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An Introductory Coptic Grammar

(Sahidic Dialect)

by John Martin Plumley

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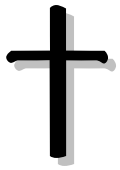

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Introduction

The student wishing to acquire a knowledge of Coptic, the last stage of the Old Egyptian Language, has had perforce to consult the Grammars of Stern, Steindorff, Mallon, Till and Chane, none of which are available in an English translation, and all of which are difficult to procure. The last Coptic Grammar of importance printed in English was the second edition of Dr Tattern's Grammar, published as long ago as 1863 (online at http://sourceforge.net/projects/marcion/files/rc3/marcion_rc3-win32.zip/download; unzip, then run marcion.exe). Since that time our knowledge of the language has been greatly increased by the work of two generations of Coptic scholars. On the other hand, there now exists in English the magnificent *Coptic Dictionary* compiled by the late Dr W.E. Crum (www.metalog.org/files/crum.html). It is with some trepidation that I have ventured to write a new Grammar. The need for a work in English is pressing, but it must not be thought that this attempt to supply the need is in the nature of an exhaustive study. Such an attempt cannot yet be undertaken until a thorough systematic and statistical examination of the writings of Shenoute, the sole outstanding native writer of Coptic, has been made.

The Sahidic dialect has been chosen, not because of any theory about its age, but for the very practical reason that it is the dialect which holds pride of place in Crum's dictionary. In addition to this fact, there exists a variety of texts in this dialect for the student to read. The examples, all of which are actual quotations from texts, have been drawn for the most part from the Bible. Zoega's great *Catalogus Codd. Coptico-rum &c.*, 1810 (hereafter Z) has been utilized to a lesser degree. I have purposely limited myself to quoting a few examples in full, rather than giving many references to published texts which few students ever look up. The need for strict economy in space has compelled me to deal sketchily with Dr H.J. Polotsky's great discovery of the function of the Second Tenses (§186a), but students must not fail to read his study for themselves (*Études de Syntaxe Copte*, Cairo, 1944).

The most pleasant part of my task remains. It is to express my thanks to those who have made my work possible. First, I have to thank Prof Jaroslav Cerny, of the University College, London, with whom I began my Coptic Studies. His kindness and help have been unfailing, and my debt to him is immeasurable. To Prof S.R.K. Glanville, of Cambridge, I am equally indebted. It was at his suggestion, and with his encouragement, that I began to compile this Grammar, and I have had the benefit of his advice at all times. Prof Battiscombe Gunn discussed several points of grammar with me on two occasions when I enjoyed his hospitality at Oxford, and I need hardly add that the result of these discussions has been the improvement of the work generally. Finally, I have to thank my wife, who not only read through the whole manuscript and made several valuable suggestions, but also by her thoughtfulness and management of a very busy household, has made the labour of writing this book infinitely easier than I had dared to hope.

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Tottenham, England
17 July 1947

NB: Windows includes an *On-Screen Keyboard* (in Start/All Programs/Accessories/Accessibility), which can readily be set to any installed font; thus one can type in Coptic script, and also search in Coptic.
A few minor additions and corrections to Plumley's mimeograph, as well as the dots between word elements, have been added in 2007-8.
Corrections: edit@metalog.org, gfsomsel@juno.com, pjchd@uma.es, epostigo@uma.es.

Chapter I. The Alphabet.

§1. The Coptic Alphabet consists of 31 letters. Of these 24 were borrowed from the Greek Alphabet, the remainder being formed from Demotic characters to express consonantal sounds not represented in Greek.

Letter	Name	Value	Letter	Name	Value
ⲁ	ⲁⲗⲫⲁ	a	ⲣ	ⲣⲱ	r
ⲃ	ⲃⲏⲧⲁ	b, v	ⲥ	ⲥⲏⲙⲙⲁ	s
ⲅ	ⲅⲁⲙⲙⲁ	g	ⲧ	ⲧⲁⲓ	t
ⲇ	ⲇⲁⲗⲇⲁ	d	ⲩ	ϩⲉ	w, v, u
ⲉ	ⲉⲓ	e (short)	ⲫ	ⲫⲓ	ph
ⲍ	ⲍⲏⲧⲁ	z	ⲭ	ⲭⲓ	kh
ⲏ	ϩⲏⲧⲁ	e (long)	ⲯ	ⲯⲓ	ps
ⲑ	ⲑⲏⲧⲁ	th	ⲱ	ⲱ	o (long)
ⲓ	ⲓⲱⲧⲁ	y, i	ⲱϫ	ⲱϫⲁⲓ	sh
ⲕ	ⲕⲁⲡⲁ	k	ϥ	ϥⲁⲓ	f
ⲗ	ⲗⲁⲩⲇⲁ	l	ⲱ̀	ⲱ̀ⲁⲓ	kh (Bohairic only)
ⲙ	ⲙⲏ	m	ϩ	ϩⲟⲣⲓ	h
ⲛ	ⲛⲉ	n	ⲝ	ⲝⲁⲛⲝⲓⲁ	j
ⲝ	ⲝⲓ	ks	ⲅ	ⲅⲓⲙⲁ	g (hard)
ⲟ	ⲟⲩ	o (short)	†	†	ti
ⲡ	ⲡⲓ	p	¯	sonant consonant	

Notes on the letters.

§2. **ⲅ**, **ⲇ**, **ⲍ** appear but rarely in purely Coptic words, though they are commonly used in Greek loan words. However, it should be noted that there is a tendency for these letters to be replaced by other consonants; ⲅ replaced by ⲕ: e.g. ⲁⲕⲱⲣⲁ, ⲕⲉϩⲉⲛⲛⲁ, ⲕⲛⲱⲙⲏ; ⲅ replaced by ⲅ: e.g. ⲁⲅⲱⲛ, ⲥⲓⲛⲁⲣⲡⲁⲅⲏ, ⲅⲛⲱⲙⲏ; ⲇ replaced by ⲧ: e.g. ⲥⲕⲁⲛⲧⲁⲗⲟⲛ, ⲡⲉⲧⲏⲥ, ⲡⲣⲉⲧⲁ (Latin *praeda*). **Note:** ⲅ occasionally appears for ⲕ when it follows ⲛ. This is especially common in the construct form ⲁⲛⲅ– from ⲁⲛⲟⲕ 'I', and in the verbal prefix ⲛⲅ (for ⲛⲕ). In a few cases ⲅ appears for the ⲕ of the 2nd masc sing suffix when attached to a verbal form ending in ⲛ, e.g. ⲥⲟⲩⲱⲛ.ⲅ for ⲥⲟⲩⲱⲛ.ⲕ, ⲧⲛⲧⲱⲛ.ⲅ for ⲧⲛⲧⲱⲛ.ⲕ. A few verbal stems show the same tendency, e.g. ⲙⲟⲩⲛⲅ for ⲙⲟⲩⲛⲕ , ⲡⲱⲛⲅ for ⲡⲱⲛⲕ. ⲍ appears in an alternate spelling for ⲁⲛⲥⲏⲃⲉ 'School' as ⲁⲛⲍⲏⲃⲉ.

§3. **ⲑ**, **ⲝ**, **ⲫ**, **ⲭ**, **ⲯ** occur mostly in Greek words. In Sahidic they are used sometimes as abbreviations for ⲧϩ, ⲕⲥ, ⲡϩ, ⲕϩ, ⲡⲥ. They are used most extensively in the Bohairic dialect. The following may be noted: ⲑⲉ for ⲧ.ϩⲉ 'The manner', and certain causative verbs, such as ⲑ.ⲙⲕⲟ for ⲧϩ.ⲙⲕⲟ 'To afflict', ⲑ.ⲙⲥⲟ for ⲧ.ϩⲙⲥⲟ 'To cause to sit'. Also, ⲝⲟⲩⲣ for ⲕⲥⲟⲩⲣ 'Ring', ⲗⲝ (construct of ⲗⲱⲕⲥ) 'To bite', ⲥⲭⲁⲧ for ⲥⲕϩⲁⲧ 'Marriage gift', ⲯⲓⲥ for ⲡⲥⲓⲥ 'Nine', ⲗⲉⲯⲉ for ⲗⲉⲡⲥⲉ 'Fragment'.

§4. **ⲓ** and **ⲩ** are semi-consonants, for they are employed in Coptic both as consonants and as vowels. (**a**) As consonants: ⲓ usually appears in the form ⲉⲓ (less commonly as ⲓ̈, which is the usual form in Bohairic), at the beginning of a syllable. At the end of a word the form ⲓ̈ is usual. As a consonant it is equivalent to y in the English 'Yet' (cf Heb י); e.g. ⲉⲓⲱⲧ (*yot*) 'Father', ⲉⲓⲱⲙ (*yom*) 'Sea'. ⲩ, except in Greek words, always appears in the form ⲟⲩ. As a consonant it is equivalent to a 'W' or 'Y' (cf Heb ו); e.g. ⲟⲩⲱⲙ (*wom*) 'To eat', ⲧⲟⲩⲱⲧ (*twot*) 'Idol'. (**b**) As vowels: ⲓ = i (as in litre); e.g. ⲙⲓⲥⲉ (*mi-se*) 'To give birth to', ⲣⲓⲣ (*rir*) 'Pig'. ⲟⲩ = u (as in 'Truth'); e.g. ⲛⲁⲛⲟⲩ.ϥ (*na-nuf*) 'He is good', ⲙⲟⲩϩ (*muh*) 'To be full'.

§5. The seven letters derived from Demotic:

(**a**) **ⲱϫ** = 'sh'; transcribed in Greek as στ or simply as σ. This letter also represents in some words an original *h* (curved underline); e.g. ⲱϫⲡⲉ (*sho-pe*) from Old Egyptian *hpr*. (**b**) **ϥ** = 'f'; e.g. ⲥⲁϥ (*saf*) 'Yesterday', ϥⲓ (*fi*)

'To carry'. It frequently replaces ⲃ; e.g. ⲛⲟⲩϥ for ⲛⲟⲩⲃ 'Gold', ⲱⲱϥ for ⲱⲱⲃ 'To shave'; and vice versa, ϩⲟϥ 'Serpent' plural ϩⲃⲟⲩⲓ. (**c**) ⲫ = 'kh' (Bohairic only; the 'hard ch' as in German and Scotch, or the 'j' of Spanish) is not used in Sahidic; in Bohairic, it corresponds to the Sahidic ϩ when representing the old consonants <u>*h*</u> (curved underline) and <u>*h*</u> (Old Coptic form: www.metalog.org/files/plumley/plum-004.gif). (**d**) ϩ = 'h'; in Sahidic this letter represents four originally distinct sounds, transliterated from the hieroglyphic script as *h*, <u>*h*</u> (dotted), <u>*h*</u> (curved underline), and <u>*h*</u>. The wide field from which words containing this single form of four original sounds were drawn, can be seen in that about one ninth part of Crum's *Coptic Dictionary* is devoted to words beginning with ϩ! In Greek words, ϩ is used to represent the *Spiritus asper*.; e.g. ϩⲁⲅⲓⲟⲥ, ϩⲏⲅⲉⲙⲱⲛ, ϩⲟⲗⲱⲥ, ϩⲱⲥⲧⲉ, etc. Also wrongly used in certain common words: e.g. ϩⲉⲑⲛⲟⲥ, ϩⲉⲗⲡⲓⲥ, ϩⲓⲥⲟⲥ, ϩⲓⲕⲱⲛ (εικων). ϩ is used only in Achmimic to represent the hieroglyphic <u>*h*</u> (curved underline) and <u>*h*</u>. It corresponds to Bohairic ⲫ and sometimes to Sahidic and Bohairic ⲱ.

(**e**) ⲭ is transcribed in Greek as τζ or τς (Cf Heb. צ). Sometimes it stands as a contraction for ⲧⲱ; e.g. ⲭⲡⲟ for ⲧ.ⲱⲡⲟ 'To cause to become, to beget'. For convenience in reading it may be pronounced in English as the 'J' in 'Joke' or 'Jam'. **Note:** ⲭ frequently alternates with ⲍ, especially in Bohairic; e.g. Sah ⲍⲓⲭ Boh ϫⲓϫ 'Hand', ⲭⲱⲗⲕ/ⲍⲱⲗⲕ 'To stretch', ⲭⲉⲣⲟ/ⲍⲉⲣⲟ 'To blaze', ⲛⲟⲍ/ⲛⲟⲭ 'Great'.

(**f**) ⲍ = a hard 'g'. The original Demotic sign represented ⲕ. In Coptic ⲍ often replaces ⲕ; e.g. ⲗⲱⲭⲕ and ⲗⲱⲭⲍ 'To stick'. Also, as noted above (e), ⲍ alternates with ⲭ.

(**g**) ⲧ = 't'. It should also be noted that although this letter is counted as a separate symbol in the Alphabetical table, words beginning with ⲧ should be consulted in Crum's *Coptic Dictionary* under ⲧ.

§6. The Old Egyptian language represented in writing two consonants which were not written in Coptic. These were the glottal stop *3* (Aleph) and the guttural ʿ (Ayin): (**a**) *3* at an early period had begun to alternate with ʾi (*y*), and as a result the old consonant is represented in many Coptic words as ⲉⲓ (ⲏ); e.g. ⲉⲓⲱϩⲉ 'Field' (old *3<u>h</u>t* [dotted <u>h</u>]). But in other forms *3* has completely vanished; e.g. ⲕⲱⲃ 'To double' (old *k3b*). (**b**) ʿ had begun to weaken as a consonant in Ptolemaic times, and the mere fact that no symbol for it was deemed necessary at the time when the Coptic script was formulated, indicates that it had all but vanished in the spoken language. However, indication that its original presence was still felt is shown in two ways. First, the presence of the vowel 'a' where 'o' or 'e' would normally be expected; e.g. ⲕⲁⲁ.ϥ 'To place him' from old **<u>h</u>ǒ3ʿef* → **<u>h</u>aʿef* → ⲕⲁⲁ.ϥ (curved underlines). This preference for vowel sound 'a' is also noted with some forms which originally contained *3*; e.g. ϲⲁ 'Back' for ϲⲉ (old *s3*). Secondly, the presence of a doubled vowel; e.g. ⲟⲩⲁⲁⲃ 'Holy' (old *wʿb*), ⲱⲱⲧ 'To cut' (old *šʿd*). In Bohairic this doubling of vowels is no longer observed; e.g. ⲟⲩⲁⲃ and ⲱⲱⲧ, showing that the old Ayin had finally disappeared. **Note:** The original presence of ʿ in other parts of the consonantal root is occasionally noted by this doubling of a vowel; e.g. ⲙⲏⲏⲱⲉ 'Crowd' (old *mšʿ*), ⲡⲱⲱⲛⲉ 'To return' (old *pnʿ*), etc.

§7. The Vowels are seven in number:

	short	long
A sound	ⲁ	ⲓ (or ⲏ)
E sound	ⲉ	ⲏ
O sound	ⲟ	ⲱ (or ⲟⲩ)

ⲏ, ⲟ or ⲱ always stand in accented syllables. The others can stand in syllables accented or not.

§8. The Diphthongs are formed by a vowel and one of the semi-consonants (two semi-syllables). (**a**) With ⲓ: ⲁⲓ, ⲉⲓ, ⲏⲓ, ⲟⲓ, ⲱⲓ, ⲟⲩⲓ; e.g. ⲉϩⲣⲁⲓ 'Upwards', ⲡⲉⲓ- 'This', ⲏⲓ 'House', ϩⲁⲙⲟⲓ 'Oh that!', ⲡⲱⲓ 'Mine', ⲙⲟⲩⲓ 'Lion'. (**b**) With ⲩ: ⲁⲩ, ⲉⲩ; e.g. ⲛⲁⲩ 'To see', ⲡⲉⲩ.ϩⲏⲧ 'Their heart'.

§9. Note: ⲏⲩ (old ⲏⲟⲩ), ⲓⲟⲩ, ⲟⲟⲩ, ⲱⲟⲩ, ⲟⲩⲟⲩ ought to be considered as forming two sounds rather than as a diphthong; e.g. ϥ.ⲛⲏⲩ 'He is coming', ϲⲓⲟⲩ 'Star', ⲛⲧⲟⲟⲩ 'They', ϩⲱⲟⲩ 'Themselves', ⲛⲟⲩ.ⲟⲩ 'Theirs'.

Change of Consonants:

§10. Before ⲃ, ⲙ, ⲡ the letter ⲛ changes to ⲙ; e.g. ⲙ.ⲃⲁⲁⲙⲡⲉ (for ⲛ.ⲃⲁⲁⲙⲡⲉ) 'The goats', ⲙ.ⲙⲁⲉⲓⲛ (for ⲛ.ⲙⲁⲉⲓⲛ) 'The signs', ϩⲙ.ⲡ.ⲕⲟⲥⲙⲟⲥ (for ϩⲛ.ⲡ.ⲕⲟⲥⲙⲟⲥ) 'In the world'. **Note 1:** When ⲛ stands before ⲙ or ⲡ functioning as Sonant Consonants (§23), it does not change; e.g. ϩⲛ.<u>ⲙ</u>.ⲙⲁⲛⲑⲱⲟⲡⲉ 'In the dwelling places'. **Note 2:** In some old texts ⲛ is occasionally assimilated with the following consonant if this is ⲃ, ⲗ or ⲣ; e.g. ⲗ.ⲗⲁⲟⲥ (for ⲛ.ⲗⲁⲟⲥ) 'The people', ⲣ.ⲣⲱⲙⲉ (for ⲛ.ⲣⲱⲙⲉ) 'The humans'.

§11. Before ϫ the letter ϲ changes to ⲫ (but not in Bohairic); e.g. ⲫⲁϫⲉ 'To speak' (Boh ϲⲁϫⲓ), ⲉⲫϫⲉ 'If' (Boh ⲓϲϫⲉ).

§12. There is a very common tendency in Coptic to contract two similar consonants into one. This is especially the case with ⲛ; e.g. ⲧⲉⲧ.ⲛⲁ.ⲍⲱ (for ⲧⲉⲧⲛ.ⲛⲁ.ⲍⲱ) 'You will remain', ⲛⲉ.ϥ.ⲃⲱⲕ ⲁⲛ (for ⲛ.ⲛⲉϥ.ⲃⲱⲕ ⲁⲛ)

'He was not going'; cf also ⲘⲚ.ⲦⲎ (for ⲘⲚⲦ.ⲦⲎ) 'Fifteen', ϫⲟⲩ.ⲦⲎ (for ϫⲟⲩⲦ.ⲦⲎ) 'Twenty-five'.
§13. Metathesis is common.

ⲡ / ⲧ	e.g. ⲥⲱⲡⲧ, ⲥⲱⲧⲡ 'To choose'; ⲟⲡⲧ, ⲟⲧⲡ 'Enclosed'
ⲃ / ⲗ	e.g. ⲥⲃⲗⲧⲉ, ⲥⲗⲃⲧⲉ 'To roll over'
ⲗ / ⲙ	e.g. ⲗⲟⲟⲙⲉ, ⲙⲟⲟⲗⲉ 'Bait'
ⲥ / ⲱ	e.g. ⲥⲱⲱ, ⲱⲱⲥ 'To be humbled'
ⲥ / ϩ	e.g. ⲟⲥϩ=, ⲟϩⲥ= 'To reap'
ϩ / ⲧ	e.g. ⲧⲁⲑ (ⲧⲁⲧϩ), ⲧⲁϩⲧ 'Lead'
ⲍ / ⲥ	e.g. ⲱⲍⲥ, ⲱⲥⲍ 'To anoint'

—and many others. **Note: ⲙ̄ⲛ̄-** 'With' before nouns, but **ⲛ̄ⲙ̄ⲙⲁ**= before pronominal suffixes.
Change of Vowels:
§14. After ⲙ and ⲛ, ⲱ regularly changes to ⲟⲩ; e.g. ⲙⲟⲩⲣ (for ⲙⲱⲣ) 'To bind', ⲛⲟⲩϫⲉ (for ⲛⲱϫⲉ) 'To throw'.
Note: An exception to this rule is when the 2nd plural suffix -ⲧⲛ is attached to a stem ending in ⲟ; e.g. ⲙⲙⲱ.ⲧⲛ (stem ⲙⲙⲟ=) 'You'. But note ⲛⲟⲩ.ⲧⲛ (not ⲛⲱ.ⲧⲛ) 'Yours'. Occasionally ⲱ changes to ⲟⲩ after ⲱ, ϫ or ⲍ; e.g. ⲱⲟⲩⲱⲧ (for ⲱⲱⲱⲧ) 'Window', ϫⲟⲩⲫ (for ϫⲱⲫ) 'To be costly', ⲍⲟⲩⲛⲁⲍ (for ⲍⲱⲛⲁⲍ) 'Cloak'.
§15. Before ϩ and ⲱ when it represents the old *ḥ* (curved underline), the vowel ⲟ changes to ⲁ; e.g. ⲙⲁϩ.ⲫ (for ⲙⲟϩ.ⲫ) 'To fill it', ⲡⲁϩ.ⲥ 'To break her', ⲟⲩⲁⲱ.ⲫ (for ⲟⲩⲟⲱ.ⲫ) 'To desire it'. The same change of ⲟ to ⲁ in words which do not contain ϩ or ⲱ is to be attributed in most cases to the original presence of Ayin (§6).
§16. Contraction of Vowels.
Short ⲉ occasionally falls away before ⲟⲩ; e.g. ⲥⲟⲩⲛ- (for ⲥⲉⲟⲩⲛ-) the construct form of ⲥⲟⲟⲩⲛ 'To know', ⲥⲟⲩ- (for ⲥⲉⲟⲩ-) the construct form of ⲥⲓⲟⲩ 'Star'. But normally, contraction takes place; e.g. ⲙⲉⲩⲧ- (for ⲙⲉⲟⲩⲧ-) the construct form of ⲙⲟⲩⲟⲩⲧ 'To kill', ⲛⲉ.ⲩⲛ- (for ⲛⲉ.ⲟⲩⲛ) 'There was'. Likewise ⲁ before ⲟⲩ contracts to ⲁⲩ; e.g. ⲁ.ⲩ.ⲥⲟⲛ ⲃⲱⲕ ⲉⲃⲟⲗ (for ⲁ.ⲟⲩ.ⲥⲟⲛ ⲃⲱⲕ ⲉⲃⲟⲗ) 'A brother went out'. When the vowel ⲟⲩ is followed by the consonant ⲟⲩ, a contraction to a single semi-consonant takes effect; e.g. ⲛⲧⲉⲣ.ⲟⲩⲱ (for ⲛⲧⲉⲣ.ⲟⲩ.ⲟⲩⲱ) 'When they ceased', ⲙⲡ.ⲟⲩⲱⲱⲧ (for ⲙⲡ.ⲟⲩ.ⲟⲩⲱⲱⲧ) 'They did not worship', ⲟⲩⲟⲉⲓⲛ (for ⲟⲩ.ⲟⲩⲟⲉⲓⲛ) 'A light'.

Chapter II. Syllables and Words.

§17. In theory every syllable in a word must begin with a consonant; e.g. ⲃⲱⲗ, ⲥⲟⲛ, ⲕⲃⲁ, etc. But many words violate this rule by beginning with a vowel; e.g. ⲱⲡ, ⲉⲣⲏⲩ, ⲟϫ, etc. This apparent contradiction can be explained by reference to the hieroglyphic forms, which show that originally they commenced with a weak consonant, usually the glottal stop or Ayin (§6); thus ⲱⲡ is derived from *ʾip*, ⲉⲣⲏⲩ from *ʾiryw,* ⲱϫ from *ʿd̲3*, ⲱⲧⲡ from *3t̲p*.
§18. Two kinds of syllables exist: **the open and the closed syllable**. Open syllables end in a vowel, closed syllables in a consonant. The general rule may be stated: An open syllable demands a long vowel, e.g. ⲥⲱ, ⲡⲏ; a closed syllable demands a short vowel, e.g. ⲛⲟⲍ, ⲣⲁⲛ. But there are many exceptions to this rule. For example, a long vowel can stand in a closed syllable when it is accented (§19); e.g. ⲫ.ⲃⲱⲗ 'He loosens'. And there are numerous examples of short vowels standing in open syllables; e.g. ⲡⲉ 'Heaven', ϩⲟ 'Face', etc. These exceptions can be explained by reference to the hieroglyphic forms, which reveal endings lost by the Coptic period, and also weak consonants which even though written in the old script had long ceased to be pronounced. Thus ⲡⲉ originated from old *pt* vocalized **pet*. ϩⲟ is the final form of a word which once contained the weak consonant *r* (*ḥr*, vocalized **ḥor* → *ḥo* [*ḥ*'s dotted]).
§19. Accent or Tone. One syllable in a word or compound-word bears the accent or tone-stress. **This accented syllable is called the Tone Syllable, and its vowel the Formative Vowel.** The Tone Syllable is always the last or the last but one in the word; e.g. ⲫ.ⲃⲱⲗ 'He loosens', tone on the last syllable; ⲫ.ⲥⲱⲧⲙ 'He hears', tone on the last but one. **Note:** Where two vowels stand together, for the purpose of the tone they are reckoned as one vowel; e.g. ϩⲱⲱ.ⲕ pronounced *hó-ok*: 'Thou also'.
§20. The tone does not remain on the same syllable: when, for example, the word is augmented by the addition of a suffix, the tone moves further towards the end of the word; the original tone syllable, having lost the accent, becomes unstressed and its **vowel shortens**; e.g. ⲧ.ⲛⲁ.ⲃⲱⲗ 'I will loose', ⲧ.ⲛⲁ.ⲃⲁ.ⲧⲏⲧⲛ 'I will loose you', ⲥⲟⲗⲥⲗ 'To comfort' ⲥⲗⲥⲱⲗ.ⲕ 'To comfort thee'. **Note:** As a general rule, in monosyllabic words augmented by another syllable the tone does not shift; e.g. ⲉⲓⲱⲧ 'Father' plural ⲉⲓⲟⲧⲉ, ⲡⲉ 'Heaven' plural ⲡⲏⲩⲉ. However, a few plurals show exceptions to this rule; e.g. ⲥⲟⲛ 'Brother' plural ⲥⲛⲏⲩ, ϩⲱⲃ 'Thing' plural ϩⲃⲏⲩⲉ.

§21. When two or more words are placed closely together to form a compound noun or group, the tone falls on the last word only and the Formative Vowel of the preceding word or words shortens; e.g. ⲥⲟⲩ-ⲙⲓⲥⲉ 'Birthday' (from ⲥⲟⲟⲩ 'Day' and ⲙⲓⲥⲉ 'To give birth to'), ⲡⲉⲓ.ⲣⲱⲙⲉ 'This man' (from ⲡⲁⲓ 'This' and ⲣⲱⲙⲉ 'Man'), ⲥⲕⲣⲕⲣ.ⲡ.ⲕⲟⲧ 'To revolve the wheel' (from ⲥⲕⲟⲣⲕⲣ 'To roll' and ⲡ.ⲕⲟⲧ 'The wheel').

§22. Vocalic changes caused by moving of tone. The loss of tone, as has been noted (§20, 21), meant that long vowels shortened; but if the vowel was already short, it either remains unaltered or disappears altogether; e.g. ⲥⲱⲧⲃ 'To kill', ⲥⲉⲧⲃ.ⲡ.ⲣⲱⲙⲉ 'To kill the man'; ⲁϥ 'Flesh', ⲁϥ.ⲣⲓⲣ 'Swine's flesh'; ⲣⲱⲙⲉ 'Man', ⲣⲙ.ⲣⲁⲕⲟⲧⲉ 'Man of Alexandria, Alexandrian'; ⲱⲱⲡ 'To receive, ⲱⲱⲡ.ⲥⲙⲟⲧ 'To give thanks' (lit. To receive grace). The last two examples illustrate the tendency for a vowel to disappear completely. This is a feature of the Sahidic dialect, and is most commonly found when the syllable ends in ⲃ, ⲗ, ⲙ, ⲛ, ⲣ, less commonly when it ends in ⲥ, ⲱ, ϥ, or ⲥ.

§23. The unbroken succession of consonants in Coptic MSS makes word division a matter of extreme difficulty. What is to be made of such a group as ⲛⲧⲛⲧⲙⲛⲧⲉⲛⲟⲧ, in which only one vowel is clearly discernable? How is such a succession of consonants to be divided into syllables? Fortunately the writers of Sahidic MSS were aware of this difficulty, and invented a simple method to aid the reader: the **Superlinear Stroke**, or Syllable Marker. By placing a stroke over the letters thus ⲃ̄, ⲗ̄, ⲙ̄, ⲛ̄ and ⲡ̄, and less frequently ⲕ̄, ⲥ̄, ⲱ̄, ϥ̄ and ⲥ̄, the correct division into syllables is indicated. Thus in good MSS, ⲛⲧⲛⲧⲙⲛⲧⲉⲓⲱⲧ would appear as ⲛ̄ⲧⲛ̄ⲧⲙⲛ̄ⲧⲉⲓⲱⲧ, indicating the syllabic division ⲛ̄.ⲧⲛ̄.ⲧ.ⲙⲛ̄ⲧ.ⲉⲓⲱⲧ. Though the stroke is not a vowel sign, and must not be thought of as similar to the Hebrew Vocal *Shewa*, it is to be noted that **this syllable marker in fact appears over those consonants which can function as sonants.** This sonant characteristic of some consonants is observable in modern spoken English; e.g. 'Tunnel', but pronounced 'Tun-l', 'Patten' pronounced 'Pa-tn', or 'Tottenham' (a place name) pronounced locally as 'Tót-num'. The last two examples might be written in Coptic letters, ⲡⲁⲧⲛ̄ and ⲧⲟⲧⲛ̄ⲙ̄. (Cf. the *tl* ending common in Mexican Nahuatl; e.g. *chocolatl* 'Chocolate' and *coyotl* 'Coyote'.) For convenience in reading Coptic aloud, the student may use a short 'e' sound before consonants bearing the syllable marker, so long as he fully understands that this is not in itself a vowel sign. Thus ⲛ̄.ⲧⲛ̄.ⲥⲟⲟⲩⲛ̄ ⲁⲛ 'We do not know' may be read *ᵉn-tᵉn-so-wᵉn an*, and ⲃⲱⲕ ⲛⲅ̄.ⲣ̄.ⲥⲱⲃ 'Go and work' as *bok nᵉg-ᵉr-hob*.

§24. Nouns ending in -ⲉ which have lost the tone through being closely joined to another word, lose this final vowel; e.g. ⲣⲙ̄.ⲛ̄.ⲕⲏⲙⲉ 'Black-man, Egyptian': from ⲣⲱⲙⲉ 'Man' and ⲛ̄.ⲕⲏⲙⲉ 'Of black', ⲱⲣ̄.ⲛ̄.ⲟⲩⲱⲧ 'Only son' from ⲱⲏⲣⲉ 'Son' and ⲛ̄.ⲟⲩⲱⲧ 'Of one'.

§25. Three Forms or Vowel Structures exist: Absolute, Construct, and Pronominal. They extend to almost all parts of speech, but it is in the verb that they play the most important role. It must be noted that not all the three forms are necessarily found in all words. Only a few nouns have a Pronominal Form (§38). Some of the verbs have only the Absolute Form; e.g. ⲥⲙⲟⲙ 'To be hot'. Further, the three forms are always different from one another; e.g. ⲥⲱϩⲉ 'To weave' Absolute Form, whereas ⲥⲁϩⲧ is the Construct Form and the Pronominal Form.

§26. The Absolute Form is the Full Form and is phonetically independent of any other word, i.e. it is separated in pronunciation from the words which follow it. This form always bears the tone; e.g. ⲣⲱⲙⲉ 'Man', ⲃⲱⲗ 'To loose', ⲥⲱⲧⲙ̄ 'To hear'. **Note:** In Crum's *Coptic Dictionary* (www.metalog.org/files/crum.html), words are given in the Absolute Form, but it should be noted that the order of words is determined according to their consonantal structure; e.g. ⲧⲉⲣⲡⲟⲥⲉ, ⲧⲣⲓⲣ, ⲧⲣⲣⲉ, ⲧⲱⲣⲧ, ⲧⲟⲣⲧⲣ, etc.

§27. The Construct Form is used when a word is closely united with a following word. In this case the word in the Construct loses the tone, which passes to its complement. The loss of the tone results in an abridged form exhibiting the vowels in a shortened form (§21, 22); e.g. ⲣⲙ̄.ϯⲙⲉ 'Townsmen' (from ⲣⲱⲙⲉ and ϯⲙⲉ 'Town'), ⲥⲉⲧⲃ.ⲡ.ⲥⲟⲛ 'To kill the brother' (from ⲥⲱⲧⲃ 'To kill' and ⲡ.ⲥⲟⲛ 'The brother'). **Note:** Greek verbs and other foreign loan verbs, as well as late verbs, have no Construct Form. Likewise, they have no Pronominal Form.

§28. The Pronominal Form is that used with the Personal Suffixes, and in contrast to the Construct it bears the tone; e.g. ⲕⲟⲧ.ϥ̄ 'To build it' but Construct ⲕⲉⲧ.ⲡ.ⲏⲓ 'To build the house', ⲥⲟⲧⲃ.ϥ̄ 'To kill him' but Construct ⲥⲉⲧⲃ.ⲡ.ⲥⲟⲛ 'To kill the brother'. In certain verbal classes (§166, 168-69), the effect of the addition of the suffixes is to draw the tone further to the end of the word; e.g. ⲥⲟⲗⲥⲗ 'To console' but ⲥⲗⲥⲱⲗ.ϥ̄ 'To console him', ⲙⲟⲥⲧⲉ 'To hate' but ⲙⲉⲥⲧⲱ.ⲕ 'To hate thee'. **Note:** An abridged form of the Pronominal Form appears in the case of the Possessive Article (§50) which takes the suffixes, as well as in the case of the Auxiliaries of the Verb which also take the suffixes. These forms do not bear the tone, which passes to the thing possessed or the action performed, e.g. ⲡⲉⲕ.ⲱⲁⲭⲉ 'Thy word', ⲁ.ϥ.ⲥⲱⲧⲙ 'He heard'.

§29. As has been noted (§22), in MSS no division is observed between words. The following short extract is taken from Zoega, *Catalogus Codd. Copticorum &c.*, 1810 (hereafter Z; Plate V, p.338):

ⲡⲉϫⲉⲙ2ⲗⲗⲟⲛⲁϥϫⲉⲧⲱⲟⲩⲛⲅⲛⲅⲡⲱⲧⲛⲅⲧⲁ2ⲟϥⲁⲩⲱⲛⲧⲉⲩⲛⲟⲩⲁϥⲟⲩϫⲁⲓⲁϥⲧⲱⲟⲩⲛⲁϥⲧⲁ2ⲉⲡⲉϥⲉⲓⲱⲧⲁⲩⲱⲛⲧⲉⲓ2ⲉⲁⲩⲃⲱⲕⲉⲡⲉⲩⲏⲓⲉⲩⲣⲁⲱⲉ
Transcribed in printed books thus:
ⲡⲉϫⲉ-ⲙ2ⲗⲟ ⲛⲁϥ ϫⲉ ⲧⲱⲟⲩⲛⲅ ⲛⲅⲡⲱⲧ ⲛⲅⲧⲁ2ⲟϥ ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥⲟⲩϫⲁⲓ ⲁϥⲧⲱⲟⲩⲛ̄ ⲁϥⲧⲁ2ⲉ-ⲡⲉϥ ⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̄ⲧⲉⲓ2ⲉ ⲁⲩⲃⲱⲕ ⲉⲡⲉⲩⲏⲓ ⲉⲩⲣⲁⲱⲉ
The old man said to him: Rise up and run and meet him. And immediately he was whole, he rose up, he met his father, and in this way they went to their house rejoicing.

§30. In printed texts an arbitrary division of the original is made, in which the auxiliary and the verbal form are joined together and the direct object added by means of a hyphen; e.g. ⲁⲩⲱ ⲁ.ϥ.2ⲉⲧⲃ-ⲡ.ⲣⲱⲙⲉ 'And he killed the man'. **Note:** In Crum's *Coptic Dictionary* and in most Grammars, the hyphen is used to show at a glance the forms of verbs and prepositions which occur before a noun or pronoun; thus the Construct form of a verb or preposition before another noun is printed with a **single hyphen**; e.g. ⲣ̄-, ⲡⲉϫⲉ-, ⲉ-, ⲛ̄-, etc. When the form is that used with Pronoun Suffixes (the Pronominal Form), a **double hyphen** is used; e.g. ⲁⲁ=, ⲡⲉϫⲁ=, ⲉⲣⲟ=, ⲙ̄ⲙⲟ=.

§31. The Long Superlinear Stroke is not to be confused with the syllable marker; it often occurs in MSS at the end of a line over the last letter and represents a final N; e.g. ⲁⲩⲱ ⲛ.†.ⲛⲁ. ⲕⲁⲁ.ⲕ ⲛⲥⲱ.ⲓ ⲁ̅ = ⲁⲩⲱ ⲛ̄.†.ⲛⲁ.ⲕⲁⲁ.ⲕ ⲛ̄ⲥⲱ.ⲓ ⲁⲛ 'And I will not forsake thee' (Josh 1:5; §396).

§32. Abbreviations of certain Greek titles and nouns are very frequent, also with a Long Superlinear Stroke: e.g.:

ⲓ̅ⲥ̅	ⲒⲎⲤⲞⲨⲤ
ⲓ̅ⲏⲗ̅	ⲒⲤⲣⲁⲎⲗ
ⲓ̅ⲗ̅ⲏⲙ̅	ⲒⲎⲣⲞⲨⲤⲁⲗⲏⲘ
ⲕ̅ⲉ̅	ⲔⲨⲢⲒⲈ
ⲡ̅ⲛ̅ⲁ̅	ⲠⲚⲈⲨⲘⲁ
ⲭ̅ⲥ̅	ⲬⲢⲒⲤⲦⲞⲤ

(**Note** also ⲥⲣⲟⲥ for ⲥⲧⲁⲩⲣⲟⲥ 'Cross', and ⲥ̅† for both ⲥⲧⲁⲩⲣⲟⲥ and σταυρουν 'To crucify'.)

§33. Greek words were spelled phonetically, so it can be difficult to recognize the originals; e.g.:

2ⲉⲓⲣⲏⲛⲏ	ειρηνη
ⲧⲣⲁⲡⲍⲁ	τραπεζα
ⲁⲛⲓⲭⲉ	ανεχειν
ⲁⲣⲛⲁ	αρνεισθαι
ⲉⲧⲓ	αιτειν
ⲕⲉⲗⲉⲃⲓⲛ	πελεκυς (an interesting example of metathesis)
†ⲁⲧⲣⲉⲡⲉⲓ	διατρεπειν
ⲧⲓⲏⲕⲏⲙⲁ	διηγημα
2ⲉⲛⲁⲧⲓⲟⲛ	ενατον
2ⲓⲕⲱⲛ	εικων
2ⲉⲃⲣⲓⲍⲉ	υβριζειν

§34. Punctuation. In the MSS there is no spacing between words. The only punctuation used was the single stop (·) to divide sentences. The double stop (:) was employed at the end of paragraphs. In printed texts Greek punctuation is usually employed. In this Internet version (2007), dots have been added between word elements to facilitate parsing.

Chapter III. Morphology.

I. The Noun; Pronouns.

§35. Suffix Pronouns. these forms are attached to the end of various forms as subjects or objects:

Singular			Plural		
English	Description	Ending	English	Description	Ending
I	1st common	-ⲓ, -ⲧ	we	1st com	-ⲛ
thou (m)	2nd masc	-ⲕ	you	2nd com	-ⲧⲛ̄ (ⲑⲏⲩⲧⲛ̄)
thou (f)	2nd fem	-ⲉ (-ⲧⲉ) or none			
he	3rd masc	-ϥ	they	3rd com	-ⲟⲩ (-ⲥⲟⲩ, -ⲥⲉ)
she	3rd fem	-ⲥ			

§36. Uses: (**a**) <u>After prepositions</u>; e.g. ϵⲣⲟ.ⲕ 'To thee', ⲛⲁ.ⲛ 'For us', ⲙ̄ⲙⲱ.ⲧⲛ̄ 'With you', ⲱⲁⲣⲟ.ϥ 'To him', ⲛⲙ̄ⲙⲁ.ⲥ 'With her'.
§37. (**b**) <u>As subject of verbal auxiliaries</u>; e.g. ⲁ.ϥ.ϫⲟⲟ.ⲥ 'He said it', ⲛϵ.ⲛ.ⲥⲱⲧⲙ̄ 'We were hearing', ⲙⲁⲣϵ.ⲕ.ⲃⲱⲕ 'Mayest thou go!'. (**c**) <u>As subject of the Old Conjugation form of the verb</u> (§180); e.g. ⲡϵϫⲁ.ϥ 'He says', ⲛⲁⲁ.ⲕ 'Thou art great'. (**d**) <u>As the object of the verb</u>; e.g. ⲁ.ϥ.ⲃⲟⲗ.ϥ 'He loosed him', ϥ.ⲛⲁ.ⲥⲟⲧⲃ.ϥ 'He will kill him'. (**e**) <u>Reflexively</u>; e.g. ⲁ.ϥ.ⲕⲟⲧ.ϥ ϵ.ⲙ̄.ⲙⲁⲑⲏⲧⲏⲥ (Lk 10:2) 'He turned himself to the disciples', ⲁ.ϥ.ⲟⲩϵⲱ ⲧⲙϵⲓⲟ.ϥ 'He wished to justify himself' (Lk 10:29).
§38. (**f**) <u>As possessives</u>, used with a few nouns only. Most of these are parts of the body, those marked with an asterisk* being especially common in Compound Prepositions (§272):

ⲁⲛ=	'Beauty'	ⲧⲟⲩⲱ=	'Breast'
ⲁⲣⲏϫ=	'End'	ⲱⲁⲛⲧ=	'Nose'
ϵⲓⲁⲧ=	'Eye'	ϩⲛⲁ=	'Will, desire'
ⲕⲟⲩⲛ=	'Bosom'	*ϩⲣⲁ=	'Face'
*ⲣⲱ=	'Mouth'	ϩⲣⲁ=	'Voice, sound'
ⲣⲛⲧ=	'Name'	*ϩⲏⲧ=	'Front'
*ⲣⲁⲧ=	'Foot'	ϩⲏⲧ=	'Belly'
*ⲥⲱ=	'Back'	*ϩⲧⲏ=	'Heart'
ⲥⲟⲩⲛⲧ=	'Price'	ϩⲧⲏ=	'Edge, lip'
*ⲧⲟⲟⲧ=	'Hand'	ϫⲱ=	'Head'

—e.g. ⲣⲱ.ϥ 'His mouth', ⲣⲁⲧ.ⲕ̄ 'Thy foot', ϵϫⲱ.ⲓ̈ 'Upon me' (lit. To my head), ⲛ̄.ϩⲏⲧ.ϥ̄ 'In it' (lit. In its heart).
§39. Forms of the Suffix. 1 pers sing: The normal ending ⲓ̈ falls away when the noun or verb stem ends in ⲧ; e.g. ⲣⲁⲧ 'My foot', ϩⲏⲧ 'My belly', ⲛ̄ⲧ 'To carry me', ⲙⲟⲟⲩⲧ 'To kill me'. **Note:** Some verbs having a pronominal form with ⲁ as the final letter take ⲧ as the suffix ending (originally these verbs possessed an ending in *t*); e.g. ⲧⲁⲁ.ⲧ 'To give me' (ⲧⲁⲁ= being the pronominal form of †), ⲁⲁ.ⲧ 'To make me' (ⲁⲁ= from ϵⲓⲣϵ), ⲕⲁⲁ.ⲧ 'To lay me' (ⲕⲁⲁ= from ⲕⲱ). When, however, the stem ends in a consonant, the ending ⲓ̈ is replaced by ⲧ; e.g. ϩⲟⲃⲥ.ⲧ 'Clothe me', ⲧⲛ̄ⲛⲟⲟⲩ.ⲧ 'Send me', ⲁⲣⲏϫ.ⲧ 'My end'.
§40. 2 fem sing: -ϵ is attached to the stem when it ends in a consonant; e.g. ϵⲓⲁⲧ.ϵ 'Thy eye', ⲧⲟⲟⲧ.ϵ 'Thy hand', ⲛ̄ⲧ.ϵ 'To bring thee', ⲟⲧⲡ.ϵ 'To surround thee'. -ϵ is omitted when the stem, being a noun or a preposition, ends in a vowel; e.g. ϫⲱ 'Thy head', ϩⲧⲏ 'Thy heart', ϵⲣⲟ 'To thee'. If the noun or preposition ends in ⲁ, this stem vowel gives place to the ϵ of the suffix; e.g. ϩⲣ.ϵ 'Thy face' (ϩⲣⲁ=), ⲛ.ϵ 'For thee' (ⲛⲁ=). -ϵ is likewise omitted after verbal stems ending in ⲟ, ⲱ, ⲟⲩ; e.g. ⲕⲧⲟ 'To turn thee'. But when the verbal stem ends in ⲁ (§39n), the suffix takes the form -ⲧϵ; e.g. ⲧⲁⲁ.ⲧϵ 'To give thee'.
§41. 3 fem sing: -ⲥ is regularly used to express the neuter object 'It', especially after the verb ϫⲱ 'To say', which must take an object; e.g. ⲁ.ϥ.ϫⲟⲟ.ⲥ 'He said it'.
§42. 2 com pl: -ⲧⲛ̄. When the stem ends in ⲁ or ⲟ, the vowel is lengthened; e.g. ϩⲣⲁ.ⲛ 'Our face' but ϩⲣⲏ.ⲧⲛ̄ 'Your face', ϵⲣⲟ.ⲕ 'To thee' but ϵⲣⲱ.ⲧⲛ̄ 'To you', ⲧⲁϩⲟ.ϥ 'To place him' but ⲧⲁϩⲱ.ⲧⲛ̄ 'To place you'. **Note:** ⲙ̄ⲙⲱ.ⲧⲛ̄ 'You' and ⲛⲟⲩ.ⲧⲛ̄ 'Yours' (§14). When the stem ends in a consonant, the form -ⲑⲩⲧⲛ̄ is used; e.g. ϩⲏⲧ.ⲑⲩⲧⲛ̄ 'Your heart' ϵϫⲛ.ⲑⲩⲧⲛ̄ 'Without you'. It is to be noted that when this suffix is employed as the object after a verb, the verb is in the Construct Form, and not in the Pronominal Form; e.g. ⲧⲱⲟⲩⲛ.ⲕ 'To raise thee' but ⲧⲟⲩⲛ.ⲑⲩⲧⲛ̄ 'To raise you', ⲃⲟⲗ.ⲕ 'To loose thee' but ⲃϵⲗ.ⲑⲩⲧⲛ̄ 'To loose you'.
§43. 3 com pl: -ⲟⲩ is the usual form of the suffix; e.g. ⲣⲁⲧ.ⲟⲩ 'Their feet', ϵⲣⲟ.ⲟⲩ 'To them', ϩⲱ.ⲟⲩ 'Themselves', ⲧⲁϩⲟ.ⲟⲩ 'To place them'. When the stem ends in ⲁ, the diphthong ⲁⲩ is formed; e.g. ⲧⲁⲁ.ⲩ (for ⲧⲁⲁ.ⲟⲩ) 'To give them', ϩⲣⲁ.ⲩ (for ϩⲣⲁ.ⲟⲩ) 'Their face'.
§44. -ⲥⲟⲩ appears as the 3 com pl suffix after the verbs ⲥϩⲁⲓ 'To write', ⲧⲛ̄ⲛⲟⲟⲩ and ϫⲟⲟⲩ 'To send', ⲍⲱⲟⲩ 'To make narrow', and ⲁⲣⲓ, the imperative of ϵⲓⲣϵ 'To do, make'; e.g. ⲧⲛ̄ⲛⲟⲟⲩ.ⲥⲟⲩ 'To send them', ⲁⲣⲓ.ⲥⲟⲩ 'Make them!' Occasionally this suffix appears in the form -ⲥϵ; e.g. ϥ.ⲛⲁ.ⲧⲛ̄ⲛⲟⲟⲩ.ⲥϵ 'He will send them' (Mt 21:23).
§45. The Independent Pronouns.

Singular			Plural		
Person	Absolute	Construct	Person	Absolute	Construct
1 com	ⲁⲛⲟ.ⲕ	ⲁⲛ.ⲓ̅-	1 com	ⲁⲛⲟ.ⲛ	ⲁⲛ- (old ⲁⲛ.ⲛ̄)
2 masc	ⲛ̅ⲧⲟ.ⲕ	ⲛ̅ⲧ.ⲕ̄-	2 com	ⲛ̅ⲧⲱ.ⲧⲛ̅	ⲛ̅ⲧⲉ.ⲧⲛ̅-
2 fem	ⲛ̅ⲧⲟ	ⲛ̅ⲧⲉ-			
3 masc	ⲛ̅ⲧⲟ.ⲩ		3 com	ⲛ̅ⲧⲟ.ⲟⲩ	
3 fem	ⲛ̅ⲧⲟ.ⲥ				

In contrast to the Suffix Pronoun, the Independent Pronoun can stand in its Absolute Form quite independently of any other word in the sentence, and as a result bears a more of less emphatic meaning; e.g. ⲛ̅ⲧⲟ.ⲩ ⲇⲉ ⲁ.ⲩ.ⲟⲩⲱⲱⲃ̅ 'He (and no one else) answered' (lit. He, he answered).

§46. Uses. (**1**) To emphasize the subject of a sentence when it is a pronoun, e.g. ⲁⲛⲟⲕ ⲭ.ϫⲱ ⲙ̅ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̅ 'I, I say it to you'. (**2**) In the 1st and 2nd persons to express the subject in non-verbal sentences (§301); e.g. ⲁⲛⲟⲕ ⲟⲩ.ⲣⲱⲙⲉ 'I (am) a man'. The Construct Forms are more common in use than the Absolute, e.g. ⲁⲛⲓ̅.ⲡ.ⲱⲏⲣⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'I (am) the Son of God'. (**3**) To strengthen the possessive adjective (§50); e.g. ⲁⲛⲟⲕ ⲡⲁ.ϩⲏⲧ 'My heart', ⲡⲁ.ⲉⲓⲱⲧ ⲁⲛⲟⲕ 'My father'. (**4**) To strengthen the suffix; e.g. ⲁ.ⲩ.ⲥⲛ̅ⲧ.ⲫ ⲛ̅ⲧⲟ.ⲩ 'He found him' (Z 294).

§47. The Pronoun of Emphasis or Contrast: ϩⲱ(ⲱ)= 'Self, also' or 'But on the other hand', takes the suffixes:

Singular		Plural	
1 com	ϩⲱⲱ.ⲧ, ϩⲱⲱ, ϩⲱ	1 com	ϩⲱⲱ.ⲛ
2 masc	ϩⲱⲱ.ⲕ	2 com	ϩⲱⲧ.ⲧⲏⲩⲧⲛ̅
2 fem	ϩⲱⲱ.ⲧⲉ		
3 masc	ϩⲱⲱ.ⲩ	3 com	ϩⲱ.ⲟⲩ
3 fem	ϩⲱⲱ.ⲥ		

It is frequently used in conjunction with the Independent Pronoun; e.g. ⲛⲧⲟ ϩⲱⲱ.ⲧⲉ ⲃⲏⲑⲗⲉⲉⲙ 'Thou also Bethlehem' (Mt 2:6), ⲛ̅ⲧⲱⲧⲛ̅ ϩⲱⲧ.ⲧⲏⲩⲧⲛ̅ ⲁⲣⲓ.ⲥⲟⲩ ⲛⲁ.ⲩ ⲛ̄.ⲧⲉⲓ̈.ϩⲉ 'You also do thus (lit. in this way) to them' (Mt 7:12), ⲛ̅ⲧⲱⲧⲛ̅ ϩⲱⲧ.ⲧⲏⲩⲧⲛ̅ ⲉⲧⲉ.ⲧⲛ ϫⲱ ⲙ̅ⲙⲟ.ⲥ ϫⲉ ⲁⲛⲓ̅.ⲛⲓⲙ 'But you on the other hand, who do you say I (am)?' (Mt 16:15).

§48. The Possessive Pronoun.

		Singular		Plural
	Person	Masculine	Feminine	
Singular	1 com	ⲡⲱ.ⲓ̈	ⲧⲱ.ⲓ̈	ⲛⲟⲩ.ⲓ̈
	2 masc	ⲡⲱ.ⲕ	ⲧⲱ.ⲕ	ⲛⲟⲩ.ⲕ
	2 fem	ⲡⲱ	ⲧⲱ	ⲛⲟⲩ
	3 masc	ⲡⲱ.ⲩ	ⲧⲱ.ⲩ	ⲛⲟⲩ.ⲩ
	3 fem	ⲡⲱ.ⲥ	ⲧⲱ.ⲥ	ⲛⲟⲩ.ⲥ
Plural	1 com	ⲡⲱ.ⲛ	ⲧⲱ.ⲛ	ⲛⲟⲩ.ⲛ
	2 com	ⲡⲱ.ⲧⲛ	ⲧⲱ.ⲧⲛ̅	ⲛⲟⲩ.ⲧⲛ̅ (§14n)
	3 com	ⲡⲱ.ⲟⲩ	ⲧⲱ.ⲟⲩ	ⲛⲟⲩ.ⲟⲩ

§49. This Absolute Form is used as a substantive; e.g. ⲧⲱⲕ ⲧⲉ ⲧ.ⲥⲟⲙ ⲙⲛ̅ ⲡ.ⲉⲟⲟⲩ ⲱⲁⲛ.ⲓ ⲉⲛⲉϩ 'Thine is the power and the glory forever' (Mt 6:13), ⲛⲟⲩ.ⲕ ⲇⲉ ⲟⲩⲱⲙ ⲥⲉⲥⲱ 'But thine (i.e. the disciples) eat, they drink' (Lk 5:33; note the asyndeton, §338).

The Construct Form of the Possessive Pronoun.

§50. The Possessive Adjective.

Singular	1 com	ⲡⲁ-	ⲧⲁ-	ⲛⲁ-
	2 masc	ⲡⲉ.ⲕ-	ⲧⲉ.ⲕ-	ⲛⲉ.ⲕ-

	2 fem	ⲡⲟ.ⲩ-	ⲧⲟ.ⲩ-	ⲛⲟ.ⲩ-
	3 masc	ⲡⲉ.ϥ-	ⲧⲉ.ϥ-	ⲛⲉ.ϥ-
	3 fem	ⲡⲉ.ⲥ-	ⲧⲉ.ⲥ-	ⲛⲉ.ⲥ-
Plural	1 com	ⲡⲉ.ⲛ-	ⲧⲉ.ⲛ-	ⲛⲉ.ⲛ-
	2 com	ⲡⲉ.ⲧⲛ̄-	ⲧⲉ.ⲧⲛ̄-	ⲛⲉ.ⲧⲛ̄-
	3 com	ⲡⲉ.ⲩ-	ⲧⲉ.ⲩ-	ⲛⲉ.ⲩ-

These forms are prefixed to substantives, and agree in number and gender; e.g. ⲡⲉϫ.ⲥⲟⲛ 'Thy brother', ⲧⲉϥ.ⲥϩⲓⲙⲉ 'His wife', ⲛⲉⲛ.ⲃⲓⲣ 'Our baskets'. **Note:** The possessive article can be used with those nouns which take the suffixes (§38); e.g. ⲡⲉϥ.ⲣⲟ or ⲣⲱ.ϥ 'His mouth', ⲡⲉⲛ.ϩⲏⲧ or ϩⲧⲏ.ⲛ 'Our heart'.

§51. The Possessive Article.

Singular masc	Singular fem	Plural
ⲡⲁ-	ⲧⲁ-	ⲛⲁ-

These are used before a noun with the meaning 'Belonging to'; e.g. ⲡⲁ.ⲧ.ⲱⲗⲉⲗⲉⲉⲧ 'The bridegroom' (lit. He belonging to the bride), ⲛⲁ.ⲛⲉⲥⲧⲟⲣⲓⲟⲥ 'The Nestorian Heresy' (lit. The things belonging to Nestorius).

§52. The Demonstrative Pronoun. 'This' and 'These' have two forms:

	Absolute	Construct		Absolute	Construct
Sing masc 'This'	ⲡⲁⲓ̈	ⲡⲉⲓ̈-	Plural 'These'	ⲛⲁⲓ̈	ⲛⲉⲓ̈-
Sing fem 'This'	ⲧⲁⲓ̈	ⲧⲉⲓ̈-			

The Absolute Form is used as a substantive, ⲡⲁⲓ̈ and ⲛⲁⲓ̈ being used in a neuter sense for 'This' and 'These'; e.g. ⲡⲁⲓ̈ ⲇⲉ ⲛⲉ.ϥ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ 'This one was saying' (Z 311), ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ 'This is the way', ⲡⲁⲓ̈ ⲉⲧ.ⲥϩ2 'This which is written (i.e. This which follows)' (Z 324), ⲡⲉⲧ.ⲉⲓ̈ⲣⲉ.ⲛ̄.ⲛⲁⲓ̈ 'He who does these things'. **The Construct Form** stands before its noun; e.g. ⲡⲉⲓ̈.ⲕⲁ2 'This land', ⲧⲉⲓ̈.ⲥϩⲓⲙⲉ 'This woman', ⲛⲉⲓ̈.ⲣⲱⲙⲉ 'These men'.

§53. The Demonstrative Pronouns. 'That' and 'Those' also have two forms:

Sing masc 'That'	ⲠⲎ, Ⲡ(ⲉ)-	Plural 'Those'	ⲚⲎ, Ⲛ(ⲉ)-
Sing fem 'That'	ⲦⲎ, Ⲧ(ⲉ)-		

The Absolute form is used as a substantive; e.g. ⲚⲎ ⲇⲉ ⲙ̄ⲡ.ⲟⲩ.ⲉⲓⲙⲉ 'Those did not know' (Jn 10:6), ⲚⲎ ⲦⲎⲣ.ⲟⲩ 'All those (things)' (Mt 18:23).

§54. As the Construct Form is used to express the Definite Article (§80), in order to express such a phrase as 'That man' **a relative clause is employed: ⲉⲧ.ⲙ̄ⲙⲁⲩ** 'Who (or which) is there'; e.g. Ⲡ.ⲣⲱⲙⲉ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'That man', ⲛ̄.ϩⲙ̄2ⲁⲁ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'Those servants'.

§55. The Interrogative Pronouns (for uses, §344): **ⲁⲱ** 'Who, what, which?', **ⲛⲓⲙ** 'Who, which?', **ⲟⲩ** 'What?', **ⲟⲩⲏⲣ** 'How much?', **ⲁ2ⲣⲟ=** (always with suffix) 'Why?'

• Nouns •

§56. Coptic recognizes two genders, Masculine and Feminine. As a general rule masc nouns end in a consonant or a short vowel (ⲁ, ⲉ, ⲟ), and fem nouns end in -ⲉ (-ⲓ in Bohairic) or a long vowel (ⲓ, ⲏ, ⲱ, ⲟⲩ); e.g. masc ⲏⲣⲡ 'Wine', ϩⲗⲗⲟ 'Old man', ⲗⲁ 'Slander', ⲧⲟⲟⲩ 'Mountain'; fem ⲏⲡⲉ 'Number', ϩⲗⲗⲱ 'Old woman', ϩⲓⲏ 'Path', ⲣⲓ 'Cell'.

§57. But there are many exceptions to this rule, especially in respect to words ending in -ⲉ. Thus the following are all masc: ⲃⲉⲕⲉ 'Wage', ⲣⲱⲙⲉ 'Man', ⲱⲏⲣⲉ 'Son', ⲱⲧⲉ 'Mast', ⲑⲙⲉ 'Village', ⲱⲉ 'Wood'. **Note** also the following masculines ending in a long vowel: ⲉⲓⲱ 'Donkey', ϥⲱ 'Hair', ⲟⲩⲱ 'News'. Examples of fem nouns ending in a consonant are: ⲃⲁⲱⲟⲣ 'Fox', ⲙⲉⲗⲱⲧ 'Ceiling', ⲙⲟⲣⲧ 'Beard'.

§58. Nouns formed by the addition of the suffixes of the 3rd masc sing and 3rd fem sing clearly indicate their gender. This type of noun formation is only met with occasionally; e.g. Suffix -ϥ masc gender: ⲛⲁ2ⲃ.ϥ̄ 'Yoke' (from ⲛⲟⲩ2ⲃ 'To yoke'), ⲱⲁϫ̄2.ϥ̄ 'Fear' (ⲱⲁⲁ2 'Be afraid'), ⲙⲟϫ2.ϥ̄ and ⲙⲟϫ.ⲥ̄ 'Girdle', ϥⲟⲅ.ϥ̄ 'Robber' (ϥⲱⲅⲉ 'To

seize'); Suffix -C fem gender: ⲕⲟⲧ.ⲥ 'Circuit' (from ⲕⲱⲧⲉ 'To turn'), ⲥⲟⲟⲩϩ.ⲥ 'Collection' (ⲥⲱⲟⲩϩ 'To gather'), ⲱⲟⲗ.ⲥ 'Booty' (ⲱⲱⲗ 'To rob'), ⲱⲟⲡ.ⲥ 'Reception' (ⲱⲱⲡ 'To receive').

§59. Compound Nouns. By means of a prefix, which may be a noun, a verb or a particle, placed before another noun or verbal form, a large number of Compound Nouns were constructed. The prefix, when it stands immediately before the noun or verbal form, is always in the Construct Form. However, it must be noted that some of the prefixes must be connected to their noun or verbal form by the particle ⲛ̄.

§60. Noun Prefixes. The most common of these are:

(**a**) **ⲉⲓⲉⲡ-** (construct of ⲉⲓⲟⲡⲉ '<u>Craft</u>'), fem gender; e.g. ⲉⲓⲉⲡ.ⲛⲟⲩⲃ 'Goldsmith's craft', ⲉⲓⲉⲡ.ⲱⲉ 'Woodworker's craft'.

(**b**) **ⲙⲁ-** '<u>Place</u>' followed by ⲛ̄ and verbal form, masc gender; e.g. ⲙⲁ.ⲛ̄.ⲱⲱⲡⲉ 'Dwelling-place', ⲙⲁ.ⲛ̄.ⲡⲱⲧ 'Place of refuge'.

(**c**) **ⲣⲙ̄-** (construct of ⲣⲱⲙⲉ '<u>Man</u>') followed by ⲛ̄; e.g. ⲣⲙ̄.ⲛ̄.ϯⲙⲉ 'Villager', ⲣⲙ̄.ⲙ̄.ⲙⲉ 'Honest person' (lit. Man of truth), ⲣⲙ̄.ⲛ̄.ⲕⲏⲙⲉ 'Egyptian'. **Note:** The particle ⲛ̄ is usually omitted before the names of cities and towns; e.g. ⲣⲙ̄.ⲣⲁⲕⲟⲧⲉ 'Alexandrian'.

(**d**) **ⲥⲁ-** 'Man' followed by the particle ⲛ̄ and noun, forms nouns expressing <u>profession or even character</u>; e.g. ⲥⲁ.ⲛ̄.ⲏⲡ 'Wine merchant', ⲥⲁ.ⲛ̄.ⲁⲃⲁⲟⲏⲉⲓⲛ 'Glass blower', ⲥⲁ.ⲛ̄.ⲕⲟⲧ 'Guileful person'.

(**e**) **ϩⲁⲙ-** '<u>Craftsman</u>' is used without ⲛ̄ to describe various kinds of workers; e.g. ϩⲁⲙ.ⲕⲗⲗⲉ 'Boltsmith', ϩⲁⲙ.ⲛⲟⲩⲃ 'Goldsmith', ϩⲁⲙ.ⲱⲉ 'Carpenter'.

(**f**) **ⲱⲟⲩ-** 'Use, value' with the following verbal form has the meaning '<u>Worthy of, fit for</u>'; e.g. ⲱⲟⲩ.ⲙⲟⲥⲧⲉ 'One fit to be hated' (§249).

§61. Note also: (**g**) **ⲉⲓⲉϩ-** (ⲉⲓⲱϩⲉ '<u>Field</u>'); e.g. ⲉⲓⲉϩ.ⲉⲗⲟⲟⲗⲉ 'Vineyard', ⲉⲓⲉϩ.ⲱⲏⲛ 'Grove'.

(**h**) **ⲉⲓⲉⲣ-** (ⲉⲓⲟⲟⲣ '<u>Canal</u>'); e.g. ⲉⲓⲉⲣ.ⲟ 'River' (lit. Great canal).

(**i**) **ⲥϯ-** (ⲥⲧⲟⲓ '<u>Smell</u>'); e.g. ⲥϯ.ⲛⲟⲩⲫⲉ 'Perfume' (lit. Good smell), ⲥϯ.ⲃⲱⲱⲛ 'Stench' (lit. Evil smell).

(**j**) **ϩⲱⲃ-** 'Work', so ϩⲱⲃ.ⲛ̄.ⲟⲓⲝ 'Handiwork.'

§62. Verb Prefixes. The characteristic feature of the Verb Prefix in Compound Nouns is the presence of the vowel **ⲁ** after the first radical of the verbal root; e.g. ⲟⲩⲁⲙ- (from ⲟⲩⲱⲙ 'To eat'), ⲙⲁⲧⲛ- (from ⲙ̄ⲧⲟⲛ 'To rest'). This form originated from the old participle, and still retains the participial meaning in expressing <u>a characteristic, especially in describing trades or occupations</u>; e.g. ⲟⲩⲁⲙ.ⲥⲛⲟⲫ 'Bloodthirsty man' (lit. Eater of blood), ⲙⲁⲓ̈.ⲉⲟⲟⲩ 'Lover of glory', ϫⲁⲓ̈.ⲃⲉⲕⲉ 'Hireling' (lit. Taker of wages), ⲙⲁⲛⲉ.ⲣⲓⲣ 'Swineherd', ⲥⲁϩⲧ.ϩⲃⲟⲟⲥ 'Cloth-weaver', ⲫⲁⲓ.ⲛⲁϩⲃ 'Yoke-bearer'. **Note:** This verbal form has been named *Participium Conjunctum*, and is indicated in Crum's *Coptic Dictionary* by the abbreviation 'pc'.

§63. Particle Prefixes. (**a**) **ⲙⲛ̄ⲧ-** (from ⲙⲟⲩⲧⲉ 'To call') forms <u>abstract feminine nouns</u>; e.g. ⲙⲛ̄ⲧ.ⲉⲓⲱⲧ 'Fatherhood', ⲧ.ⲙⲛ̄ⲧ.ⲥⲟⲛ 'The Brotherhood', ⲙⲛ̄ⲧ.ⲥⲱⲧⲡ 'Choice'.

(**b**) **ⲣⲉⲫ-** with the verbal form expresses a <u>noun of agency</u>, and is used regardless of gender or number; e.g. ⲣⲉⲫ.ⲥⲱⲧⲙ 'Hearer', ⲣⲉⲫ.ⲱⲩ 'Reader', ⲣⲉⲫ.ⲙⲟⲟⲩⲧ 'Dead man'. **Note:** The verbal form can take an object after it; e.g. ⲣⲉⲫ.ⲣ.ⲛⲟⲃⲉ 'Sinner' (lit. One who does sin), ⲣⲉⲫ.ϩⲓ.ⲗⲁ 'Slanderer'.

(**c**) **ⲟⲓⲛ-** (for ϫⲓ ⲛ̄-, §5.f) with verbal form expresses <u>nouns of action</u>, which are feminine; e.g. ⲟⲓⲛ.ⲗⲓⲃⲉ 'Madness', ⲟⲓⲛ.ⲕⲓⲙⲉ 'Movement', ⲟⲓⲛ.ⲱⲁϫⲉ 'Saying, speech'.

(**d**) **ⲁⲧ-** (ⲁⲧⲉ before double consonants) forms, with nouns and verbal forms, a <u>negative adjective</u> (§101ff); e.g. ⲁⲧ.ⲛⲟⲃⲉ 'Sinless', ⲁⲧ.ⲧⲁⲕⲟ 'Imperishable'. When the complement is a verb it can take an object, and it is to be noted that when used in a passive sense transitive verbs *must* take an object, in such cases a pronominal object; e.g. ⲁⲧ.ⲥⲟⲛⲧ.ⲩ̄ 'Uncreated' (lit. Without to create it), ⲁⲧ.ⲛⲁⲩ ⲉⲣⲟ.ⲩ 'Invisible' (lit. Without to see it).

§64. (**e**) Occasionally **ⲁⲛ-** in <u>collective numerals</u>; e.g. ⲁⲛ.ⲧⲁⲓⲟⲩ 'Fiftieth'.

(**f**) Occasionally **ⲉ-** to form <u>nouns of profession</u>: e.g. ⲉ.ⲕⲱⲧ 'Builder', ⲉ.ⲱⲱⲧ 'Trader'.

§65. Number. Although singular and plural forms are found, as well as a few words preserving the old dual endings (e.g. ⲥⲡⲟⲧⲟⲩ 'Lips', ⲥⲛⲁⲩ 'Two'), **the majority of words show the same form in both the singular and the plural, distinction in number being indicated by the form of the Article** (§80, 85); e.g. ⲡ.ⲣⲱⲙⲉ 'The man', ⲛ̄.ⲣⲱⲙⲉ 'The men', ⲟⲩ.ⲣⲱⲙⲉ 'A man', ϩⲉⲛ.ⲣⲱⲙⲉ '(Some) men', ⲧ.ⲱⲉⲉⲣⲉ 'The daughter', ⲛ̄.ⲱⲉⲉⲣⲉ 'The daughters'. Even with those nouns which have preserved the old plural endings, it is quite common to find the singular form used with the plural Article; e.g. ⲁⲃⲱⲕ 'Raven' plural ⲛ̄.ⲁⲃⲟⲟⲕⲉ or ⲛ̄.ⲁⲃⲱⲕ, ϩⲧⲟ 'Horse' plural ϩⲉⲛ.ϩⲧⲱⲱⲣ or ϩⲉⲛ.ϩⲧⲟ.

§66. Plural Formations, Masc Nouns: Ending in ⲟ form plurals in ⲱⲟⲩ; e.g. ⲕⲣⲟ 'Shore' plural ⲕⲣⲱⲟⲩ, ⲉⲓⲉⲣⲟ 'River' ⲉⲓⲉⲣⲱⲟⲩ, ⲣⲟ 'Door' (when meaning 'Mouth' takes a suffix, §38) ⲣⲱⲟⲩ, ⲣⲣⲟ 'King' ⲣⲣⲱⲟⲩ, ⲱⲧⲉⲕⲟ 'Prison' ⲱⲧⲉⲕⲱⲟⲩ, ϫⲟ 'Armpit' ϫⲱⲟⲩ. **Note:** ϩⲁ̄ⲗⲟ 'Old man' has the plural ϩⲁ̄ⲗⲟⲓ.

§67. Ending in ⲉ form the plural in ⲏⲩ or ⲉⲉⲩ: (**a**) -ⲏⲩ; e.g. ⲁⲙⲉ 'Herd' plural ⲁⲙⲏⲩ. Likewise ⲁⲙⲣⲉ 'Baker', ⲗⲁⲱⲁⲛⲉ 'Village officer', ⲱⲛⲉ 'Net', ⲱⲧⲉ 'Mast', ⲱϫⲉ 'Locust', ⲟⲙⲉ 'Gardener'. **Note:** ⲡ̄ⲡⲉ 'Temple' and ⲃⲉⲕⲉ

'Wage' show fem plurals ⲢⲠⲏⲩⲉ and ⲃⲉⲕⲏⲩⲉ.
§68. (**b**) -ⲉⲉⲩ; e.g. ⲃⲗⲗⲉ 'Blind man' plural ⲃⲗⲉⲉⲩ. Likewise ⲙⲛ̄ⲧⲣⲉ 'Witness', ⲥⲁⲃⲉ 'Wise man', ⲣⲙ̄.ϩⲉ 'Freeman', ϩⲁⲉ 'End', ϩⲁⲧⲣⲉ 'Twin', ⲭⲓⲥⲉ 'Height', ⲍⲁⲗⲉ 'Lame man'. **Note:** ⲭⲁⲭⲉ 'Enemy' shows plural forms ⲭⲓⲭⲉⲉⲩ and ⲭⲓⲛⲭⲉⲉⲩ.
§69. Ending in ⲧ preceded by a long vowel form plural ⲁⲧⲉ; e.g. ⲃⲁⲣⲱⲧ 'Bronze' ⲃⲁⲣⲁⲧⲉ. Likewise ⲃⲉⲥⲛⲏⲧ 'Smith', ⲉⲕⲱⲧ 'Builder' (but see §70), ⲉⲣⲏⲧ 'Vow', ⲣⲉⲙⲏⲧ 'Tenth part', ϩⲁⲗⲏⲧ 'Bird', ϩⲟⲩⲏⲧ 'Passenger', ϩⲟⲩⲉⲓⲧ 'First', ⲣⲱⲧ 'Growth'.
§70. Note: Irregular are ⲉⲓⲱⲧ 'Father' plural ⲉⲓⲟⲧⲉ, ⲉⲙⲙⲱⲧ 'Trader' plural ⲉⲙⲙⲟⲧⲉ, ϩⲏⲧ 'Lip, edge' plural ϩⲧⲉⲉⲩ; ⲉⲕⲱⲧ ('Builder', §69) sometimes shows ⲉⲕⲟⲧⲉ.
§71. Ending in ⲧ preceded by a short vowel also form plural ⲁⲧⲉ; e.g. ⲉⲃⲟⲧ 'Month' plural ⲉⲃⲁⲧⲉ. Likewise ⲙⲉⲣⲓⲧ 'Beloved one' plural ⲙⲉⲣⲁⲧⲉ, ⲥⲟⲧ 'Dung', ϩⲟⲩⲣⲓⲧ 'Guardian'.
§72. Plural formed by adding -ⲉ to the singular form; e.g. ⲙⲁⲁⲣ 'Hair' ⲙⲁⲁⲣⲉ. Likewise ϫⲛⲟⲟⲩ 'Threshing floor', ⲍⲁⲙⲟⲩⲗ 'Camel'. **Note:** the following show a vocalic change also: ⲁⲃⲱⲕ 'Raven' plural ⲁⲃⲟⲟⲕⲉ, ⲃⲁⲣⲱϩ 'Camel' ⲃⲁⲣⲁϩⲉ, ⲗⲉⲗⲁⲩⲉ 'Youth' ⲗⲉⲗⲁⲩⲉ, ⲥⲁⲙ 'Blow' ⲥⲏⲙⲉ, ϩⲟⲉⲓⲙ 'Wave' ϩⲏⲙⲉ, ⲍⲉⲣⲏⲍ 'Hunter' ⲍⲉⲣⲁⲍⲉ.
§73. Plural formed by moving the tone syllable is shown in the following: ⲥⲟⲛ 'Brother' plural ⲥⲛⲏⲩ, ⲙⲏⲣⲉ 'Son' ⲙⲛⲣⲏⲩ, ϩⲁⲙ 'Craftsman' ϩⲙⲏⲩ, ϩⲱⲃ 'Thing' ϩⲃⲏⲩⲉ. ⲙⲟⲙ 'Father-in-law' shows the plurals ⲙⲙⲟⲩⲓ or ⲙⲙⲱⲟⲩ, and ϩⲟϥ 'Serpent' the form ϩⲃⲟⲩⲓ.
§74. Some nouns show a 'broken plural', i.e. the vowel of the singular form modifies in the plural: (**a**) ⲁ becomes ⲁⲩ: e.g. ⲁⲛⲁⲙ 'Oath' plural ⲁⲛⲁⲩⲙ, likewise ϫⲛⲁϩ 'Forearm' ϫⲛⲁⲩϩ. But note ⲙ̄ⲕⲁϩ 'Pain' forms the plural ⲙ̄ⲕⲟⲟϩ, and so too ⲙ̄ⲗⲁϩ 'Battle', ⲙ̄ⲥⲁϩ 'Crocodile'. ⲕⲁⲥ 'Bone' shows the plural ⲕⲁⲁⲥ. (**b**) ⲏ becomes ⲉⲉ in ⲙⲃⲏⲣ 'Friend' plural ⲙⲃⲉⲉⲣ. (**c**) ⲟ becomes ⲟⲟ: e.g. ⲕⲗⲟⲙ 'Crown' ⲕⲗⲟⲟⲙ, likewise ⲥⲟⲧⲉ 'Arrow', ⲧⲟⲙ 'Border', ⲟⲩϩⲟⲣ 'Dog'. But ⲁⲡⲟⲧ 'Cup' ⲁⲡⲏⲧ. (**d**) ⲟⲟ becomes ⲱⲱ: e.g. ϩⲃⲟⲟⲥ 'Garment' ϩⲃⲱⲱⲥ, ⲍⲣⲟⲟⲍ 'Seed' ⲍⲣⲱⲱⲍ. **Note:** ⲥⲛⲟϥ 'Blood' follows this modification, plural ⲥⲛⲱⲱϥ. Also ⲭϩⲟ 'Treasure' and ϩⲧⲟ 'Horse', which show as their plurals ⲁϩⲱⲱⲣ and ϩⲧⲱⲱⲣ. (**e**) ⲱ becomes ⲟⲟ: e.g. ⲉⲍⲱⲙ 'Ethiopian' ⲉⲍⲟⲟⲙ, ⲙⲁⲣⲭⲱⲭⲉ 'Garment' ⲙⲁⲣⲭⲟⲟⲭⲉ, ⲍⲱⲙ 'Garden' ⲍⲟⲟⲙ. **Note:** ⲧⲱⲙ 'Ordinance' shows the plural ⲧⲱⲱⲙ.
Note: The following show two forms of the plural: ⲙⲱⲥ 'Herdsman' ⲙⲟⲟⲥ or ⲙⲱⲱⲥ, ⲍⲉⲣⲱⲃ 'Rod' ⲍⲉⲣⲟⲟⲃ or ⲍⲉⲣⲱⲱⲃ.
§75. Irregular plurals are the following:

Meaning	Singular	Plural
'Flesh'	ⲁϥ	ⲁϥⲟⲩⲓ
'House'	ⲏⲏ	ⲏⲟⲩ
'Hoof, claw'	ⲉⲓ(ⲉ)ⲃ	ⲉⲓⲉⲃⲏ
'Field'	ⲉⲓⲱϩⲉ	ⲉⲓⲁϩⲟⲩ
'Water'	ⲙⲟⲟⲩ	ⲙⲟⲩⲉⲓⲏ (ⲙⲟⲩⲏⲉⲓⲉ, ⲙⲟⲩⲉⲓⲟⲟⲩⲉ)
'Tear'	ⲣⲙⲉⲓⲏ	ⲣⲙⲉⲓⲟⲟⲩⲉ
'Rib'	ⲥⲡⲓⲣ	ⲥⲡⲓⲣⲟⲟⲩⲉ
'Beast'	ⲧⲃⲛⲏ	ⲧⲃⲛⲟⲟⲩⲉ or ⲧⲃⲛⲏⲟⲩ
'Mountain'	ⲧⲟⲟⲩ	ⲧⲟⲩ(ⲉ)ⲓⲏ
'Cushion'	ⲙⲟⲧ	ⲙⲟⲙⲱⲧⲉ
'Field'	ϩⲟⲏ	ϩⲓⲉⲉⲩ(ⲉ)
'Ship'	ϫⲟⲏ	ⲉϫⲏⲩ
'Lord'	ϫⲟⲉⲓⲥ	ϫⲓⲥⲟⲟⲩⲉ

§76. Feminine Nouns: Ending in ⲉ form the plural in ⲏⲩⲉ; e.g. ⲁⲡⲉ 'Head' ⲁⲡⲏⲩⲉ, ⲡⲉ 'Heaven' ⲡⲏⲩⲉ, ϩⲣⲉ 'Food' ϩⲣⲏⲩⲉ.
§77. Ending in ⲏ form the plural in ⲟⲟⲩⲉ; e.g. ⲟⲩⲙⲏ 'Night' ⲟⲩⲙⲟⲟⲩⲉ, ϩⲓⲏ 'Road' ϩⲓⲟⲟⲩⲉ. **Note:** ϩⲓⲏ 'Rudder' forms the plural ϩⲓⲏⲩ. **Note:** A few Greek words ending in ⲏ form a plural in ⲟⲟⲩⲉ; e.g. ⲯⲩⲭⲏ 'Soul' ⲯⲩⲭⲟⲟⲩⲉ, ⲉⲡⲓⲥⲧⲟⲗⲏ 'Letter' ⲉⲡⲓⲥⲧⲟⲗⲟⲟⲩⲉ.
§78. Ending in ⲱ also form the plural in ⲟⲟⲩⲉ; e.g. ⲙⲣⲱ 'Harbour' ⲙⲣⲟⲟⲩⲉ. Likewise ⲁⲃⲱ 'Dragnet', ⲁⲗⲱ 'Snare', ⲁⲗⲱ 'Pupil of eye', ⲣⲥⲱ 'Fold', ⲥⲃⲱ 'Teaching', ϩⲃⲥⲱ 'Garment'. **Note:** ⲉⲙⲙⲱ 'Sow (female swine)'

shows plural ϵⲱⲁϒ.
§79. Irregular plurals are:

Meaning	Singular	Plural
'Cow'	ϵ2ϵ	ϵ2OOϒ or ϵ2Hϒ
'Woman'	C2IMϵ	2IOMϵ
'Wall'	ⳭOϵ	ϵⳬH
'Year'	ⲢOMΠϵ	ⲢMΠOOϒϵ
'Hour'	OϒNOϒ	OϒNOOϒϵ
'Cat'	ϵMOϒ	ϵMOOϒϵ
'Fox'	ⲃⲁⲱOⲢ	shows a broken plural, ⲃⲁⲱOOⲢ
'Ceiling'	MϵⲗⲱT	forms the plural MϵⲗⲁTϵ (as in §69)

Chapter IV. The Article.

§80. The Definite Article.

Singular masc	Π-, Πϵ-	Plural	N̄-, Nϵ-
Singular fem	T-, Tϵ-		
In old texts the forms ΠI-, ϯ-, NI- are found.			

Note: In the New Testament NI.ϵNϵ2 (for N̄.ϵNϵ2) 'Forever' and ϯ.ⲢHNH (for T.ϵIⲢHNH) 'The peace'.
§81. The article stands immediately before its substantive. When this begins with a vowel or a single consonant, the forms **Π-**, **T-**, **N̄-** are used; e.g. Π.HⲢΠ 'The wine', Π.CON 'The brother', T.CⲱNϵ 'The sister', N̄.ⲢⲱMϵ 'The men'. **Note:** Occasionally before 2, Π- and T- become ϕ- and Θ- (§3); e.g. ϕ.ⲱⲃ (Π.2ⲱⲃ) 'The work', Θ.ϵ (T.2ϵ) 'The manner'. **Note:** Sometimes when the plural article appears before a vowel, it loses its sonant function; e.g. N.ⲁCϵⲃHC 'The evil doers', but N̄.ⲁCϵⲃHC also occurs.
§82. Πϵ-, **Tϵ-**, **Nϵ-** are used: **(a)** when the substantive begins with a double consonant or a consonant followed by a semi-consonant; e.g. Πϵ.XⲢICTOC 'The Christ', Πϵ.CMOT 'The form', Tϵ.C2IMϵ 'The woman', Nϵ.2ⲃHϒϵ 'The works', Πϵ.COϒO 'The corn', Tϵ.2IH 'The way'. **Note:** When the first letter of a double consonant is Oϒ, the form of the article is determined by the original formation of the word; thus Π.OϒMOT 'The thickness', Π.OϒⲢOT 'The rejoicing'. But with other words the article coalesces with Oϒ; e.g. Π.ϵϒ2OⲢ 'The dog', T.ϵϒⲱH 'The night' (§16). **(b)** When the substantive begins with a double consonant, the first of which is functioning as a sonant; e.g. P̄Πϵ 'Temple' Πϵ.ⲢΠϵ 'The temple'.
§83. (**c**) When the substantive is a word denoting time; e.g. Πϵ.2OOϒ 'The day', Tϵ.ⲢOMΠϵ 'The year'.
§84. The Vocative is expressed by means of the Definite Article; e.g. Π.ϵIⲱT 'Oh father', Nϵ.XΠO N̄.Nϵ2.ⲃOϒI 'Oh generations of vipers'.
§85. The Indefinite Article.

Sing masc and fem	'A, An'	Oϒ- (construct of Oϒⲁ 'One')
Plural masc and fem	'Some'	2ϵN- (construct of 2OϵINϵ 'Some')

E.g. Oϒ.ⲢⲱMϵ 'A man', Oϒ.C2IMϵ 'A woman', 2ϵN.ⲢⲱMϵ 'Some men'. **Note:** With verbal prefix ⲁ- and verbal and prepositional prefix ϵ-, contraction with the article is usual; e.g. ⲁ.ϒ.CON ⲃⲱK (for ⲁ.Oϒ.CON ⲃⲱK) 'A brother went', ϥ.CⲱTM ϵ.ϒ.ⲱⲁⳬϵ (for ϥ.CⲱTM ϵ.Oϒ.ⲱⲁⳬϵ) 'He hears a word'. **Note:** In carelessly written MSS 2N̄- often appears for 2ϵN-.
§86. Uses of the Indefinite Article. With Abstract Nouns; e.g. Oϒ.Ⲣⲁⲱϵ 'Joy', Oϒ.Mϵ 'Truth'. With the preposition 2N̄- 'In', it is frequently used to form adverbs (§246); e.g. 2N̄.Oϒ.Mϵ 'Truly' (lit. In a truth), 2N̄.Oϒ.MN̄T.ⲢM̄.Mⲁ'Richly' (lit. In a wealth, C296a).
§87. With nouns indicating substance or material; e.g. Oϒ.NOϒⲃ MN̄ Oϒ.ⲗIⲃⲁNOC MN̄.Oϒ.ⲱⲁⲗ 'Gold and frankincense and myrrh' (Mt 2:11). For use with the Infinitive, §245.
§88. Omission of the Article occurs: (**1**) In Compound words: (**a**) When a Compound Noun is formed by placing two nouns together, the second noun does not take the article; e.g. ⲱⲃⲢ.2M̄2ⲁⲗ 'Fellow servant', Mⲁ.M̄.ΠⲱT 'Place of refuge' (§60). Likewise in Compounds in which the second noun is preceded by a preposition; e.g. Π.ⲃⲁⲁMΠϵ 2ⲁ.NOⲃϵ 'The scapegoat' (lit. The goat with sin).
§89. (**b**) When a Compound Noun is formed by placing a verbal form before a noun, the noun is without the

Article; e.g. ⲥⲉ.ϩⲣⲡ 'Wine-drinker', ⲡ.ⲥⲉⲕ.ⲙⲟⲟⲩ 'The water-drawer', ⲟⲩ.ϩⲁⲗⲏ.ϩⲏⲧ 'A mild person' (lit. One who is sweet of heart).

§90. (**c**) When a Compound Verb is formed by placing a verbal form either directly before a noun, or by linking the two forms indirectly by means of a preposition, the noun does not take the article; e.g. **Directly**: ⲣ̄.ϩⲓⲕ 'To bewitch' (lit. To make magic), ⲧ.ⲡⲁϩⲣⲉ 'To heal' (lit. To give drugs); **Indirectly**: ϩⲙⲟⲟⲥ ⲙ̄ⲛ̄ ϩⲁⲓ 'To be married' (lit. To sit with a husband), ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄ ⲥⲱⲙⲁ 'To die' (lit. To come out of body). For a list of verbs used in forming compounds, §177.

§91. (**2**) In enumerating nouns, especially when the items are connected by ϩⲓ, ⲉⲓⲉ, ⲉⲓⲧⲉ, ⲟⲩⲇⲉ; e.g. ⲛⲟⲩⲃ ϩⲓ ϩⲁⲧ 'Gold and silver', ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ ⲉⲓⲧⲉ ⲥϩⲓⲙⲉ ⲉⲓⲧⲉ ⲛⲟⲩ ⲉⲓⲧⲉ ⲕⲟⲩⲓ 'Both man and woman, both great and small'.

§92. (**3**) In negative sentences and questions expecting a negative answer; e.g. ⲙⲛ̄ ⲥⲃⲟⲩⲓ ⲭⲟⲥⲉ ⲉ.ⲡⲉϥ.ⲥⲁϩ 'There is no disciple higher than his teacher' (Lk 6:40), ⲙⲏⲧⲓ ⲱⲁ.ⲩ.ⲭⲉⲉⲗⲉ ⲉⲗⲟⲟⲗⲉ ⲉⲃⲟⲗ ϩⲛ̄.ⲱⲟⲛⲧⲉ ⲏ ⲱⲁ.ⲩ.ⲕⲉⲧ.ϥ ⲕⲛ̄ⲧⲉ ⲉⲃⲟⲗ ϩⲛ̄.ⲁⲣⲟⲟⲩⲉ 'Are they wont to gather grapes from thorns, or are they wont to pluck figs from thistles?' (Mt 7:16).

§93. (**4**) In precise adverbial phrases, mostly with preceding preposition; e.g. ⲛ̄.ⲣⲟⲩϩⲉ 'At evening', ⲛ̄.ⲱⲱⲣⲡ 'At morning', ⲛ̄.ⲕⲣⲟϥ 'Guilefully', ⲉ.ϩⲟⲩⲛ 'Inwardly'. **Note:** Without preceding preposition: ⲥⲟⲡ 'Sometimes'.

§94. (**5**) With the nouns which can take suffixes (§38). Definition in such cases is implied by the suffix, which is in accord with the following word; e.g. ⲕⲟⲩⲛ.ϥ ⲛ̄.ⲁⲃⲣⲁϩⲁⲙ 'The bosom of Abraham' (lit. His bosom of Abraham), ⲣⲱ.ⲟⲩ ⲛ̄.ⲛ.ⲁⲥⲉⲃⲏⲥ 'The mouth of the evildoers' (lit. Their mouth of the evildoers).

§95. Note: The Greek words ⲑⲁⲗⲁⲥⲥⲁ 'Sea' and ⲑⲏⲃⲁⲓⲥ 'Thebes' were frequently treated as if they were contracted forms for ⲧ.ϩⲁⲗⲁⲥⲥⲁ and ⲧ.ϩⲏⲃⲁⲓⲥ, and the initial ⲧ was mistaken for the fem Definite Article. Hence the form ⲛ̄.ϩⲁⲗⲁⲥⲥⲁ 'The seas'. However, the correct forms ⲧⲉ.ⲑⲁⲗⲁⲥⲥⲁ and ⲛⲉ.ⲑⲁⲗⲁⲥⲥⲁ do occur. Likewise ⲡ̄ⲣⲟ 'King' is really ⲡⲡ̄ⲣⲟ (old *pr'3*, the Pharaoh of the Bible); the initial ⲡ was mistaken for the masc Definite Article; hence a plural form ⲛⲉ.ⲣⲣⲱⲟⲩ 'The kings' (§66).

§96. Apposition. The word in apposition follows the noun which it enlarges, and always takes the Definite Article; e.g. ⲏⲥⲁⲓⲁⲥ ⲡⲉ.ⲡⲣⲟⲫⲏⲧⲏⲥ 'Isaiah the Prophet', ⲡⲉⲧⲣⲟⲥ ⲡ.ⲣⲱⲙⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'Peter, the man of God'. **Note:** Where the word in apposition is a Proper Name, it is introduced by the particle ⲭⲉ- 'Namely'; e.g. ⲟⲩⲁ ⲭⲉ ⲁⲡⲁ ⲡⲁⲩⲗⲟⲥ 'One (namely) Apa Paulos'.

§97. The Genitive. The oldest construction of the genitive was formed by placing the noun of possession in the Construct Form, before the noun of the possessor in the Absolute Form. This construction had almost disappeared in Coptic. The few remaining examples of this construction are the Compound Nouns (§59ff.).

§98. The usual construction is by linking the noun indicating the possession to the noun indicating the possessor by means of the particle **ⲛ̄**; e.g. ⲧ.ϭⲓⲭ ⲛ̄.ⲟⲩ.ⲣⲱⲙⲉ 'The hand of a man, ⲧ.ⲙⲛ̄ⲧ.ⲉⲣⲟ ⲛ.ⲙ̄.ⲡⲏⲩⲉ 'The kingdom of the heavens', ⲡ.ⲱⲏⲣⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'The Son of God'. This construction is also widely used in the formation of phrases equivalent to adjectives (§101).

§99. In the place of ⲛ̄, the particle **ⲛ̄ⲧⲉ-** is used: (**1**) When the noun indicating the possession has the Indefinite Article; e.g. ⲟⲩ.ⲙⲏⲏⲱⲉ ⲛ̄ⲧⲉ.ⲧ.ⲡⲟⲗⲓⲥ 'A multitude of the city', ⲟⲩ.ⲡⲛⲉⲩⲙⲁ ⲛ̄ⲧⲉ.ⲡ.ⲛⲟⲩⲧⲉ 'A Spirit of God'. **Note:** The particle **ⲛ̄ⲧⲁ=** can take suffixes; e.g. ⲟⲩ.ⲥⲟⲛ ⲛ̄ⲧⲁ.ϥ 'A brother of his', ⲟⲩ.ⲥⲱⲛⲉ ⲛ̄ⲧⲉ. ⲧⲏⲩⲧⲛ̄ 'A sister of yours'. **Note:** When the genitival construction is used as an equivalent for an adjective, especially when describing substance, material or type, even though the noun indicating the possession has the Definite Article, the particle ⲛ̄ is used; e.g. ⲟⲩ.ⲙⲁⲡⲡⲁ ⲛ̄.ⲱⲛ̄ⲥ 'A cloth of linen', ⲟⲩ.ⲙⲁⲛⲓⲁⲕⲏⲥ ⲛ̄.ϩⲁⲧ 'A necklace of silver', ⲟⲩ.ⲱⲏⲣⲉ ⲛ̄.ⲟⲩⲱⲧ 'An only son'. (**2**) **ⲛ̄ⲧⲉ** is used as the genitive between two Proper Names; e.g. ⲃⲏⲑⲗⲉⲉⲙ ⲛⲧⲉ ⲧ.ⲟⲩⲇⲁⲓⲁ 'Bethlehem of Judaea'.

§100. (**3**) **ⲛ̄ⲧⲉ** is used when the noun indicating the possession is qualified by an adjective or a phrase equivalent to an adjective; e.g. ⲥⲓⲱⲉ ⲛⲓⲙ ⲛⲧⲉ ⲡ.ⲡⲟⲛⲏⲣⲟⲥ 'All the bitterness of depravity', ⲟⲩ.ⲱⲏⲣⲉ ⲛ̄.ⲟⲩⲱⲧ ⲛ̄ⲧⲉ ⲧⲉϥ.ⲙⲁⲁⲩ 'An only son of his mother', ⲡ.ⲣⲁⲛ ⲙ̄.ⲡ.ⲱⲣ̄.ⲛ̄.ⲟⲩⲱⲧ ⲛ̄ⲧⲉ.ⲡ.ⲛⲟⲩⲧⲉ 'The name of the only Son of God'. **Note:** After the adjective ⲧⲏⲣ 'All', the genitive is as a rule ⲛ̄; e.g. ⲙ̄.ⲙⲛ̄ⲧ.ⲉⲣⲱ.ⲟⲩ ⲧⲏⲣ.ⲟⲩ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'All the kingdoms of the world'.

§101. The Adjective. There are few true adjectives. This is due to the fact that the old form of the language was rich in adjective-verbs, as well as the fact that even transitive verbs could express the idea of a condition arising as a result of an action performed, by means of the old Perfective Form of the verb— in Coptic preserved in the Qualitative (§141). Generally speaking the adjective is expressed in Coptic by means of **a relative clause or by substantives** linked together by the genitival ⲛ̄, less frequently the noun and its qualifying substantive are in **direct apposition**; e.g. ϩⲱⲃ ⲛⲓⲙ 'Everything' (noun + true adjective), ⲡ.ⲣⲁⲛ ⲉⲧ.ⲟⲩⲁⲁⲃ 'The name which [is] holy' (noun + relative clause), ⲕⲥⲟⲩⲣ ⲛ̄.ⲛⲟⲩⲃ 'Ring of gold' (noun-ⲛ̄-noun).

§102. True adjectives are mostly invariable in number and gender; e.g. ⲁⲗⲁⲩ 'White', ⲁⲥ or ⲁⲡⲁⲥ 'Old', ⲃⲱⲱⲛ 'Evil', ⲃⲣⲣⲉ 'New, young', ⲕⲟⲩⲓ 'Little', ⲛⲓⲙ 'Every', ⲛⲟⲩϫ 'Lying', ⲛⲟϭ 'Great', ⲟⲩⲱⲧ 'Single', ⲱⲏⲙ

'Little', ϩⲁⲕ 'Sober', ϩⲁϩ 'Many', ϩⲟⲟⲩⲧ 'Male'.
§103. However, adjectives ending in ϵ generally form the fem in ⲏ; e.g. ⲥⲁϧϵ (masc) ⲥⲁϧⲏ (fem) 'Wise', ϩⲁϵ (masc) ϩⲁⲏ (fem) 'Last'. **Note:** ⲱⲓⲣϵ (masc) ⲱϵϵⲣϵ (fem) 'Small', ⲟ (masc) ⲱ (fem) 'Great'.
§104. Position of the adjective in relation to its noun. At first sight the syntax of the true adjective seems confusing and illogical. But if it is borne in mind that even the few true adjectives were felt to be in the nature of substantives, the apparent confusion is accounted for.
§105. The adjective is placed immediately after the noun it qualifies, which is in the Absolute Form; e.g. ϩⲱϧ ⲛⲓⲙ 'Everything', ⲣⲱⲙϵ ⲛⲓⲙ 'All men'. This is always the usage with ⲛⲓⲙ. It is a usage much less frequent with other adjectives. Examples which may be quoted are: ⲱⲏⲣϵ ⲱⲏⲙ 'Little son' (fem ⲱϵϵⲣϵ ⲱⲏⲙ), ⲟⲩ.ϩⲟⲟⲩ ⲟⲩⲱⲧ 'A single day'.
§106. But note that the noun appears in its Construct Form when it precedes one of the following Adjectives: ⲟ 'Great', ⲱⲓⲣϵ 'Little', ⲛⲟⲩⲫϵ 'Good', ϧⲱⲱⲛ 'Evil', ϩⲟⲟⲩⲧ 'Male'; e.g. ϵⲓϵⲣ ⲟ 'River' (lit. Great canal), ⲣⲙ̄ⲡ ⲱⲓⲣϵ 'Famine' (lit. Year of little), ⲥ† ϧⲱⲱⲛ 'Evil smell', ⲱⲗ̄ ϩⲟⲟⲩⲧ 'Male child'.
§107. The adjective follows its noun but is linked to it by ⲛ̄. This is the most usual construction; e.g. ⲡϵϥ.ⲱⲏⲣϵ ⲛ̄.ⲟⲩⲱⲧ 'His only son', ⲛϵ.ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄.ⲛⲟⲩⲭ 'The lying prophets'. In point of fact the adjective is treated as if it were a noun, and as such follows the normal construction used to form adjective equivalents, i.e. noun-ⲛ̄-noun; e.g. ⲱⲁϫϵ ⲛ̄.ⲱⲗⲟϥ 'Shameful saying' (lit. Saying of shame), ϧⲱ ⲛ̄.ϫⲟϵⲓⲧ 'Olive tree' (lit. Tree of olive).
§108. But **Note: The adjective can also stand before its noun.** This is especially common in the case of ⲛⲟϭ and ϩⲁϩ; e.g. ⲟⲩ.ⲛⲟϭ ⲇⲓⲡⲛⲟⲛ 'A great supper', ϩⲁϩ ⲛ̄.ϩⲓⲥϵ 'Much suffering', ⲡϵϥ.ⲙϵⲣⲓⲧ ⲛ̄.ⲥⲟⲛ 'His beloved brother', ⲟⲩ.ⲱⲏⲙ ⲛ̄.ⲛϵϩ 'A little oil'.
§109. Concord. Where masc and fem forms of the adjective exist, they agree in gender with their noun; e.g. ⲡ.ⲣⲱⲙϵ ⲛ̄.ⲥⲁϧϵ 'The wise man', ⲧ.ⲱϵϵⲣϵ ⲛ̄.ⲥⲁϧⲏ 'The wise daughter'. **Note:** Greek adjectives follow their noun and usually show the masc for persons, and neuter form for things; e.g. ⲟⲩ.ⲣⲱⲙϵ ⲛ̄.ⲇⲓⲕⲁⲓⲟⲥ 'A righteous man', ⲛϵ.ⲯⲩϫⲟⲟⲩϵ ⲛ̄.ⲧϵⲗϵⲓⲟⲛ 'The perfect souls'.
§110. The three adjectives **ⲧⲏⲣ=** 'All', **ⲟⲩⲁⲁ=** 'Alone, self', **ⲙⲁⲩⲁⲁ=** 'Alone, own', follow their noun and take suffixes in accord; e.g. ⲡ.ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ.ϥ̄ 'All the world', ⲛⲧⲱⲧⲛ̄ ⲧⲏⲣ.ⲧⲛ̄ 'You all', ⲛ̄ⲧⲟ.ⲕ ⲟⲩⲁⲁ.ⲕ 'Thou alone', ⲡϵϥ.ⲟⲩϫⲁⲓ ⲙⲁⲩⲁⲁ.ϥ 'His own salvation'.
§111. ⲕϵ- 'Other' is a construct form which stands before its noun; e.g. ⲕϵ.ⲣⲱⲙϵ 'Another man', ⲕϵ.ϩⲱϧ 'Another thing'. But note the plural **ϩϵⲛ.ⲕϵ-** 'Others'; e.g. ϩϵⲛ.ⲕϵ.ⲣⲱⲙϵ 'Other men', ϩϵⲛ.ⲕϵ.ϩϧⲏⲩϵ 'Other things'. **Note:** The use of ⲕϵ in the adverbial phrase **ⲛ̄.ⲕϵ.ⲥⲟⲡ** 'Again' (lit. In another time; §283).
§112. ⲕϵ combines with ⲟⲩⲁ and ⲗⲁⲁⲩ to form the substantive 'Another': ⲕϵ.ⲟⲩⲁ, ⲕϵ.ⲗⲁⲁⲩ. This form can take the Definite Article or the Demonstrative Pronoun; e.g. ⲡ.ⲕϵ.ⲟⲩⲁ 'The other', ⲡϵⲓ̈.ⲕϵ.ⲟⲩⲁ 'This other'. It can also be linked to a following noun by the particle ⲛ̄; e.g. ⲡ.ⲕϵ.ⲟⲩⲁ ⲛ̄.ⲣⲱⲙϵ 'The other man', ⲧ.ⲕϵ.ⲟⲩϵⲓ ⲛ̄.ⲣⲟⲙⲡϵ 'The other year'.
§113. When ⲕϵ stands directly before a noun and is itself preceded by the Definite Article or Possessive Article, it conveys the meaning **'Also'**; e.g. ⲡ.ⲕϵ.ⲣⲱⲙϵ 'The man also', ⲧ.ⲕϵ.ⲣⲟⲙⲡϵ 'The year also', ⲡⲁ.ⲕϵ.ϵⲓⲱⲧ 'My father also'. **Note:** ⲕϵ is rarely used in the absolute form as a substantive; e.g. ⲡϵⲓ̈.ⲕϵ or ⲧϵⲓ̈.ⲕϵ 'This other', though a plural form ⲕⲟⲟⲩϵ is fairly commonly so used; e.g. ϩϵⲛ.ⲕⲟⲟⲩϵ 'Others', ⲛ̄.ⲕⲟⲟⲩϵ 'The others', ⲛϵⲓ̈.ⲕⲟⲟⲩϵ 'These others'.
§114. Comparison. Special forms of the adjective to express the comparative or superlative do not exist in Coptic. The comparative is expressed by means of the preposition **ϵ-** or **ϵⲣⲟ=** (§261); e.g. ⲡϵⲧⲟ ⲛ̄.ⲛⲟϭ ϵ.ⲡ.ⲣ̄ ⲡϵ 'One who (is) greater than the temple' (Mt 12:6), ϥ.ϫⲟⲟⲣ ϵⲣⲟ.ⲓ̈ 'He (is) stronger than I'.
§115. The Superlative is sometimes expressed by the use of the adverb **ϵ.ⲙⲁⲧϵ** or **ⲙ̄.ⲙⲁⲧϵ** 'Very, much' placed after the adjective; e.g. ⲟⲩ.ⲧⲟⲟⲩ ϵ.ϥ.ϫⲟⲥϵ ϵ.ⲙⲁⲧϵ 'A very high mountain' (lit. A mountain which [is] very high). But frequently the context alone can decide whether or not a superlative meaning is implied; cf Mt 18:1 where the Coptic ⲡ.ⲛⲟϭ ϩⲛ̄.ⲧ.ⲙⲛ̄ⲧ.ϵⲣⲟ ⲛ̄.ⲙ.ⲡⲏⲩϵ 'The great one in the kingdom of the heavens' is the Greek μειζων ... εν τη βασιλεια των ουρανων.

Chapter V. The Numerals.

§116. Sahidic writes the numerals in full, and only rarely uses the system founded on the Greek model, in which the letters of the alphabet have a numerical value. In Bohairic the Greek system is extensively used. To denote that letters had a numerical function, a single stroke was written over them from 1→800 and a double stroke for the thousands. **Note**, in the following table, the odd symbol for 6 (see www.metalog.org/files/plumley/plum-049.gif) and the use of the barred ⳑ for 900.
§117. The Cardinal Numbers.

		Absolute		Construct		With Tens
		Masc	Fem	Masc	Fem	
1	ⲁ	ⲟⲩⲁ	ⲟⲩ(ⲉ)ⲓ			ⲟⲩⲉ (masc), ⲟⲩⲉⲓ (fem)
2	ⲃ	ⲥⲛⲁⲩ	ⲥⲛⲧⲉ			ⲥⲛⲟⲟⲩⲥ (m), ⲥⲛⲟⲟⲩⲥⲉ (f)
3	ⲅ	ϣⲟⲙⲛⲧ	ϣⲟⲙⲧⲉ	ϣⲙⲧ- (ϣⲙⲛⲧ-)		ϣⲟⲙⲧⲉ
4	ⲇ	ϥⲧⲟⲟⲩ	ϥⲧⲟ(ⲉ)	ϥⲧⲟ(ⲟ)ⲩ-	ϥⲧⲉⲩ-	ⲁϥⲧⲉ
5	ⲉ	ϯⲟⲩ	ϯⲉ			ⲧⲏ
6	ⲉ̌	ⲥⲟⲟⲩ	ⲥⲟ(ⲉ)	ⲥⲉⲩ-		ⲁⲥⲉ
7	ⲍ	ⲥⲁϣϥ	ⲥⲁϣϥⲉ			ⲥⲁϣϥ(ⲉ)
8	ⲏ	ϣⲙⲟⲩⲛ	ϣⲙⲟⲩⲛⲉ			ϣⲙⲏⲛ, ϣⲙⲏⲛⲉ
9	ⲑ	ⲯⲓⲥ (ⲯⲓⲧ)	ⲯⲓⲧⲉ			
10	ⲓ	ⲙⲏⲧ	ⲙⲛⲧⲉ	ⲙⲛ̄ⲧ-		
20	ⲕ	ⲭⲟⲩ(ⲟⲩ)ⲱⲧ	ⲭⲟⲩⲱⲧⲉ	ⲭⲟⲩⲧ-		
30	ⲗ	ⲙⲁⲁⲃ	ⲙⲁⲁⲃⲉ			
40	ⲙ	ⲥⲙⲉ				
50	ⲛ	ⲧⲁ(ⲉ)ⲓⲟⲩ				
60	ⲝ	ⲥⲉ				
70	ⲟ	ϣϥⲉ (ϣⲃⲉ, ⲥϣϥⲉ)				
80	ⲡ	ⲥⲙⲉⲛⲉ				
90	ⲫ	ⲡⲥⲧⲁⲓ̈ⲟⲩ				
100	ⲣ	ϣⲉ				
200	ⲥ	ϣⲏⲧ				
300	ⲧ	ϣⲙⲛ̄ⲧ.ϣⲉ	ϣⲟⲙⲛ̄ⲧ ⲛ̄.ϣⲉ			
400	ⲩ	ϥⲧⲟⲩ.ϣⲉ	ϥⲧⲟⲟⲩ ⲛ̄.ϣⲉ			

500	ⲫ	ϯⲟⲩ ⲛ̄.ϣⲉ
600	ⲭ	ⲥⲟⲟⲩ ⲛ̄.ϣⲉ (ⲥⲉⲩ.ϣⲉ)
700	ⲯ	ⲥⲁϣϥ ⲛ̄.ϣⲉ
800	ⲱ	ϣⲙⲟⲩⲛ ⲛ̄.ϣⲉ
900	ϡ	ⲯⲓⲥ ⲛ̄.ϣⲉ
1,000	ⲁ*	ϣⲟ
10,000	ⲧ*	ⲧⲃⲁ

*with two overlines

§118. Composite Numerals. 11-99 were formed by placing the unit expressing the tens before the simple unit; e.g. ⲙⲛ̄ⲧ.ϣⲟⲙⲧⲉ '13'. **Note** that 10 and 20 alone have a special form for constructing the composite numerals. The single units 1-8 appear in the last form shown in the table (§117); e.g. ⲙⲛ̄ⲧ.ⲟⲩⲉ (fem ⲙⲛ̄ⲧ.ⲟⲩⲉⲓ) '11', ⲙⲛ̄ⲧ.ⲥⲛⲟⲟⲩⲥ (fem ⲙⲛ̄ⲧ.ⲥⲛⲟⲟⲩⲥⲉ) '12', ⲭⲟⲩⲧ.ⲥⲁϣϥ '27', ⲭⲟⲩⲧ.ϣⲙⲏⲛ '28', ⲙⲁⲁⲃ.ⲧⲏ '35', ⲥⲙⲉ.ⲯⲓⲥ '49'. **Note:** With ⲁϥϕⲧⲉ '4' and ⲁⲥⲉ '6' following the analogy of ⲙⲛ̄ⲧ.ⲁⲧⲉ '14', ⲭⲟⲩⲧ.ⲁϥⲧⲉ '24', ⲙⲛ̄ⲧ.ⲁⲥⲉ '16', ⲭⲟⲩ.ⲧⲁⲥⲉ '26', everywhere ⲧ was inserted; e.g. ⲙⲁⲁⲃ.ⲧ.ⲁϥⲧⲉ '34', ⲥⲙⲉ.ⲧ.ⲁⲥⲉ '46', ϣϥⲉ.ⲧ.ⲁⲥⲉ '76'.
Note: The ⲧ of ⲧⲏ '5' coalesced with the final ⲧ of both ⲙⲛ̄ⲧ- and ⲭⲟⲩⲧ-; thus ⲙⲛ̄.ⲧⲏ (ⲙⲛ̄ⲧ.ⲧⲏ) '15' and ⲭⲟⲩ.ⲧⲏ (ⲭⲟⲩⲧ.ⲧⲏ) '25'.
§119. Occasionally the tens were combined with the units by means of the conjunction ⲙⲛ̄ 'With'; e.g. ⲧⲁⲓⲟⲩ ⲙⲛ̄ ⲟⲩⲁ '51' (lit 50 with 1).
§120. The hundreds 300-900 and the thousands were formed: (**1**) with the Construct Form of the unit followed by ϣⲉ '100' or ϣⲟ '1000'; e.g. ϣⲙⲛ̄ⲧ.ϣⲉ '300', ϥⲧⲟⲩ.ϣⲟ '4000'; (**2**) with the absolute form of the unit followed by ⲛ̄ and ϣⲉ or ϣⲟ; e.g. ϥⲧⲟⲟⲩ ⲛ̄.ϣⲉ '400', ⲥⲁϣϥ ⲛ̄.ϣⲟ '7000', ϯⲟⲩ ⲛ̄.ⲧⲃⲁ '50,000' (lit. 5 ten thousands).
§121. Sometimes the method used to express the thousands is that of employing the tens followed by the hundreds; e.g. ⲙⲏⲧ ⲛ̄.ϣⲉ '1000' (lit. 10 hundreds), ⲙⲁⲁⲃ ⲛ̄.ϣⲉ '3000' (lit. 30 hundreds). **Note:** ⲋⲓⲥ.ⲧⲃⲁ '5000' (lit Half ten-thousand) (§127).
§122. The ciphers of a number can be written either: (**1**) without any connecting particle; e.g. ⲉ.ϥ.ⲙⲉ2 ⲛ̄.ⲛⲟⲋ ⲛ̄.ⲧⲃ̄ⲧ ⲉ.ⲩ.ⲉⲓⲣⲉ ⲛ̄.ϣⲉ ⲧⲁⲉⲓⲟⲩ ϣⲟⲙⲧⲉ 'Being full of great fish, making one hundred fifty-three' (Jn 21:11); or (**2**) with ⲙⲛ̄ 'With'; e.g. 2ⲙⲉ.ⲟⲩⲉ ⲛ̄.ϣⲟ ⲙⲛ̄ ϥⲧⲟⲩ.ϣⲉ '41,400'.
§123. Syntax of the Cardinal Numbers. The numerals precede the noun which they qualify and are linked to it by the particle ⲛ̄; e.g. ϥⲧⲟⲟⲩ ⲛ̄.ⲣⲱⲙⲉ 'Four men'. The numeral agrees in gender with its noun which is in the singular; e.g. ϣⲟⲙⲧⲉ ⲛ̄.ⲟⲩⲛⲟⲩ 'Three hours', ⲧⲙⲏⲧⲉ ⲙ̄.ⲡⲁⲣⲑⲉⲛⲟⲥ 'The ten virgins'. **Note:** There also occurs ϣⲙ̄ⲧ 2ⲱⲃ 'Three things' (the numeral being in the Construct Form); and the forms ⲭⲛ̄ ⲥⲟⲉ 'Sixth hour' and ⲭⲛ̄ ⲯⲓⲧⲉ 'Ninth hour' (the noun precedes the numeral, and is in the Construct Form).
§124. The numeral 'One' is used in two ways: (**1**) in the full form, when it agrees in gender with its noun, to which it is linked by ⲛ̄; e.g. ⲟⲩⲁ ⲛ̄.ⲛⲉϥ.ϣⲃ̄ⲣ 2ⲙ̄2ⲁⲁ 'One of his fellow-servants', ⲟⲩⲉⲓ ⲛ̄.ⲛⲉⲓ̈.ⲉⲛⲧⲟⲁⲏ 'One of

these commandments'; or (**2**) in the toneless form ⲟⲩ- before the noun. As this latter form is used to express the Indefinite Article (§85), so that e.g. ⲟⲩ.ⲣⲱⲙⲉ might be translated either as 'A man' or as 'One man', the numeral is strengthened by the addition of the adjective **ⲟⲩⲱⲧ** 'Only' after the noun; e.g. ⲟⲩ.ϥⲱ ⲛ̄.ⲟⲩⲱⲧ 'One hair', ⲟⲩ.ⲓⲱⲧⲁ ⲛ̄.ⲟⲩⲱⲧ ⲏ ⲟⲩ.ⲱⲱⲁ2 ⲛ̄.ⲟⲩⲱⲧ 'One iota or one dot' (Mt 5:18).

§125. The numeral 'Two' generally follows its noun which is in the singular, and with which it agrees in gender; e.g. ⲡ.ⲱⲏⲣⲉ ⲥⲛⲁⲩ 'Two sons', ⲡ.ⲥⲟⲛ ⲥⲛⲁⲩ 'The two brothers', ⲧ.ⲥ2ⲓⲙⲉ ⲥⲛ̄ⲧⲉ 'The two women', ⲧ.ⲥⲛ̄ ⲧⲉ 'The two'. **Note** that the linking particle ⲛ̄ is not used. Sometimes the noun is shortened before the numeral; e.g. ⲥⲉⲡ ⲥⲛⲁⲩ 'Two times', ⲣⲙ̄ⲡⲉ ⲥⲛ̄ⲧⲉ 'Two years'.

§126. The Cardinals can be used distributively; e.g. ⲟⲩⲁ ⲟⲩⲁ 'One by one', ⲥⲛⲁⲩ ⲥⲛⲁⲩ 'Two by two'. **Note:** ⲡ.ⲟⲩⲁ ⲡ.ⲟⲩⲁ 'Each one' and ⲟⲩⲁ ⲛ̄.ⲟⲩⲱⲧ 'Single one, each one'.

§127. Fractions. 'Half' is expressed either by ⲡⲁⲱϥⲉ; e.g. ⲡⲁⲱϥⲉ ⲛ̄.ⲧⲉ.2ⲓⲛ 'Half the way', ⲧ.ⲡⲁⲱϥⲉ ⲛ̄.ⲧⲁ.ⲙⲛ̄ ⲧ.ⲉⲣⲟ 'The half of my kingdom' (Mk 6:23); or by ⲟⲟⲥ, e.g. ⲟⲩ.ⲙⲁ2ⲉ ⲟⲩ.ⲟⲟⲥ 'A cubit [and] a half'. **Note** that the construct form ⲟⲓⲥ- is also used; e.g. ⲟⲓⲥ.ⲧⲃⲁ '1/2 10,000', ⲟⲓⲥ.ⲕⲓⲧⲉ 'Drachma' (lit. 1/2 kite). Also cf ⲟⲓⲥ.ⲗⲁⲩⲟ 'Half-sail' (i.e. the Fore-sail). Fractions in which 'One' is the numerator, e.g. 1/3, 1/5, 1/12, etc., the construct form ⲣⲁ- 'Part, fraction' is placed before the numeral indicating the denominator; e.g. ⲣⲁ.ⲱⲟⲙⲛ̄ⲧ '1/3', ⲣⲁ.ϥⲧⲟⲟⲩ '1/4', ⲣⲁ.ⲥⲟⲟⲩ '1/6'. But note ⲣⲉ.ⲙⲏⲧ '1/10', which has a plural ⲣⲉ.ⲙⲁⲧⲉ (§69). **Note:** ⲟⲩⲱⲛ 'Part' sometimes appears in forming a few fractions; e.g. ⲟⲩⲱⲛ ⲥⲛⲁⲩ '1/2', ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ⲟⲩⲱⲛ '1/3'.

§128. Multiplication is expressed quite simply by means of the numeral following the noun to which it refers, and the numeral itself followed by the noun ⲕⲱⲃ 'Doubling' linked to the numeral by ⲛ̄; e.g. ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ⲕⲱⲃ 'Threefold', ⲁ.ⲩ.ⲧⲁⲩⲉ ⲟⲩ.ⲕⲁⲣⲡⲟⲥ ⲉⲃⲟⲗ ⲛ̄.ⲱⲉ ⲛ̄.ⲕⲱⲃ 'They produced fruit a hundredfold' (Lk 8:8). Multiplication of one numeral by another is expressed by ⲛ̄ placed between the two numerals; e.g. ⲥⲁⲱϥ ⲛ̄.ⲱϥⲉ ⲛ̄.ⲥⲟⲡ 'Seventy times seven' (lit. 7x70 times).

§129. The Ordinal Numbers. These are formed by placing the form ⲙⲉ2- (lit. 'That which completes', the toneless form of ⲙⲟⲩ2 'To fill') before the Cardinal Numbers; e.g. ⲙⲉ2.ⲱⲟⲙⲛ̄ⲧ 'Third', ⲙⲉ2.ϫⲟⲩⲱⲧ 'Twentieth'. **Note:** The word for 'First' ⲱⲟⲣⲡ̄ is generally used for both genders, though a fem ⲱⲟⲣⲡⲉ is occasionally found. There is a construct form ⲱⲣ̄ⲡ- which stands before its noun; e.g. ⲡ.ⲱⲣ̄ⲡ.ⲧⲱⲱ 'The first commandment', but the absolute form may also be used with the linking ⲛ̄; e.g. ⲡ.ⲱⲟⲣⲡ̄ ⲛ̄.ⲧⲱⲱ. Another word for 'First' is 2ⲟⲩⲉⲓⲧ, fem 2ⲟⲩⲉⲓⲧⲉ, though in Sahidic this is mostly used as a substantive and rarely as an adjective.

§130. When used adjectivally the Ordinals stand either: (**1**) in front of their noun and linked by ⲛ̄; e.g. ⲡ.ⲙⲉ2.ⲥⲁⲱϥ ⲛ̄.ⲥⲟⲡ 'The seventh time', ⲡ.ⲙⲉ2.ϥⲧⲟⲟⲩ ⲛ̄.ⲱⲱⲡ ⲛ̄.ⲧⲉ.ⲩⲱⲏ 'The fourth watch of the night'. **Note:** The old formation ⲡ.ⲙⲉ2.ⲣⲱⲙⲉ ⲥⲛⲁⲩ 'The second man' (lit. That which two men make complete) and ⲧ.ⲙⲉ2.ⲣⲟⲙⲡⲉ ⲥⲛ̄ⲧⲉ (or ⲧ.ⲙⲉ2.ⲣⲙ̄ⲡⲉ ⲥⲛ̄ⲧⲉ) 'The second year', ⲡ.ⲙⲉ2.ⲥⲡ̄ ⲥⲛⲁⲩ 'The second time'; or (**2**) after their noun, linked by ⲛ̄, e.g. ⲡ.ⲙⲟⲩ ⲙ̄.ⲙⲉ2.ⲥⲛⲁⲩ 'The second death'.

§131. Notation of time. The year which commenced on 29th August (30th in a leap year) consisted of twelve months, each containing thirty days. Five extra days (six in a leap year) were added to complete the total of 365 (366). In Bohairic these days are called 'The little month' (ⲡⲓ.ⲕⲟⲩϫⲓ ⲛⲁⲃⲟⲧ), but in Sahidic the Greek επαγομεναι is always used in describing them. ⲣⲟⲙⲡⲉ (ⲣⲙ̄ⲡⲉ-) is the usual word for year. **Note:** ⲧⲉ.ⲕⲉ.ⲣⲟⲙⲡⲉ 'Next year', ⲧ.ⲛ̄.ⲣⲟⲙⲡⲉ 'Annually', ⲣⲟⲙⲡⲉ ⲛ̄.ⲃⲣ̄ⲣⲉ 'New year', ⲣⲟⲙⲡⲉ ⲛ̄.ⲟⲩⲱⲙ 'Alimony' (lit. Year of food), ⲣⲙ̄ ⲡ.ⲱⲓⲣⲉ 'Famine' (lit. Year of little). Also note ⲥⲛⲟⲩ.ϥ 'Last year'. ⲥⲡ̄-, ⲥⲉⲡ-, is used in dating events only; e.g. ⲧ.ⲥⲡ̄.ⲥⲛ̄ⲧⲉ 'The second year'.

§132. The Month: ⲉⲃⲟⲧ, pl ⲉⲃⲁⲧⲉ. The names of the months were:

1	ⲑⲟⲟⲩⲧ	7	ⲡⲁⲣⲉⲙ2ⲟⲧ(ⲡ)
2	ⲡⲁⲟⲡⲉ (ⲡⲟⲟⲡⲉ, ⲡⲁⲁⲡⲉ)	8	ⲡⲁⲣⲙⲟⲩⲧⲉ
3	2ⲁⲑⲱⲣ	9	ⲡⲁⲱⲛⲟⲛⲥ
4	ⲕⲓⲁ2ⲕ (ⲭⲟⲓⲁ2ⲕ)	10	ⲡⲁⲱⲛⲉ
5	ⲧⲱⲃⲉ	11	ⲉⲡⲏⲡ (ⲉⲡⲏϕ)
6	ⲙⲱⲓⲣ	12	ⲙⲉⲥⲟⲣⲏ (ⲙⲉⲥⲱⲣⲏ)

§133. The Day: 2ⲟⲟⲩ is the usual word; e.g. ⲙⲛ̄.ⲛ̄.ⲥⲁ ⲥⲟⲟⲩ ⲛ̄.2ⲟⲟⲩ 'After six days', ⲱⲁ ⲡⲉ.2ⲟⲟⲩ 'Until the day', etc. It is widely used in a number of adverbial phrases; e.g. ⲙ̄.ⲡⲉ.2ⲟⲟⲩ 'By day', ⲛ̄.ⲟⲩ.2ⲟⲟⲩ 'On a day, one day'. **Note:** ⲡ.ⲟⲟⲩ (for ⲡ.2ⲟⲟⲩ) 'Today' in such phrases as ⲙ̄.ⲡ.ⲟⲟⲩ 'Today', ⲱⲁ.ⲡ.ⲟⲟⲩ 'Until today', ϫⲓⲛ.ⲡ.ⲟⲟⲩ 'Since today'. **Note:** ⲡ.ⲟⲟⲩ ⲛ̄.2ⲟⲟⲩ 'This day'. **Note:** ⲙⲏⲛⲉ (always in the form ⲙ̄.ⲙⲏⲛⲉ) 'Every day'. But when the day of a month or a festival is indicated, the form ⲥⲟⲩ- (from ⲥⲏⲩ 'Time or season') is used; e.g. ⲛ̄.ⲥⲟⲩ ⲥⲁⲱϥ ⲛ̄.ⲑⲟⲟⲩⲧ 'On the seventh day of Thowt'; note that the Cardinal Numeral is used. With the

numeral 'One' contraction takes place; e.g. ⲛ̄.ⲥⲟⲩⲁ (for ⲛ̄.ⲥⲟⲩ.ⲟⲩⲁ) ⲙ̄.ⲡ.ⲥⲁⲃⲃⲁⲧⲟⲛ 'On the first day of the week' (NB re Th 27), ⲥⲟⲩ ⲁⲡⲁ ⲡⲁⲡⲛⲟⲩⲧⲉ 'The day (i.e. the festival) of Apa Papnoute'.
§134. Lesser divisions of time: ⲛⲁⲩ 'Hour, time' (masc); cf the following compounds: ⲛⲁⲩ ⲛ̄.ⲱⲱⲣⲡ̄ 'Morning, early hour', ⲛⲁⲩ ⲙ̄.ⲙⲉⲉⲣⲉ 'Midday', ⲛⲁⲩ ⲛ̄.ⲣⲟⲩϩⲉ 'Evening'; often in these compounds ⲛⲟⲩ appears for ⲛⲁⲩ. The following words are feminine in gender: ⲟⲩⲛⲟⲩ (pl ⲟⲩⲛⲟⲟⲩⲉ) 'Hour' (note ϭⲓⲥ.ⲟⲩⲛⲟⲩ 'Half-hour'), ϩⲟⲧⲉ 'Hour, moment', ϫⲡ̄- (ϫⲉⲡ-) 'Hour' (mostly with following numeral); e.g. ⲙ̄.ⲡ.ⲛⲁⲩ ⲛ̄.ϫⲡ.ⲥⲟⲉ ⲙⲛ̄ ϫⲡ̄.ⲯⲓⲧⲉ 'At the sixth hour and the ninth hour' (Mt 20:5).
§135. Dating. The oldest documents were dated after the various occasions of the fixing of the tax assessment by the Roman authorities. From the time of Diocletian (297 AD), this tax assessment was made every 15 years. It is to be noted that it was customary to use the Greek numerals; e.g. ⲛ̄.ⲧ.ⲣⲟⲙⲡⲉ ⲑⲏⲥ ⲧⲉⲧⲁⲣⲧⲏⲥ ⲓⲛⲇⲓⲕ(ⲧⲓⲟⲛⲟⲥ), ⲛ̄.ⲧⲓ.ⲣⲟⲙⲡⲉ ⲟⲕⲧⲟⲏⲥ ⲓⲛⲇ(ⲓⲕⲧⲓ) ⲟ(ⲛⲟⲥ).
§136. But from the time of the Arab Conquest of Egypt (640 AD), the year was usually dated from 'The year of Diocletian' or 'The year of the Martyrs' which commenced the 29th of August 284 AD, a date which commemorated the most severe persecution of the Christian Church by the Roman authorities; e.g. ⲉⲧⲟⲩⲥ ⲇⲓⲟⲕⲗ(ⲏⲧⲓⲁⲛⲟⲥ) ⲃⲁⲥⲓⲗⲉⲩⲥ ⲩ̄ⲛⲇ̄ 'In the year of King Diocletian 451'. Later it was also customary to use the Mohammedan method of reckoning the year from the Hegira (16th July 622 AD); e.g. ⲉⲧⲟⲩⲥ ⲇⲓⲟⲕⲗ(ⲏⲧⲓⲁⲛⲟⲥ) ⲃⲁⲥⲓⲗⲉⲩⲥ ⲩ̄ⲛⲇ̄ ⲕⲁⲓ ⲉⲧⲟⲩⲥ ⲥⲁⲣⲁⲕⲟⲓⲛⲟⲛ ⲣⲓⲇ̄ 'In the year of King Diocletian 451 and in the year of the Saracens 114'.

Chapter VI. The Verb.

§137. Coptic possesses two fundamental forms of the verb: Infinitive and Qualitative. With the help of the auxiliaries, all the necessary tenses of the verb can be formed from the Infinitive. The Qualitative is restricted in use to a few tenses only (§145). **The Infinitive** may be said to express a verbal action, which in Transitive Verbs passes to an object and in Intransitive Verbs affects the subject initiating the action. **The Qualitative** may be said to express the condition or state resulting from a verbal action.
§138. The Infinitive. In point of fact **the Infinitive is a verbal noun** and may show either a masculine or a feminine form, though syntactically it is always treated as a masculine substantive. As a general rule the masculine form ends in a consonant and favors an ⲟ sound for its formative vowel; e.g. ⲃⲱⲗ 'To loose', ⲙⲟⲩϩ (for ⲙⲱϩ, §14) 'To fill', ⲥⲱⲧⲙ̄ 'To hear'. Feminine forms end in ⲉ, and favor ⲁ or ⲓ as the formative vowel; e.g. ⲙⲓⲥⲉ 'To give birth to', ⲣⲁⲱⲉ 'To rejoice'. But some infinitives ending in ⲉ are really masculine, their original final radical having fallen away; e.g. ⲱⲱⲡⲉ 'To become' from original *<u>*ḥop*</u>*ʿr* (curved underline); ⲣⲱϩⲉ 'To wash' from original *<u>*roḥ*</u>*ʿt* (curved underline).
§139. Meaning. The Infinitive can express **an active or a passive sense** (§259); e.g. ⲟⲩⲱⲛ 'To open' or 'To be opened', ⲧⲁⲕⲟ 'To destroy' or 'To be destroyed', ⲧⲁϫⲣⲟ 'To make strong' or 'To be strengthened'. With Intransitive verbs the Infinitive expresses an action without a direct object, e.g. ϩⲱⲛ 'To come near'; or it denotes the beginning of a condition or circumstance, e.g. †ϩⲉ 'To become drunken'.
§140. Forms. The Infinitive may have **Absolute, Construct and Pronominal forms** (§25); e.g. ⲃⲱⲗ, ⲃⲉⲗ-, ⲃⲟⲗ= 'To loose'; ⲥⲟⲗⲥⲗ̄, ⲥⲗ̄ⲥⲗ̄-, ⲥⲗ̄ⲥⲱⲗ̄= 'To comfort'; thus:

ⲁ.ϥ.ⲥⲟⲗⲥⲗ̄	'He comforted', or 'He was comforted'	**Absolute**
ⲁ.ϥ.ⲥⲗ̄ⲥⲗ̄.ⲡⲉⲛ.ⲥⲟⲛ	'He comforted our brother'	**Construct**
ⲁ.ϥ.ⲥⲗ̄ⲥⲱⲗ̄.ⲥ	'He comforted her'	**Pronominal**
(for use of suffixes with the Pronominal form, §39-44)		

Note: Not all verbs show the three forms; many possess only the Absolute form. This is particularly the case with the Intransitive verbs; e.g. ⲣⲓⲙⲉ 'To weep', ⲙⲓⲕⲉ 'To rest', ⲃⲣ̄ⲃⲣ̄ 'To boil', etc.
§141. The Qualitative. The Qualitative originated from the Perfective form in Old Egyptian. **In most verbs it has no special ending**, being derived from the 3 masc sing of the Old Perfective that ended originally in the weak semi-consonant *w*, which was lost at an early period (in hieroglyphic texts it is more often omitted than written). Occasionally, however, the ending ⲧ is attached to the stem; e.g. ⲥⲙⲟⲛⲧ Qualitative of ⲥⲙⲓⲛⲉ 'To establish', ϫⲣⲁⲉⲓⲧ (also ϫⲟⲟⲣ) Qual of ϫⲣⲟ 'To become strong', ⲧⲛⲧⲟⲛⲧ (also ⲧⲛⲧⲱⲛ) Qual of ⲧⲟⲛⲧⲛ 'To become like'. This ending, which is more often found in Bohairic, originated from the 3 fem sing of the Old Perfective *-t'i*. **Note:** Not all verbs have a Qualitative form; e.g. ϫⲛⲟⲩ 'To ask', ϫⲱ 'To say', ⲱⲓⲡⲉ 'To be ashamed', ⲙⲟⲩϩ 'To look', etc. It would appear that many verbs which have no Qual had also lost the power to form Construct and Pronominal forms.
§142. A few verbs have lost all their forms with the exception of the Qualitative, which is then used as an

Infinitive; e.g. ⲁ2ⲉ 'To stand', ⲃⲟⲥⲧ 'To be dry', ⲕⲓⲱⲟⲩ 'To be fat', ⲥⲏⲧ 'To be fat', ⲥⲱⲣⲁ2ⲧ 'To rest', ⲱⲟⲩⲉⲓⲧ 'To be empty', 2ⲗⲟⲩⲗⲱⲟⲩ 'To be high', 2ⲙⲟⲟⲥ 'To sit', 2ⲟⲟⲩ 'To be putrid or wicked', ϫⲟⲟⲣ(ⲉ) 'To be strong'.

§143. Meaning. In contrast to the Infinitive, **the Qualitative indicates the result of a verbal action,** the effect or state produced by an action, the quality which it finally produces. In contrast to the Infinitive of Intransitive verbs, it suggests the permanent character of the verbal action effected. It might almost be said to suggest a neuter sense; e.g. ⲧⲁⲙⲓⲟ 'To make' Qual ⲧⲁⲙⲓϩⲩ 'To be created', ⲕⲙⲟⲙ 'To become black' Qual ⲕϩⲙ 'To be black'.

§144. Note: ⲛϩⲩ, which is employed as the Qual of ⲉⲓ 'To come', is commonly used to express a future sense 'To be in the act of coming'; e.g. ⲫ.ⲛϩⲩ ⲅⲁⲣ ⲉⲃⲟⲗ ⲛ̄.2ⲏⲧ.ⲉ ⲛ̄ⲑⲓ ⲟⲩ.2ⲏⲅⲟⲩⲙⲉⲛⲟⲥ 'For a prince will come out of thee' (lit. He is in the act of coming out of thee, namely a prince; Mt 2:6).

§145. As **the Qualitative** expresses the meaning of state or quality, it **can with the relative particle supply the deficiency of adjectives in Coptic;** e.g. ⲛⲉⲓ.ⲧⲁⲫⲟⲥ ⲉⲧ.ϫϩ2 'These white-washed tombs' (lit. These tombs which are smeared/whitened), ⲡ.ⲡ̄ⲛ̄ⲁ̄ ⲉⲧ.ⲟⲩⲁⲁⲃ 'The Holy Spirit' (lit. The Spirit who [is] holy). In verbal sentences the Qual can only be used with the auxiliaries of I and II Present and Imperfect (§187.1). **Note:** In Crum's *Coptic Dictionary*, Qualitative forms are indicated by means of the dagger (†). In this grammar, the abbreviation Qual or Q is adopted to avoid confusion with the letter †.

Chapter VII. Verb Classes 1.

§146. Verb Classes.

The system of classification of verbal stems adopted in this work is according to their consonantal and vocalic forms as shown in **Sahidic**. Reference to the older forms is only occasionally noted. The student is advised in the beginning to work at texts with the aid of Crum's *Coptic Dictionary*, and to familiarize himself with the various verbal forms as they occur. Later he student can consult the etymologies given in Steindorff's, *Koptische Grammatik*, Sethe's *Verbum*, and Spiegelberg's *Koptische Handwörterbuch*. **Note:** The forms with a doubled vowel after the first consonant (ⲃⲁⲁⲃⲉ, ⲙⲟⲟⲛⲉ, ⲛϩϩⲃⲉ, etc.) are especially confusing. Thus their Sahidic forms are in a section of their own (§170), although etymologically they are derived from various classes.

§147. The following abbreviations used in describing the verbal classes should be noted:

Abbreviation	Verbal Stem Consonants	Special Characteristics
2 lit	2	
2 lit gem	2	2nd doubled
3 lit	3	
3 lit inf	3	3rd weak
4 lit	4	
5 lit	5	
3 lit gem	3	3rd doubled
4 lit inf	4	4th weak

§148. Class I: 2 lit; Model:

Absolute	Meaning	Construct	Pronominal	Qual
ⲃⲱⲗ	'To loose'	ⲃ(ⲉ)ⲗ-	ⲃⲟⲗ=	ⲃϩⲗ

It is probable that all the verbs in this class were originally 3 lit, but contained a weak consonant which fell away at an early period. Evidence for this is forthcoming from the hieroglyphic forms of about 40 verbs which had become 2 lit in Coptic; e.g.

Coptic	Translation	Hieroglyphic	Coptic	Translation	Hieroglyphic
ⲕⲱⲃ	'To double'	*k3b*	ⲡⲱ2	'To break'	*ph̲3* (h dotted)
2ⲱⲥ	'To sing'	*h̲s'i* (h dotted)	2ⲱⲕ	'To gird'	*h̲kr*
ⲡⲱⲛ	'To pour out'	*pnn*	ⲡⲱϣ	'To divide'	*psš*

It may be noted that, with the exception of Qual, the vocalization of the first syllable of 3 lit verbs is the same as 2 lit. The majority of the 2 lit verbs follow the model ⲃⲱⲗ exactly. **Note:** After ⲙ and ⲛ the formative vowel of the Absolute changes to ⲟⲩ (§14); e.g. ⲙⲟⲩⲣ 'To bind', ⲛⲟⲩⲧ 'To grind'. **Note:** Before 2 and ϣ

(representing old *h* [curved underline]), ⲟ of the Pronominal form changes to ⲁ (§15); e.g. ⲙⲁϩ.ⲟⲩ for ⲙⲟⲩ.ⲟⲩ 'To fill them'. Likewise ⲡⲁϩ= 'To break', ⲧⲁϩ= 'To mix', ⲟⲩⲁϣ= 'To wish', ⲟⲩⲁϩ= 'To put', ϫⲁϩ= 'To smear'. An exception is ϩⲱϩ 'To scratch', which shows ϩⲟϩ=.

§149. Some verbs, which in their Construct, Pronominal and Qual forms follow the model of 2 lit verbs, show in their Absolute Form an apparent 3 lit inf form; e.g. ⲃⲱⲧⲉ 'To pollute' ⲃⲉⲧ-, ⲃⲟⲧ=, Q ⲃⲏⲧ. Likewise ⲃⲱⲕⲉ 'To tan (leather)', ⲕⲱⲧⲉ 'To turn', ⲗⲱϭⲉ 'To hide', ⲛⲟⲩϩⲉ 'To shake', ⲛⲟⲩϫⲉ 'To throw', ⲥⲱⲧⲉ 'To redeem', ⲧⲱⲡⲉ 'To taste', ⲱϥⲉ 'To press', ϥⲱⲧⲉ 'To wipe off', ϥⲱϭⲉ 'To leap', ϫⲱⲧⲉ 'To pierce', ϭⲱⲡⲉ 'To seize', ϭⲱϫⲉ 'To dig'. **Note:** ⲡⲱϭⲉ 'To break' ⲡⲟϭ= but Qual ⲡⲟϭⲉ (as 3 lit inf form).

§150. 2 lit verbs without initial consonant (§17) are:

Absolute	Meaning	Construct	Pronominal	Qual
ⲱⲗ	'To hold'	ⲟⲗ-	ⲟⲗ=	ⲏⲗ
ⲱⲡ	'To count'	ⲉⲡ-	ⲟⲡ=	ⲏⲡ
ⲱϣ	'To cry out'	ⲉϣ-	ⲟϣ=	—
ⲱⲕ	'To be content'	—	—	—
ⲱϣ	'To intrude'	—	ⲟϣ=	—

§151. 2 lit verbs without a final consonant are:

Absolute	Meaning	Construct	Pronominal	Qual
ⲥⲱ	'To drink'	ⲥⲉ-	ⲥⲟⲟ=	ⲥⲏⲩ
ϫⲱ	'To say'	ϫⲉ-	ϫⲟⲟ=	—
ⲟⲩⲱ (alternate form of ⲟⲩⲱϩ)	'To cease'	—	—	—
ϩⲱ	'To suffice'	—	—	—

Irregular are:

Absolute	Meaning	Construct	Pronominal	Qual
ⲉⲓⲱ	'To wash'	ⲉⲓⲁ-	ⲉⲓⲁⲁ=	ⲉⲓⲏ
ⲕⲱ	'To place'	ⲕⲁ-	ⲕⲁⲁ=	ⲕⲏ
ⲱⲱ	'To conceive'	—	—	ⲉⲉⲧ
ϭⲱ	'To continue'	—	—	ϭⲉⲉⲧ

§152. The following verbs presenting monosyllabic Absolute forms are irregular. Most of them are really 3 lit in ⲣ verbs.

(**a**) Ending in ⲁ:

Absolute	Meaning	Construct	Pronominal	Qual
ⲛⲁ	'To have pity'	—	—	—
ⲛⲁ	'To go'	—	—	—
ϣⲁ	'To rise'	—	—	—
ⲥⲁ	'To be beautiful'	—	—	ⲥⲁⲓⲱⲟⲩ

(**b**) Ending in ⲉ:

Absolute	Meaning	Construct	Pronominal	Qual
ⲙⲉ	'To love'	ⲙⲉⲣⲉ-	ⲙⲉⲣⲓⲧ=	—
ⲟⲩⲉ	'To be distant'	—	—	ⲟⲩⲏ(ⲏ)ⲩ
ϩⲉ	'To fall, light upon'	—	—	ϩⲏⲩ

(**c**) Ending in ⲓ:

Absolute	Meaning	Construct	Pronominal	Qual
ϵⲓ	'To come'	—	—	ⲛⲏⲩ (from ⲛⲟⲩ, §152[e])
ⲥϵⲓ	'To be satisfied'	—	—	ⲥⲏⲩ

The following verbs are very frequently used, especially in forming Compound verbs (§177):

Absolute	Meaning	Construct	Pronominal	Qual
ⲧ	'To give'	ⲧ-	ⲧⲁⲁ=	ⲧⲟ
ⲙⲓ	'To measure'	ⲙⲓ-	ⲙⲓⲧ=	ⲙⲏⲩ
ϥⲓ	'To carry'	ϥⲓ-	ϥⲓⲧ=	ϥⲏⲩ
ϫⲓ	'To take'	ϫⲓ-	ϫⲓⲧ=	ϫⲏⲩ
ϩⲓ	'To beat'	—	ϩⲓⲧ=	—

(**d**) Ending in ⲟ:

Absolute	Meaning	Construct	Pronominal	Qual
ⲗⲟ	'To cease'	—	—	—
ϫⲟ	'To sow'	ϫϵ-	ϫⲟ=	ϫⲏⲩ
ϫⲟ	'To put forth'	ϫϵ-	ϫⲟ=	—

(**e**) Ending in a diphthong:

Absolute	Meaning	Construct	Pronominal	Qual
ⲛⲁⲩ	'To behold'	—	—	—
ⲙⲟⲩ	'To die'	—	—	ⲙⲟⲟⲩⲧ
ⲛⲟⲩ	'To be going to', 'To be about to'	—	—	ⲛⲏⲩ [§152c, 144]

§153. Class II: 2 lit gem; Model:

Absolute	Meaning	Construct	Pronominal	Qual
ϩⲙⲟⲙ	'To become hot'	—	—	ϩⲏⲙ

The verbs in this class are few, as the fate of many of them was to become 2 lit at an early stage; e.g.:

Absolute	Meaning	Derivation
ⲡⲱⲛ	'To pour out'	*pnn*
ⲧⲱⲙ	'To shut'	*tmm*
ϩⲱⲛ	'To approach'	*<u>h</u>nn*

The few 2 lit gem words which have survived in Coptic show only Absolute and Qualitative forms, and are intransitive:

Absolute	Meaning	Qual
ⲕⲙⲟⲙ	'To be black'	ⲕⲏⲙ
ⲥⲛⲟⲛ	'To be soft, weak'	ⲥⲏⲛ
ⲕⲃⲟ (Boh ⲭⲃⲟⲃ)	'To become cool'	ⲕⲏⲃ

Note: ⲥⲛⲟⲛ 'To bow (the head)' is transitive, taking ϫⲱ= ('Head') as its object. In this class should also be noted ⲙⲓⲗⲓ 'To be long', Qual ⲙⲟⲓ or ⲙⲗⲓ.

§154. Class III: 3 lit; Model:

Absolute	Meaning	Construct	Pronominal	Qual
ⲡⲱⲣⲱ̄	'To spread'	ⲡⲣ̄ⲱ-	ⲡⲟⲣⲱ̄=	ⲡⲟⲣⲱ̄

To this group belongs by far the largest number of verbs, over 200 in all. The few exceptions to this vocalic structure of 3 lit verbs of the ⲡⲱⲣⲱ̄ model need not occupy the student's attention. It is to be noted that the Pronominal and the Qualitative forms are identical. The Construct form is sometimes written with an ϵ, but quite often without; e.g. ⲧⲕⲙ- and ⲧϵⲕⲙ- 'To pluck', ⲱⲧⲃ- and ⲱϵⲧⲃ- 'To muzzle'.

§155. A few verbs ending in ϵ are really 3 lit verbs like ⲡⲱⲣⲱ̄, but have lost their final *t*, and in the case of ⲱⲱⲡϵ a final *r* (original *hpr* [curved underline]). It is to be noted that in the two verbs which have Construct and Pronominal forms, the original *t* reappears:

Absolute	Meaning	Construct	Pronominal	Qual
ⲣⲱⲱϵ	'To suffice'	ⲣϵⲱⲧ-	ⲣⲁⲱⲧ= (§15)	—
ⲥⲱϩϵ	'To weave'	ⲥⲁϩⲧ-	ⲥⲁϩⲧ=	ⲥⲁϩⲧ

Three verbs show only Absolute and Qualitative forms:

Absolute	Meaning	Construct	Pronominal	Qual
ⲣⲱϩϵ	'To wash'	—	—	ⲣⲁϩϵ
ⲱⲱⲛϵ	'To become sick'	—	—	ⲱⲟⲟⲛϵ
ⲱⲱⲡϵ	'To happen'	—	—	ⲱⲟⲟⲡ

Absolute forms only: ⲥⲱⲃϵ 'To laugh', ⲥⲱⲱϵ 'To drag, to creep'.

§156. Four verbs show their original vocalic form by the loss of an original medial consonant (§6):

Absolute	Meaning	Construct	Pronominal	Qual
ⲕⲱⲱⲥ (ⲕⲱⲛⲥ)	'To bury'	(Boh ⲕϵⲥ-)	ⲕⲟⲟⲥ= (ⲕⲟⲟⲛⲥ=)	ⲕⲏⲥ (old *krs* [*k* dotted])
ⲗⲱⲱⲥ	'To be bruised'	ⲗϵⲥ-	(Boh ⲗⲁⲥ=)	ⲗⲁⲁⲥ(ϵ)
ⲥⲱⲱϥ	'To defile'	ⲥϵ(ϵ)ϥ-	ⲥⲟⲟϥ=	ⲥⲟⲟϥ (old *s'if*)
ⲱⲱⲱⲧ	'To cut'	ⲱ(ϵ)ⲧ-	ⲱⲁ(ⲁ)ⲧ=	ⲱⲁⲁⲧ or ⲱⲏⲧ (old *š'd*)

These forms are interesting in that they show an intermediate stage in the metamorphosis of a 3 lit verb into a 2 lit. For example, by the time of Shenoute (†451 AD), ⲱⲱⲱⲧ had become a 2 lit verb ⲱⲱⲧ with the regular 2 lit Qual ⲱⲏⲧ.

§157. Model:

Absolute	Meaning	Construct	Pronominal	Qual
ⲕⲛⲟⲥ	'To stink'	—	—	ⲕⲟⲛⲥ

Verbs with the formative vowel after the second radical in the Absolute Form are intransitive and show only Absolute and Qualitative forms. An exception is ϩⲣⲟⲱ 'To become heavy', which is both transitive and intransitive in meaning. A Construct form to ϩⲣⲟⲱ also occurs: ϩ(ϵ)ⲣⲱ-. Verbs of this class with ⲙ or ⲛ as the first consonant show the forms:

Verb	Meaning	Verb	Meaning
ⲙ̄ⲕⲁϩ	'To become painful'	ⲙ̄ⲣⲟⲱ	'To become red'
ⲙ̄ⲧⲟⲛ	'To rest'	ⲛ̄ⲱⲟⲧ	'To become hard, difficult'
ⲁⲣⲟⲱ	'To become cold'	has no Qual of its own; ⲣⲱ, the Qual of ⲱⲣⲱ 'To be cold', is used instead	

Note the Qualitative forms of the following: ⲟⲩⲣⲟⲧ 'To become glad' Qual ⲣⲟⲟⲩⲧ. ϩⲕⲟ 'To become hungry' shows two forms of the Qual (§141): ϩⲟⲕⲣ (the old masc form in which the final weak consonant *r* reappears) and

ⲥⲕⲁⲉⲓⲧ or ⲥⲕⲟⲉⲓⲧ (the fem form, which is more common than the masc in Sahidic). ⲭⲣⲟ 'To become strong' (which is both an intransitive and a transitive verb) shows Qual ⲭⲣⲁⲉⲓⲧ.

§158. Model ⲱⲗϩⲗ 'To pray'. A few verbs, mostly intransitives, show only Absolute Forms with ϩ as the formative vowel after the second consonant. It is probable that nearly all these verbs are loan words.

Coptic	Meaning
ⲉⲣϩⲧ	'To row'
ⲗⲥϩⲙ	'To roar' (especially of lions)
ⲥⲏϩⲣ	'To sail'
ⲧⲉⲗϩⲗ	'To rejoice'
ⲱⲗⲗϩ	'To creep'
ⲥⲓⲛϩⲃ	'To doze'
ⲥⲣϩⲏ	'To become still'
ⲏⲉⲡϩ	'To hasten'
ⲏⲣϩ	'To dig'

Note: ⲭ(ⲉ)ⲗⲥϩⲥ 'To become exhausted' is really a 4 lit verb, but is noted here as being the only 4 lit showing ϩ as the formative vowel in the last syllable.

§159. Model ⲟⲩⲭⲁⲓ̈ 'To become whole' Qual ⲟⲩⲟⲭ. The verbs following this model are few in number and are mostly intransitive. They are mostly irregular in their Qualitatives.

Absolute	Meaning	Construct	Pronominal	Qual
ⲁⲛⲁⲓ	'To be pleasant'	—	—	—
ⲥⲧⲁⲓ	'To be fat'	—	—	—
ⲁⲓⲁⲓ	'To increase'	—	—	ⲟⲓ
ⲁⲥⲁⲓ	'To be lightweight'	—	—	ⲁⲥⲱⲟⲩ
ⲁⲱⲁⲓ	'To become many'			ⲟⲱ
ⲭⲧⲁⲓ	'To ripen'	—	—	ⲭϩⲧ

Note the two common transitive verbs:

Absolute	Meaning	Construct	Pronominal	Qual
ⲥⲥⲁⲓ	'To write'	ⲥⲉⲥ-	ⲥⲥⲁⲓⲥ= (or ⲥⲥⲁⲓⲧ=)	ⲥϩⲥ
ⲥⲕⲁⲓ	'To plough'	ⲥⲉⲕ-	ⲥⲟⲕ=	—

§160. A number of verbs show, like the model verb ⲟⲩⲭⲁⲓ̈, the formative vowel ⲁ in the last syllable. These are ⲥⲛⲁⲧ 'To fear' and ⲱⲧⲁⲙ 'To shut' (Construct ⲱⲧⲁⲙ-). ⲱⲧⲁ 'To become faulty', ⲥϩⲁ or ⲱϩⲁ 'To drive, compel' (absolute forms only), ⲱⲙⲁ 'To become lightweight or fine' shows Qual ⲱⲟⲟⲙⲉ. ⲭⲛⲁ 'To quench' has forms ⲭⲛⲉ-, ⲭⲛⲁ=; a pronominal form only ⲭⲛⲁ= occurs with the meaning 'To send'. **Note:** ⲥϩⲓⲧ 'To glean' shows a pronominal form ⲥϩⲁⲧ= (sometimes ⲥϩⲓⲧ=).

§160a. Two common verbs have short ⲟ as their Formative Vowel after the first consonant. Both verbs originated from forms with a weak medial consonant, but unlike the majority of verbs which originated from similar consonantal forms, they have not become 2 lit (§148). The Qualitative form of the first of these two verbs shows this tendency at work:

Absolute	Meaning	Construct	Pronominal	Qual
ϩⲟⲉⲓⲥ	'To become wakeful'	—	—	ϩⲏⲥ
ⲥⲟⲟⲩⲛ̄	'To be acquainted with'	ⲥⲟⲩⲛ-	ⲥⲟⲩⲱⲛ=	—

Less common are the Absolute Forms ϩⲟⲟⲩⲱ 'To have a care for' and ⲥⲟⲟⲩⲱ 'To abuse.' The rare ⲧⲟⲟⲩⲧⲉ 'To gather' (from old *twt*) shows the forms ⲧⲟⲩϩⲧ= and Qual ⲧⲟⲩϩⲧ.

Chapter VIII. Verb Classes 2.

§161. Class IV: 3 lit inf (fem infinitives, §138); Model:

Absolute	Meaning	Construct	Pronominal	Qual
ⲫⲓⲕⲉ	'To dig'	ⲫⲉⲕⲧ-	ⲫⲁⲕⲧ=	ⲫⲟⲕⲉ

Verbs of this model are the most common of the 3 lit inf verbs. Not only are they fem in their Absolute form, but they further show the old fem ending in *t* in the Construct and Pronominal forms. As a general rule, the Construct has ⲉ as the formative vowel, and ⲁ appears in the Pronominal. The Qual generally shows ⲟ as its characteristic vowel. **Note:** Before ⲥ and ⲫ (§15), ⲟ changes to ⲁ; e.g. ⲧⲥⲉ 'To become drunken' Qual ⲧⲁⲥⲉ, ⲉⲓⲫⲉ 'To hang' Qual ⲁⲫⲉ. However, ⲥⲓⲧⲉ 'To throw' has Qual ⲥⲏⲧ, and ⲥⲓⲟⲩⲉ 'To strike' Qual ⲥⲱⲟⲩⲓ.
§162. Note especially the following very common verbs:

Absolute	Meaning	Construct	Pronominal	Qual
ⲉⲓⲛⲉ	'To bring'	ⲛ̄-	ⲛⲧ=	—
ⲉⲓⲣⲉ	'To make, do'	ⲣ̄-	ⲁⲁ=	ⲟ
ⲫⲓⲃⲉ	'To change'	ⲫⲃ̄-	ⲫⲃ̄ⲧ=	ⲫⲟ(ⲟ)ⲃⲉ
ⲫⲓⲛⲉ	'To seek, ask'	ⲫⲉⲛ(ⲧ)-	ⲫⲛ̄ⲧ=	—
ⲥⲓⲛⲉ	'To find'	ⲥ(ⲉ)ⲛ-	ⲥⲛ̄ⲧ=	—

Here might also be included the very common verb:

ⲕⲓⲙ	'To move'	ⲕⲉⲙⲧ-	ⲕⲉⲙⲧ=	—

§163. Model ⲣⲁⲫⲉ 'To rejoice'. The following only appear in this group:

Absolute	Meaning	Construct	Pronominal	Qual
ⲁⲗⲉ	'To mount'	—	ⲁⲗⲟ=	ⲁⲗⲏⲩ
ⲙⲁⲧⲉ	'To reach'	—	—	ⲙⲁⲧⲱⲟⲩ
ⲡⲁⲕⲉ	'To be lightweight'	—	—	ⲡⲟⲕ(ⲉ)
ⲫⲁϥⲉ	'To swell'	—	—	ⲫⲟⲃⲉ
ⲥⲁⲧⲉ	'To flow'	—	ⲥⲁⲁⲧ=	—

§164. Model ⲕⲛ̄ⲛⲉ 'To become fat'. The verbs in this class are very few—only:

Absolute	Meaning	Construct	Pronominal	Qual
ⲡⲣ̄ⲣⲉ	'To shine forth'	—	—	—
ⲧⲣ̄ⲣⲉ	'To be afraid'	—	—	ⲧⲣⲉⲓⲱⲟⲩ
ⲥⲃ̄ⲃⲉ	'To be feeble'	—	—	ⲥⲟⲟⲃ

§165. Model:

Absolute	Meaning	Construct	Pronominal	Qual
ⲡⲱⲱⲛⲉ	'To change'	ⲡⲉⲉⲛⲉ-	ⲡⲟⲟⲛⲉ=	ⲡⲟⲟⲛⲉ

About 30 verbs follow this model. The two verbs noted below had already begun to approximate to the 2 lit verbs of the ⲃⲱⲧⲉ model (§149):

Absolute	Meaning	Construct	Pronominal	Qual
ⲧⲱⲱⲥⲉ	'To join'	ⲧⲉⲥ-	ⲧⲟⲟⲥ=	ⲧⲏⲥ
ⲭⲱ(ⲱ)ⲥⲉ	'To dye'	ⲭⲉⲥ-	ⲭⲟⲥ=	ⲭⲏⲥ

Note: ⲡⲱⲱⲡⲉ 'To knead, make bricks' shows the forms ⲡⲁⲡⲉ-, ⲡⲁⲡⲱ=.
§166. Class V: 4 lit (Pronominal form, §28). Model:

Absolute	Meaning	Construct	Pronominal	Qual
ⲥⲟⲗⲥⲁ̄-	'To comfort'	ⲥⲁ̄ⲥⲁ̄-	ⲥⲁ̄ⲥⲱⲗ=	ⲥⲁ̄ⲥⲱⲗ

All these verbs, which are formed by reduplicating the first two consonants, have an intensive meaning or convey the idea of rapidly repeated action; e.g. ⲟⲩⲟⲩⲱⲟⲩⲉⲱ 'To thresh', ⲥⲟⲱⲥ(ⲉ)ⲱ 'To sprinkle'. **Note:** Exceptions to this formation are ⲛ̄ⲕⲟⲧⲕ̄ 'To sleep', ⲟⲩⲁϩⲃⲉⲫ 'To bark', and ⲟⲩⲟⲥⲧⲛ̄ 'To become broad' Qual ⲟⲩⲉⲥⲧⲱⲛ.

§167. Model ⲃⲣ̄ⲃⲣ̄ 'To boil' (note the presence of the sonant consonant). Verbs of this model are intransitive and have only Absolute forms (the one exception is ⲧⲙ̄ⲧⲙ̄ 'To be heavy' which shows Qual ⲧⲉⲙⲧⲱⲙ), ⲕⲙ̄ⲕⲙ̄ 'To play a musical instrument', ⲥⲛ̄ⲥⲛ̄ 'To resound', ⲧⲁ̄ⲧⲁ̄ 'To drip', ϩⲙ̄ϩⲙ̄ 'To roar', ϩⲣ̄ϩⲣ̄ 'To snore'.

§168. Class VI: 4 lit inf. No model can be given, as the verbs in this class are quite irregular. A fairly complete list of this class is given:

Absolute	Meaning	Construct	Pronominal	Qual
ⲛⲉϩⲡⲉ	'To mourn'	—	—	—
ⲛⲉϩⲥⲉ	'To awaken'	—	—	—
ⲥⲁⲃⲧⲉ	'To chew'	—	—	—
ⲥⲁϩⲧⲉ	'To kindle'	—	—	—
ⲗⲁⲗⲉ (or ⲗⲟⲟⲗⲉ)	'To paint'	ⲗⲁⲗⲱ-	ⲗⲁⲗⲱⲱ=	ⲗⲁⲗⲱⲟⲩ
ⲙⲟⲥⲧⲉ	'To hate'	ⲙⲉⲥⲧⲉ-	ⲙⲉⲥⲧⲱ=	—
ⲛⲁϩⲧⲉ	'To trust'	ⲛϩⲉⲧ-	—	ⲛϩⲟ(ⲩ)ⲧ
ⲱⲙⲱⲉ	'To serve'	ⲱⲙⲱⲉ-	ⲱⲙⲱⲏⲧ=	—
[ϩⲟⲟⲩⲣⲉ]	'To deprive'	ϩⲟⲩⲣⲉ-	ϩⲟⲩⲣⲱ(ⲱ)=	—
ⲥⲟ(ⲉ)ⲓⲗⲉ	'To dwell'	ⲥⲁⲗⲉ-	ⲥⲁⲗⲱⲱ=	ⲥⲁⲗⲱⲟⲩ
ⲥⲣⲫⲉ	'To be at leisure'	—	—	ⲥⲣⲟⲫⲧ

Note: ⲥⲟⲃⲧⲉ 'To prepare' is really a 3 lit gem verb (old *spdd*). The fourth radical has fallen away in all but the Pronominal and Qualitative forms; thus ⲥⲃⲧⲉ-, ⲥⲃⲧⲱⲧ=, Qual ⲥⲃⲧⲱⲧ.

§169. Class VII: 5 lit verbs; Model:

Absolute	Meaning	Construct	Pronominal	Qual
ⲥⲕⲟⲣⲕⲣ̄	'To roll'	ⲥⲕⲣⲕⲣ-	ⲥⲕⲣⲕⲱⲣ=	ⲥⲕⲉⲣⲕⲱⲣ

All the verbs in this class are formed by the reduplication of the second and third consonants and follow the model form. ϩⲃⲟⲣⲃⲣ̄ 'To become loosened' has two forms of the Qualitative: ⲃⲣ̄ⲃⲟⲣⲧ and ⲃⲣ̄ⲃⲱⲣ. **Note:** ⲕⲣⲟⲙⲣⲙ̄ 'To become dark', but ⲕⲣⲙ̄ⲣⲙ̄ 'To murmur'.

§170. Class VIII: Verbs showing a doubled vowel after the first root letter (§146n):

Absolute	Meaning	Construct	Pronominal	Qual
ⲁⲁ				
ⲃⲁⲁⲃⲉ	'To be insipid'	ⲃⲁⲃⲱ-	ⲃⲁⲃⲱⲱ=	—
ⲧⲁⲁⲧⲉ ⲧⲟⲟⲧⲉ	'To shine'	—	—	ⲧⲁⲁⲧⲉ
ⲧⲁⲁⲧⲉ	'To shake'	—	—	—
ⲱⲁⲁⲣⲉ	'To smite'	—	ⲱⲁⲣ=	ⲱⲁⲣ
ⲭⲁ(ⲁ)ⲭⲉ	'To be hard, rough'	—	—	ⲭⲁⲭⲱ
ⲭⲁⲁⲭⲉ	'To clap hands'	—	—	—
ⲉⲉ (Absolute forms only)				
ⲃⲉⲉⲃⲉ	'To bubble forth'	—	—	—
ⲙⲉⲉⲩⲉ	'To think'	—	—	—
ⲥⲉⲉⲡⲉ	'To remain over'	—	—	—
ⲏⲏ				
ⲛⲏⲏⲃⲉ	'To swim'	—	—	—
ⲟⲟ				
ⲙⲟⲟⲛⲉ	'To pasture'	ⲙⲉⲛⲉ-	ⲙⲁⲛⲟⲩ=	—
ⲙⲟⲟⲛⲉ	'To come to land'	—	—	ⲙⲁⲛⲟⲟⲩⲧ

MOOⲰϵ	'To walk, go'	—	—	—
COO2ϵ	'To reprove'	CⲀ2ϵ-	CⲀ2Ⲱ=	—

§171. Causative Verbs. Two formations of the Causative exist in Coptic: The first, and less common, by means of the prefix C-, and the second by means of the prefix T-. (**a**) **Formation with prefix C-.** This was the regular method of forming Causatives in Old Egyptian. In Coptic, however, only a few verbs form the Causative in this way. Here may be noted:

Absolute	Meaning	Construct	Pronominal	Qual
C.ⲃⲃϵ	'To circumcise'	C.ⲃⲃϵ-	C.ⲃⲃHT=	C.ⲃⲃHϒ(T)
C.MMϵ	'To appeal'	—	—	—
C.MOϒ	'To bless'	—	—	C.MⲀMⲀⲀT
C.ⲀⲀNⲰ	'To cause to live'	C.ⲀⲀNⲰ-	C.ⲀNOϒⲰ=	—
C.MINϵ	'To establish'	C.MN-	C.MNT=	C.MONT
C.ⲀTⲃϵ	'To chew'	—	—	—
C.Ⲱ2Nϵ	'To bring near'	C.Ⲁ2N-	—	—
C.OO2ϵ	'To set up'	C.Ⲁ2ϵ-	C.Ⲁ2Ⲱ=	—
C.OOϒTN	'To straighten'	C.OϒTN-	C.OϒTⲰN=	C.OϒTⲰN
C.ϬⲢⲀ2T	'To rest'	—	—	—
C.Ⲁ2Oϒ(ϵ)	'To curse'	C.2OϒⲢ-	C.2OϒⲰⲢ=	C.2OϒOⲢT

§172. In a few verbs with Ⲭ as the first consonant, the prefix C- changes to Ⲱ (§11); e.g. from C.ⲬⲀⲬϵ to ⲰⲀⲬϵ (Boh CⲀⲬI) 'To speak' (old *sḏd*), ⲰOⲬNϵ (Boh COϬNI) 'To take counsel' (old *stn'i*). **Note:** ⲰOϒO 'To empty' ⲰOϒϵ-, ⲰOϒⲰ= is a causative which has lost its prefix (old *sšw*).

§173. (**b**) **Formation with prefix T-.** This prefix is a contracted form of † 'To give'. It is the normal method employed to form the causative. Addition of this prefix makes intransitive verbs transitive, and to transitive verbs it gives a causative meaning. All the verbs in this class follow a common formation with but minor variations; e.g.:

Absolute	Meaning	Construct	Pronominal	Qual
T.B̄BO	'To make pure'	T.B̄Bϵ-	T.B̄BO=	T.B̄BHϒ
T.ⲀN2O	'To make alive'	T.ⲀN2ϵ-	T.ⲀN2O=	T.ⲀN2Hϒ
T.CⲀϵIO	'To make beautiful'	T.CⲀϵIϵ-	T.CⲀϵIO=	T.CⲀ(ϵ)IHϒ
T.OϒⲬO	'To make whole'	T.OϒⲬϵ-	T.OϒⲬO=	T.OϒⲬHϒ

Note: A few verbs show the feminine form of the Qual; e.g. T.ⲀKHϒT 'Destroyed', T.CⲀⲃHϒT 'Made wise'. Also a few verbs show Qual forms ending in -ϵIT: Ⲑ.MCOϵIT 'Made to sit', K.TOϵIT (also K.THϒ) 'Made to turn'.

§174. The prefix T- before roots beginning with 2 and with their second consonant ⲃ, ⲗ or M, often coalesces with the 2 to become Ⲑ:

Absolute	Meaning	Construct	Pronominal	Qual
Ⲑ.B̄ⲃIO	'To humiliate'	Ⲑ.B̄ⲃIϵ-	Ⲑ.B̄ⲃIO=	Ⲑ.B̄ⲃIHϒ(T)
Ⲑ.X̄O	'To make to fly, scatter'	—	Ⲑ.X̄O=	—
Ⲑ.M̄O	'To make hot'	—	—	—
Ⲑ.M̄KO	'To maltreat'	Ⲑ.M̄Kϵ-	Ⲑ.M̄KO=	Ⲑ.M̄Kϒ
Ⲑ.M̄CO	'To make to sit'	Ⲑ.M̄Cϵ-	Ⲑ.M̄CO=	Ⲑ.M̄COϵIT

§175. Before verbs with Ⲱ, as the initial consonant the prefix T- contracts with Ⲱ to Ⲭ; e.g.:

Absolute	Meaning	Construct	Pronominal	Qual
Ⲭ.ΠIO (causative of ⲰIΠϵ 'to shame')	'To blame'	Ⲭ.ΠIϵ-	Ⲭ.ΠIO=	Ⲭ.ΠIHT

ϫ.ⲦⲞ (causative of ⲱⲧⲞ [?, C595b, C792a])	'To lay down'	ϫ.Ⲧϵ-	ϫ.ⲦⲞ=	ϫ.ⲦⲎⲨ
ϫ.ⲠⲞ (causative of ⲱⲱⲡϵ 'to become')	'To beget, cause to be'	ϫ.Ⲡϵ-	ϫ.ⲠⲞ=	—

§176. The prefix ⲧ- has fallen away with two Causative verbs:

Absolute	Meaning	Construct	Pronominal	Qual
ⲕⲦⲞ	'To make to turn'	ⲕⲦϵ-	ⲕⲦⲞ=	ⲕⲦⲎⲨ or ⲕⲦⲞϵⲓⲦ
ⲙϵⲥⲓⲟ	'To bring to birth'	—	ⲙϵⲥⲓⲟ=	—

One Causative sometimes shows the prefix and at other times omits it: (ⲧ.)ⲥⲦⲞ 'To bring back': (ⲧ.)ⲥⲦϵ-, (ⲧ.)ⲥⲦⲞ=, Q (ⲧ.)ⲥⲦⲎⲨ.

§177. Compound Verbs. (Cf also §90) By means of a verb in the Construct form placed before a substantive, Coptic is able to form a very great number of Compound verbs; e.g.:

ⲕϩ.ⲙⲟⲟⲩ	'To cease to give water'
ⲙϵ2.ⲙⲟⲟⲩ	'To draw (lit. to fill with) water'
ⲣ̄.ⲙⲟⲟⲩ	'To become water'
ⲥϵⲕ.ⲙⲟⲟⲩ	'To draw water'
ⲧ.ⲙⲟⲟⲩ	'To give water'
ⲭⲓ.ⲙⲟⲟⲩ	'To carry water'
2ⲓ.ⲙⲟⲟⲩ	'To rain'
ϫⲓ.ⲙⲟⲟⲩ	'To take water'

The principal verbs used in forming Compounds are:

ⲣ- (ϵⲓⲣϵ)	'To do, make'	ⲧ- (ⲧ)	'To give (actively)
ϵⲱ or ⲱ̄	'To be able'	ⲟⲩϵⲱ- (ⲟⲩⲱⲱ)	'To wish'
ⲱⲛ̄ (ⲱⲱⲡ)	'To receive'	ⲟⲩϵ2- (ⲟⲩⲱ2)	'To set'
ⲱⲛⲣ̄ⲡ (ⲱⲱⲣⲡ)	'To do first'	ⲭⲓ- (ⲭⲓ)	'To carry, bear'
2ⲓ- (2ⲓⲟⲩϵ)	'To strike'	ϫⲓ- (ϫⲓ)	'To take (passively)'
ⲥⲛ̄- (ⲥⲓⲛϵ)	'To find'	**Note:** ϫⲓ.ⲧ	'To buy and sell'

§178. Greek Verbs appear in the Active Imperative, a form identical with the Infinitive form minus the final ιν or σθαι; e.g.:

Coptic	Greek
ⲥⲩⲛⲁⲅϵ	συναγειν
ⲡⲓⲥⲧϵⲩϵ	πιστευειν
2ⲩⲃⲣⲓⲍϵ	υβριζειν
ⲁⲓⲥⲑⲁⲛϵ	αιθανεσθαι
ϵⲡⲓⲕⲁⲗϵⲓ	επιδαλεισθαι

Contracted Verbs omit the final ν:

Coptic	Greek
ⲡⲗⲁⲛⲁ	πλαναν
ⲕⲟⲥⲙϵⲓ	κοσμειν
ⲁⲍⲓⲟⲩ	αξιουν

Verbs in -μι are treated as Contracted Verbs:

Coptic	Greek

Ⲡⲁⲣⲁⲇⲓⲇⲟⲩ	παραδιδοναι
ⲕⲁⲑⲓⲥⲧⲁ	καθισταναι

§179. Some Greek verbs present in Coptic strange forms due to phonetic spelling; e.g.:

Coptic	Greek
ⲁⲣⲛⲁ	αρνεισθαι
ⲡⲗⲉⲁ	πλειν
ⲁⲣⲭⲉⲓ	αρχεσθαι
ⲭⲣⲱ	χπησθαι
ⲡⲓⲣⲁ	τειραζειν
ⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ	ευχαριστειν
ⲉⲧⲓ	αιτειν

Chapter IX. Conjugation; Durative Tenses.

§180. In Old Egyptian the oldest method of conjugating the verb was by means of attaching the Suffix Pronouns to the Verbal Stem. As the language developed, a new method gradually arose in which conjugation was effected by means of auxiliary verbs— with suffixes attached— placed before the verbal stem. By the time that Coptic had replaced the older stage of the language, the Old Conjugation with the Suffix Pronouns had almost completely disappeared. The few surviving verbs are:

§181. (**1**) The verb ⲭⲱ 'To say', which is frequently used with auxiliaries, also shows a form ⲡⲉⲭⲉ- with Nominal Subjects and ⲡⲉⲭⲁ= with Pronominal Subjects (this form originated from an old relative form *p3dd.f*, 'That which he says'); e.g. ⲡⲉⲭⲉ ⲡ.ⲭⲟⲉⲓⲥ ⲛⲁ.ⲩ 'The Lord says to them', ⲡⲉⲭⲁ.ϥ ⲛⲁ.ⲥ 'He says to her'. **Note:** (ⲉ)2ⲛⲉ-, (ⲉ)2ⲛⲁ= 'To be willing'; e.g. ⲧ.ⲛⲁ.ⲱⲱⲱⲧ ⲛⲁ.ⲕ ⲉ2ⲛⲁ.ⲓ̈ 'I shall sacrifice to thee (for) I am willing' (Ps 53:6); also ⲙⲓⲟ= 'To be hale', expressing thanks or greeting; e.g. ⲙⲓⲟ.ⲕ 'Hail to thee!'

§182. (**2**) The adjective verbs:

Construct	Pronominal	Meaning
ⲛⲁⲁ-	ⲛⲁⲁ=	'To be great' (§183)
ⲛⲁⲛⲟⲩ-	ⲛⲁⲛⲟⲩ=	'To be good'
ⲛⲉⲥⲉ-	ⲛⲉⲥⲱ=	'To be beautiful'
ⲛⲁⲱⲉ-	ⲛⲁⲱⲱ=	'To be numerous'
ⲛⲉⲟⲉ-	ⲛⲉⲟⲱ=	'To be hateful'

E.g. ⲛⲁⲛⲟⲩ.ⲥ ⲛⲁ.ⲛ ⲉⲟⲱ ⲙ̄.ⲡⲉⲓ.ⲙⲁ 'It is good for us to remain here' (Mt 17:4), ⲉⲓⲥ.2ⲏⲧⲉ ⲛⲉⲥⲱ ⲧⲁ.ⲱⲃⲉⲉⲣⲉ 'Behold, thou art beautiful, my daughter' (S of S 1:15), ⲙⲏ ⲛ̄ⲧⲟ.ⲕ ⲛⲁⲁ.ⲕ ⲉ.ⲡⲉⲛ.ⲉⲓⲱⲧ ⲓⲁⲕⲱⲃ 'Art thou greater than our father Jacob?' (Jn 4:12).

§183. Note: The idiomatic use of ⲛⲁⲁ- in the compound **ⲛⲁⲓⲁⲧ=**, 'Blest'. This is a contracted form of ⲛⲁⲁ.ⲓ̈ⲁⲧ, lit. 'Great is the eye'. It is always followed by the Suffix Pronoun, which agrees with the subject in number and person; e.g. ⲛⲁⲓⲁⲧ.ⲕ̄ ⲥⲓⲙⲱⲛ ⲃⲁⲣ ⲓⲱⲛⲁ 'Blest art thou, Simon Bar-Jonah' (Mt 16:17), ⲛⲁⲓⲁⲧ.ⲛ̄ ⲁⲛⲟⲛ (ⲙ̄).ⲡⲉⲛ.ⲕⲁ2 'Blest are we in our land' (Budge, *Misc*. 433.1). When the subject is in the 3rd person singular or plural, the noun is introduced by the particle ⲛ̄; e.g. ⲛⲁⲓⲁⲧ.ϥ ⲙ̄.ⲡ.ⲣⲱⲙⲉ 'Blest is the man' (Ps 1:1), ⲛⲁⲓⲁⲧ.ⲟⲩ ⲛ̄.ⲛ̄.ⲃⲁⲗ 'Blest are the eyes' (Lk 10:23, §94).

§184. (**3**) The impersonal existential verbs **ⲟⲩⲛ̄** 'To be' and **ⲙⲛ̄** 'Not to be' with following nominal subject; e.g. ⲟⲩⲛ̄ ⲟⲩ.ⲱⲏⲣⲉ ⲱⲏⲙ ⲙ̄.ⲡⲉⲓ.ⲙⲁ 'There is a young child here' (Jn 6:9), ⲙⲛ̄ ⲁⲅⲁⲑⲟⲥ ⲛ̄.ⲥⲁ ⲟⲩⲁ ⲡ.ⲛⲟⲩⲧⲉ 'There is none good except one, God' (Mt 19:17). **Note 1: ⲙ̄ⲫ̄ⲫ̄ⲉ-** (ⲉⲱⲫ̄ⲉ-) 'To be befitting' and **ⲙⲙ̄ⲫ̄ⲫ̄ⲉ-** (ⲙⲉⲱⲫ̄ⲉ-) 'To be unbefitting'; e.g. ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲑ.ⲉ ⲉⲧ.ⲉⲱⲫ̄ⲉ ⲉⲣⲟ.ⲛ ⲉⲭⲱ.ⲕ ⲉⲃⲟⲗ ⲛ̄.ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲓⲙ 'For this is the way which is befitting for us to fulfill all righteousness' (Mt 3:15), ⲱⲫ̄ⲉ ⲁ.ⲣ̄.ⲃⲁⲡⲧⲓⲍⲉ 2ⲙ̄.ⲡ.ⲥⲛⲁⲩ 2ⲙ̄ ⲡ.ⲟⲩⲟⲉⲓⲛ ⲙⲛ̄ ⲡ.ⲙⲟⲟⲩ 'It is appropriate to be baptized in both, in the light as well as the water' (Philip 81). **Note 2:** ⲙ̄ⲫ̄ⲫ̄ⲉ- seems to be confined to negating relative clauses. The **negation** of ⲙ̄ⲫ̄ⲫ̄ⲉ- in statements and questions is effected by ⲛ̄ ... ⲁⲛ (§195); e.g. ⲛ.ⲉⲱⲫ̄ⲫ̄ⲉ.ⲟⲉ ⲛ̄ⲧⲟ.ⲕ ⲁⲛ ⲉⲣⲟ.ⲕ ⲡⲉ ⲉⲛⲁ.ⲙ̄.ⲡⲉⲕ.ⲱⲃ̄ⲣ̄ 2ⲙ̄2ⲁⲗ 'Is it not fitting for thee, even thou, to have pity upon thy fellow-servant?' (Mt 18:33).

§185. Conjugation by means of Auxiliaries. By means of the Auxiliaries, Coptic is able to form all the tenses needed to express affirmative verbal action in past, present and future time. There are also four auxiliaries which can express negation, but these are confined to the Perfect, the Tense of Habit, a special

form of the Future, and the tense of Unfulfilled Action. **The tense or complete verbal group consists of three parts:** (**1**) **The auxiliary,** (**2**) **The subject** (**noun or pronoun**), (**3**) **The verbal form.** E.g. ⲁ.ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄ 'The man heard', ⲁ.ϥ.ⲥⲱⲧⲙ̄ 'He heard'. Exceptions to this order are I Present (§189) and I Future (§209), in which the subject stands first without any preceding auxiliary; e.g. ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄ 'The man hears', ϥ.ⲥⲱⲧⲙ̄ 'He hears', ⲡ.ⲣⲱⲙⲉ ⲛⲁ.ⲥⲱⲧⲙ̄ 'The man will hear', ϥ.ⲛⲁ.ⲥⲱⲧⲙ̄ 'He will hear'.

§186. Forms of the Auxiliaries; First and Second Tenses. The most striking feature of Coptic is its possession of two forms of the Auxiliaries, distinguished by the names 'First' and 'Second' Tenses; e.g.:

	I Tense	II Tense
Present	ϥ.ⲥⲱⲧⲙ̄	ⲉ.ϥ.ⲥⲱⲧⲙ̄
Perfect	ⲁ.ϥ.ⲥⲱⲧⲙ̄	ⲛ̄ⲧⲁ.ϥ.ⲥⲱⲧⲙ̄
Habitude	ⲱⲁ.ϥ.ⲥⲱⲧⲙ̄	ⲉ.ⲱⲁ.ϥ.ⲥⲱⲧⲙ̄
Future	ϥ.ⲛⲁ.ⲥⲱⲧⲙ̄	ⲉ.ϥ.ⲛⲁ.ⲥⲱⲧⲙ̄

(**a**) The existence of two sets for each tense presupposes that each form possesses separate syntactical functions; for it is quite clear that II Tenses are by no means secondary or subordinate, in that they appear in main sentences, in independent statements, and in questions. By comparing Coptic translations with Greek originals, Dr H.J. Polotsky (*Études de Syntaxe Copte*, Cairo, 1944) has convincingly demonstrated that **the use of II Tenses indicates that a special stress is to be expected on the Adverbial Extension.** (But there are many examples in which II Tenses are used where no Adverbial Extension is present. It is doubtful whether all these exceptions to the general rule can be dismissed as improper uses.) The Adverbial Extension may be a real adverb (§281) or its equivalent, i.e. an adverbial phrase formed by means of a preposition followed by a noun or pronoun (§282ff); it may also include the Indirect Object or Dative introduced by ⲛ̄ (§263); or it may be an Adverbial Clause introduced by a conjunction (§369ff), or even direct speech introduced by the particle ⲭⲉ (in origin an infinitive introduced by a preposition *rḏd* 'To say'). (**b**) As in English, the normal position of emphasis is at the beginning of the sentence, except where vocal intonation indicates otherwise. In the written language, this position is important, since the eye is the sole guide to interpretation; e.g. '*To you* is this order given', '*Today* I shall do this', '*Because you were absent*, this happened to us', '*Come with me*, said the man', '*Whither* are you going?', etc. However, **Coptic preferred to keep its normal word order: auxiliary, subject, verbal form, object, indirect object or adverb** (§318); **departure from the normal stress was indicated at the beginning of the sentence by means of the Second Tenses**; e.g.:

II Present, stress on: ⲛⲁ.ⲕ	ⲡ.ϩⲣ̄.ⲱⲓⲣⲉ ⲉ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲁ.ⲕ ⲧⲱⲟⲩⲛⲏ	'Young man, to thee I say: Arise!' (Lk 7:14)
II Present, stress on: Interrogative Adverb ⲉⲧⲱⲛ	ⲉ.ⲕ.ⲃⲏⲕ ⲉⲧⲱⲛ	'Whither art thou going?' (Z 318.a.2.)
II Future, stress on: the adverb ⲙ̄ⲙⲁⲩ	ⲉ.ϥ.ⲛⲁ.ⲱⲱⲡⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ⲑⲓ ⲡ.ⲣⲓⲙⲉ ⲙⲛ̄.ⲡ.ⲫⲁⲑⲁ ⲛ̄.ⲛ̄.ⲟⲃⲁⲉ	'There the weeping and gnashing of teeth will happen.' (Mt 22:13)
II Perfect, stress on: Final Clause introduced by ⲭⲉⲕⲁⲥ	ⲡⲁⲓ ⲇⲉ ⲧⲏⲣ.ϥ ⲛ̄ⲧⲁ.ϥ.ⲱⲱⲡⲉ ⲭⲉⲕⲁⲥ ⲉ.ϥ.ⲉⲭⲱ.ⲕ ⲉⲃⲟⲗ ⲛⲑⲓ ⲡⲉⲛⲧⲁ.ⲡ.ⲭⲟⲉⲓⲥ ⲭⲟⲟ.ϥ ⲥⲓⲧⲙ̄ ⲡⲉ.ⲡⲣⲟⲫⲏⲧⲏⲥ	'It was so that that which the Lord said by the prophet might be fulfilled, that all this happened.' (Mt 1:22)
II Habitude, stress on: direct speech introduced by ⲭⲉ	ⲙⲏ ⲉ.ⲱⲁ.ϥ.ⲭⲟⲟ.ⲥ ⲁⲛ ⲛⲁ.ⲩ ⲭⲉ ⲥⲟⲃⲧⲉ ⲙ.ⲡⲉ.ⲧ.ⲛⲁ.ⲟⲩⲟⲙ.ϥ̄	'Prepare that which I shall eat! Is it that which he is wont to say to him?' (Lk 17:8)

§187. Durative and Limitative Tenses. The Narrative Tenses can be divided into two main groups. In this grammar the names Durative and Limitative are adopted. Under the group Durative appear the Present, Imperfect and Circumstantial. **The name Durative is applied to these tenses in that they have no reference to a definite temporal standpoint.** They represent an action or state which is in the process of being achieved; that is to say, they indicate a durative process without fixed limits in time. In contrast, the Limitative Tenses indicate a fixed standpoint in time: past, future or habitually repeated (§199). Two important facts about the Durative Tenses must be noted: (**1**) **They alone can use the Qualitative.** This is understandable when the essential nature of the Qualitative is considered (§143, 145). (**2**) **They cannot take a Direct Object, i.e. the Construct and Pronominal forms of the Infinitive cannot be used.** Thus, to say 'I am saying it', Coptic must write ⲧ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ. The form 'ⲧ.ⲭⲟⲟ.ⲥ' is impossible, though with the Limitative Tenses such a form is the normal usage; e.g. ⲁ.ⲓ.ⲭⲟⲟ.ⲥ 'I said it' (§328).

§188. Durative Tenses

Present	**Duration continues, 'x is happening'**				
	I Tense (§189)		II Tense* (§192)		Negation (§193)
1 common	ⲧ-	ⲧⲛ̄-	ϵ.ⲓ-	ϵ.ⲛ̄-	ⲛ̄- ... ⲁⲛ
2 masc	ⲕ-	ⲧϵⲧⲛ̄-	ϵ.ⲕ-	ϵ.ⲧϵⲧⲛ̄-	
2 fem	ⲧϵ-		ϵ.ⲣϵ-		
3 masc	ⲫ-	ⲥϵ-	ϵ.ⲫ-	ϵ.ⲩ-	
3 fem	ⲥ-		ϵ.ⲥ-		
Nominative	—		ϵⲣϵ-		

Imperfect	**Duration complete, 'x was happening'**			
	I Tense (§194)			Negation (§196)
1 com	ⲛϵ.ⲓ-	ⲛϵ.ⲛ-		(ⲛ̄-) ... ⲁⲛ
2 masc	ⲛϵ.ⲕ-	ⲛϵ.ⲧϵⲧⲛ̄-		
2 fem	ⲛϵ.ⲣϵ-			
3 masc	ⲛϵ.ⲫ-	ⲛϵ.ⲩ-		
3 fem	ⲛϵ.ⲥ-			
Nom	ⲛϵⲣϵ-			

Circumstantial*	**Dependent clause, 'while/as x happens'**			
	I Tense (§197)			Negation (§198)
1 com	ϵ.ⲓ-	ϵ.ⲛ-		ϵ.ⲛ̄- ... ⲁⲛ
2 masc	ϵ.ⲕ-	ϵ.ⲧϵⲧⲛ̄-		
2 fem	ϵ.ⲣϵ-			
3 masc	ϵ.ⲫ-	ϵ.ⲩ-		
3 fem	ϵ.ⲥ-			
Nom	ϵⲣϵ-			

***NB:** The II Present and Circumstantial Tenses have identical forms but differing functions; see §192n, 197.

§189. I Present. As the name suggests, the principle use of this tense is to express **present time in narrative**; e.g. ⲡϵ.ⲡⲛⲁ ⲛⲓⲫϵ ϵ.ⲡ.ⲙⲁ ϵⲧ.ⲫ.ⲟⲩⲁⲱ.ⲫ ⲁⲩⲱ ⲕ̄.ⲥⲱⲧⲙ̄ ϵ.ⲧϵⲫ.ⲥⲙⲏ 'The spirit (wind) blows to the place which it wishes, and thou art hearing its sound' (Jn 3:8), ⲧ.ⲙⲛ̄ⲧ.ⲛⲟⲩⲧϵ ϫⲟⲟⲣ ϵ.ϩⲱⲃ ⲛⲓⲙ 'Godliness is stronger than all things' (Wisd 10:12), ⲧϵⲛⲟⲩ ⲧⲛ̄.ϵⲓⲙϵ ϫϵ ⲕ.ⲥⲟⲟⲩⲛ̄ ⲛ̄.ϩⲱⲃ ⲛⲓⲙ 'Now we perceive that thou art understanding everything' (Jn 16:30).

§190. When the Nominal Subject is undefined or has the Indefinite Article, it must be introduced by the Impersonal verb **ⲟⲩⲛ̄-** (**ⲙⲛ**- in negation), §184; e.g. ⲟⲩⲛ̄ ⲟⲩ.ⲣⲱⲙϵ ⲛϩⲩ ϩⲓ.ⲡⲁ.ϩⲟⲩ ⲙ̄ⲙⲟ.ⲓ 'There is a man coming after me' (Jn 1:30), ⲙⲛ̄ ⲥⲃⲟⲩⲓ ϫⲟⲥϵ ϵ.ⲡϵⲫ.ⲥⲁϩ 'There is not (a) disciple higher than his teacher' (Lk 6:40).

§191. Besides its use in narrative, the I Present occurs: (**a**) **in Oaths**; e.g. ⲫ.ⲟⲛϩ ⲛ̄ⲑⲓ ⲡ.ϫⲟϵⲓⲥ 'As the Lord liveth' (Ruth 3:13, Z 292.a.8); (**b**) **in Questions**, (**i**) introduced by an Interrogative; e.g. ϵⲧⲃϵ.ⲟⲩ ⲧϵ.ⲣⲓⲙϵ 'Why dost thou (f.) weep?' (Z 339.a.3), ⲁϩⲣⲱ.ⲧⲛ̄ ⲧϵⲧⲛ̄.ⲱⲧⲣ̄ⲧⲱⲣ 'Why are you troubled?' (Mk 5:39); and (**ii**) very often without an introductory Interrogative, the context alone indicating a question which would be expressed vocally by tone of voice; e.g. ⲕ.ⲙϵ ⲙ̄ⲙⲟ.ⲓ ϵ.ϩⲟⲩϵ ⲛⲁⲓ̈ 'Dost thou love me more than [you love] these?' (Jn 21:15), ⲕ.ⲟⲩⲱⲱ ϵ.ⲛⲁⲩ ϵ.ⲡϵ.ϫⲥ 'Dost thou wish to see the Christ?' (Z 306.b.1, §341ff).

§192. II Present. Like the I Present, this tense carries the sense of present action, but with the difference that the main stress in the sentence is laid on the Adverbial Extension (§186). Accordingly, this tense is widely used in Questions where the Interrogative does not stand at the beginning of the sentence; e.g. ⲁⲗⲗⲁ ϵⲣϵ.ⲡϵⲫ.ⲟⲩⲱⲱ ⲱⲟⲟⲡ ϩⲙ̄.ⲡ.ⲛⲟⲙⲟⲥ ⲙ.ⲡ.ϫⲟϵⲓⲥ 'But in the law of the Lord is his desire' (Ps 1:2), ⲡϵϫⲁ.ⲫ ⲛⲁ.ⲫ ϵ.ⲕ.ⲃⲏⲕ ϵⲧⲱⲛ; ⲡϵϫⲁ.ⲫ ϫϵ ϵ.ⲓ.ⲃⲏⲕ ϵ.ⲧ.ⲙϵϵⲩϵ ⲛ̄.ⲛϵ.ⲥⲛⲏⲩ 'He says to them: Whither are you going? He says: To instruct the brothers am I going!' (Z 318.a.2). **Note:** Though in Sahidic the forms of the II Present

are the same as the Circumstantial, they must not be confused, for their syntactical functions are quite distinct from one another. Bohairic distinguishes between II Present and Circumstantial thus: II Present ⲁⲣϵ-, ⲁ=; Circumstantial ϵⲣϵ-, ϵ=.

§193. Negation of the Present. There is no special Negative Auxiliary; negation is effected by means of the particles **ⲛ̄ … ⲁⲛ:**

§193a. Negation of I Present; e.g. ⲛ̄.ⲧϵⲧⲛ̄.ⲥⲟⲟⲛ ⲁⲛ ⲙ̄.ⲡϵ.ϩⲟⲟⲩ ⲟⲩⲇϵ ⲧϵ.ⲩⲛⲟⲩ 'You are not knowing the day or the hour' (Mt 25:13), ⲛ̄.ⲧ.ⲙϵ ⲱⲟⲟⲡ ⲁⲛ ϩⲣⲁⲓ̈ ⲛ̄.ϩⲏ.ⲛ̄ 'The truth is not existing in us' (I-Jn 1:8). **Note 1:** ⲛ̄ before ⲡ becomes **ⲙ̄** (§10); e.g. ⲙ̄.ⲡϵϥ.ⲃⲓⲟⲥ ϵⲓⲛϵ ⲁⲛ ⲙ̄.ⲡⲁ.ⲟⲩⲟⲛ ⲛⲓⲙ 'His life does not resemble that of everyone' (Wisd 2:15). And when followed by ⲕ, ϥ or ⲥ, the negative appears as **ⲛ.ⲅ̄**, **ⲛ.ϥ̄**, **ⲛ.ⲥ̄**; e.g. ⲡ.ⲥⲟⲓ ⲇϵ ϵⲧ.ϩⲙ̄.ⲡϵⲕ.ⲃⲁⲗ ⲛ.ⲅ̄.ⲛⲁⲩ ϵⲣⲟ.ⲥ ⲁⲛ 'The beam which is in thine eye, thou dost not see it' (Mt 7:3), ⲛ.ϥ̄.ⲥⲱⲧⲙ̄ ⲁⲛ 'He does not hear'. **Note 2:** ⲛ̄ is not infrequently omitted before I Present; e.g. ⲧ.ⲟ ⲁⲛ ⲛ̄.ⲑ.ϵ ⲙ̄.ⲡ.ⲕϵ.ⲥϵϵⲙϵ ⲛ̄.ⲛ̄.ⲣⲱⲙϵ 'I am not become as the rest of men' (Lk 18:11), ⲛϵⲕ.ⲙⲁⲑⲏⲧⲏⲥ ⲇϵ ⲥϵ.ⲛⲏⲥⲧϵⲩϵ ⲁⲛ 'But thy disciples, they do not fast' (Mk 2:18).

§193b. Negation of II Present; e.g. ⲛ̄.ϵⲓ.ⲥⲟⲡⲥ ⲁⲛ ⲇϵ ϵ.ⲕ.ϵϥⲓⲧ.ⲟⲩ ϵⲃⲟⲗ ϩⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'That thou mayest take them out of the world, I am not asking (of Thee)' (Jn 17:15), ⲛ̄.ϵ.ⲣϵ.ⲛⲁⲓ̈ ⲅⲁⲣ ⲧⲁϩϵ ⲁⲛ ⲛ̄.ⲑ.ϵ ⲛ̄.ⲧⲱⲧⲛ̄ ϵ.ⲧϵⲧⲛ̄.ⲙϵϵⲩϵ ϵⲣⲟ.ⲥ 'In the way which you are thinking, these (men) are not drunken' (Acts 2:15).

§194. The Imperfect. Though this tense is designated 'Imperfect' in Coptic grammatical treatises, it must not be regarded as the equivalent of the Greek Imperfect. It might more exactly be compared to the English Historic or Graphic Present. Its function as a tense is to describe **a durative action or state which is now regarded as having been completed.** Thus ϥ.ⲥⲱⲧⲙ̄ = 'He is hearing', but ⲛϵ.ϥ.ⲥⲱⲧⲙ̄ = 'Was (i.e., now completed) he is hearing' = 'He was hearing'; e.g. ⲛϵⲣϵ.ⲡ.ⲙⲏⲏⲱϵ ⲧⲏⲣ.ϥ ⲙ̄.ⲡ.ⲗⲁⲟⲥ ⲱⲗⲏⲗ 'The whole concourse of the people were praying' (Lk 1:10), ⲛϵⲣϵ.ⲓⲥ ⲇϵ ⲙϵ ⲙ̄.ⲙⲁⲣⲑⲁ 'But Jesus was loving Martha' (Jn 11:5), ⲛϵ.ⲩ.ϫⲱⲣⲙ̄ ⲇϵ ⲟⲩⲃϵ.ⲡϵϥ.ϵⲓⲱⲧ 'But they were beckoning to his father' (Lk 1:62), ⲛϵ.ⲩ.ⲱⲟⲟⲡ ⲅⲁⲣ ϩⲛ̄.ⲟⲩ.ⲙⲛ̄ ⲧ.ϫⲁϫϵ ⲙⲛ̄ ⲛϵⲩ.ϵⲣⲏⲩ 'For they were in enmity with one another' (Lk 23:12).

§195. Sometimes **the Existential Particle ⲡϵ** appears after the verbal form; e.g. ⲛϵⲣϵ.ⲛϵϥ.ϵⲓⲟⲧϵ ⲇϵ ⲃⲏⲕ ⲡϵ ⲧⲣ̄.ⲣⲟⲙⲡϵ ϵ.ⲑ.ⲓⲗⲏⲙ̄ 'His parents were going every year to Jerusalem' (Lk 2:41), ⲛϵ.ϥ.ϩⲁⲧϵ ⲡϵ ⲛ̄.ⲑ.ϵ ⲛ̄.ⲥⲁϥ 'It (the river) was flowing in the manner of yesterday' (Josh 4:18). **Note:** As in the case of the Present (§190), when the Nominal Subject is undefined or has the Indefinite Article, the Impersonal Verb must be used, e.g. ⲛϵ.ⲩⲛ̄ (for ⲛϵ.ⲟⲩⲛ̄) ⲟⲩ.ⲃⲁⲗϵ ⲡϵ ϩⲙⲟⲟⲥ ϩⲁⲧⲛ̄.ⲧϵ.ϩⲓⲏ 'There was a blind man sitting by the road' (Lk 18:35).

§196. Negation of the Imperfect. As in the Present, Negation of the Imperfect is effected by means of **ⲛ̄ … ⲁⲛ**; e.g. ⲛ̄.ⲛϵ.ϥ.ⲟⲩⲱⲱ ⲅⲁⲣ ⲁⲛ ⲡϵ ϵ.ⲙⲟⲟⲱϵ ϩⲛ̄.ⲧ.ⲟⲩⲇⲁⲓⲁ 'For he was not wishing to walk in Judaea' (Jn 7:1). But as a rule the first particle ⲛ̄ is omitted (§12); e.g. ⲛϵⲣϵ.ⲛϵ.ϥ.ⲕϵ.ⲥⲛⲏⲩ ⲅⲁⲣ ⲡⲓⲥⲧϵⲩϵ ⲁⲛ ϵⲣⲟ.ϥ 'He was not understanding' (Jn 2:9).

§197. The Circumstantial. As has been noted (§192n), in formation this tense is the same as II Present. There is also a Future Circumstantial form which is similar to the II Future (§212). It is used in dependent clauses to amplify the main sentence. Strictly speaking, the Circumstantial has no tense. In both Greek and English it would correspond to a participle or a temporal sentence introduced by 'While' or 'As'; e.g. ⲁ.ϥ.ϫϵ ⲛⲁⲓ̈ ϵ.ϥ.ⲱⲗⲏⲗ 'He said this (while) praying' (Lk 18:11), ⲛϵ.ⲓ̈.ⲙⲟⲟⲥ ⲙ̄.ⲙⲏⲛϵ ⲡϵ ϩⲙ̄ ⲡϵ.ⲣⲡϵ ϵ.ⲓ.ⲧ.ⲥⲃⲱ 'I was sitting daily in the temple teaching' (Mt 26:55). The Circumstantial clause may precede the main sentence; e.g. ϵ.ϥ.ϩⲙⲟⲟⲥ ϩⲛ̄ ⲧϵϥ.ⲣⲓ ⲁ.ⲩ.ⲟⲩⲱⲛⲱ (for ⲁ.ⲟⲩ.ⲟⲩⲱⲛⲱ, §16) ϵⲓ ϵ.ϩⲟⲩⲛ ⲱⲁⲣⲟ.ϥ 'As he was sitting in his cell, a wolf came to him' (Z 334.b.4).

§197a. The Circumstantial is used after verbs expressing cessation, sentient perception and the like, to introduce **a second verb** which is usually expressed in English by a participle or an infinitive; e.g. ⲁ.ⲥ.ⲗⲟ ϵ.ⲥ.ⲱⲁϫϵ ⲛⲙ̄ⲙⲁ.ⲥ ϵ.ⲡϵⲓ̈.ϩⲱⲃ 'She ceased to speak with her about this matter' (Ruth 1:18), ⲁ.ϥ.ⲛⲁⲩ ϵ.ⲡϵ.ⲡⲛⲁ ⲙ̄.ⲡ.ⲛⲟⲩⲧϵ ϵ.ϥ.ⲛϩⲩ ϵ.ⲡϵ.ⲥϩⲧ 'He saw the Spirit of God coming down' (Mt 3:16), ⲁ.ϥ.ϩϵ ϵⲣⲟ.ⲟⲩ ϵ.ⲩ.ⲛ̄ⲕⲟⲧⲕ 'He found them sleeping' (Mt 26:40). **Note:** Before a Nominal Subject, the auxiliary appears in two forms, ϵⲣϵ- or ϵ-. As a general rule **ϵⲣϵ-** is used in verbal sentences, e.g. ϵⲣϵ.ⲛ̄.ⲣⲟ ⲱⲟⲧⲙ 'The doors being shut' (Jn 20:19); and in Non-Verbal sentences with Adverbial Predicate, e.g. ⲙ̄ⲡ.ⲣ̄.ϫϵ.ⲡⲁⲓ̈ ϵ.ⲗⲁⲁⲩ ϵⲣϵ.ⲡ.ϩⲗⲟ ϩⲙ̄.ⲡ.ⲥⲱⲙⲁ 'Do not tell this to anyone while the old man is in the body (i.e. while he lives)' (Z 342.a.7). **ϵ-** is used in Non-Verbal sentences with Nominal Predicate in which the subject is either the 1st or 2nd Person Pronoun, or the 3rd Person represented by the Existential Particle ⲡϵ, ⲧϵ or ⲛϵ; e.g. ϵ.ⲁⲛⲛ̄ ⲟⲩ.ⲥϩⲓⲙϵ ⲛ̄.ⲥⲁⲙⲁⲣⲓⲧⲏⲥ 'I being a woman of Samaria' (Jn 4:9), ⲛⲁⲓ ⲁⲧ.ϥ̄ ⲙ̄.ⲡ.ⲣⲱⲙϵ ϵ.ⲡ.ⲣⲁⲛ ⲙ̄.ⲡ.ϫⲟϵⲓⲥ ⲡϵ ⲧϵϥ.ϩϵⲗⲡⲓⲥ 'Blessed is the man while his hope is in the name of the Lord'.

§198. Negation of Circumstantial. This follows the model of Negation of the Present, the only difference being that the verbal prefix **ϵ-** precedes the negative particle ⲛ̄; e.g. ⲁ.ϥ.ϵⲓ ⲅⲁⲣ ⲛ̄ⲑⲓ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ϵ.ⲛ̄.ϥ.ⲟⲩⲱⲛ ⲁⲛ ⲟⲩⲇϵ ϵ.ⲛ̄.ϥ.ⲥⲱ ⲁⲛ 'For John came neither eating or drinking' (Mt 11:19).

Chapter X. Limitative Tenses.

§199. Under the term 'Limitative' are grouped all those tenses which have a definite standpoint in time, as opposed to the relatively timeless notion implied by the Durative tenses. The term 'Limitative' is here used to stress the fact that the verbal action is limited to a specific point in time. The action can be regarded as achieved in the past, or so certain of achievement that it can be regarded as completed in the future. Under 'Limitative' are included the following: The Perfect (§200ff), the Tense of Habitude (§204ff), the Future (§208ff) including the Optative (§220) and the two tenses of Unfulfilled Action (§223-24). Note that, in contrast to the Durative Tenses (§187.1), **those tenses classed as Limitative cannot use the Qualitative form of the verb, but can use the Construct and Pronominal forms of the verb where they exist** (cf further §326); e.g. ⲁ.ϥ.ⲭⲟⲟ.ⲥ 'He said it', ⲁ.ⲧⲉⲕ.ⲙ̄ⲛⲁ ⲭⲡⲉ ⲙⲏⲧⲉ ⲛ̄.ⲙ̄ⲛⲁ 'Thy mina has produced ten mina' (Lk 19:16), ⲧ.ⲛⲁ.ⲭⲉⲩ ⲡⲁ.ⲁⲅⲅⲉⲗⲟⲥ 'I will send my messenger' (Mk 1:2.

§199a. Limitative Tenses

Perfect (Instantaneous Past Action, §200)						
I Tense (§200a)		**II Tense** (§202)		**I Negation** (§201)		**II Negation** (§203)
ⲁ.ⲓ-	ⲁ.ⲛ-	ⲛ̄ⲧⲁ.ⲓ-	ⲛ̄ⲧⲁ.ⲛ-	ⲙ̄ⲡ.(ⲉ)ⲓ-	ⲙ̄ⲡ.ⲛ̄-	… ⲁⲛ
ⲁ.ⲕ-	ⲁ.ⲧⲉⲧⲛ̄-	ⲛ̄ⲧⲁ.ⲕ-	ⲛ̄ⲧⲁ.ⲧⲛ̄-	ⲙ̄ⲡ.ⲕ̄-	ⲙ̄ⲡ.ⲉⲧⲛ-	
ⲁ.ⲣⲉ-		ⲛ̄ⲧⲁ.ⲣⲉ-		ⲙ̄ⲡ.ⲉ-		
ⲁ.ϥ-	ⲁ.ⲩ-	ⲛ̄ⲧⲁ.ϥ-	ⲛ̄ⲧⲁ.ⲩ-	ⲙ̄ⲡ.ϥ̄-	ⲙ̄ⲡ.ⲟⲩ-	
ⲁ.ⲥ-		ⲛ̄ⲧⲁ.ⲥ-		ⲙ̄ⲡ.ⲥ̄-		
ⲁ- before Nom Subj		ⲛⲧⲁ- before Nom Subj		ⲙ̄ⲡⲉ- before Nom Subj		

Tense of Habitude (Ongoing, customary, characteristic, §204)						
I Tense (§204a)		**II Tense** (§206)		**I Negation** (§205)		**II Negation** (§207)
ⲱⲁ.ⲓ-	ⲱⲁ.ⲛ-	ⲉ.ⲱⲁ.ⲓ-	ⲉ.ⲱⲁⲛ̄-	ⲙⲉ.ⲓ-	ⲙⲉ.ⲛ-	… ⲁⲛ
ⲱⲁ.ⲕ-	ⲱⲁ.ⲧⲉⲧⲛ̄-	ⲉ.ⲱⲁ.ⲕ-	ⲉ.ⲱⲁ.ⲧⲉⲧⲛ̄-	ⲙⲉ.ⲕ-	ⲙⲉ.ⲧⲉⲧⲛ̄-	
ⲱⲁ.ⲣⲉ-		ⲉ.ⲱⲁ.ⲣⲉ-		ⲙⲉ.ⲣⲉ-		
ⲱⲁ.ϥ-	ⲱⲁ.ⲩ-	ⲉ.ⲱⲁ.ϥ-	ⲉ.ⲱⲁ.ⲩ-	ⲙⲉ.ϥ-	ⲙⲉ.ⲩ-	
ⲱⲁ.ⲥ-		ⲉ.ⲱⲁ.ⲥ-		ⲙⲉ.ⲥ-		
ⲱⲁⲣⲉ- before Nom Subj		ⲉ.ⲱⲁⲣⲉ- before Nom Subj		ⲙⲉⲣⲉ- before Nom Subj		

Future (Instantaneous, §208)						
I Tense (§209)		**II Tense/Circumstantial** (§211-12)		**Future Imperfect** ('was about to', §214)		**II Negation of I+II Future, Imperfect** (§213, 215)
ⲧ.ⲛⲁ-	ⲧⲛ̄.ⲛⲁ-	ⲉ.ⲓ.ⲛⲁ-	ⲉ.ⲛ.ⲛⲁ-	ⲛⲉ.ⲓ.ⲛⲁ-	ⲛⲉ.ⲛ.ⲛⲁ-	(ⲛ̄) … ⲁⲛ
ⲕ.ⲛⲁ-	ⲧⲉⲧⲛ̄.ⲛⲁ-	ⲉ.ⲕ.ⲛⲁ-	ⲉ.ⲧⲉⲧ.ⲛ̄ⲁ-	ⲛⲉ.ⲕ.ⲛⲁ-	ⲛⲉ.ⲧⲉⲧ.ⲛ̄ⲁ-	
ⲧⲉ.ⲛⲁ- (ⲧⲉ.ⲣⲁ)-		ⲉ.ⲣⲉ.ⲛⲁ-		ⲛⲉ.ⲣⲉ.ⲛⲁ-		
ϥ.ⲛⲁ-	ⲥⲉ.ⲛⲁ-	ⲉ.ϥ.ⲛⲁ-	ⲉ.ⲩ.ⲛⲁ-	ⲛⲉ.ϥ.ⲛⲁ-	ⲛⲉ.ⲩ.ⲛⲁ-	
ⲥ.ⲛⲁ-		ⲉ.ⲥ.ⲛⲁ-		ⲛⲉ.ⲥ.ⲛⲁ-		
Nom Subj -ⲛⲁ		ⲉⲣⲉ- … ⲛⲁ		ⲛⲉⲣⲉ- … ⲛⲁ		

III Future (Energetic, §217)		**III Negation** (§218)		**IV Future** (Intent, result, §219)		**Optative** §220, **Negation** §221	
ⲉ.ⲓ.ⲉ-	ⲉ.ⲛ.ⲉ-	ⲛ̄ⲛⲁ- (ⲛ̄ⲛⲉ.ⲓ-)	ⲛ̄ⲛⲉ.ⲛ-	—	ⲧⲁⲣ.ⲛ̄-	ⲙⲁⲣ.ⲓ-	ⲙⲁⲣ.ⲛ̄-
ⲉ.ⲕ.ⲉ-	ⲉ.ⲧⲉⲧⲛ̄.ⲉ-	ⲛ̄ⲛⲉ.ⲕ-	ⲛ̄ⲛⲉ.ⲧⲛ̄-	ⲧⲁⲣⲉ.ⲕ-	ⲧⲁⲣⲉ.ⲧⲛ̄-	ⲙⲁⲣⲉ.ⲕ-	ⲙⲁⲣⲉ.ⲧⲛ̄-
ⲉ.ⲣ.ⲉ-		ⲛ̄ⲛⲉ-		ⲧⲁⲣⲉ-		ⲙⲁⲣⲉ-	
ⲉ.ϥ.ⲉ-	ⲉ.ⲩ.ⲉ-	ⲛ̄ⲛⲉ.ϥ-	ⲛ̄ⲛⲉ.ⲩ-	ⲧⲁⲣⲉ.ϥ-	ⲧⲁⲣ.ⲟⲩ-	ⲙⲁⲣⲉ.ϥ-	ⲙⲁⲣ.ⲟⲩ-
ⲉ.ⲥ.ⲉ-		ⲛ̄ⲛⲉ.ⲥ-		ⲧⲁⲣⲉ.ⲥ-		ⲙⲁⲣⲉ.ⲥ-	
ⲉⲣⲉ- … (ⲉ) Nom Subj		ⲛ̄ⲛⲉ- before Nom Subj		ⲧⲁⲣⲉ- before Nom Subj		ⲙⲁⲣⲉ- before Nom Subj	

§200. I Perfect. This is the historic tense indicating an action which has been completed in the past. In contrast to the Durative notion of the Imperfect, this tense represents **Instantaneous Past Action**; e.g. ⲁ.ⲡⲉ.ϕⲁⲣⲓⲥⲁⲓⲟⲥ ⲇⲉ ⲁ2.ⲉⲣⲁⲧ.ϥ̄ ⲁ.ϥ.ⲭⲉ.ⲛⲁⲓ̈ 'The Pharisee stood; he said this' (Lk 18:11), ⲁ.ⲩ.ⲧ ⲛ̄.ⲁⲡⲟⲧ ⲛ̄.ⲏⲣⲡ ⲛ̄.ⲟⲩ.2ⲭ̄ⲗⲟ 'They gave a cup of wine to an old man' (Z 291.d.1). **Note:** When ⲁ- stands before a Nominal Subject with the Indefinite Article, contraction usually occurs (§16); e.g. ⲁ.ⲩ.ⲱⲁ (for ⲁ.ⲟⲩ.ⲱⲁ) ⲇⲉ ⲱⲱⲡⲉ

ⲛ̄.ⲟⲩⲟⲉⲓⲱ ‘A feast once took place in Shiët (Z 291.d.1).

§201. Negation of I Perfect: e.g. ⲙ̄ⲡⲉ.ⲣⲱⲙⲉ ⲱⲁⲭⲉ ⲉⲛⲉ2 ⲛ̄.ⲑ.ⲉ ⲙ̄.ⲡⲉⲓ.ⲣⲱⲙⲉ ‘Man did not ever speak as this man’ (Jn 7:46), ⲁⲩⲱ ⲟⲛ ⲙ̄ⲡⲉ.ⲡ.2ⲭⲗⲟ ⲧⲟⲗⲟⲙⲁ ⲉ.ⲧⲛ̄ⲛⲟⲟⲩ ⲙ̄.ⲡ.ⲙⲁⲑⲏⲧⲏⲥ ‘And still the old man dared not send the disciple’ (Z 294.c.6), ⲉⲧⲃⲉ.ⲟⲩ ⲙ̄ⲡ.ⲟⲩ.†.ⲡⲉⲓ.ⲥⲟϭⲛ ⲉⲃⲟⲗ 2ⲁ ⲱⲙ̄ⲧ.ⲱⲉ ⲛ̄.ⲥⲁⲧⲉⲉⲣⲉ ‘Why did they not sell this ointment for 300 staters?’ (Jn 12:5). **Note 1**: The 1st pers sing sometimes appears in the form **ⲙ̄ⲡ.ⲓ-**; the fuller forms **ⲙ̄ⲡⲉ.ⲕ-**, **ⲙ̄ⲡⲉ.ⲫ-**, and **ⲙ̄ⲡⲉ.ⲥ-** are also common; e.g. ⲙ̄ⲡⲉ.ⲥ.ⲙⲓⲥⲉ ‘She did not give birth’ (Z 296.14). **Note 2:** ⲙ̄ⲡⲉ- as a bad spelling for ⲉ.ⲙ̄ⲡⲉ- with the meaning ‘Until’ (§231).

§202. II Perfect. This tense, while expressing instantaneous Past action, indicates that the main stress in the sentence is placed on the Adverbial Extension; e.g. ⲛ̄ⲧⲁ.ⲩ.ⲉⲓ ⲅⲁⲣ ⲉ.ⲙⲱⲧ ⲡ.ⲕⲁ2 ‘For to spy out the land have they come’ (Josh 2:3), ⲛ̄ⲧⲁ.ⲫ.ⲟⲩⲟⲛ2.ⲫ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄.ⲧⲉⲓ.2ⲉ ‘In this way he revealed himself’ (Jn 21:1), ⲛ̄ ⲧⲁ.ⲛⲁⲓ ⲅⲁⲣ ⲱⲱⲡⲉ ⲭⲉⲕⲁⲥ ⲉⲣⲉ.ⲧⲉ.ⲅⲣⲁϕⲏ ⲭⲱⲕ ⲉⲃⲟⲗ ‘In order that the scripture should be fulfilled, these things happened’ (Jn 19:36); cf also the 3rd example, §186.

§203. Negation of II Perfect. Negation of this tense follows the model of II Present (§193), but it is to be noted that the first negative particle ⲛ̄ falls away before the initial ⲛ̄ of the auxiliary (it may be noted here that ⲛ̄ is similarly dropped with the II tenses of Habitude [§207] and Future [§213]); e.g. ⲛ̄ⲧⲁ.ⲓ.ⲉⲓ ⲅⲁⲣ ⲁⲛ ⲭⲉ ⲉ.ⲓⲉ.ⲕⲣⲓⲛⲉ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ ‘For in order that I should judge the world I have not come’ (Jn 12:47), ⲁⲛⲟⲕ ⲛ̄ⲧⲁ.ⲱⲁⲭⲉ ⲁⲛ 2ⲁⲣⲟ.ⲓ ⲙⲁⲩⲁⲁ.ⲧ ‘In respect of myself I have not spoken’ (Jn 12:49).

§204. Tense of Habitude. This tense, which has the distinctive syllable **ⲱⲁ**, has the meaning of **repeated instantaneous action**. Customary action is indicated, but it is to be noted that a series of reiterated actions may not only be regarded as effected in the past, but also due to be effected in the future. This tense has been named, somewhat misleadingly, *Praesens Consuetudinus*; but the basic notion of a repetition of Past Action demands the relinquishing of the term *Praesens* at least.

§204a. I Habitude: e.g. ⲱⲁⲣⲉ.ⲡⲉⲩ.ⲡⲛⲁ ⲉⲓ ⲉⲃⲟⲗ ‘Their spirit is wont to come forth’ (Ps 104:29?), ⲱⲁⲣⲉ.ⲛⲓ.ⲱⲁⲭⲉ ⲉ.ⲑ.ⲟⲟⲩ ⲧⲁⲕⲉ ⲛⲓ.2ⲏⲧ ⲉⲧ.ⲛⲁⲛⲟⲩ.ⲟⲩ ‘Evil words will go on destroying good hearts’ (I-Cor 15:33), ⲉ.ⲩ.ⲱⲁⲛ.†2ⲉ ⲱⲁ.ⲫ.ⲕⲁ ⲡⲉⲧ.ϭⲟⲭⲃ ‘When they become drunken, he will go on putting forth that which is defective’ (Jn 2:10), ⲱⲁ.ⲫ.ⲥⲱⲗⲡ ⲛ̄.ⲛ̄.2ⲗⲩⲥⲓⲥ ‘He was wont to break the chains’ (Mk 5:4).

§205. Negation of I Habitude: e.g. ⲙⲉⲣⲉ.ⲡⲉ.ⲧⲛ̄.ⲥⲁ2 † ⲧⲉⲫ.ⲕⲓⲧⲉ ‘Your master is not wont to pay his tribute’ (Mt 17:24), ⲙⲉ.ⲩ.ⲭⲉⲣⲉ ⲟⲩ.2ⲏⲃⲥ ‘They do not go on lighting a lamp’ (Mt 5:15).

§206. II Habitude. This tense expresses the notion of repeated instantaneous action, the main stress in the sentence being laid on the Adverbial Extension; e.g. ⲉ.ⲱⲁⲣⲉ.ⲡ.ⲣⲱⲙⲉ ⲛ̄.ⲁⲅⲁⲑⲟⲥ ⲧⲁⲩⲉ.ⲁⲅⲁⲑⲟⲛ ⲉⲃⲟⲗ 2ⲙ̄.ⲡⲁ2ⲟ ⲙ̄.ⲡⲉⲫ.2ⲛⲧ ⲉⲧ.ⲛⲁⲛⲟⲩ.ⲫ ‘Out of the treasure of his good heart the good man is wont to send out goodness’ (Lk 6:45), ⲉ.ⲱⲁ.ⲫ.ⲕⲁ ⲡ.ⲏⲣⲡ ⲉ.2ⲣⲁⲓ ⲉⲧ.ⲛⲁⲛⲟⲩ.ⲫ ⲛ̄.ⲱⲟⲣⲡ ‘First of all he is wont to put out the good wine’ (Jn 2:10).

§207. Negation of II Habitude. Negation of this tense is effected by means of the particle **ⲁⲛ** (§203); e.g. ⲙⲏ ⲉ.ⲱⲁ.ⲫ ⲭⲟⲟ.ⲥ ⲁⲛ ⲛⲁ.ⲫ ⲭⲉ ⲥⲟⲃⲧⲉ ⲙ̄ⲡⲉ.†.ⲛⲁ.ⲟⲩⲟⲙ.ⲫ ‘Prepare that which I shall eat!, is he not wont to say to him?’ (Lk 17:8): stress laid upon direct speech introduced by ⲭⲉ.

§208. Future Tenses. All the Future tenses, including the Optative and the two tenses of unfulfilled action (§222ff), originated from compound forms. Thus in I and II Future the distinctive syllable **ⲛⲁ** is the final form of the old verb *n‘i’*, ‘To go’. The I Future probably sprang from a form **mn‘i’r*, ‘To be going to’; the fundamental meaning of such a form as †.ⲛⲁ.ⲥⲱⲧⲙ would therefore seem to be ‘I am to be going to hear’. Similarly the III Future can be traced back to the old compound *’iw*+subject+*r*+infinitive; thus ⲉ.ⲫ.ⲉ.ⲥⲱⲧⲙ originated from *’iw.fr.sḏm*, ‘He is to hear’. In this compound form, the preposition *r* (Coptic ϵ-, ϵⲣⲟ=) had a strong implication of futurity. However, it should be noted that **with the possible exception of the Future Imperfect, the verbal action is regarded as instantaneous, and not as durative**. It is as if the action was regarded as so certain of achievement that already, in the speaker's mind, it was visualized as completed.

§209. I Future. This tense is used in statements and in questions introduced by an interrogative. It is to be noted that, as is the case with I Present, when the Subject is Nominal it stands first in the sentence without any preceding auxiliary; e.g. ⲛⲉⲓ.ⲱⲛⲉ ⲛⲁ.ⲱⲕⲁⲕ ⲉⲃⲟⲗ ‘These stones will cry out’ (Lk 19:20), ⲧ.ⲡⲉ ⲙⲛ̄ ⲡ.ⲕⲁ2 ⲛⲁ.ⲥⲓⲛⲉ ‘Heaven and earth will pass away’ (Lk 21:33), ⲥⲉ.ⲛⲁ.ϭⲡ̄.ⲑⲏⲩⲧⲛ̄ ‘They will arrest you’ (Lk 21:12), ⲉⲧⲃⲉ.ⲟⲩ ⲕ.ⲛⲁ.ⲟⲩⲟⲛ2.ⲕ̄ ⲛⲁ.ⲛ ⲉⲃⲟⲗ ‘Why wilt thou reveal thyself to us?’ (Jn 14:22), ⲛⲁⲱ ⲛ̄.2ⲉ ⲕ.ⲛⲁ.ⲭⲟⲟ.ⲥ ⲙ̄.ⲡⲉⲕ.ⲥⲟⲛ ‘How wilt thou say to thy brother?’ (Lk 6:42). **Note 1:** When the Nominal Subject is undefined or has the Indefinite Article, it must be introduced by **ⲟⲩⲛ-**, **(ⲙ̄)ⲙⲛ̄-** in negation (§190); e.g. ⲟⲩⲛ̄.2ⲁ2 ⲅⲁⲣ ⲛⲁ.ⲭⲟⲟ.ⲥ ⲛⲁ.ⲓ ‘For many will say to me’ (Mt 7:22), ⲙ̄ⲙⲛ̄.ⲗⲁⲁⲩ ⲛⲁ.ⲫⲓ ⲡⲉ.ⲧⲛ̄.ⲣⲁⲱⲉ ‘No one will take away your joy’ (Jn 16:22). **Note 2:** The 2 fem sing sometimes shows the form ⲧⲉ.ⲣⲁ. The 1st and 2nd pl forms frequently appear as ⲧ̄.ⲛⲁ and ⲧⲉⲧ.ⲛ̄ⲁ (§12).

§210. The verb ϫΠι- or ϫΠϵ- preceded by I Future and followed by another verb, conveys the meaning 'Must'; e.g. Π.ϢHPϵ M̄.Π.ⲢⲰMϵ Nⲁ.ϫΠϵ.ϢΠ̄.2ⲁ2 N̄.2ICϵ 'The Son of Man must suffer many (things)' (Mk 8:31), †.Nⲁ.ϫΠϵ.ⳆⲰK ϵⳆOⲗ ϵ.Nⲁϒ ϵⲢO.C 'I must go to see it' (Lk 14:18).

§211. II Future. This tense expresses the Future, the main stress of the sentence being placed on the Adverbial Extension. It is especially used in Questions in which the Interrogative cannot stand at the head of the sentence; e.g. MH ϵⲢϵ Π.ϫOϵIC Nⲁ.Kⲁⲁ.N N̄CⲰ.ϥ Ϣⲁ.ϵNϵ2 'Will the Lord forever forsake us?' (Ps 76:7), ϵ.ϒ.Nⲁ.P̄.ϴ.ϵ M̄.Π.ϢOϵIϢ 'As the dust will they be' (Ps 1:4), ϵ.I.Nⲁ.P̄.Oϒ 'What shall I do?' (Lk 20:13). **Note:** The 2nd pl form alternates between ϵ.TϵTN̄.Nⲁ and ϵ.TϵT.N̄ⲁ (§12).

§212. Future Circumstantial. As has been noted (§192n, 197), in Sahidic this tense is the same as the II Future in formation, although syntactically it functions quite differently; e.g. N̄TO.K ⲇϵ ϵ.K.Nⲁ.ϢⲗHⲗ ⳆⲰK ϵ.2OϒN ϵ.ΠϵK.TⲁMION 'But thou, as thou art about to pray, go into thy chamber' (Mt 6:6), ϵ.ϒ.Nⲁ.ϫI ΠⲁϒⲗOC ⲇϵ ϵ.2OϒN ϵ.T.ΠⲁⲢϵMⳆOⲗH Πϵϫⲁ.ϥ M̄.Π.XIⲗIⲁⲢXOC 'As Paul was about to be taken into the camp, he said to the Chiliarch' (Acts 21:37). (Bohairic distinguishes between II Future and Future Circumstantial: II Fut ⲁⲢϵ – Nⲁ, ⲁ= – Nⲁ; Fut Circum ϵⲢϵ – Nⲁ, ϵ= – Nⲁ.)

§213. Negation of I and II Future. Negation is effected by means of the particles N̄ … ⲁN; e.g. N̄.TN̄.Nⲁ.OϒϵM ⲗⲁⲁϒ ⲁN 'We shall not eat anything' (Z 346.b.10), M̄.Πⲁ.2HT Nⲁ.P̄.2OTϵ ⲁN 'My heart will not fear' (Ps 26:3). But frequently the particle N̄ is omitted before I Future, e.g. †.Nⲁ.TⲰOϒN̄ ⲁN 'I shall not rise up' (Z 326.b.7); and almost always before II Future (§203), e.g. ϵⲢϵ.Π.ⲢⲰMϵ Nⲁ.ⲰN2 ⲁN ϵ.OϵIK M̄.MⲁTϵ 'Not by bread only will men live' (Mt 4:4).

§214. Future Imperfect. This tense conveys the notion of **future action conceived in the past**, an action which from the speaker's point of view has now been completed, although originally it was declared with reference to the future. Thus the meaning might be conveyed by the phrase 'X was on the point of doing something' or 'X was about to do something'. A free rendering of such a form as NϵⲢ.ϥ.Nⲁ.CⲰTM̄ might be 'He would hear'; e.g. NϵⲢϵ.Π.KOCMOC Nⲁ.MϵⲢϵ ΠϵTϵ.ΠⲰ.ϥ Πϵ 'The world would love that which is its own' (Jn 15:19), NϵⲢϵ.Π.ϫOI ΓⲁⲢ Nⲁ.ϢOϒO 2M̄.T.Mⲁ ϵT.M̄Mⲁϒ 'For the ship was about to discharge its cargo in that place' (Acts 21:3), Nϵ.ϥ.Nⲁ.MOϒ ΓⲁⲢ Πϵ 'For he was on the point of dying' (Jn 4:47). **Note:** As in the case of the Imperfect (§195), the Existential Particle Πϵ often appears after the verbal form; cf the first and third of the aforementioned examples.

§215. Negation of Future Imperfect. Negation is effected by means of the Negative Particles N̄ … ⲁN; e.g. N̄.Nϵ.ϥ.Nⲁ.CⲰTM ⲁN 'He was not about to hear'. More often N̄ is omitted; e.g. NϵⲢϵ.Πⲁ.CON Nⲁ.MOϒ ⲁN Πϵ 'My brother would not have died' (Jn 11:32). It may be noted that examples of Negation of Future Imperfect are not common.

[MS lacks **§216.**]

§217. III Future (**Energetic**)**.** This tense lays special stress on the achievement of an action in the future. It carries a much stronger notion of futurity than the I Future, and is commonly found in **commands, strong wishes and in Final Clauses introduced by ϫϵ or ϫϵKⲁ(ⲁ)C** (cf the last example in §186); ϵ.K.ϵ.TⲁÏϵ ΠϵK.ϵIⲰT 'Thou shalt honor thy father' (Mt 19:19), Πϵϫⲁ.ϥ N̄.Nϵϥ.ϫⲁIO2C ϫϵ Π.ϫOϵIC ϵ.ϥ.ϵ.ⲰⲰΠϵ NM̄MH.TN̄ Πϵϫⲁ.ϒ Nⲁ.ϥ ϫϵ ϵⲢϵ.Π.ϫOϵIC CMOϒ ϵⲢO.K 'He says to his harvesters: May the Lord be with you!; they say to him: May the Lord bless thee!' (Ru 2:4). **Note:** When the Subject is Nominal, and in view of the origin of this tense (§208), one would expect the construction: ϵⲢϵ.Π.ⲢⲰMϵ ϵ.CⲰTM 'The man shall hear' or 'May the man hear'. In practice, however, the ϵ (representing the old *r*) falls away, so leaving the construction ϵⲢϵ.Π.ⲢⲰMϵ CⲰTM, a form identical to II Present. The second example quoted above indicates a case in which the context shows that III Future is to be understood, and the same example also shows the marked preference in Coptic for the use of the suffix forms of the auxiliaries even when the subject is nominal (cf further §322); e.g. ϵⲢϵ.Π.ⲢⲰMϵ ϵ.CⲰTM 'The man will hear' or 'May the man hear'.

§218. Negation of III Future; e.g. N̄Nϵ.ϒ (for N̄Nϵ.Oϒ, §16).ⲗⲁϵKTⲰⲢ MOϒTϵ 'A cock shall not crow' (Jn 13:38), N̄Nϵ.K.2ⲰTⳆ 'Thou shalt not kill' (Mt 19:18), M̄Π.Ⲣ.KP̄INϵ ϫϵ N̄.Nϵϒ.KⲢINϵ M̄MⲰ.TN̄ 'Do not judge, in order that they shall not judge you' (Lk 6:37).

§219. IV Future (**Finalis**)**.** The use of this tense is confined to direct speech, either real or fictitious. For the most part it **follows an Imperative**, and signifies the result which should follow when the action of the Imperative has been achieved. **Preceded by a Question**, it indicates the result which should happen if the course of action postulated by the questioner is carried out. Though as a rule this tense conveys a Final meaning, sometimes more than the result of action prescribed or avoided is implied. In some cases there is the implication of **intention**, either on the part of the speaker or by some third party alluded to by the speaker— cp the idiomatic use of 'Shall' and 'Will' in English; e.g. CⲰTM ϵⲢO.Ï TⲁⲢϵ.TϵTN.⳩ϒXN ⲰN2 'Hear me (and) your soul shall live' (Isa 55:3), ⲁϒ ϵIC Π.N̄Tⲁ.ϥ.MϵϒT Π.ϥ̄.CON TⲁⲢ.N̄.MOOϒT.ϥ̄ 'Bring out him who has slain his brother (and) we will kill him' (II-Sam 14:7), N̄TOK ΠϵT.NHϒ ϫN̄ TⲁⲢ.N̄.ⳇⲰⲰT 2HT.ϥ̄ N̄.Kϵ.Oϒⲁ 'Art

thou he who is coming, or do we look for another?' (Mt 11:3), ⲛ̄ⲛⲉ.ⲩ.ⲕⲉⲧ ⲧⲉⲓ.ⲕⲩⲡⲏ 2ⲙ̄.ⲡⲁ.ⲟⲩⲟⲉⲓⲱ ⲧⲁⲣⲉ.ⲧ.ⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲑⲏⲣ.ⲥ ⲉⲓⲙⲉ ⲭⲉ ⲁⲩⲕⲏⲡⲏ [*sic*] 2ⲉ 2ⲛ̄.ⲱⲓⲏⲧ ⲉⲧⲃⲉ ⲟⲩ.ⲁⲡⲟⲧ ⲛ̄.ⲏⲣⲡ 'This dome shall not be built in my time, so that the whole world shall see that a dome fell in Shiet because of a cup of wine' (Z 292.a.8). **Note:** 1st pres sing is replaced by ⲁⲩⲱ and I Future, or by the Conjunctive.

§220. The Optative. This tense expresses the notion of **a wish, a hope or a request**, which may or may not be fulfilled in the future; e.g. ⲙⲁⲣⲉ.ⲡⲉⲕ.ⲣⲁⲛ ⲟⲩⲟⲛ 'May thy name be hallowed' (Mt 6:9), ⲙⲁⲣⲉ.ⲥ.ⲱⲱⲡⲉ ⲛⲉ ⲛ̄.ⲑ.ⲉ ⲉⲧ.ⲉ.ⲟⲩⲁⲱ.ⲥ 'May it happen to thee as thou wishest' (Mt 15:28), ⲙⲁⲣⲉ.ⲙⲁⲣⲓ2ⲁⲙ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄.2ⲏⲧ.ⲛ̄ 'Let Mariam go out from among us!' (Thomas 114). **Note:** An old Absolute Form **ⲙⲁⲣⲟ.ⲛ** 'Let us!' still exists in Coptic. This form is used, without any following Infinitive, to express the meaning 'Let us go!'; e.g. ⲁⲗⲗⲁ ⲙⲁⲣⲟ.ⲛ ⲱⲁⲣⲟ.ⲩ 'Let us go to him' (Jn 11:15), ⲧⲟⲩⲛ̄.ⲑⲏⲩⲧⲛ̄ ⲙⲁⲣⲟ.ⲛ ⲉⲃⲟⲗ 2ⲙ̄.ⲡⲉⲓ̈.ⲙⲁ 'Rise, let us go from this place' (Jn 14:31).

§221. Negation of the Optative. Negation is effected by means of a compound form **ⲙ̄ⲡ.ⲣ̄**-. This compound is formed by the negative of the Imperative (§242) and the Causative Infinitive (§243); e.g. ⲙ̄ⲡ.ⲣ̄.ⲧⲣⲉ.ⲩ.ⲥⲱⲧⲙ 'Do not cause him to hear', ⲙ̄ⲡ.ⲣ̄.ⲧⲣⲉ.ⲗⲗⲁⲩ ⲉⲓⲙⲉ 'Do not let anyone perceive' (Mt 9:30), ⲙ̄ⲡ.ⲣ̄.ⲧⲣⲉ.ⲛ.ⲙⲟⲟⲱⲉ 2ⲛ̄ ⲧⲉ.2ⲓⲏ ⲙ̄.ⲡ.ⲣ̄ⲣⲟ 'Let us not proceed by the King's Highway' (Mon 587.f.98n).

§222. Tenses of Unfulfilled Action:

	'Until'		'Not yet, before'	
1 com	ⲱⲁⲛ.†- (or ⲱⲁⲛ.ⲧⲁ-)	ⲱⲁⲛ.ⲧⲛ̄-	ⲙ̄ⲡⲁ.†-	ⲙ̄ⲡⲁ.ⲧⲛ̄-
2 masc	ⲱⲁⲛⲧⲉ.ⲕ-	ⲱⲁⲛ.ⲧⲉⲧⲛ̄-	ⲙ̄ⲡⲁⲧ.ⲕ̄-	ⲙ̄ⲡⲁ.ⲧⲉⲧⲛ̄-
2 fem	ⲱⲁⲛⲧⲉ-		ⲙ̄ⲡⲁⲧⲉ-	
3 masc	ⲱⲁⲛⲧ.ϥ̄-	ⲱⲁⲛⲧ.ⲟⲩ-	ⲙ̄ⲡⲁⲧ.ϥ̄	ⲙ̄ⲡⲁⲧ.ⲟⲩ-
3 fem	ⲱⲁⲛⲧ.ⲥ̄-		ⲙ̄ⲁⲡⲁⲧ.ⲥ̄-	
Nom subj	ⲱⲁⲛⲧⲉ-		ⲙ̄ⲡⲁⲧⲉ-	

§223. Model ⲱⲁⲛⲧ.ϥ̄.ⲥⲱⲧⲙ̄ 'Until he hears'. This auxiliary, originating from the old *r sḏmt.f*, later replaced by the more forceful *š3ʿi'.f sḏm*, has the meaning 'Until'. In the other dialects, and in the oldest form of Sahidic, this auxiliary appears in the form ⲱⲁⲧⲉ.ϥ.ⲥⲱⲧⲙ̄. The ⲛ which appears in the Sahidic form is probably due to some contamination of ⲱⲁⲧⲉ.ϥ.ⲥⲱⲧⲙ̄ with the Conjunctive ⲛ̄ⲧⲉ.ϥ.ⲥⲱⲧⲙ̄ (§225)— with which, however, it has no affinity; e.g. ⲁ.ⲩ.ⲭⲓⲟⲟⲣ ... ⲱⲁⲛⲧⲉ.ⲡ.ⲗⲁⲟⲥ ⲑⲏⲣ.ϥ̄ ⲭⲓⲟⲟⲣ ⲙ̄.ⲡ.ⲓⲟⲣⲇⲁⲛⲏⲥ 'They crossed over ... until all of the people (had) crossed over the Jordan' (Josh 3:17), ⲁⲣⲓ.2ⲱⲃ ⲱⲁⲛ.†.ⲉⲓ 'Work until I come' (Lk 19:13). **Note:** In the 1st pers sing ⲱⲁⲛ.†- is more frequently found than ⲱⲁⲛ.ⲧⲁ-.

§224. Model ⲙ̄ⲡⲁⲧ.ϥ̄.ⲥⲱⲧⲙ̄ 'Before he hears'. This auxiliary, which originated from the old compound form *bw 'ir.tn-f sḏm*, has the meaning of action which has not yet been effected, but which is due to be effected in the future. It may be translated by 'Not yet' or 'Before'; e.g. ⲙ̄ⲡⲁⲧⲉ.ⲧⲁ.ⲟⲩⲛⲟⲩ ⲉⲓ 'My hour has not yet come.' (Jn 2:4), ⲁⲙⲟⲩ ⲉ.ⲡ.ⲉⲥⲏⲧ ⲙ̄ⲡⲁⲧⲉ.ⲡⲁ.ⲱⲏⲣⲉ ⲙⲟⲩ 'Come down before my son dies' (Jn 4:49), ⲙ̄ ⲡⲁ.†.ⲱⲱⲡⲉ ⲙ̄.ⲙⲟⲛⲁⲭⲏⲥ 'I have not yet become a monk' (Z 384.a.1).

Chapter XI. Other Verb Forms.

§225. The Conjunctive. (Negation: §230)

	Singular	Plural
1 com	ⲛ̄ⲧⲁ-, ⲧⲁ-	ⲛ̄.ⲧⲛ̄-
2 masc	ⲛ.ⲧ̄- (§2n) [ⲛ̄ⲧⲉ.ⲕ-]	ⲛ̄.ⲧⲉⲧⲛ̄-
2 fem	ⲛ.ⲧⲉ-	
3 masc	ⲛ.ϥ̄- (ⲛⲉ.ϥ-) [ⲛ̄ⲧⲉ.ϥ-]	ⲛ̄.ⲥⲉ- [ⲛ̄ⲧⲟ.ⲩ-, ⲛ̄.ⲥⲉ-]
3 fem	ⲛ.ⲥ̄- (ⲛⲉ.ⲥ-) [ⲛ̄ⲧⲉ.ⲥ-]	
Nom subj	ⲛⲧⲉ-	

(The forms in square brackets are the Bohairic forms, which preserved the ⲧ throughout.) The alternate forms of the 3rd pers masc and fem sing are only occasionally found, being liable to be confused with the Imperfect forms. On the whole, ⲧⲁ is more common than ⲛ̄ⲧⲁ for 1st pers sing.

§226. Uses of the Conjunctive. The chief function of this auxiliary is **to join together sentences,** the tense of the verb in the opening sentence being continued in the sentence introduced by the Conjunctive.

This tense is most frequently found after a sentence containing an Imperative. It is also used very frequently after a Future Tense. Though strictly speaking the Conjunctive has no tense of its own, depending upon a previous auxiliary for its time standpoint, yet on the whole it may be said that it implies the sense of action still to be achieved. Only very infrequently does it appear after the Past Tense, and then not as a simple continuation of the previous tense, but with a final meaning to express the object of an order. (**a**) After the Imperative: e.g. ⲁⲘⲏⲉⲓ.ⲧⲛ̄ ⲛ̄.ⲧⲉⲧⲛ̄.ⲟⲩⲱⲙ 'Come and eat' (Jn 21:12), ϩⲘⲞⲞⲥ ϩⲛ̄.ⲧⲉⲕ.ⲣⲓ ⲛ.ⲅ̄.ⲣⲓⲙⲉ 'Sit in thy cell and weep' (Z 347.21). (**b**) After the Future: e.g. ⲡ.ⲣⲓⲙⲉ ⲛⲁ.ⲱⲱⲡⲉ ⲉ.ⲣⲟⲩϩⲉ ⲛⲧⲉ.ⲡ.ⲧⲉⲗⲏⲁ ⲱⲱⲡⲉ ⲉ.ϩⲧⲟⲟⲩⲉ 'Weeping will happen at evening, and joy will happen in (the) morning' (Ps 30:5), ⲕ.ⲛⲁ.ⲡⲉⲣⲱ ⲛⲉⲕ.ⲍⲓⲝ ⲉⲃⲟⲗ ⲛ̄ⲧⲉ.ⲕⲉⲟⲩⲁ ⲙⲟⲣ.ⲕ̄ 'Thou wilt stretch out thy hands, and another will gird thee' (Jn 21:18), †.ⲛⲁ.ⲭⲱ ⲧⲁ.ⲯⲁⲗⲗⲉⲓ ⲉ.ⲡ.ⲭⲟⲉⲓⲥ 'I will sing and praise the Lord' (Ps 26:6). (**c**) After the Past: e.g. ⲡ.ⲇⲟⲩⲝ ⲇⲉ ⲁ.ⲩ.ⲕⲉⲗⲉⲩⲉ ⲛ̄ⲥⲉ.ⲧⲁⲗⲟ.ⲟⲩ ⲉ.ⲡ.ϩⲣⲙⲏⲧⲁⲣⲓⲟⲛ 'The governor ordered them to lift them on to the rack.' (Mor. 587.f.101.v), ⲉⲧⲃⲉ.ⲟⲩ ⲙ̄ⲡ.ⲟⲩ.† ⲡⲉⲓ̈.ⲥⲟⲟⲛ ⲉⲃⲟⲗ ϩⲁ ⲱⲙ̄ⲧ.ⲱⲉ ⲛ̄.ⲥⲁⲧⲉⲉⲣⲉ ⲛ̄ⲥⲉ.ⲧⲁ.ⲟⲩ ⲛ̄.ⲛ̄.ϩⲕⲉ 'Why did they not sell this ointment for 500 staters in order to give them to the poor?' (Jn 12:5). **Note:** It must not be thought that the Conjunctive only follows the above mentioned tenses. It is found after the Present, Habitude, Optative, Causative Infinitive, Conditional Clause, Temporal Clause, etc. But its use after Imperative and Future is so common that the more regular use is here indicated instead of quoting all the less frequent uses. The use of this auxiliary after the Past, though comparatively rare, is noted in that the sense implied by its use is not merely continuity of the previous action.

§227. The Conjunctive is frequently used after verbs of **wishing, commanding and allowing**; e.g. ⲕⲉⲗⲉⲩⲉ ⲛⲁ.ⲓ ⲧⲁ.ⲱⲁⲭⲉ 'Order me and I will speak' (Pistis Sophia 202), ⲕⲁ ⲛⲁⲓ̈ ⲧⲏⲣ.ⲟⲩ ⲛ̄.ⲥⲉ.ⲃⲱⲕ 'Allow all these to go' (Jn 18:8), ⲕ̄.ⲟⲩⲱⲱ ⲉⲃⲱ.ⲕ ⲛ.ⲅ̄.ⲙⲟⲩⲧⲉ ⲉ.ⲡⲉⲧ.ⲇⲓⲁⲕⲟⲛⲉⲓ ⲛⲁ.ⲛ 'Dost thou wish to go and to call him who ministers to us?' (Z 294.c.5).

§228. The Conjunctive sometimes appears in direct speech without an introductory verb. The reason for this is not clear. Perhaps in such cases a verb of wishing, commanding or requesting is mentally understood; e.g. ⲡⲉϫⲉ.ⲡⲓⲗⲁⲧⲟⲥ ⲛⲁ.ⲩ ϫⲉ ⲧⲁ.ⲥ†ⲣⲟⲩ ⲙ̄.ⲡⲉⲧⲛ̄.ⲣ̄ⲣⲟ 'Pilate says to them: (Do you wish that) I crucify your king?' (Jn 19:15), ⲡⲉϫⲉ ϩⲣⲟⲩⲑ ⲧ.ⲙⲱⲃⲓⲑⲏⲥ ⲛ̄.ⲛⲟⲉⲙⲉⲓⲛ ϫⲉ ⲧⲁ.ⲃⲱⲕ ⲉⲃⲟⲗ ⲉ.ⲧ.ⲥⲱⲱⲉ 'Ruth the Moabitess says to Naomi: (Let me) go to the field' (Ruth 2:2).

§229. The Conjunctive is used after a number of Greek Conjunctions:

ϩⲱⲥⲧⲉ	'So that'
ϩⲟⲡⲱⲥ	'In order that'
ⲙⲏⲡⲱⲥ	'Lest in any way'
ⲙⲏⲡⲟⲧⲉ	'For fear lest'
ⲉⲓⲙⲏⲧ(ⲉ)ⲓ	'Unless'

E.g. ⲕⲁⲗⲱⲥ ϩⲱⲃ ⲛⲓⲙ ⲁ.ⲩ.ⲁⲁ.ⲩ ϩⲱⲥⲧⲉ ⲛ.ⲫ̄.ⲧⲣⲉ.ⲛ̄.ⲁⲗ ⲥⲱⲧⲙ̄ ⲁⲩⲱ ⲛ.ⲫ̄.ⲧⲣⲉ.ⲛ̄.ⲕⲉ.ⲙ̄ⲡⲟ ⲱⲁⲭⲉ 'He has done everything well, so that he has caused the deaf to hear and has caused the dumb also to speak' (Mk 7:37), †.ⲣ̄.ϩⲟⲧⲉ ⲅⲁⲣ ϫⲉ ⲙⲏⲡⲟⲧⲉ ⲧⲁ.ⲉⲓ ⲱⲁⲣⲱ.ⲧⲛ̄ ⲧⲁ.ϩⲉ ⲉⲣⲱ.ⲧⲛ̄ ⲛ̄.ⲑ.ⲉ ⲉⲛ.†.ⲟⲩⲁⲱ ⲁⲛ 'For I fear lest I come to you and find you in the way which I do not wish' (II-Cor 12:20), ⲉⲓⲙⲏⲧⲓ ⲛ̄.ⲧⲛ̄.ⲃⲱⲕ ⲁⲛⲟⲛ ⲛ̄.ⲧⲛ̄.ⲱⲱⲡ 'Unless we go and buy' (Lk 9:13).

§230. Negation of the Conjunctive. Negation of the Conjunctive is effected by the negative particle **ⲧⲘ̄-** being placed before the Infinitive; e.g. ⲧⲉⲧ.ⲛⲁ.ⲱⲓⲛⲉ ⲛ̄ⲥⲱ.ⲓ̈ ⲛ̄.ⲧⲉⲧⲛ̄.ⲧⲙ̄.ϩⲉ ⲉⲣⲟⲓ̈ 'You will seek for me, and you will not find me' (Jn 7:34), ⲉⲧⲃⲉ.ⲟⲩ ⲕ.ⲛⲁ.ⲟⲩⲟⲛϩ.ⲕ̄ ⲛⲁ.ⲛ ⲉⲃⲟⲗ ⲛ.ⲅ̄.ⲧⲙ̄.ⲟⲩⲟⲛϩ.ⲕ̄ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'Why wilt thou reveal thyself to us, and not reveal thyself to the world?' (Jn 14:22).

§231. Compound Tenses with ⲉ- and ⲛⲉ-

To a number of Auxiliaries can be prefixed the verbal forms ⲉ- and ⲛⲉ- to form compound verbal structures; for example:

ⲉ.ⲁ.ⲩ.ⲥⲱⲧⲙ̄
ⲉ.ⲙ̄ⲡ.ⲫ̄.ⲥⲱⲧⲙ̄
ⲉ.ⲙ̄ⲡⲁⲧ.ⲩ.ⲥⲱⲧⲙ̄
ⲉ.ⲙⲉ.ⲩ.ⲥⲱⲧⲙ̄
ⲛⲉ.ⲁ.ⲩ.ⲥⲱⲧⲙ̄
ⲛⲉ.ⲱⲁ.ⲩ.ⲥⲱⲧⲙ̄
ⲛⲉ.ⲙ̄ⲡⲁⲧ.ⲩ.ⲥⲱⲧⲙ̄

(**a**) **ϵ- precedes the auxiliary** when it is used in a subordinate or co-ordinate sentence with **past time meaning**; e.g. ⲚⲦϵⲣϵ.Ⲡ.ⲁⲣⲭⲓⲧⲣⲓⲕⲗⲓⲛⲟⲥ ⲇϵ ⲧⲱⲡϵ ⲙ̄.Ⲡ.ⲘⲞⲞⲩ ϵ.ⲁ.ϥ.ⲣ̄.ⲏⲣⲡ 'When the ruler of the feast had tasted the water after it became wine' (Jn 2:9). **Note 1:** It is possible, as Dr. H.J. Polotsky has pointed out (*Étude de Syntaxe Copte*, p.49), that in some cases e.g. ϵ.ⲁ.ϥ.ⲥⲱⲧⲙ̄ has been employed as a II Perfect tense. (**b**) **ϵ-** prefixed to the negation of the I Perfect renders 'Until'; e.g. Ⲛ̄.Ⲛϵ.ⲧϵⲓ̈.ⲅϵⲛϵⲁ ⲟⲩ.ϵⲓⲛϵ ϵ.ⲙ̄Ⲡ.ⲟⲩ.ⲱⲱⲡϵ 'This generation shall not pass away until they have occurred' (Lk 21:32). **Note 2:** ⲙ̄Ⲡ.ϥ- and ⲙ̄Ⲡⲁⲧ.ϥ- sometimes are found as bad spellings for ϵ.ⲙ̄Ⲡ.ϥ- and ϵ.ⲙ̄Ⲡⲁⲧ.ϥ-. (**c**) **Ⲛϵ- prefixed to past tenses gives a Pluperfect meaning** (originating from the old *wn* 'To exist', §194); e.g. Ⲛϵ.ⲁ.ⲩ.ϵⲓ Ⲡϵ 'When they had come' (Jn 11:19), Ⲛϵ.ⲱⲁⲣϵ.Ⲡ.2ⲏⲅϵⲙⲱⲛ ⲕⲁ.ⲟⲩⲁ ϵⲃⲟⲗ 'The governor had been accustomed to release one' (Mt 27:15), Ⲛϵ.ⲙ̄Ⲡⲁⲧ.ⲟⲩ.ⲥⲟⲩⲛ̄ ⲧϵ.ⲅⲣⲁϕⲏ 'They had not yet understood the Scripture' (Jn 20:9); cf also §233n.

§232. Impersonal Verbs. When verbs are used impersonally, the 3rd pers fem sing **-ⲥ** is generally used; e.g. ⲁ.ⲥ.ⲱⲱⲡϵ 'It happened'. But occasionally the 3rd masc **-ϥ** is used; e.g. ϥ̄.ⲥⲏ2 'It is written (as follows)'. There are, however, a small number of verbs which are impersonal; the most important of these are:

ⲟⲩⲟⲛ, (ⲟⲩⲛ̄-)	'To be', and its negative:	ⲙ̄ⲙⲟⲛ ([ⲙ̄]ⲙⲛ̄-) (§233)
ⲱⲱϵ-	'To be befitting or appropriate' (§184.1)	
2ⲁⲡⲥ	'To be needful' (§237)	
2ⲱ	'To be enough' (§237a)	

§233. ⲟⲩⲟⲛ, ⲟⲩⲛ̄- 'There is/are' (Existential) and **ⲙ̄ⲙⲟⲛ, (ⲙ̄)ⲙⲛ̄- 'There is/are not'** (Neg Existential): (**1**) The Construct forms are far more common than the Absolute forms, and are used in a Verbal Sentence employing one of the Durative tenses when the subject is undefined or has only the Indefinite Article (§190, 195) or the I Future (§209.1). (**2**) In the Non-Verbal sentence (§314); e.g. ⲟⲩⲛ̄.ⲟⲩ.ⲱⲏⲣϵ ⲱⲏⲙ ⲙ̄.Ⲡϵⲓ̈.ⲙⲁ 'There is a young boy here' (Jn 6:9), ⲙⲛ̄ ⲁⲅⲁⲑⲟⲥ ⲛ̄.ⲥⲁ ⲟⲩⲁ Ⲡ.ⲛⲟⲩⲧϵ 'There is not (anyone) good except one, God' (Mt 19:17). **Note: The past tense** is formed by means of **Ⲛϵ-** (§231); e.g. Ⲛϵ.ⲟⲩⲛ̄ ⲟⲩⲁ 2ⲛ̄.ⲕⲏⲙϵ 'There was one in Egypt' (Z 338.c.1), Ⲛϵ.ⲙⲛ̄.Ⲡϵⲧ.ⲃⲟⲏⲑϵⲓ ϵⲣⲟ.ⲟⲩ 'There was not a helper for them' (Ps 107:12). Frequently Ⲛϵ.ⲟⲩⲛ̄ contracts to Ⲛϵ.ⲩⲛ̄; e.g. Ⲛϵ.ⲩⲛ̄.ⲟⲩ.ⲣⲱⲙϵ ⲇϵ ⲛ̄.ⲣⲙ̄.ⲙⲁⲟ 'There was a rich man' (Lk 16:19).

§234. (**3**) **Possession:** In the forms:

Possession		old form
Affirmative:	ⲟⲩⲛ̄ⲧϵ-, ⲟⲩⲛ̄ⲧϵ=, ⲟⲩⲛ̄ⲧⲁ=	*wn md'i*
Negative:	ⲙⲛ̄ⲧϵ-, ⲙⲛ̄ⲧϵ=, ⲙⲛ̄ⲧⲁ=	*nn wn md'i*

—literally, 'There exists in the hand of', 'There exists not in the hand of'; by which forms Coptic conveys the notion of possession or the lack of possession. Thus in order to say 'The man has a house', Coptic must say 'There exists in the hand of the man (a) house' (ⲟⲩⲛ̄ⲧϵ.Ⲡ.ⲣⲱⲙϵ ⲏⲓ̈). It is to be noted that the object stands directly after the subject without any introductory particle; e.g. ⲟⲩⲛ̄ⲧϵ.Ⲡ.ⲱⲏⲣϵ ⲛ̄.Ⲡ.ⲣⲱⲙϵ ϵⲍⲟⲩⲥⲓⲁ 'The Son of Man has authority' (Mt 9:6). When, however, the subject is a pronoun, the relation of the object possessed to the possessor depends on the form of the verb used:

§235. With ⲟⲩⲛ̄ⲧϵ= and ⲙⲛ̄ⲧϵ=, the object stands directly after the pronoun; e.g. ⲟⲩⲛ̄† †ⲟⲩ ⲅⲁⲣ ⲛ̄.ⲥⲟⲛ 'For I have five brothers' (Lk 16:28), 2ϵⲛ.ϵⲥⲟⲟⲩ ϵ.ⲙⲛ̄ⲧ.ⲟⲩ.ⲱⲱϵ 2ⲓⲝⲱ.ⲟⲩ 'Sheep which have no shepherd over them' (Mk 6:34). **Note:** The adverb **ⲙ̄ⲙⲁⲩ** 'There' (Crum 196b) frequently follows the object, but is often left untranslated; e.g. ⲟⲩⲛ̄.ⲧ.ⲟⲩ ⲙⲱⲩⲥⲏⲥ ⲙ̄ⲙⲁⲩ ⲙⲛ̄ ⲛϵ.ⲡⲣⲟⲫⲏⲧⲏⲥ 'They have Moses and the prophets' (Lk 16:29), ⲙ̄.ⲙⲛ̄.† 2ⲁⲓ ⲙ̄.ⲙⲁⲩ 'I have no husband' (Jn 4:17).

§236. (**b**) With ⲟⲩⲛ̄ⲧⲁ= and ⲙⲛ̄ⲧⲁ= the object, if nominal, must always be introduced by the particle ⲛ̄. It may be noted that the adverb ⲙ̄ⲙⲁⲩ (§235n), when used after ⲟⲩⲛ̄ⲧⲁ=, usually stands directly after the subject; e.g. ⲟⲩⲛⲧⲁ.ⲥ ⲙ̄ⲙⲁⲩ ⲛ̄.ⲟⲩ.ⲕⲟⲗⲁⲥⲓⲥ 'She has punishment' (I-Jn 4:18), Ⲛϵ.ⲩⲛ̄ⲧⲁ.ϥ (for Ⲛϵ.ⲟⲩⲛ̄ⲧⲁ.ϥ) ⲙ̄ ⲙⲁⲩ ⲛ̄.2ⲁ2 ⲛ̄.ⲛ̄.ⲕⲁ 'He had many possessions' (Mt 19:22). But when the object is pronominal, the rule is that it is added directly to the verbal form— thus presenting the curious form of two suffixes added directly to the verb; e.g. ⲟⲩⲛ̄ⲧⲁ.ⲓ̈.ϥ 'I have him', ⲟⲩⲛ̄ⲧⲁ.ϥ.ⲥ̄ 'He has it' (§232), ⲟⲩ ⲅⲁⲣ Ⲡϵⲧ.ϵ.ⲟⲩⲛ̄ⲧⲁ.ⲓ̈.ϥ 2ⲛ̄.ⲧ.Ⲡϵ 'For who is it whom I have in heaven?' (Ps 72:25). **Note 1:** Sometimes **a euphonic ⲥ** is introduced between the two suffixes; e.g. ⲕⲁⲧⲁ Ⲡϵⲧϵ ⲟⲩⲛ̄ⲧⲁ.ϥ.ⲥ.ϥ̄ 'According to him who has it', ⲕⲁⲧⲁ Ⲡϵⲧϵ ⲙⲛ̄ⲧⲁ.ϥ.ⲥ.ϥ̄ 'According to him who has it not' (II-Cor 8:12). **Note 2:** With the preposition ϵ-, ϵⲣⲟ=, an idiomatic use of ⲟⲩⲛ̄ⲧϵ-, ⲟⲩⲛ̄ ⲧⲁ= has the meaning 'To be in debt'; e.g. ⲟⲩⲛ̄ⲧϵ.Ⲡⲁ.ⲭⲟϵⲓⲥ ⲟⲩⲏⲣ ϵⲣⲟ.ⲕ 'How much dost thou owe my lord?'

(lit. My lord has how much against thee?) (Lk 16.5), ⲡⲁⲓ ⲉ.ⲛⲉ.ⲩⲛ̄ⲧⲁ.ⲫ ⲉⲣⲟ.ⲫ ⲛ̄.ⲱⲉ ⲛ̄.ⲥⲁⲧⲣⲉⲉⲣⲉ 'This one who owed him a hundred staters' (lit. This one who, he had against him a hundred staters) (Mt 18:28).

§237. ⲛⲁⲡⲥ 'It is necessary' is an impersonal verb and is usually followed by the Causative Infinitive (§256); e.g. ⲛⲁⲡⲥ ⲉ.ⲧⲣⲉ.ⲩ.ⲭⲡⲉ.ⲧⲏⲩⲧⲛ̄ ⲛ̄.ⲕⲉ.ⲥⲟⲡ 'It is necessary for you to be born again' (lit. ... that they beget you again, §259; Jn 3:7), ⲙⲏ ⲛ̄.ⲛⲁⲡⲥ ⲁⲛ ⲉⲧⲣⲉ.ⲡⲉ.ⲭⲥ ⲱⲉⲡ.ⲛⲁⲓ 'Is it not necessary for Christ to receive these (things)?' (Lk 24:26). Sometimes the Existential Particle **ⲡⲉ** appears after the verb; e.g. ⲛⲁⲡⲥ ⲅⲁⲣ ⲡⲉ ⲉⲧⲣⲉ.ⲫ ⲣ̄.ⲣ̄ⲣⲟ 'It is necessary for him to reign' (I-Cor 15:25), ⲛⲁⲡⲥ ⲟⲛ ⲡⲉ ⲉ.ⲧⲣⲉ.ⲩ.ⲡⲱⲱⲛⲉ ⲱⲱⲡⲉ ⲙ̄.ⲡ.ⲕⲉ.ⲛⲟⲙⲟⲥ 'It is necessary again for a change to happen in the law also' (Heb 7:12).

§237a. ⲥⲱ 'To suffice, become enough' is generally used impersonally, and is followed by the preposition ⲉ-; e.g. ⲙⲁ.ⲧⲥⲃⲟ.ⲛ ⲉ.ⲡⲉⲕ.ⲉⲓⲱⲧ ⲁⲩⲱ ⲥⲱ ⲉⲣⲟ.ⲛ 'Show us thy Father, and it is sufficient for us (Jn 14:8), ⲥⲱ ⲉ.ⲡⲉ.ⲥⲃⲟⲩⲓ 'It is sufficient for the disciple' (Mt 10:25).

§238. The Imperative. As a rule the Imperative is **expressed by means of the Infinitive,** the same form being used for both singular and plural, and no distinction in gender is made; ⲥⲱⲧⲙ̄ 'Hear!', ⲙⲉⲥ ⲛ̄.ⲥⲩⲇⲣⲓⲁ 'Fill the water pots!', ⲙⲟⲩⲧⲉ ⲉ.ⲛ̄.ⲉⲣⲅⲁⲧⲏⲥ 'Call the laborers!', ⲭⲓⲧ.ⲫ 'Take him!'

§239. A few verbs have preserved old Imperative forms, mostly showing **initial ⲁ-** which originated from the old Imperative prefix *'i*. These Imperatives are:

ⲁ.ⲛⲁⲩ	'See!'
ⲁ.ⲭⲱ (with direct object ⲁ.ⲭⲓ-, ⲁ.ⲭⲓ=)	'Say!'
ⲁ.ⲭⲱⲥⲙ̄	'Become unclean!'
ⲁ.ⲩⲱⲛ (for ⲁ.ⲟⲩⲱⲛ, §16)	'Open!'
Note: ⲁ.ⲗⲟ.ⲕ, ⲁ.ⲗⲱ.ⲧⲛ̄ (require object suffix)	'Cease thou/you!'

§240. A few verbs show quite irregular forms:

Verb	Meaning	Imperative
ⲉⲓ	'To come'	ⲁⲙⲟⲩ (masc), ⲁⲙⲏ (fem), ⲁⲙⲏ(ⲉ)ⲓ.ⲧⲛ̄ (plural)
ⲉⲓⲛⲉ	'To bring'	ⲁⲛ(ⲉ)ⲓⲛⲉ, ⲁⲛⲓ-, ⲁⲛⲓ=
ⲉⲓⲣⲉ	'To do'	ⲁⲣⲓⲣⲉ, ⲁⲣⲓ-, ⲁⲣⲓ=, 3 pl ⲁⲣⲓ.ⲥⲟⲩ (§44)

† 'To give' occasionally uses the Infinitive to express the Imperative; e.g. †.ϩⲧⲏ.ⲧⲛ̄ 'Give heed!' (Mt 7:15). But far more common is the form **ⲙⲁ** (Absolute and Construct forms are identical); e.g. ⲙⲁ ⲛⲁ.ⲛ 'Give to us!' (Mk 10:37). ⲙⲁ is also frequently used in forming the Imperatives of the Causative verbs with ⲧ- prefix; e.g. ⲙⲁ.ⲧ.ⲃ̄ⲃⲟ (for ⲙⲁ.ⲧ.ⲟⲩⲟⲛ) 'Be cleansed/purified!', ⲙⲁ.ⲧⲁⲙⲓⲟ 'Make!' However, the Infinitive of these causatives can also be used to express the Imperative; e.g. ⲧ.ⲃ̄ⲃⲟ 'Become clean!', ⲧⲁⲙⲓⲟ 'Make!' **Note:** ⲁⲩ-, ⲁⲩⲉⲓ= 'Give away!' and ⲙⲟ- 'Take!', which shows a plural ⲙ̄ⲙⲏⲉⲓ.ⲧⲛ̄.

§241. When more than one Imperative appears in a sentence, the second Imperative and any further Imperative is replaced by the Conjunctive (§226a); e.g. ⲁⲙⲟⲩ ⲛ.ⲅ̄.ⲛⲁⲩ 'Come (and) see!'

§242. Negation of the Imperative. Negation is effected by means of the verbal prefix **ⲙ̄ⲡ.ⲣ̄-** 'Do not do', placed before the infinitive; e.g. ⲙ̄ⲡ.ⲣ̄.ⲥⲱⲧⲙ̄ 'Do not hear', ⲙ̄ⲡ.ⲣ̄.ⲣ.ϩⲟⲧⲉ 'Do not fear'. For use of ⲙ̄ⲡ.ⲣ̄- with the Causative Infinitive to form the negation of the Optative, §221.

§243. Uses of the Infinitive. Three forms of the Infinitive exist in Coptic:

(**1**) **The Simple Infinitive**; e.g. ⲥⲱⲧⲙ̄ 'To hear', ⲕⲙⲟⲙ 'To become black'.

(**2**) **The Potential Infinitive**, a compound form; e.g. ⲱⲗ.ⲱⲗⲁⲭⲉ 'To be able to speak'.

(**3**) **The Causative Infinitive**, also a compound form, which takes an object, nominal or pronominal, after the prefix ⲧⲣⲉ-; e.g. ⲧⲣⲉ.ⲫ.ⲥⲱⲧⲙ̄ 'To cause him to hear', ⲧⲣⲉ.ⲡ.ⲣⲱⲙⲉ.ⲥⲱⲧⲙ̄ 'To cause the man to hear', ⲧⲣⲉ.ⲕ.ⲥⲱⲧⲙ̄ 'To cause thee to hear'. When the object is pronominal the following Causative forms occur:

Person	Singular	Plural
1 com	ⲧⲣⲁ-	ⲧⲣⲉ.ⲛ-
2 masc	ⲧⲣⲉ.ⲕ-	ⲧⲣⲉ.ⲧⲛ̄-, ⲧⲣⲉ.ⲧⲉⲧⲛ̄
2 fem	ⲧⲣⲉ-	
3 masc	ⲧⲣⲉ.ⲫ-	ⲧⲣⲉ.ⲩ-
3 fem	ⲧⲣⲉ.ⲥ-	

Before the Nom Subj:	ⲦⲢⲈ-

§244. Negation of the Infinitive. Negation of the three forms of the Infinitive is effected by means of the particle **ⲦⲘ̄-** placed immediately before the infinitive; e.g. ⲦⲘ̄.ⲤⲰⲦⲘ̄ 'Not to hear'.

§245. The Simple Infinitive. As has already been noted (§138), **the Infinitive is a masculine noun** and as such it can be defined by the Definite Article, the Possessive Adjective or the Demonstrative Pronoun; e.g. ⲡ.ⲱⲱϥ 'The desolation', ⲡ.ⲥⲱⲦⲘ̄ 'The hearing', ⲡ.ⲱⲗⲁⲉ 'The saying, the Logos', ⲡⲉⲥ.ⲕⲱⲧⲉ 'Its surrounding', ⲡⲉⲧⲛ̄.ⲣⲱⲱⲉ 'Your sufficiency', ⲡⲉⲩ.ⲓⲥⲉ 'Their toil', ⲡⲉⲓ̈.ⲱⲗⲁⲉ 'This saying/Logos'. **Note:** When followed by a genitive, the Infinitive is linked to its possessor by means of the particle **ⲛ̄**; e.g. ⲡ.ⲥⲱⲛⲧ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'The creation of God'. Often the Infinitive retains its verbal force and takes an object; e.g. ⲡ.ⲙⲉⲣⲉ.ⲛⲉⲛ.ⲉⲣⲏⲩ 'The love of our fellows', ⲡ.ⲕⲟⲟⲥ.ⲧ 'My burial' (lit. The burying me).

§246. The Infinitive with the Indefinite Article is used mainly with the preposition **ϩⲛ̄-** 'In', to form **adverbial phrases**; e.g. ϩⲛ̄.ⲟⲩ.ⲱⲣⲝ 'Securely' (lit. In a becoming secure), ϩⲛ̄.ⲟⲩ.ⲣⲱⲱⲉ 'Moderately' (lit. In a becoming sufficient), ϩⲛ̄.ⲟⲩ.ⲟⲩⲱⲛ2 ⲉⲃⲟⲗ 'Openly' (lit. In a showing forth). The Infinitive with the Indefinite Article is less frequently used independently; e.g. ⲧ.ⲥⲱⲦⲘ̄ ⲝⲉ ⲟⲩⲛ̄ ϩⲉⲛ.ⲡⲱⲣⲝ ⲛ̄.ϩⲏⲧ.ⲧⲏⲩⲧⲛ̄ 'I hear that there are divisions among you' (I-Cor 11:18).

§247. The Infinitive preceded by the preposition **ϩⲛ̄-** and the Indefinite Article is sometimes used to strengthen the verbal action (cf the Hebrew Infinitive Absolute in similar use; van der Merwe, Naudé & Kroeze, *A Biblical Hebrew Reference Grammar*, 20.2). As a rule the Infinitive stands before the verb which it intensifies; e.g. ⲁⲩⲱ ϩⲛ̄.ⲟⲩ.ϕⲱⲧⲉ ϥ.ⲛⲁ.ϕⲱⲧⲉ ⲉⲃⲟⲗ ⲙ̄.ⲡⲉ.ⲭⲁⲛⲁⲛⲓⲟⲥ 'And he will utterly destroy the Canaanite(s)' (lit. In a destroying he will destroy, Josh 3:10).

§248. The Infinitive is used without the Article: (**1**) As the Subject of a Non-Verbal Sentence; e.g. ⲟⲩ.ⲁⲧ.ⲥⲟⲙ ⲡⲉ ⲟⲩ.ⲝⲁⲓ ⲭⲱⲣⲓⲥ ⲡⲉ.ⲑⲃⲃⲓⲟ ⲛ̄.ϩⲏⲧ 'Salvation without humbleness of heart is not possible' (lit. An impossibility it is, salvation without the humbleness of heart) (Z 301.b.2), ⲙ̄ⲡⲱ.ⲧⲛ̄ ⲁⲛ ⲡⲉ ⲥⲟⲩⲛ̄.ⲛⲉ.ⲩⲟⲓ̈ⲱ ⲙⲛ̄.ⲛⲉ.ⲭⲣⲟⲛⲟⲥ 'Knowledge of the times and the seasons is not yours' (lit. Not yours it is, knowing the times and seasons, Acts 1:7).

§249. (**2**) As a genitive after **ⲱⲗⲟⲩ-** 'Worthy of' (§60f). This rule also holds good in the case of many compound nouns and in Adjective equivalents (§60, 63, 88, 90, 101).

§250. (**3**) As the direct object in Compound Verbs (§177); e.g. ⲧ.ⲱⲡ 'To give account', ⲧ.ⲥⲱⲛⲧ 'To provoke'.

§251. (**4**) After prepositions: (**a**) **ⲉ-** 'In order to' (**i**) Expressing aim or purpose; e.g. ⲁ.ϥ.ⲭⲟⲟⲩ ⲛ̄.ⲛⲉϥ.ϩⲙ̄ϩⲁⲗ ⲱⲁ.ⲛ̄.ⲟⲩⲉⲉⲓⲏ ⲉ.ⲭⲓ.ⲛ̄.ⲛⲉϥ.ⲕⲁⲣⲡⲟⲥ 'He sent his servants to the husbandmen to take his fruits' (Mt 21:34). It frequently follows the Greek ϩⲱⲥⲧⲉ (ωστε 'So as to'); e.g. ⲙ̄ⲡ.ⲣ̄.ϩⲱ2 ϩⲱⲥⲧⲉ ⲉ.ⲣ.ⲡⲟⲛⲏⲣⲟⲥ 'Do not be angry so as to commit wickedness' (Ps 37:8). (**ii**) After verbs of wishing, allowing, ordering, promising, swearing, intending, being able; and after the impersonal verbs to be possible, to be befitting, and their negatives; e.g. ⲛⲧⲉ.ⲧⲛ̄.ⲧⲙ̄.ⲙⲉⲉⲩⲉ ⲉ.ⲭⲟⲟ.ⲥ 'And do not think to say' (Mt 3:9), ⲛ̄.ⲛⲁ.ⲕⲁⲁ.ⲕ ⲉ.ⲉⲓⲁ.ⲣⲁⲧ ⲉⲛⲉ2 'I shall never allow thee to wash my foot' (Jn 13:8), ⲟⲩⲛ̄.ⲥⲟⲙ ⲙ̄ⲙⲱ.ⲧⲛ̄ ⲉⲥⲱ 'Is it possible for you to drink?' (Mt 20:22), ⲱⲩⲉ ⲇⲉ ⲉⲣⲟ.ⲛ ⲉ.ⲣⲁⲱⲉ 'It is befitting for us to rejoice' (Lk 15:32), ϩⲛ̄.ⲟⲩ.ⲁⲛⲁⲱ ⲁ.ⲛ.ⲱⲣⲕ̄ ⲛ̄.ⲛⲉⲛ.ⲉⲣⲏⲩ ⲉ.ⲧⲙ̄.ⲧⲉⲡ.ⲗⲁⲁⲩ ⲱⲁⲛ.ⲧⲛ̄ ϩⲱⲧⲃ̄ ⲙ̄.ⲡⲁⲩⲗⲟⲥ 'By an oath we have sworn among our fellows not to taste anything until we have killed Paul' (Acts 23:14).

§252. (**b**) **ⲛ̄-** with object verb of willing, desiring, beginning, anticipating, understanding, loving, fearing, and after ⲙ̄ⲡⲱⲗⲁ 'To be worthy'; e.g. ⲁ.ⲓ.ⲉⲡⲓⲑⲩⲙⲉⲓ ⲛ̄.ⲟⲩⲱⲙ 'I have desired to eat' (Lk 22:15), ⲥⲉ.ⲙⲉ ⲛ̄.ⲁ2.ⲉⲣⲁⲧ.ⲟⲩ ϩⲛ̄ ⲛ̄.ⲥⲩⲛⲁⲅⲱⲅⲏ 'They love to stand in the synagogues' (Mt 6:5), ⲛ̄.ⲧ.ⲙ̄ⲡ.ⲱⲗⲁ ⲛ̄.ϥⲓ ϩⲁ ⲡⲉϥ.ⲧⲟⲟⲩⲉ 'I am not worthy to bear his shoe' (Mt 3:11).

§252a. (**c**) **ⲛ̄ⲥⲁ-** 'Subsequently, consequently'; e.g. ⲁ.ϥ.ⲱⲓⲛⲉ ⲛ̄ⲥⲁ.ⲥⲱⲦⲘ̄ ⲉ.ⲡ.ⲱⲗⲁⲉ 'He sought to hear the Logos' (Acts 13:7).

§253. The Potential Infinitive. The Construct form **ⲉⲱ-** or **ⲱ̄-** 'To be able' can stand before another Infinitive to express potentiality; e.g. ϩⲱⲥ ⲇⲉ ⲛ̄.ⲥⲉ.ⲱ̄.ⲟⲩⲱ2 ϩⲁ.ⲧⲉⲥ.ϩⲁⲓⲃⲉⲥ 'So as they are able to dwell under its shadow' (Mk 4:32). Often it is used with reference to Future time; e.g. ⲧⲉϥ.ⲅⲉⲛⲉⲁ ⲛⲓⲙ ⲡⲉⲧ.ⲛⲁ.ⲉⲱ.ⲧⲁⲩⲟⲥ 'As for his generation, who will be able to show it?' (Acts 8:33). It is very common before the compound verb **ⲥⲙ̄.ⲥⲟⲙ** 'To be powerful'; e.g. ⲙ̄ⲡⲉ.ⲗⲁⲁⲩ ⲉ.ⲱ.ⲥⲙ̄.ⲥⲟⲙ ⲉ.ⲟⲩⲟⲱⲃⲉ.ϥ ⲛ̄.ⲟⲩ.ⲱⲗⲁⲉ 'No one was able to answer him a word' (Mt 22:46), ⲙ̄ⲡ.ⲟⲩ.ⲉⲱ.ⲥⲙ̄.ⲥⲟⲙ ⲉ.ⲡⲓⲥⲧⲉⲩⲉ 'They were not able to believe' (Jn 12:39). In the form **ⲱ̄.ⲥⲟⲙ** it is used as an undefined Substantive after the Impersonal verbs **ⲟⲩⲛ-** and **(ⲙ̄)ⲙⲛ̄-** (§233); e.g. ⲟⲩⲛ̄.ⲱ̄.ⲥⲟⲙ ⲙⲙⲟ.ⲓ̈ ⲉⲃⲱⲗ ⲉⲃⲟⲗ ⲙ̄.ⲡⲉ.ⲣⲡⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'It is possible for me to overthrow the temple of God' (Mt 26:61), ⲙ̄ⲙⲛ̄.ⲱ̄.ⲥⲟⲙ ⲉⲧⲣⲉ.ϥ.ⲱⲱⲡⲉ ⲛⲁ.ⲓ̈ ⲙ̄.ⲙⲁⲑⲏⲧⲏⲥ 'It is not possible to cause him to become a disciple to me' (Lk 14:27).

§254. The Causative Infinitive. Like the Simple Infinitive, the Causative Infinitive **can be used as a**

substantive; e.g. ϵⲓⲥ ⲡϵⲓ.ⲧⲣϵ.ⲧⲛ̄.ⲁⲩⲡⲓ ⲅⲁⲣ ⲕⲁⲧⲁ ⲡ.ⲛⲟⲩⲧϵ ⲁ.ϥ.ⲣ̄.ⲥⲱⲃ ⲛⲏⲧⲛ̄ ϵ.ⲩ.ⲛⲟⲩ ⲛ̄.ⲥⲡⲟⲩⲇⲏ 'For lo, this causing you to grieve in respect of God has produced for you a great earnestness' (II-Cor 7:11).
§255. It can be preceded by one of the auxiliaries; e.g. ⲁ.ϥ.ⲧⲣⲁ.ⲟⲩⲱ ⲥⲛ̄.ⲟⲩ.ⲙⲁ ⲛ̄.ⲟⲩⲟⲧⲟⲩⲟⲧ 'He caused me to dwell in a green place' (Ps 23:2), ⲕ.ⲛⲁ.ⲧⲣⲁ.ⲥⲱⲧⲙ̄ ϵ.ⲩ.ⲧϵⲗⲏ ⲙⲛ̄ ⲟⲩ.ⲟⲩⲛⲟϥ 'Thou wilt cause me to hear joy and gladness' (Ps 50:8).
§256. Preceded by a Preposition: (**a**) **ϵ-** precedes the Causative Infinitive, especially when the main verb is one of expressing a wish, a command, a decision, a prohibition, a petition or the like; e.g. ⲛ̄.ⲧⲛ̄.ⲟⲩϵⲱ ⲡⲁⲓ ⲁⲛ ϵ.ⲧⲣϵ.ϥ.ⲣ̄.ⲣⲣⲟ ϵⲭⲱ.ⲛ 'We do not wish that this man should reign over us' (lit. We do not wish this [one] to cause him to reign over us, Lk 19:14), ⲁ.ϥ.ⲟⲩϵⲥ ⲥⲁⲥⲛϵ ⲇϵ ⲛⲁ.ⲩ ϵ.ⲧⲣϵ.ⲩ.ⲛⲟⲭ.ⲟⲩ ⲧⲏⲣ.ⲟⲩ 'He commanded them that they should all recline' (Mk 6:39), ⲁ.ⲩ.ⲁⲣⲭⲉⲓ ⲇϵ ⲛ̄.ⲥϵ.ⲡⲥⲱⲡ.ϥ ϵⲧⲣϵ.ϥ ⲡ.ⲱⲱⲛϵ ϵⲃⲟⲗ ⲥⲛ̄.ⲛϵⲩ.ⲧⲟⲱ 'They began to beseech him to cause him to remove out of their boundaries' (Mk 5:17). Thus preceded by **ϵ-**, the Causative Infinite is very common following an Impersonal Verb; e.g. ⲥⲁⲡⲥ̄ ϵⲧⲣϵ.ⲥⲏⲗⲓⲁⲥ ϵⲓ 'It is necessary for Elijah to come' (Mt 17:10), ⲁ.ⲥ.ⲱⲱⲡϵ ϵ.ⲧⲣϵ.ϥ.ⲗⲟ ⲥⲙ̄.ⲡ.ⲱⲱⲛϵ 'It happened for him to recover from the sickness' (Z 288.a.12), ⲙⲙⲛ̄.ⲱ̄.ⲃⲟⲙ ⲅⲁⲣ ⲭⲓⲛ ⲧϵⲛⲟⲩ ϵ.ⲧⲣϵ.ⲕⲟⲓⲕⲟⲛⲟⲙϵⲓ 'For it is not possible from now on for thee to be steward' (Lk 16:2).
§257. (**b**) **ⲙⲛ̄ⲛⲥⲁ** precedes the Causative Infinitive to form the Temporal clause meaning 'After'; e.g. ⲙⲛ̄ⲛ ⲥⲁ.ⲧⲣϵ.ϥ.ⲙⲟⲩ ⲛ̄ⲃⲓ ⲙⲱⲩⲥⲏⲥ 'After the death of Moses' (lit. After he died, namely Moses, Josh 1:1), ⲙⲛ̄ⲛ ⲥⲁ.ⲧⲣϵ.ϥ.ⲱⲁⲭϵ ⲛⲙ̄ⲙⲁ.ⲩ 'After he spoke with them' (Mk 16:19); see §389.
§258. (**c**) **ⲥⲛ̄** precedes the Causative Infinitive, which takes the Definite Article **ⲡ-**, to form Temporal Clauses with the meaning 'When, while, as' (always contemporaneous time). It should be noted that the Article shows the form **ⲡ-**, and not ⲡϵ- as would normally be expected before the double consonants ⲧⲣϵ-; e.g. ⲁ.ⲥ.ⲱⲱⲡϵ ⲇϵ ⲥⲙ̄.ⲡ.ⲧⲣϵ.ϥ.ⲃⲱⲕ ϵ.ⲥⲟⲩⲛ ϵ.ⲡ.ⲏⲓ 'It happened when he was going into the house' (Lk 14:1), ⲥⲙ̄.ⲡ.ⲧⲣϵ.ⲡ.ⲣⲱⲙϵ ⲛⲁⲭ.ϥ ⲙⲁⲩⲁⲁ.ϥ ⲛ̄.ⲛⲁⲥ.ⲣⲙ̄.ⲡ.ⲛⲟⲩⲧϵ 'When the man casts himself before God' (Z 332.d.1); cf §392.
§259. The Passive. A separate formation for the Passive does not exist in Coptic. As has been noted (§139), the Infinitives of many verbs may express either an Active or a Passive sense. In order to express the Passive, Coptic has to resort to circumlocution by employing the 3rd pers plural suffix with the active tense. Thus to express 'He was killed', Coptic has to say 'They killed him'; e.g. ⲓ̄ⲥ̄ ⲇϵ ⲛⲧϵ.ⲣ.ⲟⲩ ⲭⲡⲟ.ϥ ⲥⲣⲁⲓ̈ ⲥⲛ̄.ⲃⲏⲑⲗϵϵⲙ 'When Jesus had been born in Bethlehem' (lit. Jesus, when they had brought him forth in Bethlehem) (Mt 2:1), ⲁ.ⲩ.ⲭⲟⲟ.ⲥ 'It was said' (lit. They said it). The agent is introduced by the preposition: **ⲥⲓⲧⲛ̄-**, **ⲥⲓⲧⲟⲟⲧ=** (or ϵⲃⲟⲗ ⲥⲓⲧⲛ̄-, ϵⲃⲟⲗ ⲥⲓⲧⲟⲟⲧ=); e.g. ⲟⲩ.ⲣⲱⲙϵ ϵ.ⲁ.ⲩ.ⲧⲛ̄ⲛⲟⲟⲩ.ϥ ϵⲃⲟⲗ ⲥⲓⲧⲙ̄.ⲡ.ⲛⲟⲩⲧϵ 'A man who had been sent by God' (Jn 1:6), ⲁ.ⲩ.ⲥⲱⲃϵ ⲙ̄ⲙⲟ.ϥ ϵⲃⲟⲗ ⲥⲓⲧⲛ̄.ⲙ̄.ⲙⲁⲅⲟⲥ 'He was mocked by the Magi' (Mt 2:16).
Note: Compound verbs which are formed by means of **ⲭⲓ-** 'Receive' and a following infinitive or noun (§177) are passive; e.g. ⲥⲙ̄.ⲡ.ⲧⲣϵ.ⲡ.ⲗⲁⲟⲥ ⲧⲏⲣ.ϥ ⲭⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ 'When all the people were being baptized' (Lk 3:21), ⲥϵ.ⲛⲁ.ⲭⲓ.ⲥⲙⲟⲩ ⲛ̄ⲃⲓ ⲙ̄.ⲡⲁⲧⲣⲓⲁ ⲧⲏⲣ.ⲟⲩ ⲙ̄.ⲡ.ⲕⲁⲥ 'They will be blessed, namely all the families of the earth' (Acts 3:25).

Chapter XII. Particles.

§260. Prepositions. Prepositions are simple or compound (e.g. ϵ- 'To', ϵ.ⲭⲛ̄- 'Upon'). They can be prefixed to nouns or pronouns. When used before a noun, the preposition shows the **Construct** form (e.g. ϵ.ⲡ.ⲣⲱⲙϵ 'To the man'); but if used before a pronoun, then the **Pronominal** form is employed (e.g. ϵⲣⲟ.ϥ 'To him'). The pronoun is represented by the suffix form (§35). The pronominal forms are etymologically interesting in that they preserve weak consonants which have been lost in the Construct forms.

Simple Prepositions:

§261. ϵ-, ϵⲣⲟ= (2 plural ϵⲣⲱ.ⲧⲛ̄) [old *r*] is used for many purposes. The fundamental meanings are 'To, for, from, than'.
(**1**) Dative: 'To, for, according to, as regards'; e.g. ⲃⲱⲕ ⲛⲓ̄.ⲧⲟⲩⲟ.ⲕ ϵ.ⲡ.ⲟⲩⲏⲏⲃ 'Go, show thyself to the priest', ⲁ.ϥ.ⲣ̄.ⲟⲩ.ⲛⲟⲟ ⲛ̄.ⲱⲟⲡⲥ ϵⲣⲟ.ϥ 'He made a great feast for him', ⲡϵⲧ ⲙ̄ⲙⲁⲩ ⲛⲁ.ⲧ.ⲥⲁⲃϵ.ⲧⲏⲩⲧⲛ̄ ϵ.ⲥⲱⲃ ⲛⲓⲙ 'That one will teach you as regards everything' (Jn 14:26).
(**2**) Purpose: 'In order to' (§251).
(**3**) Direction: 'Towards'; e.g. ⲁ.ϥ.ⲕⲟⲧ.ϥ ϵ.ⲙ̄.ⲙⲁⲑⲏⲧⲏⲥ 'He turned himself towards the disciples', ϵ.ⲕ.ϵ.ⲭⲟⲟⲩ.ϥ ϵ.ⲡ.ⲏⲓ̈ 'Thou shalt send him to the house'.
(**4**) In a hostile sense: 'Against'; e.g. ⲁⲥⲣⲟ.ⲟⲩ ⲛⲁⲓ̈ ⲣ̄.ⲙⲛ̄ⲧⲣϵ ϵⲣⲟ.ⲕ 'Why do these witness against thee?'. Especially in the sense of debt or responsibility (§236.2).
(**5**) 'From'; e.g. ⲙⲁ ⲧⲟⲩⲭⲟ.ⲓ̈ ϵ.ⲛⲁ.ⲭⲁⲭϵ '(Give) to save me from my enemies!'
(**6**) Comparison (§114).

(**7**) Indicating the object after certain verbs (§331-2).
§262. ⲛ̄-, ⲙ̄ⲙⲟ= (2 pl ⲙ̄ⲙⲱ.ⲧⲛ̄) [old *m*]. The fundamental meanings are 'In, from, with'.
(**1**) Location: 'Within, from'; e.g. ⲙ̄.ⲡⲉⲓ̈.ⲙⲁ 'In this place', ⲉ.ⲗⲟ ⲙ̄.ⲡⲉⲓ̈.ⲙⲁ 'To withdraw from this place'.
(**2**) Temporal; e.g. ⲙ̄.ⲡⲉ.ϩⲟⲟⲩ 'On the day', ⲁ.ϥ.ⲉⲓ ⲛ̄.ⲧ.ⲉⲩⲱϩ 'He came by night'.
(**3**) Instrument; e.g. ⲁ.ϥ.ⲣⲉϩⲧ.ⲓⲥ ⲛ̄.ⲟⲩ.ⲁⲁⲥ 'He smote Jesus with a blow', ⲛⲁⲩ ⲛ̄.ⲛⲟⲩ.ⲃⲁⲗ 'To see with their eyes'.
(**4**) As a Genitive after the adverbs ⲉⲃⲟⲗ, ⲥⲁⲃⲟⲗ, ⲛ̄.ⲥⲁⲃⲟⲗ; e.g. ⲙ̄ⲡ.ⲣ̄.ⲥⲁϩⲱ.ⲕ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ.ⲓ̈ 'Do not remove thyself from me', ⲙ̄ⲡ.ⲣ̄.ⲕⲱⲧⲉ ⲙ̄.ⲡⲉⲕ.ϩⲟ ⲛ̄.ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲟ.ⲓ̈ 'Do not turn thy face away from me'.
(**5**) To introduce the Object, when the Construct or Pronominal form of the verb is not used (§328); e.g. ⲧ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ 'I say it', ϥ̄.ⲙⲟⲥⲧⲉ ⲙ̄.ⲡ.ⲟⲩⲟⲉⲓⲛ 'He hates the light'.
(**6**) After the verbs ⲱⲱⲡⲉ 'To become' and ⲟ 'To be' (Qual of ⲉⲓⲣⲉ 'To make, do'), to introduce the qualification of the subject; e.g. ⲡⲁⲓ̈ ⲉ.ⲛⲧⲁ.ϥ.ⲱⲱⲡⲉ ⲙ̄.ⲡ.ⲣⲟⲇⲟⲧⲏⲥ 'This one who became the traitor', ⲧ.ⲟ ⲛ̄.ϩⲙ̄ϩⲁⲗ ⲛⲁ.ϥ 'I am his servant (lit. I am made servant to him)'.
(**7**) With those verbs which take a Second Object, to introduce the Second Object; e.g. ⲁ.ⲩ.ⲁⲁ.ϥ ⲛ̄.ⲣ̄ⲣⲟ 'They made him king'.
§262a. The Pronominal forms ⲙ̄ⲙⲟ= are used: (**a**) After the particle ⲙ̄ⲙⲓⲛ or ⲙ̄ⲙⲓⲛⲉ to lend emphasis to the notion of possession; e.g. ⲧⲉϥ.ⲧⲙⲉ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟ.ϥ 'His own village', ⲡⲉϥ.ⲉⲟⲟⲩ ⲙⲙⲓⲛⲉ ⲙ̄ⲙⲟ.ϥ 'His own glory';
(**b**) Occasionally in a Genitival sense; e.g. ⲛⲓⲙ ⲙ̄ⲙⲟ.ⲛ 'Who of us?'
§263. ⲛ̄-, ⲛⲁ= (2 plⲛⲏ.ⲧⲛ̄) [old *n*] 'To, for' in dative sense; e.g. ⲧ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲁ.ⲕ 'I say it to thee', ⲡⲉϫⲁ.ϥ ⲙ̄.ϕⲓⲗⲓⲡⲡⲟⲥ 'He says to Philip', ⲁ.ϥ.ⲧ ⲛⲁ.ⲩ ⲙ̄.ⲙⲏⲧⲉ ⲛ̄.ⲙ̄ⲛⲁ 'He gave to them ten minae'.
§264. ⲙⲛ̄-, ⲛⲙ̄ⲙⲁ= 'With':
(**1**) With the meaning 'Together with'; e.g. ⲁ.ⲩ.ⲣⲁⲱⲉ ⲛⲙ̄ⲙⲁ.ⲥ 'They rejoiced with her', ⲟⲩ.ⲕⲓⲙ ⲡⲉ ⲙⲛ̄ ⲟⲩ.ⲁⲛⲁⲡⲁⲩⲥⲓⲥ 'It is movement with repose' (Thomas 50; see §86).
(**2**) In lieu of the conjunction 'And'; e.g. ⲡⲉⲧⲣⲟⲥ ⲙⲛ̄.ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲙⲛ̄.ⲓ̈ⲁⲕⲱⲃⲟⲥ 'Peter and John and James', ⲡⲉⲕ.ⲉⲓⲱⲧ ⲙⲛ̄.ⲁⲛⲟⲕ 'Thy father and I', ⲡ.ⲧⲟⲩ ⲛ̄.ⲟⲉⲓⲕ ⲙⲛ̄.ⲡ.ⲧⲃ̄ⲧ ⲥⲛⲁⲩ 'The five loaves and the two fishes'. Nouns thus linked together are usually, but not invariably, defined (§268.5).
(**3**) After ⲱⲁϫⲉ 'To speak'; e.g. ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲧ.ⲱⲁϫⲉ ⲛⲙ̄ⲙ.ⲉ 'I Am he who speaks with thee'.
§265. ⲟⲩⲃⲉ-, ⲟⲩⲃⲏ= 'Opposite, toward, against'; e.g. ⲡⲉⲧ.ϫⲓ.ϩⲁⲡ ⲟⲩⲃⲏ.ⲕ 'He who receives judgment against thee'. **Note** the idioms: ⲧ ⲟⲩⲃⲉ- 'To fight against', ⲟⲩⲱϩⲙ ⲟⲩⲃⲉ- 'To contradict', ⲙⲟⲩⲧⲉ ⲟⲩⲃⲉ- 'To call someone something'.
§266. ⲟⲩⲧⲉ-, ⲟⲩⲧⲱ= 'Between, among'; e.g. ⲟⲩⲧⲉ.ⲡⲉ.ⲣⲡⲉ ⲙⲛ̄.ⲡⲉ.ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ 'Between the temple and the altar', ⲟⲩⲧⲉ.ⲛⲉⲧ.ⲙⲟⲟⲩⲧ 'Among the dead'.
§267. ⲱⲁ-, ⲱⲁⲣⲟ= 'Towards':
(**1**) Of persons; e.g. ⲁ.ϥ.ⲉⲓ ⲱⲁⲣⲟ.ϥ 'He came to him'.
(**2**) Of location; e.g. ⲱⲁ.ⲛⲉ.ⲕⲣⲱⲟⲩ ⲛ̄.ⲧ.ⲟⲓⲕⲟⲩⲙⲉⲛⲏ 'Unto the limits of the inhabited (world)'.
(**3**) Temporal: ⲱⲁ.ⲉⲛⲉϩ 'Forever (lit. Until ever)', ⲱⲁ.ⲡⲉ.ⲟⲩⲟⲉⲓⲱ ⲙ̄.ⲡ.ⲱϩⲥ̄ 'Until the time of harvest'.
§268. ϩⲓ-, ϩⲓⲱ(ⲱ)= 'Upon, from upon, out of'; the pronominal form is a compound of ϩⲓ+ⲱⲱ= (from the old '*i3t* 'Back'):
(**1**) 'Upon'; e.g. ϩⲓ.ⲧⲉ.ϩⲓⲏ 'Upon the road', ⲁ.ⲩ.ⲧ ϩⲓⲱⲱ.ϥ ⲛ̄.ⲟⲩ.ϫⲗⲁⲙⲩⲥ 'They put a robe upon him'.
(**2**) 'From upon, out of'; e.g. ϩⲓ.ⲡ.ϫⲟⲓ̈ 'Out of the ship', ϩⲓ.ⲧⲉ.ϩⲓⲏ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'From that road'.
(**3**) Temporal 'In the time of'; e.g. ϩⲓ.ⲡ.ⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ ⲛ̄.ⲧ.ⲃⲁⲃⲩⲗⲱⲛ 'In the time of the carrying away to Babylon'.
(**4**) 'With'; e.g. ⲟⲩ.ⲏⲣⲡ ... ⲉ.ϥ.ⲧⲏϩ ϩⲓ.ⲥⲓⲱⲉ 'Wine ... mingled with gall'.
(**5**) In lieu of the conjunction 'And', especially when nouns are undefined; e.g. ϩⲁϩ ⲙ̄.ⲡⲣⲟⲫⲏⲧⲏⲥ ϩⲓ.ⲣ̄ⲣⲱⲟⲩ 'Many prophets and kings', ⲡⲟⲛⲏⲣⲟⲥ ϩⲓ.ⲁⲅⲁⲑⲟⲥ 'Evil and good'.
§269. ϩⲁ-, ϩⲁⲣⲟ= 'Under':
(**1**) Location: 'Under, in, at'; e.g. ϩⲁ.ⲟⲩ.ⲱⲓ 'Beneath a measured (load)', so frequently used after verbs of carrying or bearing when the bearer is thought of as being beneath the burden; e.g. ⲧⲉⲧ.ⲛⲁ.ϥⲓ ϩⲁ ⲟⲩⲏⲣ 'How much will you support?' (Thomas 84).
(**2**) 'From under, from'; e.g. ⲉ.ⲕ.ⲛⲁ.ⲧⲱⲟⲩⲛ ⲇⲉ ϩⲁ.ⲡ.ϩⲓⲛⲏⲃ ⲧⲛⲁⲩ 'When wilt thou rise up from sleep?'
(**3**) 'In respect of, on behalf of'; e.g. ⲉⲧ.ⲟⲩ.ⲛⲁ.ⲧⲁⲁ.ϥ ϩⲁⲣⲱ.ⲧⲛ̄ 'Which will they give on your behalf', ⲣⲁⲥⲧⲉ ⲅⲁⲣ ⲛⲁ.ϥ.ⲣⲟⲟⲩⲱ ϩⲁⲣⲟ.ϥ 'For tomorrow will take care of itself'.
(**4**) 'For', of price; e.g. ϩⲁ.ⲱⲙ̄ⲧ.ⲱⲉ ⲛ̄.ⲥⲁⲧⲉⲉⲣⲉ 'For 300 staters', ⲟⲩ.ⲃⲁⲗ ϩⲁ.ⲟⲩ.ⲃⲁⲗ 'An eye for an eye'.
§270. ϩⲏⲧ= Pronominal form only (rarely ⲛ̄.ϩⲏⲧ=) 'Before, against' (lit. In front of); e.g. ⲣ̄.ϩⲟⲧⲉ ϩⲏⲧ.ϥ̄ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'To fear before God', ⲥⲧⲱⲧ ϩⲏⲧ.ϥ̄ 'To tremble before him'.
§271. ϩⲛ̄-, ⲛ̄.ϩⲏⲧ= 'Within':

(**1**) Location; e.g. ϩN̄.T.ⲡⲉ ‘In the heaven’, ϩM̄.ⲡ.ⲏⲓ ‘In the house’, N̄.ϩⲏT.ϥ ‘In him’.
(**2**) Temporal; e.g. ϩN̄.T.ⲁⲣⲭⲏ ‘In the beginning’, ϩN̄.ⲛⲉ.ϩⲟⲟⲩ ⲉT.M̄Mⲁⲩ ‘In those days’ (§54).
(**3**) Instrument; ‘By, with’; e.g. ϩN̄.T.ⲥⲏϥⲉ ‘By the sword’.
(**4**) ‘From out of, from among’ following the adverbs ⲉⲃⲟⲗ, (ⲉ)ϩⲣⲁⲓ; e.g. ⲟⲩⲁ ⲉⲃⲟⲗ N̄.ϩⲏT.ⲧⲏⲩⲧN̄ ‘One of you’ (lit. One out of you), ⲁ.ϥ.ⲉⲓ ⲉϩⲣⲁⲓ ϩM̄.ⲡ.ⲓⲟⲣⲇⲁⲛⲏⲥ ‘He came up from the Jordan’.
§272. Compound Prepositions. By means of the Simple Prepositions prefixed to the nouns describing parts of the body which could take the possessive suffix (§38), Coptic was able to form a wide range of Compound Prepositions. The most important of these are:
§273. Compounds with ⲉ-.
(**1**) **ⲉⲣN̄-** (**ⲉⲣⲟN̄-**), **ⲉⲣⲱ=** (lit. To the mouth of) ‘To, upon’, mostly with verbs of motion; e.g. ⲁ.ϥ.ϩⲱⲛ ⲉϩⲟⲩⲛ ⲉⲣN̄.N̄.ⲣⲟ ‘He has approached to the doors’.
(**2**) **ⲉⲣⲁT=** (lit. To the foot of) ‘To’, mostly of persons; e.g. ⲉ.N̄.Nⲁ.ⲕⲧⲟⲛ NM̄M.ⲉ ⲉⲣⲁT.ϥ M̄.ⲡⲟⲩ.ⲗⲁⲟⲥ ‘With thee we shall return to thy people’.
(**3**) **ⲉTN̄-**, **ⲉTOOT=** (lit. To the hand of) (2 pl ⲉTN̄.THⲩTN̄, ⲉTOOT.THⲩTN̄, ⲉTⲉ[T].THⲩTN̄) ‘To’; e.g. ⲟⲩ ⲡⲉⲛTⲁ.MⲱⲩⲥHⲥ ϩⲟN.ϥ ⲉTOOT.THⲩTN̄ ‘What is it which Moses commanded to you?’
(**4**) **ⲉTOⲩN̄-**, **ⲉTOⲩⲱ=** (lit. To the bosom) ‘Beside, with’; e.g. ⲁ.N.ⲥϭHⲣ ⲉTOⲩN̄.ⲕⲩⲡⲣⲟⲥ ‘We sailed beside Cyprus’.
(**5**) **ⲉϩⲣN̄-**, **ⲉϩⲣⲁ=** ‘To, among’ (lit. To the face of); e.g. ⲁ.ⲩ.ⲡⲉⲱ ⲛⲉϥ.ϩⲟⲓⲧⲉ ⲉϩⲣⲁ.ⲩ ‘They divided his garments among them’.
(**6**) **ⲉⲭN̄-**, **ⲉⲭⲱ=** (lit. To the head of): (**a**) ‘Upon, over’, e.g. ⲉⲭM̄.ⲡ.Mⲁ ‘Over the place’, ⲉⲭN̄.Tⲉⲓ.Γⲉⲛⲉⲁ ‘Upon this generation’; (**b**) ‘For, on account of’, e.g. ⲁ.ϥ.ⲱN̄.ϩTH.ϥ ⲉⲭⲱ.ⲟⲩ ‘He had compassion for them’, ⲁ.ⲩ.P̄.ϩⲟTⲉ ⲉⲭN̄.Nⲉⲩ.ⲉⲣHⲩ ‘They feared on account of their fellows’; (**c**) ‘Against, to’, e.g. ⲁ.ⲩ.CⲁⲙⲁⲣⲓTHC … ⲉⲓ ⲉⲭⲱ.ϥ ‘A Samaritan … came to him’; (**d**) ‘In addition to, after’, e.g. Nⲁⲓ ⲉ.ϥ.ⲉ.ⲟⲩⲁ ⲉⲭⲱ.ⲓ ‘These things may He add in addition to me’.
§274. ⲉTⲃⲉ-, **ⲉTⲃHHT=** (old *r db3* ‘For the payment of’) ‘Because of, concerning’; e.g. ⲉTⲃⲉ.ⲡⲁⲓ ‘Because of this’, ⲉTⲃHHT ‘Concerning me’, P̄.MN̄Tⲣⲉ ⲉTⲃⲉ.ⲡ.ⲣⲱMⲉ ‘To bear witness concerning the man’.
§275. Compounds with N̄-.
(**1**) **N̄Cⲁ-**, **N̄Cⲱ=** (lit. In the back) ‘Behind, after’; e.g. ⲁ.ϥ.Nⲁⲩ ⲉⲣⲟ.ⲟⲩ ⲉ.ⲩ.ⲟⲩϩ2 N̄Cⲱ.ϥ ‘He saw them following after him’, ⲁ.ⲩ.ⲕⲁ N̄.ⲕⲁ NIM N̄Cⲱ.ⲟⲩ ‘They left all things behind them’.
(**2**) **N̄TN̄-**, **N̄TOOT=** (lit. In the hand of) (2 pl N̄Tⲉ.THⲩTN̄) ‘In, by, beside, from’; e.g. M̄Π.ⲉⲓ.2ⲉ ⲉ.ΠICTIC N̄.Tⲉⲓ.ϭOT N̄TN̄.ⲗⲁⲁⲩ ‘I have not found faith of this degree in anyone’, M̄MN̄.ⲗⲁⲁⲩ Nⲁ.ϥI ΠⲉTN̄.ⲣⲁⲱⲉ N̄ Tⲉ.THⲩTN̄ ‘No one will take your joy from you’.
(**3**) **(N̄)Nⲁ2ⲣN̄-**, **Nⲁ2ⲣⲁ=** ‘In the presence of, before’; e.g. Π.ⲱⲁⲭⲉ Nⲉ.ϥ.ⲱOOΠ N̄Nⲁ2ⲣM̄.Π.NOⲩTⲉ ‘The Logos was in the presence of God’, KⲁTHΓOⲣⲉI M̄Mⲱ.TN̄ N̄Nⲁ2ⲣM̄.Π.ⲉIⲱT ‘To accuse you before the Father’.
(**4**) **M̄Mⲁ2-** (old *m-bzh* [*h* dotted]) ‘Before’, of sacrifice offered a deity; e.g. M̄Mⲁ2.Π.ⲭOⲉIC ‘Before the Lord’.
(**5**) **M̄Πⲉ MTO** (from M̄TO ‘Presence’), preceded by the article or possessive adjective and followed by ⲉⲃⲟⲗ (N-), has the meaning ‘In the face of, before’; e.g. M̄Πⲉ MTO ⲉⲃⲟⲗ M̄.Π.NOⲩTⲉ ‘Before God’, Πⲁⲓ ⲉT.Nⲁ.COⲃTⲉ N̄.TⲉK.2IH M̄Πⲉ KM̄TO ⲉⲃⲟⲗ ‘This one who will prepare thy way before thee’.
§276. Compounds with 2ⲁ-.
(**1**) **2ⲁⲣN̄-**, **2ⲁⲣⲱ=** (lit. Beneath the mouth) ‘Beneath, before’; e.g. ⲭⲉ ⲉ.ⲩ.ⲉ.ⲕⲁⲁ.ⲩ 2ⲁⲣⲱ.ⲟⲩ ‘In order that they should place them before them’.
(**2**) **2ⲁⲣⲁT=** (lit. Beneath the foot) ‘Beneath, under’; e.g. ⲉⲣⲉ.2ⲉN.Mⲁ TOⲓ ⲱOOΠ 2ⲁⲣⲁT ‘There are soldiers under me’ (§39).
(**3**) **2ⲁTN̄-** (varies with 2ⲁ2TN̄-, see 4), **2ⲁTOOT=** (lit. Under the hand) ‘Beside, with’; e.g. ϥ.Nⲁ.ϭⲱ 2ⲁTN̄.THⲩTN ‘He will remain with you’.
(**4**) **2ⲁ2TN̄-** (often confused with 2ⲁTN̄-, see 3), **2ⲁ(2)TH=** (lit. Beneath the heart) ‘With, beside’; e.g. ⲁ.ⲩ.CⲉΠCⲱΠ.ϥ ⲉϭⲱ 2ⲁTH.ⲩ ‘They besought him to remain with them’, ⲉT.2MOOC 2ⲁ2TH.ϥ ‘Who were sitting beside him’.
(**5**) **2ⲁ+poss.adj.+2H** (lit. Beneath-its-forepart) ‘In front of someone/something’; e.g. T.ⲇIKⲁIOCⲩNH Nⲁ.MOOⲱⲉ 2ⲁ.Tⲉϥ.2H ‘Righteousness shall walk before him’, ⲁ.ϥ.Mⲉⲥⲧⲱ.Ï 2ⲁ.Tⲉ TN̄.2H ‘It hated me before you’.
§277. Compounds with 2I-.
(**1**) **2IⲢN-** (2IⲢON̄-), **2IⲢⲱ=** (lit. At the mouth) ‘At, upon’; e.g. ⲉ.ⲣⲉ.Oⲩ.ⲱNⲉ 2IⲢⲱ.ϥ ‘There was a stone upon it’.
(**2**) **2IⲢⲁT=** (lit. At the foot) ‘Toward’; e.g. ΠⲱT ⲉⲃⲟⲗ 2IⲢⲁT.Oⲩ ‘Run out toward them!’.
(**3**) **2ITN̄-**, **2ITOOT=** (lit. At the hand; cf §259, agent) ‘Thru, by, from’; e.g. 2ITN̄.T.OⲩⲁTⲃⲉ N̄.Oⲩ.2ⲁMN̄TⲱN ‘Thru the eye of a needle’, N̄.ⲕⲁ NIM ⲁ.ⲩ.ⲱⲱⲡⲉ ⲉⲃⲟⲗ 2ITOOT.ϥ ‘All things happened through him’.

(**4**) **ϩⲓⲧⲟⲩⲛ-, ϩⲓⲧⲟⲩⲱ=** (lit. Upon the bosom) 'Beside, next'; e.g. ϩⲓⲧⲟⲩⲛ.ⲡ.ⲏⲓ̈ 'Beside the house'. **Note** the relative substantive formed from this Compound Preposition: ⲡⲉⲧ.ϩⲓⲧⲟⲩⲱ.ⲕ 'He who is beside thee', i.e. 'Thy neighbor'.
(**5**) **ϩⲓϩⲣⲁ=** 'On the face of'; e.g. ϩⲓϩⲣⲁ.ⲩ ⲙ̄.ⲡ.ⲙⲟⲟⲩ 'On the face of the water'.
(**6**) **ϩⲓⲭⲛ̄, ϩⲓⲭⲱ=** (lit. On the head) 'Upon, over'; e.g. ϩⲓⲭⲛ̄.ⲟⲩ.ⲡⲓⲛⲁⲍ̈ 'Upon a dish', ⲛⲏⲭ ϩⲓⲭⲛ̄.ⲟⲩ.ⲥⲗⲟⲥ 'Laying upon a bed', ⲧ.ⲙⲛ̄ⲧ.ⲉⲣⲟ ⲙ̄.ⲡ.ⲉⲓⲱⲧ ⲉ.ⲥ.ⲡⲟⲣⲱ ⲉⲃⲟⲗ ϩⲓⲭⲙ̄ ⲡ.ⲕⲁϩ 'The Sovereignty of the Father is spread upon the earth' (Th 113). **Note** the Relative Substantive formed by the Compound ⲡⲉⲧ.ϩⲓⲭⲛ̄- 'He who is over, in command'; e.g. ⲡⲉⲧ.ϩⲓⲭⲛ̄.ⲛⲉⲧ.ⲱϩⲥ 'The one in command of the reapers'.
§278. ⲁⲭⲛ̄- (ⲉⲭⲛ-), ⲁⲭⲛ̄ⲧ= (ⲉⲭⲛ̄ⲧ=) 'Without'; e.g. ⲁⲭⲛ̄ⲧ.ϥ ⲙ̄ⲡⲉ.ⲗⲁⲁⲩ ⲱⲱⲡⲉ 'Without him did not anything come into being', ⲁⲭⲙ̄.ⲡⲁⲣⲁⲃⲟⲗⲏ ⲙ̄ⲡ.ϥ.ⲭⲉ ⲗⲁⲁⲩ 'Without parable he did not say anything'.
§279. ⲭⲓⲛ- 'From, since'; e.g. ⲭⲓⲛ.ⲡ.ⲙⲁ ⲛ̄.ϩⲱⲧⲡ̄ ⲙ̄.ⲡ.ⲣⲏ 'From the place of the setting of the sun' (Josh 1:4), ⲭⲓⲛ.ⲧ.ⲉⲩⲛⲟⲩ ⲉⲧ.ⲙ̄ⲙⲁⲩ 'From that hour', ⲭⲓⲛ.ⲧ.ⲁⲣⲭⲏ ⲙ̄.ⲡ.ⲥⲱⲛⲧ 'Since the beginning of creation'.
§280. Greek Prepositions used in Coptic.
The commonest of these are:

ⲕⲁⲧⲁ-, ⲕⲁⲧⲁⲣⲟ=	'According to, after'
ⲡⲁⲣⲁ- (also ⲙ̄.ⲡⲁⲣⲁ-), ⲡⲁⲣⲁⲣⲟ=	'More than'
ⲉⲓⲙⲏⲧⲓ-	'Except'
ⲭⲱⲣⲓⲥ- (the following noun is usually without the article)	'Without'
ϩⲱⲥ- (the following noun is without the article)	'As'

Chapter XIII. The Adverb.

§281. There is no special Adverb Formation. In order to qualify the verbal action, **Coptic uses a noun or infinitive prefaced by a preposition.** A few substantives are used absolutely without a prefixed preposition. The most important of these are:

ⲁⲣⲏⲩ	'Perhaps'
ⲃⲟⲗ	'Outwards'
ⲉⲛⲉϩ	'Ever'
ⲛⲁ.ⲙⲉ	'Truly'
ⲟⲛ	'Again, still'
ⲡⲁϩⲟⲩ	'Behind'
ⲥⲟⲡ	'Sometimes'
ⲕⲉ.ⲥⲟⲡ	'Another time'
ⲧⲁⲓ̈	'Here'
ⲧⲱⲛ	'Where'
ⲧⲉ.ⲛⲟⲩ (for ⲧⲉ.ⲟⲩⲛⲟⲩ)	'At once'
ⲧⲛⲁⲩ	'When'
ϩⲟⲩⲛ	'Within'
ϩⲣⲁⲓ̈	'Upwards' (old *hry* [*h* dotted])
	'Downwards' (old *hry*)
ⲥⲉⲡⲏ	'Quickly'
ⲙⲉⲱⲗⲁⲕ*	'Perhaps'

***Note:** ⲙⲉⲱⲗⲁⲕ was originally a verb which took pronominal suffixes; e.g. ⲙⲉⲱⲗⲁⲕ ⲛ̄ⲧⲟ.ϥ ⲡⲉ ⲡⲉ.ⲭⲥ̄ 'Perhaps he is the Christ'.
§282. Adverbial Phrases. Substantives with prefixed preposition used adverbially. The substantive may or may not be defined.
(**1**) With **ⲉ-.**

ⲉ.ⲃⲟⲗ	'Outwards': this is the commonest of all adverb equivalents, and is frequently to be left untranslated.
ⲉ.ⲙⲁⲧⲉ	'Very'
ⲉ.ⲙⲁⲩ	'There'

ⲉ.ⲡⲉ.ⲥⲏⲧ (ⲉ.ⲥⲏⲧ)	'Downwards'
ⲉ.ⲡⲁϩⲟⲩ	'Backwards'
ⲉ.ⲧⲱⲛ	'Whither'
ⲉ.ⲧϩⲏ	'Beforehand'
ⲉ.ϩⲟⲩⲟⲉ- (ⲉ.ϩⲟⲩⲉ)	'More than'
ⲉ.ϩⲟⲩⲛ	'Within'
ⲉ.ϩⲣⲁⲓ̈	'Upwards' (according to context) 'Downwards' (according to context)

§283. (**2**) With **ⲛ̄.**

ⲛ̄.ⲃⲣ̄ⲣⲉ	'Newly'
ⲙ̄.ⲙⲏⲛⲉ	'Daily'
ⲙ̄.ⲙⲁⲧⲉ	'Only'
ⲙ̄.ⲙⲁⲧⲉ	'Greatly'
ⲙ̄.ⲙⲁⲩ	'There'
ⲙ̄.ⲡ.ⲕⲱⲧⲉ	'Round about'
ⲙ̄.ⲡⲉ.ⲥⲛⲁⲩ	'Both together'
ⲙ̄.ⲡ.ⲧⲏⲣ.ϥ̄	'Wholly'
ⲙ̄.ⲡⲟⲩⲉ	'Far off'
ⲙ̄.ⲡ.ⲟⲟⲩ (ⲙ̄.ⲡ.ϩⲟⲟⲩ, ⲙ̄.ⲡⲟⲟⲩ, ⲛ̄.ϩⲟⲟⲩ)	'Today'
ⲛ̄.ⲣⲁⲥⲧⲉ	'At morning'
ⲛ̄.ⲥⲁⲟⲩⲥⲁ	'Apart'
ⲛ̄.ⲥⲁϥ	'Yesterday'
ⲛ̄.ⲧⲉⲓ̈.ⲙⲓⲛⲉ	'Thus'
ⲛ̄.ⲧ.ⲉⲩⲛⲟⲩ	'Immediately' (Crum p.484b)
ⲛ̄.ⲑⲉ (for ⲛ̄.ⲧ.ϩⲉ), often = Greek ως 'how'	'In the manner of, even as, so'
ⲛ̄.ⲟⲩⲁ ⲟⲩⲁ	'One by one'
ⲛ̄.ⲟⲩ.ⲟⲩⲟⲉⲓϣ (ⲛ̄.ⲟⲩⲟⲉⲓϣ)	'Once'
ⲛ̄.ⲟⲩϣⲏⲙ	'A little'
ⲛ̄.ⲟⲩⲱϩⲙ̄	'Again'
ⲛ̄.ϣⲁⲃⲟⲗ	'Outside'
ⲛ̄.ϣⲟⲣⲡ̄	'At first'
ⲛ̄.ϩⲟⲩⲟⲉ- (ⲛ̄.ϩⲟⲩⲉ)	'More like'
ⲛ̄.ϫⲓⲟⲩⲉ	'Stealthily'
ⲛ̄.ⲕⲉ.ⲥⲟⲡ	'Again' (§111n)
ⲛ̄.ϩⲏⲧ	'In heart', especially common after verbs expressing moral activity and mental perception; not necessarily translated.

§284. (**3**) With **ϩⲛ̄-** the substantive takes the article; e.g. ϩⲛ̄.ⲧ.ⲡⲁϣⲉ 'At midnight', ϩⲙ̄.ⲡⲟⲟⲩ (for ϩⲙ̄.ⲡ.ϩⲟⲟⲩ) 'Today', ϩⲛ̄.ⲟⲩ.ⲙⲉ 'Truly', ϩⲛ̄.ⲟⲩ.ϣⲡ̄ⲛ̄.ϣⲱⲡ 'Suddenly'. For adverbial phrases formed with ϩⲛ̄ and the Infinitive with the Indefinite Article, §246.
§285. (**4**) With other prepositions:

ϩⲓ-	
ϩⲓ.ⲃⲟⲗ	'Outside'
ϩⲓ.ⲛⲁⲓ̈	'Thus'

ⲉⲓ.ⲡⲉ.ⲥⲛⲧ	'Below'
ⲉⲓ.ⲡⲁⲥⲟⲩ	'Behind'
ⲉⲓ.ⲟⲩ.ⲥⲟⲙ	'Altogether, at once'
ⲉⲓ.ⲥⲟⲩⲛ	'Within'
ⲉⲓ.ⲥⲣⲁⲓ	'Upwards'
ϣⲁ-	
ϣⲁ.ⲃⲟⲗ	'Outwards'
ϣⲁ.ⲥⲟⲩⲛ	'Inwards'
ϣⲁ.ⲥⲣⲁⲓ	'Upwards'
ⲙⲛ̄-	
ⲙⲛ̄.ⲛ̄.ⲥϣ.ⲥ	'Afterwards'
ⲥⲁ- (or **ⲛ̄.ⲥⲁ-**)	
ⲥⲁ.ⲃⲟⲗ	'Away'
ⲥⲁ.ⲥⲁ ⲛⲓⲙ	'Everywhere'
ⲥⲁ.ⲟⲩⲛⲁⲙ	'To the right'
ⲥⲁ.ⲉⲃⲟⲩⲣ	'To the left'
ⲥⲁ.ⲥⲣⲁⲓ	'Upwards'

§286. Greek Adverbs frequently appear in Coptic texts. They usually stand absolutely, i.e. without introductory preposition; e.g. ⲁ.ϥ.ⲭⲉ ⲡⲉϥ.ⲁⲉ ⲉⲃⲟⲗ ⲕⲁⲕⲱⲥ 'He spent his life badly', ⲕⲁⲗⲱⲥ ⲁ.ϥ.ⲡⲣⲟⲫⲏⲧⲉⲩⲉ ⲉⲁⲣⲱ.ⲧⲛ̄ 'Well did he prophesy about you'. Occasionally a Greek word is introduced by ⲉⲛ̄ followed by the Indefinite article, to form an Adverbial Phrase; e.g. ⲉⲛ̄.ⲟⲩ.ⲁⲙⲉⲗⲓⲁ 'Carelessly'.

§287. Conjunctions. While it is true that Coptic possesses conjunctions which have survived from the older stage of the language, it also uses a wide variety of Greek conjunctions, many of which became part and parcel of the language. A list of the principal conjunctions is given in the next section. The Coptic conjunction appears first and is followed by the loan conjunctions from Greek. Notes on a few of the more important conjunctions follow in §290-95.

[MS lacks **§288.**]

§289.

Connecting	'And'	ⲁⲩⲱ
	'Moreover'	ⲁⲩⲱ ⲟⲛ
Separating	'Or'	ⲭⲛ̄, ⲏ
	'Either ... or ...'	ⲟⲩⲇⲉ ... ⲟⲩⲇⲉ ..., ⲟⲩⲧⲉ ... ⲟⲩⲧⲉ ...
Contrasting	'But rather'	ⲛ̄ⲧⲟϥ
	'But on the other hand'	ⲥⲱⲱϥ Gk: ⲇⲉ, ⲁⲗⲗⲁ, ⲡⲗⲏⲛ, ⲙⲉⲛⲧⲟⲓ(ⲧⲉ), ⲕⲉⲧⲟⲓ, ⲕⲁⲓⲡⲉⲣ, ϥⲟⲙⲱⲥ, ⲙⲉⲛ ... ⲇⲉ
Statement	'Quote: ... '	ⲭⲉ
Causal	'Because'	ⲭⲉ, ⲉⲃⲟⲗ ⲭⲉ, ⲉⲧⲃⲉ ⲭⲉ Gk: ⲅⲁⲣ, ⲉⲡⲉⲓ(ⲇⲏ)
Sequence	'Therefore'	ϭⲉ
	'Then, therefore'	ⲛ̄ⲧⲟⲟⲩⲛ Gk: ⲁⲣⲁ, ⲇⲏ, ⲧⲟⲓⲛⲩⲛ, ⲟⲩⲛ, ⲥⲱⲥⲧⲉ
Final	'In order that'	ⲭⲉ, ⲭⲉⲕⲁⲥ Gk: ⲥⲱⲥ, ⲥⲟⲡⲱⲥ, ⲙⲏⲡⲱⲥ, ⲙⲏⲡⲟⲧⲉ
Comparison	'As'	ⲛ̄.ⲑ.ⲉ (lit. In the manner) Gk: ⲥⲱⲥ
Temporal	'Since'	ⲭⲓⲛ
	'After'	ⲙⲛ̄.ⲛ̄.ⲥⲁ Gk: ⲥⲱⲥ, ⲥⲟⲥⲟⲛ, ⲥⲟⲧⲉ, ⲥⲟⲧⲁⲛ, ⲉⲡⲉⲓⲇⲉ, ⲧⲟⲧⲉ
Conditional	'If'	ⲉϣⲭⲉ, ⲉϣⲱⲡⲉ, ⲉⲛⲉ Gk: ⲕⲁⲛ, ⲉⲓⲙⲏⲧ(ⲉ)ⲓ

§290. Notes on Conjunctions. (**1**) **ⲁⲩⲱ** 'And' (originating from ⲁ.ⲟⲩⲱϩ, the Imperative of ⲟⲩⲱϩ 'To put, set') is used primarily to join together sentences. It is less commonly used to join nouns together; for this purpose Coptic more correctly used the prepositions ⲙ̄ⲛ̄- (§264.2) and ϩⲓ- (§268.5); e.g. ⲡ.ⲣⲏ ⲛⲁ.ⲣ̄.ⲕⲁⲕⲉ ⲁⲩⲱ ⲡ.ⲟⲟϩ ⲛ.ⲫ̄.ⲛⲁ.† ⲁⲛ ⲙ̄ⲡⲉ.ⲫ.ⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲛ̄.ⲥⲓⲟⲩ ⲥⲉ.ⲛⲁ.ϩⲉ ⲉⲃⲟⲗ ϩⲛ̄.ⲧ.ⲡⲉ ⲁⲩⲱ ⲛ̄.ⲥⲟⲙ ⲛ̄.ⲙ̄.ⲡⲏⲩⲉ ⲥⲉ.ⲛⲁ.ⲛⲟⲉⲓⲛ 'The sun will become darkness and the moon will not give its light; and the stars will fall from heaven, and the powers of heaven will tremble' (Mk 13:24-25). Sometimes **ⲁⲩⲱ** is used to join sentences when the sentences are already joined by use of the Conjunctive (§225); e.g. ⲉⲣⲱⲁⲛ ⲟⲩ.ⲉⲓⲱⲧ ⲛ̄.ⲁⲥⲉⲃⲏⲥ ϫⲡⲟ ⲛ̄.ⲟⲩ.ⲱⲏⲣⲉ ⲛ̄.ⲁⲓⲕⲁⲓⲟⲥ ⲁⲩⲱ ⲡⲁⲓ̈ ⲛ.ⲫ̄.ⲛⲁⲩ ⲉ̄.ⲛ.ⲛⲟⲃⲉ ⲉⲣⲉ.ⲧⲉⲫ.ⲉⲓⲱⲧ ⲉⲓⲣⲉ ⲙ̄ⲙⲟ.ⲟⲩ ⲁⲩⲱ ⲛ.ⲫ̄.ⲣ̄ϩⲟⲧⲉ ⲛ.ⲫ̄.ⲥⲁϩⲱⲱ.ⲫ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ.ⲟⲩ ⲉ.ⲫ.ⲉ.ⲱⲛϩ ϩⲛ̄ ⲧⲉⲫ.ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ 'If a wicked father begets a righteous son, and this (one) sees the sins while his father is committing them, and he fears and removes himself from them, may he live[1] by his righteousness!' ([1]Future Energetic, §217; Apa Victor, Steindorff *Grammar* 49*, lines 1-4)
§291. (**2**) **ⲁⲩⲱ ⲟⲛ** 'Moreover, furthermore'; e.g. ⲁ.ⲡⲉⲛⲧⲁ.ⲕ.ϫⲟⲟ.ⲫ ⲱⲱⲡⲉ ⲁⲩⲱ ⲟⲛ ⲟⲩⲛ̄ ⲙⲁ 'That which thou hast said[1], has happened; moreover there is room still'. ([1]II Perfect, §202; Lk 14:22)
§292. (**3**) **ϫⲛ̄, ϫⲉⲛ-** (less correctly ϫⲓⲛ-) 'Or'; e.g. ⲉ.ⲕ.ϫⲱ ⲛⲁ.ⲛ ⲛ̄.ⲧⲉⲓ.ⲡⲁⲣⲁⲃⲟⲗⲏ ϫⲉⲛ ⲉ.ⲕ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ ⲉ.ⲟⲩⲟⲛ ⲛⲓⲙ 'Art thou saying this parable to us or art thou saying it to everyone?' (Lk 12:41), ⲃⲁⲣⲁⲃⲃⲁⲥ ϫⲛ̄ ⲓⲥ 'Barabbas or Jesus' (Mt 27:7).
§293. (**4**)

ⲛ̄ⲧⲟⲫ	'But rather'
ϩⲱⲱⲫ	'But on the other hand'
-ⲟⲉ	'Then, therefore, but'
ⲛ̄ⲧⲟⲟⲩⲛ	'Then'

These do not stand at the beginning of the sentence, but rather follow an introductory word: noun, verbal form, etc.; e.g. ⲡ.ϫⲓⲟⲩⲁ ⲇⲉ ⲛ̄ⲧⲟⲫ ⲙ̄.ⲡⲉ.ⲫⲛ̄ⲛⲁ ⲛ̄.ⲥⲉ.ⲛⲁ.ⲕⲁⲁ.ⲫ (ⲁⲛ) ⲉⲃⲟⲗ 'But the blasphemy in respect of the Spirit will not be forgiven' (Mt 12:31), ⲡⲉⲧ.ⲉⲓⲣⲁ ⲛ̄ⲧⲟⲫ ⲛ̄.ⲧ.ⲙⲉ ⲱⲁ.ⲫ.ⲉⲓ ⲱⲁ.ⲡ.ⲟⲩⲟⲉⲓⲛ 'But he who does the truth is wont to come to the light' (Jn 3:21), ⲛⲉ ⲟⲩⲛ̄.ⲧⲁ.ⲏ ϩⲱⲱⲫ ⲛ̄.ⲟⲩ.ⲙⲁⲁⲩ 'I had, on the other hand, a mother' (Z 327.c.11), †.ⲛⲁ.ⲃⲱⲕ ⲛ̄ⲧⲟⲟⲩⲛ ⲱⲁ ⲟⲩ.ⲥⲟⲛ 'I will go then to a brother' (Z 306.c.4), ⲁ.ⲫ.ⲉⲓ.ⲟⲉ ⲟⲛ ⲉ.ⲧ.ⲕⲁⲛⲁ 'He came therefore again to Cana' (Jn 4:46). (**5**) **-ⲟⲉ in negative statements** has the meaning '(Not) again, (no) more'; e.g. ⲛ̄.†.ⲛⲁ.ⲙⲟⲩⲧⲉ.ⲟⲉ ⲁⲛ ⲉⲣⲱ.ⲧⲛ̄ ϫⲉ ⲛⲁ.ϩⲙ̄ϩⲁⲗ 'I shall not again call you my servants' (Jn 15:15), ⲁⲩⲱ ⲡ.ⲕⲟⲥⲙⲟⲥ.ⲟⲉ ⲛⲁ.ⲛⲁⲩ ⲉⲣⲟ.ⲓ ⲁⲛ 'And the world will see me no more' (Jn 14:19).
§294. (**6**) **ϫⲉ**, an unaccented particle, originating from the old *rḏd* (lit. To say). It is used in a number of ways: (**a**) **Apposition:** 'Namely, viz., i.e.'; e.g. ⲟⲩ.ⲡⲟⲗⲓⲥ ϫⲉ ⲕⲁⲗⲟⲛⲓⲁ (for ⲕⲟⲗⲟⲛⲓⲁ) 'A city, i.e. a colony' (Acts 16:12). It is used after a verb of calling or naming, to indicate the second object; e.g. ⲉⲧⲃⲉ ⲟⲩ ⲧⲉⲧ.ⲛ̄ ⲁ.ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ⲏ ϫⲉ ⲛⲟⲉⲙⲓⲛ 'Why will you call me Naomi?' (Ruth 1:21).
§295. (**b**) To introduce **Direct** speech; §337. (**c**) To introduce **Indirect** speech; §337. (**d**) To introduce **Causal** Clauses; §373. (**e**) To introduce **Final** Clauses; §369. **NB:** the **tenses** of the verbs preceding and following **ϫⲉ** are **independent** of one another.
§296. Interjections. Coptic possesses few interjections. The following may be noted:
(**1**) **ⲉⲓⲥ** 'Lo, behold!': properly used before a noun; e.g. ⲉⲓⲥ ⲟⲩ.ⲓⲥⲣⲁϩⲗⲓⲧⲏⲥ ⲛⲁ.ⲙⲉ 'Behold, an Israelite indeed!' (Jn 1:47).
(**2**) **ⲉⲓⲥ.ϩⲏⲧⲉ** 'Lo, behold!': properly used before a pronoun or verb; e.g. ⲉⲓⲥ.ϩⲧⲉ †.ⲛⲁ.ϫⲉⲩ ⲡⲁ.ⲁⲅⲅⲉⲗⲟⲥ 'Behold, I shall send my messenger!' (Mk 1:2). **Note:** Occasionally ϩⲏⲧⲉ appears in the forms ϩⲏⲡⲉ and ϩⲏⲛⲉ. In other words, the particle is made to agree in gender and number with the subject of the sentence; e.g. ⲉⲓⲥ.ϩⲏⲛⲉ ⲥⲉ.ϩⲛ̄.ⲁⲙⲛ̄ⲧⲉ ⲛⲙ̄ⲙⲁ.ⲫ ⲁⲩⲱ ⲉⲓⲥ.ϩⲏⲡⲉ ⲫ̄.ϩⲙ̄.ⲡ.ⲕⲁⲕⲉ ⲛⲙ̄ⲛⲁ.ⲩ 'Lo, they are in Amente[1] with him, and he is in the darkness with them' ([1]Crum 008b; Z 590.9).
(**3**) **ⲟⲩⲟⲓ̈** 'Woe!', followed by the dative; e.g. ⲟⲩⲟⲓ̈ ⲛⲁ.ⲏ 'Woe to me!'
(**4**) **ϩⲁⲙⲟⲓ̈** 'Would that, Oh that!', followed by the prefix ⲉⲛⲉ- (§380) and the Imperfect or Future Imperfect; e.g. ϩⲁⲙⲟⲓ̈ ⲟⲛ ⲉⲛⲉ.ⲛ.ⲉⲓⲣⲉ ⲙ̄.ⲡⲉⲧ.ⲥⲟⲩⲧⲱⲛ 'Oh that we might do what is upright!' (Ming. 322). In Biblical texts ϩⲁⲙⲟⲓ̈ is less commonly found in Sahidic than in Bohairic (Boh form ⲁⲙⲟⲓ). Sahidic generally substitutes for ϩⲁⲙⲟⲓ̈ the impersonal ⲛⲁⲛⲟⲩ.ⲥ 'It is good'; e.g. ⲛⲁⲛⲟⲩ.ⲥ ⲉⲛⲉ.ⲧⲉⲧ.ⲛⲁ.ⲁⲛⲉϫⲉ ⲙ̄ⲙⲟ.ⲏ ⲛ̄.ⲟⲩ.ⲕⲟⲩⲓ ⲙ̄.ⲙⲛ̄ ⲧ.ⲁⲑ.ⲏⲧ (i.e. ⲙ̄.ⲙⲛ̄ⲧ.ⲁⲧ.ϩⲧ) 'Would that you would bear with me in a little foolishness!' (II-Cor 11:1).
§297. (**5**) **ϩⲁ(ⲉ)ⲓⲟ** is the interjection of entreaty, 'Yea, verily!'; e.g. ϩⲁ(ⲉ)ⲓⲟ †.ϫⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̄ ϫⲉ ⲁ.ⲣⲓ.ϩⲟⲧⲉ ϩⲏⲧ.ⲫ̄ ⲙ̄.ⲡⲁⲓ̈ 'Yea; I say to you, Fear this one!' (Lk 12:5).
(**6**) **ⲙ̄ⲡⲱⲣ** is the interjection of deprecation, 'Do not!, By no means!, No!'; e.g. ⲙ̄ⲡⲱⲣ ⲛⲁ.ⲱⲉⲉⲣⲉ ⲙ̄ⲡ.ⲣⲟⲱ

ⲉⲓ.ⲛⲁⲓ̈ 'No, my daughters, do not remain thus!' (Ruth 1:13). It is frequently found preceding the Negation of the Imperative.

Chapter XIV. Syntax.

§298. The Sentence. Two types of sentence occur in Coptic: **the Non-Verbal and the Verbal** Sentence. The Verbal Sentence can be further subdivided into **Durative Verbal and Limitative Verbal** Sentences. The Durative Verbal Sentence may be said to form a kind of bridge between the Non-Verbal and the Limitative Verbal Sentence, for it shows features of both types of sentence. For example, the Imperfect tense often shows the Existential Particle ⲡⲉ after the Verbal Form, which in the Non-Verbal Sentence stands for the logical subject. A satisfactory theory of the Sentence in Coptic remains to be worked out. In the following pages no attempt is made to present any new explanation. Notes with the introductory 'Observation' must be regarded as suggestions on my part; cf for example the observations below (§329.Obs) on the Direct and Oblique Object.

§299. The Non-Verbal Sentence. The Non-Verbal Sentence is a sentence which has no proper verb in the predicate, the Copula ('Am, is, are, was, etc.') being understood. It consists of two parts: (**1**) The Subject, noun or pronoun. (**2**) The Predicate: noun, pronoun, adverb (or adverbial phrase). The predicate can be either Nominal or Adverbial. The Adjectival Predicate had ceased to exist; such adjectives as did survive from the older stage of the language were treated as substantives (§104) and therefore appear as Nominal Predicates.

§300. The Non-Verbal Sentence can be divided into two groups: (1) The Subject stands first; (2) The Predicate stands first.

§301. Group I: The Subject Stands First: (**1**) When the Subject is the 1st or 2nd Person. To express the Subject, use is made of the Independent Pronouns (§45). The Predicate Noun must be defined by the Article or Possessive Adjective; e.g. ⲁⲛⲟⲕ ⲟⲩ.ⲣⲱⲙⲉ ⲛ̄.ⲣⲉϥ.ⲣ̄.ⲛⲟⲃⲉ 'I (am) a sinful man' (Z 321.26). The Construct Form of the Independent Pronoun is more usual than the Absolute Form—compare the foregoing example with the form giving the same meaning in Lk 5:8: ⲁⲛⲛ̄.ⲟⲩ.ⲣⲱⲙⲉ ⲛ̄.ⲣⲉϥ.ⲣ̄.ⲛⲟⲃⲉ; further examples which might be quoted are: ⲛ̄ⲧⲉ.ⲟⲩ.ⲥⲉⲓⲙⲉ 'Thou (art) a woman' (Ruth 3:11), ⲛ̄ⲧⲉ.ⲧⲛ̄ ⲉⲛ.ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲣⲁ ⲛ̄.ⲣⲱⲙⲉ ⲧⲏⲣ.ⲟⲩ 'You (are) more blessed than all men' (Pistis Sophia 15).

§302. The Subject is often strengthened by using the Absolute Form and following it with the Construct Form; e.g. ⲛ̄ⲧⲱ.ⲧⲛ̄ ⲛ̄ⲧⲉ.ⲧⲛ̄.ⲛⲁ.ⲱⲃⲉⲉⲣ 'You (are) my friends' (Jn 15:14), ⲁⲛⲟⲕ ⲇⲉ ⲁⲛⲛ̄.ⲟⲩ.ϥⲛ̄ⲧ ⲁⲛⲛ̄.ⲟⲩ.ⲣⲱⲙⲉ ⲁⲛ 'I (am) a worm; I (am) not a man' (Ps 21:6).

§303. The equivalent of an **Adjectival Predicate** is effected by means of the Compound Preposition **ⲉⲃⲟⲗ.ⲉⲛ̄-** 'Out of' placed before a defined Substantive, the whole phrase being prefaced by the Indefinite Article; e.g. ⲛ̄ⲧⲉ.ⲧⲛ̄ ⲉⲛ ⲉⲃⲟⲗ.ⲙ̄.ⲡⲉⲓ.ⲕⲟⲥⲙⲟⲥ 'You (are) worldly' (lit. You [are] some out of this world) (Jn 8:23).

§304. The Subject stands first: (**2**) When the Predicate is an adverb or its equivalent: (**a**) With Nominal Subject; e.g. ⲡⲁ.ⲉⲓⲱⲧ ⲛ̄.ⲙⲏⲧ 'My Father (is) in me' (Jn 14:11), ⲡⲉ.ⲡⲛⲁ ⲙ̄.ⲡ.ⲭⲟⲉⲓⲥ ⲉ.ⲙⲣⲁⲓ̈ ⲉⲭⲱ.ⲓ̈ 'The Spirit of the Lord (is) upon me' (Lk 4:18).

§305. (**b**) When the Subject is pronominal, 1st, 2nd or 3rd person, the Pronominal forms of I Present (§188) are used; e.g. ⲧ.ⲙ̄.ⲡⲁ.ⲉⲓⲱⲧ 'I (am) in my Father' (Jn 14:10), ⲛⲁⲓ̈ ⲥⲉ.ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'These, they (are) in the world' (Jn 17:10). **Observation:** The Independent Pronouns can be used before an Adverbial Predicate, especially when the Pronominal form of I Present has been used at the beginning of the sentence. The subsequent Pronouns show Absolute forms; e.g. ⲁⲛⲟⲕ ⲧ.ⲙ̄.ⲡⲁ.ⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̄ⲧⲱ.ⲧⲛ̄ ⲛ̄.ⲙⲏⲧ ⲁⲩⲱ ⲁⲛⲟⲕ ⲛ̄.ⲙⲏⲧ.ⲧⲏⲩⲧⲛ̄ 'I (am) in my Father, and you (are) in me, and I (am) in you' (Jn 14:20).

§306. Group II: The Predicate Stands First. When the Subject is the Third Person, and the Predicate contains a defined noun or Independent Pronoun but not an adverb or its equivalent, the Subject is represented by **the Existential Particles ⲡⲉ, ⲧⲉ, ⲛⲉ, which agree in number and gender with the Predicate**. These Particles, representing the Logical Subject, can be compared with the English 'It is' and French 'C'est'; e.g. ⲡⲁⲓ̈ ⲡⲉ 'It is this' (lit. This, it is), ⲟⲩ.ⲛⲟϭ ⲡⲉ 'He is great' (lit. A great one, he is; Z 313.b.6), ⲧⲉⲛ.ⲥⲁⲣⲝ ⲧⲉ 'He is our flesh' (Gen 37:27), ⲛⲉϥ.ⲉⲓⲟⲧⲉ ⲛⲉ 'They are his parents' (Jn 9:2).

§307. When the Subject is expressed by a noun, it stands in apposition **after** the Existential Particle representing the Logical Subject; e.g. ⲡⲉ.ϭⲣⲟϭ ⲡⲉ ⲡ.ⲱⲁⲭⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'The Logos of God is the seed' (lit. The seed, the Logos of God it is; Lk 8:11). This construction **Predicate-Particle-Subject** is also used when the Predicate is a Pronoun, whether Independent, Possessive, Demonstrative or Interrogative; e.g. ⲁⲛⲟⲕ ⲡⲉ ⲡ.ⲣⲟ 'I Am the door' (Jn 10:9), ⲛⲁⲓ̈ ⲇⲉ ⲛⲉ ⲡⲉⲛⲧⲁ.ⲩ.ⲉ ⲉⲁⲧⲛ̄ ⲧⲉ.ⲉⲓⲏ 'These are the ones which fell by the way' (Mk 4:15), ⲟⲩ ⲡⲉ ⲡⲉⲓ̈.ⲉⲱⲃ 'What is this work?' (Z 323.a.1). For Possessive Pronoun, cf §248, 2nd example. **Note:** Coptic expresses the conjunction 'So, thus' by the Non-Verbal Sentence: ⲧⲁⲓ̈ ⲧⲉ ϴ.ⲉ (for ⲧ.ⲉ) 'This is the way (or manner)'; e.g. ⲧⲁⲓ̈ ⲧⲉ ϴ.ⲉ ⲱⲏⲛ ⲛⲓⲙ ⲉⲧ.ⲛⲁⲛⲟⲩ.ϥ ⲱⲁ.ϥ.ⲧⲁⲩⲉ ⲕⲁⲣⲡⲟⲥ ⲉⲃⲟⲗ ⲉ.ⲛⲁⲛⲟⲩ.ϥ 'So every

good tree is wont to produce good fruit' (Mt 7:17).

§308. Concord. When the Predicate is an Independent Pronoun, 1st or 2nd Person, singular or plural, the Existential Particle representing the Logical Subject generally appears as **ⲡⲉ**; e.g. ⲁⲛⲟⲕ ⲡⲉ ⲡ.ⲱⲱⲥ ⲉⲧ.ⲛⲁⲛⲟⲩ.ϥ 'I Am the good shepherd' (Jn 10:11), ⲛ̄ⲧⲱ.ⲧⲛ̄ ⲡⲉ ⲡ.ⲟⲩⲉⲓⲛ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'You are the light of the world' (Mt 5:14). However, when the Subject and Predicate are nouns of the same number and gender, the Existential Particle is in accord; e.g. ⲧⲁ.ⲛⲁⲓ ⲅⲁⲣ ⲛ̄.ⲧⲉⲓ.ⲙⲓⲛⲉ ⲧⲉ ⲧ.ⲙⲛ̄ⲧ.ⲉⲣⲟ ⲛ̄.ⲙ̄.ⲡⲏⲩⲉ 'For of such a kind is the kingdom of the heavens' (Mt 19:14), ⲛⲉⲩ.ⲧⲁⲫⲟⲥ ⲛⲉ ⲛⲉⲩ.ⲏⲓ ⲱⲁ.ⲉⲛⲉϩ 'Their graves are their houses forever' (Ps 48:11). But when the Predicate and the Subject differ in number and gender, the Existential Particle is generally ⲡⲉ, no attempt at concord being made; e.g. ⲡⲉⲕ.ⲱⲁⲭⲉ ⲡⲉ ⲧ.ⲙⲉ 'Thy word is the truth' (Jn 17:7), ⲧ.ⲡⲉ ⲡⲉ ⲡⲁ.ⲑⲣⲟⲛⲟⲥ 'Heaven is my throne' (Acts 7:49), ⲟⲩ.ⲥⲱⲙⲁ ⲛ̄.ⲟⲩⲱⲧ ⲡⲉ ⲁⲛⲟⲛ ⲑⲏⲣ.ⲛ̄ 'One body are we all' (I-Cor 10:17).

§309. Emphasis. When special emphasis is laid on the Subject of Non-Verbal Sentences containing the Existential Particle representing the Logical Subject, the order of the sentence undergoes a change: the Subject is placed at the beginning of the sentence, with the Predicate and Existential Particle following; e.g. ⲧ.ⲥϩⲓⲙⲉ ⲇⲉ ⲡⲉ.ⲟⲟⲩ ⲙ̄.ⲡⲉⲥ.ϩⲁⲓ ⲧⲉ 'The woman is the glory of her husband' (I-Cor 11:7), ⲛ̄ⲧⲟ.ⲟⲩ ⲑⲏⲣ.ⲟⲩ ϩⲉⲛ.ⲁⲅⲣⲓⲟⲥ ⲛⲉ 'They all are wild beasts' (Z 318.a.5). As a rule in this construction, the Existential Particle is in accord with the subject in both number and gender. Exceptions are found; e.g. ⲡⲉⲩ.ⲗⲁⲥ ⲟⲩ.ⲥⲏϥⲉ ⲧⲉ ⲉ.ⲥⲑⲏⲙ 'Their tongue is a sharp sword' (Ps 56:5). **Note:** The preceding example shows a tendency which is fairly common in Coptic: the desire to keep the Existential Particle representing the Logical Subject as near as possible to the Predicate Substantive; and, when this substantive is enlarged by a genitive or relative clause, to place the enlargement after the Existential Particle; e.g. ⲟⲩ.ⲣⲱⲙⲉ ⲡⲉ ⲛ̄ⲧⲉ.ⲡ.ⲛⲟⲩⲧⲉ 'He is a man of God' (Z 348.b.16).

§310. The Past Tense of the Non-Verbal Sentence is formed by prefixing the Existential Particle **ⲛⲉ-** immediately before the Predicate or before the Subject, when the sentence is of the type under Group I; e.g. ⲛⲉ.ⲟⲩ.ⲅⲣⲁⲫⲉⲩⲥ ⲡⲉ 'He was a scribe' (Z 351.12), ⲃⲁⲣⲁⲃⲃⲁⲥ ⲇⲉ ⲛⲉ ⲟⲩ.ⲥⲟⲟⲛⲉ ⲡⲉ 'But Barabbas, he was a robber' (Jn 18:40), ⲛⲉ.ⲁⲛ̄ⲩ.ⲟⲩ.ⲕⲟⲩⲓ 'I was a little one' (Ps 151:1 LXX).

§311. For the Circumstantial use of the Non-Verbal Sentence, cf §197a.n.

§312. Negation of the Non-Verbal Sentence is effected by means of the particles **ⲛ̄ ... ⲁⲛ**; e.g. ⲛ̄.ⲟⲩ.ⲣⲉϥ.ϫⲓϩⲟ ⲁⲛ ⲡⲉ ⲡ.ⲛⲟⲩⲧⲉ 'God is not a trifler' (Acts 10:34), ⲡ.ⲱⲁⲭⲉ ⲉⲧⲉ.ⲧⲛ̄.ⲥⲱⲧⲙ̄ ⲉⲣⲟ.ϥ ⲙ̄.ⲡⲱⲓ ⲁⲛ ⲡⲉ 'The Logos which you hear is not mine' (Jn 14:24), ⲡⲉⲓ.ⲣⲱⲙⲉ ⲛ̄.ⲟⲩ.ⲉⲃⲟⲗ ϩⲙ̄ ⲡ.ⲛⲟⲩⲧⲉ ⲁⲛ ⲡⲉ 'This man is not from God' (Jn 9:16), ⲛ̄.ⲁⲛⲟⲕ ⲙ̄.ⲙⲁⲧⲉ ⲁⲛ ⲡⲉ 'It is not I only' (Jn 8:16). Frequently the particle ⲛ̄ is omitted; e.g. ⲁⲛⲅ.ⲟⲩ.ⲣⲱⲙⲉ ⲁⲛ 'I (am) not a man' (Ps 21:7).

§313. Note that it is only the Predicate which is negated, and for this reason the particle ⲛ̄ is usually omitted before the subject of Non-Verbal Sentences of the type Group I; see §301.

§314. Remarks on the Subject of Non-Verbal Sentences. As a general rule the Subject, if it is a noun, must be defined with the Definite Article or Possessive Adjective. There are exceptions to this rule; cf the examples quoted in §248. When the subject has the Indefinite Article, or no Article, the Impersonal Existential Verbs **ⲟⲩⲛ̄-** and **(ⲙ̄)ⲙⲛ̄-** (§233) are used. Strictly speaking, when these verbs are used, the sentence is not in fact Non-Verbal, as it contains a verb of the Old Conjugation type.

§315. The Verbal Sentence. In contrast to the Non-Verbal Sentence, the Verbal Sentence contains a finite verb— which may be either transitive or intransitive, as well as either Infinitive (expressing action) or Qualitative (expressing state). As has already been noted, the Verbal Sentence should itself be divided into Sentences containing Durative Tenses (§188-98) and Sentence containing Limitative Tenses (§199ff).

§316. The Durative Verbal Sentence. Sentences containing the Present, Imperfect, and Circumstantial Tenses, are called Durative. They are distinguished from all other Verbal Sentences in two ways: **they alone can take the Qualitative form of the verb, and they cannot take a direct object**; i.e. they must use the Absolute form of the verb, and cannot use the Construct or Pronominal forms (§328; exception in §329n); e.g. (**a**) Present: ⲡⲉⲓ.ⲗⲁⲟⲥ ⲧ.ⲙⲁⲉⲓⲟ ⲙ̄ⲙⲟ.ⲓ ϩⲛ̄.ⲛⲉϥ.ⲥⲡⲟⲧⲟⲩ 'This people praise me with their lips' (Mk 7:6), ⲧ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̄ 'I say it to you'; (**b**) Imperfect: ⲛⲉⲣⲉ.ⲓⲥ ⲇⲉ ⲙⲉ ⲙ̄.ⲙⲁⲣⲑⲁ 'Jesus was loving Martha' (Jn 11:5), ⲛⲉ.ⲩ.ⲱⲟⲟⲡ ⲅⲁⲣ ϩⲛ̄.ⲟⲩ.ⲙⲛ̄ⲧ.ϫⲁⲭⲉ ⲙⲛ̄.ⲛⲉⲩ.ⲉⲣⲏⲩ 'For they were being in enmity with one another' (Lk 23:12); (**c**) Circumstantial: ⲉⲣⲉ.ⲛ̄.ⲣⲟ ⲱⲟⲧⲙ 'The doors being shut' (Jn 20:19), ⲛ̄.ⲱⲏⲣⲉ ⲱⲏⲙ ⲉ.ⲩ.ϫⲓⲱⲕⲁⲕ ⲉⲃⲟⲗ ϩⲙ̄.ⲡⲉ.ⲣⲡⲉ ⲉ.ⲩ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ ϫⲉ ⲱⲥⲁⲛⲛⲁ ⲡ.ⲱⲏⲣⲉ ⲛ̄.ⲇⲁⲩⲉⲓⲇ 'The children crying out in the temple saying, Hosanna, O Son of David!' (Mt 21:15).

§317. The Limitative Verbal Sentence. In contrast to the Durative Verbal Sentence, the Limitative Tenses employed in a sentence **cannot take the Qualitative Form; but can take a direct object**, i.e. they can use the Construct and Pronominal Forms of the Infinitive (see further §327-29 for qualifications of this general rule); e.g. ⲁ.ϥ.ϫⲉ.ⲛⲁⲓ 'He said these (things)' (Lk 18:11), ⲉⲓⲥ.ϩⲏⲧⲉ ⲧ.ⲛⲁ.ϫⲉⲩ ⲡⲁ.ⲁⲅⲅⲉⲗⲟⲥ 'Lo, I shall send my messenger' (Mk 1:2), ⲁ.ⲡ.ⲕⲟⲩⲓ ⲛ̄.ⲱⲏⲣⲉ ⲥⲉⲩ̄.ⲛ̄.ⲕⲁ ⲛⲓⲙ ⲉⲧ.ⲛ̄ⲧⲁ.ϥ 'The younger son gathered

everything which he had' (Lk 15:13).

§318. The normal word order in the Verbal Sentence is:

(**1**) **The Auxiliary with Subject** (**Noun or Pronoun**)
(**2**) **The Verbal Form**
(**3**) **The Object** (**Noun or Pronoun**)
(**4**) **The Dative** (**Noun**)
(**5**) **The Adverb**

E.g. ⲁ.Π.Ⲭⲟⲉⲓⲥ ⲧⲁⲙⲓⲟ ⲛ̄.ϩⲉⲛ.ⲱⲧⲏⲛ ⲛ̄.ⲱⲁⲁⲣ ⲛ̄.ⲁⲇⲁⲙ 'The Lord prepared coats of skin for Adam' (Gen 3:21), ⲁ.ⲩ.ⲛ̄ⲧ.ϥ ⲱⲁ.ⲁⲛⲛⲁⲥ ⲛ̄.ⲱⲟⲣⲡ 'They brought him to Annas at first' (Jn 18:13).

§319. When the Dative is Pronominal, it takes precedence over the Object of the verb. The Object then follows the Dative and is introduced by the particle ⲛ̄-; e.g. ⲑ.ⲛⲁ.Ⲭⲟⲟⲩ ⲛⲁ.ⲩ ⲛ̄.ϩⲉⲛ.ⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲛ̄ ϩⲉⲛ.ⲁⲡⲟⲥⲧⲟⲗⲟⲥ 'I shall send to them prophets and apostles' (Lk 11:49), ϥ.ⲛⲁ.ⲉⲓⲣⲉ ⲛⲁ.ⲕ ⲛ̄.ⲟⲩⲛⲁ 'He will show to thee mercy' (Z 309.a.6). **Note:** The pronoun may not precede the noun to which it refers; e.g. ⲁ.ϥ.ⲑ ⲛ̄.ⲛⲉ.ⲥⲕⲉⲩⲏ ⲛ̄.ⲛ̄.ⲣⲱⲙⲉ ⲛⲁ.ⲩ 'He gave the implements of the men to them' (Acts Andreas and Paulus, Steindorff, *Grammar*, *35.l.18).

§320. When however the Object is Pronominal, it retains its normal position after the verb; e.g. (**a**) Durative: ⲑ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̄ 'I say it to you'; (**b**) Limitative: ϥ.ⲛⲁ.ⲧⲁⲁ.ϥ ⲛⲏ.ⲧⲛ̄ ϩⲙ̄.ⲡⲁ.ⲣⲁⲛ 'He will give it to you in my name' (Jn 16:23).

§321. The Subject. The normal position of the Subject is at the beginning of the Sentence; e.g. ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄ ⲉ.ⲡ.ⲱⲁⲭⲉ 'The man hears the Logos', ϥ.ⲥⲱⲧⲙ̄ ⲉ.ⲡ.ⲱⲁⲭⲉ 'He hears the Logos'. Strictly speaking, **with the exception of the I Present Durative and I Future Limitative, the auxiliary verb precedes the subject**; e.g. ⲁ.ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄ ⲉ.ⲡ.ⲱⲁⲭⲉ 'The man heard the Logos', ⲁ.ϥ.ⲥⲱⲧⲙ ⲉ.ⲡ.ⲱⲁⲭⲉ 'He heard the Logos', etc.

§322. However, it should be noted that Coptic shows a preference for the use of **the Pronominal Forms of the auxiliaries**, even when the Subject is Nominal; e.g. ⲙⲱϋⲥⲏⲥ ⲡⲁ.ϩⲙ̄ϩⲁⲗ ⲁ.ϥ.ⲙⲟⲩ 'Moses my servant is dead' (lit. Moses my servant did he die; Josh 1:2), ⲁⲩⲱ ⲛⲟⲉⲙⲓⲛ ⲡⲉⲭⲁ.ⲥ ⲛ̄.ϩⲣⲟⲩⲑ 'And Naomi, she says to Ruth' (Ruth 1:15). This construction is particularly common when the Sentence is connected to a preceding sentence by one of the Conjunctions (§287), which must stand second in word order: ϭⲉ, ⲇⲉ, ⲅⲁⲣ, etc.; e.g. ⲓⲥ ⲇⲉ ⲡⲉⲭⲁ.ϥ ⲛ̄.ⲛⲉϥ.ⲙⲁⲑⲏⲧⲏⲥ 'But Jesus, he says to his disciples'. Similarly, when the subject is Pronominal, the Independent Pronoun is used and followed by the Conjunction; e.g. ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉⲭⲁ.ϥ ⲛⲁ.ϥ 'But he says to him' (Mt 19:17). **Note:** Sometimes when emphasis is laid on the Pronoun, the Independent form is used directly before the Pronominal forms of the Auxiliary; e.g. ⲁⲛⲟⲕ ⲁ.ⲓ.ⲃⲱⲕ ⲉⲓⲙⲉϩ ⲡ.ⲭⲟⲉⲓⲥ ⲇⲉ ⲁ.ϥ.ⲕⲧⲟ.ⲓ̈ ⲉ.ⲓ.ⲱⲟⲩⲉⲓⲧ 'I, I went away full; but the Lord, he has made me return empty' (Ruth 1:21).

§323. Generally speaking, emphasis on the Subject is effected by means of the Interjections **ⲉⲓⲥ** and **ⲉⲓⲥ.ϩⲏⲧⲉ** (§296); e.g. ⲉⲓⲥ ⲡ.ⲁⲅⲅⲉⲗⲟⲥ ⲙ̄.ⲡ.ⲭⲟⲉⲓⲥ ⲁ.ϥ.ⲟⲩⲱⲛϩ ⲛⲁ.ϥ ⲉⲃⲟⲗ ϩⲛ̄.ⲟⲩ.ⲣⲁⲥⲟⲩ 'Lo, the angel of the Lord, he appeared to him in a dream' (Mt 1:20).

§324. Frequently, especially in Coptic translations of Greek works, the Nominal Subject is represented by the Pronominal Form of the Auxiliary, and is restated more precisely at the end of the sentence. In such cases the Subject is indicated by the prefix **ⲛ̄ϭⲓ-**, 'I.e., that is'; e.g. ⲡⲉⲭⲁ.ⲩ ϭⲉ ⲛⲁ.ϥ ⲛ̄ϭⲓ.ⲙ̄.ⲙⲁⲑⲏⲧⲏⲥ 'Therefore they say to him, i.e. the disciples' (Jn 11:12), ⲁ.ϥ.ⲃⲱⲕ ⲛ̄.ⲟⲩⲉⲓⲱ ⲛ̄ϭⲓ.ⲡⲉ.ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛ̄.ⲱⲓⲏⲧ ⲱⲁ.ⲡ.ⲁⲣⲭⲏ.ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄.ⲣⲁⲕⲟⲧⲉ 'He went once, i.e. the priest of Shiêt, to the Archbishop of Alexandria' (Z 292.c.1).

§325. ⲛ̄ϭⲓ- is also found after the Causative Infinitive to define more exactly the Pronominal form; e.g. ϩⲙ̄.ⲡ.ⲧⲣⲉ.ϥ ⲭⲱⲕ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ϭⲓ.ⲡⲉ.ϩⲟⲟⲩ ⲛ̄.ⲧ.ⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ 'When the Day of Pentecost was being fulfilled' (lit. When it was being fulfilled, i.e. the Day of Pentecost; Acts 2:1).

§326. The Object. The Object normally **follows the verbal form**, except when the Dative is Pronominal and thus takes precedence (§319). In the case of Limitative Tenses, the Object may be added directly to the verbal stem. Thus with a Nominal Object, the Construct form is used; e.g. ⲁ.ϥ.ϩⲉⲧⲃ̄ ⲡ.ⲣⲱⲙⲉ 'He killed the man'. When the Object is a Pronoun, the Pronominal form is used; e.g. ⲁ.ϥ.ϩⲟⲧⲃ.ϥ̄ 'He killed him'. (**1**) In the case of a Nominal Object, the addition of the Object directly to the Verb causes the Tone to pass from the Verb to the Object; e.g. ⲁ.ϥ.ϩⲉⲧⲃ.ⲡ.ⲣⲱⲙⲉ (§20, 21). We might call this Object the 'Tonal Object'. (**2**) However, when the Object is a Pronoun, it does not itself receive the Tone, but rather follows the stressed syllable in the Pronominal form of the Verb; e.g. ⲁ.ϥ.ⲕⲟⲧⲃ.ϥ̄. It might be described as the 'Post-Tonal Object', but in view of the fact that some verbs, owing to the loss of original consonants, do show a Tonal stress on some suffix endings (e.g. ⲙⲉⲥⲧⲱ.ⲕ 'To hate thee', ⲥⲁϩⲱ.ϥ 'To set him up', etc.), a better name would be 'Direct Suffix Object'. E.g. (**a**) Perfect: ⲁ.ⲛ̄.ⲣⲱⲙⲉ ⲙⲉⲣⲉ.ⲡ.ⲕⲁⲕⲉ ⲛ̄.ϩⲟⲩⲟ ⲉ.ⲡ.ⲟⲩⲟⲉⲓⲛ 'Men loved darkness more than light' (Jn 3:19), ⲁ.ϥ.ⲛⲟⲭ.ϥ̄ ⲉ.ⲡⲉ.ⲱⲧⲉⲕⲟ 'He cast him into prison' (Mt 18:30); (**b**) Future:

ϥ.ⲛⲁ.ⲭⲉⲕ.ϩⲱⲃ ⲛⲓⲙ ⲉⲃⲟⲗ 'He will fulfill everything' (Mk 9:12), ⲧ.ⲛⲁ.ⲧⲛ̄ⲛⲟⲩ.ϥ ⲱⲗⲁⲣⲱ.ⲧⲛ̄ 'I shall send him to you' (Jn 16:7); (**c**) Habitude: ⲙⲉ.ⲩ.ⲭⲉⲣⲉ ⲟⲩ.ϩⲃⲥ 'They are not wont to light a lamp' (Mt 5:15), ⲱⲗ.ⲩ.ⲕⲁⲁ.ϥ ϩⲓⲝⲛ̄ ⲧ.ⲗⲩⲭⲛⲓⲁ 'They are wont to put it on the lamp stand' (*ibid.*).

§327. It must be noted here that with some verbs (§331-2), even if one of the Limitative Tenses is used, the Object cannot be the Tonal or Direct Suffix Object, but rather must be prefaced by the preposition **ⲉ-**, **ⲉⲣⲟ=**, the verbal form of course being the Absolute Form.

§328. The older forms of the language show that, apart from some verbs mentioned above, originally the Direct Object— either Tonal Object or Direct Suffix Object— was the normal usage with all tenses. However, during the Persian Period a new usage appears in Demotic. With certain tenses, represented in Coptic by the Durative Tenses and including the Relative Present (§358), the Object— whether it be Nominal or Pronominal —can no longer be attached directly to the verbal stem, but must be prefaced by the old preposition *m* 'In', Coptic **ⲛ̄-, ⲙ̄ⲙⲟ=**. The Verbal Form is the Absolute Form.

§329. This form of the Object is here named **the Oblique Object**. The old term 'Indirect Object' is very confusing to the student, as it is a term also applied to the Dative as well as the Adverbial Phrase; e.g. ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧ.ⲉⲓⲣⲉ ⲛ̄.ⲙ̄.ⲡⲉ.ⲑⲟⲟⲩ ϥ.ⲙⲟⲥⲧⲉ ⲙ̄.ⲡ.ⲟⲩⲟⲉⲓⲛ 'For everyone who does what is evil, he hates the light' (Jn 3:20), ⲧ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ 'I say it', ⲉⲓ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲁ.ⲕ 'To thee I say it', ⲛⲉ.ϥ.ⲧⲁⲛϩⲟⲩⲧ ⲙ̄ⲙⲟ.ϥ ⲁⲛ ⲛⲙ̄ⲙⲁ.ⲩ ⲉⲧⲃⲉ ⲭⲉ ⲛⲉ.ϥ.ⲥⲟⲟⲩⲛ̄ ⲛ̄.ⲟⲩⲟⲛ ⲛⲓⲙ 'He was not trusting himself to them, because he was knowing everyone' (Jn 2:24); cf also the examples quoted in §189, 194, 316. **Note:** An exception of this rule of Oblique Object with the Durative Tenses is found in the case of the verb **ⲟⲩⲱⲱⲕ** 'To desire, wish'; e.g. ⲧ.ⲟⲩⲉⲱⲕ ⲟⲩ.ⲛⲁ ⲛ̄.ϩⲟⲩⲟ ⲉⲩⲑⲩⲥⲓⲁ 'I desire mercy more than sacrifice' (Mt 12:7) = ⲉⲓ.ⲟⲩⲉⲱⲕ ⲟⲩ.ⲛⲁ ⲉ.ϩⲟⲩⲉ ⲟⲩⲑⲩⲥⲓⲁ (Mt 9:13), ⲉ.ⲩ.ⲟⲩⲉⲱⲕ ⲛ̄.ⲁⲥⲡⲁⲥⲙⲟⲥ 'Desiring the salutations' (Mk 12:38). With Relative Present; e.g. ϩⲱⲃ ⲥⲉ ⲛⲓⲙ ⲉ.ⲧⲉⲧⲛ.ⲟⲩⲁⲱⲕ.ⲟⲩ 'Everything therefore which you wish them' (Mt 7:12), ⲛ̄.ⲑ.ⲉ ⲉ.ⲧ.ⲉ.ⲟⲩⲁⲱⲕ.ⲥ̄ 'In the way which thou (fem) wishest it' (Mt 26:39), ⲟⲩ ⲡⲉⲧ.ⲉ.ⲕ.ⲟⲩⲁⲱⲕ.ⲧ̄ 'What is it which thou desirest it?' (Lk 18:41).

§329a. Observation: The reason for the use of the Oblique Object with the Durative Tenses is not yet clear. It may be that the imperfective aspect of the Durative Tenses led to the stress being laid on the verbal action. The fact that the verb must appear in the Absolute Form may have been due to the feeling that the verbal action so expressed was a process still in the state of being achieved and that the full result of the action was not yet realized in the object, the destined recipient of the action. On the other hand, the Limitative Tenses could use the Construct and Pronominal Forms where these existed, because it was felt that the verbal action had been or would be realized in the object. Thus the Object received the Tonal Stress, because it was considered as having received or destined to receive the full effect of the verbal action. However, the numerous instances of the use of the Oblique Object after the Limitative Tenses of verbs possessing both Construct and Pronominal Forms, suggest that the explanation advanced above is only a partial explanation. It is not impossible that when the Absolute Form was used after the Limitative Tenses, there was some feeling of emphasis on the verbal action which had been or would be effected.

§330. The majority of Greek and other loan verbs take the Oblique Object (§27n). A smaller number follow the rule set out in the next section (§331).

§331. After some verbs, e.g. of sentient perception and mental action, the object is introduced by the preposition **ⲉ-**, **ⲉⲣⲟ=** (§261.7). However, many of these verbs also take the Oblique Object.

ⲙⲉⲉⲩⲉ	'To think'
ⲛⲁⲩ	'To see'
ⲥⲱⲧⲙ	'To hear'
ⲱⲱⲗⲙ	'To smell'
ⲭⲱϩ	'To touch'
ⲍⲟⲙⲍⲙ̄	'To feel'
ⲉⲓⲙⲉ	'To perceive'
ⲱⲃⲱ	'To forget'
ⲣ̄ϩⲟⲧⲉ	'To fear'
ⲕⲱⲣⲱ	'To entreat'
ⲱⲓⲛⲉ	'To greet'
ⲙⲟⲩⲧⲉ	'To call'
ⲍⲱ	'To await'
ϩⲉ	'To find'
ⲥⲙⲟⲩ	'To bless'
ⲛⲁϩⲧⲉ	'To trust in'
ⲍⲱⲱⲧ	'To behold'

Ⲥⲁϩⲟⲩ	'To curse'
ϭⲱⲛⲧ	'To be angry with'

E.g. ⲁ.ϥ.ⲭⲱϩ ⲉ.ⲡⲉ.ϭⲗⲟϭ 'He touched the bed' (Lk 7:14), ⲁ.ⲛ.ⲛⲁⲩ ⲉ.ⲡⲉϥ.ⲉⲟⲟⲩ 'We saw his glory' (Jn 1:14).

§332. ⲉ-, ⲉⲣⲟ= are also found after some verbs classified as Intransitives:

ⲕⲓⲙ	'To move'
ⲕⲱⲧⲉ	'To surround'
ⲥⲟⲟϩⲉ	'To set up'
ⲧⲱⲙⲛ̄ⲧ	'To meet'
ⲱⲁⲁⲣ and ϩⲓⲟⲩⲉ	'To strike'
ϩⲁⲣⲉϩ	'To keep'
ⲭⲣⲟ	'To conquer'

E.g. ⲛ̄ⲧⲟⲕ ⲇⲉ ⲁ.ⲕ.ϩⲁⲣⲉϩ ⲉ.ⲡ.ⲏⲣⲡ̄ 'Thou hast kept the wine' (Jn 2:10), ⲁϩⲣⲟ.ⲕ ⲕ.ϩⲓⲟⲩⲉ ⲉⲣⲟ.ⲓ̈ 'Why dost thou strike me?' (Jn 18:23), ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲛ̄.ⲥⲉ.ⲟⲩⲱⲱⲃ ⲁⲛ ⲉⲕⲓⲙ ⲉⲣⲟ.ⲟⲩ ⲛ̄.ⲟⲩⲁ ⲛ̄.ⲛⲉⲩ.ⲧⲏⲏⲃⲉ 'They, they do not wish to move them with one of their fingers' (Mt 23:4).

§332a. Summary.
Direct Object (Verbal form, Construct or Pronominal):
Admissible with all Limitative Tenses; exceptions:
(**1**) Verbs lacking Construct or Pronominal Forms.
(**2**) Greek and other loan words.
(**3**) Verbs whose object must be introduced by ⲉ-, ⲉⲣⲟ=.
Oblique Object (Verbal form, Absolute):
A. Obligatory for all Durative Tenses; exceptions:
(**1**) ⲟⲩⲱⲃ 'To desire, wish'.
(**2**) Verbs whose Object must be introduced by ⲉ-, ⲉⲣⲟ=.
B. Admissible with Limitative Tenses.

Note: Compound Verbs (§177) used in Durative Tenses generally preserve the Construct Form of the verb; e.g. ⲛⲉ.ⲩ.ⲣ̄.ϩⲟⲧⲉ ⲅⲁⲣ ϩⲛ̄.ⲡ.ⲗⲁⲟⲥ 'For they were fearing the people' (Lk 22:2), ⲧⲉⲧⲛ̄.ⲣ.ⲡ.ⲙⲉⲉⲩⲉ ⲅⲁⲣ ⲛⲉ.ⲥⲛⲏⲩ ⲙ̄.ⲡⲉⲛ.ϩⲓⲥⲉ ⲙⲛ̄ ⲡⲉⲛ.ⲙ̄.ⲕⲁϩ ⲉ.ⲛ.ⲣ̄.ϩⲱⲃ ⲙ̄.ⲡⲉ.ϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉ.ⲩⲱⲏ 'For you remember, brethren, our suffering and our affliction while we worked (at our trade) day and night' (I-Thes 2:9). As a rule the Object must be determined either outwardly or in itself. Compound Verbs, however, do not as a rule show the article before the noun following the Construct Form of the verb (§90). Exceptions to this rule are:

ⲣ̄.ⲡ.ⲱⲃⲱ	'To forget'
ⲣ̄.ⲡ.ⲙⲉⲉⲩⲉ	'To remember'
ⲣ̄.ⲡ.ⲕⲉ	'To be, do also'
Cf second example quoted in the Note above.	

§333. Emphasis of the Object can be effected by placing it at the beginning of the sentence. Its normal position after the verb is referred to by means of a Resumptive Pronoun agreeing in number and gender; e.g. ⲛⲁⲓ̈ ⲇⲉ ⲛ̄ⲧⲉ.ⲣⲉ.ϥ.ⲙⲉⲉⲩⲉ ⲉⲣⲟ.ⲟⲩ 'These things when he had thought on them' (Mt 1:20), ⲛⲁⲓ̈ ⲉⲣⲉ.ⲡ.ⲭⲟⲉⲓⲥ ⲁⲁ.ⲩ ⲛⲁ.ⲓ̈ ⲁⲩⲱ ⲛⲁⲓ̈ ⲉ.ϥ.ⲉ.ⲟⲩⲁϩ.ⲟⲩ ⲉⲭⲱ.ⲓ̈ 'These things may the Lord do to me, and these things may he add to me' (Ruth 1:17). When the object thus emphasized is a Pronoun, the Independent Pronoun is used at the beginning of the sentence; e.g. ⲁⲛⲟⲕ ⲇⲉ ⲁ.ⲩ.ⲕⲁⲑⲓⲥⲧⲁ ⲙ̄ⲙⲟ.ⲓ̈ ⲛ̄.ⲣ̄ⲣⲟ ⲉⲃⲟⲗ ϩⲓ.ⲧⲟⲟⲧ.ϥ̄ 'I have been set as king by him' (lit. I, did they set me as king through him; Ps 2:6). Occasionally the Object is emphasized by placing the Interjection **ⲉⲓⲥ** before it; e.g. ⲉⲓⲥ ⲛⲁⲓ̈ ⲟⲩⲛ̄ⲧⲁ.ⲓ̈.ⲥⲟⲩ 'Lo, these things, I have them' (Z 310.b.4).

§334. The Adverb. The normal position of the Adverb or Adverbial Phrase is **at the end of the sentence**; e.g. ⲁ.ⲡ.ⲥⲟⲉⲓⲧ ⲇⲉ ⲙⲟⲟⲩⲉ ⲉⲧⲃⲏⲏⲧ.ϥ̄ ϩⲙ̄.ⲙⲁ ⲛⲓⲙ ⲛ̄.ⲧ.ⲡⲉⲣⲓⲭⲱⲣⲟⲥ 'The report proceeded concerning him in every place of the surrounding country' (Lk 4:37), ⲉ.ⲙ̄ⲡⲁⲧ.ⲟⲩ.ⲕⲁ ⲗⲁⲁⲩ ⲛ̄.ϩⲟⲩⲛ ⲛ̄.ϩⲧ.ϥ̄ 'They had not yet laid anyone in it' (Jn 19:41), ⲛⲉϥ.ⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ⲡ.ⲟⲩ.ⲉⲓⲙⲉ ⲉ.ⲛⲁⲓ̈ ⲛ̄.ⲱⲟⲣⲡ 'His disciples did not perceive these things

at first' (Jn 12:16). Emphasis on the Adverb can always be effected by means of the Second Tenses (§186).
§335. However, there are many instances where the Adverb does in fact stand at the beginning of the sentence. Usually the Adverb or Adverbial Phrase is one denoting time. In the older stages of the language the Adverb of Time, especially if it were a date, could stand in this position; e.g. ⲙⲛ̄.ⲛ̄.ⲥⲱ.ⲥ ⲇⲉ ⲟⲛ ⲧ.ⲛⲁ.ⲛⲁⲩ ⲉⲣⲱ.ⲧⲛ̄ 'Yet afterwards again I shall see you' (Jn 16:22), ⲥⲛ̄.ⲧⲉ.ⲩⲛⲟⲩ ⲇⲉ ⲉⲧ.ⲙ̄ⲙⲁⲩ ⲁ.ⲫ.ⲧⲉⲗⲏⲗ 'Yet in that hour he rejoiced' (Lk 10:21). When the Adverb refers to location, e.g. ⲙ̄ⲙⲁⲩ, ⲉⲙⲁⲩ, ⲧⲱⲛ, ⲉⲧⲱⲛ, etc., it does not stand at the beginning of the sentence, but rather must be preceded by a verbal form at least. Emphasis on an Adverb of Location can always be effected by means of the Second Tense; e.g. ⲛ̄ⲧⲁ.ⲡ.ϫⲟⲉⲓⲥ ⲥⲱⲛ ⲙ̄ ⲙⲁⲩ ⲙ̄.ⲡⲉⲫ.ⲥⲙⲟⲩ 'There the Lord commanded his blessing' (Ps 133:3), ⲉⲣⲉ.ⲛⲉⲫ.ⲥⲛ̄ⲧⲉ ⲥⲛ̄.ⲛ̄.ⲧⲟⲟⲩ ⲉⲧ.ⲟⲩⲁⲁⲃ 'Upon the holy hills are his foundations' (Ps 87:1). Adverbial Phrases indicating agent or instrument, which normally stand at the end of the sentence and can be stressed by means of Second Tenses, sometimes appear at the beginning of the sentence. The reason for this position is not so much a desire for emphasis, which could be obtained by the use of a Second Tense, as an attempt to imitate the word order of Greek originals; e.g.:

ⲥⲛ̄.ⲥⲁⲥ ⲙ̄.ⲙⲉⲣⲟⲥ ⲁⲩⲱ ⲥⲛ̄.ⲥⲁⲥ ⲛ̄.ⲥⲙⲟⲧ ⲉ.ⲁ.ⲡ.ⲛⲟⲩⲧⲉ ⲱⲁϫⲉ ⲙⲛ̄.ⲛⲉⲛ.ⲉⲓⲟⲧⲉ ⲛ̄.ⲱⲟⲣⲡ ⲥⲛ̄.ⲛⲉ.ⲡⲣⲟⲫⲏⲧⲏⲥ ⲥⲛ.ⲑⲁⲛ ⲛ̄.ⲛⲉⲓ.ⲥⲟⲟⲩ ⲁ.ⲫ.ⲱⲁϫⲉ ⲛⲙ̄ⲙⲁ.ⲛ ⲥⲙ̄.ⲡ.ⲱⲏⲣⲉ
πολυμερως και πολυτροπως παλαι ο θεος λαλησας τοις πατρασιν εν τοις προφηταις επ εσχατου των ημερων τουτων ελαλησεν ημιν εν υιω
'In many parts and in many manners, after God had spoken to our fathers of old by the prophets, at the end of these days he has spoken to us in the Son' (Heb 1:1-2a).

§336. Some Verbs and their Adverbs are so closely connected as to be almost compound verbal forms. This is particularly the case with many Verbs qualified by the Adverbs ⲉⲃⲟⲗ, ⲉⲥⲟⲩⲛ, ⲉⲥⲣⲁⲓ̈, ⲉ.ⲡⲉ.ⲥⲏⲧ, ⲉ.ⲣⲁⲧⲫ, etc. In such cases the Oblique Object must be used after the Adverb; e.g. ⲛ.ⲥⲉ.ⲛⲁ.ⲥⲱⲟⲩⲍ ⲉⲥⲟⲩⲛ ⲛ̄.ⲛⲉⲫ.ⲥⲱⲧⲡ ⲉⲃⲟⲗ ⲥⲙ̄ ⲡⲉ.ⲫⲧⲟⲩ ⲑⲏⲩ 'They will gather in his chosen ones from the four winds' (Mt 24:31), ⲟⲩⲛ̄ ⲱ̄.ⲍⲟⲙ ⲙ̄ⲙⲟ.ⲓ ⲉⲃⲱⲗ ⲉⲃⲟⲗ ⲙ̄.ⲡⲉ.ⲣⲡⲉ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'It is possible for me to destroy the temple of God' (Mt 26:61). But **Note:** when the Dative is Pronominal it precedes the Adverb; e.g. ⲁ.ⲡ.ⲛⲟⲩⲧⲉ ⲟⲩⲱⲛⲁⲥ ⲛⲁ.ⲫ ⲉⲃⲟⲗ 'God appeared to him' (Z 303.d.3), ⲉ.ⲫ.ⲉⲕⲱ ⲛⲏ.ⲧⲛ̄ ⲉⲃⲟⲗ ⲛ̄.ⲛⲉⲧⲛ̄.ⲛⲟⲃⲉ 'He may[1] forgive (to) you your sins' ([1]II-Present, §336; Mk 11:26).

Chapter XV. Forms of Speech.

§337. Direct and Indirect Speech. Strictly speaking Coptic has no conception of Indirect Speech as shown in Latin or English, but rather treats both Direct and Indirect Speech in the same way. Indeed it is often quite impossible to distinguish whether a statement or a question following a verb of saying, answering or ordering, is Direct or Indirect Speech. **The conjunction ϫⲉ is used to introduce both Direct and Indirect Speech:** in the case of **Direct** Speech, ϫⲉ is not translated but rather is equivalent to inverted commas or quotation marks; with **Indirect** Speech, ϫⲉ may be rendered as 'That' in statements and 'Whether' in questions; e.g. ⲡⲉϫⲁ.ⲫ ⲛⲁ.ⲩ ϫⲉ ⲛ̄.ⲕⲟⲧⲕ̄.ⲍⲉ ⲛ̄.ⲧⲉⲧⲛ̄.ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲱ.ⲧⲛ̄ 'He said to them: Sleep therefore and rest yourselves' (Mt 26:45), ⲁ.ⲫ.ⲟⲩⲱⲱⲃ̄ ⲛⲁ.ⲩ ϫⲉ ⲁ.ⲓ.ⲟⲩⲱ ⲉ.ⲓ.ϫⲱ ⲙ̄ⲙⲟ.ⲥ ⲛⲏ.ⲧⲛ̄ ⲁⲩⲱ ⲙ̄ ⲡⲉ.ⲧⲛ̄.ⲥⲱⲧⲙ̄ 'He answered them: I have already told you (lit. I have ceased saying it to you) and you did not hear' (Jn 9:27). Sometimes the verb of saying is omitted before ϫⲉ; e.g. ⲛ̄ⲧⲉⲣⲉ.ⲫ.ⲥⲱⲧⲙ̄ ϫⲉ ⲧ.ⲅⲁⲗⲓⲗⲁⲓⲁ 'When he heard (them say): Galilee' (Lk 23:6). ϫⲉ introducing indirect speech is mostly found after verbs of sentient perception or declaration; e.g. ⲛⲉ.ⲥ.ⲥⲟⲩⲛ ⲇⲉ ⲁⲛ ϫⲉ ⲓⲥ̄ ⲡⲉ 'Yet she was not understanding that it was Jesus' (Jn 20:14), ⲉ.ⲧⲙ̄.ⲉ.ⲡ.ⲗⲁⲁⲩ ⲛ̄.ⲣⲱⲙⲉ ϫⲉ ⲫ.ϫⲁⲥⲙ 'Not to count any man that he is unclean' (Acts 10:28), ⲁ.ⲫ.ⲱⲓⲛⲉ ϫⲉ ⲉ.ⲛⲉ.ⲟⲩ.ⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲡⲉ ⲡⲣⲱⲙⲉ 'He asked whether the man was a Galilean' (Lk 23:6). **Note:** Occasionally ϫⲉ- is found written ϫ-; e.g. ϫ.ⲙ̄ⲡⲣ̄.ⲧⲣⲉ.[ⲡⲉⲓ̈].ⲛⲟⲃⲉ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄.ⲧⲟⲟⲧ.ⲛ 'Do not let (this) sin come forth from us' (Z 261.7).
§338. Coordination of Sentences. On the whole, Coptic preferred a series of short sentences rather than long involved sentences such as are common in Greek. Frequently a succession of short sentences appear without any connecting particles; e.g. ⲛ̄ⲧⲉⲣⲉ.ⲫ.ⲧⲱⲥⲙ̄ ⲇⲉ ⲉ.ⲡ.ⲣⲟ ⲁ.ⲥ.ⲣ̄.ⲟⲩⲱ ⲁ.ⲥ.ⲟⲩⲱⲛ ⲛⲁ.ⲫ ⲁ.ⲫ.ⲱⲓⲛⲉ ⲛ̄.ⲥⲁ ⲡⲉⲥ.ⲉⲓⲱⲧ 'When he had knocked at the door, she replied; she opened (it) to him; he enquired after her father' (Z 295.a.1). This type of **asyndeton** is also commonplace in the Semitic languages, although not characteristic of Greek. Continuity of verbal action in following sentences can be effected by means of the Conjunctive (§226). Not infrequently, the Conjunctive follows the Causative Infinitive; e.g. ⲥⲁⲡⲥ̄ ⲉⲧⲣⲉ.ⲫ.ⲃⲱⲕ ⲉ.ⲥⲣⲁⲓ̈ ⲉ.ⲑ.ⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ ⲛ.ⲫ̄.ⲱⲡ.ⲥⲁⲥ ⲛ̄.ⲥⲓⲥⲉ ⲉⲃⲟⲗ ⲥⲓⲧⲛ̄ ⲛⲉ.ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲛ̄ ⲛ̄.ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙⲛ̄ ⲛⲉ.ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲛ̄.ⲥⲉ.ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟ.ⲫ ⲛ.ⲫ̄.ⲧⲱⲟⲩⲛ ⲥⲙ̄.ⲡ.ⲙⲉⲥ.ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ⲥⲟⲟⲩ 'It is necessary for him to go up

to Jerusalem; he will suffer much at the hands of the elders and the chief priests and the scribes; they will kill him; he will rise on the third day' (Mt 16:21). For coordination by means of ⲁⲩⲱ, cf §290.

§338a. Coptic freely incorporated many **Greek Conjunctions** (§288) in the language, especially in translations from Greek originals. Thus ΑΛΛΑ, ΔΕ, ΜΕΝ, ΓΕ, ΓΑΡ, ΟΥΔΕ, ΚΑΙ, ΚΑΝ, ΕΤΕΙ, et cetera appear in Coptic MSS.

§339. Commands and Prohibitions. These are expressed by means of the Imperative (§238-41) and its Negation (§242). When the person or persons addressed are in the 3rd person, and also when some stress is implied in the command or prohibition, the III Future (§217) and its Negation (§218) are used.

§340. Wishes. Wishes are expressed by means of the Optative (§220); negative wishes by means of the Negation of the Optative (§221). When, however, the wish is more strongly expressed, the III Future (§217) or its Negation (§218) is used.

§341. Questions. Questions are expressed in three ways: (**1**) In the form of a statement, the interrogative nature of the sentence being indicated by the tone of voice or the context. (**2**) By means of an Interrogative Pronoun or Adverb. (**3**) By means of an Interrogative Particle (§346).

§342. (**1**) Questions in the form of an **ordinary statement**, the interrogative sense being indicated in speech by the tone of voice, and in writing by the context; e.g. ⲚⲦⲞⲔ ⲡⲉ ⲡ.ⲥⲁ ⲙ̄.ⲡ.ⲓⲏⲗ ⲁⲩⲱ ⲛ.ⲧ̄.ⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄.ⲛⲁⲓ̈ 'Art thou the teacher of Israel, and dost thou not know these things?' (Jn 3:10), ⲕ.ⲛⲁ.ⲕⲁ ⲧⲉⲕ.ⲯⲩⲭⲏ ϩⲁⲣⲟ.ⲓ̈ 'Wilt thou lay down thy life for me?' (Jn 13:38), ⲁ.ⲩ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲭⲉ ⲧⲁⲓ̈ ⲧⲉ ⲛⲟⲉⲙⲉⲓⲛ 'They said: Is this Naomi?' (Ruth 1:19; see §191)

§343. (**2**) Questions containing an **Interrogative Pronoun or Adverb**. These sentences can be divided into two groups: (**a**) Questions in which the Interrogative Pronoun stands at the beginning of the sentence. (**b**) Questions in which the Interrogative Pronoun and Adverb stand after the verb:

§344. (**a**) The following interrogatives stand at the **beginning** of the sentence: ⲁⲱ, ⲛⲓⲙ, ⲁϩⲣⲟ=, ⲉⲧⲃⲉ.ⲟⲩ, ⲟⲩⲏⲣ; ⲟⲩ can stand at the beginning of the sentence, but is more frequently found after the verb. The First Tenses of the Auxiliaries are usually employed after these interrogatives, as they already stand in the place of greatest stress.

(**i**) **ⲁⲱ** 'Who?, what?, which?' can be used as a substantive, especially in Non-Verbal Sentences; e.g. ⲁⲱ ⲧⲉ ⲑ.ⲉ 'Which is the way?' (Z 298.b.1), ⲁⲱ ⲅⲁⲣ ⲡⲉⲧ.ⲙⲟⲧⲛ ⲉ.ⲭⲟⲟ.ⲥ ⲡⲉ 'For which is easier to say?' (Mk 2:9). When ⲁⲱ is used adjectivally it is linked to its noun by ⲛ̄; e.g. ⲁⲱ ⲛ̄.ⲣⲁⲛ 'Which name?', ⲛ̄.ⲁⲱ ⲛ̄.ϩⲉ ⲕ.ⲛⲁ.ⲭⲟⲟ.ⲥ ⲙ̄.ⲡⲉⲕ.ⲥⲟⲛ 'How (lit. In what way) wilt thou say to thy brother?' (Lk 6:42), ⲟⲩ.ⲁⲱ ⲙ̄.ⲙⲓⲛⲉ.ⲇⲉ ⲛ̄ⲧⲟⲫ ⲡⲉ ⲡⲁⲓ̈ '(A) what kind (of man) therefore is this (one)?' (Mk 4:41). **Note:** Occasionally ⲁⲱ has the meaning of 'A certain'; e.g. ϩⲛ̄ ⲁⲱ ⲛ̄.ϯⲙⲉ 'In a certain town'.

(**ii**) **ⲛⲓⲙ** 'Who?, what?, which?' is used in the same way as ⲁⲱ, with which it is often interchangeable. It is more commonly used with persons; e.g. ⲛⲓⲙ ⲛ̄ⲧⲟⲟⲩⲛ ⲛⲉⲧ.ⲛⲁ.ⲱⲛϩ̄ 'Who then (are) those who will live?' (Lk 18:26), ⲛⲓⲙ ⲛ̄.ⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲛ̄.ϩⲛⲧ.ⲧⲏⲩⲧⲛ̄ 'Which man of you?' (Lk 15:4). **Note:** In Non-Verbal Sentences containing an Independent Pronoun, ⲛⲓⲙ follows the pronoun; e.g. ⲛ̄ⲧⲉ ⲛⲓⲙ ⲛⲧⲟ 'Who art thou?' (Ruth 3:9).

(**iii**) **ⲁϩⲣⲟ=** 'Why?', must always take a suffix pronoun referring to the subject of the question (it represents Greek τι or ινα τι); e.g. ⲁϩⲣⲟ.ⲕ ⲕ.ⲱⲁⲭⲉ ⲛⲙ̄ⲙⲁ.ⲥ 'Why art thou speaking with her?' (Jn 4:27), ⲁϩⲣⲱ.ⲧⲛ̄ ⲧⲉⲧⲛ̄.ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ⲓ̈ ⲭⲉ ⲡ.ⲭⲟⲉⲓⲥ 'Why do you call me Lord?' (Lk 6:46).

(**iv**) **ⲉⲧⲃⲉ.ⲟⲩ** 'Why?' (lit. Concerning what?) as a substantive; e.g. ⲉⲧⲃⲉ.ⲟⲩ ⲁ.ⲩ.ⲧⲁⲕⲉ ⲡⲁⲓ̈ 'Why did they destroy this?' (Mt 26:8), ⲉⲧⲃⲉ.ⲟⲩ ⲙ̄ⲡⲉ.ⲧⲛ̄.ⲛ̄ⲧ.ϥ 'Why have you not brought him?' (Jn 7:45). **Note:** ⲉⲧⲃⲉ.ⲟⲩ ⲛ̄.ϩⲱⲃ (lit. Concerning what thing?) usually follows the verb, which shows a Second Tense; e.g. ⲉ.ⲧⲉⲧ.ⲛ̄ⲁ.ⲉⲓ ⲛⲙ̄ ⲙⲁ.ⲓ̈ ⲉⲧⲃⲉ.ⲟⲩ ⲛ̄.ϩⲱⲃ 'For what purpose will you come with me?' (Ruth 1:11), ⲁ.ⲥ.ⲧⲁⲙⲟ.ϥ ⲭⲉ ⲛ̄ⲧⲁ.ⲥ.ⲭⲱϩ ⲉⲣⲟ.ϥ ⲉⲧⲃⲉ.ⲟⲩ ⲛ̄.ϩⲱⲃ 'She showed him for what purpose she touched him' (Lk 8:47).

(**v**) **ⲟⲩⲏⲣ** 'How much/many?' is used adjectivally and is linked to its noun by ⲛ̄; e.g. ⲟⲩⲛ̄ ⲟⲩⲏⲣ ⲛ̄.ⲟⲉⲓⲕ ⲛ̄ ⲧⲉ.ⲧⲉⲩⲧⲛ̄ 'How many loaves have you?' (Mt 15:34), ⲉⲓⲥ ⲟⲩⲏⲣ ⲙ̄.ⲣⲟⲙⲡⲉ ϯ.ⲁⲥⲕⲉⲓ 'Lo, how many years do I practice self discipline?' (Z 317.23).

(**vi**) **ⲁⲟⲩⲏⲣ** 'About how much/many?'; e.g. ⲉⲓⲥ ⲁⲟⲩⲏⲣ ⲛ̄.ϩⲟⲟⲩ ⲛ.ⲭⲓⲛⲧ ⲁ.ⲩ.ϥⲓⲧ.ⲟⲩ 'Lo, about how many days since they carried them off?' (Mor. 587.f.100v).

(**vii**) **ⲟⲩ** 'What?' is mostly used as a substantive (§345b.i), and less frequently stands at the beginning of the sentence; e.g. ⲟⲩ ⲡⲉ ⲡ.ⲙⲁⲉⲓⲛ 'What is the sign?' (Lk 21:7).

§345. (**b**) The following interrogatives stand **after the verb**, which shows a Second Tense (§186, second example):

(**i**) **ⲟⲩ** 'What?' (see §344a.vii); e.g. ⲉⲣⲉ.ⲡ.ⲭⲟⲉⲓⲥ ⲇⲉ ... ⲛⲁ.ⲣ̄.ⲟⲩ ⲛⲁ.ⲩ 'What therefore will the Lord ... do to them?' (Lk 20:15), ⲉ.ⲧⲉⲧⲛ̄.ⲣ̄ ⲟⲩ ⲛ̄.ⲛⲉⲓ̈.ⲃⲓⲣ 'What are you doing with these baskets?' (Z 300.d.3).

(**ii**) **ⲧⲱⲛ** 'Where, whence?'; e.g. ⲉ.ⲩ.ⲛⲁ.ⲭⲡⲟ ⲙ̄.ⲡⲉ.ⲭⲥ ⲧⲱⲛ 'Where will Christ be born?' (lit. Where will they bring forth the Christ?; Mt 2:4), ⲉ.ⲛ.ⲛⲁ.ⲱⲡ̄.ⲟⲉⲓⲕ ⲧⲱⲛ 'Where shall we buy bread?' (Jn 6:5), ⲛ̄ⲧⲁ.ϥ.ϩⲉ ⲇⲉ ⲉ.ⲛ̄.ⲧϩⲇ ⲧⲱⲛ

'Whence found it tares?' (Mt 13:27). When the Subject is Nominal, ⲦⲰⲚ is prefaced by the pronominal form of the Second Tense of the Present Auxiliary (§37), and the Nominal Subject follows without an introductory particle; e.g. ⲉ.ϥ.ⲦⲰⲚ ⲡ.ⲣⲣⲟ ⲛ̄.ⲛ̄.ⲓⲟⲩⲇⲁⲓ 'Where is the King of the Jews?' (Mt 2:2).
(**iii**) **ⲉ.ⲦⲰⲚ** 'Whither?'; e.g. ⲉⲣⲉ.ⲡⲁⲓ ⲛⲁ.ⲃⲱⲕ ⲉ.ⲦⲰⲚ 'Whither will this man go?' (Jn 7:35).
(**iv**) **ⲉⲃⲟⲗ.ⲦⲰⲚ** 'Whence?' is mostly found with the Indefinite Article prefixed to form a substantive; e.g. ⲟⲩ.ⲉⲃⲟⲗ.ⲦⲰⲚ ⲧⲉ Ⲧⲉⲓ.ⲥⲟϕⲓⲁ 'Whence is this wisdom?'
(**v**) **ⲦⲚⲁⲩ** 'When?' and its compound **ⲱⲁ.ⲦⲚⲁⲩ** 'Until when?'; e.g. ⲉⲣⲉ.ⲛⲁⲓ ⲛⲁ.ⲱⲱⲡⲉ ⲦⲚⲁⲩ 'When will these things happen?' (Lk 21:7). **Note:** ⲱⲁ.ⲦⲚⲁⲩ can stand at the beginning of the sentence, in which case the auxiliary shows a First Tense; e.g. ⲱⲁ.ⲦⲚⲁⲩ ⲕ.ϥⲓ ⲙ̄.ⲡⲉⲛ.ϩⲏ 'Until when art thou holding us in suspense (lit. taking our heart)?' (Jn 10:24), ⲱⲁ.ⲦⲚⲁⲩ ⲡ.ⲛⲟⲩⲧⲉ ⲡ.ⲭⲁⲭⲉ ⲛⲟⲩⲛⲉⲩ 'Until when, O Lord, does the enemy mock?' (Ps 74:10)
§346. (**3**) Questions introduced by **an Interrogative Particle:** (**i**) **ⲉⲛⲉ-** (occasionally **ⲉⲛ-**) stands at the beginning of the sentence, usually before the Subject, which often receives some stress in consequence; e.g. ⲡⲉⲭⲁ.ϥ ⲙ̄.ⲡ.ⲭⲓⲗⲓⲁⲣⲭⲟⲥ ⲭⲉ ⲉⲛⲉ.ⲥⲧⲟ ⲛⲁ.ⲓ ⲉⲧⲣⲁ.ⲭⲉ (§357) ⲟⲩ.ⲱⲁⲭⲉ ⲉⲣⲟ.ⲕ ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉⲭⲁ.ϥ ⲭⲉ ⲉⲛⲉ.ⲕ.ⲥⲟⲟⲩⲛ ⲙ̄.ⲙⲛ̄ⲧ.ⲟⲩⲉⲓ ⲉⲛⲓⲛ 'He says to the Chiliarch: Is it permitted to me to speak a word with thee? He said: Dost thou understand Greek?' (Acts 21:37), ⲉⲛⲉ.ⲧⲁⲣⲉ.ⲛ.ⲟⲩⲱ2 ⲉ.ⲧⲟⲟⲧ.ⲛ̄ ⲉ.ⲃⲱⲕ ⲉⲃⲟⲗ ⲉ.ⲙⲓⲱⲉ ⲙⲛ̄.ⲃⲉⲛⲓⲁⲙⲓⲛ 'Are we to set ourselves to go out to fight with Benjamin?' (Jud 20:28). ⲉⲛⲉ- may be used before a Non-Verbal Sentence to stress the Predicate; e.g. ⲉⲛⲉ.ⲟⲩ.ⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲡⲉ ⲡ.ⲣⲱⲙⲉ 'Is the man a Galilean?' (Lk 23:6). Likewise the stress may fall upon an adverbial phrase of time standing at the beginning of the sentence; e.g. ⲉⲛ ϩⲣⲁⲓ ϩⲙ̄.ⲡⲉⲓ.ⲟⲩⲟⲉⲓⲱ ⲕ.ⲛⲁ.† ⲛ̄.ⲧ.ⲙⲛ̄ⲧ.ⲉⲣⲟ ⲙ̄.ⲡ.ⲧⲏⲩ 'Is it at this time thou wilt give the kingdom to Israel?' (Acts 1:6). (**ii**) **ⲉⲓⲉ-** (**ⲉⲉⲓⲉ-**) introduces a question to which no definite answer is required. Its function is similar to the Greek αρα, so that **ⲁⲣⲁ** is frequently used instead. ⲉⲓⲉ- is often found at the beginning of the apodosis of a Conditional Sentence, with the meaning of 'Surely, then of course' (§376); e.g. ⲉⲓⲉ ⲡ.ⲙⲟⲟⲩ ⲛⲏⲩ ⲟⲛ ϩⲙ̄.ⲡⲉϥ.ⲟⲩⲟⲉⲓⲱ 'Is the flood to come again in his time?' (Z 347.16), ⲉⲓⲉ ⲛⲧⲟⲕ ⲁⲛ ⲟⲉ ⲡⲉ ⲡ.ⲣⲙ̄.ⲛ̄.ⲕⲏⲙⲉ 'Art thou not therefore the Egyptian?' (Acts 21:38), ⲁⲣⲁ ⲉ.ϥ.ⲉ.ⲥⲁⲛⲱ ⲛ̄.ⲟⲩ.†ⲙⲉ 'Shall he nourish a village?' (Z 340.5). **Note:** ⲁⲣⲁ sometimes appears at the beginning of a question with another interrogative; e.g. ⲁⲣⲁ ⲁⲱ ⲡⲉ ⲡ.ϩⲱⲃ ⲛ̄.ⲛⲁⲓ 'What is the work of these?' (Z 344.17). (**iii**) **ⲙⲏ**, sometimes **ⲙⲏⲧ(ⲉ)ⲓ**, is used in questions to which a negative answer is expected; e.g. ⲙⲏ ⲟⲩⲛ̄.ⲗⲁⲁⲩ ⲛ̄.ⲧⲃⲧ ⲛ̄ ⲧⲉ.ⲧⲏⲩⲧⲛ 'Have you any fish?' (Jn 21:5), ⲙⲏⲧⲓ ⲁⲛⲟⲕ ⲡⲉ 'Is it I?' (Mt 26:22). If the question already contains a negative, an affirmative answer is expected (cf Latin *nonne*); e.g. ⲙⲏ ⲛ̄.ⲥ.ⲛⲁ.ⲭⲉⲣⲉ ⲡ.ϩⲃⲥ ⲁⲛ 'Will she not light the lamp?' (Lk 15:8), ⲙⲏ ⲟⲩⲛ.ⲱ.ⲟⲟⲙ ⲛ̄.ⲟⲩ.ⲃⲁⲗⲉ ⲉ.ⲭⲓ.ⲙⲟⲉⲓⲧ ϩⲏⲧ.ϥ ⲛ̄.ⲟⲩ.ⲃⲁⲗⲉ ⲙⲏ ⲛ̄.ⲥⲉ.ⲛⲁ.ϩⲉ ⲁⲛ ⲉ.ⲩ.ϩⲓⲉⲓⲧ ⲙ̄.ⲡⲉ.ⲥⲛⲁⲩ 'Is it possible for a blind man to lead a blind man?' [*Expects the answer 'No'*] 'Will they not both fall into a ditch? [*Expects the answer 'Yes'*]' (Lk 6:39).
§347. Double Questions. (**i**) **ⲭⲛ̄-** (**ⲭⲉⲛ-** [in bad MSS ⲭⲓⲛ-]) is used to link two questions; e.g. ⲛ̄ⲧⲟⲕ ⲡⲉⲧ.ⲛⲏⲩ ⲭⲛ̄ ⲉ.ⲛ.ⲛⲁ.ⲥⲱⲱⲧ̄ ϩⲏⲧ.ϥ ⲛ̄.ⲕⲉ.ⲟⲩⲁ 'Art thou he who is about to come, or is it for another we shall look?' (Lk 7:20), ⲭⲉ ⲡ.ⲭⲟⲉⲓⲥ ⲉ.ⲕ.ⲭⲱ ⲛⲁ.ⲛ ⲛ̄.ⲧⲉⲓ.ⲡⲁⲣⲁⲃⲟⲗⲏ ⲭⲉⲛ ⲉ.ⲕ.ⲭⲱ ⲙ̄ⲙⲟ.ⲥ ⲉ.ⲟⲩⲟⲛ ⲛⲓⲙ '(Peter said to him:) Lord, art thou saying this parable to us, or art thou saying it to everyone?' (Lk 12:41). (**ii**) **ⲭⲛ̄.ⲙ̄ⲙⲟⲛ** 'Or not'; e.g. ⲉⲝⲉⲥⲧⲓ ⲉ.†.ⲕⲏⲛⲥⲟⲥ ⲙ̄.ⲡ.ⲣⲣⲟ ⲭⲛ̄.ⲙ̄ⲙⲟⲛ (other MSS ⲭⲛ̄.ⲟⲩⲕ ⲉⲝⲉⲥⲧⲓ) 'Is it lawful to give tribute to the king or not?' (Mk 12:14).
§348. Questions are answered in the affirmative by **ⲉϩⲉ** or **ⲥⲉ** 'Yes, verily', and in the negative by **ⲙ̄ⲙⲟⲛ** 'No', **ⲙ̄ⲡⲱⲣ** 'By no means' (§297); **ⲙ̄ⲡⲉ** is used to deny questions relating to past events; e.g. ⲡⲉⲭⲁ.ⲩ ⲛⲁ.ϥ ⲭⲉ ⲉϩⲉ ⲡ.ⲭⲟⲉⲓⲥ 'They say to him: Yes, Lord' (Mt 13:51), ⲡⲉⲭⲁ.ⲓ ⲛⲁ.ⲩ ⲭⲉ ⲥⲉ 'I say to them: Yes' (Z 347.17), ⲁ.ⲩ.ⲟⲩⲱⲱⲃ̄ ⲛⲁ.ϥ ⲭⲉ ⲙ̄ⲙⲟⲛ 'They answered him: No' (Jn 21:5), ⲙⲏ ⲁ.ⲧⲉⲧⲛ̄.ⲱⲱⲡⲉ ⲛ̄.ⲁⲧ.ⲗⲁⲁⲩ ⲛ̄ⲧⲟ.ⲟⲩ ⲇⲉ ⲡⲉⲭⲁ.ⲩ ⲭⲉ ⲙ̄ⲡⲉ 'Were you without anything? They say: No' (Lk 22:35).
§349. Indirect Questions. As in the case of the Indirect Statement (§337), it is often difficult to decide if a question is in fact direct or indirect; e.g. ⲙⲁⲭⲛⲉ ⲛ.ⲉⲛⲧ.ⲁ.ⲩ.ⲥⲱⲧⲙ̄ ⲭⲉ ⲟⲩ ⲛ.ⲉⲛⲧ.ⲁ.ⲓ.ⲭⲟⲟ.ⲩ ⲛⲁ.ⲩ 'Ask those who heard what were the things I said to them' (Jn 18:21; §360). **Note:** This construction is usual after ⲥⲟⲟⲩⲛ̄ 'To understand' in order to amplify the Object; e.g. ⲡⲁⲓ ⲧⲛ̄.ⲥⲟⲟⲩⲛ̄ ⲙ̄ⲙⲟ.ϥ ⲭⲉ ⲟⲩ.ⲉⲃⲱⲗ.ⲦⲰⲚ ⲡⲉ 'This one we know (of him) whence he is' (Jn 7:27), ⲁ.ϥ.ⲥⲟⲩⲱⲛ.ⲱ ⲭⲉ ⲛⲓⲙ ⲡⲉ 'He knew (him) who he was' (Z 304.g.3).
§350. Relative Clauses. The relative clause plays an extremely important part in Coptic, for by means of it the deficiency in adjectives and the lack of the participle are made good. Relative clauses can be divided into two main types: (**1**) With undefined antecedent. (**2**) With defined antecedent. A subdivision of both these types must further be made: (**a**) When the antecedent is also the subject of the relative clause. (**b**) When the antecedent is not the subject of the relative clause.
§351. (**1**) **With Undefined Antecedent:** When the antecedent is without the article, or has the indefinite

article, the relative clause is introduced by the Circumstantial Tense or a compound tense prefixed by **ϵ-** (§231); e.g. ⲟⲩ.ⲡⲟⲗⲓⲥ ϵ.ⲥⲧⲁ.ϫⲣⲏⲩ 'A city which is strong' (Ps 30:22), ⲥϵⲛ.ϵⲧ.ⲡⲱ ϵ.ⲩ.ⲥⲟⲣⲱ 'Burdens which are heavy' (Mt 23:4), ⲛϵ.ϥ.ⲅⲣⲁⲙⲁⲧϵⲩⲥ ⲡϵ ϵ.ⲱⲁ.ϥ.ⲥⲥⲁⲓ ⲛ̄.ⲥⲁ ⲡϵ.ⲥⲟⲩⲟ 'He was a scribe who used to keep account of the corn' (Z 350.d.1), ⲟⲩ.ⲥⲧⲁⲥⲓⲥ ϵ.ⲁ.ⲥ.ⲱⲱⲡϵ ⲥⲛ̄.ⲧ.ⲡⲟⲗⲓⲥ 'An insurrection which had happened in the city' (Lk 23:19), ⲙ̄ⲙⲛ̄.ⲥⲙⲥⲁⲁ ϵ.ⲛⲁⲁ.ϥ ϵ.ⲛϵϥ.ϫⲟϵⲓⲥ 'There is not (a) servant who is greater than his Lord' (Jn 15:20).

§352. When the relative clause is non-verbal, the usage is as noted in §197a.n. (**a**) **ϵⲣϵ-** is used when the subject of the relative clause is nominal and differs from the antecedent and the predicate is adverbial (§301ff); e.g. ⲟⲩ.ⲣⲱⲙϵ ϵⲣϵ.ⲟⲩ.ⲱⲟⲱⲟⲩ ⲙ̄.ⲙⲟⲟⲩ ⲥⲓϫⲱ.ϥ 'A man upon whom is a pitcher of water' (Mk 14:13), ⲟⲩ.ⲱϵϵⲣϵ ... ϵⲣϵ.ⲟⲩ.ⲡⲛ̄ⲛⲁ ⲛ̄.ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛⲙ̄ⲙⲁ.ⲥ 'A daughter ... in whom was an unclean spirit' (Mk 7:25). (**b**) **ϵ-** is used before non-verbal clauses of the 2nd group (§306ff); e.g. ⲛϵ.ⲩⲛ ⲟⲩ.ⲣⲱⲙϵ ⲇϵ ⲛ̄.ⲣⲙ̲.ⲙⲁⲟ ϵ.ⲡϵϥ.ⲣⲁⲛ ⲡϵ ⲛⲓⲛϵⲩⲏ 'There was a rich man whose name was Nineve [*sic*]' (Lk 16:19), ϵⲓⲥ ⲟⲩ.ⲥⲥⲓⲙϵ ... ϵ.ⲩ.ⲣϵϥ.ⲣ̄.ⲛⲟⲃϵ ⲧϵ 'Lo, a woman ... who (was) a sinner' (Lk 7:37).

§353. When the antecedent is not the subject of the relative clause, it must be referred back to by means of **a resumptive pronoun.** This rule applies equally when the antecedent is defined (but cf §364 for an exception to this rule); e.g. ⲟⲩ.ⲙⲁ ϵ.ⲩ.ⲙⲟⲩⲧϵ ϵⲣⲟ.ϥ ϫϵ ⲗⲓⲑⲟⲥⲧⲣⲱⲧⲟⲛ 'A place which they call it: Lithostraton' (Jn 19:13), ⲛϵ.ⲩⲛ ⲟⲩ.ⲣⲱⲙϵ ⲇϵ ⲙ̄ⲙⲁⲩ ϵⲣϵ.ⲧϵϥ.ϭⲓϫ ⲱⲟⲩⲱⲟⲩ (§233 & 233n) 'There was a man there whose hand was dried (lit. a man who his hand is dried;)' (Mk 3:1), ⲁ.ϥ.ⲥⲙⲓⲛϵ ⲛ̄.ⲟⲩ.ⲟⲟⲩ ϵ.ϥ.ⲛⲁ.ⲕⲣⲓⲛϵ ⲛ̄.ⲏⲧ.ϥ ⲛ̄.ⲧ.ⲟⲓⲕⲟⲩⲙϵⲛⲏ 'He has appointed a day on which he will judge the world (lit. a day which he will judge in it the world)' (Acts 17:31).

§354. Negation of relative clauses with undefined antecedent. **ϵ-** is prefixed to the negative particle **ⲛ-** (§198) or to the negative auxiliary; e.g. ⲟⲩ.ⲟⲟⲩ ϵ.ⲛ̄.ϥ.ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ.ϥ ⲁⲛ ⲁⲩⲱ ⲟⲩ.ⲟⲩⲛⲟⲩ ϵ.ⲛ.ϥ̄.ϵⲓⲙϵ ϵⲣⲟ.ⲥ ⲁⲛ 'In a day which he does not understand and in an hour which he does not perceive' (Lk 12:46), ⲟⲩ.ⲥⲁⲧϵ ϵ.ⲙϵ.ⲥⲱⲱⲙ̄ 'A fire which is not wont to be quenched' (Mt 3:12; §205), ⲟⲩ.ⲛⲟϭ ⲛ̄.ⲑⲗⲓⲯⲓⲥ ϵ.ⲙ̄ ⲡϵ.ⲟⲩⲟⲛ ⲛ̄.ⲧϵ.ⲥⲏ ⲱⲱⲡϵ ϫⲓⲛ ⲧϵ.ⲟⲩϵⲓⲧϵ ⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'A great tribulation, the like of which has not happened since the beginning of the world' (Mt 24:21), ⲟⲩ.ⲧⲁϕⲟⲥ ⲛ̄.ⲃⲣ̄ⲣϵ ϵ.ⲙ̄ⲡⲁⲧ.ⲟⲩ.ⲕⲁ.ⲗⲁⲁⲩ ⲛ̄.ⲟⲩⲛ ⲛ̄.ⲏⲧ.ϥ̄ 'A new tomb in which they had not yet laid anyone' (Jn 19:41; §222). **Note:** Sometimes, in badly written MSS, ϵ- is omitted before a sonant consonant; e.g. ⲟⲩ.ⲥⲛⲟϥ ⲙ̄ⲡⲱ.ϥ (for ϵ.ⲙ̄ⲡⲱ.ϥ) ⲁⲛ ⲡϵ 'A blood which is not his own' (Heb 9:25).

§355. (**2**) **With Defined Antecedent:** When the antecedent is defined, **the particle ϵⲧ- is used to link the relative clause to the word it qualifies.** The relative clause follows the construction of an ordinary statement, the particle ϵⲧ- indicating its syntactical function.

§356. ϵⲧ- is used to introduce the relative clauses making an affirmative statement when the subject of the relative clause is **the same** as the antecedent. **Note:** This rule does not apply in the case of affirmative statements which contain the Imperfect or Tense of Habitude (§359), or the Perfect tense (§360). The use of **ϵⲧ- and the Qualitative** is particularly common in forming the equivalent of **adjectives or participles**; e.g. ⲡ.ⲡⲛ̄ⲛⲁ ϵⲧ.ⲟⲩⲁⲁⲃ 'The Holy Spirit' (lit. The Spirit who [is] Holy), ⲡ.ⲱⲏⲛ ϵⲧ.ⲣⲏⲧ ⲥⲓϫⲛ̄ ⲙ̄.ⲙⲁ ⲛ̄.ⲥⲁⲧϵ 'The tree sprouting beside the water channels' (Ps 1:3). (**a**) ϵⲧ-Present Tense; e.g. ⲛⲁⲓⲁⲧ.ⲟⲩ ⲛ̄.ⲛ̄.ⲃⲁⲗ ϵⲧ.ⲛⲁⲩ 'Blessed (are) the eyes which see' (Lk 10:23). (**b**) ϵⲧ-Future Tense; e.g. ⲡⲁⲓ̈ ϵⲧ.ⲛⲁ.ⲙⲟⲟⲛϵ ⲙ̄.ⲡⲁ.ⲗⲁⲟⲥ 'This one who will shepherd my people' (Mt 2:6). (**c**) ϵⲧ-Old Conjugation (§180); e.g. ⲡ.ⲙⲏⲏⲱϵ ϵⲧ.ⲛⲁⲱⲱ.ϥ 'The crowd which was much' (Lk 7:11). (**d**) ϵⲧ-Adverbial Phrase; e.g. ⲡ.ⲕⲟⲩⲓ ϵⲧ.ⲛ̄.ⲥⲏⲧ.ⲟⲩ 'The little one who (is) in their midst' (Lk 15:12), ϵⲧ.ⲙ̄ⲙⲁⲩ 'That one' (§54).

§357. When the subject of the relative clause **differs** from the antecedent, the subject, if nominal, is prefixed by the form **ϵⲧϵⲣϵ-**. Reference to the antecedent is made by means of a resumptive pronoun (§353); e.g. ⲓ̄ⲥ̄ ⲡⲁⲓ̈ ϵⲧϵⲣϵ.ⲡⲁⲩⲗⲟⲥ ⲕⲩⲣⲓⲥⲉϵ ⲙ̄ⲙⲟ.ϥ 'Jesus, this one whom Paul preaches him' (Acts 19:13), ⲙ̄.ⲡ.ⲙⲁ ϵⲧϵⲣϵ.ⲛϵϥ.ⲙⲁⲑⲏⲧⲏⲥ ⲥⲟⲟⲩⲥ ⲛ̄.ⲥⲏⲧ.ϥ̄ 'In the place in which his disciples are gathering together' (Jn 20:19), ⲡ.ⲙⲁ ⲅⲁⲣ ϵⲧϵⲣϵ.ⲡϵⲕ.ⲁⲥⲟ ⲛⲁ.ⲱⲱⲡϵ ⲛ̄.ⲥⲏⲧ.ϥ̄ 'For the place in which thy treasure will be' (Mt 6:21).

§358. But, when the subject of the relative clause is **Pronominal**, the following forms are used:

Person			Future	
1 com	ϵ†.-	ϵⲧ.ⲛ-	ϵ†.ⲛⲁ-	ϵⲧ.ⲛⲛⲁ-
2 masc	ϵⲧ.ⲕ̄-	ϵⲧ.ϵⲧⲛ̄-	ϵⲧ.ⲕ̄.ⲛⲁ-	
2 fem	ϵⲧ.ϵ-		etc.	
3 masc	ϵⲧ.ϥ̄-	ϵⲧ.ⲟⲩ-		
3 fem	ϵⲧ.ⲥ̄-			

It should be noted that the Present Relative, like the Durative tenses, cannot take a direct object (§328; an exception is noted in §329n); e.g. ⲠⲁⲒ ⲉ†.ⲥⲱⲧⲙ̄ ⲉ.ⲛⲁⲒ ⲉⲧⲃⲏⲏ.ϥ 'This one concerning whom I hear these things' (Lk 9:9; §274), ⲧⲉ.ⲥⲡⲓⲣⲉ ⲉⲧ.ⲟⲩ.ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ⲥ ⲭⲉ ⲧ.ⲓⲧⲁⲗⲓⲕⲏ 'The company which they call: The Italian' (Acts 10:1), Ⲡ.ⲟⲉⲓⲕ ⲇⲉ ⲉ†.ⲛⲁ.ⲧⲁⲁ.ϥ 'The bread which I shall give' (Jn 6:51).

§359. When the relative clause contains either the Durative Imperfect (§194) or the Limitative Tense of Habitude (§204), the same form is used after the defined antecedent as after the undefined antecedent (§351); e.g. Ⲡ.ⲙⲁ ⲉⲛⲉⲣⲉ.Ⲡ.ⲱⲏⲣⲉ ⲱⲏⲙ ⲛ̄.ϩⲏⲧ.ϥ 'The place where the young child was' (Mt 2:9), Ⲡ.ⲱⲟⲉⲓⲱ ⲉ.ⲱⲁⲣⲉ.Ⲡ.ⲧⲏⲩ ⲑⲗⲟ.ϥ ⲉⲃⲟⲗ 'The dust which the wind is wont to scatter' (Ps 1:4). **Note:** ⲉⲧⲉ.ⲱⲁⲣⲉ- is sometimes found; e.g. ⲧⲉ.ⲥⲕⲏⲛⲏ ... ⲉⲧⲉ.ⲱⲁ.ⲩ ⲙⲟⲩⲧⲉ ⲉⲣⲟ.ⲥ ⲭⲉ ⲡⲉⲧ.ⲟⲩⲁⲁⲃ ⲛ̄.ⲛⲉⲧ.ⲟⲩⲁⲁⲃ 'The tent ... which they are wont to call: The Holy of the Holies' (Heb 9:3).

§360. Before the **Perfect** Tense, the Relative Particle appears as **ⲉⲛⲧ-** (thus **ⲉⲛⲧ.ⲁ-**, etc.), less correctly written **ⲛ̄ⲧ-**. However, it is occasionally written **ⲉⲧ-**, which is the regular form in Bohairic; e.g. ⲁⲛⲟⲕ Ⲡⲉ Ⲡ.ⲟⲉⲓⲕ ⲉⲧ.ⲟⲛ2 ⲉⲛⲧ.ⲁ.ϥ.ⲉⲓ ⲉⲃⲟⲗ 2ⲛ̄.ⲧ.Ⲡⲉ 'I Am the living bread which has come down from heaven' (Jn 6:51), Ⲡⲁ.ⲉⲥⲟⲟⲩ ⲛ̄ⲧ.ⲁ.ϥ.ⲥⲱⲣⲙ̄ 'My sheep which has gone astray' (Lk 15:6), Ⲡ.ⲣⲱⲙⲉ ⲇⲉ ⲉⲛⲧ.ⲁ.ⲛ̄.ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄.ϩⲏⲧ.ⲭ̄ 'The man out of whom the demons came' (Lk 8:38).

§361. When the relative clause contains a **negative** statement, the Negative Particle ⲛ̄- or the Negative Auxiliaries ⲙ̄Ⲡⲉ- and ⲙⲉⲣⲉ- (§199a) are prefaced by the verbal prefix **ⲉ-**; e.g. Ⲡ.ⲭⲁⲓ.ⲃⲉⲕⲉ ⲉⲧⲉ.ⲛ̄.ⲟⲩ.ⲱⲱⲥ ⲁⲛ Ⲡⲉ ⲠⲁⲒ ⲉⲧⲉ.ⲛ̄.ⲛⲟⲩ.ϥ ⲁⲛ ⲛⲉ ⲛ̄ⲉ.ⲥⲟⲟⲩ 'The hireling who is not a shepherd, this one whose own the sheep are not' (Jn 10:12), ⲱⲏⲛ.ⲥⲉ ⲛⲓⲙ ⲉⲧⲉ.ⲛ.ⲭ̄.ⲛⲁ.ⲧⲁⲩⲉ ⲕⲁⲣⲡⲟⲥ ⲁⲛ 'Every tree therefore which will not bring forth fruit' (Mt 7:19), ⲛⲉ.2ⲃⲏⲧⲉ ... ⲉⲧⲉ.ⲙ̄Ⲡⲉ.ⲕⲉ.ⲟⲩⲁ ⲁⲁ.ⲩ 'The works ... which another has not done' (Jn 15:24), ⲛ̄.ⲉⲓⲇⲱⲗⲟⲛ ⲉⲧⲉ.ⲙⲉ.ⲩ.ⲱⲁⲭⲉ 'The idols which are not wont to speak' (I-Cor 12:2). **Note 1:** Sometimes, particularly after ⲠⲁⲒ 'This one', the relative particle ⲉⲧ- falls away before the negative, and a form exactly the same as that used after the undefined antecedent follows; e.g. ⲠⲁⲒ ⲉ.ⲛ.ⲭ̄.ⲙⲉ ⲁⲛ ⲙ̄.Ⲡⲉϥ.ⲥⲟⲛ 'This one who does not love his brother' (I-Jn 3:14), ⲠⲁⲒ ⲉ.ⲛ.†.ⲙ̄Ⲡ.ⲱⲁ ⲁⲛ ⲛ̄.ϥⲓ 2ⲁ.Ⲡⲉϥ.ⲧⲟⲟⲩⲉ 'This one whose shoe I am not worthy to bear' (Mt 3:11). **Note 2:** Occasionally **ⲉⲧⲉ.ⲙ̄Ⲡⲉ-** is used in an **interrogative** sense; e.g. ⲉⲧⲉ.ⲙ̄Ⲡ.ⲟⲩ.ⲥⲱⲧⲙ̄ 'Did they not hear?' (Rom 10:18), ⲉⲧⲉ.ⲙ̄Ⲡⲉ.Ⲡ.ⲓⲥⲣⲁⲏⲗ (variant reading ⲉ.ⲛⲉ.ⲙ̄Ⲡⲉ.Ⲡ.ⲧⲏⲗ̄) ⲉⲓⲙⲉ 'Did Israel not perceive?' (*ibid*., verse 19).

§362. The same construction, **ⲉⲧ.ⲉ-**, holds good: (**a**) when the relative clause contains the impersonal existential verbs ⲟⲩⲛ̄- or (ⲙ̄)ⲙⲛ̄- (§184); e.g. Ⲡ.ⲭⲟⲉⲓⲥ ⲉⲧ.ⲉ.ⲟⲩⲛ̄.ⲥⲟⲙ ⲙ̄ⲙⲟ.ϥ 'The Lord in whom is strength' (Ps 23:8), Ⲡ.ⲙⲁ ⲉⲧ.ⲉ.ⲙⲛ̄.2ⲁ2 ⲛ̄.ⲕⲁ2 ⲛ̄.ϩⲏⲧ.ⲭ̄ 'The place in which there is not much earth' (Mk 4:5).

§363. Or (**b**) when the relative clause contains a Non-Verbal sentence of the Second Group (i.e. containing Ⲡⲉ, ⲧⲉ or ⲛⲉ; §306); e.g. ⲧ.ⲡⲩⲅⲏ ⲙ̄.ⲙⲟⲟⲩ ⲉⲧ.ⲉ.Ⲡ.ⲥⲱⲙⲁ ⲡⲉ ⲙⲛ̄.Ⲡⲉⲥ.ⲛⲟϥ ⲙ̄.Ⲡ.ⲭⲟⲉⲓⲥ 'The fountain of water which is the body with his blood of the Lord' (Z 320.a.4).

§364. Remarks on the Relative Clause. The resumptive pronoun is omitted when the antecedent is an adverbial expression of time, place or manner; e.g. ⲭⲓⲛ Ⲡ.ⲛⲁⲩ ⲇⲉ ⲛ̄ⲧⲁ.Ⲓ̈.ⲭⲓ ⲛ̄.ⲧⲁ.ⲥ2ⲓⲙⲉ 'Since the hour in which I took my wife' (Z 346.b.18), ⲁ.ϥ.ⲉⲓ.ⲥⲉ ⲟⲛ ⲉ.ⲧ.ⲕⲁⲛⲁ ... Ⲡ.ⲙⲁ ⲉⲛⲧⲁ.ϥ.ⲧⲣⲉ.Ⲡ.ⲙⲟⲟⲩ ⲣ̄.ⲏⲣⲡ 'He came therefore again to Cana,... the place in which he caused the water to be made wine' (Jn 4:46), ⲕⲁⲧⲁ ⲑ.ⲉ ⲛ̄ ⲧⲁ.ϥ.†.ⲥⲃⲱ ⲛⲏ.ⲧⲛ̄ 'According to the way in which he has instructed you' (I-Jn 2:26).

§365. When a defined antecedent is qualified by several consecutive relative clauses, as a rule only the first relative clause is prefaced by the particle **ⲉⲧ-**; e.g. ⲛⲁⲓⲁⲧ.ϥ ⲙ̄.Ⲡ.ⲣⲱⲙⲉ ⲉⲧ.ⲉ.ⲙ̄Ⲡ.ⲭ̄.ⲃⲱⲕ 2ⲙ̄.Ⲡ.ⲱⲟⲩⲛⲉ ⲛ̄.ⲛ̄.ⲁⲥⲉⲃⲏⲥ ⲉ.ⲙⲧ.ⲭ̄.ⲁ2ⲉⲣⲁⲧ.ⲭ̄ 2ⲓ ⲧⲉ.2ⲓⲏ ⲛ̄.ⲛ̄.ⲣⲉϥ.ⲣ̄.ⲛⲟⲃⲉ ⲉ.ⲙ̄Ⲡ.ϥ.2ⲙⲟⲟⲥ 2ⲓ ⲧ.ⲕⲁⲑⲉⲇⲣⲁ ⲛ̄.ⲛ̄.ⲗⲟⲓⲙⲟⲥ 'Blessed is the man who has not gone in the counsel of the wicked, who has not stood in the way of sinners, who has not sat in the seat of the scornful' (Ps 1:1).

§366. It is to be noted that when the Relative Clause was used in a **descriptive** sense, the following constructions were employed: (**1**) The antecedent is undefined and the Relative Clause in introduced by **ⲉⲧ**,- equivalent to '<u>Namely, viz.</u>' (§294.6.a); e.g. 2ⲉⲛ.ⲥⲁ2 ⲉⲧ.ⲉ.ⲃⲁⲣⲛⲁⲃⲁⲥ Ⲡⲉ ⲙⲛ̄.ⲥⲏⲙⲉⲱⲛ 'Teachers, namely Barnabas and Simeon' (Acts 13:1). (**2**) The antecedent is either defined or undefined, and the pronouns **ⲠⲁⲒ**, **ⲧⲁⲒ**, **ⲛⲁⲒ**, are inserted between the antecedent and the Relative Clause; e.g. ⲙⲏ ⲛ̄ⲧⲟ.ⲕ ⲛⲁⲁ.ⲕ ⲉ.Ⲡⲉⲛ.ⲉⲓⲱⲧ ⲓⲁⲕⲱⲃ ⲠⲁⲒ ⲉⲛⲧ.ⲁ.ϥ.† ⲛⲁ.ⲛ ⲛ̄.ⲧ.ⲱⲱⲧⲉ 'Art thou greater than our father Jacob, this one who gave us the well?' (Jn 4:12), ⲧ.ⲙⲁⲅⲇⲁⲗⲏⲛⲏ ⲧⲁⲒ ⲉⲛⲧ.ⲁ.ⲥⲁⲱⲩ̄ ⲛ̄.ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲓ ⲉⲃⲟⲗ ⲛ̄.ϩⲏⲧ.ⲥ̄ 'The Magdalene, this one out of whom came forth seven devils' (Lk 8:2), ⲟⲩ.ⲣⲱⲙⲉ ⲛ̄.ⲣⲙ̄.ⲙⲁⲟ ⲠⲁⲒ ⲉⲛⲧ.ⲁ.ϥ.ⲉⲓ ⲉⲃⲟⲗ ⲉ.2ⲧⲟⲟⲩⲉ ⲉ.ⲑⲛⲉ ⲛ̄.ⲉⲣⲅⲁⲧⲏⲥ 'A rich man, this one who came out at morning to hire workers' (Mt 20:1).

§367. When the relative clause is preceded by a non-verbal sentence containing Ⲡⲉ, ⲧⲉ, ⲛⲉ, contraction with ⲉⲧ- usually occurs:

Ⲡⲉ ⲉⲧ-	becomes	**Ⲡⲉⲧ-**

ⲧⲉ ⲉⲧ-	becomes	**ⲧⲉⲧ-**
ⲛⲉ ⲉⲧ-	becomes	**ⲛⲉⲧ-**

Though this form is morphologically identical with the relative substantive (§368), it can be distinguished from it by reference to the preceding sentence which must be non-verbal; e.g. ⲛⲓⲙ ⲡⲉⲧ.ϫⲱ [ⲡⲉ ⲉⲧ.ϫⲱ] ⲙ̄ ⲙⲟ.ⲥ ⲛⲉ 'Who is it who is speaking to thee?' (Jn 4:10), ⲛⲁⲓ ⲛⲉⲧ.ϩⲱⲛ [ⲛⲉ ⲉⲧ.ϩⲱⲛ] ⲙ̄ⲙⲟ.ⲟⲩ ⲉⲧ.ⲉ.ⲑⲏⲩⲧⲛ̄ 'These are those which I am ordering you' (Jn 15:17).

§368. The Relative Substantive. By prefixing the Definite Article, the Relative Clause can become the equivalent of a substantive; e.g. ⲡⲉⲧ.ⲙ̄ⲙⲁⲩ 'That one', ⲡⲉⲧ.ⲱⲓⲛⲉ 'The seeker' (lit. The [one] who seeks), ⲡⲉⲧ.ⲉ.ⲛ.ⲭ̄.ⲙⲉ ⲁⲛ ⲙ̄ⲙⲟ.ⲓ̈ 'The one who does not love me' (Jn 14:24), ⲡⲉⲧ.ⲕ.ⲛⲁ.ⲙⲟⲣ.ⲭ̄ ϩⲓ ϫⲙ̄.ⲡ.ⲕⲁϩ 'That which thou wilt bind on earth' (Mt 16:19). **As a substantive it can be used as a subject, object or adverb of a sentence**; e.g. ⲡⲉⲑ.ⲃ̄ⲃⲓⲟ ⲇⲉ ⲙ̄ⲙⲟ.ⲭ ⲥⲉ.ⲛⲁ.ϫⲁⲥⲧ.ⲭ̄ 'The one who humbles himself will be exalted' (Lk 18:14), ⲧ.ⲧ.ⲙ̄.ⲡ.ⲣⲉ.ⲙⲏⲧ ⲛ̄.ⲛⲉⲧ.ϫⲡⲟ ⲙ̄ⲙⲟ.ⲟⲩ ⲧⲏⲣ.ⲟⲩ 'I give the tenth of all that I acquire' (Lk 18:12), ⲉ.ⲣ̄.ⲡⲉⲧ.ⲟⲩⲁⲱ.ⲭ̄ ϩⲛ̄.ⲛⲉⲧ.ⲉ.ⲛⲟⲩ.ⲓ ⲛⲉ 'To do what I wish with mine own' (Mt 20:15). Long usage made some relative substantives equivalent to undefined nouns; e.g. ⲡⲉⲑ.ⲟⲟⲩ (ⲡⲉⲧ.ϩⲟⲟⲩ) 'The evil', ⲡⲉⲧ.ⲛⲁⲛⲟⲩ.ⲭ 'The good'; e.g. ⲁ.ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ ⲫ.ⲁⲙ.ⲕⲗ̄ⲗⲉ ⲣ̄.ϩⲁϩ ⲛⲁ.ⲓ̈ ⲙ̄.ⲡⲉⲑ.ⲟⲟⲩ 'Alexander the smith did me much evil' (II-Tim 4:14). These substantives, although in fact they already possessed the Definite Article, could **take a second Article, Definite or Indefinite, or could prefix the Possessive Adjective**; e.g. ⲡ.ⲡⲉⲧ.ⲟⲩⲁⲁⲃ 'The holy one, the saint' (lit. The the-one-who holy), ⲁ.ⲩ.ⲧⲱⲱⲃⲉ ⲛⲁ.ⲓ̈ ⲛ̄.ϩⲉⲛ.ⲡⲉⲑ.ⲟⲟⲩ ⲉ.ⲡ.ⲙⲁ ⲛ̄.ϩⲉⲛ.ⲡⲉⲧ.ⲛⲁⲛⲟⲩ.ⲟⲩ 'They requite to me evil instead of good' (Ps 34:12), ⲡⲉⲕ.ⲡⲉⲧ.ⲟⲩⲁⲁⲃ 'Thy holy one' (Ps 16:10).

Chapter XVI. Adverbial Clauses.

§369. I. Final Clauses. Final clauses can be expressed in their simplest form by means of the Infinitive (§251) or the Causative Infinitive (§256) placed after the main verb, both forms being prefaced by the preposition **ⲉ-**; e.g. ⲁ.ϥ.ⲧⲱⲟⲩⲛ ⲉ.ⲱⲱ 'He rose in order to read' (Lk 4:16), ⲁ.ⲩ.ⲙⲟⲟⲱⲉ ϩⲛ̄.ⲧⲉ.ϩⲓⲏ ⲉⲧⲣⲉ.ⲩ.ⲕⲧⲟ.ⲟⲩ ⲉϩⲣⲁⲓ̈ ⲉ.ⲡ.ⲕⲁϩ ⲛ̄.ⲓ̈ⲟⲩⲇⲁ 'They proceeded in the way in order that they should return to the land of Judah' (Ruth 1:7).

§370. The Clause can be introduced by the conjunction **ϫⲉ** or its compound **ϫⲉⲕⲁ(ⲁ)ⲥ**, followed by the III Future, less frequently by the II Future (§199a); e.g. ⲁ.ⲩ.ⲥⲉⲡⲥⲱⲡ.ϥ ϫⲉⲕⲁⲥ ⲉ.ϥ.ⲉ.ⲧⲁⲗ ⲉ.ⲧⲟⲟⲧ.ϥ̄ ⲉϫⲱ.ϥ 'They besought him that he should place his hand on him' (Mk 7:32), ⲉ.ⲛ.ⲛⲁ.ⲱⲓⲛ̄.ⲟⲉⲓⲕ ⲧⲱⲛ ϫⲉ ⲉ.ⲣ.ⲉ.ⲛⲁⲓ̈ ⲛⲁ.ⲟⲩⲱⲙ 'Where shall we buy bread that these may eat?' (Jn 6:5), ⲁ.ϥ.ϩⲱⲛ ⲇⲉ ⲉ.ⲧⲟⲟⲧ.ⲟⲩ ϫⲉⲕⲁⲥ ⲛ̄ ⲛⲉ.ⲩ.ϫⲟⲟ.ⲥ ⲉ.ⲗⲁⲁⲩ 'He ordered them that they should not say it to anyone' (Mk 7:36).

§371. The Greek conjunctions ϩⲱⲥⲧⲉ, ⲙⲏⲡⲱⲥ, ⲙⲏⲡⲟⲧⲉ, usually followed by the Conjunctive, can be used to introduce a Final Clause (§229).

§372. The conjunctive without introductory conjunction, to express <u>purpose</u> (§226c).

§373. II. Causal Clauses. Causal clauses are introduced by the conjunction **ϫⲉ**, or its compounds **ⲉⲃⲟⲗ.ϫⲉ** and **ⲉⲧⲃⲉ.ϫⲉ** (for ⲉⲃⲟⲗ ⲁⲛ ϫⲉ, §396.1.a); e.g. ⲧ.ⲱⲓ̄.ϩⲙⲟⲧ ⲛ̄.ⲧⲟⲟⲧ.ⲕ̄ ϫⲉ ⲧ.ⲟ ⲁⲛ ⲛ̄.ⲑ.ⲉ ⲙ̄.ⲡ.ⲕⲉ.ⲥⲉⲉⲡⲉ ⲛ̄.ⲛ̄.ⲣⲱⲙⲉ 'I thank Thee because I am not like the rest of men' (Lk 18:11), ⲕⲧⲉ.ⲑⲏⲩⲧⲛ̄ ⲛⲁ.ⲱⲉⲉⲣⲉ ⲛ̄.ⲧⲉⲧⲛ̄.ⲃⲱⲕ ϫⲉ ⲁ.ⲓ̈.ⲣ.ϩⲗⲗⲱ 'Return, my daughters, and go, because I have become an old woman' (Ruth 1:12), ⲉⲃⲟⲗ.ϫⲉ ⲛⲉ.ⲧ.ⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲧⲉ 'Because it was the Day of Preparation' (Jn 19:31), ⲡⲉϫⲁ.ⲩ ⲛⲁ.ϥ ϫⲉ ⲉⲧⲃⲉ.ϫⲉ ⲙ̄ⲡⲉ.ⲗⲁⲁⲩ ⲑ.ⲛⲟ.ⲛ (ⲧ.ϩⲛⲟ.ⲛ) 'They said to him: Because no one has hired us' (Mt 20:7). Sometimes appear the Greek conjunctions **ⲉⲡⲉⲓ**, **ⲉⲡ(ⲉ)ⲓⲇⲏ**; e.g. ⲉⲡⲉⲓⲇⲏ ⲅⲁⲣ ⲛ̄ⲧⲁ.ⲡ.ⲙⲟⲩ ⲱⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ ⲟⲩ.ⲣⲱⲙⲉ 'For because through man death has come into being' (I-Cor 15:21).

§374. III. Conditional Clauses. Conditional clauses can be divided into two main groups: Real Conditions, and Irreal Conditions. The former group must be further divided into Open Conditions and Prospective Conditions.

§375. A. Real Conditional Clauses: (**1**) **Open:** Conditions in which **nothing is implied** as to the fulfillment or non-fulfillment of the supposition. The Protasis is introduced by **ⲉⲱⲩϫⲉ** (represents Greek ει), and is followed by the Auxiliary of the Present, the Perfect, and less frequently the Future; e.g. ⲉⲱⲩϫⲉ ⲡⲉⲕ.ⲃⲁⲗ ⲇⲉ ⲛ̄.ⲟⲩⲛⲁⲙ ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲙ̄ⲙⲟ.ⲕ ⲡⲟⲣⲕ.ϥ̄ ⲛⲏ̄.ⲛⲟϫ.ϥ̄ ⲛ̄.ⲥⲁ ⲛ̄.ⲃⲟⲗ ⲙ̄ⲙⲟ.ⲕ 'If thy right eye is offending thee, pluck it out and cast it from thee' (Mt 5:29), ⲉⲱⲩϫⲉ ⲁ.ⲩ.ⲙⲟⲩⲧⲉ ⲉ.ⲡ.ϫⲟⲉⲓⲥ ϫⲉ ⲃⲉⲉⲗⲍⲉⲃⲟⲩⲗ ⲡⲟⲥⲱ ⲙⲁⲗⲗⲟⲛ ⲛⲉϥ.ⲣⲙ̄.ⲛ̄.ⲏⲓ̈ 'If they have called the Lord: Beelzebul, how much more his domestics?' (Mt 10:25), ⲉⲱⲩϫⲉ ⲙ̄ ⲡ.ⲓ̈.ⲱ.ϭⲙ̄.ϭⲟⲙ ⲉ.ⲧⲱⲟⲩⲛ ϩⲁ.ⲡ.ⲛⲟϭⲛⲉϭ ⲛ̄.ⲧⲁ.ⲙⲁⲁⲩ 'If I have not been able to bear the reproach of my mother' (Z 289.a.6).

§376. Often the Apodosis is introduced by the particle **ⲉⲓⲉ** (**ⲉⲉⲓⲉ**) <u>'Then'</u>; e.g. ⲉⲱⲩϫⲉ ⲁⲛⲟⲕ ⲇⲉ ⲉ.ⲓ.ⲛⲉϫ.ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ ϩⲛ̄.ⲡ.ⲡⲛⲁ̄ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ ⲉⲓⲉ ⲁ.ⲥ.ⲡⲱϩ ⲉ.ϩⲣⲁⲓ̈ ⲉϫⲱ.ⲧⲛ̄ ⲛ̄ϭⲓ ⲧ.ⲙⲛ̄ⲧ.ⲉⲣⲟ ⲙ̄.ⲡ.ⲛⲟⲩⲧⲉ 'If I

by the Spirit of God am casting out devils, then the Kingdom of Heaven has come upon you' (Mt 12:28), ϵⲱⲭϵ ⲕ.ⲛⲁ.ⲛⲟⲭ.ⲛ̄ ϵⲃⲟⲗ ϵⲓϵ ⲙⲁ.ⲭⲟⲟⲩ.ⲛ̄ ϵ2ⲟⲩⲛ ϵ.ⲧⲁ.ⲅϵⲗⲏ ⲛ̄.ⲛϵ.ⲱⲁⲩ 'If thou wilt cast us out, then send us into the herd of swine' (Mt 8:31).

§377. (**2**) **Prospective:** Conditions in which the fulfillment of the supposition contained in the protasis is regarded as being **reasonably likely**. The protasis in introduced by the auxiliary of the II Present followed by the particle **ⲱⲁⲛ-** and the verbal form **ϵⲣⲱⲁⲛ-** (represents the Greek εαν). It is to be noted that the form ϵ.ⲣ.ϵ.ⲱⲁⲛ-, which would normally be expected before the Nominal Subject or with the 2 fem sing pronoun (§199a), is only found in archaic texts; e.g. ϵⲣⲱⲁⲛ ⲡϵ.2ⲙⲟⲩ ⲇϵ ⲃⲁⲁⲃϵ ϵ.ⲩ.ⲛⲁ.ⲙⲟⲗ2.ⲫ ⲛ̄.ⲟⲩ 'If the salt shall become insipid, with what shall they salt it?' (Mt 5:13), ϵⲣⲱⲁⲛ ⲭⲟ2 ⲙ̄.ⲙⲁⲧϵ ϵ.ⲡ.ⲧⲟⲡ ⲛ̄.ⲧϵⲫ.ⲱⲧⲏⲛ ⲧ.ⲛⲁ.ⲧⲟⲩⲭⲁ.ⲓ 'If I shall touch only the fringe of his garment, I shall become whole' (Mt 9:21).

§378. Negation of this form of the Prospective Conditional is effected by the particle **ⲧⲙ̄-** placed before the Infinitive; e.g. ϵ.ⲛ.ⲱⲁⲛ.ⲧⲙ̄.ⲟⲩⲱⲙ ⲛ̄.ⲧⲛ̄.ⲛⲁ.ⲱⲱⲱⲧ ⲁⲛ 'If we shall not eat, we shall not be in want' (I-Cor 8:8). But as a general rule, the particle ⲱⲁⲛ- is omitted; e.g. ϵ.ⲧϵⲧⲛ̄.ⲱⲁⲛ.ⲕⲱ ⲅⲁⲣ ϵⲃⲟⲗ ⲛ̄.ⲛ̄.ⲣⲱⲙϵ ⲛ̄.ⲛϵⲩ.ⲛⲟⲃϵ ... ϵ.ⲧϵⲧⲛ̄.ⲧⲙ̄.ⲕⲱ ⲇϵ ϵⲃⲟⲗ 'If you shall forgive men their sins,... if you shall not forgive' (Mt 6:14-15).

§379. The prospective conditional may be introduced by **ϵⲱⲱⲡϵ**, especially if the Protasis is Non-Verbal. When the Protasis contains a future supposition, ϵⲱⲱⲡϵ is usually followed by ϵⲣⲱⲁⲛ-; e.g. ϵⲱⲱⲡϵ ϭϵ ⲡϵⲕ.ⲃⲁⲗ ⲟⲩ.2ⲁⲡⲗⲟⲩⲥ ⲡϵ 'If thy eye is sound' (Mt 6:22), ϵⲱⲱⲡϵ ⲡ.ⲏⲓ ⲙ̄.ⲡ.ⲱⲁ ⲙⲁⲣϵ.ⲧϵⲧⲛ.ϵⲓⲣⲏⲛⲏ ϵⲓ ϵ2ⲣⲁⲓ ϵⲭⲱ.ⲫ 'If the house is worthy, let your peace come upon it' (Mt 10:12), ϵⲱⲱⲡϵ ⲇϵ ϵ.ⲧϵⲧⲛ̄.ⲱⲁⲛ.2ϵ ϵⲣⲟ.ⲫ ⲙⲁ.ⲧⲁⲙⲟ.ⲓ̈ 'If you shall find him, inform me' (Mt 2:8). **Note: ϵⲱⲱⲡϵ ⲙ̄ⲙⲟⲛ** renders 'Otherwise'; e.g. ⲙϵ.ⲩ.ⲛϵⲭ ⲙ̄ⲣⲓⲥ ϵ.2ⲱⲧ ⲛ̄.ⲁⲥ ϵⲱⲱⲡϵ ⲙ̄ⲙⲟⲛ ⲱⲁ.ⲩ.ⲡⲱ2 ⲛ̄.ϭⲓⲛ.2ⲱⲧ 'They are not wont to put new wine into old skins; otherwise the skins become rent' (Mt 9:17; §63c).

§380. B. Irreal Conditional Clauses. When the supposition contained in the Protasis is clearly **impossible of fulfillment**, it is introduced by the verbal prefix **ⲉⲛϵ-**. The Protasis may be Non-Verbal, or contain the Imperfect or II Perfect tenses. The Apodosis usually contains the Future Imperfect, less frequently the Imperfect. **Note:** The form of the Imperfect tense in the Protasis, owing to contraction, presents the curious appearance of a Present tense with the prefix ϵⲛϵ-; e.g. ϵⲛϵ.ⲟⲩ.ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡϵ ⲡⲁⲓ ⲛϵ.ⲫ.ⲛⲁ.ϵⲓⲙϵ ⲭϵ ⲟⲩ ⲧϵ 'If this one were a prophet, he would perceive what she is' (Lk 7:39), ϵⲛϵ.ⲧϵⲧⲛ̄.ⲡⲓⲥⲧϵⲩϵ ⲅⲁⲣ ϵ.ⲙⲱⲩⲥⲏⲥ ⲛϵ.ⲧϵⲧ.ⲛ̄ⲁ.ⲡⲓⲥⲧϵⲩϵ ϵⲣⲟ.ⲓ̈ ⲡϵ 'For if you were believing Moses, you would believe me' (Jn 5:46), ϵⲛϵ.ⲛ̄ ⲧⲁ.ⲩ.ⲥⲟⲩⲱⲛ.ⲥ̄ ⲅⲁⲣ ⲛϵ.ⲩ.ⲛⲁ.ⲥ†ⲣ$\overline{\text{ⲟⲩ}}$ ⲁⲛ ⲡϵ ⲙ̄.ⲡ.ⲭⲟϵⲓⲥ ⲙ̄.ⲡϵ.ⲟⲟⲩ 'For if they had understood it, they would not have crucified the Lord of Glory' (I-Cor 2:8).

§381. Sometimes the particle **ϵⲱⲭⲡϵ** introduces the Apodosis; e.g. ϵⲛϵ.ⲛⲧⲁ.ⲛ̄.ϭⲟⲙ ϵⲛⲧⲁ.ⲩ. ⲱⲱⲡϵ ⲛ̄.2ⲏⲧ.ⲧⲏⲩⲧⲛ̄ ⲱⲱⲡϵ 2ⲛ̄ ⲧⲩⲣⲟⲥ ⲙⲛ̄ ⲥⲓⲇⲱⲛ ϵⲱⲭⲡϵ ⲁ.ⲩ.ⲙϵⲧⲁⲛⲟϵⲓ 2ⲛ̄.ⲟⲩ.ϭⲟⲟⲩⲛϵ ⲙⲛ̄ ⲟⲩ.ⲕⲣⲙϵⲥ 'If the mighty works which have happened among you, had happened in Tyre and Sidon, then they would have repented in sackcloth and ashes' (Mt 11:21).

§382. Remarks on the Conditional Clause. As a general rule **the Protasis precedes the Apodosis**. The exceptions which occur are no doubt due to the desire to retain as far as possible the word order of Greek originals; e.g. ⲙⲁⲣϵ.ⲫ.ⲧⲟⲩⲭⲟ.ⲫ ϵⲱⲭϵ ⲁ.ⲫ.ⲟⲩⲁⲱ.ⲫ 'Let him deliver him, if he has desired him' (Ps 22:8).

§383. 'Except, unless' is rendered by the compound conjunction **ⲛ̄.ⲥⲁⲃⲏⲗ ⲭϵ**; e.g. ⲛ̄.ⲥⲁⲃⲏⲗ ⲭϵ ⲁ.ⲡ.ⲭⲟϵⲓⲥ ⲃⲟⲏⲑϵⲓ ϵⲣⲟ.ⲓ̈ ⲡⲁⲣⲁ ⲟⲩ.ⲕⲟⲩⲓ̈ ⲁ.ⲧⲁ.ⲯⲩⲭⲏ ⲟⲩⲱ2 2ⲛ̄ ⲁⲙⲛ̄ⲧϵ 'Unless the Lord had helped me, in a little (time) my soul had dwelt in Sheol' (Ps 94:17); or by means of the Greek **ϵⲓ-ⲙⲏ-ⲧⲓ** followed by the conjunctive; e.g. ⲙ̄ⲙⲛ̄.ⲱ.ϭⲟⲙ ⲛ̄.ⲗⲁⲁⲩ ϵ.ϵⲓ ⲱⲁⲣⲟ.ⲓ̈ ϵⲓ-ⲙⲏ-ⲧⲓ ⲛ̄ⲧϵ.ⲡⲁ.ϵⲓⲱⲧ ϵ.ⲛⲧⲁ.ⲫ.ⲧⲁⲩⲟⲓ ⲥⲱⲕ ⲙ̄ⲙⲟ.ⲫ 'It is not possible for anyone to come to me, except My Father who sent me draws him' (Jn 6:44).

§384. The Conditional Clause sometimes renders a **concessive** meaning. In fact, the Concessive Clause is a variation of the Conditional, but with the difference that the supposition of the Protasis is regarded as conceded. In this sense Coptic occasionally uses **ϵⲱⲭϵ**; e.g. ϵⲱⲭϵ ⲡ.ⲛⲟⲩⲧϵ ⲛ̄.†.ⲣ̄.2ⲟⲧϵ 2ⲏⲧ.ⲫ ⲁⲛ 'Although I do not fear God' (Lk 18:4), ϵⲱⲭϵ ⲁ.ⲓ.ⲣ̄.ⲕϵ[1].ⲗⲩⲡϵⲓ ⲙ̄ⲙⲱ.ⲧⲛ̄ 2ⲛ̄.ⲧ.ϵⲡⲓⲥⲧⲟⲗⲏ 'Although I made you very[1] sorry by the letter' (II-Cor 7:8; [1]Crum 84a). But as a rule Coptic employed the Greek conjunctions **ⲕⲁ-ⲛ** (και εαν) followed by **ϵⲣⲱⲁⲛ** 'And if, even if, if only', **ⲕⲁⲓ-ⲡⲉⲣ** 'Since, although', and **ⲕⲁⲓ-ⲧⲟⲓ** 'And yet, since'; e.g. ⲕⲁ-ⲛ ϵ.ⲥ.ⲱⲁⲛ.ⲱⲱⲡϵ ϵ.ⲧⲣⲁ[1].ⲙⲟⲩ ⲛⲙ̄ⲙⲁ.ⲕ ⲛ̄.†.ⲛⲁ.ⲁⲡⲁⲣⲛⲁ ⲙ̄ⲙⲟ.ⲕ ⲁⲛ 'Although it should happen for me to be put to death with thee, I shall not deny thee' (Mt 26:35; [1]§243.3), ⲕⲁⲓ-ⲡⲉⲣ ϵ.ⲛⲧⲁ.ⲩ.ϵⲓ ϵⲃⲟⲗ 2ⲛ̄.ⲧ.†ⲡϵ ⲛ̄.ⲁⲃⲣⲁ2ⲁⲙ 'Although they have come forth from the loins of Abraham' (Heb 7:5).

§385. IV. Temporal Clauses: (**a**) Temporal clauses can be expressed by the Circumstantial tenses (§197, 212). In these clauses **the time standpoint is determined by the tense of the verb in the main sentence.** The clause can stand before or after the main sentence.

§386. (**b**) Temporal clauses with **a specific reference to a point in time** can be expressed in terms of Past (i.e. completed action), Contemporaneous, or Prospective Action. Such clauses, expressing themselves in

a particular time standpoint, generally but not invariably (§388n) precede the main sentence.

§387. Past Temporal Clauses.

The Past Temporal Auxiliary		
Person	Singular	Plural
1 com	ⲛ̄ⲧⲉⲣ(ⲉ).ⲓ-	ⲛ̄ⲧⲉⲣ(ⲉ).ⲛ-
2 masc	ⲛ̄ⲧⲉⲣⲉ.ⲕ-	ⲛ̄ⲧⲉⲣⲉ.ⲧⲛ̄-
2 fem	ⲛ̄ⲧⲉⲣⲉ-	
3 masc	ⲛ̄ⲧⲉⲣⲉ.ϥ-	ⲛ̄ⲧⲉⲣ.ⲟⲩ-
3 fem	ⲛ̄ⲧⲉⲣⲉ.ⲥ-	
nom subj	ⲛ̄ⲧⲉⲣⲉ-	

The auxiliary ⲛ̄ⲧⲉⲣⲉ- is used to express action completed **prior** to the action of the verb of the main sentence; e.g. ⲛ̄ⲧⲉⲣⲉ.ⲛⲟⲉⲙⲓⲛ ⲇⲉ ⲛⲁⲩ ⲭⲉ ⲁ.ⲥ.ⲧⲁⲭⲣⲟⲥ ⲉ.ⲙⲟⲟⲩⲉ ⲛⲙ̄ⲙⲁ.ⲥ ⲁ.ⲥ.ⲗⲟ ⲉ.ⲥ.ⲩⲁⲭⲉ ⲛⲙ̄ⲙⲁ.ⲥ ⲉ.ⲡⲉⲓ.ϩⲱⲃ 'When Naomi had seen that she was determined to proceed with her, she ceased to speak to her concerning this matter' (Ru 1:18), ⲛ̄ⲧⲉⲣ.ⲟⲩ.ⲉⲓ ⲉϩⲟⲩⲛ ⲉ.ⲃⲏⲑⲗⲉⲉⲙ ... ⲁ.ⲡ.ⲥⲟⲓⲧ.ⲥⲱⲣ ⲉⲃⲟⲗ 'When they had entered Bethlehem ... the report spread' (Ruth 1:19). **Negation** of the Past Temporal is effected by means of **ⲧⲙ̄-**; e.g. ⲛ̄ⲧⲉⲣ.ⲟⲩ.ⲧⲙ̄.ⲉ.ⲱ.ϭⲙ̄.ϭⲟⲙ ⲇⲉ ⲉ.ⲭⲓⲧ.ϥ ⲛⲁ.ϥ ⲉϩⲟⲩⲛ 'When they had not been able to take him in to him' (Mk 2:4).

§388. ⲭⲓⲛ- 'From', followed by the II Perfect, refers back to action **completed in the past**, and renders 'Since' (**Note:** ⲭⲓⲛ.ⲛ̄ⲧⲁ- contracts to ⲭⲓ.ⲛⲧⲁ-); e.g. ⲉⲓⲥ ⲁⲟⲩⲏⲣ ⲛ̄.ⲟⲩ.ⲟⲉⲓⲱ ⲭⲓ.ⲛⲧⲁ.ⲡⲁⲓ ⲧⲁϩⲟ.ϥ 'Lo, about how long since this had seized him?' (Mk 9:21), ⲡ.ⲙⲉϩ.ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ϩⲟⲟⲩ ⲡⲉ ⲡ.ⲟⲟⲩ ⲭⲓ.ⲛⲧⲁ.ⲛⲁⲓ ⲱⲱⲡⲉ 'It is the third day since these things have happened' (Lk 24:21). **Note:** Clauses containing ⲭⲓ.ⲛⲧⲁ- do not conform to the rule that the temporal clauses, other than those containing the Circumstantial tense, generally precede the main sentence.

§389. For **ⲙⲛ̄ⲛⲥⲁ+the Causative Infinitive** 'After', see §257. In contrast to the temporal clause introduced by the Past Temporal ⲛ̄ⲧⲉⲣⲉ- (§387)— which, to some extent at least, stresses the **fact** that an action has been completed in the past— ⲙⲛ̄ⲛⲥⲁ+the Causative Infinitive indicates **the event itself** which thus happened in the past. It might be described as a Dating Clause; e.g. ⲙⲛ̄ⲛⲥⲁ ⲧ.ⲣⲉϥ.ⲙⲟⲩ ⲛ̄ϭⲓ ⲙⲱⲩⲥⲏⲥ 'After the death of Moses' (Josh 1:1).

§390. For **ⲉ.ⲁ-** and **ⲉ.ⲙ̄ⲡ-** to express temporal clauses, cf §231.

§391. Contemporaneous Temporal Clauses. As noted in §197, the Circumstantial Tense is normally used to express contemporaneous action. Prefaced by **ⲭⲓⲛ-**, it expresses the meaning 'While yet'; e.g. ⲡⲉⲓ.ⲡⲗⲁⲛⲟⲥ ⲁ.ϥ.ⲭⲟⲟ.ⲥ ⲭⲓⲛ.ⲉ.ϥ.ⲟⲛⲉ̄ ⲭⲉ ✝.ⲛⲁ.ⲧⲱⲟⲩⲛ ⲙⲛ̄.ⲛ̄.ⲥⲁ ⲱⲟⲙⲛ̄ⲧ ⲛ̄.ϩⲟⲟⲩ 'This deceiver said, while he was yet alive, I shall rise after three days' (Mt 27:63). The Greek conjunctions **ϩⲱⲥ** 'As', **ϩⲟⲥⲟⲛ** 'As long as', **ⲉϕⲟⲥⲟⲛ** 'As long as, insofar as', **ⲉⲧⲓ** 'Yet, still', can also precede the Circumstantial Tense to render the meaning 'While, as'. But it is to be noted that these conjunctions can stand before other auxiliaries and before the Non-Verbal sentence; e.g. ϩⲟⲥⲟⲛ ⲉⲣⲉ.ⲡⲁ.ⲧ.ⲱⲉⲗⲉⲉⲧ ⲱⲟⲟⲡ ⲛⲙ̄ⲙⲁ.ⲩ 'As long as the bridegroom is with them' (Mk 2:19), ϩⲟⲥⲟⲛ ✝.ϩⲙ̄.ⲡ.ⲕⲟⲥⲙⲟⲥ 'As long as I (am) in the world' (Jn 9:5).

§392. For **ϩⲙ̄.ⲡ.ⲧⲣⲉ-** 'When, while, as', see §258. The syntactical function of this adverbial compound is similar to that of the Causative infinitive prefaced by ⲙⲛ̄.ⲛ̄.ⲥⲁ, the essential difference being that the event referred to is **contemporaneous** with the action of the main sentence; e.g. ϩⲙ̄.ⲡ.ⲧⲣⲉ.ⲩ.ⲛ̄ⲕⲟⲧⲕ̄ ⲇⲉ ⲛ̄ϭⲓ ⲛ̄.ⲣⲱⲙⲉ ⲁ.ϥ.ⲉⲓ ⲛ̄ϭⲓ ⲡⲉϥ.ⲭⲁⲭⲉ 'During (the time that) the men were sleeping, his enemy came' (Mt 13:25).

§393. Prospective Temporal Clauses. ⲉⲣⲱⲁⲛ- (§377) introduces the Prospective Temporal Clause as well as the Prospective Conditional. Context alone must in many cases decide whether a temporal or a conditional meaning is implied. Sometimes the main sentence contains the Greek **ⲧⲟⲧⲉ** 'Then', which decides the temporal nature of the preceding clause; e.g. ⲉⲣⲱⲁⲛ ⲡⲉ.ⲭⲥ̄ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉⲧⲉ.ⲡⲉⲛ.ⲱⲛϩ ⲡⲉ ⲧⲟⲧⲉ ϩⲱⲧ.ⲧⲏⲩⲧⲛ̄ ⲧⲉⲧ.ⲛⲁ.ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲛⲙ̄ⲙⲁ.ϥ ϩⲛ̄.ⲟⲩ.ⲉⲟⲟⲩ 'When Christ who is our life will appear, then you will also appear with Him in glory' (Col 3:4). The Greek conjunction **ϩⲟⲧⲁⲛ** 'Whenever' can introduce temporal clauses with ⲉⲣⲱⲁⲛ-; e.g. ϩⲟⲧⲁⲛ ⲉⲧⲉ.ⲧⲛ̄.ⲱⲁⲛ ⲭⲓⲥⲉ ⲙ̄.ⲡ.ⲱⲏⲣⲉ ⲙ̄.ⲡ.ⲣⲱⲙⲉ ⲧⲟⲧⲉ ⲧⲉⲧ.ⲛⲁ.ⲉⲓⲙⲉ ⲭⲉ ⲁⲛⲟⲕ ⲡⲉ 'When you will be raising up the Son of Mankind, then you will perceive that I Am' (Jn 8:28).

§394. The Circumstantial Tense (§188) can often express a temporal clause with reference to the future; e.g. ⲉ.ⲧⲉⲧⲛ.ⲉⲓ ⲇⲉ ⲉ.ⲧⲉⲧⲛ.ⲁ.ⲱⲗⲏⲁ ⲛ̄ⲛⲉ¹.ⲧⲛ̄.ⲱⲱⲡⲉ ⲛ̄.ⲑ.ⲉ ⲛ̄.ⲛ̄.ϩⲩⲡⲟⲕⲣⲓⲧⲏⲥ 'When you come, being about to pray, do not by any means become as the hypocrites' (Mt 6:5; ¹III Fut Neg, §199a).

§395. The Tenses of Unfulfilled Action, **ⲱⲁⲛⲧ-** and **ⲙ̄ⲡⲁⲧ-** (§222), can be used in Prospective Temporal Clauses; e.g. ⲙⲏ ⲉ.ⲧⲉⲧⲛ̄.ⲁϭⲱ ⲉ.ⲧⲉⲧⲛ̄.ϭⲱⲱⲧ ϩⲏⲧ.ⲟⲩ ⲱⲁⲛⲧ.ⲟⲩ.ⲣ̄.ⲛⲟϭ 'Will you continue looking for them

until they are grown up?' (Ruth 1:13), ϵ.M̄Ⲡⲁⲧϵ.ⲟⲩ.ⲁⲗϵⲕⲧⲱⲣ ⲙⲟⲩⲧϵ ⲕ.ⲛⲁ.ⲁⲡⲁⲣⲛⲁ M̄ⲙⲟ.ⲓ N̄.ⲱⲟⲙN̄ⲧ ⲛ.ⲥⲟⲡ 'Before a cock has crowed thou wilt deny me three times' (Mt 26:34).

§396. Negation. Coptic employs three methods of negation:

(**1**) **N̄ … ⲁⲛ**

(**2**) **Negative Auxiliaries**

(**3**) **TM̄-**

(**1**) **N̄ … ⲁⲛ**; These particles are used to negate: (**a**) Single words and prepositional phrases; e.g. N̄.ϴ.ϵ ⲁⲛ N̄.ⲛϵⲩ.ⲅⲣⲁⲙⲙⲁⲧϵⲩⲥ 'Not as their scribes' (Mt 7:29), 2N̄.ⲟⲩ.ⲧB̄ⲃⲟ ⲁⲛ 'Not humbly' (Phil 1:17), ϵⲃⲟⲗ ⲁⲛ ⲭϵ ⲡϵϥ.ⲣⲟⲟⲩⲱ ⲡϵ 2ⲁ.N̄.2ⲏⲕϵ 'Not because his concern is for the poor' (Jn 12:6). (**b**) Non-verbal sentences (§312). (**c**) The Old Conjugation verbs (§182ff.); e.g. N̄.ⲛⲁⲛⲟⲩ ⲡϵⲧN̄.ⲱⲟⲩⲱⲟⲩ ⲁⲛ 'Your boasting is not good' (I-Cor 5:6). (**d**) The Auxiliaries of I Present (§193), Imperfect (§196), Circumstantial (§198), I Future (§213), Future Imperfect (§215). (**e**) The Second Tenses: Present (§193), Perfect (§203), Habitude (§207), Future (§213). (**f**) In relative clauses (§354, 361). **Note 1**: The first particle **N̄** is frequently omitted (§193, 196, 203), also before Old Conjugation verbs (§182). **Note 2**: **ⲁⲛ** is placed immediately after the word in the sentence which is to be negated.

§397. Examples of Negation of the Qualitative are not common. As was the case in the older stages of the Egyptian language, so also in Coptic there is a marked hesitation to deny a state. Thus Coptic writes M̄ ⲡ.C̄.ⲙⲟⲩ 'She has not died' (Mk 5:39) rather than ⲛ.C̄.ⲙⲟⲟⲩⲧ ⲁⲛ 'She is not dead'. What is denied is the inception of action, rather than the state or condition resulting from an incepted action.

§398. (**2**) **The Negative Auxiliaries.**

I Perfect	M̄Ⲡ-	§201
I Habitude	Mϵ-	§205
III Future	N̄Nϵ-	§218
Unfulfilled Action	M̄Ⲡⲁⲧ-	§222
Optative	M̄Ⲡ.P̄-	§221
Imperative	M̄Ⲡ.P̄-	§242

§399. (**3**) **TM̄-** is used to negate: (**a**) The Infinitive, both Simple and Causative (§244), and so is used to provide the negation of auxiliary forms which have sprung from prepositional phrases; (**b**) The Prospective Conditional ϵⲣⲱⲁⲛ- (§378); (**c**) The Past Temporal ⲛⲧϵⲣϵ- (§387); (**d**) The Conjunctive (§230).

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ⲁⲟⲩⲏⲣ	‘About how much?’	§344
ⲁⲱ	‘Who?, what?	§344
	‘A certain’	§344.note
ⲁ2ⲣⲟ=	‘Why?’	§344
ⲁⲭⲛ- (ⲉⲭⲛ-), ⲁⲭⲛⲧ= (ⲉⲭⲛⲧ=)	‘Without’	§278
ⲃ		
$\overline{ⲃ}$	2 (cardinal number)	§117
ⲃ	for ϥ	§5b
$\overline{ⲃ}$	for $\overline{ⲛ}$	§10
ⲃⲟⲗ	adverb	§281
ⲅ		
$\overline{ⲅ}$	3 (cardinal number)	§117
ⲇ		
$\overline{ⲇ}$	4 (cardinal number)	§117
ⲇ	replaced by ⲧ (letter name = ⲧⲁⲩ)	§2
ⲉ		
$\overline{ⲉ}$	5 (cardinal number)	§117
$\overline{ⲉ}'$	6 (cardinal number)	§117
ⲉ-	Noun Prefix	§261
	Verbal Prefix	§197a.n, 231, 352
	Characteristic of II tenses	§186,192,206, 211
ⲉ-, ⲉⲣⲟ=	‘To, concerning’	§261
	indicating object	§331,32
	in compound prepositions	§273
	+ Simple Infinitive	§251
	+ Causative Infinitive	§256
-ⲉ	Feminine ending	§56-7
ⲉⲃⲟⲗ	adverb	§282
ⲉⲃⲟⲗⲧⲱⲛ	‘Whence?’	§345
ⲉⲃⲟⲗ2$\overline{ⲛ}$-	forming the equivalent of an Adjectival Predicate	§303
ⲉⲃⲟⲗⲭⲉ	‘Because’	§373
ⲉⲓ	= consonantal ⲓ	§4
ⲉⲓⲉ (ⲉⲉⲓⲉ)	Interrogative Particle	§346
	Introducing Apodosis of Conditional Clause	§376
ⲉⲓⲉⲙ-	Noun Prefix	§60
ⲉⲓⲉⲣ-	Noun Prefix	§61
ⲉⲓⲥ also ⲉⲓⲥ.2ⲏⲧⲉ	‘Lo, behold’	§296
ⲉⲓⲥ.2ⲏⲏⲛⲉ, ⲉⲓⲥ.2ⲏⲏⲙⲉ	Agreement in gender + number	§296n
ⲉⲓⲁⲧ=	‘Eye’	§38,185
ⲉⲓⲉ2-	Noun Prefix	§61
ⲉ.ⲙⲁⲧⲉ	‘Very’	§115
ⲉⲛ-	for ⲉⲛⲉ-	§346.1
ⲉⲛⲉ-	Interrogative Particle	§346
	Introducing Irreal Conditions	§380
ⲉⲛⲉⲣⲉ-, ⲉⲛⲉ-	Relative Imperfect	§351,359
ⲉⲛⲧⲁ-	Relative Perfect	§360
ⲉⲛⲉ2	‘Ever’	§281
ⲉⲣⲉ-	Verbal Prefix (cf also II Present, II Fut, III Fut)	§197a.n,352
ⲉⲣⲟ= (cf ⲉ-)		
ⲉⲣⲱⲧ$\overline{ⲛ}$	Preposition ‘To, for, from’	§261
ⲉⲣⲱⲁⲛ	Verbal Prefix of Conditional	§377
	Temporal	§393
ⲉⲧ-	Relative Particle	§355-56,360
ⲉⲧⲃⲉ-, ⲉⲧⲃⲏⲏⲧ=	‘On account of’	§274
ⲉⲧⲃⲉⲟⲩ	‘On account of what?’	§344
ⲉⲧⲃⲉⲭⲉ	‘Because’	§373
ⲉⲧⲉ-ⲉ-	Relative Particle and Verbal Prefix	§361-63
ⲉⲧⲉⲙ$\overline{ⲙ}$ⲡⲉ	as an Interrogative	§361.2
ⲉⲧⲱⲛ	‘Whither?’	§345

ЄΤЄΡЄ-	Relative Particle and Verbal Prefix	§357
ЄΤЄΤN̄Ⲁ	for ЄΤЄΤN̄NⲀ	§211n
ЄΤЄϢⲀΡЄ-	for ЄϢⲀΡЄ-	§359n
ЄϢⲰΠЄ	in Conditional Clause	§379
ЄϢⲰΠЄ M̄MON	'Otherwise'	§379n
ЄϢⲀΡЄ-	Verbal Prefix II Habitude	§206
	Relative of Habitude	§351,359
ЄϢⲬЄ	'If'	§375
ЄϢⲬΠЄ	in Apodosis of Irreal Condition	§381
ЄⲀϤ- for N̄ΤⲀϤ		§231.1
ЄϨЄ	'Yes'	§348
	Ζ	
Z̄	7 (cardinal number)	§117
Ζ	rarely used	§2
	Η	
H̄	8 (cardinal number)	§117
	Θ	
Θ̄	9 (cardinal number)	§117
Θ	= ΤΖ	§3,174
ΘΗΒⲀΙC	misused form	§95
ΘⲀⲖⲀCCⲀ	misused form	§95
	Ι	
Ī	10 (cardinal number)	§117
	10,000 (two overlines; cardinal number)	
Ι	semi-consonant	§4
-Ι	1st sing suffix	§35,39
ЄΙ	= consonantal Ι	§4
	Κ	
K̄	20 (cardinal number)	§117
Κ	for Γ	§2
-Κ	2 masc sing suffix	§35
ΚЄ	'Other, also'	§111-13
ΚⲀN	'Although'	§384
ΚΟΥN=	'Bosom'	§38
ΚЄCΟΠ	'Again'	§281
ΚⲀΤⲀΡΟ=	Prepositional form of Greek κατα 'According to'	
	Λ	
Λ̄	30 (cardinal number)	§117
Λ for N̄	Assimilation	§10.2
	Μ	
M̄	40 (cardinal number)	§117
M̄	for N̄ before Β, Μ, Π	§10
ΜⲀ	'Give'	§240 & n
ΜⲀ-	Noun Prefix	§60
ΜⲀΡЄ-	Verbal prefix of Optative	§220
ΜⲀΡΟN	Absolute form of Optative	§220n
ΜⲀΥⲀⲀ=	'Only'	§110
ΜЄΡЄ-, ΜЄ=	Verbal prefix negative of I Habitude	§205
ΜЄϢⲀΚ	'Perhaps'	§281n
ΜЄϨ-	Particle forming Ordinal Numerals	§129
ΜΗ	Interrogative Particle	§346
ΜΗΤ(Є)Ι	Interrogative Particle	§346
ΜΙΟ=	'Hail'	§181n
(M̄)ΜN̄-	'There is not'	§184,190,314
M̄ΜΙN(Є)	Possessive Particle	§262a(a)
M̄ΜΟN	Absolute Form of M̄MN	§233

	‘No!’	§348
ⲘⲘⲏⲛϵ	‘Daily’	§133n
ⲘⲚ̄.Ⲛ̄.ⲥⲱ.ⲥ	‘Afterwards’	§285
Ⲙ̄.Ⲙⲁⲧϵ	‘Very’	§115
ⲘⲘⲁϒ	‘That ...’	§54
	‘There’	§235n
ⲘⲚ̄-	see (Ⲙ̄)ⲘⲚ̄-	§184,190,314
ⲘⲚ̄-, ⲚⲘⲘⲁ=	‘With’	§264
ⲘⲚ̄Ⲛⲥⲁ	+ Causative Infinitive	§257,389
ⲘⲚ̄Ⲧ-	Noun Prefix	§63
ⲘⲚ̄Ⲧϵ-, ⲘⲚ̄Ⲧϵ=, ⲘⲚ̄Ⲧⲁ=	‘Not to have’	§234,236
ⲘⲠϵ-, ⲘⲠ(ϵ)=	Verbal Prefix Negative of I Perfect	§201
	for ϵⲙⲡϵ- ‘Until’	§201.2
ⲘⲠϵ	‘No!’	§348
ⲘⲠⲣ̄-	Negation of imperative	§242
ⲘⲠⲱⲣ	‘No!’	§296,348
ⲘⲠⲁⲧϵ-	Verbal prefix, negative of Unfulfilled Action; ‘Not yet’	§222,224
	for ϵ.ⲘⲠⲁⲧϵ-	§231.2
Ⲙ(ϵ)ⲱⲱϵ	‘It is unbefitting’	§184.1, 2
N		
Ⲛ̄	50 (cardinal number)	§117
Ⲛ̄-	genitival particle	§98
Ⲛ̄-, Ⲛⲁ=	‘To’ (dative)	§263
Ⲛ̄-, ⲘⲘⲞ=	‘In, with, from, of’	§262
	in compound prepositions	§275
	+ infinitive	§252
ⲛ̄-	‘Us, our’	§35
Ⲛⲁ-	Possessive Article	§51
	Verbal prefix of Future Tenses	§209
Ⲛⲁ-, Ⲛϵ=	Possessive Adjective	§50
Ⲛⲁⲁ-, Ⲛⲁⲁ=	Adjective Verb ‘To be great’	§182
Ⲛⲁⲓⲁⲧ=	‘Blest’	§183
Ⲛⲁⲓ-, Ⲛϵⲓ-	Demonstrative Pronoun	§52
Ⲛⲓ̄-	for ⲛⲕ-	§2n
Ⲛϵ	Particle indicating logical subject in a Non-Verbal Sentence	§306
Ⲛϵ-	Verbal prefix	§231
ⲚⲎ	Demonstrative Pronoun	§53
Ⲛϵ-	Imperfect	§188
ⲚⲎ.ⲦⲚ̄	2nd plural Dative	§263
Ⲛⲓ-	Old form of article	§52,80
ⲚⲓⲘ	‘Who?’	§344
ⲚⲓⲘ	‘All, every’	§105
Ⲛ̄ⲕϵⲥⲟⲡ	‘Again’	§111n
ⲚⲘⲘⲁ	Cf ⲘⲚ̄-	§264
Ⲛ̄ⲚⲚϵ-	Verbal prefix Negative of III Future	§218
ⲚⲞϒ=	Possessive Pronoun	§48
Ⲛ̄.ⲥⲁ, Ⲛ̄.ⲥⲁ=, Ⲛ̄.ⲥⲱ=	+ Infinitive: ‘Behind, after’	§252,275
Ⲛ̄.ⲥⲁⲃⲏⲗ.ϫϵ	‘Except’, ‘Unless’	§383
Ⲛ̄ⲥⲟϒⲁ	for Ⲛ̄ⲥⲟϒⲟϒⲁ	§153
Ⲛ̄ⲦⲞ-	for ϵⲛⲧ-	§360
Ⲛ̄ⲦⲁⲞ-	Verbal Prefix of II Perfect	§202
ⲚⲦϵ-, ⲚⲦⲁ=	Genitive Particle	§99-100

ⲚⲦⲉ-	Verbal prefix of Conjunctive	§225
	for ⲚⲦⲟ	§45
ⲚⲦⲔ-	for ⲛ̄ⲧⲟⲕ ‘Thou’	§45
ⲛ̄ⲧⲉⲣⲉ-	Verbal Prefix of Past Temporal	§387
ⲛ̄ⲧⲉⲧⲛ̄-	for ⲛ̄ⲧⲱⲧⲛ̄	§45
ⲛ̄ⲧⲟⲟⲩⲛ	Conjunction ‘Then’	§293
ⲛ̄ⲧⲟϥ	‘He’	§45
	as conjunction	§293
ⲛⲁⲩ (ⲛⲟⲩ)	‘Hour’	§134
ⲛⲏⲩ	Qualitative Form	§144
ⲛⲉⲩⲛ-	for ⲛⲉⲟⲩⲛ̄-	§195n,233n
ⲛⲁⲱⲉ-, ⲛⲁⲱⲱ=	Adjective Verb	§182
ⲛⲁϩⲣⲛ-	‘Before’	§275
ⲛ̄ϩⲏⲧ=	See ϩⲛ̄-	§271,283
ⲛ̄ϩⲟⲩⲟⲉ-, ⲛ̄ϩⲟⲩⲉ	‘More like’	§283
ⲛⲉⲫⲉ-, ⲛⲉⲫⲱ=	Adjective Verb	§182
ⲛ̄ⲫⲓ	Particle indicating subject	§324,325
ϫ		
ϫ̄	60 (cardinal number)	§117
ϫ	for ⲕⲥ	§3
ⲟ		
ⲟ̄	70 (cardinal number)	§117
ⲟ	‘Great’	§103,106
ⲟⲛ	‘Again’, ‘Still’	§281,291
ⲟⲩⲛ̄ⲧⲉ-, ⲟⲩⲛ̄ⲧⲱ=	Possession	§234
ⲟⲩⲧⲉ-, ⲟⲩⲧⲱ=	‘Between’	§266
ⲟⲩⲱⲱ	‘To wish’, used in Durative Tenses	§329n
ⲡ		
ⲡ̄	80 (cardinal number)	§117
ⲡⲁ-, ⲧⲁ-, ⲛⲁ-	Possessive Article	§51
ⲡⲁⲓ̈, ⲡⲉⲓ̈	Demonstrative Pronoun	§52
ⲡⲁⲓ̈ ⲉⲛ̄ϥ-	for ⲡⲁⲓ ⲉⲧⲉⲛ̄ϥ	§361.1
ⲡⲁⲓ̈ ⲉⲧ-	Descriptive Relative	§366
ⲡⲁⲣⲁⲣⲟ=	‘Against’, Prepositional form of Greek παρα	§280
ⲡⲁⲱⲉ	‘Half’	§127
ⲡⲁϩⲟⲩ	‘Behind’	§281
ⲡⲉ	Particle indicating logical subject in Non-Verbal Sentence	§306
	with the Imperfect	§195
	with Future Imperfect	§214n
	after ϩⲁⲡⲥ	§53
ⲡⲉⲧ	for ⲡⲉ ⲉⲧ-	§367
ⲡⲉϫⲉ-, ⲡⲉϫⲁ=	‘Says’	§181
ⲡⲏ	Demonstrative Pronoun	§53
ⲡⲓ-	Old form of the Article	§52,80
ⲡⲟⲟⲩ	for ⲡϩⲟⲟⲩ	§133
ⲡⲟⲩⲁ ⲡⲟⲩⲁ	‘Each one’	§126n
ⲡⲱ=	Possessive Pronoun	§48
ⲣ		
ⲣ̄	100 (cardinal number)	§117

ⲣ	900 (cardinal number)	§117
ⲣ	for ⲛ	§10
ⲣⲁ- (ⲣⲉ-)	‘Part’	§127
ⲣⲱ=	‘Mouth’	§38
ⲣⲙ̄-	Noun Prefix	§60
ⲣⲟⲙⲡⲉ (ⲣⲙ̄ⲡⲉ-)	‘Year’	§131
ⲣⲉⲙⲏⲧ	‘To’	§127
ⲣⲛ̄ⲧ=	‘Name’	§38
ⲣ̄ⲣⲟ	‘King’	§95
ⲣⲁⲧ=	‘Foot’	§38
ⲣⲉϥ-	Noun Prefix	§63
ⲥ		
ⲥ̄	200 (cardinal number)	§117
ⲥ-	Causative Prefix	§171
-ⲥ	‘Her’	§35
	as neuter	§41
	forming feminine nouns	§58
ⲥⲁ-	Noun Prefix	§60
ⲥⲉ	‘Yes!’	§348
-ⲥⲉ, -ⲥⲟⲩ	‘Them’	§35,44
ⲥⲱ-	‘Back’	§38
ⲥⲟⲃⲧⲉ	‘To prepare’	§168n
ⲥⲛⲁⲩ	‘Two’	§125
ⲥ(ⲉ)ⲡ-	‘Year’	§131
ⲥⲟⲡ	‘Occassion, time’	§93n,281
ⲥ†-	Noun Prefix	§61
ⲥⲟⲩ-	‘Day’ (in dating)	§133
ⲥⲟⲩⲛⲧ	‘Price’	§38
ⲧ/†		
ⲧ̄	300 (cardinal number)	§117
ⲧ	for ⲇ	§2
ⲧ-	Causative Prefix	§173
(ⲧ-)	Omission of Causative Prefix	§176
-ⲧ	‘Me, my’	§35,39
ⲧ(ⲉ)-	Definite Article	§54,80ff
ⲧⲁ-, ⲧⲉ-	Possessive Adjective	§50
ⲧⲁ-	Possessive Article	§51
	for ⲛ̄ⲧⲁ- (conjunctive)	§225
ⲧⲉ	Particle indicating logical subject in Non-Verbal Sentence	§306
-ⲧⲉ	‘Thee’ (fem)	§40
ⲧⲏ	Demonstrative Pronoun	§53
†	letter	§5g
	old form of the article	§52,80
	‘To give’ in compound verbs with active meaning	§177
ⲧⲱ=	Possessive Pronoun	§48
ⲧⲁⲓ, ⲧⲉⲓ	Demonstrative Pronoun	§52
ⲧⲁⲓ	‘Here’	§281

ⲦⲀⲒ̈ ⲦⲈ ⲐⲈ	equivalent of Conjunction ‘So thus’	§307n
ⲦⲘ̄	Negative Particle	§399
-ⲦⲚ̄ⲦⲚ̄	‘You, your’	§35,42
ⲦⲰⲚ	‘Where’	§281
	‘Where?’	§345
ⲦⲚ̄Ⲭ	for ⲦⲚ̄ⲚⲀ	§209.2
ⲦⲚⲀⲨ	‘When?’	§345
ⲦⲈ ⲚⲞⲨ	‘Now’ (for ⲦⲈⲞⲨⲚⲞⲨ)	§281
ⲦⲢⲈ-	Causative Infinitive	§243,254
ⲦⲀⲢⲈ-	Verbal Prefix of IV Future	§219
ⲦⲈⲢⲀ-	for ⲦⲈⲚⲀ	§209.2
ⲦⲈⲦ-	for ⲦⲈ ⲈⲦ-	§367
ⲦⲞⲞⲦ=	‘Hand’	§38
ⲦⲈⲦⲚ̄Ⲁ	for ⲦⲈⲦⲚ̄ⲚⲀ	§209.2
ⲦⲞⲨⲰ=	‘Breast’	§38
-ⲦⲎⲨⲦⲚ̄	‘You, yours’	§35,42
	Ⲩ	
Ⲩ̄	400 (cardinal number)	§117
Ⲩ	semi-consonant	§4
	Ⲫ	
Ⲫ̄	500 (cardinal number)	§117
Ⲫ	for Ⲡ2	§3
	Ⲭ	
Ⲭ̄	600 (cardinal number)	§117
Ⲭ	for Ⲕ2	§3
	Ⲯ	
Ⲯ̄	700 (cardinal number)	§117
Ⲯ	for ⲠⲤ	§3
	Ⲱ	
Ⲱ̄	800 (cardinal number)	§117
Ⲱ	changes to ⲞⲨ	§14
	Ϣ	
Ϣ	letter	§5a
Ϣ	for ⲤⲬ	§172
Ϣ̄-, (ⲈϢ-)	Potential Infinitive	§253
ϢⲀ-, ϢⲀⲢⲞ-	‘Towards’	§267
ϢⲀ-, ϢⲀⲢⲈ=	Verbal Prefix I Habitude	§204
ϢⲞ	1000	§120
ϢⲀⲚⲦ=	‘Nose’	§38
ϢⲀⲚⲦⲈ-	Verbal Prefix of unfulfilled action	§223
ϢⲞⲢⲠ(Ⲉ), ϢⲢ̄Ⲡ-	‘First’	§129n
ϢⲀⲦⲚⲀⲨ	‘Until when?’	§345n
ϢⲞⲨ-	‘Worthy of’	§60,249
Ϣ̄ϢⲈ, (ⲈϢϢⲈ-)	‘It is befitting’	§184n
Ϣ̄ϬⲞⲘ	‘Be strong, able’	§223
	ϥ	
ϥ̄	90 (cardinal number)	§117

ϥ	letter	§5b
-ϥ	'Him, his'	§35
	forming masc. nouns	§58
2		
2	letter	§5d
2ⲁ-, 2ⲁⲣO=	'Under'	§269 (compounds 276)
2ⲓ-, 2ⲓⲱ(ⲱ)=	'Upon'	§268 (compounds 277)
2ⲱ	'To suffice'	§237
2ⲱ(ⲱ)=	Pronoun of emphasis or contrast	§47
2ⲱⲃ	'Work'	§61
2ⲁ(ϵ)ⲓO	Interjection of entreaty	§296
2ⲁM-	Noun prefix	§60
2ⲁMOⲒ	'Would that!'	§296
2N̄-, N̄.2HT	'In'	§271,246-7, 258,392
2N̄-	for 2ϵN-, Indefinite Article 'Some'	§85
2OϒN	'Within'	§281
2Nⲁ=	'Volition, desire'	§38
(ϵ)2Nϵ-, (ϵ)2Nⲁ=	'To be willing'	§181n
2ⲁⲡC	'It is necessary'	§237
2ⲣⲁ=	'Face, voice, sound'	§38
2ⲣⲁⲒ	'Upward' or 'downward'	§281
2HT=	'Forepart, belly, heart'	§38,271,283
	'Edge, tip'	§38
2OTϵ	'Hour'	§134
2OTⲁN	'When' in Temporal Clause	§393
2OOϒ	'Day'	§133
2OϒϵⲓT(ϵ)	'First'	§129n
2ⲱⲱϥ	'On the other hand'	§293
ⲭ		
ⲭ	letter; alternates with ϭ	§5e and note
	= Tⲱ	§175
	for ⲭϵ before sonant consonant	§337n
ⲭϵ	Conjunction	§294-5
	Introduces Direct and Indirect Speech	§339
	Explicative 'Namely'	§96n
ⲭⲓ	'To receive' in Compound Passive Verbs	§177,259n
ⲭⲱ=	'Head'	§38
ⲭϵKⲁ(ⲁ)C	'In order to'	§370
ⲭ(ϵ)N	'Or'	§292,347a
ⲭN̄-M̄MON	'Or not'	§347b
ⲭⲓN	'From, since'	§279
ⲭⲓN + Circum	'While'	§391
ⲭⲓNTⲁ-	Past Temporal 'Since'	§388
ⲭ(ϵ)ⲡ	'Hour'	§134
ⲭⲡⲓ- (ⲭⲡϵ-)	Verb prefix 'Must'	§210
ⲭOO.C	'To say it'	§41
ⲭⲓ†	'To buy and sell'	§177n

ϭ		
ϭ	letter	§5f
-ϭϵ	‘Then, therefore’	§293
ϭM̄ϭOM	‘To be powerful’	§253
ϭIN-	Noun Prefix	§63c
ϭϵΠH	‘Quickly’	§281
ϭOC, ϭIC-	‘Half’	§127
†: Cf T		

Common Irregular Verb Parts

ⲗⲗ=	ϵIⲢϵ ‘To make’
ⲗ2ϵ	Qual of Ⲱ2ϵ ‘To stand’
ϵϵT	Qual of ⲰⲰ ‘To conceive’
ϵIⲗ-, ϵIⲗⲗ=	ϵIⲰ ‘To wash’
Kⲗ-, Kⲗⲗ=	KⲰ ‘To lay’
Kϵ̄MT-, Kϵ̄MT=	KIM ‘To move’
MϵⲢϵ-, MϵⲢIT=	Mϵ ‘To love’
Mⲗ C- (Mϵ C-), Mⲗ CT=	MIϵ ‘To bring forth, give birth to’
N̄-, N̄T=	ϵINϵ ‘To bring’
O	Qual of ϵIⲢϵ ‘To make’
P̄-	ϵIⲢϵ ‘To make’
Cϵ-, COO=	CⲰ, ‘To drink’
Cϵ K-, COK=	CKⲗ̈ ‘To plough’
CN̄(T)-, Cⲗⲗ T=	CINϵ ‘To pass by’
Cϵ2-, C2ⲗIC= or C2ⲗIT=	C2ⲗ̈ ‘To write’
Cⲗ2T-, Cⲗ2T=	CⲰ2ϵ ‘To weave’
Cⲗ2T=	CI2ϵ ‘To remove’
Tⲗⲗ=	† ‘To give’
TO	Qual of † ‘To give’
Oϒⲗⲗⲃ	Qual of OϒOⲆ ‘To be pure, holy’
OϒOX	Qual of OϒXⲗ̈, ‘To become whole’
ⲰϵN(T)-, ⲰNT=	ⲰINϵ ‘To ask’
ⲰOOⲆ	Qual of ⲰⲰⲆϵ ‘To become’
ϥIT-	ϥI ‘To bear’
2I-	2IOϒϵ ‘To strike’ or 2I ‘To thresh’
Xϵ-, XOO=	XⲰ ‘To say’
XⲢⲗϵIT	Qual of XⲢO ‘To be strong’
XIT=	XI ‘To receive’
ϭ(ϵ)N-, ϭN̄T=	ϭINϵ ‘To find’
ϭϵϵT	Qual of ϭⲰ ‘To continue’

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