PORTA LINGUARUM ORIENTALIUM
Neue Serie
Herausgegeben von Werner Diem und Franz Rosenthal

Band 20

2000
Harrassowitz Verlag · Wiesbaden

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A COPTIC GRAMMAR

With Chrestomathy and Glossary

Sahidic Dialect

2000

Harrassowitz Verlag · Wiesbaden

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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 (ⲛⲁⲁⲩ, 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 c. 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 Literatur* (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 ⲛ̀ⲣ̀ⲙⲛ̀ⲕⲏⲙⲉ 'the people of Egypt'; their language, ⲧⲙⲛ̀ⲧⲣ̀ⲙⲛ̀ⲕⲏⲙⲉ '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] J. 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*

(N̄–) = optional occurrence (in formal patterns) of the morph N̄–
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)

$^{\emptyset}$ 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–, ⲥⲉⲧⲡ̄–)
= the set of eight, interchangeable personal suffixes in a relationship of adjacent dependency (boundness); marks the prepersonal state (e.g. ⲛ̄ϩⲏⲧ=, ⲥⲟⲧⲡ=) **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

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- Trema **12**
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- /e-/ before Morph-initial ⲃ̄, ⲗ̄, ⲙ̄, ⲛ̄, ⲣ̄ **25**
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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.

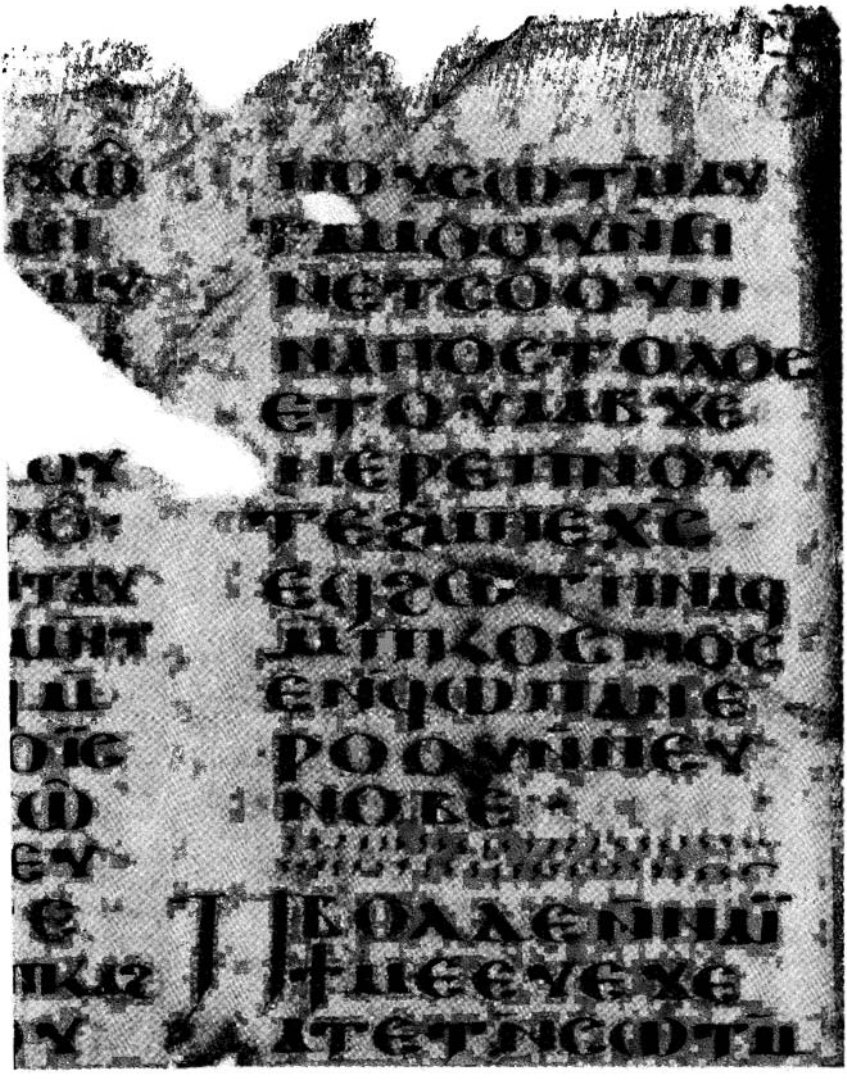
WRITING, SOUNDS, AND PHONEMES

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 ⲥ 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/ 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

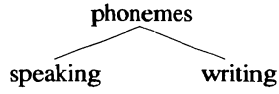


THE COPTIC ALPHABET IN A STANDARD SAHIDIC (4) LITERARY MANUSCRIPT. Fragment of Shenoute (6), *Discourses*, book 8. The author lived until A.D. 465; this manuscript is a later copy, made in the 7th or 8th century (?) in Shenoute's monastery near Sohag (White Monastery codex ZD). Note the use of connective superlinear strokes ⲥⲱⲧⲏ̄ (38), circumflexes ⲱ̂ (11), and tremas ⲛⲁ̈ⲓ (12). A double row of ornaments and a projecting, enlarged initial letter ⲡ (19) mark the beginning of a new work ⲡⲃⲟⲗ ⲇⲉ ⲛ̄ⲛⲁ̈ⲓ etc. Beinecke Rare Book and Manuscript Library, Yale University, MSS Coptic 2, folio 2 recto; the top right corner of a page numbered ϯϥϵ (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, ⲃ̄ϣⲉ/ⲃⲱ, ⲛ̄-ⲣ̄-/ⲥⲟⲩⲱⲛ-ⲣ̄, ⲉϩⲉ, ⲁⲛϫⲏⲃⲉ/—, ⲏⲡⲉ, —/ⲑⲟⲟⲩⲧ, ⲛⲓⲙ and ⲉⲓⲙⲉ/ⲧⲁⲓⲟ, ⲥⲟⲃⲕ̄/ⲕⲁϩ, ⲃⲁ̄ⲗⲉ/ⲗⲟ, ϩⲙ̄ϩⲁⲗ/ⲙⲁ, ⲛ̄ϣⲟⲧ/ⲛⲟϭ, ⲟⲛ, —/ϫⲟⲩⲣ, ϭⲱⲗⲡ̄/ⲡⲉ, ⲃ̄ⲣⲣⲉ/ⲣⲟ, ⲱⲙⲥ̄/ⲥⲟ, ϩⲟⲧϩⲧ̄/ⲧⲟ, ⲙⲟⲩⲣ and ⲙⲟⲩⲧⲉ/ⲛⲉⲩϩⲟⲟⲣ (ⲛⲉ-ⲩϩⲟⲟⲣ), —/ⲫⲟ (ⲡ-ϩⲟ), —/ϫⲟⲓⲁⲭ, ⲕⲗⲯ/ⲯⲓⲥ, ⲣⲱ, ⲡⲱⲣϣ̄/ϣⲟ, ⲟⲩⲱⲥϥ̄/ϥⲟ, ⲟⲩⲱⲛϣ̄/ϩⲟ, ⲡⲱⲣϫ̄/ϫⲱ, ϩⲱⲗϭ̄ (Acts 20:10)/ϭⲉ, ϯⲙⲉ/ⲥϯⲱϩⲉ (ShChass 99:44). Cf. also ⲧⲟⲃⲧ̄ⲃ̄, ⲥⲧⲟⲓ/ⲥϯ-, ϩⲟⲕϩⲕ̄, ⲥⲟⲗⲥⲗ̄, ⲃⲟⲙⲃⲙ̄, ⲧⲟⲛⲧⲛ̄, ⲥⲟⲡⲥⲡ̄, ϣⲟⲣⲥⲣ̄, ⲕⲟⲥⲕ̄, ⲡⲟⲧⲡⲧ̄, ⲥⲟⲟⲩⲧⲛ̄/ⲥⲟⲩⲧⲱⲛ, ⲃⲟϣⲃϣ̄, ϣⲟϥϣϥ̄, ⲧⲁϩⲧϩ̄, ⲃⲟⲭⲃϫ̄. 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. ⲟⲩⲁ̂, ϩⲉ̂, ⲁ̂, ⲃⲟⲏⲑⲉⲓⲁ, ϣ̄ⲙⲙⲟ̂, ⲱ̂, ⲱ̂ⲱ, ⲱ̂ⲛϩ̄, ⲱ̂ⲭⲛ̄, ⲉ̂ⲓ, ⲉ̂ⲓⲣⲏⲛⲏ, ⲉⲉ̂ⲓⲉ-, ϩⲓⲉ̂ⲓⲃ, ⲡⲉ̂ⲓⲗⲁⲧⲟⲥ, ⲧⲉⲉ̂ⲓ-, ⲁⲉ̂ⲓ-, ⲟⲩⲉ̂ⲓ, ⲛ̄ⲥⲱ-ⲉ̂ⲓ, ⲛⲟⲉ̂ⲓ, ⲕⲟⲩⲉ̂ⲓ, ⲛⲁ̂ⲁ, ⲧⲃ̂ⲁ, ϩ̂ⲓ-, ⲟ̂ⲩ, ⲙⲛ̄ⲧ-ⲉⲣⲟ̂, ⲣ̂-, ⲥⲟⲛ̂, ⲥⲛⲱⲱϥ̂, ϣ̂ϣⲉ. 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, ⲉⲓ̈ⲉ-, ϩⲓ̈-, ⲛⲓ̈ⲙ, 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 ϫ ψ ϕ ϯ 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/	ϫ,	equivalent to ⲕϩ
/p/ followed by /s/	ψ,	equivalent to ⲡⲥ
/p/ followed by /h/	ϕ,	equivalent to ⲡϩ
/t/ followed by /y/	ϯ,	equivalent to ⲧⲓ
/t/ followed by /h/	ⲑ,	equivalent to ⲧϩ

Rarely, /t/ + /š/ = ϫ, equivalent to ⲧϣ (table 1); mostly ϫ = /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 ϫ ψ ϕ occur mostly in Greco-Coptic morphs; *(ii)* ϯ in Egyptian Coptic morphs; *(iii)* ⲑ in both.

Examples in standard spelling (Egyptian/Greek): (i) ϫⲟⲩⲣ (only this?)/ⲥⲁⲣϫ̄, ⲥⲩⲛⲁϫⲓⲥ, ϫⲉⲛⲏ; ϫⲟⲓⲁϩϫ (= ⲕⲟⲓⲁϩⲕ, standard?)/ⲭⲣⲓⲥⲧⲟⲥ, ⲁⲣϫⲉⲓ, ϫⲁⲣⲓϩⲉ, ⲙⲟⲛⲁϫⲟⲥ; ψⲓⲥ, ψⲓⲧⲉ (only?)/ψⲩϫⲏ, ψⲁⲗⲗⲉⲓ, ⲑⲗⲓψⲓⲥ; ⲫⲟⲟⲩⲧ (= ⲡϩⲟⲟⲩⲧ, standard?)/ⲅⲣⲁⲫⲏ, ⲥⲟⲫⲟⲥ, ⲫⲟⲣⲉⲓ; (ii) ϯ, ϯ-, ϯⲃ̄, ϯⲙⲉ, ϯϩⲉ, ⲉϯ- (ⲉⲧ= + ⲓ), ϯⲟⲩⲁⲁⲓ̈ⲁ (ⲧⲓⲟⲩⲁⲁⲓ̈ⲁ)/—; (iii) ⲑⲃ̄ⲃⲓⲟ, ⲑⲁⲃ, ⲑⲙⲟ, ⲑⲗⲟ, ⲑⲉ (= ⲧⲓϩⲉ), ⲑⲁⲗⲁⲥⲥⲁ (= ⲧⲓϩⲁⲗⲁⲥⲥⲁ), ⲑⲉⲛⲉⲉⲧⲉ (= ⲧⲓϩⲉⲛⲉⲉⲧⲉ), ⲉⲑⲟⲟⲩ (= ⲉⲧⲓϩⲟⲟⲩ)/ⲁⲅⲁⲑⲟⲥ, ⲑⲏⲣⲓⲟⲛ, ⲑⲗⲓⲃⲉ

14 ⲅ, ⲇ, *and* ⲍ. In Egyptian Coptic morphs, ⲅ and ⲍ express alternants **20** of /k/ and /s/ when associated with preceding /n/

ϩ = allophone of /k/
ϫ = allophone of /s/

and ϧ does not properly occur.

Standard spelling prefers ϩ for /k/ when forming syllable with preceding /n/ (ⲛ̄ϩ– instead of ⲛ̀ⲕ–, ⲛ̄ϩ– instead of ⲛ̀ⲕ–, ⲉ–ⲛ–ϩ . . . ⲁⲛ instead of ⲉ–ⲛ–ⲕ– . . . ⲁⲛ); and ϫ in the word ⲁⲛϫⲏⲃⲉ 'school', var. ⲁⲛⲥⲏⲃⲉ.

However, ϩ ϧ ϫ occur in the classical Greek spelling of Greco-Coptic morphs (e.g. ϩⲁⲣ, ϧⲉ, ⲡⲁⲓϧⲁⲅⲱⲅⲟⲥ, 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, ⲓ̈, ⲉⲓ, or ⲉ͡ⲓ
/w/ is written as ⲩ, ⲩ̈, ⲟⲩ, or ⲟ͡ⲩ

/y/ also occurs in the monogram ϯ /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 ⲓ̈ 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. ϥⲓ ('take'), ϫⲓⲥⲉ ('lift up')

N + N + /y/: e.g. ⲥϩⲓⲙⲉ ('woman'), ϫⲡⲓⲟ ('shame')
N + /y/ + V: e.g. ϩⲓⲏ ('road'), ϩⲓⲟⲙⲉ ('women')
N + /y/ + N: e.g. ⲛⲓⲙ ('who?'), ϭⲓϫ ('hand'), ϥⲓⲧ–ϥ̄ ("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–ⲩϣⲉⲗⲉⲉⲧ ϣⲱⲡⲉ "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', ⲟⲩϣⲏ 'night', ϣⲟⲩⲟ 'flow', ϣⲟⲩϣⲟⲩ 'pride oneself', ⲟⲩⲛ̄ⲧⲁ–ⲓ "I have," ⲟⲩⲓⲟⲩϩⲱⲣ "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)**: ⲡⲉⲓⲩⲟⲉⲓϣ (but sometimes ⲡⲓⲟⲩⲟⲉⲓϣ) "The season," ⲡⲓⲟⲩϫⲁⲓ (rarely ⲡⲉⲓⲩϫⲁⲓ) "Salvation," ⲧⲉⲓⲩϣⲏ "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. ⲡⲁⲓⲉⲓ, ⲧⲏⲓⲟⲩⲧⲛ̄.

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–ϥ instead of ⲛ̄ⲛⲁϩⲣⲁ–ϥ Prov 24:36 "In his own opinion"; ϩⲥⲓⲙⲉ instead of ⲥϩⲓⲙⲉ 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.

ᵉn|hē|tᵉk "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/ N̄ϩHT–K (N̄ϩHT 'in' + K 'you')	"In you"
syllables:	*ᵉn|hē|tᵉk* (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 *ᵉn|hē|t . . .*), and one syllable could cut across several morphs or parts of morphs (the syllable *tᵉk* 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

ⲟⲩⲟⲩⲉⲓ̈ⲉⲛⲓⲛ 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 ⲁ̈ⲓ instead of ⲛ̄ⲧ-ⲁⲉ͂ⲓ-ⲉⲓ and ⲁ̈ⲓ-ⲉⲓ John 16:28 "I have come"; ⲁ̈ⲓⲁ- instead of ⲁ̈ⲓ-ⲓⲁ- John 13:14 "I have washed"; ⲉⲉ͂ⲓⲣⲉ instead of ⲉ̈ⲓ-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-ⲙ̄ⲡⲣ̄-ⲥⲱⲧⲡ̄
ⲉ-ⲛ̄-ⲥⲉ-ⲥⲱⲧⲡ̄ ⲁⲛ

two variants commonly occur:

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

ⲉ-ⲙⲡⲣ̄-ⲥⲱⲧⲡ̄
ⲉ-ⲛ-ⲥⲉ-ⲥⲱⲧⲡ̄ ⲁⲛ

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

ⲙ̄ⲡⲣ̄-ⲥⲱⲧⲡ̄ = ⲉ-ⲙ̄ⲡⲣ̄-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 *mᵉnt* ⲙⲛ̄ⲧ with non-phonemic *ᵉn* ⲛ̄; abnormally, as *mᵉt* 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-ϥ-ϣⲟⲟⲡ ⲛ̄ⲑⲓ-ⲡ-ϣⲁϫⲉ ⲁⲩⲱ ⲡ-ϣⲁϫⲉ ⲛⲉ-ϥ-ϣⲟⲟⲡ ⲛ̄ⲛⲁϩⲣⲛ̄-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–, ⲛ̄ⲟⲓ–, 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," ⲟⲩⲣⲉϥ–ⲣ̄–ⲱⲛⲟⲃⲉ "A sinner," ⲧⲉⲓⲥϩⲓⲙⲉ "This woman," ⲧⲕⲉⲥϩⲓⲙⲉ "The other woman," ⲡⲉϥⲏⲓ "His house," ⲡⲉⲓϣⲟⲙⲛ̄ⲧ "These three," ⲟⲩⲡⲁⲣⲁ–ⲧⲉⲩⲫⲩⲥⲓⲥ "An unnatural thing," ⲕⲉⲥⲃϣ "A different teaching," ⲱⲡⲣⲟⲫⲏⲧⲏⲥ "Prophet[s]"), except that ⲡ/ⲧ/ⲛ is hyphenated when antecedent of the articulated relative construction **411** (ⲡ̲–ⲉⲛⲧ–ⲁϥ–ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ–ϥ "The one who betrayed Him");

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

(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. ⲛ̄ⲟⲓ–; 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**, ⲛ̄ϭⲓ– **87(b)**, and the inflected modifiers **152**. E.g. ⲟⲩ–ⲣⲱⲙⲉ ⲛ̄–ⲥⲁⲃⲉ "A wise person," ⲛⲉ–ϥ–ϣⲟⲟⲡ ⲛ̄ϭⲓ–ⲡ–ϣⲁϫⲉ "The Word existed."

(2) *Non-terminal bound morphs*

e.g. ⲡ–, ⲥⲉⲧⲡ–, ⲥⲟⲧⲡ=, ⲁⲛⲟ̄–, ϯ–, 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–ⲡϫⲟⲉⲓⲥ ⲥⲉⲧⲡ–ⲟⲩⲗⲁⲟⲥ, ⲁϥ–ⲥⲉⲧⲡ–ⲟⲩⲗⲁⲟⲥ; ⲁ–ⲡⲛⲟⲩⲧⲉ ⲥⲟⲧⲡ–ϥ, ⲁϥ–ⲥⲟⲧⲡ–ϥ; ⲁⲛⲟ̄–ⲟⲩⲣ̄ⲣⲟ, ⲉ–ⲁⲛⲟ̄–ⲟⲩⲣ̄ⲣⲟ; ϯ–ⲥⲱⲧⲡ, ⲛ̄–ϯ–ⲥⲱⲧⲡ ⲁⲛ; ⲛ̄ⲧⲉⲣⲉ–ϥ–ⲥⲱⲧⲡ, ϫⲉ–ⲛ̄ⲧⲉⲣⲉ–ϥ–ⲥⲱⲧⲡ; ⲛⲁⲛⲟⲩ–ⲥ, ⲛⲉ–ⲛⲁ-ⲛⲟⲩ–ⲥ.

(3) *Medial bound morphs (infixes)*

e.g. –ⲓ̈–, –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. ⲁⲓ̈–ⲥⲱⲧⲡ, ⲛⲉⲥ–ⲥⲱⲧⲡ.

(4) *Terminal bound morphs*

e.g. ⲅⲁⲗⲓⲗⲁⲓ̈ⲁ, –ϥ

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. ⲧⲓⲅⲁⲗⲓⲗⲁⲓ̈ⲁ, ⲥⲟⲧⲡ–ϥ, 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, ϩⲓⲙⲉ, 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. ⲁϥ–ⲥⲱⲧⲡ, ⲁ–ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲡ; ϥ–ⲥⲟⲧⲡ, ⲡⲗⲁⲟⲥ ⲥⲟⲧⲡ; ⲧⲉⲧⲛ̄–ϫⲉⲕ–ⲟⲩⲏⲣ, ⲟⲩⲏⲣ ⲡⲉ; ϩⲛ̄–ϣⲟⲙⲛ̄ⲧ ⲛ̄–ϩⲟⲟⲩ, ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲏ ϣⲟⲙⲛ̄ⲧ; ⲧⲉⲓⲥϩⲓⲙⲉ, ⲥϩⲓⲙⲉ, ⲛⲓⲙ; ⲧⲓⲛⲟϭ ⲙ̄–ⲡⲟⲗⲓⲥ, ⲧⲡⲟⲗⲓⲥ ⲛⲟϭ; ⲁ–ⲙⲁⲣⲓⲁ ⲥⲙⲟⲩ, ⲙⲁⲣⲓⲁ ⲥⲙⲁⲙⲁⲁⲧ.

(5b) E.g. ⲁⲩⲱ, ⲏ, ⲉⲡⲓⲁⲏ. ⲉⲓⲥϩⲏⲏⲧⲉ

These morphs usually occur free of bound relationship. They occur bound in terminal position only if preceded by ϫⲉ–. This subclass contains most first-position conjunctions **235** and initial attitude markers **239** and some interjections. E.g. ⲡⲉϫⲉ–ⲡϩⲁ̄ⲗⲟ ⲛⲁ–ϥ ϫⲉ–ⲁⲩⲱ ⲉⲕ–ⲣ̄–ⲟⲩ ⲛ̄–ⲛⲉⲓϩⲛⲁⲁⲩ ⲧⲏⲣ–ⲟⲩ Apophpatr 181 (Chaîne 43:28) "The senior monk said to him, And what are you doing with all these vessels?"; ⲉϥ–ϫⲱ ⲙⲙⲟ–ⲥ ϫⲉ–ⲉⲓⲥϩⲏⲏⲧⲉ ϯ–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 ϫⲉ–). 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-ⲧⲉⲥϩⲓⲙⲉ ⲥⲱⲧⲡ "The woman chose" (class 5a), ⲥϩⲓⲙⲉ 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. lϩⲓⲙⲉ ⲛⲓⲙl or lⲁⲥ-ⲥⲱⲧⲡ ⲁⲉl. 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. ⲣⲙ̄ⲡⲉ ⲥⲛ̄ⲧⲉ = ⲣⲟⲙⲡⲉ ⲥⲛ̄ⲧⲉ "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-ϣⲟⲣⲡ̄	ⲙⲉⲛ	ⲛ̄-ⲗⲟⲅⲟⲥ	ⲁ- ⲓ̄-ⲧⲁⲙⲓⲟ-ϥ	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-ⲫ̄ ⲁⲗ-ⲩ	ⲁⲩⲱ	ⲛ̄-ⲫ̄ ϯ-ⲫ̄ 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 'choose')

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. ϣⲁⲣⲉ–/ϣⲁ= 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. ⲉⲓ̈–ⲛⲁ–ⲟⲩⲱ̀ⲛϩ̄–ⲡϩⲱⲃ ⲉⲃⲟⲗ ShChass 65:19–20 (where ⲟⲩⲱⲛϩ– is for ⲟⲩⲉⲛϩ–) "I shall demonstrate this assertion," ⲉϥ–ⲧⲁⲩⲟ–ⲫⲕⲁⲣⲡⲟⲥ ShIII 175:24 (with textual var. ⲉϥ–ⲧⲁⲩⲉ–) "Bearing fruit," ⲁⲛⲟⲕ–ⲟⲩⲣⲉϥ–ⲣ̄–ⲫⲛⲟⲃⲉ ApophPatr 160 (Chaîne 36:3) (ⲁⲛⲟⲕ– for ⲁⲛⲣ̄–, very common variant) "I am a sinner."

32 *Stress accent groups: the hypothetical spoken correlate of boundness.* Normally in Egyptian Coptic morphs ⲉ̄, ⲟ, and ⲱ̄ (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-ϣⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ ⲁ-ⲩ-ϣⲉⲗⲉⲉⲧ ϣⲱⲡⲉ
awō̂ hᵉmpmehšómᵉnt ᵉnhó'w awšelé't šōpe
"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.

ⲟⲩⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲡⲉ "He is a sinner" =
([ⲟⲩ-(ⲣⲉϥ-[ⲣ̄-(∅ⲛⲟⲃⲉ)])] [ⲡⲉ])

In this example, ⲟⲩⲣⲉϥⲣ̄ⲛⲟⲃⲉ "A sinner" and ⲡⲉ "He (is)" are both essential (co-dependent) elements in a nominal sentence pattern **267**; furthermore, ⲟⲩⲣⲉϥⲣ̄ⲛⲟⲃⲉ is an article phrase **43** that contains an indef. article ⲟⲩ– + ⲣⲉϥⲣ̄ⲛⲟⲃⲉ, which is a composite agential common noun **121** that contains an agential prefix ⲣⲉϥ– + ⲣ̄ⲛⲟⲃⲉ, which is a compound verb **180** that contains an infinitive ⲣ̄– 'do' + ⁰ⲛⲟⲃⲉ, which is an article phrase that contains a zero article ⁰ + a gendered common noun ⲛⲟⲃⲉ 'sin'. In adjacent dependency analysis **28**, ⲟⲩ–ⲣⲉϥ–ⲣ̄–⁰ⲛⲟⲃⲉ 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–, ⲣⲉϥ–, ⲣ̄–, ⁰) 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 nucleii with their own expansion elements. Thus in the previous example

ⲟⲩ– is expanded by ⲣⲉϥⲣ̄ⲛⲟⲃⲉ
ⲣⲉϥ– is expanded by ⲣ̄ⲛⲟⲃⲉ
ⲣ̄– is expanded by ⁰ⲛⲟⲃⲉ
⁰ 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–ϥ ⲁⲉ | ⲛ̄ϭⲓ–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 '

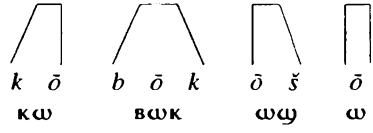
In some languages, e.g. classical Greek, every syllable necessarily contains a vowel, which functions as the apex (resonant peak) of the syllable. But this is not so in Egyptian Coptic morphs. It is a remarkable property of Egyptian

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 (ϩⲁ̅–, –ⲧⲡ̅, ⲃ̅– in ϩⲁ̅ⲗⲟ, ⲥⲱⲧⲡ̅, ⲃ̅ϣⲉ); these are syllables of a character that could not occur in Greek.

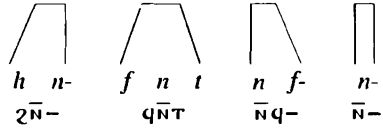
Egyptian Coptic *vowels* always have syllabic function, i.e. always function as the apex (resonant peak) of their syllable. Such, for example, is the sound *ō* in the following one-syllable morphs.

(apex, i.e. resonant peak)



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

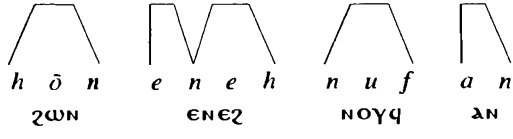


In the hypothetical spoken form of such examples, a non-phonemic resonance occurs *just before* the syllabic phoneme is articulated: *ᵉn, ⁱn, en.*

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. ⲃ̅ϣⲉ and ⲉⲃϣⲉ 'forgetfulness', ⲃⲁ̅– and ⲃⲉⲗ– 'loosen', ⲟⲩⲙ̅– and ⲟⲩⲉⲙ– 'eat', ϩⲛ̅– and ϩⲉⲛ– 'in', ⲙ̅ⲡⲣ̅– and ⲙ̅ⲡⲉⲣ– 'do not'. This is non-standard orthography, and it also occurs with other syllabic consonants; e.g. ⲙ̅ⲡⲕ̅– and ⲙ̅ⲡⲉⲕ–, ⲙ̅ⲡϥ̅– and ⲙ̅ⲡⲉϥ– (negative past tense), ϩⲱⲃⲥ̅ and ϩⲱⲃⲉⲥ 'cover', ⲱⲛϩ̅ and ⲱⲛⲉϩ; similarly non-phonemic ⲁ (before ϩ), ⲟⲩⲱⲛϩ̅ and ⲟⲩⲱⲛⲁϩ 'reveal', ⲧⲱⲃϩ̅ 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 *ᵉb*, as in

ᵉbše (ϩⲱϣⲉ 'forgetfulness')
tᵉbt (ⲧϩⲃⲧ 'fish')
wōtᵉb (ⲟⲩⲱⲧϩⲃ̄ 'change place')

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

bō (ϩⲱ 'bush')
bōk (ϩⲱⲕ 'go')
kōb (ⲕⲱϩ 'double' [verb])

Consequently, manifestations of the phoneme /b/ are transcribed as both *ᵉb* 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 kˢ '
ᵉb i ᵉk ᵉl ᵉm ᵉn ᵉp ᵉr ᵉs ᵉt u ᵉš ᵉf ᵉh ᵉč ᵉkˢ 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-'ᵉr, 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'):

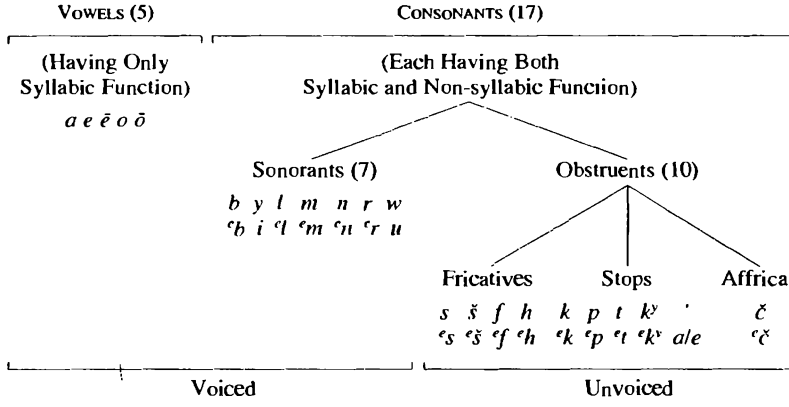
/ *N* ō *N* ' /, e.g. /pōn'/ ⲡⲱⲱⲛⲉ
/ *N* o *N* ' /, e.g. /pon'/ ⲡⲟⲟⲛⲉ

/'/ 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'-, woı'/ 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 (/'ōıp/ 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'-/ ⲉⲓⲗⲗ= '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 /et*o*'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: *ᵉb, ᵉk, ᵉl ᵉp, ᵉs*, 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'*: ⲧ̄ⲃ̄, ⲧ̄ⲕ̄, ⲃ̄ⲗ̄, ⲧ̄ⲡ̄, ⲱ̄ⲩ̄, 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 ⲥⲁⲣ̄ϫ̄ 'flesh', ⲁⲣ̄ϫ̄ 'bear', and ⲙⲁⲥⲧⲓⲅ̄ϫ̄ '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 ϩⲃ̄ⲇⲱⲙⲁⲥ ἑβδομάς, ϩⲗ̄ⲡⲓϫⲉ ἐλπίζειν, ⲡⲁⲣⲙ̄ⲃⲟⲗⲏ παρεμβολή, ⲛ̄ⲧⲟⲗⲏ ἐντολή, ⲥⲡ̄ⲣⲙⲁ 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, ⲉⲣⲁⲧϥ̄, ϣⲟⲣⲡ̄, ⲧⲙⲛ̄ⲧⲥⲁⲃⲉ *h^en, erat^ef, sor^ep, tm^entsabe*

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.

ϩⲛ̄, ⲃ̄ⲗⲗⲉ, ⲉⲣⲁⲧϥ̄, ϣⲟⲣⲡ̄, ⲙ̄ⲛ̄ⲧⲥⲛⲟⲟⲩⲥ, ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ,
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ, 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 ⲁϥⲧⲱⲟⲩⲛ̄ϥ̄ ⲛ̄ϥ̄ϩⲙ̄ⲡⲉⲓⲙⲁ ⲁⲛ (written solid), which, for typographical reasons, was represented in the same edition as: ⲁϥⲧⲱⲟⲩⲛ̄ϥ̄ ⲛ̄ϥ̄ϩⲙ̄ⲡⲉⲓⲙⲁ 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. ⲉϥϣⲁ̄ = ⲉϥϣⲁⲛ 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 ει = η = ι = υ and αι = ε), while others seem to be influenced by Egyptian-Coptic (γ = κ, δ = τ, ζ = c). 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 letiers are sometimes exchanged for one another. To some degree eventually there was general confusion in the spelling of Greek vowel phonemes.

i. ει = η = ι = υ (rarely = οι). E.g. ⲗⲏⲡⲉⲓ λυπεῖν, ⲉⲡⲉⲓⲑⲩⲙⲉⲓⲁ ἐπιθυμία, ⲗⲩⲡⲏ λυπεῖν, ⲁⲥⲕⲓⲧⲏⲥ ἀσκητής, ⲕⲩⲣⲏⲥⲥⲉ κηρύσσειν, ⲡⲓⲣⲁⲥⲙⲟⲥ πειρασμός, ⲃⲟⲓⲑⲉⲓ βοηθεῖν, ⲫⲓⲥⲓⲥ φύσις, ⲁⲛⲁⲑⲩⲙⲁ ἀνάθημα, ⲉⲡⲩⲑⲩⲙⲓⲁ ἐπιθυμία, ⲕⲁⲧⲟⲓⲅⲱⲣⲉⲓ κατηγορεῖν.

ii. αι = ε. E.g. ⲁⲓⲧⲓ ἔτι, ϩⲉⲣⲉⲥⲓⲥ αἵρεσις.

iii. ο = ω. E.g. ⲇⲓⲕⲉⲟⲥ δικαίως, ⲙⲱⲅⲓⲥ μόγις.

iv. Other occasional vowel exchanges: α = ο, αι = οι, αι = υ, ε = ι, ε = υ, η = ε, οι = ε, ου = ο

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

i. γ = κ. E.g. ⲅⲁⲣⲡⲟⲥ καρπός 'fruit', ⲕⲣⲁⲫⲏ γραφή 'scripture'.

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

iii. ϩ = c. E.g. ⲉⲡⲓⲧⲁϩⲉ ἐπιτάσσειν 'command' (verb), ϩⲩⲛϩⲏⲧⲓ συζητεῖν 'debate' (verb).

(c) κι (or κει) is sometimes replaced by ϭι (or ϭει). E.g. ϭⲓⲑⲁⲣⲁ κιθάρα, ⲉⲛⲅⲕⲁϭⲓ and ⲉⲛⲅⲕⲁϭⲉⲓ ἐγκακεῖν.

(d) Doubled consonants are sometimes simplified and single consonants doubled. E.g. ⲑⲁⲣⲉⲓ θαρρεῖν, ⲅⲏⲛⲏⲙⲁ γέννημα, ⲡⲁⲣⲣⲟⲓⲙⲓⲁ παροιμία, ⲑⲁⲗⲁⲥⲥⲁ 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, ϩⲉⲗⲡⲓⲍⲉ 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. (ⲧⲓϩⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ) *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*
ⲥⲣⲟⲥ (ⲥⲧⲁⲩⲣⲟⲥ) *cross*
ⲥⲣⲟⲩ (ⲥⲧⲁⲩⲣⲟⲩ) *crucify*
ⲭⲥ or ⲭⲣⲥ *(i)* ⲭⲣⲓⲥⲧⲟⲥ *Christ, (ii)* ⲭⲣⲏⲥⲧⲟⲥ *excellent*

E.g. ⲛⲁ-ⲡⲉⲭⲥ ⲁⲉ ⲓⲥ ⲁⲩ-ⲥⲣⲟⲩ ⲛ̄-ⲧⲥⲁⲣϫ 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*

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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.	ⲡⲉⲓ–	ⲡⲁⲓ	this/these
Def. sing. fem.		ⲧⲉⲓ–	ⲧⲁⲓ	
Def. pl.		ⲛⲉⲓ–	ⲛⲁⲓ	

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.		ϩⲟⲓⲛⲉ	

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**
ⲡⲉⲓ–	ⲡⲁⲓ	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–ⲓ, ⲡⲱ–ⲕ, etc. (possessed pronoun) "Mine, yours, (etc.)" [3]Cf. the construction of general relationship *the . . . related to . . .* **147**, e.g. ⲡⲏⲓ 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*, ⲡⲉⲓ– *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. ⲟⲩⲡⲟⲗⲓⲥ "A city," ⲡⲓϫⲟⲉⲓⲥ "The Lord," ϣⲁϫⲉ ⲛⲓⲙ "Every word," ⲡⲓⲉⲃⲟⲗ ϩⲛ̄–ⲛⲁϫⲁⲣⲉⲑ "The One from Nazareth," ⲡⲉⲓϣⲟⲙⲛ̄ⲧ "These three," ⲡⲓⲉⲛⲧ–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–ⲑⲧⲙ–ⲧⲣⲉ–ϣⲱⲱⲧ ⲙ–ⲡⲉⲓⲕ 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–
ⲛⲁⲁⲩ 'any'	ⲕⲉ–, ⲟⲩ–, ϩⲉⲛ–, . . . ⲛⲓⲙ
Relative clause **411**	ⲡ–, ⲧ–, ⲛ– as antecedent **408, 411**

[1]E.g. ⲉⲃⲟⲗ ϩⲛ̄–

ϩⲉⲛ–, ⲡ–, ⲧ–, ⲛ̄– are also formative elements in complex articles (e.g. ϩⲉⲛⲕⲉ–, ⲡⲕⲉ–, ⲡⲉⲓ–, ⲡ– . . . ⲉⲧⲙ̄ⲙⲁⲩ, ⲡⲓ–, ⲡ=). ⲡ– and ⲧ– occur as a component of certain proper nouns, **126, 127,** e.g. ⲧⲅⲁⲗⲓⲗⲁⲓⲁ "Galilee." ⲡⲉⲓ–, ⲡ– . . . ⲉⲧⲙ̄ⲙⲁⲩ, and ⲡⲕⲉ– can occur with proper nouns **128,** e.g. ⲡⲉⲉⲓⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ "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. ⲟⲩⲁ *someone*, ⲡⲁⲓ *this one*, ⲟⲩⲟⲛ ⲛⲓⲙ *any one/every one/all*, ⲡⲱⲧⲛ̄ *yours* (cf. the articles ⲟⲩ–, ⲡⲉⲓ–, . . . ⲛⲓⲙ, and ⲡⲉⲧⲛ̄–).

ϩⲉⲛ–, ⲡ–, ⲧ–, ⲛ̄–, . . . ⲛⲓⲙ are formative elements in complex determinator pronouns: ϩⲉⲛⲕⲟⲟⲩⲉ, ⲡⲕⲉ(ⲧ), ⲡⲁⲓ, ⲡⲉⲧⲙ̄ⲙⲁⲩ, ⲡⲏ, ⲡⲱ=, ⲟⲩⲟⲛ ⲛⲓⲙ.

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. (ⲟⲩ–): 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. ⲛⲉ–ⲩⲛ̄–ⲟⲩⲕⲣⲓⲧⲏⲥ ϩⲛ̄–ⲟⲩⲡⲟⲗⲓⲥ ⲉ–ⲛ–ϥ̄–ⲣ–ϕϩⲟⲧⲉ ⲁⲛ ϩⲏⲧ–ϥ̄ ⲙ–ⲡⲛⲟⲩⲧⲉ Luke 18:2 "In *a certain* city there was *a* judge who did not fear God."

Def. (ⲡ–): 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)* ⲁ–ⲩⲕⲗⲟⲟⲗⲉ ϣⲱⲡⲉ . . . ⲁ–ⲩⲥⲙⲏ ⲇⲉ ϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲛ̄–ⲧⲉⲕⲗⲟⲟⲗⲉ Luke 9:34–5 "A cloud came . . . And a voice came out of *the* cloud"; *(prospective)* ⲧⲉⲣⲟⲙⲡⲉ ⲛ̄ⲧ–ⲁ–ⲟ̄ⲥⲓⲁⲥ ⲡ̄ⲣⲣⲟ ⲙⲟⲩ ⲛ̄ϩⲏⲧ–ⲥ̄ Isa 6:1 "*The* year *in which* King Ozias died"; ⲡⲣⲁⲛ ⲙ–ⲡⲭⲟⲉⲓⲥ Mark 11:9 "*The* name *of* the Lord."

(b) Particularity versus generality

Indef. (ⲟⲩ–): One particular instance of a class, of limited extent. ⲟⲩⲣⲱⲙⲉ "One person, A person"; ⲟⲩⲙⲟⲟⲩ "Some water, Water"; ⲟⲩⲉⲟⲟⲩ "Glory (in one particular situation)"; ⲟⲩⲛⲟⲩⲃ "A piece of gold"; ⲟⲩⲟⲉⲓⲕ "A loaf of bread, Some bread, Bread"; ⲟⲩⲙⲉ "A truth, The truth (about one matter)"; ⲟⲩⲕⲁⲕⲉ "Darkness (on one occasion)"; ϩⲉⲛⲧⲱⲙ ⲛϩⲏⲧ ϩⲉⲛⲙⲛⲧ–ⲥⲟϭ ϩⲉⲛⲙⲛⲧ–ⲁⲧ–ⲥⲟⲟⲩⲛ ϩⲉⲛⲡⲟⲣⲛⲓⲁ ϩⲉⲛⲙⲓϣⲉ ϩⲉⲛⲛⲟϭ ⲙ–ⲙⲛⲧ–ⲁⲥⲉⲃⲏⲥ 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. (ⲡ–): *(i)* The general name of a class. ⲧⲙⲉ "Truth"; ⲡⲙⲟⲟⲩ "Water (the substance)"; ⲡⲣⲱⲙⲉ "The human species, Humankind, The human being, A person (generally)." *(ii)* A type *par excellence*. ⲡⲥⲟⲫⲟⲥ ϩ̄ⲙ–ⲡⲉϥϩⲏⲧ Prov 10:8 σοφὸς καρδίᾳ "The person who is wise in heart"; ⲛ̄ⲑⲉ ⲛ̄–ⲛⲓⲉⲥⲟⲟⲩ Rom 8:36 ὡς πρόβατα "As sheep." *(iii)* The general totality of a class. ⲛ̄ⲣⲱⲙⲉ Rom 3:5 "Humankind"; ⲛ̄ⲓⲟⲩⲁⲓ . . . ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ John 4:9 "Jews . . . Samaritans."

(c) Degree of typicalness

Indef. (ογ–): An ordinary instance or instances of a class. ⲛ̄ⲑⲉ ⲛ̄–ογϩⲁⲗⲏⲧ ⲉ–ϣⲁϥ–ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ̄–ⲛⲉϥⲙⲁⲥ Matt 23:37 "Like *a* (typical) bird that gathers its young"; ⲛⲑⲉ ⲛ–ογⲃⲣⲛⲟ̀ⲉ Luke 10:18 "Like *a* stroke of lightning" (but with def. article ⲛ̄ⲑⲉ ⲅⲁⲣ ⲛ̄–ⲧⲉⲃⲣⲛⲟ̀ⲉ Luke 17:24 "Like lightening [in its essence]"). So also ϩⲛ̄–ογ– . . . forming adverbs of manner, ϩⲛ̄–ⲟⲩⲙⲉ "Truly."

Def. (ⲡ–): *(i)* The most typical or essential instance of a class. ⲡⲛⲟⲩⲧⲉ "God" **136** (ⲛⲟⲩⲧⲉ always takes ⲡ– when referring to the God of the Bible); ⲡⲛⲟⲙⲟⲥ "The Law" [i.e. of Israel]; ⲡⲉⲣⲡⲉ "The Temple" [i.e. of God in Jerusalem]. *(ii)* The name of a unique item or set of items. ⲧⲉⲩϣⲏ "Nighttime, Night"; ⲡⲉϩⲟⲟⲩ "Daytime, The day" (consisting of twelve hours John 11:9); ⲧⲡⲉ "Heaven"; ⲡⲕⲁϩ "Earth"; ⲛ̄ⲥⲓⲟⲩ I Cor 15:41 "The stars."

(d) Direct address (vocative)

All common nouns in direct address require a def. article **137(ii)**: ⲧⲉⲥϩⲓⲙⲉ John 2:4 "Woman!"; ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧ$^{\theta}$-ϩⲛ̄–ⲙ̄ⲡⲏⲩⲉ Matt 6:9 "Our Father who art in heaven!"; ⲱ̄ ⲡⲣⲱⲙⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲕ̄–ⲕⲣⲓⲛⲉ 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 ⲡ– and ογ– 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* (ⲧⲡⲉ "The sky"), *mother* (ⲧⲙⲁⲁⲩ "The mother"), *Rome* (ϩⲣⲱⲙⲏ), and *Mary* (ⲙⲁⲣⲓⲁ) are fem.; *place* (ⲡⲙⲁ "The place"), *father* (ⲡⲉⲓⲱⲧ "The father"), *evening* (ⲣⲟⲩϩⲉ **132**), and *Shenoute* (ϣⲉⲛⲟⲩⲧⲉ) 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. ⲛ̄ⲛⲉⲕ–ϩⲱⲧⲃ̄ I ⲡ–ⲉⲧ$^{\theta}$-ⲛⲁ–ϩⲱⲧⲃ̄ ⲁⲉ ϥ–ⲟ ⲛ̄–$^{\theta}$ⲉⲛⲟⲭⲟⲥ ⲉ–ⲧⲉⲕⲣⲓⲥⲓⲥ Matt 5:21 "You shall not kill; and whoever kills is liable to judgement"; ϩⲙ̄–ⲡⲧⲣⲉ–ⲡⲁⲥⲉⲃⲏⲥ ϫⲓⲥⲉ ⲙ̄ⲙⲟ–ϥ ϣⲁⲣⲉ–ⲡϩⲏⲕⲉ ϫⲉⲣⲟ̄ Ps 9:21(10:2) "While *the ungodly one* acts proudly, *the poor* is inflamed"; ⲡ–ⲉϯ–ⲙⲟⲥⲧⲉ ⲙ̄ⲙⲟ–ϥ ⲡⲁⲓ̈ ⲡⲉϯ–ⲉⲓⲣⲉ ⲙ̄ⲙⲟ–ϥ Rom 7:15 "As for what I hate—it is this that I do"; and in certain lexically fixed expressions, e.g. ⲉⲧⲃⲉ–ⲡⲁⲓ̈ "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: ⲡⲓϣⲏⲣⲉ "The child (also The son)"; ⲡⲓⲣⲱⲙⲉ "The person (also The man, male)"; ⲡⲉⲓⲱⲧ "The ancestor, The parent (also The father)"; ⲡⲓⲥⲟⲛ "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.])"; ⲁϥ-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); ϯ̄-⁰ϩⲙ̄ϩⲁⲗ δουλεύειν "Serve, Function as servant" (Do-⁰servant): ϯ-⁰ⲃⲁⲡⲧⲓⲥⲙⲁ "Baptize" (Give-⁰baptism); ϫⲓ-⁰ⲥⲃⲱ "Learn" (Get-⁰teaching); ⲡⲣⲉϥ-ⲛ̄ⲕⲟⲧⲕ̄ ⲙⲛ̄-⁰ϩⲟⲟⲩⲧ "Male homosexual" (The grammatically masculine entity who lies down with ⁰male); ⲟⲙ̄-⁰ⲟⲙ "Be able (to)" (Find ⁰power)

(b) In verbal constructions expressing predication of a general characteristic **179,** such as ϣⲱⲡⲉ 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: ⲉϣⲁⲣⲉ-ⲡⲣⲱⲙⲉ ⲛ̄-ⲁⲅⲁⲑⲟⲥ ⲧⲁⲩⲉ-⁰ⲁⲅⲁⲑⲟⲛ ⲉⲃⲟⲗ Luke 6:45 "A good person brings forth good things"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲛⲧ-ⲁϥ-ⲕⲁ-⁰ⲏⲓ ⲛ̄ⲥⲱ-ϥ ⲏ ⁰ⲥⲟⲛ ⲏ ⁰ⲥⲱⲛⲉ ⲏ ⁰ⲉⲓⲱⲧ ⲏ ⁰ⲙⲁⲁⲩ ⲏ ⁰ⲥϩⲓⲙⲉ ⲏ ⁰ϣⲏⲣⲉ ⲏ ⁰ⲥⲱϣⲉ 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-⁰ⲓⲟⲩⲁⲓ ⲅⲁⲣ ⲧⲱϩ ⲙⲛ̄-⁰ⲥⲁⲙⲁⲣⲓⲧⲏⲥ John 4:9 Ho. "For Jew does not mingle with Samaritan, For Jews do not mingle with Samaritans"; ⲏ ϣⲁⲣⲉ-⁰ⲥⲱⲙⲁ ϣⲱⲡⲉ ⲁϫⲙ-⁰ⲯⲩⲭⲏ ⲁⲩⲱ ⁰ⲯⲩⲭⲏ ⲁϫⲛ-⁰ⲥⲱⲙⲁ ShOrig 335 (Orlandi 26:43–44) "Do bodies come into being without souls and souls without bodies?"; ⲙ̄ⲙⲛ̄-⁰ⲟⲙ ⲛ̄-⁰ⲇⲁⲓⲙⲱⲛ ⲉ-⁰ⲧⲣⲉ-⁰ⲣⲱⲙⲉ ⲣ̂-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: ϩⲉⲛⲡⲏⲅⲏ . . . 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"; ⲛ̄ⲅ-ⲧⲙ̄-ϫⲓⲧ-ⲛ̄ ⲉϩⲟⲩⲛ ⲉ-⁰ⲡⲉⲓⲣⲁⲥⲙⲟⲥ Matt 6:13 "And lead us not into temptation"; ⲙ̄ⲡⲛ̄-ϣⲓⲛⲉ ⲛ̄ⲥⲁ-⁰ⲉⲟⲟⲩ ⲛ̄ⲧⲛ̄-⁰ⲣⲱⲙⲉ 1 Thess 2:6 "We did not seek glory from any person"

(e) In comparisons and distributive expressions: ϩⲱⲥ-⁰ϣⲃⲏⲣ ShChass 97:24 "Like a friend"; ϫⲓⲛ̄-⁰ⲡⲟⲗⲓⲥ ⲉ-⁰ⲡⲟⲗⲓⲥ Matt 23:34 "From town to town"; ⲕⲁⲧⲁ-⁰ϣⲁ 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-ⲓ̅ⲥ̅ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲥ̅ ⲡⲁⲓ ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉⲭⲥ̅ Matt 1:16 "And Jacob begot Joseph the husband of Mary, of whom (ⲧⲁⲓ . . . -ⲥ̅) 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-ⲱⲥⲃⲟⲩⲓ ⲟ ⲛ̄-ⲱⲛⲟϭ ⲉ-ⲡⲉϥⲥⲁϩ Matt 10:24 "A (ⲱ) disciple is not greater than his (-ϥ-) teacher"; ⲉϣϫⲉ-ⲟⲩⲛ̄-ⲱⲥϩⲓⲙⲉ ⲉⲥ-ⲡⲟⲣⲛⲉⲩⲉ ⲉⲧⲃⲉ-ϩⲏⲧ-ⲥ̅ ⲟⲩⲛ̄-ⲱⲥϩⲓⲙⲉ ⲟⲛ ⲟⲩⲙⲟⲛⲟⲛ ϫⲉ-ⲛ̄-ⲥⲉ-ϯ-ⲗⲁⲁⲩ ⲛⲁ-ⲩ ⲁⲛ, ⲁⲗⲗⲁ ⲛ̄ⲕⲉϩⲓⲥⲉ ⲟⲛ ⲙ̄-ⲡⲉⲥϩⲁⲓ̈ ⲡ-ⲉⲧⲱ-ⲟ̂ ⲛ̄-ⲱⲛⲟⲉⲓⲕ ⲉⲣⲟ-ⲥ ⲉ-ϣⲁⲥ-ϣⲙ̄ϣⲏⲧ-ϥ̄ ⲉⲛϩⲏⲧ-ⲟⲩ ShOr 160:46–58 "If indeed there are (ⲱ) women who (-ⲥ-) fornicate for their (-ⲥ) livelihood, there are also (ⲱ) women who (-ⲩ) not only are not paid, but even support (-ⲥ-) their (-ⲥ) lover with their (-ⲉⲥ-) husband's earnings"; ⲧⲉ-ⲟ[ⲩⲱ]ϣ ⲉ-ⲱⲉⲓⲙⲉ ϫⲉ-ⲟⲩⲛ̄-ⲱⲙⲛⲧ-ϫⲁϫⲉ ⲉϥ-ⲣ-ⲱⲛⲟϥⲣⲉ, ⲟⲩⲛ̄-ⲱⲉⲓⲣⲏⲛⲏ ⲉϥ-ⲣ-ⲱⲟⲟⲛⲉ ShIII 195:2–3 "Do you want to understand how there can be (ⲱ) hostility that is (ⲉϥ-) beneficial, or how there can be (ⲱ) peace that is (ⲉϥ-) harmful?"; ⲟⲩⲛ̄-ⲱⲥϩⲓⲙⲉ ⲇⲉ ⲉ-ⲛⲁⲛⲟⲩ-ϥ ⲉ-ⲱⲥϩⲓⲙⲉ Sir 36:29(21) "There is one (ⲱ) woman who is better (-ϥ) than another (ⲱ) woman, Some women are better than others"; ⲱⲁⲅⲁⲡⲏ ⲉ-ⲛⲁⲁⲁ-ϥ ⲉ-ⲧⲁⲉ̂ⲓ John 15:13 "Greater (-ϥ) (ⲱ) love than this"; ⲟⲩⲛ̄-ⲱⲥⲩⲛⲁⲅⲱⲅⲏ ⲟⲛ ⲉϥ-ⲣ̄-ⲱ̀ⲣⲱϩ . . . ⲁⲩⲱ ⲉⲩ-ϥⲓ̂ ϩⲁ-ϩⲉⲛⲑⲗⲓⲯⲓⲥ . . . ⲟⲩⲛ̄-ⲱⲥⲩⲛⲁⲅⲱⲅⲏ ⲟⲛ ⲉϥ-ⲥⲱϣ̄ⲙ . . ⲉⲩ-ⲉⲓⲣⲉ ⲛ̄-ϩⲉⲛⲛⲟϭ ⲛ̄-ⲕⲣⲟϥ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲉⲩ-ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ShP 130[2]5v *b:* 13–6r *a:* 11 "There are also (ⲱ) congregations that are (ⲉϥ-) needy . . . and which (ⲉⲩ-) suffer many afflictions . . . ; there are also (ⲱ) 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)* ⲧⲓⲙⲉ "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 ⲉϥ–ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ Acts 4:16 "A notable (–ϥ–) sign"; ⲛⲉⲓⲡⲁⲏⲅⲏ 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)"; ⲧⲓⲡⲁ̄ϭⲉ Luke 5:36 τῷ παλαιῷ "The tattered one (of fem. gender, scil. ϣⲧⲏⲛ 'garment'); ⲟⲩⲓⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ John 3:33 "God is (ⲡⲉ) true": ⲟⲩⲓⲙⲉ ⲧⲉ ⲧⲉϥⲙⲛ̄ⲧ–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.]"; ⲧⲓⲟⲩⲉⲓ̂ ⲧⲓⲟⲩⲉⲓ̂ John 2:6 "Each (ⲧ–) one [i.e. ϫⲩⲁⲣⲓⲁ 'stone jar', fem.]"; ⲡⲉⲉⲓⲓϣⲟⲙⲛ̄ⲧ̄ 1 Cor 13:13 "These (ⲡⲉⲉⲓ–) three [masc., the general gender **46**]"; ⲧⲉⲓⲓϣⲟⲙⲧⲉ ⲛ̄–ⲡⲁⲩⲅⲏ Rev 9:18 "These (ⲧⲉⲓ–) three plagues [ⲡⲁⲏⲅⲏ, 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. ⲡⲁⲓⲙⲉⲣⲓⲧ Mark 1:11 "My (ⲡⲁ–) beloved [i.e. ϣⲏⲣⲉ]"; 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–ϣⲱⲥ 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.	ϩⲟⲓ̈ⲛⲉ, 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. ϣⲁ–, 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–ϭⲟⲟⲗ–ⲉϥ 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 ⲉϥ–ⲛⲉϫ–ϯⲁⲁⲓⲙⲟⲛⲓⲟⲛ 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 . . .)"; ⲟⲩⲉ̂ⲓ ⲛ–ⲙ̄ⲡⲟⲗⲓⲥ Luke 5:12 "One of the cities"; ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲛⲉⲛⲧ–ⲁⲩ–ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉ–ⲡⲉⲣⲡⲉ ⲉ–ϯϣⲁⲏⲁ 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 | ⲁⲛⲛ̄–ⲟⲩⲁ ϩⲱ–ϯ 2 Cor 11:22 "Are they Hebrews? *So* am I"; ⲧⲉⲥϩⲓⲙⲉ ⲉⲧϯ-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"; ⲛⲁⲓ ⲉⲧϯ-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. ϭⲉ–)	sing. masc.	ϭⲉ (var. ⲕⲉ); vars. ⲕⲉⲧ, ⲕⲉⲉⲧ
		fem.	ϭⲉ (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)ⲧ and fem. ϰϵⲧϵ (or ϰⲏⲧϵ) 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

ⲡ–, alt. ⲡϵ–; var. ⲡ̄–
ⲧ–, alt. ⲧϵ–; var. ⲧ̄–
ⲛ̄–, alts. ⲛϵ–, ⲙ̄–; vars. ⲛ–, ⲛ̄ⲛ–, ⲃ̄–, ⲗ̄–, ⲣ̄–

ⲧ– normally combines with a following /i/, e.g. ϯⲣⲏⲛⲏ (ⲧ + ϵⲓⲣⲏⲛⲏ) "The peace"; ϯⲟⲩⲇⲁⲓⲁ (ⲧ + ⲓⲟⲩⲇⲁⲓⲁ) "Judaea."

ⲡ– or ⲛ̄– sometimes combines with a following /i/ (ϵⲓ) as ⲛⲓ or ⲛⲓ: e.g. ⲡⲓⲱⲧ "The father (ϵⲓⲱⲧ)"; ⲡⲓϵⲣⲟ "The river (ϵⲓϵⲣⲟ)"; ⲛⲓϵⲣⲱⲟⲩ "The rivers (ϵⲓϵⲣⲱⲟⲩ)"; but normally the longer spelling occurs: ⲡϵⲓⲱⲧ, ⲡϵⲓϵⲣⲟ.

ⲡ– sometimes combines with a following /h/ as ⲫ: e.g. ⲫⲱⲃ Acts 25:14 Tho. (same as ⲡϩⲱⲃ); ⲧ– often combines with a following ϩ as ⲑ: e.g. ⲑϵ "The manner" (regularly, same as ⲧϩϵ); ⲑϵⲗⲡⲓⲥ "The hope" Acts 16:19 Tho. (same as ⲧϩϵⲗⲡⲓⲥ); ⲑⲙ̄ϩⲁⲗ "The handmaid" Luke 1:38 Que. (but masc. usually ⲛϩⲙ̄ϩⲁⲗ 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 ⲡ–, ⲧ–, ⲛ̄–

(a) The long form ⲡϵ–, ⲧϵ–, ⲛϵ– 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): ⲡϵⲓⲥⲃⲟⲩⲓ̈ "The student"; ⲧϵⲓⲡⲗⲁⲛⲏ "The deceit"; ⲛϵⲓϩⲣⲟⲟⲩ "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): ⲡϵⲓⲙⲧⲟ ϵⲃⲟⲗ "The presence" (ⲙ̄ⲧⲟ ϵⲃⲟⲗ); ⲛϵⲓⲛⲕⲁ "The things" (ⲛ̄ⲕⲁ); ⲡϵⲓⲣⲡϵ "The temple" (ⲣ̄ⲡϵ). But in some manuscripts, the short form ⲡ–, ⲧ–, ⲛ̄– occurs and the superlinear stroke is maintained: ⲡⲓⲙ̄ⲕⲁϩ, textual var. ⲡϵⲓⲙⲕⲁϩ Acts 7:34 "The suffering"; ⲧⲓⲙⲛⲟⲟⲧϵ, textual var. ⲧϵⲓⲙⲛⲟⲟⲧϵ John 18:16 "The maid"; ⲛⲓⲙ̄ⲕⲟⲟϩ, textual var. ⲛϵⲓⲙⲕⲟⲟϩ 2 Cor 1:7 "The sufferings."

When the initial cluster contains ⲓ or (ⲟ)ⲩ, both the long and short forms of the article can occur (some nouns elicit more fluctuation than others): ⲡϵⲓⲩⲁⲓ̈ and ⲡⲓⲟⲩⲁⲓ̈ "The salvation"; ⲡϵⲓϩⲟⲩⲟ "The abundance"; ⲧϵⲓϩⲓⲏ "The way." Note that the letters ⲑ ⲫ ⲭ ⲯ each represent two nonsyllabic consonant phonemes **13**. Thus ⲡϵⲓⲑⲃ̄ⲃⲓⲟ /pethbbyo/ "The lowliness"; ⲧϵⲓⲭⲁⲣⲓⲥ "The

gift"; ⲡⲉⲓⲫⲓⲗⲟⲥⲟⲫⲟⲥ "The philosopher"; ⲧⲉⲓⲯⲩⲭⲏ "The soul." However, when occurring before ⲓ the letter ⲭ often functions as though it expressed a single phoneme: ⲡⲓⲭⲓⲗⲓⲁⲣⲭⲟⲥ Acts 21:31 "The chiliarch."

Limitations: (i) ⲧⲣⲉ–, ⲧⲣⲉ= the causative infinitive **359** as a verbal noun does not take the long form (ⲡⲓⲧⲣⲉϥ–ⲥⲱⲧⲡ "The act of him choosing, His act of choosing"). *(ii)* ⲣ̄ⲣⲟ 'king, emperor' normally has sing. ⲡⲓⲣ̄ⲣⲟ "The king," rarely ⲡⲉⲣⲟ; but pl. both ⲛⲉⲓⲣⲣⲱⲟⲩ and ⲛ̄ⲓⲣ̄ⲣⲱⲟⲩ. *(iii)* With morphs in which the first of the consonants is ⲥ, both the long and short forms occur: ⲛⲉⲓⲥⲣⲉϥⲣⲓϥⲉ and ⲛ̄ⲓⲥⲣⲉϥⲣⲓϥⲉ Mark 7:28 "The crumbs."

(b) ⲡⲉ–, ⲧⲉ–, ⲛⲉ– is normally required before three words denoting time: ϩⲟⲟⲩ 'day' (ⲡⲉⲓϩⲟⲟⲩ); ⲟⲩⲟⲉⲓϣ 'time' (ⲡⲉⲓⲩⲟⲉⲓϣ); and ⲣⲟⲙⲡⲉ 'year' (ⲧⲉⲓⲣⲟⲙⲡⲉ). (ⲟⲩϣⲏ 'night' and ⲟⲩⲛⲟⲩ 'hour', which also might be classified here, can be explained by [a], above.) *Alternant.*

(c) ⲛⲉ–, ⲧⲉ–, ⲛⲉ– optionally occurs before noun phrases formed from ⲉⲃⲟⲗ ϩⲛ̄– **124** (e.g. ⲧⲉⲓⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲉ Jas 3:17 "The one from above"; ⲓ̅ⲥ̅ ⲡⲉⲓⲉⲃⲟⲗ ϩⲛ̄–ⲛⲁϩⲁⲣⲉⲑ (textual var. ⲡⲓⲉⲃⲟⲗ) Matt 21:11 "Jesus, the One from Nazareth"). *Variant.*

(d) ⲡ̄–, ⲧ̄–, for ⲡ–, ⲧ–, optionally occurs before nouns beginning with ⲡ, ⲧ, if conditions *(a)* and *(b)* are not met: ⲡ̄ⲡⲁⲥⲭⲁ Mark 14:12, ⲧ̄ⲧⲁⲡⲣⲟ Luke 1:70. *Variant.*

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

(f) ⲛ̄ⲛ–, for ⲛ̄– and ⲛ–, optionally occurs before a vowel: ⲛ̄ⲛⲓⲁⲣⲭⲏ (for ⲛⲓⲁⲣⲭⲏ and ⲛ̄ⲓⲁⲣⲭⲏ) Luke 12:11 "The rulers." *Variant.*

(g) ⲙ̄– for ⲛ̄–. Before non-syllabic /m/ or /p/ (i.e. ⲙ or ⲡ without superlinear stroke) ⲙ̄– normally occurs as an assimilated form of ⲛ̄–, provided that conditions *(a)* and *(b)* are not met: ⲙ̄ⲓⲙⲁⲅⲟⲥ "The Magi"; ⲙ̄ⲓⲡⲏⲩⲉ "The heavens." *Alternant.*

(h) Similarly, in some early manuscripts ⲃ̄–, ⲗ̄–, ⲣ̄– occur as assimilated forms of ⲛ̄– before non-syllabic manifestation of the /b/, /l/, /r/ respectively (i.e. ⲃ, ⲗ, ⲣ without superlinear strokes): ⲃ̄ⲃⲁ̄ⲗⲉ Luke 4:18 "The blind (pl.)"; ⲗ̄ⲗⲁⲕⲙ̄ Mark 8:8 "The pieces"; ⲣ̄ⲣⲱⲙⲉ Mark 3:28 "Humankind (pl.)." *Variant.*

Otherwise, the basic form ⲡ–, ⲧ–, ⲛ̄– occurs: ⲡⲓⲥⲃ̄ⲃⲉ "The circumcision"; ⲧⲓⲙⲛ̄ⲧ–ⲉⲣⲟ "The kingdom"; ⲛ̄ⲓϩⲣ̄ϣⲓⲣⲉ "The young men"; ⲛ̄ⲓⲏⲓ̈ "The houses"; ⲡⲓⲛⲁⲩ "The hour"; ⲡⲓϯⲟⲩ "The five."

53 The nexus pronoun

(a) Variable ⲡⲉ/ⲧⲉ/ⲛⲉ

sing. masc.	ⲡⲉ
sing. fem.	ⲧⲉ
pl.	ⲛⲉ

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 . . .
ⲡⲉϥ–	ⲧⲉϥ–	ⲛⲉϥ–	his . . .
ⲡⲉⲥ–	ⲧⲉⲥ–	ⲛⲉⲥ–	her . . .
ⲡⲉⲛ–	ⲧⲉⲛ–	ⲛⲉⲛ–	our . . .
ⲡⲉⲧⲛ̄–	ⲧⲉⲧⲛ̄–	ⲛⲉⲧⲛ̄–	your . . .
ⲡⲉⲩ–	ⲧⲉⲩ–	ⲛⲉⲩ–	their . . .

Examples with ϩⲓ house: ⲡⲁϩⲓ My house, ⲡⲉⲛϩⲓ Our house, ⲛⲉⲛϩⲓ Our houses, ⲡⲉⲥϩⲓ Her house. Or with ⲙⲁⲁⲩ mother: ⲧⲁⲙⲁⲁⲩ My mother, ⲧⲉⲛⲙⲁⲁⲩ Our mother, ⲛⲉⲛⲙⲁⲁⲩ Our mothers, ⲧⲉϥⲙⲁⲁⲩ 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-ϥ 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 ⲇⲉ ⲙ̄-ⲡⲁ-ⲟⲩⲁ ⲁⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲇⲉ 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"; ⲡⲉⲣⲏⲧ ⲙ̄-ⲡⲱⲛϩ̄ ⲡⲁ-ⲡⲉⲓⲙⲁ 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"; ⲡⲉϥⲉⲟⲟⲩ ⲛⲙ̄-ⲡⲁ-ⲡⲉϥⲓ̈ⲱⲧ ⲛⲙ̄-ⲡⲁ-ⲛⲉϥ-ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ Luke 9:26 "His glory and that of His father and that of His holy angels"; ⲡⲉϥⲃⲓⲟⲥ ⲉⲓⲛⲉ ⲁⲛ ⲙ̄-ⲡⲁ-ⲟⲩⲟⲛ ⲛⲓⲙ Wis 2:15 "His manner of life is unlike that of everyone (else)"; ⲁⲛⲟⲕ ⲙⲉⲛ ⲁⲛϯ-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=

ⲡⲱⲓ̈	ⲧⲱⲓ̈	ⲛⲟⲩⲓ̈	mine
ⲡⲱⲕ	ⲧⲱⲕ	ⲛⲟⲩⲕ	yours
ⲡⲱ-$^{\emptyset}$	ⲧⲱ-$^{\emptyset}$	ⲛⲟⲩ-$^{\emptyset}$	yours
ⲡⲱϥ	ⲧⲱϥ	ⲛⲟⲩϥ	his
ⲡⲱⲥ	ⲧⲱⲥ	ⲛⲟⲩⲥ	hers
ⲡⲱⲛ	ⲧⲱⲛ	ⲛⲟⲩⲛ	ours
ⲡⲱⲧⲛ̄	ⲧⲱⲧⲛ̄	ⲛⲟⲩⲧⲛ̄	yours
ⲡⲱⲟⲩ	ⲧⲱⲟⲩ	ⲛⲟⲩⲟⲩ	theirs

Examples: ⲡⲱ-ⲕ ⲡⲉ ⲡⲛⲟⲩϐ | 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-ϥ 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.	ⲡⲉϊ–, var. ⲡⲉⲉⲓ–	ⲡⲁϊ, var. ⲡⲁⲉⲓ
sing. fem.	ⲧⲉϊ–, var. ⲧⲉⲉⲓ–	ⲧⲁϊ, var. ⲧⲁⲉⲓ
pl.	ⲛⲉϊ–, var. ⲛⲉⲉⲓ–	ⲛⲁϊ, 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 ⲡⲉϊ– 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.)*. ⲡⲁϊ refers to either a preceding or a following referent, e.g. ⲙⲁⲣⲉ–ⲡⲁϊ ϭⲉ ⲙⲉⲉⲩⲉ ⲉ–ⲡⲁϊ 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.	ϯ–, 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 nonmally 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 ⲡⲉϊ–.

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"; ϯⲯⲩⲭⲏ ⲉⲧ$^{\emptyset}$-ⲟⲉⲓ ⲉⲙⲁⲧⲉ ShChass 95:58–96:1 "This soul, which is so valuable"; ⲛⲓⲛⲟϭ ⲛ̄–ϣⲧⲟⲣⲧⲣ̄ ⲉⲧ$^{\emptyset}$-ϩⲛ̄–ⲛⲓⲡⲟⲗⲓⲥ ⲙ̄ⲛ̄–ⲛⲓϯⲙⲉ ⲙ̄ⲛ̄–ⲛⲓⲧⲟϣ ShChass 96:29–33 "The great troubles in the cities and the villages and the nomes"; ⲛⲓϣⲃⲱ ⲇⲉ 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–ϯⲛⲱⲙⲏ ⲛ̄–ⲟⲩⲱⲧ 1 Cor 1:10 "In the same mind and the same judgement"

(d) In adverbial phrases of remote past: ⲙ̄ⲡⲓⲟⲩⲟⲉⲓϣ "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 . . . ⲡⲁⲓ̈ 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. ϩⲉ ⲉ-ⲟⲩⲟⲛ 'find', i.e. perform the act of finding (versus ϩⲉ 'fall'), ϣⲁⲁⲧ ⲛ̄-ⲟⲩⲟⲛ 'suffer lack' (versus ϣⲁⲁⲧ 'be cut short, be cut off'); ⲟⲩⲛ̄-ⲟⲩⲟⲛ ⲉⲣⲟ-ϥ Matt 23:16 "He must, He is bound by his oath" ὀφείλει (*literally* He owes. There exists against him): ⲙⲛ̄-ⲡ-ⲉⲧϕ̄-ⲉⲓⲣⲉ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ⲭⲣⲏⲥⲧⲟⲥ ⲙⲛ̄-ⲟⲩⲟⲛ ϣⲁϩⲣⲁⲓ̈ ⲉ-ⲟⲩⲁ Rom 3:12 "No one does good, not even one" *literally* "The one doing good does not exist; does not exist (ⲙⲛ̄-), even to the extent of one." See also **60,** ⲟⲩⲟⲛ ⲛⲓⲙ 'any one'.

60 'Any, every, all'

Article	Pronoun
. . . ⲛⲓⲙ	ⲟⲩⲟⲛ ⲛⲓⲙ

ⲛⲓⲙ forms an article phrase by following the noun that it determinates. It is antonomous (ⲥϩⲓⲙⲉ ⲇⲉ ⲛⲓⲙ I 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 ⲧⲏⲣ= **152.**

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

Syntactically, . . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ 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 . . . ⲛⲓⲙ can be in either circumstantial or relative conversion, but the pronoun ⲟⲩⲟⲛ ⲛⲓⲙ takes the relative.

Examples: ϩⲱⲃ ⲛⲓⲙ ⲉϥ-ϩⲟⲟⲩ (textual var. ϩⲱⲃ ⲛⲓⲙ ⲉⲑⲟⲟⲩ) Matt 5:11 "All kinds of evil"; ϩⲱⲃ ⲛⲓⲙ ⲉⲧⲟⲩ-ⲛⲁ-ⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟ-ⲟⲩ Matt 18:19 "Anything they ask"; ϣⲏⲛ ⲇⲉ ⲛⲓⲙ ⲉⲧⲉ-ⲛ-ϥ̄-ⲛⲁ-ⲉⲓⲣⲉ ⲁⲛ ⲛ̄-ⲟⲩⲕⲁⲣⲡⲟⲥ ⲉ-ⲛⲁⲛⲟⲩ-ϥ Matt 3:10 "Every tree therefore that does not bear good fruit"; ϩⲛⲁⲁⲩ ⲛⲓⲙ ⲉ-ⲁ-ⲛⲉⲛⲉⲓⲟⲧⲉ ⲕⲁⲁ-ⲩ ⲉϩⲣⲁⲓ ϩⲓ-ⲛⲉⲛⲧⲣⲁⲡⲉϫⲁ ShIV 55:9–10 "Every dish that our fathers put upon our tables"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲛⲧ-ⲁϥ-ⲕⲁ-ϕ̄ⲏⲓ ⲛ̄ⲥⲱ-ϥ ⲏ ϕ̄ⲥⲟⲛ Matt 19:29 "Everyone who has left houses or brothers"; ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲥⲉ-ⲛⲁ-ϫⲟⲕⲣ-ⲟⲩ ϩⲛ̄-ⲧⲥⲁⲧⲉ Mark 9:49 "Everyone will be salted with fire"

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

Examples: ⲙⲛ̄ⲧ-ⲉⲣⲟ ⲛⲓⲙ ⲉⲥϣⲁⲛ-ⲡⲱϣ ⲉϩⲣⲁⲓ ⲉϫⲱ-ⲥ Matt 12:25 "Every kingdom divided (-ⲥ-) against itself"; ⲥⲩⲛⲉⲓⲇⲏⲥⲓⲥ ⲛⲓⲙ ⲉ-ⲛⲁⲛⲟⲩ-ϥ Acts 23:1 "All good (-ϥ) conscience"; ⲯⲩⲭⲏ ⲛⲓⲙ ⲉⲧⲉ-ⲛ̄-ⲥⲉ-ⲛⲁ-ⲥⲱⲧⲙ̄ ⲁⲛ Acts 3:23 "Every soul that (ⲥⲉ-) does not listen"

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

Examples: ⲛ̄ⲕⲁ ⲛⲓⲙ ⲥ̀ⲃ̀ⲧⲱⲧ Matt 22:4 "Everything is ready"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲏⲩ ⲉⲣⲁⲧ-ϥ̄ John 3:26 "All are going to him"; but ⲙ̄ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲁ-ϣ-ϥⲓ ϩⲁ-ⲡⲉⲓϣⲁϫⲉ Matt 19:11 "*Not all* can bear this saying" οὐ πάντες χωροῦσιν

(d) As direct object in the durative sentence, . . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ are mostly introduced by ⲛ̄- **171(b).**

Examples: ⲉⲩ-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲙ̄-ⲡⲓⲥⲧⲓⲥ ⲛⲓⲙ ⲉ-ⲛⲁⲛⲟⲩ-ϥ Titus 2:10 "Showing all true fidelity"; ϯ-ⲱⲡ ⲇⲉ ⲛ̄-ϩⲱⲃ ⲛⲓⲙ ϫⲉ-ϩⲉⲛⲟⲥⲉ ⲛⲉ Phil 3:8 "So I consider all things to be a loss"; ⲛⲉϥ-ⲥⲟⲟⲩⲛ ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ John 2:24 "He knew all people"; ⲉⲧⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ̄-ⲛ̄ⲕⲁ ⲛⲓⲙ Jude 5 "Although you are fully informed (know all things)"

(e) Coordination ('and') before . . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ is sometimes expressed by ϩⲓ- and sometimes by ⲙ̄ⲛ̄-.

Examples: ⲉϥ-ⲣ̄-ⲫⲁϩⲣⲉ ⲉ-ϣⲱⲛⲉ ⲛⲓⲙ ϩⲓ-ⲗⲟϫⲗⲉϫ ⲛⲓⲙ Matt 9:35 "Healing every disease and every infirmity"; ⲧⲉϥⲥϩⲓⲙⲉ ⲙ̄ⲛ̄-ⲛⲉϥϣⲏⲣⲉ ⲙ̄ⲛ̄-ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧⲫ̀-ϣⲟⲟⲡ ⲛⲁ-ϥ Matt 18:25 "His wife and his children and all that he had"; ⲛⲟⲃⲉ ⲛⲓⲙ ϩⲓ-ⲟⲩⲁ ⲛⲓⲙ Matt 12:31 "Every sin and every blasphemy"; ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲏⲣ-ⲥ̄ ⲙ̄ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲫ̀-ⲥⲱⲧⲙ̄ ⲉ-ⲛⲁϊ Acts 5:11 "The whole church and all who heard of these things"; ⲕⲁⲕⲓⲁ ⲛⲓⲙ ϩⲓ-ⲕⲣⲟϥ ⲛⲓⲙ ϩⲓ-ϩⲩⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲓⲙ ⲙ̄ⲛ̄-ⲗⲁ ⲛⲓⲙ ⲙ̄ⲛ̄-ⲕⲁⲧⲁⲗⲁⲗⲓⲁ ⲛⲓⲙ (textual var. ⲙ̄ⲛ̄- . . . ⲙ̄ⲛ̄- . . . ⲙ̄ⲛ̄- . . .) 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:** ϩⲉⲛⲕⲁⲧⲁ-ⲫ̀ⲥⲁⲣϫ̀ ⲛⲧⲁ-ϥ ShIV 61:11 "Relatives of theirs, Some of their relatives"; ⲟⲩⲕⲁⲛⲱⲛ . . . ⲉ-ⲙ̄-ⲡⲱ-ⲛ ⲁⲛ ⲡⲉ 2 Cor 10:16 "A field that is not ours"

'(An)other' + restrictive relationship **146:** ϩⲉⲛⲕⲉⲕⲁⲧⲁ-ⲫ̀ⲥⲁⲣϫ̀ ⲛⲧⲁ-ϥ ShIV 81:5 "Some other relatives of theirs"; ⲕⲉϫⲱⲱⲙⲉ ⲉ-ⲡⲁ-ⲡⲱⲛϩ̄ ⲡⲉ Rev 20:12 "Another book, which is the book of life" *literally* Another book, which is the one related to life

'Another': ⲕⲉⲟⲩⲁ Matt 21:35 "Another"

Nearer demonstration: ⲁⲛ-ϩⲉⲛⲧⲉⲉⲓⲙⲓⲛⲉ ⲟⲛ 2 Cor 10:11 "That is how we are"; ⲥ-ⲛⲏⲩ ⲛ̄ⲑⲓ-ⲟⲩⲟⲩⲛⲟⲩ ⲉⲧⲉ-ⲧⲁϊ ⲧⲉ John 4:23 "The hour is coming, and now is" *literally* "An hour is coming, namely this one"

'Any' + restrictive expansion **146:** ⲟⲩϩⲟⲟⲩⲧ ⲛⲓⲙ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ Exod 12:48 "Every male of him" αὐτοῦ πᾶν ἄρσενικόν

(b) Definiteness combined with the following:

Nearer demonstration + 'another': ⲙ̄ⲡⲉⲓ̈ⲕⲉⲥⲟⲡ Judg 16:18 "Yet this once"; ⲡⲉⲓ̈ⲕⲉⲧ ApophPatr 181 (Chaîne 43:30) "This other one"; ⲛⲉⲓ̈ⲕⲟⲟⲩⲉ 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 ⲉⲧ⁰-ⲙⲙⲁⲩ ShIII 121:19 (and often) "That person"

Nearer demonstration + restrictive expansion **146:** ⲧⲉⲓⲉⲝⲟⲩⲥⲓⲁ ⲛ̄ⲧⲉ-ⲧⲏⲩⲧⲛ̄ 1 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': ⲛⲉⲩⲕⲉⲥⲁⲣⲝ ShIII 115:15 "Also their flesh"; ⲛⲁⲕⲉⲥⲱⲧⲡ̄ Matt 24:24 "Even my elect"

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

Possessive relationship + possessive relationship: ⲧⲁⲉ͂ⲓⲣⲏⲛⲏ ⲉⲧⲉ-ⲧⲱ-ⲉ͂ⲓ 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: ⁰ϩⲣⲟⲟⲩ ⲛⲧⲁ-ϥ ShIII 203:20 "Any voice from Him"; ⁰ⲥⲙⲏ ⲛ̄ⲧⲁ-ϥ John 5:37 "His voice"

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

General **147**/Appurtenant **148** relationship: ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧ⁰-ⲛ̄ⲧⲁ-ϥ Matt 13:44 "All that he has"; ⲙⲁ ⲛⲓⲙ ⲛ̄ⲧⲁ-ⲩ ⲛⲙ̄ⲙⲁ-ⲛ 1 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: ⲣ̄-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 ⲉⲧ⁰-ϩⲙ-ⲡⲏⲓ ϩⲁⲧⲏ-ⲛ ⲁⲩⲱ ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲉⲧ⁰-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-ⲧⲉϥⲕⲁⲕⲓⲁ 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-ϣⲁⲩ-ⲥⲟⲩⲛ-ⲡϣⲏⲛ ⲅⲁⲣ ⲡϣⲏⲛ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉϥⲕⲁⲣⲡⲟⲥ 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-ⲁⲩⲏⲧ ⲁⲩⲏⲧ Mark 6:40 "They sat down in groups" *literally* They sat down being group by group; ⲟⲩϫⲟⲓ ⲉϥ-ⲟ ⲛ-ϭⲱⲧϩ ϭⲱⲧϩ ShIV 172:10 "A ship that is full of holes"

ii. in compound verb formed by ⲣ̄-ⲟ **180,** e.g. ⲛⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉⲛⲧ-ⲁⲩ-ⲣ-ⲟⲁⲥ ⲏ ⲛ-ⲉⲧⲟ-ⲛⲁ-ⲣ-ⲟⲁⲥ ⲏ ⲟⲡⲗⲟⲉ ⲟⲡⲗⲟⲉ 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-ⲛⲥⲱϩ ⲙ-ⲡⲉⲩⲉⲓⲱⲧ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲣ-ⲟⲩⲁⲡⲉ 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. ⲟϩⲟⲟⲩ ⲟϩⲟⲟⲩ "One day after another, day by day, daily"; ⲟⲙⲁ ⲟⲙⲁ "One place after another"; ⲟϣⲏⲙ ⲟϣⲏⲙ "Little by little"

iv. after a distributive preposition, ⲕⲁⲧⲁ-ⲟϩⲟⲟⲩ ⲟϩⲟⲟⲩ ShAmél I 150:3 "Day by day"

(c) Indef. article phrase reiterated (rare, meaning uncertain): ⲟⲩⲣⲱⲙⲉ ⲟⲩⲣⲱⲙⲉ ⲉⲥϣⲁⲛ-ⲡⲁⲣⲁⲃⲁ ⲛϭⲓ-ⲧⲉϥⲥϩⲓⲙⲉ 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 ⲛⲟⲩⲟⲉⲓϣ 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" (?); ϩⲉⲛⲥⲟⲡ ⲥⲟⲡ ShYoung No.8 ⲥ̅ⲕ̅ⲁ̅:36 "Various times" (?)

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

3 *Specifiers: Cardinal Numbers and Other Specifiers*

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THE NATURE OF COPTIC SPECIFIERS

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 (ⲁϣ 'which?'; ⲗⲁⲁⲩ '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*

ϣⲟⲙⲛ̄ⲧ ⲛ̄-ⲣⲱⲙⲉ "Three men" (Acts 10:19)
ϣⲟⲙⲧⲉ 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-ϣⲟⲣⲡ̄ "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 (ϣⲟⲙⲛ̄ⲧ . . . ⲣⲱⲙⲉ, ϣⲟⲙⲧⲉ . . . 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-ϣⲉ ⲙⲛ̄-ⲥⲉ ⲛ̄-ϩⲟⲟⲩ Rev 11:3 "Twelve hundred and sixty days"; ⲙⲛ̄ⲧ-ⲁϥⲧⲉ ⲛ̄-ⲅⲉⲛⲉⲁ Matt 1:17 "Fourteen generations"; ⲥⲁϣϥ̄ ⲛ̄-ϣⲟ ⲛ̄-ⲣⲱⲙⲉ Rom 11:4 "Seven thousand people"; ⲁϣ ⲛ̄-ⲉϫⲟⲩⲥⲓⲁ Matt 21:23 "Which authority?"; ⲙ̄ⲙⲛ̄-ⲗⲁⲁⲩ ⲛ̄-ⲁⲧ-ϭⲟⲙ Matt 19:26 "There is not any impossible thing"; ⲗⲁⲁⲩ ⲛ̄-ⲁⲅⲁⲑⲟⲛ Rom 7:18 "Any good thing"; ⲟⲩ ⲛ-ϩⲱⲃ ⲏ ⲛ-ⲧⲱϣ ShIV 94:10 "What kind of deed or ordinance?"; ⲟⲩⲏⲣ ⲛ̄-ϫⲁⲓ̄-ⲫⲉⲕⲉ Luke 15:17 "How many hired servants"

Elaborations of the specifier phrase: ⲙⲛ̄ⲧⲣⲉ ⲥⲛⲁⲩ ⲏ ϣⲟⲙⲛ̄ⲧ Matt 18:16 "Two or three witnesses": ⲁ-ϫⲟⲩⲧⲏ ⲛ̄-ⲥⲧⲁⲇⲓⲟⲛ ⲏ ⲙⲁⲁⲃ John 6:19 "About twenty-five or thirty stadia"; ⲁ-ϣⲙⲟⲩⲛ ⲇⲉ ⲏ̄ ⲙⲏⲧ 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-ϯ-ϫⲉ-ⲗⲁⲁⲩ ⲁⲛ (i.e. ⲉ-ⲛ̄-ϯ-ϫⲉ-ⲗⲁⲁⲩ ⲁⲛ) Acts 26:22 "Without me saying anything"; ⲁⲛⲁⲩ ϫⲉ-ⲉⲩ-ⲣ-ⲟⲩ ϩⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ 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-ϯⲟⲩ 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: ϣⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ ⲙⲛ̄-ϣⲟⲙⲧⲉ ⲛ̄-ⲟⲩϣⲏ 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-ⲁϣ ⲙⲛ̄-ⲁϣ 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-ϥ 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-ϣⲱⲡⲉ ϩⲛ̄-ⲧⲥⲱϣⲉ 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: ⲁⲓ̈-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 ⲉⲧⲫ̄-ⲟ ⲛ-ⲫⲉϣⲱⲧ ϩⲙ̄-ⲡϣⲁϫⲉ ⲛ̄-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-ϥ̄-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–
ⲁϣ	ⲟⲩ–/ϩⲉⲛ–	ⲟⲩ–/ϩⲉⲛ–
ⲗⲁⲁⲩ	ⲕⲉ–, . . . ⲛⲓⲙ	ⲟⲩ–/ϩⲉⲛ–, . . . ⲛⲓⲙ

CARDINAL NUMBERS

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 ϣⲟⲙⲛ̄ⲧ Matt 18:20 "Two or three (people)"; ⲕⲉⲥⲁϣϥ̄ ⲙ̄–ⲡⲛ̄ⲁ Matt 12:45 "Seven other spirits"; ⲡⲉϥⲙ̄ⲛ̄ⲧ–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"; ⲡⲉⲓϣⲟⲙⲛ̄ⲧ ⲟⲩⲁ ⲛⲉ 1 John 5:8 "These three are one (These three agree)."

However, ⲡⲉϩⲙⲉ ⲛ̄–ϩⲟⲟⲩ ("The forty days") in the sense of 'Lent' is sing. in meaning and syntax: ⲡⲉϩⲙⲉ ⲛ–ϩⲟⲟⲩ ⲧⲏⲣ–ϥ ⲛⲛⲉⲩ–ⲉϣ–ⲡⲓⲥⲉ ⲛϩⲏⲧ–ϥ ⲉⲡⲧⲏⲣ–ϥ 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." ϯⲟⲩ 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: ϯⲟⲩ ⲛ̅-ⲟⲉⲓⲕ ⲙⲛ̅-ⲧⲃ̅ⲧ ⲥⲛⲁⲩ . . . ⲡϯⲟⲩ ⲛ̅-ⲟⲉⲓⲕ ⲙⲛ̅-ⲡⲧⲃ̅ⲧ ⲥⲛⲁⲩ Matt 14:17-19 "Five loaves and two fish . . . *the* five loaves and *the* two fish [retrospective cross-reference]"; ⲡⲙⲛ̅ⲧ-ⲥⲛⲟⲟⲩⲥ "The Twelve" [i.e. ⲙ̅-ⲙⲁⲑⲏⲧⲏⲥ 'disciples']; ⲧⲡⲓⲥⲧⲓⲥ ⲑⲉⲗⲡⲓⲥ ⲧⲁⲅⲁⲡⲏ ⲡⲉⲉⲓϣⲟⲙⲛ̅ⲧ̅ 1 Cor 13:13 "Faith, hope, love—these three"; ⲡⲕⲉϣⲓⲥ Luke 17:17 "The nine, as well"; ⲕⲉϥⲧⲟⲟⲩ ⲛ̅-ⲉⲃⲟⲧ John 4:35 "Another four months, Four more months"; ⲉⲓⲥ-ϣⲟⲙⲛ̅ⲧ ⲛ̅-ⲣⲱⲙⲉ ⲥⲉ-ϣⲓⲛⲉ ⲛ̅ⲥⲱ-ⲕ Acts 10:19 "Behold, three men *are* looking for you"; ⲡⲉⲓ-ⲙⲛ̅ⲧ-ⲥⲛⲟⲟⲩⲥ ⲁϥ-ϫⲟⲟⲩ-ⲥⲉ ⲛ̅ⲑⲓ-ⲓ̅ⲥ̅ Matt 10:5 "As for these twelve, Jesus sent *them* out"; ϣⲟⲙⲛ̅ⲧ ⲛ̅-ϩⲟⲟⲩ ⲙⲛ̅-ϣⲟⲙⲧⲉ ⲛ̅-ⲟⲩϣⲏ Matt 12:40 "Three days and three nights"; ⲡⲥⲁϣϥ ⲛ̅-ⲁⲅⲅⲉⲗⲟⲥ . . . ⲛ̅-ⲧⲥⲁϣϥⲉ ⲛ̅-ⲉⲕⲕⲗⲏⲥⲓⲁ Rev 1:20 "The seven angels of the seven churches"; ϣⲟⲙⲧⲉ ⲛ̅-ⲥⲕⲏⲛⲏ ⲟⲩⲉⲓ ⲛⲁ-ⲕ ⲁⲩⲱ ⲟⲩⲉⲓ ⲙ̅-ⲙⲱϋⲥⲏⲥ ⲁⲩⲱ ⲟⲩⲉⲓ ⲛ̅-ⲏⲗⲉⲓⲁⲥ Mark 9:5 "Three booths, one for you and one for Moses and one for Elijah"; ϩⲙⲉ ⲛ̅-ϩⲟⲟⲩ ⲙⲛ̅-ϩⲙⲉ ⲛ̅-ⲟⲩϣⲏ 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. ⲣϥⲉ̅, '195'. Cf. figure following table 1. In literary texts the numbers are written out as full words.

(a) Units 'one' to 'nine'

		Masc.	*Fem.*
ⲁ̅	one	ⲟⲩⲁ	ⲟⲩⲉⲓ
ⲃ̅	two	ⲥⲛⲁⲩ	ⲥⲛ̅ⲧⲉ
ⲅ̅	three	ϣⲟⲙⲛ̅ⲧ	ϣⲟⲙⲧⲉ
ⲇ̅	four	ϥⲧⲟⲟⲩ	ϥⲧⲟ, var. ϥⲧⲟⲉ
ⲉ̅	five	ϯⲟⲩ	ϯ, var. ϯⲉ
ⲋ̅	six	ⲥⲟⲟⲩ	ⲥⲟ, var. ⲥⲟⲉ
ⲍ̅	seven	ⲥⲁϣϥ	ⲥⲁϣϥⲉ
ⲏ̅	eight	ϣⲙⲟⲩⲛ	ϣⲙⲟⲩⲛⲉ
ⲑ̅	nine	ψⲓⲥ	ψⲓⲧⲉ

(b) Decades 'ten' to 'ninety'

		Independent	*Prefixal component*
ⲓ̅	ten	masc. ⲙⲏⲧ, fem. ⲙⲏⲧⲉ	ⲙⲛ̅ⲧ-
ⲕ̅	twenty	ϫⲟⲩⲱⲧ, fem. ϫⲟⲩⲱⲧⲉ	ϫⲟⲩⲧ-
ⲗ̅	thirty	ⲙⲁⲁⲃ, fem. ⲙⲁⲁⲃⲉ	ⲙⲁⲃ-
ⲙ̅	forty	ϩⲙⲉ	ϩⲙⲉ- (ϩⲙⲉⲧ- before ⲁϥⲧⲉ/ⲁⲥⲉ)
ⲛ̅	fifty	ⲧⲁⲉⲓⲟⲩ	ⲧⲁⲉⲓⲟⲩ-
ⲝ̅	sixty	ⲥⲉ	ⲥⲉ- (ⲥⲉⲧ- before ⲁϥⲧⲉ/ⲁⲥⲉ)
ⲟ̅	seventy	ϣϥⲉ	ϣϥⲉ-
ⲡ̅	eighty	ϩⲙⲉⲛⲉ	ϩⲙⲉⲛⲉ- (ϩⲙⲉⲛⲉⲧ- before ⲁϥⲧⲉ/ⲁⲥⲉ)
ϥ̅	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–, ϫⲟⲩⲧ–, 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	–ϣⲟⲙⲧⲉ
. . . ⲇ̄	. . . -four	–ⲁϥⲧⲉ
. . . ⲉ̄	. . . -five	–ⲧⲏ (but simply –ⲏ after ⲙⲛ̄ⲧ– and ϫⲟⲩⲧ–)
. . . ⲋ̄	. . . -six	–ⲁⲥⲉ
. . . ⲍ̄	. . . -seven	–ⲥⲁϣϥⲉ
. . . ⲏ̄	. . . -eight	masc. –ϣⲙⲏⲛ, fem. –ϣⲙⲏⲛⲉ
. . . ⲑ̄	. . . -nine	masc. –ψⲓⲥ, fem. –ψⲓⲧⲉ

(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', ϫⲟⲩⲧ–ⲁϥⲧⲉ Rev 4:4 'twenty-four', ϩⲙⲉⲛⲉⲧ–ⲁϥⲧⲉ Luke 2:37 'eighty-four'. Variant spellings of the prefixes and terminal components occur.

(c) Hundreds

ⲣ̄	100	ϣⲉ
ⲥ̄	200	ϣⲏⲧ
ⲧ̄	300	ϣⲙⲛ̄ⲧ–ϣⲉ
ⲩ̄	400	ϥⲧⲟⲟⲩ ⲛ̄–ϣⲉ. ϥⲧⲉⲩ–ϣⲉ

Etc. (ϥ̄ 500, ϫ̄ 600, ψ̄ 700, ϖ̄ 800, ϯ 900)

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

Multiples of ϫⲟⲩⲱⲧ 'score, twenty' also occur: ϥⲧⲟⲟⲩ ⲛ–ϫⲟⲩⲱⲧ 2 Sam 19:32 "Four score, Eighty" ὀγδοήκοντα.

(d) Thousands

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

ⲁ̅	1,000	ϣⲟ
ⲃ̅	2,000	ϣⲟ ⲥⲛⲁⲩ
ⲅ̅	3,000	ϣⲟⲙⲛ̄ⲧ ⲛ̄ϣⲟ, ϣⲙⲛ̄ⲧ–ϣⲟ

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-ϣⲉ ⲙⲁⲁⲃ "430" (Gal 3:17); ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ̄-ϣⲉ ⲙⲛ̄-ⲥⲉ "1,260" (Rev 11:3).

68 *'Approximately'*. The prefix ⲁ- (var. ⲛ̄ⲁ-) ὡσεί, ὡς, before a cardinal number expresses approximation: ⲁ-ϯⲟⲩ ⲛ̄-ϣⲟ 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-ϣⲟⲙⲛ̄ⲧ ⲛ̄-ⲑⲁⲗⲁⲥⲥⲁ Rev 8:8 "A third of the sea"; ⲫⲣⲉ-ⲙⲏⲧ Heb 7:4 "Tithe(s)." *'Half'* is ⲡⲁϣⲉ (fem.) or ⲃⲟⲥ (masc.); *'half a . . . '* is ⲡⲁϣ- or ⲃⲓⲥ-; *' . . . and a half'* is ⲙⲛ̄-ⲟⲩⲡⲁϣⲉ 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"; ⲟⲩⲃⲁⲡⲓϫⲉ ⲛ̄-ⲥⲟⲩⲟ ϩⲁ-ⲩⲥⲁⲧⲉⲉⲣⲉ ⲁⲩⲱ ϣⲟⲙⲧⲉ ⲛ̄-ⲃⲁⲡⲓϫⲉ 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 . . . '): ⲟⲩⲥⲁⲣⲝ̄ ⲛ̄-ⲟⲩⲱⲧ Matt 19:6 "One single flesh"; *(ii)* ⲡⲓ- . . . ⲛ̄-ⲟⲩⲱⲧ 'one and the same . . . , the very same . . . ': ⲁϥ-ϣⲁⲏⲁ ⲉϥ-ⲧⲁⲟⲩⲟ ⲙ̄-ⲡⲓϣⲁⲭⲉ 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"; ϣⲧⲏⲛ ⲥⲛ̄ⲧⲉ Luke 3:11 "Two coats." So with articles: ⲕⲉⲛⲟⲃ ⲥⲛⲧⲉ ⲛ-ϩⲓⲙⲉ ShIV 108:3 "Two other female leaders" or "Two other leading women"; ⲡⲟⲓⲛⲃⲱⲣ ⲥⲛⲁⲩ Matt 25:22 "The two talents"; ⲡⲛⲟⲃ 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-ⲧⲡⲁϣⲉ ⲛ-ⲟⲩⲛⲟⲩ ⲏ ϣⲁ-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. ϣⲣ̄ⲡ–ⲥⲟⲟⲩⲛ is masc. because based on ⲥⲟⲟⲩⲛ masc.)

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

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

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

NON-NUMERICAL SPECIFIERS

72 The six non-numerical specifiers

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

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

ⲗⲁⲁⲩ 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. ⲙⲛ̄–ϑⲁⲓⲕⲁⲓⲟⲥ ⲗⲁⲁⲩ 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*: ⲁϣ 'one-or-another'; ⲁϣ ⲙⲛ̄–ⲁϣ 'such-and-such'; ⲛⲓⲙ ⲟ 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–/ϩⲉⲛ– is compatible with the specifier phrases ⲁϣ ⲙ̄–ⲙⲓⲛⲉ, ⲁϣ ⲛ̄–ϩⲉ, ⲟⲩ ⲙ̄–ⲙⲓⲛⲉ "What sort?"; ⲁϣ ⲛ̄–ⲁⲉⲓⲏⲥ, ⲁϣ ⲛ̄–ϭⲟⲧ "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: ⲟⲩⲁϣ ⲙ̄–ⲙⲓⲛⲉ ⲡⲉ ⲡⲁⲓ Matt 8:27 "*What sort of* Man is this?"; ⲁⲛⲁⲩ ⲉ–ⲛⲉⲓ̈ⲱⲛⲉ ϫⲉ–ϩⲉⲛⲁϣ ⲛ̄–ϩⲉ ⲛⲉ Mark 13:1 "Look, what wonderful stones! (Look *how* these stone are!)"; ⲁϫⲓ–ⲥ ⲉⲣⲟ–ⲓ ϫⲉ–ⲛ̄ⲧ–ⲁⲕ–ⲛⲁⲩ ⲉⲣⲟ–ⲟⲩ ϩⲁ–ⲟⲩⲁϣ ⲙ̄–ⲙⲓⲛⲉ ⲛ̄–ϑⲱⲏⲛ ⲉⲩ–ϣⲁϫⲉ 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-ⲥⲱⲧ̅ⲙ ShLeyd (Ephrem?) 362*b*:12–21 "And who, then, are we . . . to be disobedient?"; ϩⲉⲛⲟⲩ ⲛⲏ-ⲧⲛ ⲛⲉ ⲛⲉⲓ̈ⲱⲛⲉ ⲉⲧ⁰-ⲕⲏ ⲉϩⲣⲁⲓ̈ Josh 4:6 (ed. Thompson) "What are these stones to you?"

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

Examples: ϩⲛ-ϭⲉⲗⲁⲁⲩ ⲙ-ⲙⲁ ShIV 120:10 "In any other place. Anywhere else"; ϭⲉⲗⲁⲁⲩ 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: ⲁⲛⲓ̅-ⲟⲩⲗⲁⲁⲩ 1 Cor 13:2 "I am nothing"; ⲁϥ-ϭⲱϣⲧ̅ ⲉⲣⲟ-ⲟⲩ ⲉϥ-ⲙⲉⲉⲩⲉ ⲭⲉ-ⲉϥ-ⲛⲁ-ϫⲓ-ⲟⲩⲗⲁⲁⲩ ⲛ̅ⲧⲟⲟⲧ-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 ⲛ̅- . . . ⲛⲓⲙ "All . . . no matter which one" (both rare). E.g. ⲡ-ⲉⲛⲧ-ⲁϥ-ϯ-⁰ⲣⲁⲛ ⲉ-ⲗⲁⲁⲩ ⲛⲓⲙ ⲁⲩⲱ ⲉⲧ⁰-ⲥⲟⲟⲩⲛ ⲛ̅-ϩⲱⲃ ⲛⲓⲙ ⲛ̅ⲧⲟϥ ⲉⲧ⁰-ⲥⲟⲟⲩⲛ ⲛ̅-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 ⲛ̅-ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ⁰-ⲛⲁ-ⲣ̅-⁰ϩⲟⲧⲉ ϩⲏⲧ-ⲕ̅ ⲛ̅ⲥⲉ-ϯ-⁰ⲁⲅⲁⲡⲏ ϩⲓ̈-ⲙⲛ̅ⲧ̅-ⲛⲁ ϩⲙ̅-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 ϯ– **78**
- Personal Prefixes of the Nominal Sentence ⲁⲛⲣ̄– **79**
- Personal Intermediates (Infixes) **80**
  - Primary set –ⲓ̈– **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 –ⲓ̈ **85**
- Expansion of the Personal Dependent **87**
  - a. Mediated by ⲛ̄– **87**
  - b. Mediated by ⲛ̄ⲟⲓ– **87**
  - c. Apposition **87**
- Personal Second Suffixes (–ⲥϥ, –ⲥⲉ etc.) **88**

Zero (⁰) 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 ⲫ̀† ⲙ-ⲡϩⲏⲕⲉ ⲛϥ-ⲧⲙ-ϫⲓ ⲛⲧⲟⲟⲧ-ϥ ⲏ ⲉ-ⲁ̀ⲕ-ϫⲓ ⲟⲛ ⲛ̀ⲣ̀-ϩⲱ ⲉⲣⲟ-ⲕ̀ ⲉ-ⲧⲱⲃⲉⲓⲱ ⲛ̀-ⲛ̀-ⲉⲛⲧ-ⲁ̀ⲕ̀-ⲧⲁⲁ-ⲩ ⲛⲁ-ϥ 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 ⲉⲧ̀ⲫ̀-ϫⲓⲥⲉ ⲙ̄ⲙⲟ-ϥ ⲥⲉ̀-ⲛⲁ-ⲑ̀ⲃ̀ⲃⲓⲟ̀-ϥ 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-ⲙⲱⲩ̈ⲥⲏⲥ †-ⲑⲉ ⲛⲁ-ⲛ ⲉ-ⲫ̀†-ⲟⲩϫⲱⲱⲙⲉ ⲛⲁ̀-ⲩ̀ ⲛ̄-ⲫ̀ⲧⲟⲩⲓ̈ⲟ ⲁⲩⲱ ⲉ-ⲫ̀ⲛⲟϫ̀-ⲟⲩ̀ ⲉⲃⲟⲗ Mark 10:4 "Moses allowed us to give a certificate of divorce (to one's wife) and dismiss (her)" ἀποστασίου γράψαι καὶ ἀπολῦσαι; ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡⲉ-ϣⲁϥ-ⲙⲟⲕϩ̀-ⲟⲩ̀ ⲁⲩⲱ ⲛⲉϥ-ⲧⲁϩⲟ̀-ⲟⲩ̀ 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
ⲁⲛⲛ̄- (etc.) **79** Personal prefixes of the nominal sentence
-ⲓ̈- (etc.) **80** Personal intermediates (and three affiliated sets **82–84**)
-ⲓ̈ (etc.) **85** Personal suffixes
-ⲥϥ (etc.) **88** Personal second suffixes

PERSONAL INDEPENDENTS (PERSONAL PRONOUNS)

77 *Personal independents (personal pronouns)*

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

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 ⲇⲉ ⲕ-ϣⲟⲟⲡ 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 ϩⲣⲟⲩⲑ Ruth 3:16 "I am Ruth"; ⲁⲛⲟⲛ ⲡⲉ ⲛⲧⲟϥ ShIII 22:16 "We and he are as one"; *(c)* ⲛ̄ⲧⲟϥ ⲅⲁⲣ ⲡⲉⲧ$^{\theta}$-ⲛⲁ-ⲧⲟⲩϫⲟ ⲙ̄-ⲡⲉϥⲗⲁⲟⲥ Matt 1:21 "For it is He who will save His people"; *(d)* ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲁⲓ-ⲥϩⲁⲓ ⲛ̄-ⲧⲁⲃⲓϫ Phlm 19 "I, Paul, have written this with my hand"; ϯ-ϣⲓⲛⲉ 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 ⲡⲓⲣⲉϥ-ⲣ̄-$^{\theta}$ ⲛⲟⲃⲉ Luke 18:13 "Be merciful to me a sinner!"; *(f)* ϥ-ⲛⲁ-ϭⲱ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-$^{\theta}$ⲁⲩⲱ ⲁⲛⲟⲕ ϩⲱ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ϥ̄ John 6:56 "He will abide in Me, and I in him"; ⲧⲁ-ⲟⲩⲱⲙ ⲛ̄ⲙ̄ⲙⲁ-ϥ ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲛ̄ⲙ̄ⲙⲁ-ⲓ Rev 3:20 "And I will eat with him and he with Me"; *(g)* ⲉⲓⲥϩⲏⲧⲉ ⲁⲛⲟⲕ ⲡϫⲟⲉⲓⲥ Acts 9:10 "Here I am, Lord"

PERSONAL DEPENDENTS (PERSONAL AFFIXES)

78 PERSONAL PREFIXES OF THE DURATIVE SENTENCE

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

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

The alternant ⲣ– (2d sing. masc.) occurs only after negative ⲛ̄– (e.g. ⲛ̄–ⲣ–ⲥⲱⲧⲡ ⲁⲛ or ⲛ–ⲣ̄–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	ⲁⲛⲣ̄–, 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. ⲁⲛⲣ̄–ⲧⲉϥⲥⲱⲛⲉ "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 (ⲛⲧϥ̄– 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.) –∅–, –ⲣ–, –ⲣⲉ–, –ⲉ–, –ⲉⲉ–. –ⲉⲣⲉ–, –ⲣ̄– (fem.)	–ⲧⲉⲧⲛ̄–, –ⲧⲛ̄–, –ⲉⲧⲛ̄–
3d	–ϥ–, –ϥ̄–, –ⲉϥ– (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–ϥ *"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 ϯⲛⲁ= **173,** as first object ϥ–ⲛⲁ–ϯⲛⲁ–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=, ϣⲁ=, ⲙⲉ= ⲉ=ϣⲁⲛ, ⲉ=ⲉ ⲉ=, ⲛⲉ=[1] **325, 396**	ⲧⲣⲉ=, ⲛ̄ⲛⲉ= ⲙ̄ⲡ̄ⲧⲣⲉ=[2] **325**	ⲙ̄ⲡ=, ⲙ̄ⲡⲁⲧ= ϣⲁⲛⲧ=, ⲉⲧ= ⲟⲩⲛ̄ⲧ=, ⲙⲛ̄ⲧ= **325, 386, 396**	ⲙⲁⲣ=, ⲧⲁⲣ= ⲛ̄ⲧⲉⲣ= **325**
Singular				
1st	ⲓ	ⲁ[3] (ⲓ)	ⲓ, /i/[4]	ⲓ
2d masc.	ⲕ	ⲕ	ⲕ̄ (ⲕ, ⲉⲕ)	ⲉⲕ
2d fem.	∅, ⲣ, ⲣⲉ[5]	∅	ⲉ, ⲉⲉ (ⲉⲣⲉ, ⲣ̄)[6]	ⲉ
3d masc.	ϥ	ϥ	ϥ̄ (ϥ, ⲉϥ)	ⲉϥ
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 ϯⲛⲁ= 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–, ⲙ̄ⲡ̄ⲧⲣⲁ– with loss of final ⲉ of the base (rare vars. ⲧⲣⲉ–ⲓ– and ⲛ̄ⲛⲉ–ⲓ–); but ⲧⲥⲉ–ⲓ– "Make me drink . . . " 172 [4]ⲙ̄ⲡⲓ–, but ⲙ̄ⲡⲁϯ–, ϣⲁⲛϯ–, ⲉϯ–, ⲟⲩⲛ̄ϯ–, ⲙⲛ̄ϯ– [5]ⲁ-∅- (var. ⲁⲣⲉ–), ϣⲁⲣⲉ–, ⲙⲉⲣⲉ–, ⲉⲣϣⲁⲛ– (var. ⲉⲣⲉϣⲁⲛ–), ⲉⲣⲉ– (optative, circumstantial, or focalizing), ⲛⲉⲣⲉ– [6]ⲟⲩⲛ̄ⲧ–ⲉⲉ–ϥ "You (sing. fem.) have it (–ϥ)"; ⲉⲧⲉⲣⲉ– and ⲉⲧⲣ̄– (2d sing. fem.) as vars. of ⲉⲧⲉ–, the relative [7]Non-standard variant ⲧⲣⲉⲧⲉⲧⲛ̄–

81 Paradigms Illustrating Table 5

ⲁⲓ–ⲥⲱⲧⲡ	ⲧⲣⲁ–ⲥⲱⲧⲡ	ⲙ̄ⲡⲓ–ⲥⲱⲧⲡ & ⲙ̄ⲡⲁϯ–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
ⲁϥ–ⲥⲱⲧⲡ	ⲧⲣⲉϥ–ⲥⲱⲧⲡ	ⲙ̄ⲡϥ̄–ⲥⲱⲧⲡ, ⲙ̄ⲡϥ–ⲥⲱⲧⲡ	ⲛ̄ⲧⲉⲣⲉϥ–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–, –ⲥϥ–, –ϥ–, –ϥⲥ–

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)ⲛ̅, ⲙⲛ̄ⲧ(ⲁ)ⲛ̅ 'have/not have' and followed by a suffixed subject: e.g. ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧⲉ-ⲩⲛ̄ⲧ-ⲉⲥ-ⲡⲁⲉⲓⲱⲧ (textual vars. ⲟⲩⲛ̄ⲧ-ⲥ-, ⲩⲛ̄ⲧ-ⲉ-, ⲟⲩⲛⲧⲁ-ϥ-, ⲟⲩⲛ̄ⲧⲁ-ϥⲥ̄-) John 16:15 (collated) πάντα ὅσα ἔχει ὁ πατήρ "All that my Father has"; ⲛ̄ⲑⲉ ϩⲱⲱⲧ-ⲉ ⲙ̄-ⲡⲟⲩⲱϣ ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ϥ-ⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ϥ (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: ⲛ̄ⲣ̄-ⲧⲙ̄-ⲧⲉ-ⲥ-ⲡⲉⲧϥⲓ ⲛ̄-ⲛ-ⲉⲧⲉⲛⲟⲩⲕ ⲛⲉ Luke 6:30 "Do not cause the one who takes away (ⲡ-ⲉⲧ[0]-ϥⲓ) your goods (ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲕ ⲛⲉ) to give them (-ⲥ-) back."

83 *Personal intermediates suffixed to the conjunctive base* ⲛ̄ⲛ̅ (vars. ⲛⲛ̅ and ⲛⲉⲛ̅) **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	-ϥ-, -ϥ̄- (masc.)	-ⲥⲉ-
	-ⲥ-, -ⲥ̄- (fem.)	

NOTE: -ⲣ̄-, -ϥ̄-, -ⲥ̄- occur after the base ⲛⲛ̅; -ⲕ- after ⲛⲉⲛ̅
[1] ⲛ̄ⲧⲁ-, but also simply ⲧⲁ- (with absence of the preceding base ⲛ̄ⲛ̅)

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

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

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

85 PERSONAL SUFFIXES (CF. TABLE 6)

	sing.	pl.
1st	-ⲓ, -ⲉⲧ, -[0], -ⲧ̄, -ⲛ̄ⲧ, -ⲧ	-ⲛ, -ⲛ̄, -ⲉⲛ
2d	-ⲕ, -ⲉⲕ, -ⲕ̄, -ⲣ̄ (masc.)	-ⲧⲛ̄, -ⲧⲏⲩⲧⲛ̄
	-[0], -ⲉ, -ⲧⲉ (fem.)	
3d	-ϥ, -ⲉϥ, -ϥ̄ (masc.)	-ⲩ, -ⲟⲩ
	-ⲥ, -ⲉⲥ, -ⲥ̄ (fem.)	

These morphs are suffixed to: *(a)* prepositions **200**, ⲛϩⲏⲧ−ⲕ̄ "Within you"; *(b)* mutable transitive infinitives **167** as direct object, ⲥⲉⲧⲛ̄−ⲧⲏⲩⲧⲛ̄ "Choose you"; *(c)* inflected modifiers **152**, ϩⲱⲱ−ⲛ "We too"; *(d)* suffixally conjugated verboids as subject, ⲛⲁⲓⲁⲧ−ϥ̄ "Blessed is he!" **373**, ⲟⲩⲛ̄ⲧⲁ−ⲥ "She has" **383**; *(e)* possessed nouns **138**, ⲧⲟⲟⲧ−ϥ̄ "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 ⲁ ⲙ ⲛ or ⲣ[1]	(3) Final ⲧ	(4) Other Consonant	(5) Doubled Vowel
		ϩⲟⲧⲃ=, ϭⲟⲟⲗ= ⲡⲟϣⲛ=, ⲧⲁϩⲙ= ⲟⲩⲟϩⲣ=	ⲉⲧⲃⲏⲏⲧ= ϥⲟⲧ=	ⲥⲟⲧⲡ=	ⲁⲁ= ϩⲓⲱⲱ=
Sing.					
1st	ⲓ	ⲉⲧ	∅ or ⲧ̄	ⲧ̄, ⲧ, or ⲛ̄ⲧ[2]	ⲧ
2d masc.	ⲕ	ⲉⲕ	ⲕ̄ or ⲕ	ⲕ̄, ⲕ, or ⲣ̄[3]	ⲕ
2d fem.	∅[4]	ⲉ	ⲉ	ⲉ	ⲧⲉ
3d masc.	ϥ	ⲉϥ	ϥ̄ or ϥ	ϥ̄ or ϥ	ϥ
3d fem.	ⲥ	ⲉⲥ	ⲥ̄ or ⲥ	ⲥ̄ or ⲥ	ⲥ
Pl.					
1st	ⲛ	ⲛ̄ or ⲉⲛ	ⲛ̄	ⲛ̄	ⲛ
2d	(:) ⲧⲛ̄[5] or ⲧⲏⲩⲧⲛ̄[10]	ⲧⲏⲩⲧⲛ̄[6]	ⲧⲏⲩⲧⲛ̄[7]	ⲧⲏⲩⲧⲛ̄[8]	ⲧⲏⲩⲧⲛ̄[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, ⲁ, 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 |ⲙⲛ̄ⲧ| (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 ∅ (e.g. ⲛⲁ=, ⲛⲉ−∅ "To you"; yet, ⲛ̄ⲃⲁⲗⲁ−∅) [5](:) indicates that final ⲁ and ⲟ of the base normally become ⲏ and ⲱ respectively [6]Suffixed to the prenominal state, ⲧⲉϩⲙ̄−ⲧⲏⲩⲧⲛ̄ [7]Suffixed to either the prenominal state (ⲉⲧⲃⲉ−ⲧⲏⲩⲧⲛ̄, ϥⲉⲧ−ⲧⲏⲩⲧⲛ̄, ⲙⲉⲣⲉ−ⲧⲏⲩⲧⲛ̄, ⲧⲉ−ⲧⲏⲩⲧⲛ̄, ⲧⲛ̄−ⲧⲏⲩⲧⲛ̄) or the prepersonal state (ⲧⲟⲟⲧ−ⲧⲏⲩⲧⲛ̄, ⲧⲟⲧ−ⲧⲏⲩⲧⲛ̄). depending on selection of lexeme. Rare variation occurs in some instances (ⲛ̄ϩⲏⲧ−ⲧⲏⲩⲧⲛ̄, var. ϩⲛ̄−ⲧⲏⲩⲧⲛ̄). Some mutable morphs only manifest a prepersonal state, ⲣⲁⲧ−ⲧⲏⲩⲧⲛ̄. [8]Suffixed to the prenominal state ⲥⲉⲧⲡ−ⲧⲏⲩⲧⲛ̄ [9]Suffixed to the prenominal state (ϩⲓⲱⲱ= shows anomalies: ϩⲓⲱⲱⲧ, ϩⲓⲱⲱⲕ, ϩⲓⲱⲱⲧⲉ, ϩⲓⲱⲱϥ, ϩⲓⲱⲱⲥ, ϩⲓⲱⲱⲛ, ϩⲓⲱⲧ−ⲧⲏⲩⲧⲛ̄, ϩⲓⲱⲟⲩ) [10](:) ⲧⲛ̄ suffixed to the prepersonal state or sometimes ⲧⲏⲩⲧⲛ̄ suffixed to the prenominal state: ⲡⲉϫⲁ=, ⲡⲉϫⲏ−ⲧⲛ̄ or ⲡⲉϫⲉ−ⲧⲏⲩⲧⲛ̄; ⲧⲥⲁⲃⲟ=, ⲧⲥⲁⲃⲱ−ⲧⲛ̄ or ⲧⲥⲁⲃⲉ−ⲧⲏⲩⲧⲛ̄; ⲙⲉⲥⲧⲱ=, ⲙⲉⲥⲧⲱ−ⲧⲛ̄ or ⲙⲉⲥⲧⲉ−ⲧⲏⲩⲧⲛ̄; ⲛ̄ⲥⲱ=, ⲛ̄ⲥⲱ−ⲧⲛ̄, ⲛ̄ⲥⲁ−ⲧⲏⲩⲧⲛ̄ [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	ⲧⲉϩⲙ̄ⲧⲏⲩⲧⲛ	ⲉⲧⲃⲉⲧⲏⲩⲧⲛ̄ ⲧⲟ(ⲟ)ⲧⲧⲏⲩⲧⲛ̄
ⲛⲁⲩ	ⲉⲣⲟⲟⲩ	ϫⲱⲟⲩ	ⲧⲁϩⲙⲟⲩ	ⲉⲧⲃⲏⲏⲧⲟⲩ ⲧⲟⲟⲧⲟⲩ

(4)	(5)
ⲥⲟⲧⲡⲧ̄	ⲁⲁⲧ
ⲥⲟⲧⲡⲕ̄	ⲁⲁⲕ
ⲥⲟⲧⲡⲉ	ⲁⲁⲧⲉ
ⲥⲟⲧⲡϥ̄	ⲁⲁϥ
ⲥⲟⲧⲡⲥ̄	ⲁⲁⲥ
ⲥⲟⲧⲡⲛ̄	ⲁⲁⲛ
ⲥⲉⲧⲡⲧⲏⲩⲧⲛ̄	ⲣ̄ⲧⲏⲩⲧⲛ̄
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 ⲛ̄-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-ⲓ̈ 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 ⲛ̄ⲑⲓ-, or in apposition. In these constructions, the personal dependent morph (ⲥ, ⲟⲩ, ϥ, etc.) is a grammatical nucleus, and the expansion (ⲧⲡⲉ, ⲛⲉⲡⲛ̄ⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ, ⲓ̄ⲥ̄, etc.) expresses additional content in a postponed, rhetorically distinct element. Selection of mediator (ⲛ̄-, ⲛ̄ⲑⲓ-, 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 -ⲓ̈ . . . 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-ⲟⲩϩⲣ̄ϣⲓⲣⲉ "At the feet of a young man" (Acts 7:58)
ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲉϥⲙⲁⲁⲩ "His mother's womb" (Luke 1:15)
ⲣϣ-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-ⲑⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ 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. ⲣϣ-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 ⲛ̄ⲑⲓ-. Third person morphs with subject function, in all nexus patterns where they occur, are expanded by mediation of the preposition ⲛ̄ⲑⲓ-, which is compatible with all non-personal entity terms.

ⲛⲉⲥ-ⲙ̄ⲙⲁⲩ ⲇⲉ ⲛ̄ⲑⲓ-ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ⲙⲛ̄-ⲧⲕⲉⲙⲁⲣⲓⲁ "Mary Magdalene and the other Mary were there" (Matt 27:61)
ⲁϥ-ⲧⲱⲟⲩⲛ ⲇⲉ ⲛ̄ⲑⲓ-ⲓⲱⲥⲏⲫ "Joseph got up" (Matt 1:24)
ϩⲙ̄-ⲡⲧⲣⲉⲩ-ⲛ̄ⲕⲟⲧⲕ̄ ⲇⲉ ⲛ̄ⲑⲓ-ⲛ̄ⲣⲱⲙⲉ "While people were sleeping" (Matt 13:25)
ⲁⲗⲗⲁ ⲛⲁϣⲱ-ⲟⲩ ⲟⲛ ⲛⲑⲓ-ⲛⲁⲣⲅⲟⲥ "But the lazy, too, are numerous" (ShIII 115:1–2)
ⲟⲩⲛⲧ-ϥ̄-ⲉϫⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲛⲑⲓ-ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ "The Son of Man has authority" (Mark 2:10)

ⲛ̄ⲑⲓ- can also resume the actor expression (-ⲉϥ-) in formations like ⲧⲉϥⲑⲓⲛ-ⲥⲱⲧⲡ "*His* activity of choosing" **109(ii)** as a synonymn of ⲡⲧⲣⲉϥ-ⲥⲱⲧⲡ ⲛ̄ⲑⲓ- . . . : e.g. ⲡⲧⲱϣ ⲙ-ⲡⲉⲓⲟⲩⲟⲉⲓϣ ⲙⲛ-ⲧⲉϥⲑⲓⲛ-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 ⲇⲉ ⲛ̄ⲑⲓ-ⲛⲁ-ϫⲡ̄-ⲙⲛ̄ⲧⲟⲩⲉ Matt 20:9 "Those hired about (literally. related to) the eleventh hour came"; ⲁϥ-ⲟⲩⲱϣⲃ̄ ⲇⲉ ⲛ̄ⲑⲓ-ⲡⲏ John 9:25 "He answered"; ⲧⲟⲧⲉ ⲥⲉ-ⲛⲁ-ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲛ̄ⲑⲓ-ϩⲁϩ Matt 24:10 "And then many will fall away"; ϩⲛ̄-ⲧⲉϩⲟⲩⲉ̂ⲓⲧⲉ ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̄ⲑⲓ-ⲡϣⲁϫⲉ John 1:1 "In the beginning was the Word"; ⲥⲉ-ⲛⲁ-ϣⲱⲡⲉ ⲛ̄ⲑⲓ-ϩⲉⲛⲙⲁⲓⲛ Luke 21:25 "There will be signs"; ⲛⲉⲩ-ϣⲟⲟⲡ ⲇⲉ ϩⲁϩⲧⲏ-ⲛ ⲡⲉ ⲛ̄ⲑⲓ-ⲥⲁϣϥ̄ ⲛ̄-ⲥⲟⲛ Matt 22:25 "Now there were seven brothers among us"; ⲥⲉ-ⲃⲟⲣⲃ̄ ⲅⲁⲣ ⲉⲣⲟ-ϥ ⲛ̄ⲑⲓ-ⲫϩⲟⲩⲟ ⲉ-ϩⲙⲉ ⲛ̄-ⲣⲱⲙⲉ Acts 23:21 "For more than forty men lie in ambush for him"; ⲁϥ-ⲥⲓϣⲉ ⲛ̄ⲑⲓ-ϩⲏⲧ-ⲫ 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-ⲫⲓⲛⲉ Luke 7:24, ⲛ̄ⲑⲓ-ⲛⲉⲃⲟⲗ ϩⲛ̄-ⲑⲓⲧⲁⲗⲓⲁ Heb 13:24, ⲛ̄ⲑⲓ-ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲣⲙ̄ⲙⲁⲟ Matt 27:57, ⲛ̄ⲑⲓ-ⲧϣⲉⲉⲣⲉ 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-ⲯⲩⲭⲏ Acts 2:41, ⲛ̄ⲑⲓ-ⲡⲉⲓ̈ⲕⲉⲥⲟⲟⲩ ⲛ̄-ⲥⲟⲛ Acts 11:12, ⲛ̄ⲑⲓ-ϩⲟⲉⲓⲛⲉ ⲛ̄-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ Matt 12:38, ⲛⲑⲓ-ⲛⲁⲓ ⲉⲧ⁰-ⲙⲙⲁⲩ ShIII 133:11–12, ⲛⲑⲓ-ⲛ-ⲉⲧ⁰-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-ⲡⲉϥⲙⲁ ⲛ̄-ⲙ̄ⲧⲟⲛ <u>ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ</u>
"For we, who have believed, will enter His place of rest" (Heb 4:3)

ϣ̄ϣⲉ ⲇⲉ ⲉⲣⲟ-ⲛ <u>ⲁⲛⲟⲛ ⲛ-ⲉⲧⲉ-ⲟⲩⲛ-</u>ⲫⲃⲟⲙ ⲙ̄ⲙⲟ-ⲟⲩ ⲉ-ⲫⲧⲣⲉⲛ-ϥⲓ ϩⲁ-ⲙ̄ⲙⲛ̄ⲧ-ⲃⲱⲃ "It is right for us, who are strong, to bear with the failings" (Rom 15:1)

ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ . . . ⲡⲁⲓ̈ ⲉⲛⲧ-ⲁⲓ̈-ϣⲱⲡⲉ ⲛⲁ-ϥ <u>ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ</u> ⲛ̄-ⲫⲕⲏⲣⲩϫ ⲁⲩⲱ ⲛ̄-ⲫⲓⲁⲕⲟⲛⲟⲥ "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-).

ϥ-ϫⲟ ⲅⲁⲣ ⲙⲙⲟ-ⲥ <u>ⲛⲧⲟϥ ⲡϫⲟⲉⲓⲥ</u> "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 <u>ⲛⲁⲓ̈ ⲉⲧⲟⲩ-ⲛⲁ-ⲟⲡ-ⲥ̄ ⲉⲣⲟ-ⲟⲩ</u> "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 ⲥϩⲁⲓ= 'write', ⲧⲛ̄ⲛⲟⲟⲩ= 'send (hither)', ⲧⲟⲟⲩ= 'buy', ϫⲟⲟⲩ= 'send (thither)', and ϭⲟⲟⲩ= 'make narrow'; after the double-object infinitive ϯⲛⲁ= '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-ⲫⲉⲓⲱⲧ 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. ⲛ̄ϥ-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-ⲥϥ̄-ϥ̄ ⲙ̄-ⲡⲣⲱⲙⲉ Job 2:4 "All that a man has" (Every thing such that he [-ϥ̄] has it, namely the man)

ZERO (⁰) 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-ⲫ 'Obliterate me'; ⲛ̄ϩⲏⲧ-ⲫ "In me"; ⲉⲣⲟ-ⲫ "Against you (sing. fem.)"; ⲧⲥⲁⲃⲟ-ⲫ "Teach you (sing. fem.)"; ⲁⲫ-ⲥⲱⲧⲡ "You (sing. fem.) chose"; ⲧⲣⲉⲫ-ⲥⲱⲧⲡ "(To) make you (sing. fem.) choose"
[1]The phoneme /a/ is normally manifested as ⲉ before -Ø; e.g. ⲛⲉ-ⲫ 'to you' [2]Varies with -ⲣ- and -ⲣⲉ- (giving ⲁⲫ-/ⲁⲣ-/ⲁⲣⲉ-)

PERSONAL RECIPROCITY

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

ⲁⲩ-ϣⲁϫⲉ 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-ⲫϩⲙ̄ϩⲁⲗ ⲛ̄-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ Gal 5:13 "Be servants of one another" (ⲛⲉⲧⲛ̄- resolves the plurality of persons addressed in the imperative); ⲥⲉ-ⲛⲁ-ⲥⲕⲁⲛⲇⲁⲗⲓϫⲉ ⲛ̄ϭⲓ-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-ⲫⲧⲣⲉⲛ-ⲥⲁ̄ⲥⲁ̄-ⲛⲉⲛⲉⲣⲏⲩ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ϩⲓⲧⲛ̄-ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⲫ-ϩⲛ̄-ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means for us to encourage one another by each other's faith"; ⲉⲣϣⲁⲛ-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*

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DEFINITION AND CLASSIFICATION OF NOUNS

91 The '*noun*' is a set of word classes
(1) Common noun
Gendered, ⲣⲱⲙⲉ 'person/human' **104**
Genderless, ⲛⲟϭ '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)," ⲡⲉⲧⲛ̄ⲣ̄ⲣⲟ "Your king," ⲟⲩⲛⲟϭ "A big one," ⲫⲡⲣⲟⲫⲏⲧⲏⲥ "Prophet(s)," ϣⲟⲙⲛ̄ⲧ 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. ⲧⲉϥϩ̄ⲃⲥⲱ ⲛ̄-ⲣ̄ⲣⲟ Acts 12:21 "His *royal* robe," ϩⲉⲛϣⲏⲣⲉ ϣⲏⲙ Matt 11:16 "Some *little* children," ⲟⲩⲛⲟϭ ⲙ̄-ⲙⲏⲏϣⲉ 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. ⲧⲉϊⲥϩⲓⲙⲉ "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-ϊ "My mouth."

(b) In *'describing'*, an entity term construction speaks of an entity by its quality, ⲟⲩⲛⲟϭ "A big one"; activity, ⲡⲉϊⲣⲉϥ-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', ϣⲏⲙ '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* π–/τ– *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")

π–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

ⲡⲁ̅ⲃⲉ masc. noun (ⲡⲡⲁ̅ⲃⲉ "The rag")

τ–ⲡⲁ̅ⲃⲉ "The tattered one (i.e. ϣⲧⲏⲛ 'garment' fem.), The entity of fem. grammatical gender having the quality of ⲡⲁ̅ⲃⲉ " (Luke 5:36); descriptive entity term

ϣⲡⲏⲣⲉ fem. noun (ⲧⲉϣⲡⲏⲣⲉ "The wonder, The amazement")

ⲡⲉ–ϣⲡⲏⲣⲉ "The terrible one, The entity of masc. grammatical gender having the quality of ϣⲡⲏⲣⲉ " (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 ⲇⲉ 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"; ⲁϣ ⲅⲁⲣ ⲡⲉ ⲡⲛⲟϭ | ⲡⲛⲟⲩⲃ ⲡⲉ | ϫⲛ̅–ⲡⲉⲣⲡⲉ ⲡⲉ ⲉⲧ⁰-ⲧⲃ̅ⲃⲟ ⲙ̅–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 ⲛ̅:13–22 the indef. pronouns ϩⲟⲓⲛⲉ and ϩⲉⲛⲕⲟⲟⲩⲉ, in anaphoric parallel to ϩⲉⲛⲣⲱⲙⲉ, are modified by an attributive noun: ϩⲉⲛⲣⲱⲙⲉ ⲙ̅-ⲡⲣⲟ̂ⲫⲏⲧⲏⲥ ϩⲟⲓⲛⲉ ⲛ̅-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϩⲉⲛⲕⲟⲟⲩⲉ ⲛ̅-ⲕⲣⲓⲧⲏⲥ ⲙ̅-ⲙⲉ ϩⲟ̅ⲓⲛⲉ ⲙ̅-ⲡⲁⲣⲑⲉⲛⲟ̅ⲥ ϩⲉ̅ⲛⲕⲟⲟⲩⲉ ⲛ̅-ⲛⲁⲏⲧ ⲛ̅-ⲣⲉϥ-† ϩⲟⲓⲛⲉ ⲁⲩ-ϥⲓ ⲙ̅-ⲡⲉⲩⲥⲧⲟ̅ⲥ 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 ⲛ̅- includes alt. ⲙ̅- **21** and vars. **22**)

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

(2) ⲡ- Gendered Common Noun *Attributive Noun* **101**
ⲧϣⲉⲉⲣⲉ ϣⲏⲙ "The *little* girl"

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

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

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

(2) Gendered Common Noun *Attributive Noun* ⲛⲓⲙ
ϣⲏⲣⲉ ϣⲏⲙ ⲛⲓⲙ "All the *male* children"

(3) *Attributive Noun* ⲛⲓⲙ ⲛ̅- 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, ϣⲏⲙ	All[2]

[1]Except ϣⲏⲙ and composites based on invariable ⲡⲉⲧ- **110**. The syntax of composites based on ⲡⲁ- **111** is obscure. [2]Except ⲁⲥ, ⲃ̅ⲣ̅ⲣⲉ, 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 ⲛ–ⲇⲓⲕⲁⲓⲟⲛ ⲁⲩⲱ ⲛ–ⲧⲃⲃⲟ ϩⲓ–ⲙⲉ ShIII 34:17 "Deeds that are just and pure and true"; ⲟⲩⲛⲟϭ ⲏ ϩⲉⲛⲛⲟϭ ⲙ–ⲙⲏⲥⲧⲏⲣⲓⲟⲛ ShAmél I 281:9 "One or more great mysteries"; ϩⲉⲛⲛⲟϭ ⲛ–ⲣⲱⲙⲉ ⲟⲛ ⲛⲉ ϩⲓ–ⲛⲟϭ ⲛ–ⲥϩⲓⲙⲉ ShAmél I 65:11–12 "They are also adult men and adult women"

ii. by expansion, e.g. ⲗⲁⲁⲩ ⲛ–ϩⲱⲃ ⲛ–ⲛⲟⲃⲉ ⲙ–ⲙⲟⲩ ShIII 156:19 "Any *mortally* sinful deed"; ⲡⲉⲓ̅ⲣ̅ⲡⲉ ⲙ̅–ⲙⲟⲩⲛⲏ̅ ⲛ̅–ϭⲓϫ Mark 14:58 "This temple that is made *with hands*" (This *hand* made temple)

iii. by reiteration (cf. **62**), e.g. ⲛ̅ⲕⲟⲗⲁⲥⲓⲥ ⲙ̅–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. ⲧⲛⲟϭ ⲛ̅–ⲥⲕⲏⲛⲏ ⲉⲧ$^{\emptyset}$-ϫⲏⲕ ⲉⲃⲟⲗ ⲙ̅–ⲙⲟⲩⲛⲏ̅ ⲛ̅–ϭⲓϫ ⲁⲛ ⲉⲧⲉ–ⲡⲁⲓ̈ ⲡⲉ ⲛ̅–ⲧⲁ–ⲡⲉⲉⲓ-ⲥⲱⲛⲧ̅ 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* ⲛ̅– *Attributive Noun*

ⲡⲟⲉⲓⲕ <u>ⲙ̅–ⲙⲉ</u> "The true bread" (John 6:32)
ⲧⲉⲥⲕⲏⲛⲏ <u>ⲙ̅–ⲙⲉ</u> "The true tent" (Heb 8:2)
ⲟⲩⲣⲱⲙⲉ <u>ⲛ̅–ⲇⲓⲕⲁⲓⲟⲥ</u> "A righteous man" (Mark 6:20)

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

The most frequent attributive construction of the noun. The attributive noun (ⲙⲉ, ⲇⲓⲕⲁⲓⲟⲥ) is mediated by the morph ⲛ̅– **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 ⲣ̅ⲣⲟ 'king' actualized as an attributive ⲛ̅–ⲣⲣⲟ means "royal" βασιλικός Acts 12:21.) For ⲛ̅–ⲟⲩⲱⲧ, 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); ϣⲡⲏⲣⲉ 'amazement', ⲛ̄–ϣⲡⲏⲣⲉ 1 Pet 2:9 "*Marvelous*" (θαυμαστός); ⲃⲟⲗ 'falsehood', ⲛ̄–ⲃⲟⲗ 2 Pet 2:3 "*False*" (πλαστός); ⲙⲛ̄ⲧ–ⲣⲙ̄ⲛ̄–ϩⲏⲧ 'intelligence', ⲙ̄–ⲙⲛ̄ⲧ–ⲣ̄ⲙⲛ̄–ϩⲏⲧ ShChass 104:3–4 "*Intelligent*"; ⲙⲛ̄ⲧ–ϩⲏⲕⲉ 'poverty', ⲙ–ⲙⲛⲧ–ϩⲏⲕⲉ ShIV 162:20 "*Cheap, poor*"; ⲛⲓϥⲉ ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ "Breath of God," ⲛ̄–ⲛⲓϥⲉ ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ 2 Tim 3:16 "*Inspired by God*" (θεόπνευστος); ϫⲛⲟⲩϥ 'to burn', ⲃ̄ⲣ̄ⲃ̄ⲣ̄ 'to boil', ⲟⲩⲡⲗⲩⲅⲏ ⲛ–ϫⲛⲟⲩϥ ⲛ–ⲃⲣⲃⲣ ShIII 50:5 "A *burning, boiling* plague"; ⲡⲓⲑⲉ (πείθειν) 'to persuade', ⲟⲩⲡⲁⲣⲁⲇⲓⲅⲙⲁ ⲙ–ⲡⲓⲑⲉ ShIII 42:8 "A *convincing* example." *Examples with genderless common nouns:* ϩⲉⲛⲣⲱⲙⲉ ⲙ–ⲡⲟⲛⲏⲣⲟⲥ ShIV 206:12 "*Wicked* people"; ϩⲉⲛⲥⲃⲱ ⲛ̄–ϣⲙ̄ⲙⲟ Heb 13:9 "*Strange* teachings"; ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̄–ⲃ̄ⲣ̄ⲣⲉ Matt 26:28 "The *new* covenant"; ⲱ̀ ⲧⲅⲉⲛⲉⲁ ⲛ̄–ⲁⲧ–ⲛⲁϩⲧⲉ Mark 9:19 "O *faithless* generation"; ⲟⲩⲣⲱⲙⲉ ⲣ̄–ⲣⲉϥ–ⲣ̄–ⲑⲛⲟⲃⲉ 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–ⲉϣⲱⲧ 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 ⲡⲁϫⲥ̄ (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); ⲓⲥ̄ ⲡⲛⲁϫⲱⲣⲁⲓⲟⲥ ⲡⲁⲓ̈ ⲉⲛⲧ–ⲁϥ–ϣⲱⲡⲉ ⲛ̄–ⲟⲩⲣⲱⲙⲉ ⲙ̄–ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄–ⲁⲩⲛⲁⲧⲟⲥ ϩⲙ̄–ⲫⲱⲃ ⲛⲙ–ⲡϣⲁϫⲉ 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–ⲁⲩⲛⲁⲥⲧⲏⲥ 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. ϣⲣ̄ ⲛ̄–ⲟⲩⲱⲧ = ϣⲏⲣⲉ 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–ⲑⲙⲟⲟⲩ Mark 9:41 "A cup of water"; ⲟⲩⲁⲅⲉⲗⲏ ⲇⲉ ⲛ̄–ϩⲣⲓⲣⲉ–ⲛⲁϣⲱ–ⲟⲩ Matt 8:30 "A herd of many swine"; ϩⲉⲛⲕⲉⲙⲏⲛϣⲉ ⲛ̄–ϧⲱⲁⲗⲉ Acts 2:40 "Many other words" [illegible] multitudes of words

100 [illegible] by a mediated attributive construction. "The [illegible] has the following form. Linkage by a [illegible] 231 [illegible]

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

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

Further example: ⲡϣⲁⲛ–ϩⲧⲏ–ϥ ⲛ–ϩⲁⲣϣ–ⲫϩⲏⲧ ⲉⲧⲉ–ⲛⲁϣⲉ–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*

ⲧϣⲉⲉⲣⲉ ϣⲏⲙ "The little girl" (Matt 9:24)

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

The attributive noun (ϣⲏⲙ) is *not* mediated by the morph ⲛ̄– and is autonomous **28**; it follows the term that it modifies. E.g. ϩⲉⲛϣⲏⲣⲉ ⲕⲟⲩⲓ̈ 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. ⲡϣⲏⲣⲉ ⲁⲉ ϣⲏⲙ 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

ϣⲏⲣⲉ ϣⲏⲙ 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–ϭⲟⲙ "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– . . . ϭⲟⲙ), 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"; ⲧⲉⲓⲗⲑⲏⲧ ⲛ-ⲥϩⲓⲙⲉ ShAmél I 76:12 "This foolish woman"; ϯⲛⲟⲃ ⲛ̄-ϣⲁϫⲉ 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-ⲕⲟⲗⲁⲛⲧⲏⲥ 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 ϣⲏⲙ: ϩⲉⲛⲕⲟⲩⲓ ϣⲏⲙ ⲙ̄-ⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ 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"; ⲟⲩϣⲁϫⲉ ⲉ-ϯϫⲟⲟ-ϥ ⲛⲁ-ⲕ Luke 7:40 "Something to say to you"; ⲡⲟⲩⲟⲉⲓϣ ⲡⲉ ⲉ-ϯⲧⲣⲉⲛ-ⲕⲁ-ⲣⲱ-ⲛ ShIII 224:19 "Is it time for us to keep silent?"; ⲡⲱⲛϩ ϣⲁ-ⲉⲛⲉϩ Mark 10:17 "Eternal life, Living forever"; ⲧⲉϫⲏⲣⲁ ⲇⲉ ⲛⲁⲙⲉ I 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-ϯⲃⲟⲙ ⲉϩⲣⲁⲓ ⲉϫⲛ-ⲛ-ⲉⲧϕ-ⲟⲩⲏϩ 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-ϥ 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 III: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"; ⲱ̀ ⲧⲅⲉⲛⲉⲁ ⲛ̄-ⲁⲡⲓⲥⲧⲟⲥ ⲉⲧϕ-ⲃⲟⲟⲙⲉ Luke 9:41 "O faithless and perverse generation!"; ⲡⲱⲛⲉ ⲛ̄-ⲃⲁⲉⲓⲉ ⲏ̀ ⲉⲧ-ⲛⲉⲃⲱ-ϥ ShWess9 110*a:*5–7 "The ugly, unseemly stone"; ⲛⲉⲓⲣⲉϥ-ϣⲁϫⲉ ⲁⲩⲱ ⲉⲧϕ-ⲁⲥⲱⲟⲩ ShAmél II 419:14–420:1 "These babblers and vain persons"; ⲟⲩⲙⲏⲏϣⲉ ⲇⲉ ⲟⲛ ⲉⲩ-ⲥⲏⲃ ⲁⲩⲱ ⲛ̄-ⲃⲁⲗⲉ Acts 8:7 "And many who were paralyzed or lame"; ϩⲉⲛⲥⲃⲱ ⲛ̄-ϣⲙ̄ⲙⲟ ⲁⲩⲱ ⲉⲩ-ϣⲟⲃⲉ Heb 13:9 "Strange and diverse teachings"; ϩⲉⲛⲛⲟⲃ ⲛ̄-ⲁⲓⲧⲓⲁ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ϥ ⲁⲩⲱ ⲉⲩ-ϩⲟⲣϣ̄ Acts 25:7 "Great and serious charges against him"; ⲟⲩⲡⲟⲣⲛⲟⲥ ⲏ̀ ⲉϥ-ⲥⲟⲟϥ Heb 12:16 "Someone promiscuous or who is defiled"; ⲟⲩⲭⲣⲏⲥⲧⲟⲥ ⲁⲩⲱ ⲉϥ-ⲥⲟⲩⲧⲱⲛ Ps 24(25):8 "Good and upright"; ⲕⲉⲛⲟⲃ ⲥⲛⲧⲉ ⲛ-ⲥϩⲓⲙⲉ ShIV 108:3 "Two other female leaders" or "Two other leading women"; ⲡⲛⲟⲃ ⲥⲛⲁⲩ ⲛ-ⲣⲉϥ-ⲣ-ϕⲟⲩⲟⲉⲓⲛ ShOrig 305 (Orlandi 20:37) "The two great lights";

ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲉ-ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲓ̈ⲱⲥⲏⲫ ⲉ-ⲩⲃⲟⲩⲗⲉⲩⲧⲏⲥ ⲡⲉ ⲣ̄-ⲣⲱⲙⲉ ⲛ̄-ⲁⲅⲁⲑⲟⲥ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲥ ⲡⲁⲓ̈ ⲉ-ⲛ-ϥ-ϥⲓ ⲁⲛ ⲛⲙ-ⲡⲉⲩϣⲟⲭⲛⲉ ⲁⲩⲱ ⲡⲉⲩϩⲱⲃ ⲉ-ⲩⲉⲃⲟⲗ ⲡⲉ ϩⲛ-ⲁⲣⲓⲙⲁⲑⲁⲓⲁ ⲧⲡⲟⲗⲓⲥ ⲛ-ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲡⲁⲓ̈ ⲉ-ⲛⲉϥ-ϭⲱϣⲧ 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

(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 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); ϣⲡⲏⲣⲉ 'amazement', ⲛ̄-ϣⲡⲏⲣⲉ 1 Pet 2:9 "*Marvelous*" (θαυμαστός); ⲃⲟⲗ 'falsehood', ⲛ̄-ⲃⲟⲗ 2 Pet 2:3 "*False*" (πλαστός); ⲙⲛ̄ⲧ-ⲣⲙ̄ⲛ̄-ϩⲏⲧ 'intelligence', ⲙ̄-ⲙⲛ̄ⲧ-ⲣ̄ⲙⲛ̄-ϩⲏⲧ ShChass 104:3–4 "*Intelligent*"; ⲙⲛ̄ⲧ-ϩⲏⲕⲉ 'poverty', ⲙ-ⲙⲛⲧ-ϩⲏⲕⲉ ShIV 162:20 "*Cheap, poor*"; ⲛⲓϥⲉ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ "Breath of God," ⲛ̄-ⲛⲓϥⲉ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ 2 Tim 3:16 "*Inspired by God*" (θεόπνευστος); ϫⲛⲟⲩϥ 'to burn', ⲃ̄ⲣⲃ̄ⲣ 'to boil', ⲟⲩⲡⲗⲩⲅⲏ ⲛ-ϫⲛⲟⲩϥ ⲛ-ⲃⲣⲃⲣ ShIII 50:5 "A *burning, boiling* plague"; ⲡⲓⲑⲉ (πείθειν) 'to persuade', ⲟⲩⲡⲁⲣⲁⲇⲓⲅⲙⲁ ⲙ-ⲡⲓⲑⲉ ShIII 42:8 "A *convincing* example." *Examples with genderless common nouns:* ϩⲉⲛⲣⲱⲙⲉ ⲙ-ⲡⲟⲛⲏⲣⲟⲥ ShIV 206:12 "*Wicked* people"; ϩⲉⲛⲥⲃⲱ ⲛ̄-ϣⲙ̄ⲙⲟ Heb 13:9 "*Strange* teachings"; ⲧⲇⲓⲁⲑⲏⲕⲏ ⲛ̄-ⲃ̄ⲣ̄ⲣⲉ Matt 26:28 "The *new* covenant"; ⲱ̀ ⲧⲅⲉⲛⲉⲁ ⲛ̄-ⲁⲧ-ⲛⲁϩⲧⲉ Mark 9:19 "O *faithless* generation"; ⲟⲩⲣⲱⲙⲉ ⲣ̄-ⲣⲉϥ-ⲣ̄-ⲑⲛⲟⲃⲉ 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-ⲉϣⲱⲧ 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 ⲡⲁϫⲥ̄ (i.e. ⲡⲁϫⲟⲉⲓⲥ) ⲛ̄-ⲥⲟⲛ Life and Martyrdom of Eustathius, Theopisia, and Their Children (BMar 121:1) "You are my lord brother" (noble title of respect for elder brother); ⲓ̅ⲥ̅ ⲡⲛⲁϩⲱⲣⲁⲓⲟⲥ ⲡⲁⲓ̈ ⲉⲛⲧ-ⲁϥ-ϣⲱⲡⲉ ⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲙ̄-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄-ⲇⲩⲛⲁⲧⲟⲥ ϩⲙ̄-ⲫⲱⲃ ⲛⲙ-ⲡϣⲁϫⲉ 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. ϣⲣ̄ ⲛ̄-ⲟⲩⲱⲧ = ϣⲏⲣⲉ 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-ⲑⲙⲟⲟⲩ Mark 9:41 "A cup of water"; ⲟⲩⲁⲅⲉⲗⲏ ⲇⲉ ⲛ̄-ⲑⲣⲓⲣ ⲉ-ⲛⲁϣⲱ-ⲟⲩ Matt 8:30 "A herd of many swine"; ϩⲉⲛⲕⲉⲙⲏⲏϣⲉ ⲛ̄-ⲑϣⲁϫⲉ 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 | (ⲁⲩⲱ) ⲛ̄– *Common Noun*

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

Further example: ⲡϣⲁⲛ–ϩⲧⲏ–ϥ ⲛ–ϩⲁⲣϣ–ⲑϩⲏⲧ ⲉⲧⲉ–ⲛⲁϣⲉ–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*

ⲧϣⲉⲉⲣⲉ ϣⲏⲙ "The little girl" (Matt 9:24)

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

The attributive noun (ϣⲏⲙ) is *not* mediated by the morph ⲛ̄– and is autonomous **28;** it follows the term that it modifies. E.g. ϩⲉⲛϣⲏⲣⲉ 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 ⲇⲉ; e.g. ⲡϣⲏⲣⲉ ⲇⲉ ϣⲏⲙ 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

ϣⲏⲣⲉ ϣⲏⲙ 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–ϭⲟⲙ "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 ⲛ̄–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– . . . ϭⲟⲙ), despite being separated from it. Only genderless common nouns **113** and composite nouns based on invariable ⲡⲉⲧ–

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

Examples: ⲡⲉⲧⲛ̄ϯ Matt 6:1 "Your charity"; ⲡⲉⲓ ⲉⲃⲟⲗ ⲙ̄-ⲡⲓⲏⲗ ϩⲛ̄-ⲕⲏⲙⲉ Ps 113(114):1 "The going forth of Israel from Egypt"; ⲡⲉϊⲡⲓⲑⲉ Gal 5:8 "This persuasion" (πείθειν, but the Greek original has ἡ πεισμονή); ⲟⲩϫⲡⲉ-ϩⲁϩ Prov 8:18 "Abundant possessions (Acquisition of many things)"; ⲡⲕⲟⲟⲥ-ⲧ Matt 26:12 "My burial (The burying-Me)"; ϩⲉⲛϯ ⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ Matt 7:11 "Good gifts"; ⲁϫⲛ̄-ⲫⲕⲣⲙ̄ⲣⲙ̄ ϩⲓ-ⲫⲙⲟⲕⲙⲉⲕ Phil 2:14 "Without grumbling or questioning." The infinitive can occur in an attributive construction of the noun **99:** ⲟⲩⲡⲗⲩⲅⲏ ⲛ-ϫⲛⲟⲩϥ ⲛ-ⲃⲣⲃⲣ ShIII 50:5 "A *boiling* hot plague" (cf. ⲃ̄ⲣⲃ̄ '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-ϯ-ⲫⲟⲱⲛⲧ 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-ⲫⲧⲙ̄-ⲟⲩⲉⲙ-ⲫⲁϥ ⲟⲩⲁⲉ ⲉ-ⲫⲧⲙ̄-ⲥⲉ-ⲫⲏⲣⲡ̄ 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', ϩⲣ̄ϣⲓⲣⲉ (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', ϣⲃⲏⲣ/ϣⲃⲉⲉⲣⲉ 'male/female friend', ϣⲏⲣⲉ/ϣⲉⲉⲣⲉ '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 (ⲡⲙⲏⲏϣⲉ "The crowd") and can receive

cross-reference in the plural; cf. also **66(b)**. E.g. ⲟⲩⲙⲏⲏϣⲉ ⲉⲩ-ⲙⲟⲕϩ ⲛ̄-ϕϣⲱⲛⲉ Mark 1:34 "A crowd who were afflicted with illnesses"; ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣ-ⲥ̄ ⲁⲩ-ⲥⲱⲟⲩϩ Acts 13:44 "As for the whole city, they gathered"; ⲡⲕⲉ-ⲥⲉⲉⲡⲉ ⲁⲩ-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. ⲛⲉϥⲥⲛⲏⲩ 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 ⲛⲉⲥⲛⲏⲩ (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 ⲩ or ⲟⲩ, viz. -ⲁⲩ, -ⲉⲉⲩ, -ⲏⲩ, -ⲏⲩⲉ, -ⲉⲓⲟⲟⲩⲉ, -ⲟⲟⲩ, -ⲟⲟⲩⲉ, -ⲟⲩⲓ, and -ⲱⲟⲩ; e.g. ⲥⲟⲛ/ⲥⲛⲏⲩ 'brother(s)', ⲙⲟⲟⲩ/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)', ϣⲃⲏⲣ/ϣⲃⲉⲉⲣ 'friend(s)', ϭⲱⲙ/ϭⲟⲟⲙ 'property (properties)'. *(iv)* Miscellaneous other plur. formations entailing alteration, addition, and/or deletion of vowels in the basic form; e.g. ϯⲙⲉ/ⲧⲙⲉ 'village(s)', ⲧⲟⲟⲩ/ⲧⲟⲩⲉⲓⲏ 'mountain(s)', ϩⲓⲙⲉ/ϩⲓⲟⲙⲉ 'wife, wives', ϫⲛⲁϩ/ϫⲛⲁⲩϩ 'forearm(s)'. Some *nouns of Greek origin* form a Greco-Coptic plural in -ⲟⲟⲩⲉ: ψⲩⲭⲏ/ψⲩⲭⲟⲟⲩⲉ '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-ⲛⲟϭ 'greatness', ⲙⲛ̄ⲧ-ⲟⲩⲁ 'unity', ⲙⲛ̄ⲧ-ϩⲣⲱⲙⲁⲓⲟⲥ 'Latin language', ⲙⲛ̄ⲧ-ⲁⲧ[119]-ϭⲟⲙ 'powerlessness', ⲙⲛ̄ⲧ-ⲣⲙ̄ⲛ̄[120]-ⲕⲏⲙⲉ 'Coptic language'.

ii. ϭⲓⲛ-, fem., denotes kinds of action. Combines with some infinitives. ϭⲓⲛ-ⲟⲩⲱⲙ, ϭⲓⲛ-ⲥⲱ 'eating, drinking/foodstuff, drink'; ϭⲓⲛ̄-ⲧⲁⲗⲉ-ϕϭⲓϫ 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–ϣⲱⲡⲉ 'residence, dwelling place, monastic cell', ⲙⲁ–ⲛ̄–ϣⲉⲗⲉⲉⲧ '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–ϣⲉ 'carpenter'.

vi. ⲉⲓⲉⲡ– fem., denotes artifacts of crafts and other occupations. Combines with some names of artisanal materials. ⲉⲓⲉⲡ–ⲛⲟⲩⲃ 'gold work, gilt', ⲉⲓⲉⲡ–ϣⲉ 'wooden artifact'. But also ⲉⲓⲉⲡ–ϣⲱⲧ 'merchandise' (based on ϣⲱⲧ '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. ϣⲟⲩ–, masc. (only?), 'worthy of . . . ' Combines with some infinitives (negative ϣⲟⲩ–ⲧⲙ̄–). ϣⲟⲩ–ⲙⲉⲣⲓⲧ–ϥ (–ⲥ, –ⲟⲩ) "Worthy of being loved"; ⲡⲉⲓϣⲟⲩ–ⲧⲙ–ⲧⲁⲩⲉ–ⲡⲉϥⲣⲁⲛ 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–ϣⲟⲙⲛ̄ⲧ ⲛ̄–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–ϫⲏⲃⲉ '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," ϩⲉⲛⲡⲉⲧ–ⲛⲁⲛⲟⲩ–ϥ "Good things, Good deeds." The base ⲡⲉⲧ– combines with some statives **162**, ⲛⲁⲛⲟⲩ= **376** 'is good', and ⲉϣϣⲉ **488** 'is right, fitting, necessary' (e.g. ⲡⲉⲧ–ⲟⲩⲁⲁⲃ 'saint', ⲡⲉⲧ–ϩⲏⲡ 'hidden thing, secrecy', ⲡⲉⲧ–ϣⲟⲩⲉⲓⲧ 'empty thing, vanity', ⲡⲉⲧ–ⲉϣϣⲉ 'necessary thing, necessity'). Plurals based on ⲛⲁⲛⲟⲩ= have either a formally sing. subject (ⲛⲁⲛⲟⲩ–ϥ) or a pl. subject (ⲛⲁⲛⲟⲩ–ⲟⲩ), indifferently: ϩⲉⲛⲡⲉⲧ–ⲛⲁⲛⲟⲩ–ϥ and also ϩⲉⲛⲡⲉⲧ–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$^{\theta}$–, 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$^{\theta}$– (etc.), no article can occur since an article is already present (the plural of ⲡ–ⲉⲧ$^{\theta}$– is ⲛ–ⲉⲧ$^{\theta}$–, 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-ⲉⲧ⁰-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)* ⁰ⲡⲉⲧ-ⲟⲩⲁⲁⲃ (zero article + composite formed by invariable ⲡⲉⲧ-) "Saint(s)." The articulated attributive (ⲡ-ⲉⲧ⁰-) is much more common than composites based on invariable ⲡⲉⲧ-.

Examples: ⲟⲩⲡⲉⲧ-ⲟⲩⲁⲁⲃ ⲧⲉ ShIII 57:26 "She is a saint"; ϩⲉⲛⲡⲉⲧ-ϣⲟⲩⲉⲓⲧ ShIII 41:11 "Vain things"; ⲛⲉⲓⲡⲉⲧ-ϣⲟⲩⲉⲓⲧ Acts 14:15 "These vain things"; ⲉⲓⲧⲉ ⁰ⲁⲅⲁⲑⲟⲛ ⲉⲓⲧⲉ ⁰ⲡⲉⲑⲟⲟⲩ 2 Cor 5:10 "Good or evil"; ⲁϥ-ⲣ̄-ϩⲁϩ ⲙ̄-ⲡⲉⲑⲟⲟⲩ ⲛ̄-ⲛⲉⲕⲡⲉⲧ-ⲟⲩⲁⲁⲃ Acts 9:13 "He has done much evil to thy saints"; ⲡⲉⲕⲉⲓⲱⲧ ⲉⲧ⁰-ϩⲙ̄-ⲡⲡⲉⲑⲏⲡ Matt 6:6 ἐν τῷ κρυπτῷ "Your Father who is in secret"; ⲛⲉⲥⲕⲉⲡⲉⲑⲏⲡ ⲧⲏⲣ-ⲟⲩ ShIII 57:21 "All her other hidden aspects"; ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲉ̀ⲓⲣⲉ ⲛ̄-ⲙ̄ⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ (textual var. ⲛ̄-ϩⲉⲛⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟⲩ) John 5:29 "Those who have done good (good things)"; ⲡⲉⲛⲡⲉⲧ-ⲟⲩⲁⲁⲃ ⲛ̄-ⲉⲓⲱⲧ ⲉⲧ⁰-ⲧⲁⲓⲏⲟⲩ ⲕⲁⲧⲁⲥⲙⲟⲧ 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"; ϩⲉⲛⲕⲟⲩⲓ ⲙ-ⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟⲩ ⲉ-ⲁ⁰-ⲁⲁ-ⲩ ShIII 206:21 "Some trivial good deeds that you (fem. sing.) have done"; ⲕⲉⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ ShChass 88:16–17 "Any other good deed"; ⲟⲩⲡⲉⲧ-ⲉϣϣⲉ ⲡⲉ ⲉ-⁰ϣⲗⲏⲗ ⲁϫⲛ-⁰ⲱϫⲛ Athanasius, Life of St. Anthony 3 (Garitte 6:4–5) "It is fitting to pray constantly"; ⲟⲩⲡⲉⲧ-ⲉϣϣⲉ ⲁⲛ ⲡⲉⲛⲧ-ⲁⲓ-ⲁⲁ-ϥ ShChass 43:6–8 "What I did was not a necessity"; ⲁⲗⲗⲁ ϩⲛ-ⲟⲩⲡⲉⲧ-ⲉϣϣⲉ ⲛⲧ-ⲁⲓ-ϣⲡ-ⲛⲁⲓ ⲓ ⲛ-ⲉⲧ⁰-ⲙⲙⲁⲩ ⲅⲁⲣ ⲛⲉⲩ-ⲉⲅⲕⲣⲁⲧⲉⲩⲉ ⲙⲙⲁⲩ ⲡⲉ ⲁⲛⲟⲕ ⲇⲉ ϩⲱ ⲉ-ⲛⲉⲓ-ϣⲟⲟⲡ ϩⲛ-ⲟⲩⲃⲱⲗ ⲉⲃⲟⲗ ShP 130⁴88r *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-ϣⲟⲩⲉⲓⲧ 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-ϣⲟⲩⲉⲓⲧ 1 Cor 3:20 "They are futile").

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

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 ϣⲃⲣ̄-, var. ϣⲃⲏⲣ- 'fellow . . . , co- . . . ', Greek συν- (cf. ϣⲃⲏⲣ/ϣⲃⲉⲉⲣⲉ 'male/female friend'); e.g. ⲡⲁϣⲃⲣ̄-ⲙⲁⲧⲟⲓ Phil 2:25 "My fellow soldier" (ⲙⲁⲧⲟⲓ is masc.); ⲧⲟⲩϣⲃⲣ-ϣⲉⲗⲉⲉⲧ Ruth 1:15 σύννυμφός σου "Thy sister-in-law" (ϣⲉⲗⲉⲉⲧ is fem.). However, if the completing element is an infinitive, ϣⲃⲣ̄- is an agential base (like ⲣⲉϥ- **121**). Whether the infinitive motivates masc. gender in all such compounds is unclear; e.g. ⲡⲉⲛϣⲃⲣ̄-ⲣ-⁰ϩⲱⲃ 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-ϣⲙⲟⲩⲛ 2 Pet 2:5 "The eighth"; ⲡⲙⲉϩ-ⲥⲛⲁⲩ ⲛ̄-ϫⲱⲟⲛ 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-ⲥⲁϣϥⲉ 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 -ⲁⲁⲥ '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'; ⲡⲁϩⲱⲙ-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.)"; ϩⲉⲛϣⲏⲙ ShIII 109:5 "A few (things)"; ⲫⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ "Sinner(s)"; ϩⲁϩ ⲇⲉ ⲛ̄-ϣⲟⲣⲡ̄ Matt 19:30 "Many that are first (Many *first ones"*)

and as attributive terms **96**

ⲟⲩⲣⲱⲙⲉ ⲛ̅-ⲥⲁⲃⲉ "A *wise* person"; ⲟⲩϣⲏⲣⲉ ϣⲏⲙ "A *little* child"; ⲡϣⲟⲣⲡ ⲛ̅-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'
ϣⲏⲙ (*fem.* ϣⲏⲙⲉ) 'small person/thing, few'
ϣⲙ̅ⲙⲟ (*fem.* ϣⲙ̅ⲙⲱ) 'foreign person/thing'
ϣⲟⲣⲡ (*fem.* ϣⲟⲣⲡⲉ) 'first person/thing'
ϩⲁⲉ (*fem.* ϩⲁⲏ, *pl.* ϩⲁⲉⲉⲩ) 'last person/thing'
ϩⲁⲕ 'sober, prudent person/thing'
ϩⲏⲕⲉ 'poor person/thing'
ϩⲗ̅ⲗⲟ (*fem.* ϩⲗ̅ⲗⲱ, *pl.* ϩⲗ̅ⲗⲟⲓ) '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'
ⲃ̅ⲣ̅ⲣⲉ '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 ⲃ̅-ⲃ̅ⲣ̅ⲣⲉ Mark 1:27 "A new teaching."

(d) *Derived and composite genderless nouns* based on ⲁⲧ- (privative) **119,** ⲣⲙ̅-(ⲛ̅-) ('person related to . . . ') **120,** ⲣⲉϥ- (agential) **121,** the construct participle (e.g. ϫⲁⲥⲓ-) **122,** ⲙⲉϩ- (forming ordinal numbers, some gendered and some genderless) **123,** and prepositions of relationship (e.g. ⲉⲃⲟⲗ ϩⲛ̅-) **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. ϩⲙ̅ϩⲗⲗ (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 ⲙ̅-ⲡⲟⲛⲏⲣⲟⲥ and the inverted attributive **102** ⲡⲡⲟⲛⲏⲣⲟⲥ ⲛ̅-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 ⲙ̅-ⲡⲟⲛⲏⲣⲟⲥ "The wicked person" (versus the emotionally affected phrase ⲡⲡⲟⲛⲏⲣⲟⲥ ⲛ̅-ⲣⲱⲙⲉ "The vile person"); except that for ϣⲏⲙ the usual construction is the unmediated attributive **101,** ϩⲉⲛϣⲏⲣⲉ ϣⲏⲙ "Little children" (versus ϩⲉⲛⲕⲉϣⲏⲙ ⲇⲉ ⲛ̅-ⲧⲃ̅ⲧ̅ 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, ⲛⲟϭ	×	×	×
ϣⲏⲙ	.....	×	×
Limited genderless nouns **114(c)**	×	.....	.....
Compounds based on ⲡⲉⲧ- **110**	.....	.....	×

[1]ⲡⲣⲱⲙⲉ ⲙ̄-ⲡⲟⲛⲏⲣⲟⲥ [2]ⲡϣⲏⲣⲉ ϣⲏⲙ [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. ⲡϣⲟⲣⲡ̄ Rev 1:17 "The first"; ⲧϣⲟⲣⲡ̄ Heb 9:1 "The first"; ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̄-ϣⲟⲣⲡ̄ Heb 9:15 "The first covenant"; ⲧϣⲟⲣⲡ̄ 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. ⲧϣⲟⲣⲡⲉ 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"; ϩⲉⲛϣⲏⲣⲉ ϣⲏⲙ ⲙ̄ⲛ̄-ϩⲉⲛϣⲉⲉⲣⲉ ϣⲏⲙⲉ ShWess9 93*b*:27–94*a*:2 "Boys and girls"; ⲛⲉϩⲓⲟⲙⲉ ⲟⲛ ⲛ̄ⲧⲉⲓϩⲉ (ⲙⲁⲣⲟⲩ-ϣⲱⲡⲉ) ⲛ̄-ⲥⲉⲙⲛⲏ 1 Tim 3:11 "The women likewise (must be) serious."

Formation. (i) Fem. with added final ⲉ: ϣⲟⲣⲡ/ϣⲟⲣⲡⲉ 'first'; *(ii)* fem. with different final vowel: ⲥⲁⲃⲉ/ⲥⲁⲃⲏ 'wise'. ϣⲙ̄ⲙⲟ/ϣⲙ̄ⲙⲱ '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 ⲉⲧ̀-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"; ⲣ̀ⲥⲱⲙⲁ 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-ⲓ̈ⲟⲩⲇⲁⲓ̈ 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-ⲃ̀ⲣ̀ⲣⲉ 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-ⲥ̄ⲃ̄ⲃⲉ 'uncircumcised', ⲁⲧ-ⲧⲁⲕⲟ 'imperishable', ⲁⲑⲏⲧ (ⲁⲧ-ϩⲏⲧ) 'foolish', ⲁⲧ-ϭⲟⲙ 'powerless, unable'; ⲡⲓⲁⲧ-ⲛⲟⲩⲧⲉ ⲛ-ⲇⲓⲁⲃⲟⲗⲟⲥ ShIV 128:3 "The godless devil"; ϩⲉⲛⲣⲱⲙⲉ ⲛ̄-ⲁⲧ-ⲥ̄ⲃ̄ⲃⲉ Acts 11:3 "Uncircumcised men"; ϯ-ϫⲱ ⲙⲙⲟ-ⲥ ⲛⲉ-ⲣ̀ ⲧⲓⲁⲧ-ⲥⲃⲱ (collated) ShAmél II 309:9 "I tell you, O ignorant woman"; ⲧⲉⲓⲓⲁⲑⲏⲧ ⲛ-ϩⲓⲙⲉ 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-ϥ (-ⲥ, -ⲟⲩ) 'uncreated, uncreatable'; ⲁⲧ-ⲡⲟϣ-ϥ (-ⲥ, -ⲟⲩ) 'undivided, indivisible'; ⲁⲧ-ⲛⲁⲩ ⲉⲣⲟ-ϥ (-ⲥ, -ⲟⲩ) 'unseen, invisible'.

120 ⲣ̄ⲙ̄- or ⲣ̄ⲙ̄ⲛ̄- '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 (ⲣ̄ⲙ̄ⲛ̄-ⲕⲏⲙⲉ 'Egyptian' but ⲣ̄ⲙ̄-ⲧⲁⲣⲥⲟⲥ 'person from Tarsus'). E.g. ⲣ̄ⲙ̄-ⲣⲁⲩⲏ 'neighbor'; ⲣ̄ⲙ̄ⲛ̄-ϩⲏⲧ 'intelligent person'; ⲣ̄ⲙ̄-ⲧⲁⲣⲁⲃⲓⲁ 'Arabian'; ⲛ̄ⲧⲕ̄-ⲟⲩⲣ̄ⲙ̄-ⲧⲱⲛ Martyrdom of St. Victor the General (BMar 31:5) "Where do you come from?"; ⲧⲣⲟⲫⲓⲙⲟⲥ ⲡⲣ̄ⲙ̄ⲛ̄-ⲉⲫⲉⲥⲟⲥ Acts 21:29 "Trophimus the Ephesian"; ⲧⲣ̄ⲙ̄ⲛ̄-ⲕⲏⲙⲉ

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

121 ⲣⲉϥ-, 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. ⲣⲉϥ-ⲃⲱⲗ 'interpreter'; ⲣⲉϥ-ϣⲙ̅ϣⲉ-ⲫⲉⲓⲇⲱⲗⲟⲛ 'idolatrous, idolater'; ⲣⲉϥ-ⲣ̅-ⲫⲛⲟⲃⲉ 'sinful, sinner'; ⲛ̅ⲧⲕ̅-ⲡⲁⲣⲉϥ-ϣⲟⲡ-ⲧ̅ ⲉⲣⲟ-ϥ Ps 90(91):2 ἀντιλήπτωρ μου εἶ "Thou art my Helper (One who takes me unto Himself)"; ⲣⲉϥ-ⲙⲟⲟⲩⲧ (stative) 'dead, deadly'; ⲣⲉϥ-ⲥⲱⲧⲙ̅ 'attentive, hearer'; ⲙⲁⲣⲓⲁ ⲧⲣⲉϥ-ϫⲡⲉ-ⲡⲛⲟⲩⲧⲉ ϩⲛ̅-ⲟⲩⲙⲉ Cyril of Alexandria, On the Virgin Mary, title (BMis 139:6–7) "Mary who is truly the bearer of God"; ⲧⲣⲉϥ-ϯ-ⲫϣⲓⲡⲉ Sir 22:4 "The one (i.e. ϣⲉⲉⲣⲉ) that brings shame"; ⲫⲙⲁⲧⲟⲩ ⲛ̅-ⲣⲉϥ-ⲙⲟⲩⲟⲩⲧ Jas 3:8 "Deadly poison"; ⲟⲩⲣⲱⲙⲉ ⲛ̅-ⲣⲉϥ-ⲣ̅-ⲫⲛⲟⲃⲉ John 9:16 "A man who is a sinner."

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

ⲙⲁⲓ̈- 'loving . . . '
ϫⲁⲥⲓ- '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. ⲙⲁⲓ̈-ⲫⲛⲟⲩⲧⲉ 'devout' (loving-ⲫgod, God-loving), ϥⲁⲓ̈-ⲫⲛⲁϩⲃ 'beast of burden' (bearing-ⲫyoke, 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	ⲙⲁⲓ̈-
ⲟⲩⲱⲙ	ⲟⲩⲁⲙ-
ϣⲱⲛⲉ or ϣⲟⲟⲛⲉ	ϣⲁⲛ-, ϣⲛ̅-
ϥⲓ	ϥⲁⲓ̈-
ϩⲗⲟϭ	ϩⲁⲗϭ-
ϫⲓⲥⲉ	ϫⲁⲥⲓ-

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, ϩⲁⲗϭ-⁰ϣⲁϫⲉ '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-⁰ϣⲙ̄ⲙⲟ 'hospitable' (loving-⁰stranger), ϫⲁϊ-⁰ⲃⲉⲕⲉ 'wage earning' (taking-⁰wage); ⲙⲁϊ-ⲛⲉⲩϣⲏⲣⲉ Titus 2:4 φιλότεκνος 'loving, fond of one's children'; ⲙⲁⲥⲧ̄-ⲡⲉⲛⲙ̄ⲧⲟⲛ, ⲙⲁϊ-ⲡⲉⲛⲙ̄ⲧⲟⲛ ShMing 92*a*:19–23 'diligent, lazy'; ϣⲗⲏⲗ 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 ϣⲟⲣⲡ, fem. var. ϣⲟⲣⲡⲉ **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'
ϣⲁ- 'to, toward'
ϩⲓ- 'on, at, in'
ϩⲓⲣⲙ̄- 'beside (door)'
ϩⲓⲧⲡⲉ ⲛ̄- 'above'
ϩⲁⲑⲏ ⲛ̄- 'in front of, before'
ϫⲓⲛ- 'since'

Examples: *(i) entity terms* ⲓ̅ⲥ̅ ⲡⲉⲃⲟⲗ ϩⲛ̄-ⲛⲁϫⲁⲣⲉⲑ Acts 10:38 "Jesus of Nazareth"; ⲧⲥⲟⲫⲓⲁ ⲇⲉ ⲧⲉⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲉ Jas 3:17 "The wisdom from above"; ⲙ̄ⲡⲣⲟⲥ-⁰ⲟⲩⲟⲉⲓϣ ShChass 97:35–36 "Temporal affairs"; ⲟⲩⲡⲁⲣⲁ-ⲧⲉⲩⲫⲩⲥⲓⲥ ShChass 21:26–27 "An

unnatural one": ⲁⲛⲅ–ⲟⲩⲕⲁⲧⲁⲣⲱ–ⲧⲛ ⲁⲛ ShIII 116:17–18 "I am not like you": ϩⲉⲛⲕⲁⲧⲁ–ϯⲥⲁⲣϫ ⲛⲧⲁ–ϥ ShIV 122:24–25 "Blood relations of his"; ϯϩⲓⲣⲏ–ⲡⲣⲟ Mark 2:2 τὰ πρὸς τὴν θύραν "The place(s) about the door"; ϯϩⲁⲧⲉϩⲏ ⲙ̄–ⲡⲥⲁⲃⲃⲁⲧⲟⲛ Mark 15:42 "Before the sabbath"; *(ii) attributives* ⲟⲩⲙ̄ⲛ̄ⲧ–ⲉⲣⲟ̀ ⲛ̄–ϣⲁ–ϯⲉⲛⲉϩ ShChass 98:36–38 "An eternal kingdom"; ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ–ⲕⲁⲧⲁ–ⲓⲱϩⲁⲛⲛⲏⲥ ShIII 58:29 "The gospel according to John"; ⲡϩⲱⲃ ⲛ–ⲕⲁⲧⲁ–ϯⲥⲁⲣϫ 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 ϩⲛ–ⲧⲡⲉ ShIII 194:22 "An angel from heaven").

125 ⲕⲟⲩ–ⲛ̄– 'small'; cf. the attributive construction ⲕⲟⲩⲓ ⲛ̄– **102.** E.g. ⲛ̄–ϯ–ⲛⲁ–ϣ–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: ϫⲁⲏⲗ "Khaēl," cf. ⲙⲓϫⲁⲏⲗ "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. ϩⲣⲁϫⲁⲃ ⲇⲉ ⲉⲧ$^{\emptyset}$-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"; ⲓ̅ⲥ̅ ⲡ-ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉϫ̅ⲥ̅ 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: ⲡⲛⲟⲃ ⲙ̅-ⲙⲱϋⲥⲏⲥ ShChass 76:3-4 "The great Moses"; ⲧⲃⲁⲃⲩⲗⲱⲛ ⲛⲟⲃ 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"; ⲡⲁⲓ̈ 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 ⲁⲓ̈-ⲥϩⲁⲓ̈ ⲛ̅-ⲧⲁⲃⲓϫ Phlm 19 "I, Paul, have written this with my hand"; ⲁⲛⲟⲕ ⲇⲉ ⲡⲁⲩⲗⲟⲥ ϯ-ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲱ-ⲧⲛ̅ 2 Cor 10:1 "I, Paul, entreat you"; *apposition:* ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ . . . ⲡⲁⲓ̈ ⲉⲛⲧ-ⲁⲓ̈-ϣⲱⲡⲉ ⲛⲁ-ϥ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲛ̅-ⲫⲕⲏⲣⲩϫ ⲁⲩⲱ ⲛ̅-ⲫⲇⲓⲁⲕⲟⲛⲟⲥ 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 ⲛ̅-ⲧⲟⲩⲉⲓ ⲙ̅ⲙⲟ-ⲟⲩ ⲡⲉ ⲥⲉⲫⲫⲱⲣⲁ ⲁⲩⲱ ⲡⲣⲁⲛ ⲛ̅-ⲧⲙⲉϩ-ⲥⲛ̅ⲧⲉ ⲡⲉ ⲫⲟⲩⲁ Exod 1:15 "The name of the one was Sepphora; and the name of the second, Phua"; (ⲟ)ⲩⲡⲟⲗⲓⲥ ⲛ̅ⲧⲉ-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ ⲉ-ⲡⲉⲥⲣⲁⲛ ⲡⲉ ⲛⲁϩⲣⲉⲑ Luke 1:26 "A city of Galilee named Nazareth"; ⲛⲟⲃⲉ ⲡⲉ ⲡⲉⲛⲣⲁⲛ ⲣⲱⲙⲉ ⲁⲛ | ⲡⲁⲗⲓⲛ ⲟⲛ ⲟⲩⲛ̅ⲧⲁ-ⲕ-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲕ ⲛⲉ ϩ̅ⲙ-ⲡⲕⲁϩ ⲧⲏⲣ̅-ϥ ⲉ-ⲁⲅⲅⲉⲗⲟⲥ ⲣ̅ⲛ̅ⲧ-ⲟⲩ ⲛ̅ⲛⲁϩⲣⲁ-ⲕ ⲁⲩⲱ ⲇⲓⲕⲁⲓⲟⲥ ⲁⲛ ⲙ̅ⲙⲁⲧⲉ 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* + ⲣ̅ⲛ̅ⲧ≠, without ⲡⲉ, a special naming construction; cf. [d]); ⲁⲛⲟⲕ ⲧⲉ ϩⲣⲟⲩⲑ Ruth 3:16 "I am Ruth"; ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲉⲧⲣⲟⲥ Matt 16:18 "You are Peter"; ⲛ̅ⲧⲟϥ ⲡⲉ ⲡⲉⲭ̅ⲥ̅ Matt 16:20 "He (was) the Christ." Cf. **278.**

(b) Assigning a name to someone: ⲁⲩ-ⲙⲟⲩⲧⲉ ⲉ-ⲃⲁⲣⲛⲁⲃⲁⲥ ϫⲉ-ⲡϫⲉⲩⲥ ⲡⲁⲩⲗⲟⲥ ⲁⲉ ϫⲉ-ⲡϩⲣ̅ⲙⲏⲥ Acts 14:12 "Barnabas they called Zeus, and Paul, Hermes"; ⲟⲩⲁ ⲙ̅-ⲡⲙⲛ̅ⲧ-ⲥⲛⲟⲟⲩⲥ ⲡ-ⲉⲧⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲓⲟⲩⲇⲁⲥ 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 I 383:15–384:1 "Kronos, i.e. Petbe"; ⲥⲓⲙⲱⲛ ⲡ-ⲉⲛⲧ-ⲁⲩ-ϯ-ⲣⲓⲛ-ϥ ⲉ-ⲡⲉⲧⲣⲟⲥ Luke 6:14 "Simon, who was named Peter"; ⲁⲕⲉⲗⲇⲁⲙⲁϫ ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ ⲡⲟ̀ⲱⲙ ⲙ̅-ⲡⲉⲥⲛⲟϥ Acts 1:19 "Akeldama, that is, Field of Blood"; ⲓ̅ⲥ̅ ⲡ-ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉⲭ̅ⲥ̅ Matt 27:17 "Jesus who is called Christ"; ⲕⲏⲫⲁ ⲡ-ⲉ-ϣⲁⲩ-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-ⲣ̅ⲛ̅ⲧ≠ or ⲛⲓⲙ + ⲣ̅ⲛ̅ⲧ≠, without ⲡⲉ, a special naming construction; cf. [a]); ⲛⲓⲙ ϩⲱ-ⲟⲩ ⲛⲉ ⲛⲉⲕⲉⲓⲟⲧⲉ ⲙ̀ ⲡⲉϫⲁ-ϥ ϫⲉ-ⲥⲁⲣⲧⲱⲛ ⲡⲉ ⲙⲛ-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 ⲧⲁϣⲉⲉⲣⲉ ⲙ̀ ⲡⲉϫⲁ-ⲥ ⲛⲁ-ⲥ ϫⲉ-ⲁⲛⲟⲕ ⲧⲉ ϩⲣⲟⲩⲑ Ruth 3:16 "Who are you, my daughter? She said to her, I am Ruth"

(e) Confirming identity: ⲉⲓⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲁϫⲁⲏⲗ ⲉⲕ-ⲡⲏⲧ ⲛⲥⲱ-ⲓ ⲙ̀ 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-ⲉⲓⲥϩⲏⲛⲧⲉ 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* ⲙ̅-ⲡⲉϩⲟⲟⲩ, running from dawn to dusk (roughly 0600 to 1800), and *of the night* ⲛ̅-ⲧⲉⲩϣⲏ are formed with the self-actualizing fem. proper noun base ϫⲛ̅- expanded by a fem. cardinal number **66, 67:** ϫⲛ̅-ϣⲟⲙⲧⲉ Matt 20:3 "The third hour" (midmorning).

132 *Periods of the day; yesterday—today—tomorrow*

ϩⲧⲟⲟⲩⲉ masc. 'dawn'	ⲥⲁϥ, ⲥⲁϥ ⲛ̅-ϩⲟⲟⲩ masc. 'yesterday'
ϣⲱⲣⲡ 'morning'	ⲡⲟⲟⲩ, ⲡⲟⲟⲩ ⲛ̅-ϩⲟⲟⲩ masc. 'today'
ⲙⲉⲉⲣⲉ 'midday'	ⲣⲁⲥⲧⲉ, ⲣⲁⲥⲧⲉ ⲛ̅-ϩⲟⲟⲩ masc. 'tomorrow'
ⲣⲟⲩϩⲉ masc. 'evening'	

Relative reckoning by days. (i) Past: ϩⲁⲑⲏ ⲛ̅-ⲥⲁϥ 'day before yesterday'; ϣⲙⲛ̅ⲧ-ⲉ-ⲡⲟⲟⲩ, ⲙ̅ⲡϣⲙⲛ̅ⲧ-ⲉ-ⲡⲟⲟⲩ 'three days ago'; ϥⲧⲟⲩ-ⲉ-ⲡⲟⲟⲩ 'four days ago'. *(ii) Future:* ⲛ̅ⲥⲁ-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): ⲙ̅ⲡⲁ(ⲡⲉⲕ-, ⲡⲟⲩ-, etc.)ⲥⲛⲁⲩ (ϣⲟⲙⲛ̅ⲧ, ϥⲧⲟⲟⲩ, etc.) 'on the second (third, fourth, etc.) day'; ⲉ-ⲡⲉϥϥⲧⲟⲟⲩ ⲡⲉ 'on the fourth day' (etc.). E.g. ⲙⲛ̅ⲛ̅ⲥⲁ-ⲟⲩϩⲟⲟⲩ ⲛ̅ⲧⲉⲣⲉ-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) ⲙ̅ⲡⲉϥⲣⲁⲥⲧⲉ 'on the next day'.

133 *The week* (ⲡⲥⲁⲃⲃⲁⲧⲟⲛ, ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ, ⲧϩⲉⲃⲇⲟⲙⲁⲥ), common nouns

1. Sunday ⲧⲕⲩⲣⲓⲁⲕⲏ or ⲡⲟⲩⲁ
2. Monday ⲡⲉⲥⲛⲁⲩ or ⲡϣⲟⲣⲡ ⲛ̅-ϩⲟⲟⲩ ⲛ̅-ⲟⲩⲱϣ ['vacant' or ordinary day, not fast day]
3. Tuesday ⲡϣⲟⲙⲛ̅ⲧ or ⲡⲙⲉϩ-ⲥⲛⲁⲩ ⲛ̅-ϩⲟⲟⲩ ⲛ̅-ⲟⲩⲱϣ
4. Wednesday ⲡⲉϥⲧⲟⲟⲩ or ⲧⲕⲟⲩⲓ̈ ⲛ̅-ⲛⲏⲥⲧⲓⲁ or ⲧⲛⲏⲥⲧⲓⲁ ϣⲏⲙ
5. Thursday ⲡϯⲟⲩ or ⲡⲟⲩⲱϣ or ⲡⲟⲩⲱϣ ⲛ̅-ⲧⲙⲏⲧⲉ [the intermediate ordinary day]
6. Friday ⲡⲥⲟⲟⲩ or ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ or ⲧⲛⲟϭ ⲛ̅-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-ϯⲟⲩ "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
ⲙ̅ϣⲓⲣ	begins near the end of January
ⲡⲁⲣⲙ̅ϩⲟⲧⲡ	begins near the end of February
ⲡⲁⲣⲙⲟⲩⲧⲉ	begins near the end of March
ⲡⲁϣⲟⲛⲥ	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 ⲛ̅-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 ⲇⲉ ⲛ̄-ⲁⲇⲁⲙ 1 Cor 15:45 "The last Adam"; ⲕⲉⲓ̅ⲥ̅ 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-ϯ-ⲣⲁⲛ ⲉⲣⲟ-ϥ ϫⲉ-ⲗⲟⲅⲟⲥ ⲁⲩⲱ ϣⲏⲣⲉ 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-ⲛ̄ⲕⲟⲧⲕ̅ 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 -ⲟⲥ or -ⲁⲥ sometimes occur with final -ⲉ or -ⲁ 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-ⲛⲉⲓ̈ⲱⲛⲉ Mark 13:1 "Teacher, look at these stones"; ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲧⲉ-ⲡⲓ̅ⲏ̅ⲗ̅ 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 ⲧⲁϣⲉⲉⲣⲉ Matt 9:22 "Take heed, my daughter"; ⲡⲁⲛⲟⲩⲧⲉ ⲡⲁⲛⲟⲩⲧⲉ ⲉⲧⲃⲉ-ⲟⲩ ⲁⲕ-ⲕⲁⲗ-ⲧ ⲛ̄ⲥⲱ-ⲕ Mark 15:34 "My God, My God, why hast Thou forsaken Me?"

Direct address can be accompanied by ⲱ̀ **238** for rhetorical affect: ⲱ̀ ⲧⲣⲉⲛⲉⲁ ⲛ̄-ⲁⲧ-ⲛⲁϩⲧⲉ ϣⲁ-ⲧⲛⲁⲩ ⲉ̈ⲓ-ⲛⲁ-ϣⲱⲡⲉ ⲛ̄ⲙ̄ⲙⲏ-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*)
.....	ϣⲁⲛⲧ=	nose (ϣⲁ 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-ⲫ̄ 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 –ϥ, –ⲥ, –ⲩ on the prepersonal state; e.g. ⲣⲱ–ϥ ⲛ̄– and ⲣⲱ–ⲟⲩ ⲛ̄– 'mouth of' in

ⲣⲱ–ϥ ⲙ̄–ⲡⲙⲟⲩϊ "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) –ϥ

ϩⲏⲧ–ϥ ⲛ̄–ⲛⲉϩⲓⲟⲙⲉ "(The) belly of the women" (ShEnch 66*a:* 30–32)
ⲕⲟⲩⲛ–ϥ̄ 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–ϥ̄ ⲙ–ⲡⲧⲟⲟⲩ Mark 5:11 "On the hillside"; ϩⲁⲣⲁⲧ–ϥ̄ ⲛ̄–ⲟⲩϩⲣ̄ϣⲓⲣⲉ 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 . . .), ϣⲛ̄–ⲫⲧⲱⲣⲉ ⲙ̄ⲙⲟ= '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–ϥ ⲛ̄–, ⲉⲓⲁⲧ=
'foot/leg'	ⲟⲩⲉⲣⲏⲧⲉ	ⲣⲁⲧ–ϥ 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. ϣⲛ̄-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*

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THE NATURE OF THE COPTIC ENTITY TERM

141 *Definition and classification of entity terms. 'Entity term'*, e.g.

i. ⲡⲁϊ "This one (masc.)"
ii. ϣⲟⲙⲛ̄ⲧ "Three"
iii. ⲁⲛⲟⲕ (ⲁⲛⲛ̄-, ϯ-, -ⲓ̈-, -ⲓ̈, -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. ⲡⲁⲓ̈ '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 ⲛ̀ⲟⲓ-ⲡ̀ⲣ̀ⲣⲟ̄ ⲙ-ⲡⲓⲏ̄ⲗ̄ ⲉ-ⲫ̀ⲕⲱⲧⲉ ⲛⲥⲁ-ⲧⲁ̀ⲯⲩⲭⲏ 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," ⲁⲛ̄-ⲟⲩⲣ̄ⲣⲟ "I

am a king"; ϯ-ⲥⲱⲧⲡ "I choose," ⲛ̄ⲧⲉⲣⲓ-ⲥⲱⲧⲡ "When I chose," ⲟⲩⲛ̄ⲧⲁ-ⲓ "I have," ⲥⲟⲧⲡ-ⲧ̄ "Choose me," ⲙⲟⲟⲩⲧ ⲛ̄-ϕ "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- ϣⲟⲙⲛ̄ⲧ	
iv.	ϩⲙ̄- ⲡⲉⲣⲡⲉ	
v.	ϩⲛ̄- ϣⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟⲟⲩ	
vi.	ϩⲙ̄- ⲙⲁⲣⲓⲁ	
vii.	ϩⲛ̄- ⲣⲱ-ϥ	
iii.	ⲛ̄ϩⲏⲧ-ϥ̄	Type iii (-ϥ) 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*"; ⲧⲥⲱϣⲉ ⲡⲉ ⲡⲕⲟⲥⲙⲟⲥ Matt 13:38 "(The phrase) *'the field'* is (stands for) the world"; 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*"; ⲡⲉⲛϣⲁϫⲉ ⲉⲛⲧ-ⲁϥ-ⲡⲱϩ ϣⲁⲣⲱ-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: ϯ-ϫⲱ ⲇⲉ ⲙ̄ⲙⲟ-ⲥ ⲙ̄-ⲡⲕⲉⲥⲉⲉⲡⲉ ⲁⲛⲟⲕ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲁⲛ 1 Cor 7:12 "To the rest, I myself (and *not the Lord*) say . . . "; ϯ-ⲛⲏⲩ ⲇⲉ ϣⲁⲣⲱ-ⲧⲛ̄ . . . ⲛ̄ⲧⲁ-ⲉⲓⲙⲉ ⲁⲛ ⲉ-ⲡϣⲁϫⲉ ⲛ̄-ⲛ-ⲉⲧ-ϕ-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-ϕϩⲙ̄ϩⲁⲗ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲛ̄-ϕⲣⲱⲙⲉ ⲁⲛ Eph 6:7 "Rendering service to the Lord, *not human beings*"; ⲟⲩⲧⲃⲁ ⲙ̄-ϕⲡⲁⲓⲇⲁⲅⲱⲅⲟⲥ ϩⲙ̄-ⲡⲉⲭ̄ⲥ̄ ⲁⲗⲗⲁ ⲛ̄-ϩⲁϩ ⲛ̄-ⲉⲓⲱⲧ ⲁⲛ 1 Cor 4:15 "Countless guides in Christ but *not many fathers*"; ⲙⲏ ⲙ̄-ⲡⲁⲓ̈ ⲁⲛ ⲡⲉ-ⲉⲛⲧ-ⲁϥ-ϫⲱⲣⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲑⲓⲗⲏⲙ̄ ⲛ̄-ⲛ-ⲉⲧ-ϕ-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"; ⲡⲉⲕⲟⲩⲱϣ . . .

ⲙ̄-ⲡⲱ-ⲓ ⲁⲛ Luke 22:42 *"Not My will* but Thine"; ⲁⲛⲟⲕ ⲁⲛ ⲁⲗⲗⲁ ⲡⲭⲟⲉⲓⲥ 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"; ⲉϥ-ϫⲏⲕ ⲉⲃⲟⲗ ⲛ̄-ⲑⲭⲁⲣⲓⲥ ϩⲓ-ⲑⲟⲙ Acts 6:8 "Full of grace and power"; ⲛⲉⲥⲟⲟⲩ ⲛⲙ̄-ⲛⲉϩⲟⲟⲩ John 2:15 "The sheep and oxen"; ⲛ̄ⲧⲟⲕ ⲙⲛ̄-ⲡⲉⲕⲉⲓⲱⲧ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ShChass 39:3–5 "You and your father, the devil"; ϩⲉⲛⲙⲁⲉⲓⲛ ⲙⲛ̄-ϩⲉⲛϣⲡⲏⲣⲉ Acts 4:30 "Signs and wonders"; ⲛ̄ⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉϩⲓⲟⲙⲉ Acts 8:12 "Men and women"; ϩⲉⲛⲛⲟϭ ⲙ̄-ⲙⲁⲉⲓⲛ ⲁⲩⲱ ϩⲉⲛϣⲡⲏⲣⲉ Acts 6:8 "Great wonders and signs"

Coordinated article phrases sometimes refer to two different aspects of the same referent: ⲡ-ⲉⲧ[ⲑ]-ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲡⲇⲓⲕⲁⲓⲟⲥ ⲁⲧⲉⲧⲛ̄-ⲁⲣⲛⲁ ⲙ̄ⲙⲟ-ϥ Acts 3:14 "You denied the Holy and Righteous One"; ⲡⲁⲣⲭⲏⲅⲟⲥ ⲛ̄-ⲧⲡⲓⲥⲧⲓⲥ ⲙⲛ̄-ⲡⲣⲉϥ-ϫⲱⲕ ⲉⲃⲟⲗ ⲓ̅ⲥ̅ Heb 12:2 "The pioneer of the faith and the perfecter, Jesus" (i.e. the pioneer and perfecter); ⲡ-ⲉⲧ[ⲑ]-ϣⲟⲟⲡ ⲁⲩⲱ ⲡ-ⲉⲧⲉ-ⲛⲉϥ-ϣⲟⲟⲡ ⲁⲩⲱ ⲡ-ⲉⲧ[ⲑ]-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-ⲥⲟϭ ϩⲉⲛⲙⲛⲧ-ⲁⲧ-ⲥⲟⲟⲩⲛ ϩⲉⲛⲡⲟⲣⲛⲓⲁ ϩⲉⲛⲙⲓϣⲉ ϩⲉⲛⲛⲟϭ 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 ⲙⲁⲃ John 6:19 "Twenty-five or thirty stadia"; ⲡⲁⲃⲓⲟⲥ ⲧⲏⲣ-ϥ . . . ⲉⲓⲧⲉ ⲑⲁⲥⲕⲏⲥⲓⲥ ⲉⲓⲧⲉ ⲑⲙⲛ̄ⲧ-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"; ⲙ̄ⲡϥ̄-ϯ-ⲑⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛⲁ-ϥ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ϥ̄ ⲟⲩⲇⲉ ⲟⲩⲧⲁϭⲥⲉ ⲛ̄-ⲟⲩⲉⲣⲏⲧⲉ Acts 7:5 "He gave him no inheritance in it, not even a foot's length"; ⲟⲩⲛⲟⲩⲃ ⲟⲩⲇⲉ ⲟⲩϩⲁⲧ ⲟⲩⲇⲉ ⲑϩⲟⲙⲛ̄ⲧ ϩⲛ̄-ⲛⲉⲧⲛ̄ⲙⲟϫϩ̄ ⲟⲩⲇⲉ ⲑⲡⲏⲣⲁ ⲉ-ⲧⲉϩⲓⲏ ⲟⲩⲇⲉ ϣⲧⲏⲛ ⲥⲛ̄ⲧⲉ ⲟⲩⲇⲉ ⲟⲩⲧⲟⲟⲩⲉ ⲟⲩⲇⲉ ⲟⲩϭⲉⲣϣⲃ 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.* ⲉⲣϣⲁⲛ-ⲡⲉⲕⲃⲁⲗ ⲏ ⲧⲉⲕϭⲓϫ ⲏ ⲧⲉⲕⲟⲩⲉⲣⲏⲧⲉ ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲙⲙⲟ-ⲕ ShIII 193:5–6 "If your eye or your hand or your foot impedes you"; ϫⲱⲣⲓⲥ-ⲑⲟ̂ⲉⲓⲕ ϩⲓ-ⲑⲏ̂ⲣⲡ ϩⲓ-ⲑϭⲓⲛ-ⲟⲩⲱⲙ ϩⲓ-ⲑⲧⲱϩ ϩⲓ-ⲑⲉⲓⲱⲧ 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-ⲛⲁϣⲱ-ⲟⲩ ϩⲉⲛⲕⲁⲑⲏⲅⲏⲥⲓⲥ ⲛⲧⲉ-ⲛ-ⲉⲧⲑ-ⲟⲩⲁⲁⲃ ϩⲉⲛϣⲁϫⲉ ⲙⲛ̄-ϩⲉⲛⲥⲃⲟⲟⲩⲉ ⲉ-ⲛⲁϣⲱ-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 ⲁⲛⲇⲣⲉⲁⲥ ⲛⲙ̄-ⲫⲓⲗⲓⲡⲡⲟⲥ ⲛⲙ̄-ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲙⲛ̄-ⲙⲁⲑⲑⲁⲓⲟⲥ ⲛⲙ̄-ⲑⲱⲙⲁⲥ ⲁⲩⲱ ⲓ̈ⲁⲕⲱⲃⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄-ⲁⲗⲫⲁⲓⲟⲥ ⲙⲛ̄-ⲑⲁⲇⲇⲁⲓⲟⲥ ⲁⲩⲱ ⲥⲓⲙⲱⲛ ⲡⲕⲁⲛⲁⲛⲁⲓⲟⲥ ⲛⲙ̄-ⲓ̈ⲟⲩⲇⲁⲥ 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-ⲑⲕⲣⲙ̄ⲣⲙ̄ ϩⲓ-ⲑⲙⲟⲕⲙⲉⲕ Phil 2:14 "Without grumbling or questioning"), or

ii. as an entity statement **150** in the form of ⲉ- + ⲑinfinitive (ⲟⲩⲙⲛ̄ⲧ-ϩⲏⲕⲉ ⲁⲩⲱ ⲉ-ⲑⲧ̄ⲙ-ⲣ-ⲑⲙⲁⲓ̈-ⲑϩⲟⲙⲧ̄ ShChass 98:45–48 "Poverty and not being greedy")

Further examples: ⲡϣⲓⲡⲉ ⲁⲗⲗⲁ ⲉ-ⲑϣⲓⲡⲉ ϩⲏⲧ̄-ϥ̄ ⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲉϥ-ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉ-ⲑϣⲓⲡⲉ ⲁⲛ ϩⲏⲧ̄-ϥ̄ 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"; ⲑⲉ̈ⲟⲩⲥⲓⲁ ⲛ-ⲑⲟⲩⲱⲙ ϩⲓ-ⲥⲱ ⲁⲩⲱ ⲉ-ⲑⲧⲙ-ⲣ-ⲑϩⲱⲃ ShIII 94:12 "The authorization of eating and drinking and of not doing work"; ⲟⲩ . . . ⲉⲓⲙⲏⲧⲓ

ϵ-ϕογωμ ν-τϵτροφη 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-ϥ
"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-ⲙ̄ⲙⲛ̄ⲧ̄-ϣⲁⲛ-ϩ̄ⲧⲏ-ϥ "The Father of mercies" (2 Cor 1:3)
ⲡⲉϥⲣⲁⲛ "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**)

ⲡⲏⲓ̈ ⲙ̄-ⲡϫⲟⲉⲓⲥ "The house of the Lord" (Ps 22[23]:6)
(The-house *related-to-the-lord)*

ⲡϫⲟⲉⲓⲥ 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)*
ⲫⲏⲓ̈ ⲛ̄ⲧⲁ-ϥ "House(s) of his" (house[s] *related to him)*
ⲡⲉⲓ̈ⲏⲓ̈ 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-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ Mark 6:21 "The leading men of Galilee"; ⲧⲙⲛ̄ⲧ-ⲥⲁⲃⲉ ⲛ̄-ⲛ̄ⲥⲁⲃⲉⲉⲩ 1 Cor 1:19 "The cleverness of the clever"; ⲡⲥⲁϣϥ ⲛ-ⲁⲅⲅⲉⲗⲟⲥ . . . ⲛ̄-ⲧⲥⲁϣϥⲉ 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-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ John 2:1 "Cana of Galilee"; ⲁⲡⲁ-ϩⲏⲗⲓⲁⲥ ⲛ̄-ϣⲓⲏⲧ ApophPatr 270 (Chaîne 83:13 = Z 354:7) "Apa Elijah of Scetis"; ⲟⲩⲃⲁⲡⲧⲓⲥⲙⲁ ⲙ̄-ⲫⲙⲉⲧⲁⲛⲟⲓⲁ Mark 1:4 βάπτισμα μετανοίας "A baptism of repentance(s)"; ⲫⲟⲩϣϩⲉ ⲛ̄-ⲫⲣⲱⲙⲉ Matt 4:19 "Fishers of human beings"; ϩⲱⲥ-ⲫⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̄-ⲡⲉⲭ̄ⲥ̄ 1 Thess 2:7(2:6) "As apostles of Christ"; ⲉ-ⲫϩⲓⲏ ⲛ̄-ⲫϩⲉⲑⲛⲟⲥ Matt 10:5 "Among the Gentiles" (Into way[s] of Gentile[s]); ϩⲟⲓⲛⲉ ⲛ̄-ⲧⲉⲓ̈ⲙⲓⲛⲉ John 4:23 "Such" (Some of this sort); ⲧⲡⲓⲥⲧⲓⲥ ⲛ̄-ϩⲟⲓⲛⲉ 2 Tim 2:18 "The faith of some"; ⲙ̄ⲙⲛ̄ⲧⲣⲉ ⲛ̄-ⲛⲉⲓ̈ϣⲁϫⲉ 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); ⲡⲉⲓⲛⲉ 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-ⲛ̄ⲙⲛ̄-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-ⲉⲧⲫ-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"; ⲟⲩⲙ̄ⲛ̄ⲧ-ϫⲱⲱⲣⲉ ⲛ̄-ⲁϣ ⲛ̄-ⲁⲉⲓⲏⲥ ⲛⲉ ⲛⲉⲯⲩⲭⲏ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲉⲧⲫ-ô ⲙ̄-ⲫⲡⲁⲣⲑⲉⲛⲟⲥ 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"; ⲉϥⲉ-ⲧⲣⲉⲧⲛ̄-ⲣ̄-ⲫϩⲟⲩⲟ 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: ⲡⲉϥⲏⲓ Matt 24:43 "His house" (the-*related-to-him*-house); ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲩϣⲟⲣⲡ̄ 1 Tim 1:15 "I am the foremost of them" (I am the-*related-to-them*-first); ⲛⲉⲩϣⲟⲩϣⲧ . . . ⲛ̄ϫⲣⲟ ShAmél II 26:6 "Their windows . . . their doors" (the-*related-to-them*-windows . . . the-*related-to-them*-doors); *(ii)* ⲛ̄ⲧⲁ= *forming expansion element:* ϩⲉⲛⲕⲁⲧⲁ-ⲫⲥⲁⲣϫ ⲛⲧⲁ-ⲩ ShIV 61:11 "Relatives of theirs. Some of their relatives"; ⲟⲩϩⲟⲟⲩⲧ ⲛⲓⲙ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ (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"; ⲫⲥⲙⲏ ⲛ̄ⲧⲁ-ϥ John 5:37 "His voice"; ⲛ̄-ⲉⲧⲫ-ϩⲏⲡ ⲛⲧⲁ-ⲩ 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-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ "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 ⲉⲧⲫ-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-ⲡⲉϩⲁⲓ̈ ⲁⲛ ⲁⲗⲗⲁ ⲙ̄-ⲡⲉⲡⲛ̄ⲁ 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); ⲡⲭⲱ ⲛ̄ⲧⲉ-ⲛⲓⲭⲱ Cant subscript title "The Song of Songs"; ⲡⲉⲓ̈ⲟⲩϫⲁⲓ̈ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ Acts 28:28 "This salvation of God"; ⲛ̄ⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ-ⲡⲉⲓ̈ⲁⲓⲱⲛ 1 Cor 2:8 "The rulers of this age"; ⲛⲁϫⲁⲣⲉⲧ ⲛ̄ⲧⲉ-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ Mark 1:9 "Nazareth of Galilee"; ⲟⲩⲙⲏⲏϣⲉ ⲇⲉ ⲛ̄ⲧⲉ-ⲧⲡⲟⲗⲉⲓⲥ Luke 7:12 "And a crowd from the city"; ϩⲉⲛⲟⲓⲕⲟⲇⲟⲙⲏ ⲛⲧⲉ-ϩⲉⲛϣⲏⲣⲉ ϣⲏⲙ ⲉⲩ-ϫⲓ-ϩⲣⲁ-ⲩ ϩⲛ-ⲟⲩϣⲱ ShAmél II 433:13 "Constructions made by little children playing in the sand"; ⲕⲟⲓⲛⲱⲛⲓⲁ ⲛⲓⲙ ⲛ̄ⲧⲉ-ⲡⲉⲡⲛ̄ⲁ Phil 2:1 "Any participation in the Spirit"; ϩⲱⲥ-ⲫⲁⲓⲕⲟⲛⲟⲥ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ 2 Cor 6:4 "As servant(s) of God"; ⲙⲏⲧ ⲛ̄-ϩⲙϩⲁⲗ ⲛⲧⲁ-ϥ (textual var. ⲛ̄ⲧⲟⲟⲧ-ϥ̄) Luke 19:13 "Ten of his servants" (Ten servants belonging to him); ⲫϩⲣⲟⲟⲩ ⲛⲧⲁ-ϥ ShIII 203:20 "Any voice from Him"; ⲧⲉⲓ̈ⲉ̈ⲟⲩⲥⲓⲁ 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"; ⲡϩⲁⲉ ⲛ̄-ϩⲟⲟⲩ ⲛⲟϭ ⲛ̄ⲧⲉ-ⲡϣⲁ John 7:37 "The last day of the feast, the great day"; ⲡⲥⲁϣϥ̄ ⲙ̄-ⲡⲛ̄ⲁ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ Rev 3:1 "The seven spirits of God"; ⲫⲣⲉϥ-ϫⲓ-ⲫⲥⲃⲱ 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 [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–ⲓ̈ⲁⲕⲱⲃⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄–ϫⲉⲃⲉⲇⲁⲓⲟⲥ "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 ⲡⲁⲓ̈ ⲉⲛⲧ–ⲁϥ–ⲧⲟⲩⲛⲟⲥ–ϥ̄ ⲉⲃⲟⲗ ϩⲛ̄–ⲛ–ⲉⲧ⁰-ⲙⲟⲟⲩⲧ Gal 1:1 "God, the Father, who raised Him from the dead"; ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ "Jesus Christ"; ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲥⲟⲟⲩⲛ̄ ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ Matt 6:8 "For God your Father knows"; ⲟⲩⲁ ⲡⲉⲛⲉⲓⲱⲧ ⲓ̈ⲥⲁⲁⲕ Rom 9:10 "One man, our forefather Isaac"; ⲕⲟⲣⲛⲏⲗⲓⲟⲥ ⲟⲩϩⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ ⲟⲩⲣⲱⲙⲉ ⲛ̄–ⲇⲓⲕⲁⲓⲟⲥ Acts 10:22 "Cornelius, a centurian, an upright man": ⲉⲣϣⲁⲛ–ⲟⲩⲁ ⲅⲁⲣ ⲛⲁⲩ ⲉⲣⲟ–ⲕ ⲡ–ⲉⲧⲉ–ⲟⲩⲛ̄ⲧⲁ–ϥ ⲙ̄ⲙⲁⲩ ⲙ̄–ⲡⲥⲟⲟⲩⲛ ⲉⲕ–ⲛⲏⲭ I 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"; ⲡⲁⲓⲕⲁⲓⲟⲥ ⲓ̈ⲱⲃ ShChass 38:10-11 "Job, the just"; ⲟⲩⲟⲛ ⲛⲓⲙ . . . ⁰ⲡⲟⲛⲏⲣⲟⲥ ϩⲓ–⁰ⲁⲅⲁⲑⲟⲥ Matt 22:10 "All . . . both bad and good": ϩⲉⲛⲁⲱⲣⲟⲛ ⲟⲩⲛⲟⲩⲃ ⲙⲛ̄–ⲟⲩⲁⲓⲃⲁⲛⲟⲥ ⲙⲛ̄–ⲟⲩϣⲁⲗ Matt 2:11 "Gifts, gold and frankincense and myrrh"; ⲧⲡⲓⲥⲧⲓⲥ ⲑⲉⲗⲡⲓⲥ ⲧⲁⲅⲁⲡⲏ ⲡⲉⲉⲓϣⲟⲙⲛ̄ⲧ̄ I 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-ϥⲧⲣⲉϥ-ⲥⲱⲧⲡ for him to choose
ⲉ-ϥⲥⲱⲧⲡ to choose (verbal actor not expressed)
ϫⲉ-ⲉⲧⲉⲧⲛ-ⲥϩⲁⲓ-ⲥⲟⲩ for you to write them
ϫⲉ-ⲁϥ-ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧϥ-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

ⲡⲁⲓ̈ ⲇⲉ ⲡⲉ ⲉ-ϥⲧⲣⲉⲛ-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-ϥϩⲙⲟⲟⲥ ⲇⲉ ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟ-ⲓ̈ ⲏ ⲥⲁϩⲃⲟⲩⲣ ⲙ̄ⲙⲟ-ⲓ̈ ⲙ̄-ⲡⲱⲓ̈ ⲁⲛ ⲡⲉ ⲉ-ϥⲧⲁⲗ-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-ϥϩⲙⲟⲟⲥ, **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 ⲉⲧϥ-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 ⲛ̅-ⲑⲁⲗⲉ ϫⲓⲛ-ⲉϥ-ⲛ̅ϩⲏⲧ-ⲥ̅ ⲛ̅-ⲧⲉϥⲙⲁⲁⲩ "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-ⲁϥ-ⲥⲱⲧⲡ he chose (directly quoted discourse); that he chose; the fact *or* idea *or* statement *or* possibility that he chose

ϫⲉⲕⲁ(ⲁ)ⲥ ⲉϥⲉ-ⲥⲱⲧⲡ for him to choose, that he might choose

ii. def. sing. masc. article or zero article, expanded by ⲧⲣⲉ- **362**

ⲡⲧⲣⲉϥ-ⲥⲱⲧⲡ the fact of his choosing

ⲫⲧⲣⲉϥ-ⲥⲱⲧⲡ his choosing

iii. the preposition ⲉ- or ⲛ̅- expanded by ⲫⲧⲣⲉ- or ⲫinfinitive

ⲉ-ⲫⲧⲣⲉϥ-ⲥⲱⲧⲡ for him to choose (verbal actor expressed)

ⲉ-ⲫⲥⲱⲧⲡ or ⲛ̅-ⲫⲥⲱⲧⲡ to choose (no verbal actor expressed)

iv. clauses expressing *if* and *since* (ⲉⲣϣⲁⲛ-, ⲉϣϫⲉ-, ⲉ-ⲛⲉ-)

ⲛ̅-ⲟⲩϣⲡⲏⲣⲉ ⲁⲛ ⲧⲉ ⲉⲩϣⲁⲛ-ⲑⲉⲡ-ⲟⲩⲁ ⲉϥ-ϫⲓⲟⲩⲉ "It is not to be wondered at *if one should be taken stealing"* (Prov 6:30)

ⲛⲁⲛⲟⲩ-ⲥ ⲇⲉ ⲉϣϫⲉ-ⲁⲧⲉⲧⲛ̅-ⲣ̅-ⲫⲣ̅ⲣⲟ "And it would be better *if you had reigned"* (1 Cor 4:8)

ⲛⲁⲛⲟⲩ-ⲥ ⲛⲁ-ϥ ⲛ̅ϩⲟⲩⲟ ⲉ-ⲛⲉ-ⲩⲛ̅-ⲟⲩⲱⲛⲉ ⲛ̅-ⲥⲓⲕⲉ ⲁϣⲉ ⲉ-ⲡⲉϥⲙⲁⲕϩ "It would be much better for him *if a millstone were hung round his neck"* (Mark 9:42)

v. ⲡⲙⲁ 'where' or ⲑⲉ 'how, that' expanded by a relative clause, introducing indirect discourse **522**

ⲁϥ-ⲧⲁⲙⲟ-ⲟⲩ ⲉ-ⲑⲉ ⲛ̅ⲧ-ⲁϥ-ⲛⲁⲩ ⲉ-ⲡϫⲟⲉⲓⲥ ϩⲛ̅-ⲧⲉϩⲓⲏ "He declared to them *how on the road he had seen the Lord"* (Acts 9:27)

vi. clauses in conjunctive conjugation **354**

ⲙⲛⲛⲥⲁ-ⲛ̅ⲧⲉ-ⲡϫⲟⲉⲓⲥ ϯ-ⲫⲙⲧⲟⲛ ⲙ-ⲡⲓⲥⲣⲁⲏⲗ "After *the Lord had given Israel rest"* (Josh 23:1)

vii. reported discourse without ϫⲉ- (hypostasis **142**)

ⲧϣⲟⲣⲡ̅ ⲧⲉ ⲥⲱⲧⲙ̅ 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, ⲟ̅ⲛ̅ⲧ-ⲥ find out, and ϩⲉ ⲉⲣⲟ-ⲥ find out **426**; and expanding ϩⲁⲙⲟⲓ 'how good it would be if'

ix. unconverted nominal sentence after ϭⲛ̅- **516**

ⲁⲩⲱ ⲡⲁⲗⲁⲟⲥ ⲙ̅ⲡⲉϥ-ϭⲛ-ⲁ̅ⲛⲓ̅-ⲛⲓ̈ⲙ 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)**

ⲙ̅ⲡⲟⲩ-ϭⲛ̅ⲛ-ⲉⲩ-ⲛⲁ-ⲣ-ⲟⲩ ⲛⲁ-ϥ "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-ⲟ̀ ⲧⲏⲣ-ⲉ ⲧⲁϣⲃⲉⲉⲣⲉ "Thou (sing. fem.) art all fair, my companion" (Cant 4:7)
ⲧⲉϥⲡⲟⲗⲓⲥ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ-ϥ "His own city" (Matt 9:1)
ⲡ̀ϫⲟⲉⲓⲥ ⲟⲩⲁⲁ-ϥ "The only Lord" (Jude 4)
ⲙⲛ̄-ⲟⲩⲙⲏⲏϣⲉ ⲁⲩⲱ ⲛ̄ⲙⲁ-ⲓ̀ ϩⲱ-ⲟ̀ "With many and with myself as well" (Rom 16:2)
†ⲁⲱⲣⲉⲁ ⲛ̄-ⲟⲩⲱⲧ ⲛ̄ⲑⲉ ϩⲱⲱ-ⲛ̀ ⲛ̄ⲧ-ⲁϥ-† ⲛⲁ-ⲛ̀ Acts 11:17 "The same gift as He gave to us too"
ⲛⲧⲱⲧⲛ̀ ⲧⲏⲣ-ⲧⲛ̀ "All of you (pl.)" (ShIII 139:21)
ⲛⲁⲓ̈ ϩⲱ-ⲟⲩ̀ "These too, for their part" (Mark 4:16)

or *the addressee of an imperative* (2d person)

ⲕⲁⲧⲁⲗⲁⲗⲉⲓ ⲇⲉ ⲛⲥⲱ-ⲓ ⲧⲏⲣ-ⲧⲛ̀ | ⲧⲟ̀ⲗⲉⲓⲟ-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-ⲕ̀ (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," ⲧⲅⲁⲗⲓⲗⲁⲓⲁ ⲧⲏⲣ-ⲥ̄ Matt 4:23 "All Galilee," ϩⲉⲛⲟ̀ⲱⲃⲉ ⲙⲁⲩⲁⲁ-ⲩ Matt 21:19 "Leaves only," ⲟ̀ⲉⲓⲕ ⲙⲁⲩⲁⲁ-ϥ Matt 4:4 "Bread alone," ⲡⲉⲧⲣⲟⲥ ϩⲱⲱ-ϥ ⲟⲛ John 18:18 "Peter also," ⲛⲁⲓ̈ ϩⲱ-ⲟⲩ Rom 11:31 "They (These) also," ⲙⲛⲛⲥⲁ-ⲟⲩⲉⲃⲟⲧ ⲏ ⲥⲛⲁⲩ ⲏ ϣⲟⲙⲧ 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.

ⲙⲁⲩⲁⲁⲧⲕ̅), ⲙⲁⲩⲁⲁⲧⲉ, ⲙⲁⲩⲁⲁϥ (ⲙⲁⲩⲁⲁⲧϥ̅), ⲙⲁⲩⲁⲁⲥ (ⲙⲁⲩⲁⲁⲧⲥ̅), ⲙⲁⲩⲁⲁⲛ (ⲙⲁⲩⲁⲁⲧⲛ̅), ⲙⲁⲩⲁⲧⲧⲏⲩⲧⲛ̅ (ⲙⲁⲩⲁⲧⲧⲏⲩⲧⲛ), ⲙⲁⲩⲁⲁⲩ (ⲙⲁⲩⲁⲁⲧⲟⲩ); *(iv)* ⲟⲩⲁⲁⲧ, ⲟⲩⲁⲁⲕ, ⲟⲩⲁⲁⲧⲉ, ⲟⲩⲁⲁϥ (var. ⲟⲩⲁⲁⲧϥ̅), ⲟⲩⲁⲁⲥ (ⲟⲩⲁⲁⲧⲥ̅), ⲟⲩⲁⲁⲛ, ⲟⲩⲁⲧⲧⲏⲩⲧⲛ̅ (ⲟⲩⲁⲧⲧⲏⲩⲧⲛ̅), ⲟⲩⲁⲁⲧⲟⲩ; *(v)* ⲧⲏⲣ̅, ⲧⲏⲣⲕ̅, ⲧⲏⲣⲉ, ⲧⲏⲣϥ̅, ⲧⲏⲣⲥ̅, ⲧⲏⲣⲛ̅, ⲧⲏⲣⲧⲛ̅, ⲧⲏⲣⲟⲩ; *(vi)* ϩⲱⲱⲧ (var. ϩⲱ), ϩⲱⲱⲕ, ϩⲱⲱⲧⲉ, ϩⲱⲱϥ, ϩⲱⲱⲥ, ϩⲱⲱⲛ, ϩⲱⲧⲧⲏⲩⲧⲛ̅, 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-ⲉⲧ⸰-ⲙⲙⲁⲩ ϩⲱ-ⲟⲩ ⲟⲛ ⲛⲟϫ-ϥ ⲉ-ϩⲉⲛϩⲛⲁⲁⲩ ⲉⲩ-ⲙⲡϣⲁ ⲙⲙⲟ-ϥ ShAmél I 77:10 "And they *too* will put it into vessels that are worthy of it"; ⲁⲩ-ⲛⲁⲩ ϫⲉ- . . . ⲙ̀ⲡⲉ-ⲓ̀ⲥ̀ ⲁⲗⲉ ⲉ-ⲡϫⲟⲓ̈ ⲛⲙ̀-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁⲗⲗⲁ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲙ̀ⲙⲁⲩⲁⲁ-ⲩ ⲛⲉ-ⲛ̀ⲧ-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"; ϩⲛ̀-ϩⲉⲛⲛⲏⲥⲧⲓⲁ ⲙ̀ⲛ̀-ϩⲉⲛϣⲁⲗⲁ ⲙ̀ⲛ̀-ϩⲉⲛⲕⲉϩⲃⲏⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲉ-ⲛⲁϣⲱ-ⲟⲩ ShWess9 172*d*:4–9 "In fasting, prayer, and many other things *of all kinds*"; ⲛ̀ⲕⲟⲟⲩⲉ ϩⲱ-ⲟⲩ ⲉⲩϣⲁⲛ-ⲧⲙ̀-ϭⲱ ϩⲛ̀-ⲧⲉⲩⲙⲛ̀ⲧ-ⲁⲧ-ⲛⲁϩⲧⲉ ⲥⲉ-ⲛⲁ-ⲧⲟϭ-ⲟⲩ Rom 11:23 "*And* even the others, if they do not persist in their unbelief, will be grafted in"; ⲁⲩⲱ ⲡ-ⲉⲧ⸰-ⲛⲁ-ⲟⲩⲟⲙ-ⲛ̀ⲧ ⲡ-ⲉⲧ⸰-ⲙ̀ⲙⲁⲩ ϩⲱⲱ-ϥ ⲟⲛ ⲛⲁ-ⲱⲛϩ ⲉⲧⲃⲏⲏⲧ-⸰ John 6:57 "And *also* the one who eats Me will live because of Me"; ⲡ-ⲉⲧ⸰-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲉ̀ⲓ̀ ⲛⲉϩⲃⲏⲩⲉ ⲉϯ-ⲉ̀ⲓ̀ⲣⲉ ⲙ̀ⲙⲟ-ⲟⲩ ⲡⲏ ϩⲱⲱ-ϥ 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 ϩⲛ̀-ⲛ-ⲉⲧ⸰-ⲟⲩⲉϣ-ϫⲉ-⸰ⲡⲉⲑⲟⲟⲩ ⲉⲣⲟ-ⲟⲩ ⲛⲉⲧ⸰-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?"; ⲙⲛ̀-ϩⲉⲛⲕⲟⲟⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲛⲧⲉⲓϩⲉ ShIV 14:21–22 "And other things *of all kinds* like this"; ⲙ̀ⲡⲟⲩ-ⲕⲧⲟ-ⲟⲩ ⲉⲃⲟⲗ ⲙ̀-ⲡⲉⲕⲙⲉ ⲡ-ⲉⲧ⸰-ϩⲟⲗϭ̀ ⲧⲏⲣ̀-ϥ ShGué 161*b*:43–162*a*:1 "They did not turn away from Your truth, O You who are *utterly* sweet"; ⲟ̀ⲩ ⲡⲉϯ-ⲛⲁ-ϯ-⸰ϩⲏⲩ ⲙ̀ⲙⲟ-ϥ ⲉⲓϣⲁⲛ-ⲣ̀-⸰ⲛⲟⲃⲉ ⲛ̀ⲥⲁ-⸰ⲧⲣⲁ-ϯ-⸰ⲟ̀ⲥⲉ ⲙ̀ⲙⲟ-ⲓ̈ ⲙⲁⲩⲁⲁ-ⲧ ShChass 71:3–8 "If I sin, what shall I gain if not *only* to lose my own self"; ⲛⲉϥ-ϩⲙ̀-ⲡⲙⲁ ⲉⲧ⸰-ⲙ̀ⲙⲁⲩ ⲙⲁⲩⲁⲁ-ϥ Matt 14:23 "He was there *alone*"; ⲁϥ-ϫⲓⲧ-ⲟⲩ ⲙ̀ⲙⲁⲩⲁⲁ-ⲩ ⲉϫⲛ̀-ⲟⲩⲧⲟⲟⲩ ⲉϥ-ϫⲟⲥⲉ Mark 9:2 "He led them up a high mountain *apart by themselves*"; ⲙⲏ ⲛ̀ⲧⲕ-ⲟⲩⲉⲃⲟⲗ ϩⲱⲱ-ⲕ ⲟⲛ ⲛ̀-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ John 7:52 "Are you from Galilee *too?*"; ⲙⲏⲡⲟⲧⲉ ϩⲱ-ⲟⲩ ⲛ̀ⲥⲉ-ⲧⲁϩⲙ-ⲉⲕ ⲛⲧⲉ-ⲟⲩⲧⲟⲩⲓ̈ⲟ̀ 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 ϩⲛ̀-ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ ⲁⲣⲓ-ⲥⲟⲩ ϩⲱ-ⲟⲩ ϩⲙ̀-ⲡⲉⲓ̈ⲙⲁ ϩⲙ̀-ⲡⲉⲕϯⲙⲉ Luke 4:23 "What we have heard happened in Capernaum, do here *also* in your own village"; ⲣⲁⲕⲟⲧⲉ ⲁⲛ ⲟⲩⲁⲁⲧ̀-ϥ ⲏ̀ ⲉⲫⲉⲥⲟⲥ ShChass 129:36–38 "Not *just* Alexandria or Ephesus"

153 ⲁⲛⲟ=/ⲛ̀ⲧⲟ= '(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, ⲛ̀ⲧⲟⲕ, ⲛ̀ⲧⲟ, ⲛ̀ⲧⲟϥ, ⲛ̀ⲧⲟⲥ, ⲁⲛⲟⲛ, ⲛ̀ⲧⲱⲧⲛ̀, ⲛ̀ⲧⲟⲟⲩ. 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**.

ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁ-ϥ ApophPatr 146 (Chaîne 32:22) "But as for him, he said" [personal independent]

ⲡⲁⲭ̅ⲣ̅ⲥ̅ ⲁⲛⲟⲕ ⲉϯ-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ϥ 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 ⲡϣⲏⲣⲉ 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-ⲑⲃⲟⲗ ⲛⲧⲟⲟⲩ "And how will they, for their part, escape?" (ShIII 75:12)

ⲛⲁϣ ⲛ-ϩⲉ ⲛⲧⲟⲟⲩ ⲉⲩ-ⲛⲁ-ⲣ-ⲑⲃⲟⲗ "How will they, for their part, escape?" (ShIII 75:12, textual var.)

ⲧⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ "You all know" (1 John 2:20)

ⲉⲓⲥϩⲏⲏ̄ⲧⲉ 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 ⲉϯ-ⲛⲁ-ⲃⲱⲕ ⲉⲣⲟ-ϥ ⲛ̄ⲧⲱⲧⲛ̄ ⲙⲛ-ϣⲑⲟⲙ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉ-ⲑⲉ̂ⲓ ⲉⲙⲙⲁⲩ John 8:21 "And where I *personally* am going, for your part you cannot come"; ϫⲉⲕⲁⲥ ⲧⲏⲣ-ⲟⲩ ⲉⲩⲉ-ϣⲱⲡⲉ 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-ⲉⲧⲑ-ⲛⲁ-ϫⲣⲟ ϯ-ⲛⲁ-ϯ ⲛⲁ-ϥ ⲉ-ⲑⲣⲉϥ-ϩⲙⲟⲟⲥ ϩⲓⲧⲟⲩⲱ-ⲓ ϩⲓ-ⲡⲁ-ⲑⲣⲟⲛⲟⲥ ⲛ̄ⲑⲉ ϩⲱⲱ-ⲧ ⲛ̄ⲧ-ⲁⲓ-ϫⲣⲟ ⲁⲩⲱ ⲁⲓ-ϩⲙⲟⲟⲥ ϩⲓⲧⲟⲩⲛ̄-ⲡⲁⲉⲓⲱⲧ ϩⲓ-ⲡⲉϥⲑⲣⲟⲛⲟⲥ 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 ⲇⲉ 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-ⲑ

ⲛⲟ̀ⲟⲛⲥ 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-ⲧⲃ̄ⲃⲏⲩ 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-ϫⲱϩ 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-ⲉ̀ⲓ 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"; ⲡⲁⲓ̈ ⲙ̄ⲙⲁⲧⲉ ϯ-ⲟⲩⲉϣ-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 ⲛ̀-ⲟⲩⲱⲧ (var. ⲟⲩⲟⲉⲓⲕ ⲟⲩⲱⲧ) Mark 8:14 "A *single* loaf of bread"; ⲕⲁⲛ ⲉⲓ-ⲟⲩⲏϩ ϩⲛ̀-ϩⲉⲛⲧⲟⲡⲟⲥ ⲛ̀-ⲟⲩⲱⲧ ⲙⲛ̀-ϩⲉⲛⲣⲱⲙⲉ ShAmél I 7:7–8 "Even if I live in locations *shared in common* with other people"; ⲡϣⲏⲣⲉ ⲛ̄-ⲟⲩⲱⲧ (textual var. ϣⲣ̀-ⲛ̀-ⲟⲩⲱⲧ) John 1:18 "The *only* Son"; ⲡⲉϥϣⲏⲣⲉ ⲛ̄-ⲟⲩⲱⲧ John 3:16 "His *only* Son"; ⲁ-ⲧⲉϥⲟⲩⲉⲣⲏⲧⲉ ⲛ̄-ⲟⲩⲱⲧⲉ ϣⲉ ⲉϩⲣⲁⲓ ϩⲛ̄-ⲧⲥⲁ̀ⲗⲉ ⲙ̄ⲡⲉ-ⲧⲙⲟⲩⲗⲓⲥ ⲁⲟ ⲉⲥ-ⲡⲏⲧ ⲛ̀ⲙ̀ⲙⲁ-ϥ ⲉϥ-ⲁϣⲉ 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"; ⲛⲉⲓ̈ⲑⲗⲓⲯⲓⲥ ⲛ̄-ⲟⲩⲱⲧ ShChass 47:37–38 "*These several* oppressions"; ϯⲁⲱⲣⲉⲁ ⲛ̄-ⲟⲩⲱⲧ Acts 11:17 "The *same* gift"; ⲉⲓⲥⲁⲕ ⲁⲛ ⲛ̀-ⲟⲩⲱⲧ ⲡⲉⲛⲧ-ⲁϥ-ⲧⲟⲩϫⲟ-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*

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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 ⲟⲩⲉϣ– '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-ϯ-ⲟ̀ⲱⲛⲧ ⲇⲉ 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-ⲙ̄ⲧⲙ̄-ⲟⲩⲉⲙ-ⲁϥ ⲟⲩⲇⲉ ⲉ-ⲧⲙ̄-ⲥⲉ-ⲏⲣⲡ̄ Rom 14:21 "It is right not to eat meat or drink wine"; ⲛⲁⲛⲟⲩ-ⲡⲧⲙ-ϣⲓⲛⲉ ⲛϩⲟⲩⲟ ⲉ-ϣⲓⲛⲉ ShAmél I 38:1 "Not seeking is better than seeking." For the compatibility of ⲧⲙ̄- and ⲧⲣⲉ-, 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); ⲟⲩⲟⲃϣ '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.

ϯ-ⲥⲟⲧⲡ†: ϯ-ⲥⲱⲧⲡ	I am exquisite†, chosen†: I choose
ϯ-ⲙⲟⲟⲩⲧ†: ϯ-ⲙⲟⲩ	I am dead†: I die
ϯ-ⲟⲩⲟⲃϣ†: ϯ-ⲟⲩⲃⲁϣ	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 ⲉ- (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. ⲉ-ⲙⲛ̄-ⲟⲩⲁ̀ ⲛ̄-ⲟⲩⲱⲧ ϫⲉ-ⲙ̄ⲡϥ-ⲱⲙⲥ̄ ⲁⲩⲱ ϥⲱⲧⲉ ⲉⲃⲟⲗ ShWess9 87*a:*30–33 "Without there being a single one who did not sink and perish"; ⲉⲩϣⲁⲛ-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."

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 ⲉ-ⲡϣⲏⲣⲉ ϣⲏⲙ . . . ⲁⲩ-ⲟⲩⲱⲛ ⲛ̄-ⲛⲉⲩⲁϩⲱⲱⲣ Matt 2:11 "They *saw the child* . . . They *opened their treasures"; ϩⲏⲣⲱⲁⲏⲥ* ⲅⲁⲣ ⲛⲁ-ϣⲓⲛⲉ ⲛ̄ⲥⲁ-ⲡϣⲏⲣⲉ ϣⲏⲙ 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, ϣⲓⲛⲉ, 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 (ⲉ-, 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-ⲥⲉⲧⲡ-ⲙⲛ̄ⲧ-ⲥ̄ⲛⲟⲟⲩⲥ Luke 6:13 "He *chose twelve*"; ⲛⲉⲩ-ϯ-ⲫⲥⲃⲱ Acts 5:21 "They taught (*gave teachings*)"; ⲉ-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	ⲥ̄ⲗⲥⲗ̄-	ⲥ̄ⲗⲥⲱⲗ=	*console*
ⲉⲓⲣⲉ	ⲣ̄-	ⲁⲁ=	*make, do*

Direct objects after the *absolute* state (ⲥⲱⲧⲡ) must be mediated by the preposition ⲛ̄-/ⲙ̄ⲙⲟ= (e.g. ⲁϥ-ϊⲣⲉ ⲛ̄-ⲟⲩⲥⲱⲧⲉ Luke 1:68 "He has wrought redemption"; ϯ-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)* ⲁϥ-ⲥⲉⲧⲙ̄-ⲛⲁⲓ Luke 18:23 "He heard this"; ⲙ̄ⲡⲟⲩ-ⲧⲁⲙⲉ-ⲗⲁⲁⲩ Luke 9:36 "They told no one"; ⲁϥ-ⲧⲉϩⲙ̄-ⲟⲩⲙⲏⲏϣⲉ Luke 14:16 "He invited many (a crowd)"; ⲙ̄ⲡϥ̄-ⲣ̄-ⲗⲁⲁⲩ ⲁⲉ ⲛ̄-ϭⲟⲙ Mark 6:5 "He did no mighty work"; ⲁϥ-ⲕⲁ-ⲃⲁⲣⲁⲃⲃⲁⲥ ⲛⲁ-ⲩ ⲉⲃⲟⲗ Mark 15:15 "He released for them Barabbas"; ⲁϥ-ⲕⲁ-ⲧⲟⲟⲧ-ϥ̄ ϩⲓϫⲛ̄-ⲛⲉϥⲃⲁⲗ 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-ϥ̄ Matt 8:34 "They entreated him"; ⲡⲟⲣⲕ-ϥ̄ 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:** ϥ-ⲕⲏⲧ† "It is built/situated" (static passive) versus ⲥⲉ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ "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-ⲟⲩⲃⲁϣ (infin.) *They turn white, whiten*
ⲥⲉ-ⲟⲩⲟⲃϣ† (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-ϥ "He/It is good"; the stative construction ⲟ ⲛ̄- with incidental predicate **179,** ϥ-ⲟ ⲛ̄-ⲑⲛⲟϭ "He/It is great"; and the nominal sentence predicate of description **292(b),** ⲟⲩⲛⲟϭ ⲡⲉ "He/It is great." In some instances these constructions come very close in meaning, forming synonyms: ⲟⲩⲁⲅⲁⲑⲟⲛ ⲡⲉ/ⲛⲁⲛⲟⲩ-ϥ "It is good"; ⲟⲩⲕⲟⲩⲓ ⲡⲉ/ϥ-ⲥⲟⲃⲕ "It is small"; ⲛⲁϣⲱ-ϥ/ϥ-ⲟϣ "It is much"; ⲛⲁⲁⲁ-ϥ/ϥ-ⲟ ⲛ̄-ⲑⲛⲟϭ "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*	ϥ-ⲃⲏⲕ†
Non-durative	*infinitive only*	ⲁϥ-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. ϥ-ϩⲱⲛ "He approaches', ϥ-ϩⲏⲛ† "He is near.")

Yet, the infinitives of this group occur in durative conjugation after ⲟⲩⲱ ⲉϥ- 'finish' **185(a)** and after a verbal preextension **183** (e.g. ϥ-ⲣϩⲟⲩⲉ-ⲡⲱⲧ ϩⲱⲱ-ϥ ⲛ̀ϭⲉⲓ-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-ϥ ⲉ-ϩⲟⲩⲱⲙ 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. ⲁϥ-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-ⲉⲧ̀-ϣⲓⲛⲉ 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-ϣⲁϥ-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 ⲛ̄-ⲛⲓⲟⲩⲇⲁⲓ ⲉ-ϧⲟⲟⲥ-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-ϣⲓⲛⲉ ⲉⲣⲱ-ⲧⲛ̄ 1 Cor 16:19 "They greet (ϣⲓⲛⲉ ⲉ-) you"; ⲉⲧⲃⲉ-ⲟⲩ ⲧⲉⲉ̀ⲓⲅⲉⲛⲉⲁ 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-ⲟ̀. Bare specifiers are also suffixed **65.**

Examples: ⲉϥ-ⲛⲉϫ-ⲟ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲃⲉⲉⲗϫⲉⲃⲟⲩⲗ Luke 11:15 "He casts out demons by Beelzebul"; ⲙⲉⲣⲉ-ⲗⲁⲁⲩ ⲛⲉϫ-ⲟ̀ ⲏⲣⲡ̄ ⲃ̄-ⲃ̀ⲣ̀ⲣⲉ ⲉ-ⲟ̀ϩⲱⲧ ⲛ̄-ⲁⲥ Mark 2:22 "No one puts new wine into old wineskins"; ⲉ-ⲛ-ⲥⲉ-ϩⲉⲡ-ⲗⲁⲁⲩ ⲁⲛ Titus 2:10 "Not hiding anything." (Exceptionally, ⲡ-ⲉⲧⲟ̀-ⲙⲉ ⲛ̄-ⲟ̀ⲉⲓⲱⲧ ⲏ ⲟ̀ⲙⲁⲁⲩ 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. ϣⲛ̄-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"; ⲉϣϫⲉ-ⲁⲛⲟⲕ ⲉⲓ-ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲛ̄-ⲛ̄ⲁⲁⲓⲏⲟⲛⲓⲟⲛ ϩⲛ̄-ⲃⲉⲉⲗϫⲉⲃⲟⲩⲗ Matt 12:27 "If I cast out demons by Beelzebul"; ⲉⲡⲉⲓⲁⲏ ⲧⲉⲧⲛ̄-ⲛⲟⲩϫⲉ ⲙ̄ⲏⲟ-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-ⲛⲉⲡⲛ̄ⲁ 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 ⲏⲏⲟ-ϥ Luke 4:35 "He threw him down"; ⲉ-ⲟ̀ⲛⲉϫ-ⲧⲉϥⲥϩⲓⲙⲉ ⲉⲃⲟⲗ Mark 10:2 "To divorce his wife" and ⲉ-ⲟ̀ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲧⲛ̄ϩⲓⲟⲙⲉ Matt 19:8 "To divorce your wives"; ⲉ-ⲟ̀ⲛⲟϫ-ⲟⲩ ⲉⲃⲟⲗ Mark 10:4 "To get divorces (To divorce them)" and ⲉ-ⲟ̀ⲛⲟⲩϫⲉ 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 ⲡϫⲓⲥⲉ ⲙ̄ⲙⲟ-ⲓ ApophPatr 136 (Chaîne 30:20 = Z 304:4) "My advancement (The act of elevating me)"

(d) *Limitations:*

i. ⲟⲩⲉϣ-, ⲟⲩⲁϣ= 'want, desire, love' always has its direct object suffixed, even in durative conjugation.

Examples: ⲉⲓ-ⲟⲩⲉϣ-ⲟⲩⲛⲁ ⲉϩⲟⲩⲉ-ⲟⲩⲑⲩⲥⲓⲁ Matt 9:13 "I desire mercy, and not sacrifice"; ⲁⲩⲱ ⲉⲩ-ⲟⲩⲉϣ-ⲡⲁⲥⲡⲁⲥⲙⲟⲥ ϩⲛ-ⲛⲁⲅⲟⲣⲁ Mark 12:38 "And who like salutation in the market place"; ⲙⲏ ⲛⲉⲓⲟⲧⲉ ⲟⲩⲉϣ-ⲛⲉⲩϣⲏⲣⲉ ⲁⲛ ShAmél II 153:4 "Pray tell, do not parents love their children?"; ⲡ-ⲉⲧϥ-ⲟⲩⲁϣ-ϥ ⲛⲧⲟⲟⲧ-ⲛ ShIII 223:14 "What He wants from us"; ⲡⲁⲓ ⲇⲉ ⲉ-ⲁⲓ-ⲟⲩⲁϣ-ϥ̄ 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-ⲑϫⲟⲟ-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-ⲡϯⲟⲩ 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. ϯ)
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-ⲑⲟⲉⲓⲕ "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 ϯⲣⲉⲙⲏⲧ 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 ϯⲙⲟⲟⲩ[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-ϥ ⲛ̄-ⲟⲩⲙⲟⲟⲩ[e] ⲧⲥⲉ-ϥ-ⲟⲩⲙⲟⲟⲩ[f] "Cause him to drink some water" Person + Thing ⲧⲥⲟ = prepersonal state ⲧⲥⲉ = reduced prepersonal state -ϥ = personal suffix -ϥ- = personal intermediate	(4) ⲧⲥⲟ-ϥ-ⲥϥ̄[g] "Cause him (-ϥ-) to drink it (-ⲥϥ̄)" Person + Thing ⲧⲥⲟ = prepersonal state -ϥ- = personal intermediate -ⲥϥ̄ = personal second suffix **88**

NOTE: The order of direct objects is reversed in combination (2).
[a]ⲁⲩ-ⲧⲥⲟ ⲇⲉ ⲙ-ⲡⲉⲩⲉⲓⲱⲧ ⲛ-ⲟⲩⲏⲣⲡ̄ Gen 19:33 "So they made their father drink wine" [b]ⲟⲩⲇⲉ ⲙ̄ⲡⲉⲕ-ⲧⲥⲉ-ⲛⲉⲧⲟⲃⲉ ⲛ̄-ⲟⲩⲙⲟⲟⲩ Job 22:7 "Neither hast thou given water to the thirsty (ⲛ-ⲉⲧϯ-ⲟⲃⲉ) to drink" [c]ⲁϥ-ⲧⲧⲉ-ⲁⲃⲣⲁϩⲁⲙ ϯⲣⲉⲙⲏⲧ Heb 7:6 "He made Abraham give tithes"; ⲙⲡⲣ-ⲧⲉ-ⲗⲁⲁⲩ ϯⲟⲥⲉ Luke 3:14 "Rob no one by violence" (Do not cause any to give forfeit) [d]ⲛⲓ̄-ⲧⲙ̄-ⲧⲉ-ⲥ-ⲡⲉⲧϥⲓ ⲛ̄-ⲛⲉⲧⲉⲛⲟⲩⲕ ⲛⲉ Luke 6:30 "Do not cause the one who takes away your goods (ⲡ-ⲉⲧϯ-ϥⲓ 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-ⲓ̄-ⲟⲩϩⲙ̄ϫ̄ Ps 68(69):21 "They made me drink vinegar"; ⲁⲩ-ϫ-ϥ̄- (i.e. ϫⲉ-ϥ-) ϩⲉⲛⲥⲁϣ Luke 10:30 "They beat him (caused him to take blows)"; ⲉ-ϯⲣⲉⲩ-ⲧⲙⲙⲉ-ϥ-ϯⲟⲉⲓⲕ ⲛ-ⲑⲗⲓⲯⲓⲥ ⲙ-ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲛⲥⲉ-ⲧⲥⲉ-ϥ-ϯⲙⲟⲟⲩ ⲛ-ⲑⲗⲓⲡⲯⲓⲥ Shl II 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-ϯⲙⲟⲟⲩ Judg 4:19 ed. Thompson "Give me a little water to drink"; ⲙⲁ-ⲧ-ϥ̄- (i.e. ⲧⲉ-ϥ-) ⲑⲉ ⲙ̄-ϯⲡⲱⲗⲟ̈ ⲛ̄ⲙ̄ⲙⲁ-ⲕ Luke 12:58 "Let him provide the opportunity to settle with you" [g]ⲛϥ̄-ⲧⲟ-ⲕ-ⲥⲉ ⲛ̄ⲣⲁⲥⲧⲉ Sir 20:15 (20:14 Lagarde) "And tomorrow he will make you give them back"

DOUBLE-OBJECT ϯ-ⲛⲁ=

173 The double-object infinitive ϯⲛⲁ= (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-ϯⲛⲁ-ⲥ-ϑⲙⲁⲉⲓⲛ (textual var. ⲧⲁⲛⲁ-ⲥ-) Luke 11:29 "They shall not give her signs (No sign shall be given to it)"; ϥ-ⲛⲁ-ϯⲛⲁ-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 ϯ 'give' and the prepersonal preposition ⲛⲁ= 'unto' in a single unit. (It is synonymous with the much more usual phrase ϯ ⲛ̄-/ⲙ̄ⲙⲟ= ⲛ̄-/ⲛⲁ= consisting of three separate groups.) The affirmative imperative is ⲙⲁ-ⲛⲁ= **366**; e.g. ⲙⲁ-ⲛⲁ-ⲓ-ϥ 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),* ⲃⲁⲡⲧⲓϫⲉ *get baptized,* etc.

ⲁϥ-ⲟⲩⲱⲛ ⲛ̄ⲑⲓ-ⲡⲉⲣⲡⲉ ⲙ̄-ⲛⲟⲩⲧⲉ "God's temple opened (became open, was opened)" (Rev 11:19)

Examples: ⲁϥ-ⲙⲟⲩϩ Matt 22:10 "It *became full*"; ⲛ̄ⲧⲉⲣⲉϥ-ⲃⲁⲡⲧⲓϫⲉ ⲁⲉ ⲛ̄ⲑⲓ-ⲓ̅ⲥ̅ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥ-ⲉⲓ ⲉϩⲣⲁⲓ ϩⲙ̄-ⲡⲙⲟⲩ Matt 3:16 "And when Jesus *had gotten baptized.* He went up immediately from the water"; ϥ-ⲛⲁ-ⲡⲱⲣⲕ̅ Matt 15:13 "It will *become uprooted*"; ⲉϥ-ⲟⲩⲱⲛϩ̄ ⲛⲁ-ⲩ ⲉⲃⲟⲗ Acts 1:3 "*Appearing* (Becoming apparent) to them"; ⲛ̄ⲥⲉ-ⲙ̄ⲧⲟⲛ Mark 16:18 "And they will *recover* (become rested)"; ϯ-ⲑⲗⲓⲃⲉ Ps 30(31):9 θλίβομαι "I *am (becoming) afflicted*"; ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲁⲩ-ⲧⲟⲃ-ϥ̄ ⲉⲃⲟⲗ ⲉϥ-ⲥ̅ⲓ̅ⲟ̅ⲩ̅ Gal 3:1 Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος "Jesus Christ was publicly portrayed as *(getting) crucified*"; ⲛ-ⲉⲧ̅ϑ̅-ⲃⲁⲡⲧⲓϫⲉ ϩⲁ-ⲛ-ⲉⲧ̅ϑ̅-ⲙⲟⲟⲩⲧ I Cor 15:29 οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν "People who *are baptized* on behalf of the dead"; ⲛ̄ⲕⲉⲩⲁⲓⲙⲟⲛⲓⲟⲛ ⲥⲉ-ϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁ-ⲛ Luke 10:17 καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν "Even the demons *are subject* to us"; ⲛϩⲏⲕⲉ ⲥⲉ-ⲉⲩⲁⲅⲅⲉⲗⲓϫⲉ 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 these 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-ϥ
They-built-it = *It was built (dynamic),* ⲁⲩ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ

The forms illustrated above are ambiguous since their 3d pl. personal subject (ⲥⲉ, ⲩ) can either *(i)* be non-referential (express passive meaning) or *(ii)* refer to a plurality of actors. Thus

ⲥⲉ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ = *(i)* It is being built, *(ii)* They are building it

Dynamic passive is also expressed with an objectless transitive infinitive **169**: ⲡ-ⲉⲧ⁰-ⲧⲱϩⲙ̅ ⲥⲉ-ⲛⲁ-ⲟⲩⲱⲛ 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 ϩⲓⲧⲛ̅- and ⲉⲃⲟⲗ ϩⲓⲧⲛ̅- 'by':

ⲥⲉ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ ⲉⲃⲟⲗ ϩⲓⲧⲛ̅-ⲧⲁⲙⲁⲁⲩ *or* ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲥ̅
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.

ⲛⲉⲓϩⲓⲟⲙⲉ ⲥⲉ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ These women are building it
ⲛⲁⲓ̈ ⲥⲉ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ These are building it
ⲛ̅ⲧⲟⲟⲩ ⲥⲉ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ They themselves are building it
ⲥⲉ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ ⲛ̅ⲟ́ⲓ-ⲛⲉⲓ̈ϩⲓⲟⲙⲉ These women are building it
ⲥⲉ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ ϩⲱ-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-ⲡⲱⲣⲕ = It will become uprooted/It will uproot something.

Dynamic passive contrasts with static passive as expressed by the stative **168(a)**; e.g. ϥ-ⲕⲏⲧ† "It is built" (static) versus ⲥⲉ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ "It is being built" (dynamic); ⲛⲉϥ-ⲕⲏⲧ† "It was built" (static) versus ⲁⲩ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ "It was built" (dynamic) or ⲛⲉⲩ-ⲕⲱⲧ ⲙ̅ⲙⲟ-ϥ "It was being built" (dynamic).

Examples: *(i) without agential preposition (ambiguous)*, ⲥⲉ-ⲛⲁ-ⲑⲃ̅ⲃⲓⲟ-ϥ Luke 18:14 "He will be humbled" ταπεινωθήσεται; ⲁⲩ-ⲥⲱⲧⲙ ⲉ-ⲡⲉⲕⲥⲟⲡ̅ⲥ̅ Luke 1:13 "Your prayer has been heard" εἰσηκούσθη ἡ δέησίς σου; ⲧⲉⲛⲟⲩ ⲇⲉ ⲥⲉ-ⲥⲟⲗⲥ̅ⲁ̅ ⲙ̅ⲙⲟ-ϥ Luke 16:25 "Now he is comforted"; ⲟⲩⲥⲙⲏ ⲁⲩ-ⲥⲱⲧⲙ̅ ⲉⲣⲟ-ⲥ ϩⲛ̅-ⲣⲁⲙⲁ Matt 2:18 "A voice was heard in Ramah"; ⲓ̅ⲥ̅ ⲇⲉ ⲛ̅ⲧⲉⲣⲟⲩ-ϫⲡⲟ-ϥ ϩⲣⲁⲓ ϩⲛ̅-ⲃⲏⲑⲗⲉⲉⲙ Matt 2:1 "Now when Jesus was born in Bethlehem"; ⲥⲉ-ⲛⲁ-ϭⲓⲛⲉ ⲙ-ⲡⲱⲏⲛ ⲉⲧ⁰-ⲙⲙⲁⲩ ⲉ-ⲁⲩ-ⲡⲟⲣⲕ-ϥ Shlll 141:15–16 "They will find that tree *to have been uprooted*"; ⲁⲓ̈-ⲱⲱⲡⲉ ⲉⲩ-ⲙⲁⲥⲧⲓⲅⲟⲩ ⲙ̅ⲙⲟ-ⲓ̈ Ps 72(73):14 "I was plagued"; ⲥⲉ-ⲛⲁ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲱⲏⲣⲉ ⲙ̅-ⲡ-ⲉⲧ⁰-ϫⲟⲥⲉ Luke 1:32 "He will be called the Son of the Most High"; ⲁϩⲣⲟ-ⲓ̈ ϭⲉ ⲥⲉ-ⲕⲣⲓⲛⲉ ⲙ̅ⲙⲟ-ⲓ̈ ϩⲱⲥ-⁰ⲣⲉϥ-ⲣ̅-⁰ⲛⲟⲃⲉ Rom 3:7 "Why am I still being condemned as a sinner?"; ϫⲓⲛ-ⲉⲛⲉϩ ⲙ̅ⲡⲟⲩ-ⲥⲱⲧⲙ̅ ϫⲉ-ⲁⲩ-ⲟⲩⲱⲛ ⲉ-ⲛⲃⲁⲗ ⲛ̅-ⲟⲩⲁ ⲉ-ⲁⲩ-ϫⲡⲟ-ϥ ⲉϥ-ⲟ ⲛ̅-ⲃⲁ̅ⲗⲉ 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 ϩⲓⲧⲙ̅-ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ Acts 13:40 "What was said by the prophet"; ⲙⲁⲣⲓⲁ ⲧⲁⲓ ⲉⲛⲧ-ⲁⲩ-ϫⲡⲉ-ⲓ̅ⲥ̅ ⲉⲃⲟⲗ ⲛ̅ϩⲏⲧ-ⲥ̅ Matt 1:16 "Mary, of whom Jesus was born"; ⲉⲃⲟⲗ

ϩⲓⲧⲙ̅-ⲡⲉⲓⲥ̅ (i.e. ⲡⲉⲓⲓⲥ̅) ⲥⲉ-ⲧⲁϣⲉ-ⲑⲟⲉⲓϣ ⲛⲏ-ⲧⲛ̅ ⲙ̅-ⲡⲕⲱ ⲉⲃⲟⲗ ⲛ̅-ⲛⲉⲧⲛ̅ⲛⲟⲃⲉ Acts 13:38 "Through this Jesus forgiveness of your sins is proclaimed to you"; ⲁⲩ-ⲧⲁϣⲉ-ⲑⲟⲉⲓϣ ϩⲛ̅-ⲃⲉⲣⲟⲓⲁ ⲙ̅-ⲡϣⲁϫⲉ ⲙ̅-ⲡⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ϩⲓⲧⲙ̅-ⲡⲁⲩⲗⲟⲥ Acts 17:13 "The word of God was proclaimed by Paul at Beroea"; ⲥⲉ-ⲟⲩⲁϣ̅-ϥ ϩⲓⲧⲛ̅-ⲛ̅ϩⲏⲕⲉ ⲥⲉ-ⲙⲉ ⲙ̅ⲙⲟ-ϥ ϩⲓⲧⲛ̅-ⲛ̅ⲕⲉⲣ̀ⲣⲱⲟⲩ ⲙ̅-ⲙⲁⲓ̈-ⲑⲛⲟⲩⲧⲉ 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-ⲓⲥ̅ ⲟⲩⲟⲛϩ̅-ϥ̅ ⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ "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-ⲓⲥ̅ ⲟⲩⲟⲛϩ̅-ϥ̅ 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: ⲙⲁⲣⲉϥ-ⲁⲣⲛⲁ ⲙ̅ⲙⲟ-ϥ Mark 8:34 "Let him deny himself"; ⲕⲁⲛ ⲁⲛⲟⲕ ⲉⲉⲓ̀ϣⲁⲛ-ⲣ̅-ⲙ̅ⲛ̅ⲧⲣⲉ ϩⲁⲣⲟ-ⲉ̀ⲓ John 8:14 "Even if I do bear witness to Myself"; ⲡⲥⲁⲉⲓⲛ ⲁⲣⲓ-ⲑⲡⲁϩⲣⲉ ⲉⲣⲟ-ⲕ Luke 4:23 "Physician, heal yourself"

If the direct object is accompanied by ⲙ̅ⲙⲓⲛⲙ̅ⲙⲟ= '(my)self' **152,** this marks it as explicitly reflexive: ⲁⲩ-ⲧⲁⲁ-ⲩ ⲙ̅ⲙⲓⲛⲙ̅ⲙⲟ-ⲟⲩ Eph 4:19 "They gave themselves up." However, ⲙ̅ⲙⲓⲛⲙ̅ⲙⲟ= rarely occurs; very few reflexive objects are marked in this way.

RECIPROCITY

177 Reciprocity (actors directing action at 'one another')

ⲁⲩ-ϣⲁϫⲉ ⲛⲙ̅-ⲛⲉⲩⲉⲣⲏⲟⲩ "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 ⲉⲓⲣⲉ 'make', ϫⲟⲟⲩ 'send', ⲱⲡ 'consider', ⲕⲁⲑⲓⲥⲧⲁ 'make', ⲕⲱ 'set or appoint', ⲙⲟⲩⲧⲉ 'call' etc., can take a direct object followed by a *'predicative expansion'*

ⲁ-ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲩ-ϥ ⲛ̅-ⲑⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲛ̅-ⲑⲣⲉϥ-ⲥⲱⲧⲉ "God sent *him as ruler and deliverer*" (Acts 7:35)
ⲡⲉⲭ̅ⲥ̅ ⲁϥ-ⲁⲁ-ⲛ ⲛ̅-ⲑⲣⲙ̅ϩⲉ "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-ⲁ̀ⲣⲭⲱⲛ ⲁⲩⲱ ⲛ̄-ⲣⲉϥ-ⲥⲱⲧⲉ and ⲛ̄-ⲣⲙ̄ϩⲉ.) 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-ⲁ̀ⲣⲭⲱⲛ ⲁⲩⲱ ⲛ̄-ⲣⲉϥ-ⲥⲱⲧⲉ "As ruler and deliverer," ⲛ̄-ⲣⲙ̄ϩⲉ "Free."

(b) By other prepositions or conjunctions. E.g. ⲛⲉⲩ-ϫⲓ ⲙ̄ⲙⲟ-ϥ ⲡⲉ ϩⲱⲥ-ⲡⲣⲟ-ⲫⲏⲧⲏⲥ Matt 14:5 "They held him to be a prophet"; ⲟⲩⲡⲟⲗⲓⲥ ⲉ-ϣⲁⲩ-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-ⲣ̄ⲙⲙⲁ̀ⲟ̀ "Make yourself rich" (ShChass 85:34)
ⲡ-ⲉⲧ-ⲛⲁ-ϩⲱⲧⲃ̄ ⲇⲉ ϥ-ⲟ ⲛ̄-ⲉ̀ⲛⲟⲭⲟⲥ ⲉ-ⲧⲉⲕⲣⲓⲥⲓⲥ "Whoever kills is liable to judgment" (Matt 5:21)
ⲛ-ⲉⲧ-ⲟ ⲛ̄-ⲁ̀ⲁⲓⲙⲟⲛⲓⲟⲛ "Demoniacs (Those who are demon-like)" (Matt 4:24)
ⲁⲩ-ϥⲓⲧ-ⲟⲩ ⲛ-ⲁ̀ⲓⲭⲙⲁⲗⲱⲧⲟⲥ "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)
ϯ-ⲛⲁ-ϣⲟⲣϣ̄ⲣ̄-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 ⲛ̅– 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 ⲛ̅–ϑ . . . 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–ⲟⲩⲟⲃϣ "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: ⲟⲩⲁⲅⲁⲑⲟⲛ ⲡⲉ/ⲛⲁⲛⲟⲩ–ϥ "It is good"; ⲟⲩⲕⲟⲩⲓ̈ ⲡⲉ/ϥ–ⲥⲟⲃⲕ "It is small"; ⲛⲁϣⲱ–ϥ/ϥ–ⲟϣ "It is much"; ⲛⲁⲁⲁ–ϥ/ϥ–ⲟ ⲛ̅–ϑⲛⲟϭ "It is great."

Further examples: ϯ–ⲉⲓⲣⲉ ⲙ̅ⲙⲟ–ϥ ⲛ̅–ϑϩⲙ̅ϩⲁⲗ | Cor 9:27 "I subdue it (make it a slave)"; ⲧⲁ–ⲣ̅–ⲧⲏⲩⲧⲛ̅ ⲛ̅–ϑⲟⲩⲱϩⲉ ⲛ̅–ϑⲣⲱⲙⲉ Matt 4:19 "I will make you fishers of human beings"; ⲉϥ–ⲛⲁ–ⲧⲱⲟⲩⲛ ⲁⲛ ⲉϥ–ϣⲟⲩⲱⲟⲩ ⲏ ⲉϥ–ⲟ ⲛ–ϑⲕⲱⲱⲥ ⲁⲗⲗⲁ ϥ–ⲛⲁ–ⲧⲱⲟⲩⲛ ⲛ–ϑⲥⲱⲙⲁ ⲙ–ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲉϥ–ⲣⲟⲟⲩⲧ ⲉ–ⲛ–ϥ–ϣⲁⲁⲧ 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 ⲉ̅ⲧⲉⲧⲛⲉ–ϣⲱⲡⲉ ⲛ̅–ϑϣⲏⲣⲉ ⲙ̅–ⲡⲉⲧⲛⲉⲓⲱⲧ Matt 5:45 "So that you may be children of your Father"; ϣⲱⲡⲉ ϭⲉ ⲛ̅–ϑⲥⲁⲃⲉ ⲛ̅ⲑⲉ ⲛ̅–ⲛⲓϩⲟϥ ⲁⲩⲱ ⲛ̅–ϑⲁⲕⲉⲣⲁⲓⲟⲥ ⲛ̅ⲑⲉ ⲛ̅–ⲛⲓϭⲣⲟⲟⲙⲡⲉ Matt 10:16 "So be wise as serpents and innocent as doves"; ⲥⲉ–ϣⲟⲟⲡ ⲛⲁ–ⲩ ⲛ̅–ϑⲛⲟⲙⲟⲥ ⲙⲁⲩⲁⲁ–ⲩ Rom 2:14 "They live as a law to themselves"; ⲛⲉⲓ–ⲟ ⲛ̅–ϑϣ̅ⲙⲟ ⲡⲉ Matt 25:35 "I was a stranger"; ⲁ̈ⲓ–ⲟⲡ–ⲧ̅ ⲙ̅–ϑⲙⲁⲕⲁⲣⲓⲟⲥ ⲉ̈ⲓ–ⲛⲁ–ⲁⲡⲟⲗⲟⲅⲓⲍⲉ ϩⲓⲱⲱ–ⲕ Acts 26:2 "I think myself fortunate that . . . I am to make my defence"; ⲡⲥⲁϩ ⲛ–ⲣ̅–ⲟ ⲁⲛ ⲣ̅–ϑⲣⲟⲟⲩϣ ϫⲉ–ⲧⲛ̅–ⲛⲁ–ⲙⲟⲩ Mark 4:38 "Teacher, do You not care that we are about to perish?"; ⲡ–ⲉⲛⲧ–ⲁ–ⲡⲛⲟⲩⲧⲉ ϭⲉ ⲁⲁ–ϥ ⲛ̅–ⲟⲩⲁ ⲛ̅–ⲟⲩⲱⲧ Mark 10:9 "What therefore God has joined together (made one single thing)"; ⲡⲁⲓ̈ ϥ–ⲛⲁ–ϣⲱⲡⲉ ⲛ–ⲟⲩⲛⲟϭ ⲁⲩⲱ ⲥⲉ–ⲛⲁ–ⲙⲟⲩⲧⲉ ⲉⲣⲟ–ϥ ϫⲉ–ⲡϣⲏⲣⲉ ⲙ̅–ⲡ–ⲉⲧϑ-ϫⲟⲥⲉ Luke 1:32 "He will be great, and will be called the Son of the Most High"; ⲁⲕ–ⲉⲓⲣⲉ ⲙ̅ⲙⲟ–ⲛ ⲛ̅–ⲟⲩⲙⲛ̅ⲧ–ⲉⲣⲟ ⲙ̅–ⲡⲉⲛⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛ̅–ϑⲟⲩⲏⲏⲃ Rev 5:10 "Thou hast made us a kingdom and priests to our God"; ϯ–ⲛⲉⲧⲛ̅ⲛ̅ⲕⲁ ⲉⲃⲟⲗ | ⲧⲁⲁ–ⲩ ⲙ̅–ϑⲙⲛ̅ⲧ–ⲛ̀ⲁ Luke 12:33 "Sell your possessions; give them away as alms"; ⲛⲉⲣⲣⲱⲟⲩ ⲛ–ⲛϩⲉⲑⲛⲟⲥ ⲥⲉ–ⲟ̅ ⲙ–ⲡⲉⲩϫⲟⲓ̈ⲥ Luke 22:25 "The kings of the Gentiles exercise lordship over them (are their lords)"; ⲙⲏ ⲁⲛⲟⲕ ⲁⲛ ⲁ̈ⲓ–ⲥⲉⲧⲡ̅–ⲧⲏⲩⲧⲛ ⲙ̅–ⲡⲙⲛ̅ⲧ–ⲥⲛⲟⲟⲩⲥ John 6:70 "Did I not choose you to be the twelve?"; ⲉⲕ–ⲉ̀ⲓⲣⲉ ⲙ̅ⲙⲟ–ⲕ ⲛ̅–ⲛⲓⲙ John 8:53 "Who do You claim to be (make Yourself out to be)?"; ⲁⲩ–ϫⲓ–ⲡⲉϥϩⲟⲓ̈ⲧⲉ ⲁⲩⲱ ⲁⲩ–ⲁⲁ–ϥ ⲛ̅–ϥⲧⲟⲟⲩ ⲛ̅–ⲟⲩⲱⲛ̅ 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), ⲧⲱϣ̅ '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-ϯⲛⲟⲃⲉ to sin [make-sin(s)]
ⲧⲁϣⲉ-ϯⲟⲉⲓϣ to proclaim [increase-call(s)]
ϫⲓ-ϯⲃⲁⲡⲧⲓⲥⲙⲁ to be baptized [get-baptism(s)]
ϯ-ⲣⲛ̄ⲧ= to name [give-name of]
ⲃⲙ̄-ϯⲃⲟⲙ 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 ϯ- 'give' and ϫⲓ- 'take' express active meaning *versus* dynamic passive meaning (ϯ-ϯⲃⲁⲡⲧⲓⲥⲙⲁ 'baptize', ϫⲓ-ϯⲃⲁⲡⲧⲓⲥⲙⲁ 'be baptized'). E.g. ⲁⲓ-ⲣ̄-ϯⲛⲟⲃⲉ Matt 27:4 "I have sinned" (ἡμαρτον); ⲁⲩ-ϫⲓ-ϯⲃⲁⲡⲧⲓⲥⲙⲁ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ 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-ϯ|ϫⲁⲓⲉ ⲁⲩⲱ ϣⲱϥ ShIII 214:13 "Those who have become abandoned and devastated"; ϫⲉ-ⲉⲧⲉⲧⲛⲁ-ϫⲓ-ϯ|ⲧⲁⲉⲓⲟ̀ 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

ⲛ̄ϥ-ϯ-ϯⲟⲥⲉ ⲛ̄-ⲧⲉϥⲯⲩⲭⲏ "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.

ϯ-ϯⲥⲃⲱ ⲛ̄-/ⲛⲁ= ⲉ- teach (someone) about (something)
ϫⲓ-ϯⲥⲃⲱ ⲉ- learn (something)
ⲣ̄-ϯⲭⲣⲉⲓⲁ ⲛ̄-/ⲙ̄ⲙⲟ= need (something)
ⲧⲁϣⲉ-ϯⲟⲉⲓϣ ⲛ̄-/ⲙ̄ⲙⲟ= proclaim (something)
ϯ-ϯⲟⲥⲉ ⲛ̄-/ⲙ̄ⲙⲟ= lose (something)

E.g. ⲁϥ-ϯ-ϯⲥⲃⲱ ⲛⲁ-ⲩ Matt 5:2 "He taught them"; ⲥⲉ-ⲛⲁ-ⲧⲁϣⲉ-ϯⲟⲓϣ ⲙ̄ⲙⲟ-ϥ 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)
ϯ-ⲣⲛ̄ⲧ= name, call

ϯ-ⲧⲟⲟⲧ= help
ⲧⲥⲁⲃⲉ-ⲉⲓⲁⲧ= ⲉⲃⲟⲗ or ⲧⲟⲩⲛ-ⲉⲓⲁⲧ= ⲉⲃⲟⲗ instruct
ϣⲉⲡ-ϩⲣⲁ= receive, accept (ϩⲣⲁ= face)

E.g. ⲁϥ-ⲁⲣⲭⲓ ⲛ̄-ⲫⲧⲟⲩⲛ-ⲉⲓ̈ⲁⲧ-ⲟⲩ ⲉⲃⲟⲗ Mark 8:31 "He began to teach them"; ⲁ-ⲭⲁⲗⲉⲃ ϫⲓ-ⲣⲱ̄-ϥ 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-ⲫϩⲙ̄ϩⲁⲗ	ⲣ̄-ⲫϩⲙ̄ϩⲁⲗ	'serve' (δουλεύειν)
ⲟ ⲛ̄-ⲫⲣ̄ⲣⲟ	ⲣ̄-ⲫⲣ̄ⲣⲟ	'reign' (βασιλεύειν)
ⲟ ⲛ̄-ⲫϫⲟⲉⲓⲥ	ⲣ̄-ⲫϫⲟⲉⲓⲥ	'be master' (κυριεύειν)
ⲟ ⲛ̄-ⲫⲣⲙ̄ϩⲉ	ⲣ̄-ⲫⲣⲙ̄ϩⲉ	'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. ⲏⲇⲏ ⲁⲧⲉⲧⲛ̄-ⲣ̄-ⲫⲣⲙ̄ⲙⲁⲟ 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.

ⲉⲓ̈ϣⲁⲛ-ⲣ̂-ⲫⲛⲟⲃⲉ ⲏ̂ ⲉⲓ̈ϣⲁⲛ-ⲧ̄ⲙ̄-ⲉⲓⲣⲉ "Whether I sin (ⲣ̄-ⲫⲛⲟⲃⲉ) or whether I *don't* (ⲧⲙ̄-ⲉⲓⲣⲉ + ∅)" (ShChass 71:31)

Further examples: ϩⲙ̄-ⲡⲧⲣⲉ-ⲡⲗⲁⲟⲥ ⲧⲏⲣ-ϥ̄ ϫⲓ-ⲫⲃⲁⲡⲧⲓⲥⲙⲁ ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲓ̄ⲥ̄ ϫⲓ Luke 3:21 "Now when all the people were being baptized, and after Jesus *had been*"; ⲡ-ⲉⲧ-ⲟⲩⲱϣ ⲉ-ⲫⲥⲱⲧⲙ ⲙⲁⲣⲉϥ-ⲥⲱⲧⲙ . . ⲁⲩⲱ ⲡ-ⲉⲧ-ⲟⲩⲱϣ ⲉ-ⲫⲣ-ⲫⲁⲧ-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.

ϩⲁⲛⲁϣ ⲙⲉⲛ ⲙⲡⲟⲩ-ⲉⲓⲣⲉ ShIII 18:15–16 "As for swearing (i.e. ⲣ̄-ϩⲁⲛⲁϣ)—this they did not do" (As for ϩoath, 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-ⲡⲱⲃϣ ⲛ̄-/ⲣ̄-ⲡⲉ(ϥ)ⲱⲃϣ 'forget' [make the unconsciousness of]; ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄-/ⲣ̄-ⲡⲉ(ϥ)ⲙⲉⲉⲩⲉ 'remember' [make the thought of]; ϭⲙ̄-ⲡϣⲓⲛⲉ ⲛ̄-/ϭⲙ̄-ⲡⲉ(ϥ)ϣⲓⲛⲉ 'visit' [discover the news of].

Examples: ⲙ̄ⲡⲓ-ⲣ̂-ⲡⲱⲃϣ̄ ⲅⲁⲣ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁ-ⲡⲉϣⲃⲏⲣ ϫⲟⲟ-ϥ̂ ShChass 102:42–45 "I have not forgotten what the friend said"; ⲧⲙⲛ̄ⲧ-ⲙⲁⲓ-ϩϣⲙ̄ⲙⲟ ⲙ̄ⲡⲣ̄-ⲣ̄-ⲡⲉⲥⲱⲃϣ̄ Heb 13:2 "Do not neglect to show hospitality to strangers (As for hospitality to strangers, do not make its forgetting)"; ⲕ-ϭⲓⲛⲉ ⲙ̄-ⲡⲉϥϣⲓⲛⲉ Heb 2:6 "Thou visiteth him"; ⲁⲧⲉⲧⲛ̄-ϭⲙ̄-ⲡⲁϣⲓⲛⲉ Matt 25:36 "You visited Me"; ⲉ-ϩⲉ-ⲡⲁⲡⲉⲑⲟⲟⲩ Mark 9:39 "To speak evil of Me"

The compound ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄- (but not ⲣ̄-ⲡⲉϥⲙⲉⲉⲩⲉ) 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-ⲡⲙⲉⲉⲩⲉ ⲛ̄-ⲛⲉⲕⲣⲙ̄ⲉⲓⲏ 2 Tim 1:4 "As I remember your tears"; but also ⲛ̄-ⲧⲉⲧⲛ̄-ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲁⲛ ⲙ̄-ⲡϯⲟⲩ 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)

ⲙⲁⲣⲉϥ-ⲉ̂ⲓ ⲉⲡⲉⲥⲏⲧ ⲧⲉⲛⲟⲩ ϩⲓϫⲛ̄-ⲡⲉⲥⲣ̂ⲟⲥ "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 ⲉⲓ̈ ⲉⲡⲉⲥⲏⲧ 'descend, come down'). The absence or replacement of these constituents would cause a different verbal meaning to be expressed (e.g. ⲉⲓ̈ alone means 'come', ⲉⲓ̈ 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, ϣⲁ- up to) expanded by a nominal component (ⲃⲟⲗ outside, ϩⲟⲩⲛ inside, ⲡⲉⲥⲏⲧ bottom, ϩⲣⲁⲓ̈ top/bottom, ⲑⲏ 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. ⲉⲓ̈ alone 'come', ⲉⲓ̈ ⲉⲃⲟⲗ 'leave' (come + outwards), ⲉⲓ̈ ⲉϩⲟⲩⲛ 'enter' (come + inwards), etc. But in others it is less so; e.g. ⲕⲱ 'place, appoint', ⲕⲱ ⲉϩⲟⲩⲛ '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-ⲙ̄ⲛ̄ⲧⲣⲉ ⲉϩⲟⲩⲛ ⲉ-ⲓ̅ⲥ̅ "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. ϣⲓⲛⲉ ⲉ- 'visit', ϣⲓⲛⲉ ⲉϫⲛ̄- 'ask concerning'; ϯ ⲛ̄-/ⲙ̄ⲙⲟ= + ⲛ̄-/ⲛⲁ= 'give (something) to (someone)'; ϯ ⲛ̄-/ⲙ̄ⲙⲟ= + ϩⲓ- 'clothe (someone) with (something)'; ϯ 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-ⲙ̄ⲙⲏⲏϣⲉ ⲁⲩ-ⲣ̄-ϩⲟⲧⲉ Matt 9:8 "When the crowds *saw*, they were afraid"; *(ii)* ⲡ-ⲉⲧ-ϣⲓⲛⲉ 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)': ϥ–ⲧⲥⲁⲃⲟ ⲙ̄ⲙⲟ–ϥ ⲉ–ϩⲱⲃ 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–ϥ 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], ⲱⲃϣ ⲙ̄ⲙⲟ= *reflex.* ⲉ– 'overlook, neglect' [forget oneself as regards . . .], ⲱϩⲉ ⲉⲣⲁⲧ= (var. ⲁϩⲉⲣⲁⲧ=) *reflex.* 'stand' [stand on one's feet].

> ⲁⲩ–ⲕⲟⲧ–ⲟⲩ ⲁⲉ ⲛ̄ϭⲓ–ⲛ̄ϣⲟⲟⲥ "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–ⲛⲟϫ–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–ϥ "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. ⲛ̄ⲧⲉⲣⲉϥ–ⲕⲧⲉ–ⲓ̈ⲁⲧ–ϥ ⲡⲉϫⲁ–ϥ Mark 10:23 "When He had *looked around* He said"; ⲁϥ–ϩⲓ–ⲧⲟⲟⲧ–ϥ ⲁϥ–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= ⲉϫⲛ̄– fix one's gaze upon, ϥⲓ–ⲉⲓⲁⲧ= ⲉϩⲣⲁⲓ look up; ⲕⲁ–ⲣⲱ= fall silent, ⲙⲉϩ–ⲣⲱ= bite, ⲛⲉⲧϥ–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= ⲉϫⲛ̄– seize. ⲙⲉϩ–ⲧⲟⲟⲧ= lay hold of,

ⲣ̄-ⲁ-ⲧⲟⲟⲧ= (vars. ⲣ̄-ⲛⲁ-ⲧⲟⲟⲧ=, ⲣ̄-ⲁⲡⲁⲧⲟⲟⲧ=) endeavor, ⲥⲙⲛ̄-ⲧⲟⲟⲧ= agree (with), ϯ-ⲧⲟⲟⲧ= ⲉ- seize, ϯ-ⲧⲟⲟⲧ= ⲙⲛ̄- and ϯ-ⲧⲟⲟⲧ= ⲛ̄- help, ϣⲉⲡ-ⲧⲟⲟⲧ= betrothe, promise, ϩⲓ-ⲧⲟⲟⲧ= undertake, begin; ⲛⲁϣⲡ-ϣⲁⲛⲧ= blow one's nose, ⲉⲗⲕ-ϣⲁⲛⲧ= sneer; (ϩⲣⲁ= *face*) ϫⲓ-ϩⲣⲁ= amuse or occupy oneself; (ϩⲣⲁ= *voice*) ⲛⲁϣⲧ-ϩⲣⲁ= (construct participle **122**) impudent, ϥⲓ-ϩⲣⲁ= raise one's voice, ϫⲓ-ϩⲣⲁ= cry; (ϩⲧⲏ= *heart*) ⲕⲁ-ϩⲧⲏ= put one's trust (in), ⲣ̄-ϩⲧⲏ= repent, regret, ϯ-ϩⲧⲏ= pay heed, observe, ϣⲛ̄-ϩⲧⲏ= 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"; ⲟⲩⲙⲛ̄ⲧ̄-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-ⲟⲩⲱϣ ⲁⲉ ⲛ̄ϭⲓ-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-ϥ ϫⲉ-ⲁⲛⲁⲭⲱⲣⲉⲓ 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"; ⲉϣϫⲉ-ⲉ-ϩⲛⲉ-ⲫ ⲁⲛ ⲉ-ⲫϩⲱⲧⲡ ⲉ-ⲧⲟⲩⲥⲱⲛⲉ . . . ⲉⲓⲉ-ⲛⲧⲟ ⲏ ⲛⲧⲟⲥ ⲥⲁϩⲱ-ⲧⲛ ⲉⲃⲟⲗ ⲏ ⲁⲛⲁⲭⲱⲣⲉⲓ 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*"; ⲙⲟⲟϣⲉ ⲛⲁ-ⲕ ⲉϩⲣⲁⲓ ϩⲓ-ⲛⲧⲱⲣⲧⲣ ⲙ-ⲡⲏⲓ ⲉⲛⲧ-ⲁ-ⲛⲉⲓⲟⲧⲉ ⲛ̄-ⲛⲉⲕ-ⲉⲓⲟⲧⲉ ⲕⲟⲧ-ϥ ⲛⲁ-ⲩ ShIII 192:1–2 "*Make your way up* the steps of the house that your ancestors built for themselves"; ⲟⲩⲱⲙ ⲛⲁ-ⲕ ⲛ̄ϣⲱⲣⲡ̄ 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*
ⲣ̄ϣⲣ̄ⲡ– (vars. ⲣ̄ϣⲣ̄ⲡⲛ̄–, ⲣ̄ϣⲟⲣⲡⲛ̄–, ϣⲣ̄ⲡ–, and ϣⲣ̄ⲡⲛ̄–) *first, before hand, previously*
ⲣ̄ϩⲟⲩⲉ– (var. ⲣ̄ϩⲟⲩⲟ–) *more, even more, greatly*

are modifying prefixes that are affixed to both infinitives (durative and nondurative in all three states) and statives.

ⲉϣⲁⲉ–ⲧⲛ̄–ⲣ̄ⲡⲕⲉ–ϣⲁⲁⲉ ⲛ̄ⲧⲉⲉⲓϩⲉ "*Even* if we speak thus" (Heb 6:9)
ⲡⲛⲟⲩⲧⲉ ϭⲉ ⲁⲩⲱ ⲡⲉϥⲭ̄ⲥ ⲣ̂ϩⲟⲩⲉ–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 ⲣ̄ϣⲣ̄ⲡ–) the verbal lexeme as such.

Further examples: ⲉϣⲁⲉ–ⲁⲕ–ⲣ̄ⲡⲕⲉ–ⲭⲓ 1 Cor 4:7 "If indeed, *furthermore*, you received it"; ⲁⲛⲣ̄–ⲟⲩϩⲏⲕⲉ 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 ⲛ̄ϭⲓ–ⲧⲉⲧⲛ̄ⲡⲓⲥⲧⲓⲥ 2 Thess 1:3 "Your faith is growing *abundantly*"; ⲥⲉ–ⲣϩⲟⲩⲟ–ⲥϩⲟⲩⲟⲣⲧ† ShIII 41:4 "They are *utterly* damned"; ⲟⲩⲁⲓⲁⲑⲏⲕⲏ ⲉ–ⲁ–ⲡⲛⲟⲩⲧⲉ ϣⲣ̄ⲡ–ⲧⲁϫⲣⲟ–ⲥ Gal 3:17 "A covenant that God

previously ratified"; ⲛⲉϩϣⲏⲩⲉ ⲉⲧⲉⲣⲉ-ⲛⲁⲁⲓⲙⲱⲛ ⲣϣⲣⲡⲛ-ⲉⲓⲣⲉ ⲙⲙⲟ-ⲟⲩ ShIV 194:1–2 "The deeds which the demons did *before*"; ⲉ-ⲁⲩ-ϣⲣ̄ⲡ-ⲥⲟⲩⲱⲛ-ϥ̄ 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-ⲡϣⲣⲡ-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.

ϯ-ϣⲣ̄ⲡ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ 2 Cor 13:2 "I state in advance"
ⲁⲓ-ϣⲣ̄ⲡ-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. ϥ-ⲣϩⲟⲩⲉ-ⲡⲱⲧ ϩⲱⲱ-ϥ ⲛϭⲉⲓ-ⲡⲙⲁⲧⲟⲓ ShAmél I 276:10 "Even more so, the soldier will generally flee."

Several preextensions can combine: ⲧ̄ⲛ-ⲣ̂ⲡⲕⲉ-ⲣϩⲟⲩⲉ-ϯ-ϭⲱⲛⲧ̄ ⲛⲁ-ϥ 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. ϣ- 'be able to'

ⲙ̄ⲡⲟⲩ-ϣ̲-ⲃⲱⲕ ⲛⲁ-ϥ ⲉϩⲟⲩⲛ "They could not get near Him" (Mark 2:4)

are directly followed, and semantically completed, by a non-durative infinitive (such as ϣ-ⲃ̲ⲱ̲ⲕ̲ 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)*
ⲧⲁϣⲉ- *frequently, greatly (do something)*
ⲟⲩⲉϣ- *want to*
ⲟⲩⲉϩⲙ̄- *again (do something)*
ϣ-, var. ⲉϣ- *be able to, can*
ϫⲡⲓ-, var. ϫⲡⲉ- *have to, must*

Most of these are identical with prenominal infinitives; cf. ⲙⲉ, ⲛⲟⲩ, ⲡⲱϩ, ⲧⲁϣⲟ, ⲟⲩⲱϣ, 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 ϣ- 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-ⲧⲛ̄ⲟⲟⲩ-ϥ ϣⲁⲣⲱ-ⲧⲛ̄ John 16:7 "I will send Him to you"; ⲡⲉⲡⲣⲟⲥⲏⲗⲩⲧⲟⲥ ⲉⲧ⁰-ⲛⲉⲙⲁ-ⲕ ϥ-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-ϣ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲏⲉ̂ⲓ ⲙ̄-ⲡϫⲱⲱⲣⲉ Mark 3:27 "No one can enter a strong man's house").

(b) ⲟⲩⲉϣ- is synonymous with ⲟⲩⲱϣ ⲉ- and has the same distribution; cf. **171(d).**

(c) ϣ- (var. ⲉϣ-) *be able to, can. (i)* Constructed with a conjugation base, ϣ- or ⲉϣ- comes before a non-personal subject but after a personal one. E.g. ⲛⲛⲉ-ϣ-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"; ⲛ̄ⲁϣ ⲛ̄-ϩⲉ ⲉⲣⲉ-ϣ-ⲛⲁⲓ̈ ⲛⲁ-ϣⲱⲡⲉ John 3:9 "How can this be?"; ⲛ̄ⲑⲉ ⲇⲉ ⲛ̄-ⲟⲩⲃⲁⲗⲉ . . . ⲉⲣⲉ-ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ ⲙⲉⲛ ⲙ̄ⲙⲟ-ϥ ⲉ-ⲛ̄-ϥ-ⲉϣ-ⲙⲟⲟϣⲉ ⲇⲉ ⲁⲛ ShChass 87:22–29 "Like a lame person . . . who has legs but cannot walk"; ⲛ̄ⲛⲉⲩ-ⲉϣ-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 ⲡⲉⲧ⁰-ⲛⲁ-ϣ-ⲕⲁ-⁰ⲛⲟⲃⲉ 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 ϣ-ⲃⲙ̄-⁰ⲃⲟⲙ ⲉ- and ⲃⲙ̄-⁰ⲃⲟⲙ ⲉ-, ⲟⲩⲛ̄-⁰ⲃⲟⲙ ⲉ- and ⲟⲩⲛ̄-ϣⲃⲟⲙ ⲉ- **394,** which also supply the objectless construction of ϣ- (e.g. ⲉϣϫⲉ-ⲟⲩⲛ̄-ϣⲃⲟⲙ ⲙⲁⲣⲉ-ⲡⲉⲓϫⲱ ⲥⲁⲁⲧ-⁰ 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. ϩⲏⲗⲓⲁⲥ ϥ-ⲛⲁ-ϫⲡⲓ-ⲉⲓ ⲛ̄ϣⲟⲣⲡ Mark 9:11 Ἠλίαν δεῖ ἐλθεῖν πρῶτον "First Elijah must (will have to) come"; ⲡⲉⲓⲉⲣⲟ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ ϣⲁⲣⲉ-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 ⲇⲉ 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!"; ⲉϥϣⲁⲛ-ⲡϩⲛ̄-ⲧⲱⲟⲩⲛ ⲛⲃⲓ-ⲡϫⲟⲉⲓⲥ Luke 13:25 "When once the householder has risen up"; ϥ-ⲛⲁ-ⲧⲁϣⲉ-ⲕⲧⲟ ⲉⲃⲟⲗ ⲙ̄-ⲡⲉϥⲃⲱⲛϯ Ps 77(78):38 "He will (ⲛⲁ-) frequently (ⲧⲁϣⲉ-) turn away His wrath"; ⲙ̄ⲡϥ̄-ⲟⲩⲉϣ-ϥⲓ-ⲛⲉϥⲃⲁⲗ ⲉϩⲣⲁⲓ̈ ⲉ-ⲧⲡⲉ Luke 18:13 "He would not even lift up his eyes to heaven"; ⲉⲕ-ⲟⲩⲉϣ-ⲧⲣⲉⲛ-ⲃⲱⲕ ⲉ-ⲧⲱⲛ Mark 14:12 "Where will You have us go?"; ⲛ̄ⲁϣ

ⲛ̄-ϩⲉ ⲕ-ⲟⲩⲉϣ-ⲥⲱ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ϥ 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*	×	×
	ⲟⲩⲉϣ- *want to*	×	×
	ϣ-, var. ⲉϣ- *be able to*	×	×
(ii)	ⲡϩⲛ̄- *(do) for once, succeed in (doing), just (do)*		×
	ⲧⲁϣⲉ- *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-ⲗⲟ ⲉⲩ-ⲙⲟⲟϣⲉ ⲛ̄ⲙ̄ⲙⲁ-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-ϥⲛⲟⲉⲓⲕ 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 (ⲉⲕ-ⲥⲱⲧⲡ). *(i)* In past affirmative conjugation, ⲁⲕ-ⲟⲩⲱ ⲉⲕ- means 'he *has already* (done something)', the counterpart of ⲙ̅ⲡⲁⲧⲕ- 'he has not yet (done something)'. *(ii)* Otherwise, ⲟⲩⲱ ⲉⲕ- means 'to *finish* (doing something)'. *(iii)* A direct object of the infinitive after ⲉⲕ- . . . 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 ⲉⲕ-ϫⲛⲟⲩ ⲙⲙⲟ-ⲟⲩ ShIII 20:26 "Someone else has already interrogated them"; ⲁⲉ͞ⲓ-ⲟⲩⲱ ⲉⲓ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̅ 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 ⲉⲕ-; e.g. ⲁ-ϩⲏⲗⲓⲁⲥ ⲟⲩⲱ ⲉⲕ-ⲉⲓ Matt 17:12 "Elijah has already come."

(b) Predicative ⲛ̅- expanding the stative ⲟ 'is'; cf. **179**

Examples: ⲛⲉⲓ-ⲟ ⲛ̅-ⲫ̀ϣ̀ⲙⲙⲟ ⲡⲉ Matt 25:35 "I was a stranger"; ⲡ-ⲉⲧ̀-ⲛⲁ-ϩⲱⲧⲃ̅ ⲁⲉ ⲕ-ⲟ ⲛ̅-ⲫ̀ⲉⲛⲟϫⲟⲥ ⲉ-ⲧⲉⲕⲣⲓⲥⲓⲥ Matt 5:21 "Whoever kills is liable to judgment"; ⲛ-ⲉⲧ̀-ⲟ ⲛ̅-ⲫ̀ⲁⲓⲙⲟⲛⲓⲟⲛ Matt 4:24 "Demoniacs (Those who are demon-like)"; ⲉⲕ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲁⲛ ⲉⲕ-ϣⲟⲩⲱⲟⲩ ⲏ ⲉⲕ-ⲟ ⲛ-ⲫ̀ⲕⲱⲱⲥ ⲁⲗⲗⲁ ⲕ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲛ-ⲫ̀ⲥⲱⲙⲁ ⲙ-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲉⲕ-ⲣⲟⲟⲩⲧ ⲉ-ⲛ-ⲕ-ϣⲁⲁⲧ 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 + ⲫ̀infinitive or ⲫ̀ⲧⲣⲉ-, cf. **363, 502.** Mostly ⲉ- and ⲛ̅-/ⲙ̅ⲙⲟ= occur (sometimes as textual variants of one another), depending on choice of verb. The infinitive is negatived by prefixed ⲧⲙ̅- **161.**

Examples: ⲁⲕ-ⲉⲣⲏⲧ ⲉ-ⲫ̀ⲧⲁⲁ-ⲕ ⲛⲁ-ⲕ Acts 7:5 "He promised to give it to him"; ⲧⲉⲧⲛ̅-ⲥⲟⲟⲩⲛ̅ ⲛ̅-ⲫ̀† (textual var. ⲉ-ⲫ̀†) ⲛ̅-ϩⲉⲛ† ⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ Matt 7:11 "You know how to give good gifts"; ⲛⲏ-ⲧⲛ̅ ⲛⲁⲓ̀ ⲙ̅-ⲡⲉⲓⲣⲉ ⲁⲛ ⲁⲗⲗⲁ ⲡⲕⲉⲟⲩⲱϣ ⲁⲧⲉⲧⲛ̅-ⲁⲣϫⲉⲓ ⲙ̅ⲙⲟ-ⲕ ϫⲓⲛ-ⲥⲛⲟⲩⲕ 2 Cor 8:10 "To you, who began a year ago not only acting but desiring (to act)"; ⲛ̅ⲧⲟⲕ ⲁⲉ ⲁⲕ-ⲡⲁⲣⲁⲅⲅⲉⲓⲗⲉ ⲛⲁ-ⲩ ⲉ-ⲫ̀ⲧⲙ̅-ϫⲉ-ⲡ-ⲉⲛⲧ-ⲁⲕ-ϣⲱⲡⲉ ⲁ̅-ⲗⲁⲁⲩ Luke 8:56 "He charged them not to tell anyone what had happened"; ⲁⲩ-ⲧⲟⲩⲛ-ⲉⲓⲁⲧ-ⲟⲩ ⲁⲉ ⲉⲃⲟⲗ ϩⲛ̅-ⲟⲩⲣⲁⲥⲟⲩ ⲉ-ⲫ̀ⲧⲙ̅-ⲕⲟⲧ-ⲟⲩ ϣⲁ-ϩⲏⲣⲱⲁⲏⲥ Matt 2:12 "And they were warned in a dream not to return to Herod"; ⲙⲏ ⲟⲩⲛ-ϣ̀ⲃⲟⲙ ⲉ-ⲫ̀ⲧⲣⲉⲕ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ϩⲏⲧ-ⲥ ⲛ̅-ⲧⲉⲕⲙⲁⲁⲩ ⲛ̅ⲕⲉⲥⲟⲡ John 3:4 "Can he enter a second time into his mother's womb?"; ⲛⲉⲩ-ϣ̀ⲓⲛⲉ ⲛ̅ⲥⲁ-ⲫ̀ⲙⲟⲟⲩⲧ-ⲕ̅ Luke 19:47 "They sought to destroy Him"; ⲁⲣⲏⲩ ⲙ̅-ⲡⲥⲟⲛ ⲧⲏⲧ ⲛ̅ϩⲏⲧ ⲁⲛ ⲉ-ⲫ̀ϣⲁϫⲉ ⲛ̅ⲙ̅ⲙⲁ-ⲛ ApophPatr 238 (Chaîne 70:21 = Z 343:19) "Perhaps the brother is not willing to talk to us"; ⲛ̅ⲧⲉⲣⲉⲕ-ⲛⲟⲩ ⲁⲉ ⲛ̅ⲑⲓ-ⲁⲅⲣⲓⲡⲡⲁⲥ ⲉ-ⲫ̀ⲛ̅ⲧ-ⲕ̅ ⲉⲃⲟⲗ Acts 12:6 "When Agrippa was about to bring him out"

(d) ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ + *optative*, cf. **338(b)**

E.g. ⲁⲕ-ⲉⲡⲓⲧⲓⲙⲁ ⲛⲁ-ⲩ ϫⲉⲕⲁⲥ ⲛ̅ⲛⲉⲩ-ⲟⲩⲟⲛϩ-ⲕ̅ ⲉⲃⲟⲗ Matt 12:16 "He ordered them not to make him known"

(e) Somewhat similarly, ⲁⲥ-ϣⲱⲡⲉ "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-ϣⲱⲡⲉ ϩⲛ̄-ⲛⲉ̀ϩⲟⲟⲩ ⲉⲧ⸰-ⲙ̄ⲙⲁⲩ ⲁϥ-ⲉ̀ⲓ ⲛ̄ⲑⲓ-ⲓ̅ⲥ̅ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲁϫⲁⲣⲉⲧ Mark 1:9 "In those days Jesus came from Nazareth"; ⲁⲥ-ϣⲱⲡⲉ ⲇⲉ ⲛ̄ⲧⲉⲣⲉ-ⲛⲁⲅⲅⲉⲗⲟⲥ ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ϩⲓⲧⲟⲟⲧ-ⲟⲩ ⲉ-ⲧⲡⲉ ⲛⲉⲣⲉ-ⲛ̄ϣⲟⲟⲥ ϣⲁϫⲉ ⲛⲙ̄-ⲛⲉⲩⲉⲣⲏⲩ Luke 2:15 "When the angels went away from them into heaven, the shepherds said to one another"; ⲁⲥ-ϣⲱⲡⲉ ⲇⲉ ϩⲙ̄-ⲡⲧⲣⲉⲩ-ⲡⲱⲣϫ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ϥ 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-ⲡⲉⲓϣⲁϫⲉ 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-⸰ⲧⲣⲉ=, cf. **502**

E.g. ⲁⲥ-ϣⲱⲡⲉ ⲇⲉ ⲛ-ⲛⲉ̈ϩⲟⲟⲩ ⲉ-⸰ⲧⲣⲉϥ-ⲉ̀ⲓ ⲉⲃⲟⲗ ⲉ-ⲡⲧⲟⲟⲩ ⲉ-⸰ϣⲗⲏⲗ 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.	ⲥⲟⲗⲥ̄ (ⲥ̄ⲗⲥ̄– ⲥ̄ⲗⲥⲱⲗ=)	ⲥ̄ⲗⲥⲱⲗ† or ⲥ̄ⲗⲥⲟⲗⲧ†
V.	ⲧⲁⲕⲟ (ⲧⲁⲕⲉ– ⲧⲁⲕⲟ=)	ⲧⲁⲕⲏⲩ† or ⲧⲁⲕⲏⲩⲧ†
VI.	ϩⲗⲟϭ	ϩⲟⲗϭ†
VII.	ϫⲓⲥⲉ (ϫⲉⲥⲧ– ϫⲁⲥⲧ=)	ϫⲟⲥⲉ†

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. ϫⲓⲥⲉ ϫⲉⲥⲧ– ϫⲁⲥⲧ= ϫⲟⲥⲉ†, p.c. ϫⲁⲥⲓ–.

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 ⲥⲟⲗⲥ̄ ⲥ̄ⲗⲥ̄– ⲥ̄ⲗⲥⲱⲗ= ⲥ̄ⲗⲥⲱⲗ† '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. ϣⲱⲱⲧ expresses /ϫō'ṭ/.

(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, ϫⲓⲥⲉ, 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 ⲛⲟϭⲛⲉϭ) 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. ⲕⲁⲥⲕ̄ⲥ̄ 'whisper', ⲙⲉⲉⲩⲉ 'think', ϣⲗⲏⲗ 'pray', ϫⲓⲥⲉ 'exalt', ϣⲟⲣϣ̄ⲣ̄ 'upset', ⲙⲟⲩϩ 'afflict', ϫⲱⲕ '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'; ϫⲓ 'receive', ϫⲟ 'sow', ϫⲱ 'say'; ⲕⲁⲕⲕ̄ 'whisper', ⲕⲟⲥⲕ̄ 'bend'; ⲕⲣ̄ⲙⲣ̄ⲙ 'murmur', ⲕⲣⲟⲙⲣ̄ⲙ 'become dark'; ⲙⲁⲧⲉ 'reach', ⲙⲟⲩⲧⲉ 'speak'; ϣⲓⲛⲉ 'seek', ϣⲱⲛⲉ '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, ϣⲉⲧ- /š't/ to ϣⲱⲱⲧ /šō't/ **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 *set*ᵉ*pm*ᵉ*ntsnóus* "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 (ϩⲗⲟϭ) is immutable.
VII.	ϫⲓⲥⲉ: ϫⲉⲥⲧ-

Further examples: ⲕⲉⲧ-ⲟⲩⲡⲩⲣⲟⲥ "Build a tower," ⲡⲉⲛⲉ-ϕⲧⲟⲟⲩ ⲉⲃⲟⲗ "Remove mountains," ⲥⲁ̄ⲥⲁ̄-ⲛⲉⲛⲉⲣⲏⲩ "Encourage one another"; ⲧⲁⲗⲉ-ⲛⲉϥϭⲓϫ ⲉϩⲣⲁⲓ "Lay His hands"; ϫⲉⲥⲧ-ⲡϣⲏⲣⲉ ⲙ̄-ⲣⲱⲙⲉ "Lift up the Son of man"

The prenominal state is sometimes written like the absolute **31** (e.g. ⲟⲩⲱⲛϩ̄- for ⲟⲩⲉⲛϩ̄-): ϥ-ⲛⲁ-ⲟⲩⲱⲛϩ̄-ϩⲱⲃ ⲛⲓⲙ ⲉⲣⲱ-ⲧⲛ̄ Eph 6:21 "He will tell you everything"; ⲟⲩⲛⲟⲃⲉ ⲡⲉ ϕⲟⲩⲙ-ⲡⲟⲉⲓⲕ ⲛ̄-ⲟⲩⲣⲱⲙⲉ ShChass 104:39–41 (ⲟⲩⲱⲙ- for ⲟⲩⲉⲙ-) "It is a sin to eat someone's food"; ⲁⲩ-ϩⲁⲓ-ϩⲁϩ ⲛ-ϣⲁϫⲉ ⲉⲩ-ⲣ-ϕⲃⲟⲟⲛⲉ ShIV 72:19 (ϩⲁⲓ- 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.	ⲥⲱⲧⲡ: ⲥⲟⲧⲡ=	ⲥⲟⲧⲡ−ϥ	ⲱ > ⲟ	.....	.....
II.	ⲕⲱⲧ: ⲕⲟⲧ=	ⲕⲟⲧ−ϥ	ⲱ > ⲟ	.....	.....
III.	ⲡⲱⲱⲛⲉ: ⲡⲟⲟⲛⲉ=	.....	ⲱ > ⲟ	.....	.....
IV.	ⲥⲟⲗⲥⲁ̄: ⲥⲁ̄ⲥⲱⲗ=	ⲥⲁ̄ⲗⲥⲱⲗ−ϥ	ⲟ > ⲱ	Later	.....
V.	ⲧⲁⲗⲟ: ⲧⲁⲗⲟ=	.....	.....	.....	.....
VI.	ϩⲗⲟⲃ is immutable.				
VII.	ϫⲓⲥⲉ: ϫⲁⲥⲧ=	ϫⲁⲥⲧ−ϥ	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.	ⲥⲟⲗⲥⲁ̄: ⲥⲁ̄ⲥⲱⲗ†	ⲟ > ⲱ†	Later	.....
	ⲥⲟⲗⲥⲁ̄: 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'; ϯ ϯ− 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, ⲃⲁⲡⲧⲓⲍⲉ 'baptize', ⲅⲩⲙⲛⲁⲍⲉ 'train', ⲇⲓⲁⲕⲟⲛⲉⲓ 'minister', ϩⲉⲗⲡⲓⲍⲉ ἐλπίζειν 'hope', ⲉⲩⲁⲅⲅⲉⲗⲓⲍⲉ 'preach good news', ⲑⲉⲣⲁⲡⲟⲩ 'heal', ⲕⲱⲗⲩⲉ (var. ⲕⲱⲗⲩ) 'prevent', ⲙⲉⲧⲁⲛⲟⲉⲓ 'repent', ⲡⲁⲣⲁⲇⲓⲇⲟⲩ 'deliver, betray', ⲡⲓⲥⲧⲉⲩⲉ 'believe', ⲡⲗⲁⲛⲁ 'lead astray', ⲡⲟⲗⲓⲧⲉⲩⲉ 'live, conduct oneself', ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ 'cause to fall', ⲥⲧⲁⲩⲣⲟⲩ 'crucify' (often written ⲥ̅ⲣ̅ⲟ̅ⲩ̅), ⲭⲣⲱ 'make use of'. E.g. ⲥⲉ-ⲛⲁ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲅⲁⲣ ⲙ̅ⲙⲱ-ⲧⲛ̅ Mark 13:9 "They will deliver you up"; ⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ ⲉ-ⲧⲉⲅⲣⲁⲫⲏ John 2:22 "They believed the scripture"; ⲉⲧⲉⲧⲛ̅-ⲧⲙ̅-ⲙⲉⲧⲁⲛⲟⲓ̈ 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 (mulwᵉt)*
ⲡⲱϩⲧ	(ⲡⲉϩⲧ-	ⲡⲁϩⲧ=)	ⲡⲁϩⲧ†	*bend*
ⲥⲱⲧⲙ̅	(ⲥⲉⲧⲙ̅-	ⲥⲟⲧⲙ=)	.....	*hear*
ⲥⲱⲧⲡ	(ⲥⲉⲧⲡ-	ⲥⲟⲧⲡ=)	ⲥⲟⲧⲡ†	*choose*
ⲥⲱⲟⲩϩ	(ⲥⲉⲩϩ-	ⲥⲟⲟⲩϩ=)	ⲥⲟⲟⲩϩ†	*gather*
ⲧⲱϩⲙ̅	(ⲧⲉϩⲙ̅-	ⲧⲁϩⲙ=)	ⲧⲁϩⲙ̅†	*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. ⲥⲱⲧⲡ̅ ⲥⲉⲧⲡ̅- ⲥⲟⲧⲡ̅† or ⲟⲩⲱⲛϩ̅ ⲟⲩⲉⲛϩ̅- ⲟⲩⲟⲛϩ̅†.

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	(ⲙⲣ̅-	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*
ϥⲱⲧⲉ	(ϥⲉⲧ–	ϥⲟⲧ=)	.....	*wipe*
ϩⲱⲛ			ϩⲏⲛ†	*approach*
ϩⲱⲡ	(ϩⲉⲡ–	ϩⲟⲡ=)	ϩⲏⲡ†	*hide*
ϫⲱⲕ	(ϫⲉⲕ–	ϫⲟⲕ=)	ϫⲏⲕ†	*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*
ϣⲱⲱⲧ	(ϣⲉⲧ–	ϣⲉⲉⲧ=)	ϣⲁⲁⲧ†	*cut*

Class IV. Reduplicated pair of consonants, ⲥⲟⲗⲥⲗ̄: ⲥⲗ̄ⲥⲱⲗ† or ⲥⲗ̄ⲥⲟⲗⲧ†. Vowel /o/ ⲟ.

ⲛⲟⲃⲛⲉⲃ	(ⲛⲉⲃⲛⲉⲃ–	ⲛⲉⲃⲛⲟⲩⲃ=)	.....	*reproach*
ⲥⲕⲟⲣⲕⲣ̄	(ⲥⲕⲣ̄ⲕⲣ̄–	ⲥⲕⲣ̄ⲕⲱⲣ=)	ⲥⲕⲣ̄ⲕⲱⲣ† or ⲥⲕⲣ̄ⲕⲟⲣⲧ†	*roll*
ⲥⲟⲗⲥⲗ̄	(ⲥⲗ̄ⲥⲗ̄–	ⲥⲗ̄ⲥⲱⲗ=)	ⲥⲗ̄ⲥⲱⲗ† or ⲥⲗ̄ⲥⲟⲗⲧ†	*comfort*
ϣⲧⲟⲣⲧⲣ̄	(ϣⲧⲣ̄ⲧⲣ̄–	ϣⲧⲣ̄ⲧⲱⲣ=)	ϣⲧⲣ̄ⲧⲱⲣ†	*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: ⲧⲁⲕⲏⲩ(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* (ⲁ̈ⲁ̈ *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*)
ⲧⲟⲩϫⲟ	(ⲧⲟⲩϫⲉ–	ⲧⲟⲩϫⲟ=)	ⲧⲟⲩϫⲏⲩ†	*make whole* (ⲟⲩϫⲁ̈ *become whole*)
ⲧⲁϫⲣⲟ	(ⲧⲁϫⲣⲉ–	ⲧⲁϫⲣⲉ=)	ⲧⲁϫⲣⲏⲩ†, ⲧⲁϫⲣⲏⲩⲧ†	*make strong* (ⲱⲣϫ *confirm, be firm*)
ϫⲟ	(ϫⲉ–	ϫⲟ=)	ϫⲏⲩ†	*sow* [ϫⲟ for ⲧϣⲟ] (ϣⲉ *go*)
ϫⲡⲟ	(ϫⲡⲉ–	ϫⲡⲟ=)	.....	*acquire* [ϫⲡⲟ 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), ϫⲓⲥⲉ: ϫⲟⲥⲉ†. Vowel role played by syllabic manifestation 35 of /y/ ⲓ.

ⲉⲓⲃⲉ		ⲟⲃⲉ†	*become thirsty*
ⲣⲓⲕⲉ	(ⲣⲉⲕⲧ–, ⲣⲉⲕⲧ=)	ⲣⲟⲕⲉ†	*bend*
ϩⲓⲥⲉ	(ϩⲁⲥⲧ–, ϩⲁⲥⲧ=)	ϩⲟⲥⲉ†	*trouble*
ϫⲓⲥⲉ	(ϫⲉⲥⲧ–, ϫⲁⲥⲧ=)	ϫⲟⲥⲉ†	*exalt*

9 *Adverbial Modifiers: Prepositions and Adverbs*

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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.**

ϯ-ⲙⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲙⲁⲧⲉ "I love you *very much*" (2 Cor 12:15)
ⲡϣⲁϫⲉ ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̄ⲛⲁϩⲣⲛ̄-ⲡⲛⲟⲩⲧⲉ "The Word was (dwelled) *with God*" (John 1:1)
ϥ-ⲥⲟⲧⲡ̄ ⲛ̄ϩⲟⲩⲟ "That is *far* better" (Phil 1:23)
ⲡⲱⲛϩ ϣⲁ-ⲉⲛⲉϩ "Eternal life" (The process of living-*forever)* (Mark 10:17)
ⲁϫⲓ-ⲥ ⲙ̄ⲙⲁⲧⲉ ϩⲙ̄-ⲡϣⲁϫⲉ "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-ϥ "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. ⲟ͞ⲩ ⲧⲉ ϯⲣⲏⲛⲏ ⲛ̄-ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ⲛⲁϩ̄ⲣⲛ̄-ⲡⲛⲟⲩⲧⲉ ShChass 168:56–169:1 "What does the peace of human beings amount to *in the eyes of God?"*; ⲟⲩⲁⲧ-ϭⲟⲙ

ⲛ̅ⲛⲁϩⲣⲛ̅-ⲛ̅ⲣⲱⲙⲉ ⲡⲉ ⲡⲁⲓ Matt 19:26 "This is impossible *with human beings"*; ⲟⲩⲛ-ⲕⲉⲕⲟⲥⲙⲟⲥ ϩⲁⲣⲟ-ϥ ⲙ-ⲡⲁⲓ ShOrig 303 (Orlandi 20:28–29) "There is another world *beneath this one"*; ⲛ-ϣϣⲉ ⲁⲛ ⲉ-ⲡⲧⲏⲣ-ϥ ⲉ- ShOrig 303 (Orlandi 20:26) "One *absolutely* ought not to . . . "; ⲙⲛ̅ⲧⲉ-ⲫⲡⲣⲟ-ⲫⲏⲧⲏⲥ ⲫⲧⲁⲓⲟ ϩⲙ̅-ⲡⲉϥϯⲙⲉ ⲙ̅ⲙⲓⲛⲙ̅ⲙⲟ-ϥ John 4:44 "A prophet does not have honor *in his own country"*; ⲛⲁϣⲱ-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-ⲡⲉⲭ̅ⲥ̅ ShIII 87:15 "Their faith *in Christ*"; ⲟⲩⲁ ⲉⲃⲟⲗ ϩⲙ̅-ⲡⲙⲛ̅ⲧ-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-ⲫⲥⲁⲣϫ ShIV 122:24 "Relatives (blood relations)"

v. predicate in a nominal sentence with ⲡⲉ, e.g. ⲉ-ⲡϫⲓⲛϫⲏ ⲛⲁ-ⲩ ⲧⲉ ⲧⲉⲩϩⲩⲡⲟⲙⲟⲛⲏ ShIV 46:18 "For them, their endurance is *in vain"* **196**

vi. predicate in a durative sentence **305,** e.g. ϯ-ⲛⲙ̅ⲙⲁ-ϥ 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. ϩⲛ̅-ⲧⲉϩⲟⲩⲉ̀ⲓⲧⲉ ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̅ⲃⲓ-ⲡϣⲁϫⲉ John 1:1 "In the beginning was the Word"; ⲛ̅ⲛⲁϩⲣⲙ̅-ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲙ̅ⲙⲛ̅-ⲗⲁⲁⲩ ⲛ̅-ⲁⲧ-ⲃⲟⲙ Matt 19:26 "*With God* there is no impossible thing"; ⲛⲁ-ⲛ ⲇⲉ ⲛ-ⲉⲧ⁰-ⲛⲁ-ⲟⲩϫⲁⲓ̈ ⲟⲩⲃⲟⲙ ⲛ̅ⲧⲉ-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-ϣ-ⲁⲁ-ϥ ⲟⲩⲛ-⁰ⲃⲟⲙ ⲉ-ϩⲱⲃ ⲛⲓⲙ ⲙ̅-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 | 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 ⲙ̅ⲙⲟ-ⲓ̈ ⲡⲉ ⲡϫⲟⲉⲓⲥ | ϩⲱⲥⲧⲉ ⲙ̅ⲡ̅ⲣ̅-ⲕⲣⲓⲛⲉ ⲛ̅-ⲗⲁⲁⲩ ϩⲁⲑⲏ ⲙ̅-ⲡⲉⲟⲩⲟⲉⲓϣ ϣⲁⲛⲧⲉ-ⲡϫⲟⲉⲓⲥ 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 ⲙ̅ⲙⲱ-ⲧⲛ̅ ϩⲙ̅-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲃⲁ̅-ⲡⲉϥⲙⲁⲥⲉ ⲉⲃⲟⲗ Luke 13:15 "Does not each of you on the sabbath untie their ox?"; ⲙⲁⲣⲉ-ⲡⲉⲧⲛ̅ϣⲁϫⲉ ⲛ̅ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϣⲱⲡⲉ ϩⲛ̅-ⲟⲩϫⲁⲣⲓⲥ Col 4:6 "Let your speech always be gracious"

ix. focal point in a focalizing conversion pattern **444**; e.g. ⲉⲣⲉ-ⲡⲁⲓⲕⲁⲓⲟⲥ ⲛⲁ-ⲱⲛϩ̅ ⲉⲃⲟⲗ ϩⲛ̅-ⲧⲡⲓⲥⲧⲓⲥ Rom 1:17 "The righteous will live *by faith*"

x. combinative adverb (e.g. ⲉⲃⲟⲗ), cf. **206**

xi. the prepositions ⲙⲛ̅- 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. ⲡⲉϥⲣⲟⲟⲩϣ ⲡⲉ ⲉⲧⲃⲉ-ⲛ̅ϩⲏⲕⲉ John 12:6 "His care is *for* the poor" (relationship); ϯ-ⲛⲙ̅ⲙⲁ-ϥ 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 ⲛ̅ⲧⲟϥ) or, ϫⲛ̅- or else, (ⲟⲩⲁⲉ) . . . ⲟⲩⲁⲉ (neither . . .) nor, or (ⲉⲓⲧⲉ) . . . ⲉⲓⲧⲉ (either . . .) or. E.g. ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ShIV 197:9 "Now and forever"; ϩⲛ-ⲟⲩⲙⲛⲧ-ⲣⲉϥ-ϫⲓ ⲛ̀ⲟⲛⲥ ⲏ ⲛⲧⲟϥ ϩⲛ-ⲟⲩⲁⲓⲕⲁⲓⲟⲛ ShIII 129:24 "Criminally or legally"; ⲉϫⲱ-ⲓ (i.e. ⲁϫⲱ-ⲓ) ⲟⲩⲁⲉ ϩⲁⲣⲟ-ⲕ ⲙⲁⲩⲁⲁ-ⲕ ShAmél II 519:9–10 "Without me or on your own"; ⲟⲩⲁⲉ ϩⲙ̅-ⲡⲉⲓⲁⲓⲱⲛ ⲟⲩⲁⲉ ϩⲙ̅-ⲡ-ⲉⲧ⁰-ⲛⲏⲩ Matt 12:32 "Either in this age or in the one to come"; ⲉⲓⲧⲉ ϩⲛ̅-ⲧⲡⲉ ⲉⲓⲧⲉ ϩⲓϫⲙ̅-ⲡⲕⲁϩ I 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-ϣⲟⲃⲉ ⲁⲛ ⲉ-ⲡⲉϥⲉⲓⲱⲧ ϩ̅ⲛ-ⲃⲟⲙ ⲛⲓⲙ ϩ̅ⲛ-ⲉⲟⲟⲩ ⲛⲓⲙ ϩⲓ-ⲧⲁⲉⲓⲟ̀ ⲛⲓⲙ ϩ̅ⲛ-ⲙⲛ̅ⲧ-ⲛⲁⲏⲧ ⲛⲓⲙ ϩⲓ-ⲙⲛ̅ⲧ-ϣⲁⲛ-ϩⲧⲏ-ϥ ⲛⲓⲙ ϩ̅ⲛ-ⲙⲛ̅ⲧ-ⲁⲅⲁⲑⲟⲥ ⲛⲓⲙ ϩⲓ-ⲙⲛ̅ⲧ-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:** ⲉ–ⲕⲉⲙⲁ ⲉ–ⲛⲕⲉⲧⲙ̄ⲙⲟ ⲉⲧ⁰-ϩⲏⲛ ⲉϩⲟⲩⲛ Mark 1:38 "Elsewhere, to the other nearby towns."

198 *Repetition* of an entire adverbial modifier expresses intensification: ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ShAmél II 87:9 "Very, very"; ⲙⲙⲏⲛⲉ ⲙⲙⲏⲛⲉ 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 ⲁⲛ

ⲕⲁⲗⲱⲥ ⲁⲛ "For no good purpose" (Gal 4:17)

which usually comes after the target of negation. E.g. ϩⲛ̄–ⲟⲩⲡⲛ̄ⲁ ϩⲛ̄–ⲟⲩⲥϩⲁⲓ̈ ⲁⲛ Rom 2:29 "Spiritually and not literally"; . . . ⲁⲛ ⲉⲃⲟⲗ ϩⲛ̄–ⲛ̄ⲣⲱⲙⲉ ⲁⲗⲗⲁ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄–ⲡⲛⲟⲩⲧⲉ Rom 2:29 "Not from human beings but from God"; ⲉⲡⲁϩⲟⲩ ⲉⲑⲏ ⲁⲛ 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. ⲉ–, ⲉⲣⲟ= against; ⲉϫⲛ̄–, ⲉϫⲱ= upon; ⲉⲧⲃⲉ–, ⲉⲧⲃⲏⲏⲧ= 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 –ⲧⲏⲩⲧⲛ̄ **85**)

(b) The *prepersonal state* is inflected by the personal suffixes **85;** e.g. ⲉⲣⲟ–ⲥ "To it," ⲉϫⲱ–ⲓ "Upon me," ⲉⲧⲃⲏⲏⲧ–ⲟⲩ "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: ⲕⲁⲧⲁ–, ⲕⲁⲧⲁⲣⲟ= [κατά]; ⲡⲁⲣⲁ–, ⲡⲁⲣⲁⲣⲟ= [παρά]; ⲡⲣⲟⲥ–, ⲡⲣⲟⲥⲣⲟ= [πρός] (rare:

ⲁϥ-ⲑⲉⲱⲗⲟⲅⲓ ⲡⲣⲟⲥⲣⲟ-ⲟⲩ 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 ⲙ̅ⲛ̅-/ⲛ̅ⲙ̅ⲙⲁ= 'and', permitting either or both of the objects to be a personal suffix; e.g. ⲡⲉϥⲥⲛⲟϥ ϩⲓⲭⲱ-ⲛ ⲙ̅ⲛ̅-ⲛⲉⲛϣⲏⲣⲉ Matt 27:25 "His blood be on *us and* (on) *our children*!"; ϩⲁⲣⲟ-ⲓ ⲛ̅ⲙ̅ⲙⲁ-ⲕ Matt 17:27 "For *Me and* (for) *yourself*"; ⲉ-ⲡⲭⲟⲉⲓⲥ ⲛ̅ⲙ̅ⲙⲁ-ⲥ ShChass 147:14–15 "About *the Lord and* (about) *it*"; ϩⲛ̅-ⲧⲉⲕⲙⲏⲧⲉ ⲙ̅ⲛ̅-ⲧⲉⲥϩⲓ̈ⲙⲉ 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

ⲁⲛⲧⲓ- (ἀντί) instead of
ⲁⲭⲛ̅-, ⲁⲭⲛ̅ⲧ= (often erroneously spelled ⲉⲭⲛ̅-) without
ⲉ-, ⲉⲣⲟ= to, for, against, in comparison to
ⲉⲧⲃⲉ-, ⲉⲧⲃⲏⲏⲧ= because of, concerning
[ⲉⲓⲥ- prefixed to an entity term of time or measure, cf. **485**]
ⲕⲁⲧⲁ-, ⲕⲁⲧⲁⲣⲟ= (κατά) according to, like, by
ⲙ̅ⲙⲁϩ- in the presence of (a god) [rare]
ⲙ̅ⲛ̅- (var. ⲛ̅ⲙ̅-), ⲛ̅ⲙ̅ⲙⲁ= with, and
ⲙ̅ⲛ̅ⲛ̅ⲥⲁ-, ⲙ̅ⲛ̅ⲛ̅ⲥⲱ= after (of time)
ⲛ̅- (alt. ⲙ̅- **21**, vars. **22**), ⲙ̅ⲙⲟ= **203**: of, out of, from, related to; marks direct object of mutable infinitives. For ⲛ̅- the mark of relationship, cf. **203**.
ⲛ̅- (alt. ⲙ̅- **21**, vars. **22**), ⲛⲁ= to, for
ⲛⲙ̅-, cf. ⲙⲛ̅-
[ⲛ̅ⲧⲉ-, ⲛ̅ⲧⲁ= of (mark of appurtenance, not definitionally a preposition **204**)]
ⲛ̅ϭⲓ-, mediator of postponed subject **87** (untranslatable in English)
ⲛⲁϩⲣⲛ̅-, ⲛⲁϩⲣⲁ= (var. ⲛ̅ⲛⲁϩⲣⲛ̅-, ⲛ̅ⲛⲁϩⲣⲁ=) in the presence of, before, in relation to
ⲡⲁⲣⲁ-, ⲡⲁⲣⲁⲣⲟ= (παρά) contrary to, in comparison with, beyond, more than
ⲡⲣⲟⲥ-, ⲡⲣⲟⲥⲣⲟ= **200** (πρός) in accordance with, for; than (in comparisons)
ⲟⲩⲃⲉ-, ⲟⲩⲃⲏ= opposite, towards, against
ⲟⲩⲧⲉ-, ⲟⲩⲧⲱ= between, among
ϫⲱⲣⲓⲥ- (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–ⲑⲣ̄ⲙⲙⲁϣ̂ 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)* ⲟⲩⲉ̂ⲓ ⲛ–ⲛ̄ⲥⲩⲛⲁⲅⲱⲅⲏ Luke 13:10 "One of the synagogues"; ϩⲉⲑⲛⲟⲥ ⲛⲓⲙ ⲛ̄–ⲑⲣⲱⲙⲉ Acts 17:26 "Every nation of human beings"; ⲟⲩⲁ ⲙ̄–ⲡⲉⲓ̈ⲥⲛⲁⲩ Acts 1:24 "One of these two"; ⲛⲓⲙ ⲙ̄–ⲡⲥⲁϣϥ̄ Matt 22:28 "Which of the seven?"; ⲛⲁⲁⲩ 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–ϩⲟⲟⲩ Acts 9:23 "Many days" (A multitude of days); ⲧⲁⲅⲉⲗⲏ ⲣ̄–ⲑⲣⲓⲣ Mark 5:13 "The herd of swine"; ⲡⲟⲩⲛ̄–ϣⲟⲙⲛ̄ⲧ ⲛ̄–ⲛ̄ⲣⲱⲙⲉ Rev 9:15 "A third of humankind"; ϣⲉ ⲛ̄–ⲕⲟⲣⲟⲥ ⲛ̄–ⲑⲥⲟⲩⲟ Luke 16:7 "A hundred measures *of* wheat"; ⲟⲩⲥϯϣ̂ϩⲉ ⲛ̄–ⲟⲩⲱⲧ ⲛ̄–ⲑⲕⲁϩ 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 ⲉⲧⲑ-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.ⲛ̄ⲧⲉ–ⲧⲏⲩⲧⲛ̄. ⲟⲩⲃⲉ–ⲧⲏⲩⲧⲛ̄. ⲉⲧⲃⲉ–ⲧⲏⲩⲧⲛ̄)

iii. prepersonal state + ⲧⲏⲩⲧⲛ̄ (e.ⲛ̄ϩⲏⲧ–ⲧⲏⲩⲧⲛ̄, ϩⲏⲧ–ⲧⲏⲩⲧⲛ̄)

206 '*Combinative adverbs*', such as ⲉⲃⲟⲗ or ⲉϩⲟⲩⲛ, 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 ⲉϩⲟⲩⲛ 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, ϩⲣⲁⲓ̈ 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 (ϩⲣⲁⲓ̈)				
ⲉϩⲣⲁⲓ̈	×	×	×	.....
ⲛ̄ϩⲣⲁⲓ̈	.....	×	.....	.....
ϣⲁϩⲣⲁⲓ̈	.....	×	.....	.....
ϩⲣⲁⲓ̈	.....	×	×	.....
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
ⲛ̄– in, at
ϣⲁ– up to

with one of the following nominal components in a zero article phrase:

ⲃⲟⲗ *outside*
ϩⲟⲩⲛ *inside*
ⲡⲉϫⲏⲧ *bottom* (syntax as if unitary noun lexeme ⲡⲉϫⲏⲧ, but filed in dictionaries under ⲉϫⲏⲧ)
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–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. ⲙⲕⲱⲧⲉ 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, ⲉⲡⲉϫⲏⲧ, ⲉϩⲣⲁⲓ, ⲉⲑⲏ, ⲉⲡⲁϩⲟⲩ.

(c) Those which combine with simple prepositions **202** include the following.

i. ⲉⲃⲟⲗ: ⲉⲃ. ⲛ̄–/ⲙ̄ⲙⲟ= from; ⲉⲃ. ⲟⲩⲧⲉ–/ⲟⲩⲧⲱ= from among, between; ⲉⲃ. ϩⲓ–/ϩⲓⲱⲱ= from off, from; ⲉⲃ. ϩⲛ̄–/ⲛ̄ϩⲏⲧ= from in, from

ii. ⲉⲡⲉϫⲏⲧ: 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. ϩⲛ̄– (= ⲉϩ. ⲉϩⲛ̄–), cf. **209** (ϩⲟ)

iv. ⲉϩⲣⲁⲓ: ⲉϩ. ⲉ–/ⲉⲣⲟ= up to, up against, down to, to; ⲉϩ. ⲉϫⲛ̄– (like ⲉϫⲛ̄– upon, etc.); ⲉϩ. ⲟⲩⲃⲉ–/ⲟⲩⲃⲏ= up to, up against; ⲉϩ. ϩⲁ–/ϩⲁⲣⲟ= under, up to, up beneath; ⲉϩ. ϩⲓ–/ϩⲓⲱⲱ= down from, up from, upon

v. ⲛ̄ϩⲟⲩⲛ: ⲛ̄ϩ. ⲉ–/ⲉⲣⲟ= upon; ⲛ̄ϩ. ϩⲁ–/ϩⲁⲣⲟ= in beneath; ⲛ̄ϩ. ϩⲓ–/ϩⲓⲱⲱ= in; ⲛ̄ϩ. ϩⲛ̄– (or ⲛ̄–)/ⲛ̄ϩⲏⲧ= within

vi. ⲛ̄ϩⲣⲁⲓ: ⲛ̄ϩ. ϩⲛ̄–/ⲛ̄ϩⲏⲧ= 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. ϩⲛ̄–/ⲛ̄ϩⲏⲧ= in; ϩⲣ. ϩⲓϫⲛ̄– (like ϩⲓϫⲛ̄–) 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, ⲉϩⲣⲁⲓ̈, ϣⲁϩⲟⲩⲛ, ϩⲣⲁⲓ̈.

(e) Two compound adverbs contain ⲉⲃⲟⲗ, namely ⲉⲃⲟⲗ ⲙ̄ⲙⲁⲩ 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, ⲉϩⲣⲁⲓ̈, and ⲉⲑⲏ, in the temporal sense of onwards, occur as non-combinative adverbial complements after prepositional phrases expressing *time since*; e.g. ⲙⲛ̄ⲛ̄ⲥⲁ- . . . ⲉⲃⲟⲗ, ϫⲓⲛ- . . . ⲉⲡⲉⲥⲏⲧ, ϫⲓⲛ- . . . ⲉϩⲣⲁⲓ̈, ϫⲓⲛⲛ̄- . . . ⲉⲑⲏ, ϫⲓⲛⲉ- . . . ⲉⲑⲏ.

(h) For non-combinative adverbs of spatial orientation (ⲛ̄ⲃⲟⲗ outside, ϩⲓϩⲟⲩⲛ within, etc.), cf. **223.**

207 The non-spatial combinative adverb ⲛ̄ϩⲏⲧ (cf. ϩⲏⲧ *heart, mind)* combines with verbs **181(b)** and helps to express emotional processes and states. E.g. ⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ 'be(come) disturbed'; ⲡⲱϣⲥ ⲛ̄ϩ. 'be(come) astonished'; ⲧⲱⲕ ⲛ̄ϩ. 'be(come) courageous'; ⲧⲱⲕⲙ̄ ⲛ̄ϩ. 'be(come) troubled'; ϫⲓⲥⲉ ⲛ̄ϩ. '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:** ⲛ̄ⲥⲁ-/ⲛ̄ⲥⲱ= behind, i.e. ⲛ̄- + ⲥⲁ-/ⲥⲱ= [ⲛ̄- + the side of]

ii. simple preposition + ⲡ- noun + construction of general relationship **210:** ⲉⲡⲙⲁ ⲛ̄-/ⲉⲡⲉ(ϥ)ⲙⲁ instead of; i.e. ⲉ- + ⲡⲙⲁ ⲛ̄-/ⲡⲉ(ϥ)ⲙⲁ [ⲉ- + the place of/(his) place]

iii. simple preposition + ⁰noun (or ⲡⲓ- noun) + ⲛ̄-/ⲙ̄ⲙⲟ= **211:** ϩⲓⲡⲁϩⲟⲩ ⲛ̄-/ⲙ̄ⲙⲟ= behind, i.e. ϩⲓ- + ⁰ⲡⲁϩⲟⲩ ⲛ̄-/ⲙ̄ⲙⲟ= [ϩⲓ- + the rear of]

iv. ⲛ̄ⲥⲁ- ⁰noun + ⲛ̄-/ⲙ̄ⲙⲟ= **212:** ⲛ̄ⲥⲁⲃⲟⲗ ⲛ̄-/ⲙ̄ⲙⲟ= outside of, i.e. ⲛ̄ⲥⲁ- + ⁰ⲃⲟⲗ ⲛ̄-/ⲙ̄ⲙⲟ= [ⲛ̄ⲥⲁ- + the outside of]

v. miscellaneous other formations **213**

In a few of these no initial preposition is expressed: *(i)* ϩⲛ̄- (= ⲉϩⲣⲛ̄-), ϩⲏⲧ=; *(ii)* ⲡⲃⲟⲗ ⲛ̄-, ⲡϩⲟⲩⲛ ⲛ̄-; *(iii)* ⲡⲓⲥⲁ ⲛ̄-, ⲟⲩⲉϣ ⲛ̄-, ϣⲁⲁⲧ ⲛ̄-; *(iv)* ⲥⲁⲧⲡⲉ ⲛ̄-, ⲥⲁⲟⲩⲛⲁⲙ ⲛ̄-, ⲥⲁϩⲟⲩⲛ ⲛ̄-.

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-ϥ "To him" [etymologically, *toward the foot of him]; ⲉϫⲙ̅-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-ϥ̅ *[towards the hand of him]*, another is ⲉⲣⲱ-ϥ *[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: ⲉϫⲛ-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) ⲃⲁ̅-/ⲃⲁ̅ⲛ̅-/ⲃⲁ̅ⲗⲛ̅-, ⲃⲁ̅ⲗⲁ= *[outside of]*
ⲛ̅ⲃⲁ̅-, ⲛ̅ⲃⲁ̅ⲗⲁ= beyond, except

ⲉⲓⲁⲧ= *[eye(s) of]*; for prenominal state cf. **214**
ϩⲁⲉⲓⲁⲧ= before

ⲗⲓⲕⲧ= *[covering of]*; for prenominal state cf. **214**
ⲛ̅ⲗⲓⲕⲧ= over, covering

(ⲣⲟ) ⲣⲛ̅-, ⲣⲱ= *[mouth of]*
ⲉⲣⲛ̅-, ⲉⲣⲱ= to, upon
ϣⲁϩⲟⲩⲛ ⲉⲣ. until
ϩⲁⲣⲛ̅-, ϩⲁⲣⲱ= beneath, before
ϩⲓⲣⲛ̅-, ϩⲓⲣⲱ= at, upon

ⲣⲁⲧ= *[foot/feet of]*; for prenominal state cf. **214**
ⲉⲣⲁⲧ= to (person)
ϣⲁϩⲟⲩⲛ ⲉⲣ. until
ϩⲁⲣⲁⲧ= beneath
ϩⲓⲣⲁⲧ= toward

(ⲥⲁ) ⲥⲁ-, ⲥⲱ= *[side of]*
ⲛ̅ⲥⲁ-, ⲛ̅ⲥⲱ= behind, after, from, except
Cf. also the simple preposition ⲙⲛ̅ⲛ̅ⲥⲁ-

(ⲧⲱⲣⲉ) ⲧⲛ̅-, ⲧⲟⲟⲧ= *[hand(s) of]*
ⲉⲧⲛ̅-, ⲉⲧⲟⲟⲧ= to
ⲛ̅ⲧⲛ̅- (var. ⲛ̅ⲧⲉ-), ⲛ̅ⲧⲟⲟⲧ= in, by, with, beside, from
ⲉⲃⲟⲗ ⲛ̅ⲧ. from
ϩⲁⲧⲛ̅- (var. ϩⲁϩⲧⲛ̅-), ϩⲁⲧⲟⲟⲧ= beside, with
ϩⲓⲧⲛ̅-, ϩⲓⲧⲟⲟⲧ= through, by, from
ⲉⲃⲟⲗ ϩⲓⲧ. Same as preceding

ⲧⲟⲩⲛ̅-, ⲧⲟⲩⲱ= *[bosom of]*
ⲉⲧⲟⲩⲛ̅-, ⲉⲧⲟⲩⲱ= beside, at, with
ϩⲓⲧⲟⲩⲛ̅- (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]*
ⲁϩϩⲧⲛ̄– (vars. ⲁϩϩⲧⲉ–, ⲁⲧⲛ̄–, ⲁϩⲧⲉ–), ⲁϩϩⲧⲏ= (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(ϥ)ⲃⲟⲗ 'outside of (him)'.

ⲡⲓⲃⲟⲗ ⲛ̄–, ⲡⲉ(ϥ)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(ϥ)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(ϥ)ⲕⲱⲧⲉ *[the inquiry of]*
ⲙ̄ⲡⲕⲱⲧⲉ ⲛ̄– about, concerning
ϩⲙ̄ⲡⲕⲱⲧⲉ ⲛ̄– Same as preceding

ⲡⲓⲙⲁ ⲛ̄–, ⲡⲉ(ϥ)ⲙⲁ *[the place of]*
ⲉⲡⲙⲁ ⲛ̄– in place of, instead of

ⲧⲓⲙⲏⲧⲉ ⲛ̄–, ⲧⲉ(ϥ)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

ⲡⲉⲓⲙⲧⲟ 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
ⲉϫⲙ̄ⲡⲥⲁ 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–ⲑⲏ **223**]
ϩⲓⲑⲏ ⲛ̄– Same as preceding

ⲡⲓϩⲟⲩⲛ ⲛ̄–, ⲡⲉ(ϥ)ϩⲟⲩⲛ *[the inside of]*
ⲙ̄ⲡϩⲟⲩⲛ ⲛ̄– inside, within (of place, time)
ⲡϩⲟⲩⲛ 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 + ⁰noun* (or ⲡⲓ– *noun*) + ⲛ̄–/ⲙ̄ⲙⲟ= **203.** Each preposition has both a prenominal and a prepersonal state, e.g. ϣⲁ–⁰ⲃⲟⲗ ⲛ̄– out of, ϣⲁ–⁰ⲃⲟⲗ 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

⁰ⲡⲉⲥⲏⲧ ⲛ̄–/ⲙ̄ⲙⲟ= *[bottom of]* (syntax as if noun ⲡⲉⲥⲏⲧ, but filed in dictionaries under ⲉⲥⲏⲧ)
ⲙ̄ⲡⲉⲥⲏⲧ ⲛ̄– at the bottom of, below
ϣⲁⲡⲉⲥⲏⲧ ⲛ̄– as far as, down to
ϩⲁⲡⲉⲥⲏⲧ ⲛ̄– underneath

ⲫⲛⲉⲧⲡⲉ 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**)

ⲫⲡⲁϩⲟⲩ ⲛ̄-/ⲙ̄ⲙⲟ= *[rear of]*
ⲉⲡⲁϩⲟⲩ ⲛ̄- behind
ϩⲓⲡⲁϩⲟⲩ ⲛ̄- behind (place); before (time)

ⲫⲧⲡⲉ 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 ⲡⲉⲧⲡⲉ *supra*, ⲉⲧⲡⲉ **210**)

ⲫⲑⲏ ⲛ̄-/ⲙ̄ⲙⲟ= *[prow of]* (ⲑⲏ masc. common noun, Acts 27:41)
ϩⲓⲑⲏ ⲛ̄- before, in front of

ⲫⲟⲩⲛⲁⲙ ⲛ̄-/ⲙ̄ⲙⲟ= *[right hand of]*
ϩⲓⲟⲩⲛⲁⲙ ⲛ̄- at the right of

ⲫⲟⲩⲱϣ ⲛ̄- *[gap of]*
ⲛ̄ⲟⲩⲉϣ ⲛ̄- without, in the absence of
ⲟⲩⲉϣ ⲛ̄- Same as preceding

ⲫϣⲱⲧ ⲛ̄- *[need of]*
ϣⲁⲁⲧ ⲛ̄- (vars. ϣⲁⲧ ⲛ̄-, ϣⲁⲧⲉ-) short of, excepting, minus

ⲫϩⲏ ⲛ̄-/ⲙ̄ⲙⲟ= *[front of]*
ϩⲓϩⲏ ⲛ̄- before

ⲫϩⲃⲟⲩⲣ ⲛ̄-/ⲙ̄ⲙⲟ= *[left hand of]*
ϩⲓϩⲃⲟⲩⲣ ⲛ̄- at the left of

ⲫϩⲟⲩⲛ ⲛ̄-/ⲙ̄ⲙⲟ= *[inside of]*
ⲛ̄ϩⲟⲩⲛ ⲛ̄- within
ϩⲓϩⲟⲩⲛ ⲛ̄- Same as preceding

212 *(iv)* ⲛ̄ⲥⲁ- ⲫ*noun* + ⲛ̄-/ⲙ̄ⲙⲟ= **203.** Each preposition has both a prenominal and a prepersonal state, e.g. ⲛ̄ⲥⲁ-ⲫⲃⲟⲗ ⲛ̄- outside of, ⲛ̄ⲥⲁ-ⲫⲃⲟⲗ ⲙ̄ⲙⲟ-(ϥ) outside of (him).

ⲫⲃⲟⲗ ⲛ̄-/ⲙ̄ⲙⲟ= *[outside of]*
ⲛ̄ⲥⲁⲃⲟⲗ ⲛ̄- outside of, beyond, away from

ⲫⲛⲉⲥⲏⲧ ⲛ̄-/ⲙ̄ⲙⲟ= *[bottom of]* (syntax as if a noun lexeme ⲛⲉⲥⲏⲧ, but filed in dictionaries under ⲉⲥⲏⲧ)
ⲛ̄ⲥⲁⲡⲉⲥⲏⲧ ⲛ̄- at the bottom of, below

ⲫⲧⲡⲉ ⲛ̄-/ⲙ̄ⲙⲟ= *[top of]* (ⲧⲡⲉ masc. common noun, but filed in dictionaries under ⲡⲉ)
ⲛ̄ⲥⲁⲧⲡⲉ ⲛ̄- over
ⲥⲁⲧⲡⲉ ⲛ̄- Same as preceding

ⲫⲟⲩⲛⲁⲙ ⲛ̄-/ⲙ̄ⲙⲟ= *[right hand of]*
ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲛ̄- at the right of
ⲥⲁⲟⲩⲛⲁⲙ ⲛ̄- Same as preceding

ⲫϩⲃⲟⲩⲣ ⲛ̄-/ⲙ̄ⲙⲟ= *[left hand of]*
ⲛ̄ⲥⲁϩⲃⲟⲩⲣ ⲛ̄- at the left of

ϩⲟⲩⲛ 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-, ⲛ̄ⲥⲁⲃⲗ̄ⲗⲁ⸗ 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 (-ϥ, -ⲥ, -ⲩ) on the prepersonal state; e.g. ϩⲁⲣⲁⲧ-ϥ̄ ⲛ̄- in ϩⲁⲣⲁⲧ-ϥ̄ 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-ⲛⲉⲡⲛ̄ⲁ ⲛ-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ShIII 48:3–4 "Into the clutches of the unclean spirits"; ⲁ-ⲡϫⲟⲉⲓ̈ⲥ ⲡⲛⲟⲩⲧⲉ ϣⲧⲁⲙ ⲙ̄-ⲡⲣⲟ ⲛ̄-ⲧⲕⲓ̈ⲃⲱⲧⲟⲥ 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

ⲛ̅ϫⲟϥⲧⲛ̅ headlong
ⲟⲛ again
ⲧⲁⲓ̈ 'here' occurs only in the relative construction ⲉⲧ⁰-ⲧⲁⲓ̈ "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. ⲧⲛ̅ⲛⲁⲩ) when?
ⲧⲉⲣⲟⲙⲡⲉ (vars. ⲧⲛ̅ⲣⲟⲙⲡⲉ, ⲧⲣ̅ⲣⲟⲙⲡⲉ) each year, annually
ϭⲉ any more

Some Greek adverbs occur as Greco-Coptic simple adverbs, e.g. ⲇⲓⲕⲁⲓⲱⲥ 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, ⲉϩⲟⲩⲛ, etc.) have already been described in **206.**

217 Many adverbs are *formed with initial* ⲛ̅– **203** (alt. ⲙ̅– **21,** vars. **22**) expanded by a non-personal entity term. E.g.

i. ⲛ̅– + *indef. sing. article phrase:* ⲛ̅ⲟⲩⲕⲟⲩⲓ̈ a little (to a small degree, for a short time), ⲛ̅ⲟⲩⲙⲁ somewhere, ⲛ̅ⲟⲩⲙⲏⲏϣⲉ ⲛ̅–⁰ⲥⲟⲡ often, ⲛ̅ⲕⲉⲥⲟⲡ again, ⲛ̅ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ always

ii. ⲛ̅– + *def. sing. article phrase:* ⲙ̅ⲡⲕⲱⲧⲉ round about, ⲙ̅ⲡⲉⲩⲟⲉⲓϣ ⲉⲧ⁰-ⲙ̅ⲙⲁⲩ at that time, then, ⲛ̅ⲧⲉⲩϣⲏ by night, ⲙ̅ⲡⲉϩⲟⲟⲩ ⲙⲛ̅–ⲧⲉⲩϣⲏ by day and by night, ⲛ̅ⲧⲙⲏⲧⲉ in the midst, ⲛ̅ⲑⲉ ⲛ̅– as . . . , ⲙ̅ⲡⲉⲓ̈ⲕⲉⲥⲟⲡ yet once more, ⲙ̅ⲡⲓⲟⲩⲟⲉⲓϣ once, formerly, ⲙ̅ⲡⲉϥⲣⲁⲥⲧⲉ on the next day thereafter, ⲛ̅ⲧⲉⲓ̈ϩⲉ thus

iii. ⲛ̅– + *specifier pronoun:* ⲛ̅ⲗⲁⲁⲩ at all; ⲛ̅ⲟⲩⲏⲣ how much?

iv. ⲛ̅– + *zero article phrase:* ⲛ̅ⲁⲣⲭⲁⲓⲟⲥ (i.e. ⲛ̅–⁰ⲁⲣⲭⲁⲓⲟⲥ) in ancient times, of old, ⲛ̅ⲃⲣ̅ⲣⲉ recently, ⲛ̅ϩⲁⲉ finally, ⲛ̅ϩⲟ ϩⲓ–⁰ϩⲟ face to face, ⲛ̅ϩⲟⲩⲟ greatly, ⲛ̅ϣⲟⲣⲡ at first, formerly, ⲛ̅ϩⲱⲡ secretly, ⲛ̅ⲛⲟⲩϫ falsely, ⲛ̅ϫⲓⲟⲩⲉ by stealth

v. ⲛ̅– + *specifier phrase:* ⲛ̅ⲁϣ ⲛ̅–ϩⲉ how?, ⲛ̅ⲥⲉ ⲛ̅–ⲥⲧⲁⲇⲓⲟⲛ (by a distance of) sixty stades, ⲛ̅ⲥⲁϣϥ ⲛ̅–ϩⲟⲟⲩ for seven days, ⲛ̅ϩⲁϩ ⲛ̅–ⲥⲟⲡ often, ⲛ̅ϣⲙⲧ–ⲥⲱⲱⲡ thrice, for three times **71**

vi. ⲛ̅– + *proper noun:* ⲙ̅ⲡⲟⲟⲩ today, ⲛ̅ⲥⲁϥ yesterday, ⲛ̅ϣⲱⲣⲡ early **132**

218 Time of day, day of the week or month, etc., are expressed with initial ⲛ̅– **217;** e.g. ⲙ̅ⲡⲟⲩⲁ ⲛ̅–ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ 'on the first day of the week', ⲛ̅ⲥⲟⲩ–ϫⲟⲩⲧⲏ 'on

the twenty-fifth of the month', ⲛ̅ⲧⲕⲩⲣⲓⲁⲕⲩ 'on Sundays', ⲛ̅ϫⲡ-ⲙⲏⲧⲉ 'at the tenth hour'.

219 Quantified adverbs formed with initial ⲛ̅- **217** include: ⲙ̅ⲡⲉⲥⲛⲁⲩ 'both (as a group of two)', ⲙ̅ⲡϣⲟⲙⲛ̅ⲧ 'together (as a group of three)', ⲙ̅ⲡⲉϥⲧⲟⲟⲩ 'together (as a group of four)', etc.; ⲙ̅ⲡϣⲙⲛ̅ⲧ-ⲉⲡⲟⲟⲩ 'three days ago', ⲙ̅ⲡⲉϥⲧⲉⲩ-ⲉⲡⲟⲟⲩ 'four days ago', etc.; ⲙ̅ⲡⲙⲉϩ-ⲥⲉⲡ ⲥⲛⲁⲩ 'for a second time', ⲙ̅ⲡⲙⲉϩ-ϣⲟⲙⲛ̅ⲧ ⲛ̅-ⲥⲟⲡ 'for a third time', etc.

220 A few adverbs are *formed without initial preposition*, mostly as a variant of initial ⲛ̅-; e.g. ⲕⲉⲙⲁ elsewhere, ⲗⲁⲁⲩ at all, ⲡⲃⲟⲗ outside, ⲥⲁⲃⲟⲗ (also ⲛ̅ⲥⲁⲃⲟⲗ, etc.) outside, ⲟ̅ⲥⲟⲡ sometimes, ⲟⲩⲁⲉ ⲡⲉϩⲟⲟⲩ ⲟⲩⲁⲉ ⲧⲉⲩϣⲏ ApophPatr 231 (Chaîne 68:21 = Z 341:23–24) "Neither by day nor by night," ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ always, ϣⲙⲛ̅ⲧ-ⲉⲡⲟⲟⲩ three days ago, ϩⲁϩ ⲛ̅-ⲥⲟⲡ often.

221 ϩⲛ̅-ⲟⲩ *and* ⲁϫⲛ̅-ⲟ̅. Adverbs of manner are formed in two productive patterns: *(i)* affirmative ϩⲛ̅-ⲟⲩ- . . . , e.g. ϩⲛ̅-ⲟⲩⲙⲉ truly, ϩⲛ̅-ⲟⲩⲣⲁϣⲉ joyfully, ϩⲛ̅-ⲟⲩⲕⲟⲩⲓ briefly (Eph 3:3); *(ii)* negative ⲁϫⲛ̅-ⲟ̅ . . . , e.g. ⲁϫⲛ̅-ⲟ̅ϩⲟⲧⲉ fearlessly, ⲁϫⲛ̅-ⲟ̅ⲱϫⲛ̅ ceaselessly, without ceasing.

Further examples: *(i)* ϩⲛ̅-ⲟⲩⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ justly, ϩⲛ̅-ⲟⲩⲙⲛ̅ⲧ-ⲁⲧ-ⲥⲟⲟⲩⲛ Acts 3:17 in ignorance (ignorantly), ϩⲛ̅-ⲟⲩϩⲟⲧⲉ ⲙ̅ⲛ̅-ⲟⲩⲛⲟϭ ⲛ̅-ⲣⲁϣⲉ Matt 28:8 "With fear and great joy," ϩⲛ̅-ⲟⲩϫⲱⲕ ⲉⲃⲟⲗ 1 Pet 1:13 fully, ϩⲛ̅-ⲟⲩϭⲉⲡⲏ quickly, ϩⲛ̅-ⲱⲣϫ̅ ⲛⲓⲙ Acts 5:23 securely (very firmly); *(ii)* ⲁϫⲛ̅-ⲟ̅ⲛⲟⲙⲟⲥ lawlessly (without the law), ⲁϫⲛ̅-ⲟ̅ⲣⲟⲟⲩϣ undistractedly, ⲁϫⲛ̅-ⲟ̅ⲕⲣⲙ̅ⲣⲙ̅ ϩⲓ-ⲟ̅ⲙⲟⲕⲙⲉⲕ Phil 2:14 "Without grumbling or questioning"

222 *Other prepositional formations* include e.g. ⲉ-ⲡⲧⲏⲣ-ϥ wholly, at all, ⲉ-ⲡⲉϩⲟⲩⲟ too much, ⲉ-ⲣⲟⲩϩⲉ in the evening, ⲉ-ⲧⲙⲏⲧⲉ into the midst, forward, ⲙ̅ⲛ̅ⲛ̅ⲥⲱ-ⲥ afterward, ⲛ̅ⲥⲁ-ⲣⲁⲥⲧⲉ on the day after tomorrow, ⲛ̅ⲥⲁⲧⲟⲟⲧ= *reflex.* forthwith, ⲛ̅ⲥⲁ-ⲟⲩⲥⲁ apart, ⲡⲣⲟⲥ-ⲟⲩⲕⲟⲩⲓ̈ for a (short) while, ϣⲁ-ⲡⲉⲓ̈ⲙⲁ thus far, up to now, ϩⲓ-ⲛⲁⲓ̈ thus, ϩⲓ-ⲟⲩⲥⲟⲡ together, at one time, ϩⲛ̅-ⲕⲉⲙⲁ Acts 13:35 elsewhere, ϩⲛ̅-ⲗⲁⲁⲩ ⲙ̅-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): ⲛ̅ⲃⲟⲗ 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): ⲙ̅ⲡⲉⲥⲏⲧ below; ϩⲓⲡⲉⲥⲏⲧ on the ground, from off the ground; ϫⲓⲛ-ⲡⲉⲥⲏⲧ from below

iv. Top (ϩⲣⲁⲓ̈): ϩⲓϩⲣⲁⲓ̈ 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 (ⲑⲏ masc. common noun, Acts 27:41): ⲛ̄ⲥⲁⲑⲏ henceforth; ϩⲁⲑⲏ before [but ϩⲁⲑⲏ ⲛ̄– = ϩⲁⲓⲧϩⲏ ⲛ̄– **210**]; ϩⲓⲑⲏ 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. ⁰ϩⲟⲟⲩ ⁰ϩⲟⲟⲩ one day after another, day by day, daily; ⁰ⲙⲁ ⁰ⲙⲁ one place after another; ⁰ϣⲏⲙ ⁰ϣⲏⲙ 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**
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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 ⲟⲉ *now then* (initial, attitude marker Acts 3:17); ⲕⲁⲛ *at least* (initial, attitude marker ShChass 87:49)/ⲕⲁⲛ ⲉⲱⲱⲡⲉ + 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 ⲙ̅ⲛ̅- and ϩⲓ- 'and' also play an important role in entity term linkage **145, 201.**

ⲃⲁⲣⲁⲃⲃⲁⲥ ⲭⲛ̅-ⲓⲥ̅ "Barabbas *or* Jesus" (Matt 27:17)
ⲓⲥ̅ ⲁⲩⲱ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ "Jesus *and* His disciples" (Matt 9:10)
ϩⲟⲧⲁⲛ ⲉⲣϣⲁⲛ-ⲟⲩⲁ ⲧⲁϩⲙ-ⲉⲕ ⲙ̅ⲡ̅ⲣ̅-ⲛⲟⲭ-ⲕ̅ ⲛ̅ⲧⲡⲉ "*When* someone invites you, do not sit down in a place of honor" (Luke 14:8)
ⲉⲛϩⲟⲥⲟⲛ †-ϩⲙ-ⲡⲕⲟⲥⲙⲟⲥ ⲁⲛϩ-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:* ⲡⲓⲟⲉⲓⲕ ϩⲓ-ϩⲟⲓⲧⲉ ShIII 205:23–24 "Bread and clothing"; ⲡⲉⲓⲙⲕⲁϩ ⲛϩⲏⲧ ϩⲓ-ⲗⲩⲡⲏ ϩⲓ-ⲁϣ-ⲁϩⲟⲙ ϩⲓ-ⲛⲟⲃⲛⲉⲃ ϩⲓ-ⲟⲩϣⲁⲥ 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"; ⲁⲛϩ-ⲟⲩⲓⲙⲟⲛ-ⲁⲭⲟⲥ ⲁⲛ ⲭⲓⲛⲙ-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:* ⲙⲡ̅ⲣ̅ⲧⲣⲉⲛ-ⲛ̅ⲕⲟⲧ̅ⲕ̅ ⲁⲩⲱ †ϩⲉ ⲁⲩⲱ ⲃⲱ ϩ̅ⲙ-ⲡⲕⲁⲕⲉ ShChass 165:30–33 "Let us not sleep and be intoxicated and remain in the darkness"; ⲙⲛ̅-ⲟⲩⲁ ⲛ̅-ⲟⲩⲱⲧ ⲭⲉ-ⲙ̅ⲡ̅ϥ-ⲱⲙ̅ⲥ̅ ⲁⲩⲱ ϥⲱⲧⲉ 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 ⲛⲙ̅-ⲡⲕⲁϩ Luke 16:17 "Heaven and earth"; ⲥⲛⲁⲩ ⲏ ϣⲟⲙⲛ̅ⲧ Matt 18:20 "Two or three"; ⲡⲁⲩⲗⲟⲥ ⲛⲙ̅ⲙⲁ-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 ϩⲉⲛⲙⲓϣⲉ 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 ⲏ̅ ⲉ-ⲡⲙⲁ ⲛ̅-ⲟⲩⲱⲙ Pachomius, Praecepta 100 (Lefort Œuvres 31:24–25) "To the assembly or to the refectory"; ⲉⲧⲃⲏⲏⲧ-ϥ̅ ⲭⲛ̅-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): ϩⲛ̄-ⲧⲉϩⲟⲩⲉ̀ⲓⲧⲉ ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̄ⲟ́ⲓ-ⲡϣⲁϫⲉ ⲁⲩⲱ ⲡϣⲁϫⲉ ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̄ⲛⲁϩⲣⲛ̄-ⲡⲛⲟⲩⲧⲉ John 1:1 "In the beginning was the Word, and the Word was with God"; ⲛⲁⲥⲛⲏⲩ . . . ⲛⲁⲓ̈ ⲉⲧⲉ-ⲛⲟⲩ-ⲟⲩ ⲛⲉ ⲛ̄ⲉⲓⲟⲧⲉ ⲁⲩⲱ ⲛ̄ⲧ-ⲁ-ⲡⲉⲭ̅ⲥ̅ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲕⲁⲧⲁ-ⲫⲥⲁⲣⲝ̅ Rom 9:3, 5 "My brethren . . . , to whom belong the ancestors and out of whom, according to flesh, has come the Christ"; 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"

Expressions of clause linkage without conjunction include: asyndeton, i.e. absence of conjunction **237, 335, 345, 347, 412, 429, 443;** ⲛ̄ⲧⲉ- conjunctive conjugation **315, 335, 341, 345, 347, 349, 352, 353, 357, 372, 391;** ⲉ-ⲁ- sequential circumstantial **335, 412, 433, 443, 458;** ⲉ-ⲫⲧⲣⲉ- + infinitive **341.** They are selected according to type of clause that is extended.

Lexemes and entity terms (i–iii) are linked by ⲁⲩⲱ, ⲙ̄ⲛ̄-, ϩⲓ- and; ⲏ or; ϫⲛ̄- or else; ⲉⲓⲧⲉ or, either/or; ⲟⲩⲁⲉ (var. ⲟⲩⲧⲉ) nor, neither/nor; adverbial modifiers (iv) by ⲁⲩⲱ, ⲏ, ϫⲛ̄-, ⲉⲓⲧⲉ, ⲟⲩⲁⲉ. *'Not . . . but rather . . . '* is expressed by *(negation)* . . . ⲁⲗⲗⲁ . . . (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: ⲁⲩⲱ and, ⲅⲁⲣ because, ⲉⲓⲙⲏⲧⲓ unless, ϩⲱⲥⲧⲉ and so **503;** *(ii)* prefixal (bound): ⲉϣϫⲉ- since, ϫⲉ- because, ϫⲛ̄- or else; *(b) compound formation, (i)* complete bound group **27,** analyzable: ⲙⲛ̄ⲛ̄ⲥⲱ-ⲥ afterwards, ⲛ̄-ⲧⲉⲓ̈ϩⲉ thus, ϩⲉⲛⲓⲥⲟⲡ sometimes; *(ii)* two separate bound groups **27:** ⲉⲓⲙⲏⲧⲓ ϫⲉⲕⲁⲁⲥ (var. ϫⲉⲕⲁⲥ) unless, ⲕⲁⲛ ⲉϣⲱⲡⲉ even if; *(iii)* bound group + bound morph: ⲉⲃⲟⲗ ϫⲉ- because, ⲕⲁⲛ ⲉϣϫⲉ- even if, ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ- if . . . were not . . . ; *(iv)* bound morph + bound group: ϫⲉ-ⲉⲡⲉⲓⲁⲏ because; *(v)* bound morph + bound morph: ⲉⲧⲃⲉ-ϫⲉ- because; *(vi)* complete clause: ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ 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: ⲏ . . . ⲏ . . . (either) . . . or . . . ; ⲉⲓⲧⲉ . . . ⲉⲓⲧⲉ . . . either . . . or . . . ; whether . . . or . . . ; ⲙⲉⲛ . . . ⲁⲗⲗⲁ . . . (with first element negatived) not . . . but rather . . . ; ⲙⲉⲛ . . . ⲇⲉ . . . , . . . but (with ⲙⲉⲛ left untranslated in English); ⲟⲩⲙⲟⲛⲟⲛ . . . ⲁⲗⲗⲁ . . . not only . . . but also . . . ; ⲛ̄ⲑⲉ . . . ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ . . . just as . . . so also . . . **506;** ⲫⲥⲟⲡ . . . ⲫⲥⲟⲡ . . . or ⲟⲩⲥⲟⲡ . . . ⲟⲩⲥⲟⲡ . . . or ϩⲉⲛⲥⲟⲡ . . . ϩⲉⲛⲥⲟⲡ . . . sometimes . . . at other times . . . ; ⲟⲩⲧⲉ . . . ⲟⲩⲧⲉ . . . (var. ⲟⲩⲇⲉ . . . ⲟⲩⲇⲉ . . .) or ⲟⲩⲧⲉ . . . ⲏ . . . (with negatived clauses) (neither) . . . nor . . . ; ⲫϣⲟⲣⲡ ⲙⲉⲛ . . . ⲁⲗⲗⲁ . . . first of all . . . but . . . ; ⲫϩⲟⲟⲩ . . . ⲫϩⲟⲟⲩ . . . one day . . . and another day . . .

Examples: ⲉⲓⲧⲉ ⲫϩⲟⲟⲩⲧ ⲉⲓⲧⲉ ⲫϩⲓⲙⲉ ShIII 16:13 "No matter whether male or female"; ⲟⲩⲧⲉ ⲛ̄ⲧⲟⲕ ⲟⲩⲧⲉ ϭⲉ Besa, Frag. 28 (Kuhn 92:4) "Neither you nor anyone else"; ⲟⲩⲧⲉ ⲉ-ⲫϫⲱⲕⲛ̄ ⲛ̄ ⲉ-ⲫⲉⲓⲁⲁ-ϥ ⲉⲃⲟⲗ ⲕⲁⲕⲱⲥ Pachomius, Praecepta 92 (Lefort Œuvres 31:5) "Neither to bathe nor to wash oneself in a bad way": ⲫⲥⲟⲡ ⲙⲛⲧ-ⲥⲁϣϥ

ⲛ̀-ⲣⲧ[ⲟ]ⲃ ⲙⲙⲏⲛⲉ ⲫⲥⲟⲡ ⲙⲛⲧ-ⲁⲥⲉ ⲛ̀-[ⲣ]ⲧⲟⲃ ⲫⲥⲟⲡ ⲉⲛϩⲟⲩⲟ ShIII 70:5–7 "Sometimes seventeen artabes daily, at other times sixteen artabes, sometimes more"; ⲏ ⲅⲁⲣ ϥ-ⲛⲁ-ⲙⲉⲥⲧⲉ-ⲟⲩⲁ ⲛ̀ϥ̄-ⲙⲉⲣⲉ-ⲟⲩⲁ ⲏ ⲛ̀ϥ̄-ⲃⲟⲗϫ-ϥ̄ ⲛ̄-ⲟⲩⲁ ⲛ̀ϥ̄-ⲕⲁⲧⲁ-ⲫⲣⲟⲛⲉⲓ ⲙ̄-ⲡⲕⲉⲟⲩⲁ 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"; ⲡⲉⲡⲛ̀ⲁ ⲙⲉⲛ ⲣⲟⲟⲩⲧ ⲧⲥⲁⲣⲝ̀ ⲇⲉ ⲟⲩⲁⲥⲑⲉⲛⲏⲥ ⲧⲉ Matt 26:41 "The spirit indeed is willing, but the flesh is weak"; ⲟⲩⲇⲉ ⲙ̄ⲡⲟⲩ-ⲕⲁⲁ-ϥ ϩⲛ̄-ⲁⲙⲛ̀ⲧⲉ ⲟⲩⲇⲉ ⲙ̄ⲡⲉ-ⲧⲉϥⲥⲁⲣⲝ̀ ⲛⲁⲩ ⲉ-ⲡⲧⲁⲕⲟ Acts 2:31 "He was not abandoned in Hades, nor did His flesh see corruption"

Unlike its use in classical Greek, Greco-Coptic ⲙⲉⲛ often has no correlate; e.g. ⲉⲧⲉⲧⲛ̄-ⲟ ⲛ̄ⲑⲉ ⲛ̄-ⲛⲓⲧⲁⲫⲟⲥ ⲉⲧ⁰-ϫⲏϩ ⲉⲧ-ⲛⲉⲥⲱ-ⲟⲩ ⲙⲉⲛ ⲙ̄-ⲡⲉⲩⲃⲟⲗ ⲉⲣⲉ-ⲡⲉⲩⲥⲁ ⲛ̄-ϩⲟⲩⲛ ⲙⲉϩ ⲛ̄-⁰ⲕⲁⲥ ⲛ̄-ⲕⲱⲱⲥ ϩⲓ-ⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛⲓⲙ Matt 23:27 "You are like whitewashed tombs, which appear beautiful (ⲙⲉⲛ) 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.

ⲡⲉϫⲁ-ϥ ⲛⲁ-ϥ ϫⲉ-ⲛⲁⲓ ⲧⲏⲣ-ⲟⲩ ϯ-ⲛⲁ-ⲧⲁⲁ-ⲩ ⲛⲁ-ⲕ ⲉⲕϣⲁⲛ-ⲡⲁϩⲧ-ⲕ̄ ⲛⲓ̄-ⲟⲩⲱϣⲧ̄ ⲛⲁ-ⲓ | ⲧⲟⲧⲉ ⲡⲉϫⲁ-ϥ ⲛⲁ-ϥ ⲛ̄ⲑⲓ-ⲓ̅ⲥ̅ ϫⲉ-ⲃⲱⲕ ⲉⲡⲁϩⲟⲩ ⲙ̄ⲙⲟ-ⲓ ⲡⲥⲁⲧⲁⲛⲁⲥ 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. ⲁⲩⲱ and, ⲙⲛ̄ⲛ̄ⲥⲱ-ⲥ and then, ⲧⲟⲧⲉ and next, ϩⲱⲥⲧⲉ and so **503,** ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ likewise **507,** ⲏ, ⲉⲓⲧⲉ or, ϫⲛ̄- (vars. ϫⲉ-, ϫⲉⲛ-) or else, ⲟⲩⲇⲉ nor, ⲁⲗⲗⲁ but rather, ⲇⲉ and/but, ⲟⲛ again.

(b) *'Adverbial modification'* (subordination) is descriptive expansion or circumstantial qualification of another clause.

ⲛⲛⲉ-ⲟⲩⲁ ⲛϩⲏⲧ-ⲟⲩ ⲉϣ-ⲁⲡⲁⲛⲧⲁ ⲉ-ⲗⲁⲁⲩ ⲛ̀-ⲥϩⲓⲙⲉ ϫⲱⲣⲓⲥ-ⲉⲩ-ⲙⲙⲁⲩ ⲙⲛ̀-ⲛⲉⲩⲉⲣⲏⲩ "No man among them shall be permitted to meet with any woman, *except when* they are there all together" (ShIV 108:7–8)

ⲟⲩⲛ̀-ⲟⲩⲟⲩⲛⲟⲩ ⲛⲏⲩ ϩⲟⲧⲉ ⲛ̀-ⲉⲓ̈-ⲛⲁ-ϣⲁϫⲉ ϭⲉ ⲁⲛ ⲛ̀ⲙ̀ⲙⲏ-ⲧⲛ̀ ϩⲛ̄-ϩⲉⲛⲡⲁⲣϩⲟⲓⲙⲓⲁ "The hour is coming *when* I shall no longer speak to you in figures" (John 16:25)

ⲉϣⲱⲡⲉ ⲇⲉ ⲡⲉⲕⲃⲁⲗ ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲡⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲧⲏⲣ-ϥ ⲛⲁ-ϣⲱⲡⲉ ⲉϥ-ⲟ ⲛ̀-⁰ⲕⲁⲕⲉ "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 ⲛ̅ⲧⲉ– 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, ⲙⲛ̅ⲛ̅ⲥⲁ– and ⲭⲱⲣⲓⲥ–.) Such *'premodifying conjunctions'* include:

ⲁⲗⲗⲁ ⲉⲣⲉ– Though, But, Rather
ⲁⲩⲱ ⲉⲣⲉ– And. And indeed, Too, Furthermore
ⲉ–ⲡⲙⲁ ⲛ̅ⲧⲉ– Instead of . . . -ing
ⲉⲓⲙⲏⲧⲓ ⲉⲣⲉ–/ⲉⲣϣⲁⲛ–/ⲛ̅ⲧⲉ–/ⲭⲉⲕⲁ(ⲁ)ⲥ (+ optative) Unless, Except for . . . -ing
ⲉⲛϩⲟⲥⲟⲛ ⲉⲣⲉ– As long as. While
ⲉⲫⲟⲥⲟⲛ ⲉⲣⲉ– (ⲉⲡϩⲟⲥⲟⲛ ⲉⲣⲉ–) As long as, Inasmuch as
ⲉⲧⲓ ⲉⲣⲉ– While . . . still . . .
ⲉϣⲱⲡⲉ ⲉⲣⲉ–/ⲉⲣϣⲁⲛ– If (ever)
ⲉϣⲭⲉ–ⲉⲣⲉ– Supposing that
ⲏ ⲛ̅ⲧⲉ– Unless, Alternatively
ⲕⲁⲓⲡⲉⲣ ⲉⲣⲉ– Although
ⲕⲁⲓⲧⲟⲓ ⲉⲣⲉ– Although
ⲕⲁⲛ ⲉⲣⲉ–/ⲉⲣϣⲁⲛ–/ⲛ̅ⲧⲉ– Even if
ⲕⲁⲧⲁ–ⲑⲉ ⲉⲣⲉ– Just as **505**
ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ– Especially if/since
ⲙⲛ̅ⲛ̅ⲥⲁ–ⲛ̅ⲧ–ⲁ– (focalizing)/ⲛ̅ⲧⲉ– (conjunctive) After . . . -ing
ⲙⲛ̅ⲛ̅ⲥⲱ–ⲥ ⲛ̅ⲧⲉ– And afterwards
ⲙⲏⲡⲱⲥ ⲛ̅ⲧⲉ– Lest
ⲙⲏⲡⲟⲧⲉ ⲛ̅ⲧⲉ– Lest
ⲛ̅ⲑⲉ ⲉⲣⲉ– Just as **505**
ⲛ̅ⲥⲁⲃⲏⲁ ⲛ̅ⲧⲉ– Unless
ⲡⲁⲗⲓⲛ ⲟⲛ ⲉⲣⲉ– Moreover, And yet
ϯⲥⲟⲡ ⲉⲣⲉ– . . . ϯⲥⲟⲡ ⲉⲣⲉ– . . . At one time . . . at another time . . .
ⲭⲱⲣⲓⲥ–ⲉⲣⲉ– Except when, Unless
ϩⲁⲑⲏ ⲉ–ⲡ̅ⲡⲁⲧⲉ– (often written ϩⲁⲑⲏ ⲡ̅ⲡⲁⲧⲉ–) Before
ϩⲁⲙⲁ ⲉⲣⲉ– At the same time
ϩⲱⲥ ⲉⲣⲉ– As, As if, On the grounds that
ϩⲱⲥ ⲉϣⲭⲉ–ⲉⲣⲉ– As if
ϩⲟⲥⲟⲛ ⲉⲣⲉ– As long as
ϩⲱⲥⲧⲉ ⲛ̅ⲧⲉ– Consequently, As a result, So that
ϩⲟⲧⲁⲛ ⲉⲣⲉ–/ⲉⲣϣⲁⲛ– Whenever, As soon as, Such that
ⲭⲉ–ⲙⲏⲡⲟⲧⲉ ⲛ̅ⲧⲉ– 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 ϫⲉ- Unless, Except for . . . -ing
ⲉⲛϩⲟⲥⲟⲛ As long as
ⲉⲡⲉⲓ or ⲉⲡⲉⲓⲇⲏ or ⲉⲡⲉⲓⲇⲏⲡⲉⲣ Since (causal)
ⲉⲫⲟⲥⲟⲛ As long as, Inasmuch as
ⲉⲧⲃⲉ-ϫⲉ- Because
ⲉϣⲱⲡⲉ If (ever)
ⲉϣϫⲉ-, var. ⲉϣϫⲡⲉ- 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 ⲉϣϫⲉ- Even though
ⲙⲏⲡⲟⲧⲉ Lest, That, So as to prevent that
ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ- But for the fact that **498**
ϩⲟⲡⲟⲩ In so far as
ϩⲱⲥ ⲉϣϫⲉ- As if
ϩⲟⲥⲟⲛ As long as
ϩⲟⲧⲉ When
ϩⲟⲧⲁⲛ Whenever, As soon as, Such that
ϫⲉ- or ϫⲉ-ⲉⲡⲉⲓⲇⲏ or ϫⲉ- . . . ⲅⲁⲣ Because
ϫⲉ-ⲙⲏⲡⲱⲥ or ϫⲉ-ⲙⲏⲡⲟⲧⲉ Lest, That, So as to prevent that
ϫⲓⲛ-ⲉⲣⲉ- (focalizing durative present) Already . . . when
ϫⲓⲛ-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 ϫⲉ-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 ⲉϥ-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 ϫⲉ-, ⲉⲧⲃⲉ-ϫⲉ-, and ϫⲉ- 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; ϫⲉ- and ϫⲉ-ⲉⲛⲉ-, var. ϫⲉⲛⲉ- (introducing reported discourse, cf. chapter 24; in some contexts translated *that* or *whether*, otherwise untranslatable); ϫⲛ̄- (vars. ϫⲉ-, ϫⲉⲛ-) 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-ϥ 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: ⲛ̀ⲧⲟϥ or ⲛ̀ⲧⲟⲟⲩ rather, but, on the other hand, again; ⲟⲛ again, also, still; ϩⲱⲱϥ but, on the other hand; ϭⲉ then, therefore, any more. A few conjunctions occur as homonyms, both in first position and as enclitics: e.g. ⲛ̀ⲧⲉⲓϩⲉ 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-ⲭⲁⲣⲓϫⲉ 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 ϭⲉ ⲉⲕϣⲁⲛ-ⲉⲓⲣⲉ ⲛ-ⲟⲩⲙⲛⲧ-ⲛⲁ Matt 6:2 "Thus when you give alms"; ⲟⲩⲇⲉ ⲅⲁⲣ ⲙ̀ⲛ̀-ⲕⲉⲣⲁⲛ ϩⲁⲡⲉⲥⲏⲧ ⲛ̀-ⲧⲡⲉ Acts 4:12 "For there is no other name under heaven"; ⲁⲩⲱ ⲟⲛ ⲛⲉⲩ-ⲛⲁⲩ ⲉ-ⲡⲣⲱⲙⲉ ⲛ̀ⲧ-ⲁⲩ-ⲧⲁⲗⲃⲟ-ϥ Acts 4:14 "And also they saw the man that had been healed"; ⲁⲩⲱ ⲉⲧⲓ ⲟⲛ ⲧⲉⲛⲟⲩ ⲙ̀ⲡⲛ̀-ⲡⲱⲗϭ̀ ⲉⲃⲟⲗ ⲛ̀ϩⲏⲧ-ⲟⲩ ShChass 91:20–23 "And still even now, we have not escaped from them"; ⲡⲭⲓ-⁰ⲟⲩⲁ ⲇⲉ ⲛ̀ⲧⲟϥ ⲙ̀-ⲡⲉⲡⲛ̀ⲁ ⲛ̀-ⲥⲉ-ⲛⲁ-ⲕⲁⲁ-ϥ ⲁⲛ ⲉⲃⲟⲗ Matt 12:31 "But the blasphemy against the Spirit will not be forgiven"; ⲇⲁⲩⲉⲓⲇ ⲙⲉⲛ ⲅⲁⲣ ϩⲛ̀-ⲧⲉϥⲅⲉⲛⲉⲁ ⲁϥ-ϣⲙ̀ϣⲉ ⲙ̀-ⲡⲟⲩⲱϣ ⲙ̀-ⲡⲛⲟⲩⲧⲉ Acts 13:36 "For in his own generation David served the counsel of God"; ⲉⲃⲟⲗ ⲇⲉ ⲟⲛ ϫⲉ-ⲁⲕ-ⲧⲛⲛⲟⲟⲩ ϣⲁⲣⲟ-ⲓ ShIII 81:24 "But since you also sent word to me"; ⲏⲇⲏ ⲙⲉⲛ ϩⲟⲗⲱⲥ ⲣⲱ ⲟⲩϣⲱⲱⲧ ⲛⲏ-ⲧⲛ̀ ⲡⲉ ϫⲉ-ⲟⲩⲛ̀ⲧⲏ-ⲧⲛ̀-⁰ϩⲁⲡ ⲙ̀ⲛ̀-ⲛⲉⲧⲛ̀ⲉⲣⲏⲩ 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 ⲛ̀- is also prefixed to the conjunction.

Further examples: ϫⲉⲕⲁⲁⲥ ⲁⲛ ⲉⲓⲉ-† ⲛ̀-ⲟⲩⲉⲗⲱ ⲉϩⲏⲧ-ⲧⲏⲩⲧⲛ̀ ⲁⲗⲗⲁ ⲡⲣⲟⲥ-ⲟⲩⲧⲥⲁⲛⲟ 1 Cor 7:35 "Not to lay any restraint upon you, but to promote good order"; ϫⲉ-ⲁⲧⲉⲧⲛ̀-ⲗⲩⲡⲓ ⲁⲛ ⲁⲗⲗⲁ ϫⲉ-ⲁⲧⲉⲧⲛ̀-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"

237 *Asyndetic linkage of the past tense.* The minimal form of clause linkage—and one of the most frequent forms—is *'asyndeton'*, in which two or more main

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–ⲟⲩⲱϣ̄ⲧ̄ ⲛⲁ–ϥ "They bent down and worshiped Him"; ⲁϥ–ⲟⲩⲱϣ̄ⲃ̄ ⲡⲉϫⲁ–ϥ "He answered and said." Cf. also **185(e).**

Further examples: ⲁϥ–ⲥⲱⲧⲙ̄ ⲇⲉ ⲛ̄ϭⲓ–ϩⲣⲱⲇⲏⲥ ⲡ̄ⲣ̄ⲣⲟ | ⲁϥ–ϣⲧⲟⲣⲧ̄ⲣ̄ ⲉⲙⲁⲧⲉ ⲙⲛ̄–ⲑⲓⲉⲣⲟⲩⲥⲟⲗⲩⲙⲁ ⲧⲏⲣ–ⲥ̄ ⲛ̄ⲙ̄ⲙⲁ–ϥ | ⲁϥ–ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ̄–ⲛ̄ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲧⲏⲣ–ⲟⲩ ⲙⲛ̄–ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲙ̄–ⲡⲗⲁⲟⲥ | ⲁϥ–ϣⲓⲛⲉ 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–ⲛⲁⲓⲙⲱⲛⲓⲟⲛ ⲥⲟⲩⲛ–ⲡⲭⲟⲉⲓⲥ ⲙ–ⲡⲉⲓⲟⲩⲟⲉⲓϣ | ⲁⲩ–ⲡⲁϩⲧ–ⲟⲩ | ⲁⲩ–ⲟⲩⲱϣⲧ ⲛⲁ–ϥ | ⲁⲩ–ⲁϣⲕⲁⲕ ⲉⲃⲟⲗ ϩⲛ–ⲟⲩⲛⲟϭ ⲛ–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–ⲡϣⲏⲣⲉ ϣⲏⲙ ⲙⲛ̄–ⲙⲁⲣⲓⲁ ⲧⲉϥⲙⲁⲁⲩ | ⲁⲩ–ⲡⲁϩⲧ–ⲟⲩ | ⲁⲩ–ⲟⲩⲱϣ̄ⲧ̄ ⲛⲁ–ϥ | ⲁⲩ–ⲟⲩⲱⲛ ⲛ̄–ⲛⲉⲩⲁϩⲱⲣ | ⲁⲩ–ⲉⲓⲛⲉ ⲛⲁ–ϥ ⲛ̄–ϩⲉⲛⲁⲱⲣⲟⲛ ⲟⲩⲛⲟⲩⲃ ⲙⲛ̄–ⲟⲩⲗⲓⲃⲁⲛⲟⲥ ⲙⲛ̄–ⲟⲩϣⲁⲗ | ⲁⲩ–ⲧⲟⲩⲛ–ⲉⲓⲁⲧ–ⲟⲩ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄–ⲟⲩⲣⲁⲥⲟⲩ ⲉ–ⲑⲧⲙ̄–ⲕⲟⲧ–ⲟⲩ ϣⲁ–ϩⲣⲱⲇⲏⲥ 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 | ⲁⲩ–ⲟⲩⲱϣ̄ⲧ̄ 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–†–ⲡⲉⲩⲟⲩⲟⲓ̈ ⲉⲣⲟ–ϥ | ⲁϥ–ⲣ̄–ⲑⲡⲁϩⲣⲉ ⲉⲣⲟ–ⲟⲩ Acts 28:9 "They came and he cured them"; ⲁⲛ–ϩⲉ ⲉ–ϩⲉⲛⲥⲛⲏⲩ ⲙ̄ⲙⲁⲩ | ⲁⲩ–ⲥⲉⲡⲥⲱⲡ–ⲛ̄ ⲉ–ⲑⲱ ϩⲁⲧⲏ–ⲩ Acts 28:14 "There we found brethren and were invited to stay with them"; ⲁ–ⲡⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲟⲩⲱϣ̄ⲃ̄ ⲡⲉϫⲁ–ϥ ⲛⲁ–ϥ Luke 1:19 "And the angel answered and said to him" (καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ); ⲁⲛ–ϣⲉⲡ–ⲑϩⲓⲥⲉ ϩⲛ–ⲧⲉⲩϣⲏ ⲧⲏⲣ–ⲥ̄ | ⲙ̄ⲡⲛ̄–ⲃⲉⲡ–ⲗⲁⲁⲩ Luke 5:5 "We toiled all night and took nothing" (δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν); ⲙ̄ⲡⲟⲩ–ϩⲉ ⲉ–ⲡⲉϥⲥⲱⲙⲁ ⲁⲩ–ⲉⲓ Luke 24:23 "Not finding His body, they came back" (καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον); ⲁⲓ–ⲧⲱⲟⲩⲛ | ⲁⲓ–ⲃⲱⲕ ⲉ–ⲡⲙⲁ ⲉ–ⲛⲉϥ–ⲛ̄ϩⲏⲧ̄–ϥ̄ | 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"

INITIAL ATTITUDE MARKERS

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-ϥ 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 ἄρα) 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 (+ negatived clause) is it not the case that . . . ?, surely . . . ; ⲙⲟⲓⲥ 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; ⲧⲁϫⲁ 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-ⲟⲩⲟⲩϫⲁⲓ 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, ⲙⲟⲓⲥ, ⲙⲟⲛⲟⲛ, ⲙⲉϣⲁ-ⲕ, ⲟⲛⲧⲱⲥ, ⲧⲁϫⲁ, ϣⲟⲣⲡ ⲙⲉⲛ, ϩⲁⲡⲁϫϩⲁⲡⲗⲱⲥ), or else *(ii) enclitic,* e.g. ⲙ̄ⲡ̄ⲣ̄-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-ϥ 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** (ⲉϥⲉ-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-ⲓ̄ What!, ⲉⲓⲥϩⲏⲏⲧⲉ 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;** ⲉϥⲉ-ϣⲱⲡⲉ So be it! and ⲛ̄ⲛⲉⲥ-ϣⲱⲡⲉ By no means! are optative clauses **338;** ϩⲙ̄-ⲡϫⲟⲉⲓⲥ ⲭⲁⲓⲣⲉ Greetings in the name of the Lord! (an

epistolary salutation), ⲟⲩϫⲁϊ Hello/Goodbye, and perhaps ϩⲱ Enough! are imperatives; ⲛⲁϊⲁⲧ= 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	(?)	?
ϣⲟ	He (etc.) does	ϣⲁ= **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–).

ⲁϩⲣⲟ= 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

ⲛⲁϊⲁⲧ= Blessed is . . . !, cf. **378.** Subject to conversion. Cf. ⲟⲩⲟϊ 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.

ⲟⲩⲟϊ 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. ⲛⲁϊⲁⲧ= Blessed is . . . !

243 ⲁϩⲣⲟ= 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 ⲁϩⲣⲟ=: What! Why . . . ! (What is the matter with . . . so that . . . ?)'. E.g. ⲁϩⲣⲟ-ϯ ⲧⲉⲣⲓⲙⲉ John 20:13 "Why are you (sing. fem.) weeping?" (What! You are weeping!).

Further examples: ⲁϩⲣⲟ-ⲕ ⲁⲕ-ⲧⲁⲙⲓⲟ-ⲓ ⲛ̄ⲧⲉⲓϩⲉ Rom 9:20 "Why have You made me thus?"; ⲁϩⲣⲟ-ⲓ ϭⲉ ⲥⲉ-ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ-ⲓ̈ ϩⲱⲥ-ϯⲣⲉϥⲣ̄ⲛⲟⲃⲉ Rom 3:7 "Why am I still being condemned as a sinner?"; ⲁϩⲣⲟ-ϥ ⲛⲧⲟϥ ⲏ ⲉⲧⲃⲉ-ⲟⲩ ⲛ-ϥ-ⲛⲁ-ϥⲓ-ⲡⲣⲟⲟⲩϣ ⲁⲛ ⲛ-ⲛ-ⲉⲧϯ-ϩ[ⲉⲗ]ⲡⲓϩⲉ ⲉⲣⲟ-[ϥ] ShIV 42:16–17 "But why, and for what reason, would He not care for those who put their hope in Him?"

(b) ⲁϩⲣⲟ= . . . ⲙⲛ̄-/ⲛⲙ̄ⲙⲁ=: What does . . . have to do with . . . ?

Examples: ⲁϩⲣⲟ-ⲕ ⲛ̄ⲙⲙⲁ-ⲛ ⲓ̄ⲥ̄ ⲡⲛⲁϫⲱⲣⲁⲓⲟⲥ Mark 1:24 "What have You to do with us, Jesus of Nazareth?"; ⲏ ⲁϩⲣⲟ-ⲓ ⲙⲛ-ϯⲣⲱⲙⲉ ϫⲉ-ⲉⲩ-ⲟⲩⲱⲙ ⲛⲁϣ ⲛ-ϩⲉ ShIV 156:27–28 "Indeed, what do I have to do with any people, as to (ϫⲉ-) how they eat?"; ⲁϩⲣⲟ-ϥ ϯϩⲟⲟⲩⲧ ⲙⲛ-ϯⲥϩⲓⲙⲉ ShIV 107:5 "What business does male have with female?"

244 ⲟⲩⲟⲓ̈ 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 ϣⲱⲡⲉ completed by a circumstantial conversion **427** of ⲟⲩⲟⲓ̈ ⲛ̄- (see example below). E.g. ⲟⲩⲟⲉⲓ ⲙ-ⲡⲁⲓ ⲉⲧϯ-ⲙⲙⲁⲩ ShIII 121:19 "Woe to that person"; ⲟⲩⲟⲓ̈ 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-ϥ ShIV 94:25–26 "The time that is woeful for them" (The time in which woe is them); *(ii)* ⲥⲉ-ⲛⲁ-ϣⲱⲡⲉ 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-ϊ ϫⲉ-ⲁⲩ-ϫⲡⲟ-ⲉⲓ ⲣⲱ̀ ⲁⲩⲱ ⲙ̄ⲡⲓ-ⲙⲟⲩ ϩⲛ̄-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)* ⲛⲁϣ ⲛ-ϩⲉ ⲧⲉⲛⲟⲩ ⲉ-ⲟⲩⲟⲓ ⲁⲛ ⲛ-ⲛ-ⲉⲧϯ-ⲥⲱⲕ ⲛ-ⲛⲉⲩⲉⲣⲏⲩ ⲉϩⲣⲁⲓ ⲉ-ⲛⲉⲓϩⲓⲉⲓⲧ ⲉⲧϯ-ⲙⲙⲁⲩ ⲛ-ⲕⲁⲕⲉ ϩⲓ-ϭⲟⲥⲙ 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." ⲟⲩⲟⲓ̈ 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!

ⲉⲓϩⲏⲏⲧⲉ (vars. ⲉⲓϩⲏⲧⲉ, ⲉⲓϩⲏⲏⲡⲉ, ⲉⲓϩⲏⲏⲛⲉ, 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,** ⲉⲓϩⲏⲏⲧⲉ ⲁⲛⲟⲕ. For ⲉⲓϩⲏⲏⲧⲉ ⲉⲓⲥ–, cf. **476.**

Examples: ⲥⲱⲧⲙ̄ | ⲉⲓϩⲏⲏⲧⲉ ⲁϥ–ⲉ̀ⲓ ⲉⲃⲟⲗ ⲛ̄ⲃⲓ–ⲡ–ⲉⲧ⁰-ϫⲟ ⲉ–⁰ϫⲟ Mark 4:3 "Listen! A sower went out to sow" (beginning of a parable); ⲉⲓϩⲏⲏⲧⲉ ϯ–ϫⲱ ⲛⲏ–ⲧⲛ̄ ⲛ̄–ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ | Cor 15:51 "Lo! I tell you a mystery"; ⲉⲓϩⲏⲏⲧⲉ ⲁⲛⲓ̄–ⲑⲙ̄ϩⲁⲗ ⲙ̄–ⲡϫⲟⲉⲓⲥ Luke 1:38 "Behold, I am the handmaid of the Lord"; ⲉⲓϩⲏⲏⲧⲉ 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)

ϫⲁⲓⲣⲉ (more formally, ϫⲁⲓⲣⲉⲧⲉ) 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–⁰ⲛⲟⲃⲉ 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-ⲑⲡⲁϭⲥⲉ 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.

ⲛⲉⲓ̈ⲣⲱⲙⲉ ϩⲉⲛⲓ̈ⲟⲩⲇⲁⲓ̈ ⲛⲉ "These men are Jews"; ⲁⲛⲣ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ "I am a prophetess"; ϯ-ⲥⲱⲧⲡ "I choose"; ⲛⲁⲛⲟⲩ-ⲟⲩ "They are good"; ⲁ-ⲧⲉⲥϩⲓⲙⲉ ⲥⲱⲧⲡ, ⲛ̄ⲧⲉⲣⲉⲥ-ⲥⲱⲧⲡ "The woman chose, When she had chosen"; ⲉⲩ-ⲣ̄-ϭϩⲱⲧ "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-ϭϩⲱⲧ ⲇⲉ ⲁϥ-ⲱⲃϣ̄ Luke 8:23), *He fell asleep* (ⲁϥ-ⲱⲃϣ̄) is a main (self-sufficient) clause, and *as they sailed* (ⲉⲩ-ⲣ̄-ϭϩⲱⲧ) 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-ⲙⲟⲟϣⲉ ⲛ̄ⲙⲙⲁ-ϥ 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 (ⲁϥ-ⲛⲟϫ-ϥ̄ ⲉ-ⲡⲉϣⲧⲉⲕⲟ ⲉ-ⲁϥ-ⲧⲁⲁ-ϥ 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]', ⲁⲛⲣ̄- 'I [am]', ϯ- '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** ϯ-, etc.
iv. The class of statives **162, 309** ⲥⲟⲧⲡ, etc.
v. Verbal auxiliaries **184** ⲛⲁ-, ϣ-, 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, ϣϣⲉ, 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)
ϯ-, 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 ϯ- and ⲁⲛⲉ̄- 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-
ⲁϥ-ⲟⲩⲱ ⲉϥ-	ⲙ̄ⲡⲁⲧⲉ-
ϣⲁⲣⲉ-	ⲙⲉⲣⲉ-
ⲉⲣⲉ-	ⲛ̄ⲛⲉ-
ⲙⲁⲣⲉ-	ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉ-

E.g. ⲙ̄ⲡⲟⲩ-ⲥⲱⲧⲙ̄ "They *did not* listen" *versus* ⲁⲩ-ⲥⲱⲧⲙ̄ "They listened."

Three negative impersonal predicates **487** alternate with affirmatives.

Affirmative	Negative Alternant
ⲅⲉⲛⲟⲓⲧⲟ	ⲙⲏⲅⲉⲛⲟⲓⲧⲟ
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-ⲧⲃ̄ⲃⲓⲗⲉ ⲛ̄-ϯⲥⲟⲩⲟ ϩⲉ ⲉϩⲣⲁⲓ ⲉⲭⲙ̄-ⲡⲕⲁϩ ⲛⲥ̄-ⲙⲟⲩ John 12:24 "Unless a grain of wheat falls into the earth and dies"; ⲉϣⲱⲡⲉ ⲇⲉ ⲉϥϣⲁⲛ-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-ϯⲭⲣⲟⲡ Prov 2:5, 3:6 "And your feet will not stumble." *(ii)* When ⲧⲙ̄- negatives the causative infinitive, ⲉ-ϯⲧⲣⲉϥ-ⲥⲱⲧⲡ has the form of ⲉ-ϯⲧⲙ̄-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-ϯⲧⲙ̄-ⲕⲟⲧ-ⲟⲩ ϣⲁ-ϩⲏⲣⲱⲁⲏⲥ Matt 2:12 "Not to return to Herod"; ⲡⲁⲣⲁ-ⲡⲉⲕⲟⲩⲱϣ ⲅⲁⲣ ⲡⲉ ⲉ-ϯⲧⲙ̄-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-ϯⲃⲱⲕ ⲉϩⲟⲩⲛ ⲛ̄ⲥⲉ-ⲧⲙ̄-ⲉϣ-ⲃⲙ̄-ϯⲃⲟⲙ 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-ϯⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ "He can"/ⲙⲛ̄-ϯⲃⲟⲙ 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-ⲡ̄ⲣ̄ⲣⲟ John 19:12 "You are not Caesar's friend"; ⲛ-ϥ̄-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-ϯⲛⲟⲃⲉ 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 ⲡⲉⲧϯ-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,** ⲛⲉϥⲣ- '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 ⲧⲙ̅– negatives the lexical content of the infinitive as verbal noun, and the combination ⲧⲙ̅–*Infinitive* enters into article phrases; cf. **105(c)**.

(b) (ⲛ̅–) . . . 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 ⲡϫⲟⲉⲓⲥ 1 Cor 7:10 "Not I but the Lord"; ⲁⲛⲟⲕ ⲙ̅–ⲡϫⲟⲉⲓⲥ ⲁⲛ 1 Cor 7:12 "I myself and not the Lord"; ⲧⲛⲟϭ ⲛ̅–ⲥⲕⲏⲛⲏ ⲉⲧ⁰-ϫⲏⲕ ⲉⲃⲟⲗ ⲙ̅–ⲙⲟⲩⲛⲓ ⲛ̅–ϭⲓϫ ⲁⲛ ⲉⲧⲉ–ⲡⲁⲓ̈ ⲡⲉ ⲛ̅–ⲧⲁ–ⲡⲉⲉⲓⲥⲱⲛⲧ̅ ⲁⲛ Heb 9:11 "The greater and more perfect tent, *not made with hands*, that is, *not of this creation*"; ϩⲛ̅–ⲟⲩⲡⲛⲁ ϩⲛ̅–ⲟⲩⲥϩⲁⲓ̈ ⲁⲛ Rom 2:29 "Spiritually and not literally"; ϫⲉⲕⲁⲁⲥ ⲁⲛ ⲉⲓⲉ–† ⲛ̅–ⲟⲩⲉⲗⲱ ⲉϩⲏⲧ–ⲧⲏⲩⲧⲛ̅ 1 Cor 7:35 "Not to lay any restraint upon you"; ⲧⲉⲧⲛ̅–ⲧⲃ̅ⲃⲏⲩ ⲁⲗⲗⲁ ⲛ̅–ⲧⲏⲣ–ⲧⲛ̅ 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 ⲙ̅ⲡⲣ̅– (or ⲙ̅ⲡⲱⲣ ⲉ–) + infinitive. E.g. ⲙ̅ⲡⲣ̅–ⲱⲣⲕ̅ "Do not swear."

Part 2

The Basic Clause Patterns and the Imperative

13 *The Nominal Sentence*

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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.)

ⲁⲛ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ "I am a prophet" (I-a prophet)
ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉ "He is our God" (our God he)
ⲉ–ⲡϫⲓⲛϫⲏ ⲛⲁ–ⲩ ⲧⲉ ⲧⲉⲩϩⲩⲡⲟⲙⲟⲛⲏ ShIV 46:18 "For them, their endurance is·in vain (unto vanity)"

⁰ϩⲉ ⲙⲉⲛ ⲛ̄ⲥⲁ-⁰ⲡⲁϩⲟⲩ ⲡⲉ ⲭⲉ-ϩⲁϩ ⲛ̄-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 ⲁⲛⲛ̄- paradigm: subject-function personal prefixes **79;** *'interlocutive'*, i.e. 1st and 2d person only

ⲁⲛⲛ̄- *var.* ⲁⲛⲟⲕ-	'I (am)'	interlocutive
ⲛ̄ⲧⲕ̄- *var.* ⲛ̄ⲧⲟⲕ-	'you (are)' *sing. masc.*	
ⲛ̄ⲧⲉ- *var.* ⲛ̄ⲧⲟ-	'you (are)' *sing. fem.*	
ⲁⲛ- *var.* ⲁⲛⲟⲛ-, *rarely* ⲁⲛⲛ̄-	'we (are)'	
ⲛ̄ⲧⲉⲧⲛ̄- *var.* ⲛ̄ⲧⲱⲧⲛ̄-	'you (are)' *pl.*	

Only one instance of a 3d person nexus prefix (ⲛ̄ⲧϥ̄- 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 ϩⲛ̄ⲣⲱⲙⲉ ⲛ̄-ⲛⲁⲁ ⲛⲉ Sir 44:10 (44:11 Lagarde) = ⲛⲁⲓ ϩⲉⲛⲣⲱⲙⲉ ⲛ̄-ⲛⲁ ⲛⲉ "These are merciful men"; ⲡⲏⲏ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-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:** ⲧⲛ̄-ⲛⲁ-ⲙⲟⲩⲟⲩ ⲡⲉ Deut 5:25 = ⲧⲛ̄-ⲛⲁ-ⲙⲟⲩ ⲡⲉ "We shall die."

Members of the ⲁⲛⲛ̄- 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	ⲁⲛⲏ–	ⲁⲛ–
	2d	ⲛ̀ⲧⲕ̀– (masc.)	ⲛ̀ⲧⲉⲧⲛ̀–
		ⲛ̀ⲧⲉ– (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) ⲁⲛⲏ–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ, **263**
I am a prophet.

(2) ⲁⲛⲟⲕ ⲁⲛⲏ–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ, **264**
As for me, I am a prophet.

(3) ⲡⲱⲱⲙ ⲡⲉ, **266**
It's summer.

(4) ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉ, **267**
He is our God.

(5) ⲛⲉⲓⲣⲱⲙⲉ ϩⲉⲛⲓⲟⲩⲇⲁⲓ̈ ⲛⲉ, **272**
These men are Jews.

(5a) ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲟⲛ ⲡⲉ, **273**
Satan is always the same.

(5b) ⲛ̀ⲥⲟⲃ̀ⲧ ⲇⲉ ⲛ̀ⲧⲟⲟⲩ ⲛ̀ⲧⲟⲟⲩ ⲟⲛ ⲡⲉ, **274**
Walls are always the same.

(6) ⲟⲩⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ, **275**
God is *true*.

(6a) ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓ̈ⲛ ⲙ̀–ⲡⲕⲟⲥⲙⲟⲥ, **276**
It is *I* who am the light of the world.

(7) ⲡⲉⲓ̈ⲁⲡⲟⲧ ⲡⲉ ⲧⲇⲓⲁⲑⲏⲕⲏ ⲙ̀–ⲃ̀ⲣⲣⲉ, **277**
This cup is *the new covenant*.

(7a) ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ, **278**
I am *Gabriel*.

(8) ⲡⲕⲟⲩⲓ̈ ⲛϩⲏⲧ–ⲧⲏⲩⲧⲛ̀ ⲧⲏⲣ–ⲧⲛ̀ 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, ⲁⲛ̄ⲣ̄– *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*"; ⲡⲁⲓ ⲇⲉ ⲡⲉ ⲉ–ⲑⲣⲉⲛ–ⲥⲁ̄ⲥⲁ̄–ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means *for us to encourage one another*"; ⲧⲁϩⲣⲉ ⲁⲛⲟⲕ ⲧⲉ ϫⲉⲕⲁⲥ ⲉⲉⲓ̀ⲉ–ⲉ̀ⲓⲣⲉ ⲙ̄–ⲡⲟⲩⲱϣ ⲙ̄–ⲡ–ⲉⲛⲧ–ⲁϥ–ⲧⲁⲟⲩⲟ–ⲉ̀ⲓ 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 (ⲁⲛⲣ̄–, 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 ⲁⲛⲣ̄– 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)	ⲁⲛⲣ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ
Pattern 2	ⲁⲛⲟⲕ | ⲁⲛⲣ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ

Kernel (Pattern 4)	ϩⲉⲛⲓ̈ⲟⲩⲁⲁⲓ̈ ⲛⲉ
Pattern 5	ⲛⲉⲓ̈ⲣⲱⲙⲉ | ϩⲉⲛⲓ̈ⲟⲩⲁⲁⲓ̈ 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)	ⲡⲁⲓ̈ ⲡⲉ ⲡⲛⲟϭ
Pattern 8	ⲡⲕⲟⲩⲓ̈ ⲛϩⲏⲧ–ⲧⲏⲩⲧⲛ̄ | ⲡⲁⲓ̈ ⲡⲉ ⲡⲛⲟϭ

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 ⲁⲉ ⲛ̄ⲧⲉⲓ̈ϩⲉ ⲁⲛ ⲧⲉ Luke 22:26 "But you are not thus"; ⲙⲏ ⲛ̄–ϩⲉⲛⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲁⲛ ⲛⲉ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲉⲧ⁰-ϣⲁϫⲉ 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 ϣⲱⲡⲉ completed by a circumstantial conversion of the nominal sentence **427.** E.g. ⲙⲁⲣⲉϥ–ϣⲱⲡⲉ ⲉ–ⲟⲩⲁⲁ ⲡⲉ Sirach 5:12 "Let it be one thing"; ⲁⲩⲱ ⲡⲉϥⲉⲓ ⲉⲃⲟⲗ ⲉϥ–ⲛⲁ–ϣⲱⲡⲉ 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 ⲁⲛ̄- 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 ⲛ̄-ⲁϣ ⲛ̄-ϩⲉ ⲉ-ⲩⲛⲟϭ ⲁⲛ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉϥ-ⲧⲁⲓⲏⲩ 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 ⲁⲛ̄- 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: ⲁⲛ̄-ⲟⲩϩⲓⲇⲓⲱⲧⲏⲥ 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)* ⲉϣϫⲉ-ⲛⲧⲕ-ⲟⲩⲡⲛ̄ⲁ̅ ⲏ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ShIII 38:18–19 "If indeed you are a spirit or an angel"; ⲛⲉⲕϣⲁϫⲉ ⲙⲛ̄-ⲛⲉⲕⲧⲱϣ ⲧⲏⲣ-ⲟⲩ ϩⲉⲛⲙⲉ ⲛⲉ ShIII 141:14 "All Your words and Your commandments are true"; ⲧⲉϩⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲡⲉ ⲟⲩⲟⲉⲓⲕ ⲙ̄ⲛ̄-ⲟⲩⲙⲟⲟⲩ ⲙ̄ⲛ̄-ⲛ̄ⲕⲉⲧⲣⲟⲫⲏ ShRossi II 3 90*b*:6–9 "The food of the human being is bread and water and the other foodstuffs"; ϩⲉⲛⲛⲟϭ ⲁⲩⲱ ϩⲉⲛϣⲡⲏⲣⲉ 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 ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ Matt 12:8 "For the Son of Man is Lord of the sabbath"; *(iii)* ⲁⲛⲟⲛ-ⲛⲉⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛⲉⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲙⲉⲛ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲛ̄ϣⲃ̄ⲣ̄-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-ⲡⲁⲓ̈ ⲡⲉ ⲉ-ϯⲧⲣⲉⲛ-ⲣ-ϯϩⲟⲧⲉ ϩⲏⲧ̄-ϥ ShChass 160:11–16 "One more thing . . . , namely this: for us to fear Him"; *(iv)* ⲁⲛ̄-ⲟⲩⲥϩⲓⲙⲉ ⲛ̄-ⲥⲁⲙⲁⲣⲓⲧⲏⲥ John 4:9 "I am a Samaritan woman"; ϩⲉⲛⲃⲟⲧⲉ ⲙ̄ⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲛⲉ ϩⲉⲛϣⲓ ⲛ̄-ⲕⲣⲟϥ Prov 11:1 "False balances are abominations before the Lord"; *(v)* ⲁⲛ̄-ⲟⲩϩⲓⲕⲁⲛⲟⲥ ⲁⲛ ⲉ-ϯⲡⲁϩⲧ-ϯ Mark 1:7 "I am not

worthy to bend down"; ϩⲱⲥ ⲉϣⲭⲉ-ϩⲉⲛⲉⲓⲁⲱⲗⲟⲛ ⲛⲉ ⲉ-ⲙⲉⲩ-ϣⲁⲭⲉ 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 + ⲛ̅-, e.g. ⲁⲩⲱ ⲛ̅-.

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)"; ⲛ̅ⲧⲉⲧⲛ̅-ϩⲉⲛϣⲙ̅ⲙⲟ ⲁⲛ ϭⲉ ϩⲓ-ⲣⲙ̅ⲛ̅-ϭⲟⲓⲗⲉ Eph 2:19 "Thus, you are no longer strangers and sojourners" **231**; ⲡⲁⲕⲟⲓⲛⲱⲛⲟⲥ ⲡⲉ ⲁⲩⲱ ⲛ̅-ϣⲃⲣ̅-ⲣ̅-ϩⲱⲃ 2 Cor 8:23 "He is my partner and fellow worker"; ⲟⲩⲡⲟⲣⲛⲟⲥ ⲡⲉ ⲛ̅ ⲛ̅-ⲣⲉϥ-ϣⲙ̅ϣⲉ-ⲉⲓⲁ-ⲱⲗⲟⲛ I 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. ⲟ̀ⲩ ⲧⲉ ϯⲣⲏⲛⲏ ⲛ̅-ϩⲉⲛⲣⲱⲙⲉ ⲛ̅ⲛⲁϩ̅ⲣ̅ⲛ̅-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 ⲁⲛⲛ̅- PARADIGM (PATTERNS 1 AND 2)

PATTERN RECOGNITION AND COMPATIBLE PREDICATES

259 Patterns 1 and 2 can be recognized from the presence of the ⲁⲛⲛ̅- (var. ⲁⲛⲟⲕ-) paradigm, which occurs only in these patterns. ⲁⲛⲛ̅- is the subject. The predicate immediately follows this prefix, e.g. ⲁⲛⲛ̅-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. ⲁⲛⲛ̅-ⲡⲟⲩⲟⲓⲛ ⲙ̅-ⲡⲕⲟⲥⲙⲟⲥ John 9:5 "I am the light of the world" (Pattern 1) has as its inversion ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ ⲙ̅-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 ⲡ= 'my, your, his (etc.)'; *(ii)* the possessed pronoun **54** ⲡⲁ-/ⲡⲱ= '(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-ϕϣ̄ⲙⲟ ⲉ-ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ Luke 24:18 "Are you foreign to Jerusalem?"; *(ii)* the *retrospective demonstrative pronoun* ⲡⲁⲓ̈ 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 are 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"; ϕⲛⲟϭ ⲛ̄-ⲧⲃ̄ⲧ ⲉⲩ-ⲉ̀ⲓⲣⲉ ⲛ̄-ϣⲉ ⲧⲁⲓ̈ⲟⲩ ϣⲟⲙⲧⲉ John 21:11 "Large fish, a hundred and fifty three of them"; *(vi)* ⲗⲁⲁⲩ, ⲁϣ, 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-ϕⲁⲧ-ⲥⲱⲧ̄ⲙ 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)ⲓ̈ⲟⲩⲁⲁⲓ̈ 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 ⲁⲛϊ–)	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 ⲁⲛϊ– (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

ⲁⲛϊ– *Predicate*

ⲁⲛϊ–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ "I am a prophetess" (Rev 2:20)

Negation: (ⲛ̄–)ⲁⲛϊ–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ

Conversion: Converter- ⲁⲛϊ– *Predicate.* Attested are preterit (forming contrary-to-fact clauses **498, 499[b]**) and circumstantial.

Further examples: ⲁⲛϊ–ⲑⲙ̄ϩⲁⲗ ⲙ̄–ⲡⲭⲟⲉⲓⲥ Luke 1:38 "I am the handmaid of the Lord"; ⲛ̄ⲧⲕ̄–ⲟⲩϣⲏⲣⲉ ⲁⲉ Gal 4:7 "You are a son"; ⲛⲧⲕ–ⲟⲩⲟⲩ ShIII 38:17 "What (sort of thing) are you?"; ⲛ̄ⲧⲉⲧⲛ̄–ϩⲉⲛⲥⲛⲏⲩ Acts 7:26 "You are brethren"; ⲛ̄ⲧⲕ̄–ⲡⲉϣⲃⲏⲣ ⲁⲛ ⲙ̄–ⲡ̀ⲣⲣⲟ John 19:12 "You are not Caesar's friend"; ⲛ̄ⲧⲉⲧⲛ̄–ϩⲉⲛⲉⲃⲟⲗ ⲁⲉ ⲁⲛ ϩⲙ̄–ⲡⲕⲟⲥⲙⲟⲥ John 15:19 "And you are not of the world"; ⲁⲛ–ϩⲉⲛⲧⲉⲉⲓⲙⲓⲛⲉ ⲟⲛ 2 Cor 10:11 "That is how we are (We are also like this)" τοιοῦτοί (ἐσμεν); ⲁⲛⲟⲛ–ⲡⲱ–ϥ ϩⲱⲱ–ⲛ 2 Cor 10:7 "We too are His"; ⲛ̄–ⲁⲛⲟⲛ–ⲛ̄ϣⲏⲣⲉ ⲛ̄–ⲧϩⲙ̄ϩⲁⲗ ⲁⲛ Gal 4:31 "We are not the children of the female servant"; ⲁⲛϊ–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 ⲇⲉ ⲙ̄–ⲡⲛⲟⲩⲧⲉ Acts 17:29 "Since, then, we are God's offspring"; ⲉ–ⲁⲛϊ–ⲟⲩⲁⲛⲟⲙⲟⲥ ⲁⲛ ⲙ̄–ⲡⲛⲟⲩⲧⲉ 1 Cor 9:21 "(Me) not being without law toward God"; ϩⲁⲙⲟⲓ ⲛⲉ–ⲁⲛⲟⲛ–ⲟⲩⲁ ⲙⲙⲟ–ⲟⲩ ShIV 92:18 "If only we were one of them!"

264 Pattern 2: extraposited topic with Pattern 1

ⲁⲛⲟⲕ | ⲁⲛϊ– *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 ⲁⲛ̄– (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–ⲙⲱϋⲥⲏⲥ John 9:28 "But as for us, we are disciples of Moses"; ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄–ⲛⲁϣⲉⲉⲣ John 15:14 "As for you, you are My friends"; ⲛⲧⲟ ϩⲱⲱ–ⲧⲉ ⲛⲧⲉ–ⲟⲩⲙⲁⲁⲩ ⲁⲛ ShIII 22:14 "You also are not a mother"; ⲁⲛⲟⲕ ⲁⲛ̄–ⲟⲩⲉⲃⲟⲗ ⲁⲛ ϩⲙ̄–ⲡⲉⲓ̈ⲕⲟⲥⲙⲟⲥ John 8:23 "For My part, I am not of this world"; ⲁⲛⲟⲛ ⲇⲉ ⲁⲛⲟⲛ–ⲛⲁ–ⲡⲉϩⲟⲟⲩ 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 ⲁⲛ̄–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 ⲁⲛ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛⲟⲕ, the morph ⲁⲛⲟⲕ is the inflected modifier **153**, 'myself, personally'. E.g. ⲁⲛ̄–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

ⲡϣⲏⲣⲉ ⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲡⲉ "He is the son of Cⲏ 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–⁰ⲧⲣⲉ–. 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 ⲉϣϫⲉ–ϩⲉⲛⲉⲓⲇⲱⲗⲟⲛ ⲛⲉ ⲉ–ⲙⲉⲩ–ϣⲁϫⲉ ShIV 68:14–15 "As though they were idols that do not speak"; ⲛⲉ–ⲙⲁⲣⲓⲁ

ⲁϵ ⲧϵ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ Luke 24:10 "Now, there was Mary Magdalene." Such an interweaving of predicate with ⲡϵ is called interlace (hyperbaton); it is a compositional device. Cf. also **271.**

266 Pattern 3: the unexpanded delocutive nominal sentence (endophoric ⲡϵ)

Predicate ⲡϵ/ⲧϵ/ⲛϵ

ⲡϣⲱⲙ ⲡϵ "It's summer" (ShIV 110:22)

Structure: ⲡϵ as '*endophoric*' subject pronoun, i.e. one that refers to an internal element within the pattern (the predicate). In this pattern variable ⲡϵ, 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, ⲡϵ 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 ⲡϵ

Conversion: Converter-Predicate ⲡϵ. Preterit (only?) is attested.

Further examples: ⲧϵⲡⲣⲱ ⲧϵ ShIV 111:2 "It is winter"; ⲧⲡⲁⲣⲁⲥⲕϵⲩⲏ ⲧϵ Mark 15:42 "It (was) Friday (the day of Preparation)"; ⲕϵ–ϥⲧⲟⲟⲩ ⲛ̄–ϵⲃⲟⲧ ⲛϵ ⲛ̄ⲧϵ–ⲡⲱϩⲥ̄ ϵ̀ⲓ John 4:35 "There are four more months and the harvest comes"; ⲟⲩⲥⲙⲏ ⲛ̄–ⲛⲟⲩⲧϵ ⲧϵ ⲁⲩⲱ ⲛ–ⲟⲩⲥⲙⲏ ⲛ–ⲣⲱⲙϵ ⲁⲛ ⲧϵ Acts 12:22 "It is a divine voice and not a human voice"; ϵⲓⲥ–ϣⲟⲙⲧϵ ⲣ–ⲣⲟⲙⲡϵ ⲡϵ ϵⲓ–ⲛⲏⲟⲩ ϵⲓ–ϣⲓⲛϵ ⲛⲥⲁ–ⲫⲕⲁⲣⲡⲟⲥ Luke 13:7 "Lo, these three years I have come seeking fruit"; ⲙⲛ̄ⲛ̄ⲥⲁ–ⲡⲙϵϩ–ⲥⲛⲁⲩ ⲁϵ ⲛ̄–ⲕⲁⲧⲁⲡϵⲧⲁⲥⲙⲁ ⲧϵⲥⲕⲏⲛⲏ ⲧϵ ϵⲧϵ–ϣⲁⲩ–ⲙⲟⲩⲧϵ ϵⲣⲟ–ⲥ ϫϵ–ⲛ–ϵⲧⲫ̀-ⲟⲩⲁⲁⲃ ⲛ̄–ⲛ–ϵⲧⲫ̀-ⲟⲩⲁⲁⲃ Heb 9:3 "And after the second curtain, there is the tabernacle that is called the Holies of the Holies"; ⲛ̄–ⲁⲛⲟⲕ ⲁⲛ ⲙ̄ⲙⲁⲧϵ ⲡϵ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲛⲙ̄–ⲡⲓⲱⲧ ϵⲛⲧ–ⲁϥ–ⲧⲁⲟⲩⲟ–ϵ̀ⲓ John 8:16 "It is not a matter of Me alone, but of Me and the Father who sent Me." *Conversion:* ⲛϵ–ⲟⲩϣⲓⲡϵ ⲛⲁ–ⲩ ⲁⲛ ⲡϵ ShChass 169:37–39 "It would not be a scandal unto them"; ⲛϵ–ⲡⲛⲁⲩ ⲁϵ ⲡϵ ⲛ̄–ϫⲡ̄–ϣⲟⲙⲧϵ Mark 15:25 "Now, it was the time of the third hour."

267 Pattern 4: the unexpanded delocutive nominal sentence (anaphoric ⲡϵ)

Predicate ⲡϵ/ⲧϵ/ⲛϵ

ⲡϵⲛⲛⲟⲩⲧϵ ⲡϵ "He is our God" (John 8:54)

Structure: In this pattern variable ⲡϵ is '*anaphoric*' (retrospective), i.e. refers back to some item outside of the present sentence, which has already been mentioned in the text. ⲡϵ represents the outside item and agrees with it formally in number/(gender), e.g. ⲥϵ–ⲡⲓⲑϵ ⲅⲁⲣ ϩⲁ–ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ϫϵ–

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-ϯⲛⲟⲉⲓⲕ Matt 19:9 "He is an adulterer *or* is adulterous."

Further examples: ⲟⲩⲣⲉϥ-ⲣ̄-ϯⲛⲟⲃⲉ ⲧⲉ Luke 7:39 "She is a sinner"; ⲙⲏ ⲛ̄-ϩⲉⲛⲁⲓⲧⲟⲩⲣⲓⲕⲟⲛ ⲁⲛ ⲙ̄-ⲡⲛⲁ̀ ⲧⲏⲣ-ⲟⲩ ⲛⲉ Heb 1:14 "Pray tell, are they not all ministering spirits?"; ⲁϣ ⲃⲉ ⲡⲉ ⲡⲁⲃⲉⲕⲉ | ϫⲉⲕⲁⲁⲥ ⲡⲉ ⲉⲓ̈-ⲉⲩⲁⲅⲅⲉⲗⲓⲍⲉ ⲧⲁ-ⲕⲁ-ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ⲟⲩⲉϣ ⲛ̄-ϯϫⲟ 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-ⲉⲧϯ-ⲛⲁ-ⲃⲱ̀ ⲙ̄ⲛ̄-ⲧ-ⲉⲧⲟⲩ-ⲟ̀ ⲛ̄-ϯⲛⲟⲉⲓⲕ 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-ϯⲟⲩⲟⲉⲓϣ 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)"; ⲛⲉϥⲡⲉⲑⲏⲡ . . . 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-ⲡⲉϥⲣⲁⲥⲧⲉ ⲇⲉ ⲉⲧⲉ-ⲙⲛ̄ⲛⲥⲁ-ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲧⲉ Matt 27:62 "Next day, that is, after the day of Preparation"; ⲧⲃⲁϣⲟⲣ . . . ⲉⲧⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡ̀ϩⲙ̀ϩⲁⲗ 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 ⲉⲧϯ-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-ⲉⲧϯ-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 + ⲛ̄ⲧⲟϥ ⲛ̄ⲧⲟϥ 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 ⲧⲏⲣϥ̄ ⲡⲱ-ⲓ̈ ⲡⲉ Job 41:2 "The whole earth is Mine"

(5a) ⲡⲉⲕϩ̅ⲣ̅ⲃ̅ ⲡⲉⲕϩ̅ⲣ̅ⲃ̅ ⲟⲛ ⲡⲉ ShChass 21:57–58 "Your form is unchangeable"

(5b) ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ . . . | ⲛ̄ⲧⲟϥ ⲛ̄ⲧⲟϥ 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 ⲧⲏⲣϥ̄ Exod 19:5 "For the whole earth is Mine"

(6a) ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ShChass 84:11–12 "It is *He* who is God"

(7) ⲡⲕⲁϩ ⲡⲉ ⲡϩⲩⲡⲟⲡⲟⲇⲓⲟⲛ 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/ϩⲟⲓⲛⲉ. 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 ⲧⲁⲓ̈ⲁⲑⲏⲕⲏ ⲙ̅–ⲃ̅ⲣⲣⲉ | 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-ϫⲟⲟ-ϥ John 4:18 "This which you (sing. fem.) have said, is true"

[A B ⲡⲉ *b*] ⲡⲉⲓ̈ⲣⲱⲙⲉ ⲟⲩϣⲏⲣⲉ ⲡⲉ ⲛ̄-ⲛⲟⲩⲧⲉ Mark 15:39 "This Man is a divine child"

(Pattern 6):

[A ⲡⲉ *a* B] ϩⲉⲛⲡⲓⲥⲧⲟⲥ ⲛⲉ ⲙ̄-ⲙⲉⲣⲓⲧ ⲛ-ⲉⲧ⁰-ϭⲟⲗϫ̄ ⲙ̄-ⲡϩⲱⲃ ⲉⲧ-ⲛⲁ-ⲛⲟⲩ-ϥ 1 Tim 6:2 "Those who cleave to good work are faithful and beloved"

[A ⲡⲉ B *a*] ⲛ̄ⲛⲟⲩϩ ⲛⲉ ⲛⲁⲓ̈ ⲛ̄ⲧ-ⲁⲩ-ⲥⲱⲗⲡ̄ SbChass 150:3–4 "These are the ropes that broke"

(Pattern 7):

[A ⲡⲉ *a* B] ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲇⲉ ⲡⲉ ⲛ̄-ⲛ-ⲉⲧⲛ̄-ϫⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲟⲩⲛ̄ⲧⲁ-ⲛ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲛ̄-ⲧⲉⲓ̈ⲙⲓⲛⲉ Heb 8:1 "Now the point in what we are saying is that we have such a high priest"

[A ⲡⲉ B *a*] ⲡⲟⲓ̈ⲕ ⲇⲉ ⲉϯ-ⲛⲁ-ⲧⲁⲁ-ϥ ⲁⲛⲟⲕ ⲡⲉ ⲧⲁⲥⲁⲣϫ̄ 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

ⲛⲉⲓ̈ⲣⲱⲙⲉ | ϩⲉⲛⲓ̈ⲟⲩⲇⲁⲓ̈ 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: ⲛⲉⲓ̈ⲣⲱⲙⲉ (ⲛ̄–)ϩⲉⲛⲓ̈ⲟⲩⲇⲁⲓ̈ 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*"; ⲛⲁⲓ̈ ⲇⲉ ⲧⲁⲣⲭⲏ ⲧⲉ ⲛ–ⲛ̄ⲛⲁⲕⲉ Mark 13:8 "These amount to (*literally* is) the beginning of the birth pangs"; ⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ ⲛⲟⲩ–ϥ ⲛⲉ ShIII 72:8 "All good things are His"; ⲛⲉⲕϣⲁϫⲉ ⲙⲛ–ⲛⲉⲕⲧⲱϣ 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"; ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ 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 ⲛ̄ⲧⲉⲓ̈ϩⲉ ⲁⲛ ⲧⲉ Luke 22:26 "But you are not thus"; ⲉ–ϕϩⲙⲟⲟⲥ ⲇⲉ ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟ–ⲓ̈ ⲏ ⲥⲁϩⲃⲟⲩⲣ ⲙ̄ⲙⲟ–ⲓ̈ ⲙ̄–ⲡⲱⲓ̈ ⲁⲛ ⲡⲉ ⲉ–ϕⲧⲁⲁ–ϥ Mark 10:40 "But sitting on My right or on My left is not Mine to bestow"; ⲡⲉⲓ̈ⲡⲓⲑⲉ ⲛ̄–ⲟⲩⲉⲃⲟⲗ ⲁⲛ ⲡⲉ ϩⲙ̄–ⲡⲧⲱϩⲙ̄ ⲙ̄–ⲡⲉⲭ̄ⲥ̄ ShEnch 79:46–49 "This persuasion does not come from Christ's ordination"; ⲧⲉⲓⲛⲟϭ ⲛ–ⲁⲱⲣⲉⲁ ⲟⲩⲉⲃⲟⲗ ϩⲓⲧⲙ–ⲡⲛⲟⲩⲧⲉ ⲧⲉ ⲁⲩⲱ ⲟⲩⲉⲃⲟⲗ ϩⲓⲧⲛ–ϕⲣⲱⲙⲉ ⲁⲛ ⲧⲉ ShIII 107:17–18 "This great gift is from God and not from human beings"; ⲡⲉⲛϣⲟⲩϣⲟⲩ ⲅⲁⲣ ⲡⲁⲓ̈ ⲡⲉ ⲧⲙ̄ⲛ̄ⲧ–ⲙ̄ⲛ̄ⲧⲣⲉ ⲛ̄–ⲧⲉⲛⲥⲩⲛⲓⲁⲏⲥⲓⲥ 2 Cor 1:12 "For our boast is *this*, the testimony of our conscience"; ⲡⲥⲃ̄ⲃⲉ ⲟⲩⲗⲁⲁⲩ 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–ⲉϯ–ⲛⲁ–ϯ–ϕⲡⲓ ⲉⲣⲱ–ϥ ⲛ̄ⲧⲟϥ ⲡⲉ Mark 14:44 "As for the one whom I kiss, it is He." *Conversions: (i)* ⲧⲡⲉⲧⲣⲁ ⲅⲁⲣ ⲛⲉ–ⲡⲉⲭ̄ⲥ̄ 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 ⲡⲉⲕϣⲏⲣⲉ ⲉⲧ–ϕ–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: ⲡⲉⲕϩ̅ⲣ̅ⲃ̅ ⲡⲉⲕϩ̅ⲣ̅ⲃ̅ ⲟⲛ ⲡⲉ ShChass 21:57–58 "Your form is unchangeable"; ⲛ̅ⲧⲟⲕ ⲇⲉ ⲛ̅ⲧⲟⲕ ⲟⲛ ⲡⲉ ⲁⲩⲱ ⲛⲉⲕ-ⲣⲟⲙⲡⲉ ⲛⲁ-ⲱϫⲛ̅ ⲁⲛ Ps 101(102):27 "But Thou art the same, and Thy years shall not fail" σὺ δὲ ὁ αὐτὸς εἶ. *Conversions:* ⲛ̅ⲧⲉⲓϩⲉ ⲟⲛ ⲧⲟⲣⲅⲏ ⲛ̅-ⲛⲁ-ⲧⲟⲣⲅⲏ ⲉⲧⲉ-ⲛ̅ⲧⲟⲟⲩ ⲛ̅ⲧⲟⲟⲩ ⲟⲛ ⲛⲉ ⲛ-ⲉⲧⲫ̅-ⲕⲱ ⲛ̅-ϩⲧⲏ-ⲩ ⲉ-ϩⲉⲛⲉⲓⲇⲱⲗⲟⲛ ⲛ̅-ⲇⲁⲓⲙⲟⲛⲓⲟⲛ (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

ⲛ̅ⲥⲟⲃ̅ⲧ̅ ⲇⲉ | ⲛ̅ⲧⲟⲟⲩ ⲛ̅ⲧⲟⲟⲩ 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 (ⲛ̅ⲧⲟϥ/ⲛ̅ⲧⲟⲥ/ⲛ̅ⲧⲟⲟⲩ) that represents and refers back to the greater topic, agreeing in number/(gender) (ⲛ̅ⲥⲟⲃ̅ⲧ̅ . . . ⲛ̅ⲧⲟⲟⲩ). The pronominal subject morph ⲡⲉ is (in the recorded examples) invariable; it refers back to ⲛ̅ⲧⲟϥ/ⲛ̅ⲧⲟⲥ/ⲛ̅ⲧⲟⲟⲩ but does not express number or gender. ⲡⲉ is invariable, unlike Pattern 5a.

Negation and conversion: ?

Further examples: ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲛ̅ⲥⲁϥ ⲙⲛ̅-ⲡⲟⲟⲩ ⲛ̅ⲧⲟϥ ⲛ̅ⲧⲟϥ 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"; ⲛⲉⲕϣⲁⲭⲉ ⲙⲛ-ⲛⲉⲕⲉⲛⲧⲟⲗⲏ ⲛⲧⲟⲟⲩ ⲛⲧⲟⲟⲩ ⲟⲛ ⲡⲉ ϫⲓⲛⲛ-ϣⲟⲣⲡ ϣⲁϩⲣⲁⲓ ⲉ-ⲧⲉⲛⲟⲩ ⲁⲩⲱ ϣⲁ-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"; ⲛⲉϥϩⲏⲩⲉ ⲁⲩⲱ ⲛⲉϥⲧⲱϣ ϫⲓⲛⲛ-ϣⲟⲣⲡ 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 ⲛ̅-ⲧⲉϥⲙⲁⲁⲩ ⲡⲉ ⲟⲩϣⲏⲣⲉ 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. ⲟϣⲗⲟϥ ⲡⲉ ⲟϫⲟⲟ-ⲩ ShAmél I 228:7 "To speak of them amounts to disgrace itself"), cf. chapter 22.

Negation: (ⲛ̅-)ⲟⲩⲙⲉ ⲁⲛ ⲡⲉ ⲡⲛⲟⲩⲧⲉ

Conversion: Converter-Predicate ⲡⲉ *Explicit Subject.* Relative, circumstantial, and preterit occur.

Further examples: ⲟⲩⲥⲱⲙⲁ ⲛ̅-ⲟⲩⲱⲧ ⲡⲉ ⲁⲛⲟⲛ ⲧⲏⲣ-ⲛ̅ 1 Cor 10:17 "All of us are one single body"; ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ Rom 3:30 "God is one"; ⲧⲃⲟⲧⲉ ⲙ̅-ⲡϫⲟⲉⲓⲥ ⲡⲉ ϣⲓ ⲥⲛⲁⲩ Prov 20(LXX 23):17 "A double weight is the Lord's abomination"; ⲟⲩⲕⲣⲟϥ ⲇⲉ ⲧⲉ ⲧⲧⲁⲡⲣⲟ ⲛ̅-ⲛⲁⲥⲉⲃⲏⲥ Prov 12:6 "The words of the ungodly are crafty"; ⲟⲩⲧⲁⲕⲟ ⲇⲉ ⲛⲉ ⲛⲉϩⲓⲟⲟⲩⲉ ⲛ̅-ⲙ̅ⲡⲁⲣⲁⲛⲟⲙⲟⲥ Prov 13:15 "The ways of the lawless amount to destruction"; ⲧⲁ-ⲛⲓⲙ ⲧⲉ ⲧⲉⲉⲓϩⲓⲕⲱⲛ ⲛ̅ⲙ̅-ⲛⲉⲓⲥϩⲁⲓ Mark 12:16 "Whose is this likeness and these inscriptions?"; ⲛ̅-ⲟⲩⲥⲁⲣⲝ̅ ⲛ̅-ⲟⲩⲱⲧ ⲁⲛ ⲧⲉ ⲥⲁⲣⲝ̅ ⲛⲓⲙ 1 Cor 15:39 "All flesh is not a single (kind of) flesh"; ϩⲉⲛⲉⲃⲓⲏⲛ ⲇⲉ ⲟⲛ ⲛⲉ ⲣ̅ⲙ̅ⲙⲁⲟ ⲛⲓⲙ ⲛ̅-ⲁⲧ-ⲟⲛⲁ ShRossi II 3 75*b*:31–33 "Moreover, all stingy rich persons are poor"; ⲟⲩⲁϣ ⲙ̅-ⲙⲓⲛⲉ ⲡⲉ ⲡⲁⲓ Matt 8:27 "What sort of Man is this?"; ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲉⲛϣⲓ 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"; ⲡⲉⲛⲣⲟⲟⲩϣ ⲁⲛ ⲡⲉ ⲟϩⲱⲃ ⲛ-ⲧⲉⲓϩⲉ ShIII 83:24–5 "Such things are no concern of ours"; ⲛⲓⲙ ⲧⲉ ⲧⲁⲓ ShChass 121:9–10 "Who is this?"; ⲓ̅ⲱϩⲁⲛⲛⲏⲥ ⲡⲉ ⲡⲉϥⲣⲁⲛ Luke 1:63 "His name is John"; ⲛ̅ⲑⲉ ⲛ̅-ⲟⲩϣⲏⲣⲉ

ⲡⲉ ⲡⲉⲕⲣⲁⲛ Ps 8:9 (8:10 Budge) "How wonderful (*Like* a wonder) is Thy name"; ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲟⲛ ⲡⲉ ⲡⲧⲱⲟⲩⲛ ⲛ̄-ⲛ-ⲉⲧϥ̀-ⲙⲟⲟⲩⲧ 1 Cor 15:21 "The resurrection of the dead is also by a man"; ⲛ̄ⲑⲉ ⲁⲛ ϩⲓⲧⲙ̄-ⲡⲓⲟⲩⲁ ⲉⲛⲧ-ⲁϥ-ⲣ̄-ϥ̀ⲛⲟⲃⲉ ⲡⲉ ⲡⲉⲧⲙⲁⲉⲓⲟ Rom 5:16 "The justification is not as by the one who sinned"; ϥ̀ϣⲁⲟϥ ⲡⲉ ϥ̀ϫⲟⲟ-ⲩ | ϥ̀ϣⲓⲡⲉ ⲡⲉ ϥ̀ⲥⲱⲧⲙ 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 ⲁϥ-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"; ⲡⲁⲓ̈ ⲉⲧⲉ-ⲛ̄-ⲛⲟⲩ-ϥ ⲁⲛ ⲛⲉ ⲛⲉⲥⲟⲟⲩ John 10:12 "He whose own the sheep are not"; ϥ̀ⲣⲱⲙⲉ ⲉ-ϩⲉⲛⲡⲣⲁ̈ⲓⲥ ϣⲏⲙ ⲛⲉ ⲛⲉϥϩⲃⲏⲩⲉ ShIV 25:4 "People whose works are little activities"; ⲉϣⲱⲡⲉ ⲉ-ⲩⲣⲙ̄ⲛ̄-ⲛⲟⲩⲧⲉ ⲡⲉ ⲟⲩⲁ John 9:31 "If any one is a worshipper of God"; ⲛⲁⲙⲉ ⲛⲉ-ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲁⲓ Matt 27:54 "Truly, this was the Son of God"; ⲛⲉ-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲇⲉ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲉⲧϥ̀-ⲙ̄ⲙⲁⲩ John 5:9 "Now that day was the sabbath"; ⲛⲉ-ⲡ-ⲉⲧϥ̀-ⲙ̄ⲙⲁⲩ ⲁⲛ ⲡⲉ ⲡⲟⲩⲟⲓ̈ⲛ 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 ⲡⲟⲩⲟⲓ̈ⲛ 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) ⲁⲛ̄-ⲡⲟⲩⲟⲓ̈ⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ John 9:5 "I am the light of the world"

(Pattern 6a) ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓ̈ⲛ 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) ⲛ̄ⲧⲟϥ 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*

ⲡⲉⲓ̈ⲁⲡⲟⲧ ⲡⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲙ̄-ⲃ̀ⲣ̀ⲣⲉ
"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: (ⲙ̅–)ⲡⲉⲓⲁⲡⲟⲧ ⲁⲛ ⲡⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲙ̅–ⲃ̅ⲣ̅ⲣⲉ. The negator ⲁⲛ precedes the copula and predicate and negates the nexus as such. (E.g. ⲙ̅–ⲡϣⲟⲣⲡ ⲁⲛ ⲡⲉ ⲡⲉⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲁⲗⲗⲁ ⲡⲉⲯⲩⲭⲓⲕⲟⲛ 1 Cor 15:46 "The first [man] is not the spiritual one but the animate one"; ⲙⲏ ⲙ̅–ⲡⲁⲓ ⲁⲛ ⲡⲉ ⲡϣⲏⲣⲉ ⲙ̅–ⲡϩⲁⲙ–ϣⲉ 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: ⲡⲁⲓ̈ ⲡⲉ ⲡⲁⲥⲱⲙⲁ 1 Cor 11:24 "This is My body"; ⲧⲥⲱϣⲉ ⲡⲉ ⲡⲕⲟⲥⲙⲟⲥ Matt 13:38 "The phrase *'the field'* is (stands for) the world": ⲡⲉⲃⲣⲟⲃ ⲇⲉ ⲉⲧ–ⲛⲁⲛⲟⲩ–ϥ ⲛⲉ ⲛ̅ϣⲏⲣⲉ ⲛ̅–ⲧⲙⲛ̅ⲧ–ⲉⲣⲟ Matt 13:38 "The *'good seed'* means the children of the kingdom"; ⲧⲡⲉⲧⲣⲁ ⲇⲉ ⲛⲉ ⲛⲁⲓ ⲉ–ϣⲁⲩ–ⲥⲱⲧⲙ̅ Luke 8:13 "And *'the rock'* means those who listen"; ⲛⲁⲓ ⲛⲉ ⲧⲃⲱ ⲛ̅–ϫⲟⲉⲓⲧ ⲥⲛ̅ⲧⲉ Rev 11:4 "These are the two olive trees"; ⲡⲉⲕⲗⲟⲙ ⲛ̅–ⲛ̅ϩⲗⲗⲟ ⲡⲉ ϩⲛ̅ϣⲏⲣⲉ (i.e. ϩⲉⲛϣⲏⲣⲉ) ⲛ̅–ϣⲏⲣⲉ Prov 17:6 "The crown of the elderly is grandchildren"; ⲛ̅ϩⲟϥ ⲙⲉⲛ ⲉⲧ–ⲥⲱϣⲉ ϩⲓϫⲙ̅–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"; ⲡϣⲟⲣⲡ̅ ⲡⲉ ⲥⲓⲙⲱⲛ Matt 10:2 "The first one is Simon"; ⲛⲉϥⲥⲛⲏⲩ ⲡⲉ ⲓⲁⲕⲱⲃⲟⲥ ⲙ̅ⲛ̅–ⲓⲱⲥⲏⲥ ⲙ̅ⲛ̅–ⲥⲓⲙⲱⲛ ⲙ̅ⲛ̅–ⲓⲟⲩⲇⲁⲥ Matt 13:55 "His brothers are James and Joses and Simon and Jude"; ⲡⲟⲩⲛⲟϥ ⲛ̅–ⲛ̅ⲁⲓⲕⲁⲓⲟⲥ ⲡⲉ ⲫ̅ⲣ̅–ⲡϩⲁⲡ Prov 21:15 "The joy of the just is to do judgement"; ⲧⲁϩⲣⲉ ⲁⲛⲟⲕ ⲧⲉ ϫⲉⲕⲁⲥ ⲉⲉⲓⲉ–ⲉ̀ⲓⲣⲉ ⲙ̅–ⲡⲟⲩⲱϣ ⲙ̅–ⲡ–ⲉⲛⲧ–ⲁϥ–ⲧⲁⲟⲩⲟ–ⲉ̀ⲓ John 4:34 "My own food is to do the will of Him who sent Me"; ⲙ̅–ⲡϫⲱⲕ ⲁⲛ ⲙ̅–ⲡⲛⲟⲙⲟⲥ ⲡⲉ ⲫ̅ⲧⲙ̅–ⲣ̅–ⲁⲛⲁϣ ⲛ̅–ⲛⲟⲩϫ . . . ⲁⲗⲗⲁ ⲡϫⲱⲕ ⲉⲃⲟⲗ ⲙ̅–ⲡⲛⲟⲙⲟⲥ ⲡⲉ ⲫ̅ⲧⲙ̅–ⲣ̅–ⲁⲛⲁϣ ⲉ–ⲡⲧⲏⲣ–ϥ 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"; ⲡⲁⲓ̈ ⲇⲉ ⲡⲉ ⲉ–ⲫ̅ⲧⲣⲉⲛ–ⲥⲁ̅ⲥⲁ̅–ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means for us to encourage one another"; ⲡϣⲟⲩϣⲟⲩ ⲛ̅–ⲧⲉⲛⲙⲓⲛⲉ ⲛ̅–ⲫ̅ⲣⲱⲙⲉ ⲡⲉ ⲟⲩⲙⲛ̅ⲧ–ϩⲏⲕⲉ ⲁⲩⲱ ⲉ–ⲫ̅ⲧ̅ⲙ̅–ⲣ̅–ⲫ̅ⲙⲁⲓ̈–ⲫ̅ϩⲟⲙ̅ⲧ̅ ShChass 98:43–48 "The boast of our kind of people is poverty and not being greedy"; ⲧϣⲟⲣⲡ̅ ⲧⲉ ⲥⲱⲧⲙ̅ 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 ⲛ̅–ⲛ̅–ⲉⲧⲛ̅–ϫⲱ ⲙ̅ⲙⲟ–ⲟⲩ ⲟⲩⲛ̅ⲧⲁ̅–ⲛ ⲙ̅ⲙⲁⲩ ⲛ̅–ⲟⲩⲁⲣϫⲓⲉⲣⲉⲩⲥ ⲛ̅–ⲧⲉⲓ̈ⲙⲓⲛⲉ Heb 8:1 "Now the point in what we are saying is that we have such a high priest"; ⲧⲉⲡⲣⲱ̀ ⲧⲉ ϫⲉ–ⲛ̅–ⲥⲉ–ⲛⲟⲉⲓ ⲁⲛ ⲛ̅–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"; ⲛ̅ⲧⲉⲓ̈ϩⲉ ⲟⲛ ⲡⲉ ⲁⲃⲣⲁϩⲁⲙ ⲙ̅ⲛ̅–ⲓ̈ⲥⲁⲁⲕ ⲙ̅ⲛ̅–ⲓ̈ⲁⲕⲱⲃ ShChass 75:44–46 "Such also is the case of Abraham, Isaac, and Jacob"; ⲙ̅–ⲡⲉⲕⲣⲟⲟⲩϣ ⲁⲛ ⲡⲉ ϩⲁ–ⲗⲁⲁⲩ Matt 22:16 "You care for no man (Your care is not for anyone)"; ⲡⲓϫⲟⲉⲓⲥ ⲅⲁⲣ ⲛ̅–ⲟⲩⲱⲧ ⲡⲉ ⲙ̅ⲙⲟ–ⲟⲩ ⲧⲏⲣ–ⲟⲩ Rom 10:12 "The same Lord belongs to all"; ⲛⲉⲩⲙⲉⲣⲓⲥ ⲛⲉ ⲛⲑⲉ ⲉⲧ̀–ⲥⲏϩ ϫⲉ–ⲥⲉ–ⲛⲁ–ϣⲱⲡⲉ ⲛ̅–ⲫ̅ⲧⲟ ⲛ̅–ⲫ̅ⲃⲁϣⲟⲟⲣ ShIII 47:19–20 "Their portions are *as* written, They shall be portions for foxes (Ps 62[63]:10)." *Conversions:* ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ . . . ⲉⲧⲉ–ⲡⲁⲓ̈ ⲡⲉ

ϩⲁ-ⲧⲉϩⲏ ⲙ̄-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ Mark 15:42 "Friday (the day of Preparation), which is before the sabbath"; ⲡ-ⲉⲧⲉ-ⲡⲉϥⲃⲟⲏⲑⲟⲥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄-ⲓⲁⲕⲱⲃ Ps 145(146):5 "He whose helper is the God of Jacob"; ⲛ̄ⲧⲟⲕ ⲁⲩⲱ ⲛ̄-ⲉⲧ$^{\theta}$-ⲣⲏⲧ ⲉϩⲣⲁⲓ ⲛⲙⲙⲁ-ⲕ ⲉⲧⲉ-ⲛⲉⲕⲕⲁⲣⲡⲟⲥ ⲙ̄-ⲡⲟⲛⲏⲣⲟⲛ ⲛⲉ ⲛⲟⲩ-ⲟⲩ ⲁⲩⲱ ⲛⲟⲩ-ⲟⲩ ⲛⲉ ⲛⲟⲩ-ⲕ ShP 130[2]109v: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 $^{\theta}$ⲣⲉϥ-ⲧⲁⲙⲓⲉ-$^{\theta}$ⲥⲕⲩⲛⲏ 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 ⲡⲉⲭ̅ⲥ̅ Matt 16:20 "He (was) the Christ"; ⲁⲛ̀ⲟⲕ ⲧⲉ (textual var. ⲡⲉ) ⲧⲉⲥⲙⲏ ⲙ̄-ⲡ-ⲉⲧ$^{\theta}$-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 ⲛ̄-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 ⲡⲛⲟϭ
"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-ⲉⲧⲑ-ⲛⲁ-ⲉⲓⲣⲉ ⲅⲁⲣ ⲙ̄ⲡⲟⲩⲱϣ ⲙ̄-ⲡⲛⲟⲩⲧⲉ | ⲡⲁⲓ̈ 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-ⲉⲧⲑ-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 | ⲛⲁⲓ̈ 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-ⲉ̀ⲓ John 8:16 "It is not a matter of Me alone, but of Me and the Father who sent Me"; ⲧⲃⲁϣⲟⲣ . . . ⲉⲧⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡ̀ϩⲙ̀ϩⲁⲗ ⲙ̄-ⲡⲙⲁⲙⲙⲱⲛⲁⲥ ShChass 38:35-39 "The fox . . . which means you, O servant of Mammon" (explanatory predicate **293**).

Pattern 9: ⲁⲛⲟⲕ ⲡⲉ "It is I" (endophoric ⲡⲉ)

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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 ⲉϥ-ⲙⲟⲟϣⲉ ϩⲓϫⲛ̅-ⲑⲁⲗⲁⲥⲥⲁ . . . ⲁⲩⲱ ⲁⲩ-ⲣ̅-ⲫϩⲟⲧⲉ . . . | ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲩ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ | ⲙ̅ⲡ̅ⲣ̅-ⲫϩⲟⲧⲉ 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-ϥ . . . ⲁⲩ-ϣⲧⲟⲣⲧⲣ̅ ⲉⲩ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ϫⲉ-ⲟⲩⲫⲁⲛⲧⲁⲥⲙⲁ ⲡⲉ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲛ̅-ⲑⲟⲧⲉ ⲁⲩ-ϫⲓ-ⲫϣⲕⲁⲕ ⲉⲃⲟⲗ | ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲉ ⲁϥ-ϣⲁϫⲉ ⲛ̅ⲙⲙⲁ-ⲩ ⲉϥ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ϫⲉ-ⲧⲱⲕ ⲛ̅ϩⲏⲧ | ⲁⲛⲟⲕ ⲡⲉ | ⲙ̅ⲡ̅ⲣ̅-ⲫϩⲟⲧⲉ | ⲁϥ-ⲟⲩⲱϣ̅ⲃ̅ ⲁⲉ ⲛⲁ-ϥ ⲛ̅ⲟⲓ-ⲡⲉⲧⲣⲟⲥ . . . ϫⲉ-ⲡϫⲟⲉⲓⲥ ⲉϣϫⲉ-ⲛ̅ⲧⲟⲕ ⲡⲉ ⲟⲩⲉϩ-ⲫⲥⲁϩⲛⲉ ⲛⲁ-ⲓ ⲉ-ⲫⲧⲣⲁ-ⲉⲓ ϣⲁⲣⲟ-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 ⲁⲛⲛ̅-ⲟⲩⲁ/ⲟⲩⲉⲓ/ϩⲟⲓⲛⲉ **289** in Patterns 1 and 2 and ⲟⲩⲁ ⲡⲉ etc. **267** in Pattern 4. E.g. ϩⲉⲛ-ϩⲉⲃⲣⲁⲓⲟⲥ ⲛⲉ | ⲁⲛⲛ̅-ⲟⲩⲁ ϩⲱ -ⲫ 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 ⲛⲟⲓ-ⲧⲉⲥϩⲓⲙⲉ ϫⲉ-ⲉⲛⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲓⲱⲁⲃ | 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 ⲡϣⲏⲣⲉ ⲛ̅-ⲡⲛⲟⲩⲧⲉ | 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-ⲉ̀ⲓ 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⸗-ⲛⲁ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̅ⲙⲟ-ⲓ . . . ⲁϥ-ⲟⲩⲱϣⲃ̅ ⲇⲉ ⲛ̅ⲃⲓ-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-ⲡⲓⲏⲗ ⲙ̅-ⲡⲥⲱⲧⲏⲣ ⲓ̅ⲥ̅ . . . ⲓ̈ⲱϩⲁⲛⲏⲥ ⲇⲉ . . . ⲛⲉϥ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ⲡⲉ . . . ϫⲉ-ⲁϩⲣⲱ-ⲧⲛ̅ ⲧⲉⲧⲛ̅-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲓ̈ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ ⲛ̅-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲗⲗⲁ ⲉⲓⲥϩⲏⲏⲧⲉ 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-ⲛ̅ϣⲏⲣⲉ ⲙ̅-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲁⲛⲟⲛ ⲡⲉ I John 3:1 "That we should be called the children of God; and *so we are*"; ⲕⲁⲓⲧⲟⲓ ⲉⲩ-ϫⲱ̀ ⲙ̅ⲙⲟ-ⲥ ϫⲉ-ⲧⲁⲡⲉ ⲛ̅-ⲧⲉⲥϩⲓⲙⲉ ⲡⲉ ⲡⲉⲥϩⲁⲓ̈ 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:* ϩⲉⲛϣⲏⲣⲉ ϣⲏⲙ̅ ⲡ-ⲉⲧⲉ-ⲛ̅ⲧⲟϥ ⲡⲉ ⲛ̅ϩⲏⲧ-ⲟⲩ ⲉϣⲱⲡⲉ ⲟⲩϩⲏⲕⲉ ⲡⲉ ⲏ ⲟⲩⲣ̅ⲙⲙⲁⲟ Ruth 3:10 (ed. Shier) "Young men, *whatever any of them might be*, whether poor or rich"; ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲉ-ϣⲁⲕ-ⲧⲁϣⲉ-⸗ⲟⲉⲓϣ ⲛ̅-ϩⲁϩ ⲛ̅-ⲥⲟⲛ̀ ϫⲓⲛⲙ̅-ⲡⲁⲓⲱⲛ ϩ̅ⲛ̅-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 ⲛ̅ⲃⲓ-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 ⲇⲉ ϩⲛ̅-ⲛ-ⲉⲧ⸗-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 ⲉϩⲣⲁⲓ̈ ⲉ-ⲧⲟⲓϫ ⲛ-ⲧⲁⲓ̈ ⲉⲧⲟⲩ-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲥ ϫⲉ-ⲛ̅ⲧⲟⲥ ⲡⲉ ⲗ ⲁⲩⲱ ⲉϣⲱⲡⲉ ⲛ̅ⲧⲟⲥ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ ⲧⲁⲓ̈ ⲛ̅ⲧⲟⲥ ⲧⲉⲛⲧ-ⲁⲥ-ⲉⲓ ⲉ-⸗ϫⲓ ⲧⲟⲧⲉ ⲉ-⸗ⲧⲣⲉ-ⲧⲛ̅-ⲕⲱ ⲉϩⲣⲁⲓ̈ ⲙ̅-ⲡ-ⲉⲧ⸗-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 ⲛ̅ⲃⲓ-ⲧ-ⲉⲧⲉ-ⲙⲛ̅ⲧⲥ̅-⸗ⲡⲣⲁϫⲓⲥ ⲉ-ⲅⲗⲁⲁⲩ 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)

ⲓ̅ⲥ̅ ⲁⲛ ⲡⲉ-ⲛⲉϥ-ⲃⲁⲡⲧⲓⲍⲉ | ⲁⲗⲗⲁ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ 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. ⲙⲛ̅-ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲁ-ϣ-ϥⲓ ϩⲁ-ⲡⲉⲓϣⲁϫⲉ | ⲁⲗⲗⲁ ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲧⲁⲁ-ⲥ ⲛⲁ-ⲩ ⲛⲉ (i.e. ⲛⲉ-ⲉⲧ̀-ⲛⲁ-ϣ-ϥⲓ) 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: ⲛ̅-ⲟⲩⲉⲛⲧⲟⲗⲏ ⲁⲛ ⲛ̅-ⲃⲣ̅ⲣⲉ ⲧⲉϯ-ⲥϩⲁⲓ ⲙ̅ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̅ | ⲁⲗⲗⲁ ⲧⲉⲛⲧⲟⲗⲏ ⲛ̅-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)"; ⲙ̅-ⲡⲉⲩⲃⲟⲓ̈ ⲁⲛ ⲡⲉⲛⲧ-ⲁϥ-ⲧⲟⲩϫⲟ-ⲟⲩ | ⲁⲗⲗⲁ ⲧⲉⲕⲟⲩⲛⲁⲙ ⲧⲉ ⲙⲛ̅-ⲡⲉⲕⲃⲟⲓ̈ 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 ⲡⲉⲧϥ-ⲛⲁ-ϣⲟⲡ-ⲧ ⲉⲣⲟ-ϥ | ⲁⲗⲗⲁ ⲡⲉⲛⲧ-ⲁϥ-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)"; ⲙ̅ⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲧ̀-ⲏⲡ ⲉ-ⲑ̀ⲣ̀-ⲑ̀ⲛⲏⲥⲧⲉⲓⲁ | ⲛ̅ⲧⲟⲟⲩ ⲛⲁⲙⲉ ⲛⲉ ShChass 102:46–50 "It is the monks who should fast; it is really they (who should)"; ⲟⲩⲧⲉ ⲅⲁⲣ ⲛ̅-ⲟⲩⲛ̅ⲧⲏⲃ̀ ⲁⲛ ⲟⲩⲧⲉ ⲛ̅-ⲟⲩⲡⲁϩⲣⲉ ⲁⲛ ⲧⲉⲛⲧ-ⲁⲥ-ⲧⲁⲗⲃⲟ-ⲟⲩ | ⲁⲗⲗⲁ ⲡⲉⲕϣⲁϫⲉ ⲡⲉ ⲡϫⲟⲉⲓⲥ ⲉⲧ̀-ⲧⲟⲩϫⲟ ⲛ̅-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 ⲉⲧ̀-ⲧⲟⲩϫⲟ modifying ⲡⲉⲕϣⲁϫⲉ). *After interrogative cleft sentences:* ⲛⲓⲙ ⲡⲉⲛⲧ-ⲁϥ-ⲧⲁⲙⲓⲟ-ⲟⲩ ⲛ-ⲑ̀ⲁⲅⲅⲉⲗⲟⲥ ⲙ-ⲡⲛⲉⲩⲙⲁ ⲁⲩⲱ ⲛⲉϥⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲛ-ⲑ̀ϣⲁϩ ⲛ-ⲥⲁⲧⲉ | ⲙⲏ ⲛⲧⲟϥ ⲁⲛ ⲡⲉ ⲁⲩⲱ ⲡⲉϥⲓⲱⲧ 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-ⲛ̅ⲧ-ⲁϥ-ⲣ̀-ⲑ̀ⲛⲟⲃⲉ | ⲡⲁⲓ̈ ⲡⲉ | ϫⲛ̅-ⲛⲉϥⲉ̀ⲓⲟⲧⲉ ⲛⲉ John 9:2 "Who is it that sinned? Is it this man (who did)? Or is it his parents (who did)?"; ⲛⲓⲙ ⲡⲉⲛⲧ-ⲁϥ-ⲁⲁ-ⲥ ⲛⲧⲉⲓϩⲉ | . . . 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-ⲙ̄ⲙⲟⲛⲁⲭⲟⲥ ⲛⲁⲙⲉ . . . ⲛⲉⲧ⁰-ⲏⲏ̄ ⲉ-⁰ⲣ-⁰ⲛⲏⲥⲧⲓⲁ | ⲁ̄ⲛ-ⲛ̄ⲧⲟⲕ ⲡⲉ ShChass 103:31–38 "Is it really the monks . . . who ought to fast? Or it is you (who ought to)?"; ⲛⲓⲙ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-ϫⲱϩ ⲉⲣⲟ-ⲓ̈ . . . | 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-ϣⲁⲗⲁ ⲡⲉ ⲁⲩⲱ ⲛⲉⲩ-ⲥⲙⲟⲩ ⲉ-ⲡⲛⲟⲩⲧⲉ Acts 16:25 "They were praying and blessing God"; ⲛⲉⲣⲉ-ⲡⲉϥⲛⲟϭ ⲇⲉ ⲛ̄-ϣⲏⲣⲉ ⲡⲉ ϩⲛ̄-ⲥⲱϣⲉ Luke 15:25 "Now his elder son was in the field"; ⲛⲉ-ⲁⲩ-ⲁ̈ⲓⲁⲉⲓ ⲡⲉ ϩⲛ̄-ⲛⲉⲩϩⲟⲟⲩ Luke 1:7 "They were advanced in years (had become great in their days)"; ⲛⲉ-ⲛⲉⲥⲱ-ϥ 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-), ⲉⲛϣⲁⲛ-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, ⲉϣϫⲉ-ⲁ̄-ⲧⲁⲟⲩⲉⲣⲏⲧⲉ ⲣⲓ̈ⲕⲉ ⲉ̄ⲃⲟⲗ ϩⲛ̄-ⲧⲉϥϩⲓⲏ̄ ⲉϣϫⲉ-ⲁ̄-ⲡⲁϩⲏⲧ ⲟⲩⲁ̄ϩ̄-ϥ̄ ⲛ̄ⲥⲁ-ⲡⲁⲃⲁⲗ ⲉϣϫⲉ-ⲁ̈ⲓ-ϫⲱϩ ⲇⲉ ⲉ̄-⁰ⲁ̄ϣ̄ⲣⲟⲛ ϩⲛ̄-ⲛⲁϭⲓϫ ⲉⲓ̈ⲉ̄-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 ⲉϣϫⲡⲉ 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-ⲓ̄ⲥ̄ ⲇⲉ ϫⲟⲟ-ⲥ ⲡⲉ ⲉⲧⲃⲉ-ⲡⲉϥⲙⲟⲩ | ⲛⲏ ⲇⲉ ⲁⲩ-ⲙⲉⲩⲉ ϫⲉ-ⲉϥ-ϫⲉ-ⲡⲉⲛⲕⲟⲧⲕ̄ ⲙ̄-ⲡⲱⲃϣ 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-ⲩϣⲁϫⲉ | ⲁϫⲓ-ϥ 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 ϣϣⲉ 'it is right, fitting, necessary' **488** (rare): ⲁⲛⲟⲕ ⲅⲁⲣ ⲉϣϣⲉ ⲡⲉ ⲉ-⁰ⲧⲣⲉⲩ-ⲥⲩⲛϩⲓⲥⲧⲁ ⲙ̄ⲙⲟ-ⲓ̈ 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.)

ⲉ–⁰*infinitive:* Action as an entity **288**

ⲉ–⁰ⲧⲣⲉ–: Explanatory or evaluative comment **293**; action as an entity **288**

ⲛ̄ⲑⲉ 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**

ⲟⲩⲁϣ ⲛ̄–ϩⲉ *and* ⲟⲩⲧⲉⲓϩⲉ (or ⲟⲩⲁϣ ⲙ̄–ⲙⲓⲛⲉ, ⲟⲩⲧⲉⲓⲙⲓⲛⲉ, ⲟⲩⲁϣ ⲛ̄–ϭⲟⲧ): Similarity, admiration (Of what sort is . . . ? How is . . . ? Is like this, Is such, O how . . . !) **301**

ⲟⲩⲉⲃⲟⲗ ϩⲛ̄– *or* ⲟⲩⲉⲃⲟⲗ 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, ϩⲟⲓⲛⲉ: 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)

ϫⲉ– + *clause:* Explanatory or evaluative comment (The fact *or* statement *or* idea *or* possibility that . . .) **293**

ϫⲉⲕⲁ(ⲗⲁ)ⲥ + *clause:* Explanatory or evaluative comment (For . . . to . . . , That . . . might . . .) **293**

⁰ + *common noun:* Class name, as such **290**; explanatory or evaluative comment **293**

⁰ + *infinitive:* Explanatory or evaluative comment **293**; action as an entity **288**; class name, as such **290**

Demonstrative pronouns ⲡⲁⲓ̈ this, ⲡⲉⲧⲙ̄ⲙⲁⲩ that, and ⲡⲏ this: Demonstration (pointing something out, cross-reference) **291**; ⲡⲁⲓ̈, 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 ϫⲉ–: Explanatory or evaluative comment **293**
Specifiers (ϣⲟⲙⲛ̄ⲧ, ⲁϣ 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 ⲫinfinitive (as masc. common noun), ⲉ–ⲫinfinitive, and ⲉ–ⲫⲧⲣⲉ–.

Examples: ⲧⲙ̄ⲧ–ⲉⲣⲟ ⲅⲁⲣ ⲁⲛ ⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲫⲟⲩⲱⲙ ϩⲓ–ⲫⲥⲱ Rom 14:17 "For the kingdom of God is not a matter of *eating and drinking*"; ⲡϫⲱⲕ ⲉⲃⲟⲗ ⲙ–ⲡⲛⲟⲙⲟⲥ ⲡⲉ ⲫⲧⲙ–ⲣ–ⲫⲁⲛⲁϣ ⲉ–ⲡⲧⲏⲣ–ϥ ShIII 66:19–20 "The fulfillment of the law is *not swearing* at all"; ⲧⲉⲫⲩⲥⲓⲥ ⲛ̄–ⲛⲉⲥⲟⲟⲩ ⲡⲉ ⲫⲟⲩⲁϩ–ⲟⲩ ⲛ̄ⲥⲁ–ⲡϣⲱⲥ ⲛⲁⲙⲉ ⲡⲉⲭ̄ⲥ ⲁⲩⲱ ⲧⲉⲩⲫⲩⲥⲓⲥ ⲁⲛ ⲧⲉ ⲉ–ⲫⲟⲩⲁϩ–ⲟⲩ ⲛ̄ⲥⲁ–ⲡⲟⲩⲱ̂ⲛ̄ϣ 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"; ⲙ̄–ⲡⲥⲱⲛⲧ̄ ⲁⲛ ⲡⲉ ⲛ̄–ⲛⲉϩⲣⲱⲙⲁⲓⲟⲥ ⲉ–ⲫ† ⲛ–ⲟⲩⲣⲱⲙⲉ ⲉⲩ–ⲕⲁⲧⲏⲅⲟⲣⲓ ⲙ̄ⲙⲟ–ϥ ⲉ–ⲫⲧⲁⲕⲟ–ϥ ⲙ̄ⲡⲁⲧⲉ– (i.e. ⲉ–ⲙ̄ⲡⲁⲧⲉ–)

ⲛ̄ⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲉⲓ ⲙ̄ⲡⲉϥⲙⲧⲟ 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-ϯⲣⲉⲛ-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 ⲡϣⲏⲣⲉ 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-ⲛ̄ϣⲏⲣⲉ 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 | ⲁⲛⲏ̄-ⲟⲩⲁ ϩⲱ-ϥ 2 Cor 11:22 "Are they Hebrews? So am I (I am *one*, also)"; ⲛ-ⲉⲧϥ-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-ϥϩⲓⲙⲉ ⲉ-ϣⲁⲣⲉ-ⲡⲉϩⲁⲓ 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 ϥⲣⲉϥ-ⲧⲁⲙⲓⲉ-ϥⲥⲕⲩⲛⲏ Acts 18:3 "For their occupation was tentmaker." Cf. also **136.**

Further examples: ⲡⲉⲩⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲡⲉ ϥⲣⲱⲙⲉ ShIV 183:6 "For their god is *the human being as such*"; ϥϣⲗⲟϥ ⲡⲉ ϥϫⲟ-ⲟⲩ | ϥϣⲓⲡⲉ ⲡⲉ ϥⲥⲱⲧⲙ 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 ⲉⲧϥ-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-ϥϩⲏⲕⲉ ⲉⲧⲃⲉ-ⲧⲏⲩⲧⲛ̄ ⲉ-ⲩⲣⲙ̄ⲙⲁⲟ ⲡⲉ 2 Cor 8:9 "Though He was (inherently) rich,

for your sake He became poor"; ⲁⲁ-ⲕ ⲛ̄-ⲑⲣ̄ⲙⲙⲁⲟ̀ 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- . . . ⲉⲧ⁰-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-ϥ "He/It is good"; the stative construction ⲟ ⲛ̄- with descriptive incidental predicate **179,** ϥ-ⲟ ⲛ̄-ϑⲛⲟϭ "He/It is great"; and the stative of intransitive verbs whose infinitive expresses process or entry into a state **168(b),** ϥ-ⲟⲩⲟⲃϣ "He/It is white." In some instances these constructions come very close in meaning, forming synonyms: ⲟⲩⲁⲅⲁⲑⲟⲛ ⲡⲉ/ⲛⲁⲛⲟⲩ-ϥ "It is good"; ⲟⲩⲕⲟⲩⲓ ⲡⲉ/ϥ-ⲥⲟⲃⲕ "It is small"; ⲛⲁϣⲱ-ϥ/ϥ-ⲟϣ "It is much"; ⲛⲁⲁ-ϥ/ϥ-ⲟ ⲛ̄-ϑⲛⲟϭ "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-ϥ 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?"; ⲛ̄ϩⲟϥ ⲙⲉⲛ ⲉⲧϑ-ⲥⲱϣⲉ ϩⲓϫⲙ̄-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-ⲉⲃⲟⲧ 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 ⲡ̄ϩ̄ⲙϩⲁⲗ ⲙ̄-ⲡⲙⲁⲙⲙⲱⲛⲁⲥ ϩⲛ̄-ϩⲉⲛϩⲣⲟⲟⲩ ⲉⲩ-ⲟϣ ⲉⲣⲉ-ⲡⲙⲟⲩⲓ ⲧ̄ⲣ̄ⲣⲉ ⲉⲧⲉ-ⲁⲛⲟⲕ ⲡⲉ ⲡ̄ϩ̄ⲙϩⲁⲗ 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-ⲡⲁⲓ̈ 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-ⲥⲟⲓ̈ ⲛ̄ⲥⲁ-ϑⲡⲁϩⲟⲩ . . . ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲛ̄-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ . . . ϑϩⲉ ⲙⲉⲛ ⲛ̄ⲥⲁ-ϑⲡⲁϩⲟⲩ ⲡⲉ ϫⲉ-ϩⲁϩ ⲛ̄-ⲥⲟⲡ ⲁⲥ-ⲥⲁϩⲱ-ⲥ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ϥ ⲁⲥ-ⲟⲩⲱϣ̄ⲧ̄ ϩⲱⲱ-ⲥ ⲛ̄-ⲛ̄ⲉⲓⲇⲱⲗⲟⲛ 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 ϭⲉ ⲡⲉ ⲡⲁⲃⲉⲕⲉ | ϫⲉⲕⲁⲁⲥ ⲡⲉ ⲉⲓ̈-ⲉⲩⲁⲅⲅⲉⲗⲓⲍⲉ ⲧⲁ-ⲕⲁ-ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ⲟⲩⲉϣ ⲛ̄-ϑϫⲟ 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)* ⲡⲁⲓ̈ ⲇⲉ ⲡⲉ ⲉ-ϑⲧⲣⲉⲛ-ⲥϫ̄ⲥϫ̄-ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means for us to encourage one another"; ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲅⲁⲣ ⲁⲛ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲉ ϑⲟⲩⲱⲙ ϩⲓ-ϑⲥⲱ Rom 14:17 "For the kingdom of God is not a matter of eating and drinking"; *(iv)* ⲉⲡⲫⲁⲑⲁ ⲉⲧⲉ-ⲡⲁⲓ̈ 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"; ⲁⲛⲓ̄-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); ⲛ̅ⲧⲟⲕ 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 ⲛⲧⲱⲧⲛ̅ ⲡⲉ 2 Cor 3:2 "Our letter is *you"*; ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲓⲛ̅ ⲙ̅-ⲡⲕⲟⲥⲙⲟⲥ John 8:12 "It is *I* who am the light of the world" (276); ⲧⲃⲁϣⲟⲣ . . . ⲉⲧⲉ-ⲛ̅ⲧⲟⲕ 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-ⲡⲭⲟⲉⲓⲥ ⲅⲁⲣ ⲡⲉ ⲡⲕⲁϩ 1 Cor 10:26 "The earth is the Lord's"; ⲁⲛⲟⲕ ⲙⲉⲛ ⲁⲛⲅ̅-ⲡⲁ-ⲡⲁⲩⲗⲟⲥ 1 Cor 1:12 "I belong to Paul"; ⲧⲱ-ⲟⲩ ⲧⲉ ⲧⲙⲛ̅ⲧ-ⲉⲣⲟ ⲛ̅-ⲙ̅ⲡⲛⲩⲉ Matt 5:3 "Theirs is the kingdom of the heavens (The kingdom of heaven belongs to them)"; ⲛ̅ⲧⲉⲧⲛ̅-ⲡⲱ-ⲧⲛ̅ ⲁⲛ | ⲁⲩ-ϣⲉⲡ-ⲧⲏⲩⲧⲛ̅ 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 ϭⲉ ⲛ̅-ⲥⲛⲁⲩ ⲁⲛ ⲛⲉ ⲁⲗⲗⲁ ⲟⲩⲥⲁⲣⲝ̅ ⲛ̅-ⲟⲩⲱⲧ ⲧⲉ Matt 19:6 "So they are not *two* but one single flesh"; ⲉⲓⲥ-ϣⲟⲙⲧⲉ ⲣⲣⲟⲙⲡⲉ ⲡⲉ ⲉⲓ̈-ⲛⲏⲟⲩ ⲉⲓ̈-ϣⲓⲛⲉ ⲛⲥⲁ-ⲫⲕⲁⲣⲡⲟⲥ Luke 13:7 "Lo, these *three years* I have come seeking fruit"; ⲁϣ ⲧⲉ ⲧⲛⲟϭ ⲛ̅-ⲉⲛⲧⲟⲗⲏ Matt 22:36 "*Which* is the great commandment?"; ⲙ̅ⲙⲉⲗⲟⲥ ⲇⲉ ⲧⲏⲣ-ⲟⲩ ⲙ̅-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-ⲫⲟⲩⲟⲉⲓϣ 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-ⲛ̅ϩⲏⲕⲉ 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)* ⲁⲛⲅ̅-ⲟⲩⲕⲁⲧⲁⲣⲱ-ⲧⲛ ⲁⲛ ShIII 116:17–18 "I am not *like* you": ⲛ̅-ⲉⲧⲉ-ⲛ̅-ⲧⲛ̅-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-ⲟ̀ⲛ-ⲫ̀ⲁⲫⲟⲣⲙⲏ ⲡⲉ ShAméI II 247:12–248:1 "For, if it were *before* life and light came into the world, we would have an excuse"; ϫⲓⲛⲛ̅-ϫⲱ-ⲥ ⲛ̅-ⲧⲡⲉ ⲡⲉ ⲡⲙⲁ ⲛ̅-ⲫⲉⲓ ⲉϩⲣⲁⲓ̈ ⲙ̅-ⲡⲣⲏ ⲁⲩⲱ ϣⲁ-ϫⲱ-ⲥ ⲛ̅-ⲧⲡⲉ ⲡⲉ ⲡⲉϥⲙⲁ ⲛ̅-ⲫ̀ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ 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-ⲥⲱⲧⲙ̅ ShLeyd

362*b*: 12–21 "And who, then, are we . . . to be disobedient?"; ϩⲉⲛⲟⲩ ⲛⲏ–ⲧⲛ̄ ⲛⲉ ⲛⲉⲓ̈ⲱⲛⲉ ⲉⲧ$^{\theta}$-ⲕⲏ ⲉϩⲣⲁⲓ̈ 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 ⲟⲩⲁϣ ⲙ̄–ⲙⲓⲛⲉ, ⲟⲩⲟⲩ ⲙ̄–ⲙⲓⲛⲉ, and pl. with ϩⲉⲛ– (cf. **74**). *(iii)* The demonstrative reply, *is like this, is such*, is expressed by ⲟⲩ-ⲧⲉⲓ̈ⲙⲓⲛⲉ, ⲟⲩⲧⲉⲓ̈ϩⲉ and pl. ϩⲉⲛⲧⲉⲓ̈ⲙⲓⲛⲉ, ϩⲉⲛⲧⲉⲓ̈ϩⲉ. *(iv) Admirative* exclamations, *How great!, Oh, how . . . !* are expressed by the indef. article phrases ⲟⲩⲁϣ ⲙ̄–ⲙⲓⲛⲉ, ⲟⲩⲁϣ ⲛ̄–ϩⲉ, ⲟⲩⲁϣ ⲛ̄–ϭⲟⲧ, and pl. with ϩⲉⲛ–.

Examples: *(i)* ⲛ̄ⲑⲉ ⲙ̄–ⲡ–ⲉⲧ$^{\theta}$-ⲛⲁ–ϭⲱ ⲙ̄ⲛ̄–ⲧ–ⲉⲧⲟⲩ–ⲟ̂ ⲛ̄–$^{\theta}$ⲛⲟⲉⲓⲕ ⲉⲣⲟ–ⲥ ⲡⲉ ShChass 169:25–28 "He is like a man who abides with an adulterous woman"; ⲛ̄ⲑⲉ ⲛ̄–ⲟⲩϣⲡⲏⲣⲉ ⲡⲉ ⲡⲉⲕⲣⲁⲛ Ps 8:9 "How wonderful *(Like a wonder)* is Thy name"; ⲛⲉⲩⲙⲉⲣⲓⲥ ⲛⲉ ⲛⲑⲉ ⲉⲧ$^{\theta}$-ⲥⲏϩ ϫⲉ–ⲥⲉ–ⲛⲁ–ϣⲱⲡⲉ ⲛ–$^{\theta}$ⲧⲟ ⲛ–$^{\theta}$ⲃⲁϣⲟⲟⲣ ShIII 47:19–20 "Their portions are as written, They shall be portions for foxes (Ps 62[63]:10)"; *(ii)* ⲟⲩⲁϣ ⲙ̄–ⲙⲓⲛⲉ ⲡⲉ ⲡⲁⲓ Matt 8:27 "What sort of Man is this?"; ⲁⲩⲱ ϫⲉⲩⲥ ⲡⲁⲓ̈ ⲉⲧ̄ⲕ–ϣⲁϫⲉ ⲉⲣⲟ–ϥ ⲧⲉⲛⲟⲩ ⲛ̄–ϯ–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–ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄ ⲛⲉ–ⲩⲧⲉⲓϩⲉ ⲡⲉ Matt 1:18 "Now the birth of Jesus Christ was like this"; ⲁⲛ–ϩⲉⲛⲧⲉⲉ̈ⲓⲙⲓⲛⲉ ⲟⲛ 2 Cor 10:11 "That is how we are (We are also like this)" τοιοῦτοί (ἐσμεν); *(iv)* ϩⲛ̄ⲁϣ (i.e. ϩⲉⲛⲁϣ) ⲛ̄–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–ⲟⲩⲁϣ ⲛ̄–ϩⲉ ⲧⲉ ⲧⲁⲅⲁⲡⲏ 1 John 3:1 "See how great is the love!"; ⲁⲛⲁⲩ ⲉ–ⲛⲉⲓ̈ⲱⲛⲉ ϫⲉ–ϩⲉⲛⲁϣ ⲛ̄–ϩⲉ ⲛⲉ Mark 13:1 "Look, what wonderful stones! (Look how these stone are!)"; ϯ–ⲟⲩⲱϣ ⲅⲁⲣ ⲉ–$^{\theta}$ⲧⲣⲉⲧⲛ̄–ⲉⲓⲙⲉ ϫⲉ–ⲟⲩⲁϣ ⲛ̄–ϭⲟⲧ 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–ⲡⲉⲓ̈ⲕⲟⲥⲙⲟⲥ | ⲁⲛⲟⲕ ⲁⲛ̄–ⲟⲩⲉⲃⲟⲗ ⲁⲛ ϩⲙ̄–ⲡⲉⲓ̈ⲕⲟⲥⲙⲟⲥ John 8:23 "You are of this world, I am not of this world"; ⲡⲁⲓ̈ 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; ⲡⲉⲕϩ̅ⲣ̅ⲃ̅ ⲡⲉⲕϩ̅ⲣ̅ⲃ̅ 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* (ⲓ̅ⲥ̅ ⲡⲉ ⲡⲉⲭ̅ⲥ̅ "Jesus is the Christ"; ⲁⲛⲟⲛ ⲡⲉ ⲛ̅ⲧⲟϥ "We and he are as one" [We are him]); *focus attention on a predicate* (ⲡϣⲱⲙ ⲡⲉ "It's summer"; ⲁⲛⲟⲕ ⲡⲉ "It's me"); *make referential connections* (ⲡⲁⲓ̈ ⲡⲉ ⲡⲁϣⲏⲣⲉ ⲡⲁⲙⲉⲣⲓⲧ "This is My Son, My beloved"; ⲁⲛⲟⲕ ⲡⲉ **282** "I am he"); and *make comparisons* **505** (ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ-ⲛ̅ϣⲟⲣⲡ̅ ⲛⲁ-ⲣ̅-ⲫϩⲁⲉ ⲛ̅ⲧⲉ-ⲛ̅ϩⲁⲉ ⲣ̅-ⲫϣⲟⲣⲡ̅ 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-ⲑⲁⲅⲅⲉⲗⲟⲥ Angels exist, ⲉⲓⲥ-ⲡⲉⲧⲛ̄ⲣⲣⲟ Here is your king)

See chapter 21

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14 *The Durative Sentence*

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COMPONENTS AND PATTERNS OF THE DURATIVE SENTENCE

305 The *'durative sentence'*

ⲡⲛⲟⲩⲧⲉ ⲁⲉ ⲥⲟⲟⲩⲛ ⲛ̄-ⲛⲉⲧⲛϩⲏⲧ "But God knows your hearts" (Luke 16:15)

ϯ-ⲟⲃⲉ "I am thirsty" (John 19:28); ϯ-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) ϯ–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, ⲛⲁⲓ̈, ⲙⲁⲣⲓⲁ, etc. in Pattern 1
Personal subject ϯ–, –ⲓ– in Pattern 2
Non-definite subject ⲟⲩⲥⲟⲛ, ⲫⲥⲟⲛ, ϩⲉⲛⲥⲛⲏⲩ, ϩⲟⲓ̈ⲛⲉ, 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	ϯ-	ⲥⲟⲧⲡ
3	ⲟⲩⲛ̄-ⲑⲣⲱⲙⲉ	ϩⲙ̄-ⲡⲉⲓ̈ⲙⲁ
		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, ϯ-ⲕⲱⲧ, ⲙⲛ̄-ⲗⲁϧⲩ 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-ⲙⲉϣϣⲉ ⲉ-ⲑⲗⲁ-ϥ "Look, Your disciples *are doing* what is not lawful to do" (Matt 12:2)

ⲧⲉⲛⲟⲩ ⲛ̄ⲧⲱⲧⲛ̄ ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ . . . ⲡⲉⲧⲛ̄ⲥⲁ-ⲛ-ϩⲟⲩⲛ ⲇⲉ ⲙⲉϩ ⲛ̄-ⲑⲧⲱⲣⲡ ϩⲓ-ⲑⲁⲕⲁⲑⲁⲣⲥⲓⲁ "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-ϥⲓⲧ-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-ⲑⲛⲟⲃⲉ ⲥⲉ-ⲙⲉ ⲛ̄-ⲛ-ⲉⲧⲑ-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-ⲑⲱⲛϩ̄ ϩ̄ⲛ-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'*: ϯ-ⲛⲉϫ-ⲫⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ ⲁⲩⲱ ϯ-ⲉ̀ⲓⲣⲉ ⲛ-ϩⲉⲛⲧⲁⲗⲟ ⲙⲡⲟⲟⲩ ⲛ̄ⲣ̄-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. ϯ-ⲛⲉϫ-ⲫⲁⲓⲙⲟⲛⲓⲟⲛ 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-ϥ ⲉⲃⲟⲗ ⲙ̄ⲙⲱ-ⲧⲛ̄ Acts 13:46 "You thrust it from you"; ⲛⲉϥ-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), ϥ-ⲕⲏⲧ "It is built (describing a state), is situated, is established," and the infinitive expresses enduring, ongoing, or general action ⲥⲉ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ "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=, ϩⲁⲣⲁⲧ=, ϩⲁϩⲧⲛ̄–, ϩⲓϫⲛ̄–. Such prepositional predicates can be premodified by a combinative adverb **206**, e.g. ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄–, ⲛ̄ϩⲟⲩⲛ ⲛ̄–, ⲛ̄ϩⲣⲁⲓ̈ ϩⲛ̄–, ϩⲣⲁⲓ̈ ϩⲛ̄–, ϩⲣⲁⲓ̈ ϩⲓϫⲛ̄–, 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 . . . ?"; ⲧⲁⲓ̈ "is here" (occurring only in the relative construction ⲉⲧ$^{\emptyset}$-ⲧⲁⲓ̈ "Which is here"). For ⲛ̄–, ⲛⲁ= 'unto' in clausal interjections such as ⲧⲉϫⲁⲣⲓⲥ ⲛⲏ–ⲧⲛ̄ "Grace be unto you", cf. **240**.

Further examples: ⲡⲁⲛⲟⲃⲉ ⲙ̄ⲡⲁⲙ̄ⲧⲟ ⲉⲃⲟⲗ ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ Ps 50(51):3 "My sin is continually before me"; ⲛ̄–ⲧⲙⲉ ϩⲙ̄–ⲡⲁⲓ ⲁⲛ I John 2:4 "The truth is not in him"; ϯ–ⲛⲙ̄ⲙⲁ–ϥ ϩⲛ̄–ⲧⲉϥⲑⲗⲓⲯⲓⲥ Ps 90(91):15 "I am with him in his affliction"; ⲧⲟⲩⲁϣⲧⲉ 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 ⲃ̄ⲃⲟⲗ 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-(ϥ) 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-ⲫⲛⲟⲃⲉ ⲉⲣⲟ-ⲓ ShIII 133:15 "No sin is imputable to me." Non-personal prepositional objects must be introduced by periphrastic ⲉⲣⲟ-ϥ ⲛ̄-/ⲉⲣⲟ-ⲥ ⲛ̄-/ⲉⲣⲟ-ⲟⲩ ⲛ̄-. Optionally, the creditor is specified by ⲛ̄ⲧⲟⲟⲧ= ⲛ̄-/ⲛ̄ⲧⲟⲟⲧ= 'in the reckoning of . . . '; e.g. ⲙⲛ̄-ⲫⲛⲟⲃⲉ 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-ⲟⲓⲛⲟ̀ⲱⲣ ⲉⲣⲟ-ϥ Matt 18:24 "One who owed many talents"; ⲡ-ⲉⲧ⁰-ⲉⲣⲟ-ⲟⲩ ShIV 43:28 "What they owe"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ-ⲟⲩⲟⲛ ⲉⲣⲟ-ϥ ShIII 149:6–7 "The debtor"; ⲡⲁⲓ ⲅⲁⲣ ⲉⲣⲟ-ⲛ ⲛ̄ⲧⲟⲟ̀ⲧ̄-ϥ ⲙ̄-ⲡϫⲟⲓⲥ ShChass 98:51–53 "For we have this as an obligation unto the Lord"; ⲛϩⲟⲟⲩ ⲛ̄-ⲛⲏⲥⲧⲉⲓⲁ ⲉⲧ⁰-ⲧⲏⲱ ⲉⲧ̄-ⲥ-ⲉⲣⲟ-ϥ ⲛ̄-ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛ̄-ⲫⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉ-ⲫⲁⲗ-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-' or 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-ⲫⲛⲟⲩⲛⲉ ⲙ̄ⲙⲟ-ⲟⲩ Matt 13:6 "They have no root" (No root is a constituent of them); ⲣⲱ-ⲟⲩ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ϣⲁϫⲉ 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-ⲫⲟⲙ ⲛ̄-ⲡⲛⲟⲩⲧⲉ ⲉ-ⲫⲧⲟⲩⲛⲉⲥ-ϩⲉⲛϣⲏⲣⲉ Matt 3:9 "God is able (has the ability) to raise up children." The general possessive ⲟⲩⲛ̄ⲧⲉ-/ⲙ̄ⲛ̄ⲧⲉ- '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 ϣⲁ-ⲁⲙⲛ̄ⲧⲉ Matt 11:23 "You will go down to Hades"; ⲛ̄ⲧⲟϥ ⲇⲉ ⲛ̄-ϥ̄-ⲛⲁ-ϣ-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-ϩⲙⲁⲉⲓⲛ ⲛ̄-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$^{\emptyset}$-ⲛⲁ-ⲥⲱⲧⲡ "Whosoever chooses, If one chooses"), ⲛⲁ- can express generalization and potentiality **501(a)** rather than futurity.

Examples: ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲃⲱⲗ ϭⲉ ⲉⲃⲟⲗ ⲛ̄-ⲟⲩⲉⲓ ⲛ̄-ⲛⲉⲓⲉⲛⲧⲟⲗⲏ Matt 5:19 ὃς ἐὰν οὖν λύσῃ κτλ. "Whoever then relaxes one of these commandments"; ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ϩⲱⲧⲃ̄ Matt 5:21 ὃς δ' ἂν φονεύσῃ "Whoever kills"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲛⲟⲩϭ̄ⲥ̄ Matt 5:22 πᾶς ὁ ὀργιζόμενος "Every one who is angry"; ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ϩⲩⲡⲟⲙⲓⲛⲉ ⲇⲉ ϣⲁⲃⲟⲗ Mark 13:13 ὁ δὲ ὑπομείνας "The one who endures to the end"

ii. The explicitly *durative past situation-based future* is ⲛⲉϥ-ⲛⲁ-. E.g. ⲁⲩ-ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ̄-ⲟⲩⲙⲏⲏϣⲉ ⲛ̄-ⲧⲃ̄ⲧ̄ ⲉ-ⲛⲁϣⲱ-ϥ | ⲛⲉⲣⲉ-ⲛⲉϣⲛⲏⲟⲩ ⲇⲉ 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-ⲛ̄ϣⲏⲣⲉ 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 ⲇⲉ ⲛⲏⲩ ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛ-ϥⲓ ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ ⲙ̄-ⲡⲁ-ⲧϣⲉⲗⲉⲉⲧ | 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 ⲉⲓ 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 ⲉⲓ **427.** The *infinitive* is more fully conjugated by selection of non-durative conjugation, chapter 15.

Examples: *(stative)* ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉϥ-ⲙⲏⲣ Matt 16:19 "It will be/will come to be bound"; ⲁⲕ-ϣⲱⲡⲉ ⲉⲕ-ⲛ̄ϩⲟⲧ Matt 25:21 "You have been faithful"; ϫⲉⲕⲁⲥ ⲉⲣⲉ-ⲡⲉⲩⲕⲉⲥⲁ ⲛ̄-ⲃⲟⲗ ϣⲱⲡⲉ ⲉϥ-ⲧⲃ̄ⲃⲏⲩ Matt 23:26 "That their outside also may be clean"; ⲙⲁⲣⲉ-ⲟⲩⲟⲛ ⲛⲓⲙ ϣⲱⲡⲉ ⲉϥ-ⲥⲃ̄ⲧⲱⲧ Luke 6:40 "Let every one be prepared"; ⲉⲣϣⲁⲛ-ⲡⲉⲥⲕⲗⲁⲁⲟⲥ ϣⲱⲡⲉ ⲉϥ-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-ⲑⲧⲣⲉⲛ-ϣⲱⲡⲉ ⲉⲛ-ⲟⲩⲁⲁⲃ Eph 1:4 "That we should be holy"; ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̄-ⲥⲃ̄ⲧⲱⲧ Matt 24:44 "Be ready"; *(situational preposition)* ⲡⲉⲡⲣⲟⲥⲏⲗⲩⲧⲟⲥ ⲉⲧⲑ-ⲛⲉⲙⲁ-ⲕ ϥ-ⲛⲁ-ⲣ-ϩⲓϫⲱ-ⲕ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲛ̄ⲧⲟⲕ ⲁⲉ ⲛ̄ⲣ̄-ⲣ̄-ⲡⲉⲥⲏⲧ ⲙ̄ⲙⲟ-ϥ 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-ⲓ 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. ⲛⲉϥ-ϩⲓ-ⲡⲉⲕⲣⲟ Mark 6:47 "He was on the shore"); *(ⲛⲁ- future)* ⲁϥ-ⲉⲓ ⲉϥ-ⲛⲁ-ϩⲟⲧⲃ-ⲉϥ Acts 16:27 ἤμελλεν ἑαυτὸν ἀναιρεῖν "He was about to kill himself"; ⲉϥϣⲁⲛ-ⲛⲟⲩ ⲉ-ⲑⲥⲁⲗⲡⲓϫⲉ Rev 10:7 ὅταν μέλλῃ σαλπίζειν "When he is going to sound the trumpet"; ⲁⲗⲗⲁ ⲙ̄ⲡⲁⲧⲉ-ⲑⲁⲏ ⲛⲟⲩ ⲉ-ⲑϣⲱⲡⲉ 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-ⲉⲧ⁰-ⲛⲁ-ϯ-⁰ϣⲓⲡⲉ ⲅⲁⲣ ⲛⲁ-ⲓ ⲛ̄ⲙ̄-ⲛⲁϣⲁϫⲉ | ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲛⲁ-ϯ-⁰ϣⲓⲡⲉ ⲙ-ⲡⲁⲓ 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 | ϯ-ⲛⲁ-ⲧⲟⲩⲛⲟⲥ-ϥ 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-ⲉⲧ⁰-ô ⲛ̄-ⲣ̄ⲙⲙⲁô ⲛ̄ϩⲏⲧ̄-ⲛ̄ | ⲧ̄ⲛ-ⲏⲓ̂ ⲉ-⁰ⲣ̂-⁰ϩⲏⲕⲉ
"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-⁰ⲣⲉϥ-ⲕⲱϩ ⲉ-ⲡⲛⲟⲙⲟⲥ
"All of them, | they are zealous for the law" (Acts 21:20)

ⲡⲁⲓ | ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲛ-ⲟⲩⲛⲟϭ
"He will be great" (This one, | He will be great) (Luke 1:32)

ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ | ⲥⲉ-ⲛⲁ-ⲧⲁⲁ-ϥ ⲉϩⲣⲁⲓ 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.

ⲛⲁⲓ | ϩⲱⲱ-ϥ ⲡϣⲏⲣⲉ | ϩⲟⲙⲟⲓⲱⲥ | ϥ-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-ⲉⲧ⁰-ⲥⲱⲧⲙ̄ | ⲡϩⲱⲃ ϩⲟⲣϣ̄ ⲛ̄ⲛⲁϩⲣⲁ-ϥ 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-ⲱϣ ⲉⲃⲟⲗ Acts 8:7 "For many of those who had unclean spirits cried out"; ⲛ̄ⲧⲟⲕ ⲇⲉ | ⲥⲉ-ⲙⲟⲩⲕϩ̄ ⲙ̄ⲙⲟ-ⲕ Luke 16:25 "And you are in anguish"; ⲡ-ⲉⲧ⁰-ⲛⲁ-ⲁⲣⲛⲁ ⲇⲉ ⲙ̄ⲙⲟ-ⲓ ⲙ̄ⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛ-ⲣ̄ⲣⲱⲙⲉ | ⲥⲉ-ⲛⲁ-ⲁⲣⲛⲁ ⲙⲙⲟ-ϥ Luke 12:9 "The one who denies Me before humankind will be denied"; ⲛ̄ⲕⲉⲡⲛⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ | ϥ-ⲟⲩⲉϩ-⁰ⲥⲁϩⲛⲉ ⲛⲁ-ⲩ Mark 1:27 "He commands even the unclean spirits"; ⲡⲛⲟⲩⲧⲉ | ⲛ-ϯ-ⲣ̄-⁰ϩⲟⲧⲉ ϩⲏⲧ-ϥ̄ ⲁⲛ Luke 18:4 "I do not fear God"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ⁰-ⲛⲏⲩ ϣⲁⲣⲟ-ⲓ ⲉⲧ⁰-ⲥⲱⲧⲙ̄ ⲉ-ⲛⲁϣⲁϫⲉ ⲉϯⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ | ϯ-ⲛⲁ-ⲧⲁⲙⲱ-ⲧⲛ̄ ϫⲉ-ⲉϥ-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 ⲇⲉ | ⲟⲩⲛ-ⲟⲩⲥⲏϥⲉ 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 | ⲙⲛ̄-ⲑⲟⲙ ⲙ̄ⲙⲟ-ⲛ ⲉ-ⲑⲧⲙ̄-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 ⲇⲉ | ⲡⲕⲉⲗⲉⲃⲓⲛ ⲕⲏ ϩⲁⲧⲛ̄ⲛⲟⲩⲛⲉ (i.e. ϩⲁ-ⲧⲛⲟⲩⲛⲉ) ⲛ̄-ⲛ̄ϣⲏⲛ "From this time forth, the axe is laid to the root of the trees" (Matt 3:10)

ϩⲛ-ⲧⲉϥⲯⲩⲭⲏ ⲇⲉ | ⲛⲉϥ-ⲣⲏⲥ ⲉ-ⲡⲉϩⲟⲩⲟ ⲡⲉ "But in his soul he was very alert" (Athanasius, Life of St. Anthony 9 [Garitte 15:5])

ϩⲛ̄-ϩⲉⲛⲕⲉⲙⲏⲏϣⲉ ⲇⲉ ⲉ-ⲛⲁϣⲱ-ⲟⲩ ⲛ̄-ⲑϣⲁϫⲉ | ⲛⲉϥ-ⲡⲁⲣⲁⲕⲁⲗⲓ 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. ⲉϥ-ⲛⲁ-ⲥ̄ⲃⲧⲉ-ⲧⲡⲉ | ⲛⲉⲓ-ⲛ̄ⲙⲙⲁ-ϥ 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-ⲉⲧⲑ-ⲥⲟⲟⲩⲛ ⲉ-ⲛⲉⲩϩⲃⲏⲩⲉ ⲛⲥⲉ-ϩⲱⲡ ⲉϫⲱ-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-ⲡⲉϥⲛⲟϭ ⲇⲉ ⲛ̄-ϣⲏⲣⲉ ⲡⲉ ϩⲛ̄-ⲧⲥⲱϣⲉ Luke 15:25 "Now his elder son was in the field"; ⲉⲛϣⲁⲛ-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"; ⲛⲁϣⲁϫⲉ ⲇⲉ ⲛⲁ-ⲡⲁⲣⲁⲅⲉ 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 ⲇⲉ ⲉ-ⲙⲡⲕ̄-ⲉⲓⲁ-ⲧⲟⲟⲧ-ⲕ̄ ⲥⲱϣϥ 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 ⲇⲉ **235(b)** or a modifier of the subject can interrupt the sequence of Subject | Predicate: ⲡϫⲟⲉⲓⲥ ⲇⲉ 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-ⲡⲁⲣⲁⲅⲉ Matt 24:35 "Heaven and earth will pass away"; ⲓ̅ⲥ̅ ⲟⲛ ⲣⲱϣⲉ ⲉⲣⲟ-ⲕ ShChass 39:1–2 "And Jesus is sufficient against you"; ⲡⲁ̀ⲓ̀ ⲛⲁ-ϫⲱ ⲉⲣⲟ-ⲕ ⲛ̄-ϩⲉⲛϣⲁϫⲉ Acts 11:14 "He will declare to you a message"; ⲁⲩⲱ ⲛⲟⲩ-ⲉ̀ⲓ̀ ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ⲉ̀ⲓ̀ John 10:14 "And My own know Me"; ϩⲛⲟ ⲛⲓⲙ ⲛⲁ-ϩⲗⲟϭ ShIV 86:10 "Every thing will taste good"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲏⲩ ⲉⲣⲁⲧ-ϥ̄ John 3:26 "All are coming to Him"; ⲡϫⲟⲉⲓⲥ ⲛⲙⲙⲉ-ⲑ Luke 1:28 "The Lord is with you"; ⲛ̄ⲧⲉⲣⲉ-ⲡⲙⲏⲛϣⲉ ⲇⲉ ⲛⲁⲩ ϫⲉ-ⲓ̅ⲥ̅ ⲙ̄ⲙⲁⲩ ⲁⲛ ⲟⲩⲇⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ John 6:24 "So when the people saw that Jesus was not there, nor His disciples"; ⲡϣⲟⲙⲛ̄ⲧ ⲣ̄-ⲑⲙⲛ̄ⲧⲣⲉ 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

ϯ-ⲙⲉ ⲙ̄ⲙⲟ-ⲕ "I love you" (John 21:16)

Negation: ⲛ̄-ϯ-ⲙⲉ ⲁⲛ and ϯ-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-ϥ̄-ⲛⲁ-ⲕⲱ ⲛⲏⲧ-ⲛ̄ ⲁⲛ ⲉⲃⲟⲗ Matt 6:15 "He will not forgive you"; ⲁⲛⲟⲕ ⲇⲉ ϯ-ⲟⲛϩ̄ ⲁⲛ ⲡⲉⲭ̅ⲥ̅ ⲁⲉ ⲟⲛϩ̄ ⲛ̄ϩⲏⲧ-ϕ 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

ϯ-	ⲧⲛ̄-	I am	we are
ⲕ-, var. ⲣ-	ⲧⲉⲧⲛ̄-	you (masc.) are	you (pl.) are
ⲧⲉ-, rare var. ⲧⲣ̄-		you (fem.) are	
ϥ-	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: ϯ-ⲙⲉ ⲁⲉ.

Further examples: ⲥ-ϭⲏⲩ ⲁⲉ ⲛ̄ϭⲓ-ⲧⲡⲩⲁⲏ Matt 7:14 "For the gate is narrow"; ϯ-ϫⲱ ⲁⲉ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ Matt 8:11 "I tell you"; ⲕ-ⲧⲱⲣ̄ⲡ 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-ⲟϣ ShChass 97:28–31 "You are in the midst of many great projects"; ⲛ-ϥ̄-ⲙ̄-ⲡⲉⲓⲙⲁ ⲁⲛ Luke 24:6 "He is not here"; ϯ-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 (ϥ, ⲥ, ⲥⲉ/ⲩ) can be expanded by an entity term later in the clause. The expansion element is usually mediated by ⲛ̄ϭⲓ- **87(b).**

ϥ-ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲛ̄ϭⲓ-ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ ⲉⲧ$^{\emptyset}$-ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ "For your Father in heaven knows" (Matt 6:32)

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

Much less often, it is expanded by apposition **87(c)**.

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

A first or 2d-person subject must be expanded by apposition **87(c)**.

ϯ-ϣⲓⲛⲉ ⲉⲣⲱ-ⲧⲛ̄ ϩⲙ̄-ⲡϫⲟⲉⲓⲥ ⲁⲛⲟⲕ ⲧⲉⲣⲧⲓⲟⲥ "I Tertius greet you in the Lord" (Rom 16:22)

In these constructions, the personal morph (ϯ-, -ⲓ-, ⲕ-, ϥ-, 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$^{\emptyset}$- **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$^{\emptyset}$-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$^{\emptyset}$-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 ⲛ̅- (var. ⲛ̅ⲛ-): ⲛ̅- + 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. ⲛ̅ⲛ-ⲉⲣⲉ-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲛ̅ⲛ-ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ)

This looks like the negative preterit conversion.

(iii) Immutable sentence converter + negated basic pattern (ⲛ̅- . . . ⲁⲛ): relative and circumstantial (the usual negation)

Basic ⲛ̅-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲛ̅-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
"The women do not choose, They do not choose"

Rel. ⲉⲧⲉ-ⲛ̅-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲉⲧⲉ-ⲛ̅-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
Circ. ⲉ-ⲛ̅-ⲛⲉϩⲓⲟⲙⲉ ⲥⲱⲧⲡ ⲁⲛ, ⲉ-ⲛ̅-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ

Also occurs with circumstantial preterit **498** (rare)

ⲉ-ⲛⲉ-ⲙ̅-ⲡⲁⲓ ⲣ̅-ⲫⲡⲉⲑⲟⲟⲩ ⲁⲛ
"If this Man were not an evildoer" (John 18:30)

(iv) Focalizing conversion with negation of topic element **453**

ⲉⲧⲉ-ⲛ̅-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ + *Focal Point*

Thus, negative circumstantial and negative focalizing are distinguished as follows.

Circ. ⲉ-ⲛ̅-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
var. ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ

Foc. ⲉⲧⲉ-ⲛ̅-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
var. ⲛ̅-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 ⲛ̅-ⲉⲣⲏⲙⲟⲥ ⲡⲙⲁ ⲉⲧⲟⲩ-ⲁⲛⲁϫⲱⲣⲉⲓ ⲛ̅ϩⲏⲧ-ϥ̅ Life of St. Pachomius (Lefort 107a:2–5) "The deserted village where they had made their retreat"; ⲡϩ̅ⲗⲟ ⲉⲧ̀-ⲟⲩⲁⲁⲃ ⲁⲡⲁ-ⲡⲁⲗⲁⲙⲱⲛ Life of St. Pachomius (Lefort 102b:20–21) "The holy senior monk Apa Palamon"; ⲡⲁⲓ ⲉⲧⲉⲣⲉ-ⲧⲙ̅ⲛ̅ⲧ-ⲥⲛⲟⲟⲩⲥⲉ ⲙ̅-ⲫⲩⲗⲏ ⲛ̅-ⲡⲉⲛⲅⲉⲛⲟⲥ ϩⲉⲗⲡⲓⲍⲉ ⲉ-ⲫ̀ⲧⲁϩⲟ-ϥ Acts 26:7 "Which the twelve tribes of our people hope to attain to"; *(negation [i])* ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ-ⲛ̅ⲕⲉϩⲏⲧ ⲛ̅-ⲛ̅ⲣⲱⲙⲉ ⲉⲓⲛⲉ ⲁⲛ ⲛ̅-ⲛⲉⲩⲉⲣⲏⲩ Prov 27:19 "So the hearts of people are not like one another"; ⲛⲉⲕⲕⲉⲙⲛ̅ⲧ-ⲁⲥⲉⲃⲏⲥ ⲉⲧⲛ̅-ⲣ̅-ⲫ̀ⲣⲓⲁ ⲁⲛ ⲛ̅-ⲫ̀ϫⲟⲟ-ⲩ ⲟⲩⲁ̀ ⲟⲩⲁ̀ ShChass 34:23–26 "Your other impious deeds, which we need not enumerate"; ⲛ-ⲉⲧ̀-ⲟⲩⲉϣ-ⲣ̅-ⲫ̀ⲛⲟⲃⲉ ⲙ̅ⲛ̅-ⲛ-ⲉⲧ̀-ⲟⲩⲉϣ-ⲉⲓⲣⲉ ⲁⲛ ShChass 66:58–67:2 "Those who want to sin and those who don't"; *(negation [iii])* ⲡⲙⲁ ⲉⲧⲉ-ⲙ̅-ⲡⲉⲩϥⲛ̅ⲧ ⲛⲁ-ⲙⲟⲩ ⲁⲛ Mark 9:48 "Where their worm does not die"; ⲛ̅ⲣⲱⲙⲉ ⲉⲧⲉ-ⲛ̅-ⲥⲉ-ⲣ̅-ⲫ̀ϣⲁⲩ ⲁⲛ ⲛ̅-ⲧⲙ̅ⲛ̅ⲧ-ⲉⲣⲟ̀ ⲛ̅-ⲙ̅ⲡⲏⲩⲉ ShChass 113:41-44 "People who are not worthy of the kingdom of the heavens"; ⲡ-ⲉⲧ̀-ⲣ̅-ⲫ̀ϩⲱⲃ . . . ⲡ-ⲉⲧⲉ-ⲛ-ϥ̅-ⲣ̅-ⲫ̀ϩⲱⲃ ⲁⲉ ⲁⲛ Rom 4:4–5 "One who works . . . One who does not work." *(b) Circumstantial:* ⲉⲣⲉ-ϩⲏⲣⲱⲇⲏⲥ ⲟ̅ ⲛ̅-ⲧⲉⲧⲣⲁⲣϫⲏⲥ ⲉϫⲛ̅-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ Luke 3:1 "And Herod being tetrarch of Galilee"; ⲉⲣⲉ-ϫⲱ-ⲥ ⲃⲟⲗⲡ̅ ⲉⲃⲟⲗ 1 Cor 11:13 "With her head being uncovered"; ⲉⲩ-ⲙⲟⲟϣⲉ

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-ⲛⲉⲩⲛⲛ̄ⲧ-ⲁⲕⲑⲁⲣⲧⲟⲥ ϩⲏⲡ ⲁⲛ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ ShChass 168:57–169:4 "People whose impurities are no secret to one another"; ⲟⲩⲛⲧ-ⲥ-ⲧⲉϫⲟⲩⲥⲓⲁ ⲉ-ϯⲕⲱⲛⲥ ⲏ ⲉ-ϯⲧⲙ-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-ϥ ⲁⲛ ShIII 134:12 "Any single wicked person with whom the Lord does not dwell"; ϩⲉⲛⲕⲉⲙⲁ̈ⲓⲛ . . . ⲛⲁ̈ⲓ ⲉ-ⲛ-ⲥⲉ-ⲥⲏϩ ⲁⲛ ⲉ-ⲡⲉ-ⲉ̈ⲓϫⲱⲱⲙⲉ John 20:30 "Other signs . . . which are not written in this book." *(c) Preterit:* ⲛⲉⲣⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ † ⲙ̄-ⲡⲉϥⲟⲩⲟⲓ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ϥ ϩⲛ-ⲟⲩⲛⲟϭ ⲛ-ⲥⲙⲏ Athanasius, Life of St. Anthony 9 (Garitte 14:24–25) "Each one was rushing at him with a loud cry"; ⲡϣⲁϫⲉ ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̄ⲛⲁϩⲣⲛ̄-ⲡⲛⲟⲩⲧⲉ John 1:1 "The Word was with God"; *(negation [i])* ⲛⲉⲣⲉ-ⲛⲉϥⲕⲉⲥⲛⲏⲩ ⲅⲁⲣ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ϥ ⲁⲛ John 7:5 "For even His brothers did not believe in Him"; ⲛⲉϥ-ⲟⲩⲱϣ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲉ-ϯⲙⲟⲟϣⲉ ϩⲛ̄-†ⲟⲩⲁⲁⲓⲁ John 7:1 "For He did not want to go about in Judea." *(d) Focalizing:* ⲉⲃⲟⲗ ⲧⲱⲛ ⲏ ϩⲓⲧⲛ̄-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-ⲧϭⲓϫ ⲙ̄-ⲡⲁⲓⲕⲁⲓⲟⲥ Prov 10:11 "The fountain of life is in the hand of the righteous"; ⲛ-ⲉⲧϯ-ϫⲟⲥⲉ ⲉⲩ-ϫⲟⲥⲉ ⲉⲧⲃⲉ-ⲛⲉⲩⲡⲣⲁ̈ϫⲓⲥ 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?" ⲡⲉ̈ϊϣⲱⲛⲉ ⲛ̄ⲛ-ⲉϥ-ϣⲟⲟⲡ ⲁⲛ ⲉ-ⲡⲙⲟⲩ John 11:4 "This illness is not unto death"; *(negation [iv])* ⲡ-ⲉⲧϯ-ⲟⲩⲱⲙ ⲉϥ-ⲟⲩⲱⲙ ⲙ̄-ⲡϫⲟⲉⲓⲥ . . . ⲁⲩⲱ ⲡ-ⲉⲧⲉ-ⲛ-ϥ̄-ⲟⲩⲱⲙ ⲁⲛ ⲉⲧⲉ-ⲛ-ϥ̄-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 ⲁϥ-ⲉ̈ⲓ ⲉ̲ⲣⲉ̲-ⲡ-ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲓ̈ⲟⲩⲁⲁⲥ . . . ⲉ̲ϥ-ⲙⲟⲟϣⲉ ϩⲛⲧ-ⲟⲩ Luke 22:47 "A crowd came, with the one called Judas . . . preceding them"; *preterit* (ⲉ-ⲛⲉⲣⲉ- . . . ⲉ-ⲛⲉ= . . . , circumstantial preterit) ⲟⲛⲧⲟⲥ ⲉ̲-ⲛⲉⲣⲉ̲-ⲛ̄ⲧ̄ⲃⲛⲟⲟⲩⲉ ⲙ̄-ϯⲙⲓⲛⲉ ⲛⲓⲙ ⲁⲩⲱ ⲛ̄ⲕⲉϩⲱⲟⲛ . . . ⲉ̲-ⲛ̲ⲉ̲ⲩ-ⲛⲟⲓ ⲙ̄-ⲡ-ⲉⲧⲟⲩ-ⲛⲁ-ⲙⲟⲩ ⲉⲧⲃⲏⲏⲧ̄-ϥ̄ ⲉⲩϣⲁⲛ-ⲟⲩⲟⲙ̄-ϥ̄ ⲛⲉⲩ-ⲛⲁ-ⲙⲉϩ-ⲣⲱ-ⲟⲩ ⲉⲣⲟ-ϥ 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= . . .) ⲉ̲ⲣⲉ̲-ⲛⲛⲟⲃⲉ ⲅⲁⲣ ⲛ-ⲛϩⲉⲗⲗⲏⲛ ⲙⲛ-ⲛⲁ-ⲛ-ⲉⲧϯ-ⲟⲩⲱϣⲧ ⲧⲏⲣ-ⲟⲩ ⲛ-ⲛϩⲉⲓⲕⲱⲛ ⲛ-ⲛⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ̲ⲩ-ⲟⲩⲟⲛϩ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁ-ϥ 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 ⲇⲉ 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–ⲗⲁⲁⲩ " No one is . . . , None are . . . ".

Subject and predicate are not bound; consequently, an enclitic conjunction such as ⲇⲉ **235(b)** or a modifier of the subject can interrupt the sequence of Subject | Predicate: ⲟⲩⲛ̄–ϭⲉ ⲇⲉ ⲕⲱⲧ. For ⲟⲩⲛ̄–⁰ϭⲟⲙ '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–⁰ⲙⲉⲉⲩⲉ ⲡⲟⲗⲩⲙⲉⲓ ⲛ̄ⲙⲁ–ⲕ ApophPatr 181 (Chaîne 44:16–17 = Z 317:21–22) "Are any thoughts bothering you?"; ⲉϣϫⲉ–ⲟⲩⲛ̄–ⲟⲩⲁ ⲇⲉ ⲙⲉ ⲙ̄–ⲡⲛⲟⲩⲧⲉ 1 Cor 8:3 "But if indeed one loves God"; ⲡ–ⲉⲧⲉ–ⲟⲩⲛ–ⲟⲩⲟⲛ ⲉⲣⲟ–ϥ ShIII 149:6–7 "The debtor"; ⲛⲁⲙⲉ ⲟⲩⲛ–ⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ ⲛⲁ–ϣⲱⲡⲉ ⲛⲁ–ϥ ShIV 188:1–2 "Truly, every good thing will happen to him"; ⲙⲛ̄–ⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲁ–ϣ–ϥⲓ 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–ϫⲛⲟⲟⲩⲥ 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–ⲡⲟⲩⲣ̄ⲣⲟ ⲛⲏⲩ ⲛⲉ–⁰

"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–ⲫⲥϩⲓⲙⲉ ⲥⲱⲧⲡ
"Some women choose, No women choose"

Relative	ⲉⲧⲉ–(ⲟ)ⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ,	ⲉⲧⲉ–ⲙⲛ̄–ⲫⲥϩⲓⲙⲉ ⲥⲱⲧⲡ
Circumstantial	ⲉ–(ⲟ)ⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ,	ⲉ–ⲙⲛ̄–ⲫⲥϩⲓⲙⲉ ⲥⲱⲧⲡ
Preterit	ⲛⲉ–(ⲟ)ⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ,	ⲛⲉ–ⲙⲛ̄–ⲫⲥϩⲓⲙⲉ ⲥⲱⲧⲡ
Focalizing	ⲉ–(ⲟ)ⲩⲛ̄–ϩⲉⲛϩⲓⲟⲙⲉ ⲥⲱⲧⲡ,	ⲉ–ⲙⲛ̄–ⲫⲥϩⲓⲙⲉ 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–ϥ ⲉⲡⲁϩⲟⲩ ⲙ̄ⲙⲟ–ⲟⲩ ⲉⲧⲃⲉ–ⲫϩⲟⲙ̄ⲧ̄ ShChass 85:40–44 "The thing that many neglect for money"; ⲙ̄ⲙⲁ ⲙ̄–ⲡⲉⲧⲣⲁ ⲡⲙⲁ ⲉⲧⲉ–ⲙⲛ̄–ⲫⲕⲁϩ ⲉ–ⲛⲁϣⲱ–ϥ ⲛ̄ϩⲏⲧ–ϥ̄ Matt 13:5 "Rocky ground, where there (was) not much soil"; *(ii)* ⲡⲙⲁ ⲅⲁⲣ ⲉⲧⲉⲣⲉ–ⲥⲛⲁⲩ ⲏ ϣⲟⲙⲛ̄ⲧ ⲥⲟⲟⲩϩ ⲉⲣⲟ–ϥ ⲉ–ⲡⲁⲣⲁⲛ Matt 18:20 "For where two or three are gathered in my name." *(b) Circumstantial: (i)* ⲉ–ⲩⲛ̄–ⲟⲩⲙⲏⲛϣⲉ ⲙ̄ⲙⲁⲩ Acts 1:15 "Inasmuch as a crowd was there"; ⲉ–ⲙⲛ̄–ⲫⲣⲱⲙⲉ ⲛⲁⲩ ⲉⲣⲟ–ϥ ShChass 14:35–37 "Without anyone seeing him"; *(ii)* ϩⲱⲥ ⲉⲣⲉ–ⲟⲩⲥϯⲭⲁⲣⲓⲟⲛ ⲧⲟ ϩⲓⲱⲱ–ϥ ApophPatr 180 (Chaîne 43:25 = Z 316:29) "As though he were wearing a tunic." *(c) Preterit: (i)* ⲛⲉ–ⲩⲛ̄–ϩⲉⲛϣⲟⲟⲥ ⲇⲉ ϩⲛ̄–ⲧⲉⲭⲱⲣⲁ ⲉⲧⲫ̄-ⲙ̄ⲙⲁⲩ Luke 2:8 "And there were shepherds in that region"; ⲛⲉ–ⲙⲛ̄–ⲗⲁⲁⲩ ⲙⲉⲛⲧⲟⲓ ϣⲁϫⲉ ⲉⲧⲃⲏⲏⲧ–ϥ̄ ϩⲛ̄–ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ John 7:13 "Yet no one spoke openly of Him"; *(ii)* ⲛⲉⲣⲉ–ⲟⲩⲛⲟϭ ⲛ̄–ⲱⲛⲉ ⲧⲁⲗⲏⲩ ⲉⲣⲟ–ϥ 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 ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ShChass 186:41–44 "So, does God almighty have wings?"; ⲉ–ⲙⲛ̄–ϣϭⲟⲙ ⲉⲛⲉϩ ⲉ–ⲫϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄–ⲛ–ⲉⲧⲫ̄-†–ⲡⲉⲩⲟⲩⲟⲓ̈ ⲉⲣⲟ–ⲟⲩ Heb 10:1 "It can never make perfect those who draw near"; ⲏ ⲛ̄ⲁϣ ⲛ̄–ϩⲉ ⲉ–ⲟⲩⲛ̄–ⲗⲁⲁⲩ ϣⲟⲟⲡ 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-ϕⲱⲣϭ̄ 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-ϕⲧⲟⲩ-ϫⲉ-ⲧⲏ̣ⲩⲧⲛ̄ Isa 50:2 "Pray tell, is it that I do not have the ability to save you?"

15 *Non-durative Conjugation*

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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 ⲟⲩⲱϣ̅ⲃ̅ "But Jesus answered" (Luke 22:51)
ⲁϥ-ⲟⲩⲱϣ̅ⲃ̅ "He answered" (Matt 3:15)

(2) ⲛ̅ⲧⲉⲣⲉ-ⲓ̅ⲥ̅ ⲟⲩⲱ "When Jesus had finished" (Matt 7:28)
ⲛ̅ⲧⲉⲣⲉϥ-ⲟⲩⲱ ⲁⲉ "And when He had ceased" (Luke 5:4)

(3) ... ⲧⲣⲉ-ⲓⲏⲥⲟⲩⲥ ⲁⲉ ⲕⲟⲧ-ϥ̅ " ... Jesus to return"
... ⲧⲣⲉϥ-ϣⲁϫⲉ ⲁⲉ " ... Him to speak"

(e.g. in ϩⲙ̅-ⲡⲧⲣⲉ-ⲓ̅ⲥ̅ ⲁⲉ ⲕⲟⲧ-ϥ̅ Luke 8:40 "Now as Jesus was returning" and ϩⲙ-ⲡⲧⲣⲉϥ-ϣⲁϫⲉ 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)*
ⲙ̄ⲡⲉ–	ⲙ̄ⲡ⸗	Past Tense neg. *(He did not choose)*
ⲙ̄ⲡⲁⲧⲉ–	ⲙ̄ⲡⲁⲧ⸗	'not yet' **336** *(He has not yet chosen)*
ϣⲁⲣⲉ–	ϣⲁ⸗	Aorist **337** affirm. *(He chooses)*
ⲙⲉⲣⲉ–	ⲙⲉ⸗	Aorist neg. *(He does not choose)*
ⲉⲣⲉ–	ⲉ⸗ⲉ–	Optative **338** affirm. *(He shall choose)*
ⲛ̄ⲛⲉ–	ⲛ̄ⲛⲉ⸗	Optative neg. *(He shall not choose)*
ⲙⲁⲣⲉ–	ⲙⲁⲣ⸗	Jussive **340** affirm. *(Let him choose)*
ⲙ̄ⲡⲣ̄ⲧⲣⲉ–	ⲙ̄ⲡⲣ̄ⲧⲣⲉ⸗	Jussive neg. *(Let him not choose)*
Pattern (2): Subordinate Clause Bases		
ⲛ̄ⲧⲉⲣⲉ–	ⲛ̄ⲧⲉⲣ⸗	Precursive 'after, when' (past) **344** *(After he chose)*
ⲉⲣϣⲁⲛ–	ⲉ⸗ϣⲁⲛ–	Conditional 'if, when' **346** *(If he chooses)*
var. ⲉⲣⲉ–	ⲉ⸗	
ϣⲁⲛⲧⲉ–	ϣⲁⲛⲧ⸗	Limitative 'until' **349** *(Until he chooses)*
ⲛ̄ⲧⲉ–	ⲛ̄⸗	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–ⲓ̄ⲥ̄, ⲁ–ϥ–, etc.); personal subjects are expressed by the personal intermediates **80.**

Two of the prepersonal bases (ⲉ⸗ⲉ– and ⲉ⸗ϣⲁⲛ–) are split morphs, in the middle of which the personal morph occurs (thus ⲉ⸗ⲉ occurs as ⲉⲓⲉ–, ⲉⲕⲉ–, ⲉⲣⲉ–, ⲉϥⲉ–, ⲉⲥⲉ–, etc.) A special set of personal intermediates occurs with the conjunctive base ⲛ̄⸗ **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		ⲟⲩϣϣⲃ	"Jesus answered"
past tense	+	"Jesus"	+	*'answer'*	
(base)				(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–ⲓϣ-ϩⲁⲛⲛⲏⲥ ⲅⲁⲣ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲉ͂ⲓ 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 ⲙ̅ⲡⲉ–ⲡⲁⲓ̈ ⲣ̅–ⲑⲛⲟⲃⲉ ⲟⲩⲧⲉ ⲙ̅ⲡⲉ–ⲛⲉϥⲕⲉⲉ̀ⲓⲟⲧⲉ 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–/ⲙ̅ⲡⲉ– **334,** ⲙ̅ⲡⲁⲧⲉ– **336**
Future: ⲉⲣⲉ–/ⲛ̅ⲛⲉ– **338,** ⲧⲁⲣⲉ– **357**
Tenseless: ϣⲁⲣⲉ–/ⲙⲉⲣⲉ– **337,** ⲛ̅ⲧⲉ– **351**
Relative time: *after* ⲛ̅ⲧⲉⲣⲉ– **344,** *when(ever)/if* ⲉⲣϣⲁⲛ– **346,** *until* ϣⲁⲛⲧⲉ– **349**
Unrelated to tense: ⲙⲁⲣⲉ–/ⲙ̅ⲡⲣ̅ⲧⲣⲉ– **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. ϣⲟ 'Yes!' (I, we, you, it, somebody *etc.* habitually does, cf. ϣⲁ= **337**); ⲙ̅ⲡⲉ 'No!' (I, we, you, it, somebody *etc.* did not, cf. ⲙ̅ⲡ= **334**); ⲛ̅ⲛⲟ 'No!' (It shall not come to pass!, cf. ⲛ̅ⲛⲉ= **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 ⲙ̅ⲡⲉ– in place of ⲁ–); e.g. ⲁⲥ–ⲙⲟⲩ Matt 22:27 "She died"; neg. ⲙ̅ⲡⲥ̅–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 ⲧⲙ̅– **250** occurring between base and infinitive. It is not subject to conversion. E.g.

ⲛⲧⲉⲣⲟⲩ-ϩⲉ ⲉⲣⲟ-ϥ Mark 1:37 "When they found Him"; ⲛ̄ⲧⲉⲣⲟⲩ-ⲧⲙ-ϩⲉ ⲉⲣⲟ-ϥ 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 (ⲁϥ-ⲧⲣⲉⲥ-ⲥⲱⲧⲡ "He caused her to choose"), or complete a verbal auxiliary (ϥ-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-ⲫⲧⲣⲉϥ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Mark 10:25 "For him to enter the kingdom of God"; ⲉ-ⲫⲧⲙ̄-ⲧⲣⲉϥ-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 ⲟⲩⲉϣ- '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-ⲗⲁⲁⲩ ⲛⲉϫ-ⲫⲏⲣⲡ̄ ⲃ̄-ⲃ̄ⲣ̄ⲣⲉ 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-, ⲙ̄ⲙⲟ= and suffixed to the infinitive

ⲛⲟⲩϫⲉ ⲛ̄- varies with ⲛⲉϫ-
ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ= 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 | ⲁϥ-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 ⲇⲉ | ⲁⲧⲉⲧⲛ̄-ⲁⲁ-ϥ ⲛ̄-ⲑⲥⲡⲏⲁⲓⲟⲛ ⲛ̄-ⲑⲥⲟⲟⲛⲉ
"But as for you, | 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.

ⲛ̄ⲧⲟϥ ⲇⲉ | ⲛ̄ⲧⲉⲣⲉϥ-ⲃⲱⲕ
"He, | when he came" (Acts 11:23)

ⲡⲉⲓϩⲱⲃ | ⲁⲓ-ⲛⲁⲩ ⲉⲣⲟ-ϥ
"I had the following vision (As for the following thing, | 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 ⲇⲉ | ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲥϣⲱⲱⲧ | ⲡ-ⲉⲧⲑ-ⲛ̄ⲧⲁ-ⲥ ⲧⲏⲣ-ϥ | ⲁⲥ-ⲛⲟϫ-ϥ̄
"But she out of her poverty put in all that she had (But she, | out of her poverty, | all that she had, | she put it in)" (Luke 21:4)

ⲛ̄ⲧⲱⲧⲛ̄ ⲇⲉ | ⲡ-ⲉⲧⲑ-ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲡⲁⲓⲕⲁⲓⲟⲥ | ⲁⲧⲉⲧⲛ̄-ⲁⲣⲛⲁ ⲙ̄ⲙⲟ-ϥ
"But you denied the Holy and Righteous One (But you, | the Holy and Righteous One, | you denied Him)" (Acts 3:14)

Further examples: ⲛⲁⲓ | ⲉⲧⲉⲧⲛ̄ϣⲁⲛ-ϩⲁⲣⲉϩ ⲉⲣⲱ-ⲧⲛ̄ ⲉⲣⲟ-ⲟⲩ Acts 15:29 "If you keep yourselves from these"; ϩⲁϩ ⲇⲉ ⲛ̄-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲥⲱⲧⲙ̄ ⲉ-ⲡϣⲁϫⲉ | ⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ Acts 4:4 "But many of those who heard the word believed"; ⲛⲓⲙ ⲛ-ⲣ̄ⲣⲟ ⲉϥ-ⲛⲁ-ⲃⲱⲕ ⲉ-ⲑⲙⲓϣⲉ ⲛⲙ̄-ⲕⲉⲣ̄ⲣⲟ | ⲙⲏ ⲛ-ϥ̄-ⲛⲁ-ϩⲙⲟⲟⲥ ⲁⲛ ⲛ̄ϣⲟⲣⲡ ⲛϥ̄-ϫⲓ-ⲑϣⲟϫⲛⲉ 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 ⲛ̄ϭⲓ–.

ⲁϥ–ⲉⲓ ⲛ̄ϭⲓ–ⲓ̅ⲥ̅ (Matt 3:13) "Jesus came"

ⲛ̄ⲧⲉⲣⲉϥ–ⲙⲟⲩ ⲇⲉ ⲛ̄ϭⲓ–ϩⲏⲣⲱⲇⲏⲥ "But when Herod had died" (Matt 2:19)

ϩⲙ̄–ⲡⲧⲣⲉϥ–ⲧⲱⲙⲛ̄ⲧ̄ ⲉⲣⲟ–ϥ ⲛ̄ϭⲓ–ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ "While Melchisedek was encountering him" (Heb 7:10)

ⲁϥ–ϫⲛⲟⲩ–ϥ ⲛ̄ϭⲓ–ⲡⲉⲧⲣⲟⲥ ⲛⲙ̄–ⲓⲁⲕⲱⲃⲟⲥ ⲛⲙ̄–ⲓⲱϩⲁⲛⲛⲏⲥ ⲙⲛ̄–ⲁⲛ-ⲇⲣⲉⲁⲥ "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 . . . ⲡⲁⲓ̈ ⲉⲛⲧ–ⲁⲓ̈–ϣⲱⲡⲉ ⲛⲁ–ϥ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲛ̄–ⲑⲕⲏⲣⲩϫ ⲁⲩⲱ ⲛ̄–ⲑⲇⲓⲁⲕⲟⲛⲟⲥ "The gospel . . . of which I, Paul, became a herald and minister" (Col 1:23)

ϫⲉⲕⲁⲁⲥ . . . ⲉⲛⲉ–ϫⲓ ⲛⲁ–ⲛ ⲛ̄–ⲟⲩⲥⲟⲡⲥ̄ ⲉϥ–ⲧⲁϫⲣⲏⲩ ⲛ–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 (–ⲓ̈–, –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 ⲛⲙ̄–ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲁⲩ–ⲁⲣⲭⲓ ⲙ–ⲑⲙⲟⲕⲙⲉⲕ Luke 5:21 "And the scribes and the Pharisees began to question"; ϫⲉⲕⲁⲁⲥ ⲉⲣⲉ–ⲡⲛⲟⲩⲧⲉ ⲙ̄–ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲉⲓⲱⲧ ⲙ̄–ⲡⲉⲟⲟⲩ ⲉϥⲉ–ϯ ⲛⲏ–ⲧⲛ̄ ⲛ̄–ⲟⲩⲡⲛⲁ ⲛ̄–ⲥⲟⲫⲓⲁ Eph 1:17 "So that the God of our lord Jesus Christ, the Father of glory, might give you a spirit of wisdom"; ⲏ̈ ⲉⲣϣⲁⲛ–ϩⲟⲩⲟ̂ ⲉ–ⲛⲙⲏⲏϣⲉ ⲛ̄ⲧ–ⲁⲕ–ϫⲟⲟ–ⲥ ϫⲉ–ⲥⲉ–ϫⲓ–ⲑϩⲛⲁⲩ ⲛⲁ–ϥ ⲉⲩϣⲁⲛ–ⲡⲱⲛⲧ̄ ⲛⲁ–ⲓ̈ ⲉϫ̅ⲛ̄–ϯ–ⲑⲥⲟ SlChass 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–ⲥ̅ⲃ̅ⲃⲉ 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 ⲙ̅ⲛ̅-, ⲁⲩⲱ, ⲛ, etc. within the conjugation pattern. E.g. ⲁ-ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲇⲉ ⲛ̅ⲙ̅-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲕⲣ̅ⲙ̅ⲣ̅ⲙ̅ ⲉϩⲟⲩⲛ ⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ 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: ⲛ̅ⲧⲟⲕ ⲇⲉ ⲙ̅ⲡⲉ-ⲫⲣⲉϥ-ⲡⲉϩ̅ⲧ̅-ⲫⲥⲛⲟϥ ⲉⲃⲟⲗ ⲙ̅ⲡⲉ-ⲫⲣⲉϥ-ϣ̅ⲙϣⲉ-ⲫⲓⲇⲟⲗⲟⲛ ⲙ̅ⲡⲉ-ⲫϩⲉⲗⲏⲛ . . . 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, ⲛ, etc.) within the conjugation pattern. E.g. ⲉ-ⲙ̅ⲛ̅-ⲟⲩⲁ̀ ⲛ̅-ⲟⲩⲱⲧ ϫⲉ-ⲙ̅ⲡ̅ϥ-ⲱⲙ̅ⲥ̅ ⲁⲩⲱ ϥⲱⲧⲉ ⲉⲃⲟⲗ ShWess9 87*a*:30–33 "Without there being a single one who did not sink and perish"; ⲉⲩϣⲁⲛ-ϫⲛⲟⲩ-ⲕ ⲛ ϫⲛⲟⲩ-ⲧⲛ ShAmél II 528:7 "If they ask you or ask us"; ⲁⲛⲧⲓ-ⲫⲧⲣⲉⲩ-ⲱⲣϫ ⲛ ⲧⲱⲙ ⲉⲣⲟ-ⲟⲩ ShAmél II 505:5 "Instead of strengthening 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 ϩ̅ⲛ̅-ⲛⲉϩⲟⲟⲩ ⲉⲧ̅ⲫ̅-ⲙ̅ⲙⲁⲩ | ⲁϥ-ⲉⲓ ⲛ̅ⲟ̀ⲓ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ "In those days came John the Baptist" (Matt 3:1)

ⲉⲃⲟⲗ ϩⲓⲧⲛ̅-ⲕⲉϩⲓⲏ | ⲁⲩ-ⲁⲛⲁⲭⲱⲣⲉⲓ "By another way, they departed" (Matt 2:12)

ⲛ̅ⲑⲉ ⲉⲛⲧ-ⲁⲕ-ⲡⲓⲥⲧⲉⲩⲉ | ⲙⲁⲣⲉⲥ-ϣⲱⲡⲉ 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. ⲛ̅ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲇⲉ ⲉ-ⲡⲥⲓⲟⲩ | ⲁⲩ-ⲣⲁϣⲉ 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–

ⲁϥ–ⲥⲱⲧⲡ/ⲙ̄ⲡϥ̄–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	ⲁϥ–	ⲁⲩ–	ⲙ̄ⲡϥ̄–	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–ⲉ̀ⲓ ϣⲁ–ⲓ̈ⲱϩⲁⲛⲛⲏⲥ John 3:26 *"They came* to John," versus present-based description of the past, ⲛ̄–ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲡⲉⲭ̅ⲥ̅ ⲁⲗⲗⲁ ϫⲉ–ⲛ̄ⲧ–ⲁⲩ–ⲧⲁⲩⲟ–ⲉ̀ⲓ ϩⲁⲑⲏ ⲙ̄–ⲡ–ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ John 3:28 "I am not the Christ, but *I have been sent* before Him.")

Further examples: ⲁϥ–ϫⲓ ⲛ̄–ⲟⲩⲟⲓ̈ⲕ ⲁϥ–ⲥⲙⲟⲩ ⲉⲣⲟ–ϥ ⲁϥ–ⲡⲟϣ–ϥ̄ ⲁⲩⲱ ⲁϥ–ⲧⲁⲁ–ϥ ⲛⲁ–ⲩ Mark 14:22 "He took bread, blessed it, broke it, and gave it to them"; ⲙ̄ⲡϥ̄–ⲣ̄–ⲗⲁⲁⲩ ⲇⲉ ⲛ̄–ⲃⲟⲙ ⲙ̄–ⲡⲙⲁ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ Mark 6:5 "And He did no mighty work there"; ⲁⲕ–ⲓ ⲉ–⁰ⲧⲁⲕⲟ–ⲛ Luke 4:34 "Have You come to destroy us?"; ⲙ̄ⲡⲥ̄–ⲙⲟⲩ ⲁⲗⲗⲁ ⲉⲥ–ⲛ̄ⲕⲟⲧⲕ̄ Mark 5:39 "She has not died but is sleeping"; ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲉ–ⲗⲁⲁⲩ ⲛⲁⲩ ⲉⲣⲟ–ϥ ⲉⲛⲉϩ John 1:18 "No one has ever seen God"; ⲁⲛⲟⲕ ⲁⲓ̈–ⲉ̀ⲓ ϩⲙ̄–ⲡⲣⲁⲛ ⲙ̄–ⲡⲁⲓ̈ⲱⲧ ⲁⲩⲱ ⲙ̄ⲡⲉⲧⲛ̄–ϫⲓⲧ–⁰ 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–ⲡϣⲏⲣⲉ ⲙⲉⲛ ⲙ–ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲧ⁰-ϩⲛ–ⲧⲡⲟⲗⲓⲥ ⲛ–ⲛⲉϩⲟⲟⲩ ⲉⲧ⁰-ⲙⲙⲁⲩ ⲧⲟⲗⲙⲁ ⲉ–ⲛⲉⲓⲙⲛⲧ–ⲣⲉϥ–ⲧⲱϩ ShIII 32:27–28 "Indeed, the son of the general who was then in the city dared to espouse these confused doctrines"; ⲁ–ⲩϣⲧⲟⲣⲧ̄ⲣ̄ ⲇⲉ ϣⲱⲡⲉ 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 ϣⲱⲡⲉ ⲉϥ–ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ Acts 9:42 "This became known"; ⲁ–ⲓ̅ⲥ̅ ⲟⲩⲱϣⲃ Luke 4:8 "Jesus answered"; ⲁ–ⲣⲱ–ϥ ⲇⲉ ⲟⲩⲱⲛ Luke 1:64 "And his mouth was opened"; ⲁ–⁰ϣⲡ–⁰ⲧⲱⲣⲉ ⲧⲁⲕⲉ–⁰ⲙⲏⲏϣⲉ ⲉⲩ–ⲥⲟⲩⲧⲱⲛ Sir 29:18 (29:20 Lagarde) "Handshakes have ruined multitudes who are upright"; ⲁ–ϩⲁϩ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ–ϥ 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–ⲑⲟⲩⲁ̂ ⲉⲣⲟ–ⲥ ShChass 42:34–35 "The Lord, whom you have blasphemed": *(ii)* ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲉ–ⲁϥ–ⲥⲁϩ–ⲥ̄ ϣⲁ–ⲛⲉⲥⲛⲏⲩ ⲉⲧⲑ–ϩⲛ–ⲧⲉϫⲏⲛⲉ 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–ⲁϥ–ⲉⲓ ⲉⲃⲟⲗ ϩⲙ–ⲡⲉⲓⲟⲟⲣ ⲁⲩⲱ ⲛⲉϥ–ⲙⲉϩ ⲛ–ⲙ̄ⲥⲁϩ . . . ⲛⲧⲟϥ ⲇⲉ ⲁϥ–ϣⲗⲏⲗ ⲁϥ–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–ϥ ϩⲙ–ⲡⲉⲃⲟⲧ ⲉⲡⲏⲡ ShIV 198:15 "It was in the month of Epep that I had this vision"; *(v)* ⲡⲣⲱⲙⲉ ⲉⲧⲉ–ⲙ̄ⲡϥ̄–ⲃⲱⲕ ϩⲙ̄–ⲡϣⲟϫⲛⲉ ⲛ̄–ⲛ̄ⲁⲥⲉⲃⲏⲥ Ps 1:1 "The person who has not walked in the counsel of the ungodly"; *(vi)* ⲉ–ⲙⲡⲓ–ⲥⲟⲩⲛ–ⲑϩⲟⲟⲩⲧ Luke 1:34 "Without my having known a man"; cf. also below: *(vii)* ⲉ–ⲛⲉ–ⲙⲡⲓ–ⲉ̂ⲓ John 15:22 "If I had not come"; *(viii)* ⲉⲧⲉ–ⲙⲡⲉⲑ–ϫⲱϩⲙ̄ ϩⲛ̄–ⲁϣ 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–ϥ "They bent down and worshiped Him"; ⲁⲛ–ϣⲉⲡ–ⲑϩⲓⲥⲉ ϩⲛ–ⲧⲉⲩϣⲏ ⲧⲏⲣ–ⲥ̄ ⲙ̄ⲡⲛ̄–ϭⲉⲡ–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–

—/ⲙ̄ⲡⲁⲧϥ̄–ⲥⲱⲧⲡ
He has not yet chosen

Base: neg. (only) ⲙ̄ⲡⲁⲧⲉ–, ⲙ̄ⲡⲁⲧ=

	(Negative)	
1	ⲙ̄ⲡⲁϯ–, rare var. ⲙ̄ⲡⲁⲧⲁ–	ⲙ̄ⲡⲁⲧⲛ̄–
2	ⲙ̄ⲡⲁⲧⲕ̄– ⲙ̄ⲡⲁⲧⲉ–	ⲙ̄ⲡⲁⲧⲉⲧⲛ̄–
3	ⲙ̄ⲡⲁⲧϥ̄– ⲙ̄ⲡⲁⲧⲥ̄–	ⲙ̄ⲡⲁⲧⲟⲩ–

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–ⲉⲧ⁰-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–⁰ⲣⲙ̄ⲙⲁⲟ 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. ⲁϥ–ⲟⲩⲱ ⲉϥ–ⲣ̄–⁰ⲛⲟⲉⲓⲕ 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–ϣⲙⲛ̄ⲧ–ⲥⲱⲱⲡ Mark 14:72 "*Before a rooster has crowed* twice, you will deny my three times"; ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ–ⲡⲉϫⲥ̄ ⲃⲱⲗ ⲉⲃⲟⲗ ⲛ̄–ⲧ̀ⲃⲟⲙ ⲧⲏⲣ̄–ⲥ ⲙ̄–ⲡⲁⲓⲁⲃⲟⲗⲟⲥ 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–ⲥⲟⲩⲱ̀ⲛ̄–ⲅ̄ ⲙ̄ⲛ̄–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 ⲉⲡⲉⲥⲏⲧ 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–

ϣⲁϥ–ⲥⲱⲧⲡ/ⲙⲉϥ–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	ϣⲁϥ–	ϣⲁⲩ–	ⲙⲉϥ–	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; ⲟⲩⲁⲉ ⲙⲉⲩ-ϫⲉⲣⲉ-ⲟⲩϩⲏⲃⲥ̄ ⲛ̄ⲥⲉ-ⲕⲁⲁ-ϥ ϩⲁ-ⲟⲩϣⲓ ⲁⲗⲗⲁ ϣⲁⲩ-ⲕⲁⲁ-ϥ ϩⲓϫⲛ̄-ⲧⲁⲩⲭⲛⲓⲁ ⲛϥ̄-ⲣ̄-ⲟⲩⲟⲉⲓⲛ 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-ⲟⲙⲟⲟⲩ 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-ⲛⲉⲧⲛ̄ϣⲏⲣⲉ ⲙⲛ̄-ⲛⲉⲧⲛ̄ⲥⲛⲏⲩ ⲙⲛ̄-ⲛⲉⲧⲛ̄ϩⲟⲟⲩⲧ ⲙⲛ̄-ⲛ-ⲉⲧ⁰-ⲛⲙ̄ⲙⲁ-ⲛ ⲧⲏⲣ-ⲟⲩ ϩⲓ-ⲟⲩⲥⲟⲡ ϣⲁⲓ-ϣⲱⲡⲉ ⲉⲓ̈-ⲃⲱϣⲧ̄ ⲉⲃⲟⲗ ϩⲏⲧ-ⲟⲩ ⲛ̄ⲑⲉ ⲛ̄-ⲟⲩⲥⲟⲛ ⲙ̄ⲡϥ̄-ⲛⲁⲩ (i.e. ⲉ-ⲙ̄ⲡϥ̄-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-⁰ 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 ⲁⲛⲧⲱⲛⲓⲟⲥ ⲇⲉ ϩⲱⲱ-ϥ ϣⲁϥ-ⲃⲟⲟⲣ-ⲟⲩ ϩⲓⲧⲛ-ⲛⲉϣⲁⲛⲁ ϣⲁⲣⲉ-ⲡϫⲁϫⲉ ⲙⲉⲛ ⲉⲓⲛⲉ ⲙ-ⲡⲟⲩⲱϣ ⲛ-ⲑⲩⲇⲟⲛⲏ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ϥ ⲁⲛⲧⲱⲛⲓⲟⲥ ϩⲱⲱ-ϥ ϣⲁϥ-ϣⲱⲡⲉ ⲉϥ-ϣⲓⲡⲉ ϣⲁϥ-ⲕⲧⲟ ⲛ̄ⲛ-ⲟⲩⲥⲟⲃⲧ ⲉ-ⲡⲉϥⲥⲱⲙⲁ ϩⲛ-ⲧⲡⲓⲥⲧⲓⲥ ⲙⲛ-ⲧⲛⲏⲥϯⲁ ⲁⲩⲱ ⲡⲗⲓⲁⲃⲟⲗⲟⲥ ⲙⲉⲛ ⲛⲉ-ϣⲁϥ-ϫⲓ ⲙ-ⲡϩⲣ̄ⲃ̄ ⲛ-ⲧⲉⲥϩⲓⲙⲉ ⲛⲧⲉⲩϣⲏ ⲛϥ-ⲣ̄-ⲟⲥⲙⲟⲧ ⲛⲓⲙ ϩⲛ-ϩⲉⲛⲥⲭⲏⲙⲁ ϫⲉⲕⲁⲥ ⲉϥ-ⲛⲁ-ⲣ̄-ⲟϩⲗⲗ ⲛⲛ-ⲁⲛⲧⲱⲛⲓⲟⲥ ⲛⲧⲟϥ ⲇⲉ ⲉϥ-ⲙⲉⲉⲩⲉ ⲉ-ⲡⲉϫ̄ⲥ̄ ϩⲙ-ⲡⲉϥϩⲏⲧ ⲙⲛ-ⲡⲉⲓⲱⲣϩ̄ ⲛ-ⲛⲟⲏⲣⲟⲛ ⲛ̄-ⲧⲉϥⲯⲩⲭⲏ ϣⲁϥ-ⲱϣⲙ̄ ⲛ-ⲛⲉϫⲏⲃⲥ̄ ⲙ-ⲡ-ⲉⲧ⁰-ⲙⲙⲁⲩ (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-ⲙ̄ⲙⲁⲥⲧⲓⲅⲝ ϩⲓⲱ-ⲟⲩ ⲙⲛ̄-ⲛⲉⲡⲛⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲉⲩϣⲁⲛ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ϣⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ϩⲁⲣⲁⲧ-ϥ̄ ⲛ̄ⲥⲉ-ⲭⲓ-ϯϣⲕⲁⲕ 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-ⲡⲉϫ̄ⲥ̄ 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-ϩⲉⲛⲛⲟⲃ ⲅⲁⲣ ⲛ̄-ⲟⲩⲟⲉⲓϣ ⲉ-ϣⲁϥ-ⲧⲟⲣⲡ-ϥ̄ Luke 8:29 "For it had spent much time in seizing him"; *(iii)* ⲛⲉⲓϣⲁϫⲉ ⲇⲉ ⲙⲛ̄-ⲛⲉⲓϩⲃⲏⲩⲉ ⲙⲛ̄-ϩⲉⲛⲕⲟⲟⲩⲉ ⲉ-ⲛⲁϣⲱ-ⲟⲩ ⲛⲉ-ϣⲁⲛ-ⲁⲁ-ⲩ ⲡⲉ ⲁⲩⲱ ⲛⲉ-ϣⲁⲛ-ϫⲟⲟ-ⲩ ⲉⲛ-ⲟⲩⲱϣ ⲉ-ϯⲡⲉⲓⲑⲉ ⲛ-ⲛⲉⲓⲁⲧ-ϩⲏⲧ ⲉⲧϯ-ⲙⲙⲁⲩ | 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-ⲛ̄ⲛⲉϩ, var. ⲉⲧⲉ-ⲛⲉϩ); *(ii)* neg. circumstantial (ⲉ-ⲛ̄ⲛⲉϩ, var. ⲛ̄ⲛⲉϩ with ⲉ- unwritten)

Examples: *(i)* ⲛ̄ⲑⲉ ⲉⲧⲉ-ⲛ̄ⲛⲉⲩ-ⲉϣ-ⲙⲉϣⲧ̄-ⲛ̄ϩⲁⲡ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲧⲉ-ⲛ̄ⲛⲉⲩ-ⲉϣ-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-ⲟⲩⲃⲁϣ ⲉⲙⲁⲧⲉ ⲉ-ⲛⲛⲉ-ϣ-ⲟⲩⲣⲁϩⲧ̄ ⲛ̄-ⲧⲱⲃⲥ ⲧⲣⲉⲩ-ⲡⲓⲣⲉ ϩⲓ-ⲛⲁⲓ ϩⲓϫⲙ̄-ⲡⲕⲁϩ Mark 9:3 "And his garments became glistening, intensely white, as no fuller on earth could bleach them"; ⲁⲕ-ⲕⲱ ⲛⲁ-ⲩ ⲛ̄-ⲟⲩⲧⲱϣ ⲛ̄ⲛⲉⲩ-(i.e. ⲉ-ⲛ̄ⲛⲉⲩ-)ⲉϣ-ⲥⲁⲁⲧ-ϥ̄ 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 ϫⲉ(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-ⲡϫⲟⲉⲓⲥ ⲧⲱⲱⲃⲉ ⲛⲁ-ϥ ⲕⲁⲧⲁ-ⲛⲉϥⲃϩⲏⲩⲉ "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: ⲉⲓ̈ⲉ̄-ⲕⲱ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ϫⲁϫⲉ ϩⲛ̄-ⲧⲉⲕⲙⲏⲧⲉ ⲙⲛ̄-ⲧⲉϩⲓ̈ⲙⲉ Gen 3:15 "I shall put enmity between (in the midst of) you and the woman"; ϩⲁⲙⲏⲛ †-ϫⲱ ⲙⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ ϫⲉ-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 ϣⲁⲛⲧⲛ̄-ϩⲱⲧⲃ̄ ⲙ̄-ⲡⲁⲩⲗⲟⲥ Acts 23:12 (oath) "We shall not eat nor drink until we have killed Paul"; ⲛⲛⲉⲓ-ϫⲓⲟⲩⲉ | ⲛⲛⲉⲓ-ⲣ-ⲑⲙⲛⲧⲣⲉ ⲛ-ⲛⲟⲩϫ | ⲛⲛⲉⲓ-ϫⲓ-ⲑⲃⲟⲗ ShIII 20:13–14 (oath) "I shall not steal, I shall not bear false witness, I shall not lie"; ⲡⲁⲛⲟⲩⲧⲉ ⲇⲉ ⲉϥⲉ-ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ⲧⲉⲧⲛ̄ϫⲣⲓⲁ ⲧⲏⲣ-ⲥ̄ Phil 4:19 "And my God will supply all your need"; ⲛ̄ⲛⲉ-ⲑⲕⲁⲣⲡⲟⲥ ϣⲱⲡⲉ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲉ ϫⲓⲛ-ⲧⲉⲛⲟⲩ ϣⲁ-ⲉⲛⲉϩ Matt 21:19 "May no fruit ever come from you again!"; ⲉⲕⲉ-ⲧⲁⲉⲓⲉ-ⲡⲉⲕⲉⲓⲱⲧ ⲙⲛ̄-ⲧⲉⲕⲙⲁⲩ Matt 19:19 "You shall honor your father and your mother"; ⲛ̄ⲛⲉⲕ-ⲱⲣⲕ̄ ⲛ̄ⲛⲟⲩϫ | ⲉⲕⲉ-† ⲇⲉ ⲛ̄-ⲛⲉⲕⲁⲛⲁⲩϣ ⲙ̄-ⲡϫⲟⲉⲓⲥ Matt 5:33 "You shall not swear falsely, but shall perform to the Lord what you have sworn"; ⲥⲁϣϥ̄ 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-ϣⲱⲡⲉ ⲛ̄ⲑⲉ ⲛ̄-ⲛ̄ϩⲩⲡⲟⲕⲣⲓⲧⲏⲥ Matt 6:5 "You must not be like the

hypocrites"; ⲛⲛⲉ-ϥⲣⲱⲙⲉ ⲁⲙⲁϩⲧⲉ ⲛ̀-ⲧⲟⲓⲭ ⲙ̀-ⲡ̀-ⲉⲧϥ̀-ϩⲓⲧⲟⲩⲱ-ϥ ϩⲟⲗⲱⲥ ShIV 168:12 "No person shall under any circumstances hold hands with the one who is next to them"; ⲛ̀ⲧⲟϥ ⲇⲉ ⲡⲭⲟⲓⲥ ⲛ̀-ϯⲣⲏⲛⲏ ⲉϥⲉ-ϯ ⲛⲏ-ⲧⲛ̀ ⲛ̀-ϯⲣⲏⲛⲏ 2 Thess 3:16 "Now may the Lord of peace Himself give you peace"; ⲁⲩⲱ ⲉϥⲉ-ϫⲟⲟ-ⲥ ⲛ̀ⲟⲓ-ⲡⲗⲁⲟⲥ ⲧⲏⲣ-ϥ̀ ϫⲉ-ⲉϥⲉ-ϣⲱⲡⲉ ⲉϥⲉ-ϣⲱⲡⲉ Ps 105(106):48 "And all the people shall say, Amen, Amen (Let it be, Let it be)"; ⲧⲁⲣⲛ̀-ⲟⲱ ϩⲙ̀-ⲡⲛⲟⲃⲉ ϫⲉ-ⲉⲣⲉ-ⲧⲉϫⲁⲣⲓⲥ ⲣ̀-ϥ̀ϩⲟⲩⲟ | ⲛ̀ⲛⲉⲥ-ϣⲱⲡⲉ Rom 6:1–2 "Are we to continue in sin that grace may abound? By no means (It shall not be)!"; ϯⲣⲏⲛⲏ ⲉⲥⲉ-ϣⲱⲡⲉ ⲛⲁ-ⲕ Judg 6:23 "Peace be to thee"; ⲉϣⲱⲡⲉ ⲉⲓϣⲁⲛ-ⲡⲁⲣⲁⲃⲁ ⲙ̀-ⲡ̀-ⲉⲛⲧ-ⲁⲓ-ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲙⲟ-ϥ ⲉⲓⲉ-ⲛⲁⲩ ⲉ-ⲧⲙⲛⲧ-ⲉⲣⲟ ⲛ̀-ⲙⲡⲏⲩⲉ ⲛⲧⲁ-ⲧⲙ̀-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 ⲇⲉ ⲉⲕⲉ-ⲉⲓ ⲛ̀ϯ̀-ⲕⲁ-ⲧⲟⲟⲧ-ⲕ̀ ϩⲓϫⲱ-ⲥ "Come and lay Your hands on her" (Mark 5:23)

Further examples: ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̀ⲟⲓ-ⲛⲉⲅⲣⲁⲫⲏ Mark 14:49 "But let the scriptures be fulfilled"; ⲡⲗⲏⲛ ⲛ̀ⲧⲱⲧⲛ̀ ϩⲱⲧ-ⲧⲏⲩⲧⲛ̀ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲁⲣⲉϥ-ⲙⲉⲣⲉ-ⲧⲉϥⲥϩⲓⲙⲉ ⲛ̀-ⲧⲉϥϩⲉ | ⲧⲉⲥϩⲓⲙⲉ ⲇⲉ ϫⲉ-ⲉⲥⲉ-ⲣ̀-ϥ̀ϩⲟⲧⲉ ϩⲏⲧ-ϥ̀ ⲙ̀-ⲡⲉⲥϩⲁⲓ 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-ⲣ̀-ⲡⲁⲓ ϩⲛ̀-ⲟⲩⲣⲁϣⲉ Heb 13:17 "Let them do this joyfully"; ϩⲁⲙⲟⲓ ⲛⲧⲉ-ⲧⲙ-ⲡⲉⲓϣⲁϫⲉ ⲧⲱⲙⲛⲧ ⲉ-ϩⲁϩ ⲛϩⲏⲧ-ⲛ ⲁⲛ | 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 ⲛ̀ⲛⲉⲛ-ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲙ̀ⲙⲟ-ⲟⲩ ⲃⲱⲕ ⲉ-ⲑⲁⲗⲁⲥⲥⲁ ⲛ̀ϯ̀-ⲛⲟⲩϫⲉ ⲛ̀-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-ϥ ⲛ̀-ϩⲉⲛϣⲏⲣⲉ ϣⲏⲙ ϫⲉⲕⲁⲥ ⲉϥⲉ-ⲧⲁⲗⲉ-ⲛⲉϥⲃⲓϫ ⲉϫⲱ-ⲟⲩ ⲛϥ̀-ϣⲁⲗⲏ "Then children were brought to Him that He might lay His hands on them and pray" (Matt 19:13)

After ϫⲉⲕⲁ(ⲁ)ⲥ, negative ⲛ̀ⲛⲉ-/ⲛ̀ⲛⲉ⸗ is often spelled ⲉⲛⲛⲉ-/ⲉⲛⲛⲁ⸗.

In this construction ϫⲉ- is immediately bound to the conjugation base, e.g. ϫⲉ-ⲉⲣⲉ-ⲧⲙⲁⲩ ⲙ̀-ⲡⲁϫⲟⲉⲓⲥ ⲉ̀ⲓ̀ ⲉⲣⲁⲧ-ϥ 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-ϣⲱⲡⲉ 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 ⲛ̀ⲧⲱⲧⲛ̀ ⲉⲧⲉⲧⲛⲉ-ⲃⲱⲕ ⲛ̀ⲧⲉⲧⲛ̀-ϯ-ϥ̀ⲕⲁⲣⲡⲟⲥ John 15:16

"That you should go and bear fruit"; ϫⲉⲕⲁⲥ ⲟⲛ ⲛ̄ϣⲏⲣⲉ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲉⲧ^{0}-ϫⲟⲟⲣⲉ ⲉⲃⲟⲗ ⲉϥⲉ-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 ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉⲩ-ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ Matt 7:1 "Judge not, that you be not judged"; ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉ-ⲡϣⲁϫⲉ ⲙⲟⲟϣⲉ ⲉ-ⲡⲉϩⲟⲩⲟ ϩⲙ̄-ⲡⲗⲁⲟⲥ ⲙⲁⲣⲛ̄-ⲡⲁⲣⲁⲅⲅⲓⲗⲉ ⲛⲁ-ⲩ ⲉ-^{0}ⲧⲙ̄-ϣⲁϫⲉ ϭⲉ Acts 4:17 "But in order that word may spread no further among the people, let us warn them to speak no more"; ⲉⲧⲃⲉ-ⲡⲁⲓ ϩⲱⲱ-ϥ ⲓ̅ⲥ̅ ϫⲉ-ⲉϥⲉ-ⲧ̄ⲃ̄ⲃⲉ-ⲡⲗⲁⲟⲥ ϩⲓⲧⲙ̄-ⲡⲉϥⲥⲛⲟϥ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ-ϥ ⲁϥ-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 ⲁϥ-ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟ-ⲟⲩ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲙ-ⲡⲉϥϯⲙⲉ ϫⲉⲕⲁⲥ ⲛⲛⲉⲩ-ⲉⲛⲱⲭⲗⲉⲓ ⲛⲁ-ϥ ⲙⲛ̄-ⲧⲉϥⲥⲱⲛⲉ ϩⲛ̄-ⲗⲗⲁⲩ 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); ϫⲉⲕⲁⲁⲥ ⲉⲛⲛⲁ-ⲕⲱⲧ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄-ⲕⲉ-ⲥⲛ̄ⲧⲉ Rom 15:20 "Lest I build on another man's foundation"; ϫⲉⲕⲁⲁⲥ ⲉⲛⲛⲉ-ⲟⲩⲁ ϫⲟⲟ-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-ⲁϥ-ⲣ̄-^{0}ⲛⲟⲃⲉ I ⲡⲁⲓ̈ ⲡⲉ ϫⲛ̄-ⲛⲉϥⲉ̀ⲓⲟⲧⲉ ⲛⲉ ϫⲉⲕⲁⲥ (textual var. ϫⲉⲕⲁⲁⲥ) ⲉⲩⲉ-ϫⲡⲟ-ϥ ⲉϥ-ⲟ ⲃ̄-^{0}ⲃⲁ̀ⲗⲉ 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 ϩⲛ̄-ⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛⲓⲙ ⲛ̄-^{0}ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ⲙⲉⲥⲧⲱ-^{0} ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲓ̅ⲥ̅ ⲙⲛ̄-ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ 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-ϯ-ⲙ̄ⲡϣⲁ ⲁⲛ ϫⲉⲕⲁⲥ 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-^{0}ⲧⲣⲉ- **363.** Further examples: ⲛ-ϥ-ⲙ̄ⲡϣⲁ ⲣⲱ ⲁⲛ ⲛ-^{0}ⲧⲁⲩⲉ-ⲡⲣⲁⲛ ⲙ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ-ⲉϥⲉ-ⲣ-^{0}ⲙⲛⲧⲣⲉ ⲙⲙⲟ-ϥ 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 ϫⲉⲕⲁⲥ ⲉⲣⲉ-ⲛⲉⲓⲱⲛⲉ ⲣ̄-^{0}ⲟⲉⲓⲕ Matt 4:3 "Command these stones to become loaves" (Say for these stones to become loaves); ⲥⲉⲡⲥ̄-ⲡϫⲟⲉⲓⲥ ⲇⲉ ⲙ-ⲡⲱϩⲥ̄ ϫⲉ-ⲉϥⲉ-ⲛⲉϫ-^{0}ⲉⲣⲅⲁⲧⲏⲥ ⲉⲃⲟⲗ ⲉ-ⲡⲉϥⲱϩⲥ̄ Luke 10:2 "Pray therefore the Lord of the harvest to send out laborers into his harvest"; ⲥⲉ-ⲣ-^{0}ϩⲟⲧⲉ ϩⲏⲧ-ϥ ⲙ-ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉ-ⲛⲛⲉϥ-ⲡⲁⲧⲁⲥⲥⲉ ⲙⲙⲟ-ⲟⲩ ⲁⲩⲱ ⲛϥ-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-ϯ 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**

ⲙ̅-ⲡⲟⲩⲱϣ ⲁⲛ ⲡⲉ ⲙ̅-ⲡⲉⲙⲡⲧⲟ ⲉⲃⲟⲗ ⲙ̅-ⲡⲁⲉⲓⲱⲧ ⲉⲧ⁰-ϩⲛ̅-ⲙ̅ⲡⲏⲩⲉ ϫⲉⲕⲁⲥ ⲉϥⲉ-ϩⲉ ⲉⲃⲟⲗ ⲛ̅ϭⲓ-ⲟⲩⲁ ⲛ̅-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 ϫⲉⲕⲁⲥ ⲉⲉⲓ̂ⲉ-ⲉⲓ̂ⲣⲉ ⲙ̅-ⲡⲟⲩⲱϣ ⲙ̅-ⲡ-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲟⲩⲟ-ⲉⲓ̂ John 4:34 "My own food is for Me to do the will of Him who sent Me"; ⲡⲁⲓ ⲡⲉ ⲡϣⲁϫⲉ ⲛ̅ⲧ-ⲁⲛ-ⲥⲱⲧⲙ̅ ⲉⲣⲟ-ϥ ϫⲓⲛⲛ̅-ϣⲟⲣⲡ̅ ϫⲉⲕⲁⲥ 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 ⲛ̅-ϩⲉ ⲧⲉ ⲧⲁⲅⲁⲡⲏ ⲛ̅ⲧ-ⲁ-ⲡⲉⲓⲱⲧ ⲧⲁⲁ-ⲥ ⲛⲁ-ⲛ ϫⲉ-ⲉⲩⲉ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲛ ϫⲉ-ⲛ̅ϣⲏⲣⲉ ⲙ̅-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 ⲙ̅-ⲡⲛⲟⲩⲧⲉ ϫⲉ-ⲉⲧⲉⲧⲛⲉ-ⲡⲓⲥⲧⲉⲩⲉ ⲉ-ⲡ-ⲉⲛⲧ-ⲁ-ⲡⲏ ⲧⲛ̅ⲛⲟⲟⲩ-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. ⲛ̅ⲛⲁ-).

Examples. *(a) Commands, rules, wishes, etc.:* ⲙⲛⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ-ⲥⲟⲡ ⲧⲉⲣⲟⲙⲡⲉ ⲉⲣⲉ-ⲡϩⲗⲗⲟ 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"; ⲉⲅ-ⲛⲁ-ϣ-ⲛⲁⲩ ⲉ-ⲡ-ⲉⲧ⁰-ϣⲱⲛⲉ ⲛϩⲏⲧ-ⲉⲛ ⲁⲩⲱ ⲙⲙⲁⲩ ⲉⲅ-ⲛⲁ-ⲛⲁⲩ ⲉ-ⲡ-ⲉⲧ⁰-ⲏⲡ ⲉ-⁰ϣⲱⲡⲉ ⲁⲩⲱ ⲉ-ⲡ-ⲉⲧ-ⲉϣϣⲉ 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-ⲡⲟⲩⲁ̂ ⲡⲟⲩⲁ̂ ϩⲛ̅-ⲛ-ⲉⲧ⁰-ⲉⲓⲣⲉ ⲛ̅-ⲙ̅ⲡⲁⲣⲁⲫⲩⲥⲓⲥ ⲛⲁ-ⲉⲓⲙⲉ ShChass 164:58–165:4 "Each of those who commits abominations shall know"; ⲉⲅ-ⲛⲁ-ⲧⲁⲁ-ϥ ⲛⲁ-ⲩ ϩⲙ-ⲡϣⲓ ⲉⲧ⁰-ⲧⲏϣ ShIV 55:20 "They shall receive it in the appointed amount"; ⲉⲃⲟⲗ ϩⲛ-ⲧⲃⲱ ⲛ-ⲕⲛⲧⲉ ⲉⲧⲉⲧⲛⲁ-ⲉⲓⲙⲉ ⲉ-ⲧⲡⲁⲣⲁⲃⲟⲗⲏ (textual var. ⲉⲧⲉⲧⲛⲉ-ⲉⲓ̂ⲙⲉ) Mark 13:28 "From the fig tree you shall learn the parable" μάθετε τὴν παραβολήν; ⲉⲣ̅ⲉ-ⲛⲉϥⲥⲙⲟⲩ ⲉⲧ⁰-ⲟⲩⲁⲁⲃ ⲛⲁ-ϣⲱⲡⲉ ⲛⲙⲙⲁ-ⲛ ⲧⲏⲣ-ⲛ ϩⲓ-ⲟⲩⲥⲟⲡ ShIII 62:10–11 "May his holy blessings be with us all collectively"; *(b) after* ϫⲉ-, ϫⲉⲕⲁ(ⲁ)ⲥ *purpose:* ϫⲉ-ⲉⲧⲉⲧⲛⲁ-ϫⲓ-⁰ⲧⲁⲉⲓ̂ⲟ ⲛⲁⲙⲉ ShChass 101:41–45 "So that you might be truly honored"; ϫⲉ-ⲉϥ-ⲛⲁ-ϣ̅ⲛ̅-ϩⲧⲏ-ϥ ⲉϫⲱ-ⲟⲩ ShChass 98:11–12 "That He might be merciful to them"; ϫⲉⲕⲁⲥ ⲉⲣⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛⲁ-ⲣⲱϣⲉ ⲉⲣⲟ-ϥ Life of St. Pachomius (Lefort 113*a*:2–3) "So that each might be self-sufficient"; ϫⲉⲕⲁⲥ ⲉϥ-ⲛⲁ-ⲣ̅-⁰ϩⲁⲗ ⲛⲛ-ⲁⲛⲧⲟⲛⲓⲟⲥ Athanasius, Life of St. Anthony 5 (Garitte 8:19–20) "So that he might deceive Anthony"; ϫⲉⲕⲁⲥ 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 ⲙⲁⲣⲉ-

ⲙⲁⲣⲉϥ-ⲥⲱⲧⲡ/ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉϥ-ⲥⲱⲧⲡ
Let him choose
Let him not choose

Bases: affirm. ⲙⲁⲣⲉ-, ⲙⲁⲣ=; neg. ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉ-, ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉ=; emotive neg. ('Oh, let not . . . ') ⲙ̄ⲡⲱⲣ ⲉ-ⲫⲧⲣⲉ-, ⲙ̄ⲡⲱⲣ ⲉ-ⲫⲧⲣⲉ=

	Affirmative		Negative	
1	ⲙⲁⲣⲓ-	ⲙⲁⲣⲛ̄-	ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲁ-	ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉⲛ-
2	——	——	——	——
	——		——	
3	ⲙⲁⲣⲉϥ-	ⲙⲁⲣⲟⲩ-	ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉϥ-	ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉⲩ-
	ⲙⲁⲣⲉⲥ-		ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉⲥ-	

ⲙⲁⲣⲉ- expresses a command directed to one or more 1st or 3d person entities (jussive command).

ⲡ-ⲉⲧⲉ-ⲟⲩⲛ-ⲫⲁⲁϫⲉ ⲙ̄ⲙⲟ-ϥ ⲉ-ⲫⲥⲱⲧⲙ̄ ⲙⲁⲣⲉϥ-ⲥⲱⲧⲙ̄ "Whoever has ears to hear, let them hear" (Luke 14:35)

ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉⲛ-ⲛ̄ⲕⲟⲧⲕ̄ ⲛ̄ⲑⲉ ⲙ̄-ⲡⲕⲉⲥⲉⲉⲡⲉ ⲁⲗⲗⲁ ⲙⲁⲣⲛ̄-ⲣⲟⲉⲓⲥ "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	ⲙⲁⲣⲓ-ⲥⲱⲧⲡ	ⲙⲁⲣⲛ̄-ⲥⲱⲧⲡ	
2	ⲥⲱⲧⲡ	ⲥⲱⲧⲡ	} imperative
	ⲥⲱⲧⲡ		
3	ⲙⲁⲣⲉϥ-ⲥⲱⲧⲡ	ⲙⲁⲣⲟⲩ-ⲥⲱⲧⲡ	
	ⲙⲁⲣⲉⲥ-ⲥⲱⲧⲡ		

and corresponding negatives. For extensions of the jussive, cf. **341.** ⲙⲁⲣⲟ-ⲛ 'Let's go' and ⲙⲁⲣⲟ-ⲕ 'Won't you go' are interjections **241, 242.**

Further examples: ⲙⲁⲣⲓ-ⲙⲡϣⲁ ⲛ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ϩⲙ-ⲡⲙⲁ ⲉϯ-ⲛⲁ-ⲃⲱⲕ ⲉⲣⲟ-ϥ ⲁⲩⲱ ⲙⲁⲣⲉϥ-ⲕⲟⲗⲁϫⲉ ⲙⲙⲟ-ⲓ ϩⲛ-ⲟⲩⲕⲱϩⲧ 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"; ⲙⲁⲣⲉⲛ-ⲧⲁⲙⲓⲟ ⲛ-ⲟⲩⲣⲱⲙⲉ ⲕⲁⲧⲁ-ⲧⲉⲛϩⲓⲕⲱⲛ ⲁⲩⲱ ⲕⲁⲧⲁ-ⲡⲉⲛⲉⲓⲛⲉ Gen 1:26 quoted in ShIV 37:1–2 "Let Us make a human being according to Our image and according to Our likeness"; ⲙⲁⲣⲉϥ-ⲣ̄-ⲫⲟⲩⲟⲉⲓⲛ ⲛ̄ⲟ̀ⲓ-ⲡⲉⲧⲛ̄ⲟⲩⲟⲉⲓⲛ Matt 5:16 "Let your light shine"; ⲙⲁⲣⲉ-ⲡⲉⲕⲣⲁⲛ ⲟⲩⲟⲡ | ⲙⲁⲣⲉ-ⲧⲉⲕⲙⲛ̄ⲧ-ⲉⲣⲟ̀ ⲉ̀ⲓ | ⲙⲁⲣⲉ-ⲡⲉⲕⲟⲩⲱϣ ϣⲱⲡⲉ Luke 11:2 "Hallowed be Thy name. Thy kingdom come. Thy will be done"; ⲙⲡⲣ-ⲧⲣⲉⲛ-ⲥⲱϣ ⲛ-ⲧⲉⲭⲁⲣⲓⲥ ⲁⲗⲗⲁ ⲙⲁⲣⲛ-ϯ-ⲫⲉⲟⲟⲩ ⲛⲧⲟϥ ⲙ-ⲡⲛⲟⲩⲧⲉ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲕⲁⲁ-ⲛ ϩⲁ-ⲡⲉⲛⲁⲩⲧⲉϫⲟⲩⲥⲓⲟⲛ ShIV 24:8–10 "Let us not despise grace; rather let us glorify God, who has put us under our own free will"; ⲙⲡⲣⲧⲣⲁ-ⲥⲱⲧⲙ ϫⲉ-ⲁⲧⲉⲧⲛ-ⲣ-ϩⲁϩ ⲛ-ϣⲁϫⲉ ⲙⲛ-ⲡϩⲗⲗⲟ ShAmél I 73:11–12 "Don't let me hear that you have had many words with the Senior Monk"; ϯ-ⲥⲟⲡⲥ

ⲙⲙⲟ-ⲕ ϩⲛ-ⲧⲁϭⲟⲙ ⲧⲏⲣ-ⲥ ϩⲛ-ⲟⲩⲙⲕⲁϩ ⲛϩⲏⲧ . . . ⲙⲡⲱⲣ ⲉ-ⲑⲧⲣⲁ-ⲙⲟⲩ ϩⲙ-ⲡⲉⲓⲥⲏⲩ ⲧⲉⲛⲟⲩ ⲟⲩⲧⲉ ⲙⲡⲣ-ⲁⲁ-ⲧ ⲛ-ⲑϣⲙⲙⲟ ⲉ-ⲡⲉⲓⲙⲁ ϩⲛ-ⲟⲩϭⲉⲡⲏ 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"; ⲙ̅ⲡ̅ⲧⲣⲉⲛ-† ⲟⲩⲃⲉ-ⲡⲛⲟⲩⲧⲉ Acts 23:9 "Let us not contend against God"; ⲙⲡⲱⲣ ⲉ-ⲑⲧⲣⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲙⲟ-ⲛ ϩⲣⲟϣ ⲉ-ⲡ-ⲉⲧⲑ-ϩⲓⲧⲟⲩⲱ-ϥ ShIV 32:9–10 "Oh, let not each of us burden their companion"; ⲛ-ⲉⲧⲑ-ϩⲛ̅-ⲛⲉⲭⲱⲣⲁ ⲙ̅ⲡ̅ⲧⲣⲉⲩ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲥ 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 (ⲉϥⲉ-ⲥⲱⲧⲡ, ⲉϥ-ⲛⲁ-ⲥⲱⲧⲡ, ⲙⲁⲣⲉϥ-ⲥⲱⲧⲡ, ⲥⲱⲧⲡ, ϩⲁⲡⲥ ⲉ-ⲑⲧⲣⲉϥ-ⲥⲱⲧⲡ, ⲟⲩϩⲱⲃ ⲉ-ⲛⲁⲛⲟⲩ-ϥ ⲡⲉ ⲉ-ⲑⲥⲱⲧⲡ, etc.) can be extended by:

(a) . . . ⲛ̅ϥ-ⲥⲱⲧⲡ (conjunctive **351**)

(b) . . . ⲉ-ⲑⲧⲣⲉϥ-ⲥⲱⲧⲡ (preposition + causative infinitive **362**)

(c) . . . ⲉ-ⲑⲥⲱⲧⲡ (preposition + infinitive)

(d) ⲧⲁⲣⲉ- (future conjunctive) **357**

Examples: ⲙⲁⲣⲛ̅-ϩⲁⲣⲉϩ ⲉⲣⲟ-ⲛ ϩⲛ-ϩⲱⲃ ⲛⲓⲙ ⲁⲩⲱ ⲛⲧⲛ̅-ⲡⲣⲟⲥⲉⲭⲉ ϩⲛ-ⲟⲩⲙⲛⲧ-ⲁⲕⲣⲓⲃⲏⲥ ⲉ-ⲛⲕⲁⲛⲱⲛ ⲙ-ⲡⲉϣⲗⲏⲗ . . . ⲉ̅-ⲑⲧⲣⲉⲛ-ϣⲗⲏⲗ ⲉϩⲣⲁⲓ ⲉ-ⲡⲛⲟⲩⲧⲉ ϩⲙ-ⲡⲉⲛϩⲏⲧ ⲧⲏⲣ-ϥ . . . ⲛⲧⲛ̅-ⲥⲫⲣⲁⲅⲓϩⲉ ⲙⲙⲟ-ⲛ ⲛ-ⲧⲁⲣⲭⲏ ⲉ-ⲛϣⲗⲗ ⲛ-ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲙ-ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲉ̅-ⲑⲧⲣⲉⲛ-†-ⲡⲙⲁⲉⲓⲛ ⲙ-ⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲉ-ⲧⲉⲛⲧⲉϩⲛⲉ . . . ⲉ̅-ⲑⲧⲙ-†-ⲧⲉⲛⲃⲓϫ ⲉⲡⲉⲥⲏⲧ ⲉ-ⲡⲙⲁ ⲛ-ⲣⲱ-ⲛ ⲏ ⲉ-ⲧⲙⲙⲟⲣⲧ (i.e. ⲉ-ⲧⲉⲛⲙⲟⲣⲧ) ⲛϣⲟⲣⲡ ⲛⲧⲛ̅-ϥⲓⲧ-ⲥ ⲉϩⲣⲁⲓ ⲉ-ⲧⲉⲛⲧⲉϩⲛⲉ ⲛⲧⲛ̅-ϫⲟⲟ-ⲥ ϩⲙ-ⲡⲉⲛϩⲏⲧ ϫⲉ-ⲁⲛ-ⲥⲫⲣⲁⲅⲓϩⲉ ⲙⲙⲟ-ⲛ 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"; ⲉⲣⲉ̅-ⲡϩⲗⲗⲟ ⲛⲁ̅-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲛⲏⲉⲓ ⲧⲏⲣ-ⲟⲩ ⲛ-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ ⲕⲁⲧⲁ-ⲑⲉⲃⲟⲧ ⲛϥ̅-ⲙⲟⲩϣⲧ ⲛ-ⲣⲓ ⲛⲓⲙ ⲉⲧⲑ-ⲛϩⲏⲧ-ⲟⲩ . . . ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲑ-ⲛⲁ-ϣⲱⲡⲉ ⲛ-ⲧⲛⲕⲉⲥⲩⲛⲁⲅⲱⲅⲏ ϣⲏⲙ ⲉⲧⲑ-ⲙⲡⲙϩⲓⲧ ⲛ-ⲧⲁⲓ ⲉ̅-ⲑⲧⲣⲉ-ⲡⲓⲱⲧ ⲙ-ⲡⲙⲁ ⲉⲧⲑ-ⲙⲙⲁⲩ ⲉⲓⲣⲉ ϩⲱⲱ-ϥ ⲟⲛ ⲕⲁⲧⲁ-ⲧⲉⲓϩⲉ ⲙⲛ-ⲛ-ⲉⲧⲑ-ⲧⲏϣ ⲛⲙⲙⲁ-ϥ 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"; †-ϩⲧⲏ-ⲕ ⲉ-ⲧⲁⲥⲟⲫⲓⲁ | ⲣⲉⲕⲧ̅-ⲡⲉⲕⲙⲁⲁϫⲉ ⲇⲉ ⲉ-ⲛⲁϣⲁϫⲉ | ⲉ̅-ⲑⲧⲙ-ⲧⲣⲉ-ⲗⲁⲁⲩ ⲇⲉ ⲃⲱϣⲧ ⲉϩⲟⲩⲛ ϩⲙ-ⲡϩⲟ ⲛ-ⲛⲉⲩⲉⲣⲏⲩ ϩⲙ-ⲡⲥⲱⲟⲩϩ ⲉ-ⲙⲛ-ⲑⲭⲣⲓⲁ ⲛ-ⲑⲃⲱϣⲧ 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.

ϣⲁⲛⲧⲥ̅–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)**

ⲛ̄ⲧⲉⲣⲉϥ–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	ⲛ̄ⲧⲉⲣⲉϥ–	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 ⲛ̄ⲧⲉⲣⲉϥ–ⲱⲥⲕ̄ ϩⲙ̄–ⲡⲉⲣⲡⲉ "And they were surprised when he lingered in the temple" (Luke 1:21)

ⲛ̄ⲧⲉⲣⲉϥ-ⲧⲙ̄-ⲡⲓⲑⲉ ⲇⲉ ⲁⲛ-ⲕⲁ-ⲣⲱ-ⲛ "And when he would not be persuaded, we ceased" (Acts 21:14)

ⲛ̄ⲧⲉⲣⲟⲩ-ⲥⲉⲓ ⲇⲉ ⲡⲉϫⲁ-ϥ ⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ "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 ⲛ̄ϭⲓ-ⲛ̄ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙⲛ̄-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲉ-ⲛⲉϣⲡⲏⲣⲉ ⲉⲛⲧ-ⲁϥ-ⲁⲁ-ⲩ ⲁⲩⲱ ⲛ̄ϣⲏⲣⲉ ϣⲏⲙ ⲉⲩ-ϫⲓ-ⲑϣⲕⲁⲕ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲣⲡⲉ ⲉⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲱⲥⲁⲛⲛⲁ ⲡϣⲏⲣⲉ ⲛ̄-ⲇⲁⲩⲓⲇ 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 ϣⲱⲡⲉ ⲛⲉ-ⲩⲛ̄-ⲟⲩⲛⲟϭ ⲛ̄-ϣⲧⲟⲣⲧ̄ⲣ̄ ϣⲟⲟⲡ 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-ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄-ⲥⲟⲡ ⲛ̄ⲧ-ⲁ-ⲓ̄ⲥ̄ ⲟⲩⲟⲛϩ-ϥ̄ ⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛ̄ⲧⲉⲣⲉϥ-ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧ̀-ⲙⲟⲟⲩⲧ John 21:14 "The third time that Jesus revealed Himself to His disciples after He rose from the dead"; ⲡⲁⲓ̈ ⲉ-ⲁ-ⲇⲁⲩⲓⲇ ⲁⲁ-ϥ ⲛⲧⲉⲣⲉϥ-ϩⲕⲟ Luke 6:3 "What David did when he was hungry"; ⲛ̄ⲧⲉⲣⲉϥ-ⲛⲟⲩ ⲇⲉ ⲛ̄ϭⲓ-ⲁⲅⲣⲓⲡⲡⲁⲥ ⲉ-ⲑ̀ⲛ̄ⲧ-ϥ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉⲩϣⲏ ⲉⲧ̀-ⲙ̄ⲙⲁⲩ ⲛⲉⲣⲉ-ⲡⲉⲧⲣⲟⲥ ⲛ̄ⲕⲟⲧ̄ⲕ̄ Acts 12:6 "The very night when Agrippa was about to bring him out, Peter was sleeping"; ⲛ̄ⲧⲉⲣⲉ-ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲉⲓ ⲉϥ-ⲛⲁ-ⲟⲩⲱⲛ ⲛ̄-ⲣⲱ-ϥ ⲡⲉϫⲉ-ⲅⲁⲗⲗⲓⲱⲛ Acts 18:14 "But when Paul was about to open his mouth, Gallio said . . . "; ⲧⲛ̄-ϣⲛ̄-ϩⲙⲟⲧ ⲛ̄ⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲙ̄-ⲡⲉⲛϫⲟⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄ ⲉⲛ-ϣⲁⲗⲁ ϩⲁⲣⲱ-ⲧⲛ̄ ⲛ̄-ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲛ̄ⲧⲉⲣⲛ̄-ⲥⲱⲧⲙ̄ ⲉ-ⲧⲉⲧⲛ̄ⲡⲓⲥⲧⲓⲥ ϩⲙ̄-ⲡⲉϫ̄ⲥ̄ 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-ⲡⲉⲡⲛ̄ⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲣⲁϩⲧ-ϥ̄ ⲉ-ⲡⲕⲁϩ ⲁⲩⲱ ⲁϥ-ⲱϣ ⲉⲃⲟⲗ ϩⲛ̄-ⲟⲩⲛⲟϭ ⲛ̄-ϩⲣⲟⲟⲩ ⲁϥ-ⲉ̀ⲓ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ϥ 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-ⲡⲉϫ̄ⲥ̄ ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲟⲩⲛⲟϭ ⲛ̄-ⲣⲟ ⲟⲩⲱⲛ ⲛⲁⲓ̈ ϩⲙ̄-ⲡϫⲟⲉⲓⲥ ⲙ̄ⲡⲓ-ⲙ̄ⲧⲟⲛ ϩⲙ̄-ⲡⲁⲡⲛ̄ⲁ 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-ⲡⲥⲁϣϥ̄ ⲇⲉ ⲛ̄-ϩⲟⲟⲩ ϩⲱⲛ ⲉ-ⲑ̀ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲓⲟⲩⲇⲁⲓ̈ ⲛⲉⲃⲟⲗ ϩⲛ̄-ⲧⲁⲥⲓⲁ ⲛ̄ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ϩⲙ̄-ⲡⲉⲣⲡⲉ ⲁⲩ-ⲥⲉⲩϩ-ⲡⲙⲏⲏϣⲉ ⲧⲏⲣ-ϥ̄ 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-ϥ ⲉϫⲛ-ⲛϥⲙⲛⲧ-ϣⲁϥⲧⲉ (i.e. -ⲛⲉϥ-ⲙⲛⲧ-ϣⲁϥⲧⲉ) ⲛⲧⲉⲣⲉϥ-ⲉⲓ ⲛⲁ-ⲓ ⲉϩⲣⲁⲓ ⲉϫⲛ-ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲉϥ-ⲟⲩⲱϩ ⲉⲧⲟⲟⲧ-ϥ ⲉ-ⲫⲁϫⲉ ⲉ-ϩⲱⲃ 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)* ⲛⲧⲉⲣⲉϥ-ⲇⲟⲕⲓⲙⲁⲍⲉ ⲇⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲛϥ̄-ⲛⲁⲩ ϫⲉ-ⲛⲁⲛⲟⲩ-ⲡⲉⲩⲥⲙⲟⲧ ⲁϥ-ϯ 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 ⲉⲣϣⲁⲛ- and ⲉⲣⲉ-: 'if, when, since, whenever'

ⲉϥϣⲁⲛ-ⲥⲱⲧⲡ and ⲉϥ-ⲥⲱⲧⲡ
If *or* When *or* Since *or* Whenever he chooses/chose

Base: ⲉⲣϣⲁⲛ- (var. ⲉⲣⲉϣⲁⲛ-), ⲉ=ϣⲁⲛ-; short form ⲉⲣⲉ- (var. ⲉⲣ-), ⲉ=

Negation: ⲧⲙ̄-, cf. **342.** (One English correspondent of ⲉⲣϣⲁⲛ-ⲧⲙ̄- is 'Unless . . . '.)

	Long Form (Usual)		Short Form	
1	ⲉⲓϣⲁⲛ-	ⲉⲛϣⲁⲛ-	ⲉⲓ-	ⲉⲛ-
2	ⲉⲕϣⲁⲛ-	ⲉⲧⲉⲧⲛ̄ϣⲁⲛ-, rare var. ⲉⲣϣⲁⲛⲧⲉⲧⲛ̄-	ⲉⲕ-	ⲉⲧⲉⲧⲛ̄-
	ⲉⲣϣⲁⲛ-, var. ⲉⲣⲉϣⲁⲛ-		ⲉⲣⲉ-	
3	ⲉϥϣⲁⲛ-	ⲉⲩϣⲁⲛ-	ⲉϥ-	ⲉⲩ-
	ⲉⲥϣⲁⲛ-		ⲉⲥ-	

The short form ⲉϥ-ⲥⲱⲧⲡ is rare except with negation. It can be distinguished from the circumstantial durative ⲉϥ-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)**.

ⲉⲣϣⲁⲛ- 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, ⲉⲣϣⲁⲛ- expresses relatively simultaneous cause/time.

ⲉⲓϣⲁⲛ-ϫⲱϩ ⲉ-ⲛⲉϥϩⲟⲓⲧⲉ ϯ-ⲛⲁ-ⲗⲟ "If/When I touch His garments, I shall be made well" (Mark 5:28)

ϩⲏⲗⲓⲁⲥ ⲙⲉⲛ ⲉϥϣⲁⲛ-ⲉⲓ ϥ-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 ⲉⲕϣⲁⲛ-ⲉ͂ⲓ ϩⲛ̄-ⲧⲉⲕⲙⲛ̄ⲧ-ⲉⲣⲟ "Remember me, Lord, when (*or* if *or* whenever) You come in Your kingdom" (Luke 23:42)

The ambiguity of ⲉⲣϣⲁⲛ– is resolved when it combines with preceding ⲉⲓⲙⲏⲧⲓ 'unless, except'; ⲉϣⲱⲡⲉ 'if, if ever'; ⲕⲁⲛ 'even if, even though'; and ϩⲟⲧⲁⲛ 'whenever, as soon as, such that' **234.** Relating to past time, ⲉⲣϣⲁⲛ– expresses a generalization instead of a single event *(whenever)*, thus contrasting with ⲛ̄ⲧⲉⲣⲉ– **348.**

Further examples: ⲡⲥ̅ⲃ̅ⲃⲉ ⲅⲁⲣ ⲣ̅–ϥⲛⲟϥⲣⲉ ⲉⲕϣⲁⲛ–ⲣ̅–ⲡⲛⲟⲙⲟⲥ Rom 2:25 "Circumcision indeed is of value if you obey the law"; ⲥⲉ–ⲛⲏⲩ ⲇⲉ ⲛ̄ⲑⲓ–ϩⲉⲛϩⲟⲟⲩ ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛ–ϥⲓ ⲙ̄–ⲡⲁ–ⲧϣⲉⲗⲉⲉⲧ ⲛ̄ⲧⲟⲟⲧ–ⲟⲩ Matt 9:15 "The days will come, when the bridegroom is taken away from them"; ⲉϥϣⲁⲛ–ⲉ̀ⲓ ⲙⲛ̄–ⲗⲁⲁⲩ ⲛⲁ–ⲉ̀ⲓⲙⲉ ϫⲉ–ⲟⲩⲉⲃⲟⲗ ⲧⲱⲛ ⲡⲉ John 7:27 "When He appears, no one will know where He comes from"; ⲡϫⲟⲉⲓⲥ ⲉⲕϣⲁⲛ–ⲟⲩⲱϣ ⲟⲩⲛ̄–ϥⲟⲙ ⲙ̄ⲙⲟ–ⲕ ⲉ–ϥⲧ̄ⲃ̅ⲃⲟ–ⲓ Matt 8:2 "Lord, if You will, You can make me clean"; ⲉⲕϣⲁⲛ–ⲕⲁ–ⲡⲁⲓ̈ ⲉⲃⲟⲗ ⲛ̄ⲧⲕ̄–ⲡⲉϣⲃⲏⲣ ⲁⲛ ⲙ̄–ⲡⲣ̄ⲣⲟ John 19:12 "If you release this man, you are not Caesar's friend"; ⲕⲁⲛ ⲉⲓ̈ϣⲁⲛ–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 ⲉⲩϣⲁⲛ–ⲙⲉⲥⲧⲉ–ϩⲉⲛⲣⲱⲙⲉ ⲛ–ⲣⲉϥ–ϫⲓⲟⲩⲉ ShAmél I 95:6–7 "It is not surprising nor sinful if they despise people who are thieves"; ⲉⲧⲉⲧⲛ̄ϣⲁⲛ–ⲙⲉⲣⲉ–ⲛ–ⲉⲧ̀ϥ–ⲙⲉ ⲅⲁⲣ ⲙⲙⲱ–ⲧⲛ ⲁϣ ⲡⲉ ⲡⲉⲧⲛ̄ⲃⲉⲕⲉ ⲉⲧⲉ–ⲩⲛⲧⲏ–ⲧⲛ–ϥ Matt 5:46 "For if you love those who love you, what reward have you?"; ⲉⲓ̈ϣⲁⲛ–ϣⲗⲏⲗ ϩⲛ̄–ⲟⲩⲁⲥⲡⲉ ⲡⲁⲡⲛⲁ̅ ⲡⲉⲧ̀ϥ–ϣⲗⲏⲗ I Cor 14:14 "For if I pray in a tongue, it is my spirit that prays"; ⲉⲩϣⲁⲛ–ⲧⲙ–†–ϥⲛⲉϩ ⲛⲥⲁ–ϩⲉⲛϩⲏⲃⲥ ⲛⲑⲓ–ⲛ–ⲉⲧ̀ϥ–ⲡⲣⲟⲥⲉⲭⲉ ⲉⲣⲟ–ⲟⲩ ⲙⲉⲩ–ϫⲉⲣⲟ ShIII 170:18–19 "For if custodians do not add oil to lamps they will not burn"; ϫⲉⲕⲁⲥ ⲉϥϣⲁⲛ–ⲉ̀ⲓ ⲛϥ̄–ⲧⲱϩⲙ̄ ⲉⲩⲉ–ⲟⲩⲱⲛ ⲛⲁ–ϥ ⲛ̄ⲧⲉⲩⲛⲟⲩ Luke 12:36 "So that they may open to him at once when he comes and knocks"; ⲉϣⲱⲡⲉ ⲇⲉ ⲉⲥϣⲁⲛ–ⲡⲱⲣϫ̄ ⲙⲁⲣⲉⲥ–ϭⲱ ⲛ̄ⲧⲉⲓϩⲉ I Cor 7:11 "But if she separates from her husband, let her remain thus"; ⲉⲣϣⲁⲛ–ⲡⲁⲥⲟⲛ ⲣ̄–ϥⲛⲟⲃⲉ ⲉⲣⲟ–ⲓ ⲧⲁ–ⲕⲱ ⲛⲁ–ϥ ⲉⲃⲟⲗ ⲛ̄ⲟⲩⲏⲣ ⲛ̄–ⲥⲟⲡ Matt 18:21 "If my brother sins against me, how often shall I forgive him?"; ⲁⲙⲟⲩ ⲛ̄–ⲓ̄–ⲙⲉϣⲧ̄–ⲛⲁⲏⲓ̈ ⲉϣⲱⲡⲉ ⲉⲕϣⲁⲛ–ⲃⲛ̄–ϥⲉⲓⲇⲱⲗⲟⲛ ⲛ̄ϩⲏⲧ–ⲟⲩ ShChass 43:33–38 "Come and inspect my buildings to see whether you find any cult images in them"; ⲛⲁⲛⲟⲩ–ⲡⲛⲟⲙⲟⲥ ⲉⲣϣⲁⲛ–ⲟⲩⲁ ⲇⲁ–ϥ ϩⲓ–ⲧⲉϥⲙⲛ̄ⲧ–ⲙⲉ I Tim 1:8 "The law is good, if anyone uses it lawfully"; ⲉⲧⲉⲧⲛ̄–ⲧⲙ̄–ⲟⲩⲱⲙ ⲛ̄–ⲧⲥⲁⲣϫ̄ ⲙ̄–ⲡϣⲏⲣⲉ ⲙ̄–ⲡⲣⲱⲙⲉ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄–ⲥⲱ ⲙ̄–ⲡⲉϥⲥⲛⲟϥ 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 ⲉⲧⲉⲧⲛϣⲁⲛ–ⲧⲙ–ⲃⲱⲕ ⲉ–ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲏ ⲉⲧⲉⲧⲛϣⲁⲛ–ⲧⲙ–ϫⲓ ⲉⲃⲟⲗ ϩⲙ–ⲡⲥⲱⲙⲁ ⲙⲛ–ⲡⲉⲥⲛⲟϥ 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"; ⲉⲣϣⲁⲛⲧⲉⲧⲛ̄–ⲕⲉⲧ–ⲧⲏⲩⲧⲛ̄ ϩⲛ̄–ⲧⲡⲓⲥⲧⲓⲥ ϩⲙ̄–ⲡⲟⲩⲟⲉⲓϣ ⲧⲏⲣ–ϥ̄ ⲉⲧⲉⲧⲛ̄–ϩⲙ̄–ⲡϫⲱⲣⲉ ⲉ̀ⲃⲟⲗ ⲧⲉⲧⲛⲁ–ϣⲱⲡⲉ ⲁϫⲙ̄–ϥⲉⲑⲟⲟⲩ 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 ⲉⲩϣⲁⲛ–ⲛⲉⲃⲛⲉⲃ–ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲥⲉ–ⲡⲱⲧ ⲛ̄ⲥⲱ–ⲧⲛ̄ Matt 5:11 "Blessed are you when people revile you and persecute you"; ⲉⲩϣⲁⲛ–ⲙⲓ̈ⲥⲉ ⲇⲉ ⲛ̄ⲑⲓ–ⲛⲉⲥⲟⲟⲩ ⲙⲉϥ–ⲕⲁⲁ–ⲩ Gen 30:42 "Whenever the cattle happened to bring forth, he did not put them in"; ⲁⲩⲱ̄ ⲉⲣϣⲁⲛ–ⲡⲉⲡⲛⲁ̅ ⲙ–ⲡⲟⲛⲏⲣⲟⲛ ⲉⲓ̈ ⲉϩⲣⲁⲓ̈ ⲉ̄ϫⲛ̄–ⲥⲁⲟⲩⲗ ⲇⲁⲩⲉⲓ̈ϣ ϣⲁϥ–ϫⲓ̈ ⲛ̄–ⲧⲉϥⲃⲓ̈–ⲛⲏⲣⲁ ϩⲛ̄–ⲧⲉϥⲃⲓ̈ϫ ⲉϥ–ψⲁⲗⲗⲉⲓ̈ I Sam 16:23 "And whenever the evil spirit came upon Saul, David took his harp in his hand"; ⲁⲥ–ϣⲱⲡⲉ ⲇⲉ ⲉⲣϣⲁⲛ–ⲛ̄ϣⲏⲣⲉ ⲙ̄–ⲡⲓⲛⲁ ϫⲉ–ⲛⲉⲩⲥⲱϣⲉ ϣⲁⲣⲉ–ⲙⲁⲇⲓ̈ϩⲁⲙ ⲉⲓ̈ ⲉϩⲣⲁⲓ̈ ⲁⲩⲱ ⲡⲁⲙⲁⲗⲏⲕ ⲙ̄ⲛ̄–ⲛ̄ϣⲏⲣⲉ ⲛ̄–ⲛ–ⲉⲧ̀ϥ–ϩⲛ̄–ⲙⲙⲁ ⲛ̄–ϣⲁ ⲛⲉ–ϣⲁⲩ–ⲉⲓ̈ ⲙⲛ̄–ⲙⲁⲇⲓ̈ϩⲁⲙ 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-ⲧⲁⲅⲟⲣⲁ ⲉⲩ-ⲧⲙ̄-ϭⲉϣϭⲱϣ-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-ⲛϣⲁϫⲉ ⲛ-ⲧⲥⲟⲫⲓⲁ 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-ⲥⲟⲡ 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-ϫⲓ ⲛ-ⲛⲉϩϩⲁⲓ 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-ϥ ϣⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ϩⲁⲣⲁⲧ-ϥ̄ Mark 3:11 "Whenever they beheld Him they fell down before Him"; ⲉ̄ⲩϣⲁⲛ-ⲛ̄ⲧ-ⲟⲩ ⲛⲁ-ϥ ⲟ̄ⲛ ϣⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ-ⲕⲁⲁ̄-ⲩ ⲉ̄ϩⲣⲁⲓ ⲉ̄-ⲡⲉⲩⲙⲁ | ⲉ̄ⲩ-ⲧⲙ̄-ⲛ̄ⲧ-ⲟⲩ ⲁⲉ ⲛⲁ-ϥ ⲟⲩⲁⲉ ⲙⲉϥ-ⲣ̄ⲡⲕⲉ-ϣⲓⲛⲉ ⲟⲩⲁⲉ ⲙⲉϥ-ϫⲟⲟ̄-ⲥ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁϥ-ϫⲓⲧ-ⲟⲩ ⲉⲓⲙⲏⲧⲉⲓ ⲟⲩⲥⲟⲡ 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 ⲛ̀-ⲧⲙⲉ ⲁⲛ-ⲧⲁⲓⲉ̀-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-ⲙⲱϋⲥⲏⲥ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ̀-ⲧⲉⲥⲕⲏⲛⲏ ⲛⲉ-ϣⲁϥ-ⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲛ̄ⲑⲓ-ⲡⲉⲥⲧⲩⲗⲟⲥ ⲛ̄-ⲧⲉⲕⲗⲟⲟⲗⲉ ⲛ̄ϥ̀-ⲁϩⲉⲣⲁⲧ̀-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	ϣⲁⲛϯ-, rare var. ϣⲁⲛⲧⲁ-	ϣⲁⲛⲧⲛ̄-
2	ϣⲁⲛⲧⲕ̄-	ϣⲁⲛⲧⲉⲧⲛ̄-
	ϣⲁⲛⲧⲉ-	
3	ϣⲁⲛⲧϥ̄-	ϣⲁⲛⲧⲟⲩ-
	ϣⲁⲛⲧⲥ̄-	

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 ⲛ̄ⲑⲓ-ⲕⲉⲣ̄ⲣⲟ 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.

ϭⲱ ⲛ̄ϩⲏⲧ-ϥ̄ ϣⲁⲛⲧⲉⲧⲛ̄-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡ̄ⲙⲁ ⲉⲧ̀-ⲙ̄ⲙⲁⲩ "Stay there until you leave that place" (Mark 6:10)

Cf. also chapter 23 (adverbial clauses).

Further examples: ⲛⲉϥ-ϣⲟⲟⲡ ⲇⲉ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ̀-ⲙ̄ⲙⲁⲩ ϣⲁⲛⲧⲉ-ϩⲏⲣⲱⲇⲏⲥ ⲙⲟⲩ Matt 2:15 "And he remained there until Herod had died"; ⲁⲩ-ϫⲓ-̀ϭⲟⲗ ⲅⲁⲣ ⲉ-ⲓⲱⲥⲏⲫ ϩⲙ-ⲡⲏⲓ ⲙ-ⲡⲣⲙⲛ̀-ⲕⲏⲙⲉ ϣⲁⲛⲧϥ-ⲉⲓ ⲉϩⲣⲁⲓ ⲉ-ϩⲉⲛⲛⲟϭ ⲛ̀-ⲑⲗⲓⲯⲓⲥ 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-ⲛ̀-ⲉⲧ̀-ⲙⲙⲁⲩ ⲉⲓ ϣⲁⲛⲧⲉ-ⲡⲛⲟⲩⲧⲉ ϭⲱⲛⲧ ⲉⲣⲟ-ⲟⲩ ⲛϥ̀-ⲧⲣⲉⲩ̀-ⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ ⲉ̀-ⲁⲙⲛ̀ⲧⲉ ⲉⲩ̀-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-ϣⲉϫⲡ̄-̀ϭⲉⲉⲡⲉ 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-̀ϭⲣⲉϥ-ⲟⲩϫⲁⲓ Josh 8:22 "And they smote them until not any was left behind to survive"; ϣⲁⲓ-ϣⲁⲛⲁ ϣⲁⲛϯ-ⲛⲁⲩ ⲉ-ⲡϩⲟ ⲙ-ⲡⲉϫ̄ⲥ ShAmél I 467:8–9 "I am accustomed to pray until I see the face of Christ"; ϯ-ϭⲏⲡ ϣⲁⲛⲧ-ϥ̄-ϫⲱⲕ ⲉⲃⲟⲗ Luke 12:50 "How I am constrained

until it is accomplished!"; ⲁⲩⲱ ⲧⲉⲛⲟⲩ ⲥⲉ-ⲥⲃⲧⲱⲧ ⲉⲩ-ϭⲱϣⲧ̄ ⲉⲃⲟⲗ ϣⲁⲛⲧ̄ⲕ-ϫⲓ-ⲡⲟⲩⲱ ⲛⲁ-ⲩ Acts 23:21 "And now they are ready, waiting until you issue a statement to them"; ⲟⲩⲥⲟⲗ ⲉϥ-ϩⲧⲙ̄ⲧⲱⲙ ⲛ̄-ϥ̄-ⲛⲁ-ϫⲉⲛⲁ-ϥ ⲁⲛ ϣⲁⲛⲧϥ̄-ⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲙ̄-ⲡⲉϥϩⲁⲡ ϩⲛ̄-ⲟⲩϫⲣⲟ Matt 12:20 "He will not quench a smoldering wick until He brings His judgment in victory"; ⲛ̄ⲛⲉⲕ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ[ϕ]-ⲙ̄ⲙⲁⲩ ϣⲁⲛⲧ̄ⲕ-† ⲙ̄-ⲡϩⲁⲉ ⲛ̄-ⲕⲟⲇⲣⲁⲛⲧⲏⲥ Matt 5:26 "You will not get out till you have paid the last penny"; ϩⲁⲡⲥ̄ ⲅⲁⲣ ⲡⲉ ⲉ-[ϕ]ⲧⲣⲉϥ-ⲣ̄-[ϕ]ⲣ̄ⲣⲟ ϣⲁⲛⲧϥ̄-ⲕⲱ ⲛ̄-ⲛⲉϥϫⲁϫⲉ ⲧⲏⲣ-ⲟⲩ ϩⲁ-ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ 1 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 Shlll 18:2 "How long are we to be in these labors?"; ϣⲁⲛⲧⲉ-ⲟⲩ ϣⲱⲡⲉ ⲡϫⲟⲉⲓⲥ 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. ⲁϥ-ⲙⲟⲟϣⲉ ϩⲏⲧ-ⲟⲩ ϣⲁⲛⲧϥ̄-ⲉⲓ ⲛ̄ϥ-ⲁϩⲉⲣⲁⲧ-ϥ̄ ⲉϫⲙ̄-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-

ⲛ̄ϥ-ⲥⲱ̀ⲧⲡ

. . . and choose *or* . . . to choose *or* . . . and he chooses/will choose *etc.*

Base: ⲛ̄ⲧⲉ-, ⲛ̄ⲉ (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	ⲛ̄ⲣ-, vars. ⲛ̄ⲣ̄-, ⲛⲉⲕ-	ⲛ̄ⲧⲉⲧⲛ̄-
	ⲛ̄ⲧⲉ-	
3	ⲛ̄ϥ-, vars. ⲛ̄ϥ̄-, ⲛⲉϥ-	ⲛ̄ⲥⲉ-
	ⲛ̄ⲥ-, vars. ⲛ̄ⲥ̄-, ⲛⲉⲥ-	

Variants based on ⲛⲉⲉ (not the standard spelling) can be distinguished from the preterit durative ⲛⲉϥ-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, ⲛ̅ⲧⲉ– signals more or less closely joined extension after verbs and certain other kinds of element. Apart from signalling sequentiality, ⲛ̅ⲧⲉ– 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* ⲛ̅ⲧⲉ– are: (1) extending a non-narrative verb **352;** (2) extension within a subordinate clause **353;** (3) extending or completing other elements **354;** (4) following ϫⲉⲕⲁ(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 ⲙ̅ⲡⲁⲧⲉ– 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 ⲛ̅ⲧⲉ– does not occur in the main line of past narrative (not after unconverted ⲁ– and ⲙ̅ⲡⲁⲧⲉ– nor after ⲛⲉⲣⲉ– nor ⲡⲉϫⲉ– 'said') nor in durative statements about the present.

Examples. *Non-durative infinitives: (a)(i)* ϣⲁⲣⲉ–ⲡⲣⲉϥ–ⲣ̅–ϕⲛⲟⲃⲉ ϫⲓ ⲉϫⲱ–ϥ ⲛϥ̅–ⲧⲙ̅–ⲧⲁⲁ–ⲩ | ϣⲁⲣⲉ–ⲡⲁⲓⲕⲁⲓⲟⲥ ⲇⲉ ϣⲛ̅–ϩⲧⲏ–ϥ ⲁⲩⲱ ⲛϥ̅–† Ps 36(37):21 "The sinner borrows, and will not pay again: but the righteous has compassion, and gives"; ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲉϥⲉ–ⲥⲙⲟⲩ ⲉⲣⲱ–ⲧⲛ ⲛϥ–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 ⲛ̅ⲧⲛ̅–ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ–ϥ Mark 15:32 "That we may see and believe"; ⲙⲁⲣⲉ–ⲛⲉⲧⲛ†ⲡⲉ ϣⲱⲡⲉ ⲉⲩ–ⲙⲏⲣ ⲉⲣⲉ–ⲛⲉⲧⲛ̅ϩⲏⲃⲥ̅ ⲙⲟⲩϩ ⲛ̅ⲧⲉⲧⲛ̅–ⲣ̅–ⲑⲉ ⲛ̅–ⲛⲓⲣⲱⲙⲉ ⲉⲧ$^{\theta}$–ϭⲱϣⲧ̅ ⲉⲃⲟⲗ ϩⲏⲧ–ϥ̅ ⲙ̅–ⲡⲉⲩϫⲟⲓⲥ Luke 12:35–36 "Let your loins be girded and your lamps burning, and be like people who are waiting for their master"; ⲛⲧⲉⲣⲉϥ–ⲇⲟⲕⲓⲙⲁⲍⲉ ⲇⲉ ⲙ̅ⲙⲟ–ⲟⲩ ⲛϥ̅–ⲛⲁⲩ ϫⲉ–ⲛⲁⲛⲟⲩ–ⲡⲉⲩⲥⲙⲟⲧ ⲁϥ–† ⲉϫⲱ–ⲟⲩ ⲙ̅–ⲡⲉⲥϫⲏⲙⲁ ⲙ̅–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"; ⲉϥϣⲁⲛ–†–ϕϩⲟⲩ ⲙ̅–ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ–ϥ̅ ⲛϥ̅–

ⲥⲟⲣⲙ-ⲉϥ ⲇⲉ ϩⲱⲱ-ϥ ⲏ ⲛϥ̄-ϯ-ϩⲟⲥⲉ ⲙ̄ⲙⲟ-ϥ Luke 9:25 "If one gains the whole world and loses or forfeits one's own self"; ϣⲁⲛⲧⲟⲩ-ⲛⲟϫ-ⲟⲩ ⲉϩⲣⲁⲓ ⲉ-ⲡⲕⲱϩⲧ ⲁⲩⲱ ⲉϩⲣⲁⲓ ⲉ-ⲡⲙⲟⲟⲩ ⲁⲩⲱ ⲛⲥⲉ-ⲣⲁϩⲧ-ⲟⲩ ⲉ-ⲡⲕⲁϩ ShlV 24:13–14 "Even as far as throwing them into the fire and into the water and hurling them onto the ground"; ϩⲱⲥⲧⲉ ⲛ̄ⲥⲉ-ⲣ̄-ϣⲡⲏⲣⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲥⲉ-ϯ-ϩⲉⲟⲟⲩ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Mark 2:12 "So that they were all amazed and glorified God"; ⲉⲛϣⲁⲛ-ⲧ̄ⲙ-ϩⲱⲧⲡ ⲟ̀ⲩ ⲡⲉⲧⲛ̄-ⲛⲁ-ϫⲟⲟ-ϥ̀ ⲏ̀ ⲉⲛ-ⲛⲁ-ⲣ-ⲟ̀ⲩ ϩ̄ⲛ-ⲧⲁⲛⲁⲅⲕⲏ ⲉⲧϩ̄-ⲛⲁ-ⲉⲓ ⲉϫⲱ-ⲛ ⲏ̀ ⲟ̀ⲩ ⲡⲉⲧϩ̄-ϣⲟⲟⲡ ⲛⲁ-ⲛ ⲙ̄ⲙⲁⲩ ⲧⲁⲣ̄ⲛ-ⲧⲁⲁ-ⲩ ⲧⲏⲣ-ⲟⲩ ϣⲁϩⲣⲁⲓ̈ ⲉ-ⲡϩⲁⲉ ⲛ̄-ⲕⲟⲇⲣⲁⲛⲧⲏⲥ ⲛ̄ⲧⲛ̄-ⲧⲁⲁ-ⲩ ⲛ̄ⲧⲛ̄-ⲣ̄-ϩⲟⲗ 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 ϩⲓⲱⲱ-ϥ ⲛ̄ⲧⲉⲧⲛ̄-ϯ ⲛ-ⲟⲩϫⲟⲩⲣ ⲉ-ⲧⲉϥϭⲓϫ Luke 15:22 "Bring the best robe, and put it on him; and put a ring on his hand"; *(iii)* ⲟⲩⲛⲟⲃⲉ ⲡⲉ ϩⲟⲩⲱⲙ-ⲡⲟⲓⲕ ⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲛ̄ϯ-ⲧ̄ⲙ-ⲣ̄-ⲡⲉϥϩⲱⲃ ShChass 104:28–31 "It is sinful to eat a person's bread and not perform his labor"; ⲕⲁⲓⲅⲁⲣ ⲟⲩⲛ-ϩⲟⲙ ⲙⲙⲟ-ⲟⲩ ⲉ-ϩⲗⲏⲗ ⲉϫⲱ-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"; ⲁϥ-ⲉⲣⲏⲧ ⲛⲁ-ⲩ ⲟⲛ ⲉ-ϩⲧⲣⲉⲩ-ⲟⲩⲱⲙ ⲛ̄ⲥⲉ-ⲥⲱ̀ ⲛ̄ⲙⲙⲁ-ϥ ShChass 131:23–26 "He also promised that they would eat and drink with Him"; ⲛ-ⲉⲧϥ̄-ⲛⲁ-ⲧⲣⲉ-ⲁⲙ̄ⲛⲧⲉ ⲟⲩⲱⲛ ⲛ̄ⲣⲱ-ϥ̀ ⲛϥ̄-ⲟⲙⲕ-ⲟⲩ ShChass 114:56–115:1 "Those whom He will make hell open its mouth and swallow up"; ⲁⲥ-ϣⲱⲡⲉ ⲇⲉ ϩⲙ-ⲡⲧⲣⲉⲩ-ϣⲁϫⲉ ⲁⲩⲱ ⲛ̄ⲥⲉ-ⲥⲩⲛϫⲏⲧⲓ ⲁ-ⲓ̄ⲥ̄ ϩⲱⲛ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲟⲩ Luke 24:15 "And it happened that while they were talking and discussing together, Jesus drew near"; *(iv)* ϯ-ⲛⲁ-ϣⲟⲣϣ̄ⲣ̄-ⲛⲁⲁⲡⲟⲑⲏⲕⲏ ⲛⲧⲁ-ⲕⲟⲧ-ⲟⲩ ⲛ̄-ϩⲉⲛⲛⲟϭ ⲧⲁ-ⲥⲱⲟⲩϩ ⲉⲣⲟ-ⲟⲩ ⲙ̄-ⲡⲥⲟⲩⲟ ⲧⲏⲣ-ϥ̄ 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-ϣⲱⲡⲉ ⲛ̄-ⲟⲩⲟϩⲉ ⲛ̄-ⲟⲩⲱⲧ ⲟⲩϣⲱⲥ ⲛ̄-ⲟⲩⲱⲧ John 10:16 "And they will heed My voice and become one flock, one shepherd"; ⲛⲉϥ-ⲛⲁ-ⲣⲟⲉⲓⲥ ⲡⲉ ⲛϥ̄-ⲧⲙ̄-ⲕⲁⲁ-ⲩ ⲉ-ϩⲱⲧϩ̄ ⲉ-ⲡⲉϥⲏⲓ Matt 24:43 "He would have watched and would not have let his house be broken into": *(b)* ⲛⲏⲩ *with future meaning:* ⲟⲩⲛ-ϩⲉ̀ⲛϩⲟⲟⲩ ⲛⲏⲟⲩ ⲉϩⲣⲁⲓ̈ ⲉϫⲱ-ϩ ⲛⲧⲉ-ⲛⲟⲩϫⲁϫⲉ ⲕⲧⲉ-ⲟⲩϣⲱⲗϩ̄ ⲉⲣⲟ-ϩ ⲛ̄ⲥⲉ-ⲟⲧⲡ̄-ⲉ ⲉϩⲟⲩⲛ 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"; ϩⲏⲗⲓⲁⲥ ⲙⲉⲛ ⲛⲏⲩ ⲛϥ̄-ⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ ⲛ̄-ϩⲱⲃ 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-ϣⲓⲛⲉ ϩⲛ̄-ⲟⲩⲱⲣϫ̄ ⲉⲧⲃⲉ-ⲡϣⲏⲣⲉ ϣⲏⲙ Matt 2:8 "Go and search diligently for the child") and closely related or synonymous action (ϣⲓⲛⲉ ⲛ̄ⲥⲁ-ϯⲣⲏⲛⲏ ⲛ̄ϯ-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 (ϣⲱⲱⲧ ⲛϯ-ⲟⲩⲱⲙ Acts 11:7 "Kill and eat"; ⲥⲱⲧⲉ ⲙ̄ⲙⲟ-ⲓ̈ ⲛϯ-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-ⲛ̄ϣⲏⲣⲉ ϣⲏⲙ ⲛ̄ⲥⲉ-ⲉ̀ⲓ ⲉⲣⲁⲧ-ϩ Luke 18:16 "Let the children come to me"; ⲉⲓ̈-ⲛⲁ-ⲣ-ⲟⲩ ⲧⲁ-ⲕⲗⲏⲣⲟⲛⲟⲙⲓ ⲙ̄-ⲡⲱⲛϩ̄ ϣⲁ-ⲉⲛⲉϩ 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: ϯ-ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄-ⲧⲉⲧⲛⲙⲛⲧ-ⲣⲙⲛ̄-ϩⲏⲧ ⲉ-ⲑⲧⲙ-ⲧⲣⲉⲧⲉⲧⲛ̄-ϩⲟⲙⲉⲗⲉⲓ ⲛϩⲏⲧ-ⲟⲩ ⲁⲗⲗⲁ ⲛⲧⲉⲧⲛ̄-ϫⲓ-ϩⲣⲏ-ⲧⲛ̄ ⲉ-ⲛϣⲁϫⲉ ⲉⲧⲑ-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 ϥ-ⲛⲁ-ⲙⲉⲥⲧⲉ-ⲟⲩⲁ ⲛϥ-ⲙⲉⲣⲉ-ⲟⲩⲁ ⲏ ⲛϥ-ⲁⲛⲉⲓϫⲉ ⲛ̄-ⲟⲩⲁ ⲛϥ-ⲕⲁⲧⲁⲫⲣⲟⲛⲓ ⲛ̄-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 ⲛ̄ϣⲟⲣⲡ ⲉ̀ⲃⲟⲗ ϩⲙ̄-ⲛⲉⲕⲁ̀ⲕⲁⲑⲁⲣⲥⲓⲁ ⲧⲟⲧⲉ ⲛ̄ⲅ-ϫⲟⲟ-ⲥ ϫⲉ-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 ϯ-ⲛⲁ-ⲛⲁⲩ ⲉⲣⲱ-ⲧⲛ̄ ⲛ̄ⲧⲉ-ⲡⲉⲧⲛ̄ϩⲏⲧ ⲣⲁϣⲉ John 16:22 "But later I will see you again and your hearts will rejoice"; ⲉⲓⲥϩⲏⲏⲧⲉ ϯ-ⲛⲁ-ⲧⲣⲉⲩ-ⲉⲓ ⲛⲥⲉ-ⲟⲩⲱϣⲧ ⲙⲡⲙⲧⲟ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲕⲟⲩ-ⲣⲏⲏⲧⲉ ⲁⲩⲱ ⲛⲓ-ⲉⲓⲙⲉ ϫⲉ-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-ⲟⲩϣⲏⲣⲉ ⲛ̄ⲥⲉ-ⲙⲟⲩⲧⲉ ⲉ-ⲡⲉϥⲣⲁⲛ ϫⲉ-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 ⲟⲩⲛ̄-ⲑⲟⲙ ⲙⲙⲟ-ⲟⲩ ⲉ-ⲑϣⲁⲛⲁ ⲉϫⲱ-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-ⲡⲁⲓ ϣⲱⲡⲉ ⲉϥ-ⲟⲩⲟⲛϩ̄ ⲛⲏ-ⲧⲛ̄ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄-ϫⲓ-ⲑⲥⲙⲏ ⲉ-ⲛⲁϣⲁϫⲉ 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 ⲛ̄ⲓ̄-ⲙⲟⲟϣⲉ Acts 8:26 "Rise and go (sing. masc.)"; ⲃⲱⲕ ⲇⲉ ⲛⲧⲉ-ⲁϫⲓⲟⲩ ⲙⲙⲟ-ϥ ⲉⲧⲃⲉ-ⲡⲗⲁⲟⲥ ⲙⲛ̄-ⲧⲡⲟⲗⲓⲥ ⲛⲧⲉ-ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄-ⲛⲉϩⲟⲟⲩ ⲙ̄-ⲡⲟⲩⲑ̄ⲃⲃⲓⲟ Esth 4:8 "Go and beg (sing. fem.) him for the people and the city, and remember the days of thy low estate"; ⲙⲉⲧⲁⲛⲟⲓ̈ ⲇⲉ 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. ⲉϣⲱⲡⲉ ⲉⲩϣⲁⲛ-ⲧⲙ-ⲥⲱⲧⲙ ⲁⲩⲱ ⲛⲥⲉ-ϫⲓ-ⲑⲥⲃⲱ ⲉ-ⲣ̄-ⲣⲙⲛ̄-ϩⲏⲧ ⲉⲩ-ⲛⲁ-ⲛⲟϫ-ⲟⲩ ⲉⲃⲟⲗ ϩⲣⲁⲓ ⲛϩⲏⲧ-ⲛ ShIV 106:5–6 "If they do not listen and learn to be wise, they shall be expelled from among us"; ϫⲉ-ⲛⲛⲉϥ-ⲡⲁⲧⲁⲥⲥⲉ ⲙⲙⲟ-ⲟⲩ ⲁⲩⲱ ⲛϥ-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. ⲙ̄ⲡ̄ⲣ̄-ⲥⲱⲧ̄ⲙ ⲛ̄ⲧⲟϥ ⲉⲣⲟ-ⲓ̈ ⲉⲓ̈-ϫⲱ ⲛ̄-ⲛⲁⲓ̈ ⲛ̄ⲧⲉⲧⲛ̄-ⲉⲃ̄ϣ̄-ⲧⲏⲩⲧⲛ̄ ⲉ-ⲛϩⲟⲟⲩ ⲛ̄-ⲛⲏⲥⲧⲉⲓⲁ ⲉⲧⲑ-ⲧⲏϣ 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 . . .); ⲙⲉⲩ-ϫⲉⲣⲉ-ⲟⲩϩⲏⲃ̄ⲥ̄ ⲛ̄ⲥⲉ-ⲕⲁⲁ-ϥ ϩⲁ-ⲟⲩϣⲓ 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-ⲗⲁⲁⲩ ⲁⲛ ⲙ̄-ⲡⲉⲓⲙⲁ ⲛ̄ⲓ̄-ⲧⲙ̄-ϫⲱ ⲛⲁ-ⲛ ⲛ̄ϣⲟⲣⲡ̄ ϫⲉ-ⲁϣ ⲧⲉ ⲧⲉⲓ(i.e. ⲧⲉⲕ)ⲉⲣⲅⲁⲥⲓⲁ 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. ⲉⲩϣⲁⲛ-ⲧⲁⲙⲟ-ⲟⲩ ⲇⲉ ⲛⲥⲉ-ⲧⲙ-ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟ-ⲟⲩ ⲏ ⲛⲥⲉ-ⲧⲙ-ϥⲓⲧ-ⲟⲩ ⲙⲙⲁⲩ ⲧⲁϫⲩ ⲡⲉⲩⲥⲛⲟϥ ⲉϥⲉ-ⲉⲓ ⲉϩⲣⲁⲓ ⲉϫⲱ-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"; ⲉⲩϣⲁⲛ-ⲧⲙ-ⲣ-ⲑⲁⲛⲁϣ ⲙ-ⲡⲣⲁⲛ ⲙ-ⲡⲛⲟⲩⲧⲉ ⲛⲥⲉ-ⲉⲓⲣⲉ ⲇⲉ ⲛ-ⲕⲉⲁⲛⲁϣ ⲛⲥⲉ-ⲡⲁⲣⲁⲃⲁ ⲙⲙⲟ-ϥ ⲉⲩ-ⲛⲁ-ⲣ-ⲑⲃⲟⲗ ⲉ-ⲧⲟⲣⲅⲏ ⲉⲧⲑ-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
ⲉϣϫⲉ- or ⲉϣⲱⲡⲉ . . . ('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)*.

ⲉϣⲱⲡⲉ ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ̄-ⲑⲡⲓⲥⲧⲓⲥ ⲙ̄ⲙⲁⲩ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄-ⲧⲙ̄-ⲣ̄-ϩⲏⲧ ⲥⲛⲁⲩ "If you have faith *and do not doubt"* (Matt 21:21)

ⲛ-ⲉⲧⲑ-ⲥⲟⲟⲩⲛ ⲉ-ⲛⲉⲩϩⲏⲩⲉ ⲛⲥⲉ-ϩⲱⲡ ⲉϫⲱ-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 ⲉⲃⲟⲗ 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-ϣⲟⲟⲡ (i.e. ⲉ-ⲛ-ⲥⲉ-ϣⲟⲟⲡ) ⲁⲛ ⲏ ⲛⲧⲟϥ ⲉⲩ-ϣⲟⲟⲡ 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 ⲉϥ-ϩⲛ-ⲛⲉϥⲡⲉⲑⲟⲟⲩ ⲉ-ⲁϥ-ⲉⲓ ⲙⲡⲟⲩⲉ ⲉ-ⲑⲣⲉϥ-ⲟⲙ-ⲡⲟⲩϣⲓⲛⲉ ⲁⲩⲱ ⲛⲧⲉ-ϫⲟⲟ-ⲥ ⲛⲁ-ϥ 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-ⲑⲟⲉⲓⲕ ⲛⲙⲙⲁ-ⲩ ⲉⲩ-ⲟⲩⲱⲙ ⲛⲙⲙⲁ-ⲓ ⲏ ⲉⲣⲉ-ⲧⲟⲟⲧ-ⲑ ⲁⲩⲱ ⲧⲟⲟⲧ-ⲟⲩ ϩⲙ-ⲡⲉⲓϫⲟⲡ ⲛ-ⲟⲩⲱⲧ ϩⲓ-ⲧⲉⲓⲧⲣⲁⲡⲉϫⲁ ⲛ-ⲟⲩⲱⲧ ⲁⲩⲱ ⲛⲥⲉ-ⲧⲟⲗⲙⲁ ⲉ-ⲑⲁⲕⲟ ⲛ-ⲛⲧⲁⲙⲓⲟ ⲙ-ⲡⲛⲟⲩⲧⲉ ϩⲛ-ⲗⲁⲁⲩ ⲛ-ⲥⲱϣϥ 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-ϥ-ⲥⲟⲩ ⲛ̄ϥ-ⲧ̄ⲙ-ⲛⲁ ⲛ̄ϩⲏⲧ-ⲟⲩ ShChass 194:57–195:2 "The person who has possessions *and does not bestow charity* with them is foolish"; ⲉϣϫⲉ-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 ϯ ⲛⲁ-ϥ ⲛ-ⲟⲩⲙⲛⲧ-ⲣⲙⲙⲁⲟ ⲙⲛ-ϩⲉⲛϩⲩⲡⲁⲣⲭⲟⲛⲧⲁ ⲁⲩⲱ ⲟⲩⲉⲟⲟⲩ ⲉ-ⲛ-ϥ-ϣⲁⲁⲧ ⲁⲛ ⲛ-ⲗⲁⲁⲩ ϩⲛ-ⲛ-ⲉⲧϥ-ⲛⲁ-ⲉⲡⲓⲑⲩⲙⲉⲓ ⲉⲣⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲁⲩⲱ ⲛⲧⲉ-ⲧⲙ-ⲡⲛⲟⲩⲧⲉ ϯ-ⲫⲉϫⲟⲩⲥⲓⲁ ⲛⲁ-ϥ 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 . . .
ⲙⲛ̄ⲛ̄ⲥⲁ-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-ⲛⲉⲓϣⲏⲣⲉ ϣⲏⲙ 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 ⲏ̄ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲉ ⲛϥ̄-ⲧⲁϣⲉ-ⲫⲟⲉⲓϣ ⲛⲏ-ⲧⲛ̄ ⲡⲃⲟⲗ ⲙ̄-ⲡ-ⲉⲛⲧ-ⲁⲛ-ⲧⲁϣⲉ-ⲫⲟⲓϣ ⲙ̄ⲙⲟ-ϥ ⲛⲏ-ⲧⲛ̄ ⲙⲁⲣⲉϥ-ϣⲱⲡⲉ 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 | ϩⲱⲥⲧⲉ ⲛ̄ⲥⲉ-ⲣ̄-ϣⲡⲏⲣⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲥⲉ-ϯ-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
ⲙⲉϣⲁ-ⲕ **381** ⲛ̄ⲧⲉ- Perhaps . . .

forms a main clause.

ⲉⲛ-ⲛⲁ-ⲁϩⲉⲣⲁⲧ-ⲛ̄ ϩⲛ̄-ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ϩⲛ̄-ⲟⲩϣⲓ ⲙ̄-ⲙⲉ | ⲁⲩⲱ ⲉ-ⲙⲟⲣⲓⲥ ⲛ̄ⲧⲛ̄-ⲕⲱⲗϫ ⲛ̄-ⲧⲛ̄ⲛⲁϩ̄ⲃ "We shall stand very measurably upright; and

we shall scarcely incline our shoulders" (ShWess9 125*a*:32–*b*:6 = ShIV 67:21–23)

ⲁⲣⲁ ⲛ̅ⲧⲉ-ⲟⲩⲟⲩϫⲁⲓ̈ ϣⲱⲡⲉ ⲛ̅-ϩⲁϩ "*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-ϣⲱⲡⲉ ⲛ̅ⲧⲉ- It happened that . . . , As a matter of fact . . . **185(e)**
ⲁⲗⲗⲟ ⲛ̅ⲧⲉ- . . . ⲁⲗⲗⲟ ⲛ̅ⲧⲉ- It is one thing if . . . but another thing if . . .
ⲣⲉⲛⲟⲓⲧⲟ ⲛ̅ⲧⲉ- Let us hope that . . .
ⲕⲉⲕⲟⲩⲓ ⲡⲉ ⲛ̅ⲧⲉ- Just a little while longer and . . .
ⲙⲏⲣⲉⲛⲟⲓⲧⲟ ⲛ̅ⲧⲉ- God forbid that . . .
(ⲛⲉ-)ⲛⲁⲛⲟⲩ-ⲥ ⲡⲉ ⲛ̅ⲧⲉ- It is better that . . .
ⲡⲁⲣⲁ-ⲕⲉⲕⲟⲩⲓ ⲡⲉ ⲛ̅ⲧⲉ- (and similar phrases) It is almost that . . .
ⲥ-ⲛⲁ-ϣⲱⲡⲉ ⲛ̅ⲧⲉ- It will be the case that . . .
ⲟⲩⲙⲟⲓ̈ϩⲉ ⲧⲉ/ⲟⲩϣⲓⲡⲉ ⲡⲉ ⲛ̅ⲧⲉ- (and similar phrases) It is a wonder/a shame that . . .
ϩⲁⲙⲟⲓ̈ ⲛ̅ⲧⲉ- How good it will be if . . . , I hope and pray that . . .

E.g.

ⲁⲩⲱ ϩⲁⲙⲟⲓ ⲛⲧⲉ-ⲧⲙ-ⲡⲉⲓϣⲁϫⲉ 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-ⲧⲉⲓϣⲟⲙⲧ ⲛ-ⲥⲩⲛⲁⲅⲱⲅⲏ ⲙⲟⲩϩ ϩⲛ-ϩⲉⲛϩⲃⲏⲩⲉ ⲛ-ⲥⲉ-ϣⲟⲟⲡ (i.e. ⲉ-ⲛ-ⲥⲉ-ϣⲟⲟⲡ) ⲁⲛ ⲏ ⲛⲧⲟϥ ⲉⲩ-ϣⲟⲟⲡ 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)

ⲕⲉⲕⲟⲩⲉ̀ⲓ ⲡⲉ ⲛ̅ⲧⲉⲧⲛ̅-ⲗⲟ ⲉⲧⲉⲧⲛ̅-ⲛⲁⲩ ⲉⲣⲟ-ⲉ̀ⲓ "A little while, *and you will see me no more*" (John 16:16)

355 *(4) Following* ϫⲉⲕⲁ(ⲁ)ⲥ. In a *clause of purpose* ϫⲉⲕⲁ(ⲁ)ⲥ optionally is expanded by the conjunctive (instead of optative **338**) if an adverbial clause stands between ϫⲉⲕⲁ(ⲁ)ⲥ and the conjunctive.

ϫⲉⲕⲁⲁⲥ <u>ⲉ-ⲁⲧⲉⲧⲛ̅-ⲛⲁⲩ ⲉⲣⲟ-ϥ</u> ⲛ̅ⲧⲉⲧⲛ̅-ⲣⲁϣⲉ ⲟⲛ "That, once having seen him again, you may rejoice" (Phil 2:28)

ϫⲉⲕⲁⲥ <u>ⲉϣⲱⲡⲉ ⲟⲩⲛ̅-ⲑⲟⲙ</u> ⲛ̅ⲧⲉ-ⲧⲉⲓ̈ⲟⲩⲛⲟⲩ ⲥⲁⲁⲧ-ϥ̄ "That, if it were possible, the hour might pass from Him" (Mark 14:35)

ϫⲉⲕⲁⲁⲥ <u>ⲉⲓⲧⲉ ⲉⲓ̈ϣⲁⲛ-ⲉⲓ ⲧⲁ-ⲛⲁⲩ ⲉⲣⲱ-ⲧⲛ̅ ⲉⲓⲧⲉ ⲉ-ⲛ-†-ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̅ ⲁⲛ</u> ⲧⲁ-ⲥⲱⲧⲙ̅ ⲉ-ⲡⲉⲧⲛ̅ⲟⲩⲱ "So that whether I come and see you or am absent, I may hear of you" (Phil 1:27)

ϫⲉⲕⲁⲥ <u>ⲕⲁⲧⲁ-ⲑⲉ ⲛ̅ⲧ-ⲁⲧⲉⲧⲛ̅-ⲥⲱⲧⲙ̅ ϫⲓⲛⲛ̅-ϣⲟⲣⲡ̅</u> ⲛ̅ⲧⲉⲧⲛ̅-ⲙⲟⲟϣⲉ

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-ϣⲓⲛⲉ ⲛⲥⲁ-ⲫⲣⲓⲙⲉ ⲉ-ⲟⲩⲥⲱⲛⲉ | ⲛⲧⲉ-ⲧⲟⲉⲓⲧ ⲉⲣⲟ-ⲫ ⲙⲙⲓⲛⲙⲙⲟ-ⲫ "When you set out to weep for a sister monk, *you mourn* for your own self" (ShAmél I 204:14–205:1)

ⲁⲩⲱ ⲉⲛϣⲁⲛ-ⲉⲓ ⲉⲃⲟⲗ ⲉ-ⲡⲧⲟⲟⲩ ⲉⲧⲫ-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-ⲡⲡⲁⲥⲭⲁ | ⲏ ⲛⲅ-ⲧⲙ-ϫⲱⲕⲙ ϩⲛ-ⲟⲩⲙⲟⲟⲩ ⲁⲩⲱ ⲛⲅ-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-ⲑⲉ ⲛ-ⲣ-ⲛⲉϥⲃⲟⲧⲉ | ⲛⲅ-ⲁⲁ-ⲩ ⲁⲉ ϩⲱⲱ-ⲕ ⲁⲩⲱ ⲛⲅ-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-ⲫⲟⲩⲟ̂ⲉⲓⲛ ⲁⲛ ϩ̄ⲙ-ⲡⲉϩⲟⲟⲩ ⲏ̂ ⲛ̄-ⲧⲛ̄-ⲟⲱϣ̄ⲧ ⲁⲛ ⲛ̄-ϩⲁϩ ⲛ̄-ⲥⲟⲛ̂ ϣⲁϩⲣⲁⲓ̈ ⲉⲧⲡⲉ . . ⲁⲩⲱ ⲛ̄-ⲧⲛ̄-ⲛⲁⲩ ⲁⲛ ⲉ-ⲗⲁⲁⲩ ⲁⲛⲟⲛ | ⲡϣⲁⲛϩⲧⲏ-ϥ ⲟⲛ ⲛ̄ϥ-ⲧ̄ⲙ-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); ⲙ̄ⲙⲛ̄-ⲫϣⲱⲛⲉ . . . ⲙ̄ⲙⲛ̄-ⲫⲁⲟⲕⲓⲙⲁϫⲉ ⲙ̄ⲙⲟ-ⲕ ϩⲓⲧⲛ̄-ϩⲉⲛⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲉⲩ-ϩⲏⲡ ⲛ̄ⲧⲉ-ⲡⲥⲁⲧⲁⲛⲁⲥ | ⲁⲩⲱ ⲛ̄ⲣ̄-ⲧ̄ⲙ-ⲉϣ-† 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–ϯ ϫⲛ̄–ⲧⲁⲣⲛ–ⲧⲙ–ϯ Mark 12:14 [textual var. ⲧⲁⲣⲛ̄–ϯ 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–	ⲧⲁⲣⲉⲧⲛ̄–, rare var. ⲧⲁⲣⲉⲧⲉⲧⲛ̄–
	ⲧⲁⲣⲉ–	
3	ⲧⲁⲣⲉϥ–	ⲧⲁⲣⲟⲩ–
	ⲧⲁⲣⲉⲥ–	

The 1st sing. is rare. In its place occur the conjunctive ⲛ̄ⲧⲁ– (var. ⲧⲁ–) **351** and ⲁⲩⲱ ϯ–ⲛⲁ–; these, however, do not explicitly express the category of speaker's promise. E.g. ⲧⲉⲛⲟⲩ ϭⲉ ϩⲱⲱ–ϥ ⲥⲱⲧⲙ̄ ⲛⲥⲁ–ⲡⲉϩⲣⲟⲟⲩ ⲛ̄–ⲧⲉⲕϩⲙ̄ϩⲁⲗ ⲛⲧⲁ–ⲕⲱ ⲉϩⲣⲁⲓ ϩⲁⲣⲱ–ⲕ ⲛ–ⲟⲩϩⲣⲉ ⲛ–ⲑⲟⲉⲓⲕ (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 ϯⲛⲁ–ϯ–ⲑϩⲁⲡ 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–ϯ ⲛⲏ–ⲧⲛ̄ | ϣⲓⲛⲉ ⲧⲁⲣⲉⲧⲛ̄–ϭⲓⲛⲉ | 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–ⲡⲣⲟⲥⲉⲭⲉ ⲉ–ⲛⲉϥϣⲁϫⲉ ⲧⲁ̀ⲣⲛ–ⲉⲓⲙⲉ ⲉ–ⲡ–ⲉⲧⲛ–ϣⲓⲛⲉ ⲛⲥⲱ–ϥ "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:

ⲧⲱⲙ̀ ϭⲉ ⲉⲣ̄ⲛ̄–ⲁⲛⲟⲙⲓⲁ ⲛⲓⲙ ⲙ̄ⲛ̄–ϫⲓ ⲛⲟⲟⲛ̄ⲥ ⲛⲓⲙ . . . ⲧⲁⲣⲉ–ⲛ–ⲉⲧ⁰-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ–ⲕ ⲥ̄ⲣϥⲉ ⲉ–ⲑⲣ̀–ϩ̄ⲙϩⲁⲗ̀ 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 ⲛ̄-ⲟⲩⲁ̄ⲃⲱ ⲧⲁⲣⲓ̄-ⲕⲱ ⲛⲁ-ⲓ ⲙ̄-ⲡⲉⲕⲣ̄-ⲡ̄ⲙⲉⲉⲩⲉ̄ 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.

ⲉϥ-ⲧⲱⲛ ⲡⲟⲩⲱⲛϣ ⲧⲁⲣⲉ-ϑϣⲱⲥ ⲡⲱⲧ ⲛⲥⲱ-ϥ "Where is the wolf?—(Tell me,) and shepherds shall pursue it" (ShAmél II 510:7–8)

ⲛⲓⲙ ⲡⲉ ⲧⲁⲣⲛ̄-ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟ-ϥ "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 ⲡⲉⲧϑ-ⲛⲁ-ϯ ⲛⲁ-ⲓ ⲛ̄ ϩⲉⲛⲧⲛ̄ϩ ⲛ̄ⲑⲉ ⲛ̄-ⲛⲓⲟ́ⲣⲟⲟⲙⲡⲉ 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-ⲧⲥⲏϥⲉ "Lord, shall we draw the sword?" (= Command us, and we shall draw) εἰ πατάχομεν ἐν μαχαίρῃ (Luke 22:49)

ⲧⲁⲣⲛ̄-ϣⲗⲏⲗ 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-ⲛⲁⲓ̈ 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-ϣⲗⲏⲗ 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-ϑⲧⲣⲉϥ-ⲃⲱⲕ ϣⲁ-ⲁ̄ⲡⲁ-ⲓ̈ⲁⲕⲱⲃ ⲡⲁ-ⲧⲁⲓ̈ⲁ̄ⲕⲟⲛⲓ̈ⲁ̄ ⲛ̄ϥ-ⲕⲱⲣϣ ⲉⲣⲟ-ϥ ⲧⲁⲣⲉϥ-ϯ ⲛⲁ-ϥ ⲙ̄-ⲡ̄ϩⲟⲗⲟⲕⲟⲧⲓ̄ⲛⲟⲥ ⲧⲁⲣⲉϥ-ⲧⲁⲁ̄-ϥ ⲙ̄-ⲡ̄ⲥⲟⲛ 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"

PATTERN 3: THE CAUSATIVE INFINITIVE ⲧⲣⲉ-

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-ⲫⲑⲟⲛⲉⲓ ⲉⲣⲱ-ⲧⲛ̄ ⲛ̄-ⲛⲁⲩ ⲛⲓⲙ . . . ⲉⲩ-ⲧⲣⲟ ⲙ̄-ⲡⲉⲛϩⲏⲧ ⲉ-ϩⲗⲟⲡⲗⲉⲡ "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 ϣⲟⲟⲩⲉ "(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 ϣⲟⲟⲩⲉ "It caused the grass to wither" (Jas 1:11)

contains two infinitives: the infinitive ⲧⲣⲉ '(cause) . . . to' and the infinitive ϣⲟⲟⲩⲉ '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	ϣⲟⲟⲩⲉ
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)ϣ-	×	.....	ⲛⲁ-ⲧⲙ̄-ⲧⲣⲉ-
After ⲟⲩⲉϣ-	.....	×	?
(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-ⲡⲁⲓ̈ 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-ϣⲱⲡⲉ *He caused them to exist;* expanding a verbal auxiliary **361** ϯ-ⲛⲁ-ⲧⲣⲉⲩ-ⲉⲓ̈ *I will make them come;* as a gendered common noun **362** ⲡⲉⲉⲓⲧⲣⲉⲧⲛ̄-ⲗⲩⲡⲉⲓ *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 ⲉϫⲛ-ⲛⲁⲅⲁⲑⲟⲥ ⲙⲛ-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)

ϫⲉⲕⲁⲁⲥ 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* ⲁⲓ̈-ⲥϩⲁⲓ̈ ⲛⲏ-ⲧⲛ̄ . . . ⲉⲓ̈-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* ⲁϥ-ⲧⲣⲉⲩ-ϣⲱⲡⲉ ⲧⲏⲣ-ⲟⲩ ShIV 36:21 "He caused them all to exist"; ⲁϥ-ⲧⲣⲉ-ⲡⲉϫⲟⲣⲧⲟⲥ ϣⲟⲟⲩⲉ Jas 1:11 "It caused the grass to wither"; ⲕⲁⲛⲁ ⲛ̄-ⲅⲁⲗⲓⲗⲁⲓⲁ ⲡⲙⲁ ⲉⲛⲧ-ⲁϥ-ⲧⲣⲉ-ⲡⲙⲟⲟⲩ ⲣ̄-ϑⲏⲣⲡ John 4:46 "Cana in Galilee, where He had made the water turn into wine"; ⲙ̄ⲡ̄ϥ-ⲧⲣⲉ-ϑⲙⲟⲟⲩ ⲣ̄-ϑⲏⲣⲡ̄ ShWess9 142*c*:13–17 "He did not cause water to turn into wine"; ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲉϥⲉ-ⲧⲁϣⲉ-ⲧⲏⲩⲧⲛ̄ ⲁⲩⲱ ⲉϥⲉ-ⲧⲣⲉⲧⲛ̄-ⲣ̄-ϑϩⲟⲩⲟ ϩⲛ̄-ⲧⲁⲅⲁⲡⲏ 1 Thess 3:12 "May God make you increase and make you abound in love"; ϣⲁⲩ-ⲧⲣⲉⲩ-ⲕⲱⲧⲉ ϩⲛ̄-ⲟⲩϫⲛⲁϩ ϣⲁⲛⲧⲟⲩ-ⲟⲩⲃⲁϣ ApophPatr 29 (Chaîne 6:2–3) "They are swirled about forcibly until they become clean"; ϣⲁⲛⲧⲉϥ-ⲧⲣⲉϥ-ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̄-ⲛⲉϥⲙⲉⲉⲩⲉ ApophPatr 181 (Chaîne 44:22 = Z 317:27) "Until he made him confess his thoughts"; ⲉⲕϣⲁⲛ-ⲧⲣⲉⲩ-ⲣ-ϑⲁⲛⲁϣ ⲙ-ⲡⲣⲁⲛ ⲙ-ⲡⲛⲟⲩⲧⲉ ShIII 16:19–20 "If you make them swear an oath by the name of God"; ⲉⲓϣⲁⲛ-ⲧⲙ-ⲧⲣⲉ-ⲡⲕⲁϩ ⲟⲩⲱⲛ ⲛ-ⲣⲱ-ϥ ⲛϥ-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-ⲟⲩⲁⲛⲁϣ ⲛⲁ-ⲓ ShIII 16:12–13 "Let me make the brethren swear an oath before me"; ϩⲱⲥⲧⲉ ⲛϥ-ⲧⲣⲉ-ⲛⲕⲉⲁⲗ ⲥⲱⲧⲙ ⲁⲩⲱ ⲛⲉⲙⲡⲟ ⲛϥ-ⲧⲣⲉⲩ-ϣⲁϫⲉ Mark 7:37 "He even makes the deaf hear and the dumb speak"; ⲟⲩⲁⲧ-ϭⲟⲙ ⲡⲉ ⲉ-ϑⲧⲣⲉ-ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲧⲣⲉ-ϑⲣⲱⲙⲉ ⲣ-ϑⲛⲟⲃⲉ 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'
ϣ- (var. ⲉϣ-) 'is able to'
ⲛⲁ-ϣ- (or ⲛⲁ-ⲉϣ-) 'is able to'
ⲟⲩⲉϣ- 'wants to'

Completing ⲛⲁ-, (ⲉ)ϣ-, or ⲛⲁ-(ⲉ)ϣ-, ⲧⲣⲉ- expresses causative meaning 'cause . . . to . . . ', 'make . . . '; but completing ⲟⲩⲉϣ-, it has only grammatical meaning (and no distinct translation in English).

Examples: ϯ-ⲛⲁ-ⲧⲣⲉⲩ-ⲉⲓ ⲛ̄ⲥⲉ-ⲟⲩⲱϣⲧ̄ Rev 3:9 "I will *make them come* and bow down"; ⲉⲓϣⲁⲛ-ⲧ̄ⲙ-ϩⲣⲟϣ ϯ-ⲛⲁ-ⲧ̄ⲙ-ⲧⲣⲉⲩ-ⲥⲱⲧ ⲉ-ϑϣⲡⲉ [ϩ]ⲛ-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 . . . ⲡⲁⲓ̈ ⲉⲧϑ-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-ϑⲁⲛⲁϣ ⲙⲙⲁⲩ ShIII 16:22-23 "In the place where you are going to *make them swear* an oath"; ⲛ-ⲉⲧⲣ̄ϥ-ⲛⲁ-ⲧⲣⲉ-ⲁⲙⲛ̄ⲧⲉ-ⲟⲩⲱⲛ ⲛ̄-ⲣⲱ-ϥ̄ ⲛ̄ϥ-ⲟⲙⲕ-ⲟⲩ ShChass 114:56–115:1 "Those whom He will *make hell open its mouth* and swallow up": ⲉϣⲁⲉ-ϩⲁϑⲏ ⲙ̄ⲡⲁⲧⲉ-(i.e. ⲉ-ⲙ̄ⲡⲁⲧⲉ-)ⲡⲉϫ̄ⲥ̄ ⲃⲱⲗ ⲉⲃⲟⲗ ⲛ̄-ⲧⲃⲟⲙ ⲧⲏⲣ̄-ⲥ̄ ⲙ̄-ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϩⲓ-ⲡⲉⲥ̄ⲣ̄ⲟ̄ⲥ̄ ⲙ̄ⲡⲛ̄ϥ-ⲉϣ-ⲧⲣⲉ-ϑⲣⲱⲙⲉ ⲣ̂-ϑⲛⲟⲃⲉ ⲡⲁⲣⲁ-ⲡⲉϥⲟⲩⲱϣ ⲡⲟⲥⲱⲙⲁⲗⲗⲟⲛ ⲉϥ-ⲛⲁ-ϣ-ⲧⲣⲉⲩ-ⲉⲓⲣⲉ ⲙ̄ⲛ̄ⲛⲥⲁ-ⲧⲣⲉϥ-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"; ⲡⲁϣⲟⲩϣⲟⲩ ⲉⲧⲉ-ⲙⲛ̄-ⲗⲁⲁⲩ ⲛⲁ-ϣ-ⲧⲣⲉϥ-ϣⲱⲡⲉ ⲉϥ-ϣⲟⲩⲉⲓⲧ 1 Cor 9:15 "My ground for boasting, which no one can *make empty*"; ⲁⲩⲱ ⲛⲑⲉ ⲉⲧⲉⲧⲛ̄-ⲟⲩⲉϣ-ϑⲧⲣⲉ-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-ⲟⲩⲉϣ-ⲧⲣⲁ-ⲁ-ϥ (i.e. ⲧⲣⲁ-ⲁⲁ-ϥ)

ⲛⲏ-ⲧⲛ̄ Matt 20:32 "What do you want *me to do* for you?"; ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲡⲁⲓ̈ ⲉⲧ$^{\theta}$-ⲟⲩⲉϣ-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 ⲁϥ-ⲣ̄-$^{\theta}$ϩⲱⲃ ⲛⲏ-ⲧⲛ̄ ⲉ-ⲩⲛⲟϭ 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-$^{\theta}$ⲧⲣⲉⲩ-ⲡⲁⲣⲁⲅⲉ ⲛ̄ⲧⲉ-ⲙ̄ⲡⲩⲗⲏ ⲛ̄-ⲙ̄ⲡⲏⲩⲉ ⲛ̄-ⲙ̄ⲡⲏⲩⲉ ⲟⲩⲱⲛ ⲛ̄-ⲛ̄ⲁⲓⲁⲕⲁⲓⲟⲥ 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-$^{\theta}$ⲧⲣⲉ-ⲡⲣⲱⲙⲉ ⲙⲟⲩ ⲛϩⲟⲩⲟ ⲉ-$^{\theta}$ⲱⲛϩ ⲉϥ-ⲣ-$^{\theta}$ⲛⲟⲃⲉ "*For a person to die* is better than to live sinfully" (ShAmél I 52:9)

ⲉⲓϩⲏⲏⲧⲉ ⲟⲩ̂ ⲡⲉⲧ$^{\theta}$-ⲛⲁⲛⲟⲩ-ϥ ⲏ ⲟⲩ̂ ⲡⲉⲧ$^{\theta}$-ⲛⲟⲧⲙ̄ ⲛ̄ⲥⲁ-$^{\theta}$ⲧⲣⲉ-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**: ⲡⲁⲓ̈ ⲁⲉ ⲡⲉ ⲉ-$^{\theta}$ⲧⲣⲉⲛ-ⲥⲁⲥⲁ̄-ⲛⲉⲛⲉⲣⲏⲩ Rom 1:12 "And this means *for us to encourage one another*": ⲕⲉϩⲱⲃ . . . ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ ⲉ-$^{\theta}$ⲧⲣⲉⲛ-ⲣ-$^{\theta}$ϩⲟⲧⲉ ϩⲏⲧ̄-ϥ ShChass 160:14–16 "One more thing . . . , namely this: *for us to fear* Him"; ⲟⲩ ⲡⲉ ⲡⲉⲑⲃ̄ⲃⲓⲟ ⲛ̄ϩⲏⲧ | ⲡⲉϫⲉ-ⲡϩⲁ̄ⲗⲟ ⲛⲁ-ϥ ϫⲉ-ⲉ-$^{\theta}$ⲧⲣⲉⲕ-ⲣ̄-ⲡⲡⲉⲧⲛⲁⲛⲟⲩ-ϥ ⲡⲉ ⲛ̄-ⲛ-ⲉⲧ$^{\theta}$-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."

ⲛ̄ⲑⲉ ⲛ̄-ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϥ-ⲛⲁ-ⲗⲁ̈ⲗⲁ̈ ⲟⲛ ⲧⲉⲛⲟⲩ ⲛ̄ⲑⲓ-ⲡⲉⲭ̄ⲥ̄ 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 ⲁϥ-ⲉⲓ ⲛ̄ⲑⲓ-ⲡⲉϥϫⲁϫⲉ "But *while people were sleeping*, his enemy came" (Matt 13:25)

ⲙⲡϥ-ϫⲉ-ⲗⲁⲁⲩ ⲛ-ϣⲁϫⲉ ⲛⲁ-ⲩ ⲙⲛⲛⲥⲁ-$^{\theta}$ⲧⲣⲉⲩ-ⲡⲁⲣⲁⲓⲧⲓ "He said nothing more to them *after they had refused*" (ShIII 148:7)

The following lexically fixed expressions occur **493**: ⲁⲛⲧⲓ-$^{\theta}$ⲧⲣⲉ- Instead of . . . -ing, ⲁϫⲛ̄-$^{\theta}$ⲧⲣⲉ- Without . . . -ing, ⲉ-ⲡⲙⲁ ⲉ-$^{\theta}$ⲧⲣⲉ- Instead of . . . -ing, ⲉ-ⲡⲧⲣⲉ- and ⲉ-$^{\theta}$ⲧⲣⲉ- In order for . . . to, ⲉⲓⲙⲏⲧⲓ ⲉ-$^{\theta}$ⲧⲣⲉ- Unless, ⲙⲛ̄ⲛ̄ⲥⲁ-$^{\theta}$ⲧⲣⲉ- and ⲙⲛ̄ⲛ̄-

ⲥⲁ-ⲉ-ⲑⲣⲉ- After . . . -ing, ϫⲱⲣⲓⲥ-ⲑⲣⲉ- Except when/Unless, ϩⲁⲑⲏ ⲉ-ⲑⲣⲉ- Before . . . -ing, ϩⲙ̄-ⲡⲣⲉ- While . . . -ing, ϩⲱⲥⲧⲉ ⲉ-ⲑⲣⲉ- So that, ϩⲓⲧⲙ̄-ⲡⲣⲉ- Because of . . . -ing

Especially important are infinitive phrases of purpose **502** and result **503.**

ⲧⲟⲧⲉ ⲁϥ-ⲉⲓ ⲛ̄ⲟ́ⲓ-ⲓⲥ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ ⲉϩⲣⲁⲓ ⲉϫⲙ̄-ⲡⲓⲟⲣⲇⲁⲛⲏⲥ ϣⲁ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲉ-ⲑⲣⲉϥ-ϫⲓ-ⲑⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲃⲟⲗ 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-ⲙⲉⲧⲁⲛⲟⲉⲓ ⲟⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉϩⲃⲏⲩⲉ ⲛ̄-ⲛⲉⲩⲃⲓϫ | ⲉ-ⲑⲧⲙ̄-ⲧⲣⲉⲩ-ⲟⲩⲱϣⲧ̄ 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"

ⲉ-ⲑⲣⲉ- also expands some verbs of incomplete predication **185;** e.g. ⲁϥ-ⲟⲩⲉϩ-ⲑⲥⲁϩⲛⲉ ⲇⲉ ⲉ-ⲑⲣⲉ-ⲙ̄ⲙⲏⲏϣⲉ ⲛⲟϫ-ⲟⲩ ⲉϩⲣⲁⲓ ⲉϫⲙ̄-ⲡⲉϫⲟⲣⲧⲟⲥ Matt 14:19 "Then He ordered the crowds to sit down on the grass." For ⲉ-ⲑⲣⲉ- 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**
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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)
ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̄-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 ⲡⲛⲟⲩⲧⲉ ⲉ-ⲡⲁϣⲗⲏⲗ Ps 54[55]:1 "Hear my prayer, O God"; ⲥⲁϩⲉ-ⲧⲏⲩⲧⲛ̄ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ⲓ ⲛ-ⲉⲧ⁰-ϭ̄ϩⲟⲩⲟⲣⲧ̄ ⲉ-ⲧⲥⲁⲧⲉ ϣⲁ-ⲉⲛⲉϩ Matt 25:41 "Depart from me, you cursed, into the fire for ever"). The command expressed by the ordinary imperative and by ⲙⲁⲣⲉ- **370** contrasts with the optative ⲉⲣⲉ-, which expresses a strong expectation of fulfillment **338(a)** (ⲉⲕⲉ-ⲧⲁⲓⲉ-ⲡⲉⲕⲉⲓⲱⲧ "You shall honor your father"). Polite or restrained command is expressed by the ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ + optative **338(a)(ii)** (ϫⲉⲕⲁⲥ ⲉⲕⲉ-ⲉⲓ "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"
ϥⲓ-ⲛⲁⲓ̈ "Take these"
ϥⲓⲧ-ϥ "Seize him"

except for the ten verbs listed in **366;** mutables occur in all three states.

Examples: ϥⲓ ⲙ̄-ⲡⲉⲕⲃⲗⲟⲃ Mark 2:11 "Take up your pallet"; ϥⲓ-ⲛⲁⲓ̈ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲓⲙⲁ John 2:16 "Take these things away"; ϥⲓⲧ-ϥ ϥⲓⲧ-ϥ ⲥⲧⲁⲩⲣⲟⲩ ⲙⲙⲟ-ϥ ShIV 7:16 "Seize Him, seize Him, crucify Him"; ϫⲓ-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-ⲉ̂ⲓ Mark 1:17 "Follow Me"; ⲛⲛⲟⲩⲃ ϩⲁⲣⲉϩ ⲉⲣⲟ-ⲟⲩ | ⲛⲣⲱⲙⲉ ⲧⲛⲛⲟⲟⲩ-ⲥⲟⲩ ⲛⲁ-ⲓ ShIII 24:22–23 "Keep the money, send me the men"; ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲣⲁϩⲧ-ⲕ̄ ⲉ-ⲧⲉⲕⲟⲩⲟⲃⲉ ⲕⲧⲟ ⲉⲣⲟ-ϥ ⲛ̄-ⲧⲕⲉⲟⲩⲉ̂ⲓ Luke 6:29 "To the person who strikes you on the cheek, offer the other also"; ⲕⲁⲧⲁ-ⲡⲁϣⲁⲓ̈ ⲛ̄-ⲛⲉⲕⲙⲛ̄ⲧ-ϣⲁⲛ-ϩⲧⲏ-ϥ ϥⲱⲧⲉ 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-ⲥϥ̄ "Bring him"; ⲁⲭⲓ-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'

(ⲭⲱ) —, ⲁⲭⲓ- (var. ⲁⲭⲉ-), ⲁⲭⲓ= '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-ⲉ̄ⲓ 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"; ⲓ̅ⲥ̅ ⲁⲣⲓ-ⲡⲁⲙⲉⲩⲉ ⲡⲭⲟⲉⲓⲥ Luke 23:42 "Jesus, remember me, Lord"; ⲁⲗⲱ-ⲧⲛ̄ ϩⲁⲣⲟ-ⲥ Mark 14:6 "Let her alone"; ⲙⲱ ⲛⲓ̄-ⲥⲟⲩⲉⲛ-ⲧⲟⲓⲭ ⲛ̄-ⲥϩⲁⲓ ⲙ̄-ⲡⲉⲕⲉⲓⲱⲧ ⲙⲛ̄-ⲧⲉϥⲥⲫⲣⲁⲅⲓⲥ Martyrdom of St. Victor the General (BMar 29:25–26) "Take it and you will recognize your father's handwriting and his seal"; † ⲃⲉ ⲛ̄-ⲛⲁ-ⲡ̄ⲣⲣⲟ ⲙ̄-ⲡ̄ⲣⲣⲟ Matt 22:21 "Render therefore to Caesar the things that are Caesar's"; †-ⲛⲁ-ⲡ̄ⲣⲣⲟ ⲃⲉ ⲙ̄-ⲡ̄ⲣⲣⲟ Mark 12:17 (same); ⲙⲁ ⲛⲁ-ⲩ ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲥⲉ-ⲟⲩⲱⲙ Luke 9:13 "You give them something to eat"; †-ⲫⲙⲛ̄ⲧ-ⲛ̀ⲁ Luke 11:41 "Give alms"; ⲙⲁ-ⲡⲛⲟⲃⲛⲉⲃ ⲛ̄-ⲛ-ⲉⲧⲫ-ⲥⲱϣϥ̄ Ps 122(123):4 "Give reproach to them that scorn"; ⲡⲉⲛⲟⲓⲕ ⲉⲧⲫ-ⲛⲏⲟⲩ ⲧⲁⲁ-ϥ ⲛⲁ-ⲛ ⲙ̄ⲙⲏⲛⲉ Luke 11:3 "Give us each day our daily bread"; ⲙⲁ-ⲛⲁ-ⲓ-ϥ 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"; †-ⲫⲥⲃⲱ ⲛ̄-ⲛⲓⲁⲧ-ⲥⲃⲱ 1 Thess 5:14 "Instruct the ignorant"; ⲧⲁⲓⲉ-ⲛⲉⲭⲏⲣⲁ 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-ⲧⲃ̄ⲃⲟ-ⲟⲩ ϩⲣⲁⲉ̄ⲓ 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 ⲡϫⲟⲉⲓⲥ ⲉ-ⲡⲉⲕⲛⲁ̀ Ps 84(85):7 "Show us thy mercy, O Lord"; ⲧⲥⲁⲃⲟ-ⲓ ⲉ-ⲛ-ⲉⲛⲧ-ⲁⲕ-ϫⲟⲟ-ⲩ ⲛⲁ-ⲓ Life and Martyrdom of Eustathius, Theopista, and Their Children (BMar 109:15) "Tell me about what you said to me"; ⲙⲁ-ϫⲛⲉ-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲥⲱⲧⲙ̄ John 18:21 "Ask those who have heard"; ⲉⲣ-ϣⲁⲛ-ⲡⲉⲕϫⲁϫⲉ ϩⲕⲟ ⲙⲁ-ⲧ̄ⲙⲙⲟ-ϥ Prov 25:21 "If thine enemy hunger, feed him"; ⲙⲁ-ⲧⲥ-ⲓ-ⲟⲩⲕⲟⲩⲓ̈ 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-ⲫϩⲟⲧⲉ 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 ϭⲉ ⲡⲁⲥⲟⲛ ⲉ-ⲫⲥⲟⲣⲙ-ⲉⲕ ⲙⲁⲩⲁⲁ-ⲕ ⲁⲩⲱ ⲧⲱⲟⲩⲛ ⲛⲓ̈-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 ϭⲉ ⲙ̄ⲙⲟ-ⲕ ⲉ-ⲡ-ⲉⲧ⁰-ϫⲓ-⁰ϩⲁⲡ ⲛ̄ⲙ̄ⲙⲁ-ⲕ ϩⲛ̄-ⲟⲩϭⲉⲡⲏ Matt 5:25 "Be accommodating to your accuser quickly" ἴσθι εὐνοῶν; ⲙⲡⲣ-ϣⲱⲡⲉ ⲉⲕ-ⲉⲓⲣⲉ ⲙⲙⲟ-ⲕ ⲛ-⁰ⲁⲓⲕⲁⲓⲟⲥ 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-⁰ⲉϫⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲉϫⲛ̄-ⲙⲏⲧⲉ ⲙ̄-ⲡⲟⲗⲉⲓⲥ Luke 19:17 "Have authority over ten cities"

(b) ⲁⲣⲓ-
ⲙ̄ⲡⲣ̄-ϣⲱⲡⲉ } + *Situational Preposition* **310**

E.g. ⲁⲣⲓ-ϩⲓϩⲏ ⲙ-ⲡⲭⲟⲉⲓⲥ 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- + ⲫ*Common Noun;* e.g. ϣⲱⲡⲉ ⲁⲉ ⲛ̄-ⲫⲣⲉϥ-ⲉⲓⲣⲉ ⲙ̄-ⲡϣⲁϫⲉ Jas 1:22 "Be doers of the word"; ϣⲱⲡⲉ ⲁⲉ ⲛ̄-ⲫⲭⲣⲏⲥⲧⲟⲥ ⲉϩⲟⲩⲛ ⲉ-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ Eph 4:32 "And be kind to one another"; ⲙ̄ⲡⲣ̄-ϣⲱⲡⲉ ⲛⲁ-ⲕ ⲛ̄-ⲫⲥⲁⲃⲉ 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-ⲫⲭⲣⲟⲡ ⲛ̄-ⲛⲓⲟⲩⲁⲁⲓ 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-ⲫⲧⲉⲗⲉⲓⲟⲥ 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-ⲡⲉⲕⲙⲁⲁϫⲉ ⲁⲉ ⲉ-ⲛⲁϣⲁϫⲉ ShIV 131:14–15 "Incline your ear to my words"

EXTENSION OF THE IMPERATIVE

372 The imperative can be *extended* by ⲛ̅ⲧⲉ- (conjunctive) **351,** with or without a conjunction such as ⲁⲩⲱ. E.g. ⲁϣⲁⲓ ⲛ̅ⲧⲉⲧⲛ-ⲁⲓⲁⲓ ⲛ̅ⲧⲉⲧⲛ-ⲙⲉϩ-ⲙⲙⲟⲟⲩ ⲉⲧ⁰-ϩⲛ̅-ⲛⲉⲑⲁⲗⲁⲥⲥⲁ Gen 1:22 "Increase and multiply and fill the waters in the seas"; ⲥⲱⲧⲙ̅ ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛ̅-ⲛⲟⲉⲓ Matt 15:10 "Hear and understand." For affirmative imperative extended by the future conjunctive ⲧⲁⲣⲉ-, cf. **358(a)** (ϣⲓⲛⲉ ⲧⲁⲣⲉⲧⲛ̅-ϭⲓⲛⲉ "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**
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ⲛⲁⲓⲁⲧ= **378**
ϩⲛⲉ-, ϩⲛⲁ= 'It Is Pleasing to, Be Willing' **379**
ⲡⲉϫⲉ-, ⲡⲉϫⲁ= 'Said' **380**
ⲙⲉϣⲁ= '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"
ⲡⲉϫⲉ-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 ⲡⲉϫⲉ-) 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-	×	ⲁϥ-ⲣ̄-ϩⲛⲁ=	Conjugated ⲣ̄-ϩⲛⲁ=
ⲡⲉϫⲉ-	.....	×	.....
ⲙⲉϣⲁ=	×	.....	.....
ⲛⲉϥⲣ-/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-ⲡⲉⲧⲛϣⲁϫⲉ "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

ϩⲟⲓⲛⲉ ⲇⲉ 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 ⲇⲉ | 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 ⲇⲉ | ⲡⲉϫⲁ-ⲩ ⲛⲁ-ϥ
"For their part, | they told him" (Matt 2:5)

ⲡⲁⲓ̈ⲱⲧ | ⲛⲁⲁⲁ-ϥ ⲉⲣⲟ-ⲓ̈
"As for my Father, I He is greater than I" (John 14:28)

Further examples: ⲥⲱⲛϯ ⲅⲁⲣ ⲛⲓⲙ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ | ⲛⲁⲛⲟⲩ-ⲟⲩ | Tim 4:4 "For everything created by God is good"; ⲓ̅ⲥ̅ ⲁⲉ | ⲡⲉϫⲁ-ϥ 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 (ϥ, ⲥ, ⲩ) can be expanded by an entity term later in the clause.

ⲁⲗⲗⲁ ⲛⲁϣⲱ-ⲟⲩ ⲟⲛ <u>ⲛ̄ⲑⲓ-ⲛⲁⲣⲅⲟⲥ</u> "But the lazy, too, are numerous" (ShIII 115:1–2)
ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲩ <u>ⲛ̄ⲑⲓ-ⲓ̅ⲥ̅</u> "Jesus said to them" (Mark 1:17)

The expansion element is mediated by ⲛ̄ⲑⲓ-. In this construction, the personal morph (ϯ-, -ⲓ̈-, ⲕ-, ϥ-, 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 ⲛⲁⲓ̈ⲁⲁⲧ=, 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: ⲁⲓ̈ⲁⲓ̈ 'increase in size,' ⲁⲛⲁⲓ̈ 'be pleasant', ⲥⲁ 'be beautiful', ⲧⲥⲁⲃⲟ 'teach'/ⲥⲃⲟ 'learn', ⲁϣⲁⲓ̈ '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)**, ϥ-ⲟⲩⲟⲃϣ "He/It is white"; the stative construction ⲟ ⲛ̄- with descriptive incidental predicate **179**, ϥ-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: ⲟⲩⲁⲅⲁⲑⲟⲛ ⲡⲉ/ⲛⲁⲛⲟⲩ-ϥ "It is good"; ⲟⲩⲕⲟⲩⲓ̈ ⲡⲉ/ϥ-ⲥⲟⲃⲕ "It is small"; ⲛⲁϣⲱ-ϥ/ϥ-ⲟϣ "It is much"; ⲛⲁⲁⲁ-ϥ/ϥ-ⲟ ⲛ̄-⁰ⲛⲟϭ "It is great."

Further examples: ⲧⲉⲛⲟⲩ ϭⲉ ⲛ̀ⲧⲟ ⲛⲉⲥⲱ̀-ϥ ϩⲣⲁⲓ ϩ̀ⲙ-ⲡⲟⲩⲉⲓⲛⲉ ⲁⲩⲱ ⲛⲁⲛⲟⲩ-ϥ ϩⲣⲁⲓ ϩⲛⲟⲩϣⲁϫⲉ (i.e. ϩⲛ-ⲛⲟⲩϣⲁϫⲉ) Jdt 11:23 "And now thou art both beautiful in thy countenance, and witty in thy words"; ⲛⲁⲛⲟⲩ-ϥⲭⲓ ⲅⲁⲣ ⲉϩⲟⲩⲉ-ϥⲣⲱⲕϩ̀ 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-ϥϭⲱϣⲧ ⲛⲥⲱ-ⲕ Cant 1:16 (ShIII 53:6–7) "Behold. thou art fair, my brother, and beautiful to gaze upon"; ⲛⲁⲛⲟⲩ-ⲥ ⲙ̀-ⲡⲣⲱⲙⲉ ⲉⲧϥ̀-ⲙ̀ⲙⲁⲩ ⲉ-ⲙⲡⲟⲩ-ϫⲡⲟ-ϥ Matt 26:24 "It (-ⲥ **486**) would be better for that man if he had not been born": ⲡⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ ⲙ̀ⲛ̀-ⲡⲡⲉⲑⲟⲟⲩ **110** Heb 5:14 "Good and evil"

Negation: (ⲛ̀-) 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)* ⲛⲉⲧⲛ̀ϩⲃⲏⲩⲉ 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); ⲡⲉϫ̀ⲥ ⲉⲧⲉ-ⲛⲁϣⲉ-ⲡⲉϥⲛⲁ ShGué 16*b*:8 "The Christ whose mercy is great"; ⲧϩⲟⲉⲓⲧⲉ ⲙ-ⲙⲛⲧ-ϩⲏⲕⲉ ⲉⲧⲉ-ⲛⲁϣⲉ-ⲥⲟⲩⲛⲧ-ⲥ ⲁⲛ ShIV 162:19–20 "The cheap garment that is not worth much"; *(ii)* ⲛⲁⲛⲟⲩ-ⲟⲩⲣⲁⲛ ⲉ-ⲛⲁⲛⲟⲩ-ϥ ⲉϩⲟⲩⲉ-ⲟⲩⲙⲛ̀ⲧ-ⲣ̀ⲙⲙⲁⲟ ⲉ-ⲛⲁϣⲱ-ⲥ Prov 22:1 "A fair name is better than much wealth"; ϥⲣⲁϣⲉ . . . ⲉ-ⲛⲁⲁ-ϥ ⲉ-ⲡⲁⲓ 3 John 4 "Any greater joy than this"; ϩⲉⲛϩⲟⲓⲧⲉ ⲉ-ⲛⲁϣⲉ-ⲥⲟⲩⲛ̀ⲧ-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-ⲛⲁϣⲱ-ⲟⲩ ⲁⲛ ⲛ̀ⲟⲓ-ⲛ-ⲉⲧϥ̀-ⲛⲁ-ⲣ̂-ϥⲃⲟⲗ ShChass 173:7–9 "If those who are going to elude it were not numerous"; *(iii)* ⲛⲉ-ⲛⲉⲥⲱ-ϥ ⲡⲉ ϩ̀ⲙ-(i.e. ⲉϩⲣ̀ⲙ-)ⲡⲛⲟⲩⲧⲉ Acts 7:20 "He was beautiful before God"; *(iv)* ϩⲓⲧⲛ̀-ⲟ̀ⲩ 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 ϣⲱⲡⲉ completed by a circumstantial conversion of the ⲛⲁ verboid, cf. **427.** (For the overall Coptic *tense system,* cf. chapter 25.) E.g. ⲡⲉⲧⲛ̀ⲃⲉⲕⲉ ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲛⲁϣⲱ-ϥ ϩⲛ̀-ⲧⲡⲉ Luke 6:23 "Your reward *will be great* in heaven."

378 ⲛⲁⲓ̈ⲁⲧ= '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.**

ⲛⲁⲓ̈ⲁⲧ-ⲧⲏⲟⲩⲧⲛ̀ ⲉⲣϣⲁⲛ-ⲣⲱⲙⲉ ⲛⲓⲙ ⲙⲉⲥⲧⲱ-ⲧⲛ̀ "Blessed are you when all people hate you" (Luke 6:22)

ⲛⲁⲓ̈ⲁⲧ-ϥ ⲙ̀-ⲡⲣⲱⲙⲉ ⲉⲧⲉ-ⲙ̀ⲡϥ̀-ⲃⲱⲕ ϩ̀ⲙ-ⲡϣⲟϫⲛⲉ ⲛ̀-ⲛ̀ⲁⲥⲉⲃⲏⲥ "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 **ⲛ̅-139**: ⲛⲁⲓⲁⲧ-ϥ ⲛ̅-, ⲛⲁⲓⲁⲧ-ⲥ ⲛ̅-, ⲛⲁⲓⲁⲧ-ⲟⲩ ⲛ̅- (e.g. ⲛⲁⲉⲓⲁⲧ-ⲟⲩ ⲛ-ⲛϩⲙ-ϩⲁⲗ ⲉⲧ⁰-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-ⲉⲧ⁰-ⲛⲁ-ϭⲛ-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-ⲉⲧ⁰-ⲟⲩⲁⲁⲃ ⲧⲏⲣ-ⲟⲩ ϫⲉ-ⲁⲩ-ϣⲟⲡ-ⲛⲉⲓⲛⲟϭ 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 ⲉⲣϣⲁⲛ-ⲡⲥⲱⲧⲏⲣ ⲓ̅ⲥ̅ ⲛⲁϩⲙ-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"

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 ϣⲁⲣⲱ-ⲧⲛ̅ 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 ⲛ̅ϩⲟⲩⲟ ⲉ-⁰ⲉⲓ ⲉⲃⲟⲗ ϩⲙ̅-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 ⲁⲛⲁⲅⲕⲏ and ϩⲱ.

Negation: (ⲛ̅-) Verboid + Subject + ⲁⲛ (e.g. ⲛ̅-ϩⲛⲉ-ⲧⲁⲯⲩⲭⲏ ⲁⲛ ⲛ̅ϩⲏⲧ-ϥ̅ 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-⁰ⲥⲁϩⲱ-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-ϣⲱⲱⲧ ⲛ̅ⲓ-ⲟⲩⲉⲙ-⁰ⲁϥ ⲕⲁⲧⲁ-ⲡ-ⲉⲧⲉ-ϩⲛⲉ-ⲧⲉⲕⲯⲩⲭⲏ (i.e. ⲉ-⁰ⲟⲩⲟⲙ-ϥ) Deut 12:15 "Thou shalt kill and eat flesh according as thy soul is pleased to"; ⲟⲩⲣⲙ̅ϩⲏ ⲧⲉ ⲉ-⁰ϩⲙⲟⲟⲥ ⲙⲛ̅-ⲡ-ⲉⲧⲉ-ϩⲛⲁ-ⲥ (i.e. ⲉ-⁰ϩⲙⲟⲟⲥ ⲛⲙ̅ⲙⲁ-ϥ) 1 Cor 7:39 "She is free to be married to whom she wishes"; ⲡⲉⲟⲩⲟⲉⲓϣ ⲙ̅-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); ϩ̅ⲙ-ⲡⲧⲱϣ 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-ⲩ ⲁⲛ ⲉ-⁰ⲥⲱⲧⲙ ⲉ-ⲡⲉϥϣⲁϫⲉ ShAmél I 61:3–4 "This sort of person, whose words they are not willing to listen to"; *(ii)* ϩ̅ⲛ̅-ⲟⲩϩⲧⲟⲣ ⲁⲛ ⲁⲗⲗⲁ ⲉ-ϩⲛⲏ-ⲧⲛ̅ 1 Pet 5:2 "Not by constraint but willingly"; ϯ-ⲛⲁ-ϫⲱ ⲇⲉ ⲛⲁ-ⲕ ⲙ-ⲡⲉⲓϣⲁϫⲉ ⲉ-ⲛ-ϩⲛⲁ-ⲓ ⲁⲛ

ⲉ-ϩⲟⲟ-ϥ ShAmél II 191:11 "I am going to say the following to you, even though I am not happy to say it"; ϯ-ⲛⲁ-ϩⲓⲟⲩⲉ ⲉⲣⲟ-ⲟⲩ ⲛ̄ⲧⲁ-ϥⲓⲧ-ⲟⲩ ⲉ-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)* ⲉ-ϩⲛⲉ-ⲡϫⲟⲉⲓⲥ ϩⲛ̄-ⲛ-ⲉⲧϩ-ⲣ̄-ϩⲟⲧⲉ ϩⲏⲧ-ϥ Ps 146:11 "The Lord takes pleasure in them that fear Him"; ⲁⲩⲱ ⲁⲗⲏⲑⲱⲥ ⲉ-ϩⲛⲁ-ⲩ ⲁⲛ ⲉ-ϩⲧⲣⲉ-ⲗⲁⲁⲩ ⲛ-ⲣⲱⲙⲉ ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙⲙⲟ-ⲟⲩ ⲉ-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-.

ⲉⲣϣⲁⲛ-ⲡϫⲟⲉⲓⲥ ⲣ̄-ϩⲛⲁ-ϥ "If the Lord wills" (Jas 4:15)
ⲁⲛ-ⲣ̄-ϩⲛⲁ-ⲛ ⲉ-ϩⲉⲓ ϣⲁⲣⲱ-ⲧⲛ̄ "We wanted to come to you" (1 Thess 2:18)

Further examples: ⲛ-ⲧⲉⲧⲛⲁ-ⲣ-ϩⲛⲏ-ⲧⲛ ⲁⲛ ⲉ-ϩⲛⲁⲩ ⲉ-ⲛⲉⲧⲛϣⲏⲣⲉ ⲙⲛ-ⲛⲉⲧⲛⲥⲛⲏⲩ 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 ⲛⲉ-ϩ ⲉ-ⲙⲡⲉⲣ-ϩⲛⲉ-ϩ ⲉ-ϩⲉⲓ ⲉϩⲣⲁⲓ 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"; ⲛ̄ⲧⲉⲣⲉϥ-ⲣ-ϩⲛⲁ-ϥ ⲇⲉ ⲛ̄ϭⲓ-ⲡⲛⲟⲩⲧⲉ ⲡⲁⲓ ⲉⲛⲧ-ⲁϥ-ⲡⲟⲣϫ-ⲧ̄ ⲉⲃⲟⲗ ϫⲓⲛ-ⲉⲉⲓ-ⲛ̄-ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲁⲙⲁⲁⲩ ⲁⲩⲱ ⲁϥ-ⲧⲁϩⲙ-ⲉⲧ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲡⲉϥϩⲙⲟⲧ ⲉ-ϩⲟⲗⲡ̄-ⲡⲉϥϣⲏⲣⲉ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ϩ 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 ⲟⲩⲱϣ ϩⲛ-ⲛⲉⲕⲙⲛⲧ-ϣⲁⲛ-ϩⲧⲏ-ϥ . . . ⲉ-ϩⲕⲱ ⲛⲁ-ⲛ ⲉⲃⲟⲗ ShAmél I 83:7–8 "Be pleased, and will, in Your mercies . . . to forgive us"; ⲡϫⲟⲉⲓⲥ ⲁⲣⲓ-ϩⲛⲁ-ⲕ ⲉ-ϩⲧⲟⲩϫⲟ-ⲓ Ps 39(40):13 "Be pleased, O Lord, to deliver me"

ⲡⲉϫⲉ-, ⲡⲉϫⲁ= 'SAID'

380 ⲡⲉϫⲉ-, ⲡⲉϫⲁ= 'said' (chapter 24) signals direct discourse in past time, and is extremely common. It has no negation or conversions.

ⲡⲉϫⲉ-ⲓ̅ⲥ̅ 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: ⲡⲉϫⲁⲓ, ⲡⲉϫⲁⲕ, ⲡⲉϫⲏ (ShAmél I 74:6), ⲡⲉϫⲁϥ, ⲡⲉϫⲁⲥ, ⲡⲉϫⲁⲛ, ⲡⲉϫⲏⲧⲛ̄ or ⲡⲉϫⲉ-ⲧⲏⲩⲧⲛ̄, ⲡⲉϫⲁⲩ.

Negation: none

Conversions: none

Constructions: (a) Completed by ϫⲉ- to introduce reported discourse, synonymous with ⲁ(ϥ)-ϫⲟⲟ-ⲥ ϫⲉ-

Examples: ⲡⲉϫⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲁ-ϥ ϫⲉ-ⲉⲕ-ⲟⲩⲉϣ-ⲧⲣⲉⲛ-ⲃⲱⲕ ⲉ-ⲧⲱⲛ Mark 14:12 "His disciples said to Him, Where will You have us go?"; ⲁϥ-ⲉ̄ⲓ ϭⲉ ϣⲁ-ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ | ⲡⲉϫⲉ-ⲡⲏ ⲛⲁ-ϥ ϫⲉ-ⲡϫⲟⲉⲓⲥ John 13:6 "So He came to

Simon Peter, and the latter said (λέγει, Greek *praesens historicum*) to Him, Lord": ⲡⲉϫⲉ-ϩⲟⲓⲛⲉ ⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛ̄-ⲛⲉⲩⲉⲣⲏⲩ ϫⲉ- John 16:17 "Some of His disciples said to one another"; ⲡⲉϫⲉ-ⲕⲉⲟⲩⲁ ⲇⲉ ϫⲉ- Luke 9:61 "Another said"; ⲡⲉϫⲉ-ⲓ̄ⲥ̄ ⲇⲉ ⲛⲁ-ⲩ ϫⲉ- Mark 6:31 "And Jesus said to them"; ⲡⲉϫⲁ-ⲓ ϫⲉ-ⲙ̄ⲡⲱⲣ ⲡϫⲟⲉⲓⲥ Acts 11:8 "But I said, No, Lord"; ⲁϥ-ⲟⲩⲱϣ̄ⲃ̄ ⲇⲉ ⲛ̄ⲟⲓ-ⲓ̄ⲥ̄ ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲩ ϫⲉ- Matt 11:4 "And Jesus answered and said to them" (ἀποκριθεὶς . . . εἶπεν αὐτοῖς)

(b) Parenthetical in the midst of quoted matter

Examples: ⲥ-ⲛⲁ-ϣⲱⲡⲉ ⲙ̄ⲛ̄ⲛ̄ⲥⲁ-ⲛⲁⲓ̈ ⲡⲉϫⲉ-ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁ-ⲡⲱϩ̄ⲧ̄ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲁⲡⲛ̄ⲁ̄ ⲉϫⲛ̄-ⲥⲁⲣⲝ̄ ⲛⲓⲙ Acts 2:17 "And afterwards it shall be, *God has said*, that I will pour out my Spirit upon all flesh"; ⲡ-ⲉⲧ⁰-ⲙⲉ ⲙⲙⲟ-ⲓ ⲡⲉϫⲁ-ϥ ϥ-ⲛⲁ-ϩⲁⲣⲉϩ ⲉ-ⲡⲁϣⲁϫⲉ 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. ⲙ̄ⲙ̄ⲛ̄-⁰ⲣⲁϣⲉ ϣⲟⲟⲡ ⲛ̄-ⲛ̄ⲁⲥⲉⲃⲏⲥ ⲡⲉϫⲉ-ⲡϫⲟⲉⲓⲥ Isa 48:22 (ShChass 169:11–13 = ShIII 75:13) "There is no joy to the ungodly, said the Lord."

An *adverbial clause preceding* ⲡⲉϫⲉ- lays down a circumstance or relationship in which the sentence is being asserted (i.e. under which the predication is made).

Premodifier | *Verboid*

ⲉⲩ-ⲟⲩⲱⲙ ⲇⲉ | ⲡⲉϫⲁ-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. ⲙ̄ⲛ̄ⲛ̄ⲥⲱ-ⲥ ⲇⲉ | ⲡⲉϫⲁ-ϥ ⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ John 11:7 "Then after this | He said to His disciples."

ⲙⲉϣⲁ= 'NOT KNOW'

381 ⲙⲉϣⲁ= 'not know' occurs only as a negative morph.

ⲛⲁⲙⲉ ⲙⲉϣⲉ-⁰ ϫⲉ-ⲛⲓⲙ ⲛⲉ ⲏ ⲟⲩ ⲛⲉ "Truly, you (sing. fem.) [ⲙⲉϣⲁ= + ⁰ **89**] do not know who or what they are" (ShAmél I 76:1–2)

Somehow related is the expression ⲙⲉϣⲉ-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-, ⲉ-, or by ϫⲉ-: '*not know*'. Rare. (Much more usual expressions of *know* are the infinitives ⲉⲓⲙⲉ and ⲥⲟⲟⲩⲛ.)

Examples: ⲙⲉϣⲁ-ϥ ⲙ-ⲡⲛⲁⲩ ⲉⲧϥ-ⲛⲁ-ⲕⲱ ⲛⲥⲱ-ϥ ⲙ-ⲡⲕⲟⲥⲙⲟⲥ ShEnch plate 14 *a*:12–15 "He does not know when he will leave the world"; ⲙⲡⲣ-ⲧⲁⲛϩⲉⲧ-

ⲛ-ⲉⲧⲉ-ⲙⲉϣⲁ-ⲛ ⲉⲣⲟ-ⲟⲩ ϫⲉ-ⲟⲩ ⲛⲉ ShIF2 p. ⲟⲡ *b*:20–23 "Do not trust those whose nature we do not know" (those about whom we do not know what they are); for ⲙⲉϣⲁ= ϫⲉ-, cf. example cited above.

(b) The lexically fixed expression ⲙⲉϣⲁ-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: ⲙⲉϣⲁ-ⲕ ⲇⲉ ϯ-ⲛⲁ-ϭⲱ ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̄ 1 Cor 16:6 "And perhaps I will stay with you"; ⲙⲉϣⲁ-ⲕ ⲛⲧⲟϥ ⲡⲉ ⲡⲉⲭ̅ⲥ̅ Luke 3:15 "Perhaps it is he who is the Christ"; ⲙⲉϣⲁ-ⲕ ⲁϥ-ⲡⲓⲣⲁϩⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲛ̄ϭⲓ-ⲡ-ⲉⲧ$^{\theta}$-ⲡⲓⲣⲁϩⲉ 1 Thess 3:5 "Perhaps the tempter has tempted you"; ⲙⲉϣⲁ-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"; ⲙⲉϣⲁ-ⲕ ⲅⲁⲣ ⲛ̄ⲧⲉ-ⲟⲩⲁ ⲧⲟⲗⲙⲁ ⲉ-$^{\theta}$ⲙⲟⲩ 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-ⲧⲉϥϭⲓⲛ-ϣⲁϫⲉ . . . 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 ⲉⲡⲏ̈ⲇⲏ 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-$^{\theta}$ⲉⲡⲓⲧⲓⲙⲁ ⲟⲩⲉⲧ-ⲡⲛⲁⲩ ⲛ-$^{\theta}$ⲥⲟⲡⲥ ShAmél II 4:2 "The hour of threats is one thing, and the hour of entreaties is another"; ⲟⲩⲉⲧ-ⲡ-ⲉⲧ$^{\theta}$-ϫⲟ ⲁⲩⲱ ⲟⲩⲉⲧ-ⲡ-ⲉⲧ$^{\theta}$-ⲧⲱϩⲥ John 4:37 "One sows and another reaps" (The sower is one thing and the reaper is another); ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲙⲉⲛ ⲛ̄-ⲛ-ⲉⲧ$^{\theta}$-ϩⲛ̄-ⲧⲡⲉ ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲇⲉ ⲛ̄-ⲛ-ⲉⲧ$^{\theta}$-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-ⲥϥ̄ **393**
e. *Get, come to have, acquire* ⲕⲱ 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-ⲃⲃⲁϣⲟⲣ ⲛⲉⲩⲃⲏⲃ ⲁⲩⲱ ⲟⲩⲛ̄ⲧⲉ-ⲛ̄ϩⲁⲗⲁⲧⲉ ⲛ̄-ⲧⲡⲉ ⲛⲉⲩⲙⲁϩ
"Foxes have their holes, and birds of the sky have their nests" (Luke 9:58)

ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ̄-ⲡⲟⲩⲟⲓⲛ (textual var. ⲟⲩⲛ̄ⲧⲉ-ⲧⲛ̄-) John 12:36 "You have the light"

ⲙⲛ̄ⲧⲉ-ⲗⲁⲁⲩ ⁰ⲁⲅⲁⲡⲏ ⲉ-ⲛⲁⲁⲁ-ϥ ⲉ-ⲧⲁⲉ̀ⲓ "No one has greater love than this" (John 15:13)

ⲙⲙⲛⲧⲁ-ⲛ-ϭⲉϩⲉⲗⲡⲓⲥ 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-ϩⲡⲣⲟⲫⲏⲧⲏⲥ "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-ϩⲱⲱⲥ Matt 9:36 "Sheep without a shepherd"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ϥ . . . ⲡ-ⲉⲧⲉ-ⲙⲛ̄ⲧⲁ-ϥ Matt 13:12 "The person who has . . . the person who has not . . . "; *(ii)* ⲉ-ⲩⲛ̄ⲧⲁ-ϥ-ⲛⲉϥⲱⲏⲣⲉ ϩⲛ̄-ⲟⲩϩⲩⲡⲟⲧⲁⲅⲏ 1 Tim 3:4 "Keeping his children in submission"; ϩⲉⲛϩⲃⲏⲩⲉ ⲛ̄-ⲃⲟⲧⲉ ⲉ-ⲙⲛⲧ-ⲟⲩ-ϩⲏⲡⲉ ShEnch 94:2–4 "Countless, abominable deeds"; *(iii)* ⲛⲉ-ⲩⲛ̄ⲧⲉ-ⲟⲩⲇⲁⲛⲓⲥⲧⲏⲥ ⲉ-ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲡⲉ Luke 7:41 "A certain creditor had two debtors (Had something against two people)"; ⲛⲉ-ⲙ̄ⲙⲛ̄ⲧ-ⲟⲩ-ϩⲱⲏⲣⲉ ⲙⲙⲁⲩ ⲡⲉ Luke 1:7 "They had no child"; *(iv)* ⲉ-ⲟⲩⲛⲧⲁ-ϥ-ⲥ ϩⲛ-ⲛ-ⲉⲧϩ-ⲕⲁ-ϩⲙⲁ ⲛⲁ-ϥ ShIII 85:14 "It is among those who make a place for him that he has it"; ⲉ-ⲙⲛ̄†-ⲟⲩϩⲱⲃ ⲁⲉ ⲙ̄ⲙⲁⲩ ⲉϥ-ⲟⲣϫ̄ ⲉ-ϩⲉϩⲁⲓ ⲙ̄-ⲡ̄ⲣⲣⲟ ⲉⲧⲃⲏⲏⲧ-ϥ̄ 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 ⲗⲁⲁⲩ. (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-ⲫⲛ̄ⲁ 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-ⲗⲁⲁⲩ ⲫⲁⲅⲁⲡⲏ ⲉ-ⲛⲁⲁⲁ-ϥ ⲉ-ⲧⲁⲉ̀ⲓ 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-ⲓ̈	1	I do not have	ⲙⲛ̄ⲧⲁ-ⲓ̈
2	you have	ⲟⲩⲛ̄ⲧⲁ-ⲕ	2	you do not have	ⲙⲛ̄ⲧⲁ-ⲕ
	etc.	ⲟⲩⲛ̄ⲧⲉ-ⲫ		etc.	ⲙⲛ̄ⲧⲉ-ⲫ
3		ⲟⲩⲛ̄ⲧⲁ-ϥ	3		ⲙⲛ̄ⲧⲁ-ϥ
		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-ϩⲉⲛⲕⲉϣⲏⲙ ⲁⲉ ⲛ̄-ⲧⲃⲧ̄ Mark 8:7 "And they had also a very small amount of fish." Cf. **390(d2).**

1	ⲟⲩⲛ̄ϯ- (ount-i-)	1	ⲙⲛ̄ϯ- (mnt-i-)
2	ⲟⲩⲛ̄ⲧ-ⲕ̄-	2	ⲙⲛ̄ⲧ-ⲕ̄-
	ⲟⲩⲛ̄ⲧ-ⲉ-		ⲙⲛ̄ⲧ-ⲉ-
3	ⲟⲩⲛ̄ⲧ-ϥ̄-	3	ⲙⲛ̄ⲧ-ϥ̄-
	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. ⲉϣⲱⲡⲉ ⲟⲩⲛ̄ⲧ-ⲏⲧⲛ̄-ⲫⲡⲓⲥⲧⲓⲥ ⲙ̄ⲙⲁⲩ (= ⲟⲩⲛ̄ⲧ-ⲉⲧⲛ̄-ⲫⲡⲓⲥⲧⲓⲥ ⲙ̄ⲙⲁⲩ) Matt 17:20 "If you have faith."

Fully Vocalized Spelling of the Reduced Forms

1	ⲟⲩⲛ̄ⲧⲁ-ⲓ̈-	1	ⲙⲛ̄ⲧⲁ-ⲓ̈-
2	ⲟⲩⲛ̄ⲧⲁ-ⲕ-	2	ⲙⲛ̄ⲧⲁ-ⲕ-
	ⲟⲩⲛ̄ⲧⲉ-ⲫ-		ⲙⲛ̄ⲧⲉ-ⲫ-
3	ⲟⲩⲛ̄ⲧⲁ-ϥ-	3	ⲙⲛ̄ⲧⲁ-ϥ-
	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 ⲇⲉ | 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-ⲫⲩⲟⲙ-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)

ⲡϩⲟⲕ | ⲟⲩⲛ̄ⲧⲉ-ⲧⲉϥⲙⲁⲧⲟⲩ 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 (ϥ, ⲥ, ⲩ) can be expanded by an entity term later in the clause. The expansion element is mediated by ⲛ̄ⲑⲓ-.

ⲟⲩⲛⲧ-ϥ̄-ⲫⲉⲝⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲛⲑⲓ-ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲉ-ⲫⲕⲁ-ⲫⲛⲟⲃⲉ 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-ⲥϥ-ϥ̄ 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 (-ϥ 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"; ϣ̄ϣⲉ ⲇⲉ ⲉ-ⲑⲣⲉϥ-ϣⲱⲡⲉ ⲉ-ⲩⲛ̄ⲧⲁ-ϥ 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-ⲑⲡⲓⲥⲧⲟⲥ ϩⲛ̄-ⲟⲩⲕⲟⲩⲓ̈ ϣⲱⲡⲉ ⲉ-ⲩⲛ̄ⲧ-ⲕ̄-ⲑⲉϫⲟⲩⲥⲓⲁ 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-ⲟⲩⲛⲧⲉⲑ-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-ⲑⲡⲓⲥⲧⲓⲥ ⲛⲏ-ⲧⲛ̄ Mark 4:40 "Do you *not yet have* faith?"; ⲉ-ⲑⲣⲉϥ-ⲕⲱ ⲛⲁ-ϥ ⲙ̄-ⲡⲱⲛϩ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ-ϥ̄ John 5:26 "*For Him to have* life in Himself"; ⲉ-ⲩ-ⲁⲛⲁⲅⲕⲏ ⲧⲉ ⲉ-ⲡⲁⲓ̈ ⲉ-ⲑⲕⲱ ⲛⲁ-ϥ ⲙ-ⲡ-ⲉⲧϥ̄-ⲛⲁ-ⲧⲁⲗⲟ-ϥ ⲉϩⲣⲁⲓ̈ 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 ⲛ̄ϭⲓ-, cf. **388**)

SUBJECT (POSSESSOR)	DIRECT OBJECT (POSSESSED)	
	Non-personal Entity Term	Personal Morph
Non-personal entity term	*(a)* ⲟⲩⲛ̄ⲧⲉ-ⲡⲓⲱⲧ ⲡⲱⲛϩ̄[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-ϥ-ⲉ[3] "Which you (fem.) have" (Such-that have-it[ϥ]-you[ⲉ]) *Object + Subject*
	(d1) ⲟⲩⲛ̄ⲧⲁ-ⲓ̈ ⲇⲉ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲟⲩⲱϣ[4] "I have a desire" *Subject + Object* *(d2)* ⲟⲩⲛϯ-ⲧⲉϫⲟⲩⲥⲓⲁ[6] "I have the power" *Subject + Object* variant spelling: ⲟⲩⲛⲧⲁⲓ̈-ⲧⲉϫⲟⲩⲥⲓⲁ	*(e)* ⲟⲩⲛ̄ⲧⲁ-ⲥ-ⲥⲉ[5] "She (ⲥ) has them (ⲥⲉ)" *Subject + Object* . . . . .

[1]ⲛ̄ⲑⲉ ⲅⲁⲣ ⲉⲧⲉ-ⲩⲛ̄ⲧⲉ-ⲡⲓⲱⲧ ⲡⲱⲛϩ ϩⲣⲁⲓ̈ 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"; ⲧ̅ⲙⲛⲧ̅-ⲁ̅ⲅⲁⲑⲟⲥ ⲉ̅ⲧⲉ-ⲟⲩⲛ̅ⲧⲁ-ϥⲥ̅-ⲡ̅ⲛⲟⲩⲧⲉ ⲉ̅ϩⲟⲩⲛ ⲉ̅-ⲛ-ⲉⲧ[θ]·ⲡⲏⲧ ⲉ̅ϩⲟⲩⲛ ⲉ̅ⲣⲟ-ϥ ϩⲛ̅-ⲟⲩⲙⲛ̅ⲧ̅-ϩⲁⲕ (collated) ApophPatr 191 (Chaîne 49:15–16 = Z 322:14–15) "The goodness that God has towards those who soberly flee to Him" [3]ⲡⲟⲩⲱϣ ⲉⲧⲉ-ⲟⲩⲛ̅ⲧⲁ-ϥ-ϥ ⲉϩⲟⲩⲛ ⲉⲣⲟ-[θ] ⲛ̅ⲑⲉ ϩⲱⲱⲧ-ⲉ ⲙ̅-ⲡⲟⲩⲱϣ ⲉⲧⲉ-ⲟⲩⲛ̅ⲧⲁ-ϥ-ⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ϥ (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" [4]ⲉ-ⲩⲛ̅ⲧⲁ-ⲓ̈ ⲇⲉ ⲙ̅ⲙⲁⲩ ⲛ̅-ⲟⲩⲟⲩⲱϣ ⲉ-[θ]ⲉⲓ̅ ϣⲁⲣⲱ-ⲧⲛ̅ Rom 15:23 "And since I have longed to come to you" (Having a wish to come to you) [5]ⲛ-ⲉⲧⲉ-ⲩⲛ̅ⲧⲁ-ⲥ-ⲥⲉ (textual var. -ⲥⲟⲩ) ⲧⲏⲣ-ⲟⲩ Mark 5:26 "All (pl.) that she had" [6]ⲟⲩⲛ̅†-ⲧⲉϫⲟⲩⲥⲓⲁ ⲉ-[θ]ⲕⲁⲗ-ⲥ John 10:18 "I have power to lay it down." Similarly, ⲉ-ⲙ̅ⲛ̅ⲧⲁ-ⲓ̈-[θ]ⲁⲅⲁⲡⲏ ⲇⲉ ⲙ̅ⲙⲁⲩ I 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 ⲇⲉ; e.g. ⲛⲉ-ⲟⲩⲛ̅ⲧⲉ-ⲧϣⲟⲣⲡ̅ ⲙⲉⲛ ϩⲉⲛⲁⲓⲕⲁⲓ-ⲱⲙⲁ ⲛ̅-ϣⲙ̅ϣⲉ Heb 9:1 "Now the first one had regulations for worship."

(b) Base with reduced vocalization (ⲟⲩⲛ̅ⲧ= etc. **386**) + penultimate personal object morph (-ⲉ-, -ⲉⲥ-, -ⲥ-, -ⲥϥ̅-, -ϥ-, -ϥⲥ-) **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 ⲟⲩⲛ̅ⲧ(ⲁ)= and functioning as resumptive morph. E.g. ⲛ̅ⲕⲁ ⲛⲓⲙ ⲉⲧⲉ-ⲩⲛ̅ⲧ-ⲉⲥ-ⲡⲁⲉⲓⲱⲧ (textual vars. ⲟⲩⲛ̅ⲧ-ⲥ-, ⲩⲛ̅ⲧ-ⲉ-, ⲟⲩⲛⲧⲁ-ϥ-, ⲟⲩⲛ̅ⲧⲁ-ϥⲥ̅-) (collated) John 16:15 πάντα ὅσα ἔχει ὁ πατήρ "All that my Father has"; ⲉ-ⲙ-ⲡⲓϩⲱⲃ ⲁⲛ ⲛ̅-ⲟⲩⲱⲧ ⲡⲉⲧⲉ-ⲟⲩⲛ̅ⲧ-ⲉ-ⲙ̅ⲙⲉⲗⲟⲥ 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 ⲟⲩⲛ̅ⲧⲁ= functions as resumptive morph. A subject expansion is mediated not by ⲛ̅ⲟⲓ- but by ⲛ̅- **203.** E.g. ⲛ̅ⲕⲁ ⲛⲓⲙ ⲉ̅ⲧⲉ-ⲟⲩⲛ̅ⲧⲁ-ⲥϥ-ϥ̅ ⲙ̅-ⲡⲣⲱⲙⲉ Job 2:4 "All that a man has" (Every thing such-that has-it-he ⲙ̅- 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 ⲛ̅-. If present, ⲙ̅ⲙⲁⲩ usually stands between subject and object. E.g. ⲟⲩⲛ̅ⲧⲁ-ⲓ̈ ⲛ̅-ⲟⲩⲡⲣⲟⲫⲏⲧⲓⲁ I Cor 13:1 "I have prophetic powers"; ⲟⲩⲛ̅ⲧⲁ-ⲓ̈ ⲙ̅ⲙⲁⲩ ⲛ-ⲟⲩⲃⲉⲕⲉ I Cor 9:17 "I have a reward."

(d2) Conjugated base with reduced vocalization (ⲟⲩⲛ̅†-, ⲟⲩⲛ̅ⲧⲕ̅-, etc. **386**) + non-personal direct object suffixed to the conjugated base; e.g.

ⲟⲩⲛ̄ⲧ-ⲕ̄-ⲟⲩϣⲟⲩϣⲟⲩ 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-ϥ-ⲛⲉϥϣⲏⲣⲉ ϩⲛ̄-ⲟⲩϩⲩⲡⲟⲧⲁⲅⲏ 1 Tim 3:4 "Keeping his children in submission"; ⲛ-ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ⲩ-ⲓ̄ⲥ̄ 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-ⲫⲭⲣⲏⲙⲁ 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	-ϥ or -ⲥϥ (masc.) -ⲥ (fem.)	-ⲥⲉ or -ⲥⲟⲩ

Further examples: ⲟ̂ⲩ ⲅⲁⲣ ⲡⲉⲧⲉ-ⲟⲩⲛⲧⲁ-ⲉⲓ-ϥ Ps 72(73):25 "For what have I?"; ⲡ-ⲉⲧⲉ-ⲩⲛ̄ⲧⲉ-ⲉ-ϥ John 4:18 "He whom you (-ⲉ-) have"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ-ⲧⲏ-ⲧⲛ-ϥ̄ 2 Cor 8:11 "What you have"; ⲡⲕⲁⲣⲡⲟⲥ ⲉ-ⲛⲉ-ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ-ⲉϥ Rom 6:21 "The profit that you had"; ⲙⲛⲧⲁ-ⲩ-ϥ ShIII 90:18 "They do not have it"; ⲡⲕⲉ ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ϥ-ⲥϥ̄ Matt 13:12 "Even what he has"; ⲉ-ⲟⲩⲛⲧⲁ-ϥ-ⲥ ϩⲛ-ⲛ-ⲉⲧ⁰-ⲕⲁ-⁰ⲙⲁ ⲛⲁ-ϥ (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-ϥ Acts 25:19 "The things that they have against him"; ⲉ-ⲙⲛ̄ⲧⲁ-ϥ-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. ⲉϣⲱⲡⲉ ⲁⲉ ⲉ-ⲟⲩⲛⲧ-ⲕ̄-ⲟⲩϩⲟⲙⲛ̄ⲧ̄ 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-ⲡⲉϥϫⲟⲉⲓⲥ 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 ⲉⲣⲟ= ⲛ̄-/ⲉⲣⲟ= 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-ϩⲛⲟⲩⲛⲉ 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-ϩⲟⲙ 'be able', cf. **394.**

Further examples: ϫⲉ-ⲉⲡⲓⲇⲏ ⲡⲉⲗⲱⲥⲥⲟⲕⲟⲙⲟⲛ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ ⲛ̄-ⲓ̈ⲟⲩⲁⲁⲥ John 13:29 "Because Judas had the money box" (proper noun as possessor); ⲟⲩⲛ-ϩⲃⲁⲗ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲛⲁⲩ ⲉⲃⲟⲗ | ⲟⲩⲛ-ϩⲙⲁⲁϫⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲥⲱⲧⲙ̄ | ⲣⲱ-ⲟⲩ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ϣⲁϫⲉ | ϣⲁⲁⲛⲧ-ⲟⲩ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ϣⲱⲁⲙ̄ | ⲛⲉⲩⲃⲓϫ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ϭⲟⲙϭⲙ̄ | ⲛⲉⲩ-ⲟⲩⲉⲣⲏⲧⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲉⲩ-ⲙⲟⲟϣⲉ 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-ϩⲉⲛϭⲱⲃⲉ 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-ϣⲧⲏⲛ 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 ⲛ̄ⲙⲁ-ϥ John 10:20 "He has a demon"; ⲛⲉ-ⲩⲛ̄-ⲟⲩⲛⲟϭ 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-ϩⲕⲁⲇⲟⲥ ⲛ̄ⲧⲟⲟⲧ-ⲕ̄ John 4:11 "You do not have a jar"; ⲉ-ⲟⲩⲛ-ϩⲕⲓⲑⲁⲣⲁ ⲛⲧⲙ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ Rev 5:8 "Each holding a harp"; ⲟⲩⲛ̄-ϩⲟⲙ ⲙ̄ⲙⲟ= ⲉ- "Be able to" (Have capacity to), e.g. ⲟⲩⲛ̄-ϩⲟⲙ ⲙ̄ⲙⲟ-ⲕ ⲉ-ϩⲧ̄ⲃ̄ⲃⲟ-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-ϩⲙⲁⲁϫⲉ ⲙ̄ⲙⲁⲩ ⲉ-ϩⲥⲱⲧⲙ̄ Luke 8:8 "The person who has ears to hear" (= ⲡ-ⲉⲧⲉ-ⲟⲩⲛ-ϩⲙⲁⲁϫⲉ ⲙ̄ⲙⲟ-ϥ ⲉ-ϩⲥⲱⲧⲙ̄ Luke 14:35)

(b) *Prepositional complements of* ϣⲱⲡⲉ/ϣⲟⲟⲡ 'be' function like those in *(a)* above.

Examples: ⲙⲛ̄-ⲟⲩⲛⲟⲩⲉ ⲇⲉ ϣⲟⲟⲡ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ϥ̄ Matt 13:21 "He has no root in himself" (Root does not exist in him); ⲡ-ⲉⲛⲧ-ⲁ-ⲗⲉⲅⲉⲱⲛ ϣⲱⲡⲉ ⲛⲙ̄ⲙⲁ-ϥ Mark 5:15 "The man who had (the demon named) Legion." Especially typical is ϣⲱⲡⲉ/ϣⲟⲟⲡ ⲛⲁ= 'have': ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧ-ϣⲟⲟⲡ ⲛⲁ-ϥ Matt 13:46 "All that he had"; ⲁ-ⲡ-ⲉⲧⲉ-ϣϣⲉ ϣⲱⲡⲉ ⲛⲁ-ⲓ ⲉ-ⲧⲣⲁ-ⲥϩⲁⲓ ⲛⲏ-ⲧⲛ̄ Jude 3 "I had need (ⲡ-ⲉⲧⲉ-ϣϣⲉ) 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 ⲇⲉ ⲁⲛⲓ̄-ⲡⲁ-ⲡⲉⲭ̅ⲥ̅ 1 Cor 1:12 "I belong to Christ"; ⲧⲱ-ⲟⲩ ⲧⲉ ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲛ̄-ⲙ̄ⲡⲏⲩⲉ Matt 5:3 "Theirs is the kingdom of the heavens"; ⲡϣⲁϫⲉ 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 ⲉⲧ⁰-ⲛ̄ⲧⲁ-ϥ (etc.) or ⲉⲧⲉ-ⲟⲩⲛ̄ⲧⲁ-ϥ-ⲥϥ̄ (etc.) **390[e]**

Examples: ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧ⁰-ⲛ̄ⲧⲁ-ϥ Matt 13:44 "All that he has"; ⲡ-ⲉⲧ⁰-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. ⲧϣⲡⲟ ⲛⲁ=, the Class V causative verb **193** corresponding to ϣⲱⲡⲉ 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-ⲟⲓⲱⲧ 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-ⲡⲣⲟⲫⲏⲧⲏⲥ 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-ⲟⲃⲟⲙ ⲛ̄-/ⲙ̄ⲙⲟ= [power exists in . . .], like expressions of constituent membership **393(a)**; negation, (ⲙ̄)ⲙⲛ̄-

ⲟⲩⲛ̄-ⲟⲃⲟⲙ ⲛ̄- *actor* ⲉ-ⲟ*action*
ⲟⲩⲛ̄-ϣⲃⲟⲙ ⲛ̄- *actor* ⲉ-ⲟ*action* (for ϣ-, cf. **184[c]**)

All four conversions occur (focalizing only in the negative?).

Examples: ⲟⲩⲛ̄-ⲟⲃⲟⲙ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲉ-ⲟⲧⲟⲩⲛⲉⲥ-ϩⲉⲛϣⲏⲣⲉ ⲛ̄-ⲁⲃⲣⲁϩⲁⲙ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉⲓⲱⲛⲉ Matt 3:9 "God is able from these stones to raise up children to Abraham"; ⲙⲛ̄-ϣⲃⲟⲙ ⲙ̄ⲙⲟ-ⲓ ⲉ-ⲟⲙⲟⲟϣⲉ ApophPatr 182 (Chaîne 45:11) "I cannot walk"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̄-ⲟⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ ⲉ-ⲟϥⲓ 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-ⲥⲟⲡ ⲧⲉⲣⲟⲙⲡⲉ ⲉ-ⲙⲛ̄-ϣⲃⲟⲙ ⲉⲛⲉϩ ⲉ-ⲟϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧ⁰-

ⲛⲁ-ϯ-ⲡⲉⲩⲟⲩⲟⲓ 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)* ⲉϣⲁⲭⲉ-ⲟⲩⲛ̄-ϣϭⲃⲟⲙ Rom 12:18 "If possible"; *(ii)* ⲟⲩⲣⲱⲙⲉ ⲉ-ⲩⲛ̄ⲧ-ϥ̄-ⲡϣⲁⲭⲉ ⲉ-ⲩⲛ̄-ϑⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ ϩⲉⲛ-ⲛⲉⲅⲣⲁⲫⲏ Acts 18:24 "An eloquent man, well versed in the scriptures"; *(iii)* ⲉ-ⲛⲉ-ⲟⲩⲛ-ϑⲃⲟⲙ ⲉ-ϑⲕⲁ-ⲡⲉⲓⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲛ̄ⲥⲁⲃⲏⲁ ⲭⲉ-ⲁϥ-ⲉⲡⲓⲕⲁⲗⲉⲓ ⲙ̄-ⲡ̄ⲣ̄ⲣⲟ Acts 26:32 "This man could have been set free if he had not appealed to Caesar"; *(iv)* ⲙ̄ⲙⲛ̄-ϣϭⲃⲟⲙ ⲉ-ϑⲧⲣⲉϥ-ⲣ̄-ϑⲙⲁⲑⲏⲧⲏⲥ ⲛⲁ-ⲓ̈ 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)** ϭⲙ̄-ϑⲃⲟⲙ [find-power]

Actor (. . .) ϭⲙ̄-ϑⲃⲟⲙ ⲉ-ϑ*action*
Actor (. . .) (ⲉ)ϣ-ϭⲙ̄-ϑⲃⲟⲙ ⲉ-ϑ*action*

occurs in both durative and non-durative environments.

Examples: ⲛ̄ⲧⲉⲣⲉϥ-ⲉ̈ⲓ ⲇⲉ ⲉⲃⲟⲗ ⲙ̄ⲡϥ̄-ⲉϣ-ϭⲙ̄-ϑⲃⲟⲙ ⲉ-ϑϣⲁⲭⲉ ⲛⲙⲙⲁ-ϥ Luke 1:22 "And when he came out, he could not speak to them"; ⲁϥ-ⲁⲣⲭⲉⲥⲑⲁⲓ ⲛ̄-ⲧⲁϣⲉ-ϑⲟⲓϣ ⲛ̄-ϩⲁϩ ⲁⲩⲱ ⲉ-ϑⲥⲣ̄-ⲡϣⲁⲭⲉ ϩⲱⲥⲧⲉ ⲛϥ̄-ⲧⲙ̄-(textual var. ⲧⲙ̄-ⲉϣ-)ϭⲙ̄-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"; ⲭⲉ-ϧⲛⲉ-ϣ-ϭⲙ̄-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-ϥ̄ | ⲙ̄ⲡⲉⲥ-ϭⲙ̄-ϑⲃⲟⲙ ⲇⲉ Mark 6:19 "She wanted to kill him; but she could not"; ⲟⲩⲣⲟ ⲉϥ-ⲟⲩⲱⲛ ⲉ-ⲙⲛ-ⲗⲗⲁⲩ ⲛⲁ-ⲉϣ-ϭⲙ-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–/ϩⲛⲁϣ, ϩⲁⲡⲥ, ⲅⲉⲛⲟⲓⲧⲟ, ⲉϫⲉⲥⲧⲓ, ⲯⲯⲉ, ϩⲁⲙⲟⲓ)

See chapter 22

Part 3

Complex Clause Patterning

19 *The Conversions: Relative, Circumstantial, Preterit, and Focalizing*

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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 (ⲛ̄ⲧⲉϊϩⲉ), 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 ⲙ̄ⲙⲟ-ϥ " . . . 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$^{\emptyset}$-
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* ϯ-ⲥⲱⲧⲡ, *preterite conversion* ⲛⲉ-ⲓ̈-ⲥⲱⲧⲡ)

		Relative	Circumstantial and Focalizing	Preterit
Sing.	1	ⲉϯ- (ⲉⲧ= + -ⲓ-)	ⲉⲓ̈-	ⲛⲉⲓ̈-
	2	ⲉⲧⲕ̄-	ⲉⲕ-	ⲛⲉⲕ-
		ⲉⲧⲉ-, var. ⲉⲧⲉⲣⲉ-	ⲉⲣⲉ-	ⲛⲉⲣⲉ-
	3	ⲉⲧϥ̄-	ⲉϥ-	ⲛⲉϥ-
		ⲉⲧⲥ̄-	ⲉⲥ-	ⲛⲉⲥ-
Pl.	1	ⲉⲧⲛ̄-	ⲉⲛ-, var. ⲛ̄-	ⲛⲉⲛ-
	2	ⲉⲧⲉⲧⲛ̄-	ⲉⲧⲉⲧⲛ̄-	ⲛⲉⲧⲉⲧⲛ̄-
	3	ⲉⲧⲟⲩ-	ⲉⲩ-	ⲛⲉⲩ-
		ⲉⲧ$^{\emptyset}$- **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 ⲁⲛⲛ̄– etc.	.....	×	×[1]	.....[2]
Containing ⲡⲉ etc.	×	×	×	.....[3]
Durative sentence				
Patterns 1 and 2 **320**	×	×	×	×
Pattern 3 ⲟⲩⲛ̄–/ⲙⲛ̄– **324**	×	×	×	×
Non-durative conjugation				
ⲁϥ–/ⲙ̄ⲡϥ– **334**	×	×	×	×
ⲙ̄ⲡⲁⲧϥ– **336**	×	×	×	.....
ϣⲁϥ–/ⲙⲉϥ– **337**	×	×	×	×[4]
ⲉϥⲉ– **338**	.....	.....	.....	.....
ⲛ̄ⲛⲉϥ– **338**	×	×	.....	.....
Suffixally conjugated verboids				
In initial ⲛⲁ or ⲛⲉ **376**	×	×	×	×
ⲛⲁⲓⲁⲧ= **378**	×	×	.....	×
ϩⲛⲉ– **379**	×	×	.....	×
ⲙⲉϣⲁ= **381**	×	.....	.....	.....
ⲟⲩⲉⲧ– **382**	.....	×	.....	.....
ⲟⲩⲛ̄ⲧⲉ–/ⲙ̄ⲙⲛ̄ⲧⲉ– **383**	×	×	×	×
Cleft sentence Pattern 1 **464**	×	×	×	.....[5]
ⲟⲩⲛ̄–/ⲙⲛ̄– **477**	×	×	×	×
Impersonal predicate **487, 488**	×	×	×	×
ⲟⲩⲟⲓ ⲛ̄– **244**	×	×	×	×
ⲙ̄ⲙⲟⲛ, 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. ⲙⲉϥ–? [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.) ⲛ̅ⲧ–ⲁ⸗	**417**[1]

[1]ⲉⲛⲉ–ⲛ̅ⲧ–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 ϣⲁⲣⲉ– **337** (var. ⲉⲧⲉ–ϣⲁⲣⲉ–) (aorist affirmative) and as secondary converter of the preterit conversion (var. ⲉⲧⲉ–) **401**
- ⲉⲛⲧ– (common var. ⲛ̅ⲧ–): 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**; ⲙ̅ⲡⲉ– **334** (past tense negative); ⲙ̅ⲡⲁⲧⲉ– **336**; ⲙⲉϣⲁ⸗ **381**; ⲛⲁⲓⲁⲧ⸗ **378**; ⲛ̅ⲛⲉ– **338** (optative negative); ⲛⲁⲛⲟⲩ– etc. under conditions described in **376**; ⲟⲩⲟⲓ ⲛ̅– **244**; ⲟⲩⲛ̅–/ⲙⲛ̅– **477**; ⲟⲩⲛ̅ⲧⲉ–/ⲙⲛ̅ⲧⲉ– **383**; ϣⲁⲣⲉ–/ⲙⲉⲣⲉ– (affirm. var. ⲉ–ϣⲁⲣⲉ–) **337** (aorist); ϩⲛⲉ– **379**; and as secondary converter of the preterit conversion (var. ⲉ–) **401**

ⲛ̅ⲧ–: 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–ϣⲟⲟⲡ ⲁⲛ ShAmél II 418:7 "That which was non-existent"; ⲡⲉⲟⲟⲩ ⲉ–ⲛⲉ–ⲩⲛ̅ⲧⲁ–ⲓ–ϥ ϩⲁϩⲧⲏ–ⲕ ⲉ–ⲙⲡⲁⲧⲉ–ⲡⲕⲟⲥⲙⲟⲥ ϣⲱⲡⲉ John 17:5 "The glory that I had with Thee before the world came into being"; ⲡⲧⲱϣ 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 | ⲉϯ-ⲛⲁ-ⲃⲱⲕ ⲉⲣⲟ-ϥ "And the place where I am going" (John 8:21)
(And the place, for My part, | which I am going to)

ⲛ̄ⲑⲉ ⲛ̄ⲧⲟϥ | ⲉⲧϥ̄-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-ϣⲁⲏⲁ 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-ⲁϥ-ϯ ⲛⲁ-ⲛ Acts 11:17 "As He gave to us too (Just as, us too, He gave to us)"; ⲕⲁⲧⲁ-ⲑⲉ ϩⲱⲱ-ϥ 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-ϥ ϩⲛ̄-ⲙ̄ⲙⲁ ⲛ̄-ϣⲁ "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-ⲙ̄ⲛ-ⲙ̄ⲛ̄ⲧ-ⲗⲏⲥⲧⲏⲥ ϣⲟⲟⲡ̀ ShChass 39:30–32 "For just as no thievery exists."

404 The *'simple attributive clause' construction*

ⲡϣⲏⲛ ⲉⲧ-ⲛⲁⲛⲟⲩ -ϥ "The tree that is good, The good tree"
ⲟⲩϣⲏⲛ ⲉ-ⲛⲁⲛⲟⲩ -ϥ "A tree that is good, A good tree"
(i) (ii) (iii)

contains three essential elements:

i. *Antecedent,* the nucleus of the construction (ⲡϣⲏⲛ, ⲟⲩϣⲏⲛ)

ii. *Converter (relative or circumstantial),* followed by the rotation of the converted clause (ⲉⲧ–ⲛⲁⲛⲟⲩ–ϥ, ⲉ–ⲛⲁⲛⲟⲩ–ϥ)

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 (ⲡϣⲏⲛ ⲉⲧ–ⲛⲁⲛⲟⲩ–ϥ). 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–, ϣϣⲉ, ⲙⲉϣϣⲉ, and ⲥ–ⲁⲟⲕⲉⲓ 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–, ∅, etc.) by the circumstantial; after . . . ⲛⲓⲙ and ⲟⲩⲟⲛ ⲛⲓⲙ, cf. **60**; after bare specifier, **65(iv)**.

(a)	ⲡⲣⲱⲙⲉ	ⲉⲧⲉⲣⲉ–ⲧⲉϥϭⲓϫ ⲙⲟⲟⲩⲧ (Mark 3:3, textual var. ⲉⲣⲉ–)
(b)	ⲟⲩⲣⲱⲙⲉ	ⲉⲣⲉ–ⲧⲉϥϭⲓϫ ϣⲟⲩⲱⲟⲩ (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: ⲡⲉϊϣⲁϫⲉ ⲉⲛⲧ–ⲁ–ϥ–ϣⲱⲡⲉ Luke 2:15 "This saying that has come to pass" (This saying + CONVERTER + *it* has come to pass); (ⲟ)ⲩⲣⲱⲙⲉ ⲉ–ⲁ–ϥ–ϫⲟ ⲛ̄–ⲟⲩϭⲣⲟϭ Matt 13:24 "A person who sowed seed" (A person + CONVERTER + *he* sowed seed); ⲙⲱϋⲥⲏⲥ ⲛ̄ⲧ–ⲁⲩ–ⲁⲣⲛⲁ ⲙ̄ⲙⲟ–ϥ Acts 7:35 "Moses whom they refused" (Moses + CONVERTER + they refused *him*); ⲟⲩⲣⲱⲙⲉ ⲉ–ⲁⲩ–ⲧⲟϣ–ϥ 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–ⲟⲩϣⲉⲉⲣⲉ 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. ⲡⲉⲧⲛ̅ϣⲏⲣⲉ ⲉⲧⲉⲧⲛ̅-ϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ-ⲁⲛ-ϫⲡⲟ-ϥ ⲉϥ-ⲟ ⲛ̅-ϑⲃⲗ̅ⲗⲉ 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-ⲁϥ-ⲁⲁ-ϥ 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 ⲁⲛⲛ̅-ⲟⲩⲣⲱⲙⲉ ⲉⲓ-ϣⲟⲟⲡ ϩⲁ-ⲟⲩⲉϫⲟⲩⲥⲓⲁ Luke 7:8 "For I, for my part, am a man set under authority"; ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲁϣⲏⲣⲉ ⲡⲁⲙⲉⲣⲓⲧ ⲉⲛⲧ-ⲁⲓ-ⲟⲩⲱϣ ⲛ̅ϩⲏⲧ-ⲕ̅ Luke 3:22 "It is You who are My Son, My beloved in whom I have been pleased"; ⲱ̅ ⲡⲣⲱⲙⲉ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲕ̅-ⲕⲣⲓⲛⲉ Rom 2:1 "O fellow, whoever you are, you who judge another"; ⲛ̅ⲧⲕ̅-ⲟⲩⲥⲁϩ ⲉ-ⲁⲕ̅-ⲉ̅ⲓ ⲉⲃⲟⲗ ϩⲓⲧⲛ̅-ⲡⲛⲟⲩⲧⲉ John 3:2 "You are a teacher come from God"; ⲛⲁⲓ ⲛ̅ⲧ-ⲁⲧⲉⲧⲛ̅-ϫⲓ ⲙ̅-ⲡⲛⲟⲙⲟⲥ Acts 7:53 "You who have received the Law"; ⲡⲉⲓϣⲁϫⲉ ⲉⲛⲧ-ⲁϥ-ϣⲱⲡⲉ Luke 2:15 "This saying that has come to pass"; ⲛⲣⲱⲙⲉ ⲉⲛⲧ-ⲁⲕ-ⲥⲟⲡⲥ̅ 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-ϩⲛ̅-ⲙ̅ⲡⲏⲩⲉ "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-ϩⲛ̅-ⲙ̅ⲡⲏⲩⲉ
ⲡⲉⲧⲛ̅ⲉⲓⲱⲧ ⲉⲧ$^{\emptyset}$-ϩⲛ̅-ⲙ̅ⲡⲏⲩⲉ
"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-ⲛ̅-ϥ- . . . ⲁⲛ/ⲉⲧⲉ-ⲛ̅-ⲥ- . . . ⲁⲛ/ⲉⲧⲉ-ⲛ̅-ⲥⲉ- . . . ⲁⲛ, cf. **320.**

Further examples: ⲡⲉϣⲧⲟⲣⲧⲣ ϣⲏⲙ ⲉⲧ$^{\emptyset}$-ϩⲛ̅-ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ShIII 30:10 "The little incident in the church"; ⲧⲟⲣⲅⲏ ⲉⲧ$^{\emptyset}$-ⲛⲁ-ϭⲱⲗⲡ ⲉⲃⲟⲗ ϩⲛ̅-ⲧⲡⲉ ShIII 17:16 "The wrath that is going to appear out of heaven"; ⲱ̅ ⲛ̅ⲣⲱⲙⲉ ⲉⲧ$^{\emptyset}$-ⲛ̅ⲕⲟⲧⲕ̅ 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)"; ⲛ̅ⲓⲟⲩⲁⲁⲓ̈ ϭⲉ ⲉⲧ$^{\emptyset}$-ϩⲙ̅-ⲡⲏⲓ̈ ⲛ̅ⲙ̅ⲙⲁ-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-ⲟⲩⲛ̅-ⲟⲩϩⲗ̅ⲗⲟ ϩⲛ̅-ⲛ̅ⲣⲓ ⲛ̅-ϑⲣⲉϥ-ϣⲛ̅-ϑϩⲓⲥⲉ ⲉⲣ-ⲫⲟⲣⲉⲓ (= ⲉⲛⲧ-ⲁϥ-ⲫⲟⲣⲉⲓ) ⲛ̅-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]ⲗ̅ⲗⲟ ⲉⲣ-ϣⲁϫⲉ (= ⲉⲛⲧ-ⲁϥ-ϣⲁϫⲉ) ⲛ̅ⲙ̅ⲙⲁ-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 (ⲛ̅ϩⲏⲧ=, ⲙ̅ⲙⲟ=, ⲙ̅ⲙⲁⲩ).

(b) After a *definite* antecedent of time or manner, both relative and circumstantial attributive clauses occur indifferently.

Examples: *time* ⲡⲛⲁⲩ ⲉⲛⲧ-ⲁϥ-ⲙ̅ⲧⲟⲛ ⲛ̅ϩⲏⲧ-ϥ̅ John 4:52 "The hour that he recovered in"; ϣⲁ-ⲡⲉϩⲟⲟⲩ ⲉⲧⲉⲣⲉ-ⲛⲁⲓ ⲛⲁ-ϣⲱⲡⲉ Luke 1:20 "Until the day that these things come to pass"; ϩⲙ̅-ⲡⲥⲏⲩ ⲉⲧⲉ-ⲙⲡⲁϥ-ⲥⲃⲧⲱⲧ-ϥ ⲉ-ϯⲟ̀ⲣⲏ ShBM 212 93*b*:3–4 "In the season that he has not yet gotten ready to dig"; ϩⲛ̅-ⲟⲩⲟⲩⲛⲟⲩ ⲉ-ⲛ-ϥ̅-ⲥⲟⲟⲩⲛ̅ ⲙ̅ⲙⲟ-ⲥ ⲁⲛ Matt 24:50 "At an hour he does not know"; ⲛ̅-ⲛⲉϩⲟⲟⲩ ⲅⲁⲣ ⲉⲛ-ϩⲛ̅-ⲧⲥⲁⲣⲝ̅ Rom 7:5 "For while (in the days when) we were in the flesh"; ⲟⲩⲛ-ⲟⲩⲟⲩⲛⲟⲩ ⲛⲏⲩ ⲉ-ⲛ-ⲧⲉⲧⲛⲁ-ⲟⲩⲱϣⲧ̅ ⲁⲛ ⲙ̅-ⲡⲓⲱⲧ John 4:21 "An hour is coming when you will not worship the Father"; ⲙ̅-ⲡⲉⲩⲟⲉⲓϣ ⲉⲓ̈-ⲟ ⲛ̅-ϯⲕⲟⲩⲓ̈ ⲛⲉⲉⲓ-ϣⲁϫⲉ ⲡⲉ ϩⲱⲥ-ϯⲕⲟⲩⲓ̈ 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"; ⲛ̅ⲑⲉ ⲟⲛ ⲉⲣⲉ-ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲣ̅-ϯⲙⲛ̅ⲧⲣⲉ ⲛⲁ-ⲓ̈ Acts 22:5 "As the high priest bears me witness"; ⲛ̅ⲑⲉ ⲉⲧⲉ-ⲛⲉⲩ-[i.e. ⲛ̅ⲛⲉⲩ-]ⲉϣ-ⲙⲉϣⲧ̅-ⲛ̅ϩⲁⲡ ⲙ̅-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-ⲥⲱⲧⲙ̅ 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-ϣⲡ̅-ϩⲁϩ ⲛ̅-ϩⲓⲥⲉ ⲉⲣⲱ-ⲧⲛ̅ "Mary, who has worked hard among you" (Rom 16:6)

ⲉⲡⲁⲫⲣⲁ ⲡⲙⲉⲣⲓⲧ ⲡⲉⲛϣⲃⲣ̅-ϩⲙ̅ϩⲁⲗ ⲡⲁⲓ̈ ⲉ-ⲩⲡⲓⲥⲧⲟⲥ ϩⲁⲣⲱ-ⲧⲛ̅ ⲡⲉ ⲛ̅-ⲇⲓⲁⲕⲟⲛⲟⲥ ⲙ̅-ⲡⲉⲭ̅ⲥ̅ "Beloved Epaphras our fellow servant, who is a faithful minister of Christ on your behalf" (Col 1:7)

(b) ⲧⲉⲣⲧⲓⲟⲥ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲥϩⲁⲓ̈ ⲛ̅-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–ⲥⲁⲛⲟⲩϣ–ϥ ⲛϩⲏⲧ–ϥ Luke 4:16 "Nazareth, *where* He was brought up" Ναζαρά οὗ ἦν τεθραμμένος; ⲛⲁ–ϯⲡⲉ ⲡⲙⲁ ⲉⲧⲉⲣⲉ–ⲡⲉⲭ̅ⲥ̅ ⲛ̅ϩⲏⲧ–ϥ 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*, ⲡⲉⲕⲟⲩϫⲁⲉⲓ ⲡⲁⲓ ⲉⲛⲧ–ⲁⲕ–ⲥⲃ̅ⲧⲱⲧ–ϥ Luke 2:30–31 "Thy salvation, which Thou hast prepared": ⲡⲣⲓⲥⲕⲁ ⲙⲛ̅–ⲁⲕⲩⲗⲁ . . . ⲛⲁⲓ ⲉⲛⲧⲁ–ⲩ–ⲕⲱ ⲙ̅–ⲡⲉⲩⲙⲁⲕϩ̅ ϩⲁ–ⲧⲁⲯⲩⲭⲏ Rom 16:3–4 "Prisca and Aquila . . , who laid down their necks on behalf of my soul"; ⲡ–ⲉⲛⲧ–ⲁϥ–ⲥⲱⲛⲧ ⲡⲁⲓ ⲉⲧ⁰–ⲥⲙⲁⲙⲁⲁⲧ ϣⲁ–ⲛⲓⲉⲛⲉϩ Rom 1:25 "He who created, who (⁰-) is blessed forever"; ⲡⲓⲡⲥ̅ⲧⲁⲓ̈ⲟⲩ–ⲯⲓⲥ ⲛ̅–ⲇⲓⲕⲁⲓⲟⲥ ⲛⲁⲓ ⲉⲧⲉ–ⲛ̅–ⲥⲉ–ⲣ̅–⁰ϫⲣⲓⲁ ⲁⲛ ⲙ̅–⁰ⲙⲉⲧⲁⲛⲟⲓⲁ Luke 15:7 "The ninety-nine righteous persons, who need no repentance"; + *circumstantial*, ⲛⲉⲩⲟⲩⲏⲏⲃ . . . ⲛⲁⲓ ⲉⲣⲉ–ⲛⲉⲩⲁⲡⲛⲟⲩⲉ ⲃⲟⲗⲡ̅ ⲉⲃⲟⲗ Ep Jer 31 (30 Kasser) "Their priests . . . . whose heads are uncovered"; ⲧⲡⲟⲗⲓⲥ ⲉⲧⲉ–ⲩⲛ̅ⲧ–ⲥ̅–ⲥⲛ̅ⲧⲉ ⲙ̅ⲙⲁⲩ ⲧⲁⲓ̈ ⲉ–ⲡⲉⲥⲧⲉⲭⲛⲓⲧⲏⲥ ⲙⲛ̅–ⲡⲉⲥⲇⲏⲙⲓⲟⲩⲣⲅⲟⲥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ Heb 11:10 "The city which has foundations, whose builder and maker is God." *Non-def. antecedent: + relative*, ⲟⲩⲛⲁϩⲃ̅ . . . ⲡⲁⲓ ⲉⲧⲉ–ⲙ̅ⲡⲉ–ⲛⲉⲛⲉⲓⲟⲧⲉ ⲟⲩⲇⲉ ⲁⲛⲟⲛ ϣ–ⲃⲙ̅–⁰ⲃⲟⲙ ⲉ–⁰ϥⲓ ϩⲁⲣⲟ–ϥ Acts 15:10 "A yoke, which neither our ancestors nor we have been able to bear"; + *circumstantial*, (ⲟ)ⲩⲟⲡⲧⲁⲥⲓⲁ ⲛ̅–⁰ⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ⲉⲩ–ϫⲱ ⲙ̅ⲙ̇ⲟ–ⲥ ϫⲉ–ⲁϥ–ⲧⲱⲟⲩⲛ Luke 24:23 "A vision of angels, who said that He had arisen"; ⲗⲁⲁⲩ ⲛ̅–ⲥⲟⲫⲟⲥ . . . ⲡⲁⲓ ⲉϥ–ⲛⲁ–ϣ–ⲃⲙ̅–ⲃⲟⲙ ⲉ–⁰ⲇⲓⲁⲕⲣⲓⲛⲉ I Cor 6:5 "Any wise person, who can decide"; (ⲟ)ⲩⲥⲛⲃ . . . ⲡⲁⲓ ⲉ–ⲙⲡⲉ–ⲗⲁⲁⲩ ⲣ̅–ⲣⲱⲙⲉ ⲁⲗⲉ ⲉⲣⲟ–ϥ ⲉⲛⲉϩ 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–ⲙⲟⲟϣⲉ ⲁⲛ "Who do not walk"—to modify a personal morph: thus, ⲛ̅ϩⲏⲧ–ⲛ̅ ⲛⲁⲓ̈ ⲉⲧⲉ–ⲛ̅–ⲥⲉ–ⲙⲟⲟϣⲉ 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, ⲛ̅ⲧⲟϥ ⲡⲉⲧ⁰–ⲛⲁ–ⲃⲁⲡⲧⲓϫⲉ ⲙ̅ⲙⲱ–ⲧⲛ̅ . . . ⲡⲁⲓ ⲉⲧⲉⲣⲉ–ⲡⲉϥϩⲁ ϩⲛ̅–ⲧⲉϥⲃⲓϫ Luke 3:16–17 "It is *He* (ⲛ̅ⲧⲟϥ) who will baptize you . . . , He whose winnowing fork is in His hand"; ⲛ̅ϩⲏⲧ–ⲛ̅ ⲛⲁⲓ̈ ⲉⲧⲉ–ⲛ̅–ⲥⲉ–ⲙⲟⲟϣⲉ ⲁⲛ ⲕⲁⲧⲁ–⁰ⲥⲁⲣⲝ̅ Rom 8:4 "In us, who walk not according to the flesh"; + *circumstantial*, ⲛⲁⲛⲟⲩ–ⲥ ⲁⲛ ⲉ–⁰ϣⲱϫⲡ ⲉⲃⲟⲗ ⲛϩⲏⲧ–ⲟⲩ ⲛ̅–ⲟⲩⲣⲱⲙⲉ ⲛ̅–ⲟⲩⲱⲧ ⲛⲁⲓ̈ ⲉⲩϣⲁⲛ–ⲕⲁⲁ–ⲩ ⲉ–ⲩⲛ̅–⁰ⲃⲟⲙ ⲙⲙⲟ–ⲟⲩ ⲉ–⁰ⲑⲙⲕⲟ ⲙ̅–ⲡⲕⲁϩ̅ ⲧⲏⲣ–ϥ 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-ⲡϫⲟⲉⲓⲥ ⲡⲏⲥⲥⲉ ⲙ̅ⲙⲟ-ⲥ Heb 8:2 "The true tent, which the Lord set up"; ⲓ̅ⲥ̅ ⲡ-ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉϫⲥ̅ Matt 27:17 "Jesus who is called Christ"; ⲱ̅ ⲡⲣⲱⲙⲉ ⲡ-ⲉⲧⲕ̅-ⲕⲣⲓⲛⲉ Rom 2:1 "O fellow, you who judge"; ⲡⲉⲡⲛ̅ⲁ ⲛ̅-ⲧⲙⲉ ⲡ-ⲉⲧⲉ-ⲙ̅ⲙⲛ-ϣⲃⲟⲙ ⲙ̅-ⲡⲕⲟⲥⲙⲟⲥ ⲉ-ⲫ̀ϫⲓⲧ-ϥ̀ John 14:17 "The Spirit of truth, whom the world cannot receive"; *personal antecedent* ⲧⲛ̅-ⲛⲁ-ⲃⲱⲕ ⲅⲁⲣ ⲉϩⲟⲩⲛ ⲉ-ⲡⲉϥⲙⲁ ⲛ̅-ⲙ̅ⲧⲟⲛ ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ Heb 4:3 "For we, who have believed, will enter His place of rest"; ⲉⲣⲟ-ⲕ ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̅ⲧⲁ-ϥ ⲙ̅ⲙⲁⲩ ⲙ̅-ⲡⲥⲟⲟⲩⲛ 1 Cor 8:10 "You, a person of knowledge"

409 *Unconverted attributive clause after* ⲡⲁⲓ̈ + *adverbial premodifier.* When ⲡⲁⲓ̈/ⲧⲁⲓ̈/ⲛⲁⲓ̈ is immediately followed by a premodifying adverb or adverbial clause, the attributive often occurs in unconverted (basic) form.

Antecedent + ⲡⲁⲓ̈ + *Adverbial Premodifier* + *Unconverted Clause, with resumptive morph*

ⲡⲧⲃ̅ⲃⲟ | ⲡⲁⲓ̈ ⲁϫⲛ̅ⲧ-ϥ̀ ⲙⲛ̅-ⲫ̀ⲗⲁⲁⲩ ⲛⲁ-ⲛⲁⲩ ⲉ-ⲡϫⲟⲉⲓⲥ "Holiness, without which no one will see the Lord" (Heb 12:14)

Further examples: ⲓ̅ⲥ̅ ⲡⲁⲓ̈ ⲉ-ⲡⲙⲁ ⲙ̅-ⲡⲣⲁϣⲉ ⲉⲧⲫ̀-ⲕⲏ ⲛⲁ-ϥ ⲉϩⲣⲁⲓ̈ ⲁϥ-ϩⲩⲡⲟⲙⲓⲛⲉ ⲉ-ⲡⲉⲥⲣ̅ⲟ̅ⲥ̅ Heb 12:2 "Jesus, who instead of the joy that was set before Him endured the cross"; ⲡⲉⲛⲥⲟⲛ ⲧⲓⲙⲟⲑⲉⲟⲥ ... ⲡⲁⲓ̈ ⲉϥϣⲁⲛ-ⲉⲓ ϩⲛ-ⲟⲩⲃⲉⲡⲏ ϯ-ⲛⲏⲩ ⲛ̅ⲙⲁ-ϥ ϣⲁⲣⲱ-ⲧⲛ̅ Heb 13:23 "Our brother Timothy . . . , with whom I will come to you, if he comes quickly"; ⲁⲛⲟⲕ ⲇⲉ ⲡⲁⲩⲗⲟⲥ . . . ⲡⲁⲓ̈ ⲉⲓ-ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̅ ⲙⲉⲛ ϯ-ⲑⲃ̅ⲃⲓⲏⲩ ⲛ̅ϩⲏⲧ-ⲧⲏⲩⲧⲛ̅ ⲉⲉⲓ-ⲧⲏⲕ ⲇⲉ ⲛ̅ϩⲏⲧ ⲙ̅ⲙⲱ-ⲧⲛ̅ ⲉ-ⲛ-ϯ-ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̅ ⲁⲛ 2 Cor 10:1 "I, Paul . . . , who am humble (ⲡⲁⲓ̈ . . . ϯ-ⲧⲃ̅ⲃⲓⲏⲩ) 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:* ⲛⲉⲓϣⲁϫⲉ ⲛⲁⲓ ϩⲓⲧⲟⲟⲧ-ⲟⲩ ⲉⲣⲉ-ⲡⲉⲛⲃⲓⲟⲥ ⲛⲁ-ⲁⲛⲁⲓ ϩⲛ-ⲧⲁⲣⲉⲧⲏ ShIII 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-ⲡⲁⲓ̈ ⲡⲉ/ⲧⲁⲓ̈ ⲧⲉ/ⲛⲁⲓ̈ ⲛⲉ *namely the following . . .*

e.g.

(a) ⲟⲩⲁ ⲉⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲉ "One, namely God" (Luke 18:19)

(b) ⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲉ-ⲡⲁⲓ̈ 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/ⲡⲁⲓ̈ ⲡⲉ **252(c)**. These constructions seem to be compatible with antecedents of any determination status.

Further examples: *(a)* ⲟⲩⲙⲁⲁⲩ ⲛ̀-ⲟⲩⲱⲧ ⲉⲧⲉ-ⲑⲓⲗⲏⲙ̀ ⲛ̀-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 ⲙ̀ⲛ̀-ⲥⲩⲙⲉⲱⲛ Acts 13:1 "Some teachers, namely Barnabas, Symeon"; ⲥⲁⲩⲗⲟⲥ ⲇⲉ ⲉⲧⲉ-ⲡⲁⲩⲗⲟⲥ ⲡⲉ Acts 13:9 "Saul, who is (also called) Paul"; ⲡⲉⲓⲙⲁ ⲛ̀-ⲟⲩⲱⲧ ⲉⲧ$^{\emptyset}$-ⲙⲙⲁⲩ ⲉⲧⲉ-ⲧⲙⲛⲧ-ⲣⲣⲟ ⲛ̀-ⲙⲡⲏⲩⲉ ⲡⲉ ShAmél I 227:12–13 "That very place, which is the kingdom of the heavens"; *(b)* ⲡⲉⲑⲁⲃ ⲉⲧⲉ-ⲧⲁⲓ̈ ⲧⲉ ⲑⲩⲡⲟⲕⲣⲓⲥⲓⲥ ⲛ̀-ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ Luke 12:1 "The leaven, that is, the hypocrisy, of the Pharisees"; ⲣⲱⲙⲉ ⲥⲛⲁⲩ . . . ⲉⲧⲉ-ⲛⲁⲓ̈ ⲛⲉ ⲙⲱϋ̈ⲥⲏⲥ ⲛ̀ⲙ̀-ϩⲏⲗⲉⲓⲁⲥ Luke 9:30 "Two men . . . , namely Moses and Elijah"; ⲁⲕⲉⲗⲇⲁⲙⲁⲭ ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ ⲡⲃⲱⲙ ⲙ̀-ⲡⲉⲥⲛⲟϥ Acts 1:19 "Akeldama, that is, Field of Blood"; ⲉⲡⲫⲁⲑⲁ ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ ⲟⲩⲱⲛ Mark 7:34 "Epphatha, which means the following: Be opened"; ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ . . . ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ ϩⲁ-ⲧⲉϩⲏ ⲙ̀-ⲡⲥⲁⲃⲁⲧⲟⲛ Mark 15:42 "Friday (the day of Preparation) . . . , that is, (the day) before the sabbath"; ⲕⲟⲣⲃⲁⲛ ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ ϫⲉ-ⲟⲩⲇⲱⲣⲟⲛ 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-ⲙⲱϋ̈ⲥⲏⲥ ⲥϩⲁⲓ̈ ⲉⲧⲃⲏⲏⲧ-ϥ̀ "Him of whom Moses wrote" (the-whom Moses wrote about) (John 1:45)

ⲡⲏ ⲉⲧⲉ-ⲛⲉϥ-ⲟ ⲃ̀-$^{\emptyset}$ⲃⲁ̀ⲗⲉ "The man who had been blind" (that-who was blind) (John 9:17)

(b) ⲛⲁⲓ̈ ⲉⲛⲧ-ⲁⲩ-ⲥⲱⲧⲙ̀ ⲉ-ⲡϣⲁϫⲉ "Those who heard the word" (Luke 8:15)

ⲡⲁⲓ̈ 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 ⲡⲁⲓ̈/ⲧⲁⲓ̈/ⲛⲁⲓ̈ expanded by either a relative or a circumstantial. Bare ⲉⲧ$^{\emptyset}$- occurs under the same conditions as described in **405** (e.g. ⲛⲁⲓ̈ ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲙ̀ Luke 8:14 "Those who hear").

(a) ⲡ- / ⲡⲏ } + *Relative clause, with resumptive morph*

(b) ⲡⲁⲓ̈ + *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 ⲡⲁⲓ̈ are rare.

Further examples: ⲛ̀-ⲉⲧⲛ̀-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ⲙ̀ⲛ̀-ⲛ̀-ⲉⲧⲉ-ⲛ̀-ⲧⲛ̀-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ⲁⲛ Col 1:16 "Things visible and invisible" (Those which we see and those which we do not see); ⲡ̀-ⲉⲧⲉ-ⲛ̀-ϥ̀-ⲛ̀ⲙ̀ⲙⲁ-ⲓ̈ ⲁⲛ ⲉϥ-ϯ ⲟⲩⲃⲏ-ⲓ̈ 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 ⲉⲧ$^{\theta}$-ϩ̅-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-ⲩⲛ̅ⲧϥ̅-$^{\theta}$ⲙⲁⲁϫⲉ ⲉ-$^{\theta}$ⲥⲱⲧⲙ̅ Mark 4:9 "Whoever has ears to hear"; ⲡ-ⲉⲧⲉⲧⲛ̅-ⲥⲱⲧⲙ̅ ⲉⲣⲟ-ϥ Matt 10:27 "What you hear"; ⲡ-ⲉⲧⲉ-ⲙ̅-ⲡⲁⲗⲁⲟⲥ ⲁⲛ ⲡⲉ Rom 9:25 "The one who was not My people"; ⲛ-ⲉⲧⲉ-ⲙⲛ̅-$^{\theta}$ⲃⲟⲙ ⲙ̅ⲙⲟ-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-ⲙ̅ⲡⲉ-$^{\theta}$ⲃⲁⲗ ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ 1 Cor 2:9 "What no eye has seen"; ⲛⲏ ⲉ-ϣⲁⲩ-ⲟϣ-ⲟⲩ ⲉϩⲟⲩⲛ ⲉ-ⲛⲏⲉⲓ 2 Tim 3:6 "Those who make their way into households"; ⲡ-ⲉⲧⲉ-ⲛ̅ⲧⲟϥ ⲡⲉ Gal 5:10 "Whoever he may be"; ⲡ-ⲉⲧ$^{\theta}$-ⲛ̅ⲧⲟⲟⲧ-ⲕ̅ Rev 3:11 "What you have" (That which is in your grasp); ⲡ-ⲉⲧ$^{\theta}$-ⲙ̅ⲙⲁⲩ "That one; He; It" (The one that is over there) ἐκεῖνος, -ον: ⲧ-ⲉⲧ$^{\theta}$-ⲥⲡⲁⲧⲁⲗⲁ 1 Tim 5:6 "She who is self-indulgent"; ⲛⲏ ⲧⲏⲣ-ⲟⲩ ⲉⲧ$^{\theta}$-ⲉⲣⲟ-ⲕ Matt 18:32 "All your debt" (All those things that are against your account); ⲛ-ⲉⲧ$^{\theta}$-ⲟⲩⲉϣ-$^{\theta}$ⲣ̂-$^{\theta}$ⲛⲟⲃⲉ ⲙ̅ⲛ-ⲛ-ⲉⲧ$^{\theta}$-ⲟⲩⲉϣ-$^{\theta}$ⲉⲓⲣⲉ ⲁⲛ ShChass 66:58–67:2 "Those who want to sin and *those who don't"*; ⲡⲁⲓ ⲉⲧ$^{\theta}$-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-ⲉⲧⲉⲧⲛ̅-ⲉⲓⲣⲉ ⲙ̅ⲙⲟ-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-ϥ̅ Mark 8:1 "Anything to eat"; ⲡ-ⲉⲧ$^{\theta}$-ⲛⲁ-ϫⲓ-$^{\theta}$ⲟⲩⲁ ⲇⲉ ⲉ-ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ$^{\theta}$-ⲟⲩⲁⲁⲃ Mark 3:29 "But whoever blasphemes against the Holy Spirit"; ⲡ-ⲉⲧ$^{\theta}$-ⲛⲁ-ⲑⲃ̅ⲃⲓⲟ-ϥ ⲥⲉ-ⲛⲁ-ϫⲁⲥⲧ-ϥ̅ Matt 23:12 "Whoever humbles themself will be exalted"; ⲡ-ⲉ-ϣⲁⲩ-ⲕⲁ-ⲟⲩⲕⲟⲩⲓ̈ ⲇⲉ ⲛⲁ-ϥ ⲉⲃⲟⲗ ϣⲁϥ-ⲙⲉ ⲛ̅-ⲟⲩⲕⲟⲩⲉⲓ Luke 7:47 "The one who is forgiven little, loves little"; ⲡ-ⲉ-ϣⲁϥ-ⲧⲁⲕⲟ 1 Cor 10:10 "The Destroyer"; ⲡ-ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲓ̈ⲟⲩⲁⲁⲥ Luke 22:47 "The man called Judas"; ⲡ-ⲉⲧⲉ-ⲩⲛ̅ⲧ-ϥ̅-$^{\theta}$ⲙⲁⲁϫⲉ ⲙ̅ⲙⲁⲩ ⲉ-$^{\theta}$ⲥⲱⲧⲙ̅ ⲙⲁⲣⲉϥ-ⲥⲱⲧⲙ̅ 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. ⲡⲉⲓ̈ⲧⲁⲓ̈ⲟ ⲡⲁⲓ̈ ⲛ̅ⲧⲱⲧⲛ̅ ⲉⲧⲉⲧⲛ̅-ⲛⲁⲩ ⲉⲣⲟ-ϥ̅ ⲁⲩⲱ ⲉⲧⲉⲧⲛ̅-ⲥⲱⲧⲙ̅ 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: ⲡ-ⲉⲧⲉ-ⲛ-ϥ̄-ⲣ̄-ϩⲱⲃ ⲇⲉ ⲁⲛ ⲁⲗⲗⲁ ⲉⲧϩ-ⲡⲓⲥ-ⲧⲉⲩⲉ Rom 4:5 "One who (ⲡ- **411**) does not work but rather trusts"; ⲛⲁⲥⲛⲏⲩ . . . ⲛⲁⲓ ⲉⲧⲉ-ⲛⲟⲩ-ⲟⲩ ⲛⲉ ⲛ̄ⲉⲓⲟⲧⲉ ⲁⲩⲱ ⲛ̄ⲧ-ⲁ-ⲡⲉⲭ̄ⲥ̄ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲟⲩ ⲕⲁⲧⲁ-ϩⲁⲣⲝ̄ Rom 9:3–5 "My brethren . . . , to whom belong (ⲛⲁⲓ ⲉⲧⲉ-ⲛⲟⲩ-ⲟⲩ **408**) the ancestors and out of whom, according to flesh, has come the Christ"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧϩ-ⲛⲁ-ⲣ-ⲡⲃⲟⲗ ⲙ-ⲡϣⲓ ⲁⲩⲱ ⲉⲧϩ-ⲛⲁ-ϥⲉϭ-ⲡⲉϥⲥⲟⲛ ShIII 137:19–20 "Each person who might (ⲛⲁ-) exceed the limit and might rob his brother." *Likewise, without conjunction:* ⲡⲉⲓϣⲁⲭⲉ ⲉⲛⲧ-ⲁ-ϥ-ϣⲱⲡⲉ ⲉⲛⲧ-ⲁ-ⲡⲭⲟⲉⲓⲥ ⲟⲩⲟⲛϩ-ϥ̄ ⲉⲣⲟ-ⲛ Luke 2:15 "This saying that has come to pass (and) which the Lord has revealed to us"; ϩⲱⲃ ⲛⲓⲙ ⲉⲧϩ-ⲧⲁⲓⲏⲟⲩ ⲉⲧϥ̄-ⲓ̄ⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ Luke 13:17 "All the glorious things that he was doing" (Things that are glorious [and] that he is doing); ⲛ-ⲉⲧϩ-ⲧⲁϩⲙ̄ ⲉⲧϩ-ⲟⲩⲁⲁⲃ I Cor 1:2 "Who are elect and holy."

Circumstantial extension, with conjunction (cf. **429**): ⲑⲉ ⲉⲧⲥ-ⲧⲁⲁⲧⲉ ⲙⲙⲟ-ⲥ ⲏ ⲉⲥ-ⲣ-ϩⲟⲩⲟⲉⲓⲛ ShIV 11:14 "The way that it glitters or shines"; ⲁⲓⲗⲓⲁⲛⲟⲥ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲣ̄-ϩⲏⲅⲉⲙⲱⲛ ⲉ-ⲑⲏⲃⲁⲓⲥ ⲁⲩⲱ ⲉ-ⲁϥ-ⲣ̄-ϩⲁⲩⲅⲟⲩⲥⲧⲁⲗⲓⲟⲥ ⲉ-ⲣⲁ-ⲕⲟⲧⲉ ShChass 108:21–26 "Aelian, who served as hegemon of the Thebaid and served as augustalis of Alexandria"; ⲡⲉⲭ̄ⲥ̄ . . . ⲡⲁⲓ ϩⲛ̄-ⲛⲉϩⲟⲟⲩ ⲛ̄-ⲧⲉϥⲥⲁⲣⲝ̄ ⲁϥ-ϫⲓⲥⲉ . . . ⲁⲩⲱ ⲉ-ⲁⲩ-ⲥⲱⲧⲙ̄ ⲉⲣⲟ-ϥ Heb 5:5–7 "Christ . . . , who (ⲡⲁⲓ . . . ⲁϥ- **409**) in the days of his flesh made offering . . . and was (ⲁⲩⲱ ⲉ-ⲁ=) heard"; ⲁⲛⲟⲕ ⲇⲉ ⲡⲁⲩⲗⲟⲥ . . . ⲡⲁⲓ ⲉⲓ-ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̄ ⲙⲉⲛ ϯ-ⲑⲃⲃⲓⲏⲩ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲉⲉⲓ-ⲧⲏⲕ ⲇⲉ ⲛ̄ϩⲏⲧ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉ-ⲛ-ϯ-ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̄ ⲁⲛ 2 Cor 10:1 "I, Paul . . . , who am humble (ⲡⲁⲓ . . . ϯ-ⲧ̄ⲃ̄ⲓⲏⲩ) when I am in your presence, but who am confident (ⲉⲉⲓ-ⲧⲏⲕ ⲇⲉ) in you when I am not in your presence." *Likewise, without conjunction:* ⲡⲛⲟⲩⲧⲉ ⲡ-ⲉⲧⲉⲣⲉ-ⲛⲉϥⲃⲁⲗ ⲟ ⲛ̄ⲑⲉ ⲛ̄-ⲟⲩϣⲁϩ ⲛ̄-ⲕⲱϩⲧ̄ ⲉⲣⲉ-ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ ⲉⲓⲛⲉ ⲛ̄-ⲟⲩϩⲟⲙⲧ̄-ⲃⲁⲣⲱⲧ Rev 2:18 "God, whose eyes are like a fiery flame and whose feet resemble bronze alloy"; ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧϩ-ⲥⲱⲧⲙ̄ ⲉ-ⲛⲁϣⲁⲭⲉ ⲉⲧⲉ-ⲛⲁⲓ ⲛⲉ ⲉ-ⲛ-ϥ̄-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲁⲛ Matt 7:26 "Every one who hears these words of mine and does not do them"; ⲡ-ⲉⲧⲉ-ⲙ̄ⲡϥ̄-ⲓ̄ⲙⲉ ⲇⲉ ⲉ-ⲁϥ-ⲣ̄-ⲡⲉⲙⲡϣⲁ ⲛ̄-ϩⲉⲛⲥⲏϣⲉ Luke 12:48 "But he who did not know, and did what deserved a beating (blows)"; ⲡⲙⲁ ⲉⲧⲉ-ⲙ̄ⲛ-ϩⲙⲟⲟⲩ ⲉ-ⲙ̄ⲛ-ϩⲟⲉⲓⲕ ⲛ̄ϩⲏⲧ-ϥ ⲉ-ⲙ̄ⲛ-ⲗⲁⲁⲩ ⲙ-ⲙⲟⲧⲛⲉⲥ ⲛ̄ϩⲏⲧ-ϥ ShIF2 p. ⲟ̄ⲃ̄ *b*:26–32 "(The place) where there is no water, there is no bread, and there is not any refreshment."

(b) Antecedent | Relative Clause + (ⲁⲩⲱ) Unconverted Extension Clause

Here one relative converter is expanded by two or more clauses: Converter + (Clause + Clause). Non-durative clauses occur. *With conjunction:* ⲛ-ⲉⲛⲧ-ⲁⲛ-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ⲁⲩⲱ ⲁⲛ-ⲥⲟⲧⲙ-ⲟⲩ Acts 4:20 "What we have seen and heard"; ⲡⲉⲭ̄ⲥ̄ . . . ⲡⲁⲓ ⲉⲧⲉ-ⲙⲡϥ-ⲣ̄-ϩⲛⲟⲃⲉ ⲟⲩⲧⲉ ⲙ̄ⲡⲟⲩ-ϩⲉ ⲉ-ϩⲕⲣⲟϥ ϩⲛ̄-ⲧⲉϥⲧⲁⲡⲣⲟ I Pet 2:21-22 "The Christ . . . , who did not sin and in whose mouth deceit was not found"; ⲡⲉⲑⲏⲣⲓⲟⲛ ⲡ-ⲉⲧⲉⲣⲉ-ⲧⲉⲡⲗⲏⲅⲏ ⲛ̄-ⲧⲥⲏϥⲉ ϩⲓⲱⲱ-ϥ ⲁⲩⲱ ⲁϥ-ⲱⲛϩ̄ Rev 13:14 "The beast, on whom is the wound of the sword and who lived"; ⲡⲙⲁ ⲉⲧⲉ-ⲙ̄-ⲡⲉⲩϥⲛ̄ⲧ ⲛⲁ-ⲙⲟⲩ ⲁⲛ ⲁⲩⲱ ⲧⲉⲩⲥⲁⲧⲉ ⲛ-ⲥ̄-ⲛⲁ-ϫⲉⲛⲁ ⲁⲛ Mark 9:48 "Where their worm does not die and their fire is not quenched." Without conjunction: ⲧ-ⲉⲛⲧ-ⲁ-ⲥ-ⲙⲟⲩ ⲁⲩ-ⲧⲟⲩⲛⲟⲥ̄-ⲥ̄ ⲉⲧⲃⲉ-ⲛⲉⲥⲙⲛ̄ⲧ-ⲛⲁⲏⲧ ShChass 194:5–8 "She who died and was raised because of her compassion"; ⲛ̄ϩⲉⲑⲛⲟⲥ . . . ⲛⲁⲓ ⲉⲧⲉ-ⲙ̄ⲡⲟⲩ-ⲟⲩⲉϣ-ϥⲙⲟⲕϩ-ⲟⲩ ⲁⲩ-ⲧⲁⲁ-ⲩ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ-ⲟⲩ ⲙ̄-ⲡϫⲱϩⲙ̄ Eph 4:17, 19 "The Gentiles . . . , who did not wish to humble themselves and gave themselves unto pollution"; ⲧⲙⲛ̄ⲧ-ⲙⲁⲓ-ϩⲟⲙⲛ̄ⲧ ⲧⲁⲓ ⲉⲧⲉⲣⲉ-ϩⲟⲓⲛⲉ ⲙⲉ ⲙ̄ⲙⲟ-ⲥ ⲁⲩ-ⲡⲗⲁⲛⲁ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲓⲥⲧⲓⲥ I Tim 6:10 "Love of money, which some crave and so have wandered away from the faith."

(c) Antecedent | Relative Clause + (ⲁⲩⲱ) 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* ⲁⲩⲱ: ⲛ–ⲉⲧⲉ–ϣⲁⲩ–ⲙⲟⲩⲟⲩⲧ ⲙ–ⲡⲥⲱⲙⲁ ⲁⲩ[ⲱ] ⲛⲥⲉ–ⲙⲟⲩⲟⲩⲧ ⲙ–ⲡⲛⲟⲃⲉ ⲛϩⲏⲧ–ⲟⲩ ShIV 24:19 "Those who mortify the body and mortify the sin within them"; ⲡ–ⲉⲧ⁰–ⲛⲁ–ⲣ–⁰ⲛⲟⲃⲉ . . . ⲁⲩⲱ ⲛϥ–ⲧⲙ–ϫⲱ ⲙ–ⲡ–ⲉⲛⲧ–ⲁϥ–ⲁⲁ–ϥ ShIV 171:1–2 "Whoever sins . . . and does not say what they have done." *Without* ⲁⲩⲱ: ⲡ–ⲉⲧ⁰–ⲛⲁ–ϩⲁⲣⲉϩ ⲉ–ϩⲉⲛⲕⲟⲩⲓ ⲛϥ–ϣⲱⲡⲉ ⲉϥ–ⲉⲛϩⲟⲧ ⲉⲣⲟ–ⲟⲩ ShIV 113:5–6 "Whoever has charge of a very little and is faithful in it."

(d) ⲡ– Relative Clause (ⲁⲩⲱ) ⲡ– Relative Clause

Two or more articulated attributive clauses **411** *in apposition, with or without conjunction:* ⲡ–ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲡ–ⲉⲧ⁰–ϣⲟⲟⲡ ⲁⲩⲱ ⲡ–ⲉⲧⲉ–ⲛⲉϥ–ϣⲟⲟⲡ ⲁⲩⲱ ⲡ–ⲉⲧ⁰–ⲛⲏⲩ Rev 4:8 "The almighty, who is and was and is to come"; ⲡ–ⲉⲧ⁰–ϣⲟⲟⲡ ⲡ–ⲉⲧⲉ–ⲛⲉϥ–ϣⲟⲟⲡ ⲡ–ⲉⲧ⁰–ⲛⲏⲩ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ Rev 1:8 "The one who is, was, and is to come, the Almighty"

(e) The infinitive as such can be extended by (ⲁⲩⲱ) + Infinitive **231(ii):** ⲛⲑⲉ ⲉⲧⲉⲣⲉ–ϩⲟⲉⲓⲛⲉ ⲥⲟϣⲙ ⲏ ϣⲟⲃϩ ϩⲁ–ⲡⲃⲱⲛⲧ ⲏ ⲡⲥⲁϩⲟⲩ ⲙ–ⲡⲛⲟⲩⲧⲉ 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*

ⲉ–: Immutable sentence converter; secondary and tertiary converter **416, 417**

ⲉⲣⲉ–, ⲉ≠: Mutable converter

For neutralization of the distinction between circumstantial and focalizing conversion, cf. **460.**

414 *Simplification (omission of* ⲉ–*).* The converter ⲉ– is often not written before initial ⲉ, ⲙ̄, or ⲛ̄. E.g. ⲉ–ⲉϥ–, ⲉ–ⲉⲣⲉ, ⲉ–ⲙ̄ⲡⲁⲧϥ–, and ⲉ–ⲙ̄ⲡϥ– are represented by ⲉϥ–, ⲉⲣⲉ–, ⲙ̄ⲡⲁⲧϥ–, and ⲙ̄ⲡϥ–; ⲉ–ⲛ̄–ϥ–ⲥⲱⲧⲡ ⲁⲛ **320** by ⲛ̄–ϥ–ⲥⲱⲧⲡ ⲁⲛ; ⲉ–ⲛ̄ⲧ–ⲁϥ– by ⲛ̄ⲧ–ⲁϥ–. *Examples of simplification:* ⲛ–ⲉⲧ⁰–ⲛⲏⲩ ⲉϫⲱ–ⲛ ⲡⲁⲣⲁ–ⲧⲉⲛⲃⲟⲙ ⲛⲁⲓ ⲉⲣⲉ–(i.e. ⲉ–ⲉⲣⲉ–)ⲡⲉⲩⲧⲁⲗⲃⲟ ϣⲟⲟⲡ ⲉⲃⲟⲗ ϩⲓⲧⲙ–ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁ–ϥ ShIII 31:21–23 "Things that happen to us beyond our control, whose healing comes from God alone"; ⲉⲣⲉ–ⲡⲃⲁⲗ ⲙ̄ⲙⲁⲩ ⲉⲧⲃⲉ–⁰ⲛⲁⲩ ⲁⲩⲱ ⲡⲙⲁⲁϫⲉ ⲉⲧⲃⲉ–⁰ⲥⲱⲧⲙ̄ ⲉⲓ̈–(i.e. ⲉ–ⲉⲓ̈–)ϫⲱ ⲙ̄–ⲡⲁⲓ̈ ϫⲉ–ⲉⲣⲉ–ⲧⲙ̄ⲛⲧ–ⲣ̄ⲙⲙⲁⲟ ϣⲟⲟⲡ ⲉⲧⲃⲉ–⁰ⲛⲁ ⲁⲩⲱ ⲧⲉϫⲟⲩⲥⲓⲁ ⲉⲧⲃⲉ–⁰ⲣ–ⲡϩⲁⲛ̄ 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"; ⲙⲏ ⲛ̄ⲧ–ⲁ–ⲡⲉϫⲥ ⲉⲓ ⲁⲛ ⲉⲃⲟⲗ ϩ̄ⲙ–ⲡⲓⲏ̄ⲁ̄ ⲕⲁⲧⲁ–⁰ⲥⲁⲣ̄ϫ̄ ⲛ̄ⲧ–ⲁ–(i.e. ⲉ–ⲛ̄ⲧ–ⲁ–)ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ̄–ϥ 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 ⲡϵ ϵϥ-ⲁⲛⲁⲭⲱⲣϵⲓ 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-ⲡϵⲩⲟϵⲓϣ ⲧⲏⲣ-ϥ ϵ-ⲛϵⲩ-ϣⲟⲟⲡ 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-ⲡϵϵ̀ⲓⲙⲁ John 11:32"If You had been here"; ⲏ ϵ-ⲛϵ-ⲟⲩⲯⲩⲭⲏ ⲁⲛ ⲛ-ϫⲱⲟⲛ ⲧϵⲧ⁰-ⲛϩⲏⲧ-ⲟⲩ ⲛϵⲩ-ⲛⲁ-ⲱϣ ϵⲃⲟⲗ ⲁⲛ ⲡϵ 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-ⲙ̄ⲡ̄ϥ-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 ⲟ⁰ϩⲟⲟⲩⲧ ⲙⲛ-ⲟ⁰ⲥϩⲓⲙϵ ϵ-ϵⲣϵ-ⲟ⁰ⲥϩⲓⲙϵ ⲟ ⲛ-ⲟⲩ ⲙⲛ-ⲟ⁰ϩⲟⲟⲩⲧ 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-ⲛϵϩⲓⲟⲙϵ 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-ϩϵⲛⲥⲓⲟⲩⲣ ϫⲁⲣ ϵ-ⲛⲧ-ⲁⲩ-ϫⲡⲟ-ⲟⲩ ϵⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲥ ⲛ̄-ⲧϵⲩⲙⲁⲩ ⲛ̄ⲧⲉⲓϩⲉ Matt 19:12 "For there are eunuchs who were born *from their mothers* in this condition"; ⲕⲉⲟⲩⲏⲏⲃ ⲡⲁⲓ̈ ϵ-ⲛⲧ-ⲁϥ-ϣⲱⲡϵ ⲁⲛ ⲕⲁⲧⲁ-ⲡⲛⲟⲙⲟⲥ ⲛ̄-ⲧϵⲛⲧⲟⲗⲏ ⲛ̄-ⲥⲁⲣⲕⲓⲕⲟⲛ ⲁⲗⲗⲁ ⲕⲁⲧⲁ-ⲧϭⲟⲙ ⲙ̄-ⲡⲱⲛϩ̄ ϣⲁ-ϵⲛϵϩ 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 ϵⲛϵⲣⲅϵⲓ ⲁⲛ ⲙ-ⲡⲁⲓⲕⲁⲓⲟⲛ ϩⲛ-ⲛ-ϵⲧϵ-ⲛⲟⲩ-ϥ ⲛϵ ⲛⲟⲩⲟϵⲓϣ ⲛⲓⲙ ⲛϵⲣϵ-ⲡϫⲓ ⲛϭⲟⲛⲥ ⲛⲁ-ⲣ-ⲡⲕⲟⲥⲙⲟⲥ ⲛ-⁰ⲕⲁⲕϵ ⲡϵ ShAmél I

241:3–4 "If God did not activate justice among His own at all times, violence would make the world into darkness"; ⲉ-ⲛⲉ-ⲛ̄ⲧ-ⲁⲧⲉⲧⲛ̄-ⲉⲓⲙⲉ ϫⲉ-ⲟⲩ ⲡⲉ ϯ-ⲟⲩⲉϣ-ⲟⲩⲛⲁ ⲛ̄ϩⲟⲩⲟ ⲉ-ⲩⲑⲩⲥⲓⲁ ⲛⲉ-ⲧⲉⲧⲛⲁ-ⲧϭⲁⲓⲟ ⲁⲛ ⲡⲉ ⲛ̄-ⲛ-ⲉⲧⲉ-ⲙⲙⲛ̄-ⲑⲛⲟⲃⲉ ⲉⲣⲟ-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

ⲉϣⲱⲡⲉ ⲟⲩⲡⲓⲥⲧⲏ | ⲉ-ⲟⲩⲛ̄ⲧ-ⲥ̄-ⲟⲩϫⲏⲣⲁ "If (ⲉϣⲱⲡⲉ ⲉ-) any believing woman has (a relative who is) a widow" (1 Tim 5:16)

ⲉϣⲱⲡⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̄-ⲟⲩⲣⲱⲙⲉ | ⲉ-ⲁⲩ-ⲧⲁϫⲣⲟ-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 ⲉ-ⲩⲛ̄ⲧ-ⲕ̄-ϩⲟⲓⲛⲉ ⲉⲩ-ⲁⲙⲁϩⲧⲉ ⲛ̄-ⲧⲉⲥⲃⲱ 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 ⲉⲣⲉ- . . . ⲉ=); rare. E.g. ⲟⲩⲙⲏⲏϣⲉ ⲁϥ-ⲉ̀ⲓ ⲉ̀ⲣⲉ-ⲡ-ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲓⲟⲩⲇⲁⲥ . . . | ⲉ̀ϥ-ⲙⲟⲟϣⲉ ϩⲏⲧ-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 | ⲉ-ⲁ-ⲡⲛⲟⲩⲧⲉ ϣⲁϫⲉ ⲙⲛ̄-ⲛⲉⲛⲉⲓⲟⲧⲉ ⲛ̄-ϣⲟⲣⲡ ϩⲛ̄-ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ . . . "After, in many places and various ways, | God spoke of old to our fathers by the prophets . . . " (Heb 1:1)

ⲉⲧⲓ ⲛ̄ⲧⲟϥ | ⲉϥ-ϣⲁϫⲉ . . . "While He was still speaking . . . " (Mark 5:35)

Conjunctions and initial attitude markers (chapter 10) also occur in premodifier position (cf. **422**); e.g. ⲟ̀ⲥⲟⲡ ⲙⲉⲛ ⲉⲩ-ⲟⲩⲱϣⲧ ⲛ̀-ⲛⲉⲓⲇⲱⲗⲟⲛ ⲟ̀ⲥⲟⲡ ⲉⲩ-ⲙⲟⲩⲟⲩⲧ ⲛ̀-ⲛ̀-ⲉⲧⲟ̀-ⲟⲩⲁⲁⲃ ShIV 8:11–12 "Sometimes worshipping idols, and sometimes slaying the saints."

Further examples: ⲑⲉⲗⲡⲓⲥ ⲉⲧⲟ̀-ⲥⲟⲧⲡ̄ ⲧⲁⲓ̈ 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-ϯ-ϩⲁⲧⲉ-ⲧⲏⲩⲧⲛ̄ ⲁⲛ ⲁⲗⲗⲁ ϯ-ⲛ̄ⲙ̄ⲙⲏ-ⲧⲛ̄ ϩⲙ̄-ⲡⲉⲡⲛ̄ⲁ 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-ⲧⲉⲓ̈ⲁϣⲏ ⲛ̄-ⲟ̀ⲧⲃ̄ⲧ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉ-ⲡⲉϣⲛⲉ ⲡⲱϩ "Although there were so many fish, the net did not tear" (John 21:11)

After. ⲁⲩ-ⲉ̀ⲓ ⲉϩⲣⲁⲓ̈ ⲉ-ⲡⲉⲙϩⲁⲟⲩ ⲉ-ⲁ-ⲡⲣⲏ ϣⲁ "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-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ ⲡⲉϫⲁ-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-ϣⲣⲡ̄-ⲉⲓⲙⲉ Acts 2:30–31 "*Being therefore a prophet* . . . he foresaw"; ⲉ-ⲙ̄ⲛⲧⲁ-ⲩ-ⲓ̀ⲥ̀ ⲅⲁⲣ ⲙ̄ⲙⲁⲩ ⲟ̀ⲩ̀ ⲡⲉⲧ̀ⲟ̀-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-ϥ̄-ⲛⲁ-ϣⲱⲱⲧ ⲁⲛ ShEnch plate 11*a*: 13–17 = Rossi II 3 8*a*: 8–11) "The person, *while being in bed*, will not lack"; ⲉ-ϣⲁⲩ-ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲉⲩⲛⲟⲩ ϣⲁϥ-ⲉ̀ⲓ ⲛ̄ⲑⲓ-ⲡⲥⲁⲧⲁⲛⲁⲥ ⲛϥ̄-ϥⲓ-ⲡϣⲁϫⲉ Mark 4:15 "*When they hear*, Satan immediately comes and takes away the word"; ⲉϥ-ⲃⲛ̄-ⲟ̀ⲁⲣⲓⲕⲉ ⲅⲁⲣ ⲉⲣⲟ-ⲟⲩ ϣⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ- . . . Heb 8:8 "For, *by way of finding fault with them*, he says . . . "; ⲁⲩⲱ ⲉ-ⲁϥ-ϫⲱⲕ ⲉⲃⲟⲗ ⲁϥ-ϣⲱⲡⲉ ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ̀ⲟ̀-ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱ-ϥ ⲛ̄-ⲟ̀ⲁⲓⲧⲓⲟⲥ ⲙ̄-ⲡⲉⲩϫⲁⲓ̈ ⲛ̄-ϣⲁ-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 ϩⲓⲧ̄ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁⲁ-ⲕ ⲛ̄-ⲣ̀ⲙⲙⲁⲏ̀ ⲛ̄ϩⲏⲧ̄-ⲥ̄ ϩ̄ⲛ̄-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 ⲛ̄ⲑⲓ-ⲡ-ⲉⲧ̀ⲟ̀-ⲟ ⲛ̄-ⲟ̀ⲁⲓⲙⲟⲛⲓⲟⲛ 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 ⲛ̄ⲁϣ ⲛ̄-ϩⲉ ⲕ-ⲟⲩⲉϣ-ϯⲥⲱ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ϯ ⲉ-ⲁⲛⲓ̄-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-ϣⲱⲡⲉ Isa 48:16 "I was there *when they were about to happen*"; ⲛⲉϥϩⲟⲓ̄ⲧⲉ ⲁⲩ-ⲙⲟⲩϩ ⲉ-ⲁⲩ-ⲟⲩⲃⲁϣ ⲉⲙⲁⲧⲉ ⲉ-ⲛⲛⲉ-ϣ-ⲟⲩⲣⲁϩⲧ̄ ⲛ̄-ⲧⲱϭⲥ ⲧⲣⲉⲩ-ⲡⲓⲣⲉ ϩⲓ-ⲛⲁⲓ ϩⲓⲭⲙ̄-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 ⲧⲉⲧϯ-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*) ϯ-ⲛⲁ-ⲧⲁⲙⲟ-ϥ ϩⲱⲱ-ⲧ ⲉ-ⲛ-ϯ-ϣⲓⲡⲉ ⲁⲛ ShChass 103:1–3 "I will tell him myself, *without feeling* shame"; ⲙⲉϣⲁ-ⲕ ⲁⲓ-ϫⲓ-ϩⲟⲓⲛⲉ ⲛ-ϯϭⲟⲛⲥ ⲛϩⲏⲧ-ⲧⲏⲩⲧⲛ ⲉ-ⲙⲡⲓ-ⲉⲓⲙⲉ ShIII 139:4–5 "Perhaps I have done wrong to some of you, *without having known*"; ⲛ̄ⲁϣ ⲛ̄-ϩⲉ ⲡⲁⲓ̄ ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲙⲡⲓ-ⲥⲟⲩⲛ-ϯϩⲟⲟⲩⲧ Luke 1:34 "How shall this be, *without my having known* a man?"; ⲁⲧⲉⲧⲛ̄-ⲧⲣⲉⲩ-ⲉϣ-ϯⲗⲟⲩⲗⲁⲓ̄ ⲉ-ⲡⲉⲩⲟⲩⲱϣ 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 . . .
ⲉϣⲱⲡⲉ ⲉⲣⲉ- If (ever)
ⲉϣϫⲉ-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
ϯⲥⲟⲡ ⲉⲣⲉ- . . . ϯⲥⲟⲡ ⲉⲣⲉ- . . . At one time . . . at another time . . .
ϫⲱⲣⲓⲥ ⲉⲣⲉ- Except when, Unless
ϩⲁⲑⲏ ⲉ-ⲙ̄ⲡⲁⲧⲉ- (often written ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ-) Before
ϩⲁⲙⲁ ⲉⲣⲉ- At the same time
ϩⲱⲥ ⲉⲣⲉ- As, As if, On the grounds that
ϩⲱⲥ ⲉϣϫⲉ-ⲉⲣⲉ- As if
ϩⲟⲥⲟⲛ ⲉⲣⲉ- As long as
ϩⲟⲧⲁⲛ ⲉⲣⲉ- Whenever, As soon as, Such that

Examples: ⲛ̅ⲁϣ ⲛ̅-ϩⲉ ⲡⲉⲩⲟⲩⲱϣ ⲁⲛ ⲡⲉ ⲡⲟⲩⲱϣ ⲛ̅-ⲛ̅ⲁⲁⲓⲙⲱⲛ ⲁⲩⲱ ⲉ-ⲡⲟⲩⲱϣ ⲛ̅-ⲛ̅ⲁⲁⲓⲙⲱⲛ ⲡⲉ ⲡⲉⲩⲟⲩⲱϣ 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?"; ⲉϣⲱⲡⲉ ⲇⲉ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ⲉⲅⲕⲣⲁⲧⲉⲩⲉ ⲁⲛ ⲙ̅ⲙⲟ-ⲟⲩ ⲙⲁⲣⲟⲩ-ϫⲓ (i.e. ⲫϩⲓⲙⲉ) 1 Cor 7:9 "But *if* (ⲉϣⲱⲡⲉ ⲉ-) they cannot (are not going to) exercise control, let them marry"; ⲕⲁⲛ ⲉ-ⲩⲛ̅ⲧⲁ-ⲓ̅-ⲧⲡⲓⲥⲧⲓⲥ ⲧⲏⲣ-ⲥ̅ ϩⲱⲥⲧⲉ ⲉ-ⲫⲡⲉⲛⲉ-ⲫⲧⲟⲟⲩ ⲉⲃⲟⲗ 1 Cor 13:2 "*Even if* (ⲕⲁⲛ ⲉ-) I have all faith so as to remove mountains"; ⲁⲧⲉⲧⲛ̅-ⲓⲛⲉ ⲛⲁ-ⲓ̅ ⲙ-ⲡⲉⲓ̅ⲣⲱⲙⲉ ϩⲱⲥ ⲉϥ-ϣⲧⲟⲣⲧⲣ ⲙ-ⲡⲗⲁⲟⲥ Luke 23:14 "You brought me this Man *as* (ϩⲱⲥ ⲉ-) (one who was) perverting the people"; ⲕⲁⲧⲁ-ⲑⲉ ⲉ-ⲛⲧⲉⲧⲛ̅-ⲡⲱ-ⲛ 2 Cor 1:14 "*Just as* (ⲕⲁⲧⲁ-ⲑⲉ ⲉ-) you are ours"; ⲙ̅ⲡⲣ̅-ⲣ̅-ⲫⲡⲏⲣⲉ ⲙ̅-ⲡⲧⲙ̅ϩⲟ . . . ϩⲱⲥ ⲉ-ⲩϩⲱⲃ ⲛ̅-ⲃ̅ⲣ̅ⲣⲉ ⲡⲉⲧ̅-ⲧⲁϩⲟ ⲙ̅ⲙⲱ-ⲧⲛ̅ 1 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 . . . ⲇⲉ ϩⲱⲱϥ 'but rather' **422.**

ⲁⲥ-ϯ-ⲫⲟⲩⲱ̂ ⲛ̅-ⲟ̅ⲩ | ⲛ̅-ⲟⲩⲧⲏⲏⲃⲉ ⲁⲛ . . . | ⲁⲗⲗⲁ ⲉ-ⲁⲥ-ϯ-ⲫⲟⲩⲱ̂ ⲛ̅-ⲛ̅ⲕⲁⲣⲡⲟⲥ ⲛ̅-ⲧⲁⲓⲕⲁⲓⲟ̂ⲥⲩⲛⲏ̂ "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-ⲛⲥⲁⲣϫ ⲁⲩⲱ ⲛⲉⲥⲛⲱϣϥ ⲛ-ϩⲉⲛϣⲏⲣⲉ . . . ⲛ-ⲁⲧ-ⲥⲃⲱ ⲥⲱⲗⲃ (i.e. ⲥⲱⲗⲕ) ⲁⲛ ⲉ-ⲡⲃⲉⲣⲱⲃ | ⲁⲗⲗⲁ ⲉ-ⲁϥ-ⲕⲁ-ⲡⲙⲁ ⲛ-ⲛⲃⲁⲥⲁⲛⲟⲥ ⲉⲧ̅ⲫ-ϩⲟⲟⲩ ⲉ-ⲙⲁⲥⲧⲓⲅϫ 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 ⲏ̂ ⲡⲉⲥⲧⲉⲣⲉⲱ̂ⲙⲁ ⲕⲏ ⲁⲛ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̅-ϩⲉⲛⲙⲁ ⲛⲧⲉ-ⲡⲕⲁϩ ⲛ̅ⲑⲉ ⲉⲛ-(i.e. ⲛ̅-)ⲧⲙⲉⲗⲱⲧ ⲉⲧ̅ⲫ-ⲕⲏ ⲉϫ̅ⲙ-ⲡⲏ̈ | ⲁⲗⲗⲁ ⲉ-ⲁϥ-ⲟϥⲧ̅-ϥ ϩ̅ⲛ̅-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-ⲑⲃⲃⲓⲟ-ⲟⲩ ⲛ-ⲛ-ⲉⲧ̅ⲫ-ϯ-ⲫⲥⲃⲱ ⲛⲁ-ⲩ . . . ⲉ-ⲁⲩ-ϫⲓⲥⲉ ⲇⲉ ϩⲱⲱϥ ⲙⲙⲟ-ⲟⲩ ⲛϩⲟⲩⲟ ⲉϩⲣⲁⲓ ⲉϫⲱ-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- + { ⲙ̅ⲙⲟⲛ: 'otherwise, else, for then'
ⲙⲟⲣⲓⲥ + *conjunctive:* 'hardly, almost . . . not'
ⲛ̅-ⲕⲁⲧⲁ- . . . ⲁⲛ: 'and not according to . . . '

Examples: ⲙⲏ ⲉⲓ̈-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ϫⲉ-ⲟⲩⲁⲗⲓⲕⲟⲥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ . . . ⲛ̅ⲛⲉⲥ-ϣⲱⲡⲉ ⲉ-ⲙⲙⲟⲛ ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁ-ⲕⲣⲓⲛⲉ ⲙ̅-ⲡⲕⲟⲥⲙⲟⲥ ⲛ̅ⲁϣ ⲛ̅-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-ⲡⲟⲣϣ-ϥ ⲉⲃⲟⲗ ⲛⲑⲓ-ⲡⲁⲓ ϩⲛ-ⲧⲟⲩⲙⲏⲧⲉ ϩⲓϫⲙ-ⲡⲕⲁϩ . . . ⲁⲩⲱ ⲉ-ⲙⲟⲣⲓⲥ 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-ⲛⲉⲥⲧⲟⲓⲭⲓⲟⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲉ-ⲛ-ⲕⲁⲧⲁ-ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ 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 ϯ-ⲛⲁ-ⲣ̄ⲓⲙⲉ 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-ϥ̄-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*, ϯ *give*, ⲧⲱϣ *ordain*, ⲧⲁϩⲟ *establish*, ⲱⲃϣ *forget*, ϩⲉ ⲉ- *find*, ϩⲁⲣⲉϩ *keep*, ϫⲱ *say*, ϭⲓⲛⲉ *find*, and the verboid ⲟⲩⲛ̄ⲧⲉ- *have*.

Examples: ⲁⲛ-ⲛⲁⲩ ⲉ-ⲟⲩⲁ ⲉϥ-ⲛⲉϫ-ⲁⲁⲓⲙⲟⲛⲓⲟⲛ 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-ⲡⲉϭⲗⲟϭ ⲉ-ⲁ-ⲡⲁⲁⲓⲙⲟⲛⲓⲟⲛ 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 ⲉⲧ⁰-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: ⲁϥ–ⲟⲩⲱ ⲉϥ–ⲣ̄–ϯⲛⲟⲉⲓⲕ ⲉⲣⲟ–ⲥ ϩⲙ̄–ⲡⲉϥϩⲏⲧ Matt 5:28 "He has already *committed adultery* (he-has-finished he-committing-adultery) with her in his heart"; ⲁⲩ–ⲗⲟ ⲉⲩ–ⲙⲟⲟϣⲉ ⲛ̄ⲙ̄ⲙⲁ–ϥ John 6:66 "They ceased *going about* (ceased they-going-about) with Him"; ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉⲕ–ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲛ̄–ⲛ̄ⲣⲱⲙⲉ ⲉⲕ–ⲛⲏⲥⲧⲉⲩⲉ Matt 6:18 "That you may not be seen *to be fasting*" (seen you-fasting); ⲁϥ–ϣⲱⲡⲉ ⲇⲉ ⲛ̄ϭⲓ–ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲉϥ–†–ϯⲃⲁⲡⲧⲓⲥⲙⲁ ⲙ–ⲡϫⲁⲓ̈ⲉ Mark 1:4 "John happened *to be baptizing* (John became he-baptizing) in the wilderness"

Forming an entity statement

As an entity statement

ⲁⲓ̈–ϭⲛ̄ⲧ–ⲥ̄ ⲉⲩ–ⲉⲣⲕⲁⲗⲉⲓ ⲛⲁ–ϥ ⲉⲧⲃⲉ–ϩⲉⲛϫⲏⲧⲏⲙⲁ 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

ϭⲛ̄ⲧ–ⲥ ⲉⲣⲉ– 'find out that . . . ' **516**
ϩⲉ ⲉⲣⲟ–ⲥ ⲉⲣⲉ– 'find that . . . ' **516**
ⲛⲁⲛⲟⲩ–ⲥ ⲉⲣⲉ– 'it is a good thing that . . . ' **486**

ii. ϩⲁⲙⲟⲓ̈ ⲉⲣⲉ– 'how good it would be if . . . , if only . . . '

Examples: ⲛⲉⲛϩⲃⲏⲩⲉ ⲅⲁⲣ ⲛⲉⲧ–ⲧⲣⲉ–ⲛⲉⲓϣⲁϫⲉ †–ϯϩⲁⲡ 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 ⲉϥ–ϫⲓ–ϯⲕⲃⲁ ⲙⲙⲟ–ⲟⲩ ⲧⲏⲣ–ⲟⲩ ⲁⲩⲱ ⲉϥ–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"; ϩⲁⲙⲟⲓ̈ ⲟⲛ ⲉ–ⲁⲛⲟⲛ–ϩⲉⲛⲙⲁⲓ̈–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 ϣⲱⲡⲉ and ⲉⲓ̈, 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 ⲟⲩⲟⲓ̈ ⲛ̄– 'woe to . . . ' **244**.

ϥ–ⲛⲁ–ϣⲱⲡⲉ ⲉϥ–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:

ⲙⲁⲣⲉϥ-ϣⲱⲡⲉ 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 ϣⲱⲡⲉ 'be/become' except that ⲉⲓ occurs instead of ϣⲱⲡⲉ to enlarge the range of ⲛⲁ- (future auxiliary) predicate '(be) going to' **311**.

ⲁϥ-ⲉⲓ ⲉϥ-ⲛⲁ-ϩⲟⲧⲃ-ⲉϥ "He was about to kill himself" (He-came he-going-to-kill-himself) (Acts 16:27)

Further examples: ... ⲛ̀ϩⲁ̀ⲗⲟ ⲛ̀ⲥⲉ-ϣⲱⲡⲉ ⲉⲩ-ⲧⲟⲣϩ̀ ⲛ̀-ϯⲥⲉⲙⲛⲟⲥ ⲛ̀-ϯⲣⲙ̀ⲛ̀-ϩⲏⲧ Tit 2:2 "(Bid) the older men be temperate (they-be they-being-temperate), serious, sensible"; ⲧⲛ-ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲟⲩⲛ-ϩⲉⲛⲛⲟϭ 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"; ⲡⲉⲧⲛ̀ⲃⲉⲕⲉ ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲛⲁϣⲱ-ϥ ϩⲛ̀-ⲧⲡⲉ Luke 6:23 "Your reward will be great (it-will-be it-being-great) in heaven"; ⲥⲉ-ⲛⲁ-ϣⲱⲡⲉ 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 ⲡⲉϥⲉⲓ ⲉⲃⲟⲗ ⲉϥ-ⲛⲁ-ϣⲱⲡⲉ 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 ϣⲱⲡⲉ in order to enlarge the range of ⲛⲁ- 'is going to . . . ' **311**.

Further examples: ⲛ̀ⲧⲉⲣⲉ-ⲡⲁⲩⲗⲟⲥ ⲇⲉ ⲉⲓ ⲉϥ-ⲛⲁ-ⲟⲩⲱⲛ ⲛ̀-ⲣⲱ-ϥ Acts 18:14 "But when Paul was about to open (came he-going-to open) his mouth"; ⲉϣⲱⲡⲉ ϭⲉ ⲉⲕϣⲁⲛ-ⲉⲓ ⲉⲕ-ⲛⲁ-ⲧⲁⲗⲟ ⲉϩⲣⲁⲓ ⲙ̀-ⲡⲉⲕⲁⲱⲣⲟⲛ ⲉϫⲙ̀-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 ϣⲱⲡⲉ 'become' **528**.

Examples: ⲁⲥ-ϣⲱⲡⲉ ⲉⲥ-†-ϯⲡⲓ ⲉ-ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ Luke 7:38 "She began kissing (she-became she-kissing) His feet"; ⲁⲧⲉⲧⲛ̀-ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̀-ⲣ̀-ϯⲭⲣⲓⲁ ⲛ̀-ⲟⲩⲉⲣⲱⲧⲉ Heb 5:12 "You have come to need (you-have-become you-needing) milk"; ⲡϩⲱⲃ ⲉ-ⲛⲉϥ-ⲙⲟⲕϩ̀ ⲛ̀-ϣⲟⲣⲡ̀ ⲁϥ-ϣⲱⲡⲉ ⲉϥ-ⲙⲟⲧⲛ̀ ⲛ̀-ⲛ̀ⲣⲱⲙⲉ 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-.

ⲁϥ-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 ⲇⲉ ⲛ̄-ⲥⲧⲫⲁⲛⲟⲥ ⲛ̄ⲑⲓ-ϩⲉⲛⲣⲱⲙⲉ ⲛ̄-ⲣⲉϥ-ⲣ̄-ⲟϩⲟⲧⲉ ⲉ-ⲁⲩ-ⲉⲓⲣⲉ ⲛ̄-ⲟⲩⲛⲟⲑ ⲛ̄-ⲛⲉϩⲡⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲱ-ϥ 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-ϥ ShChass 54:52–58 "A count asked me . . . *and I said* the following thing to him"; ⲛ̄ⲧⲉⲣⲓ-ϣⲁϫⲉ ⲙ̄ⲛ̄-ⲟⲩⲁ̂ . . . ⲁϥ-ⲟⲩⲱϣ̄ⲃ̄ . . . ⲉ-ⲁⲓ̈-ⲟⲩⲱ̂ϣ̄ⲃ̄ ⲛⲁ-ϥ . . . ShChass 104:17–36 "When I spoke with a certain person . . . he replied . . . *and I replied* to him . . . "; ⲁ-ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲉ-ⲡⲉⲩⲙⲕⲁϩ ⲉ-ⲁϥ-† ⲛ̄-ϩⲉⲛϣⲏⲣⲉ ⲛ̄-ⲓⲁⲕⲱⲃ ⲉⲃⲟⲗ ϩⲛ̄-ϩⲣⲁϫⲏⲗ ShIV 27:26–27 "God saw their distress, *and gave* Jacob children by Rachel"; ⲟⲩϫⲁⲓ ⲛⲁ-ⲛ ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛ̄-ⲉⲓⲱⲧ ⲉⲧ⁰-ⲥⲙⲁⲁⲧ ⲉⲕ-ⲉⲓⲣⲉ ⲙ-ⲡⲉⲛⲙ[ⲉⲉⲩⲉ ϩ]ⲛ̄-ⲛⲉⲕϣⲁⲛⲏ 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 ⲁϥ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲉⲕⲃⲁ ⲙ̄-ⲡ-ⲉⲧⲟⲩ-ⲙⲟⲩⲕϩ̄ ⲙ̄ⲙⲟ-ϥ ⲉ-ⲁϥ-ϩⲱⲧⲃ̄ ⲙ̄-ⲡⲣⲙ̄ⲛ̄-ⲕⲏⲙⲉ Acts 7:24 "He avenged the one who was oppressed, *by slaying* the Egyptian"; ⲁⲩ-ⲕⲁⲁ-ϥ 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 ⲇⲉ ⲟⲩⲱⲛ ⲛ̄-ⲣⲱ-ϥ ⲉ-ⲁϥ-ⲁⲣϫⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉⲓ̈ⲅⲣⲁⲫⲏ 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 ⲇⲉ ⲙ̄ⲛ̄-ⲥⲁⲩⲗⲟ̀ⲥ ⲁⲩ-ⲕⲟⲧ-ⲟⲩ ⲉⲃⲟⲗ ϩⲛ̄-ⲑⲓϩⲣ̄ⲏ̄ . . . ⲉ-ⲁⲩ-ϫⲓ ⲛ̄ⲙ̄ⲙⲁ-ⲩ ⲛ̄-ⲓ̈ⲱϩⲁⲛⲛⲏⲥ Acts 12:25 "And Barnabas and Saul returned from Jerusalem . . . *bringing* with them John"; ⲛⲁⲉⲓ ⲇⲉ ⲙ̄ⲙⲛ̄ⲧ-ⲟⲩ-⁰ⲛⲟⲩⲛⲉ ⲙ̄ⲙⲁⲩ ⲉ-ϣⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ ⲡⲣⲟⲥ-⁰ⲟⲩⲟⲉⲓϣ Luke 8:13 (explaining a parable) "These have no root, *and believe* for a while"; ⲟⲩⲟⲛ ⲇⲉ ⲛⲓⲙ ⲁⲩ-ϫⲱⲱⲣⲉ ⲉⲃⲟⲗ . . . ϣⲁⲧⲛ̄-ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲁⲩⲁⲁ-ⲩ ⲉ-ⲁⲩ-ϭⲱ ϩⲛ̄-ⲑⲓⲗⲏ̄ⲙ̄ 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-ⲁϥ-ⲛⲉϩⲙ̄-ⲧⲏⲩⲧⲛ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉϫⲟⲩⲥⲓⲁ ⲙ̄-ⲡⲕⲁⲕⲉ ⲉ-ⲁϥ-ⲡⲉⲛⲉ-ⲧⲏⲩⲧⲛ̄ ⲉϩⲟⲩⲛ ⲉ-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲙ̄-ⲡϣⲏⲣⲉ ⲛ̄-ⲧⲉϥⲁⲅⲁⲡⲏ 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-ⲑⲃⲃⲓⲟ-ⲟⲩ ⲉ-ⲁⲩ-ϣⲱⲡⲉ ⲛ̄-ⲥⲧⲙⲏⲧ ϣⲁϩⲣⲁⲓ ⲉ-ⲡⲙⲟⲩ ShIII 119:19-20 "As they humbled themselves *and became* obedient unto death"; ⲉⲛⲧ-ⲁϥ-ⲣ̂-⁰ϩⲏⲅⲉⲙⲱⲛ ⲉ-ⲑⲏⲃⲁⲓⲥ ⲁⲩⲱ ⲉ-ⲁϥ-ⲣ̂-⁰ⲁⲅⲟⲩⲥⲧⲁⲗⲓⲟⲥ ⲉ-ⲣⲁⲕⲟⲧⲉ ShChass 108:22–26 "Who served as hegemon of the

Thebaid *and served* as augustalis of Alexandria"; ⲡⲉϫⲥ̅ ... ⲡⲁⲓ ϩⲛ̅-ⲛⲉϩⲟⲟⲩ ⲛ̅-ⲧⲉϥ-ⲥⲁⲣⲝ̅ ⲁϥ-ϫⲓⲥⲉ ... ⲁⲩⲱ ⲉ-ⲁⲩ-ⲥⲱⲧⲙ̅ ⲉⲣⲟ-ϥ Heb 5:5–7 "Christ ..., who (ⲡⲁⲓ ... ⲁϥ- **409**) in the days of his flesh made offering ... *and was* (ⲁⲩⲱ ⲉ-ⲁ=) *heard*": ⲡ-ⲉⲧ⁰-ⲙⲟⲟϣⲉ ⲙ̅ⲛ̅-ⲟⲩⲣⲱⲙⲉ ⲛ̅-ⲣⲉϥ-ⲣ̅-⁰ⲛⲟⲃⲉ ⲁⲩⲱ ⲉϥ-ⲧⲏϩ ⲉ-ⲛⲉϥⲛⲟⲃⲉ 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-ⲧⲉϥϭⲓϫ ϣⲟⲩⲱⲟⲩ "A man *who had a withered hand*" (Matt 12:10)

ii. ⲛⲉⲩⲟⲩⲏⲏⲃ ... ⲛⲁⲓ ⲉⲣⲉ-ⲛⲉⲩⲁⲡⲏⲟⲩⲉ ϭⲟⲗⲡ̅ ⲉⲃⲟⲗ "Their priests ..., *whose heads are uncovered*" Ep Jer 31 (30 Kasser)

iii. ⲡⲁⲓ ⲉ-ⲁ-ⲇⲁⲩⲉⲓⲇ ⲁⲁ-ϥ "That *which David did*" (Luke 6:3)

iv. ⲛ̅ⲛⲉϩⲟⲟⲩ ⲅⲁⲣ ⲉⲛ-ϩⲛ̅-ⲧⲥⲁⲣⲝ̅ "For while (in the days *when) we were in the flesh*" (Rom 7:5)

v. ⲛ̅ⲛⲉⲧⲛ̅-ⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛ̅ϩⲏⲧ-ⲟⲩ ⲉϥ-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 ⲡⲁⲓ (following any kind of antecedent): the appositive attributive **408**

iii. ⲡⲁⲓ: 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 ⲛ̅ⲛⲉⲧⲛ̅-ⲟⲩⲱⲙ "You shall not eat *(anything),*" is modified by the circumstantial (rare) and the resumptive morph is ϥ. E.g. ⲛ̅ⲛⲉⲧⲛ̅-ⲟⲩⲱⲙ ⲉⲃⲟⲗ ⲛ̅ϩⲏⲧ-ⲟⲩ ⲉϥ-ⲟⲩⲱⲧ Exod 12:9 "You shall not eat from them *anything* that is raw"; ⲉⲛ̅-ⲛⲁ-ⲉⲓⲛⲉ ⲧⲱⲛ ⲉϥ-ⲉⲓⲛⲉ ⲙⲙⲟ-ⲟⲩ ⲉ-† ⲛⲉ-⁰ 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 ⲥϩⲁⲓ 'write') contains the circumstantial conversion.

Examples: ⲡⲁⲩⲗⲟⲥ ⲙ̅ⲛ̅-ⲧⲓⲙⲟⲑⲉⲟⲥ ⲛ̅ϩⲙ̅ϩⲁⲗ ⲙ̅-ⲡⲉϫⲥ̅ ⲓⲥ̅ ⲉⲩ-ⲥϩⲁⲓ ⲛ̅-ⲛ-ⲉⲧ⁰-ⲟⲩⲁⲃ ⲧⲏⲣ-ⲟⲩ ϩⲙ̅-ⲡⲉϫⲥ̅ ⲓⲥ̅ ⲛⲁⲓ ⲉⲧ⁰-ϣⲟⲟⲡ ϩⲛ̅-ⲛⲉⲫⲓⲗⲓⲡⲡⲟⲥ ⲙ̅ⲛ̅-ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ

ⲁⲩⲱ ⲛ̅ⲇⲓⲁⲕⲟⲛⲟⲥ | ⲧⲉⲭⲁⲣⲓⲥ ⲛⲏ–ⲧⲛ̅ ⲙ̅ⲛ̅–ϯⲣⲏⲛⲏ 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 ⲙ̅ⲛ̅–ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲩ–ⲥϩⲁⲓ̈ ⲛ̅–ⲛⲉⲥⲛⲏⲩ ⲉⲧ̀–ϩⲛ̅–ⲧⲁⲛⲧⲓⲟⲭⲓⲁ ⲙ̅ⲛ̅–ⲧⲥⲩⲣⲓⲁ ⲙ̅ⲛ̅–ⲧⲕⲩⲗⲓⲕⲓⲁ ⲛ–ⲉⲧ̀–ϣⲟⲟⲡ ϩⲛ̅–ⲛ̅ϩⲉⲑⲛⲟⲥ | 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 ⲉϥ–ⲥϩⲁⲓ̈ ⲙ̅–ⲡⲉϥⲙⲛ̅ⲣⲓⲧ ⲛ̅–ϣⲏⲣⲉ ⲉⲧ̀–ⲧⲁⲉⲓⲏⲩ ⲁⲩⲱ ⲛ̅–ϣⲟⲩ–ⲟⲩⲁϣ–ϥ̄ ⲛⲁⲙⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ | ϩⲙ̅–ⲡϫⲟⲉⲓⲥ 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 ⲉϥ–ⲥⲟⲟⲩⲛ . . . Acts 2:30 "Being therefore a prophet and knowing . . . "; ϩⲉⲛⲣⲱⲙⲉ ⲉⲩ–ϫⲱ ⲙ̅ⲙⲟ–ⲥ ϫⲉ–ⲙ̅ⲛ̅ⲧⲁⲛ–ⲑϣⲏⲣⲉ ⲉ–ⲟⲩⲛ̅ⲧⲁⲩ–ϩⲁϩ ⲁⲩⲱ ⲉ–ⲁⲩ–ϫⲡⲉ–ϩⲁϩ ShOr 153:30–35 "People who say, We have no children, although possessing many and having begotten many"; ⲟⲩⲥϯϣϩⲉ ⲛ̅–ⲟⲩⲱⲧ ⲛ̅–ⲑⲕⲁϩ . . . ⲉⲓ–ⲣ–ⲑϩⲱⲃ ⲛ̅ϩⲏⲧ̅–ⲥ ⲑⲥⲟⲡ̀ ⲉ–ϣⲁⲓ̈–ϫⲟ ⲉⲣⲟ–ⲥ ⲙ̅–ⲡⲓⲃⲣⲟⲃ ⲑⲥⲟⲡ ⲉ–ϣⲁⲓ̈–ϫⲟ ⲉⲣⲟ–ⲥ ⲙ̅–ⲡⲓⲕⲉⲟⲩⲁ̀ (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–ⲁⲛ̅ⲛ̅–ⲟⲩⲁⲛⲟⲙⲟⲥ ⲁⲛ ⲙ̅–ⲡⲛⲟⲩⲧⲉ ⲁⲗⲗⲁ ⲉ–ⲁⲛ̅ⲛ̅–ⲟⲩⲉⲛⲛⲟⲙⲟⲥ ⲙ̅–ⲡⲉⲭ̅ⲥ̅ | Cor 9:21 "Not being without law toward God, but rather being under the law of Christ"; ⲉⲓⲧⲉ ⲉⲩ–ϫⲓ–ⲑⲥϩⲓⲙⲉ ⲉⲓⲧⲉ ⲉⲩ–ϩⲙⲟⲟⲥ ⲙⲛ–ⲑϩⲁⲓ 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:* ⲁϥ–ⲁⲣⲭⲓ ⲛ̅ⲃⲓ–ⲡⲙⲏⲏϣⲉ . . . ⲉⲩ–ⲣⲁϣⲉ ⲉⲩ–ⲥⲙⲟⲩ ⲉ–ⲡⲛⲟⲩⲧⲉ Luke 19:37 "The multitude . . . began rejoicing (and) praising God"; ⲟⲩⲙ̅ϩⲁⲟⲩ ⲉ–ⲁⲩ–ⲕⲉϩⲕⲱϩ–ϥ̄ ⲉ–ⲙⲡⲟⲩ–ⲕⲁ–ⲗⲁⲁⲩ ⲛ̅ϩⲏⲧ–ϥ̄ ⲉⲛⲉϩ Luke 23:53 "A tomb that had been dug out (and) that no one had ever been put in"; ⲟⲩⲣⲱⲙⲉ ⲉ–ⲁⲩ–ⲧⲛ̅ⲛⲟⲟⲩ–ϥ ⲉⲃⲟⲗ ϩⲓⲧⲛ̅–ⲡⲛⲟⲩⲧⲉ ⲉ–ⲡⲉϥⲣⲁⲛ 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:* ⲙ̅ⲡ̅ⲣ̅–ϫⲓ–ⲑⲃⲟⲗ ⲉ–ⲛⲉⲧⲛ̅ⲉⲣⲏⲩ ⲉ–ⲁⲧⲉⲧⲛ̅–ⲕⲁ–ⲧⲏⲩⲧⲛ̅ ⲕⲁϩⲏⲩ ⲙ̅–ⲡⲣⲱⲙⲉ ⲛ̅–ⲁⲥ ⲙⲛ̅–ⲛⲉϥϩⲃⲏⲩⲉ ⲁⲩⲱ ⲁⲧⲉⲧⲛ̅–ϯ ϩⲓⲱⲧ–ⲧⲏⲩⲧⲛ̅ ⲙ̅–ⲡⲃ̅ⲣ̅ⲣⲉ 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–ⲁϥ–ⲙⲟⲩ ⲙⲉⲛ ϩⲛ̅–ⲧⲥⲁⲣϫ ⲁϥ–ⲱⲛϩ ⲁⲉ ϩⲛ̅–ⲡⲉⲡⲛ̅ⲛ̅ⲁ̅ | Pet 3:18 "Having died in the flesh, but having become/been alive in the spirit"; ⲁⲛⲁⲩ ⲉ–ⲛ–ⲉⲛⲧ–ⲁⲩ–ⲉⲣ–ⲁⲛⲁ–ϥ ⲙ–ⲡⲛⲟⲩⲧⲉ ϩⲛ–ⲟⲩⲙⲉ ⲉⲩ–ⲕⲟⲓⲛⲟⲛⲉⲓ ⲉ–ⲡⲅⲁⲙⲟⲥ ⲁⲩⲱ ⲥⲉ–ⲧⲟ̀ⲁⲓⲟ ⲁⲛ ⲙ–ⲡⲉϫⲡⲉ–ⲑϣⲏⲣⲉ 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 ⲉⲣⲟϥ ⲁⲛ ⲟⲩⲁⲉ ⲛ-ⲧⲛ-ⲥⲱⲧⲙ ⲁⲛ ⲉ-ⲯⲣⲟⲟⲩ ⲛⲧⲁ-ϥ ShIII 203:19–20 "Not seeing Him and not hearing any voice from Him." *Without conjunction* (limited to the past tense?): (ⲟ)ⲩⲑⲁⲃ ⲉ-ⲁ-ⲩⲥϩⲓⲙⲉ ϫⲓⲧ-ϥ̄ ⲁⲥ-ⲛⲟϫ-ϥ̄ ⲉ-ϣⲟⲙⲛ̄ⲧ ⲛ̄-ϣⲓ ⲛ̄-ⲛⲟⲓⲧ Luke 13:21 "Leaven that a woman took and hid in three measures of flour"; ⲉ-ⲁϥ-ϫⲓⲥⲉ ϭⲉ ⲉϩⲣⲁⲓ ϩⲛ̄-ⲧⲟⲩⲛⲁⲙ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁϥ-ϫⲓ ⲙ̄-ⲡⲉⲣⲏⲧ ⲙ̄-ⲡⲉⲡⲛⲁ . . . ⲉⲧ⁰-ⲟⲩⲁⲁⲃ ⲁϥ-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-ⲗⲁⲁⲩ ⲁⲉ ⲛ̄-ϣⲁϫⲉ ⲉ-ⲗⲁⲁⲩ | ⲛⲉⲩ-ⲣ̄-ϭⲟⲧⲉ 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 ⲁϥ-ⲣ̄-ϭⲟⲧⲉ ⲛ̄ⲧⲉⲣⲉϥ-ⲉⲓⲙⲉ ϫⲉ-ⲟⲩϩⲣⲱⲙⲁⲓⲟⲥ ⲡⲉ ⲉⲃⲟⲗ ϫⲉ-ⲛⲉ-ⲁϥ-ⲙⲟⲣ-ϥ̄ 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*

ⲡϣⲁϫⲉ ⲁⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁϥ-ⲁⲩϫⲁⲛⲉ | ⲁⲩⲱ ⲛⲉⲥ-ⲁϣⲁⲓ ⲛ̄ϭⲓ-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–ϣⲗⲏⲗ ⲡⲉ ⲁⲩⲱ ⲛⲉⲩ–ⲥⲙⲟⲩ ⲉ–ⲡⲛⲟⲩⲧⲉ "They were praying (+ ⲡⲉ) and blessing God" (Acts 16:25)

ⲛⲉⲓ̈–ⲛⲏⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲛⲉⲓ̈–ϣⲗⲏⲗ ϩⲙ̄–ⲡⲁⲏⲓ̈ (without ⲡⲉ) "I was fasting and praying in my house" (Acts 10:30)

ⲛⲉⲣⲉ–ⲟⲩϩⲟⲧⲉ ⲅⲁⲣ ⲛ̄ⲙ̄ⲙⲁ–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

ⲛⲉϥⲣⲱⲙⲉ ⲁⲩ-ⲉ̀ⲓ ⲉⲃⲟⲗ ⲉ-ϯⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟ-ϥ | ⲛⲉⲩ-ϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲁ-ⲡⲉϥϩⲏⲧ ⲡⲱϣⲥ "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-ϯϣⲁ ⲇⲉ ⲛⲉ-ϣⲁⲣⲉ-ⲡϩⲏⲅⲉⲙⲱⲛ ⲕⲁ-ⲟⲩⲁ ⲉⲃⲟⲗ ⲙ̄-ⲡⲙⲏⲏϣⲉ ⲉϥ-ⲙⲏⲣ ⲡ-ⲉⲧⲉ-ⲛⲉⲩ-ⲟⲩⲁϣ-ϥ̄ | ⲛⲉ-ⲩⲛ̄ⲧⲁ-ⲩ ⲇⲉ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧϯ-ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲁ ⲉϥ-ⲙⲏⲣ ⲉϥ-ⲟ ⲛ̄-ⲥⲟⲉⲓⲧ ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ-ⲃⲁⲣⲁⲃⲃⲁⲥ | ⲉⲩ-ⲥⲱⲟⲩϩ ⲇⲉ ⲉϩⲟⲩⲛ ⲡⲉϫⲁ-ϥ 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: ⲛⲉϥ-ⲥⲱⲧⲡ "He was choosing, He used to choose, He chose [over a period of time]" *versus* narrative ⲁϥ-ⲥⲱⲧⲡ "He chose." E.g.

ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲟⲩ-ⲥⲟⲡⲥ̄ ⲁ-ⲡⲙⲁ ⲕⲓⲙ ⲉ-ⲛⲉⲩ-ⲥⲟⲟⲩϩ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ-ϥ̄ ⲁⲩ-ⲙⲟⲩϩ ⲧⲏⲣ-ⲟⲩ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲛⲛⲁ̄ ⲉⲧϯ-ⲟⲩⲁⲁⲃ | ⲁⲩⲱ ⲛⲉⲩ-ⲧⲁϣⲉ-ϯⲟⲉⲓϣ ⲙ̄-ⲡϣⲁϫⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ϩⲙ̄-ⲡⲁⲣⲣⲏⲥⲓⲁ ⲛⲓⲙ | . . . ⲛⲉⲩ-ⲟ ⲛ̄-ⲟⲩϩⲏⲧ ⲛ̄-ⲟⲩⲱⲧ ⲁⲩⲱ ⲟⲩⲯⲩⲭⲏ ⲛ̄-ⲟⲩⲱⲧ | ⲁⲩⲱ ⲛⲉ-ⲙⲛ̄-ⲗⲁⲁⲩ ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲉ-ⲛ-ⲉⲧϯ-ϣⲟⲟⲡ ⲛⲁ-ϥ ϫⲉ ⲛⲟⲩ-ⲓ̈ ⲛⲉ | ⲁⲗⲗⲁ ⲛⲉⲣⲉ-ⲛ̄ⲕⲁ ⲛⲓⲙ ϣⲟⲟⲡ ⲛⲁ-ⲩ ϩⲓ-ⲟⲩⲥⲟⲡ | ⲁⲩⲱ ϩⲛ̄-ⲟⲩⲛⲟϭ ⲛ̄-ϭⲟⲙ ⲛⲉⲣⲉ-ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ † ⲛ̄-ⲧⲙⲛ̄ⲧ-ⲙⲛ̄ⲧⲣⲉ ⲛ̄-ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̄-ⲡϫⲟⲉⲓⲥ ⲓⲥ̄ | ⲁⲩⲱ ⲛⲉ-ⲩⲛ̄-ⲟⲩⲛⲟϭ ⲛ̄-ϫⲁⲣⲓⲥ ϣⲟⲟⲡ ⲉϩⲣⲁⲓ̈ ⲉϫⲱ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ | ⲛⲉ-ⲙⲛ̄-ⲗⲁⲁⲩ ⲅⲁⲣ ⲛ̄ϩⲏⲧ-ⲟⲩ ϣⲁⲁⲧ 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 . . . | ⲟⲩⲙⲏⲏϣⲉ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄ⲓⲟⲩⲇⲁⲓ̈ (i.e. ϩⲛ̄-ⲛ̄-ⲓⲟⲩⲇⲁⲓ̈) ⲛⲉ-ⲁⲩ-ⲉ̀ⲓ ⲡⲉ ϣⲁ-ⲙⲁⲣⲑⲁ ⲛⲙ̄-ⲙⲁⲣⲓⲁ . . . | ⲙⲁⲣⲑⲁ ⲃⲉ ⲛ̄ⲧⲉⲣⲉⲥ-ⲥⲱⲧⲙ̄ ϫⲉ-ⲓ̄ⲥ̄ ⲛⲏⲩ ⲁⲥ-ⲉ̀ⲓ ⲉⲃⲟⲗ ϩⲏⲧ-ϥ̄ | ⲙⲁⲣⲓⲁ ⲇⲉ ⲛⲉⲥ-ϫⲙⲟⲟⲥ ⲡⲉ ϩⲙ̄-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 ϩⲙ̄-ⲡⲉⲙϩⲁⲟⲩ ⲁⲩ-ⲡⲱⲧ

| ⲛⲉⲣⲉ-ⲟⲩϩⲟⲧⲉ ⲅⲁⲣ ⲛ̅ⲙ̅ⲙⲁ-ⲩ | ⲁⲩⲱ ⲛⲉⲩ-ⲣ̅-ϕⲡⲏⲣⲉ | ⲙ̅ⲡⲟⲩ-ϫⲉ-ⲗⲁⲁⲩ ⲇⲉ ⲛ̅-ϣⲁϫⲉ ⲉ-ⲗⲁⲁⲩ | ⲛⲉⲩ-ⲣ̅-ϕϩⲟⲧⲉ 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 ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲧⲏⲣ-ⲟⲩ ⲁⲩ-ⲕⲱ ⲙ̅ⲙⲟ-ϥ ⲛ̅ⲥⲱ-ⲟⲩ ⲁⲩ-ⲡⲱⲧ | ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲁⲩ-ⲁⲙⲁϩⲧⲉ ⲛ̅-ⲓ̅ⲥ̅ ⲁⲩ-ϫⲓ ⲙ̅ⲙⲟ-ϥ ϣⲁ-ⲕⲁⲓⲫⲁⲥ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ . . . | ⲡⲉⲧⲣⲟⲥ ⲇⲉ ⲛⲉϥ-ⲟⲩⲏϩ ⲛ̅ⲥⲱ-ϥ ⲙ̅ⲡⲟⲩⲉ . . . ⲛ̅ⲧⲉ-ⲣⲉϥ-ⲃⲱⲕ ⲇⲉ ⲉϩⲟⲩⲛ ⲛⲉϥ-ϩⲟⲟⲥ ⲡⲉ ⲙⲛ̅-ⲛ̅ϩⲩⲡⲏⲣⲉⲧⲏⲥ ⲉ-ⲟ̅ⲛⲁⲩ ⲉ-ⲑⲁⲏ | ⲛ̅ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲇⲉ ⲙⲛ̅-ⲡⲥⲩⲛϩⲉⲇⲣⲓⲟⲛ ⲧⲏⲣ-ϥ̅ ⲛⲉⲩ-ϣⲓⲛⲉ ⲛ̅ⲥⲁ-ⲟⲩⲙⲛ̅ⲧⲣⲉ ⲛ̅-ⲛⲟⲩϫ ⲉϩⲟⲩⲛ ⲉ-ⲓ̅ⲥ̅ . . . | ⲁⲩⲱ ⲙ̅ⲡⲟⲩ-ϩⲉ ⲉ-ⲟⲩⲟⲛ . . . | ⲙ̅ⲛ̅ⲛⲥⲱ-ⲥ ⲁⲩ-†-ⲡⲉⲩⲟⲩⲟⲉⲓ ⲛ̅ⲟⲓ-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"; ⲙ̅ⲡⲉⲩⲟⲉⲓϣ ⲉⲓ-ⲟ ⲛ̅-ⲟ̅ⲕⲟⲩⲓ ⲛⲉⲉⲓ-ϣⲁϫⲉ ⲡⲉ ϩⲱⲥ-ⲟ̅ⲕⲟⲩⲓ ⲛⲉⲓ-ⲙⲉⲉⲩⲉ ϩⲱⲥ-ⲟ̅ⲕⲟⲩⲓ ⲛⲉⲓ-ϣⲟϫⲛⲉ ϩⲱⲥ-ⲟ̅ⲕⲟⲩⲓ | ⲛ̅ⲧⲉⲣⲓ-ⲣ̅-ⲟ̅ⲛⲟϭ ⲇⲉ ⲁⲓ-ⲟⲩⲱⲥϥ̅ ⲛ̅-ⲛⲁ-ⲡⲕⲟⲩⲓ | 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"; ⲙ̅ⲡⲉⲩⲟⲓϣ ⲉ-ⲛⲉⲕ-ⲟ ⲛ̅-ⲟ̅ϣⲏⲣⲉ ϣⲏⲙ ⲛⲉ-ϣⲁⲕ-ⲙⲟⲣ-ⲕ ⲡⲉ ⲛ̅ⲧ̅-ⲃⲱⲕ ⲉ-ⲡⲙⲁ ⲉⲧⲕ̅-ⲟⲩⲁϣ-ϥ̅ | ϩⲟⲧⲁⲛ ⲇⲉ ⲉⲕϣⲁⲛ-ⲣ̅-ⲟ̅ϩⲗⲗⲟ ⲕ-ⲛⲁ-ⲡⲣϣ-ⲛⲉⲕⲟ̀ⲓϫ ⲉⲃⲟⲗ ⲛ̅ⲧⲉ-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"; ⲛⲉϥ-ⲙ̅ⲙⲁⲩ ⲡⲉ ⲛ̅ⲙ̅ⲙⲁ-ⲩ ⲉϥ-ⲃⲁⲡⲧⲓϫⲉ | ⲛⲉⲣⲉ-ⲡⲕⲉⲓⲱϩⲁⲛⲛⲏⲥ ⲇⲉ ⲃⲁⲡⲧⲓϫⲉ . . . | ⲛⲉ-ⲙ̅ⲡⲁⲧⲟⲩ-ⲛⲉϫ-ⲓ̀ⲱϩⲁⲛⲛⲏⲥ ⲅⲁⲣ ⲡⲉ ⲉ-ⲡⲉϣⲧⲉⲕⲟ | ⲁ-ⲩϩⲏⲧⲏⲥⲓⲥ ϭⲉ ϣⲱⲡⲉ 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 . . . "; ⲁϥ-ⲃⲱⲕ ⲟⲛ ⲉ-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ | ⲛⲉ-ϩⲁⲡ̅ⲥ̅ ⲇⲉ ⲡⲉ ⲉ-ⲟ̅ⲧⲣⲉϥ-ⲉ̀ⲓ ⲉⲃⲟⲗ ϩⲓⲧⲛ̅-ⲧⲥⲁⲙⲁⲣⲓⲁ | ⲁϥ-ⲉ̀ⲓ ϭⲉ ⲉ-ⲩⲡⲟⲗⲓⲥ ⲛ̅ⲧⲉ-ⲧⲥⲁⲙⲁⲣⲓⲁ John 4:3–4 "He departed again to Galilee. He *had to* pass through Samaria. So He came to a city of Samaria"; ⲁϥ-ⲥⲉⲡⲥⲱⲡ-ϥ̅ ϫⲉⲕⲁⲥ ⲉϥⲉ-ⲉ̀ⲓ ⲉⲡⲉⲥⲏⲧ ⲛϥ̅-ⲧⲁⲗϭⲉ-ⲡⲉϥϣⲏⲣⲉ | ⲛⲉϥ-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-ⲓ̅ⲥ̅ ⲛⲁ-ⲩ ϫⲉ-ⲙⲁⲣⲉ-ⲛ̅ⲣⲱⲙⲉ ⲛⲟϫ-ⲟⲩ | ⲛⲉ-ⲩⲛ̅-ⲟⲩϫⲟⲣⲧⲟⲥ ⲇⲉ ⲉ-ⲛⲁ-ϣⲱ-ϥ ϩⲙ̅-ⲡⲙⲁ ⲉⲧ̅-ⲙ̅ⲙⲁⲩ | ⲁ-ⲛⲣⲱⲙⲉ ϭⲉ 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"; ⲙⲛ̅ⲛⲥⲁ-ⲛⲁⲓ ⲛⲉϥ-ⲙⲟⲟϣⲉ ⲛ̅ⲟⲓ-ⲓ̅ⲥ̅ ϩⲛ̅-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ | ⲛⲉϥ-ⲟⲩⲱϣ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲉ-ⲟ̅ⲙⲟⲟϣⲉ ϩⲛ̅-†ⲟⲩⲁⲗⲁⲓⲁ ϫⲉ-ⲛⲉⲩ-ϣⲓⲛⲉ ⲛ̅ⲥⲱ-ϥ ⲛ̅ⲟⲓ-ⲛ̅ⲓⲟⲩⲁⲗⲁⲓ ⲉ-ⲟ̅ⲙⲟⲟⲩ-ⲧ-ϥ̅ | ⲛⲉϥ-ϩⲏⲛ ⲇⲉ ⲉϩⲟⲩⲛ ⲛ̅ⲟⲓ-ⲡϣⲁ ⲛ̅-ⲓ̈ⲟⲩⲁⲗⲁⲓ ⲧⲉⲥⲕⲏⲛⲟⲡⲏⲅⲓⲁ | ⲡⲉϫⲁ-ⲩ ϭⲉ ⲛⲁ-ϥ ⲛ̅ⲟⲓ-ⲛⲉϥⲥⲛⲏⲩ 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"; ⲛ̅ⲧⲟϥ ⲇⲉ ⲛ̅ⲧⲉⲣⲉϥ-ⲱⲕⲙ̅ ⲉϫⲙ̅-ⲡϣⲁϫⲉ ⲁϥ-ⲃⲱⲕ ⲉϥ-ⲙⲟⲕϩ̅ ⲛϩⲏⲧ | ⲛⲉ-ⲛⲁϣⲉ-ⲛ̅ⲟⲟⲙ ⲅⲁⲣ ⲉⲧⲉ-ⲩⲛ̅ⲧⲁ-ϥ-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 | ⲛⲉⲥ̄-ϣⲟⲟⲡ ⲛ̄ⲙ̄ⲙⲁ-ⲩ
"And as for the hand of the Lord, | 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 | ⲛⲉⲓ-ⲟ ⲙ-ⲡⲁϫⲟⲉⲓⲥ ⲁⲛ ⲡⲉ ⲉ-ⲑⲧⲣⲁ-ⲡⲱⲧ ⲛⲧⲟⲟⲧ-ⲟⲩ ⲛ-ⲛ-ⲉⲧⲑ-ϫⲓ ⲙⲙⲟ-ⲓ ⲛ̀ⲟ̀ⲟⲛⲥ
"But for my part, | 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.

ⲛⲧⲟϥ ⲇⲉ | ⲛⲉϥ-ϩⲩⲡⲟⲧⲁⲥⲥⲉ ϩⲛ-ⲟⲩⲙⲛⲧ-ϩⲁⲕ
"But as for him, | he meekly obeyed" (Athanasius, Life of St. Anthony 4 [Garitte 6:11–12])

ⲡⲁⲓ̈ ⲉⲛⲧ-ⲁϥ-ⲟⲩⲱⲛ ⲛ̄-ⲃ̄ⲃⲁⲗ ⲙ̄-ⲡⲃ̄ⲗⲉ | ⲉⲓⲉ-ⲛⲉ-ⲙ̄ⲙⲛ̄-ⲑⲟⲙ ⲙ̄ⲙⲟ-ϥ ⲟⲛ ⲡⲉ ⲉ-ⲑⲧⲙ̄-ⲧⲣⲉ-ⲡⲁⲓ̈ ⲙⲟⲩ
"As for Him who opened the eyes of the blind man, | could He not have kept this man from dying?" (John 11:37)

ⲁⲩⲱ ⲛⲉⲩⲃⲟⲟⲙ ⲙⲛ̄-ⲛⲉⲩϩⲩⲡⲁⲣⲭⲟⲛⲧⲁ | ⲛⲉⲩ-ϯ ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲃⲟⲗ
"And as for their plots of land and their goods, | 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-ⲛ̄ⲧ̄ⲃ̄ⲛⲟⲟⲩⲉ ⲙ̄-ⲙⲓⲛⲉ ⲛⲓⲙ ⲁⲩⲱ ⲛ̄ⲕⲉ-ϩⲱⲟⲛ . . . | ⲉ-ⲛⲉⲩ-ⲛⲟⲓ ⲙ̄-ⲡ-ⲉⲧⲟⲩ-ⲛⲁ-ⲙⲟⲩ ⲉⲧⲃⲏⲏⲧ̄-ϥ ⲉⲩϣⲁⲛ-ⲟⲩⲟⲙ̄-ϥ ⲛⲉⲩ-ⲛⲁ-ⲙⲉϩ-ⲣⲱ-ⲟⲩ ⲉⲣⲟ-ϥ 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-ⲧⲉϩⲟⲩⲉ̀ⲓⲧⲉ | ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̄ⲟⲓ-ⲡϣⲁϫⲉ
"In the beginning | was the Word" (John 1:1)

ⲉⲧⲃⲉ–ⲡⲁⲓ ϭⲉ ⲛ̄ϩⲟⲩⲟ | ⲛⲉⲩ–ϣⲓⲛⲉ ⲛ̄ⲥⲱ–ϥ ⲛ̄ϭⲓ–ⲛ̄ⲓⲟⲩⲁⲁⲓ
"And for this reason all the more | the Jews sought Him" (John 5:18)

Adverbial clauses **490** occur in this position with the same function; e.g. ⲁⲩⲱ ⲉⲣⲉ–ⲡⲉⲩⲗⲱⲥⲥⲟⲕⲟⲙⲟⲛ ⲛ̄ⲧⲟⲟⲧ–ϥ | ⲛⲉϥ–ϩⲱϥⲧ̄ ⲛ̄–ⲛ–ⲉⲧⲟⲩ–ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ–ⲟⲩ ⲉⲣⲟ–ϥ John 12:6 "And as he had the money box, | 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: ⲛⲉⲓ–ⲛⲏⲥⲧⲉⲩⲉ ⲁⲩⲱ ⲛⲉⲓ–ϣⲁⲏⲁ ϩⲙ̄–ⲡⲁⲏⲓ Acts 10:30 "I was fasting and praying in my house"; ⲙ̄ⲡⲉⲩⲟⲉⲓϣ ⲉⲓ–ⲟ ⲛ̄–ⲫⲕⲟⲩⲓ ⲛⲉⲉⲓ–ϣⲁϫⲉ ⲡⲉ ϩⲱⲥ–ⲫⲕⲟⲩⲓ ⲛⲉⲓ–ⲙⲉⲉⲩⲉ ϩⲱⲥ–ⲫⲕⲟⲩⲓ ⲛⲉⲓ–ϣⲟϫⲛⲉ ϩⲱⲥ–ⲫⲕⲟⲩⲓ | 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–ⲣⲁϣⲉ ⲉⲥ–ⲣⲟⲟⲩⲧ ⲙⲙⲁⲧⲉ ShAmél I 53:9–10 (= ShZ 392:9–10) "But for her part, she laughed and rejoiced with great gladness"; ⲁⲩⲱ ⲛⲉϥ–ϩⲛ̄–ⲧⲉⲣⲏⲙⲟⲥ ⲛ̄ϩⲙⲉ ⲛ̄–ϩⲟⲟⲩ ⲉⲣⲉ–ⲡⲥⲁⲧⲁⲛⲁⲥ ⲡⲓⲣⲁϫⲉ ⲙ̄ⲙⲟ–ϥ ⲉϥ–ϣⲟⲟⲡ ⲛⲙ̄–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–ⲛⲁϣⲱ–ⲟⲩ ⲉ–ⲙⲁⲩ–ⲕⲁⲁ–ⲩ ⲉ–⁰ⲥ̄ϥⲉ 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**

ⲛ̅ⲧ- (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 ⲛ̅ⲧ- represents ⲉ-ⲛ̅ⲧ-; ⲉⲛⲧ- represents ⲉ-ⲉⲛⲧ- or ⲉ-ⲛ̅ⲧ-; 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 ⲛ̅-ϩⲁϩ "They appeared to many" (Matt 27:53)

Focalizing (marked):

ⲛ̅ⲧ-ⲁϥ-ⲟⲩⲟⲛϩ-ϥ̅ ⲇⲉ ⲉⲃⲟⲗ ⲛ̅ⲧⲉⲓϩⲉ = *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: ⲙⲛ̅ⲛ̅ⲥⲁ-ⲛⲁⲓ̈ ⲟⲛ ⲁ-ⲓ̅ⲥ̅ ⲟⲩⲟⲛϩ-ϥ̅ ⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϩⲓϫⲛ̅-ⲑⲁⲗⲁⲥⲥⲁ ⲛ̅-ⲧⲓⲃⲉⲣⲓⲁⲥ | ⲛ̅ⲧ-ⲁϥ-ⲟⲩⲟⲛϩ-ϥ̅ ⲇⲉ ⲉⲃⲟⲗ ⲛ̅ⲧⲉⲓϩⲉ "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 (ⲉϥ-ⲡⲓⲣⲁϫⲉ ⲙ̅ⲙⲟ-ϥ "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-ϫⲓ-ϯⲟⲗ ⲁⲛ "Truly, I am not *lying* (saying *lies*)" (ShWess9 171*c*:6–7)

ⲛ-ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ϯ ⲁⲛ ⲙ̄-ⲡⲉⲡⲛ̄ⲁ ϩⲛ̄-ⲟⲩϣⲓ "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 ⲉϥⲉ-ⲉⲓⲙⲉ ϫⲉ-ⲉⲧⲃⲉ-ⲁϣ ⲛ̄-ⲗⲟⲓ̈ⲃⲉ ⲉ-ⲛⲉⲩ-ⲁϣⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲣⲟ-ϥ ⲛ̄ⲧⲉⲓ̈ϩⲉ "To find out *why* (*because of which pretext*) they shouted thus against him" (Acts 22:24)

ⲛ̄ⲧ-ⲁϥ-ϫⲉ-ⲡⲁⲓ̈ ⲁⲉ ⲉϥ-ⲡⲓⲣⲁϩⲉ ⲙ̄ⲙⲟ-ϥ "He said this *testing him*" (John 6:6)

ⲉⲕ-ϫⲱ ⲙ̄-ⲡⲁⲓ̈ ϩⲁⲣⲟ-ⲕ ⲙⲁⲩⲁⲁ-ⲕ "Is it *of your own accord* that you say this?" (John 18:34)

ⲡⲁⲏⲓ̈ ⲉⲩ-ⲛⲁ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲏⲉⲓ ⲙ̄-ⲡⲉϣⲁⲏⲁ 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"; ⲉϥ-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 ⲉϥⲉ-ⲉⲓⲙⲉ ϫⲉ-ⲉⲧⲃⲉ-ⲁϣ ⲛ̄-ⲁⲟⲓϭⲉ ⲉ-ⲛⲉⲩ-ⲁϣⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲣⲟ-ϥ 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-	ⲁϥ-ⲟⲩⲟⲛϩ-ϥ̄ ⲁⲉ ⲉⲃⲟⲗ	<u>ⲛ̄ⲧⲉⲓϩⲉ</u> (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-	<u>ⲃⲉⲉⲗϫⲉⲃⲟⲩⲗ</u>	ⲛⲙ̄ⲙⲁ-ϥ
converter (nexus morph)	*focal point*	topic element

"It is *Beelzebul* who is with Him"
focal point topic

(c) <u>ϩⲙ̄-ⲡⲁⲣⲭⲱⲛ ⲛ̄-ⲛ̄ⲁⲁⲓⲙⲟⲛⲓⲟⲛ</u>	ⲉϥ-	ⲛⲉϫ-ⲁⲁⲓⲙⲟⲛⲓⲟⲛ 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 ϫⲉ-ⲉⲩ-ⲣ-ⲟⲩ ϩⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ Mark 2:24 "Look what they are doing on the sabbath!"; ⲉⲣⲉ-ⲛⲁⲓ̈ ⲛⲁ-ϣⲱⲡⲉ 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 (ⲁϣ '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-ⲓ̄ⲥ̄ ⲟⲩⲟⲛϩ-ϥ̄ ⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϩⲓϫⲛ̄-ⲑⲁⲗⲁⲥⲥⲁ ⲛ̄-ⲧⲓⲃⲉⲣⲓⲁⲥ | ⲛ̄ⲧ-ⲁϥ-ⲟⲩⲟⲛϩ-ϥ̄ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓ̈ϩⲉ John 21:1 "Jesus revealed Himself again to His disciples by the Sea of Tiberias. And He revealed Himself *in the following way*"; ⲉϣϫⲉ-ⲟⲩⲛⲧ-ϥ-ⲟⲩⲃⲟⲙ ⲅⲁⲣ ⲟⲛ ⲉ-ⲟⲩⲛⲧⲁ-ϥ-ⲥ ϩⲛ-ⲛ-ⲉⲧ⁰-ⲕⲁ-⁰ⲙⲁ ⲛⲁ-ϥ 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 ϣⲁⲣⲱ-ⲧⲛ̄ ⲛⲁⲥⲛⲏⲩ ⲛ̄ⲧ-ⲁⲓ̈-ⲉⲓ ϩⲛ̄-ⲟⲩϫⲓⲥⲉ ⲁⲛ ⲛ̄-⁰ϣⲁϫⲉ ⲏ̄ ⲛ̄-⁰ⲥⲟⲫⲓⲁ 1 Cor 2:1 "When I came to you, brethren, I came to you *not in loftiness of word or wisdom*"; ⲉⲣϣⲁⲛ-ⲡⲙⲟⲛⲁϫⲟⲥ ⲛⲏⲥⲧⲉⲩⲉ ⲙⲏ ⲉϥ-ⲛⲏⲥⲧⲉⲩⲉ ⲛⲁ-ⲕ ShChass 104:5–8 "If a monk fasts, pray does he fast *for you*?"; ⲡ-ⲉⲧ⁰-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲓ̈ ⲛ-ⲉϥ-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲉⲓ ⲁⲛ ⲁⲗⲗⲁ ⲉ-ⲡ-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲟⲩⲟ-ⲉ̂ⲓ John 12:44 "He who believes in Me, believes *not in Me but in Him who sent Me*"; ϩⲱⲃ ⲛⲓⲙ ⲛⲧ-ⲁϥ-ⲁⲁ-ⲩ ⲛⲧ-ⲁϥ-ⲁⲁ-ⲩ ⲧⲏⲣ-ⲟⲩ ⲉⲧⲃⲉ-ⲡⲉⲛⲟⲩϫⲁⲓ ShAmél II 463:13–464:1 "All the things that He did—He did them *entirely for our salvation*"; ⲉⲓ-ⲛⲏⲩ ϣⲁⲣⲱ-ⲧⲛ̄ ⲉⲉⲓ-ⲛⲏⲩ ϩⲛ̄-ⲟⲩϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-⁰ⲥⲙⲟⲩ ⲛ̄ⲧⲉ-ⲡⲉⲭ̄ⲥ̄ 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-ⲁϣ ⲛ̄-ⲉⲕⲕⲗⲏⲥⲓⲁ ⲣ̂-ⲑϩⲱⲃ ⲉ-ⲟⲩϣⲟⲩ-ⲙⲉⲣⲓⲧ̄-ϥ ⲡⲉ ⲛ̄ⲑⲉ ⲙ̄-ⲡ-ⲉⲧ̄ⲑ-ⲙ̄ⲙⲁⲩ *"Which church* has done any deed as admirable as that man has?" (ShChass 203:48–55)

ⲉⲣⲉ-ⲃⲉⲉⲗϫⲉⲃⲟⲩⲗ ⲛⲙ̄ⲙⲁ-ϥ "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-ϣⲟⲟⲩⲉ "It has *dried up!"* (Mark 11:21)

ⲙ̄ⲡⲥ̄-ⲙⲟⲩ ⲁⲗⲗⲁ ⲉⲥ-ⲛ̄ⲕⲟⲧ̄ⲕ̄ "She has not died but *is sleeping"* (Mark 5:39)

ⲡ-ⲉⲧⲑ-ⲛⲁ-ⲟⲩⲱϣ ⲅⲁⲣ ⲉ-ⲑⲛⲁϩⲙ̄-ⲧⲉϥⲯⲩⲭⲏ ⲉϥ-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-ⲑϣⲁϫⲉ ⲁⲛ ⲁⲗⲗⲁ ϩⲛ̄-ⲟⲩⲃⲟⲙ "For the kingdom of God consists *not in talk but in power"* (1 Cor 4:20)

ⲉⲥ-ⲙ̄ⲙⲁⲩ ⲛ̄ⲃⲓ-ⲧⲙⲛ̄ⲧ-ⲣⲙ̄ϩⲉ "It is *there* that freedom resides" (2 Cor 3:17)

ⲙⲏ ⲉϥ-ⲛⲁ-ϥⲓ-ⲟⲩⲃⲉⲣⲱⲃ ⲉϩⲣⲁⲓ̈ ⲉⲣⲟ-ⲓ̈ 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

ⲑⲥⲟⲡ ⲙⲉⲛ ⲉ-ϣⲁⲩ-ϫⲓ-ⲑⲙⲉ ⲑⲥⲟⲡ ⲇⲉ ⲟⲛ ⲉ-ϣⲁⲩ-ϫⲉⲓ-ⲑⲃⲟⲗ "Sometimes they speak *the truth*, but other times they speak *lies"* (ShAmél I 249:2–3)

ⲁⲩ-ⲙⲉⲩⲉ ϫⲉ-ⲉϥ-ϫⲉ-ⲡⲉⲛⲕⲟⲧ̄ⲕ̄ ⲙ̄-ⲡⲱⲃϣ "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-ⲗⲁⲁⲩ ⲛⲉϫ-ⲑⲏⲣⲡ̄ ⲃ̄-ⲃ̄ⲣⲣⲉ ⲉ-ⲑϩⲱⲧ ⲛ̄-ⲁⲥ . . . ⲁⲗⲗⲁ ⲉ-ϣⲁⲩ-ⲛⲉϫ-ⲑⲏⲣⲡ̄ ⲃ̄-ⲃ̄ⲣⲣⲉ ⲉ-ⲑϩⲱⲧ 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 ⲇⲉ ⲉⲥ-ⲛⲁ-ⲣ̄-ⲑϩⲓⲙⲉ 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. ϯ-ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ-ⲉⲃⲟⲗ ⲧⲱⲛ ⲛ̄ⲧ-ⲁ-ϩⲱⲣⲓⲅⲉⲛⲏⲥ ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ̄-ⲟⲩⲁϣⲏ ⲛ̄-ⲫ̀ϣⲁϫⲉ ⲙ̄-ⲙⲛ̄ⲧ-ⲗⲁϭ ShWess9 131*a*:1–7 "I do not know *wherefrom* Origen collected a large number of impudent statements"; ⲙⲟⲣⲓⲥ ⲅⲁⲣ ⲉⲛ-ⲛⲁ-ⲁⲓⲥⲑⲁⲛⲉ ShAmél II 476:1 "For, it is *only with difficulty* that we will perceive it"

Prepositional phrase. ⲁⲩⲱ ⲙⲉϣⲁ-ⲕ ⲣⲱ ⲉⲧⲃⲉ-ⲡⲁⲓ ⲛⲧ-ⲁ-ⲡⲉⲓⲛⲟϭ ⲛ-ⲥⲁϩⲟⲩ ⲉⲓ ⲉϩⲣⲁⲓ ⲉϫⲙ-ⲡⲉⲓϩⲏⲅⲉⲙⲱⲛ ⲛ-ⲁⲛⲟⲙⲟⲥ ⲉⲧ⁰-ⲙⲙⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙ-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-ϣⲁϥ-ⲕⲧⲟ-ϥ ⲉⲃⲟⲗ ϩⲙ-ⲡⲉϥϭⲱⲛⲧ ShIV 14:10–11 "It is *on account of her*, too, that He turns from His anger"

Adverbial clause. ⲛⲧⲉⲣⲉϥ-ⲧⲥⲓⲟ-ϥ ⲙⲙⲟ-ϥ ⲛⲧ-ⲁ-ⲡⲉϥⲥⲧⲟⲙⲁⲭⲟⲥ ⲁⲛⲁ-ⲧⲣⲉⲡⲉ ShAmél II 430:13 "It was *after he made him drink it* that he vomited"; ⲉⲣϣⲁⲛ-ⲧⲃⲁϣⲟⲣ ⲁϣⲕⲁⲕ ⲉⲃⲟⲗ ⲁⲛ . . . ϩ̄ⲛ-ϩⲉⲛϩⲣⲟⲟⲩ ⲉⲩ-ⲟϣ ⲉⲣⲉ-ⲡⲙⲟⲩⲓ̈ ⲧ̄ⲣⲣⲉ ShChass 38:35–42 "It is not *when a fox barks with noisy cries* . . . that a lion is afraid"; ⲉⲓ̈-ⲧⲟⲗⲙⲁ ⲉⲓ̈-ϫⲱ ⲛⲁⲓ̈ (i.e. ⲛ̄-ⲛⲁⲓ̈) 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-ⲛⲁⲓ̈ ⲛⲁ-ϣⲱⲡⲉ ⲧⲛⲁⲩ Mark 13:4 "When will this be? (When will these come to pass?)"

Prepositional phrase. ⲛ̄ⲧ-ⲁ-ⲡⲁⲓ̈ ϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡϫⲟⲉⲓⲥ Ps 117(118):23 "It is (or was) *through the Lord* that this happened"

Adverbial clause. ⲉ-ϣⲁⲩ-ϥⲓ-ⲡϩⲏⲃⲥ ⲙⲙⲁⲩ ⲉⲣϣⲁⲛ-ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓ ⲉϩⲣⲁⲓ ShIV 20:12–13 "It is *when the sunlight comes up* that the lamp is taken away"; ⲉⲓ̈-ϫⲱ ⲛ̄-ⲛⲁⲓ̈ ⲉⲓ̈-ϯ-ⲫ̀ϣⲓⲡⲉ ⲛⲏ-ⲧⲛ̄ 1 Cor 15:34 "I say this *by way of putting you to shame*"

Infinitive phrase. ⲛⲧ-ⲁ-ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲉⲓ ⲁⲛ ⲉ-ⲫ̀ⲕⲁⲧⲁⲗⲩⲉ ⲙ-ⲡⲛⲟⲙⲟⲥ ⲙⲛ-ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲗⲗⲁ ⲉ-ⲫ̀ϫⲟⲕ-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-ϣⲉⲡ-ⲡⲉϊϣⲏⲣⲉ ϣⲏⲙ ⲉⲣⲟ-ϥ ⲉϫⲙ-ⲡⲁⲣⲁⲛ ⲉϥ-ϣⲱⲡ ⲙ̄ⲙⲟ-ϊ ⲉⲣⲟ-ϥ Luke 9:48 "As for whoever receives this child in My name, it is *Me* that they receive"; ⲛ̄ⲧ-ⲁⲧⲉⲧⲛ̄-ⲉ̀ⲓ ⲉⲃⲟⲗ ⲉ-ⲧⲉⲣⲏⲙⲟⲥ ⲉ-⁰ⲛⲁⲩ ⲉ-ⲟⲩ Luke 7:24 "*What* did you come out into the wilderness to behold?"

Indirect object. ⲡϫⲟⲉⲓⲥ ⲉⲕ-ϫⲱ ⲛⲁ-ⲛ ⲛ̄-ⲧⲉⲓⲡⲁⲣⲁⲃⲟⲗⲏ | ϫⲉⲛ-ⲉⲕ-ϫⲱ 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-ϣⲁⲣⲉ⁰-ⲉⲣ-ⲟⲩ ⲛⲁ-ⲩ ⲛⲧⲟ | ⲙⲏ ⲉ-ϣⲁⲣⲉ⁰-ⲡⲁϩ-ⲟⲩ ⲁⲛ ⲏ ϣⲁⲣⲉ⁰-ⲟⲥϩ-ⲟⲩ ⲫ⁰ⲡⲟⲃⲉ ⲫ⁰ⲡⲟⲃⲉ ⲏ ⲫ⁰ⲗⲁⲕⲙ ⲫ⁰ⲗⲁⲕⲙ "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)* ϩⲓⲧⲛ̄-ⲟ̀ⲩ ⲉ-ⲛⲁⲁⲁ-ⲩ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ ShChass 135:44–46 "How are some greater than others?"; ⲁⲩⲱ ⲁⲗⲏⲑⲱⲥ ⲉ-ϩⲛⲁ-ⲩ ⲁⲛ ⲉ-⁰ⲧⲣⲉ-ⲗⲁⲁⲩ ⲛ-ⲣⲱⲙⲉ ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙⲙⲟ-ⲟⲩ ⲉ-ⲡⲧⲏⲣ-ϥ ⲉ-⁰ⲧⲣⲉⲩ-ϫⲟⲟ-ⲥ ⲉⲧⲃⲏⲏⲧ-ⲟⲩ ϫⲉ-ϩⲉⲛⲣⲉϥ-†-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 ⲉⲣϣⲁⲛ-ⲡⲥⲱⲧⲏⲣ ⲓ̅ⲥ̅ ⲛⲁϩⲙ-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-ϩⲉⲛⲧⲛ̄ϩ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ShChass 186:41–44 "So, does God almighty have wings?"; ⲉ-ⲙⲛ̄ⲧ-ⲟⲩ-ⲗⲁⲁⲩ ⲛ̄-ϣⲁϫⲉ ⲉ-⁰ϫⲱ ⲛⲁ-ⲕ Acts 21:25 "They do not have anything to say to you"; ⲉ-ⲙⲛ̄-ϣⲃⲟⲙ ⲉⲛⲉϩ ⲉ-⁰ϫⲱⲕ 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-ϥ-ⲥ ϩⲛ-ⲛ-ⲉⲧ⁰-ⲕⲁ-⁰ⲙⲁ ⲛⲁ-ϥ ShIII 85:14 "It is among those who make a place for him that he has it"; ⲉ-ⲙⲛ̄†-ⲟⲩϩⲱⲃ ⲇⲉ ⲙ̄ⲙⲁⲩ ⲉϥ-ⲟⲣϫ̄ ⲉ-⁰ⲥϩⲁⲓ ⲙ̄-ⲡ̄ⲣⲣⲟ ⲉⲧⲃⲏⲏⲧ-ϥ̄ 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:** ⲁⲛⲓ̄-ⲡⲟⲩⲟⲉⲓⲛ "I am *the light*" (Pattern 1 [**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 ⲛ̅(ⲛ)- . . . ⲁⲛ. The indispensable signal of negation is ⲁⲛ **250.** If ⲛ̅(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. ⲡⲉϊϣⲱⲛⲉ ⲛ̅ⲛ̅-ⲉϥ-ϣⲟⲟⲡ ⲁⲛ ⲉ-ⲡⲙⲟⲩ John 11:4 "This illness is not *unto death*"; ⲙⲏ ⲉ-ϣⲁⲣⲉ-ⲡⲙⲁⲧⲟⲓ ⲁⲛ ϫⲣⲟ ⲉ-ⲛⲉϥ-ϫⲁϫⲉ ϩⲛ-ⲛⲉϥⲥⲟⲧⲃⲉϥ ⲙ-ⲙⲓϣⲉ 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-ⲉϥ-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲉⲓ ⲁⲛ ⲁⲗⲗⲁ ⲉ-ⲡ-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲟⲩⲟ-ⲉ̀ⲓ 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 ϣⲟⲟⲡ ⲁⲛ ⲉⲃⲟⲗ ϩⲓⲧⲛ̅-ⲡⲛⲟⲩⲧⲉ Gen 40:8 "Is not the interpretation of them *through God?*"; ⲙⲏ ⲛ̅ⲧ-ⲁⲓ-ⲥⲙⲛ̅ⲧ-ⲥ̅ ⲛ̅ⲙ̅ⲁ-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 ⲟⲉ ⲉⲧⲉⲧⲛ̅-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-ⲛ̅-ⲥⲉ-ⲥⲱⲧⲡ ⲁⲛ
ⲉⲧⲉ-ⲙⲛ̅- . . . ⲥⲱⲧⲡ etc.
ⲉⲧⲉ-ⲙ̅ⲡⲟⲩ-ⲥⲱⲧⲡ
ⲉⲧⲉ-ⲙⲛ̅ⲧ-ⲟⲩ-

(Formally, these are identical with the relative conversion of a negatived clause.)

ⲡ-ⲉⲧ$^{\theta}$-ⲟⲩⲱⲙ ⲉϥ-ⲟⲩⲱⲙ ⲙ̄-ⲡϫⲟⲉⲓⲥ . . . ⲁⲩⲱ ⲡ-ⲉⲧⲉ-ⲛ-ϥ̄-ⲟⲩⲱⲙ ⲁⲛ ⲉⲧⲉ-ⲛ-ϥ̄-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-$^{\theta}$ϭⲱⲣϭ̄ ⲇⲉ ⲛⲏⲩ ⲉ̄ϫⲛ̄-ⲛⲓⲙ ⲉ̄ⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ϥ̄ Job 25:3 "And *upon whom* will there not come a snare from him?"

Further examples: ⲉⲧⲉ-ⲙⲡⲉ$^{\theta}$-ϫⲱϩⲙ̄ ϩⲛ̄-ⲁϣ 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 ϭⲉ ⲉⲃⲟⲗ ⲧⲁ-ⲛⲁⲩ ϫⲉ-ⲉⲧⲙ̄ⲡⲉϥ-(i.e. ϫⲉ-ⲉⲧⲉ-ⲙ̄ⲡϥ̄-)ⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲉⲧⲃⲏⲏⲧ-ⲕ | ⲉϣⲱⲡⲉ ⲙ̄ⲙⲟⲛ ⲉⲓⲉ-ⲉⲧⲃⲏⲏⲧ-$^{\theta}$ 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 ⲉⲧⲙ̄ⲡⲉϥ-ⲉⲓ (i.e. ⲉⲧⲉ-ⲙ̄ⲡϥ̄-ⲉⲓ) ⲉⲡⲉⲥⲏⲧ ⲉⲧⲃⲏⲏⲧ-ⲕ̄ ⲉⲧⲃⲉ-ϫⲉ-ⲡⲥⲟⲛ ϣⲟⲥⲙ̄ 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 ⲉ̣ⲧⲉ-ⲙⲛ̄-ϭⲟⲙ ⲙ̄ⲙⲟ-ⲉⲓ ⲉ-$^{\theta}$ⲧⲟⲩϫⲉ-ⲧ̣ⲏⲩⲧⲛ̄ Isa 50:2 "Pray tell, is it that I do not have the ability to save you?"; ⲙⲏ ⲉⲧⲉ-ⲙⲛ̄-ⲧⲏⲧⲛ̄-$^{\theta}$ⲏⲉⲓ ⲙ̄ⲙⲁⲩ ⲉ-$^{\theta}$ⲟⲩⲱⲙ ⲁⲩⲱ ⲉ-$^{\theta}$ⲥⲱ | 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 | ⲉⲩ̲-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 ⲁⲉ | ⲉⲛ-ⲟⲩⲱϣⲧ ⲙ̄-ⲡ-ⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ϥ
"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-ϩⲓ-ⲛⲉⲩⲉⲣⲏⲩ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲙⲛ̄ⲧ-ⲉⲡⲣⲁ̀
"As for them, they are *altogether* formed out of vanity" (Ps 61[62]:9)

ⲧⲟⲩⲉⲣⲏⲧⲉ | ⲉⲥ-ϣⲟⲟⲡ ϩ̄ⲙ-ⲡⲥⲱⲙⲁ ⲉⲧⲃⲉ-ⲫⲙⲟⲟϣⲉ
"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 ⲟ̀ⲉ ϩⲱ-ⲫ ⲉⲓ-ⲛⲁ-ⲧⲁⲙⲓ̈ⲉ-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-ϩⲉⲗⲗⲏⲛ ⲙⲛ-ⲛⲁ-ⲛ-ⲉⲧⲫ-ⲟⲩⲱϣⲧ ⲧⲏⲣ-ⲟⲩ ⲛ-ϩⲉⲓⲕⲱⲛ ⲛ-ⲛⲁⲓⲙⲟⲛⲓⲟⲛ | ⲉⲩ-ⲟⲩⲟⲛϩ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁ-ϥ 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 ⲁⲉ ⲛ̄ⲧ-ⲁⲩ-ⲡⲓⲥⲧⲉⲩⲉ | ⲉ-ⲙⲛ̄ⲧ-ⲟⲩ-ⲗⲁⲁⲩ ⲛ̄-ϣⲁϫⲉ ⲉ-ⲫⲭⲱ ⲛⲁ-ⲕ "As for the Gentiles who have believed, they have *nothing* to say to you" (Acts 21:25)

ϩⲛ̄-ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲁⲉ | ⲉⲥ-ⲛⲁ-ⲣ̄-ⲫϩⲓⲙⲉ 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. ⲉⲣϣⲁⲛ-ⲡⲉⲭ̅ⲥ̅ ⲉ̀ⲓ | ⲙⲏ ⲉϥ-ⲛⲁ-ⲣ̄-ϩⲟⲩⲟ ⲉ-ⲙⲙⲁⲓ̈ⲛ 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-ϭⲁⲗⲉ ϫⲓⲛ-ⲉϥ-ⲛ̄ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲉϥⲙⲁⲁⲩ "A man lame since he was in his mother's womb" (Acts 3:2)

(ii) expressing reported discourse after negative conjugation of the infinitive ϭⲛ̄- var. ϭⲛ̄ⲛ- (cf. ϭⲓⲛⲉ) '(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-ⲡ̄ⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲉ̄ⲃⲟⲗ ϩⲛ̄-ⲧ̄ⲡⲉ ⲉϩⲣⲁⲓ ⲉ̄ϫⲙ̄-ⲡ̄ⲕⲁϩ 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':* ϥ-ⲛⲁ-ⲙⲟⲩϩ ⲙ̄-ⲡⲉⲡⲛ̄ⲁ ⲉⲧ⁰-ⲟⲩⲁⲃ ϫⲓⲛ-ⲉϥ-ϩⲛ̄-ϩⲏⲧ-ⲥ̄ ⲛ̄-ⲧⲉϥⲙⲁⲁⲩ Luke 1:15 "He will be already filled with the Holy Spirit when he is within his mother's womb"; ⲛⲁⲓ ⲛⲉ ⲛⲁϣⲁϫⲉ ⲉⲛⲧ-ⲁⲓ-ϫⲟⲟ-ⲩ ⲛⲏ-ⲧⲛ̄ ϫⲓⲛ-ⲉⲓ-ϣⲟⲟⲡ ⲛ̄ⲙⲙⲏ-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-ⲁⲓ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ-ⲑⲓⲗⲏⲙ ⲉ-ⲑⲟⲩⲱϣⲧ 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-ⲁ-ⲟⲩⲏⲣ ⲛ̄-ⲟⲩⲟⲉⲓϣ ϫⲓⲛⲧ-ⲁ-ⲡⲁⲉⲓ ⲧⲁϩⲟ-ϥ Mark 9:21 "About (ⲁ- **68**) how long has this afflicted him?"; *(ii)* ⲛ̄-†-ϭⲛ̄-ⲉⲣⲉ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲁⲛ ϫⲉ-ⲟⲩ Mark 14:68 "I do not understand (ϭⲛ̄- . . . ⲁⲛ) what you are saying"; ⲛ-ϥ-ⲛⲁ-ϭⲛ̄-ⲉϥ-ⲛⲁ-ϥⲓ-ⲛⲉϥⲃⲁⲗ ⲁⲛ ⲉϩⲣⲁⲓ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁϣ ⲛ-ϩⲉ ShAmél I 118:1–2 "He will not find out (ϭⲛ̄- . . . ⲁⲛ) how he might lift up his eyes to God"; ⲙ̄ⲡⲟⲩ-ϭⲛ̄ⲛ-ⲉⲩ-ⲛⲁ-ⲣ-ⲟⲩ ⲛⲁ-ϥ 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 ϭⲛ̄- in unconverted form; e.g. ⲁⲩⲱ ⲡⲁⲗⲁⲟⲥ ⲙ̄ⲡⲉϥ-ϭⲛ̄-ⲁ̄ ⲛ̄ⲣ̄-ⲛⲓⲙ Isa 1:3 "My people has not known who I am"; ⲟⲩϣⲡⲏⲣⲉ ⲧⲉ ⲉⲧⲉ-ⲙⲡⲟⲩ-ϫⲟⲟ-ⲥ ⲛⲁ-ϥ ϫⲉ-ⲉⲓϩⲏⲏⲧⲉ 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 did 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-ⲡⲉⲩϩⲏⲧ ⲟⲩⲱ̀ϣⲏ ⲛ̀ⲟⲩⲏⲣ ⲁⲩⲱ ⲉϥ-ⲧⲁⲕⲏⲩ ⲉϥ-ⲃⲏⲗ ⲉⲃⲟⲗ ⲥⲭⲉ-ⲁⲟⲛ ⲛ̀ⲑⲉ ⲛ̀-ⲛⲓϩⲁⲗⲟⲩⲥ 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-ϥ ⲉⲧⲃⲉ-ⲡⲁⲓ ⲉⲧ⸗ⲙⲙⲁⲩ ϫⲉ-ⲁϥ-ϫⲓⲧ-ⲛ ⲛ̀ⲑⲟⲛⲥ 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 ϫⲉ-ⲛ̀ⲧ-ⲁϥ-ⲥⲛⲧ-ⲙ̀ⲡⲏⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̀ⲁϣ ⲛ̀-ϩⲉ ϩⲙ̀-ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲁⲩⲱ ⲉ-ⲁϥ-ⲣ̀-ϩⲓⲧⲡⲉ ⲙ̀ⲙⲟ-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-ⲁϥ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ-ⲧⲡⲉ ⲛ̀ⲟⲓ-ⲡⲁϩⲱⲙ-ⲟ ⲉ-ⲁϥ-ⲉⲓⲛⲉ ⲉⲡⲉⲥⲏⲧ ⲛ-ⲛⲉϥⲉⲛⲧⲟⲗⲏ 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-ϣⲁⲣⲉ-ⲡⲁϩ-ⲟⲩ ⲁⲛ ⲏ ϣⲁⲣⲉ-ⲟⲥϩ-ⲟⲩ ⲑⲡⲟⲃⲉ ⲑⲡⲟⲃⲉ ⲏ ⲑⲗⲁⲕⲙ ⲑⲗⲁⲕⲙ ShAmél I 108:9–10 "Isn't it true that you tear them and slice them into fragments and pieces?"; ⲛ̀ⲧ-ⲁⲛ-ⲟⲩⲁϩ-ⲛ̀ ϩⲁⲣ ⲁⲛ ⲛ̀ⲥⲁ-ϩⲉⲛϣⲁϫⲉ ⲉ-ⲁⲩ-ⲧ̀ⲃ̀ⲧⲱⲃ-ⲟⲩ ⲁⲛ-ⲟⲩⲱⲛϩ̀ ⲛⲏ-ⲧⲛ̀ ⲉⲃⲟⲗ ⲛ̀-ⲧ̀ⲃⲟⲙ ⲙ̀-ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲙⲛ̀-ⲧⲉϥⲡⲁⲣⲟⲩⲥⲓⲁ 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: (ⲟⲩⲡ̀ⲛⲁ̀ ⲉ-ⲛⲁⲛⲟⲩ-ϥ) ⲉϥϣⲁⲛ-ⲟⲩⲱⲛϩ ⲛⲁ-ϥ ⲉⲃⲟⲗ ⲉ-ϣⲁϥ-ⲙⲉⲣⲓⲧ-ϥ ⲛⲧⲟϥ ⲛϩⲟⲩⲟ ⲁⲩⲱ ⲛϥ-ⲣⲁϣⲉ ⲉϫⲱ-ϥ | ϥ-ⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ-ⲉϥ-† ⲟⲩⲃⲏ-ϥ ⲁⲛ ⲁⲗⲗⲁ ⲉϥ-ⲣⲟⲉⲓⲥ ⲁⲩⲱ ⲉϥ-ϩⲁⲣⲉϩ ⲉ-⸗ⲧⲙ-ⲡⲁϩⲧ-ϥ ⲛ-ⲟⲩⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲁⲩⲱ ⲛϥ-ϣⲱⲡⲉ ϩⲁ-ⲧⲉϫⲟⲩⲥⲓⲁ ⲛ-ⲟⲩⲡ̀ⲛⲁ̀ [ⲛ-]ϫ[ⲁϫⲉ] 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⸗ϣⲁϫⲉ ⲛⲙⲙⲉ-⸗ ⲛⲁ-ⲕⲱ ⲁⲛ ⲛ-ϩⲉⲛⲙⲁⲧⲟⲓ ϩⲁⲣⲁⲧ-ϥ ⲛϥ-ⲕⲱⲗⲩⲉ ⲛ-ⲛ-ⲉⲧ⸗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-ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ϫⲟⲟ-ⲥ <u>ⲁⲩⲱ ⲁⲁ-ⲛ</u> ⲛ-⸗ⲙⲡϣⲁ 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-ϣⲁⲣⲉ-ⲡⲁϩ-ⲟⲩ ⲁⲛ ⲏ ϣⲁⲣⲉ-ⲟⲥϩ-ⲟⲩ ⲑⲡⲟⲃⲉ ⲑⲡⲟⲃⲉ ⲏ ⲑⲗⲁⲕⲙ ⲑⲗⲁⲕⲙ ShAmél I 108:9–10 "Isn't it true that you tear them and slice them into fragments and pieces?"; ⲉ-ⲛⲁϊⲁⲧ-ϥ ⲅⲁⲣ ⲁⲛ ⲙ-ⲡ-ⲉⲧ⸗ⲕⲁⲑⲏⲕⲉⲓ . . . ⲟⲩⲧⲉ ⲉ-ⲛⲁⲓⲁⲧ-ⲟⲩ ⲛ-ⲛ-ⲉⲧⲟⲩ-ⲕⲁⲑⲏⲅⲉ̈ⲓ 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-ϥ̅-ϣⲓⲡⲉ ⲁⲛ ⲉ-ⲫⲙⲟⲩⲧⲉ 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-ϥ̅-ϣⲓⲡⲉ ⲁⲛ, ⲉ-ⲛ-ϥ-ⲛⲁ-ⲛⲁⲩ ⲁⲛ, ⲉ-ⲙⲡⲁϥ-ⲃⲱⲗ ⲉⲃⲟⲗ, ⲉ-ⲁϥ-ϩⲟⲡ-ϥ, ⲉ-ⲩⲛⲟϭ 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: ⲛ̅ⲁϣ ⲛ̅-ϩⲉ ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̅ⲧⲁ-ϥ ⲙ̅ⲙⲁⲩ ⲙ̅-ⲡⲥⲟⲟⲩⲛ ⲛ̅-ⲛⲉⲅⲣⲁⲫⲏ | ⲉ-ⲛ̅-ϥ̅-ⲛⲁ-ⲛⲁⲩ ⲁⲛ ⲉ-ⲡⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲱ ⲛ̅ϥ̅-ⲥⲟⲩⲱⲛ̅-ϥ̅ ShP 130[2]47v (p. ⲥ̅ⲕ̅ⲅ̅) *b:* 18–25 "*How* will the one who has knowledge of the Scriptures not surely see and recognize the angel?"; ⲉⲧⲃⲉ-ⲛⲉⲛϫⲱϩⲙ ⲙⲛ-ⲛⲉⲛⲥⲱⲱϥ . . . | ⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉ-ⲙⲡⲁϥ-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"; ⲙⲉϣⲁ-ⲕ ⲅⲁⲣ ⲉϥ-ⲁⲟⲕⲓⲙⲁϩⲉ ⲛ-ⲧⲉⲥⲁⲅⲁⲡⲏ | ⲉ-ⲁϥ-ϩⲟⲡ-ϥ 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"; ⲛ̅ⲁϣ ⲛ̅-ϩⲉ ⲛ̅ϩⲟⲩⲟ | ⲉ-ⲛ̅-ⲧⲁⲓⲁⲕⲟⲛⲓⲁ ⲁⲛ ⲙ̅-ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲛⲁ-ϣⲱⲡⲉ ϩⲛ̅-ⲟⲩⲉⲟⲟⲩ 2 Cor 3:8 "*How* will the dispensation of the Spirit not surely be all the more in splendor?"; ⲁⲩⲱ ⲛⲁϣ ⲛ-ϩⲉ | ⲉ-ⲩⲛⲟϭ ⲁⲛ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉϥ-ⲧⲁⲓⲏⲩ ⲉⲙⲁⲧⲉ ShAmél I 305:4–5 "And *surely* (*How* can it not be that) the human being is great and very glorious"; ⲙⲏ ⲉⲧⲃⲉ-ⲧⲙ̅ⲛ̅ⲧ̅-ⲥⲧⲙⲏⲧ ⲁⲛ | ⲉ-ⲁ-ⲛⲁⲓ̈ ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̅-ϩⲱⲃ ⲛⲓⲙ ⲉ-ⲛⲁⲛⲟⲩ-ϥ ‖ ⲏ̅ ⲉⲧⲃⲉ-ⲧⲙ̅ⲛ̅ⲧ̅-ⲁⲧ-ⲥⲱⲧ̅ⲙ̅ ⲁⲛ ⲛ̅ⲧⲟϥ | ⲉ-ⲁ-ⲛⲉⲓ̈ⲕⲟⲟⲩⲉ ϫⲱⲕ ⲉⲃⲟⲗ ⲛ̅-ⲛⲓⲛⲟϭ ⲙ̅-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-ⲣⲉϥ-ⲕⲁ-ϩⲧⲏ-ⲛ ⲉⲣⲟ-ⲛ ⲙⲁⲩⲁⲧ-ⲛ | ⲉ-ⲁⲩ-ϫⲟⲟ-ⲥ ⲛⲟⲓ-ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ-ⲟⲩⲁⲁⲃ ⲉⲩ-ⲙⲓϣⲉ ⲉⲩ-ϫⲱ ⲙⲙⲟ-ⲥ ϫⲉ-ⲃⲱⲕ ϩⲙ-

ⲡⲟⲩⲟⲉⲓⲛ ⲙ̀-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-ⲟ̀ⲩ ⲡ̀-ⲉⲛⲧ-ⲁϥ-ⲣ̂-ⲛⲁⲓ ⲧⲏⲣ-ⲟⲩ ⲛⲁ-ϥ ⲛ̄-ⲫϩⲙ̄ϩⲁⲗ ϣⲁⲛⲧⲟⲩ-ϣⲱⲡⲉ ⲛ̄-ⲫⲉⲛⲟⲭⲟⲥ ⲉ-ⲧⲟⲣⲅⲏ | ⲉ-ⲁϥ-ⲣ̂-ⲫⲉⲓⲏⲛ ϩⲓⲱⲱ-ϥ ⲛ̄ⲟ̀ⲓ-ⲡⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲧⲫ̀-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 ⲛ̀-ⲥⲟⲡ ⲉⲧⲃⲉ-ⲛ̀-ⲉⲧⲫ̀-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-ϣⲁϥ-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-ⲛ̀ⲁⲁⲓⲙⲟⲛⲓⲟⲛ | ⲉϥ-ⲛⲉϫ-ⲫ̀ⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ "It is *by the prince of demons* that He casts out demons" (Mark 3:22)

ϩⲓⲧⲛ̄-ⲟ̀ⲩ | ⲉ-ⲛⲁⲁⲁ-ⲩ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ "*How* are some greater than others?" (ShChass 135:44–46)

ⲉⲣϣⲁⲛ-ⲧⲃⲁϣⲟⲣ ⲁϣⲕⲁⲕ ⲉⲃⲟⲗ ⲁⲛ . . . | ⲉⲣⲉ-ⲡⲙⲟⲩⲓ̈ 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 ⲛ̄ϣⲟⲣⲡ "Adam was formed first"

Cleft sentence (superstructure, built upon the basic form):

ⲁⲇⲁⲙ ⲅⲁⲣ ⲡⲉⲛⲧ-ⲁⲩ-ⲡⲗⲁⲥⲥⲉ ⲙ̄ⲙⲟ-ϥ ⲛ̄ϣⲟⲣⲡ̄ "For it is *Adam* who was formed first" (1 Tim 2:13)

and

Basic (durative future, chapter 14):

ⲕ-ⲛⲁ-ϣⲙ̄ϣⲉ ⲛⲁ-ϥ ⲙⲁⲩⲁⲁ-ϥ "You shall serve Him alone"

Cleft sentence:

ⲛ̅ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉⲧⲕ̅-ⲛⲁ-ϣⲙ̅ϣⲉ ⲛⲁ-ϥ "It is *Him alone* that shall you serve, You shall serve *Him alone*" (Matt 4:10)

and

Basic:

ⲁⲕ-ⲉⲓⲙⲉ ⲉ-ⲧⲁⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ "You have known my righteousness"

Cleft sentence:

ⲛ̅ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲉⲓⲙⲉ ⲉ-ⲧⲁⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ "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 ⲙ̅ⲙⲟ-ϥ ⲛ̅ϣⲟⲣⲡ
ⲛ̅ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉⲧⲕ̅-ⲛⲁ-ϣⲙ̅ϣⲉ ⲛⲁ-ϥ
ⲛ̅ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲉⲓⲙⲉ ⲉ-ⲧⲁⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ

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 ⲙ̅ⲙⲟ-ϥ ⲛ̅ϣⲟⲣⲡ
ⲛ̅ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉⲧⲕ̅-ⲛⲁ-ϣⲙ̅ϣⲉ ⲛⲁ-ϥ
ⲛ̅ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲉⲓⲙⲉ ⲉ-ⲧⲁⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ

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 ⲙ̅ⲙⲟ-ϥ ϣⲟⲣⲡ̅ 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-ⲕ̄-ϣⲏⲣⲉ 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-ϥ "It is *this* that you shall say" (Mark 13:11, textual var.)
Cleft, elided: ⲡⲁⲓ ⲡⲉⲧⲉⲧⲛⲁ-ϫⲟⲟ-ϥ "It is *this* that you shall say" (Mark 13:11, textual var.)

Pattern 2 (not containing ⲡⲉ/ⲧⲉ/ⲛⲉ)

Basic: ⲕ-ⲣⲱϣⲉ "You are responsible"
Cleft: ⲛ̄ⲧⲟⲕ ⲉⲧ$^{\emptyset}$-ⲣⲱϣⲉ "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-ϥ, ⲉⲧⲉⲧⲛⲁ-ϫⲟⲟ-ϥ, ⲉⲧ$^{\emptyset}$-ϫⲱ, ⲉⲧ$^{\emptyset}$-ⲣⲱϣⲉ) containing a resumptive morph **404,** which agrees with the focal point in number/(gender): ⲡⲁⲓ̈ . . . ϫⲟⲟ-ϥ. Resumptive ∅ morph (bare ⲉⲧ$^{\emptyset}$- **405**) occurs if conditions require: ⲛ̄ⲧⲟⲕ . . . ⲉⲧ$^{\emptyset}$.

The resumptive morph (e.g. -ϥ in ⲡⲁⲓ̈ ⲡⲉ-ⲉⲧⲉⲧⲛ̄-ⲛⲁ-ϫⲟⲟ-ϥ) 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 ⲇⲉ 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-ϣⲏⲣⲉ 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-ϣⲏⲣⲉ 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 ⲇⲉ̀	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 ⲇⲉ ⲛⲉⲧ- = ⲛⲁⲓ̈ ⲇⲉ 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 ⲡⲉⲧϥ̄-ⲛⲁ-ϣⲟⲡ-ⲧ̄ (i.e. ⲡⲉ-ⲉⲧϥ̄-) 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-ⲉⲧ⁰-ⲃⲏⲕ ⲁⲛ ⲉϩⲟⲩⲛ ⲉ-ⲧⲧⲁⲡⲣⲟ ⲙ̄-ⲡⲣⲱⲙⲉ ⲡⲉⲧ⁰-ⲥⲱϣϥ 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-, ⲡⲉⲧϩ, ⲡⲉⲧ-	ⲡⲉ-ⲉⲧⲉ-, ⲡⲉ-ⲉⲧⲉⲣⲉ-, ⲡⲉ-ⲉⲧϩ, ⲡⲉ-ⲉⲧ
ⲡⲉ-ϣⲁ-	ⲡⲉ-ⲉ-ϣⲁ-
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"; ⲡⲉⲧϥ̄ⲟⲩⲁϣϥ̄ ⲡⲉⲛⲧⲁϥⲁⲁϥ ϩⲛ-ϩⲏⲧ-ⲥ̄ ⲙ-ⲙⲁⲣⲓⲁ (i.e. ⲡⲓⲉⲧϥ̄-ⲟⲩⲁϣ-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 ⲉⲧ⁰-ⲛⲁ-ϣⲱⲡⲉ ⲡⲉ-ϣⲁⲕ-ϫⲟ-ϥ (i.e. ⲡⲉ-ⲉ-ϣⲁⲕ-) 1 Cor 15:37 "It is not *the future body* that you sow"; ⲓ̅ⲥ̅ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-ⲧⲁⲗⲃⲟ-ⲓ̈ John 5:15 "It is *Jesus* who healed me"; ⲟⲩⲙⲁⲧⲟⲩ ⲛ̄-ϩⲟϥ ⲧⲉⲧ⁰-ϩⲁ-ⲛⲉⲩⲥⲡⲟⲧⲟⲩ Rom 3:13 "*The venom of asps* is under their lips"; ⲛ̄ⲧⲟⲥ ⲟⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲉⲧⲟⲩ-ϣⲁϫⲉ 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-ⲡϣⲁϫⲉ ϫⲱ ⲙⲙⲟ-ⲥ ⲉⲣⲱ-ⲧⲛ ShIII 48:18–19 "For it is *you* against whom the saying is directed"; ⲟⲩ ⲛ̄-ⲕⲁⲧⲏⲅⲟⲣⲓⲁ ⲡⲉⲧⲉⲧⲛ-ⲓⲛⲉ ⲙ̄ⲙⲟ-ϥ ⲉϩⲟⲩⲛ ⲉ-ⲡⲉⲓ̈ⲣⲱⲙⲉ John 18:29 "*What* accusation do you bring against this Man?"; ⲉⲓⲉ-ⲛⲓⲙ ⲡⲉⲧⲉ-ⲩⲛ̄-⁰ⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ ⲉ-⁰ⲱⲛϩ̄ Matt 19:25 "Then *who* can live?"; ⲛⲓⲙ ⲡⲉⲧⲉ-ⲛⲉϥ (optative neg.) -ⲣ-⁰ϩⲟⲧⲉ ϩⲏⲧ-ⲕ ⲡϫ̄ⲥ̄ Rev 15:4 "*Who* shall not fear You, O Lord?" τίς σε οὐ μὴ φοβηθῇ κύριε; ⲁϣ ⲅⲁⲣ ⲡⲉⲧ⁰-ⲙⲟⲧⲛ̄ Matt 9:5 "For, *which* is easier?"; ϩⲁϩ ⲅⲁⲣ ⲛⲉⲧ⁰-ⲧⲁϩⲙ̄ ⲓ ϩⲉⲛⲕⲟⲩⲓ ⲇⲉ ⲛⲉⲧ⁰-ⲥⲟⲧⲡ̄ Matt 22:14 "For *many* are called, but *few* are chosen"; †ⲟⲩ ⲛ̄-ⲃⲓⲛⲟⲱⲣ 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 ⲛⲉⲧϥ̄-ϫⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄ⲃⲓ-ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Rev

2:18 "It is *the following things* that the Son of God says"; ⲟⲩⲁ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲡⲉⲧ$^{\theta}$-ⲛⲁ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ-ⲓ Matt 26:21 "*One of you* will betray me"; ⲛ-ⲟⲩⲟⲛ ⲛⲓⲙ ⲁⲛ ⲛⲉⲛⲧ-ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ-ⲕⲏⲙⲉ ϩⲓⲧⲛ-ⲙⲱϋⲥⲏⲥ Heb 3:16 "Was it not *all* who came out of Egypt under the leadership of Moses?"; ⲉⲓⲉ-ⲉϣⲱⲡⲉ ⲟⲩⲡⲛⲁ̄ ⲏ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲡⲉ-ⲉⲛⲧ-ⲁϥ-ϣⲁϫⲉ ⲛ̄ⲙ̄ⲙⲁ-ϥ Acts 23:9 "What if *a spirit or an angel* spoke to him?"; ⲛ̄-$^{\theta}$ⲥⲁⲣϫ ⲁⲛ ϩⲓ-$^{\theta}$ⲥⲛⲟϥ ⲡⲉⲛⲧ-ⲁϥ-ⲃⲉⲗⲡ-ⲡⲁⲓ ⲛⲁ-ⲕ ⲉⲃⲟⲗ Matt 16:17 "*Flesh and blood* has not revealed this to you (It is not flesh and blood that has revealed this to you)"; ⲛ̄ⲧⲟⲕ ⲡⲉⲧⲕ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ John 18:37 "*You* say" (textual var. ⲛⲧⲟⲕ ⲡⲉⲧ$^{\theta}$-ϫⲱ ⲙⲙⲟ-ⲥ); ⲉⲣϣⲁⲛ-ⲡ-ⲉⲧ$^{\theta}$-ϣⲱϫⲉ ϫⲣⲟ ⲛ-ⲟⲩⲥⲟⲡ ⲛ-ⲟⲩⲱⲧ ⲟⲩ-ⲕⲗⲟⲙ ⲛ-ⲟⲩⲱⲧ ⲡⲉ-ϣⲁϥ-ϫⲓⲧ-ϥ (collated) ShAmél I 392:14–15 "If a wrestler is victorious in one bout, it is *a single crown* that he wins"

Invariable ⲡⲉ: ⲧⲟⲙ ⲛ̄ⲧⲉ-ⲡ-ⲉⲧ$^{\theta}$-ϫⲟⲥⲉ ⲡⲉⲧ$^{\theta}$-ⲛⲁ-ⲣ̄-$^{\theta}$ϩⲁⲓⲃⲉⲥ ⲉⲣⲟ-$^{\theta}$ Luke 1:35 "It is *the power of the Most High* that will overshadow you"; ⲛⲧⲟⲥ ⲅⲁⲣ ⲡⲉ-ⲉ-ⲛⲉⲥ-ⲙⲟⲟⲛⲉ ⲛ̄-ⲛⲉⲥⲟⲟⲩ ⲙ̄-ⲡⲉⲥⲓⲱⲧ Gen 29:6 "For it was *she* who was tending the sheep of her father"; ⲛⲧⲱⲧⲛ ⲅⲁⲣ ⲁⲛ ⲡⲉⲧ$^{\theta}$-ϣⲁϫⲉ (with textual var. ⲛⲉⲧ$^{\theta}$-ϣⲁϫⲉ) Mark 13:11 "For it is not *you* who speak"; ⲁⲛⲟⲛ ⲁⲛ ⲡⲉⲛⲧ-ⲁⲛ-ⲙⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲗ ⲁⲗⲗⲁ ⲛ̄ⲧⲟϥ ⲡⲉⲛⲧ-ⲁϥ-ⲙⲉⲣⲓⲧ-ⲛ̄ 1 John 4:10 "It is not *we* who loved God; rather, it is *He* who loved us"

Conversions: (i) relative (ⲉⲧⲉ-); *(ii)* circumstantial (ⲉ-); *(iii)* preterit (ⲛⲉ-). *Double conversion: (iv)* circumstantial of preterit (ⲉ-ⲛⲉ-).

Examples: *(i)* ⲧⲁⲗⲓⲑⲁ ⲕⲟⲩⲙ ⲉⲧⲉ-ⲡⲁϊ ⲡⲉ-ϣⲁⲩ-ⲟⲩϩⲙ-ⲉϥ ϫⲉ-ⲧϣⲉⲉⲣⲉ ϣⲏⲙ . . . Mark 5:41 "Talitha cum, which means (which is translated *as the following*), Little girl, . . . "; ⲛⲑⲉ ⲟⲛ ⲉⲧⲉ-ⲁⲙⲛⲧⲉ ⲡⲉⲧ$^{\theta}$-ⲛⲁ-ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ-ⲛⲉⲧ$^{\theta}$-ⲛⲁ-ⲙⲟⲩ ϩⲣⲁⲓ ϩⲛ-ⲛⲉⲩⲛⲟⲃⲉ ShAmél I 232:12–13 "Just as it is *hell* that will inherit those who die in their sins"; ⲧⲥⲟⲫⲓⲁ ⲙ-ⲡⲛⲟⲩⲧⲉ . . . ⲧⲁⲓ ⲉⲧⲉⲣⲉ-ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲏⲩ ⲉⲃⲟⲗ ⲛϩⲏⲧ-ⲥ ⲁⲩⲱ ⲟⲩⲉⲟⲟⲩ ⲙⲛ-ⲟⲩⲙⲛⲧ-ⲣⲙⲙⲁⲟ ⲛⲉⲧ$^{\theta}$-ϩⲓⲟⲩⲛⲁⲙ ⲁⲩⲱ ϩⲓϩⲃⲟⲩⲣ ⲙⲙⲟ-ⲥ 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)* ⲁⲩ-ⲃⲱⲕ ⲟⲛ ⲉ-ⲧⲉϥⲭⲁⲣⲓⲥ ⲧⲉⲧ$^{\theta}$-ⲣ-ϩⲙⲙⲉ ⲙⲙ̀ⲟ-ⲟⲩ ShIII 87:4–5 "They also receded, for it was *His grace* that guided them"; ⲛⲛⲉⲩ-ⲉϣ-ⲭⲓ-ⲟⲩϩⲁⲁⲩ ⲉ-$^{\theta}$ⲟⲩⲟⲙ-ϥ ⲛⲧⲟⲟⲧ-ⲟⲩ ⲛ-ⲛ-ⲉⲧ$^{\theta}$-ⲇⲓⲁⲕⲟⲛⲉⲓ ⲉ-ⲛ-ⲁⲛⲟⲕ ⲁⲛ ⲡⲉⲛⲧ-ⲁⲓ-ⲧⲁⲁ-ϥ ⲛⲁ-ⲩ 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"; ⲙ̄ⲡⲣ̄-ⲣ̄-$^{\theta}$ϣⲡⲏⲣⲉ ⲙ̄-ⲡⲧⲙ̄ϩⲟ . . . ϩⲱⲥ ⲉ-ⲩϩⲱⲃ ⲛ̄-ⲃⲣ̄ⲣⲉ ⲡⲉⲧ$^{\theta}$-ⲧⲁϩⲟ ⲙ̄ⲙⲱ-ⲧⲛ̄ 1 Pet 4:12 "Do not be surprised at the burning . . . as though it were *something new* that were happening to you"; *(iii)* ⲛⲉ-ⲡⲁⲓ ⲅⲁⲣ ⲡⲉⲧ$^{\theta}$-ⲛⲁ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙⲙⲟ-ϥ John 6:71 (textual var.)"For *he* was going to betray Him"; ϩⲁⲑⲏ ⲙⲡⲁⲧⲟⲩ-(i.e. ⲉ-ⲙ̄ⲡⲁⲧⲟⲩ-) ⲥⲛⲧ-ⲧⲡⲉ ⲙⲛ-ⲡⲕⲁϩ ⲛⲉ-ⲟⲩ ⲡⲉⲧ$^{\theta}$-ϣⲟⲟⲡ ShOrig 814 (Orlandi 60:40–41) "*What* existed before heaven and earth were created?"; *(iv)* ⲉ-ⲛⲉ-ⲟⲩⲭⲓ ⲛ̄ⲟⲟⲛⲥ̄ ⲏ ⲟⲩϩⲱⲃ ⲉϥ-ϩⲟⲟⲩ ⲡⲉⲛⲧ-ⲁϥ-ϣⲱⲡⲉ ⲱ̄ ⲛ̄ⲓ̈ⲟⲩⲁⲁⲓ̈ ⲛⲉⲓ̈-ⲛⲁ-ⲁⲛⲉⲭⲉ ⲡⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲩⲗⲟⲅ-ⲱⲥ 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"; ⲏ ⲉ-ⲛⲉ-ⲟⲩⲯⲩⲭⲏ ⲁⲛ ⲛ-ϫⲱⲟⲛ ⲧⲉⲧ$^{\theta}$-ⲛϩⲏⲧ-ⲟⲩ ⲛⲉⲩ-ⲛⲁ-ⲱϣ ⲉⲃⲟⲗ ⲁⲛ ⲡⲉ ϫⲉ- . . . 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 ⲡⲉ and relative clause)

Indef. Entity Term + ⲡⲉ-/ⲧⲉ-/ⲛⲉ- + *Relative Clause (containing a resumptive morph)*

ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲣⲙ̄ⲙⲁⲟ ⲡⲉⲛⲧ-ⲁϥ-ⲧⲱϭⲉ ⲛ̄-ⲟⲩⲙⲁ ⲛ̄-ⲉⲗⲟⲟⲗⲉ "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 ⲡⲉ expresses existence and indication like ⲟⲩⲛ̄-, *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: ⲡⲉ-/ⲧⲉ-/ⲛⲉ-

Negation of cleft sentence nexus: none?

Conversions: none?

Further examples: ⲟⲩⲣⲱⲙⲉ ⲡⲉⲧⲉ-ⲟⲩⲛⲧ-ϥ̄-ϣⲏⲣⲉ ⲥⲛⲁⲩ Luke 15:11 "There once was a man who had two sons"; ⲟⲩⲣⲱⲙⲉ ⲡⲉ-ⲛⲉ-ⲩⲛ̄ⲧⲁ-ϥ ⲙ̄ⲙⲁⲩ ⲛ̄-ϣⲏⲣⲉ ⲥⲛⲁⲩ Matt 21:28 "There once was a man who had two sons"; ⲟⲩⲣⲱⲙⲉ ⲣ̄-ⲣⲙⲙⲁⲟ̄ ⲡⲉ-ⲛ̄ⲧ-ⲁ-ⲧⲉϥⲭⲱⲣⲁ ⲟⲩⲱⲱⲗⲉ Luke 12:16 "There once was a rich man whose land brought forth plentifully"; ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲛⲉⲛⲧ-ⲁⲩ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ-ⲡⲉⲣⲡⲉ ⲉ-ϑϣⲗⲏⲗ Luke 18:10 "There once were two men who went up into the temple to pray"; ⲕⲉⲩⲁ ⲡⲉⲧⲕ̄-ϣⲁⲁⲧ ⲙ̄ⲙⲟ-ϥ Luke 18:22 "There is one thing that you still lack"; ϩⲉⲛⲕⲟⲟⲩⲉ ⲛⲉⲛⲧ-ⲁⲩ-ϫⲟ-ⲟⲩ ⲉϩⲣⲁⲓ ⲉ-ⲛϣⲟⲛⲧⲉ Mark 4:18 "There were others that were sown among thorns"; ⲉⲧⲓ ⲕⲉ-ⲕⲟⲩⲓ ⲛ̄-ⲟⲩⲟⲓϣ ⲡⲉϯ-ϣⲟⲟⲡ ⲛⲙ̄ⲙⲏ-ⲧⲛ̄ 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**); ϩⲉⲛⲥⲟⲡ ⲥⲟⲡ ⲛⲉⲧⲟⲩ-ⲧⲁⲙⲓⲟ̀ ⲙ̄ⲙⲟ-ⲟⲩ ShYoung No.8 ⲥ̄ⲕⲁ̄: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 ϩⲣⲁⲓ 'write') at the beginning of literary epistles can have the form of (perhaps) Pattern 1a, in which the function of ⲡⲉ is more indicating ('here is . . . ') **476,** like ⲉⲓⲥ, than existential or focalizing.

Examples: ⲥⲓⲛⲟⲩϑⲓⲟⲥ ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲡⲉⲧ$^{\theta}$-ϩⲣⲁⲓ (i.e. ⲡⲉ-ⲉⲧ$^{\theta}$-) ⲙ̄-ⲡⲉϥⲙⲉⲣⲓⲧ ⲛ̄-ⲉⲓⲱⲧ ⲛ̄-ϑⲉⲟⲫⲓⲗⲉⲥⲧⲁⲧⲟⲥ ⲁⲩⲱ ⲙ̄-ⲙⲁⲕⲁⲣⲓⲱⲧⲁⲧⲟⲥ ⲁⲡⲁ-ⲧⲓⲙⲟϑⲉⲟⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ | ϩ̄ⲙ-ⲡϫⲟⲉⲓⲥ ⲭⲁⲓⲣⲉ 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 ⲡⲉⲧ$^{\emptyset}$-ⲥϩⲁⲓ ⲛ̀-ⲧⲁϩⲱⲙ ShIII 21:6 "Shenoute, to Tahom"; ⲃⲏⲥⲁ ⲡⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲡⲉⲧ$^{\emptyset}$-ⲥϩⲁⲓ ⲙ̀-ⲡⲉϥⲙⲉⲣⲓⲧ ⲛ̀-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.

ⲓ̅ⲥ̅ ⲁⲛ ⲡⲉ-ⲛⲉϥ-ⲃⲁⲡⲧⲓⲍⲉ | 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 focal point	+	ⲉⲧ$^{\emptyset}$- (*or* ⲉⲛⲧ-ⲁ=)

ⲛ̀ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲧⲁⲟⲩⲟ-ⲓ̈ "*Thou* has sent Me (It is *You* who have sent Me)" (John 17:21)
ⲛ̀ⲧⲟⲕ ⲉⲧ$^{\emptyset}$-ϫⲱ ⲙ̀ⲙⲟ-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 ⲉⲧ$^{\emptyset}$-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 ⲉⲧ$^{\emptyset}$- 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 ⲉⲧ$^{\emptyset}$- 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 ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲕⲁⲧⲏⲅⲟⲣⲓ ⲙ̀ⲙⲱ-ⲧⲛ̀ ⲛ̀ⲛⲁϩⲣⲙ̀-ⲡⲓⲱⲧ John 5:45 "It is *I* who shall accuse you to the Father"; ⲛⲧⲟⲕ ⲅⲁⲣ ⲉⲧ$^{\emptyset}$-ⲉⲓⲙⲉ ⲉ-ⲡⲁⲛⲟⲃⲛⲉⲃ Ps 68(69):19 "For *Thou* knowest my reproach (It is You who know my

reproach)"; ⲛⲧⲟⲟⲩ ⲉⲧϕ̀-ⲣⲱϣⲉ ShIV 98:24 "It is *they* who are responsible"; ⲛⲧⲟⲕ ⲉⲧϕ̀-ⲛⲁ-ⲕⲟⲧ-ⲕ ⲛ̀ⲣ̀-ⲧⲁⲛϩⲟ-ⲛ ShIV 74:25, cf. Ps 84(85):6 "It is *You* who will turn and revive us"; ⲛ̄ⲧⲟϥ ⲉⲧϕ̀-ⲛⲁ-ⲛⲁϩⲙ̀-ⲉⲧ ⲉ-ⲧⲟ̀ⲓϫ ⲙ̄-ⲡⲓⲁⲗⲗⲟⲫⲩⲗⲟⲥ 1 Sam 17:37 "*He* will deliver me out of the hand of this Philistine"; *negative:* ⲉϣϫⲉ-ⲕ-ϣⲟⲩϣⲟⲩ ⲁⲉ ⲙ̄ⲙⲟ-ⲕ ⲛ̄ⲧⲟⲕ ⲁⲛ ⲉⲧϕ̀-ϥⲓ ϩⲁ-ⲧⲛⲟⲩⲛⲉ ⲁⲗⲗⲁ ⲧⲛⲟ̀ⲩⲛⲉ ⲧⲉⲧϕ̀-ϥⲓ 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 ⲉⲧϕ̀-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲕⲉϥⲧⲟⲟⲩ ⲛ̄-ⲉⲃⲟⲧ ⲛⲉ ⲛ̄ⲧⲉ-ⲡⲱϩⲥ̄ ⲉ̀ⲓ 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-ⲁⲛⲁⲭⲱⲣⲉⲓ ⲙⲁⲩⲁⲁ-ϥ "He lives as an anchorite alone"

Cleft: ⲛⲉ-ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉ <u>ⲉϥ-ⲁⲛⲁⲭⲱⲣⲉⲓ</u> "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 . . . <u>ⲉϥ-</u>ⲁⲛⲁⲭⲱⲣⲉⲓ).

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-ⲁⲛⲁⲭⲱⲣⲉⲓ ϩⲙ̄-ⲡⲙⲁ ⲉⲧϕ̀-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-ⲁⲛⲁⲭⲱⲣⲉⲓ). 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-ϕ̀ⲣⲟⲟⲩϣ ⲉ-ⲟⲩⲛ̄-ϕ̀ⲃⲟⲙ ⲙ̄ⲙⲟ-ϥ ⲉ-ϕ̀ⲟⲩⲉϩ-ⲟⲩⲙⲁϩⲉ ⲉϫⲛ̄-ⲧⲉϥϣⲓⲏ Matt 6:27 "And *which of you* is it who,

by being anxious, can add one cubit to their stature?"; ⲉⲫⲟⲥⲟⲛ ⲙ̅ⲡⲉⲧⲛ̅-ⲁⲁ-ⲥ ⲛ̅-ⲟⲩⲁ ⲛ̅-ⲛⲉⲓⲕⲟⲩⲓ ⲁⲛⲟⲕ ⲡⲉ ⲙ̅ⲡⲉⲧⲛ̅-ⲁⲁ-ⲥ (ⲡⲉ ⲉ-ⲙ̅ⲡⲉⲧⲛ̅-) 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 ϩⲛ̅-ⲧⲛⲟϭ ⲛ̅-ⲉⲣⲏⲙⲟⲥ ⲉ-ⲛⲉ-ⲛ̅ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉ ⲉϥ-ⲁⲛⲁⲭⲱⲣⲉⲓ ϩⲙ̅-ⲡⲙⲁ ⲉⲧ$^{\emptyset}$-ⲙ̅ⲙⲁⲩ 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 ⲟⲩⲛ̅- *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 ⲛ̅- 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-ⲟⲩⲡⲁⲣⲁⲇⲓⲅⲙⲁ | 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-ⲟⲩϣⲏⲣⲉ ⲁⲩⲱ ϣⲉⲉⲣⲉ ⲥⲛⲧⲉ ⲉ-ⲁϥ-ⲕⲱⲧ ⲛⲁ-ⲩ ⲛ-ϩⲉⲛⲏⲓ ShIII 96:19–20 "There once was a man . . . , who had a son and two daughters, and for whom he had built houses"; ⲛ̅-ϩⲉⲛⲁⲥⲡⲉ ⲁⲛ ⲛⲉ ⲟⲩⲇⲉ ⲛ̅-ϩⲉⲛ̅ϣⲁϫⲉ ⲁⲛ ⲛⲉ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ⲥⲱⲧⲙ̅ ⲁⲛ ⲉ-ⲡⲉⲩϩⲣⲟⲟⲩ Ps 18(19):3 "There are no speeches or words whose voices are not heard"

TERM IN EXTRAPOSITION

72 (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 ⲡⲁⲓ̈/ⲡⲉⲧⲙ̄ⲙⲁⲩ/ⲛ̄ⲧⲟϥ agreeing with the extraposition)
Anticipation	Resumption
Topic under discussion	Comment

ⲡⲁⲓ̈ⲱⲧ ⲉⲛⲧ-ⲁϥ-ⲧⲁⲟⲩⲟ-ⲓ̈ | ⲛ̄ⲧⲟϥ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-ϯ ⲛⲁ-ⲓ̈ 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 (ⲡⲁⲓ̈. 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 ⲡⲁⲓ̈ⲱⲧ 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 | ⲡⲁⲓ̈ ⲟⲛ ⲡⲉⲧϥ-ⲛⲁ-ⲟϩⲥ-ϥ̄ Gal 6:7 "Whatever a person sows, *that* will they also reap"; ⲙ̄-ⲡ-ⲉϯ-ⲟⲩⲁϣ-ϥ̄ ⲁⲛ | ⲡⲁⲓ̈ ⲡⲉϯ-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 ⲡϣⲏⲣⲉ ⲛ̄-ⲟⲩⲱⲧ ⲡ-ⲉⲧ-ϣⲟⲟⲡ ϩⲛ̄-ⲕⲟⲩⲛ-ϥ̄ ⲙ̄-ⲡⲉϥⲉ̂ⲓⲱⲧ | ⲡ-ⲉⲧ-ⲙ̄ⲙⲁⲩ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-ϣⲁϫⲉ 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 ⲛⲟϭ | ⲛ̄ⲧⲟⲥ ⲧⲉⲧ-ⲛⲁ-ⲡⲱⲣϫ̄ ⲛⲁ-ⲩ ⲉⲃⲟⲗ Josh 15:47 "As for the great sea—it is *this* (ⲛ̄ⲧⲟⲥ) that will divide them"; ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲙⲟⲩ ⲙⲛ-ⲡⲉϫ̄ⲥ̄ | ⲛⲧⲟⲟⲩ ⲛⲉⲧ-ⲛⲁ-ⲱⲛϩ ⲟⲛ ⲙⲛ-ⲡⲉϫ̄ⲥ̄ ShIV 4:18–19 "As for those who have died with Christ—it is *they* who will also live with Christ"; ⲁⲛⲟⲕ ⲛ-ⲉⲛⲧ-ⲁⲓ̈-ⲥⲟⲧⲙ-ⲟⲩ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ | ⲛⲁⲓ̈ ⲛⲉϯ-ϫⲱ 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 ⲇⲉ ⲡⲉⲛⲉ̄ⲓⲱⲧ | ⲧⲉⲕⲡⲣⲟⲛⲟⲓⲁ ⲧⲉⲧ-ⲣ̄-ϕϩ̄ⲙⲙⲉ 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

ⲉⲡⲓⲁⲏ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ | 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 ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈.

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 ⲇⲉ ⲧⲏⲣⲟⲩ | ⲡⲓⲡ̄ⲛⲁ̄ 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-ϣⲓⲛⲉ 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-ϣⲟⲟⲡ ⲛⲁ-ⲛ I Cor 8:6 "As for us, there is a single God who exists for us": ⲡⲉϥⲛⲁ̂ ⲙⲛ̄-ⲧⲉϥⲙⲉ̂ | ⲛⲓⲙ ⲡⲉⲧ⁰-ⲛⲁ-ϣⲓⲛⲉ 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-ⲙ̄ⲡϣⲁ 2 Cor 2:16 "When it comes to these things, *who* is sufficient?"

ⲕⲁⲧⲁ-ⲑⲉ ⲉⲛⲧ-ⲁ-ⲡⲁⲉ̂ⲓⲱⲧ ⲧⲥⲁⲃⲟ-ⲉ̂ⲓ | ⲛⲁⲓ̈ ⲛⲉϯ-ϫⲱ 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 ⲇⲉ ⲛϩⲏⲧ-ⲧⲏⲟⲩⲧⲛ̄ ⲉϥ-ϥⲓ-⁰ⲣⲟⲟⲩϣ ⲡⲉⲧⲉ-ⲟⲩⲛ-⁰ϭⲟⲙ ⲙⲙⲟ-ϥ ⲉ-⁰ⲩⲉϩ-ⲟⲩⲙⲁϩⲉ ⲉ-ⲧⲉϥϣⲓⲏ Luke 12:25 "Which of you, by being anxious, can add a cubit to his stature?"

Postponed subject. Likewise, a 3d person subject (ϥ, ⲥ, ⲥⲉ/ⲩ) in the topic element can be expanded by an entity term later in the clause, mediated by ⲛ̄ϭⲓ- **87(b)**. E.g. ⲛⲁⲓ ⲛⲉⲧϥ̄-ϫⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄ϭⲓ-ⲡϣⲏⲣⲉ 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) ⲁⲁⲩⲉⲓⲁ ⲅⲁⲣ ⲁⲛ ⲡⲉⲛⲧ-ⲁϥ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ-ⲙⲡⲏⲩⲉ (i.e. ⲡⲉ-ⲉⲛⲧ-ⲁϥ-, 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-ⲁⲁⲩⲉⲓⲁ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲃⲱⲕ ⲉϩⲣⲁⲓ 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-ⲁⲁⲩⲉⲓⲁ ⲃⲱⲕ ⲉϩⲣⲁⲓ 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	ⲁⲁⲩⲉⲓⲁ	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-ⲡⲁⲓ ⲁⲛ ⲡⲉⲧⲟⲩ-ϣⲓⲛⲉ ⲛ̄ⲥⲱ-ϥ ⲉ-ϩⲙⲟⲟⲩⲧ-ϥ̄ John 7:25 "Is it not *this Man* whom they seek to kill?"; ⲙⲏ ⲛ̄-ⲧⲉϥⲙⲁⲁⲩ ⲁⲛ ⲧⲉ-ϯϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲥ

ϫⲉ-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 ϩⲓⲧⲛ̄-ⲙⲱϋⲥⲏⲥ Heb 3:16 "Was it not *all* who came out of Egypt under the leadership of Moses?"; ⲙⲏ ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲛ ⲉⲧ⁰-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ- . . . 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 ⲡⲉⲧⲉⲣⲉ-ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ϫⲓ-⁰ⲉⲟⲟⲩ ⲛ̄ϩⲏⲧ̄-ϥ ⲁⲛ ShChass 115:9–12 "For *what* is there in which the Lord God is not glorified?"; ⲛⲓⲙ ⲅⲁⲣ ⲛ̄-ϣⲏⲣⲉ ⲡⲉⲧⲉ-ⲙⲉⲣⲉ-ⲡⲉϥⲉⲓⲱⲧ ⲡⲁⲓⲇⲉⲩⲉ ⲙ̄ⲙⲟ-ϥ 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-ⲫⲁ and ⲉⲓⲥ-ⲡⲉⲧⲛ̄ⲣⲣⲟ **478**

Predicative Expansions of the Basic Pattern **479**

Pattern 2 ⲟⲩⲛ-ⲟⲩⲙⲉ ⲛ̄ⲧⲉ-ⲡⲉⲭ̅ⲥ̅ | ⲛ̄ϩⲏⲧ-ⲫ **479**

Pattern 3 ⲙⲛ̄-ⲫⲙ̄ϩⲁⲗ | ⲉ-ⲛⲁⲁⲁ-ϥ ⲉ-ⲡⲉϥⲭⲟⲉⲓⲥ **480**

Multiple expansions of Pattern 1 **481**

Pattern 3a ϩⲁϩ ⲙⲉⲛ ⲛ-ϣⲁⲭⲉ | ⲉ-ⲁⲛ-ⲭⲟⲟ-ⲩ **482**

Pattern 4 ⲙⲛ̄-ⲟⲩⲁ ⲛ̄-ⲟⲩⲱⲧ | ⲭⲉ-ⲙ̄ⲡ̄ϥ-ⲱⲙ̄ⲥ̄ **483**

Pattern 5 ⲟⲩⲛ̄-ϩⲟⲓⲛⲉ ⲙⲉⲛ ϩ̄ⲛ-ⲛⲉϥⲉⲥⲟⲟⲩ | ⲥⲉ-ⲛⲁ-ϣⲱⲡⲉ ⲧⲉⲛⲟⲩ ϩ̄ⲛ-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-ⲫⲁⲅⲅⲉⲗⲟⲥ "Angels exist" (Acts 23:8)

ⲟⲩⲛ-ⲟⲩⲟⲩⲛⲟⲩ ⲛⲏⲩ "An hour is coming" (John 4:21)

ⲙⲛ̄-ⲫⲙ̄ϩⲁⲗ ⲉϥ-ϫⲟⲥⲉ ⲉ-ⲡⲉϥⲭⲟⲉⲓⲥ "There is no servant who is above his master" (Matt 10:24)

ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ ⲉϥ-ⲙⲉϩ ⲛ̄-ⲥⲱⲃⲁϩ "Lo, there was a man full of leprosy" (Luke 5:12)

ⲙⲛ̄-ⲟⲩⲁ ⲛ̄-ⲟⲩⲱⲧ ϫⲉ-ⲙ̄ⲡⲛ̄ϥ-ⲱⲙ̄ⲥ "There is not a single one that did not sink" (ShWess9 87*a*:30–32)

ⲟⲩⲛ̄-ϩⲟⲓ̈ⲛⲉ ⲙⲉⲛ ϩⲛ̄-ⲛⲉϥⲉⲥⲟⲟⲩ ⲥⲉ-ⲛⲁ-ϣⲱⲡⲉ ⲧⲉⲛⲟⲩ ϩⲛ̄-ϩⲉⲛⲥⲙⲟⲧ ⲉ-ⲛ̄-ϥ-ⲟⲩⲁϣ-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-ϣⲁϫⲉ 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-ϩⲉⲛϣⲟⲟⲥ ⲇⲉ ϩⲛ̄-ⲧⲉϫⲱⲣⲁ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ "And in that region there were shepherds" (Luke 2:8)

ⲉⲓⲥ-ⲡⲉⲭ̅ⲥ̅ ⲡⲉϩⲓⲉ̀ⲓⲃ ⲙ̄-ⲡⲛⲟⲩⲧⲉ "Behold the Christ, the Lamb of God" (John 1:36)

ⲟⲩ ⲡⲉ ⲡⲁⲓ̈ | ⲉⲓⲥ-ⲟⲩⲥⲃⲱ ⲃ̄-ⲃ̄ⲣ̅ⲣⲉ "What is this? A new teaching!" (Mark 1:27)

ⲟⲩⲛ-ϩⲉⲛⲁⲛⲑⲩⲡⲁⲧⲟⲥ | ⲙⲁⲣⲟⲩ-ⲥⲙ̄ⲙⲉ ⲛⲁ-ⲩ "There are proconsuls; let them appeal to them!" (Acts 19:38)

ⲉⲓⲥ-ⲡⲁ-ⲧϣⲉⲗⲉⲉⲧ "Behold, the bridegroom!" (Matt 25:6)

ⲛⲉ-ⲩⲛ̄-ϩⲉⲛⲟⲩⲉⲓ̈ⲉⲛⲓⲛ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧ⁰-ⲃⲏⲕ ⲉϩⲣⲁⲓ̈ ⲉ-⁰ⲟⲩⲱϣⲧ̄ ⲙ̄-ⲡϣⲁ "Now among those who went up to worship at the feast there were some Greeks" (John 12:20)

ⲙⲛ̄-⁰ⲛⲟⲩⲧⲉ ⲛ̄ⲥⲁ-ⲟⲩⲁ "There is no God but one" (1 Cor 8:4)

ⲉⲓϩⲏⲏⲧⲉ ⲇⲉ ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ϫⲁⲕⲭⲁⲓⲟⲥ "And there was a man named Zacchaeus" (Luke 19:2)

ⲉϣϫⲉ-ⲟⲩⲛ̄-⁰ⲥⲱⲙⲁ ⲙ̄-ⲯⲩⲭⲓⲕⲟⲛ ⲟⲩⲛ̄-⁰ⲥⲱⲙⲁ ⲟⲛ ⲙ̄-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ "If there is a physical body, there is also a spiritual body" (1 Cor 15:44)

ⲙⲛ̄-⁰ⲇⲓⲕⲁⲓⲟⲥ ⲗⲁⲩ | 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 ⲉⲓⲥϩⲏⲏⲧⲉ 'Lo!, Behold!, Listen!' **245**. At the other end of the semantic spectrum, the fact of existing is lexically expressed by the verb ϣⲱⲡⲉ, ϣⲟⲟⲡ '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-ⲫⲙⲁ "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-ϩⲉⲛⲙⲁⲅⲟⲥ | ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲙ̄ⲙⲁ ⲛ̄-ϣⲁ "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-ⲫⲥⲱⲙⲁ 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-ⲫϩ̄ϩⲁⲗ | ⲉ-ⲛⲁⲁⲗ-ϥ ⲉ-ⲡⲉϥϫⲟⲉⲓⲥ John 15:20 "There is no servant who is greater than his master."

Further examples: *(a)* ⲙⲛ̄-ⲫⲁⲅⲅⲉⲗⲟⲥ Acts 23:8 "Angels do not exist"; ⲟⲩⲛ-ⲑⲉ ⲙ̄-ⲫⲣ̄-ⲟⲩⲥⲁϣ | ⲁⲩⲱ ⲟⲩⲛ-ⲑⲉ ⲛ̄-ⲫϩⲱⲧⲡ̄ ϩⲛ̄-ⲟⲩⲙⲓϣⲉ Sir 27:21 "There is a way of (ⲛ̄-) binding up a wound, and there is a way of reconciling in a conflict"; ⲉϣϫⲉ-ⲟⲩⲛ̄-ⲛ-ⲉⲧ-ⲫ̀ ⲛ̄-ⲛⲟϭ ⲁⲩⲱ ⲉⲧ-ⲫ̀-ϫⲟⲥⲉ ϩ̄ⲛ̄-ⲛ̄ϣⲏⲣⲉ 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-ⲫ̀-ⲉⲓⲣⲉ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ϫⲣⲏⲥⲧⲟⲥ | ⲙⲛ̄-ⲟⲩⲟⲛ ϣⲁϩⲣⲁⲓ̈ ⲉ-ⲟⲩⲁ Rom 3:12 = Ps 13(14):1 "No one does good, not even one"; ⲟⲩⲛ̄-ϩⲉⲛⲡⲱⲣϫ̄ ⲇⲉ ⲛ̄-ⲫϩⲙⲟⲧ 1 Cor 12:4 "Now there are varieties of gifts"; ⲛ̄ⲛⲁϩⲣⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲙ̄ⲙⲛ̄-ⲗⲁⲁⲩ ⲛ̄-ⲁⲧ-ϭⲟⲙ Matt 19:26 "With God there is no impossible thing"; ⲙⲛ̄-ⲫⲧⲁⲗⲟ ϭⲉ ⲉϩⲣⲁⲓ̈ ϩⲁ-ⲫⲛⲟⲃⲉ Heb 10:18 "There is no longer any offering for sin"; ⲙⲛ̄-ⲫⲓⲟⲩⲇⲁⲓ̈ ϩⲓ-ⲫϩⲉⲗⲗⲏⲛ Gal 3:28 "There is neither Jew nor Greek"; ⲟ̀ⲩϣⲏⲣⲉ . . . ⲉ-ⲙⲛ̄-ⲑⲉ ⲛ̄-ⲫϣⲁϫⲉ ⲛⲙ̄ⲙⲁ-ϥ 1 Sam 25:17 "A child . . . that there is no way of speaking to"; ⲉ-ⲙⲛ̄-ⲫⲛⲟⲙⲟⲥ (circumstantial conversion) Rom 5:13 "In the absence of any law"; ⲕⲁⲛ ⲉ-ⲩⲛ-ⲫⲟⲙ ⲉ-ⲫⲧⲣⲉⲩ-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"; ⲛⲓⲉ-ⲩⲛ̄-ϣⲟⲙ ⲅⲁⲣ ⲡⲉ ⲉ-ⲑⲣⲉⲩ-ϯ-ⲡⲁⲓ ⲉⲃⲟⲗ ϩⲁ-ϩⲁϩ Matt 26:9 "For this might have been sold for a large sum"; ⲉ-ⲙⲛ̄-ϣⲟⲙ ⲉⲛⲉϩ ⲉ-ⲑϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧⲑ-ⲛⲁ-ϯ-ⲡⲉⲩⲟⲩⲟⲓ̈ ⲉⲣⲟ-ⲟⲩ (focalizing conversion) Heb 10:1 "It can *never* make perfect those who draw near"; *(b)* ⲉⲓⲥϩⲏⲏⲧⲉ ⲉⲓⲥ-ⲧⲁⲙⲁⲁⲩ ⲁⲩⲱ ⲛⲁⲥⲛⲏⲩ (textual var. lacks ⲉⲓⲥϩⲏⲏⲧⲉ) 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-ⲡⲉϫⲥ̄ 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 ⲇⲉ 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-ⲡⲉϫⲥ̄ | 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-ϭⲉ 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-ϥ ⲉ-ⲛⲉ-ⲟⲩⲛ-ⲟⲩⲱⲛⲉ ⲛ̄-ⲥⲓⲕⲉ | ⲙⲏⲣ ⲉ-ⲡⲉϥⲙⲁⲕϩ̄ Luke 17:2 "It would be better for him if a millstone were hung round his neck"; ⲡ-ⲉⲧⲉ-ⲟⲩⲛ̄-ⲑⲙⲁⲁϫⲉ ⲇⲉ | ⲙ̄ⲙⲟ-ϥ ⲉ-ⲑⲥⲱⲧⲙ̄ Mark 7:16 "The person who has 393(a) ears to hear"; ⲙⲛ̄-ⲑⲁⲛⲁⲥⲧⲁⲥⲓⲥ | ⲛⲁ-ϣⲱⲡⲉ 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 | ⲙ-ⲡⲉⲓⲙⲁ Luke 11:31 "Something greater than Solomon is here"; ⲉⲓⲥ-ϩⲥⲁⲉⲓⲛ | ϩⲙ-ⲙⲁ ⲛⲓⲙ ϩⲙ-ⲡⲕⲁϩ ⲧⲏⲣ-ϥ 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 | Circumstantial Clause (containing a resumptive morph)

ⲙⲛ̄-ϩⲙ̄ϩⲁⲗ | ⲉ-ⲛⲁⲁⲁ-ϥ ⲉ-ⲡⲉϥϫⲟⲉⲓⲥ "There is no servant who is greater than his master" (John 15:20)

ⲛⲉ-ⲩⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲡⲉ ϩⲛ̄-ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ | ⲉ-ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲥⲩⲙⲉⲱⲛ "There was a man in Jerusalem whose name was Simeon" (Luke 2:25)

ⲉⲓⲥϩⲏⲏⲧⲉ ⲇⲉ ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ | ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-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 twofold 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-ϧⲉⲣⲁⲧ-ⲟⲩ ⲙ̄-ⲡⲉⲓⲙⲁ | ⲛⲁⲓ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ϫⲓ-ϯⲡⲉ ⲁⲛ ⲙ̄-ⲡⲙⲟⲩ Matt 16:28 "There are some standing here who will not taste death"; ⲛⲉ-ⲩⲛ̄-ⲟⲩⲃⲁⲥⲓⲗⲓⲕⲟⲥ | ⲉⲣⲉ-ⲡⲉϥϣⲏⲣⲉ ϣⲱⲛⲉ ϩⲛ̄-ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ John 4:46 "And at Capernaum, there was an official whose son was ill"; ⲛⲉ-ⲩⲛ̄-ⲟⲩⲁ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ | ⲉϥ-ⲛⲏϫ ⲉ-ⲕⲟⲩⲛ-ϥ̄ ⲛ̄-ⲓ̅ⲥ̅ ⲡ-ⲉⲧⲉⲣⲉ-ⲓ̅ⲥ̅ ⲙⲉ ⲙ̄ⲙⲟ-ϥ John 13:23 "There was one of His disciples who was lying against the breast of Jesus, whom Jesus loved"; ⲟⲩⲛ̄-ϩⲉⲛⲕⲉϩⲃⲏⲩⲉ ⲇⲉ ⲉ-ⲛⲁϣⲱ-ⲟⲩ | ⲉ-ϧϥ-ⲁⲁ-ⲩ ⲛ̄ϭⲓ-ⲓ̅ⲥ̅ John 21:25 "But there are many other things that Jesus did"; ⲟⲩⲛ-ϩⲉⲛⲥⲓⲟⲩⲣ ⲅⲁⲣ | ⲛ̄ⲧ-ⲁⲩ-ϫⲡⲟ-ⲟⲩ (i.e. ⲉ-ⲛ̄ⲧ-ⲁⲩ-ϫⲡⲟ-) ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲥ ⲛ̄-ⲧⲉⲩⲙⲁⲩ ⲛ̄ⲧⲉⲉⲓϩⲉ Matt 19:12 "For there are eunuchs who were born from their mothers in this condition"; ⲟⲩⲛ̄-ϩⲟⲓⲛⲉ | ⲉ-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲟⲩ ϫⲉ-ⲛⲟⲩⲧⲉ | Cor 8:5 "There are some that are called gods"; ⲁⲩⲱ ⲙⲛ̄-ⲗⲁⲁⲩ | ⲉ-ⲙⲛ̄ⲧ-ϥ̄-ϧⲥⲙⲏ | Cor 14:10 "And there is none that has no voice"; ⲙⲛ̄-ϩⲙ̄ϩⲁⲗ | ⲉϥ-ϫⲟⲥⲉ ⲉ-ⲡⲉϥϫⲟⲉⲓⲥ Matt 10:24 "There is no servant who is above his master"; ⲙ̄ⲙⲛ̄-ⲡ-ⲉⲧ-ϩⲟⲃⲥ̄ ⲅⲁⲣ | ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ϭⲟⲗⲡ-ϥ̄ ⲁⲛ ⲉⲃⲟⲗ Mark 4:21 "For there is no hidden thing that will not be manifested"; *(b)* ⲁⲥ-ϣⲱⲡⲉ ⲇⲉ ⲉϥ-ϩⲛ̄-ⲟⲩⲉ̀ⲓ ⲛ-ⲙ̄ⲡⲟⲗⲓⲥ ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ | ⲉϥ-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 | ⲉⲩ-ⲥⲟⲃⲁϩ | 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-ⲟⲩϣⲏⲣⲉ ϣⲏⲙ | ⲙ̄-ⲡⲉⲓⲙⲁ | ⲉ-ⲩⲛ̄-ϯⲟⲩ ⲛ̄-ⲟⲓⲕ ⲛ̄-ⲓⲱⲧ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ 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 | ⲉϥ-ⲟⲩⲟⲃϣ̄ | ⲉⲣⲉ-ⲟⲩⲡⲓⲧⲉ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ ⲙ̄-ⲡ-ⲉⲧ⸗-ⲁⲗⲉ ⲉⲣⲟ-ϥ 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 | ⲙⲡⲟⲟⲩ | ϩⲛ-ⲟⲩⲡⲟⲗⲓⲥ | ⲉⲣⲉ-ⲛⲣⲱⲙⲉ ⲥⲟⲟⲩⲛ ϫⲉ-ⲟⲩⲛⲧ-ϥ-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 | ⲉ-ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲛⲓⲕⲟⲇⲏⲙⲟⲥ | 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 | *Circumstantial Clause (containing a resumptive morph)*
existent entity

ϩⲁϩ ⲙⲉⲛ ⲛ-ϣⲁϫⲉ | 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 | ⲉ-ⲁⲩ-ϫⲓⲧ-ⲟⲩ ⲉ-⸗ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟ-ⲟⲩ Mark 7:4 "And there are all sorts of other traditions which they have received for observance"; ⲟⲩⲙⲛⲧ-ϫⲁϫⲉ ⲙⲛ-ⲟⲩⲉⲓⲣⲏⲛⲏ | ⲉⲩ-ϣⲟⲟⲡ ϩⲛ-ⲧⲉⲓⲟ̀ⲓⲛ-ⲕⲱ ⲉⲃⲟⲗ ‖ ϩⲟⲉⲓⲛⲉ | ⲉ-ⲁⲩ-ⲕⲱ ⲛⲁ-ⲛ ⲉⲃⲟⲗ ⲛ-ⲛⲉⲛⲡⲉⲑⲟⲟⲩ 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 ⲙⲛ̅-ⲥⲛⲁⲩ | ⲉ-ⲁⲩ-ϫⲡⲟ-ⲟⲩ ShIII 69:18 "There were fifty-two (babies) that were born"; ⲟⲩⲏⲣ ⲛ̅-ⲧⲩⲡⲟⲥ ⲙ̅-ⲡⲟⲛⲏⲣⲟⲛ | ⲉ-ⲁⲩ-ϫⲟⲕ-ⲟⲩ ⲉⲃⲟⲗ ϩⲙ̅-ⲡⲙⲁ ⲙ̅-ⲡⲉⲕⲣⲁⲛⲓⲟⲛ ϩⲙ̅-ⲡⲧⲣⲉⲩ-ϣⲱⲡⲉ ⲛ̅-ⲟⲩⲙⲟⲩϫⲟ ⲛ̅-ⲟⲩⲱⲧ ϩⲛ̅-ⲧⲕⲁⲕⲓⲁ ϩⲓⲧⲛ̅-ⲧⲉⲥⲃⲱ ⲛ̅-ⲛ̅-ⲉⲧ$^{\theta}$-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!"; ⲟⲩϩⲁ̅ⲗⲗⲟ ⲛ̅-ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ | ⲉ-ⲟⲩⲛ̅ⲧⲁ-ϥ ⲙ̅ⲙⲁⲩ ⲛ̅-ⲟⲩⲁⲓⲁⲕⲟⲛⲓⲧⲏⲥ ⲉϥ-ⲟⲩⲏϩ ϩⲛ̅-ⲟⲩϯⲙⲉ ApophPatr 99 (Chaîne 22:9–10) "There once was a venerable hermit who had a servant that lived in a village"; ⲛⲓⲙ ⲇⲉ ⲉⲃⲟⲗ ⲛ̅ϩⲏⲧ-ⲧⲏⲩⲧⲛ̅ ⲉϥ-ϥⲓ-$^{\theta}$ⲣⲟⲟⲩϣ | ⲉ-ⲟⲩⲛ̅-$^{\theta}$ⲃⲟⲙ ⲙ̅ⲙⲟ-ϥ ⲉ-$^{\theta}$ⲟⲩⲉϩ-ⲟⲩⲙⲁϩⲉ ⲉϫⲛ̅-ⲧⲉϥϣⲓⲏ 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 (ⲙⲛ̅- or interrogative ⲟⲩⲛ̅-): the basic pattern expanded by a negative ϫⲉ- clause with resumptive morph

(a) *Basic Pattern (ⲙⲛ̅- only)* | ϫⲉ- *Negative Main Clause (containing a resumptive morph): affirmation*

(b) *Basic Pattern (ⲟⲩⲛ̅- only)* | ϫⲉ- *Negative Main Clause (containing a resumptive morph): rhetorical question (soliciting negative reply)*

(a) ⲙⲛ̅-ⲟⲩⲁ ⲛ̅-ⲟⲩⲱⲧ | ϫⲉ-ⲙ̅ⲡ̅ϥ-ⲱⲙ̅ⲥ̅ "There is not a single one that did not sink", i.e. All sank (ShWess9 87*a*: 30–32)

(b) ⲙⲏ ⲟⲩⲛ̅-ⲃⲉϣⲁⲓⲣⲉ | 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)* ⲙⲛ̅-ⲗⲁⲁⲩ ⲛ̅-ⲣⲱⲙⲉ ϩⲛ̅-ⲛ̅-ⲉⲧ$^{\theta}$-ϩⲓⲟⲩⲛⲁⲙ ⲙ̅-ⲡⲣⲣⲟ | ϫⲉ-ⲛ̅-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 ⲙⲛ̅-ⲃⲉϩⲱⲃ | ϫⲉ-ⲛ̅-ϥ-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"; ⲙⲙⲛ̅-$^{\theta}$ⲥⲁϩⲟⲩ ⲙ̅-ⲡⲃⲟⲗ ⲛ̅-ⲧⲉⲅⲣⲁⲫⲏ | ϫⲉ-ⲙⲡϥ-ⲉⲓ ⲉϩⲣⲁⲓ ⲉϫⲱ-ⲟⲩ ShIV 10:16–17 "There is no curse outside the Scripture that it has not fallen upon them"; *(b)* ⲏ ⲟⲩⲛ̅-ⲕⲉⲅⲣⲁⲫⲏ | ϫⲉ-ⲙⲡⲉⲛ̅-ⲥⲱⲧⲙ ⲉⲣⲟ-ⲟⲩ ShP 130^{5}15r *b*:6–9 "Come now, are there other scriptures that we have not heard about?"; ⲙⲏ ⲟⲩⲛ̅-ⲃⲉϣⲁⲓⲣⲉ | ϫⲉ-ⲙⲡⲟⲩ-ⲟⲣϫ-ⲟⲩ ⲏ ⲟⲩⲛ̅-$^{\theta}$ⲣⲥⲱ ϩⲓ-$^{\theta}$ⲥⲟⲃⲧ | 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?"; ⲟⲩⲅⲁⲣ ⲛ̅-ϩⲛⲁⲁⲩ . . . | ϫⲉ-ϩⲉⲛⲉⲃⲟⲗ ⲁⲛ ⲛⲉ ϩⲙ̅-ⲡⲕⲁϩ ⲧⲏⲣ̅-ⲟⲩ ShIII 215:7–10 "For what kind of things (are there) . . . that are not entirely terrestrial?"

484 Pattern 5 (ⲟⲩⲛ̅-/ⲉⲓⲥ- or interrogative ⲙⲛ̅-): the basic pattern expanded by a basic clause with resumptive morph

(a) *Basic Pattern (ⲟⲩⲛ̅- or ⲉⲓⲥ- only)* | *Basic Clause (containing a resumptive morph): affirmation*

(b) *Basic Pattern (ⲙⲛ̅- only)* | *Basic Clause (containing a resumptive morph): rhetorical question (soliciting affirmative reply)*

(a) ⲟⲩⲛ̅-ϩⲟⲓ̈ⲛⲉ ⲙⲉⲛ ϩ̅ⲛ̅-ⲛⲉϥⲉⲥⲟⲟⲩ | ⲥⲉ-ⲛⲁ-ϣⲱⲡⲉ ⲧⲉⲛⲟⲩ ϩ̅ⲛ̅-ϩⲉⲛ-ⲥⲙⲟⲧ ⲉ-ⲛ̅-ϥ̅-ⲟⲩⲁϣ̅-ⲟⲩ ⲁⲛ ⲛ̅ϩⲏⲧ̅-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 | ⲁ̈ⲓ-ⲥⲃ̅ⲧⲱⲧ-ϥ̅ "Behold! I have made ready my dinner" (Matt 22:4)

(b) ⲙⲏ ⲙ̅ⲛ̅-ⲫ̅ⲣⲱⲙⲉ . . . | ⲙⲉϥ-ⲕⲁⲁ-ϥ ⲉ-ⲫ̅ⲉⲓ ⲙ̅-ⲡⲉϥⲙ̅ⲧô 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)* ⲟⲩⲛ̅-ϩⲁϩ ⲛ̅-ⲣⲱⲙⲉ | ⲛⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ ⲉⲙⲁⲧⲉ ⲙ̅ⲡⲁⲧⲟⲩ- (i.e. ⲉ-ⲙ̅ⲡⲁⲧⲟⲩ-) ⲁⲣⲭⲉⲓ ShChass 134:37–40 "There are many people for whom it would have been much better if they had never held office"; ⲁⲩⲱ ⲟⲩⲛ̅-ⲟⲩϣⲁϫⲉ | ⲕⲁⲛ ⲛ̅- (i.e. ⲉ-ⲛ̅-) ϯ-ⲟⲩⲉϣ̅-ϫⲟⲟ-ϥ ⲁⲛ ϯ-ⲛⲁ-ϫⲟⲟ-ϥ ShChass 68:26–30 "And there is something that I am going to say, even though I do not want to say it"; ⲉⲓⲥ-ⲧⲉⲕⲙⲁⲁⲩ ⲛ̅ⲙ̅-ⲛⲉⲕⲥⲛⲏⲩ | ⲥⲉ-ⲕⲱⲧⲉ ⲛ̅ⲥⲱ-ⲕ ϩⲓⲃⲟⲗ Mark 3:32 "Your mother and your brothers are outside asking for you"; ⲉⲓⲥϩⲏⲏⲧⲉ ⲇⲉ ⲉⲓⲥ-ⲟⲩⲥϩⲓⲙⲉ ⲛ̅-ϫⲁⲛⲁⲛⲁⲓⲁ | ⲁⲥ-ⲉⲓ Matt 15:22 "And lo! A Canaanite woman came"; ⲛⲁⲓ ⲇⲉ ⲛ̅ⲧⲉⲣⲉϥ-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲟⲩ ⲉⲓⲥ-ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̅-ⲡϫⲟⲉⲓⲥ | ⲁϥ-ⲟⲩⲱⲛϩ̅ ⲛⲁ-ϥ ⲉⲃⲟⲗ ϩ̅ⲛ̅-ⲟⲩⲣⲁⲥⲟⲩ Matt 1:20 "But as he considered this, the angel of the Lord appeared to him in a dream"; ⲁⲩⲱ ϩⲟⲥⲟⲛ ⲉϥ-ⲙⲟⲟϣⲉ ⲙⲛ̅-ⲧⲙⲁⲁⲩ ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ | ⲁϥ-ⲉⲓ ShAmél I 54:1 "And while he was walking with (his) mother, a man came"; ⲉϥ-ϣⲁϫⲉ ⲇⲉ ⲙ̅ⲛ̅-ⲡⲙⲏⲏϣⲉ ⲉⲓⲥϩⲏⲏⲧⲉ ⲉⲓⲥ-ⲧⲉϥⲙⲁⲁⲩ ⲙ̅ⲛ̅-ⲛⲉϥⲥⲛⲏⲩ | ⲛⲉⲩ-ⲁϩⲉⲣⲁⲧ-ⲟⲩ ⲡⲉ ϩⲓ-ⲡⲥⲁ ⲛ̅-ⲃⲟⲗ Matt 12:46 "While he was still speaking to the people, behold, his mother and his brother were standing outside"; *(b)* ⲙⲏ ⲙ̅ⲛ̅-ⲫ̅ⲣⲱⲙⲉ | ⲉⲣϣⲁⲛ-ⲡⲉϥϩ̅ⲙϩⲁⲗ ⲣ̅-ⲫ̅ⲃ̅ⲗⲗⲉ ⲏ̅

ⲛ̄ⲧⲉ-ⲕⲉϩⲱⲃ ⲉϥ-ⲟ̂ ⲛ̄-ϭⲁⲉⲓⲉ ϣⲱⲡⲉ ⲙ̄ⲙⲟ-ϥ ⲙⲉϥ-ⲕⲁⲁ-ϥ ⲉ-ⲫⲉⲓ ⲙ̄-ⲡⲉϥⲙ̄ⲧⲟ̂ 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-ϭⲉⲉⲧ ⲉⲣⲟ-ⲉⲓ Matt 15:32 "They have been with me for three days now"; ⲉⲓⲥ-ⲡⲁⲓ ⲡⲉ ⲡϣⲓ ⲉⲧⲟⲩ-ⲛⲁ-ϣⲓ ⲙⲙⲟ-ϥ 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 ⲉϯ-ⲥϩⲁⲓ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ 2 Pet 3:1 "This which I write to you, my beloved, is already the second letter."

Further examples: ϯ-ⲙⲟⲕⲙⲉⲕ ⲙⲙⲟ-ⲓ ⲉⲓⲥ-ϩⲉⲛⲣⲟⲙⲡⲉ ⲉ-ⲫⲧⲙ-ⲧⲣⲉ-ⲫⲣⲱⲙⲉ ϭⲛ-ⲫϣⲁϫⲉ ⲉ-ⲫϫⲱ ShIV 172:6–7 "For some years now, it has been my intention that no one should speak out"; ⲉ-ⲩⲛ̄ⲧⲁ-ⲓ ⲇⲉ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲟⲩⲱϣ ⲉ-ⲫⲉⲓ̈ ϣⲁⲣⲱ-ⲧⲛ̄ ⲉⲓⲥ-ϩⲁϩ ⲛ̄-ⲣⲟⲙⲡⲉ Rom 15:23 "Since I have longed for many years to come to you"; ⲁⲓ-ⲙⲟⲩ ! ⲉⲓⲥ-ⲟⲩϩⲉⲃⲇⲱⲙⲁⲥ 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–ⲱⲛϩ̅ ⲉⲃⲟⲗ ϩⲛ̅–ⲧⲡⲓⲥⲧⲓⲥ)
to keep the whole law (ⲉ–ⲫ̅ⲣ̅–ⲡⲛⲟⲙⲟⲥ ⲧⲏⲣ–ⲟ̅)
for me to be judged (ⲉ–ⲫⲧⲣⲉⲩ–ⲁⲛⲁⲕⲣⲓⲛⲉ ⲙ̅ⲙⲟ–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–ⲟⲩⲟⲛϩ̅ 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–ⲟⲩⲟⲛϩ̅ ⲉⲃⲟⲗ | ϫⲉ–ⲉⲣⲉ–ⲡⲁⲓⲕⲁⲓⲟⲥ ⲛⲁ–ⲱⲛϩ̅ ⲉⲃⲟⲗ ϩⲛ̅–ⲧⲡⲓⲥⲧⲓⲥ "It is evident that the righteous shall live by faith" (Gal 3:11) [ϥ expanded by ϫⲉ– . . .]

ⲥ-ⲉⲣⲟ-ϥ | ⲉ-ⲫ̀ⲣ̄-ⲡⲛⲟⲙⲟⲥ ⲧⲏⲣ-ϥ̄ "It is obligatory for him to keep the whole law" (Gal 5:3) [ⲥ expanded by ⲉ-ⲫ̀infinitive]

ⲟⲩⲙⲟⲉⲓϩⲉ ⲁⲛ ⲧⲉ | ⲛⲧⲉ-ⲧⲉⲓϣⲟⲙⲧ ⲛ-ⲥⲩⲛⲁⲅⲱⲅⲏ ⲙⲟⲩϩ ϩⲛ-ϩⲉⲛϩⲃⲏⲩⲉ ⲛ-ⲥⲉ-ϣⲟⲟⲡ (i.e. ⲉ-ⲛ-ⲥⲉ-ϣⲟⲟⲡ) ⲁⲛ ⲏ ⲛⲧⲟϥ ⲉⲩ-ϣⲟⲟⲡ 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) [ⲧⲉ expanded by ⲛⲧⲉ- . . .]

ⲟⲩⲉⲗⲁⲭⲓⲥⲧⲟⲛ ⲛⲁ-ⲓ̈ ⲡⲉ | ⲉ-ⲫ̀ⲧⲣⲉⲩ-ⲁⲛⲁⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ-ⲓ̈ "To me, it is a very trivial matter for me to be judged" (1 Cor 4:3) [ⲡⲉ expanded by ⲉ-ⲫ̀ⲧⲣⲉⲩ- . . .]

ⲟⲩⲙⲟⲉⲓϩⲉ ⲁⲉ ⲧⲉ | ϫⲉ-ⲁⲛ-ϫⲱ ⲛ-ϩⲉⲛϣⲁϫⲉ ⲉ-ⲛⲁϣⲱ-ⲟⲩ "It is wonderful that we have spoken many words" (ShIII 183:28–184:1) [ⲧⲉ expanded by ϫⲉ- . . .]

ⲛ-ϥ-ⲟ ⲁⲛ ⲛ-ⲫ̀ⲣⲟⲟⲩϣ ⲛⲁ-ⲛ | ϫⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁ-ϫⲛⲟⲩ-ⲛ ⲉⲧⲃⲉ-ϩⲱⲃ ⲛⲓⲙ "It is no matter of concern to us that God is going to interrogate us about every thing" (ShIII 34:9–10) [ϥ expanded by ϫⲉ- . . .]

ⲛⲛⲉⲥ-ϣⲱⲡⲉ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙ-ⲡϫⲟⲉⲓⲥ | ⲉ-ⲫ̀ⲧⲣⲉⲛ-ⲕⲁ-ⲧⲟⲟⲧ-ⲛ ⲉⲃⲟⲗ ⲉⲛ-ϯ-ⲫ̀ⲥⲃⲱ 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-ⲫ̀ⲧⲣⲉⲛ- . . .]

ⲁⲥ-ⲛ̄ⲁⲟⲕⲓ ⲁⲉ ⲛ̄-ⲥⲓⲗⲁⲥ | ⲉ-ⲫ̀ⲧⲣⲉϥ-ⲃⲱ ⲙ̄-ⲡⲙⲁ ⲉⲧⲫ̀-ⲙ̄ⲙⲁⲩ "But it seemed good to Silas for him to remain there" (Acts 15:34) [ⲥ expanded by ⲉ-ⲫ̀ⲧⲣⲉϥ- . . .]

ⲛⲁⲛⲟⲩ-ⲥ ⲙ̄-ⲡⲣⲱⲙⲉ ⲉⲧⲫ̀-ⲙ̄ⲙⲁⲩ | ⲉ-ⲛⲉ-ⲙ̄ⲡⲟⲩ-ϫⲡⲟ-ϥ "It would be better for that man if he had not been born" (Matt 26:24) [ⲥ expanded by ⲉ-ⲛⲉ-ⲙ̄ⲡⲟⲩ- . . .]

ⲟⲩϣⲡⲏⲣⲉ ⲧⲉ | ⲉⲧⲉ-ⲙⲡⲟⲩ-ϫⲟⲟ-ⲥ ⲛⲁ-ϥ ϫⲉ-ⲉⲓϩⲏⲏⲧⲉ ⲁⲕ-ⲉⲣⲏⲧ ⲛⲁ-ⲛ ⲛ-ϩⲉⲛⲑⲣⲟⲛⲟⲥ "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-ⲫ̀ϩⲙⲟⲟⲥ (textual var. ⲡⲉϩⲙⲟⲟⲥ) ⲁⲉ ⲛ̄ⲥⲁⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟ-ⲓ̈ ⲏ ⲥⲁϩⲃⲟⲩⲣ ⲙ̄ⲙⲟ-ⲓ̈ ⲙ̄-ⲡⲱ-ⲓ̈ ⲁⲛ ⲡⲉ ⲉ-ⲫ̀ⲧⲁⲁ-ϥ Mark 10:40 "But to sit at my right hand or at my left is not mine to grant"; *(ii) durative sentence* ⲉ-ⲫ̀ⲩⲱⲙ ⲁⲉ ⲉ-ⲙⲡⲕ̄-ⲉⲓⲁ-ⲧⲟⲟⲧ-ⲕ̄ ⲥⲱϣϥ 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. ϥ-ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ, ⲛ̄ⲛⲉⲥ-ϣⲱⲡⲉ, ⲟⲩⲙⲟⲉⲓϩⲉ ⲧⲉ, ⲛⲁⲛⲟⲩ-ⲥ); cf. also **487**. Selection (or fluctuation) of ϥ 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 (ϥ, 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* (ϫⲉ-, ⲉ-ⲑⲣⲉ=, etc.) is a matter of the compatibilities lexically associated with each particular predicate. Cf. also **354(c)**.

Further examples. *Masc. grammatical subject:* ϥ-ⲙⲟⲕϩ ⲛ̄-ⲛ-ⲉⲧⲉ-ⲅⲛ̄ⲧ-ⲟⲩ-ⲑⲭⲣⲏⲙⲁ ⲙ̄ⲙⲁⲩ | ⲉ-ⲑⲣⲉⲩ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲙ̄-ⲡⲛⲟⲩⲧⲉ Mark 10:23 "It is hard for those who have riches to enter the kingdom of God"; ϥ-ⲟ ⲙ-ⲑⲙⲟⲓϩⲉ ⲛⲛⲁϩⲣⲁ-ⲛ ⲉⲙⲁⲧⲉ | ϫⲉ- ShAmél II 537:2–3 "It is very amazing to us that . . . "; ⲡⲁⲛⲧⲱⲥ ⲇⲉ ⲉ-ⲛ-ϥ-ⲟⲃⲱ ⲉⲣⲟ-ⲛ ⲁⲛ | ϫⲉ- ShAmél II 454:9 "And of course without its being forgotten by us that . . . "; ϥ-ⲟ ϭⲉ ⲛ-ⲑⲣⲟⲟⲩⲱ ⲛⲁ-ⲛ ⲏ ϥ-ϩⲙ-ⲡⲉⲛϩⲏⲧ | ϫⲉ-ⲛⲉϥ-ⲏⲡ ⲉ-ⲑϫⲟⲟ-ⲥ ⲡⲉ ϫⲉ- 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-ⲑⲥⲉⲡⲥ̄-ⲛⲉⲥⲛⲏⲩ 2 Cor 9:5 "To urge the brethren is necessary"; ⲙ̄-ⲡⲟⲩⲱϣ ⲁⲛ ⲡⲉ ⲙ̄ⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙ̄-ⲡⲁⲉⲓⲱⲧ ⲉⲧⲑ-ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ | ϫⲉⲕⲁⲥ ⲉϥⲉ-ϩⲉ ⲉⲃⲟⲗ ⲛ̄ϭⲓ-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"; ⲟⲩϣⲗⲟϥ ⲡⲉ ⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲓⲟⲩⲇⲁⲓ | ⲉ-ⲑϫⲱϩ ⲏ ⲉ-ⲑ†-ⲡⲉϥⲟⲩⲟⲓ ⲉ-ⲩⲣⲱⲙⲉ ⲛ̄-ⲁⲗⲗⲟⲫⲩⲗⲟⲥ Acts 10:28 "It is shameful for a Jewish person to touch or to approach a person of another nation"; ⲑϣⲗⲟϥ ⲡⲉ | ⲑϫⲟⲟ-ⲩ ‖ ⲑϣⲓⲡⲉ ⲡⲉ | ⲑⲥⲱⲧⲙ ⲉⲣⲟ-ⲟⲩ ShAmél I 228:7 "To speak of them amounts to disgrace itself, to hear of them amounts to shame itself"; ⲟ̀ⲩ ⲡⲉ ⲡϣⲁⲩ ⲙ̄-ⲡⲉⲩⲱⲛϩ . . . ⲉ-ⲑⲥⲓϣⲉ ⲡⲉ | ⲑⲉ ⲉⲧⲉⲣⲉ-ⲡϩⲁⲓ̈ ϣⲁϫⲉ ⲙⲛ̄-ⲧⲉⲥϩⲓⲙⲉ ⲁⲩⲱ ⲉ-ⲑⲃⲟⲧⲉ ⲡⲉ | ⲑⲉ ⲉⲧⲉⲣⲉ-ⲧⲉⲥϩⲓⲙⲉ ϣⲁϫⲉ ⲙⲛ̄-ⲡϩⲁⲓ̈ 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?"; ⲟⲩϣⲱⲱⲧ ⲛⲏ-ⲧⲛ̄ ⲡⲉ | ϫⲉ-ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ̄-ⲑϩⲁⲡ ⲙⲛ̄-ⲛⲉⲧⲛ̄-ⲉⲣⲏⲩ I Cor 6:7 "The fact that you have lawsuits with one another is a deficiency for you"; ϥ-ⲣⲱϣⲉ ⲇⲉ ⲉ-ⲑϫⲟⲟ-ⲥ ⲙ̄ⲙⲁⲧⲉ | ϫⲉ-ϩⲉⲛⲡⲗⲁⲛⲏ ⲛⲉ ⲛⲁⲓ̈ ShWess9 140c:2–5 "But it is sufficient merely to say that these are deceptions"

Fem. grammatical subject: ⲥ-ⲙⲟⲕϩ | ⲉ-ⲑⲣⲉ-ⲑⲣ̄ⲙⲁⲟ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲙⲛ̄ⲧ-ⲣ̄ⲣⲟ ⲛ̄-ⲙ̄ⲡⲏⲩⲉ Matt 19:23 "It is hard for a rich person to enter the kingdom of the heavens"; ⲛⲁⲛⲟⲩ-ⲥ ⲅⲁⲣ ⲛⲁ-ϊ | ⲉ-ⲧⲣⲁ-ⲙⲟⲩ I Cor 9:15 "For it would be better for me to die"; ⲛ-ⲥ̄-ⲣ̄-ⲑⲛⲟϥⲣⲉ ⲁⲛ | ⲉ-ⲑϫⲓ-ⲑϩⲓⲙⲉ Matt 19:10 "It is not expedient to marry"; ⲛ-ⲥ̄-ⲧⲟ ⲅⲁⲣ ⲛⲁ-ⲩ ⲁⲛ | ⲉ-ⲑϣⲁϫⲉ I Cor 14:34 "It is not permitted to them to speak"; ⲟⲩⲁⲛⲟⲙⲓⲁ ⲅⲁⲣ ⲛⲏ-ⲧⲛ ⲧⲉ | ϫⲉ-ⲉⲧⲉⲧⲛ̄-ϩϩⲁⲓ-ⲥⲟⲩ ShIII 26:4 "For, it is a transgression for you to even write them"; ⲛⲁⲛⲟⲩ-ⲥ ⲇⲉ | ⲉϣϫⲉ-ⲁⲧⲉⲧⲛ̄-ⲣ̄-ⲑⲣ̄ⲣⲟ I Cor 4:8 "And it would be better if you had reigned"; ⲛ-ⲟⲩⲙⲟⲓϩⲉ ⲁⲛ ⲧⲉ ⲟⲩⲧⲉ ⲛ-ⲟⲩⲛⲟⲃⲉ ⲁⲛ ⲡⲉ | ⲉⲩϣⲁⲛ-ⲙⲉⲥⲧⲉ-ϩⲉⲛⲣⲱⲙⲉ ⲛ-ⲣⲉϥ-ϫⲓⲟⲩⲉ ϩⲣⲁⲓ ⲛϩⲏⲧ-ⲟⲩ ShAmél I 95:6–7 "It is not surprising nor sinful if they despise people among them who are thieves"; ⲛⲉⲛϩⲃⲏⲩⲉ ⲅⲁⲣ ⲛⲉⲧⲑ-ⲧⲣⲉ-ⲛⲉⲓϣⲁϫⲉ †-ⲑϩⲁⲡ 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-ϥ ⲛ̄ϩⲟⲩⲟ | ⲉⲛⲉ-ⲩⲛ̄-ⲟⲩⲱⲛⲉ ⲛ̄-ⲥⲓⲕⲉ ⲁϣⲉ ⲉ-ⲡⲉϥⲙⲁϩϩ Mark 9:42 "It would be much better for him if a millstone were hung round his neck"; ⲉⲛϩⲟⲥⲟⲛ ⲉⲥ-ⲛⲥⲱ-ⲛ | ⲉ-ⲑⲧⲙ-ⲣ-ⲑⲛⲟⲃⲉ ⲙⲡⲣⲧⲣⲉⲛ-ⲥⲱϣ 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-ⲑⲭⲣⲓⲁ ⲁⲛ | ⲛ-ⲑ†-ⲑϩⲓⲥⲉ ⲛⲁ-ϥ ⲛⲕⲉⲥⲟⲡ 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
ⲉϫⲉⲥⲧⲓ, negative ⲟⲩⲕⲉϫⲉⲥⲧⲓ '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-ⲑⲧⲣⲉϥ-ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧⲑ-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-ⲑⲧⲣⲉ-ⲛⲥⲟⲫⲟⲥ ⲁⲩⲱ ⲙ-ⲡⲓⲥⲧⲟⲥ ϩⲛ-ⲟⲩⲙⲉ ⲉⲓⲙⲉ ϫⲉ-ⲡϣⲏⲣⲉ ϣⲟⲟⲡ ⲙⲛ-ⲡⲓⲱⲧ ShOrig 81 (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-ⲑⲧⲣⲉ-ⲛⲉⲥⲕⲁⲛⲇⲁⲗⲟⲛ ⲉⲓ Matt 18:7 "For, it is necessary that temptations come"; ϩⲛⲁ-ⲛ ⲛ̄ϩⲟⲩⲟ ⲉ-ⲑⲉⲓ 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"; ⲅⲉⲛⲟⲓⲧⲟ̀ ⲃⲉ | ⲛ̄ⲧⲛ̄-ⲃⲛ̄-ⲟⲩⲛⲁ ⲙ̄-ⲡⲉϥⲙ̄ⲧⲟ̀ ⲉⲃⲟⲗ ShChass 118:31–33 "So may it come to pass that we find mercy in His presence!"; ⲉϫⲉⲥⲧⲓ ϩⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ | ⲉ-ⲑⲣ-ⲑⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ ϫⲛ̄-ⲣ-ⲑⲡⲉⲑⲟⲟⲩ 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-ⲑⲧⲣⲉⲛ-ⲕⲱⲧⲉ ⲛ-ⲧⲉⲛⲟⲩⲟⲃⲉ ⲉ-ⲡ-ⲉⲧⲑ-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–ⲑⲛⲟⲃⲉ ShMiss4 822:14 "For him merely to have sinned was not enough"; ⲙⲏ ⲛ–ϩⲱ ⲁⲛ ⲉⲣⲟ–ⲛ | ⲉ–ⲑⲧⲣⲉ–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 ϩⲁⲡ̅ⲥ̅ ⲁⲛ | ⲉ–ⲑⲧⲣⲉ–ⲡⲭ̅ⲥ̅ ϣⲉⲡ–ⲛⲁⲓ Luke 24:26 "Pray tell, is it not necessary for the Christ to suffer these things?"; *(b)* ⲙⲉⲧⲉⲛⲟⲓⲧⲟ | ⲉ–ⲑⲧⲣⲉ–ⲡⲁⲓ ϣⲱⲡⲉ ShIII 29:16–17 "God forbid that this should happen!"; ⲟⲩⲕⲉϫⲉⲥⲧⲓ ⲛⲁ–ⲛ | ⲉ–ⲑⲙⲉⲩⲧ–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–ⲉⲧⲑ-ⲟ ⲛ–ⲑⲃⲟⲧⲉ ⲉ–ⲡⲣⲁⲛ ⲉⲧⲉ–ⲟⲩⲕⲉϫⲉⲥⲧⲓ | ⲉ–ⲑⲁⲁ–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–ϩⲁⲡ̅ⲥ̅ | ⲉ–ⲑⲧⲣⲉⲩ–ϫⲉⲥⲧ–ⲡϣⲏⲣⲉ ⲙ̅–ⲡⲣⲱⲙⲉ John 3:14 "So must the Son of Man be lifted up"; ⲁϥ–ⲟⲩⲟⲙ–ⲟⲩ ⲉ–ⲟⲩⲕⲉϫⲉⲥⲧⲓ ⲛⲁ–ϥ | ⲉ–ⲑⲟⲩⲟⲙ–ⲟⲩ Mark 2:26 "He ate them, without its being lawful for him to eat them"; *(iii)* ⲛⲉ–ϩⲁⲡ̅ⲥ̅ | ⲉ–ⲑⲧⲣⲉ–ⲧⲉⲓⲅⲣⲁⲫⲏ 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–ⲑϣⲟⲩϣⲟⲩ 2 Cor 12:1 "It is right to boast"; ⲕⲁⲧⲁ–ⲡⲉⲛⲛⲟⲙⲟⲥ ϣ̂ϣⲉ ⲉⲣⲟ–ϥ | ⲉ–ⲑⲙⲟⲩ John 19:7 "According to our law He must die" (it is fitting for Him to die); ϣ̅ϣⲉ | ⲉ–ⲑⲧⲣⲉⲛ–ϫⲟⲟ–ⲥ ⲛⲏ–ⲧⲛ̅ ϩⲛ̅–ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ Acts 2:29 "We may say to you confidently . . . "

Negations. (a) In main clauses: (ⲛ̅–) + ϣϣⲉ + ⲁⲛ. *(b)* In relative and circumstantial conversion: substitution of ⲙⲉϣϣⲉ, but relative also ⲛ̅–ϣϣⲉ ⲁⲛ **489.**

Examples: *(a)* ⲛ̂ϣϣⲉ ⲁⲛ | ⲉ–ⲑⲃⲟⲗ–ⲥ̅ ⲛ–ⲧⲉⲓⲙⲣⲣⲉ ⲙ–ⲡⲉϩⲟⲟⲩ ⲙ̅–ⲡⲥⲁⲃⲃⲁⲧⲟⲛ Luke 13:16 "Isn't it fitting to loose her from this bond on the sabbath day?"; ϣ̅ϣⲉ ⲁⲛ ⲛⲁⲥⲛⲏⲩ | ⲉ–ⲑⲧⲣⲉ–ⲛⲁⲓ ϣⲱⲡⲉ ⲛ̅ⲧⲉⲓϩⲉ 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–ⲑⲁⲁ–ⲩ ShIV 43:11 "Every thing that has to be done"; ⲡ–ⲉⲧⲉ–ⲙⲉϣϣⲉ | ⲉ–ⲑⲁⲁ–ϥ Matt 12:2 "What it is not lawful to do"; see also below, and **489**; *(ii)*, cf. **489**; *(iii)* ⲛⲁⲓ ⲇⲉ ⲛⲉ–ϣϣⲉ ⲉⲣⲱ–ⲧⲛ̅ | ⲉ–ⲑⲁⲁ–ⲩ Matt 23:23 "These you ought to have done"; ⲛⲉ–ϣϣⲉ ϭⲉ ⲛ̅ⲧⲟⲕ ⲁⲛ ⲉⲣⲟ–ⲕ ⲡⲉ | ⲉ–ⲑⲛⲁ Matt 18:33 "And should not you have had mercy?"; *(iv)* ⲕ–ⲛⲁⲩ ϫⲉ–ⲉ–ϣϣⲉ ⲛ̅ⲟⲩⲏⲣ | ⲉ–ⲑⲙⲉⲣⲉ–ⲫⲁⲡ ⲁⲩⲱ ⲡⲛⲁ ShChass 89:51–54 "You see how much one must love justice and mercy"; ⲛ̅–ⲉ–ϣϣⲉ ⲅⲁⲣ ⲁⲛ ⲉ–ⲛϣⲏⲣⲉ | ⲉ–ⲑⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛ̅–ⲛ̅ⲉⲓⲟⲧⲉ ⲁⲗⲗⲁ ⲛ̅ⲉⲓⲟⲧⲉ ⲛ̅–ⲛ̅ϣⲏⲣⲉ 2 Cor 12:14 "For children ought not to lay up for their parents, but parents for their children"

Historically, ϣϣⲉ relates to the infinitive ϣⲉ 'proceed' as being evolved from ⲥ–ϣⲉ "It (ⲥ) proceeds, It is normal procedure." ϣⲉ in this meaning also occurs in the relative clause ⲉⲧ⁰-ϣⲉ " . . . that is normal procedure, . . . that is suitable" (bare ⲉⲧ⁰- **405**), which occurs (optionally) after antecedents ⲑⲉ and ⲡⲙⲁ, in phrases ⲛ̄ⲑⲉ, ⲕⲁⲧⲁ–ⲑⲉ, ⲡⲁⲣⲁ–ⲑⲉ, ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ, ⲡⲙⲁ, 'as', 'according as', 'contrary to how', 'thus', 'the place where'. For ⲟⲩⲡⲉⲧ–ⲉϣϣⲉ ⲡⲉ, cf. **110;** for ϣϣⲉ ⲡⲉ, **285(e).**

Examples: ⲛ̄ⲑⲉ ⲉⲧ⁰-ϣⲉ | ⲉ–⁰ⲧⲣⲁ–ϫⲟⲟ–ϥ Eph 6:20 "As I ought to speak" (In the suitable way for me to speak); ⲙ̄ⲡⲁⲧϥ̄–ⲥⲟⲩⲛ̄–ⲑⲉ ⲉⲧ⁰-ϣⲉ (textual var. ⲉⲧⲉ–ϣϣⲉ **489**) | ⲉ–⁰ⲥⲟⲟⲩⲛ 1 Cor 8:2 "He does not yet know the way one ought to know"; ⲉⲣⲉ–ⲡⲙⲁ ⲉⲧ⁰-ϣⲉ (textual var. ⲉⲧⲉ–ϣϣⲉ **489**) | ⲉ–⁰ⲟⲩⲱϣϯ̄ ⲛ̄ϩⲏⲧ–ϥ̄ ϩⲛ̄–ⲑⲓⲉ-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, ⲥ–ⲁⲟⲕⲉⲓ ⲛⲁ= 'it seems good to, it is the decision of' and ϣϣⲉ '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. ⲉ–⁰ⲁⲁ–ϥ) "What is it that it seems good to you (to do)? What is your decision?" (Mark 14:64)

Further examples: ⲛ–ⲉⲧⲉ–ϣϣⲉ (i.e. ⲉ–⁰ⲁⲁ–ⲩ) Titus 2:1 "The things that it is fitting (to do), Things that are fitting"; ⲗⲁⲁⲩ ⲛ̄–ϩⲱⲃ ⲉ–ⲙⲉϣϣⲉ (i.e. ⲉ–⁰ⲁⲁ–ϥ or ⲉ–⁰ⲁⲁ–ⲩ) Luke 23:41 "Nothing that it is wrong (to do), Nothing wrong"; ⲛ̄–ⲟⲩϩⲱⲃ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲉ–ϣϣⲉ ⲛ̄ⲛⲁϩⲣⲁ–ⲓ̈ (i.e. ⲉ–⁰ⲁⲁ–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 ⲉⲧⲉ–ⲛ–ϣϣⲉ ⲁⲛ (textual var. ⲉⲧⲉ–ⲙⲉϣϣⲉ) Mark 13:14 "The place where it ought not (to be set up)"

23 *The Adverbial Clause Construction: Adverbial Clauses and Infinitive Phrases*

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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 (ϯ-ⲙⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲙⲁⲧⲉ 2 Cor 12:15 "I love you very much"); also to modify non-verbal sentences **195(i)** (ⲟ̀ⲩ ⲧⲉ ϯⲣⲏⲛⲏ ⲛ̄-ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ⲛⲁϩ̅ⲣ̅ⲛ̄-ⲡⲛⲟⲩⲧⲉ 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: ⲙ̅ⲡⲟⲟⲩ ⲁ-ⲧⲉϊⲅⲣⲁⲫⲏ ϫⲱⲕ ⲉⲃⲟⲗ ϩⲛ̅-ⲛⲉⲧⲛ̅ⲙⲁⲁϫⲉ Luke 4:21 "Today this scripture has been fulfilled in your hearing"; ϩⲛ̅-ⲧⲉϩⲟⲩⲉ̀ⲓⲧⲉ ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̅ⲑⲓ-ⲡϣⲁϫⲉ John 1:1 "In the beginning was the Word"; ⲛⲁ-ⲛ ⲇⲉ ⲛ-ⲉⲧ⁰-ⲛⲁ-ⲟⲩϫⲁ̈ⲓ̈ ⲟⲩⲃⲟⲙ ⲛ̅ⲧⲉ-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-⁰ϣⲡⲏⲣⲉ | ⲛ̅ⲧⲉⲣⲉϥ-ⲱⲥⲕ̅ ϩⲙ̅-ⲡⲉⲣⲡⲉ "They were surprised *when he lingered* in the temple" (Luke 1:21)
- ⲛ̅ⲧⲉⲣⲉϥ-ⲉ̀ⲓ ⲇⲉ ⲉⲃⲟⲗ | ⲙ̅ⲡϥ̅-ⲉϣ-ⲟⲙ̅-⁰ⲟⲙ ⲉ-⁰ϣⲁϫⲉ 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-ⲣ̅-⁰ϩⲟⲧⲉ ⲇⲉ | ϩⲙ̅-ⲡⲧⲣⲉ-ⲛ-ⲉⲧ⁰-ⲙ̅ⲙⲁⲩ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲉⲕⲗⲟⲟⲗⲉ "They were afraid *while those people were entering the cloud*" (Luke 9:34)
- ϩⲙ̅-ⲡⲧⲣⲉ-ⲓⲥ̅ ⲇⲉ ⲕⲟⲧ-ϥ̅ | ⲁ-ⲡⲙⲏⲏϣⲉ ϣⲟⲡ-ϥ̅ 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-⁰ⲛⲁⲩ ⲉⲣⲟ-ϥ "They came *to see Him*" (Euodius of Rome, Homily on the Passion and the Resurrection [Chapman 89:18–19])
- ⲁⲩⲱ ⲉ̅-ⲡⲙⲁ ⲛ-⁰ⲣ̅-⁰ⲑⲩⲥⲓⲁ ⲙ̅-ⲡⲥⲁⲧⲁⲛⲁⲥ̅ . . . | ⲥⲉ-ⲛⲁ-ⲣ̅-⁰ϩⲙϩⲁⲗ ⲙ̅-ⲡⲉⲭ̅ⲥ̅ *"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: ⲛ̅ⲧⲉⲣⲉⲕ-ⲉⲉⲓ *when you came*, ⲉⲕϣⲁⲛ-ⲉⲉⲓ *if you come*. Infinitive phrases are similar (ⲉ-⁰ⲧⲣⲉⲕ-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)
ⲉⲓⲉ- *'then, there'* (inference; rarely sequence or place)
ⲧⲟⲧⲉ τότε *'then'* (sequence)
ⲉϣⲭⲡⲉ, var. ⲉϣⲭⲉ *'then'* (inference); cf. **498**

Examples: ⲉϣⲭⲉ-ⲁ-ⲟⲩⲁ ⲙⲟⲩ ϩⲁⲣⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲁⲣⲁ ⲁ-ⲡⲧⲏⲣ-ϥ̅ ⲙⲟⲩ 2 Cor 5:14 "Since One has died for all, therefore all have died"; ⲉϣⲭⲉ-ⲁⲛⲟⲛ-ⲛ̅ϣⲏⲣⲉ ⲉⲓⲉ-ⲁⲛⲟⲛ-ⲛⲉⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ Rom 8:17 "If we are children, then we are heirs"; ⲉϣⲱⲡⲉ ⲡⲉⲓϣⲟⲭⲛⲉ ⲏ̅ ⲡⲉⲓϩⲱⲃ ⲟⲩⲉⲃⲟⲗ ϩⲛ̅-ⲛ̅ⲣⲱⲙⲉ ⲡⲉ ⲉⲓⲉ-ϥ-ⲛⲁ-ⲃⲱⲗ ⲉⲃⲟⲗ Acts 5:38 "If this plan or this undertaking is of human beings, then it will fail"; ⲉϣⲱⲡⲉ ⲇⲉ ⲛⲧ-ⲁⲛ-ⲣ-ⲛ-ⲉⲧⲉ-ⲙⲉϣϣⲉ ⲉⲓⲉ-ⲥⲉ-ⲛⲁ-ⲧⲟⲗⲓⲟ-ⲛ ShIV 3:24 "But if we have done wrong, we shall be disgraced"; ⲉⲛϣⲁⲛ-ⲙⲟⲟϣⲉ ⲇⲉ ⲛ̅ⲧⲟϥ ϩⲙ̅-ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ⲑⲉ ⲛ̅ⲧⲟϥ ⲉⲧϥ̅-ϩⲙ̅-ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓⲉ-ⲟⲩⲛ̅ⲧⲁ-ⲛ ⲙ̅ⲙⲁⲩ ⲛ̅-ⲟⲩⲕⲟⲓⲛⲱⲛⲓⲁ ⲙⲛ̅-ⲛⲉⲛⲉⲣⲏⲩ 1 John 1:7 "But if we walk in the light, as He is in the light, we have fellowship with

one another"; ϥⲱⲡⲉ 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 ⲫⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲁⲓ̈ ⲉⲓⲉ-ⲙⲛ̄-ⲫⲧⲁⲗⲟ ⲃⲉ ⲉϩⲣⲁⲓ̈ ϩⲁ-ⲫⲛⲟⲃⲉ Heb 10:18 "Where (there is) forgiveness of these, there is no longer any offering for sin"; ⲛ̄ⲧⲉⲣⲉϥ-ϯ-ⲫⲟⲩⲱ 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-ⲡⲉⲭ̅ⲥ̅ 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 ⲉⲓ̈ϣⲁⲛ-ⲣ̄-ⲁⲧ-ⲃⲟⲙ ⲧⲟⲧⲉ ϣⲁⲓ̈-ⲃⲙ̄-ⲫⲃⲟⲙ 2 Cor 12:10 "For when I am weak, then I am strong"; ⲉ-ⲙⲙⲟⲛ ⲉϣϫⲡⲉ ⲁⲩ-ⲟⲡ-ⲟⲩ ⲡⲉ ϩⲱⲥ-ⲫϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ShAmél II 341:7–8 "Otherwise, they would have been considered heretics"; ⲉⲣϣⲁⲛ-ⲟⲩⲁ ⲅⲁⲣ ϫⲡⲓⲟ-ⲓ ⲉⲧⲃⲉ-ⲡϩⲏⲩ ⲛ̄-ⲧⲁⲯⲩⲭⲏ ⲉϣϫⲉ ⲉϣⲱⲡⲉ ⲁⲛ̄ⲅ̄-ⲟⲩⲥⲁⲃⲉ ⲛⲉⲓ-ⲛⲁ-ⲙⲉⲣⲓⲧ-ϥ̄ ⲉϣⲱⲡⲉ ⲁⲛ̄ⲅ̄-ⲟⲩⲁⲑⲏⲧ ϯ-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-ⲫⲧⲣⲉ- **363:** *'Instead of . . . -ing'*

(3) ⲁⲩⲱ + circumstantial conversion **422:** *'Also, And indeed, Too, Furthermore'*

(4) ⲁϫⲛ̄-ⲫinfinitive **105(c):** *'Without . . . -ing, Without someone . . . -ing'*

(5) ⲁϫⲛ̄-ⲫⲧⲣⲉ- **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, ⲉⲫⲟⲥⲟⲛ (ⲉⲡϩⲟⲥⲟⲛ), ⲉⲧⲓ, ⲉϥⲱⲡⲉ, ⲉϥϫⲉ-, ⲕⲁⲛ, ⲕⲁⲓⲡⲉⲣ, ⲕⲁⲧⲁ-ⲑⲉ, ⲕⲁⲓⲧⲟⲓ, ⲙⲁⲗⲓⲥⲧⲁ, ⲛ̄ⲑⲉ, ⲡⲁⲗⲓⲛ ⲟⲛ, ⲫⲥⲟⲡ . . . ⲫⲥⲟⲡ . . . , ϫⲱⲣⲓⲥ, ϩⲁⲑⲏ ⲉ-ⲙ̄ⲡⲁⲧⲉ- or ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ-, ϩⲁⲙⲁ, ϩⲱⲥ, ϩⲱⲥ ⲉϥϫⲉ-, ϩⲟⲥⲟⲛ, ϩⲟⲧⲁⲛ

(7) ⲉ-ⲫinfinitive **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-ⲫⲧⲣⲉ- **363:** *'Instead of . . . -ing'*

(11) ϵ–ⲡⲙⲁ ⲛ̄–⁰infinitive **105(c)**: *'Instead of . . . -ing'*

(12) ϵ–ⲡⲙⲁ + conjunctive **354(a)**: *'Instead of . . . -ing'*

(13) ϵ–ⲡⲧⲣϵ– **363**: *'In order for . . . to, That . . . might, To'*; cf. **502**

(14) ϵ–⁰ⲧⲣϵ– **363**: *'In order for . . . to, That . . . might, To'*; cf. **502, 504**

ϵⲃⲟⲗ ϫϵ–. *See* (64) ϫϵ– + main clause

(15) ϵⲓ̈ϵ– (+ past negative main clause) **234(b), 496**: *'Unless, Without . . . having'*

(16) ϵⲓⲙⲏⲧⲓ *(a)* + conjunctive **354(a)** or *(b)* + circumstantial conversion **422** or *(c)* + ϵ–⁰ⲧⲣϵ– **363** or *(d)* + ϵⲣϣⲁⲛ– **346** or *(e)* + ϫϵ– + main clause **234(b)** or *(f)* + ϫϵⲕⲁ(ⲁ)ⲥ + optative: *'Unless, Except for . . . -ing'*; cf. **496**

(17) ϵⲛϩⲟⲥⲟⲛ + main clause **234(b)** or circumstantial conversion **422**: *'As long as, While'*

(18) *(a)* ϵⲡϵⲓ or *(b)* ϵⲡϵⲓⲇⲏ or *(c)* ϵⲡϵⲓⲇⲏⲡϵⲣ + main clause **234(b)**: *'Since'* (causal); cf. **495**

(19) ϵⲫⲟⲥⲟⲛ (var. ϵⲡϩⲟⲥⲟⲛ) + main clause **234(b), 495** or circumstantial conversion **422**: *'As long as, Inasmuch as'*

ϵⲣϵ–. *See* (6) circumstantial and (20) ϵⲣϣⲁⲛ–

(20) ϵⲣϣⲁⲛ–, var. (short form) ϵⲣϵ–, **346, 497**: *'If, When, Since, Whenever'*. *See also* ϵⲓⲙⲏⲧⲓ, ϵϣⲱⲡϵ, ⲕⲁⲛ, ϩⲟⲧⲁⲛ

(21) ϵⲧⲓ + circumstantial **422** conversion: *'While . . . still . . . '*

(22) ϵⲧⲃϵ–⁰infinitive: *'In order to, To'*

ϵⲧⲃϵ–ϫϵ–. *See* (64) ϫϵ– + main clause

(23) *(a)* ϵϣⲱⲡϵ + main clause **234(b)** or *(b)* ϵϣⲱⲡϵ ϵⲣϣⲁⲛ– **346** or *(c)* ϵϣⲱⲡϵ + circumstantial **422** conversion: *'If (ever)'* (general **496**). *See also* ⲕⲁⲛ; for conjunctive after ϵϣⲱⲡϵ, cf. **353**

(24) ϵϣϫϵ– (var. ϵϣϫⲡϵ–) + 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 ϵϣϫϵ–, cf. **353**

(25) ϵϣϫϵ– + circumstantial **422** conversion: *'Supposing that . . . '*

(26) ⲏ + conjunctive **354(a)**: *'Unless'*

(27) ⲕⲁⲛ or ⲕⲁⲛ ϵϣϫϵ– + clause **234(b)(ii), 495**: *'Even if'* (factual)

(28) *(a)* ⲕⲁⲛ ϵⲣϣⲁⲛ– **496** or *(b)* ⲕⲁⲛ + conjunctive **354(a), 496** or circumstantial **422** conversion or *(c)* ⲕⲁⲛ ϵϣⲱⲡϵ + main clause **234(b)**: *'Even if'*

(29) ⲕⲁⲓⲡϵⲣ + 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) ⲙ̅ⲛ̅ⲛ̅ⲥⲁ–⁰infinitive **105(c)**: *'After . . . -ing'*

(34) ⲙ̅ⲛ̅ⲛ̅ⲥⲁ– + *(a)* conjunctive **354(a)** or *(b)* ⲛ̅ⲧ–ⲁ– (focalizing past) **457**: *'After . . . -ing'*

(35) ⲙ̅ⲛ̅ⲛ̅ⲥⲁ–⁰ⲧⲣⲉ– or ⲙ̅ⲛ̅ⲛ̅ⲥⲁ–ⲉ–⁰ⲧⲣⲉ– **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) ⲙ̅ⲡⲥⲟⲡ + relative conversion: *'In case, Whenever it might happen that'*

(38) ⲛ̅ⲑⲉ + circumstantial **422** or relative conversion **505**: *'Just as'*

(39) ⲛ̅ⲟⲩⲉϣⲛ̅–⁰infinitive (var. ⲛ̅ⲡⲟⲩⲉϣⲛ̅–) **105(c)**: *'Without . . . ing, Without someone . . . -ing'*

(40) *(a)* ⲛ̅ⲥⲁⲃⲏⲗ + conjunctive **354(a), 496**, *'Unless'*; *(b)* ⲛ̅ⲥⲁⲃⲏⲗ ϫⲉ– + main clause **234(b), 498**: *'But for the fact that, Apart from the fact that'*

(41) ⲛ̅ⲧⲉⲣⲉ– **344**: *'When, After . . . had'* (past time)

(42) ⲡⲁⲗⲓⲛ ⲟⲛ + circumstantial **422** conversion: *'Moreover, And yet'*

(43) ⲡⲙⲁ (= ⲙ̅ⲡⲙⲁ) + relative conversion: *'Wherever'*

(44) ⁰ⲥⲟⲡ . . . ⁰ⲥⲟⲡ . . . + circumstantial **422** clauses: *At one time . . . at another time . . . '*

(45) ϫⲱⲣⲓⲥ– + circumstantial **422** conversion: *'Except when, Unless'*; cf. **496**

(46) ϫⲱⲣⲓⲥ–⁰infinitive **105(c)**: *'Without . . . -ing'*

(47) ϫⲱⲣⲓⲥ–⁰ⲧⲣⲉ– **363**: *'Except when, Unless'*; cf. **496**

(48) ϣⲁ–ⲡⲣⲁ + relative conversion: *'Until'*

(49) ϣⲁⲛⲧⲉ– **349**: *'Until'*

(50) ϩⲁⲑⲏ ⲉ–ⲙ̅ⲡⲁⲧⲉ– (often written ϩⲁⲑⲏ ⲙ̅ⲡⲁⲧⲉ–) (circumstantial) **422**: *'Before'*

(51) ϩⲁⲑⲏ ⲉ–⁰ⲧⲣⲉ– **363**: *'Before . . . -ing'*

(52) ϩⲙ̅–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 ⲉϣⲭⲉ- + 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-ⲫinfinitive **105(c)**: *'So as to'*; cf. **504**

(59) ϩⲱⲥⲧⲉ ⲉ-ⲫⲧⲣⲉ- **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 ⲉⲣϣⲁⲛ- **346** or *(c)* ϩⲟⲧⲁⲛ + circumstantial **422** conversion: *'Whenever, As soon as, Such that'*

(64) *(a)* ⲭⲉ- or *(b)* ⲭⲉ-ⲉⲡⲉⲓⲇⲏ or *(c)* ⲭⲉ- . . . ϫⲁⲣ or *(d)* ⲉⲃⲟⲗ ⲭⲉ- or *(e)* ⲉⲧⲃⲉ-ⲭⲉ- + main clause (not optative) **234(b)**: *'Because'*; cf. **495**

ⲭⲉ- + optative. *See* (65)(66) ⲭⲉⲕⲁⲥ

ⲭⲉ-ⲙⲏⲡⲱⲥ and ⲭⲉ-ⲙⲏⲡⲟⲧⲉ. *See* (37) ⲙⲏⲡⲱⲥ

(65) ⲭⲉⲕⲁⲥ (var. ⲭⲉⲕⲁⲁⲥ) or ⲭⲉ- + optative **338(b)**: *'So that . . . might, In order that . . . might, In order to'* **502**. *See also* ⲉⲓⲙⲏⲧⲓ

(66) ⲭⲉⲕⲁⲥ (var. ⲭⲉⲕⲁⲁⲥ) or ⲭⲉ- + 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-ϥ ⲛⲁ-ⲩ . . . ⲁⲗⲗⲁ ⲛⲧⲟⲟⲩ ϩⲱ-ⲟⲩ ⲉⲩ-ϩⲁⲣⲉϩ ⲉⲣⲟ-ⲟⲩ ⲉ-ⲫⲧⲙ-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-ϯ-ⲫⲟⲩϣ̀ ⲛ̄-ⲟ̀ⲩ | ⲛ̄-ⲟⲩⲧⲏⲏⲃⲉ ⲁⲛ ⲏ̀ ⲛ̄ⲧⲟϥ ⲕⲉⲙⲉⲗⲟⲥ ⲁⲗⲗⲁ ⲉ-ⲁⲥ-ϯ-ⲫⲟⲩϣ̀ ⲛ̄-ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲛ̄-ⲧⲁⲓⲕⲁⲓⲟ̀ⲥⲩⲛⲏ̀ ShChass 183:2–9 "What did it blossom? Not a finger or some other organ; rather, it blossomed the fruits of righteousness"; *(2)* ⲁⲛⲧⲓ-ⲫⲧⲣⲉⲧⲉⲧⲛ-ⲣ-ⲫⲣⲙⲛ-ⲛⲟⲩⲧⲉ ⲁⲧⲉⲧⲛ-ⲣ-ⲫⲁⲧ-ⲛⲟⲩⲧⲉ ShIII 51:10–11 "Instead of your being godly, you were ungodly"; *(3)* ⲛ̄ⲁϣ ⲛ̄-ϩⲉ ⲡⲉⲩⲟⲩϣϣ ⲁⲛ ⲡⲉ ⲡⲟⲩϣϣ ⲛ̄-ⲛ̄ⲁⲁⲓⲙⲱⲛ ⲁⲩⲱ ⲉ-ⲡⲟⲩϣϣ ⲛ̄-ⲛ̄ⲁⲁⲓⲙⲱⲛ ⲡⲉ ⲡⲉⲩⲟⲩϣϣ 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-ⲫⲡⲉϩϯ̄-ⲫⲥⲛⲟϥ ⲉⲃⲟⲗ ⲙⲉⲣⲉ-ⲫⲕⲱ ⲉⲃⲟⲗ ϣⲱⲡⲉ Heb 9:22 "Without shedding blood there is no forgiving"; *(5)* ⲕ-ⲛⲁ-ⲉϣ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉϫⲱ-ϥ ⲁϫⲛ̄-ⲫⲧⲣⲉⲩ-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)* ⲛ̄ⲁϣ ⲛ̄-ϩⲉ ⲕ-ⲟⲩⲉϣ-ϯⲥⲱ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ϯ ⲉ-ⲁⲛⲏ̄-ⲟⲩⲥϩⲓⲙⲉ 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-ϫⲓⲧ-ⲟⲩ Matt 21:22 "If you believe, you will receive them"; *(7)* ⲁⲛ-ⲉⲓ ⲉ-ϯⲟⲩⲱϣⲧ̄ ⲛⲁ-ϥ Matt 2:2 "We have come to worship Him"; *(8)* ⲉ-ⲙⲙⲟⲛ ⲛⲉⲩ-ⲛⲁ-ⲗⲟ ⲁⲛ ⲡⲉ ⲉⲩ-ⲧⲁⲗⲟ ⲙ̄ⲙⲟ-ⲟⲩ ⲉϩⲣⲁⲓ 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-ϩⲁⲣϣ̄-ϩⲏⲧ ⲛ̄-ⲭⲣⲥ̄ⲧⲟⲥ ⲉ-ⲡⲙⲁ ⲉ-ϯⲣⲉϥ-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-ϯⲣ̄-ϯⲑⲩⲥⲓⲁ ⲙ̄-ⲡⲥⲁⲧⲁⲛⲁⲥ̄ ⲁⲩⲱ ⲟⲩⲱϣⲧ ⲛⲁ-ϥ ⲁⲩⲱ ⲣ̄-ϯϩⲟⲧⲉ ϩⲏⲧ-ϥ ⲥⲉ-ⲛⲁ-ϯ̄-ϯϩⲙϩⲁⲗ ⲙ̄-ⲡⲉⲭⲥ̄ ⲛ̄ϩⲏⲧ̄-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-ϫⲓ-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-ϯ-ⲑⲉ ⲛⲏ-ⲧⲛ̄ ⲉ-ϯⲉⲓ ⲉⲃⲟⲗ ϩⲁⲣⲟ-ϥ ⲉ-ⲡⲧⲣⲉⲧⲛ̄-ⲉϣ-ⲃⲙ̄-ϯⲃⲟⲙ ⲉ-ϯϥⲓ I 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-ⲟⲩⲙⲛ̄ⲧ̄-ⲙⲛ̄ⲧⲣⲉ ⲉϩⲟⲩⲛ ⲉ-ⲓ̄ⲥ̄ ⲉ-ϯⲧⲣⲉⲩ-ⲙⲟⲟⲩⲧ-ϥ̄ Mark 14:55 "They sought testimony against Jesus to put Him to death"; ϣⲁⲛⲁ ⲉ-ϯⲧⲙ̄-ⲧⲣⲉⲧⲛ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ϯⲡⲓⲣⲁⲥⲙⲟⲥ Luke 22:40 "Pray that you may not enter into temptation"; *(15)* ⲁⲗⲏⲑⲱⲥ ⲙⲉⲓ̈-ⲕⲁⲁ-ⲕ ⲉⲃⲟⲗ ⲉⲓ̈ⲉ-ⲙⲡⲉⲕ-ⲧⲁⲙⲁ-ⲓ̈ ϫⲉ-ⲛⲧⲁⲕ(i.e. ⲛ̄ⲧⲕ̄)-ⲛⲓ̈ⲙ Martyrdom of SS. Theodore the Anatolian, Leontius the Arab, and Panigerus the Persian (CairoHamuli G[1] 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 ⲉϣ̄-ϯ-ⲡⲉϥⲟⲩⲟⲓ̈ ⲉϩⲟⲩⲛ ⲉ̄-ⲡⲉⲑⲩⲥⲓ̈ⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲓ̈ⲉ-ⲙ̄ⲡⲟⲩ-ⲉⲓ̈ⲙⲉ ⲉⲣⲟ-ϥ ϩⲓⲧⲙ̄-ⲡⲉⲡⲛⲁ̄ ⲉⲧ-ϯ-ⲟⲩⲁ̄ⲁⲃ 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-ⲑⲉ 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 ⲡⲉⲧ-ϯ ⲟⲩⲃⲏ-ⲛ ⲉⲓⲙⲏⲧⲓ ⲛⲧⲛ-ϯ 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-ϣⲟⲙ ⲅⲁⲣ ⲁ̄-ⲗⲁⲁⲩ ⲉ-ϯⲣ-ⲛⲉⲓ̈ⲙⲁⲓ̈ⲛ ⲉⲧⲕ-ⲉ̀ⲓⲣⲉ ⲛ̄ⲧⲟⲕ ⲙ̄ⲙⲟ-ⲟⲩ ⲉ̀ⲓⲙⲏⲧⲓ ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ⲛ̄ⲙ̄ⲙⲁ-ϥ John 3:2 "No one can do these signs that You do, unless God is with him"; *(c)* ⲁϣ ⲡⲉ ⲡϫⲓ ⲛⲃⲟⲛⲥ ⲉⲛⲧ-ⲁⲓ-ϫⲓ-ⲧⲏⲩⲧⲛ ⲛⲃⲟⲛⲥ ⲛϩⲏⲧ-ϥ . . . ⲉⲓⲙⲏⲧⲓ ⲉ-ϯⲣⲁ-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-ⲉⲧ-ϯ-ⲙⲟⲟⲩⲧ Mark 9:9 "To tell no one what they had seen, until the Son of man should have arisen from the dead"; *(e)* ⲛⲁϣ ⲛ-ϩⲉ ⲁ-ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ . . . ⲣ-ϩⲛⲁ-ⲩ ⲉ-ϯⲣⲉⲩ-ϣⲱⲡⲉ ⲛ-ϯϩⲙϩⲁⲗ ⲛ-ϩⲉⲛⲕⲟⲟⲩⲉ . . . ⲉⲓⲙⲏⲧⲓ ϫⲉ-ⲁⲩ-ⲛⲁⲩ ⲉ-ⲡϫⲟⲉⲓⲥ ⲙ-ⲡⲉⲟⲟⲩ ⲓ̄ⲥ̄ ⲉ-ⲁϥ-ϫⲓ ⲛ-ⲟⲩⲙⲟⲣⲫⲏ ⲛ-ϯϩⲙϩⲁⲗ 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-ϫⲓⲟⲩⲉ ⲙⲉϥ-ⲉ̀ⲓ ⲉⲧⲃⲉ-ⲗⲁⲁⲩ ⲉ̀ⲓⲙⲏⲧⲓ ϫⲉⲕⲁⲥ ⲉϥⲉ-ϩⲱϥⲧ̄ John 10:10 "The thief does not come for any reason except to steal"; *(17)* ⲉⲛϩⲟⲥⲟⲛ (textual var. ϩⲟⲥⲟⲛ) ϯ-ϩⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲁⲛⲏ-ⲡⲟⲩⲟⲉⲓⲛ ⲙ-ⲡⲕⲟⲥⲙⲟⲥ John 9:5 "As long

as I am in the world, I am the light of the world"; ϣⲱⲡⲉ ϭⲉ ⲉⲕ-ⲟⲩⲱⲱⲙⲉ ⲙ̄ⲙⲟ-ⲕ ⲉ-ⲡ-ⲉⲧ$^{\theta}$-ϫⲓ-$^{\theta}$ϩⲁⲡ ⲛ̄ⲙⲁ-ⲕ ϩ̄-ⲟⲩϭⲉⲡⲏ ⲉⲛϩⲟⲥⲟⲛ (textual var. ϩⲟⲥⲟⲛ) ⲉⲕ-ϣⲟⲟⲡ ⲛ̄ⲙⲁ-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-$^{\theta}$ϩⲟⲩⲟ I Cor 14:12 "Since you are eager for manifestations of the Spirit for building up the church, strive to excel"; *(b)* ⲉⲡⲉⲓⲁⲏ ⲁⲕ-ϣⲱⲡⲉ ⲉⲕ-ⲛ̄ϩⲟⲧ ⲛ̄-ϩⲉⲛⲕⲟⲩⲓ ϯ-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-$^{\theta}$ⲥϩⲁⲓ 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)* ⲉⲡϩⲟⲥⲟⲛ ⲅⲁⲣ ⲁⲛ̄ⲣ̄-ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̄-ⲛ̄ϩⲉⲑⲛⲟⲥ ϯ-ϯ-$^{\theta}$ⲉⲟⲟⲩ ⲛ-ⲧⲁⲗⲓⲁⲕⲟⲛⲓⲁ 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"; ⲙ̄ⲛ̄-ⲗⲁⲁⲩ ⲛⲁ-ϣ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲏⲉ̀ⲓ ⲙ̄-ⲡϫⲱⲣⲉ ⲛϥ̄-ⲧⲱⲣⲡ̄ ⲛ̄-ⲛⲉϥϩⲛⲁⲟⲩ ⲉϥ-ⲧⲙ̄-ⲙⲟⲩⲣ ⲛ̄ϣⲟⲣⲡ ⲙ-ⲡ̄ϫⲱⲣ 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-ϥ̄ Mark 3:11 "Whenever they beheld Him they fell down before Him"; *(21)* ⲛⲑⲉ ⲉⲛⲧ-ⲁϥ-ϯ-$^{\theta}$ϫⲣⲟⲡ ⲛ-ⲁⲇⲁⲙ ⲙⲛ-ⲉⲩϩ 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-$^{\theta}$ⲛⲁⲩ ⲉⲣⲟ-ϥ Euodius of Rome, Homily on the Passion and the Resurrection (Chapman 89:18–19) "They came to see Him"; *(23) (a)* ⲉϣⲱⲡⲉ ⲇⲉ ⲡⲉⲕⲃⲁⲗ ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲡⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲧⲏⲣ-ϥ ⲛⲁ-ϣⲱⲡⲉ ⲉϥ-ⲟ ⲛ̄-$^{\theta}$ⲕⲁⲕⲉ Matt 6:23 "But if your eye is not sound, your whole body will be full of darkness"; ⲉϣⲱⲡⲉ ⲟⲩⲛ̄-ⲟⲩⲙⲉⲗⲟⲥ ϣⲱⲛⲉ ϣⲁⲣⲉ-ⲙ̄ⲙⲉⲗⲟⲥ ⲧⲏⲣ-ⲟⲩ ϣⲱⲛⲉ ⲛ̄ⲙ̄ⲙⲁ-ϥ I Cor 12:26 "If one member suffers, all members suffer along with it"; *(b)* ⲉϣⲱⲡⲉ ⲇⲉ ⲉⲣϣⲁⲛ-ⲡⲉⲕⲥⲟⲛ ⲣ̄-$^{\theta}$ⲛⲟⲃⲉ ⲃⲱⲕ ⲛ̄ⲣ̄-ϫⲡⲓⲟ-ϥ Matt 18:15 "If your brother sins, go and tell him his fault"; ⲉϣⲱⲡⲉ ⲉⲩϣⲁⲛ-ⲧⲙ-ⲙⲉⲧⲁⲛⲟⲉⲓ ⲥⲉ-ⲛⲁ-ⲣ-$^{\theta}$ϣⲙⲙⲟ ⲉ-ⲛⲥⲩⲛⲁⲅⲱⲅⲏ ⲛ-ⲛⲉⲛⲉⲓⲟⲧⲉ ShIII 129:15–16 "If they do not repent, they shall be estranged from the congregations of our fathers"; *(c)* ⲉϣⲱⲡⲉ ⲇⲉ ⲉ-ⲛ-ⲥⲉ-ⲛⲁ-ⲉⲅⲕⲣⲁⲧⲉⲩⲉ ⲁⲛ ⲙ̄ⲙⲟ-ⲟⲩ ⲙⲁⲣⲟⲩ-ϫⲓ I Cor 7:9 "But if they cannot (are not going to) exercise self-control, they should marry"; *(24) (a)* ⲉϣϫⲉ-ⲁϥ-ⲛⲁϩⲧⲉ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲣⲉϥ-ⲛⲁϩⲙ-ⲉϥ ⲧⲉⲛⲟⲩ ⲉϣϫⲉ-ϥ-ⲟⲩⲁϣ-ϥ̄ Matt 27:43 "If (Since) He has trusted in God, let Him deliver Him if He desires Him"; ⲉϣϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡϣⲏⲣⲉ ⲙ-ⲡⲛⲟⲩⲧⲉ ⲁϫⲓ-ⲥ ⲙ-ⲡⲉⲓ̈ⲱⲛⲉ ϫⲉ-ⲉϥⲉ-ⲣ-$^{\theta}$ⲟⲉⲓⲕ Luke 4:3 "If (Since) You are the son of God, command this stone to become bread"; ⲉϣϫⲉ-ⲡⲟⲉⲓⲕ ⲧⲉϩⲣⲉ ⲙ̄-ⲡⲥⲱⲙⲁ ϥ-ⲧⲁϫⲣⲟ̂ ⲙ̄-ⲡϩⲏⲧ ⲙ̄-ⲡⲣⲱⲙⲉ ⲡⲥⲱⲙⲁⲗⲗⲟⲛ (i.e. ⲡⲟⲥⲱⲙⲁⲗⲗⲟⲛ) ⲡⲟⲉⲓⲕ ⲙ̄-ⲙⲉ ⲡⲟⲉⲓⲕ ⲙ̄-ⲡⲱⲛϩ̄ ⲉϥ-ⲛⲁ-ⲧⲁϫⲣⲟ̂ ⲛ̄ⲟⲩⲏⲣ ⲙ̄-ⲡϩⲏⲧ ⲛ̄-ⲛ-ⲉⲧ$^{\theta}$-ⲟ̂ⲛϩ̄ 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"; ⲉϣϫⲉ ⲕ-ⲛⲁ-ⲛⲟϫ-ⲛ̄ ⲉⲃⲟⲗ ⲉⲓⲉ-ⲙⲁ-ϫⲟⲟⲩ-ⲛ ⲉϩⲟⲩⲛ ⲉ-ⲧⲁⲅⲅⲉⲗⲏ 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-$^{\theta}$ⲡⲁⲣϩⲓⲥⲧⲁ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲧⲉⲧⲛ̄-ⲟⲩⲁⲃ ⲁⲩⲱ ⲛ̄-$^{\theta}$ⲁⲧ-ⲧⲱⲗⲙ̄ ⲉ-ⲙⲛ̄-$^{\theta}$ⲛⲟⲃⲉ ϫⲓ 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)* ⲉϣϫⲉ-ⲙⲡⲉ$^{\theta}$-ⲥⲟⲩⲱⲛ-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) ϥⲱϫⲉ-ⲛⲟⲩϣⲁⲛⲁ ⲙⲛ-ⲛⲟⲩⲛⲏⲥⲧⲉⲓⲁ ⲙⲛ-ⲛⲟⲩⲕⲉⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲉ-ⲛ-ⲥⲉ-ϣⲟⲟⲡ ⲛⲉ-ϥ ⲁⲛ ⲉⲓⲉ-ⲉⲧⲃⲉ-ⲟⲩ ⲙⲡⲟⲩ-ⲁⲙⲁϩⲧⲉ ⲙⲙⲟ-ϥ ⲉ-ϥⲧⲙ-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 ⲉϣϫⲉ-ⲛⲁⲓ ϩⲉⲛⲕⲟⲩⲓ ⲛⲉ ⲛⲛⲁϩⲣⲛ̄-ⲛⲁⲣⲉⲧⲏ ⲙ-ⲡⲣⲱⲙⲉ ⲉⲧ$^{\theta}$-ⲙ̄ⲙⲁⲩ 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-$^{\theta}$ϯⲡⲉ ⲁⲛ ⲛ̄-ⲗⲁⲁⲩ ⲙ̄ⲡⲁⲧ̄ϥ- (i.e. ⲉ-ⲙ̄ⲡⲁⲧ̄ϥ-) ⲣ̄-$^{\theta}$ⲛⲁⲩ 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-ⲓ̈-ⲧⲡⲓⲥⲧⲓⲥ ⲧⲏⲣ-ⲥ̄ I Cor 13:2 "And even if I have all faith"; ⲁⲗⲗⲁ ⲕⲁⲛ ⲁⲛⲟⲛ ⲏ̄ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲉ ⲛϥ̄-ⲧⲁϣⲉ-$^{\theta}$ⲟⲉⲓϣ 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-ⲓ̈ ⲟⲛ ⲙ̄ⲙⲁⲩ ⲙ̄-ⲡⲕⲁ-ϩⲧⲏ-ⲓ̈ 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)* ⲡ̄ⲣ̄ⲣⲟ ⲁⲅⲣⲓⲡⲡⲁ ⲁⲓ̈-ⲟⲡ-ⲧ̄ ⲙ̄-$^{\theta}$ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲓ̈-ⲛⲁ-ⲁⲡⲟⲗⲟⲅⲓϫⲉ ϩⲓⲱⲱ-ⲕ ⲙ̄ⲡⲟⲟⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲕ-ⲥⲟⲟⲩⲛ ⲛ̄-ⲛ̄ⲥⲱⲛⲧ̄ ⲧⲏⲣ-ⲟⲩ ⲁⲩⲱ ⲛ̄ϩⲏⲧⲏⲙⲁ ⲛ̄-ⲛ̄ⲓ̈ⲟⲩⲁⲁⲓ̈ 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-$^{\theta}$ⲙⲟⲩⲟⲩⲧ-ⲧⲏⲩⲧⲛ̄ ⲉ-$^{\theta}$ⲛⲉϫ-ⲧⲏⲟⲩⲧⲛ̄ ⲉ-ⲧⲣⲉϩⲉⲛⲛⲁ Luke 12:5 "After killing you to cast you into hell"; *(34) (a)* ⲙⲛⲛⲥⲁ-ϩⲉⲛϩⲟⲟⲩ ⲉ-ⲛⲁϣⲱ-ⲟⲩ ⲙⲛⲛⲥⲁ-ⲛ̄ⲧⲉ-ⲡϫⲟⲉⲓⲥ ϯ-$^{\theta}$ⲙⲧⲟⲛ 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-ⲡⲕⲁⲧⲏⲅⲟⲣⲟⲥ 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-ⲛⲉⲙϩⲁⲁⲩ ⲙⲛ̄ⲛ̄ⲥⲁ-$^{\theta}$ⲧⲣⲉϥ-ⲧⲱⲟⲩⲛ Matt 27:53 "They came out of the tombs after His arising"; ⲁϥ-ⲱⲛϩ̄ ⲇⲉ ⲛ̄ⲟⲓ̈-ⲥⲏⲑ ⲙⲛ̄ⲛ̄ⲥⲁ-ⲉ-$^{\theta}$ⲧⲣⲉϥ-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)* ϯ-ϩⲧⲏ-ⲧⲛ̄ ⲙⲏⲡⲱⲥ ⲛ̄ⲧⲉ-ⲗⲁⲁⲩ ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲱ-ⲧⲛ̄ Mark 13:5 "Take heed lest someone lead you astray"; *(b)* ϯ-ⲣ̄-$^{\theta}$ϩⲟⲧⲉ ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ϫⲉ-ⲙⲏⲡⲱⲥ ⲁⲓ̈-ϣⲡ̄-$^{\theta}$ϩⲓⲥⲉ ⲉⲣⲱ-ⲧⲛ̄ ⲉⲓⲕⲏ Gal 4:11 "I am afraid that I have labored over you in vain"; ⲡⲱⲧ ⲛ̄ⲥⲁ-ϯⲣⲏⲛⲏ . . . ⲉⲧⲉⲧⲛ̄-ϭⲱϣⲧ̄ ⲉⲃⲟⲗ ϫⲉ-ⲙⲏⲡⲱⲥ ⲟⲩⲛ̄-ⲟⲩⲁ ϣⲁⲁⲧ ⲉⲃⲟⲗ ϩⲛ̄-ⲡⲉϩⲙⲟⲧ ⲛ̄-ⲡⲛⲟⲩⲧⲉ Heb 12:14–15 "Strive for peace . . . seeing to it that no one fail to obtain the grace of God"; *(c)* ⲁⲓ̈-ⲧⲛ̄ⲛⲟⲟⲩ ⲇⲉ ⲛ̄-ⲛⲉⲥⲛⲏⲩ . . . ϫⲉⲕⲁⲁⲥ . . . ⲛ̄ⲧⲉⲧⲛ̄-ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̄-ⲥⲃ̄ⲧⲱⲧ ⲙⲏⲡⲟⲧⲉ ⲛ̄ⲥⲉ-ⲉⲓ ⲛ̄ⲙⲙⲁ-ⲓ̈ ⲛ̄ⲟⲓ̈-ⲙⲙⲁⲕⲉⲇⲱⲛ ⲛ̄ⲥⲉ-ϩⲉ ⲉⲣⲱ-ⲧⲛ̄ ⲉ-ⲛ-ⲧⲉⲧⲛ̄-ⲥⲃ̄ⲧⲱⲧ 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"; ϯ-ⲣ̄-$^{\theta}$ϩⲟⲧⲉ ⲅⲁⲣ ϫⲉ-ⲙⲏⲡⲟⲧⲉ ⲧⲁ-ⲉⲓ ϣⲁⲣⲱ-ⲧⲛ̄ ⲧⲁ-ϩⲉ ⲉⲣⲱ-ⲧⲛ̄ ⲛ̄ⲑⲉ ⲉ-ⲛ-ϯ-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-ⲡⲃⲟⲗ ⲙ-ⲡⲙⲁ ⲛ-ⲟⲩⲱⲙ ⲙⲡⲥⲟⲡ ⲉⲧⲛ-ⲣ-ϥⲣⲉⲓⲁ 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-ϥⲣⲱⲙⲉ ⲃⲱⲕ ⲉ-ϥⲧⲉϩϭ̄-ⲛⲉⲥⲃⲓϫ ⲉ-ⲣⲟⲩϩⲉ ⲟⲩⲉϣⲛ̄-ϥϫⲟⲟⲩ-ϥϩⲟⲛ 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-ϥϫⲓ 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 ⲛⲥⲁⲃⲏⲗ ⲛϥ-ⲛⲁⲩ ⲉ-ⲡⲣⲱⲙⲉ ⲉⲧϥ-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-ϣⲧⲟⲣⲧⲣ ⲁⲉ ⲛ̄ϭⲓ-ϫⲁϫⲁⲣⲓⲁⲥ ⲛⲧⲉⲣⲉϥ-ⲛⲁⲩ Luke 1:12 "And Zacharias was troubled when he saw (him)"; *(42)* ⲛⲑⲉ ⲉⲧⲉⲣⲉ-ⲛⲉⲩϩⲓⲟⲟⲩⲉ ϣⲟⲃⲉ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲉ-ⲟⲩϩⲓⲏ 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 ⲉϫⲛ-ⲡϫⲟⲉⲓⲥ ϩⲛ-ⲧⲉⲩⲙⲛⲧ-ⲟⲩⲁϩⲓ-ϥϩⲏⲧ ϥⲥⲟⲡ ⲙⲉⲛ ⲉⲩ-ϫⲓ-ϥϭⲟⲗ ⲉⲣⲟ-ϥ ϥⲥⲟⲡ ⲁⲉ 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-ⲗⲁⲁⲩ ⲛ-ⲥϩⲓⲙⲉ ⲭⲱⲣⲓⲥ-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 ⲭⲱⲣⲓⲥ-ϥϫⲉ-ϩⲁϩ ⲛ-ϣⲁϫⲉ ShIII 25:4–5 "Do them without uttering a lot of words"; *(47)* ⲧⲉⲕⲃⲟⲙ ⲁⲛ ⲧⲉ ⲉⲛⲉϩ ⲟⲩⲧⲉ ⲛ̄ⲧⲟⲕ ⲟⲩⲧⲉ ⲛⲉⲕⲁⲓⲙⲱⲛ ⲉ-ϥⲧⲣⲉ-ⲟⲩⲣⲱⲙⲉ ⲣ̄-ϥⲛⲟⲃⲉ ⲭⲱⲣⲓⲥ-ϥⲧⲣⲉ-ⲡⲉϥⲟⲩⲱϣ ⲣ̄-ϥϣⲟⲣⲡ̄ 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-ⲗⲁⲁⲩ ϫⲉⲣⲉ-ϥϣ ϩⲛ̄-ⲛⲉⲩⲏⲓ ϣⲁ-ⲡⲣⲁ ⲉⲧⲟⲩ-ⲛⲁ-ⲟⲩⲉϩ-ϥϫⲁϩⲛⲉ 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-ⲙⲟⲟϣⲉ ϩⲛⲧ-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-ϥϣⲡⲉ ⲛⲉⲣⲉ-ⲡⲁⲩⲗⲟⲥ ⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ Acts 27:33 "Until day was about to dawn, Paul urged them all"; *(50)* ϩⲁⲑⲏ ⲙ̄ⲡⲁⲧⲉ(i.e. ⲉ-ⲙⲡⲁⲧⲉ **336**)-ⲡⲉϫ̄ⲥ̄ ⲃⲱⲗ ⲉⲃⲟⲗ ⲛ̄-ⲧⲃⲟⲙ ⲧⲏⲣ̄-ⲥ̄ ⲙ̄-ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϩⲓ-ⲡⲉⲥⲧ̄ⲟ̄ⲥ̄ ⲙ̄ⲡϥ̄-ⲉϣ-ⲧⲣⲉ-ϥⲣⲱⲙⲉ ⲣ̄-ϥⲛⲟⲃⲉ 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-ϥⲧⲣⲉ-ⲡⲉⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉϩⲟⲩⲛ ϣⲁ-ⲧⲁⲙⲛ̄ⲧ-ⲉⲗⲁϫⲉⲓⲥⲧⲟⲥ 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-ϩⲟⲓⲛⲉ 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-ϩⲉⲗⲡⲓϩⲉ ϫⲉ-ⲉⲣⲉ-ⲡⲁⲩⲗⲟⲥ ⲛⲁ-†-ϩⲉⲛϫⲣⲏⲙⲁ ⲛⲁ-ϥ Acts 24:25–26 "He answered . . . hoping at the same time, however, that Paul would give him money"; *(54)* ϩⲟⲡⲟⲩ ⲅⲁⲣ ⲟⲩⲛ̄-ϥⲕⲱϩ ϩⲓ-ϥ†ⲧⲱⲛ 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)* ⲁⲓ̈-ⲟⲩⲱ ⲉⲓ̈-ⲕⲣⲓⲛⲉ ϩⲱⲥ ⲉⲓ̈-ϩⲁⲧⲛ̄-ⲧⲏⲩⲧⲛ̄ 1 Cor 5:3 "As if present, I have already pronounced judgement"; ϩⲱⲥ ⲉ-ⲛ-†-ⲛⲏⲩ ⲁⲉ ⲁⲛ

ϣⲥ̀ⲕ | ⲉϣϫⲡⲉ ⲁⲛ-ⲕⲟⲧ̀-ⲛ ⲙ̀-ⲡⲙⲉϩ-ⲥⲡ-ⲥ̀ⲛⲁⲩ Gen 43:10 "For if we had not tarried, we should now have returned twice"; ⲁⲩⲱ ⲛ̀ⲥⲁⲃⲏⲛ ϫⲉ-ⲁ̀-ⲡϫⲟⲉⲓⲥ ⲥⲁⲃⲁⲱⲑ ϣⲱϫⲡ̀ ⲛⲁ-ⲛ ⲛ̀-ⲟⲩⲥⲡⲉⲣⲙⲁ | ⲉϣϫⲉ (textual var. ⲉϣϫⲡⲉ) ⲁⲛ-ϣⲱⲡⲉ ⲛ̀ⲑⲉ ⲛ̀-ⲥⲟⲇⲟⲙⲁ ⲁⲩⲱ ⲁ̀ⲛ-ⲉⲓⲛⲉ ⲛ̀-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"; ⲛⲥⲁⲃⲏⲛ ⲅⲁⲣ ϫⲉ-ⲛⲧ-ⲁⲧⲉⲧⲛ-ϫⲉ-ⲛⲓϣⲁϫⲉ ϩⲛ-ⲟⲩⲙⲛⲧ-ⲁⲧ-ⲥⲟⲟⲩⲛ | ⲛⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁ-ⲛⲟⲩⲟ̀ⲥ ⲉⲣⲱ-ⲧⲛ ⲏ ⲉⲣⲉ-ϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ ⲛⲁ-ϣⲱⲡⲉ 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"; ⲛ̀ⲥⲁⲃⲏⲛ ϫⲉ-ⲁ-ⲡϫⲟⲉⲓⲥ ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟ-ⲓ̈ | ⲡⲁⲣⲁ-ⲟⲩⲕⲟⲩⲓ̈ ⲁ-ⲧⲁⲯⲩⲭⲏ ⲟⲩⲱϩ ϩⲛ̀-ⲁⲙⲛ̀ⲧⲉ 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 ⲙ̀-ⲡⲣⲱⲙⲉ ⲉⲧ⁰-ⲙ̀ⲙⲁⲩ | ⲉ-ⲛⲉ-ⲙ̀ⲡⲟⲩ-ϫⲡⲟ-ϥ "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-ϥ ⲛ̀ϩⲟⲩⲟ | ⲉ-ⲛⲉ-ⲅⲛ̀-ⲟⲩⲱⲛⲉ ⲛ̀-ⲥⲓⲕⲉ ⲁϣⲉ ⲉ-ⲡⲉϥ-ⲙⲁϩ ⲛ̀ⲥⲉ-ⲛⲟϫ-ϥ 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-ⲁⲛⲧ̀-ⲟⲩⲙⲁⲓ̈-⁰ϩⲟⲙ̀ⲧ 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-⁰ⲣⲱⲙⲉ ⲛⲕⲟⲧⲕ ⲏ ⲧⲁϩⲉ ⲛⲥⲁ-ⲛ-ⲉⲧ⁰-ⲛⲕⲟⲧⲕ ϩⲛ-ⲧⲉⲩϣⲏ ⲁⲩⲱ ⲛⲉ-ⲟⲩⲛ-ϩⲛⲁⲅⲁⲑⲟⲛ (i.e. ϩⲉⲛⲁⲅⲁⲑⲟⲛ) ⲉ-ⲛⲁϣⲱ-ⲟⲩ ⲛⲁ-ϣⲱⲡⲉ ⲛ-ⲛ-ⲉⲧ⁰-ⲟⲩⲏϩ ϩⲛ-ⲧⲟⲓⲕⲟⲩⲙⲏⲛⲉ ϩⲱⲥⲧⲉ ⲉ-⁰ⲧ̀ⲣⲉ-ⲡⲕⲁϩ ⲣ̀-ⲑⲉ ⲙ̀-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 ⲛ̀-ⲛ-ⲉⲧ⁰-ϣⲧⲟⲣⲧ̀ⲣ̀ 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-ϣⲁⲧⲉⲧ̀ⲛ̀-ⲃⲱ̀ ⲛ̀ⲧⲉⲓ̈ϩⲉ 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 ϣⲁⲣⲉ-ⲟⲩⲉϊⲁ ⲛ̅-ⲧⲟⲟⲩ ⲱϣ ⲉ̅ⲃⲟⲗ | ⲛ̅ⲥⲁⲃⲉⲗ ⲉ-ⲡⲭⲓⲛⲭⲏ ⲭⲉ-ⲉϥ-ϣⲓⲛⲉ ⲛ̅ⲥⲁ-ⲧⲉϩⲣⲉ Job 6:5 "*Does* the wild ass bray if he *were not* seeking food?"; ⲛⲉϊ-ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲁⲛ ⲡⲉ ⲛ̅-ⲧⲉⲡⲓⲑⲩⲙⲓⲁ | ⲛ̅ⲥⲁⲃⲏⲗ ⲭⲉ-ⲁ-ⲡⲛⲟⲙⲟⲥ ⲭⲟⲟ-ⲥ ⲭⲉ-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-ⲙ̅ⲛ̅-ⲫⲃⲁⲣⲃⲁⲣⲟⲥ ϣⲟⲟⲛ̀ | ⲟ̅ⲩ ⲡⲉ ⲡⲧⲁⲉⲓⲟ̀ ⲙ̅-ⲡⲙⲁⲧⲟⲓ̈ ⲁⲩⲱ ⲡⲉϥϣⲟⲩϣⲟⲩ ShChass 70:20–24 "If there *were* no barbarians, what *does* the honor and pride of the soldier amount to?"; ⲉϣⲱⲡⲉ ⲁⲛⲧ̅-ⲟⲩⲥⲁⲃⲉ | ⲛⲉⲓ-ⲛⲁ-ⲙⲉⲣⲓⲧ-ϥ̅ ShGué 160*a*:5 "If ever I *am* wise, I *would* love him"; ⲉ-ⲛⲉ-ⲟⲩⲛⲧ-ⲟⲩ-ⲫϩⲏⲧ ⲅⲁⲣ ⲉ-ⲫⲉⲓⲙⲉ | ⲛⲉⲥ-ⲣⲱϣⲉ ⲉⲣⲟ-ⲟⲩ ⲛⲟ̀ⲓ-ⲧⲁⲡⲟⲁⲉⲓϫⲓⲥ 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-ⲉⲧⲫ̀-ⲛⲁ-ⲭⲓ-ⲫ̀ⲟⲩⲁ ⲇⲉ ⲉ-ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧⲫ̀-ⲟⲩⲁⲁⲃ | ⲙ̅ⲙⲛⲧ-ϥ̅-ⲫ̀ⲕⲱ ⲉⲃⲟⲗ ϣⲁ-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 ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ | ⲁⲩⲱ ⲕ-ⲛⲁ-ⲟⲩⲭⲁⲓ 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-ⲫ̀ⲥϩⲓⲙⲉ | ⲙ̅ⲡ̅ϣ̅-ϣⲓⲛⲉ ⲛ̅ⲥⲁ-ⲫ̀ⲃⲱⲗ | 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. ⲭⲓ-ⲫ̀ϯⲡⲉ | ⲛ̅ⲧⲉⲧⲛ̅-ⲉⲓⲙⲉ ⲭⲉ-ⲡⲭⲟⲉⲓⲥ ϩⲟⲗⲟ̀ 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-ⲗⲁⲁⲩ ⲁⲛ ⲙ̅-ⲡⲉⲓⲙⲁ | ⲛⲓ̅-ⲧⲙ̅-ϫⲱ ⲛⲁ-ⲛ ⲛ̅ϣⲟⲣⲡ̅ ⲭⲉ-ⲁϣ ⲧⲉ ⲧⲉⲣ(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-ϯ ⲛⲏ-ⲧⲛ̅ Matt 7:7 "Ask, and it will be given you" (= If you ask, it will be given you); ⲙⲁⲣⲛ-ⲡⲣⲟⲥⲉⲭⲉ ⲉ-ⲛⲉϥϣⲁⲭⲉ | ⲧⲁⲣⲛ-ⲉⲓⲙⲉ ⲉ-ⲡ-ⲉⲧⲛ-ϣⲓⲛⲉ ⲛⲥⲱ-ϥ 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-ⲫ̀infinitive,

ϣⲁⲣⲱ-ⲧⲛ̄ ⲁ-ϩⲟⲓⲛⲉ ϫⲓⲥⲉ ⲛ̄ϩⲏⲧ I Cor 4:18 "Some are arrogant as though I were not coming to you"; ⲛⲉϥ-ϯ-ϥⲥⲃⲱ ⲅⲁⲣ ⲛⲁ-ⲩ ⲡⲉ ϩⲱⲥ ⲉ-ⲩⲛⲧ-ϥ̄-ⲧⲉϫⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲁⲩⲱ ⲛ̄ⲑⲉ ⲁⲛ ⲛ̄-ⲛⲉⲩⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ Matt 7:29 "For He taught them as One who had authority, and not as their scribes"; ϯ-ϯ ⲁⲉ ⲛ-ⲟⲩⲛⲱⲙⲏ ϩⲱⲥ ⲉ-ⲁⲩ-ⲛⲁ ⲛⲁ-ⲓ ϩⲓⲧⲙ̄-ⲡϫⲟⲉⲓⲥ ⲉ-ⲑⲣ̄-ⲑⲡⲓⲥⲧⲟⲥ 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 ϩⲱⲥ ⲛ̄ⲧ-ⲁⲛ-(ⲉ-ⲛ̄ⲧ-ⲁⲛ) ⲣ̄-ⲡⲁⲓ ϩⲛ̄-ⲧⲉⲛⲃⲟⲙ ⲏ̄ 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-ϩⲛⲛⲟⲃ (i.e. ⲁⲛ-ⲣ-ϩⲉⲛⲛⲟⲃ) ⲙ-ⲡⲉⲑⲟⲟⲩ ⲉⲛ-ⲱⲃϣ ⲙⲙⲟ-ⲛ ϩⲱⲥ ⲉϣϫⲉ-ϩⲛⲛⲟⲃⲉ (i.e. ϩⲉⲛⲛⲟⲃⲉ) ⲁⲛ ⲛⲉ ShIV 182:7–8 "We have done great wrongs, neglectfully, as if assuming that they are not sins"; ϫⲉ-ⲛⲛⲉⲩ-ϫⲓ-ⲑⲟⲩⲁ ⲉⲣⲟ-ⲛ ϩⲱⲥ ⲉϣϫⲉ-ⲉ-ⲁⲛ-ϯ-ⲑⲥⲟ 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-ⲃⲟⲙ ⲉ-ⲑⲣⲉⲩ-ⲛⲏⲥⲧⲉⲩⲉ ⲛ̄ⲃⲓ-ⲛ̄ϣⲏⲣⲉ ⲙ̄-ⲡⲙⲁ ⲛ̄-ϣⲉⲗⲉⲉⲧ ϩⲟⲥⲟⲛ (textual var. ⲉⲫⲟⲥⲟⲛ) ⲉⲣⲉ-ⲡⲁ-ϣⲉⲗⲉⲉⲧ ⲛⲙ̄ⲙⲁ-ⲩ Mark 2:19 "Can the wedding guests fast while the bridegroom is with them?"; *(58)* ⲕⲁⲛ ⲉ-ⲩⲛⲧⲁ-ⲓ-ⲧⲡⲓⲥⲧⲓⲥ ⲧⲏⲣ-ⲥ̄ ϩⲱⲥⲧⲉ ⲉ-ⲑⲡⲉⲛⲉ-ⲑⲧⲟⲟⲩ ⲉⲃⲟⲗ ⲉ-ⲙⲛ̄-ⲑⲁⲅⲁⲡⲏ ⲁⲉ ⲛ̄ϩⲏⲧ-ⲑ ⲁⲛⲓ̄-ⲟⲩⲗⲁⲁⲩ I Cor 13:2 "Even if I have all faith, so as to remove mountains, but have not love, I am nothing"; *(59)* ⲁⲩ-ⲙⲉϩ-ⲡϫⲟⲉⲓ ⲥⲛⲁⲩ ϩⲱⲥⲧⲉ ⲉ-ⲑⲣⲉⲩ-ⲱⲙⲥ̄ Luke 5:7 "They filled both the boats, so that they began to sink"; ⲛ-ⲉⲉⲓ-ⲧⲟⲗⲙⲁ ⲅⲁⲣ ⲁⲛ ⲉ-ⲑϫⲉ-ⲗⲁⲁⲩ ⲛ̄-ϣⲁϫⲉ ⲉ-ⲙⲡⲉ-ⲡⲉϫⲥ̄ ⲁⲁ-ϥ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲑ . . . ϩⲱⲥⲧⲉ ⲁⲛⲟⲕ ϫⲓⲛ-ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲙⲛ̄-ⲡⲉⲥⲕⲱⲧⲉ ϣⲁϩⲣⲁⲓ̈ ⲉ-ⲡⲓⲗⲗⲩⲣⲓⲕⲟⲛ ⲉ-ⲑⲣⲁ-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)* ⲁϥ-ⲁⲣⲭⲉⲥⲑⲁⲓ ⲛ̄-ⲑⲧⲁϣⲉ-ⲑⲟⲓϣ ⲛ̄-ϩⲁϩ ⲁⲩⲱ ⲉ-ⲑⲥⲣ̄-ⲡϣⲁϫⲉ ϩⲱⲥⲧⲉ ⲛϥ̄-ⲧⲙ̄-ⲃⲙ̄-ⲑⲃⲟⲙ ⲉ-ⲑⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲟⲩⲱⲛϩ 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-ϫⲱⲁⲓ̈ ⲛ̄ⲃⲓ-ⲧⲁⲅⲁⲡⲏ ⲙ̄-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉϩⲟⲩⲛ ⲉ-ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ ⲧⲏⲣ-ⲧⲛ̄ ϩⲱⲥⲧⲉ ⲁⲛⲟⲛ ⲛ̄ⲧⲛ̄-ϣⲟⲩϣⲟⲩ ⲙ̄ⲙⲟ-ⲛ ⲛ̄ϩⲏⲧ-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-ⲉⲓ̈-ⲛⲁ̈-ϣⲁϫⲉ ⲃⲉ ⲁⲛ ⲛ̄ⲙⲙⲏ-ⲧⲛ̄ ϩⲛ̄-ϩⲉⲛⲡⲁⲣϩⲟⲓⲙⲓⲁ John 16:25 "The hour is coming when I shall no longer speak to you in figures"; *(62)* ϯ-ⲛⲁ-ⲙⲟⲩⲛ ⲉⲃⲟⲗ ⲛ̄ⲙⲙⲏ-ⲧⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ . . . ϫⲉ-ⲉⲣⲉ-ⲡⲉⲧⲛ̄ϣⲟⲩϣⲟⲩ ⲣ̄-ⲑϩⲟⲩⲟ ϩⲙ̄-ⲡⲉϫⲥ̄ ⲓⲥ̄ ⲛ̄ϩⲏⲧ-ⲑ 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 ⲛ̄ϩⲉⲑⲛⲟⲥ . . . ⲥⲉ-ⲉⲓⲣⲉ ⲛ̄-ⲛⲁ-ⲡⲛⲟⲙⲟⲥ . . . ⲥⲉ-ϣⲟⲟⲡ ⲛⲁ-ⲩ ⲛ̄-ⲑⲛⲟⲙⲟⲥ ⲙⲁⲩⲁⲁ-ⲩ Rom 2:14 "For whenever Gentiles . . . do what the law requires . . . they are a law to themselves"; *(b)* ϩⲟⲧⲁⲛ ⲁⲉ ⲉⲩϣⲁⲛ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲙ̄ⲡⲣ̄-ϥⲓ-ⲑⲣⲟⲟⲩϣ Matt 10:19 "Whenever they deliver you up, do not be anxious"; ϩⲟⲧⲁⲛ ⲉⲣϣⲁⲛ-ⲡⲣⲱⲙⲉ ⲙⲉⲣⲉ-ⲡⲛⲟⲃⲉ ϣⲁⲣⲉ-ⲡⲛⲟⲩⲧⲉ ϯ-ⲑⲃⲟⲙ ⲙ̄-ⲡⲛⲟⲃⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲱ-ϥ ShChass 68:30–35 "As soon as a person loves sin, God gives sin power over that person"; ⲉⲓ̈ⲉ-ⲥⲱⲧⲙ̄ ⲉⲣⲟ-ⲕ ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛ-ⲉⲓ ϩⲱ-ⲟⲩ ⲛ̄ⲃⲓ-ⲛⲉⲕⲕⲁⲑⲏⲅⲟⲥ (i.e. ⲕⲁⲑⲏⲅⲟⲣⲟⲥ) Acts 23:35 "I will hear you when your accusers have also come"; *(c)* ϩⲟⲧⲁⲛ ⲉⲣⲉ-ⲡⲃⲟⲗ ⲛⲁ-ϣⲁϫⲉ ⲉ-ϣⲁϥ-ϣⲁϫⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ϥ ⲛⲉ John 8:44 "Whenever falsehood speaks, it speaks out of its own"; *(64) (a)* ϫⲉ-ⲛ̄ⲧⲉⲧⲛ̄-ⲛ̄ϣⲏⲣⲉ ⲁⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲁϥ-ⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄-ⲡⲉⲡⲛⲁ ⲙ̄-ⲡⲉϥϣⲏⲣⲉ ⲉϩⲣⲁⲓ̈ ⲉ-ⲛⲉⲛϩⲏⲧ Gal 4:6 "And because you are sons of God, He has sent the Spirit of His Son into our hearts"; *(b)* ⲛⲉⲣⲉ-ϩⲟⲓⲛⲉ ⲅⲁⲣ ⲙⲉⲩⲉ ϫⲉ-ⲉⲡⲓ-ⲁⲏ ⲡⲉⲗⲱⲥⲥⲟⲕⲟⲙⲟⲛ ⲛ̄ⲧⲟⲟⲧ-ϥ̄ ⲛ̄-ⲓ̈ⲟⲩⲁⲁⲥ ϫⲉ-ⲛ̄ⲧ-ⲁ-ⲓ̄ⲥ ϫⲟⲟ-ⲥ ⲛⲁ-ϥ

ϫⲉ-ϣⲉⲡ-ⲡ-ⲉⲧⲉⲧⲛ̄-ⲣ̄-ⲑⲭⲣⲓⲁ ⲙ̄ⲙⲟ-ϥ ⲉ-ⲡϣⲁ 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-ϩⲓ-ⲑϣⲛⲉ ⲉϩⲣⲁⲓ ⲉ-ⲑⲁⲗⲁⲥⲥⲁ ϫⲉ-ⲛⲉ-ϩⲉⲛⲟⲩϣϩⲉ ⲅⲁⲣ ⲛⲉ Matt 4:18 "Two brothers . . . casting a net into the sea, for they were fishermen"; *(d)* ⲁⲩ-ⲣ̄-ⲑϩⲟⲧⲉ ϩⲏⲧ-ⲟⲩ ⲛ̄-ⲙ̄ⲙⲏⲏϣⲉ ⲉⲃⲟⲗ ϫⲉ-ⲛⲉϥ-ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ ϩⲱⲥ-ⲑⲡⲣⲟⲫⲏⲧⲏⲥ Matt 21:46 "They feared the multitudes because they held Him to be a prophet"; *(e)* ⲁⲛ-ⲥⲟ̀ⲏⲣ ⲉⲧⲟⲩⲛ̄-ⲕⲩⲡⲣⲟⲥ ⲉⲧⲃⲉ-ϫⲉ-ⲛⲉⲣⲉ-ⲛ̄ⲧⲏⲩ ϯ ⲟⲩⲃⲏ-ⲛ Acts 27:4 "We sailed under the lee of Cyprus, because the winds were against us"; *(65)* ϯ-ⲟⲩⲉϣ-ⲛⲁⲩ ⲅⲁⲣ ⲉⲣⲱ-ⲧⲛ̄ ϫⲉⲕⲁⲥ ⲉⲓⲉ-ϯ ⲛⲏ-ⲧⲛ̄ ⲛ̄-ⲟⲩϩⲙⲟⲧ ⲙ̄-ⲡⲛⲁ̄ⲧⲓⲕⲟⲛ Rom 1:11 "For I long to see you, that I might impart to you some spiritual gift"; ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉ-ⲡϣⲁϫⲉ ⲙⲟⲟϣⲉ ⲉ-ⲡⲉϩⲟⲩⲟ ϩⲙ̄-ⲡⲗⲁⲟⲥ ⲙⲁⲣⲛ̄-ⲡⲁⲣⲁⲅⲅⲓⲗⲉ ⲛⲁ-ⲩ ⲉ-ⲑⲧⲙ̄-ϣⲁϫⲉ Acts 4:17 "But in order that word may spread no further among the people, let us warn them not to speak"; ⲁϥ-ϯ ⲛⲁ-ⲛ ⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ⲣⲙ̄ⲛ̄-ϩⲏⲧ ϫⲉ-ⲉⲛⲉ-ⲥⲟⲩⲛ̄-ⲡⲙⲉ 1 John 5:20 "He has given us understanding, so that we might know Him who is true"; *(66)* ⲁⲩⲱ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲙⲉⲛ ⲛⲉ-ϣⲁϥ-ϫⲓ ⲙ-ⲡϩⲣ̄ⲃ̄ ⲛ-ⲧⲉⲥϩⲓⲙⲉ ⲛⲧⲉⲩ-ϣⲏ . . . ϫⲉⲕⲁⲥ ⲉϥ-ⲛⲁ-ⲣ̄-ⲑϩⲁⲗ 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-ⲧⲃ̄ⲃⲟ ⲛ̄-ⲛⲉⲩⲥⲧⲟⲗⲏ ϫⲉ-ⲉⲣⲉ-ⲧⲉⲩⲉϫⲟⲩⲥⲓⲁ ⲛⲁ-ϣⲱⲡⲉ ⲉϩⲟⲩⲛ ⲉ-ⲡϣⲏⲛ 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-ⲑⲟⲩⲁⲃ 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 ⲛ̄ⲕⲟⲧⲕ̄ 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

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)

ⲉϣⲭⲉ-ⲁⲧⲉⲧⲛ̄-ⲥⲟⲩⲱⲛ-ⲧ̄ | ⲧⲉⲧⲛⲁ-ⲥⲟⲩⲛ̄-ⲡⲁⲕⲉⲓ̈ⲱⲧ *"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, ⲉⲡⲉⲓⲁⲏ, ⲉⲡⲉⲓⲁⲏⲡⲉⲣ *Since (causal), Inasmuch as; (ii)* ⲉϣⲭⲉ- (var. ⲉϣⲭⲡⲉ-) *Since, If (as seems to be the case), If indeed; (iii)* ⲕⲁⲛ, ⲕⲁⲛ ⲉϣⲭⲉ- *Even if; (iv)* ⲭⲉ-, ⲭⲉ-ⲉⲡⲉⲓⲁⲏ, ⲭⲉ- . . . ⲅⲁⲣ, ⲉⲃⲟⲗ ⲭⲉ-, ⲉⲧⲃⲉ-ⲭⲉ *Because*. Cf. also undifferentiated causal clause *(c)*. Also comparable are expressions for *'As if'* (ϩⲱⲥ, ϩⲱⲥ ⲉϣⲭⲉ-) and *'As long as, Inasmuch as'* (ⲉⲫⲟⲥⲟⲛ), and ⲛ̄ⲧⲉⲣⲉ- **348**.

GENERAL CONDITION

496 *'General conditional clauses'*

ⲉϣⲱⲡⲉ ⲟⲩⲛ̄-ⲟⲩⲙⲉⲗⲟⲥ ϣⲱⲛⲉ | ϣⲁⲣⲉ-ⲙ̄ⲙⲉⲗⲟⲥ ⲧⲏⲣ-ⲟⲩ ϣⲱⲛⲉ ⲛⲙ̄ⲙⲁ-ϥ *"If one member suffers,* all members suffer along with it" (I Cor 12:26)

ⲕⲁⲛ ⲉⲓ̈ϣⲁⲛ-ⲙⲟⲩ | ⲛ̄-ϯ-ⲛⲁ-ϫⲓ-ⲫϯⲡⲉ ⲁⲛ ⲛ̄-ⲗⲁⲁⲩ ⲙ̄ⲡⲁⲧ̄ϥ-ⲣ̂-(i.e. ⲉ-ⲙ̄ⲡⲁⲧ̄ϥ-ⲣ̂-)ⲫⲛⲁⲩ *"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:

ⲉϣⲱⲡⲉ + { main clause / circumstantial clause / ⲉⲣϣⲁⲛ- **348** } *'If ever, If'*

ⲕⲁⲛ + { conjunctive / ⲉⲣϣⲁⲛ- } *'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 ⲉϥϣⲁⲛ-ⲉⲓ | ϥ-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 ⲉⲣϣⲁⲛ- **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'*

ⲡϫⲟⲉⲓⲥ 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 ϫⲉ-, 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 ϫⲉ- But for/Apart from the fact that . . .		ⲉϣϫⲡⲉ (var. ⲉϣϫⲉ) ⲁ-		. . . would have . . .
		ⲛⲉⲉⲓⲥⲡⲉ ⲁ-		
		ⲡⲁⲣⲁ-ⲟⲩⲕⲟⲩⲓ ⲁ-		. . . almost would have . . .

Cf. table 28.

TABLE 28
THE FORMATION OF CONTRAFACTUAL CONDITIONAL SENTENCES

A. CONTRARY-TO-FACT STIPULATION CLAUSES

i. ⲉ–(ⲛⲉ) . . . expresses a two-fold contrast between present *If . . . were . . .* and past *If . . . had . . .* as follows.

present
- ⲉ–ⲛⲉⲣⲉ–, ⲉ–ⲛⲉ=, ⲉ–ⲛⲉ– (durative sentence in circumstantial preterit double conversion)
- ⲉ–ⲛⲉ– + { nominal sentence / cleft sentence / existential sentence / ⲟⲩⲛ̄ⲧⲉ– }
- ⲉ– + ⲙ̄ⲙⲟⲛ (= "Otherwise. . . . ")

past
- ⲉ–ⲛⲉ– + { affirmative ⲛ̄ⲧ–ⲁ–, ⲛ̄ⲧ–ⲁ= / negative ⲙ̄ⲡⲉ–, ⲙ̄ⲡ= }

Past tense affirmative is formulated with the focalizing past conversion ⲛ̄ⲧ–ⲁ– (without focalizing meaning); past tense negative, with the basic past ⲙ̄ⲡⲉ–.

ii. ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ– "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
- ⲛⲉⲣⲉ– . . . ⲛⲁ– . . . (ⲡⲉ) (durative) *alt.* ⲛⲉ– . . . + (ⲡⲉ) (other patterns) } " . . . would"

Invariable ⲡⲉ **438** optionally occurs after ⲛⲉⲣⲉ– . . . ⲛⲁ– . . . and ⲛⲉ– . . .

past
- ⲉϣϫⲡⲉ (ⲉϣϫⲉ. ⲛⲉⲉⲓⲥⲡⲉ) ⲁ–/(ⲙ̄ⲡⲉ–) " . . . would have" *and*
- ⲡⲁⲣⲁ–ⲟⲩⲕⲟⲩⲓ ⲁ–/(ⲙ̄ⲡⲉ–) " . . . almost would have"

Examples: *(i)* ⲉ–(ⲛⲉ) . . . *as stipulation:* ⲟⲛⲧⲟⲥ ⲉ–ⲛⲉⲣⲉ–ⲛ̄ⲧ̄ⲃⲛⲟⲟⲩⲉ ⲙ̄–ⲙⲓⲛⲉ ⲛⲓⲙ ⲁⲩⲱ ⲛ̄ⲕⲉϩⲱⲟⲛ . . . ⲉ–ⲛⲉⲩ–ⲛⲟⲓ ⲙ̄–ⲡ–ⲉⲧⲟⲩ–ⲛⲁ–ⲙⲟⲩ ⲉⲧⲃⲏⲏⲧ̄–ϥ ⲉⲩϣⲁⲛ–ⲟⲩⲟⲙ̄–ϥ | ⲛⲉⲩ–ⲛⲁ–ⲙⲉϩ–ⲣⲱ–ⲟⲩ ⲉⲣⲟ–ϥ 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"; ⲉ–ⲛⲉⲧⲉⲧⲛ̄–ⲡⲓⲥⲧⲉⲩⲉ ⲅⲁⲣ ⲉ–ⲙⲱϋⲥⲏⲥ | ⲛⲉⲧⲉⲧⲛⲁ–ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ–ⲓ ⲡⲉ John 5:46 "For if you believed Moses, you would believe Me"; ⲉ–ⲛⲉ–ⲙ̄–ⲡⲁⲓ ⲣ̄–ⲡⲉⲑⲟⲟⲩ ⲁⲛ | ⲛⲉⲛ–ⲛⲁ–ⲧⲁⲁ–ϥ ⲁⲛ ⲉⲧⲟⲟⲧ–ⲕ̄ John 18:30 "If this Man were not an evildoer, we would not be handing Him over to you"; ⲉ–ⲛⲉ–ⲁⲛⲅ–ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲛ–ⲣⲱⲙⲉ ⲁⲛ ⲡⲉ | ⲛⲉⲣⲉ–ϩⲟⲉⲓⲛⲉ ⲛⲁ–ⲕⲣⲙⲣⲙ ⲁⲛ ⲡⲉ ⲉϩⲟⲩⲛ ⲉⲣⲟ–ⲓ ShIII 118:8–9 "If I were not a wicked man, people would not murmur

against me"; ⲉ-ⲛⲉ-ⲛ̄ⲧⲉⲧⲛ̄-ϩⲉⲛⲃⲗ̄ⲗⲉ | ⲛⲉ-ⲙ̄ⲙⲛ̄-ϥⲛⲟⲃⲉ ⲉⲣⲱ-ⲧⲛ̄ ⲡⲉ John 9:41 "If you were blind, you would have no guilt"; ⲉ-ⲛⲉ-ⲛ̄ⲧ̄ⲕ-ⲟⲩⲉⲛⲧⲏ̀ ⲛ̄ⲧⲉ̈ⲓϩⲉ ⲉⲕ-ⲣⲏⲧ ϩⲁⲣⲓϩⲁⲣⲟ-ⲕ | ⲛⲉ-ⲡ-ⲉⲧϥ-ⲉ̈ϣϣⲉ ⲡⲉ ⲉ-ϥⲁⲛⲉⲭⲉ ⲙ̄ⲙⲟ-ⲕ ϣⲁ-ⲡⲉ-ⲟⲩⲟⲉⲓϣ ⲙ̄-ⲡⲱϩ̄ⲥ̄ ShChass 42:26–32 "If you were a weed sprouting up on your own, it would be necessary to tolerate you until harvest time"; ⲉ-ⲛⲉ-ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ ⲡⲉ ⲡⲛⲟⲩⲧⲉ | ⲛⲉⲧⲉⲧⲛⲁ-ⲙⲉⲣⲓⲧ-ϥ ⲡⲉ John 8:42 "If God were your father, you would love Me"; ⲉ-ⲛⲉ-ⲟⲩϫⲓ ⲛ̄ϭⲟⲛⲥ̄ ⲏ̄ ⲟⲩϩⲱⲃ ⲉϥ-ϩⲟⲟⲩ ⲡⲉⲛⲧⲁϥ-ϣⲱⲡⲉ ⲱ̄ ⲛ̄ⲓⲟⲩⲁⲁⲓ̈ | ⲛⲉⲓ̈-ⲛⲁ-ⲁⲛⲉⲭⲉ ⲡⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲩⲗⲟⲅⲱⲥ 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"; ⲁⲗⲏⲑⲟⲥ ⲉ-ⲛⲉ-ⲟⲩⲙⲉⲣⲟⲥ ⲛ̄-ⲟⲩⲱⲧ ϩⲛ̄-ⲛ-ⲉⲧⲛ̄-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲡⲉⲛⲧ-ⲁⲕ-ⲧⲁⲙⲓⲟ-ϥ ϩ̄ⲙ-ⲡⲉⲓⲥⲟⲟⲩ ⲛ̄-ϩⲟⲟⲩ | ⲛⲉ-ⲛ̄ⲧ̄ⲕ-ⲟⲩⲙⲟⲓϩⲉ 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"; ⲁ̀ ⲉ-ⲛⲉ-ⲟⲩⲛ̄-ϥ̀ⲃⲟⲙ ⲛ̄-ⲟⲩⲁ̀ ⲉ-ϥ̀ⲥⲙⲓⲛⲉ ⲛ̄-ⲟⲩⲃⲁⲗ ⲛ̄ⲧⲉ-ⲟⲩϫ̄ϩⲁⲗ ⲛ̄ⲧⲁ-ϥ | ⲛⲉϥ-ⲛⲁ-ⲧⲁⲗⲃⲟ-ϥ ⲁⲛ ⲡⲉ 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?"; ⲉ-ⲛⲉ-ⲟⲩⲛ̄-ϣⲃⲟⲙ | ⲉϣϫⲡⲉ ⲁⲧⲉⲧⲛ̄-ⲡⲣⲕ̄-ⲛⲉⲧⲛ̄ⲁⲗⲟⲟⲩⲉ Gal 4:15 "If possible, you would have plucked out your eyes"; ⲉ-ⲛⲉ-ⲟⲩⲛⲧⲏ-ⲧⲛ-ϥ̀ⲡⲓⲥⲧⲓⲥ ⲙⲙⲁⲩ . . . | ⲛⲉⲧⲉⲧⲛⲁ-ϫⲟⲟ-ⲥ . . . Luke 17:6 "If you had faith . . . , you would say . . . ": ⲉ-ⲙⲙⲟⲛ | ⲉϣϫⲡⲉ ⲁⲩ-ⲟⲡ-ⲟⲩ ⲡⲉ ϩⲱⲥ-ϥ̀ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ShAmél II 341:7–8 "Otherwise, they would have been considered heretics"; ⲉ-ⲛⲉ-ⲛⲧ-ⲁ̈ⲓ̈-ⲉⲓⲣⲉ ϫⲁⲣ ⲛ̄-ⲟⲩϫⲓ ⲛϭⲟⲛⲥ̄ ⲏ̄ ⲟⲩϩⲱⲃ ⲉϥ-ⲙ̄ⲡϣⲁ ⲙ̄-ⲡⲙⲟⲩ | ⲛⲉⲓ̈-ⲛⲁ-ⲡⲁⲣⲁⲓⲧⲓ ⲁⲛ ⲙ̄-ⲡⲙⲟⲩ Acts 25:11 "If then I had committed an act of violence or a capital crime, I would not seek to escape death"; ⲉ-ⲛⲉ-ⲛ̄ⲧ-ⲁ-ⲛ̄ϭⲟⲙ ⲉⲛⲧ-ⲁⲩ-ϣⲱⲡⲉ ⲛ̄ϩⲛⲧ-ⲧⲏⲩⲧⲛ̄ ϣⲱⲡⲉ ϩⲛ̄-ⲧⲩⲣⲟⲥ ⲙⲛ̄-ⲥⲓⲁⲱⲛ | ⲉϣϫⲡⲉ ⲁⲩ-ⲙⲉⲧⲁⲛⲟⲉⲓ Matt 11:21 "If the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago"; ⲁⲩⲱ ⲉ-ⲛⲉ-ⲛⲧ-ⲁ-ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲕⲁ-ⲟⲩⲃⲟⲙ ϩ̄ⲙ-ⲡⲥⲁⲧⲁⲛⲁⲥ ⲉ-ϥ̀ⲧⲣⲉϥ-ⲧⲁⲕⲟ̀ ⲛ̄-ⲛ-ⲉⲧϥ̀-ⲣ̂-ϥ̀ϩⲱⲃ ⲉ-ⲧⲁⲛⲟⲙⲓⲁ ⲡⲁⲣⲁ-ⲡⲉⲩⲟⲩⲱϣ | ⲛⲉ-ⲙ̄ⲛ̄-ϥ̀ⲕⲣⲓⲙⲁ ϩⲓϫⲱ-ⲟⲩ 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"; ⲉ-ⲛⲉ-ⲙ̄ⲡⲓ-ⲣ̄-ⲛⲉϩⲃⲏⲩⲉ ϩⲣⲁⲓ̈ ⲛ̄ϩⲛⲧ-ⲟⲩ ⲉⲧⲉ-ⲙ̄ⲡⲉ-ⲕⲉⲩⲁ ⲁⲁ-ⲩ | ⲛⲉ-ⲙ̄ⲙⲛ̄ⲧ-ⲟⲩ-ϥ̀ⲛⲟⲃⲉ ⲙ̄ⲙⲁⲩ John 15:24 "If I had not done among them the works which no one else did, they would not have sin"; ⲁⲩⲱ ⲉ-ⲛⲉ-ⲙ̄ⲡⲉϥ-ⲉⲓ ϣⲁ-ⲛ-ⲉⲧϥ̀-ⲟⲩⲏϩ ϩⲓϫ̄ⲙ̄-ⲡⲕⲁϩ | ⲉϣϫⲡⲉ ⲁⲥ-ϣⲱⲡⲉ ⲛ̄ϭⲓ-ⲑⲁⲏ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ 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"; ⲁⲩⲱ ⲉ-ⲛⲉ-ⲙ̄ⲡⲉϥ-ⲧⲁⲙⲓ̈ⲟ-ⲕ | ⲉϣϫⲉ (sic) ⲙ̄ⲡⲉϥ-ϣⲱⲡⲉ ⲣⲱ ⲛ̄ϭⲓ-ⲡⲉⲕⲣ̄-ⲡⲙⲉⲉⲩⲉ Horsiese, Homily 5 (Lefort Œuvres 74:29–30) "And if He had not created you, your memory would not have existed at all"; ⲉ-ⲛⲉ-ⲁⲧⲉⲧⲛ̄-ⲥⲱⲧⲙ̄ . . . ⲛⲉⲉⲓⲥⲡⲉ ⲁ-ⲛⲉⲡⲁⲏⲏⲓ ⲉⲓ ⲉϩⲟⲩⲛ ⲏ ⲁⲩ-ⲙⲟⲩϩ ⲉϩⲣⲁⲓ̈ ShIF2 169:44–58 "If you had hearkened . . . the lesions would have shrunk or closed up"

(ii) ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ- *as stipulation:* ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ-ⲡⲉⲕⲛⲟⲙⲟⲥ ϣⲟⲟⲡ ⲛⲁ-ⲓ ⲙ̄-ϥ̀ⲙ̄ⲉⲗⲉⲧⲏ | ⲛⲉⲓ̈-ⲛⲁ-ⲧⲁⲕⲟ̀ ⲡⲉ ϩ̄ⲙ-ⲡⲁⲧⲃ̄ⲃⲓⲟ̀ 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"; ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ-ⲛⲧⲟⲕ ⲡⲉ ⲡⲁⲉⲓⲱⲧ ⲕⲁⲧⲁ-ϥ̀ⲥⲁⲣϫ . . . De Morte Iosephi (Lagarde 17:30–18:17) "But for the fact that you are physically My father"; ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ-ⲛ̄ⲛⲉⲓ-ⲣ̄-ϥ̀ⲁⲧ-ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ-ⲡ-ⲉⲧϥ̀-ⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄ⲙⲟ-ⲓ ⲉ-ⲡⲁⲓ | ⲉⲧⲉⲧⲛ̄ϣⲁⲛ-ϥⲓ ⲛ̄-ⲧⲁⲁⲡⲉ ϩⲓϫⲱ-ⲓ ⲏ̄ ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲟϫ-ⲧ̄ ⲉ-ⲑⲁⲗⲗⲁⲥⲁ ⲛⲧⲓ-(read ⲛⲉⲓ-)ⲛⲁ-ⲥⲱⲧⲙ̄ ⲁⲛ ⲛ̄ⲥⲁ-ⲧⲏⲩⲧⲛ̄ 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"; ⲛ̄ⲥⲁⲃⲏⲗ ϫⲁⲣ ϫⲉ-ⲁⲛ-

ϣⲥ̀ⲕ | ⲉϣϫⲡⲉ ⲁⲛ-ⲕⲟⲧ̀-ⲛ ⲙ̄-ⲡⲙⲉϩ-ⲥⲡ-ⲥ̄ⲛⲁⲩ Gen 43:10 "For if we had not tarried, we should now have returned twice"; ⲁⲩⲱ ⲛ̄ⲥⲁⲃⲏⲗ ϫⲉ-ⲁ̄-ⲡϫⲟⲉⲓⲥ ⲥⲁⲃⲁⲱⲑ ϣⲱϫⲡ̄ ⲛⲁ-ⲛ ⲛ̄-ⲟⲩⲥⲡⲉⲣⲙⲁ | ⲉϣϫⲉ (textual var. ⲉϣϫⲡⲉ) ⲁⲛ-ϣⲱⲡⲉ ⲛ̄ⲑⲉ ⲛ̄-ⲥⲟⲇⲟⲙⲁ ⲁⲩⲱ ⲁ̄ⲛ-ⲉⲓⲛⲉ 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 ϫⲉ-ⲛⲧ-ⲁⲧⲉⲧⲛ-ϫⲉ-ⲛⲓϣⲁϫⲉ ϩⲛ-ⲟⲩⲙⲛⲧ-ⲁⲧ-ⲥⲟⲟⲩⲛ | ⲛⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲛⲁ-ⲛⲟⲩⲃⲥ ⲉⲣⲱ-ⲧⲛ ⲏ ⲉⲣⲉ-ϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ ⲛⲁ-ϣⲱⲡⲉ 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 ϫⲉ-ⲁ-ⲡϫⲟⲉⲓⲥ 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 ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ | ⲉ-ⲛⲉ-ⲙ̄ⲡⲟⲩ-ϫⲡⲟ-ϥ "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-ϥ ⲛ̄ϩⲟⲩⲟ | ⲉ-ⲛⲉ-ⲅⲛ̄-ⲟⲩⲱⲛⲉ ⲛ̄-ⲥⲓⲕⲉ ⲁϣⲉ ⲉ-ⲡⲉϥ-ⲙⲁϩϩ ⲛ̄ⲥⲉ-ⲛⲟϫ-ϥ 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-ⲁⲛⲧ̄-ⲟⲩⲙⲁⲓ̈-⁰ϩⲟⲙ̄ⲧ 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-⁰ⲣⲱⲙⲉ ⲛⲕⲟⲧⲕ ⲏ ⲧⲁϩⲉ ⲛⲥⲁ-ⲛ-ⲉⲧ⁰-ⲛⲕⲟⲧⲕ ϩⲛ-ⲧⲉⲩϣⲏ ⲁⲩⲱ ⲛⲉ-ⲟⲩⲛ-ϩⲛⲁⲅⲁⲑⲟⲛ (i.e. ϩⲉⲛⲁⲅⲁⲑⲟⲛ) ⲉ-ⲛⲁϣⲱ-ⲟⲩ ⲛⲁ-ϣⲱⲡⲉ ⲛ-ⲛ-ⲉⲧ⁰-ⲟⲩⲏϩ ϩⲛ-ⲧⲟⲓⲕⲟⲩⲙⲏⲛⲉ ϩⲱⲥⲧⲉ ⲉ-⁰ⲧⲣⲉ-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-ϭⲱϫⲉ (textual var. ⲉ-ⲛⲉⲩ-ⲛⲁ-) ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧ⁰-ϣⲧⲟⲣⲧ̄ⲣ̄ 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-ϣⲁⲧⲉⲧ̄ⲛ-ϭⲱ 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: ⲙⲏ̅ ϣⲁⲣⲉ-ⲟⲩⲉϊⲁ ⲛ̅-ⲧⲟⲟⲩ ⲱϣ ⲉ̅ⲃⲟⲗ | ⲛ̅ⲥⲁⲃⲉⲗ ⲉ-ⲡⲭⲓⲛⲭⲏ ϫⲉ-ⲉϥ-ϣⲓⲛⲉ ⲛ̅ⲥⲁ-ⲧⲉϩⲣⲉ Job 6:5 "*Does* the wild ass bray if he *were not* seeking food?"; ⲛⲉϊ-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-ⲙ̅ⲛ̅-ⲫⲃⲁⲣⲃⲁⲣⲟⲥ ϣⲟⲟⲛ̀ | ⲟ̅ⲩ ⲡⲉ ⲡⲧⲁⲉⲓⲟ̀ ⲙ̅-ⲡⲙⲁⲧⲟⲓ̈ ⲁⲩⲱ ⲡⲉϥϣⲟⲩϣⲟⲩ ShChass 70:20–24 "If there *were* no barbarians, what *does* the honor and pride of the soldier amount to?"; ⲉϣⲱⲡⲉ ⲁⲛⲧ̅-ⲟⲩⲥⲁⲃⲉ | ⲛⲉⲓ-ⲛⲁ-ⲙⲉⲣⲓⲧ-ϥ̅ ShGué 160*a*:5 "If ever I *am* wise, I *would* love him"; ⲉ-ⲛⲉ-ⲟⲩⲛⲧ-ⲟⲩ-ⲫϩⲏⲧ ⲅⲁⲣ ⲉ-ⲫⲉⲓⲙⲉ | ⲛⲉⲥ-ⲣⲱϣⲉ ⲉⲣⲟ-ⲟⲩ ⲛⲟ̀ⲓ-ⲧⲁⲡⲟⲁⲉⲓϫⲓⲥ 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-ⲉⲧ̀ⲫ-ⲛⲁ-ϫⲓ-ⲫⲟⲩⲁ ⲇⲉ ⲉ-ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ̀ⲫ-ⲟⲩⲁⲁⲃ | ⲙ̅ⲙⲛⲧ-ϥ̅-ⲫⲕⲱ ⲉⲃⲟⲗ ϣⲁ-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 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-ⲫϩⲓⲙⲉ | ⲙ̅ⲡⲣ̅-ϣⲓⲛⲉ ⲛ̅ⲥⲁ-ⲫⲃⲱⲗ | 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-ⲫ̀ⲧⲡⲉ | ⲛ̅ⲧⲉⲧⲛ̅-ⲉⲓⲙⲉ ϫⲉ-ⲡⲭⲟⲉⲓⲥ ϩⲟⲗⲟ̀ 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-ⲗⲁⲁⲩ ⲁⲛ ⲙ̅-ⲡⲉⲓⲙⲁ | ⲛⲓ̅-ⲧⲛ̅-ϫⲱ ⲛⲁ-ⲛ ⲛ̅ϣⲟⲣⲡ̅ ϫⲉ-ⲁϣ ⲧⲉ ⲧⲉⲣ(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-ϯ ⲛⲏ-ⲧⲛ̅ Matt 7:7 "Ask, and it will be given you" (= If you ask, it will be given you); ⲙⲁⲣⲛ-ⲡⲣⲟⲥⲉⲭⲉ ⲉ-ⲛⲉϥϣⲁϫⲉ | ⲧⲁⲣⲛ-ⲉⲓⲙⲉ ⲉ-ⲡ-ⲉⲧⲛ-ϣⲓⲛⲉ ⲛⲥⲱ-ϥ 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-ⲫinfinitive,

ⲉ-ⲡⲧⲣⲉ-, ⲉ-ⲫⲧⲣⲉ-, ⲉⲧⲃⲉ-ⲫinfinitive, ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ + optative, ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ + ⲉ=ⲛⲁ-. These often expand a verb of incomplete predication; cf. **185.** E.g. ⲁⲛ-ⲉⲓ | ⲉ-ⲫⲟⲩⲱϣⲧ̄ ⲛⲁ-ϥ Matt 2:2 "We have come *to worship* Him"; ϯ-ⲟⲩⲉϣ-ⲛⲁⲩ ⲅⲁⲣ ⲉⲣⲱ-ⲧⲛ̄ | ϫⲉⲕⲁⲥ ⲉⲓⲉ-ϯ ⲛⲏ-ⲧⲛ̄ ⲛ̄-ⲟⲩϩⲙⲟⲧ ⲙ̄-ⲡⲛⲁⲧⲓⲕⲟⲛ 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 ⲧⲁⲣⲉ- 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: ϩⲱⲥⲧⲉ ⲉ-ⲫinfinitive, ϩⲱⲥⲧⲉ ⲉ-ⲫⲧⲣⲉ-, ϩⲱⲥⲧⲉ ⲛ̄ⲧⲉ- (conjunctive), and ⲧⲁⲣⲉ-. E.g. ⲁⲩ-ⲙⲉϩ-ⲡϫⲟⲉⲓ ⲥⲛⲁⲩ | ϩⲱⲥⲧⲉ ⲉ-ⲫⲧⲣⲉⲩ-ⲱⲙⲥ̄ Luke 5:7 "They filled both the boats, so that they began to sink"; ⲁϥ-ⲁⲣϫⲉⲥⲑⲁⲓ ⲛ̄-ⲫⲧⲁϣⲉ-ⲫⲟⲓϣ ⲛ̄-ϩⲁϩ ⲁⲩⲱ ⲉ-ⲫⲥ̄ⲣ̄-ⲡϣⲁϫⲉ | ϩⲱⲥⲧⲉ ⲛϥ̄-ⲧⲙ̄-ⲃⲙ̄-ⲫⲃⲟⲙ ⲉ-ⲫⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲧⲡⲟⲗⲓⲥ ⲛ̄-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, ϩⲱⲥⲧⲉ 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. ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ as a conjunction **507.**)

Examples: ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲛ̄ⲧ-ⲁϥ-ϣⲱⲡⲉ ⲉⲧⲃⲉ-ⲡⲣⲱⲙⲉ ⲁⲩⲱ ⲛ̄ⲧ-ⲁ-ⲡⲣⲱⲙⲉ ϣⲱⲡⲉ ⲁⲛ ⲉⲧⲃⲉ-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ | ϩⲱⲥⲧⲉ ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲡϫⲟⲉⲓⲥ ⲡⲉ ⲙ̄ⲡⲕⲉⲥⲁⲃⲃⲁⲧⲟⲛ 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 ⲛ̄-ⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧⲛ̄ ⲡⲉⲧ-ⲫ-ⲛⲁ-ⲕⲱ ⲛⲁ-ϥ ⲛ̄-ⲟⲩⲉⲥⲟⲟⲩ ⲛ̄-ⲟⲩⲱⲧ ⲛ̄ⲧⲉ-ⲡⲁⲓ ϩⲉ ϩⲙ̄-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ-ⲩϩⲓⲉⲓⲧ ⲙⲏ ⲛ-ϥ̄-ⲛⲁ-ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟ-ϥ ⲁⲛ ⲛϥ̄-ⲧⲟⲩⲛⲟⲥ-ϥ̄ | ⲡⲣⲱⲙⲉ ⲃⲉ ϣⲟⲃⲉ ⲛ̄ⲟⲩⲏⲣ ⲉ-ⲡⲉⲥⲟⲟⲩ | ϩⲱⲥⲧⲉ ⲉϫⲉⲥⲧⲓ ϩⲙ̄-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ-ⲣ̄-ⲡⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ 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 *(so that)* is sufficiently fluid that ϫⲉ- or ϫⲉⲕⲁ(ⲁ)ⲥ ⲉⲣⲉ- and ⲉ-ⲫ (ⲧⲣⲉ-) sometimes express result, while ϩⲱⲥⲧⲉ ⲉ-ⲫ(ⲧⲣⲉ-) and ⲧⲁⲣⲉ- sometimes express purpose. E.g. ⲧⲉ-ϫⲱϩ ϩⲱⲱ-ϥ ⲁⲩⲱ ⲧⲉ-ⲟⲩⲱⲙ ⲉⲃⲟⲗ ϩⲛ-ⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛⲓⲙ ⲛ-ⲫⲁⲓⲙⲟⲛⲓⲟⲛ | ϫⲉⲕⲁⲥ ⲉⲩⲉ-ⲙⲉⲥⲧⲱ-ⲫ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲓⲥ̄ ⲙⲛ̄-ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲑⲉ ⲛ-ⲛⲣⲓⲣ ⲉⲧ-ⲫ-ⲟⲩⲉⲙ-ⲫⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲉⲩ-ⲙⲟⲥⲧⲉ ⲙⲙⲟ-ⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲛ-ⲉⲧ-ⲫ-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ShIIÍ 203:8–12 "But you touch and eat from all the filth of demons, *so that*

(ϫⲉⲕⲁⲥ ⲉⲩⲉ-) you are hated by Jesus and His angels, like swine that eat filth and are despised by those who watch them"; ⲡⲕⲉⲥⲉⲉⲡⲉ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲉⲧⲉ-ⲙⲡⲟⲩ-ⲙⲟⲩ ϩⲛ̄-ⲛⲉⲓⲡⲗⲏⲅⲏ ⲙ̄ⲡⲟⲩ-ⲙⲉⲧⲁⲛⲟⲉⲓ ⲟⲛ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲉϩⲃⲏⲩⲉ ⲛ̄-ⲛⲉⲩⲃⲓϫ | ⲉ-ⲫⲧⲙ̄-ⲧⲣⲉⲩ-ⲟⲩⲱϣⲧ̄ ⲛ̄-ⲛ̄ⲁⲁⲓⲙⲟⲛⲓⲟⲛ 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 (ⲉ-ⲫⲧⲙ̄-ⲧⲣⲉⲩ-) worshiping golden demons and silver ones"; ⲁⲩ-ⲛⲧ-ⲥ ϣⲁ-ⲡⲕⲟⲟϩ ⲙ-ⲡⲧⲟⲟⲩ ⲉⲧⲉⲣⲉ-ⲧⲉⲩⲡⲟⲗⲉⲓⲥ ⲕⲏⲧ ϩⲓϫⲱ-ⲥ | ϩⲱⲥⲧⲉ ⲉ-ⲫⲧⲣⲉⲩ-ⲛⲟϫ-ⲥ̄ ⲉⲃⲟⲗ ⲛ̄ϫⲟⲥⲧⲛ̄ Luke 4:29 "And they led Him to the brow of the hill on which their city was built, *in order that* (ϩⲱⲥⲧⲉ ⲉ-ⲫⲧⲣⲉⲩ-) they might throw Him down headlong"; ⲧⲱⲙ̄ ⲇⲉ ⲉⲣⲛ̄-ⲁⲛⲟⲙⲓⲁ ⲛⲓⲙ ⲙ̄ⲛ̄-ϫⲓ ⲛⲟⲟⲛ̄ⲥ̄ ⲛⲓⲙ . . . | ⲧⲁⲣⲉ-ⲛ-ⲉⲧ-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ⲕ ⲥ̄ⲣϥⲉ ⲉ-ⲫⲣ̂-ϩ̄ⲙϩⲁⲗ 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 ⲛ̄ⲑⲉ or ⲕⲁⲧⲁ-ⲑⲉ ("In the manner"); negation, ⲛ̄ⲑⲉ ⲁⲛ, ⲕⲁⲧⲁ-ⲑⲉ ⲁⲛ *not as*. The article phrase ⲑⲉ (ⲧ-ϩⲉ) is expanded by either

i. a relative or circumstantial clause: *In the manner that X is true*. E.g. ⲕⲁⲧⲁ-ⲑⲉ ⲉⲛⲧ-ⲁϥ-ϩⲱⲛ ⲉⲧⲟⲟⲧ-ⲫ John 14:31 "As He has commanded me" (In the manner that He has commanded me) καθὼς ἐνετείλατό μοι; ⲕⲁⲧⲁ-ⲑⲉ ⲉⲧ-ⲫ-ⲥⲏϩ Rom 3:4 "As it is written"; ⲛ̄ⲑⲉ ⲟⲛ ⲉⲣⲉ-ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲣ̄-ⲫⲙⲛ̄ⲧⲣⲉ 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. ⲛ̄ⲑⲉ ⲅⲁⲣ ⲛ̄-ⲧⲉⲥϩⲓⲙⲉ ⲉ-ⲩⲉⲃⲟⲗ ϩⲙ̄-ⲡϩⲟⲟⲩϯ 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. ⲛ̄ⲑⲉ ⲛ̄-ⲛⲉⲧⲛ̄ⲉⲓⲟⲧⲉ Acts 7:51 ὡς οἱ πατέρες ὑμῶν "As your ancestors (did *or* were) (In the manner of your ancestors)"; ⲛ̄ⲧⲉⲕϩⲉ 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 ⲉϣϫⲉ- + 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 ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ *so too* ("This is the manner").

Adverbial Clause of Comparison | ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ . . .

ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ . . . | *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,* ⲛ̅ⲑⲉ 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-ⲁϥ-ϩⲱⲛ ⲉⲧⲟⲟⲧ-ⲟ | ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉϯ-ⲉ̀ⲓⲣⲉ ⲙ̅ⲙⲟ-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-ⲥⲱⲧⲙ̅ ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲉⲛⲧ-ⲁⲛ-ⲛⲁⲩ Ps 47[48]:8 "As we have heard, so have we also seen"; ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧϥ̅-ⲛⲏⲩ ⲙ̅ⲙⲟ-ⲥ ⲛ̅ⲑⲉ ⲛ̅ⲧ-ⲁⲧⲉⲧⲛ̅-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; ⲛ̅ⲑⲉ ⲉⲧϥ̅-ⲥⲟⲧⲡ̅ ⲉ-ⲛⲁⲅⲅⲉⲗⲟⲥ ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲉⲛⲧ-ⲁϥ-ⲕⲗⲏⲣⲟⲛⲟⲙⲓ ⲛ̅-ⲟⲩⲣⲁⲛ ⲉϥ-ϣⲟⲃⲉ 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. ϩⲁⲡ̅ⲥ) ⲉ-ⲟ̀ⲧⲣⲉⲩ-ϫⲉⲥⲧ-ⲡϣⲏⲣⲉ 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-ⲓ̈ⲱⲛⲁⲥ ϣⲱⲡⲉ ⲙ̅-ⲟ̀ⲙⲁⲉⲓⲛ ⲛ-ⲣ̅ⲣⲱⲙⲉ ⲛ̅-ⲛⲓⲛⲉⲩⲏ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ-ⲡϣⲏⲣⲉ ⲙ̅-ⲡⲣⲱⲙⲉ ⲛⲁ-ⲓ̈ⲣⲉ ⲛ̅-ⲧⲉⲓ̈ⲅⲉⲛⲉⲁ 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,* ⲛ̅ⲑⲉ ⲛ̅- . . . ⲉⲧⲉ- (or ⲉ-) . . .
this is the manner of B, such that Y is true ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̅- . . . 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. ⲛ̅ⲑⲉ ⲅⲁⲣ ⲛ̅-ⲧⲉⲥϩⲓⲙⲉ ⲉ-ⲩⲉⲃⲟⲗ ϩⲙ̅-ⲡϩⲟⲟⲩⲧ ⲧⲉ | ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲙ̅-ⲡϩⲟⲟⲩⲧ ⲉ-ⲩⲉⲃⲟⲗ ϩⲛ̅-ⲧⲉⲥϩⲓⲙⲉ ⲡⲉ 1 Cor 11:12 "For as female comes from male, so male comes from female."

Further examples: ⲛ̅ⲑⲉ ⲅⲁⲣ ⲛ̅-ⲓ̈ⲁⲛⲛⲏⲥ ⲙⲛ̅-ⲓ̈ⲁⲙⲃⲣⲏⲥ ⲉⲛⲧ-ⲁⲩ-ⲁϩⲉⲣⲁⲧ-ⲟⲩ ⲟⲩⲃⲉ-ⲙⲱⲩ̈ⲥⲏⲥ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̅-ⲛⲉⲓ̈ⲕⲟⲟⲩⲉ ⲉⲩ-ϯ 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-ⲟ̀ⲁϥ ⲛ-ⲣⲓⲣ ϩⲓ-ⲟ̀ϫⲱⲙⲓⲛ ⲉⲣⲉ-ⲛⲉⲩϩⲛⲁⲁⲩ ⲧⲏⲣ-ⲟⲩ ⲧⲟⲗⲙ . . . ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ-ϩⲉⲛⲣⲱⲙⲉ ⲛ-ⲣⲉϥ-ⲙⲓϣⲉ ⲛ-ⲣⲉϥ-ϯ-ⲟ̀ⲧⲱⲛ 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 ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲛ̄- . . .

Here ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ is expanded only by a construction of general relationship or by the possessive article. E.g. ⲛ̄ⲑⲉ ⲁⲛ ⲙ̄-ⲡⲡⲁⲣⲁⲡⲧⲱⲙⲁ | ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲙ̄-ⲡⲉⲭⲙⲟⲧ 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 | ⲧⲁⲓ̈ 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-ⲅⲛ̄ⲧⲁ-ⲛ-ϩⲁϩ ⲙ̄-ⲙⲉⲗⲟⲥ ϩⲛ̄-ⲟⲩⲥⲱⲙⲁ ⲛ̄-ⲟⲩⲱⲧ . . . ⲧⲁⲓ̈ ⲧⲉ ⲧⲉⲛϩⲉ ⲧⲏⲣ-ⲛ̄ ⲉ-ⲁⲛⲟⲛ-ⲟⲩⲥⲱⲙⲁ ⲛ̄-ⲟⲩⲱⲧ ϩⲙ̄-ⲡⲉⲭⲥ̄ 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-ϣⲁⲥ-ⲣ̄-ⲑⲟⲩⲟⲓ̈ⲛ ϩⲁ-ⲧⲡⲉ ⲛⲥ-ⲣ̄-ⲑⲟⲩⲟⲓ̈ⲛ ⲉⲭⲙ̄-ⲡⲕⲁϩ ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲉⲧⲑ-ⲛⲁ-ϣⲱⲡⲉ ⲙ̄-ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ Luke 17:24 "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-ⲡ̄ϣⲁϩ ⲉⲧⲉ-ⲛ-ϥ̄-ⲛⲁ-ϣ-ϯ-ⲑⲕⲁⲣⲡⲟⲥ ⲁⲛ ϩⲁⲣⲟ-ϥ ⲙ̄ⲙⲁⲩⲁ-ϥ ⲉ̀ⲓⲙⲏⲧⲓ ⲛϥ̄-ⲃⲱ ϩⲛ̄-ⲧⲃⲱ ⲛ-ⲉⲗⲟⲟⲗⲉ ⲧⲁⲓ̈ 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."

ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ AS A CONJUNCTION

507 ⲧⲁⲓ̈ 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: ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲛⲁⲛⲟⲩ-ⲑⲡⲱⲧ ⲉⲣⲁⲧ-ϥ ⲙ-ⲡⲛⲟⲩⲧⲉ ShIV 175:13 "*Likewise,* it is good to flee unto God"; ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲉⲧⲉⲣⲉ-ⲛ̄ϣⲟⲣⲡ̄ ⲛⲁ-ⲣ̄-ⲑϩⲁⲉ ⲛ̄ⲧⲉ-ⲛ̄ϩⲁⲉ ⲣ̄-ⲑϣⲟⲣⲡ̄ 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. ⲛ̄ⲛⲉⲩ-]ⲉϣ-ⲙⲉϣⲧ̄-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**
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Constructions **513**
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Indirect and Direct Discourse **519**
- Indirect Discourse and Its Signals **519**
  - Altered person **520**
  - Altered syntax of command or request **521**
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THE NATURE OF REPORTED DISCOURSE IN COPTIC

REPORTED DISCOURSE AND ITS SIGNALS

509 *'Reported discourse'*

ϩⲁⲙⲏⲛ ϯ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲁ-ⲕ ⲙ̄ⲡⲟⲟⲩ ϫⲉ-ⲕ-ⲛⲁ-ϣⲱⲡⲉ ⲛⲙ̄ⲙⲁ-ⲓ̈ ϩⲙ̄-ⲡ̄ⲡⲁⲣⲁⲇⲓⲥⲟⲥ "Truly, I say to you today, *You will be with Me in Paradise*" (Luke 23:43)

ⲡⲉϫⲁ-ϥ ⲙ̄-ⲡⲁⲩⲗⲟⲥ ϫⲉ-ⲉⲛⲉ-ⲕ-ⲟⲩⲱϣ ⲉ-ⲫⲉⲓ ⲉϩⲣⲁⲓ̈ ⲉ-ⲑⲓⲗⲏⲙ "He said to Paul, *Do you wish to come up to Jerusalem?*" (Acts 25:9)

ⲁⲩ-ⲉⲓⲙⲉ ⲅⲁⲣ ⲭⲉ-ⲛ̄ⲧ-ⲁϥ-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-ⲟⲉⲓⲕ "Command *these stones to become loaves of bread*" (Matt 4:3)

ⲁϥ-ⲙⲟⲩⲧⲉ ⲉ-ⲡⲉϥⲣⲁⲛ ⲭⲉ-ⲓⲥ̄ "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 ϫⲱ ⲙ̄ⲙⲟ-ⲥ 'say' **514(a)** and the past tense verboid ⲡⲉϫⲉ- 'said' **380.**

Reported discourse is an entity statement **150.** Its initial signal is mostly the morph ϫⲉ-. Other initial signals are: ϫⲉⲛⲉ- (ϫⲉ-ⲉⲛⲉ-)/ϫⲛ̄- . . . ϫⲛ̄- . . . 'whether (. . . or . . .)' **511**; various morphs signalling direct discourse **523**; ⲡⲙⲁ/ⲑⲉ + relative clause **522**; and in indirect commands or requests, ϫⲉⲕⲁ(ⲁ)ⲥ/ϫⲉ- + optative, ⲉ-ⲟ̸infinitive, ⲉ-ⲟ̸ⲧⲣⲉ-, 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 ϫⲉ- 'tell', ⲟⲩⲱϣⲃ ϫⲉ- 'answer', ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ- 'say' **514, 515,** ϫⲛⲟⲩ ϫⲉ- 'ask', and the verboid ⲡⲉϫⲉ- ϫⲉ- **380** 'said'; (ii) cognition, ⲉⲓⲙⲉ ϫⲉ- 'know, perceive', ⲙⲉⲉⲩⲉ ϫⲉ- 'think', ⲛⲁⲩ ϫⲉ- 'see, perceive', ⲡⲓⲥⲧⲉⲩⲉ ϫⲉ- 'believe', ⲣ̄-ⲡⲙⲉⲉⲩⲉ ϫⲉ- 'remember', ⲥⲱⲧⲙ̄ ϫⲉ- 'hear, learn', ⲥⲟⲟⲩⲛ ϫⲉ- 'know' **518,** ϯ-ⲟ̸ⲙⲟⲓϩⲉ ϫⲉ- 'be amazed at the fact (that)', ⲟⲛ̄-/ⲟⲛ̄ⲧ≠ 'find out' **516**; and others.

Verbs of speaking and ⲡⲉϫⲉ- are optionally expanded by an expression of the partner in discourse (hearer), either as a prepositional phrase (ϩⲁⲙⲏⲛ ϯ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ ϫⲉ- Mark 8:12 "Truly, I say *to you* . . . "; ⲡⲉϫⲁ-ⲩ ⲛⲁ-ϥ ϫⲉ-ⲥⲉ ⲡϫⲟⲉⲓⲥ Matt 9:28 "They said *to Him*, Yes, Lord"; ⲛⲧⲉⲣⲓ-ⲙⲟⲩⲧⲉ ⲇⲉ ⲟⲩⲃⲏ-ϥ ϫⲉ-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 (ⲁϥ-ϫⲛⲟⲩ-ϥ ϫⲉ-ⲁϣ 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-ⲓ̈ⲟⲩⲇⲁⲓ̈ 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? ⲁϣ which?* ⲟⲩ *what?* ⲟⲩⲏⲣ *how many?* ⲧⲱⲛ *where? from where?* ⲧⲛⲁⲩ *when?* ⲛ̄ⲁϣ 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-ϣⲁϫⲉ ⲁⲛ ⲗⲁⲁⲩ "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-ⲁⲛ̄ⲓ̄-ⲛⲓⲙ Matt 16:15 "Who do you say that I am?"; ⲁϥ-ϣⲓⲛⲉ 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-ⲟⲩⲏϩ ⲧⲱⲛ John 1:38 "They said to Him, Rabbi . . . , where are you staying?"; ⲡⲉϫⲁ-ϥ ⲛⲁ-ϥ ϫⲉ-ⲛ̄ⲁϣ ⲛ̄-ϩⲉ ⲉⲣⲉ-ϣ-ⲛⲁⲓ̈ ⲛⲁ-ϣⲱⲡⲉ John 3:9 "He said to Him, How can this be?"; ⲉⲣϣⲁⲛ-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-ⲛⲟⲓ̈ 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-ⲡⲁⲓ̈ ⲉϥ-ⲥⲏⲙⲁⲛⲉ ϫⲉ-ⲉϥ-ⲛⲁ-ⲙⲟⲩ ϩⲛ̄-ⲁϣ 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 ⲡⲉϯ-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-ϯ-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-ⲟⲩⲉϣ-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

(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: ⲏ̀ ⲛ̄-ⲧⲉⲧⲛ̄-ⲛⲁⲩ ⲁⲛ ⲉ-ⲛϩⲉⲗⲗⲏⲛ ⲙ̄ⲛ̄-ⲛ̄ⲣⲉϥ-ϣ̄ⲙϣⲉ-ⲉⲓⲇⲱⲗⲟⲛ ⲙ̄ⲛ̄-ⲣⲱⲙⲉ ⲛⲓⲙ ⲛ̄-ⲁⲧ-ⲛⲟⲩⲧⲉ ϫⲉ-ⲉⲣⲉ-ⲡⲉⲩϩⲏⲧ ⲟⲩⲟ̀ϣ̄ϥ 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 ⲡⲁⲓ̈ 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-ⲑⲁⲧ-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"; ⲙ̄ⲡ̄ⲣ̄-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲓ ϩⲟⲗⲱⲥ ϫⲉ-ⲛ̄ⲧ-ⲁⲓ-ϫⲉ-ⲡⲁⲓ ϩⲁⲣⲟ-ⲓ ⲙⲁⲩⲁⲁ-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-ϣⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲥ ϫⲉ-ⲛⲁϫⲁⲣⲉⲑ Matt 2:23 "A city called Nazareth"; cf. **514(b)**.

ϫω ⲙ̅ⲙⲟ-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-ϥ | ϫⲉ-ⲙ̅ⲙⲟⲛ "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/ⲙ̅ⲙⲟ-ⲥ with amplification (second object) in the form of a ϫⲉ- clause, which contains the actual content of discourse. The invariable direct object -ⲥ/ⲙ̅ⲙⲟ-ⲥ is cataphoric, i.e. refers ahead to the following ϫⲉ- clause.

ϫω ⲙ̅ⲙⲟ-ⲥ ϫⲟⲟ- ⲥ	+	ϫⲉ- clause (expanding -ⲥ)
Verb + Formal Direct Object	+	Expansion of Formal Direct Object

Thus

†-ϫω ⲁⲉ ⲙ̅ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̅ | ϫⲉ-ⲙⲟⲟϣⲉ ϩⲙ̅-ⲡⲉⲡⲛⲁ Gal 5:16 "But I say to you, Walk by the Spirit"

ⲁϥ-ϫⲟⲟ-ⲥ ⲛ̅-ⲧⲉϥⲙⲁⲁⲩ | 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 ⲙ̅ⲙⲟ-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 ⲛ̅ⲙ̅-ⲧⲉⲕⲙⲁⲁⲩ Mark 7:10 "For Moses said, Honor your father and your mother"; ⲁϥ-ⲁⲣϫⲉⲓ ⲛ̅ⲇⲓ-ⲓ̅ⲥ̅ ⲉ-ϑⲧⲁϣⲉ-ϑⲟⲉⲓϣ ⲁⲩⲱ ⲉ-ϑϫⲟⲟ-ⲥ ϫⲉ-ⲙⲉⲧⲁⲛⲟⲉⲓ Matt 4:17 "Jesus began to preach and to say, Repent"; ⲁϫⲓ-ⲥ ⲇⲉ ⲛⲁ-ⲛ ϫⲉ-ⲟⲩ ⲡⲉⲧⲥ̅-ⲁⲟⲕⲉⲓ ⲛⲁ-ⲕ Matt 22:17 "Tell us, then, what you think" **489**

For other constructions of ϫω, cf. **515.**

Other verbs occur in the ϫω ⲙ̅ⲙⲟ-ⲥ ϫⲉ- construction: e.g. ⲟⲡ= 'deem',
(b) ⲥⲁϩ= 'write', ⲥⲱⲧⲙ ⲉⲣⲟ= 'hear', etc.; their formal direct objects are -ⲥ or -ϥ or vary freely between the two. For ⲇⲛ̅ⲧ-ⲥ 'find out, discover', cf. **516.**

Examples: ⲁϥ-ⲟⲡ-ⲥ ⲅⲁⲣ ϫⲉ-ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ ⲉ-ϑⲧⲙ-ⲕⲁⲁ-ⲩ ⲉ-ϑϣⲁϫⲉ ShAmél II 44:7 "I deemed (ⲟⲡ-ⲥ) that it was necessary not to let them speak";

ⲁϊ-ⲟⲡ-ϥ̄ ϭⲉ ϫⲉ-ⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ ⲉ-ϑⲥⲉⲡϣ̄-ⲛⲉⲥⲛⲏⲩ 2 Cor 9:5 "I thought (ⲟⲡ-ϥ) it necessary to urge the brethren"; ⲁⲛ-ⲟⲩⲱ ⲛ-ϫⲱ (i.e. ⲉⲛ-ϫⲱ) ⲙⲙⲟ-ⲥ ⲛϩⲁϩ ⲛ-ⲥⲟⲡ ⲁⲩⲱ ⲁⲛ-ⲥⲁϩ-ϥ ϫⲉ-ⲉⲣⲉ-ⲧⲙⲁⲁⲩ ⲏ ⲙⲙⲁⲁⲩ ⲛ-ⲛ-ⲉⲧϑ-ϩⲙ-ⲡϯⲙⲉ ⲛⲁ-ϩⲁⲓ-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"; ⲙ̄ⲡⲣ̄-ⲥⲁϩ-ϥ̄ ϫⲉ-ⲡ̄ⲣⲣⲟ ⲛ̄-ⲓⲟⲩⲇⲁⲓ̈ 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-ϭⲛⲧ-ϥ ⲉϥ-ⲥⲏϩ ϫⲉ-ⲁⲩ-ⲕⲧⲟ-ⲟⲩ ShIII 21:17–18 "Have we not heard and have we not found it written (ϭⲛⲧ-ϥ ⲉϥ-ⲥⲏϩ) that they returned?"

(c) In expository style, a clause of reported discourse can be heralded and represented by the sing. masc. demonstrative pronoun ⲡⲁⲓ̈ meaning 'the following, this'.

Examples: ⲕⲁⲧⲁ-ϑⲉ 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-ⲡⲁⲓ̈ ⲡⲉ ϫⲉ-ⲟⲩⲁⲱⲣⲟⲛ ⲡⲉ Mark 7:11 "Corban, which means *the following*, that it is an offering"

515 *Other constructions of* ϫⲱ, ϫⲉ- (ϫⲓ- before zero article), ϫⲟⲟ= *'say, tell, utter, talk about, speak'*

(a) *'Say, tell, utter, recount'* words: ⲁⲩ-ϫⲉ-ⲛⲁⲓ̈ ⲉ-ⲡⲙ̄ⲛ̄ⲧ-ⲟⲩⲉ Luke 24:9 "They told this to the eleven"; ⲛⲉⲩ-ϫⲱ ⲇⲉ ⲛ̄-ⲛⲁⲓ̈ ⲉ-ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ Luke 24:10 "They told this to the apostles"

(b) ϫⲱ ⲙ̄ⲙⲟ=/ϫⲟⲟ= referring back to the number/(gender) of an antecedent or other entity term: *'Say, utter, recount, speak about'*. E.g. ⲡ̄ϣⲁϫⲉ ⲛ̄-ⲓⲏ̄ ⲉⲛⲧ-ⲁϥ-ϫⲟⲟ-ϥ Matt 26:75 "The saying of Jesus, which He had said"; ⲥⲉ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲅⲁⲣ ⲛ̄ⲑⲓ-ϩⲉⲛϫⲣⲓⲥⲧⲟⲥ ⲛ̄-ⲛⲟⲩϫ . . . ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲓ-ϣⲣ̄ⲡ-ϫⲟⲟ-ⲩ ⲛⲏ-ⲧⲛ̄ Matt 24:24–25 "For false Christs will arise . . . Lo, I have told you about them beforehand"; ⲡ-ⲉϯ-ϫⲱ ⲙ̄ⲙⲟ-ϥ ⲛⲏ-ⲧⲛ̄ Mark 13:37 "What I say (That which I say) to you."

(c) Forming a compound verb **180:** ϫⲓ-ϑⲟⲩⲁ 'blaspheme', ϫⲓ-ϑϣⲕⲁⲕ 'cry out', ϫⲓ-ϑⲃⲟⲗ 'lie, tell lies'

(d) Infinitive ϫⲉ-, i.e. ϫⲱ ⲉ-: *'talk about, refer to, mean'* an object of thought. E.g. ⲁⲩ-ⲙⲉⲩⲉ ϫⲉ-ⲉϥ-ϫⲉ-ⲡⲉⲛⲕⲟⲧϯ̄ ⲙ̄-ⲡⲱⲃϣ John 11:13 "They thought that He meant taking rest in sleep"

(e) Infinitive ϫⲉⲣⲟ=, i.e. ϫⲱ ⲉⲣⲟ=: *'tell'* someone. E.g. ⲧⲱⲟⲩⲛ ⲉⲓ-ϫⲉⲣⲟ-ⲕ Mark 2:11 "Arise, I tell you"

(f) Absolute ϫⲱ or ϫⲟⲟ-ⲥ: *'say things, speak'*. *(i)* Without direct object or reported discourse expressed, e.g. ⲥⲉ-ϫⲱ 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. ⲉⲓⲥϩⲏⲏⲧⲉ ⲁⲓ-ϫⲟⲟ-ⲥ ⲛⲏⲧ-ⲛ̄ Matt 28:7 "Lo, I have told you" ἰδοὺ εἶπον ὑμῖν.

ϭⲛ̄- AND ϭⲛ̄ⲧ≠ FOLLOWED BY REPORTED DISCOURSE

516 When the verb ϭⲓⲛⲉ 'find out, discover' functions as a verb of cognition, only the forms ϭⲛ̄- and ϭⲛ̄ⲧ≠ occur. Alternate constructions are selected according as conjugation of ϭⲛ̄-/ϭⲛ̄ⲧ≠ is affirmative or negative.

i. *Affirmative conjugation:* ϭⲛ̄ⲧ≠. The suffixed invariable direct object -ⲥ (ϭⲛ̄ⲧ-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**. (ϫⲉ- does not occur.)

ⲁⲓ̈-ϭⲛ̄ⲧ-ⲥ̄ ⲉⲩ-ⲉⲣⲕⲁⲗⲉⲓ ⲛⲁ-ϥ ⲉⲧⲃⲉ-ϩⲉⲛϫⲏⲧⲏⲙⲁ 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-ⲥ ⲉϥ-ϫⲓ-ⲫⲕⲃⲁ ⲙⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲁⲩⲱ ⲉϥ-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:* ϭⲛ̄-. The discourse clause has the form of ⲉ≠, presumably the focalizing conversion **457**. (ϫⲉ- does not occur.)

ⲛ̄-ϯ-ϭⲛ̄-ⲉⲣⲉ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲁⲛ ϫⲉ-ⲟⲩ "I do not understand (ϭⲛ̄- . . . ⲁⲛ) what you are saying" (Mark 14:68)

ⲛⲓ̈-ϭⲛ̄-ⲉⲕ-ⲛⲁ-ⲣ-ⲟϋ ⲁⲛ "You do not figure out what to do (what you will do)" (ShChass 33:14–15)

ⲙⲡ̄ϥ-ϭⲛ̄-ⲉϥ-ⲛⲁ-ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟ-ⲟⲩ ϩ̄ⲛ-ⲟϋ "He did not discover how he would lay hold of them" (ShChass 73:19–22)

A nominal sentence expanding negative ϭⲛ̄- occurs in unconverted form

ⲁⲩⲱ ⲡⲁⲗⲁⲟⲥ ⲙ̄ⲡⲉϥ-ϭⲛ-ⲁ̄ⲛⲓ̈-ⲛⲓⲙ "My people has not known who I am" (Isa 1:3)

PARENTHETICAL ⲡⲉϫⲉ-

517 The verboid ⲡⲉϫⲉ- occurs not only before reported discourse, but also *parenthetically* in the middle or at the end.

ⲛ̄ⲧ-ⲁⲛ-ⲉⲓ ⲡⲉϫⲁ-ⲩ ϣⲁⲣⲟ-ⲕ ⲉⲃⲟⲗ ϫⲉ-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 ϫⲉ- does not occur.

Further examples: ⲙ̄ⲙⲛ̄-ⲫⲁϣⲉ ϣⲟⲟⲡ ⲛ̄-ⲛ̄ⲁⲥⲉⲃⲏⲥ ⲡⲉϫⲉ-ⲡϫⲟⲉⲓⲥ Isa 48:22 (quoted in ShChass 169:11–13 = ShIII 75:13) "There is no joy to the ungodly, saith the Lord"; ⲥ-ⲛⲁ-ϣⲱⲡⲉ ⲙⲛ̄ⲛ̄ⲥⲁ-ⲛⲁⲓ̈ ⲡⲉϫⲉ-ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁ-ⲡⲱϩ̄ⲧ̄ ⲉⲃⲟⲗ ϩ̄ⲙ̄-ⲡⲁⲡ̄ⲛ̄ⲁ ⲉϫⲛ̄-ⲥⲁⲣ̄ⲝ̄ ⲛⲓⲙ Acts 2:17 "And afterwards it shall be, God has said, that I will pour out my Spirit upon all flesh"; ϭⲱϣⲧ ⲅⲁⲣ ⲡⲉϫⲁ-ϥ Heb 8:5 "For look, it said"

INVERTED DISCOURSE

518 As a rhetorically marked figure, reported discourse can precede the verb ⲥⲟⲟⲩⲛ 'know' and its synonyms.

ⲛ̄ⲁϣ ⲁⲉ ⲛ̄-ϩⲉ ⲧⲉⲛⲟⲩ ϥ-ⲛⲁⲩ ⲉⲃⲟⲗ | ⲛ̄-ⲧⲛ̄-ⲥⲟⲟⲩⲛ ⲁⲛ "But how he now sees we do not know" (John 9:21)

Further examples: ⲟ̀ⲩ ⲡⲉⲧϥ̄-ⲛⲁ-ⲁ-ϥ (i.e. -ⲛⲁ-ⲁⲁ-ϥ) ⲛⲁ-ϥ | ⲣⲱⲙⲉ ⲛⲓⲙ̀ ⲥⲟⲟⲩⲛ ShWess9 108*b*:23–25 "Everybody knows what he will do to him" (What he will do to him everybody knows); ⲉϣⲭⲉ ⲛⲁⲛⲟⲩ-ϥ ⲏ ϥ-ϩⲟⲟⲩ | ⲛⲓⲙ ⲛ̄ϩⲏⲧ-ⲧⲏⲩⲧ̄ⲛ̄ ⲡⲉⲧ⸗-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 ⲉϣⲭⲉ-ⲉϥ-ⲥⲣⲙⲣⲟⲙⲧ ⲏ ⲛⲧⲟϥ ⲉϣⲭⲉ-ⲁϥ-ⲣ-⸗ⲃⲗⲗⲉ | ⲙⲡⲓ-ⲉϣ-ⲟⲙ-⸗ⲟⲟⲙ ⲉ-⸗ⲛⲟⲉⲓ ShIII 210:7–9 "I saw yet another animal. Whether it was stupefied or in fact blind I could not make out"; ⲉⲓⲧⲉ ⲥⲉ-ⲟⲛϩ̄ 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 ϫⲉ-ϥ-ϣⲱⲛⲉ 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): ⲉϥ-ⲥⲟⲟⲩⲛ ⲛ̄ⲑⲓ-ⲓ̅ⲥ̅ ϫⲉ-ⲁ-ⲧⲉϥⲟⲩⲛⲟⲩ ⲉ̀ⲓ "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: ⲙ̄ⲡⲉⲕ-ⲧⲁⲙⲟ-ⲓ ϫⲉ-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 ϫⲉ-ϥ-ϣⲱⲛⲉ Life of St. Pachomius (Lefort 87:12) "He did not tell any of the brethren that he was sick" (direct: ϯ-ϣⲱⲛⲉ "*I* am sick"); ⲟⲩⲉϩ-ⲥⲁϩⲛⲉ ⲛⲁ-ⲓ ⲉ-ⲫ̀ⲧⲣⲁ-ⲉⲓ ϣⲁⲣⲟ-ⲕ ϩⲓϫⲛ̄-ⲙ̄ⲙⲟⲟⲩ Matt 14:28 "Bid me come to You on the water" (direct: ⲁⲙⲟⲩ ϣⲁⲣⲟ-ⲓ̈ ϩⲓϫⲛ̄-ⲙ̄ⲙⲟⲟⲩ "Come to Me on the water"); ⲁϥ-ⲉⲡⲓⲧⲓⲙⲁ ⲛⲁ-ⲩ ϫⲉⲕⲁⲥ 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** (ⲉ-ⲫ̀infinitive, ⲉ-ⲫ̀ⲧⲣⲉϥ-. ϫⲉⲕⲁ(ⲁ)ⲥ or ϫⲉ- + 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-ⲫ̀ⲥⲁϩⲛⲉ ⲛⲁ-ⲩ ⲉ-ⲫ̀ⲧⲣⲉⲩ-ⲛⲟϫ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ "He commanded them all to sit down" (Mark 6:39)

Direct (speaker's perspective): ⲛⲉϫ-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 ⲛⲉ̀ϫ-, which is shifted to a purpose construction ⲉ-ⲫ̀ⲧⲣⲉⲩ- 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 ⲉ-ⲡⲗⲁⲟⲥ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ⲡⲓⲥⲧⲉⲩⲉ ⲉ-ⲡ-ⲉⲧⲫ̀-ⲛⲏⲩ ⲙⲛ̄ⲛ̄ⲥⲱ-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 ⲉ-ⲡ-ⲉⲧⲫ̀-ⲛⲏⲩ ⲙⲛ̄ⲛ̄ⲥⲱ-ⲓ "Believe in the One who is to come after me"); ⲁϥ-ϫⲟⲟ-ⲥ ⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϫⲉ-ⲉⲣⲉ-ϩⲉⲛⲉϫⲏⲩ ⲡⲣⲟⲥⲕⲁⲣⲧⲉⲣⲓ ⲉⲣⲟ-ϥ ⲉⲧⲃⲉ-ⲡⲙⲏⲏϣⲉ 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-ⲡⲙⲏⲏϣⲉ "Have boats waiting for Me because of the crowd"); ⲡⲥⲁϩ ⲁϫⲓ-ⲥ ⲙ̄-ⲡⲁⲥⲟⲛ ⲛϭ̄-ⲡⲉϣ-ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲉϫⲱ-ⲛ Luke 12:13 "Teacher, bid my brother divide the inheritance between us" (direct: ⲡⲉϣ-ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲉϫⲱ-ⲛ "Divide the inheritance between us"); ⲁϥ-ⲟⲩⲉϩ-ⲫ̀ⲥⲁϩⲛⲉ ⲉ-ⲫ̀ⲃⲱⲕ ⲉ-ⲡⲓⲕⲣⲟ Matt 8:18 "He gave orders to go to the other side" (direct: ⲃⲱⲕ ⲉ-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 ⲑⲉ *the manner*, expanded by a relative clause.

ⲛⲉⲩ-ⲛⲁⲩ ⲉ-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-ϣⲱⲡⲉ ⲙ̄-ⲡ-ⲉⲧⲫ̀-ⲟ ⲛ̄-ⲫ̀ⲁⲓⲙⲟⲛⲓⲟⲛ "They told them how (ⲑⲉ) it had happened to the demoniac" πῶς ἐγένετο (Mark 5:16)

Indirect discourse with ⲑⲉ 'how' is often nearly synonymous with ϫⲉ- 'that . . . '. E.g. ⲁϥ-ⲧⲁⲙⲟ-ⲟⲩ ⲉ-ⲑⲉ ⲛ̄ⲧ-ⲁϥ-ⲛⲁⲩ ⲉ-ⲡϫⲟⲉⲓⲥ ϩⲛ̄-ⲧⲉϩⲓⲏ ⲁⲩⲱ ϫⲉ-ⲁϥ-ϣⲁϫⲉ ⲛ̄ⲙ̄ⲙⲁ-ϥ ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ⲧ̄-ⲁϥ-ⲡⲁⲣⲣⲏⲥⲓⲁϫⲉ 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-ⲧⲉϩⲓⲙⲉ ⲟⲩⲱϣ̄ⲃ̄ ⲉⲥ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲙ̄ⲙⲛ̄ϯ-ⲫ̀ϩⲁⲉ̀ⲓ 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–ⲧ̅ⲛⲛⲟⲟⲩ ϣⲁⲣⲟ–ⲓ̈ ϫⲉ–ⲁⲙⲟⲩ ⲛ̅ⲧ–ⲙⲉϣ̅ⲧ–ⲛⲁⲏ̈ 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*'.

ⲧⲛ̅–ⲥⲟⲟⲩⲛ ϫⲉ–ⲙⲉⲥⲥⲓⲁⲥ ⲛⲏⲩ "We know that Messiah is coming" (John 4:25)

ⲁⲉ̂ⲓ–ϫⲟⲟ̈–ⲥ ⲛⲁ–ⲕ ϫⲉ–ⲁⲓ̈–ⲛⲁⲩ ⲉⲣⲟ–ⲕ ⲛ̅ϩⲟⲩⲛ ϩⲁ–ⲧⲃⲱ ⲛ̅–ⲕⲛ̅ⲧⲉ "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** (ⲁⲛⲓ̄-ⲟⲩⲥϩⲓⲙⲉ **263** I am a woman, ⲛⲉ-ϩⲉⲛⲥⲛⲏⲩ ⲛⲉ **267** they were brethren, ϥ-ϩⲙ̄-ⲡⲉⲓ̈ⲙⲁ **318** he is here, ⲛⲁⲛⲟⲩ-ⲡⲛⲟⲩⲧⲉ **376** God is good, ⲡⲉϫⲁ-ⲓ̈ **380** I said, ⲟⲩⲛ̄ⲧⲁ-ⲩ **383** they have, ⲟⲩⲛ̄-ϕ̀ⲟⲙ ⲙ̄ⲙⲱ-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 (ⲁⲛϊ̄-ⲟⲩϥⲛ̄ⲧ I am a worm, ⲁϊ-ⲃⲱⲕ I went) and those which are complex or periphrastic (such as ϥ-ⲛⲁ-ⲣ̄-ϩⲓϫⲱ-ⲟⲩ he will be over them, ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲩⲛⲧⲁ-ϥ he will have). Languages differ from one 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 ϥ-ⲛⲁ-ⲕⲱⲧ he will build
present ϥ-ⲕⲱⲧ he builds
past ⲁϥ-ⲕⲱⲧ *and* ⲛⲉϥ-ⲕⲱⲧ he built
anterior future ⲁϥ-ⲉⲓ ⲉϥ-ⲛⲁ-ⲕⲱⲧ *and* ⲛⲉϥ-ⲛⲁ-ⲕⲱⲧ he was going to build
anterior past ⲛⲉ-ⲁϥ-ⲕⲱⲧ he had built

and

future ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲛⲁⲛⲟⲩ-ϥ he will be good
present ⲛⲁⲛⲟⲩ-ϥ he is good
past ⲛⲉ-ⲛⲁⲛⲟⲩ-ϥ 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:** ϣⲁϥ-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:** ⲛ̅ϥ-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
	Future	Present	Past	Anterior Future	Anterior 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
ⲟⲩⲛ̅ⲧⲉ-	×	×	×	none	none	none
ⲟⲩⲛ̅- [7]	?	×	×	none	none	none

[1]Predicate consists of conjugation base + infinitive. ϣⲁⲣⲉ- 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.

ⲛⲉϥ-ⲕⲱⲧ he built, he was building, he used to build, he repeatedly built (past tense + durativity) versus ⲁϥ-ⲕⲱⲧ he built (past tense + not marked). Verbal predicates marked for *incipient* action are distinguished from those which are not so marked; e.g. ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉϥ-ⲕⲱⲧ he will start building/he will be building (future tense + incipient action, rare) versus ϥ-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. ⲙ̄ⲡⲁϯϥ-ⲕⲱⲧ he has not *yet* built, ⲁϥ-ⲟⲩⲱ ⲉϥ-ⲕⲱⲧ he has *already* built, ⲉϥϣⲁⲛ-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, ϥ-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-ⲉⲧ⁰-ⲙⲟⲟϣⲉ ϩⲛ̄-ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ⲣ̄-⁰ϩⲟⲧⲉ ϩⲏⲧ̄-ϥ ⲙ̄-ⲡⲛⲟⲩⲧⲉ | ⲡ-ⲉⲧ⁰-ⲃⲱⲟⲩⲃ ⲁⲉ ⲛ̄-ⲛⲉϥϩⲓⲟⲟⲩⲉ ⲛⲁ-ϫⲓ-⁰ⲥⲱϣ "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

ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁⲉ ⲁⲩ-ϩⲕⲟ | ⲁⲩ-ⲁⲣϫⲉⲓ ⲛ̄-⁰ⲧⲱⲗⲕ̄ ⲛ̄-ⲛ̄ϩⲙ̄ⲥ̄ ⲉ-⁰ⲟⲩⲱⲙ | ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲁⲉ ⲛ̄ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲡⲉϫⲁ-ⲩ ⲛⲁ-ϥ ϫⲉ-ⲉⲓⲥϩⲏⲏⲧⲉ ⲛⲉⲕ-ⲙⲁⲑⲏⲧⲏⲥ ⲥⲉ-ⲉⲓⲣⲉ ⲙ̄-ⲡ-ⲉⲧⲉ-ⲙⲉϣϣⲉ ⲉ-⁰ⲁⲁ-ϥ 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 ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲥ ϫⲉ- . . . ⲉⲓⲥ-ⲛⲟⲩⲉⲣⲏⲧⲉ ⲛ̄-ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲧⲱⲙⲥ̄ ⲙ̄-ⲡⲟⲩϩⲁⲓ̈ ⲥⲉ-ϩⲓⲣⲙ̄-ⲡⲣⲟ ⲁⲩⲱ ⲥⲉ-ⲛⲁ-ϥⲓⲧ-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

ϥ-ⲛⲁ-ⲕⲱⲧ **311** he is going to build

ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉϥ-ⲕⲱⲧ **427** he will be building, he will build (*or* he will start building, he will get to building); rare

ϥ-ⲛⲁ-ϣⲱⲡⲉ 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-ϩⲓϫⲱⲟⲩ **312** he is going to be over them; rare
Cf. ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉϩⲣⲁⲓ̈ ϩⲓϫⲱ-ⲟⲩ he will be/become situated over them
ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲩⲛⲟϭ ⲡⲉ **255** he will be/become great
ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲛⲁⲛⲟⲩ-ϥ **377** he will be/become good
ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲉ-ⲩⲛ̄ⲧⲁ-ϥ **389** he will have/come to have
ϥ-ⲡⲏϩ ⲉ-ⲫⲕⲱⲧ 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-ϩⲓϫⲱ-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-ⲫⲥⲱⲙⲁ 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-ϣⲱⲡⲉ.ⲉϥ-ⲕⲱⲧ **427** he built, he started building, he got to building; rare
ⲁϥ-ϣⲱⲡⲉ ⲉϥ-ⲕⲏⲧ **427** it was built (describing a state) (*or* it came to be built)
ⲁϥ-ⲣ̄-ϩⲓϫⲱ-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-ϩⲓϫⲱ-ⲟⲩ, ⲛⲉϥ-ⲕⲏⲧ (chapter 14) he was building/built; he was over them; it was built (describing a state)
ⲛⲉ-ϣⲁϥ-ⲕⲱⲧ **337** he used to build
ⲛⲉ-ⲩⲛⲟϭ ⲡⲉ and other nominal sentences (chapter 13) he was great
ⲛⲉ-ⲛⲁⲛⲟⲩ-ϥ **376** he was good
ⲛⲉ-ⲩⲛ̄ⲧⲁ-ϥ (chapter 18) he had
ⲛⲉ-ⲩⲛ̄-ϩⲉⲛϣⲟⲟⲥ.ϩⲛ̄-ⲧⲉϫⲱⲣⲁ **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-ⲫⲱⲡⲉ it has not yet begun to happen (cf. Mark 13:7)

Future ⲛⲟⲩ ⲉ- '(is) going to' also occurs after ⲛ̄ⲧⲉⲣⲉ- 'when' (past), ⲉⲣϣⲁⲛ- 'if/since/when(ever)', and ϩⲙ̄-ⲡⲧⲣⲉ- 'while . . . ' (contemporaneous). E.g. ⲉϥϣⲁⲛ-ⲛⲟⲩ ⲉ-ⲫⲥⲁⲗⲡⲓⲍⲉ 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

ϣⲁϥ-ⲕⲱⲧ **337** he builds, he will build, he built

ϣⲁϥ-ϣⲱⲡⲉ ⲉϥ-ⲕⲱⲧ **337** he starts/will start/started building; rare (cf. ShBesa, Frag. 36 [Kuhn 122:10–13])

ϣⲁⲣⲉ- occurs in preterit conversion (ⲛⲉ-ϣⲁϥ-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 ϥ-ⲛⲁ-ⲧⲁⲙⲱ-ⲧⲛ̄ ⲉ-ⲛ-ⲉⲧ⁰-ⲛⲁ-ϣⲱⲡⲉ John 16:13 "He will declare to you the things that *are to come*"; ϩⲙ-ⲡ̄ϣⲓ ⲉⲧⲉⲧⲛⲁ-ϣⲓ ⲙ̄ⲙⲟ-ϥ ⲥⲉ-ⲛⲁ-ϣⲓ ⲛⲏ-ⲧⲛ̄ Mark 4:24 "With whatever measure *you measure out* (general potentiality), you will be measured"

ii. simultaneous time/general truth ⲡ-ⲉⲧϥ̄-ϫⲱ ⲙ̄ⲙⲟ-ϥ ϥ-ⲛⲁ-ϣⲱⲡⲉ ⲛⲁ-ϥ Mark 11:23 "What *he says* will come to pass for him"

iii. previous time ⲛ̄ⲁϣ ⲛ̄-ϩⲉ ⲥⲉ-ⲛⲁ-ϫⲡⲉ-ⲡⲣⲱⲙⲉ ⲛ̄ⲕⲉⲥⲟⲡ ⲉ-ⲁϥ-ⲣ̄-⁰ϩⲗⲗⲟ 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-ⲉⲧ⁰-ⲛⲁ-ϩⲱⲧⲃ ⲇⲉ ϥ-ⲟ ⲛ̄-ⲉⲛⲟ-ϫⲟⲥ ⲉ-ⲧⲉⲕⲣⲓⲥⲓⲥ Matt 5:21 "Who*ever kills* is liable to judgement"

ii. simultaneous time/general truth ⲡ-ⲉⲧ⁰-ϣⲱⲡ ⲙ̄ⲙⲱ-ⲧⲛ̄ ⲉⲣⲟ-ϥ ⲉϥ-ϣⲱⲡ ⲙ̄ⲙⲟ-ⲓ ⲉⲣⲟ-ϥ Matt 10:40 "The one who *receives* you (In receiving you one) receives me"

iii. previous time ⲟⲩ ⲧⲉ ⲧⲁϊⲥⲟⲫⲓⲁ ⲛ̄ⲧ-ⲁⲩ-ⲧⲁⲁ-ⲥ ⲙ̄-ⲡⲁϊ 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 ⲓ̈ⲁⲕⲱⲃ ⲉϥ-ⲛⲁ-ⲙⲟⲩ ⲁϥ-ⲥⲙⲟⲩ ⲉ-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄-ⲛ̄ϣⲏⲣⲉ ⲛ̄-ⲓ̈ⲱⲥⲏⲫ Heb 11:21 "Jacob, when he *was about to die*, blessed each of the sons of Joseph"

ii. simultaneous time/general truth ⲉϥ-ⲥⲟⲟⲩⲛ ⲛ̄ϭⲓ-ⲓ̄ⲥ̄ ϫⲉ ⲁ-ⲧⲉϥⲟⲩⲛⲟⲩ ⲉ͂ⲓ . . . ⲁϥ-ⲙⲉⲣⲓⲧ-ⲟⲩ ϣⲁⲃⲟⲗ John 13:1 "When Jesus *knew* that his hour had come . . . he loved them to the end"; ⲡⲉϥⲉⲓⲱⲧ ⲇⲉ ⲛⲙ̄-ⲧⲉϥⲙⲁⲁⲩ ⲛⲉⲩ-ⲣ̄-ⲱϣⲡⲏⲣⲉ ⲉϫⲛ̄-ⲛ-ⲉⲧⲟⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲧⲃⲏⲏⲧ-ϥ 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 ⲁϥ-ⲉⲓ ⲉϥ-ⲛⲁ-ϩⲟⲧⲃ-ⲉϥ ⲉϥ-ⲙⲉⲉⲩⲉ ϫⲉ-ⲁ-ⲛ-ⲉⲧ⁰-ⲙⲏⲣ ⲡⲱⲧ ⲉⲃⲟⲗ Acts 16:27 "He was about to kill himself, *supposing* that the prisoners had escaped"

ii. previous time ϩⲟⲉⲓⲛⲉ ⲛ̄-ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲁⲩ-ⲱⲣⲕ̄ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ . . . ⲛ-ⲉⲛⲧ-ⲁⲩ-ⲥⲙⲓⲛⲉ ⲇⲉ ⲙ̄-ⲡⲉⲓ̈ⲁⲛⲁϣ 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 ϩⲁⲣ ⲛⲉ-ⲁϥ-ⲥⲉϩⲧ-ϥ̄ ⲉⲣⲉ-ⲟⲩⲙⲏⲏϣⲉ ϩⲙ̄-ⲡⲙⲁ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ John 5:13 "For Jesus had withdrawn, as there *was* a crowd in that place"

ii. previous time ⲛⲉ-ⲁ-ⲡⲕⲁⲕⲉ ⲇⲉ ϣⲱⲡⲉ ⲉ-ⲙⲡⲉ-ⲓ̄ⲥ̄ ⲉ͂ⲓ ϣⲁⲣⲟ-ⲟⲩ John 6:17 "It had gotten dark, without Jesus *having come* to them"

(f) Relative time subordinate to a command, a tenseless nexus (ϣⲁⲣⲉ-, ⲛ̄ⲧⲉ-), or a verbal noun (infinitive, ⲧⲣⲉ-)

i. anticipated time/general potentiality ⲉⲧⲉⲧⲛ-ⲛⲁ-ⲉⲓ ⲉⲃⲟⲗ ϩⲙ-ⲡⲙⲁ ⲉⲧ⁰-ⲙⲙⲁⲩ ⲛⲟⲩϩⲉ ⲉⲃⲟⲗ ⲙ-ⲡϣⲟⲉⲓϣ ⲉⲧ⁰-ϩⲁⲣⲟ-ⲟⲩ ⲛ-ⲛⲉⲧⲛⲟⲩⲉⲣⲏⲧⲉ Mark 6:11 "When you *are going to leave* (When*ever* you *leave*) that place, shake off the dust that is on your feet"

ii. simultaneous time ⲛⲧⲟϥ ⲇⲉ ⲉϥ-ⲙⲉⲉⲩⲉ ⲉ-ⲡⲉⲭ̄ⲥ̄ ϩⲙ-ⲡⲉϥϩⲏⲧ ⲙⲛ̄-ⲡⲉⲓⲱⲣϩ̄ ⲛ̄-ⲛⲟⲏⲣⲟⲛ ⲛ̄-ⲧⲉϥⲯⲩⲭⲏ ϣⲁϥ-ⲱϣⲙ̄ ⲛ̄-ⲛⲉϫⲏⲃⲏ̄ ⲙ-ⲡ-ⲉⲧ⁰-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-ⲡϯⲙⲉ ⲉⲧⲫ-ⲟ ⲛ̄-ϫⲁϊⲉ 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 ⲛ̄ⲟⲓ-ⲓ̅ⲥ̅ ϫⲉ-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 ⲛ̅ⲧⲉⲣⲉ-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲟⲩⲉⲓⲛⲉ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ[1] ⲁⲩⲱ ⲙⲁⲣⲓⲁ ⲧⲁ-ⲓ̈ⲁⲕⲱⲃⲟⲥ[2] ⲙ̅ⲛ̅-ⲥⲁⲗⲱⲙⲏ[3] ⲁⲩ-ϣⲉⲡ-ϩⲉⲛ-ϩⲏⲛⲉ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉ-ⲉ̂ⲓ ⲛ̅ⲥⲉ-ⲧⲁϩⲥ-ⲕ̅. (2) ⲁⲩⲱ ϩⲧⲟⲟⲩⲉⲙⲁⲧⲉ[4] ⲙ̅ⲡⲟⲩⲁ ⲛ-ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ ⲁⲩ-ⲉ̂ⲓ ⲉϩⲣⲁⲓ̈ ⲉ-ⲡⲉⲙϩⲁⲟⲩ ⲉ-ⲁ-ⲡⲣⲏ ϣⲁ. (3) ⲁⲩⲱ ⲛⲉⲩ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ⲛ̅-ⲛⲉⲩⲉⲣⲏⲩ ϫⲉ-ⲛⲓⲙ ⲡⲉⲧ⸗-ⲛⲁ-ⲕⲓ-ⲡⲱⲛⲉ ⲉⲃⲟⲗ ϩⲓ-ⲣⲱ-ⲕ ⲙ̅-ⲡⲉⲙϩⲁⲟⲩ. (4) ⲛ̅ⲧⲉⲣⲟⲩ-ⲕⲓⲁⲧ-ⲟⲩ ⲇⲉ ⲉϩⲣⲁⲓ̈ ⲁⲩ-ⲛⲁⲩ ⲉ-ⲡⲱ-ⲛⲉ ⲉ-ⲁⲩ-ⲕⲓⲧ-ⲕ̅ ⲙ̅ⲙⲁⲩ. ⲛⲉ-ⲩⲛⲟⲃ ⲅⲁⲣ ⲡⲉ ⲉⲙⲁⲧⲉ. (5) ⲁⲩⲱ ⲛ̅ⲧⲉⲣⲟⲩ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲉⲙϩⲁⲟⲩ ⲁⲩ-ⲛⲁⲩ ⲉ-ⲩϩⲣ̅ϣⲓⲣⲉ ⲉϥ-ϩⲙⲟⲟⲥ ⲉϩⲣⲁⲓ̈ ⲛ̅ⲥⲁⲟⲩⲛⲁⲙ ⲙ̅ⲙⲟ-ϥ ⲉϥ-ϭⲟⲟⲗⲉ ⲛ̅-ⲟⲩⲥⲧⲟⲗⲏ ⲛ̅-ⲟⲩⲱⲃ̅ϣ̅. ⲁⲩⲱ ⲁ-ⲑⲟⲧⲉ ϫⲓⲧ-ⲟⲩ. (6) ⲛ̅ⲧⲟϥ ⲇⲉ ⲁϥ-ϣⲁϫⲉ ⲛ̅ⲙ̅ⲙⲁ-ⲩ ϫⲉ-ⲙ̅ⲡⲣ̅-ⲣ̅-ⲫϩⲟⲧⲉ. ⲉⲧⲉⲧⲛ̅-ⲕⲱⲧⲉ ⲛ̅ⲥⲁ-ⲓ̅ⲥ̅[5] ⲡⲛⲁϫⲁⲣⲏⲛⲟⲥ ⲡ-ⲉⲛⲧ-ⲁⲩ-ⲥⲧⲟⲩ[6] ⲙ̅ⲙⲟ-ϥ. ⲁϥ-ⲧⲱⲟⲩⲛ-ⲕ̅. ⲛ-ϥ̅-ϩⲙ̅-ⲡⲉⲓ̈-ⲙⲁ ⲁⲛ. ⲁⲛⲁⲩ ⲉ-ⲡⲙⲁ ⲛ̅ⲧ-ⲁⲩ-ⲕⲁⲁ-ϥ ⲛ̅ϩⲏⲧ-ϥ̅. (7) ⲁⲗⲗⲁ ⲃⲱⲕ ⲛ̅ⲧⲉⲧⲛ̅-ϫⲟⲟ-ⲥ ⲛ̅-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲙ̅ⲛ̅-ⲡⲕⲉⲡⲉⲧⲣⲟⲥ[7] ϫⲉ-ϥ-ⲛⲁ-ⲣ̅-ⲫⲟⲣⲡ̅ ⲉⲣⲱ-ⲧⲛ̅ ⲉ-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ.[8] ⲉⲧⲉⲧⲛ̅-ⲛⲁ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ⲙ̅ⲡⲙⲁ ⲉⲧ⸗-ⲙ̅ⲙⲁⲩ ⲕⲁⲧⲁ-ⲑⲉ ⲛ̅ⲧ-ⲁϥ-ϫⲟⲟ-ⲥ ⲛⲏ-ⲧⲛ̅. (8) ⲁⲩⲱ ⲛ̅ⲧⲉⲣⲟⲩ-ⲉ̂ⲓ ⲉⲃⲟⲗ ϩⲙ̅-ⲡⲉⲙϩⲁⲟⲩ ⲁⲩ-ⲡⲱⲧ. ⲛⲉⲣⲉ-ⲟⲩϩⲟⲧⲉ ⲅⲁⲣ ⲛ̅ⲙⲙⲁ-ⲩ. ⲁⲩⲱ ⲛⲉⲩ-ⲣ̅-ⲫⲡⲏⲣⲉ. ⲙ̅ⲡⲟⲩ-ϫⲉ-ⲗⲁⲁⲩ ⲇⲉ ⲛ̅-ϣⲁϫⲉ ⲉ-ⲗⲁⲁⲩ. ⲛⲉⲩ-ⲣ̅-ⲫϩⲟⲧⲉ ⲅⲁⲣ.

APOPHPATR 160, ed. Chaîne 36:1–13: ⲛⲉ-ⲩⲛ̅-ⲥⲟⲛ ⲥⲛⲁⲩ ϩⲛ̅-ⲛ̅ⲣⲓ.[9] ⲛⲉ-ⲟⲩⲛ̅-ⲟⲩⲁ ⲇⲉ ⲛ̅ϩⲏⲧ-ⲟⲩ ⲛ̅-ⲫϩⲗ̅ⲗⲟ. ⲁⲩⲱ ⲁϥ-ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅-ⲡϣⲏⲣⲉ ϣⲏⲙ ϫⲉ-ⲙⲁⲣⲉⲛ-ⲟⲩⲱϩ[10] ⲙⲛ̅-ⲛⲉⲛⲉⲣⲏⲩ. ⲛⲧⲟϥ ⲇⲉ ⲡⲉϫⲁ-ϥ ϫⲉ-ⲁⲛⲟⲕ-ⲟⲩⲣⲉϥ-ⲣ̅-ⲫⲟⲃⲉ. ⲁⲩⲱ ⲙⲛ̅-ϣ̅ϣ̅ⲃⲟⲙ ⲙ̅ⲙⲟ-ⲓ ⲉ-ⲫⲟⲩⲱϩ ⲛⲙ̅ⲙⲁ-ⲕ ⲁⲡⲁ. ⲡϩⲗ̅ⲗⲟ ⲇⲉ ⲁϥ-ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟ-ϥ ϫⲉ-ⲥⲉ. ⲟⲩⲛ̅-ⲫⲃⲟⲙ ⲙ̅ⲙⲟ-ⲕ. ⲡϩⲗ̅ⲗⲟ ⲇⲉ ⲛⲉ-ⲟⲩⲕⲁⲑⲁⲣⲟⲥ ⲡⲉ ⲛ-ϥ̅-ⲟⲩⲱϣ ⲁⲛ[11] ⲉ-ⲫⲥⲱⲧⲙ̅ ϫⲉ-ⲟⲩⲛ̅-ⲫⲙⲟⲛⲁϫⲟⲥ ⲉⲣⲉ-ⲫⲙⲉⲉⲩⲉ ⲣⲱ ⲙ̅-ⲫⲡⲟⲣⲛⲓⲁ ⲛ̅ϩⲏⲧ-ϥ̅. ⲡⲉϫⲁ-ϥ ⲛ̅ⲃⲓ-ⲡⲥⲟⲛ ϫⲉ-ⲕⲁⲁ-ⲛ ⲛ̅-ⲟⲩϩⲉⲃⲁⲱⲙⲁⲥ ⲁⲩⲱ ⲟⲛ ⲛ̅ⲧⲛ̅-ϣⲁϫⲉ. ⲁϥ-ⲉⲓ ⲇⲉ ⲛ̅ⲃⲓ-ⲡϩⲗ̅ⲗⲟ. ⲁⲩⲱ ⲉϥ-ⲟⲩⲱϣ ⲉ-ⲫⲁⲕⲓⲙⲁϩⲉ ⲙ̅ⲙⲟ-ϥ ⲛ̅ⲃⲓ-ⲡⲥⲟⲛ ⲡⲉϫⲁ-ϥ ⲛⲁ-ϥ ϫⲉ-ⲁⲓ-ϩⲉ ⲉ-ⲩⲛⲟⲃ ⲙ̅-ⲡⲓⲣⲁⲥⲙⲟⲥ ϩⲛ̅-ⲧⲉⲓϩⲃⲁⲱⲙⲁⲥ ⲡⲁⲉⲓⲱⲧ. ⲁⲓ-ⲃⲱⲕ ⲅⲁⲣ ⲉ-ⲩⲇⲓⲁⲕⲟⲛⲓⲁ

[1]Mary Magdalene [2]James [3]Salome [4]ϩⲧⲟⲟⲩⲉⲙⲁⲧⲉ = ϩⲧⲟⲟⲩⲉ ⲉⲙⲁⲧⲉ [5]ⲓ̅ⲥ̅ = ⲓⲏⲥⲟⲩⲥ Jesus [6]ⲥⲧⲟⲩ = ⲥⲧⲁⲩⲣⲟⲩ [7]Peter [8]The Galilee [9]ⲛ̅ⲣⲓ = Cellia, monastic settlement in the Egyptian Delta [10]I.e. ⲙⲁⲣⲛ̅-ⲟⲩⲱϩ [11]ⲛ-ϥ̅-ⲟⲩⲱϣ ⲁⲛ = ⲉ-ⲛ-ϥ̅-ⲟⲩⲱϣ ⲁⲛ

ϣⲁ-ⲛϯⲙⲉ ⲁⲓ-ϩⲉ ⲙ̀ⲛ̀-ⲟⲩⲥϩⲓⲙⲉ. ⲡⲉϫⲁ-ϥ ⲛ̀ⲃⲓ-ⲡϩⲗ̀ⲗⲟ ϫⲉ-ⲟⲩⲛ̀-ⲙⲉⲧⲁ-ⲛⲟⲓⲁ ϣⲟⲟⲡ. ⲡⲉϫⲁ-ϥ ⲛ̀ⲃⲓ-ⲡⲥⲟⲛ ϫⲉ-ⲥⲉ. ⲡⲉϫⲁ-ϥ ⲛ̀ⲃⲓ-ⲡϩⲗ̀ⲗⲟ ϫⲉ-ⲁⲛⲟⲕ ϯ-ⲛⲁ-ⲧⲱⲟⲩⲛ ⲛ̀ⲙ̀ⲙⲁ-ⲕ ϩⲁ-ⲧⲡⲁϣⲉ ⲙ̀-ⲡⲛⲟⲃⲉ. ⲡⲉϫⲁ-ϥ ⲛ̀ⲃⲓ-ⲡⲥⲟⲛ ϫⲉ-ⲧⲛ̀-ⲛⲁ-ϣ-ⲃⲙ̀-ⲑⲃⲟⲙ ⲉ-ⲑⲟⲩⲱϩ ⲙ̀ⲛ̀-ⲛⲉⲩⲉⲣⲏⲩ. ⲁⲩⲱ ⲁⲩ-ⲃⲱ ⲙ̀ⲛ̀-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 ⲛ̀-ϩⲣⲟⲩⲑ[13] ϫⲉ-ⲉⲓⲥϩⲏⲛⲧⲉ ⲧⲟⲩϣⲃⲣ-ϣⲉⲗⲉⲉⲧ ⲁⲥ-ⲕⲧⲟ-ⲥ ⲉⲣⲁⲧ-ϥ ⲙ̀-ⲡⲉⲥⲗⲁⲟⲥ ⲁⲩⲱ ⲉⲣⲁⲧ-ⲟⲩ ⲛ̀-ⲛⲉⲥⲛⲟⲩⲧⲉ. ⲛⲧⲟ ϩⲱϣ-ⲧⲉ ⲧⲁϣⲉⲉⲣⲉ ⲕⲧⲟ-ⲑ ⲉⲣⲁⲧ-ⲥ ⲛ̀-ⲧⲟⲩϣⲃⲉⲉⲣⲉ. (16) ϩⲣⲟⲩⲑ ⲇⲉ ⲡⲉϫⲁ-ⲥ ⲛⲁ-ⲥ ϫⲉ-ⲛⲛⲉ-ⲛ̣ⲁⲓ̈ ⲧⲁϩⲟ-ⲓ̈ ⲉ-ⲑⲧⲣⲁ-ⲕⲁⲁ-ⲧⲉ ⲛⲥⲱ-ⲓ̈ ⲧⲁ-ⲃⲱⲕ ⲧⲁ-ⲗⲟ ϩⲁⲣⲟ-ⲑ. ϫⲉ-ⲛⲧⲟ ⲡⲙⲁ ⲉⲧⲉⲣⲁ-ⲃⲱⲕ ⲉⲣⲟ-ϥ ϯ-ⲛⲏⲩ ⲛⲙⲙⲉ-ⲑ. ⲁⲩⲱ ⲡⲙⲁ ⲉⲧⲉⲣⲁ-ⲃⲱ ⲛϩⲏⲧ-ϥ ϯ-ⲛⲁ-ⲃⲱ ϩⲱ-ⲑ ⲛϩⲏⲧ-ϥ ⲛⲙⲙⲉ-ⲑ. ⲡⲟⲩⲗⲁⲟⲥ ⲡⲉ ⲡⲗ̀ⲁⲟⲥ ⲁⲩⲱ ⲡⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲁⲛⲟⲩⲧⲉ. (17) ⲁⲩⲱ ⲡⲙⲁ ⲉⲧⲉⲣⲁ-ⲙⲟⲩ ⲛϩⲏⲧ-ϥ ⲉⲓ-ⲛⲁ-ⲙⲟⲩ ϩⲱ-ⲑ ⲛϩⲏⲧ-ϥ ⲛⲥⲉ-ⲧⲟⲙⲥ-ⲧ ⲙⲡⲙⲁ ⲉⲧⲑ-ⲙⲙⲁⲩ. ⲛⲁⲓ̈ ⲉⲣⲉ-ⲡϫⲟⲓⲥ ⲁⲁ-ⲩ ⲛⲁ-ⲓ̈. ⲁⲩⲱ ⲛⲁⲓ̈ ⲉϥⲉ-ⲟⲩⲁϩ-ⲟⲩ ⲉϫⲱ-ⲓ̈. ϫⲉ-ⲡⲙⲟⲩ ⲡⲉⲧⲑ-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-ⲓ̈ ⲉⲣⲟ-ⲟⲩ. (22) ⲟⲩⲛ̀-ⲟⲩⲡⲛⲉⲩⲙⲁ ⲅⲁⲣ ⲛ̀ϩⲏⲧ-ⲥ̄ ⲉϥ-ⲟⲩⲁⲁⲃ ⲛ̀-ⲣⲉϥ-ⲛⲟⲓ̈ ⲛ̀-ⲟⲩⲥⲙⲟⲧ ⲛ̀-ⲟⲩⲱⲧ ⲛ̀-ⲁⲧⲉⲥⲙⲟⲧ[14] ⲉϥ-ⲁⲥⲱⲟⲩ ⲣ̀-ⲣⲉϥ-ⲣ̀-ⲑϩⲱⲃ ⲉϥ-ⲃⲙ̀-ⲑⲃⲟⲙ ⲉϥ-ⲟ ⲛ̀-ⲑⲁⲧ-ⲧⲱⲗⲙ̀ ⲛ̀-ⲥⲁⲃⲉ ⲛ̀-ⲁⲧ-ⲑⲛⲟⲃⲉ ⲙ̀-ⲙⲁⲓ̈-ⲑⲁⲅⲁⲑⲟⲛ ⲉϥ-ⲧⲟⲣϩ̀ ⲉ-ⲙⲉⲩ-ϣ-ⲁ[ⲙ]ⲁϩⲧⲉ ⲙ̀ⲙⲟ-ϥ ⲣ̀-ⲣⲉϥ-ⲣ̀-ⲑⲡⲉⲧ-ⲛⲁⲛⲟ[ⲩ-ϥ] (23) ⲙ̀-ⲙⲁⲓ̈-ⲑⲣⲱⲙⲉ ⲉϥ-ⲧⲁϫⲣⲏⲩ ⲉϥ-ⲟⲣ[ⲭ̄ ⲉ]ϥ-ⲟ ⲛ̀-ⲁⲧ-ⲑⲣⲟⲟⲩϣ ⲉϥ-ⲃⲙ̀-ⲑⲃⲟⲙ ⲉ-ϩⲱⲃ ⲛⲓⲙ ⲉϥ-ⲃⲱϣϯ̄ ⲉϫⲙ̀-ⲡⲧⲏⲣ-ϥ̄ ⲉϥ-ϫⲱⲧⲉ ϩⲓⲧⲛ̀-ⲛⲉⲡⲛⲉⲩⲙⲁ ⲧⲏⲣ-ⲟⲩ ⲉⲧⲑ-ⲟⲩⲁⲁⲃ ⲣ̀-ⲣⲉϥ-ⲛⲟⲓ̈ ⲉⲧⲑ-ϣⲟⲟⲙⲉ. (24) ⲧⲥⲟⲫⲓⲁ ⲅⲁⲣ ⲕⲓⲙ ⲉϩⲟⲩ(ⲛ) ⲉ-ⲛ-ⲉⲧⲑ-ⲕⲓⲙ ⲧⲏⲣ-ⲟⲩ. ⲥ-ϫⲱⲧⲉ. ⲁⲩⲱ ⲥ-ⲛⲏⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙ̀-ⲡⲧⲏⲣ-ϥ̄ ⲉⲧⲃⲉ-ⲡⲉⲥⲧⲃ̄ⲃⲟ. (25) ⲉⲥ-ⲛⲏⲩ ⲅⲁⲣ ⲉⲃⲟⲗ ϩⲓⲧⲛ̀-ⲧⲃⲟⲙ ⲙ̀-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲙ̀-ⲡⲉⲟⲟⲩ ⲉⲧⲑ-ⲟⲩⲁⲁⲃ ⲛ̀ⲧⲉ-ⲡ̀ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ. ⲉⲧⲃⲉ-ⲡⲁⲓ̈ ⲙⲉⲣⲉ-ⲗⲁⲁⲩ ⲉϥ-ϫⲁϩⲙ̀ ⲧⲱⲙⲛ̀ⲧ ⲉⲣⲟ-ⲥ. (26) ⲟⲩⲉⲓⲛⲉ ⲅⲁⲣ ⲧⲉ ⲛ̀ⲧⲉ-ⲡⲟⲩⲟⲉⲓⲛ ⲛ̀-ϣⲁ-ⲉⲛⲉϩ ⲁⲩⲱ ⲟⲩⲉⲓⲁⲗ ⲉⲥ-ⲟⲩⲁⲁⲃ ⲛ̀ⲧⲉ-ⲧⲉⲛⲉⲣⲅⲓⲁ ⲙ̀-ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲑⲓⲕⲱⲛ ⲛ̀-ⲧⲉϥⲙⲛ̀ⲧ-ⲁⲅⲁⲑⲟⲥ (27) ⲉ-ⲟⲩⲉⲓ ⲇⲉ ⲧⲉ ⲉⲥ-ⲃⲙ̀-ⲑⲃⲟⲙ ⲉ-ϩⲱⲃ ⲛⲓⲙ ⲁⲩⲱ ⲉⲥ-ⲃⲉⲉⲧ ϩⲁⲣⲓϩⲁⲣⲟ-ⲥ ⲉⲥ-ⲉⲓⲣⲉ ⲙ̀-ⲡⲧⲏⲣ-ϥ̄ ⲙ̀-ⲑⲃ̄ⲣⲣⲉ. ⲁⲩⲱ ⲕⲁⲧⲁ-ⲑⲅⲉⲛⲉⲁ ⲥ-ⲃⲏⲕ ⲉϩⲟⲩⲛ ⲉ-ⲛⲉⲯⲩⲭⲏ ⲛ̀-ⲛ-ⲉⲧⲑ-ⲟⲩⲁⲁⲃ.

[12]Naomi [13]Ruth [14]I.e. ⲛ̀-ⲁⲧ-ⲥⲙⲟⲧ

CANI 1:2–5 (1–4), ed. Maspero: (2) ⲛⲁⲛⲟⲩ-ⲛⲟⲩⲉⲕⲓⲃⲉ ⲛ̄ϩⲟⲩⲉ̄-ⲡⲏⲣⲡ̄. (3) ⲁⲩⲱ ⲡⲉⲥⲧⲟⲓ ⲛ̄-ⲛⲉⲕⲥⲟⲃⲛ̄ ⲉ̄ϥ-ϣⲱϣ ⲛ̄ϩⲟⲩⲟ ⲉ̄-ⲛϩⲏⲛⲉ ⲧⲏⲣ-ⲟⲩ. ⲡⲉⲕⲣⲁⲛ ⲟⲩⲥⲟⲃⲛ̄ ⲡⲉ. ⲁⲩ-ⲥⲙⲟⲩ ⲉ̄ⲣⲟ-ϥ. ⲁⲩⲱ ϥ̄-ⲡⲏⲛ ⲉ̄ⲃⲟⲗ. ⲉⲧⲃⲉ-ⲡⲁⲓ̈ ⲁ-ⲛϣⲏⲣⲉ ϣⲏⲙ ⲙⲉⲣⲓⲧ-ⲕ̄. (4) ⲁⲩ-ⲥⲟ̄ⲕ̄-ⲕ̄ ⲛⲁ-ⲩ ⲉⲡⲁϩⲟⲩ. ⲛ̄-ⲛⲁ-ⲡⲱⲧ[15] ⲉ-ⲟⲩⲁϩ-ⲛ̄ ⲛ̄ⲥⲁ-ⲡⲉⲥⲧⲟⲓ ⲙ̄-ⲡⲉⲕⲥⲟⲃⲛ̄. ⲁ-ⲡⲣ̄ⲣⲟ ϫⲓⲧ-ⲟ ⲉ̄ϩⲟⲩⲛ ⲉ̄-ⲡⲉϥⲧⲁⲙⲓⲟⲛ. ⲧⲛ̄-ⲛⲁ-ⲧⲉⲗⲏⲗ ⲛ̄ⲧⲛ̄-ⲉⲩⲫⲣⲁⲛⲉ ⲛ̄ϩⲏⲧ-ϥ̄. ⲧⲛ-ⲛⲁ-ⲙⲉⲣⲉ-ⲛⲟⲩⲉⲕⲓⲃⲉ ⲛ̄ϩⲟⲩⲟ ⲉ̄-ⲡⲏⲣⲡ̄. ϫⲉ-ⲁ-ⲛ-ⲉⲧⲟ-ⲥⲟⲩⲧⲱⲛ ⲙⲉⲣⲓⲧ-ⲉ. (5) ⲁⲛⲟⲕ ⲁⲛ̄ⲅ̄-ⲟⲩⲕⲁⲙⲏ. ⲁⲗⲗⲁ ⲉ̄-ⲛⲉⲥⲱ-ⲓ̈ ⲛ̄ϩⲟⲩⲟ ⲉ-ⲛϣⲉⲉⲣⲉ ⲙ̄-ⲡⲓ̄ⲏⲗ[16] ⲛⲑⲉ ⲛ̄-ⲛⲉⲥⲕⲏⲛⲏ ⲛ̄-ⲕⲉⲇⲁⲣ[17] ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ-ⲧⲧⲉⲣⲥⲓⲥ ⲛ̄-ⲥⲟⲗⲟⲙⲱⲛ.[18]

PS 22(23), ed. Budge: (1) ⲡϫⲟⲉⲓⲥ ⲡⲉⲧⲟ-ⲙⲟⲟⲛⲉ ⲙ̄ⲙⲟ-ⲓ̈. ⲛ-ϥ-ⲛⲁ-ⲧⲣⲁ-ϣⲱⲱⲧ ⲁⲛ ⲛ̄-ⲗⲁⲁⲩ. (2) ⲁϥ-ⲧⲣⲁ-ⲟⲩⲱϩ ϩⲛ̄-ⲟⲩⲙⲁ ⲛ̄-ⲟⲩⲟⲧⲟⲩⲉⲧ. ⲁϥ-ⲥⲁⲛⲟⲩϣ-ⲧ̄ ϩⲓ-ϫⲛ̄-ⲟⲩⲙⲟⲟⲩ ⲛ̄-ⲙ̄ⲧⲟⲛ. (3) ⲁϥ-ⲕⲧⲉ-ⲧⲁⲯⲩⲭⲏ. ⲁϥ-ϫⲓ-ⲟⲙⲟⲉⲓⲧ ϩⲏⲧ-ⲟ ϩⲓ-ⲛⲉϩⲓⲟⲟⲩⲉ ⲛ̄-ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧⲃⲉ-ⲡⲉϥⲣⲁⲛ. (4) ⲕⲁⲛ ⲉⲓ̈ϣⲁⲛ-ⲙⲟⲟⲩϣⲉ[19] ⲛⲧⲙⲏⲧⲉ ⲛ̄-ⲑⲁⲓ̈ⲃⲉⲥ ⲙ̄-ⲡⲙⲟⲩ ⲛ̄-ϯ-ⲛⲁ-ⲣ̄-ⲟϩⲟⲧⲉ ⲁⲛ ϩⲏⲧ-ⲟⲩ ⲛ̄-ⲙ̄ⲡⲉⲑⲟⲟⲩ. ϫⲉ-ⲛ̄ⲧⲟⲕ̄ ⲕ-ϣⲟⲟⲡ ⲛⲙ̄ⲙⲁ-ⲓ̈. ⲡⲉⲕϣⲗⲉϩ ⲙⲛ̄-ⲡⲉⲕⲃⲉⲣⲱⲃ ⲛ̄ⲧⲟⲟⲩ ⲛⲉ-ⲛⲧ-ⲁⲩ-ⲥⲉⲡⲥⲱⲡ-ⲧ̄. (5) ⲁⲕ-ⲥⲟϥⲧⲉ[20] ⲛ̄-ⲟⲩⲧⲣⲁⲡⲉϫⲁ ⲙ̄ⲡⲁⲙ̄ⲧⲟ ⲉⲃⲟⲗ ⲙ̄ⲡϩⲟⲧ ⲉⲃⲟⲗ ⲛ̄-ⲛ-ⲉⲧ-ⲑⲗⲓⲃⲉ ⲙⲙⲟ-ⲓ̈. ⲁⲕ-ⲧⲉϩⲥ̄-ⲧⲁⲁⲡⲉ ⲛ̄-ⲟⲩⲛⲉϩ. ⲁⲩⲱ ⲡⲉⲕϫⲱ̂ ⲉϥ-ⲧⲁϩⲉ ⲛ̄ⲑⲉ ⲙ̄-ⲡ-ⲉⲧ-ⲁⲙⲁϩⲧⲉ. (6) ⲡⲉⲕⲛⲁ̄ ⲛⲁ-ⲡⲱⲧ ⲛ̄ⲥⲱ-ⲓ̈ ⲛ̄-ⲛⲉϩⲟⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲙ̄-ⲡⲁⲱⲛϩ̄. ⲉⲧⲃⲉ-ϫⲉ-ⲁⲓ̈-ⲟⲩⲱϩ̄ ϩⲙ̄-ⲡⲏⲓ̈ 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 ⲡ̄ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲙⲓⲟ̄ ⲛ̄-ⲧ̄ⲡⲉ ⲙⲛ̄-ⲡⲕⲁϩ ⲛ-ⲉⲧⲛ̄-ⲛⲁⲩ ⲉ̄ⲣⲟ-ⲟⲩ ⲙⲛ̄-ⲛ-ⲉⲧ[22]-ⲛ̄-ⲧⲛ̄-ⲛⲁⲩ ⲉ̄ⲣⲟ-ⲟⲩ ⲁⲛ ⲙⲛ̄-ⲟⲩϫⲟⲉⲓⲥ ⲛ-ⲟⲩⲱⲧ ⲓⲥ̄ ⲡⲉⲭⲥ̄[23] ⲡ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄-ϣⲏⲣⲉ ⲛ̄ⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲉϫⲡⲟ ⲉ̄ⲃⲟⲗ ϩⲙ̄-ⲡⲓⲱⲧ ϩⲁⲑⲏ ⲛ̄-ⲛⲉⲱⲛ ⲧⲏⲣ-ⲟⲩ ⲡⲟⲩⲟ̄ⲉⲓⲛ ⲉ̄ⲃⲟⲗ ϩⲙ̄-ⲡⲟⲩⲟ̄ⲉⲓⲛ ⲡ̄ⲛⲟⲩⲧⲉ ⲙ̄-ⲙⲉ ⲉ̄ⲃⲟⲗ ϩⲙ̄-ⲡ̄ⲛⲟⲩⲧⲉ ⲙ̄-ⲙⲉ. ⲟⲩϫⲡⲟ ⲡⲉ. ⲛ-ⲟⲩⲧⲁⲙⲓⲟ̄ ⲁⲛ ⲡⲉ. ⲟⲩϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲡⲉ ⲙⲛ̄-ⲡⲉϥⲓⲱⲧ ⲡ-ⲉⲛⲧ-ⲁ-ⲉⲛⲕⲁ[24] ⲛⲓⲙ ϣⲱⲡⲉ ⲉ̄ⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ϥ̄ ⲡⲁⲓ ⲉⲧⲃⲏⲏⲧ-ⲛ̄ ⲁⲛⲟⲛ ⲛⲉⲣⲱⲙⲉ[25] ⲁⲩⲱ̄ ⲉⲧⲃⲉ-ⲡⲉⲛⲟⲩϫⲁⲓ ⲁϥ-ⲉⲓ ⲉ̄ⲡⲉⲥⲏⲧ ⲉ̄ⲃⲟⲗ ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ̄ ⲁϥ-ϫⲓ-ⲟⲥⲁⲣⲝ̄ ϩⲛ̄-ⲟⲩⲡⲛⲁ[26] ⲉϥ-ⲟⲩⲁⲁⲃ ϩⲙ̄-ⲙⲁⲣⲓⲁ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲁϥ-ⲣ̄-ⲟⲣⲱⲙⲉ. ⲁⲩ-ⲥ̀ⲟⲩ[27] ⲙⲙⲟ-ϥ ϩⲁⲣⲟ-ⲛ ϩⲓ-ⲡⲟⲛⲧⲓⲟⲥ ⲡⲓⲗⲁⲧⲟⲥ.[28] ⲁϥ-ϣⲡ̄-ⲟϩⲓⲥⲉ ⲁϥ-ⲙⲟⲩ ⲁⲩ-ⲕⲁⲁ-ϥ ϩⲛ̄-ⲟⲩⲧⲁⲫⲟⲥ. ⲁⲩⲱ̄ ⲁϥ-ⲧⲱⲟⲩⲛ̄ ⲉ̄ⲃⲟⲗ ϩⲛ̄-ⲛ-ⲉⲧ-ⲙⲟⲟⲩⲧ̄ ⲙ̄ⲡⲉϥⲙⲉϩ-ϣⲟⲙⲛ̄ⲧ̄ ⲛ̄-ϩⲟⲟⲩ ⲕⲁⲧⲁ-ⲛⲉⲅⲣⲁⲫⲏ. ⲁϥ-ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉ̄-

[15]ⲛ̄-ⲛⲁ-ⲡⲱⲧ = ⲉⲛ-ⲛⲁ-ⲡⲱⲧ [16]I.e. ⲡⲓⲥⲣⲁⲏⲗ Israel [17]Kedar [18]Solomon [19]ⲙⲟⲟⲩϣⲉ = ⲙⲟⲟϣⲉ [20]ⲥⲟϥⲧⲉ = 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 = ⲛ̄ⲕⲁ [25]ⲛⲉⲣⲱⲙⲉ = ⲛ̄ⲣⲱⲙⲉ [26]I.e. ⲟⲩⲡⲛⲉⲩⲙⲁ [27]I.e. ⲥⲧⲁⲩⲣⲟⲩ [28]Pontius Pilate

ⲛⲙⲡⲛⲩⲉ.[29] ⲁϥ-ϩⲙⲟⲟⲥ ⲛ̅ⲥⲁⲟⲩⲛⲁⲙ ⲙ̅-ⲡⲉϥⲉⲓⲱⲧ ϩⲛ̅-ⲛ-ⲉⲧϕ̅-ϫⲟⲥⲉ. ϥ̅-ⲛⲏⲩ ⲟⲛ ϩⲙ̅-ⲡⲉϥⲉ̅ⲟⲟⲩ ⲉ-ϕ̅ⲕⲣⲓⲛⲉ ⲛ̅-ⲛ-ⲉⲧϕ̅-ⲟⲛϩ̅ ⲙⲛ̅-ⲛ-ⲉⲧϕ̅-ⲙⲟⲟⲩⲧ̅. ⲁⲩⲱ̅ ⲙⲛ̅-ϕ̅ϩⲁⲉ̅ ⲛⲁ-ϣⲱⲡⲉ ϩⲛ̅-ⲧⲉϥⲙⲛ̅ⲧ-ⲉⲣⲟ. ⲧⲉⲛ-ⲡⲓⲥⲧⲉⲩⲉ̅[30] ⲉ̅-ⲡⲉⲡⲛⲁ̅ ⲉ̅ⲧϕ̅-ⲟⲩⲁ̅ⲁⲃ ⲡⲟ̅ⲥ̅[31] ⲁⲩⲱ̅ ⲡ̅ⲣⲉϥ-ⲧⲁⲛϩⲟ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲉⲓ ⲉ̅ⲃⲟⲗ ϩⲓⲧⲙ̅-ⲡⲓⲱⲧ ⲡⲁⲓ ⲉ̅ⲧⲛ̅-ⲟⲩⲱϣⲧ̅ ⲛⲁ-ϥ ⲙⲛ̅-ⲡⲓⲱⲧ ⲙⲛ̅-ⲡ̅ϣⲏⲣⲉ ⲁⲩⲱ ⲉⲛ-ϯ-ϕ̅ⲉ̅ⲟ̅ⲟⲩ ⲛⲁ-ϥ ⲡ-ⲉⲛⲧ-ⲁϥ-ϣⲁϫⲉ ϩⲛ̅-ⲛⲉϥⲡ̅ⲣⲟⲫⲏⲧⲏⲥ ϩⲛ̅-ⲟⲩⲉⲓ ⲛ-ⲟⲩⲱⲧ ⲉⲥ-ⲟⲩⲁⲁⲃ ⲛ̅-ⲕⲁⲑⲟⲗⲓⲕⲏ ⲁⲩⲱ̅ ⲛ-ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲉⲕⲕ̅ⲗⲏⲥⲓⲁ. ⲧⲉⲛ-ϩⲟⲙⲟⲗⲟⲅⲉⲓ[32] ⲛ-ⲟⲩⲃⲁⲡⲧⲓⲥⲙⲁ ⲛ-ⲟⲩⲱⲧ ⲉ-ⲡⲕⲱ ⲉ̅ⲃⲟⲗ ⲛ̅-ⲛⲉⲛⲛⲟⲃⲉ. ⲁⲩⲱ̅ ⲧⲉⲛ-ⲡ̅ⲣⲟⲥⲁⲗⲟⲕⲁ[33] ⲉ-ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̅-ⲛ-ⲉⲧϕ̅-ⲙⲟⲟⲩⲧ̅ ⲙⲛ̅-ⲡⲱⲛϩ̅ ⲉⲧϕ̅-ⲛⲁ-ϣⲱⲡⲉ ϣⲁ-ⲉⲛⲉϩ. ϩⲁⲙⲏⲛ.

GNOMIC STATEMENTS

Prov 15:1-9, ed. Worrell: (1) ϣⲁ̣ⲣⲉ-ⲧⲟⲣ̣ⲏ ⲧⲁⲕⲟ ⲛ̅-ⲛ̅ⲕⲉⲥⲁⲃⲉ̣ⲉ̣ⲩ. ϣⲁⲣⲉ-ⲟⲩϣ[ⲁ]ϫⲉ ⲉ̣ϥ-ⲙ̅-ⲡⲉϥⲙⲁ ⲕⲧⲟ̣ ⲉⲃⲟⲗ ⲛ̅-ⲟ̣ⲩⲃⲱⲛⲧ̅. ϣⲁ̣ⲣⲉ-ⲟⲩϣⲁϫⲉ ⲛ̅-ⲣⲉϥ-ⲗⲩⲡⲓ ⲧⲟⲩⲛⲉⲥ-ϩⲉⲛⲟⲣⲅⲏ. (2) [ⲡ]ⲗ̣ⲁ̣ⲥ ⲇⲉ ⲛ̅-ⲛ̅ⲥⲁⲃⲉ ⲥⲟⲟⲩⲛ ⲛ̅-ⲛ-ⲉⲧϕ̅-ⲛ̣ⲁⲛⲟ-ⲟⲩ.[34] ⲧ̣ⲧⲁⲡⲣⲟ ⲇⲉ ⲛ̅-ⲛⲁⲑⲏⲧ ⲥ̣ⲟⲟⲩⲛ ⲛ̅-[ⲛ-]ⲉⲑ̣ⲟⲟⲩ. (3) ⲛ̅ⲃ̣ⲁ̣ⲗ ⲙ̅-ⲡⲛⲟⲩⲧ̣ⲉ̣ ϭⲱϣ̅ⲧ̅ ϩⲙ̅-ⲙⲁ ⲛⲓⲙ ⲉϫⲛ̅-ⲛ̅[35]-ⲛ-ⲉⲑⲟⲟⲩ ⲙⲛ̅-ⲛ-ⲉⲧϕ̅-ⲛⲁⲛⲟⲩ-ⲟⲩ. (4) ⲟⲩϣⲏⲛ ⲛ̅-ⲱⲛϩ̅ ⲡⲉ ⲡ̣ⲧⲁⲗϭⲟ ⲙ̅-ⲡⲗⲁⲥ. ⲡ-ⲉⲧϕ̅-ⲉⲓⲣⲉ ⲇⲉ ⲙⲙⲟ-ϥ ⲛⲁ-ⲥⲉⲓ ⲛ̅-ⲛⲉϥⲕⲁⲣⲡⲟⲥ. (5) ϣⲁⲣⲉ-ⲡⲁⲑⲏⲧ ⲕⲙ̅ϣ̅-ⲧⲉⲥⲃⲱ ⲙ̅-ⲡⲉϥⲉⲓⲱⲧ. ⲟⲩⲥⲁⲃⲉ ⲇⲉ ⲛ̅ϩⲟⲩⲟ ⲡⲉ ⲡ-ⲉⲧϕ̅-ϩⲁⲣⲉϩ ⲉ-ⲛⲉϫⲡⲓⲟ. ⲟⲩⲛ-ⲟⲩⲛⲟⲃ ⲛ-ⲃⲟⲙ ϩⲛ̅-ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧϕ̅-ⲟϣ̅. ⲙ̅ⲙⲟⲕⲙⲉⲕ ⲇⲉ ⲛ̅-ⲛⲁⲥⲉⲃⲏⲥ ⲛⲁ-ⲡⲱⲣ̅ⲕ̅ ⲙ̅ⲛ̅-ⲛⲉⲩⲛⲟⲩⲛⲉ. (6) ⲟⲩⲛ-ⲟⲩⲛⲟⲃ ⲛ̅-ⲃⲟⲙ ϩⲛ̅-ⲛⲏⲓ̈ ⲛ̅-ⲛ̅ⲁⲓⲕⲁⲓⲟⲥ. ⲛ̅ⲕⲁⲣⲡⲟⲥ ⲇⲉ ⲛ̅-ⲛ̅ⲁⲥⲉⲃⲏⲥ ⲛⲁ-ⲧⲁⲕⲟ. (7) ⲛⲉⲥⲡⲟⲧⲟ̣ⲩ̣ ⲛ̅-ⲛ̅ⲥⲟⲫⲟⲥ ⲙⲏⲣ ⲛ̅-ⲟⲩⲁⲓ̣ⲥ̣ⲑⲏⲥⲓⲥ. ⲛ̅ϩⲏⲧ ⲇ̣ⲉ ⲛ̅-ⲛⲁⲑⲏⲧ ⲟⲣ̅ϫ̅ ⲁⲛ. (8) ϩⲉⲛⲃⲟⲧⲉ ⲙ̅-ⲡϫⲟⲉⲓⲥ ⲛⲉ ⲛⲉⲑⲩⲥⲓⲁ ⲛ̅-ⲙ̅ⲡⲁⲣⲁⲛⲟⲙⲟⲥ. ⲛⲉⲑⲩⲥⲓⲁ ⲇⲉ ⲛ̅-ⲛ-ⲉⲧϕ̅-ⲥⲟⲩⲧⲱⲛ ϣⲏⲡ ⲛ̅ⲛⲁϩⲣⲁ-ϥ. (9) ϩⲉⲛⲃⲟⲧⲉ ⲙ̅-ⲡϫⲟⲉⲓⲥ ⲛⲉ ⲛⲉϩⲓⲟⲟⲩⲉ ⲙ̅-ⲡⲁⲥⲉⲃⲏⲥ. ϥ-ⲙⲉ ⲇⲉ ⲛ̅-ⲛ-ⲉⲧϕ̅-ⲡⲏⲧ ⲛ̅ⲥⲁ-ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ, etc.

REQUEST, PRAYER, COMMAND

Ps 69(70), ed. Budge: (1) ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ϯ-ϩⲧⲏ-ⲕ ⲉ-ⲧⲁⲃⲟⲏⲑⲉⲓⲁ. (2) ⲙⲁⲣⲟⲩ-ϫⲓ-ϕ̅ϣⲓⲡⲉ ⲛ̅ⲥⲉ-ⲟⲩⲱⲗⲥ̅ ⲛ̅ⲃⲓ-ⲛ-ⲉⲧϕ̅-ϣⲓⲛⲉ ⲛ̅ⲥⲁ-ⲧⲁϣⲩⲭⲏ. ⲙⲁⲣⲟⲩ-ⲕⲟⲧ-ⲟⲩ ⲉⲡⲁϩⲟⲩ ⲛ̅ⲥⲉ-ϫⲓ-ϕ̅ϣⲓⲡⲉ ⲛ̅ⲃⲓ-ⲛ-ⲉⲧϕ̅-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲓ̈ ⲉ-ϩⲉⲛⲡⲉⲑⲟⲟⲩ. (3) ⲙⲁⲣⲟⲩ-ⲕⲟⲧ-ⲟⲩ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲥⲉ-ϫⲓ-ϕ̅ϣⲓⲡⲉ ⲛ̅ⲃⲓ-ⲛ-ⲉⲧϕ̅-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ⲛⲁ-ⲓ̈ ϫⲉ-ⲉⲩⲅⲉ ⲉⲩⲅⲉ. (4) ⲙⲁⲣⲟⲩ-ⲧⲉⲗⲏⲗ ⲛ̅ⲥⲉ-ⲟⲩⲛⲟϥ ⲉϫⲱ-ⲕ ⲛ̅ⲃⲓ-ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧϕ̅-ϣⲓⲛⲉ ⲛ̅ⲥⲱ-ⲕ ⲛ̅ⲥⲉ-ϫⲟⲟ-ⲥ ⲛ̅ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ

[29] ⲉ̅-ⲛⲙ̅ⲡⲛⲩⲉ = ⲉ-ⲙ̅ⲡⲛⲩⲉ [30] ⲧⲉⲛ-ⲡⲓⲥⲧⲉⲩⲉ = ⲧⲛ̅-ⲡⲓⲥⲧⲉⲩⲉ [31] ⲡⲟ̅ⲥ̅ = ⲡϫⲟⲉⲓⲥ (non-Standard abbreviation). [32] ⲧⲉⲛ-ϩⲟⲙⲟⲗⲟⲅⲉⲓ = ⲧⲛ̅-ϩⲟⲙⲟⲗⲟⲅⲉⲓ [33] ⲧⲉⲛ-ⲡ̅ⲣⲟⲥⲁⲗⲟⲕⲁ = ⲧⲛ̅-ⲡ̅ⲣⲟⲥⲁⲗⲟⲕⲁ [34] ⲛⲁⲛⲟ-ⲟⲩ = ⲛⲁⲛⲟⲩ-ⲟⲩ [35] i.e. ⲉϫⲛ̅-

ϫε-ⲙⲁⲣⲉ-ⲡⲛⲟⲩⲧⲉ ϫⲓⲥⲉ ⲛ-ⲉⲧ⁰-ⲙⲉ̂ ⲙ̅-ⲡⲉⲕⲟⲩϫⲁⲓ̈. (5) ⲁⲛⲟⲕ ⲇⲉ ⲁⲛ̅ⲅ̅-ⲟⲩϩⲛⲕⲉ. ⲁⲛ̅ⲅ̅-ⲟⲩⲉⲃⲓⲏⲛ. ⲡϫⲟⲉⲓⲥ ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟ-ⲓ̈. ⲛ̅ⲧⲕ̅-ⲡⲁⲃⲟⲏⲑⲟⲥ ⲁⲩⲱ ⲧⲁⲛⲁϣⲧⲉ. ⲡϫⲟⲉⲓⲥ ⲙ̅ⲡ̅ⲣ̅-ⲱⲥⲕ̅.

LUKE 11:2–4, ed. Quecke: (2) ⲡⲉⲛⲓ̈ⲱⲧ ⲉⲧ⁰-ϩⲛ̅-ⲙ̅ⲡⲛⲟⲩⲉ ⲙⲁⲣⲉ-ⲡⲉⲕⲣⲁⲛ ⲟⲩⲟⲡ. ⲙⲁⲣⲉ-ⲧⲉⲕⲙⲛ̅ⲧ-ⲉⲣⲟ ⲉ̂ⲓ̈. ⲙⲁⲣⲉ-ⲡⲉⲕⲟⲩⲱϣ ϣⲱⲡⲉ. (3) ⲡⲉⲛⲟⲓ̈ⲕ ⲉⲧ⁰-ⲛⲏⲟⲩ ⲧⲁⲁ-ϥ ⲛⲁ-ⲛ ⲙ̅ⲙⲏⲛⲉ. (4) ⲕⲁ-ⲛⲉⲛⲛⲟⲃⲉ <ⲉⲃⲟⲗ>[36] ⲛⲁ-ⲛ. ⲕⲁⲓⲅⲁⲣ ⲁⲛⲟⲛ ⲧⲛ̅-ⲕⲱ ⲉⲃⲟⲗ ⲟⲩⲟⲛ ⲛⲓⲙ[37] ⲉⲧⲉ-ⲟⲩⲛⲧⲁ-ⲛ ⲉⲣⲟ-ϥ. ⲁⲩⲱ ⲙ̅ⲡⲣ̅-ϫⲓⲧ-ⲛ̅ ⲉϩⲟⲩⲛ ⲉ-ⲡⲓⲣⲁⲥⲙⲟⲥ.

EXOD 20:3–10, ed. Maspero: (3) ⲛ̅ⲛⲉⲩ-ϣⲱⲡⲉ ⲛⲁ-ⲕ ⲛ̅ⲃⲓ-ϩⲉⲛⲕⲉⲛⲟⲩⲧⲉ ⲛ̅ⲃⲁⲗⲁ-ⲓ̈. (4) ⲛ̅ⲛⲉⲕ-ⲧⲁⲙⲓ̂ⲟ ⲛⲁ-ⲕ ⲛ̅-ⲟⲩⲉⲓⲇⲱⲗⲟⲛ ⲟⲩⲁⲉ ⲡⲉⲓ̈ⲛⲉ ⲛ̅-ⲗⲁⲁⲩ ⲛ̅-ⲛ-ⲉⲧ⁰-ϩⲛ̅-ⲧⲡⲉ ϩⲓⲧⲡⲉ ⲁⲩⲱ ⲛ-ⲉⲧ⁰-ϩⲓⲭ̅ⲙ̅-ⲡⲕⲁϩ ⲙ̅ⲡⲉⲥⲏⲧ ⲁⲩⲱ ⲛ-ⲉⲧ⁰-ϩⲙ̅-ⲡⲙⲟⲟⲩ ϩⲁⲡⲉⲥⲏⲧ ⲙ̅-ⲡⲕⲁϩ. (5) ⲛ̅ⲛⲉⲕ-ⲟⲩⲱϣ̅ⲧ̅ ⲛⲁ-ⲩ. ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲕ-ϣⲙ̅ϣⲉ ⲛⲁ-ⲩ. ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ̂ ⲟⲩⲛⲟⲩⲧⲉ̂ ⲛ̅-ⲣⲉϥ-ⲕⲱϩ ⲉⲧ⁰-ⲧⲱⲱⲃⲉ ⲛ̅-ⲛ̅ⲛⲟⲃⲉ ⲛ̅-ⲛ̅ⲉⲓⲟⲧⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̅-ⲛ̅ϣⲏⲣⲉ ϣⲁϩⲣⲁⲓ̈ ⲉ-ⲡⲙⲉϩ-ϣⲟⲙⲧ ⲙ̅ⲛ̅-ⲡⲙⲉϩ-ϥⲧⲟⲟⲩ̂ ⲛ̅-ϫⲱⲙ ⲛ̅-ⲛ-ⲉⲧ⁰-ⲙⲟⲥⲧⲉ ⲙⲙⲟ-ⲓ̈ (6) ⲁⲩⲱ ⲉⲧ⁰-ⲉⲓⲣⲉ ⲛ̅-ⲟⲩⲛⲁ ⲉ-ϩⲉⲛϣⲟ̂ ⲛ̅-ⲛ-ⲉⲧ⁰-ⲙⲉ ⲙ̅ⲙⲟ-ⲓ̈ ⲁⲩⲱ ⲉⲧ⁰-ϩⲁⲣⲉϩ ⲉ-ⲛⲁⲟⲩⲉϩ-⁰ⲥⲁϩⲛⲉ. (7) ⲛ̅ⲛⲉⲕ-ϫⲓ ⲙ̅-ⲡⲣⲁⲛ ⲙ̅-ⲡϫⲟⲉⲓ̈ⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̅-ⲟⲩⲡⲉⲧ-ϣⲟⲩⲉⲓⲧ. ⲛ̅ⲛⲉ-ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲧⲃ̅ⲃ̅ⲟ̂ ⲙ̅-ⲡ-ⲉⲧ⁰-ⲛⲁ-ϫⲓ ⲙ̅-ⲡⲉϥⲣⲁⲛ ⲉϫⲛ̅-ⲟⲩⲡⲉⲧ-ϣⲟⲩⲉⲓⲧ. (8) ⲁⲣⲓ-ⲡⲙⲉⲉⲩⲉ ⲙ̅-ⲡⲉϩⲟⲟⲩ ⲛ̅-ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ̂-⁰ⲧⲃ̅ⲃ̅ⲟ̂ ⲙ̅ⲙⲟ-ϥ. (9) ⲥⲟⲟⲩ ⲛ̅-ϩⲟⲟⲩ ⲉⲕⲉ-ⲣ̅-⁰ϩⲱⲃ ⲛⲓ̈ⲣ̅-ⲉⲓⲣⲉ ⲛ̅-ⲛⲉⲕϩⲃⲏⲩⲉ ⲧⲏⲣ-ⲟⲩ. (10) ⲡⲙⲉϩ-ⲥⲁϣϥ ⲇⲉ ⲛ̅-ϩⲟⲟⲩ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡ̅ⲉ ⲙ̅-ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ. ⲛ̅ⲛⲉⲕ-ⲉⲓⲣⲉ ϩⲣⲁⲓ̈ ⲛ̅ϩⲏⲧ̅-ϥ̅ ⲛ̅-ⲗⲁⲁⲩ ⲛ̅-ϩⲱⲃ ⲛ̅ⲧⲟⲕ ⲙ̅ⲛ̅-ⲡⲉⲕϣⲏⲣⲉ ⲁⲩⲱ ⲧⲉⲕϣⲉⲉⲣⲉ ⲡⲉⲕϫ̅ⲙ̅ϩⲁⲗ ⲙ̅ⲛ̅-ⲧⲉⲕϫ̅ⲙ̅ϩⲁⲗ ⲡⲉⲕⲙⲁⲥⲉ ⲙ̅ⲛ̅-ⲡⲉⲕϥⲁⲓ̈-ⲛⲁϫ̅ⲃ ⲙ̅ⲛ̅-ⲧ̅ⲃ̅ⲛⲏ ⲛⲓⲙ ⲛ̅ⲧⲁ-ⲕ ⲙ̅ⲛ̅-ⲡⲉⲡⲣⲟⲥⲩⲗⲏⲧⲟⲥ ⲉⲧ⁰-ⲟⲩⲏϩ ϩⲣⲁⲓ̈ ⲛ̅ϩⲏⲧ̅-ⲕ̅.

PACHOMIUS, PRAECEPTA 91–97, ed. Lefort Œuvres: (91) ⲛ̅ⲛⲉ-⁰ⲣⲱⲙⲉ ⲙⲟⲟϣⲉ ϩⲛ̅-ⲧⲥⲟⲟⲩϩⲥ̅ ⲛⲟⲩⲉϣⲛ̅-⁰ⲣⲁϩⲧⲟⲩ ϩⲓ-⁰ⲧⲟⲗⲟⲙⲱⲛ ⲉⲓⲧⲉ ⲉ-ⲡⲥⲱ-ⲟⲩϩ ⲉⲓⲧⲉ ⲉ-ⲡⲙⲁ ⲛ̅-ⲟⲩⲱⲙ. (92) ⲛ̅ⲛⲉ-⁰ⲣⲱⲙⲉ ⲃⲱⲕ ⲉ-⁰ⲧⲉϩⲥ̅-ⲛⲉϥⲃⲓϫ ⲉ-ⲣⲟⲩϩⲉ ⲟⲩⲉϣⲛ̅-⁰ϫⲟⲟⲩ-⁰ⲥⲟⲛ ⲛ̅ⲙ̅ⲙⲁ-ϥ. ⲛ̅ⲛⲉ-⁰ⲣⲱⲙⲉ ⲧⲉϩⲥ̅-ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣ-ϥ̅ ϫⲱⲣⲓⲥ-⁰ϣⲱⲛⲉ. ⲟⲩⲧⲉ ⲉ-⁰ϫⲱⲕⲙ̅ ⲏ̅ ⲉ-⁰ⲓⲁⲁ-ϥ ⲉⲃⲟⲗ ⲕⲁⲕⲱⲥ ⲡⲁⲣⲁ-ⲑⲉ ⲉⲧ-⁰ⲧⲏϣ ⲛⲁ-ⲩ. (93) ⲛ̅ⲛⲉ-⁰ⲣⲱⲙⲉ ⲧⲉϩⲥ̅-⁰ⲣⲱⲙⲉ ⲉϥ-ϣⲱⲛⲉ. ⲏ̅ ⲉ-⁰ϫⲟⲕⲙ-ⲉϥ ⲉ-ⲙⲡⲟⲩ-ⲧⲟϣ̅-ϥ̅. (94) ⲛ̅ⲛⲉ-ⲗⲁⲁⲩ ϣⲁϫⲉ ⲙⲛ̅-ⲛⲉϥⲉⲣⲏⲩ ϩⲙ̅-ⲡⲕⲁⲕⲉ. (95) ⲟⲩⲧⲉ ⲛ̅ⲛⲉⲧⲛ̅-ϩⲙⲟⲟⲥ ⲉ-⁰ⲧⲟⲙ ⲉⲧⲉⲧⲛ̅-ⲣ̅-ⲥⲛⲁⲩ ⲟⲩⲧⲉ ⲟⲩⲧⲙⲏ. (95a) [ⲛ̅ⲛⲉ-⁰ⲣ]ⲱⲙⲉ ⲁⲙⲁϩⲧⲉ ⲛ̅-ⲧⲃⲓϫ ⲙ̅-ⲡⲉϥϣⲃⲏⲣ ⲟⲩⲧⲉ ⲕⲉ-ⲗⲁⲁⲩ ⲛ̅-ⲉⲓⲇⲟⲥ ⲛ̅ⲧⲁ-ϥ. ⲁⲗⲗⲁ ⲉⲕ-ⲛⲁ-ⲕⲁ-ⲟⲩⲙⲁϩⲉ ⲉϩⲣⲁⲓ̈ ⲟⲩⲧⲱ-ⲕ ⲛ̅ⲙ̅ⲙⲁ-ϥ ⲉⲓⲧⲉ ⲉⲕ-ϩⲙⲟⲟⲥ ⲉⲓⲧⲉ ⲉⲕ-ϩⲉⲣⲁⲧ-ⲕ̅ ⲉⲓⲧⲉ ⲉⲕ-ⲙⲟⲟϣⲉ.

[36] ⲉⲃⲟⲗ (erroneously omitted in Quecke's manuscript) is attested in other ancient copies of Luke.
[37] ⲟⲩⲟⲛ ⲛⲓⲙ = ⲛ̅-ⲟⲩⲟⲛ ⲛⲓⲙ

(96) ⲛ̅ⲛⲉ-ⲗⲁⲁⲩ ⲛ̅-ϑⲥⲟⲩⲣⲉ ⲉⲃⲟⲗ ⲛ̅-ⲣⲁⲧ-ⲕ̅ ⲛ̅-ϑⲣⲱⲙⲉ ⲉⲓⲙⲏⲧⲓ ⲉ-ⲡⲣⲙ̅ⲛ̅-ⲏⲓ̈ ⲙⲛ̅-ⲡⲙⲉϩ-ⲥⲛⲁⲩ ⲏ̅ ⲡ-ⲉⲧⲟⲩ-ⲛⲁ-ⲟⲩⲉϩ-ϑⲥⲁϩⲛⲉ ⲛⲁ-ⲕ. (97) ⲛ̅ⲛⲉ-ϑⲣⲱⲙⲉ ϣⲃ̅-ⲧⲉϥⲁⲡⲉ ⲁϫⲙ̅-ⲡⲉϥⲣⲙ̅ⲛ̅-ⲏⲓ̈. ⲟⲩⲧⲉ ⲛ̅ⲛⲉ-ϑⲣⲱⲙⲉ ϣⲃ̅-ϑⲣⲱⲙⲉ ⲉ-ⲙⲡⲟⲩ-ⲧⲟϣ-ⲕ̅. ⲟⲩⲧⲉ ⲟⲛ ⲛ̅ⲛⲉ-ϑⲣⲱⲙⲉ ϣⲃ̅-ϑⲣⲱⲙⲉ ⲉⲩ-ϩⲙⲟⲟⲥ, etc.

EXEGESIS

Mark 4:2–8, 13–20, ed. Quecke: (2) ⲁϥ-ϯ-ϑⲥⲃⲱ ⲁⲉ ⲛⲁ-ⲩ ⲉⲙⲁⲧⲉ ϩⲛ̅-ϩⲉⲛⲡⲁⲣⲁⲃⲟⲗⲏ. ⲁⲩⲱ ⲛⲉϥ-ϫⲱ ⲙ̅ⲙⲟ-ⲥ ⲛⲁ-ⲩ ϩⲛ̅-ⲧⲉϥⲥⲃⲱ (3) ϫⲉ-ⲥⲱⲧⲙ̅. ⲉⲓⲥϩⲏⲛⲧⲉ ⲁϥ-ⲉ̀ⲓ ⲉⲃⲟⲗ ⲛ̅ⲃⲓ-ⲡ-ⲉⲧϑ-ϫⲟ ⲉ-ϑⲧϫⲟ.[38] (4) ⲁⲩⲱ ⲛ̅ⲧⲉⲣⲉϥ-ϫⲟ ⲟⲩⲁ ⲙⲉⲛ ⲁϥ-ϩⲉ ϩⲁⲧⲉ-ⲧⲉϩⲓⲛ. ⲁⲩⲱ ⲁⲩ-ⲉ̀ⲓ ⲛ̅ⲃⲓ-ⲛ̅ϩⲁⲗⲁⲧⲉ ⲁⲩⲟⲙ-ⲟⲩ.[39] (5) ⲕⲉⲩⲁ ⲁⲉ ⲁϥ-ϩⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̅-ⲧⲡⲉⲧⲣⲁ ⲡⲙⲁ ⲉⲧⲉ-ⲙ̅ⲙⲛ̅-ϩⲁϩ ⲛ̅-ⲕⲁϩ ⲛ̅ϩⲏⲧ-ⲕ̅. ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲩ-ϯ-ϑⲟⲩⲱ ⲉϩⲣⲁⲉⲓ. ⲉⲧⲃⲉ-ϫⲉ-ⲙⲛ̅-ϩⲁϩ ⲛ̅-ⲕⲁϩ ϩⲁⲣⲟ-ⲟⲩ. (6) ⲁⲩⲱ ⲛ̅ⲧⲉⲣⲉ-ⲡⲣⲏ ϣⲁ ⲁⲩ-ϩⲱⲃⲃ. ⲁⲩⲱ ⲉⲧⲃⲉ-ϫⲉ-ⲙ̅ⲡⲟⲩ-ϫⲉ-ϑⲛⲟⲩⲛⲉ ⲉⲃⲟⲗ ⲁⲩ-ϣⲟⲟⲩⲉ. (7) ⲕⲉⲩⲁ ⲁϥ-ϩⲉ ⲉϩⲣⲁⲉⲓ ⲉϫⲛ̅-ⲛ̅ϣⲟⲛⲧⲉ. ⲁⲩⲱ ⲁⲩ-ⲉⲓ ⲉϩⲣⲁⲉⲓ ⲛ̅ⲃⲓ-ⲛ̅ϣⲟⲛⲧⲉ ⲁⲩ-ⲟⲃⲧ-ⲟⲩ. ⲁⲩⲱ ⲙ̅ⲡⲟⲩ-ϯ-ϑⲕⲁⲣⲡⲟⲥ. (8) ϩⲉⲛⲕⲟⲟⲩⲉ ⲁⲩ-ϩⲉ ⲉϫⲙ̅-ⲡⲕⲁϩ ⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ. ⲁⲩⲱ ⲁⲩ-ⲉ̀ⲓ ⲉϩⲣⲁⲓ̈ ⲁⲩ-ⲁⲩϫⲁⲛⲉ ⲁⲩ-ϯ-ϑⲕⲁⲣⲡⲟⲥ ⲉ-ⲙⲁⲁⲃ ⲁⲩⲱ ⲉ-ⲥⲉ ⲁⲩⲱ ⲉ-ϣⲉ . . (13) ⲁⲩⲱ ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲩ ϫⲉ-ⲛ̅-ⲧⲉⲧⲛ̅-ⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̅-ⲧⲉⲓ̈ⲡⲁⲣⲁⲃⲟⲗⲏ. ⲁⲩⲱ ⲡⲱⲥ ⲛ̅ⲕⲉⲡⲁⲣⲁⲃⲟⲗⲏ ⲧⲏⲣ-ⲟⲩ ⲧⲉⲧⲛⲁ-ⲥⲟⲩⲱⲛ-ⲟⲩ. (14) ⲡ-ⲉⲧϑ-ϫⲟ ⲉϥ-ϫⲟ ⲙ̅-ⲡϣⲁϫⲉ. (15) ⲛⲁⲓ̈ ⲁⲉ ⲛⲉ-ⲉⲧϑ-ϩⲁⲧⲉ-ⲧⲉϩⲓⲛ ⲙ̅-ⲡⲙⲁ ⲉ-ϣⲁⲩ-ϫⲉ-ⲡϣⲁϫⲉ ⲛ̅ϩⲏⲧ-ⲕ̅. ⲁⲩⲱ ⲉ-ϣⲁⲩ-ⲥⲱⲧⲙ̅ ⲛ̅ⲧⲉⲩⲛⲟⲩ ϣⲁϥ-ⲉ̀ⲓ ⲛ̅ⲃⲓ-ⲡⲥⲁⲧⲁⲛⲁⲥ[40] ⲛϥ̅-ϥⲓ-ⲡϣⲁϫⲉ ⲉⲛⲧ-ⲁⲩ-ϫⲟ-ϥ ⲛ̅ϩⲏⲧ-ⲟⲩ. (16) ⲁⲩⲱ ⲛⲁⲓ̈ ϩⲱ-ⲟⲩ ⲛⲉⲛⲧ-ⲁⲩ-ϫⲟ-ⲟⲩ ϩⲓϫⲛ̅-ⲙ̅ⲙⲁ ⲙ̅-ⲡⲉⲧⲣⲁ. ⲉ-ϣⲁⲩ-ⲥⲱⲧⲙ̅ ⲉ-ⲡϣⲁϫⲉ ⲛ̅ⲧⲉⲩⲛⲟⲩ ϣⲁⲩ-ϫⲓⲧ-ϥ̅ ϩⲛ̅-ⲟⲩⲣⲁϣⲉ. (17) ⲙ̅ⲙⲛ̅-ϑⲛⲟⲩⲛⲉ ⲁⲉ ϩⲣⲁⲓ̈ ⲛ̅ϩⲏⲧ-ⲟⲩ. ⲁⲗⲗⲁ ϩⲛ̅ⲡⲣⲟⲥ-ϑⲟⲩⲟⲉⲓϣ[41] ⲛⲉ. ⲉⲣϣⲁⲛ-ⲟⲩⲑⲗⲓⲯⲓⲥ ⲁⲉ ϣⲱⲡⲉ ⲏ̅ ⲟⲩⲁⲓⲱⲅⲙⲟⲥ ⲉⲧⲃⲉ-ⲡϣⲁϫⲉ ⲛ̅ⲧⲉⲩⲛⲟⲩ ϣⲁϥ-ⲥⲕⲁⲛⲇⲁⲗⲓϩⲉ.[42] (18) ⲁⲩⲱ ϩⲉⲛ ⲕⲟⲟⲩⲉ ⲛⲉⲛⲧ-ⲁⲩ-ϫⲟ-ⲟⲩ ⲉϩⲣⲁⲓ̈ ⲉ-ⲛϣⲟⲛⲧⲉ ⲉⲧⲉ-ⲛⲁⲓ̈ ⲛⲉ-ⲛ̅ⲧ-ⲁⲩ-ⲥⲱⲧⲙ̅ ⲉ-ⲡϣⲁϫⲉ. (19) ⲁⲩⲱ ⲡⲣⲟⲟⲩϣ ⲙ̅-ⲡⲁⲓⲱⲛ ⲛⲙ̅-ⲧⲁⲡⲁⲧⲏ ⲛ̅-ⲧⲙⲛⲧ̅-ⲣⲙ̅ⲙⲁⲟ ⲁⲩⲱ ⲛ̅ⲕⲉⲉⲡⲓⲑⲩⲙⲓⲁ ⲉⲧϑ-ⲃⲏⲕ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲟⲩ ⲥⲉ-ⲱⲃⲧ ⲙ̅-ⲡϣⲁϫⲉ. ⲁⲩⲱ ⲛ-ϥ̅-ϯ-ϑⲕⲁⲣⲡⲟⲥ ⲁⲛ ⲉⲃⲟⲗ. (20) ⲁⲩⲱ ⲛⲏ ⲛⲉ-ⲛ̅ⲧ-ⲁⲩ-ϫⲟ-ⲟⲩ ⲉϫⲙ̅-ⲡⲕⲁϩ ⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ. ⲉⲩ-ⲥⲱⲧⲙ̅ ⲉ-ⲡϣⲁϫⲉ ⲥⲉ-ϣⲱⲡ ⲙ̅ⲙⲟ-ϥ ⲉⲣⲟ-ⲟⲩ. ⲁⲩⲱ ⲥⲉ-ⲧⲁⲩⲉ-ϑⲕⲁⲣⲡⲟⲥ ⲉⲃⲟⲗ ϩⲛ̅-ⲙⲁⲁⲃ ⲁⲩⲱ ϩⲛ̅-ⲥⲉ ⲁⲩⲱ ϩⲛ̅-ϣⲉ.

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 ⲟⲩⲛ̅-ⲟⲩⲁ

[38]ⲧϫⲟ = infinitive ϫⲟ · [39]ⲁⲩⲟⲙ-ⲟⲩ = ⲁⲩ-ⲟⲩⲟⲙ-ⲟⲩ [40]Satan [41]i.e. ϩⲉⲛⲡⲣⲟⲥ-ϑⲟⲩⲟⲉⲓϣ [42]Other ancient manuscripts here read ϣⲁⲩ-ⲥⲕⲁⲛⲇⲁⲗⲓϩⲉ

ⲛⲁ-ϫⲟⲟ-ⲥ ϫⲉ-ⲉⲣⲉ-ⲛ-ⲉⲧϯ-ⲙⲟⲟⲩⲧ ⲛⲁ-ⲧⲱⲟⲩⲛ ⲛ̄ⲁϣ ⲛ̄-ϩⲉ. ⲉⲩ-ⲛⲏⲩ ⲇⲉ ϩⲛ̄-ⲁϣ ⲛ̄-ⲥⲱⲙⲁ. (36) ⲡⲁⲑⲏⲧ. ⲛ̄ⲧⲟⲕ ⲡ-ⲉ-ϣⲁⲕ-ϫⲟ-ϥ[43] ⲙⲉϥ-ⲱⲛϩ̄ ⲉⲓⲙⲏⲧⲉⲓ ⲛϥ̄-ⲙⲟⲩ. (37) ⲁⲩⲱ ⲙ̄-ⲡⲥⲱⲙⲁ ⲁⲛ ⲉⲧϯ-ⲛⲁ-ϣⲱⲡⲉ ⲡⲉ-ϣⲁⲕ-ϫⲟ-ϥ. ⲁⲗⲗⲁ ⲟⲩⲃⲁ̄ⲃⲓⲗⲉ ⲧⲉ ⲉⲥ-ⲕⲏⲕⲁϩⲏⲩ ⲛ̄-ϯⲥⲟⲩⲟ ⲏ̄ ⲙ̄-ⲡⲕⲉⲥⲉⲉⲡⲉ ⲛ̄-ϯⲃⲣⲟⲃ. (38) ϣⲁⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲇⲉ † ⲛⲁ-ϥ ⲛ̄-ⲟⲩⲥⲱⲙⲁ ⲕⲁⲧⲁ-ⲑⲉ ⲉⲧϥ̄-ⲟⲩⲁϣ-ⲥ̄ ⲁⲩⲱ ⲟⲩⲥⲱⲙⲁ ⲙ̄-ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄-ⲛⲉⲃⲣⲱⲱⲃ ⲕⲁⲧⲁⲣⲟ-ϥ. (39) ⲛ̄-ⲟⲩⲥⲁⲣⲝ̄ ⲛ̄-ⲟⲩⲱⲧ ⲁⲛ ⲧⲉ ⲥⲁⲣⲝ̄ ⲛⲓⲙ. ⲁⲗⲗⲁ ⲟⲩⲉⲧ-ⲧⲁ-ⲛ̄ⲣⲱⲙⲉ. ⲁⲩⲱ ⲟⲩⲉⲧ-ⲧⲥⲁⲣⲝ̄ ⲛ̄-ⲛ̄ⲧⲃ̄ⲛⲏ. ⲁⲩⲱ ⲟⲩⲉⲧ-ⲧⲥⲁⲣⲝ̄ ⲛ̄-ⲛ̄ϩⲁⲗⲏⲧ. ⲁⲩⲱ ⲟⲩⲉⲧ-ⲧⲁ-ⲛ̄ⲧⲃ̄ⲧ (40) ⲙⲛ̄-ⲛ̄ⲥⲱⲙⲁ ⲉⲧϯ-ϩⲛ̄-ⲧⲡⲉ ⲙⲛ̄-ⲛ̄ⲥⲱⲙⲁ ⲉⲧϯ-ϩⲙ̄-ⲡⲕⲁϩ. ⲁⲗⲗⲁ ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲙⲉⲛ ⲛ̄-ⲛ-ⲉⲧϯ-ϩⲛ̄-ⲧⲡⲉ. ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲇⲉ ⲛ̄-ⲛ-ⲉⲧϯ-ϩⲙ̄-ⲡⲕⲁϩ. (41) ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲙ̄-ⲡⲣⲏ. ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲙ̄-ⲡⲟⲟϩ. ⲟⲩⲉⲧ-ⲡⲉⲟⲟⲩ ⲛ̄-ⲛ̄ⲥⲓⲟⲩ. ⲟⲩⲛ̄-ϯⲥⲓⲟⲩ ⲅⲁⲣ ϣⲟⲃⲉ ⲉ-ϯⲥⲓⲟⲩ ϩⲙ̄-ⲡⲉⲟⲟⲩ. (42) ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲙ̄-ⲡⲕⲉⲧⲱⲟⲩⲛ ⲛ̄-ⲛ-ⲉⲧϯ-ⲙⲟⲟⲩⲧ. ⲥⲉ-ⲛⲁ-ϫⲟ-ϥ ϩⲛ̄-ⲟⲩⲧⲁⲕⲟ ⲛϥ̄-ⲧⲱⲟⲩⲛ ϩⲛ̄-ⲟⲩⲙⲛⲧ̄-ⲁⲧ-ⲧⲁⲕⲟ. (43) ⲥⲉ-ⲛⲁ-ϫⲟ-ϥ ϩⲛ̄-ⲟⲩⲥⲱϣ ⲛϥ̄-ⲧⲱⲟⲩⲛ ϩⲛ̄-ⲟⲩⲉⲟⲟⲩ. ⲥⲉ-ⲛⲁ-ϫⲟ-ϥ ϩⲛ̄-ⲟⲩⲙⲛ̄ⲧ-ⲃⲱⲃ ⲛϥ̄-ⲧⲱⲟⲩⲛ ϩⲛ̄-ⲟⲩⲃⲟⲙ. (44) ⲥⲉ-ⲛⲁ-ϫⲟ-ϥ ⲛ̄-ϯⲥⲱⲙⲁ ⲙ̄-ⲯⲩⲭⲓⲕⲟⲛ ⲛϥ̄-ⲧⲱⲟⲩⲛ ⲛ̄-ϯⲥⲱⲙⲁ ⲙ̄-ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ. ⲉϣϫⲉ-ⲟⲩⲛ̄-ϯⲥⲱⲙⲁ ⲙ̄-ⲯⲩⲭⲓⲕⲟⲛ ⲟⲩⲛ̄-ϯⲥⲱⲙⲁ 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-ⲥⲱⲧ̄ⲙ ⲉⲧⲃⲉ-ⲧⲉⲕⲙⲛ̄ⲧ̄-ⲣ̄ⲙⲛ̄-ϩⲏⲧ ⲛ̄ⲑⲉ ⲉⲧⲕ̄-ϥⲓ-ϯⲣⲟⲟⲩϣ ϩⲁ-ⲡⲥⲟⲟⲩⲧ̄ⲛ ⲉⲕ-ϩⲁⲣⲉϩ ⲉ-ⲛⲛⲟⲙⲟⲥ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲛ ⲁⲩⲱ ⲉⲕ-ⲙⲉ ⲛ̄-ϩⲁⲡ ⲛⲓⲙ ⲙ̄-ⲙⲉ. ⲁⲓ̈-ⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲉⲧⲃⲉ-ⲛ-ⲉⲛⲧ-ⲁⲕ-†-ϯⲙ̄ⲧⲟⲛ ⲛⲁ-ⲩ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲁⲗⲗⲁ ϫⲉ-ⲕ-ⲛⲁ-ⲉⲩⲫⲣⲁⲛⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲛ̄ϩⲟⲩⲟ̂ ϩⲛ̄-ⲛⲁⲓ̈. ⲉϣϫⲉ-ⲛ̄ⲣⲱⲙⲉ ⲅⲁⲣ ⲛ̄ⲧ-ⲁⲩ-ϫⲓ-ϯⲡⲉ ⲛ̄-ⲙ̄ⲙⲛ̄ⲧ̄-ϣⲁⲛ-ϩⲧⲏ-ϥ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲥⲉ-ⲣⲁϣⲉ ⲉϫⲛ̄-ⲛ-ⲉⲧϯ-ⲉⲓⲣⲉ ⲙ̄-ⲡⲁⲓⲕⲁⲓⲟⲛ ϩⲱⲥⲧⲉ ⲛ̄ⲥⲉ-ⲥⲙⲟⲩ ⲉⲣⲟ-ⲟⲩ ⲉⲓ̈ⲉ-ⲉⲣⲉ-ⲡϫⲟⲉⲓⲥ ⲡⲉϫ̄ⲥ ⲓ̄ⲥ[44] ⲛⲁ-ⲥⲙⲟⲩ ⲉⲣⲟ-ⲟⲩ ⲛ̄ⲟⲩⲏⲣ ⲁⲩⲱ ⲛϥ̄-†-ϯⲉⲟⲟⲩ ⲛⲁ-ⲩ. ⲉ-ⲁⲕ-ϫⲓ ⲃⲉ ⲛ̄-ⲟⲩⲁⲣϫⲏ ⲉⲃⲟⲗ ϩⲓⲧ̄ⲙ-ⲡⲛⲟⲩⲧⲉ ⲁⲁ-ⲕ ⲛ̄-ϯⲣ̄ⲙⲙⲁⲟ̂ ⲛ̄ϩⲛⲧ̄-ⲥ ϩ̄ⲛ-ϩⲉⲛϩⲃⲏⲩⲉ ⲉ-ⲛⲁⲛⲟⲩ-ⲟⲩ. ⲟⲩⲛ̄-ϯⲃⲟⲙ ⲅⲁⲣ ⲙ̄ⲙⲟ-ⲕ ⲉ-ϯⲣ̂-ϩⲁⲡ ⲛⲓⲙ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲛ ⲡϩⲱⲃ ⲉⲧⲉ-ⲟⲩⲛ̄-ϩⲁϩ ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ-ϥ ⲉⲡⲁϩⲟⲩ ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲧⲃⲉ-ϩⲟⲙ̄ⲧ. ⲟ̂ⲩ ⲡⲉ ⲡⲕⲉϫⲣⲏⲙⲁ ⲉⲧϯ-ⲟ̂ ⲛ̄-ϯⲛⲟⲃ ⲛ̄ϩⲟⲩⲟ̂ ⲉ-ϯⲣⲉ-ⲡⲣⲱⲙⲉ †-ϯϩⲏⲩ ⲛ̄-ⲧⲉϥⲯⲩⲭⲏ. ⲏ̂ ⲁϣ ⲛ̄-ϫⲣⲏⲙⲁ ⲡⲉⲧϯ-ⲙ̄ⲡϣⲁ ⲙ̄ⲙⲟ-ⲥ. ⲉϣϫⲉ-ⲟⲩⲛ̄-ϯⲣⲱⲙⲉ ⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧϯ-ⲟ̂ ⲙ̄-ϯⲙ̄ⲧⲣⲉ ϫⲉ-ⲉ-ⲛⲉ-ⲟⲩⲛ̄ⲧⲁ-ϥ-ϩⲉⲛⲧⲃⲁ ⲛ̄-ϫⲣⲏⲙⲁ ⲁⲩⲱ ϩⲉⲛⲁϩⲟ̂ ⲛ̄-ϯⲛⲟⲩⲃ ϩⲓ-ϩⲁⲧ ⲛⲉϥ-ⲛⲁ-ⲧⲁⲁ-ⲩ ⲡⲉ

[43]ϣⲁⲕ-, the reading of Morgan M570 [44]i.e. ⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲓⲏⲥⲟⲩⲥ Christ Jesus

ϩⲁ-ⲧⲉϥⲯⲩⲭⲏ ⲛ̀ⲧⲛ̀-ⲧⲱⲣⲡ ⲇⲉ ⲁⲛⲟⲛ ⲛ̀-ⲛ-ⲉⲧⲉ-ⲛⲟⲩ-ⲛ ⲁⲛ ⲛⲉ ⲏ̀ ⲛ̀ⲧⲛ̀-ϯ-ⲡϩⲁⲓ̈ ϩⲁ-ⲫⲁⲣⲟⲛ ⲛ̀-ⲛⲁ-ϣⲱⲡⲉ[45] ⲛ-ⲧⲃⲁⲓ̈ⲏⲩ[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 ϯ-ⲛⲁ-ϣⲁϫⲉ ⲙ̀ⲡⲉⲕⲙ̀ⲧⲟ̀ ⲉⲃⲟⲗ ⲡⲛⲟⲩⲧⲉ ⲛ̀-ⲛ̀ⲃⲟⲙ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ. ⲙ̀ⲡⲣ̀-ⲃⲱⲛ̀ⲧ ⲉ-ⲧⲁⲙⲛ̀ⲧ-ⲁⲑⲏⲧ. ϯ-ⲥⲟⲟⲩⲛ ϫⲉ-ⲛ̀-ⲅ̀-ⲟ̀ⲃ̀ϣ̀ ⲁⲛ ⲉ-ⲗⲁⲁⲩ. ⲛ̀ⲧⲟⲕ ⲡⲉⲛⲧ-ⲁⲕ-ϣⲁϫⲉ ϩ̀ⲛ-ⲛⲉⲕⲡⲉⲧⲟⲩⲁⲁⲃ ⲙ̀-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̀ⲛⲁϩ̀ⲣ̀ⲛ̀-ⲡⲓⲃⲁⲃⲉ-ⲣⲱⲙⲉ ⲉⲧ̀ⲫ̀-ⲙ̀ⲙⲁⲩ ⲫⲁⲣⲁⲱ̀[47] ϫⲉ-ⲕⲱ̀ ⲉⲃⲟⲗ ⲙ̀-ⲡⲁⲗⲁⲟⲥ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ϣ̀ⲙϣⲉ ⲛⲁ-ⲓ̈ ⲏ ⲛ̀ⲥⲉ-ⲣ̀-ⲫ̀ϣⲁ ⲛⲁ-ⲓ̈. ⲛ̀ⲧⲟⲕ ⲟⲛ ⲡⲉⲛⲧ-ⲁⲕ-ϫⲟⲟ-ⲥ ⲛ̀ϩⲏⲧ-ⲟⲩ ϫⲉ-ⲥ̀ⲣϥⲉ ⲛ̀ⲧⲉⲧⲛ̀-ⲉⲓⲙⲉ ϫⲉ-ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ. ϣ̀ⲛ̀-ϩⲧⲏ-ⲕ ϭⲉ ϩⲁ-ⲡⲉⲕⲗⲁⲟⲥ ⲡϩⲁⲣ̀ϣ̀-ⲫ̀ϩⲏⲧ ⲉⲧⲉ-ⲛⲁϣⲉ-ⲡⲉϥⲛⲁ ⲛ̀ⲅ̀-ⲥⲟⲧ-ⲟⲩ ⲉⲃⲟⲗ ϩ̀ⲛ-ⲧⲃⲓϫ ⲛ̀-ⲛ-ⲉⲧ̀ⲫ̀-ⲑⲗⲓⲃⲉ ⲙ̀ⲙⲟ-ⲟⲩ ⲛ̀ⲑⲉ ⲙ̀-ⲡⲉⲕⲗⲁⲟⲥ ⲡⲓⲏⲗ[48] ⲙ̀ⲡⲓⲟⲩⲟ̀ⲉⲓϣ̀ ⲧⲁⲣⲟⲩ-ⲥ̀ⲣϥⲉ ⲉ-ⲫ̀ⲉⲓⲙⲉ ϫⲉ-ⲙ̀ⲛ̀-ⲃⲉⲛⲟⲩⲧⲉ ⲛ̀ⲃ̀ⲗⲗⲁ-ⲕ. ⲏ̀ ⲛ̀-ⲅ̀-ⲛⲁⲩ ⲁⲛ ϫⲉ-ⲙ̀ⲡⲉ-ⲛ̀ϩⲉⲗⲗⲏⲛ ⲙ̀ⲛ̀-ⲛ̀ϩⲉⲑⲛⲟⲥ ⲙ̀ⲛ̀-ⲛ̀ⲁⲧ-ⲛⲟⲩⲧⲉ ⲃ̀ⲙ̀-ⲫ̀ⲃⲟⲙ ⲉ-ⲫ̀ⲥⲟⲩⲱ̀ⲛ̀-ⲅ̀. ϫⲉ-ⲙ̀ⲡⲟⲩ-ⲥ̀ⲣϥⲉ ϩ̀ⲛ̀-ⲛⲉⲩⲙⲛ̀ⲧ-ⲁⲡⲓⲥⲧⲟⲥ ⲙ̀ⲛ̀-ⲛⲉⲩⲙⲛ̀ⲧ-ⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲧⲏⲣ-ⲟⲩ. ⲧⲱⲙ̀ ⲃⲉ ⲉⲣ̀ⲛ̀-ⲁⲛⲟⲙⲓⲁ ⲛⲓⲙ ⲙ̀ⲛ̀-ϫⲓ ⲛⲃⲟⲛ̀ⲥ̀ ⲛⲓⲙ ϩ̀ⲙ̀-ⲙⲁ ⲛⲓⲙ ⲉⲃⲟⲗ ⲛ̀-ⲛ-ⲉⲧⲟⲩ-ϫⲓ ⲙ̀ⲙⲟ-ⲟⲩ ⲛ̀ⲃⲟⲛ̀ⲥ̀ ϫⲓⲛ-ϫⲱ-ϥ ⲙ̀-ⲡⲕⲁϩ ϣⲁ-ⲁⲣⲏϫ̀-ⲥ ⲛ̀-ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲁⲣⲉ-ⲛ-ⲉⲧ̀ⲫ̀-ⲥⲟⲟⲩⲛ ⲙ̀ⲙⲟ-ⲕ ⲥ̀ⲣϥⲉ ⲉ-ⲫ̀ⲣ̀-ⲫ̀ϩ̀ⲙϩⲁⲗ ⲛⲁ-ⲕ. ⲛ̀-ⲥⲉ-ⲛⲁ-ⲃ̀ⲙ̀-ⲫ̀ⲃⲟⲙ ⲅⲁⲣ ⲁⲛ ⲉ-ⲫ̀ⲣ̀-ⲫ̀ϩ̀ⲙϩⲁⲗ ⲛⲁ-ⲕ ⲛ̀ⲥⲉ-ⲣ̀-ⲫ̀ϩ̀ⲙϩⲁⲗ ⲛ̀-ⲛ̀ⲣⲉϥ-ϫⲓ ⲛⲃⲟⲛ̀ⲥ̀. ⲉ-ⲛⲉ-ⲙ̀ⲡ̀ⲕ-ⲥⲱⲧⲉ ⲙ̀-ⲡⲉⲕⲗⲁⲟⲥ ⲡⲓⲏⲗ ⲙⲡⲓⲟⲩⲟⲉⲓϣ̀ ⲉⲃⲟⲗ ϩ̀ⲛ̀-ⲛ̀ⲃⲓϫ ⲙ̀-ⲡⲓⲁⲛⲟⲙⲟⲥ ⲛⲁⲃⲟⲩⲭⲟ-ⲇⲟⲛⲟ̀ⲥⲟⲣ[49] ⲙ̀ⲛ̀-ⲛⲓⲕⲟⲟⲩⲉ ⲧⲏⲣ-ⲟⲩ ⲉⲧ̀ⲫ̀-ⲉⲓⲛⲉ ⲙ̀ⲙⲟ-ϥ ⲛ̀ⲧ-ⲁⲩ-ⲑ̀ⲙⲕⲟ-ⲟⲩ ϩ̀ⲙ̀-ⲡⲧⲣⲉⲕ-ⲧⲁⲁ-ⲩ ⲉϩⲣⲁⲓ̈ ⲉⲧⲟⲟⲧ-ⲟⲩ ϫⲉ-ⲁⲕ-ⲛⲟⲩⲃ̀ⲥ ⲉⲣⲟ-ⲟⲩ ⲕⲁⲛ ⲥⲉ-ϣ̀ⲓⲛⲉ ⲛ̀ⲥⲱ-ⲕ ϩ̀ⲙ̀-ⲡⲙⲁ ⲉⲧ̀ⲫ̀-ⲙ̀ⲙⲁⲩ ⲁⲗⲗⲁ ⲛⲉⲩ-ⲛⲁ-ϣ̀-ϫⲱ ⲁⲛ ⲡⲉ ⲛ̀-ⲛⲉⲕ-ⲥⲙⲟⲩ ⲛ̀ⲑⲉ ⲉⲧⲟⲩⲁϣ̀-ⲥ.[50] ϫⲉ-ⲙ̀ⲛ̀-ⲫ̀ⲡⲁⲣⲣⲏⲥⲓⲁ ϣⲟⲟⲡ ⲛⲁ-ⲩ ϩ̀ⲛ̀-ⲧ̀ⲙⲛ̀ⲧ-ϩ̀ⲙϩⲁⲗ ⲛ̀-ⲛⲉϩⲃⲏⲩⲉ ⲉⲧ̀ⲫ̀-ⲟϣ̀ ⲛ̀ⲑⲉ ⲛ̀ⲧ-ⲁⲩ-ϫⲟⲟ-ⲥ ϫⲉ-ⲛ̀ⲁϣ̀ ⲛ̀-ϩⲉ ⲉⲛ-ⲛⲁ-ϣ̀-ϫⲱ ⲛ̀-ⲧⲱⲁⲏ ⲙ̀-ⲡⲛⲏ̈ ⲙ̀-ⲡϫⲟⲉⲓⲥ ϩ̀ⲛⲛ̀-ⲟⲩⲕⲁϩ ⲛ̀-ϣ̀ⲙⲙⲟ̀. ⲛ̀ⲧⲉⲓ̈ϩⲉ ⲟⲛ ⲉⲕϣⲁⲛ-ⲧ̀ⲙ̀-ⲥⲱⲧⲉ ⲛ̀-ⲛ-ⲉⲧⲟⲩ-ϫⲓ ⲙ̀ⲙⲟ-ⲟⲩ ⲛ̀ⲃⲟⲛ̀ⲥ̀ ⲉⲃⲟⲗ ϩ̀ⲛ̀-ⲛ̀ⲃⲓϫ ⲛ̀-ⲛⲓⲁⲧ-ⲛⲁ ⲕⲁⲛ ⲥⲉ-ⲧⲁⲩⲟ̀ ⲙ̀-ⲡⲉⲕⲣⲁⲛ ⲥⲉ-ⲉⲡⲓⲑⲩⲙⲉⲓ ⲇⲉ ⲟⲛ ⲉ-ⲫ̀ⲣ̀-ⲛⲉⲕ-ⲟⲩⲱϣ̀ ϫⲉ-ⲛ̀ⲧⲟⲕ ⲡⲉ ⲧⲉⲩϩⲉⲗⲡⲓⲥ ⲛ̀-ⲥⲉ-ⲛⲁ-ϣ̀-ⲃ̀ⲙ̀-ⲫ̀ⲃⲟⲙ ⲁⲛ ⲉ-ⲫ̀ϯ ⲛⲁ-ⲕ ⲛ̀-ⲛⲉⲩⲉⲣⲏⲧ ϩ̀ⲛ̀-ϩⲉⲛⲥⲙⲟⲩ ⲙ̀ⲛ̀-ϩⲉⲛϣ̀ⲗⲏⲗ ⲙ̀ⲛ̀-ϩⲉⲛⲛⲏⲥⲧⲓⲁ. ϫⲉ-ⲙ̀ⲙⲛ̀-ⲫ̀ⲙ̀ⲛ̀ⲧ-ⲣ̀ⲙϩⲉ ϣⲟⲟⲡ ⲛⲁ-ⲩ ϩ̀ⲛ̀-ⲟⲩⲥⲟⲟⲩⲧ̀ⲛ̀ ⲉⲃⲟⲗ ϩ̀ⲛ̀-ⲧ̀ⲙⲛ̀ⲧ-ϩ̀ⲙϩⲁⲗ ⲛ̀-ⲛⲉϩⲃⲏⲩⲉ ⲛ̀-ⲛⲓⲣⲱⲙⲉ ⲉⲧ̀ⲫ̀-ⲙⲉⲉⲩⲉ ⲉ-ϩⲉⲛⲡⲟⲛⲏⲣⲟⲛ ⲛ̀ⲛⲁⲩ ⲛⲓⲙ ⲉϩⲟⲩⲛ ⲉⲣⲟ-ⲟⲩ. (End)

[45]ⲛ̀-ⲛⲁ-ϣⲱⲡⲉ = ⲉⲛ-ⲛⲁ-ϣⲱⲡⲉ [46]ⲛ̀-ⲧⲃⲁⲓ̈ⲏⲩ = ⲉⲛ-ⲧⲃⲁⲓ̈ⲏⲩ [47]Pharaoh
[48]I e. ⲡⲓⲥⲣⲁⲏⲗ Israel [49]Nebuchadnezzar [50]ⲉⲧⲟⲩⲁϣ̀-ⲥ = ⲉⲧⲟⲩ-ⲟⲩⲁϣ̀-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⸗-ⲛⲁ-ⲱϣ ϩⲙ̅-ⲡⲉⲓ̈ϫⲱⲱⲙⲉ ⲁⲛⲟⲕ ⲡⲓⲣⲉϥ-ⲣ̅-⸗ⲛⲟⲃⲉ ⲛ̅ⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲛ̅-ⲧⲁϩⲁⲏ ⲉⲃⲟⲗ ⲉ-ⲛⲁⲛⲟⲩ-ⲥ. ⲟⲩϫⲁⲓ̈. 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-ϣ-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

ⲁⲣⲏϫ= poss nn **138** *limit, end.* (16a)

ⲁⲥⲁⲓ vb intr (ⲁⲥⲱⲟⲩ$^{+}$) *be(come) light* (not heavy). (17b)

ⲁⲑⲏⲧ. *See* ϩⲏⲧ

ⲁⲩⲱ conj *and.* (19b)

ⲁϣ specifier **72** *which?* ⲛ̄ⲁϣ ⲛ̄-ϩⲉ compd advb how? (22a)

ⲁϣⲁⲓ vb intr (ⲟϣ$^{+}$) *be(come) many, much.* (22b)

ⲁϩⲟ nn masc (pl ⲁϩⲱⲱⲣ) *treasure, treasury.* (24b)

ⲁϩⲉⲣⲁⲧ= (refl) vb tr *stand.* (537b)

ⲁϩⲏⲩ. *See* ⲕⲱⲕⲁϩⲏⲩ

ⲁϫⲛ̄-, ⲁϫⲛ̄ⲧ= 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)

ⲃ̄ⲣ̄ⲣⲉ 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. ϣⲁ-ⲉⲛⲉϩ compd advb forever, eternal; ⲛ̄-ϣⲁ-ⲉⲛⲉϩ eternal. (57a)

ⲉⲡⲉⲥⲏⲧ combinative advb **206**

ⲉⲡⲁϩⲟⲩ combinative adbv **206**

ⲉⲣⲟ. *See* ⲣ̄ⲣⲟ

ⲉⲣⲛ̄-, ⲉⲣⲱ= compd prep **209** *to, upon.* (289b)

ⲉⲣⲏⲧ 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-ⲡⲁⲓ therefore. (61a)
ⲉⲧⲃⲉ-ϫⲉ- conj *because.* (61b)
ⲉⲧⲛ̄-, ⲉⲧⲟⲟⲧ= compd prep **209** *to.* (427b)
ⲉⲑⲟⲟⲩ. *See* ϩⲟⲟⲩ†
ⲉⲟⲟⲩ nn masc *glory.* †-⁰ⲉⲟⲟⲩ ⲛⲁ= compd vb tr glorify. (62a)
ⲉϣϫⲉ- 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**
ⲉϩⲣⲁⲓ 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)

ⲏⲓ nn masc *house.* ⲣⲙ̄ⲛ̄-ⲏⲓ genderless nn housemaster, -mistress (of monastery). (66a)
ⲏⲣⲡ nn masc *wine.* (66b)

ⲉⲓ vb intr **168(c)** (ⲛⲏⲩ†) *come.* ⲉⲓ ⲉⲃⲟⲗ come outside. ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄- leave, come out of. ⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄- proceed from. ⲉⲓ ⲉⲡⲉⲥⲏⲧ come down. ⲉⲓ ⲉϩⲣⲁⲓ come up (of plants). ⲉⲓ ⲉϩⲣⲁⲓ ⲉ- come to. (70a)
ⲉⲓⲉ- init att markr **492** *then (ergo, igitur, profecto).* (75a)
ⲉⲓⲱ vb tr (ⲉⲓⲁ-, ⲉⲓⲁⲁ=, ⲉⲓⲏ†) *wash.* ⲉⲓⲱ ⲉⲃⲟⲗ wash. (75a)
ⲉⲓⲁⲗ nn fem *mirror.* (76b)
ⲉⲓⲙⲉ vb tr ⲉ- *know, understand.* (77b)
ⲉⲓⲛⲉ vb tr (ⲛ̄-, ⲛ̄ⲧ=) *bring.* ⲉⲓⲛⲉ 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)
ⲉⲓϩϩⲏⲧⲉ, ⲉⲓϩⲏⲧⲉ, ⲉⲓϩϩⲏⲡⲉ, ⲉⲓϩϩⲏⲛⲉ, ⲉⲓⲥⲛⲉ interj *lo, behold, listen.* (85b)
ⲉⲓⲁⲧ= poss nn **138** *eye.* ϥⲓⲁⲧ= refl ⲉϩⲣⲁⲓ look up (i.e. ϥⲓ-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 ⲉϩⲣⲁⲓ 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)
ⲕⲱⲙϣ vb tr (ⲕⲙ̄ϣ-, ⲕⲟⲙϣ=) *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 ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ compd advb there. ϩⲙ̄-ⲙⲁ ⲛⲓⲙ compd advb everywhere. ϩⲙ̄-ⲡⲉⲓⲙⲁ compd advb here. (153a)
ⲙⲉ vb tr (ⲙⲉⲣⲉ-, ⲙⲉⲣⲓⲧ=, p.c. ⲙⲁⲓ-) *love, embrace.* ⲙⲁⲓ-⁰ⲁⲅⲁⲑⲟⲛ genderless nn one who loves what is good. ⲙⲁⲓ-⁰ⲣⲱⲙⲉ 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)
ⲙⲁⲓ-. *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–, ⲛ̄ⲙⲙⲁ= 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$^{\theta}$–ⲙ̄ⲙⲁⲩ compd advb *there.* (154b)

ⲙ̄ⲡⲉⲥⲏⲧ compd advb **223** *below.* (60a)

ⲙ̄ⲡⲟⲩⲁ compd advb *on the first day.* (469a)

ⲙ̄ⲡⲓⲟⲩⲟⲉⲓϣ compd advb *long ago.* (499b)

ⲙ̄ⲡϣⲁ vb tr ⲙ̄ⲙⲟ= *be worthy of.* (179a)

ⲙⲟⲩⲣ vb tr (ⲙⲉⲣ–, ⲙⲟⲣ=, ⲙⲏⲣ†, p.c. ⲙⲁⲣ–) *bind; be bound.* ⲙ̄ⲙⲟ= . . . ⲛ̄– 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–$^{\theta}$ⲙⲟⲉⲓⲧ ϩⲏⲧ= 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; ϯ–$^{\theta}$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

ⲙⲟⲟϣⲉ vb intr *go, travel, go about.* (203b)

ⲙⲉϩ–ⲥⲛⲁⲩ nn masc *second,* δευτεράριος *(administrator in monastery second to the* ⲣ̄ⲙ̄ⲛ̄–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–$^{\theta}$ⲛⲟⲃⲉ compd vb sin; ⲣⲉϥ–ⲣ̄–$^{\theta}$ⲛⲟⲃⲉ genderless nn sinner. (222a)

ⲛ̄ⲃⲁ̄–, ⲛ̄ⲃⲁⲗⲗⲁ= 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–$^{\theta}$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 ⲉ– *see, behold.* (233a)
ⲛⲁⲩ nn masc *hour, time.* ⲛ̄ⲛⲁⲩ ⲛⲓⲙ compd advb always. (234b)
ⲛⲏⲩ†. *See* ⲉⲓ̈
ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ compd advb *always.* (499b)
ⲛ̄ⲟⲩⲉϣⲛ̄– compd prep **211** *without.* (502a)
ⲛⲁϣⲉ–, ⲛⲁϣⲱ= verboid **376** *be many, much, plentiful.* (236a)
ⲛⲁϣⲧⲉ nn fem *strength, protector.* (238a)
ⲛⲉϩ 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 ⲉ–, ⲛ̄ϩⲟⲩⲉ– more than. (736a)
ⲛⲟⲩϫⲉ vb tr (ⲛⲉϫ–, ⲛⲟϫ=, ⲛⲏϫ†) *throw, cast.* ⲛⲟⲩϫⲉ ⲉⲡⲁϩⲟⲩ ⲙ̄ⲙⲟ= refl put behind oneself, ignore. (247a)
ⲛⲟϭ genderless nn *great, large person/thing.* ⲛⲟϭ ⲛ̄ϩⲟⲩⲟ ⲉ– greater than. (250a)
ⲛ̄ϭⲟⲛⲥ. ϫⲓ ⲛ̄ϭⲟⲛⲥ attack, hurt; nn masc violence. ⲣⲉϥ–ϫⲓ ⲛ̄ϭⲟⲛⲥ genderless nn violent person/thing. (822a)
ⲛⲟⲩϭⲥ̄ vb tr (ⲛⲉϭⲥ̄–, ⲛⲟϭⲥ†) *make angry, be angry* ⲉ– *at.* (252b)

ⲟ†. *See* ⲉⲓⲣⲉ
ⲟⲉⲓⲕ nn masc *bread, loaf.* (254a)
ⲟⲛ advb and conj (enclitic) *again, also, still.* (255b)
ⲟϣ†. *See* ⲁϣⲁⲓ̈
ⲟⲟϩ nn masc *moon.* (257b)

ⲡⲉ nn fem (pl ⲡⲏⲩⲉ) *sky, heaven.* (259a)
ⲡ(ⲱ)ⲱⲛ, ⲡⲱⲱⲛⲉ vb tr (ⲡⲉⲛ– etc., ⲡⲟⲛ=, ⲡⲏⲛ[1]) *pour.* ⲡ(ⲱ)ⲱⲛ ⲉⲃⲟⲗ pour out. (263a)
ⲡⲱⲣⲕ vb tr (ⲡⲉⲣⲕ–, ⲡⲟⲣⲕ=) *pluck out, root out; be(come) plucked out.* (268b)
ⲡⲱⲣϫ vb tr (ⲡⲉⲣϫ–, ⲡⲟⲣϫ=, ⲡⲟⲣϫ†) *divide, separate* ⲉ– *from.* (271b)
ⲡⲱⲧ vb intr **168(c)** (ⲡⲏⲧ†) *flee, run.* ⲡⲱⲧ ⲉ– hasten towards. ⲡⲱⲧ ⲛ̄ⲥⲁ– pursue. (274a)
ⲡⲉⲑⲟⲟⲩ (ⲡⲉⲧ–ϩⲟⲟⲩ) nn **110** *evil, evil person/thing.* (731b)
ⲡⲏⲩⲉ. *See* ⲡⲉ
ⲡⲁϣⲉ nn fem *half, division.* (278a)
ⲡⲉϫⲉ–, ⲡⲉϫⲁ= verboid **380** *said.* (285a)

ⲣ̄–. *See* ⲉⲓⲣⲉ
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)
ⲣⲱⲙⲉ nn masc *person, man.* ⲫⲣⲱⲙⲉ anyone. ⲣⲙ̄ⲛ̄–ⲏⲓ̈ genderless nn housemaster, -mistress (of monastery). ⲣⲙ̄ⲛ̄–ϩⲏⲧ genderless nn intelligent person. ⲃⲁⲃⲉ–ⲫⲣⲱⲙⲉ genderless nn boaster. ⲙⲁⲓ̈–ⲫⲣⲱⲙⲉ genderless nn one who is philanthropic. ⲣ̄–ⲫⲣⲱⲙⲉ become human, become man. (294b)
ⲣⲙ̄ⲙⲁⲟ nn *rich person or thing.* (296a)
ⲣⲙ̄ϩⲉ genderless nn (fem ⲣⲙ̄ϩⲏ, pl. ⲣⲙ̄ϩⲉⲉⲩⲉ) *free person.* ⲙⲛ̄ⲧ–ⲣⲙ̄ϩⲉ nn fem freedom, liberation. (297a)
ⲣⲁⲛ nn masc *name.* (297b)
ⲣ̄ⲣⲟ nn masc *emperor, king.* ⲙⲛ̄ⲧ–ⲉⲣⲟ nn fem empire, kingdom. (299a)
ⲣⲁⲧ= poss nn **138** *foot, leg.* (302b)
ⲣⲟⲟⲩϣ vb intr *worry, have care for.* Nn masc worry, care; ⲁⲧ–ⲣⲟⲟⲩϣ genderless nn carefree person/thing; ϥⲓ–ⲫⲣⲟⲟⲩϣ ϩⲁ– compd vb tr care about. (306b)
ⲣⲁϣⲉ vb tr *rejoice* ⲣⲁϣⲉ ⲙ̄ⲙⲟ= rejoice at; deride. ⲣⲁϣⲉ ⲉϫⲛ̄– rejoice over. ⲣⲁϣⲉ nn masc joy; ϩⲛ̄–ⲟⲩⲣⲁϣⲉ compd advb joyfully. (308b)
ⲣⲟⲩϩⲉ prop nn masc *evening.* ⲉ–ⲣⲟⲩϩⲉ compd advb in the evening. (310b)
ⲣⲁϩⲧⲟⲩ nn *a kind of monkish garment.* (312b)

ⲥⲉ specifier **66** *sixty.* (368b)
ⲥⲉ interj *yes.* (316a)

ⲥⲉⲓ vb intr (ⲥⲏⲩ†) *be(come) filled, satisfied* ⲛ̄– *with.* (316b)

ⲥⲁⲃⲉ genderless nn (fem ⲥⲁⲃⲏ, pl ⲥⲁⲃⲉⲉⲩ[ⲉ]) *wise person/thing.* (319a)

ⲥⲃⲱ nn fem (pl. ⲥⲃⲟⲟⲩⲉ) *lesson, teaching.* †–∅ⲥⲃⲱ compd vb tr ⲙ̄ⲙⲟ= (thing taught) ⲛⲁ= (person taught) teach. (319b)

ⲥⲟⲃⲧⲉ vb tr (ⲥⲃ̄ⲧⲉ–, ⲥⲃ̄ⲧⲱⲧ=, ⲥⲃ̄ⲧⲱⲧ†) *prepare, set in order.* (323a)

ⲥⲱⲕ vb tr (ⲥⲉⲕ–, ⲥⲟⲕ=, ⲥⲏⲕ† p.c. ⲥⲁⲕ–) *draw, beguile, gather.* ⲥⲱⲕ ⲉⲡⲁϩⲟⲩ draw back. (325a)

ⲥⲙⲟⲩ vb tr (ⲥⲙⲁⲙⲁⲁⲧ†, ⲥⲙⲁⲁⲧ†) ⲉ– *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.* ⲥⲱⲛⲉ sister. (342b)

ⲥⲛⲁⲩ specifier 66 *two.* (346b)

ⲥⲁⲁⲛϣ vb tr (ⲥⲁⲁⲛϣ–, ⲥⲁⲛⲟⲩϣ=) *nourish, rear, tend.* (347b)

ⲥⲉⲉⲡⲉ vb intr *remain over, be remainder.* Nn masc remainder; ⲡⲕⲉⲥⲉⲉⲡⲉ ⲛ̄– the other kinds of, the rest of the. (351a)

ⲥⲟⲡⲥⲡ̄ vb tr (ⲥⲡ̄ⲥⲡ̄–, ⲥⲡ̄ⲥⲱⲡ=, ⲥⲉⲡⲥⲱⲡ†) *entreat, comfort; praise.* (325b)

ⲥⲡⲟⲧⲟⲩ nn masc *lip(s).* (353a)

ⲥⲟⲩⲣⲉ nn fem *thorn, spike, dart.* (354a)

ⲥ̄ⲣϥⲉ vb intr (ⲥⲣⲟϥⲧ†) *(come to) be at leisure, still.* (357a)

ⲥⲱⲧⲉ vb tr (ⲥⲉⲧ–, ⲥⲟⲧ=) *redeem, rescue.* (362a)

ⲥⲧⲟⲓ nn masc *aroma.* (362b)

ⲥⲱⲧⲙ̄ vb tr (ⲥⲉⲧⲙ̄–, ⲥⲟⲧⲙ=) *listen.* ⲥⲱⲧⲙ̄ ⲉ– listen to. ⲥⲱⲧⲙ̄ ϫⲉ– 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)

ⲥⲱϣ vb tr (ⲥⲉϣ–, ⲥⲟϣ=, ⲥⲏϣ†) *despise.* Nn masc shame, scorn. (375a)

ⲥⲁϣϥ specifier 66 *seven.* (378a)

ⲥϩⲓⲙⲉ nn fem (pl ϩⲓⲟⲙⲉ) *woman.* (385a)

ⲥⲁϩⲛⲉ. ⲟⲩⲉϩ–ⲥⲁϩⲛⲉ compd vb tr ⲙ̄ⲙⲟ= command; nn masc commandment. (385b)

ⲥⲟϭⲛ nn masc *ointment.* (388b)

ϯ vb tr (ϯ–, ⲧⲁⲁ=, ⲧⲟ†) *give, sell.* ϯ– forms compound verbs **180.** ϯ ⲙ̄ⲙⲟ= . . . ⲉϩⲣⲁⲓ ⲉⲧⲟⲟⲧ= hand (object) over to. ϯ ⲙ̄ⲙⲟ= . . . ϩⲁ– sell (object) for (price). (392a)

ⲧⲃⲁ nn masc *ten thousand, myriad.* (399a)

ⲧⲱⲱⲃⲉ vb tr (ⲧⲉⲃⲉ–, ⲧⲟⲟⲃ=, ⲧⲃ̄ⲃⲟ=) *repay, requite.* (398b)

ⲧⲃ̄ⲃⲟ vb tr (ⲧⲃ̄ⲃⲉ–, ⲧⲃ̄ⲃⲟ=, ⲧⲃ̄ⲃⲏⲩ) *purify, be(come) pure.* Nn masc purity, purification. (399b)

ⲧⲃ̄ⲛⲏ nn masc (pl ⲧⲃ̄ⲛⲟⲟⲩⲉ) *beast, domestic animal.* (400b)

ⲧⲃ̄ⲧ nn masc *fish.* (401b)

ⲧⲁⲕⲟ vb tr (ⲧⲁⲕⲉ–, ⲧⲁⲕⲟ= ⲧⲁⲕⲏⲩ[ⲧ]†) *destroy; perish.* Nn masc destruction; ⲙ̄ⲛ̄ⲧ–ⲁⲧ–ⲧⲁⲕⲟ nn fem indestructibility. (405a)

ⲧⲕⲧⲟ. *See* ⲕⲧⲟ

ⲧⲉⲗⲏⲗ vb tr *rejoice* ⲉϫⲛ̄– *at.* (410a)

ⲧⲱⲗⲙ̄ vb tr (ⲧⲟⲗⲙ=, ⲧⲟⲗⲙ̄†) *defile, pollute.* Nn masc pollution; ⲁⲧ–ⲧⲱⲗⲙ̄ genderless nn stainless, unpolluted. (410b)

ⲧⲁⲗϭⲟ vb tr (ⲧⲁⲗϭⲉ–, ⲧⲁⲗϭⲟ=, ⲧⲁⲗϭⲏⲩ†) *heal; get well.* Nn masc healing. (411b)

ⲧⲟⲙ nn masc *mat (of reeds).* (412b)

ⲧⲱⲙ vb tr (ⲧ[ⲉ]ⲙ–, ⲧⲟⲙ=, ⲧⲏⲙ†, p.c. ⲧⲁⲙ–) *shut.* ⲧⲱⲙ ⲉⲣⲛ̄– . . . ⲉⲃⲟⲗ ⲛ̄– close off (thing) from (person). (412b)

ⲧⲁⲙⲓⲟ vb tr (ⲧⲁⲙⲓⲉ–, ⲧⲁⲙⲓⲟ=, ⲧⲁ-

ⲙⲓⲏⲩ[†]) *make, create.* Nn masc creature, creation. (413a)

ϯⲙⲉ (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)

ϯⲡⲉ nn fem *taste.* ϫⲓ–⁰ϯⲡⲉ 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=, ⲧⲥⲁⲃⲏⲩ[ⲧ][†]) *make wise, teach, show.* ⲧⲥⲁⲃⲟ ⲉ– tell about. (434b)

ⲧⲁⲩⲟ vb tr (ⲧⲁⲩⲉ–, ⲧⲁⲩⲟ=) *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=, ⲧⲁϩⲏⲩ[†]) *reach, befall, touch.* (445a)

ϯϩⲉ vb tr (ⲧⲁϩⲉ[†]) *be(come) drunken.* (456b)

ⲑⲙ̄ⲕⲟ vb tr (ⲑⲙ̄ⲕⲉ–, ⲑⲙ̄ⲕⲟ=, ⲑⲙ̄ⲕⲏⲩ[†]) *ill use, afflict, humiliate.* (459b)

ⲧⲱϩⲥ vb tr (ⲧⲉϩⲥ–, ⲧⲁϩⲥ=, ⲧⲁϩⲥ[†]) *anoint* ⲛ̄– *with.* (461b)

ⲧⲁϫⲣⲟ vb tr (ⲧⲁϫⲣⲉ–, ⲧⲁϫⲣⲟ=, ⲧⲁϫⲣⲏⲩ[†]) *make/be(come) strong, firm, fast.* (462b)

ⲧⲃⲁⲓⲟ vb tr (ⲧⲃⲁⲓⲉ–, ⲧⲃⲁⲓⲟ=, ⲧⲃⲁⲓⲏⲩ[†]) *disgrace, condemn.* (465b)

ⲟⲩ specifier **72** *what? what kind of?* (467b)

ⲟⲩⲁ specifier **72** *one.* ⲡⲟⲩⲁ the first day of the week, Sunday. (469a)

ⲟⲩⲱ. ϯ–ⲟⲩⲱ compd vb tr ⲙ̄ⲙⲟ= *put forth, bring up* (blossom); ϯ–ⲟⲩⲱ ⲉϩⲣⲁⲓ ⲙ̄ⲙⲟ= vb tr sprout. (475a)

ⲟⲩⲁⲃ[†]. *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)

ⲟⲩⲛⲟⲩ nn fem *hour.* ⲛ̄ⲧⲉⲩⲛⲟⲩ compd advb immediately. (484b)

ⲟⲩⲛⲟϥ vb intr *rejoice.* ⲟⲩⲛⲟϥ ⲉϫⲛ̄– rejoice over. (485b)

ⲟⲩⲟⲡ vb intr (ⲟⲩⲁⲃ[†]) *be(come) pure; holy.* ⲡⲉⲧ–ⲟⲩⲁⲃ 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–⁰ⲟⲩⲟⲉⲓϣ 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 (ⲉⲃϣ–, 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)

ⲱϩⲉ. *See* ⲁϩⲉⲣⲁⲧ=

ⲱⲃⲧ vb tr (ⲉⲃⲧ–, ⲟⲃⲧ=) *choke, throttle.* (540b)

ϣ–, ⲉϣ– verbal auxiliary **184** *be able to, can.* (541a)

ϣⲁ nn masc *festival.* ⲣ̄–ⲱϣⲁ 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 (ϣⲃ̄–, ϣⲟⲃ=, ϣⲏⲃ†) *shave.* (550b)

ϣⲓⲃⲉ vb tr (ϣⲃ̄–, ϣⲃ̄ⲧ=, 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)

ϣⲁⲉϩ 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–ϩⲟⲟⲩ 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–ⲱϩⲓⲥⲉ compd vb suffer, undertake suffering. (574b)

ϣⲓⲡⲉ vb tr ⲙ̄ⲙⲟ= *shame; be(come) ashamed.* Nn masc shame; ϫⲓ–ⲱϣⲓⲡⲉ 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–ⲱϣⲡⲏⲣⲉ 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–ⲱϣⲟⲣⲡ ⲉ– compd vb be before, be earlier than. (587a)

ϣⲱϣⲧ vb tr (ϣⲉⲧ–, ϣⲁ[ⲁ]ⲧ=, ϣⲁ–[ⲁ]ⲧ†, p.c. ϣⲁⲧ–) *cut, slay; lack, be needy.* (590b)

ϣⲟⲟⲩⲉ vb intr (ϣⲟⲩⲱⲟⲩ) *become dry, dry up.* (601b)

ϣⲟⲩⲉⲓⲧ† vb stative *empty*. ⲡⲉⲧ–ϣⲟⲩⲉⲓⲧ nn **110** vanity, emptiness, empty person/thing; ⲉⲭⲛ̄–ⲟⲩⲡⲉⲧ–ϣⲟⲩⲉⲓⲧ in vain. (602b)

ϣⲱϣ vb tr (ϣⲉϣ–, ϣⲁϣ=, ϣⲏϣ†) *scatter*. (605b)

ϣⲁϩⲣⲁⲓ̈ combinative advb **206**

ϣⲁϫⲉ vb intr *say*. ϣⲁϫⲉ ⲙ̄ⲛ̄– converse with. ϣⲁϫⲉ ⲙ̄ⲛ̄– . . . 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. ϥⲁⲓ̈–) *take, take away*. ϥⲓ ⲙ̄ⲙⲟ= . . . ⲉⲃⲟⲗ ϩⲓ– take . . . away from. ϥⲓ ⲙ̄ⲙⲁⲩ take away. ϥⲓⲁⲧ= (i.e. ϥⲓ–ⲉⲓⲁⲧ=) refl vb ⲉϩⲣⲁⲓ̈ look up. ϥⲁⲓ̈–ⲟⲛⲁϩⲃ 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 ⲉϩⲣⲁⲓ̈ ⲉⲭⲛ̄– fall onto. ϩⲉ ⲉⲭⲛ̄– fall upon. ϩⲉ ϩⲁⲧⲛ̄– fall beside. (637a)

ϩⲉ nn fem *manner, way*. ⲕⲁⲧⲁ–ⲑⲉ conj just as. ⲛ̄ⲁϣ ⲛ̄–ϩⲉ compd advb how? ⲛ̄ⲧⲉⲓ̈ϩⲉ 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* ⲣ̄–ⲫϩⲱⲃ compd vb act, be active; ⲣⲉϥ–ⲣ̄–ⲫϩⲱⲃ genderless nn active person/thing. (653a)

ϩⲁⲓ̈ⲃⲉⲥ nn fem *shadow*. (657b)

ϩⲏⲕⲉ genderless nn *poor person/thing*. (664a)

ϩ̄ⲗⲟ genderless nn (fem ϩ̄ⲗⲱ, pl ϩ̄ⲗⲟⲓ) *old person/thing; elder, senior monk*. (669b)

ϩⲁⲗⲏⲧ nn masc (pl ϩⲁⲗⲁⲧⲉ) *bird*. (671b)

ϩ̄ⲙ–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 ⲉϩⲣⲁⲓ̈ sit down, be seated. (679a)

ϩ̄ⲙϩⲁⲗ nn masc fem *slave, servant*. ⲙ̄ⲛ̄ⲧ–ϩ̄ⲙϩⲁⲗ nn fem slavery. ⲣ̄–ⲫϩ̄ⲙϩⲁⲗ 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*.

ϩⲣⲁⲓ̈ combinative advb **206**

ϩⲣⲟϣ vb intr (ϩⲟⲣϣ†, p.c. ϩⲁⲣϣ–) *make, be heavy*. ϩⲁⲣϣ–ⲫϩⲏⲧ genderless nn long-suffering person. (706a)

ϩ̄ⲣϣⲓⲣⲉ 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; ⲙ̄ⲛ̄ⲧ–ⲁⲑⲏⲧ nn fem foolishness. ⲣ̄ⲙ̄ⲛ̄–ϩⲏⲧ genderless nn intelligent person; ⲙ̄ⲛ̄ⲧ–ⲣ̄ⲙ̄ⲛ̄–ϩⲏⲧ nn fem intelligence. ϣⲁⲛ–ϩⲧⲏ= (refl) genderless nn compassionate person; ⲙ̄ⲛ̄ⲧ–ϣⲁⲛ–ϩⲧⲏ= nn fem compassion. ϩⲁⲣϣ–ⲫϩⲏⲧ genderless nn long-suffering person. †–ϩⲧⲏ= (refl) compd vb tr ⲉ– pay heed to, observe. (714a)

ϩⲟⲧ. ⲙ̅ⲡϩⲟⲧ ⲉⲃⲟⲗ ⲛ̅– compd prep *opposite*. (718b)

ϩⲧⲏ⸗. *See* ϩⲏⲧ

ϩⲁⲧⲉ–. *See* ϩⲁⲧⲛ̅–

ϩⲟⲧⲉ nn fem *fear; fearful person or thing*. ⲣ̅–ⲫϩⲟⲧⲉ compd vb tr ϩⲏⲧ⸗ be afraid of, fear. (720b)

ϩⲓⲧⲡⲉ compd advb **223** *above*.

ϩⲁⲧⲛ̅–, ϩⲁϩⲧⲛ̅–, ϩⲁⲧⲉ–, ϩⲁⲧⲟⲟⲧ⸗ compd prep **209** *beside, with*. (428b)

ϩⲓⲧⲛ̅–. ϩⲓⲧⲟⲟⲧ⸗ compd prep **209** *through, by, from*. (428b)

ϩⲧⲟⲟⲩⲉ prop nn masc *dawn*. ϩⲧⲟⲟⲩⲉ advb at dawn; ϩⲧⲟⲟⲩⲉ ⲉⲙⲁⲧⲉ at first light. (727b)

ϩⲁⲑⲏ ⲛ̅– (i.e. ϩⲁ–ⲧⲓϩⲏ ⲛ̅–) compd prep **210** *before*. (641b)

ϩⲏⲩ nn masc *profit, benefit*. ϯ–ⲫϩⲏⲩ compd vb tr ⲙ̅ⲙⲟ⸗ gain; benefit. (729a)

ϩⲟⲟⲩ nn masc *day*. (730a)

ϩⲟⲟⲩ† vb stative *be evil*. ⲡⲉⲧⲫ–ϩⲟⲟⲩ nn masc evil person/thing; evil. (731a)

ϩⲟⲩⲟ nn masc *greater part, greatness*. ⲛ̅ϩⲟⲩⲟ compd advb especially, greatly, very, more. ⲛ̅ⲟⲩⲟ ⲉ–, ⲛ̅ϩⲟⲩⲉ– more than. (735a)

ϩⲁϩ specifier 72 *many, much*. (741b)

ϩⲓⲁⲛ̅–, ϩⲓⲁⲱ–, ϩⲓⲁⲱ⸗ compd prep **209** *upon, over, in, on, at, beside, for, through, from upon*. (758b)

ϩⲱⲃ̅ vb tr (ϩⲉⲃ̅–, ϩⲟⲃ⸗, ϩⲟⲃ̅†, p.c. ϩⲁⲃ̅–) *(cause to) wither*. (744b)

ⲭⲉ– conj *because, for*. (746b)

ⲭⲓ vb tr (ⲭⲓ–, ⲭⲓⲧ⸗, ⲭⲏⲩ†) *receive, take, seize, lead*. ⲭⲓ ⲛ̅ⲃⲟⲛⲥ compd vb attack, hurt; nn masc violence; ⲣⲉϥ–ⲭⲓ ⲛ̅ⲃⲟⲛⲥ genderless nn violent person/thing. ⲭⲓ–ⲫⲥⲁⲣϫ compd vb become incarnate. ⲭⲓ–ⲫϯⲡⲉ compd vb taste. (747b)

ⲭⲟ vb tr (ⲭⲉ–, ⲭⲟ⸗, ⲭⲏⲩ†) *sow, plant*. (752a)

ⲭⲱ vb tr **514** (ⲭⲉ–, ⲭⲓ–, ⲭⲟⲟ⸗) *say (something)*. ⲭⲱ ⲙ̅ⲙⲟ–ⲥ ⲭⲉ–, ⲭⲟⲟ–ⲥ ⲭⲉ– say (introducing reported speech). (754a)

ⲭⲱ vb tr ⲙ̅ⲙⲟ⸗ *sing*. (755b)

ⲭⲱ nn masc *cup*. (759b)

ⲭⲱ⸗ poss nn **138** *head*. (756a)

ⲭⲉⲕⲁ(ⲁ)ⲥ conj *so that, in order that*. (764a)

ⲭⲱⲕⲙ̅ vb tr (ⲭⲉⲕⲙ̅–, ⲭⲟⲕⲙ⸗, ⲭⲟⲕⲙ̅†) *wash*. (763a)

ⲭⲱⲙ nn masc *generation* (in line of descent). (770b)

ⲭⲱⲱⲙⲉ nn masc *book, volume*. (770b)

ⲭⲓⲛ– prep *since (time, place)*. (772b)

ⲭⲡⲓⲟ vb tr (ⲭⲡⲓⲉ–, ⲭⲡⲓⲟ⸗, ⲭⲡⲓⲏⲧ†) *blame, upbraid*. Nn masc blame. (778b)

ⲭⲡⲟ vb tr (ⲭⲡⲉ–, ⲭⲡⲟ⸗) *beget, bring forth*. ⲭⲡⲟ ⲛⲁ⸗ acquire. Nn masc begotten offspring. (778b)

ⲭⲟⲉⲓⲥ nn masc fem (pl ⲭⲓⲥⲟⲟⲩⲉ) *lord, lady*. (787b)

ⲭⲓⲥⲉ vb tr (ⲭⲉⲥⲧ–, ⲭⲁⲥⲧ⸗, ⲭⲟⲥⲉ†, p.c. ⲭⲁⲥⲓ–) *exalt; be(come) high*. (788b)

ⲭⲓⲧ⸗. *See* ⲭⲓ

ⲭⲱⲧⲉ vb tr (ⲭⲉⲧ–, ⲭⲟⲧ⸗) *pierce, penetrate; go through*. ⲭⲱⲧⲉ ϩⲓⲧⲛ̅– go through. (791b)

ⲭⲟⲟⲩ vb tr (ⲭⲉⲩ–, ⲭⲟⲟⲩ⸗) *send (hither)*. (793a)

ⲭⲱϩⲙ̅ vb tr (ⲭⲉϩⲙ̅–, ⲭⲁϩⲙ⸗, ⲭⲁϩⲙ̅†) *defile, pollute; be(come) defiled, polluted*. (797b)

ϭⲉ conj (enclitic) **235** *then, therefore, any more*. (802a)

ϭⲱ vb intr (ϭⲉⲉⲧ†) *continue, persist, desist, stop*. (803a)

ϭⲱⲃ nn masc *weak person or thing*. ⲙ̅ⲛ̅ⲧ–ϭⲱⲃ nn fem weakness. (805b)

ϭⲱⲱⲗⲉ vb tr (ϭⲉⲗⲉ–, ϭⲟⲟⲗ⸗, ϭⲟⲟⲗⲉ†) *swathe, clothe, cover* ⲛ̅– *with*. (809a)

ϭⲙ̅– (presumably ϭⲓⲛⲉ *find*). *See* under ϭⲟⲙ

ϭⲟⲙ nn fem *power, ability* (like ϣϭⲟⲙ). ⲟⲩⲛ̅–ⲫϭⲟⲙ ⲙ̅ⲙⲟ⸗ . . ⲉ– can (ability-exists in [person] to). ϭⲙ̅–ⲫϭⲟⲙ ⲉ– compd vb be able to, be powerful over; ϣ–ϭⲙ̅–ⲫϭⲟⲙ ⲉ– same meaning; ⲛⲁ–ϭⲙ̅–ⲫϭⲟⲙ ⲉ– same; ⲛⲁ–ϣ–ϭⲙ̅–ⲫϭⲟⲙ ⲉ– same. (815b)

ϭⲓⲛⲉ vb tr (ϭⲛ̅–, ϭⲙ̅–, ϭⲛ̅ⲧ⸗) *find*.

ϭⲙ̄–ⲑϭⲟⲙ compd vb be able (to). (820a)
ϭⲟⲛⲥ. *See* ⲛ̄ϭⲟⲛⲥ
ϭⲉⲣⲱⲃ nn masc (pl ϭⲉⲣⲟⲟⲃ) *staff.* (828a)
ϭⲣⲟϭ (pl ϭⲣⲱⲱϭ) *seed (of plant)* (831b)
ϭⲉⲉⲧ†. *See* ϭⲱ
ϭⲱϣⲧ vb tr ⲉϫⲛ̄– *gaze at.* (837a)
ϭⲓϫ nn fem *hand.* (839b)

GRECO-COPTIC

ⲁⲅⲁⲑⲟⲥ, –ⲟⲛ genderless nn *good person/thing.* ⲙⲁⲓ̈–ⲑⲁⲅⲁⲑⲟⲛ genderless nn one who loves what is good. ⲙⲛ̄ⲧ–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.* ⲙⲛ̄ⲧ–ⲁⲕⲁⲑⲁⲣⲧⲟⲥ nn fem uncleanness.
ⲁⲗⲗⲁ conj *but, rather, instead, in any case, so.*
ⲁ̈ⲙⲏⲛ 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.* ⲙⲛ̄ⲧ–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.*
ⲁⲩϫⲁⲛⲉ vb tr ⲙ̄ⲙⲟ= *increase; multiply.*

ⲃⲁⲡⲧⲓⲥⲙⲁ nn masc *baptism.*
ⲃⲟⲏⲑⲉⲓ vb tr ⲉ– *help (person).*
ⲃⲟⲏⲑⲉⲓⲁ 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 ⲧⲉⲣⲥⲓⲥ 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.*
ⲇⲟⲕⲓⲙⲁϩⲉ vb tr ⲙ̄ⲙⲟ= *test.*
ⲇⲱⲣⲟⲛ nn masc *gift, bribe.*

ἑβδομάς ϩⲉⲃⲇⲱⲙⲁⲥ, ϩⲃ̄ⲇⲱⲙⲁⲥ 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 of thing). ⲉⲡⲓⲑⲩⲙⲉⲓ ⲉ– or ⲛ̄– desire to (perform action).
ⲉⲡⲓⲑⲩⲙⲓⲁ nn fem *desire.*
ⲉⲩⲅⲉ 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 ⲙ̅ⲙⲟ= *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-ⲕⲁⲣⲡⲟⲥ ⲉⲃⲟⲗ compd vb yield (crop).
ⲕⲁⲧⲁ-, ⲕⲁⲧⲁⲣⲟ= prep *according to, like, by.* ⲕⲁⲧⲁ-ⲑⲉ conj just as. ⲕⲁⲧⲁⲣⲟ-ϥ of its own kind, own.
ⲕⲣⲓⲛⲉ vb tr ⲙ̅ⲙⲟ= *judge.*

ⲗⲁⲟⲥ nn masc *nation, people.*
λυπεῖν ⲗⲩⲡⲓ vb tr ⲙ̅ⲙⲟ= *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.*

ⲛⲁⲍⲁⲣⲏⲛⲟⲥ genderless nn *person/thing from Nazareth; one of Nazareth.*
νηστεία ⲛⲏⲥⲧⲓⲁ nn fem *fast.*
νοεῖν ⲛⲟⲉⲓ, ⲛⲟⲓ vb tr ⲙ̅ⲙⲟ= understand. ⲣⲉϥ-ⲛⲟⲉⲓ genderless nn one who/that understands.
ⲛⲟⲙⲟⲥ nn masc *law.*

ⲟⲓⲕⲟⲩⲙⲉⲛⲏ nn fem *civilization, civilized world, world.*
ὁμολογεῖν ϩⲟⲙⲟⲗⲟⲅⲉⲓ vb tr ⲙ̅ⲙⲟ= *confess, affirm belief in.*
ὁμοούσιος ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ, -ⲟⲛ genderless nn *consubstantial person/thing.*
ⲟⲣⲅⲏ nn fem *anger.*
ⲟⲩⲁⲉ, 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 ⲙ̅ⲙⲟ= *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, ⲡⲛ̅ⲁ̅ 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-ⲟⲩⲟⲉⲓϣ genderless nn **124** temporary person/thing.
ⲡⲣⲟⲥⲇⲟⲕⲁ vb tr ⲉ- *await, expect.*
προσήλυτος ⲡⲣⲟⲥⲩⲗⲏⲧⲟⲥ nn masc *proselyte.*
ⲡⲣⲟⲫⲏⲧⲏⲥ nn masc *prophet.*
πως advb *how?*

ⲥⲁⲃⲃⲁⲧⲟⲛ nn masc. ⲡⲥⲁⲃⲃⲁⲧⲟⲛ the sabbath. ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ the week. ⲡⲟⲩⲁ ⲛ̅-ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ the first day of the week. ⲡⲉϩⲟⲟⲩ ⲛ̅-ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ the sabbath day.
ⲥⲁⲣⲝ̅ nn fem *flesh.*
ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ vb tr ⲙ̅ⲙⲟ= *cause to stumble; stumble.*
ⲥⲕⲏⲛⲏ nn fem *tent, dwelling.*
ⲥⲟⲫⲓⲁ nn fem *wisdom.*
ⲥⲟⲫⲟⲥ, -ⲟⲛ genderless nn *wise person/thing.*
ⲥⲧⲁⲩⲣⲟⲩ, ⲥ̅ⲣ̅ⲟ̅ⲩ vb tr ⲙ̅ⲙⲟ= *crucify.*
ⲥⲧⲟⲗⲏ nn fem *robe.*
ⲥⲱⲙⲁ nn masc *body.*

ταμεῖον ⲧⲁⲙⲓⲟⲛ nn masc *treasure house, storehouse.*
ⲧⲁⲫⲟⲥ 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.*

ⲯⲩⲭⲏ nn fem *soul.*
ⲯⲩⲭⲓⲕⲟⲥ, –ⲟⲛ genderless nn *animate person/thing, one endowed with soul.*

ⲱⲇⲏ nn fem *song.*
ὥστε ϩⲱⲥⲧⲉ conj *so that.*

ϩⲁⲙⲏⲛ ἀμήν interj *Amen.*
ϩ̄ⲇⲱⲙⲁⲥ 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**)

ϯ–	ⲧⲛ̄–
ⲕ–, var. ⲅ–	ⲧⲉⲧⲛ̄–
ⲧⲉ–, var. ⲧⲣ̄–	
ϥ–	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=
ϣⲁⲣⲉ–, ϣⲁ=	ⲙⲉⲣⲉ–, ⲙⲉ=
ⲉⲣⲉ–, ⲉ=ⲉ–	ⲛ̄ⲛⲉ–, ⲛ̄ⲛⲉ= or ⲉⲛⲛⲉ–, ⲉⲛⲛⲉ=
ⲙⲁⲣⲉ–, ⲙⲁⲣ=	ⲙ̄ⲡⲣ̄ⲧⲣⲉ–, ⲙ̄ⲡⲣ̄ⲧⲣⲉ=
ⲛ̄ⲧⲉⲣⲉ–, ⲛ̄ⲧⲉⲣ= ⲉⲣϣⲁⲛ–, ⲉ=ϣⲁⲛ– or ⲉⲣⲉ–, ⲉ= ϣⲁⲛⲧⲉ–, ϣⲁⲛⲧ= ⲛ̄ⲧⲉ–, ⲛ̄= ⲧⲁⲣⲉ–, ⲧⲁⲣ=	ⲧⲙ̄–
ⲧⲣⲉ–, ⲧⲣⲉ=	ⲉ–ⲧⲙ̄–ⲧⲣⲉ ϩⲙ̄–ⲡⲧⲣⲉ . . . –ⲧⲙ̄–

6. Suffixally Conjugated Verboids (Chapters 17 and 18)

affirmative	negative
ⲛⲁⲁ–, ⲛⲁⲁⲁ= or ⲛⲁⲉ–, ⲛⲁⲁ= ⲛⲁⲛⲟⲩ– (or ⲛⲁⲛⲉ–), ⲛⲁⲛⲟⲩ= ⲛⲉⲥⲉ–, ⲛⲉⲥⲱ= ⲛⲉⲥⲃⲱⲱ= ⲛⲁϣⲉ–, ⲛⲁϣⲱ= ⲛⲁϩⲗⲱⲃ= or ⲛⲁϩⲗⲟⲃ= ⲛⲉⲃⲱ= or ⲛⲉⲃⲱⲱ= ϩⲛⲉ–, ϩⲛⲁ=	. . . ⲁⲛ and ⲛ̄– . . . ⲁⲛ
ⲡⲉⲭⲉ–, ⲡⲉⲭⲁ=	——
——	ⲙⲉϣⲁ=
ⲟⲩⲛ̄ⲧⲉ–, ⲟⲩⲛ̄ⲧⲁ=, ⲟⲩⲛ̄ⲧ=	(ⲙ̄)ⲙⲛ̄ⲧⲉ–, (ⲙ̄)ⲙⲛ̄ⲧⲁ=, ⲙⲛ̄ⲧ=

7. Impersonal Predicates (487–89)

affirmative	negative
ⲁⲛⲁⲅⲕⲏ ϩⲱ ϩⲁⲡⲥ ϩⲛⲉ–, ϩⲛⲁ=	. . . ⲁⲛ and ⲛ̄– . . . ⲁⲛ

ⲣⲉⲛⲟⲓⲧⲟ	ⲙⲏⲣⲉⲛⲟⲓⲧⲟ
ⲉϫⲉⲥⲧⲓ	ⲟⲩⲕⲉϫⲉⲥⲧⲓ
ϣϣⲉ	ⲛ̄–ϣϣⲉ ⲁⲛ ⲙⲉϣϣⲉ
ϩⲁⲙⲟⲓ̈	—

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–

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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)

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