ + ⲉⲣⲉ-, e.g. as predicate of a nominal sentence or as subject expansion of a clause **486**

ⲙ̄-ⲡⲟⲩⲱϣ ⲁⲛ ⲡⲉ ⲙ̄-ⲡⲉⲙⲡⲧⲟ ⲉⲃⲟⲗ ⲙ̄-ⲡⲁⲉⲓⲱⲧ ⲉⲧ⁰-ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ ϫεκας ⲉⲩⲉ-ϩⲉ ⲉⲃⲟⲗ ⲛ̄ⲃⲓ-ⲟⲩⲁ ⲛ̄-ⲛⲉⲓⲕⲟⲩⲓ "It is not the will of My Father who is in heaven that one of these little ones should perish" (Matt 18:14)

Further examples: ⲧⲁϩⲣⲉ ⲁⲛⲟⲕ ⲧⲉ ϫεκας ⲉⲉⲓⲉ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲟⲩⲱϣ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲟⲩⲟ-ⲉⲓ̈ John 4:34 "My own food is for Me to do the will of Him who sent Me"; ⲡⲁⲓ̈ ⲡⲉ ⲡϣⲁϫⲉ ⲛ̄ⲧ-ⲁⲛ-ⲥⲱⲧⲙ̄ ⲉⲣⲟ-ϥ ϫⲓⲛⲛ̄-ϣⲟⲣⲡ̄ ϫεκας ⲉⲛⲉ-ⲙⲉⲣⲉ-ⲛⲉⲛⲉⲣⲏⲩ I John 3:11 "For this is the message that we have heard from the beginning, that we should love one another"; ⲁⲛⲁⲩ ϫⲉ-ⲟⲩⲁϣ ⲛ̄-ϩⲉ ⲧⲉ ⲧⲁⲅⲁⲡⲏ ⲛ̄ⲧ-ⲁ-ⲡⲉⲓⲱⲧ ⲧⲁⲁ-ⲥ ⲛⲁ-ⲛ ϫⲉ-ⲉⲩⲉ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲛ ϫⲉ-ⲛ̄ϣⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ I John 3:1 "See how great is the love that the Father has given us, that we should be called children of God"; ⲡⲁⲓ̈ ⲡⲉ ⲡϩⲱⲃ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ϫⲉ-ⲉⲧⲉⲧⲛⲉ-ⲡⲓⲥⲧⲉⲩⲉ ⲉ-ⲡ-ⲉⲛⲧ-ⲁ-ⲡⲏ ⲧⲛ̄ⲛⲟⲟⲩ-ϥ John 6:29 "This is the work of God, that you believe in Him whom He has sent"

339 ⲉ≠ⲛⲁ- *as optative.* Shenoute and other Sahidic authors (as well as some Biblical passages) sometimes express the optative as ⲉⲣⲉ- . . . ⲛⲁ-, ⲉ≠ⲛⲁ-. *Affirm.* 1st pl. ϫⲉⲕⲁ(ⲁ)ⲥ ⲉⲛ-ⲛⲁ is liable to confusion with *neg.* 1st sing. ϫⲉⲕⲁ(ⲁ)ⲥ ⲉⲛⲛⲁ- (var. of neg. ⲛ̄ⲛⲁ-).

Examples. *(a) Commands, rules, wishes, etc.:* ⲙⲛⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ-ⲥⲟⲡ ⲧⲉⲣⲟⲙⲡⲉ ⲉⲣⲉ-ⲡϩⲗⲟ ⲛⲁ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲛⲏⲉⲓ ⲧⲏⲣⲟⲩ ⲛ-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ ShIV 58:1–2 "Twelve times per year, the Senior Monk shall enter all the houses of the congregation"; ⲉⲩ-ⲛⲁ-ⲱ-ⲛⲁⲩ ⲉ-ⲡ-ⲉⲧ⁰-ⲱⲱⲛⲉ ⲛϩⲏⲧ-ⲉⲛ ⲁⲩⲱ ⲙⲙⲁⲩ ⲉⲩ-ⲛⲁ-ⲛⲁⲩ ⲉ-ⲡ-ⲉⲧ⁰-ⲏⲡ ⲉ-⁰ⲱⲱⲡⲉ ⲁⲩⲱ ⲉ-ⲡ-ⲉⲧ-ⲉⲱⲱⲉ ⲉ-⁰ⲁⲁ-ϥ ShIV 161:11–13 "They shall be permitted to examine a sick person inside of our community; and there they shall prescribe what needs to happen and what should be done"; ⲉⲣⲉ-ⲡⲟⲩⲁ̀ ⲡⲟⲩⲁ̀ ϩⲛ-ⲛ-ⲉⲧ⁰-ⲉⲓⲣⲉ ⲛ̄-ⲙ̄ⲡⲁⲣⲁⲫⲩⲥⲓⲥ ⲛⲁ-ⲉⲓⲙⲉ ShChass 164:58–165:4 "Each of those who commits abominations shall know"; ⲉⲩ-ⲛⲁ-ⲧⲁⲁ-ϥ ⲛⲁ-ⲩ ϩⲙ-ⲡⲱⲓ ⲉⲧ⁰-ⲧⲏⲱ ShIV 55:20 "They shall receive it in the appointed amount"; ⲉⲃⲟⲗ ϩⲛ-ⲧⲃⲱ ⲛ-ⲕⲛⲧⲉ ⲉⲧⲉⲧⲛⲁ-ⲉⲓⲙⲉ ⲉ-ⲧⲡⲁⲣⲁⲃⲟⲗⲏ (textual var. ⲉⲧⲉⲧⲛⲉ-ⲉⲓⲙⲉ) Mark 13:28 "From the fig tree you shall learn the parable" μάθετε τὴν παραβολήν; ⲉⲣⲉ-ⲛⲉⲩⲥⲙⲟⲩ ⲉⲧ⁰-ⲟⲩⲁⲁⲃ ⲛⲁ-ⲱⲱⲡⲉ ⲛⲙⲙⲁ-ⲛ ⲧⲏⲣ-ⲛ ϩⲓ-ⲟⲩⲥⲟⲛ ShIII 62:10–11 "May his holy blessings be with us all collectively"; *(b) after* ϫⲉ-, ϫⲉⲕⲁ(ⲁ)ⲥ *purpose:* ϫⲉ-ⲉⲧⲉⲧⲛⲁ-ϫⲓ-⁰ⲧⲁⲉⲓⲟ̀ ⲛⲁⲙⲉ ShChass 101:41–45 "So that you might be truly honored"; ϫⲉ-ⲉⲩ-ⲛⲁ-ⲱⲛ̄-ϩⲧⲏ-ϥ ⲉϫⲱ-ⲟⲩ ShChass 98:11–12 "That He might be merciful to them"; ϫεκας ⲉⲣⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲁ-ⲣⲱⲱⲉ ⲉⲣⲟ-ϥ Life of St. Pachomius (Lefort 113*a*:2–3) "So that each might be self-sufficient"; ϫεκας ⲉϥ-ⲛⲁ-ⲣ̄-⁰ϩⲁⲗ ⲛⲛ-ⲁⲛⲧⲟⲛⲓⲟⲥ Athanasius, Life of St. Anthony 5 (Garitte 8:19–20) "So that he might deceive Anthony"; ϫεκας ⲇⲉ ⲉⲧⲉⲧⲛⲁ-ⲉⲓⲙⲉ (textual var. ⲉⲧⲉⲧⲛⲉ-) Mark 2:10 "But that you may know . . . "

The negative of ⲉϥⲛⲁ- is extremely rare (e.g. ⲉⲕⲛⲁ-ⲧⲱⲱⲃⲉ ⲁⲛ ⲛ-ⲛ-ⲉⲧ⁰-ⲧⲱⲱⲃⲉ ⲛⲁ-ⲕ ⲛ-ϩⲉⲛⲡⲉⲑⲟⲟⲩ ShIII 104:27–28 "You shall not retaliate against those who retaliate against you with evil deeds").

340 The jussive мαρε-

мαρεq-cωτπ/м̄п̄рτρεq-cωτπ
Let him choose
Let him not choose

Bases: affirm. мαρε-, мαρ=; neg. м̄п̄рτρε-, м̄п̄рτρε=; emotive neg. ('Oh, let not . . . ') м̄пωр ε-$^{\emptyset}$τρε-, м̄пωр ε-$^{\emptyset}$τρε=

	Affirmative		Negative	
1	мαρι-	мαрN̄-	м̄п̄рτρα-	м̄п̄рτρεN-
2	——	——	——	——
	——		——	
3	мαρεq-	мαρоγ-	м̄п̄рτρεq-	м̄п̄рτρεγ-
	мαρεc-		м̄п̄рτρεc-	

мαρε- expresses a command directed to one or more 1st or 3d person entities (jussive command).

п-ετε-оγN-$^{\emptyset}$мααχε м̄мо-q ε-$^{\emptyset}$cωтм̄ мαρεq-cωтм̄ "Whoever has ears to hear, let them hear" (Luke 14:35)

м̄п̄рτρεN-N̄кοтк̄ N̄θε м̄-пкεcεεпε αλλα мαрN̄-рοειc "Let us not sleep, as others do, but let us keep awake" (1 Thess 5:6)

It occurs only in dialogue (allocution), whether realistic or rhetorical. The missing 2d person, i.e. a command addressed to a 2d person entity or entities, is supplied by the ordinary imperative (chapter 16). Thus

1	мαρι-cωτπ	мαрN̄-cωτπ	
2	cωτπ	cωτπ	} imperative
	cωτπ		
3	мαρεq-cωτπ	мαроγ-cωτπ	
	мαρεc-cωτπ		

and corresponding negatives. For extensions of the jussive, cf. **341.** мαро-N 'Let's go' and мαро-к 'Won't you go' are interjections **241, 242.**

Further examples: мαρι-мпщα N-NαY ερο-q ϩм-пма єт̄-Nα-вωк ερο-q αγω мαρεq-кολαζε ммо-і ϩN-оγкωζт ShIV 114:18–19 "Only let me be worthy to see Him in the place that I shall go to, and let Him punish me with fire"; мαρεN-тамιο N-оγρωме κατα-тεNϩικων αγω κατα-пεNειNε Gen 1:26 quoted in ShIV 37:1–2 "Let Us make a human being according to Our image and according to Our likeness"; мαρεq-р̄-$^{\emptyset}$оγоειN N̄бι-пετN̄оγоειN Matt 5:16 "Let your light shine"; мαρε-пεκραN оγоп | мαρε-тεкмN̄т-ερο̂ ε͡ι | мαρε-пεκ-оγωщ щωпε Luke 11:2 "Hallowed be Thy name. Thy kingdom come. Thy will be done"; мпр-тρεN-cωщ N-техαριc αλλα мαрN-†-$^{\emptyset}$εοоγ Nтоq м-пNоγте п-εNт-αq-καα-N ϩα-пεNαγтε͡ϫоγcιоN ShIV 24:8–10 "Let us not despise grace; rather let us glorify God, who has put us under our own free will"; мпртра-cωтм χε=ατετN-р-ϩαϩ N-щαχε мN-пϩλλο ShAmél I 73:11–12 "Don't let me hear that you have had many words with the Senior Monk"; †-cопс

ммо-к ϩN-таδом тнр-с ϩN-оγмкаϩ Nϩнт . . . мпωр ε-$^{\emptyset}$тра-моγ ϩм-пеιсNγ тεNоγ оγтε мпр-аа-т N-$^{\emptyset}$ѡммо ε-пеιма ϩN-оγбεпн ShIII 145:27–146:1 "I implore You grievously with all my might, . . . Oh, do not let me die in this present time and do not soon make me a stranger to this place"; м̄п̄рτρεN-† оγвε-пNоγτε Acts 23:9 "Let us not contend against God"; мпωр ε-$^{\emptyset}$τρε-поγа поγа ммо-N ϩрощ ε-п-єт$^{\emptyset}$-ϩιтоγω-q ShIV 32:9–10 "Oh, let not each of us burden their companion"; N-єт$^{\emptyset}$-ϩN̄-NεχωρА м̄п̄рτρεγ-вωк εϩоγN ερο-с Luke 21:21 "Let not those who are out in the country enter it"

Conversions: None

341 Extensions of the optative, jussive, or imperative

An optative **338,** jussive **340,** imperative **364,** etc. expressing legislation, i.e. commands, prohibitions, or strong wishes (єqε-cωтп, εq-Nа-cωтп, мαρεq-cωтп, cωтп, ϩапс ε-$^{\emptyset}$τρεq-cωтп, оγϩωв ε-NаNоγ-q пε ε-$^{\emptyset}$cωтп, etc.) can be extended by:

(a) . . . N̄q-cωтп (conjunctive **351**)

(b) . . . ε-$^{\emptyset}$τρεq-cωтп (preposition + causative infinitive **362**)

(c) . . . ε-$^{\emptyset}$cωтп (preposition + infinitive)

(d) тαρε- (future conjunctive) **357**

Examples: мαрN-ϩαρεϩ ερο-N ϩN-ϩωв NIм αγω NтN-пροсεхε ϩN-оγмNт-акрівнс ε-NκαNωN м-пεщλнλ . . . ε-$^{\emptyset}$τρεN-щλнλ εϩραι ε-пNоγτε ϩм-пεNϩнт тнр-q . . . NтN-сфрагιζε ммо-N N-тαρхн ε-Nщλλ N-тεс-фрагιс м-пваптιсма ε-$^{\emptyset}$τρεN-†-пмаειN м-пεстαγрос ε-тεNтεϩNε . . . ε-$^{\emptyset}$тм-†-тεNбιχ епεснт ε-пма N-рѡ-N н ε-тмморт (i.e. ε-тεNморт) NщорП NтN-qιт-с εϩραι ε-тεNтεϩNε NтN-χоо-с ϩм-пεNϩнт χε-аN-сфрагιζε ммо-N ShIV 129:22–130:13 *"We must* be careful in all things *and must attend* precisely to the orders of prayer . . . *must pray* to God with our whole heart . . . *must seal* ourselves at the beginning of the prayers with the seal of baptism, *must make* the sign of the cross on our forehead . . . *and must not* lower our hand to the vicinity of our mouth or our beard and then raise it to our forehead and say inwardly that we have crossed ourselves"; єрε-пϩλλο Nа-вωк εϩоγN ε-Nнеι тнр-оγ N-тсγNагωгн κατα-$^{\emptyset}$εвот Nq-моγщт N-рι NIм єт$^{\emptyset}$-Nϩнт-оγ . . . αγω таι тε θε єт$^{\emptyset}$-Nа-щωпε N-тNκεсγNагωгн щнм єт$^{\emptyset}$-мпNϩιт N-таι ε-$^{\emptyset}$τρε-пιωт м-пма єт$^{\emptyset}$-ммαγ єιρε ϩωω-q оN κατα-тειϩε мN-N-єт$^{\emptyset}$-тнщ NммА-q ShIV 58:1–11 "The Senior Monk *shall enter* all the houses of the congregation monthly, and *shall inspect* all the cells within them . . . and thus will it be also for our little congregation to the north of this one, and the Father Superior of that establishment and his staff *shall also do* likewise"; †-ϩтн-к ε-тасофια | рεкт-пεкмααχε ае ε-Nащαχε | ε-$^{\emptyset}$тм-тρε-ллαγ ае бωщт εϩоγN ϩм-пго N-NεγερНγ ϩм-псωоγϩ ε-мN-$^{\emptyset}$хρια N-$^{\emptyset}$бωщт ShIV 131:14–17 "Attend to my wisdom and incline your ear to my words. *Further, let not any one stare* at the face of their companions in the assembly unless there is a need to stare"

PATTERN 2: THE SUBORDINATE-CLAUSE BASES

342 *Negation.* The clauses in Pattern 2 are negatived by the negator ⲧⲙ̄- 'not' **250,** which comes after a personal subject and before a non-personal one.

ϣⲁⲛⲧⲥ-ⲧⲙ̄-ⲥⲱⲧⲡ
ϣⲁⲛⲧⲉ-ⲧⲙ̄-ⲧⲉⲥϩⲓⲙⲉ ⲥⲱⲧⲡ

Rarely, ⲧⲙ̄- follows a nominal subject: . . . ⲛ̄ⲧⲉ-ⲧⲉⲕⲟⲩⲉⲣⲏⲧⲉ ⲧⲙ̄-ϫⲓ-ⲫϫⲣⲟⲡ Prov 2:5, 3:6 "And your feet will not stumble."

The base ⲧⲁⲣⲉ- (future conjunctive **357**) is not negatived.

Conversions: none

A. BASES FORMING ADVERBIAL CLAUSES: ⲛ̄ⲧⲉⲣⲉ-, ⲉⲣϣⲁⲛ-, ϣⲁⲛⲧⲉ-

343 ⲛ̄ⲧⲉⲣⲉ-, ⲉⲣϣⲁⲛ-, and ϣⲁⲛⲧⲉ- form adverbial clauses **490,** and either precede or follow the clause that they modify. They express *relative time* **529** in relation to the time of the modified clause:

i. ⲛ̄ⲧⲉⲣⲉ- **344:** accomplished event, in a relatively preceding stage *(when* he chose/had chosen)

ii. ⲉⲣϣⲁⲛ- **346:** undifferentiated time/cause, without distinguishing fact *(since* he chooses) *versus* stipulation *(when[ever]/if* he chooses/chose)

iii. ϣⲁⲛⲧⲉ- **349:** the event beyond which the action or process of the main statement no longer continued/continues/will continue *(until* he chooses/chose)

344 The precursive ⲛ̄ⲧⲉⲣⲉ-: 'after, when' (past time)

ⲛ̄ⲧⲉⲣⲉⲩ-ⲥⲱⲧⲡ
When *or* After he chose *or* had chosen

Base: ⲛ̄ⲧⲉⲣⲉ-, ⲛ̄ⲧⲉⲣ=

Negation: ⲧⲙ̄-, cf. **342**

1	ⲛ̄ⲧⲉⲣⲓ-	ⲛ̄ⲧⲉⲣⲛ̄-, var. ⲛ̄ⲧⲉⲣⲉⲛ-
2	ⲛ̄ⲧⲉⲣⲉⲕ-	ⲛ̄ⲧⲉⲣⲉⲧⲛ̄-
	ⲛ̄ⲧⲉⲣⲉ-, var. ⲛ̄ⲧⲉⲣⲉⲣ-	
3	ⲛ̄ⲧⲉⲣⲉⲩ-	ⲛ̄ⲧⲉⲣⲟⲩ-
	ⲛ̄ⲧⲉⲣⲉⲥ-	

In relation to the clause that it modifies, ⲛ̄ⲧⲉⲣⲉ- expresses an immediately preceding single event **348,** as being relatively completed and past: *'after* she chose; *when* she *had* chosen'.

ⲁⲩⲱ ⲛⲉⲩ-ⲣ-ⲫⲡⲏⲣⲉ ⲛ̄ⲧⲉⲣⲉⲩ-ⲱⲥⲕ̄ ϩⲙ̄-ⲡⲉⲣⲡⲉ "And they were surprised when he lingered in the temple" (Luke 1:21)

ⲛ̄ⲧⲉⲣⲉⲩ-ⲧⲙ̄-ⲡⲓⲑⲉ ⲇⲉ ⲁⲛ-ⲕⲁ-ⲣⲱ-ⲛ "And when he would not be persuaded, we ceased" (Acts 21:14)

ⲛ̄ⲧⲉⲣⲟⲩ-ⲥⲉⲓ ⲇⲉ ⲡⲉϫⲁ-ⲩ ⲛ̄-ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ "And then they had eaten their fill, He told His disciples" (John 6:12)

ⲛ̄ⲧⲉⲣⲉ- belongs to narrative and typically describes the background against which a past event is said to have taken place; it is typically combined with the past tense ⲁ-, the preterit durative sentence ⲛⲉⲣⲉ-, and ⲡⲉϫⲉ- 'said'. Cf. also chapter 23 (adverbial clauses).

Further examples: ⲛ̄ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲇⲉ ⲛ̄ⲑⲓ-ⲛ̄ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙⲛ̄-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲉ-ⲛⲉⲱⲡⲏⲣⲉ ⲉⲛⲧ-ⲁⲩ-ⲁⲁ-ⲩ ⲁⲩⲱ ⲛ̄ⲱⲏⲣⲉ ⲱⲏⲙ ⲉⲩ-ϫⲓ-ⲫϣⲕⲁⲕ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲣⲡⲉ ⲉⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲱⲥⲁⲛⲛⲁ ⲡⲱⲏⲣⲉ ⲛ̄-ⲇⲁⲩⲉⲓⲇ ⲁⲩ-ⲁⲅⲁⲛⲁⲕⲧⲉⲓ Matt 21:15 "But when the chief priests and the scribes saw the wonderful things that He did and the children crying out in the temple, Hosanna to the Son of David! they were indignant"; ⲛ̄ⲧⲉⲣⲉ-ϩⲧⲟⲟⲩⲉ ⲇⲉ ⲱⲡⲉ ⲛⲉ-ⲩⲛ̄-ⲟⲩⲛⲟϭ ⲛ̄-ⲱⲧⲟⲣⲧⲣ̄ ⲱⲟⲟⲡ ϩⲛ̄-ⲙ̄ⲙⲁⲧⲟⲓ Acts 12:18 "Now when day came, there was a great stir among the soldiers"; ⲛ̄ⲧⲉⲣⲟⲩ-ⲧⲙ̄-ϩⲉ ⲉⲣⲟ-ⲟⲩ ⲁⲩ-ⲥⲱⲕ ⲛ̄-ⲓⲁⲥⲱⲛ Acts 17:6 "And when they could not find them, they dragged Jason"; ⲡⲙⲉϩ-ⲱⲟⲙⲛ̄ⲧ ⲛ̄-ⲥⲟⲛ ⲛ̄ⲧ-ⲁ-ⲓ̄ⲥ̄ ⲟⲩⲟⲛϩ-ⲧ̄ ⲉ-ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲛ̄ⲧⲉⲣⲉⲩ-ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧ⁰-ⲙⲟⲟⲩⲧ John 21:14 "The third time that Jesus revealed Himself to His disciples after He rose from the dead"; ⲡⲁⲓ̈ ⲉ-ⲁ-ⲇⲁⲩⲉⲓⲇ ⲁⲁ-ⲩ ⲛⲧⲉⲣⲉⲩ-ϩⲕⲟ Luke 6:3 "What David did when he was hungry"; ⲛ̄ⲧⲉⲣⲉⲩ-ⲛⲟⲩ ⲇⲉ ⲛ̄ⲑⲓ-ⲁⲅⲣⲓⲡⲡⲁⲥ ⲉ-⁰ⲛ̄ⲧ-ⲧ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉⲩⲱⲏ ⲉⲧ⁰-ⲙⲙⲁⲩ ⲛⲉⲣⲉ-ⲡⲉⲧⲣⲟⲥ ⲛ̄ⲕⲟⲧⲕ̄ Acts 12:6 "The very night when Agrippa was about to bring him out, Peter was sleeping"; ⲛ̄ⲧⲉⲣⲉ-ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲉⲓ ⲉⲩ-ⲛⲁ-ⲟⲩⲱⲛ ⲛ̄-ⲣⲱ-ⲩ ⲡⲉϫⲉ-ⲅⲁⲗⲗⲓⲱⲛ Acts 18:14 "But when Paul was about to open his mouth, Gallio said . . . "; ⲧⲛ̄-ⲱⲡ̄-⁰ϩⲙⲟⲧ ⲛ̄ⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲙ̄-ⲡⲉⲛϫⲟⲓ̈ⲥ ⲓ̄ⲥ̄ ⲡⲉϫⲉ̄ ⲉⲛ-ⲱⲗⲏⲗ ϩⲁⲣⲱ-ⲧⲛ̄ ⲛ̄-ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲛ̄ⲧⲉⲣⲛ̄-ⲥⲱⲧⲙ̄ ⲉ-ⲧⲉⲧⲛ̄ⲡⲓⲥⲧⲓⲥ ϩⲙ̄-ⲡⲉϫⲉ̄ ⲓ̄ⲥ̄ Col 1:3–4 "We always thank God, the Father of our Lord Jesus Christ, when we pray for you, *after having heard* of your faith in Christ Jesus"

345 *Extension of* ⲛ̄ⲧⲉⲣⲉ- *by another clause* occurs in four patterns:

(a) ⲛ̄ⲧⲉⲣⲉ- . . . ⲁⲩⲱ ⲁ- . . .

(b) ⲛ̄ⲧⲉⲣⲉ- . . . ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ- . . .

(c) ⲛ̄ⲧⲉⲣⲉ- . . . ⲛ̄ⲧⲉⲣⲉ- . . .

(d) ⲛ̄ⲧⲉⲣⲉ- . . . ⲛ̄ⲧⲉ- . . .

Examples: *(a)* ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲡⲉⲡⲛⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲣⲁϩⲧ-ⲟ̄ ⲉ-ⲡⲕⲁϩ ⲁⲩⲱ ⲁⲩ-ⲱⲱ ⲉⲃⲟⲗ ϩⲛ̄-ⲟⲩⲛⲟϭ ⲛ̄-ϩⲣⲟⲟⲩ ⲁⲩ-ⲉⲓ̈ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ⲩ Mark 1:26 "And when the unclean spirit had thrown him to the ground and he had cried with a loud voice, it came out of him"; *(b)* ⲛ̄ⲧⲉⲣⲓ-ⲉⲓ ⲇⲉ ⲉϩⲣⲁⲓ̈ ⲉ-ⲧⲉⲧⲣⲱⲁⲥ ⲉ-ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙ̄-ⲡⲉⲭ̄ⲥ̄ ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲟⲩⲛⲟϭ ⲛ̄-ⲣⲟ ⲟⲩⲱⲛ ⲛⲁⲓ̈ ϩⲙ̄-ⲡϫⲟⲉⲓⲥ ⲙ̄ⲡⲓ-ⲙ̄ⲧⲟⲛ ϩⲙ̄-ⲡⲁⲡⲛⲁ 2 Cor 2:12–13 "When I had come to Troas to preach the gospel of Christ and a door had opened for me in the Lord, my mind could not rest"; *(c)* ⲛ̄ⲧⲉⲣⲉ-ⲡⲥⲁⲱⲟ̄ ⲇⲉ ⲛ̄-ϩⲟⲟⲩ ϩⲱⲛ ⲉ-⁰ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲧⲟⲩⲁⲁⲓ̈ ⲛⲉⲃⲟⲗ ϩⲛ̄-ⲧⲁⲥⲓⲁ ⲛ̄ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲉⲣⲟ-ⲩ ϩⲙ̄-ⲡⲉⲣⲡⲉ ⲁⲩ-ⲥⲉⲩϩ-ⲡⲙⲏⲏⲱⲉ ⲧⲏⲣ-ⲟ̄ Acts 21:27 "When the seven days were almost completed the Jews from Asia, having seen him in the temple, assembled all the crowd";

ⲁⲩⲱ ⲛⲧⲉⲣⲓ-ϫⲡⲓⲟ-ⲩ ⲉϫⲛ-ⲛⲩⲙⲛⲧ-ⲯⲁⲩⲧⲉ (i.e. -ⲛⲉⲩ-ⲙⲛⲧ-ⲯⲁⲩⲧⲉ) ⲛⲧⲉⲣⲉⲩ-ⲉⲓ ⲛⲁ-ⲓ ⲉⲣⲣⲁⲓ ⲉϫⲛ-ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲉⲩ-ⲟⲩⲱⲥ ⲉⲧⲟⲟⲧ-ⲩ ⲉ-ⲫⲯⲁϫⲉ ⲉ-ⲫϩⲱⲃ ⲛ-ⲧⲉⲓϩⲉ ϩⲁⲧⲏ-ⲓ ShIII 33:2–4 "And after I had reproached him for his iniquity when he came to see me at church, he no longer persisted in talking to me about matters of this sort"; *(d)* ⲛⲧⲉⲣⲉⲩ-ⲇⲟⲕⲓⲙⲁϩⲉ ⲁⲥ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄ⲩ-ⲛⲁⲩ ϫⲉ-ⲛⲁⲛⲟⲩ-ⲡⲉⲩⲥⲙⲟⲧ ⲁⲩ-† ⲉϫⲱ-ⲟⲩ ⲙ̄-ⲡⲉⲥϫⲏⲙⲁ ⲙ̄-ⲙⲟⲛⲁϫⲟⲥ (collated) Life of St. Pachomius (Lefort 112*b*: 14–18) "But when he had tested them and had seen that their character was good, he clothed them in the monastic habit"

346 The conditional ⲉⲣⲯⲁⲛ- and ⲉⲣⲉ-: 'if, when, since, whenever'

ⲉⲩⲯⲁⲛ-ⲥⲱⲧⲡ and ⲉⲩ-ⲥⲱⲧⲡ
If *or* When *or* Since *or* Whenever he chooses/chose

Base: ⲉⲣⲯⲁⲛ- (var. ⲉⲣⲉⲯⲁⲛ-), ⲉ=ⲯⲁⲛ-; short form ⲉⲣⲉ- (var. ⲉⲣ-), ⲉ=

Negation: ⲧⲙ̄-, cf. **342.** (One English correspondent of ⲉⲣⲯⲁⲛ-ⲧⲙ̄- is 'Unless . . . '.)

	Long Form (Usual)	Short Form
1	ⲉⲓⲯⲁⲛ-	ⲉⲛⲯⲁⲛ-	ⲉⲓ- ⲉⲛ-
2	ⲉⲕⲯⲁⲛ-	ⲉⲧⲉⲧⲛ̄ⲯⲁⲛ-, rare var. ⲉⲣⲯⲁⲛⲧⲉⲧⲛ̄-	ⲉⲕ- ⲉⲧⲉⲧⲛ̄-
	ⲉⲣⲯⲁⲛ-, var. ⲉⲣⲉⲯⲁⲛ-		ⲉⲣⲉ-
3	ⲉⲩⲯⲁⲛ-	ⲉⲩⲯⲁⲛ-	ⲉⲩ- ⲉⲩ-
	ⲉⲥⲯⲁⲛ-		ⲉⲥ-

The short form ⲉⲩ-ⲥⲱⲧⲡ is rare except with negation. It can be distinguished from the circumstantial durative ⲉⲩ-ⲥⲱⲧⲡ **320** by its negation with ⲧⲙ̄-; by its less restricted relationship to the direct object with mutable infinitives **329**, including occurrence of the prepersonal state; and by its occurrence with ⲃⲱⲕ. ⲉⲓ, ⲡⲱⲧ, ϩⲉ, or ϩⲱⲗ **168(c).**

ⲉⲣⲯⲁⲛ- forms a presupposition/stipulation clause of the conditional sentence **497.** It does not distinguish factual presupposition **495** *(since* [cause]*)* from general stipulation **496** *(if, whenever).* Unless preceded by a subordinative conjunction, it does not differentiate between temporal and causal meaning: *'when, since,* or *if* she chooses or will choose, *whenever* or *if ever* she chooses or chose'. In relation to the main clause, ⲉⲣⲯⲁⲛ- expresses relatively simultaneous cause/time.

ⲉⲓⲯⲁⲛ-ϫⲱϩ ⲉ-ⲛⲉⲩϩⲟⲓⲧⲉ †-ⲛⲁ-ⲗⲟ "If/When I touch His garments, I shall be made well" (Mark 5:28)

ϩⲏⲗⲉⲓⲁⲥ ⲙⲉⲛ ⲉⲩⲯⲁⲛ-ⲉⲓ ⲩ-ⲛⲁ-ϫⲉⲕ-ϩⲱⲃ ⲛⲓⲙ ⲉⲃⲟⲗ "When/If Elijah comes, he will complete all things" (Mark 9:12)

Or it expresses the presupposition or condition under which a command is to be obeyed.

ⲁⲣⲓ-ⲡⲁⲙⲉⲩⲉ ⲡϫⲟⲉⲓⲥ ⲉⲕⲯⲁⲛ-ⲉⲓ ϩⲛ̄-ⲧⲉⲕⲙ̄ⲛ̄ⲧ-ⲉⲣⲟ "Remember me, Lord, when (*or* if *or* whenever) You come in Your kingdom" (Luke 23:42)

The ambiguity of ⲉⲣⲯⲁⲛ- is resolved when it combines with preceding ⲉⲓⲙⲏⲧⲓ 'unless, except'; ⲉⲯⲱⲡⲉ 'if, if ever'; ⲕⲁⲛ 'even if, even though'; and ϩⲟⲧⲁⲛ 'whenever, as soon as, such that' **234.** Relating to past time, ⲉⲣⲯⲁⲛ- expresses a generalization instead of a single event *(whenever),* thus contrasting with ⲛ̄ⲧⲉⲣⲉ- **348.**

Further examples: ⲡⲥⲃ̄ⲃⲉ ⲅⲁⲣ ⲣ̄-ⲫⲛⲟⲙⲣⲉ ⲉⲕⲯⲁⲛ-ⲣ̄-ⲡⲛⲟⲙⲟⲥ Rom 2:25 "Circumcision indeed is of value if you obey the law"; ⲥⲉ-ⲛⲏⲩ ⲇⲉ ⲛ̄ⲑⲓ-ϩⲉⲛϩⲟⲟⲩ ϩⲟⲧⲁⲛ ⲉⲩⲯⲁⲛ-ⲫⲓ ⲙ̄-ⲡⲁ-ⲧⲯⲉⲗⲉⲉⲧ ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ Matt 9:15 "The days will come, when the bridegroom is taken away from them"; ⲉⲫⲯⲁⲛ-ⲉⲓ ⲙⲛ̄-ⲗⲗⲁⲩ ⲛⲁ-ⲉⲓⲙⲉ ϫⲉ-ⲟⲩⲉⲃⲟⲗ ⲧⲱⲛ ⲡⲉ John 7:27 "When He appears, no one will know where He comes from"; ⲡϫⲟⲉⲓⲥ ⲉⲕⲯⲁⲛ-ⲟⲩⲱⲯ ⲟⲩⲛ̄-ⲫⲃⲟⲙ ⲙ̄ⲙⲟ-ⲕ ⲉ-ⲫⲧⲃ̄ⲃⲟ-ⲓ Matt 8:2 "Lord, if You will, You can make me clean"; ⲉⲕⲯⲁⲛ-ⲕⲁ-ⲡⲁⲓ ⲉⲃⲟⲗ ⲛ̄ⲧⲕ̄-ⲡⲉⲯⲃⲏⲣ ⲁⲛ ⲙ̄-ⲡⲣ̄ⲣⲟ John 19:12 "If you release this man, you are not Caesar's friend"; ⲕⲁⲛ ⲉⲓⲯⲁⲛ-ⲕⲣⲓⲛⲉ ⲇⲉ ⲁⲛⲟⲕ ⲧⲁⲕⲣⲓⲥⲓⲥ ⲟⲩⲙⲉⲉ ⲧⲉ John 8:16 "Yet even if I do judge, my judgement is true"; ⲛ-ⲟⲩⲙⲟⲓϩⲉ ⲁⲛ ⲧⲉ ⲟⲩⲧⲉ ⲛ-ⲟⲩⲛⲟⲃⲉ ⲁⲛ ⲡⲉ ⲉⲩⲯⲁⲛ-ⲙⲉⲥⲧⲉ-ϩⲉⲛⲣⲱⲙⲉ ⲛ-ⲣⲉⲩ-ϫⲓⲟⲩⲉ ShAmél I 95:6–7 "It is not surprising nor sinful if they despise people who are thieves"; ⲉⲧⲉⲧⲛ̄ⲯⲁⲛ-ⲙⲉⲣⲉ-ⲛ-ⲉⲧ-ⲫ-ⲙⲉ ⲅⲁⲣ ⲙⲙⲱ-ⲧⲛ ⲁⲯ ⲡⲉ ⲡⲉⲧⲛ̄ⲃⲉⲕⲉ ⲉⲧⲉ-ⲩⲛⲧⲏ-ⲧⲛ-ⲩ Matt 5:46 "For if you love those who love you, what reward have you?"; ⲉⲓⲯⲁⲛ-ⲯⲁⲏⲁ ϩⲛ̄-ⲟⲩⲁⲥⲡⲉ ⲡⲁⲡⲛⲁ ⲡⲉⲧ-ⲫ-ⲯⲁⲏⲁ 1 Cor 14:14 "For if I pray in a tongue, it is my spirit that prays"; ⲉⲩⲯⲁⲛ-ⲧⲙ-†-ⲫⲛⲉϩ ⲛⲥⲁ-ϩⲉⲛϩⲏⲃⲉ ⲛⲃⲓ-ⲛ-ⲉⲧ-ⲫ-ⲡⲣⲟⲥⲉϫⲉ ⲉⲣⲟ-ⲟⲩ ⲙⲉⲩ-ϫⲉⲣⲟ ShIII 170:18–19 "For if custodians do not add oil to lamps they will not burn"; ϫⲉⲕⲁⲥ ⲉⲫⲯⲁⲛ-ⲉⲓ ⲛ̄ⲩ-ⲧⲱϩⲙ̄ ⲉⲩⲉ-ⲟⲩⲱⲛ ⲛⲁ-ⲩ ⲛ̄ⲧⲉⲩⲛⲟⲩ Luke 12:36 "So that they may open to him at once when he comes and knocks"; ⲉⲯⲱⲡⲉ ⲇⲉ ⲉⲥⲯⲁⲛ-ⲡⲱⲣⲭ̄ ⲙⲁⲣⲉⲥ-ⲃⲱ ⲛ̄ⲧⲉⲓϩⲉ 1 Cor 7:11 "But if she separates from her husband, let her remain thus"; ⲉⲣⲯⲁⲛ-ⲡⲁⲥⲟⲛ ⲣ̄-ⲫⲛⲟⲃⲉ ⲉⲣⲟ-ⲓ ⲧⲁ-ⲕⲱ ⲛⲁ-ⲩ ⲉⲃⲟⲗ ⲛ̄ⲟⲩⲏⲣ ⲛ̄-ⲥⲟⲡ Matt 18:21 "If my brother sins against me, how often shall I forgive him?"; ⲁⲙⲟⲩ ⲛ̄-ⲓ-ⲙⲉⲯⲧ-ⲛⲁⲏⲓ ⲉⲯⲱⲡⲉ ⲉⲕⲯⲁⲛ-ⲃⲛ̄-ⲫⲉⲓⲇⲱⲗⲟⲛ ⲛ̄ϩⲏⲧ-ⲟⲩ ShChass 43:33–38 "Come and inspect my buildings to see whether you find any cult images in them"; ⲛⲁⲛⲟⲩ-ⲡⲛⲟⲙⲟⲥ ⲉⲣⲯⲁⲛ-ⲟⲩⲁ ⲁⲁ-ⲩ ϩⲓ-ⲧⲉⲙⲛ̄ⲧ-ⲙⲉ 1 Tim 1:8 "The law is good, if anyone uses it lawfully"; ⲉⲧⲉⲧⲛ̄-ⲧⲙ̄-ⲟⲩⲱⲙ ⲛ̄-ⲧⲥⲁⲣⲝ ⲙ̄-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄-ⲥⲱ ⲙ̄-ⲡⲉⲩⲥⲛⲟⲩ ⲙⲛ̄ⲧⲏ-ⲧⲛ̄ ⲙ̄ⲙⲁⲩ ⲙ̄-ⲡⲱⲛϩ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ John 6:53 "Unless you eat the flesh of the Son of man and drink His blood, you have no life in you"; ⲟⲩⲟⲓ ⲛⲏ-ⲧⲛ ⲉⲧⲉⲧⲛⲯⲁⲛ-ⲧⲙ-ⲃⲱⲕ ⲉ-ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲏ ⲉⲧⲉⲧⲛⲯⲁⲛ-ⲧⲙ-ⲭⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲥⲱⲙⲁ ⲙⲛ-ⲡⲉⲥⲛⲟⲩ ⲙ-ⲡϫⲟⲉⲓⲥ ShIII 45:10–11 "Woe to you if you do not go to church or if you do not receive the body and blood of the Lord"; ⲉⲣⲯⲁⲛⲧⲉⲧⲛ̄-ⲕⲉⲧ-ⲧⲏⲩⲧⲛ̄ ϩⲛ̄-ⲧⲡⲓⲥⲧⲓⲥ ϩⲙ̄-ⲡⲟⲩⲟⲉⲓⲱ ⲧⲏⲣ-ⲟ̄ ⲉⲧⲉⲧⲛ̄-ϩⲙ̄-ⲡϫⲱⲱⲣⲉ ⲉⲃⲟⲗ ⲧⲉⲧⲛⲁ-ⲯⲱⲡⲉ ⲁϫⲙ̄-ⲫⲡⲉⲃⲟⲟⲩ Ps 89(90):17b "If you turn in faith for all the time that you are in the dispersion, you will be without evil"; ⲛⲁⲓⲁⲧ-ⲧⲏⲩⲧⲛ̄ ⲉⲩⲯⲁⲛ-ⲛⲉⲃⲛⲉⲃ-ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲥⲉ-ⲡⲱⲧ ⲛ̄ⲥⲱ-ⲧⲛ̄ Matt 5:11 "Blessed are you when people revile you and persecute you"; ⲉⲩⲯⲁⲛ-ⲙⲓⲥⲉ ⲇⲉ ⲛ̄ⲑⲓ-ⲛⲉⲥⲟⲟⲩ ⲙⲉⲩ-ⲕⲁⲁ-ⲩ Gen 30:42 "Whenever the cattle happened to bring forth, he did not put them in"; ⲁⲩⲱ ⲉⲣⲯⲁⲛ-ⲡⲉⲡⲛⲁ ⲙ-ⲡⲟⲛⲏⲣⲟⲛ ⲉⲓ ⲉⲣⲣⲁⲓ ⲉϫⲛ̄-ⲥⲁⲟⲩⲗ ⲇⲁⲩⲉⲓⲇ ⲯⲁⲩ-ϫⲓ ⲛ̄-ⲧⲉⲩⲃⲓ-ⲛⲏⲣⲁ ϩⲛ̄-ⲧⲉⲩⲃⲓϫ ⲉⲩ-ⲯⲁⲗⲗⲉⲓ 1 Sam 16:23 "And whenever the evil spirit came upon Saul, David took his harp in his hand"; ⲁⲥ-ⲯⲱⲡⲉ ⲇⲉ ⲉⲣⲯⲁⲛ-ⲛ̄ⲱⲏⲣⲉ ⲙ̄-ⲡⲓⲏⲗ ϫⲉ-ⲛⲉⲩⲥⲱⲯⲉ ⲯⲁⲣⲉ-ⲙⲁⲁⲓϩⲁⲙ ⲉⲓ ⲉⲣⲣⲁⲓ ⲁⲩⲱ ⲡⲁⲙⲁⲗⲏⲕ ⲙⲛ̄-ⲛ̄ⲱⲏⲣⲉ ⲛ̄-ⲛ-ⲉⲧ-ϩⲛ̄-ⲙⲙⲁ ⲛ̄-ⲯⲁ ⲛⲉ-ⲯⲁⲩ-ⲉⲓ ⲙⲛ̄-ⲙⲁⲁⲓϩⲁⲙ Judg 6:3 "And it came to pass whenever the children of Israel sowed their fields, that Madiam went up, and Amalek and the children of the East went up together with Madiam"

347 *Extension of* ⲉⲣϣⲁⲛ- *by another clause* occurs in three patterns:

(a) ⲉⲣϣⲁⲛ- . . . ⲛ̄ⲧⲉ- . . .

(b) ⲉⲣϣⲁⲛ- . . . ⲁⲩⲱ ⲛ̄ⲧⲉ- . . .

(c) ⲉⲣϣⲁⲛ- . . . ⲉⲣϣⲁⲛ- . . .

Examples: For *(a)* and *(b)*, see examples above: *(c)* ⲁⲩⲱ ⲉⲩϣⲁⲛ-ⲉⲓ ⲛ̄-ⲧⲁⲣⲟⲣⲁ ⲉⲩ-ⲧⲙ̄-ⲃⲉϣⲃⲱϣ-ⲟⲩ ⲙⲉⲩ-ⲟⲩⲱⲙ Mark 7:4 "And when they come from the market place if they have not sprinkled themselves they do not eat"

348 *Temporal clauses* (ⲛ̄ⲧⲉⲣⲉ-, ⲉⲣϣⲁⲛ-) *referring to the past*

When ⲛ̄ⲧⲉⲣⲉ- or ⲉⲣϣⲁⲛ- modifies a non-durative statement about the past

ⲁⲛ-ⲧⲱⲕ ⲛϩⲏⲧ ⲛⲧⲉⲣⲛ-ⲥⲱⲧⲙ ⲉ-ⲛϣⲁⲭⲉ ⲛ-ⲧⲥⲟϕⲓⲁ ⲙ-ⲡⲛⲟⲩⲧⲉ ⲉⲧ$^{\emptyset}$-ⲛϩⲏⲧ-ⲕ "We became encouraged *when we heard* the words of God's wisdom that are within you" (ShIII 14:3–4)

ϩⲁϩ ⲛ-ⲥⲟⲛ ⲉⲓϣⲁⲛ-ⲧⲱⲟⲩⲛ . . . ϣⲁⲓ-ϣⲧⲟⲣⲧⲣ ϩⲣⲁⲓ ⲛϩⲏⲧ-$^{\emptyset}$ ϩⲛ-ⲟⲩⲙⲕⲁϩ ⲛϩⲏⲧ "Often *when I got up* . . . I was painfully disturbed" (ShIII 150:14–17)

alternant forms of sentence occur, according as the temporal clause refers to a single event (ⲛ̄ⲧⲉⲣⲉ- *when, after)* or a generalization (ⲉⲣϣⲁⲛ- *whenever)*, and according as the main statement expresses the perspective of narrative past *(they rejoiced)* or descriptive past (English past perfect *they have rejoiced)*. The alternant combinations are given in table 19.

TABLE 19
SELECTION OF TEMPORAL CLAUSE CONSTRUCTIONS
MODIFYING THE NON-DURATIVE PAST

APPLICATION OF TEMPORAL CLAUSE	PERSPECTIVE OF MAIN STATEMENT	
	Narrative Past (they *rejoiced*)	Descriptive Past (they *have rejoiced*)
Single event *(when, now that)*	ⲛ̄ⲧⲉⲣⲉ- . . . ⲁ-[1]	
Generalization about multiple events *(whenever)*	ⲉⲣϣⲁⲛ- . . . ϣⲁⲣⲉ-[2], ⲉⲣϣⲁⲛ- . . . ⲛⲉ-ϣⲁⲣⲉ[4]	ⲉⲣϣⲁⲛ- . . . ⲁ-[3]

[1]ⲁⲓ-ⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ⲛⲧⲉⲣⲓ-ⲭⲓ ⲛ-ⲛⲉⲥϩⲁⲓ ⲛ-ⲧⲉⲕⲙⲛⲧ-ⲉⲓⲱⲧ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ ShIII 13:22–23 "I rejoiced greatly when I received the letter from Thy Holy Fatherhood/I have rejoiced greatly now that I have received . . .)" [2]Tenseless, whether past or non-past. ⲉⲩϣⲁⲛ-ⲛⲁⲩ ⲉⲣⲟ-ⲩ ϣⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ϩⲁⲣⲁⲧ-ⲩ̄ Mark 3:11 "Whenever they beheld Him they fell down before Him"; ⲉ̄ⲩϣⲁⲛ-ⲛ̄ⲧ-ⲟⲩ ⲛⲁ-ⲩ ⲟⲛ ϣⲁⲩ-ϫⲟⲟ-ⲥ ϫⲉ-ⲕⲁⲁ̄-ⲩ ⲉ̄ϩⲣⲁⲓ ⲉ̄-ⲡⲉⲩⲙⲁ ǀ ⲉ̄ⲩ-ⲧⲙ̄-ⲛ̄ⲧ-ⲟⲩ ⲁⲉ ⲛⲁ-ⲩ ⲟⲩⲁⲉ ⲙⲉⲩ-ⲣⲡⲕⲉ-ϣⲓⲛⲉ ⲟⲩⲁⲉ ⲙⲉⲩ-ϫⲟⲟ̄-ⲥ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁⲩ-ⲭⲓⲧ-ⲟⲩ ⲉⲓⲙⲏⲧⲉⲓ ⲟⲩⲥⲟⲛ ⲛ-ⲟⲩⲱ̄ⲧ ApophPatr (Elanskaya 1994) 15*a*:1–8 "Whenever things were returned to him, he said Put them in their place; and whenever they were not returned, he neither inquired after them nor spoke to the one who had borrowed them more than once"

[3]ⲉⲛϣⲁⲛ-ⲉⲓⲣⲉ ⲅⲁⲣ ⲛ-ⲧⲙⲉ ⲁⲛ-ⲧⲁⲓⲉ-ⲧⲙⲉ ShIII 112:25 "For whenever/if we do the truth, we have honored the truth" [4]ⲛⲉ-ϣⲁ= giving background information with the narrative: ⲉⲣϣⲁⲛ-ⲙⲱϒⲥⲏⲥ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲉⲥⲕⲏⲛⲏ ⲛⲉ-ϣⲁϥ-ⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲛ̄ⲃⲓ-ⲡⲉⲥⲧⲩⲗⲟⲥ ⲛ̄-ⲧⲉⲕⲗⲟⲟⲗⲉ ⲛ̄ϥ-ⲁϩⲉⲣⲁⲧ̄-ϥ Exod 33:9 "And whenever Moses entered into the tabernacle, the pillar of the cloud descended and stood"

349 The limitative ϣⲁⲛⲧⲉ-: 'until such time as'

ϣⲁⲛⲧϥ̄-ⲥⲱⲧⲡ
Until he chose *or* chooses *or* has chosen *or* had chosen

Base: ϣⲁⲛⲧⲉ-, ϣⲁⲛⲧ=

Negation: ⲧⲙ̄-, cf. **342**

1	ϣⲁⲛ†-, rare var. ϣⲁⲛⲧⲁ-	ϣⲁⲛⲧⲛ̄-
2	ϣⲁⲛⲧⲕ̄- ϣⲁⲛⲧⲉ-	ϣⲁⲛⲧⲉⲧⲛ̄-
3	ϣⲁⲛⲧϥ̄- ϣⲁⲛⲧⲥ̄-	ϣⲁⲛⲧⲟⲩ-

In relation to the clause that it modifies, ϣⲁⲛⲧⲉ- expresses the limiting event beyond which the main event no longer continued, continues, or will continue: *'until such time as, until the point where, until'*.

ⲁϥ-ⲁϣⲁⲓ ϩⲛ̄-ⲕⲏⲙⲉ ϣⲁⲛⲧϥ̄-ⲧⲱⲟⲩⲛ ⲛ̄ⲃⲓ-ⲕⲉⲣⲣⲟ ⲉϩⲣⲁⲓ ⲉⲭⲛ̄-ⲕⲏⲙⲉ "It multiplied in Egypt till another pharaoh arose over Egypt" (Acts 7:17–18)

Or it expresses, similarly, a circumstance under which a command is to be carried out.

ⲃⲱ ⲛϩⲏⲧ-ϥ̄ ϣⲁⲛⲧⲉⲧⲛ̄-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲙⲁ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ "Stay there until you leave that place" (Mark 6:10)

Cf. also chapter 23 (adverbial clauses).

Further examples: ⲛⲉϥ-ϣⲟⲟⲡ ⲁⲉ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ ϣⲁⲛⲧⲉ-ϩⲏⲣⲱⲁⲏⲥ ⲙⲟⲩ Matt 2:15 "And he remained there until Herod had died"; ⲁⲩ-ⲭⲓ-$^{\emptyset}$ⲃⲟⲗ ⲅⲁⲣ ⲉ-ⲓⲱⲥⲏⲫ ϩⲙ-ⲡⲏⲓ ⲙ-ⲡⲣⲙⲛ-ⲕⲏⲙⲉ ϣⲁⲛⲧϥ-ⲉⲓ ⲉϩⲣⲁⲓ ⲉ-ϩⲉⲛⲛⲟϭ ⲛ-ⲃⲗⲓⲯⲓⲥ ShIII 103:4–6 "For they spoke lies against Joseph in the house of the Egyptian, until the point where he entered into great afflictions"; ⲁⲩⲱ ⲙⲡⲉ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ ⲉⲓ ϣⲁⲛⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲃⲱⲛⲧ ⲉⲣⲟ-ⲟⲩ ⲛϥ-ⲧⲣⲉⲩ-ⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ ⲉ-ⲁⲙⲛⲧⲉ ⲉⲩ-ⲟⲛϩ ShIII 143:7–8 "And those people did not come, until God had already become angry at them and made them descend alive into hell"; ⲁⲩⲱ ⲁϥ-ⲡⲁⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟ-ϥ ⲙⲛ̄-ⲡⲉϥϣⲏⲣⲉ ⲙⲛ̄-ⲡⲉϥⲗⲁⲟⲥ ⲧⲏⲣ-ϥ̄ ϣⲁⲛⲧϥ̄-ⲧⲙ-ϣⲉⲭⲡ̄-$^{\emptyset}$ⲥⲉⲉⲡⲉ ⲛ̄ⲧⲁ-ϥ Num 21:35 "And he smote him and his sons and all his people, until he left none of his"; ⲁⲩⲱ ⲁⲩ-ϩⲓⲟⲩⲉ ⲛⲥⲱ-ⲟⲩ ϣⲁⲛⲧⲟⲩ-ⲧⲙ-ⲕⲁ-ⲗⲗⲁⲩ ⲉⲡⲁϩⲟⲩ ⲉ-$^{\emptyset}$ⲧⲣⲉϥ-ⲟⲩϫⲁⲓ Josh 8:22 "And they smote them until not any was left behind to survive"; ϣⲁⲓ-ϣⲗⲏⲁ ϣⲁⲛ†-ⲛⲁⲩ ⲉ-ⲡϩⲟ ⲙ-ⲡⲉϫⲥ ShAmél 1 467:8–9 "I am accustomed to pray until I see the face of Christ"; †-ⲃⲏⲡ ϣⲁⲛⲧ-ϥ̄-ϫⲱⲕ ⲉⲃⲟⲗ Luke 12:50 "How I am constrained

until it is accomplished!"; ⲁⲩⲱ ⲧⲉⲛⲟⲩ ⲥⲉ-ⲥⲃⲧⲱⲧ ⲉⲩ-ⲃⲱⲱⲧ̄ ⲉⲃⲟⲗ ϣⲁⲛⲧ̄ⲕ-ⲭⲓ-ⲡⲟⲩⲱ ⲛⲁ-ⲩ Acts 23:21 "And now they are ready, waiting until you issue a statement to them"; ⲟⲩⲥⲟⲗ ⲉⲫ-ϩⲧ̄ⲙ̄ⲧⲱⲙ ⲛ-ⲟ̄-ⲛⲁ-ⲭⲉⲛⲁ-ⲫ ⲁⲛ ϣⲁⲛⲧ̄ⲟ̄-ⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲙ̄-ⲡⲉⲫϩⲁⲡ ϩⲛ̄-ⲟⲩⲭⲣⲟ Matt 12:20 "He will not quench a smoldering wick until He brings His judgment in victory"; ⲛ̄ⲛⲉⲕ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ̄ⲫ-ⲙ̄ⲙⲁⲩ ϣⲁⲛⲧ̄ⲕ-† ⲙ̄-ⲡϩⲁⲉ ⲛ̄-ⲕⲟⲗⲁⲛⲧⲏⲥ Matt 5:26 "You will not get out till you have paid the last penny": ϩⲁⲡ̄ⲥ̄ ⲅⲁⲣ ⲡⲉ ⲉ-ⲫⲧⲣⲉⲫ-ⲣ̄-ⲫⲣⲣⲟ ϣⲁⲛⲧ̄ⲟ̄-ⲕⲱ ⲛ̄-ⲛⲉⲫⲭⲁⲭⲉ ⲧⲏⲣ-ⲟⲩ ϩⲁ-ⲛⲉⲫⲟⲩⲉⲣⲏⲧⲉ I Cor 15:25 "For He must reign until He has put all His enemies under His feet"; ϣⲁⲛⲧⲉ-ⲧⲡⲉ ⲙ̄ⲛ̄-ⲡⲕⲁϩ ⲡⲁⲣⲁⲓⲉ ⲟⲩⲓⲱⲧⲁ ⲛ̄-ⲟⲩⲱⲧ ⲏ ⲟⲩϣⲱⲗϩ̄ ⲛ̄-ⲟⲩⲱⲧ ⲛ̄ⲛⲉⲩ-ⲥⲓⲛⲉ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲛⲟⲙⲟⲥ ϣⲁⲛⲧⲟⲩ-ϣⲱⲡⲉ ⲧⲏⲣ-ⲟⲩ Matt 5:18 "Till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished"; ϣⲁⲛⲧⲉ-ⲟⲩ ϣⲱⲡⲉ ⲉⲛ-ϩⲛ-ⲛⲉⲓϩⲓⲥⲉ ShIII 18:2 "How long are we to be in these labors?"; ϣⲁⲛⲧⲉ-ⲟⲩ ϣⲱⲡⲉ ⲡⲭⲟⲉⲓⲥ ⲡⲡⲉⲧ-ⲟⲩⲁⲁⲃ ⲙ-ⲙⲉ ⲉ-ⲛ-ⲣ-ⲕⲣⲓⲛⲉ ⲁⲛ Rev 6:10 "O Sovereign Lord, holy and true, how long (ἕως πότε) before Thou wilt judge?"

Extension. A limitative clause can be extended by ⲛ̄ⲧⲉ- . . . ; e.g. ⲁⲫ-ⲙⲟⲟϣⲉ ϩⲏⲧ-ⲟⲩ ϣⲁⲛⲧ̄ⲫ-ⲉⲓ ⲛ̄ⲫ-ⲁϩⲉⲣⲁⲧ-ⲫ̄ ⲉⲭⲙ̄-ⲡⲙⲁ Matt 2:9 "It went before them, till it came and rested over the place."

B. Conjunctive Bases: ⲛ̄ⲧⲉ-, ⲧⲁⲣⲉ-

350 The two conjunctive bases ⲛ̄ⲧⲉ- and ⲧⲁⲣⲉ- must follow another clause or element. (An apparent exception is the independent construction of ⲧⲁⲣⲉ- **358[c].**) In this sense they are dependent clauses. Unlike ⲛ̄ⲧⲉⲣⲉ-, ϣⲁⲛⲧⲉ-, and ⲉⲣϣⲁⲛ- **343,** they cannot precede the clause or item on which they are dependent, and they extend rather than modify.

351 The conjunctive ⲛ̄ⲧⲉ-

ⲛ̄ⲫ-ⲥⲱ̀ⲧⲡ

. . . and choose *or* . . . to choose *or* . . . and he chooses/will choose *etc.*

Base: ⲛ̄ⲧⲉ-, ⲛ̄= (and vars. as displayed below). The prepersonal state is conjugated with a unique set of personal intermediates **83.**

Negation: ⲧⲙ̄-, cf. **342**

1	ⲛ̄ⲧⲁ-, var. ⲧⲁ-	ⲛ̄ⲧⲛ̄-
2	ⲛ̄ⲧ-, vars. ⲛ̄ⲧ̄-, ⲛⲉⲕ- ⲛ̄ⲧⲉ-	ⲛ̄ⲧⲉⲧⲛ̄-
3	ⲛ̄ⲫ-, vars. ⲛ̄ⲫ̄-, ⲛⲉⲫ- ⲛ̄ⲥ-, vars. ⲛ̄ⲥ̄-, ⲛⲉⲥ-	ⲛ̄ⲥⲉ-

Variants based on ⲛⲉ= (not the standard spelling) can be distinguished from the preterit durative ⲛⲉⲫ-ⲥⲱⲧⲡ by their negation with ⲧⲙ̄-; by their less restricted relationship to the direct object with mutable infinitives **329,** including occurrence of the prepersonal state of the infinitive; and by their occurrence with ⲃⲱⲕ, ⲉⲓ, ⲡⲱⲧ, ϩⲉ, or ϩⲱⲗ **168(c).**

The 1st sing. ⲛ̄ⲧⲁ- or ⲧⲁ- supplies the missing 1st sing. of the future conjunctive ⲧⲁⲣⲉ-.

In syntax and meaning, ⲛ̄ⲧⲉ- signals more or less closely joined extension after verbs and certain other kinds of element. Apart from signalling sequentiality, ⲛ̄ⲧⲉ- is an 'empty' base in the sense that it is outside of the tense system and expresses no other grammatical categories or lexical content—no time relation, mood, aspect, particular kind of subordination, or the like. Like the aorist ϣⲁⲣⲉ- **337,** the conjunctive is a tenseless reference point next to the Coptic tense system **525.** It signals only nexus and sequel after what came before. Thus by default, a conjunctive clause can come under the aegis of any time, range, mood, subordination, etc. that has already been expressed or implied by the preceding text of which it is an extension. Choice of subject is free, i.e. not affected by the preceding text.

352 *The syntactic environments of* ⲛ̄ⲧⲉ- are: (1) extending a non-narrative verb **352;** (2) extension within a subordinate clause **353;** (3) extending or completing other elements **354;** (4) following ⲭⲉⲕⲁ(ⲁ)ⲥ **355;** (5) as a main clause in sequel to an adverbial clause **356.**

(1) Extending a non-narrative verb. Verbal constructions that freely are extended by the conjunctive are

(a) non-durative infinitives, namely *(i)* non-durative conjugation bases (including ⲧⲣⲉ- and excluding ⲁ- and ⲙ̄ⲡⲁⲧⲉ- except as described in **353, 354[c]**) with their infinitive; the conjunctive itself can be extended by another conjunctive; *(ii)* the imperative; *(iii)* the infinitive as a verbal noun **105(c),** including its occurrence in adverbial function (chapter 23); *(iv)* the infinitive after future auxiliary ⲛⲁ- **311**

(b) ⲛⲏⲩ in the durative sentence with future meaning (like ⲛⲁ-ⲉⲓ) "(Is) going to come."

Thus ⲛ̄ⲧⲉ- does not occur in the main line of past narrative (not after unconverted ⲁ- and ⲙ̄ⲡⲁⲧⲉ- nor after ⲛⲉⲣⲉ- nor ⲡⲉϫⲉ- 'said') nor in durative statements about the present.

Examples. *Non-durative infinitives: (a)(i)* ϣⲁⲣⲉ-ⲡⲣⲉⲫ-ⲣ̄-ⲫⲛⲟⲃⲉ ϫⲓ ⲉϫⲱ-ⲫ ⲛⲫ̄-ⲧⲙ̄-ⲧⲁⲁ-ⲩ | ϣⲁⲣⲉ-ⲡⲁⲓⲕⲁⲓⲟⲥ ⲇⲉ ϣⲛ̄-ϩⲧⲏ-ⲫ ⲁⲩⲱ ⲛⲫ̄-† Ps 36(37):21 "The sinner borrows, and will not pay again: but the righteous has compassion, and gives"; ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲉⲫⲉ-ⲥⲙⲟⲩ ⲉⲣⲱ-ⲧⲛ ⲛⲫ-ⲁⲩϫⲁⲛⲉ ⲛⲏ-ⲧⲛ ⲛ-ⲛⲉⲧⲛϩⲓⲥⲉ ⲧⲏⲣ-ⲟⲩ ShIII 179:10–12 "And God shall bless you and increase you in all your labors"; ϫⲉ-ⲉⲛⲉ-ⲛⲁⲩ ⲛ̄ⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲫ Mark 15:32 "That we may see and believe"; ⲙⲁⲣⲉ-ⲛⲉⲧⲛ†ⲡⲉ ϣⲱⲡⲉ ⲉⲩ-ⲙⲏⲣ ⲉⲣⲉ-ⲛⲉⲧⲛ̄ϩⲏⲃⲥ̄ ⲙⲟⲩϩ ⲛ̄ⲧⲉⲧⲛ̄-ⲣ̄-ⲃⲉ ⲛ̄-ⲛⲓ-ⲣⲱⲙⲉ ⲉⲧ̄ⲫ-ⲃⲱⲱⲧ̄ ⲉⲃⲟⲗ ϩⲙⲧ-ⲫ̄ ⲙ̄-ⲡⲉⲩⲭⲟⲓⲥ Luke 12:35–36 "Let your loins be girded and your lamps burning, and be like people who are waiting for their master"; ⲛⲧⲉⲣⲉⲫ-ⲇⲟⲕⲓⲙⲁⲍⲉ ⲇⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲛⲫ̄-ⲛⲁⲩ ϫⲉ-ⲛⲁⲛⲟⲩ-ⲡⲉⲩⲥⲙⲟⲧ ⲁⲫ-† ⲉϫⲱ-ⲟⲩ ⲙ̄-ⲡⲉⲥϫⲏⲙⲁ ⲙ̄-ⲙⲟⲛⲁϫⲟⲥ (collated) Life of St. Pachomius (Lefort 112*b*: 14–18) "But when he had tested them and had seen that their character was good, he clothed them in the monastic habit"; ⲉⲫϣⲁⲛ-†-ⲫϩⲟⲩ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ-ⲫ̄ ⲛⲫ̄-

ⲥⲟⲣⲙ-ⲉⲩ ⲁⲉ ⲍⲱⲱ-ⲩ ⲏ ⲛⲩ̄-†-ⲟⲥⲉ ⲙ̄ⲙⲟ-ⲩ Luke 9:25 "If one gains the whole world and loses or forfeits one's own self"; ⲱⲁⲛⲧⲟⲩ-ⲛⲟⲭ-ⲟⲩ ⲉⲍⲣⲁⲓ ⲉ-ⲡⲕⲱⲍⲧ ⲁⲩⲱ ⲉⲍⲣⲁⲓ ⲉ-ⲡⲙⲟⲟⲩ ⲁⲩⲱ ⲛⲥⲉ-ⲣⲁⲍⲧ-ⲟⲩ ⲉ-ⲡⲕⲁⲍ ShIV 24:13–14 "Even as far as throwing them into the fire and into the water and hurling them onto the ground"; ⲍⲱⲥⲧⲉ ⲛ̄ⲥⲉ-ⲣ̄-ⲱⲡⲏⲣⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲥⲉ-†-ⲱⲟⲟⲩ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Mark 2:12 "So that they were all amazed and glorified God"; ⲉⲛⲱⲁⲛ-ⲧ̄ⲙ-ⲍⲱⲧⲡ ⲟ̀ⲩ ⲡⲉⲧⲛ̄-ⲛⲁ-ⲭⲟⲟ-ⲩ̀ ⲏ ⲉⲛ-ⲛⲁ-ⲣ-ⲟ̀ⲩ ⲍⲛ̄-ⲧⲁⲛⲁⲅⲕⲏ ⲉⲧ-ⲛⲁ-ⲉⲓ ⲉⲭⲱ-ⲛ ⲏ ⲟ̀ⲩ ⲡⲉⲧ-ⲱⲟⲟⲡ ⲛⲁ-ⲛ ⲙ̄ⲙⲁⲩ ⲧⲁⲣⲛ̄-ⲧⲁⲁ-ⲩ ⲧⲏⲣ-ⲟⲩ ⲱⲁⲍⲣⲁⲓ̈ ⲉ-ⲡⲍⲁⲉ ⲛ̄-ⲕⲟⲇⲣⲁⲛⲧⲏⲥ ⲛ̄ⲧⲛ̄-ⲧⲁⲁ-ⲩ ⲛ̄ⲧⲛ̄-ⲣ̂-ⲃⲟⲗ ShChass 197:50–198:5 "If we do not become reconciled, what shall we say or do in the crisis that will befall us, and what awaits us there? (Bear this fact in mind,) and we shall give everything away, down to the last penny—give it away to escape!" *(ii)* ⲁⲛⲓⲛⲉ ⲉⲃⲟⲗ ⲛ̄-ⲧⲉⲥⲧⲟⲗⲏ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲥ ⲛ̄ⲧⲉⲧⲛ̄-ⲧⲁⲁ-ⲥ ⲭⲓⲱⲱ-ⲩ ⲛ̄ⲧⲉⲧⲛ̄-† ⲛ-ⲟⲩϫⲟⲩⲣ ⲉ-ⲧⲉⲩⲃⲓϫ Luke 15:22 "Bring the best robe, and put it on him; and put a ring on his hand"; *(iii)* ⲟⲩⲛⲟⲃⲉ ⲡⲉ ⲃⲟⲩⲱⲙ-ⲡⲟⲉⲓⲕ ⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲛⲓ̄-ⲧ̄ⲙ-ⲣ̂-ⲡⲉⲩⲍⲱⲃ ShChass 104:28–31 "It is sinful to eat a person's bread and not perform his labor"; ⲕⲁⲓⲅⲁⲣ ⲟⲩⲛ̄-ⲃⲟⲙ ⲙⲙⲟ-ⲟⲩ ⲉ-ⲃⲱⲗⲏⲁ ⲉⲭⲱ-ⲓ ⲛⲧⲉ-ⲡϫⲟⲉⲓⲥ ⲕⲱ ⲛⲁ-ⲓ ⲉⲃⲟⲗ ShIII 135:29–136:1 "For, they can pray for me and so the Lord will forgive me"; ⲁⲩ-ⲉⲣⲏⲧ ⲛⲁ-ⲩ ⲟⲛ ⲉ-ⲃ̀ⲧⲣⲉⲩ-ⲟⲩⲱⲙ ⲛ̄ⲥⲉ-ⲥⲱ̀ ⲛ̄ⲙⲙⲁ-ⲩ ShChass 131:23–26 "He also promised that they would eat and drink with Him"; ⲛ-ⲉⲧⲩ̄-ⲛⲁ-ⲧⲣⲉ-ⲁⲙ̄ⲛⲧⲉ ⲟⲩⲱⲛ ⲛ̄ⲣⲱ-ⲩ̀ ⲛⲩ̄-ⲟⲙⲕ-ⲟⲩ ShChass 114:56–115:1 "Those whom He will make hell open its mouth and swallow up"; ⲁⲥ-ⲱⲱⲡⲉ ⲁⲉ ⲍⲙ-ⲡⲧⲣⲉⲩ-ⲱⲁϫⲉ ⲁⲩⲱ ⲛ̄ⲥⲉ-ⲥⲩⲛϫⲏⲧⲓ ⲁ-ⲓ̄ⲥ ⲍⲱⲛ ⲉⲍⲟⲩⲛ ⲉⲣⲟ-ⲟⲩ Luke 24:15 "And it happened that while they were talking and discussing together, Jesus drew near"; *(iv)* †-ⲛⲁ-ⲱⲟⲣⲱⲣ̄-ⲛⲁⲁⲡⲟⲑⲏⲕⲏ ⲛⲧⲁ-ⲕⲟⲧ-ⲟⲩ ⲛ̄-ⲍⲉⲛⲛⲟⲃ ⲧⲁ-ⲥⲱⲟⲩⲍ ⲉⲣⲟ-ⲟⲩ ⲙ̄-ⲡⲥⲟⲩⲟ ⲧⲏⲣ-ⲩ̀ ⲛⲙ̄-ⲛⲁⲁⲅⲁⲑⲟⲛ Luke 12:18 "I will pull down my barns and build them larger; and there I will store all the grain and my goods"; ⲁⲩⲱ ⲥⲉ-ⲛⲁ-ⲥⲱⲧⲙ̄ ⲉ-ⲧⲁⲥⲙⲏ ⲛ̄ⲥⲉ-ⲱⲱⲡⲉ ⲛ̄-ⲟⲩⲟⲍⲉ ⲛ̄-ⲟⲩⲱⲧ ⲟⲩⲱⲱⲥ ⲛ̄-ⲟⲩⲱⲧ John 10:16 "And they will heed My voice and become one flock, one shepherd"; ⲛⲉⲩ-ⲛⲁ-ⲣⲟⲉⲓⲥ ⲡⲉ ⲛⲩ̄-ⲧ̄ⲙ-ⲕⲁⲁ-ⲩ ⲉ-ⲃ̀ⲱⲧⲍ̄ ⲉ-ⲡⲉⲫⲏⲓ Matt 24:43 "He would have watched and would not have let his house be broken into"; *(b)* ⲛⲏⲩ *with future meaning:* ⲟⲩⲛ-ⲍⲉ̀ⲛⲍⲟⲟⲩ ⲛⲏⲟⲩ ⲉⲍⲣⲁⲓ̈ ⲉⲭⲱ-ⲃ̀ ⲛⲧⲉ-ⲛⲟⲩϫⲁⲭⲉ ⲕⲧⲉ-ⲟⲩⲱⲱⲗⲍ̄ ⲉⲣⲟ-ⲃ̀ ⲛ̄ⲥⲉ-ⲟⲧⲡ-ⲉ ⲉⲍⲟⲩⲛ ⲛ̄ⲥⲁ-ⲥⲁ ⲛⲓⲙ Luke 19:43 "For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side"; ⲍⲏⲗⲓⲁⲥ ⲙⲉⲛ ⲛⲏⲩ ⲛⲩ̄-ⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ ⲛ̄-ⲍⲱⲃ ⲛⲓⲙ Matt 17:11 "Elijah is coming, and he is to restore all things"

In this environment, the conjunctive indiscriminately expresses both the next distinct action in sequence (ⲃⲱⲕ ⲛ̄ⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲍⲛ̄-ⲟⲩⲱⲣⲭ̄ ⲉⲧⲃⲉ-ⲡⲱⲏⲣⲉ ⲱⲏⲙ Matt 2:8 "Go and search diligently for the child") and closely related or synonymous action (ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-†ⲣⲏⲛⲏ ⲛⲓ̄-ⲡⲱⲧ ⲛ̄ⲥⲱ-ⲥ Ps 33[34]:14 "Seek peace, and pursue it"). Furthermore, the closeness between conjunctive and preceding verb varies from relatively looser sequential, consequential, cumulative, or synonymous relationships (ⲱⲱⲱⲧ ⲛⲓ̄-ⲟⲩⲱⲙ Acts 11:7 "Kill and eat"; ⲥⲱⲧⲉ ⲙ̄ⲙⲟ-ⲓ̈ ⲛⲓ̄-ⲛⲁ ⲛⲁ-ⲓ Ps 25[26]:11 "Redeem me, and have mercy upon me") to a much closer kind, with nuances of purpose and result (ⲕⲁ-ⲛ̄ⲱⲏⲣⲉ ⲱⲏⲙ ⲛ̄ⲥⲉ-ⲉ̄ⲓ ⲉⲣⲁⲧ-ⲃ̀ Luke 18:16 "Let the children come to me"; ⲉⲓ̈-ⲛⲁ-ⲣ-ⲟⲩ ⲧⲁ-ⲕⲗⲏⲣⲟⲛⲟⲙⲓ ⲙ̄-ⲡⲱⲛⲍ̄ ⲱⲁ-ⲉⲛⲉⲍ Luke 18:18 "What shall I do to inherit eternal life?").

Extending a verb, ⲛ̄ⲧⲉ- is optionally preceded by a conjunction such as ⲁⲗⲗⲁ (but), ⲁⲩⲱ (and), ⲉ-ⲡⲙⲁ (instead of), ⲏ (or), or ⲧⲟⲧⲉ (and then), but mostly occurs without such a linking term.

Examples preceded by conjunction: †-ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ-ⲧⲉⲧⲛⲙⲛⲧ-ⲣⲙⲛ-ⲍⲏⲧ ⲉ-ⲃ̀ⲧⲙ-ⲧⲣⲉⲧⲉⲧⲛ-ⲍⲟⲙⲉⲗⲉⲓ ⲛⲍⲏⲧ-ⲟⲩ ⲁⲗⲗⲁ ⲛⲧⲉⲧⲛ-ⲭⲓ-ⲍⲣⲏ-ⲧⲛ ⲉ-ⲛⲱⲁϫⲉ ⲉⲧ̀-ⲟⲩⲁⲁⲃ ShIII 31:3–5 "I urge you ('Your Sagacity') to pay no attention to them, *but rather* to attend to the holy words"; ⲏ ⲅⲁⲣ ⲫ-ⲛⲁ-ⲙⲉⲥⲧⲉ-ⲟⲩⲁ ⲛⲫ-ⲙⲉⲣⲉ-ⲟⲩⲁ ⲏ ⲛⲫ-ⲁⲛⲉⲓⲭⲉ ⲛ-ⲟⲩⲁ ⲛⲫ-ⲕⲁⲧⲁⲫⲣⲟⲛⲓ ⲛ-ⲟⲩⲁ Luke 16:13 "For either he will hate the one and love the other, *or* he will be devoted to the one and despise the other; ⲁⲙⲟⲩ ⲛ̄ⲱⲟⲣⲡ ⲉ̂ⲃⲟⲗ ⲍⲛ̄-ⲛⲉⲕⲁ̂ⲕⲁⲑⲁⲣⲥⲓⲁ ⲧⲟⲧⲉ ⲛ̄ⲧ-ⲭⲟⲟ-ⲥ ⲭⲉ-ⲡⲁⲥⲱⲧⲏⲣ ShP 130[5]83r *b:* 10–14 "First have done with your unclean deeds, *and only then* say the words O my Savior"

The subject of a conjunctive clause can be either the same as that of the preceding verb or different.

Further examples with different subject: ⲙⲛ̄ⲛ̄ⲥⲱ-ⲥ ⲁⲉ ⲟⲛ †-ⲛⲁ-ⲛⲁⲩ ⲉⲣⲱ-ⲧⲛ̄ ⲛ̄ⲧⲉ-ⲡⲉⲧⲛ̄ⲍⲏⲧ ⲣⲁⲱⲉ John 16:22 "But later I will see you again and your hearts will rejoice"; ⲉⲓⲥⲍⲏⲏⲧⲉ †-ⲛⲁ-ⲧⲣⲉⲩ-ⲉⲓ ⲛⲥⲉ-ⲟⲩⲱⲱⲧ ⲙⲡⲙⲧⲟ ⲉⲃⲟⲗ ⲛ-ⲛⲉⲕⲟⲩ-ⲣⲏⲏⲧⲉ ⲁⲩⲱ ⲛⲓ̄-ⲉⲓⲙⲉ ⲭⲉ-ⲁⲛⲟⲕ ⲁⲓ-ⲙⲉⲣⲓⲧ-ⲕ Rev 3:9 "Behold, I will make them come and bow down before your feet, so you learn that I have loved you"; ⲉⲓⲥ-ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁ-ⲱⲱ ⲛ̄ⲥ-ϫⲡⲟ ⲛ̄-ⲟⲩⲱⲏⲣⲉ ⲛ̄ⲥⲉ-ⲙⲟⲩⲧⲉ ⲉ-ⲡⲉⲫⲣⲁⲛ ⲭⲉ-ⲉⲙⲙⲁⲛⲟⲩⲏⲗ Matt 1:23 "Behold, the virgin shall conceive and bear a Son, and they will call His name Immanuel (His name shall be called Immanuel)"; ⲧⲱⲟⲩⲛ ⲛⲧⲛ-ⲙⲉⲧⲁⲛⲟⲓ ShIII 181:10 "Rise and let us repent"; ⲕⲁⲓⲅⲁⲣ ⲟⲩⲛ-ⲃ̀ⲟⲙ ⲙⲙⲟ-ⲟⲩ ⲉ-ⲃ̀ⲱⲗⲏⲁ ⲉⲭⲱ-ⲓ ⲛⲧⲉ-ⲡϫⲟⲉⲓⲥ ⲕⲱ ⲛⲁ-ⲓ ⲉⲃⲟⲗ ShIII 135:29–136:1 "For, they can pray for me and so the Lord will forgive me"; ⲙⲁⲣⲉ-ⲡⲁⲓ̈ ⲱⲱⲡⲉ ⲉⲫ-ⲟⲩⲟⲛⲍ̄ ⲛⲏ-ⲧⲛ̄ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄-ⲭⲓ-ⲃ̀ⲥⲙⲏ ⲉ-ⲛⲁⲱⲁϫⲉ Acts 2:14 "Let this be known to you. and give ear to my words"

After an imperative, the personally conjugated conjunctive base resolves the unexpressed categories of number/(gender).

Examples: ⲧⲱⲟⲩⲛ ⲛⲓ̄-ⲙⲟⲟⲱⲉ Acts 8:26 "Rise and go (sing. masc.)"; ⲃⲱⲕ ⲃⲉ ⲛⲧⲉ-ⲁϫⲓⲟⲩ ⲙⲙⲟ-ⲫ ⲉⲧⲃⲉ-ⲡⲗⲁⲟⲥ ⲙⲛ̄-ⲧⲡⲟⲗⲓⲥ ⲛⲧⲉ-ⲣ-ⲡⲙⲉⲉⲩⲉ ⲛ-ⲛⲉⲍⲟⲟⲩ ⲙ-ⲡⲟⲩⲃ̄ⲃⲓⲟ Esth 4:8 "Go and beg (sing. fem.) him for the people and the city, and remember the days of thy low estate"; ⲙⲉⲧⲁⲛⲟⲓ̈ ⲃⲉ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄-ⲕⲉⲧ-ⲧⲏⲩⲧⲛ̄ Acts 3:19 "Repent therefore, and turn (pl.) again"

Negation and the conjunctive. (i) Following a negative verbal clause, the conjunctive can fall under the aegis of the previous negation; e.g. ⲉⲱⲱⲡⲉ ⲉⲩⲱⲁⲛ-ⲧⲙ-ⲥⲱⲧⲙ ⲁⲩⲱ ⲛⲥⲉ-ⲭⲓ-ⲃ̀ⲥⲃⲱ ⲉ-ⲣ-ⲣⲙⲛ-ⲍⲏⲧ ⲉⲩ-ⲛⲁ-ⲛⲟϫ-ⲟⲩ ⲉⲃⲟⲗ ⲍⲣⲁⲓ ⲛⲍⲏⲧ-ⲛ ShIV 106:5–6 "If they do not listen and learn to be wise, they shall be expelled from among us"; ⲭⲉ-ⲛⲛⲉⲫ-ⲡⲁⲧⲁⲥⲥⲉ ⲙⲙⲟ-ⲟⲩ ⲁⲩⲱ ⲛⲫ-ⲙⲟⲟⲩⲧ-ⲟⲩ ShIV 21:3–4 "Lest he strike and kill them." *(ii)* Often, however, a logically displaced negation occurs because *neg. main clause + affirm. conjunctive* expresses the logical equivalent of *affirm. presupposition/stipulation + neg. main statement*; e.g. ⲙ̄ⲡ̄ⲣ-ⲥⲱⲧⲙ ⲛ̄ⲧⲟⲫ ⲉⲣⲟ-ⲓ̈ ⲉⲓ̈-ⲭⲱ ⲛ̄-ⲛⲁⲓ̈ ⲛ̄ⲧⲉⲧⲛ̄-ⲉⲃⲱ̄-ⲧⲏⲩⲧⲛ̄ ⲉ-ⲛⲍⲟⲟⲩ ⲛ̄-ⲛⲏⲥⲧⲉⲓⲁ ⲉⲧ̀-ⲧⲏⲱ ShChass 102:2–8 "However, do not listen to me say these words and then forget all about the appointed fast days" (= If you hear me say these words, do not forget . . .); ⲙⲥⲩ-ⲭⲉⲣⲉ-ⲟⲩⲍⲏⲃ̄ ⲛ̄ⲥⲉ-ⲕⲁⲁ-ⲫ ⲍⲁ-ⲟⲩⲱⲓ Matt 5:15 "People do not light a lamp and put it under a bushel" (= When people light a lamp, they do not put it under a bushel). So too, *neg. main clause + neg. conjunctive* can express the logical equivalent of *neg. main statement + neg. presupposition/stipulation;* e.g. ⲛ̄-ⲧⲛ̄-ⲛⲁ-ⲟⲩⲉⲙ-ⲗⲗⲁⲩ ⲁⲛ ⲙ̄-ⲡⲉⲓⲙⲁ ⲛⲓ̄-ⲧ̄ⲙ-ⲭⲱ ⲛⲁ-ⲛ ⲛ̄ⲱⲟⲣⲡ̄ ⲭⲉ-ⲁⲱ ⲧⲉ ⲧⲉⲣ(i.e. ⲧⲉⲕ)ⲉⲣⲣⲁⲥⲓⲁ ApophPatr 241 (Chaîne

73:28–29 = Z 346:21–22) "We will not eat anything here and have you not first tell us what your occupation is" (= We will not eat anything here unless you first tell us what your occupation is). *(iii)* Or the conjunctive may introduce a negation after a preceding affirmative, or an affirmation after a preceding negation; e.g. ⲉⲩⲱⲁⲛ-ⲧⲁⲙⲟ-ⲟⲩ ⲇⲉ ⲛⲥⲉ-ⲧⲙ-ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟ-ⲟⲩ ⲏ ⲛⲥⲉ-ⲧⲙ-ⲭⲓⲧ-ⲟⲩ ⲙⲙⲁⲩ ⲧⲁⲭⲩ ⲡⲉⲩⲥⲛⲟⲩ ⲉⲫⲉ-ⲉⲓ ⲉⲣⲁⲓ ⲉⲭⲱ-ⲟⲩ ShIV 85:3–5 "And if they notify them *and do not assist* them or remove them from there immediately, their blood shall be upon them"; ⲉⲩⲱⲁⲛ-ⲧⲙ-ⲣ-ⲫⲁⲛⲱ ⲙ-ⲡⲣⲁⲛ ⲙ-ⲡⲛⲟⲩⲧⲉ ⲛⲥⲉ-ⲉⲓⲣⲉ ⲇⲉ ⲛ-ⲕⲉⲁⲛⲁⲱ ⲛⲥⲉ-ⲡⲁⲣⲁⲃⲁ ⲙⲙⲟ-ⲩ ⲉⲩ-ⲛⲁ-ⲣ-ⲫⲃⲟⲗ ⲉ-ⲧⲟⲣⲅⲏ ⲉⲧⲫ-ⲛⲁ-ⲉⲓ ShIII 19:4–6 "If they do not swear an oath in the name of God *but rather* (ⲇⲉ) *swear* a different kind of oath and they violate it, they shall escape the wrath that is to come."

353 *(2) Extension within a subordinate clause.* When the conjunctive extension occurs within the following subordinate clauses

circumstantial clause
relative clause
ⲉⲱⲭⲉ- or ⲉⲱⲱⲡⲉ . . . ('if')

the range of sentence types eligible to be extended by the conjunctive is somewhat longer, including also the *past tense* ⲁ-, ⲙ̄ⲡⲁⲧⲉ-, the *durative sentence* with all its predicate types **305,** and ⲟⲩⲛ̄ⲧⲉ- 'have' (chapter 18), as well as the possibilities mentioned in *(1)*.

ⲉⲱⲱⲡⲉ ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ̄-ⲫⲡⲓⲥⲧⲓⲥ ⲙ̄ⲙⲁⲩ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄-ⲧⲙ̄-ⲣ̄-ϩⲏⲧ ⲥⲛⲁⲩ "If you have faith *and do not doubt"* (Matt 21:21)

ⲛ-ⲉⲧⲫ-ⲥⲟⲟⲩⲛ ⲉ-ⲛⲉⲩϩⲃⲏⲩⲉ ⲛⲥⲉ-ϩⲱⲡ ⲉⲭⲱ-ⲟⲩ ⲥⲉ-ⲣϩⲟⲩⲟ-ⲥϩⲟⲩ-ⲟⲣⲧ ⲛⲙⲙⲁ-ⲩ "Those who know about their deeds *and conceal* them are greatly cursed along with them" (ShIII 41:5–6)

Further examples of the additional types: ⲕⲁⲛ ⲉ-ⲁⲩ-ⲟⲩⲱⲙ ⲛⲥⲉ-ⲧⲙ-ⲥⲁϩⲱ-ⲟⲩ ⲉⲃⲣⲁ ⲙⲙⲟ-ⲟⲩ ⲡⲗⲟⲅⲟⲥ ⲛⲁ-ⲧⲛⲧⲱⲛ-ⲟⲩ ⲉ-ϩⲛⲟⲩϩⲟⲟⲣ ShIV 196:14–16 "If they have eaten *and not withdrawn* from them, reason would compare them to dogs"; ϩⲉⲛϩⲃⲏⲩⲉ ⲛ-ⲥⲉ-ⲫⲟⲟⲡ (i.e. ⲉ-ⲛ-ⲥⲉ-ⲫⲟⲟⲡ) ⲁⲛ ⲏ ⲛⲧⲟⲩ ⲉⲩ-ⲫⲟⲟⲡ ⲁⲩⲱ ⲛⲧⲁ-ⲧⲙ-ⲉⲓⲙⲉ ⲁⲛⲟⲕ ⲟⲩⲧⲉ ⲡϩⲗⲗⲟ ShIII 157:1–2 "Deeds that are 'non-existent', or rather, which do exist *but I and the Senior Monk do not know* about them"; ⲛⲑⲉ ⲅⲁⲣ ⲛ-ⲟⲩⲣⲱⲙⲉ ⲉⲩ-ϩⲛ-ⲛⲉⲩⲡⲉⲑⲟⲟⲩ ⲉ-ⲁⲩ-ⲉⲓ ⲙⲡⲟⲩⲉ ⲉ-ⲫⲧⲣⲉⲩ-ⲃⲙ-ⲡⲟⲩⲱⲓⲛⲉ ⲁⲩⲱ ⲛⲧⲉ-ϫⲟⲟ-ⲥ ⲛⲁ-ⲩ ϫⲉ-ⲧⲃⲃⲟ-ⲕ ⲉⲃⲟⲗ ϩⲛ-ⲛⲉⲕⲡⲉⲑⲟⲟⲩ ShIII 204:12–14 "It is like the example of a man who lives in iniquity and who has come from far away to visit you *and to whom you say* Get clean of your iniquity"; ⲙⲡⲁⲧⲟⲩⲱⲙ (i.e. ⲉ-ⲙⲡⲁⲧⲟⲩ-ⲟⲩⲱⲙ) ⲉⲃⲟⲗ ϩⲙ-ⲡⲟⲉⲓⲕ ⲁⲩⲱ ⲛⲥⲉ-ⲥⲱ ⲉⲃⲟⲗ ϩⲙ-ⲡⲁⲡⲟⲧ ShIV 66:17–18 "Before eating from the bread *and drinking* from the cup"; ⲕⲁⲛ ⲉⲓ-ⲟⲩⲉⲙ-ⲫⲟⲉⲓⲕ ⲛⲙⲙⲁ-ⲩ ⲉⲩ-ⲟⲩⲱⲙ ⲛⲙⲙⲁ-ⲓ ⲏ ⲉⲣⲉ-ⲧⲟⲟⲧ-ⲫ ⲁⲩⲱ ⲧⲟⲟⲧ-ⲟⲩ ϩⲙ-ⲡⲉⲓϫⲟⲡ ⲛ-ⲟⲩⲱⲧ ϩⲓ-ⲧⲉⲓⲧⲣⲁⲡⲉⲍⲁ ⲛ-ⲟⲩⲱⲧ ⲁⲩⲱ ⲛⲥⲉ-ⲧⲟⲗⲙⲁ ⲉ-ⲫⲧⲁⲕⲟ ⲛ-ⲛⲧⲁⲙⲓⲟ ⲙ-ⲡⲛⲟⲩⲧⲉ ϩⲛ-ⲗⲗⲁⲩ ⲛ-ⲥⲱⲱⲩ ShIII 40:21–24 "If I eat with them and they with me, or if my hand and theirs are in the same dish upon the same table, *and they dare* to harm God's creatures with any pollution"; ⲟⲩⲁⲑⲏⲧ ⲇⲉ ⲡⲉ ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲩ-ⲥⲟⲩ ⲛ̄ⲩ-ⲧ̄ⲙ-ⲛⲁ ⲛ̄ϩⲏⲧ-ⲟⲩ ShChass 194:57–195:2 "The person who has possessions *and does not bestow charity* with them is foolish"; ⲉⲱⲭⲉ-ⲟⲩⲛ-ϩⲟⲉⲓⲛⲉ ϩⲣⲁⲓ ⲛϩⲏⲧ-ⲛ ⲉⲩ-ⲕⲣⲙⲣⲙ . . . ⲁⲩⲱ ⲛⲧⲟⲟⲩ ⲛⲥⲉ-ⲧⲙ-ⲧⲁⲙⲟ-ⲓ ϩⲛ-ⲧⲙⲏⲧⲉ

ⲙ-ⲙⲛⲧ-ⲙⲛⲧⲣⲉ ⲥⲛⲁⲩ . . . ⲛⲁⲓ ⲛ-ⲧⲉⲓⲙⲓⲛⲉ ⲉⲩ-ⲣ-ⲫⲛⲟⲃⲉ ⲉⲣⲟ-ⲟⲩ ⲙⲁⲩⲁⲁ-ⲩ ShIII 139:16–21 "If indeed there are some of us who complain . . . *and yet do not notify me* with two supporting testimonies . . . such people sin against themselves alone"; ⲟⲩⲣⲱⲙⲉ ⲡⲉⲛⲧ-ⲁ-ⲡⲛⲟⲩⲧⲉ † ⲛⲁ-ⲩ ⲛ-ⲟⲩⲙⲛⲧ-ⲣⲙⲙⲁⲟ ⲙⲛ-ϩⲉⲛϩⲩⲡⲁⲣⲭⲟⲛⲧⲁ ⲁⲩⲱ ⲟⲩⲉⲟⲟⲩ ⲉ-ⲛ-ⲩ-ⲱⲁⲁⲧ ⲁⲛ ⲛ-ⲗⲁⲁⲩ ϩⲛ-ⲛ-ⲉⲧⲩ-ⲛⲁ-ⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲣⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲁⲩⲱ ⲛⲧⲉ-ⲧⲙ-ⲡⲛⲟⲩⲧⲉ †-ⲫⲉϫⲟⲩⲥⲓⲁ ⲛⲁ-ⲩ ⲉ-ⲫⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛϩⲏⲧ-ⲥ ShAmél II 363:12–364:3 "Once upon a time there was a man to whom God gave a fortune and possessions and fame, who lacked none of the things that he desired, *and to whom God did not give* the ability to profit from them"

354 *(3) Extending or completing other elements*

(a) Premodifying conjunction **234(b)** + ⲛ̄ⲧⲉ-

ⲉ-ⲡⲙⲁ ⲛ̄ⲧⲉ- Instead of . . . -ing
ⲉⲓⲙⲏⲧⲓ ⲛ̄ⲧⲉ- Unless . . .
ⲏ ⲛ̄ⲧⲉ- Unless . . .
ⲕⲁⲛ ⲛ̄ⲧⲉ- Even if . . .
ⲙⲛ̄ⲛⲥⲁ-ⲛ̄ⲧⲉ- After . . . -ing
ⲙⲏⲡⲱⲥ ⲛ̄ⲧⲉ- Lest . . .
ⲙⲏⲡⲟⲧⲉ ⲛ̄ⲧⲉ-, ϫⲉ-ⲙⲏⲡⲟⲧⲉ ⲛ̄ⲧⲉ- Lest . . .
ⲛ̄ⲥⲁⲃⲏⲗ ⲛ̄ⲧⲉ- Unless . . .
ϩⲱⲥⲧⲉ ⲛ̄ⲧⲉ- So that . . . , Consequently, As a result . . .

forms an adverbial clause **493.**

ⲉⲓⲙⲏⲧⲓ ⲛ̄ⲧⲉⲧⲛ̄-ⲕⲉⲧ-ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄-ⲣ̄-ⲑⲉ ⲛ̄-ⲛⲉⲓⲱⲏⲣⲉ ⲱⲏⲙ ⲛ̄ⲛⲉⲧⲛ̄-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲛ̄-ⲙ̄ⲡⲏⲩⲉ *"Unless you turn* and become like children, you shall not enter the kingdom of the heavens" (Matt 18:3)

ⲁⲗⲗⲁ ⲕⲁⲛ ⲁⲛⲟⲛ ⲏ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲉ ⲛϥ̄-ⲧⲁⲱⲉ-ⲫⲟⲉⲓⲱ ⲛⲏ-ⲧⲛ̄ ⲡⲃⲟⲗ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁⲛ-ⲧⲁⲱⲉ-ⲫⲟ̈ⲓⲱ ⲙ̄ⲙⲟ-ϥ ⲛⲏ-ⲧⲛ̄ ⲙⲁⲣⲉϥ-ⲱⲱⲡⲉ ⲉϥ-ⲃⲏⲧ "But *even if we, or an angel from heaven, should preach* to you a thing contrary to that which we have preached to you, let him be accursed" (Gal 1:8)

ⲁϥ-ⲧⲁⲗⲉ-ⲡⲉϥⲃⲗⲟⲃ ⲉϫⲱ-ϥ ⲁϥ-ⲉⲓ ⲉⲃⲟⲗ ϩⲓⲑⲏ ⲙ̄ⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲥⲉ-ⲣ̄-ⲱⲡⲏⲣⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲥⲉ-†-ⲫⲉⲟⲟⲩ ⲙ̄-ⲡⲛⲟⲩⲧⲉ "He took up his pallet and went out before them; *so that they were* all *amazed* and glorified God" (Mark 2:12)

(b) Initial attitude marker **238** + ⲛ̄ⲧⲉ-

ⲁⲣⲁ ⲛ̄ⲧⲉ- So then . . . (before a question)
ⲁⲣⲏⲩ ⲛ̄ⲧⲉ- Perhaps . . .
ⲙⲟⲣⲓⲥ ⲛ̄ⲧⲉ-, ⲉ-ⲙⲟⲣⲓⲥ ⲛ̄ⲧⲉ- . . . hardly . . . ; . . . almost . . . not
ⲙⲉⲱⲁ-ⲕ **381** ⲛ̄ⲧⲉ- Perhaps . . .

forms a main clause.

ⲉⲛ-ⲛⲁ-ⲁϩⲉⲣⲁⲧ-ⲛ̄ ϩⲛ̄-ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ϩⲛ̄-ⲟⲩⲱⲓ ⲙ̄-ⲙⲉ ⲁⲩⲱ ⲉ-ⲙⲟⲣⲓⲥ ⲛ̄ⲧⲛ̄-ⲕⲱⲗϫ ⲛ̄-ⲧⲛ̄ⲛⲁϩⲃ "We shall stand very measurably upright; and

we shall scarcely incline our shoulders" (ShWess9 125*a*:32–*b*:6 = ShIV 67:21–23)

ⲁⲣⲁ ⲛ̄ⲧⲉ-ⲟⲩⲟⲩⲭⲁⲓ̈ ⲱⲡⲉ ⲛ̄-ⲭⲁϩ *"And so—will salvation come* to many?" (ShChass 168:7–9 = ShIII 74:18–19)

(c) Forming an entity statement expanding the subject of a clause etc. **486**

ⲁⲥ-ⲱⲡⲉ ⲛ̄ⲧⲉ- It happened that . . . , As a matter of fact . . . **185(e)**

ⲁⲗⲗⲟ ⲛ̄ⲧⲉ- . . . ⲁⲗⲗⲟ ⲛ̄ⲧⲉ- It is one thing if . . . but another thing if . . .

ⲣⲉⲛⲟⲓⲧⲟ ⲛ̄ⲧⲉ- Let us hope that . . .

ⲕⲉⲕⲟⲩⲓ ⲡⲉ ⲛ̄ⲧⲉ- Just a little while longer and . . .

ⲙⲏⲣⲉⲛⲟⲓⲧⲟ ⲛ̄ⲧⲉ- God forbid that . . .

(ⲛⲉ-)ⲛⲁⲛⲟⲩ-ⲥ ⲡⲉ ⲛ̄ⲧⲉ- It is better that . . .

ⲡⲁⲣⲁ-ⲕⲉⲕⲟⲩⲓ ⲡⲉ ⲛ̄ⲧⲉ- (and similar phrases) It is almost that . . .

ⲥ-ⲛⲁ-ⲱⲡⲉ ⲛ̄ⲧⲉ- It will be the case that . . .

ⲟⲩⲙⲟⲩϩⲉ ⲧⲉ/ⲟⲩⲱⲓⲡⲉ ⲡⲉ ⲛ̄ⲧⲉ- (and similar phrases) It is a wonder/a shame that . . .

ϩⲁⲙⲟⲩ ⲛ̄ⲧⲉ- How good it will be if . . . , I hope and pray that . . .

E.g.

ⲁⲩⲱ ϩⲁⲙⲟⲓ ⲛⲧⲉ-ⲧⲙ-ⲡⲉⲓⲱⲁⲭⲉ ⲧⲱⲙⲛⲧ ⲉ-ϩⲁϩ ⲛϩⲏⲧ-ⲛ "And I hope and pray *that this saying does not apply* to many of us" (ShAmél I 231:1–2)

ⲟⲩⲙⲟⲉⲓϩⲉ ⲁⲛ ⲧⲉ ⲛⲧⲉ-ⲧⲉⲓⲱⲟⲙⲧ ⲛ-ⲥⲩⲛⲁⲅⲱⲅⲏ ⲙⲟⲩϩ ϩⲛ-ϩⲉⲛϩⲃⲏⲩⲉ ⲛ-ⲥⲉ-ⲱⲟⲟⲡ (i.e. ⲉ-ⲛ-ⲥⲉ-ⲱⲟⲟⲡ) ⲁⲛ ⲏ ⲛⲧⲟϥ ⲉⲩ-ⲱⲟⲟⲡ ⲁⲩⲱ ⲛⲧⲁ-ⲧⲙ-ⲉⲓⲙⲉ ⲁⲛⲟⲕ ⲟⲩⲧⲉ ⲡϩⲗⲗⲟ "It is no wonder *if these three congregations are full* of deeds that are 'non-existent', or rather, which do exist but I and the Senior Monk do not know about them" (ShIII 156:28–157:2)

ⲕⲉⲕⲟⲩⲉ̂ⲓ ⲡⲉ ⲛ̄ⲧⲉⲧⲛ̄-ⲗⲟ ⲉⲧⲉⲧⲛ̄-ⲛⲁⲩ ⲉⲣⲟ-ⲉ̂ⲓ "A little while, *and you will see me no more"* (John 16:16)

355 *(4) Following* ⲭⲉⲕⲁ(ⲁ)ⲥ. In a *clause of purpose* ⲭⲉⲕⲁ(ⲁ)ⲥ optionally is expanded by the conjunctive (instead of optative **338**) if an adverbial clause stands between ⲭⲉⲕⲁ(ⲁ)ⲥ and the conjunctive.

ⲭⲉⲕⲁⲁⲥ ⲉ-ⲁⲧⲉⲧⲛ̄-ⲛⲁⲩ ⲉⲣⲟ-ⲟ ⲛ̄ⲧⲉⲧⲛ̄-ⲣⲁⲱⲉ ⲟⲛ "That, once having seen him again, you may rejoice" (Phil 2:28)

ⲭⲉⲕⲁⲥ ⲉⲱⲡⲉ ⲟⲩⲛ̄-ϥⲟⲙ ⲛ̄ⲧⲉ-ⲧⲉⲓⲟⲩⲛⲟⲩ ⲥⲁⲁⲧ-ϥ̄ "That, if it were possible, the hour might pass from Him" (Mark 14:35)

ⲭⲉⲕⲁⲁⲥ ⲉⲓⲧⲉ ⲉⲓ̈ⲱⲁⲛ-ⲉⲓ ⲧⲁ-ⲛⲁⲩ ⲉⲣⲱ-ⲧⲛ̄ ⲉⲓⲧⲉ ⲉ-ⲛ-†-ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̄ ⲁⲛ ⲧⲁ-ⲥⲱⲧⲙ̄ ⲉ-ⲡⲉⲧⲛ̄ⲟⲩⲱ "So that whether I come and see you or am absent, I may hear of you" (Phil 1:27)

ⲭⲉⲕⲁⲥ ⲕⲁⲧⲁ-ⲑⲉ ⲛ̄ⲧ-ⲁⲧⲉⲧⲛ̄-ⲥⲱⲧⲙ̄ ϫⲓⲛⲛ̄-ⲱⲟⲣⲡ̄ ⲛ̄ⲧⲉⲧⲛ̄-ⲙⲟⲟⲩⲉ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ⲥ̄ "That, just as you have heard from the beginning, so you might walk in it" (2 John 6)

356 *(5) The conjunctive as a main clause in sequel to an adverbial clause (the apodotic conjunctive).* Following a factual presupposition clause **495** (or its logical equivalent), the conjunctive can also function like a main clause in sequel to the preceding one.

ⲉⲣⲉ-ⲱⲓⲛⲉ ⲛⲥⲁ-ⲣⲓⲙⲉ ⲉ-ⲟⲩⲥⲱⲛⲉ | ⲛⲧⲉ-ⲧⲟⲉⲓⲧ ⲉⲣⲟ-ⲱ ⲙⲙⲓⲛⲙⲙⲟ-ⲱ "When you set out to weep for a sister monk, *you mourn* for your own self" (ShAmél I 204:14–205:1)

ⲁⲩⲱ ⲉⲛⲱⲁⲛ-ⲉⲓ ⲉⲃⲟⲗ ⲉ-ⲡⲧⲟⲟⲩ ⲉⲧ-ϩⲓⲃⲟⲗ | ⲛ̄ⲧⲛ̄-ⲥⲩⲛⲁⲅⲉ ⲙⲛ̄-ⲛⲉ-ⲥⲛⲏⲩ "And whenever we come out to the outer mountain, *we celebrate* Mass with the brethren" Paphnoute Cephalas, Stories of the Monks of the Desert (BMis 441:32–33)

The conjunctive can optionally be preceded by an adverbial modifier such as ⲁⲩⲱ or ⲏ.

Further examples: ⲉⲛ-ⲥⲟⲃⲧⲉ ⲛ-ⲧⲁⲁⲡⲁⲛⲏ ⲙ-ⲡⲃⲱⲗ ⲉⲃⲟⲗ ⲙ-ⲡⲡⲁⲥϫⲁ | ⲏ ⲛⲣ-ⲧⲙ-ϫⲱⲕⲙ ϩⲛ-ⲟⲩⲙⲟⲟⲩ ⲁⲩⲱ ⲛⲣ-ⲧⲙ-ⲧⲁϩⲥ-ⲕ ⲛ-ⲟⲩⲛⲉϩ ShAmél I 210:3–5 "Given that we are preparing the provisions for the conclusion of Easter, *aren't you at least washing* with water and rubbing yourself with oil?"; ⲁⲩ-ⲛⲉϫ-ⲡⲥⲁⲧⲁⲛⲁⲥ ⲉⲃⲟⲗ ϩⲛ-ⲧⲡⲉ ϫⲉ-ⲁϥ-ⲕⲱⲧⲉ ⲛⲥⲁ-ⲃⲉ ⲛ-ⲣ-ⲛⲉϥⲃⲟⲧⲉ | ⲛⲣ-ⲁⲁ-ⲩ ⲁⲉ ϩⲱⲱ-ⲕ ⲁⲩⲱ ⲛⲣ-ϫⲟⲕ-ⲟⲩ ⲉⲃⲟⲗ ϩⲛ-ⲛⲡⲁⲣⲁⲫⲩⲥⲓⲥ ⲛⲥⲉ-ϫⲓⲧ-ⲕ ⲉϩⲟⲩⲛ ⲉⲙⲁⲩ ShBM 198 (82*b*:22–25) "Satan was cast out of heaven because he tried to perform his sexual abominations–*and are you too performing and perfecting* them in the form of perversions, *and expecting to be brought* into that heavenly place?" (= Since Satan was cast out . . . can it be that do you too perform . . . and then expect . . . ?); ⲙⲏ ⲡⲁⲏⲣ ⲣ-ⲱⲟⲩⲟⲉⲓⲛ ⲁⲛ ϩ̄ⲙ-ⲡⲉϩⲟⲟⲩ ⲏ ⲛ̄-ⲧⲛ̄-ⲃⲱⲱⲩ̄ⲧ ⲁⲛ ⲛ̄-ϩⲁϩ ⲛ̄-ⲥⲟⲩ̂ ⲱⲁϩⲣⲁⲓ ⲉⲧⲡⲉ . . . ⲁⲩⲱ ⲛ̄-ⲧⲛ̄-ⲛⲁⲩ ⲁⲛ ⲉ-ⲗⲁⲁⲩ ⲁⲛⲟⲛ | ⲡⲱⲁⲛϩⲧⲏ-ϥ ⲟⲛ ⲛⲧ̄ⲛ-ⲧⲙ-ⲧⲥⲁⲃⲉ-ⲛⲉⲛⲉⲃⲓⲏⲛ ShChass 15:14–27 "Now, isn't the atmosphere luminous during the daytime? And don't we often look up . . . and we personally see nothing?—*and then* (ⲟⲛ), *the Merciful One does not instruct* our wretched selves" (= When we look up, the Merciful One does not instruct us); ⲙⲙⲛ̄-ⲱⲱⲛⲉ . . . ⲙⲙⲛ̄-ⲁⲟⲕⲓⲙⲁϫⲉ ⲙⲙⲟ-ⲕ ϩⲓⲧⲛ̄-ϩⲉⲛⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲉϥ-ϩⲏⲡ ⲛ̄ⲧⲉ-ⲡⲥⲁⲧⲁⲛⲁⲥ | ⲁⲩⲱ ⲛⲧ̄-ⲧⲙ-ⲉⲱ-† ⲟⲩⲃⲉ-ⲡⲛⲟⲃⲉ ShChass 13:12–27 "You have no illness . . . or test through hidden trials from Satan—*and you can't even struggle* against sin?" (= Since you have no illness, can't you at least struggle against sin?)

357 The future conjunctive ⲧⲁⲣⲉ-

ⲧⲁⲣⲉϥ-ⲥⲱⲧⲡ
. . . and he shall choose

Base: ⲧⲁⲣⲉ-, ⲧⲁⲣ= (rare var. ⲛ̄ⲧⲁⲣⲉ-, ⲛ̄ⲧⲁⲣ=)

Negation: none

A single negative example is on record, and it is of dubious text-critical status (ⲧⲁⲣⲛ–† ϫⲛ–ⲧⲁⲣⲛ–ⲧⲙ–† Mark 12:14 [textual var. ⲧⲁⲣⲛ̄–† ϫⲛ̄–ⲙ̄ⲡⲱⲣ] "Shall we give or shall we not give?"). In place of the missing negation occur ϫⲉ–ⲛ̄ⲛⲉ= and ϫⲉⲕⲁ(ⲁ)ⲥ ⲉⲛ̄ⲛⲉ= (or ⲛ̄ⲛⲉ=), the optative negative **338(b)**; these constructions, however, do not explicitly express the category of speaker's promise. E.g. ⲙ̄ⲡⲣ̄–ⲧⲟⲁⲓⲟ ϫⲉ–ⲛⲛⲉⲩ–ⲧⲟⲁⲓⲉ–ⲧⲏⲩⲧⲛ̄ | ⲕⲱ ⲉⲃⲟⲗ ⲧⲁⲣⲟⲩ–ⲕⲱ ⲛⲏ–ⲧⲛ̄ ⲉⲃⲟⲗ Luke 6:37 "Condemn not, so you might not be condemned; forgive, and you will be forgiven."

1	(ⲧⲁⲣⲓ–)	ⲧⲁⲣⲛ̄–
2	ⲧⲁⲣⲉⲕ–	ⲧⲁⲣⲉⲧⲉⲧⲛ̄–, rare var. ⲧⲁⲣⲉⲧⲉⲧⲛ̄–
	ⲧⲁⲣⲉ–	
3	ⲧⲁⲣⲉⲩ–	ⲧⲁⲣⲟⲩ–
	ⲧⲁⲣⲉⲥ–	

The 1st sing. is rare. In its place occur the conjunctive ⲛ̄ⲧⲁ– (var. ⲧⲁ–) **351** and ⲁⲩⲱ †–ⲛⲁ–; these, however, do not explicitly express the category of speaker's promise. E.g. ⲧⲉⲛⲟⲩ ⲇⲉ ϩⲱⲱ–ⲩ ⲥⲱⲧⲙ̄ ⲛⲥⲁ–ⲡⲉϩⲣⲟⲟⲩ ⲛ̄–ⲧⲉⲕϩⲙ̄ϩⲁⲗ ⲛⲧⲁ–ⲕⲱ ⲉϩⲣⲁⲓ ϩⲁⲣⲱ–ⲕ ⲛ–ⲟⲩϩⲣⲉ ⲛ–ⲫⲟⲉⲓⲕ (textual var. ⲧⲱⲟⲩⲛ ⲧⲁ–ⲕⲱ ϩⲁⲣⲟ–ⲕ ⲛ–ⲟⲩⲟⲉⲓⲕ) 1 Sam 28:22 "And now hearken, I pray thee, to the voice of thine handmaid, and I will set before thee a morsel of bread"; ⲧⲉⲛⲟⲩ ⲁϩⲉⲣⲁⲧ–ⲧⲏⲩⲧⲛ ⲁⲩⲱ †ⲛⲁ–†–ⲫϩⲁⲓ ⲉⲣⲱ–ⲧⲛ 1 Sam 12:7 "Now stand still, and I will judge you."

ⲧⲁⲣⲉ– signals more or less closely joined extension after an affirmative command (imperative, ⲙⲁⲣⲉ– **340,** or ⲉ=ⲛⲁ– **339**) and expresses the speaker's promise or assurance that an event will occur in the future if the command is obeyed. (Its English correspondent is *'and'* plus the special future of speaker's wish, intention, etc.: *and* I will, *and* you shall, *and* he shall, *and* she shall, etc.). It occurs almost exclusively in dialogue (allocution), both realistic and rhetorical.

358 The *syntactic environments of* ⲧⲁⲣⲉ– are: in sequel to an expressed command or a rhetorical question; as an independent clause (expressing polite request); after a verb of incomplete predication; and expressing purpose.

(a) In sequel to an expressed command

ⲁⲓⲧⲓ ⲧⲁⲣⲟⲩ–† ⲛⲏ–ⲧⲛ̄ | ⲯⲓⲛⲉ ⲧⲁⲣⲉⲧⲛ̄–ⲃⲓⲛⲉ | ⲧⲱϩⲙ̄ ⲧⲁⲣⲟⲩⲱⲛ (i.e. ⲧⲁⲣⲟⲩ–ⲟⲩⲱⲛ) ⲛⲏ–ⲧⲛ̄ "Ask *and they shall give* unto you, seek *and you shall find,* knock *and they shall open* unto you" (Luke 11:9)

ⲙⲁⲣⲛ–ⲡⲣⲟⲥⲉϫⲉ ⲉ–ⲛⲉⲫⲯⲁϫⲉ ⲧⲁⲣⲛ–ⲉⲓⲙⲉ ⲉ–ⲡ–ⲉⲧⲛ–ⲯⲓⲛⲉ ⲛⲥⲱ–ⲩ "Let us pay attention to His words, *and we will understand* what we are looking for" (ShLefort 41:9)

The closeness between ⲧⲁⲣⲉ– and the preceding command seems to vary along a spectrum ranging from *(i)* a relatively looser sequential relationship, as in the examples above, to *(ii)* a much closer relationship, with possible nuances of purpose or result **504**, as in the following:

ⲧⲱⲙ́ ⲇⲉ ⲉⲣ̄ⲛ–ⲁⲛⲟⲙⲓⲁ ⲛⲓⲙ ⲙ̄ⲛ–ϫⲓ ⲛⲟⲟⲛ̄ⲥ ⲛⲓⲙ . . . ⲧⲁⲣⲉ–ⲛ–ⲉⲧ⁰–ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ–ⲕ ⲥ̄ⲣⲩⲉ ⲉ–⁰ⲣ̄–ϩ̄ⲙϩⲁⲗ ⲛⲁ–ⲕ "So put a stop to all acts of lawlessness and violence . . .

so that those who know You *might have* the leisure to serve You" (or "and those who know You shall . . . ") (ShChass 48:53–49:7)

ⲧⲁⲙⲓ̄ⲟ ⲛⲁ–ⲓ ⲛ–ⲟⲩⲁ̄ⲃⲱ ⲧⲁⲣⲓ–ⲕⲱ ⲛⲁ–ⲓ ⲙ̄–ⲡⲉⲕⲣ̄–ⲡⲙⲉⲉⲩⲉ̄ ϩⲛ̄–ⲧⲁⲙⲱⲛⲏ "Make a net for me, *so that I might have* a reminder of you in my cell" (ApophPatrum [Elanskaya (1994) 23*b*:26–29])

(b) In sequel to a rhetorical question, ⲧⲁⲣⲉ– implies an unspoken imperative commanding the interlocutor to answer the question.

ⲉⲩ–ⲧⲱⲛ ⲡⲟⲩⲱⲛⲱ ⲧⲁⲣⲉ–⁰ⲯⲱⲥ ⲡⲱⲧ ⲛⲥⲱ–ⲩ "Where is the wolf?—(Tell me,) and shepherds shall pursue it" (ShAmél II 510:7–8)

ⲛⲓⲙ ⲡⲉ ⲧⲁⲣⲛ̄–ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟ–ⲩ "Who is he?—(Tell me,) and we will call him blessed" (Sir 34[31]:9)

ⲧⲁⲣⲉ– expresses the speaker's assurance that an action will occur if the question is answered. (Here, too, the closeness between ⲧⲁⲣⲉ– and the preceding question ranges from a relatively looser sequential relationship to a much closer kind, with possible nuances of purpose.)

In place of the 1st sing. the conjunctive occurs; e.g. ⲛⲓⲙ ⲡⲉⲧ⁰–ⲛⲁ–† ⲛⲁ–ⲓ ⲛ̄ ϩⲉⲛⲧⲛ̄ϩ ⲛ̄ⲑⲉ ⲛ̄–ⲛⲓⲃⲣⲟⲟⲙⲡⲉ ⲧⲁ–ϩⲱⲗ ⲉⲃⲟⲗ ⲧⲁ–ⲙ̄ⲧⲟⲛ ⲙⲙⲟ–ⲓ Ps 54(55):6 "Who will give me wings as those of a dove? Then will I (= Tell me, and I will) flee away, and be at rest."

(c) An *independent construction* of ⲧⲁⲣⲉ= occurs, only with 1st-person plural subject, expressing *polite request.* This implies an unspoken imperative asking the interlocutor to grant permission. ⲧⲁⲣⲉ– expresses the speaker's assurance that action will occur if permission is granted.

ⲡϫⲟⲉⲓⲥ ⲧⲁⲣⲛ̄–ϩⲓⲟⲩⲉ ⲛ̄–ⲧⲥⲏⲫⲉ "Lord, shall we draw the sword?" (= Command us, and we shall draw) εἰ πατάχομεν ἐν μαχαίρῃ (Luke 22:49)

ⲧⲁⲣⲛ̄–ⲯⲗⲏⲗ ⲅⲁⲣ ϫⲉ–ⲟⲩ "Indeed, what shall we pray for . . . ? (= Command us what we shall pray for)" (Rom 8:26)

In place of the 1st sing. the conjunctive occurs; e.g. ⲧⲁ–ⲟⲩⲁϩ–ⲧ ⲛⲥⲱ–ⲕ ⲡϫⲟⲉⲓⲥ Luke 9:61 "I will follow You, Lord" (Permit me, and I shall follow You).

(d) ⲧⲁⲣⲉ– can function as a *completing clause* after certain verbs of incomplete predication **185** such as ⲕⲱ 'permit'; e.g. ⲕⲁ–ⲛⲁⲓ ⲧⲁⲣⲟⲩ–ⲃⲱⲕ John 18:8 "Let these men go."

(e) The future conjunctive occurs (very rarely) after narrative, expressing purpose; e.g. ⲁϥ–ⲙⲟⲩⲛ ⲁⲉ ⲉⲃⲟⲗ ⲉϥ–ⲯⲗⲏⲗ ϩⲁⲣⲟ–ⲥ ⲧⲁⲣⲉⲥ–ⲟⲩϫⲁⲓ | ⲁⲩⲱ ⲁ–ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲙ̄ ⲉⲣⲟ–ϥ ApophPatr 240 (Chaîne 73:5–6 = Z 345:32–346:1) "And he continued to pray *for her to become well,* and God hearkened to him"; ⲁ̄ϥ–ⲧⲱⲟⲩⲛ̄ ⲉ̄–⁰ⲧⲣⲉϥ–ⲃⲱⲕ ⲯⲁ–ⲁ̄ⲡⲁ–ⲓⲁⲕⲱⲃ ⲡⲁ–ⲧⲁⲓ̈ⲁ̄ⲕⲟⲛⲓ̈ⲁ̄ ⲛ̄ϥ–ⲕⲱⲣⲯ ⲉⲣⲟ–ϥ ⲧⲁⲣⲉϥ–ϯ ⲛⲁ–ϥ ⲙ̄–ⲡϩⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ ⲧⲁⲣⲉϥ–ⲧⲁⲁ̄–ϥ ⲙ̄–ⲡⲥⲟⲛ ApophPatr (Elanskaya [1994] 13*b*:36–14*a*:6) "He got up to go to Apa James the Almoner to ask him to give him the sum of one solidus so that he might repay the brother"

359 The causative infinitive ⲧⲣⲉ-

ⲧⲣⲉϥ-ⲥⲱⲧⲡ
. . . him to choose, for him to choose, him choose *or*
. . . cause him to choose, make him choose

Base: ⲧⲣⲉ-, ⲧⲣⲉ=

1	ⲧⲣⲁ-, rare var. ⲧⲣⲉⲓ-	ⲧⲣⲉⲛ-
2	ⲧⲣⲉⲕ-	ⲧⲣⲉⲧⲛ̄-, var. ⲧⲣⲉⲧⲉⲧⲛ̄-
	ⲧⲣⲉ-	
3	ⲧⲣⲉϥ-	ⲧⲣⲉⲩ-
	ⲧⲣⲉⲥ-	

ⲧⲣⲟ, an independent state of the causative infinitive, abnormally occurs in St. Anthony quoted in Besa, Frag. 30 (Kuhn 100:28–101:17, at 101:2 and 17) perhaps as a non-Sahidic dialect form ⲥⲉ-ϕⲑⲟⲛⲉⲓ ⲉⲣⲱ-ⲧⲛ̄ ⲛ̄-ⲛⲁⲩ ⲛⲓⲙ . . . ⲉⲩ-ⲧⲣⲟ ⲙ̄-ⲡⲉⲛϩⲏⲧ ⲉ-ⲑϩⲗⲟⲡⲗⲉⲡ "They (demons) envy you constantly . . . *making* our spirits become depressed." (Here ⲧⲣⲟ ⲛ̄- exemplifies the Stern-Jernstedt rule **171** like any other durative transitive infinitive.) The independent state (spelled ⲑⲣⲟ) is a normal element of the Northern (Bohairic) dialect and is also attested in dialect L6 of Middle Egypt (ⲧⲣⲟ); but in Sahidic it is generally non-existent, and all direct objects are suffixed to ⲧⲣⲉ-/ⲧⲣⲉ=.

In some constructions (table 20) ⲧⲣⲉ- means 'cause . . . to', and in others it has only grammatical meaning. Like the other bases, ⲧⲣⲉ- is followed by entity term and infinitive *(Base + Entity Term + Infinitive)*

ⲧⲣⲉ-ⲡⲉⲭⲟⲣⲧⲟⲥ ⲱⲟⲟⲩⲉ "(cause) the grass to wither"
ⲧⲣⲉ-ⲩ-ⲉⲓ "(make) them come"

Unlike the other bases, the morph ⲧⲣⲉ- is at the same time a transitive infinitive (occurring in prenominal and prepersonal states). Thus, for example, the sentence

ⲁϥ-ⲧⲣⲉ-ⲡⲉⲭⲟⲣⲧⲟⲥ ⲱⲟⲟⲩⲉ "It caused the grass to wither" (Jas 1:11)

contains two infinitives: the infinitive ⲧⲣⲉ '(cause) . . . to' and the infinitive ⲱⲟⲟⲩⲉ 'wither'. Each infinitive (together with its base) relates to its own subject in a relation of nexus **248:**

			base		subj.	infin.
ⲁ	-	ϥ	-	ⲧⲣⲉ	-	ⲡⲉⲭⲟⲣⲧⲟⲥ	ⲱⲟⲟⲩⲉ
base		subj.		infin.			

"It caused the grass to wither"

TABLE 20
SEMANTIC AND SYNTACTICAL FEATURES OF ⲧⲣⲉ-
IN ITS FOUR FUNCTIONS

	MEANING		NEGATION BY ⲧⲙ̄-[1]
	'cause'	Grammatical Meaning Only	
(1) Conjugated ⲧⲣⲉ-	×	. . . . .	. . . . .
(2) Completing verbal auxiliary:			
After ⲛⲁ- or (ⲉ)ⲱ-	×	. . . . .	ⲛⲁ-ⲧⲙ̄-ⲧⲣⲉ-
After ⲟⲩⲉⲱ-	. . . . .	×	?
(3) ⲧⲣⲉ- as common noun	. . . . .	×	?
(4) Adverbial infinitive phrases			
ⲉ-ⲑⲧⲣⲉ-	. . . . .	×	ⲉ-ⲑⲧⲙ̄-ⲧⲣⲉ-
Others	. . . . .	×	(ϩⲙ̄-ⲡ-ⲧⲣⲉ- . . . ⲧⲙ̄-)

[1]See below, *Negations*

Negations: (i) ⲉ-ⲑⲧⲣⲉϥ-ⲥⲱⲧⲡ is negatived as ⲉ-ⲑⲧⲙ̄-ⲧⲣⲉϥ-ⲥⲱⲧⲡ; *(ii)* ϩⲙ̄-ⲡⲧⲣⲉϥ-ⲥⲱⲧⲡ, as ϩⲙ̄-ⲡⲧⲣⲉϥ-ⲧⲙ̄-ⲥⲱⲧⲡ (i.e. ⲧⲙ̄- after ⲑ but ⲧⲣⲉ=ⲧⲙ̄- after ⲡ-)

Examples: *(i)* ⲛⲉ-ⲙ̄ⲙⲛ̄-ⲑⲟⲙ ⲙ̄ⲙⲟ-ϥ ⲟⲛ ⲡⲉ ⲉ-ⲑⲧⲙ̄-ⲧⲣⲉ-ⲡⲁⲓ ⲙⲟⲩ John 11:37 "Could He not have kept this man from dying?"; *(ii)* ⲁⲩ-ⲧⲟⲗⲙ-ⲟⲩ ⲛ̄-ⲑⲥⲛⲟϥ ϩⲙ̄-ⲡⲧⲣⲉⲩ-ⲧⲙ̄-ⲃⲙ̄-ⲑⲟⲙ ἐν τῷ μὴ δύνασθαι αὐτοὺς Lam 4:14 "They were defiled with blood in their weakness (while they were not being enabled)"

360 The syntactic environments of ⲧⲣⲉ- are: conjugated **360** ⲁϥ-ⲧⲣⲉⲩ-ⲱⲡⲉ *He caused them to exist;* expanding a verbal auxiliary **361** †-ⲛⲁ-ⲧⲣⲉⲩ-ⲉⲓ *I will make them come;* as a gendered common noun **362** ⲡⲉⲉⲓⲧⲣⲉⲧⲛ̄-ⲁⲩⲡⲉⲓ *This grieving of yours*; and forming adverbial infinitive phrases **363** ϩⲙ̄-ⲡⲧⲣⲁ-ⲱⲛϩ *While I am living*. Cf. table 20.

(1) Conjugated. ⲧⲣⲉ- is conjugated in both durative

ϥ-ⲧⲣⲉ-ⲡⲉϥⲣⲏ ϣⲁ ⲉⲭⲛ̄-ⲛⲁⲅⲁⲑⲟⲥ ⲙⲛ̄-ⲙⲡⲟⲛⲏⲣⲟⲥ "He makes His sun rise on the good and on the evil" (Matt 5:45)

and non-durative conjugation

ⲁϥ-ⲧⲣⲁ-ⲟⲩⲱϩ ϩⲛ̄-ⲟⲩⲙⲁ ⲛ̄-ⲟⲩⲟⲧⲟⲩⲉⲧ "He has made me dwell in a place of green grass" (Ps 22[23]:2)

ⲭⲉⲕⲁⲁⲥ ⲉϥⲉ-ⲧⲣⲉⲧⲛ̄-ϩⲱⲛ ⲉϩⲟⲩⲛ ⲉ-ⲡⲛⲟⲩⲧⲉ "So that He might make you draw near to God" (1 Pet 3:18)

In both syntactic environments all direct objects are directly suffixed to ⲧⲣⲉ- or ⲧⲣⲉ=. Conjugated ⲧⲣⲉ- always expresses causative meaning ('cause . . . to . . . ', 'make . . . ').

Further examples: *durative* ⲁⲓ-ⲥϩⲁⲓ ⲛⲏ-ⲧⲛ̄ . . . ⲉⲓ-ⲧⲣⲉⲧⲛ̄-ⲉⲓⲣⲉ ⲙ̄-ⲡⲙⲉⲉⲩⲉ Rom 15:15 "I have written to you . . . by way of reminder (reminding you)"; ⲁⲩⲱ

ⲉⲕ-ⲧⲣⲉ-ϩⲉⲛⲕⲟⲟⲩⲉ ⲁⲡⲁⲧⲁ ⲛ̄ⲙⲙⲁ-ⲕ ShChass 43:28–31 (= ShIII 81:23) "And you make others go astray along with yourself"; *non-durative* ⲁⲕ-ⲧⲣⲉⲩ-ⲱⲡⲉ ⲧⲏⲣ-ⲟⲩ ShIV 36:21 "He caused them all to exist"; ⲁⲕ-ⲧⲣⲉ-ⲡⲉⲭⲟⲣⲧⲟⲥ ⲱⲟⲟⲩⲉ Jas 1:11 "It caused the grass to wither"; ⲕⲁⲛⲁ ⲛ̄-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ ⲡⲙⲁ ⲉⲛⲧ-ⲁⲕ-ⲧⲣⲉ-ⲡⲙⲟⲟⲩ ⲣ̄-ⲱⲏⲣⲡ John 4:46 "Cana in Galilee, where He had made the water turn into wine"; ⲙⲡⲣ̄ⲕ-ⲧⲣⲉ-ⲱⲙⲟⲟⲩ ⲣ̄-ⲱⲏⲣⲡ ShWess9 142*c*: 13–17 "He did not cause water to turn into wine"; ⲡⲛⲟⲩⲧⲉ ⲁⲉ ⲉⲕⲉ-ⲧⲁⲱⲉ-ⲧⲏⲩⲧⲛ̄ ⲁⲩⲱ ⲉⲕⲉ-ⲧⲣⲉⲧⲛ̄-ⲣ̄-ⲱϩⲟⲩⲟ ϩⲛ̄-ⲧⲁ-ⲅⲁⲡⲏ 1 Thess 3:12 "May God make you increase and make you abound in love"; ⲱⲁⲩ-ⲧⲣⲉⲩ-ⲕⲱⲧⲉ ϩⲛ̄-ⲟⲩⲭⲛⲁϩ ⲱⲁⲛⲧⲟⲩ-ⲟⲩⲃⲁⲱ ApophPatr 29 (Chaîne 6:2–3) "They are swirled about forcibly until they become clean"; ⲱⲁⲛⲧⲉⲕ-ⲧⲣⲉⲕ-ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̄-ⲛⲉⲕⲙⲉⲉⲩⲉ ApophPatr 181 (Chaîne 44:22 = Z 317:27) "Until he made him confess his thoughts"; ⲉⲕⲱⲁⲛ-ⲧⲣⲉⲩ-ⲣ-ⲱⲁⲛⲁⲱ ⲙ-ⲡⲣⲁⲛ ⲙ-ⲡⲛⲟⲩⲧⲉ ShIII 16:19–20 "If you make them swear an oath by the name of God"; ⲉⲓⲱⲁⲛ-ⲧⲙ-ⲧⲣⲉ-ⲡⲕⲁϩ ⲟⲩⲱⲛ ⲛ-ⲣⲱ-ⲕ ⲛⲕ-ⲟⲙⲕ-ⲟⲩ ShIII 131:20 "If I do not cause the earth to open its mouth and swallow them up!" (a divine oath in Biblical style = I shall surely cause the earth to open its mouth and swallow them up); ⲕⲁⲁ-ⲧ ⲧⲁ-ⲧⲣⲉ-ⲛⲉⲥⲛⲏⲩ ⲣ-ⲟⲩⲁⲛⲁⲱ ⲛⲁ-ⲓ ShIII 16:12–13 "Let me make the brethren swear an oath before me"; ϩⲱⲥⲧⲉ ⲛⲕ-ⲧⲣⲉ-ⲛⲕⲉⲁⲗ ⲥⲱⲧⲙ ⲁⲩⲱ ⲛⲉⲙⲡⲟ ⲛⲕ-ⲧⲣⲉⲩ-ⲱⲁϩⲉ Mark 7:37 "He even makes the deaf hear and the dumb speak"; ⲟⲩⲁⲧ-ⲃⲟⲙ ⲡⲉ ⲉ-ⲱⲧⲣⲉ-ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲧⲣⲉ-ⲱⲣⲱⲙⲉ ⲣ-ⲱⲛⲟⲃⲉ ShChass 63:12–15 "It is impossible for the devil to make people sin"

361 *(2) As the expansion of a verbal auxiliary* **184,** ⲧⲣⲉ- is compatible with

ⲛⲁ- 'is going to'
ⲱ- (var. ⲉⲱ-) 'is able to'
ⲛⲁ-ⲱ- (or ⲛⲁ-ⲉⲱ-) 'is able to'
ⲟⲩⲉⲱ- 'wants to'

Completing ⲛⲁ-, (ⲉ)ⲱ-, or ⲛⲁ-(ⲉ)ⲱ-, ⲧⲣⲉ- expresses causative meaning 'cause . . . to . . . ', 'make . . . '; but completing ⲟⲩⲉⲱ-, it has only grammatical meaning (and no distinct translation in English).

Examples: ⲧ-ⲛⲁ-ⲧⲣⲉⲩ-ⲉⲓ ⲛ̄ⲥⲉ-ⲟⲩⲱⲱⲧ̄ Rev 3:9 "I will *make them come* and bow down"; ⲉⲓⲱⲁⲛ-ⲧ̄ⲙ-ϩⲣⲟⲱ ⲧ-ⲛⲁ-ⲧ̄ⲙ-ⲧⲣⲉⲩ-ⲥⲱⲧ ⲉ-ⲱⲱⲡⲉ ⲓϩⲛ-ⲛⲁⲧⲟⲡⲟⲥ ShP 130[5]98r:4–6 "When/If I cease to burden them, I shall stop them from dwelling any longer in my places"; ⲧⲓⲙⲟⲑⲉⲟⲥ . . . ⲡⲁⲓ ⲉⲧ-ⲛⲁ-ⲧⲣⲉⲧⲛ̄-ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄-ⲛⲁ-ϩⲓⲟⲟⲩⲉ I Cor 4:17 "Timothy . . . who will remind you of *(make you remember)* my ways"; ϩⲙ-ⲡⲙⲁ ⲉⲧⲕ-ⲛⲁ-ⲧⲣⲉⲩ-ⲣ-ⲱⲁⲛⲁⲱ ⲙⲙⲁⲩ ShIII 16:22–23 "In the place where you are going to *make them swear* an oath"; ⲛ-ⲉⲧⲛ̄ⲕ-ⲛⲁ-ⲧⲣⲉ-ⲁⲙⲛ̄ⲧⲉ-ⲟⲩⲱⲛ ⲛ̄-ⲣⲱ-ⲕ̂ ⲛ̄ⲕ-ⲟⲙⲕ-ⲟⲩ ShChass 114:56–115:1 "Those whom He will *make hell open its mouth* and swallow up"; ⲉⲱϫⲉ-ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ-(i.e. ⲉ-ⲙ̄ⲡⲁⲧⲉ-)ⲡⲉϫⲥ̄ ⲃⲱⲗ ⲉⲃⲟⲗ ⲛ̄-ⲧⲟⲙ ⲧⲏⲣ-ⲥ ⲙ̄-ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϩⲓ-ⲡⲉⲥⲣⲟⲥ ⲙ̄ⲡⲣ̄ⲕ-ⲥⲱ-ⲧⲣⲉ-ⲱⲣⲱⲙⲉ ⲣ̂-ⲱⲛⲟⲃⲉ ⲡⲁⲣⲁ-ⲡⲉⲕⲟⲩⲱⲱ ⲡⲟⲥⲱⲙⲁⲗⲗⲟⲛ ⲉⲕ-ⲛⲁ-ⲱ-ⲧⲣⲉⲩ-ⲉⲓⲣⲉ ⲙ̄ⲛ̄ⲛⲥⲁ-ⲧⲣⲉⲕ-ⲉⲓ ⲉ-ⲡⲕⲟⲥⲙⲟⲥ ShChass 74:45–58 "Since before Christ on the cross had destroyed all the devil's power, he was not able *to make any one sin* against their will, how much less can he make them do so after His coming into the world"; ⲡⲁⲱⲟⲩⲱⲟⲩ ⲉⲧⲉ-ⲙⲛ̄-ⲗⲗⲁⲩ ⲛⲁ-ⲱ-ⲧⲣⲉⲕ-ⲱⲱⲡⲉ ⲉⲕ-ⲱⲟⲩⲉⲓⲧ I Cor 9:15 "My ground for boasting, which no one can *make empty*"; ⲁⲩⲱ ⲛⲑⲉ ⲉⲧⲉⲧⲛ̄-ⲟⲩⲉⲱ-ⲱⲧⲣⲉ-ⲣ̄ⲣⲱⲙⲉ ⲁⲁ-ⲥ ⲛⲏ-ⲧⲛ̄ ⲁⲣⲓ-ⲥ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲛⲁ-ⲩ Luke 6:31 "And as you wish *that people would do* to you, do so to them"; ⲟⲩ ⲡⲉⲧⲉⲧⲛ̄-ⲟⲩⲉⲱ-ⲧⲣⲁ-ⲁ-ⲕ (i.e. ⲧⲣⲁ-ⲁⲁ-ⲕ)

ⲛⲏ-ⲧⲛ̄ Matt 20:32 "What do you want *me to do* for you?"; ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲡⲁⲓ ⲉⲧ⁰-ⲟⲩⲉⲱ-ⲧⲣⲉ-ⲣⲱⲙⲉ ⲛⲓⲙ ⲱⲛϩ̄ I Tim 2:3–4 "God our savior, who desires *all people to live*"

362 *(3) As a gendered common noun.* Like all infinitives ⲧⲣⲉ- can be actualized in the article phrase as a masc. common noun **105(c);** here it has only grammatical meaning (and is without distinct translation in English). It is compatible only with def. sing. (ⲡ-, ⲡⲉⲉⲓ-) and zero articles.

ⲉⲓⲥ-ⲡⲉⲉ[ⲓ]ⲧⲣⲉⲧⲛ̄-ⲗⲩⲡⲓ ⲅⲁⲣ ⲕⲁⲧⲁ-ⲡⲛⲟⲩⲧⲉ ⲁⲕ-ⲣ̄-ⲱϩⲃ ⲛⲏ-ⲧⲛ̄ ⲉ-ⲩⲛⲟⲃ ⲛ̄-ⲥⲡⲟⲩⲁⲏ "For see what earnestness *this your godly grieving* (the fact of your godly grieving) has produced in you" (2 Cor 7:11)

ⲡⲉϩⲟⲟⲩ ⲡⲉ ⲛ̄-ⲱⲧⲣⲉⲩ-ⲡⲁⲣⲁⲅⲉ ⲛ̄ⲧⲉ-ⲙⲡⲩⲗⲏ ⲛ̄-ⲙⲡⲏⲩⲉ ⲛ̄-ⲙⲡⲏⲩⲉ ⲟⲩⲱⲛ ⲛ̄-ⲛⲁⲓⲁⲕⲁⲓⲟⲥ ⲧⲏⲣ-ⲟⲩ ⲙ̄-ⲡⲕⲁϩ ⲛ̄ⲥⲉ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲉ-ⲛⲉⲩⲙⲁ ⲛ̄-ⲙ̄ⲧⲟⲛ "It is the day of *their disappearing* and for the gates of the heavens of heavens to open unto all the just of the earth and for them to enter, through them, into their resting places" (ShChass 178:54–179:6)

ⲛⲁⲛⲟⲩ-ⲱⲧⲣⲉ-ⲡⲣⲱⲙⲉ ⲙⲟⲩ ⲛϩⲟⲩⲟ ⲉ-ⲱⲱⲛϩ ⲉⲕ-ⲣ-ⲱⲛⲟⲃⲉ *"For a person to die* is better than to live sinfully" (ShAmél I 52:9)

ⲉⲓⲥϩⲏⲏⲧⲉ ⲟⲩ̂ ⲡⲉⲧⲱ-ⲛⲁⲛⲟⲩ-ⲕ ⲏ ⲟⲩ̂ ⲡⲉⲧⲱ-ⲛⲟⲧⲙ̄ ⲛ̄ⲥⲁ-ⲱⲧⲣⲉ-ϩⲉⲛⲥⲛⲏⲩ ⲟⲩⲱϩ ϩⲛ̄-ⲟⲩⲙⲁ ⲛ̄-ⲟⲩⲱⲧ "See now! what is better or what more pleasant, *than for brethren to dwell together?"* (Ps 132[133]:1)

Further examples of ⲧⲣⲉ- forming entity statement **151:** ⲡⲁⲓ ⲁⲉ ⲡⲉ ⲉ-ⲱⲧⲣⲉⲛ-ⲥⲁⲥⲁ-ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means *for us to encourage one another":* ⲕⲉϩⲱⲃ . . . ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲉ-ⲱⲧⲣⲉⲛ-ⲣ-ⲱϩⲟⲧⲉ ϩⲏⲧ̄-ⲩ ShChass 160:14–16 "One more thing . . . , namely this: *for us to fear* Him"; ⲟⲩ ⲡⲉ ⲡⲉⲟⲃⲃⲓⲟ ⲛ̄ϩⲏⲧ ⲡⲉϫⲉ-ⲡϩⲗⲗⲟ ⲛⲁ-ⲩ ϫⲉ-ⲉ-ⲱⲧⲣⲉⲕ-ⲣ̄-ⲡⲡⲉⲧⲛⲁⲛⲟⲩ-ⲩ ⲡⲉ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲣ̄-ⲡⲉⲑⲟⲟⲩ ⲛⲁ-ⲕ ApophPatr 137 (Chaîne 30:23–24 = Z 304:7–8) "What is humility? The senior monk said to him, It is *for you to do good* unto those who do evil unto you"

363 *(4) Forming adverbial infinitive phrases,* as described in chapter 23 **(490);** e.g. ϩⲙ̄-ⲡⲧⲣⲁ-ⲱⲛϩ "While I am living."

ⲛⲑⲉ ⲛ̄-ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲩ-ⲛⲁ-ⲁⲓⲁⲓ ⲟⲛ ⲧⲉⲛⲟⲩ ⲛ̄ⲑⲓ-ⲡⲉϫⲥ̄ ϩⲙ̄-ⲡⲁⲥⲱⲙⲁ ⲉⲓⲧⲉ ϩⲙ̄-ⲡⲧⲣⲁ-ⲱⲛϩ̄ ⲉⲓⲧⲉ ϩⲙ̄-ⲡⲧⲣⲁ-ⲙⲟⲩ "Now as always Christ will be honored in my body, *while I am living and while I am dying"* (Phil 1:20)

ϩⲙ̄-ⲡⲧⲣⲉⲩ-ⲛ̄ⲕⲟⲧⲕ̄ ⲁⲉ ⲛ̄ⲑⲓ-ⲛ̄ⲣⲱⲙⲉ ⲁⲕ-ⲉⲓ ⲛ̄ⲑⲓ-ⲡⲉⲩϫⲁϫⲉ "But *while people were sleeping,* his enemy came" (Matt 13:25)

ⲙⲡⲩ-ϫⲉ-ⲗⲗⲁⲩ ⲛ-ⲱⲁϫⲉ ⲛⲁ-ⲩ ⲙⲛⲛⲥⲁ-[ⲱ]ⲧⲣⲉⲩ-ⲡⲁⲣⲁⲓⲧⲓ "He said nothing more to them *after they had refused"* (ShIII 148:7)

The following lexically fixed expressions occur **493:** ⲁⲛⲧⲓ-ⲱⲧⲣⲉ- Instead of . . . -ing, ⲁϫⲛ̄-ⲱⲧⲣⲉ- Without . . . -ing, ⲉ-ⲡⲙⲁ ⲉ-ⲱⲧⲣⲉ- Instead of . . . -ing, ⲉ-ⲡⲧⲣⲉ- and ⲉ-ⲱⲧⲣⲉ- In order for . . . to, ⲉⲓⲙⲏⲧⲓ ⲉ-ⲱⲧⲣⲉ- Unless, ⲙⲛⲛⲥⲁ-ⲱⲧⲣⲉ- and ⲙⲛⲛ-

ⲥⲁ-ϵ-$^{\emptyset}$ⲧⲣϵ- After . . . -ing, ⲭⲱⲣⲓⲥ-$^{\emptyset}$ⲧⲣϵ- Except when/Unless, ϩⲁⲑⲏ ϵ-$^{\emptyset}$ⲧⲣϵ- Before . . . -ing, ϩⲙ̄-ⲡⲧⲣϵ- While . . . -ing, ϩⲱⲥⲧϵ ϵ-$^{\emptyset}$ⲧⲣϵ- So that, ϩⲓⲧⲙ̄-ⲡⲧⲣϵ- Because of . . . -ing

Especially important are infinitive phrases of purpose **502** and result **503.**

ⲧⲟⲧϵ ⲁϥ-ϵⲓ ⲛ̄ⲑⲓ-ⲓⲥ̄ ϵⲃⲟⲗ ϩⲛ̄-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ ϵϩⲣⲁⲓ ϵⲭⲙ̄-ⲡⲓⲟⲣⲇⲁⲛⲏⲥ ⲱⲁ-ⲓⲱϩⲁⲛⲛⲏⲥ ϵ-$^{\emptyset}$ⲧⲣϵϥ-ⲭⲓ-$^{\emptyset}$ⲃⲁⲡⲧⲓⲥⲙⲁ ϵⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ϥ̄ Matt 3:13 "Then Jesus came from Galilee to the Jordan to John, to be baptized by him"

ⲡⲕⲉⲥⲉⲉⲡⲉ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲉⲧⲉ-ⲙⲡⲟⲩ-ⲙⲟⲩ ϩⲛ̄-ⲛⲉⲓⲡⲗⲏⲅⲏ ⲙ̄ⲡⲟⲩ-ⲙⲉⲧⲁ-ⲛⲟⲉⲓ ⲟⲛ ϵⲃⲟⲗ ϩⲛ̄-ⲛⲉϩⲃⲏⲩⲉ ⲛ̄-ⲛⲉⲩⲃⲓⲭ | ϵ-$^{\emptyset}$ⲧⲙ̄-ⲧⲣⲉⲩ-ⲟⲩⲱⲱⲩⲧ ⲛ̄-ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛ̄-ⲛⲟⲩⲃ ⲙⲛ̄-ⲛ̄ϩⲁⲧ Rev 9:20 "The rest of humankind, who were not killed by these plagues, did not repent of the works of their hands *so as* to cease worshiping golden demons and silver ones"

ϵ-$^{\emptyset}$ⲧⲣϵ- also expands some verbs of incomplete predication **185;** e.g. ⲁϥ-ⲟⲩϵϩ-$^{\emptyset}$ⲥⲁϩⲛϵ ⲇϵ ϵ-$^{\emptyset}$ⲧⲣϵ-ⲙⲙⲏⲏⲱϵ ⲛⲟϫ-ⲟⲩ ϵϩⲣⲁⲓ ϵⲭⲙ̄-ⲡϵϫⲟⲣⲧⲟⲥ Matt 14:19 "Then He ordered the crowds to sit down on the grass." For ϵ-$^{\emptyset}$ⲧⲣϵ- continuing the optative, imperative, or jussive expressing commands, prohibitions, or strong wishes, cf. **341.**

16 *The Imperative*

The Nature of the Coptic Imperative **364**
Affirmative Imperatives **365**
Infinitival Imperative **365**
Special Imperative **366**
Prefixation of ⲙⲁ- **367**
Negative Imperatives **368**
Periphrastic Imperatives **369**
The Jussive/Imperative Paradigm **370**
Resolution of Number/Gender of the Addressee **371**
Extension of the Imperative **372**

THE NATURE OF THE COPTIC IMPERATIVE

364 The *'imperative'*

ⲥⲱⲧⲙ̄ "Listen!" (Mark 4:3)
ⲙ̄ⲡⲣ-ϩⲱⲧⲃ̄ "Do not kill" (Luke 18:20)
ⲁⲣⲓ-ⲡⲁⲓ̈ "Do this" (Luke 10:28)
ⲙⲁ-ⲧⲁⲙⲟ-ⲓ **367** "Tell me" (Matt 2:8)
ⲱⲡϵ ϵⲧϵⲧⲛ̄-ⲥⲃ̄ⲧⲱⲧ "Be ready" (Matt 24:44)

is an actualization of the verb **160** that expresses the speaker's request or command to an addressee/addressees (2d person). It belongs to the realm of direct discourse and dialogue **521.**

In meaning, the imperative ranges from the humblest petition to the most authoritative command (e.g. ⲥⲱⲧⲙ̄ ⲡⲛⲟⲩⲧϵ ϵ-ⲡⲁⲱⲗⲏⲗ Ps 54[55]:1 "Hear my prayer, O God"; ⲥⲁϩϵ-ⲧⲏⲩⲧⲛ̄ ϵⲃⲟⲗ ⲙ̄ⲙⲟ-ⲓ ⲛ-ϵⲧ$^{\emptyset}$-ⲥϩⲟⲩⲟⲣⲧ̄ ϵ-ⲧⲥⲁⲧϵ ⲱⲁ-ϵⲛϵϩ Matt 25:41 "Depart from me, you cursed, into the fire for ever"). The command expressed by the ordinary imperative and by ⲙⲁⲣϵ- **370** contrasts with the optative ϵⲣϵ-, which expresses a strong expectation of fulfillment **338(a)** (ϵⲕϵ-ⲧⲁⲓϵ-ⲡϵⲕϵⲓⲱⲧ "You shall honor your father"). Polite or restrained command is expressed by the ϫϵ- or ϫϵⲕⲁ(ⲁ)ⲥ + optative **338(a)(ii)** (ϫϵⲕⲁⲥ ϵⲕϵ-ϵⲓ "Would you come"). A polite request for permission to act is expressed by the 1st sing. conjunctive ⲧⲁ- and 1st pl. future conjunctive ⲧⲁⲣⲛ̄- **358(c)** (ⲧⲁ-ⲟⲩⲁϩ-ⲧ ⲛⲥⲱ-ⲕ "Let me follow you").

The imperative, which contains only one main information unit, does not express nexus and so is not a clause **248** (though it forms a complete

utterance). Nevertheless, it is useful to describe it here, in association with the infinitive of non-durative conjugation (chapter 15) to which it is mostly identical in form and generally identical in syntax: its direct object construction is that of the non-durative infinitive **328, 329;** *terms in extraposition* **330** and *adverbial premodifiers* **333** can occur before it; it can be followed by the usual expansion elements of a verb **181.** Invariable ⲡⲉ sometimes occurs with the imperative, cf. **285.** For ⲛⲁ= *reflex.* (dativus ethicus) after the imperative (ϩⲙⲟⲟⲥ ⲛⲁ-ⲕ "Just sit down"), cf. **181(g).** For negations, cf. **368 369.**

AFFIRMATIVE IMPERATIVES

365 *The 'infinitival' imperative* is the usual form of the affirmative; it has the same forms as the non-durative infinitive **328**

ⲥⲱⲧⲙ̄ "Listen"
ⲥⲱⲧⲡ, ⲥⲉⲧⲡ-, ⲥⲟⲧⲡ= "Choose"
ⲡⲓⲥⲧⲉⲩⲉ "Believe"
ⲫⲓ-ⲛⲁⲓ "Take these"
ⲫⲓⲧ-ⲫ "Seize him"

except for the ten verbs listed in **366;** mutables occur in all three states.

Examples: ⲫⲓ ⲙ̄-ⲡⲉⲕⲃⲗⲟⲃ Mark 2:11 "Take up your pallet"; ⲫⲓ-ⲛⲁⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲓⲙⲁ John 2:16 "Take these things away"; ⲫⲓⲧ-ⲫ ⲫⲓⲧ-ⲫ ⲥⲧⲁⲩⲣⲟⲩ ⲙⲙⲟ-ⲫ ShIV 7:16 "Seize Him, seize Him, crucify Him"; ϫⲓ-[θ]ⲙⲟⲉⲓⲧ ϩⲛⲧ-ⲧ̄ ⲡϫⲟⲉⲓⲥ Ps 85(86):11 "Guide me, O Lord"; ⲛⲁ̂ ⲛⲁ-ⲓ̈ ⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ-ⲡⲉⲕⲛⲟⲃ ⲛ̄-ⲛⲁ̂ Ps 50(51):1 "Have mercy upon me, O God, according to Thy great mercy"; ⲃⲱⲕ ⲉϩⲣⲁⲉⲓ ⲉ-ⲡⲉⲕⲏⲉⲓ Mark 5:19 "Go home"; ⲟⲩⲁϩ-ⲕ ⲛ̄ⲥⲱ-ⲉⲓ Mark 2:14 "Follow Me"; ⲟⲩⲉϩ-ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲥⲱ-ⲉⲓ̂ Mark 1:17 "Follow Me"; ⲛⲛⲟⲩⲃ ϩⲁⲣⲉϩ ⲉⲣⲟ-ⲟⲩ ⲛ ⲛⲣⲱⲙⲉ ⲧⲛⲛⲟⲟⲩ-ⲥⲟⲩ ⲛⲁ-ⲓ ShIII 24:22–23 "Keep the money, send me the men"; ⲡ-ⲉⲧ[θ]-ⲛⲁ-ⲣⲁϩⲧ-ⲕ̄ ⲉ-ⲧⲉⲕⲟⲩⲟⲃⲉ ⲕⲧⲟ ⲉⲣⲟ-ⲫ ⲛ̄-ⲧⲕⲉⲟⲩⲉⲓ̂ Luke 6:29 "To the person who strikes you on the cheek, offer the other also"; ⲕⲁⲧⲁ-ⲡⲁⲱⲁⲓ ⲛ̄-ⲛⲉⲕⲙⲛ̄ⲧ-ⲱⲁⲛ-ϩⲧⲏ-ⲫ ⲫⲱⲧⲉ ⲉⲃⲟⲗ ⲙ̄-ⲡⲁⲛⲟⲃⲉ Ps 50(51):1 "According to the multitude of Thy compassions blot out my transgression"

366 *Special affirmative imperatives.* Ten verb lexemes form *'special affirmative imperatives'*, mostly beginning in ⲁ-

ⲁⲗⲟ= *reflex.* cease (ⲗⲟ)	ⲁⲩ hand over
ⲁⲙⲟⲩ come (ⲉⲓ̈)	ⲁⲟⲩⲱⲛ open (ⲟⲩⲱⲛ)
ⲁⲛⲓⲛⲉ bring (ⲉⲓⲛⲉ)	ⲁϫⲓ say (ϫⲱ)
ⲁⲛⲁⲩ look (ⲛⲁⲩ)	ⲙⲁ give (†)
ⲁⲣⲓⲣⲉ do (ⲉⲓⲣⲉ)	ⲙⲟ take away

instead of an infinitival **365** imperative. All except ⲙⲁ- **367** are the normally occurring imperative of their verb lexeme.

(a) Intransitives

(ⲉⲓ) ⲁⲙⲟⲩ (said to one male); ⲁⲙⲏ (to one female); ⲁⲙⲏⲓⲧⲛ̄ var. ⲁⲙⲏⲉⲓⲛ (to several addressees) 'come'
(ⲛⲁⲩ) ⲁⲛⲁⲩ 'look'

(b) Transitives, mostly mutable **167;** prepersonal states terminating in ⲉⲓ= or ⲓ= take the personal second suffixes **88** (e.g. ⲁⲩⲉⲓ-ⲥⲫ̄ "Bring him"; ⲁϫⲓ-ⲥⲟⲩ "Say them")

(ⲉⲓⲛⲉ) ⲁⲛ(ⲉ)ⲓⲛⲉ, ⲁⲛⲓ-, ⲁⲛⲓ= 'bring'
(ⲉⲓⲣⲉ) ⲁⲣⲓⲣⲉ, ⲁⲣⲓ-, ⲁⲣⲓ= 'do' (and ⲁⲣⲓ- forming imperatives of compound verbs **180[a]**)
(ⲗⲟ) ⲁⲗⲟ= *reflex.* 'cease' (stop yourself)
(ⲟⲩⲱⲛ) ⲁⲟⲩⲱⲛ, ⲟⲩⲛ̄-, — 'open'
(ϫⲱ) —, ⲁϫⲓ- (var. ⲁϫⲉ-), ⲁϫⲓ= 'say'
(—) —, ⲁⲩ- (var. ⲁⲩⲉ-), ⲁⲩⲉⲓ= 'hand over, bring'
(—) ⲙⲟ (var. ⲙⲱ), —, —, 'take'
(†) †, †-, rare var. ⲙⲁ-, ⲧⲁⲁ= 'give' (the imperative of †ⲛⲁ= **173** is ⲙⲁⲛⲁ=)

Examples: *(a)* ⲁⲙⲟⲩ ⲉⲃⲟⲗ ⲙ̄-ⲡⲣⲱⲙⲉ Mark 5:8 "Come out of the man"; ⲁⲙⲏⲉⲓⲛ ⲟⲩⲉϩ-ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲥⲱ-ⲉⲓ̂ Mark 1:17 "Come, follow me"; *(b)* ⲁⲛⲉⲓⲛⲉ ⲛⲁ-ⲓ ⲛ-ⲟⲩⲥⲁⲧⲉⲉⲣⲉ Mark 12:15 "Bring me a denarius coin"; ⲁⲛⲓ-ⲥⲟⲩ ⲉ-ⲡⲉⲓⲙⲁ Luke 19:27 "Bring them here"; ⲁⲣⲓ-ⲡⲁⲓ ⲁⲩⲱ ⲕ-ⲛⲁ-ⲱⲛϩ̄ Luke 10:28 "Do this, and you will live"; ⲓ̄ⲥ̄ ⲁⲣⲓ-ⲡⲁⲙⲉⲩⲉ ⲡϫⲟⲉⲓⲥ Luke 23:42 "Jesus, remember me, Lord"; ⲁⲗⲱ-ⲧⲛ̄ ϩⲁⲣⲟ-ⲥ Mark 14:6 "Let her alone"; ⲙⲱ ⲛⲛ̄-ⲥⲟⲩⲉⲛ-ⲧⲟⲓϫ ⲛ̄-ⲥϩⲁⲓ ⲙ̄-ⲡⲉⲕⲉⲓⲱⲧ ⲙⲛ̄-ⲧⲉⲫⲥⲫⲣⲁⲓⲥ Martyrdom of St. Victor the General (BMar 29:25–26) "Take it and you will recognize your father's handwriting and his seal"; † ⲟⲉ ⲛ̄-ⲛⲁ-ⲡⲣ̄ⲣⲟ ⲙ̄-ⲡⲣ̄ⲣⲟ Matt 22:21 "Render therefore to Caesar the things that are Caesar's"; †-ⲛⲁ-ⲡⲣ̄ⲣⲟ ⲟⲉ ⲙ̄-ⲡⲣ̄ⲣⲟ Mark 12:17 (same); ⲙⲁ ⲛⲁ-ⲩ ⲛⲧⲱⲧⲛ̄ ⲛ̄ⲥⲉ-ⲟⲩⲱⲙ Luke 9:13 "You give them something to eat"; †-[θ]ⲙⲛ̄ⲧ-ⲛⲁ̂ Luke 11:41 "Give alms"; ⲙⲁ-ⲡⲛⲟⲃⲛⲉⲟ ⲛ̄-ⲛ-ⲉⲧ[θ]-ⲥⲱⲫⲫ̄ Ps 122(123):4 "Give reproach to them that scorn"; ⲡⲉⲛⲟⲩⲕ ⲉⲧ[θ]-ⲛⲏⲟⲩ ⲧⲁⲁ-ⲫ ⲛⲁ-ⲛ ⲙ̄ⲙⲏⲛⲉ Luke 11:3 "Give us each day our daily bread"; ⲙⲁ-ⲛⲁ-ⲓ-ⲫ ⲙⲙⲁⲧⲉ̄ 2 Sam 20:21 "Just give him to me"

367 *Prefixation of* ⲙⲁ- *to form affirmative imperatives.* Compound verbs formed by †- **180(a)** and Class V causative verbs (in initial ⲧ and final ⲟ **193,** such as ⲧⲁⲙⲟ 'instruct') fluctuate between the infinitival affirmative imperative **365** and a form marked by prefixation of ⲙⲁ-.

†-ϩⲧⲏ-ⲕ, var. ⲙⲁ-†-ϩⲧⲏ-ⲕ "Pay attention (Give-your-mind)"
ⲧⲁⲙⲟ, var. ⲙⲁ-ⲧⲁⲙⲟ "Instruct"

Examples: †-ϩⲧⲏ-ⲧⲛ̄ ⲉⲣⲱ-ⲧⲛ̄ Mark 12:38 "Beware"; ⲡⲛⲟⲩⲧⲉ ⲡⲁⲛⲟⲩⲧⲉ ⲙⲁ-†-ϩⲧⲏ-ⲕ ⲉⲣⲟ-ⲓ̈ Ps 21(22):1 "O God, my God, attend to me"; †-[θ]ⲥⲃⲱ ⲛ̄-ⲛⲓⲁⲧ-ⲥⲃⲱ 1 Thess 5:14 "Instruct the ignorant"; ⲧⲁⲓ̈ⲉ-ⲛⲉϫⲏⲣⲁ 1 Tim 5:3 "Honor widows; ⲙⲁ-ⲧⲁⲉⲓⲉ-ⲡⲉⲕⲉⲓⲱⲧ (textual var. omits ⲙⲁ-) ⲙⲛ̄-ⲧⲉⲕⲙⲁⲁⲩ Matt 15:4 "Honor your father and your mother"; ⲙⲁ-ⲧⲃⲃⲟ-ⲟⲩ ϩⲣⲁⲉⲓ̂ ϩⲛ̄-ⲧⲙⲉ John 17:17

"Sanctify them in the truth"; ⲙⲁ-ⲕⲧⲟ-ⲛ (i.e. -ⲧⲕⲧⲟ-ⲛ) ⲡⲛⲟⲩⲧⲉ Ps 84(85):4 "Turn us, O God"; ⲙⲁ-ⲧⲥⲁⲃⲟ-ⲛ ⲡⲭⲟⲉⲓⲥ ⲉ-ⲡⲉⲕⲛⲁ̂ Ps 84(85):7 "Show us thy mercy, O Lord"; ⲧⲥⲁⲃⲟ-ⲓ ⲉ-ⲛ-ⲉⲛⲧ-ⲁⲕ-ⲭⲟⲟ-ⲩ ⲛⲁ-ⲓ Life and Martyrdom of Eustathius, Theopista, and Their Children (BMar 109:15) "Tell me about what you said to me"; ⲙⲁ-ⲭⲛⲉ-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲥⲱⲧⲙ̄ John 18:21 "Ask those who have heard"; ⲉⲣ-ϣⲁⲛ-ⲡⲉⲕϫⲁϫⲉ ϩⲕⲟ ⲙⲁ-ⲧ̄ⲙⲙⲟ-ⲩ Prov 25:21 "If thine enemy hunger, feed him"; ⲙⲁ-ⲧⲥ-ⲓ-ⲟⲩⲕⲟⲩⲓ̄ ⲙ-ⲙⲟⲟⲩ Judg 4:19 ed. Thompson "Give me a little water to drink"

NEGATIVE IMPERATIVES

368 Negative imperatives are formed by prefixation of ⲙ̄ⲡⲣ̄- **251** (vars. ⲙ̄ⲡⲱⲣ-, ⲙ̄ⲡⲉⲣ-) to the non-durative infinitive.

ⲙ̄ⲡⲣ̄- | *Non-durative Infinitive*

Examples: ⲙⲡⲉⲣ-ⲕⲁ-ⲡⲉⲓϣⲁϫⲉ (textual var. ⲙⲡⲱⲣ-ⲕⲁ-) ϩⲙ̄-ⲡⲟⲩϩⲏⲧ 2 Sam 13:20 "Do not put this matter in your heart"; ⲙ̄ⲡⲣ̄-ⲣ̄-$^{\emptyset}$ϩⲟⲧⲉ Matt 14:27 "Have no fear"; ⲙ̄ⲡⲣ̄-ⲛⲟϫ-ⲕ̄ ⲛ̄ⲧⲡⲉ Luke 14:8 "Do not sit down in a place of honor (up high)"; ⲙ̄ⲡⲣ̄-ⲕⲣⲓⲛⲉ Luke 6:37 "Judge not"; ⲙ̄ⲡⲣ̄-ⲉⲓ ⲉⲃⲟⲗ Matt 24:26 "Do not go out (come out)"

The rare construction ⲙ̄ⲡⲱⲣ ⲉ- + *Infinitive* expresses an emotive negative imperative 'Oh, do not . . . ; Please! do not . . . '; e.g. ⲙ̄ⲡⲱⲣ ⲃⲉ ⲡⲁⲥⲟⲛ ⲉ-$^{\emptyset}$ⲥⲟⲣⲙ-ⲉⲕ ⲙⲁⲩⲁⲁ-ⲕ ⲁⲩⲱ ⲧⲱⲟⲩⲛ ⲛⲧ̄-ⲙⲟⲩϣⲧ̄ ⲛ̄ⲥⲱ-ⲕ Besa, Frag. 28 (Kuhn 94:20–21) "So please! my brother, do not lead yourself astray; and get up and search for your self."

PERIPHRASTIC IMPERATIVES

369 *'Periphrastic imperatives'* consist of ϣⲱⲡⲉ or ⲁⲣⲓ- (the special imperative of ⲉⲓⲣⲉ) expanded by a non-infinitival predicate:

(a) ϣⲱⲡⲉ ('be, become') + circumstantial **427**

ϣⲱⲡⲉ ⲉⲕ-/ⲉⲣⲉ-/ⲉⲧⲉⲧⲛ̄-
ⲙ̄ⲡⲣ̄-ϣⲱⲡⲉ ⲉⲕ-/ⲉⲣⲉ-/ⲉⲧⲉⲧⲛ̄- } + *Durative Predicate*

Examples: ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̄-ⲟⲩⲁⲁⲃ 1 Pet 1:16 "Be holy"; ϣⲱⲡⲉ ⲉⲕ-ⲟⲩⲱⲱⲙⲉ ⲃⲉ ⲙ̄ⲙⲟ-ⲕ ⲉ-ⲡ-ⲉⲧ$^{\emptyset}$-ⲭⲓ-$^{\emptyset}$ϩⲁⲡ ⲛ̄ⲙⲙⲁ-ⲕ ϩⲛ̄-ⲟⲩⲃⲉⲡⲏ Matt 5:25 "Be accommodating to your accuser quickly" ἴσθι εὐνοῶν; ⲙⲡⲣ-ϣⲱⲡⲉ ⲉⲕ-ⲉⲓⲣⲉ ⲙⲙⲟ-ⲕ ⲛ-$^{\emptyset}$ⲁⲓⲕⲁⲓⲟⲥ ⲙⲁⲩⲁⲁ-ⲕ ShAmél II 503:2–3 "Do not start making yourself righteous, by your own means"

ϣⲱⲡⲉ ⲉ- + *Other Sentence Patterns*
(Negation, presumably ⲙ̄ⲡⲣ̄-ϣⲱⲡⲉ ⲉ-)

E.g. ϣⲱⲡⲉ ⲉ-ⲩⲛ̄ⲧ-ⲕ̄-$^{\emptyset}$ⲉϫⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲉⲭⲛ̄-ⲙⲏⲧⲉ ⲙ̄-ⲡⲟⲗⲉⲓⲥ Luke 19:17 "Have authority over ten cities"

(b) ⲁⲣⲓ-
ⲙ̄ⲡⲣ̄-ϣⲱⲡⲉ } + *Situational Preposition* **310**

E.g. ⲁⲣⲓ-ϩⲓϩⲏ ⲙ-ⲡⲓⲭⲟⲉⲓⲥ ϩⲛ̄-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ (i.e. ϩⲛ̄-ⲟⲩⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ) Ps 146(147):7 "Be before the Lord manifestly"; ⲙ̄ⲡⲣ̄-ϣⲱⲡⲉ ⲛ̄ⲑⲉ ⲛ̄-ⲛⲓϩⲩⲡⲟⲕⲣⲓⲧⲏⲥ Matt 6:16 "Do not be like hypocrites"

An imperative of a *nominal predication* of the nominal sentence can be expressed by ϣⲱⲡⲉ ⲛ̄- + $^{\emptyset}$*Common Noun;* e.g. ϣⲱⲡⲉ ⲁⲉ ⲛ̄-$^{\emptyset}$ⲣⲉϥ-ⲉⲓⲣⲉ ⲙ̄-ⲡϣⲁϫⲉ Jas 1:22 "Be doers of the word"; ϣⲱⲡⲉ ⲁⲉ ⲛ̄-$^{\emptyset}$ⲭⲣⲏⲥⲧⲟⲥ ⲉϩⲟⲩⲛ ⲉ-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ Eph 4:32 "And be kind to one another"; ⲙ̄ⲡⲣ̄-ϣⲱⲡⲉ ⲛⲁ-ⲕ ⲛ̄-$^{\emptyset}$ⲥⲁⲃⲉ ⲛ̄ⲟⲩⲁⲁ-ⲕ Prov 3:7 "Be not wise in thine own conceit." ϣⲱⲡⲉ can also be completed by a *prepositional predicate;* e.g. ϣⲱⲡⲉ ⲁϫⲛ̄-$^{\emptyset}$ⲭⲣⲟⲡ ⲛ̄-ⲛⲓⲟⲩⲁⲁⲓ̈ 1 Cor 10:32 "Give no offence (Be without impediment) to Jews"; ϣⲱⲡⲉ ⲛ̄-ⲧⲁϩⲉ Gal 4:12 "Become as I am."

THE JUSSIVE/IMPERATIVE PARADIGM

370 The imperative fits together with the pattern of the jussive ⲙⲁⲣⲉ≠ **340** (negative ⲙ̄ⲡⲣ̄ⲧⲣⲉ≠) to form a combined paradigm

1	ⲙⲁⲣⲓ-ⲥⲱⲧⲡ	ⲙⲁⲣⲛ̄-ⲥⲱⲧⲡ		Let me choose	Let us choose
2	ⲥⲱⲧⲡ (masc.)	ⲥⲱⲧⲡ	imperative	Choose	Choose
	ⲥⲱⲧⲡ (fem.)			Choose	
3	ⲙⲁⲣⲉϥ-ⲥⲱⲧⲡ (masc.)	ⲙⲁⲣⲟⲩ-ⲥⲱⲧⲡ		Let him choose	Let them choose
	ⲙⲁⲣⲉⲥ-ⲥⲱⲧⲡ (fem.)			Let her choose	

with corresponding negatives

1	ⲙ̄ⲡⲣ̄ⲧⲣⲁ-ⲥⲱⲧⲡ	ⲙ̄ⲡⲣ̄ⲧⲣⲉⲛ-ⲥⲱⲧⲡ	
2	ⲙ̄ⲡⲣ̄-ⲥⲱⲧⲡ (masc.)	ⲙ̄ⲡⲣ̄-ⲥⲱⲧⲡ	imperative
	ⲙ̄ⲡⲣ̄-ⲥⲱⲧⲡ (fem.)		
3	ⲙ̄ⲡⲣ̄ⲧⲣⲉϥ-ⲥⲱⲧⲡ (masc.)	ⲙ̄ⲡⲣ̄ⲧⲣⲉⲩ-ⲥⲱⲧⲡ	
	ⲙ̄ⲡⲣ̄ⲧⲣⲉⲥ-ⲥⲱⲧⲡ (fem.)		

RESOLUTION OF NUMBER/GENDER OF THE ADDRESSEE

371 The number/(gender) of the addressee(s) is not formally expressed by the imperative (except in ⲁⲙⲟⲩ/ⲁⲙⲏ/ⲁⲙⲏⲓⲧⲛ̄ var. ⲁⲙⲏⲉⲓⲛ **366**), but can be resolved by

i. the def. article of an article phrase in direct address, e.g. ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁ-ⲓ ⲧⲉⲥϩⲓⲙⲉ John 4:21 "Woman, believe me"; ⲉⲧⲃⲉ-ⲡⲁⲓ ⲙⲙⲉⲣⲁⲧⲉ ⲧⲱⲕ ⲛϩⲏⲧ ShIII 179:9 "So, beloved ones, take courage"

ii. a personal independent or inflected modifier agreeing with the addressee(s), e.g. ϣⲱⲡⲉ ⲃⲉ ⲛⲧⲱⲧⲛ ⲛ-$^{\emptyset}$ⲧⲉⲗⲉⲓⲟⲥ Matt 5:48 "You, therefore, must be perfect"; ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲁⲣⲓ-ⲥⲟⲩ ⲛⲁ-ⲩ ⲛ̄ⲧⲉⲓϩⲉ Matt 7:12 "Do so to them"

iii. an accompanying circumstantial clause, e.g. ⲃⲱ ⲉⲣⲉ-ⲕⲱⲛⲥ ShIV 13:13 "Stop killing"; ⲛ̄ⲧⲟⲕ ⲁⲉ ⲉⲕ-ⲛⲏⲥⲧⲉⲩⲉ ⲧⲱϩⲥ̄ ⲛ̄-ⲧⲉⲕⲁⲡⲉ Matt 6:17 "But when you fast, anoint your head"

iv. a reflexive construction of the imperative **181(e)(g),** e.g. ⲟⲩⲉϩ-ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲥⲱ-ⲉⲓ Mark 1:17 "Follow me"; ϩⲙⲟⲟⲥ ⲛⲁ-ⲕ Paphnoute Cephalas, Stories of the Monks of the Desert (BMis 473:34–474:1) "Just sit down"

v. any other personal morph referring to the addressee(s) of the command, e.g. ⲣⲉⲕⲧ-ⲡⲉⲕⲙⲁⲁⲩⲉ ⲁⲉ ⲉ-ⲛⲁϣⲁⲩⲉ ShIV 131:14–15 "Incline your ear to my words"

EXTENSION OF THE IMPERATIVE

372 The imperative can be *extended* by ⲛ̄ⲧⲉ- (conjunctive) **351,** with or without a conjunction such as ⲁⲩⲱ. E.g. ⲁⲱⲁⲓ ⲛ̄ⲧⲉⲧⲛ-ⲁⲓⲁⲓ ⲛ̄ⲧⲉⲧⲛ-ⲙⲉϩ-ⲙⲙⲟⲟⲩ ⲉⲧ$^{\emptyset}$-ϩⲛ̄-ⲛⲉⲑⲁⲗⲁⲥⲥⲁ Gen 1:22 "Increase and multiply and fill the waters in the seas"; ⲥⲱⲧⲙ̄ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲟⲉⲓ Matt 15:10 "Hear and understand." For affirmative imperative extended by the future conjunctive ⲧⲁⲣⲉ-, cf. **358(a)** (ⲱⲓⲛⲉ ⲧⲁⲣⲉⲧⲛ̄-ⲃⲓⲛⲉ "Seek and you shall find"). Cf. also **341.**

17 *The Suffixally Conjugated Verboid*

The Nature of the Suffixally Conjugated Verboid **373**
Term in Extraposition **374**
Postponed Subject **375**
Verboids Beginning with ⲛⲁ or ⲛⲉ **376**
Expression of Tense **377**
ⲛⲁⲓⲁⲧ= **378**
ϩⲛⲉ-, ϩⲛⲁ= 'It Is Pleasing to, Be Willing' **379**
ⲡⲉⲭⲉ-, ⲡⲉⲭⲁ= 'Said' **380**
ⲙⲉⲱⲁ= 'Not Know' **381**
ⲛⲉϥⲣ̄- 'Be Pleasant' and ⲟⲩⲉⲧ- 'Be Distinct' **382**
ⲟⲩⲛ̄ⲧⲉ- 'Have'. *See* chapter 18

THE NATURE OF THE SUFFIXALLY CONJUGATED VERBOID

373 The items described in this chapter express predicative meaning like that of verbs (infinitive or stative), but formally they are a distinct class. Hence they may be called *'verboids'*, i.e. morphs that in some respects resemble verbs. Verboids are nexus morphs **248,** and their subject is directly suffixed to the morph, terminating a bound group.

ⲛⲉⲥⲱ-ⲕ "You are beautiful"
ⲡⲉⲭⲉ-ⲓⲏⲥⲟⲩⲥ "Jesus said"

Because the subject must be suffixed, verboids occur in two alternant *states* **30:** *(i)* a *prenominal* state, which must be completed by a non-personal entity term as subject; *(ii)* a *prepersonal* state, which must be conjugated by suffixation of the personal suffixes, according to the eightfold pattern of persons **75.** (Some verboids occur in only one state or the other.)

ⲛⲁⲉ-ⲡⲛⲟⲩⲧⲉ "God is great," ⲛⲁⲁⲁ-ϥ "He is great"
ⲛⲁⲓⲁⲧ-ⲧⲏⲩⲧⲛ "Blessed are you!" ⲛⲁⲓⲁⲧ-ϥ̄ ⲙ̄-ⲡⲣⲱⲙⲉ "Blessed is the person"
ⲛⲉϥⲣ-ⲡⲉⲣⲡ-ⲁⲥ "The old wine is good"

Tense. The basic forms (except ⲡⲉⲭⲉ-) express present tense; other tense formations are given in table 21. (For the overall Coptic *tense system,* cf. chapter 25.)

TABLE 21
TENSES EXPRESSED BY SUFFIXALLY CONJUGATED VERBOIDS

	PRESENT	PAST	OTHER
Beginning in ⲛⲁ/ⲛⲉ	×	Preterit conversion	-ϣⲱⲡⲉ ⲉ-
ϩⲛⲉ-	×	ⲁⲧ-ⲡ̄-ϩⲛⲁ=	Conjugated ⲡ̄-ϩⲛⲁ=
ⲡⲉϫⲉ-	.....	×	.....
ⲙⲉⲱⲁ=	×	.....	.....
ⲛⲉⲧⲣ-/ⲟⲩⲉⲧ-	×	.....	.....

Negation. Verboids vary as to whether or not they are compatible with negation. If compatible, they follow the pattern *(*ⲛ̄-*) Verboid + Subject* + ⲁⲛ **250.**

ⲛ̄-ⲛⲁⲛⲟⲩ-ⲡⲉⲧⲛ̄ϣⲟⲩϣⲟⲩ ⲁⲛ "Your boasting is not good" (1 Cor 5:6)

ⲛⲁⲛⲟⲩ-ϩⲉⲛϣⲏⲣⲉ ϣⲏⲙ ⲁⲛ ⲉⲩ-ⲕⲱ ⲛⲥⲱ-ⲟⲩ ⲙ-ⲡⲉⲧⲛⲁϫⲉ "Children are not good when they ignore your words" (ShIV 96:1–2)

The indispensable signal of negation is enclitic ⲁⲛ, which follows more or less immediately. If ⲛ̄- is present it is prefixed to the verboid.

Adverbial complements follow the verboid.

374 *Term in extraposition.* Any personal morph (or personal element of the possessive article) within the sentence pattern can be anticipated by a term in extraposition, that is, a term placed at the front of the sentence pattern ('extraposited')

Extraposited Term	*Sentence Pattern* (contains a personal morph agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ϩⲟⲩⲛⲉ ⲁⲉ ⲛ̄ϩⲏⲧ-ⲟⲩ | ⲡⲉϫⲁ-ⲩ
"But as for some of them, | they said" (John 11:37)

and thus set off as a topic of thought. Extraposition occurs only before verboids with initial ⲛⲁ- or ⲛⲉ- **376** and before ⲡⲉϫⲁ= **380.** Extraposition and personal morph agree in (person)/number/(gender). The agreeing personal morph shows how the extraposited term relates to the sentence.

(a) 1st and 2d person morphs can only be preceded by an extraposited personal morph: namely, the personal independent.

ⲁⲛⲟⲕ ⲁⲉ | ⲡⲉϫⲁ-ⲓ
"And for my part, | I said" (Acts 26:15)

(b) 3d person morphs can be preceded by either a personal independent or some other entity term.

ⲛ̄ⲧⲟⲟⲩ ⲁⲉ | ⲡⲉϫⲁ-ⲩ ⲛⲁ-ⲥ
"For their part, | they told him" (Matt 2:5)

ⲡⲁⲓⲱⲧ | ⲛⲁⲁ-ⲥ ⲉⲣⲟ-ⲓ
"As for my Father, | He is greater than I" (John 14:28)

Further examples: ⲥⲱⲛⲧ ⲧⲁⲣ ⲛⲓⲙ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ | ⲛⲁⲛⲟⲩ-ⲟⲩ 1 Tim 4:4 "For everything created by God is good"; ⲓ̄ⲥ ⲁⲉ | ⲡⲉϫⲁ-ⲥ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ Mark 14:62 "And Jesus said, I am he"

375 *Postponed subject: entity term expanding a personal subject.* A 3d-person subject (ⲥ, ⲥ, ⲩ) can be expanded by an entity term later in the clause.

ⲁⲗⲗⲁ ⲛⲁϣⲱ-ⲟⲩ ⲟⲛ ⲛ̄ⲑⲓ-ⲛⲁⲣⲣⲟⲥ "But the lazy, too, are numerous" (ShIII 115:1–2)

ⲡⲉϫⲁ-ⲥ ⲛⲁ-ⲩ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ "Jesus said to them" (Mark 1:17)

The expansion element is mediated by ⲛ̄ⲑⲓ-. In this construction, the personal morph (ϯ-, -ⲓ-, ⲕ-, ⲥ-, etc.) expresses grammatical information, and the expansion expresses lexical content in a postponed, rhetorically distinct element.

VERBOIDS BEGINNING WITH ⲛⲁ OR ⲛⲉ

376 A set of seven verboids

ⲛⲁⲁ- (var. ⲛⲁⲉ-), ⲛⲁⲁⲁ= (var. ⲛⲁⲁ=) 'be great'
[For ⲛⲁⲓⲁⲁⲧ=, cf. **378**]
ⲛⲁⲛⲟⲩ- (var. ⲛⲁⲛⲉ-), ⲛⲁⲛⲟⲩ= 'be good'
ⲛⲉⲥⲉ-, ⲛⲉⲥⲱ= 'be beautiful'
(—), ⲛⲉⲥⲃⲱⲱ= 'be intelligent'
ⲛⲁϣⲉ-, ⲛⲁϣⲱ= 'be many, much, plentiful'
(—), ⲛⲁϩⲗⲱϭ= (var. ⲛⲁϩⲗⲟϭ=) 'be pleasant'
(—), ⲛⲉϭⲱ= (var. ⲛⲉϭⲱⲱ=) 'be ugly'

These, respectively, are historically related to: ⲁⲓⲁⲓ 'increase in size,' ⲁⲛⲁⲓ 'be pleasant', ⲥⲁ 'be beautiful', ⲧⲥⲁⲃⲟ 'teach'/ⲥⲃⲟ 'learn', ⲁϣⲁⲓ 'become many', ϩⲗⲟϭ 'be sweet', ⲧϭⲁⲉⲓⲟ 'make ugly'.

are formed with initial ⲛⲁ or ⲛⲉ. They express descriptive meaning, predicating a quality.

ⲛⲁⲛⲟⲩ-ⲡⲉⲧⲛⲟⲩⲣⲟⲧ "Your zeal *is excellent*" (ShIII 27:5)

For ⲛⲁⲛⲟⲩ-ⲥ ⲉ-ⲛⲉ . . . ("It would have been better if . . . "), cf. **499(a).** Descriptive predication (corresponding to adjectives in Western Indo-European languages) is also expressed by three other means: the stative of intransitive verbs whose infinitive expresses process or entry into a state **168(b),** ⲩ-ⲟⲩⲟⲃϣ "He/It is white"; the stative construction ⲟ ⲛ̄- with descriptive incidental predicate **179,** ⲩ-ⲟ ⲛ̄-⁰ⲛⲟϭ "He/It is great"; and the nominal sentence predicate of description **292,** ⲟⲩⲣⲱⲙⲉ ⲡⲉ "He/It is human." In some instances these constructions come very close in meaning, forming synonyms: ⲟⲩⲁⲁⲑⲟⲛ ⲡⲉ/ⲛⲁⲛⲟⲩ-ⲩ "It is good"; ⲟⲩⲕⲟⲩⲓ ⲡⲉ/ⲩ-ⲥⲟⲃⲕ "It is small"; ⲛⲁϣⲱ-ⲩ/ⲩ-ⲟϣ "It is much"; ⲛⲁⲁⲁ-ⲩ/ⲩ-ⲟ ⲛ̄-⁰ⲛⲟϭ "It is great."

Further examples: ⲧⲉⲛⲟⲩ ⲇⲉ ⲛ̄ⲧⲟ ⲛⲉⲥⲱ̄-ϥ ϩⲣⲁⲓ ϩ̄ⲙ̄-ⲡⲟⲩⲉⲓⲛⲉ ⲁⲩⲱ ⲛⲁⲛⲟⲩ-ϥ ϩⲣⲁⲓ ϩⲛⲟⲩⲱⲁⲭⲉ (i.e. ϩⲛ̄-ⲛⲟⲩⲱⲁⲭⲉ) Jdt 11:23 "And now thou art both beautiful in thy countenance, and witty in thy words"; ⲛⲁⲛⲟⲩ-ϥⲭⲓ ⲅⲁⲣ ⲉϩⲟⲩⲉ-ϥⲣⲱⲕϩ̄ I Cor 7:9 "For it is better to marry than to be aflame"; ⲛⲁⲉ-ⲡⲛⲟⲩⲧⲉ ⲉ-ⲡⲉⲛϩⲏⲧ 1 John 3:20 "God is greater than (ⲛⲁⲉ- . . . ⲉ-) our hearts"; ⲡⲁⲛⲁϩⲃ ⲅⲁⲣ ⲛⲁϩⲗⲱϭ-ϥ Matt 11:30 "For My yoke is easy"; ⲉⲓⲥϩⲏⲏⲧⲉ ⲛⲁⲛⲟⲩ-ⲕ ⲡⲁⲥⲟⲛ ⲁⲩⲱ ⲛⲉⲥⲱ-ⲕ ⲉ-ϥⲟⲱⲡⲧ ⲛⲥⲱ-ⲕ Cant 1:16 (ShIII 53:6–7) "Behold. thou art fair, my brother, and beautiful to gaze upon"; ⲛⲁⲛⲟⲩ-ⲥ ⲙ̄-ⲡⲣⲱⲙⲉ ⲉⲧ-ϥ̄ⲙⲁⲩ ⲉ-ⲙⲡⲟⲩ-ϫⲡⲟ-ϥ Matt 26:24 "It (-c **486**) would be better for that man if he had not been born": ⲡⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ ⲙ̄ⲛ̄-ⲡⲡⲉϩⲟⲟⲩ **110** Heb 5:14 "Good and evil"

Negation: (ⲙ̄ⲛ̄-) Verboid + Subject + ⲁⲛ

Conversions: (i) relative (ⲉⲧ-, ⲉⲧⲉ-), *(ii)* circumstantial (ⲉ-), *(iii)* preterit (ⲛⲉ-), *(iv)* focalizing (ⲉ-). In relative construction if the resumptive morph has the function of subject, the converter is ⲉⲧ-; otherwise, ⲉⲧⲉ- occurs.

Examples: *(i)* ⲛⲉⲧⲛ̄ϩⲃⲏⲩⲉ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟⲩ Matt 5:16 "Your good works"; ⲛⲉϩⲃⲏⲩⲉ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟⲩ ⲁⲛ ShIV 11:1–2 (= ShAmél I 307:6) "Evil deeds" (Deeds that are not good); ⲡⲉϫ̄ⲥ ⲉⲧⲉ-ⲛⲁⲱⲉ-ⲡⲉϥⲛⲁ ShGué 16*b*:8 "The Christ whose mercy is great"; ϯϩⲟⲉⲓⲧⲉ ⲙ-ⲙⲛⲧ-ϩⲏⲕⲉ ⲉⲧⲉ-ⲛⲁⲱⲉ-ⲥⲟⲩⲛⲧ-ⲥ ⲁⲛ ShIV 162:19–20 "The cheap garment that is not worth much"; *(ii)* ⲛⲁⲛⲟⲩ-ⲟⲩⲣⲁⲛ ⲉ-ⲛⲁⲛⲟⲩ-ϥ ⲉϩⲟⲩⲉ-ⲟⲩⲙⲛ̄ⲧ-ⲣ̄ⲙⲙⲁⲟ ⲉ-ⲛⲁⲱⲱ-ⲥ Prov 22:1 "A fair name is better than much wealth"; ϥⲣⲁⲱⲉ . . . ⲉ-ⲛⲁⲁ-ϥ ⲉ-ⲡⲁⲓ 3 John 4 "Any greater joy than this"; ϩⲉⲛϩⲟⲓⲧⲉ ⲉ-ⲛⲁⲱⲉ-ⲥⲟⲩⲛ̄ⲧ-ⲟⲩ 1 Tim 2:9 "Costly attire" (Garments whose prices are great); ϩⲉⲛϩⲃⲏⲩⲉ ⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ ⲁⲛ ShP 131[7]40r *b*:9–8up "Things that are not good"; ⲉ-ⲛⲉ-ⲛⲁⲱⲱ-ⲟⲩ ⲁⲛ ⲛ̄ⲑⲓ-ⲛ-ⲉⲧ-ϥ-ⲛⲁ-ⲣ̂-ϥⲃⲟⲗ ShChass 173:7–9 "If those who are going to elude it were not numerous"; *(iii)* ⲛⲉ-ⲛⲉⲥⲱ-ϥ ⲡⲉ ϩ̄ⲙ̄-(i.e. ⲉϩⲣ̄ⲙ̄-)ⲡⲛⲟⲩⲧⲉ Acts 7:20 "He was beautiful before God"; *(iv)* ϩⲓⲧⲛ̄-ⲟ̂ⲩ ⲉ-ⲛⲁⲁⲁ-ⲩ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ ShChass 135:44–46 "How are some greater than others?"

377 *Expression of tense.* In addition to the preterit conversion expressing past tense, a fuller range of tenses etc. can be expressed by periphrastic conjugation of ⲱⲱⲡⲉ completed by a circumstantial conversion of the ⲛⲁ verboid, cf. **427.** (For the overall Coptic *tense system,* cf. chapter 25.) E.g. ⲡⲉⲧⲛ̄ⲃⲉⲕⲉ ϥ-ⲛⲁ-ⲱⲱⲡⲉ ⲉ-ⲛⲁⲱⲱ-ϥ ϩⲛ̄-ⲧⲡⲉ Luke 6:23 "Your reward *will be great* in heaven."

378 ⲛⲁⲓⲁⲧ= 'Blessed is . . . !' (μακάριος . . .) can be analyzed as a nexus of the verboid ⲛⲁⲁ- 'is great' **376** and the possessed noun ⲉⲓⲁⲧ= '(the) eye(s) of . . . " **138.** It can function as an interjection **240.**

ⲛⲁⲓⲁⲧ-ⲧⲏⲟⲩⲧⲛ̄ ⲉⲣⲱⲁⲛ-ⲣⲱⲙⲉ ⲛⲓⲙ ⲙⲉⲥⲧⲱ-ⲧⲛ̄ "Blessed are you when all people hate you" (Luke 6:22)

ⲛⲁⲓⲁⲧ-ϥ ⲙ̄-ⲡⲣⲱⲙⲉ ⲉⲧⲉ-ⲙ̄ⲡϥ̄-ⲃⲱⲕ ϩ̄ⲙ̄-ⲡⲱⲟⲭⲛⲉ ⲛ̄-ⲛⲁⲥⲉⲃⲏⲥ "Blessed is the person who has not walked in the counsel of the ungodly" (Ps 1:1)

A prenominal state is formed periphrastically. by the extension morph ⲛ̄- **139:** ⲛⲁⲓⲁⲧ-ϥ ⲛ̄-, ⲛⲁⲓⲁⲧ-ⲥ ⲛ̄-, ⲛⲁⲓⲁⲧ-ⲟⲩ ⲛ̄- (e.g. ⲛⲁⲉⲓⲁⲧ-ⲟⲩ ⲛ-ⲛϩⲙ-ϩⲁⲗ ⲉⲧ-ϥ-ⲙⲙⲁⲩ ShIV 25:20–21 "Blessed are those servants"). The antonym is ⲟⲩⲟⲉⲓ ⲛⲁ= "Woe unto."

Negation: none

Conversions: (i) relative (ⲉⲧⲉ-), *(ii)* circumstantial (ⲉ-), *(iii)* focalizing (ⲉ-)

Examples: *(i)* ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉ-ⲛⲁⲉⲓⲁⲧ-ⲟⲩ ⲛ-ⲛ-ⲉⲧ-ⲛⲁ-ⲟⲛ-ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲙ-ⲡⲛⲁⲩ ⲛ-ⲧⲁⲛⲁⲅⲕⲏ ShIII 68:22–23 "Thus (This is the way that) blessed are those who find the ability to speak freely in the time of necessity"; *(ii)* ⲟⲩⲟⲉⲓ ⲛⲁ-ⲛ ϫⲉ-ⲁⲛ-ⲁⲙⲉⲗⲉⲓ ⲉ-ⲛⲁⲉⲓⲁⲧ-ⲟⲩ ⲛⲧⲟⲟⲩ ⲛ-ⲛ-ⲉⲧ-ⲟⲩⲁⲁⲃ ⲧⲏⲣ-ⲟⲩ ϫⲉ-ⲁⲩ-ⲱⲟⲡ-ⲛⲉⲓⲛⲟⲟ ⲛ-ϩⲓⲥⲉ ShAmél II 374:7–8 "Woe unto us for we have been negligent, whereas (ⲛⲧⲟⲟⲩ) blessed are all the saints for they have received these great sufferings"; *(iii)* ⲉ-ⲛⲁⲓⲁⲧ-ⲛ ⲉⲣⲱⲁⲛ-ⲡⲥⲱⲧⲏⲣ ⲓ̄ⲥ̄ ⲛⲁϩⲙ-ⲉⲛ ⲉ-ⲙⲡⲉⲑⲟⲟⲩ ⲙ-ⲡⲥⲁ-ⲧⲁⲛⲁⲥ ShAmél II 51:10–11 "It is when the savior Jesus saves us from the evils of Satan that we are blessed"

ϩⲛⲉ-, ϩⲛⲁ= 'IT IS PLEASING TO, BE WILLING'

379 ϩⲛⲉ-, ϩⲛⲁ= 'It is pleasing to, Be willing, Be content, Agree' occurs both absolutely (ⲁϥ-ⲉⲓ ⲉⲃⲟⲗ ⲱⲁⲣⲱ-ⲧⲛ̄ ⲉ-ϩⲛⲁ-ϥ 2 Cor 8:17 "He has come to you of his own accord") and expanded by an entity statement **487** (ϩⲛⲁ-ⲛ ⲛ̄ϩⲟⲩⲟ ⲉ-ϥⲉⲓ ⲉⲃⲟⲗ ϩ̄ⲙ̄-ⲡⲥⲱⲙⲁ 2 Cor 5:8 "It is very pleasing to us to come out of the body, We are very willing to come out of the body"). Formally, ϩⲛⲉ-/ϩⲛⲁ= must be treated here as a suffixally conjugated verboid. But syntactically it belongs with the impersonal predicates such as ⲁⲛⲁⲣⲕⲏ and ϩⲱ.

Negation: (ⲙ̄ⲛ̄-) Verboid + Subject + ⲁⲛ (e.g. ⲙ̄ⲛ̄-ϩⲛⲉ-ⲧⲁⲯⲩⲭⲏ ⲁⲛ ⲛ̄ϩⲏⲧ-ⲟ̄ Heb 10:38 "My soul has no pleasure in him")

Conversions: (i) relative (ⲉⲧⲉ-), *(ii)* circumstantial (ⲉ-), *(iii)* focalizing (ⲉ-)

Examples: *(i)* In *simple attributive* constructions if the resumptive morph has the function of subject, the converter is ⲉⲧⲉ- and the subject is expressed as a personal suffix on the verboid: ⲛ-ⲉⲧⲉ-ϩⲛⲁ-ϫ ⲁⲛ ⲉ-ϥⲥⲁϩⲱ-ⲟⲩ ⲉⲃⲟⲗ ⲛ-ⲧⲉⲥⲃⲱ ⲉⲑⲟⲟⲩ ShOrig 365 (Orlandi 34:4) "Those who are not willing to withdraw from evil doctrine." But if the resumptive morph would have non-subject function, no resumption is expressed (cf. **489**): ⲉⲕⲉ-ⲱⲱⲱⲧ ⲛⲓ̄-ⲟⲩⲉⲙ-ϥⲁϥ ⲕⲁⲧⲁ-ⲡ-ⲉⲧⲉ-ϩⲛⲉ-ⲧⲉⲕⲯⲩⲭⲏ (i.e. ⲉ-ϥⲟⲩⲟⲙ-ϥ) Deut 12:15 "Thou shalt kill and eat flesh according as thy soul is pleased to"; ⲟⲩⲣ̄ⲙ̄ϩⲏ ⲧⲉ ⲉ-ϥⲙⲟⲟⲥ ⲙⲛ̄-ⲡ-ⲉⲧⲉ-ϩⲛⲁ-ⲥ (i.e. ⲉ-ϥⲙⲟⲟⲥ ⲛⲙ̄ⲙⲁ-ϥ) 1 Cor 7:39 "She is free to be married to whom she wishes"; ⲡⲉⲟⲩⲟⲉⲓⲱ ⲙ̄-ⲡ-ⲉⲧⲉ-ϩⲛⲁ-ⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ Ps 68(69):13 "It is a propitious time, O God" (It is the time of that which You are pleased with); ϩ̄ⲙ-ⲡⲧⲱⲱ ⲉⲧⲉ-ϩⲛⲁ-ϥ ShEnch 69:62–63 "Just as he pleases" (In the manner with which he is pleased); ⲧⲉⲓⲙⲓⲛⲉ ⲛ-ⲣⲱⲙⲉ ⲉⲧⲉ-ⲛ-ϩⲛⲁ-ϫ ⲁⲛ ⲉ-ϥⲥⲱⲧⲙ ⲉ-ⲡⲉϥⲱⲁⲭⲉ ShAmél I 61:3–4 "This sort of person, whose words they are not willing to listen to"; *(ii)* ϩⲛ̄-ⲟⲩϩⲧⲟⲣ ⲁⲛ ⲁⲗⲗⲁ ⲉ-ϩⲛⲏ-ⲧⲛ̄ 1 Pet 5:2 "Not by constraint but willingly"; ϯ-ⲛⲁ-ϫⲱ ⲁⲉ ⲛⲁ-ⲕ ⲙ-ⲡⲉⲓⲱⲁⲭⲉ ⲉ-ⲛ-ϩⲛⲁ-ⲓ ⲁⲛ

ϵ-$^{\emptyset}$ϫοο-ϥ ShAmél II 191:11 "I am going to say the following to you, even though I am not happy to say it"; †-ⲛⲁ-ϩⲓⲟⲩϵ ϵⲣⲟ-ⲟⲩ ⲛ̄ⲧⲁ-ϥⲓⲧ-ⲟⲩ ϵ-ϩⲛ̄ⲁ-ⲩ ⲁⲛ Martyrdom and Miracles of St. Mercurius the General (BMis 263:17) "I shall beat them and steal these things against their will"; *(iii)* ϵ-ϩⲛϵ-ⲡϫοϵⲓϲ ϩⲛ̄-ⲛ-ϵⲧ$^{\emptyset}$-ⲣ̄-$^{\emptyset}$ϩⲟⲧϵ ϩⲛⲧ-ϥ Ps 146:11 "The Lord takes pleasure in them that fear Him"; ⲁⲩⲱ ⲁⲗⲏⲑⲱⲥ ϵ-ϩⲛⲁ-ⲩ ⲁⲛ ϵ-$^{\emptyset}$ⲧⲣϵ-ⲗⲁⲁⲩ ⲛ-ⲣⲱⲙϵ ⲙⲁⲕⲁⲣⲓⲍϵ ⲙⲙⲟ-ⲟⲩ ϵ-ⲡⲧⲏⲣ-ϥ ShIII 161:29–162:1 "And it is really true that they are not at all willing for any person to congratulate them"

Other tenses (including non-durative conjugation and ⲛⲁ- future) are formed in a reflexive construction of ⲣ̄-ϩⲛⲁ= 'be willing', in which the suffix of ϩⲛⲁ= agrees in number/(gender) with the subject of the infinitive ⲣ̄-.

ϵⲣⲱⲁⲛ-ⲡϫοϵⲓϲ ⲣ̄-ϩⲛⲁ-ϥ "If the Lord wills" (Jas 4:15)

ⲁⲛ-ⲣ̄-ϩⲛⲁ-ⲛ ϵ-$^{\emptyset}$ⲉⲓ ⲱⲁⲣⲱ-ⲧⲛ̄ "We wanted to come to you" (1 Thess 2:18)

Further examples: ⲛ-ⲧϵⲧⲛⲁ-ⲣ-ϩⲛⲏ-ⲧⲛ ⲁⲛ ϵ-$^{\emptyset}$ⲛⲁⲩ ϵ-ⲛϵⲧⲛⲱⲏⲣϵ ⲙⲛ-ⲛϵⲧⲛⲥⲛⲏⲩ ShAmél II 278:7 "You will not be happy to see your children and your brothers"; ⲁⲩ-ⲣ̄-ϩⲛⲁ-ⲩ ⲅⲁⲣ Rom 15:27 "For they were pleased to do it"; ⲟⲩⲟⲓ ⲛϵ-$^{\emptyset}$ ϵ-ⲙⲡϵⲣ-ϩⲛϵ-$^{\emptyset}$ ϵ-$^{\emptyset}$ⲉⲓ ϵϩⲣⲁⲓ ⲏ ⲃⲟⲗ ϩⲛ-ⲛⲟⲩⲕⲁⲕⲓⲁ ShIII 200:17 "Woe unto you (sing. fem.), for you have not been willing to come up from or out of your acts of wickedness"; ⲛ̄ⲧϵⲣϵϥ-ⲣ-ϩⲛⲁ-ϥ ⲁϵ ⲛ̄ⲟⲓ-ⲡⲛⲟⲩⲧϵ ⲡⲁⲓ ϵⲛⲧ-ⲁϥ-ⲡⲟⲣϫ-ⲧ̄ ϵⲃⲟⲗ ϫⲓⲛ-ϵϵⲓ-ⲛ̄-ϩⲛⲧ-ⲥ̄ ⲛ̄-ⲧⲁⲙⲁⲁⲩ ⲁⲩⲱ ⲁϥ-ⲧⲁϩⲙ-ϵⲧ ϵⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡϵϥϩⲙⲟⲧ ϵ-$^{\emptyset}$ⲟⲗⲛ̄-ⲡϵϥⲱⲏⲣϵ ϵⲃⲟⲗ ⲛ̄ϩⲛⲧ-$^{\emptyset}$ Gal 1:15–16 "But when He who had set me apart since I was in my mother's womb, and had called me through His grace, was pleased to reveal His Son in me"; ⲣ-ϩⲛⲁ-ⲕ ⲏ ⲟⲩⲱⲥ ϩⲛ-ⲛϵⲕⲙⲛⲧ-ⲱⲁⲛ-ϩⲧⲏ-ϥ . . . ϵ-$^{\emptyset}$ⲕⲱ ⲛⲁ-ⲛ ϵⲃⲟⲗ ShAmél I 83:7–8 "Be pleased, and will, in Your mercies . . . to forgive us"; ⲡϫοϵⲓϲ ⲁⲣⲓ-ϩⲛⲁ-ⲕ ϵ-$^{\emptyset}$ⲧⲟⲩⲭⲟ-ⲓ Ps 39(40):13 "Be pleased, O Lord, to deliver me"

ⲡϵϫϵ-, ⲡϵϫⲁ= 'SAID'

380 ⲡϵϫϵ-, ⲡϵϫⲁ= 'said' (chapter 24) signals direct discourse in past time, and is extremely common. It has no negation or conversions.

ⲡϵϫϵ-ⲓ̄ⲥ̄ ⲛⲁ-ⲩ "Jesus said to them" (Mark 2:19)

Unlike its synonym ϫⲱ ⲙ̄ⲙⲟ-ⲥ 'say', it cannot be followed by indirect discourse **519.** Paradigm: ⲡϵϫⲁⲓ, ⲡϵϫⲁⲕ, ⲡϵϫⲏ (ShAmél I 74:6), ⲡϵϫⲁϥ, ⲡϵϫⲁⲥ, ⲡϵϫⲁⲛ, ⲡϵϫⲏⲧⲛ̄ or ⲡϵϫϵ-ⲧⲏⲩⲧⲛ̄, ⲡϵϫⲁⲩ.

Negation: none

Conversions: none

Constructions: (a) Completed by ϫϵ- to introduce reported discourse, synonymous with ⲁ(ϥ)-ϫοο-ⲥ ϫϵ-

Examples: ⲡϵϫϵ-ⲛϵⲙⲁⲑⲏⲧⲏⲥ ⲛⲁ-ϥ ϫϵ-ϵⲕ-ⲟⲩϵⲱ-ⲧⲣϵⲛ-ⲃⲱⲕ ϵ-ⲧⲱⲛ Mark 14:12 "His disciples said to Him, Where will You have us go?"; ⲁϥ-ⲉⲓ ⲃϵ ⲱⲁ-ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ ⲓ ⲡϵϫϵ-ⲡⲏ ⲛⲁ-ϥ ϫϵ-ⲡϫοϵⲓϲ John 13:6 "So He came to

Simon Peter, and the latter said (λέγει, Greek *praesens historicum*) to Him, Lord"; ⲡϵϫϵ-ϩⲟⲓⲛϵ ⲛ̄-ⲛϵϥⲙⲁⲑⲏⲑⲏⲥ ⲛ̄-ⲛϵⲩϵⲣⲏⲩ ϫϵ- John 16:17 "Some of His disciples said to one another"; ⲡϵϫϵ-ⲕϵⲟⲩⲁ ⲁϵ ϫϵ- Luke 9:61 "Another said"; ⲡϵϫϵ-ⲓ̄ⲥ̄ ⲁϵ ⲛⲁ-ⲩ ϫϵ- Mark 6:31 "And Jesus said to them"; ⲡϵϫⲁ-ⲓ̈ ϫϵ-ⲙ̄ⲡⲱⲣ ⲡϫοϵⲓϲ Acts 11:8 "But I said, No, Lord"; ⲁϥ-ⲟⲩⲱⲱⲃ̄ ⲁϵ ⲛ̄ⲟⲓ-ⲓ̄ⲥ̄ ⲡϵϫⲁ-ϥ ⲛⲁ-ⲩ ϫϵ- Matt 11:4 "And Jesus answered and said to them" (ἀποκριθεὶς . . . εἶπεν αὐτοῖς)

(b) Parenthetical in the midst of quoted matter

Examples: ϲ-ⲛⲁ-ⲱⲱⲡϵ ⲙⲛ̄ⲛϲⲁ-ⲛⲁⲓ̈ ⲡϵϫϵ-ⲡⲛⲟⲩⲧϵ ⲛ̄ⲧⲁ-ⲡⲱϩⲧ̄ ϵⲃⲟⲗ ϩⲙ̄-ⲡⲁⲡⲛⲁ ϵϫⲛ̄-ϲⲁⲣⲝ̄ ⲛⲓⲙ Acts 2:17 "And afterwards it shall be, *God has said*, that I will pour out my Spirit upon all flesh"; ⲡ-ϵⲧ$^{\emptyset}$-ⲙϵ ⲙⲙⲟ-ⲓ ⲡϵϫⲁ-ϥ ϥ-ⲛⲁ-ϩⲁⲣϵϩ ϵ-ⲡⲁⲱⲁϫϵ ShAmél I 38:9–10 "One who loves Me, *He has said* (John 14:23), will keep My word"

(c) Following reported discourse. E.g. ⲙ̄ⲙⲛ̄-$^{\emptyset}$ⲣⲁⲱϵ ⲱⲟⲟⲡ ⲛ̄-ⲛ̄ⲁϲϵⲃⲏϲ ⲡϵϫϵ-ⲡϫοϵⲓϲ Isa 48:22 (ShChass 169:11–13 = ShIII 75:13) "There is no joy to the ungodly, said the Lord."

An *adverbial clause preceding* ⲡϵϫϵ- lays down a circumstance or relationship in which the sentence is being asserted (i.e. under which the predication is made).

Premodifier | *Verboid*

ϵⲩ-ⲟⲩⲱⲙ ⲁϵ | ⲡϵϫⲁ-ϥ ⲛⲁ-ⲩ "And as they were eating | He said to them" (Matt 26:21)

Conjunctions and initial attitude markers (chapter 10) also occur in premodifier position; e.g. ⲙⲛ̄ⲛϲⲱ-ⲥ ⲁϵ | ⲡϵϫⲁ-ϥ ⲛ̄-ⲛϵϥⲙⲁⲑⲏⲧⲏⲥ John 11:7 "Then after this | He said to His disciples."

ⲙϵⲱⲁ= 'NOT KNOW'

381 ⲙϵⲱⲁ= 'not know' occurs only as a negative morph.

ⲛⲁⲙϵ ⲙϵⲱϵ-$^{\emptyset}$ ϫϵ-ⲛⲓⲙ ⲛϵ ⲏ ⲟⲩ ⲛϵ "Truly, you (sing. fem.) [ⲙϵⲱⲁ= + $^{\emptyset}$ **89**] do not know who or what they are" (ShAmél I 76:1–2)

Somehow related is the expression ⲙϵⲱϵ-ⲛⲓⲙ 'A certain person who shall remain nameless, Such-and-such' ὁ δεῖνα. Otherwise, the prenominal state of this verboid does not occur.

Conversion: relative (examples below)

Constructions: (a) Followed by object constructions ⲛ̄-, ϵ-, or by ϫϵ-: *'not know'*. Rare. (Much more usual expressions of *know* are the infinitives ϵⲓⲙϵ and ϲⲟⲟⲩⲛ.)

Examples: ⲙϵⲱⲁ-ϥ ⲙ-ⲡⲛⲁⲩ ϵⲧϥ-ⲛⲁ-ⲕⲱ ⲛϲⲱ-ϥ ⲙ-ⲡⲕⲟϲⲙⲟϲ ShEnch plate 14 *a*:12–15 "He does not know when he will leave the world"; ⲙⲡⲣ-ⲧⲁⲛϩϵⲧ-

ⲛ–ⲉⲧⲉ–ⲙⲉⲱⲁ–ⲛ ⲉⲣⲟ–ⲟⲩ ⲭⲉ–ⲟⲩ ⲛⲉ ShIF2 p. ⲟ̄ⲡ̄ *b*:20–23 "Do not trust those whose nature we do not know" (those about whom we do not know what they are); for ⲙⲉⲱⲁ= ⲭⲉ–, cf. example cited above.

(b) The lexically fixed expression ⲙⲉⲱⲁ–ⲕ forms an initial attitude marker **238:** *'perhaps, maybe'*, literally "You (invariable, generic 2d sing. masc.) don't know . . . ." It is followed immediately by a main clause or conjunctive clause.

Examples: ⲙⲉⲱⲁ–ⲕ ⲁⲉ †–ⲛⲁ–ⲃⲱ ϩⲁⲧⲉ–ⲧⲏⲩⲧⲛ̄ 1 Cor 16:6 "And perhaps I will stay with you"; ⲙⲉⲱⲁ–ⲕ ⲛⲧⲟϥ ⲡⲉ ⲡⲉⲭ̄ⲥ̄ Luke 3:15 "Perhaps it is he who is the Christ"; ⲙⲉⲱⲁ–ⲕ ⲁϥ–ⲡⲓⲣⲁϩⲉ ⲙ̄ⲙⲱ–ⲧⲛ̄ ⲛ̄ⲃⲓ–ⲡ–ⲉⲧ⁰-ⲡⲓⲣⲁϩⲉ 1 Thess 3:5 "Perhaps the tempter has tempted you"; ⲙⲉⲱⲁ–ⲕ ⲅⲁⲣ ⲛ̄ⲧ–ⲁϥ–ⲟⲩⲉ ⲙ̄ⲙⲟ–ⲕ ⲉⲧⲃⲉ–ⲡⲁⲓ̈ ⲡⲣⲟⲥ–ⲟⲩⲟⲩⲛⲟⲩ Phlm 15 "For perhaps it is because of this that he was parted from you for a while"; ⲙⲉⲱⲁ–ⲕ ⲅⲁⲣ ⲛ̄ⲧⲉ–ⲟⲩⲁ ⲧⲟⲗⲙⲁ ⲉ–⁰ⲙⲟⲩ ϩⲁ–ⲟⲩⲁⲅⲁⲑⲟⲥ Rom 5:7 "For perhaps one will dare to die for a good man"

ⲛⲉϥⲣ̄– 'BE PLEASANT' AND ⲟⲩⲉⲧ– 'BE DISTINCT'

382 Two verboids occur only in a prenominal state:

ⲛⲉϥⲣ̄– 'be pleasant, enjoyable' (cf. ⲛⲟϥⲣⲉ 'profit, advantage')
ⲟⲩⲉⲧ– (var. ⲟⲩⲱⲧ–) 'be distinct, different' (cf. ⲛ̄–ⲟⲩⲱⲧ 'single') **158**

E.g. ⲛⲉϥⲣ̄–ⲡⲉⲣⲡ–ⲁⲥ Luke 5:39 "The old wine is good."

Negation: none

Conversions. (i) ⲛⲉϥⲣ: none. *(ii)* ⲟⲩⲉⲧ–: circumstantial (ⲉ–).

Constructions of ⲟⲩⲉⲧ–: *(a)* alone ⲟⲩⲉⲧ– . . . 'is distinct'; *(b)* correlative pair, ⲟⲩⲉⲧ– . . . (ⲁⲩⲱ) ⲟⲩⲉⲧ– . . . " . . . is one thing and . . . is another"

Examples of ⲟⲩⲉⲧ–: *(a)* ⲟⲩⲗⲁⲟⲥ ⲉ–ⲟⲩⲉⲧ–ⲧⲉϥⲃⲓⲛ–ⲱⲁⲭⲉ . . . ϩⲉⲛⲗⲁⲟⲥ . . . ⲉ–ⲟⲩⲉⲧ–ⲡⲉⲩϩⲣⲟⲟⲩ ⲏ ⲉ–ⲟⲩⲉⲧ–ⲧⲉⲩⲁⲥⲡⲉ Ezek 3:6 "A people of different speech . . . nations of other speech or of other tongues"; ⲛⲉⲛⲛ̄ⲟⲃⲉ . . . ⲟⲩⲁ ⲟⲩⲁ ⲉⲡⲓ̈ⲁⲏ ⲟⲩⲉⲧ–ⲡⲛⲟⲃⲉ ⲡⲛⲟⲃⲉ Psote of Psoi, Farewell Address before His Martyrdom (BMis 154:7–8) "Our sins . . . one by one, since each sin is distinct"; *(b)* ⲟⲩⲉⲧ–ⲡⲛⲁⲩ ⲛ–⁰ⲉⲡⲓⲧⲓⲙⲁ ⲟⲩⲉⲧ–ⲡⲛⲁⲩ ⲛ–⁰ⲥⲟⲡⲥ ShAmél II 4:2 "The hour of threats is one thing, and the hour of entreaties is another"; ⲟⲩⲉⲧ–ⲡ–ⲉⲧ⁰-ϫⲟ ⲁⲩⲱ ⲟⲩⲉⲧ–ⲡ–ⲉⲧ⁰-ⲧⲱϩⲥ John 4:37 "One sows and another reaps" (The sower is one thing and the reaper is another); ⲟⲩⲉⲧ–ⲡⲉⲟⲟⲩ ⲙⲉⲛ ⲛ̄–ⲛ–ⲉⲧ⁰-ϩⲛ̄–ⲧⲡⲉ ⲟⲩⲉⲧ–ⲡⲉⲟⲟⲩ ⲇⲉ ⲛ̄–ⲛ–ⲉⲧ⁰-ϩⲙ̄–ⲡⲕⲁϩ 1 Cor 15:40 "The glory of the celestial is one, and the glory of the terrestrial is another"

18 *Predication of Possession: 'Have'*

ⲟⲩⲛ̄ⲧⲉ– (ⲙ̄ⲙⲁⲩ) and ⲙⲛ̄ⲧⲉ– (ⲙ̄ⲙⲁⲩ) **383**
The Nature of ⲟⲩⲛ̄ⲧⲉ– and ⲙⲛ̄ⲧⲉ– **383**
Compatible Subjects **384**
Inflections of the Prepersonal State **385**
Reduced (zero) vocalization **386**
Term in Extraposition **387**
Postponed Subject **388**
Expression of Tense **389**
Syntax of the Direct Object (the Possessed) **390**
Extension of ⲟⲩⲛ̄ⲧⲉ– **391**
Expressions of Indebtedness with ⲟⲩⲛ̄ⲧⲉ– **392**
Other Expressions of Possession ('Have') **393**
a. Durative prepositional predicates **393**
b. Prepositional complements of ϣⲱⲡⲉ/ϣⲟⲟⲡ **393**
c. *Belong to* ⲡⲁ–/ⲡⲱ= **393**
d. *Which he has* ⲉⲧ⁰-ⲛ̄ⲧⲁ–ϥ and ⲉⲧⲉ–ⲟⲩⲛ̄ⲧⲁ–ϥ–ⲥⲁ̄ **393**
e. *Get, come to have, acquire* ϰⲱ ⲛⲁ=, ϫⲓ, ϫⲡⲟ ⲛⲁ= **393**
f. *Consider as* . . . ⲟⲩⲛ̄ⲧⲁ= . . . ϩⲱⲥ and . . . –ⲛ̄ⲧⲟⲟⲧ= ϩⲱⲥ– **393**
Have the ability to, Be able to, Can **394**

ⲟⲩⲛ̄ⲧⲉ– (ⲙ̄ⲙⲁⲩ) AND ⲙⲛ̄ⲧⲉ– (ⲙ̄ⲙⲁⲩ)

383 *The nature of* ⲟⲩⲛ̄ⲧⲉ– *and* ⲙⲛ̄ⲧⲉ–. The verboid ⲟⲩⲛ̄ⲧⲉ–, ⲟⲩⲛ̄ⲧⲁ= (negative ⲙⲛ̄ⲧⲉ–, ⲙⲛ̄ⲧⲁ=) is a very common and ordinary expression of possession: 'have/not have'.

ⲟⲩⲛⲧⲉ–ⲃⲃⲁⲱⲟⲣ ⲛⲉⲩⲃⲏⲃ ⲁⲩⲱ ⲟⲩⲛ̄ⲧⲉ–ⲛ̄ϩⲗⲗⲁⲧⲉ ⲛ̄–ⲧⲡⲉ ⲛⲉⲩⲙⲁϩ "Foxes have their holes, and birds of the sky have their nests" (Luke 9:58)
ⲟⲩⲛ̄ⲧⲏ–ⲧⲛ̄–ⲡⲟⲩⲟⲓ̈ⲛ (textual var. ⲟⲩⲛ̄ⲧⲉ–ⲧⲛ̄–) John 12:36 "You have the light"
ⲙⲛ̄ⲧⲉ–ⲗⲗⲁⲩ ⁰ⲁⲅⲁⲡⲏ ⲉ–ⲛⲁⲗⲗⲁ–ϥ ⲉ–ⲧⲁⲉ͡ⲓ "No one has greater love than this" (John 15:13)
ⲙⲙⲛⲧⲁ–ⲛ–ⲃⲉϩⲉⲗⲡⲓⲥ ⲙⲙⲁⲩ "We have no other hope" (ShIII 136:19)

Historically and formally related to the existential morph ⲟⲩⲛ̄– **476,** in Sahidic Coptic ⲟⲩⲛ̄ⲧⲉ– is a transitive **166(a)** suffixally conjugated verboid

373, whose subject *(the possessor)* is directly suffixed to the verboid: ⲟⲩⲛ̄ⲧⲁ-ⲓ "I have," ⲙⲛ̄ⲧⲉ-ⲫⲡⲣⲟⲫⲏⲧⲏⲥ "A prophet does not have." The list of entity terms that can occur as subject/possessor is restricted, **384.**

Like other suffixally conjugated verboids ⲟⲩⲛ̄ⲧⲉ- occurs in two states **30,** prenominal and prepersonal.

ⲟⲩⲛ̄ⲧⲉ-, ⲟⲩⲛ̄ⲧⲁ= 'have' (vars. ⲟⲩⲛⲧⲉ-, ⲟⲩⲛⲧⲁ=)
ⲙⲛ̄ⲧⲉ-, ⲙⲛ̄ⲧⲁ= 'not have' (vars. ⲙ̄ⲙⲛ̄ⲧⲉ-, ⲙ̄ⲙⲛ̄ⲧⲁ=)

Prepersonal alternants **386:** ⲟⲩⲛ̄ⲧ=, (ⲙ̄)ⲙⲛ̄ⲧ=

A direct object *(the possessed)* is optionally expressed. Like the subject, a direct object can be either a personal morph or some other entity term; for patterns of subject + direct object, cf. **390.** In most patterns, a direct object follows the suffixed subject.

After converters (ⲉⲧⲉ-, ⲉ-, ⲛⲉ-, ⲉ-), ⲟⲩⲛ̄ⲧⲉ- etc. is sometimes written ⲩⲛ̄ⲧⲉ- etc., and ⲙ̄ⲙⲛ̄ⲧⲉ- etc. is sometimes written ⲙⲙⲛ̄ⲧⲉ- etc. (without its first superlinear stroke): ⲉ-ⲩⲛ̄ⲧⲉ-, ⲛⲉ-ⲩⲛ̄ⲧⲉ-, ⲉ-ⲙⲙⲛ̄ⲧⲉ-, etc.

The adverb ⲙ̄ⲙⲁⲩ *(untranslatable) often accompanies* ⲟⲩⲛ̄ⲧⲉ- *and* (ⲙ̄)ⲙⲛ̄ⲧⲉ-, coming soon after the verboid as though it were an enclitic.

ⲟⲩⲛ̄ⲧⲁ-ⲓ ⲟⲛ ⲙ̄ⲙⲁⲩ ⲛ̄-ϩⲉⲛⲕⲉⲉⲥⲟⲟⲩ "And I have other sheep" (John 10:16)
ⲟⲩⲛⲧⲁ-ⲛ ⲙⲙⲁⲩ ⲙ-ⲡⲉⲛⲉⲓⲱⲧ ⲁⲃⲣⲁϩⲁⲙ "We have Abraham our father" (Luke 3:8, textual var. ⲟⲩⲛⲧⲁ-ⲛ-ⲡⲉⲛⲓⲱⲧ)

Its function and the conditions for its presence or absence are at present unknown. (ⲙ̄ⲙⲁⲩ has no distinct translation in this construction.)

Negation: (ⲙ̄)ⲙⲛ̄ⲧⲉ- **250** etc. occurs in place of ⲟⲩⲛ̄ⲧⲉ- etc.

Conversions: (i) relative (ⲉⲧⲉ-), *(ii)* circumstantial (ⲉ-), *(iii)* preterit (ⲛⲉ-), *(iv)* focalizing (ⲉ-), focalizing with negation of topic element **453** (ⲉⲧⲉ-ⲙⲛ̄ⲧ=)

Examples: *(i)* ⲛ̄ⲑⲉ ⲅⲁⲣ ⲉⲧⲉ-ⲩⲛ̄ⲧⲉ-ⲡⲓⲱⲧ ⲡⲱⲛϩ John 5:26 "For as the Father has life"; ⲧⲉⲩⲁⲅⲁⲡⲏ ⲉⲧⲉ-ⲟⲩⲛⲧⲁ-ⲩ-ⲥ ShIV 52:20 "Their love that they have"; ⲛⲓⲉ-ⲥⲟⲟⲩ ⲉⲧⲉ-ⲙⲙⲛ̄ⲧ-ⲟⲩ-ⲫⲱⲥ Matt 9:36 "Sheep without a shepherd"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲧ . . . ⲡ-ⲉⲧⲉ-ⲙⲛ̄ⲧⲁ-ⲧ Matt 13:12 "The person who has . . . the person who has not . . . "; *(ii)* ⲉ-ⲩⲛ̄ⲧⲁ-ⲧ-ⲛⲉⲧⲱⲏⲣⲉ ϩⲛ̄-ⲟⲩϩⲩⲡⲟⲧⲁⲅⲏ 1 Tim 3:4 "Keeping his children in submission"; ϩⲉⲛϩⲃⲏⲩⲉ ⲛ̄-ⲃⲟⲧⲉ ⲉ-ⲙⲛⲧ-ⲟⲩ-ⲫⲛⲉ ShEnch 94:2–4 "Countless, abominable deeds"; *(iii)* ⲛⲉ-ⲩⲛ̄ⲧⲉ-ⲟⲩⲁⲛⲓⲥⲧⲏⲥ ⲉ-ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲡⲉ Luke 7:41 "A certain creditor had two debtors (Had something against two people)"; ⲛⲉ-ⲙ̄ⲙⲛ̄ⲧ-ⲟⲩ-ⲫⲏⲣⲉ ⲙⲙⲁⲩ ⲡⲉ Luke 1:7 "They had no child"; *(iv)* ⲉ-ⲟⲩⲛⲧⲁ-ⲧ-ⲥ ϩⲛ-ⲛ-ⲉⲧⲫ-ⲕⲁ-ⲫⲙⲁ ⲛⲁ-ⲧ ShIII 85:14 "It is among those who make a place for him that he has it"; ⲉ-ⲙⲛ̄ⲧ-ⲟⲩϩⲱⲃ ⲁⲉ ⲙ̄ⲙⲁⲩ ⲉⲧ-ⲟⲣⲭ̄ ⲉ-ⲫϩⲁⲓ ⲙ̄-ⲡⲣ̄ⲣⲟ ⲉⲧⲃⲏⲏⲧ-ⲧ̄ Acts 25:26 "But I have nothing definite to write to the emperor about him"

384 The following kinds of subject (possessor) are compatible with the prenominal state ⲟⲩⲛ̄ⲧⲉ-/(ⲙ̄)ⲙⲛ̄ⲧⲉ-: definite, indefinite, and zero article phrases; ⲟⲩⲁ and ⲗⲗⲁⲩ. (Other kinds of subject occur in the constructions described in **393.**)

Examples: ⲙⲏ ⲟⲩⲛⲧⲉ-ⲡϩⲙ̄ϩⲁⲗ ⲫϩⲙⲟⲧ Luke 17:9 "Does the servant have any thanks?"; ⲛⲉ-ⲩⲛ̄ⲧⲉ-ⲟⲩⲁⲁⲛⲓⲥⲧⲏⲥ ⲉ-ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲡⲉ Luke 7:41 "A certain creditor had two debtors (Had something against two people)"; ⲙⲙⲛⲧⲉ-ⲫⲡⲛⲁ ⲫⲕⲁⲥ ϩⲓ-ⲫⲥⲁⲣⲝ Luke 24:39 "Spirits do not have bones and flesh"; ⲛⲉ-ⲟⲩⲛⲧⲉ-ⲟⲩⲁ ⲟⲩⲃⲱ ⲛ-ⲕⲛ̄ⲧⲉ Luke 13:6 "A certain person had a fig tree"; ⲙⲛ̄ⲧⲉ-ⲗⲗⲁⲩ ⲫⲁⲅⲁⲡⲏ ⲉ-ⲛⲁⲗⲁ-ⲧ ⲉ-ⲧⲁⲉⲓ John 15:13 "No one has love that is greater than this"

385 *Inflections of the prepersonal state.* Full conjugation of the prepersonal state ⲟⲩⲛ̄ⲧⲁ= follows the same pattern as the preposition ⲛⲁ=.

1	I have	ⲟⲩⲛ̄ⲧⲁ-ⲓ	1	I do not have	ⲙⲛ̄ⲧⲁ-ⲓ
2	you have	ⲟⲩⲛ̄ⲧⲁ-ⲕ	2	you do not have	ⲙⲛ̄ⲧⲁ-ⲕ
	etc.	ⲟⲩⲛ̄ⲧⲉ-ⲫ		etc.	ⲙⲛ̄ⲧⲉ-ⲫ
3		ⲟⲩⲛ̄ⲧⲁ-ⲩ	3		ⲙⲛ̄ⲧⲁ-ⲩ
		ⲟⲩⲛ̄ⲧⲁ-ⲥ			ⲙⲛ̄ⲧⲁ-ⲥ
1	we have	ⲟⲩⲛ̄ⲧⲁ-ⲛ	1	we do not have	ⲙⲛ̄ⲧⲁ-ⲛ
2	etc.	ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ̄	2	etc.	ⲙⲛ̄ⲧⲏ-ⲧⲛ̄
3		ⲟⲩⲛ̄ⲧⲁ-ⲩ	3		ⲙⲛ̄ⲧⲁ-ⲩ

386 When a non-personal direct object is suffixed to the conjugated prepersonal state, *reduced (zero) vocalization* occurs: ⲟⲩⲛ̄ⲧ=, (ⲙ̄)ⲙⲛ̄ⲧ=. E.g. ⲛⲉ-ⲩⲛ̄ⲧ-ⲟⲩ-ϩⲉⲛⲕⲉⲱⲏⲙ ⲁⲉ ⲛ̄-ⲧⲃⲧ̄ Mark 8:7 "And they had also a very small amount of fish." Cf. **390(d2).**

1	ⲟⲩⲛ̄†- (ount-i-)	1	ⲙⲛ̄†- (mnt-i-)
2	ⲟⲩⲛ̄ⲧ-ⲕ̄-	2	ⲙⲛ̄ⲧ-ⲕ̄-
	ⲟⲩⲛ̄ⲧ-ⲉ-		ⲙⲛ̄ⲧ-ⲉ-
3	ⲟⲩⲛ̄ⲧ-ⲩ̄-	3	ⲙⲛ̄ⲧ-ⲩ̄-
	ⲟⲩⲛ̄ⲧ-ⲥ̄-		ⲙⲛ̄ⲧ-ⲥ̄-
1	ⲟⲩⲛ̄ⲧ-ⲛ̄-	1	ⲙⲛ̄ⲧ-ⲛ̄-
2	ⲟⲩⲛ̄ⲧ-ⲉⲧⲛ̄-	2	ⲙⲛ̄ⲧ-ⲉⲧⲛ̄-
3	ⲟⲩⲛ̄ⲧ-ⲟⲩ-	3	ⲙⲛ̄ⲧ-ⲟⲩ-

But fully vocalized spellings (like **385)** often occur in this position; e.g. ⲉⲱⲱⲡⲉ ⲟⲩⲛ̄ⲧ-ⲏⲧⲛ̄-ⲫⲡⲓⲥⲧⲓⲥ ⲙ̄ⲙⲁⲩ (= ⲟⲩⲛ̄ⲧ-ⲉⲧⲛ̄-ⲫⲡⲓⲥⲧⲓⲥ ⲙ̄ⲙⲁⲩ) Matt 17:20 "If you have faith."

Fully Vocalized Spelling of the Reduced Forms

1	ⲟⲩⲛ̄ⲧⲁ-ⲓ-	1	ⲙⲛ̄ⲧⲁ-ⲓ-
2	ⲟⲩⲛ̄ⲧⲁ-ⲕ-	2	ⲙⲛ̄ⲧⲁ-ⲕ-
	ⲟⲩⲛ̄ⲧⲉ-ⲫ-		ⲙⲛ̄ⲧⲉ-ⲫ-
3	ⲟⲩⲛ̄ⲧⲁ-ⲩ-	3	ⲙⲛ̄ⲧⲁ-ⲩ-
	ⲟⲩⲛ̄ⲧⲁ-ⲥ-		ⲙⲛ̄ⲧⲁ-ⲥ-
1	ⲟⲩⲛ̄ⲧⲁ-ⲛ-	1	ⲙⲛ̄ⲧⲁ-ⲛ-
2	ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ̄-	2	ⲙⲛ̄ⲧⲏ-ⲧⲛ̄-
3	ⲟⲩⲛ̄ⲧⲁ-ⲩ-	3	ⲙⲛ̄ⲧⲁ-ⲩ-

387 *Term in extraposition.* Any personal morph (or personal element of the possessive article) within the sentence pattern can be anticipated by a term in extraposition, that is, a term placed at the front of the sentence pattern ('extraposited')

Extraposited Term(s)	*Sentence Pattern* (contains a personal morph agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ⲛⲁⲉⲓ ⲁⲉ | ⲙ̄ⲙⲛ̄ⲧ-ⲟⲩ-ⲫⲛⲟⲩⲛⲉ ⲙ̄ⲙⲁⲩ
"But as for these, | they have no root" (Luke 8:13)

and thus set off as a topic of thought. Extraposition and personal morph agree in (person)/number/(gender). The agreeing personal morph shows how the extraposited term relates to the sentence.

1st and 2d person morphs can only be preceded by an extraposited personal morph: namely, the personal independent.

ⲁⲛⲟⲕ | ⲟⲩⲛ̄ⲧⲁ-ⲓ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩϩⲣⲉ ⲉ-ϥⲟⲙ-ⲥ̄
"For my part, | I have food to eat" (John 4:32)

ⲛ̄ⲃⲁϣⲟⲣ | ⲟⲩⲛ̄ⲧⲁ-ⲩ-ⲛⲉⲩⲃⲏⲃ "As for foxes, | they have their holes" (Matt 8:20)

ⲡϩⲟⲩ | ⲟⲩⲛ̄ⲧⲉ-ⲧⲉⲩⲙⲁⲧⲟⲩ ⲛⲉⲥϣⲓ
"As for the serpent, | its venom has its limitations" (ShChass 28:24–26)

388 *Postponed subject (possessor): entity term expanding a personal subject.* A 3d-person possessor (ⲩ, ⲥ, ⲩ) can be expanded by an entity term later in the clause. The expansion element is mediated by ⲛ̄ⲑⲓ-.

ⲟⲩⲛⲧ-ⲩ̄-ϥⲉϫⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲛⲑⲓ-ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲉ-ϥⲕⲁ-ϥⲛⲟⲃⲉ ⲉⲃⲟⲗ
"The Son of Man has authority to forgive sins" (Mark 2:10)

For other possibilities, cf. **87.**

A personal second suffix **88** as subject, following a penultimate personal object morph **82,** is expanded by the mediation of ⲛ̄- rather than ⲛ̄ⲑⲓ-; e.g. ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉ̄ⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲥⲩ-ⲩ̄ ⲙ̄-ⲡⲣⲱⲙⲉ Job 2:4 "All that a man has" (Every thing such-that has-it-he ⲙ̄- the man); cf. **390(c)**.

In this construction, the personal morph (-ⲩ etc.) expresses grammatical information, and the expansion expresses lexical content in a postponed, rhetorically distinct element.

389 *Expression of tense.* The basic forms express present tense. (For the overall Coptic *tense system,* cf. chapter 25.) A fuller range of tenses, etc. can be expressed by periphrastic conjugation of ϣⲱⲡⲉ completed by a circumstantial conversion of ⲟⲩⲛ̄ⲧⲉ-, cf. **427.**

Examples: ⲑⲩⲡⲟⲙⲟⲛⲏ ⲇⲉ ⲙⲁⲣⲉⲥ-ϣⲱⲡⲉ ⲉ-ⲩⲛ̄ⲧⲁ-ⲥ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩϩⲱⲃ ⲛ̄-ⲧⲉⲗⲉⲓⲟⲛ Jas 1:4 "And *let* steadfastness *have* its full effect"; ϣⲱϣⲉ ⲁⲉ ⲉ-ϥⲧⲣⲉⲩ-ϣⲱⲡⲉ ⲉ-ⲩⲛ̄ⲧⲁ-ⲩ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ⲙⲛ̄ⲧⲣⲉ ⲉ-ⲛⲁⲛⲟⲩ-ⲥ 1 Tim 3:7 "Moreover, it is necessary *for him to have* a good recommendation"; ϫⲉ-ⲁⲕ-ⲣ̄-ϥⲡⲓⲥⲧⲟⲥ ϩⲛ̄-ⲟⲩⲕⲟⲩⲓ ϣⲱⲡⲉ ⲉ-ⲩⲛ̄ⲧ-ⲕ̄-ϥⲉϫⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲉϫⲛ̄-ⲙⲏⲧⲉ ⲙ̄-ⲡⲟⲗⲉⲓⲥ Luke 19:17 "Because you have been faithful in a very little, have authority (*come to have* authority) over ten cities"; ⲙⲡⲣ-ϣⲱⲡⲉ ⲉ-ⲟⲩⲛⲧⲉ-ϩⲁϩ ⲛ-ϩⲁⲓ ShAmél II 62:4–5 "Do not acquire (*literally* come to have) many husbands"

But a more usual means of expressing these other conjugations of 'have' is the reflexive verbal construction ⲕⲱ ⲛⲁ= *reflex.* + ⲛ̄- ('have', 'come to have').

Examples: ⲙ̄ⲡⲁⲧⲉⲧⲛ̄-ⲕⲁ-ϥⲡⲓⲥⲧⲓⲥ ⲛⲏ-ⲧⲛ̄ Mark 4:40 "Do you *not yet have* faith?"; ⲉ-ϥⲧⲣⲉϥ-ⲕⲱ ⲛⲁ-ϥ ⲙ̄-ⲡⲱⲛϩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ϥ̄ John 5:26 "*For Him to have* life in Himself"; ⲉ-ⲩ-ⲁⲛⲁⲅⲕⲏ ⲧⲉ ⲉ-ⲡⲁⲓ ⲉ-ϥⲕⲱ ⲛⲁ-ϥ ⲙ-ⲡ-ⲉⲧϥ̄-ⲛⲁ-ⲧⲁⲗⲟ-ϥ ⲉϩⲣⲁⲓ Heb 8:3 "Hence it is necessary for this person *to have* something to offer"

390 *Syntax of the direct object (the possessed).* The subject (possessor), and likewise the direct object (possessed), can be either *(i)* a non-personal entity term **384** or *(ii)* a personal morph. Thus there are four combinations, whose syntax is illustrated in table 22 with the affirmative ⲟⲩⲛ̄ⲧⲉ-. The order of subject and object depends upon which pattern has been selected.

TABLE 22
SYNTAX OF THE DIRECT OBJECT (THE POSSESSED) AFTER ⲟⲩⲛ̄ⲧⲉ-
(For resumptive ⲛ̄ⲑⲓ-, cf. **388**)

SUBJECT (POSSESSOR)	DIRECT OBJECT (POSSESSED)	
	Non-personal Entity Term	Personal Morph
Non-personal entity term	*(a)* ⲟⲩⲛ̄ⲧⲉ-ⲡⲓⲱⲧ ⲡⲱⲛϩ[1] "The Father has life" (Such-that has-it-God) *Subject + Object*	*(b)* (ⲉⲧⲉ-)ⲩⲛ̄ⲧ-ⲥ̄-ⲡⲛⲟⲩⲧⲉ[2] "Which God has" *Object + Subject*
Personal morph	.....	*(c)* (ⲉⲧⲉ-)ⲟⲩⲛ̄ⲧⲁ-ⲩ-ⲉ[3] "Which you (fem.) have" (Such-that have-it[ⲩ]-you[ⲉ]) *Object + Subject*
	(d1) ⲟⲩⲛ̄ⲧⲁ-ⲓ ⲁⲉ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲟⲩⲱϣ[4] "I have a desire" *Subject + Object*	*(e)* ⲟⲩⲛ̄ⲧⲁ-ⲥ-ⲥⲉ[5] "She (ⲥ) has them (ⲥⲉ)" *Subject + Object*
	(d2) ⲟⲩⲛ†-ⲧⲉϫⲟⲩⲥⲓⲁ[6] "I have the power" *Subject + Object* variant spelling: ⲟⲩⲛⲧⲁⲓ-ⲧⲉϫⲟⲩⲥⲓⲁ	.....

[1]ⲛ̄ⲑⲉ ⲅⲁⲣ ⲉⲧⲉ-ⲩⲛ̄ⲧⲉ-ⲡⲓⲱⲧ ⲡⲱⲛϩ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ϥ̄ John 5:26 "For as the Father has life in Himself" [2]ⲧⲁⲅⲁⲡⲏ ⲉⲧⲉ-ⲩⲛ̄ⲧ-ⲥ̄-ⲡⲛⲟⲩⲧⲉ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ⲛ̄ 1 John 4:16 "The love that

God has among us"; ⲧⲙⲛ̄ⲧ-ⲁ̄ⲅⲁⲑⲟⲥ ⲉ̄ⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲧⲥ̄-ⲡⲛⲟⲩⲧⲉ ⲉ̄ϩⲟⲩⲛ ⲉ̄-ⲛ-ⲉⲧ⁰-ⲡⲏⲧ ⲉ̄ϩⲟⲩⲛ ⲉ̄ⲣⲟ-ⲧ ϩⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ϩⲁⲕ (collated) ApophPatr 191 (Chaîne 49:15–16 = Z 322:14–15) "The goodness that God has towards those who soberly flee to Him" ³ⲡⲟⲩⲱⲱ ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲧ̄-ⲧ ⲉϩⲟⲩⲛ ⲉⲣⲟ-⁰ ⲛ̄ⲑⲉ ϩⲱⲱⲧ-ⲉ ⲙ̄-ⲡⲟⲩⲱⲱ ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲧ-ⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲧ (collated) ShZ 387:14–15 = ShAmél I 41:1–2 "The desire that He has for you, just like the desire that you (ⲉ) have for Him" ⁴ⲉ-ⲩⲛ̄ⲧⲁ-ⲓ ⲁⲉ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲟⲩⲱⲱ ⲉ-⁰ⲉⲓ ⲱⲁⲣⲱ-ⲧⲛ̄ Rom 15:23 "And since I have longed to come to you" (Having a wish to come to you) ⁵ⲛ-ⲉⲧⲉ-ⲩⲛ̄ⲧⲁ-ⲥ-ⲥⲉ (textual var. -ⲥⲟⲩ) ⲧⲏⲣ-ⲟⲩ Mark 5:26 "All (pl.) that she had" ⁶ⲟⲩⲛ†-ⲧⲉϫⲟⲩⲥⲓⲁ ⲉ-⁰ⲕⲁⲁ-ⲥ John 10:18 "I have power to lay it down." Similarly, ⲉ-ⲙⲛ̄ⲧⲁ-ⲓ-⁰ⲁⲅⲁⲡⲏ ⲁⲉ ⲙ̄ⲙⲁⲩ 1 Cor 13:2 "Without having love"

Notes on the five combinations (table 22, constructions [a] *to* [e])

(a) The direct object (the possessed) is autonomous **28,** and is not mediated by a preposition. Subject and direct object can be interrupted by another autonomous element such as ⲁⲉ; e.g. ⲛⲉ-ⲟⲩⲛ̄ⲧⲉ-ⲧⲱⲟⲣⲡ̄ ⲙⲉⲛ ϩⲉⲛⲁⲓⲕⲁⲓ-ⲱⲙⲁ ⲛ̄-ⲱⲙ̄ⲱⲉ Heb 9:1 "Now the first one had regulations for worship."

(b) Base with reduced vocalization (ⲟⲩⲛ̄ⲧ= etc. **386**) + penultimate personal object morph (-ⲉ-, -ⲉⲥ-, -ⲥ-, -ⲥⲧ̄-, -ⲧ-, -ⲧⲥ-) **82** as direct object + non-personal subject. Extremely rare and in writing sometimes hard to distinguish from combination *(e)*. Seemingly attested only in relative conversions or cleft sentences, with the direct object person suffixed to ⲟⲩⲛ̄ⲧ(ⲁ)= and functioning as resumptive morph. E.g. ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧⲉ-ⲩⲛ̄ⲧ-ⲉⲥ-ⲡⲁⲉⲓⲱⲧ (textual vars. ⲟⲩⲛ̄ⲧ-ⲥ-, ⲩⲛ̄ⲧ-ⲉ-, ⲟⲩⲛⲧⲁ-ⲧ-, ⲟⲩⲛ̄ⲧⲁ-ⲧⲥ̄-) (collated) John 16:15 πάντα ὅσα ἔχει ὁ πατήρ "All that my Father has"; ⲉ-ⲙ-ⲡⲓϩⲱⲃ ⲁⲛ ⲛ̄-ⲟⲩⲱⲧ ⲡⲉⲧⲉ-ⲟⲩⲛ̄ⲧ-ⲉ-ⲙ̄ⲙⲉⲗⲟⲥ ⲧⲏⲣ-ⲟⲩ Rom 12:4 "Without its being the same function that all the members have."

(c) Fully vocalized base (ⲟⲩⲛⲧⲁ=) + penultimate personal object morph **82** as direct object + personal second suffix **88** as subject. Like *(b)*, this construction is extremely rare; it is hard to distinguish from combination *(e)*. As with *(b)*, the attestation is in a relative conversion, where the direct object person suffixed to ⲟⲩⲛ̄ⲧⲁ= functions as resumptive morph. A subject expansion is mediated not by ⲛ̄ⲑⲓ- but by ⲛ̄- **203.** E.g. ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉ̄ⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲥⲩ-ⲧ̄ ⲙ̄-ⲡⲣⲱⲙⲉ Job 2:4 "All that a man has" (Every thing such-that has-it-he ⲙ̄- the man).

(d) A non-personal direct object (the possessed) relates to the conjugated verboid in either of two ways:

(d1) Fully vocalized base + personal suffix (ⲟⲩⲛⲧⲁ-ⲓ, ⲟⲩⲛⲧⲁ-ⲕ, etc.), and direct object mediated by the preposition ⲛ̄-. If present, ⲙ̄ⲙⲁⲩ usually stands between subject and object. E.g. ⲟⲩⲛ̄ⲧⲁ-ⲓ ⲛ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲓⲁ 1 Cor 13:1 "I have prophetic powers"; ⲟⲩⲛ̄ⲧⲁ-ⲓ ⲙ̄ⲙⲁⲩ ⲛ-ⲟⲩⲃⲉⲕⲉ 1 Cor 9:17 "I have a reward."

(d2) Conjugated base with reduced vocalization (ⲟⲩⲛ̄†-, ⲟⲩⲛ̄ⲧⲕ̄-, etc. **386**) + non-personal direct object suffixed to the conjugated base; e.g.

ⲟⲩⲛ̄ⲧ-ⲧ̄-ⲟⲩⲱⲟⲩⲱⲟⲩ ⲙ̄ⲙⲁⲩ Rom 4:2 "He has something to boast about"; ⲟⲩⲛ̄ⲧ-ⲕ̄-ⲡⲁⲓ ⲙ̄ⲙⲁⲩ Rev 2:6 "This you have." Fully vocalized spellings (ⲟⲩⲛⲧⲁⲓ̈-, ⲟⲩⲛⲧⲁⲕ-, etc.) are also common; e.g. ⲉ-ⲩⲛ̄ⲧⲁ-ⲧ-ⲛⲉⲧⲱⲏⲣⲉ ϩⲛ̄-ⲟⲩϩⲩⲡⲟⲧⲁⲅⲏ 1 Tim 3:4 "Keeping his children in submission"; ⲛ-ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲩ-ⲓⲥ ShChass 39:32–33 "Those who have Jesus." Normally when the object is a zero article phrase it occurs in construction *(d2)*: ⲛ-ⲉⲧⲉ-ⲩⲛ̄ⲧ-ⲟⲩ-⁰ⲭⲣⲏⲙⲁ ⲙ̄ⲙⲁⲩ Mark 10:23 "Those who have riches."

(e) Fully vocalized base + personal intermediate **80** as subject (ⲟⲩⲛⲧⲁ-ⲓ-, ⲟⲩⲛⲧⲁ-ⲕ-, etc.) + personal second suffix **88** as direct object (possessed)

Personal Second Suffixes

	sing.	pl.
1st	-ⲧ	[?], -ⲥⲛ
2d	-ⲕ, -ⲥⲕ, -ⲧⲕ (masc.) [?] (fem.)	-ⲧⲏⲩⲧⲛ̄
3d	-ⲩ or -ⲥⲩ (masc.) -ⲥ (fem.)	-ⲥⲉ or -ⲥⲟⲩ

Further examples: ⲱⲩ ⲅⲁⲣ ⲡⲉⲧⲉ-ⲟⲩⲛⲧⲁ-ⲉⲓ-ⲩ Ps 72(73):25 "For what have I?"; ⲡ-ⲉⲧⲉ-ⲩⲛ̄ⲧⲉ-ⲉ-ⲩ John 4:18 "He whom you (-ⲉ-) have"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ-ⲧⲏ-ⲧⲛ-ⲧ̄ⲩ 2 Cor 8:11 "What you have"; ⲡⲕⲁⲣⲡⲟⲥ ⲉ-ⲛⲉ-ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ-ⲉⲩ Rom 6:21 "The profit that you had"; ⲙⲛⲧⲁ-ⲩ-ⲩ ShIII 90:18 "They do not have it"; ⲡⲕⲉ ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲩ-ⲥⲧ̄ Matt 13:12 "Even what he has"; ⲉ-ⲟⲩⲛⲧⲁ-ⲩ-ⲥ ϩⲛ-ⲛ-ⲉⲧ⁰-ⲕⲁ-⁰ⲙⲁ ⲛⲁ-ⲩ (focalizing conversion) ShIII 85:14 "It is among those who make a place for him that he has it"; ⲧⲙⲛⲧ-ⲙⲛⲧⲣⲉ ⲉ-ⲛⲉ-ⲟⲩⲛⲧⲁ-ⲩ-ⲥ̄ Rev 6:9 "The witness they had borne" (The witness they had); ⲛ-ⲉⲧⲉ-ⲩⲛ̄ⲧⲁ-ⲩ-ⲥⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲩ Acts 25:19 "The things that they have against him"; ⲉ-ⲙⲛ̄ⲧⲁ-ⲩ-ⲥⲟⲩ (textual var. -ⲥⲉ) ⲁⲉ ⲉ-⁰ⲧⲁⲁ-ⲩ Matt 18:25 "But since he could not pay" (But not having them so as to pay them); ⲁⲛⲟⲛ ⲟⲩⲛⲧⲁ-ⲛ-ⲥⲕ ⲙⲙⲁⲩ ϩⲱⲥ-⁰ⲉⲓⲱⲧ Prochorus, Acts of St. John Evangelist (Morgan M576 f.2v *b*:13–15; Dep. 102) "As for us, we think of you as a father" (We have you as a father)

391 For *extension of* ⲟⲩⲛ̄ⲧⲉ- *by a clause* in conjunctive conjugation, cf. **353.**

392 *Expressions of indebtedness with* ⲟⲩⲛ̄ⲧⲉ- include

ⲟⲩⲛ̄ⲧⲉ- *Creditor* + *Amount or Thing Owed* + ⲉ- *Debtor*
ⲟⲩⲛ̄ⲧⲉ- *Creditor* + ⲉ- *Debtor*

(English translations of this construction usually reverse the dynamic and use the verb *owe*, with the prepositional object of ⲉ- translated as the person who owes: Coptic *A has [an amount] against the account of B* becomes English *B owes to A [an amount]*). E.g. ⲉⲱⲡⲉ ⲁⲉ ⲉ-ⲟⲩⲛⲧ-ⲕ̄-ⲟⲩϩⲟⲙⲛ̄ⲧ ⲉ-ⲡ-ⲉⲧ⁰-ϩⲓⲧⲟⲩⲱ-ⲕ Deut 24:12(10) "If your neighbor owes you money" (If you have money against your neighbor); ⲛ-ⲉⲧⲉ-ⲟⲩⲛⲧⲉ-ⲡⲉⲫⲭⲟⲉⲓⲥ ⲉⲣⲟ-ⲟⲩ Luke 16:5 "His master's debtors" (Those such that his master has [some unspecified amount] against them). In meaning, this construction overlaps with the

situational predicate ϵρο= ⲛ̄-/ϵρο= in the durative sentence **310(i)**, except that here the creditor must be specified.

OTHER EXPRESSIONS OF POSSESSION ('HAVE')

393 *(a) Durative prepositional predicates.* Particular kinds or degrees of possession, constituent (inalienable) membership, appurtenance, custody, infection, etc.—various kinds of 'having'—can be expressed by a prepositional predicate in the durative sentence **310.** The subject is the possessed and the prepositional object is the possessor.

> ⲙⲛ̄-ⲑⲛⲟⲩⲛϵ ⲙ̄ⲙⲟ-ⲟⲩ "They have no root" (Matt 13:6)
> (No root is in them)

(English translations of this construction must reverse the dynamic and use the verb *has*, with the Coptic subject translated as the possessed and the prepositional object as the possessor: Coptic *A is in the possession of B* becomes English *B has A*.) As the following examples demonstrate, selection of preposition (ⲛ̄ⲧⲟⲟⲧ=, ⲙ̄ⲙⲟ=, ϩⲓⲱⲱ=, ϩⲓϫⲱ=, etc.) is motivated by the semantic class of the subject/possessed item in Coptic. For ⲟⲩⲛ̄-ⲑⲃⲟⲙ 'be able', cf. **394.**

Further examples: ϫϵ-ϵⲡⲓⲗⲏ ⲡⲉⲅⲗⲱⲥⲥⲟⲕⲟⲙⲟⲛ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ ⲛ̄-ⲓⲟⲩⲇⲁⲥ John 13:29 "Because Judas had the money box" (proper noun as possessor); ⲟⲩⲛ-ⲑⲃⲁⲗ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲛⲁⲩ ⲉⲃⲟⲗ | ⲟⲩⲛ-ⲑⲙⲁⲁϫⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲥⲱⲧⲙ̄ | ⲣⲱ-ⲟⲩ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲱⲁϫⲉ | ⲱⲁⲁⲛⲧ-ⲟⲩ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲱⲱⲗⲙ̄ | ⲛⲉⲩⲃⲓϫ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲃⲟⲙⲃⲙ̄ | ⲛⲉⲩ-ⲟⲩⲉⲣⲓⲧⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲙⲟⲟⲱⲉ Ps 134(135):16–17 "They have eyes, but they cannot see; they have ears, but they cannot hear; they have a mouth, but they cannot speak; they have a nose, but they cannot smell; they have their hands, but they cannot touch; they have their feet, but they cannot walk"; (ⲟ)ⲩⲃⲱ ⲛ̄-ⲕⲛ̄ⲧⲉ . . . ⲉⲣⲉ-ϩⲉⲛⲃⲱⲃⲉ ϩⲓⲱⲱ-ⲥ Mark 11:13 "A fig tree in leaf" (having leaves); ⲟⲩⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ . . . ⲉⲣⲉ-† ⲛ-ⲥⲧⲟⲁ ϩⲓϫⲱ-ⲥ John 5:2 "A pool . . . which has five porticoes"; ⲉⲣⲉ-ⲱⲧⲏⲛ ⲥⲛ̄ⲧⲉ ϩⲓⲱⲧ-ⲧⲏⲩⲧⲛ̄ Luke 9:3 "Having (i.e. wearing) two tunics"; (ⲟ)ⲩⲣⲱⲙⲉ . . . ⲉ-ⲩⲛ-ϩⲉⲛⲇⲁⲓⲙⲟⲛⲓⲟⲛ ϩⲓⲱⲱ-ϥ Luke 8:27 "A man . . . who had demons"; ⲟⲩⲣⲱⲙⲉ . . . ⲉⲣⲉ-ⲟⲩⲡⲛ̄ⲁ ⲛ-ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛ-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛ̄ϩⲏⲧ-ϥ̄ Luke 4:33 "A man . . . who had the spirit of an unclean demon"; ⲟⲩⲛ-ⲟⲩⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛⲙ̄ⲙⲁ-ϥ John 10:20 "He has a demon"; ⲛⲉ-ⲩⲛ̄-ⲟⲩⲛⲟⲃ ⲛ̄-ϩⲙⲟⲙ ϩⲓⲱⲱ-ⲥ ⲡⲉ Luke 4:38 "She had a high fever"; ⲟⲩⲛ̄-ⲟⲩⲏⲣ ⲛ̄-ⲟⲉⲓⲕ ⲛ̄ⲧⲉ-ⲧⲏⲩⲧⲛ̄ Matt 15:34 "How many loaves have you?"; ⲙⲛ̄-ⲑⲕⲁⲇⲟⲥ ⲛ̄ⲧⲟⲟⲧ-ⲕ̄ John 4:11 "You do not have a jar"; ⲉ-ⲟⲩⲛ-ⲑⲕⲓⲑⲁⲣⲁ ⲛⲧⲙ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ Rev 5:8 "Each holding a harp"; ⲟⲩⲛ̄-ⲑⲃⲟⲙ ⲙ̄ⲙⲟ= ⲉ- "Be able to" (Have capacity to), e.g. ⲟⲩⲛ̄-ⲑⲃⲟⲙ ⲙ̄ⲙⲟ-ⲕ ⲉ-ⲑⲧ̄ⲃⲃⲟ-ⲓ̈ Luke 5:12 "You can make me clean." But the general possessive verboid ⲟⲩⲛ̄ⲧⲉ- overlaps these prepositional constructions in meaning; e.g. ⲡ-ⲉⲧⲉ-ⲩⲛ̄ⲧ-ϥ̄-ⲑⲙⲁⲁϫⲉ ⲙ̄ⲙⲁⲩ ⲉ-ⲑⲥⲱⲧⲙ̄ Luke 8:8 "The person who has ears to hear" (= ⲡ-ⲉⲧⲉ-ⲟⲩⲛ-ⲑⲙⲁⲁϫⲉ ⲙ̄ⲙⲟ-ϥ ⲉ-ⲑⲥⲱⲧⲙ̄ Luke 14:35)

(b) Prepositional complements of ⲱⲡⲉ/ⲱⲟⲟⲡ 'be' function like those in *(a)* above.

Examples: ⲙⲛ̄-ⲑⲛⲟⲩⲛϵ ⲁϵ ⲱⲟⲟⲡ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ϥ̄ Matt 13:21 "He has no root in himself" (Root does not exist in him); ⲡ-ⲉⲛⲧ-ⲁ-ⲗⲉⲅⲉⲱⲛ ⲱⲱⲡⲉ ⲛⲙ̄ⲙⲁ-ϥ Mark 5:15 "The man who had (the demon named) Legion." Especially typical is ⲱⲡⲉ/ⲱⲟⲟⲡ ⲛⲁ= 'have': ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧ-ⲑ-ⲱⲟⲟⲡ ⲛⲁ-ϥ Matt 13:46 "All that he had"; ⲁ-ⲡ-ⲉⲧⲉ-ⲱϣⲉ ⲱⲱⲡⲉ ⲛⲁ-ⲓ ⲉ-ⲑⲧⲣⲁ-ϲϩⲁⲓ ⲛⲏ-ⲧⲛ̄ Jude 3 "I had need (ⲡ-ⲉⲧⲉ-ⲱϣⲉ) to write to you."

(c) 'Belong to'. Relatedness (being possessed, owned, etc.) is expressed by the possessed pronoun ⲡⲁ-/ⲡⲱ= 'the one of', cf. **296.**

Examples: *nominal sentences* ⲁⲛⲟⲕ ⲁϵ ⲁⲛ̄ⲛ̄-ⲡⲁ-ⲡⲉⲭ̄ⲥ 1 Cor 1:12 "I belong to Christ"; ⲧⲱ-ⲟⲩ ⲧⲉ ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲛ̄-ⲙ̄ⲡⲛⲩⲉ Matt 5:3 "Theirs is the kingdom of the heavens"; ⲡⲱⲁϫⲉ ⲉⲧⲉⲧⲛ̄-ⲥⲱⲧⲙ̄ ⲉⲣⲟ-ϥ ⲙ̄-ⲡⲱ-ⲓ̈ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ ⲡⲁ-ⲡⲁⲓ̈ⲱⲧ John 14:24 "The word that you hear is not Mine but My Father's"; *expanding* ⲣ̄- *in non-durative conjugation* ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛⲁ-ⲣ-ⲧⲱ-ⲛ Mark 12:7 "The inheritance will be ours"

(d) 'Which he has' is expressed by either ⲉⲧ-ⲑ-ⲛ̄ⲧⲁ-ϥ (etc.) or ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ϥ-ⲥϥ̄ (etc.) **390[e]**

Examples: ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧ-ⲑ-ⲛ̄ⲧⲁ-ϥ Matt 13:44 "All that he has"; ⲡ-ⲉⲧ-ⲑ-ⲛ̄ⲧⲁ-ⲥ ⲧⲏⲣ-ϥ Luke 21:4 "All that she has"; ⲡⲕⲉ ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ϥ-ⲥϥ̄ Matt 13:12 "Even what he has"

(e) 'Get, come to have, acquire' is expressed by ⲕⲱ ⲛⲁ= *reflex.*, by ϫⲓ, or by ϫⲡⲟ ⲛⲁ= *reflex.*, i.e. ⲧⲱⲡⲟ ⲛⲁ=, the Class V causative verb **193** corresponding to ⲱⲱⲡⲉ ⲛⲁ= (cf. *[b]* above).

(f) 'Consider . . . as . . . , Hold . . . to be . . . ' is expressed either by ⲟⲩⲛ̄ⲧⲁ= . . . ϩⲱⲥ or by . . . -ⲛ̄ⲧⲟⲟⲧ= ϩⲱⲥ- or ϫⲉ- (*[a]* above). E.g. ⲁⲛⲟⲛ ⲟⲩⲛⲧⲁ-ⲛ-ⲥⲕ ⲙⲙⲁⲩ ϩⲱⲥ-ⲑⲉⲓⲱⲧ Prochorus, Acts of St. John Evangelist (Morgan M576 f.2v *b*: 13–15; Dep. 102) "As for us, we think of you as a father"; ⲛⲉϥ-ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ ϩⲱⲥ-ⲑⲡⲣⲟⲫⲏⲧⲏⲥ Matt 21:46 "They held Him to be a prophet."

394 *'Have the ability to, Be able to, Can'* (constructions containing expressions of *actor* [entity term] and *action* [infinitive as noun])

(a) ⲟⲩⲛ̄-ⲑⲃⲟⲙ ⲛ̄-/ⲙ̄ⲙⲟ= [power exists in . . .], like expressions of constituent membership **393(a)**; negation, (ⲙ̄)ⲙⲛ̄-

> ⲟⲩⲛ̄-ⲑⲃⲟⲙ ⲛ̄- *actor* ⲉ-ⲑ*action*
> ⲟⲩⲛ̄-ⲱⲃⲟⲙ ⲛ̄- *actor* ⲉ-ⲑ*action* (for ⲱ-, cf. **184[c]**)

All four conversions occur (focalizing only in the negative?).

Examples: ⲟⲩⲛ̄-ⲑⲃⲟⲙ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲉ-ⲑⲧⲟⲩⲛⲉⲥ-ϩⲉⲛⲱⲏⲣⲉ ⲛ̄-ⲁⲃⲣⲁϩⲁⲙ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉⲓⲱⲛⲉ Matt 3:9 "God is able from these stones to raise up children to Abraham"; ⲙⲛ̄-ⲱⲃⲟⲙ ⲙ̄ⲙⲟ-ⲓ ⲉ-ⲑⲙⲟⲟⲱⲉ ApophPatr 182 (Chaîne 45:11) "I cannot walk"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̄-ⲑⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ ⲉ-ⲑⲓ ⲙⲁⲣⲉϥ-ϥⲓ Matt 19:12 "Let the one who is able to receive, receive"; ϩⲛ̄-ⲛⲓⲑⲩⲥⲓⲁ ⲛ̄-ⲟⲩⲱⲧ ⲉⲧⲟⲩ-ⲧⲁⲗⲟ ⲙ̄ⲙⲟ-ⲟⲩ ⲉϩⲣⲁⲓ̈ ⲛ̄-ϩⲁϩ ⲛ̄-ⲥⲟⲛ ⲧⲉⲣⲟⲙⲡⲉ ⲉ-ⲙⲛ̄-ⲱⲃⲟⲙ ⲉⲛⲉϩ ⲉ-ⲑϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧ-ⲑ-

ⲛⲁ-†-ⲡⲉⲩⲟⲩⲟⲓ̈ ⲉⲣⲟ-ⲟⲩ Heb 10:1 "It can never, by the same sacrifices which are continually offered year after year, make perfect those who draw near"

Related constructions: *(i)* ⲟⲩⲛ̄-ϴⲃⲟⲙ absolute 'it is possible'; *(ii)* ⲟⲩⲛ̄-ϴⲃⲟⲙ ⲛ̄-/ⲙ̄ⲙⲟ= *actor* "is empowered, is skilled'; *(iii)* ⲟⲩⲛ̄-ϴⲃⲟⲙ ⲉ-ϴ*action* 'it is possible to'; *(iv)* ⲟⲩⲛ̄-ϴⲃⲟⲙ ⲉ-ϴⲧⲣⲉ- *actor* + *action* 'it is possible for . . . to . . . '; *(v)* ⲟⲩⲛ̄-ϴⲃⲟⲙ ⲛ̄ⲧⲉ- [conjunctive] same as preceding; *(vi)* ⲟⲩⲛ̄-ϴⲃⲟⲙ ⲉ- + article phrase [not infinitive] expressing *act* + ⲛ̄-/ⲙ̄ⲙⲟ=/ⲛ̄ⲛⲁϩⲣⲛ̄- etc. *actor* ' . . . is possible for . . . '

Examples: *(i)* ⲉϣⲭⲉ-ⲟⲩⲛ̄-ϣⲃⲟⲙ Rom 12:18 "If possible"; *(ii)* ⲟⲩⲣⲱⲙⲉ ⲉ-ⲩⲛ̄ⲧ-ⲟ̄-ⲡϣⲁⲭⲉ ⲉ-ⲩⲛ̄-ϴⲃⲟⲙ ⲙ̄ⲙⲟ-ⲟ ϩⲉⲛ-ⲛⲉⲅⲣⲁⲫⲏ Acts 18:24 "An eloquent man, well versed in the scriptures"; *(iii)* ⲉ-ⲛⲉ-ⲟⲩⲛ-ϴⲃⲟⲙ ⲉ-ϴⲕⲁ-ⲡⲉⲓ̈ⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ-ⲁⲟ-ⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̄-ⲡⲣ̄ⲣⲟ Acts 26:32 "This man could have been set free if he had not appealed to Caesar"; *(iv)* ⲙ̄ⲙⲛ̄-ϣⲃⲟⲙ ⲉ-ϴⲧⲣⲉⲟ-ⲣ̄-ϴⲙⲁⲑⲏⲧⲏⲥ ⲛⲁ-ⲓ Luke 14:26 "He cannot be My disciple"; *(v)* ⲙ̄ⲙⲛ̄-ϴⲃⲟⲙ ⲛ̄ⲧⲉ-ⲧⲉⲅⲣⲁⲫⲏ (textual var. ⲉ-ϴⲧⲣⲉ-ⲧⲉⲅⲣⲁⲫⲏ) ⲃⲱⲗ ⲉⲃⲟⲗ John 10:35 "Scripture cannot be broken"; *(vi)* ⲟⲩⲛ-ϴⲃⲟⲙ ⲉ-ϩⲱⲃ ⲛⲓⲙ ⲙ̄-ⲡ-ⲉⲧϴ-ⲡⲓⲥⲧⲉⲩⲉ Mark 9:23 "All things are possible to the one who believes"; ⲟⲩⲛ-ϴⲃⲟⲙ ⲉⲣⲟ-ⲟⲩ ⲛ̄ⲛⲁϩⲣⲛ̄-ⲡⲛⲟⲩⲧⲉ Luke 18:27 "They are possible with God"

(b) Compound verb **180(a)** ⲃ̄ⲙ̄-ϴⲃⲟⲙ [find-power]

Actor (. . .) ⲃ̄ⲙ̄-ϴⲃⲟⲙ ⲉ-ϴ*action*
Actor (. . .) (ⲉ)ϣ-ⲃ̄ⲙ̄-ϴⲃⲟⲙ ⲉ-ϴ*action*

occurs in both durative and non-durative environments.

Examples: ⲛ̄ⲧⲉⲣⲉϥ-ⲉ̀ⲓ ⲇⲉ ⲉⲃⲟⲗ ⲙ̄ⲡⲟ̄-ⲉϣ-ⲃⲙ̄-ϴⲃⲟⲙ ⲉ-ϴϣⲁⲭⲉ ⲛⲙⲙⲁ-ⲩ Luke 1:22 "And when he came out, he could not speak to them"; ⲁϥ-ⲁⲣⲭⲉⲥⲑⲁⲓ ⲛ̄-ⲧⲁϣⲉ-ϴⲟⲓ̈ϣ ⲛ̄-ϩⲁϩ ⲁⲩⲱ ⲉ-ϴⲥⲣ̄-ⲡϣⲁⲭⲉ ϩⲱⲥⲧⲉ ⲛⲟ̄-ⲧⲙ̄-(textual var. ⲧⲙ̄-ⲉϣ-)ⲃⲙ̄-ϴⲃⲟⲙ ⲉ-ϴⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲟⲩⲱⲛϩ Mark 1:45 "He began to talk freely about it and to spread the news, so that He could no longer openly enter a town"; ϫⲉ-ⲉⲛⲉ-ϣ-ⲃⲙ̄-ϴⲃⲟⲙ ϩⲱⲱ-ⲛ ⲉ-ϴⲥⲉⲡⲥ̄-ⲛ-ⲉⲧϴ-ϩⲛ̄-ⲑⲗⲓⲯⲓⲥ ⲛⲓⲙ 2 Cor 1:4 "So that we may be able to comfort those who are in any affliction"; ⲛⲉⲥ-ⲟⲩⲱϣ ⲉ-ϴⲙⲟⲟⲩⲧ-ⲟ̄ ⲓ ⲙ̄ⲡⲉⲥ-ⲃⲙ̄-ϴⲃⲟⲙ ⲇⲉ Mark 6:19 "She wanted to kill him; but she could not"; ⲟⲩⲣⲟ ⲉϥ-ⲟⲩⲱⲛ ⲉ-ⲙⲛ-ⲗⲗⲁⲩ ⲛⲁ-ⲉϣ-ⲃⲙ-ϴⲃⲟⲙ ⲉ-ϴϣⲱⲧⲙ ⲙⲙⲟ-ϥ Rev 3:8 "An open door, which no one is able to shut"

Cf. also ϣ-, ⲉϣ-, ⲛⲁ-ϣ- **184.**

The Impersonal Predicate

(ⲁⲛⲁⲅⲕⲏ, ϩⲱ, ϩⲛⲉ-/ϩⲛⲁ=, ϩⲁⲡⲥ, ⲅⲉⲛⲟⲓⲧⲟ, ⲉⲝⲉⲥⲧⲓ, ϣϣⲉ, ϩⲁⲙⲟⲓ̈)

See chapter 22

Part 3

Complex Clause Patterning

19 *The Conversions: Relative, Circumstantial, Preterit, and Focalizing*

The Nature of Conversion in Coptic **395**
- The Function of Conversion **395**
- The Converters **396**
  - Double conversion **397**
  - Triple conversion **398**

The Relative Conversion **399**
- The Nature of the Relative Conversion **399**
  - Forms of the converter **399**
  - The function of relative conversion **400**
    - *As secondary converter* **401**
  - Term in extraposition **402**
- Roles of the Relative Conversion **403**
  - The simple attributive: relative and circumstantial as alternants (ⲡⲥⲓⲟⲩ ⲉⲛⲧ-ⲁⲩ-ⲛⲁⲩ ⲉⲣⲟ-ⲫ) **403**
    - *Bare* ⲉⲧ$^{\emptyset}$- **405**
    - ⲉⲣ- *expressing resumptive subject function* **406**
    - *Antecedents of time or manner 'in which'* **407**
  - The appositive attributive (ⲙⲁⲣⲓⲁ ⲧⲁⲓ ⲉⲛⲧ-ⲁⲥ-ⲱⲡ̄-ϩⲁϩ ⲛ̄-ϩⲓⲥⲉ etc.) **408**
    - *Unconverted attributive clause after* ⲡⲁⲓ + *adverbial premodifier* **409**
  - The explanatory relative clause (ⲟⲩⲁ ⲉⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲉ etc.) **410**
  - The articulated attributive constructions (ⲡ-ⲉⲛⲧ-ⲁ-ⲙⲱϒⲥⲏⲥ ⲥϩⲁⲓ ⲉⲧⲃⲏⲏⲧ-ⲫ̄ etc.) **411**
- Extensions of the Relative Conversion **412**

The Circumstantial Conversion **413**
- The Nature of the Circumstantial Conversion **413**
  - Forms of the converter **413**
    - *Simplification (omission of* ⲉ-*)* **414**
  - The function of circumstantial conversion **415**

As secondary converter **416**
As tertiary converter **417**
Term in extraposition **418**
Extraposited subject with extraposited converter **419**
Adverbial Premodifier **420**
Roles of the Circumstantial Conversion **421**
The adverbial circumstantial (ⲉⲣⲉ-ⲧⲉⲓ̈ⲁϣⲏ ⲛ̄-ⲟⲧⲃ̄ⲧ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉ-ⲡⲉϣⲛⲉ ⲡⲱϩ) **421**
Relationship resolved by preceding conjunction **422**
As second member of antithesis **423**
ⲉ-ⲙ̄ⲙⲟⲛ, ⲉ-ⲙⲟⲅⲓⲥ, *and* ⲉ-ⲛ̄-ⲕⲁⲧⲁ- . . . ⲁⲛ **424**
Invariable ⲉϥ- *forming adverbial modifier* **425**
The completive circumstantial (ⲙⲁⲣⲉϥ-ⲥⲱⲧⲙ̄ ⲉ-ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥ-ϫⲱ̂ ⲛ̄-ⲛⲁⲓ̈) **426**
In periphrastic conjugation **427**
The sequential circumstantial (ⲁϥ-ϫⲛⲟⲩ-ⲉⲓ ⲉ-ⲁⲓ-ϫⲉ-ⲡⲁⲓ) **428**
Extending a relative clause **429**
The attributive circumstantial clause (ⲟⲩⲣⲱⲙⲉ ⲉⲣⲉ-ⲧⲉϥϭⲓϫ ϣⲟⲩⲱⲟⲩ etc.) **430**
Unexpressed antecedent **431**
In epistolary salutation formula **432**
Extensions of the Circumstantial Conversion **433**

The Preterit Conversion **434**
Forms of the Converter **434**
The Functions of Preterit Conversion **435**
As secondary converter **436**
The preterit secondarily converted **437**
Invariable ⲡⲉ in Preterit Clauses **438**
Preterit in Narrative or Exposition **439**
Term in Extraposition **440**
Extraposited subject with extraposited converter **441**
Adverbial Premodifier **442**
Extensions of the Preterit Conversion **443**

The Focalizing Conversion **444**
Forms of the Converter **444**
The Functions of Focalizing Conversion **445**
As secondary converter **446**
Focalizing conversion in second and third degree conversion **447**
The Focalizing Conversion as a Nexus Pattern **448**

Eligible Focal Points in Durative and Non-durative Patterns **449**
Focalizing Conversion of Other Sentence Patterns **450**
Shift of focus in the nominal sentence **451**
Negation **452**
Negation of the focalization nexus **452**
Negation of the topic element **453**
Term in Extraposition **454**
Extraposited subject with extraposited converter **455**
Adverbial Premodifier **456**
The Focalizing Clause as an Entity Statement **457**
Extensions of the Focalizing Conversion **458**

Focalization Expressed by the Circumstantial Conversion **459**

Neutralization of Focalizing *versus* Circumstantial Conversion **460**

THE NATURE OF CONVERSION IN COPTIC

THE FUNCTION OF CONVERSION

395 The sentence patterns (nexus patterns) described above in part 2 are *'basic'* sentence forms, meaning that they are the basis of four grammatical superstructures called *'conversions'*:

Relative **399**
Circumstantial **413**; cf. **403–4, 408, 411**
Preterit **434**
Focalizing **444**

(The imperative [chapter 16] is not subject to conversion, not being a nexus pattern.) Each conversion is formed upon the main-clause basic nexus patterns by the prefixation or substitution of a *'converter'* **396,** a morph that signals that the converted clause has a special (marked) relationship to the surrounding text, in syntax and/or structuring of information. For example

Basic: ⲥⲉ-ⲥⲱⲧⲡ "They choose"

Relative: ⲉⲧⲟⲩ-ⲥⲱⲧⲡ ⲙ̄ⲙⲟ-ϥ " . . . whom they choose"
Circumstantial: ⲉⲩ-ⲥⲱⲧⲡ " . . . (they) choosing"
Preterit: ⲛⲉⲩ-ⲥⲱⲧⲡ "They chose"
Focalizing: ⲉⲩ-ⲥⲱⲧⲡ (ⲛ̄ⲧⲉⲓ̈ϩⲉ), as in *"It is* (in this way) *that they choose"*

(Converters: ⲉⲧ= relative, ⲉ= circumstantial, ⲛⲉ= preterit, ⲉ= focalizing)

so likewise

Basic: ⲁⲩ-ⲥⲱⲧⲡ "They chose"

Relative: ⲉⲛⲧ-ⲁⲩ-ⲥⲱⲧⲡ ⲙⲙⲟ-ⲟ " . . . whom they chose, had chosen"

Circumstantial: ⲉ-ⲁⲩ-ⲥⲱⲧⲡ " . . . (they) having chosen"

Preterit: ⲛⲉ-ⲁⲩ-ⲥⲱⲧⲡ "They had chosen"

Focalizing: ⲛ̄ⲧ-ⲁⲩ-ⲥⲱⲧⲡ (ⲛ̄ⲧⲉⲓϩⲉ), as in *"It was* (in this way) *that they chose"*

(Converters: ⲉⲛⲧ- relative, ⲉ- circumstantial, ⲛⲉ- preterit, ⲛ̄ⲧ- focalizing)

In immediate sentence-level analysis, relative and circumstantial clauses can be classified as *'subordinate' clauses*; preterit and focalizing clauses, as *'main' clauses* (cf. **248**). But because preterit and focalizing conversions each signal a special structuring of information that has meaning only within a textual structure larger than a sentence, they cannot ultimately be classified as independent.

THE CONVERTERS

396 Converters enter into two types of construction with the converted clause:

(a) Mutable converters occur as prenominal and prepersonal states **30,** within certain patterns of the durative sentence **320, 324.**

	(i) Prenominal State	(ii) Prepersonal State
Relative	ⲉⲧⲉⲣⲉ-	ⲉⲧ=, ⲉⲧ$^{\theta}$-
Circumstantial	ⲉⲣⲉ-	ⲉ=
Preterit	ⲛⲉⲣⲉ-	ⲛⲉ=
Focalizing	ⲉⲣⲉ-	ⲉ=

The personal intermediates **80** are suffixed to the prepersonal state, replacing the personal prefix of the basic durative sentence (e.g. *basic* ⲧ̄-ⲥⲱⲧⲡ, *preterite conversion* ⲛⲉ-ⲓ̈-ⲥⲱⲧⲡ)

		Relative	Circumstantial and Focalizing	Preterit
Sing.	1	ⲉⲧ̄- (ⲉⲧ= + -ⲓ-)	ⲉⲓ̈-	ⲛⲉⲓ̈-
	2	ⲉⲧⲕ̄-	ⲉⲕ-	ⲛⲉⲕ-
		ⲉⲧⲉ-, var. ⲉⲧⲉⲣⲉ-	ⲉⲣⲉ-	ⲛⲉⲣⲉ-
	3	ⲉⲧⲟ̄-	ⲉⲟ-	ⲛⲉⲟ-
		ⲉⲧⲥ̄-	ⲉⲥ-	ⲛⲉⲥ-
Pl.	1	ⲉⲧⲛ̄-	ⲉⲛ-, var. ⲛ̄-	ⲛⲉⲛ-
	2	ⲉⲧⲉⲧⲛ̄-	ⲉⲧⲉⲧⲛ̄-	ⲛⲉⲧⲉⲧⲛ̄-
	3	ⲉⲧⲟⲩ-	ⲉⲩ-	ⲛⲉⲩ-
		ⲉⲧ$^{\theta}$- **405**		

Mutable converters with the future auxiliary ⲛⲁ-:

2d sing. fem.
- Rel. ⲉⲧⲉⲛⲁ-, vars. ⲉⲧⲉⲣⲉⲛⲁ-, ⲉⲧⲉⲣⲛⲁ-, and ⲉⲧⲉⲣⲁ-
- Circum. ⲉⲣⲉⲛⲁ-, vars. ⲉⲣⲛⲁ- and ⲉⲣⲁ-
- Pret. ⲛⲉⲣⲉⲛⲁ-, vars. ⲛⲉⲣⲛⲁ- and ⲛⲉⲣⲁ-
- Foc. ⲉⲣⲉⲛⲁ-, vars. ⲉⲣⲛⲁ- and ⲉⲣⲁ-

2d plur.
- Rel. ⲉⲧⲉⲧⲛⲁ-, i.e. ⲉⲧ-ⲉⲧ(ⲛ)-ⲛⲁ-
- Circum. ⲉⲧⲉⲧⲛⲁ-, i.e. ⲉ-ⲧⲉⲧ(ⲛ)-ⲛⲁ-
- Pret. ⲛⲉⲧⲉⲧⲛⲁ-, i.e. ⲛⲉ-ⲧⲉⲧ(ⲛ)-ⲛⲁ-
- Foc. ⲉⲧⲉⲧⲛⲁ-, i.e. ⲉ-ⲧⲉⲧ(ⲛ)-ⲛⲁ-

(b) Immutable sentence converters are converters prefixed to a whole basic sentence pattern (with alternants selected according to sentence pattern). They occur where the mutable converters do not occur and vice versa.

Relative **399**: ⲉⲧⲉ-, alts. ⲉ-, ⲉⲧ-, ⲉⲛⲧ- (common var. ⲛ̄ⲧ-)
Circumstantial **413**: ⲉ-
Preterit **434**: ⲛⲉ-
Focalizing **444**: ⲉ-, alts. ⲛ̄ⲧ- (var. ⲉⲛⲧ-), ⲉⲧⲉ-

TABLE 23
ATTESTED SIMPLE CONVERSIONS OF THE SENTENCE PATTERNS

	RELATIVE	CIRCUMSTANTIAL	PRETERIT	FOCALIZING
Nominal sentence (chapter 13)				
Containing ⲁⲛ̄- etc.	. . . . .	×	×[1]	. . . . . [2]
Containing ⲡⲉ etc.	×	×	×	. . . . . [3]
Durative sentence				
Patterns 1 and 2 **320**	×	×	×	×
Pattern 3 ⲟⲩⲛ̄-/ⲙⲛ̄- **324**	×	×	×	×
Non-durative conjugation				
ⲁⲩ-/ⲙ̄ⲡⲩ- **334**	×	×	×	×
ⲙ̄ⲡⲁⲧⲩ- **336**	×	×	×	. . . . .
ⲱⲁⲩ-/ⲙⲉⲩ- **337**	×	×	×	×[4]
ⲉⲩⲉ- **338**	. . . . .	. . . . .	. . . . .	. . . . .
ⲛ̄ⲛⲉⲩ- **338**	×	×	. . . . .	. . . . .
Suffixally conjugated verboids				
In initial ⲛⲁ or ⲛⲉ **376**	×	×	×	×
ⲛⲁⲓⲁⲧ= **378**	×	×	. . . . .	×
ϩⲛⲉ- **379**	×	×	. . . . .	×
ⲙⲉⲱⲁ= **381**	×	. . . . .	. . . . .	. . . . .
ⲟⲩⲉⲧ- **382**	. . . . .	×	. . . . .	. . . . .
ⲟⲩⲛ̄ⲧⲉ-/ⲙⲙⲛ̄ⲧⲉ- **383**	×	×	×	×
Cleft sentence Pattern 1 **464**	×	×	×	. . . . . [5]
ⲟⲩⲛ̄-/ⲙⲛ̄- **477**	×	×	×	×
Impersonal predicate **487, 488**	×	×	×	×
ⲟⲩⲟⲓ̈ ⲛ̄- **244**	×	×	×	×
ⲙⲙⲟⲛ, ⲙⲟⲣⲓⲥ, ⲛ̄-ⲕⲁⲧⲁ- . . . ⲁⲛ **424**	. . . . .	×	. . . . .	×

[1]Only in contrary-to-fact conditional sentence **498** and regret **499**? [2]Cf. **451** [3]Cf. **451** and **459** [4]Not attested with neg. ⲙⲉⲭ–? [5]The basic cleft sentence already has the function of focalization **461**

397 *Double conversion.* The conversions that are main clauses (preterit and focalizing) are subject to simultaneous, second conversion by the relative (ⲉⲧⲉ–, var. ⲉ–), circumstantial (ⲉ–), or focalizing (ⲉ–) converters, as shown in table 24.

TABLE 24
DOUBLE CONVERSIONS

PRIMARY CONVERSION	SECONDARY CONVERSION			
	Relative (ⲉⲧⲉ– or ⲉ–)	Circumstantial (ⲉ–)	Preterit (ⲛⲉ–)	Focalizing (ⲉ–)
Preterit	**401**	**416(a)**	.....	**446**
Focalizing durative	.....	**416(b)**	cf. **398**	.....
Focalizing past tense (affirm.)	.....	**416(b)**	cf. **398**	.....

398 *Triple conversion.* The focalizing conversion is subject to what formally appears to be simultaneous conversion by the circumstantial + preterit immutable sentence converters, as shown in table 25.

TABLE 25
TRIPLE CONVERSIONS

PRIMARY CONVERSION	SECONDARY + TERTIARY CONVERSIONS: CIRCUMSTANTIAL OF THE PRETERIT (ⲉ–ⲛⲉ–)
Focalizing durative ⲉⲣⲉ–	**417**
Focalizing past tense (affirm.) ⲛ̄ⲧ–ⲁ⸗	**417**[1]

[1]ⲉⲛⲉ–ⲛ̄ⲧ–ⲁ⸗ is not focalizing in meaning, cf. **498**

THE RELATIVE CONVERSION

THE NATURE OF THE RELATIVE CONVERSION

399 *Forms of the converter*

Immutable sentence converter (allomorphs)

ⲉ–: before ⲱⲁⲣⲉ– **337** (var. ⲉⲧⲉ–ⲱⲁⲣⲉ–) (aorist affirmative) and as secondary converter of the preterit conversion (var. ⲉⲧⲉ–) **401**
ⲉⲛⲧ– (common var. ⲛ̄ⲧ–): before ⲁ– **334** (past tense affirmative)
ⲉⲧ–: before ⲛⲁⲛⲟⲩ– etc. under conditions described in **376**
ⲉⲧⲉ– before: durative Patterns 1 and 2 negative, under conditions described in **320**; nominal sentence (chapter 13); cleft sentence Pattern 1

464; impersonal predicate **487, 488**; ⲙ̄ⲡⲉ– **334** (past tense negative); ⲙ̄ⲡⲁⲧⲉ– **336**; ⲙⲉⲱⲁ⸗ **381**; ⲛⲁⲓⲁⲧ⸗ **378**; ⲛ̄ⲛⲉ– **338** (optative negative); ⲛⲁⲛⲟⲩ– etc. under conditions described in **376**; ⲟⲩⲟⲓ ⲛ̄– **244**; ⲟⲩⲛ̄–/ⲙⲛ̄– **477**; ⲟⲩⲛ̄ⲧⲉ–/ⲙⲛ̄ⲧⲉ– **383**; ⲱⲁⲣⲉ–/ⲙⲉⲣⲉ– (affirm. var. ⲉ–ⲱⲁⲣⲉ–) **337** (aorist); ϩⲛⲉ– **379**; and as secondary converter of the preterit conversion (var. ⲉ–) **401**
ⲛ̄ⲧ–: cf. ⲉⲛⲧ–

Mutable converter (allomorphs)

ⲉⲧⲉⲣⲉ–, ⲉⲧ⸗: in the durative sentence under conditions described in **320**
ⲉⲧ$^{\emptyset}$–: in the durative sentence under conditions described in **320, 405**
ⲉⲣ–: cf. **406**

400 *The function of relative conversion.* The relative conversion signals that the converted clause modifies, i.e. descriptively expands, a preceding entity term; or forms an entity term by expanding ⲡ–. It plays the following roles:

i. the simple attributive construction **404** (the star *that they saw)*

ii. the appositive attributive clause construction **408** (Mary, *who has worked hard among you, . . .)*

iii. the explanatory relative clause **410** (One, *that is, God)*

iv. the articulated attributive construction, an entity term **411** *(that which you* hear)

It is also an element in the cleft sentence (chapter 20). *Tenses* in the relative clause express relative time **529**.

401 As a *secondary converter*, the relative is an element in relative preterit conversion (a double conversion **397**): ⲉⲧⲉ–ⲛⲉ, var. ⲉ–ⲛⲉ. E.g. ⲡ–ⲉⲧⲉ–ⲛⲉϥ–ⲱⲟⲟⲡ ⲁⲛ ShAmél II 418:7 "That which was non-existent"; ⲡⲉⲟⲟⲩ ⲉ–ⲛⲉ–ⲩⲛ̄ⲧⲁ–ⲓ–ϥ ϩⲁϩⲧⲏ–ⲕ ⲉ–ⲙⲡⲁⲧⲉ–ⲡⲕⲟⲥⲙⲟⲥ ⲱⲱⲡⲉ John 17:5 "The glory that I had with Thee before the world came into being"; ⲡⲧⲱⲱ ⲉ–ⲛⲉⲓ–ⲛϩⲏⲧ–ϥ ShIII 117:29 "The rule that I was living by."

402 *Term in extraposition.* A dependent personal morph, usually the subject, within the relative clause can be anticipated by a personal independent (ⲁⲛⲟⲕ etc.) in extraposition, that is, placed at the front of the relative clause ('extraposited') before the converter

Antecedent + *Extraposited Term*	*Converted Sentence Pattern* (contains a personal morph agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ⲁⲩⲱ ⲡⲙⲁ ⲁⲛⲟⲕ | ⲉ†–ⲛⲁ–ⲃⲱⲕ ⲉⲣⲟ–ⲩ "And the place where I am going" (John 8:21)
(And the place, for My part, | which I am going to)

ⲛ̄ⲑⲉ ⲛ̄ⲧⲟⲩ | ⲉⲧⲩ̄–ϩⲙ̄–ⲡⲟⲩⲟⲉⲓⲛ "As He is in the light" (1 John 1:7)
(In the way, for His part, | that He is in the light)

ⲧⲁⲓ ⲇⲉ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲱⲧⲛ̄ | ⲉⲧⲉⲧⲛⲁ–ⲯⲗⲏⲗ ⲙ̄ⲙⲟ–ⲥ "This, then, is how you shall pray" (Matt 6:9)
(So this is, for your part, the way | that you shall pray)

and thus set off as a topic of thought. Extraposition and dependent morph agree in (person)/number/(gender). The dependent morph within the relative clause shows how the extraposited term relates to the clause.

Also occurring in this position are inflected modifiers that agree with an element within the relative clause; e.g. ⲛ̄ⲑⲉ ϩⲱⲱ–ⲛ ⲛ̄ⲧ–ⲁⲩ–† ⲛⲁ–ⲛ Acts 11:17 "As He gave to us too (Just as, us too, He gave to us)"; ⲕⲁⲧⲁ–ⲑⲉ ϩⲱⲱ–ⲩ ⲟⲛ ⲛ̄ⲧ–ⲁ–ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛ̄–ⲥⲟⲛ ⲡⲁⲩⲗⲟⲥ ⲥϩⲁⲓ ⲛⲏ–ⲧⲛ̄ 2 Pet 3:15 "So also our beloved brother Paul wrote to you (Just as, also he, our beloved brother Paul wrote to you)."

ROLES OF THE RELATIVE CONVERSION

403 The simple attributive: relative and circumstantial as alternants

Since relative and circumstantial **413** alternate in three attributive constructions (**404, 408, 411**), both conversions will have to be mentioned in these paragraphs; cf. also **430.**

An *'attributive clause'* modifies (descriptively expands) a preceding non-personal entity term.

ⲡⲥⲓⲟⲩ ⲉⲛⲧ–ⲁⲩ–ⲛⲁⲩ ⲉⲣⲟ–ⲩ ϩⲛ̄–ⲙ̄ⲙⲁ ⲛ̄–ⲯⲁ "The star *that they had seen in the East"* (Matt 2:9)
ⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉ–ⲧⲉϥⲃⲓϫ ⲙⲟⲟⲩⲧ "The man *who had the withered hand"* (whose hand was withered) (Mark 3:3)

The modified term (ⲡⲥⲓⲟⲩ, ⲡⲣⲱⲙⲉ) is its *'antecedent'*. Tense in the converted clause expresses relative time **529.** Antecedent (except ⲡ–) and attributive clause can be separated from one another by modifiers or other autonomous sentence elements: ⲛ̄ⲑⲉ ⲅⲁⲣ ⲉⲧⲉ–ⲙ̄ⲛ̄–$^{\emptyset}$ⲙⲛ̄ⲧ–ⲁⲏⲥⲧⲏⲥ ⲯⲟⲟⲩ̂ ShChass 39:30–32 "For just as no thievery exists."

404 The *'simple attributive clause' construction*

ⲡⲱⲏⲛ ⲉⲧ–ⲛⲁⲛⲟⲩ –ⲩ "The tree that is good, The good tree"
ⲟⲩⲱⲏⲛ ⲉ–ⲛⲁⲛⲟⲩ –ⲩ "A tree that is good, A good tree"
(i) (ii) (iii)

contains three essential elements:

i. *Antecedent,* the nucleus of the construction (ⲡⲱⲏⲛ, ⲟⲩⲱⲏⲛ)

ii. *Converter (relative or circumstantial),* followed by the rest of the converted clause (ⲉⲧ–ⲛⲁⲛⲟⲩ–ⲩ, ⲉ–ⲛⲁⲛⲟⲩ–ⲩ)

iii. *'Resumptive morph'* occurring as part of the converted clause, i.e. a morph that agrees with the antecedent in number/(gender), and refers to it (ⲡⲱⲏⲛ ⲉⲧ–ⲛⲁⲛⲟⲩ–ⲩ). Resumptive morphs include: all personal morphs (including the personal element in the possessive article); variable ⲡⲉ, ⲧⲉ, ⲛⲉ and invariable ⲡⲉ in the nominal sentence; –ⲙⲁⲩ (in ⲉⲙⲁⲩ 'thither', ⲙ̄ⲙⲁⲩ 'there', and ⲉⲃⲟⲗ ⲙ̄ⲙⲁⲩ 'thence') expressing place. Under certain limited conditions described below, the resumptive morph is not expressed **405, 407.** For ϩⲛⲉ–, ⲯⲱⲉ, ⲙⲉⲯⲱⲉ, and ⲥ–ⲗⲟⲕⲉⲓ ⲛⲁ= in relative conversion, cf. **379, 488, 489.**

Alternation of relative and circumstantial. After definite antecedents (ⲡ– etc.) the attributive role is filled by a relative clause, after non-definites (ⲟⲩ–, $^{\emptyset}$, etc.) by the circumstantial; after . . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ, cf. **60**; after bare specifier, **65(iv).**

(a) ⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉ–ⲧⲉϥⲃⲓϫ ⲙⲟⲟⲩⲧ (Mark 3:3, textual var. ⲉⲣⲉ–)
(b) ⲟⲩⲣⲱⲙⲉ ⲉⲣⲉ–ⲧⲉϥⲃⲓϫ ⲯⲟⲩⲱⲟⲩ (Matt 12:10)
(antecedent) *(attributive clause)*

(a) "The man who had the withered hand"; *(b)* "A man who had a withered hand"

(But after antecedents expressing time or manner 'in which', both relative and circumstantial occur indifferently **407.**)

Definite antecedents are: def. article phrases (ⲡ– . . .), def. determinator pronouns (ⲡⲁⲓ), proper nouns (ⲙⲱϋⲥⲏⲥ). Article phrases built on . . . ⲛⲓⲙ and at least some determinators (such as ϩⲁϩ) are modified by either relative or circumstantial indifferently. Possessed nouns **138** are not compatible with any kind of attributive clause. All other non-personal entity terms are non-definite and are modified by the circumstantial or by the appositive attributive clauses **408.** Personal morphs are modified only by the appositive attributive. Indeed, the appositive attributive enables both relative and circumstantial to modify all these types of antecedent.

Further examples: ⲡⲉⲓⲯⲁϫⲉ ⲉⲛⲧ–ⲁ–ⲩ–ⲯⲱⲡⲉ Luke 2:15 "This saying that has come to pass" (This saying + CONVERTER + *it* has come to pass); (ⲟ)ⲩⲣⲱⲙⲉ ⲉ–ⲁ–ⲩ–ϫⲟ ⲛ̄–ⲟⲩⲃⲣⲟⲃ Matt 13:24 "A person who sowed seed" (A person + CONVERTER + *he* sowed seed); ⲙⲱϋⲥⲏⲥ ⲛ̄ⲧ–ⲁⲩ–ⲁⲣⲛⲁ ⲙ̄ⲙⲟ–ⲩ Acts 7:35 "Moses whom they refused" (Moses + CONVERTER + they refused *him*); ⲟⲩⲣⲱⲙⲉ ⲉ–ⲁⲩ–ⲧⲟⲯ–ⲩ Acts 2:22 "A man who was attested" (A man + CONVERTER + They attested *him*); ⲡⲧⲟⲟⲩ ⲉⲛⲧ–ⲁϥ–ⲧⲁⲥⲥⲉ ⲛⲁ–ⲩ ⲉ–ⲙⲁⲩ Matt 28:16 "The mountain that He directed them to" (The mountain + CONVERTER + he directed them to *there*); ⲟⲩⲥϩⲓⲙⲉ ⲉ–ⲩⲛ̄ⲧ–ⲥ̄–ⲟⲩⲯⲉⲉⲣⲉ ⲙ̄ⲙⲁⲩ Mark 7:25 "A woman who had a daughter" (A woman

+ CONVERTER + *she* has a daughter). The resumptive morph can occur in a clause subordinated to the relative conversion, e.g. ⲡⲉⲧⲛ̄ⲱⲏⲣⲉ ⲉⲧⲉⲧⲛ̄-ϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ-ⲁⲛ-ϫⲡⲟ-ⲩ ⲉⲩ-ⲟ ⲛ̄-ⲃⲁ̄ⲗⲉ John 9:19 "Your son, who you say was born blind" (Your son + CONVERTER + you say, "We gave birth to *him* blind"). Ambiguity might arise when, within an attributive clause, two or more morphs that are identical in number/(gender) might be understood to be the resumptive morph: thus ⲡⲛⲟⲩⲧⲉ ⲉⲛⲧ-ⲁⲩ-ⲁⲁ-ⲩ means both "The god who made him" and "The god whom he made."

Personal resumptive morphs occur in all three persons: ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲛⲧ-ⲁⲉⲓ-ⲉⲓ ⲉ-ⲡⲕⲟⲥⲙⲟⲥ John 12:46 "It is I who am the light who has come into the world"; ⲕⲁⲓⲅⲁⲣ ⲁⲛⲟⲕ ⲁⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲉⲓ̄-ⲱⲟⲟⲡ ϩⲁ-ⲟⲩⲉϫⲟⲩⲥⲓⲁ Luke 7:8 "For I, for my part, am a man set under authority"; ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁⲱⲏⲣⲉ ⲡⲁⲙⲉⲣⲓⲧ ⲉⲛⲧ-ⲁⲓ̈-ⲟⲩⲱⲱ ⲛ̄ϩⲏⲧ-ⲕ̄ Luke 3:22 "It is You who are My Son, My beloved in whom I have been pleased"; ⲱ̄ ⲡⲣⲱⲙⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲕ̄-ⲕⲣⲓⲛⲉ Rom 2:1 "O fellow, whoever you are, you who judge another"; ⲛⲧⲕ̄-ⲟⲩⲥⲁϩ ⲉ-ⲁⲕ̄-ⲉⲓ̂ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ John 3:2 "You are a teacher come from God"; ⲛⲁⲓ̈ ⲛ̄ⲧ-ⲁⲧⲉⲧⲛ̄-ϫⲓ ⲙ̄-ⲡⲛⲟⲙⲟⲥ Acts 7:53 "You who have received the Law"; ⲡⲉⲓ̈ⲱⲁϫⲉ ⲉⲛⲧ-ⲁϥ-ⲱⲱⲡⲉ Luke 2:15 "This saying that has come to pass"; ⲛⲣⲱⲙⲉ ⲉⲛⲧ-ⲁⲕ-ⲥⲟⲡⲥ̄ ⲉϫⲱ-ⲟⲩ Besa, Frag. 28 (Kuhn 92:22) "The people for whom you have made entreaty"

405 *Bare* ⲉⲧ$^{\emptyset}$- *in the simple attributive construction.* When a durative sentence (ϥ-ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ "He is in the heavens") occurs in conversion by relative ⲉⲧ= and the antecedent is resumed as subject, nothing (∅) is suffixed to the converter ⲉⲧ= (ⲉⲧ= + ∅). This significant absence (zero morph, ∅) in place of a personal morph expresses resumption + subject function.

ϥ-ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ
ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ ⲉⲧ$^{\emptyset}$-ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ
"Your Father *who is* in the heavens" (Matt 5:16)
(Your Father + ⲉⲧ + $^{\emptyset}$ + in the heavens)

The bareness ($^{\emptyset}$ morph) of ⲉⲧ$^{\emptyset}$- is compatible with sing. masc., sing. fem., and plur. antecedents. Corresponding negatives are both ⲉⲧ$^{\emptyset}$- . . . ⲁⲛ and ⲉⲧⲉ-ⲛ̄-ϥ- . . . ⲁⲛ/ⲉⲧⲉ-ⲛ̄-ⲥ- . . . ⲁⲛ/ⲉⲧⲉ-ⲛ̄-ⲥⲉ- . . . ⲁⲛ, cf. **320.**

Further examples: ⲡⲉⲱⲧⲟⲣⲧⲣ ⲱⲏⲙ ⲉⲧ$^{\emptyset}$-ϩⲛ-ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ShIII 30:10 "The little incident in the church"; ⲧⲟⲣⲅⲏ ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲃⲱⲗⲡ ⲉⲃⲟⲗ ϩⲛ-ⲧⲡⲉ ShIII 17:16 "The wrath that is going to appear out of heaven"; ⲱ̂ ⲛ̄ⲣⲱⲙⲉ ⲉⲧ$^{\emptyset}$-ⲛ̄ⲕⲟⲧⲕ̄ ⲁⲩⲱ ⲉⲧ$^{\emptyset}$-ⲣⲟⲉⲓⲥ ⲁⲛ ShChass 164:51–54 "O you people who sleep and do not keep watch!"; ⲧⲡⲟⲗⲓⲥ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ Matt 4:5 "The holy city (The city that is holy)"; ⲛ̄ⲓⲟⲩⲁⲁⲓ̈ ⲃⲉ ⲉⲧ$^{\emptyset}$-ϩⲙ̄-ⲡⲏⲓ ⲛⲙ̄ⲙⲁ-ⲥ John 11:31 "The Jews, then, who were with her in the house"

406 ⲉⲣ- *expressing resumptive subject function.* In a very few Sahidic texts, perhaps under influence of the dialects of Middle Egypt, the morph ⲉⲣ- occurs as an affirmative *past tense* counterpart to bare ⲉⲧ$^{\emptyset}$- **405;** like ⲉⲧ$^{\emptyset}$-, the bare converter ⲉⲣ- expresses any 3d person subject resumption of the antecedent. The normal Sahidic equivalent is ⲉⲛⲧ-ⲁ=. E.g. ⲛⲉ-ⲟⲩⲛ̄-ⲟⲩϩⲁⲗⲟ ϩⲛ̄-ⲛⲣⲓ ⲛ̄-$^{\emptyset}$ⲣⲉϥ-ⲱⲏ̄-$^{\emptyset}$ϩⲓⲥⲉ ⲉⲣ-ⲫⲟⲣⲉⲓ (= ⲉⲛⲧ-ⲁϥ-ⲫⲟⲣⲉⲓ) ⲛ̄-ⲟⲩⲧⲙⲏ ApophPatr 53 (Chaîne 12:4–5) "Once there was a very ascetic senior monk in Cellia who had donned a mat (as his garment)"; [ⲡϩ]ⲁ̄ⲗⲟ ⲉⲣ-ⲱⲁϫⲉ (= ⲉⲛⲧ-ⲁϥ-ⲱⲁϫⲉ) ⲛ̄ⲙ̄ⲙⲁ-ⲛ Paphnoute Cephalas, Stories of the Monks of the Desert (BMis 439:11–12) "The monk who had spoken with us."

407 *Antecedents expressing time or manner 'in which'* relate in special ways to the simple attributive clause (both relative and circumstantial).

(a) The resumptive morph is optionally left unexpressed if its sentence function would be adverbial modifier (ⲛ̄ϩⲏⲧ=, ⲙ̄ⲙⲟ=, ⲙ̄ⲙⲁⲩ).

(b) After a *definite* antecedent of time or manner, both relative and circumstantial attributive clauses occur indifferently.

Examples: *time* ⲡⲛⲁⲩ ⲉⲛⲧ-ⲁϥ-ⲙ̄ⲧⲟⲛ ⲛ̄ϩⲏⲧ-ϥ̄ John 4:52 "The hour that he recovered in"; ⲱⲁ-ⲡⲉϩⲟⲟⲩ ⲉⲧⲉⲣⲉ-ⲛⲁⲓ̈ ⲛⲁ-ⲱⲱⲡⲉ Luke 1:20 "Until the day that these things come to pass"; ϩⲙ̄-ⲡⲥⲏⲩ ⲉⲧⲉ-ⲙⲡⲁⲧϥ-ⲥⲃⲧⲱⲧ-ϥ ⲉ-$^{\emptyset}$ⲃⲣⲏ ShBM 212 93*b*:3–4 "In the season that he has not yet gotten ready to dig"; ϩⲛ̄-ⲟⲩⲟⲩⲛⲟⲩ ⲉ-ⲛ-ϥ̄-ⲥⲟⲟⲩⲛ̄ ⲙ̄ⲙⲟ-ⲥ ⲁⲛ Matt 24:50 "At an hour he does not know"; ⲛ̄-ⲛⲉϩⲟⲟⲩ ⲅⲁⲣ ⲉⲛ-ϩⲛ̄-ⲧⲥⲁⲣⲝ̄ Rom 7:5 "For while (in the days when) we were in the flesh"; ⲟⲩⲛ-ⲟⲩⲟⲩⲛⲟⲩ ⲛⲏⲩ ⲉ-ⲛ-ⲧⲉⲧⲛⲁ-ⲟⲩⲱϥ̄ⲧ ⲁⲛ ⲙ̄-ⲡⲓⲱⲧ John 4:21 "An hour is coming when you will not worship the Father"; ⲙ̄-ⲡⲉⲩⲟⲉⲓⲱ ⲉⲓ̄-ⲟ ⲛ̄-$^{\emptyset}$ⲕⲟⲩⲓ̈ ⲛⲉⲉⲓ-ⲱⲁϫⲉ ⲡⲉ ϩⲱⲥ-$^{\emptyset}$ⲕⲟⲩⲓ̈ 1 Cor 13:11 "When I was a child I spoke like a child"; *manner* ⲛⲑⲉ ⲉⲧⲉⲣⲉ-ⲛϩⲩⲡⲟⲕⲣⲓⲧⲏⲥ ⲉⲓⲣⲉ ⲙⲙⲟ-ⲥ Matt 6:2 "As the hypocrites do"; ⲛ̄ⲑⲉ ⲟⲛ ⲉⲣⲉ-ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲣ̄-$^{\emptyset}$ⲙⲛ̄ⲧⲣⲉ ⲛⲁ-ⲓ Acts 22:5 "As the high priest bears me witness"; ⲛ̄ⲑⲉ ⲉⲧⲉ-ⲛⲉⲩ-[i.e. ⲛ̄ⲛⲉⲩ-]ⲉⲱ-ⲙⲉⲱⲧ̄-ⲛ̄ϩⲁⲡ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Rom 11:33 "O how unsearchable are the judgements of God! (O the way that they shall not be able to search out the judgements of God!)"

For attributive clauses forming a sentence of correlated comparison, cf. **505.** E.g. ⲕⲁⲧⲁ-ⲑⲉ ⲉⲛⲧ-ⲁⲛ-ⲥⲱⲧⲙ̄ ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ ⲑⲉ ⲉⲛⲧ-ⲁⲛ-ⲛⲁⲩ (Ps 47[48]:8) "As we have heard, so have we also seen."

408 The appositive attributive

The *'appositive attributive clause'* constructions

(a) ⲙⲁⲣⲓⲁ ⲧⲁⲓ̈ ⲉⲛⲧ-ⲁⲥ-ⲱⲡ̄-ϩⲁϩ ⲛ̄-ϩⲓⲥⲉ ⲉⲣⲱ-ⲧⲛ̄ "Mary, who has worked hard among you" (Rom 16:6)

ⲉⲡⲁⲫⲣⲁ ⲡⲙⲉⲣⲓⲧ ⲡⲉⲛⲱⲃⲣ̄-ϩⲙ̄ϩⲁⲗ ⲡⲁⲓ̈ ⲉ-ⲩⲡⲓⲥⲧⲟⲥ ϩⲁⲣⲱ-ⲧⲛ̄ ⲡⲉ ⲛ̄-ⲇⲓⲁⲕⲟⲛⲟⲥ ⲙ̄-ⲡⲉⲭ̄ⲥ "Beloved Epaphras our fellow servant, who is a faithful minister of Christ on your behalf" (Col 1:7)

(b) ⲧⲉⲣⲧⲓⲟⲥ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲥϩⲁⲓ̈ ⲛ̄-ⲧⲉⲓ̈ⲉⲡⲓⲥⲧⲟⲗⲏ "Tertios, who has written this letter" (Rom 16:22)

relate more loosely to the antecedent, as in the relationship of apposition **149.** They have the form of the simple attributive clause **404** with addition of ⲡⲁⲓ̈/ⲧⲁⲓ̈/ⲛⲁⲓ̈ or ⲡ-/ⲧ-/ⲛ- immediately before the attributive clause.

	Semantic Antecedent	Formal Antecedent	Attributive Clause
(a)	*(Def., non-def., or personal)*	ⲡⲁⲓ̈	*Relative or circumstantial*
(b)	*(Def. or personal)*	ⲡ-	*Relative only*

In construction *(a)* formed with ⲡⲁⲓ, the semantic antecedents are definite, non-definite, or personal; relative and circumstantial vary freely as the attributive clause. But in construction *(b)* formed with ⲡ–, semantic antecedents are restricted to definite or personal, and only the relative occurs.

The *'semantic antecedent'* is the obvious meaningful antecedent; the *'formal antecedent'* (ⲡⲁⲓ, ⲡ–) stands in apposition to it, agreeing in number/(gender). (The formal antecedent has grammatical, not lexical, meaning and so in English is usually left untranslated. The construction may be compared to the English non-restrictive relative, with a comma before *who* or *which;* e.g. "London, which is in England.") When the semantic antecedent is a place name, the formal antecedent is expressed as ⲡⲙⲁ (literally "The place"): ⲛⲁⲍⲁⲣⲉⲧ ⲡⲙⲁ ⲉⲛⲧ–ⲁⲩ–ⲥⲁⲛⲟⲩⲱ–ⲟ̅ ⲛ̀ⲍⲏⲧ–ⲟ̅ Luke 4:16 "Nazareth, *where* He was brought up" Ναζαρά οὗ ἦν τεθραμμένος; ⲛⲁ–ⲑⲡⲉ ⲡⲙⲁ ⲉⲧⲉⲣⲉ–ⲡⲉⲭ̅ⲥ̅ ⲛ̀ⲍⲏⲧ–ⲟ̅ Col 3:1 "The things that are above, *where* Christ is." Bare ⲉⲧ occurs under the same conditions described in **405**. There is no obvious difference in meaning between relative and circumstantial in construction *(a)*; circumstantial occurs less frequently.

Further examples of construction *(a)*. *Def. antecedent: + relative,* ⲡⲉⲕⲟⲩⲭⲁⲉⲓ ⲡⲁⲓ ⲉⲛⲧ–ⲁⲕ–ⲥⲃ̅ⲧⲱⲧ–ⲟ Luke 2:30–31 "Thy salvation, which Thou hast prepared"; ⲡⲣⲓⲥⲕⲁ ⲙⲛ̅–ⲁⲕⲩⲗⲁ . . . ⲛⲁⲓ ⲉⲛⲧⲁ–ⲩ–ⲕⲱ ⲙ̅–ⲡⲉⲩⲙⲁⲕⲍ̅ ⲍⲁ–ⲧⲁⲯⲩⲭⲏ Rom 16:3–4 "Prisca and Aquila . . . , who laid down their necks on behalf of my soul"; ⲡ–ⲉⲛⲧ–ⲁⲟ–ⲥⲱⲛⲧ ⲡⲁⲓ ⲉⲧ̀–ⲥⲙⲁⲙⲁⲁⲧ ⲱⲁ–ⲛⲓⲉⲛⲉⲍ Rom 1:25 "He who created, who (̀-) is blessed forever"; ⲡⲓⲡⲥ̅ⲧⲁⲓⲟⲩ–ⲯⲓⲥ ⲛ̅–ⲇⲓⲕⲁⲓⲟⲥ ⲛⲁⲓ ⲉⲧⲉ–ⲛ̅–ⲥⲉ–ⲣ̅–ⲑⲭⲣⲓⲁ ⲁⲛ ⲙ̅–ⲑⲙⲉⲧⲁⲛⲟⲓⲁ Luke 15:7 "The ninety-nine righteous persons, who need no repentance"; *+ circumstantial,* ⲛⲉⲩⲟⲩⲏⲏⲃ . . . ⲛⲁⲓ ⲉⲣⲉ–ⲛⲉⲩⲁⲡⲏⲟⲩⲉ ⲃⲟⲗⲡ̅ ⲉⲃⲟⲗ Ep Jer 31 (30 Kasser) "Their priests . . . , whose heads are uncovered"; ⲧⲡⲟⲗⲓⲥ ⲉⲧⲉ–ⲩⲛ̅ⲧ–ⲥ̅–ⲥⲛ̅ⲧⲉ ⲙ̅ⲙⲁⲩ ⲧⲁⲓ ⲉ–ⲡⲉⲥⲧⲉⲭⲛⲓⲧⲏⲥ ⲙⲛ̅–ⲡⲉⲥⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ Heb 11:10 "The city which has foundations, whose builder and maker is God." *Non-def. antecedent: + relative,* ⲟⲩⲛⲁⲍⲃ̅ . . . ⲡⲁⲓ ⲉⲧⲉ–ⲙⲡⲉ–ⲛⲉⲛⲉⲓⲟⲧⲉ ⲟⲩⲁⲉ ⲁⲛⲟⲛ ⲱ–ⲃⲙ̅–ⲑⲃⲟⲙ ⲉ–ⲑⲭⲓ ⲍⲁⲣⲟ–ⲟ Acts 15:10 "A yoke, which neither our ancestors nor we have been able to bear"; *+ circumstantial,* (ⲟ)ⲩⲟⲡⲧⲁⲥⲓⲁ ⲛ̅–ⲑⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ⲉⲩ–ⲭⲱ ⲙ̀ⲙⲟ–ⲥ ⲭⲉ–ⲁⲕ–ⲧⲱⲟⲩⲛ Luke 24:23 "A vision of angels, who said that He had arisen"; ⲗⲁⲁⲩ ⲛ̅–ⲥⲟⲫⲟⲥ . . . ⲡⲁⲓ ⲉⲕ–ⲛⲁ–ⲱ–ⲃ̅ⲙ̅–ⲃⲟⲙ ⲉ–ⲑⲇⲓⲁⲕⲣⲓⲛⲉ 1 Cor 6:5 "Any wise person, who can decide"; (ⲟ)ⲩⲥⲛⲃ . . . ⲡⲁⲓ ⲉ–ⲙⲡⲉ–ⲗⲁⲁⲩ ⲣ̅–ⲣⲱⲙⲉ ⲁⲗⲉ ⲉⲣⲟ–ⲟ ⲉⲛⲉⲍ Luke 19:30 "A colt, on which no one has ever yet sat."

One very important function of construction *(a)* is to enable an attributive clause—such as ⲉⲧⲉ–ⲛ̅–ⲥⲉ–ⲙⲟⲟⲱⲉ ⲁⲛ "Who do not walk"—to modify a personal morph: thus, ⲛ̅ⲍⲏⲧ–ⲛ̅ ⲛⲁⲓ ⲉⲧⲉ–ⲛ̅–ⲥⲉ–ⲙⲟⲟⲱⲉ ⲁⲛ Rom 8:4 "In *us*, *who* do not walk." This function cannot be exercised by the simple attributive construction **403**, whose antecedent is always non-personal.

Examples of personal antecedent: + relative, ⲛ̅ⲧⲟⲟ ⲡⲉⲧ̀–ⲛⲁ–ⲃⲁⲡⲧⲓⲍⲉ ⲙ̅ⲙⲱ–ⲧⲛ̅ . . . ⲡⲁⲓ ⲉⲧⲉⲣⲉ–ⲡⲉⲕⲍⲁ ⲍⲛ̅–ⲧⲉⲕⲃⲓⲭ Luke 3:16–17 "It is *He* (ⲛ̅ⲧⲟⲕ) who will baptize you . . . , He whose winnowing fork is in His hand"; ⲛ̅ⲍⲏⲧ–ⲛ̅ ⲛⲁⲓ ⲉⲧⲉ–ⲛ̅–ⲥⲉ–ⲙⲟⲟⲱⲉ ⲁⲛ ⲕⲁⲧⲁ–ⲑⲥⲁⲣⲝ̅ Rom 8:4 "In us, who walk not according to the flesh"; *+ circumstantial,* ⲛⲁⲛⲟⲩ–ⲥ ⲁⲛ ⲉ–ⲑⲱⲭⲡ ⲉⲃⲟⲗ ⲛ̀ⲍⲏⲧ–ⲟⲩ ⲛ–ⲟⲩⲣⲱⲙⲉ ⲛ–ⲟⲩⲱⲧ ⲛⲁⲓ ⲉⲩⲱⲁⲛ–ⲕⲁⲁ–ⲩ ⲉ–ⲩⲛ–ⲑⲃⲟⲙ ⲙⲙⲟ–ⲟⲩ ⲉ–ⲑⲙⲕⲟ ⲙ–ⲡⲕⲁⲍ ⲧⲏⲣ–ⲟ Jdt 10:19 "Better not to leave a single man of *them* (–ⲟⲩ), who if permitted could afflict the whole land."

Further examples of construction *(b): def. antecedent* ⲧⲉⲥⲕⲏⲛⲏ ⲙ̅–ⲙⲉ ⲧ–ⲉⲛⲧⲁ–ⲡⲭⲟⲉⲓⲥ ⲡⲏⲥⲥⲉ ⲙ̅ⲙⲟ–ⲥ Heb 8:2 "The true tent, which the Lord set up"; ⲓ̅ⲥ̅ ⲡ–ⲉ–ⲱⲁⲩ–ⲙⲟⲩⲧⲉ ⲉⲣⲟ–ⲩ ⲭⲉ–ⲡⲉⲭⲥ̅ Matt 27:17 "Jesus who is called Christ"; ⲱ̅ ⲣⲱⲙⲉ ⲡ–ⲉⲧⲕ̅–ⲕⲣⲓⲛⲉ Rom 2:1 "O fellow, you who judge"; ⲡⲉⲡⲛⲁ ⲛ̅–ⲧⲙⲉ ⲡ–ⲉⲧⲉ–ⲙ̅ⲙⲛ–ⲱⲃⲟⲙ ⲙ̅–ⲡⲕⲟⲥⲙⲟⲥ ⲉ–ⲑⲭⲓⲧ–ⲟ̅ John 14:17 "The Spirit of truth, whom the world cannot receive"; *personal antecedent* ⲧⲛ̅–ⲛⲁ–ⲃⲱⲕ ⲅⲁⲣ ⲉⲍⲟⲩⲛ ⲉ–ⲡⲉⲩⲙⲁ ⲛ̅–ⲙ̀ⲧⲟⲛ ⲛ–ⲉⲛⲧ–ⲁⲩ–ⲡⲓⲥⲧⲉⲩⲉ Heb 4:3 "For we, who have believed, will enter His place of rest"; ⲉⲣⲟ–ⲕ ⲡ–ⲉⲧⲉ–ⲟⲩⲛ̀ⲧⲁ–ⲩ ⲙ̀ⲙⲁⲩ ⲙ̅–ⲡⲥⲟⲟⲩⲛ 1 Cor 8:10 "You, a person of knowledge"

409 *Unconverted attributive clause after* ⲡⲁⲓ *+ adverbial premodifier.* When ⲡⲁⲓ/ⲧⲁⲓ/ⲛⲁⲓ is immediately followed by a premodifying adverb or adverbial clause, the attributive often occurs in unconverted (basic) form.

Antecedent + ⲡⲁⲓ + Adverbial Premodifier + Unconverted Clause, with resumptive morph

ⲡⲧⲃ̅ⲃⲟ | ⲡⲁⲓ ⲁⲭ̅ⲛⲧ–ⲟ̅ ⲙ̅ⲛ̅–ⲑⲗⲁⲁⲩ ⲛⲁ–ⲛⲁⲩ ⲉ–ⲡⲭⲟⲉⲓⲥ "Holiness, without which no one will see the Lord" (Heb 12:14)

Further examples: ⲓ̅ⲥ̅ ⲡⲁⲓ ⲉ–ⲡⲙⲁ ⲙ̅–ⲡⲣⲁⲫⲉ ⲉⲧ̀–ⲕⲏ ⲛⲁ–ⲟ ⲉⲍⲣⲁⲓ ⲁⲫ–ⲍⲩⲡⲟⲙⲓⲛⲉ ⲉ–ⲡⲉⲥ̅ⲥ̅ⲟⲥ Heb 12:2 "Jesus, who instead of the joy that was set before Him endured the cross"; ⲡⲉⲛⲥⲟⲛ ⲧⲓⲙⲟⲑⲉⲟⲥ . . . ⲡⲁⲓ ⲉⲫⲱⲁⲛ–ⲉⲓ ⲍⲛ–ⲟⲩⲃⲉⲡⲏ †–ⲛⲏⲩ ⲛ̅ⲙⲙⲁ–ⲟ ⲱⲁⲣⲱ–ⲧⲛ̅ Heb 13:23 "Our brother Timothy . . . , with whom I will come to you, if he comes quickly"; ⲁⲛⲟⲕ ⲇⲉ ⲡⲁⲩⲗⲟⲥ . . . ⲡⲁⲓ ⲉⲓ–ⲍⲁⲧⲉ–ⲧⲏⲩⲧⲛ̅ ⲙⲉⲛ †–ⲃ̅ⲃⲓⲏⲩ ⲛ̀ⲍⲏⲧ–ⲧⲏⲩⲧⲛ̅ ⲉⲉⲓ–ⲧⲏⲕ ⲇⲉ ⲛ̀ⲍⲏⲧ ⲙ̀ⲙⲱ–ⲧⲛ̅ ⲉ–ⲛ–†–ⲍⲁⲧⲉ–ⲧⲏⲩⲧⲛ̅ ⲁⲛ 2 Cor 10:1 "I, Paul . . . , who am humble (ⲡⲁⲓ . . . †–ⲧ̅ⲃ̅ⲓⲏⲩ) when I am in your presence, but who am confident (ⲉⲉⲓ–ⲧⲏⲕ ⲇⲉ) in you when I am not in your presence." *With converted attributive clause:* ⲛⲉⲓⲱⲁⲭⲉ ⲛⲁⲓ ⲍⲓⲧⲟⲟⲧ–ⲟⲩ ⲉⲣⲉ–ⲡⲉⲛⲃⲓⲟⲥ ⲛⲁ–ⲁⲛⲁⲓ ⲍⲛ–ⲧⲁⲣⲉⲧⲏ Shlll 224:20–21 "These words, through which our life will improve in virtue"

410 The explanatory relative clause

The *'explanatory relative clause'* of the nominal sentence

(a) ⲉⲧⲉ– . . . ⲡⲉ *namely . . . , Which is to say . . .*

(b) ⲉⲧⲉ–ⲡⲁⲓ ⲡⲉ/ⲧⲁⲓ ⲧⲉ/ⲛⲁⲓ ⲛⲉ *namely the following . . .*

e.g.

(a) ⲟⲩⲁ ⲉⲧⲉ–ⲡⲛⲟⲩⲧⲉ ⲡⲉ "One, namely God" (Luke 18:19)

(b) ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧⲉ–ⲡⲁⲓ ⲡⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ "His body, that is, the church" (His body, which is the following: the church) (Col 1:24)

relates to the antecedent more like apposition than attributive. The resumptive morph (ⲡⲉ/ⲧⲉ/ⲛⲉ) either agrees in number/(gender) with the antecedent or is expressed as invariable sing. masc. ⲡⲉ/ⲡⲁⲓ ⲡⲉ **252(c)**. These constructions seem to be compatible with antecedents of any determination status.

Further examples: *(a)* ⲟⲩⲙⲁⲁⲩ ⲛ–ⲟⲩⲱⲧ ⲉⲧⲉ–ⲑⲓⲗⲏⲙ̄ ⲛ–ⲧⲡⲉ ⲧⲉ ShIV 129:7–8 "A single mother, namely the Jerusalem of heaven"; ⲟⲩⲟⲩⲛⲟⲩ . . . ⲉⲧⲉ–ⲧⲉⲛⲟⲩ ⲧⲉ John 5:25 "A time . . . namely now"; ϩⲉⲛⲥⲁϩ ⲉⲧⲉ–ⲃⲁⲣⲛⲁⲃⲁⲥ ⲡⲉ ⲙ̄ⲛ̄–ⲥⲩⲙⲉⲱⲛ Acts 13:1 "Some teachers, namely Barnabas, Symeon"; ⲥⲁⲩⲗⲟⲥ ⲇⲉ ⲉⲧⲉ–ⲡⲁⲩⲗⲟⲥ ⲡⲉ Acts 13:9 "Saul, who is (also called) Paul"; ⲡⲉⲓⲙⲁ ⲛ–ⲟⲩⲱⲧ ⲉⲧ̀–ⲙⲙⲁⲩ ⲉⲧⲉ–ⲧⲙⲛⲧ–ⲣⲣⲟ ⲛ̀–ⲙⲡⲛⲩⲉ ⲡⲉ ShAmél I 227:12–13 "That very place, which is the kingdom of the heavens"; *(b)* ⲡⲉⲑⲁⲃ ⲉⲧⲉ–ⲧⲁⲓ ⲧⲉ ⲟⲩⲡⲟⲕⲣⲓⲥⲓⲥ ⲛ–ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ Luke 12:1 "The leaven, that is, the hypocrisy, of the Pharisees"; ⲣⲱⲙⲉ ⲥⲛⲁⲩ . . . ⲉⲧⲉ–ⲛⲁⲓ ⲛⲉ ⲙⲱⲩⲥⲏⲥ ⲛ̄ⲙ̄–ϩⲏⲗⲉⲓⲁⲥ Luke 9:30 "Two men . . . , namely Moses and Elijah"; ⲁⲕⲉⲗⲇⲁⲙⲁⲭ ⲉⲧⲉ–ⲡⲁⲓ ⲡⲉ ⲡⲃⲱⲙ ⲙ̄–ⲡⲉⲥⲛⲟⲩ Acts 1:19 "Akeldama, that is, Field of Blood"; ⲉⲡϩⲁⲑⲁ ⲉⲧⲉ–ⲡⲁⲓ ⲡⲉ ⲟⲩⲱⲛ Mark 7:34 "Epphatha, which means the following: Be opened"; ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ . . . ⲉⲧⲉ–ⲡⲁⲓ ⲡⲉ ϩⲁ–ⲧⲉϩⲏ ⲙ̄–ⲡⲥⲁⲃ–ⲃⲁⲧⲟⲛ Mark 15:42 "Friday (the day of Preparation) . . . , that is, (the day) before the sabbath"; ⲕⲟⲣⲃⲁⲛ ⲉⲧⲉ–ⲡⲁⲓ ⲡⲉ ϫⲉ–ⲟⲩⲁⲱⲣⲟⲛ ⲡⲉ Mark 7:11 "Korban, which means that it is an offering"

411 The articulated attributive clause constructions

The *'articulated attributive clause constructions'*

(a) ⲡ–ⲉⲛⲧ–ⲁ–ⲙⲱⲩⲥⲏⲥ ⲥϩⲁⲓ ⲉⲧⲃⲏⲏⲧ–ⲟ̄ "Him of whom Moses wrote" (the-whom Moses wrote about) (John 1:45)

ⲡⲏ ⲉⲧⲉ–ⲛⲉϥ–ⲟ ⲃ̄–ⲫ̀ⲃⲁⲗⲉ "The man who had been blind" (that-who was blind) (John 9:17)

(b) ⲛⲁⲓ ⲉⲛⲧ–ⲁⲩ–ⲥⲱⲧⲙ̄ ⲉ–ⲡⲱⲁϫⲉ "Those who heard the word" (Luke 8:15)

ⲡⲁⲓ ⲉ–ⲁ–ⲇⲁⲩⲉⲓⲇ ⲁⲁ–ϥ "What David did" (Luke 6:3)

usually consists of the def. sing. article ⲡ–/ⲧ–/ⲛ– (or rarely, the pronoun ⲡⲏ/ⲧⲏ/ⲛⲏ) expanded by a relative clause, forming an entity term: *the person who . . . , he/she/they who . . . , the one who . . . , whoever . . . , the thing that . . . , that which . . . , the one that . . . , what . . . , whatever . . .* The construction is also (rarely) formed by ⲡⲁⲓ/ⲧⲁⲓ/ⲛⲁⲓ expanded by either a relative or a circumstantial. Bare ⲉⲧ̀ⲫ̀– occurs under the same conditions as described in **405** (e.g. ⲛⲁⲓ ⲉⲧ̀ⲫ̀–ⲥⲱⲧⲙ̄ Luke 8:14 "Those who hear").

(a) ⲡ– / ⲡⲏ } + *Relative clause, with resumptive morph*

(b) ⲡⲁⲓ + *Relative/Circumstantial clause, with resumptive morph*

There is no obvious difference in meaning between relative and circumstantial in construction *(b)*; circumstantial is very rare. By far the most frequent construction is *(a)* formed with ⲡ–; ⲡⲏ and ⲡⲁⲓ are rare.

Further examples: ⲛ–ⲉⲧⲛ̄–ⲛⲁⲩ ⲉⲣⲟ–ⲟⲩ ⲙ̄ⲛ̄–ⲛ–ⲉⲧⲉ–ⲛ̄–ⲧⲛ̄–ⲛⲁⲩ ⲉⲣⲟ–ⲟⲩ ⲁⲛ Col 1:16 "Things visible and invisible" (Those which we see and those which we do not see); ⲡ–ⲉⲧⲉ–ⲛ–ⲧ̄–ⲛ̀ⲙⲙⲁ–ⲓ ⲁⲛ ⲉϥ–† ⲟⲩⲃⲏ–ⲓ Luke 11:23 "The one who is not with

Me is against Me"; ⲧ–ⲉⲧⲉⲣⲉ–ϫⲱ–ⲥ ϩⲟⲟⲕⲉ 1 Cor 11:5 "She whose head is shaven"; ⲛ–ⲉⲧⲉ–ⲛⲟⲩ–ϥ ⲛⲉ ⲉⲧ̀ⲫ̀–ϩⲙ̄–ⲡⲕⲟⲥⲙⲟⲥ John 13:1 "His own who were in the world" (Those who are ones belonging to Him and are in the world); ⲡ–ⲉⲧⲉ–ⲩⲛ̄ⲧϥ̄–ⲫ̀ⲙⲁⲁϫⲉ ⲉ–ⲫ̀ⲥⲱⲧⲙ̄ Mark 4:9 "Whoever has ears to hear"; ⲡ–ⲉⲧⲉⲧⲛ̄–ⲥⲱⲧⲙ̄ ⲉⲣⲟ–ϥ Matt 10:27 "What you hear"; ⲡ–ⲉⲧⲉ–ⲙ̄–ⲡⲁⲗⲗⲟⲥ ⲁⲛ ⲡⲉ Rom 9:25 "The one who was not My people"; ⲛ–ⲉⲧⲉ–ⲙⲛ̄–ⲫ̀ⲃⲟⲙ ⲙ̄ⲙⲟ–ⲟⲩ Rom 15:1 "The weak" (Those in whom there is not power); ⲡ–ⲉⲛⲧ–ⲁϥ–ⲁⲁ–ϥ John 11:45 "What He did"; ⲛ–ⲉⲛⲧ–ⲁⲩ–ⲟⲩⲱⲙ Mark 6:44 "Those who ate"; ⲛ–ⲉⲧⲉ–ⲙ̄ⲡⲉ–ⲫ̀ⲃⲁⲗ ⲛⲁⲩ ⲉⲣⲟ–ⲟⲩ 1 Cor 2:9 "What no eye has seen"; ⲛⲏ ⲉ–ⲱⲁⲩ–ⲟⲱ–ⲟⲩ ⲉⲍⲟⲩⲛ ⲉ–ⲛⲏⲉⲓ 2 Tim 3:6 "Those who make their way into households"; ⲡ–ⲉⲧⲉ–ⲛ̄ⲧⲟϥ ⲡⲉ Gal 5:10 "Whoever he may be"; ⲡ–ⲉⲧ̀ⲫ̀–ⲛ̄ⲧⲟⲟⲧ–ⲕ̄ Rev 3:11 "What you have" (That which is in your grasp); ⲡ–ⲉⲧ̀ⲫ̀–ⲙ̄ⲙⲁⲩ "That one; He; It" (The one that is over there) ἐκεῖνος, -ον: ⲧ–ⲉⲧ̀ⲫ̀–ⲥⲡⲁⲧⲁⲗⲁ 1 Tim 5:6 "She who is self-indulgent"; ⲛⲏ ⲧⲏⲣ–ⲟⲩ ⲉⲧ̀ⲫ̀–ⲉⲣⲟ–ⲕ Matt 18:32 "All your debt" (All those things that are against your account); ⲛ–ⲉⲧ̀ⲫ̀–ⲟⲩⲉⲱ–ⲫ̀ⲣ̂–ⲫ̀ⲛⲟⲃⲉ ⲙ̄ⲛ̄–ⲛ–ⲉⲧ̀ⲫ̀–ⲟⲩⲉⲱ–ⲫ̀ⲉⲓⲣⲉ ⲁⲛ ShChass 66:58–67:2 "Those who want to sin and *those who don't*"; ⲡⲁⲓ ⲉⲧ̀ⲫ̀–ⲥϩⲁⲓ ShIV 64:16 "The one who writes"

Generalizations in which natural and grammatical number and gender are irrelevant are expressed with the general number and gender **46,** which is formally sing. masc.; e.g. ⲡ–ⲉⲧⲉⲧⲛ̄–ⲉⲓⲣⲉ ⲙ̄ⲙⲟ–ϥ 1 Cor 10:31 "Whatever you do." Such general statements typically contain present tense, ⲛⲁ– future **311,** or aorist.

Further examples: ⲡ–ⲉⲧⲟⲩ–ⲛⲁ–ⲟⲩⲟⲙ–ϥ̄ Mark 8:1 "Anything to eat"; ⲡ–ⲉⲧ̀ⲫ̀–ⲛⲁ–ϫⲓ–ⲫ̀ⲟⲩⲁ ⲇⲉ ⲉ–ⲡⲉⲡⲛⲁ̄ ⲉⲧ̀ⲫ̀–ⲟⲩⲁⲁⲃ Mark 3:29 "But whoever blasphemes against the Holy Spirit"; ⲡ–ⲉⲧ̀ⲫ̀–ⲛⲁ–ⲟⲃ̄ⲃⲓⲟ–ϥ ⲥⲉ–ⲛⲁ–ϫⲁⲥⲧ–ϥ̄ Matt 23:12 "Whoever humbles themself will be exalted"; ⲡ–ⲉ–ⲱⲁⲩ–ⲕⲁ–ⲟⲩⲕⲟⲩⲓ ⲇⲉ ⲛⲁ–ϥ ⲉⲃⲟⲗ ⲱⲁϥ–ⲙⲉ ⲛ̄–ⲟⲩⲕⲟⲩⲉⲓ Luke 7:47 "The one who is forgiven little, loves little"; ⲡ–ⲉ–ⲱⲁϥ–ⲧⲁⲕⲟ 1 Cor 10:10 "The Destroyer"; ⲡ–ⲉ–ⲱⲁⲩ–ⲙⲟⲩⲧⲉ ⲉⲣⲟ–ϥ ϫⲉ–ⲓⲟⲩⲇⲁⲥ Luke 22:47 "The man called Judas"; ⲡ–ⲉⲧⲉ–ⲩⲛ̄ⲧ–ϥ̄–ⲫ̀ⲙⲁⲁϫⲉ ⲙ̄ⲙⲁⲩ ⲉ–ⲫ̀ⲥⲱⲧⲙ̄ ⲙⲁⲣⲉϥ–ⲥⲱⲧⲙ̄ Matt 11:15 "Whoever has ears to hear, let them hear." For the invariable and unanalyzable nominal base ⲡⲉⲧ– forming masculine gendered common nouns, cf. **110;** e.g. ⲛⲉⲕⲡⲉⲧ–ⲟⲩⲁⲁⲃ Acts 9:13 "Thy saints"

EXTENSIONS OF THE RELATIVE CONVERSION

412 A relative conversion can be extended (carried on) in several ways. The extension, like the preceding relative, usually contains a resumptive morph that refers to the antecedent. Linkage by conjunction is optional.

Rarely, the resumptive morph (provided it is not the subject) is omitted in the extension clause: e.g. ⲡⲉⲓⲧⲁⲓⲟ ⲡⲁⲓ ⲛ̄ⲧⲱⲧⲛ̄ ⲉⲧⲉⲧⲛ̄–ⲛⲁⲩ ⲉⲣⲟ–ϥ ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄–ⲥⲱⲧⲙ̄ Acts 2:33 "This honor which you yourselves see and hear."

(a) Antecedent | Relative Clause + (ⲁⲩⲱ) Relative or Circumstantial Extension Clause

Relative extension, with conjunction: п-єтє-н-q̄-р̄-ϕ2ωв ає ан аλλа єтϕ-пістєγє Rom 4:5 "One who (п- **411**) does not work but rather trusts"; nacнhγ . . . naï єтє-noγ-oγ nє n̄єioтє аγω n̄т-а-пєх̄с̄ єі євоа n̄2нт-oγ катаϕcарх̄ Rom 9:3–5 "My brethren . . . , to whom belong (naï єтє-noγ-oγ **408**) the ancestors and out of whom, according to flesh, has come the Christ"; oγon nim єтϕ-na-р-пвоа м-пωі аγω єтϕ-na-qєб-пєqcon ShIII 137:19–20 "Each person who might (na-) exceed the limit and might rob his brother." *Likewise, without conjunction:* пєїωаχє єнт-а-q-ωωпє єнт-а-пхоєіс оγon2-q̄ єро-н Luke 2:15 "This saying that has come to pass (and) which the Lord has revealed to us"; 2ωв nim єтϕ-таїhоγ єтq̄-їрс м̄мо-оγ Luke 13:17 "All the glorious things that he was doing" (Things that are glorious [and] that he is doing); н-єтϕ-та2м̄ єтϕ-оγаав I Cor 1:2 "Who are elect and holy."

Circumstantial extension, with conjunction (cf. **429**): ϑє єтс-таатє ммо-с н єс-р-ϕоγоєін ShIV 11:14 "The way that it glitters or shines"; аїλіанос п-єнт-аq-р̄-ϕ2нгємωн є-ϑнваїс аγω є-аq-р̄-ϕаγгоγсталіос є-ра-коτє ShChass 108:21–26 "Aelian, who served as hegemon of the Thebaid and served as augustalis of Alexandria"; пєх̄с̄ . . . паї 2н̄-нєzооγ н̄-тєqсарх̄ аq-хісє . . . аγω є-аγ-сωтм̄ єро-q Heb 5:5–7 "Christ . . . , who (паї . . . аq- **409**) in the days of his flesh made offering . . . and was (аγω є-а=) heard"; анок ає паγлос . . . паї єї-2ате-тнγтн̄ мєн †-ϑввінγ n̄2нт-тнγтн̄ єєі-тнк ає n̄2нт м̄мω-тн̄ є-н-†-2ате-тнγтн̄ ан 2 Cor 10:1 "I, Paul . . . , who am humble (паї . . . †-тв̄вінγ) when I am in your presence, but who am confident (єєі-тнк ає) in you when I am not in your presence." *Likewise, without conjunction:* пноγтє п-єтєрє-нєqвал о n̄ϑє n̄-оγωа2 n̄-кω2т̄ єрє-нєqоγєрнтє єінє n̄-оγ2ом̄т̄-вархωт Rev 2:18 "God, whose eyes are like a fiery flame and whose feet resemble bronze alloy"; oγon nim єтϕ-сωтм̄ є-наωаχє єтє-nai нє є-н-q̄-єірє м̄мо-оγ ан Matt 7:26 "Every one who hears these words of mine and does not do them"; п-єтє-м̄пq̄-їмє ає є-аq-р̄-пємпωа n̄-2єнснωє Luke 12:48 "But he who did not know, and did what deserved a beating (blows)"; пма єтє-м̄н̄-ϕмоγ є-м̄н̄-ϕоєік n̄2нт-q є-м̄н̄-ллаγ м-мотнєс n̄2нт-q ShIF2 p. o̅в̅ *b*:26–32 "(The place) where there is no water, there is no bread, and there is not any refreshment."

(b) Antecedent | Relative Clause + (аγω) Unconverted Extension Clause

Here one relative converter is expanded by two or more clauses: Converter + (Clause + Clause). Non-durative clauses occur. *With conjunction:* н-єнт-ан-наγ єро-оγ аγω ан-сотм-оγ Acts 4:20 "What we have seen and heard"; пєх̄с̄ . . . паї аγω ан-сотм-оγ Acts 4:20 "What we have seen and heard"; пєх̄с̄ . . . паї єтє-мпq-р̄-ϕноβє оγтє м̄поγ-2є є-ϕкроq 2н̄-тєqтаπро I Pet 2:21-22 "The Christ . . . , who did not sin and in whose mouth deceit was not found"; пєϑнріон п-єтєрє-тєпλнгн n̄-тснqє 2іωω-q аγω аq-ωн2̄ Rev 13:14 "The beast, on whom is the wound of the sword and who lived"; пма єтє-м̄н̄-пєγqн̄т на-моγ ан аγω тєγсатє н-с̄-на-хєна ан Mark 9:48 "Where their worm does not die and their fire is not quenched." Without conjunction: т-єнт-а-с-моγ аγ-тоγнос̄-с єтвє-нєсм̄н̄т-наht ShChass 194:5–8 "She who died and was raised because of her compassion"; n̄2єϑнос . . . наї єтє-м̄поγ-оγєω-ϕмок2-оγ аγ-таа-γ м̄мін̄м̄мо-оγ м̄-пхω2м̄ Eph 4:17, 19 "The Gentiles . . . , who did not wish to humble themselves and gave themselves unto pollution"; тм̄н̄т-маї-ϕ2ом̄н̄т таї єтєрє-2оїнє мє м̄мо-с аγ-плана євоа 2н̄-тпістис I Tim 6:10 "Love of money, which some crave and so have wandered away from the faith."

(c) Antecedent | Relative Clause + (аγω) Conjunctive Extension Clause

Here one relative converter is expanded by a clause and its conjunctive extension(s): Converter + (Relative Clause + Conjunctive Extension[s]). Cf. **353.** *With* аγω: н-єтє-ωаγ-моγоγт м-псωма аγ[ω] нсє-моγоγт м-пноβє n2нт-оγ ShIV 24:19 "Those who mortify the body and mortify the sin within them"; п-єтϕ-на-р-ϕноβє . . . аγω nq-тм-хω м-п-єнт-аq-аа-q ShIV 171:1–2 "Whoever sins . . . and does not say what they have done." *Without* аγω: п-єтϕ-на-2арєq є-2єнкоγі nq-ωωпє єq-єнzот єро-оγ ShIV 113:5–6 "Whoever has charge of a very little and is faithful in it."

(d) п- Relative Clause (аγω) п- Relative Clause

Two or more articulated attributive clauses **411** *in apposition, with or without conjunction:* п-пантωкратωр п-єтϕ-ωооп аγω п-єтє-нєq-ωооп аγω п-єтϕ-нhγ Rev 4:8 "The almighty, who is and was and is to come"; п-єтϕ-ωооп п-єтє-нєq-ωооп п-єтϕ-нhγ ппантωкратωр Rev 1:8 "The one who is, was, and is to come, the Almighty"

(e) The infinitive as such can be extended by (аγω) + Infinitive **231(ii):** нθє єтєрє-2оєінє соωм н ωовq 2а-пбωнт н псаzоγ м-ппноγтє ShIV 43:26–28 "Just as some have fainted or become scorched from the anger or the curse of God"

THE CIRCUMSTANTIAL CONVERSION

THE NATURE OF CIRCUMSTANTIAL CONVERSION

413 *Forms of the converter*

є-: Immutable sentence converter; secondary and tertiary converter **416, 417**

єрє-, є=: Mutable converter

For neutralization of the distinction between circumstantial and focalizing conversion, cf. **460.**

414 *Simplification (omission of* є-). The converter є- is often not written before initial є, м̄, or n̄. E.g. є-єq-, є-єрє, є-м̄патq-, and є-м̄пq- are represented by єq-, єрє-, м̄патq-, and м̄пq-; є-n̄-q-сωтп ан **320** by n̄-q-сωтп ан; є-n̄т-аq- by n̄т-аq-. *Examples of simplification:* н-єтϕ-нhγ єхω-н пара-тєnбом nai єрє-(i.e. є-єрє-)пєγталбо ωооп євоа 2ітм-пноγтє маγаа-q ShIII 31:21–23 "Things that happen to us beyond our control, whose healing comes from God alone"; єрє-пвал м̄маγ єтвє-ϕнаγ аγω пмааχє єтвє-ϕсωтм̄ єї-(i.e. є-єї-)хω м̄-паї хє-єрє-тм̄нт-р̄ммао ωооп єтвє-ϕна аγω тєхоγсіа єтвє-ϕр-п2аї̂ ShChass 102:19–29 "The eye is there for seeing and the ear for hearing, by which I am saying the following: that wealth exists for acts of mercy, and authority, for doing justice"; мн n̄т-а-пєх̄с̄ єі ан євоа 2м̄-пїнλ катаϕсарх̄ n̄т-а-(i.e. є-n̄т-а-)тєккλнсіа єі євоа n̄2нт-q ShChass 146:52–57 "Pray, is it not from Israel that Christ descended according to the flesh, while it is from Him that the church has descended?"

415 *The function of circumstantial conversion.* The *'circumstantial conversion'* signals that the converted clause modifies (descriptively expands), completes, or carries on another clause or a preceding entity term. It plays the following roles:

i. adverbial clause **421** *(When they hear*, Satan immediately comes)

ii. completive clause **426** after a direct object (We found him *sitting)*, a verb of incomplete predication (They ceased *going about)*, or the like

iii. sequential clause **428** (He asked me *whereupon I said)*

iv. attributive clause **430** (A person *who sowed* seed)

It is also an element in several focalization patterns **459, 460, 470, 471,** and is a predicative expansion of the existential sentence **480, 482.** As a completive clause (ii) it can form an entity statement **426.** *Tenses* in the circumstantial clause express relative time **529,** except for the sequential circumstantial **428,** which extends narration in the same time line.

416 As a *secondary converter* (in double conversion **397**), the circumstantial occurs in *(a)* circumstantial preterit conversion and *(b)* circumstantial focalizing conversion (where ϵ– often is not written **414**). *Examples: (a)* ⲁ–ⲁⲡⲁ–ⲙⲁⲕⲁⲣⲓⲟⲥ ⲟⲩⲱϩ ϩⲛ̄–ⲧⲛⲟϭ ⲛ̄–ϵⲣⲏⲙⲟⲥ ϵ–ⲛϵ–ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ–ϥ ⲡⲉ ϵϥ–ⲁⲛⲁⲭⲱⲣⲉⲓ ϩⲙ̄–ⲡⲙⲁ ϵⲧ⁰–ⲙ̄ⲙⲁⲩ ApophPatr 181 (Chaîne 43:21–22) "Apa Macarius dwelt in the Great Desert, and it was **428** he alone who was living as a hermit in that place"; ϩⲙ–ⲡⲉⲩⲟⲉⲓⲱ ⲧⲏⲣ–ϥ ϵ–ⲛϵⲩ–ⲱⲟⲟⲡ ϩⲓϫⲙ–ⲡⲕⲁϩ ShAmél II 539:14–15 "In the whole time when they were dwelling on earth"; as a contrary-to-fact stipulation clause **498,** ϵ–ⲛϵⲕ–ⲙ̄–ⲡⲉϵⲓⲙⲁ John 11:32"If You had been here"; ⲏ ϵ–ⲛϵ–ⲟⲩⲯⲩⲭⲏ ⲁⲛ ⲛ–ϫⲱⲟⲛ ⲧⲉⲧ⁰–ⲛϩⲏⲧ–ⲟⲩ ⲛϵⲩ–ⲛⲁ–ⲱⲱ ϵⲃⲟⲗ ⲁⲛ ⲡⲉ ϫϵ– . . . ShIII 220:7–8 "So, if it were not a living soul that resided within them, they would not cry out saying . . . "; after ϩⲁⲙⲟⲓ **499,** e.g. ϩⲁⲙⲟⲓ ϵ–ⲛϵ–ⲙ̄ⲡϥ–ⲕⲁⲁ–ϥ ⲟⲩⲃⲏ–ⲛ ShChass 70:7–9 "How good it would have been if He had not set Himself against us!"; attested sentence types include nominal sentence, durative, past tense (negative only?), aorist (affirmative only?), cleft sentence (Pattern 3), existential. Attributive ϵ–ⲛϵ is ambiguous (relative preterit/circumstantial preterit). *(b) Circumstantial focalizing durative* ⲁϩⲣⲟ–ϥ ⁰ϩⲟⲟⲩⲧ ⲙⲛ–⁰ⲥϩⲓⲙϵ ϵ–ϵⲣϵ–⁰ⲥϩⲓⲙϵ ⲟ ⲛ–ⲟⲩ ⲙⲛ–⁰ϩⲟⲟⲩⲧ ϩⲣⲁⲓ ⲛϩⲏⲧ–ⲛ ShIV 107:5–6 "What business does a man have with a woman, for among us what is woman in relation to man?"; ⲏ ϵⲣϵ–ⲧⲙⲛⲧ–ϵⲣⲟ ⲛ–ⲙⲡⲏⲩϵ ⲥⲃⲧⲱⲧ ⲛ–ⲛϩⲟⲟⲩⲧ ⲙⲁⲩⲁⲁ–ⲩ ϵ–ⲛ–ϵⲥ–ⲥⲃⲧⲱⲧ ⲁⲛ ⲛ–ⲛⲉϩⲓⲟⲙϵ ShIV 38:22–24 "So, is it for *men alone* that the kingdom of the heavens is prepared, without it being prepared for *women*?"; *circumstantial focalizing past tense affirmative,* ⲟⲩⲛ̄–ϩⲉⲛⲥⲓⲟⲩⲣ ⲅⲁⲣ ϵ–ⲛⲧ–ⲁⲩ–ϫⲡⲟ–ⲟⲩ ϵⲃⲟⲗ ⲛ̄ϩⲏⲧ–ⲥ ⲛ̄–ⲧⲉⲩⲙⲁⲁⲩ ⲛ̄ⲧⲉⲓϩⲉ Matt 19:12 "For there are eunuchs who were born *from their mothers* in this condition"; ⲕⲉⲟⲩⲏⲏⲃ ⲡⲁⲓ̈ ϵ–ⲛⲧ–ⲁϥ–ⲱⲱⲡⲉ ⲁⲛ ⲕⲁⲧⲁ–ⲡⲛⲟⲙⲟⲥ ⲛ̄–ⲧⲉⲛⲧⲟⲗⲏ ⲛ̄–ⲥⲁⲣⲕⲓⲕⲟⲛ ⲁⲗⲗⲁ ⲕⲁⲧⲁ–ⲧⲃⲟⲙ ⲙ̄–ⲡⲱⲛϩ̄ ⲱⲁ–ⲉⲛⲉϩ Heb 7:16 "Another priest, who has become a priest not *according to a legal requirement concerning fleshly descent* but by the power of indestructible life."

417 As a *tertiary converter* (in triple conversion **398**), the circumstantial occurs in what formally appears to be circumstantial preterit focalizing conversion (durative and past tense). E.g. ϵ–ⲛϵ–ϵⲣϵ–ⲡⲛⲟⲩⲧϵ ϵⲛⲉⲣⲅⲉⲓ ⲁⲛ ⲙ–ⲡⲁⲓⲕⲁⲓⲟⲛ ϩⲛ–ⲛ–ⲉⲧϵ–ⲛⲟⲩ–ϥ ⲛϵ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲛⲉⲣϵ–ⲡϫⲓ ⲛⲃⲟⲛϵ ⲛⲁ–ⲣ–ⲡⲕⲟⲥⲙⲟⲥ ⲛ–⁰ⲕⲁⲕϵ ⲡⲉ ShAmél I

241:3–4 "If God did not activate justice among His own at all times, violence would make the world into darkness"; ϵ–ⲛϵ–ⲛ̄ⲧ–ⲁⲧⲉⲧⲛ̄–ⲉⲓⲙⲉ ϫⲉ–ⲟⲩ ⲡⲉ †–ⲟⲩⲉⲱ–ⲟⲩⲛⲁ ⲛ̄ϩⲟⲩⲟ ϵ–ⲩⲑⲩⲥⲓⲁ ⲛϵ–ⲧⲉⲧⲛⲁ–ⲧⲟⲁⲓⲟ ⲁⲛ ⲡⲉ ⲛ̄–ⲛ–ⲉⲧϵ–ⲙ̄ⲙⲛ̄–⁰ⲛⲟⲃⲉ ϵⲣⲟ–ⲟⲩ Matt 12:7 "If you had known what 'I want mercy more than a sacrifice' means, you would not condemn those who are without sin."

418 *Term in extraposition.* A personal morph within the circumstantial clause can be anticipated by a term in extraposition, that is, a term placed at the front of the sentence pattern ('extraposited') before the converter

Extraposited Term(s)	*Converted Sentence Pattern* (contains a personal morph agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ϵⲱⲱⲡⲉ ⲟⲩⲡⲓⲥⲧⲏ | ϵ–ⲟⲩⲛ̄ⲧ–ⲥ̄–ⲟⲩⲭⲏⲣⲁ "If (ϵⲱⲱⲡⲉ ϵ–) any believing woman has (a relative who is) a widow" (1 Tim 5:16)

ϵⲱⲱⲡⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̄–ⲟⲩⲣⲱⲙⲉ | ϵ–ⲁⲩ–ⲧⲁⲭⲣⲟ–ⲥ "If a person's last will and testament has been ratified" (Gal 3:15)

and thus set off as a topic of thought. Extraposition and personal morph agree in (person)/number/(gender). The agreeing personal morph shows how the extraposited term relates to the sentence.

Also occurring in this position are inflected modifiers that agree with an element within the circumstantial clause; e.g. ⲧⲁⲓ ⲧⲉ ⲑⲉ ϩⲱⲱ–ⲕ ϵ–ⲩⲛ̄ⲧ–ⲕ̄–ϩⲟⲓⲛϵ ϵⲩ–ⲁⲙⲁϩⲧϵ ⲛ̄–ⲧϵⲥⲃⲱ ⲛ̄–ⲛⲓⲕⲟⲗⲁⲓⲧⲏⲥ Rev 2:15 "So you also have some who hold the teaching of the Nicolaitans."

419 *An extraposited subject can be accompanied by its own extraposited converter* (thus ϵⲣϵ– . . . ϵ»); rare. E.g. ⲟⲩⲙⲏⲏⲱϵ ⲁϥ–ⲉⲓ̈ ϵⲣϵ–ⲡ–ϵ–ⲱⲁⲩ–ⲙⲟⲩⲧϵ ϵⲣⲟ–ϥ ϫϵ–ⲓⲟⲩⲁⲁⲥ . . . | ϵϥ–ⲙⲟⲟⲱϵ ϩⲛⲧ–ⲟⲩ Luke 22:47 "A crowd came, with the one called Judas . . . preceding them."

420 *Adverbial premodifier before the converted sentence pattern.* An adverb or prepositional phrase (chapter 9) preceding the converted sentence pattern lays down a circumstance or relationship of time, place, manner, degree, or attitude in which the converted clause is being asserted (i.e. under which the predication is made).

Premodifier | Converted Sentence Pattern

ϩⲛ̄–ϩⲁϩ ⲙ̄–ⲙⲉⲣⲟⲥ ⲁⲩⲱ ϩⲛ̄–ϩⲁϩ ⲛ̄–ⲥⲙⲟⲧ | ϵ–ⲁ–ⲡⲛⲟⲩⲧϵ ⲱⲁϫϵ ⲙⲛ̄–ⲛⲉⲛⲉⲓⲟⲧϵ ⲛ̄–ⲱⲟⲣⲡ ϩⲛ̄–ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ . . . "After, in many places and various ways, | God spoke of old to our fathers by the prophets . . . " (Heb 1:1)

ϵⲧⲓ ⲛ̄ⲧⲟϥ | ϵϥ–ⲱⲁϫϵ . . . "While He was still speaking . . . " (Mark 5:35)

Conjunctions and initial attitude markers (chapter 10) also occur in premodifier position (cf. **422**); e.g. ϥⲥⲟⲡ ⲙⲉⲛ ⲉⲩ-ⲟⲩⲱⲱⲧ ⲛ-ⲛⲉⲓⲇⲱⲗⲟⲛ ϥⲥⲟⲡ ⲉⲩ-ⲙⲟⲩⲟⲩⲧ ⲛ-ⲛ-ⲉⲧϥ-ⲟⲩⲗⲗⲃ ShIV 8:11–12 "Sometimes worshipping idols, and sometimes slaying the saints."

Further examples: ⲑⲉⲗⲡⲓⲥ ⲉⲧϥ-ⲥⲟⲧⲡ ⲧⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲥ̄ ⲉⲛ-ⲛⲁ-ϩⲱⲛ ⲉϩⲟⲩⲛ ⲉ-ⲡⲛⲟⲩⲧⲉ Heb 7:19 "Better hope, through which we shall draw near to God"; ⲉⲱϫⲉ-ϩⲛ̄-ⲧⲥⲁⲣⲝ̄ ⲅⲁⲣ ⲉ-ⲛ-†-ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̄ ⲁⲛ ⲁⲗⲗⲁ †-ⲛⲙ̄ⲙⲏ-ⲧⲛ̄ ϩⲙ̄-ⲡⲉⲡⲛⲁ Col 2:5 "For though in flesh I am not with you, I am nevertheless with you in spirit"

ROLES OF THE CIRCUMSTANTIAL CONVERSION

421 The adverbial circumstantial

As an adverbial clause **490** the circumstantial plays the same role as the adverbial modifier: it descriptively expands another clause, stating circumstances under which it is said to be valid or is envisaged. It occurs before or after the modified clause.

Before. ⲉⲣⲉ-ⲧⲉⲓⲁⲱⲏ ⲛ̄-ϥⲧⲃⲧ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉ-ⲡⲉⲱⲛⲉ ⲡⲱϩ "Although there were so many fish, the net did not tear" (John 21:11)

After. ⲁⲩ-ⲉⲓ ⲉϩⲣⲁⲓ ⲉ-ⲡⲉⲙϩⲁⲟⲩ ⲉ-ⲁ-ⲡⲣⲏ ⲱⲁ "They went to the tomb when the sun had risen" (Mark 16:2)

Its logical relationship to the modified clause is ambiguous. (English translations often must supply *although, when, whenever, while, if [ever], inasmuch as, unless*, etc., as in the examples quoted here). For the bare adverbial circumstantial in conditional sentences, cf. **497.**

Further examples: *(i) before the modified clause* ⲉⲩ-ⲕⲧⲟ ⲇⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲉ-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲡⲉϩⲁ-ϥ ⲛⲁ-ⲩ Matt 17:22 "And, *as they were gathering* in Galilee, He said to them"; ⲛ̄ⲧⲟⲕ ⲇⲉ ⲉⲕ-ⲛⲏⲥⲧⲉⲩⲉ ⲧⲱϩⲥ̄ ⲛ̄-ⲧⲉⲕⲁⲡⲉ Matt 6:17 "But as for you, *when you fast*, anoint your head"; ⲉ-ⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲃⲉ ⲡⲉ . . . ⲁϥ-ⲱⲣⲡ̄-ⲉⲓⲙⲉ Acts 2:30–31 "*Being therefore a prophet* . . . he foresaw"; ⲉ-ⲙⲛ̄ⲧⲁ-ⲩ-ⲓⲥ̄ ⲅⲁⲣ ⲙ̄ⲙⲁⲩ ⲟ̂ⲩ ⲡⲉⲧϥ-ⲛⲁ-ⲧⲁϫⲣⲟ-ⲟⲩ ShChass 119:52–55 "For, *since they do not have Jesus*, what is going to strengthen them?"; ⲡⲣⲱⲙⲉ ⲉϥ-ϩⲓϫⲙ̄-ⲡⲉϥⲙⲁ ⲛ̄-ⲛ̄ⲕⲟⲧⲕ̄ ⲛ̄-ϥ-ⲛⲁ-ⲱⲱⲧ ⲁⲛ ShEnch plate 11*a*:13–17 = Rossi II 38*a*:8–11) "The person, *while being in bed*, will not lack"; ⲉ-ⲱⲁⲩ-ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲱⲁϥ-ⲉⲓ̂ ⲛ̄ⲃⲓ-ⲡⲥⲁⲧⲁⲛⲁⲥ ⲛϥ̄-ϥⲓ-ⲡⲱⲁϫⲉ Mark 4:15 "*When they hear*, Satan immediately comes and takes away the word"; ⲉϥ-ⲟⲛ̄-ϥⲁⲣⲓⲕⲉ ⲅⲁⲣ ⲉⲣⲟ-ⲟⲩ ⲱⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ- . . . Heb 8:8 "For, *by way of finding fault with them*, he says . . . "; ⲁⲩⲱ ⲉ-ⲁϥ-ϫⲱⲕ ⲉⲃⲟⲗ ⲁϥ-ⲱⲱⲡⲉ ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧϥ-ⲥⲱⲧⲙ̄ ⲛⲥⲱ-ϥ ⲛ̄-ϥⲁⲓⲧⲓⲟⲥ ⲙ̄-ⲡⲉⲩϫⲁⲓ ⲛ̄-ⲱⲁ-ⲉⲛⲉϩ Heb 5:9 "And, *inasmuch as He had become perfect*, He became the source of their eternal salvation to all who obey Him"; ⲉ-ⲁⲕ-ϫⲓ ⲃⲉ ⲛ̄-ⲟⲩⲁⲣⲭⲏ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁⲁ-ⲕ ⲛ̄-ϥⲣ̄ⲙⲙⲁⲟ ⲛ̄ϩⲏⲧ̄-ⲥ ϩⲛ̄-ϩⲉⲛϩⲃⲏⲩⲉ ⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ ShChass 85:31–35 "So, *since you have received an office from God*, make yourself rich in it by means of good deeds"; ⲁⲩⲱ ⲉϥ-ⲛⲁ-ⲧⲁⲗⲉ ⲉ-ⲡϫⲟⲉⲓ ⲁϥ-ⲥⲉⲡⲥⲱⲡ-ϥ̄ ⲛ̄ⲃⲓ-ⲡ-ⲉⲧϥ-ⲟ ⲛ̄-ϥⲁⲓⲙⲟⲛⲓⲟⲛ Mark

5:18 "And, *as He was going to board the boat*, the one who was possessed with demons begged Him"; ⲉϥ-ⲛⲁ-ⲥ̄ⲃⲧⲉ-ⲧⲡⲉ ⲛⲉⲓ-ⲛ̄ⲙⲙⲁ-ϥ ⲡⲉ Prov 8:27 "*When He was going to prepare the heaven*, I was with Him"

(ii) After the modified clause ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ ⲕ-ⲟⲩⲉⲱ-ϥ̄ⲥⲱ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ϥ̄ ⲉ-ⲁⲛⲛ̄-ⲟⲩⲥϩⲓⲙⲉ ⲛ̄-ⲥⲁⲙⲁⲣⲓⲧⲏⲥ John 4:9 "How is it that You want a drink from me, *inasmuch as I am a Samaritan woman?*"; ⲟⲩⲣⲁⲥⲟⲩ ⲛⲁ-ⲕ ⲡⲉ ⲉⲕ-ⲛⲕⲟⲧⲕ ⲁⲩⲱ ⲡⲉⲕⲙⲟⲕⲙⲉⲕ ⲡⲉ ⲉⲕ-ⲣⲏⲥ ShAmél II 531:5–6 "It is your dream *while you are asleep*, and it is your thought *while you are awake*"; ⲛⲉⲉⲓ-ⲙ̄ⲙⲁⲩ ⲡⲉ ⲉⲩ-ⲛⲁ-ⲱⲱⲡⲉ Isa 48:16 "I was there *when they were about to happen*"; ⲛⲉϥϩⲟⲓⲧⲉ ⲁⲩ-ⲙⲟⲩϩ ⲉ-ⲁⲩ-ⲟⲩⲃⲁⲱ ⲉⲙⲁⲧⲉ ⲉ-ⲛⲛⲉ-ⲱ-ⲟⲩⲣⲁϩⲧ̄ ⲛ̄-ⲧⲱⲃⲥ ⲧⲣⲉⲩ-ⲡⲓⲣⲉ ϩⲓ-ⲛⲁⲓ ϩⲓϫⲙ̄-ⲡⲕⲁϩ Mark 9:3 "His garments became glistening, *being (having become) intensely white, as no fuller on earth could bleach them*"; ⲁⲩ-ⲃⲱⲕ ⲟⲛ ⲉ-ⲧⲉϥⲭⲁⲣⲓⲥ ⲧⲉⲧϥ-ⲣ-ϩⲙⲙⲉ ⲙⲙⲟ-ⲟⲩ ShIII 87:4–5 "They also receded, *for it was His grace that guided them*"

Negative adverbial circumstantial clauses (often translated into English by the construction *without . . . -ing*) †-ⲛⲁ-ⲧⲁⲙⲟ-ϥ ϩⲱⲱ-ⲧ ⲉ-ⲛ-†-ⲱⲓⲡⲉ ⲁⲛ ShChass 103:1–3 "I will tell him myself, *without feeling* shame"; ⲙⲉⲱⲁ-ⲕ ⲁⲓ-ϫⲓ-ϩⲟⲓⲛⲉ ⲛ-ϥⲟⲛⲥ ⲛϩⲏⲧ-ⲧⲏⲩⲧⲛ ⲉ-ⲙⲡⲓ-ⲉⲓⲙⲉ ShIII 139:4–5 "Perhaps I have done wrong to some of you, *without having known*"; ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ ⲡⲁⲓ ⲛⲁ-ⲱⲱⲡⲉ ⲉ-ⲙⲡⲓ-ⲥⲟⲩⲛ-ϥ̄ϩⲟⲩⲧ Luke 1:34 "How shall this be, *without my having known* a man?"; ⲁⲧⲉⲧⲛ̄-ⲧⲣⲉⲩ-ⲉⲱ-ϥ̄ⲗⲟⲩⲗⲁⲓ̈ ⲉ-ⲡⲉⲩⲟⲩⲱⲱ ⲁⲛ ⲡⲉ ShChass 45:6–9 "You made them shout aloud *without it being their desire*" (i.e. involuntarily)

422 *Headed by conjunction.* The ambiguous logical relationship of the adverbial circumstantial is resolved by a premodifying conjunction (cf. **493**):

ⲁⲗⲗⲁ ⲉⲣⲉ- Though, But, Rather; cf. **423**
ⲁⲩⲱ ⲉⲣⲉ- And, And indeed, Too, Furthermore
ⲉⲓⲙⲏⲧⲓ ⲉⲣⲉ- Unless, Except for . . . -ing
ⲉⲛϩⲟⲥⲟⲛ ⲉⲣⲉ- As long as
ⲉⲫⲟⲥⲟⲛ ⲉⲣⲉ- (ⲉⲡϩⲟⲥⲟⲛ ⲉⲣⲉ-) As long as, Inasmuch as
ⲉⲧⲓ ⲉⲣⲉ- While . . . still . . .
ⲉⲱⲱⲡⲉ ⲉⲣⲉ- If (ever)
ⲉⲱϫⲉ-ⲉⲣⲉ- Supposing that
ⲕⲁⲛ ⲉⲣⲉ- Even if, Even though
ⲕⲁⲓⲡⲉⲣ ⲉⲣⲉ- Although
ⲕⲁⲧⲁ-ⲑⲉ ⲉⲣⲉ- Just as **505**
ⲕⲁⲓⲧⲟⲓ ⲉⲣⲉ- Although
ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ- Especially if/since
ⲛ̄ⲑⲉ ⲉⲣⲉ- Just as **505**
ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲣⲉ- Moreover, And yet
ϥⲥⲟⲡ ⲉⲣⲉ- . . . ϥⲥⲟⲡ ⲉⲣⲉ- . . . At one time . . . at another time . . .
ⲭⲱⲣⲓⲥ ⲉⲣⲉ- Except when, Unless
ϩⲁⲑⲏ ⲉ-ⲙⲡⲁⲧⲉ- (often written ϩⲁⲑⲏ ⲙⲡⲁⲧⲉ-) Before
ϩⲁⲙⲁ ⲉⲣⲉ- At the same time
ϩⲱⲥ ⲉⲣⲉ- As, As if, On the grounds that
ϩⲱⲥ ⲉⲱϫⲉ-ⲉⲣⲉ- As if
ϩⲟⲥⲟⲛ ⲉⲣⲉ- As long as
ϩⲟⲧⲁⲛ ⲉⲣⲉ- Whenever, As soon as, Such that

Examples: ⲛⲁϣ ⲛ̄-ϩⲉ ⲡⲉϫⲟϫⲱϣ ⲁⲛ ⲡⲉ ⲡⲟϫⲱϣ ⲛ̄-ⲛⲁⲁⲓⲙⲱⲛ ⲁϫⲱ ⲉ-ⲡⲟϫⲱϣ ⲛ̄-ⲛⲁⲁⲓⲙⲱⲛ ⲡⲉ ⲡⲉϫⲟϫⲱϣ ShChass 79:51–57 "How shall we not conclude that their wish is the wish of the demons *as also* (ⲁϫⲱ ⲉ-) the wish of the demons is their wish?"; ⲉϣⲱⲡⲉ ⲇⲉ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ⲉⲣⲕⲣⲁⲧⲉⲩⲉ ⲁⲛ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲁⲣⲟⲩ-ϫⲓ (i.e. ⲫϩⲓⲙⲉ) I Cor 7:9 "But *if* (ⲉϣⲱⲡⲉ ⲉ-) they cannot (are not going to) exercise control, let them marry"; ⲕⲁⲛ ⲉ-ⲩⲛ̄ⲧⲁ-ⲓ-ⲧⲡⲓⲥⲧⲓⲥ ⲧⲏⲣ-ⲥ̄ ϩⲱⲥⲧⲉ ⲉ-ⲫⲡⲉⲛⲉ-ⲫⲧⲟⲟⲩ ⲉⲃⲟⲗ I Cor 13:2 "*Even if* (ⲕⲁⲛ ⲉ-) I have all faith so as to remove mountains"; ⲁⲧⲉⲧⲛ̄-ⲓⲛⲉ ⲛⲁ-ⲓ ⲙ-ⲡⲉⲓⲣⲱⲙⲉ ϩⲱⲥ ⲉϥ-ϣⲧⲟⲣⲧⲣ ⲙ-ⲡⲗⲁⲟⲥ Luke 23:14 "You brought me this Man *as* (ϩⲱⲥ ⲉ-) (one who was) perverting the people"; ⲕⲁⲧⲁ-ⲟⲉ ⲉ-ⲛⲧⲉⲧⲛ̄-ⲡⲱ-ⲛ 2 Cor 1:14 "*Just as* (ⲕⲁⲧⲁ-ⲟⲉ ⲉ-) you are ours"; ⲙ̄ⲡⲣ̄-ⲣ̄-ⲫⲡⲏⲣⲉ ⲙ̄-ⲡⲧⲙ̄ϩⲟ ... ϩⲱⲥ ⲉ-ⲩϩⲱⲃ ⲛ̄-ⲃ̄ⲣ̄ⲣⲉ ⲡⲉⲧⲫ-ⲧⲁϩⲟ ⲙ̄ⲙⲱ-ⲧⲛ̄ I Pet 4:12 "Do not be surprised at the burning ... *as though* (ϩⲱⲥ ⲉ-) it were something new that were happening to you"

423 The *second member of an antithesis* can be loosely attached by adverbial ⲉ-ⲁ-, which is sometimes modified by ⲁⲗⲗⲁ or ... ⲁⲉ ϩⲱⲱϥ 'but rather' **422.**

ⲁⲥ-†-ⲫⲟⲩⲱ ⲛ̄-ⲟ̀ⲩ | ⲛ̄-ⲟⲩⲧⲏⲏⲃⲉ ⲁⲛ ... | ⲁⲗⲗⲁ ⲉ-ⲁⲥ-†-ⲫⲟⲩⲱ ⲛ̄-ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲛ̄-ⲧⲁⲓⲕⲁⲓⲟ̂ⲥⲩⲛⲏ "What did it blossom? Not a finger ... ; rather it blossomed (having, rather [ⲁⲗⲗⲁ], blossomed) the fruits of righteousness" (ShChass 183: 2–9)

Contrast between antithetical clauses is optionally signalled by focalizing conversion **444** in the first clause.

Further examples: ⲉϥ-ⲧⲣⲉ-ⲛⲥⲁⲣⲝ ⲁⲩⲱ ⲛⲉⲥⲛⲱⲱϥ ⲛ-ϩⲉⲛⲱⲏⲣⲉ ... ⲛ-ⲁⲧ-ⲥⲃⲱ ⲥⲱⲗⲃ (i.e. ⲥⲱⲗⲕ) ⲁⲛ ⲉ-ⲡⲃⲉⲣⲱⲃ | ⲁⲗⲗⲁ ⲉ-ⲁϥ-ⲕⲁ-ⲡⲙⲁ ⲛ-ⲛⲃⲁⲥⲁⲛⲟⲥ ⲉⲧ-ϩⲟⲟⲩ ⲉ-ⲙⲁⲥⲧⲓⲅⲝ ⲛⲓⲙ ShIII 76:20–77:1 (= ShChass 171:10–21) "He makes the flesh and blood of ignorant sons ... adhere not to the rod, having rather allowed punishments worse than any whip"; ⲁⲩⲱ ⲉⲣⲉ-ⲧⲡⲉ ⲏ̀ ⲡⲉⲥⲧⲉⲣⲉⲱ̂ⲙⲁ ⲕⲏ ⲁⲛ ⲉϩⲣⲁⲓ ⲉⲭⲛ̄-ϩⲉⲛⲙⲁ ⲛⲧⲉ-ⲡⲕⲁϩ ⲛ̄ⲑⲉ ⲉⲛ-(i.e. ⲛ̄-)ⲧⲙⲉⲗⲱⲧ ⲉⲧ-ⲕⲏ ⲉⲭⲙ̄-ⲡⲏⲓ | ⲁⲗⲗⲁ ⲉ-ⲁϥ-ⲟϥⲧ̄-ϥ ϩⲛ̄-ⲧⲉϥⲃⲟⲙ ShChass 59:45–54 "And the heaven or firmament rests not upon particular positions of the earth as a ceiling rests upon a house: rather (ⲁⲗⲗⲁ), He nailed it (he-having-nailed it, rather) there by His power"; ⲉ-ⲡⲙⲁ ⲉ-ⲫⲧⲣⲉⲩ-ⲉⲓⲣⲉ ⲙ-ⲡⲁⲅⲁⲑⲟⲛ ⲁⲩ-ⲉⲓⲣⲉ ϩⲱⲱϥ ⲙ-ⲡⲡⲟⲛⲏⲣⲟⲛ ⲁⲩⲱ ⲉ-ⲡⲙⲁ ⲉ-ⲫⲧⲣⲉⲩ-ⲟⲃⲃⲓⲟ-ⲟⲩ ⲛ-ⲛ-ⲉⲧ-†-ⲫⲥⲃⲱ ⲛⲁ-ⲩ ... ⲉ-ⲁⲩ-ϫⲓⲥⲉ ⲇⲉ ϩⲱⲱϥ ⲙⲙⲟ-ⲟⲩ ⲛϩⲟⲩⲟ ⲉϩⲣⲁⲓ ⲉⲭⲱ-ⲟⲩ ShIII 163:19–22 "Instead of doing good, they rather (ϩⲱⲱϥ) did evil; and instead of humbly submitting to their instructors ... they rather exalted themselves all the more (furthermore [ⲁⲩⲱ], instead of submitting ..., having rather [ⲇⲉ ϩⲱⲱϥ] exalted themselves)"

424 Adverbial modifiers/initial attitude markers are also formed by circumstantial conversion of the following elements:

ⲉ- + { ⲙ̄ⲙⲟⲛ: 'otherwise, else, for then'; ⲙⲟⲩⲓⲥ + *conjunctive:* 'hardly, almost ... not'; ⲛ̄-ⲕⲁⲧⲁ- ... ⲁⲛ: 'and not according to ... ' }

Examples: ⲙⲏ ⲉⲓ̈-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲟⲩⲁⲗⲓⲕⲟⲥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ... ⲛ̄ⲛⲉⲥ-ⲱⲡⲉ ⲉ-ⲙⲙⲟⲛ ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁ-ⲕⲣⲓⲛⲉ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ Rom 3:5–6 "Am I saying that God is unjust ... ? By no means! *For then* how could God judge the world?"; ⲁϩⲣⲟ-ϥ ⲁϥ-ⲡⲟⲣⲱ-ϥ ⲉⲃⲟⲗ ⲛⲑⲓ-ⲡⲁⲓ ϩⲛ-ⲧⲟⲩⲙⲏⲧⲉ ϩⲓϫⲙ-ⲡⲕⲁϩ ... ⲁⲩⲱ ⲉ-ⲙⲟⲩⲓⲥ ⲁϥ-ⲧⲱⲟⲩⲛ ⲉϩⲣⲁⲓ ⲛ-ϫⲛⲁϩ ShAmél II 299:1–5 "Why did he prostrate himself on the ground in your presence ... and *barely* force himself to get up

again?": ⲕⲁⲧⲁ-ⲙ̄ⲡⲁⲣⲁⲇⲟⲥⲓⲥ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲕⲁⲧⲁ-ⲛⲉⲥⲧⲟⲓϫⲓⲟⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲉ-ⲛ-ⲕⲁⲧⲁ-ⲡⲉⲭ̄ⲥ ⲓ̄ⲥ ⲁⲛ Col 2:8 "According to human tradition, according to the elemental spirits of the universe, *and not according to* Christ Jesus"

425 *Invariable* ⲉϥ- *forms impersonal adverbial modifiers* from a small number of verbs (durative present affirmative): ⲉϥ-ⲕⲱⲧⲉ 'round about, around' (κύκλῳ, κυκλόθεν), ⲉϥ-ⲥⲁϣⲉ 'bitterly' (πικρῶς). E.g. ⲕⲁⲁ-ⲧ †-ⲛⲁ-ⲣⲓⲙⲉ ⲉϥ-ⲥⲁϣⲉ Isa 22:4 "Let me alone, I shall weep bitterly" (*it* being bitter).

426 The completive circumstantial

As a completive clause, the circumstantial expresses new, supplemental information relating to a direct object

ⲙⲁⲣⲉϥ-ⲥⲱⲧⲙ̄ ⲉ-ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥ-ϫⲱ̂ ⲛ̄-ⲛⲁⲓ̈ "Let him listen to the prophet saying (he-saying) these words" (ShChass 89:12–15)

or the subject of a verb of incomplete predication **185**

ⲁϥ-ϭⲱ ⲉ-ⲛ-ⲟ̄ϥ-ⲕⲓⲙ ⲁⲛ "It remained motionless" (It continued it-not-moving) (Acts 27:41)

The converted clause contains a resumptive morph **404** that agrees in number/(gender) with either *(i)* the direct object or *(ii)* the subject of the preceding verb (listen to the prophet *he*-saying, it continued *it*-not-moving).

(i) The completed direct object construction typically occurs e.g. after ⲕⲱ *leave*, ⲕⲱⲧ *build*, ⲛⲁⲩ *see*, ⲥⲱⲧⲙ̄ *hear*, ⲥⲟⲟⲩⲛ *know*, † *give*, ⲧⲱⲟⲩ *ordain*, ⲧⲁϩⲟ *establish*, ⲱⲃⲱ *forget*, ϩⲉ ⲉ- *find*, ϩⲁⲣⲉϩ *keep*, ϫⲱ *say*, ϭⲓⲛⲉ *find*, and the verboid ⲟⲩⲛ̄ⲧⲉ- *have*.

Examples: ⲁⲛ-ⲛⲁⲩ ⲉ-ⲟⲩⲁ ⲉϥ-ⲛⲉϫ-ⲫⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲕⲣⲁⲛ Mark 9:38 "We saw a person *casting out* (he-casting out) demons in Your name"; ⲁⲕ-ϩⲉ ⲉⲣⲟ-ⲟⲩ ⲉ-ϩⲉⲛⲛⲟⲩϫ ⲛⲉ Rev 2:2 "You found them *to be* (they-being) *false*"; ⲁⲥ-ϩⲉ ⲉ-ⲧⲉⲥϣⲉⲉⲣⲉ ⲉⲥ-ⲛⲏϫ ϩⲓ-ⲡⲉⲃⲗⲟϭ ⲉ-ⲁ-ⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲗⲟ ϩⲓⲱⲱ-ⲥ Mark 7:30 "She found her daughter *lying* (she-lying) *in bed (and) the demon gone from her*"; ⲁϥ-ⲕⲁⲁ-ϥ ⲉϥ-ⲟ̂ⲛ̄ϩ ShChass 32:10–11 "He left him *alive* (he-living)"; ⲁⲛ-ⲥⲱⲧⲙ ⲏ ⲁⲛ-ϭⲛⲧ-ϥ ⲉϥ-ⲥⲏϩ ShIII 21:18 "We have heard, or found it *written* (it-being-written)"; ... ⲛⲥⲉ-ϭⲛⲧ-ⲛ ⲉⲣⲉ-ⲛⲉⲛϩⲏⲧ ⲙⲛ-ⲛⲉⲛⲯⲩⲭⲏ ϣⲟⲩⲉⲓⲧ ⲁⲩⲱ ⲉⲩ-ϩⲕⲁⲉⲓⲧ ShIV 37:26–38:1 "And find us *with our hearts and our souls empty and hungry*"; ⲥⲉ-ⲛⲁ-ϭⲓⲛⲉ ⲙ-ⲡϣⲏⲛ ⲉⲧ-ⲙⲙⲁⲩ ⲉ-ⲁⲩ-ⲡⲟⲣⲕ-ϥ ShIII 141:15–16 "They will find that tree *to have been uprooted* (they-having-uprooted-it)"

(ii) The completed subject construction typically occurs after verbs of incomplete predication, such as ⲕⲁ-ⲧⲟⲟⲧ= *reflex.* ⲉⲃⲟⲗ *cease*, ⲗⲟ *cease*, ⲟⲩⲱ *already have (done)*, ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ (ingressive) *appear to, be seen to*, ϭⲱ *continue*, ⲱⲥⲕ̄ *continue*, ϣⲱⲡⲉ *happen to*. (Similarly, the circumstantial completes ϣⲱⲡⲉ 'be' and ⲉⲓ 'come' to form periphrastic conjugation **427.**)

Examples: ⲁⲩ-ⲟⲩⲱ ⲉⲩ-ⲣ̄-ⲫⲛⲟⲉⲓⲕ ⲉⲣⲟ-ⲥ ϩⲙ̄-ⲡⲉⲩϩⲏⲧ Matt 5:28 "He has already *committed adultery* (he-has-finished he-committing-adultery) with her in his heart"; ⲁⲩ-ⲗⲟ ⲉⲩ-ⲙⲟⲟⲩⲉ ⲛⲙ̄ⲙⲁ-ⲩ John 6:66 "They ceased *going about* (ceased they-going-about) with Him"; ⲭⲉⲕⲁⲥ ⲛ̄ⲛⲉⲕ-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲉⲕ-ⲛⲏⲥⲧⲉⲩⲉ Matt 6:18 "That you may not be seen *to be fasting*" (seen you-fasting); ⲁⲩ-ⲱⲡⲉ ⲇⲉ ⲛ̄ⲑⲓ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲉⲩ-†-ⲃⲁⲡⲧⲓⲥⲙⲁ ⲙ-ⲡⲭⲁⲓⲉ Mark 1:4 "John happened *to be baptizing* (John became he-baptizing) in the wilderness"

Forming an entity statement

As an entity statement

ⲁⲓ-ⲃⲛ̄ⲧ-ⲥ̄ ⲉⲩ-ⲉⲣⲕⲁⲗⲉⲓ ⲛⲁ-ⲩ ⲉⲧⲃⲉ-ϩⲉⲛϩⲏⲧⲏⲙⲁ ⲛ̄ⲧⲉ-ⲡⲉⲩⲛⲟⲙⲟⲥ "I found *that he was accused* (I-found-it they-accusing him) about questions of their law" (Acts 23:29)

the completive circumstantial expands the following invariable morphs; and does not contain a resumptive morph in grammatical agreement:

i. the invariable sing. fem. morph ⲥ in the expressions

ⲃⲛ̄ⲧ-ⲥ ⲉⲣⲉ- 'find out that . . . ' **516**
ϩⲉ ⲉⲣⲟ-ⲥ ⲉⲣⲉ- 'find that . . . ' **516**
ⲛⲁⲛⲟⲩ-ⲥ ⲉⲣⲉ- 'it is a good thing that . . . ' **486**

ii. ϩⲁⲙⲟⲓ ⲉⲣⲉ- 'how good it would be if . . . , if only . . . '

Examples: ⲛⲉⲛϩⲃⲏⲩⲉ ⲅⲁⲣ ⲛⲉⲧ-ⲧⲣⲉ-ⲛⲉⲓⲱⲁϫⲉ †-ⲟϩⲁⲡ ⲉⲣⲟ-ⲛ ⲁⲩⲱ ⲛⲁⲛⲟⲩ-ⲥ ⲉⲩ-† ShRyl 69 (34:1–2) "For it is our deeds that cause these words to pass judgement upon us; and it is a good thing *that they do so* (it-is-good they-doing-so)"; ⲛⲑⲉ ⲛⲧ-ⲁⲛ-ϩⲉ ⲉⲣⲟ-ⲥ ⲉⲩ-ⲭⲓ-ⲟⲩⲕⲃⲁ ⲙⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲁⲩⲱ ⲉⲩ-ⲕⲁⲧⲁⲕⲣⲓⲛⲉ ⲙⲙⲟ-ⲟⲩ̀ ⲉ-ⲡⲙⲟⲩ ShAmél II 543:11–12 (ShWess9 159*a*:8–14) "Just as we found *that he was taking vengeance* (we-found-it he-taking-vengeance) upon them all *and condemning* them to death"; ϩⲁⲙⲟⲓ ⲟⲛ ⲉ-ⲁⲛⲟⲛ-ϩⲉⲛⲙⲁⲓ-ⲡⲉⲛⲙ̄ⲧⲟⲛ ⲁⲛ ϩⲛ̄-ϩⲱⲃ ⲛⲓⲙ ShMing 92*a*:20–24 "How good it would be *if we were not lazy* (how-good-it-would-be we-not-being-lazy) *in everything!*"

427 *Completive circumstantial in periphrastic conjugation*

(a) Tenses. The circumstantial completes constructions of ⲱⲡⲉ and ⲉⲓ, to enlarge the range of tenses **528** expressed in sentence patterns whose basic predicate is restricted to present and preterit (i.e. nominal sentence **255**, durative sentence [stative, preposition, ⲛⲁ-] **312**, suffixally conjugated verboid **377, 389**); and ⲟⲩⲟⲓ ⲛ̄- 'woe to . . . ' **244**.

ⲩ-ⲛⲁ-ⲱⲡⲉ ⲉⲩ-ⲙⲏⲣ ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ "It will be bound (It-will-be it-being-bound) in the heavens" (Matt 16:19)

This construction is *'periphrastic'* conjugation (conjugation that is based on an added auxiliary verb). A periphrastic jussive (ⲙⲁⲣⲉ-) is also formed:

ⲙⲁⲣⲉⲩ-ⲱⲡⲉ ⲉ-ⲟⲩⲁⲁ ⲡⲉ "Let it be one thing" (Let-it-be it-being one) (Sir 5:12)

For periphrastic imperative, cf. **369**.

All periphrastic expressions of tense are based on ⲱⲡⲉ 'be/become' except that ⲉⲓ occurs instead of ⲱⲡⲉ to enlarge the range of the ⲛⲁ- (future auxiliary) predicate '(be) going to' **311**.

ⲁⲩ-ⲉⲓ ⲉⲩ-ⲛⲁ-ϩⲟⲧⲃ-ⲉⲩ "He was about to kill himself" (He-came he-going-to-kill-himself) (Acts 16:27)

Further examples: . . . ⲛ̄ϩⲁⲗⲟ ⲛ̄ⲥⲉ-ⲱⲡⲉ ⲉⲩ-ⲧⲟⲣϩ̄ ⲛ̄-ⲟⲥⲉⲙⲛⲟⲥ ⲛ̄-ⲟⲣⲙ̄ⲛ̄-ϩⲏⲧ Tit 2:2 "(Bid) the older men be temperate (they-be they-being-temperate), serious, sensible"; ⲧⲛ-ⲛⲁ-ⲱⲡⲉ ⲉ-ⲟⲩⲛ-ϩⲉⲛⲛⲟⲃ ⲛ-ⲕⲣⲓⲙⲁ ϩⲓϫⲱ-ⲛ ⲉⲃⲟⲗ ϩⲓⲧⲙ-ⲡⲛⲟⲩⲧⲉ ShIII 158:11–12 "We will be such that great condemnations are upon us (we shall be there-being-great condemnations upon us) from God"; ⲡⲉⲧⲛ̄ⲃⲉⲕⲉ ⲩ-ⲛⲁ-ⲱⲡⲉ ⲉ-ⲛⲁⲱ-ⲩ ϩⲛ̄-ⲧⲡⲉ Luke 6:23 "Your reward will be great (it-will-be it-being-great) in heaven"; ⲥⲉ-ⲛⲁ-ⲱⲡⲉ ⲉ-ⲟⲩⲟⲓ ⲛⲁ-ⲩ ⲙⲙⲁⲩ ShIV 4:12–13 "It shall be woeful for them (shall be it-being-woe unto them) there." No resumptive morph is possible when the basic sentence is a nominal sentence (unusual): ⲁⲩⲱ ⲡⲉⲩⲉⲓ ⲉⲃⲟⲗ ⲉⲩ-ⲛⲁ-ⲱⲡⲉ ⲉ-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ ⲧⲉ Josh 17:9 καὶ ἔσται αὐτοῦ ἡ διέξοδος θάλασσα "And the sea shall be its termination" (its coming out shall be it-being-the-sea).

Periphrastic ⲉⲓ occurs instead of ⲱⲡⲉ in order to enlarge the range of ⲛⲁ- 'is going to . . . ' **311.**

Further examples: ⲛ̄ⲧⲉⲣⲉ-ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲉⲓ ⲉⲩ-ⲛⲁ-ⲟⲩⲱⲛ ⲛ̄-ⲣⲱ-ⲩ Acts 18:14 "But when Paul was about to open (came he-going-to open) his mouth"; ⲉⲱⲡⲉ ⲃⲉ ⲉⲕⲱⲁⲛ-ⲉⲓ ⲉⲕ-ⲛⲁ-ⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲙ̄-ⲡⲉⲕⲁⲱⲣⲟⲛ ⲉϫⲙ̄-ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ Matt 5:23 "So if you are about to lift up (if you come you-going-to-lift-up) your gift onto the altar"

(b) 'Incipient action' (subject beginning to act, entering a state, beginning to participate in a process, acquiring a quality, cf. **174**) is expressed by periphrastic conjugation based on ⲱⲡⲥ 'become' **528**.

Examples: ⲁⲥ-ⲱⲡⲉ ⲉⲥ-†-ⲟⲡⲓ ⲉ-ⲛⲉⲩⲟⲩⲉⲣⲏⲧⲉ Luke 7:38 "She began kissing (she-became she-kissing) His feet"; ⲁⲧⲉⲧⲛ̄-ⲱⲡⲉ ⲉⲧⲉⲧⲛ̄-ⲣ̄-ⲟϩⲣⲓⲁ ⲛ̄-ⲟⲩⲉⲣⲱⲧⲉ Heb 5:12 "You have come to need (you-have-become you-needing) milk"; ⲡϩⲱⲃ ⲉ-ⲛⲉⲩ-ⲙⲟⲕϩ̄ ⲛ̄-ⲱⲟⲣⲡ̄ ⲁⲩ-ⲱⲡⲉ ⲉⲩ-ⲙⲟⲧⲛ̄ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ Athanasius, Lettres festales et pastorales (Lefort 76:21–22) "The thing that was difficult before, became easy (the thing became it-being-easy) for people"

The sequential circumstantial

428 As a sequential clause, the circumstantial expresses an event or state that is in sequel to or is an aspect of that which is being asserted in the preceding clause. It typically occurs in narrative, almost always extending the past tense ⲁ-.

ⲁⷭ-ϫⲛⲟⲩ-ⲉⲓ ⲉ-ⲁⲓ-ϫⲉ-ⲡⲁⲓ
"He asked me, *whereupon I said* the following thing"

Sequel and simultaneity are not formally distinguished; e.g. ⲁⲩ-ⲕⲱⲱⲥ ⲁⲉ ⲛ̄-ⲥⲧⲉⲫⲁⲛⲟⲥ ⲛ̄ⲑⲓ-ⲍⲉⲛⲣⲱⲙⲉ ⲛ̄-ⲣⲉⲫ-ⲣ̄-ⲫⲍⲟⲧⲉ ⲉ-ⲁⲩ-ⲉⲓⲣⲉ ⲛ̄-ⲟⲩⲛⲟⲃ ⲛ̄-ⲛⲉⲍⲡⲉ ⲉⲍⲣⲁⲓ̈ ⲉϫⲱ-ⲫ Acts 8:2 "Devout men buried Stephen and (next? simultaneously?) made great lamentation over him." *Tense in the converted clause does* not *express relative time; rather it belongs to the same narrative plane as the preceding clause (main tense* **525**). This distinguishes the sequential circumstantial from the adverbial circumstantial **421.**

Examples: *(i) expressing a consecutive event or state* in the narrative line ⲁ-ⲟⲩⲕⲟⲙⲉⲥ ϫⲛⲟⲩ-ⲉⲓ . . . ⲉ-ⲁⲓ̈-ϫⲉ-ⲡⲁⲓ ⲛⲁ-ⲫ ShChass 54:52–58 "A count asked me . . . *and I said* the following thing to him"; ⲛ̄ⲧⲉⲣⲓ-ⲯⲁϫⲉ ⲙ̄ⲛ̄-ⲟⲩⲁ̂ . . . ⲁⲫ-ⲟⲩⲱⲯ̄ⲃ . . . ⲉ-ⲁⲓ̈-ⲟⲩⲱ̂ⲯ̄ⲃ ⲛⲁ-ⲫ . . . ShChass 104:17–36 "When I spoke with a certain person . . . he replied . . . *and I replied* to him . . . "; ⲁ-ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲉ-ⲡⲉⲩⲙⲕⲁϩ ⲉ-ⲁⲫ-† ⲛ̄-ⲍⲉⲛⲯⲏⲣⲉ ⲛ̄-ⲓⲁⲕⲱⲃ ⲉⲃⲟⲗ ϩⲛ̄-ⲍⲣⲁϫⲏⲗ ShIV 27:26–27 "God saw their distress, *and gave* Jacob children by Rachel"; ⲟⲩϫⲁⲓ ⲛⲁ-ⲛ ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛ̄-ⲉⲓⲱⲧ ⲉⲧ̄ⲫ-ⲥⲙⲁ ⲙⲁⲁⲧ ⲉⲕ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲉⲛⲙ[ⲉⲉⲩⲉ ϩ]ⲛ̄-ⲛⲉⲕⲯⲁⲗⲏ ShIII 13:15–16 (the conclusion of a letter) "Farewell, our blessed beloved Father, *and remember us* in your prayers"

(ii) Reexpressing an event in a different way ⲁⲫ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲉⲕⲃⲁ ⲙ̄-ⲡ-ⲉⲧⲟⲩ-ⲙⲟⲩⲕϩ̄ ⲙ̄ⲙⲟ-ⲫ ⲉ-ⲁⲫ-ϩⲱⲧⲃ̄ ⲙ̄-ⲡⲣⲙ̄ⲛ̄-ⲕⲏⲙⲉ Acts 7:24 "He avenged the one who was oppressed, *by slaying* the Egyptian"; ⲁⲩ-ⲕⲁⲁ-ⲫ ⲛ̄ⲥⲱ-ⲟⲩ ⲉ-ⲁⲩ-ⲕⲟⲧ-ⲟⲩ ϩⲛ̄-ⲛⲉⲩϩⲏⲧ ⲉ-ⲕⲏⲙⲉ Acts 7:39 "They abandoned him, *in turning* within in their hearts towards Egypt"; ⲁ-ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲉ ⲟⲩⲱⲛ ⲛ̄-ⲣⲱ-ⲫ ⲉ-ⲁⲫ-ⲁⲣⲭⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉⲓⲅⲣⲁⲫⲏ Acts 8:35 "And Philip opened his mouth *and began* from this scriptural passage"

(iii) Expressing an aspect or simultaneous part of an event ⲃⲁⲣⲛⲁⲃⲁⲥ ⲁⲉ ⲙ̄ⲛ̄-ⲥⲁⲩⲗⲟⲥ ⲁⲩ-ⲕⲟⲧ-ⲟⲩ ⲉⲃⲟⲗ ϩⲛ̄-ⲑⲓϩⲙ̄ⲙ̄ . . . ⲉ-ⲁⲩ-ϫⲓ ⲛⲙ̄ⲙⲁ-ⲩ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ Acts 12:25 "And Barnabas and Saul returned from Jerusalem . . . *bringing* with them John"; ⲛⲁⲉⲓ ⲁⲉ ⲙ̄ⲙⲛ̄ⲧ-ⲟⲩ-ⲫⲛⲟⲩⲛⲉ ⲙ̄ⲙⲁⲩ ⲉ-ⲯⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ ⲡⲣⲟⲥ-ⲫⲟⲩⲟⲉⲓⲱ Luke 8:13 (explaining a parable) "These have no root, *and believe* for a while"; ⲟⲩⲟⲛ ⲁⲉ ⲛⲓⲙ ⲁⲩ-ϫⲱⲱⲣⲉ ⲉⲃⲟⲗ . . . ⲯⲁⲧⲛ̄-ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲁⲩⲁⲁ-ⲩ ⲉ-ⲁⲩ-ⲃⲱ ϩⲛ̄-ⲑⲓⲗⲏⲙ̄ Acts 8:1 "And all became scattered . . . except only the apostles, *and they (the apostles) remained* in Jerusalem"

429 The sequential circumstantial (optionally linked by a conjunction such as ⲁⲩⲱ) can *extend a relative clause;* cf. **412(a).** Tense in the circumstantial extension belongs to the same narrative plane as the preceding relative clause and does *not* express relative time.

Examples: ⲡⲉⲓⲱⲧ . . . ⲡⲁⲓ ⲉⲛⲧ-ⲁⲫ-ⲛⲉⲍⲙ̄-ⲧⲏⲩⲧⲛ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉϫⲟⲩⲥⲓⲁ ⲙ̄-ⲡⲕⲁⲕⲉ ⲉ-ⲁⲫ-ⲡⲉⲛⲉ-ⲧⲏⲩⲧⲛ̄ ⲉⲍⲟⲩⲛ ⲉ-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲙ̄-ⲡⲯⲏⲣⲉ ⲛ̄-ⲧⲉⲫⲁⲅⲁⲡⲏ Col 1:12–13 "The Father . . . who has delivered you from the dominion of darkness *and transferred* you to the kingdom of the Son of His love"; ⲛⲑⲉ ⲉⲛⲧ-ⲁⲩ-ⲟⲃⲃⲓⲟ-ⲟⲩ ⲉ-ⲁⲩ-ⲯⲱⲡⲉ ⲛ̄-ⲥⲧⲙⲏⲧ ⲯⲁϩⲣⲁⲓ ⲉ-ⲡⲙⲟⲩ ShIII 119:19-20 "As they humbled themselves *and became* obedient unto death"; ⲉⲛⲧ-ⲁⲫ-ⲣ̂-ⲫϩⲏⲉⲙⲱⲛ ⲉ-ⲑⲏⲃⲁⲓⲥ ⲁⲩⲱ ⲉ-ⲁⲫ-ⲣ̂-ⲫⲁⲅⲟⲩⲥⲧⲁⲗⲓⲟⲥ ⲉ-ⲣⲁⲕⲟⲧⲉ ShChass 108:22–26 "Who served as hegemon of the

Thebaid *and served* as augustalis of Alexandria"; ⲡⲉⲭ̄ⲥ . . . ⲡⲁⲓ ϩⲛ̄-ⲛⲉϩⲟⲟⲩ ⲛ̄-ⲧⲉⲫ-ⲥⲁⲣⲝ̄ ⲁⲫ-ϫⲓⲥⲉ . . . ⲁⲩⲱ ⲉ-ⲁⲩ-ⲥⲱⲧⲙ̄ ⲉⲣⲟ-ⲫ Heb 5:5–7 "Christ . . . , who (ⲡⲁⲓ . . . ⲁⲫ- **409**) in the days of his flesh made offering . . . *and was* (ⲁⲩⲱ ⲉ-ⲁ=) *heard"; ⲡ-ⲉⲧ̄ⲫ-ⲙⲟⲟⲩⲉ ⲙⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲣⲉⲫ-ⲣ̄-ⲫⲛⲟⲃⲉ ⲁⲩⲱ ⲉⲫ-ⲧⲏϩ ⲉ-ⲛⲉⲫⲛⲟⲃⲉ Sir 12:14 (12:15 Lagarde) "One who goes with a sinful man *and is mingled* with his sin"

430 The attributive circumstantial clause

As an attributive clause (described in **403**) the circumstantial modifies, i.e. descriptively expands, a preceding entity term. In this extremely common function, circumstantial and relative alternate and vary according to syntactic environment; for details, cf. **404, 407, 408, 411, 431.** Tense in the converted clause expresses relative time **529.**

i. ⲟⲩⲣⲱⲙⲉ ⲉⲣⲉ-ⲧⲉⲫⲃⲓϫ ⲯⲟⲩⲱⲟⲩ "A man *who had a withered hand*" (Matt 12:10)

ii. ⲛⲉⲩⲟⲩⲏⲏⲃ . . . ⲛⲁⲓ̈ ⲉⲣⲉ-ⲛⲉⲩⲁⲡⲏⲟⲩⲉ ⲃⲟⲗⲡ̄ ⲉⲃⲟⲗ "Their priests . . . , *whose heads are uncovered*" Ep Jer 31 (30 Kasser)

iii. ⲡⲁⲓ̈ ⲉ-ⲁ-ⲇⲁⲩⲉⲓⲇ ⲁⲁ-ⲫ "That *which David did*" (Luke 6:3)

iv. ⲛ̄ⲛⲉϩⲟⲟⲩ ⲅⲁⲣ ⲉⲛ-ϩⲛ̄-ⲧⲥⲁⲣⲝ̄ "For while (in the days *when) we were in the flesh*" (Rom 7:5)

v. ⲛ̄ⲛⲉⲧⲛ̄-ⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲉⲫ-ⲟⲩⲱⲧ "You shall not eat from them *anything that is raw*" (Exod 12:9)

As these illustrations show, the circumstantial attributive occurs after

i. non-definite antecedent clause: the simple attributive **404, 408**

ii. appositive ⲡⲁⲓ̈ (following any kind of antecedent): the appositive attributive **408**

iii. ⲡⲁⲓ̈: forming the articulated attributive clause **411**

iv. any kind of antecedent expressing time or manner 'in which' **407**

v. an unexpressed antecedent **431**

431 An unexpressed direct object antecedent, as in ⲛ̄ⲛⲉⲧⲛ̄-ⲟⲩⲱⲙ "You shall not eat *(anything),*" is modified by the circumstantial (rare) and the resumptive morph is ⲫ. E.g. ⲛ̄ⲛⲉⲧⲛ̄-ⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲉⲫ-ⲟⲩⲱⲧ Exod 12:9 "You shall not eat from them *anything* that is raw"; ⲉⲛ̄-ⲛⲁ-ⲉⲓⲛⲉ ⲧⲱⲛ ⲉⲫ-ⲉⲓⲛⲉ ⲙⲙⲟ-ⲟⲩ ⲉ-† ⲛⲉ-ⲫ Jdt 12:3 "Whence shall we bring *anything* that resembles them, to give it to you?" Recorded examples are affirmative durative present.

432 In epistles, *a salutation formula* (based on the verb ⲥϩⲁⲓ̈ 'write') contains the circumstantial conversion.

Examples: ⲡⲁⲩⲗⲟⲥ ⲙ̄ⲛ̄-ⲧⲓⲙⲟⲑⲉⲟⲥ ⲛ̄ϩⲙ̄ϩⲁⲗ ⲙ̄-ⲡⲉⲭ̄ⲥ ⲓ̄ⲥ ⲉⲩ-ⲥϩⲁⲓ̈ ⲛ̄-ⲛ-ⲉⲧ̄ⲫ-ⲟⲩⲁ-ⲁⲃ ⲧⲏⲣ-ⲟⲩ ϩⲛ̄-ⲡⲉⲭ̄ⲥ ⲓ̄ⲥ ⲛⲁⲓ̈ ⲉⲧ̄ⲫ-ⲯⲟⲟⲡ ϩⲛ̄-ⲛⲉⲫⲓⲗⲓⲡⲡⲟⲥ ⲙⲛ̄-ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ

ⲁⲩⲱ ⲛ̄ⲇⲓⲁⲕⲟⲛⲟⲥ ⲓ ⲧⲉⲭⲁⲣⲓⲥ ⲛⲏ–ⲧⲛ̄ ⲙⲛ̄–†ⲣⲏⲛⲏ Phil 1:1–2 "Paul and Timothy, servants of Christ Jesus, writing to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: grace to you and peace" Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις κτλ.: ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲛ̄–ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲩ–ⲥϩⲁⲓ ⲛ̄–ⲛⲉⲥⲛⲏⲩ ⲉⲧ$^{\emptyset}$–ϩⲛ̄–ⲧⲁⲛⲧⲓⲟⲭⲓⲁ ⲙⲛ̄–ⲧⲥⲩⲣⲓⲁ ⲙⲛ̄–ⲧⲕⲩⲗⲓⲕⲓⲁ ⲛ–ⲉⲧ$^{\emptyset}$–ⲱⲟⲡ ϩⲛ̄–ⲛ̄ϩⲉⲑⲛⲟⲥ ⲓ ⲭⲁⲓⲣⲉⲧⲉ Acts 15:23 "The apostles and the elders, writing to the brethren in Antioch and Syria and Cilicia, who are dwelling among the Gentiles: greetings"; ⲁⲡⲁ–ⲱⲣⲥⲓⲏⲥⲉ ⲉⲩ–ⲥϩⲁⲓ ⲙ̄–ⲡⲉⲩⲙⲛ̄ⲣⲓⲧ ⲛ̄–ⲱⲏⲣⲉ ⲉⲧ$^{\emptyset}$–ⲧⲁⲉⲓⲏⲩ ⲁⲩⲱ ⲛ̄–ⲱⲟⲩ–ⲟⲩⲁⲱ–ⲩ̄ ⲛⲁⲙⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲓ ϩⲙ̄–ⲡⲭⲟⲉⲓⲥ ⲭⲁⲓⲣⲓⲛ Horsiese, Letter (Lefort Œuvres 65:22–23 "Apa Horsiese, writing to his beloved, distinguished, and truly lovable son Theodore: greetings in the Lord"

EXTENSIONS OF THE CIRCUMSTANTIAL CONVERSION

433 A circumstantial conversion can be extended (carried on) by another clause, and if it contains a resumptive morph **404, 426,** the extension clause does also. Linkage by conjunction is optional.

(a) Circumstantial Clause + (ⲁⲩⲱ) Sequential Circumstantial Clause

With conjunction: ⲉ–ⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲇⲉ ⲡⲉ ⲁⲩⲱ ⲉⲩ–ⲥⲟⲟⲩⲛ . . . Acts 2:30 "Being therefore a prophet and knowing . . . "; ϩⲉⲛⲣⲱⲙⲉ ⲉⲩ–ϫⲱ ⲙ̄ⲙⲟ–ⲥ ϫⲉ–ⲙⲛ̄ⲧⲁⲛ–$^{\emptyset}$ⲱⲏⲣⲉ ⲉ–ⲟⲩⲛ̄ⲧⲁⲩ–ϩⲁϩ ⲁⲩⲱ ⲉ–ⲁⲩ–ϫⲡⲉ–ϩⲁϩ ShOr 153:30–35 "People who say, We have no children, although possessing many and having begotten many"; ⲟⲩⲥ†ⲱϩⲉ ⲛ̄–ⲟⲩⲱⲧ ⲛ̄–$^{\emptyset}$ⲕⲁϩ . . . ⲉⲓ–ⲣ–$^{\emptyset}$ϩⲱⲃ ⲛ̄ϩⲏⲧ̄–ⲥ $^{\emptyset}$ⲥⲟⲛ̄ ⲉ–ⲱⲁⲓ–ϫⲟ ⲉⲣⲟ–ⲥ ⲙ̄–ⲡⲓⲃⲣⲟⲃ $^{\emptyset}$ⲥⲟⲡ ⲉ–ⲱⲁⲓ–ϫⲟ ⲉⲣⲟ–ⲥ ⲙ̄–ⲡⲓⲕⲉⲟⲩⲁ̂ (collated) ShChass 99:43–52 "A single aroura of land . . . that I labor in, sometimes sowing it with one seed and sometimes sowing it with another"; ⲉ–ⲁⲛ̄–ⲟⲩⲁⲛⲟⲙⲟⲥ ⲁⲛ ⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲁⲗⲗⲁ ⲉ–ⲁⲛ̄–ⲟⲩⲉⲛⲛⲟⲙⲟⲥ ⲙ̄–ⲡⲉⲭ̄ⲥ̄ I Cor 9:21 "Not being without law toward God, but rather being under the law of Christ"; ⲉⲓⲧⲉ ⲉⲩ–ϫⲓ–$^{\emptyset}$ⲥϩⲓⲙⲉ ⲉⲓⲧⲉ ⲉⲩ–ϩⲙⲟⲟⲥ ⲙⲛ–$^{\emptyset}$ϩⲁⲓ ⲉⲓⲧⲉ ⲉⲩ–ϫⲟ ⲉⲓⲧⲉ ⲉⲩ–ⲱⲗ ⲉⲓⲧⲉ ϩⲛ–ϩⲱⲃ ⲛⲓⲙ ShIV 39:26–27 "Whether marrying a woman or marrying a man or sowing or gathering or in anything." *Without conjunction:* ⲁⲩ–ⲁⲣⲭⲓ ⲛ̄ⲑⲓ–ⲡⲙⲏⲏⲱⲉ . . . ⲉⲩ–ⲣⲁⲱⲉ ⲉⲩ–ⲥⲙⲟⲩ ⲉ–ⲡⲛⲟⲩⲧⲉ Luke 19:37 "The multitude . . . began rejoicing (and) praising God"; ⲟⲩⲙ̄ϩⲁⲟⲩ ⲉ–ⲁⲩ–ⲕⲉϩⲕⲱϩ–ⲩ̄ ⲉ–ⲙⲡⲟⲩ–ⲕⲁ–ⲗⲗⲁⲩ ⲛ̄ϩⲏⲧ–ⲩ̄ ⲉⲛⲉϩ Luke 23:53 "A tomb that had been dug out (and) that no one had ever been put in"; ⲟⲩⲣⲱⲙⲉ ⲉ–ⲁⲩ–ⲧⲛ̄ⲛⲟⲟⲩ–ⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲉ–ⲡⲉⲩⲣⲁⲛ ⲡⲉ ⲓⲱϩⲁⲛⲛⲏⲥ John 1:6 "A man who had been sent by God (and) whose name was John"

(b) Circumstantial Clause + (ⲁⲩⲱ) Unconverted Extension Clause

In this construction, one circumstantial converter is expanded by two (or more) clauses: Converter + (Clause + Clause). *With conjunction:* ⲙ̄ⲡ̄ⲣ̄–ϫⲓ–$^{\emptyset}$ⲃⲟⲗ ⲉ–ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ ⲉ–ⲁⲧⲉⲧⲛ̄–ⲕⲁ–ⲧⲏⲩⲧⲛ̄ ⲕⲁϩⲏⲩ ⲙ̄–ⲡⲣⲱⲙⲉ ⲛ̄–ⲁⲥ ⲙⲛ̄–ⲛⲉⲩϩⲃⲏⲩⲉ ⲁⲩⲱ ⲁⲧⲉⲧⲛ̄–† ϩⲓⲱⲧ–ⲧⲏⲩⲧⲛ̄ ⲙ̄–ⲡⲃⲣ̄ⲣⲉ Col 3:9–10 "Do not lie to one another, seeing that you have put off the old person with its practices and have put on the new one"; ⲉ–ⲁⲩ–ⲙⲟⲩ ⲙⲉⲛ ϩⲛ̄–ⲧⲥⲁⲣⲝ ⲁⲩ–ⲱⲛϩ ⲇⲉ ϩⲛ̄–ⲡⲉⲡⲛⲁ I Pet 3:18 "Having died in the flesh, but having become/been alive in the spirit"; ⲁⲛⲁⲩ ⲉ–ⲛ–ⲉⲛⲧ–ⲁⲩ–ⲉⲣ–ⲁⲛⲁ–ⲩ ⲙ–ⲡⲛⲟⲩⲧⲉ ϩⲛ–ⲟⲩⲙⲉ ⲉⲩ–ⲕⲟⲓⲛⲟⲛⲉⲓ ⲉ–ⲡⲅⲁⲙⲟⲥ ⲁⲩⲱ ⲥⲉ–ⲧⲟⲗⲓⲟ ⲁⲛ ⲙ–ⲡⲉϫⲡⲉ–$^{\emptyset}$ⲱⲏⲣⲉ ShIV 39:23–25 "Consider those who have truly pleased God by partaking of marriage

and not despising the begetting of children"; ⲉ–ⲛ–ⲧⲛ–ⲛⲁⲩ ⲉⲣⲟⲩ ⲁⲛ ⲟⲩⲇⲉ ⲛ–ⲧⲛ–ⲥⲱⲧⲙ ⲁⲛ ⲉ–$^{\emptyset}$ϩⲣⲟⲟⲩ ⲛⲧⲁ–ⲩ ShIII 203:19–20 "Not seeing Him and not hearing any voice from Him." *Without conjunction* (limited to the past tense?): (ⲟ)ⲩⲑⲁⲃ ⲉ–ⲗ–ⲩⲥϩⲓⲙⲉ ϫⲓⲧ–ⲩ̄ ⲁⲥ–ⲛⲟϫ–ⲩ̄ ⲉ–ⲱⲟⲙⲛ̄ⲧ ⲛ̄–ⲱⲓ ⲛ̄–ⲛⲟⲓⲧ Luke 13:21 "Leaven that a woman took and hid in three measures of flour"; ⲉ–ⲁⲩ–ϫⲓⲥⲉ ⲇⲉ ⲉϩⲣⲁⲓ ϩⲛ̄–ⲧⲟⲩⲛⲁⲙ ⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲁⲩ–ϫⲓ ⲙ̄–ⲡⲉⲣⲏⲧ ⲙ̄–ⲡⲉⲡⲛⲁ . . . ⲉⲧ$^{\emptyset}$–ⲟⲩⲁⲁⲃ ⲁⲩ–ⲡⲱϩⲧ̄ ⲙ̄–ⲡⲉⲓⲧⲁⲓⲟ Acts 2:33 "Having become exalted at the right hand of God and having received the promise of the Holy Spirit, he has poured out this gift."

(c) For the conjunctive within a circumstantial clause, cf. **353.**

THE PRETERIT CONVERSION

434 FORMS OF THE CONVERTER

ⲛⲉ–: Immutable sentence converter; secondary converter (in triple conversion, **398**)

ⲛⲉⲣⲉ–, ⲛⲉ=: Mutable converter

Vars. ⲛⲉ– . . . ⲡⲉ, ⲛⲉⲣⲉ–/ⲛⲉ= . . . ⲡⲉ, cf. **438**

Negative ⲛⲉⲣⲉ–/ⲛⲉ= . . . ⲁⲛ, taken in isolation, is ambiguous, being identical with the negative focalizing conversion **452** ⲛ–ⲉⲣⲉ–/ⲛ–ⲉ= . . . ⲁⲛ.

THE FUNCTIONS OF PRETERIT CONVERSION

435 The *'preterit conversion'* signals that the converted sentence has a special relationship to the ordinary train of narration, exposition, or dialogue by

i. *providing background information,* either simultaneous

ⲙ̄ⲡⲟⲩ–ϫⲉ–ⲗⲗⲁⲩ ⲇⲉ ⲛ̄–ⲱⲁϫⲉ ⲉ–ⲗⲗⲁⲩ ⲓ ⲛⲉⲩ–ⲣ̄–$^{\emptyset}$ϩⲟⲧⲉ ⲅⲁⲣ "And they did not say any thing to any one. For *they were afraid"* καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ (Mark 16:8)

or anterior

ⲁⲩⲱ ⲡϫⲓⲗⲓⲁⲣⲭⲟⲥ ⲁⲩ–ⲣ̄–$^{\emptyset}$ϩⲟⲧⲉ ⲛ̄ⲧⲉⲣⲉⲩ–ⲉⲓⲙⲉ ϫⲉ–ⲟⲩϩⲣⲱⲙⲁⲓⲟⲥ ⲡⲉ ⲉⲃⲟⲗ ϫⲉ–ⲛⲉ–ⲁⲩ–ⲙⲟⲣ–ⲩ̄ ⲡⲉ "And the tribune was afraid when he realized that he (Paul) was a Roman citizen; for, *he had bound him"* (Acts 22:29)

ii. or by *slowing the pace of narration*

ⲡⲱⲁϫⲉ ⲇⲉ ⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲁⲩ–ⲁⲩϫⲁⲛⲉ I ⲁⲩⲱ ⲛⲉⲥ–ⲁⲱⲁⲓ ⲛ̄ⲑⲓ–ⲧⲏⲡⲉ ⲛ̄–ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲉⲙⲁⲧⲉ ϩⲛ̄–ⲑⲓⲗⲏⲙ "And the word of God increased; and the number of disciples *was multiplying* greatly in Jerusalem" (Acts 6:7)

iii. or by expressing *remote hypotheticality or wish* (contrary-to-fact), thus shifted away from the factuality of the main discourse; cf. **498**

ⲡϫⲟⲉⲓⲥ ⲉ–ⲛⲉⲕ–ⲙ̄–ⲡⲉⲉ̀ⲓⲙⲁ ⲛⲉⲣⲉ–ⲡⲁⲥⲟⲛ ⲛⲁ–ⲙⲟⲩ ⲁⲛ ⲡⲉ "Lord, if You *had been* here, my brother *would not have died*" (John 11:32)

ϩⲁⲙⲟⲓ ⲛⲉ–ⲁⲛⲟⲛ–ⲟⲩⲁ ⲙⲙⲟ–ⲟⲩ "If only *we were* one of them!" (ShIV 92:18)

Despite its Latin name ('already past', *praeter-itus)* the Coptic preterit conversion is not essentially a mark of anterior time. The preterit signals a temporary shift (in any of several ways), a stepping away from the primary line of discourse.

436 As a *secondary converter* (in triple conversion **398**), the preterit occurs in circumstantial preterit focalizing conversion (ⲉ–ⲛⲉ–ⲉⲣⲉ– durative, ⲉ–ⲛⲉ–ⲛ̄ⲧ–ⲁ= past tense). For examples, cf. **417.**

437 *The preterit secondarily converted.* The preterit is subject to secondary conversion, as relative preterit (ⲉⲧⲉ–ⲛⲉ etc. or ⲉ–ⲛⲉ etc.) **401,** circumstantial preterit (ⲉ–ⲛⲉ etc.) **416(a),** and focalizing preterit conversion (ⲉ–ⲛⲉ etc.) **446.** Thus the combination ⲉ–ⲛⲉ etc. is triply ambiguous.

INVARIABLE ⲡⲉ IN PRETERIT CLAUSES

438 Many preterit clauses contain invariable ⲡⲉ **285,** coming soon after the preterit converter. The function, meaning, and conditions for the presence or absence of ⲡⲉ are unknown.

ⲛⲉⲩ–ⲱⲗⲏⲗ ⲡⲉ ⲁⲩⲱ ⲛⲉⲩ–ⲥⲙⲟⲩ ⲉ–ⲡⲛⲟⲩⲧⲉ "They were praying (+ ⲡⲉ) and blessing God" (Acts 16:25)

ⲛⲉⲓ̈–ⲛⲏⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲛⲉⲓ̈–ⲱⲗⲏⲗ ϩ̄ⲙ̄–ⲡⲁⲏⲓ̈ (without ⲡⲉ) "I was fasting and praying in my house" (Acts 10:30)

ⲛⲉⲣⲉ–ⲟⲩϩⲟⲧⲉ ⲅⲁⲣ ⲛⲙ̄ⲙⲁ–ⲩ (textual var. ⲛⲙⲙⲁ–ⲩ ⲡⲉ) "For fear *was* (var. + ⲡⲉ) *with them*" (Mark 16:8)

Like the other enclitics, ⲡⲉ tends to come early in the sentence (though always after the converter). It does not occur in preterit delocutive nominal sentences.

The presence and absence of ⲡⲉ is often a textual variant when manuscripts are compared (e.g. in Mark [ed. Quecke] 1:45, 2:15, 5:42, 6:3, 6:19, 6:53, 8:9, 11:14, 11:18, 12:37, 12:38, 16:8).

PRETERIT IN NARRATIVE OR EXPOSITION

439 In narrative or exposition, preterit clauses often serve to portray the background against which the main line of discourse is being asserted—for example, by giving an explanation

ⲛⲉⲫⲣⲱⲙⲉ ⲁⲩ–ⲉ̀ⲓ ⲉⲃⲟⲗ ⲉ–ⲱⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟ–ⲩ | ⲛⲉⲩ–ϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟ–ⲥ ϫⲉ–ⲁ–ⲡⲉⲫϩⲏⲧ ⲡⲱⲱⲥ "His family came out to seize him; *for, people were saying* He is beside himself" (Mark 3:21)

or by building suspense in anticipation of what will be told next

ⲕⲁⲧⲁ–ⲱⲁ ⲇⲉ ⲛⲉ–ⲱⲁⲣⲉ–ⲡϩⲏⲧⲉⲙⲱⲛ ⲕⲁ–ⲟⲩⲁ ⲉⲃⲟⲗ ⲙ̄–ⲡⲙⲏⲏⲱⲉ ⲉⲫ–ⲙⲏⲣ ⲡ–ⲉⲧⲉ–ⲛⲉⲩ–ⲟⲩⲁⲱ–ⲫ̄ | ⲛⲉ–ⲩⲛ̄ⲧⲁ–ⲩ ⲇⲉ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉⲟⲩⲟⲉⲓⲱ ⲉⲧ–ⲙ̄ⲙⲁⲩ ⲛ̄–ⲟⲩⲁ ⲉⲫ–ⲙⲏⲣ ⲉⲫ–ⲟ ⲛ̄–ⲥⲟⲉⲓⲧ ⲉ–ⲱⲁⲩ–ⲙⲟⲩⲧⲉ ⲉⲣⲟⲫ ϫⲉ–ⲃⲁⲣⲁⲃⲃⲁⲥ | ⲉⲩ–ⲥⲱⲟⲩϩ ⲇⲉ ⲉϩⲟⲩⲛ ⲡⲉϫⲁ–ⲫ ⲛⲁ–ⲩ ⲛ̄ⲑⲓ–ⲡⲓⲗⲁⲧⲟⲥ "Now at each feast the governor *was accustomed to release* for the crowd any one prisoner whom they *wanted.* And they *had* then a notorious prisoner, called Barabbas. So as they gathered, Pilate said to them" (Matt 27:15–17)

Because of its durativity **305** the conjugated preterit converter ⲛⲉⲣⲉ–, ⲛⲉ= can express the usual, general, or recurrent character of an action, condition, or quality: ⲛⲉⲫ–ⲥⲱⲧⲡ "He was choosing, He used to choose, He chose [over a period of time]" *versus* narrative ⲁⲫ–ⲥⲱⲧⲡ "He chose." E.g.

ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲟⲩ–ⲥⲟⲡ̄ⲥ̄ ⲁ–ⲡⲙⲁ ⲕⲓⲙ ⲉ–ⲛⲉⲩ–ⲥⲟⲟⲩϩ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ–ⲫ̄ ⲁⲩ–ⲙⲟⲩϩ ⲧⲏⲣ–ⲟⲩ ⲉⲃⲟⲗ ϩ̄ⲙ̄–ⲡⲉⲡⲛⲁ ⲉⲧ–ⲟⲩⲁⲁⲃ | ⲁⲩⲱ ⲛⲉⲩ–ⲧⲁⲱⲉ–ⲱⲟⲓⲱ ⲙ̄–ⲡⲱⲁϫⲉ ⲙ̄–ⲡⲛⲟⲩⲧⲉ ϩ̄ⲙ̄–ⲡⲁⲣⲣⲏⲥⲓⲁ ⲛⲓⲙ | . . . ⲛⲉⲩ–ⲟ ⲛ̄–ⲟⲩϩⲏⲧ ⲛ̄–ⲟⲩⲱⲧ ⲁⲩⲱ ⲟⲩⲯⲩⲭⲏ ⲛ̄–ⲟⲩⲱⲧ | ⲁⲩⲱ ⲛⲉ–ⲙⲛ̄–ⲗⲁⲁⲩ ϫⲱ ⲙ̄ⲙⲟ–ⲥ ⲉ–ⲛ–ⲉⲧⲫ–ⲱⲟⲟⲡ ⲛⲁ–ⲫ ϫⲉ ⲛⲟⲩ–ⲓ̈ ⲛⲉ | ⲁⲗⲗⲁ ⲛⲉⲣⲉ–ⲛ̄ⲕⲁ ⲛⲓⲙ ⲱⲟⲟⲡ ⲛⲁ–ⲩ ϩⲓ–ⲟⲩⲥⲟⲡ | ⲁⲩⲱ ϩⲛ̄–ⲟⲩⲛⲟϭ ⲛ̄–ϭⲟⲙ ⲛⲉⲣⲉ–ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ † ⲛ̄–ⲧⲙⲛ̄ⲧ–ⲙⲛ̄ⲧⲣⲉ ⲛ̄–ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̄–ⲡⲭⲟⲉⲓⲥ ⲓ̄ⲥ̄ | ⲁⲩⲱ ⲛⲉ–ⲩⲛ̄–ⲟⲩⲛⲟϭ ⲛ̄–ϫⲁⲣⲓⲥ ⲱⲟⲟⲡ ⲉϩⲣⲁⲓ̈ ⲉϫⲱ–ⲟⲩ ⲧⲏⲣ–ⲟⲩ | ⲛⲉ–ⲙⲛ̄–ⲗⲁⲁⲩ ⲅⲁⲣ ⲛ̄ϩⲏⲧ–ⲟⲩ ⲱⲁⲁⲧ ⲡⲉ "And when they had prayed, the place in which they were gathered together was shaken, and they all became filled with the Holy Spirit. And *they spoke* the word of God with all boldness. They *were* of one heart and one soul, and no one *said* that the things which he possessed were his own, but they *had* everything in common. And with great power the apostles *gave testimony* to the resurrection of the Lord Jesus, and great grace *was upon them* all. For no one among them *was needy*" (Acts 4:31–34)

These various perceptions of the background preterit are not mutually exclusive, as the following passages will show.

Further examples: ⲃⲏⲑⲁⲛⲓⲁ ⲇⲉ ⲛⲉⲥ–ϩⲏⲛ ⲉϩⲟⲩⲛ ⲉ–ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ . . . | ⲟⲩⲙⲏⲏ–ⲱⲉ ⲇⲉ ⲉⲃⲟⲗ ϩ̄ⲛⲓⲟⲩⲇⲁⲓ̈ (i.e. ϩ̄ⲛ̄–ⲛ̄–ⲓⲟⲩⲇⲁⲓ) ⲛⲉ–ⲁⲩ–ⲉ̀ⲓ ⲡⲉ ⲱⲁ–ⲙⲁⲣⲑⲁ ⲛⲙ̄–ⲙⲁⲣⲓⲁ . . . | ⲙⲁⲣⲑⲁ ⲃⲉ ⲛ̄ⲧⲉⲣⲉⲥ–ⲥⲱⲧⲙ̄ ϫⲉ–ⲓ̄ⲥ̄ ⲛⲏⲩ ⲁⲥ–ⲉ̀ⲓ ⲉⲃⲟⲗ ϩⲛⲧ–ⲫ̄ | ⲙⲁⲣⲓⲁ ⲇⲉ ⲛⲉⲥ–ⲥⲙⲟⲟⲥ ⲡⲉ ϩ̄ⲙ̄–ⲡⲏⲉ̀ⲓ | ⲡⲉϫⲉ–ⲙⲁⲣⲑⲁ ⲃⲉ ⲛ̄–ⲓ̄ⲥ̄ John 11:18–21 "Bethany *was near* Jerusalem . . . and many Jews *had come* to Martha and Mary . . . When Martha heard that Jesus was coming, she went and met him; and Mary *was sitting* in the house. Martha said to Jesus"; ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲟⲩ–ⲉ̀ⲓ ⲉⲃⲟⲗ ϩ̄ⲙ̄–ⲡⲉⲙϩⲁⲟⲩ ⲁⲩ–ⲡⲱⲧ

ⲓ ⲛⲉⲣⲉ-ⲟⲩⲍⲟⲧⲉ ⲅⲁⲣ ⲛⲙⲙⲁ-ⲩ ⲓ ⲁⲩⲱ ⲛⲉⲩ-ⲣ̄-ⲫⲡⲏⲣⲉ ⲓ ⲙ̄ⲡⲟⲩ-ϫⲉ-ⲗⲁⲁⲩ ⲇⲉ ⲛ̄-ⲱⲁϫⲉ ⲉ-ⲗⲁⲁⲩ ⲓ ⲛⲉⲩ-ⲣ̄-ⲍⲟⲧⲥ ⲅⲁⲣ Mark 16:8 "And when they came out of the tomb they fled. For fear *was with them.* And they *were astonished.* And they did not say any thing to anyone. For they *were afraid";* ⲧⲟⲧⲉ ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲧⲏⲣ-ⲟⲩ ⲁⲩ-ⲕⲱ ⲙ̄ⲙⲟ-ⲩ ⲛ̄ⲥⲱ-ⲟⲩ ⲁⲩ-ⲡⲱⲧ ⲓ ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲁⲩ-ⲁⲙⲁⲍⲧⲉ ⲛ̄-ⲓ̄ⲥ̄ ⲁⲩ-ϫⲓ ⲙ̄ⲙⲟ-ⲩ ⲱⲁ-ⲕⲁⲓⲫⲁⲥ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ . . . ⲓ ⲡⲉⲧⲣⲟⲥ ⲇⲉ ⲛⲉⲩ-ⲟⲩⲏⲍ ⲛ̄ⲥⲱ-ⲩ ⲙ̄ⲡⲟⲩⲉ . . . ⲛ̄ⲧⲉ-ⲣⲉⲩ-ⲃⲱⲕ ⲇⲉ ⲉⲍⲟⲩⲛ ⲛⲉⲩ-ⲍⲙⲟⲟⲥ ⲡⲉ ⲙⲛ̄-ⲛ̄ⲍⲩⲡⲏⲣⲉⲧⲏⲥ ⲉ-ⲫⲛⲁⲩ ⲉ-ⲑⲁⲏ ⲓ ⲛ̄ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲇⲉ ⲙⲛ̄-ⲡⲥⲩⲛⲍⲉⲇⲣⲓⲟⲛ ⲧⲏⲣ-ⲩ̄ ⲛⲉⲩ-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲟⲩⲙⲛ̄ⲧⲣⲉ ⲛ̄-ⲛⲟⲩϫ ⲉⲍⲟⲩⲛ ⲉ-ⲓ̄ⲥ̄ . . . ⲓ ⲁⲩⲱ ⲙ̄ⲡⲟⲩ-ⲍⲉ ⲉ-ⲟⲩⲟⲛ . . . ⲓ ⲙⲛ̄ⲛⲥⲱ-ⲥ ⲁⲩ-†-ⲡⲉⲩⲟⲩⲟⲉⲓ ⲛ̄ⲑⲓ-ⲥⲛⲁⲩ Matt 26:56–60 "Then all His disciples forsook Him and fled. Then the others seized Jesus and took Him to Caiaphas the high priest . . . But Peter *was following Him* at a distance . . . And having gone inside, he *was sitting* with the servants to see the end. Now the chief priests and the whole council *were seeking* false testimony against Jesus . . . And they found none. At last two came forward"; ⲙ̄ⲡⲉⲩⲟⲉⲓⲱ ⲉⲓ-ⲟ ⲛ̄-ⲫⲕⲟⲩⲓ ⲛⲉⲉⲓ-ⲱⲁϫⲉ ⲡⲉ ϩⲱⲥ-ⲫⲕⲟⲩⲓ ⲛⲉⲓ-ⲙⲉⲉⲩⲉ ϩⲱⲥ-ⲫⲕⲟⲩⲓ ⲛⲉⲓ-ⲱⲟ-ϫⲛⲉ ϩⲱⲥ-ⲫⲕⲟⲩⲓ ⲓ ⲛ̄ⲧⲉⲣⲓ-ⲣ̄-ⲫⲛⲟϭ ⲇⲉ ⲁⲓ-ⲟⲩⲱⲥⲧ̄ ⲛ̄-ⲛⲁ-ⲡⲕⲟⲩⲓ ⲓ Cor 13:11 "When I was a child, *I spoke* (i.e. *used to speak*) like a child, *I thought* like a child, *I reasoned* like a child; when I became a man I gave up childish ways"; ⲙ̄ⲡⲉⲩⲟⲓⲱ ⲉ-ⲛⲉⲕ-ⲟ ⲛ̄-ⲫⲏⲣⲉ ⲱⲏⲙ ⲛⲉ-ⲱⲁⲕ-ⲙⲟⲣ-ⲕ ⲡⲉ ⲛⲓ̄-ⲃⲱⲕ ⲉ-ⲡⲙⲁ ⲉⲧⲣ̄-ⲟⲩⲁⲱ-ⲩ̄ ⲓ ϩⲟⲧⲁⲛ ⲇⲉ ⲉⲕⲱⲁⲛ-ⲣ̄-ⲫϩⲗⲗⲟ ⲕ-ⲛⲁ-ⲡⲣⲱ-ⲛⲉⲕⲟⲓϫ ⲉⲃⲟⲗ ⲛ̄ⲧⲉ-ⲕⲉⲟⲩⲁ ⲙⲟⲣ-ⲕ John 21:18 "When you *were young* you *used to gird yourself* and walk where you would; but when you become old you will stretch out your hands and another will gird you"; ⲛⲉⲩ-ⲙ̄ⲙⲁⲩ ⲡⲉ ⲛⲙⲙⲁ-ⲩ ⲉⲩ-ⲃⲁⲡⲧⲓϫⲉ ⲓ ⲛⲉⲣⲉ-ⲡⲕⲉⲓⲱϩⲁⲛⲛⲏⲥ ⲇⲉ ⲃⲁⲡⲧⲓϫⲉ . . . ⲓ ⲛⲉ-ⲙ̄ⲡⲁⲧⲟⲩ-ⲛⲉϫ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲅⲁⲣ ⲡⲉ ⲉ-ⲡⲉⲱⲧⲉⲕⲟ ⲓ ⲁ-ⲩϫⲏⲧⲏⲥⲓⲥ ⲟⲥ ⲱⲱⲡⲉ John 3:22–25 "He *was there* with them baptizing. John also *was baptizing* . . . For John *had not yet been put* in prison. Now a discussion arose . . . "; ⲁⲩ-ⲃⲱⲕ ⲟⲛ ⲉ-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲓ ⲛⲉ-ϩⲁⲡⲥ̄ ⲇⲉ ⲡⲉ ⲉ-ⲫⲧⲣⲉⲩ-ⲉⲓ̈ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲧⲥⲁⲙⲁⲣⲓⲁ ⲓ ⲁⲩ-ⲉⲓ̈ ⲟⲉ ⲉ-ⲩⲡⲟⲗⲓⲥ ⲛ̄ⲧⲉ-ⲧⲥⲁⲙⲁⲣⲓⲁ John 4:3–4 "He departed again to Galilee. He *had to* pass through Samaria. So He came to a city of Samaria"; ⲁⲩ-ⲥⲉⲡⲥⲱⲡ-ⲩ̄ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ⲉⲓ̈ ⲉⲡⲉⲥⲏⲧ ⲛⲩ̄-ⲧⲁⲗⲃⲉ-ⲡⲉⲩⲱⲏⲣⲉ ⲓ ⲛⲉⲩ-ⲛⲁ-ⲙⲟⲩ ⲅⲁⲣ ⲡⲉ John 4:47 "He begged Him to come down and heal his son, for he *was at the point of death* (was going to die)"; ⲡⲉϫⲉ-ⲓ̄ⲥ̄ ⲛⲁ-ⲩ ϫⲉ-ⲙⲁⲣⲉ-ⲛ̄ⲣⲱⲙⲉ ⲛⲟϫ-ⲟⲩ ⲓ ⲛⲉ-ⲩⲛ̄-ⲟⲩⲭⲟⲣⲧⲟⲥ ⲇⲉ ⲉ-ⲛⲁ-ⲱⲱ-ⲩ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ̄-ⲙⲙⲁⲩ ⲓ ⲁ-ⲛⲣⲱⲙⲉ ⲟⲉ ⲛⲟϫ-ⲟⲩ John 6:10 "Jesus said, The people should sit down. Now *there was* much grass in that place; so the people sat down"; ⲙⲛ̄ⲛⲥⲁ-ⲛⲁⲓ ⲛⲉⲩ-ⲙⲟⲟⲩⲉ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ ϩⲛ̄-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲓ ⲛⲉⲩ-ⲟⲩⲱⲩ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲉ-ⲫⲙⲟⲟⲩⲉ ϩⲛ̄-†ⲟⲩⲗⲗⲁⲓⲁ ϫⲉ-ⲛⲉⲩ-ⲱⲓⲛⲉ ⲛⲥⲱ-ⲩ ⲛ̄ⲑⲓ-ⲛⲓ̄ⲟⲩⲇⲁⲓ ⲉ-ⲫⲙⲟⲟⲩ-ⲧ-ⲩ̄ ⲓ ⲛⲉⲩ-ϩⲏⲛ ⲇⲉ ⲉⲍⲟⲩⲛ ⲛ̄ⲑⲓ-ⲡⲱⲁ ⲛ̄-ⲓ̈ⲟⲩⲇⲁⲓ ⲧⲉⲥⲕⲏⲛⲟⲡⲏⲅⲓⲁ ⲓ ⲡⲉϫⲁ-ⲩ ⲟⲉ ⲛⲁ-ⲩ ⲛ̄ⲑⲓ-ⲛⲉⲩⲥⲛⲏⲩ John 7:1–3 'After this Jesus *went about* in Galilee; He *did not want* to go about in Judea, because the Jews *were seeking* to kill Him. Now the Jews' feast of Tabernacles *was at hand.* So His brothers said to Him"; ⲛ̄ⲧⲟⲩ ⲇⲉ ⲛ̄ⲧⲉⲣⲉⲩ-ⲱⲕⲙ̄ ⲉⲭⲙ̄-ⲡⲱⲁϫⲉ ⲁⲩ-ⲃⲱⲕ ⲉⲩ-ⲙⲟⲕϩ̄ ⲛ̄ϩⲏⲧ ⲓ ⲛⲉ-ⲛⲁⲱⲉ-ⲛ̄ⲟⲟⲙ ⲅⲁⲣ ⲉⲧⲉ-ⲩⲛ̄ⲧⲁ-ⲩ-ⲥⲟⲩ Mark 10:22 "At that saying his countenance fell and he went away sorrowful; for *many were* the properties that he owned"

TERM IN EXTRAPOSITION

440 Any personal morph (or personal element of the possessive article) within the sentence pattern can be anticipated by a term in extraposition, that is, a term placed at the front of the sentence pattern ('extraposited') before the converter

Extraposited Term(s)	*Sentence Pattern* (contains a personal morph agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ⲁⲩⲱ ⲧⲟⲓϫ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲓ ⲛⲉⲥ̄-ⲱⲟⲟⲡ ⲛⲙⲙⲁ-ⲩ
"And as for the hand of the Lord, I it was with them" (Acts 11:21)

and thus set off as a topic of thought. Extraposition and personal morph agree in (person)/number/(gender). The agreeing personal morph shows how the extraposited term relates to the sentence.

(a) 1st and 2d person morphs can only be preceded by an extraposited personal morph: namely, the personal independent.

ⲁⲛⲟⲕ ⲇⲉ ⲓ ⲛⲉⲓ-ⲟ ⲙ-ⲡⲁϫⲟⲉⲓⲥ ⲁⲛ ⲡⲉ ⲉ-ⲫⲧⲣⲁ-ⲡⲱⲧ ⲛⲧⲟⲟⲧ-ⲟⲩ ⲛ-ⲛ-ⲉⲧⲫ-ϫⲓ ⲙⲙⲟ-ⲓ ⲛⲟⲟⲛⲥ
"But for my part, I I was not at liberty to pursue those who were doing me wrong" (ShIII 145:2–4)

(b) 3d person morphs can be preceded by either a personal independent or some other entity term.

ⲛⲧⲟⲕ ⲇⲉ ⲓ ⲛⲉⲕ-ϩⲩⲡⲟⲧⲁⲥⲥⲉ ϩⲛ-ⲟⲩⲙⲛⲧ-ϩⲁⲕ
"But as for him, I he meekly obeyed" (Athanasius, Life of St. Anthony 4 [Garitte 6:11–12])

ⲡⲁⲓ ⲉⲛⲧ-ⲁⲕ-ⲟⲩⲱⲛ ⲛ̄-ⲃⲃⲁⲗ ⲙ̄-ⲡⲃⲁⲗⲉ ⲓ ⲉⲓⲉ-ⲛⲉ-ⲙ̄ⲙⲛ̄-ⲫⲟⲙ ⲙ̄ⲙⲟ-ⲩ ⲟⲛ ⲡⲉ ⲉ-ⲫⲧⲙ̄-ⲧⲣⲉ-ⲡⲁⲓ ⲙⲟⲩ
"As for Him who opened the eyes of the blind man, I could He not have kept this man from dying?" (John 11:37)

ⲁⲩⲱ ⲛⲉⲩⲃⲟⲟⲙ ⲙⲛ̄-ⲛⲉⲩϩⲩⲡⲁⲣⲭⲟⲛⲧⲁ ⲓ ⲛⲉⲩ-† ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲃⲟⲗ
"And as for their plots of land and their goods, I they sold them" (Acts 2:45)

441 *An extraposited subject can be accompanied by its own extraposited converter* (thus ⲛⲉⲣⲉ- . . . ⲛⲉ=); rare. E.g. ⲟⲛⲧⲟⲥ ⲉ-ⲛⲉⲣⲉ-ⲛ̄ⲧⲃⲛⲟⲟⲩⲉ ⲙ̄-ⲙⲓⲛⲉ ⲛⲓⲙ ⲁⲩⲱ ⲛ̄ⲕⲉ-ϩⲱⲟⲛ . . . ⲓ ⲉ-ⲛⲉⲩ-ⲛⲟⲓ ⲙ̄-ⲡ-ⲉⲧⲟⲩ-ⲛⲁ-ⲙⲟⲩ ⲉⲧⲃⲏⲏⲧ̄-ⲩ̄ ⲉⲩⲱⲁⲛ-ⲟⲩⲟⲙ̄-ⲩ̄ ⲛⲉⲩ-ⲛⲁ-ⲙⲉϩ-ⲣⲱ-ⲟⲩ ⲉⲣⲟ-ⲩ ⲁⲛ ⲉⲛⲉϩ ShGué 164*b*:12–15 "Truly, if all kinds of beasts and other living things . . . knew what they would die from if they ate it, they would never take a bite of it."

ADVERBIAL PREMODIFIER BEFORE THE CONVERTED SENTENCE PATTERN

442 An adverb or prepositional phrase (chapter 9) preceding the converted sentence pattern lays down a circumstance or relationship of time, place, manner, degree, or attitude in which the converted clause is being asserted (i.e. under which the predication is made).

Premodifier | *Converted Sentence Pattern*

ϩⲛ̄-ⲧⲉϩⲟⲩⲉⲓ̈ⲧⲉ ⲓ ⲛⲉⲩ-ⲱⲟⲟⲛ ⲛⲟⲓ-ⲡⲱⲁϫⲉ
"In the beginning I was the Word" (John 1:1)

ⲉⲧⲃⲉ–ⲡⲁⲓ̈ ⲇⲉ ⲛ̄ϩⲟⲩⲟ | ⲛⲉⲩ–ⲱⲓⲛⲉ ⲛ̄ⲥⲱ–ⲥ ⲛ̄ⲇⲓ–ⲛ̄ⲓⲟⲩⲁⲁⲓ̈
"And for this reason all the more I the Jews sought Him" (John 5:18)

Adverbial clauses **490** occur in this position with the same function; e.g. ⲁⲩⲱ ⲉⲣⲉ–ⲡⲉⲣⲁⲱⲥⲥⲟⲕⲟⲙⲟⲛ ⲛ̄ⲧⲟⲟⲩ–ⲥ | ⲛⲉⲥ–ϩⲱⲥⲧ̄ ⲛ̄–ⲛ–ⲉⲧⲟⲩ–ⲛⲟⲩⲭⲉ ⲙ̄ⲙⲟ–ⲟⲩ ⲉⲣⲟ–ⲥ John 12:6 "And as he had the money box, I he used to take what was put into it." Conjunctions and initial attitude markers (chapter 10) also occur in premodifier position.

EXTENSIONS OF THE PRETERIT CONVERSION

443 A preterit conversion can be extended (carried on) by another clause. Linkage by conjunction is optional, at least in *(a)* and *(b)*.

(a) Preterit Clause + (ⲁⲩⲱ) Preterit Extension

Examples: ⲛⲉⲓ̈–ⲛⲏⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲛⲉⲓ̈–ⲱⲗⲏⲗ ϩ̄ⲙ̄–ⲡⲁⲏⲓ̈ Acts 10:30 "I was fasting and praying in my house"; ⲙ̄ⲡⲉⲩⲟⲉⲓⲱ ⲉⲓ̈–ⲟ ⲛ̄–ⲱⲕⲟⲩⲓ̈ ⲛⲉⲉⲓ–ⲱⲁⲭⲉ ⲡⲉ ϩⲱⲥ–ⲱⲕⲟⲩⲓ̈ ⲛⲉⲓ̈–ⲙⲉⲉⲩⲉ ϩⲱⲥ–ⲱⲕⲟⲩⲓ̈ ⲛⲉⲓ̈–ⲱⲟⲭⲛⲉ ϩⲱⲥ–ⲱⲕⲟⲩⲓ̈ | Cor 13:11 "When I was a child, I spoke like a child, I thought like a child, (and) I reasoned like a child"

(b) Preterit Clause + (ⲁⲩⲱ) Circumstantial Extension

Examples: ⲛⲧⲟⲥ ⲇⲉ ⲛⲉⲥ–ⲥⲱⲃⲉ ⲏ ⲉⲥ–ⲣⲁⲱⲉ ⲉⲥ–ⲣⲟⲟⲩⲧ ⲙⲙⲁⲧⲉ ShAmél I 53:9–10 (= ShZ 392:9–10) "But for her part, she laughed and rejoiced with great gladness"; ⲁⲩⲱ ⲛⲉⲩ–ϩ̄ⲛ̄–ⲧⲉⲣⲏⲙⲟⲥ ⲛ̄ϩⲙⲉ ⲛ̄–ϩⲟⲟⲩ ⲉⲣⲉ–ⲡⲥⲁⲧⲁⲛⲁⲥ ⲡⲓⲣⲁϩⲉ ⲙ̄ⲙⲟ–ⲩ ⲉⲩ–ⲱⲟⲟⲡ ⲛ̄ⲙ̄–ⲛⲉⲑⲏⲣⲓⲟⲛ Mark 1:13 "And He was in the wilderness forty days, tempted by Satan; *and He was* (καὶ ἦν) with the wild beasts"; ⲛ–ⲉⲧ⁰–ⲛⲏⲩ ⲅⲁⲣ ⲁⲩⲱ ⲛ–ⲉⲧ⁰–ⲃⲏⲕ ⲛⲉ–ⲛⲁⲱⲱ–ⲟⲩ ⲉ–ⲙⲁⲩ–ⲕⲁⲁ–ⲩ ⲉ–⁰ⲥⲣ̄ⲣⲉ ⲉ–⁰ⲟⲩⲱⲙ Mark 6:31 "For as for those coming and going, they were many, and they had no leisure to eat"

(c) Preterit Clause + ⲁⲩⲱ Unconverted Extension Clause

In this construction, one preterit converter is expanded by two (or more) clauses: Converter + (Clause + Clause). Durative conjugation perhaps does not occur as the extension. E.g. ⲛⲉⲥ–†–⁰ⲥⲟⲉⲓⲧ ⲡⲉ ⲁⲩⲱ ⲛⲁⲛⲟⲩ–ⲥ ⲉⲙⲁⲧⲉ ShChass 122:12–15 "It was famous and good indeed."

THE FOCALIZING CONVERSION

Traditionally Called the "Second Tenses"

FORMS OF THE CONVERTER

444 Immutable sentence converter (allomorphs)
ⲉⲛⲧ–: cf. ⲛ̄ⲧ–
ⲉⲧⲉ–: before negation, under certain conditions described in **453**

ⲛ̄ⲧ– (var. ⲉⲛⲧ–): before past tense affirmative ⲁ–
ⲉ–: under all other conditions; and as secondary and tertiary converter

Mutable converter: ⲉⲣⲉ–, ⲉ=

For neutralization of the formal distinction between focalizing and circumstantial conversion, cf. **460.**

Negations: cf. **452, 453**

Sometimes ⲛ̄ⲧ– represents ⲉ–ⲛ̄ⲧ–; ⲉⲛⲧ– represents ⲉ–ⲉⲛⲧ– or ⲉ–ⲛ̄ⲧ–; ⲉⲣⲉ– and ⲉ= represent ⲉ–ⲉⲣⲉ–, ⲉ–ⲉ=; all of these are simplified writings of the circumstantial conversion of the focalizing converter **414,** a double conversion.

Shenoute and other Sahidic authors (as well as some Biblical passages) sometimes express the *optative* as ⲉⲣⲉ– . . . ⲛⲁ–, ⲉ=ⲛⲁ–; in this function it does not signal focalization. For examples, cf. **339.**

THE FUNCTIONS OF FOCALIZING CONVERSION

445 The focalizing conversion signals that the converted sentence contains a special *'focal point'*—i.e. a special point of emphasis or attention. The location of the focal point is not indicated by the converter. In other words this conversion marks the sentence as one that has a special structure of information **448,** but without indicating the exact contour of that special structure.

Basic (unmarked):

ⲁⲩ–ⲟⲩⲟⲛϩ–ⲟⲩ ⲉⲃⲟⲗ ⲛ̄–ϩⲁϩ "They appeared to many" (Matt 27:53)

Focalizing (marked):

ⲛ̄ⲧ–ⲁⲩ–ⲟⲩⲟⲛϩ–ⲟ̄ⲩ ⲁⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓ̈ϩⲉ = *Signal of Focalization* + "He revealed Himself in the following way" (John 21:1)

Knowing the full context of this sentence in John 21:1, a reader might reasonably assign focus to the phrase *in the following way*, thus: "It was *in the following way* that He revealed Himself." (Context: ⲙⲛ̄ⲛ̄ⲥⲁ–ⲛⲁⲓ̈ ⲟⲛ ⲁ–ⲓ̄ⲥ ⲟⲩⲟⲛϩ–ⲟ̄ⲩ ⲉ–ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϩⲓⲭⲛ̄–ⲑⲁⲗⲁⲥⲥⲁ ⲛ̄–ⲧⲓⲃⲉⲣⲓⲁⲥ | ⲛ̄ⲧ–ⲁⲩ–ⲟⲩⲟⲛϩ–ⲟ̄ⲩ ⲁⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓ̈ϩⲉ "After this Jesus revealed Himself again to His disciples by the Sea of Tiberias; and He revealed Himself *in the following way.*" A story follows.)

Many kinds of sentence element are eligible to be interpreted (decoded) as the focal point—subject, predicate, verbal object, adverbial modifier, adverbial clause, etc.; for examples, cf. **449.** Eligible focal points range in complexity from a single lexeme (ⲗⲟⲃⲉ 'mad') to a complete clause (ⲉⲩ–ⲡⲓⲣⲁϩⲉ ⲙ̄ⲙⲟ–ⲩ "Testing him"). In choosing some particular element as the focal point (the center or raison d'être of the message), a reader is guided by overall rhetorical

and grammatical structure, vocabulary, standard phraseology, larger context and its train of thought, reader's expectations, and any other relevant signals. Thus the reader's choice, though subjective, is based upon real structural criteria: the *'focalization'* (making a particular sentence element into a focal point) whose presence is elicited by this conversion is, finally, an act performed by the reader, and yet it is not arbitrary. (Despite careful attention, in many instances choice of a focal point is open to several reasonable possibilities.) The focalizing conversion occurs frequently and is a typical feature of literary Coptic. But it hardly ever occurs in the main story line of a narrative.

In the following examples, a reasonable choice of focal point has been indicated in the translation by *italic* type. These choices have been made in consideration of the overall structure of the contexts in which they occur; here, however, the examples are quoted out of context.

ⲉⲧⲉⲧⲛ̄-ⲗⲟⲃⲉ "You are *mad*!" (1 Cor 14:23)

ⲟⲛⲧⲱⲥ ⲉⲓ̈-ⲭⲓ-ⲑⲟⲗ ⲁⲛ "Truly, I am not *lying* (saying *lies*)" (ShWess9 171*c*:6–7)

ⲛ-ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ † ⲁⲛ ⲙ̄-ⲡⲉⲡⲛⲁ ϩⲛ̄-ⲟⲩⲱⲓ "It is not *by measure* that God gives the Spirit" (John 3:34)

ⲙⲏ ⲉⲣⲉ-ⲡϫⲟⲩⲥ ⲛⲁ-ⲉϫⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁ-ⲕ "Shall the *dust* give praise to Thee?" (Ps 29[30]:9)

ϫⲉⲕⲁⲥ ⲉⲫⲉ-ⲉⲓⲙⲉ ϫⲉ-ⲉⲧⲃⲉ-ⲁⲱ ⲛ̄-ⲗⲟⲩⲃⲉ ⲉ-ⲛⲉⲩ-ⲁⲱⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲣⲟ-ⲫ ⲛ̄ⲧⲉⲓϩⲉ "To find out *why* (*because of which pretext*) they shouted thus against him" (Acts 22:24)

ⲛ̄ⲧ-ⲁⲫ-ϫⲉ-ⲡⲁⲓ̈ ⲇⲉ ⲉⲫ-ⲡⲓⲣⲁϩⲉ ⲙ̄ⲙⲟ-ⲫ "He said this *testing him*" (John 6:6)

ⲉⲕ-ϫⲱ ⲙ̄-ⲡⲁⲓ̈ ϩⲁⲣⲟ-ⲕ ⲙⲁⲩⲁⲗ-ⲕ "Is it *of your own accord* that you say this?" (John 18:34)

ⲡⲁϩⲓ̈ ⲉⲩ-ⲛⲁ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲫ ϫⲉ-ⲡⲏⲉⲓ ⲙ̄-ⲡⲉⲱⲗϩⲁ ⲛ-ⲛ̄ϩⲉⲑⲛⲟⲥ ⲧⲏⲣ-ⲟⲩ "My house will be called *The house of prayer for all the nations*" (Mark 11:17)

A focal point often expresses discriminating information, sometimes contrastively (*"This*, not that," *"Here*, not there," "Where?", "What?", "How?"); heightened attention or emotion ("I *tell* you," "You are *mad!*" "Are you *asleep?*"); or some other kind of amplified or enhanced communication ("Do you say this *of your own accord*, or did others say it to you?").

Coptic also has a less ambiguous form of focalizing structure, namely the cleft sentence (chapter 20). Cleft sentences and focalizing conversions overlap in grammatical function, and they occur in the same kinds of textual environment often side by side. The phenomenon of focalization is also present in nominal sentence Pattern 6a with personal independent in predicate focus **276**, e.g. ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ John 8:12 "It is *I* who am the light of the world"; cf. **451.**

Some standard phraseology occurs in focalizing conversion as a matter of course: e.g. ⲉⲩ-ⲣ-ⲟⲩ, ⲉⲩ-ⲛⲁ-ⲣ-ⲟⲩ "What are they doing/will they do?"; ⲉⲓ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲁ-ⲕ "I (hereby) tell you"; ⲉⲫ-ⲧⲱⲛ . . . "Where is . . . ?"

Under very limited conditions, the focalizing conversion also forms entity statements **457.**

446 As a *secondary converter* (in secondary conversion **397**), focalizing occurs in the focalizing preterit conversion (durative); e.g. ϫⲉⲕⲁⲥ ⲉⲫⲉ-ⲉⲓⲙⲉ ϫⲉ-ⲉⲧⲃⲉ-ⲁⲱ ⲛ̄-ⲗⲟⲓⲃⲉ ⲉ-ⲛⲉⲩ-ⲁⲱⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲣⲟ-ⲫ ⲛ̄ⲧⲉⲓϩⲉ Acts 22:24 "To find out *why* they shouted thus against him"

447 *Focalizing conversion in second and third degree conversion.* The focalizing conversion is subject to: *(a)* double conversion, as circumstantial focalizing (ⲉ-ⲉⲣⲉ- durative, ⲉ-ⲛⲧ-ⲁ past tense, **416(b)**; also elided to ⲉⲣⲉ-, ⲛ̄ⲧ-ⲁ-, **414**); *(b)* third-degree conversion, as circumstantial preterit focalizing (ⲉ-ⲛⲉ-ⲉ durative, ⲉ-ⲛⲉ-ⲛ̄ⲧ-ⲁ past tense) **417.**

THE FOCALIZING CONVERSION AS A NEXUS PATTERN

448 The focalizing converter is a type of nexus morph **248.** It signals nexus, i.e. mutual dependence (grammatical union), between the element chosen to be *focal point* and the remainder of the sentence (the *"topic element"*), as between a predicate and a subject, so as to compose a complete statement: *It is/was* . . . (focal point) . . . *that/who* . . . (topic element). Focalization can be assigned to elements in various positions within the sentence—final, intermediate, initial—as the following examples show.

(a) ⲛ̄ⲧ- ⲁⲫ-ⲟⲩⲟⲛϩ-ⲫ̄ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓϩⲉ (John 21:1)
converter (nexus morph) — topic element — *focal point*

"It is (or was) *in the following way* that He revealed Himself"
focal point — topic

(b) ⲉⲣⲉ- ⲃⲉⲉⲗϫⲉⲃⲟⲩⲗ ⲛ̄ⲙ̄ⲙⲁ-ⲫ
converter (nexus morph) — *focal point* — topic element

"It is *Beelzebul* who is with Him"
focal point — topic

(c) ϩⲙ̄-ⲡⲁⲣⲭⲱⲛ ⲛ̄-ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲫ- ⲛⲉϫ-ⲑⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ
focal point (nexus morph) — converter — topic element

"It is *by the prince of demons* that He casts out demons"
focal point — topic

Sources: John 21:1, Mark 3:22, Mark 3:22

It is noteworthy (example *c)* that the focal point can be an element that occurs before the converter morph, in the arrangement *Focal Point + Topic Element.* (But an adverbial complement before the converter is not necessarily the focal point; cf. **456.**)

Focalizing conversion is often translatable by French *C'est . . . qui/que . . .* The less common English construction *It is . . . that . . .* often has an excessively elaborate and clumsy effect; sometimes a simple translation is unavoidable: ⲁⲛⲁⲩ ⲭⲉ-ⲉⲩ-ⲣ-ⲟⲩ ϩⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ Mark 2:24 "Look what they are doing on the sabbath!"; ⲉⲣⲉ-ⲛⲁⲓ ⲛⲁ-ⲱⲱⲡⲉ ⲧⲛⲁⲩ Mark 13:4 "When will this be? (When will these come to pass?)"; ⲉⲕ-ⲛ̄ⲕⲟⲧⲕ̄ Mark 14:37 "Are you asleep?"

Some items are *by their very nature focalized in meaning*, so that they frequently elicit a focalizing conversion (or cleft sentence **461**): e.g. interrogative specifiers (ⲁⲱ 'which?', ⲛⲓⲙ 'who?', ⲟⲩ 'what?', ⲟⲩⲏⲣ 'how many?'), interrogative adverbs (ⲧⲱⲛ 'where?', ⲧⲛⲁⲩ 'when?') and items in certain focalizing rhetorical structures ("Not here but rather there"; "Here and not there").

Repeated text is no longer new information and usually plays the role of topic element. E.g. ⲁ-ⲓⲥ ⲟⲩⲟⲛϩ-ⲧ̄ ⲉ-ⲛⲉⲧⲙⲁⲑⲏⲧⲏⲥ ϩⲓϫⲛ̄-ⲑⲁⲗⲁⲥⲥⲁ ⲛ̄-ⲧⲓⲃⲉⲣⲓⲁⲥ | ⲛ̄ⲧ-ⲁⲧ-ⲟⲩⲟⲛϩ-ⲧ̄ ⲁⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓϩⲉ John 21:1 "Jesus revealed Himself again to His disciples by the Sea of Tiberias. And He revealed Himself *in the following way"*; ⲉⲱϫⲉ-ⲟⲩⲛⲧ-ⲧ-ⲟⲩⲃⲟⲙ ⲅⲁⲣ ⲟⲛ ⲉ-ⲟⲩⲛⲧⲁ-ⲧ-ⲥ ϩⲛ-ⲛ-ⲉⲧ⁰-ⲕⲁ-⁰ⲙⲁ ⲛⲁ-ⲧ ⲛϩⲏⲧ-ⲟⲩ ShIII 85:13–14 "For, if indeed he [Satan] has a certain degree of power, it is *among those who make a place for him within themselves* that he has it"; ⲛ̄ⲧⲉⲣⲓ-ⲉⲓ ⲱⲁⲣⲱ-ⲧⲛ̄ ⲛⲁⲥⲛⲏⲩ ⲛ̄ⲧ-ⲁⲓ-ⲉⲓ ϩⲛ̄-ⲟⲩⲭⲓⲥⲉ ⲁⲛ ⲛ̄-⁰ⲱⲁⲭⲉ ⲏ ⲛ̄-⁰ⲥⲟⲫⲓⲁ 1 Cor 2:1 "When I came to you, brethren, I came to you *not in loftiness of word or wisdom"*: ⲉⲣⲱⲁⲛ-ⲡⲙⲟⲛⲁⲭⲟⲥ ⲛⲏⲥⲧⲉⲩⲉ ⲙⲏ ⲉⲧ-ⲛⲏⲥⲧⲉⲩⲉ ⲛⲁ-ⲕ ShChass 104:5–8 "If a monk fasts, pray does he fast *for you*?"; ⲡ-ⲉⲧ⁰-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲓ ⲛ-ⲉⲧ-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲉⲓ ⲁⲛ ⲁⲗⲗⲁ ⲉ-ⲡ-ⲉⲛⲧ-ⲁⲧ-ⲧⲁⲟⲩⲟ-ⲉ̂ⲓ John 12:44 "He who believes in Me, believes *not in Me but in Him who sent Me"*; ϩⲱⲃ ⲛⲓⲙ ⲛⲧ-ⲁⲧ-ⲁⲁ-ⲩ ⲛⲧ-ⲁⲧ-ⲁⲁ-ⲩ ⲧⲏⲣ-ⲟⲩ ⲉⲧⲃⲉ-ⲡⲉⲛⲟⲩⲭⲁⲓ ShAmél II 463:13–464:1 "All the things that He did—He did them *entirely for our salvation"*; ⲉⲓ-ⲛⲏⲩ ⲱⲁⲣⲱ-ⲧⲛ̄ ⲉⲉⲓ-ⲛⲏⲩ ϩⲛ̄-ⲟⲩⲭⲱⲕ ⲉⲃⲟⲗ ⲛ̄-⁰ⲥⲙⲟⲩ ⲛ̄ⲧⲉ-ⲡⲉⲭⲥ̄ Rom 15:29 "When I come to you I shall come to you *in the fullness of the blessing of Christ.*"

ELIGIBLE FOCAL POINTS IN DURATIVE AND NON-DURATIVE PATTERNS

449 Most focalizing conversions are based on a durative or non-durative sentence (for other sentence types, cf. **450**). The following elements of the underlying basic sentence structure are eligible to be chosen (by the reader) as focal point of the converted sentence: subject, predicate, suffixed direct object, expansion of an entity term, and adverbial complement. By far the most frequent is type *(v)*, the adverbial complement, which occurs in either initial or final position of the sentence.

i. *Subject:* entity terms

ⲙⲏ ⲉⲣⲉ-ⲡⲉϫⲟⲩⲥ ⲛⲁ-ⲉϫⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁ-ⲕ Ps 29(30):9 "Shall *the dust* give praise to Thee?"

ⲛ̄ⲧ-ⲁ-ⲁⲱ ⲛ̄-ⲉⲕⲕⲗⲏⲥⲓⲁ ⲣ̂-⁰ϩⲱⲃ ⲉ-ⲟⲩⲱⲟⲩ-ⲙⲉⲣⲓⲧ̄-ⲩ̄ ⲡⲉ ⲛ̄ⲑⲉ ⲙ̄-ⲡ-ⲉⲧ̄⁰-ⲙ̄ⲙⲁⲩ *"Which church* has done any deed as admirable as that man has?" (ShChass 203:48–55)

ⲉⲣⲉ-ⲃⲉⲉⲗϫⲉⲃⲟⲩⲗ ⲛⲙ̄ⲙⲁ-ⲩ "It is *Beelzebul* who has afflicted Him, *Beelzebul* is with Him" (Mark 3:22)

ii. *Predicate:* infinitives, statives, prepositional phrases/adverbs; also the predicate together with its complements

ⲛ̄ⲧ-ⲁⲥ-ⲱⲟⲟⲩⲉ "It has *dried up!"* (Mark 11:21)

ⲙⲡⲥ̄-ⲙⲟⲩ ⲁⲗⲗⲁ ⲉⲥ-ⲛ̄ⲕⲟⲧⲕ̄ "She has not died but *is sleeping"* (Mark 5:39)

ⲡ-ⲉⲧ⁰-ⲛⲁ-ⲟⲩⲱⲱ ⲅⲁⲣ ⲉ-⁰ⲛⲁϩⲙ̄-ⲧⲉⲩⲯⲩⲭⲏ ⲉⲩ-ⲛⲁ-ⲥⲟⲣⲙ-ⲉⲥ "For whoever would save his life *will lose it"* (Mark 8:35)

ⲉⲧⲉⲧⲛ̄-ⲗⲟⲃⲉ "You are *mad!"* (1 Cor 14:23)

ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲅⲁⲣ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲛ-ⲉⲥ-ϩⲛ̄-⁰ⲱⲁⲭⲉ ⲁⲛ ⲁⲗⲗⲁ ϩⲛ̄-ⲟⲩⲃⲟⲙ "For the kingdom of God consists *not in talk but in power"* (1 Cor 4:20)

ⲉⲥ-ⲙ̄ⲙⲁⲩ ⲛ̄ⲟⲓ-ⲧⲙⲛ̄ⲧ-ⲣⲙ̄ϩⲉ "It is *there* that freedom resides" (2 Cor 3:17)

ⲙⲏ ⲉⲩ-ⲛⲁ-ⲩⲓ-ⲟⲩⲃⲉⲣⲱⲃ ⲉϩⲣⲁⲓ ⲉⲣⲟ-ⲓ ShChass 70:49–51 "Pray tell, is he *going to take a rod against me?* (Surely he will not take a rod against me!)"

iii. *Suffixed direct object:* entity terms

⁰ⲥⲟⲛ ⲙⲉⲛ ⲉ-ⲱⲁⲩ-ϫⲓ-⁰ⲙⲉ ⁰ⲥⲟⲛ ⲁⲉ ⲟⲛ ⲉ-ⲱⲁⲩ-ϫⲉⲓ-⁰ⲃⲟⲗ "Sometimes they speak *the truth*, but other times they speak *lies"* (ShAmél I 249:2–3)

ⲁⲩ-ⲙⲉⲩⲉ ϫⲉ-ⲉⲩ-ϫⲉ-ⲡⲉⲛⲕⲟⲧⲕ̄ ⲙ̄-ⲡⲱⲃⲱ "They thought that He meant *taking rest in sleep"* (John 11:13)

iv. *Expansion of an entity term:* attributive constructions of the noun **96,** terms in general relationship ('of . . . ') **147**

Attributive noun. ⲙⲉⲣⲉ-ⲗⲗⲁⲩ ⲛⲉϫ-⁰ⲏⲣⲡ̄ ⲃ̄-ⲃ̄ⲣⲣⲉ ⲉ-⁰ϩⲱⲧ ⲛ̄-ⲁⲥ . . . ⲁⲗⲗⲁ ⲉ-ⲱⲁⲩ-ⲛⲉϫ-⁰ⲏⲣⲡ̄ ⲃ̄-ⲃ̄ⲣⲣⲉ ⲉ-⁰ϩⲱⲧ ⲃ̄-ⲃ̄ⲣⲣⲉ "No one puts new wine into old wineskins . . . but new wine is put into *new* wineskins" (Mark 2:22)

General relationship. ϩⲛ̄-ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲃⲉ ⲉⲥ-ⲛⲁ-ⲣ̄-⁰ⲥϩⲓⲙⲉ ⲛ̄-ⲛⲓⲙ ⲙ̄-ⲙⲟⲟⲩ "So in the resurrection *whose* wife will she be?" (Mark 12:23)

v. *Adverbial complement:* adverbs/prepositional phrases **194,** adverbial clauses/infinitive phrases **490** (direct/indirect objects marked by a preposition are included here). The most frequent type. Complements occur in initial and final position.

Some complements seem to be restricted to initial position or final position; such restrictions in Shenoute's Coptic have been tabulated by Shisha-Halevy, *Coptic Grammatical Categories* 80–81, 84, 87. Whether the same restrictions occur in other authors remains to be seen. Complements that are compatible with both positions express a stylistic (rhetorical) effect depending on which position has been selected.

Adverbial complement in initial position:

Adverb. †-ⲥⲟⲟⲩⲛ ⲁⲛ ⲭⲉ-ⲉⲃⲟⲗ ⲧⲱⲛ ⲛ̄ⲧ-ⲁ-ⲥⲱⲣⲓⲧⲉⲛⲏⲥ ⲥⲱⲟⲩⲥ ⲉⲥⲟⲩⲛ ⲛ̄-ⲟⲩⲁⲱⲏ ⲛ̄-ⲫⲁⲭⲉ ⲙ̄-ⲙⲛ̄ⲧ-ⲗⲁⲃ ShWess9 131*a*:1–7 "I do not know *wherefrom* Origen collected a large number of impudent statements"; ⲙⲟⲩⲓⲥ ⲅⲁⲣ ⲉⲛ-ⲛⲁ-ⲁⲓⲥⲑⲁⲛⲉ ShAmél II 476:1 "For, it is *only with difficulty* that we will perceive it"

Prepositional phrase. ⲁⲩⲱ ⲙⲉⲱⲁ-ⲕ ⲣⲱ ⲉⲧⲃⲉ-ⲡⲁⲓ ⲛⲧ-ⲁ-ⲡⲉⲓⲛⲟⲃ ⲛ-ⲥⲁⲥⲟⲩ ⲉⲓ ⲉⲥⲣⲁⲓ ⲉⲭⲙ-ⲡⲉⲓⲍⲏⲅⲉⲙⲱⲛ ⲛ-ⲁⲛⲟⲙⲟⲥ ⲉⲧ-ⲙⲙⲁⲩ ⲉⲃⲟⲗ ⲥⲓⲧⲙ-ⲡⲛⲟⲩⲧⲉ ShIII 26:7–9 "And perhaps this great curse fell from God upon that lawless hegemon *for the following reason*"; ⲉⲧⲃⲏⲏⲧ-ⲥ ⲟⲛ ⲉ-ⲱⲁⲕ-ⲕⲧⲟ-ⲕ ⲉⲃⲟⲗ ⲥⲙ-ⲡⲉⲕⲃⲱⲛⲧ ShIV 14:10–11 "It is *on account of her*, too, that He turns from His anger"

Adverbial clause. ⲛⲧⲉⲣⲉⲕ-ⲧⲥⲓⲟ-ⲕ ⲙⲙⲟ-ⲕ ⲛⲧ-ⲁ-ⲡⲉⲕⲥⲧⲟⲙⲁⲭⲟⲥ ⲁⲛⲁ-ⲧⲣⲉⲡⲉ ShAmél II 430:13 "It was *after he made him drink it* that he vomited"; ⲉⲣⲱⲁⲛ-ⲧⲃⲁⲱⲟⲣ ⲁⲱⲕⲁⲕ ⲉⲃⲟⲗ ⲁⲛ . . . ⲥ̄ⲛ-ⲥⲉⲛⲍⲣⲟⲟⲩ ⲉⲩ-ⲟⲱ ⲉⲣⲉ-ⲡⲙⲟⲩⲓ ⲧ̄ⲣⲣⲉ ShChass 38:35–42 "It is not *when a fox barks with noisy cries* . . . that a lion is afraid"; ⲉⲓ-ⲧⲟⲗⲙⲁ ⲉⲓ-ⲭⲱ ⲛⲁⲓ (i.e. ⲛ̄-ⲛⲁⲓ) ShMun 96 (verso text):14–15 "I say this *daringly*"

Alternatively, some of the sentences in this pattern could be classified as being built around a circumstantial conversion **460.**

Adverbial complement in final position:

Adverb. ⲉⲣⲉ-ⲛⲁⲓ ⲛⲁ-ⲱⲱⲡⲉ ⲧⲛⲁⲩ Mark 13:4 "When will this be? (When will these come to pass?)"

Prepositional phrase. ⲛⲧ-ⲁ-ⲡⲁⲓ ⲱⲱⲡⲉ ⲉⲃⲟⲗ ⲍⲓⲧⲙ̄-ⲡⲭⲟⲉⲓⲥ Ps 117(118):23 "It is (or was) *through the Lord* that this happened"

Adverbial clause. ⲉ-ⲱⲁⲩ-ⲭⲓ-ⲡⲍⲏⲃⲥ ⲙⲙⲁⲩ ⲉⲣⲱⲁⲛ-ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓ ⲉⲥⲣⲁⲓ ShIV 20:12–13 "It is *when the sunlight comes up* that the lamp is taken away"; ⲉⲓ-ⲭⲱ ⲛ̄-ⲛⲁⲓ ⲉⲓ-†-ⲫⲓⲡⲉ ⲛⲏ-ⲧⲛ̄ 1 Cor 15:34 "I say this *by way of putting you to shame*"

Infinitive phrase. ⲛⲧ-ⲁ-ⲡⲭⲟⲉⲓⲥ ⲅⲁⲣ ⲉⲓ ⲁⲛ ⲉ-ⲫⲕⲁⲧⲁⲗⲩⲉ ⲙ-ⲡⲛⲟⲙⲟⲥ ⲙⲛ-ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲗⲗⲁ ⲉ-ⲫⲭⲟⲕ-ⲟⲩ ⲉⲃⲟⲗ ShIII 66:14–16 "For the Lord came not *to abolish* the law and the prophets but to fulfill them"

Direct object. ⲡ-ⲉⲧ⁰-ⲛⲁ-ⲱⲉⲡ-ⲡⲉⲓⲱⲏⲣⲉ ⲱⲏⲙ ⲉⲣⲟ-ⲩ ⲉⲭⲙ-ⲡⲁⲣⲁⲛ ⲉⲩ-ⲱⲱⲡ ⲙ̄ⲙⲟ-ⲓ̈ ⲉⲣⲟ-ⲩ Luke 9:48 "As for whoever receives this child in My name, it is *Me* that they receive"; ⲛ̄ⲧ-ⲁⲧⲉⲧⲛ̄-ⲉⲓ̂ ⲉⲃⲟⲗ ⲉ-ⲧⲉⲣⲏⲙⲟⲥ ⲉ-ⲫⲛⲁⲩ ⲉ-ⲟⲩ Luke 7:24 "*What* did you come out into the wilderness to behold?"

Indirect object. ⲡⲭⲟⲉⲓⲥ ⲉⲕ-ⲭⲱ ⲛⲁ-ⲛ ⲛ̄-ⲧⲉⲓⲡⲁⲣⲁⲃⲟⲗⲏ ⲓ ⲭⲉⲛ-ⲉⲕ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲉ-ⲟⲩⲟⲛ ⲛⲓⲙ Luke 12:41 "Lord, are You telling this parable *for us* or are You telling it *about all?*"

Reiterated article phrase **62.** ⲉ-ⲱⲁⲣⲉ⁰-ⲉⲣ-ⲟⲩ ⲛⲁ-ⲩ ⲛⲧⲟ ⲓ ⲙⲏ ⲉ-ⲱⲁⲣⲉ⁰-ⲡⲁⲍ-ⲟⲩ ⲁⲛ ⲏ ⲱⲁⲣⲉ⁰-ⲟⲥⲍ-ⲟⲩ ⲫⲡⲟⲃⲉ⁰ⲡⲟⲃⲉ ⲏ ⲫⲗⲁⲕⲙ⁰ⲗⲁⲕⲙ "What do you do to them? Isn't it true that you tear them and slice them *into fragments and pieces?*" (ShAmél I 108:9–10)

FOCALIZING CONVERSION OF OTHER SENTENCE PATTERNS

450 Other sentence patterns that occur in focalizing conversion include *(i)* suffixally conjugated verboids, *(ii)* ⲟⲩⲛ̄-/(ⲙ̄)ⲙⲛ̄- 'there is', and *(iii)* ⲟⲩⲛ̄ⲧⲉ-/(ⲙ̄)ⲙⲛ̄ⲧⲉ- 'have'.

Examples: *(i)* ⲍⲓⲧⲛ̄-ⲟ̂ⲩ ⲉ-ⲛⲁⲗⲗⲁ-ⲩ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ ShChass 135:44–46 "How are some greater than others?"; ⲁⲩⲱ ⲁⲗⲏⲑⲱⲥ ⲉ-ⲍⲛⲁ-ⲩ ⲁⲛ ⲉ-⁰ⲧⲣⲉ-ⲗⲁⲁⲩ ⲛ-ⲣⲱⲙⲉ ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙⲙⲟ-ⲟⲩ ⲉ-ⲡⲧⲏⲣ-ⲩ ⲉ-⁰ⲧⲣⲉⲩ-ⲭⲟⲟ-ⲥ ⲉⲧⲃⲏⲏⲧ-ⲟⲩ ⲭⲉ-ⲍⲉⲛⲣⲉⲕ-†-⁰ⲥⲃⲱ ⲛⲉ ShIII 161:29–162:1 "And it is really true that they are not at all willing for any person to congratulate them, and to say of them that they are teachers"; ⲉ-ⲛⲁⲓⲁⲧ-ⲛ ⲉⲣⲱⲁⲛ-ⲡⲥⲱⲧⲏⲣ ⲓ̄ⲥ ⲛⲁⲣⲙ-ⲉⲛ ⲉ-ⲙⲡⲉⲑⲟⲟⲩ ⲙ-ⲡⲥⲁⲧⲁⲛⲁⲥ ShAmél II 51:10–11 "It is when the savior Jesus saves us from the evils of Satan that we are blessed"; *(ii)* ⲁⲣⲁ ⲉ-ⲟⲩⲛ̄-ⲍⲉⲛⲧⲛ̄ⲍ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ShChass 186:41–44 "So, does God almighty have wings?"; ⲉ-ⲙⲛ̄ⲧ-ⲟⲩ-ⲗⲁⲁⲩ ⲛ̄-ⲱⲁⲭⲉ ⲉ-⁰ⲭⲱ ⲛⲁ-ⲕ Acts 21:25 "They do not have anything to say to you"; ⲉ-ⲙⲛ̄-ⲩⲟⲙ ⲉⲛⲉⲍ ⲉ-⁰ⲭⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧ⁰-†-ⲡⲉⲩⲟⲩⲟⲓ ⲉⲣⲟ-ⲟⲩ Heb 10:1 "It can never (It does not have the ability ever to) make perfect those who draw near"; *(iii)* ⲉ-ⲟⲩⲛⲧⲁ-ⲩ-ⲥ ⲍⲛ-ⲛ-ⲉⲧ⁰-ⲕⲁ-⁰ⲙⲁ ⲛⲁ-ⲩ ShIII 85:14 "It is among those who make a place for him that he has it"; ⲉ-ⲙⲛ̄†-ⲟⲩⲍⲱⲃ ⲁⲉ ⲙ̄ⲙⲁⲩ ⲉⲩ-ⲟⲣⲭ̄ ⲉ-⁰ⲥⲍⲁⲓ ⲙ̄-ⲡⲣ̄ⲣⲟ ⲉⲧⲃⲏⲏⲧ-ⲩ̄ Acts 25:26 "But I have nothing definite to write to the emperor about him"

451 *Shift of focus in the nominal sentence*

(a) The nominal sentence does not occur in the focalizing conversion. Instead, shifted focus in the nominal sentence can be expressed by shifted position of subject and predicate (the predicate being by definition the focal point of attention); e.g. (in nominal sentence Pattern 5 *Topic* | *Predicate* ⲡⲉ **272**) ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲉⲓⲱⲧ ⲡⲉ "God is *our father*" versus ⲡⲉⲛⲉⲓⲱⲧ ⲡⲛⲟⲩⲧⲉ ⲡⲉ "Our father is *God.*" If the predicate type requires it, such a shift is accompanied by a shift of sentence pattern **259:** ⲁⲛⲧ̄-ⲡⲟⲩⲟⲉⲓⲛ "I am *the light*" (Pattern I **[263]**) versus ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ "It is *I* who am the light," "The light is *Me*" (Pattern 6 **[275]**).

(b) The adverbial modifier of a nominal sentence can be focalized in the circumstantial cleft sentence without ⲡⲉ **459.**

NEGATION

452 *(a) Negation of the focalization nexus.* Negation usually applies to the nexus **448** between focal point and topic element: *It is not . . . that . . .* Negation of nexus is expressed by enclitic . . . ⲁⲛ or optionally ⲛ̄(ⲛ)- . . . ⲁⲛ. The indispensable signal of negation is ⲁⲛ **250.** If ⲛ̄(ⲛ)- is present, it is prefixed to the converter. ⲁⲛ occurs before, after, or in the midst of the focal point, depending on sentence arrangement.

Before the focal point. ⲡⲉⲓⲱⲱⲛⲉ ⲛ̄ⲛ-ⲉⲩ-ⲱⲟⲟⲡ ⲁⲛ ⲉ-ⲡⲙⲟⲩ John 11:4 "This illness is not *unto death*"; ⲙⲏ ⲉ-ⲱⲁⲣⲉ-ⲡⲙⲁⲧⲟⲓ ⲁⲛ ϫⲣⲟ ⲉ-ⲛⲉⲩ-ϫⲁϫⲉ ϩⲛ-ⲛⲉⲩⲥⲟⲧⲃⲉⲩ ⲙ-ⲙⲓⲱⲉ ShIII 200:2–3 "Pray, is it not *by means of his combat weapons* that a soldier defeats his enemies?"

After the focal point. ⲡ-ⲉⲧ⁰-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲓ̈ ⲛ-ⲉⲩ-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲉⲓ ⲁⲛ ⲁⲗⲗⲁ ⲉ-ⲡ-ⲉⲛⲧ-ⲁⲩ-ⲧⲁⲟⲩⲟ-ⲉ̄ⲓ̄ John 12:44 "He who believes in Me, believes *not in Me but in Him who sent Me*"

In the midst of the focal point. ⲧⲙⲛⲧ-ⲉⲣⲟ ⲛ-ⲙⲡⲏⲩⲉ ⲉⲥ-ϩⲙ-ⲡⲉⲓⲙⲁ ⲁⲛ ⲏ ⲡⲁⲓ Sh Amél II 462:10–11 "The kingdom of the heavens is not *here or there*"

Taken in isolation, negative ⲛ-ⲉⲣⲉ-/ⲛ-ⲉ= . . . ⲁⲛ is ambiguous, since it looks like the negative preterit ⲛⲉⲣⲉ-/ⲛⲉ= . . . ⲁⲛ.

Rhetorical questions containing a negatived nexus expect an affirmative reply (they are often preceded by ⲙⲏ 'pray tell').

Examples: ⲙⲏ ⲉⲣⲉ-ⲡⲉⲩⲃⲱⲗ ⲱⲟⲟⲡ ⲁⲛ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲡⲛⲟⲩⲧⲉ Gen 40:8 "Is not the interpretation of them *through God?*"; ⲙⲏ ⲛ̄ⲧ-ⲁⲓ-ⲥⲙⲛ̄ⲧ-ⲥ̄ ⲛⲙⲙⲁ-ⲕ ⲁⲛ ⲉ-ⲩⲥⲁⲧⲉⲉⲣⲉ Matt 20:13 "Did I not settle with you *for one denarius?*"; ⲙⲏ ⲉⲧⲃⲉ-ⲛⲁⲛⲟⲃⲉ ⲁⲛ ⲛⲧ-ⲁⲕ-ⲙⲁⲥⲧⲓⲅⲟⲩ ⲙⲙⲟ-ⲓ ShAmél I 81:10–11 "Pray tell, isn't it *because of my sins* that You have scourged me?"; ⲉⲧⲃⲉ-ⲡⲁⲓ ⲁⲛ ⲇⲉ ⲉⲧⲉⲧⲛ̄-ⲡⲗⲁⲛⲁ Mark 12:24 "Is not *this* why you are wrong? (So is it not *for the following reason* that you are wrong?)"

453 *(b) Negation of the topic element.* Quite a different, and rarer, type of negation has the attested forms of

ⲉⲧⲉ-ⲛ̄-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
ⲉⲧⲉ-ⲙⲛ̄- . . . ⲥⲱⲧⲡ etc.
ⲉⲧⲉ-ⲙⲡⲟⲩ-ⲥⲱⲧⲡ
ⲉⲧⲉ-ⲙⲛ̄ⲧ-ⲟⲩ-

(Formally, these are identical with the relative conversion of a negatived clause.)

ⲡ-ⲉⲧ⁰-ⲟⲩⲱⲙ ⲉⲩ-ⲟⲩⲱⲙ ⲙ̄-ⲡϫⲟⲉⲓⲥ . . . ⲁⲩⲱ ⲡ-ⲉⲧⲉ-ⲛ-ⲩ̄-ⲟⲩⲱⲙ ⲁⲛ ⲉⲧⲉ-ⲛ-ⲩ̄-ⲟⲩⲱⲙ ⲁⲛ ⲙ̄-ⲡϫⲟⲉⲓⲥ "As for the one who eats, it is in honor of the Lord that he eats . . . And as for the one who does not eat, it is *in honor of the Lord* that he does not eat" (Rom 14:6)

In such a sentence, negation applies only within the topic element ("He does not eat"), whereas the overall nexus is affirmative ("It is in honor of the Lord that . . . "). Because this structure is rare, it cannot be easily investigated.

Rhetorical questions containing a negatived topic element expect a negative reply. E.g. ⲉ̄ⲧⲉ-ⲙⲛ̄-⁰ⲟⲩⲣⲟ̄ ⲁⲉ ⲛⲏⲩ ⲉ̄ϫⲛ̄-ⲛⲓⲙ ⲉ̄ⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲩ̄ Job 25:3 "And *upon whom* will there not come a snare from him?"

Further examples: ⲉⲧⲉ-ⲙⲡⲉ⁰-ϫⲱϩⲙ̄ ϩⲛ̄-ⲁⲱ ⲙ̄-ⲙⲁ Jer 3:2 (quoted in Besa, Frag. 35 [Kuhn 116:14–15]) "*Where* (In which place) have you not been defiled?"; ⲥⲁϩⲱⲱ-ⲕ ⲟⲉ ⲉⲃⲟⲗ ⲧⲁ-ⲛⲁⲩ ϫⲉ-ⲉⲧⲙ̄ⲡⲉⲩ-(i.e. ϫⲉ-ⲉⲧⲉ-ⲙ̄ⲡⲩ̄-)ⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲉⲧⲃⲏⲏⲧ-ⲕ ⲓ ⲉⲱⲱⲡⲉ ⲙ̄ⲙⲟⲛ ⲉⲓⲉ-ⲉⲧⲃⲏⲏⲧ-⁰ ApophPatr 192 (Chaîne 49:34–50:1 = Z 323:2–4) "So depart and let me see whether it is *on account of you* that it did not come down; if not, then it is on account of me"; ⲟⲩⲕⲟⲩⲛ ⲉⲧⲙ̄ⲡⲉⲩ-ⲉⲓ (i.e. ⲉⲧⲉ-ⲙ̄ⲡⲩ̄-ⲉⲓ) ⲉⲡⲉⲥⲏⲧ ⲉⲧⲃⲏⲏⲧ-ⲕ̄ ⲉⲧⲃⲉ-ϫⲉ-ⲡⲥⲟⲛ ⲱⲟⲥⲙ̄ ⲉⲣⲟ-ⲕ ApophPatr 192 (Chaîne 50:5–6 = Z 323:8) "Isn't it *on account of you* that it did not come down, because the brother is annoyed at you"

They can question the veracity of the basic clause statement as a whole ("Is it that . . . ?"). E.g. ⲉⲧⲉ-ⲙ̄ⲡⲟⲩ-ⲥⲱⲧⲙ̄ . . . ⲉⲧⲉ-ⲙ̄ⲡⲉ-ⲡⲓⲥⲣⲁⲏⲗ ⲉⲓⲙⲉ Rom 10:18–19 "Is it that *they did not hear*? . . . Is it that *Israel did not understand*?"

Further examples: ⲙⲏ ⲉⲧⲉ-ⲙⲛ̄-ⲃⲟⲙ ⲙ̄ⲙⲟ-ⲉⲓ ⲉ-⁰ⲧⲟⲩϫⲉ-ⲧⲏⲩⲧⲛ̄ Isa 50:2 "Pray tell, is it that I do not have the ability to save you?"; ⲙⲏ ⲉⲧⲉ-ⲙⲛ̄-ⲧⲏⲧⲛ̄-⁰ⲏⲉⲓ ⲙⲙⲁⲩ ⲉ-⁰ⲟⲩⲱⲙ ⲁⲩⲱ ⲉ-⁰ⲥⲱ I Cor 11:22 "Pray tell, is it that you do not have houses to eat and drink in?" However, these examples could also be understood to express negation of a focal point **452** —"Did they not *hear?*"; "Do I not have *the ability?*"; "Do you not have *houses?*"

TERM IN EXTRAPOSITION

454 Any personal morph (or personal element of the possessive article) within the sentence pattern can be anticipated by a term in extraposition, that is, a term placed at the front of the sentence pattern ('extraposited') before the converter

Extraposited Term(s)	*Sentence Pattern* (contains a personal morph agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ⲁⲩⲱ ⲛ̄ⲧⲟⲟⲩ | ⲉⲩ̄=ⲉⲩⲫⲣⲁⲛⲉ ⲉⲭⲱ-ⲕ
"And for their part, they rejoice in You" (ShGué 161*b*:36)

and thus set off as a topic of thought. Extraposition and personal morph agree in (person)/number/(gender). The agreeing personal morph shows how the extraposited term relates to the sentence.

(a) 1st and 2d person morphs can only be preceded by an extraposited personal morph: namely, the personal independent.

ⲁⲛⲟⲛ ⲇⲉ | ⲉⲛ-ⲟⲩⲱⲱⲧ ⲙ̄-ⲡ-ⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ⲩ
"But as for us, we worship *what we know*" (John 4:22)

(b) 3d person morphs can be preceded by either a personal independent or some other entity term.

ⲛ̄ⲧⲟⲟⲩ | ⲉⲩ-ϩⁱ-ⲛⲉⲩⲉⲣⲏⲩ ⲉⲃⲟⲗ ϩⁿ̄-ⲧⲙⲛ̄ⲧ-ⲥⲡⲣⲁ
"As for them, they are *altogether* formed out of vanity" (Ps 61[62]:9)

ⲧⲟⲩⲉⲣⲏⲧⲉ | ⲉⲥ-ⲱⲟⲟⲡ ϩⁿ̄-ⲡⲥⲱⲙⲁ ⲉⲧⲃⲉ-ᵠⲙⲟⲟⲱⲉ
"As for the foot, it exists in the body *for walking*" (ShChass 54:19–22)

Also occurring in this position are inflected modifiers that agree with an element within the relative clause; e.g. ⲧⲉⲛⲟⲩ ⲃⲉ ϩⲱ-ᵠ ⲉⲓ-ⲛⲁ-ⲧⲁⲙⲓⲉ-ⲟⲩⲏⲓ̈ ⲛⲁ-ⲓ̈ ⲛ̄ⲧⲛⲁⲩ Gen 30:30 "Now then, also as for me, when shall I set up my house?"

455 *An extraposited subject can be accompanied by its own extraposited converter* (thus ⲉⲣⲉ- . . . ⲉ=); rare. E.g. ⲉⲣⲉ-ⲛⲛⲟⲃⲉ ⲅⲁⲣ ⲛ-ⲛϩⲉⲗⲗⲏⲛ ⲙⲛ-ⲛⲁ-ⲛ-ⲉⲧᵠ-ⲟⲩⲱⲱⲧ ⲧⲏⲣ-ⲟⲩ ⲛ-ⲛϩⲉⲓⲕⲱⲛ ⲛ-ⲛⲁⲁⲓⲙⲟⲛⲓⲟⲛ | ⲉⲩ-ⲟⲩⲟⲛϩ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁ-ⲩ ⲁⲛ ⲁⲗⲗⲁ ⲉ-ⲛⲕⲉⲣⲱⲙⲉ ⲟⲛ ShIII 209:13–15 "For the sins of the Greeks, and those of all people who worship images of demons, are plain not only to God but also to human beings."

ADVERBIAL PREMODIFIER BEFORE THE CONVERTED SENTENCE PATTERN

456 An adverb or prepositional phrase (chapter 9)—as distinct from the focal point—can precede the converted sentence pattern, laying down a circumstance or relationship of time, place, manner, degree, or attitude in which the converted clause is being asserted (i.e. under which the focalization is to be made).

Premodifier | Converted Sentence Pattern

ⲉⲧⲃⲉ-ⲛ̄ϩⲉⲑⲛⲟⲥ ⲇⲉ ⲛ̄ⲧ-ⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ | ⲉ-ⲙⲛ̄ⲧ-ⲟⲩ-ⲗⲁⲁⲩ ⲛ̄-ⲱⲁⲭⲉ ⲉ-ᵠⲭⲱ ⲛⲁ-ⲕ "As for the Gentiles who have believed, they have *nothing* to say to you" (Acts 21:25)

ϩⁿ̄-ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲇⲉ | ⲉⲥ-ⲛⲁ-ⲣ̄-ᵠϩⲓⲙⲉ ⲛ̄-ⲛⲓⲙ ⲙ̄ⲙⲟ-ⲟⲩ "In the resurrection, therefore, *whose* wife will she be?" (Luke 20:33)

Adverbial clauses **490** occur in this position with the same function; e.g. ⲉⲣⲱⲁⲛ-ⲡⲉⲭ̄ⲥ̄ ⲉⲓ̄ | ⲙⲏ ⲉⲩ-ⲛⲁ-ⲣ̄-ϩⲟⲩⲟ ⲉ-ⲙⲙⲁⲓⲛ ⲉⲛⲧ-ⲁ-ⲡⲁⲓ̈ ⲁⲁ-ⲩ John

7:31 "When the Christ appears, will He do *more* than the signs that this Man has done?" Conjunctions and initial attitude markers (chapter 10) also occur in premodifier position.

THE FOCALIZING CLAUSE AS AN ENTITY STATEMENT

457 A focalizing clause functions as an entity statement **150,** *(i)* after the prepositions ⲙⲛ̄ⲛⲥⲁ- (+ focalizing durative past) 'after' and ϫⲓⲛ- (+ focalizing durative present or past) 'since'

ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲃⲗⲗⲉ ϫⲓⲛ-ⲉⲩ-ⲛ̄ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲉⲩⲙⲁⲁⲩ "A man lame since he was in his mother's womb" (Acts 3:2)

(ii) expressing reported discourse after negative conjugation of the infinitive ⲟⲛ̄- var. ⲟⲛ̄ⲛ- (cf. ⲟⲓⲛⲉ) '(not) find out that . . . ' **516(iii)**; *(iii)* as an entity statement expanding the subject of a clause **486.**

Examples: *(i)* ⲙⲛ̄ⲛⲥⲁ-ⲛ̄ⲧ-ⲁⲩ-ⲛⲟⲩϫⲉ ⲙ̄-ⲡⲕⲁⲑⲏⲅⲟⲣⲟⲥ ⲉ̄ⲃⲟⲗ ϩⁿ̄-ⲧⲡⲉ ⲉⲍⲣⲁⲓ̈ ⲉϫⲙ̄-ⲡⲕⲁϩ John Evangelist, Book of the Investiture of St. Michael Archangel 4 (Müller 14:7–8) "After the accuser had been cast from heaven"; ϫⲓⲛ-ⲉⲣⲉ- *'already . . . when'*: ⲩ-ⲛⲁ-ⲙⲟⲩϩ ⲙ̄-ⲡⲉⲡⲛⲁ ⲉⲧᵠ-ⲟⲩⲁⲁⲃ ϫⲓⲛ-ⲉⲩ-ϩⁿ̄-ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲉⲩⲙⲁⲁⲩ Luke 1:15 "He will be already filled with the Holy Spirit when he is within his mother's womb"; ⲛⲁⲓ̈ ⲛⲉ ⲛⲁⲱⲁⲭⲉ ⲉⲛⲧ-ⲁⲓ̈-ϫⲟⲟ-ⲩ ⲛⲏ-ⲧⲛ̄ ϫⲓⲛ-ⲉⲓ̈-ⲱⲟⲟⲡ ⲛⲙ̄ⲙⲏ-ⲧⲛ̄ Luke 24:44 "These are my words that I spoke to you while I was still with you"; ϫⲓⲛⲧⲁ-, for ϫⲓⲛ- + ⲛ̄ⲧ-ⲁ-, *'since'*: ϫⲓⲛⲧ-ⲁ-ⲛⲉⲛⲉⲓⲟⲧⲉ ⲅⲁⲣ ⲛ̄ⲕⲟⲧⲕ̄ ϩⲱⲃ ⲛⲓⲙ ⲙⲏⲛ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓϩⲉ 2 Pet 3:4 "For ever since our ancestors fell asleep, all things have continued in this way"; ⲙ̄ⲡⲓ-ⲣ̄-ϩⲟⲩⲟ ⲉ-ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ̄-ϩⲟⲟⲩ ϫⲓⲛⲧ-ⲁⲓ̈-ⲃⲱⲕ ⲉⲍⲣⲁⲓ̈ ⲉ-ⲑⲓⲗⲏⲙ ⲉ-ᵠⲟⲩⲱⲱⲧ Acts 24:11 "It is not more than (I have not spent more than) twelve days since I went up to Jerusalem to worship"; ⲉⲓⲥ-ⲗ-ⲟⲩⲏⲣ ⲛ̄-ⲟⲩⲟⲉⲓⲱ ϫⲓⲛⲧ-ⲗ-ⲡⲁⲉⲓ ⲧⲁϩⲟ-ⲩ Mark 9:21 "About (ⲗ- **68**) how long has this afflicted him?"; *(ii)* ⲛ̄-†-ⲟⲛ̄-ⲉⲣⲉ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲁⲛ ϫⲉ-ⲟⲩ Mark 14:68 "I do not understand (ⲟⲛ̄- . . . ⲁⲛ) what you are saying"; ⲛ-ⲩ-ⲛⲁ-ⲟⲛ-ⲉⲩ-ⲛⲁ-ⲩⲓ-ⲙⲉⲩⲃⲁⲗ ⲁⲛ ⲉⲍⲣⲁⲓ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁⲱ ⲛ-ϩⲉ ShAmél I 118:1–2 "He will not find out (ⲟⲛ- . . . ⲁⲛ) how he might lift up his eyes to God"; ⲙⲡⲟⲩ-ⲟⲛ̄ⲛ-ⲉⲩ-ⲛⲁ-ⲣ-ⲟⲩ ⲛⲁ-ⲩ Luke 19:48 "They did not find out what to do (what they might do) to Him." (In these attestations, the focalizing conversions contain an interrogative specifier and are affirmative durative.) The nominal sentence, which has no focalizing conversion, is directly suffixed to negative ⲟⲛ̄- in unconverted form; e.g. ⲁⲩⲱ ⲡⲁⲗⲗⲟⲥ ⲙⲡⲉⲩ-ⲟⲛ-ⲁ̄ ⲛⲓ̄-ⲛⲓⲙ Isa 1:3 "My people has not known who I am"; ⲟⲩⲱⲡⲏⲣⲉ ⲧⲉ ⲉⲧⲉ-ⲙⲡⲟⲩ-ϫⲟⲟ-ⲥ ⲛⲁ-ⲩ ϫⲉ-ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲕ-ⲉⲣⲏⲧ ⲛⲁ-ⲛ ⲛ-ϩⲉⲛⲑⲣⲟⲛⲟⲥ Severian of Gabala, Encomium on Saints Peter and Paul (Foat 93:18–19) "It is a wonder that they d id not say to Him, Look, You promised us thrones"

EXTENSIONS OF THE FOCALIZING CONVERSION

458 The focalizing conversion can be extended (carried on) by another clause. Linkage by conjunction is optional, at least in *(b)*, *(c)*, and *(d)*.

(a) Focalizing Clause + ⲁⲩⲱ Focalizing Extension

Examples: ⲉⲣⲉ-ⲡⲉⲩⲭⲏⲧ ⲟⲩⲟ̄ⲱ̄ⲩ̄ⲭ̄ ⲛ̄ⲟⲩⲏⲣ ⲁⲩⲱ ⲉⲩ-ⲧⲁⲕⲏⲩ ⲉⲩ-ⲃⲏⲗ ⲉⲃⲟⲗ ⲥⲭⲉ-ⲁⲟⲛ ⲛ̄ⲑⲉ ⲛ̄-ⲛⲓⲭⲁⲗⲟⲩⲥ ShChass 119:45–50 "How much their hearts (*lit.* heart) are crushed and are ruined, being undone almost like spider webs!"; ⲉⲛ-ⲛⲁ-ⲃⲱⲕ ⲏ ⲛⲧ-ⲁⲛ-ⲃⲱⲕ ⲉⲃⲟⲗ ϩⲙ-ⲡⲙⲁ ⲉⲛⲧ-ⲁⲛ-ⲉⲓ ⲉⲃⲟⲗ ⲛϩⲏⲧ-ⲩ ⲉⲧⲃⲉ-ⲡⲁⲓ ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ ⲭⲉ-ⲁⲩ-ⲭⲓⲧ-ⲛ ⲛ̄ⲟⲟⲛⲥ ShIII 134:16–19 "It is because of that man that we are going to leave, indeed, have left, the place from which we have come, because he abused us"

(b) Focalizing Clause + (ⲁⲩⲱ) Circumstantial Extension

Examples: ⲕ-ⲛⲁⲩ ⲭⲉ-ⲛ̄ⲧ-ⲁⲩ-ⲥⲛⲧ-ⲙ̄ⲡⲏⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ ϩⲙ̄-ⲡⲉⲩⲗⲟ-ⲅⲓⲥⲙⲟⲥ ⲁⲩⲱ ⲉ-ⲁⲩ-ⲣ̄-ϩⲓⲧⲡⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ShMing 288*b*:1–8 "You see how He established all the heavens by His reasoning and surpassed them all"; ⲙⲏ ⲛⲧ-ⲁⲩ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ-ⲧⲡⲉ ⲛⲟⲓ-ⲡⲁϩⲱⲙ-ⲟ ⲉ-ⲁⲩ-ⲉⲓⲛⲉ ⲉⲡⲉⲥⲏⲧ ⲛ-ⲛⲉⲩⲉⲛⲧⲟⲗⲏ ϫⲉⲕⲁⲥ ⲉⲛⲉ-ⲥⲱⲧⲙ ⲉⲣⲟ-ⲟⲩ ⲛⲧⲛ-ⲁⲁ-ⲩ ShIII 120:7–9 "Didn't Pachomius the Great go up into heaven and bring down his rules, so that we might hear them and do them?"; cf. also **423**

(c) Focalizing Clause + (ⲁⲩⲱ) Unconverted Extension Clause

In this construction, one focalizing converter is expanded by two (or more clauses): Converter + (Clause + Clause). E.g. ⲙⲏ ⲉ-ⲱⲁⲣⲉ-ⲡⲁϩ-ⲟⲩ ⲁⲛ ⲏ ⲱⲁⲣⲉ-ⲟⲥϩ-ⲟⲩ $^{\emptyset}$ⲡⲟⲃⲉ $^{\emptyset}$ⲡⲟⲃⲉ ⲏ $^{\emptyset}$ⲗⲁⲕⲙ $^{\emptyset}$ⲗⲁⲕⲙ ShAmél I 108:9–10 "Isn't it true that you tear them and slice them into fragments and pieces?"; ⲛ̄ⲧ-ⲁⲛ-ⲟⲩⲁϩ-ⲛ̄ ⲅⲁⲣ ⲁⲛ ⲛ̄ⲥⲁ-ϩⲉⲛⲱⲁⲭⲉ ⲉ-ⲁⲩ-ⲧⲃ̄ⲧⲱⲃ-ⲟⲩ ⲁⲛ-ⲟⲩⲱⲛϩ̄ ⲛⲓⲏ-ⲧⲛ̄ ⲉⲃⲟⲗ ⲛ̄-ⲧⲃⲟⲙ ⲙ̄-ⲡⲉⲛⲭⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲙⲛ̄-ⲧⲉⲫⲡⲁⲣⲟⲩⲥⲓⲁ 2 Pet 1:16 "For it was not that we followed cleverly devised myths and (thus) made known to you the power and coming of our Lord Jesus Christ."

(d) Focalizing Clause + (ⲁⲩⲱ) Conjunctive Extension Clause

Examples: (ⲟⲩⲡⲡⲛ̄ⲁ ⲉ-ⲛⲁⲛⲟⲩ-ⲩ) ⲉⲩⲱⲁⲛ-ⲟⲩⲱⲛϩ ⲛⲁ-ⲩ ⲉⲃⲟⲗ ⲉ-ⲱⲁⲩ-ⲙⲉⲣⲓⲧ-ⲩ ⲛⲧⲟⲩ ⲛϩⲟⲩⲟ ⲁⲩⲱ ⲛⲩ-ⲣⲁⲱⲉ ⲉⲭⲱ-ⲩ ⲓ ⲩ-ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲭⲉ-ⲉⲩ-† ⲟⲩⲃⲏ-ⲩ ⲁⲛ ⲁⲗⲗⲁ ⲉⲩ-ⲣⲟⲉⲓⲥ ⲁⲩⲱ ⲉⲩ-ϩⲁⲣⲉϩ ⲉ-$^{\emptyset}$ⲧⲙ-ⲡⲁϩⲧ-ⲩ ⲛ-ⲟⲩⲁⲓⲙⲟⲛⲓⲟⲛ ⲁⲩⲱ ⲛⲩ-ⲱⲱⲡⲉ ϩⲁ-ⲧⲉϫⲟⲩⲥⲓⲁ ⲛ-ⲟⲩⲡⲛ̄ⲁ [ⲛ-]ⲭ[ⲁⲭⲉ] ShIII 40:11–15 "If it (a good spirit) appears to him, he for his part loves it very much and rejoices over it. For he knows that it does not oppose him but rather keeps watch and prevents him from bowing down to a demon and coming to be under the authority of a [hostile] spirit"; ⲉⲣⲉ-ⲡ-ⲉⲧ$^{\emptyset}$-ⲱⲁⲭⲉ ⲛⲙⲙⲉ-$^{\emptyset}$ ⲛⲁ-ⲕⲱ ⲁⲛ ⲛ-ϩⲉⲛⲙⲁⲧⲟⲓ ϩⲁⲣⲁⲧ-ⲩ ⲛⲩ-ⲕⲱⲗⲩⲉ ⲛ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲡ ⲛⲁ-ⲩ ⲙ-ⲡⲙⲟⲩ ⲛϩⲟⲩⲟ ⲉ-ⲡⲱⲛϩ ϩⲣⲁⲓ ⲛϩⲏⲧ-ⲉ ShIII 188:20–22 "He who speaks to you is not going to put soldiers in his charge and stop those among you who are choosing death rather than life" (ⲉⲣⲉ- . . . ⲛⲁ- optative **339**)

(e) The infinitive in itself can be extended by conjunction + infinitive **231(ii)**: ⲛⲧ-ⲁ-ⲡⲭⲟⲉⲓⲥ ⲅⲁⲣ ϫⲟⲟ-ⲥ ⲁⲩⲱ ⲁⲁ-ⲛ ⲛ-$^{\emptyset}$ⲙⲡⲱⲁ ⲉ- ShIII 73:5–6 "For the Lord spoke and made us worthy for . . . ."

When focalizing conversion with negatived focalization nexus is extended, optionally a single ⲁⲛ occurs.

Examples: ⲙⲏ ⲉ-ⲱⲁⲣⲉ-ⲡⲁϩ-ⲟⲩ ⲁⲛ ⲏ ⲱⲁⲣⲉ-ⲟⲥϩ-ⲟⲩ $^{\emptyset}$ⲡⲟⲃⲉ $^{\emptyset}$ⲡⲟⲃⲉ ⲏ $^{\emptyset}$ⲗⲁⲕⲙ $^{\emptyset}$ⲗⲁⲕⲙ ShAmél I 108:9–10 "Isn't it true that you tear them and slice them into fragments and pieces?"; ⲉ-ⲛⲁⲓⲁⲧ-ⲩ ⲅⲁⲣ ⲁⲛ ⲙ-ⲡ-ⲉⲧ$^{\emptyset}$-ⲕⲁⲑⲏⲕⲉⲓ . . . ⲟⲩⲧⲉ ⲉ-ⲛⲁⲓⲁⲧ-ⲟⲩ ⲛ-ⲛ-ⲉⲧⲟⲩ-ⲕⲁⲑⲏⲅⲉⲓ ⲙⲙⲟ-ⲟⲩ . . . ShOxford Clar.Pr.b.4 67r *a*:28–*b*:16

"For congratulations should not be offered to one who instructs . . . nor should congratulations be offered to those who are instructed . . . "

459 FOCALIZATION EXPRESSED BY THE CIRCUMSTANTIAL CONVERSION

Adverbial Focal Point | Circumstantial Clause

ⲉⲧⲃⲉ-ⲡⲁⲓ̈ | ⲉ-ⲛ-ⲕ̄-ⲱⲓⲡⲉ ⲁⲛ ⲉ-$^{\emptyset}$ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲟⲩ ϫⲉ-ⲛⲁⲥⲛⲏⲩ
"It is *for that reason* that He is not ashamed to call them My brethren" (Heb 2:11)

In this focalization pattern the focal point is an adverbial modifier or adverbial clause occurring in initial position, and the conversion is circumstantial. The identifying mark of the pattern, and signal of focalization, is the grammatical union of an adverbial modifier or clause with a following circumstantial conversion (affirmative or negative) *to form a complete, main-clause sentence.* Note that a nominal sentence in circumstantial conversion is eligible to function as topic element (ShAmél I 305:4–6, cited below). Only sentences containing an unambiguous circumstantial form (ⲉ-ⲛ-ⲕ̄-ⲱⲓⲡⲉ ⲁⲛ, ⲉ-ⲛ-ⲩ-ⲛⲁ-ⲛⲁⲩ ⲁⲛ, ⲉ-ⲙⲡⲁⲧⲩ-ⲃⲱⲗ ⲉⲃⲟⲗ, ⲉ-ⲁⲩ-ϩⲟⲡ-ⲩ, ⲉ-ⲩⲛⲟⲃ ⲁⲛ ⲡⲉ ⲡⲣⲱⲙⲉ, etc.) are cited below; but cf. also **460.**

Negation of focalization nexus ("it is not . . . that . . ."): The indispensable signal of nexus negation is enclitic ⲁⲛ, which occurs before the circumstantial clause.

Further examples: ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲩ ⲙ̄ⲙⲁⲩ ⲙ̄-ⲡⲥⲟⲟⲩⲛ ⲛ̄-ⲛⲉⲓⲣⲁⲫⲏ | ⲉ-ⲛ̄-ⲕ̄-ⲛⲁ-ⲛⲁⲩ ⲁⲛ ⲉ-ⲡⲁⲣⲣⲉⲗⲟⲥ ⲁⲩⲱ ⲛ̄ⲕ̄-ⲥⲟⲩⲱⲛ̄-ⲕ̄ ShP 130^{2}47v (p. ⲥⲕⲇ) *b*:18–25 *"How* will the one who has knowledge of the Scriptures not surely see and recognize the angel?"; ⲉⲧⲃⲉ-ⲛⲉⲛϫⲱϩⲙ ⲙⲛ-ⲛⲉⲛⲥⲱⲱⲩ . . . | ⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲁⲣⲣⲉ-ⲗⲟⲥ ⲉ-ⲙⲡⲁⲧⲩ-ⲃⲱⲗ ⲉⲃⲟⲗ ⲛⲙⲙⲁ-ⲛ ShAmél II 318:11–319:1 "It is *because of our pollutions and our abominations* . . . that the Lord, together with the angel, has not yet come to terms with us"; ⲙⲉⲱⲁ-ⲕ ⲅⲁⲣ ⲉⲩ-ⲇⲟⲕⲓⲙⲁⲍⲉ ⲛ-ⲧⲉⲥⲁⲅⲁⲡⲏ | ⲉ-ⲁⲩ-ϩⲟⲡ-ⲩ ⲉⲣⲟ-ⲥ ⲡⲣⲟⲥ-ⲟⲩⲕⲟⲩⲓ ShIII 56:17–18 "For perhaps it was *by way of his testing her love* that he hid himself from her for a while"; ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ ⲛ̄ϩⲟⲩⲟ | ⲉ-ⲛ̄-ⲧⲁⲓⲁⲕⲟⲛⲓⲁ ⲁⲛ ⲙ̄-ⲡⲉⲡⲛ̄ⲁ ⲛⲁ-ⲱⲱⲡⲉ ϩⲛ̄-ⲟⲩⲉⲟⲟⲩ 2 Cor 3:8 *"How* will the dispensation of the Spirit not surely be all the more in splendor?"; ⲁⲩⲱ ⲛⲁⲱ ⲛ-ϩⲉ | ⲉ-ⲩⲛⲟⲃ ⲁⲛ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉⲩ-ⲧⲁⲓⲛⲩ ⲉⲙⲁⲧⲉ ShAmél I 305:4–5 "And *surely* (*How* can it not be that) the human being is great and very glorious"; ⲙⲏ ⲉⲧⲃⲉ-ⲧⲙⲛ̄ⲧ-ⲥⲧⲙⲏⲧ ⲁⲛ | ⲉ-ⲁ-ⲛⲁⲓ̈ ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ϩⲱⲃ ⲛⲓⲙ ⲉ-ⲛⲁⲛⲟⲩ-ⲩ ‖ ⲏ ⲉⲧⲃⲉ-ⲧⲙⲛ̄ⲧ-ⲁⲧ-ⲥⲱⲧⲙ ⲁⲛ ⲛ̄ⲧⲟⲩ | ⲉ-ⲁ-ⲛⲉⲓ̈ⲕⲟⲟⲩⲉ ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ⲛⲓⲛⲟⲃ ⲙ̄-ⲡⲉⲑⲟⲟⲩ ShWess9 106*a*:7-17 "Pray, is it not *through obedience* that these accomplished every good thing, and is it not *through disobedience* that these others accomplished such great evils?"; ⲙⲏ ⲉⲧⲃⲉ-ⲛⲓϩⲃⲏⲩⲉ ⲣⲱ ⲁⲛ ⲉⲧⲛ-ⲡⲗⲁⲥⲥⲉ ⲙⲙⲟ-ⲟⲩ ϩⲙ-ⲡⲉⲛϩⲏⲧ ⲙⲙⲓⲛⲙⲙⲟ-ⲛ ⲁⲩⲱ ⲧⲛⲙⲛⲧ-ⲣⲉⲩ-ⲕⲁ-ϩⲧⲏ-ⲛ ⲉⲣⲟ-ⲛ ⲙⲁⲩⲁⲧ-ⲛ | ⲉ-ⲁⲩ-ϫⲟⲟ-ⲥ ⲛⲟⲓ-ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ ⲉⲩ-ⲙⲓⲱⲉ ⲉⲩ-ϫⲱ ⲙⲙⲟ-ⲥ ϫⲉ-ⲃⲱⲕ ϩⲙ-

ⲡⲟⲩⲟⲉⲓⲛ ⲙ-ⲡⲉⲧⲛⲕⲱϩⲧ ShAmél I 219:7–10 "Pray, was it not precisely *because of these deeds that we conceive in our own heart, and our self-isolation,* that the holy prophets said, struggling as they spoke, Walk in the light of your fire?"; ϩⲓⲧⲛ̄-ⲟ̂ⲩ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲣ̂-ⲛⲁⲓ ⲧⲏⲣ-ⲟⲩ ⲛⲁ-ϥ ⲛ̄-ⲑϩ̄ϩⲁⲗ ⲫⲁⲛⲧⲟⲩ-ⲫⲱⲡⲉ ⲛ̄-ⲑⲉⲛⲟⲭⲟⲥ ⲉ-ⲧⲟⲣⲧⲏ | ⲉ-ⲁϥ-ⲣ̂-ⲑⲉⲓⲏⲛ ϩⲓⲱⲱ-ϥ ⲛ̄ⲟ́ⲓ-ⲡⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲧⲑ-ⲙ̄ⲙⲁⲩ ShWess9 86*b*:21–28 *"How* is it that this demon became impotent against Him, the One who created all these unto Himself as servants to the point that they became liable to the Anger?"; ϩⲁϩ ⲛ-ⲥⲟⲡ ⲉⲧⲃⲉ-ⲛ-ⲉⲧⲑ-ⲙⲙⲁⲩ | ⲉ-ⲁⲓ-ϫⲟⲟ-ⲥ ShIII 145:25 "There were *many times,* concerning them, that I said . . . "

NEUTRALIZATION OF FOCALIZING VERSUS CIRCUMSTANTIAL CONVERSION

460 Because some conversion forms such as ⲉϥ-ⲥⲱⲧⲡ, ⲉϥ-ⲥⲱⲧⲡ ⲁⲛ, ⲉ-ⲫⲁϥ-ⲥⲱⲧⲡ, ⲉ-ⲩⲛⲧⲁ-ϥ, etc. do not by their appearance express a distinction between circumstantial *versus* focalizing, some of the examples cited as focalizing conversions, above and elsewhere in this book, such as

ϩⲙ̄-ⲡⲁⲣⲭⲱⲛ ⲛ̄-ⲛ̄ⲁⲁⲓⲙⲟⲛⲓⲟⲛ | ⲉϥ-ⲛⲉϫ-ⲑⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ "It is *by the prince of demons* that He casts out demons" (Mark 3:22)

ϩⲓⲧⲛ̄-ⲟ̂ⲩ | ⲉ-ⲛⲁⲁⲁ-ⲩ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ *"How* are some greater than others?" (ShChass 135:44–46)

ⲉⲣⲫⲁⲛ-ⲧⲃⲁⲫⲟⲣ ⲁⲫⲕⲁⲕ ⲉⲃⲟⲗ ⲁⲛ . . . | ⲉⲣⲉ-ⲡⲙⲟⲩⲓ ⲧ̄ⲣⲣⲉ "It is not *when a fox barks* . . . that a lion is afraid" (ShChass 38:35–42)

could just as well be said to contain a circumstantial and assigned to the main-clause focalizing pattern consisting of | *Adverbial Focal Point + Circumstantial Clause* | **459.** But it is even more accurate to say, from the viewpoint of decipherment, that the topic element of main-clause sentences in this form is neither distinctly focalizing nor distinctly circumstantial, but that such a distinction is here neutralized, i.e. not maintained:

Adverbial Focal Point + Neutralized Focalizing/Circumstantial Clause

provided that it is a complete main-clause sentence.

20 *The Cleft Sentence*

The Focalizing Function of the Cleft Sentence **461**
Existential Cleft Sentences: 'There Is . . . ' **462**
Patterns Containing a Relative Clause **463**
Pattern 1 ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉⲛⲧ-ⲁⲥ-ⲛⲁϩⲙ-ⲉⲕ **464**
Pattern 1a ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲣⲙ̄ⲙⲁⲟ ⲡⲉⲛⲧ-ⲁϥ-ⲧⲱⲃⲉ ⲛ̄-ⲟⲩⲙⲁ ⲛ̄-ⲉⲗⲟⲟⲗⲉ **465**
Pattern 1a at the beginning of epistles **466**
Extension of Pattern 1 **467**
Pattern 2 ⲛ̄ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲧⲁⲟⲩⲟ-ⲓ̈ **468**
Patterns Formed with ⲡⲉ and a Circumstantial Clause **469**
Pattern 3 ⲛⲉ-ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉ ⲉϥ-ⲁⲛⲁⲭⲱⲣⲉⲓ **470**
Pattern 3a ⲟⲩⲣⲱⲙⲉ ⲡⲉ ⲉϥ-ⲕⲱⲧ ⲛ-ⲟⲩⲧⲟⲡⲟⲥ **471**
Term in Extraposition **472**
Adverbial Premodifier and Postponed Subject **473**
Cleft Sentence *versus* Nominal Sentence **474**
Negative Rhetorical Questions Formulated as a Cleft Sentence **475**

THE FOCALIZING FUNCTION OF THE CLEFT SENTENCE

461 Like the conversions, the cleft sentence is a grammatical superstructure, which is formed upon some of the main-clause 'basic' sentence patterns (nexus patterns) described in part 2. For example,

Basic (non-durative past, chapter 15):

ⲁⲩ-ⲡⲗⲁⲥⲥⲉ ⲅⲁⲣ ⲛ̄-ⲁⲇⲁⲙ ⲛ̄ⲫⲟⲣⲡ "Adam was formed first"

Cleft sentence (superstructure, built upon the basic form):

ⲁⲇⲁⲙ ⲅⲁⲣ ⲡⲉⲛⲧ-ⲁⲩ-ⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟ-ϥ ⲛ̄ⲫⲟⲣⲡ̄ "For it is *Adam* who was formed first" (1 Tim 2:13)

and

Basic (durative future, chapter 14):

ⲕ-ⲛⲁ-ⲫ̄ⲫⲉ ⲛⲁ-ϥ ⲙⲁⲩⲁⲁ-ϥ "You shall serve Him alone"

Cleft sentence:

ⲛ̄ⲧⲟⲕ ⲙⲁⲩⲁⲁ-ⲕ ⲡⲉⲧⲕ̄-ⲛⲁ-ⲱⲙ̄ⲱⲉ ⲛⲁ-ⲕ "It is *Him alone* that shall you serve, You shall serve *Him alone*" (Matt 4:10)

and

Basic:

ⲁⲕ-ⲉⲓⲙⲉ ⲉ-ⲧⲁⲗⲓⲕⲁⲓⲟⲥⲩⲛⲏ "You have known my righteousness"

Cleft sentence:

ⲛ̄ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲉⲓⲙⲉ ⲉ-ⲧⲁⲗⲓⲕⲁⲓⲟⲥⲩⲛⲏ "It is *You* who have known my righteousness" (Ps 39[40]:9)

A cleft sentence is marked as containing a special *'focal point'*, i.e. a special point of emphasis or attention. It thus signals a special (marked) structuring of information content within the sentence; and in this function, though not in form, it resembles the focalizing conversion **444.** (In fact, cleft sentence structure differs radically from any of the conversions.) *The focal point of a cleft sentence is always the first element of the pattern and is always an entity term.*

ⲁⲇⲁⲙ ⲡⲉⲛⲧ-ⲁⲩ-ⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟ-ⲕ ⲛ̄ⲱⲟⲣⲡ
ⲛ̄ⲧⲟⲕ ⲙⲁⲩⲁⲁ-ⲕ ⲡⲉⲧⲕ̄-ⲛⲁ-ⲱⲙ̄ⲱⲉ ⲛⲁ-ⲕ
ⲛ̄ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲉⲓⲙⲉ ⲉ-ⲧⲁⲗⲓⲕⲁⲓⲟⲥⲩⲛⲏ

Cleft sentence patterns express nexus **248** (i.e. grammatical union, mutual dependence as of a predicate **247** and a subject) between the initial focal point and the remaining information in the sentence—which is the *'topic element'*—

ⲁⲇⲁⲙ ⲡⲉⲛⲧ-ⲁⲩ-ⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟ-ⲕ ⲛ̄ⲱⲟⲣⲡ
ⲛ̄ⲧⲟⲕ ⲙⲁⲩⲁⲁ-ⲕ ⲡⲉⲧⲕ̄-ⲛⲁ-ⲱⲙ̄ⲱⲉ ⲛⲁ-ⲕ
ⲛ̄ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲉⲓⲙⲉ ⲉ-ⲧⲁⲗⲓⲕⲁⲓⲟⲥⲩⲛⲏ

so as to compose a complete statement:

Focal Point <——> *Topic Element*

"It is/was . . . (focal point) . . . *that/who . . .* (topic element)." (It is/was Adam who was formed first; It is Him alone that shall you serve; It is You who have known my righteousness.) These are Coptic cleft sentences in the traditional sense of the term.

In all cleft sentence patterns the focal point is an autonomous element; consequently, an enclitic conjunction such as ⲁⲉ **235(b)** or an elaborating element (or both) can immediately follow the focal point: ⲁⲇⲁⲙ ⲅⲁⲣ ⲡⲉⲛⲧ-ⲁⲩ-ⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟ-ⲕ ⲱⲟⲣⲡ̄ 1 Tim 2:13 "For it is Adam who was formed first."

EXISTENTIAL CLEFT SENTENCES: 'THERE IS . . . '

462 Another set of patterns is also described in this chapter because they formally look like cleft sentences, but these do not contain a focal point. Instead, they have the meaning of an existential sentence with predicative expansion (chapter 21), such as begins with ⲟⲩⲛ̄- or ⲉⲓⲥ-: e.g. ⲟⲩⲣⲱⲙⲉ ⲡⲉⲧⲉ-ⲟⲩⲛⲧ-ⲟ̄-ⲱⲏⲣⲉ ⲥⲛⲁⲩ Luke 15:11 "There once was a man who had two sons." These patterns, in which ⲡⲉ *there is* asserts existence and introduces some person or thing into the actual line of discourse **266,** may be called *'existential cleft sentences'* (existential in meaning, cleft sentence in appearance). Such, below, are Patterns 1a and 3a (cf. **465, 471**).

PATTERNS CONTAINING A RELATIVE CLAUSE

463 The two cleft sentence patterns containing a relative clause are typical of the literary language. Pattern 1, in its two variant spellings (elided and unelided), occurs very often.

Pattern 1 (containing ⲡⲉ/ⲧⲉ/ⲛⲉ)

Basic: ⲧⲉⲧⲛ̄-ⲛⲁ-ϫⲉ-ⲡⲁⲓ̈ "You shall say this"
Cleft, unelided: ⲡⲁⲓ̈ ⲡⲉ-ⲉⲧⲉⲧⲛ̄-ⲛⲁ-ϫⲟⲟ-ⲥ "It is *this* that you shall say" (Mark 13:11, textual var.)
Cleft, elided: ⲡⲁⲓ ⲡⲉⲧⲉⲧⲛⲁ-ϫⲟⲟ-ⲥ "It is *this* that you shall say" (Mark 13:11, textual var.)

Pattern 2 (not containing ⲡⲉ/ⲧⲉ/ⲛⲉ)

Basic: ⲕ-ⲣⲱⲱⲉ "You are responsible"
Cleft: ⲛ̄ⲧⲟⲕ ⲉⲧ$^{\emptyset}$-ⲣⲱⲱⲉ "It is *you* who are responsible" (Matt 27:4)

The *topic element* (or in Pattern 1a, predicative expansion) is in a relative clause (ⲉⲧⲉⲧⲛ̄-ⲛⲁ-ϫⲟⲟ-ⲥ, ⲉⲧⲉⲧⲛⲁ-ϫⲟⲟ-ⲥ, ⲉⲧ$^{\emptyset}$-ϫⲱ, ⲉⲧ$^{\emptyset}$-ⲣⲱⲱⲉ) containing a resumptive morph **404,** which agrees with the focal point in number/(gender): ⲡⲁⲓ̈ . . . ϫⲟⲟ-ⲥ. Resumptive ∅ morph (bare ⲉⲧ$^{\emptyset}$- **405**) occurs if conditions require: ⲛ̄ⲧⲟⲕ . . . ⲉⲧ$^{\emptyset}$.

> The resumptive morph (e.g. -ⲥ in ⲡⲁⲓ̈ ⲡⲉ-ⲉⲧⲉⲧⲛ̄-ⲛⲁ-ϫⲟⲟ-ⲥ) marks the position where the focal point would meaningfully occur (thus ⲧⲉⲧⲛ̄-ⲛⲁ-ϫⲉ-ⲡⲁⲓ̈ "You shall say this"). Occurrence and non-occurrence of the resumptive morph is exactly as in relative and circumstantial attributive clauses **404, 405, 407.** But in a cleft sentence the relative clause does not have attributive function, being an essential constituent of the pattern.

Pattern recognition. In Pattern 1/1a, the sequence

. . . ⲡⲉ- or ⲡ(ⲉ)- + *Relative Clause*

(e.g. . . . ⲡⲉ-ⲉⲛⲧ- . . . or . . . ⲡⲉⲛⲧ- . . .) signals that the information of the sentence can be understood as a cleft sentence. In Pattern 2, the sequence

Personal Independent + Relative Clause

(e.g. ⲛ̄ⲧⲟⲕ ⲉⲛⲧ- . . .) signals cleft sentence structure unambiguously.

464 Pattern 1 (endophoric ⲡⲉ and relative clause)

Entity Term + { ⲡⲉ-/ⲧⲉ-/ⲛⲉ- / ⲡ(ⲉ)-/ⲧ(ⲉ)-/ⲛ(ⲉ)- } + *Relative Clause*

focal point — containing a resumptive morph

ⲛⲁⲓ ⲁⲉ ⲛⲉⲧ$^{\emptyset}$-ϩⲁⲧⲛ-ⲧⲉϩⲓⲏ "It is *these* that are along the path" (Mark 4:15, textual var. ⲛⲉ-ⲉⲧ$^{\emptyset}$-ϩⲁⲧⲉ-)

ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉⲛⲧ-ⲁⲥ-ⲛⲁϩⲙ-ⲉⲕ (i.e. ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉ-ⲉⲛⲧ-ⲁⲥ-) "It is *your faith* that has made you well" (Luke 18:42)

ⲛⲓⲙ ⲅⲁⲣ ⲛ̄-ⲱⲏⲣⲉ ⲡⲉ-ⲉⲧⲉ-ⲙⲉⲣⲉ-ⲡⲉϥⲉⲓⲱⲧ ⲡⲁⲓⲇⲉⲩⲉ ⲙ̄ⲙⲟ-ϥ "Indeed, *what son* is it whose father does not discipline him?/Indeed, *what son* is it whom his father does not discipline?" (Heb 12:7)

This is the most frequent cleft sentence pattern. It consists of two units: a two-member, delocutive nominal sentence with endophoric **266** ⲡⲉ (ⲛⲁⲓ ⲛⲉ. ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉ, ⲛⲓⲙ ⲛ̄-ⲱⲏⲣⲉ ⲡⲉ) plus a relative clause containing a resumptive morph (ⲉⲧ$^{\emptyset}$-ϩⲁⲧⲛ-ⲧⲉϩⲓⲏ, ⲉⲛⲧ-ⲁⲥ-ⲛⲁϩⲙ-ⲉⲕ, ⲉⲧⲉ-ⲙⲉⲣⲉ-ⲡⲉϥⲉⲓⲱⲧ ⲡⲁⲓⲇⲉⲩⲉ ⲙ̄ⲙⲟ-ϥ).

Nominal	Sentence	<——>	Relative Clause	
ⲛⲁⲓ ⲁⲉ	ⲛⲉ-		-ⲉⲧ	$^{\emptyset}$-ϩⲁⲧⲛ-ⲧⲉϩⲓⲏ
predicate	endophoric subject	grammatical union	converter	clause elements
focal point		*focalization signal*		*topic element*

The morph ⲡⲉ/ⲧⲉ/ⲛⲉ unites with the relative converter to form a bound group, usually eliding with the initial ⲉ of the converter (ⲛⲁⲓ ⲁⲉ ⲛⲉⲧ- = ⲛⲁⲓ ⲁⲉ ⲛⲉ-ⲉⲧ-).

Focal point: any entity term

Topic element: any relative clause, either affirmative or negative, except the relative of a nominal sentence; contains resumptive morph. (Attested are durative with def. or non-def. subject, past tense, aorist, optative negative, ⲟⲩⲛ̄ⲧⲉ-/(ⲙ̄)ⲙⲛ̄ⲧⲉ-, and the preterit conversion.)

Nexus morph: endophoric **266** ⲡⲉ/ⲧⲉ/ⲛⲉ or ⲡ(ⲉ)/ⲧ(ⲉ)/ⲛ(ⲉ) agreeing in number/(gender) with the focal point, "It is . . . "; or invariable ⲡⲉ or ⲡ(ⲉ). endophoric

Negation of cleft sentence nexus: the indispensable signal of negation is enclitic ⲁⲛ, which occurs before ⲡⲉ. If negative ⲛ̄- is present it is prefixed to the focal point. E.g. ⲛ̄-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉⲧⲣ̄-ⲛⲁ-ⲱⲟⲡ-ⲧ̄ (i.e. ⲡⲉ-ⲉⲧⲣ̄-) ⲉⲣⲟ-ϥ Mark 9:37 "It is not *Me* that he will receive."

ⲁⲛ, which tends to come early in the sentence, can occur in the midst of the elements that make up the focal point: ⲙ̄-ⲡ-ⲉⲧ$^{\emptyset}$-ⲃⲏⲕ ⲁⲛ ⲉϩⲟⲩⲛ ⲉ-ⲧⲧⲁⲡⲣⲟ ⲙ̄-ⲡⲣⲱⲙⲉ ⲡⲉⲧ$^{\emptyset}$-ⲥⲱⲱϥ ⲙ̄-ⲡⲣⲱⲙⲉ Matt 15:11 "It is not *what goes into the mouth of a person* that defiles the person."

Elision: Final ⲉ of ⲡⲉ(/ⲧⲉ/ⲛⲉ) usually elides with initial ⲉ of the relative converter (thus ⲧⲉⲛⲧ for ⲧⲉ-ⲉⲛⲧ-), so that ⲉ is written for ⲉⲉ **24**(a). E.g. ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉⲛⲧ-ⲁⲥ-ⲛⲁϩⲙ-ⲉⲕ, variant of ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉ-ⲉⲛⲧ-ⲁⲥ-ⲛⲁϩⲙ-ⲉⲕ.

Elided (usual)	Unelided
ⲡⲉⲧⲉ-, ⲡⲉⲧⲉⲣⲉ-, ⲡⲉⲧ=, ⲡⲉⲧ-	ⲡⲉ-ⲉⲧⲉ-, ⲡⲉ-ⲉⲧⲉⲣⲉ-, ⲡⲉ-ⲉⲧ=, ⲡⲉ-ⲉⲧ
ⲡⲉ-ⲱⲁ-	ⲡⲉ-ⲉ-ⲱⲁ-
ⲡⲉⲛⲧ-ⲁ-	ⲡⲉ-ⲛ̄ⲧ-ⲁ- or ⲡⲉ-ⲉⲛⲧ-ⲁ-
etc.	etc.

Ambiguities: (i) Graphically, the elided forms (ⲡⲉⲧⲉ- = ⲡⲉ-ⲉⲧⲉ- etc.) are identical with the articulated attributive clause (ⲡⲓⲉⲧⲉ- etc. "The one who . . . " **411**). Thus taken out of context ⲡϫⲟⲉⲓⲥ ⲡⲉⲧⲙⲟⲟⲛⲉ ⲙ̄ⲙⲟⲓ Ps 22(23):1 means both "It is *the Lord* who shepherds me" (cleft sentence) and "The Lord, who shepherds me, . . . " (appositive attributive). *(ii)* The articulated attributive clause (an entity term) is eligible to occur as the focal point of a cleft sentence with elision, producing an ambiguous set of forms such as ⲡⲉⲧⲛ̄ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲡⲉⲧⲛ̄ϫⲱ ⲙ̄ⲙⲟϥ (i.e. ⲡⲓⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ϥ ⲡⲉ-ⲉⲧⲛ̄-ϫⲱ ⲙ̄ⲙⲟ-ϥ) John 3:11 "It is *what we know* that we speak of"; ⲡⲉⲧϥ̄ⲟⲩⲁⲱϥ̄ ⲡⲉⲛⲧⲁϥⲁⲁϥ ϩⲛ-ϩⲏⲧ-ⲥ̄ ⲙ-ⲙⲁⲣⲓⲁ (i.e. ⲡⲓⲉⲧϥ̄-ⲟⲩⲁⲱ-ϥ̄ ⲡⲉ-ⲉⲛⲧ-ⲁϥ-ⲁⲁ-ϥ . . .) ShLefort 42:21 "It is *that which He wanted* that He made in Mary's womb" (i.e. In Mary's womb, He made what He wanted to make).

Further examples. *Variable* ⲡⲉ/ⲧⲉ/ⲛⲉ: ⲙ̄-ⲡⲥⲱⲙⲁ ⲁⲛ ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲱⲱⲡⲉ ⲡⲉ-ⲱⲁⲕ-ϫⲟ-ϥ (i.e. ⲡⲉ-ⲉ-ⲱⲁⲕ-) 1 Cor 15:37 "It is not *the future body* that you sow"; ⲓⲥ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-ⲧⲁⲗⲃⲟ-ⲓ̈ John 5:15 "It is *Jesus* who healed me"; ⲟⲩⲙⲁⲧⲟⲩ ⲛ̄-ϩⲟϥ ⲧⲉⲧ$^{\emptyset}$-ϩⲁ-ⲛⲉⲩⲥⲡⲟⲧⲟⲩ Rom 3:13 "*The venom of asps* is under their lips"; ⲛ̄ⲧⲟⲥ ⲟⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲉⲧⲟⲩ-ⲱⲁϫⲉ ⲉⲣⲟ-ⲥ ϫⲉ-ⲡϫⲟⲉⲓⲥ ϩⲛ̄-ⲧⲉⲥⲙⲏⲧⲉ ShChass 147:35–40 "Moreover, it is *she—the church*—about whom it is said, The Lord is in her midst"; ⲧⲟⲩⲡⲓⲥⲧⲓⲥ ⲧⲉ-ⲛ̄ⲧ-ⲁⲥ-ⲛⲁϩⲙ-ⲉ Mark 5:34 "*Your faith* has made you well (It is *your faith* that has saved you)"; ⲛⲧⲱⲧⲛ ⲅⲁⲣ ⲛⲉⲧⲉⲣⲉ-ⲡⲱⲁϫⲉ ϫⲱ ⲙⲙⲟ-ⲥ ⲉⲣⲱ-ⲧⲛ ShIII 48:18–19 "For it is *you* against whom the saying is directed"; ⲟⲩ ⲛ̄-ⲕⲁⲑⲏⲅⲟⲣⲓⲁ ⲛⲉⲧⲉⲧⲛ-ⲓⲛⲉ ⲙ̄ⲙⲟ-ϥ ϩⲟⲩⲛ ⲉ-ⲡⲉⲓ̈ⲣⲱⲙⲉ John 18:29 "*What* accusation do you bring against this Man?"; ⲉⲓⲉ-ⲛⲓⲙ ⲛⲉⲧⲉ-ⲩⲛ̄-$^{\emptyset}$ⲃⲟⲛ ⲙ̄ⲙⲟ-ϥ ⲉ-$^{\emptyset}$ⲱⲛϩ Matt 19:25 "Then *who* can live?"; ⲛⲓⲙ ⲛⲉⲧⲉ-ⲛⲉϥ (optative neg.) -ⲣ-$^{\emptyset}$ϩⲟⲧⲉ ϩⲏⲧ-ⲕ ⲡϫⲥ̄ Rev 15:4 "*Who* shall not fear You, O Lord?" τίς σε οὐ μὴ φοβηθῇ κύριε; ⲁⲱ ⲅⲁⲣ ⲛⲉⲧ$^{\emptyset}$-ⲙⲟⲧⲛ̄ Matt 9:5 "For, *which* is easier?"; ϩⲁϩ ⲅⲁⲣ ⲛⲉⲧ$^{\emptyset}$-ⲧⲁϩⲙ̄ | ϩⲉⲛⲕⲟⲩⲓ ⲁⲉ ⲛⲉⲧ$^{\emptyset}$-ⲥⲟⲧⲡ̄ Matt 22:14 "For *many* are called, but *few* are chosen"; †ⲟⲩ ⲛ̄-ⲟⲓⲛⲟⲱⲣ ⲛⲉⲛⲧ-ⲁⲕ-ⲧⲁⲁ-ⲩ ⲛⲁ-ⲓ Matt 25:20 "You delivered to me *five talents* (It is *five talents* that you delivered to me)"; ⲛⲁⲓ ⲛⲉⲧⲣ̄-ϫⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄ⲟⲓ-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Rev

2:18 "It is *the following things* that the Son of God says"; ογα ebol n̄ϩht-thytn̄ pet⁰-na-paradidoy m̄mo-i Matt 26:21 "*One of you* will betray me"; n-oyon nim an nent-ay-ei ebol ϩn-khme ϩitn-mwÿchc Heb 3:16 "Was it not *all* who came out of Egypt under the leadership of Moses?"; eie-ewpe oyp̄nⲁ n̄ oyarreloc pe-ent-aq-ϣaxe nm̄ma-q Acts 23:9 "What if *a spirit or an angel* spoke to him?"; n̄-⁰sarx an ϩi-⁰cnoq pent-aq-bel-pai na-k ebol Matt 16:17 "*Flesh and blood* has not revealed this to you (It is not flesh and blood that has revealed this to you)"; n̄tok petk-xw m̄mo-c John 18:37 "*You* say" (textual var. ntok pet⁰-xw mmo-c); erϣan-p-et⁰-ϣwxe xpo n-oycon n-oywt oykaom n-oywt pe-ϣaq-xit-q (collated) ShAmél I 392:14–15 "If a wrestler is victorious in one bout, it is *a single crown* that he wins"

Invariable pe: tbom n̄te-p-et⁰-xoce pet⁰-na-r̄-⁰ϩaibec epo-⁰ Luke 1:35 "It is *the power of the Most High* that will overshadow you"; ntoc rap pe-e-nec-moone n̄-necooy m̄-pecimt Gen 29:6 "For it was *she* who was tending the sheep of her father"; ntmtn rap an pet⁰-ϣaxe (with textual var. net⁰-ϣaxe) Mark 13:11 "For it is not *you* who speak"; anon an pent-an-mere-pnoyte I allⲁ n̄toq pent-aq-merit-n̄ I John 4:10 "It is not *we* who loved God; rather, it is *He* who loved us"

Conversions: (i) relative (ete-); *(ii)* circumstantial (e-); *(iii)* preterit (ne-). *Double conversion: (iv)* circumstantial of preterit (e-ne-).

Examples: *(i)* talειθa koym ete-paï pe-ϣay-oyaϩm-eq xe-tϣeepe ϣhm . . . Mark 5:41 "Talitha cum, which means (which is translated *as the following*). Little girl, . . . "; nθe on ete-amnte pet⁰-na-klhponomei n-net⁰-na-moy ϩrai ϩn-neynobc ShAmél I 232:12–13 "Just as it is *hell* that will inherit those who die in their sins"; tcoφia m-pnoyte . . . tai etepe-taikaiocynh nhy ebol nϩht-c ayw oyeooy mn-oymnt-rmmao net⁰-ϩioynam ayw ϩiϩboyr mmo-c ShIII 14:3–6 "God's wisdom . . . from which justice proceeds and which is such that it is *glory and wealth* that are at her right and left"; *(ii)* ay-bwk on e-tequxapic tet⁰-r̄-ϩmme mm̄o-oy ShIII 87:4–5 "They also receded, for it was *His grace* that guided them"; nney-ew-xi-oyϩnaay e-⁰oyom-q ntoot-oy n-n-et⁰-diakonei e-n-anok an pent-ai-taa-q na-y ShIV 113:16–18 "They shall not be able to receive anything to eat from the servers, without it being *me* who has given it to them"; m̄pr̄-r̄-⁰ϣpnpe m̄-ptm̄ϩo . . . ϩwc e-yϩwb n̄-br̄re pet⁰-taϩo m̄mw-tn̄ I Pet 4:12 "Do not be surprised at the burning . . . as though it were *something new* that were happening to you"; *(iii)* ne-pai rap pet⁰-na-paradidoy mmo-q John 6:71 (textual var.)"For *he* was going to betray Him"; ϩaθh mpatoy-(i.e. e-m̄patoy-) cnt-tpe mn-pkaϩ ne-oy pet⁰-ϣoop ShOrig 814 (Orlandi 60:40–41) "*What* existed before heaven and earth were created?"; *(iv)* e-ne-oyxi n̄6onc̄ n̄ oyϩwb eq-ϩooy pent-aq-ϣwpe ϖ n̄ioyⲁaï neï-na-anexe pe m̄mw-tn̄ eylogwc Acts 18:14 "If it were *a matter of wrongdoing or vicious crime* that had occurred, I should have reason to bear with you, O Jews"; n e-ne-oyψyxh an n-ϩwon tet⁰-nϩht-oy ney-na-ϣϣ ebol an pe xe- . . . ShIII 220:7–8 "So, if it were not *a living soul* that resided within them, they would not cry out saying . . . "

465 Pattern 1a (existential pe and relative clause)

Indef. Entity Term + pe-/te-/ne- + *Relative Clause (containing a resumptive morph)*

oyrwme n̄-rm̄mao pent-aq-twbe n̄-oyma n̄-eloole "There once was a rich man who planted a vineyard" (Matt 21:33)

In form this subpattern is a cleft sentence (Pattern 1), but its information structure is like the existential sentence predicatively expanded by a circumstantial clause **480:** here pe expresses existence and indication like oyn̄-, *there is/was*. Like Pattern 3a below **471,** this subpattern often is a narrative formula at the beginning of a parable, tale, etc., introducing a new character into the story (English equivalent, *Once upon a time there was a . . . who . . . ; There once was a . . . who . . .)*. For other expressions of existence and predicative expansion, cf. **471, 482.**

Focal point: indefinite article phrases and pronouns

Topic element: relative clause of present, past, and preterit; contains resumptive morph

Nexus morph: pe-/te-/ne-

Negation of cleft sentence nexus: none?

Conversions: none?

Further examples: oyrwme pete-oynt-q̄-ϣhre cnay Luke 15:11 "There once was a man who had two sons"; oyrwme pe-ne-yn̄ta-q m̄may n̄-ϣhre cnay Matt 21:28 "There once was a man who had two sons"; oyrwme r̄-rmmaō pe-n̄t-a-teqxwra oywwle Luke 12:16 "There once was a rich man whose land brought forth plentifully"; rwme cnay nent-ay-bwk ezraï e-pepme e-⁰ylhⲁ Luke 18:10 "There once were two men who went up into the temple to pray"; keya petk̄-ϣaat m̄mo-q Luke 18:22 "There is one thing that you still lack"; ϩenkooye nent-ay-xo-oy ezraï e-nϣonte Mark 4:18 "There were others that were sown among thorns"; eti ke-koyï n̄-oyoïϣ pe†-ϣoon nm̄mh-tn̄ John 7:33 "There is a little while longer that I shall be with you" (no resumptive morph after a focal point expressing time 'in which' **407**); ϩencon con netoy-tamiô m̄mo-oy ShYoung No.8 ckⲁ:36–38 "There are various times **62(d)** when they are prepared"

466 *Pattern 1a at the beginning of epistles.* Salutation formulas (based on the verb cϩaï 'write') at the beginning of literary epistles can have the form of (perhaps) Pattern 1a, in which the function of pe is more indicating ('here is . . . ') **476,** like eic. than existential or focalizing.

Examples: cinoyθioc pielaxictoc pet⁰-cϩaï (i.e. pe-et⁰-) m̄-peqmerit n̄-eiwt n̄-θeofilectatoc ayw m̄-makariwtatoc apa-timoθeoc parxiepiskopoc I ϩm̄-pxoeic xaire ShMun 95:6–13 "The most humble Shenoute, to his dear father Archbishop Apa Timothy beloved by God and most blessed: greetings in

the Lord"; ϣⲉⲛⲟⲩⲧⲉ ⲡⲉⲧ⁰-ⲥϩⲁⲓ ⲛ-ⲧⲁϩⲱⲙ ShIII 21:6 "Shenoute, to Tahom"; ⲃⲏⲥⲁ ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲡⲉⲧ⁰-ⲥϩⲁⲓ̈ ⲙ̄-ⲡⲉϥⲙⲉⲣⲓⲧ ⲛ̄-ⲥⲟⲛ ⲙⲁⲑⲑⲁⲓⲟⲥ Besa, Frag. 28 (Kuhn 91:7) "The most humble Besa, to his beloved brother Matthew"

467 *Extension of Pattern 1* has the form of nominal sentence Pattern 12 **(284)**; e.g.

ⲓ̄ⲥ̄ ⲁⲛ ⲡⲉ-ⲛⲉϥ-ⲃⲁⲡⲧⲓⲍⲉ ǀ ⲁⲗⲗⲁ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲉ "It was not Jesus who baptized; rather, *it was his disciples who were doing so* (i.e. ⲛⲉ-ⲉ-ⲛⲉⲩ-ⲃⲁⲡⲧⲓⲍⲉ)" (John 4:2)

where ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲉ represents ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲉ-ⲉ-ⲛⲉⲩ-ⲃⲁⲡⲧⲓⲍⲉ. For further examples, cf. **284.**

468 Pattern 2 (relative clause without ⲡⲉ)

Personal Independent + ⲉⲧ⁰- *(or* ⲉⲛⲧ-ⲁ=*)*
focal point

ⲛ̄ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲧⲁⲟⲩⲟ-ⲓ̈ "*Thou* has sent Me (It is *You* who have sent Me)" (John 17:21)
ⲛ̄ⲧⲟⲕ ⲉⲧ⁰-ϫⲱ ⲙ̄ⲙⲟ-ⲥ "It is *you* who say it" (Matt 27:11)

This pattern does not contain ⲡⲉ/ⲧⲉ/ⲛⲉ. Focal point and topic element are not bound to one another, i.e. they can be interrupted by another, autonomous element **28** (ⲛⲧⲟⲕ ⲅⲁⲣ ⲉⲧ⁰-ⲥⲟⲟⲩⲛ ShAmél I 104:11–12 "For, it is *you* who know").

Focal point: only personal independents (ⲁⲛⲟⲕ etc.); contains resumptive morph

Topic element: relative clause, only ⲉⲧ⁰- and ⲉⲛⲧ-ⲁ=

Nexus morph: none

Pattern recognition: since personal independents are *not* eligible to be the antecedent of a relative clause, any grammatical union of

Personal Independent + *Relative Converter*

e.g. ⲁⲛⲟⲕ ⲉⲧ⁰- or ⲁⲛⲟⲕ ⲉⲛⲧ-

unambiguously signals this pattern.

Negation of Cleft Sentence Nexus: the indispensable signal of negation is enclitic ⲁⲛ, which occurs before the relative converter.

Conversions: none

Further examples. *Affirmative:* ⲁⲛⲟⲕ ⲉⲧ⁰-ⲛⲁ-ⲕⲁⲑⲏⲅⲟⲣⲓ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲛ̄ⲛⲁϩⲣⲙ̄-ⲡⲓⲱⲧ John 5:45 "It is *I* who shall accuse you to the Father"; ⲛⲧⲟⲕ ⲅⲁⲣ ⲉⲧ⁰-ⲉⲓⲙⲉ ⲉ-ⲡⲁⲛⲟⲃⲛⲉⲃ Ps 68(69):19 "For *Thou* knowest my reproach (It is You who know my reproach)"; ⲛⲧⲟⲟⲩ ⲉⲧ⁰-ⲣⲱϣⲉ ShIV 98:24 "It is *they* who are responsible"; ⲛⲧⲟⲕ ⲉⲧ⁰-ⲛⲁ-ⲕⲟⲧ-ⲕ ⲛⲧ-ⲧⲁⲛϩⲟ-ⲛ ShIV 74:25, cf. Ps 84(85):6 "It is *You* who will turn and revive us"; ⲛ̄ⲧⲟϥ ⲉⲧ⁰-ⲛⲁ-ⲛⲁϩⲙ-ⲉⲧ ⲉ-ⲧⲃⲓϫ ⲙ̄-ⲡⲓⲁⲗⲗⲟⲫⲩⲗⲟⲥ 1 Sam 17:37 "*He* will deliver me out of the hand of this Philistine"; *negative:* ⲉⲱϫⲉ-ⲕ-ϣⲟⲩϣⲟⲩ ⲁⲉ ⲙ̄ⲙⲟ-ⲕ ⲛ̄ⲧⲟⲕ ⲁⲛ ⲉⲧ⁰-ⲭⲓ ϩⲁ-ⲧⲛⲟⲩⲛⲉ ⲁⲗⲗⲁ ⲧⲛⲟⲩⲛⲉ ⲧⲉⲧ⁰-ⲭⲓ ϩⲁⲣⲟ-ⲕ Rom 11:18 "Since you do boast, remember it is not *you* that support the root, but it is the root that supports you"; ⲙⲏ ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲛ ⲉⲧ⁰-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲕⲉϥⲧⲟⲟⲩ ⲛ̄-ⲉⲃⲟⲧ ⲛⲉ ⲛ̄ⲧⲉ-ⲡⲱϩⲥ̄ ⲉⲓ̈ John 4:35 "Is it not *you yourselves* who say, There are yet four months, then comes the harvest?"

PATTERNS FORMED WITH ⲡⲉ AND A CIRCUMSTANTIAL CLAUSE

469 Patterns 3 and 3a are minor patterns, which occur more rarely. The *topic element* (or in Pattern 3a, predicative expansion) is a circumstantial clause

Basic: ϥ-ⲁⲛⲁϫⲱⲣⲉⲓ ⲙⲁⲩⲁⲁ-ϥ "He lives as an anchorite alone"

Cleft: ⲛⲉ-ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉ ⲉϥ-ⲁⲛⲁϫⲱⲣⲉⲓ "It was *he alone* who lived as an anchorite" (ApophPatr 181 [Chaîne 43:21–22]: fuller citation below **470)**

containing a resumptive morph **404**, which agrees with the focal point in number/(gender) (ⲛ̄ⲧⲟϥ . . . ⲉϥ-ⲁⲛⲁϫⲱⲣⲉⲓ).

470 Pattern 3 (endophoric ⲡⲉ and circumstantial clause)

Personal Independent / *Interrogative Specifier* + ⲡⲉ/ⲧⲉ/ⲛⲉ + *Circumstantial Clause*
focal point — containing a resumptive morph

ⲛⲉ-ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉ ⲉϥ-ⲁⲛⲁϫⲱⲣⲉⲓ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ "It was *he alone* who was living as an anchorite in that place" (ApophPatr 181 [Chaîne 43:21-22]; fuller citation below)

This pattern consists of two units: a two-member, delocutive nominal sentence with endophoric **266** ⲡⲉ (ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉ) plus a circumstantial clause (ⲉϥ-ⲁⲛⲁϫⲱⲣⲉⲓ). Focal point and topic element are not bound to one another, i.e. they can be interrupted by another, autonomous element.

Focal point: restricted to personal independents and interrogative specifiers

Topic element: circumstantial clause, either affirmative or negative; contains resumptive morph

Nexus morph: endophoric **266** ⲡⲉ/ⲧⲉ/ⲛⲉ, agreeing in number/(gender) with the focal point, "It is . . . " (and invariable ⲡⲉ?)

Negation of cleft sentence nexus: ?

Examples: ⲛⲓⲙ ⲁⲉ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲡⲉ ⲉϥ-ϥⲓ-⁰ⲣⲟⲟⲩϣ ⲉ-ⲟⲩⲛ̄-⁰ⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ ⲉ-⁰ⲟⲩⲉϩ-ⲟⲩⲙⲁϩⲉ ⲉϫⲛ̄-ⲧⲉϥϣⲓⲏ Matt 6:27 "And *which of you* is it who,

by being anxious, can add one cubit to their stature?"; ⲉⲫⲟⲥⲟⲛ ⲙ̄ⲡⲉⲧⲛ̄-ⲁⲁ-ⲥ ⲛ̄-ⲟⲩⲁ ⲛ̄-ⲛⲉⲓⲕⲟⲩⲓ ⲁⲛⲟⲕ ⲡⲉ ⲙ̄ⲡⲉⲧⲛ̄-ⲁⲁ-ⲥ (ⲡⲉ ⲉ-ⲙ̄ⲡⲉⲧⲛ̄-) ⲛⲁ-ⲓ Matt 25:45 "As you did it not to one of these little ones, you did not do it to *Me*"

Conversions. The circumstantial preterit (a double conversion) is attested: ⲁ-ⲁⲡⲁ-ⲙⲁⲕⲁⲣⲓⲟⲥ ⲟⲩⲱϩ ϩⲛ̄-ⲧⲛⲟϭ ⲛ̄-ⲉⲣⲏⲙⲟⲥ ⲉ-ⲛⲉ-ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉ ⲉϥ-ⲁⲛⲁⲭⲱⲣⲉⲓ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ ApophPatr 181 (Chaîne 43:21–22) "Apa Macarius lived in the Great Desert, and (ⲉ- circumstantial) it was *he alone* who was living as an anchorite in that place." Other conversions: ?

471 Pattern 3a (existential ⲡⲉ and circumstantial clause)

Indef. Article Phrase + ⲡⲉ/ⲧⲉ/ⲛⲉ + *Circumstantial Clause (containing a resumptive morph)*

ⲟⲩⲣⲱⲙⲉ ⲡⲉ ⲉϥ-ⲕⲱⲧ ⲛ-ⲟⲩⲧⲟⲡⲟⲥ ⲉ-ⲧⲉϥⲭⲣⲓⲁ "There once was a certain man who was constructing a place for his own use" (ShIII 27:9, cited more fully below)

In form this subpattern is a cleft sentence (Pattern 3), but its information structure is like the existential sentence predicatively expanded by a circumstantial clause **480:** here ⲡⲉ expresses existence and indication like ⲟⲩⲛ̄- *there is/was*. Like Pattern 1a above **465,** this subpattern often is a narrative formula at the beginning of a parable, tale, etc., introducing a new character in the story (English equivalent, *Once upon a time there was a . . . who . . . ; There once was a . . . who . . .).*

Focal point: indefinite article phrases (and pronouns?)

Topic element: relative clause of present and past (and preterit?); contains resumptive morph

Nexus morph: ⲡⲉ/ⲧⲉ/ⲛⲉ

Negation of cleft sentence nexus: the indispensable signal of negation is enclitic ⲁⲛ, which occurs before ⲡⲉ. If negative ⲛ̄- is present it is prefixed to the focal point. E.g. Ps 18(19):3, cited below.

Conversions: none?

Examples: ϯ-ⲛⲁ-ⲧⲁⲩⲟ ⲉⲣⲱ-ⲧⲛ ⲛ-ⲟⲩⲡⲁⲣⲁⲗⲗⲓⲅⲙⲁ ⲟⲩⲣⲱⲙⲉ ⲡⲉ ⲉϥ-ⲕⲱⲧ ⲛ-ⲟⲩⲧⲟⲡⲟⲥ ⲉ-ⲧⲉϥⲭⲣⲓⲁ ShIII 27:8–9 "I shall tell you a parable. There once was a man who was constructing a place for his own use"; ⲟⲩⲣⲱⲙⲉ ⲡⲉ . . . ⲉ-ⲟⲩⲛⲧⲁ-ϥ ⲙⲙⲁⲩ ⲛ-ⲟⲩⲱⲏⲣⲉ ⲁⲩⲱ ⲱⲉⲉⲣⲉ ⲥⲛⲧⲉ ⲉ-ⲁϥ-ⲕⲱⲧ ⲛⲁ-ⲩ ⲛ-ϩⲉⲛϩⲓ ShIII 96:19–20 "There once was a man . . . , who had a son and two daughters, and for whom he had built houses"; ⲛ̄-ϩⲉⲛⲁⲥⲡⲉ ⲁⲛ ⲛⲉ ⲟⲩⲁⲉ ⲛ̄-ϩⲉⲛⲱⲁⲭⲉ ⲁⲛ ⲛⲉ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ⲥⲱⲧⲙ̄ ⲁⲛ ⲉ-ⲡⲉⲩϩⲣⲟⲟⲩ Ps 18(19):3 "There are no speeches or words whose voices are not heard"

TERM IN EXTRAPOSITION

472 (a) *Extraposition of focal point before the cleft sentence pattern.* The lexical content of the focal point can be expressed as a term in extraposition, that is, a term placed at the front of the cleft sentence pattern ('extraposited')

Extraposited Term(s)	*Cleft Sentence Pattern* (contains ⲡⲁⲓ/ⲡⲉⲧⲙ̄ⲙⲁⲩ/ⲛ̄ⲧⲟϥ agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ⲡⲁⲓⲱⲧ ⲉⲛⲧ-ⲁϥ-ⲧⲁⲟⲩⲟ-ⲓ | ⲛ̄ⲧⲟϥ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-ϯ ⲛⲁ-ⲓ ⲛ̄-ⲟⲩⲉⲛⲧⲟⲗⲏ "As for my Father who sent Me, | it is *He* who has given Me a commandment" (John 12:49)

and thus set off as a topic of thought. The extraposition is represented within the cleft sentence pattern by an anaphoric demonstrative pronoun (ⲡⲁⲓ. ⲡⲉⲧⲙ̄ⲙⲁⲩ) or 3rd personal independent (ⲛ̄ⲧⲟϥ), which refers to the extraposited term and agrees with it in (person)/number/(gender). Thus in the example above, the semantically important term ⲡⲁⲓⲱⲧ is extraposited, and within the pattern it is represented by the formal focal point ⲛ̄ⲧⲟϥ, which agrees with it in number and gender.

Further examples: ⲡ-ⲉⲧⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲅⲁⲣ ⲛⲁ-ϫⲟ-ϥ | ⲡⲁⲓ ⲟⲛ ⲛⲉⲧϥ-ⲛⲁ-ⲟϩⲥ-ϥ Gal 6:7 "Whatever a person sows, *that* will they also reap"; ⲙ̄-ⲡ-ⲉϯ-ⲟⲩⲁⲱ-ϥ ⲁⲛ | ⲡⲁⲓ ⲛⲉϯ-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ϥ Rom 7:20 "I do *what I do not want* (Not what I want, it is *that very thing* that I do)"; ⲡⲛⲟⲩⲧⲉ ⲡⲱⲏⲣⲉ ⲛ̄-ⲟⲩⲱⲧ ⲡ-ⲉⲧ$^{\emptyset}$-ⲱⲟⲟⲡ ϩⲛ̄-ⲕⲟⲩⲛ-ϥ ⲙ̄-ⲛⲉⲩⲉⲓⲱⲧ | ⲛ̄-ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-ⲱⲁⲭⲉ ⲉⲣⲟ-ϥ John 1:18 "As for God, the only Son, who is in the bosom of His Father—it is *He* who has made Him known"; ⲧⲉⲑⲁⲗⲁⲥⲥⲁ ⲛⲟⲃ | ⲛ̄ⲧⲟⲥ ⲧⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲡⲱⲣⲭ̄ ⲛⲁ-ⲩ ⲉⲃⲟⲗ Josh 15:47 "As for the great sea—it is *this* (ⲛ̄ⲧⲟⲥ) that will divide them"; ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲙⲟⲩ ⲙⲛ-ⲡⲉⲭ̄ⲥ | ⲛⲧⲟⲟⲩ ⲛⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲱⲛϩ ⲟⲛ ⲙⲛ-ⲡⲉⲭ̄ⲥ ShIV 4:18–19 "As for those who have died with Christ—it is *they* who will also live with Christ"; ⲁⲛⲟⲕ ⲛ-ⲉⲛⲧ-ⲁⲓ-ⲥⲟⲧⲙ-ⲟⲩ ⲛ̄ⲧⲟⲟⲧ-ⲟ̄ | ⲛⲁⲓ ⲛⲉϯ-ⲭⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲉ-ⲡⲕⲟⲥⲙⲟⲥ John 8:26 "For my part, as for the things that I have heard from Him—it is *these* that I declare to the world"

Similarly, a single element (entity term) belonging to the focal point can precede the cleft sentence pattern in extraposition.

ⲛ̄ⲧⲟⲕ ⲁⲉ ⲡⲉⲛⲉ̄ⲓⲱⲧ | ⲧⲉⲕⲡⲣⲟⲛⲟⲓⲁ ⲧⲉⲧ$^{\emptyset}$-ⲣ̄-$^{\emptyset}$ϩⲙ̄ⲙⲉ ⲙ̄ⲙⲟ-ⲛ "But as for You, O Father—it is Your providence that governs us" (Wis 14:3)

The extraposited element is represented within the cleft sentence pattern by a cross-referring personal dependent, which agrees with the extraposition in number/(gender). Thus in the example above, the personal element -ⲉⲕ- (of ⲧⲉⲕⲡⲣⲟⲛⲟⲓⲁ) agrees with ⲛ̄ⲧⲟⲕ.

(b) Extraposition, before the cleft sentence, of an element belonging to the topic element. A personal morph within the topic element can be preceded by a term in extraposition before the cleft sentence pattern.

Extraposited Term | *Cleft Sentence Pattern*

ⲉⲡⲓⲇⲏ ⲛ̄ⲓⲟⲩⲇⲁⲓ̈ | ϩⲉⲛⲙⲁⲉⲓⲛ ⲛⲉⲧⲟⲩ=ⲁⲓⲧⲓ ⲙ̄ⲙⲟⲟⲩ
"For, as for the Jews—it is signs that they demand" (1 Cor 1:22)

Thus in the example above, -ⲟⲩ- agrees with ⲛ̄ⲓⲟⲩⲇⲁⲓ̈.

Further examples: ⲛⲉⲓϩⲁⲉⲉⲩ | ⲟⲩⲟⲩⲛⲟⲩ ⲛ̄-ⲟⲩⲱⲧ ⲧⲉⲛⲧ-ⲁⲩ=ⲁⲁ-ⲥ Matt 20:12 "As for these last, it is *only one hour* that they spent"; ⲛⲁⲓ̈ ⲁⲉ ⲧⲏⲣⲟⲩ | ⲡⲓⲡⲛⲁ ⲛ̄-ⲟⲩⲱⲧ ⲡⲉⲧ⁰-ⲉⲛⲉⲣⲅⲓ ⲙ̄ⲙⲟ=ⲟⲩ I Cor 12:11 "All these are inspired by *one and the same Spirit* (As for all these, it is *one and the same Spirit* that inspires them); ⲛⲁⲓ̈ ⲅⲁⲣ ⲧⲏⲣ-ⲟⲩ | ⲛ̄ϩⲉⲑⲛⲟⲥ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲛⲉⲧ⁰-ⲱⲓⲛⲉ ⲛ̄ⲥⲱ=ⲟⲩ Luke 12:30 "For, as for all these things, it is *the nations of the world* that seek them"; ⲁⲛⲟⲛ | ⲟⲩⲛⲟⲩⲧⲉ ⲛ̄-ⲟⲩⲱⲧ ⲡⲉⲧ⁰-ⲱⲟⲟⲡ ⲛⲁ=ⲛ I Cor 8:6 "As for us, there is a single God who exists for us": ⲡⲉⲫⲛⲁ̂ ⲙⲛ̄-ⲧⲉⲫⲙⲉ̂ | ⲛⲓⲙ ⲡⲉⲧ⁰-ⲛⲁ-ⲱⲓⲛⲉ ⲛ̄ⲥⲱ=ⲟⲩ Ps 60(61):7 "As for his mercy and truth, *who* will seek them out?"

ADVERBIAL PREMODIFIER AND POSTPONED SUBJECT

473 An *adverbial premodifier* (or adverbial clause **490**) can precede the topic element, laying down a circumstance or relationship of time, place, manner, degree, or attitude in which the topic element is being asserted. It occurs either before the entire cleft sentence pattern

ⲛ̄ⲛⲁϩⲣⲛ̄-ⲛⲁⲓ̈ | ⲛⲓⲙ ⲡⲉⲧ⁰-ⲙ̄ⲡⲱⲁ 2 Cor 2:16 "When it comes to these things, *who* is sufficient?"
ⲕⲁⲧⲁ-ⲑⲉ ⲉⲛⲧ-ⲁ-ⲡⲁⲉ̂ⲓⲱⲧ ⲧⲥⲁⲃⲟ-ⲉ̂ⲓ | ⲛⲁⲓ̈ ⲛⲉ†-ⲭⲱ ⲙ̄ⲙⲟ-ⲟⲩ "As my Father taught me, it is *this* that I say" (John 8:28)

or before the topic element but located within the cleft sentence pattern

ⲛⲓⲙ ⲁⲉ ⲛϩⲏⲧ-ⲧⲏⲟⲩⲧⲛ̄ ⲉⲫ-ⲫⲓ-⁰ⲣⲟⲟⲩⲱ ⲡⲉⲧⲉ-ⲟⲩⲛ-⁰ⲃⲟⲙ ⲙⲙⲟ-ⲫ ⲉ-⁰ⲩⲉϩ-ⲟⲩⲙⲁϩⲉ ⲉ-ⲧⲉⲫⲱⲓⲏ Luke 12:25 "Which of you, by being anxious, can add a cubit to his stature?"

Postponed subject. Likewise, a 3d person subject (ⲫ, ⲥ, ⲥⲉ/ⲩ) in the topic element can be expanded by an entity term later in the clause, mediated by ⲛ̄ⲃⲓ- **87(b)**. E.g. ⲛⲁⲓ ⲛⲉⲧⲫ-ⲭⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄ⲃⲓ-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Rev 2:18 "It is the following things that the Son of God says."

CLEFT SENTENCE VERSUS NOMINAL SENTENCE

474 A cleft sentence such as

(a) ⲁⲁⲩⲉⲓⲇ ⲅⲁⲣ ⲁⲛ ⲡⲉⲛⲧ-ⲁⲫ-ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉ-ⲙⲡⲏⲩⲉ (i.e. ⲡⲉ-ⲉⲛⲧ-ⲁⲫ-, cleft sentence) "For, it was not *David* who ascended into the heavens" (Acts 2:34, Chester Beatty manuscript ed. Thompson)

differs significantly in syntax and meaning from a nominal sentence such as

(b) ⲛ̄-ⲁⲁⲩⲉⲓⲇ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲡ-ⲉⲛⲧ-ⲁⲫ-ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉ-ⲙⲡⲏⲩⲉ (nominal sentence) "For, David is not the one who ascended into the heavens" and "For, the one who ascended into the heavens is not David" (Acts 2:34, British Library MS Or.7594 ed. Budge)

Both *(a)* and *(b)* are special (marked) presentations of the information ⲙ̄ⲡⲉ-ⲁⲁⲩⲉⲓⲇ ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉ-ⲙⲡⲏⲩⲉ "David did not ascend into the heavens." The cleft sentence *(a)* is a focalizing presentation, while the nominal sentence *(b)* is not focalizing. The distinguishing features of *(a)* and *(b)* are given in table 26.

TABLE 26
DISTINGUISHING FEATURES OF EXAMPLES *(a)* AND *(b)*

	CLEFT SENTENCE *(a)*	NOMINAL SENTENCE *(b)*
Minimum number of bound groups	Two	Three
Focalization	Present	Absent
Articulated attributive **411**	None	Third component of the pattern
Nexus arrangement	Focal Point + Topic	Subject + Predicate *or* Predicate + Subject
Location of focal point/predicate	Known (first item)	Ambiguous: depends on interpretation
Reference status of ⲡⲉ	Endophoric	Ambiguous: anaphoric or cataphoric
Correlate of resumptive morph	ⲁⲁⲩⲉⲓⲇ	ⲡ-(ⲉⲛⲧ-)
Translation	*It is* X *who* Y	X *is the one who* Y, and *The one who* Y *is* X

NEGATIVE RHETORICAL QUESTIONS FORMULATED AS A CLEFT SENTENCE

475 *(a) With negatived cleft sentence nexus* a rhetorical question presupposes 'Yes' in reply. It is often (optionally) preceded by the initial attitude marker ⲙⲏ 'pray tell'.

Examples: ⲙⲏ ⲙ̄-ⲡⲁⲓ̈ ⲁⲛ ⲡⲉⲧⲟⲩ-ⲱⲓⲛⲉ ⲛ̄ⲥⲱ-ⲫ ⲉ-⁰ⲙⲟⲟⲩⲧ-ⲫ̄ John 7:25 "Is it not *this Man* whom they seek to kill?"; ⲙⲏ ⲛ̄-ⲧⲉⲫⲙⲁⲁⲩ ⲁⲛ ⲧⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲥ

ϫε-ⲙⲁⲣⲓϩⲁⲙ Matt 13:55 "Is it not *His mother* who is called Mary?"; ⲙⲏ ⲛ-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉⲛⲧ-ⲁⲓ-ⲥⲉⲧⲡ-ⲧⲏⲩⲧⲛ ⲙ-ⲡⲙⲛⲧ-ⲥⲛⲟⲟⲩⲥ John 6:70 (Morgan M569) "Is it not *I* who chose you to be the Twelve?"; ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ ⲁⲛ ⲛⲉⲛⲧ-ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲕⲏⲙⲉ ϩⲓⲧⲛ-ⲙⲱϋⲥⲏⲥ Heb 3:16 "Was it not *all* who came out of Egypt under the leadership of Moses?"; ⲙⲏ ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲛ ⲉⲧ$^{\emptyset}$-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫε- . . . John 4:35 "Is it not *you yourselves* who say . . . ?"

(b) With negatived topic element (and affirmative cleft sentence nexus) a rhetorical question often presupposes a negative reply: 'Nothing', 'No one', etc.

Examples: ⲟ̀ⲩ ⲅⲁⲣ ⲛⲉⲧⲉⲣⲉ-ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ϫⲓ-$^{\emptyset}$ⲉⲟⲟⲩ ⲛ̄ϩⲏⲧ-ⲟ̄ ⲁⲛ ShChass 115:9–12 "For *what* is there in which the Lord God is not glorified?"; ⲛⲓⲙ ⲅⲁⲣ ⲛ̄-ⲱⲏⲣⲉ ⲛⲉⲧⲉ-ⲙⲉⲣⲉ-ⲡⲉⲫⲉⲓⲱⲧ ⲡⲁⲓⲇⲉⲩⲉ ⲙ̄ⲙⲟ-ⲟ Heb 12:7 "For *what son* is there whom his father does not discipline?"

21 *Sentences of Existence and Indication Formed with* ⲟⲩⲛ̄- *and* ⲉⲓⲥ-

The Nature of the Coptic Existential-Indicating Sentence **476**
The Functions of ⲟⲩⲛ̄- and ⲉⲓⲥ- **476**
Syntactic Comparison of ⲟⲩⲛ̄- and ⲉⲓⲥ- **477**
Sentence Patterns **478**
Pattern 1 ⲟⲩⲛ-$^{\emptyset}$ⲙⲁ and ⲉⲓⲥ-ⲡⲉⲧⲛ̄ⲣⲣⲟ **478**
Predicative Expansions of the Basic Pattern **479**
Pattern 2 ⲟⲩⲛ-ⲟⲩⲙⲉ ⲛ̄ⲧⲉ-ⲡⲉϫⲥ | ⲛ̄ϩⲏⲧ-$^{\emptyset}$ **479**
Pattern 3 ⲙⲛ̄-$^{\emptyset}$ϩⲙ̄ϩⲁⲗ | ⲉ-ⲛⲁⲁⲁ-ⲥ ⲉ-ⲡⲉϥϫⲟⲉⲓⲥ **480**
Multiple expansions of Pattern 1 **481**
Pattern 3a ϩⲁϩ ⲙⲉⲛ ⲛ-ⲱⲁϫⲉ | ⲉ-ⲁⲛ-ϫⲟⲟ-ⲩ **482**
Pattern 4 ⲙⲛ̄-ⲟⲩⲁ ⲛ̄-ⲟⲩⲱⲧ | ϫⲉ-ⲙ̄ⲡⲛ̄ⲩ-ⲱⲙⲥ̄ **483**
Pattern 5 ⲟⲩⲛ̄-ϩⲟⲩⲓⲛⲉ ⲙⲉⲛ ϩⲛ̄-ⲛⲉϥⲉⲥⲟⲟⲩ | ⲥⲉ-ⲛⲁ-ⲱⲱⲡⲉ ⲧⲉⲛⲟⲩ ϩⲛ̄-ϩⲉⲛⲥⲙⲟⲧ **484**
ⲉⲓⲥ- Indicating Time or Measure **485**

THE NATURE OF THE COPTIC EXISTENTIAL-INDICATING SENTENCE

THE FUNCTIONS OF ⲟⲩⲛ̄- AND ⲉⲓⲥ-

476 The sentence patterns described in this chapter (except Pattern 3a) begin with the prenominal **30** morphs ⲟⲩⲛ̄- 'there is' (negative ⲙⲛ̄-) or ⲉⲓⲥ- 'behold', completed by an entity term.

ⲟⲩⲛ̄-: vars. ⲟⲩⲛ-, ⲩⲛ̄-, ⲩⲛ-
ⲙⲛ̄-: vars. ⲙ̄ⲙⲛ̄-, ⲙⲙⲛ̄-

After converters, ⲟⲩⲛ̄- or ⲟⲩⲛ- is often written ⲩⲛ̄- or ⲩⲛ-, and ⲙ̄ⲙⲛ̄- is often written ⲙⲙⲛ̄- (without its first superlinear stroke): e.g. ⲉ-ⲩⲛ̄-, ⲛⲉ-ⲩⲛ̄-, ⲉⲧⲉ-ⲙⲙⲛ̄- (more rarely ⲉⲧⲉ-ⲩⲛ̄-), etc.

ⲟⲩⲛ-$^{\emptyset}$ⲁⲅⲅⲉⲗⲟⲥ "Angels exist" (Acts 23:8)
ⲟⲩⲛ-ⲟⲩⲟⲩⲛⲟⲩ ⲛⲏⲩ "An hour is coming" (John 4:21)
ⲙⲛ̄-$^{\emptyset}$ϩⲙ̄ϩⲁⲗ ⲉϥ-ϫⲟⲥⲉ ⲉ-ⲡⲉϥϫⲟⲉⲓⲥ "There is no servant who is above his master" (Matt 10:24)

ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ ⲉⲫ-ⲙⲉϩ ⲛ̄-ⲥⲱⲃⲁϩ "Lo, there was a man full of leprosy" (Luke 5:12)

ⲙⲛ̄-ⲟⲩⲁ ⲛ̄-ⲟⲩⲱⲧ ϫⲉ-ⲙ̄ⲡⲧⲫ-ⲱⲙⲥ̄ "There is not a single one that did not sink" (ShWess9 87*a*:30–32)

ⲟⲩⲛ̄-ϩⲟⲓⲛⲉ ⲙⲉⲛ ϩⲛ̄-ⲛⲉⲫⲉⲥⲟⲟⲩ ⲥⲉ-ⲛⲁ-ⲱⲡⲉ ⲧⲉⲛⲟⲩ ϩⲛ̄-ϩⲉⲛⲥⲙⲟⲧ ⲉ-ⲛ̄-ⲫ-ⲟⲩⲁⲱ-ⲟⲩ ⲁⲛ ⲛ̄ϩⲏⲧ-ⲟⲩ "There are some of his sheep that will then assume characteristics that he does not like in them" (ShChass 204:30–35)

Pattern 3a (without ⲟⲩⲛ̄- or ⲉⲓⲥ-):

ϩⲁϩ ⲙⲉⲛ ⲛ-ⲱⲁϫⲉ ⲉ-ⲁⲛ-ϫⲟⲟ-ⲩ "There are many words that we have spoken" (ShLefort 42:25)

ⲉⲓⲥ- and ⲟⲩⲛ̄- express a spectrum of meaning, which ranges from pure *'indication'* (deixis, demonstration, pointing, *here is*, and in traditional narrative style *lo*) to 'existence' as such accompanied by mild indication *(. . . exists, there once was . . . , . . . is here)*. Generally, ⲉⲓⲥ- expresses indication and ⲟⲩⲛ̄- expresses existence. ⲟⲩⲛ̄-/ⲙⲛ̄- can form questions as well as affirmations, while ⲉⲓⲥ- cannot.

ⲛⲉ-ⲩⲛ-ϩⲉⲛⲱⲟⲟⲥ ⲁⲉ ϩⲛ̄-ⲧⲉϫⲱⲣⲁ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ "And in that region there were shepherds" (Luke 2:8)

ⲉⲓⲥ-ⲡⲉϫⲥ̄ ⲡⲉϩⲓⲉ̂ⲓⲃ ⲙ̄-ⲡⲛⲟⲩⲧⲉ "Behold the Christ, the Lamb of God" (John 1:36)

ⲟⲩ ⲡⲉ ⲡⲁⲓ | ⲉⲓⲥ-ⲟⲩⲥⲃⲱ ⲃ̄-ⲃ̄ⲣⲣⲉ "What is this? A new teaching!" (Mark 1:27)

ⲟⲩⲛ-ϩⲉⲛⲁⲑⲩⲡⲁⲧⲟⲥ | ⲙⲁⲣⲟⲩ-ⲥⲙ̄ⲙⲉ ⲛⲁ-ⲩ "There are proconsuls; let them appeal to them!" (Acts 19:38)

ⲉⲓⲥ-ⲡⲁ-ⲧⲱⲉⲗⲉⲉⲧ "Behold, the bridegroom!" (Matt 25:6)

ⲛⲉ-ⲩⲛ̄-ϩⲉⲛⲟⲩⲉⲓ̈ⲉⲛⲓⲛ ⲁⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧ$^{\emptyset}$-ⲃⲏⲕ ⲉϩⲣⲁⲓ̈ ⲉ-$^{\emptyset}$ⲟⲩⲱⲫⲧ ⲙ̄-ⲡⲫⲁ "Now among those who went up to worship at the feast there were some Greeks" (John 12:20)

ⲙⲛ̄-$^{\emptyset}$ⲛⲟⲩⲧⲉ ⲛ̄ⲥⲁ-ⲟⲩⲁ "There is no God but one" (1 Cor 8:4)

ⲉⲓⲥϩⲏⲧⲉ ⲁⲉ ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ ⲉ-ⲫⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲩ ϫⲉ-ⲍⲁⲕⲭⲁⲓⲟⲥ "And there was a man named Zacchaeus" (Luke 19:2)

ⲉⲫϫⲉ-ⲟⲩⲛ̄-$^{\emptyset}$ⲥⲱⲙⲁ ⲙ̄-ⲯⲩⲭⲓⲕⲟⲛ ⲟⲩⲛ̄-$^{\emptyset}$ⲥⲱⲙⲁ ⲟⲛ ⲙ̄-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ "If there is a physical body, there is also a spiritual body" (1 Cor 15:44)

ⲙⲛ̄-$^{\emptyset}$ⲇⲓⲕⲁⲓⲟⲥ ⲗⲁⲁⲩ | ⲙⲛ̄-ⲟⲩⲁ "There is not any righteous person, there is not one such" (Rom 3:10)

For ⲉⲓⲥ- prefixed to entity terms of time or measure, cf. **485.**

In function, ⲟⲩⲛ̄- and ⲉⲓⲥ- bring an entity term to the attention of the reader/listener and make it an actual part of current discourse as an *'existent'* or

'indicated' item. (Similar function can be exercised e.g. by French *voici, voilà*, Italian *ecco.*) ⲟⲩⲛ̄-/ⲉⲓⲥ- is an essential element in one of the durative sentence patterns **322,** where its occurrence is conditioned by the non-definite status of the subject; cf. **479.**

ⲉⲓⲥ- means 'here is . . . ' only in the sense of indication; thus it can co-occur with the lexically explicit expression of being-in-a-place, such as ⲙ̄ⲡⲉⲓⲙⲁ 'right here, in this place'; e.g. ⲉⲓⲥ-ⲡⲉϫⲥ̄ ⲙ̄ⲡⲉⲓⲙⲁ ⲏ ⲙ̄-ⲡⲁⲓ Matt 24:23 "Christ is right here! Or, Over there!"; ⲉⲓⲥ-ⲡⲧⲁⲟⲥ ⲙⲙⲁⲩ ⲙⲛ-ⲧⲉⲥⲙⲟⲩⲛⲉ ShIII 45:3 "Look, there is a peacock over there! and a goose!" ⲉⲓⲥ- can also be preceded by the indicating interjection ⲉⲓⲥϩⲏⲧⲉ 'Lo!, Behold!, Listen!' **245.** At the other end of the semantic spectrum, the fact of existing is lexically expressed by the verb ⲱⲡⲉ, ⲱⲟⲡ 'exist'.

Existence ('there is/was . . . ') is also expressed by existential ⲡⲉ/ⲧⲉ/ⲛⲉ in the nominal sentence **266** and cleft sentence **462.**

SYNTACTIC COMPARISON OF ⲟⲩⲛ̄- AND ⲉⲓⲥ-

477 ⲟⲩⲛ̄- and ⲉⲓⲥ- differ in their patterning and syntactic compatibilities, as table 27 displays.

Negation. (a) ⲟⲩⲛ̄-: substitution of (ⲙ̄)ⲙⲛ̄- **250** in place of ⲟⲩⲛ̄-; *(b)* ⲉⲓⲥ-: none

TABLE 27
SYNTACTIC DIFFERENCES BETWEEN ⲟⲩⲛ̄- AND ⲉⲓⲥ-

	NEGATABLE	DEFINITE SUBJECTS EXCLUDED	ⲁⲛⲟⲕ ELIGIBLE TO BE SUBJECT	CONVERTIBLE	TIME REFERENCE EXPRESSED
(a) ⲟⲩⲛ̄-	ⲙⲛ̄-	×[1]	.....	×	×
(b) ⲉⲓⲥ-	.....	(In Pattern 3?)	In Pattern 1	.....	.....

[1]See below, *Subjects*

Subjects. (a) After ⲟⲩⲛ̄-: non-def. article phrases and pronouns; ϩⲁϩ, ⲟⲩⲏⲣ, ⲗⲁⲁⲩ, and cardinal numbers without article; the articulated attributive clause ⲡ-ⲉⲧ$^{\emptyset}$- **411** "The one who, Whoever"; and (only in Pattern 1) ⲑⲉ ⲛ̄- (+ $^{\emptyset}$infinitive) "A way of (doing so-and-so)"; personal forms are excluded. *(b)* After ⲉⲓⲥ-: entity terms (though Pattern 3 is perhaps limited to non-def. subjects); the personal independent occurs (perhaps limited to Pattern 1; 1st sing. is attested).

Conversions. (a) ⲟⲩⲛ̄-: relative (ⲉⲧⲉ-), circumstantial (ⲉ-), preterit (ⲛⲉ-), and focalizing (ⲉ-); *(b)* ⲉⲓⲥ-: none

Tense. (a) ⲟⲩⲛ̄-: basic patterns express present tense, and contrast only with preterit past ⲛⲉ-ⲩⲛ̄-; *(b)* ⲉⲓⲥ- is tenseless. For the overall Coptic *tense system*, cf. chapter 25.

SENTENCE PATTERNS

478 Pattern 1 (ⲟⲩⲛ̄-/ⲙⲛ̄- and ⲉⲓⲥ-): The basic pattern

(a) ⲟⲩⲛ̄-/ⲙⲛ̄- + *Existent/Indicated Entity*
(b) ⲉⲓⲥ- + *Indicated/Existent Entity*

(a) ⲁⲩⲱ ⲟⲛ ⲟⲩⲛ-ⲱⲙⲁ "And still there is room" (Luke 14:22)
(b) ⲉⲓⲥ-ⲡⲉⲧⲛ̄ⲣⲣⲟ "Here is your king" (John 19:14)

In traditional narrative, a new character is often introduced (or given renewed vividness) by ⲉⲓⲥ- *lo, behold* (ἰδού etc.), followed immediately by a narrative tense.

ⲉⲓⲥ-ϩⲉⲛⲙⲁⲩⲟⲥ | ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲙⲙⲁ ⲛ̄-ⲱⲁ "Behold, wise men came from the east" ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο (Matt 2:1)

ⲛ̄ⲧⲉⲣⲟⲩ-ⲃⲱⲕ ⲇⲉ ⲉⲓⲥ-ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄-ⲡϫⲟⲉⲓⲥ | ⲁϥ-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲟⲩⲣⲁⲥⲟⲩ ⲉ-ⲓⲱⲥⲏⲫ "And when they had departed, behold, the angel of the Lord appeared to Joseph in a dream" Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ (Matt 2:13)

The existent or indicated item is often expanded by a modifying phrase or clause.

ⲟⲩⲛ̄-ⲥⲱⲙⲁ ⲟⲛ ⲙ̄-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ "There is also a spiritual body" (1 Cor 15:44)
ⲉⲓⲥ-ⲟⲩⲙⲛⲧ-ϫⲁϫⲉ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁⲙⲉ "Here, truly, is hostility against God!" (ShIII 75:7)

But expansion by an attributive circumstantial clause is described under Pattern 3 **(480)**, e.g. ⲙⲛ̄-ⲉϩⲙ̄ϩⲁⲗ | ⲉ-ⲛⲁⲁⲁ-ϥ ⲉ-ⲡⲉϥϫⲟⲉⲓⲥ John 15:20 "There is no servant who is greater than his master."

Further examples: *(a)* ⲙⲛ̄-ⲁⲅⲅⲉⲗⲟⲥ Acts 23:8 "Angels do not exist"; ⲟⲩⲛ-ⲑⲉ ⲙ̄-ⲙⲣ̄-ⲟⲩⲥⲁⲱ | ⲁⲩⲱ ⲟⲩⲛ-ⲑⲉ ⲛ̄-ϩⲱⲧⲡ̄ ϩⲛ̄-ⲟⲩⲙⲓⲱⲉ Sir 27:21 "There is a way of (ⲛ̄-) binding up a wound, and there is a way of reconciling in a conflict"; ⲉⲱϫⲉ-ⲟⲩⲛ̄-ⲛ-ⲉⲧ-ô ⲛ̄-ⲛⲟⲃ ⲁⲩⲱ ⲉⲧ-ϫⲟⲥⲉ ϩⲛ̄-ⲛ̄ⲱⲏⲣⲉ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ϩⲓϫ̄ⲙ-ⲡⲕⲁϩ ShChass 117:32–36 "Even though there are those who are great and high among the sons of men on earth"; ⲙⲛ̄-ⲡ-ⲉⲧ-ⲉⲓⲣⲉ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ϫⲣⲏⲥⲧⲟⲥ | ⲙⲛ̄-ⲟⲩⲟⲛ ⲱⲁϩⲣⲁⲓ ⲉ-ⲟⲩⲁ Rom 3:12 = Ps 13(14):1 "No one does good, not even one"; ⲟⲩⲛ̄-ϩⲉⲛⲡⲱⲣϫ̄ ⲇⲉ ⲛ̄-ϩⲙⲟⲧ | Cor 12:4 "Now there are varieties of gifts"; ⲛⲛⲁϩⲣⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲙⲙⲛ̄-ⲗⲁⲁⲩ ⲛ̄-ⲁⲧ-ⲃⲟⲙ Matt 19:26 "With God there is no impossible thing"; ⲙⲛ̄-ⲧⲁⲗⲟ ⲃⲉ ⲉϩⲣⲁⲓ ϩⲁ-ⲛⲟⲃⲉ Heb 10:18 "There is no longer any offering for sin"; ⲙⲛ̄-ⲓⲟⲩⲇⲁⲓ ϩⲓ-ϩⲉⲗⲗⲏⲛ Gal 3:28 "There is neither Jew nor Greek"; ⲟⲩ̄ⲱⲏⲣⲉ . . . ⲉ-ⲙⲛ̄-ⲑⲉ ⲛ̄-ⲱϫⲉ ⲛⲙ̄ⲙⲁ-ϥ | Sam 25:17 "A child . . . that there is no way of speaking to"; ⲉ-ⲙⲛ̄-ⲛⲟⲙⲟⲥ (circumstantial conversion) Rom 5:13 "In the absence of any law"; ⲕⲁⲛ ⲉ-ⲩⲛ-ⲟⲃⲟⲙ ⲉ-ⲧⲣⲉⲩ-ⲡⲗⲁⲛⲁ ⲛ-ⲛⲁⲕⲉⲥⲱⲧⲡ Mark 13:22 "If it is really possible to (ⲉ-) lead astray my elect, too"; ⲛ̄ⲑⲉ

ⲉⲧⲉ-ⲟⲩⲛ̄-ϩⲁϩ ⲛ̄-ⲛⲟⲩⲧⲉ ϩⲓ-ϩⲁϩ ⲛ̄-ϫⲟⲉⲓⲥ 1 Cor 8:5 "As indeed there are many gods and many lords"; ⲛⲉ-ⲩⲛ-ⲟⲩⲡⲣⲟⲫⲏⲧⲓⲥ ⲇⲉ ϫⲉ-ⲁⲛⲛⲁ Luke 2:36 "There was a prophetess, Anna"; ⲛⲉ-ⲩⲛ̄-ⲱⲃⲟⲙ ⲅⲁⲣ ⲡⲉ ⲉ-ⲑⲣⲉⲩ-†-ⲡⲁⲓ ⲉⲃⲟⲗ ϩⲁ-ϩⲁϩ Matt 26:9 "For this might have been sold for a large sum"; ⲉ-ⲙⲛ̄-ⲱⲃⲟⲙ ⲉⲛⲉϩ ⲉ-ⲑϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧ-ⲛⲁ-†-ⲡⲉⲩⲟⲩⲟⲓ ⲉⲣⲟ-ⲟⲩ (focalizing conversion) Heb 10:1 "It can *never* make perfect those who draw near"; *(b)* ⲉⲓⲥϩⲏⲛⲧⲉ ⲉⲓⲥ-ⲧⲁⲙⲁⲁⲩ ⲁⲩⲱ ⲛⲁⲥⲛⲏⲩ (textual var. lacks ⲉⲓⲥϩⲏⲛⲧⲉ) Matt 12:49 "Behold, here are my mother and my brothers"; ⲉ-ⲡⲙⲁ ⲛ-ⲧⲧⲁⲓⲃⲉ ⲛⲧ-ⲁⲩ-ⲕⲁ-ⲙⲱⲩⲥⲏⲥ ⲛϩⲏⲧ-ⲥ ⲉⲓⲥ-ⲡⲟⲩⲟⲙϥ ⲉⲧⲑ-ⲟⲩⲁⲁⲃ ⲙⲛ-ⲡⲧⲁⲫⲟⲥ ⲉⲧⲑ-ⲧⲁⲉⲓⲏⲩ ⲛⲧ-ⲁ[ⲩ]-ⲕⲁ-ⲡⲉⲭ̄ⲥ ⲛϩⲏ[ⲧ-ϥ] ShIII 94:21–23 "In place of the ark that Moses was laid in, here is (i.e. let us think of) the holy manger and the venerable tomb that Christ was laid in"; ⲧⲉⲛⲟⲩ ⲃⲉ ⲉⲓⲥ-ⲁⲛⲟⲛ ⲧⲏⲣ-ⲛ̄ ⲙ̄ⲡⲉⲕⲙ̄ⲧⲟ ⲉⲃⲟⲗ ⲉ-ⲑⲥⲱⲧⲙ̄ . . . Acts 10:33 "Now therefore, here we all are in your presence, to hear . . . "

PREDICATIVE EXPANSIONS OF THE BASIC PATTERN (PATTERNS 2–5)

479 Pattern 2 (ⲟⲩⲛ̄-/ⲙⲛ̄- and ⲉⲓⲥ-): the basic pattern expanded by a durative predicate

Basic Pattern | Durative Predicate **305**

ⲟⲩⲛ̄-ⲟⲩⲙⲉ ⲛ̄ⲧⲉ-ⲡⲉⲭ̄ⲥ | ⲛ̄ϩⲏⲧ-ⲑ "Christ's truth is in me" (2 Cor 11:10)
ⲉⲓⲥ-ⲡⲟⲩⲣ̄ⲣⲟ | ⲛⲏⲩ ⲛⲉ-ⲑ "Behold, your king is coming to you" (Matt 21:5)

When formed with ⲟⲩⲛ̄-/ⲙⲛ̄-, this is the same as Patterns 3 and 3a of the durative sentence **322, 323.** Its main function is to bring a durative predicate into grammatical union (nexus **248**) with an entity term (subject), not to express existence or indication. All durative sentences with a non-definite subject are introduced by ⲟⲩⲛ̄-/ⲙⲛ̄- and conversely, definite subjects in the durative sentence cannot be introduced by ⲟⲩⲛ̄-/ⲙⲛ̄-. But when formed with ⲉⲓⲥ-, both def. and non-def. subjects occur, and ⲉⲓⲥ- has an indicating (deictic) function.

Predicative expansion: any of the four durative predicates **305:** infinitive, stative, situational preposition, ⲛⲁ-

Further examples: *(a)* ⲟⲩⲛ̄-ⲃⲉ ⲇⲉ | ⲕⲱⲧ ⲉϫⲱ-ⲥ 1 Cor 3:10 "Another is building upon it"; ⲟⲩⲛ̄-ϩⲉⲛϩⲟⲟⲩ ⲇⲉ | ⲛⲏⲩ ϩⲟⲧⲁⲛ . . . Mark 2:20 "The days will come, when . . . "; ⲛⲁⲛⲟⲩ-ⲥ ⲛⲁ-ⲩ ⲉ-ⲛⲉ-ⲟⲩⲛ-ⲟⲩⲱⲛⲉ ⲛ̄-ⲥⲓⲕⲉ | ⲙⲏⲣ ⲉ-ⲡⲉⲭⲙⲁⲕϩ̄ Luke 17:2 "It would be better for him if a millstone were hung round his neck"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̄-ⲑⲙⲁⲁϫⲉ ⲃⲉ | ⲙⲙⲟ-ϥ ⲉ-ⲑⲥⲱⲧⲙ̄ Mark 7:16 "The person who has **393(a)** ears to hear"; ⲙⲛ̄-ⲑⲁⲛⲁⲥⲧⲁⲥⲓⲥ | ⲛⲁ-ⲱⲡⲉ Mark 12:18 "No resurrection is going to happen"; *(b)* ⲉⲓⲥ-ⲡⲁⲓ | ⲕⲏ ⲉ-ⲩ-ϩⲉ ⲙⲛ̄-ⲟⲩⲧⲱⲟⲩⲛ ⲛ̄-ϩⲁϩ ϩⲙ̄-ⲡⲓⲏⲗ Luke 2:34 "Behold, this one is set for the fall and rising of many in Israel"; ⲉⲓⲥ-ⲧⲉⲥⲕⲏⲛⲏ ⲙ̄-ⲡⲛⲟⲩⲧⲉ | ⲙⲛ̄-ⲛ̄ⲣⲱⲙⲉ Rev 21:3 "Behold, the dwelling of God is with humanity"; ⲉⲓⲥ-ⲧⲡⲁⲣⲑⲉⲛⲟⲥ | ⲛⲁ-ⲱⲱ Matt 1:23 "Behold, the virgin shall conceive";

ⲉⲓⲥ-ϩⲟⲩⲉ-ⲥⲟⲗⲟⲙⲱⲛ ǀ ⲙ-ⲡⲉⲓⲙⲁ Luke 11:31 "Something greater than Solomon is here"; ⲉⲓⲥ-ϩⲥⲁⲉⲓⲛ ǀ ϩⲙ-ⲙⲁ ⲛⲓⲙ ϩⲙ-ⲡⲕⲁϩ ⲧⲏⲣ-ⲟ ShIV 161:2–3 "There are doctors everywhere in the world"

480 Pattern 3 (ⲟⲩⲛ̄-/ⲙⲛ̄- and ⲉⲓⲥ-): the basic pattern expanded by a circumstantial attributive clause

Basic Pattern ǀ Circumstantial Clause (containing a resumptive morph)

ⲙⲛ̄-ϩⲙ̄ϩⲁⲗ ǀ ⲉ-ⲛⲁⲁⲁ-ⲟ ⲉ-ⲡⲉⲫⲭⲟⲉⲓⲥ "There is no servant who is greater than his master" (John 15:20)

ⲛⲉ-ⲩⲛ-ⲟⲩⲣⲱⲙⲉ ⲡⲉ ϩⲛ̄-ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ǀ ⲉ-ⲡⲉⲫⲣⲁⲛ ⲡⲉ ⲥⲩⲙⲉⲱⲛ "There was a man in Jerusalem whose name was Simeon" (Luke 2:25)

ⲉⲓϩⲏⲏⲧⲉ ⲇⲉ ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ ǀ ⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲟ ⲭⲉ-ⲍⲁⲕⲭⲁⲓⲟⲥ "And there was a man named Zacchaeus" (Luke 19:2)

This pattern often is a narrative formula at the beginning of a parable, tale, etc., introducing a new character into the story (equivalent to English *Once upon a time there was a . . . who . . . ; There once was a . . . who . . .*). It has a two-fold function: to express existence/indication and to bring a predicate, of any kind, into grammatical union (nexus **248**) with the existent/indicated entity term. The basic pattern is (always?) formed with a non-definite entity term (ⲟⲩⲃⲁⲥⲓⲗⲓⲕⲟⲥ, ϩⲙ̄ϩⲁⲗ). The attributive circumstantial clause **404, 408** contains a resumptive morph **404,** which agrees with the entity term of the basic pattern in number/(gender). For other expressions of existence + predicative expansion, cf. **465, 471.**

For non-expression of the resumptive morph, cf. **404, 405, 406, 407, 426, 427, 488, 489.**

Further examples: *(a)* ⲟⲩⲛ̄-ϩⲟⲉⲓⲛⲉ ⲛ̄-ⲛ-ⲉⲧ-ⲗϩⲉⲣⲁⲧ-ⲟⲩ ⲙ̄-ⲡⲉⲓⲙⲁ ǀ ⲛⲁⲓ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ⲭⲓ-†ⲡⲉ ⲁⲛ ⲙ̄-ⲡⲙⲟⲩ Matt 16:28 "There are some standing here who will not taste death"; ⲛⲉ-ⲩⲛ̄-ⲟⲩⲃⲁⲥⲓⲗⲓⲕⲟⲥ ǀ ⲉⲣⲉ-ⲡⲉⲫⲱϩⲣⲉ ⲱⲱⲛⲉ ϩⲛ̄-ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ John 4:46 "And at Capernaum, there was an official whose son was ill"; ⲛⲉ-ⲩⲛ̄-ⲟⲩⲁ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉⲫⲙⲁⲑⲏⲧⲏⲥ ǀ ⲉⲫ-ⲛⲏⲭ ⲉ-ⲕⲟⲩⲛ-ⲟ̄ ⲛ̄-ⲓ̄ⲥ ⲡ-ⲉⲧⲉⲣⲉ-ⲓ̄ⲥ ⲙⲉ ⲙ̄ⲙⲟ-ⲟ John 13:23 "There was one of His disciples who was lying against the breast of Jesus, whom Jesus loved"; ⲟⲩⲛ̄-ϩⲉⲛⲕⲉϩⲃⲏⲩⲉ ⲇⲉ ⲉ-ⲛⲁⲱⲱ-ⲟⲩ ǀ ⲉ-ⲁⲫ-ⲗⲁ-ⲩ ⲛ̄ⲑⲓ-ⲓ̄ⲥ John 21:25 "But there are many other things that Jesus did"; ⲟⲩⲛ-ϩⲉⲛⲥⲓⲟⲩⲣ ⲅⲁⲣ ǀ ⲛ̄ⲧ-ⲁⲩ-ⲭⲡⲟ-ⲟⲩ (i.e. ⲉ-ⲛ̄ⲧ-ⲁⲩ-ⲭⲡⲟ-) ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲥ ⲛ̄-ⲧⲉⲩⲙⲁⲁⲩ ⲛ̄ⲧⲉⲉⲓϩⲉ Matt 19:12 "For there are eunuchs who were born from their mothers in this condition"; ⲟⲩⲛ̄-ϩⲟⲓⲛⲉ ǀ ⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲟⲩ ⲭⲉ-ⲛⲟⲩⲧⲉ ǀ Cor 8:5 "There are some that are called gods"; ⲁⲩⲱ ⲙⲛ̄-ⲗⲁⲁⲩ ǀ ⲉ-ⲙⲛ̄ⲧ-ⲟ̄-ⲑⲥⲙⲏ ǀ Cor 14:10 "And there is none that has no voice"; ⲙⲛ̄-ϩⲙ̄ϩⲁⲗ ǀ ⲉⲫ-ⲭⲟⲥⲉ ⲉ-ⲡⲉⲫⲭⲟⲉⲓⲥ Matt 10:24 "There is no servant who is above his master"; ⲙⲙⲛ̄-ⲡ-ⲉⲧ-ϩⲟⲃⲥ̄ ⲅⲁⲣ ǀ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ⲃⲟⲗⲡ-ⲟ̄ ⲁⲛ ⲉⲃⲟⲗ Mark 4:21 "For there is no hidden thing that will not be manifested"; *(b)* ⲁⲥ-ⲱⲱⲡⲉ ⲇⲉ ⲉⲫ-ϩⲛ̄-ⲟⲩⲉⲓ ⲛ-ⲛ̄ⲡⲟⲗⲓⲥ ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ ǀ ⲉⲫ-ⲙⲉϩ ⲛ̄-ⲥⲱⲃⲁϩ Luke 5:12 "Now it happened that while He was in one of the cities, lo, a man full of leprosy"

481 *Multiple expansions of Pattern 1.* Many expanded patterns contain two (or more) circumstantial clauses and/or prepositional phrases after the basic pattern:

ⲛⲉ-ⲩⲛ-ϩⲁϩ ǀ ⲉⲩ-ⲥⲟⲃⲁϩ ǀ ϩⲙ-ⲡⲓⲥⲣⲁⲏⲗ "Many lepers (ϩⲁϩ ⲉⲩ-ⲥⲱⲃⲁϩ) were in Israel" and "In Israel, there were many (ϩⲁϩ) who had leprosy (ⲉⲩ-ⲥⲱⲃⲁϩ)" (Luke 4:27)

Further examples: ⲟⲩⲛ̄-ⲟⲩⲱⲏⲣⲉ ⲱⲏⲙ ǀ ⲙ̄-ⲡⲉⲓⲙⲁ ǀ ⲉ-ⲩⲛ̄-†ⲟⲩ ⲛ̄-ⲟⲓⲕ ⲛ̄-ⲓⲱⲧ ⲛ̄ⲧⲟⲟⲧ-ⲟ̄ John 6:9 "There is a lad here who has five barley loaves" and "A lad with five barley loaves is here"; ⲁⲓ-ⲛⲁⲩ ⲁⲩⲱ ⲉⲓⲥ-ⲟⲩϩⲧⲟ ǀ ⲉⲫ-ⲟⲩⲟⲃⲱ̄ ǀ ⲉⲣⲉ-ⲟⲩⲡⲓⲧⲉ ⲛ̄ⲧⲟⲟⲧ-ⲟ̄ ⲙ̄-ⲡ-ⲉⲧ-ⲗⲁⲉ ⲉⲣⲟ-ⲟ Rev 6:2 "And I saw (a vision); and behold, (there was) a white horse with a bow in the grasp of the one riding it" and "There was a white horse, whose rider had a bow in his grasp"; ⲉⲓⲥ-ⲟⲩⲣⲙⲙⲁⲟ ǀ ⲙⲡⲟⲟⲩ ǀ ϩⲛ-ⲟⲩⲡⲟⲗⲓⲥ ǀ ⲉⲣⲉ-ⲛⲣⲱⲙⲉ ⲥⲟⲟⲩⲛ ϫⲉ-ⲟⲩⲛⲧ-ⲟ-ϩⲁϩ ⲛ-ϫⲣⲏⲙⲁ ⲙⲙⲁⲩ ShIV 25:23–26 "Here today is (a parable of) a rich person in a certain city, whom people know to possess much money" and "In today's parable, there is a rich person, who is in a certain city and whom people know to possess much money" and "In today's parable, a rich person is in a certain city, and people know him to possess much money"; ⲛⲉ-ⲩⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ǀ ⲉ-ⲡⲉⲫⲣⲁⲛ ⲡⲉ ⲛⲓⲕⲟⲇⲏⲙⲟⲥ ǀ ⲉ-ⲩⲁⲣⲭⲱⲛ ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲡⲉ John 3:1 "Now there was a man of the Pharisees named Nicodemus who was a Jewish ruler" and "Now there was a man of the Pharisees who was named Nicodemus, a Jewish ruler" and "Now there was a man of the Pharisees, who was named Nicodemus and who was a Jewish ruler"

482 Pattern 3a (formed without ⲟⲩⲛ̄- or ⲉⲓⲥ-)

Non-definite Entity Term ǀ Circumstantial Clause (containing a resumptive morph)
existent entity

ϩⲁϩ ⲙⲉⲛ ⲛ-ⲱⲁϫⲉ ǀ ⲉ-ⲁⲛ-ϫⲟⲟ-ⲩ "There are many words that we have spoken" (ShLefort 42:25)

In this subpattern, the existent entity is introduced without ⲟⲩⲛ̄- or ⲉⲓⲥ-. The identifying mark of Pattern 3a, and signal of 'existence', is the grammatical union of a non-definite entity term with a following circumstantial clause to form a complete, *main-clause* sentence. (Except for its main-clause status, Pattern 3a looks like a simple attributive clause construction **404.**) The existent entity is expressed by indef. article phrases and pronouns, specifier phrases and pronouns. No negation or conversion occurs. Pattern 3a is attested both as a narrative formula in the beginning of a story (cf. **465, 471**), and in the course of exposition.

Further examples: ⲁⲩⲱ ϩⲉⲛⲕⲉⲥⲙⲟⲧ ⲧⲏⲣ-ⲟⲩ ǀ ⲉ-ⲁⲩ-ϫⲓⲧ-ⲟⲩ ⲉ-ⲑⲁⲙⲁⲣⲧⲉ ⲙ̄ⲙⲟ-ⲟⲩ Mark 7:4 "And there are all sorts of other traditions which they have received for observance"; ⲟⲩⲙⲛⲧ-ϫⲁϫⲉ ⲙⲛ-ⲟⲩⲉⲓⲣⲏⲛⲏ ǀ ⲉⲩ-ⲱⲟⲟⲡ ϩⲛ-ⲧⲉⲓⲃⲓⲛ-ⲕⲱ ⲉⲃ-ⲟⲗ ‖ ϩⲟⲉⲓⲛⲉ ǀ ⲉ-ⲁⲩ-ⲕⲱ ⲛⲁ-ⲛ ⲉⲃⲟⲗ ⲛ-ⲛⲉⲛⲛⲉⲑⲟⲟⲩ ShAmél I 96:2–5 "There are enmity and peace that co-exist in this forgiveness; there are some who have forgiven

us our evil deeds"; ⲧⲁⲓⲟⲩ ⲙⲛ̄–ⲥⲛⲁⲩ | ⲉ–ⲁⲩ–ϫⲡⲟ–ⲟⲩ ShIII 69:18 "There were fifty-two (babies) that were born"; ⲟⲩⲏⲣ ⲛ̄–ⲧⲩⲡⲟⲥ ⲙ̄–ⲡⲟⲛⲏⲣⲟⲛ | ⲉ–ⲁⲩ–ϫⲟⲕ–ⲟⲩ ⲉⲃⲟⲗ ϩⲙ̄–ⲡⲙⲁ ⲙ̄–ⲡⲉⲕⲣⲁⲛⲓⲟⲛ ϩⲙ̄–ⲡⲧⲣⲉⲩ–ⲱⲱⲡⲉ ⲛ̄–ⲟⲩⲙⲟⲩϫⲟ ⲛ̄–ⲟⲩⲱⲧ ϩⲛ̄–ⲧⲕⲁⲕⲓⲁ ϩⲓⲧⲛ̄–ⲧⲉⲥⲃⲱ ⲛ̄–ⲛ̄–ⲉⲧ⁰-ϩⲓϫⲱ–ⲟⲩ ShRyl 70 (34:31-32) "O how many kinds of evil deed there were that got accomplished on Golgotha, as they became one single act of complicity in evil, by instruction of their superiors!"; ⲟⲩϩⲁⲗⲟ ⲛ̄–ⲁⲛⲁϫⲱⲣⲓⲧⲏⲥ | ⲉ–ⲟⲩⲛ̄ⲧⲁ–ⲩ ⲙ̄ⲙⲁⲩ ⲛ̄–ⲟⲩⲇⲓⲁⲕⲟⲛⲓⲧⲏⲥ ⲉⲩ–ⲟⲩⲏϩ ϩⲛ̄–ⲟⲩⲧⲙⲉ ApophPatr 99 (Chaîne 22:9–10) "There once was a venerable hermit who had a servant that lived in a village"; ⲛⲓⲙ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ϩⲛⲧ–ⲧⲏⲩⲧⲛ̄ ⲉⲩ–ⲫⲓ–⁰ⲣⲟⲟⲩⲱ | ⲉ–ⲟⲩⲛ̄–⁰ⲃⲟⲙ ⲙ̄ⲙⲟ–ⲩ ⲉ–⁰ⲟⲩⲉϩ–ⲟⲩⲙⲁϩⲉ ⲉϫⲛ̄–ⲧⲉⲩⲱⲓⲏ Matt 6:27 (textual var.) "And which of you is there who by being anxious can add one cubit to their stature?"

483 Pattern 4 (ⲙⲛ̄– or interrogative ⲟⲩⲛ̄–): the basic pattern expanded by a negative ϫⲉ– clause with resumptive morph

(a) *Basic Pattern (ⲙⲛ̄– only)* | *ϫⲉ– Negative Main Clause (containing a resumptive morph): affirmation*

(b) *Basic Pattern (ⲟⲩⲛ̄– only)* | *ϫⲉ– Negative Main Clause (containing a resumptive morph): rhetorical question (soliciting negative reply)*

(a) ⲙⲛ̄–ⲟⲩⲁ ⲛ̄–ⲟⲩⲱⲧ | ϫⲉ–ⲙ̄ⲡⲩ–ⲱⲙ̄ⲥ "There is not a single one that did not sink", i.e. All sank (ShWess9 87*a*:30–32)

(b) ⲙⲏ ⲟⲩⲛ̄–ⲃⲉⲱⲁⲓⲣⲉ | ϫⲉ–ⲙⲡⲟⲩ–ⲟⲣϫ–ⲟⲩ "Pray tell, are there any other sheepfolds that have not been fortified?", i.e. All have been fortified (ShAmél II 33:9–10)

Pattern 4 has the same two-fold function as Pattern 3. Logically, subpattern *(a)* is a double negative: *There is no* X *such as does not* Y = *Every* X *does action* Y. Subpattern *(b)* is a rhetorical question that expects a reply of 'No (None exists)': *Is there any* X *such as does not* Y*? = No (none exists), every* X *does action* Y. Thus subpatterns *(a)* and *(b)* are logical equivalents. The ϫⲉ– clause contains a resumptive morph **404,** which agrees with the entity term of the basic pattern in number/(gender).

For the forms, possible syntactic positions, and conditioned non-expression of the resumptive morph, cf. **404, 405, 406, 407, 426, 427, 488, 489.**

Further examples: *(a)* ⲙⲛ̄–ⲗⲗⲁⲩ ⲛ̄–ⲣⲱⲙⲉ ϩⲛ̄–ⲛ̄–ⲉⲧ⁰-ϩⲓⲟⲩⲛⲁⲙ ⲙ̄–ⲡⲣⲣⲟ | ϫⲉ–ⲛ̄–ⲥⲉ–ⲛⲁⲩ ⲁⲛ ShIII 189:11–12 "There is none among those at the right hand of the emperor who do not see"; ⲡⲏⲓ ⲙⲉⲛ ⲏ ⲛⲏⲓ ⲙⲛ̄–ⲃⲉϩⲱⲃ | ϫⲉ–ⲛ̄–ⲧ–ϫⲏⲕ ⲁⲛ ⲉⲃⲟⲗ ⲛϩⲏⲧ–ⲟⲩ ⲧⲏⲣⲟⲩ ShBM 196 81*a*:32–33 "As for the house or houses, in all of them there is nothing else that is not perfect"; ⲙⲙⲛ̄–⁰ⲥⲁϩⲟⲩ ⲙ̄–ⲡⲃⲟⲗ ⲛ̄–ⲧⲉⲣⲁⲫⲏ | ϫⲉ–ⲙⲡⲧ–ⲉⲓ ⲉϩⲣⲁⲓ ⲉϫⲱ–ⲟⲩ ShIV 10:16–17 "There is no curse outside the Scripture that it has not fallen upon them"; *(b)* ⲏ ⲟⲩⲛ̄–ⲕⲉⲣⲁⲫⲏ | ϫⲉ–ⲙⲡⲉⲛ–ⲥⲱⲧⲙ ⲉⲣⲟ–ⲟⲩ ShP 130'15r *b*:6–9 "Come now, are there other scriptures that we have not heard about?"; ⲙⲏ ⲟⲩⲛ̄–ⲃⲉⲱⲁⲓⲣⲉ | ϫⲉ–ⲙⲡⲟⲩ–ⲟⲣϫ–ⲟⲩ ⲏ ⲟⲩⲛ̄–⁰ⲣⲥⲱ ⲫⲓ–⁰ⲥⲟⲃⲧ | ϫⲉ–ⲙⲡⲟⲩ–ϫⲁⲥⲧ–ⲟⲩ ShAmél II 33:9–10 "Pray tell, are there any other sheepfolds

that have not been fortified, or are there any pens or walls that have not been erected?"; ⲟⲩ ⲅⲁⲣ ⲛ̄–ϩⲛⲁⲁⲩ . . . | ϫⲉ–ϩⲉⲛⲉⲃⲟⲗ ⲁⲛ ⲛⲉ ϩⲙ̄–ⲡⲕⲁϩ ⲧⲏⲣ–ⲟⲩ ShIII 215:7–10 "For what kind of things (are there) . . . that are not entirely terrestrial?"

484 Pattern 5 (ⲟⲩⲛ̄–/ⲉⲓⲥ– or interrogative ⲙⲛ̄–): the basic pattern expanded by a basic clause with resumptive morph

(a) *Basic Pattern (ⲟⲩⲛ̄– or ⲉⲓⲥ– only)* | *Basic Clause (containing a resumptive morph): affirmation*

(b) *Basic Pattern (ⲙⲛ̄– only)* | *Basic Clause (containing a resumptive morph): rhetorical question (soliciting affirmative reply)*

(a) ⲟⲩⲛ̄–ϩⲟⲓⲛⲉ ⲙⲉⲛ ϩⲛ̄–ⲛⲉⲩⲉⲥⲟⲟⲩ | ⲥⲉ–ⲛⲁ–ⲱⲱⲡⲉ ⲧⲉⲛⲟⲩ ϩⲛ̄–ϩⲉⲛ–ⲥⲙⲟⲧ ⲉ–ⲛ̄–ⲩ–ⲟⲩⲁⲱ–ⲟⲩ ⲁⲛ ⲛ̄ϩⲛⲧ–ⲟⲩ "There are some of his sheep that will then assume characteristics that he does not like in them" (ShChass 204:30–35)

ⲉⲓⲥϩⲏⲏⲧⲉ ⲉⲓⲥ–ⲡⲁⲁⲣⲓⲥⲧⲟⲛ | ⲁⲓ–ⲥⲃⲧⲱⲧ–ⲩ "Behold! I have made ready my dinner" (Matt 22:4)

(b) ⲙⲏ ⲙ̄ⲛ̄–⁰ⲣⲱⲙⲉ . . . | ⲙⲉⲩ–ⲕⲁⲁ–ⲩ ⲉ–⁰ⲉⲓ ⲙ̄–ⲡⲉⲩⲙ̄ⲧⲟ ⲉⲃⲟⲗ "Pray tell, is there not a kind of person who refuses to let him come into their presence?" (ShChass 131:31–40, cited more fully below)

Pattern 5 has the same two-fold function as Pattern 3. Subpattern *(b)* expects a reply of 'Yes' and is thus a logical equivalent of *(a): Aren't there some who* X*? = Yes, there are some who* X. The expansion clause contains a resumptive morph **404,** which agrees with the entity term of the simply pattern in number/(gender).

For the forms, possible syntactic positions, and conditioned non-expression of the resumptive morph, cf. **404, 405, 406, 407, 426, 427, 488, 489.**

Further examples: *(a)* ⲟⲩⲛ̄–ϩⲁϩ ⲛ̄–ⲣⲱⲙⲉ | ⲛⲉ–ⲛⲁⲛⲟⲩ–ⲟⲩ ⲉⲙⲁⲧⲉ ⲙ̄ⲡⲁⲧⲟⲩ– (i.e. ⲉ–ⲙ̄ⲡⲁⲧⲟⲩ–) ⲁⲣⲭⲉⲓ ShChass 134:37–40 "There are many people for whom it would have been much better if they had never held office"; ⲁⲩⲱ ⲟⲩⲛ̄–ⲟⲩⲱⲁϫⲉ | ⲕⲁⲛ ⲛ̄– (i.e. ⲉ–ⲛ̄–) †–ⲟⲩⲉⲱ–ϫⲟⲟ–ⲩ ⲁⲛ †–ⲛⲁ–ϫⲟⲟ–ⲩ ShChass 68:26–30 "And there is something that I am going to say, even though I do not want to say it"; ⲉⲓⲥ–ⲧⲉⲕⲙⲁⲩ ⲛⲙ̄–ⲛⲉⲕⲥⲛⲏⲩ | ⲥⲉ–ⲕⲱⲧⲉ ⲛ̄ⲥⲱ–ⲕ ϩⲓⲃⲟⲗ Mark 3:32 "Your mother and your brothers are outside asking for you"; ⲉⲓⲥϩⲏⲏⲧⲥ ⲇⲉ ⲉⲓⲥ–ⲟⲩⲥϩⲓⲙⲉ ⲛ̄–ϫⲁⲛⲁⲛⲁⲓⲁ | ⲁⲥ–ⲉⲓ Matt 15:22 "And lo! A Canaanite woman came"; ⲛⲁⲓ ⲇⲉ ⲛ̄ⲧⲉⲣⲉⲩ–ⲙⲉⲉⲩⲉ ⲉⲣⲟ–ⲟⲩ ⲉⲓⲥ–ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄–ⲡϫⲟⲉⲓⲥ | ⲁⲩ–ⲟⲩⲱⲛϩ̄ ⲛⲁ–ⲩ ⲉⲃⲟⲗ ϩⲛ̄–ⲟⲩⲣⲁⲥⲟⲩ Matt 1:20 "But as he considered this, the angel of the Lord appeared to him in a dream"; ⲁⲩⲱ ϩⲟⲥⲟⲛ ⲉⲩ–ⲙⲟⲟⲩⲉ ⲙⲛ̄–ⲧⲙⲁⲁⲩ ⲉⲓⲥ–ⲟⲩⲣⲱⲙⲉ | ⲁⲩ–ⲉⲓ ShAmél I 54:1 "And while he was walking with (his) mother, a man came"; ⲉⲩ–ⲱⲁϫⲉ ⲇⲉ ⲙⲛ̄–ⲡⲙⲏⲏⲩⲉ ⲉⲓⲥϩⲏⲏⲧⲉ ⲉⲓⲥ–ⲧⲉⲩⲙⲁⲁⲩ ⲙⲛ̄–ⲛⲉⲩⲥⲛⲏⲩ | ⲛⲉⲩ–ⲁϩⲉⲣⲁⲧ–ⲟⲩ ⲡⲉ ϩⲓ–ⲡⲥⲁ ⲛ̄–ⲃⲟⲗ Matt 12:46 "While he was still speaking to the people, behold, his mother and his brother were standing outside"; *(b)* ⲙⲏ ⲙ̄ⲛ̄–⁰ⲣⲱⲙⲉ | ⲉⲣⲱⲁⲛ–ⲡⲉⲩϩ̄ⲙϩⲁⲗ ⲡ̂–⁰ⲃⲁⲗⲉ ⲏ̂

ⲛ̄ⲧⲉ–ⲕⲉϩⲱⲃ ⲉⲩ–ⲱ ⲛ̄–ⲃⲁⲉⲓⲉ ⲱⲱⲡⲉ ⲙ̄ⲙⲟ–ⲩ ⲙⲉⲩ–ⲕⲁⲁ–ⲩ ⲉ–ⲫⲉⲓ ⲙ̄–ⲡⲉⲩⲙ̄ⲧⲱ ⲉⲃⲟⲗ ShChass 131:31–40 "Pray tell, is there not a kind of person who, when their manservant goes blind or has some other horrible thing happen to him, refuses to let him come into their presence?"

ⲉⲓⲥ– INDICATING TIME OR MEASURE

485 ⲉⲓⲥ– prefixed to an entity term of time or measure expresses present completedness: "For three days *now*, *Precisely* this amount, *Already* the second one," etc. E.g. ⲉⲓⲥ–ϣⲟⲙⲧ̄ ⲛ̄–ϩⲟⲟⲩ ⲥⲉ–ⲃⲉⲉⲧ ⲉⲣⲟ–ⲉⲓ Matt 15:32 "They have been with me for three days now"; ⲉⲓⲥ–ⲡⲁⲓ ⲡⲉ ⲡⲱⲓ ⲉⲧⲟⲩ–ⲛⲁ–ⲱⲓ ⲙⲙⲟ–ⲩ ⲛ–ϩⲉⲛⲣⲱⲙⲉ ⲛ–ⲁⲧ–ⲥⲱⲧⲙ ShIII 166:22-23 "The measure that will have been measured out unto people who are heedless is this"; ⲉⲓⲥ–ⲧⲙⲉϩ–ⲥⲛ̄ⲧⲉ ⲛ̄–ⲉⲡⲓⲥⲧⲟⲗⲏ ⲧⲉ ⲧⲁⲓ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲉ†–ⲥϩⲁⲓ ⲙ̄ⲙⲟ–ⲥ ⲛⲏ–ⲧⲛ̄ 2 Pet 3:1 "This which I write to you, my beloved, is already the second letter."

Further examples: †–ⲙⲟⲕⲙⲉⲕ ⲙⲙⲟ–ⲓ ⲉⲓⲥ–ϩⲉⲛⲣⲟⲙⲡⲉ ⲉ–ⲫⲧⲙ–ⲧⲣⲉ–ⲫⲣⲱⲙⲉ ⲃⲛ̄–ⲫⲁϫⲉ ⲉ–ⲫⲭⲱ ShIV 172:6–7 "For some years now, it has been my intention that no one should speak out"; ⲉ–ⲩⲛ̄ⲧⲁ–ⲓ ⲁⲉ ⲙ̄ⲙⲁⲩ ⲛ̄–ⲟⲩⲟⲩⲱⲱ ⲉ–ⲫⲉⲓ ⲱⲁⲣⲱ–ⲧⲛ̄ ⲉⲓⲥ–ϩⲁϩ ⲛ̄–ⲣⲟⲙⲡⲉ Rom 15:23 "Since I have longed for many years to come to you"; ⲁⲓ–ⲙⲟⲩ ⲓ ⲉⲓⲥ–ⲟⲩϩⲉⲃⲁⲱⲙⲁⲥ ⲙ̄ⲡⲓ–ⲟⲩⲉⲙ–ⲫⲡⲉⲧ–ϩⲏⲙ ApophPatr 69 (Chaîne 15:28) "I'm simply dead! For a week now, I haven't eaten any hot food"

22 *The Entity Statement as Subject Expansion*

Entity Statement Expanding the Subject of a Clause **486**

Entity Statement Expanding an Impersonal Predicate (ⲁⲛⲁⲅⲕⲏ etc.) **487**

The Syntax of ϣϣⲉ, ⲙⲉϣϣⲉ, and ⲥ–ⲁⲟⲕⲉⲓ ⲛⲁ= **488**

THE ENTITY STATEMENT EXPANDING THE SUBJECT OF A CLAUSE

486 When a Coptic entity statement **150** such as

that the righteous shall live by faith (ϫⲉ–ⲉⲣⲉ–ⲡⲁⲓⲕⲁⲓⲟⲥ ⲛⲁ–ⲱⲛϩ̄ ⲉⲃⲟⲗ ϩ̄ⲛ̄–ⲧⲡⲓⲥⲧⲓⲥ)
to keep the whole law (ⲉ–ⲫ̄ⲣ̄–ⲡⲛⲟⲙⲟⲥ ⲧⲏⲣ–ⲩ̄)
for me to be judged (ⲥ–ⲫⲧⲣⲉⲩ–ⲁⲛⲁⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ–ⲓ̈)

functions as the subject of a clause, it almost never enters directly into a nexus **248** of subject + predicate. Rather, the entity statement is represented by ϥ, ⲥ, ⲡⲉ, or ⲧⲉ (expressing grammatical information as a *'grammatical subject'*, English *it*) in a nuclear nexus pattern, such as

ϥ=ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ . . . "It is evident . . . "
ⲥ=ⲉⲣⲟ–ϥ . . . "It is obligatory for him . . . "
ⲟⲩⲉⲗⲁⲭⲓⲥⲧⲟⲛ ⲡⲉ . . . "It is a very trivial matter . . . "

and the entity statement follows the nexus pattern in apposition, as a *'subject expansion'*, expressing the lexical content of the grammatical subject.

(Grammatical Subject + Predicate) | *Entity Statement*
nuclear nexus — subject expansion

Such sentences typically express the speaker's judgement or attitude: *it is evident, obligatory, necessary, sufficient, expedient, a good thing, pleasing, trivial, wonderful, amazing, surprising, of concern, hard, shameful, not God's will, a matter of disgrace, a transgression, it would be better, may it never happen,* etc.

ϥ–ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ | ϫⲉ–ⲉⲣⲉ–ⲡⲁⲓⲕⲁⲓⲟⲥ ⲛⲁ–ⲱⲛϩ̄ ⲉⲃⲟⲗ ϩ̄ⲛ̄–ⲧⲡⲓⲥⲧⲓⲥ "It is evident that the righteous shall live by faith" (Gal 3:11) [ϥ expanded by ϫⲉ– . . .]

ⲥ–ⲉⲣⲟ–ⲩ | ⲉ–ⲫ̄ⲣ̄–ⲡⲛⲟⲙⲟⲥ ⲧⲏⲣ–ⲩ̄ "It is obligatory for him to keep the whole law" (Gal 5:3) [ⲥ expanded by ⲉ–ⲫinfinitive]

ⲟⲩⲙⲟⲉⲓⲍⲉ ⲁⲛ ⲧⲉ | ⲛⲧⲉ–ⲧⲉⲓⲱⲟⲙⲧ ⲛ–ⲥⲩⲛⲁⲅⲱⲅⲏ ⲙⲟⲩⲍ ⲍⲛ–ⲍⲉⲛⲍⲃⲏⲩⲉ ⲛ–ⲥⲉ–ⲱⲟⲟⲡ (i.e. ⲉ–ⲛ–ⲥⲉ–ⲱⲟⲟⲡ) ⲁⲛ ⲏ ⲛⲧⲟⲩ ⲉⲩ–ⲱⲟⲟⲡ ⲁⲩⲱ ⲛⲧⲁ–ⲧⲙ–ⲉⲓⲙⲉ ⲁⲛⲟⲕ ⲟⲩⲧⲉ ⲡⲍⲗⲗⲟ "It is no wonder *if these three congregations are full* of deeds that are 'non-existent', or rather, which do exist but I and the Senior Monk do not know about them" (ShIII 156:28–157:2) [ⲧⲉ expanded by ⲛⲧⲉ– . . .]

ⲟⲩⲉⲗⲁⲭⲓⲥⲧⲟⲛ ⲛⲁ–ⲓ̈ ⲡⲉ | ⲉ–ⲫⲧⲣⲉⲩ–ⲁⲛⲁⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ–ⲓ̈ "To me, it is a very trivial matter for me to be judged" (1 Cor 4:3) [ⲡⲉ expanded by ⲉ–ⲫⲧⲣⲉⲩ– . . .]

ⲟⲩⲙⲟⲉⲓⲍⲉ ⲇⲉ ⲧⲉ | ⲭⲉ–ⲁⲛ–ⲭⲱ ⲛ–ⲍⲉⲛⲱⲁⲭⲉ ⲉ–ⲛⲁⲱⲱ–ⲟⲩ "It is wonderful that we have spoken many words" (ShIII 183:28–184:1) [ⲧⲉ expanded by ⲭⲉ– . . .]

ⲛ–ⲩ–ⲟ ⲁⲛ ⲛ–ⲫⲣⲟⲟⲩⲱ ⲛⲁ–ⲛ | ⲭⲉ–ⲡⲛⲟⲩⲧⲉ ⲛⲁ–ⲭⲛⲟⲩ–ⲛ ⲉⲧⲃⲉ–ⲍⲱⲃ ⲛⲓⲙ "It is no matter of concern to us that God is going to interrogate us about every thing" (ShIII 34:9–10) [ⲩ expanded by ⲭⲉ– . . .]

ⲛⲛⲉⲥ–ⲱⲱⲡⲉ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙ–ⲡⲭⲟⲉⲓⲥ | ⲉ–ⲫⲧⲣⲉⲛ–ⲕⲁ–ⲧⲟⲟⲧ–ⲛ ⲉⲃⲟⲗ ⲉⲛ–†–ⲫⲥⲃⲱ ⲛ–ⲛⲉⲛⲉⲣⲏⲩ "May it never happen, by the presence of the Lord, that we cease from teaching one another" (ShIII 164:5–6) [ⲥ expanded by ⲉ–ⲫⲧⲣⲉⲛ– . . .]

ⲁⲥ–ⲛ̄ⲁⲟⲕⲓ ⲇⲉ ⲛ̄–ⲥⲓⲗⲁⲥ | ⲉ–ⲫⲧⲣⲉⲩ–ⲃⲱ ⲙ̄–ⲡⲙⲁ ⲉⲧⲫ̄–ⲙ̄ⲙⲁⲩ "But it seemed good to Silas for him to remain there" (Acts 15:34) [ⲥ expanded by ⲉ–ⲫⲧⲣⲉⲩ– . . .]

ⲛⲁⲛⲟⲩ–ⲥ ⲙ̄–ⲡⲣⲱⲙⲉ ⲉⲧⲫ̄–ⲙ̄ⲙⲁⲩ | ⲉ–ⲛⲉ–ⲙ̄ⲡⲟⲩ–ⲭⲟ–ⲩ "It would be better for that man if he had not been born" (Matt 26:24) [ⲥ expanded by ⲉ–ⲛⲉ–ⲙ̄ⲡⲟⲩ– . . .]

ⲟⲩⲱⲡⲏⲣⲉ ⲧⲉ | ⲉⲧⲉ–ⲙⲡⲟⲩ–ⲭⲟⲟ–ⲥ ⲛⲁ–ⲩ ⲭⲉ–ⲉⲓⲥⲍⲏⲏⲧⲉ ⲁⲕ–ⲉⲣⲏⲧ ⲛⲁ–ⲛ ⲛ–ⲍⲉⲛⲑⲣⲟⲛⲟⲥ "It is a wonder that they did not say to Him. Look, You promised us thrones" (Severian of Gabala, Encomium on Saints Peter and Paul [Foat 93:18–19]) [ⲧⲉ expanded by focalizing conversion **457** ⲉⲧⲉ–ⲙⲡⲟⲩ– . . .]

Rare examples of an entity statement in basic subject position include: *(i) nominal sentence* ⲉ–ⲫⲍⲙⲟⲟⲥ (textual var. ⲡⲉⲍⲙⲟⲟⲥ) ⲇⲉ ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟ–ⲓ̈ ⲏ ⲥⲁⲍⲃⲟⲩⲣ ⲙ̄ⲙⲟ–ⲓ̈ ⲙ̄–ⲡⲱ–ⲓ ⲁⲛ ⲡⲉ ⲉ–ⲫⲧⲁⲁ–ⲩ Mark 10:40 "But to sit at my right hand or at my left is not mine to grant"; *(ii) durative sentence* ⲉ–ⲫⲩⲱⲙ ⲇⲉ ⲉ–ⲙⲡⲛ̄–ⲉⲓⲁ–ⲧⲟⲟⲧ–ⲛ̄ ⲥⲱⲱⲩ ⲁⲛ ⲙ̄–ⲡⲣⲱⲙⲉ Matt 15:20 ed. Kasser "But to eat without washing your hands does not defile the person"

The *nuclear nexus pattern* can be a durative sentence, non-durative conjugation, nominal sentence with ⲡⲉ **275**, or suffixally conjugated verboid (e.g. ⲩ–ⲟⲩⲟⲛⲍ̄ ⲉⲃⲟⲗ, ⲛ̄ⲛⲉⲥ–ⲱⲱⲡⲉ, ⲟⲩⲙⲟⲉⲓⲍⲉ ⲧⲉ, ⲛⲁⲛⲟⲩ–ⲥ); cf. also **487**. Selection (or fluctuation) of ⲩ or ⲥ as grammatical subject is a matter of

lexically fixed phrasing associated with each particular predicate; that of ⲡⲉ or ⲧⲉ is motivated according to the gender of the predicate. The grammatical subject (ⲩ, ⲥ, ⲡⲉ, or ⲧⲉ) refers ahead and heralds the coming entity statement **275.** *Negation* and *conversions* have the usual forms associated with the selected nexus pattern. Selection of the form of *entity statement* (ⲭⲉ–, ⲉ–ⲫⲧⲣⲉ=, etc.) is a matter of the compatibilities lexically associated with each particular predicate. Cf. also **354(c)**.

Further examples. *Masc. grammatical subject:* ⲩ–ⲙⲟⲕⲍ̄ ⲛ̄–ⲛ–ⲉⲧⲉ–ⲩⲛ̄ⲧ–ⲟⲩ–ⲫⲭⲣⲏⲙⲁ ⲙ̄ⲙⲁⲩ | ⲉ–ⲫⲧⲣⲉⲩ–ⲃⲱⲕ ⲉⲍⲟⲩⲛ ⲉ–ⲧⲙⲛ̄ⲧ–ⲉⲣⲟ ⲙ̄–ⲡⲛⲟⲩⲧⲉ Mark 10:23 "It is hard for those who have riches to enter the kingdom of God"; ⲩ–ⲟ ⲙ–ⲫⲙⲟⲓⲍⲉ ⲛⲛⲁⲍⲣⲁ–ⲛ ⲉⲙⲁⲧⲉ | ⲭⲉ– ShAmél II 537:2–3 "It is very amazing to us that . . . "; ⲡⲁⲛⲧⲱⲥ ⲇⲉ ⲉ–ⲛ–ⲩ–ⲟⲃⲱ ⲉⲣⲟ–ⲛ ⲁⲛ | ⲭⲉ– ShAmél II 454:9 "And of course without its being forgotten by us that . . . "; ⲩ–ⲟ ⲃⲉ ⲛ–ⲫⲣⲟⲟⲩⲱ ⲛⲁ–ⲛ ⲏ ⲩ–ⲍⲙ–ⲡⲉⲛⲍⲏⲧ | ⲭⲉ–ⲛⲉⲩ–ⲏⲡ ⲉ–ⲫⲭⲟⲟ–ⲥ ⲡⲉ ⲭⲉ– ShIV 18:4–5 "So it is a matter of concern to us, and it is on our mind, that it would be necessary to say . . . "; ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ | ⲉ–ⲫⲥⲉⲡ̄ⲥ̄–ⲛⲉⲥⲛⲏⲩ 2 Cor 9:5 "To urge the brethren is necessary"; ⲙ̄–ⲡⲟⲩⲱⲱ ⲁⲛ ⲡⲉ ⲙ̄ⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙ̄–ⲡⲁⲉⲓⲱⲧ ⲉⲧ–ⲫ–ⲍⲛ̄–ⲙ̄ⲡⲏⲩⲉ | ⲭⲉⲕⲁⲥ ⲉⲫⲉ–ⲍⲉ ⲉⲃⲟⲗ ⲛ̄ⲑⲓ–ⲟⲩⲁ ⲛ̄–ⲛⲉⲓⲕⲟⲩⲓ Matt 18:14 "It is not the will of My Father who is in heaven that one of these little ones should perish"; ⲟⲩⲱⲗⲟⲩ ⲡⲉ ⲛ̄–ⲟⲩⲣⲱⲙⲉ ⲛ̄–ⲓⲟⲩⲇⲁⲓ | ⲉ–ⲫⲭⲱⲍ ⲏ ⲉ–ⲫ†–ⲡⲉⲫⲟⲩⲟⲓ̈ ⲉ–ⲩⲣⲱⲙⲉ ⲛ̄–ⲁⲗⲗⲟⲫⲩⲗⲟⲥ Acts 10:28 "It is shameful for a Jewish person to touch or to approach a person of another nation"; ⲫⲱⲗⲟⲩ ⲡⲉ | ⲫⲭⲟⲟ–ⲩ ‖ ⲫⲱⲓⲡⲉ ⲡⲉ | ⲫⲥⲱⲧⲙ ⲉⲣⲟ–ⲟⲩ ShAmél I 228:7 "To speak of them amounts to disgrace itself, to hear of them amounts to shame itself"; ⲟ̄ⲩ ⲡⲉ ⲡⲱⲁⲩ ⲙ̄–ⲡⲉⲩⲱⲛⲍ . . . ⲉ–ⲫⲥⲓⲱⲉ ⲡⲉ | ⲑⲉ ⲉⲧⲉⲣⲉ–ⲡⲍⲁⲓ ⲱⲁⲭⲉ ⲙⲛ̄–ⲧⲉⲥⲍⲓⲙⲉ ⲁⲩⲱ ⲉ–ⲫⲃⲟⲧⲉ ⲡⲉ | ⲑⲉ ⲉⲧⲉⲣⲉ–ⲧⲉⲥⲍⲓⲙⲉ ⲱⲁⲭⲉ ⲙⲛ̄–ⲡⲍⲁⲓ ShOr 159:25–4L "What is their life worth . . . when it is bitter how husband talks with wife, and disgusting how wife talks with husband?"; ⲟⲩⲱⲱⲟⲧ ⲛⲏ–ⲧⲛ̄ ⲡⲉ | ⲭⲉ–ⲟⲩⲛ̄ⲧⲏ–ⲧⲛ̄–ⲫⲍⲁⲡ ⲙⲛ̄–ⲛⲉⲧⲛ̄–ⲉⲣⲏⲩ 1 Cor 6:7 "The fact that you have lawsuits with one another is a deficiency for you"; ⲩ–ⲣⲱⲱⲉ ⲇⲉ ⲉ–ⲫⲭⲟⲟ–ⲥ ⲙ̄ⲙⲁⲧⲉ | ⲭⲉ–ⲍⲉⲛⲡⲗⲁⲛⲏ ⲛⲉ ⲛⲁⲓ ShWess9 140*c*:2–5 "But it is sufficient merely to say that these are deceptions"

Fem. grammatical subject: ⲥ–ⲙⲟⲕⲍ | ⲉ–ⲫⲧⲣⲉ–ⲫⲣ̄ⲙⲙⲁⲟ ⲃⲱⲕ ⲉⲍⲟⲩⲛ ⲉ–ⲧⲙⲛⲧ–ⲣ̄ⲣⲟ ⲛ̄–ⲙ̄ⲡⲏⲩⲉ Matt 19:23 "It is hard for a rich person to enter the kingdom of the heavens"; ⲛⲁⲛⲟⲩ–ⲥ ⲅⲁⲣ ⲛⲁ–ⲓ̈ | ⲉ–ⲧⲣⲁ–ⲙⲟⲩ 1 Cor 9:15 "For it would be better for me to die"; ⲛ–ⲥ̄–ⲣ̄–ⲫⲛⲟⲩⲣⲉ ⲁⲛ | ⲉ–ⲫⲭⲓ–ⲫⲥⲍⲓⲙⲉ Matt 19:10 "It is not expedient to marry"; ⲛ–ⲥ̄–ⲧⲟ ⲅⲁⲣ ⲛⲁ–ⲩ ⲁⲛ | ⲉ–ⲫⲱⲁⲭⲉ 1 Cor 14:34 "It is not permitted to them to speak"; ⲟⲩⲁⲛⲟⲙⲓⲁ ⲅⲁⲣ ⲛⲏ–ⲧⲛ ⲧⲉ | ⲭⲉ–ⲉⲧⲉⲧⲛ–ⲥⲍⲁⲓ–ⲥⲟⲩ ShIII 26:4 "For, it is a transgression for you to even write them"; ⲛⲁⲛⲟⲩ–ⲥ ⲇⲉ | ⲉⲱⲭⲉ–ⲁⲧⲉⲧⲛ̄–ⲣ̄–ⲫ̄ⲣⲣⲟ 1 Cor 4:8 "And it would be better if you had reigned"; ⲛ–ⲟⲩⲙⲟⲓⲍⲉ ⲁⲛ ⲧⲉ ⲟⲩⲧⲉ ⲛ–ⲟⲩⲛⲟⲃⲉ ⲁⲛ ⲡⲉ | ⲉⲩⲱⲁⲛ–ⲙⲉⲥⲧⲉ–ⲍⲉⲛⲣⲱⲙⲉ ⲛ–ⲣⲉⲩ–ⲭⲓⲟⲩⲉ ⲍⲣⲁⲓ ⲛⲍⲏⲧ–ⲟⲩ ShAmél I 95:6–7 "It is not surprising nor sinful if they despise people among them who are thieves"; ⲛⲉⲛⲍⲃⲏⲩⲉ ⲅⲁⲣ ⲛⲉⲧⲫ̄–ⲧⲣⲉ–ⲛⲉⲓⲱⲁⲭⲉ †–ⲫⲍⲁⲡ ⲉⲣⲟ–ⲛ ⲁⲩⲱ ⲛⲁⲛⲟⲩ–ⲥ | ⲉⲩ–† ShRyl 69 (34:1–2) "For it is our actions that cause our words to judge us, and it is a good thing that they do!"; ⲛⲁⲛⲟⲩ–ⲥ ⲛⲁ–ⲩ ⲛ̄ⲍⲟⲩⲟ | ⲉⲛⲉ–ⲩⲛ̄–ⲟⲩⲱⲛⲉ ⲛ̄–ⲥⲓⲕⲉ ⲁⲱⲉ ⲉ–ⲡⲉⲩⲙⲁⲕⲍ Mark 9:42 "It would be much better for him if a millstone were hung round his neck"; ⲉⲛⲍⲟⲥⲟⲛ ⲉⲥ–ⲛⲥⲱ–ⲛ | ⲉ–ⲫⲧⲙ–ⲣ–ⲫⲛⲟⲃⲉ ⲙⲡⲣⲧⲣⲉⲛ–ⲥⲱⲱ ⲛ–ⲧⲉⲭⲁⲣⲓⲥ ShIV 24:8–9 "So long as it is up to us not to sin, let us not despise grace"; ⲛ–ⲥ–ⲣ–ⲫⲭⲣⲓⲁ ⲁⲛ | ⲛ–ⲫ†–ⲫⲍⲓⲥⲉ ⲛⲁ–ⲩ ⲛⲕⲉⲥⲟⲛ ShMiss4 233:2 "There is no need to bother him again"

ENTITY STATEMENT EXPANDING AN IMPERSONAL PREDICATE

487 A small list of *'impersonal predicates'* (predications not formally analyzable into subject and predicate), namely

(a) ⲁⲛⲁⲅⲕⲏ 'it is necessary', ἀνάγκη
ϩⲱ 'it is sufficient, enough'
ϩⲁⲡⲥ 'it is necessary, . . . must'
ϩⲛⲉ-/ϩⲛⲁ= 'it is pleasing unto . . . ' **379**

(b) ⲅⲉⲛⲟⲓⲧⲟ, negative ⲙⲏⲅⲉⲛⲟⲓⲧⲟ (var. ⲙⲉⲅⲉⲛⲟⲓⲧⲟ) 'may it come to pass', γένοιτο, μὴ γένοιτο
ⲉⲝⲉⲥⲧⲓ, negative ⲟⲩⲕⲉⲝⲉⲥⲧⲓ 'it is permitted, possible, proper', ἔξεστι, οὐκ ἔξεστι

(c) ϣϣⲉ (var. ⲉϣϣⲉ), negative ⲙⲉϣϣⲉ (but also ⲛ̄-ϣϣⲉ ⲁⲛ) 'it is right, fitting, necessary', cf. **488**

(d) ϩⲁⲙⲟⲓ 'how good it would be if . . . , if only . . . '

similarly can be expanded by an entity statement

Impersonal Predicate | *Entity Statement*
predicate | subject

ϩⲁⲡⲥ | ⲉ-ⲫⲧⲣⲉϥ-ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧⲫ-ⲙⲟⲟⲩⲧ "It is necessary for Him to rise from the dead, He must rise from the dead" (John 20:9)

At least some of these morphs can also occur without expansion by an entity statement: ϩⲱ ⲉⲣⲟ-ⲛ John 14:8 "It will be enough for us," ⲙⲉⲅⲉⲛⲟⲓⲧⲟ ShIII 47:24 "Never!" In basic form they express present time. ϩⲱ also occurs as an intransitive verb. For the overall Coptic *tense system*, cf. chapter 25.

Further affirmative examples: ϩⲱ ⲅⲁⲣ | ⲉ-ⲫⲧⲣⲉ-ⲛⲥⲟϕⲟⲥ ⲁⲩⲱ ⲙ-ⲡⲓⲥⲧⲟⲥ ϩⲛ-ⲟⲩⲙⲉ ⲉⲓⲙⲉ ϫⲉ-ⲡϣⲏⲣⲉ ϣⲟⲟⲡ ⲙⲛ-ⲡⲓⲱⲧ ShOrig 811 (Orlandi 60:23–24) "For, it is enough for the wise and truly faithful to know that the Son dwells with the Father"; ⲁⲛⲁⲅⲕⲏ ⲅⲁⲣ | ⲉ-ⲫⲧⲣⲉ-ⲛⲉⲥⲕⲁⲛⲇⲁⲗⲟⲛ ⲉⲓ Matt 18:7 "For, it is necessary that temptations come"; ϩⲛⲁ-ⲛ ⲛ̄ϩⲟⲩⲟ ⲉ-ⲫⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲥⲱⲙⲁ 2 Cor 5:8 "It is very pleasing to us to come out of the body, We are very willing to come out of the body"; ⲣⲉⲛⲟⲓⲧⲱ ⲃⲉ | ⲛⲧⲛ̄-ⲃⲛ̄-ⲟⲩⲛⲁ ⲙ̄-ⲡⲉϥⲙ̄ⲧⲱ ⲉⲃⲟⲗ ShChass 118:31–33 "So may it come to pass that we find mercy in His presence!"; ⲉⲝⲉⲥⲧⲓ ϩⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ | ⲉ-ⲫⲣ-ⲫⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ ϫⲛ̄-ⲣ-ⲫⲡⲉⲃⲟⲟⲩ Mark 3:4 "Is it lawful on the sabbath to do good or to do harm?"; ϩⲁⲙⲟⲓ ⲟⲛ | ⲉ-ⲁⲛⲟⲛ-ϩⲉⲛⲙⲁⲓ-ⲡⲉⲛⲙ̄ⲧⲟⲛ ⲁⲛ ϩⲛ̄-ϩⲱⲃ ⲛⲓⲙ ShMing 92*a*: 20–24 "How good it would be if we were not lazy in everything!"; ϩⲁⲙⲟⲓ ⲟⲛ | ⲉⲣⲉ-ⲡϫⲟⲓⲥ ⲛⲁ-ⲧⲁⲁ-ⲥ ⲛⲁ-ⲛ ⲉ-ⲫⲧⲣⲉⲛ-ⲕⲱⲧⲉ ⲛ-ⲧⲉⲛⲟⲩⲟⲃⲉ ⲉ-ⲡ-ⲉⲧ-ⲫ-ⲛⲁ-ⲣⲁϩⲧ-ⲛ ShIV 116:23–24 "If only the Lord would grant us to turn our cheek to anyone who strikes us"

Negation. Group *(a):* (optional ⲛ̄-) + impersonal predicate + ⲁⲛ **250**, e.g. ϩⲱ ⲁⲛ and ⲛ̄-ϩⲱ ⲁⲛ. Group *(b):* substitution of an alternant negative morph (see list above). Group *(c):* mixed negation, cf. **488.** Group *(d):* no negation.

Negative examples: *(a)* ϩⲱ ⲁⲛ ⲉⲣⲟ-ϥ | ϫⲉ-ⲁϥ-ⲣ-ⲫⲛⲟⲃⲉ ShMiss4 822:14 "For him merely to have sinned was not enough"; ⲙⲏ ⲛ-ϩⲱ ⲁⲛ ⲉⲣⲟ-ⲛ | ⲉ-ⲫⲧⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲕⲱ ⲛⲁ-ⲛ ⲉⲃⲟⲗ ⲛ-ⲛⲉⲛⲛⲟⲃⲉ ShAmél I 67:14 "Pray tell, is it not enough for us that God forgives us our sins?"; ⲙⲏ ϩⲁⲡⲥ̄ ⲁⲛ | ⲉ-ⲫⲧⲣⲉ-ⲡⲭⲥ̄ ϣⲉⲡ-ⲛⲁⲓ Luke 24:26 "Pray tell, is it not necessary for the Christ to suffer these things?"; *(b)* ⲙⲉⲅⲉⲛⲟⲓⲧⲟ | ⲉ-ⲫⲧⲣⲉ-ⲡⲁⲓ ϣⲱⲡⲉ ShIII 29:16–17 "God forbid that this should happen!"; ⲟⲩⲕⲉⲝⲉⲥⲧⲓ ⲛⲁ-ⲛ | ⲉ-ⲫⲙⲉⲩⲧ-ⲗⲁⲁⲩ John 18:31 "It is not lawful for us to put anyone to death"; *(c)* cf. **488**

Conversions: (i) relative (ⲉⲧⲉ-), *(ii)* circumstantial (ⲉ-), *(iii)* preterit (ⲛⲉ-), *(iv)* focalizing (ⲉ-)

Examples: *(i)* ⲛ-ⲉⲧ-ⲟ ⲛ-ⲫⲃⲟⲧⲉ ⲉ-ⲡⲣⲁⲛ ⲉⲧⲉ-ⲟⲩⲕⲉⲝⲉⲥⲧⲓ | ⲉ-ⲫⲗⲁ-ⲩ ShIV 4:12 "Things that are abominations against the profession (of monasticism) and which it is not permitted to do"; *(ii)* ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉ-ϩⲁⲡⲥ̄ | ⲉ-ⲫⲧⲣⲉⲩ-ϫⲉⲥⲧ-ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ John 3:14 "So must the Son of Man be lifted up"; ⲁϥ-ⲟⲩⲟⲙ-ⲟⲩ ⲉ-ⲟⲩⲕⲉⲝⲉⲥⲧⲓ ⲛⲁ-ϥ | ⲉ-ⲫⲟⲩⲟⲙ-ⲟⲩ Mark 2:26 "He ate them, without its being lawful for him to eat them"; *(iii)* ⲛⲉ-ϩⲁⲡⲥ̄ | ⲉ-ⲫⲧⲣⲉ-ⲧⲉⲓⲅⲣⲁϕⲏ ϫⲱⲕ ⲉⲃⲟⲗ Acts 1:16 "This scripture had to be fulfilled"; *(iv)* cf. **488**

THE SYNTAX OF ϣϣⲉ, ⲙⲉϣϣⲉ, AND ⲥ-ⲁⲟⲕⲉⲓ ⲛⲁ=

488 ϣϣⲉ (var. ⲉϣϣⲉ), negative ⲙⲉϣϣⲉ, 'it is right, fitting, necessary' has two forms of negation.

Affirmative examples: ϣϣⲉ | ⲉ-ⲫϣⲟⲩϣⲟⲩ 2 Cor 12:1 "It is right to boast"; ⲕⲁⲧⲁ-ⲡⲉⲛⲛⲟⲙⲟⲥ ϣϣⲉ ⲉⲣⲟ-ϥ | ⲉ-ⲫⲙⲟⲩ John 19:7 "According to our law He must die" (it is fitting for Him to die); ϣϣⲉ | ⲉ-ⲫⲧⲣⲉⲛ-ϫⲟⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ ϩⲛ̄-ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ Acts 2:29 "We may say to you confidently . . . "

Negations. (a) In main clauses: (ⲛ̄-) + ϣϣⲉ + ⲁⲛ. *(b)* In relative and circumstantial conversion: substitution of ⲙⲉϣϣⲉ, but relative also ⲛ̄-ϣϣⲉ ⲁⲛ **489.**

Examples: *(a)* ⲛ̄ϣϣⲉ ⲁⲛ | ⲉ-ⲫⲃⲟⲗ-ⲥ̄ ⲛ-ⲧⲉⲓⲙⲣⲣⲉ ⲙ-ⲡⲉϩⲟⲟⲩ ⲙ̄-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ Luke 13:16 "Isn't it fitting to loose her from this bond on the sabbath day?"; ϣϣⲉ ⲁⲛ ⲛⲁⲥⲛⲏⲩ | ⲉ-ⲫⲧⲣⲉ-ⲛⲁⲓ ϣⲱⲡⲉ ⲛ̄ⲧⲉⲓϩⲉ Jas 3:10 "My brethren, this ought not to be so"; *(b)* cf. below, Conversions

Conversions: (i) relative (ⲉⲧⲉ-); *(ii)* circumstantial (ⲉ-); *(iii)* preterit (ⲛⲉ- 'ought to have, should have'); *(iv)* focalizing (ⲉ-)

Examples: *(i)* ϩⲱⲃ ⲛⲓⲙ ⲉⲧⲉ-ϣϣⲉ | ⲉ-ⲫⲗⲁ-ⲩ ShIV 43:11 "Every thing that has to be done"; ⲡ-ⲉⲧⲉ-ⲙⲉϣϣⲉ | ⲉ-ⲫⲗⲁ-ϥ Matt 12:2 "What it is not lawful to do"; see also below, and **489**; *(ii)*, cf. **489**; *(iii)* ⲛⲁⲓ ⲁⲉ ⲛⲉ-ϣϣⲉ ⲉⲣⲱ-ⲧⲛ̄ | ⲉ-ⲫⲗⲁ-ⲩ Matt 23:23 "These you ought to have done"; ⲛⲉ-ϣϣⲉ ⲃⲉ ⲛ̄ⲧⲟⲕ ⲁⲛ ⲉⲣⲟ-ⲕ ⲡⲉ | ⲉ-ⲫⲛⲁ Matt 18:33 "And should not you have had mercy?"; *(iv)* ⲕ-ⲛⲁⲩ ϫⲉ-ⲉ-ϣϣⲉ ⲛ̄ⲟⲩⲏⲣ | ⲉ-ⲫⲙⲉⲣⲉ-ϕⲁⲡ ⲁⲩⲱ ⲡⲛⲁ ShChass 89:51–54 "You see how much one must love justice and mercy"; ⲛ̄-ⲉ-ϣϣⲉ ⲅⲁⲣ ⲁⲛ ⲉ-ⲛϣⲏⲣⲉ | ⲉ-ⲫⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ̄-ⲛ̄ⲉⲓⲟⲧⲉ ⲁⲗⲗⲁ ⲛ̄ⲉⲓⲟⲧⲉ ⲛ̄-ⲛ̄ϣⲏⲣⲉ 2 Cor 12:14 "For children ought not to lay up for their parents, but parents for their children"

Historically, ϣϣϵ relates to the infinitive ϣϵ 'proceed' as being evolved from ϲ–ϣϵ "It (c) proceeds, It is normal procedure." ϣϵ in this meaning also occurs in the relative clause ϵⲧ$^{\emptyset}$-ϣϵ " . . . that is normal procedure, . . . that is suitable" (bare ϵⲧ$^{\emptyset}$- **405**), which occurs (optionally) after antecedents ⲑϵ and ⲡⲙⲁ, in phrases ⲛ̄ⲑϵ, ⲕⲁⲧⲁ–ⲑϵ, ⲡⲁⲣⲁ–ⲑϵ, ⲧⲁⲓ ⲧϵ ⲑϵ, ⲡⲙⲁ, 'as', 'according as', 'contrary to how', 'thus', 'the place where'. For ⲟⲩⲡϵⲧ–ϵϣϣϵ ⲡϵ, cf. **110**; for ϣϣϵ ⲡϵ, **285(e)**.

Examples: ⲛ̄ⲑϵ ϵⲧ$^{\emptyset}$-ϣϵ | ϵ–$^{\emptyset}$ⲧⲣⲁ–ϫⲟⲟ–ϥ Eph 6:20 "As I ought to speak" (In the suitable way for me to speak); ⲙ̄ⲡⲁⲧϥ̄–ⲥⲟⲩⲛ̄–ⲑϵ ϵⲧ$^{\emptyset}$-ϣϵ (textual var. ϵⲧϵ–ϣϣϵ **489**) | ϵ–$^{\emptyset}$ⲥⲟⲟⲩⲛ 1 Cor 8:2 "He does not yet know the way one ought to know"; ϵⲣϵ–ⲡⲙⲁ ϵⲧ$^{\emptyset}$-ϣϵ (textual var. ϵⲧϵ–ϣϣϵ **489**) | ϵ–$^{\emptyset}$ⲟⲩⲱϣϯ̄ ⲛ̄ϩⲏⲧ–ϥ̄ ϩⲛ̄–ⲑⲓϵ-ⲣⲟⲩⲥⲁⲗⲏⲙ (focalizing conversion) John 4:20 "The suitable place in which to worship is in Jerusalem, Jerusalem is where one ought to worship"

489 In relative conversion, ϲ–ⲁⲟⲕⲉⲓ ⲛⲁ= 'it seems good to, it is the decision of' and ϣϣϵ 'it is right, fitting, necessary' often occur without subject expansion; consequently the relative clause contains no resumptive morph referring to its antecedent (cf. **379**).

ⲟⲩ ⲡⲉⲧⲥ–ⲁⲟⲕⲉⲓ ⲛⲏ–ⲧⲛ (scil. ϵ–$^{\emptyset}$ⲁⲁ–ϥ) "What is it that it seems good to you (to do)? What is your decision?" (Mark 14:64)

Further examples: ⲛ–ϵⲧϵ–ϣϣϵ (i.e. ϵ–$^{\emptyset}$ⲁⲁ–ⲩ) Titus 2:1 "The things that it is fitting (to do), Things that are fitting"; ⲗⲁⲁⲩ ⲛ̄–ϩⲱⲃ ϵ–ⲙⲉϣϣϵ (i.e. ϵ–$^{\emptyset}$ⲁⲁ–ϥ or ϵ–$^{\emptyset}$ⲁⲁ–ⲩ) Luke 23:41 "Nothing that it is wrong (to do), Nothing wrong"; ⲛ̄–ⲟⲩϩⲱⲃ ⲅⲁⲣ ⲁⲛ ⲡϵ ϵ–ϣϣϵ ⲛ̄ⲛⲁϩⲣⲁ–ⲓ̈ (i.e. ϵ–$^{\emptyset}$ⲁⲁ–ϥ) Acts 25:27 "For in my opinion it is not a thing that it is right (to do), It is not an appropriate thing"; ⲡⲙⲁ ϵⲧϵ–ⲛ–ϣϣϵ ⲁⲛ (textual var. ϵⲧϵ–ⲙⲉϣϣϵ) Mark 13:14 "The place where it ought not (to be set up)"

23 *The Adverbial Clause Construction: Adverbial Clauses and Infinitive Phrases*

Clause and Phrase as Adverbial Modifier in Coptic **490**
Adverbial Clause and Adverbial Infinitive Phrase **490**
The Adverbial Clause Construction **491**
Sequential conjunctions and initial attitude markers **492**
Catalogue of Adverbial Clauses and Infinitive Phrases **493**
The Conditional Sentence **494**
Factual (Unconditional) Presupposition **495**
General Condition **496**
Undifferentiated Cause **497**
Contrary-to-fact (Contrafactual) Condition **498**
ⲛⲁⲛⲟⲩ–ϲ and ϩⲁⲙⲟⲓ̈ in contrary-to-fact condition **499**
Mixed Conditional Sentences **500**
Approximate Equivalents of the Conditional Sentence **501**
Purpose and Result **502**
Purpose **502**
Result **503**
The Ambiguity of Purpose and Result **504**
Correlated Comparison: 'Just as . . . so too . . . ' **505**
ⲧⲁⲓ ⲧϵ ⲑϵ as a Conjunction **507**
ⲛ̄ⲑϵ Forming Exclamations **508**

CLAUSE AND PHRASE AS ADVERBIAL MODIFIER IN COPTIC

THE ADVERBIAL CLAUSE AND THE ADVERBIAL INFINITIVE PHRASE

490 In many sentences adverbs and/or prepositional phrases occur after the sentence pattern as *adverbial modifier* **194**, i.e. to descriptively expand (modify) or complete a preceding verb, verbal clause, or imperative (†–ⲙϵ ⲙ̄ⲙⲱ–ⲧⲛ̄ ϵⲙⲁⲧϵ 2 Cor 12:15 "I love you very much"); also to modify non-verbal sentences **195(i)** (ⲟ͡ⲩ ⲧϵ †ⲣⲏⲛⲏ ⲛ̄–ϩϵⲛⲣⲱⲙϵ ⲛ̄ⲛⲁϩⲣⲛ̄–ⲡⲛⲟⲩⲧϵ ShChass

168:56 169:1 "What does the peace of human beings amount to in the eyes of God?"). Similarly they often occur before sentence patterns, as *premodifier* **195(vii)**, to lay down a circumstance of time, place, manner, degree, or attitude in which the sentence will be asserted: ⲙ̄ⲡⲟⲟⲩ ⲁ-ⲧⲉⲓⲅⲣⲁⲫⲏ ϫⲱⲕ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉⲧⲛ̄ⲙⲁⲁϫⲉ Luke 4:21 "Today this scripture has been fulfilled in your hearing"; ϩⲛ̄-ⲧⲉϩⲟⲩⲉⲓ̂ⲧⲉ ⲛⲉⲩ-ⲱⲟⲡ ⲛ̄ⲑⲓ-ⲡⲱⲁϫⲉ John 1:1 "In the beginning was the Word"; ⲛⲁ-ⲛ ⲁⲉ ⲛ-ⲉⲧ∅-ⲛⲁ-ⲟⲩϫⲁⲓ̈ ⲟⲩⲃⲟⲙ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲉ I Cor 1:18 "But to us who are being saved it is the power of God." Chapter 9 ("Adverbial Modifiers") describes the occurrence of prepositional phrases and adverbs in these two roles.

The present chapter surveys the numerous subordinate clauses **248** that act somewhat analogously to these two roles, i.e. either postmodifying or premodifying a main (or at least a superordinate) clause. These are *'adverbial clauses'*.

ⲛⲉⲩ-ⲣ-∅ⲱⲡⲏⲣⲉ | ⲛ̄ⲧⲉⲣⲉⲩ-ⲱⲥⲕ̄ ϩⲙ̄-ⲡⲉⲣⲡⲉ "They were surprised *when he lingered* in the temple" (Luke 1:21)

ⲛ̄ⲧⲉⲣⲉⲩ-ⲉⲓ̂ ⲁⲉ ⲉⲃⲟⲗ | ⲙ̄ⲡⲣ̄-ⲉⲱ-ⲃⲙ̄-∅ⲃⲟⲙ ⲉ-∅ⲱⲁϫⲉ ⲛⲙⲙⲁ-ⲩ "And *when he came out*, he could not speak to them" (Luke 1:22)

Also surveyed in this chapter are adverbial *'infinitive phrases'* playing these same two roles. Infinitive phrases are prepositional phrases of the infinitive either containing ⲧⲣⲉ . . . *Infinitive* **363** (with the actor of the infinitive suffixed after ⲧⲣⲉ)

ⲁⲩ-ⲣ̄-∅ϩⲟⲧⲉ ⲁⲉ | ϩⲙ̄-ⲡⲧⲣⲉ-ⲛ-ⲉⲧ∅-ⲙ̄ⲙⲁⲩ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲉⲕⲗⲟⲟⲗⲉ "They were afraid *while those people were entering the cloud*" (Luke 9:34)

ϩⲙ̄-ⲡⲧⲣⲉ-ⲓⲥ̄ ⲁⲉ ⲕⲟⲧ-ⲭ̄ | ⲁ-ⲡⲙⲏⲏⲱⲉ ⲱⲟⲛ-ⲭ̄ ⲉⲣⲟ-ⲟⲩ "*Now while Jesus was returning* the crowd welcomed Him" (Luke 8:40)

or without ⲧⲣⲉ (and thus with no actor expressed, i.e. with ∅ actor)

ⲁⲩ-ⲉⲓ | ⲉⲧⲃⲉ-∅ⲛⲁⲩ ⲉⲣⲟ-ⲩ "They came *to see Him*" (Euodius of Rome, Homily on the Passion and the Resurrection [Chapman 89:18–19])

ⲁⲩⲱ ⲉ̄-ⲡⲙⲁ ⲛ-∅ⲣ̄-∅ⲟⲩⲥⲓⲁ ⲙ̄-ⲡⲥⲁⲧⲁⲛⲁⲥ̄ . . . | ⲥⲉ-ⲛⲁ-ⲣ̄-∅ϩⲙϩⲁⲗ ⲙ̄-ⲡⲉⲭⲥ̄ *"And instead of sacrificing* to Satan . . . , they will serve Christ" (ShInvect 349:8–13)

Although formally these infinitive phrases belong with the other prepositional phrases of chapter 9, their verbal content and the frequent expression of a verbal actor brings them close to the subordinate clauses in meaning. Tense in the subordinated clause or phrase expresses *relative time* **529** compared to the main or superordinate clause.

THE ADVERBIAL CLAUSE CONSTRUCTION

491 An adverbial clause contains within itself a nexus **248** between a subject and a predicate so as to form a whole (and subordinate) statement: ⲛ̄ⲧⲉⲣⲉⲕ-ⲉⲉⲓ *when you came*, ⲉⲕⲱⲁⲛ-ⲉⲉⲓ *if you come*. Infinitive phrases are similar (ⲉ-∅ⲧⲣⲉⲕ-ⲉⲉⲓ *for you to come*). Furthermore, almost every adverbial clause (or infinitive phrase) expresses some particular kind of relationship between itself and another clause to which it relates. The relationships include cause *because you have come*, concession *although you have come*, temporality *when you came*, general stipulation *whenever you come*, contrafactual stipulation *if you had come*, etc. A grammatical union of two clauses in such a relationship is an *'adverbial clause construction'*: it brings two clauses into relationship in such a way that one nexus (the adverbial clause) is the presupposition or stipulation of the other nexus (other clause).

Adverbial Clause presupposition or stipulation	+	Other Clause
Other Clause	+	Adverbial Clause presupposition or stipulation

Similar is the grammatical union of an adverbial infinitive phrase and the clause that it modifies. Various kinds of grammatical (and indeed logical) relationship are signalled by the many adverbial clauses and infinitive phrases listed in **493**.

492 *Sequential conjunctions and sequential initial attitude markers.* In sequel to a preceding adverbial clause of factual presupposition *(if, since)*, time *(when, whenever)*, or place *(where, wherever)*, the main (or superordinate) clause is optionally introduced by one of the following *'sequential conjunctions/initial attitude markers'*:

ⲁⲣⲁ ἄρα *'then'* (inference)
ⲉⲓ̈ⲉ- *'then, there'* (inference; rarely sequence or place)
ⲧⲟⲧⲉ τότε *'then'* (sequence)
ⲉⲱϫⲡⲉ, var. ⲉⲱϫⲉ *'then'* (inference); cf. **498**

Examples: ⲉⲱϫⲉ-ⲁ-ⲟⲩⲁ ⲙⲟⲩ ϩⲁⲣⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲁⲣⲁ ⲁ-ⲡⲧⲏⲣ-ⲩ ⲙⲟⲩ 2 Cor 5:14 "Since One has died for all, therefore all have died"; ⲉⲱϫⲉ-ⲁⲛⲟⲛ-ⲛ̄ⲱⲏⲣⲉ ⲉⲓ̈ⲉ-ⲁⲛⲟⲛ-ⲛⲉⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ Rom 8:17 "If we are children, then we are heirs"; ⲉⲱⲱⲡⲉ ⲡⲉⲓ̈ⲱⲟϫⲛⲉ ⲏ ⲡⲉⲓ̈ϩⲱⲃ ⲟⲩⲉⲃⲟⲗ ϩⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲡⲉ ⲉⲓ̈ⲉ-ⲩ-ⲛⲁ-ⲃⲱⲗ ⲉⲃⲟⲗ Acts 5:38 "If this plan or this undertaking is of human beings, then it will fail"; ⲉⲱⲱⲡⲉ ⲁⲉ ⲛⲧ-ⲁⲛ-ⲣ-ⲛ-ⲉⲧⲉ-ⲙⲉⲱⲱⲉ ⲉⲓⲉ-ⲥⲉ-ⲛⲁ-ⲧⲟⲁⲓⲟ-ⲛ ShIV 3:24 "But if we have done wrong, we shall be disgraced"; ⲉⲛⲱⲁⲛ-ⲙⲟⲟⲱⲉ ⲁⲉ ⲛ̄ⲧⲟϥ ϩⲙ̄-ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ⲑⲉ ⲛ̄ⲧⲟϥ ⲉⲧⲩ̄-ϩⲙ̄-ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲛ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲕⲟⲓⲛⲱⲛⲓⲁ ⲙⲛ̄-ⲛⲉⲛⲉⲣⲏⲩ I John 1:7 "But if we walk in the light, as He is in the light, we have fellowship with

one another"; ⲉϣⲱⲡⲉ ⲉⲣⲉϣⲁⲛ-ⲟⲩⲁ ⲙⲉⲣⲉ-ⲡⲕⲟⲥⲙⲟⲥ ⲉⲓⲉ-ⲛ̄-ⲧⲁⲅⲁⲡⲏ ⲙ̄-ⲉⲓⲱⲧ ⲛ̄ϩⲏⲧ-ϥ̄ ⲁⲛ 1 John 2:15 "If some one loves the world, love for the Father is not in them"; ϩⲟⲧⲁⲛ ⲇⲉ ⲉϥϣⲁⲛ-ϫⲟⲟ-ⲥ ϫⲉ-ⲛ̄ⲕⲁ ⲛⲓⲙ ⲁⲩ-ϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁ-ϥ ⲉⲓⲉ-ⲡⲃⲟⲗ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁϥ-ⲧⲣⲉ-ⲛ̄ⲕⲁ ⲛⲓⲙ ϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁ-ϥ 1 Cor 15:27 "But when it says, All things have been subjected to Him, it means with the exception of the One who put all things under Him"; ϩⲟⲡⲟⲩ ⲇⲉ ⲫ̄ⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲁⲓ ⲉⲓⲉ-ⲙⲛ̄-ⲫ̄-ⲧⲁⲗⲟ ⲃⲉ ⲉϩⲣⲁⲓ ϩⲁ-ⲫ̄ⲛⲟⲃⲉ Heb 10:18 "Where (there is) forgiveness of these, there is no longer any offering for sin"; ⲛ̄ⲧⲉⲣⲉϥ-†-ⲫ̄ⲟⲩⲱ ⲇⲉ ⲛ̄ⲃⲓ-ⲡⲉϫⲟⲣⲧⲟⲥ ⲁϥ-ⲉⲓⲣⲉ ⲛ̄-ⲟⲩⲕⲁⲣⲡⲟⲥ ⲧⲟⲧⲉ ⲁⲩ-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲛ̄ⲃⲓ-ⲛⲉⲛ̄ⲧⲏⲃ Matt 13:26 "So when the plant came up and bore grain, then the weeds appeared also"; ⲉⲣϣⲁⲛ-ⲡⲉϫ̄ⲥ̄ ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲉⲧⲉ-ⲡⲉⲛⲱⲛϩ̄ ⲡⲉ ⲧⲟⲧⲉ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲧⲉⲧⲛⲁ-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲛⲙ̄ⲙⲁ-ϥ ϩⲛ̄-ⲟⲩⲉⲟⲟⲩ Col 3:4 "When Christ who is our life appears, then you also will appear with Him in glory"; ϩⲟⲧⲁⲛ ⲅⲁⲣ ⲉⲓϣⲁⲛ-ⲣ̄-ⲫ̄ⲁⲧ-ϭⲟⲙ ⲧⲟⲧⲉ ϣⲁⲓ-ϭⲙ̄-ⲫ̄ⲟⲙ 2 Cor 12:10 "For when I am weak, then I am strong"; ⲉ-ⲙⲙⲟⲛ ⲉϣϫⲡⲉ ⲁⲩ-ⲟⲡ-ⲟⲩ ⲡⲉ ϩⲱⲥ-ⲫ̄ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ShAmél II 341:7–8 "Otherwise, they would have been considered heretics"; ⲉⲣϣⲁⲛ-ⲟⲩⲁ ⲅⲁⲣ ϫⲡⲓⲟ-ⲓ ⲉⲧⲃⲉ-ⲡϩⲏⲩ ⲛ̄-ⲧⲁⲯⲩⲭⲏ ⲉϣϫⲉ ⲉϣⲱⲡⲉ ⲁⲛ̄ⲧ-ⲟⲩⲥⲁⲃⲉ ⲛⲉⲓ-ⲛⲁ-ⲙⲉⲣⲓⲧ-ϥ̄ ⲉϣⲱⲡⲉ ⲁⲛ̄ⲧ-ⲟⲩⲁⲑⲏⲧ †-ⲛⲁ-ⲙⲉⲥⲧⲱ-ϥ ShGué 160*a*:4–6 "For if someone reproves me for the profit of my soul, if ever I am wise I would 500 love him, and if I am foolish I will hate him"

493 CATALOGUE OF ADVERBIAL CLAUSES AND INFINITIVE PHRASES

(1) ⲁⲗⲗⲁ + circumstantial conversion **422:** *'Though, But'*

(2) ⲁⲛⲧⲓ-ⲫ̄ⲧⲣⲉ- **363:** *'Instead of . . . -ing'*

(3) ⲁⲩⲱ + circumstantial conversion **422:** *'Also, And indeed, Too, Furthermore'*

(4) ⲁϫⲛ̄-ⲫ̄infinitive **105(c):** *'Without . . . -ing, Without someone . . . -ing'*

(5) ⲁϫⲛ̄-ⲫ̄ⲧⲣⲉ- **363:** *'Without . . . -ing'*

(6) ⲉ-, ⲉⲣⲉ-, ⲉ= circumstantial conversion **421, 497:** the logical relationship between this and the main (or superordinate) clause is undefined (English translations must supply *when, whenever, if, since, as, because, given that, although, inasmuch as, while,* etc.); cf. also ⲁⲗⲗⲁ, ⲁⲩⲱ, ⲉⲓⲙⲏⲧⲓ, ⲉⲛϩⲟⲥⲟⲛ, ⲉϕⲟⲥⲟⲛ (ⲉⲡϩⲟⲥⲟⲛ), ⲉⲧⲓ, ⲉϣⲱⲡⲉ, ⲉϣϫⲉ-, ⲕⲁⲛ, ⲕⲁⲓⲡⲉⲣ, ⲕⲁⲧⲁ-ⲟⲉ, ⲕⲁⲓⲧⲟⲓ, ⲙⲁⲗⲓⲥⲧⲁ, ⲛ̄ⲑⲉ, ⲡⲁⲗⲓⲛ ⲟⲛ, ⲫ̄ⲥⲟⲡ . . . ⲫ̄ⲥⲟⲡ . . . , ⲭⲱⲣⲓⲥ, ϩⲁⲑⲏ ⲉ-ⲙ̄ⲡⲁⲧⲉ- or ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ-, ϩⲁⲙⲁ, ϩⲱⲥ, ϩⲱⲥ ⲉϣϫⲉ-, ϩⲟⲥⲟⲛ, ϩⲟⲧⲁⲛ

(7) ⲉ-ⲫ̄infinitive **105(c):** *'In order to, To'*; cf. **502, 504**

(8) ⲉ-ⲙ̄ⲙⲟⲛ *'Otherwise'* (conditional contrary to fact), cf. **424, 498**

(9) ⲉ-ⲛⲉ or ⲉ-ⲛⲉⲣⲉ converting clauses *'If . . . were/had . . . '* (conditional contrary to fact), cf. **498**

(10) ⲉ-ⲡⲙⲁ ⲉ̀-ⲫ̄ⲧⲣⲉ- **363:** *'Instead of . . . -ing'*

(11) ⲉ-ⲡⲙⲁ ⲛ̄-ⲫ̄infinitive **105(c):** *'Instead of . . . -ing'*

(12) ⲉ-ⲡⲙⲁ + conjunctive **354(a):** *'Instead of . . . -ing'*

(13) ⲉ-ⲡⲧⲣⲉ- **363:** *'In order for . . . to, That . . . might, To'*; cf. **502**

(14) ⲉ-ⲫ̄ⲧⲣⲉ- **363:** *'In order for . . . to, That . . . might, To'*; cf. **502, 504**

ⲉⲃⲟⲗ ϫⲉ-. *See* (64) ϫⲉ- + main clause

(15) ⲉⲓⲉ- (+ past negative main clause) **234(b), 496:** *'Unless, Without . . . having'*

(16) ⲉⲓⲙⲏⲧⲓ *(a)* + conjunctive **354(a)** or *(b)* + circumstantial conversion **422** or *(c)* + ⲉ-ⲫ̄ⲧⲣⲉ- **363** or *(d)* + ⲉⲣϣⲁⲛ- **346** or *(e)* + ϫⲉ- + main clause **234(b)** or *(f)* + ϫⲉⲕⲁ(ⲁ)ⲥ + optative: *'Unless, Except for . . . -ing'*; cf. **496**

(17) ⲉⲛϩⲟⲥⲟⲛ + main clause **234(b)** or circumstantial conversion **422:** *'As long as, While'*

(18) *(a)* ⲉⲡⲉⲓ or *(b)* ⲉⲡⲉⲓⲇⲏ or *(c)* ⲉⲡⲉⲓⲇⲏⲡⲉⲣ + main clause **234(b):** *'Since'* (causal); cf. **495**

(19) ⲉϕⲟⲥⲟⲛ (var. ⲉⲡϩⲟⲥⲟⲛ) + main clause **234(b), 495** or circumstantial conversion **422:** *'As long as, Inasmuch as'*

ⲉⲣⲉ-. *See* (6) circumstantial and (20) ⲉⲣϣⲁⲛ-

(20) ⲉⲣϣⲁⲛ-, var. (short form) ⲉⲣⲉ-, **346, 497:** *'If, When, Since, Whenever'. See also* ⲉⲓⲙⲏⲧⲓ, ⲉϣⲱⲡⲉ, ⲕⲁⲛ, ϩⲟⲧⲁⲛ

(21) ⲉⲧⲓ + circumstantial **422** conversion: *'While . . . still . . . '*

(22) ⲉⲧⲃⲉ-ⲫ̄infinitive: *'In order to, To'*

ⲉⲧⲃⲉ-ϫⲉ-. *See* (64) ϫⲉ- + main clause

(23) *(a)* ⲉϣⲱⲡⲉ + main clause **234(b)** or *(b)* ⲉϣⲱⲡⲉ ⲉⲣϣⲁⲛ- **346** or *(c)* ⲉϣⲱⲡⲉ + circumstantial **422** conversion: *'If (ever)'* (general **496**). *See also* ⲕⲁⲛ; for conjunctive after ⲉϣⲱⲡⲉ, cf. **353**

(24) ⲉϣϫⲉ- (var. ⲉϣϫⲡⲉ-) + clause **234(b), 495:** *(a) 'Given that, Supposing that, If (as is or seems to be the case), If indeed, Since'* (cause); *(b) 'Even though'. See also* ⲕⲁⲛ, ϩⲱⲥ; for conjunctive after ⲉϣϫⲉ-, cf. **353**

(25) ⲉϣϫⲉ- + circumstantial **422** conversion: *'Supposing that . . . '*

(26) ⲏ + conjunctive **354(a):** *'Unless'*

(27) ⲕⲁⲛ or ⲕⲁⲛ ⲉϣϫⲉ- + clause **234(b)(ii), 495:** *'Even if'* (factual)

(28) *(a)* ⲕⲁⲛ ⲉⲣϣⲁⲛ- **496** or *(b)* ⲕⲁⲛ + conjunctive **354(a), 496** or circumstantial **422** conversion or *(c)* ⲕⲁⲛ ⲉϣⲱⲡⲉ + main clause **234(b):** *'Even if'*

(29) ⲕⲁⲓⲡⲉⲣ + circumstantial **422** conversion: *'Although'*

(30) ⲕⲁⲧⲁ–ⲑⲉ– + circumstantial **422** or relative conversion **505**: *'Just as'*, cf. **506**

(31) ⲕⲁⲓⲧⲟⲓ + circumstantial **422** conversion: *'Although'*

(32) ⲙⲁⲗⲓⲥⲧⲁ + circumstantial **422, 497** conversion: *'Especially if/since'*

(33) ⲙ̄ⲛ̄ⲛⲥⲁ–$^{\emptyset}$infinitive **105(c)**: *'After . . . -ing'*

(34) ⲙ̄ⲛ̄ⲛⲥⲁ– + *(a)* conjunctive **354(a)** or *(b)* ⲛ̄ⲧ–ⲁ– (focalizing past) **457**: *'After . . . -ing'*

(35) ⲙ̄ⲛ̄ⲛⲥⲁ–$^{\emptyset}$ⲧⲣⲉ– or ⲙ̄ⲛ̄ⲛⲥⲁ–ⲉ–$^{\emptyset}$ⲧⲣⲉ– **363**: *'After . . . -ing'*

(36) *(a)* ⲙⲏⲡⲱⲥ + conjunctive **354(a)** or *(b)* ϫⲉ–ⲙⲏⲡⲱⲥ + main clause **234(b)** or *(c)* ⲙⲏⲡⲟⲧⲉ + main clause **234(b)** or conjunctive **354(a)** or *(d)* ϫⲉ–ⲙⲏⲡⲟⲧⲉ + conjunctive: *'Lest, That, So as to prevent that'*

(37) ⲙ̄ⲡⲥⲟⲡ + relative conversion: *'In case, Whenever it might happen that'*

(38) ⲛ̄ⲑⲉ + circumstantial **422** or relative conversion **505**: *'Just as'*

(39) ⲛ̄ⲟⲩⲉⲱⲛ̄–$^{\emptyset}$infinitive (var. ⲛ̄ⲡⲟⲩⲉⲱⲛ̄–) **105(c)**: *'Without . . . ing, Without someone . . . -ing'*

(40) *(a)* ⲛ̄ⲥⲁⲃⲏⲗ + conjunctive **354(a), 496**, *'Unless'; (b)* ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ– + main clause **234(b), 498**: *'But for the fact that, Apart from the fact that'*

(41) ⲛ̄ⲧⲉⲣⲉ– **344**: *'When, After . . . had'* (past time)

(42) ⲡⲁⲗⲓⲛ ⲟⲛ + circumstantial **422** conversion: *'Moreover, And yet'*

(43) ⲡⲙⲁ (= ⲙ̄ⲡⲙⲁ) + relative conversion: *'Wherever'*

(44) $^{\emptyset}$ⲥⲟⲡ . . . $^{\emptyset}$ⲥⲟⲡ . . . + circumstantial **422** clauses: *At one time . . . at another time . . .'*

(45) ϫⲱⲣⲓⲥ– + circumstantial **422** conversion: *'Except when, Unless'*; cf. **496**

(46) ϫⲱⲣⲓⲥ–$^{\emptyset}$infinitive **105(c)**: *'Without . . . -ing'*

(47) ϫⲱⲣⲓⲥ–$^{\emptyset}$ⲧⲣⲉ– **363**: *'Except when, Unless'*: cf. **496**

(48) ⲱⲁ–ⲡⲣⲁ + relative conversion: *'Until'*

(49) ⲱⲁⲛⲧⲉ– **349**: *'Until'*

(50) ϩⲁⲑⲏ ⲉ–ⲙ̄ⲡⲁⲧⲉ– (often written ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ–) (circumstantial) **422**: *'Before'*

(51) ϩⲁⲑⲏ ⲉ–$^{\emptyset}$ⲧⲣⲉ– **363**: *'Before . . . -ing'*

(52) ϩⲙ̄–ⲡⲧⲣⲉ– **363**: *'While . . . -ing'*

(53) ϩⲁⲙⲁ + circumstantial **422** conversion: *'At the same time'*

(54) ϩⲟⲡⲟⲩ + main clause **234(b), 496**: *'In so far as'*

(55) ϩⲱⲥ + circumstantial **422** conversion: *'As, As if, On the grounds that'*; cf. **495**

(56) ϩⲱⲥ ⲉⲱϫⲉ– + main clause **234(b)** or circumstantial **422** conversion: *'As if'*; cf. **495**

(57) ϩⲟⲥⲟⲛ + main clause **234(b)** or circumstantial **422** conversion: *'As long as'*

(58) ϩⲱⲥⲧⲉ ⲉ–$^{\emptyset}$infinitive **105(c)**: *'So as to'*; cf. **504**

(59) ϩⲱⲥⲧⲉ ⲉ–$^{\emptyset}$ⲧⲣⲉ– **363**: *'So that, So as to'*; cf. **504**

(60) ϩⲱⲥⲧⲉ + conjunctive **354(a)**: *'So that'*

(61) ϩⲟⲧⲉ + main clause **234(b)**: *'When'*

(62) ϩⲓⲧⲙ̄–ⲡⲧⲣⲉ– **363**: *'Because of . . . -ing'*

(63) *(a)* ϩⲟⲧⲁⲛ + main clause **234(b)** or *(b)* ϩⲟⲧⲁⲛ ⲉⲣⲱⲁⲛ– **346** or *(c)* ϩⲟⲧⲁⲛ + circumstantial **422** conversion: *'Whenever, As soon as, Such that'*

(64) *(a)* ϫⲉ– or *(b)* ϫⲉ–ⲉⲡⲉⲓⲇⲏ or *(c)* ϫⲉ– . . . ⲅⲁⲣ or *(d)* ⲉⲃⲟⲗ ϫⲉ– or *(e)* ⲉⲧⲃⲉ–ϫⲉ– + main clause (not optative) **234(b)**: *'Because'*; cf. **495**

ϫⲉ– + optative. *See* (65)(66) ϫⲉⲕⲁⲥ

ϫⲉ–ⲙⲏⲡⲱⲥ and ϫⲉ–ⲙⲏⲡⲟⲧⲉ. *See* (37) ⲙⲏⲡⲱⲥ

(65) ϫⲉⲕⲁⲥ (var. ϫⲉⲕⲁⲁⲥ) or ϫⲉ– + optative **338(b)**: *'So that . . . might, In order that . . . might, In order to'* **502.** *See also* ⲉⲓⲙⲏⲧⲓ

(66) ϫⲉⲕⲁⲥ (var. ϫⲉⲕⲁⲁⲥ) or ϫⲉ– + ⲉⲣⲉ– . . . ⲛⲁ– (affirmative focalizing ⲛⲁ– future, without focalizing meaning **339**): *'So that . . . might, In order that . . . might, In order to'*; cf. **502, 504.** *See also* ⲉⲓⲙⲏⲧⲓ

(67) ϫⲓⲛ–ⲉⲣⲉ– (focalizing conversion of durative **457**): *'Already . . . when'* (time previous)

(68) ϫⲓⲛⲧⲁ– (focalizing conversion of past **457**): *'Since'* (time elapsed)

Examples: *(1)* ⲉⲩ–ⲛⲁ–ⲧⲁⲁ–ⲩ ⲛⲁ–ⲩ . . . ⲁⲗⲗⲁ ⲛⲧⲟⲟⲩ ϩⲱ–ⲟⲩ ⲉⲩ–ϩⲁⲣⲉϩ ⲉⲣⲟ–ⲟⲩ ⲉ–$^{\emptyset}$ⲧⲙ–ⲧⲣⲉⲩ–ⲁⲡⲁⲧⲁ ⲙⲙⲟ–ⲟⲩ ShIV 56:5–7 "They shall give it to them . . . *though* also personally watching them so they do not deceive them"; ⲁⲥ–†–$^{\emptyset}$ⲟⲩⲱ̂ ⲛ̄–ⲟ̂ⲩ | ⲛ̄–ⲟⲩⲧⲏⲏⲃⲉ ⲁⲛ ⲏ ⲛ̄ⲧⲟϥ ⲕⲉⲙⲉⲗⲟⲥ ⲁⲗⲗⲁ ⲉ–ⲁⲥ–†–$^{\emptyset}$ⲟⲩⲱ̂ ⲛ̄–ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲛ̄–ⲧⲁⲓⲕⲁⲓⲟ̂ⲥⲩⲛⲏ̂ ShChass 183:2–9 "What did it blossom? Not a finger or some other organ; rather, it blossomed the fruits of righteousness"; *(2)* ⲁⲛⲧⲓ–$^{\emptyset}$ⲧⲣⲉⲧⲉⲧⲛ̄–ⲣ–$^{\emptyset}$ⲣⲙⲛ̄–ⲛⲟⲩⲧⲉ ⲁⲧⲉⲧⲛ̄–ⲣ–$^{\emptyset}$ⲁⲧ–ⲛⲟⲩⲧⲉ ShIII 51:10–11 "Instead of your being godly, you were ungodly"; *(3)* ⲛ̄ⲁⲱ ⲛ̄–ϩⲉ ⲡⲉⲩⲟⲩⲱⲱ ⲁⲛ ⲡⲉ ⲡⲟⲩⲱⲱ ⲛ̄–ⲛ̄ⲁⲁⲓⲙⲱⲛ ⲁⲩⲱ ⲉ–ⲡⲟⲩⲱⲱ ⲛ̄–ⲛ̄ⲁⲁⲓⲙⲱⲛ ⲡⲉ ⲡⲉⲩⲟⲩⲱⲱ ShChass 79:51–57 "How shall we not conclude that their wish is the wish of the demons *as also* (ⲁⲩⲱ ⲉ–) the wish of the demons is their wish?"; *(4)* ⲁϫⲙ̄–$^{\emptyset}$ⲡⲉϩⲣ̄–$^{\emptyset}$ⲥⲛⲟϥ ⲉⲃⲟⲗ ⲙⲉⲣⲉ–$^{\emptyset}$ⲕⲱ ⲉⲃⲟⲗ ⲱⲡⲉ Heb 9:22 "Without shedding blood there is no forgiving"; *(5)* ⲕ–ⲛⲁ–ⲉⲱ–ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉϫⲱ–ϥ ⲁϫⲛ̄–$^{\emptyset}$ⲧⲣⲉⲩ–ⲙⲏⲛⲉⲩⲉ ⲙ̄ⲙⲟ–ⲕ ⲛⲁ–ϥ John the Presbyter, Life of Pesenthius of Qift (BAp 80:28-29) "Can you enter into his presence without your being announced to

him?"; *(6)* ⲛⲁⲱ ⲛ̄-ⲭⲉ ⲕ-ⲟⲩⲉⲱ-ϥ̀ⲥⲱ ⲉⲃⲟⲗ ⲭⲓⲧⲟⲟⲧ-ϥ̀ ⲉ-ⲁⲛⲓ̄-ⲟⲩⲥⲭⲓⲙⲉ ⲛ̄-ⲥⲁⲙⲁⲣⲓⲧⲏⲥ John 4:9 "How is it that You want a drink from me, inasmuch as I am a Samaritan woman?"; ⲉⲧⲉⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ ⲧⲉⲧⲛⲁ-ⲭⲓⲧ-ⲟⲩ Matt 21:22 "If you believe, you will receive them"; *(7)* ⲁⲛ-ⲉⲓ ⲉ-ϥ̀ⲟⲩⲱϣⲧ̄ ⲛⲁ-ϥ Matt 2:2 "We have come to worship Him"; *(8)* ⲉ-ⲙⲙⲟⲛ ⲛⲉⲩ-ⲛⲁ-ⲗⲟ ⲁⲛ ⲡⲉ ⲉⲩ-ⲧⲁⲗⲟ ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲣⲁⲓ Heb 10:2 "Otherwise, would they not have ceased to be offered?"; *(9)* cf. 498 below; *(10)* ⲡⲥⲱⲧⲏⲣ ⲇⲉ ϩⲱⲱ-ϥ ⲛ̄-ⲣⲙ̄-ⲣⲁϣ ⲛ̄-ϩⲁⲣ̄ϣ-ϩⲏⲧ ⲛ̄-ⲭⲣ̄ⲥⲧⲟⲥ ⲉ-ⲡⲙⲁ ⲉ-ϥ̀ⲧⲣⲉϥ-ⲟⲩⲟϣⲃ-ⲉϥ ϩⲉⲛ-ⲟⲩⲃⲱⲛⲧ ⲛ̄ⲧ-ⲁϥ-ⲟⲩⲟϣⲃ-ⲉϥ ϩⲉⲛⲟⲩⲙⲛⲧ-ⲣⲙ-ⲣⲁϣ Rufus of Shotep, Homilies on Matthew, Frag. M.36 (Sheridan 94:24–26) "But for His part, the gentle, patient, and kind Savior, instead of answering angrily, answered gently"; *(11)* ⲁⲩⲱ ⲉ̄-ⲡⲙⲁ ⲛ-ϥ̀ⲣ̄-ϥ̀ⲑⲩⲥⲓⲁ ⲙ̄-ⲡⲥⲁⲧⲁⲛⲁⲥ̄ ⲁⲩⲱ ⲟⲩⲱϣⲧ ⲛⲁ-ϥ ⲁⲩⲱ ⲣ̄-ϥ̀ϩⲟⲧⲉ ϩⲏⲧ-ϥ ⲥⲉ-ⲛⲁ-ⲣ̄-ϥ̀ϩϩⲁⲗ ⲙ̄-ⲡⲉⲭⲥ̄ ⲛ̄ϩⲏⲧ-ϥ ShInvect 349:8–14 "Instead of sacrificing to Satan and worshiping him and fearing him, they will serve Christ within that place"; *(12)* ⲉ-ⲡⲙⲁ ⲛⲥⲉ-ⲧⲛⲧⲱⲛ-ⲟⲩ ⲉ-ⲛ-ⲉⲛⲧ-ⲁⲩ-ϫⲟⲟ-ⲥ ... ⲁⲩ-ⲭⲓ-ϩⲣⲁ-ⲩ ⲛⲧⲟⲟⲩ ϩⲛ-ϩⲉⲛϣⲁϫⲉ ⲛ-ⲥⲱⲃⲉ ShIV 45:15–17 "Instead of making themselves like those who said . . . , they amused themselves with playful remarks": *(13)* ϥ-ⲛⲁ-†-ⲟⲉ ⲛⲏ-ⲧⲛ̄ ⲉ-ϥ̀ⲉⲓ ⲉⲃⲟⲗ ϩⲁⲣⲟ-ϥ ⲉ-ⲡⲧⲣⲉⲧⲛ̄-ⲉϣ-ⲃⲙ̄-ϥ̀ⲃⲟⲙ ⲉ-ϥ̀ⲫⲓ 1 Cor 10:13 τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν "He will provide you the way of escape, that you may be able to endure it"; *(14)* ⲛⲉⲩ-ⲕⲱⲧⲉ ⲛ̄ⲥⲁ-ⲟⲩⲙⲛ̄ⲧ-ⲙ̄ⲛ̄ⲧⲣⲉ ⲉϩⲟⲩⲛ ⲉ-ⲓⲥ̄ ⲉ-ϥ̀ⲧⲣⲉⲩ-ⲙⲟⲟⲩⲧ-ⲫ̄ Mark 14:55 "They sought testimony against Jesus to put Him to death"; ϣⲗⲏⲗ ⲉ-ϥ̀ⲧⲙ̄-ⲧⲣⲉⲧⲛ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ϥ̀ⲡⲓⲣⲁⲥⲙⲟⲥ Luke 22:40 "Pray that you may not enter into temptation"; *(15)* ⲁⲗⲏⲑⲱⲥ ⲙⲉⲓ-ⲕⲁⲁ-ⲕ ⲉⲃⲟⲗ ⲉⲓⲉ-ⲙⲡⲉⲕ-ⲧⲁⲙⲁ-ⲓ̈ ϫⲉ-ⲛⲧⲁⲕ(i.e. ⲛ̄ⲧⲕ̄)-ⲛⲓⲙ Martyrdom of SS. Theodore the Anatolian, Leontius the Arab, and Panigerus the Persian (CairoHamuli G¹ f.8r *a*:8–12 = Morgan Facs. vol. 39 pl. 35; Dep. 412) "Truly, I will not let you go unless you tell me who you are" [Sahidic dialect?]; ⲉ-ⲙⲉⲣⲉ-ⲗⲁⲁⲩ ⲛ-ⲣⲱⲙⲉ ⲉϥ-ⲧⲟⲗⲙ̄ ϩⲉⲛ- (i.e. ϩⲛ̄-) ⲗⲁⲁⲩ ⲛ̄-ⲛⲟⲃⲉ ⲉⲱ̄-†-ⲡⲉϥⲟⲩⲟⲓ̈ ⲉϩⲟⲩⲛ ⲉ̄-ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲓⲉ-ⲙⲡⲟⲩ-ⲉⲓⲙⲉ ⲉⲣⲟ-ϥ ϫⲓⲧⲙ̄-ⲡⲉⲡⲛⲁ ⲉⲧ̀-ⲟⲩⲁⲁⲃ Athanasius, Homily on Luke 11:5–9 (Morgan M577 f.45r *a*:17–25; Dep. 172) "No man polluted by any sin can approach the altar without its *(or* his) having been known by the Holy Spirit"; *(16) (a)* ⲉⲙⲏⲧⲓ (i.e. ⲉⲓⲙⲏⲧⲓ) ⲛ̄ⲧⲉⲧⲛ̄-ⲕⲉⲧ-ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄-ⲣ̄-ⲟⲉ ⲛ̄-ⲛⲓϣⲏⲣⲉ ϣⲏⲙ ⲛ̄ⲛⲉⲧⲛ̄-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲙⲛⲧ-ⲣ̄ⲣⲟ ⲛ̄-ⲙ̄ⲡⲏⲩⲉ Matt 18:3 "Unless you turn and become like children, you shall not enter the kingdom of the heavens"; ⲟⲩ ⲅⲁⲣ ⲡⲉⲧ̀-† ⲟⲩⲃⲏ-ⲛ ⲉⲓⲙⲏⲧⲓ ⲛⲧⲛ-† ⲟⲩⲃⲏ-ⲛ ⲙⲁⲩⲁⲁ-ⲛ ShIII 107:8–9 "For what is it that fights against us if not we alone who fight against ourselves?"; *(b)* ⲙ̄ⲙⲛ-ϣⲃⲟⲙ ⲅⲁⲣ ⲁ̄-ⲗⲁⲁⲩ ⲉ-ϥ̀ⲣ-ⲛⲉⲓⲙⲁⲓⲛ ⲉⲧⲕ-ⲉⲓ̂ⲣⲉ ⲛ̄ⲧⲟⲕ ⲙ̄ⲙⲟ-ⲟⲩ ⲉ̂ⲓⲙⲏⲧⲓ ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ⲛⲙ̄ⲙⲁ-ϥ John 3:2 "No one can do these signs that You do, unless God is with him"; *(c)* ⲁϣ ⲡⲉ ⲡⲭⲓ ⲛⲃⲟⲛⲥ ⲉⲛⲧ-ⲁⲓ-ⲭⲓ-ⲧⲏⲩⲧⲛ ⲛⲃⲟⲛⲥ ⲛϩⲏⲧ-ϥ . . . ⲉⲓⲙⲏⲧⲓ ⲉ-ϥ̀ⲧⲣⲁ-ⲕⲟⲗⲁϫⲉ ⲙⲙⲱ-ⲧⲛ ShIII 144:15–17 "What act of violence did I commit against you . . . except for my punishing you?"; *(d)* ϫⲉⲕⲁⲥ ⲉⲛⲛⲉⲩ-ⲧⲁⲩⲉ-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ⲉ-ⲗⲁⲁⲩ ⲉⲓⲙⲏⲧⲓ ⲉⲣϣⲁⲛ-ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧ̀-ⲙⲟⲟⲩⲧ Mark 9:9 "To tell no one what they had seen, until the Son of man should have arisen from the dead"; *(e)* ⲛⲁⲱ ⲛ-ϩⲉ ⲁ-ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ . . . ⲣ-ϩⲛⲁ-ⲩ ⲉ-ϥ̀ⲧⲣⲉⲩ-ϣⲡⲉ ⲛ-ϥ̀ϩϩⲁⲗ ⲛ-ϩⲉⲛⲕⲟⲟⲩⲉ . . . ⲉⲓⲙⲏⲧⲓ ϫⲉ-ⲁⲩ-ⲛⲁⲩ ⲉ-ⲡϫⲟⲉⲓⲥ ⲙ-ⲡⲉⲟⲟⲩ ⲓⲥ̄ ⲉ-ⲁϥ-ⲭⲓ ⲛ-ⲟⲩⲙⲟⲣⲫⲏ ⲛ-ϩⲙⲁⲗⲗ ⲉⲧⲃⲏⲏⲧ-ⲛ ShIV 36:13–17 "How is it that the prophets . . . were willing to be servants of others . . . except that they saw that Jesus, the Lord of glory, had assumed the form of a servant on our behalf?"; *(f)* ⲡⲣⲉϥ-ⲭⲓⲟⲩⲉ ⲙⲉϥ-ⲉ̂ⲓ ⲉⲧⲃⲉ-ⲗⲁⲁⲩ ⲉ̂ⲓⲙⲏⲧⲓ ϫⲉⲕⲁⲥ ⲉⲫⲉ-ϩⲱϥⲧ̄ John 10:10 "The thief does not come for any reason except to steal"; *(17)* ⲉⲛϩⲟⲥⲟⲛ (textual var. ϩⲟⲥⲟⲛ) †-ϩⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲁⲛⲧ-ⲡⲟⲩⲟⲉⲓⲛ ⲙ-ⲡⲕⲟⲥⲙⲟⲥ John 9:5 "As long

as I am in the world, I am the light of the world"; ϣⲡⲉ ⲃⲉ ⲉⲕ-ⲟⲩⲱⲙⲉ ⲙ̄ⲙⲟ-ⲕ ⲉ-ⲡ-ⲉⲧ̀-ⲭⲓ-ϥ̀ϩⲁⲡ ⲛⲙ̄ⲙⲁ-ⲕ ϩⲛ̄-ⲟⲩⲃⲉⲡⲏ ⲉⲛϩⲟⲥⲟⲛ (textual var. ϩⲟⲥⲟⲛ) ⲉⲕ-ϣⲟⲟⲡ ⲛⲙ̄ⲙⲁ-ϥ ϩⲓ-ⲧⲉϩⲓⲏ Matt 5:25 "Be accommodating to your accuser quickly while you are with him on the way"; *(18) (a)* ⲉⲡⲉⲓ ⲛ̄ⲧⲱⲧⲛ̄-ϩⲉⲛⲣⲉϥ-ⲕⲱϩ ⲉ-ⲛⲉⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲡⲣⲟⲥ-ⲡⲕⲱⲧ ⲛ̄-ⲧⲉⲕⲕⲗⲉⲥⲓⲁ ϣⲓⲛⲉ ϫⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉ-ⲣ̄-ϥ̀ϩⲟⲩⲟ 1 Cor 14:12 "Since you are eager for manifestations of the Spirit for building up the church, strive to excel"; *(b)* ⲉⲡⲉⲓⲁⲏ ⲁⲕ-ϣⲡⲉ ⲉⲕ-ⲛ̄ϩⲟⲧ ⲛ̄-ϩⲉⲛⲕⲟⲩⲓ †-ⲛⲁ-ⲕⲁⲑⲓⲥⲧⲁ ⲙ̄ⲙⲟ-ⲕ ⲉϫⲛ̄-ϩⲁϩ Matt 25:21 "Since you have been faithful over a little, I will set you over much"; *(c)* ⲉⲡⲉⲓⲇⲏⲡⲉⲣ ⲁ-ϩⲁϩ ϩⲓ-ⲧⲟⲟⲧ-ⲟⲩ ⲉ-ϥ̀ⲥϩⲁⲓ ⲛ-ⲛϣⲁϫⲉ ⲉⲧⲃⲉ-ⲛⲉϩⲃⲏⲩⲉ ⲛⲧ-ⲁⲩ-ⲧⲱⲧ ⲛϩⲏⲧ ϩⲣⲁⲓ ⲛϩⲏⲧ-ⲛ . . . Luke 1:1 "Inasmuch as many have undertaken to set down in writing the things that have been agreed among us . . . "; *(19)* ⲉⲛϩⲟⲥⲟⲛ ⲅⲁⲣ ⲁⲛⲧ̀-ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̄-ⲛ̄ϩⲉⲑⲛⲟⲥ †-†-ϥ̀ⲉⲟⲟⲩ ⲛ-ⲧⲁⲇⲓⲁⲕⲟⲛⲓⲁ Rom 11:13 "Inasmuch then as I am the apostle to the Gentiles, I magnify my ministry"; *(20)* ϩⲏⲗⲉⲓⲁⲥ ⲙⲉⲛ ⲉϥϣⲁⲛ-ⲉⲓ ϥ-ⲛⲁ-ϫⲉⲕ-ϩⲱⲃ ⲛⲓⲙ ⲉⲃⲟⲗ Mark 9:12 "When Elijah comes, he will complete all things"; ⲙⲛ̄-ⲗⲁⲁⲩ ⲛⲁ-ϣ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲏⲓ̂ ⲙ̄-ⲡϫⲱⲣⲉ ⲛϥ̄-ⲧⲱⲣⲡ ⲛ̄-ⲛⲉϥϩⲁⲟⲩ ⲉϥ-ⲧⲙ̄-ⲙⲟⲩⲣ ⲛ̄ϣⲟⲣⲡ ⲙ-ⲡϫⲱⲱⲣ Mark 3:27 "No one can enter a strong man's house and plunder his goods, unless they first bind the strong man"; ⲉⲩϣⲁⲛ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ϣⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ϩⲁⲣⲁⲧ-ϥ̀ Mark 3:11 "Whenever they beheld Him they fell down before Him"; *(21)* ⲛⲑⲉ ⲉⲛⲧ-ⲁϥ-†-ϥ̀ϫⲣⲟⲡ ⲛ-ⲁⲇⲁⲙ ⲙⲛ-ⲉⲩϩⲁ ϩⲙ-ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲧⲓ ⲉⲩ-ϩⲛ-ⲟⲩⲥⲱⲙⲁ ⲙ-ⲯⲩⲭⲓⲕⲟⲛ ShIV 191:11–12 "Just as it caused Adam and Eve in paradise to stumble while they were still in an animate body"; *(22)* ⲁⲩ-ⲉⲓ ⲉⲧⲃⲉ-ϥ̀ⲛⲁⲩ ⲉⲣⲟ-ϥ Euodius of Rome, Homily on the Passion and the Resurrection (Chapman 89:18–19) "They came to see Him"; *(23) (a)* ⲉϣⲡⲉ ⲇⲉ ⲡⲉⲕⲃⲁⲗ ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲡⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲧⲏⲣ-ϥ ⲛⲁ-ϣⲡⲉ ⲉϥ-ⲟ ⲛ̄-ϥ̀ⲕⲁⲕⲉ Matt 6:23 "But if your eye is not sound, your whole body will be full of darkness"; ⲉϣⲡⲉ ⲟⲩⲛ̄-ⲟⲩⲙⲉⲗⲟⲥ ϣⲱⲛⲉ ϣⲁⲣⲉ-ⲙ̄ⲙⲉⲗⲟⲥ ⲧⲏⲣ-ⲟⲩ ϣⲱⲛⲉ ⲛⲙ̄ⲙⲁ-ϥ 1 Cor 12:26 "If one member suffers, all members suffer along with it"; *(b)* ⲉϣⲡⲉ ⲇⲉ ⲉⲣϣⲁⲛ-ⲡⲉⲕⲥⲟⲛ ⲣ̄-ϥ̀ⲛⲟⲃⲉ ⲃⲱⲕ ⲛⲧ̄-ϫⲡⲓⲟ-ϥ Matt 18:15 "If your brother sins, go and tell him his fault"; ⲉϣⲡⲉ ⲉⲩϣⲁⲛ-ⲧⲙ-ⲙⲉⲧⲁⲛⲟⲉⲓ ⲥⲉ-ⲛⲁ-ⲣ-ϥ̀ϣⲙⲙⲟ ⲉ-ⲛⲥⲩⲛⲁⲅⲱⲅⲏ ⲛ-ⲛⲉⲛⲉⲓⲟⲧⲉ ShIII 129:15–16 "If they do not repent, they shall be estranged from the congregations of our fathers"; *(c)* ⲉϣⲡⲉ ⲇⲉ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ⲉⲅⲕⲣⲁⲧⲉⲩⲉ ⲁⲛ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲁⲣⲟⲩ-ϫⲓ 1 Cor 7:9 "But if they cannot (are not going to) exercise self-control, they should marry"; *(24) (a)* ⲉϣⲭⲉ-ⲁϥ-ⲛⲁϩⲧⲉ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲣⲉϥ-ⲛⲁϩⲙ-ⲉϥ ⲧⲉⲛⲟⲩ ⲉϣⲭⲉ-ϥ-ⲟⲩⲁϣ-ϥ̀ Matt 27:43 "If (Since) He has trusted in God, let Him deliver Him if He desires Him"; ⲉϣⲭⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡϣⲏⲣⲉ ⲙ-ⲡⲛⲟⲩⲧⲉ ⲁϫⲓ-ⲥ ⲙ-ⲡⲉⲓ̈ⲱⲛⲉ ϫⲉ-ⲉⲫⲉ-ⲣ-ϥ̀ⲟⲉⲓⲕ Luke 4:3 "If (Since) You are the son of God, command this stone to become bread"; ⲉϣⲭⲉ-ⲡⲟⲉⲓⲕ ⲧⲉϩⲣⲉ ⲙ̄-ⲡⲥⲱⲙⲁ ϥ-ⲧⲁϫⲣⲏ ⲙ̄-ⲡϩⲏⲧ ⲙ̄-ⲡⲣⲱⲙⲉ ⲡⲥⲱⲙⲁⲗⲗⲟⲛ (i.e. ⲡⲟⲥⲱⲙⲁⲗⲗⲟⲛ) ⲡⲟⲉⲓⲕ ⲙ̄-ⲙⲉ ⲡⲟⲉⲓⲕ ⲙ̄-ⲡⲱⲛϩ̄ ⲉϥ-ⲛⲁ-ⲧⲁϫⲣⲏ ⲛ̄ⲟⲩⲏⲣ ⲙ̄-ⲡϩⲏⲧ ⲛ̄-ⲛ-ⲉⲧ̀-ⲟⲛϩ̄ ⲛ̄ϩⲏⲧ̄-ϥ ShChass 119:26–37 "If bread, the food of the body, strengthens a person's heart, how much more so will the true bread, the bread of life, strengthen the heart of those who live on it"; ⲉϣⲭⲉ ⲕ-ⲛⲁ-ⲛⲟϫ-ⲛ̄ ⲉⲃⲟⲗ ⲉⲓⲉ-ⲙⲁ-ϫⲟⲟⲩ-ⲛ ⲉϩⲟⲩⲛ ⲉ-ⲧⲁⲣⲅⲉⲁⲛ ⲛ̄-ⲛⲉϣⲁⲩ Matt 8:31 "If You cast us out (Since You are going to cast us out), send us away into the herd of swine"; ⲉ-ϥ̀ⲡⲁⲣϩⲓⲥⲧⲁ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲧⲉⲧⲛ̄-ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲛ̄-ϥ̀ⲁⲧ-ⲧⲱⲗⲙ̄ ⲉ-ⲙⲛ̄-ϥ̀ⲛⲟⲃⲉ ⲭⲓ ⲉϩⲟⲩⲛ ⲉⲣⲱ-ⲧⲛ̄ ⲙ̄ⲡⲉϥⲙ̄ⲧⲟ ⲉⲃⲟⲗ ⲉϣϫⲡⲉ-ⲧⲉⲧⲛⲁ-ⲙⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲓⲥⲧⲓⲥ Col 1:22–23 "In order to present you holy and blameless and irreproachable before Him, on the assumption that you will continue in the faith"; *(b)* ⲉϣⲭⲉ-ⲙⲡⲉ-ϥ̀ⲥⲟⲩⲱⲛ-ⲧ ϣⲁ-ⲡⲟⲟⲩ ⲁⲓ-ⲥⲟⲩⲱⲛ-ⲉ ⲁⲛⲟⲕ ShIII 21:9–10 "Even though you have not known me up to the present day, I have known you personally";

(25) ϣχε-ⲛⲟⲩϣⲁⲛⲁ ⲙⲛ-ⲛⲟⲩⲛⲏⲥⲧⲉⲓⲁ ⲙⲛ-ⲛⲟⲩⲕⲉⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲉ-ⲛ-ⲥⲉ-ϣⲟⲟⲡ ⲛⲉ-ⲱ ⲁⲛ ⲉⲓⲉ-ⲉⲧⲃⲉ-ⲟⲩ ⲙⲡⲟⲩ-ⲁⲙⲁⲍⲧⲉ ⲙⲙⲟ-ⲱ ⲉ-ⲱⲧⲙ-ⲉⲓⲣⲉ ⲛ-ⲛⲉⲓⲃⲟⲧⲉ ⲧⲏⲣ-ⲟⲩ ShIII 199:26–28 "Since your prayers and your fasts and all your other good deeds are as nothing, why have you not been made to stop all these abominable deeds?" *(26)* ⲛ-ϯ-ⲛⲁ-ϭⲱ ⲁⲛ ⲏ ⲛⲓ-ⲧⲁⲙⲟ-ⲓ ShIII 38:20–21 "I shall not stop unless you tell me"; *(27)* ⲕⲁⲛ ⲁ-ⲡⲧⲁⲕⲟ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛϩⲏⲧ-ⲟⲩ ⲉϥ-ϩⲟⲟⲩ ⲛϩⲟⲩⲟ ⲡⲉⲩⲥⲙⲓⲛⲉ ⲟⲛ ⲏ ⲡⲉⲩⲧⲥⲁⲛⲟ ⲛⲁ-ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉϥ-ⲥⲟⲧⲡ ⲛϩⲟⲩⲟ ShIV 19:6–9 "Even if deterioration has manifestly been very bad within them, their return to tranquillity and their proper state will be manifestly quite excellent"; ⲕⲁⲛ ⲉϣχε-ⲛⲁⲓ ϩⲉⲛⲕⲟⲩⲓ ⲛⲉ ⲛⲛⲁϩⲣⲛ̄-ⲛⲁⲣⲉⲧⲏ ⲙ-ⲡⲣⲱⲙⲉ ⲉⲧ⁰-ⲙⲙⲁⲩ ⲛⲧⲱⲧⲛ̄ ϩⲱⲱⲧ-ⲧⲏⲩⲧⲛ ⲙⲉⲉⲩⲉ ⲉⲃⲟⲗ ⲉ-ⲛⲁⲓ ϫⲉ-ⲟⲩⲁϣ ⲙ-ⲙⲓⲛⲉ ⲡⲉ ⲁⲛⲧⲱⲛⲓⲟⲥ Athanasius. Life of St. Anthony 93 (Garitte 99:14–16) "Even though these stories are insignificant compared to the excellence of that man, try to imagine for yourselves on this basis how Anthony actually was"; *(28) (a)* ⲕⲁⲛ ⲉⲓϣⲁⲛ-ⲙⲟⲩ ⲛ̄-ϯ-ⲛⲁ-ϫⲓ-⁰†ⲡⲉ ⲁⲛ ⲛ̄-ⲗⲗⲁⲩ ⲙ̄ⲡⲁⲧϥ- (i.e. ⲉ-ⲙ̄ⲡⲁⲧϥ-) ⲣ̂-⁰ⲛⲁⲩ ShChass 107:29–33 "Even if I die, I am not going to taste anything before it is the appointed time"; *(b)* ⲕⲁⲛ ⲉ-ⲩⲛ̄ⲧⲁ-ⲓ-ⲧⲡⲓⲥⲧⲓⲥ ⲧⲏⲣ-ⲥ̄ 1 Cor 13:2 "And even if I have all faith"; ⲁⲗⲗⲁ ⲕⲁⲛ ⲁⲛⲟⲛ ⲏ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲉ ⲛϥ̄-ⲧⲁϣⲉ-⁰ⲟⲉⲓⲱ ⲛⲏ-ⲧⲛ̄ Gal 1:8 "But even if we, or an angel from heaven, should preach to you"; *(c)* ⲕⲁⲛ ⲉϣⲱⲡⲉ ⲁϥ-ⲣ̄-ϩⲉⲛⲕⲉⲛⲟⲃⲉ ⲥⲉ-ⲛⲁ-ⲕⲁⲁ-ⲩ ⲛⲁ-ϥ ⲉⲃⲟⲗ Jas 5:15 "Even if he has committed sins, too, he will be forgiven them"; *(29)* ⲁⲩⲱ ⲛ̄-ⲧⲛ̄-ⲕⲱ ϩⲧⲏ-ⲛ ⲁⲛ ⲉ-ⲧⲥⲁⲣⲝ̄ ⲕⲁⲓⲡⲉⲣ ⲁⲛⲟⲕ ⲉ-ⲩⲛ̄ⲧⲁ-ⲓ ⲟⲛ ⲙ̄ⲙⲁⲩ ⲙ̄-ⲡⲕⲁ-ϩⲧⲏ-ⲓ ⲉ-ⲧⲥⲁⲣⲝ̄ Phil 3:3–4 "And I put no confidence in the flesh—though I myself have reason for confidence in the flesh also"; *(30)* cf. **506** below; *(31)* ⲕⲁⲓⲧⲟⲓ ⲛⲉϩⲃⲏⲩⲉ ⲉ-ⲁⲩ-ϣⲱⲡⲉ ϫⲓⲛ-ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ Heb 4:3 "Although His works were finished from the foundation of the world"; *(32)* ⲡⲣ̄ⲣⲟ ⲁⲅⲣⲓⲡⲡⲁ ⲁⲓ-ⲟⲡ-ⲧ ⲙ̄-⁰ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲓ-ⲛⲁ-ⲁⲡⲟⲗⲟⲅⲓⲍⲉ ϩⲓⲱⲱ-ⲕ ⲙ̄ⲡⲟⲟⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲕ-ⲥⲟⲟⲩⲛ ⲛ̄-ⲛ̄ⲥⲱⲛⲧ̄ ⲧⲏⲣ-ⲟⲩ ⲁⲩⲱ ⲛ̄ϩⲏⲧⲏⲙⲁ ⲛ̄-ⲛ̄ϯⲟⲩⲁⲁⲓ Acts 26:2–3 "King Agrippa, I think myself fortunate that it is before you that I am making my defense today, especially because you are familiar with all the customs and controversies of the Jews"; *(33)* ⲙⲛ̄ⲛ̄ⲥⲁ-⁰ⲙⲟⲩⲟⲩⲧ-ⲧⲏⲩⲧⲛ̄ ⲉ-⁰ⲛⲉϫ-ⲧⲏⲟⲩⲧⲛ̄ ⲉ-ⲧⲣⲉϩⲉⲛⲛⲁ Luke 12:5 "After killing you to cast you into hell"; *(34) (a)* ⲙⲛⲛⲥⲁ-ϩⲉⲛϩⲟⲟⲩ ⲉ-ⲛⲁϣⲱ-ⲟⲩ ⲙⲛⲛⲥⲁ-ⲛ̄ⲧⲉ-ⲡϫⲟⲉⲓⲥ †-⁰ⲙⲧⲟⲛ ⲙ-ⲡⲓⲥⲣⲁⲏⲗ ⲉⲃⲟⲗ ϩⲛ-ⲛⲉϥϫⲁϫⲉ ⲧⲏⲣ-ⲟⲩ ϩⲙ-ⲡⲉϥⲕⲱⲧⲉ Josh 23:1 "After many days, after the Lord had given Israel rest from all its enemies round about"; *(b)* ⲙⲛ̄ⲛ̄ⲥⲁ-ⲛ̄ⲧ-ⲁⲩ-ⲛⲟⲩϫⲉ ⲙ̄-ⲡⲕⲁⲑⲏⲅⲟⲣⲟⲥ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲉ John Evangelist. Book of the Investiture of St. Michael Archangel (Morgan M593 f.6r *b*:3–6; Dep. 111) "After the accuser had been cast from heaven" (cf. **457**); *(35)* ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉⲙϩⲁⲩ ⲙⲛⲛⲥⲁ-⁰ⲧⲣⲉϥ-ⲧⲱⲟⲩⲛ Matt 27:53 "They came out of the tombs after His arising"; ⲁϥ-ⲱⲛϩ̄ ⲁⲉ ⲛⲟⲓ-ⲥⲛⲟ ⲙⲛⲛⲥⲁ-ⲉ-⁰ⲧⲣⲉϥ-ϫⲡⲟ ⲛ-ⲉⲛⲱⲥ ⲥⲁϣⲃⲉ ⲛ-ϣⲉ ⲥⲁϣⲃⲉ ⲛ-ⲣⲟⲙⲡⲉ Gen 5:7 "And Seth lived after his begetting Enos, seven hundred and seven years"; *(36) (a)* †-ϩⲧⲏ-ⲧⲛ̄ ⲙⲏⲡⲱⲥ ⲛ̄ⲧⲉ-ⲗⲗⲁⲩ ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲱ-ⲧⲛ̄ Mark 13:5 "Take heed lest someone lead you astray"; *(b)* †-ⲣ̄-⁰ϩⲟⲧⲉ ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ϫⲉ-ⲙⲏⲡⲱⲥ ⲁⲓ-ϣⲡ̄-⁰ϫⲓⲥⲉ ⲉⲣⲱ-ⲧⲛ̄ ⲉⲓⲕⲏ Gal 4:11 "I am afraid that I have labored over you in vain"; ⲡⲱⲧ ⲛⲥⲁ-†ⲣⲏⲛⲏ . . . ⲉⲧⲉⲧⲛ̄-ϭⲱϣⲧ̄ ⲉⲃⲟⲗ ϫⲉ-ⲙⲏⲡⲱⲥ ⲟⲩⲛ̄-ⲟⲩⲁ ϣⲁⲁⲧ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉϩⲙⲟⲧ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Heb 12:14–15 "Strive for peace . . . seeing to it that no one fail to obtain the grace of God"; *(c)* ⲁⲓ-ⲧⲛ̄ⲛⲟⲟⲩ ⲁⲉ ⲛ̄-ⲛⲉⲥⲛⲏⲩ . . . ϫⲉⲕⲁⲁⲥ . . . ⲛ̄ⲧⲉⲧⲛ̄-ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̄-ⲥⲃⲧⲱⲧ ⲙⲏⲡⲟⲧⲉ ⲛ̄ⲥⲉ-ⲉⲓ ⲛ̄ⲙⲙⲁ-ⲓ ⲛ̄ⲑⲓ-ⲙⲙⲁⲕⲉⲗⲱⲛ ⲛ̄ⲥⲉ-ϩⲉ ⲉⲣⲱ-ⲧⲛ̄ ⲉ-ⲛ-ⲧⲉⲧⲛ̄-ⲥⲃⲧⲱⲧ ⲁⲛ 2 Cor 9:3–4 "But I have sent the brethren . . . so that . . . you may be ready . . . lest the Macedonians come with me and find that you are not ready"; †-ⲣ̄-⁰ϩⲟⲧⲉ ⲅⲁⲣ ϫⲉ-ⲙⲏⲏⲟⲧⲉ ⲧⲁ-ⲉⲓ ϣⲁⲣⲱ-ⲧⲛ̄ ⲧⲁ-ϩⲉ ⲉⲣⲱ-ⲧⲛ̄ ⲛ̄ⲑⲉ ⲉ-ⲛ-†-ⲟⲩⲁϣ-ⲥ̄ ⲁⲛ

. . . ⲙⲏⲡⲟⲧⲉ ϩⲉⲛ†-ⲧⲱⲛ ⲛⲉ 2 Cor 12:20 "For I fear that I may come and find you not what I wish . . . , (and) that there is quarreling"; *(d)* see preceding example; *(37)* ⲁⲩ-† ⲛⲁ-ⲛ ⲛ-ϩⲉⲛⲕⲟⲩⲓ ⲛ-ⲟⲉⲓⲕ ⲙ-ⲡⲃⲟⲁ ⲙ-ⲡⲙⲁ ⲛ-ⲟⲩⲱⲙ ⲙⲡⲥⲟⲡ ⲉⲧⲛ-ⲣ-⁰ϫⲣⲉⲓⲁ ⲙⲙⲟ-ϥ ShIV 57:14–16 "They permitted us a few pieces of bread outside of the refectory in case we need it"; *(38)* cf. **506** below; *(39)* ⲛ̄ⲛⲉ-⁰ⲣⲱⲙⲉ ⲃⲱⲕ ⲉ-⁰ⲧⲉϩⲥ̄-ⲛⲉⲥⲃⲓϫ ⲉ-ⲣⲟⲩϩⲉ ⲟⲩⲉϣⲛ̄-⁰ϫⲟⲟⲩ-⁰ϩⲟⲛ ⲛⲙ̄ⲙⲁ-ϥ Pachomius, Praecepta 92 (Lefort Œuvres 31:3–4) "No one shall go to wash their hands in the evening without someone sending a brother or brethren with them"; ⲛⲥⲉ-ⲣ-ⲥⲁⲃⲃⲁⲧⲟⲛ ⲥⲛⲁⲩ ⲛⲡⲟⲩⲉϣⲛ-⁰ϫⲓ ⲉ-ⲡⲧⲏⲣ-ϥ ShIV 57:24–25 "And they shall go for two weeks without receiving any at all"; *(40) (a)* ⲁⲩⲱ ⲙⲉϥ-ⲕⲧⲟ-ϥ ⲉ-ⲡⲉϥⲙⲁ ⲛⲥⲁⲃⲏⲁ ⲛϥ-ⲛⲁⲩ ⲉ-ⲡⲣⲱⲙⲉ ⲉⲧ⁰-ⲙⲙⲁⲩ Athanasius, Life of St. Anthony 3 (Garitte 5:19–20) "And he would not return to his own place unless he saw that person"; *(b)* cf. **498**; *(41)* ⲁϥ-ⲱⲧⲟⲣⲧⲣ ⲁⲉ ⲛ̄ⲑⲓ-ⲍⲁⲭⲁⲣⲓⲁⲥ ⲛⲧⲉⲣⲉϥ-ⲛⲁⲩ Luke 1:12 "And Zacharias was troubled when he saw (him)"; *(42)* ⲛⲑⲉ ⲉⲧⲉⲣⲉ-ⲛⲉⲩⲍⲓⲟⲟⲩⲉ ϣⲟⲃⲉ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲉ-ⲟⲩⲍⲓⲏ ⲛ-ⲟⲩⲱⲧ ⲧⲉ ⲉ-ⲛⲁϣⲉ-ⲛⲕⲟⲧⲥ ⲏ ⲙⲙⲟⲉⲓⲧ ⲙ-ⲡⲉⲥⲥⲱⲣⲙ ShIII 212:21–213:1 "Just as also their roads are different from one another and yet there is one single road that has many twists or ways in its meandering"; *(43)* ⲡⲙⲁ ⲅⲁⲣ ⲉⲧⲉⲣⲉ-ⲥⲛⲁⲩ ⲏ ϣⲟⲙⲛ̄ⲧ ⲥⲟⲟⲩϩ ⲉⲣⲟ-ϥ ⲉ-ⲡⲁⲣⲁⲛ †-ϣⲟⲟⲡ ⲛ̄ⲙⲙⲁ-ⲩ ϩⲛ̄-ⲧⲉⲩ-ⲙⲏⲧⲉ Matt 18:20 "For where (οὗ) two or three are gathered in my name, there am I in the midst of them"; *(44)* ⲁⲩ-ⲥⲱⲟⲩϩ ⲅⲁⲣ ⲛⲁⲙⲉ ⲉⲭⲛ-ⲡϫⲟⲉⲓⲥ ϩⲛ-ⲧⲉⲩⲙⲛⲧ-ⲟⲩⲁϩⲓ-⁰ϩⲏⲧ ⁰ⲥⲟⲡ ⲙⲉⲛ ⲉⲩ-ϫⲓ-⁰ϭⲟⲗ ⲉⲣⲟ-ϥ ⁰ⲥⲟⲡ ⲇⲉ ⲟⲛ ⲉⲩ-ⲥⲕⲱⲡⲧⲉⲓ ShIV 9:23–25 "For truly, they ganged up on the Lord in their cruelty, at one time telling lies against Him, at other times mocking"; *(45)* ⲛⲛⲉ-ⲟⲩⲁ ⲛϩⲏⲧ-ⲟⲩ ⲉϣ-ⲁⲡⲁⲛⲧⲁ ⲉ-ⲗⲗⲁⲩ ⲛ-ϩⲓⲙⲉ ϫⲱⲣⲓⲥ-ⲉⲩ-ⲙⲙⲁⲩ ⲙⲛ-ⲛⲉⲩⲉⲣⲏⲩ ShIV 108:7–8 "No man among them shall be permitted to meet with any woman, except when they are there all together"; *(46)* ⲁⲣⲓ-ⲥⲟⲩ ϫⲱⲣⲓⲥ-⁰ϫⲉ-ϩⲁϩ ⲛ-ϣⲁϫⲉ ShIII 25:4–5 "Do them without uttering a lot of words"; *(47)* ⲧⲉⲕⲃⲟⲙ ⲁⲛ ⲧⲉ ⲉⲛⲉϩ ⲟⲩⲧⲉ ⲛ̄ⲧⲟⲕ ⲟⲩⲧⲉ ⲛⲉⲕⲇⲁⲓⲙⲱⲛ ⲉ-⁰ⲧⲣⲉ-ⲟⲩⲣⲱⲙⲉ ⲣ̂-⁰ⲛⲟⲃⲉ ϫⲱⲣⲓⲥ-⁰ⲧⲣⲉ-ⲡⲉϥⲟⲩⲱϣ ⲣ̂-⁰ϣⲟⲣⲡ̄ ⲉ-ⲡⲉⲕⲙⲉⲉⲩⲉ ShChass 35:7–15 "It is never in your power, nor that of your demons, to make anyone sin except when their wish precedes your thought"; *(48)* ⲛ̄ⲛⲉ-ⲗⲗⲁⲩ ϫⲉⲣⲉ-⁰ⲁϣ ϩⲛ̄-ⲛⲉⲩⲏⲓ ϣⲁ-ⲡⲣⲁ ⲉⲧⲟⲩ-ⲛⲁ-ⲟⲩⲉϩ-⁰ⲥⲁϩⲛⲉ ⲛ̄-ⲛⲉⲥⲛⲏⲩ Pachomius, Praecepta 120 (Lefort Œuvres 33:7–8) "None shall light braziers in their houses until it has been commanded to the brethren"; *(49)* ⲁϥ-ⲙⲟⲟⲩⲉ ϩⲏⲧ-ⲟⲩ ϣⲁⲛⲧϥ̄-ⲉⲓ ⲛ̄ϥ-ⲁϩⲉⲣⲁⲧ-ϥ̄ ⲉϫⲙ̄-ⲡⲙⲁ Matt 2:9 "It went before them, till it came and rested over the place"; ϣⲁⲛⲧⲉ-ϩⲧⲟⲟⲩⲉ ϩⲱⲛ ⲉ-⁰ϣⲱⲡⲉ ⲛⲉⲣⲉ-ⲡⲁⲩⲗⲟⲥ ⲥⲟⲡ̄ⲥ̄ ⲙⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ Acts 27:33 "Until day was about to dawn, Paul urged them all"; *(50)* ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ(i.e. ⲉ-ⲙⲡⲁⲧⲉ **336**)-ⲡⲉϫⲥ̄ ⲃⲱⲗ ⲉⲃⲟⲗ ⲛ̄-ⲧⲃⲟⲙ ⲧⲏⲣ̄-ⲥ ⲙ̄-ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϩⲓ-ⲡⲉⲥⲧ[ρ]ⲟⲥ ⲙ̄ⲡϥ-ⲉⲱ-ⲧⲣⲉ-⁰ⲣⲱⲙⲉ ⲣ̂-⁰ⲛⲟⲃⲉ ⲡⲁⲣⲁ-ⲡⲉϥⲟⲩⲱϣ ShChass 74:46–53 "Before Christ on the cross had destroyed all the devil's power, he was not able to make any one sin against their will"; *(51)* ϩⲁⲑⲏ ⲉ-⁰ⲧⲣⲉ-ⲡⲉⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉϩⲟⲩⲛ ϣⲁ-ⲧⲁⲙⲛ̄ⲧ-ⲉⲗⲗⲁⲉⲓⲥⲧⲟⲥ ⲁⲓ-ϩⲱⲣⲡ̄ ⲛ̄-ⲟⲩⲕⲟⲩⲓ John the Presbyter, Life of Pesenthius of Qift (BAp 93:8–10) "Before the clergy's coming in to my most humble self, I slept for a bit"; *(52)* ⲁⲩⲱ ϩⲙ̄-ⲡⲧⲣⲉϥ-ϫⲟ ⲁ-ϩⲟⲩⲛⲉ ϩⲉ ϩⲁⲧⲛ-ⲧⲉϩⲓⲏ Luke 8:5 "And while he was sowing, some fell along the path"; *(53)* ⲁϥ-ⲟⲩⲱϣⲃ̄ . . . ϩⲁⲙⲁ ⲧⲉ (i.e. ⲁⲉ) ⲉϥ-ϩⲉⲗⲡⲓⲍⲉ ϫⲉ-ⲉⲣⲉ-ⲡⲁⲩⲗⲟⲥ ⲛⲁ-†-ϩⲉⲛⲭⲣⲏⲙⲁ ⲛⲁ-ϥ Acts 24:25–26 "He answered . . . hoping at the same time, however, that Paul would give him money"; *(54)* ϩⲟⲡⲟⲩ ⲅⲁⲣ ⲟⲩⲛ̄-⁰ⲕⲱϩ ϩⲓ-⁰†ⲱⲛ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲙⲏ ⲛ̄-ⲧⲉⲧⲛ̄-ϩⲉⲛⲥⲁⲣⲕⲓⲕⲟⲥ ⲁⲛ 1 Cor 3:3 "For in so far as there is jealousy and strife among you, are you not of the flesh?"; *(55)* ⲁⲓ-ⲟⲩⲱ ⲉⲓ-ⲕⲣⲓⲛⲉ ϩⲱⲥ ⲉⲓ-ϩⲁⲧⲛ̄-ⲧⲏⲩⲧⲛ̄ 1 Cor 5:3 "As if present, I have already pronounced judgement"; ϩⲱⲥ ⲉ-ⲛ-†-ⲛⲏⲩ ⲁⲉ ⲁⲛ

ⲱⲥ̅ⲕ | ⲉⲱϫⲡⲉ ⲁⲛ-ⲕⲟⲧ̅-ⲛ ⲙ̅-ⲡⲙⲉϩ-ⲥⲡ-ⲥ̅ⲛⲁⲩ Gen 43:10 "For if we had not tarried, we should now have returned twice"; ⲁⲩⲱ ⲛ̅ⲥⲁⲃⲏⲗ ϫⲉ-ⲁ-ⲡϫⲟⲉⲓⲥ ⲥⲁⲃⲁⲱⲑ ⲱⲱϫⲡ̅ ⲛⲁ-ⲛ ⲛ̅-ⲟⲩⲥⲡⲉⲣⲙⲁ | ⲉⲱϫⲉ (textual var. ⲉⲱϫⲡⲉ) ⲁⲛ-ⲱⲡⲉ ⲛ̅ⲑⲉ ⲛ̅-ⲥⲟ-ⲗⲟⲙⲁ ⲁⲩⲱ ⲁ̅ⲛ-ⲉⲓⲛⲉ ⲛ̅-ⲅⲟⲙⲟⲣⲣⲁ Isa 1:9 "And if the Lord of Sabaoth had not left us a seed, we should have been as Sodom, and we should have been made like to Gomorrah"; ⲛⲥⲁⲃⲏⲗ ⲅⲁⲣ ϫⲉ-ⲛⲧ-ⲁⲧⲉⲧⲛ-ϫⲉ-ⲛⲓⲱⲁϫⲉ ϩⲛ-ⲟⲩⲙⲛⲧ-ⲁⲧ-ⲥⲟⲟⲩⲛ | ⲛⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁ-ⲛⲟⲩⲟⲥ ⲉⲣⲱ-ⲧⲛ ⲏ ⲉⲣⲉ-ϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ ⲛⲁ-ⲱⲱⲡⲉ ShIII 86:21–23 "Had it not been in ignorance that you said these words, God would be angry at you and evil things would happen"; ⲛ̅ⲥⲁⲃⲏⲗ ϫⲉ-ⲁ-ⲡϫⲟⲉⲓⲥ ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟ-ⲓ̈ | ⲡⲁⲣⲁ-ⲟⲩⲕⲟⲩⲓ̈ ⲁ-ⲧⲁⲯⲩⲭⲏ ⲟⲩⲱϩ ϩⲛ̅-ⲁⲙⲛ̅ⲧⲉ Ps 93(94):17 Εἰ μὴ ὅτι Κύριος ἐβοήθεσέ μοι, παραβραχὺ παρῴκησε τῷ ᾅδῃ ἡ ψυχή μου "If the Lord had not helped me, my soul would have almost sojourned in Hades"

499 ⲛⲁⲛⲟⲩ-ⲥ *and* ϩⲁⲙⲟⲓ̈ *as main clauses of the conditional contrary-to-fact.* Exclamations of regret, expressed as a contrary-to-fact conditional

ⲛⲁⲛⲟⲩ-ⲥ ⲙ̅-ⲡⲣⲱⲙⲉ ⲉⲧ$^{\emptyset}$-ⲙ̅ⲙⲁⲩ | ⲉ-ⲛⲉ-ⲙ̅ⲡⲟⲩ-ϫⲡⲟ-ⲟ "It would be better for that man if he had not been born" (Matt 26:24)

are based upon ⲛⲁⲛⲟⲩ-ⲥ 'it would be better' and/or ϩⲁⲙⲟⲓ̈ 'how good it would have been', as follows.

(a) Exclamation + ⲉ-ⲛⲉ . . . *(contrary-to-fact clause* **498***)*

ⲛⲁⲛⲟⲩ-ⲥ ⲉ-ⲛⲉ . . . "It would be better if . . . were/had . . . "

ϩⲁⲙⲟⲓ̈ ⲉ-ⲛⲉ . . . "How good if would have been if . . . were/had . . . , If only . . . were/had . . . "

Examples: ⲛⲁⲛⲟⲩ-ⲥ ⲛⲁ-ⲟ ⲛ̅ϩⲟⲩⲟ | ⲉ-ⲛⲉ-ⲩⲛ̅-ⲟⲩⲱⲛⲉ ⲛ̅-ⲥⲓⲕⲉ ⲁⲱⲉ ⲉ-ⲡⲉⲕ-ⲙⲁⲕϩ ⲛ̅ⲥⲉ-ⲛⲟϫ-ⲟ ⲉ-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ Mark 9:42 "It would be much better for him if a millstone were hung round his neck and he were thrown into the sea"; ϩⲁⲙⲟⲓ̈ | ⲉ-ⲛⲉ-ⲁⲛ̅ⲧ-ⲟⲩⲙⲁⲓ̈-$^{\emptyset}$ϩⲟⲙ̅ⲧ ⲁⲛ ⲁⲩⲱ ⲙⲁⲓ̈-ⲡ-ⲉⲧⲉ-ⲡⲱ-ⲓ̈ ⲁⲛ ⲡⲉ ShChass 77:16–19 "How good it would have been if I were not (If only I were not) greedy for money and for what does not belong to me"; ϩⲁⲙⲟⲓ ⲟⲉ | ⲉ-ⲛⲉ-ⲙⲛ-$^{\emptyset}$ⲣⲱⲙⲉ ⲛⲕⲟⲧⲕ ⲏ ⲧⲁϩⲉ ⲛⲥⲁ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲛⲕⲟⲧⲕ ϩⲛ-ⲧⲉⲩⲱⲏ ⲁⲩⲱ ⲛⲉ-ⲟⲩⲛ-ϩⲛⲁⲅⲁⲑⲟⲛ (i.e. ϩⲉⲛⲁⲅⲁⲑⲟⲛ) ⲉ-ⲛⲁⲱⲱ-ⲟⲩ ⲛⲁ-ⲱⲱⲡⲉ ⲛ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲟⲩⲏϩ ϩⲛ-ⲧⲟⲓⲕⲟⲩⲙⲏⲛⲉ ϩⲱⲥⲧⲉ ⲉ-$^{\emptyset}$ⲧⲣⲉ-ⲡⲕⲁϩ ⲣ-ⲑⲉ ⲙ-ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ShIV 180:3–6 "If only people were not asleep (How good it would have been if people were not asleep) or intoxicated, except those who sleep at night, and if only many good things would befall those who inhabit the world so that the earth would come to be like paradise"

(b) ϩⲁⲙⲟⲓ̈ + *contrary-to-fact main clause* **498,** "How good it would have been if . . . , If only . . . ". The stipulation clause in pattern *(b)* has the form of a main clause (ⲛⲉⲩ-ⲛⲁ- etc.).

Examples: ϩⲁⲙⲟⲓ̈ ⲟⲛ | ⲛⲉⲩ-ⲛⲁ-ⲃⲱϫⲉ (textual var. ⲉ-ⲛⲉⲩ-ⲛⲁ-) ⲉⲃⲟⲗ ⲛ̅-ⲛ-ⲉⲧ$^{\emptyset}$-ⲱⲧⲟⲣⲧ̅ⲣ̅ Gal 5:12 "I wish (How good it would have been if) those who unsettle you would be mutilated!"; ϩⲁⲙⲟⲓ | ⲛⲉ-ⲁⲛⲟⲛ-ⲟⲩⲁ ⲙⲙⲟ-ⲟⲩ ShIV 92:18 "If only (How good it would have been if) we were one of them!"; ϩⲁⲙⲟⲓ̈ ⲟⲛ | ⲛⲉ-ⲱⲁⲧⲉⲧⲛ̅-ⲃⲱ ⲛ̅ⲧⲉⲓ̈ϩⲉ ShChass 46:4–7 (= ShIII 83:5) "If only you would stop there!"

MIXED CONDITIONAL SENTENCES

500 Real and contrary-to-fact clauses can be grammatically united in the same conditional sentence.

Examples: ⲙⲏ̅ ⲱⲁⲣⲉ-ⲟⲩⲉⲓ̈ⲁ ⲛ̅-ⲧⲟⲟⲩ ⲱⲱ ⲉ̅ⲃⲟⲗ | ⲛ̅ⲥⲁⲃⲉⲗ ⲉ-ⲡϫⲓⲛϫⲏ ϫⲉ-ⲉⲩ-ⲱⲓⲛⲉ ⲛ̅ⲥⲁ-ⲧⲉϩⲣⲉ Job 6:5 *"Does* the wild ass bray if he *were not* seeking food?"; ⲛⲉⲓ̈-ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲛ̅-ⲧⲉⲡⲓⲑⲩⲙⲓⲁ | ⲛ̅ⲥⲁⲃⲏⲗ ϫⲉ-ⲁ-ⲡⲛⲟⲙⲟⲥ ϫⲟⲟ-ⲥ ϫⲉ-ⲛ̅ⲛⲉⲕ-ⲉⲡⲓⲑⲩⲙⲓ Rom 7:7 "I *did not* know (sic) what it is to covet *but for the fact that* the law *had* said, You shall not covet"; ⲉ-ⲛⲉ-ⲙ̅ⲛ-$^{\emptyset}$ⲃⲁⲣⲃⲁⲣⲟⲥ ⲱⲟⲟⲛ̅ | ⲟ̅ⲩ ⲡⲉ ⲡⲧⲁⲉⲓⲟ ⲙ̅-ⲡⲙⲁⲧⲟⲩ ⲁⲩⲱ ⲡⲉⲫⲱⲟⲩⲱⲟⲩ ShChass 70:20–24 "If there *were* no barbarians, what *does* the honor and pride of the soldier amount to?"; ⲉⲱⲱⲡⲉ ⲁⲛ̅ⲧ-ⲟⲩⲥⲁⲃⲉ | ⲛⲉⲓ-ⲛⲁ-ⲙⲉⲣⲓⲧ-ⲫ ShGué 160*a*:5 "If ever I *am* wise, I *would* love him"; ⲉ-ⲛⲉ-ⲟⲩⲛⲧ-ⲟⲩ-$^{\emptyset}$ϩⲛⲧ ⲅⲁⲣ ⲉ-$^{\emptyset}$ⲉⲓⲙⲉ | ⲛⲉⲥ-ⲣⲱⲱⲉ ⲉⲣⲟ-ⲟⲩ ⲛⲟⲓ-ⲧⲁⲡⲟ-ⲗⲉⲓϫⲓⲥ ⲙ̅-ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ShWess18 128*b*:21–26 "If *only* they *were* smart enough to understand, in fact the apostle's argument *was* enough for them"

501 SOME APPROXIMATE EQUIVALENTS OF THE CONDITIONAL SENTENCE

(a) Articulated attributive clause **411** instead of stipulation clause; e.g. ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ϫⲓ-$^{\emptyset}$ⲟⲩⲁ ⲁⲉ ⲉ-ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ | ⲙ̅ⲙⲛⲧ-ⲫ̅-$^{\emptyset}$ⲕⲱ ⲉⲃⲟⲗ ⲱⲁ-ⲉⲛⲉϩ Mark 3:29 "Whoever blasphemes against the Holy Spirit never has forgiveness" (= If any one blasphemes against the Holy Spirit, they will never have forgiveness)

(b) Main clause (or imperative) instead of stipulation clause; e.g. ⲡⲓⲥⲧⲉⲩⲉ ⲉ-ⲡϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ | ⲁⲩⲱ ⲕ-ⲛⲁ-ⲟⲩϫⲁⲓ̈ Acts 16:31 "Believe in the Lord Jesus Christ and you will be saved" (= If you believe in the Lord Jesus Christ, you will be saved); ⲕ-ⲙⲏⲣ ⲉ-$^{\emptyset}$ⲥϩⲓⲙⲉ | ⲙ̅ⲡⲣ̅-ⲱⲓⲛⲉ ⲛ̅ⲥⲁ-$^{\emptyset}$ⲃⲱⲗ | Cor 7:27 "Are you bound to a wife? Do not seek to be free" (= If you are bound to a wife, do not seek to be free)

(c) Main clause (or imperative) + conjunctive; e.g. ϫⲓ-$^{\emptyset}$†ⲡⲉ | ⲛ̅ⲧⲉⲧⲛ̅-ⲉⲓⲙⲉ ϫⲉ-ⲡϫⲟⲉⲓⲥ ϩⲟⲗⲟ̅ Ps 33(34):7 (33:8 Budge) "Taste and know that the Lord is good" (= If you taste, you will know that the Lord is good); ⲛ̅-ⲧⲛ̅-ⲛⲁ-ⲟⲩⲉⲙ-ⲗⲗⲁⲩ ⲁⲛ ⲙ̅-ⲡⲉⲓⲙⲁ | ⲛⲧ̅-ⲧⲙ̅-ϫⲱ ⲛⲁ-ⲛ ⲛ̅ⲱⲟⲣⲡ̅ ϫⲉ-ⲁⲱ ⲧⲉ ⲧⲉⲅ(i.e. ⲧⲉⲕ-)ⲉⲣⲅⲁⲥⲓⲁ ApophPatr 241 (Chaîne 73:28–29 = Z 346:21–22) "We will not eat anything here and not have you first tell us what your occupation is" (= Unless you first tell us what your occupation is, we will not eat anything here)

(d) Command + future conjunctive; e.g. ⲁⲓⲧⲉⲓ | ⲧⲁⲣⲟⲩ-† ⲛⲏ-ⲧⲛ̅ Matt 7:7 "Ask, and it will be given you" (= If you ask, it will be given you); ⲙⲁⲣⲛ-ⲡⲣⲟⲥⲉⲭⲉ ⲉ-ⲛⲉⲫⲱⲁϫⲉ | ⲧⲁⲣⲛ-ⲉⲓⲙⲉ ⲉ-ⲡ-ⲉⲧⲛ-ⲱⲓⲛⲉ ⲛⲥⲱ-ⲫ ShLefort 41:9 "Let us pay attention to His words, and we shall understand what we are looking for" (= If we pay attention, we shall understand).

PURPOSE AND RESULT

PURPOSE

502 Expressions of purpose *(to, in order to, that . . . might, so that . . . might)* are adverbial clauses and infinitive phrases. They include: ⲉ-$^{\emptyset}$infinitive,

ϣⲁⲣⲱ-ⲧⲛ̄ ⲁ-ⲥⲟⲓⲛⲉ ϫⲓⲥⲉ ⲛ̄ⲥⲏⲧ I Cor 4:18 "Some are arrogant as though I were not coming to you"; ⲛⲉⲫ-†-ϭⲥⲃⲱ ⲅⲁⲣ ⲛⲁ-ⲩ ⲡⲉ ⲥⲱⲥ ⲉ-ⲩⲛⲧ-ⲟ̄-ⲧⲉⲍⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲁⲩⲱ ⲛ̄ⲑⲉ ⲁⲛ ⲛ̄-ⲛⲉⲩⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ Matt 7:29 "For He taught them as One who had authority, and not as their scribes"; †-† ⲁⲉ ⲛ-ⲟⲩⲣⲛⲱⲙⲏ ⲥⲱⲥ ⲉ-ⲁⲩ-ⲛⲁ ⲛⲁ-ⲓ ⲥⲓⲧⲙ̄-ⲡϫⲟⲉⲓⲥ ⲉ-ϭⲣ̄-ϭⲡⲓⲥⲧⲟⲥ I Cor 7:25 "But I give my opinion as one who by the Lord's mercy is trustworthy"; ⲉⲧⲃⲉ-ⲟⲩ ⲧⲉⲧⲛ̄-ⲉⲓⲟⲣⲙ̄ ⲛ̄ⲥⲱ-ⲛ ⲥⲱⲥ ⲛ̄ⲧ-ⲁⲛ-(ⲉ-ⲛ̄ⲧ-ⲁⲛ) ⲣ̄-ⲡⲁⲓ ⲥⲛ̄-ⲧⲉⲛⲃⲟⲙ ⲏ ⲧⲉⲛⲙⲛ̄ⲧ-ⲉⲩⲥⲉⲃⲏⲥ Acts 3:12 "Why do you stare at us, as though by our own power or piety we had done this?" *(56)* ⲁⲛ-ⲉⲣ-ⲥⲛⲛⲟϭ (i.e. ⲁⲛ-ⲣ-ⲥⲉⲛⲛⲟϭ) ⲙ-ⲡⲉⲑⲟⲟⲩ ⲉⲛ-ⲱⲃⲱ ⲙⲙⲟ-ⲛ ⲥⲱⲥ ⲉⲱϫⲉ-ⲥⲛⲛⲟⲃⲉ (i.e. ⲥⲉⲛⲛⲟⲃⲉ) ⲁⲛ ⲛⲉ ShIV 182:7–8 "We have done great wrongs, neglectfully, as if assuming that they are not sins"; ϫⲉ-ⲛⲛⲉⲩ-ϫⲓ-ϭⲟⲩⲁ ⲉⲣⲟ-ⲛ ⲥⲱⲥ ⲉⲱϫⲉ-ⲉ-ⲁⲛ-†-ϭⲥⲟ ⲉ-ⲛⲟⲉⲓⲕ ShIV 92:5–6 "Let them not slander us as if we had been stingy with the bread"; *(57)* cf. (17) above; ⲙⲏ ⲟⲩⲛ-ϭⲟⲙ ⲉ-ϭⲧⲣⲉⲩ-ⲛⲏⲥⲧⲉⲩⲉ ⲛ̄ⲑⲓ-ⲛ̄ⲱⲏⲣⲉ ⲙ̄-ⲡⲙⲁ ⲛ̄-ⲱⲉⲗⲉⲉⲧ ⲥⲟⲥⲟⲛ (textual var. ⲉⲫⲟⲥⲟⲛ) ⲉⲣⲉ-ⲡⲁ-ⲧⲱⲉⲗⲉⲉⲧ ⲛⲙ̄ⲙⲁ-ⲩ Mark 2:19 "Can the wedding guests fast while the bridegroom is with them?"; *(58)* ⲕⲁⲛ ⲉ-ⲩⲛ̄ⲧⲁ-ⲓ-ⲧⲡⲓⲥⲧⲓⲥ ⲧⲏⲣ-ⲥ̄ ⲥⲱⲥⲧⲉ ⲉ-ϭⲡⲉⲛⲉ-ϭⲧⲟⲟⲩ ⲉⲃⲟⲗ ⲉ-ⲙⲛ̄-ϭⲁⲅⲁⲡⲏ ⲇⲉ ⲛ̄ⲥⲏⲧ-ϭ ⲁⲛⲓ-ⲟⲩⲗⲗⲁⲩ I Cor 13:2 "Even if I have all faith, so as to remove mountains, but have not love, I am nothing"; *(59)* ⲁⲩ-ⲙⲉⲥ-ⲡϫⲟⲉⲓ ⲥⲛⲁⲩ ⲥⲱⲥⲧⲉ ⲉ-ϭⲧⲣⲉⲩ-ⲱⲙⲥ̄ Luke 5:7 "They filled both the boats, so that they began to sink"; ⲛ-ⲉⲉⲓ-ⲧⲟⲗⲙⲁ ⲅⲁⲣ ⲁⲛ ⲉ-ϭⲭⲉ-ⲗⲗⲁⲩ ⲛ̄-ⲱⲁϫⲉ ⲉ-ⲙⲡⲉ-ⲡⲉϫⲥ̄ ⲁⲁ-ⲩ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧ-ϭ . . . ⲥⲱⲥⲧⲉ ⲁⲛⲟⲕ ϫⲓⲛ-ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲙⲛ̄-ⲡⲉⲥⲕⲱⲧⲉ ⲱⲁⲣⲁⲓ ⲉ-ⲡⲓⲗⲗⲩⲣⲓⲕⲟⲛ ⲉ-ϭⲧⲣⲁ-ϫⲱⲕ ⲉⲃⲟⲗ ⲙ̄-ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Rom 15:19 "For I will not venture to speak of anything except what Christ has wrought through me . . . so that from Jerusalem and its surroundings as far as Illyricum, I have fully preached the gospel of God"; *(60)* ⲁⲩ-ⲁⲣⲭⲉⲥⲑⲁⲓ ⲛ̄-ϭⲧⲁⲱⲉ-ϭⲟⲓⲱ ⲛ̄-ⲭⲁⲩ ⲁⲩⲱ ⲉ-ϭⲥ̄ⲣ̄-ⲡⲱⲁϫⲉ ⲭⲱⲥⲧⲉ ⲛⲏ̄-ⲧⲙ̄-ⲟ̄ⲙ̄-ϭⲟⲙ ⲉ-ϭⲃⲱⲕ ⲉⲭⲟⲩⲛ ⲉ-ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲟⲩⲱⲛⲍ Mark 1:45 "But he began to talk freely about it, and to spread the news, so that He could no longer openly enter a town"; ⲥ-ⲁⲱⲁⲓ ⲛ̄ⲑⲓ-ⲧⲁⲅⲁⲡⲏ ⲙ̄-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲭⲟⲩⲛ ⲉ-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ ⲧⲏⲣ-ⲧⲛ̄ ⲭⲱⲥⲧⲉ ⲁⲛⲟⲛ ⲛ̄ⲧⲛ̄-ⲱⲟⲩⲱⲟⲩ ⲙ̄ⲙⲟ-ⲛ ⲛ̄ⲥⲏⲧ-ⲧⲏⲩⲧⲛ̄ 2 Thess 1:3–4 "The love of every one of you for one another is increasing, so that we ourselves boast of you"; *(61)* ⲟⲩⲛ-ⲟⲩⲟⲩⲛⲟⲩ ⲛⲏⲩ ϩⲟⲧⲉ ⲛ-ⲉⲓ-ⲛⲁ-ⲱⲁϫⲉ ⲃⲉ ⲁⲛ ⲛⲙ̄ⲙⲏ-ⲧⲛ̄ ϩⲛ̄-ϩⲉⲛⲡⲁⲣϩⲟⲓⲙⲓⲁ John 16:25 "The hour is coming when I shall no longer speak to you in figures"; *(62)* †-ⲛⲁ-ⲙⲟⲩⲛ ⲉⲃⲟⲗ ⲛⲙ̄ⲙⲏ-ⲧⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ . . . ϫⲉ-ⲉⲣⲉ-ⲡⲉⲧⲛ̄ⲱⲟⲩⲱⲟⲩ ⲣ̄-ϭⲟⲩⲟ ϩⲙ̄-ⲡⲉϫⲥ̄ ⲓⲥ̄ ⲛ̄ⲥⲏⲧ-ϭ ϩⲓⲧⲙ̄-ⲡⲧⲣⲁ-ⲉⲓ ⲟⲛ ϣⲁⲣⲱ-ⲧⲛ̄ Phil 1:25–26 "I shall continue with you all . . . so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again"; *(63) (a)* ϩⲟⲧⲁⲛ ⲅⲁⲣ ⲛ̄ϩⲉⲃⲛⲟⲥ . . . ⲥⲉ-ⲉⲓⲣⲉ ⲛ̄-ⲛⲁ-ⲡⲛⲟⲙⲟⲥ . . . ⲥⲉ-ⲱⲟⲟⲡ ⲛⲁ-ⲩ ⲛ̄-ϭⲛⲟⲙⲟⲥ ⲙⲁⲩⲁⲁ-ⲩ Rom 2:14 "For whenever Gentiles . . . do what the law requires . . . they are a law to themselves"; *(b)* ϩⲟⲧⲁⲛ ⲇⲉ ⲉⲩⲱⲁⲛ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙⲙⲱ-ⲧⲛ̄ ⲙⲡⲣ̄-ⲫⲓ-ϭⲣⲟⲟⲩⲱ Matt 10:19 "Whenever they deliver you up, do not be anxious"; ϩⲟⲧⲁⲛ ⲉⲣⲱⲁⲛ-ⲡⲣⲱⲙⲉ ⲙⲉⲣⲉ-ⲡⲛⲟⲃⲉ ⲱⲁⲣⲉ-ⲡⲛⲟⲩⲧⲉ †-ϭⲃⲟⲙ ⲙ̄-ⲡⲛⲟⲃⲉ ⲉϩⲣⲁⲓ ⲉϫⲱ-ⲫ ShChass 68:30–35 "As soon as a person loves sin, God gives sin power over that person"; ⲉⲓⲉ-ⲥⲱⲧⲙ̄ ⲉⲣⲟ-ⲕ ϩⲟⲧⲁⲛ ⲉⲩⲱⲁⲛ-ⲉⲓ ϩⲱ-ⲟⲩ ⲛ̄ⲑⲓ-ⲛⲉⲕⲕⲁⲑⲏⲅⲟⲥ (i.e. ⲕⲁⲑⲏⲅⲟⲣⲟⲥ) Acts 23:35 "I will hear you when your accusers have also come"; *(c)* ϩⲟⲧⲁⲛ ⲉⲣⲉ-ⲡⲃⲟⲗ ⲛⲁ-ⲱⲁϫⲉ ⲉ-ⲱⲁⲫ-ⲱⲁϫⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲫ ⲛⲉ John 8:44 "Whenever falsehood speaks, it speaks out of its own"; *(64) (a)* ϫⲉ-ⲛ̄ⲧⲉⲧⲛ̄-ⲛ̄ⲱⲏⲣⲉ ⲇⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁϥ-ⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄-ⲡⲉⲡⲛⲁ ⲙ̄-ⲡⲉϥⲱⲏⲣⲉ ⲉϩⲣⲁⲓ ⲉ-ⲛⲉⲛϩⲓⲧ Gal 4:6 "And because you are sons of God, He has sent the Spirit of His Son into our hearts"; *(b)* ⲛⲉⲣⲉ-ⲥⲟⲓⲛⲉ ⲅⲁⲣ ⲙⲉⲩⲉ ϫⲉ-ⲉⲡⲓ-ⲁⲏ ⲡⲉⲣⲗⲱⲥⲥⲟⲕⲟⲙⲟⲛ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ ⲛ̄-ⲓⲟⲩⲁⲁⲥ ϫⲉ-ⲛ̄ⲧ-ⲁ-ⲓ̄ⲥ̄ ϫⲟⲟ-ⲥ ⲛⲁ-ϥ

ϫⲉ-ⲱⲉⲡ-ⲡ-ⲉⲧⲉⲧⲛ̄-ⲣ̄-ϭⲭⲣⲓⲁ ⲙ̄ⲙⲟ-ϥ ⲉ-ⲡⲱⲁ John 13:29 "Some thought, because Judas had the money box, that Jesus had told him, Buy what we need for the feast"; *(c)* ⲥⲟⲛ ⲥⲛⲁⲩ . . . ⲉⲩ-ⲭⲓ-ϭⲱⲛⲉ ⲉⲣⲣⲁⲓ ⲉ-ⲑⲁⲗⲁⲥⲥⲁ ϫⲉ-ⲛⲉ-ϩⲉⲛⲟⲩⲱϩⲉ ⲅⲁⲣ ⲛⲉ Matt 4:18 "Two brothers . . . casting a net into the sea, for they were fishermen"; *(d)* ⲁⲩ-ⲣ̄-ϭϩⲟⲧⲉ ϩⲏⲧ-ⲟⲩ ⲛ̄-ⲙⲙⲏⲏⲱⲉ ⲉⲃⲟⲗ ϫⲉ-ⲛⲉϥ-ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ ϩⲱⲥ-ϭⲡⲣⲟⲫⲏⲧⲏⲥ Matt 21:46 "They feared the multitudes because they held Him to be a prophet"; *(e)* ⲁⲛ-ⲥⲟⲏⲣ ⲉⲧⲟⲩⲛ̄-ⲕⲩⲡⲣⲟⲥ ⲉⲧⲃⲉ-ϫⲉ-ⲛⲉⲣⲉ-ⲛ̄ⲧⲏⲩ † ⲟⲩⲃⲏ-ⲛ Acts 27:4 "We sailed under the lee of Cyprus, because the winds were against us"; *(65)* †-ⲟⲩⲉⲱ-ⲛⲁⲩ ⲅⲁⲣ ⲉⲣⲱ-ⲧⲛ̄ ϫⲉⲕⲁⲥ ⲉⲓⲉ-† ⲛⲏ-ⲧⲛ̄ ⲛ̄-ⲟⲩϩⲙⲟⲧ ⲙ̄-ⲡⲛⲁⲧⲓⲕⲟⲛ Rom 1:11 "For I long to see you, that I might impart to you some spiritual gift"; ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉ-ⲡⲱⲁϫⲉ ⲙⲟⲟⲱⲉ ⲉ-ⲡⲉϩⲟⲩⲟ ϩⲙ̄-ⲡⲗⲁⲟⲥ ⲙⲁⲣⲛ̄-ⲡⲁⲣⲁⲅⲓⲗⲉ ⲛⲁ-ⲩ ⲉ-ϭⲧⲙ̄-ⲱⲁϫⲉ Acts 4:17 "But in order that word may spread no further among the people, let us warn them not to speak"; ⲁϥ-† ⲛⲁ-ⲛ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ⲣⲙⲛ̄-ϩⲏⲧ ϫⲉ-ⲉⲛⲉ-ⲥⲟⲩⲛ̄-ⲡⲙⲉ I John 5:20 "He has given us understanding, so that we might know Him who is true"; *(66)* ⲁⲩⲱ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲉⲛ ⲛⲉ-ⲱⲁϥ-ϫⲓ ⲙ-ⲡϩⲣ̄ⲃ̄ ⲛ-ⲧⲉⲥϩⲓⲙⲉ ⲛⲧⲉⲩ-ⲱⲏ . . . ϫⲉⲕⲁⲥ ⲉϥ-ⲛⲁ-ⲣ̄-ϭϩⲁⲗ ⲛⲛ-ⲁⲛⲧⲱⲛⲓⲟⲥ Athanasius, Life of St. Anthony 5 (Garitte 8:17–20) "And the devil used to assume the form of a woman at night . . . in order to deceive Anthony"; ⲛⲁⲓⲁⲧ-ⲟⲩ ⲛ̄-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲧⲃⲃⲟ ⲛ̄-ⲛⲉⲩⲥⲧⲟⲗⲏ ϫⲉ-ⲉⲣⲉ-ⲧⲉⲩⲉⲍⲟⲩⲥⲓⲁ ⲛⲁ-ⲱⲱⲡⲉ ⲉϩⲟⲩⲛ ⲉ-ⲡⲱⲏⲛ ⲙ̄-ⲡⲱⲛϩ̄ Rev 22:14 "Blessed are those who have washed their robes, that they may have the right to the tree of life"; *(67)* ϥ-ⲛⲁ-ⲙⲟⲩϩ ⲙ̄-ⲡⲉⲡⲛⲁ ⲉⲧ-ⲟⲩⲁⲁⲃ ϫⲓⲛ-ⲉϥ-ϩⲛ̄-ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲉϥⲙⲁⲁⲩ Luke 1:15 "He will already be filled with the Holy Spirit when he is within his mother's womb"; *(68)* ϫⲓⲛⲧ-ⲁ-ⲛⲉⲛⲉⲓⲟⲧⲉ ⲅⲁⲣ ⲛ̄ⲕⲟⲧⲥ̄ ϩⲱⲃ ⲛⲓⲙ ⲙⲏⲛ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓϩⲉ 2 Pet 3:4 "For ever since our ancestors fell asleep all things have continued in this way."

THE CONDITIONAL SENTENCE

494 A *'conditional sentence'* is an adverbial clause construction **491** in which the adverbial clause expresses a stipulation *(if . . .)*. The stipulation (protasis) can either precede or follow the main clause (apodosis).

Adverbial Clause (stipulation) | *Main Clause*
"If . . . (then) . . . "

Main Clause | *Adverbial Clause* (stipulation)
" . . . if . . . "

In order to understand the Coptic conditional sentence, it is useful to distinguish four kinds of closely related adverbial clause.

FACTUAL

(a) Factual presupposition clause **495:** *'Since* or *If (as seems to be true) . . .'*

CONDITIONALS

(b) General conditional clause **496:** *'If ever* or *Whenever* or *If (in a general sense) . . . ,* then . . . '

(c) Undifferentiated causal clause (not distinguishing *a* from *b*) **497:** *'Since* or *If ever* or *Whenever* . . . , (then) . . . '

(d) Contrary-to-fact clause **498:** *'If . . . had . . .* , then . . . would have . . . ' (etc.)

Only types *b* and *d* are unambiguously conditional.

FACTUAL (UNCONDITIONAL) PRESUPPOSITION

495 *'Factual presupposition clauses'* (not conditional)

ⲉⲱⲭⲉ-ⲁⲧⲉⲧⲛ̄-ⲥⲟⲩⲱⲛ-ⲧ̄ | ⲧⲉⲧⲛⲁ-ⲥⲟⲩⲛ̄-ⲡⲁⲕⲉⲓⲱⲧ *"Since you have known Me*, you will know My Father also" (John 14:7)

argue from a statement of given fact *(since, if [as seems to be true])*, which is not a stipulation but a presupposition of the given state of affairs. They are headed by the following subordinative conjunctions, expanded by a main clause **234(b)**: *(i)* ⲉⲡⲉⲓ, ⲉⲡⲉⲓⲇⲁ, ⲉⲡⲉⲓⲇⲁⲏⲡⲉⲣ *Since (causal). Inasmuch as: (ii)* ⲉⲱⲭⲉ- (var. ⲉⲱⲭⲡⲉ-) *Since, If (as seems to be the case), If indeed; (iii)* ⲕⲁⲛ, ⲕⲁⲛ ⲉⲱⲭⲉ- *Even if; (iv)* ⲭⲉ-, ⲭⲉ-ⲉⲡⲉⲓⲇⲁⲏ, ⲭⲉ- . . . ⲅⲁⲣ, ⲉⲃⲟⲗ ⲭⲉ-, ⲉⲧⲃⲉ-ⲭⲉ *Because*. Cf. also undifferentiated causal clause *(c)*. Also comparable are expressions for *'As if'* (ϩⲱⲥ, ϩⲱⲥ ⲉⲱⲭⲉ-) and *'As long as, Inasmuch as'* (ⲉϕⲟⲥⲟⲛ), and ⲛ̄ⲧⲉⲣⲉ- **348**.

GENERAL CONDITION

496 *'General conditional clauses'*

ⲉⲱⲱⲡⲉ ⲟⲩⲛ̄-ⲟⲩⲙⲉⲗⲟⲥ ⲱⲱⲛⲉ | ⲱⲁⲣⲉ-ⲙ̄ⲙⲉⲗⲟⲥ ⲧⲏⲣ-ⲟⲩ ⲱⲱⲛⲉ ⲛ̄ⲙⲙⲁ-ⲩ *"If one member suffers*, all members suffer along with it" (1 Cor 12:26)

ⲕⲁⲛ ⲉⲓⲱⲁⲛ-ⲙⲟⲩ | ⲛ̄-†-ⲛⲁ-ⲭⲓ-$^{\emptyset}$†ⲡⲉ ⲁⲛ ⲛ̄-ⲗⲁⲁⲩ ⲙ̄ⲡⲁⲧ̄ⲩ-ⲣ̂-(i.e. ⲉ-ⲙ̄ⲡⲁⲧ̄ⲩ-ⲣ̂-)$^{\emptyset}$ⲛⲁⲩ *"Even if I die*, I am not going to taste anything before it is the appointed time" (ShChass 107:29–33)

stipulate hypothetical statements or generalizations, whose main clause generally was or is or would be true, under the asserted stipulation, whether or not it will ever happen: *If you should ever be here . . . , If you come here . . . , Whenever you are or may be here . . .* , etc. The stipulation clause is headed by one of the following:

ⲉⲱⲱⲡⲉ + { main clause / circumstantial clause / ⲉⲣⲱⲁⲛ- **348** } *'If ever. If'*

ⲕⲁⲛ + { conjunctive / ⲉⲣⲱⲁⲛ- } *'Even if'*

Cf. also undifferentiated causal *(c)*. Also comparable are expressions for *'In so far as'* (ϩⲟⲡⲟⲩ) and *'Unless'* (ⲉⲓⲉ-, ⲉⲓⲙⲏⲧⲓ, ⲛ̄ⲥⲁⲃⲏⲗ, ⲭⲱⲣⲓⲥ). Further examples, **493.**

UNDIFFERENTIATED CAUSE

497 *'Undifferentiated causal clauses'* (factual presupposition/general stipulation)

ⲉⲧⲉⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ | ⲧⲉⲧⲛⲁ-ϫⲓⲧ-ⲟⲩ *"Since* or *If* or *Whenever you have faith*, you will receive them" (Matt 21:22)

ϩⲏⲗⲓⲁⲥ ⲙⲉⲛ ⲉⲫⲱⲁⲛ-ⲉⲓ | ⲫ-ⲛⲁ-ϫⲉⲕ-ϩⲱⲃ ⲛⲓⲙ ⲉⲃⲟⲗ *"When* or *Whenever* or *If ever* or *Once Elijah comes*, he will complete all things" (Mark 9:12)

do not formally distinguish between factual presupposition *(a)* and general stipulation *(b)*; they are ambiguous in meaning and translation. These are formed when the stipulation clause is headed by

the bare circumstantial conversion (not preceded by conjunction), or

bare ⲉⲣⲱⲁⲛ- **346** (not preceded by conjunction)

Cf. also ⲙⲁⲗⲓⲥⲧⲁ + circumstantial conversion: *'Especially if/since'*.

CONTRARY-TO-FACT (CONTRAFACTUAL) CONDITION

498 *'Contrary-to-fact (contrafactual) conditional clauses'*

ⲡⲭⲟⲉⲓⲥ ⲉ-ⲛⲉⲕ-ⲙ̄-ⲡⲉⲓⲙⲁ | ⲛⲉⲣⲉ-ⲡⲁⲥⲟⲛ ⲛⲁ-ⲙⲟⲩ ⲁⲛ ⲡⲉ "Lord, *if You had been here*, my brother would not have died" (John 11:21)

express a stipulation ('irrealis') that is contrary to reality, i.e. that is not able, or no longer able, to be fulfilled: *If you had been here . . . , But for the fact that you were here . . .* The adverbial stipulation clause is headed by ⲉ-(ⲛⲉ) . . . or ⲛ̄ⲥⲁⲃⲏⲗ ⲭⲉ-, which combine freely with four forms of main clause:

Adverbial Stipulation Clauses		Main Clauses		
i. ⲉ-(ⲛⲉ) . . . If . . . were/had . . .	+	ⲛⲉⲣⲉ- . . . ⲛⲁ-	(ⲡⲉ)	. . . would . . .
		ⲛⲉ-	(ⲡⲉ)	
ii. ⲛ̄ⲥⲁⲃⲏⲗ ⲭⲉ- But for/Apart from the fact that . . .		ⲉⲱⲭⲡⲉ (var. ⲉⲱⲭⲉ) ⲁ- ⲛⲉⲉⲓⲥⲡⲉ ⲁ-		. . . would have . . .
		ⲡⲁⲣⲁ-ⲟⲩⲕⲟⲩⲓ ⲁ-		. . . almost would have . . .

Cf. table 28.

TABLE 28
The Formation of Contrafactual Conditional Sentences

A. Contrary-to-fact Stipulation Clauses

i. ϵ-(ne) . . . expresses a two-fold contrast between present *If . . . were . . .* and past *If . . . had . . .* as follows.

- present
  - ϵ-nepe-, ϵ-ne=, ϵ-ne- (durative sentence in circumstantial preterit double conversion)
  - ϵ-ne- + { nominal sentence / cleft sentence / existential sentence / oyn̄te-
  - ϵ- + m̄mon (= "Otherwise. . . . ")
- past
  - ϵ-ne- + { affirmative n̄t-a-, n̄t-a= / negative m̄pe-, m̄p=

Past tense affirmative is formulated with the focalizing past conversion n̄t-a- (without focalizing meaning); past tense negative, with the basic past m̄pe-.

ii. n̄cabha xe- "But for *or* Apart from the fact that . . . , If . . . were not/had not . . . " is compatible with any type of main clause (affirmative or negative).

B. Contrary-to-fact Main Clauses

- present
  - nepe- . . . na- . . . (pe) (durative) / *alt.* / ne- . . . + (pe) (other patterns) — " . . . would"

Invariable pe **438** optionally occurs after nepe- . . . na- . . . and ne- . . .

- past
  - ϵwxpe (ϵwxe. neeicpe) a-/(m̄pe-) " . . . would have"
  - *and*
  - para-oykoyi a-/(m̄pe-) " . . . almost would have"

Examples: *(i)* ϵ-(ne) . . . *as stipulation:* ontoc ϵ-nepe-n̄tbnooye m̄-mine nim ayw n̄kezwon . . . ϵ-ney-noi m̄-p-etoy-na-moy etbhht̄-q eywan-oyom̄-q | ney-na-mez-rw-oy epo-q an enez ShGué 164*b:* 12–15 "Truly, if all kinds of beasts and other living things . . . knew what they would die from if they ate it, they would never take a bite of it"; ϵ-netetn̄-pisteye rap ϵ-mwÿchc | netetna-pisteye epo-i pe John 5:46 "For if you believed Moses, you would believe Me"; ϵ-ne-m̄-pai p̄-peqooy an | nen-na-taa-q an etoot-k̄ John 18:30 "If this Man were not an evildoer, we would not be handing Him over to you"; ϵ-ne-anr̄-oyponhpoc n-rwme an pe | nepe-zoeine na-krmrm an pe ezoyn epo-i ShIII 118:8–9 "If I were not a wicked man, people would not murmur

against me"; ϵ-ne-n̄tetn̄-zenb̄λe | ne-m̄mn̄-ⲑnobe erw-tn̄ pe John 9:41 "If you were blind, you would have no guilt"; ϵ-ne-n̄tk-oyenthó n̄teize ek-rht zarizaro-k | ne-p-etⲑ-ewwe pe ϵ-ⲑanexe m̄mo-k wa-pe-oyoeiw m̄-pwz̄c ShChass 42:26–32 "If you were a weed sprouting up on your own, it would be necessary to tolerate you until harvest time"; ϵ-ne-petn̄eiwt pe pnoyte | netetna-merit-ⲑ pe John 8:42 "If God were your father, you would love Me"; ϵ-ne-oyxi n̄ónc̄ n̄ oyzwb eq-zooy pentaq-wwpe ⲱ n̄ioyaai | nei-na-anexe pe m̄mw-tn̄ eylorwc Acts 18:14 "If it were an act of violence or a vicious crime that had occurred, I should reasonably bear with you, O Jews"; alhθoc ϵ-ne-oymeroc n̄-oywt z̄n̄-n-etn̄-̄nay ero-oy thr-oy pent-ak-tamio-q z̄m̄-peicooy n̄-zooy | ne-n̄tk-oymoize ShGué 161*a:* 31–33 "Truly, if it were only one single part of the visible world that You had created within those six days, You would be marvelous"; ĥ ϵ-ne-oyn̄-ⲑóm n̄-oyà ϵ-ⲑcmine n̄-oybal n̄te-oyz̄mzal n̄ta-q | neq-na-talbo-q an pe ShChass 131:53–58 (= ShIII 36:13–15) "Or, if it were possible for someone to restore the eye of one of his slaves, would he not go ahead and heal him?"; ϵ-ne-oyn̄-wbom | ewxpe atetn̄-prk̄-netn̄aaooye Gal 4:15 "If possible, you would have plucked out your eyes"; ϵ-ne-oynth-tn-ⲑpictic mmay . . | netetna-xoo-c . . . Luke 17:6 "If you had faith . . . , you would say . . . "; ϵ-mmon | ewxpe ay-op-oy pe zwc-ⲑzairetikoc ShAmél II 341:7–8 "Otherwise, they would have been considered heretics"; ϵ-ne-nt-aï-eipe rap n̄-oyxi nóonc̄ n̄ oyzwb eq-m̄ppa m̄-pmoy | nei-na-paraiti an m̄-pmoy Acts 25:11 "If then I had committed an act of violence or a capital crime, I would not seek to escape death"; ϵ-ne-n̄t-a-n̄óm ent-ay-wwpe n̄zht-thytn̄ wwpe z̄n̄-tyroc mn̄-ciawn | ewxpe ay-metanoei Matt 11:21 "If the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago"; ayw ϵ-ne-nt-a-pxoeic pnoyte ka-oybom z̄m̄-pcatanac ϵ-ⲑtreq-takô n̄-n-etⲑ-p̂-ⲑzwb ϵ-tanomia para-peyoywⲱ | ne-mn̄-ⲑkrima zixw-oy ShChass 69:2–11 "And if the Lord God had empowered Satan to destroy those who involuntarily practice injustice, there would be no judgement against them"; ϵ-ne-m̄pi-p̄-neⲃhye zrai n̄zht-oy ete-m̄pe-keya aa-y | ne-m̄mn̄t-oy-ⲑnobe m̄may John 15:24 "If I had not done among them the works which no one else did, they would not have sin"; ayw ϵ-ne-m̄peq-ei wa-n-etⲑ-oyhz̄ zix̄m̄-pkaz | ewxpe ac-wwpe n̄bi-ⲑah m̄-pkocmoc ShGué 162*b:* 1–2 "And if He had not come to those who dwell on earth, the end of the world would have come"; ayw ϵ-ne-m̄peq-tamïo-k | ewxe (sic) m̄peq-wwpe rw n̄bi-pekp̄-pmeeye Horsiese, Homily 5 (Lefort Œuvres 74:29–30) "And if He had not created you, your memory would not have existed at all"; ϵ-ne-atetn̄-cwtm̄ . . . neeicpe a-nepahrh ei ezoyn h ay-moyz̄ ezrai ShIF2 169:44–58 "If you had hearkened . . . the lesions would have shrunk or closed up"

(ii) n̄cabha xe- *as stipulation:* n̄cabha xe-pekNOMOC wOOn na-i m̄-ⲑm̄ele-th | nei-na-takô pe z̄m̄-patb̄biô Ps 118(119):92 "But for the fact that Thy law is my meditation (If Thy law were not my meditation), I should perish in my lowliness"; n̄cabha xe-ntok pe paeiwt kata-ⲑcarx . . . De Morte Iosephi (Lagarde 17:30–18:17) "But for the fact that you are physically My father"; n̄cabha xe-n̄nei-p̄-ⲑat-cwtm̄ n̄ca-p-etⲑ-tn̄nooy m̄mo-i ϵ-pai | etetn̄wan-qi n̄-taape zixw-i n̄ n̄tetn̄-noxt̄ ϵ-ⲃallaca nti-(read nei-)na-cwtm̄ an n̄ca-thytn̄ John the Presbyter, Life of Pesenthius of Qift (BAp 92:11–14) "Apart from the fact that I shall not disobey Him who brought me to this, I would not obey you even if you chopped off my head or threw me into the sea"; n̄cabha rap xe-an-

ωc̄k | ϵωχπϵ ⲁN-ⲕⲟⲧ-N ⲙ̄-ⲡⲙϵϩ-ⲥⲡ-c̄ⲛⲁⲩ Gen 43:10 "For if we had not tarried, we should now have returned twice"; ⲁⲩⲱ ⲛ̄ⲥⲁⲃⲏⲗ ϫϵ-ⲁ-ⲡⲭⲟⲉⲓⲥ ⲥⲁⲃⲁⲱⲑ ⲱⲱⲭⲡ̄ ⲛⲁ-N ⲛ̄-ⲟⲩⲥⲡⲉⲣⲙⲁ | ϵⲱχϵ (textual var. ϵⲱχπϵ) ⲁN-ⲱⲡϵ ⲛ̄ⲑϵ ⲛ̄-ⲥⲟ-ⲗⲟⲙⲁ ⲁⲩⲱ ⲁ̄N-ⲉⲓⲛϵ ⲛ̄-ⲅⲟⲙⲟⲣⲣⲁ Isa 1:9 "And if the Lord of Sabaoth had not left us a seed, we should have been as Sodom, and we should have been made like to Gomorrah"; ⲛⲥⲁⲃⲏⲗ ⲅⲁⲣ ϫϵ-ⲛⲧ-ⲁⲧϵⲧⲛ-ϫϵ-ⲛⲓⲱⲁϫϵ ϩⲛ-ⲟⲩⲙⲛⲧ-ⲁⲧ-ⲥⲟⲟⲩⲛ | ⲛⲉⲣϵ-ⲡⲛⲟⲩⲧϵ ⲛⲁ-ⲛⲟⲩⲃⲥ ⲉⲣⲱ-ⲧⲛ ⲏ ⲉⲣϵ-ϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ ⲛⲁ-ⲱⲱⲡϵ ShIII 86:21–23 "Had it not been in ignorance that you said these words, God would be angry at you and evil things would happen"; ⲛ̄ⲥⲁⲃⲏⲗ ϫϵ-ⲁ-ⲡⲭⲟⲉⲓⲥ ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟ-ⲓ̈ | ⲡⲁⲣⲁ-ⲟⲩⲕⲟⲩⲓ̈ ⲁ-ⲧⲁⲯⲩⲭⲏ ⲟⲩⲱϩ ϩⲛ̄-ⲁⲙⲛ̄ⲧⲉ Ps 93(94):17 Εἰ μὴ ὅτι Κύριος ἐβοήθεσέ μοι, παραβραχὺ παρῴκησε τῷ ᾅδῃ ἡ ψυχή μου "If the Lord had not helped me, my soul would have almost sojourned in Hades"

499 ⲛⲁⲛⲟⲩ-ⲥ *and* ϩⲁⲙⲟⲓ̈ *as main clauses of the conditional contrary-to-fact.* Exclamations of regret, expressed as a contrary-to-fact conditional

ⲛⲁⲛⲟⲩ-ⲥ ⲙ̄-ⲡⲣⲱⲙⲉ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ | ⲉ-ⲛⲉ-ⲙ̄ⲡⲟⲩ-ϫⲡⲟ-ⲫ "It would be better for that man if he had not been born" (Matt 26:24)

are based upon ⲛⲁⲛⲟⲩ-ⲥ 'it would be better' and/or ϩⲁⲙⲟⲓ̈ 'how good it would have been', as follows.

(a) Exclamation + ⲉ-ⲛⲉ . . . *(contrary-to-fact clause* **498***)*

ⲛⲁⲛⲟⲩ-ⲥ ⲉ-ⲛⲉ . . . "It would be better if . . . were/had . . . "

ϩⲁⲙⲟⲓ̈ ⲉ-ⲛⲉ . . . "How good if would have been if . . . were/had . . . , If only . . . were/had . . . "

Examples: ⲛⲁⲛⲟⲩ-ⲥ ⲛⲁ-ⲫ ⲛ̄ϩⲟⲩⲟ | ⲉ-ⲛⲉ-ⲩⲛ̄-ⲟⲩⲱⲛⲉ ⲛ̄-ⲥⲓⲕⲉ ⲁⲱⲉ ⲉ-ⲡⲉⲫ-ⲙⲁⲕϩ ⲛ̄ⲥⲉ-ⲛⲟϫ-ⲫ ⲉ-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ Mark 9:42 "It would be much better for him if a millstone were hung round his neck and he were thrown into the sea"; ϩⲁⲙⲟⲓ̈ | ⲉ-ⲛⲉ-ⲁⲛ̄ⲧ-ⲟⲩⲙⲁⲓ̈-$^{\emptyset}$ϩⲟⲙ̄ⲧ ⲁⲛ ⲁⲩⲱ ⲙⲁⲓ̈-ⲡ-ⲉⲧⲉ-ⲡⲱ-ⲓ̈ ⲁⲛ ⲡⲉ ShChass 77:16–19 "How good it would have been if I were not (If only I were not) greedy for money and for what does not belong to me"; ϩⲁⲙⲟⲓ ⲃⲉ | ⲉ-ⲛⲉ-ⲙⲛ-$^{\emptyset}$ⲣⲱⲙⲉ ⲛⲕⲟⲧⲕ ⲏ ⲧⲁϩⲉ ⲛⲥⲁ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲛⲕⲟⲧⲕ ϩⲛ-ⲧⲉⲩⲱⲏ ⲁⲩⲱ ⲛⲉ-ⲟⲩⲛ-ϩⲛⲁⲅⲁⲑⲟⲛ (i.e. ϩⲉⲛⲁⲅⲁⲑⲟⲛ) ⲉ-ⲛⲁⲱⲱ-ⲟⲩ ⲛⲁ-ⲱⲱⲡϵ ⲛ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲟⲩϩϩ ϩⲛ-ⲧⲟⲓⲕⲟⲩⲙⲏⲛⲉ ϩⲱⲥⲧⲉ ⲉ-$^{\emptyset}$ⲧⲣⲉ-ⲡⲕⲁϩ ⲣ-ⲑⲉ ⲙ-ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ShIV 180:3–6 "If only people were not asleep (How good it would have been if people were not asleep) or intoxicated, except those who sleep at night, and if only many good things would befall those who inhabit the world so that the earth would come to be like paradise"

(b) ϩⲁⲙⲟⲓ̈ + *contrary-to-fact main clause* **498,** "How good it would have been if . . . , If only . . . ". The stipulation clause in pattern *(b)* has the form of a main clause (ⲛⲉⲩ-ⲛⲁ- etc.).

Examples: ϩⲁⲙⲟⲓ̈ ⲟⲛ | ⲛⲉⲩ-ⲛⲁ-ⲃⲱϫⲉ (textual var. ⲉ-ⲛⲉⲩ-ⲛⲁ-) ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧ$^{\emptyset}$-ⲱⲧⲟⲣⲧ$\bar{\text{ⲣ}}$ Gal 5:12 "I wish (How good it would have been if) those who unsettle you would be mutilated!"; ϩⲁⲙⲟⲓ | ⲛⲉ-ⲁⲛⲟⲛ-ⲟⲩⲁ ⲙⲙⲟ-ⲟⲩ ShIV 92:18 "If only (How good it would have been if) we were one of them!"; ϩⲁⲙⲟⲓ̈ ⲟⲛ | ⲛⲉ-ⲱⲁⲧⲉⲧⲛ̄-ⲃⲱ ⲛ̄ⲧⲉⲓ̈ϩⲉ ShChass 46:4–7 (= ShIII 83:5) "If only you would stop there!"

MIXED CONDITIONAL SENTENCES

500 Real and contrary-to-fact clauses can be grammatically united in the same conditional sentence.

Examples: ⲙⲏ ⲱⲁⲣⲉ-ⲟⲩⲉⲓ̈ⲁ ⲛ̄-ⲧⲟⲟⲩ ⲱⲱ ⲉ̄ⲃⲟⲗ | ⲛ̄ⲥⲁⲃⲉⲗ ⲉ-ⲡⲭⲓⲛϫⲏ ϫⲉ-ⲉⲩ-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲉϩⲣⲉ Job 6:5 *"Does* the wild ass bray if he *were not* seeking food?"; ⲛⲉⲓ̈-ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲛ̄-ⲧⲉⲡⲓⲑⲩⲙⲓⲁ | ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ-ⲁ-ⲡⲛⲟⲙⲟⲥ ϫⲟⲟ-ⲥ ϫⲉ-ⲛ̄ⲛⲉⲕ-ⲉⲡⲓⲑⲩⲙⲓ Rom 7:7 "I *did not* know (sic) what it is to covet *but for the fact that* the law *had* said, You shall not covet"; ⲉ-ⲛⲉ-ⲙ̄ⲛ-$^{\emptyset}$ⲃⲁⲣⲃⲁⲣⲟⲥ ⲱⲟⲟⲛ̄ | ⲟ̄ⲩ ⲡⲉ ⲡⲧⲁⲉⲓⲟ̄ ⲙ̄-ⲡⲙⲁⲧⲟⲩ ⲁⲩⲱ ⲡⲉⲫⲱⲟⲩⲱⲟⲩ ShChass 70:20–24 "If there *were* no barbarians, what *does* the honor and pride of the soldier amount to?"; ⲉⲱⲱⲡⲉ ⲁⲛ̄ⲧ-ⲟⲩⲥⲁⲃⲉ | ⲛⲉⲓ-ⲛⲁ-ⲙⲉⲣⲓⲧ-ⲫ ShGué 160*a*:5 "If ever I *am* wise, I *would* love him"; ⲉ-ⲛⲉ-ⲟⲩⲛⲧ-ⲟⲩ-$^{\emptyset}$ϩⲏⲧ ⲅⲁⲣ ⲉ-$^{\emptyset}$ⲉⲓⲙⲉ | ⲛⲉⲥ-ⲣⲱⲱⲉ ⲉⲣⲟ-ⲟⲩ ⲛⲟⲓ-ⲧⲁⲡⲟ-ⲇⲉⲓϫⲓⲥ ⲙ̄-ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ShWess18 128*b*:21–26 "If *only* they *were* smart enough to understand, in fact the apostle's argument *was* enough for them"

501 SOME APPROXIMATE EQUIVALENTS OF THE CONDITIONAL SENTENCE

(a) Articulated attributive clause **411** instead of stipulation clause; e.g. ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ϫⲓ-$^{\emptyset}$ⲟⲩⲁ ⲇⲉ ⲉ-ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ | ⲙ̄ⲙⲛⲧ-ⲫ̄-$^{\emptyset}$ⲕⲱ ⲉⲃⲟⲗ ⲱⲁ-ⲉⲛⲉϩ Mark 3:29 "Whoever blasphemes against the Holy Spirit never has forgiveness" (= If any one blasphemes against the Holy Spirit, they will never have forgiveness)

(b) Main clause (or imperative) instead of stipulation clause; e.g. ⲡⲓⲥⲧⲉⲩⲉ ⲉ-ⲡⲭⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ | ⲁⲩⲱ ⲕ-ⲛⲁ-ⲟⲩⲭⲁⲓ̈ Acts 16:31 "Believe in the Lord Jesus Christ and you will be saved" (= If you believe in the Lord Jesus Christ, you will be saved); ⲕ-ⲙⲏⲣ ⲉ-$^{\emptyset}$ⲥϩⲓⲙⲉ | ⲙ̄ⲡⲣ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-$^{\emptyset}$ⲃⲱⲗ | Cor 7:27 "Are you bound to a wife? Do not seek to be free" (= If you are bound to a wife, do not seek to be free)

(c) Main clause (or imperative) + conjunctive; e.g. ϫⲓ-$^{\emptyset}$†ⲡⲉ | ⲛ̄ⲧⲉⲧⲛ̄-ⲉⲓⲙⲉ ϫⲉ-ⲡⲭⲟⲉⲓⲥ ϩⲟⲗⲟ̄ Ps 33(34):7 (33:8 Budge) "Taste and know that the Lord is good" (= If you taste, you will know that the Lord is good); ⲛ̄-ⲧⲛ̄-ⲛⲁ-ⲟⲩⲉⲙ-ⲗⲁⲁⲩ ⲁⲛ ⲙ̄-ⲡⲉⲓⲙⲁ | ⲛⲓ̄-ⲧⲙ̄-ϫⲱ ⲛⲁ-ⲛ ⲛ̄ⲱⲟⲣⲡ̄ ϫⲉ-ⲁⲱ ⲧⲉ ⲧⲉⲅ(i.e. ⲧⲉⲕ-)ⲉⲣⲅⲁⲥⲓⲁ ApophPatr 241 (Chaîne 73:28–29 = Z 346:21–22) "We will not eat anything here and not have you first tell us what your occupation is" (= Unless you first tell us what your occupation is, we will not eat anything here)

(d) Command + future conjunctive; e.g. ⲁⲓⲧⲉⲓ | ⲧⲁⲣⲟⲩ-† ⲛⲏ-ⲧⲛ̄ Matt 7:7 "Ask, and it will be given you" (= If you ask, it will be given you); ⲙⲁⲣⲛ-ⲡⲣⲟⲥⲉⲭⲉ ⲉ-ⲛⲉⲫⲱⲁϫⲉ | ⲧⲁⲣⲛ-ⲉⲓⲙⲉ ⲉ-ⲡ-ⲉⲧⲛ-ⲱⲓⲛⲉ ⲛⲥⲱ-ⲫ ShLefort 41:9 "Let us pay attention to His words, and we shall understand what we are looking for" (= If we pay attention, we shall understand).

PURPOSE AND RESULT

PURPOSE

502 Expressions of purpose *(to, in order to, that . . . might, so that . . . might)* are adverbial clauses and infinitive phrases. They include: ⲉ-$^{\emptyset}$infinitive,

ϵ–ⲡⲧⲣϵ–, ϵ–$^{\emptyset}$ⲧⲣϵ–, ϵⲧⲃϵ–$^{\emptyset}$infinitive, ⲭϵ– or ⲭϵⲕⲁ(ⲁ)ⲥ + optative, ⲭϵ– or ⲭϵⲕⲁ(ⲁ)ⲥ + ϵ≈ⲛⲁ–. These often expand a verb of incomplete predication; cf. **185.** E.g. ⲁⲛ–ϵⲓ | ϵ–$^{\emptyset}$ⲟⲩⲱϣ$\bar{ⲧ}$ ⲛⲁ–ⲩ Matt 2:2 "We have come *to worship* Him"; †–ⲟⲩϵϣ–ⲛⲁⲩ ⲅⲁⲣ ϵⲣⲱ–ⲧ$\bar{ⲛ}$ | ⲭϵⲕⲁⲥ ϵⲓϵ–† ⲛⲏ–ⲧ$\bar{ⲛ}$ $\bar{ⲛ}$–ⲟⲩϩⲙⲟⲧ $\bar{ⲙ}$–$\bar{ⲡ}\bar{ⲛ}\bar{ⲁ}$ⲧⲓⲕⲟⲛ Rom 1:11 "For I long to see you, *that I might impart* to you some spiritual gift." For further examples, cf. **493.** For the future conjunctive ⲧⲁⲣϵ– with nuances of purpose, cf. **358(a);** for the ambiguity of purpose *versus* result, cf. **504.**

RESULT

503 Expressions of result *(so as to, so that)* are adverbial clauses and infinitive phrases. They include: ϩⲱⲥⲧϵ ϵ–$^{\emptyset}$infinitive, ϩⲱⲥⲧϵ ϵ–$^{\emptyset}$ⲧⲣϵ–, ϩⲱⲥⲧϵ $\bar{ⲛ}$ⲧϵ– (conjunctive), and ⲧⲁⲣϵ–. E.g. ⲁⲩ–ⲙϵϩ–ⲡⲭⲟϵⲓ ⲥⲛⲁⲩ | ϩⲱⲥⲧϵ ϵ–$^{\emptyset}$ⲧⲣϵⲩ–ⲱⲙ$\bar{ⲥ}$ Luke 5:7 "They filled both the boats, so that they began to sink"; ⲁⲩ–ⲁⲣⲭϵⲥⲑⲁⲓ $\bar{ⲛ}$–$^{\emptyset}$ⲧⲁⲱϣ–$^{\emptyset}$ⲟⲓⲱ $\bar{ⲛ}$–ϩⲁϩ ⲁⲩⲱ ϵ–$^{\emptyset}$ⲥ$\bar{ⲣ}$–ⲡⲱⲁⲭϵ | ϩⲱⲥⲧϵ ⲛ$\bar{ϥ}$–ⲧ$\bar{ⲙ}$–ⲃ$\bar{ⲙ}$–$^{\emptyset}$ⲃⲟⲙ ϵ–$^{\emptyset}$ⲃⲱⲕ ϵϩⲟⲩⲛ ϵ–ⲧⲡⲟⲗⲓⲥ $\bar{ⲛ}$–ⲟⲩⲱⲛϩ Mark 1:45 "But he began to talk freely about it, and to spread the news, so that He could no longer openly enter a town." For further examples, cf. **493.**

But introducing a main clause, ϩⲱⲥⲧϵ is a conjunction expressing extension **234(a).** It articulates a logical next step or conclusion; sometimes it signals a new train of thought: *And so, And as a result, So that, And consequently.* (Cf. ⲧⲁⲓ ⲧϵ ⲑϵ as a conjunction **507.**)

> Examples: ⲡⲥⲁⲃⲃⲁⲧⲟⲛ $\bar{ⲛ}$ⲧ–ⲁⲩ–ⲱⲱⲡϵ ϵⲧⲃϵ–ⲡⲣⲱⲙϵ ⲁⲩⲱ $\bar{ⲛ}$ⲧ–ⲁ–ⲡⲣⲱⲙϵ ⲱⲱⲡϵ ⲁⲛ ϵⲧⲃϵ–ⲡⲥⲁⲃⲃⲁⲧⲟⲛ | ϩⲱⲥⲧϵ ⲡⲱⲏⲣϵ $\bar{ⲙ}$–ⲡⲣⲱⲙϵ ⲡⲭⲟϵⲓⲥ ⲡϵ $\bar{ⲙ}$ⲡⲕϵⲥⲁⲃⲃⲁⲧⲟⲛ Mark 2:27–28 "The sabbath was made for humanity, not humanity for the sabbath; *so that* the Son of man is the Lord even of the sabbath"; ⲛⲓⲙ $\bar{ⲛ}$–ⲣⲱⲙϵ ϵⲃⲟⲗ $\bar{ⲛ}$ϩⲏⲧ–ⲧⲏⲩⲧ$\bar{ⲛ}$ ⲡϵⲧ$^{\emptyset}$–ⲛⲁ–ⲕⲱ ⲛⲁ–ⲩ $\bar{ⲛ}$–ⲟⲩϵⲥⲟⲟⲩ $\bar{ⲛ}$–ⲟⲩⲱⲧ $\bar{ⲛ}$ⲧϵ–ⲡⲁⲓ ϩϵ ϩ$\bar{ⲙ}$–ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ϵ–ⲩϩⲓϵⲓⲧ ⲙⲏ ⲛ–ⲛ$\bar{ⲩ}$–ⲛⲁ–ⲁⲙⲁϩⲧϵ $\bar{ⲙ}$ⲙⲟ–ⲩ ⲁⲛ ⲛ$\bar{ⲩ}$–ⲧⲟⲩⲛⲟⲥ–$\bar{ⲩ}$ | ⲡⲣⲱⲙϵ ⲇϵ ϣⲟⲃϵ $\bar{ⲛ}$ⲟⲩⲏⲣ ϵ–ⲡⲉⲥⲟⲟⲩ | ϩⲱⲥⲧϵ ϵⲓⲉⲥⲧⲓ ϩ$\bar{ⲙ}$–ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ϵ–ⲣ̄–ⲡⲡϵⲧ–ⲛⲁⲛⲟⲩ–ⲩ Matt 12:11–12 "What person among you, if they have one sheep and it falls into a pit on the sabbath, will not lay hold of it and lift it out? Of how much more value is a human being than a sheep! *So* it is lawful to do good on the sabbath"

THE AMBIGUITY OF PURPOSE AND RESULT

504 The dividing line between purpose *(in order to)*, intended result *(so as to)*, and consequential result *(sa that)* is sufficiently fluid that ⲭϵ– or ⲭϵⲕⲁ(ⲁ)ⲥ ϵⲣϵ– and ϵ–$^{\emptyset}$ (ⲧⲣϵ–) sometimes express result, while ϩⲱⲥⲧϵ ϵ–$^{\emptyset}$(ⲧⲣϵ–) and ⲧⲁⲣϵ– sometimes express purpose. E.g. ⲧϵ–ⲭⲱϩ ϩⲱⲱ–ⲩ ⲁⲩⲱ ⲧϵ–ⲟⲩⲱⲙ ϵⲃⲟⲗ ϩⲛ–ⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛⲓⲙ ⲛ–$^{\emptyset}$ⲇⲁⲓⲙⲟⲛⲓⲟⲛ | ⲭϵⲕⲁⲥ ϵⲩϵ–ⲙⲉⲥⲧⲱ–$^{\emptyset}$ ϵⲃⲟⲗ ϩⲓⲧⲛ–$\bar{ⲓ}\bar{ⲥ}$ ⲙⲛ–ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲑϵ ⲛ–ⲛⲣⲓⲣ ϵⲧ$^{\emptyset}$–ⲟⲩϵⲙ–$^{\emptyset}$ⲁⲕⲁⲑⲁⲣⲥⲓⲁ ϵⲩ–ⲙⲟⲥⲧϵ ⲙⲙⲟ–ⲟⲩ ϵⲃⲟⲗ ϩⲓⲧⲛ–ⲛ–ϵⲧ$^{\emptyset}$–ⲛⲁⲩ ϵⲣⲟ–ⲟⲩ ShIIf 203:8–12 "But you touch and eat from all the filth of demons, *so that*

> (ⲭϵⲕⲁⲥ ϵⲩϵ–) you are hated by Jesus and His angels, like swine that eat filth and are despised by those who watch them"; ⲡⲕϵⲥϵⲉⲡϵ $\bar{ⲛ}$–$\bar{ⲛ}$ⲣⲱⲙϵ ϵⲧϵ–ⲙⲡⲟⲩ–ⲙⲟⲩ ϩ$\bar{ⲛ}$–ⲛⲉⲓⲡⲗⲏⲅⲏ $\bar{ⲙ}$ⲡⲟⲩ–ⲙⲉⲧⲁⲛⲟⲉⲓ ⲟⲛ ϵⲃⲟⲗ ϩ$\bar{ⲛ}$–ⲛⲉϩⲃⲏⲩϵ $\bar{ⲛ}$–ⲛⲉⲩⲃⲓⲁ | ϵ–$^{\emptyset}$ⲧ$\bar{ⲙ}$–ⲧⲣϵⲩ–ⲟⲩⲱϣⲧ $\bar{ⲛ}$–$\bar{ⲛ}$ⲇⲁⲓⲙⲟⲛⲓⲟⲛ $\bar{ⲛ}$–ⲛⲟⲩⲃ ⲙ$\bar{ⲛ}$–$\bar{ⲛ}$ϩⲁⲧ Rev 9:20 "The rest of humankind, who were not killed by these plagues, did not repent of the works of their hands *so as* to cease (ϵ–$^{\emptyset}$ⲧ$\bar{ⲙ}$–ⲧⲣϵⲩ–) worshiping golden demons and silver ones"; ⲁⲩ–ⲛⲧ–ⲩ ϣⲁ–ⲡⲕⲟⲟϩ ⲙ–ⲡⲧⲟⲟⲩ ϵⲧⲉⲣϵ–ⲧⲉⲩⲡⲟⲗⲉⲓⲥ ⲕⲏⲧ ϩⲓϫⲱ–ⲩ | ϩⲱⲥⲧϵ ϵ–$^{\emptyset}$ⲧⲣϵⲩ–ⲛⲟϫ–$\bar{ⲩ}$ ϵⲃⲟⲗ $\bar{ⲛ}$ϫⲟⲩⲧ$\bar{ⲛ}$ Luke 4:29 "And they led Him to the brow of the hill on which their city was built, *in order that* (ϩⲱⲥⲧϵ ϵ–$^{\emptyset}$ⲧⲣϵⲩ–) they might throw Him down headlong"; ⲧⲱⲙ̀ ⲇϵ ϵⲣ$\bar{ⲛ}$–ⲁⲛⲟⲙⲓⲁ ⲛⲓⲙ ⲙ$\bar{ⲛ}$–ϫⲓ ⲛⲟⲟⲛ$\bar{ⲥ}$ ⲛⲓⲙ . . . | ⲧⲁⲣϵ–ⲛ–ϵⲧ$^{\emptyset}$–ⲥⲟⲟⲩⲛ $\bar{ⲙ}$ⲙⲟ–ⲕ ⲥ̄ⲣⲫϵ ϵ–$^{\emptyset}$ⲣ̂–ϩ$\bar{ⲙ}$ϩⲁⲗ ⲛⲁ–ⲕ ShChass 48:53–49:7 "So put a stop to all acts of lawlessness and violence . . . *so that* those who know You *might have the leisure* to serve You" (or "and those who know You shall . . . ").

CORRELATED COMPARISON: 'JUST AS . . . SO TOO . . .'

505 Adverbial expressions of comparison *just as, as* are built on the prepositional phrases $\bar{ⲛ}$ⲑϵ or ⲕⲁⲧⲁ–ⲑϵ ("In the manner"); negation, $\bar{ⲛ}$ⲑϵ ⲁⲛ, ⲕⲁⲧⲁ–ⲑϵ ⲁⲛ *not as.* The article phrase ⲑϵ (ⲧ–ϩϵ) is expanded by either

i. a relative or circumstantial clause: *In the manner that X is true.* E.g. ⲕⲁⲧⲁ–ⲑϵ ⲉⲛⲧ–ⲁϥ–ϩⲱⲛ ⲉⲧⲟⲟⲧ–$^{\emptyset}$ John 14:31 "As He has commanded me" (In the manner that He has commanded me) καθὼς ἐνετείλατό μοι; ⲕⲁⲧⲁ–ⲑϵ ⲉⲧ$^{\emptyset}$–ⲥⲏϩ Rom 3:4 "As it is written"; $\bar{ⲛ}$ⲑϵ ⲟⲛ ϵⲣϵ–ⲡⲁⲣⲭⲓϵⲣϵⲩⲥ ⲣ̄–$^{\emptyset}$ⲙ$\bar{ⲛ}$ⲧⲣϵ ⲛⲁ–ⲓ̈ Acts 22:5 "As the high priest bears me witness"; cf. **506(a);** or

ii. a construction of general relationship **147** *(of . . .)*, whose second term is expanded by a relative or circumstantial clause: *In the manner of A, such that X is true.* E.g. $\bar{ⲛ}$ⲑϵ ⲅⲁⲣ $\bar{ⲛ}$–ⲧⲉⲥϩⲓⲙⲉ ϵ–ⲩⲉⲃⲟⲗ ϩ$\bar{ⲙ}$–ⲡϩⲟⲥⲩ̈ⲧ ⲧⲉ 1 Cor 11:12 "For as female comes from male" (In the manner of the female, she-being-from the male); cf. **506(b);** or

iii. only a construction of general relationship or the possessive article: *In the manner of A.* E.g. $\bar{ⲛ}$ⲑϵ $\bar{ⲛ}$–ⲛⲉⲧ$\bar{ⲛ}$ⲉⲓⲟⲧⲉ Acts 7:51 ὡς οἱ πατέρες ὑμῶν "As your ancestors (did *or* were) (In the manner of your ancestors)"; $\bar{ⲛ}$ⲧⲉⲕϩϵ Matt 19:19 "As (you love) yourself" (In your own manner); **506(c).**

> Also comparable are ϩⲱⲥ + circumstantial clause *'As, As if, On the grounds that'* and ϩⲱⲥ ϵⲫⲭϵ– + main clause *'As if'* **493.**

506 A *'sentence of correlated comparison'* (Just as . . . so too) is an adverbial clause construction **491** that consists of two elements—(1) an adverbial clause or phrase of comparison **505** *just as, as* premodifying or postmodifying (2) the main clause headed by ⲧⲁⲓ ⲧϵ ⲑϵ *so too* ("This is the manner").

Adverbial Clause of Comparison | ⲧⲁⲓ ⲧϵ ⲑϵ . . .

ⲧⲁⲓ ⲧϵ ⲑϵ . . . | *Adverbial Clause of Comparison*

Like adverbial clauses of comparison, ⲧⲁⲓ ⲧⲉ ⲑⲉ is expanded in three ways:

(a) *In the manner that X is true,* ⲛ̄ⲑⲉ ⲉⲧⲉ- (or ⲉ-) . . .
this is the manner that Y is true ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉ- (or ⲉ-) . . .

Here ⲧⲁⲓ ⲧⲉ ⲑⲉ is expanded by a relative or circumstantial clause ('that'). E.g. ⲕⲁⲧⲁ-ⲑⲉ ⲉⲛⲧ-ⲁⲩ-ϩⲱⲛ ⲉⲧⲟⲟⲧ-ϥ | ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉ†-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ⲥ John 14:31 "I do as He has commanded me" (In the manner that He commanded me, this is the manner that I act in).

Further examples: ⲕⲁⲧⲁ-ⲑⲉ ⲉⲛⲧ-ⲁⲛ-ⲥⲱⲧⲙ̄ ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲉⲛⲧ-ⲁⲛ-ⲛⲁⲩ Ps 47[48]:8 "As we have heard, so have we also seen"; ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧϥ̄-ⲛⲏⲩ ⲙ̄ⲙⲟ-ⲥ ⲛ̄ⲑⲉ ⲛ̄ⲧ-ⲁⲧⲉⲧⲛ̄-ⲛⲁⲩ ⲉⲣⲟ-ϥ ⲉϥ-ⲛⲁ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ-ⲧⲡⲉ Acts 1:11 "He will come (ⲛⲏⲩ) in the same way as you saw Him go into heaven" (This is the manner in which He is coming, in the manner that you saw Him ascending into heaven) οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν; ⲛ̄ⲑⲉ ⲉⲧϥ̄-ⲥⲟⲧⲡ̄ ⲉ-ⲛⲁⲅⲅⲉⲗⲟⲥ ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲉⲛⲧ-ⲁϥ-ⲕⲗⲏⲣⲟⲛⲟⲙⲓ ⲛ̄-ⲟⲩⲣⲁⲛ ⲉϥ-ⲱⲟⲃⲉ ⲉⲣⲟ-ⲟⲩ Heb 1:4 "Just as He is better than the angels, so He also received a name that is different from them" (In the manner that He is better . . . this is the manner that He also received . . .); ⲁⲩⲱ ⲕⲁⲧⲁ-ⲑⲉ ⲛⲧ-ⲁ-ⲙⲱⲩⲥⲏⲥ ϫⲓⲥⲉ ⲙ-ⲡϩⲟϥ ϩⲛ-ⲧⲉⲣⲏⲙⲟⲥ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉ-ϩⲁⲡⲥ (textual var. ϩⲁⲡ̄ⲥ) ⲉ-ⲑⲣⲉⲩ-ϫⲉⲥⲧ-ⲡⲱⲏⲣⲉ ⲙ-ⲡⲣⲱⲙⲉ John 3:14 "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up"; ⲕⲁⲧⲁ-ⲑⲉ ⲅⲁⲣ ⲉⲛⲧ-ⲁ-ⲓⲱⲛⲁⲥ ⲱⲱⲡⲉ ⲙ̄-ⲑⲙⲁⲉⲓⲛ ⲛ-ⲣ̄ⲣⲱⲙⲉ ⲛ̄-ⲛⲓⲛⲉⲩⲏ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲛⲁ-ⲓⲣⲉ ⲛ̄-ⲧⲉⲓⲅⲉⲛⲉⲁ Luke 11:30 "For just as Jonah became a sign to the people of Nineveh, so will the Son of man do for this generation"

(b) *In the manner of A, such that X is true,* ⲛ̄ⲑⲉ ⲛ̄- . . . ⲉⲧⲉ- (or ⲉ-) . . .
this is the manner of B, such that Y is true ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄- . . . ⲉⲧⲉ- (or ⲉ-) . . .

Here ⲧⲁⲓ ⲧⲉ̀ ⲑⲉ is expanded by a construction of general relationship **147** *(of . . .)*, whose second term is expanded by a relative or circumstantial clause. E.g. ⲛ̄ⲑⲉ ⲅⲁⲣ ⲛ̄-ⲧⲉⲥϩⲓⲙⲉ ⲉ-ⲩⲉⲃⲟⲗ ϩⲙ̄-ⲡϩⲟⲟⲩⲧ ⲧⲉ | ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲙ̄-ⲡϩⲟⲟⲩⲧ ⲉ-ⲩⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉⲥϩⲓⲙⲉ ⲡⲉ 1 Cor 11:12 "For as female comes from male, so male comes from female."

Further examples: ⲛ̄ⲑⲉ ⲅⲁⲣ ⲛ̄-ⲓⲁⲛⲛⲏⲥ ⲙⲛ̄-ⲓⲁⲙⲃⲣⲏⲥ ⲉⲛⲧ-ⲁⲩ-ⲁϩⲉⲣⲁⲧ-ⲟⲩ ⲟⲩⲃⲉ-ⲙⲱϋⲥⲏⲥ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄-ⲛⲉⲓⲕⲟⲟⲩⲉ ⲉⲩ-† ⲟⲩⲃⲉ-ⲧⲙⲉ 2 Tim 3:8 "As Jannes and Jambres opposed Moses, so these others also oppose the truth" (In the manner of Jannes and Jambres, who opposed Moses, this is the manner of these others, who oppose the truth); ⲛⲑⲉ ⲛ-ⲛ-ⲉⲧ-ⲟⲩⲉⲙ-ⲁϥ ⲛ-ⲣⲓⲣ ϩⲓ-ⲍⲱⲙⲓⲛ ⲉⲣⲉ-ⲛⲉⲩϩⲁⲁⲩ ⲧⲏⲣ-ⲟⲩ ⲧⲟⲗⲙ . . . ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ-ϩⲉⲛⲣⲱⲙⲉ ⲛ-ⲣⲉϥ-ⲙⲓⲱⲉ ⲛ-ⲣⲉϥ-†-ⲑⲧⲱⲛ ⲉⲣⲉ-ⲛⲉⲩ-ⲙⲉⲉⲩⲉ ⲛϩⲏⲧ ⲧⲏⲣ-ⲟⲩ ϫⲁϩⲙ ShIII 177:18–21 "Just as all the vessels of 'those who eat pork and broth' are filthy . . . so too all the inner thoughts of aggressive and contentious people are defiled" (In the manner of those who eat pork and broth, such that all their vessels are filthy . . . this too is the manner of aggressive, contentious people, such that all their inner thoughts are defiled)

(c) *In the manner of A,* ⲛ̄ⲑⲉ ⲛ̄- . . .
this is the manner of B ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄- . . .

Here ⲧⲁⲓ ⲧⲉ ⲑⲉ is expanded only by a construction of general relationship or by the possessive article. E.g. ⲛ̄ⲑⲉ ⲁⲛ ⲙ̄-ⲡⲡⲁⲣⲁⲡⲧⲱⲙⲁ | ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲙ̄-ⲡⲉ-ϩⲙⲟⲧ Rom 5:15 οὐχ ὡς τὸ παράπτωμα, οὕτως τὸ χάρισμα "The free gift is not like the trespass" (Not in the manner of the trespass, this is the manner of the free gift); ⲛ̄ⲑⲉ ⲛ̄-ⲛⲉⲧⲛ̄ⲉⲓⲟⲧⲉ | ⲧⲁⲓ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲧⲉ ⲧⲉⲧⲛ̄ϩⲉ Acts 7:51 "As your ancestors (did *or* were), so also (do *or* are) you" (In the manner of your ancestors, this is your manner).

(d) Elements from these three patterns occur blended into mixed types.

(a + b) ⲕⲁⲧⲁ-ⲑⲉ ⲅⲁⲣ ⲉⲧⲉ-ⲩⲛ̄ⲧⲁ-ⲛ-ϩⲁϩ ⲙ̄-ⲙⲉⲗⲟⲥ ϩⲛ̄-ⲟⲩⲥⲱⲙⲁ ⲛ̄-ⲟⲩⲱⲧ . . . ⲧⲁⲓ ⲧⲉ ⲧⲉⲛϩⲉ ⲧⲏⲣ-ⲛ̄ ⲉ-ⲁⲛⲟⲛ-ⲟⲩⲥⲱⲙⲁ ⲛ̄-ⲟⲩⲱⲧ ϩⲙ̄-ⲡⲉⲭ̄ⲥ Rom 12:4–5 "For as in one body we have many members . . . so we all are one body in Christ"

(b + a) ⲛ̄ⲑⲉ ⲅⲁⲣ ⲛ̄-ⲧⲉⲃⲣⲏⲃⲉ ⲉ-ⲱⲁⲥ-ⲣ̄-ⲟⲩⲟⲓⲛ ϩⲁ-ⲧⲡⲉ ⲛⲥ-ⲣ̄-ⲟⲩⲟⲓⲛ ⲉⲭⲙ̄-ⲡⲕⲁϩ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧ-ⲛⲁ-ⲱⲱⲡⲉ ⲙ̄-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ Luke 17:24 "For as the lightning flashes under the sky and lightens up the earth, so it will be for the Son of man"

(b + c) ⲕⲁⲧⲁ-ⲑⲉ ⲙ-ⲡⲱⲗϩ ⲉⲧⲉ-ⲛ-ϥ̄-ⲛⲁ-ⲱ-†-ⲑⲕⲁⲣⲡⲟⲥ ⲁⲛ ϩⲁⲣⲟ-ϥ ⲙ̄ⲙⲁⲩⲁⲁ-ϥ ⲉⲓⲙⲏⲧⲓ ⲛϥ̄-ⲟⲱ ϩⲛ̄-ⲧⲃⲱ ⲛ-ⲉⲗⲟⲟⲗⲉ ⲧⲁⲓ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̄ ⲧⲉ ⲧⲉⲧⲛ̄ϩⲉ John 15:4 "As the branch cannot bear fruit by itself unless it abides in the vine, so too (neither can) you."

ⲧⲁⲓ ⲧⲉ ⲑⲉ AS A CONJUNCTION

507 ⲧⲁⲓ ⲧⲉ ⲑⲉ (+ main clause, relative, or circumstantial) also functions as a conjunction expressing extension **234(a)**. In this function it articulates a logical next step or conclusion; sometimes it signals a new train of thought: *Likewise, So.* (Cf. ϩⲱⲥⲧⲉ followed by a main clause **234[a], 503.**)

Examples: ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲁⲛⲟⲩ-ⲑⲡⲱⲧ ⲉⲣⲁⲧ-ϥ ⲙ-ⲡⲛⲟⲩⲧⲉ ShIV 175:13 "*Likewise,* it is good to flee unto God"; ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ-ⲛ̄ⲱⲟⲣⲡ̄ ⲛⲁ-ⲣ̄-ⲑϩⲁⲉ ⲛ̄ⲧⲉ-ⲛ̄ϩⲁⲉ ⲣ̄-ⲑⲱⲟⲣⲡ̄ Matt 20:16 "*So* the last will be first, and the first last"

ⲛ̄ⲑⲉ FORMING EXCLAMATIONS

508 ⲛ̄ⲑⲉ + attributive clause also forms an exclamation, *O how . . . !* E.g. ⲛ̄ⲑⲉ ⲉⲧⲉ-ⲛⲉⲩ-[i.e. ⲛⲛⲉⲩ-]ⲉⲱ-ⲙⲉⲱⲧ̄-ⲛ̄ϩⲁⲡ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Rom 11:33 "O how unsearchable are the judgements of God!" (O the way that they shall not be able to search out the judgements of God!).

24 *Reported Speech and Cognition: Direct and Indirect Discourse*

The Nature of Reported Discourse in Coptic **509**
- Reported Discourse and Its Signals **509**
- Verbs of Speaking and of Cognition **510**
- The Signalling of Questions **511**
- Request for the Content of Discourse or Cognition **512**

Constructions **513**
- Reported Discourse Amplifying a Direct Object **513**
- ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ- and Similar Constructions **514**
  - Other constructions of ⲭⲱ, ⲭⲉ-, ⲭⲟⲟ≠ **515**
- ⲟⲛ̄- and ⲟⲛ̄ⲧ≠ Followed by Reported Discourse **516**
- Parenthetical ⲡⲉⲭⲉ- **517**
- Inverted Discourse **518**

Indirect and Direct Discourse **519**
- Indirect Discourse and Its Signals **519**
  - Altered person **520**
  - Altered syntax of command or request **521**
  - Altered form of question concerning place or manner **522**
- Direct Discourse and Its Signals **523**
- Neutral Discourse (Not Explicitly Direct or Indirect) **524**

THE NATURE OF REPORTED DISCOURSE IN COPTIC

REPORTED DISCOURSE AND ITS SIGNALS

509 *'Reported discourse'*

ϩⲁⲙⲏⲛ †-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲁ-ⲕ ⲙ̄ⲡⲟⲟⲩ ⲭⲉ-ⲕ-ⲛⲁ-ⲱⲱⲡⲉ ⲛ̄ⲙ̄ⲙⲁ-ⲓ ϩⲙ̄-ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ "Truly, I say to you today, *You will be with Me in Paradise*" (Luke 23:43)

ⲡⲉⲭⲁ-ⲫ ⲙ̄-ⲡⲁⲩⲗⲟⲥ ⲭⲉ-ⲉⲛⲉ-ⲕ-ⲟⲩⲱⲱ ⲉ-ⲉⲓ ⲉϩⲣⲁⲓ ⲉ-ⲑⲓⲗⲏⲙ "He said to Paul, *Do you wish to come up to Jerusalem?*" (Acts 25:9)

ⲁⲩ-ⲉⲓⲙⲉ ⲅⲁⲣ ⲭⲉ-ⲛ̄ⲧ-ⲁⲫ-ⲭⲉ-ⲧⲉⲓⲡⲁⲣⲁⲃⲟⲗⲏ ⲉⲧⲃⲏⲏⲧ-ⲟⲩ "For they perceived *that it was about them that He had told this parable*" (Mark 12:12)

ⲁⲭⲓ-ⲥ ⲭⲉⲕⲁⲥ ⲉⲣⲉ-ⲛⲉⲓⲱⲛⲉ ⲣ̄-ⲫⲟⲉⲓⲕ "Command *these stones to become loaves of bread*" (Matt 4:3)

ⲁⲫ-ⲙⲟⲩⲧⲉ ⲉ-ⲡⲉⲫⲣⲁⲛ ⲭⲉ-ⲓ̄ⲥ̄ "He called His name *Jesus*" (Matt 1:25)

expresses the content of speech or thought as the expansion of a verb of speaking or of cognition **510;** or as the content of naming expressed in a construction of name assignment **513(b).** It follows the verb (with one exception **518**). Reported discourse can be an affirmative statement, command or request, question, exclamation, or less than a complete sentence; it can be as short as one syllable or consist of many sentences. The most common verbs of speaking are ⲭⲱ ⲙ̄ⲙⲟ-ⲥ 'say' **514(a)** and the past tense verboid ⲡⲉⲭⲉ- 'said' **380.**

Reported discourse is an entity statement **150.** Its initial signal is mostly the morph ⲭⲉ-. Other initial signals are: ⲭⲉⲛⲉ- (ⲭⲉ-ⲉⲛⲉ-)/ⲭⲛ̄- . . . ⲭⲛ̄- . . . 'whether (. . . or . . .)' **511;** various morphs signalling direct discourse **523;** ⲡⲙⲁ/ⲑⲉ + relative clause **522;** and in indirect commands or requests, ⲭⲉⲕⲁ(ⲁ)ⲥ/ⲭⲉ- + optative, ⲉ-ᵠinfinitive, ⲉ-ᵠⲧⲣⲉ-, and the conjunctive **521.** For reported discourse without any such initial signal, cf. **516, 517, 518.**

VERBS OF SPEAKING AND OF COGNITION

510 Examples of *verbs of 'speaking'* and of *'cognition'* are: (i) speaking, ⲧⲁⲙⲟ ⲭⲉ- 'tell', ⲟⲩⲱⲱⲃ ⲭⲉ- 'answer', ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ- 'say' **514, 515,** ⲭⲛⲟⲩ ⲭⲉ- 'ask', and the verboid ⲡⲉⲭⲉ- ⲭⲉ- **380** 'said'; (ii) cognition, ⲉⲓⲙⲉ ⲭⲉ- 'know, perceive', ⲙⲉⲉⲩⲉ ⲭⲉ- 'think', ⲛⲁⲩ ⲭⲉ- 'see, perceive', ⲡⲓⲥⲧⲉⲩⲉ ⲭⲉ- 'believe', ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲭⲉ- 'remember', ⲥⲱⲧⲙ̄ ⲭⲉ- 'hear, learn', ⲥⲟⲟⲩⲛ ⲭⲉ- 'know' **518,** †-ᵠⲙⲟⲓϩⲉ ⲭⲉ- 'be amazed at the fact (that)', ⲟⲛ̄-/ⲟⲛ̄ⲧ≠ 'find out' **516;** and others.

Verbs of speaking and ⲡⲉⲭⲉ- are optionally expanded by an expression of the partner in discourse (hearer), either as a prepositional phrase (ϩⲁⲙⲏⲛ †-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ ⲭⲉ- Mark 8:12 "Truly, I say *to you . . .*"; ⲡⲉⲭⲁ-ⲩ ⲛⲁ-ⲫ ⲭⲉ-ⲥⲉ ⲡⲭⲟⲉⲓⲥ Matt 9:28 "They said *to Him*, Yes, Lord"; ⲛⲧⲉⲣⲓ-ⲙⲟⲩⲧⲉ ⲁⲉ ⲟⲩⲃⲏ-ⲫ ⲭⲉ-ⲥⲙⲟⲩ ⲉⲣⲟ-ⲓ Paphnoute Cephalas, Stories of the Monks of the Desert [BMis 472:24–26] "When I called out *to him*, Bless me!"); or as the direct object of the verb (ⲁⲫ-ⲭⲛⲟⲩ=ⲫ ⲭⲉ-ⲁϥ ⲧⲉ ⲧϣⲟⲣⲡ ⲛ̄-ⲉⲛⲧⲟⲗⲏ ⲉⲣⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ Mark 12:28 "He asked *him*, Which is the first commandment of all?"), depending on selection of verb.

THE SIGNALLING OF QUESTIONS

511 In reported discourse and elsewhere, some questions have exactly the same clause structure as an affirmation. Cf. also **33.**

ⲡⲉϫⲁ-ϥ ⲛⲁ-ϥ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡ̄ⲣⲣⲟ ⲛ̄-ⲓⲟⲩⲇⲁⲓ means both "He said to Him, Are you the Jewish King?" and "He said to Him, You are the Jewish King" (John 18:33)

But in many questions, one or more formal signals of interrogation are present:

i. an optional morph signalling interrogation such as ⲉⲛⲉ-, ⲁⲣⲁ, or ⲙⲏ

ⲡⲉϫⲁ-ⲩ ⲇⲉ ⲛⲁ-ϥ ϫⲉ-ⲙⲏ ⲛ̄ⲧⲟⲕ ϩⲱⲱ-ⲕ ⲟⲛ ⲛ̄ⲧⲕ̄-ⲟⲩⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉϥ-ⲙⲁⲑⲏⲧⲏⲥ "They said to him, Pray tell, are not you also one of His disciples?" (John 18:25)

Some interrogative markers **238,** such as ⲁⲣⲁ and ⲙⲏ *so . . . , pray tell . . .*, belong only to the perspective of direct discourse; others, e.g. correlative ϫⲛ̄- . . . ϫⲛ̄- (vars. ϫⲉⲛ- and ϫⲓⲛ-) *whether . . . or,* are only indirect; while others still, such as interrogative ⲉⲛⲉ- (asking whether or not a proposition is true), occur in both direct and indirect discourse.

ii. a word or phrase whose meaning is interrogative (such as ⲛⲓⲙ *who?* ⲁⲱ *which?* ⲟⲩ *what?* ⲟⲩⲏⲣ *how many?* ⲧⲱⲛ *where? from where?* ⲧⲛⲁⲩ *when?* ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ *how?* ⲉⲧⲃⲉ-ⲟⲩ or ϫⲉ-ⲟⲩ *why?)*

ⲡⲉϫⲉ-ⲡⲉⲓⲗⲁⲧⲟⲥ ⲛⲁ-ϥ ϫⲉ-ⲟⲩ ⲧⲉ ⲧⲙⲉ "Pilate said to Him, What is truth?" (John 18:38)

iii. selection of a verb meaning *ask*

ⲡⲉⲓⲗⲁⲧⲟⲥ ⲇⲉ ⲟⲛ ⲁϥ-ϫⲛⲟⲩ-ϥ ϫⲉ-ⲛ-ⲓ̄-ⲛⲁ-ⲱⲁϫⲉ ⲁⲛ ⲗⲗⲁⲩ "And Pilate again asked Him, Are You not going to speak at all?" (Mark 15:4)

Further examples: ⲁϥ-ϫⲛⲟⲩ-ϥ ϫⲉ-ⲉⲕ-ⲛⲁⲩ ⲉ-ⲟⲩ Mark 8:23 "He asked him, What do you see?"; ⲉⲧⲉⲧⲛ̄-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲁⲛⲓ̄-ⲛⲓⲙ Matt 16:15 "Who do you say that I am?"; ⲁϥ-ⲱⲓⲛⲉ ϫⲉ-ⲛⲓⲙ ⲡⲉ ⲁⲩⲱ ⲟⲩ ⲡⲉⲛⲧ-ⲁϥ-ⲁⲁ-ϥ Acts 21:33 "He inquired who he was and what he had done"; ⲡⲉϫⲁ-ⲩ ⲛⲁ-ϥ ϫⲉ-ϩⲣⲁⲃⲃⲉⲓ . . . ⲉⲕ-ⲟⲩϩⲓ ⲧⲱⲛ John 1:38 "They said to Him, Rabbi . . . , where are you staying?"; ⲡⲉϫⲁ-ϥ ⲛⲁ-ϥ ϫⲉ-ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ ⲉⲣⲉ-ⲱ-ⲛⲁⲓ ⲛⲁ-ⲱⲱⲡⲉ John 3:9 "He said to Him, How can this be?"; ⲉⲣⲱⲁⲛ-ⲟⲩⲁ ⲇⲉ ϫⲛⲟⲩ-ⲧⲛ̄ ϫⲉ-ϫⲉ-ⲟⲩ ⲧⲉⲧⲛ̄-ⲃⲱⲗ ⲙ̄ⲙⲟ-ϥ Luke 19:31 "If anyone asks you, Why (ϫⲉ-ⲟⲩ) are you untying it?/If anyone asks you why you are untying it"; ⲉ-ⲛ-ⲥⲉ-ⲛⲟⲓ ⲁⲛ ⲛ̄-ⲛ-ⲉⲧⲟⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲟⲩⲇⲉ ϫⲉ-ⲉⲩ-ⲧⲁϫⲣⲏⲩ ⲉϫⲛ̄-ⲟⲩ 1 Tim 1:7 "Without understanding either what they are saying or what they make assertions about"; ⲛⲉϥ-ϫⲱ ⲇⲉ ⲙ̄-ⲡⲁⲓ ⲉϥ-ⲥⲏⲙⲁⲛⲉ ϫⲉ-ⲉϥ-ⲛⲁ-ⲙⲟⲩ ϩⲛ̄-ⲁⲱ ⲙ̄-ⲙⲟⲩ John 12:33 "He said this to show which death He was to die by"

REQUEST FOR THE CONTENT OF DISCOURSE OR COGNITION

512 A request for the content of discourse or perception is expressed by the interrogative specifier ⲟⲩ 'what?': *(a)* as the focal point of a cleft sentence **461,** ⲟⲩ ⲡⲉⲧⲕ-ϫⲱ ⲙ̄ⲙⲟ-ϥ "What are you saying?"; *(b)* as the focal point of a focalizing conversion **445,** ⲉⲕ-ϫⲉ-ⲟⲩ "What are you saying?"; *(c)* introduced by ϫⲉ- (after a verb of speaking), ⲉⲕ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲟⲩ "What are you saying?" Request for a name is expressed by ⲛⲓⲙ 'who?' in a naming construction **130.**

Examples: *(a)* ⲟⲩ ⲡⲉ†-ⲛⲁ-ϫⲟⲟ-ϥ John 12:27 "What shall I say?"; ⲟⲩ ⲡⲉⲧⲥ-ⲇⲟⲕⲉⲓ **489** ⲛⲁ-ⲕ ⲥⲓⲙⲱⲛ Matt 17:25 "What do you think, Simon?"; *(b)* ⲡⲣⲱⲙⲉ ⲛ̄-†-ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ-ⲉⲕ-ϫⲉ-ⲟⲩ Luke 22:60 "Man, I do not know what you are saying"; ⲉⲕ-ⲛⲁⲩ ⲉ-ⲟⲩ Mark 8:23 "What do you see?"; *(c)* ⲉⲕ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲟⲩ ⲉⲧⲃⲏⲏⲧ-ⲕ John 1:22 "What do you say about yourself?" *Naming:* ⲉⲕ-ⲟⲩⲉⲱ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲛⲓⲙ Luke 1:62 "What would you have him called?"; ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ Luke 8:30 "What is your name?"

CONSTRUCTIONS

REPORTED DISCOURSE AMPLIFYING A DIRECT OBJECT

513 *(a)* The direct object of a *verb of cognition* **510** is compatible with amplification (second object) in the form of a ϫⲉ- clause

ⲧⲟⲧⲉ ⲁⲛ-ⲥⲟⲩⲛ̄-ⲧⲛⲏⲥⲟⲥ ϫⲉ-ⲙⲓⲗⲏⲧⲏ ⲡⲉ ⲡⲉⲥⲣⲁⲛ
direct object

(we then learned the island that Malta is its name)
"We then learned that the island was called Malta" (Acts 28:1)

that contains a resumptive morph, agreeing with the direct object in number/(gender). (Thus in the previous example, ⲥ in ⲡⲉⲥⲣⲁⲛ agrees in gender and number with ⲧⲛⲏⲥⲟⲥ.)

Further examples: ⲏ ⲛ̄-ⲧⲉⲧⲛ̄-ⲛⲁⲩ ⲁⲛ ⲉ-ⲛϩⲉⲗⲏⲛ ⲙ̄ⲛ-ⲛ̄ⲣⲉϥ-ⲱ̄ⲙⲱⲉ-ⲉⲓⲇⲱⲗⲟⲛ ⲙ̄ⲛ-ⲣⲱⲙⲉ ⲛⲓⲙ ⲛ̄-ⲁⲧ-ⲛⲟⲩⲧⲉ ϫⲉ-ⲉⲣⲉ-ⲡⲉⲩϩⲏⲧ ⲟⲩⲟ̂ⲱ̄ϥ ⲛ̄ⲟⲩⲏⲣ ShChass 119:38–46 "Pray, do you not see how much the hearts of the pagans and idolaters and all the atheists are crushed? (Do you not see the pagans . . . that their heart is crushed by how much?)"; ⲁⲗⲗⲁ ⲡⲁⲓ ⲧⲛ̄-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ϥ ϫⲉ-ⲟⲩⲉⲃⲟⲗ ⲧⲱⲛ ⲡⲉ John 7:27 "Yet we know where this Man comes from" (As for this Man, we know Him, whence He is); ⲛⲧⲉⲣⲉ-ⲡϫⲁϫⲉ ⲛⲁⲩ ⲉⲣⲟ-ϥ ⲙⲙⲓⲛⲙⲙⲟ-ϥ ⲉϥ-ⲟ ⲛ-ⲫⲁⲧ-ⲃⲟⲙ . . . ⲁⲩⲱ ϫⲉ-ⲁⲩ-ϫⲣⲟ ⲉⲣⲟ-ϥ Athanasius, Life of St. Anthony 5 (Garitte 8:1–3) "When the Enemy saw himself to be powerless . . . and to have been defeated"; ⲙ̄ⲡ̄ⲣ-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲓ ϩⲟⲗⲱⲥ ϫⲉ-ⲛ̄ⲧ-ⲁⲓ-ϫⲉ-ⲡⲁⲓ ϩⲁⲣⲟ-ⲓ ⲙⲁⲩⲁ-ⲧ John the Presbyter, Life of Pesenthius of Qift (BAp 111:24–25) "Do not suppose in any way that I have said this on my own authority"

(b) The direct object in a *naming construction* **130(b)** is likewise compatible with amplification by ϫⲉ- introducing the assigned name. E.g. ⲟⲩⲡⲟⲗⲓⲥ ⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲥ ϫⲉ-ⲛⲁϩⲁⲣⲉⲑ Matt 2:23 "A city called Nazareth"; cf. **514(b).**

ϫω ⲙ̄ⲙⲟ-ⲥ ϫⲉ- AND SIMILAR CONSTRUCTIONS

514 In almost every construction reported discourse is an expansion of the verb itself **181,** coming after any adverbial modifiers or adverbial clauses modifying the verb.

Verb of Speaking or Cognition | *Adverbial Modifiers* | *Reported Discourse*

ⲁⲩ-ⲟⲩⲱϣⲃ | ⲛⲁ-ⲩ | ϫⲉ-ⲙ̄ⲙⲟⲛ "They answered Him, No" (John 21:5)

(a) However, after the most common verb of speaking ϫω 'say', reported discourse must be expressed as a formal (dummy) direct object -ⲥ/ⲙ̄ⲙⲟ-ⲥ with amplification (second object) in the form of a ϫⲉ- clause, which contains the actual content of discourse. The invariable direct object -ⲥ/ⲙ̄ⲙⲟ-ⲥ is cataphoric, i.e. refers ahead to the following ϫⲉ- clause.

ϫω ⲙ̄ⲙⲟ-ⲥ ϫⲟⲟ- ⲥ	}	+	ϫⲉ- clause (expanding -ⲥ)
Verb + Formal Direct Object		+	Expansion of Formal Direct Object

Thus

†-ϫω ⲇⲉ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ | ϫⲉ-ⲙⲟⲟϣⲉ ϩⲙ̄-ⲡⲉⲡⲛⲁ Gal 5:16 "But I say to you, Walk by the Spirit"

ⲁϥ-ϫⲟⲟ-ⲥ ⲛ̄-ⲧⲉϥⲙⲁⲩ | ϫⲉ-ⲧⲱⲟⲩⲛ "He said to his mother, Arise" (ApophPatr 182 [Chaîne 45:10])

(The formal direct object does not express number and gender; it has only grammatical meaning and therefore no distinct translation in English.) In nondurative constructions of ϫω, only the pronominal state ϫⲟⲟ= and the imperative ⲁϫⲓ= **366(b)** occur.

Further examples: ⲛⲉⲩ-ϫω ⲅⲁⲣ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲁ-ⲡⲉϥϩⲏⲧ ⲡⲱϣⲥ Mark 3:21 "For they were saying, He is beside Himself" (His mind has turned aside); ⲙⲱⲥⲏⲥ ⲅⲁⲣ ⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ-ⲙⲁ-ⲧⲁⲓⲉ-ⲡⲉⲕⲉⲓⲱⲧ ⲛⲙ̄-ⲧⲉⲕⲙⲁⲩ Mark 7:10 "For Moses said, Honor your father and your mother"; ⲁϥ-ⲁⲣⲭⲉⲓ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ ⲉ-ⲑⲧⲁⲱⲉ-ⲑⲟⲉⲓⲱ ⲁⲩⲱ ⲉ-ⲑⲭⲟⲟ-ⲥ ϫⲉ-ⲙⲉⲧⲁⲛⲟⲉⲓ Matt 4:17 "Jesus began to preach and to say, Repent"; ⲁϫⲓ-ⲥ ⲃⲉ ⲛⲁ-ⲛ ϫⲉ-ⲟⲩ ⲡⲉⲧⲥ̄-ⲇⲟⲕⲉⲓ ⲛⲁ-ⲕ Matt 22:17 "Tell us, then, what you think" **489**

For other constructions of ϫω, cf. **515.**

(b) Other verbs occur in the ϫω ⲙ̄ⲙⲟ-ⲥ ϫⲉ- construction: e.g. ⲟⲡ= 'deem', ⲥⲁϩ= 'write', ⲥⲱⲧⲙ ⲉⲣⲟ= 'hear', etc.; their formal direct objects are -ⲥ or -ⲩ or vary freely between the two. For ⲟⲛ̄ⲧ-ⲥ 'find out, discover', cf. **516.**

Examples: ⲁϥ-ⲟⲡ-ⲥ ⲅⲁⲣ ϫⲉ-ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ ⲉ-ⲑⲧⲙ-ⲕⲁⲁ-ⲩ ⲉ-ⲑⲱⲁϫⲉ ShAmél II 44:7 "I deemed (ⲟⲡ-ⲥ) that it was necessary not to let them speak";

ⲁⲓ-ⲟⲡ-ϥ̄ ⲃⲉ ϫⲉ-ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ ⲉ-ⲑⲥⲉⲡⲥ̄-ⲛⲉⲥⲛⲏⲩ 2 Cor 9:5 "I thought (ⲟⲡ-ϥ) it necessary to urge the brethren"; ⲁⲛ-ⲟⲩⲱ ⲛ-ϫω (i.e. ⲉⲛ-ϫω) ⲙⲙⲟ-ⲥ ⲛϩⲁϩ ⲛ-ⲥⲟⲡ ⲁⲩⲱ ⲁⲛ-ⲥⲁϩ-ϥ ϫⲉ-ⲉⲣⲉ-ⲧⲙⲁⲁⲩ ⲏ ⲙⲙⲁⲁⲩ ⲛ-ⲛ-ⲉⲧ-ϩⲙ-ⲡ†ⲙⲉ ⲛⲁ-ⲥϩⲁⲓ-ϩⲱⲃ ⲛⲓⲙ ⲛⲁ-ⲛ ShIV 108:15–18 "We have already said many times and have written (ⲥⲁϩ-ϥ) that the Mother Superior or Mother Superiors of those in the village should write about all things to us"; ⲙⲡⲣ̄-ⲥⲁϩ-ϥ̄ ϫⲉ-ⲡⲣ̄ⲣⲟ ⲛ̄-ⲓⲟⲩⲇⲁⲓ John 19:21 "Do not write (ⲥⲁϩ-ϥ̄), The Jewish King"; ⲙⲡⲣⲧⲣⲉ-ⲟⲩⲁ ⲥⲱⲧⲙ ⲉⲣⲟ-ϥ ϩⲙ-ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ϫⲉ- . . . ⲛⲥⲉ-ⲙⲉⲉⲩⲉ ϫⲉ- . . . ShIV 39:4–8 "Let no one hear (ⲥⲱⲧⲙ ⲉⲣⲟ-ϥ) in the Gospel lesson that . . . and suppose that . . . "; ⲙⲏ . . . ⲁⲛ-ⲥⲱⲧⲙ ⲏ ⲁⲛ-ⲟⲛⲧ-ϥ ⲉϥ-ⲥϩϩ ϫⲉ-ⲁⲩ-ⲕⲧⲟ-ⲟⲩ ShIII 21:17–18 "Have we not heard and have we not found it written (ⲟⲛⲧ-ϥ ⲉϥ-ⲥϩϩ) that they returned?"

(c) In expository style, a clause of reported discourse can be heralded and represented by the sing. masc. demonstrative pronoun ⲡⲁⲓ meaning 'the following, this'.

Examples: ⲕⲁⲧⲁ-ⲟⲉ ⲉⲧⲉⲣⲉ-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ ⲧⲏⲣ-ⲥ ⲥⲟⲟⲩⲛ ⲉ-ⲡⲁⲓ ϫⲉ-ⲁ-ⲛⲉⲛ-ⲉⲓⲟⲧⲉ ⲙⲟⲩⲟⲩⲧ ⲛ-ⲛⲉⲩⲥⲱⲙⲁ ⲉⲧⲃⲉ-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲧⲃⲏⲏⲧ-ⲛ ShIII 128:22–24 "Just as the entire congregation knows *the following, namely* that our fathers mortified their bodies for the sake of God and for our sake"; ⲕⲟⲣⲃⲁⲛ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ϫⲉ-ⲟⲩⲇⲱⲣⲟⲛ ⲡⲉ Mark 7:11 "Corban, which means *the following*, that it is an offering"

515 *Other constructions of* ϫω, ϫⲉ- (ϫⲓ- before zero article), ϫⲟⲟ= *'say, tell, utter, talk about, speak'*

(a) *'Say, tell, utter, recount'* words: ⲁⲩ-ϫⲉ-ⲛⲁⲓ ⲉ-ⲡⲙ̄ⲛ̄ⲧ-ⲟⲩⲉ Luke 24:9 "They told this to the eleven"; ⲛⲉⲩ-ϫω ⲇⲉ ⲛ̄-ⲛⲁⲓ ⲉ-ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ Luke 24:10 "They told this to the apostles"

(b) ϫω ⲙ̄ⲙⲟ=/ϫⲟⲟ= referring back to the number/(gender) of an antecedent or other entity term: *'Say, utter, recount, speak about'*. E.g. ⲡϣⲁϫⲉ ⲛ̄-ⲓ̄ⲥ̄ ⲉⲛⲧ-ⲁϥ-ϫⲟⲟ-ϥ Matt 26:75 "The saying of Jesus, which He had said"; ⲥⲉ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲅⲁⲣ ⲛ̄ⲑⲓ-ϩⲉⲛⲭⲣⲓⲥⲧⲟⲥ ⲛ̄-ⲛⲟⲩϫ . . . ⲉⲓⲥϩⲏⲧⲉ ⲁⲓ-ϣⲣ̄ⲡ-ϫⲟⲟ-ⲩ ⲛⲏ-ⲧⲛ̄ Matt 24:24–25 "For false Christs will arise . . . Lo, I have told you about them beforehand"; ⲡ-ⲉ†-ϫω ⲙ̄ⲙⲟ-ϥ ⲛⲏ-ⲧⲛ̄ Mark 13:37 "What I say (That which I say) to you."

(c) Forming a compound verb **180:** ϫⲓ-ⲑⲟⲩⲁ 'blaspheme', ϫⲓ-ⲑϣⲕⲁⲕ 'cry out', ϫⲓ-ⲑⲃⲟⲗ 'lie, tell lies'

(d) Infinitive ϫⲉ-, i.e. ϫω ⲉ-: *'talk about, refer to, mean'* an object of thought. E.g. ⲁⲩ-ⲙⲉⲩⲉ ϫⲉ-ⲉϥ-ϫⲉ-ⲡⲉⲛⲕⲟⲧ̄ⲕ ⲙ̄-ⲡⲱⲃϣ John 11:13 "They thought that He meant taking rest in sleep"

(e) Infinitive ϫⲉⲣⲟ=, i.e. ϫω ⲉⲣⲟ=: *'tell'* someone. E.g. ⲧⲱⲟⲩⲛ ⲉⲓ-ϫⲉⲣⲟ-ⲕ Mark 2:11 "Arise, I tell you"

(f) Absolute ϫω or ϫⲟⲟ-ⲥ: *'say things, speak'*. *(i)* Without direct object or reported discourse expressed, e.g. ⲥⲉ-ϫω ⲅⲁⲣ ⲁⲩⲱ ⲛ̄-ⲥⲉ-ⲉⲓⲣⲉ ⲁⲛ Matt 23:3 "For they preach, but do not practice" (They say things and do not do things); *(ii)* ϫⲟⲟ-ⲥ (without following reported discourse), e.g. ⲉⲓⲥϩⲏⲧⲉ ⲁⲓ-ϫⲟⲟ-ⲥ ⲛⲏⲧ-ⲛ̄ Matt 28:7 "Lo, I have told you" ἰδοὺ εἶπον ὑμῖν.

ⲟⲛ̄- AND ⲟⲛ̄ⲧ= FOLLOWED BY REPORTED DISCOURSE

516 When the verb ⲟⲓⲛⲉ 'find out, discover' functions as a verb of cognition, only the forms ⲟⲛ̄- and ⲟⲛ̄ⲧ= occur. Alternate constructions are selected according as conjugation of ⲟⲛ̄-/ⲟⲛ̄ⲧ= is affirmative or negative.

i. *Affirmative conjugation:* ⲟⲛ̄ⲧ=. The suffixed invariable direct object -ⲥ (ⲟⲛ̄ⲧ-ⲥ̄) does not express number or gender (it has no distinct translation in English), but grammatically represents and heralds the discourse clause, which follows as its expansion. The discourse clause has the form of ⲉ=, presumably the circumstantial conversion **426.** (ⲭⲉ- does not occur.)

ⲁⲓ-ⲟⲛ̄ⲧ-ⲥ̄ ⲉⲩ-ⲉⲣⲕⲁⲗⲉⲓ ⲛⲁ-ⲥ ⲉⲧⲃⲉ-ϩⲉⲛϩⲏⲧⲏⲙⲁ ⲛ̄ⲧⲉ-ⲡⲉⲩⲛⲟⲙⲟⲥ "I found that he was accused about questions of their law" (Acts 23:29)

ii. The verb ϩⲉ ⲉⲣⲟ-ⲥ 'discover' is constructed in the same way:

ⲛⲑⲉ ⲛⲧ-ⲁⲛ-ϩⲉ ⲉⲣⲟ-ⲥ̄ ⲉⲥ-ⲭⲓ-ϥ̄ⲕⲃⲁ ⲙⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲁⲩⲱ ⲉⲥ-ⲕⲁⲧⲁⲕⲣⲓⲛⲉ ⲙⲙⲟ-ⲟⲩ ⲉ-ⲡⲙⲟⲩ "Just as we found that he was taking vengeance upon them all and condemning them to death" (ShAmél II 543:11–12 |= ShWess9 159*a*:8–14])

iii. *Negative conjugation:* ⲟⲛ̄-. The discourse clause has the form of ⲉ=, presumably the focalizing conversion **457.** (ⲭⲉ- does not occur.)

ⲛ̄-†-ⲟⲛ̄-ⲉⲣⲉ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲁⲛ ⲭⲉ-ⲟⲩ "I do not understand (ⲟⲛ̄- . . . ⲁⲛ) what you are saying" (Mark 14:68)

ⲛⲓ̄-ⲟⲛ̄-ⲉⲕ-ⲛⲁ-ⲣ-ⲟⲩ̂ ⲁⲛ "You do not figure out what to do (what you will do)" (ShChass 33:14–15)

ⲙ̄ⲡⲥ̄-ⲟⲛ̄-ⲉⲥ-ⲛⲁ-ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟ-ⲟⲩ ϩⲛ̄-ⲟⲩ̂ "He did not discover how he would lay hold of them" (ShChass 73:19–22)

A nominal sentence expanding negative ⲟⲛ̄- occurs in unconverted form

ⲁⲩⲱ ⲡⲁⲗⲁⲟⲥ ⲙ̄ⲡⲉⲥ-ⲟⲛ̄-ⲁⲛⲓ̄-ⲛⲓ̈ⲙ "My people has not known who I am" (Isa 1:3)

PARENTHETICAL ⲡⲉⲭⲉ-

517 The verboid ⲡⲉⲭⲉ- occurs not only before reported discourse, but also *parenthetically* in the middle or at the end.

ⲛ̄ⲧ-ⲁⲛ-ⲉⲓ ⲡⲉⲭⲁ-ⲩ ⲱⲁⲣⲟ-ⲕ ⲉⲃⲟⲗ ⲭⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲉⲩⲁⲡⲏ (i.e. ⲡⲉⲩⲁⲡⲉ) ⲧⲏⲣ-ⲟⲩ "We have come to you, they said, because it is you who are the head of all" (ApophPat 155 [Chaîne 34:29])

In this construction, reported discourse is formally independent of the verboid, and therefore ⲭⲉ- does not occur.

Further examples: ⲙ̄ⲙⲛ̄-ⲣⲁⲱⲉ ⲱⲟⲟⲡ ⲛ̄-ⲛ̄ⲁⲥⲉⲃⲏⲥ ⲡⲉⲭⲉ-ⲡⲭⲟⲉⲓⲥ Isa 48:22 (quoted in ShChass 169:11–13 = ShIII 75:13) "There is no joy to the ungodly, saith the Lord"; ⲥ-ⲛⲁ-ⲱⲱⲡⲉ ⲙⲛ̄ⲛⲥⲁ-ⲛⲁⲓ ⲡⲉⲭⲉ-ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁ-ⲡⲱϩⲧ̄ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲁⲡⲛⲁ ⲉⲭⲛ̄-ⲥⲁⲣⲝ̄ ⲛⲓⲙ Acts 2:17 "And afterwards it shall be, God has said, that I will pour out my Spirit upon all flesh"; ⲃⲱⲱⲧ ⲅⲁⲣ ⲡⲉⲭⲁ-ϥ Heb 8:5 "For look, it said"

INVERTED DISCOURSE

518 As a rhetorically marked figure, reported discourse can precede the verb ⲥⲟⲩⲛ 'know' and its synonyms.

ⲛ̄ⲁⲱ ⲁⲉ ⲛ̄-ϩⲉ ⲧⲉⲛⲟⲩ ϥ-ⲛⲁⲩ ⲉⲃⲟⲗ | ⲛ̄-ⲧⲛ̄-ⲥⲟⲩⲛ ⲁⲛ "But how he now sees we do not know" (John 9:21)

Further examples: ⲟ̂ⲩ ⲡⲉⲧ̄ϥ-ⲛⲁ-ⲁ-ϥ (i.e. -ⲛⲁ-ⲁⲁ-ϥ) ⲛⲁ-ϥ | ⲣⲱⲙⲉ ⲛⲓⲙ̂ ⲥⲟⲟⲩⲛ ShWess9 108*b*:23–25 "Everybody knows what he will do to him" (What he will do to him everybody knows); ⲉⲱⲭⲉ ⲛⲁⲛⲟⲩ-ϥ ⲏ ϥ-ϩⲟⲟⲩ | ⲛⲓⲙ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲡⲉⲧ⁰-ⲥⲟⲟⲩⲛ ⲁⲛ ShLeyd 365*a*:1–5 "Who among you does not know whether he (or it) is good or bad!"; ⲁⲓ-ⲛⲁⲩ ⲟⲛ ⲉ-ⲕⲉϫⲱⲟⲛ ‖ ⲉⲓⲧⲉ ⲉⲱⲭⲉ-ⲉϥ-ⲥⲣⲙⲣⲟⲙⲧ ⲏ ⲛⲧⲟϥ ⲉⲱⲭⲉ-ⲁϥ-ⲣ-⁰ⲃⲗⲁⲉ | ⲙⲡⲓ-ⲉⲱ-ⲃⲙ-⁰ⲃⲟⲙ ⲉ-⁰ⲛⲟⲉⲓ ShIII 210:7–9 "I saw yet another animal. Whether it was stupefied or in fact blind I could not make out"; ⲉⲓⲧⲉ ⲥⲉ-ⲟⲛ̄ϩ̄ ⲉⲓⲧⲉ ⲥⲉ-ⲙⲟⲟⲩⲧ | ⲛ̄-ⲧⲛ̄-ⲥⲟⲟⲩⲛ ⲁⲛ Martyrdom of the Seven Sleepers of Ephesus (Morgan M633 f.8v 22–23; Dep. 168; cf. TillHML I 22:4–5) "Whether they are alive or dead we do not know"

INDIRECT AND DIRECT DISCOURSE

INDIRECT DISCOURSE AND ITS SIGNALS

519 *'Indirect discourse'* (reporter's perspective) is marked by one or more alterations of the speaker's purported words or thoughts so as to create, as a textual effect, the perspective of a *reporter* or onlooker—the so-called 'indirect' perspective. For example, a speaker's own words *my hour* (Jesus said, My hour [ⲧⲁⲟⲩⲛⲟⲩ] has come) can also be reported in the altered form of *his hour* (Jesus knew that His hour [ⲧⲉϥⲟⲩⲛⲟⲩ] had come), thus expressing the indirect perspective of a reporter. Selection of direct or indirect perspective depends upon the author's choice in each instance; both kinds of discourse are common. *(The distinction of Coptic direct and indirect discourse does* not *always coincide with a corresponding distinction in English.)*

Three forms of alteration can occur in Coptic to signal the reporter's indirect perspective:

altered person *("my hour"* shifted to *his hour)* **520**
altered syntax of command or request *("sit down"* shifted to *for them to sit down)* **521**
altered form of a question concerning place or manner *("where is he staying?"* shifted to *the place where he is staying)* **522**

These alterations are independent of one another and therefore can co-occur.

(English speakers will note that *tense in Coptic indirect discourse is no different from the corresponding expression in direct discourse; there is no shift of*

tense. Rather, Coptic indirect discourse expresses relative time **529:** e.g. ⲙⲡⲉϥ-ⲧⲁⲙⲉ-ⲗⲁⲁⲩ ϩⲛ-ⲛⲉⲥⲛⲏⲩ ⲭⲉ-ϥ-ⲱⲱⲛⲉ Life of St. Pachomius [Lefort 87:12] "He did not tell any of the brethren that he was sick," *literally* He did not tell any of the brethren that he is sick. This is strikingly different from English, where shifted tense is often one of the English signals of indirect perspective.)

520 *Altered person in indirect discourse.* In indirect discourse, personal morphs that would have occurred in the speaker's own words are shifted wherever possible to express the reporter's perspective (1st person shifted to 2d or 3d; 2d person shifted to 1st or 3d; etc.).

Indirect (reporter's perspective): ϵϥ-ⲥⲟⲟⲩⲛ ⲛ̄ⲟⲓ-ⲓⲥ̄ ⲭⲉ-ⲁ-ⲧⲉϥⲟⲩⲛⲟⲩ ⲉⲓ "When Jesus knew that His hour had come" (John 13:1)

Direct (speaker's perspective): ⲁ-ⲧⲁⲟⲩⲛⲟⲩ ⲉⲓ "My hour has come" (constructed from John 13:1)

From this example of indirect discourse (John 13:1) it is possible also to imagine the speaker's own words in direct discourse as reconstructed above: 1st person ⲧⲁⲟⲩⲛⲟⲩ "My hour" is shifted to 3d person ⲧⲉϥⲟⲩⲛⲟⲩ "His hour" in order to signal the indirect perspective of an onlooking reporter.

Further examples: ⲛ̄ⲧⲉⲕ-ⲧⲁⲙⲟ-ⲓ̈ ⲭⲉ-ⲧⲉⲕⲥϩⲓⲙⲉ ⲧⲉ Gen 12:18 "You did not tell me that she was your wife" (direct discourse: ⲧⲁⲥϩⲓⲙⲉ ⲧⲉ "She is *my* wife"); ⲙⲡⲉϥ-ⲧⲁⲙⲉ-ⲗⲁⲁⲩ ϩⲛ-ⲛⲉⲥⲛⲏⲩ ⲭⲉ-ϥ-ⲱⲱⲛⲉ Life of St. Pachomius (Lefort 87:12) "He did not tell any of the brethren that he was sick" (direct: †-ⲱⲱⲛⲉ "*I* am sick"); ⲟⲩⲉϩ-ⲥⲁϩⲛⲉ ⲛⲁ-ⲓ ⲉ-ⲫⲧⲣⲁ-ⲉⲓ ϣⲁⲣⲟ-ⲕ ϩⲓⲭⲛ̄-ⲙ̄ⲙⲟⲟⲩ Matt 14:28 "Bid me come to You on the water" (direct: ⲁⲙⲟⲩ ϣⲁⲣⲟ-ⲓ̈ ϩⲓⲭⲛ̄-ⲙ̄ⲙⲟⲟⲩ "Come to Me on the water"); ⲁϥ-ⲉⲡⲓⲧⲓⲙⲁ ⲛⲁ-ⲩ ⲭⲉⲕⲁⲥ ⲛ̄ⲛⲉⲩ-ⲟⲩⲟⲛϩ-ϥ̄ ⲉⲃⲟⲗ Matt 12:16 "He ordered them not to make Him known" (direct: ⲙ̄ⲡⲣ-ⲟⲩⲟⲛϩ-ⲧ̄ ⲉⲃⲟⲗ "Do not make Me known")

521 *Altered syntax of command or request in indirect discourse.* The imperative and other expressions of command or request belong to the realm of direct discourse. Their indirect form is either a *construction of purpose* **502** (ϵ-$^{\emptyset}$infinitive, ϵ-$^{\emptyset}$ⲧⲣⲉϥ-. ⲭⲉⲕⲁ(ⲁ)ⲥ or ⲭⲉ- + optative etc.) or *the conjunctive* (ⲛ̄ⲧⲁ-, ⲛ̄ⲣ-, etc.). Person also occurs shifted, to the extent that this signals the indirect perspective of the reporter.

Indirect (reporter's perspective): ⲁϥ-ⲟⲩⲉϩ-$^{\emptyset}$ⲥⲁϩⲛⲉ ⲛⲁ-ⲩ ϵ-$^{\emptyset}$ⲧⲣⲉⲩ-ⲛⲟⲭ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ "He commanded them all to sit down" (Mark 6:39)

Direct (speaker's perspective): ⲛⲉⲭ-ⲧⲏⲩⲧⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ "Sit down, all of you" (constructed from Mark 6:39)

From this example of indirect discourse (Mark 6:39) it is possible also to imagine the speaker's own words in direct discourse as reconstructed above:

an imperative ⲛⲉ́ⲭ-, which is shifted to a purpose construction ϵ-$^{\emptyset}$ⲧⲣⲉⲩ- in order to signal the indirect perspective of an onlooking reporter. Here also the speaker's 2d person ⲧⲏⲩⲧⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ "All of you" is shifted to 3d person ⲧⲣⲉⲩ- . . . -ⲟⲩ ⲧⲏⲣ-ⲟⲩ "Them all," likewise signalling indirect perspective.

Examples: ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲛ̄ⲧ-ⲁϥ-ⲃⲁⲡⲧⲓⲍⲉ ϩⲛ̄-ⲟⲩⲃⲁⲡⲧⲓⲥⲙⲁ ⲙ̄-ⲙⲉⲧⲁⲛⲟⲓⲁ ⲉϥ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϵ-ⲡⲗⲁⲟⲥ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ⲡⲓⲥⲧⲉⲩⲉ ϵ-ⲡ-ⲉⲧ-$^{\emptyset}$-ⲛⲏⲩ ⲙⲛ̄ⲛⲥⲱ-ϥ Acts 19:4 "John baptized with the baptism of repentance, telling the people to believe in the One who was to come after him" (constructed direct discourse: ⲡⲓⲥⲧⲉⲩⲉ ϵ-ⲡ-ⲉⲧ-$^{\emptyset}$-ⲛⲏⲩ ⲙⲛ̄ⲛⲥⲱ-ⲓ "Believe in the One who is to come after me"); ⲁϥ-ϫⲟⲟ-ⲥ ⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ-ⲉⲣⲉ-ϩⲉⲛⲉϫⲏⲩ ⲡⲣⲟⲥⲕⲁⲣⲧⲉⲣⲓ ⲉⲣⲟ-ϥ ⲉⲧⲃⲉ-ⲡⲙⲏⲏⲩⲉ Mark 3:9 "He told His disciples that boats should be ready for him because of the crowd" (direct: ⲙⲁⲣⲉ-ϩⲉⲛⲉϫⲏⲩ ⲡⲣⲟⲥⲕⲁⲣⲧⲉⲣⲓ ⲉⲣⲟ-ⲓ̈ ⲉⲧⲃⲉ-ⲡⲙⲏⲏⲩⲉ "Have boats waiting for Me because of the crowd"); ⲡⲥⲁϩ ⲁϫⲓ-ⲥ ⲙ̄-ⲡⲁⲥⲟⲛ ⲛϥ̄-ⲡⲉⲱ-ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲉϫⲱ-ⲛ Luke 12:13 "Teacher, bid my brother divide the inheritance between us" (direct: ⲡⲉⲱ-ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲉϫⲱ-ⲛ "Divide the inheritance between us"); ⲁϥ-ⲟⲩⲉϩ-$^{\emptyset}$ⲥⲁϩⲛⲉ ϵ-$^{\emptyset}$ⲃⲱⲕ ϵ-ⲡⲓⲕⲣⲟ Matt 8:18 "He gave orders to go to the other side" (direct: ⲃⲱⲕ ϵ-ⲡⲓⲕⲣⲟ "Go to the other side")

522 *Altered form of a question concerning place or manner in indirect discourse.* Indirect discourse expressing the answer to a question concerning place or manner is optionally reformulated with ⲡⲙⲁ *the place* or ⲟϵ *the manner*, expanded by a relative clause.

ⲛⲉⲩ-ⲛⲁⲩ ϵ-ⲡⲙⲁ ⲛ̄ⲧ-ⲁⲩ-ⲕⲁⲁ-ϥ ⲛ̄ϩⲏⲧ-ϥ̄ "They saw where (ⲡⲙⲁ) He had been laid" ποῦ τέθεται (Mark 15:47)

ⲁⲩ-ⲧⲁⲟⲩⲟ ⲉⲣⲟ-ⲟⲩ ⲛ̄ⲑⲉ ⲛ̄ⲧ-ⲁⲥ-ⲱⲱⲡⲉ ⲙ̄-ⲡ-ⲉⲧ-$^{\emptyset}$-ⲟ ⲛ̄-$^{\emptyset}$ⲇⲁⲓⲙⲟⲛⲓⲟⲛ "They told them how (ⲟϵ) it had happened to the demoniac" πῶς ἐγένετο (Mark 5:16)

Indirect discourse with ⲟϵ 'how' is often nearly synonymous with ⲭⲉ- 'that . . . '. E.g. ⲁϥ-ⲧⲁⲙⲟ-ⲟⲩ ϵ-ⲟϵ ⲛ̄ⲧ-ⲁϥ-ⲛⲁⲩ ϵ-ⲡⲭⲟⲉⲓⲥ ϩⲛ̄-ⲧⲉϩⲓⲏ ⲁⲩⲱ ⲭⲉ-ⲁϥ-ⲱⲁⲭⲉ ⲛ̄ⲙ̄ⲙⲁ-ϥ ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛⲧ̄-ⲁϥ-ⲡⲁⲣⲣⲏⲥⲓⲁⲍⲉ ⲙ̄ⲙⲟ-ϥ ϩⲛ̄-ⲇⲁⲙⲁⲥⲕⲟⲥ Acts 9:27 "He declared to them how on the road he had seen the Lord and that He had spoken to him and how at Damascus he had preached boldly."

DIRECT DISCOURSE AND ITS SIGNALS

523 *'Direct discourse' (speaker's perspective)*

ⲁ-ⲧⲉⲥϩⲓⲙⲉ ⲟⲩⲱϣⲃ̄ ⲉⲥ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ⲙ̄ⲙⲛ̄†-$^{\emptyset}$ϩⲁⲉⲓ ⲙ̄ⲙⲁⲩ "The woman answered, saying, *I have no husband*" (John 4:17)

is discourse in which a reporter (the author of a text or a narrator within the text) purports to reproduce without alteration the exact spoken words or perception of a *speaker*.

In the English translation of Coptic direct discourse, after a verb of *speaking* the morph ϫⲉ– is not particularly translated; but after a verb of *cognition* ϫⲉ– is often translatable as 'that' (ϫⲉ–ⲉⲛⲉ– 'whether'). E.g. ⲁⲕ–ⲧ̄ⲛⲛⲟⲟⲩ ϣⲁⲣⲟ–ⲓ̈ ϫⲉ–ⲁⲙⲟⲩ ⲛ̄ⲅ–ⲙⲉϣ̄ⲧ–ⲛⲁⲏⲓ̈ ShChass 43:32–34 "You sent word to me, Come and inspect my buildings"; ϯ–ⲥⲟⲟⲩⲛ ϫⲉ–ⲉⲕ–ϯ ⲟⲩⲃⲏ–ⲓ̈ ⲁⲛ ShChass 38:45–47 "I know that it is not myself that you contend against."

Signals of direct discourse include: def. article phrase in direct address function (ⲧⲉⲥϩⲓⲙⲉ "O woman") **45(d)**, **137**; future conjunctive ⲧⲁⲣⲉ– **357**; Greco-Coptic personal name ending in ⲉ or ⲁ (ⲧⲓⲙⲟⲑⲉⲉ) **137**; imperative **364**; initial attitude marker **238** (ⲁⲣⲁ and ⲙⲏ 'pray tell, so . . . '); interjection **240** (ϩⲁⲙⲏⲛ 'truly', ⲉⲓⲥϩⲏⲏⲧⲉ 'behold', ⲟⲩϫⲁⲓ̈ 'hello', etc.); jussive ⲙⲁⲣⲉ– **340**; rhetorical direct address marker **137** ⲱ 'O . . . '. These do not occur in pure indirect discourse.

NEUTRAL DISCOURSE (NOT EXPLICITLY INDIRECT OR DIRECT)

524 Reported discourse (i) whose form is not such that a change of perspective could entail a formal alteration of person **520,** and also (ii) that is not a command or request **521,** and also (iii) that does not contain an altered question concerning place or manner **522,** and furthermore (iv) does not contain a morph that signals direct or indirect discourse **519, 523,** formally cannot express any contrast between direct and indirect perspective. This may be called '*neutral discourse*'.

ⲧⲛ̄–ⲥⲟⲟⲩⲛ ϫⲉ–ⲙⲉⲥⲥⲓⲁⲥ ⲛⲏⲩ "We know that Messiah is coming" (John 4:25)

ⲁⲉ͡ⲓ–ϫⲟⲟ–ⲥ ⲛⲁ–ⲕ ϫⲉ–ⲁⲓ̈–ⲛⲁⲩ ⲉⲣⲟ–ⲕ ⲛ̄ϩⲟⲩⲛ ϩⲁ–ⲧⲃⲱ ⲛ̄–ⲕⲛ̄ⲧⲉ "I said to you, I saw you under the fig tree" (or: "I said to you that I had seen you under the fig tree") (John 1:50)

Part 4

Time Reference

25 *The Coptic Tense System*

Main Tense **525**
Tense and Tense System in Coptic **525**
Co-occurrence of Other Categories Along with Tense **526**
Discourse Analysis: Interaction of Tense and Discourse Perspective **527**
Illustration of the Coptic Main Tense System **528**
Relative Tense **529**
Illustration of the Coptic Relative Tense System **530**

MAIN TENSE

525 *Tense and tense system in Coptic.* This chapter surveys the Coptic tense system as signalled in various kinds of clause formation. *'Tense'* is a grammatical category that marks time reference (future, present, past, etc.): I shall build, I am building, I built, etc. Especially in Western Indo-European languages, tense has often been described as a characteristic of verbal action, expressed by features of the verb. But in a language such as Coptic, which is rich in non-verbal expressions of nexus **248** (ⲁⲛⲛ̄–ⲟⲩⲥϩⲓⲙⲉ **263** I am a woman, ⲛⲉ–ϩⲉⲛⲥⲛⲏⲩ ⲛⲉ **267** they were brethren, ⲫ–ϩⲙ̄–ⲡⲉⲓⲙⲁ **318** he is here, ⲛⲁⲛⲟⲩ–ⲡⲛⲟⲩⲧⲉ **376** God is good, ⲡⲉϫⲁ–ⲓ **380** I said, ⲟⲩⲛ̄ⲧⲁ–ⲩ **383** they have, ⲟⲩⲛ̄–ⲑⲟⲙ ⲛ̄ⲙⲱ–ⲧⲛ̄ **394** you can), it is more useful to think of tense as a feature of clause and nexus, one which is expressed in association with almost all kinds of nexus morph, both verbal and non-verbal.

'Main tense', which is described in paragraphs **525–28**, conveys the perspective of the author/narrator of the text as expressed in the author/narrator's own main-clause statements. But in reported discourse, in relative and circumstantial conversion, and generally in adverbial clauses and adverbial infinitive phrases **490**, *relative tense* **529** is expressed.

This chapter gives only a general and simplified description of tense, oriented primarily to nexus patterns (clause patterns). No account is taken here of conjunctions **234(b)** and other markers that can combine with clause pattern to express or resolve temporal reference; nor are differences between affirmative and negative nexus taken account of. A more delicate and complex description would have to be organized by systems of discourse such as narrative and dialogue, and the types and perspectives that they comprise.

Also relevant would be a full classification of the non-tense categories **526** that co-occur with expressions of tense: aspect, mode of action, incidental versus inherent predication, situation versus state, etc.

A *'tense system'* is a set of grammatical forms expressing time distinctions that, like other linguistic signs, have meaning through their ability to be contrasted with one another within one particular language. To detect how many time distinctions are contrasted within one particular language, the observer must consider not just the conjugations of the verb, but all of the nexus constructions of the language including all clause patterns, both those which are simple (ⲁⲛⲛ̄-ⲟⲩⲫⲛ̄ⲧ I am a worm, ⲁⲓ-ⲃⲱⲕ I went) and those which are complex or periphrastic (such as ⲫ-ⲛⲁ-ⲡ̄-ϩⲓⲭⲱ-ⲟⲩ he will be over them, ⲫ-ⲛⲁ-ⲱⲱⲡⲉ ⲉ-ⲩⲛⲧⲁ-ⲫ he will have). Languages differ from one to another in how many referential ranges of time are distinguished in their tense system. In Coptic, the main tense system consists of five such ranges:

future
present
past
(anterior future) } restricted occurrence, cf. table 29
(anterior past) }

Thus

future ⲫ-ⲛⲁ-ⲕⲱⲧ he will build
present ⲫ-ⲕⲱⲧ he builds
past ⲁⲫ-ⲕⲱⲧ *and* ⲛⲉⲫ-ⲕⲱⲧ he built
anterior future ⲁⲫ-ⲉⲓ ⲉⲫ-ⲛⲁ-ⲕⲱⲧ *and* ⲛⲉⲫ-ⲛⲁ-ⲕⲱⲧ he was going to build
anterior past ⲛⲉ-ⲁⲫ-ⲕⲱⲧ he had built

and

future ⲫ-ⲛⲁ-ⲱⲱⲡⲉ ⲉ-ⲛⲁⲛⲟⲩ-ⲫ he will be good
present ⲛⲁⲛⲟⲩ-ⲫ he is good
past ⲛⲉ-ⲛⲁⲛⲟⲩ-ⲫ he was good

For a fuller illustration of Coptic tense expressions, cf. **528.**

To the five (or three) Coptic referential ranges of time is added a sixth reference point: a tenseless (generic, atemporal, extratemporal, omnitemporal) conjugation of the infinitive called the *aorist* i.e. 'unlimited' conjugation **337:** ⲱⲁⲫ-ⲕⲱⲧ *he + the action of 'to build'* (he builds, he will build, he built, he would build). The aorist expresses nexus between actor and verbal action and does not signal a particular range of time. It typically occurs in generalizations and other expressions where a temporal reference point is irrelevant. (The Coptic aorist, so called, should not be confused with the term 'aorist' in the

grammar of ancient Greek.) Also tenseless, but not occurring as an independent main clause, is the *conjunctive* conjugation of the infinitive **351:** ⲛ̄ⲫ-ⲕⲱⲧ *he + the action of 'to build'* (and he builds/will build, and build, so as to build, etc.). Thus there is a maximum of six reference points in the Coptic tense system: five ranges (of which only three are cardinal reference points) and one tenseless or omnitemporal reference point; cf. table 29.

future
present
past
(anterior future)
(anterior past)
tenseless

TABLE 29
ASSOCIATION OF THE SIX REFERENCE POINTS
WITH THE MAJOR PREDICATE TYPES AND THE EXISTENTIAL BASE
(For illustrations, cf. **528**)

	Temporal Ranges					Tenseless Reference Point
				Anterior		
	Future	Present	Past	Future	Past	
Conjugated infinitive						
Durative	×	×	×	×	none	none
Non-durative[1]	×	×	×	×	×	×
Prepositional phrase						
Situational[2]	×	×	×	none	none	none
Relational[3]	(×)[4]	×	×	none	none	none
Stative	×	×	×	none	none	none
Article phrase etc.[5]						
Interlocutive patterns	none	×	none	none	none	none
Delocutive patterns	(×)[6]	×	×	none	none	none
ⲛⲁⲛⲟⲩ- etc.	×	×	×	none	none	none
ⲟⲩⲛ̄ⲧⲉ-	×	×	×	none	none	none
ⲟⲩⲛ̄- [7]	?	×	×	none	none	none

[1]Predicate consists of conjugation base + infinitive. ⲱⲁⲣⲉ- is tenseless. [2]Predicates in the durative sentence [3]Predicates in the nominal sentence [4]Rare [5]Predicates that occur in the nominal sentence patterns [6]Rare [7]The clause formed with ⲉⲓⲥ- makes no distinctions of tense **477**

526 *Co-occurrence of other categories along with tense.* In actual sentences, the signalling of time distinctions is combined with other grammatical categories that are simultaneously expressed in association with the nexus patterns. Co-occurrence of various non-tense categories is especially typical of the non-durative conjugations (chapter 15). Also the distinction of predicates marked for *durativity*, versus those which are not so marked **308, 328,** is very widely associated with nexus morphs and is distinct from the category of tense; e.g.

ⲛⲉⲕ-ⲕⲱⲧ he built, he was building, he used to build, he repeatedly built (past tense + durativity) versus ⲁⲕ-ⲕⲱⲧ he built (past tense + not marked). Verbal predicates marked for *incipient* action are distinguished from those which are not so marked; e.g. ⲕ-ⲛⲁ-ⲱⲱⲡⲉ ⲉⲕ-ⲕⲱⲧ he will start building/he will be building (future tense + incipient action, rare) versus ⲕ-ⲛⲁ-ⲕⲱⲧ he will build (future tense + not marked, normal). Some of the possible characterizations of actions, events, and states are associated with only one or two particular morphs and are not widely distributed; e.g. ⲙ̄ⲡⲁⲧⲕ-ⲕⲱⲧ he has not *yet* built, ⲁⲕ-ⲟⲩⲱ ⲉⲕ-ⲕⲱⲧ he has *already* built, ⲉⲕⲱⲁⲛ-ⲡϩⲛ̄-ⲧⲱⲟⲩⲛ Luke 13:25 "When *once* he *has* risen up," etc.

Incidental (non-essential) predication versus *inherent* (essential) predication **179** is distinguished in ⲥ-ⲟ ⲛ̄-ϕⲥⲁⲃⲏ she is wise (at the moment or under a certain condition, present tense + incidental predication) versus ⲟⲩⲥⲁⲃⲏ ⲧⲉ she is wise (permanently or by nature, present tense + inherent predication).

527 *Discourse analysis: interaction of tense and discourse perspective.* *'Discourse'*, the cohesion of sentences in large-scale units of text, is a complex system in which the formal *'discourse types'* that are distinguished within a particular language (for example, narrative, dialogue, wisdom literature, etc.) can express various *'discourse perspectives'* of that language, such as event, contemporaneous observation, timeless truth, etc. These categories are not the same thing as tense, though they occur along with it. To a large degree, the analysis of discourse, with all its complexity and hierarchy, falls outside the scope of this grammar. However, it is important to note that some of the Coptic non-tense categories that co-occur along with tense are formally signalled by the large-scale form of discourse type. This can be illustrated by comparing Coptic to an unrelated language, namely English. For example, to an English speaker the Coptic 'present' seems to express two different perspectives that English, given its particular structure, often distinguishes by selection of verb form: English *he builds* (from the perspective of general truth) versus *he is building* (from the perspective of contemporaneous observation). Unlike English, Coptic has one nexus construction (which also signals durativity **308**) in which both perspectives are expressed, ⲕ-ⲕⲱⲧ. Yet despite this simplicity of Coptic form, the distinction between *present tense + durativity + timeless truth* versus *present tense + durativity + contemporaneous observation* is clearly expressed in Coptic by formal factors that are signals of discourse type (such as the presence or absence of conditional sentence structure, narrative syntax, reference to dramatis personae, subject matter and vocabulary, etc.). Indeed, if we were to introduce the analysis of Coptic discourse types at this point, we would be able to discern another ubiquitous network of marks (contrasts among the significant types of discourse) that are co-responsible for signalling the meaning that is expressed wherever a nexus occurs in an actual text. From this analytical perspective, the Coptic present

tense expresses one thing in association with the discourse perspective of timeless truth (gnomic/wisdom literature, theology) and quite another thing in the perspective of quoted words of an eyewitness observer. This is seen, for example, in the difference between

ⲡ-ⲉⲧ-ϕ-ⲙⲟⲟⲩⲉ ϩⲛ̄-ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ⲣ̄-ϕϩⲟⲧⲉ ϩⲙ̄ⲧ-ⲕ ⲙ̄-ⲡⲛⲟⲩⲧⲉ | ⲡ-ⲉⲧ-ϕ-ⲃⲱⲟⲩⲃ ⲁⲉ ⲛ̄-ⲛⲉⲕϩⲓⲟⲟⲩⲉ ⲛⲁ-ⲭⲓ-ϕⲥⲱⲱ "He that walks uprightly *fears* the Lord; but he that is perverse in his ways shall be dishonored" (Prov 14:2), present tense + durativity + timeless truth

versus

ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ ⲁⲉ ⲁⲩ-ϩⲕⲟ | ⲁⲩ-ⲁⲣⲭⲉⲓ ⲛ̄-ϕⲧⲱⲗⲕ̄ ⲛ̄-ⲛ̄ϩⲙⲥ̄ ⲉ-ϕⲟⲩⲱⲙ | ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲁⲉ ⲛ̄ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲡⲉⲭⲁ-ⲩ ⲛⲁ-ⲕ ⲭⲉ-ⲉⲓⲥϩⲏⲧⲉ ⲛⲉⲕ-ⲙⲁⲑⲏⲧⲏⲥ ⲥⲉ-ⲉⲓⲣⲉ ⲙ̄-ⲡ-ⲉⲧⲉ-ⲙⲉⲱⲱⲉ ⲉ-ϕⲁⲁ-ⲕ ϩⲙ̄-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ "His disciples were hungry, and they began to pluck heads of grain to eat. But when the Pharisees saw it, they said to Him, Look, Your disciples *are doing* what is not lawful to do on the sabbath" (Matt 12:1–2) present tense + durativity + contemporaneous observation

ⲡⲉⲧⲣⲟⲥ ⲁⲉ ⲡⲉⲭⲁ-ⲕ ⲛⲁ-ⲥ ⲭⲉ- . . . ⲉⲓⲥ-ⲛⲟⲩⲉⲣⲏⲧⲉ ⲛ̄-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲧⲱⲙⲥ̄ ⲙ̄-ⲡⲟⲩϩⲁⲓ ⲥⲉ-ϩⲓⲣⲙ̄-ⲡⲣⲟ ⲁⲩⲱ ⲥⲉ-ⲛⲁ-ⲕⲓⲧ-ⲉ "But Peter said to her, . . . Hark, the feet of those that have buried your husband *are at the door*, and they are just about to carry you out" (Acts 5:9) present tense + durativity + contemporaneous observation

The 'timelessness' of the present tense in the first example (Prov 14:2) is signalled by its occurrence in a gnomic (wisdom) text, which itself is so marked by the combination and co-occurrence of various grammatical elements to form a generic system; and not merely by the reference point of present tense as such. Generic distinctions of this larger order interact profoundly with all of the tense distinctions (not just the present) in all the nexus patterns, but are not the same as the category of tense and are marked by forms that cohere on a larger scale than nexus. Tense is always embedded in a complex web of co-occurring categories.

ILLUSTRATION OF THE COPTIC MAIN TENSE SYSTEM

528 The Coptic main tense system is illustrated (along with various other categories **526**) by the following main-clause nexus constructions.

(a) Future

ⲕ-ⲛⲁ-ⲕⲱⲧ **311** he is going to build

ⲕ-ⲛⲁ-ⲱⲱⲡⲉ ⲉⲕ-ⲕⲱⲧ **427** he will be building, he will build (*or* he will start building, he will get to building); rare

ϥ-ⲛⲁ-ⲱⲱⲡⲉ ⲉϥ-ⲕⲏⲧ **427** it is going to be/become built (describing a state)
ⲥⲉ-ⲛⲁ-ⲕⲟⲧ-ϥ **175,** it is going to be built (process)
ϥ-ⲛⲁ-ⲣ̄-ϩⲓⲭⲱⲟⲩ **312** he is going to be over them; rare
Cf. ϥ-ⲛⲁ-ⲱⲱⲡⲉ ⲉϩⲣⲁⲓ̈ ϩⲓⲭⲱ-ⲟⲩ he will be/become situated over them
ϥ-ⲛⲁ-ⲱⲱⲡⲉ ⲉ-ⲅⲛⲟϭ ⲡⲉ **255** he will be/become great
ϥ-ⲛⲁ-ⲱⲱⲡⲉ ⲉ-ⲛⲁⲛⲟⲩ-ϥ **377** he will be/become good
ϥ-ⲛⲁ-ⲱⲱⲡⲉ ⲉ-ⲅⲛ̄ⲧⲁ-ϥ **389** he will have/come to have
ϥ-ⲡⲏϩ ⲉ-$^{\emptyset}$ⲕⲱⲧ he is about to build; very rare
ⲉϥⲉ-ⲕⲱⲧ **338,** he shall build
ⲧⲁⲣⲉϥ-ⲕⲱⲧ **357,** . . . and he will build

For future ⲛⲟⲩ ⲉ-, cf. *(d) Anterior future*

(b) Present

ϥ-ⲕⲱⲧ, ϥ-ϩⲓⲭⲱ-ⲟⲩ, ϥ-ⲕⲏⲧ **305** he is building/builds; he is over them; it is built (describing a state)
ⲟⲩⲛⲟϭ ⲡⲉ and other nominal sentences (chapter 13) he is great
ⲛⲁⲛⲟⲩ-ϥ **376** he is good
ⲟⲩⲛ̄ⲧⲁ-ϥ **383** he has
ⲟⲩⲛ̄-$^{\emptyset}$ⲥⲱⲙⲁ ⲙ̄-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ **478** there is a spiritual body
ϩⲁⲡⲥ **487** it is necessary

(c) Past

i. non-durative past

ⲁϥ-ⲕⲱⲧ **334** he built/has built; it became built/got built **174**
ⲁϥ-ⲱⲱⲡⲉ.ⲉϥ-ⲕⲱⲧ **427** he built, he started building, he got to building; rare
ⲁϥ-ⲱⲱⲡⲉ ⲉϥ-ⲕⲏⲧ **427** it was built (describing a state) (*or* it came to be built)
ⲁϥ-ⲣ̄-ϩⲓⲭⲱ-ⲟⲩ **312** he was over them
ⲁϥ-ⲟⲩⲱ ⲉϥ-ⲕⲱⲧ **185(a)** he has already built
ⲙ̄ⲡⲁⲧϥ̄-ⲕⲱⲧ **336** he has not yet built

ii. based on preterit conversion **434**

ⲛⲉϥ-ⲕⲱⲧ, ⲛⲉϥ-ϩⲓⲭⲱ-ⲟⲩ, ⲛⲉϥ-ⲕⲏⲧ (chapter 14) he was building/built; he was over them; it was built (describing a state)
ⲛⲉ-ⲱⲁϥ-ⲕⲱⲧ **337** he used to build
ⲛⲉ-ⲅⲛⲟϭ ⲡⲉ and other nominal sentences (chapter 13) he was great
ⲛⲉ-ⲛⲁⲛⲟⲩ-ϥ **376** he was good
ⲛⲉ-ⲅⲛ̄ⲧⲁ-ϥ (chapter 18) he had
ⲛⲉ-ⲅⲛ̄-ϩⲉⲛⲱⲟⲟⲥ.ϩⲛ̄-ⲧⲉϩⲱⲣⲁ **324** there were shepherds in the field
ⲛⲉ-ϩⲁⲡⲥ **487** it was necessary

(d) Anterior future

i. based on past **334**

ⲁϥ-ⲉⲓ ⲉϥ-ⲛⲁ-ⲕⲱⲧ **427** he was going to build; rare

ii. based on preterit conversion **434**

ⲛⲉϥ-ⲛⲁ-ⲕⲱⲧ **311(ii)** he was going to build

iii. based on ⲙ̄ⲡⲁⲧⲉ- 'not yet' **336**

ⲙ̄ⲡⲁⲧϥ̄-ⲛⲟⲩ ⲉ-$^{\emptyset}$ⲱⲱⲡⲉ it has not yet begun to happen (cf. Mark 13:7)

Future ⲛⲟⲩ ⲉ- '(is) going to' also occurs after ⲛ̄ⲧⲉⲣⲉ- 'when' (past), ⲉⲣⲱⲁⲛ- 'if/since/when(ever)', and ϩⲙ̄-ⲡⲧⲣⲉ- 'while . . . ' (contemporaneous). E.g. ⲉϥⲱⲁⲛ-ⲛⲟⲩ ⲉ-$^{\emptyset}$ⲥⲁⲗⲡⲓⲍⲉ Rev 10:7 ὅταν μέλλῃ σαλπίζειν "When he is going to sound the trumpet."

(e) Anterior past, preterit conversion of past tense **435**

ⲛⲉ-ⲁϥ-ⲕⲱⲧ (etc. etc.) he had built (etc., etc.)

(f) Tenseless

ⲱⲁϥ-ⲕⲱⲧ **337** he builds, he will build, he built
ⲱⲁϥ-ⲱⲱⲡⲉ ⲉϥ-ⲕⲱⲧ **337** he starts/will start/started building; rare (cf. ShBesa, Frag. 36 [Kuhn 122:10–13])

ⲱⲁⲣⲉ- occurs in preterit conversion (ⲛⲉ-ⲱⲁϥ-ⲕⲱⲧ), expressing past tense + background information + repeated occurrence (also natural state/situation, capability, etc.).

. . . ⲛ̄ϥ-ⲕⲱⲧ **351,** . . . and (+ 3d sing. masc.) build

Tenseless verbal action, process, etc. is also expressed by the construct participle **122.**

RELATIVE TENSE

529 In relative and circumstantial conversions (whether or not preceded by a conjunction), and in adverbial clauses and infinitive phrases **490,** only three ranges of time are expressed: converted future, converted present, converted past. These express three distinctions of *'relative time'*

relatively *anticipated time* and *general potentiality*
relatively *simultaneous time* and *general truth*
relatively *previous time* and *accomplished fact*

that is, time in relation to the main (or superordinate) clause in which the relative, circumstantial, or adverbial is included (table 30). This set of distinctions is expressed as *'relative tense'*. Reported discourse (chapter 24), both direct and indirect, also expresses relative time in reference to the tense of the verb of speaking or cognition; cf. **519.**

But the circumstantial in a sequential clause 428 does not express relative time; rather, it belongs to the same narrative plane as the preceding clause.

TABLE 30
EXPRESSIONS OF RELATIVE TIME IN
RELATIVE AND CIRCUMSTANTIAL CONVERSION
AND IN REPORTED DISCOURSE

TEMPORAL RANGE IN CONVERSION OR REPORTED DISCOURSE	RELATIVE TIME EXPRESSED
Converted future or future in reported discourse	Anticipated time, general potentiality
Converted present or present in reported discourse	Simultaneous time, general truth
Converted past or past in reported discourse	Previous time, accomplished fact

ILLUSTRATION OF THE COPTIC RELATIVE TENSE SYSTEM

530 The Coptic relative tense system is illustrated by the following examples.

(a) Relative time subordinate to future tense

i. anticipated time/general potentiality ⲭ-ⲛⲁ-ⲧⲁⲙⲱ-ⲧⲛ̄ ⲉ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲱⲟⲡⲉ John 16:13 "He will declare to you the things that *are to come*"; ϩⲙ-̄ⲡⲱⲓ ⲉⲧⲉⲧⲛⲁ-ⲱⲓ ⲙ̄ⲙⲟ-ⲭ ⲥⲉ-ⲛⲁ-ⲱⲓ ⲛⲏ-ⲧⲛ̄ Mark 4:24 "With whatever measure *you measure out* (general potentiality), you will be measured"

ii. simultaneous time/general truth ⲡ-ⲉⲧⲭ̄-ϫⲱ ⲙ̄ⲙⲟ-ⲭ ⲭ-ⲛⲁ-ⲱⲟⲡⲉ ⲛⲁ-ⲭ Mark 11:23 "What *he says* will come to pass for him"

iii. previous time ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ ⲥⲉ-ⲛⲁ-ϫⲡⲉ-ⲡⲣⲱⲙⲉ ⲛ̄ⲕⲉⲥⲟⲡ ⲉ-ⲁⲭ-ⲣ̄-$^{\emptyset}$ϩⲗⲟ John 3:4 "How will a person be born again, *once having become* old?"

(b) Relative time subordinate to present tense

i. anticipated time/general potentiality ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ϩⲱⲧⲃ ⲁⲉ ⲭ-ⲟ ⲛ̄-ⲉⲛⲟ-ϫⲟⲥ ⲉ-ⲧⲉⲕⲣⲓⲥⲓⲥ Matt 5:21 "Whoever *kills* is liable to judgement"

ii. simultaneous time/general truth ⲡ-ⲉⲧ$^{\emptyset}$-ⲱⲟⲡ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲣⲟ-ⲭ ⲉⲭ-ⲱⲟⲡ ⲙ̄ⲙⲟ-ⲓ ⲉⲣⲟ-ⲭ Matt 10:40 "The one who *receives* you (In receiving you one) receives me"

iii. previous time ⲟⲩ ⲧⲉ ⲧⲁⲓⲥⲟⲫⲓⲁ ⲛ̄ⲧ-ⲁⲩ-ⲧⲁⲁ-ⲥ ⲙ̄-ⲡⲁⲓ Mark 6:2 "What is this wisdom that *has been given* to this person?"

(c) Relative time subordinate to past tense

i. anticipated time/general potentiality ⲓⲁⲕⲱⲃ ⲉⲭ-ⲛⲁ-ⲙⲟⲩ ⲁⲭ-ⲥⲙⲟⲩ ⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄-ⲛ̄ⲱⲏⲣⲉ ⲛ̄-ⲓⲱⲥⲏⲫ Heb 11:21 "Jacob, when he *was about to die*, blessed each of the sons of Joseph"

ii. simultaneous time/general truth ⲉⲭ-ⲥⲟⲟⲩⲛ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ ϫⲉ ⲁ-ⲧⲉⲭⲟⲩⲛⲟⲩ ⲉ͡ⲓ . . . ⲁⲭ-ⲙⲉⲣⲓⲧ-ⲟⲩ ⲱⲁⲃⲟⲗ John 13:1 "When Jesus *knew* that his hour had come . . . he loved them to the end"; ⲡⲉⲭⲉⲓⲱⲧ ⲁⲉ ⲛⲙ̄-ⲧⲉⲭⲙⲁⲁⲩ ⲛⲉⲩ-ⲣ̄-$^{\emptyset}$ⲱⲡⲏⲣⲉ ⲉϫⲛ̄-ⲛ-ⲉⲧⲟⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲧⲃⲏⲏⲧ-ⲭ Luke 2:33 "And his father and his mother marveled at what *was being said* about him"

iii. previous time ⲉ-ⲁⲧⲉⲧⲛ̄-ⲕⲱ ⲛ̄ⲥⲱ-ⲧⲛ̄ ⲛ̄-ⲧⲉⲛⲧⲟⲗⲏ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲧⲉⲧⲛ̄-ⲁⲙⲁϩⲧⲉ ⲛ̄-ⲙ̄ⲡⲁⲣⲁⲇⲟⲥⲓⲥ ⲛ̄-ⲣ̄ⲣⲱⲙⲉ Mark 7:8 "*Having left* the commandment of God, you hold fast to the tradition of human beings"

(d) Relative time (simultaneous and previous) subordinate to anterior future tense: rare

i. simultaneous time/general truth ⲁⲭ-ⲉⲓ ⲉⲭ-ⲛⲁ-ϩⲟⲧⲃ-ⲉⲭ ⲉⲭ-ⲙⲉⲉⲩⲉ ϫⲉ-ⲁ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲙⲏⲣ ⲡⲱⲧ ⲉⲃⲟⲗ Acts 16:27 "He was about to kill himself, *supposing* that the prisoners had escaped"

ii. previous time ϩⲟⲉⲓⲛⲉ ⲛ̄-ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲁⲩ-ⲱⲣⲕ̄ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ . . . ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲥⲙⲓⲛⲉ ⲇⲉ ⲙ̄-ⲡⲉⲓⲁⲛⲁⲱ ⲛⲉⲩ-ⲛⲁ-ⲣ-ϩⲟⲩⲟ ⲉ-ϩⲙⲉ ⲛ̄-ⲣⲱⲙⲉ ⲡⲉ Acts 23:12–13 "Some of the Jews bound themselves by an oath . . . There were more than forty people who *had made* this oath"

(e) Relative time (simultaneous and previous) subordinate to anterior past tense: rare

i. simultaneous time/general truth ⲓ̄ⲥ̄ ⲅⲁⲣ ⲛⲉ-ⲁⲭ-ⲥⲉϩⲧ-ⲭ̄ ⲉⲣⲉ-ⲟⲩⲙⲏⲛⲱⲉ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ John 5:13 "For Jesus had withdrawn, as there *was* a crowd in that place"

ii. previous time ⲛⲉ-ⲁ-ⲡⲕⲁⲕⲉ ⲁⲉ ⲱⲟⲡⲉ ⲉ-ⲙⲡⲉ-ⲓ̄ⲥ̄ ⲉ͡ⲓ ⲱⲁⲣⲟ-ⲟⲩ John 6:17 "It had gotten dark, without Jesus *having come* to them"

(f) Relative time subordinate to a command, a tenseless nexus (ⲱⲁⲣⲉ-, ⲛ̄ⲧⲉ-), or a verbal noun (infinitive, ⲧⲣⲉ-)

i. anticipated time/general potentiality ⲉⲧⲉⲧⲛ-ⲛⲁ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲙⲁ ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ ⲛⲟⲩϩⲉ ⲉⲃⲟⲗ ⲙ-ⲡⲱⲟⲉⲓⲱ ⲉⲧ$^{\emptyset}$-ϩⲁⲣⲟ-ⲟⲩ ⲛ-ⲛⲉⲧⲛⲟⲩⲉⲣⲏⲧⲉ Mark 6:11 "When you *are going to leave* (Whenever you *leave*) that place, shake off the dust that is on your feet"

ii. simultaneous time ⲛⲧⲟⲕ ⲁⲉ ⲉⲕ-ⲙⲉⲉⲩⲉ ⲉ-ⲡⲉⲭ̄ⲥ̄ ϩⲙ-ⲡⲉⲕϩⲏⲧ ⲙⲛ-ⲡⲉⲓⲱⲣϩ̄ ⲛ-ⲛⲟⲏⲣⲟⲛ ⲛ̄-ⲧⲉⲕⲯⲩⲭⲏ ⲱⲁⲕ-ⲱⲱⲙ̄ ⲛ-ⲛⲉⲭⲏⲃⲥ̄ ⲙ-ⲡ-ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ Athanasius, Life of St. Anthony 5 (Garitte 8:20–22) "But he, *by thinking* on Christ in his heart and the intellectual vision of his soul, used to

extinguish that enemy's glowing coals" (ϣⲁϥ- main-clause aorist in a past narrative context)

iii. previous time . . . ⲉ-ⲫⲧⲣⲉϥ-ⲁⲥⲕⲉⲓ ⲛ̄ϩⲏⲧ-ϥ ϩⲙ̄-ⲡ†ⲙⲉ ⲉⲧⲫ-ⲟ ⲛ̄-ⲭⲁⲓⲉ ⲛ̄ⲧ-ⲁⲩ-ⲧⲁⲙⲟ-ϥ ⲉⲧⲃⲏⲏⲧ-ϥ̄ ϩⲓⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ Life of St. Pachomius (Lefort 103*a:* 1–4) "To live an ascetic life there in the deserted village about which he *had been instructed* by God"

Several levels of relative time can be expressed in a single sentence, as one subordinate clause relates to another subordinate clause; e.g. ⲉϥ-ⲥⲟⲟⲩⲛ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ ⲭⲉ-ⲁ-ⲧⲉϥⲟⲩ-ⲛⲟⲩ ⲉ̀ⲓ . . . ⲉ-ⲁϥ-ⲙⲉⲣⲉ-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ϥ ⲛⲉ ⲉⲧⲫ-ϩⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲁϥ-ⲙⲉⲣⲓⲧ-ⲟⲩ ϣⲁⲃⲟⲗ John 13:1 "When Jesus *knew* that His hour *had come*, having loved His own who were in the world, He loved them to the end"

Chrestomathy

With superlineation as found in the modern editions

NARRATIVE AND REPORTED DIALOGUE

Mark 16:1–8, ed. Quecke: (1) ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲟⲩⲉⲓⲛⲉ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ[1] ⲁⲩⲱ ⲙⲁⲣⲓⲁ ⲧⲁ-ⲓⲁⲕⲱⲃⲟⲥ[2] ⲙⲛ̄-ⲥⲁⲗⲱⲙⲏ[3] ⲁⲩ-ϣⲉⲡ-ϩⲉⲛ-ϩⲏⲛⲉ ⲭⲉⲕⲁⲁⲥ ⲉⲩⲉ-ⲉ̀ⲓ ⲛ̄ⲥⲉ-ⲧⲁϩⲥ-ⲟ̄. (2) ⲁⲩⲱ ϩⲧⲟⲟⲩⲉⲙⲁⲧⲉ[4] ⲙ̄ⲡⲟⲩⲁ ⲛ-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ ⲁⲩ-ⲉ̀ⲓ ⲉϩⲣⲁⲓ̈ ⲉ-ⲡⲉⲙϩⲁⲟⲩ ⲉ-ⲁ-ⲡⲣⲏ ϣⲁ. (3) ⲁⲩⲱ ⲛⲉⲩ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲛ̄-ⲛⲉⲩⲉⲣⲏⲩ ⲭⲉ-ⲛⲓⲙ ⲡⲉⲧ[ⲫ]-ⲛⲁ-ⲧⲓ-ⲡⲱⲛⲉ ⲉⲃⲟⲗ ϩⲓ-ⲣⲱ-ϥ ⲙ̄-ⲡⲉⲙϩⲁⲟⲩ. (4) ⲛ̄ⲧⲉⲣⲟⲩ-ⲧⲓⲁⲧ-ⲟⲩ ⲁⲉ ⲉϩⲣⲁⲓ̈ ⲁⲩ-ⲛⲁⲩ ⲉ-ⲡⲱ-ⲛⲉ ⲉ-ⲁⲩ-ⲧⲓⲧ-ⲟ̄ ⲙ̄ⲙⲁⲩ. ⲛⲉ-ⲩⲛⲟⲃ ⲅⲁⲣ ⲡⲉ ⲉⲙⲁⲧⲉ. (5) ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲟⲩ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲉⲙϩⲁⲟⲩ ⲁⲩ-ⲛⲁⲩ ⲉ-ⲩϩⲣ̄ϣⲓⲣⲉ ⲉϥ-ϩⲙⲟⲟⲥ ⲉϩⲣⲁⲓ̈ ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟ-ϥ ⲉϥ-ⲃⲟⲟⲗⲉ ⲛ̄-ⲟⲩⲥⲧⲟⲗⲏ ⲛ̄-ⲟⲩⲱⲃϣ̄. ⲁⲩⲱ ⲁ-ⲑⲟⲧⲉ ⲭⲓⲧ-ⲟⲩ. (6) ⲛ̄ⲧⲟϥ ⲁⲉ ⲁϥ-ϣⲁⲭⲉ ⲛ̄ⲙ̄ⲙⲁ-ⲩ ⲭⲉ-ⲙ̄ⲡ̄ⲣ̄-ⲣ̄-ϩⲟⲧⲉ. ⲉⲧⲉⲧⲛ̄-ⲕⲱⲧⲉ ⲛ̄ⲥⲁ-ⲓ̄ⲥ̄[5] ⲡⲛⲁϩⲁⲣⲏⲛⲟⲥ ⲡ-ⲉⲛⲧ-ⲁⲩ-ⲥⲣ̄ⲟⲩ[6] ⲙ̄ⲙⲟ-ϥ. ⲁϥ-ⲧⲱⲟⲩⲛ-ϥ̄. ⲛ-ϥ̄-ϩⲙ̄-ⲡⲉⲓ̈-ⲙⲁ ⲁⲛ. ⲁⲛⲁⲩ ⲉ-ⲡⲙⲁ ⲛ̄ⲧ-ⲁⲩ-ⲕⲁⲁ-ϥ ⲛ̄ϩⲏⲧ-ϥ̄. (7) ⲁⲗⲗⲁ ⲃⲱⲕ ⲛ̄ⲧⲉⲧⲛ̄-ϫⲟⲟ-ⲥ ⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲙⲛ̄-ⲡⲕⲉⲡⲉⲧⲣⲟⲥ[7] ϫⲉ-ϥ-ⲛⲁ-ⲣ̄-ⲫⲟⲣⲡ̄ ⲉⲣⲱ-ⲧⲛ̄ ⲉ-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ.[8] ⲉⲧⲉⲧⲛ̄-ⲛⲁ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ⲙ̄ⲡⲙⲁ ⲉⲧ[ⲫ]-ⲙ̄ⲙⲁⲩ ⲕⲁⲧⲁ-ⲑⲉ ⲛ̄ⲧ-ⲁϥ-ϫⲟⲟ-ⲥ ⲛⲏ-ⲧⲛ̄. (8) ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲟⲩ-ⲉ̀ⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲙϩⲁⲟⲩ ⲁⲩ-ⲡⲱⲧ. ⲛⲉⲣⲉ-ⲟⲩϩⲟⲧⲉ ⲅⲁⲣ ⲛⲙ̄ⲙⲁ-ⲩ. ⲁⲩⲱ ⲛⲉⲩ-ⲣ̄-ⲫⲡⲏⲣⲉ. ⲙ̄ⲡⲟⲩ-ϫⲉ-ⲗⲗⲁⲩ ⲇⲉ ⲛ̄-ϣⲁⲭⲉ ⲉ-ⲗⲗⲁⲩ. ⲛⲉⲩ-ⲣ̄-ⲫϩⲟⲧⲉ ⲅⲁⲣ.

ApophPatr 160, ed. Chaîne 36:1–13: ⲛⲉ-ⲩⲛ̄-ⲥⲟⲛ ⲥⲛⲁⲩ ϩⲛ̄-ⲛ̄ⲣⲓ.[9] ⲛⲉ-ⲟⲩⲛ̄-ⲟⲩⲁ ⲇⲉ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲛ̄-ⲫϩⲗⲗⲟ. ⲁⲩⲱ ⲁϥ-ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄-ⲡϣⲏⲣⲉ ϣⲏⲙ ϫⲉ-ⲙⲁⲣⲉⲛ-ⲟⲩⲱϩ[10] ⲙⲛ̄-ⲛⲉⲛⲉⲣⲏⲩ. ⲛⲧⲟϥ ⲇⲉ ⲡⲉϫⲁ-ϥ ϫⲉ-ⲁⲛⲟⲕ-ⲟⲩⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ. ⲁⲩⲱ ⲙⲛ̄-ⲱⲃⲟⲙ ⲙ̄ⲙⲟ-ⲓ ⲉ-ⲫⲟⲩⲱϩ ⲛ̄ⲙ̄ⲙⲁ-ⲕ ⲁⲡⲁ. ⲡϩⲗⲗⲟ ⲇⲉ ⲁϥ-ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟ-ϥ ϫⲉ-ⲥⲉ. ⲟⲩⲛ̄-ⲫⲃⲟⲙ ⲙ̄ⲙⲟ-ⲕ. ⲡϩⲗⲗⲟ ⲇⲉ ⲛⲉ-ⲟⲩⲕⲁⲑⲁⲣⲟⲥ ⲡⲉ ⲛ-ϥ̄-ⲟⲩⲱϣ ⲁⲛ[11] ⲉ-ⲫⲥⲱⲧⲙ̄ ϫⲉ-ⲟⲩⲛ̄-ⲫⲙⲟⲛⲁϫⲟⲥ ⲉⲣⲉ-ⲫⲙⲉⲉⲩⲉ ⲣⲱ ⲙ̄-ⲫⲡⲟⲣⲛⲓⲁ ⲛ̄ϩⲏⲧ-ϥ̄. ⲡⲉϫⲁ-ϥ ⲛ̄ⲃⲓ-ⲡⲥⲟⲛ ϫⲉ-ⲕⲁⲁ-ⲛ ⲛ̄-ⲟⲩ-ϩⲉⲃⲁⲱⲙⲁⲥ ⲁⲩⲱ ⲟⲛ ⲛ̄ⲧⲛ̄-ϣⲁⲭⲉ. ⲁϥ-ⲉⲓ ⲇⲉ ⲛ̄ⲃⲓ-ⲡϩⲗⲗⲟ. ⲁⲩⲱ ⲉϥ-ⲟⲩⲱϣ ⲉ-ⲫⲇⲟⲕⲓⲙⲁⲍⲉ ⲙ̄ⲙⲟ-ϥ ⲛ̄ⲃⲓ-ⲡⲥⲟⲛ ⲡⲉϫⲁ-ϥ ⲛⲁ-ϥ ϫⲉ-ⲁⲓ-ϩⲉ ⲉ-ⲩⲛⲟⲃ ⲙ̄-ⲡⲓⲣⲁⲥⲙⲟⲥ ϩⲛ̄-ⲧⲉⲓϩⲃⲁⲱⲙⲁⲥ ⲡⲁⲉⲓⲱⲧ. ⲁⲓ-ⲃⲱⲕ ⲅⲁⲣ ⲉ-ⲩⲇⲓⲁⲕⲟⲛⲓⲁ

[1]Mary Magdalene [2]James [3]Salome [4]ϩⲧⲟⲟⲩⲉⲙⲁⲧⲉ = ϩⲧⲟⲟⲩⲉ ⲉⲙⲁⲧⲉ [5]ⲓ̄ⲥ̄ = ⲓⲏⲥⲟⲩⲥ Jesus [6]ⲥⲣ̄ⲟⲩ = ⲥⲧⲁⲩⲣⲟⲩ [7]Peter [8]The Galilee [9]ⲛ̄ⲣⲓ = Cellia, monastic settlement in the Egyptian Delta [10]I.e. ⲙⲁⲣⲛ̄-ⲟⲩⲱϩ [11]ⲛ-ϥ̄-ⲟⲩⲱϣ ⲁⲛ = ⲉ-ⲛ-ϥ̄-ⲟⲩⲱϣ ⲁⲛ

ϣⲁ-ⲡⲧⲙⲥ ⲁⲓ-ϩⲉ ⲙⲛ̄-ⲟⲩⲥϩⲓⲙⲉ. ⲡⲉϫⲁ-ⲩ ⲛ̄ⲑⲓ-ⲡϩⲗ̄ⲗⲟ ϫⲉ-ⲟⲩⲛ̄-ⲫⲙⲉⲧⲁ-ⲛⲟⲓⲁ ϣⲟⲟⲡ. ⲡⲉϫⲁ-ⲩ ⲛ̄ⲑⲓ-ⲡⲥⲟⲛ ϫⲉ-ⲥⲉ. ⲡⲉϫⲁ-ⲩ ⲛ̄ⲑⲓ-ⲡϩⲗ̄ⲗⲟ ϫⲉ-ⲁⲛⲟⲕ ⲧ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲙⲙ̄ⲙⲁ-ⲕ ϩⲁ-ⲧⲡⲁϣⲉ ⲙ̄-ⲡⲛⲟⲃⲉ. ⲡⲉϫⲁ-ⲩ ⲛ̄ⲑⲓ-ⲡⲥⲟⲛ ϫⲉ-ⲧⲛ̄-ⲛⲁ-ϣ-ⲃⲙ̄-ⲫⲃⲟⲙ ⲉ-ⲫⲟⲩⲱϩ ⲙⲛ̄-ⲛⲉⲛⲉⲣⲏⲩ. ⲁⲩⲱ ⲁⲩ-ⲃⲱ ⲙⲛ̄-ⲛⲉⲩⲉⲣⲏⲩ ϣⲁⲛⲧⲟⲩ-ⲙⲟⲩ.

Ruth 1:15–17, ed. Thompson, *A Coptic Palimpsest Containing Joshua, Judges, Ruth, Judith, and Esther in the Sahidic Dialect:* (15) ⲁⲩⲱ ⲛⲟⲉⲙⲓⲛ[12] ⲡⲉϫⲁ-ⲥ ⲛ-ϩⲣⲟⲩⲑ[13] ϫⲉ-ⲉⲓⲥϩⲏⲏⲧⲉ ⲧⲟⲩϣⲃⲣ-ϣⲉⲗⲉⲉⲧ ⲁⲥ-ⲕⲧⲟ-ⲥ ⲉⲣⲁⲧ-ⲩ ⲙ-ⲡⲉⲥⲗⲁⲟⲥ ⲁⲩⲱ ⲉⲣⲁⲧ-ⲟⲩ ⲛ-ⲛⲉⲥⲛⲟⲩⲧⲉ. ⲛⲧⲟ ϩⲱⲱ-ⲧⲉ ⲧⲁϣⲉⲉⲣⲉ ⲕⲧⲟ-ⲫ ⲉⲣⲁⲧ-ⲥ ⲛ-ⲧⲟⲩϣⲃⲉⲉⲣⲉ. (16) ϩⲣⲟⲩⲑ ⲇⲉ ⲡⲉϫⲁ-ⲥ ⲛⲁ-ⲥ ϫⲉ-ⲛⲛⲉ-ⲛⲁⲓ ⲧⲁϩⲟ-ⲓ ⲉ-ⲫⲧⲣⲁ-ⲕⲁⲁ-ⲧⲉ ⲛⲥⲱ-ⲓ ⲧⲁ-ⲃⲱⲕ ⲧⲁ-ⲗⲟ ϩⲁⲣⲟ-ⲫ. ϫⲉ-ⲛⲧⲟ ⲡⲙⲁ ⲉⲧⲉⲣⲁ-ⲃⲱⲕ ⲉⲣⲟ-ⲩ †-ⲛⲏⲩ ⲛⲙⲙⲉ-ⲫ. ⲁⲩⲱ ⲡⲙⲁ ⲉⲧⲉⲣⲁ-ⲃⲱ ⲛϩⲏⲧ-ⲩ †-ⲛⲁ-ⲃⲱ ϩⲱ-ⲫ ⲛϩⲏⲧ-ⲩ ⲛⲙⲙⲉ-ⲫ. ⲡⲟⲩⲗⲁⲟⲥ ⲡⲉ ⲡⲗ̣ⲁ̣ⲟⲥ ⲁⲩⲱ ⲡⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲁⲛⲟⲩⲧⲉ. (17) ⲁⲩⲱ ⲡⲙⲁ ⲉⲧⲉⲣⲁ-ⲙⲟⲩ ⲛϩⲏⲧ-ⲩ ⲉⲓ-ⲛⲁ-ⲙⲟⲩ ϩⲱ-ⲫ ⲛϩⲏⲧ-ⲩ ⲛⲥⲉ-ⲧⲟⲙⲥ-ⲧ ⲙⲡⲙⲁ ⲉⲧ-ⲫ-ⲙⲙⲁⲩ. ⲛⲁⲓ ⲉⲣⲉ-ⲡϫⲟⲓⲥ ⲁⲁ-ⲩ ⲛⲁ-ⲓ. ⲁⲩⲱ ⲛⲁⲓ ⲉⲩⲉ-ⲟⲩⲁϩ-ⲟⲩ ⲉϫⲱ-ⲓ. ϫⲉ-ⲡⲙⲟⲩ ⲡⲉⲧ-ⲫ-ⲛⲁ-ⲡⲟⲣϫ-ⲛ̣ ⲉ-ⲛⲉⲛⲉⲣⲏⲩ.

DESCRIPTION

Wis 7:21(22)–27, ed. de Lagarde (Boetticher), *Aegyptiaca:* (21) ⲧⲥⲟⲫⲓⲁ ⲅⲁⲣ ⲉⲛⲧ-ⲁⲥ-ⲧⲁⲙⲓⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲁⲥ-ⲧⲥⲁⲃⲟ-ⲓ ⲉⲣⲟ-ⲟⲩ. (22) ⲟⲩⲛ-ⲟⲩ-ⲡⲛⲉⲩⲙⲁ ⲅⲁⲣ ⲛ̄ϩⲏⲧ-ⲥ̄ ⲉⲩ-ⲟⲩⲁⲁⲃ ⲛ̄-ⲣⲉⲩ-ⲛⲟⲓ ⲛ̄-ⲟⲩⲥⲙⲟⲧ ⲛ̄-ⲟⲩⲱⲧ ⲛ̄-ⲁⲧⲉⲥⲙⲟⲧ[14] ⲉⲩ-ⲁⲥⲱⲟⲩ ⲣ̄-ⲣⲉⲩ-ⲣ̄-ⲫϩⲱⲃ ⲉⲩ-ⲃⲙ̄-ⲫⲃⲟⲙ ⲉⲩ-ⲟ ⲛ̄-ⲫⲁⲧ-ⲧⲱⲗⲙ̄ ⲛ̄-ⲥⲁⲃⲉ ⲛ̄-ⲁⲧ-ⲫⲛⲟⲃⲉ ⲙ̄-ⲙⲁⲓ-ⲫⲁⲅⲁⲑⲟⲛ ⲉⲩ-ⲧⲟⲣϩ̄ ⲉ-ⲙⲉⲩ-ϣ-ⲁ[ⲙ]ⲁϩⲧⲉ ⲙ̄ⲙⲟ-ⲩ ⲣ̄-ⲣⲉⲩ-ⲣ̄-ⲫⲡⲉⲧ-ⲛⲁⲛⲟ[ⲩ-ⲩ] (23) ⲙ̄-ⲙⲁⲓ-ⲫⲣⲱⲙⲉ ⲉⲩ-ⲧⲁϫⲣⲏⲩ ⲉⲩ-ⲟⲣ[ⲭ̄ ⲉ]ⲩ-ⲟ ⲛ̄-ⲁⲧ-ⲫⲣⲟⲟⲩϣ ⲉⲩ-ⲃⲙ̄-ⲫⲃⲟⲙ ⲉ-ϩⲱⲃ ⲛⲓⲙ ⲉⲩ-ⲃⲱϣⲧ̄ ⲉϫⲙ̄-ⲡⲧⲏⲣ-ⲩ ⲉⲩ-ϫⲱⲧⲉ ϩⲓⲧⲛ̄-ⲛⲉⲡⲛⲉⲩⲙⲁ ⲧⲏⲣ-ⲟⲩ ⲉⲧ-ⲫ-ⲟⲩⲁⲁⲃ ⲣ̄-ⲣⲉⲩ-ⲛⲟⲓ ⲉⲧ-ⲫ-ϣⲟⲟⲙⲉ. (24) ⲧⲥⲟⲫⲓⲁ ⲅⲁⲣ ⲕⲓⲙ ⲉϩⲟⲩ(ⲛ) ⲉ-ⲛ-ⲉⲧ-ⲫ-ⲕⲓⲙ ⲧⲏⲣ-ⲟⲩ. ⲥ-ϫⲱⲧⲉ. ⲁⲩⲱ ⲥ-ⲛⲏⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲧⲏⲣ-ⲩ ⲉⲧⲃⲉ-ⲡⲉⲥⲧⲃⲃⲟ. (25) ⲉⲥ-ⲛⲏⲩ ⲅⲁⲣ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲧⲃⲟⲙ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲟⲟⲩ ⲉⲧ-ⲫ-ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲉ-ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲙⲉⲣⲉ-ⲗⲁⲁⲩ ⲉⲩ-ϫⲁϩⲙ̄ ⲧⲱⲙⲛ̄ⲧ ⲉⲣⲟ-ⲥ. (26) ⲟⲩⲉⲓⲛⲉ ⲅⲁⲣ ⲧⲉ ⲛ̄ⲧⲉ-ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄-ϣⲁ-ⲉⲛⲉϩ ⲁⲩⲱ ⲟⲩⲉⲓⲁⲗ ⲉⲥ-ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲉ-ⲧⲉⲛⲉⲣⲅⲓⲁ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲑⲓⲕⲱⲛ ⲛ̄-ⲧⲉⲩⲙⲛ̄ⲧ-ⲁⲅⲁⲑⲟⲥ (27) ⲉ-ⲟⲩⲉⲓ ⲇⲉ ⲧⲉ ⲉⲥ-ⲃⲙ̄-ⲫⲃⲟⲙ ⲉ-ϩⲱⲃ ⲛⲓⲙ ⲁⲩⲱ ⲉⲥ-ⲃⲉⲉⲧ ϩⲁⲣⲓϩⲁⲣⲟ-ⲥ ⲉⲥ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲧⲏⲣ-ⲩ ⲙ̄-ⲫⲃ̄ⲣⲣⲉ. ⲁⲩⲱ ⲕⲁⲧⲁ-ⲫⲅⲉⲛⲉⲁ ⲥ-ⲃⲏⲕ ⲉϩⲟⲩⲛ ⲉ-ⲛⲉⲯⲩⲭⲏ ⲛ̄-ⲛ-ⲉⲧ-ⲫ-ⲟⲩⲁⲁⲃ.

[12]Naomi [13]Ruth [14]I.e. ⲛ̄-ⲁⲧ-ⲥⲙⲟⲧ

Cant 1:2–5 (1–4), ed. Maspero: (2) ⲛⲁⲛⲟⲩ-ⲛⲟⲩⲉⲕⲓⲃⲉ ⲛ̄ϩⲟⲩⲉ̄-ⲡⲏⲣⲡ̄. (3) ⲁⲩⲱ ⲡⲉⲥⲧⲟⲓ ⲛ̄-ⲛⲉⲕⲥⲟⲃⲛ̄ ⲉⲕ-ϣⲱϣ ⲛ̄ϩⲟⲩⲟ ⲉ̄-ⲛϩⲏⲛⲉ ⲧⲏⲣ-ⲟⲩ. ⲡⲉⲕⲣⲁⲛ ⲟⲩⲥⲟⲃⲛ̄ ⲡⲉ. ⲁⲩ-ⲥⲙⲟⲩ ⲉ̄ⲣⲟ-ⲩ. ⲁⲩⲱ ⲩ̄-ⲡⲏⲛ ⲉ̄ⲃⲟⲗ. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲁ-ⲛϣⲏⲣⲉ ϣⲏⲙ ⲙⲉⲣⲓⲧ-ⲕ̄. (4) ⲁⲩ-ⲥⲟ̄ⲕ-ⲕ̄ ⲛⲁ-ⲩ ⲉⲡⲁϩⲟⲩ. ⲛ̄-ⲛⲁ-ⲡⲱⲧ[15] ⲉ-ⲫⲟⲩⲁϩ-ⲛ̄ ⲛ̄ⲥⲁ-ⲡⲉⲥⲧⲟⲓ ⲙ̄-ⲡⲉⲕⲥⲟⲃⲛ̄. ⲁ-ⲡⲣ̄ⲣⲟ ϫⲓⲧ-ⲫ ⲉ̄ϩⲟⲩⲛ ⲉ̄-ⲡⲉⲩⲧⲁⲙⲓⲟⲛ. ⲧⲛ̄-ⲛⲁ-ⲧⲉⲗⲏⲗ ⲛ̄ⲧⲛ̄-ⲉⲩⲫⲣⲁⲛⲉ ⲛ̄ϩⲏⲧ-ⲩ̄. ⲧⲛ-ⲛⲁ-ⲙⲉⲣⲉ-ⲛⲟⲩⲉⲕⲓⲃⲉ ⲛ̄ϩⲟⲩⲟ ⲉ̄-ⲡⲏⲣⲡ̄. ϫⲉ-ⲁ-ⲛ-ⲉⲧ-ⲫ-ⲥⲟⲩⲧⲱⲛ ⲙⲉⲣⲓⲧ-ⲉ. (5) ⲁⲛⲟⲕ ⲁⲛ̄ⲧ-ⲟⲩⲕⲁⲙⲏ. ⲁⲗⲗⲁ ⲉ̄-ⲛⲉⲥⲱ-ⲓ ⲛ̄ϩⲟⲩⲟ ⲉ-ⲛⲱⲉⲉⲣⲉ ⲙ̄-ⲡⲓⲏⲗ[16] ⲛⲑⲉ ⲛ̄-ⲛⲉⲥⲕⲏⲏⲛ ⲛ̄-ⲕⲉⲇⲁⲣ[17] ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ-ⲧⲧⲉⲣⲥⲓⲥ ⲛ̄-ⲥⲟⲗⲟⲙⲱⲛ.[18]

Ps 22(23), ed. Budge: (1) ⲡϫⲟⲉⲓⲥ ⲡⲉⲧ-ⲫ-ⲙⲟⲟⲛⲉ ⲙ̄ⲙⲟ-ⲓ. ⲛ-ⲩ-ⲛⲁ-ⲧⲣⲁ-ⲱⲱⲧ ⲁⲛ ⲛ̄-ⲗⲁⲁⲩ. (2) ⲁⲩ-ⲧⲣⲁ-ⲟⲩⲱϩ ϩⲛ̄-ⲟⲩⲙⲁ ⲛ̄-ⲟⲩⲟⲧⲟⲩⲉⲧ. ⲁⲩ-ⲥⲁⲛⲟⲩⲱ-ⲧ̄ ϩⲓϫⲛ̄-ⲟⲩⲙⲟⲟⲩ ⲛ̄-ⲙ̄ⲧⲟⲛ. (3) ⲁⲩ-ⲕⲧⲉ-ⲧⲁⲯⲩⲭⲏ. ⲁⲩ-ϫⲓ-ⲫⲙⲟⲉⲓⲧ ϩⲛⲧ-ⲫ ϩⲓ-ⲛⲉϩⲓⲟⲟⲩⲉ ⲛ̄-ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧⲃⲉ-ⲡⲉⲕⲣⲁⲛ. (4) ⲕⲁⲛ ⲉⲓϣⲁⲛ-ⲙⲟⲟⲩⲱⲉ[19] ⲛⲧⲙⲏⲧⲉ ⲛ̄-ⲑⲁⲓⲃⲉⲥ ⲙ̄-ⲡⲙⲟⲩ ⲛ̄-†-ⲛⲁ-ⲣ̄-ⲫϩⲟⲧⲉ ⲁⲛ ϩⲛⲧ-ⲟⲩ ⲛ̄-ⲙ̄ⲡⲉⲑⲟⲟⲩ. ϫⲉ-ⲛ̄ⲧⲟⲕ̄ ⲕ-ϣⲟⲟⲡ ⲛⲙ̄ⲙⲁ-ⲓ. ⲡⲉⲕϣⲗⲉϩ ⲙⲛ̄-ⲡⲉⲕ-ⲃⲉⲣⲱⲃ ⲛ̄ⲧⲟⲟⲩ ⲛⲉ-ⲛⲧ-ⲁⲩ-ⲥⲉⲡⲥⲱⲓⲛ-ⲧ̄. (5) ⲁⲕ-ⲥⲟⲩⲧⲉ[20] ⲛ̄-ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲙ̄ⲡⲁⲙ̄ⲧⲟ ⲉⲃⲟⲗ ⲙ̄ⲡϩⲟⲧ ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧ-ⲫ-ⲑⲗⲓⲃⲉ ⲙⲙⲟ-ⲓ. ⲁⲕ-ⲧⲉϩⲥ̄-ⲧⲁⲁⲡⲉ ⲛ̄-ⲟⲩⲛⲉϩ. ⲁⲩⲱ ⲡⲉⲕϫⲱ̂ ⲉⲕ-ⲧⲁϩⲉ ⲛ̄ⲑⲉ ⲙ̄-ⲡ-ⲉⲧ-ⲫ-ⲁⲙⲁϩⲧⲉ. (6) ⲡⲉⲕⲛⲁ̄ ⲛⲁ-ⲡⲱⲧ ⲛ̄ⲥⲱ-ⲓ ⲛ̄-ⲛⲉϩⲟⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲙ̄-ⲡⲁⲱⲛϩ̄. ⲉⲧⲃⲉ-ϫⲉ-ⲁⲓ-ⲟⲩⲱϩ̄ ϩⲙ̄-ⲡⲏⲓ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲛ̄ϩⲉⲛϩⲟⲟⲩ ⲉ-ⲛⲁϣⲱ-ⲟⲩ.

The Niceno-Constantinopolitan Creed, ed. Quecke, *Untersuchungen zum koptischen Stundengebet,* 436-8: ⲧⲡⲓⲥⲧⲓⲥ ⲛ̄-ⲛⲓⲕⲉⲁ.[21] ⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ̄ ⲉ-ⲩⲛⲟⲩⲧⲉ ⲛ-ⲟⲩⲱⲧ ⲡⲓⲱⲧ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲙⲓⲟ ⲛ̄-ⲧⲡⲉ ⲙⲛ̄-ⲡⲕⲁϩ ⲛ-ⲉⲧⲛ̄-ⲛⲁⲩ ⲉ̄ⲣⲟ-ⲟⲩ ⲙⲛ̄-ⲛ-ⲉⲧ[22]-ⲛ̄-ⲧⲛ̄-ⲛⲁⲩ ⲉ̄ⲣⲟ-ⲟⲩ ⲁⲛ ⲙⲛ̄-ⲟⲩϫⲟⲉⲓⲥ ⲛ-ⲟⲩⲱⲧ ⲓⲥ̄ ⲡⲉϫ̄ⲥ̄[23] ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄-ⲱⲏⲣⲉ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲉϫⲡⲟ ⲉ̄ⲃⲟⲗ ϩⲙ̄-ⲡⲓⲱⲧ ϩⲁⲑⲏ ⲛ̄-ⲛⲉⲱⲛ ⲧⲏⲣ-ⲟⲩ ⲡⲟⲩⲟ̄ⲉⲓⲛ ⲉ̄ⲃⲟⲗ ϩⲙ̄-ⲡⲟⲩⲟ̄ⲉⲓⲛ ⲡⲛⲟⲩⲧⲉ ⲙ̄-ⲙⲉ ⲉ̄ⲃⲟⲗ ϩⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲙ̄-ⲙⲉ. ⲟⲩϫⲡⲟ ⲡⲉ. ⲛ-ⲟⲩⲧⲁⲙⲓⲟ ⲁⲛ ⲡⲉ. ⲟⲩϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲡⲉ ⲙⲛ̄-ⲡⲉⲫⲓⲱⲧ ⲡ-ⲉⲛⲧ-ⲁ-ⲉⲛⲕⲁ[24] ⲛⲓⲙ ⲱⲡⲉ ⲉ̄ⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲩ̄ ⲡⲁⲓ ⲉⲧⲃⲏⲏⲧ-ⲛ̄ ⲁⲛⲟⲛ ⲛⲉⲣⲱⲙⲉ[25] ⲁⲩⲱ̄ ⲉⲧⲃⲉ-ⲡⲉⲛⲟⲩϫⲁⲓ ⲁⲩ-ⲉⲓ ⲉ̄ⲡⲉⲥⲏⲧ ⲉ̄ⲃⲟⲗ ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ̄ ⲁⲩ-ϫⲓ-ⲫⲥⲁⲣ̄ϫ̄ ϩⲛ̄-ⲟⲩⲡⲛⲁ̄[26] ⲉⲩ-ⲟⲩⲁⲁⲃ ϩⲙ̄-ⲙⲁⲣⲓⲁ †ⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲩ-ⲣ̄-ⲫⲣⲱⲙⲉ. ⲁⲩ-ⲥⲣ̄ⲟⲩ[27] ⲙⲙⲟ-ⲩ ϩⲁⲣⲟ-ⲛ ϫⲓ-ⲡⲟⲛⲧⲓⲟⲥ ⲡⲓⲗⲁⲧⲟⲥ.[28] ⲁⲩ-ϣⲡ̄-ⲫϩⲓⲥⲉ ⲁⲩ-ⲙⲟⲩ ⲁⲩ-ⲕⲁⲁ-ⲩ ϩⲛ̄-ⲟⲩⲧⲁⲫⲟⲥ. ⲁⲩⲱ̄ ⲁⲩ-ⲧⲱⲟⲩⲛ̄ ⲉ̄ⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧ-ⲫ-ⲙⲟⲟⲩⲧ̄ ⲙⲡⲉⲩⲙⲉϩ-ϣⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ ⲕⲁⲧⲁ-ⲛⲉⲅⲣⲁⲫⲏ. ⲁⲩ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ̄-

[15]ⲛ̄-ⲛⲁ-ⲡⲱⲧ = ⲉⲛ-ⲛⲁ-ⲡⲱⲧ [16]I.e. ⲡⲓⲥⲣⲁⲏⲗ Israel [17]Kedar [18]Solomon [19]ⲙⲟⲟⲩϣⲉ = ⲙⲟⲟϣⲉ [20]ⲥⲟⲩⲧⲉ = ⲥⲟⲃⲧⲉ [21]Nicea (place name): also, the first ecumenical council of Christianity, held at Nicea in A.D. 325 [22]ⲛ-ⲉⲧ-ⲛ̄-ⲧⲛ̄-ⲛⲁⲩ . . . ⲁⲛ = ⲛ-ⲉⲧⲉ-ⲛ̄-ⲧⲛ̄-ⲛⲁⲩ . . . ⲁⲛ [23]I.e. ⲓⲏⲥⲟⲩⲥ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ, Jesus Christ [24]ⲉⲛⲕⲁ = ⲛⲕⲁ [25]ⲛⲉⲣⲱⲙⲉ = ⲛ̄ⲣⲱⲙⲉ [26]I.e. ⲟⲩⲡⲛⲉⲩⲙⲁ [27]I.e. ⲥⲧⲁⲩⲣⲟⲩ [28]Pontius Pilate

ⲛⲛⲓⲡⲩⲉ.[29] ⲁⲩ-ϩⲙⲟⲟⲥ ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲙ̄-ⲡⲉⲫⲉⲓⲱⲧ ϩⲛ̄-ⲛ-ⲉⲧ⁰-ϫⲟⲥⲉ. ⲫ̄-ⲛⲏⲩ ⲟⲛ ϩⲙ̄-ⲡⲉⲫⲉ̄ⲟⲟⲩ ⲉ-⁰ⲕⲣⲓⲛⲉ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲟⲛϩ̄ ⲙⲛ̄-ⲛ-ⲉⲧ⁰-ⲙⲟⲟⲩⲧ̄. ⲁⲩⲱ̄ ⲙⲛ̄-⁰ϩⲁⲉ̄ ⲛⲁ-ⲱⲱⲡⲉ ϩⲛ̄-ⲧⲉⲫⲙⲛ̄ⲧ-ⲉⲣⲟ. ⲧⲉⲛ-ⲡⲓⲥⲧⲉⲩⲉ̄[30] ⲉ̄-ⲡⲉⲡⲛⲁ ⲉ̄ⲧ⁰-ⲟⲩⲁⲁⲃ ⲡⲟ̄ⲥ̄[31] ⲁⲩⲱ̄ ⲡⲣⲉϥ-ⲧⲁⲛϩⲟ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲉⲓ ⲉ̄ⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲓⲱⲧ ⲡⲁⲓ ⲉ̄ⲧⲛ̄-ⲟⲩⲱⲱⲧ̄ ⲛⲁ-ϥ ⲙⲛ̄-ⲡⲓⲱⲧ ⲙⲛ̄-ⲡⲱⲏⲣⲉ ⲁⲩⲱ ⲉⲛ-†-⁰ⲉ̄ⲟⲟⲩ ⲛⲁ-ϥ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲱⲁϫⲉ ϩⲛ̄-ⲛⲉϥⲡⲣⲟⲫⲏⲧⲏⲥ ϩⲛ̄-ⲟⲩⲉⲓ ⲛ-ⲟⲩⲱⲧ ⲉⲥ-ⲟⲩⲁⲁⲃ ⲛ̄-ⲕⲁⲑⲟⲗⲓⲕⲏ ⲁⲩⲱ̄ ⲛ-ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲉⲕⲕ̄ⲗⲏⲥⲓⲁ. ⲧⲉⲛ-ϩⲟⲙⲟⲗⲟⲅⲉⲓ[32] ⲛ-ⲟⲩ-ⲃⲁⲡⲧⲓⲥⲙⲁ ⲛ-ⲟⲩⲱⲧ ⲉ-ⲡⲕⲱ ⲉ̄ⲃⲟⲗ ⲛ̄-ⲛⲉⲛⲛⲟⲃⲉ. ⲁⲩⲱ̄ ⲧⲉⲛ-ⲡⲣⲟⲥⲇⲟⲕⲁ[33] ⲉ-ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲙⲟⲟⲩⲧ̄ ⲙⲛ̄-ⲡⲱⲛϩ̄ ⲉⲧ⁰-ⲛⲁ-ⲱⲱⲡⲉ ⲱⲁ-ⲉⲛⲉϩ. ϩⲁⲙⲏⲛ.

GNOMIC STATEMENTS

Prov 15:1-9, ed. Worrell: (1) ⲱⲁⲣⲉ-ⲧⲟⲣϧⲏ ⲧⲁⲕⲟ ⲛ̄-ⲛ̄ⲕⲉⲥⲁⲃⲉ̣ⲉ̣ⲩ. ⲱⲁⲣⲉ-ⲟⲩⲱ[ⲁ]ϫⲉ ⲉ̣ϥ-ⲙ̄-ⲡⲉϥⲙⲁ ⲕⲧⲟ̣ ⲉⲃⲟⲗ ⲛ̄-ⲟ̣ⲩⲃⲱⲛⲧ̄. ⲱⲁⲣⲉ-ⲟⲩⲱⲁϫⲉ ⲛ̄-ⲣⲉϥ-ⲕⲱϩ ⲧⲟⲩⲛⲉⲥ-ϩⲉⲛⲟⲣϧⲏ. (2) [ⲡ]ⲗ̣ⲁⲥ ⲁⲉ ⲛ̄-ⲛ̄ⲥⲁⲃⲉ ⲥⲟⲟⲩⲛ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲛⲁⲛⲟ-ⲟⲩ.[34] ⲧ̣ⲧⲁⲡⲣⲟ ⲁⲉ ⲛ̄-ⲛⲁⲑⲏⲧ ⲥ̣ⲟⲟⲩⲛ ⲛ̄-[ⲛ-]ⲉⲑⲟⲟⲩ. (3) ⲛ̄ⲃⲁⲗ ⲙ̄-ⲡⲛⲟⲩⲧ̣ⲉ ⲃⲱⲱ̄ⲧ ϩⲙ̄-ⲙⲁ ⲛⲓⲙ ⲉϫⲛ̄-ⲛ̄[35]-ⲛ-ⲉⲑⲟⲟⲩ ⲙⲛ̄-ⲛ-ⲉⲧ⁰-ⲛⲁⲛⲟⲩ-ⲟⲩ. (4) ⲟⲩⲱⲏⲛ ⲛ̄-ⲱⲛϩ̄ ⲡⲉ ⲡ̣ⲧⲁⲗⲃⲟ ⲙ̄-ⲡⲗⲁⲥ. ⲡ-ⲉⲧ⁰-ⲉⲓⲣⲉ ⲁⲉ ⲙⲙⲟ-ϥ ⲛⲁ-ⲥⲉⲓ ⲛ̄-ⲛⲉϥⲕⲁⲣⲡⲟⲥ. (5) ⲱⲁⲣⲉ-ⲡⲁⲑⲏⲧ ⲕⲙⲱ̄-ⲧⲉⲥⲃⲱ ⲙ̄-ⲡⲉⲫⲉⲓⲱⲧ. ⲟⲩⲥⲁⲃⲉ ⲁⲉ ⲛ̄ϩⲟⲩⲟ ⲡⲉ ⲡ-ⲉⲧ⁰-ϩⲁⲣⲉϩ ⲉ-ⲛⲉϫⲡⲓⲟ. ⲟⲩⲛ-ⲟⲩⲛⲟϭ ⲛ-ⲃⲟⲙ ϩⲛ̄-ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧ⁰-ⲟⲱ. ⲙ̄ⲙⲟⲕⲙⲉⲕ ⲁⲉ ⲛ̄-ⲛⲁⲥⲉⲃⲏⲥ ⲛⲁ-ⲡⲱⲣⲕ ⲙⲛ̄-ⲛⲉⲩⲛⲟⲩⲛⲉ. (6) ⲟⲩⲛ-ⲟⲩⲛⲟϭ ⲛ̄-ⲃⲟⲙ ϩⲛ̄-ⲛⲏⲓ ⲛ̄-ⲛⲁⲓ-ⲕⲁⲓⲟⲥ. ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲁⲉ ⲛ̄-ⲛ̄ⲁⲥⲉⲃⲏⲥ ⲛⲁ-ⲧⲁⲕⲟ. (7) ⲛⲉⲥⲡⲟ̣ⲩ ⲛ̄-ⲛ̄ⲥⲟⲫⲟⲥ ⲙⲏⲣ ⲛ̄-ⲟⲩⲁⲓ̣ⲥⲑⲏⲥⲓⲥ. ⲛ̄ϩⲏⲧ ⲁⲉ ⲛ̄-ⲛⲁⲑⲏⲧ ⲟⲣ̄ⲭ̄ ⲁⲛ. (8) ϩⲉⲛⲃⲟⲧⲉ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲛⲉ ⲛⲉⲑⲩⲥⲓⲁ ⲛ̄-ⲙ̄ⲡⲁⲣⲁⲛⲟⲙⲟⲥ. ⲛⲉⲑⲩⲥⲓⲁ ⲁⲉ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲥⲟⲩⲧⲱⲛ ⲱⲏⲡ ⲛ̄ⲛⲁϩⲣⲁ-ϥ. (9) ϩⲉⲛⲃⲟⲧⲉ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲛⲉ ⲛⲉϩⲓⲟⲟⲩⲉ ⲙ̄-ⲡⲁⲥⲉⲃⲏⲥ. ϥ-ⲙⲉ ⲁⲉ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲡⲏⲧ ⲛ̄ⲥⲁ-ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ, etc.

REQUEST, PRAYER, COMMAND

Ps 69(70), ed. Budge: (1) ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ †-ϩⲧⲏ-ⲕ ⲉ-ⲧⲁⲃⲟⲏⲑⲉⲓⲁ. (2) ⲙⲁⲣⲟⲩ-ϫⲓ-⁰ⲱⲓⲡⲉ ⲛ̄ⲥⲉ-ⲟⲩⲱⲗⲥ̄ ⲛ̄ⲃⲓ-ⲛ-ⲉⲧ⁰-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲁⲯⲩⲭⲏ. ⲙⲁⲣⲟⲩ-ⲕⲟⲧ-ⲟⲩ ⲉⲡⲁϩⲟⲩ ⲛ̄ⲥⲉ-ϫⲓ-⁰ⲱⲓⲡⲉ ⲛ̄ⲃⲓ-ⲛ-ⲉⲧ⁰-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲓ ⲉ-ϩⲉⲛⲡⲉⲑⲟⲟⲩ. (3) ⲙⲁⲣⲟⲩ-ⲕⲟⲧ-ⲟⲩ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲥⲉ-ϫⲓ-⁰ⲱⲓⲡⲉ ⲛ̄ⲃⲓ-ⲛ-ⲉⲧ⁰-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲁ-ⲓ ϫⲉ-ⲉⲩⲉ ⲉⲩⲉ. (4) ⲙⲁⲣⲟⲩ-ⲧⲉⲗⲏⲁ ⲛ̄ⲥⲉ-ⲟⲩⲛⲟϥ ⲉϫⲱ-ⲕ ⲛ̄ⲃⲓ-ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ⁰-ⲱⲓⲛⲉ ⲛ̄ⲥⲱ-ⲕ ⲛ̄ⲥⲉ-ϫⲟⲟ-ⲥ ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ

[29]ⲉ̄-ⲛⲙ̄ⲡⲏⲩⲉ = ⲉ-ⲙ̄ⲡⲏⲩⲉ [30]ⲧⲉⲛ-ⲡⲓⲥⲧⲉⲩⲉ = ⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ [31]ⲡⲟ̄ⲥ̄ = ⲡϫⲟⲉⲓⲥ (non-Standard abbreviation) [32]ⲧⲉⲛ-ϩⲟⲙⲟⲗⲟⲅⲉⲓ = ⲧⲛ̄-ϩⲟⲙⲟⲗⲟⲅⲉⲓ [33]ⲧⲉⲛ-ⲡⲣⲟⲥⲇⲟⲕⲁ = ⲧⲛ̄-ⲡⲣⲟⲥⲇⲟⲕⲁ [34]ⲛⲁⲛⲟ-ⲟⲩ = ⲛⲁⲛⲟⲩ-ⲟⲩ [35]I.e. ⲉϫⲛ̄-

ϫⲉ-ⲙⲁⲣⲉ-ⲡⲛⲟⲩⲧⲉ ϫⲓⲥⲉ ⲛ-ⲉⲧ⁰-ⲙⲉ̂ ⲙ̄-ⲡⲉⲕⲟⲩϫⲁⲓ̈. (5) ⲁⲛⲟⲕ ⲇⲉ ⲁⲛ̄-ⲟⲩϩⲛⲕⲉ. ⲁⲛ̄-ⲟⲩⲉⲃⲓⲏⲛ. ⲡϫⲟⲉⲓⲥ ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟ-ⲓ̈. ⲛ̄ⲧⲕ̄-ⲡⲁⲃⲟⲏⲑⲟⲥ ⲁⲩⲱ ⲧⲁⲛⲁⲱⲧⲉ. ⲡϫⲟⲉⲓⲥ ⲙ̄ⲡ̄ⲣ̄-ⲱⲥⲕ̄.

Luke 11:2–4, ed. Quecke: (2) ⲡⲉⲛⲓ̈ⲱⲧ ⲉⲧ⁰-ϩⲛ̄-ⲙ̄ⲡⲛⲟⲩⲉ ⲙⲁⲣⲉ-ⲡⲉⲕⲣⲁⲛ ⲟⲩⲟⲡ. ⲙⲁⲣⲉ-ⲧⲉⲕⲙⲛ̄ⲧ-ⲉⲣⲟ ⲉⲓ̈. ⲙⲁⲣⲉ-ⲡⲉⲕⲟⲩⲱⲱ ⲱⲱⲡⲉ. (3) ⲡⲉⲛⲟⲓ̈ⲕ ⲉⲧ⁰-ⲛⲏⲟⲩ ⲧⲁⲁ-ϥ ⲛⲁ-ⲛ ⲙ̄ⲙⲏⲛⲉ. (4) ⲕⲁ-ⲛⲉⲛⲛⲟⲃⲉ <ⲉⲃⲟⲗ>[36] ⲛⲁ-ⲛ. ⲕⲁⲓⲅⲁⲣ ⲁⲛⲟⲛ ⲧⲛ̄-ⲕⲱ ⲉⲃⲟⲗ ⲟⲩⲟⲛ ⲛⲓⲙ[37] ⲉⲧⲉ-ⲟⲩⲛⲧⲁ-ⲛ ⲉⲣⲟ-ϥ. ⲁⲩⲱ ⲙ̄ⲡⲣ-ϫⲓⲧ-ⲛ̄ ⲉϩⲟⲩⲛ ⲉ-ⲡⲓⲣⲁⲥⲙⲟⲥ.

Exod 20:3–10, ed. Maspero: (3) ⲛ̄ⲛⲉⲩ-ⲱⲱⲡⲉ ⲛⲁ-ⲕ ⲛ̄ⲃⲓ-ϩⲉⲛⲕⲉⲛⲟⲩⲧⲉ ⲛ̄ⲃⲁⲗⲗⲁ-ⲓ̈. (4) ⲛ̄ⲛⲉⲕ-ⲧⲁⲙⲓ̂ⲟ ⲛⲁ-ⲕ ⲛ̄-ⲟⲩⲉⲓⲇⲱⲗⲟⲛ ⲟⲩⲇⲉ ⲡⲉⲓ̈ⲛⲉ ⲛ̄-ⲗⲁⲁⲩ ⲛ̄-ⲛ-ⲉⲧ⁰-ϩⲛ̄-ⲧⲡⲉ ϩⲓⲧⲡⲉ ⲁⲩⲱ ⲛ-ⲉⲧ⁰-ϩⲓϫⲙ̄-ⲡⲕⲁϩ ⲙ̄ⲡⲉⲥⲏⲧ ⲁⲩⲱ ⲛ-ⲉⲧ⁰-ϩⲙ̄-ⲡⲙⲟⲟⲩ ϩⲁⲡⲉⲥⲏⲧ ⲙ̄-ⲡⲕⲁϩ. (5) ⲛ̄ⲛⲉⲕ-ⲟⲩⲱⲱ̄ⲧ ⲛⲁ-ⲩ. ⲟⲩⲇⲉ ⲛ̄ⲛⲉⲕ-ⲱⲙⲱⲉ ⲛⲁ-ⲩ. ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ̂ ⲟⲩⲛⲟⲩⲧⲉ̂ ⲛ̄-ⲣⲉϥ-ⲕⲱϩ ⲉⲧ⁰-ⲧⲱⲃⲉ ⲛ̄-ⲛⲛⲟⲃⲉ ⲛ̄-ⲛⲉⲓⲟⲧⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄-ⲛⲱⲏⲣⲉ ⲱⲁϩⲣⲁⲓ̈ ⲉ-ⲡⲙⲉϩ-ⲱⲟⲙⲧ ⲙⲛ̄-ⲡⲙⲉϩ-ϥⲧⲟⲟⲩ̂ ⲛ̄-ϫⲱⲙ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲙⲟⲥⲧⲉ ⲙⲙⲟ-ⲓ̈ (6) ⲁⲩⲱ ⲉⲧ⁰-ⲉⲓⲣⲉ ⲛ̄-ⲟⲩⲛⲁ ⲉ-ϩⲉⲛⲱⲟ̂ ⲛ̄-ⲛ-ⲉⲧ⁰-ⲙⲉ ⲙ̄ⲙⲟ-ⲓ̈ ⲁⲩⲱ ⲉⲧ⁰-ϩⲁⲣⲉϩ ⲉ-ⲛⲁⲟⲩⲉϩ-⁰ⲥⲁϩⲛⲉ. (7) ⲛ̄ⲛⲉⲕ-ϫⲓ ⲙ̄-ⲡⲣⲁⲛ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄-ⲟⲩⲡⲉⲧ-ⲱⲟⲩⲉⲓⲧ. ⲛ̄ⲛⲉ-ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲧ̄ⲃ̄ⲃ̄ⲏ̂ ⲙ̄-ⲡ-ⲉⲧ⁰-ⲛⲁ-ϫⲓ ⲙ̄-ⲡⲉϥⲣⲁⲛ ⲉϫⲛ̄-ⲟⲩⲡⲉⲧ-ⲱⲟⲩⲉⲓⲧ. (8) ⲁⲣⲓ-ⲡⲙⲉⲉⲩⲉ ⲙ̄-ⲡⲉϩⲟⲟⲩ ⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ̂-⁰ⲧⲃ̄ⲃ̄ⲏ̂ ⲙ̄ⲙⲟ-ϥ. (9) ⲥⲟⲟⲩ ⲛ̄-ϩⲟⲟⲩ ⲉⲕⲉ-ⲣ̄-⁰ϩⲱⲃ ⲛ̄ⲅ̄-ⲉⲓⲣⲉ ⲛ̄-ⲛⲉⲕϩⲏⲩⲉ ⲧⲏⲣ-ⲟⲩ. (10) ⲡⲙⲉϩ-ⲥⲁϣϥ ⲇⲉ ⲛ̄-ϩⲟⲟⲩ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡ̄ⲉ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ. ⲛ̄ⲛⲉⲕ-ⲉⲓⲣⲉ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ̄-ϥ ⲛ̄-ⲗⲁⲁⲩ ⲛ̄-ϩⲱⲃ ⲛ̄ⲧⲟⲕ ⲙⲛ̄-ⲡⲉⲕⲱⲏⲣⲉ ⲁⲩⲱ ⲧⲉⲕⲱⲉⲉⲣⲉ ⲡⲉⲕϩ̄ⲙϩⲁⲗ ⲙⲛ̄-ⲧⲉⲕϩ̄ⲙϩⲁⲗ ⲡⲉⲕⲙⲁⲥⲉ ⲙⲛ̄-ⲡⲉⲕϥⲁⲓ̈-ⲛⲁϩⲃ ⲙⲛ̄-ⲧⲃⲛⲏ ⲛⲓⲙ ⲛ̄ⲧⲁ-ⲕ ⲙⲛ̄-ⲡⲉⲡⲣⲟⲥⲩⲗⲏⲧⲟⲥ ⲉⲧ⁰-ⲟⲩⲏϩ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ̄-ⲕ.

Pachomius, Praecepta 91–97, ed. Lefort Œuvres: (91) ⲛ̄ⲛⲉ-⁰ⲣⲱⲙⲉ ⲙⲟⲟⲱⲉ ϩⲛ̄-ⲧⲥⲟⲟⲩϩⲥ̄ ⲛⲟⲩⲉⲱⲛ̄-⁰ⲣⲁϩⲧⲟⲩ ϩⲓ-⁰ⲧⲟⲗⲟⲙⲱⲛ ⲉⲓⲧⲉ ⲉ-ⲡⲥⲱ-ⲟⲩϩ ⲉⲓⲧⲉ ⲉ-ⲡⲙⲁ ⲛ̄-ⲟⲩⲱⲙ. (92) ⲛ̄ⲛⲉ-⁰ⲣⲱⲙⲉ ⲃⲱⲕ ⲉ-⁰ⲧⲉϩⲥ̄-ⲛⲉⲫⲃⲓϫ ⲉ-ⲣⲟⲩϩⲉ ⲟⲩⲉⲱⲛ̄-⁰ϫⲟⲟⲩ-⁰ⲥⲟⲛ ⲛⲙ̄ⲙⲁ-ⲩ. ⲛ̄ⲛⲉ-⁰ⲣⲱⲙⲉ ⲧⲉϩⲥ̄-ⲡⲉⲫⲥⲱⲙⲁ ⲧⲏⲣ-ⲩ̄ ϫⲱⲣⲓⲥ-⁰ⲱⲱⲛⲉ. ⲟⲩⲧⲉ ⲉ-⁰ϫⲱⲕⲙ̄ ⲏ̄ ⲉ-⁰ⲉⲓⲁⲁ-ⲩ ⲉⲃⲟⲗ ⲕⲁⲕⲱⲥ ⲡⲁⲣⲁ-ⲑⲉ ⲉⲧ-⁰ⲧⲏⲱ ⲛⲁ-ⲩ. (93) ⲛ̄ⲛⲉ-⁰ⲣⲱⲙⲉ ⲧⲉϩⲥ̄-⁰ⲣⲱⲙⲉ ⲉϥ-ⲱⲱⲛⲉ. ⲏ̄ ⲉ-⁰ϫⲟⲕⲙ-ⲉϥ ⲉ-ⲙⲡⲟⲩ-ⲧⲟⲱ-ⲩ̄. (94) ⲛ̄ⲛⲉ-ⲗⲁⲁⲩ ⲱⲁϫⲉ ⲙⲛ̄-ⲛⲉⲫⲉⲣⲏⲩ ϩⲙ̄-ⲡⲕⲁⲕⲉ. (95) ⲟⲩⲧⲉ ⲛⲛⲉⲧⲛ̄-ϩⲙⲟⲟⲥ ⲉ-⁰ⲧⲟⲙ ⲉⲧⲉⲧⲛ̄-ⲣ̄-ⲥⲛⲁⲩ ⲟⲩⲧⲉ ⲟⲩⲧⲙⲏ. (95a) [ⲛ̄ⲛⲉ-⁰ⲣ]ⲱⲙⲉ ⲁⲙⲁϩⲧⲉ ⲛ̄-ⲧⲃⲓϫ ⲙ̄-ⲡⲉⲫⲱⲃⲏⲣ ⲟⲩⲧⲉ ⲕⲉ-ⲗⲁⲁⲩ ⲛ̄-ⲉⲓⲇⲟⲥ ⲛ̄ⲧⲁ-ϥ. ⲁⲗⲗⲁ ⲉⲕ-ⲛⲁ-ⲕⲁ-ⲟⲩⲙⲁϩⲉ ⲉϩⲣⲁⲓ̈ ⲟⲩⲧⲱ-ⲕ ⲛ̄ⲙⲙⲁ-ϥ ⲉⲓⲧⲉ ⲉⲕ-ϩⲙⲟⲟⲥ ⲉⲓⲧⲉ ⲉⲕ-ⲁϩⲉⲣⲁⲧ-ⲕ̄ ⲉⲓⲧⲉ ⲉⲕ-ⲙⲟⲟⲱⲉ.

[36]ⲉⲃⲟⲗ (erroneously omitted in Quecke's manuscript) is attested in other ancient copies of Luke.
[37]ⲟⲩⲟⲛ ⲛⲓⲙ = ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ

(96) ⲛ̄ⲛⲉ-ⲗⲗⲁⲩ ⲛ̄-ⲫⲥⲟⲩⲣⲉ ⲉⲃⲟⲗ ⲛ̄-ⲣⲁⲧ-ⲧ̄ ⲛ̄-ⲫⲣⲱⲙⲉ ⲉⲓⲙⲏⲧⲓ ⲉ-ⲡⲣⲙ̄ⲙ̄-ⲏⲓ̈ ⲙⲛ̄-ⲡⲙⲉϩ-ⲥⲛⲁⲩ ⲏ̄ ⲡ-ⲉⲧⲟⲩ-ⲛⲁ-ⲟⲩⲉϩ-ⲫⲥⲁϩⲛⲉ ⲛⲁ-ⲧ. (97) ⲛ̄ⲛⲉ-ⲫⲣⲱⲙⲉ ⲱⲃ̄-ⲧⲉⲭⲁⲡⲉ ⲁⲭⲙ̄-ⲡⲉⲧⲣⲙ̄ⲛ̄-ⲏⲓ̈. ⲟⲩⲧⲉ ⲛ̄ⲛⲉ-ⲫⲣⲱⲙⲉ ⲱⲃ̄-ⲫⲣⲱⲙⲉ ⲉ-ⲙⲡⲟⲩ-ⲧⲟⲱ-ⲧ̄. ⲟⲩⲧⲉ ⲟⲛ ⲛ̄ⲛⲉ-ⲫⲣⲱⲙⲉ ⲱⲃ̄-ⲫⲣⲱⲙⲉ ⲉⲩ-ϩⲙⲟⲟⲥ, etc.

EXEGESIS

Mark 4:2–8, 13–20, ed. Quecke: (2) ⲁⲧ-†-ⲫⲥⲃⲱ ⲇⲉ ⲛⲁ-ⲩ ⲉⲙⲁⲧⲉ ϩⲛ̄-ϩⲉⲛⲡⲁⲣⲁⲃⲟⲗⲏ. ⲁⲩⲱ ⲛⲉⲧ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲁ-ⲩ ϩⲛ̄-ⲧⲉⲧⲥⲃⲱ (3) ⲭⲉ-ⲥⲱⲧⲙ̄. ⲉⲓⲥϩⲏⲛⲧⲉ ⲁⲧ-ⲉⲓ̂ ⲉⲃⲟⲗ ⲛ̄ⲃⲓ-ⲡ-ⲉⲧ-ⲭⲟ ⲉ-ⲫⲧⲭⲟ.[38] (4) ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉⲧ-ⲭⲟ ⲟⲩⲁ ⲙⲉⲛ ⲁⲧ-ϩⲉ ϩⲁⲧⲉ-ⲧⲉϩⲓⲏ. ⲁⲩⲱ ⲁⲩ-ⲉⲓ̂ ⲛ̄ⲃⲓ-ⲛ̄ϩⲁⲗⲁⲧⲉ ⲁⲩⲟⲙ-ⲟⲩ.[39] (5) ⲕⲉⲩⲁ ⲇⲉ ⲁⲧ-ϩⲉ ⲉϩⲣⲁⲓ̈ ⲉⲭⲛ̄-ⲧⲡⲉⲧⲣⲁ ⲡⲙⲁ ⲉⲧⲉ-ⲙ̄ⲙⲛ̄-ϩⲁϩ ⲛ̄-ⲕⲁϩ ⲛ̄ϩⲏⲧ-ⲧ̄. ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩ-†-ⲫⲟⲩⲱ ⲉϩⲣⲁⲉⲓ. ⲉⲧⲃⲉ-ϫⲉ-ⲙⲛ̄-ϩⲁϩ ⲛ̄-ⲕⲁϩ ϩⲁⲣⲟ-ⲟⲩ. (6) ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲡⲣⲏ ⲱⲁ ⲁⲩ-ϩⲱⲃⲃ. ⲁⲩⲱ ⲉⲧⲃⲉ-ϫⲉ-ⲙ̄ⲡⲟⲩ-ϫⲉ-ⲫⲛⲟⲩⲛⲉ ⲉⲃⲟⲗ ⲁⲩ-ⲱⲟⲟⲩⲉ. (7) ⲕⲉⲩⲁ ⲁⲧ-ϩⲉ ⲉϩⲣⲁⲉⲓ ⲉⲭⲛ̄-ⲛ̄ⲱⲟⲛⲧⲉ. ⲁⲩⲱ ⲁⲩ-ⲉⲓ ⲉϩⲣⲁⲉⲓ ⲛ̄ⲃⲓ-ⲛ̄ⲱⲟⲛⲧⲉ ⲁⲩ-ⲟⲃⲧ-ⲟⲩ. ⲁⲩⲱ ⲙ̄ⲡⲟⲩ-†-ⲫⲕⲁⲣⲡⲟⲥ. (8) ϩⲉⲛⲕⲟⲟⲩⲉ ⲁⲩ-ϩⲉ ⲉϫⲙ̄-ⲡⲕⲁϩ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲧ. ⲁⲩⲱ ⲁⲩ-ⲉⲓ̂ ⲉϩⲣⲁⲓ̈ ⲁⲩ-ⲁⲩϫⲁⲛⲉ ⲁⲩ-†-ⲫⲕⲁⲣⲡⲟⲥ ⲉ-ⲙⲁⲁⲃ ⲁⲩⲱ ⲉ-ⲥⲉ ⲁⲩⲱ ⲉ-ⲱⲉ . . . (13) ⲁⲩⲱ ⲡⲉϫⲁ-ⲧ ⲛⲁ-ⲩ ϫⲉ-ⲛ̄-ⲧⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄-ⲧⲉⲓ̈ⲡⲁ-ⲣⲁⲃⲟⲗⲏ. ⲁⲩⲱ ⲡⲱⲥ ⲛ̄ⲕⲉⲡⲁⲣⲁⲃⲟⲗⲏ ⲧⲏⲣ-ⲟⲩ ⲧⲉⲧⲛⲁ-ⲥⲟⲩⲱⲛ-ⲟⲩ. (14) ⲡ-ⲉⲧ-ⲭⲟ ⲉⲧ-ⲭⲟ ⲙ̄-ⲡⲱⲁϫⲉ. (15) ⲛⲁⲓ̈ ⲇⲉ ⲛⲉ-ⲉⲧ-ϩⲁⲧⲉ-ⲧⲉϩⲓⲏ ⲙ̄-ⲡⲙⲁ ⲉ-ⲱⲁⲩ-ϫⲉ-ⲡⲱⲁϫⲉ ⲛ̄ϩⲏⲧ-ⲧ̄. ⲁⲩⲱ ⲉ-ⲱⲁⲩ-ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲱⲁⲧ-ⲉⲓ̂ ⲛ̄ⲃⲓ-ⲡⲥⲁⲧⲁⲛⲁⲥ[40] ⲛⲧ̄-ⲧⲓ-ⲡⲱⲁϫⲉ ⲉⲛⲧ-ⲁⲩ-ⲭⲟ-ⲧ ⲛ̄ϩⲏⲧ-ⲟⲩ. (16) ⲁⲩⲱ ⲛⲁⲓ̈ ϩⲱ-ⲟⲩ ⲛⲉⲛⲧ-ⲁⲩ-ⲭⲟ-ⲟⲩ ϩⲓϫⲛ̄-ⲙⲙⲁ ⲙ̄-ⲡⲉⲧⲣⲁ. ⲉ-ⲱⲁⲩ-ⲥⲱⲧⲙ̄ ⲉ-ⲡⲱⲁϫⲉ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲱⲁⲩ-ϫⲓⲧ-ⲧ̄ ϩⲛ̄-ⲟⲩⲣⲁⲱⲉ. (17) ⲙ̄ⲙⲛ̄-ⲫⲛⲟⲩⲛⲉ ⲇⲉ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ-ⲟⲩ. ⲁⲗⲗⲁ ϩⲛ̄ⲡⲣⲟⲥ-ⲫⲟⲩⲟⲓⲱ[41] ⲛⲉ. ⲉⲣⲱⲁⲛ-ⲟⲩⲑⲗⲓⲯⲓⲥ ⲇⲉ ⲱⲱⲡⲉ ⲏ̄ ⲟⲩⲇⲓⲱⲅⲙⲟⲥ ⲉⲧⲃⲉ-ⲡⲱⲁϫⲉ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲱⲁⲧ-ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ.[42] (18) ⲁⲩⲱ ϩⲉⲛ ⲕⲟⲟⲩⲉ ⲛⲉⲛⲧ-ⲁⲩ-ⲭⲟ-ⲟⲩ ⲉϩⲣⲁⲓ̈ ⲉ-ⲛⲱⲟⲛⲧⲉ ⲉⲧⲉ-ⲛⲁⲓ̈ ⲛⲉ-ⲛ̄ⲧ-ⲁⲩ-ⲥⲱⲧⲙ̄ ⲉ-ⲡⲱⲁϫⲉ. (19) ⲁⲩⲱ ⲡⲣⲟⲟⲩⲱ ⲙ̄-ⲡⲁⲓⲱⲛ ⲛⲙ̄-ⲧⲁⲡⲁⲧⲏ ⲛ̄-ⲧⲙⲛ̄ⲧ-ⲣⲙ̄ⲙⲁⲟ ⲁⲩⲱ ⲛ̄ⲕⲉⲉⲡⲓⲑⲩⲙⲓⲁ ⲉⲧ-ⲃⲏⲕ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲟⲩ ⲥⲉ-ⲱⲃⲧ ⲙ̄-ⲡⲱⲁϫⲉ. ⲁⲩⲱ ⲛ̄-ⲧ̄-†-ⲫⲕⲁⲣⲡⲟⲥ ⲁⲛ ⲉⲃⲟⲗ. (20) ⲁⲩⲱ ⲛⲏ ⲛⲉ-ⲛ̄ⲧ-ⲁⲩ-ⲭⲟ-ⲟⲩ ⲉϫⲙ̄-ⲡⲕⲁϩ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲧ. ⲉⲩ-ⲥⲱⲧⲙ̄ ⲉ-ⲡⲱⲁϫⲉ ⲥⲉ-ⲱⲱⲡ ⲙ̄ⲙⲟ-ⲧ ⲉⲣⲟ-ⲟⲩ. ⲁⲩⲱ ⲥⲉ-ⲧⲁⲩⲉ-ⲫⲕⲁⲣⲡⲟⲥ ⲉⲃⲟⲗ ϩⲛ̄-ⲙⲁⲁⲃ ⲁⲩⲱ ϩⲛ̄-ⲥⲉ ⲁⲩⲱ ϩⲛ̄-ⲱⲉ.

LEARNED EXPOSITION

1 Cor 15:35–50, ed. Thompson, *The Coptic Version of the Acts of the Apostles and the Pauline Epistles in the Sahidic Dialect:* (35) ⲁⲗⲗⲁ ⲟⲩⲛ̄-ⲟⲩⲁ ⲛⲁ-ⲭⲟⲟ-ⲥ ⲭⲉ-ⲉⲣⲉ-ⲛ-ⲉⲧ-ⲫ-ⲙⲟⲟⲩⲧ ⲛⲁ-ⲧⲱⲟⲩⲛ ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ. ⲉⲩ-ⲛⲏⲩ ⲇⲉ ϩⲛ̄-ⲁⲱ ⲛ̄-ⲥⲱⲙⲁ. (36) ⲡⲁⲑⲏⲧ. ⲛ̄ⲧⲟⲕ ⲡ-ⲉ-ⲱⲁⲕ-ⲭⲟ-ⲧ[43] ⲙⲉⲧ-ⲱⲛϩ̄ ⲉⲓⲙⲏⲧⲉⲓ ⲛⲧ̄-ⲙⲟⲩ. (37) ⲁⲩⲱ ⲙ̄-ⲡⲥⲱⲙⲁ ⲁⲛ ⲉⲧ-ⲫ-ⲛⲁ-ⲱⲱⲡⲉ ⲡⲉ-ⲱⲁⲕ-ⲭⲟ-ⲧ. ⲁⲗⲗⲁ ⲟⲩⲃⲁⲃⲓⲗⲉ ⲧⲉ ⲉⲥ-ⲕⲏⲕⲁϩⲏⲩ ⲛ̄-ⲫⲥⲟⲩⲟ ⲏ̄ ⲙ̄-ⲡⲕⲉⲥⲉⲉⲡⲉ ⲛ̄-ⲫⲃⲣⲟⲃ. (38) ⲱⲁⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲇⲉ † ⲛⲁ-ⲧ ⲛ̄-ⲟⲩⲥⲱⲙⲁ ⲕⲁⲧⲁ-ⲑⲉ ⲉⲧⲧ̄-ⲟⲩⲁⲱ-ⲥ̄ ⲁⲩⲱ ⲟⲩⲥⲱⲙⲁ ⲙ̄-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄-ⲛⲉⲃⲣⲱⲱⲃ ⲕⲁⲧⲁⲣⲟ-ⲧ. (39) ⲛ̄-ⲟⲩⲥⲁⲣⲝ̄ ⲛ̄-ⲟⲩⲱⲧ ⲁⲛ ⲧⲉ ⲥⲁⲣⲝ̄ ⲛⲓⲙ. ⲁⲗⲗⲁ ⲟⲩⲉⲧ-ⲧⲁ-ⲛ̄ⲣⲱⲙⲉ. ⲁⲩⲱ ⲟⲩⲉⲧ-ⲧⲥⲁⲣⲝ̄ ⲛ̄-ⲛ̄ⲧⲃⲛⲏ. ⲁⲩⲱ ⲟⲩⲉⲧ-ⲧⲥⲁⲣⲝ̄ ⲛ̄-ⲛ̄ϩⲁⲗⲏⲧ. ⲁⲩⲱ ⲟⲩⲉⲧ-ⲧⲁ-ⲛ̄ⲧⲃⲧ (40) ⲙⲛ̄-ⲛ̄ⲥⲱⲙⲁ ⲉⲧ-ⲫ-ϩⲛ̄-ⲧⲡⲉ ⲙⲛ̄-ⲛ̄ⲥⲱⲙⲁ ⲉⲧ-ⲫ-ϩⲙ̄-ⲡⲕⲁϩ. ⲁⲗⲗⲁ ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲙⲉⲛ ⲛ̄-ⲛ-ⲉⲧ-ⲫ-ϩⲛ̄-ⲧⲡⲉ. ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲇⲉ ⲛ̄-ⲛ-ⲉⲧ-ⲫ-ϩⲙ̄-ⲡⲕⲁϩ. (41) ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲙ̄-ⲡⲣⲏ. ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲙ̄-ⲡⲟⲟϩ. ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲛ̄-ⲛ̄ⲥⲓⲟⲩ. ⲟⲩⲛ̄-ⲫⲥⲓⲟⲩ ⲅⲁⲣ ⲱⲟⲃⲉ ⲉ-ⲫⲥⲓⲟⲩ ϩⲙ̄-ⲡⲉⲟⲟⲩ. (42) ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲙ̄-ⲡⲕⲉⲧⲱⲟⲩⲛ ⲛ̄-ⲛ-ⲉⲧ-ⲫ-ⲙⲟⲟⲩⲧ. ⲥⲉ-ⲛⲁ-ⲭⲟ-ⲧ ϩⲛ̄-ⲟⲩⲧⲁⲕⲟ ⲛⲧ̄-ⲧⲱⲟⲩⲛ ϩⲛ̄-ⲟⲩⲙⲛⲧ̄-ⲁⲧ-ⲧⲁⲕⲟ. (43) ⲥⲉ-ⲛⲁ-ⲭⲟ-ⲧ ϩⲛ̄-ⲟⲩⲥⲱⲱ ⲛⲧ̄-ⲧⲱⲟⲩⲛ ϩⲛ̄-ⲟⲩⲉⲟⲟⲩ. ⲥⲉ-ⲛⲁ-ⲭⲟ-ⲧ ϩⲛ̄-ⲟⲩⲙⲛⲧ̄-ⲃⲱⲃ ⲛⲧ̄-ⲧⲱⲟⲩⲛ ϩⲛ̄-ⲟⲩⲃⲟⲙ. (44) ⲥⲉ-ⲛⲁ-ⲭⲟ-ⲧ ⲛ̄-ⲫⲥⲱⲙⲁ ⲙ̄-ⲯⲩⲭⲓⲕⲟⲛ ⲛⲧ̄-ⲧⲱⲟⲩⲛ ⲛ̄-ⲫⲥⲱⲙⲁ ⲙ̄-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ. ⲉⲱⲭⲉ-ⲟⲩⲛ̄-ⲫⲥⲱⲙⲁ ⲙ̄-ⲯⲩⲭⲓⲕⲟⲛ ⲟⲩⲛ̄-ⲫⲥⲱ-ⲙⲁ ⲟⲛ ⲙ̄-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ, etc.

EPIDEICTIC

Shenoute, Archimandrite of the White Monastery (A.D. 346/7–464/5), *I Have Heard about Your Wisdom (excerpt)* (Discourses, book 4); the beginning of a discourse delivered on the occasion of a visit to the White Monastery by the governor Flavianus; ed. Chassinat, ShChass 84:42–86:9: ⲁⲓ̈-ⲥⲱⲧⲙ̄ ⲉⲧⲃⲉ-ⲧⲉⲕⲙⲛ̄ⲧ-ⲣⲙⲛ̄-ϩⲏⲧ ⲛ̄ⲟⲉ ⲉⲧⲕ̄-ⲧⲓ-ⲫⲣⲟⲟⲩⲱ ϩⲁ-ⲡⲥⲟⲟⲩⲧⲛ̄ ⲉⲕ-ϩⲁⲣⲉϩ ⲉ-ⲛⲛⲟⲙⲟⲥ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲛ ⲁⲩⲱ ⲉⲕ-ⲙⲉ ⲛ̄-ϩⲁⲡ ⲛⲓⲙ ⲙ̄-ⲙⲉ. ⲁⲓ̈-ⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲉⲧⲃⲉ-ⲛ-ⲉⲛⲧ-ⲁⲕ-†-ⲫⲙ̄ⲧⲟⲛ ⲛⲁ-ⲩ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲁⲗⲗⲁ ϫⲉ-ⲕ-ⲛⲁ-ⲉⲩⲫⲣⲁⲛⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲛ̄ϩⲟⲩⲟ ϩⲛ̄-ⲛⲁⲓ̈. ⲉⲱⲭⲉ-ⲛ̄ⲣⲱⲙⲉ ⲅⲁⲣ ⲛ̄ⲧ-ⲁⲩ-ⲭⲓ-ⲫ†ⲡⲉ ⲛ̄-ⲙⲙⲛ̄ⲧ-ⲱⲁⲛ-ϩⲧⲏ-ⲧ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲥⲉ-ⲣⲁⲱⲉ ⲉϫⲛ̄-ⲛ-ⲉⲧ-ⲫ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲁⲓⲕⲁⲓⲟⲛ ϩⲱⲥⲧⲉ ⲛ̄ⲥⲉ-ⲥⲙⲟⲩ ⲉⲣⲟ-ⲟⲩ ⲉⲓ̈ⲉ-ⲉⲣⲉ-ⲡⲭⲟⲉⲓⲥ ⲡⲉϫ̄ⲥ ⲓ̄ⲥ[44] ⲛⲁ-ⲥⲙⲟⲩ ⲉⲣⲟ-ⲟⲩ ⲛ̄ⲟⲩⲏⲣ ⲁⲩⲱ ⲛ̄ⲧ̄-†-ⲫⲉⲟⲟⲩ ⲛⲁ-ⲩ. ⲉ-ⲁⲕ-ⲭⲓ ⲇⲉ ⲛ̄-ⲟⲩⲁⲣⲭⲏ ⲉⲃⲟⲗ ϩⲓⲧ̄ⲙ-ⲡⲛⲟⲩⲧⲉ ⲁⲁ-ⲕ ⲛ̄-ⲫⲣⲙⲙⲁⲟ ⲛ̄ϩⲏⲧ̄-ⲥ ϩⲛ̄-ϩⲉⲛϩⲃⲏⲩⲉ ⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ. ⲟⲩⲛ̄-ⲫⲃⲟⲙ ⲅⲁⲣ ⲙ̄ⲙⲟ-ⲕ ⲉ-ⲫⲣ̂-ϩⲁⲡ ⲛⲓⲙ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲛ ⲡϩⲱⲃ ⲉⲧⲉ-ⲟⲩⲛ̄-ϩⲁϩ ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ-ⲧ ⲉⲡⲁϩⲟⲩ ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲧⲃⲉ-ϩⲟⲙ̄ⲧ. ⲟ̂ⲩ ⲡⲉ ⲡⲕⲉϫⲣⲏⲙⲁ ⲉⲧ-ⲫ-ô ⲛ̄-ⲫⲛⲟⲃ ⲛ̄ϩⲟⲩô ⲉ-ⲫⲧⲣⲉ-ⲡⲣⲱⲙⲉ †-ⲫϩⲏⲩ ⲛ̄-ⲧⲉⲧⲯⲩⲭⲏ. ⲏ̂ ⲁⲱ ⲛ̄-ϫⲣⲏⲙⲁ ⲡⲉⲧ-ⲫ-ⲙ̄ⲡⲱⲁ ⲙ̄ⲙⲟ-ⲥ. ⲉⲱⲭⲉ-ⲟⲩⲛ̄-ⲫⲣⲱⲙⲉ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧ-ⲫ-ô ⲙ̄-ⲫⲙⲛⲧⲣⲉ ϫⲉ-ⲉ-ⲛⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲧ-ϩⲉⲛⲧⲃⲁ ⲛ̄-ϫⲣⲏⲙⲁ ⲁⲩⲱ ϩⲉⲛⲁϩ̂ ⲛ̄-ⲫⲛⲟⲩⲃ ϩⲓ-ϩⲁⲧ ⲛⲉⲧ-ⲛⲁ-ⲧⲁⲁ-ⲩ ⲡⲉ

[38]ⲧϫⲟ = infinitive ϫⲟ [39]ⲁⲩⲟⲙ-ⲟⲩ = ⲁⲩ-ⲟⲩⲟⲙ-ⲟⲩ [40]Satan [41]I.e. ϩⲉⲛⲡⲣⲟⲥ-ⲫⲟⲩⲟⲓⲱ [42]Other ancient manuscripts here read ⲱⲁⲩ-ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ

[43]ⲱⲁⲕ-, the reading of Morgan M570 [44]I.e. ⲡⲉϫⲣⲓⲥⲧⲟⲥ ⲓⲏⲥⲟⲩⲥ Christ Jesus

ϩⲁ-ⲧⲉⲫⲯⲩⲭⲏ ⲛ̄ⲧⲛ̄-ⲧⲱⲣⲡ ⲇⲉ ⲁⲛⲟⲛ ⲛ̄-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲛ ⲁⲛ ⲛⲉ ⲏ ⲛ̄ⲧⲛ̄-†-ⲡϩⲁⲏ̂ ϩⲁ-[ϕ]ⲁⲱⲣⲟⲛ ⲛ̄-ⲛⲁ-ⲱⲱⲡⲉ[45] ⲛ-ⲧⲃⲁⲏⲏⲩ[46] ⲛⲟⲩⲏⲣ, etc.

SHENOUTE, *Not Because a Fox Barks (excerpt)* (Discourses, book 4); the conclusion of the discourse, in which Shenoute addresses God; ed. Chassinat, ShChass 48:3–50:14: . . . ⲡⲁⲏⲛ †-ⲛⲁ-ⲱⲁϧⲉ ⲙ̄ⲡⲉⲕⲙ̄ⲧⲟ̂ ⲉⲃⲟⲗ ⲡⲛⲟⲩⲧⲉ ⲛ̄-ⲛ̄ⲃⲟⲙ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ. ⲙ̄ⲡⲣ̄-ⲃⲱⲛ̄ⲧ̄ ⲉ-ⲧⲁⲙⲛ̄ⲧ̄-ⲁⲑⲏⲧ. †-ⲥⲟⲟⲩⲛ ϫⲉ-ⲛ̄-ⲣ̄-ⲟ̂ⲃ̄ⲱ̄ ⲁⲛ ⲉ-ⲗⲁⲁⲩ. ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲧ-ⲁⲕ-ⲱⲁϧⲉ ϩⲛ̄-ⲛⲉⲕⲡⲉⲧⲟⲩⲁⲁⲃ ⲙ̄-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄ⲛⲁϩⲣ̄ⲛ̄-ⲡⲓⲃⲁⲃⲉ-ⲣⲱⲙⲉ ⲉⲧ̄[ϕ]-ⲙ̄ⲙⲁⲩ ⲫⲁⲣⲁⲱ̂[47] ϫⲉ-ⲕⲱ̂ ⲉⲃⲟⲗ ⲙ̄-ⲡⲁⲗⲗⲟⲥ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ⲱ̄ⲙⲱⲉ ⲛⲁ-ⲓ̈ ⲏ ⲛ̄ⲥⲉ-ⲣ̂-[ϕ]ⲱⲁ ⲛⲁ-ⲓ̈. ⲛ̄ⲧⲟⲕ ⲟⲛ ⲡⲉⲛⲧ-ⲁⲕ-ϫⲟⲟ-ⲥ ⲛ̄ϩⲏⲧ-ⲟⲩ ϫⲉ-ⲥ̄ⲣⲫⲉ ⲛ̄ⲧⲉⲧ̄ⲛ̄-ⲉⲓⲙⲉ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ. ⲱ̄ⲛ̄-ϩⲧⲏ-ⲕ ⲃⲉ ϩⲁ-ⲡⲉⲕⲗⲁⲟⲥ ⲡϩⲁⲣ̄ⲱ̄-[ϕ]ϩⲏⲧ ⲉⲧⲉ-ⲛⲁⲱⲉ-ⲡⲉⲫⲛⲁ ⲛ̄ⲧ̄-ⲥⲟⲧ-ⲟⲩ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲃⲓϫ ⲛ̄-ⲛ-ⲉⲧ[ϕ]-ⲑⲗⲓⲃⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄ⲑⲉ ⲙ̄-ⲡⲉⲕⲗⲁⲟⲥ ⲡⲓⲏⲗ[48] ⲙ̄ⲡⲓⲟⲩⲟ̂ⲉⲓⲱ ⲧⲁⲣⲟⲩ-ⲥ̄ⲣⲫⲉ ⲉ-[ϕ]ⲉⲓⲙⲉ ϫⲉ-ⲙ̄ⲛ-ⲃⲉⲛⲟⲩⲧⲉ ⲛ̄ⲃⲁⲗⲗⲁ-ⲕ. ⲏ ⲛ̄ⲧ̄-ⲛⲁⲩ ⲁⲛ ϫⲉ-ⲙ̄ⲡⲉ-ⲛ̄ϩⲉⲗⲗⲏⲛ ⲙ̄ⲛ̄-ⲛ̄ϩⲉⲑⲛⲟⲥ ⲙ̄ⲛ̄-ⲛ̄ⲁⲧ-ⲛⲟⲩⲧⲉ ⲃ̄ⲙ̄-[ϕ]ⲃⲟⲙ ⲉ-[ϕ]ⲥⲟⲩⲱ̂ⲛ̄ⲧ̄. ϫⲉ-ⲙ̄ⲡⲟⲩ-ⲥ̄ⲣⲫⲉ ϩⲛ̄-ⲛⲉⲩⲙⲛ̄ⲧ̄-ⲁⲡⲓⲥⲧⲟⲥ ⲙ̄ⲛ̄-ⲛⲉⲩⲙⲛ̄ⲧ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲧⲏⲣ-ⲟⲩ. ⲧⲱⲙ̂ ⲃⲉ ⲉⲣⲛ̄-ⲁⲛⲟⲙⲓⲁ ⲛⲓⲙ ⲙ̄ⲛ̄-ϫⲓ ⲛⲃⲟⲛⲥ̄ ⲛⲓⲙ ϩⲙ̄-ⲙⲁ ⲛⲓⲙ ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧⲟⲩ-ϫⲓ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄ⲃⲟⲛⲥ̄ ϫⲓⲛ-ϫⲱ-ⲕ ⲙ̄-ⲡⲕⲁϩ ⲱⲁ-ⲁⲣⲏϫ̄-ⲥ ⲛ̄-ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲁⲣⲉ-ⲛ-ⲉⲧ[ϕ]-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ⲕ ⲥ̄ⲣⲫⲉ ⲉ-[ϕ]ⲣ̂-[ϕ]ϩⲙ̄ϩⲁⲗ ⲛⲁ-ⲕ. ⲛ̄-ⲥⲉ-ⲛⲁ-ⲃ̄ⲙ̄-[ϕ]ⲃⲟⲙ ⲅⲁⲣ ⲁⲛ ⲉ-[ϕ]ⲣ̂-[ϕ]ϩⲙ̄ϩⲁⲗ ⲛⲁ-ⲕ ⲛ̄ⲥⲉ-ⲣ̂-[ϕ]ϩⲙ̄ϩⲁⲗ ⲛ̄-ⲛ̄ⲣⲉϥ-ϫⲓ ⲛⲃⲟⲛⲥ̄. ⲉ-ⲛⲉ-ⲙ̄ⲡⲕ-ⲥⲱⲧⲉ ⲙ̄-ⲡⲉⲕⲗⲁⲟⲥ ⲡⲓⲏⲗ ⲙⲡⲓⲟⲩⲟⲉⲓⲱ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ̄ⲃⲓϫ ⲙ̄-ⲡⲓⲁⲛⲟⲙⲟⲥ ⲛⲁⲃⲟⲩⲭⲟ-ⲇⲟⲛⲱ̂ⲥⲟⲣ[49] ⲙ̄ⲛ̄-ⲛⲓⲕⲟⲟⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲉⲧ[ϕ]-ⲉⲓⲛⲉ ⲙ̄ⲙⲟ-ϥ ⲛ̄ⲧ-ⲁⲩ-ⲟ̄ⲙⲕⲟ-ⲟⲩ ϩⲙ̄-ⲡⲧⲣⲉⲕ-ⲧⲁⲁ-ⲩ ⲉϩⲣⲁⲓ̈ ⲉⲧⲟⲟⲧ-ⲟⲩ ϫⲉ-ⲁⲕ-ⲛⲟⲩⲃⲥ̄ ⲉⲣⲟ-ⲟⲩ ⲕⲁⲛ ⲥⲉ-ⲱⲓⲛⲉ ⲛ̄ⲥⲱ-ⲕ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ̄[ϕ]-ⲙ̄ⲙⲁⲩ ⲁⲗⲗⲁ ⲛⲉⲩ-ⲛⲁ-ϣ-ϫⲱ ⲁⲛ ⲡⲉ ⲛ̄-ⲛⲉⲕ-ⲥⲙⲟⲩ ⲛ̄ⲑⲉ ⲉⲧⲟⲩⲁⲱ̄-ⲥ.[50] ϫⲉ-ⲙ̄ⲛ-[ϕ]ⲡⲁⲣⲣⲏⲥⲓⲁ ⲱⲟⲟⲡ ⲛⲁ-ⲩ ϩⲛ̄-ⲧⲙⲛ̄ⲧ̄-ϩⲙϩⲁⲗ ⲛ̄-ⲛⲉϩⲃⲏⲩⲉ ⲉⲧ[ϕ]-ⲟⲱ ⲛ̄ⲑⲉ ⲛ̄ⲧ-ⲁⲩ-ϫⲟⲟ-ⲥ ϫⲉ-ⲛⲁⲱ ⲛ̄-ϩⲉ ⲉⲛ-ⲛⲁ-ϣ-ϫⲱ ⲛ̄-ⲧⲱⲁⲏ ⲙ̄-ⲡⲏⲓ̈ ⲙ̄-ⲡϫⲟⲉⲓⲥ ϩⲛⲛ-ⲟⲩⲕⲁϩ ⲛ̄-ⲱ̄ⲙⲙⲟ̂. ⲛ̄ⲧⲉⲓ̈ϩⲉ ⲟⲛ ⲉⲕⲱⲁⲛ-ⲧ̄ⲙ̄-ⲥⲱⲧⲉ ⲛ̄-ⲛ-ⲉⲧⲟⲩ-ϫⲓ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄ⲃⲟⲛⲥ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ̄ⲃⲓϫ ⲛ̄-ⲛⲓⲁⲧ-ⲛⲁ ⲕⲁⲛ ⲥⲉ-ⲧⲁⲩ̂ ⲙ̄-ⲡⲥⲕⲣⲁⲛ ⲥⲉ-ⲉⲡⲓⲟⲩⲙⲉⲓ ⲇⲉ ⲟⲛ ⲉ-[ϕ]ⲣ̂-ⲛⲉⲕ-ⲟⲩⲱⲱ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲧⲉⲩϩⲉⲗⲡⲓⲥ ⲛ̄-ⲥⲉ-ⲛⲁ-ϣ-ⲃⲙ̄-[ϕ]ⲃⲟⲙ ⲁⲛ ⲉ-[ϕ]† ⲛⲁ-ⲕ ⲛ̄-ⲛⲉⲩⲉⲣⲏⲧ ϩⲛ̄-ϩⲉⲛⲥⲙⲟⲩ ⲙ̄ⲛ̄-ϩⲉⲛⲱⲁⲏⲁ ⲙ̄ⲛ̄-ϩⲉⲛⲛⲏⲥⲧⲓⲁ. ϫⲉ-ⲙ̄ⲙⲛ̄-[ϕ]ⲙⲛ̄ⲧ̄-ⲣ̄ⲙϩⲉ ⲱⲟⲟⲡ ⲛⲁ-ⲩ ϩⲛ̄-ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲙⲛ̄ⲧ̄-ϩⲙϩⲁⲗ ⲛ̄-ⲛⲉϩⲃⲏⲩⲉ ⲛ̄-ⲛⲓⲣⲱⲙⲉ ⲉⲧ[ϕ]-ⲙⲉⲉⲩⲉ ⲉ-ϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ ⲛ̄ⲛⲁⲩ ⲛⲓⲙ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲟⲩ. (End)

[45]ⲛ̄-ⲛⲁ-ⲱⲱⲡⲉ = ⲉⲛ-ⲛⲁ-ⲱⲱⲡⲉ [46]ⲛ̄-ⲧⲃⲁⲏⲏⲩ = ⲉⲛ-ⲧⲃⲁⲏⲏⲩ [47]Pharaoh
[48]I e. ⲡⲓⲥⲣⲁⲏⲗ Israel [49]Nebuchadnezzar [50]ⲉⲧⲟⲩⲁⲱ̄-ⲥ = ⲉⲧⲟⲩ-ⲟⲩⲁⲱ-ⲥ

COPYIST'S COLOPHON

COLOPHON IN CHESTER BEATTY MANUSCRIPT 814 (THOMPSON'S CODEX B), ed. Thompson, *The Coptic Version of the Acts of the Apostles and the Pauline Epistles in the Sahidic Dialect*, p. xviii: ⲁⲣⲓ-ⲧⲁⲅⲁⲡⲏ ⲁⲣⲓ-ⲡⲁⲙⲉⲉⲩⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ[ϕ]-ⲛⲁ-ⲱⲱ ϩⲙ̄-ⲡⲉⲓ̈ϫⲱⲱⲙⲉ ⲁⲛⲟⲕ ⲡⲓⲣⲉϥ-ⲣ̄-[ϕ]ⲛⲟⲃⲉ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲛ̄-ⲧⲁϩⲁⲏ ⲉⲃⲟⲗ ⲉ-ⲛⲁⲛⲟⲩ-ⲥ. ⲟⲩⲭⲁⲓ̈. ϩⲁⲙⲏⲛ. ⲕⲱ ⲛⲁ-ⲓ̈ ⲉⲃⲟⲗ.

Glossary to the Chrestomathy

For grammatical morphs, see the Select Coptic Index. Abbreviations: adv(er)b, comp(oun)d, conj(unction), fem(inine), infl(ected) modif(ier), init(ial) att(itude) mark(e)r, interj(ection), intr(ansitive), masc(uline), n(ou)n, p(articipium) c(oniunctum) i.e. construct participle, pl(ural), poss(essive), prep(osition), prop(er), tr(ansitive), v(er)b

EGYPTIAN COPTIC

A reference to Crum's *Coptic Dictionary* is given in parentheses. Definitions partly follow the wording of the *Dictionary*. Entries are alphabetized in the usual way (**187**).

ⲁⲁ=. *See* ⲉⲓⲣⲉ

ⲁⲙⲁϩⲧⲉ vb tr ⲙ̄ⲙⲟ= *grasp, embrace, possess, prevail, rule.* ⲉ−ⲙⲉⲩ−ⲱ−ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟ= without hindrance. ⲡ−ⲉⲧ$^{\emptyset}$−ⲁⲙⲁϩⲧⲉ the strongest one. (9a)

ⲁⲛⲁⲩ. *See* ⲛⲁⲩ

ⲁⲡⲁ, ⲁⲡⲁ− monastic title of respect *Apa.* (13a)

ⲁⲡⲉ nn fem (pl ⲁⲡⲏⲩⲉ) *head.* (13b)

ⲁⲣⲓ−. *See* ⲉⲓⲣⲉ

ⲁⲣⲏⲭ= poss nn **138** *limit, end.* (16a)

ⲁⲥⲁⲓ vb intr (ⲁⲥⲱⲟⲩ†) *be(come) light* (not heavy). (17b)

ⲁⲑⲏⲧ. *See* ϩⲏⲧ

ⲁⲩⲱ conj *and.* (19b)

ⲁⲱ specifier **72** *which?* ⲛ̄ⲁⲱ ⲛ̄−ϩⲉ compd advb how? (22a)

ⲁⲱⲁⲓ vb intr (ⲟⲱ†) *be(come) many, much.* (22b)

ⲁϩⲟ nn masc (pl ⲁϩⲱⲱⲣ) *treasure, treasury.* (24b)

ⲁϩⲉⲣⲁⲧ= (refl) vb tr *stand.* (537b)

ⲁϩⲏⲩ. *See* ⲕⲱⲕⲁϩⲏⲩ

ⲁⲭⲛ̄−, ⲁⲭⲛ̄ⲧ= prep *without.* (25b)

ⲃⲁⲁⲃⲉ vb tr (ⲃⲁⲃⲉ−, ⲃⲁⲃⲱⲱ=, ⲃⲁⲃⲟⲧ^{1}, ⲃⲁⲃⲱ^{1}, p.c. ⲃⲁⲃⲉ−) *regard as foolish, despise; be(come) insipid, foolish.* ⲃⲁⲃⲉ−$^{\emptyset}$ⲣⲱⲙⲉ genderless nn boaster. (28b)

ⲃⲱⲕ vb intr **168(c)** (ⲃⲏⲕ†) *go, depart.* ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ− go into, enter. ⲃⲱⲕ ⲉϩⲣⲁⲓ ascend. (29a)

ⲃⲁⲗ nn masc *eye.* (31b)

ⲃⲁ̄ⲃⲓⲗⲉ nn fem *kernel, single grain.* (37b)

ⲃ̄ⲣⲣⲉ genderless nn *new, young person/thing.* (43a)

ⲃⲟⲧⲉ nn fem *abomination.* (45b)

ⲉ−, ⲉⲣⲟ= prep *to, for, against, in comparison to.* ⲉϩⲣⲁⲓ ⲉ− to. ⲛ̄ϩⲟⲩⲟ ⲉ−, ⲛ̄ϩⲟⲩⲉ− more than. (50a)

ⲉⲃⲓⲏⲛ genderless nn *poor, wretched person/thing.* (53a)

ⲉⲃⲟⲗ ϩⲛ̄−, ⲛ̄ϩⲏⲧ= prep *from, out of.* (684a)

ⲉⲃⲟⲗ ϩⲓⲧⲛ̄−, ϩⲓⲧⲟⲟⲧ= prep *through, by the agency of.* (429b)

ⲉⲕⲓⲃⲉ nn fem *breast.* (54a)

ⲉⲙⲁⲧⲉ advb *greatly, very.* (190a)

ⲉⲛⲕⲁ. *See* ⲛ̄ⲕⲁ

ⲉⲛⲉϩ. ⲱⲁ−ⲉⲛⲉϩ compd advb forever, eternal; ⲛ̄−ⲱⲁ−ⲉⲛⲉϩ eternal. (57a)

ⲉⲡⲉⲥⲏⲧ combinative advb **206**

ⲉⲡⲁϩⲟⲩ combinative adbv **206**

ⲉⲣⲟ. *See* ⲣ̄ⲣⲟ

ⲉⲣⲛ̄−, ⲉⲣⲱ= compd prep **209** *to, upon.* (289b)

ⲉⲣϩⲧ vb tr ⲙ̄ⲙⲟ= *promise, vow.* nn masc (pl. ⲉⲣⲁⲧⲉ) promise, vow. (58b)

ⲉⲣⲏⲩ nn expressing reciprocity **90.** (59a)

ⲉⲧⲃⲉ−, ⲉⲧⲃⲏⲏⲧ= prep *because of,*

concerning, for the sake of. ⲉⲧⲃⲉ–ⲡⲁⲓ̈ therefore. (61a)
ⲉⲧⲃⲉ–ϫⲉ– conj *because.* (61b)
ⲉⲧⲛ̄–, ⲉⲧⲟⲟⲧ= compd prep **209** *to.* (427b)
ⲉⲑⲟⲟⲩ. *See* ϩⲟⲟⲩ[†]
ⲉⲟⲟⲩ nn masc *glory.* †–[∅]ⲉⲟⲟⲩ ⲛⲁ= compd vb tr glorify. (62a)
ⲉⲱϫⲉ– conj *given that, supposing that, if (as is or seems to be the case), if indeed, since (causal), even though.* (63a)
ⲉϩⲟⲩⲛ combinative advb **206**
ⲉϩⲣⲁⲓ̈ combinative advb **206**
ⲉϫⲛ̄–, ⲉϫⲱ–, ⲉϫⲱ= (often erroneously ⲁϫⲛ̄–, ⲁϫⲱ=) compd prep **209** *upon, over, for, on account of, against, to, in addition to, after.* (757a)

ⲏⲓ̈ nn masc *house.* ⲣⲙ̄ⲛ̄–ⲏⲓ̈ genderless nn housemaster, -mistress (of monastery). (66a)
ⲏⲣⲡ nn masc *wine.* (66b)

ⲉⲓ̈ vb intr **168(c)** (ⲛⲏⲩ[†]) *come.* ⲉⲓ̈ ⲉⲃⲟⲗ come outside. ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄– leave, come out of. ⲉⲓ̈ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄– proceed from. ⲉⲓ̈ ⲉⲡⲉϫⲏⲧ come down. ⲉⲓ̈ ⲉϩⲣⲁⲓ̈ come up (of plants). ⲉⲓ̈ ⲉϩⲣⲁⲓ̈ ⲉ– come to. (70a)
ⲉⲓ̈ⲉ– init att markr **492** *then (ergo, igitur, profecto).* (75a)
ⲉⲓⲱ vb tr (ⲉⲓⲁ–, ⲉⲓⲁⲁ=, ⲉⲓⲏ[†]) *wash.* ⲉⲓ̈ⲱ ⲉⲃⲟⲗ wash. (75a)
ⲉⲓⲁⲗ nn fem *mirror.* (76b)
ⲉⲓⲙⲉ vb tr ⲉ– *know, understand.* (77b)
ⲉⲓⲛⲉ vb tr (ⲛ̄–, ⲛ̄ⲧ=) *bring.* ⲉⲓ̈ⲛⲉ ⲉⲃⲟⲗ extract. (78b)
ⲉⲓⲛⲉ vb tr ⲙ̄ⲙⲟ= *resemble.* Nn masc likeness. (80b)
ⲉⲓⲣⲉ vb tr (ⲣ̄–, ⲁⲁ=, ⲟ[†], imperative ⲁⲣⲓ–) *do, make.* ⲣ̄– forms compound verbs **180.** ⲟ[†] ⲛ̄– be. (83a)
ⲉⲓⲥϩⲏⲏⲧⲉ, ⲉⲓⲥϩⲏⲧⲉ, ⲉⲓⲥϩⲏⲏⲡⲉ, ⲉⲓⲥϩⲏⲏⲛⲉ, ⲉⲓⲥⲛⲉ interj *lo, behold, listen.* (85b)
ⲉⲓⲁⲧ= poss nn **138** *eye.* ⲫⲓⲁⲧ= refl ⲉϩⲣⲁⲓ̈ look up (i.e. ⲫⲓ–ⲉⲓⲁⲧ=). (73b)
ⲉⲓⲱⲧ nn masc (pl ⲉⲓⲟⲧⲉ) *parent, father.* (86b)
ⲕⲱ vb tr (ⲕⲁ–, ⲕⲁⲁ=, ⲕⲏ[†]) *place, put, leave, appoint, give (concede to, permit to have).* ⲕⲱ ⲉⲃⲟⲗ forgive, release; nn masc forgiveness. ⲕⲱ ⲉϩⲣⲁⲓ̈ leave, allow there to be. ⲕⲱ ⲛ̄ⲥⲱ= (refl) abandon. (94b)
ⲕⲁⲕⲉ nn masc *darkness.* (101b)
ⲕⲱⲕⲁϩⲏⲩ vb tr (ⲕⲉⲕ– . . . ⲁϩⲏⲩ, ⲕⲁ[ⲁ]ⲕ= . . . ⲁϩⲏⲩ. ⲕⲏⲕⲁϩⲏⲩ[†]) *strip (s.one) naked; be(come) naked.* (100b)
ⲕⲓⲙ vb tr ⲙ̄ⲙⲟ= + part of body (or ⲉ– + external object) *make move; move.* ⲉϩⲟⲩⲛ ⲉ– move into. (108a)
ⲕⲁⲙⲉ genderless nn (fem. ⲕⲁⲙⲏ) *black person/thing.* (109b)
ⲕⲱⲙⲱ vb tr (ⲕⲙ̄ⲱ–, ⲕⲟⲙⲱ=) *mock, sneer at.* (110b)
ⲕⲱⲧⲉ vb tr (ⲕⲉⲧ–, ⲕⲟⲧ=) *turn;* refl *turn (self), return.* ⲕⲱⲧⲉ ⲉⲡⲁϩⲟⲩ turn back. ⲕⲱⲧⲉ ⲛ̄ⲥⲁ– seek. (124a)
ⲕⲧⲟ, i.e. ⲧⲕⲧⲟ vb tr (ⲕⲧⲉ–, ⲕⲧⲟ=, ⲕⲧⲏⲩ[†]) *make to turn or return; turn.* ⲕⲧⲟ ⲉⲃⲟⲗ turn away. ⲕⲧⲟ ⲉⲣⲁⲧ= (refl) return to. (127b)
ⲕⲁϩ nn masc *earth, soil.* (131a)
ⲕⲱϩ vb intr (ⲕⲏϩ[†]) *be(come) envious, zealous.* ⲣⲉϥ–ⲕⲱϩ genderless nn jealous person/thing. (132b)

ⲗⲟ vb intr *cease, stop, be healed.* ⲗⲟ ϩⲁ– take leave of, have done with, cease from. (135a)
ⲗⲁⲥ nn masc *tongue.* (144b)
ⲗⲁⲁⲩ specifier **72** *any at all, any.* (146a)

ⲙⲁ nn masc *place.* ⲙⲁ–ⲛ̄–ⲟⲩⲱⲙ refectory (of monks). ⲙ̄ⲡⲙⲁ ⲉⲧ[∅]–ⲙ̄ⲙⲁⲩ compd advb there. ϩⲙ̄–ⲙⲁ ⲛⲓⲙ compd advb everywhere. ϩⲙ̄–ⲡⲉⲓ̈ⲙⲁ compd advb here. (153a)
ⲙⲉ vb tr (ⲙⲉⲣⲉ–, ⲙⲉⲣⲓⲧ=, p.c. ⲙⲁⲓ̈–) *love, embrace.* ⲙⲁⲓ̈–[∅]ⲁⲅⲁⲑⲟⲛ genderless nn one who loves what is good. ⲙⲁⲓ̈–[∅]ⲣⲱⲙⲉ genderless nn one who is philanthropic. (156a)
ⲙⲉ nn fem *truth.* (156b)
ⲙⲟⲩ vb intr (ⲙⲟⲟⲩⲧ[†]) *die, be dead.* Nn masc death. (159a)
ⲙⲁⲁⲃ specifier **66** *thirty.* (161a)
ⲙⲁⲓ̈–. *See* ⲙⲉ vb tr

ⲙⲟⲕⲙⲉⲕ vb tr (ⲙⲉⲕⲙⲟⲩⲕ=) *think, ponder;* refl *consider.* Nn masc pondering, thought. (162a)
ⲙ̄ⲙⲏⲛⲉ compd advb *daily.* (172a)
ⲙ̄ⲙⲁⲧⲉ **158** *only.* ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲁⲗⲗⲁ not only . . . but also. (190b)
ⲙ̄ⲙⲁⲩ advb *there.* (196b)
ⲙⲛ̄–, ⲛⲙ̄–, ⲛⲙ̄ⲙⲁ= prep *with, together with, and.* (169b)
ⲙⲟⲟⲛⲉ vb tr (ⲙⲉⲛⲉ–, ⲙⲁⲛⲟⲩⲟⲩ=, p.c. ⲙⲁⲛⲉ–) *pasture, feed, tend.* (173a)
ⲙⲛ̄ⲧⲣⲉ nn masc *witness, testimony.* (177a)
ⲙ̄ⲡⲙⲁ ⲉⲧ[∅]–ⲙ̄ⲙⲁⲩ compd advb *there.* (154b)
ⲙ̄ⲡⲉϩⲏⲧ compd advb **223** *below.* (60a)
ⲙ̄ⲡⲟⲩⲁ compd advb *on the first day.* (469a)
ⲙ̄ⲡⲓⲟⲩⲟⲉⲓⲱ compd advb *long ago.* (499b)
ⲙ̄ⲡⲱⲁ vb tr ⲙ̄ⲙⲟ= *be worthy of.* (179a)
ⲙⲟⲩⲣ vb tr (ⲙⲉⲣ–, ⲙⲟⲣ=, ⲙⲏⲣ[†], p.c. ⲙⲁⲣ–) *bind; be bound.* ⲙ̄ⲙⲟ= . . . ⲛ– bind (object) with (instrument). (180a)
ⲙⲉⲣⲉ–, ⲙⲉⲣⲓⲧ=. *See* ⲙⲉ vb tr
ⲙⲟⲥⲧⲉ vb tr (ⲙⲉⲥⲧⲉ–, ⲙⲉⲥⲧⲱ=, p.c. ⲙⲁⲥⲧ–) *hate.* (187a)
ⲙⲟⲉⲓⲧ nn masc *road, path.* ϫⲓ–[∅]ⲙⲟⲉⲓⲧ ϩⲛⲧ= compd vb tr lead, guide. (188a)
ⲙⲏⲧⲉ nn fem *midst.* ⲛ̄ⲧⲙⲏⲧⲉ ⲛ̄– compd prep in the midst of. (190b)
ⲙ̄ⲧⲟ ⲉⲃⲟⲗ. ⲙ̄ⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛ̄– compd prep in the presence of. (193a)
ⲙ̄ⲧⲟⲛ vb tr (ⲙⲟⲧⲛ̄[†]) *be(come) at rest;* refl *rest (self).* Nn masc rest, leisure, relief; †–[∅]ⲙ̄ⲧⲟⲛ ⲛⲁ= compd vb tr set at ease. (193b)
ⲙⲟⲟⲩ nn masc (pl ⲙⲟⲩⲉⲓⲏ, ⲙⲟⲩ[ⲛ]ⲉⲓⲟⲟⲩⲉ) *water.* (197b)
ⲙⲉⲉⲩⲉ vb tr ϫⲉ– *think.* ⲙⲉⲉⲩⲉ ⲉ– devise (plan etc.). Nn masc thought, remembrance; ⲣ̄–ⲡⲙⲉⲉⲩⲉ ⲛ̄– remember; ⲁⲣⲓ–ⲡⲁⲙⲉⲉⲩⲉ remember me (make-my-remembrance). (199a)
ⲙⲟⲟⲩⲧ[†]. *See* ⲙⲟⲩ
ⲙⲟⲟⲱⲉ vb intr *go, travel, go about.* (203b)
ⲙⲉϩ–ⲥⲛⲁⲩ nn masc *second,* δευτερᾶριος *(administrator in monastery second to the* ⲣⲙ̄ⲛ̄–ⲏⲓ̈). (347a)
ⲙⲁϩⲉ nn masc *ell, cubit (unit of measure, forearm's length).* (210b)
ⲙ̄ϩⲁ(ⲁ)ⲩ nn masc. *cave, cave tomb.* (212b)

ⲛ̄–. *See* ⲉⲓⲛⲉ vb tr *bring*
ⲛ̄–, ⲙ̄ⲙⲟ= prep of relationship **203** *of, out of, from, related to;* also marks direct object. (215a, 215b)
ⲛ̄–, ⲛⲁ=, ⲛⲏ= prep *to, for (dative).* (216a)
ⲛⲁ vb tr *show mercy* ⲛⲁ= *upon.* Nn masc mercy, charity; ⲁⲧ–ⲛⲁ genderless nn pitiless person/thing. (216b)
ⲛⲟⲩⲃ nn masc *gold.* (221b)
ⲛⲟⲃⲉ nn masc *sin.* ⲁⲧ–ⲛⲟⲃⲉ genderless nn sinless, innocent person/thing. ⲣ̄–[∅]ⲛⲟⲃⲉ compd vb sin; ⲣⲉϥ–ⲣ̄–[∅]ⲛⲟⲃⲉ genderless nn sinner. (222a)
ⲛⲃⲁ̄–, ⲛⲃⲁⲗⲁ= compd prep **209** *beyond, except, except for.* (35a)
ⲛ̄ⲕⲁ nn masc *thing, material object.* (223a)
ⲛⲓⲙ specifier **72** *who? which?* (225a)
ⲛⲁⲛⲟⲩ–, ⲛⲁⲛⲟⲩ= verboid **376** *be good;* ⲛⲁⲛⲟⲩ– ⲛ̄ϩⲟⲩⲟ ⲉ– be better than. ⲡⲉⲧ–ⲛⲁⲛⲟⲩ–ϥ nn **110** good person/thing, goodness; ⲣⲉϥ–ⲣ̄–[∅]ⲡⲉⲧ–ⲛⲁⲛⲟⲩ–ϥ genderless nn doer of good. (227a)
ⲛⲟⲩⲛⲉ nn fem *root.* (227b)
ⲛ̄ⲛⲁⲩ ⲛⲓⲙ compd advb *always.* (235a)
ⲛ̄ⲛⲁϩⲣⲛ̄–, ⲛ̄ⲛⲁϩⲣⲁ= prep *in the presence of, before, in relation to.* (649b)
ⲛⲉⲥⲉ–, ⲛⲉⲥⲱ= verboid **376** *be beautiful;* ⲛⲉⲥⲉ– ⲛ̄ϩⲟⲩⲉ ⲉ– be more beautiful than. (228b)
ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲛ̄–, ⲙ̄ⲙⲟ= compd prep **212** *at the right of.* (484a)
ⲛ̄ⲟⲩⲏⲣ compd advb *how much? how greatly!* (488b)
ⲛ̄ⲥⲁ–, ⲛ̄ⲥⲱ= compd prep **209** *behind, after, from, except.* (314a)
ⲛⲟⲩⲧⲉ nn masc *god;* ⲡⲛⲟⲩⲧⲉ God (of the Bible). ⲁⲧ–ⲛⲟⲩⲧⲉ genderless nn godless person/thing, atheist. (230b)
ⲛ̄ⲧⲉⲩⲛⲟⲩ compd advb *immediately.* (484b)
ⲛ̄ⲑⲉ ⲛ̄– compd prep **210** *like.* (639a)

ⲛⲁⲩ (imperative ⲁⲛⲁⲩ) vb tr ϵ– *see, behold.* (233a)
ⲛⲁⲩ nn masc *hour, time.* ⲛ̄ⲛⲁⲩ ⲛⲓⲙ compd advb always. (234b)
ⲛⲏⲩ⁺. *See* ϵⲓ
ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ compd advb *always.* (499b)
ⲛ̄ⲟⲩϵⲱⲛ̄– compd prep **211** *without.* (502a)
ⲛⲁⲱϵ–, ⲛⲁⲱⲱ= verboid **376** *be many, much, plentiful.* (236a)
ⲛⲁⲱⲧϵ nn fem *strength, protector.* (238a)
ⲛϵϩ nn masc *oil.* (240b)
ⲛⲁϩⲃ̄ nn masc *yoke.* ϥⲁⲓ–ⲫⲛⲁϩⲃ̄ genderless nn beast of burden (yoke-bearer). (243a)
ⲛ̄ϩⲟⲩⲟ compd advb *especially, greatly, very, more.* ⲛ̄ϩⲟⲩⲟ ϵ–, ⲛ̄ϩⲟⲩϵ– more than. (736a)
ⲛⲟⲩⲭϵ vb tr (ⲛϵⲭ–, ⲛⲟⲭ=, ⲛⲏⲭ⁺) *throw, cast.* ⲛⲟⲩⲭϵ ϵⲡⲁϩⲟⲩ ⲙ̄ⲙⲟ= refl put behind oneself, ignore. (247a)
ⲛⲟϭ genderless nn *great, large person/thing.* ⲛⲟϭ ⲛ̄ϩⲟⲩⲟ ϵ– greater than. (250a)
ⲛ̄ϭⲟⲛⲥ. ϫⲓ ⲛ̄ϭⲟⲛⲥ attack, hurt; nn masc violence. ⲣϵϥ–ϫⲓ ⲛ̄ϭⲟⲛⲥ genderless nn violent person/thing. (822a)
ⲛⲟⲩϭ̄ⲥ̄ vb tr (ⲛϵϭ̄ⲥ̄–, ⲛⲟϭⲥ̄⁺) *make angry, be angry* ϵ– *at.* (252b)

ⲟ⁺. *See* ϵⲓⲣϵ
ⲟϵⲓⲕ nn masc *bread, loaf.* (254a)
ⲟⲛ advb and conj (enclitic) *again, also, still.* (255b)
ⲟⲱ⁺. *See* ⲁⲱⲁⲓ
ⲟⲟϩ nn masc *moon.* (257b)

ⲡϵ nn fem (pl ⲡⲏⲩϵ) *sky, heaven.* (259a)
ⲡ(ⲱ)ⲱⲛ, ⲡⲱⲱⲛϵ vb tr (ⲡϵⲛ– etc., ⲡⲟⲛ=, ⲡⲏⲛ⁺) *pour.* ⲡ(ⲱ)ⲱⲛ ϵⲃⲟⲗ pour out. (263a)
ⲡⲱⲣⲕ vb tr (ⲡϵⲣⲕ–, ⲡⲟⲣⲕ=) *pluck out, root out; be(come) plucked out.* (268b)
ⲡⲱⲣϫ vb tr (ⲡϵⲣϫ–, ⲡⲟⲣϫ=, ⲡⲟⲣϫ⁺) *divide, separate* ϵ– *from.* (271b)
ⲡⲱⲧ vb intr **168(c)** (ⲡⲏⲧ⁺) *flee, run.* ⲡⲱⲧ ϵ– hasten towards. ⲡⲱⲧ ⲛ̄ⲥⲁ– pursue. (274a)
ⲡⲉⲑⲟⲟⲩ (ⲡⲉⲧ–ϩⲟⲟⲩ) nn **110** *evil, evil person/thing.* (731b)
ⲡⲏⲩϵ. *See* ⲡϵ
ⲡⲁⲱϵ nn fem *half, division.* (278a)
ⲡϵϫϵ–, ⲡϵϫⲁ= verboid **380** *said.* (285a)

ⲣ̄–. *See* ϵⲓⲣϵ
ⲣⲏ nn masc *sun.* (287b)
ⲣⲓ nn fem *cell, room (hut, cave, etc. of monk).* (287b)
ⲣⲱ init att markr *whatsoever, indeed, at all, at last, then.* (290a)
ⲣⲱ= poss nn **138** *mouth, entrance.* (288a)
ⲣⲱⲙϵ nn masc *person, man.* ⲫⲣⲱⲙϵ anyone. ⲣⲙ̄ⲛ̄–ⲏⲓ genderless nn housemaster, -mistress (of monastery). ⲣⲙ̄ⲛ̄–ϩⲏⲧ genderless nn intelligent person. ⲃⲁⲃϵ–ⲫⲣⲱⲙϵ genderless nn boaster. ⲙⲁⲓ–ⲫⲣⲱⲙϵ genderless nn one who is philanthropic. ⲣ̄–ⲫⲣⲱⲙϵ become human, become man. (294b)
ⲣⲙ̄ⲙⲁⲟ nn *rich person or thing.* (296a)
ⲣⲙ̄ϩϵ genderless nn (fem ⲣⲙ̄ϩⲏ, pl. ⲣⲙ̄ϩϵϵⲩϵ) *free person.* ⲙⲛ̄ⲧ–ⲣⲙ̄ϩϵ nn fem freedom, liberation. (297a)
ⲣⲁⲛ nn masc *name.* (297b)
ⲣ̄ⲣⲟ nn masc *emperor, king.* ⲙⲛ̄ⲧ–ϵⲣⲟ nn fem empire, kingdom. (299a)
ⲣⲁⲧ= poss nn **138** *foot, leg.* (302b)
ⲣⲟⲟⲩⲱ vb intr *worry, have care for.* Nn masc worry, care; ⲁⲧ–ⲣⲟⲟⲩⲱ genderless nn carefree person/thing; ϥⲓ–ⲫⲣⲟⲟⲩⲱ ϩⲁ– compd vb tr care about. (306b)
ⲣⲁⲱϵ vb tr *rejoice* ⲣⲁⲱϵ ⲙⲙⲟ= rejoice at; deride. ⲣⲁⲱϵ ϵϫⲛ̄– rejoice over. ⲣⲁⲱϵ nn masc joy; ϩⲛ̄–ⲟⲩⲣⲁⲱϵ compd advb joyfully. (308b)
ⲣⲟⲩϩϵ prop nn masc *evening.* ϵ–ⲣⲟⲩϩϵ compd advb in the evening. (310b)
ⲣⲁϩⲧⲟⲩ nn *a kind of monkish garment.* (312b)

ⲥϵ specifier **66** *sixty.* (368b)
ⲥϵ interj *yes.* (316a)

ⲥϵⲓ vb intr (ⲥⲏⲩ⁺) *be(come) filled, satisfied* ⲛ̄– *with.* (316b)
ⲥⲁⲃϵ genderless nn (fem ⲥⲁⲃⲏ, pl ⲥⲁⲃϵϵⲩ[ϵ]) *wise person/thing.* (319a)
ⲥⲃⲱ nn fem (pl. ⲥⲃⲟⲟⲩϵ) *lesson, teaching.* †–ⲫⲥⲃⲱ compd vb tr ⲙ̄ⲙⲟ= (thing taught) ⲛⲁ= (person taught) teach. (319b)
ⲥⲟⲃⲧϵ vb tr (ⲥⲃ̄ⲧϵ–, ⲥⲃ̄ⲧⲱⲧ=, ⲥⲃ̄ⲧⲱⲧ⁺) *prepare, set in order.* (323a)
ⲥⲱⲕ vb tr (ⲥϵⲕ–, ⲥⲟⲕ=, ⲥⲏⲕ⁺ p.c. ⲥⲁⲕ–) *draw, beguile, gather.* ⲥⲱⲕ ϵⲡⲁϩⲟⲩ draw back. (325a)
ⲥⲙⲟⲩ vb tr (ⲥⲙⲁⲙⲁⲁⲧ⁺, ⲥⲙⲁⲁⲧ⁺) ϵ– *praise.* Nn masc praise. (335a)
ⲥⲙⲟⲧ nn masc *form, character, likeness, pattern.* ⲟⲩⲥⲙⲟⲧ ⲛ̄–ⲟⲩⲱⲧ one only. ⲁⲧ–ⲥⲙⲟⲧ genderless nn person/thing without form. (340b)
ⲥⲟⲛ nn masc (pl. ⲥⲛⲏⲩ) *sibling, brother.* ⲥⲱⲛϵ sister. (342b)
ⲥⲛⲁⲩ specifier **66** *two.* (346b)
ⲥⲁⲁⲛϣ vb tr (ⲥⲁⲁⲛϣ–, ⲥⲁⲛⲟⲩϣ=) *nourish, rear, tend.* (347b)
ⲥⲉⲉⲡϵ vb intr *remain over, be remainder.* Nn masc remainder; ⲡⲕⲉⲥⲉⲉⲡϵ ⲛ̄– the other kinds of, the rest of the. (351a)
ⲥⲟⲡⲥⲡ̄ vb tr (ⲥⲡ̄ⲥⲡ̄–, ⲥⲡⲥⲱⲡ=, ⲥⲉⲡⲥⲱⲡ⁺) *entreat, comfort; praise.* (325b)
ⲥⲡⲟⲧⲟⲩ nn masc *lip(s).* (353a)
ⲥⲟⲩⲣϵ nn fem *thorn, spike, dart.* (354a)
ⲥⲣ̄ϥϵ vb intr (ⲥⲣⲟϥⲧ⁺) *(come to) be at leisure, still.* (357a)
ⲥⲱⲧϵ vb tr (ⲥⲉⲧ–, ⲥⲟⲧ=) *redeem, rescue.* (362a)
ⲥⲧⲟⲓ nn masc *aroma.* (362b)
ⲥⲱⲧⲙ̄ vb tr (ⲥⲉⲧⲙ̄–, ⲥⲟⲧⲙ=) *listen.* ⲥⲱⲧⲙ̄ ϵ– listen to. ⲥⲱⲧⲙ̄ ϫϵ– learn, hear. (363b)
ⲥⲓⲟⲩ nn masc *star.* (368a)
ⲥⲟⲟⲩ specifier *six.* (368b)
ⲥⲟⲩⲟ nn masc *wheat, cereal.* (369a)
ⲥⲟⲟⲩⲛ vb tr (ⲥⲟⲩⲛ̄–, ⲥⲟⲩⲱⲛ=) *know, be acquainted with.* (369b)
ⲥⲟⲟⲩⲧⲛ̄ vb tr (ⲥⲟⲩⲧⲛ̄–, ⲥⲟⲩⲧⲱⲛ=, ⲥⲟⲩⲧⲱⲛ⁺) *make straight; be straight, upright.* Nn masc uprightness; ϩⲛ̄–ⲟⲩⲥⲟⲟⲩⲧⲛ̄ compd advb uprightly. (371a)
ⲥⲱⲟⲩϩ vb tr (ⲥⲉⲩϩ–, ⲥⲟⲟⲩϩ=, ⲥⲟⲟⲩϩ⁺) *gather, collect.* Nn masc gathering (place?, of monks). (372b)
ⲥⲟⲟⲩϩⲥ nn fem *congregation* (of monks). (373b)
ⲥⲱⲱ vb tr (ⲥⲉⲱ–, ⲥⲟⲱ=, ⲥⲏⲱ⁺) *despise.* Nn masc shame, scorn. (375a)
ⲥⲁⲱϥ specifier **66** *seven.* (378a)
ⲥϩⲓⲙϵ nn fem (pl ϩⲓⲟⲙϵ) *woman.* (385a)
ⲥⲁϩⲛϵ. ⲟⲩϵϩ–ⲥⲁϩⲛϵ compd vb tr ⲙ̄ⲙⲟ= command; nn masc commandment. (385b)
ⲥⲟϭⲛ nn masc *ointment.* (388b)

† vb tr (†–, ⲧⲁⲁ=, ⲧⲟ⁺) *give, sell.* †– forms compound verbs **180.** † ⲙ̄ⲙⲟ= . . . ϵϩⲣⲁⲓ ϵⲧⲟⲟⲧ= hand (object) over to. † ⲙ̄ⲙⲟ= . . . ϩⲁ– sell (object) for (price). (392a)
ⲧⲃⲁ nn masc *ten thousand, myriad.* (399a)
ⲧⲱⲱⲃϵ vb tr (ⲧⲉⲃϵ–, ⲧⲟⲟⲃ=, ⲧⲃ̄ⲃⲟ=) *repay, requite.* (398b)
ⲧⲃ̄ⲃⲟ vb tr (ⲧⲃ̄ⲃϵ–, ⲧⲃ̄ⲃⲟ=, ⲧⲃⲃⲏⲩ) *purify, be(come) pure.* Nn masc purity, purification. (399b)
ⲧⲃ̄ⲛⲓⲓ nn masc (pl ⲧⲃ̄ⲛⲟⲟⲩϵ) *beast, domestic animal.* (400b)
ⲧⲃ̄ⲧ nn masc *fish.* (401b)
ⲧⲁⲕⲟ vb tr (ⲧⲁⲕϵ–, ⲧⲁⲕⲟ= ⲧⲁⲕⲏⲩ[ⲧ]⁺) *destroy; perish.* Nn masc destruction; ⲙⲛ̄ⲧ–ⲁⲧ–ⲧⲁⲕⲟ nn fem indestructibility. (405a)
ⲧⲕⲧⲟ. *See* ⲕⲧⲟ
ⲧϵⲗⲏ vb tr *rejoice* ϵϫⲛ̄– *at.* (410a)
ⲧⲱⲗⲙ̄ vb tr (ⲧⲟⲗⲙ=, ⲧⲟⲗⲙ̄⁺) *defile, pollute.* Nn masc pollution; ⲁⲧ–ⲧⲱⲗⲙ̄ genderless nn stainless, unpolluted. (410b)
ⲧⲗⲗⲟ vb tr (ⲧⲗⲗⲃϵ–, ⲧⲗⲗⲟ=, ⲧⲗⲗⲃⲏⲩ⁺) *heal; get well.* Nn masc healing. (411b)
ⲧⲟⲙ nn masc *mat (of reeds).* (412b)
ⲧⲱⲙ vb tr (ⲧ[ϵ]ⲙ–, ⲧⲟⲙ=, ⲧⲏⲙ⁺, p.c. ⲧⲁⲙ–) *shut.* ⲧⲱⲙ ϵⲣⲛ̄– . . . ϵⲃⲟⲗ ⲛ̄– close off (thing) from (person). (412b)
ⲧⲁⲙⲓⲟ vb tr (ⲧⲁⲙⲓϵ–, ⲧⲁⲙⲓⲟ=, ⲧⲁ-

ⲙⲓⲛϒ†) *make, create.* Nn masc creature, creation. (413a)
†ⲙⲉ (pl ⲧⲙⲉ) *village.* (414a)
ⲧⲙⲏ nn fem *mat (of reeds).* (415b)
ⲧⲱⲙ(ⲛ̄)ⲧ vb tr ⲉ– *meet, befall.* (416b)
ⲧⲱⲙⲥ vb tr (ⲧ[ⲉ]ⲙⲥ–, ⲧⲟⲙⲥ=, ⲧⲟⲙⲥ†) *bury.* (416a)
ⲧⲁⲛϩⲟ vb tr (ⲧⲁⲛϩⲉ–, ⲧⲁⲛϩⲟ=) *make* or *keep alive.* ⲣⲉϥ–ⲧⲁⲛϩⲟ genderless nn giver of life. (421a)
†ⲡⲉ nn fem *taste.* ⲭⲓ–Ø†ⲡⲉ compd vb tr ⲙ̄ⲙⲟ= taste. (423a)
ⲧⲁⲡⲣⲟ nn fem *mouth.* (423b)
ⲧⲏⲣ= infl modif **152** *. . . all, entirely, all . . . , utter; utterly.* (424a)
ⲧⲱⲣⲡ vb tr (ⲧ[ⲉ]ⲣⲡ–, ⲧⲟⲣⲡ=) *seize, rob.* (430b)
ⲧⲱⲣϩ vb intr (ⲧⲟⲣϩ†) *be(come) keen, alert, sober, upright.* (432b)
ⲧⲥⲁⲃⲟ vb tr (ⲧⲥⲁⲃⲉ–, ⲧⲥⲁⲃⲟ=, ⲧⲥⲁⲃⲏϒ[ⲧ]†) *make wise, teach, show.* ⲧⲥⲁⲃⲟ ⲉ– tell about. (434b)
ⲧⲁϒⲟ vb tr (ⲧⲁϒⲉ–, ⲧⲁϒⲟ=) *utter, put forth.* (441b)
ⲧⲱⲟⲩⲛ vb tr (ⲧⲟⲩⲛ̄–, ⲧⲱⲟⲩⲛ=) *raise, resurrect; arise;* refl *arise.* Nn masc resurrection. ⲧⲱⲟⲩⲛ ϩⲁ– lift and carry (burden). (445a)
ⲧⲟⲩⲛⲟⲥ vb tr (ⲧⲟⲩⲛⲉⲥ–, ⲧⲟⲩⲛⲟⲥ=) *wake, raise, arouse.* (446b)
ⲧⲱϣ vb tr (ⲧⲉϣ–, ⲧⲟϣ=, ⲧⲏϣ†) *limit, determine, appoint, command.* (449b)
ⲧⲁϩⲟ vb tr (ⲧⲁϩⲉ–, ⲧⲁϩⲟ=, ⲧⲁϩⲏϒ†) *reach, befall, touch.* (445a)
†ϩⲉ vb tr (ⲧⲁϩⲉ†) *be(come) drunken.* (456b)
ⲑⲙ̄ⲕⲟ vb tr (ⲑⲙ̄ⲕⲉ–, ⲑⲙ̄ⲕⲟ=, ⲑⲙ̄ⲕⲏϒ†) *ill use, afflict, humiliate.* (459b)
ⲧⲱϩⲥ vb tr (ⲧⲉϩⲥ–, ⲧⲁϩⲥ=, ⲧⲁϩⲥ†) *anoint* ⲛ̄– *with.* (461b)
ⲧⲁϫⲣⲟ vb tr (ⲧⲁϫⲣⲉ–, ⲧⲁϫⲣⲟ=, ⲧⲁϫⲣⲏϒ†) *make/be(come) strong, firm, fast.* (462b)
ⲧⲃⲁⲓⲟ vb tr (ⲧⲃⲁⲓⲉ–, ⲧⲃⲁⲓⲟ=, ⲧⲃⲁⲓⲏϒ†) *disgrace, condemn.* (465b)

ⲟϒ specifier **72** *what? what kind of?* (467b)
ⲟⲩⲁ specifier **72** *one.* ⲡⲟⲩⲁ the first day of the week, Sunday. (469a)
ⲟⲩⲱ. †–ⲟⲩⲱ compd vb tr ⲙ̄ⲙⲟ= *put forth, bring up* (blossom); †–ⲟⲩⲱ ⲉϩⲣⲁⲓ ⲙ̄ⲙⲟ= vb tr sprout. (475a)
ⲟⲩⲁⲁⲃ†. *See* ⲟⲩⲟⲡ
ⲟⲩⲱⲃϣ *white (person or thing).* (476b)
ⲟⲩⲱⲗⲥ vb tr (ⲟⲩⲉⲗⲥ–, ⲟⲩⲟⲗⲥ=, ⲟⲩⲟⲗⲥ†) *bend, humiliate; be(come) humiliated.* (477b)
ⲟⲩⲱⲙ vb tr (ⲟⲩ[ⲉ]ⲙ–, ⲟⲩⲟⲙ=, p.c. ⲟⲩⲁⲙ–) *eat, bite.* Nn masc eating, food: ⲙⲁ ⲛ̄–ⲟⲩⲱⲙ refectory (of monks). (478a)
ⲟⲩⲟⲉⲓⲛ nn masc *light.* (480a)
ⲟⲩⲉⲓⲛⲉ vb intr *pass by.* (483b)
ⲟⲩⲛ̄ⲧⲉ–, ⲟⲩⲛ̄ⲧⲁ= verboid **383** (neg ⲙ̄ⲙⲛ̄ⲧⲉ–, ⲙ̄ⲙⲛⲧⲁ=) *have.* ⲟⲩⲛ̄ⲧⲉ– . . . ⲉ– hold against the account of (person), be owed by (person) **392.** (481a)
ⲟⲩⲛⲟϒ nn fem *hour.* ⲛ̄ⲧⲉⲩⲛⲟϒ compd advb immediately. (484b)
ⲟⲩⲛⲟϥ vb intr *rejoice.* ⲟⲩⲛⲟϥ ⲉϫⲛ̄– rejoice over. (485b)
ⲟⲩⲟⲡ vb intr (ⲟⲩⲁⲁⲃ†) *be(come) pure; holy.* ⲡⲉⲧ–ⲟⲩⲁⲁⲃ nn **110** holy person/thing, saint. (487b)
ⲟⲩⲏⲣ specifier **72** *how many? how much?* ⲛ̄ⲟⲩⲏⲣ compd advb how much? how greatly! (488b)
ⲟⲩⲱⲧ (fem ⲟⲩⲱⲧⲉ). ⲛ̄–ⲟⲩⲱⲧ *single, same* **158.** (494a)
ⲟⲩⲧⲉ–, ⲟⲩⲧⲱ= prep *between, among.* (494b)
ⲟⲩⲉⲧ– verboid **382** *is different.* ⲟⲩⲉⲧ– *A* ⲟⲩⲉⲧ– *B* = *A* is one thing, *B* is another. (495b)
ⲟⲩⲟⲧⲟⲩⲉⲧ vb intr *be(come) green.* Nn masc greenness. (493b)
ⲟⲩⲟⲉⲓϣ nn masc *time, occasion.* ⲙ̄ⲡⲓⲟⲩⲟⲉⲓϣ compd advb long ago. ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ compd advb always. ⲡⲣⲟⲥ–Ø ⲟⲩⲟⲉⲓϣ genderless nn **124** temporary person/thing. (499b)
ⲟⲩⲱϣ vb tr (ⲟⲩⲉϣ–, ⲟⲩⲁϣ=) *want, desire, love.* Nn masc wish, will. ⲟⲩⲱϣ ⲉ– *want to.* (500a)
ⲟⲩⲉϣⲛ̄– compd prep **211** (also ⲛ̄ⲟⲩⲉϣⲛ̄–) *without, in the absence of.* (502a)
ⲟⲩⲱϣⲧ vb tr ⲛⲁ= *worship.* (504a)

ⲟⲩⲱϩ vb tr (ⲟⲩⲉϩ–, ⲟⲩⲁϩ=, ⲟⲩⲏϩ†) *put; dwell, live, reside.* ⲟⲩⲁϩ= . . . ⲉϫⲛ̄– add to. ⲟⲩⲁϩ= refl ⲛ̄ⲥⲁ– follow (put self after). ⲟⲩⲉϩ–ⲥⲁϩⲛⲉ compd vb command; nn masc commandment. (505b)
ⲟⲩϫⲁⲓ vb intr (ⲟⲩⲟϫ†) *be whole, safe, sound.* ⲟⲩϫⲁⲓ (imperative, as epistolary formula) Greetings, Farewell. Nn masc salvation. (511b)

ⲱⲃϣ vb tr (ⲥⲃϣ–, ⲟⲃϣ=, ⲟⲃϣ†) *forget, be oblivious to.* ⲱⲃϣ ⲉ– overlook. (518b)
ⲱⲛⲉ nn fem *stone.* (524a)
ⲱⲛϩ vb intr (ⲟⲛϩ†) *be(come) alive, live.* Nn masc life, lifetime. (525a)
ⲱⲣϫ vb tr ([ⲉ]ⲣϫ–, ⲟⲣϫ=, ⲟⲣϫ†) *make firm, be firm.* (530a)
ⲱⲥⲕ vb intr (ⲟⲥⲕ†) *delay, continue, be prolonged.* (530b)
ⲱϣ vb tr (ⲉϣ–, ⲟϣ=) *read.* ⲱϣ ⲉⲃⲟⲗ cry out. (533a)
ⲱϩⲥ. *See* ⲁϩⲉⲣⲁⲧ=
ⲱϭⲧ vb tr (ⲉϭⲧ–, ⲟϭⲧ=) *choke, throttle.* (540b)

ϣ–, ⲉϣ– verbal auxiliary **184** *be able to, can.* (541a)
ϣⲁ nn masc *festival.* ⲣ̄–Ø ϣⲁ compd vb celebrate festivals. (543a)
ϣⲁ vb intr *rise* (of sun). (542b)
ϣⲁ–, ϣⲁⲣⲟ= prep *to, toward, until.* ϣⲁ–ⲉⲛⲉϩ forever, eternal; ⲛ̄–ϣⲁ–ⲉⲛⲉϩ eternal. (541b)
ϣⲉ specifier *hundred* **66.** (546b)
ϣⲟ specifier *thousand* **66.** (549b)
ϣⲱⲃ vb tr (ϣⲃ–, ϣⲟⲃ=, ϣⲏⲃ†) *shave.* (550b)
ϣⲓⲃⲉ vb tr (ϣⲃ̄–, ϣⲃⲧ=, ϣⲟⲃⲉ†) *change; be different.* ϣⲟⲃⲉ ⲉ– be different from. (551a)
ϣⲃⲏⲣ nn masc (fem ϣⲃⲉⲉⲣⲉ) *companion, friend.* (553a)
ϣⲃⲣ̄–ϣⲉⲗⲉⲉⲧ nn fem *sister-in-law.* (553b)
ϣⲗⲏⲗ vb intr *pray.* Nn masc prayer. (559a)
ϣⲉⲗⲉⲉⲧ nn fem *bride; daughter-in-law; marriage.* ϣⲃⲣ̄–ϣⲉⲗⲉⲉⲧ nn fem sister-in-law. ⲡⲁ–ⲧϣⲉⲗⲉⲉⲧ nn masc **111** groom. (560b)
ϣⲗⲉϩ nn masc *rod, wand.* (561b)
ϣⲏⲙ genderless nn (fem ϣⲏⲙⲉ) *small person/thing.* (563a)
ϣⲙⲁ vb intr (ϣⲟⲟⲙⲉ†) *be(come) light, fine, subtle.* (565a)
ϣⲙ̄ⲙⲟ genderless nn (fem ϣⲙ̄ⲙⲱ) *strange, foreign person/thing.* (565b)
ϣⲟⲙ(ⲛ̄)ⲧ specifier *three* **66.** ⲙⲉϩ–ϣⲟⲙⲛ̄ⲧ nn masc third person/thing; ⲙ̄ⲡⲉϥⲙⲉϩ–ϣⲟⲙⲛ̄ⲧ ⲛ̄–ϩⲟⲟϒ compd advb three days later. (566b)
ϣⲙ̄ϣⲉ vb tr (ϣⲙ̄ϣⲉ–, ϣⲙ̄ϣⲏⲧ=) ⲙ̄ⲙⲟ= or ⲛⲁ= *serve, worship.* (567a)
ϣⲛ̄–ϩⲧⲏ= (refl) compd vb tr ϩⲁ– *have compassion on.* ϣⲁⲛ–ϩⲧⲏ= (refl) genderless nn compassionate person; ⲙⲛ̄ⲧ–ϣⲁⲛ–ϩⲧⲏ= (refl) fem nn compassion. (716b)
ϣⲏⲛ nn masc *tree.* (568b)
ϣⲓⲛⲉ vb tr (ϣ[ⲉ]ⲛⲧ–, ϣⲛ̄ⲧ=) *seek, ask.* ϣⲓⲛⲉ ⲛ̄ⲥⲁ– seek after. (569a)
ϣⲱⲛⲉ vb intr *be(come) sick, weak.* Nn masc illness. (570b)
ϣⲟⲛⲧⲉ nn fem *thorn, thorn tree.* (573a)
ϣⲱⲡ vb tr (ϣ[ⲉ]ⲡ, ϣⲟⲡ=, ϣⲏⲡ†) *receive, contain, take;* (stative) *acceptable.* ϣⲡ–Ø ϩⲓⲥⲉ compd vb suffer, undertake suffering. (574b)
ϣⲓⲡⲉ vb tr ⲙ̄ⲙⲟ= *shame; be(come) ashamed.* Nn masc shame; ⲭⲓ–Ø ϣⲓⲡⲉ compd vb be put to shame. (576b)
ϣⲱⲡⲉ vb intr (ϣⲟⲟⲡ†) *be, exist, dwell, befall, happen, come into being, come to pass.* ϣⲱⲡⲉ ⲛ̄–, ϣⲟⲟⲡ ⲛ̄– be. (577b)
ϣⲡⲏⲣⲉ nn fem *wonder, amazement.* ⲣ̄–Ø ϣⲡⲏⲣⲉ compd vb be amazed. (581a)
ϣⲏⲣⲉ nn masc *child, son* (fem ϣⲉⲉⲣⲉ *daughter*). ϣ. ϣⲏⲙ boy, girl. (584a)
ϣⲟⲣⲡ genderless nn (fem ϣⲟⲣⲡⲉ) *first person/thing.* ⲣ̄–Ø ϣⲟⲣⲡ ⲉ– compd vb be before, be earlier than. (587a)
ϣⲱⲱⲧ vb tr (ϣⲉⲧ–, ϣⲁ[ⲁ]ⲧ=, ϣⲁ[ⲁ]ⲧ†, p.c. ϣⲁⲧ–) *cut, slay; lack, be needy.* (590b)
ϣⲟⲟϒⲉ vb intr (ϣⲟⲩⲱⲟⲩ) *become dry, dry up.* (601b)

ϣογειτ† vb stative *empty*. πετ–ϣογειτ nn **110** vanity, emptiness, empty person/thing; ⲉϫⲛ̄–ογπετ–ϣογειτ in vain. (602b)

ϣωϣ vb tr (ϣⲉϣ–, ϣⲁϣ=, ϣⲏϣ†) *scatter*. (605b)

ϣⲁϩⲣⲁⲓ combinative advb **206**

ϣⲁϫⲉ vb intr *say*. ϣⲁϫⲉ ⲙⲛ̄– converse with. ϣⲁϫⲉ ⲙⲛ̄– . . . ϫⲉ– say to (person) . . . (introducing reported speech). (612b)

ϣⲃⲟⲙ (like ⲃⲟⲙ) *power, ability*. ⲟⲩⲛ̄–ϣⲃⲟⲙ ⲙ̄ⲙⲟ= . . . ⲉ– can (ability-exists in . . . to . . .). (816b)

ϥⲓ vb tr (ϥⲓ–, ϥⲓⲧ=, ϥⲏⲩ†, p.c. ϥⲁⲓ–) *take, take away*. ϥⲓ ⲙ̄ⲙⲟ= . . . ⲉⲃⲟⲗ ϩⲓ– take . . . away from. ϥⲓ ⲙ̄ⲙⲁⲩ take away. ϥⲓⲁⲧ= (i.e. ϥⲓ–ⲉⲓⲁⲧ=) refl vb ⲉϩⲣⲁⲓ look up. ϥⲁⲓ–ⲫⲛⲁϩⲃ genderless nn yoke-bearing person, beast of burden. (620a)

ϥⲓⲁⲧ=. *See* ⲉⲓⲁⲧ=, ϥⲓ

ϩⲁ–, ϩⲁⲣⲟ= prep *under, from, for the sake of*. (632a)

ϩⲁⲉ genderless nn (fem ϩⲁⲏ, pl ϩⲁⲉⲉⲩ) *last person/thing*. ϩⲁⲏ nn fem end. (635a)

ϩⲉ vb intr **168**(c) (ϩⲏⲩ†) *fall, commit sin*. ϩⲉ ⲉ–. fall into; find. ϩⲉ ⲉϩⲣⲁⲓ ⲉϫⲛ̄– fall onto. ϩⲉ ⲉϫⲛ̄– fall upon. ϩⲉ ϩⲁⲧⲛ̄– fall beside. (637a)

ϩⲉ nn fem *manner, way*. ⲕⲁⲧⲁ–ⲑⲉ conj just as. ⲛⲁϣ ⲛ̄–ϩⲉ compd advb how? ⲛ̄ⲧⲉⲓϩⲉ conj similarly, just so. ⲛ̄ⲑⲉ (+ relative clause) just as; how, that (introducing reported speech). ⲛ̄ⲑⲉ ⲛ̄– compd prep **210** as, just as, like. (638b)

ϩⲓ–, ϩⲓⲱⲱ= prep *on, at, in, under (during administration of), and*. (643b)

ϩⲓⲏ nn fem (pl ϩⲓⲟⲟⲩⲉ) *way, road*. (646a)

ϩⲱⲱ= infl modif **152** *too, for (my) part*. (651b)

ϩⲱⲃ nn masc (pl ϩⲃⲏⲩⲉ) *thing, matter, topic* ⲡ̄–ⲫϩⲱⲃ compd vb act, be active; ⲡⲉϥ–ⲡ̄–ⲫϩⲱⲃ genderless nn active person/thing. (653a)

ϩⲁⲓⲃⲉⲥ nn fem *shadow*. (657b)

ϩⲏⲕⲉ genderless nn *poor person/thing*. (664a)

ϩⲗⲗⲟ genderless nn (fem ϩⲗⲗⲱ, pl ϩⲗⲗⲟⲓ) *old person/thing; elder, senior monk*. (669b)

ϩⲗⲏⲧ nn masc (pl ϩⲗⲗⲁⲧⲉ) *bird*. (671b)

ϩⲙ̄–ⲙⲁ ⲛⲓⲙ compd advb *everywhere*. (154b)

ϩⲟⲙ(ⲛ̄)ⲧ nn masc *copper, bronze, money*. (678a)

ϩⲙⲟⲟⲥ vb intr *sit, remain, dwell*. ϩⲙⲟⲟⲥ ⲉ– sit at. ϩⲙⲟⲟⲥ ⲉϩⲣⲁⲓ sit down, be seated. (679a)

ϩⲙ̄ϩⲗⲗ nn masc fem *slave, servant*. ⲙⲛ̄ⲧ–ϩⲙ̄ϩⲗⲗ nn fem slavery. ⲡ̄–ⲫϩⲙ̄ϩⲗⲗ compd vb serve. (665a)

ϩⲛ̄–, ⲛ̄ϩⲏⲧ= prep *in, at, on, from*. ⲉⲃⲟⲗ ϩⲛ̄– from, out of. (683a)

ϩⲏⲛⲉ nn masc *spice, incense*. (688b)

ϩⲁⲡ nn masc *judgement, inquest*. (693b)

ϩⲁⲡⲉⲥⲏⲧ ⲛ̄–, ⲙ̄ⲙⲟ= compd prep **210** *underneath*.

ϩⲣⲁⲓ combinative advb **206**

ϩⲣⲟϣ vb intr (ϩⲟⲣϣ†, p.c. ϩⲁⲣϣ–) *make, be heavy*. ϩⲁⲣϣ–ⲫϩⲏⲧ genderless nn long-suffering person. (706a)

ϩⲣ̄ϣⲓⲣⲉ nn masc fem *young person*. (585b)

ϩⲁⲣⲉϩ vb tr ⲉ– *keep, obey*. (707b)

ϩⲁⲣⲓϩⲁⲣⲟ= prep *apart, on (my, you, etc.) own*. (634a)

ϩⲓⲥⲉ vb tr (ϩⲁⲥⲧ†, p.c. ϩⲁⲥⲧ–) *trouble, be troubled, weary*. Nn masc suffering; ϣⲡ–ⲫϩⲓⲥⲉ compd vb suffer, undertake suffering. (710b)

ϩⲁⲧ nn masc *silver*. (713b)

ϩⲏⲧ nn masc, ϩⲧⲏ= poss nn **138** *heart, mind*. ⲁⲑⲏⲧ (i.e. ⲁⲧ–ϩⲏⲧ) genderless nn foolish person/thing; ⲙⲛ̄ⲧ–ⲁⲑⲏⲧ nn fem foolishness. ⲣⲙ̄ⲛ̄–ϩⲏⲧ genderless nn intelligent person; ⲙⲛ̄ⲧ–ⲣⲙ̄ⲛ̄–ϩⲏⲧ nn fem intelligence. ϣⲁⲛ–ϩⲧⲏ= (refl) genderless nn compassionate person: ⲙⲛ̄ⲧ–ϣⲁⲛ–ϩⲧⲏ= nn fem compassion. ϩⲁⲣϣ–ⲫϩⲏⲧ genderless nn long-suffering person. †–ϩⲧⲏ= (refl) compd vb tr ⲉ– pay heed to, observe. (714a)

ϩⲟⲧ. ⲙ̄ⲡϩⲟⲧ ⲉⲃⲟⲗ ⲛ̄– compd prep *opposite*. (718b)

ϩⲧⲏ=. *See* ϩⲏⲧ

ϩⲁⲧⲉ–. *See* ϩⲁⲧⲛ̄–

ϩⲟⲧⲉ nn fem *fear; fearful person or thing*. ⲡ̄–ⲫϩⲟⲧⲉ compd vb tr ϩⲏⲧ= be afraid of, fear. (720b)

ϩⲓⲧⲡⲉ compd advb **223** *above*.

ϩⲁⲧⲛ̄–, ϩⲁϩⲧⲛ̄–, ϩⲁⲧⲉ–, ϩⲁⲧⲟⲟⲧ= compd prep **209** *beside, with*. (428b)

ϩⲓⲧⲛ̄–, ϩⲓⲧⲟⲟⲧ= compd prep **209** *through, by, from*. (428b)

ϩⲧⲟⲟⲩⲉ prop nn masc *dawn*. ϩⲧⲟⲟⲩⲉ advb at dawn; ϩⲧⲟⲟⲩⲉ ⲉⲙⲁⲧⲉ at first light. (727b)

ϩⲁⲑⲏ ⲛ̄– (i.e. ϩⲁ–ⲧⲓϩⲏ ⲛ̄–) compd prep **210** *before*. (641b)

ϩⲏⲩ nn masc *profit, benefit*. †–ⲫϩⲏⲩ compd vb tr ⲙ̄ⲙⲟ= gain; benefit. (729a)

ϩⲟⲟⲩ nn masc *day*. (730a)

ϩⲟⲟⲩ† vb stative *be evil*. πⲉⲧⲫ–ϩⲟⲟⲩ nn masc evil person/thing; evil. (731a)

ϩⲟⲩⲟ nn masc *greater part, greatness*. ⲛ̄ϩⲟⲩⲟ compd advb especially, greatly, very, more. ⲛ̄ⲟⲩⲟ ⲉ–, ⲛ̄ϩⲟⲩⲉ– more than. (735a)

ϩⲁϩ specifier 72 *many, much*. (741b)

ϩⲓϫⲛ̄–, ϩⲓϫⲱ–, ϩⲓϫⲱ= compd prep **209** *upon, over, in, on, at, beside, for, through, from upon*. (758b)

ϩⲱⲃⲃ̄ vb tr (ϩⲉⲃⲃ̄–, ϩⲟⲃⲃ=, ϩⲟⲃⲃ̄†, p.c. ϩⲁⲃⲃ–) *(cause to) wither*. (744b)

ϫⲉ– conj *because, for*. (746b)

ϫⲓ vb tr (ϫⲓ–, ϫⲓⲧ=, ϫⲓⲏⲩ†) *receive, take, seize, lead*. ϫⲓ ⲛ̄ⲃⲟⲛⲥ compd vb attack, hurt; nn masc violence; ⲣⲉϥ–ϫⲓ ⲛ̄ⲃⲟⲛⲥ genderless nn violent person/thing. ϫⲓ–ⲫⲥⲁⲣⲝ compd vb become incarnate. ϫⲓ–ⲫ†ⲡⲉ compd vb taste. (747b)

ϫⲟ vb tr (ϫⲉ–, ϫⲟ=, ϫⲏⲩ†) *sow, plant*. (752a)

ϫⲱ vb tr **514** (ϫⲉ–, ϫⲓ–, ϫⲟⲟ=) *say (something)*. ϫⲱ ⲙ̄ⲙⲟ–ⲥ ϫⲉ–, ϫⲟⲟ–ⲥ ϫⲉ– say (introducing reported speech). (754a)

ϫⲱ vb tr ⲙ̄ⲙⲟ= *sing*. (755b)

ϫⲱ nn masc *cup*. (759b)

ϫⲱ= poss nn **138** *head*. (756a)

ϫⲉⲕⲁ(ⲁ)ⲥ conj *so that, in order that*. (764a)

ϫⲱⲕⲙ̄ vb tr (ϫⲉⲕⲙ̄–, ϫⲟⲕⲙ=, ϫⲟⲕⲙ̄†) *wash*. (763a)

ϫⲱⲙ nn masc *generation* (in line of descent). (770b)

ϫⲱⲱⲙⲉ nn masc *book, volume*. (770b)

ϫⲓⲛ– prep *since (time, place)*. (772b)

ϫⲡⲓⲟ vb tr (ϫⲡⲓⲉ–, ϫⲡⲓⲟ=, ϫⲡⲓⲏⲧ†) *blame, upbraid*. Nn masc blame. (778b)

ϫⲡⲟ vb tr (ϫⲡⲉ–, ϫⲡⲟ=) *beget, bring forth*. ϫⲡⲟ ⲛⲁ= acquire. Nn masc begotten offspring. (778b)

ϫⲟⲉⲓⲥ nn masc fem (pl ϫⲓⲥⲟⲟⲩⲉ) *lord, lady*. (787b)

ϫⲓⲥⲉ vb tr (ϫⲉⲥⲧ–, ϫⲁⲥⲧ=, ϫⲟⲥⲉ†, p.c. ϫⲁⲥⲓ–) *exalt; be(come) high*. (788b)

ϫⲓⲧ=. *See* ϫⲓ

ϫⲱⲧⲉ vb tr (ϫⲉⲧ–, ϫⲟⲧ=) *pierce, penetrate; go through*. ϫⲱⲧⲉ ϩⲓⲧⲛ̄– go through. (791b)

ϫⲟⲟⲩ vb tr (ϫⲉⲩ–, ϫⲟⲟⲩ=) *send (hither)*. (793a)

ϫⲱϩⲙ̄ vb tr (ϫⲉϩⲙ̄–, ϫⲁϩⲙ=, ϫⲁϩⲙ̄†) *defile, pollute; be(come) defiled, polluted*. (797b)

ⲃⲉ conj (enclitic) **235** *then, therefore, any more*. (802a)

ⲃⲱ vb intr (ⲃⲉⲉⲧ†) *continue, persist, desist, stop*. (803a)

ⲃⲱⲃ nn masc *weak person or thing*. ⲙⲛ̄ⲧ–ⲃⲱⲃ nn fem weakness. (805b)

ⲃⲱⲱⲗⲉ vb tr (ⲃⲉⲗⲉ–, ⲃⲟⲟⲗ=, ⲃⲟⲟⲗⲉ†) *swathe, clothe, cover* ⲛ̄– *with*. (809a)

ⲃⲙ̄– (presumably ⲃⲓⲛⲉ *find*). *See* under ⲃⲟⲙ

ⲃⲟⲙ nn fem *power, ability* (like ϣⲃⲟⲙ). ⲟⲩⲛ̄–ⲫⲃⲟⲙ ⲙ̄ⲙⲟ= . . . ⲉ– can (ability-exists in [person] to). ⲃⲙ̄–ⲫⲃⲟⲙ ⲉ– compd vb be able to, be powerful over; ϣ–ⲃⲙ̄–ⲫⲃⲟⲙ ⲉ– same meaning; ⲛⲁ–ⲃⲙ̄–ⲫⲃⲟⲙ ⲉ– same; ⲛⲁ–ϣ–ⲃⲙ̄–ⲫⲃⲟⲙ ⲉ– same. (815b)

ⲃⲓⲛⲉ vb tr (ⲃⲛ̄–, ⲃⲙ̄–, ⲃⲛ̄ⲧ=) *find*.

бм̄–⁰бом compd vb be able (to). (820a)
бонс. *See* н̄бонс
бєрωв nn masc (pl бєроов) *staff.* (828a)
броб (pl брωωб) *seed (of plant)* (831b)
бєєт† . *See* бω
бωщт vb tr єхн̄– *gaze at.* (837a)
бιх nn fem *hand.* (839b)

GRECO-COPTIC

ⲁⲅⲁⲑⲟⲥ, –ⲟⲛ genderless nn *good person/thing.* ⲙⲁⲓ–⁰ⲁⲅⲁⲑⲟⲛ genderless nn one who loves what is good. ⲙ̄ⲛ̄ⲧ–ⲁⲅⲁⲑⲟⲛ nn fem goodness.
ⲁⲅⲁⲡⲏ nn fem *love, act of charity.* ⲁⲣⲓ–ⲧⲁⲅⲁⲡⲏ (preceding a command) please.
ⲁⲓⲥⲑⲏⲥⲓⲥ nn fem *perception, observation.*
ⲁⲓⲱⲛ ⲉⲱⲛ nn masc *eternity, eternal realm, realm.*
ⲁⲕⲁⲑⲁⲣⲧⲟⲥ, –ⲟⲛ genderless nn *unclean person/thing.* ⲙ̄ⲛ̄ⲧ–ⲁⲕⲁⲑⲁⲣⲧⲟⲥ nn fem uncleanness.
ⲁⲗⲗⲁ conj *but, rather, instead, in any case, so.*
ⲁⲙⲏⲛ ϩⲁⲙⲏⲛ interj *Amen.*
ⲁⲛⲁⲥⲧⲁⲥⲓⲥ nn fem *resurrection.*
ⲁⲛⲟⲙⲓⲁ nn fem *lawless act.*
ⲁⲛⲟⲙⲟⲥ, –ⲟⲛ genderless nn *lawless person/thing.*
ⲁⲡⲁⲧⲏ nn fem *deceitfulness.*
ⲁⲡⲓⲥⲧⲟⲥ, –ⲟⲛ genderless nn *unbelieving person/thing, nonbeliever.* ⲙ̄ⲛ̄ⲧ–ⲁⲡⲓⲥⲧⲟⲥ nn fem disbelief.
ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ, –ⲏ, –ⲟⲛ genderless nn *apostolic person/thing.*
ⲁⲣⲭⲏ nn fem *office, administrative position.*
ⲁⲥⲉⲃⲏⲥ genderless nn *godless, impious person/thing.*
ⲁⲩϣⲁⲛⲉ vb tr ⲙ̄ⲙⲟ= *increase; multiply.*

ⲃⲁⲡⲧⲓⲥⲙⲁ nn masc *baptism.*
ⲃⲟⲏⲑⲉⲓ vb tr ⲉ– *help (person).*
ⲃⲟⲏⲑⲓⲁ nn fem *aid, help.*
ⲃⲟⲏⲑⲟⲥ, –ⲟⲛ genderless nn *helper.*

ⲅⲁⲣ conj (enclitic) *for, because.*
ⲅⲉⲛⲉⲁ nn fem *generation* (in line of descent).
ⲅⲣⲁⲫⲏ nn fem *scripture.*

ⲇⲉ conj (enclitic) *and, but, now* (often untranslatable in English).
δέρρις ϯⲉⲣⲥⲓⲥ nn fem *curtain (of skin).*
ⲇⲓⲕⲟⲛⲓⲁ nn fem *mission, job.*
ⲇⲓⲕⲁⲓⲟⲥ, –ⲟⲛ genderless nn *just person/thing.*
ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ nn fem *righteousness.*
ⲇⲓⲱⲅⲙⲟⲥ nn masc *persecution.*
ⲇⲟⲕⲓⲙⲁⲍⲉ vb tr ⲙ̄ⲙⲟ= *test.*
ⲇⲱⲣⲟⲛ nn masc *gift, bribe.*

ἑβδομάς ϩⲉⲃⲇⲱⲙⲁⲥ, ϩ̄ⲃⲇⲱⲙⲁⲥ nn fem *week.*
ἔθνος ϩⲉⲑⲛⲟⲥ nn masc *nation.*
ⲉⲓⲇⲟⲥ nn masc *material, stuff, thing.*
ⲉⲓⲇⲱⲗⲟⲛ nn masc *idol.*
εἰκών ϩⲓⲕⲱⲛ nn fem *image.*
ⲉⲓⲙⲏⲧⲓ conj *except.* ⲉⲓⲙⲏⲧⲓ ⲉ– except for, except.
ⲉⲓⲧⲉ conj *or.* ⲉⲓⲧⲉ . . . ⲉⲓⲧⲉ either . . . or.
ⲉⲕⲕⲗⲏⲥⲓⲁ nn fem *church.*
Ἕλλην ϩⲉⲗⲗⲏⲛ nn masc ethnically *'Greek'* person in Egypt; *pagan.*
ἐλπίς ϩⲉⲗⲡⲓⲥ nn fem *hope.*
ⲉⲛⲉⲣⲅⲓⲁ nn fem *power.*
ⲉⲡⲓⲑⲩⲙⲉⲓ vb tr ⲉ– *desire* (a person or thing). ⲉⲡⲓⲑⲩⲙⲉⲓ ⲉ– or ⲛ̄– desire to (perform action).
ⲉⲡⲓⲑⲩⲙⲓⲁ nn fem *desire.*
ⲉⲩⲣⲉ interj *aha! well done!*
ⲉⲩⲫⲣⲁⲛⲉ vb tr ⲙ̄ⲙⲟ= *gladden; be glad.* ⲉⲩⲫⲣⲁⲛⲉ ϩⲛ̄– rejoice, exult in.
ⲉⲱⲛ ⲁⲓⲱⲛ nn masc *eternity, eternal realm, realm.*

ⲏ conj *or.* ⲏ . . . ⲏ either . . . or.

ⲑⲗⲓⲃⲉ vb tr ⲙ̄ⲙⲟ= *persecute.*
ⲑⲗⲓⲯⲓⲥ nn fem *tribulation.*
ⲑⲩⲥⲓⲁ nn fem *sacrifice, offering.*

ⲕⲁⲑⲁⲣⲟⲥ, –ⲟⲛ genderless nn *pure person/thing.*
ⲕⲁⲑⲟⲗⲓⲕⲟⲥ, –ⲏ, –ⲟⲛ genderless nn *catholic, universal person/thing.*
καὶ γάρ ⲕⲁⲓⲅⲁⲣ conj *for also.*
ⲕⲁⲕⲱⲥ advb *in a bad or evil way.*
ⲕⲁⲛ conj *even if.*
ⲕⲁⲣⲡⲟⲥ nn masc *fruit, crop.* ⲧⲁⲩⲉ–⁰ⲕⲁⲣⲡⲟⲥ ⲉⲃⲟⲗ compd vb yield (crop).
ⲕⲁⲧⲁ–, ⲕⲁⲧⲁⲣⲟ= prep *according to, like, by.* ⲕⲁⲧⲁ–ⲑⲉ conj just as. ⲕⲁⲧⲁⲣⲟ–ⲫ of its own kind, own.
ⲕⲣⲓⲛⲉ vb tr ⲙ̄ⲙⲟ= *judge.*

ⲗⲁⲟⲥ nn masc *nation, people.*
λυπεῖν ⲗⲩⲡⲓ vb tr ⲙ̄ⲙⲟ= *hurt, grieve.* ⲣⲉϥ–ⲗⲩⲡⲓ genderless nn grievous person/thing.

ⲙⲁⲑⲏⲧⲏⲥ nn masc *disciple.*
ⲙⲉⲧⲁⲛⲟⲓⲁ nn fem *repentance.*
ⲙⲟⲛⲁⲭⲟⲥ, –ⲏ (BMar 207:20), –ⲟⲛ genderless nn *monk, solitary person/thing.*
ⲙⲟⲛⲟⲅⲉⲛⲏⲥ genderless nn *only-begotten person/thing.*

ⲛⲁϩⲁⲣⲏⲛⲟⲥ genderless nn *person/thing from Nazareth; one of Nazareth.*
νηστεία ⲛⲏⲥⲧⲓⲁ nn fem *fast.*
νοεῖν ⲛⲟⲉⲓ, ⲛⲟⲓ vb tr ⲙ̄ⲙⲟ= understand. ⲣⲉϥ–ⲛⲟⲉⲓ genderless nn one who/that understands.
ⲛⲟⲙⲟⲥ nn masc *law.*

ⲟⲓⲕⲟⲩⲙⲉⲛⲏ nn fem *civilization, civilized world, world.*
ὁμολογεῖν ϩⲟⲙⲟⲗⲟⲅⲉⲓ vb tr ⲙ̄ⲙⲟ= *confess, affirm belief in.*
ὁμοούσιος ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ, –ⲟⲛ genderless nn *consubstantial person/thing.*
ⲟⲣⲅⲏ nn fem *anger.*
ⲟⲩⲇⲉ, ⲟⲩⲧⲉ (οὐδέ and οὔτε indistinguishable) conj *nor, neither, and . . . (not).* ⲟⲩⲧⲉ . . . ⲟⲩⲧⲉ neither . . . nor.

ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ, ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ nn masc *almighty.*
ⲡⲁⲣⲁ–, ⲡⲁⲣⲁⲣⲟ= prep *contrary to, in comparison with, beyond, more than.*
ⲡⲁⲣⲁⲃⲟⲗⲏ nn fem *parable.*
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ vb tr ⲙ̄ⲙⲟ= *appeal to, entreat.*
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ, –ⲟⲛ genderless nn *lawless person/thing.*
ⲡⲁⲣⲑⲉⲛⲟⲥ nn masc fem *virgin.*
ⲡⲁⲣⲣⲏⲥⲓⲁ nn fem *freedom of speech, frankness, boldness.*
πειρασμός ⲡⲓⲣⲁⲥⲙⲟⲥ nn masc *temptation.*
ⲡⲉⲧⲣⲁ nn fem *rocky outcrop, rock.*
ⲡⲓⲥⲧⲉⲩⲉ vb tr ⲉ– *believe in.*
ⲡⲓⲥⲧⲓⲥ nn fem *faith, belief, creed.*
ⲡⲗⲏⲛ init att markr *but, in any case.*
ⲡⲛⲉⲩⲙⲁ, ⲡⲛ̄ⲁ̄ nn masc *spirit.*
ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲥ, –ⲟⲛ genderless nn *spiritual person/thing.*
ⲡⲟⲛⲏⲣⲟⲥ, –ⲟⲛ genderless nn *evil person/thing.*
πορνεία ⲡⲟⲣⲛⲓⲁ nn fem *fornication.*
ⲡⲣⲟⲥ–, ⲡⲣⲟⲥⲣⲟ= prep *in accordance with, for; than* (in comparisons). ⲡⲣⲟⲥ–⁰ⲟⲩⲟⲉⲓⲱ genderless nn **124** temporary person/thing.
ⲡⲣⲟⲥⲇⲟⲕⲁ vb tr ⲉ– *await, expect.*
προσήλυτος ⲡⲣⲟⲥⲩⲗⲏⲧⲟⲥ nn masc *proselyte.*
ⲡⲣⲟⲫⲏⲧⲏⲥ nn masc *prophet.*
ⲡⲱⲥ advb *how?*

ⲥⲁⲃⲃⲁⲧⲟⲛ nn masc. ⲡⲥⲁⲃⲃⲁⲧⲟⲛ the sabbath. ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ the week. ⲡⲟⲩⲁ ⲛ̄–ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ the first day of the week. ⲡⲉϩⲟⲟⲩ ⲛ̄–ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ the sabbath day.
ⲥⲁⲣϫ nn fem *flesh.*
ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ vb tr ⲙ̄ⲙⲟ= *cause to stumble; stumble.*
ⲥⲕⲏⲛⲏ nn fem *tent, dwelling.*
ⲥⲟⲫⲓⲁ nn fem *wisdom.*
ⲥⲟⲫⲟⲥ, –ⲟⲛ genderless nn *wise person/thing.*
ⲥⲧⲁⲩⲣⲟⲩ, ⲥⲧ̄ⲣ̄ⲟⲩ vb tr ⲙ̄ⲙⲟ= *crucify.*
ⲥⲧⲟⲗⲏ nn fem *robe.*
ⲥⲱⲙⲁ nn masc *body.*

ταμεῖον ⲧⲁⲙⲓⲟⲛ nn masc *treasure house, storehouse.*
ταφος nn masc *tomb.*
τελαμών ⲧⲟⲗⲟⲙⲱⲛ nn masc *leather belt.*
ⲧⲉⲣⲥⲓⲥ δέρρις nn fem *curtain (of skin).*
ⲧⲣⲁⲡⲉⲍⲁ nn fem *table.*

ⲭⲣⲏⲙⲁ nn masc *wealth.*
ⲭⲱⲣⲓⲥ– prep *without, apart from, except in the case of.*

ψυχη nn fem *soul.*
ψυχικος, –ον genderless nn *animate person/thing, one endowed with soul.*

ⲱⲁⲏ nn fem *song.*
ὥστε ϩⲱⲥⲧⲉ conj *so that.*

ϩⲁⲙⲏⲛ ἀμήν interj *Amen.*
ϩⲃ̄ⲇⲱⲙⲁⲥ ἑβδομάς nn fem *week.*
ϩⲉⲃⲇⲱⲙⲁⲥ ἑβδομάς nn fem *week.*
ϩⲉⲑⲛⲟⲥ ἔθνος nn masc *nation.*
ϩⲉⲗⲗⲏⲛ Ἕλλην nn masc ethnically *'Greek'* person in Egypt; *pagan.*
ϩⲉⲗⲡⲓⲥ ἐλπίς nn fem *hope.*
ϩⲓⲕⲱⲛ εἰκών nn fem *image.*
ϩⲟⲙⲟⲗⲟⲅⲉⲓ ὁμολογεῖν vb tr ⲙ̄ⲙⲟ= *confess, affirm belief in.*
ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ, –ⲟⲛ ὁμοούσιος genderless nn *consubstantial person/thing.*
ϩⲱⲥⲧⲉ ὥστε conj *so that.*

Signals of the Basic Sentence Patterns and Conversions

1. Nominal Sentence: Interlocutive Personal Prefixes (Chapter 13)

ⲁⲛⲓ̄– ⲁⲛ(ⲛ̄)–
ⲛ̄ⲧⲕ̄– ⲛ̄ⲧⲉⲧⲛ̄–
ⲛ̄ⲧⲉ–

Negation: . . . ⲁⲛ and ⲛ̄– . . . ⲁⲛ

also spelled

ⲁⲛⲟⲕ– ⲁⲛⲟⲛ–
ⲛ̄ⲧⲟⲕ– ⲛ̄ⲧⲱⲧⲛ̄–
ⲛ̄ⲧⲟ–

2. Nominal Sentence: Delocutive Nexus Pronouns (Chapter 13)

(These forms also occur as components of cleft sentences.)

ⲡⲉ
ⲧⲉ ⲛⲉ and ⲡⲉ (invariable)

Negation: . . . ⲁⲛ and ⲛ̄– . . . ⲁⲛ

Invariable ⲡⲉ also occurs in other sentence patterns, **285**.

3. Sentences of Existence and Indication (Chapter 21)

affirmative	negative
ⲟⲩⲛ̄–	(ⲙ̄)ⲙⲛ̄–
ⲉⲓⲥ–	——

4. The Durative Sentence: Basic Personal Prefixes (Chapter 14, **318**)

ⲓ–	ⲧⲛ̄–
ⲕ–, var. ⲅ–	ⲧⲉⲧⲛ̄–
ⲧⲉ–, var. ⲧⲣ̄–	
ⲫ–	ⲥⲉ–
ⲥ–	

Negation: . . . ⲁⲛ and ⲛ̄– . . . ⲁⲛ

Note: ⲧⲉ– + ⲛⲁ– = ⲧⲉⲛⲁ–, ⲧⲉⲣⲛⲁ–, ⲧⲉⲣⲁ–; ⲧⲉⲧⲛ̄– + ⲛⲁ– = ⲧⲉⲧⲛ̄ⲛⲁ–, ⲧⲉⲧⲛⲁ–

5. Non-durative Conjugation Bases (Chapter 15)

affirmative	negative
ⲁ–, ⲁ=	ⲙ̄ⲡⲉ–, ⲙ̄ⲡ=
. . .	ⲙ̄ⲡⲁⲧⲉ–, ⲙ̄ⲡⲁⲧ=
ⲱⲁⲣⲉ–, ⲱⲁ=	ⲙⲉⲣⲉ–, ⲙⲉ=
ⲉⲣⲉ–, ⲉ=ⲉ–	ⲛ̄ⲛⲉ–, ⲛ̄ⲛⲉ= or ⲉⲛⲛⲉ–, ⲉⲛⲛⲉ=
ⲙⲁⲣⲉ–, ⲙⲁⲣ=	ⲙ̄ⲡⲣ̄ⲧⲣⲉ–, ⲙ̄ⲡⲣ̄ⲧⲣⲉ=
ⲛ̄ⲧⲉⲣⲉ–, ⲛ̄ⲧⲉⲣ=	ⲧⲙ̄–
ⲉⲣⲱⲁⲛ–, ⲉ=ⲱⲁⲛ– or ⲉⲣⲉ–, ⲉ=	
ⲱⲁⲛⲧⲉ–, ⲱⲁⲛⲧ=	
ⲛ̄ⲧⲉ–, ⲛ̄=	
ⲧⲁⲣⲉ–, ⲧⲁⲣ=	
ⲧⲣⲉ–, ⲧⲣⲉ=	ⲉ–ⲧⲙ̄–ⲧⲣⲉ
	ϩⲙ̄–ⲡⲧⲣⲉ . . . –ⲧⲙ̄–

6. Suffixally Conjugated Verboids (Chapters 17 and 18)

affirmative	negative
ⲛⲁⲁ–, ⲛⲁⲁⲁ= or ⲛⲁⲉ–, ⲛⲁⲁ=	. . . ⲁⲛ and ⲛ̄– . . . ⲁⲛ
ⲛⲁⲛⲟⲩ– (or ⲛⲁⲛⲉ–), ⲛⲁⲛⲟⲩ=	
ⲛⲉⲥⲉ–, ⲛⲉⲥⲱ=	
ⲛⲉⲥⲃⲱⲱ=	
ⲛⲁⲱⲉ–, ⲛⲁⲱⲱ=	
ⲛⲁϩⲗⲱϭ= or ⲛⲁϩⲗⲟϭ=	
ⲛⲉϭⲱ= or ⲛⲉϭⲱⲱ=	
ϩⲛⲉ–, ϩⲛⲁ=	
ⲡⲉϫⲉ–, ⲡⲉϫⲁ=	——
——	ⲙⲉⲱⲁ=
ⲟⲩⲛ̄ⲧⲉ–, ⲟⲩⲛ̄ⲧⲁ=, ⲟⲩⲛ̄ⲧ=	(ⲙ̄)ⲙⲛ̄ⲧⲉ–, (ⲙ̄)ⲙⲛ̄ⲧⲁ=, ⲙⲛ̄ⲧ=

7. Impersonal Predicates (**487–89**)

affirmative	negative
ⲁⲛⲁⲅⲕⲏ	. . . ⲁⲛ and ⲛ̄– . . . ⲁⲛ
ϩⲱ	
ϩⲁⲡⲥ	
ϩⲛⲉ–, ϩⲛⲁ=	

ⲅⲉⲛⲟⲓⲧⲟ	ⲙⲏⲅⲉⲛⲟⲓⲧⲟ
ⲉⲝⲉⲥⲧⲓ	ⲟⲩⲕⲉⲝⲉⲥⲧⲓ
ⲱⲱⲉ	ⲛ̄–ⲱⲱⲉ ⲁⲛ
	ⲙⲉⲱⲱⲉ
ϩⲁⲙⲟⲩ̈	—

8. Mutable (Conjugated) Converters of the Durative Sentence (Chapter 14)

Relative: ⲉⲧⲉⲣⲉ–, ⲉⲧ=, ⲉⲧ$^{\emptyset}$
Circumstantial: ⲉⲣⲉ–, ⲉ=
Preterit: ⲛⲉⲣⲉ–, ⲛⲉ=
Focalizing: ⲉⲣⲉ–, ⲉ=

Negation: . . . ⲁⲛ and ⲛ̄– . . . ⲁⲛ

9. Immutable Converters or Sentence Converters (Chapter 19)

Relative: ⲉⲧⲉ–, ⲉ–, ⲉⲧ–, ⲉⲛⲧ–, ⲛ̄ⲧ–
Circumstantial: ⲉ–
Preterit: ⲛⲉ–
Focalizing: ⲉ–, ⲛ̄ⲧ–, ⲉⲛⲧ–, ⲉⲧⲉ–

Negations: formed according to which sentence pattern is converted. The focalizing conversion has two types of negation **452, 453**.

Subject Index

Numbers (e.g. 41) refer to paragraph numbering unless preceded by page *or* pages. *Some terms from other grammatical systems have been imported into the index, including a few that do not exactly fit.*

Abbreviations, Coptic, 41
Abbreviations used in this book, *pages 5–7*
Absolute Possessivpronomina. *See* Possessed determinator pronoun ⲡⲁ–, ⲡⲱ=
Absolute state
  defined, 30
  representing prenominal, 31, 189
Abstraction, nouns expressing, 109
Accent. *See* Stress accent
Accusative. *See* Direct object
Action, nouns expressing, 105, 109, 160, 362
Actualization
  defined, 92, 160
  of noun lexemes, 34, 43, 47, 64, 92, 127, 140
  of verb lexemes, 160–64, 308, 325, 328
Adjectifs démonstratifs. *See* Article
Adjectifs possessifs. *See* Possessive article ⲡ= etc.
Adjective. *See* Attributive clause; Attributive constructions of the noun; Construct participle; Description; Greek language, adjective; Noun, genderless; Stative; Suffixally conjugated verboid
Adjective verb. *See* Suffixally conjugated verboid
Adjektiva mit Suffixen. *See* Inflected modifier ⲧⲏⲣ= etc.
Adjektivische Cleft Sentence. *See* Cleft sentence
Adjektivische Transposition. *See* Relative (conversion)
Adjunct. *See* Expansion
Admiration, expressions of, 58, 73, 74, 301
Adverb, 194, 215–29. *See also* Adverbial clause construction; Adverbial clauses and infinitive phrases: Adverbial complement; Adverbial modification; Adverbial modifier; Adverbial premodifier
  cardinal number forming, 219
  combinative. *See* Combinative adverb
  compound: formation of, 216–28
  counting days hence, 132
  defined, 194
  without initial preposition, 220
  interrogative, 229
  of manner, 45, 221
  non-combinative. *See* Non-combinative adverb
  reiterated entity term, 62, 228
  situational, 310
Adverbal. *See* Adverbial
Adverbes-Prépositions. *See* Combinative adverb ⲉⲃⲟⲗ etc.; Non-combinative adverb ⲛ̄ⲃⲟⲗ etc.
Adverbial clause construction, defined, 491
Adverbial clauses and infinitive phrases, 490–508
  circumstantial. *See* Circumstantial clause, adverbial
  defined, 234, 490
  followed by ⲛ̄ⲧⲉ– (conjunctive), 356
  linkage of, 234
  listed, 493
  logical relationships covered by, 491
  non-durative conjugation bases forming, 343
  tense in, 234, 529

Adverbial complement of verb, defined, 181
Adverbial infinitive phrase. *See* Adverbial clauses and infinitive phrases
Adverbial modification, defined, 234, 490
Adverbial modifier, 194–229. *See also* Adverb; Adverbial clause construction; Adverbial clauses and infinitive phrases; Adverbial complement; Adverbial modification; Adverbial premodifier; Preposition
  apposition of, 197
  conjunction forming, 234
  construct participle and, 122
  definitive function of, 194, 195
  as focal point, 256
  linkage of, 197, 231
  modifying another term, 103, 195
  negation of, 199, 236, 251
  in non-verbal sentence pattern, 195
  as noun, 195
  as predicate, 195
  repetition of, 198
  secondary functions of, 195
  similarity to conjunction and initial attitude marker, 195, 230
  between subject and verbal predicate, 195
  ϵϥ– (invariable), 425
  ⲙ̄ⲙⲁⲧϵ, 158
  and ⲧⲏⲣ=, 152
Adverbial phrase: *See* Adverbial modifier
Adverbial premodifier
  with basic sentence patterns and imperative, 258, 314, 333, 364, 380
  with cleft sentence, 473
  with converted clauses, 409, 420, 442, 456
  defined, 258
  after ⲡⲁⲓ̈/ⲧⲁⲓ̈/ⲛⲁⲓ̈ forming attributive clause, 409
Adverbiale Transposition. See Circumstantial (conversion)
Adverbialsatz. See Durative sentence †–ⲕⲱⲧ etc.
Affect. *See* Rhetorical affect
Affective demonstrative article and determinator pronoun ⲡⲓ–, ⲡⲏ, 58
Agency, nouns expressing, 121
Agreement (Concord). *See* Referential linkage
Aktionsart, and non-durative conjugation, 326
Allomorph, defined, 20
Allophone, defined, 20
Alphabet. *See* Letters of the alphabet
Alte Flexionsformen. See Suffixally conjugated verboid
Alternant, defined, 20
Ambiguity
  of the following:
    adverbial circumstantial, 421, 422
    circumstantial, 421–22, 459
    cleft sentence, 464, 474
    conditional sentence, 494, 497
    descriptive and denotative functions, 93
    dynamic passive, 175
    focalizing circumstantial, 459
    focalizing conversion, 445
    general (possessive) relationship, 54, 147
    nominal sentence subject/predicate, 268
    periphrastic conjugation of ϣⲱⲡϵ, 255
    possessive relationship, 54, 147
    purpose and result, 504
    questions, 511
    reflexive construction, 176
    resumptive morph, 404
    transitive infinitive, 166, 169, 174
    zero article as target of reference, 48
    ⲁⲛⲟⲕ–, 262
    ϵ–ⲛϵ, 416, 437
    ϵⲣϣⲁⲛ–, 346
    ⲛϵⲣϵ– . . . ⲁⲛ, 434, 452
  resolved by contextual factors, 268, 445
  resolved by intonation contour, 33
Anaphoric reference (Retrospective reference, Resumption). *See also* Bare ϵⲧ–; Extraposition; Resumptive morph; ϵⲣ–; ⲛ̄ⲑⲓ–
  to antecedent of attributive clause. *See* Resumptive morph
  defined, 267
  by definite article ⲡ–, 45, 292 (table 18)
  elliptical: after compound verb, 180
  to entity statement, 150
  by predicate ⲟⲩⲁ/ϩⲟⲓⲛϵ, 268, 289
  by predicate ⲡⲁⲓ̈, 260
  by predicate ⲡϵ "(is) *he*," 53, 282, 289
  by subject ⲡϵ/ⲧϵ/ⲛϵ "he (is)," 267, 269–70
  by zero morph (bare ϵⲧ–, ϵⲣ–), 405, 406
Ancienne conjugaison. See Suffixally conjugated verboid
'And', expressions of. *See* Linkage (Coordination and disjunction)
Animateness, expressed by:
  construct participle, 122
  Greek adjectives in –ⲟⲥ, 117
  ⲣⲙ̄–, 120
'Another' ⲕϵ–, ϭϵ, 51
Anreihung. See Linkage (Coordination and disjunction)
Antecedent. *See also* Relative (conversion); Resumptive morph
  attributive clause with unexpressed antecedent, 431
  defined, 403
  definite antecedent defined, 404
  expressing time or manner in which, 407
  'formal' versus 'semantic', 408
  non-definite antecedent defined, 404
  personal and non-personal, 403, 408
Anticipation. *See* Extraposition
'Any, every, all' . . . ⲛⲓⲙ, ⲟⲩⲟⲛ ⲛⲓⲙ, 60
'Aorist', different meanings in Greek and Coptic, 337
Aorist (Coptic). *See* ϣⲁⲣϵ–
Apodosis. *See* Conditional sentence
Apposition. *See also* Attributive clause, appositive; Postponed subject
  apposition *of* the following (to a preceding item):
    adverbial modifier, 197
    articulated attributive clause, 412
    attributive (to target of modification), 408
    entity statement (to grammatical subject), 486
    entity term, 149
    explanatory relative clause (to antecedent), 410
    proper noun, 77, 129
  apposition *to* the following:
    personal morph, 319, 331, 404
    proper noun, 126, 129
    defined, 149
    as lexical expansion of nexus pronoun, 270, 275
    personal dependent, 87, 264
  and referential linkage (Concord), 149
Appositive attributive clause. *See* Attributive clause, appositive
Approximate quantity, expressed by ⲁ– and ⲛ̄ⲁ–, 68
Appurtenance, defined and analyzed (ⲛ̄ⲧϵ–/ⲛ̄ⲧⲁ=), 148
Arrangement. *See* Word order
Article, 42–62
  compatibilities of, 43 (table 3)
  defined and analyzed, 43
  expansion elements of, 43
  gender disagreement between article and noun, 93
  gender motivation and, 49
  and pronoun, 42
  semantic functions of, 93
  and specifiers, 65, 74
  suppression of. *See* Zero article; Zero article phrase
  types
    affective demonstrative ⲡⲓ–, 58
    'another' ⲕϵ–, 51
    'any, every, all' . . . ⲛⲓⲙ, 60
    farther demonstrative ⲡ– . . ϵⲧⲛ̄ⲛⲁⲩ, 57
    indefinite ⲟⲩ–, 50
    listed, 42
    nearer demonstrative ⲡⲉⲓ̈–, 56
    'the other' ⲡⲕϵ–, 55
    possessive ⲡ=, 54
    simple definite ⲡ–/ⲡϵ–, 52
    zero ∅. *See* Zero article
Article phrase,
  in compound verb, 180
  defined and analyzed, 43
  as entity term construction, 92
  reiteration of, 62
  several nouns with one article, 43
Articulated attributive clause construction. *See* Attributive clause, articulated
Articulation of Egyptian Coptic sounds, 37
Artikellosigkeit. See Zero article; Zero article phrase
Aspect, and non-durative conjugation, 326
Assimilation of syllabic /n-/ (ⲛ̄–), 21

Asyndeton
between adverbial modifiers, 197
between clauses, 231
defined, 145
between entity terms, 145, 231
between past tense clauses, 237
Attitude, speaker's, 238, 486
Attitude marker, initial. *See* Initial attitude marker
Attributive clause, 403–9, 411, 430–32
adverbial premodifier with, 409
alternation of circumstantial and relative in, 404
appositive, 408–9, 430
articulated, 411, 430
ⲡⲉⲧⲙ̄ⲙⲁⲩ as, 57
defined, 403
expanding personal morph, 87, 404
referential linkage in, 404
relative time in, 403, 430
role of ⲛⲁ– (future auxiliary) in, 311
simple
defined and analyzed, 403–7
modifying bare specifier, 65
modifying . . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ, 60
no resumptive morph after ϩⲛⲉ–, 379
unconverted, 409
Attributive constructions of the noun, 96–102
defined and analyzed, 96
the inverted attributive, 102
the mediated attributive, 99
the unmediated attributive, 101
elaborations of, 97
gender motivation in, 49
infinitive in, 105
negation of, 98
occupation, type, and citizenship expressed by, 99
selection of alternate, 116
semantic function of, 92, 96
targets of modification of, 96
Attributive noun. *See* Attributive constructions of the noun
Augens. *See* Inflected modifier ⲧⲏⲣ= etc.
Autonomous morph, defined, 28
Auxiliaries, verbal, 184

Background information
in preterit conversion, 348, 435, 439
and ⲛ̄ⲧⲉⲣⲉ–, 344
and ⲱⲁⲣⲉ–, 348n 4, 528(f)
Bare ⲉⲧ- (ⲉⲧ= without personal suffix)
conditions for occurrence of, 405
defined and analyzed, 405
negation of clauses containing, 405
ⲉⲣ– expressing past tense of, 406
Base. *See* Conjugation, bases; Converters
Basic sentence, defined, 395
Bezugspronomen. *See* Resumptive morph
Bibliography, linguistic and philological, *pages xiii–xv*
Bipartite conjugation pattern. *See* Durative sentence
Bohairic dialect, and Sahidic, 1, 4
Bound group
adjacent dependency of, 27–29
defined, 27
Boundness classes of morphs, listed, 28
Breath group. *See* Stress accent group

'Can', 184, 394
Cardinal numbers, 63–71
in adverbs, 219
with definite singular article, 66
and determination, 66
formation of, 67
and gender, 49, 66
and number, 66
Cataphoric reference (Prospective reference)
with agreement of number and gender, 87
defined, 270, 275
by definite article ⲡ–, 45
to entity statement, 150
heralding subject expansion, 486
by ⲡⲁⲓ ϫⲉ– before reported discourse, 514
in ϫⲱ ⲛ̄ⲙⲟ–ⲥ ϫⲉ–, 514
in ⲟⲛ̄ⲧ–ⲥ ⲉⲭ–, 516
Categories, grammatical/semantic
non-tense categories expressed along with tense, 255, 307, 326, 526, 527
suppression of, 42
Causation
expressed by Class V infinitives, 193
expressed in non-durative conjugation, 326
sometimes expressed by ⲧⲣⲉ–, 359

Causative imperative. *See* ⲙⲁⲣⲉ–
Causative infinitive ⲧⲣⲉ–. *See* ⲧⲣⲉ–
Center, grammatical. *See* Nucleus
Chaîne, Marius, 135
Circumflex, 11
Circumstantial (conversion), 413–33, 459. *See also* Attributive clause; Circumstantial clause adverbial/attributive/completive/sequential
adverbial clause formed by, 421
adverbial premodifier with, 420
ambiguity of, 421–22, 459
constructions of, 421–33
converters
listed, 413
one converter with two clauses, 433
entity statement formed by, 151
extensions of, 433
extraposition with, 418–19
with focalizing function, 459, 460
focalizing not distinguished from, 460
functions of, 415
with main-clause status, 459, 482
preceded by ⲡⲁⲓ/ⲧⲁⲓ/ⲛⲁⲓ, 408, 411
in salutation formula of epistles, 432
as secondary conversion, 416
as tertiary conversion, 417
translations of, 421
ⲛ̄ⲧⲉ– (conjunctive) as extension *within* circumstantial clause, 353
Circumstantial clause
adverbial, 421–25
ambiguity of, 421–22
conjunctions before, 422, 493(6)
forms listed, 493(6)
negation of, 421
translations of, 493 passim
ⲉ–ⲁ expressing second member of antithesis, 423
appositive attributive. *See* Attributive clause, appositive
articulated attributive. *See* Attributive clause, articulated
attributive, 430–32. *See also* Attributive clause
with unexpressed antecedent, 431
completive, 426–27
as entity statement, 426
and periphrastic conjugation, 427
verb of incomplete predication and, 185
sequential, 428
simple attributive. *See* Attributive clause, simple
Citations in this book, editions used, *pages xvi–xix*
Classical Sahidic dialect, *pages ix–x and* paragraph 4
Clause
defined, 248. *See also* Entity statement
dependent. *See below*, 'subordinate'
main: defined, 248
subordinate: defined, 248
Cleft sentence, 461–75
adverbial premodifier with, 473
ambiguity of, 464
contrasted with articulated relative clause, 464
contrasted with three-member nominal sentence, 474
conversions of, 464, 465, 468, 470, 471
defined and analyzed, 461–62
existential, 462, 465, 471
as opening formula of story, 465, 471
extension of, 467
extraposition with, 472
focal points of, 461, 464, 465, 468, 470, 471
frequency of, 463
negation of, 464, 465, 468, 470, 471
and negative rhetorical question, 475
and nexus, 461
patterns of, 463–65, 468–71, 475
in salutation formula of epistle, 466
signals of pattern identity in, 463, 468
translation of, 461, 462
Collective noun, 108
Colon. *See* Stress accent group
Combinative adverb, 206
constructions of, 206 (table 16), 225, 226
in predicate of durative sentence, 310
verb and, 181
Combinative constituent, 181
reflexive as a, 176, 181
Command, request, and wish expressions
conjunctive ⲛ̄ⲧⲉ–, 341
future conjunctive ⲧⲁⲣⲉ–, 364

Command *(continued)*
imperative, 364
jussive ⲙⲁⲣⲉ–, 340
optative ⲉⲣⲉ– 338
ⲉ–infinitive, 341
ⲉⲣⲉ– . . . ⲛⲁ–, 339
ⲉⲧⲣⲉ–, 341
extensions of, 341
in indirect discourse, 521
Comparative degree, 95
Comparison
of adjectives, 95
correlated *(just as . . . so . . .)*, 505–6
zero article in expressions of, 47
Compendium, defined, 41
Complément attributif. *See* Predicative complement
Complementary infinitive, 185(c)
Completion. *See also* Bound group; Circumstantial clause, completive; Main clause; Mutable converter; Mutable morph; Nexus; Periphrastic conjugation; Stress accent group; Verb, of incomplete predication; Verbal auxiliaries; ⲛ̄ⲧⲉ– (conjunctive); ⲧⲁⲣⲉ–
of action, 334, 344
expressed by ⲉⲓⲥ–, 485
Compounds. *See* Derivation and/or formation
Concord of number and gender, 48. *See also* Referential linkage
Condition irréele. *See* Conditional sentence, types: contrary-to-fact
Conditional ⲉⲣϣⲁⲛ–. *See* ⲉⲣϣⲁⲛ–
Conditional sentence, 494–501
ambiguity of, 494, 497
arrangements of, 494
defined, 494
distinguished from factual, 495
equivalents of, 501
invariable ⲡⲉ with, 285
types, 494
contrary-to-fact, 435, 498–99
general condition, 496
mixture of real and contrary-to-fact, 500
undifferentiated cause, 497
Conditionalis. *See* ⲉⲣϣⲁⲛ–
Conditionnel. *See* ⲉⲣϣⲁⲛ–
Congruence. *See* Referential linkage
Conjonctif. *See* ⲛ̄ⲧⲉ– (conjunctive)
Conjonctif futur. *See* ⲧⲁⲣⲉ–
Conjugation
bases, 325, 373
conjugated (mutable) converters, 396
yes and *no* expressed by, 326
in Coptic stage of Egyptian, 186
defined, 165
durative, 306
mediators. *See* Verbal preextensions
non-durative, 325–63
patterns. *See* Durative sentence; Non-durative conjugation; Suffixally conjugated verboid
periphrastic. *See* Periphrastic
suffixal, 373–91
Conjunction, 230–37. *See also* Linkage (Coordination and disjunction)
and adverbial modifier or initial attitude marker, 155, 195, 230, 235
of coordination and disjunction, 234
correlative, 233
defined, 231
of extension, 503, 507
formation of, 232
at head of the following:
adverbial clause, 422
attributive construction of noun, 100
circumstantial, 420, 422
durative sentence, 314, 317, 322
focalizing clause, 456
nominal sentence, 258
non-durative conjugation, 333
predicative expansion of direct object, 178
preterit, 442
ⲡⲉϫⲉ–, 380
negation of, 236
optional before:
attributive construction of noun, 100
conjunctive ⲛ̄ⲧⲉ–, 372
extension clause after a conversion, 412, 429, 433, 443, 458
past tense ⲁ–, 237, 335
premodifying, 234, 354
position. *See also above* 'at head of the following'
definitive feature of conjunctions, 230
enclitic, 154, 235
first-position, 28(5), 235
initial versus enclitic, 235
in premodifying function, 234
after ϫⲉⲕⲁ(ⲁ)ⲥ, 338
sequential, 492
subordinative, 234, 346, 495
syntactic functions of, 234
ⲧⲁⲓ ⲧⲉ ⲑⲉ as, 507
Conjunctive ⲛ̄ⲧⲉ–. *See* ⲛ̄ⲧⲉ– (conjunctive)
Consecutive clause. *See* Result
Consonantal skeleton of the verb, 187
Consonants
defined and listed, 35
realized as zero in skeleton of verb, 187
syllabic consonant instead of distinctive vowel, 188
syllabic and non-syllabic functions of, 35
Construct participle (Participium conjunctum)
base of composite nouns, 122
formation and meaning, 122
and verb lexeme, 164
Consuétudinal. *See* ϣⲁⲣⲉ–
Consuétudinal II. *See* Focalizing
Contemporaneous observation, as discourse perspective, 307, 527
Context. *See* Discourse (i.e. large-scale unit of text)
Contrafactual. *See* Conditional sentence, types: contrary-to-fact
Contrary-to-fact. *See* Conditional sentence, types
Conversions, 395–460. *See also* Circumstantial (conversion); Circumstantial clause; Focalizing; Preterit; Relative (conversion); Relative clause
attestation of, 396 (table 23)
converters defined and classified, 395–98
immutable and mutable, 396
defined and analyzed, 395
double, 397
elements subject to conversion:
cleft sentence, 464, 465, 468, 470, 471
durative sentence, 317, 318, 320, 322, 324
existential-indicating sentence, 476, 477
impersonal predicate, 487, 488
nominal sentence, 256, 263, 264, 266, 267, 272–79 passim, 281–84 passim
non-durative conjugation, 327, 334, 336, 337, 338, 340
suffixally conjugated verboid, 376, 378–82 passim
ⲙ̄ⲙⲟⲛ, 245, 424
ⲙⲟⲫⲓⲥ, 424
ⲛ̄ⲕⲁⲧⲁ– . . . ⲁⲛ, 424
ⲟⲩⲟⲓ ⲛ̄–/ⲛⲁ=, 244
ⲟⲩⲛ̄ⲧⲉ–, 383
ⲟⲩⲛ̄ϣⲟⲙ, 394
ⲟⲩⲛ̄ⲟⲟⲙ, 394
functions of, 395
surveyed, 395–98
triple, 398
Converters, defined and classified, 395–98. *See also* Conversions
immutable and mutable, 396
Coordination, defined, 145. *See also* Linkage (Coordination and disjunction)
Copt, definition and etymology of, 2
Coptic language, 1
cultural and ecclesiastical role of, 1, 6
dates of, 1, 4
dialects of, *pages ix–x and* paragraphs 1, 3
linguistic affinities of, 1, 186
literary, 1, 6. *See also* Coptic literature
Medieval scholarship on, 1
phonology and notation of, 9–26, 31–33, 35–40, 187–90, 193
sounds of, 8–9, 16–18, 26, 32–33, 35–39. *See also* Sounds, Coptic
spelling of, 8–17, 19–26, 31, 36, 38–41
spoken, 1, 9
standardization of, *page x and* paragraph 4
superseded by Arabic, 1
vocabulary sources, 5, 7
Coptic literature (primarily Sahidic), *pages ix–x and* paragraph 6. *See also* Coptic language
Bible, *page x*
bibliography on, 6n 19

transmission of, 4
Copula, function of ⲛⲉ/ⲧⲉ/ⲛⲓⲥ, 270, 277, 278, 279. *See also* Nexus
Copula (in English), 248, 252
Correlated comparison, sentence of:
defined, 506
Cross-reference. *See* Referential linkage
Crum, W. E.: *A Coptic Dictionary*
authority of, 181
classical spellings in, 4n 17
common noun meanings in, 292
dialects recognized in, 3
mingling of ⲡⲉϊ– and ⲡⲉⲓ– in, 56, 58
'transitive' and 'intransitive' in, 166, 169, 174

Dative. *See* Indirect object
Dativus ethicus (Ethic dative), 181
Dauerzeiten. *See* Durative sentence
Day
hours of the, 131
periods of the, 132
Debt. *See* Indebtedness
Definite. *See* Determination
Definite antecedent, defined, 404
Definite article, simple ⲡ–, 52
Definite subject, defined, 317
Definiteness, analyzed, 45
Degrees of descriptive meaning, 95
Deictic *and* Deixis. *See* Demonstration; Indication
Delocutive, defined, 252
Demonstration. *See also* Indication
affective ⲡⲓ–, ⲡⲏ, 58
farther ⲡ– . . . ⲉⲧⲙ̄ⲙⲁⲩ, ⲡⲉⲧⲙ̄ⲙⲁⲩ, 57
nearer, ⲡⲉⲓ–, ⲡⲁⲓ, 56
pronouns: as predicate, 286
Demotic signs in the Coptic alphabet, 5, 8
Denominal verb. *See* Verb, compound
Denotation
ambiguously distinguished from description, 93
defined, 93
and entity term construction, 93
expressed as predicate, 252, 287, 292
and gender motivation, 49, 105, 106
pronouns, 44, 63
and predicative ⲛ̄–, 179
and proper noun, 126
Dependent clause. *See* Clause, subordinate
Deprecation
and predicate ⲟⲩⲟⲩ/ϩⲉⲛⲟⲩ, 74
and ⲡⲓ–, ⲡⲏ 58
Depuydt, Leo, 9, 37
Derivation and/or formation of:
cardinal numbers, 67
compound adverbs, 216–28
compound (denominal) verbs, 180
compound prepositions, 208–13
conjunctions, 232
gendered common nouns, 107, 108, 109–12
genderless common nouns, 117, 118–25
infinitive, 186–89, 193
interjections, 242–44, 246
ordinal numbers, 123
proper nouns, 126
simple fractions, 69
stative, 190, 193
Description
adverbial modification, 194, 234, 490
ambiguously distinguished from denotation, 93
amplification of descriptive entity terms, 100
degrees of descriptive meaning, 95
expressed by:
apposition, 149
attributive clause, 403
attributive constructions of the noun, 92. *See also* Attributive constructions of the noun
circumstantial clause, 415, 421, 430
construct participle, 164
descriptive predications, 168, 179, 292, 376
durative sentence, 307
gendered common noun, 104
genderless common noun, 113
invariable ⲡⲉⲧ–, 110
nominal sentence, 292
relative conversion, 400

ⲁⲧⲉⲣⲉ– 344
and gender of articles, 49
modifications of entity term construction, 103
modifications of proper noun, 129
and possessed noun, 138
after predicative ⲛ̄–, 179
and semantic function of article, 93
and semantic function of entity terms, 93
Determination, 42
analyzed, 45
and apposition, 149
and cardinal numbers, 66
a complex category, 45
and determinators, 42–62
and direct address, 45, 137
entity terms expressing, 141
indefinite. *See* Indefinite article and determinator pronoun; Indefinite determination
non-definite. *See* Non-definite determination
and possessed noun, 138
of proper nouns, 129
and referential linkage, 45
and the selection of:
attributive clause constructions, 404, 407
cleft sentence patterns, 465, 471
coordinators of entity terms *('and')*, 145
direct object constructions, 171
durative sentence patterns, 306, 317, 322, 323
existential-indicating sentence patterns, 476, 479, 480, 482
general relationship constructions, 147
nominal sentence patterns, 282
of specifiers, 65, 66
zero. *See also* Zero; Zero article; Zero article phrase; Zero determinator pronoun
determination of direct object, 171
Determinator. *See* Determinators
Determinator pronoun, 42–62
defined, 44
affective demonstrative ⲡⲏ, 58
'another' ϭⲉ, 51
'any, every, all' ⲟⲩⲟⲛ ⲛⲓⲙ, 60
farther demonstration ⲡⲉⲧⲙ̄ⲙⲁⲩ, 57
indefinite ⲟⲩⲁ, 50
nearer demonstration ⲡⲁⲓ, 56
nexus pronoun ⲡⲉ, 53, 252
'the other' ⲡⲕⲉ, 55
possessed pronoun ⲡⲱⲟ, 20, 54
zero ⲟⲩⲟⲛ, 59
Determinators, 42–62. *See also* Article; Determination; Determinator pronoun
defined and listed, 42
and referential linkage, 48
surveyed, 50–60
Diaeresis (Trema), function of, 12
Dialogue. *See also* Direct address; Discourse, direct
and future conjunctive ⲧⲁⲣⲉ–, 357
identity dialogue and naming constructions, 130
and imperative, 364
and jussive (ⲙⲁⲣⲉ–), 340
and selection of nominal sentence pattern, 281
and ⲁⲛⲟⲕ ⲡⲉ "It is I," 281
and ⲱ, 238
Digrams, 15–16
Direct address
and determination, 45, 137
signals of, 137
Direct discourse, *See* Discourse, direct
Direct object
amplified by:
circumstantial clause, 426
predicative expansion, 178, 426
reported discourse, 513–14
defined, 166
in durative sentence, 308
durativity signalled by, 308
as focal point, 449
after the following:
compound verb, 180
construct participle, 122
double-object causative verb ⲧ̄ⲙⲙⲟ etc., 172

Direct object *(continued)*
double-object ⲧⲛⲁ=, 173
immutable transitive infinitive, 170
imperative, 364
mutable transitive infinitive, 167, 171, 329
non-durative infinitive, 329
ⲁⲛⲓ=, ⲁⲣⲓ=, ⲁⲩⲉⲓ=, ⲁⲭⲓ=, 88
ⲛⲁ– (future auxiliary with infinitive), 311
ⲟⲩⲛ̄ⲧⲉ– ('have'), 383, 386, 390
ⲥϩⲁⲓ=, ⲧⲛ̄ⲛⲟⲟⲩ=, ⲧⲟⲟⲩ=, ϫⲟⲟⲩ=, ϭⲟⲟⲩ=, 88
ⲧⲣⲉ–, 359, 360
the following as direct object:
penultimate personal object morph, 82
personal second suffix, 88
possessed noun, 140, 171
specifier, 65
zero determined entity term, 171
. . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ, 60
formal (dummy), 514, 516
general person expressed as a, 75, 181(f)
and identification of ⲉϥ–, 346
and identification of ⲛⲉϥ–, 351
marked by ⲛ̄–/ⲙ̄ⲙⲟ= 171, 203
mediation by various prepositions, 170
selection of absolute/bound state of infinitive, 171
semantically empty, 169
Stern-Jernstedt rule, 171
syntax, 166–80
transitivity, 166–80
unexpressed object, 169, 431
and verbal preextensions, 183
Directional adverb. *See* Combinative adverb
Discourse (i.e. large-scale unit of text)
defined, 527
and definition of dependent clause, 395
discourse perspectives and discourse types
contemporaneous observation, 307
co-occurrence with tense, 527
defined, 527
dialogue, 340
and durative sentence, 307
exposition, 238, 245, 282, 439, 482
generalization, 311
narration. *See* Narrative
and non-durative conjugation, 326
timeless truth, 255, 307, 337
and ⲁ– (past tense conjugation), 334
and ⲉⲣⲉ– (optative conjugation), 338
and ⲱⲁⲣⲉ–, 337
and function of preterit conversion, 435
and identification of subject/predicate, 268
and interpretation of focalizing conversion, 445
perspective: defined, 527
systems and tense, 525
type: defined, 527
woven together by referential linkage, 75
Discourse (i.e. speech and cognition), reported, 509–24
amplifying direct object, 513
constructions of, 513–18
defined, 509
direct. *See also* Dialogue; Direct address
defined and analyzed, 523
and def. article phrase, 45, 137
and Greco-Coptic personal name ending in ⲉ or ⲁ, 137
and imperative, 364
and initial attitude marker, 238
and interjection, 240
signals of, 523
indirect
alterations found in, 519–22
defined and analyzed, 519
English translation of, 519
shifts in perspective found in, 519–22
signals of, 519–22
tense in, 519
and ⲙⲁⲣⲉ–, 340
and ⲧⲁⲣⲉ–, 357
initial signals of, 509
inverted, 518
neutral
contrasted with indirect and direct discourse, 524
defined and illustrated, 524
position in sentence, 509, 517, 518
as predicate, 286

Disjunction, defined, 145. *See also* Linkage (Coordination and disjunction)
Distributive expressions
reiterated article phrase, 62
zero article in, 47
Ditto mark (=), meaning of, 30
Djinkim. *See* Superlinear dot
Doubled vowel, 16, 28, 36, 187, 252
Durative conjugation, defined, 306
Durative infinitive. *See also* Durative sentence; Durativity
contrast with stative, 309
defined, 308
as predicate, 308
and verb lexeme, 160
Durative sentence, 305–24. *See also* Durative infinitive: Durativity
adverbial premodifier with, 314
components of, 305–6, 308–11
conversions of, 317, 318, 320, 322, 324
direct object syntax, 171, 308
bare specifier, 65
ⲉⲓⲣⲉ ⲙ̄–ⲡ=ⲙⲉⲉⲩⲉ/ⲣ̄–ⲡⲙⲉⲉⲩⲉ ⲛ̄–, 171
. . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ, 60
ⲟⲩⲉⲱ–, ⲟⲩⲁⲱ=, 171
ϫⲱ ⲙ̄ⲙⲟ–ⲥ ϫⲉ–, 171, 514
and existential-indicating sentence, 479
extension of, 315
extraposition with, 313
extraposition of converter and subject with, 321
invariable ⲡⲉ with, 316
negation of, 317, 318, 322, 323
converted, 320, 324
patterns of, 305–6, 317–18, 320, 322–24
periphrastic conjugation of, 312, 427
personal prefixes (ⲧ– etc.) of, 78, 83, 318
predicates of, 206, 305, 308–11
situational predicate, 310
Stern-Jernstedt rule, 171
subjects, 306, 317, 318, 322
bare specifier, 65
elaboration of subject, 313, 317, 319, 321, 322
postponed subject, 319
. . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ 60
tense and discourse perspective in, 307
Durativity
defined, 305
and preterit conversion, 439
signals of, 308
and tense, 526
ⲟ ⲛ̄–, 180

ᵉ (Sound), non-phonemic resonance, 35
/e-/ (Phoneme), manifestations of, 25
Editions of texts cited in this book, *pages xvi–xix*
Egyptian Coptic, defined, 7
Elaboration of subject/predicate
in durative sentence, 313, 317, 319, 321, 322
in existential-indicating sentence, 478
in nominal sentence, 257, 264, 265, 271, 275
in non-durative conjugation, 330–32
Elanskaja, A. I., *page xiv 6*
Elision
simplification of repeated vowels, 24
of ⲉ–ⲉ in cleft sentence, 464
Ellipsis, expressed by
conjugation base and subject (for full conjugation pattern), 325
personal independent ⲁⲛⲟⲕ etc. (for pattern containing personal dependent), 77
ⲉⲓⲣⲉ (for compound verb), 180
Emmel, Stephen, *page ix*
Emotion. *See* Rhetorical affect
Emphasis. *See* Focalization; Intensification; Rhetorical affect
Emphatic and intensive pronoun. *See* Inflected modifier ⲧⲏⲣ= etc.
Enclitic, 28, 155, 182, 257
conjunctions, 235
defined, 28
dependent relationship of, 28(6), 34
initial attitude markers, 239
position
in cleft sentence, 461
in durative sentence, 317, 318, 322
in nominal sentence, 257
in non-durative conjugation, 325
in preterit clause, 438
ⲁⲛ negating nexus, 254, 317, 318, 320, 373, 452, 459, 468, 471

Enclitic *(continued)*
ⲁⲛ negating sentence element, 98, 143, 157, 199, 236, 505
ⲡⲉ (nexus pronoun) 252, 257, 285, 438
in ϫⲉⲕⲁ(ⲁ)ⲥ clause, 338(b)
and stress accent group, 32
vowel doubling before (ⲟⲩⲙⲉⲉ ⲧⲉ), 28, 252
vowel reduction before (ⲥⲉⲡ ⲥⲛⲁⲩ), 28
and ⲙ̄ⲙⲁⲩ after ⲟⲩⲛ̄ⲧⲉ–, 383
Endophoric reference
defined, 266
by subject ⲡⲉ/ⲧⲉ/ⲛⲉ, 266, 281, 284, 464, 470
Entity statement
defined and illustrated, 150
forms of, 151
and reported discourse, 509
as subject expansion, 486–89
Entity term. *See also* Entity term construction
defined and types listed, 141, 142
and definition of noun, 91
denotation and description by, 93
focal point of cleft sentence, 461
free: defined, 252
lexical and/or grammatical content expressed by, 141
as lexical expansion of personal morph, 87
linkage of, 145, 231
negation of, 143
and noun lexeme, 92
phrasal constructions of, 144–49
and plural form of noun, 108
as predicate, 252
reiterated, 228
semantic function and syntax, 141
Entity term construction (i.e. article phrase/specifier phrase)
defined, 92
interpretations of, 93
modifications of, 103
semantic functions of, 92, 93
Entity term and entity statement, 141–51
Epistle, salutation formula in, 432, 466
Ereigniszeiten. *See* Non-durative conjugation
Emštedt, P. V., *page xi and* paragraph 171
Essential predication. *See* Inherent predication
Ethic dative, meaning of, 181
Eventualis. *See* Conditional sentence, types: general condition
Existence, asserted by:
circumstantial clause construction, 482
existential cleft sentence, 462, 465, 471
existential ⲡⲉ, 266, 283, 462, 465, 471
existential-indicating sentence, 476–85
yes/no, 241
ⲟⲩⲛ̄– and ⲉⲓⲥ–, 476–85
ⲱⲱⲡⲉ, ⲱⲟⲟⲡ, 476
Existential clause. *See* Existential-indicating sentence
Existential cleft sentence, defined, 462
Existential-indicating sentence, 476–85
analyzed, 476–77
conversions of, 450, 476, 477
and durative sentence patterns, 479
expansions of, 479–84
functions of, 476, 479
negation of, 477, 483, 484
as opening formula of story, 476, 480, 482
patterns of, 476, 478–84
tense in, 477
Existenzsatz. *See* Existential-indicating sentence
Expansion
by adverbial modifier, 194, 234, 490
by apposition, 149
by attributive clause, 403
attributive constructions of the noun, 92. *See also* Attributive constructions of the noun
by circumstantial clause, 415
defined, 34
by entity statement, 486–89
as focal point, 449
of the following items:
article, 43, 65
common noun, 92
direct object, 178
existential-indicating basic pattern, 322, 479–84
expression of speaker's judgement etc., 486
extraposited topic. *See* Extraposition
impersonal predicate, 487
personal morph. *See* Postponed subject
proper noun, 126
specifier, 43, 64
verb, 166–82, 364
verb of incomplete predication, 185
verb of speaking or cognition, 509–24
verbal auxiliary, 184
ⲟ ⲛ̄–, 179, 185
nucleus and: defined, 34
predicative, 178, 179, 203, 465, 471, 479–84
and relative clause, 400
restrictive: defined, 146–48
subject expansion: defined, 486
Explanatory relative clause, defined, 410
Explikative Adjektivsatz. *See* Attributive clause, appositive
Exposition (type of discourse)
and existential-indicating sentence, 482
and initial attitude markers, 238
and preterit conversion, 439
and ⲁⲛⲟⲕ ⲡⲉ, 282
ⲉⲓⲥϩⲏⲧⲉ and, 245
Extension (of clause)
defined, 234
of the following:
circumstantial, 433
cleft sentence, 284, 467
converted durative sentence, 315
focalizing, 458
imperative, 341, 357, 372
preterit, 443
relative, 412, 429
ⲁ– (past tense conjugation), 335
ⲉⲣⲉ– (optative conjugation), 341
ⲉⲣⲱⲁⲛ–, 347
ⲙⲁⲣⲉ–, 341, 357
ⲛ̄ⲧⲉⲣⲉ–, 345
ⲟⲩⲛ̄ⲧⲉ– ('have'), 391
ⲱⲁⲛⲧⲉ–, 349
See also Linkage (Coordination and disjunction)
signalled by ⲛ̄ⲧⲉ– (conjunctive conjugation), 351
signalled by ⲧⲁⲣⲉ–, 357
Extraposition (i.e. frontal extraposition)
of both converter and subject:
in circumstantial clause, 419
in durative sentence, 321
in focalizing clause, 455
in preterit clause, 441
defined, 313
with the following patterns:
circumstantial clause, 418–19
cleft sentence, 472
durative sentence, 313
focalizing clause, 454
nominal sentence, 253, 264, 272, 274
non-durative conjugation, 330
preterit clause, 440
relative clause, 402
suffixally conjugated verboid, 374
ⲟⲩⲛ̄ⲧⲉ– ('have'), 387
inverted discourse (reported discourse before verb of reporting), 518
of nominal element of compound verb, 180

Factual presupposition clause, defined and analyzed, 495
Farther demonstrative article and determinator pronoun ⲡ– . . . ⲉⲧⲙ̄ⲙⲁⲩ, ⲡⲉⲧⲙ̄ⲙⲁⲩ, 57
Feminine gender, 42, 75
Figures, expressed by letters, 67
Final clause. *See* Purpose
Finalis. *See* ⲧⲁⲣⲉ–
I Future. *See* Durative sentence
I Perfect. *See* ⲁ– (past tense conjugation)
I Present. *See* Durative sentence
Focal point, defined, 445
Focalization. *See also* Cleft sentence; Focalizing (conversion)
defined, 445
expressed by circumstantial, 459, 460
focus and predicate, 247
and intonation contour, 33
in nominal sentence, 256, 276, 304, 451
patterns, 445
as version of sentence, 247
Focalizing (conversion), 444–58, 460. *See also* Focalization
and adverbial complement, 449
adverbial premodifier with, 456
ambiguity of, 445
analyzed, 448
and circumstantial conversion not distinguished, 460

Focalizing *(continued)*
converters listed, 444
extension of, 458
extraposition with, 454
focal point
defined, 445
inherently focalized items as, 448
location of, 445, 448, 449
types, 449
forming entity statement, 151, 445, 457
functions of, 445
invariable ⲡⲉ with, 285
within larger textual structure, 395, 445
negations of, 452–3
and nexus, 448
and nominal sentence, 256
reader's interpretation of, 445
and rhetorical questions, 452, 453
secondarily converted, 447
as secondary conversion, 446
in third degree conversion, 447
translation of, 448
Focus. *See* Focalization; Focalizing (conversion)
Formal antecedent, defined, 408
Formation. *See* Derivation and/or formation
Fractions, simple: formation of, 69
Free variant. *See* Variant
Frontal extraposition. *See* Extraposition
Futur énergique. *See* ⲉⲣⲉ– (optative conjugation)
Futur I. *See* ⲛⲁ– (future auxiliary)
Futur II. *See* Focalizing
Futur III. *See* ⲉⲣⲉ– (optative conjugation)
Future (time range in tense system), 525
various expressions of, 311
Future auxiliary. *See* ⲛⲁ– (future auxiliary)
Future, immanent: defined, 311
Future conjunctive ⲧⲁⲣⲉ–. *See* ⲧⲁⲣⲉ–

Gender. *See also* Noun, gendered common/genderless common; Referential linkage
association with noun, 105
concord of, 48
default, 46, 411
defined, 46
disagreement of article and noun in, 93
and entity term, 141
formally signalled by:
cardinal number, 66
determinator, 42
imperative, 371
noun, 48, 107, 109, 110, 115, 117, 126
personal morph, 75
ⲛ̄–ⲥⲉⲓⲙⲉ and ⲛ̄–ⲥⲟⲟⲩⲧ, 106
general, 46, 48, 49, 75, 181, 381, 411
Greek and Coptic, 105
motivation and:
article and determinator pronoun, 49
cardinal number, 49
common noun, 49, 105, 115
infinitive, 105
names of animals, 106
possessed noun, 138
neutralized, 46, 411
and referential linkage, 48
suppressed by zero article, 47
unmarked, 46, 381, 411
Gendered common noun. *See* Noun
Genderless affix, defined, 112
Genderless common noun. *See* Noun
Genderless prefixes, listed, 112
Genderless suffixes, 112
General conditional clause, defined and analyzed, 496
General person, expressions of, 75, 181
General relationship (Possessive)
ambiguity of, 54, 147
in compound prepositions, 210
defined, 147
expressed by:
mark of relationship ⲛ̄–, 147, 203
possessed noun ⲁⲛⲁ≠ etc., 141
possessed pronoun ⲡⲁ–/ⲡⲱ≠, 54, 147
possessive article ⲡ≠, 54, 147
ⲛ̄ⲧⲁ≠, 147
Generalization, expressions of. *See also* General conditional clause
articulated attributive clause, 411
discourse perspective, 255, 307, 311, 337
general gender, 46, 49
zero article, 47
ⲛⲁ– (future auxiliary), 311
ⲛ̄ⲑⲉ ⲛ̄ⲛⲓ–, 58

ϣⲁⲣⲉ–, 337, 525
Generelle Adjektivsatz. *See* Attributive clause, articulated
Genitive. *See* General relationship (Possessive)
Glottal stop (phoneme)
manifestation of, 9
manifestation of vowel before, 188
written expressions of, 36
Glottal stop (sound), defined, 36
Gnomic utterance. *See* Generalization
Gnostic manuscripts, dialect of, *page x*
Gods, Greek: names of, 127
Grammatical categories. *See* Categories, grammatical/semantic
Grammatical subject, defined, 486
Greco-Coptic. *See also* Greek (language)
adverb, 215
common noun, 94, 105, 114
defined, 7
historical background of, 5
proper noun, 126, 127
sounds, 9, 32
spelling, 13, 14, 38–41
verb, 191–92
Greek (language)
adjective, 94, 114, 117
adverb, 215
alphabet, 5, 8, 14
in Egypt, 5
gender, 105
inflection, 7
post-Classical pronunciation, 39
preposition, 200
proper names, 41, 126, 127
rough and smooth breathing, 40
spelling, 39
substantive, 94
syllable structure and Coptic superlinear stroke, 35, 38
syntactic influence on Coptic, 5, 7
verb, 191–92
vocabulary in Coptic, 7. *See also* Greco-Coptic
vocative, 137

/h/ (Phoneme)
irregular manifestations of, 17
manifestation of vowel before, 188
Habitual. *See* ϣⲁⲣⲉ–
'Have', 383–94
Hilfszeitwort. *See* Conjugation, bases; Converters
Horner, George: edition of Sahidic New Testament, 56, 58
Hyperbaton. *See* Interlace
Hyphen (in Coptic font), meaning and usage of, 27, 30
Hyphen, double (=): meaning and usage of, 30
Hypostasis
defined, 142
of discourse, forming entity statement, 151
Hypothetical meaning, 311, 326

ⁱ (Non-phonemic resonance), 35
ī (Sound), phonological status of, 9
Identification, 'the same' ⲡⲓ– . . . ⲛ̄ⲟⲩⲱⲧ, 58, 70
'If' ⲉⲣϣⲁⲛ–. *See* ⲉⲣϣⲁⲛ–
Immanent future, defined, 311. *See also* ⲛⲁ– (future auxiliary)
Immutable infinitive, defined, 167
Imperative, 364–72
adverbial premodifier with, 364
defined, 364
emotive negative ⲙ̄ⲡⲱⲣ ⲉ–, 368
extensions of, 341, 357, 372
extraposition with, 364
infinitival: defined, 365
and infinitive, 160
invariable ⲡⲉ with, 285
negation of, 368
and nexus, 249, 364
number/(gender) of addressee(s) of, 371
periphrastic formation of, 369
special forms of affirmative, 366
syntax of, 364
and verb lexeme, 163, 364
ⲙⲁ– as initial formant of, 367
and ⲙⲁⲣⲉ–, 340, 370
and ⲛⲁ≠ *refl.*, 181
Imperfect. *See* Durative sentence; Preterit
Imperfectum. *See* Durative sentence; Preterit
Imperfectum futuri. *See* Conditional sentence, types: contrary-to-fact; Preterit, as secondary conversion

Impersonal predicate
conversions, negations, and tense of, 487–88
defined and morphs listed, 487
Incidental predication, 526. *See also* Predicative ⲛ̄–/ⲙ̄ⲙⲟ=
defined, 179
expressed by stative ⲟ ⲛ̄–, 309
marked by ⲛ̄–/ⲙ̄ⲙⲟ=, 179, 203
Incipient action
defined, 427
and ingressive infinitive, 174
and periphrastic conjugation of ϣⲱⲡⲉ, 427
Incomplete predication, verbs of, 185
Indebtedness
and selection of predicate, 310
and ⲟⲩⲛ̄ⲧⲉ– ('have'), 392
Indefinite. *See* Determination
Indefinite article and determinator pronoun ⲟⲩ–, ⲟⲩⲁ, 50
Indefinite determination. *See also* Determination
analyzed, 45
expressed along with other categories, 61
Independent clause. *See* Main clause
Independent personal pronouns. *See* Personal independents
Indication (Deixis), 476. *See also* Existential-indicating sentence
Indirect discourse. *See* Discourse, indirect
Indirect object, 182
Indirekter genitiv. *See* General relationship (Possessive)
Infinitival imperative, defined, 365
Infinitive. *See also* Verb
as attributive noun, 105
causative, 193 (Class V), 367. *See also* ⲧⲣⲉ–
complementary, 185(c)
conjugated, 165, 186. *See also* Conjugation
two infinitives linked, 165
defined, 159, 160
durative. *See* Durative infinitive
functions of, 160
immutable, 167, 170
and imperative, 160
ingressive meaning of, 174, 175, 180
intransitive, 166, 168
linked to preceding entity term, 145
morphology of, 186–89, 191–93
mutable transitive, 167, 171, 189
negation of, 105, 161
non-durative. *See* Non-durative infinitive
as noun, 105
reflexive construction, 181
objectless transitive, 174, 175
passive construction of. *See* Passive
phrase: adverbial, 490–93
as predicate
in durative sentence, 305, 308, 309
in nominal sentence as noun, 268, 288, 290, 293
in non-durative conjugation, 325, 328
states of, 167, 189
and stative, 168
as subject, 486
transitive, 166–80
ambiguity of, 166, 169, 175
defined, 166
objectless, 169, 174, 175, 181
and verb lexeme, 160
Infinitive phrase, adverbial. *See* Adverbial clauses and infinitive phrases
Infix, defined, 28
Inflected infinitive. *See* ⲧⲣⲉ–
Inflected modifier ⲧⲏⲣ= etc., 152–58
defined, 152
irregular personal suffixes with, 85, 152
negation of, 157
placement and word order, 154–55
referential linkage of, 152
Ingressive, defined, 174
Inherent predication, 526
defined, 179
and nominal sentence, 255, 292
Initial attitude marker, 230, 238–39
and adverbial modifier, 195, 230
conjunctive (ⲛ̄ⲧⲉ–) expanding an, 354
defined, 238
and direct discourse, 238, 511, 523
enclitic, 239
first-position, 28(5), 239
and interjection, 240
position in clause, 155, 230, 239
sequential, 492
Initial bound morph, defined, 28

Injunctive. *See* ⲙⲁⲣⲉ–
Instans. *See* ⲛⲁ– (future auxiliary)
Intensification, of adverbial modification, 198
Intercalary days of the calendar, 135
Interjection, 240–46
clausal, 240
conversions of, 244, 245
defined, 240
formations of, 240
inflected, 240, 242
and nexus, 249
non-inflected, 240, 245
signal of direct discourse, 523
Interlace (Hyperbaton), 265, 271
Interlocutive, defined, 252
Interrogative. *See also* Rhetorical question
adverbs, 229
ambiguity of, 33, 511
belittling, 299
and cleft sentence, 470, 475
and existential-indicating sentence, 476, 483, 484
and focalization, 448, 452, 453
of identity, 130, 261, 281, 282
in indirect discourse, 519, 522
initial discourse markers, 238, 250, 354
and intonation contour, 33
naming constructions, 130
negative, 244, 250, 452, 453, 475
and nominal sentence, 261
particles, 238, 250, 511
pronouns. *See below* 'specifiers'
signals of, 33, 238, 250, 511
of similarity, 301
specifiers, 63, 72, 73, 470, 512
and ⲟⲩⲟⲓ ⲁⲛ, 244
and ⲧⲁⲣⲉ–, 358
Intonation contour of grammatical pattern, 33, 247
Intransitive, defined, 166. *See also* Infinitive
Inverted attributive construction of the noun, 102
Inverted discourse, 518
Irrealis. *See* Conditional sentence, types: contrary-to-fact
Irregular verb, defined, 190
It (impersonal), 266, 486
Iotacism in Greek spelling, 39
Iteration. *See* Reiteration, distributive

Jernstedt, P. V., *page xi and* paragraph 171
Jusqu'à ce que. *See* ϣⲁⲛⲧⲉ–
Jussive, defined, 340. *See also* Command, request, and wish; ⲙⲁⲣⲉ–

/k/ (Phoneme), manifestations of, 23
Kernel statement, defined, 253
Konditionalis. *See* ⲉⲣϣⲁⲛ–

Laryngeal. *See* Glottal stop (phoneme); Glottal stop (sound)
Legislation, and ⲉⲣⲉ– (optative conjugation), 338
Letter. *See* Epistle
Letters of the alphabet
digrams, 15, 16
monograms, 9 (table 1 nn. 1, 2, 3, 5), 13
names of, 9
as numerical figures, 67
sources of, 5, 8
Lexeme, noun
actualizations of, 34, 43, 47, 64, 92, 127, 140
defined, 91, 92
gender associated with, 46
linkage of, 231
Lexeme, verb
actualizations of, 160–64, 308, 325, 328
defined, 159
as focal point, 445
linkage of, 231, 332
Limitative ϣⲁⲛⲧⲉ–. *See* ϣⲁⲛⲧⲉ–
Linguistic theory, *page xi*
Linkage (Coordination and disjunction). *See also* Asyndeton
defined, 231
expressed by conjunctions, 231, 233
of the following elements:
adverbial modifier, 197, 231
attributive construction of the noun, 97
bare specifier, 65
clause, 231, 234
entity term, 145, 231
infinitive lexeme, 231
modifier of entity term, 103
noun lexeme, 231, 257

Linkage *(continued)*
prepositional object, 201
... NIM and OYON NIM, 60
and initial attitude markers, 238
syntactic function of, 234
at various levels of structure, 231
Linkage of discourse elements. *See* Referential linkage
Linkage of morphs, 27. *See also* Bound group
Long definite article ΠЄ–, 52

Main clause, defined, 248, 395
Main clause status, signalled, 326
Main tense. *See* Tense, main
Mark of appurtenance N̄TЄ–, N̄TA=, 204
Mark of relationship N̄–, 203. *See also* N̄–/M̄MO=
Masculine gender, 42
as general gender, 46
Medial bound morph (Infix), defined, 28
Mediated attributive construction of the noun, 99
Mode of action, and non-durative conjugation, 326
Modification, defined, 92. *See also* Description; Expansion
Monograms, 13
Month, days of the, 134
Months, Egyptian, 135
Mood, and non-durative conjugation, 326
Morph, defined, 18
and syllable, 18
Morpheme. *See* Morph
/mt/ (Phoneme sequence), manifested as syllable MN̄T, 26
Murmelvokal. *See* Resonance, non-phonemic
Mutable converter
conjugation paradigms of, 396
defined, 396
Mutable morph, defined, 30
Mutable transitive infinitive, defined, 167

/n-/ (Phoneme), manifestations of, 21–22
Nag Hammadi manuscripts, dialect of, *page* x
Naming constructions, 130
Narrative
discourse type, 527
linkage (extension) of clauses in, 234
and main tense, 525
opening formulas of. *See* Story, beginning of
pace, 435
and preterit, 435, 439
and sequential circumstantial clause, 428, 429
A– (past tense conjugation) in, 334
ANOK ΠЄ etc. in, 283
ACWWΠЄ in, 185
ЄIC– in, 476, 478
ЄIC2HHTЄ in, 245
N̄TЄPЄ– in, 344, 348
OYN̄– in, 476
TAPЄ– in, 358
Nearer demonstrative article and determinator pronoun ΠЄI–, ΠAI, 56
Negation. *See also* Negators
adverbs expressing, 221
componential. *See below* 'of individual elements'
converters with, 399, 444
of imperative, 163, 241, 251, 368, 369
of individual elements, 251
adverbial modifier, 199, 251, 505
attributive construction of noun, 98, 251
conjunction, 236, 251
entity term, 143, 251
infinitive, 105, 161, 251
inflected modifier, 157, 251
linkage expressing, 145, 231, 233
negators: defined and listed, 250–51
of nexus patterns
circumstantial clause, 421, 459
cleft sentence, 464, 465, 468, 470, 471, 475
durative sentence, 250, 317, 318, 322, 323
durative sentence converted, 320, 324
existential-indicating sentence 250, 394, 476, 477, 482, 483, 484
focalizing clause, 452–53, 458
impersonal predicate, 250, 487, 488
nominal sentence, 250, 254; 263–84 passim
non-durative conjugation, 250, 326, 327; 334–42 passim
preterit clause, 434
relative bare ЄT-, 405
suffixally conjugated verboid, 250, 373; 376–82 passim
N̄TЄ– (conjunctive), 352
OYN̄TЄ– ('have'), 383
TPЄ–, 359
ON̄– 'find out (that)', 457, 516
rhetorical question containing, 238, 250, 452, 453, 475, 483, 484
and zero article, 47
Negators, 250. *See also* Negation; AN; MЄWA=; MЄWWЄ; MN̄–; TN̄–
Neuter gender (Greek), 105
Neutral discourse, defined and illustrated, 524. *See also* Discourse, reported
Nexus
and 'copula' function, 248, 270
defined, 248
entity statement as subject in, 486
and imperative, 364
morph
of cleft sentence, 464, 465, 468, 470, 471
defined and forms listed, 247–49
nexus pattern without a, 317
of nominal sentence, 252
negation of, 250
and non-tense categories, 526
patterns
'basic' patterns, 395
listed, 248
and nexus pronoun ΠЄ, 53
nuclear: versus subject expansion, 486
and personal prefixes AN̄–, 79
and personal prefixes †–, 78
pronoun ΠЄ/TЄ/NЄ, 53, 252, 268–70
and tense, 525, 528
Nexus pronoun ΠЄ/TЄ/NЄ, 53, 252, 268–70
'No', expression of, 241
Nomen actionis, infinitive as, 105
Nomina sacra, and superlinear stroke, 41
Nominal sentence, 252–304
adverbial premodifier with, 258
ambiguity of, 268
analyzed, 252–53, 268–71
in cleft sentence, 464
containing:
AN̄– etc., 263–64
ANOK ΠЄ etc., 280–84
ΠЄ etc. with one entity term, 265–67
ΠЄ etc. with two or three other elements, 268–79
conversion of. *See* Conversions
defined, 252
elaboration of subject or predicate in, 253, 257, 264, 265, 271, 275
existential ΠЄ in, 266
as explanatory relative clause, 410
extraposition with, 253, 264, 272, 274
focalization of element in, 256, 276, 304, 451
interlace (hyperbaton) in, 265, 271
negation of, 250, 254; 263–84 passim
as opening formula of story, 266
patterns of, 252
periphrastic conjugation of, 427
postponed subject in, 275
predicates of, 252; 259–84 passim; 286–304
ambiguity of, 268
formal classification, 286
range of: according to sentence pattern, 259, 268
semantic classification, 287–304
referential linkage in, 266–84 passim, 289, 304
structure of, 252–58
tense in, 255
Non-combinative adverb expressing spatial orientation, 223
Non-definite antecedent, defined, 404
Non-definite determination. *See also* Determination
of antecedents, 404, 408, 430
of bare cardinal number, 66
defined, 45, 322
versus definite, 45
and indefinite, 45
of subject of OYN̄–/ЄIC–, 477, 480, 482
in durative sentence, 322, 323, 476, 479
Non-definite subject, defined, 322
Non-durative conjugation, 325–63. *See also* Non-durative infinitive; A– (past tense conjugation); ЄPЄ– (optative conjugation); ЄPWAN–; MAPЄ–; M̄ΠATЄ–; N̄TЄ–

Non-durative conjugation *(continued)*
(conjunctive conjug.); ⲛ̄ⲧⲉⲣⲉ–; ⲧⲁⲣⲉ–; ⲧⲣⲉ–; ⲱⲁⲛⲧⲉ–; ⲱⲁⲣⲉ–
adverbial premodifier with, 333
analysis of, 325
conjugation bases, 325
conversions of, 327; 334–340 passim; 396 (table 23)
direct object syntax, 171, 329
Stern-Jernstedt rule, 171
ϫⲟⲟⲥ ϫⲉ– 171, 514
elaboration of subject or predicate, 330–32
extraposition with, 330
negation of, 326, 327
patterns, 325, 327, 334, 336–40, 343–44, 346–63
distinguishing features of, 327
predicates of, 325, 328
subject postponed in, 331
tense and other categories in, 326, 526
tenseless, 326
ⲣ̄– 'have the function of', 180
Non-durative infinitive. *See also* Non-durative conjugation
defined, 306, 328
and imperative, 364, 365, 368
as noun, 105
syntactic environments of, 328
and verb lexeme, 160
Non-phonemic letters, 9 (table 1), 26, 85nn. 1 and 2, 188
Non-restrictive relative (in English), 408
Non-terminal bound morph, defined, 28
'Not yet' ⲙ̄ⲡⲁⲧⲉ–. *See* ⲙ̄ⲡⲁⲧⲉ–
Nota relationis. *See* Mark of relationship (ⲛ̄–)
Noun, 91–140. *See also* Article; Article phrase; Entity term; Specifier; Specifier phrase
classes of, 91
common noun
actualizations of, 92
as attributive, 92. *See also* Attributive constructions of the noun; Description
constructions of, 92
and denotation/description, 93. *See also* Description; Denotation
defined, 91
distribution over attributive constructions, 96
as entity term, 92–93
Greco-Coptic, 105
modifications of, 103
properized, 136
gendered common noun, 104–12. *See also above* Noun, common
ambiguity of semantic functions in, 93
collective, 108
constructions of, 104
defined, 104–5
derived and composite forms of, 109–12
disagreeing with gender of article, 93
formal marking for gender, 107
formal marking for plural, 108
and gender, 105–7
and gender motivation, 49, 64
semantic functions of, 104
genderless common noun, 113–25. *See also* Description; *and above*, Noun, common
defined, 113
derived and composite forms of, 118–25
distribution over attributive constructions, 116
formal marking for animateness, 117
formal marking for feminine gender, 114, 117
formal marking for plural, 114, 117
and gender motivation, 115
Greek adjectives as, 114
preposition as a, 124
semantic function of, 113
types of, 114
possessed noun, 138–40
actualization of, 140
defined, 138
and determination, number, gender, 138
and direct object syntax, 140, 171
etymologies of, 140
expresses general relationship, 141
forming compound prepositions, 138, 140, 209
forming compound verbs, 138, 140, 180
meaning and usage of, 138, 140
and parts of body, 140
as predicate, 286
prenominal state of, 139
syntax of, 138
proper noun, 126–37
actualization of, 127
in apposition, 129
commonized, 136
defined, 126
determination of, 129
and direct address (vocative), 137
formal marking for biological sex, 126
formation of, 126
and gender, 126
modification of, 126, 129
in naming constructions, 130
and nominal sentence predicate, 129
as predicate, 292
referential linkage of, 128
semantic function of, 126
shortened forms of, 126
sources of, 126
syntax of, 129
ϫⲉ– before, 129
Noun phrase *or* Noun syntagm. *See* Article phrase; Entity statement; Entity term; Entity term construction; Specifier phrase
Nucleus and expansion. *See* Expansion
Nullmorphem. *See* Zero
Number (grammatical category). *See also* Cardinal numbers; Numerical affixes; *'One . . . '*; Ordinal numbers; *'Two . . . '*; ϩ– 'approximately'
collective noun, 108
figures expressed by letters, 67
formally signalled by:
cardinal number, 66
determinator, 42
noun, 48
numerical affix, 71
ordinal number, 123
personal morph, 75
general, 411
and possessed noun, 138
quantity, 63, 297
and referential linkage, 48
Numerical affixes, 71

/ō/ (Phoneme), ⲟⲩ *(u)* and ⲱ *(ō)* as allophones of, 20
Oath, and ⲉⲣⲉ– (optative conjugation), 338
Object. *See also* Penultimate personal object morph
direct. *See* Direct object
of preposition: defined, 200
'One . . . ', expression of, 70
Optative ⲉⲣⲉ–. *See* ⲉⲣⲉ– (optative conjugation)
Oratio obliqua. *See* Discourse, indirect
Oratio recta. *See* Discourse, direct
Order. *See* Word order
Ordinal numbers, 112, 123
'Other, the' ⲡⲕⲉ–, ⲡⲕⲉ (article and determinator pronoun), 55

Parfait I. *See* ϩ– (past tense conjugation)
Parfait II. *See* Focalizing; ϩ– (past tense conjugation)
Participium coniunctum. *See* Construct participle
Particles. *See* Adverb; Conjunction; Enclitic; Initial attitude marker; Preposition
Partitive relationship
contrasted with attributive, 102
defined and analyzed (ⲛ̄–/ⲙ̄ⲙⲟ≈), 203
Parts of speech. *See, (a) at the immediate level*, Adverb; Article; Conjugation, bases; Conjunction; Construct participle; Converter; Determinator pronoun; Impersonal predicate; Infinitive; Inflected modifier; Initial attitude marker; Interjection; Mark of appurtenance Negators; Noun, gendered common; Noun, genderless common; Noun, possessed; Noun, proper; Penultimate personal object morph; Personal independents; Personal intermediates; Personal prefixes of the durative sentence; Personal prefixes of the nominal sentence; Personal second suffixes; Personal suffixes; Preposition; Specifier; Stative; Suffixally

Parts of speech *(continued)*
conjugated verboid; Verbal auxiliaries; Verbal preextensions; ⲉⲓⲥ– (existential-indicating base); ⲛ̄ⲧⲉ–, ⲛ̄ⲧⲁ=; ⲟⲩⲛ̄–/ⲙⲛ̄– (existential-indicating base); *(b) larger categories*. Adverbial modifier; Common noun; Determinator; Entity term; Nexus morph; Nexus pronoun; Noun; Personal morph; Verb
Passive. *See also* Ingressive
dynamic ('being built', ⲥⲉ–ⲕⲱⲧ ⲙ̄ⲙⲟ–ⷭ)
ambiguity of, 175
contrasting with static passive, 168
defined, 175
ⲁⲓ– in compound verb, 180
process-oriented. *See above* 'dynamic'
static ('built, established' ⷭ–ⲕⲏⲧ) versus dynamic, 168
Past (time range in tense system), 525
Past tense ⲁ–. *See* ⲁ– (past tense conjugation)
Pejorative. *See* Deprecation
Penultimate personal object morph, forms and occurrence, 82
Perfect. *See* ⲁ– (past tense conjugation)
Periphrastic
conjugation based on ⲉⲓ̈ or ⲫⲱⲡⲉ
completive circumstantial in, 427
defined, 427
of durative sentence predicate, 311, 312
of nominal sentence, 255, 427
of suffixally conjugated verboid, 377, 427
of ⲟⲩⲛ̄ⲧⲉ– ('have'), 389
of ⲟⲩⲟⲓ̈ ⲛ̄–/ⲛⲁ= 244, 427
imperative (based on ⲁⲣⲓ– or ⲫⲱⲡⲉ), 368, 369
prenominal state, 87, 139, 203, 214, 310(i), 378
formed with invariable –ⷭ, 87
Person
altered in indirect discourse, 519, 520, 521, 524
and apposition, 149
general, 75, 181
and inflected modifier, 152
and interjections, 242
and personal morphs, 75
and reflexive, 176, 181
Personal affixes. *See* Personal dependents
Personal dependents, 76, 78–89
expanded by entity term, 87, 203
Personal independents ⲁⲛⲟⲕ etc., 76, 77
and inflected modifiers ⲁⲛⲟ=/ⲛ̄ⲧⲟ=, 153
mediating expansion of personal dependent, 87
and personal prefixes of nominal sentence ⲁⲛ̄ⲣ̄– etc., 262
as predicate, 286
Personal infixes. *See* Personal intermediates
Personal intermediates
penultimate personal object morph, 82
and possessive article, 84
primary, 80
suffixes to conjunctive base, 83
Personal morphs, 75–89, 141
defined, 75
and referential linkage, 48
types
independent ⲁⲛⲟⲕ etc., 77
intermediates –ⲓ̈– etc., 80–84
prefix (durative sentence) †– etc., 78
prefix (nominal sentence) ⲁⲛ̄ⲣ̄– etc., 79
second suffix, 88
suffix –ⲓ̈ etc., 85–86
Personal names
actualization of, 127
forms of, 126
Greek vocative, 137
Personal object morph, penultimate, 82
Personal prefixes of the durative sentence †– etc., 78, 318
Personal prefixes of the nominal sentence ⲁⲛ̄ⲣ̄– etc., 79, 252, 262
Personal pronouns. *See* Personal independents ⲁⲛⲟⲕ etc.
Personal second suffixes –ⲥⲏ etc., 88, 366
Personal suffixes –ⲓ̈ etc., 85
Phonemes (Coptic), 9–26 passim
defined and listed, 9
and dialect features, *page xn 5*
as element of morph, 18
formal notation of, 9n 20
glottal stop, 9, 36, 188
Greco-Coptic, 9
in history of Egyptian, 186
manifestations of, 9
non-phonemic letters, 9 (table 1), 26, 35, 85 nn. 1 and 2, 188
and simple def. article, 52
and superlinear stroke, 38
syllabic and non-syllabic manifestations of, 16, 35
Phonemes (Greek), post-Classical, 39
Phrase coupée. *See* Cleft sentence
Phrase nominale. *See* Nominal sentence
Pluperfect (Plusquamperfectum), 435
Plural, 42, 66, 108
form of nouns, 108, 117
individual concrete plural, 108
plural meaning and singular form, 66, 108
Polotsky, Hans Jakob, *pages xi–xii*
Possessed determinator pronoun ⲡⲁ–, ⲡⲱ=, 54, 296
Possessed noun. *See* Noun, possessed
Possession ('have'), various predicate expressions of, 310, 383–94
Possessivadjektiv. *See* Possessive article ⲡ= etc.
Possessive article ⲡ= etc., 54
personal element of, 84
Possessive pronoun. *See* Possessed determinator pronoun ⲡⲁ–, ⲡⲱ=
Possessive relationship. *See* General relationship
Possessivpräfix. *See* Possessed determinator pronoun ⲡⲁ–, ⲡⲱ=
Postponed subject, 87
in cleft sentence, 473
in durative sentence, 319
entity statement as a, 486–89
in nominal sentence, 270, 275, 276
in non-durative conjugation, 331
with suffixally conjugated verboid, 375
with ⲟⲩⲛ̄ⲧⲉ– ('have'), 388
Potentiality, expressed by ⲛⲁ– (future auxiliary), 311
Praesens consuetudinis. *See* ⲫⲁⲣⲉ–
Precursive ⲛ̄ⲧⲉⲣⲉ–. *See* ⲛ̄ⲧⲉⲣⲉ–
Predicate
defined, 247
discontinuous, 325
types of. *See* Durative sentence; Nominal sentence; Non-durative conjugation
Predication
descriptive, 168, 179, 376
incomplete. *See* Verb, of incomplete predication
inherent (essential). *See* Inherent predication
of proper nouns, 129
and zero article, 47, 62
Predication mediators. *See* Verbal preextensions
Predicative complement, 185. *See also* Circumstantial clause, completive; Predicative expansion; Predicative ⲛ̄–/ⲙ̄ⲙⲟ=
Predicative expansion
of direct object, 178
of existential cleft sentence, 462, 463, 465, 469, 471
of existential-indicating sentence, 479–84
infinitive or ⲧⲣⲉ– as, 185(c)
mediated by circumstantial, 178, 471
mediated by predicative ⲛ̄–/ⲙ̄ⲙⲟ=, 62, 178, 185, 203
mediated by preposition or conjunction, 178
Predicative ⲛ̄–/ⲙ̄ⲙⲟ=. *See also* Incidental predication; Predicative expansion
compatibilities of, 179
expanding ⲟ 'is', 185
and incidental predication, 62, 179, 203. *See also* Incidental predication; Predicative expansion
Predictions, and ⲉⲣⲉ– (optative conjugation), 338
Preextensions, verbal, 183
Prefix conjugation. *See* Durative sentence; Non-durative conjugation
Prefixes, forming various morph classes. *See* Derivation and/or formation
Prefixes, personal. *See* Personal prefixes
Préformants. *See* Conjugation, bases
Preformatives, pronominal. *See* Personal prefixes of the durative sentence
Premodifier. *See* Adverbial premodifier; Initial attitude marker; Verbal preextension

Prenominal state
absolute spelling of, 31, 189
defined, 30
periphrastic, 87
Prepersonal state, defined, 30
Preposition, 194, 200–14. *See also* Adverbial modifier; Prepositional phrase
'and' expressed by, 145
compound
final ⲛ̄– of, 21
possessed noun in, 140
types listed and analyzed, 208–13
defective, 214
defined, 194, 200
expressing relationship, 43, 124, 196
expressing situation, 196, 310
Greco-Coptic, 200
linked objects of, 201
marking direct object, 166–80 passim, 203
marking incidental predicative expansion, 203
marking partitive relationship, 203
marking predicative complement, 185
object of: defined, 200
simple: forms listed, 202
and verb: in various relationships, 181
and ⲉⲓⲥ–, 485
and ⲛ̄– (mark of relationship), 203
and ⲛ̄ⲧⲉ–/ⲛ̄ⲧⲁ≈, 204
after ⲣ̄–, 180
and –ⲧⲏⲩⲧⲛ̄ versus –ⲧⲛ̄, 205
Prepositional phrase, 194, 200–14. *See also* Adverbial modifier; Preposition
as attributive to entity term, 103, 195
defined, 200
as entity term, 124
as predicate, 260, 286, 298, 310
Prepronominal. *See* Prepersonal
Present (sentence pattern). *See* Durative sentence
Present (time range in tense system), 525
Présent I. *See* Durative sentence
Présent II. *See* Focalizing
Present-based future. *See* ⲛⲁ–
Present tense pattern. *See* Durative sentence
Présent d'habitude. *See* ⲱⲁⲣⲉ–
Presentative clause. *See* Existential-indicating sentence
Presuffixal. *See* Prepersonal
Preterit (conversion), 434–43
adverbial premodifier with, 442
converters listed, 434
and durativity, 439
and exposition, 439
extensions of, 443
extraposition with, 440
functions of, 435
invariable ⲡⲉ with, 285
within larger textual structure, 395, 435
and narrative, 439
negation of, 434
secondarily converted, 437
as secondary conversion, 436
and tense, 435
Preverbals. *See* Verbal preextensions
Privative expressions
and zero article, 47
ⲁⲧ–, 119
Prohibitions, and ⲉⲣⲉ– (optative conjugation), 338
Projection des actants. *See* Extraposition; Postponed subject
Prolepse. *See* Extraposition; Postponed subject
Promise
and ⲉⲣⲉ– (optative conjugation), 338
and ⲉⲣⲉ– . . . ⲛⲁ–, 339
and ⲧⲁⲣⲉ–, 357
Pronom absolu. *See* Personal independents ⲁⲛⲟⲕ etc.
Pronom démonstratif. *See* Demonstrative
Pronom personnel absolu. *See* Personal independents ⲁⲛⲟⲕ etc.
Pronom personnel proclitique. *See* Personal prefixes of the durative sentence ϯ–
Pronom possessif primaire. *See* Possessed determinator pronoun ⲡⲁ– etc.
Pronom possessif secondaire. *See* Possessive article ⲡ≈ etc.
Pronomen absolutum. *See* Personal independents ⲁⲛⲟⲕ etc.
Pronoms relatifs. *See* Relative (conversion), converters listed
Pronoun. *See also* Determinator pronoun ⲡⲏ etc.; Personal independents ⲁⲛⲟⲕ etc.; Specifier pronoun ⲟⲩⲏⲣ etc.
defined, 63
determinator, 42–62
Pronunciation of Coptic, 9
Proper noun. *See* Noun, proper
Prosodic colon. *See* Stress accent group
Prospective reference. *See* Cataphoric reference
Protasis. *See* Conditional sentence
Protatic. *See* ⲉⲣⲱⲁⲛ–
Punctuation marks in Coptic, 19
Purpose
expressions
listed, 502
ⲛ̄ⲧⲉ– (conjunctive), 352
ⲧⲁⲣⲉ–, 358
ⲧⲣⲉ–, 363
ⲭⲉ–/ⲭⲉⲕⲁ(ⲁ)ⲥ clause, 338, 355
representing command in indirect discourse, 521
and result: ambiguity of, 504

Qualificatif. *See* Stative
Qualitative. *See* Stative
Question. *See* Interrogative
Question mark, not used in Coptic, 33
Quotation. *See* Discourse, reported

Radicals. *See* Consonantal skeleton of the verb
Realis. *See* Factual presupposition clause
Reciprocity, personal, 90, 177
Rection. *See* Direct object
Rectional constituent of verb, defined, 181
Referential linkage (Cross-reference). *See also* Anaphoric reference; Attributive clause; Bare ⲉⲧ–; Cataphoric reference; Circumstantial clause, completive; Endophoric reference; Extraposition; Inflected modifier; Postponed subject; Resumptive morph: ⲉⲣ–
with agreement of number and gender, 48, 269, 486
and apposition, 149
defined, 48
expressions
determinator, 42, 45, 49
inflected modifier, 152
nominal sentence predicate, 289, 304
personal morph, 48, 75
subject ⲡⲉ/ⲧⲉ/ⲛⲉ, 267, 269–70
not expressed by copular ⲡⲉ/ⲧⲉ/ⲛⲉ, 270, 277
targets of reference:
collective noun, 108
entity statement, 150
entity term, 48, 75
specifier, 72
zero article, 48
. . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ, 60
Reflexive, 176
ambiguity of, 176
combinative constituent with verbs, 176, 181
expressed by direct object –ⲕ, 181
marked by ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ≈, 176
Reinforcer. *See* Inflected modifier ⲧⲏⲣ≈ etc.
Reiteration, distributive. *See also* Repetition, affective
of article phrase, 62, 449
of attributive noun, 97
of entity term, 62, 228
of noun/specifier within article phrase, 62
and predicate, 273, 274, 303
Relationship, general. *See* General relationship
Relationship, mark of (ⲛ̄–), 203
Relationship, prepositions expressing, 43, 124
Relationship of time, place 'from/towards', manner, expressed as predicate, 298, 310
Relative (conversion), 399–412. *See also* Antecedent; Resumptive morph
and cleft sentence formation, 463
constructions of, 400. *See also* Relative clause
converters listed, 399
extensions of, 412
extraposition with, 402
function of, 400
preceded by ⲡ–/ⲧ–/ⲛ–, 408, 411
preceded by ⲡⲁⲓ/ⲧⲁⲓ/ⲛⲁⲓ, 408, 411
preceded by ⲡⲏ/ⲧⲏ/ⲛⲏ, 411
as secondary conversion, 401
ⲛ̄ⲧⲉ– (conjunctive) as extension *within* relative clause, 353
Relative, non-restrictive (in English), 408

Relative, substantivized. *See* Relative clause, articulated attributive
Relative clause
  appositive attributive. *See* Attributive clause, appositive
  articulated. *See also* Attributive clause, articulated
    typographic representation of (ⲡ–ⲉⲧⲉ– etc.), 27
  attributive. *See* Attributive clause
  explanatory: analyzed, 410
  simple attributive. *See* Attributive clause, simple
Relative pronoun. *See* Relative, converters listed
Relative tense. *See* Tense, relative
Relative time. *See* Time, relative
Relativpartikel. *See* Relative, converters listed
Relativpronomen. *See* Relative, converters listed
Remote condition. *See* Conditional sentence, types: contrary-to-fact
Remoteness, and ⲡⲓ–/ⲡⲏ, 58. *See also* Demonstration, affective/farther/nearer
Repetition, affective. *See also* Reiteration, distributive
  of adverbial modifier, 198
  of proper name, 129
Reported discourse. *See* Discourse, reported
Reported speech and cognition, 509–24
Resonance, non-phonemic: of consonant, 35
Resonant peak, of Coptic syllable, 35
Restrictive expansion, defined, 146
Result
  expressions
    listed, 503
    ⲛ̄ⲧⲉ– (conjunctive), 352
    ⲧⲁⲣⲉ–, 358
    ⲧⲣⲉ–, 363, 503
    ϫⲉ–/ϫⲉⲕⲁ(ⲁ)ⲥ clause, 338
  and purpose: ambiguity of, 504
Resumption. *See* Anaphoric reference
Resumptive morph
  absent in:
    attributive clause, 407
    bare ⲉⲧ-, 405
    completive circumstantial clause, 426
    periphrastic conjugation of nominal sentence, 427
    ⲉⲣ–, 406
    ⲥⲁⲟⲕⲉⲓ ⲛⲁ=, 488
    ⲱⲱⲉ, 488
  ambiguity of, 404
  component of:
    attributive clause, 404, 408, 409, 410, 411
    cleft sentence, 463, 464, 465, 469, 470, 471
    existential-indicating sentence, 480, 482, 483, 484
    reported discourse amplifying direct object, 513
  defined, 404
  in extension clause, 412, 433
  personal morph as, 404
  in subordinated clause, 404
  types of, 404
Resumptive pronoun. *See* Resumptive morph
Rheme. *See* Predicate
Retrospective reference. *See* Anaphoric reference
Rhetorical affect, expressions of. *See also* Admiration; Affective demonstrative article and pronoun; Focalization; Inflected modifier; Initial attitude marker; Intensification
  enclitic ⲁⲁⲩ, 72
  focalization, 445
  inverted discourse, 518
  repetition, 129, 198
  selection of attributive construction of noun, 102, 116
  word order, 182
  ⲙ̄ⲡⲱⲣ ⲉ–, 340, 368
  ⲱ̂, 137
Rhetorical person. *See* General person
Rhetorical question
  belittling, 299
  cleft sentence as, 475
  existential-indicating sentence as, 483, 484
  focalizing conversion as, 452, 453
  negation in. *See* Negation, rhetorical question containing
  and ⲏ, 238
  and ⲙⲏ, ⲙⲏ . . ⲁⲛ, 238, 250, 452
  ⲟⲩⲟⲩ/ϩⲉⲛⲟⲩ as predicate, 299
  and ⲧⲁⲣⲉ–, 358
Root, verbal. *See* Consonantal skeleton of the verb
Rough breathing (Spiritus asper), in Greco-Coptic, 40

Sahidic dialect, classical, *page x and* paragraph 4
Salutations, epistolary, 432, 466
Satellite. *See* Expansion
Satellites. *See* Conversions
Satzinger, Helmut, 9
II Future. *See* Durative sentence; Focalizing
II Perfect. *See* Focalizing; ⲁ– (past tense conjugation)
II Present. *See* Durative sentence; Focalizing
Second tenses. *See* Focalizing
Semantic antecedent, defined, 408
Semantic function of:
  adverbial clause and infinitive phrase, 490–91
  adverbial modifier, 194–95
  attributive construction of noun, 92
  cleft sentence, 461
  conjunctive, 231
  conversions, 395
  determinator, 42
  durative sentence, 306
  entity term, 141
  entity term construction, 92, 93
  existential-indicating sentence, 476
  impersonal predicate, 487
  inflected modifier, 152
  initial attitude marker, 238
  interjection, 240
  morph, 18
  negator, 250
  nexus morph, 248
  non-durative conjugation, 325
  nominal sentence predicate, 287–303, 304
  noun, 93 (table 8)
    common, 292 (table 18)
    gendered, 104, 105, 292
    genderless, 113, 292
    possessed, 138
    proper, 126
  personal morph, 75
  referential linkage, 48, 75
  specifier, 93
  suffixally conjugated verboid, 373, 383
  tense, 525
  verb, 159, 160–64, 364
  ⲡⲉ/ⲧⲉ/ⲛⲉ, 269
Sentence converter. *See* Converter, immutable
Sentence particle. *See* Conjunction; Initial attitude marker
Sentence patterns, identifying morphs of, *pages 465–67 and* paragraph 248
Sequel
  and ⲛ̄ⲧⲉ– (conjunctive), 351
  and ⲧⲁⲣⲉ–, 357, 358
Sequential conjunctions, 492
Sequential initial attitude markers, 492
Sex, biological (expressions of), 106, 126
Shanūdah. *See* Shenoute
Shenoute, *page ix*, paragraph 6, *and figure following table 1*
Shisha-Halevy, Ariel, *pages ix, xi, and xii*; paragraphs 155, 230, 235, 449
Simple attributive clause construction, defined, 404. *See also* Attributive clause, simple
Simple definite article ⲡ– etc., 52
Singular, 42
Sinouthios. *See* Shenoute
Situation, expressed as predicate, 310
Situational adverb and preposition, defined, 310
Skeleton of verb, consonantal, 187
Smooth breathing (Spiritus lenis), in Greco-Coptic, 40
Sounds, Coptic. *See also* Coptic language, sounds of
  articulatory classification of, 37
  as elements of syllable, 18
  formal notation of, 9n 20
  intonation contours, 33
  and phonemes, 9
  pronunciation, *table 1 (page 13)*
  stress accent groups, 27, 28, 32, 189
Special affirmative imperative, 366
Specifier, 63–74. *See also* Specifier phrase; Specifier pronoun

Specifier *(continued)*
adverbs containing a, 217
with article, 43, 65, 74
bare, 65, 145, 171, 322
defined and analyzed, 63, 91, 159
determination status of, 65
interrogative, 73, 448, 470, 482
phrasal syntax of, 64, 65, 138, 145, 179
as predicate, 286
and referential linkage, 72, 115
semantic function of, 91, 93, 159
Specifier phrase
bare, 65
defined and analyzed, 64, 141
as entity construction, 92
and selection of noun form, 108, 115
Specifier pronoun, defined and analyzed, 63–64
Speech. *See* Sounds, Coptic
State
defined, 30
selection of, 141
Stative (Qualitative)
compatibilities, 110, 121, 183
defined, 162
and dynamic passive: contrasted, 175
as focal point, 449
forms of, 186–87, 190, 193
and infinitive: contrasted, 168, 309
and nexus, 248
of ongoing motion, 168, 183, 185, 309
as predicate, 305, 309, 479
and tense, 427, 525 (table 29)
and verb lexeme, 162
Status absolutus. *See* Absolute state
Status constructus. *See* Prenominal state
Status pronominalis. *See* Prepersonal state
Stern, Ludwig, *page ix and* paragraph 171
Stern-Jernstedt rule, stated, 171. *See also* Direct object: syntax
Stipulation, defined, 494
Story, beginning of
as cleft sentence, 465, 471
as existential-indicating sentence, 476, 480, 482
as nominal sentence, 266
ⲟⲩ–/ϩⲉⲛ– as signal of, 45
Stress. *See* Focalization; Rhetorical affect
Stress accent, in verbs, 188
Stress accent group, 28, 32, 99
Subject
defined, 247
definite subject: defined, 317
non-definite subject: defined, 322
Subject expansion of nuclear nexus pattern, 486
Subjektsatz. *See* Subject expansion of nuclear nexus pattern
Subjonctif. *See* ⲛ̀ⲧⲉ– (conjunctive)
Subordinate clause, defined, 395
Subordinative conjunction, 234
Substantiva mit Suffixen. *See* Noun, possessed ⲁⲛⲁ≠ etc.
Substantive clause. *See* Entity statement
Substantivierter Relativsatz. *See* Attributive clause, articulated; Relative clause, articulated attributive
Substantivische Cleft Sentence. *See* Focalizing (conversion)
Substantivische Transposition. *See* Focalizing (conversion)
Suffix conjugation. *See* Suffixally conjugated verboid
Suffix pronoun. *See* Personal suffixes
Suffixally conjugated verboid, 373–92
adverbial premodifier with, 380
conversions of, 376–83 passim; 396 (table 23)
etymologies of, 376, 378, 382, 383
extraposition with, 374
and focalization, 450
negation of, 373; 376–83 passim
and nexus, 248
periphrastic conjugation of, 377, 427
postponed subject with, 375
states of, 30, 373
tense in, 373, 377, 379
ⲟⲩⲛ̀ⲧⲉ– ('have'), 383–92
Suffixes, forming composite noun, 112
Suffixes, personal. *See* Personal suffixes
Superlative degree, 95
Superlinear dot in late manuscripts, 38
Superlinear stroke
absence
after /e-/, 25, 322, 383
optional, 193
over ⲁ, ⲉ, ⲓ, or ⲩ, 38
over ⲓ and ⲩ, 16
over ⲛ̀– 'the', 52
in ⲟⲩⲛ̀–, ⲙⲙⲛ̀–, 322
in ⲟⲩⲛ̀ⲧⲉ–, ⲙⲙⲛ̀ⲧⲉ–, 383
after ⲡⲉ–/ⲧⲉ–/ⲛⲉ– 'the', 52
and apex of syllable, 35, 38
in Greco-Coptic morphs, 38, 41
in late manuscripts, 38
marking nomina sacra and non-Greek names, 41
marking numerals, 67
in modern editions, *page x and* paragraph 38
positions of, 38
replacing letter ⲉ, 38
replacing letter ⲛ at end of line, 38
and syllabic function, 38
ⲡ̀– 'the', 52
Supralinear. *See* Superlinear
Suspensions, 41
Syllable, defined, 18
formation, 35
and morph, 18
Syllabic and non-syllabic manifestation of phonemes, 35
Synthetic conjugation. *See* Suffixally conjugated verboid

Temporal. *See* ⲛ̀ⲧⲉⲣⲉ–
Temporal clause, past (forms of), 348
Temporalis. *See* ⲛ̀ⲧⲉⲣⲉ–
Temps final. *See* ⲧⲁⲣⲉ–
Temps dérivés. *See* Conversions
Temps seconds. *See* Focalizing
Tense
categories expressed together with, 255, 307, 326, 526, 527
and clause extension, 234, 428, 429
defined, 525
and discourse perspective, 307, 527
as expressed in:
adverbial clause and infinitive phrase, 234, 490
circumstantial clause, 429, 430
durative sentence, 307
Egyptian verb, 186
existential-indicating sentence, 477
impersonal predicate, 487
indirect discourse, 519
interjection ⲟⲩⲟⲓ ⲛ̀–/ⲛⲁ≠, 244
nominal sentence, 255
non-durative conjugation, 326
relative clause, 400, 403
sequential circumstantial clause, 428
suffixally conjugated verboid, 373, 377, 379
ⲟⲩⲛ̀ⲧⲉ– ('have'), 389
main
defined and analyzed, 525
illustrated, 528
and nexus construction, 525
periphrastic expression of. *See* Periphrastic
present ⲛⲁ–ⲱ– 'can', 184
and preterit conversion, 434
relative. *See also* Time, relative
defined and analyzed, 525, 529
illustrated, 530
occurrence of, 529
second. *See* Focalizing
system, 525–30
and verb, 525
Tenseless
conjugation, 528
construct participle, 122
sentence pattern formed by ⲉⲓⲥ–, 477
ⲛ̀ⲧⲉ– (conjunctive), 351
ⲱⲁⲣⲉ–, 337, 348
Terminal bound morph, defined, 28
Terminal bound/unbound morph, defined, 28
Terminology, linguistic, *pages xi–xii*
'That' clause. *See* Entity statement
Theme. *See* Subject
III Future. *See* ⲉⲣⲉ– (optative conjugation)
Time. *See also* Tense
referential ranges of, 525
relative
defined, 529
at multiple levels, 530
referential ranges of, 529
relative time expressed in:
adverbial clause and infinitive phrase, 234, 490, 529
circumstantial conversion, 426, 430, 529
indirect discourse, 519, 529
non-durative conjugation, 326, 343
relative conversion, 400, 403, 529
telling time
adverbs in initial ⲛ̀–, 218

Time *(continued)*
days of the month, 134
days of the week, 133
hours of the day, 131
months, 135
periods of the day, 132
'Timeless truth', as discourse perspective, 255, 307, 527
Tonic accent. *See* Stress accent; Stress accent group
Topic, extraposited. *See* Extraposition
Topic element
of cleft sentence, 461, 463; 464–71 passim; 473
defined, 448, 461
of focalizing clause, 448
specific negation of, 453
Topicalization. *See* Extraposition
Topographical names, and definite article, 127
Totality, expression of, 42, 60, 74
Transitive. *See also* Direct object; syntax
defined, 166
and intransitive, 166–80
Trema (Diaeresis), function of, 12
Tripartite conjugation pattern. *See* Non-durative conjugation
Troisième présent (ϵpϵ–). *See* Circumstantial

ū (Sound), phonological status of, 9
Umstandssatz. *See* Circumstantial
Unbound morph (Enclitic), defined, 28
Undifferentiated causal clause, defined, 497
Unechter Relativsatz. *See* Circumstantial clause, attributive
Unmediated attributive construction of the noun, 101
'Until' ϣaNTϵ–. *See* ϣaNTϵ–

Variant, defined, 20
Vedette. *See* Focalization
Verb, 159–93. *See also* Construct participle; Durative infinitive; Imperative; Infinitive; Non-durative infinitive; Passive; Stative
actualizations of verb lexeme, 160–64
adverbial complement of, 181
adverbial expansion of, 181–82
causative verb formed in initial ⲧ (Class V), 193
with two direct objects, 172
classes, 186–90, 193
of cognition: defined, 510
combinative constituent of, 181
compound
containing definite article phrase, 180
containing possessed noun, 140
containing reiterated article phrase, 62
containing zero article, 47
formation and syntax of, 180
inverted, 180
reflexivity and, 181
selection of ⲟ ⲛ̄– versus ⲣ̄–, 180
conjugation of, 165, 186, 306, 325–63, 373–91
defined, 159
denominal. *See above* 'compound'
direct object syntax of, 166–80, 181
double-object causative, 172
Egyptian: evolution of, 186
expansions of, 181–82
formal classes of the Egyptian-Coptic, 186–90, 193
Greco-Coptic, 191–92
of incomplete predication, 185
intransitive: defined, 166
irregular: defined, 190
lexeme: defined, 159
morphology of, 186–93
"of motion," 168
rectional constituent of, 181
of speaking: defined, 510
transitive: defined, 166
transitivity and intransitivity of, 166–80, 181
verbal auxiliaries of, 184
verbal preextensions with, 183
word order following, 182
Verbal auxiliaries, 184
Verbal preextensions, 183
Verbe de qualité. *See* Suffixally conjugated verboid
Verboid, defined, 373. *See also* Suffixally conjugated verboid
Verstärker. *See* Inflected modifier ⲧⲏⲣ= etc.
Vocative. *See* Direct address
Voranstellung. *See* Extraposition
Vowel
defined, 35
distinctive: in verbs, 188
doubled, 16, 28, 36, 187, 252
reduced, 28, 99, 112
simplification of double vowel sequence, 24
vowels listed, 35

/w/ (Phoneme), manifestations of, 9, 15, 16
Week, days of the, 133
'When' ⲛ̄ⲧϵpϵ–. *See* ⲛ̄ⲧϵpϵ–
Word division in Coptic, 19
Word order or placement of:
adverbial clause construction, 491, 506
cleft sentence, 461, 463–73
conversion, 395
circumstantial, 418–20, 421, 426, 428
focalizing, 454–56
preterit, 440–42
relative, 402, 403
durative sentence, 313–15
elements after verb, 182
enclitic. *See* Enclitic: position
entity statement as subject expansion, 486
existential-indicating sentence, 478–84
imperative, 364
nominal sentence, 252–84
non-durative conjugation, 325, 330–33
reported discourse, 509, 518
suffixally conjugated verboid, 373–75, 387, 388

/y/ (Phoneme), manifestations of, 9, 15, 16
'Yes' and *'no'*, expression of, 241

Zero (Significant absence of morph, ϕ). *See also* Bare ϵⲧ-; Zero article; Zero article phrase; Zero determinator pronoun
expressing determination, 47. *See also* Determination
glottal stop phoneme manifested by, 36
person expressed by, 89
signalling suppression of categories, 42
skeletal consonant in verb realized as, 187
vocalization of ⲟⲩⲛ̄ⲧϵ– ('have'), 386
zero actor, 490
Zero article (ϕ)
in adjacent dependency (boundness), 28(2)
and agreement of number and gender, 48
ambiguity of: as target of reference, 48
contrasted with indefinite, 45
defined and analyzed, 42n 4, 47, 59
and 'non-definite', 45
and nucleus-expansion analysis, 34
and plural noun forms, 108
referential linkage to, 48
semantic functions of, 47
Zero article phrase
coordination *('and')* before, 145
direct object syntax of, 171, 308, 329, 390
forming adverb, 217, 228
forming combinative adverb, 206
forming compound verb, 180
as predicate, 290
reiterated, 62, 228
Zero determinator pronoun ⲟⲩⲟⲛ. 59
Zero personal suffix (-ϕ), 85n 4, 89

Select Coptic Index

Filed in Greek alphabetical order, followed by ϣ ϥ ϧ ϫ ϭ †

Abbreviations: adv(er)b, adv(er)bial mod(ifier), affirm(ative), aor(ist), art(icle), b(a)s(e), caus(ative), circ(umstantial), comm(on) n(ou)n, condit(ional), conj(unction), conjug(atio)n b(a)s(e), conv(er)t(e)r, determ(inator), determ(inator) pron(oun), dur(ative), ent(ity) term, exist(ential)-indic(ating), fem(inine), foc(alizing), future auxil(iary), gend(ere)d comm(on) n(ou)n, gend(er)l(e)ss comm(on) n(ou)n, gend(er)l(e)ss suff(ix), imper(ative), impers(onal) pred(icate), inf(initive), infl(ected) mod(ifier), init(ial) att(itude) mark(e)r, interj(ection), juss(ive), masc(uline), neg(ator), nexus pron(oun), n(ou)n, nom(inal), opt(ative), p(articipium) c(oniunctum), pers(onal) indep(endent), pers(onal) intermed(iate), pers(onal) morph, pers(onal) pref(ix of the) dur(ative sentence), pers(onal) pref(ix of the) nom(inal sentence), pers(onal) sec(ond) suff(ix), pers(onal) suff(ix), pl(ural), poss(essive) art(icle), poss(essed) n(ou)n, prenom(inal), prep(osition), pret(erit), prop(er) n(ou)n, refl(exive), relat(ive), sent(ence), sing(ular), spec(ifier), stative, suff(ix), suff(ixally) conjug(ated) v(er)boid, v(er)b, v(er)b(a)l auxil(iary), v(er)b(a)l preext(ension)

ⲁ, initial: forming special affirm imper, 366
ⲁ, manifesting:
  glottal stop phoneme, 36
  non-phonemic resonance (ᵉ) of following ϩ, 35
  /e/ phoneme before zero personal suffix (-ᵠ), 85n 4, 89n 1
  /o/ phoneme in verbs, 188
  /ɨ/, /i/, and /y/ phonemes in verbs, 188
ⲁ. non-phonemic: in verbs, 35, 188
ⲁ– (conjugated bs) past tense affirm 2d sing fem, 334
ⲁ– (past tense conjugation), 334–35. *See also* ⲉⲣ–
  conjugn bses ⲁ–, ⲁ=/ⲙ̄ⲡⲉ–, ⲙ̄ⲡ=, 334
  conversions of, 334
  extensions of, 335
ⲁ– *approximately*, 68
–ⲁ– (pers intermed) *I/me*, 80
ⲁⲁ for ⲁⲁⲁ, 24
–ⲁⲁⲥ (gendlss suff) *old*, 112
ⲁⲗⲏⲑⲱⲥ (init att markr) *truly*, 238
ⲁⲗⲕⲉ (prop nn) *last (day of month)*, 134
ⲁⲗⲗⲁ (conj) *but rather* (after negation), 145
  before circ *though*, 493
ⲁⲗⲗⲁ ⲉⲁ–, heading second member of antithesis, 423
ⲁⲗⲟ= (imper) reflex *cease* (ⲁⲟ), 366
ⲁⲙⲏ (imper) *come* (ⲉⲓ̈), 366
ⲁⲙⲏⲉⲓⲛ (imper) *come* (ⲉⲓ̈), 366
ⲁⲙⲏⲓⲧⲛ̄ (imper) *come* (ⲉⲓ̈), 366
ⲁⲙⲟⲩ (imper) *come* (ⲉⲓ̈), 366
ⲁⲛ (negator), 250, 251
  position of, 143
  in cleft sent, 464, 468
ⲁⲛ– (pers pref nom) *we (are)*, 79, 252
ⲁⲛⲁ= (poss nn) *pleasure of*, 138
ⲁⲛⲁⲅⲕⲏ (impers pred) *it is necessary*, 487
ⲁⲛⲁⲩ (imper) *look* (ⲛⲁⲩ), 366
ⲁⲛⲛ̄– (pers pref nom) *I (am)*, 79, 252
ⲁⲛⲛ̄– paradigm. *See* Personal prefixes of the nominal sentence
ⲁⲛⲉⲓⲛⲉ (imper) *bring* (ⲉⲓⲛⲉ), 366
ⲁⲛϫⲏⲃⲉ, var ⲁⲛⲥⲏⲃⲉ (gendd comm nn) *school*, 9 (table 1), 14
ⲁⲛⲓ–, ⲁⲛⲓ= (imper) *bring* (ⲉⲓⲛⲉ), 366
  direct object of, 88
ⲁⲛⲓⲛⲉ (imper) *bring* (ⲉⲓⲛⲉ), 366
ⲁⲛⲛ̄– (pers pref nom) *we (are)*, 79, 252

ⲁⲛⲟⲕ (etc) ⲡⲉ patterns, 280–83
ⲁⲛⲟⲕ (infl mod) *myself*, 152, 153
ⲁⲛⲟⲕ (pers indep) *I/me*, 77
ⲁⲛⲟⲕ paradigm. *See* Personal independents
ⲁⲛⲟⲕ– (pers pref nom) *I (am)*, 79, 252
ⲁⲛⲟⲕ– paradigm. *See also* Personal prefixes of the nominal sentence
contrasting with ⲁⲛⲟⲕ paradigm, 262
variant of ⲁⲛⲛ̄–, 20
ⲁⲛⲟⲛ (infl mod) *ourselves*, 152, 153
ⲁⲛⲟⲛ (pers indep) *we/us*
ⲁⲛⲟⲛ– (pers pref nom) *we (are)*, 79, 252
ⲁⲛⲥⲏⲃⲉ, var ⲁⲛϩⲏⲃⲉ (gendd comm nn) *school*, 9 (table 1), 14
ⲁⲛⲧⲓⲧⲣⲉ– *instead of . . -ing*, 493
ⲁⲟⲩⲱⲛ (imper) *open* (ⲟⲩⲱⲛ), 366
ⲁⲡⲁⲅⲟⲙⲉⲛⲟⲛ *intercalary day* (in calendar), 135
ⲁⲣ– (conjugated bs) past tense affirm 2d sing fem, 334
ⲁⲣⲁ (init att markr)
in advbial clause construction *then*, 238, 492
in first position *so . . .?; then* (inference), 238, 511
before ⲛ̄ⲧⲉ– (conjunctive) *so then*, 354
ⲁⲣⲉ– (conjugated bs) past tense affirm 2d sing fem, 334
ⲁⲣϩⲩ (init att markr) *perhaps*, 238
ⲁⲣϩⲩ before ⲛ̄ⲧⲉ– (conjunctive) *perhaps*, 354
ⲁⲣϩⲭⲟ (poss nn) *end of*, 138
ⲁⲣϩⲭⲛ̄ⲟ (poss nn) *end of*, 138
ⲁⲣⲓ–, ⲁⲣⲓⲟ (imper) *do* (ⲉⲓⲣⲉ), 88, 366
ⲁⲣⲓ–, forming periphrastic imper, 369
ⲁⲣⲓⲣⲉ (imper) *do* (ⲉⲓⲣⲉ), 366
ⲁⲥ (gendlss comm nn) *old*, syntax of, 114
in attributive construction, 96
–ⲁⲥ (gendlss suff) *old*, 112
–ⲁⲥⲉ (forming spec) *six*, 67
ⲁⲥⲱⲙⲡⲉ, meaning, syntax, and usage, 185
ⲁⲧ– (bs of gendlss comm nn) . . . *-less*, 119
ⲁⲩ– (imper) *hand over*, 366
ⲁⲩⲉ– (imper) *hand over*, 366
ⲁⲩⲉⲓⲟ (imper) *bring*, 88, 366
ⲁⲩⲱ (conj) *and*, 145, 231
ⲁⲩⲱ ⲙⲛ̄– *and*, 145
ⲁⲱ (spec) *which?* 63–64, 72–74
and nom sent predicates, 260, 297
one-or-another, 73
–ⲁⲫⲧⲉ (forming spec) *four*, 67
ⲁϩⲣⲟⲟⲩ (interj) *what is the matter with . . .*, 242, 243
ⲁϩⲣⲟⲟⲩ . . . ⲙⲛ̄–/ⲛⲛ̄ⲙⲁⲟⲩ *what does . . . have to do with . . . ?* 243
ⲁϩⲣⲟⲫ invariable (interj) *what!* 246
ⲁϫⲉ– (imper) *say* (ϫⲱ), 366
ⲁϫⲓ–, ⲁϫⲓⲟ (imper) *say* (ϫⲱ), 366
ⲁϫⲙ̄– for ⲁϫⲛ̄– (prep) *without*, 21
ⲁϫⲛ̄– (prep) *without*
forming advb of manner . . . *-lessly*, 221
before inf *without . . . -ing*, 493
ⲁϫⲛ̄– for ⲉϫⲛ̄– (prep) *upon*, 209
ⲁϫⲛ̄ⲧⲣⲉ– *without . . . -ing*, 493
ⲁϫⲱⲟ for ⲉϫⲱⲟ (prep) *upon*, 209

ⲃ̄– (art) *the*, 52
ⲃ̄– for ⲛ̄–, 21
ⲃⲏⲕ (stative) *go*, syntax of, 168
ⲃⲏⲗ for ⲃⲟⲗ, forming compound prep, 210
ⲃⲁ̄– (poss nn) *(the) outside of*, 138
ⲃⲁ̄ for ⲃⲟⲗ (gendd comm nn), forming compound prep, 210
ⲃⲁ̄ⲗⲁⲟ (poss nn) *outside of*, 138
ⲃⲁ̄ⲛ̄– (poss nn) *outside of*, 138
ⲃⲟⲗ (gendd comm nn) *outside*, forming combinative and non-combinative advb, 206, 223
ⲃⲣ̄ⲣⲉ (gendlss comm nn) *new*, syntax of, 114
in attributive construction, 96
ⲃⲱⲕ (inf) *go*, syntax of, 168
ⲃⲱⲛ̄– (bs of gendd comm nn) . . . *tree*, 109
–ⲃⲱⲟⲛ (gendlss suff) *bad*, 112

ⲅ (letter), 14
ⲅ *and* ⲅ̄, alternants of ⲕ *and* ⲕ̄, 23
ⲅ– (pers pref dur) *you (are)*, 78, 318
–ⲅ̄ (pers suff) *you*, 85
–ⲅ– *and* –ⲅ̄– (pers intermed) *you*, 83
ⲅⲉⲛⲟⲓⲧⲟ (interj) *may it come to pass*, 487
before ⲛ̄ⲧⲉ– (conjunctive) *let us hope that*, 354

ⲇ (letter), 14
ⲇⲁⲩⲓⲇ for ⲇⲁⲩⲉⲓⲇ *David*, 41
ⲇⲟⲕⲉⲓ ⲛⲁ= *seem good to*, syntax of, 488

ⲉ manifesting:
/ē/ in verbs, 188
glottal stop phoneme, 36
non-phonemic resonance (ʿ) of following consonant, 35
ⲉ, non-phonemic, 9 (table 1), 85n 1, 188
ⲉ for ⲉⲉ, 24
ⲉ– (circ convtr), omission before ⲉ, ⲙ̄, ⲛ̄, 414
ⲉ– (prep) before inf
extending opt or juss clause or imper, 341
in order to, 493
marking inf or ⲧⲣⲉ– as predicative complement, 185(c)
as predicate, 288
ⲉ– (sent convtr) circ/foc/relat, 396
ⲉ–, omission of: before ⲃ̄, ϫ̄, ⲙ̄, ⲛ̄, ⲣ̄, 25
ⲉⲟ (conjugn bs) condit, 346
ⲉⲟ (conversion bs, prepersonal) circ/foc, 396
ⲉⲟ for ⲉ–ⲉⲟ (circ + foc convtrs), 444, 447
ⲉⲟⲉ– (conjugn bs) opt affirm, 338
–ⲉ (pers suff) *you*, 85
–ⲉ, Greco-Coptic personal names ending in, 126
–ⲉ– (penultimate personal object morph) *him/her/it/them*, 82
–ⲉ– (pers intermed) *you*, 80
ⲉⲁ–, heading second member of antithesis, 423
ⲉⲁ– . . . ⲁⲉ (ϩⲱⲱϥ), heading second member of antithesis, 423
ⲉⲃⲓⲏⲛ (gendlss comm nn) *wretched*, syntax of, 114
ⲉⲃⲟⲗ ⲙ̄ⲙⲁⲩ (advb), as resumptive morph, 404
ⲉⲃⲟⲗ ϫⲉ– (conj) *because*, 493
ⲉⲉ (circ + foc convtrs), 416, 447
–ⲉⲉ– (pers intermed) *you*, 80
ⲉⲟⲛⲁ– for ⲉⲟⲉ– (conjugn bs) opt, 339
ⲉⲉⲣⲉ (circ + foc convtrs), 416, 447
ⲉⲓ (letter sequence)
for ⲉⲓ–ⲉⲓ, 24
manifesting phonemes /ey/ or /y/, 16
phonemic value of, 15
syllabic and non-syllabic status of, 16
ⲉⲓ (inf) *come*
in periphrastic conjugn, 427
syntax of, 168
ⲉⲓ– (conjugated bs) condit 1st sing, 346
ⲉⲓ– (conjugated convtr) circ 1st sing, 396
ⲉⲓ– (conjugated convtr) foc 1st sing, 396
ⲉⲓⲁⲛ̄– (poss nn) *eye(s) of*, 138
ⲉⲓⲁⲧⲟ (poss nn) *eye(s) of*, 138, 378
ⲉⲓⲉ– (conjugated bs) opt affirm 1st sing, 338
ⲉⲓⲉ– (init att markr) *then*, 238, 492
ⲉⲓⲉ– before past tense neg *unless, without . . . having*, 493
ⲉⲓⲉⲡ– (bs of gendd comm nn) . . . *-work*, 109
ⲉⲓⲉⲣ– (poss nn) *eye(s) of*, 138
ⲉⲓⲙⲏⲧⲓ (conj) *unless*, 493
ⲉⲓⲙⲏⲧⲓ ⲉⲧⲣⲉ– *unless*, 493
ⲉⲓⲙⲏⲧⲓ ϫⲉ– *unless*, 493
ⲉⲓⲙⲏⲧⲓ ϫⲉⲕⲁ(ⲁ)ⲥ *unless*, 493
ⲉⲓⲣⲉ (inf)
elliptical representation of ⲣ̄– in compound vb *do so*, 180
and incidental predication *make . . . into . . .*, 179
ⲉⲓⲣⲉ ⲛ̄– *amount to*, 65, 260
ⲉⲓⲥ– (exist-indic bs) *behold*
contrasted with predicate ⲙ̄ⲡⲉⲓⲙⲁ/ⲙ̄ⲙⲁⲩ ('is here/there'), 476
contrasted syntactically with ⲟⲩⲛ̄–, 477
and dur sent, 323
forming dur and exist-indic sents, 323, 476
function in narrative, 478
ⲉⲓⲥ– with expression of time or measure, 485
ⲉⲓⲥⲛⲉ (interj) *lo*, 245
ⲉⲓⲥⲡⲉ (init att marker) *then*, 498
ⲉⲓⲥⲧⲉ (interj) *lo*, 245
ⲉⲓⲥϩⲏⲛⲉ (interj) *lo*, 245
ⲉⲓⲥϩⲏⲡⲉ (interj) *lo*, 245
ⲉⲓⲥϩⲏⲧⲉ (interj) *lo*, 245
ⲉⲓⲥϩⲏⲧⲉ ⲁⲛⲟⲕ etc (interj) *here (I) am*, 242
ⲉⲓⲥϩⲧⲉ (interj) *lo*, 245
ⲉⲓⲧⲉ (conj) *either, or*, 145
ⲉⲓⲱⲁⲛ– (conjugated bs) condit 1st sing, 346

ϵϊχω ⲙ̄ⲙⲟⲥ ⲛⲁⲕ *I (hereby) tell you,* 445
ϵⲕ– (conjugated bs) condit 2d sing masc, 346
ϵⲕ– (conjugated convtr) circ 2d sing masc, 396
ϵⲕ– (conjugated convtr) foc 2d sing masc, 396
–ϵⲕ (pers suff) *you,* 85
–ϵⲕ– (pers intermed) *you,* 80
ϵⲕϵ– (conjugated base) opt affirm 2d sing masc, 338
ϵⲕϣⲁⲛ– (conjugated bs) condit 2d sing masc
ϵⲙⲁⲩ (advb), as resumptive morph, 404
ϵⲙⲟⲩⲓϲ *hardly,* 424
before ⲛ̄ⲧϵ– (conjunctive), 354
ϵⲙ̄ⲙⲟⲛ *otherwise,* 245, 424, 493
ϵⲛ– (conjugated bs) condit 1st pl, 346
ϵⲛ– (conjugated convtr) circ 1st pl, 396
ϵⲛ– (conjugated convtr) foc 1st pl, 396
–ϵⲛ (pers suff) *we/us,* 85
–ϵⲛ– (pers intermed) *we/us,* 80
ϵ=ⲛⲁ– for ϵ=ϵ– (conjugn bs) opt, 339
ϵⲛϵ– (circ + pret convtrs) *if . . . were/had,* 416, 493
ϵⲛϵ– (conjugated bs) opt affirm 1st pl 338
ϵⲛϵ– (foc + pret convtrs), 446
ϵⲛϵ– (init att markr), interrogative signal, 238, 511
forming entity statement, 151
ϵⲛϵ– (relat + pret convtrs), 401
ϵⲛϵ= (circ/foc/relat + pret convtrs), 437
ϵⲛϵϵ (circ + pret + foc convtrs), 417, 436, 447
ϵⲛϵⲛ̄ⲧ– (circ + pret + foc convtrs), 417, 436, 447
ϵⲛϵⲣϵ– (circ/foc/relat + pret convtrs), 417, 436, 437, 447
in contrary-to-fact condit clause, 493(9), 498
ϵⲛ̄ⲕⲁⲧⲁ– . . . ⲁⲛ *and not according to,* 424
ϵⲛⲛⲁ– (conjugated bs) opt neg 1st sing, 338
ϵⲓⲛⲁ– foc dur conjugation with ⲛⲁ– (future auxil) as predicate, 339
ϵⲛⲛϵ– (conjugated bs) opt neg 2d sing fem, 338
ϵⲛⲛϵ– (conjugn bs, prenom) opt neg, 338
ϵⲛⲛϵ–, ϵⲛⲛϵ= (conjugn bs), opt neg: after ϫϵⲕⲁ(ⲁ)ϲ, 338
ϵⲛⲛϵⲕ– (conjugated bs) opt neg 2d sing masc, 338
ϵⲛⲛϵⲛ– (conjugated bs) opt neg 1st pl, 338
ϵⲛⲛϵϲ– (conjugated bs) opt neg 3d sing fem, 338
ϵⲛⲛϵⲧⲛ̄– (conjugated bs) opt neg 2d pl, 338
ϵⲛⲛϵⲩ– (conjugated bs) opt neg 3d pl, 338
ϵⲛⲛϵϥ– (conjugated bs) opt neg 3d sing masc, 338
ϵⲛⲧ– (circ + foc convtrs), 447
ϵⲛⲧ– (sent convtr) foc/relat, 396
ϵⲛⲧ– for ϵ–ϵⲛⲧ– (circ + foc convtrs), 444, 447
ϵⲛϣⲁⲛ– (conjugated bs) condit 1st pl, 346
ϵⲛϩⲟⲥⲟⲛ (conj) *as long as,* 493
ϵϫⲉⲥⲧⲓ (impersonal predicate) *it is permitted,* 487
ϵⲡⲁⲣⲟⲙⲉⲛⲏ *and* ϵⲡⲁⲣⲟⲙⲉⲛⲟⲛ, *intercalary day* (in calendar), 135
ϵⲡⲉⲓ (conj) *since,* 493
ϵⲡⲉⲓⲁⲏ (conj) *since,* 493
ϵⲡⲉⲓⲁⲏⲡⲉⲣ (conj) *since,* 493
ϵⲡⲙⲁ before ⲛ̄ⲧϵ– (conjunctive), *instead of . . . -ing,* 493
ϵⲡⲙⲁ ϵⲧⲣϵ– *instead of . . . -ing,* 493
ϵⲡⲙⲁⲛ̄– before inf, *instead of . . . -ing,* 493
ϵⲡⲧⲣϵ– *in order for . . . to . . . ,* 493
ϵⲡϩⲟⲥⲟⲛ (conj) *as long as,* 493
ϵⲣ– (zero-conjugated convtr) past tense affirm, like ϵⲛⲧ–ⲁ(ⲫ)–, 406
ϵⲣ– for ϵⲣϵ– (conjugn bs, prenom) condit, 346
ϵⲣⲁ– for ϵⲣϵ–ⲛⲁ–, circ/foc dur conj with ⲛⲁ– (future auxil) as predicate 2d sing fem, 396
ϵⲣϵ– (conjugated bs) condit 2d sing fem, 346
ϵⲣϵ– (conjugated bs) opt affirm 2d sing fem, 338
ϵⲣϵ– (conjugated convtr) circ 2d sing fem, 396
ϵⲣϵ– (conjugated convtr) foc 2d sing fem, 396
ϵⲣϵ– (conjugn bs, prenom) condit, 346
ϵⲣϵ– (conversion bs, prenom) circ/foc, 396
ϵⲣϵ– (optative conjugation), 338, 341
conjugn bses ϵⲣϵ–, ϵ=ϵ–/ⲛ̄ⲛϵ–, ⲛ̄ⲛϵ= *and* ϵⲛⲛϵ–, ϵⲛⲛϵ=, 338
conversions of, 338
extensions of, 341
ϵⲣϵ– for ϵ–ϵⲣϵ (circ + foc convtrs), 444, 447
ϵⲣϵ–, ϵ= (conjugn bs) condit, contrasted with circ bs, 346
–ϵⲣϵ– (pers intermed) *you,* 80
ϵⲣϵⲛⲁ–, circ/foc dur conj with ⲛⲁ– (future auxil) as predicate 2d sing fem, 396
ϵⲣϵ– . . . ⲛⲁ– for ϵⲣϵ– (opt), 339
ϵⲣϵϣⲁⲛ– (conjugated bs) condit 2d sing fem, 346
ϵⲣϵϣⲁⲛ– for ϵⲣϣⲁⲛ– (conjugn bs, prenom) condit, 346
ϵⲣⲏϒ (gendd comm nn), expressing personal reciprocity, 90, 177
ϵⲣⲛⲁ–, circ/foc dur conj with ⲛⲁ– (future auxil) as predicate 2d sing fem, 396
ϵⲣⲛ̄ⲧ=, in naming constructions, 130
ϵⲣⲟ= (prep), as predicate in dur sent, 310
ϵⲣϣⲁⲛ– (conditional conjugation), 346–7, 348
conjugn bses ϵⲣϣⲁⲛ–, ϵ=ϣⲁⲛ, 346
extensions of, 347
forming entity statement, 151
preceded by conj, 346
ϵⲣϣⲁⲛ– (conjugated bs) condit 2d sing fem, 346
ϵⲣϣⲁⲛⲧϵⲧⲛ̄– (conjugated bs) condit 2d pl, 346
ϵⲥ– (conjugated bs) condit 3d sing fem, 346
ϵⲥ– (conjugated convtr) circ 3d sing fem, 396
ϵⲥ– (conjugated convtr) foc 3d sing fem, 396
–ϵⲥ (pers suff) *she/her/it,* 85
–ϵⲥ– (penultimate personal object morph) *him/her/it/them,* 82
–ϵⲥ– (pers intermed) *she/her/it,* 80
ϵⲥϵ– (conjugated bs) opt affirm 3d sing fem, 338
ϵⲥϩⲧ (gendd comm nn) *ground,* confused in dictionaries with ⲡϵⲥϩⲧ, 206, 211, 212, 223. *See* ⲡϵⲥϩⲧ
ϵⲧ– (sent convtr) before suff conjug vboid, 376, 399
ϵⲧ– i.e. ϵⲧ$^{\emptyset}$- (zero-conjugated convtr) relative affirm dur sent, 399. *See also* Bare ϵⲧ-
ϵⲧ= (conversion bs, prepersonal), relative, 396
ϵⲧ=, bare (ϵⲧ= with no personal suffix). *See* Bare ϵⲧ-
–ϵⲧ (personal suffix) *I/me,* 85
ϵⲧⲃϵ– (prep), before inf *in order to,* 493
ϵⲧⲃϵϫϵ–, *because,* 493
ϵⲧϵ– (conjugated convtr) relat 2d sing fem, 396
ϵⲧϵ– (sent convtr) foc/relat, 396
ϵⲧϵ– . . . ⲡⲉ, explanatory relative clause, 410
ϵⲧϵⲛⲁ– relat dur conj with ⲛⲁ– (future auxil) as predicate 2d sing fem, 396
ϵⲧϵⲛϵ (relat + pret convtrs), 401
ϵⲧϵⲛϵⲣϵ (relat + pret convtrs), 437
ϵⲧϵⲡⲁⲓ̈ ⲡⲉ . . . , explanatory relative clause, 410
ϵⲧϵⲣⲁ– relat dur conj with ⲛⲁ– (future auxil) as predicate 2d sing fem, 396
ϵⲧϵⲣϵ– (conjugated convtr) relat 2d sing fem, 396
ϵⲧϵⲣϵ– (conversion bs, prenom), relative, 396
ϵⲧϵⲣϵⲛⲁ– relat dur conj with ⲛⲁ– (future auxil) as predicate 2d sing fem, 396
ϵⲧϵⲣⲛⲁ– relat dur conj with ⲛⲁ– (future auxil) as predicate 2d sing fem, 396
ϵⲧϵⲧⲛ̄– (conjugated bs) condit 2d pl, 346
ϵⲧϵⲧⲛ̄– (conjugated convtr) circ 2d pl, 396
ϵⲧϵⲧⲛ̄– (conjugated convtr) foc 2d pl, 396
ϵⲧϵⲧⲛ̄– (conjugated convtr) relat 2d pl, 396
ϵⲧϵⲧⲛⲁ– for ϵⲧϵⲧⲛ̄–ⲛⲁ– relat dur conj with ⲛⲁ– (future auxil) as predicate 2d pl, 396
ϵⲧϵⲧⲛϵ– (conjugated bs) opt affirm 2d pl, 338
ϵⲧϵⲧⲛ̄ϣⲁⲛ– (conjugated bs) condit 2d pl, 346
ϵⲧⲓ (conj) *while . . . still . . . ,* 493

ⲉⲧⲁ̄- (conjugated convtr) relat 2d sing masc, 396
ⲉⲧⲛ̄- (conjugated convtr) relat 1st pl, 396
-ⲉⲧⲛ̄- (pers intermed) *you*, 80
ⲉⲧⲛ̄ⲧⲁ= *which (he* etc) *has*, 393
ⲉⲧⲟⲩ- (conjugated convtr) relat 3d pl, 396
ⲉⲧⲡⲉ (gendd comm nn) *top*, forming compound prep, 210. *See also* ⲧⲡⲉ
ⲉⲧⲣⲉ- (caus inf) *in order for . . . to . . .*, 493
  forming entity statement, 151
  as predicate, 288
ⲉⲧⲣⲉ-, extending opt or juss clause or imper, 341
ⲉⲧⲥ̄- (conjugated convtr) relat 2d sing fem, 396
ⲉⲧⲱⲉ, syntax of, 488
ⲉⲧϥ̄- (conjugated convtr) relat 3d sing masc, 396
ⲉⲩ- (conjugated bs) condit 3d pl, 346
ⲉⲩ- (conjugated convtr) circ 3d pl, 396
ⲉⲩ- (conjugated convtr) foc 3d pl, 396
ⲉⲩⲉ- (conjugated bs) opt affirm 3d pl, 338
ⲉⲩⲱⲁⲛ- (conjugated bs) condit 3d pl, 346
ⲉⲫⲟⲥⲟⲛ (conj) *as long as*, 493
ⲉⲱ- (vbl auxil) *be able to*, syntax of, 184
ⲉⲱⲡⲉ (conj) *if (ever)*, 493
  ⲛ̄ⲧⲉ (conjunctive) within an ⲉⲱⲡⲉ clause, 353
ⲉⲱⲱⲉ. *See* ⲱⲱⲉ
ⲉⲱⲭⲉ for ⲉⲱⲭⲡⲉ (conj/init att markr) *then*, 492
ⲉⲱⲭⲉ- (conj)
  before circ *supposing that*, 493
  forming entity statement *if*, 151
  before main clause *given that, even though*, 493
  ⲛ̄ⲧⲉ- (conjunctive) within an ⲉⲱⲭⲉ- clause, 353
ⲉⲱⲭⲉⲁ- in contrary-to-fact condit sent, 498
ⲉⲱⲭⲡⲉ (init att markr) *then*, 238
  in advbial clause construction, 492
ⲉⲱⲭⲡⲉ ⲁ- in contrary-to-fact condit sent, 498
ⲉⲱⲭⲡⲉ- for ⲉⲱⲭⲉ- (conj) *given that, even though*, 493
ⲉⲱⲃⲙ̄ⲃⲟⲙ (ⲉ-) *be able (to)*, 394
ⲉ=ⲱⲁⲛ- (conjugn bs, prepersonal) condit, 346
ⲉ�q- (conjugated bs) condit 3d sing masc, 346
ⲉ�q- (conjugated convtr) circ 3d sing masc, 396
ⲉ�q- (conjugated convtr) foc 3d sing masc, 396
ⲥ�q- invariable (conjugated convtr), forming advbial mod, 425
-ⲉ�q (pers suff) *he/him/it*, 85
-ⲉ�q- (pers intermed) *he/him/it*, 80
ⲉⲩⲉ- (conjugated bs) opt affirm 3d sing masc, 338
ⲉⲩⲉⲱⲡⲉ *so be it*, 246
ⲉⲩⲧⲱⲛ *where is . . . ?* syntax of, 445
ⲉⲩⲱⲁⲛ- (conjugated bs) condit 3d sing masc 346
ⲉϩⲉ *yes*, 241, 245
ⲉϩⲛ̄- for ⲉϩⲣⲛ̄- (prep) *to*, 209
ⲉⲭⲛ̄- for ⲁⲭⲛ̄- (prep) *without*, 202
ⲉⲭⲱ- for ⲉⲭⲛ̄- (prep) *upon*, 209
ⲉⲭⲱ= for ⲁⲭⲱ= (prep) *without*, 202
ⲉ†- (conjugated convtr) relat 1st sing, 396

ϛ̄, numeral *six*, 67

ⲍ (letter), 14

ⲏ (conj) *and, or*, 145
  before ⲛ̄ⲧⲉ- (conjunctive) *unless*, 493
ⲏ (init att markr) *so . . . ?* (marking ironic question), 238
ⲏⲁⲏ ⲁ-, ⲁ=, affirm correspondent to ⲙ̄ⲡⲁⲧⲉ-, ⲙ̄ⲡⲁⲧ=, 336

ⲑ for ⲧ-ϩ, 52
ⲑ, phonemic value of, 13
ⲑⲉ
  in correlative comparison *just as . . . so too . . .*, 505–507
  forming entity statement *how*, 151
  in indirect discourse *how, that*, 522
ⲑⲏ (masc gendd comm nn) *prow, front*, forming:
  combinative advb, 206
  compound prep, 211
  non-combinative advb, 223
ⲑⲓⲏⲙ̄ for ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ *Jerusalem*, 41
ⲑⲓⲁⲏⲙ̄ for ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ *Jerusalem*, 41

Initial ⲓ *spelled as* ⲉⲓ *is filed under letter* ⲉ.
ⲓ, syllabic and non-syllabic status of, 16
-ⲓ̄ (pers suff) *I/me*, 85
-ⲓ- (pers intermed) *I/me*, 80
-ⲓ̈- (pers intermed) *I/me*, 80
ⲓⲏⲗ̄ for ⲓⲥⲣⲁⲏⲗ *Israel*, 41
ⲓⲏⲥ̄ for ⲓⲏⲥⲟⲩⲥ *Jesus, Joshua*, 41
ⲓ̄ⲥ̄ for ⲓⲏⲥⲟⲩⲥ *Jesus, Joshua*, 41

ⲕ- (pers pref dur) *you (are)*, 78, 318
-ⲕ (pers sec suff) *you*, 88
-ⲕ (pers suff) *you*, 85
  as direct object expressing reflexivity, 181
-ⲕ̄ (pers suff) *you*, 85
-ⲕ- (pers intermed) *you*, 80, 83
-ⲕ̈- (pers intermed) *you*, 80
ⲕⲁⲓⲡⲉⲣ (conj) *although*, 493
ⲕⲁⲓⲧⲟⲓ (conj) *although*, 493
ⲕⲁⲗⲱⲥ (init att markr) *fittingly*, 238
ⲕⲁⲙⲉ (gendlss comm nn) *black*, syntax of, 114
  in attrib construction, 96
ⲕⲁⲛ (conj) *even if*, 493
ⲕⲁⲛ ⲉⲱⲱⲡⲉ *even if*, 493
ⲕⲁⲛ ⲉⲱⲭⲉ- *even if*, 493
ⲕⲁⲧⲁ- . . . ⲁⲛ, ⲛ̄-, circ conversion of, 424
ⲕⲁⲧⲁⲑⲉ (conj) *just as*, in correlative comparison, 493, 505–6
ⲕⲁⲧⲁⲣⲟ= (prep) *according to*, 200
ⲕⲉ (determ pron) *another one*, 51
ⲕⲉ- (art) *another*, 51
ⲕⲉⲉⲧ (determ pron) *another one*, 51
ⲕⲉⲗⲁⲁⲩ ⲛ̄- *any other*, 74
ⲕⲉⲧ (determ pron) *another one*, 51
ⲕⲉⲧⲉ (determ pron) *another one*, 51
ⲕⲏⲧⲉ (determ pron) *another one*, 51
ⲕⲟⲩⲓ (gendlss comm nn) *small*, syntax of, 114
  in attributive construction, 96
  semantic value in unmediated attributive construction, 101
ⲕⲟⲩⲛ̄- (bs of gendlss? comm nn) *small*, 125
ⲕⲟⲩⲛ= (poss nn) *bosom of*, 138
ⲕⲟⲩⲛⲧ= (poss nn) *bosom of*, 138
ⲕⲟⲩⲟⲩⲛ= (poss nn) *bosom of*, 138
ⲕⲱ ⲛⲁ= reflex *get* 393
  have, 389

ⲗ̄- (art) *the*, 52
ⲗ̄- for ⲛ̄-, 21
ⲗⲁⲁⲩ (spec) *any (at all)*, 63–64, 72–74
  and nom sent predicates, 260
ⲗⲁⲁⲩ ⲛ̄- . . . ⲛⲓⲙ *all*, 74
ⲗⲁⲁⲩ ⲛⲓⲙ *all*, 74
ⲗⲓⲕⲧ= (poss nn) *covering(s) of*, 138
ⲗⲟⲓⲡⲟⲛ (init att markr) *well then*, 238

ⲙ̄- (art) *the*, 52
ⲙ̄- for ⲛ̄- (inf) *bring*, 21
ⲙ̄- for ⲛ̄-, by assimilation, 21
ⲙⲁ (imper) *give*, 366
ⲙⲁ- (imper) *give*, 366
ⲙⲁ-, forming affirm imper, 367
ⲙⲁⲁⲃ, ⲙⲁⲁⲃⲉ (spec) *thirty*, 67
ⲙⲁⲃ- (forming spec) *thirty and*, 67
ⲙⲁⲗⲓⲥⲧⲁ (conj) *especially if*, 493
ⲙⲁⲛ̄- (bs of gendd comm nn) *place of*, 109
ⲙⲁⲛⲁ= (imper of †ⲛⲁ=) *give . . . unto*, 173, 366
ⲙⲁⲣⲉ- (jussive conjugation), 340, 341
  conjugn bses ⲙⲁⲣⲉ-, ⲙⲁⲣ=/ⲙ̄ⲡⲣ̄ⲧⲣⲉ-, ⲙ̄ⲡⲣ̄ⲧⲣⲉ=, 340
  extensions of, 341, 357
  and imper, 340, 370
ⲙⲁⲣⲟⲕ (interj) *won't you go!* 241, 242, 340
ⲙⲁⲣⲟⲛ (interj) *let's go!* 241, 242, 340
ⲙⲁⲩⲁⲁ= (infl mod) . . . *alone*, 152, 154–5, 158
ⲙⲁⲩⲁⲁⲧ= (infl mod) . . . *alone*, 152, 154–5, 158
ⲙⲁⲩⲁⲧ= (infl mod) . . . *alone*, 152
ⲙⲁ†-, forming imper of †- compound vb, 367
ⲙⲉ= (conjugn bs, prepersonal) aor neg, 337
-ⲙⲉ (gendlss suff) *high-quality*, 112
ⲙⲉⲧⲉⲛⲟⲓⲧⲟ (impers pred) *may it not come to pass (that . . .)*, 487
ⲙⲉⲧⲉⲛⲟⲓⲧⲟ (interj) *by no means!* 245
ⲙⲉⲉⲣⲉ (prop nn) *midday*, 132
ⲙⲉⲛ (conj), without correlative term, 233
ⲙⲉⲣⲉ- (vbl auxil) *love to*, 184
ⲙⲉⲣⲉ-, ⲙⲉ= (conjugn bs) aor neg, 337
ⲙⲉⲣⲓⲧ, ⲙⲉⲣⲁⲧⲉ (gendlss comm nn), syntax of, 114

ⲙⲉⲱⲁ= (suff conjug vboid) *not know*, 250, 381
ⲙⲉⲱⲁⲕ (init att markr) *perhaps*, 238, 381
  before ⲛ̄ⲧⲉ– (conjunctive) *perhaps*, 354
ⲙⲉⲱⲉⲛⲓⲙ *such-and-such*, 381
ⲙⲉⲱⲱⲉ (impers pred) *it is not right*, 250, 487, 488
ⲙⲉϩ– (forming gendlss comm nn), 112, 123
  constructions with ⲥⲛⲁⲩ, ⲥⲛ̄ⲧⲉ, 112
ⲙⲉϩ– (inf) *amount to*, 260
ⲙⲏ (init att markr) *is it the case that . . . ?* 238, 511
  negation *is in not the case that . . . ?* 250
ⲙⲏⲣⲉⲛⲟⲓⲧⲟ (impers pred) *may it not come to pass (that . . .)*, 487
ⲙⲏⲣⲉⲛⲟⲓⲧⲟ (interj) *by no means!* 245
ⲙⲏⲡⲟⲧⲉ (conj) *lest*, 493
ⲙⲏⲡⲱⲥ (conj) *lest*, 493
ⲙⲏⲧ, ⲙⲏⲧⲉ (spec) *ten*, 67
ⲙⲓⲟ= (interj) *greetings to*, 242
ⲙ̄ⲙⲁⲧⲉ (advb) *only*, 158
ⲙ̄ⲙⲁⲩ (advb)
  as resumptive morph, 404
  after ⲟⲩⲛ̄ⲧⲉ– (have), 383
ⲙ̄ⲙⲁⲩⲁⲁ= (infl mod) . . . *alone*, 152
ⲙ̄ⲙⲓⲛⲉⲙ̄ⲙⲟ= (infl mod) . . . *(my)self*, 152
ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= (infl mod) . . . *(my)self*, 152, 154–5
  expressing reflexivity, 176
ⲙⲙⲛ̄– for ⲙⲛ̄– (forming dur and exist-indic sents), 322, 476
ⲙ̄ⲙⲛ̄– for ⲙⲛ̄– (forming dur and exist-indic sents), 322, 476
ⲙⲙⲛ̄ⲧⲁ= for ⲙⲛ̄ⲧⲁ= (suff conjug vboid) *not have*, 383
ⲙ̄ⲙⲛ̄ⲧⲁ= for ⲙⲛ̄ⲧⲁ= (suff conjug vboid) *not have*, 383
ⲙⲙⲛ̄ⲧⲉ– for ⲙⲛ̄ⲧⲉ– (suff conjug vboid) *not have*, 383
ⲙ̄ⲙⲛ̄ⲧⲉ– for ⲙⲛ̄ⲧⲉ– (suff conjug vboid) *not have*, 383
ⲙ̄ⲙⲟ= (prep). *See* ⲛ̄–, ⲙ̄ⲙⲟ=
ⲙ̄ⲙⲟⲛ (interj) *no*, 241, 245
  circ conversion of, 424
ⲙ̄ⲙⲟⲛ for ⲉ–ⲙ̄ⲙⲟⲛ *otherwise*, 245
ⲙⲛ̄– (exist-indic neg bs), 250, 322, 476
ⲙⲛ̄–/ⲛⲙⲙⲁ=, var ⲛⲙ̄– (prep), linking entity terms *and*, 145, 201
  as predicate expressing possession, 393
ⲙⲛⲛⲥⲁ– (prep) before:
  foc conversion, 457
  inf *after . . . -ing*, 493
  ⲛ̄ⲧⲉ– (conjunctive) *after . . . -ing*, 493
ⲙⲛⲛⲥⲁⲉⲧⲣⲉ– *after . . . -ing*, 493
ⲙⲛⲛⲥⲁⲛⲧⲁ– *after . . . -ing*, 493
ⲙⲛⲛⲥⲁⲧⲣⲉ– *after . . . -ing*, 493
ⲙⲛ̄ⲧ (letter sequence), manifesting syllable /nt/, 26, 85 (table 6n 2)
ⲙⲛ̄ⲧ– (bs of gendd comm nn), 109
ⲙⲛ̄ⲧ– (forming spec) *ten and*, 67
ⲙⲛ̄ⲧ= (suff conjug vboid bs) *not have*, reduced vocalization form, 386
ⲙⲛ̄ⲧⲁ= (suff conjug vboid) *not have*, 383
ⲙⲛⲧⲉ– (conjugated suff conjug vboid) 2d sing fem *you do not have*, 385, 386
ⲙⲛⲧⲉ– (suff conjug vboid, prenom) *not have*, 383
ⲙⲛⲧⲉ– (conjugated suff conjug vboid) 2d sing fem *you do not have*, 385, 386
ⲙⲛ̄ⲧⲉ– (suff conjug vboid, prenom) *not have*, 383
ⲙⲛ̄ⲧⲏ (spec) *fifteen*, 67
ⲙⲟ (imper) *take*, 366
ⲙⲟⲩⲓⲥ (init att markr) *hardly*, 238, 354
  circ conversion of, 424
ⲙⲟⲛⲟⲛ (init att markr) *at all events*, 238
ⲙⲟⲩⲛ̄ⲙⲙⲟ= (infl mod) . . . *(my)self*, 152
ⲙ̄ⲡⲁⲧⲁ– (conjugated bs) *not yet* 1st sing, 336
ⲙ̄ⲡⲁⲧⲉ– (conjugated bs) *not yet* 2d sing fem, 336
ⲙ̄ⲡⲁⲧⲉ– *(not yet* conjugation), 336
  conjugn bses ⲙ̄ⲡⲁⲧⲉ–, ⲙ̄ⲡⲁⲧ=, 336
  conversions of, 336
ⲙ̄ⲡⲉ (interj) *no*, 241, 245
ⲙ̄ⲡⲉ– (conjugated bs) past tense neg 2d sing fem, 334
ⲙ̄ⲡⲉ–, ⲙ̄ⲡ= (conjugn bs) past tense neg, 334
ⲙ̄ⲡⲉⲣ– (negator of imper), 368
ⲙ̄ⲡⲣ̄– (conjugated bs) past tense neg 2d sing fem, 334
ⲙ̄ⲡⲣ̄– (negator of imper), 251, 368
ⲙ̄ⲡⲣ̄ⲧⲣⲁ– (conjugated bs) juss neg 1st sing, 340
ⲙ̄ⲡⲣ̄ⲧⲣⲉ–, ⲙ̄ⲡⲣ̄ⲧⲣⲉ= (conjugn bs) juss neg, 340
ⲙ̄ⲡⲣ̄ⲧⲣⲉⲛ– (conjugated bs) juss neg 1st pl, 340
ⲙ̄ⲡⲣ̄ⲧⲣⲉⲥ– (conjugated bs) juss neg 3d sing fem, 340
ⲙ̄ⲡⲣ̄ⲧⲣⲉⲩ– (conjugated bs) juss neg 3d pl, 340
ⲙ̄ⲡⲣ̄ⲧⲣⲉϥ– (conjugated bs) juss neg 3d sing masc, 340
ⲙ̄ⲡⲣ̄ⲱⲱⲡⲉ, forming periphrastic neg imper, 368, 369
ⲙ̄ⲡⲥⲟⲙ *in case*, 493(37)
ⲙ̄ⲡⲱⲣ (interj) *no*, 241, 245
ⲙ̄ⲡⲱⲣ– (negator of imper), 368
ⲙ̄ⲡⲱⲣ ⲉ–, forming emotive neg imper, 368
ⲙ̄ⲡⲱⲣ ⲉⲧⲣⲉ–, ⲧⲣⲉ= (conjugn bs) forming emotive juss neg, 340
ⲙⲧ̄ (letter sequence), and ⲙⲛ̄ⲧ, 26
ⲙⲱ (imper) *take*, 366
ⲙⲱⲛⲙ̄ⲙⲟ= (infl mod) . . . *(my)self*, 152

ⲛ– (art) *the*, 52
ⲛ= (poss art) *my (etc)*, 54
–ⲛ (pers suff) *we/us*, 85
–ⲛ– (pers intermed) *we/us*, 80
ⲛ̄, non-phonemic, 9 (table 1), 85n 1, 188
ⲛ̄–
  assimilation of syllabic /n-/, 21
  doublings (ⲛ̄ⲛ, ⲛⲛ, etc), 22
  omission before ⲟⲩ or ⲉⲓ, 22
ⲛ̄– (art) *the*, 52
ⲛ̄– (mark of relationship). *See* ⲛ̄–/ⲙ̄ⲙⲟ=
ⲛ̄– (negator), 250, 251
ⲛ̄– for ⲉⲛ– (conjugated convtr) circ 1st pl, 396
ⲛ̄– for ⲛ̄–ⲛ̄–, 22
ⲛ̄–, predicative. *See* ⲛ̄–/ⲙ̄ⲙⲟ= and Predicative ⲛ̄–/ⲙ̄ⲙⲟ=
ⲛ̄– . . . ⲉⲧⲙ̄ⲙⲁⲩ (art) *those*, 57
ⲛ̄–/ⲙ̄ⲙⲟ= (prep) or ⲛ̄– (mark of relationship), 203. *See also* Predicative ⲛ̄–/ⲙ̄ⲙⲟ=
  in attributive construction of nn, 96, 99, 100, 102, 103. *See also* Attributive constructions of the noun
  in composite nn, 109, 112, 120, 125
  in compound advb, 217. *See also* Adverb
  in compound prep, 211, 212. *See also* Preposition
  in general relationship construction, 147. *See also* General relationship (Possessive)
  marking direct object, 171, 203. *See also* Direct object
  marking incidental predication, 179, 203. *See also* Incidental predication; Predicative ⲛ̄–/ⲙ̄ⲙⲟ=
  marking lexical expansion of pers suff, 87
  marking partitive relationship, 203. *See also* Partitive relationship
  marking predicative expansion of direct object, 178. *See also* Predicative expansion; Predicative ⲛ̄–/ⲙ̄ⲙⲟ=
  predicate ⲙ̄ⲙⲟ= expressing possession, 310, 393
  in prenom state of poss nn, 139
ⲛ̄= (conjugn bs, prepersonal) conjunctive conjugation, 351
–ⲛ̄ (pers suff) *we/us*, 85
–ⲛ̄– (pers intermed) *we/us*, 80
ⲛⲁ, forming suff conjug vboid, 376
ⲛⲁ– *approximately*, 68
ⲛⲁ– (determ pron) *the one related to*, 54
ⲛⲁ– (future auxil) *(be) going to*, 184. *See also* ⲉⲣⲉ– . . . ⲛⲁ–
  contrasted with opt, 311
  and generalization or potentiality, 311
  periphrastic conjugation of, 427
  as predicate, 311
ⲛⲁ– (poss art) *my*, 54
ⲛ̄ⲁ– *approximately*, 68
ⲛⲁ= reflex, after vb (dativus ethicus), 181, 364
ⲛⲁⲁ– (suff conjug vboid) *be great*, 376, 378
ⲛⲁⲉⲓ (determ pron) *these*, 56
ⲛⲁⲉⲓ *is going to come*, and ⲛⲏⲩ, 311
ⲛⲁⲓ (determ pron) *these*, 56
ⲛⲁⲓⲁⲧ= (suff conjug vboid) *blessed is . . .*, 242, 378
ⲛⲁⲙⲉ enclitic (init att markr) *truly*, 238
ⲛⲁⲛⲟⲩⲥ *it would be better*, in contrary-to-fact condit, 499
ⲛⲁⲛⲟⲩⲥ before ⲉⲣⲉ– (circ) *it is a good thing that . . .* 426
ⲛⲁϣ *is/will be able to*, tense value of, 184
ⲛⲁϩⲣⲙ̄– for ⲛⲁϩⲣⲛ̄– (prep) *in the presence of*, 21

ⲛⲓ̄– (conjugated bs) conjunctive 2d sing masc, 351
ⲛⲓ̈– (conjugated bs) conjunctive 2d sing masc, 351
ⲛⲉ (inflected prep) *to you*, 85 (table 6n 4)
ⲛⲉ (nexus pron) *they (are)*, 53, 252
ⲛⲉ, forming suff conjug vboid, 376
ⲛⲉ– (art) *the*, 52
ⲛⲉ– (sent convtr) pret, 396
ⲛⲉ– for ⲉⲛⲉ– (init att markr), 238
ⲛⲉ= (conjugn bs) conjunctive, distinguished from ⲛⲉ= pret, 351
ⲛⲉ= (conversion bs, prepersonal) pret, 396
ⲛⲉ= . . . ⲁⲛ, ambiguity of, 434, 452
ⲛⲉ=ⲛⲁ–, expressing hypothetical meaning, 311
ⲛⲉⲉⲓ– (determ pron) *these*, 56
ⲛⲉⲉⲓⲥⲡⲉ (init att marker) *then*, 498
ⲛⲉⲓ– for ⲛⲓ– (art) *the*, 58
ⲛⲉⲓ̈– (art) *these*, 56
ⲛⲉⲕ– (poss art) *your*, 54
ⲛⲉⲕ– for ⲛⲓ̄– (conjugated bs) conjunctive 2d sing masc, 351
ⲛⲉ=ⲛⲁ–, expressing hypothetical meaning, 311
ⲛⲉⲛⲧ for ⲛ–ⲉⲛⲧ–, articulated relat, 411
ⲛⲉⲛⲧ for ⲛⲉ–ⲉⲛⲧ–, in cleft sent, 464
ⲛⲉⲣⲁ– (conjugated convtr + future auxil ⲁ for ⲛⲁ–) pret 2d sing fem, 396
ⲛⲉⲣⲉ– (conjugated convtr) pret 2d sing fem, 396
ⲛⲉⲣⲉ– (conversion bs, prenom) pret, 396
ⲛⲉⲣⲉ– . . . ⲁⲛ, ambiguity of, 434, 452
ⲛⲉⲣⲉⲛⲁ– (conjugated convtr + future auxil) pret 2d sing fem, 396
ⲛⲉⲣⲛⲁ– (conjugated convtr + future auxil) pret 2d sing fem, 396
ⲛⲉⲣⲣⲱⲟⲩ for ⲛ̄ⲣⲣⲱⲟⲩ *the kings*, 52
ⲛⲉⲥ– (poss art) *her*, 54
ⲛⲉⲥ– for ⲛⲥ̄– (conjugated bs) conjunctive 3d sing fem, 351
ⲛⲉⲧ for ⲛ–ⲉⲧ–, articulated relat, 411
ⲛⲉⲧ for ⲛⲉ–ⲉⲧ–, in cleft sent, 464
ⲛⲉⲧⲉ *and* ⲛⲉⲧⲉⲣⲉ for ⲛ–ⲉⲧⲉ– *and* ⲛ–ⲉⲧⲉⲣⲉ–, articulated relat, 411
ⲛⲉⲧⲉ *and* ⲛⲉⲧⲉⲣⲉ for ⲛⲉ–ⲉⲧⲉ– *and* ⲛⲉ–ⲉⲧⲉⲣⲉ–, in cleft sent, 464
ⲛⲉⲧⲉⲧⲛⲁ for ⲛⲉⲧⲉⲧⲛ̄–ⲛⲁ– (conjugated convtr + future auxil) pret 2d pl, 396
ⲛⲉⲧⲙ̄– for ⲛⲉⲧⲛ̄– (poss art) *your*, 21
ⲛⲉⲧⲙ̄ⲙⲁⲩ (determ pron) *those*, 57
ⲛⲉⲕ– for ⲛⲕ̄– (conjugated bs) conjunctive 2d sing masc, 351
ⲛⲉⲕ– (poss art) *his*, 54
ⲛⲉⲕⲣ̄– (suff conjug vboid) *be pleasant*, 382
ⲛⲏ (determ pron) *these*, 58
ⲛⲏⲩ (stative) *(is) coming*, syntax of, 168
with future meaning *is going to come*, 311
ⲛ̄ⲑⲉ (conj) *just as*, in correlative comparison, 493, 505–6
exclamatory *O how . . .*, 508
ⲛ̄ⲑⲉ ⲛ̄ⲛⲓ– *like . . .*, and pl form of nn, 108
ⲛⲓ– (art) *the*, 58
ⲛⲓⲙ (spec) *who?* 63–64, 72–74
requesting content of discourse or cognition, 512
so-and-so, 73
. . . ⲛⲓⲙ (art) *any*, 60
direct object syntax of, 171
position in attributive constructions of nn, 96, 99, 101, 102
ⲛ̄ⲕⲁⲧⲁ– . . ⲁⲛ, circ conversion of, 424
ⲛ̄ⲕⲉ– (art) *the other*, 55
ⲛ̄ⲕⲟⲟⲩⲉ (determ pron) *the others*, 55
ⲛⲙ̄– (prep). *See* ⲙⲛ̄–/ⲛⲙ̄ⲙⲁ=
ⲛⲙ̄ⲙⲁ= (prep). *See* ⲙⲛ̄–/ⲛⲙ̄ⲙⲁ=
ⲛⲛ for ⲛ̄, 22
ⲛ̄ⲛ– (art) *the*, 52
ⲛ̄ⲛ– for ⲛ̄–, 22
ⲛ̄–ⲛ̄–, simplified to ⲛ̄–, 22
ⲛ̄ⲛⲁ– (conjugated bs) opt neg 1st sing, 338
ⲛ̄ⲛⲉ– (conjugated bs) opt neg 2d sing fem, 338
ⲛ̄ⲛⲉ–, ⲛ̄ⲛⲉ= (conjugn bs) opt neg, 338
ⲛ̄ⲛⲉⲓ̈– (conjugated bs) opt neg 1st pl, 338
ⲛ̄ⲛⲉⲥⲱⲱⲡⲉ (interj) *by no means!* 246
ⲛ̄ⲛⲟ (interj) *no*, 241, 245
ⲛⲟⲩ= (determ pron) *the ones related to*, 20, 54
ⲛ̄ⲟⲩⲉⲱⲛ̄– before inf *without . . . -ing*, 493
ⲛⲟⲩⲧⲉ. *See* ⲡⲛⲟⲩⲧⲉ
–ⲛⲟⲩⲧⲙ̄ (gendlss suff) *high-quality*, 112
ⲛ̄ⲟⲩⲱⲧ, ⲛ̄ⲟⲩⲱⲧⲉ *single*, syntax of, 158
–ⲛⲟⲩⲫⲉ (gendlss suff) *pleasant*, 112
ⲛⲟⲩ (gendlss comm nn) *big*, 114
in attributive construction of nn, 96, 101
ⲛ̄ⲡⲟⲩⲉⲱⲩⲛ̄– before inf *without . . . -ing*, 493
ⲛⲥ̄– (conjugated bs) conjunctive 3d sing fem, 351
ⲛ̄ⲥ– (conjugated bs) conjunctive 3d sing fem, 351
ⲛ̄ⲥⲁ–, forming compound prep, 212
ⲛ̄ⲥⲁⲃⲏⲗ (conj) *unless*, 493
ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ– *But for, apart from the fact that*, 493, 498
ⲛ̄ⲥⲁⲃⲁⲗⲗⲁ= (prep) *except, if it were not for*, 213
ⲛ̄ⲥⲉ– (conjugated bs) conjunctive 3d pl, 351
ⲛ̄ⲧ– (pers suff) *I/me*, 85
ⲛ̄ⲧ– (sent convtr) foc/relat, 396
ⲛ̄ⲧ– for ⲉ–ⲛ̄ⲧ– (circ + foc convtrs), 444, 447
ⲛ̄ⲧⲁ– (conjugated bs) conjunctive 1st sing, 351
instead of ⲧⲁⲓ–, 351, 357
ⲛ̄ⲧⲁ= (mark of appurtenance), 148, 204
in general relationship construction, 147
ⲛ̄ⲧⲁⲣⲉ–, ⲛ̄ⲧⲁⲣ= for ⲧⲁⲣⲉ–, ⲧⲁⲣ= (conjugn bs) future conjunctive 357
ⲛ̄ⲧⲉ– (conjugated bs) conjunctive 2d sing fem, 351
ⲛ̄ⲧⲉ– (conjugn bs, prenom) conjunctive, 351
ⲛ̄ⲧⲉ– (conjunctive conjugation), 351–6
conjugn bs ⲛ̄ⲧⲉ–, ⲛ̄=, 351
after conj or init att markr, 352, 354
extension of, 352
forming entity statement, 151, 354
and negation, 352
and tense, 351, 525, 528
usage, 352–6
ⲛ̄ⲧⲉ– (pers pref nom) *you (are)*, 79, 252
ⲛ̄ⲧⲉ– for ⲛ̄ⲧⲛ̄– (prep) *in*, 209
ⲛ̄ⲧⲉ–/ⲛ̄ⲧⲁ= (mark of appurtenance), 148, 204
ⲛ̄ⲧⲉⲣⲉ– (conjugated bs) *after, when*, precursive 2d sing fem, 344
ⲛ̄ⲧⲉⲣⲉ– (precursive conjugation) *after, when*, 344–5, 348
conjugn bs ⲛ̄ⲧⲉⲣⲉ–, ⲛ̄ⲧⲉⲣ=, 344
extension of, 345
usage, 344
ⲛ̄ⲧⲉⲣⲉⲛ– (conjugated bs) *after, when*, precursive 1st pl, 344
ⲛ̄ⲧⲉⲣⲉⲣ– (conjugated bs) *after, when*, precursive 2d sing fem, 344
ⲛ̄ⲧⲉⲧⲛ̄– (conjugated bs) conjunctive 2d pl, 351
ⲛ̄ⲧⲉⲧⲛ̄– (pers pref nom) *you (are)*, 79, 252
ⲛ̄ⲧⲕ̄– (pers pref nom) *you (are)*, 79, 252
ⲛ̄ⲧⲛ̄– (conjugated bs) conjunctive 1st pl, 351
ⲛ̄ⲧⲟ (infl mod) *yourself*, 152, 153
ⲛ̄ⲧⲟ (pers indep) *you*, 77
ⲛ̄ⲧⲟ– (pers pref nom) *you (are)*, 79, 252
ⲛ̄ⲧⲟ= (infl mod) *(your)self* etc, 152–5, 156
ⲛ̄ⲧⲟⲕ (infl mod) *yourself*, 152, 153
ⲛ̄ⲧⲟⲕ (pers indep) *you*, 77
ⲛ̄ⲧⲟⲕ– (pers pref nom) *you (are)*, 79, 252
ⲛ̄ⲧⲟⲟⲧ= (prep), as predicate expressing possession, 393
ⲛ̄ⲧⲟⲟⲩ (infl mod) *themselves*, 152, 153
ⲛ̄ⲧⲟⲟⲩ (pers indep) *they/them*, 77
ⲛ̄ⲧⲟⲥ (infl mod) *herself/itself*, 152, 153
ⲛ̄ⲧⲟⲥ (pers indep) *she/her/it*, 77
ⲛ̄ⲧⲟϥ (conj) *moreover*, 156
ⲛ̄ⲧⲟϥ (infl mod) *himself/itself*, 152, 153
ⲛ̄ⲧⲟϥ (pers indep) *he/him/it*, 77
and ⲟⲩⲁ as correspondents, 50
ⲛ̄ⲧⲱⲧⲛ̄ (infl mod) *yourselves*, 152, 153
ⲛ̄ⲧⲱⲧⲛ̄ (pers indep) *you*, 77
ⲛ̄ⲧⲱⲧⲛ̄– (pers pref nom), 79, 252
ⲛⲧϥ̄– (pers pref nom, dubious) *he/it (is)*, 79, 252
ⲛϥ̄– (conjugated bs) conjunctive 3d sing masc, 351
ⲛ̄ϥ– (conjugated bs) conjunctive 3d sing masc, 351
ⲛ̄ϩⲏⲧ (combinative advb), usage of, 207
ⲛ̄ϩⲏⲧ= (prep), as predicate expressing possession, 393
ⲛ̄ϩⲏⲧ–ⲧⲏⲩⲧⲛ̄, 85 (table 6n 7)
ⲛ̄ⲟⲓ– (prep), mediator of postponed subject, 87, 202. *See also* Postponed subject
resuming poss art, 87

ϫ, phonemic value of, 13
ϫ̄ *(ᶜks)*, syllabic, 10, 38

ⲟ ⲛ̄– *be*, 179, 185, 260
–ⲟ (gendlss suff) *great*, 112

ⲟⲛ (advb), constituent of nom sent patterns, 273, 274
ⲟⲛⲧⲟⲥ (init att markr) *in fact*, 238
ⲟⲛⲧⲱⲥ (init att markr) *in fact*, 238
-ⲟⲟⲩⲉ, pl ending of Greco-Coptic nns, 108
ⲟⲡ= ⲭⲉ- *deem . . . to be*, 514
ⲟⲩ (letter sequence)
  Greco-Coptic personal names ending in, 126
  manifesting phonemes /ow/ or /w/, 16
  phonemic value of, 15
  syllabic and non-syllabic status of, 16
  (u) as allophone of ⲱ *(ō)*, 20
  for ⲟⲩⲟⲩ, 24
ⲟⲩ (spec) *what?* 63–64, 72–74
  and nom sent predicates, 260
  requesting content of discourse or cognition, 512
  something-or-other, 73
ⲟⲩ- (art) *a*, 50
ⲟⲩ- (spec) *one*, 70
ⲟⲩ- . . . ⲛ̄ⲟⲩⲱⲧ, *a single*, 70
-ⲟⲩ (pers suff) *them/them*, 85 (table 6 nn. 11–12)
  semantically empty direct object, 169
-ⲟⲩ- (pers intermed) *they/them*, 80
ⲟⲩⲁ (det pron) *someone/-thing*, 50
  and ⲛ̄ⲧⲟⲟⲩ as correspondents, 50
ⲟⲩⲁ (interj) *oh, woe!* 245
ⲟⲩⲁ, ⲟⲩⲉⲓ (spec) *one*, 67
ⲟⲩⲁ ⲛ̄- *precisely one*, 70
ⲟⲩⲁⲁ= (infl mod) *only . . .*, 152, 154–55, 158
ⲟⲩⲁⲁⲧ= (infl mod) *only . . .*, 152, 154–55, 158
ⲟⲩⲁⲧ= (infl mod) *only . . .*, 152
ⲟⲩⲁⲱ ⲛ̄ϩⲉ and similar expressions, expressing admiration, 71
ⲟⲩⲁⲥ (conj) *not*, 145
-ⲟⲩⲥ, -ⲟⲩⲥⲓ (forming spec) *one*, 67
ⲟⲩⲥⲓ (determ pron) *someone/-thing*, 50
ⲟⲩⲥⲛⲉ- (bs of simple fractions), 69
ⲟⲩⲥⲧ- (suff conjug vboid) *be distinct*, 382
ⲟⲩⲉ ⲱ- (vbl auxil) *want to*, 184
ⲟⲩⲉ ⲱ- . . . ⲟⲩⲁⲱ= (infl) *want*, direct object syntax of, 171
ⲟⲩⲉϩⲛ- (vbal auxil) *(do) again*, 184
ⲟⲩⲏⲣ (spec) *how many?* 63–64, 72–74
  so-and-so many, 73
ⲟⲩⲕⲉϫⲉⲥⲧⲓ *it is not permitted*, 481
ⲟⲩⲗⲗⲁⲩ, ϩⲉⲛⲁⲗⲗⲁⲩ, as predicate of nom sent, 294
ⲟⲩⲛ- for ⲟⲩⲛ̄- (exist-indic bs) *there is*, 322, 476
ⲟⲩⲛ̄- (imper) *open*, 366
ⲟⲩⲛ̄-, ⲟⲩⲛ̄ⲛ̄- (bs of simple fractions), 69, 109
ⲟⲩⲛ̄-/ⲙⲛ̄- (exist-indic bs) *there is/there is not*, 322, 476
  contrasted with ⲉⲓⲥ-, 477
ⲟⲩⲛⲁⲙ (gendd comm nn) *right (hand)*, in non-combinative advb, 223
ⲟⲩⲛⲧ= *and* ⲟⲩⲛ̄ⲧ= (suff conjug vboid bs) *have*, reduced vocalization form, 386
ⲟⲩⲛⲧⲁ= *and* ⲟⲩⲛ̄ⲧⲁ=. *See* ⲟⲩⲛ̄ⲧⲉ- (suff conjug vboid) *have*
ⲟⲩⲛⲧⲉ-. *See* ⲟⲩⲛ̄ⲧⲉ- (suff conjug vboid) *have*
ⲟⲩⲛⲧⲉ- *and* ⲟⲩⲛ̄ⲧⲉ- (conjugated suff conjug vboid) 2d sing fem *you have*, 385, 386
ⲟⲩⲛ̄ⲧⲉ- (suff conjug vboid) *have*, 383–392
  bss ⲟⲩⲛ̄ⲧⲉ-, ⲟⲩⲛ̄ⲧⲁ=/(ⲙ̄)ⲙⲛ̄ⲧⲉ-, (ⲙ̄)ⲙⲛ̄ⲧⲁ=, 383, 385
  bss, reduced prepersonal ⲟⲩⲛ̄ⲧ=/ⲙⲛ̄ⲧ=, 386
  conversions of, 383
  direct object syntax of, 390
  etymology of, 383
  extension of, 391
  extraposition with, 387
  followed by ⲙ̄ⲙⲁⲩ, 383
  and indebtedness, 392
  postponed subject with, 388
  subjects of, 384
  and tense, 389
ⲟⲩⲛ̄ⲱϭⲟⲙ ⲛ̄- . . . (ⲉ- . . .) *be able (to)*, 394
ⲟⲩⲛϭⲟⲙ, various constructions of, 394
ⲟⲩⲛ̄ϭⲟⲙ ⲛ̄- . . . (ⲉ- . . .) *be able (to)*, 394
ⲟⲩⲟⲉⲓ ⲛ̄-/ⲛⲁ- *and* ⲟⲩⲟⲓ ⲛ̄-/ⲛⲁ= (interj) *woe is . . .!* 242, 244
  conversions of, 244
  periphrastic tenses of, 244, 427
ⲟⲩⲟⲛ (determ pron), 59
  semantically empty direct object, 169, 181
ⲟⲩⲟⲛ (interj) *yes*, 241, 245
ⲟⲩⲟⲛ ⲛⲓⲙ (determ pron) *any one*, 60
  direct object syntax of, 171
ⲟⲩⲟⲩ, ϩⲉⲛⲟⲩ, expressing deprecation, 74
ⲟⲩⲡⲁ- analyzed, 111
ⲟⲩⲡⲉⲧ-, ϩⲉⲛⲡⲉⲧ- analyzed, 110
ⲟⲩⲧⲉ (conj) *neither, nor*, 145
ⲟⲩⲧⲉ for ⲟⲩⲁⲉ (conj) *nor*, 145
ⲟⲩⲱ (infl) *finish*, 185
  have already (done), 185, 336
ⲟⲩⲱⲛⲛ- (bs of simple fractions), 69
ⲟⲩⲱⲧ, ⲟⲩⲱⲧⲉ for ⲛ̄ⲟⲩⲱⲧ, ⲛ̄ⲟⲩⲱⲧⲉ, 158
ⲟⲩⲱϣ (gendd comm nn) *ordinary day* (in naming days of the week), 133
ⲟⲩⲱϣ ⲉ- *want to*, like vbl auxil, 184
ⲟⲩϫⲁⲓ (interj) *hello, goodbye*, 245

ⲡ- (art) *the*, 52
  expanded by relat clause, 411
  in personal names, 126
ⲡ- . . . ⲉⲧⲙ̄ⲙⲁⲩ (art) *that*, 57
  with prop nn, 128
ⲡ̄- (art) *the*, 52
ⲡ= (poss art) *my (etc)*, 54
  and general relationship, 147
ⲡⲁ, forming personal name, 126
ⲡⲁ- (determ pron) *the one related to*, 54, 147
ⲡⲁ- (inflected poss art) *my*, 54
ⲡⲁ- invariable (bs of comm nn), 96 (table 9n 1), 111
ⲡⲁⲉⲓ *and* ⲡⲁⲓ (determ pron) *this*, 56
  expanded by circ or relat clause, 411
ⲡⲁⲓ ⲭⲉ-, in reported discourse and cognition, 514
ⲡⲁⲗⲓⲛ ⲟⲛ, before circ clause *moreover*, 493
ⲡⲁⲛⲧⲱⲥ (init att markr) *no doubt*, 238
ⲡⲁⲣⲁⲟⲩⲕⲟⲩⲓ ⲁ- *almost would have*, 498
ⲡⲁⲣⲁ= (prep) *contrary to*, 200
ⲡⲁⲧⲁⲓⲁⲕⲟⲛⲓⲁ *one who works in the diakonia*, 111
ⲡⲁⲧⲉ, forming personal name, 126
ⲡⲁϣ- *half a*, 69
ⲡⲁϩⲟⲩ (gendd comm nn) *rear*, in combinative and non-combinative advb, 206, 223
ⲡⲉ (gendd comm nn) *sky*, confused in dictionaries with ⲧⲏⲉ, ⲉⲧⲏⲉ, and ⲡⲉⲧⲡⲉ *top*, 210, 211, 212, 223
ⲡⲉ (nexus pron)
  invariable ⲡⲉ
    anaphoric predicate, 282
    anaphoric subject, 274
    position in sent, 285, 438
    as textual variant in manuscripts, 438
    with various non-nom sent patterns, 285, 316, 364, 438
  invariable ⲡⲉ *and* variable ⲡⲉ/ⲧⲉ/ⲛⲉ, 53, 252
    anaphoric, 272
    cataphoric, 275
    component in cleft sent, 463
    component in nom sent, 252
    copular, 277, 278, 279
    endophoric, 281, 284, 464, 470
    vowel doubling before, 252
  variable ⲡⲉ/ⲧⲉ/ⲛⲉ
    anaphoric, 267, 273, 274
    congruence in nom sent, 266, 269, 284
    copular, 279
    endophoric, 266, 281
    existential *there is*, 266, 462, 465, 471
ⲡⲉ- (art) *the*, 52
ⲡⲉⲉⲓ- (art) *this*, 56
ⲡⲉⲓ- for ⲡⲓ- (art) *the*, 58
ⲡⲉⲓ̈- (art) *this*, 56
  with prop nn, 128
ⲡⲉⲛⲧ for ⲡ-ⲉⲛⲧ-, articulated relat, 411
ⲡⲉⲛⲧ for ⲡⲉ-ⲉⲛⲧ-, in cleft sent, 464
ⲡⲉⲣⲟ for ⲡ̄ⲣⲣⲟ *the king*, 52
ⲡⲉⲥⲏⲧ *bottom*, in combinative and non-combinative advb, 206, 223
ⲡⲉⲧ for ⲡ-ⲉⲧ, articulated relat, 411
ⲡⲉⲧ for ⲡⲉ-ⲉⲧ, in cleft sent, 464
ⲡⲉⲧ- invariable (bs of gendd comm nn) *one who is . . .*, 110
  in attributive constructions of nn, 96 (table 9n 1)
ⲡⲉⲧⲉ *and* ⲡⲉⲧⲉⲣⲉ for ⲡ-ⲉⲧⲉ- *and* ⲡ-ⲉⲧⲉⲣⲉ-, articulated relat, 411
ⲡⲉⲧⲉ *and* ⲡⲉⲧⲉⲣⲉ for ⲡⲉ-ⲉⲧⲉ- *and* ⲡⲉ-ⲉⲧⲉⲣⲉ-, in cleft sent, 464
ⲡⲉⲧⲙ̄ⲙⲁⲩ (determ pron) *that one*, 57
ⲡⲉⲧⲛⲁⲛⲟⲩ=, syntax of, 110
ⲡⲉⲧⲡⲉ (comm nn) *top*, forming compound prep, 211
ⲡⲉϫⲁ=. *See* ⲡⲉϫⲉ-

ⲛⲉϫⲉ-, ⲛⲉϫⲁ= (suff conjug vboid) *said*
positions in sent, 380, 517
ⲛⲓ (determ pron) *this one*, 58
expanded by relative clause, 111
ⲛⲓⲏⲧ (stative) *run*, syntax of, 168
ⲛⲓ- (art) *the*, 58
ⲛⲓ- ⲛⲟⲩⲟⲉⲓ *one and the same*, 60
ⲛⲓⲕⲉ (determ pron) *the other one*, 55
ⲛⲓⲕⲉ- (art) *the other*, also *the*, 55
with prop nn, 128
ⲛⲓⲕⲉⲧ (determ pron) *the other one*, 55
ⲛⲙⲁ *where*
forming entity statement, 151
in indirect discourse, 522
for ⲙ̄ⲡⲙⲁ *wherever*, 493
ⲡⲛⲁ̄ for ⲡⲛⲉⲩⲙⲁ *spirit*, 41
ⲡⲛⲓⲕⲟⲛ for ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ *spiritual*, 41
ⲡⲛⲟⲩⲧⲉ *God*, properized comm nn, 45, 127, 136
ⲡⲟⲟⲩ (prop nn) *today*, 132
ⲡⲡⲁ-, analyzed, 111
ⲡⲡⲉⲧ-, analyzed, 110
ⲡⲣⲟⲥⲣⲟ= (prep) *in accordance with*, 200
ⲡⲥⲧⲁⲓⲟⲩ (spec) *ninety*, 67
ⲡⲥⲧⲁⲓⲟⲩ- (forming spec) *ninety and*, 67
ⲡⲱ= (determ pron) *the one related to*, 54
ⲡⲱⲧ (inf) *run*, syntax of, 168
ⲡⲱϣⲉⲛ, in personal names, 126
ⲡϩⲛ̄- (vbl auxil) *(do) for once*, 184

ⲣ̄- (art) *the*, 52
ⲣ̄- (inf) *do*
expanded by preposition, 180, 312, 528
supplies missing nom sent predicate, 260
ⲣ̄- for ⲛ̄-, 21
-ⲣ- (pers intermed) *you*, 80
ⲣⲁⲥⲧⲉ (prop nn) *tomorrow*, 132
ⲣⲁⲧ= (poss nn) *foot of, feet of*, 138
ⲣⲉ- (bs of simple fractions), 69, 109
-ⲣⲉ- (pers intermed) *you*, 80
ⲣⲉⲛ- (poss nn) *name of*, 138
ⲣⲉϥ- (bs of gendlss comm nn), agential bs, 121
ⲣⲙ̄- (bs of gendlss comm nn), *person related to*, 120
ⲣⲙⲛ̄- (bs of gendlss comm nn), *person related to*, 120
ⲣⲟⲙⲡⲉ (gendd comm nn) *year*
in advbs ⲧⲉⲣⲟⲙⲡⲉ, ⲧⲛ̄ⲣⲟⲙⲡⲉ, ⲧⲣⲣⲟⲙⲡⲉ, 215
ⲣⲛ̄- (poss nn) *name of*, 138
ⲣⲛ̄ⲧ= (poss nn) *name of*, 138, 155
ⲣⲟⲩ *and* ⲣ̄ⲟⲩ *do what* — syntax of, 515
ⲣⲟⲩⲍⲉ (prop nn) *Egypt*, 133
ⲣⲧⲙⲕⲉ- (vbl preext) *after last*, 183
ⲣⲧⲙⲧⲉⲩⲉ ⲛ̄- *and* ⲡⲓ ⲙⲧⲉⲩⲉ *remember*, 171, 180
ⲣⲱ (init att markr) *indeed*, 238
ⲣⲱ= (poss nn) *mouth of*, 138
ⲣ̄ⲱⲟⲣⲡⲛ̄- (vbl preext) *just (do)*, 183
ⲣ̄ⲱϫ̄ⲡ- (vbl preext) *just (do)*, 183
ⲣⲱϣ̄ⲡⲛ- (vbl preext) *just (do)*, 183
ⲣ̄ϩⲟⲩⲉ- (vbl preext) *(do) more*, 183
ⲣ̄ϩⲟⲩⲟ- (vbl preext) *(do) more*, 183

ⲥ- (pers pref dur) *she/it (is)*, 78, 318
-ⲥ (pers sec suff) *her/it*, 88
-ⲥ (pers suff) *she/her/it*, 85
-ⲥ̄ (pers suff) *she/her/it*, 85
-ⲥ- (penultimate personal object morph) *him/her/it/them*, 82
-ⲥ- (pers intermed) *she her/it*, 80, 83
-ⲥ̄- (pers intermed) *she her/it*, 80, 83
ⲥⲁ- (component in compound prep), 212
ⲥⲁⲃⲉ, ⲥⲁⲃⲉⲉⲩ, ⲥⲁⲃⲓ (gendlss comm nn) *wise*, syntax of, 114
ⲥⲁⲓⲥ (gendlss comm nn) *beautiful*, 114
in attribution construction of nn, 96
ⲥⲁϩ̄- (bs of gendd comm nn) *maker, seller of*, 109
ⲥⲁϣⲫ, ⲥⲁϣⲫⲉ (spec) *seven*, 67
-ⲥⲁϣⲫⲉ (forming spec) *seven*, 67
ⲥⲁϥ (prop nn) *yesterday*, 132
ⲥⲁϩ= ϫⲉ- *write*, syntax of, 514
ⲥⲉ (interj) *yes*, 241, 245
ⲥⲉ (spec) *sixty*, 67
ⲥⲉ- (forming spec) *sixty and*, 67
ⲥⲉ- (pers pref dur) *they (are)*, 78, 318
-ⲥⲉ (pers sec suff) *them*, 88
-ⲥⲉ- (pers intermed) *they*, 83
ⲥⲉⲧ- (forming spec) *sixty and*, 67
-ⲥⲕ (pers sec suff) *you*, 88
-ⲥⲛ (pers sec suff) *us*, 88
ⲥⲛⲁⲩ (spec) *two*, 67, 70
-ⲥⲛⲁⲩ (numerical affix) *set of two, double*, 71
ⲥⲛⲁⲩ ⲛ̄- *a pair of*, 70
-ⲥⲛⲟⲟⲩⲥ, -ⲥⲛⲟⲟⲩⲥⲉ (forming spec) *two*, 67

ⲥⲛⲧⲉ (spec) *two*, 67, 70
ⲥⲟ, ⲥⲟⲉ, ⲥⲟⲟⲩ (spec) *six*, 67
ⲥⲟⲙ . . . ⲥⲟⲙ . . . *at one time . . . at another time . . .*, 493
ⲥⲟⲩ- (bs of prop nn), counting days of the month, 134
-ⲥⲟⲩ (pers sec suff) *them*, 88
ⲥⲟⲩⲁ for ⲥⲟⲩ-ⲟⲩⲁ (prop nn) *first day (of the month or week)*, 134
ⲥⲟⲩⲛ̄ⲧ= (poss nn) *value of*, 138
ⲥⲱⲧⲙ̄ ⲉⲣⲟ= ϫⲉ- *hear*, syntax of, 514
ⲥⲱⲧⲡ (gendlss comm nn) *excellent*, syntax of, 114
-ⲥϥ (pers sec suff) *him/it*, 88
-ⲥϥ paradigm. *See* Personal second suffixes
-ⲥϥ- (penultimate personal object morph) *him/her/it/them*, 82
ⲥϧⲁⲓ= *write*, direct object of, 88
-ⲥϧⲓⲙⲉ *female*, expressing biological sex, 106
ⲥ̄ⲣ̄ⲟⲥ for ⲥⲧⲁⲩⲣⲟⲥ *cross*, 41
ⲥ̄ⲣ̄ⲟⲩ for ⲥⲧⲁⲩⲣⲟⲩ *crucify*, 41

ⲧ, final letter of inf: in place of ⲉ, 189, 193
ⲧ, forming personal name, 126
ⲧ- (art) *the*, 52
ⲧ- . . . ⲉⲧⲙ̄ⲙⲁⲩ (art) *that*, 57
ⲧ̄- (art) *the*, 52
ⲧ= (poss art) *my (etc)*, 54
-ⲧ (pers sec suff) *me*, 88
-ⲧ (pers suff) *I/me*, 85
-ⲧ̄ (pers suff) *I/me*, 85
ⲧⲁ, forming personal name, 126
ⲧⲁ- (conjugated bs), i.e. ⲛ̄ⲧⲁ- conjunctive 1st sing, 83, 351
instead of ⲧⲁⲣⲓ, 351, 357
ⲧⲁ- (determ pron) *the one related to*, 54
ⲧⲁ- (poss art) *my*, 54
-ⲧⲁ- (pers intermed) *I*, 83
ⲧⲁⲉⲓ (determ pron) *this*, 56
ⲧⲁⲥⲓⲟⲩ (spec) *fifty*, 67
ⲧⲁⲉⲓⲟⲩ- (forming spec) *fifty and*, 67
ⲧⲁⲓ (determ pron) *this*, 56
ⲧⲁⲓ *here*, and advbs, 215
ⲧⲁⲓ ⲧⲉ ⲟⲉ (conj) *likewise*, 507
ⲧⲁⲓ ⲧⲉ ⲟⲉ *so too*, in correlative comparison, 506
ⲧⲁⲛⲁ= for ϯⲛⲁ= *give . . . unto*, syntax of, 173
ⲧⲁⲣⲉ- (conjugated bs) future conjunctive 2d sing fem, 357
ⲧⲁⲣⲉ- (future conjunctive conjugation), 357–8
conjugn bs ⲧⲁⲣⲉ-, ⲧⲁⲣ=, rare var ⲛ̄ⲧⲁⲣⲉ-, ⲛ̄ⲧⲁⲣ=, 357
usage, 358, 503
ⲧⲁⲣⲉⲧⲉⲧⲛ̄- (conjugated bs) future conjunctive 2d pl, 357
ⲧⲁⲣⲓ- (conjugated bs) future conjunctive 1st sing, 357
replaced by ⲛ̄ⲧⲁ- or ⲧⲁ- (conjunctive), 357
ⲧⲁⲧⲉ, forming personal name, 126
ⲧⲁϫⲁ (init att markr) *perhaps*, 238
ⲧⲁⲱⲉ- (vbl auxil) *(do) frequently*, 184
ⲧⲃⲁ (gendd comm nn) *ten thousand, myriad*, 67
ⲧⲉ (nexus pron) *she/it (is)*, 53, 252. *See also* ⲡⲉ (nexus pron)
ⲧⲉ- (art) *the*, 52
ⲧⲉ- (pers pref dur) *you (are)*, 78, 318
ⲧⲉ- (poss nn) *hand(s) of*, 138
ⲧⲉ- for ϩⲧⲉ- (poss nn) *heart of*, 138
ⲧⲉ-, ⲧⲉ= for ⲧⲧⲉ-, ⲧⲧⲉ= (inf) *cause . . . to give . . .*, syntax of, 172
ⲧⲉ= for ⲧⲧⲉ= (inf) *cause . . . to give . . .*, 172
-ⲧⲉ (pers suff) *you*, 85
-ⲧⲉ- (pers intermed) *you*, 83
ⲧⲉⲉⲓ (determ pron) *this*, 56
ⲧⲉⲓ- for ϯ- (art) *the*, 58
ⲧⲉⲓⲛ̄- (art) *this*, 56
ⲧⲉⲛⲁ- *you will*, 78, 318
ⲧⲉⲛⲧ for ⲧ-ⲉⲛⲧ-, articulated relat, 411
ⲧⲉⲛⲧ for ⲧⲉ-ⲉⲛⲧ-, in cleft sent, 464
ⲧⲉⲣⲁ̄- *you will*, 78, 318
ⲧⲉⲣⲛⲁ- *you will*, 78, 318
ⲧⲉⲣⲟⲙⲡⲉ (advb) *each year*, 215
ⲧⲉⲧ for ⲧ-ⲉⲧ-, articulated relat, 411
ⲧⲉⲧ for ⲧⲉ-ⲉⲧ-, in cleft sent, 464
ⲧⲉⲧⲉ *and* ⲧⲉⲧⲉⲣⲉ for ⲧ-ⲉⲧⲉ- *and* ⲧ-ⲉⲧⲉⲣⲉ-, articulated relat, 411
ⲧⲉⲧⲉ *and* ⲧⲉⲧⲉⲣⲉ for ⲧⲉ-ⲉⲧⲉ- *and* ⲧⲉ-ⲉⲧⲉⲣⲉ-, in cleft sent, 464
ⲧⲉⲧⲙ̄ⲙⲁⲩ (determ pron) *that one*, 57
ⲧⲉⲧⲛ̄- (pers pref dur) *you (are)*, 78, 318
-ⲧⲉⲧⲛ̄- (pers intermed) *you*, 80, 83
ⲧⲉⲧⲛⲁ for ⲧⲉⲧⲛ̄-ⲛⲁ- *you will*, 78, 318
ⲧⲏ (determ pron) *this one*, 58

–ⲧⲏ (spec) *five*, 67
ⲧⲏⲣ= (infl mod) . . . *all*, 152, 154-55, 157
–ⲧⲏⲩⲧⲛ̄ (pers sec suff) *you*, 88
–ⲧⲏⲩⲧⲛ̄ (pers suff) *you*, versus –ⲧⲛ̄, 85 (table 6 nn. 6–10), 205
–ⲧⲕ (pers sec suff) *you*, 88
ⲧⲕⲉ– (art) *the other*, 55
ⲧⲕⲉⲧ (determ pron) *the other one*, 55
ⲧⲕⲉⲧⲉ (determ pron) *the other one*, 55
ⲧⲙ̄– (negator), 105, 161, 250, 251, 342
ⲧⲙ̄ⲙⲟ (inf) *cause . . . to eat . . .*, syntax of, 88, 172
ⲧⲛ̄– (pers pref dur) *we (are)*, 78, 318
ⲧⲛ̄– (poss nn) *hand(s) of*, 138
ⲧⲛ̄– for ϩⲧⲛ̄– (poss nn) *heart of*, 138
–ⲧⲛ̄ (pers suff) *you*, versus –ⲧⲏⲩⲧⲛ̄, 85 (table 6 nn. 6–10), 205
–ⲧⲛ̄– (pers intermed) *you*, 80, 83
ⲧⲛ̄ⲛⲁ– for ϯⲛⲁ= *give . . unto*, syntax of, 173
ⲧⲛ̄ⲛⲟⲟⲩ= (inf) *send (hither)*, direct object of, 88
ⲧⲛ̄ⲣⲟⲙⲡⲉ for ⲧⲉⲣⲟⲙⲡⲉ (advb) *each year*, 215
ⲧⲟ= for ⲧⲧⲟ= (inf) *cause . . . to give . . .*, syntax of, 172
ⲧⲟⲟⲧ= (poss nn) *hand(s) of*, 138
ⲧⲟⲟⲩ= (inf) *buy*, direct object of, 88
ⲧⲟⲧ= (poss nn) *hand(s) of*, 85 (table 6n 7)
ⲧⲟⲧⲉ (conj) *then*, 492
ⲧⲟⲩⲛ̄– (poss nn) *bosom of*, 138
ⲧⲟⲩⲱ= (poss nn) *bosom of*, 138
ⲧⲡⲉ (masculine gendd comm nn) *top*
  forming compound prep, 211, 212
  forming non-combinative advb, 223
ⲧⲣ̄– (pers pref dur) *you (are)*, 78, 318
ⲧⲣⲁ– (conjugated bs) caus inf 1st sing, 359
ⲧⲣⲉ– (caus infinitive conjugation), 359, 63
  in advbial inf phrase, 363; 493 passim
  causal and non causal meanings of, 359
  conjugated, 360
  conjugn bses ⲧⲣⲉ–, ⲧⲣⲉ=, 359
  direct object syntax of, 360
  forming entity statement, 151
  as gendd comm nn, 362
  usage of, 360–63
ⲧⲣⲉ– (conjugated bs) caus inf 2d sing fem, 359
ⲧⲣⲉⲓ– (conjugated bs) caus inf 1st sing, 359
ⲧⲣⲉⲧⲉⲧⲛ̄– (conjugated bs) caus in 2d pl, 359
ⲧⲣⲉⲧⲛ̄– (conjugated bs) caus in 2d pl, 359
ⲧⲣⲟ (inf) caus inf, absolute state, 359
ⲧ̄ⲣⲣⲟⲙⲡⲉ for ⲧⲉⲣⲟⲙⲡⲉ (advb) *each year*, 215
ⲧⲥ= for ⲧⲥⲉ= (inf) *cause . . . to drink*, syntax of, 172
ⲧⲥⲟ (inf) *cause . . . to drink*, syntax of, 172
(ⲧ)ⲧⲟ= (inf) *cause . . . to give*, direct object of, 88
ⲧⲧⲟ (inf) *cause . . . to give*, syntax of, 172
ⲧⲱ= (determ pron) *the one related to*, 54
ⲧⲱⲉⲛ, forming personal name, 126
ⲧⲭⲟ (inf) *cause . . . to take*, syntax of, 88, 172

Initial ⲩ *spelled as* ⲟⲩ *is filed under letter* ⲟ.
ⲩ, syllabic and non-syllabic status of, 16
–ⲩ (pers suff) *they/them*, versus –ⲟⲩ, 85 (table 6 nn. 11-12)
–ⲩ– (art) *a*, 50
–ⲩ– (pers intermed) *they/them*, 80
ⲩⲛ– for ⲟⲩⲛ– (exist-indic bs), 322, 476
ⲩⲛ̄– for ⲟⲩⲛ̄– (exist-indic bs), 322, 476
ⲩⲛⲧⲁ= *and* ⲩⲛ̄ⲧⲁ=. *See* ⲟⲩⲛ̄ⲧⲉ– (suff conj vboid) *have*
ⲩⲛⲧⲉ– *and* ⲩⲛ̄ⲧⲉ–. *See* ⲟⲩⲛ̄ⲧⲉ– (suff conj vboid) *have*

ⲱ (init att markr) *O . . .*, 238
  signal of direct discourse, 137, 523
ⲱ (*ō*) as allophone of ⲟⲩ (*u*), 20
–ⲱ (gendlss suff) *great*, 112

ϥ for n–ϩ, 52
ϥ, phonemic value of, 13

ⲭ, phonemic value of, 13
ⲭⲁⲓⲣⲉ (interj) *greetings*, 245
ⲭⲁⲓⲣⲉⲧⲉ (interj) *greetings*, 245
ⲭⲁⲣⲓⲥ, in interj ⲧⲉⲭⲁⲣⲓⲥ ⲛ̄–/ⲛⲁ= *grace be unto*, 242
ⲭ̄ⲣ̄ⲥ for ⲭⲣⲓⲥⲧⲟⲥ, ⲭⲣⲏⲥⲧⲟⲥ *Christ, excellent*, 41

ⲭ̄ⲥ for ⲭⲣⲓⲥⲧⲟⲥ, ⲭⲣⲏⲥⲧⲟⲥ *Christ, excellent*, 41
ⲭⲱⲣⲓⲥ (conj)
  before circ *except when*, 493
  before inf *without . . . -ing*, 493
ⲭⲱⲣⲓⲥⲧⲣⲉ– *except when*, 493

ψ, phonemic value of, 13
ψⲓⲥ, ψⲓⲧⲉ (spec) *nine*, 67
–ψⲓⲥ, –ψⲓⲧⲉ (forming spec) *nine*, 67

ⲱ– (vbl auxil) *be able to*, 184
ⲱⲁ= (conjugn bs, prepersonal) aor affirm, 337
ⲱⲁⲛ. *See* ⲉⲣⲱⲁⲛ– (conditional)
ⲱⲁⲛⲧ= (poss nn) *nose of*, 138
ⲱⲁⲛⲧⲁ– (conjugated bs) *until* limitative 1st sing, 349
ⲱⲁⲛⲧⲉ– (conjugated bs) *until* limitative 2d sing fem, 349
ⲱⲁⲛⲧⲉ– (limitative conjugation) *until*, 349
  conjugn bs ⲱⲁⲛⲧⲉ–, ⲱⲁⲛⲧ=, 349
  extension of, 349
ⲱⲁⲛⲧⲉⲧⲛ̄– (conjugated bs) *until* limitative 2d pl, 349
ⲱⲁⲛⲧⲕ̄– (conjugated bs) *until* limitative 2d sing masc, 349
ⲱⲁⲛⲧⲛ̄– (conjugated bs) *until* limitative 1st pl, 349
ⲱⲁⲛⲧⲟⲩ– (conjugated bs) *until* limitative 3d pl, 349
ⲱⲁⲛⲧⲥ̄ (conjugated bs) *until* limitative 3d sing fem, 349
ⲱⲁⲛⲧⲫ̄– (conjugated bs) *until* limitative 3d sing masc, 349
ⲱⲁⲛϯ– (conjugated bs) *until* limitative 1st sing, 349
ⲱⲁⲡⲣⲁ *until*, 493
ⲱⲁⲣⲉ– (aorist conjugation), 337
  conjugn bses ⲱⲁⲣⲉ–, ⲱⲁ=/ⲙⲉⲣⲉ–, ⲙⲉ=, 337
  conversions of, 337
  extension of, 352
  marked for past tense, 348 (table 19)
  and tense, 525, 528
ⲱⲁⲣⲉ– (conjugated bs) aor 2d sing fem, 337
ⲱⲃⲏⲣ– (gendlss prefix) *fellow-*, 112
ⲱⲃ̄ⲣ– (gendlss prefix) *fellow-*, 112
ⲱⲉ (spec) *hundred*, 67
ⲱⲏⲙ, ⲱⲏⲙⲉ (gendlss comm nn), 114
  in attributive constructions of the nu, 96, 99, 101
ⲱⲏⲧ (spec) *two hundred*, 67
–ⲱⲙⲏⲛ, –ⲱⲙⲏⲛⲉ (forming spec) *eight*, 67
ⲱⲙ̄ⲛⲟ, ⲱⲙ̄ⲙⲱ (gendlss comm nn) *foreign*, syntax of, 114
ⲱⲙⲛ̄ⲧⲉⲡⲟⲟⲩ (advb) *three days ago*, 132
ⲱⲙⲛ̄ⲧⲱⲉ (spec) *three hundred*, 67
ⲱⲙⲛ̄ⲧⲱⲟ (spec) *three thousand*, 67
ⲱⲙⲟⲩⲛ, ⲱⲙⲟⲩⲛⲉ (spec) *eight*, 67
ⲱⲙⲧ–, ⲱⲙⲛ̄ⲧ– (numerical affix) *set of three . . ., triple*, 71
ⲱⲟ (gendlss comm nn) *thousand*, 67
ⲱⲟ (interj) *yes*, 241, 245
ⲱⲟⲙⲛ̄ⲧ, ⲱⲟⲙⲧⲉ (spec) *three*, 67
–ⲱⲟⲙⲧⲉ (forming spec) *three*, 67
ⲱⲟⲣⲡ, ⲱⲟⲣⲡⲉ (gendlss comm nn) *first*, syntax of, 114
ⲱⲟⲣⲡ ⲙⲉⲛ (init att markr) *first of all*, 238
ⲱⲟⲩ– (bs of gendd comm nn), 109
ⲱⲣ̄ⲡⲓ– (numerical affix) *original, first*, 71
ⲱⲣ̄ⲡ– (vbl preext) *(do) first*, 183
ⲱⲣ̄ⲡⲛ̄– (numerical affix) *original, first*, 71
ⲱⲣ̄ⲡⲛ̄– (vbl preext) *(do) first*, 183
ⲱⲱⲡⲉ (inf) *be, become*. *See* Existence; Incipient action; Narrative; Periphrastic
ⲱⲱⲣⲡ (prop nn) *morning*, 132
ⲱⲱⲉ (impers pred) *it is right*, 487–8
  invariable ⲡⲉ with, 285
ⲱⲫⲉ (spec) *seventy*, 67
ⲱⲫⲉ– (forming spec) *seventy and*, 67
ⲱⲃⲙ̄ⲃⲟⲙ (ⲉ–) *be able (to)*, 394

ϥ– (pers pref dur) *he/it (is)*, 78, 318
–ϥ (pers sec suff) *him/it*, 88
–ϥ (pers suff) *he/him/it*, 85
–ϥ invariable (pers suff), forming periphrastic pretnom state, 87, 139
–ϥ paradigm, 85
–ϥ̄ (pers suff) *he/him/it*, 85
–ϥ– (penultimate personal object morph) *him/her/it/them*, 82
–ϥ– (pers intermed) *he/him/it*, 80, 83

-ϥ̄- (pers intermed) *he/him/it*, 80, 83
-ϩ̄- paradigm. *See* Personal intermediates
-ϥc- (penultimate personal object morph) *him/her/it/them*, 82
ϥτϵγ-, ϥτογ- (numerical affix) *set of four, quadruple*, 71
ϥτϵγϣϵ (spec) *four hundred*, 67
ϥτϵγϣο (spec) *four thousand*, 67
ϥτο, ϥτοϵ, ϥτοογ (spec) *four*, 67
ϥτογϵπϩοογ (advb) *four days ago*, 132

ϩ (letter)
initial: in Greco-Coptic morphs, 40
misplacement and omission of, 17
ϩλϵ, ϩλϵϵγ, ϩλн (gendlss comm nn) *last*, syntax of, 114
ϩλϵιο (interj) *truly*, 245
ϩλθн ϵm̄πατϵ- *before*, 493
ϩλθн ϵτρϵ- *before . . . -ing*, 493
ϩλθн m̄πατϵ- for ϩλθн ϵ-m̄πατϵ- *before*, 493
ϩλк (gendlss comm nn) *sober*, syntax of, 114
ϩλм- (bs of gendd comm nn), 109
ϩλмλ (conj) *at the same time*, 493
ϩλмнн (interj) *amen!* 245
ϩλмn̄- (bs of gendd comm nn), 109
ϩλмοї (impers pred) *how good it would be if*, 487, 499
before ϵρϵ- (circ), 151(vii), 426
ϩλπλϫϩλπλωc (init att markr) *in short*, 238
ϩλπc (impers pred) *it is necessary*, 487
ϩλτϵ- for ϩλϩτn̄- (prep) *with*, 209
ϩλτн= for ϩλϩτн= (prep) *with*, 209
ϩλτn̄- for ϩλϩτn̄- (prep) *with*, 209
ϩλϩ (spec) *many*, 63–64, 72–74
ϩλϩτϵ- for ϩλϩτn̄- (prep) *with*, 209
ϩλϩτn̄- for ϩλτn̄- (prep) *beside*, 209
ϩвоγр (gendd comm nn) *left*, in non-combinative advbs, 223
ϩϵ (gendd comm nn) *manner. See* κατλθϵ, n̄θϵ, n̄θϵ n̄nι-
ϩϵ (inf) *fall*, syntax of, 168
ϩϵ ϵ- *find*, syntax of, 168
ϩϵ ϵρoc before ϵρϵ- (circ) *discover/understand that . . .*, 426, 516
ϩϵn- (art) *(some)*, 50
ϩϵnκϵ- (art) *other*, 51
ϩϵnκϵγ- (art) *other*, 51
ϩϵnκooγϵ (determ pron) *others*, 51
ϩϵnκooγϵ n̄- *others who are* . . , 96
ϩнκϵ (gendlss comm nn) *poor*, syntax of, 114
ϩнλ (stative) *fly*, syntax of, 168
ϩнт (gendd comm nn) *heart*, in combinative advb, 207
ϩнт= (poss nn) *belly of*, 138
ϩнт= (poss nn) *fore part(s) of*, 138
ϩнγ (stative) *fall*, syntax of, 168
ϩнγ ϵ- *find*, syntax of, 168
ϩι- (prep) *and*, 145
ϩιτm̄πτρϵ- *because of . . -ing*, 493
ϩιτογn̄- for ϩιτογn̄- (prep) *beside*, 209
ϩιτογϵn- for ϩιτογn̄- (prep) *beside*, 209
ϩιωω= (prep) *on*, paradigm of, 85 (table 6 n 9)
predicate expressing possession, 393
ϩιxn̄-/ϩιxω= (prep) *upon*, 209
predicate expression possession, 393
ϩιxω- for ϩιxn̄-, 209
ϩλλο, ϩλλοї, ϩλλω (gendlss comm nn) *old*, syntax of, 114
ϩm̄ϩλλ (comm nn) *manservant/maidservant*, manifesting two genders, 106
ϩмϵ (spec) *forty*, 67
ϩмϵ n̄ϩooγ, πϵ- *Lent*, 66
ϩмϵ- (forming spec) *forty and*, 67
ϩмϵnϵ (spec) *eighty*, 67
ϩмϵnϵ-, ϩмϵnϵτ- (forming spec) *eighty and*, 67
ϩмϵτ- (forming spec) *forty and*, 67
ϩm̄πτρϵ- *while . . -ing*, 493
ϩn̄- (poss nn) *face of*, 138
ϩn̄- for ϵϩρn̄- (prep) *to*, 209
ϩn̄- for ϩϵn- (art) *(some)*, 50
ϩnλ= (suff conj vboid and impers pred) *it is pleasing to*, 379, 487
ϩnϵ- (suff conj vboid and impers pred) *it is pleasing to*, 379, 487
ϩn̄oγ- forming advb of manner . . . *-ly*, 221
ϩoϵinϵ, ϩoїnϵ (determ pron) *some*, 50
ϩoϵinϵ n̄- *and* ϩoїnϵ n̄- *some who are*, 96
ϩoλωc (init att markr) *at all*, 238
-ϩooγτ (gendlss suff) *undomesticated*, 112
-ϩooγτ *male, expressing biological sex*, 106
ϩoнoγ (conj) *in so far as*, 493
ϩocon (conj) *as long as*, 493
ϩotan (conj) *whenever*, 493
ϩotϵ (conj) *when*, 493
ϩotϵ for ϩot (gendd comm nn) *presence*, 210
ϩoγατϵ (gendlss comm nn) *first*, syntax of, 114
ϩoγϵ- (bs of gendd comm nn) *excess of*, 109
ϩoγϵit, ϩoγϵitϵ (gendlss comm nn) *first*, syntax of, 114
ϩoγn (gendd comm nn) *inside*, in combinative and non-combinative advbs, 206, 223
ϩoγo- (bs of gendd comm nn) *excess of*, 109
ϩρλ= (poss nn) *voice of*, 138
ϩρaї *top*, forming non-combinative advb, 206
ϩρaї *top/bottom*, forming combinative advb, 223
ϩρn̄- (poss nn) *face of*, 138
ϩρoγn̄- (poss nn) *voice of*, 138
ϩp̄ϣιρϵ (comm nn) *young man/young woman*, manifesting two genders, 106
ϩτϵ- (poss nn) *heart of*, 138
ϩτн= (poss nn) *heart of*, 138
ϩτн= (poss nn) *tip of*, 138
ϩτn̄- (poss nn) *heart of*, 138
ϩτooγϵ (prop nn) *dawn*, 132
ϩω (impers pred) *it is enough*, 487
ϩω (infl mod) 1st sing *I too/me too*, 152
ϩω (interj) *enough!* 240, 245
ϩωω= (infl mod) . . . *too*, 152, 154–55, 156
ϩωλ (inf) *fly*, syntax of, 168
ϩωc (conj) *as, as if*, 493, 505
ϩωc ϵϣxϵ- *as if*, 493, 505
ϩωcτϵ (conj) *so that, and so*, 493, 503
ϩωcτϵ ϵ- before inf *so as to*, 493
ϩωcτϵ ϵτρϵ- *so that*, 493
ϩωcτϵ n̄τϵ- (conjunctive), 493, 503
ϩωτ for ϩot (gendd comm nn) *presence*, 210
ϩωτ= (infl mod) *too*, 152
ϩωτϵ for ϩot (gendd comm nn) *presence*, 210
ϩωϣq (conj) *on the contrary*, 156

x (letter)
as monogram for /t + š/ (phonemes), 9 (table 1 n 5)
phonemic values of, 13
xaxϵ, xιxϵϵγ, xιxϵϵγϵ (gendlss comm nn) *hostile*, syntax of, 114
xϵ- (conj)
after direct object of vb of cognition/naming, 513
forming entity statement, 151, 338
before main clause (not opt) *because*, 493
before prop nn, 129
after vb of incomplete predication, 185, 338
before ϵρϵ- (opt) forming entity statement, 338
before ϵρϵ- (opt) or ϵρϵ- . . . na- expressing polite command, prohibition, wish, 338
expressing purpose/result, 338, 493
xϵ- for xn̄- (conj) *or else*, 145
xϵ- for xω ϵ- *talk about, refer to*, 515
xϵ- . . . an *not so that* . . . (negatived purpose), 338
xϵ- . . . ran *because*, 493
xϵ= for txϵ= (inf) *cause . . . to take . . .*, syntax of, 172
xϵϵπειλн *because*, 493
xϵк- (inf) *amount to*, 260
xϵкас. *See* xϵкλ(λ)c
xϵкλ(λ)c (i.e. xϵкас and xϵкλас) followed by n̄τϵ- (conjunctive), 355
forming entity statement, 151, 338
after vb of incomplete predication, 185, 338
before ϵρϵ- (opt) forming entity statment, 338
before ϵρϵ- (opt) or ϵρϵ- . . . na- expressing polite command, prohibition, wish, 338
expressing purpose/result, 338, 493
xϵкλ(λ)c an . . . *not so that* . . . (negatived purpose), 338
xϵмнποτϵ *lest*, 493
xϵмнπωc *lest*, 493
xϵn- for tϣϵn-, forming personal name, 126

ⲭⲉⲛ– *and* ⲭⲓⲛ– for ⲭⲛ̄– (conj)
linking entity terms *or else*, 145
signal of interrogative *whether/or*, 511
ⲭⲉⲣⲟ= for ⲭⲱ ⲉⲣⲟ= *tell*, 515
ⲭⲓ– (inf) *say*, occurence of, 515
ⲭⲓⲛ– (prep), followed by foc conversion, 457
ⲭⲓⲛ– for ⲭⲛ̄– (conj). *See* ⲭⲉⲛ–
ⲭⲓⲛⲉ– for ⲭⲓⲛ– (prep) *since*, 213
ⲭⲓⲛⲉⲣⲉ– (prep + foc) *already . . . when*, 493
ⲭⲓⲛⲛ̄– for ⲭⲓⲛ– (prep) *since*, 213
ⲭⲓⲛⲧⲁ– (prep + foc) *since*, 493
ⲭⲛ̄– (conj)
linking entity terms *or else*, 145
signal of interrogative *whether/or*, 511
ⲭⲛ̄– (poss nn) *head of*, 138
ⲭⲟⲉⲓⲥ (comm nn) *lord/lady*, manifesting two genders, 106
ⲭⲟⲟⲥ *say things*, 515
ⲭⲟⲟⲥ ⲭⲉ– *say*, direct object syntax of, 171, 514
ⲭⲟⲟⲩ= (inf) *send (thither)*, direct object syntax of, 88
ⲭⲟⲩⲧ– (forming spec) *twenty and*, 67
ⲭⲟⲩⲧⲏ (spec) *twenty-five*, 67
ⲭⲟⲩⲱⲧ, ⲭⲟⲩⲱⲧⲉ (spec) *twenty*, 67
ⲭⲡ̄–, telling time, 131
ⲭⲡⲉ– (vbl auxil) *have to*, 184
ⲭⲡⲓ– (vbl auxil) *have to*, 184
ⲭⲡⲟ ⲛⲁ= refl *get*, 393
ⲭⲱ (inf) *say, tell, utter, talk about, speak*, 515
without direct object *say things*, 515
direct object syntax ⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ– etc., 171, 514
ⲭⲱ= (poss nn) *head of*, 138
ⲭⲱⲱⲣⲉ (gendlss comm nn) *strong*, syntax of, 114

ⲃⲉ (advb) *any more*, 215
ⲃⲉ (conj) *then*, 235
ⲃⲉ (determ pron) *another one*, 51
ⲃⲉ– (art) *another*, 51
ⲃⲓⲛ– (bs of gendd comm nn), 109
ⲃⲓⲥ– *half a*, 69
ⲃⲙ̄– for ⲃⲛ̄– (inf) *find*, 21
ⲃⲙ̄ⲃⲟⲙ (ⲉ–) *be able (to)*, 394
ⲃⲛ̄– (inf), before ⲉⲣⲉ– (foc) *discover/understand that* . . , 457, 516
ⲃⲛ̄ⲧⲥ, before ⲉⲣⲉ– (circ) *find out that*, 426, 516
ⲃⲟⲟⲩ= (inf) *make narrow*, direct object of, 88

† for ⲧ–ⲉⲓ *and* ⲧ–ⲓ, 52
†, phonemic value of, 13, 15
†, †ⲉ, †ⲟⲩ (spec) *five*, 67
†– (art) *the*, 58
†– (pers pref dur) *I (am)*, 78, 318
†– paradigm. *See* Personal prefixes of the durative sentence
†ⲛⲁ= *give . . . unto*, syntax of, 88, 173

ⲫ- (art), zero article, 47. *See also* Zero article; Zero article phrase
-ⲫ (pers suff) *I/me* 1st sing, 85, 89
-ⲫ (pers suff) *you* 2d sing fem, 85, 89
-ⲫ- (pers intermed) *you* 2d sing fem, 80, 89
-ⲫ- (pers intermed) 3d sing/pl in ⲉⲧⲫ-. *See* Bare ⲉⲧ–

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