COPTIC IN 20 LESSONS

Introduction to Sahidic Coptic
With Exercises & Vocabularies

Bentley Layton

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FOREWORD

THIS book will quickly teach you all the basic patterns of Coptic, mainly at the level of phrases and sentences. It contains drills to help you gain fluency as well as translation exercises, both from Coptic to English and from English to Coptic. A vocabulary list is given at the end of most lessons. If you memorize these lists thoroughly, you will know all the words that occur more than fifty times in the Sahidic Coptic New Testament[1]. In order to read Coptic it is absolutely essential to memorize these lists. Once you have finished learning the contents of this book, you will be ready to read the Gospel of Mark in Coptic[2]. The first three chapters of Mark are included in this book, with vocabulary glosses. Ordinarily one academic year should be enough time to complete both the grammar and all sixteen chapters of the Gospel.

The book can be used in the classroom or to teach yourself Coptic.

The vocabulary lists include common Greek equivalents for *Egyptian* Coptic words, based on the Coptic translation of the New Testament. (For more information, consult the *Concordance du nouveau testament sahidique*[3]). In the vocabularies, *Greco*-Coptic words are starred (*).

Bold face numbers occurring within the text—for example in the phrase "double vowel (**9**)" on page 8—make cross-reference to section numbers of the grammar. Some information of an advanced level is provided in boxes.

A very inclusive Reference List of Coptic Forms is provided for your convenience

[1] To instructors of elementary Coptic, I recommend giving a vocabulary quiz whenever a lesson is finished, perhaps ten words from Coptic to English and ten more from English to Coptic.

[2] Easiest to read will be Horner's text in normal classical spelling: [George Horner, ed.] *The Coptic Version of the New Testament in the Southern Dialect Otherwise Called Sahidic and Thebaic* (Osnabrück: Zeller, 1969 reprint of 1911 edition) vol. 1, pp. 352–639. Students interested in early, non-standardized Coptic may wish instead to study Quecke's edition of an early Barcelona manuscript: Hans Quecke, ed., *Das Markusevangelium saïdisch: Text der Handschrift PPalau Rib. Inv.-Nr. 182 mit den Varianten der Handschrift M 569* (Barcelona: Papyrologia Castroctaviana, 1972), distributed by Biblical Institute Press (Rome). Quecke's introduction includes a detailed discussion of the spelling of the manuscript.

[3] In 5 vols. (Corpus Scriptorum Christianorum Orientalium, Subsidia; Louvain: CSCO). *Les mots d'origine grecque,* by L.-Th. Lefort (Subsidia 1; 1964); *Les mots autochtones,* 3 vols., by Michel Wilmet (Subsidia 11, 13, 15; 1957, 1958, 1959); *Index copte et grec-copte,* by René Draguet (Subsidia 16; 1960).

in the back matter of this book. You should use this list whenever you have trouble identifying a form, or difficulty making sense of a passage. You will also find a Subject Index, which lists all the topics discussed in this book.

You may want to pursue some grammatical topics in greater detail and to read a wide selection of real examples taken from the Coptic literature. This information can be found in Bentley Layton, *A Coptic Grammar* (ISBN 3-447-04833-6; 2d edition, Wiesbaden: Harrassowitz, 2004; www.harrassowitz-verlag.de), to which I have provided references throughout the present book, using the siglum "CG" followed by paragraph number. You can get more practice reading Coptic by using the chrestomathy and vocabulary printed at the end of that work. You should purchase a copy of W.E. Crum, *A Coptic Dictionary* (Oxford: Clarendon, 1939 and various reprints) and start learning its contents once you've finished this grammar, or even before.

I am extremely grateful to Dr. Sofía Torallas Tovar for obtaining the photograph reproduced in lesson one; to Dr. Alberto Nodar for photographing it; and to the Archivo General de la Compañía de Jesús en Catalunya (Barcelona) for permission to reproduce it here. Several colleagues who have taught Coptic from a draft of this book kindly sent me corrections and suggestions, and to them I am also very grateful: David Brakke, Paul Dilley, and Colleen Manassa.

Good luck! I hope you enjoy Coptic!

Yale University, New Haven (Connecticut)

LESSON 1

COPTIC. THE ALPHABET. REGULAR REPLACEMENTS. SIMPLIFICATIONS. ABBREVIATIONS.

1. COPTIC is the final stage of the indigenous language of Egypt as it was written in the Nile Valley, the Egyptian Delta, and the Oases about AD 300–1000. It is the direct descendent of Ancient Egyptian, which was once written in the hieroglyphic, hieratic, and Demotic writing systems. Philologists treat Egyptian as a language group unto itself; it has some affinities with Semitic and various African languages. Coptic Egyptian flourished in Egypt until about AD 1000, by which time it had been replaced by Arabic as the language of daily life in Egypt. Unlike the notation of all previous stages of Egyptian (stretching back to before 3000 BC) Coptic was written in an alphabet, based on Greek. The Coptic writing system must have been standardized by the Christian religious establishment in the third century AD. Coptic comprised a number of dialects, of which *Sahidic* (centered perhaps in Shmoun-Hermopolis-Al Ashmunein) had the greatest literary importance and the widest use in the Nile valley. Almost all native Coptic literature was composed in Sahidic, between AD 325–800[5]. Sahidic is the dialect taught in this grammar. Because the climate of Egypt is especially favorable for the preservation of antiquities—desert conditions prevail south of Cairo, as one goes up the Nile Valley—an astonishing number of very early Coptic manuscripts have been discovered, dating from AD 300 onwards, and the number continues to grow. The book as we know it (the codex format) was invented in Egypt, and these earliest Coptic manuscripts are the earliest known examples of the book.

Coptic literature, which survives in a number of dialects, comprises both original works and translations from the Greek and was mostly intended for use in the non-Greek churches and monasteries of Egypt. It includes several translations of the Bible made from Greek starting about AD 300, which are a very early indirect attestation of the Greek text and a direct indication of an Egyptian (perhaps Alexandrian) understanding of what it meant: the Coptic versions are of great importance to mod-

[5] The liturgy of the present day Coptic Orthodox Church in Egypt is written in a mixture of Arabic, Greek, and Bohairic Coptic, the ancient dialect of the Delta and the great monasteries of the Wadi Natrun. Coptic is no longer a living language.

ern scholars of Biblical textual criticism. In antiquity, the Bible text in Coptic was the foundation on which Coptic literary style was erected. Organized, coenobitic Christian monasticism began in Egypt, and the writings of the early monastic founders—Pachomius, Theodore, Horsiese, Shenoute, Besa (all of them Copts)—give us precious and unique documentation of daily life in the monastery and the ideology of coenobitic asceticism. This is especially true in the case of Shenoute, the leader of a monastic federation from AD 385–465, whose Coptic writings (spanning seventy years) survive in great quantity; Shenoute is the most prolific native Coptic author and its first real stylist. Also extant are business documents and personal letters, concerning both monastic and secular life.

Because the survival of early Coptic manuscripts was dictated more by climate than by theological orthodoxy, a very wide selection of apocryphal and heretical works has also survived. Most famous among these are the fourth-century Nag Hammadi manuscripts, which are of paramount importance for the study of ancient Gnosticism; it is not clear who read and paid for the copying of these manuscripts. Coptic Manichean texts are also of great interest for the Western branch of Mani's world religion; not only scriptural works but also everyday letters of Manichean Copts have been discovered. Most Nag Hammadi and Manichean texts are not written in the pure classical Sahidic dialect and so require some additional study once classical Sahidic has been mastered. Native Egyptian (pre-Christian) religion continued to find literary expression in Coptic, in a corpus somewhat prejudicially labelled Coptic magic. Other ecclesiastical literature includes all the apparatus needed to operate Coptic Orthodox churches and monasteries: lectionaries, hymnals, missals, books of hours, homilies and antiphons for the feasts of saints and martyrs, canon law, monastic rules and biographies, sayings of desert father and mothers, etc. On the other hand, *not* represented in Coptic are corpora of systematic theology by the great fathers of the church, verse by verse Biblical commentary, secular works of science, education, belles lettres, and the like: for these, Egyptians would have turned to the Greek originals (or even Syriac), and later to their Arabic counterparts. [CG 1–6]

2. Coptic vocabulary comes from two sources. *Egyptian Coptic words,* as well as the grammatical structure, are from the indigenous language of the Nile Valley. *Greco-Coptic words* were adopted from Greek, especially after the Macedonian conquest of Egypt (332 BC), which imposed upon the Egyptians a Greek-speaking government based in Alexandria. Greek was also the administrative language of the Roman and Byzantine province of Egypt and was gradually replaced by Arabic after AD 642. About one fourth of the Sahidic Coptic New Testament word list is Greco-Coptic. [CG 7]

3. The authoritative dictionary is W. E. Crum, *A Coptic Dictionary* (1939 and reprints); it contains only Egyptian-Coptic words. Greco-Coptic vocabulary must be looked up in the standard Greek dictionaries: H. G. Liddell, R. Scott, and H. S. Jones, *A Greek-English Lexicon* (1939 with reprints and later revisions);

W. F. Arndt, W. Bauer, and F. W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (2000, and earlier editions); G. W. H. Lampe, *A Patristic Greek Lexicon* (1968).

THE ALPHABET

4. The Coptic alphabet is the twenty-four Greek letters written in rounded form (thus ϵ ϲ ω), to which are added six additional letters taken from Egyptian (Demotic script): ϣ ϥ ϩ ϫ ϭ ϯ. Approximate pronunciations of these thirty letters are given in table 1. In ancient manuscripts there is no space between words, as you can see in the photograph below. Coptic has no question mark to distinguish questions from affirmations. [CG 8]

TABLE 1
PRONUNCIATION OF THE ALPHABET

		Pronunciation		Modern Name			Pronunciation		Modern Name
ⲁ		a		Alpha	ⲡ,	ⲡ̄	p	ᵉp	Pi
ⲃ,	ⲃ̄	b	ᵉb	Beta	ⲣ,	ⲣ̄	r	ᵉr	Rho
ⲅ,	ⲅ̄	g	ᵉg	Gamma	ⲥ,	ⲥ̄	s	ᵉs	Sigma
ⲇ		d		Delta	ⲧ,	ⲧ̄	t	ᵉt	Tau
ⲉ		e		Epsilon	ⲩ		w	u	Upsilon
ⲍ		z		Zeta	ⲫ		ph		Phi
ⲏ		ā[1]		Eta	ⲭ		kh		Chi
ⲑ		th		Theta	ⲯ,	ⲯ̄	ps	ᵉps	Psi
ⲓ		y	i	Iota	ⲱ		ō[3]		Omega
ⲕ,	ⲕ̄	k	ᵉk	Kappa	ϣ,	ϣ̄	š[4]	ᵉš	Shai
ⲗ,	ⲗ̄	l	ᵉl	Lambda	ϥ,	ϥ̄	f	ᵉf	Fai
ⲙ,	ⲙ̄	m	ᵉm	Mu	ϩ,	ϩ̄	h	ᵉh	Hore(h)
ⲛ,	ⲛ̄	n	ᵉn	Nu	ϫ,	ϫ̄	č[5]	ᵉč	Djandja
ⲝ,	ⲝ̄	ks	ᵉks	Xi	ϭ,	ϭ̄	kʸ	ᵉkʸ	Kyima
ⲟ,		o[2]		Omicron	ϯ		ty	ti	Ti

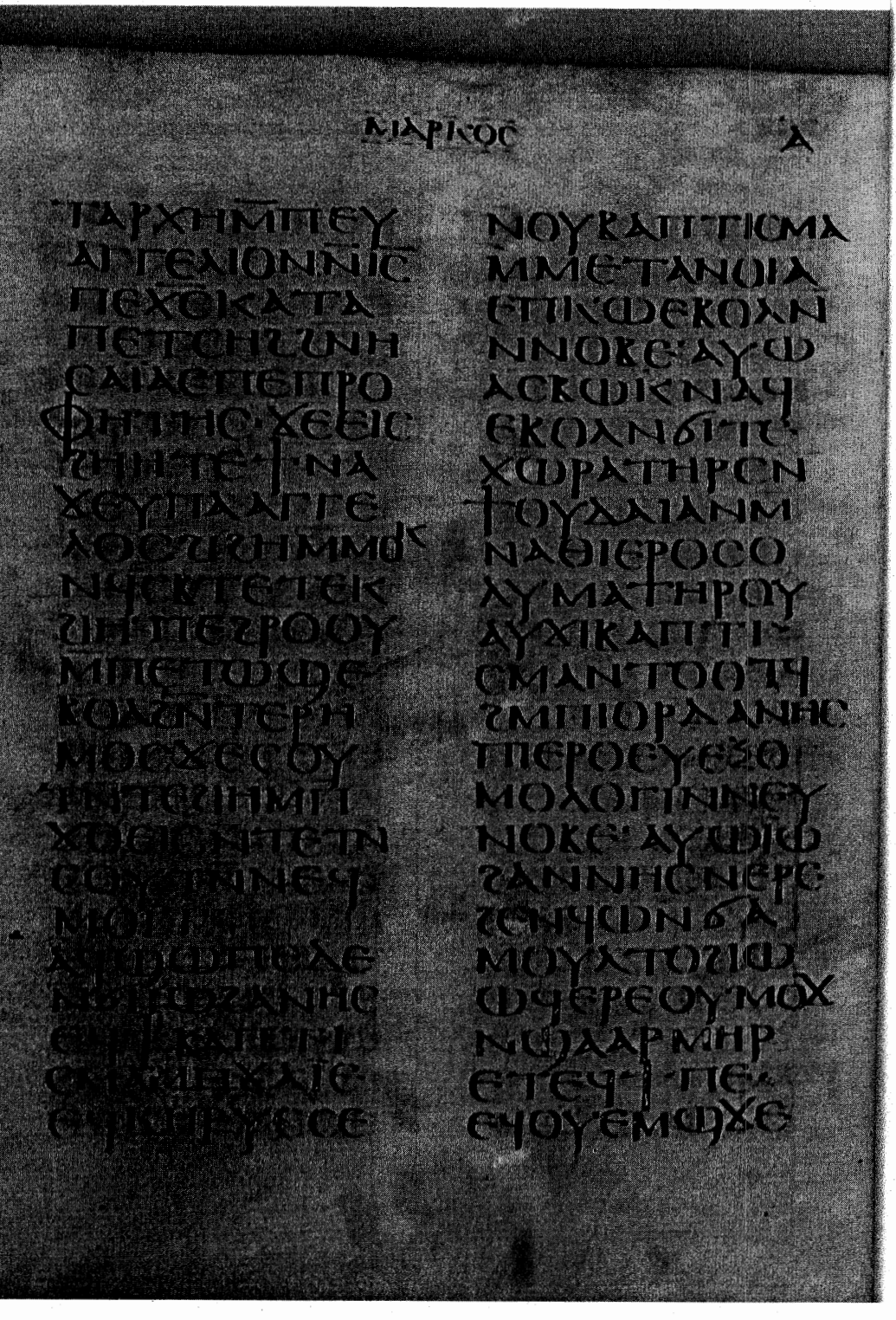
NOTES: [1]ā is pronounced "AY," as in *ate*. [2]Be sure to make a difference between ⲁ and ⲟ: ⲁ like "hat" and ⲟ like "hot." [3]ō like "old." [4]As in *ship*. [5]As in *church*.

Five count as vowels (ⲁ ϵ ⲏ ⲟ ω) and the remaining twenty-five are either consonants or combinations of letters.

Almost every consonant has two possible pronunciations, depending on where it appears. [CG 35]

i. A non-syllabic pronunciation, e.g. *b* or *k* (cf. Greek β and κ).

ⲃ as in ⲃⲱ bō, and in ϩⲱⲃ hōb
ⲕ as in ⲕⲱⲧ kōt, and in ⲣⲱⲕ rōk



ii. A syllabic pronunciation, with an insignificant resonant sound (^{e}, ^{i}, or the like) *just before* the letter, e.g. ^{e}b or ^{e}k. The syllabic pronunciation helps to form a syllable. Letters with a syllabic pronunciation are often written with a superlinear stroke above them[6]. Thus

ⲃ̄ (or simply ⲃ) = ^{e}b, ^{i}b, etc., as in ⲧⲃ̄ⲃⲟ t^{e}b-bo
ⲕ̄ (or simply ⲕ) = ^{e}k, ^{i}k, etc., as in ⲧⲕ̄ⲧⲟ t^{e}k-to

The syllabic pronunciations of the consonants ⲓ and ⲩ are *i* ("EE") and *u* ("OO"); these are *not* marked with the superlinear stroke.

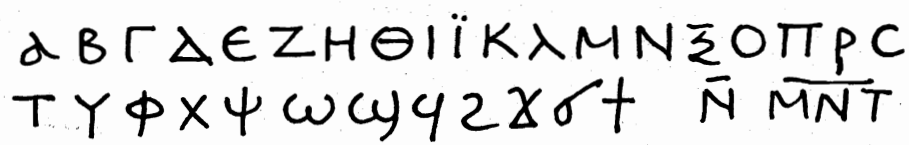
Position of the superlinear stroke. Some Coptic scribes write the stroke directly above a letter that has a syllabic reading, i.e. above a single letter. This "single-stroke system" is used in the present book: ⲥⲱⲧⲙ̄. Other Coptic scribes write a longer stroke, connecting all (or some) of the letters in any syllable formed by a letter with syllabic reading, ⲥⲱⲧ̄ⲙ̄: this is the "connective-stroke system." Both systems are ancient, and in both systems the stroke is sometimes shifted slightly to the right. The letters ⲃ ⲗ ⲙ ⲛ ⲣ are more persistently marked than any others. [CG 38]

5. The trema (diaeresis) symbol (¨) is sometimes written over ⲓ or ⲩ, with no apparent meaning: ϊ, ÿ: ⲙⲱÿⲥⲛⲥ. Likewise, the circumflex (^) is sometimes written over a single letter or connects a pair of letters, again with no apparent meaning: ῥ̂, ⲉ͂ⲓ. [CG 12]

[6] The superlinear stroke is optional. It is written most often above the sonorant consonants ⲃ ⲗ ⲙ ⲛ and ⲣ.

(Facing page) *Gospel of Mark* 1:1–1:6. P. Palau Ribes inv. 182 in the Archivo General of the Compañía de Jesús en Catalunya, Barcelona. Parchment. Written in a regular uncial script without word division; dated to AD 400–450 by H. Quecke. © Archivo General de la Compañía de Jesús en Catalunya, reproduced by permission. Photo by Alberto Nodar. Scale 1:1. In the photograph, note the title ⲙⲁⲣⲕⲟⲥ centered in the upper margin; to the right is the page number ⲁ̄ = 1. In the left column, 5 lines from the bottom, is a straight paragraphos sign (above ⲁⲫⲱⲡⲉⲇⲉ), marking the end of the prologue to Mark. Note the use of connective superlinear strokes (ϩ̄ⲛ̄, ⲛ̄ⲧⲉⲧⲛ̄) [many of the strokes are very faint]; tremas (ⲥⲁϊⲁⲥ "Isaiah," ⲙⲟϊⲧ, ϫⲁϊⲉ); and a few raised points to conclude sections of text (left column ⲫⲏⲧⲏⲥ•, ⲙⲟϊⲧ•; right column ⲛ̄ⲛⲟⲃⲉ•, ⲛⲟⲃⲉ•, ⲉⲧⲉⲫ†ⲡⲉ•). In the left column at the end of line 9, the letter ⲕ is written small and "stacked" over ⲟ to prevent the word ⲙ̄ⲙⲟⲕ from running too far into the margin. The left margin of each column is justified; but note that the letters ⲧ, ⲫ, and † are aligned on their central upright strokes.

6. A modern American scholar's rapid writing of the Coptic letters



7. *Ambiguities in the Alphabet.*

When you learn to play a new game, you first have to listen carefully to some abstract rules before you start to play. The same is true at this point in lesson one. The following, abstract-sounding information is dull but basic; but once you start reading Coptic aloud and doing exercises it will become second nature. Actually as languages go, it's not particularly complicated.

(*a*) *Monograms*. The alphabet is slightly redundant, for six characters (the "monograms") each represent a pair of other letters found in the alphabet. Their use is a matter of spelling convention, which must be learned word by word. [CG 13]

- ⲑ represents ⲧ + ϩ. E.g. ⲑⲉ *(t^e he)* = the way
- ⲝ represents ⲕ + ⲥ. E.g. ⲝⲟⲩⲣ *(k^e sur)* = ring
- ⲫ represents ⲡ + ϩ. E.g. ⲫⲓⲗⲓⲡⲡⲟⲥ *(p^e hi lip pos)* = Philip
- ⲭ represents ⲕ + ϩ. E.g. ⲭⲁⲣⲓⲥ *(k^e ha ris)* = grace
- ⲯ represents ⲡ + ⲥ. E.g. ⲯⲩⲭⲏ *(p^e suk hē)* = soul
- ⲧ represents ⲧ + ⲓ. E.g. ⲧⲙⲉ *(ti me)* = village

Note: pronounce *th, ph,* and *kh* as *t* + *h*, *p* + *h*, and *k* + *h*.

For purposes of grammatical rules, the monogram characters count as two letters.

ⲑ is also spelled as ⲧϩ, ⲝ as ⲕⲥ, ⲫ as ⲡϩ, ⲭ as ⲕϩ, ⲯ as ⲡⲥ, ⲧ as ⲧⲓ, depending on the word. ⲝ, ⲫ, ⲭ, and ⲯ mostly occur in Greco-Coptic words.

(*b*) *Digrams*. There are two ways to represent *y* (and its syllabic reading *i*)—both ⲓ and ⲉⲓ, according to spelling convention. Also, there are two ways to represent *w* (and its syllabic reading *u*)—both ⲩ and ⲟⲩ. [CG 15–16] Thus:

- ⲓ = *y* or *i*
- ⲉⲓ = *y* or *i*
- ⲩ = *w* or *u*
- ⲟⲩ = *w* or *u*

The pairs ⲉⲓ and ⲟⲩ are "digrams": two characters in place of one letter.

NOTE: The spellings ⲓ̈, ⲉ͡ⲓ, ⲩ̈, and ⲟ͡ⲩ also occur, without any obvious distinction in meaning. [CG 11–12]

For readers, the results are somewhat ambiguous:

ⲉⲓ could represent either *y* or *i*, or else *ey* (ⲉ + ⲓ)
ⲟⲩ could represent either *w* or *u*, or else *ow* (ⲟ + ⲩ)

Some spelling conventions [CG 16]

(1) Conventional spellings of *y/i* according to three word types:
- a. ⲡⲁⲓ, ⲡⲁⲓ̈, ⲡⲁⲉⲓ, or ⲡⲁ͡ⲉⲓ (fluctuation)
  ⲁⲓ, ⲁⲓ̈, ⲁⲉⲓ, or ⲁ͡ⲉⲓ (fluctuation)
- b. ⲫⲓ, ϫⲓⲥⲉ, ⲥϩⲓⲙⲉ, ϩⲓⲏ, ⲛⲓⲙ (simple)
- c. ⲉⲓⲛⲉ, ⲉⲓⲱⲣⲙ̄ (digram)

(2) Conventional spellings of *w/u:*
- a. Simple, after ⲁ, ⲉ, ⲏ, ⲁ-, and ⲉ-: ⲛⲁⲩ, ⲙⲁⲁⲩ, ⲛⲉⲩ-, ⲙⲉⲉⲩⲉ, ⲥⲛⲏⲩ, ⲁ-ⲩⲱⲉ-ⲗⲉⲉⲧ ⲱⲱⲡⲉ
- b. Simple, after double vowel ⲟⲟ manifesting glottal stop (ⲯ): ϫⲟⲟ-ⲩ
- c. Otherwise, digram: ⲙⲟⲟⲩ, ⲛⲟⲩ, ϩⲱⲟⲩ, ⲉⲓⲉⲣⲱⲟⲩ, ⲟⲩⲱⲏ, ⲱⲟⲩⲟ, ⲱⲟⲩ-ⲱⲟⲩ

8. *Bound groups; the meaning of hyphen (-).* The smallest, basic units of grammatical or dictionary meaning are by definition called 'morphs'. (Or call them 'words' if you like.) You should carefully note which morphs (words) end with a hyphen and which do not, and learn this feature as part of the morph. (These hyphens are not part of the ancient writing system; they have been added only by modern linguists and are not used in text editions.) Coptic morphs group themselves into an uninterruptible string until they reach a morph that has no hyphen at the end.

ϩⲛ̄-ⲧⲉ-ϩⲟⲩⲉⲓⲧⲉ *h^entehwite* = In the beginning

Such a string of morphs is a called a *bound group*. Bound groups are arranged in various grammatical patterns to make intelligible phrases and sentences. These patterns, and their permissible constituents, are the subject matter of grammar. [CG 27–29]

For example, the opening sentence of the Gospel of John contains three bound groups:

ϩⲛ̄-ⲧⲉ-ϩⲟⲩⲉⲓⲧⲉ ⲛⲉ-ⲫ-ⲱⲟⲟⲡ ⲛ̄ⲑⲓ-ⲡ-ⲱⲁϫⲉ
In-the-beginning past tense marker-He-exists subject marker-the-Word
= In the beginning was the Word

Some groups consist of only one morph:

ⲁⲩⲱ ⲛⲉ-ⲩ-ⲛⲟⲩⲧⲉ ⲡⲉ ⲡ-ⲱⲁϫⲉ
And past tense marker-a-god is the-Word
= And the Word was God

Note carefully that the hyphen does *not* mark the end of a syllable: it should not be pronounced. Thus the bound group ⲡ–ϣⲁϫⲉ should be pronounced in two syllables, *pša je* or even *ᵉpša je*, etc. (The exact pronunciation of syllables in a non-living language like Coptic is impossible to know.)

9. *Double vowel* mostly stands for vowel + glottal stop consonant (a catch in the throat so that the flow of breath is briefly interrupted). The technical notation for a glottal stop is an apostrophe. [CG 36]

ⲙⲁⲁⲩ (mother) = *ma'u*
ⲙⲉⲉⲩⲉ (think) = *me'we*
ⲧⲏⲏⲃⲉ (finger) = *tā'be*
ⲉⲧⲟⲟⲧ–ⲥ̄ (to her) = *eto'tᵉs*
ⲧⲱⲱⲃⲉ (mud brick) = *tō'be*

But the sequence ⲟⲟⲩ is ambiguous, for in some words it = *o'u* (ϫⲟⲟ–ⲩ = say them) while in others it = *ow* (ϫⲟ–ⲟⲩ = sow them).

10. *Stress accent.* Within each bound group the main stress (tonic) accent probably fell on the last or next to last syllable of the group. If this syllable occurs in an Egyptian Coptic morph and if it contains the letter ⲏ, ⲟ, or ⲱ, or a double vowel (**9**) the stress accent probably fell on that sound. (But many bound groups do not contain these letters, or else they end with a Greco-Coptic morph: in such cases, more complicated theories are required.) [CG 32]

SOME REGULAR REPLACEMENTS

11. ⲙ̄– *Instead of* ⲛ̄–.

i. The morphs spelled ⲛ̄– (in all their meanings) [CG 21]

ⲛ̄– = to, for
ⲛ̄– = of
ⲛ̄– = the (plur.)

become ⲙ̄– before ⲡ or non-syllabic ⲙ (i.e. ⲙ without superlinear stroke). Thus

ⲛ̄– + ⲡⲉⲧⲣⲟⲥ becomes ⲙ̄–ⲡⲉⲧⲣⲟⲥ = to Peter
ⲛ̄– + ⲡ–ⲉⲓⲱⲧ becomes ⲙ̄–ⲡ–ⲉⲓⲱⲧ = of the father
ⲛ̄– + ⲙⲁⲁⲩ becomes ⲙ̄–ⲙⲁⲁⲩ = the mothers

ii. ⲛ̄– = to, for, of, becomes ⲙ̄– also before ⲯ and ⲫ.

ⲛ̄– + ⲯⲩⲭⲏ ⲛⲓⲙ becomes ⲙ̄–ⲯⲩⲭⲏ ⲛⲓⲙ = to *or* of every soul
ⲛ̄– + ⲫⲓⲗⲟⲥⲟⲫⲟⲥ ⲛⲓⲙ becomes ⲙ̄–ⲫⲓⲗⲟⲥⲟⲫⲟⲥ ⲛⲓⲙ = to *or* of every philosopher

iii. The preposition ϩⲛ̄– (= in) becomes ϩⲙ̄– before ⲡ, or non-syllabic ⲙ, or ⲯ, or ⲫ. Thus

ϩⲛ̄– + ⲡ–ⲏⲓ̈ becomes ϩⲙ̄–ⲡ–ⲏⲓ̈ = in the house
ϩⲛ̄– + ⲯⲩⲭⲏ ⲛⲓⲙ becomes ϩⲙ̄–ⲯⲩⲭⲏ ⲛⲓⲙ = in every soul

Final ⲛ̄– of the prenominal state of compound prepositions (**55**) is normally replaced by ⲙ̄– before a following ⲡ, ⲯ, ⲫ, or non-syllabic ⲙ. Thus ⲉⲧⲛ̄– but ⲉⲧⲙ̄–ⲡ–ⲉⲓⲱⲧ = to the father, ⲉⲧⲙ̄–ⲯⲩⲭⲏ ⲛⲓⲙ = to every soul; ⲉϫⲛ̄– but ⲉϫⲙ̄–ⲡ–ⲕⲟⲥⲙⲟⲥ = upon the world, ⲉϫⲙ̄–ⲙⲁⲣⲧⲩⲣⲟⲥ ⲥⲛⲁⲩ = upon two martyrs. [CG 21]

12. ⲙⲟⲩ *and* ⲛⲟⲩ *Instead of* ⲙⲱ *and* ⲛⲱ.

Whenever the vowel *ō* forms a syllable with a preceding ⲙ or ⲛ, it is spelled as ⲟⲩ. [CG 20] E.g. in the paradigm

ⲡⲱ= "(the) one belonging to" (**57**)
ⲧⲱ=
ⲛⲟⲩ= (instead of nō)

13. ⲙⲛ̄ⲧ *Instead of* ⲙⲧ̄.

Whenever *mt* forms a syllable, it is spelled as ⲙⲛ̄ⲧ. E.g. ⲟⲩⲟⲙ= "eat" + –ⲧ "me" is written ⲟⲩⲟⲙⲛ̄ⲧ = eat me. [CG 26]

14. ⲣ *and* ⲣ̄ *Instead of* ⲕ *or* ⲕ̄.

Whenever *k* or syllabic *ᵉk* forms a syllable with preceding ⲛ̄ or ⲛ it is spelled as ⲣ or ⲣ̄, optionally. [CG 23] Thus

ⲛ̄– + –ⲕ– = ⲛ̄ⲣ *ᵉng*
ⲛ– + –ⲕ̄– = ⲛⲣ̄ *nᵉg*

SOME SCRIBAL SIMPLIFICATIONS

15. Scribes sometimes simplify ⲁⲁⲁ to ⲁⲁ, ⲉⲉ to ⲉ, and ⲟⲩⲟⲩ to ⲟⲩ. [CG 24] Thus

ⲛⲁ–ⲁⲁ–ⲫ "will do it" can be written as ⲛⲁⲁⲫ
ⲁⲛⲟⲕ ⲡⲉ–ⲉⲧⲉ– "It is I who . . . " as ⲁⲛⲟⲕ ⲡⲉⲧⲉ–
ⲟⲩ–ⲟⲩⲏⲏⲃ "a priest" as ⲟⲩⲏⲏⲃ

16. Scribes often omit the one-letter morph ⲉ– before a morph beginning ⲃ̄, ⲗ̄, ⲙ̄, ⲛ̄, or ⲣ̄. Thus ⲉ–ⲙ̄ⲡ–ⲫ̄–ⲥⲱⲧⲡ̄ *without his having chosen* is also written simply ⲙ̄ⲡⲫ̄ⲥⲱⲧⲡ̄. [CG 25]

NOMINA SACRA ABBREVIATIONS

17. A small set of sacred words are almost always abbreviated and marked with a superlinear stroke, e.g. ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ (= ⲓⲏⲥⲟⲩⲥ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ) Jesus Christ. You will encounter them in printed editions as well as manuscripts. [CG 41]

ⲇ̅ⲇ̅ⲇ̅ = ⲇⲁⲩⲉⲓⲇ David (in Old Testament books)
ⲑⲓⲗⲏⲙ̅, ⲑⲓⲏⲙ̅ etc. = ⲧⲍⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ Jerusalem
ⲓⲏⲗ̅ = ⲓⲥⲣⲁⲏⲗ Israel
ⲓ̅ⲥ̅, ⲓⲏ̅ⲥ̅ = ⲓⲏⲥⲟⲩⲥ (i) Jesus, (ii) Joshua
ⲥ̅ⲣ̅ⲟ̅ⲥ̅ = ⲥⲧⲁⲩⲣⲟⲥ cross
ⲥ̅ⲣ̅ⲟ̅ⲩ̅ = ⲥⲧⲁⲩⲣⲟⲩ crucify
ⲭ̅ⲥ̅, ⲭ̅ⲣ̅ⲥ̅ = (i) ⲭⲣⲓⲥⲧⲟⲥ Christ, (ii) ⲭⲣⲏⲥⲧⲟⲥ excellent

EXERCISES 1

A. Carefully write the letters of the Coptic alphabet in alphabetical order, three times. Study minutely the photograph above of a fifth-century manuscript to see how the letters are formed. A magnifying glass may be helpful.

B. Write in Coptic letters. Consult box "Some Spelling Conventions" (above) for the spellings of i *and* w.

ba	ia	ka	la	ma	na	pa	ra	sa	ta	wa	ša	fa	ha	ja	kʸa
be	ie	ke	le	me	ne	pe	re	se	te	we	še	fe	he	je	kʸe
bā	iā	kā	lā	mā	nā	pā	rā	sā	tā	wā	šā	fā	hā	jā	kʸā
bi	ii	ki	li	mi	ni	pi	ri	si	ti	wi	ši	fi	hi	ji	kʸi
bo	io	ko	lo	mo	no	po	ro	so	to	wo	šo	fo	ho	jo	kʸo
bu	iu	ku	lu	mu	nu	pu	ru	su	tu	wu	šu	fu	hu	ju	kʸu
bō	iō	kō	lō	mō	nō	pō	rō	sō	tō	wō	šō	fō	hō	jō	kʸō

C. Read aloud the following words. (Hint: underlined syllables receive the stress accent; you should be able to figure out the others ***10****.)*

a. ϣⲁ, ϣⲟ, ϣⲱ, ϣⲟⲩ–, ϣⲓ, ⲃⲁⲗ, ⲃⲟⲗ, ⲃⲱⲗ, ⲃⲏⲗ, ⲃⲗ̅ⲗⲉ, ⲃⲣ̅ⲣⲉ, ⲃⲛ̅ⲛⲉ, ⲃ̅ϣⲉ, ⲃⲱ̅–, ϣⲃ̅–, ϣⲱⲃ, ϣⲓⲃⲉ, ϣⲟⲩϣⲟⲩ, ϣⲓⲛⲉ, ϣⲓⲕⲉ. b. ϣⲏⲣⲉ, ϣⲉⲉⲣⲉ, ϣⲁⲣⲉ–, ϣⲱⲡⲉ, ϣⲱⲛⲉ, ϣⲓⲡⲉ, ϣⲓⲛⲉ, ϣⲟⲟⲡ, ϣⲛ̅–, ϣ̅–, ϣ̅ϣⲉ, ϣ̅ⲃⲟⲙ,

ⲕⲁⲙ, ⲃⲟⲙ, ⲕⲓⲙ, ⲃⲓⲛ, ⲕⲓⲧⲉ, ⲃⲓⲛⲉ, ⲥⲓⲛⲉ, ϣⲓⲛⲉ, ⲥⲙⲓⲛⲉ, ϣⲙⲓⲛ. c. ⲥⲟⲗⲥⲗ̅, ⲧⲟⲃⲧⲃ̅, ⲍⲉ, ⲍⲁ, ⲍⲟ, ⲍⲱ, ⲍⲓ, ⲍⲟⲕⲍⲕ̅, ⲃⲉ, ⲃⲱ, ⲃⲟⲙⲃⲙ̅, †, ⲧⲟ, ⲧⲟⲛⲧⲛ̅, ⲭⲟ, ⲭⲱ, ⲭⲓ. d. ⲭⲟⲟⲥ, ⲭⲱⲭ, ϣⲟⲣϣⲣ̅, ⲃⲟⲭⲃⲭ̅, ⲕⲟⲥⲕⲥ̅, ⲡⲟⲧⲡⲧ̅, ϣⲟⲫϣⲫ̅, ⲧⲁⲍⲧⲍ̅, ⲛ̅–, ⲛⲛ̅–, ⲙ̅ⲡⲏⲩⲉ, ⲛ̅ⲙ̅ⲡⲏⲩⲉ, ⲕⲏⲙⲉ, ⲛ̅ⲕⲏⲙⲉ, ⲍⲛ̅ⲕⲏⲙⲉ, ⲣⲙ̅ⲛ̅ⲕⲏⲙⲉ, ⲙⲛ̅ⲧⲣⲙ̅ⲛ̅ⲕⲏⲙⲉ, ⲧⲙⲛ̅ⲧⲣⲙ̅ⲛ̅ⲕⲏⲙⲉ, ⲛ̅ⲧⲙⲛ̅ⲧⲣⲙ̅ⲛ̅ⲕⲏⲙⲉ. e. ⲧⲍⲓⲙⲉ, ⲑⲓⲙⲉ, ⲡⲣⲱⲙⲉ, ⲡⲁⲓ̈, ⲡⲁⲉⲓ, ⲡⲏⲓ̈, ⲡⲍⲟ, ⲫⲟ, ⲭⲡⲱⲧ, ⲥⲙⲉ, ⲥⲕⲱ, ⲕⲉⲓⲙⲉ, †ⲉⲓⲙⲉ, †ⲥⲱ, †ⲙⲉ, †ⲟⲩⲗⲗⲓⲁ. f. ⲥ̅ⲃ̅ⲃⲉ, ⲥⲱⲃⲉ, ⲥⲁⲃⲏ, ⲥⲁⲃⲉⲉⲩⲉ, ⲛ̅ⲑⲉ, ⲙ̅ⲙⲏⲛⲉ, ⲣ̅ⲡⲏⲩⲉ, ⲗ̅ⲍⲏⲙ, ⲟⲩⲱϣ, ⲟⲩϣⲏ, ⲟⲩⲟⲉⲓϣ, ⲟⲩⲱⲛϣ, ⲱⲱ, ⲁⲁⲭ, ⲉⲓⲣⲉ, ⲉⲓⲛⲉ, ⲉⲓⲙⲉ, ⲉⲓϣⲉ. g. ⲁⲛ, ⲟⲛ, ⲟⲩⲛ, ⲟⲩⲛ̅–, ⲍⲛ̅–, ⲍⲉⲛ–, ⲍⲱⲛ, ⲍⲏⲛ, ⲥⲁⲛ–, ⲥⲟⲛ, ⲉϣ–, ⲁϣ, ⲱϣ, ϣ̅–, ⲡⲉⲧⲉϣⲱⲉ, ⲉⲡⲉⲧⲉϣⲱⲉ, ⲛ̅ⲟⲩⲡⲉⲧⲉϣⲱⲉ. h. ⲙⲁⲁⲩ, ⲗⲗⲁⲩ, ⲙⲉⲉⲩⲉ, ⲥⲉⲉⲡⲉ, ⲧⲏⲏⲃⲉ, ⲙⲏⲏϣⲉ, ⲉⲧⲟⲟⲧⲥ̅, ⲭⲟⲟⲥ, ⲛⲟⲩⲟⲩ, ⲧⲱⲱⲃⲉ, ⲍⲱⲱⲧ. i. ⲫⲓⲗⲟⲥⲟⲫⲟⲥ, ⲫⲟⲛⲟⲥ, ⲑⲁⲗⲁⲥⲥⲁ, ⲑⲗⲓⲃⲉ, ⲫⲑⲟⲛⲟⲥ, ⲭⲁⲓⲣⲉ, ⲭⲁⲣⲓⲥ, ⲯⲁⲗⲗⲉⲓ, ⲭⲣⲓⲥⲧⲟⲥ, ⲡⲣⲱⲙⲉ, ⲧⲉⲥⲍⲓⲙⲉ, ⲡⲉⲓⲱⲧ, ⲧⲙⲁⲁⲩ, ⲡⲥⲟⲛ, ⲧⲥⲱⲛⲉ, ⲡϣⲏⲣⲉ, ⲧϣⲉⲉⲣⲉ.

D. Working with another person, take dictation from this list, writing each word as you hear it.

E. Practice reading aloud the following text (the Lord's Prayer, Luke 11:2–4).

1 ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲍⲛ̅ⲙ̅ⲡⲏⲩⲉ
ⲙⲁⲣⲉⲡⲉⲕⲣⲁⲛ ⲟⲩⲟⲡ
ⲙⲁⲣⲉⲧⲉⲕⲙⲛ̅ⲧⲉⲣⲟ ⲉⲓ
ⲙⲁⲣⲉⲡⲉⲕⲟⲩⲱϣ ϣⲱⲡⲉ
5 ⲡⲉⲛⲟⲉⲓⲕ ⲉⲧⲛⲏⲩ
ⲧⲁⲁⲩ ⲛⲁⲛ ⲙ̅ⲙⲏⲛⲉ
ⲕⲁⲛⲉⲛⲛⲟⲃⲉ ⲛⲁⲛ ⲉⲃⲟⲗ
ⲕⲁⲓⲣⲁⲣ ⲁⲛⲟⲛ
ⲧⲛ̅ⲕⲱ ⲉⲃⲟⲗ ⲛ̅ⲟⲩⲟⲛ ⲛⲓⲙ
10 ⲉⲧⲉⲟⲩⲛ̅ⲧⲁⲛ ⲉⲣⲟⲩ
ⲁⲩⲱ ⲙ̅ⲡⲣ̅ⲭⲓⲧⲛ̅
ⲉⲍⲟⲩⲛ ⲉⲡⲓⲣⲁⲥⲙⲟⲥ

Here is the same text grammatically divided into morphs. Read it aloud exactly the same way (do not try to pronounce the hyphens between morphs).

ⲡⲉⲛ–ⲉⲓⲱⲧ ⲉⲧ$^{\emptyset}$–ⲍⲛ̅–ⲙ̅–ⲡⲏⲩⲉ	Our-father who-(is)-in-the-heavens
ⲙⲁⲣⲉ–ⲡⲉⲕ–ⲣⲁⲛ ⲟⲩⲟⲡ	Let-your-name be(come)-holy
ⲙⲁⲣⲉ–ⲧⲉⲕ–ⲙⲛ̅ⲧ–ⲉⲣⲟ ⲉⲓ	Let-your-quality-of-king come
ⲙⲁⲣⲉ–ⲡⲉⲕ–ⲟⲩⲱϣ ϣⲱⲡⲉ	Let-your-wish happen
ⲡⲉⲛ–ⲟⲉⲓⲕ ⲉⲧ$^{\emptyset}$–ⲛⲏⲩ	Our-bread which-(is)-coming
ⲧⲁⲁ–ⲩ ⲛⲁ–ⲛ ⲙ̅ⲙⲏⲛⲉ	Give-it to-us daily

ⲕⲁ-ⲛⲉⲛ-ⲛⲟⲃⲉ ⲛⲁ-ⲛ ⲉⲃⲟⲗ	Put-our-sins for us away
ⲕⲁⲓⲅⲁⲣ ⲁⲛⲟⲛ	For we
ⲧⲛ̄-ⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲟⲩⲟⲛ ⲛⲓⲙ	We-put away (direct object)-everyone
ⲉⲧⲉ-ⲟⲩⲛⲧⲁ-ⲛ ⲉⲣⲟ-ⲫ	Such-that-have-we (anything) against-him
ⲁⲩⲱ ⲙ̄ⲡⲣ̄-ⲭⲓⲧ-ⲛ̄	And do-not-take-us
ⲉϩⲟⲩⲛ ⲉ-$^{\emptyset}$ⲡⲓⲣⲁⲥⲙⲟⲥ	In to-temptation(s)

F. Read aloud the following personal names. ⲓⲏⲥⲟⲩⲥ, ⲙⲁⲣⲓⲁ, ⲙⲁⲑⲑⲁⲓⲟⲥ, ⲙⲁⲣⲕⲟⲥ, ⲗⲟⲩⲕⲁⲥ, ⲓⲱϩⲁⲛⲛⲏⲥ, ⲡⲁⲩⲗⲟⲥ, ⲡⲉⲧⲣⲟⲥ, ⲁⲛⲧⲱⲛⲓⲟⲥ, ⲙⲁⲕⲁⲣⲓⲟⲥ, ⲡⲁϩⲱⲙ, ϩⲱⲣⲥⲓⲏⲥⲉ, ⲡⲃⲱⲗ, ⲯⲉⲛⲟⲩⲧⲉ, ⲁⲑⲁⲛⲁⲥⲓⲟⲥ, ⲕⲩⲣⲓⲗⲗⲟⲥ.

G. Looking ahead to lesson 2, pronounce the following. ⲡⲣⲱⲙⲉ, ⲡϩⲟⲟⲩⲧ, ⲫⲟⲟⲩⲧ, ⲧⲉⲥϩⲓⲙⲉ, ⲛⲉϩⲓⲟⲙⲉ, ⲡⲉⲓⲱⲧ, ⲛ̄ⲉⲓⲟⲧⲉ, ⲧⲙⲁⲁⲩ, ⲛ̄ⲥⲟⲛ, ⲛⲉⲥⲛⲏⲩ, ⲧⲥⲱⲛⲉ, ⲡⲯⲏⲣⲉ, ⲧⲯⲉⲉⲣⲉ, ⲡⲯⲏⲣⲉ ⲯⲏⲙ, ⲧⲯⲉⲉⲣⲉ ⲯⲏⲙ, ⲡϩⲁⲓ̈, ⲧϩⲓⲙⲉ, ⲑⲓⲙⲉ, ⲡⲉⲯⲃⲏⲣ, ⲧⲉⲯⲃⲉⲉⲣ, ⲡϩⲉⲑⲛⲟⲥ, ⲫⲉⲑⲛⲟⲥ, ⲡⲗⲁⲟⲥ, ⲡⲭⲟⲉⲓⲥ, ⲡϩ̄ⲙ̄ϩⲁⲗ, ⲧϩ̄ⲙ̄ϩⲁⲗ, ⲑ̄ⲙ̄ϩⲁⲗ, ⲧⲃⲟⲙ, ⲡⲉⲟⲟⲩ, ⲡⲧⲁⲉⲓⲟ, ⲡ̄ⲣⲣⲟ, ⲡ̄ⲣⲣⲱⲟⲩ, ⲧⲙⲛ̄ⲧ̄ⲣⲣⲟ, ⲙ̄ⲙⲛ̄ⲧ̄ⲣⲣⲱⲟⲩ.

H. Copy out some (or all) of the text in the photograph above, which is part of a fifth-century Gospel of Mark.

LESSON 2

ARTICLES AND WHAT THEY EXPRESS. NOUN. PROPER NOUN. OMISSION OF ARTICLE. ARTICLE PHRASE. *'AND', 'OR',* AND *'OF'.*

ARTICLES AND WHAT THEY EXPRESS

18. Coptic distinguishes

two *numbers:* singular, plural

two *grammatical genders:* masculine, feminine

two kinds of *determination* **21***:* indefinite ("a, some"), definite ("the")

These distinctions are expressed in pronouns

Indefinite Pronoun

ⲟⲩⲁ *wa* = one, someone (sing. masc.)
ⲟⲩⲉⲓ *wi* = one, someone (sing. fem.)
ϩⲟⲉⲓⲛⲉ *hoyne* = some (plur.)

Definite (Demonstrative) Pronoun

ⲡⲁⲓ̈ = this one, this (sing. masc.)
ⲧⲁⲓ̈ = this one, this (sing. fem.)
ⲛⲁⲓ̈ = these (plur.)

and in articles

Indefinite Article

ⲟⲩ- = a (sing.)
ϩⲉⲛ- = [some][7] (plur.)

Definite Article

ⲡ- = the (def. sing. masc.)
ⲧ- = the (def. sing. fem.)
ⲛ̄- or ⲛ- = the (def. plur.)
(Also ⲡⲉ-, ⲧⲉ-, ⲛⲉ- **22.**)

[7] ϩⲉⲛ- [some]: In English we often express the indefinite plural by omitting the article before a plural noun: a house (sing.), *houses* (plur.).

Definite (Demonstrative) Article

ⲡⲉⲓ– = this (def. sing. masc.)
ⲧⲉⲓ– = this (def. sing. fem.)
ⲛⲉⲓ– = these (def. plur.)

Note that gender is not expressed in the plural, nor in the indefinite singular article ⲟⲩ–. [CG 42]

19. *Gender.* Every noun has a gender, either masculine or feminine. Gender is not expressed by the form of the noun but can be seen when the noun has a definite singular article. [CG 46, 105–6]

ⲡ–ⲟⲩⲟⲉⲓⲛ *pwoin* The light ⲧ–ⲙⲉ *tme* The truth

You should memorize each noun together with its def. sing. article ("ⲡ–ⲣⲙ̄ⲙⲁⲟ the rich man").

> The gender of a noun is also expressed when any of the following cross-refers to it; 2d and 3d person sing. personal morphs, gendered cardinal numbers **45**. The gender of nouns denoting people (and proper names) corresponds to sex.

ⲡ–ⲉⲓⲱⲧ *pyôt* (masc.) = the father
ⲧ–ⲙⲁⲁⲩ *tma'u* (fem.) = the mother
ⲡ–ⲕⲁϩ *pkah* (masc.) = the land
ⲧ–ⲙⲉ *tme* (fem.) = the truth

Greek masculine and feminine nouns keep their same genders in Coptic; Greek neuters are masculine in Coptic.

ⲡ–ⲗⲁⲟⲥ *plaos* (masc.) = the people ὁ λάος
ⲧ–ⲥⲁⲣⲝ̄ *tsar^{e}ks* (fem.) = the flesh ἡ σάρξ
ⲡ–ⲥⲱⲙⲁ *psôma* (masc.) = the body τὸ σῶμα

Every verbal infinitive **66** can be used as a masc. noun.

ⲱⲛϩ̄ (infinitive) = to live, ⲡ–ⲱⲛϩ̄ *pōn^{e}h* (masc. noun) = life

Otherwise the gender of nouns is unpredictable.

> A few nouns occur in formal pairs expressing biological sex: ⲣ̄ⲣⲟ, ⲣ̄ⲣⲱ = emperor, empress; ⲥⲟⲛ, ⲥⲱⲛⲉ = brother, sister; etc. A very few nouns can be used with either masc. or fem. article: ⲡϫⲟⲉⲓⲥ, ⲧϫⲟⲉⲓⲥ = the lord, the lady; ⲡϩ̄ⲙ̄ϩⲁⲗ, ⲧϩ̄ⲙ̄ϩⲁⲗ = the male servant, the female servant. [CG 107]

20. *Number.* For nouns, the distinction of singular/plural is primarily expressed by the article.

ⲟⲩ–ⲣⲱⲙⲉ = a man, ϩⲉⲛ–ⲣⲱⲙⲉ = men *or* some men
ⲡ–ⲣⲱⲙⲉ = the man, ⲛ̄–ⲣⲱⲙⲉ = the men

But about one hundred nouns also have a *special plural form,* whose use is optional. [CG 108(b)]

ⲡ–ⲥⲟⲛ = the brother
ⲛ̄–ⲥⲟⲛ = the brothers
ⲛⲉ–ⲥⲛⲏⲩ = the brothers

The difference in usage between the two plurals is hard to perceive.

> *Collective nouns* (naming a collection of individuals, e.g. ⲡ–ⲙⲏⲏⲯⲉ = the crowd, ⲧ–ⲡⲟⲗⲓⲥ = the city) take a singular article but are plural in meaning and can optionally be referred to by plural personal pronouns. E.g. ⲧ–ⲡⲟⲗⲓⲥ ⲧⲏⲣ–ⲥ ⲁⲩ–ⲥⲱⲟⲩϩ = As for the (sing.) whole city, they (plur.) gathered. [CG 108(a)]

21. *Determination* ("a" versus "the") can be illustrated by three contrasts in meaning between the indefinite and definite articles. [CG 45]

(*a*) Unknown versus known

i. ⲟⲩ– *Indefinite:* unknown to the listener but known to the speaker, as at the beginning of a story.

There was a man (ⲟⲩ–ⲣⲱⲙⲉ) *who had two sons* ... (Luke 15:11)

ii. ⲡ– *Definite:* known or anticipated by both listener and speaker.

A cloud (ⲟⲩ–ⲕⲗⲟⲟⲗⲉ) came . . . And a voice came out of *the cloud* (ⲧⲉ–ⲕⲗⲟⲟⲗⲉ) (Luke 9:34–35)
ⲡⲉ–ⲡⲛⲉⲩⲙⲁ ⲉⲧ$^{\emptyset}$–ⲟⲩⲁⲁⲃ The Holy Spirit
ⲧ–ⲙ̄ⲛ̄ⲧ–ⲉⲣⲟ ⲛ̄– . . . The kingdom of . . .

(*b*) Individual versus class

i. ⲟⲩ– *Indef.:* one or more limited instances of a class.

ⲟⲩ–ⲣⲱⲙⲉ = a man ϩⲉⲛ–ⲣⲱⲙⲉ = some men
ⲟⲩ–ⲙⲟⲟⲩ = some water
ⲟⲩ–ⲉⲟⲟⲩ = glory (on one particular occasion)
ⲟⲩ–ⲛⲟⲩⲃ = some gold or a golden coin
ⲟⲩ–ⲟⲉⲓⲕ = a loaf of bread or some bread

ii. ⲡ– *Def.:* the class name of an entity.

ⲡ–ⲙⲟⲟⲩ = water (as such)
ⲡ–ⲡⲟⲛⲏⲣⲟⲛ = evil (as such)
ⲡ–ⲥⲟⲫⲟⲥ = a wise person (as a type)
ⲛ̄–ⲣⲱⲙⲉ = humankind
ⲡ–ⲛⲟⲩⲃ = gold

Or the name of a unique entity.

ⲧ–ⲡⲉ = the sky
ⲡⲉ–ϩⲟⲟⲩ = daytime

(*c*) Ordinary versus typical

i. ⲟⲩ– *Indef.:* an ordinary instance.

ⲛ̄–ⲑⲉ ⲛ̄–ⲟⲩ–ⲱⲏⲣⲉ = like a child

ii. ⲡ– *Def.:* the most typical instance.

ⲡ–ⲛⲟⲙⲟⲥ = the Law
ⲡ–ⲛⲟⲩⲧⲉ = God

Note that the Coptic use of "a" and "the" does not exactly correspond to English usage!

Composite noun formation. Gendered prefixes forming composite nouns are the following. [CG 109]

ⲃⲱ–ⲛ̄– (fem.), species of tree or vine: ϫⲟⲉⲓⲧ = olive, ⲃⲱ–ⲛ̄–ϫⲟⲉⲓⲧ = olive tree.
ⲉⲓⲉⲡ– (fem.), artifacts: ⲛⲟⲩⲃ = gold, ⲉⲓⲉⲡ–ⲛⲟⲩⲃ = goldwork.
ⲙⲁ–ⲛ̄– (masc.), 'place of': ⲉⲗⲟⲟⲗⲉ = vine, ⲙⲁ–ⲛ̄–ⲉⲗⲟⲟⲗⲉ = vineyard.
ⲙⲛ̄ⲧ– (fem.), denoting abstracts. ⲛⲟⲩⲧⲉ = God, ⲙⲛ̄ⲧ–ⲛⲟⲩⲧⲉ = divinity.
ⲡⲉⲧ– (masc.), one who is . . . : ϩⲟⲟⲩ = be evil, ⲡ–ⲡⲉⲧ–ϩⲟⲟⲩ = the evil one.
ⲥⲁ–ⲛ̄– (masc.), maker or dealer: ϫⲏⲃⲉ = purple dye, ⲥⲁ–ⲛ̄–ϫⲏⲃⲉ = seller of purple goods.
ⲟⲩⲛ̄–, ⲟⲩⲛ̄–ⲛ̄–, ⲣⲉ– (masc.), arithmetical fractions. ⲱⲟⲙⲛ̄ⲧ = three, ⲟⲩⲛ̄–ⲱⲟⲙⲛ̄ⲧ = one third.
ⲱⲟⲩ– (masc. only?), one who is worthy of . . . : ⲙⲉⲣⲓⲧ–ⲟ̄ⲩ = love him, ⲱⲟⲩ–ⲙⲉⲣⲓⲧ–ⲟ̄ⲩ = worthy of being loved.
ϩⲁⲙ–, ϩⲁⲙ–ⲛ̄– (masc.), types of artisan: ⲱⲉ = wood, ϩⲁⲙ–ⲛ̄–ⲱⲉ = carpenter.
ϩⲟⲩⲉ–, ϩⲟⲩⲟ– (masc.), excess of, excessive, greater: ⲥϩⲁⲓ = learning, ϩⲟⲩⲉ–ⲥϩⲁⲓ = excessive learning.
ⲃⲓⲛ– (fem.), nouns referring to action. ⲟⲩⲱⲙ = eating, ⲃⲓⲛ–ⲟⲩⲱⲙ = diet, foodstuff.

22. *Alternative forms of the simple articles.*

(*a*) The indefinite singular article ⲟⲩ– is replaced by ⲩ– after the morphs ⲁ– or ⲉ–. [CG 50]

ⲁ–ⲩ–ⲇⲟⲅⲙⲁ ⲉⲓ ⲉⲃⲟⲗ = a decree (ⲟⲩ–ⲇⲟⲅⲙⲁ) went out
ⲉ–ⲩ–ϩⲓⲉⲓⲧ = into a pit (ⲟⲩ–ϩⲓⲉⲓⲧ)

(*b*) The simple definite article ⲡ–, ⲧ–, ⲛ̄– is replaced [CG 52] by the long definite article

ⲡⲉ–, ⲧⲉ–, ⲛⲉ– = the

i. Before nouns beginning with two consonants, the second of which would not have a superlinear stroke.

ⲡⲉ–ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ = the elder, the priest
ⲧⲉ–ϫⲁⲣⲓⲥ [te-kharis] = the gift

ⲛⲉ–ⲡⲣⲟⲫⲏⲧⲏⲥ = the prophets

ii. Before nouns beginning with a syllabic consonant

ⲣ̄ⲡⲉ = temple, ⲡⲉ–ⲣⲡⲉ = the temple
(and the syllabic consonant loses its superlinear stroke).

iii. Before ϩⲟⲟⲩ (masc.) = day and ⲣⲟⲙⲡⲉ (fem.) = year.

(*c*) If ⲛⲉ– is not required, then the def. plur. ⲛ̄– is replaced by ⲙ̄– before ⲡ or non-syllabic ⲙ.

ⲙ̄–ⲡⲟⲛⲏⲣⲟⲛ = the evil ones, ⲙ̄–ⲙⲁⲁⲩ = the mothers

PROPER NOUNS

23. Proper nouns—names of persons, places, months, etc.—mostly occur without any article and are largely used like a definite pronoun or definite article phrase. [CG 126–36] Each proper noun has a gender. Thus

ⲓⲱϩⲁⲛⲛⲏⲥ (masc.) John is treated like ⲡⲁ ⲓ or ⲡⲣⲱⲙⲉ
ⲙⲁⲣⲓⲁ (fem.) Mary is treated like ⲧⲁ ⲓ or ⲧⲉⲥϩⲓⲙⲉ

The special grammar of proper nouns [CG 129]

1. They are modified by apposition rather than the attributive construction **36**. E.g. ⲁⲃⲉⲗ ⲡⲁⲓⲕⲁⲓⲟⲥ = Abel the just.
2. A proper noun in apposition to an indefinite or demonstrative term must be introduced by ϫⲉ–. E.g. ⲟⲩⲁ ϫⲉ–ⲥⲓⲙⲱⲛ = a certain person named Simon.
3. Proper nouns do not appear as predicate of a 1st or 2d person nominal sentence **32** (I am, you are); other constructions are used instead.
4. When a proper noun comes before a 1st or 2d person subject it is preceded by ⲁⲛⲟⲕ (ⲛ̄ⲧⲟⲕ etc.). E.g. ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲁ ⲓ–ⲥϩⲁⲓ = I, Paul, have written.
5. A repeated proper noun calls attention to the speaker. E.g. ⲁⲃⲣⲁϩⲁⲙ ⲁⲃⲣⲁϩⲁⲙ = Abraham, Abraham!

But some place names always occur with a sing. def. article:

ⲧ-ⲅⲁⲗⲓⲗⲁⲓⲁ = Galilee
ⲡ-ⲓⲥⲣⲁⲏⲗ (abbreviated ⲡⲓ̅ⲏ̅ⲗ̅) = Israel
ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ (abbreviated ⲑⲗ̅ⲏ̅ⲙ̅) Jerusalem

OMISSION OF ARTICLE

24. Omission of article (where otherwise the indef. or def. article could occur) enables a speaker to be non-committal about gender, number, and determination. [CG 47–48] There is no single equivalent in English; often several English translations are implied, as illustrated below. Omission of the article typically occurs:

(*a*) *To provide general meaning in a compound expression.*

†-ⲃⲁⲡⲧⲓⲥⲙⲁ = give-baptism/give-baptisms, i.e. to baptize

(*b*) *To predicate a characteristic of someone or something.*

They took them *captive* (ⲁⲓⲭⲙⲁⲗⲱⲧⲏⲥ)
God sent him as *ruler* (ⲁⲣⲭⲱⲛ)
Make yourself *rich* (ⲣⲙ̅ⲙⲁⲟ)

(*c*) *In generalizations.*

ⲙ̅ⲙ̅ⲛ̅ⲧⲉ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲁⲉⲓⲟ = No prophets have (No prophet has, A prophet does not have, Prophets do not have) honors (honor, any honor)

ⲡⲣⲟⲫⲏⲧⲏⲥ = prophet, prophets, any prophet
ⲧⲁⲉⲓⲟ = honors, honor, any honor

(*d*) *In negative expressions.*

ⲁⲭⲛ̅-ⲫⲟⲃⲟⲥ = fearlessly (without fear, fears)
ⲙ̅ⲡⲛ̅-ⲱⲓⲛⲉ ⲛ̅ⲥⲁ-ⲉⲟⲟⲩ We did not seek honors (honor, any honor)

(*e*) *In comparisons and distributive ideas.*

ϩⲱⲥ-ⲡⲣⲟⲫⲏⲧⲏⲥ As a prophet
ⲕⲁⲧⲁ-ⲱⲁ At every feast (at the feast, feast by feast, at feasttime).

> Omission of article is also non-committal about gender. Thus cross-references to a feminine noun without article can be made by the sing. masculine personal morph ϥ, since masculine is the general (non-committal) gender. E.g. ⲁⲅⲁⲡⲏ ⲉ-ⲛⲁⲁⲁ-ϥ ⲉ-ⲧⲁⲓ = greater love than this. [CG 48]

25. *"Zero article"; the symbol* ∅. [CG 47] In grammatical analysis an omitted article (where otherwise the indef. or def. article could occur) is called a *'zero article'*

(meaningful absence of article) and will be notated by a superior zero (∅), e.g. †-∅ⲃⲁⲡⲧⲓⲥⲙⲁ = baptize, ⲁⲭⲛ̅-∅ⲫⲟⲃⲟⲥ = fearlessly, ⲙ̅ⲙ̅ⲛ̅ⲧⲉ-∅ⲡⲣⲟⲫⲏⲧⲏⲥ ∅ⲧⲁⲉⲓⲟ = No prophets have honors etc. **103(i)**.

THE ARTICLE PHRASE

26. The combination of article + noun, including the zero article, is called the *article phrase*. [CG 43] Definite and indefinite pronouns such as ⲡⲁⲓ̈ or ⲟⲩⲁ, proper nouns, and certain other items are interchangeable with article phrases in grammar. [CG 141–51]

'AND', 'OR', AND 'OF'

27. *Expressions for* 'And' *before an article phrase etc.* [CG 145]

(*a*) ϩⲓ- = *and,* used before absence of article (zero article).

∅ⲙⲁⲉⲓⲛ ϩⲓ-∅ⲱⲡⲏⲣⲉ = signs and wonders
∅ϩⲟⲟⲩⲧ ϩⲓ-∅ⲥϩⲓⲙⲉ = males and females

(*b*) ⲙⲛ̅- = *and,* used before an indefinite or definite article, and before an indefinite or definite pronoun.

ϩⲉⲛ-ⲙⲁⲉⲓⲛ ⲙⲛ̅-ϩⲉⲛ-ⲱⲡⲏⲣⲉ = signs and wonders
ⲙ̅-ⲙⲁⲉⲓⲛ ⲙⲛ̅-ⲛⲉ-ⲱⲡⲏⲣⲉ = the signs and the wonders
ⲛⲉⲓ̈-ⲙⲁⲉⲓⲛ ⲙⲛ̅-ⲛⲉⲓ̈-ⲱⲡⲏⲣⲉ = these signs and these wonders

(*c*) ⲁⲩⲱ = *and,* used under both of these conditions.

ⲡⲉ-ⲥⲙⲟⲩ ⲙⲛ̅-ⲡ-ⲉⲟⲟⲩ ⲙⲛ̅-ⲧ-ⲥⲟⲫⲓⲁ ⲁⲩⲱ ⲧ-ⲉⲩⲭⲁⲣⲓⲥⲧⲓⲁ = glory and honor and wisdom and thanksgiving
∅ⲙⲁⲉⲓⲛ ⲁⲩⲱ ∅ⲱⲡⲏⲣⲉ = signs and wonders
ϩⲉⲛ-ⲙⲁⲉⲓⲛ ⲁⲩⲱ ϩⲉⲛ-ⲱⲡⲏⲣⲉ = signs and wonders
ⲛⲉⲓ̈-ⲙⲁⲉⲓⲛ ⲁⲩⲱ ⲛⲉⲓ̈-ⲱⲡⲏⲣⲉ = these signs and these wonders

(*d*) ⲛⲙ̅ⲙⲁ= completed by a personal suffix (to be studied in **51–52**) = *and.*

ⲡⲁⲩⲗⲟⲥ ⲛⲙ̅ⲙⲁ-ⲛ = Paul and us

28. *Expressions for* 'Or' *before an Article Phrase etc.* [CG 145]

ⲏ = and, or
ⲉⲓⲧⲉ . . . ⲉⲓⲧⲉ = either . . . or
ϫⲛ̅- = or else, or (exclusive)
ⲟⲩⲇⲉ = nor
ⲟⲩⲧⲉ . . . ⲟⲩⲧⲉ = neither . . . nor
negation + ⲁⲗⲗⲁ = not . . . but rather

For example, ⲡ–ⲛⲟⲙⲟⲥ ⲙ ⲛⲉ–ⲡⲣⲟⲫⲏⲧⲏⲥ = the law and the prophets, ⲃⲁⲣⲁⲃⲃⲁⲥ ⲭ̄ⲛ̄–ⲓ̄ⲥ̄ Barabbas or Jesus, ⲟⲩⲧⲉ ⲟⲩⲥⲟⲟⲩⲧ ⲟⲩⲧⲉ ⲟⲩⲥⲧⲓⲙⲉ = neither male nor female.

29. *Expressions for* 'Of' *before an Article Phrase etc.*

(*a*) Ordinarily, *'Of'* (a very general kind of relationship) is expressed by ⲛ̄– (ⲙ̄– before ⲡ, ⲯ, ⲫ, or non-syllabic ⲙ). [CG 147]

ⲧ–ⲙⲁⲁⲩ ⲛ̄–ⲓ̄ⲥ̄ (i.e. ⲛ̄–ⲓⲏⲥⲟⲩⲥ) = the mother of Jesus, Jesus' mother
ⲡ–ⲏⲓ̈ ⲛ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ = the house of a prophet, a certain prophet's house
ϩⲉⲛ–ⲱⲏⲣⲉ ⲛ̄–ⲧⲉⲓ̈–ⲥϩⲓⲙⲉ = children of this woman, some of this woman's children
ϩⲉⲛ–ⲱⲏⲣⲉ ⲛ̄–ⲧ–ϩⲙ̄ϩⲁⲗ = children of the maidservant, some of the maidservant's children
ⲡ–ⲏⲓ̈ ⲙ̄–ⲡ–ⲭⲟⲉⲓⲥ = the house of the Lord, the Lord's house
ⲡ–ⲭⲟⲉⲓⲥ ⲙ̄–ⲡ–ⲏⲓ̈ = the lord of the house, the house's owner
ⲡ–ⲭⲟⲉⲓⲥ ⲙ̄–ⲡ–ⲉⲟⲟⲩ ⲙⲛ̄–ⲡ–ⲧⲁⲉⲓⲟ = the Lord of glory and honor
ⲧ–ⲃⲟⲙ ⲙ̄–ⲡⲉⲟⲟⲩ ⲛ̄–ⲧ–ⲙⲛ̄ⲧ–ⲣⲣⲟ ⲙ̄–ⲡ–ⲭⲟⲉⲓⲥ = the power of the glory of the kingdom of the Lord

(*b*) ⲛ̄ⲧⲉ– *'Of'* [CG 148] can be optionally used to express appurtenance—the natural relation of part to whole, component to system, offspring to source. It is fairly rare.

ⲙ̄–ⲙⲉⲗⲟⲥ ⲛ̄ⲧⲉ–ⲡ–ⲥⲱⲙⲁ = the parts of the body
ⲟⲩ–ⲡⲟⲗⲓⲥ ⲛ̄ⲧⲉ–ⲧ–ⲅⲁⲗⲓⲗⲁⲓⲁ = a city of Galilee
ⲡⲉⲓ̈–ⲟⲩⲭⲁⲓ̈ ⲛ̄ⲧⲉ–ⲡ–ⲛⲟⲩⲧⲉ = this salvation from God

Repetition of an article phrase signals the following.

(*a*) Definite article phrase repeated = *Each, Every, Each and every*
ⲡ-ⲣⲱⲙⲉ ⲡ-ⲣⲱⲙⲉ = Each man
ⲧ-ⲟⲩⲉⲓ ⲧ-ⲟⲩⲉⲓ = Each one, each female
ⲡ-ⲏⲓ̈ ⲡ-ⲏⲓ̈ = Each and every house
ⲛⲉⲓ̈-ⲧⲁⲉⲓⲟ ⲛⲉⲓ̈-ⲧⲁⲉⲓⲟ = These various honors, Each and every one of these honors

(*b*) Zero article phrase repeated = *One... after another...*
ⲟⲣⲱⲙⲉ ⲟⲣⲱⲙⲉ = One person after another, Person by person
ⲟⲙⲁ ⲟⲙⲁ = One place after another
ⲟϩⲟⲟⲩ ⲟϩⲟⲟⲩ = Day by day

(*c*) Bare cardinal number **45** repeated = ... *by...*
ⲥⲛⲁⲩ ⲥⲛⲁⲩ = Two by two

VOCABULARY 2

The family

ⲡ–ⲣⲱⲙⲉ	human being, person, man (gender not emphasized)	ἄνθρωπος, ἀνήρ
ⲡ–ϩⲟⲟⲩⲧ	male, man	ἄρσην, ἀνήρ
ⲧⲉ–ⲥϩⲓⲙⲉ, pl. ϩⲓⲟⲙⲉ	female, woman, wife	θήλυς, γύνη
ⲡ–ⲉⲓⲱⲧ, pl. ⲉⲓⲟⲧⲉ	father, parent	πατήρ, γονεῦς
ⲧ–ⲙⲁⲁⲩ	mother	μήτηρ
ⲡ–ⲥⲟⲛ, pl. ⲥⲛⲏⲩ	brother, sibling	ἀδελφός
ⲧ–ⲥⲱⲛⲉ	sister	ἀδελφή
ⲡ–ⲱⲏⲣⲉ	son, child	υἱός, τέκνον
ⲧ–ⲱⲉⲉⲣⲉ	daughter	θυγάτηρ
ⲡ–ⲱⲏⲣⲉ ⲱⲏⲙ	child (male), baby, youth	παῖς, παῖς νήπιος
ⲧ–ⲱⲉⲉⲣⲉ ⲱⲏⲙ	child (female), baby, youth	παῖς, παῖς νήπιος
ⲡ–ϩⲁⲓ̈	husband	ἀνήρ
ⲧ–ϩⲓⲙⲉ, pl. ϩⲓⲟⲙⲉ	wife	γύνη
ⲡⲉ–ⲱⲃⲏⲣ, pl. ⲱⲃⲉⲉⲣ	friend	φίλος
ⲡ–ⲏⲓ̈	house, building	οἶκος
ⲡ–ⲣⲟ	door, entrance, mouth	θύρα, στόμα
*ⲡ–ϩⲉⲑⲛⲟⲥ[a]	nation, people	
*ⲡ–ⲗⲁⲟⲥ	people	

Authority, power

ⲡ–ⲭⲟⲉⲓⲥ	master, lord	κύριος
ⲧ–ⲭⲟⲉⲓⲥ	mistress, lady	κύρια
ⲡ–ϩⲙ̄ϩⲁⲗ	servant, slave (male)	δοῦλος
ⲧ–ϩⲙ̄ϩⲁⲗ	servant, slave (female)	δούλη, παιδίσκη
ⲧ–ⲃⲟⲙ	power, capacity, strength	δύναμις
ⲧ–ϩⲟⲧⲉ	fear	φόβος
ⲡ–ⲉⲟⲟⲩ	glory, honor	δόξα
ⲡ–ⲧⲁⲉⲓⲟ	honor	τιμή
ⲡ–ⲣⲣⲟ, pl. ⲣⲣⲱⲟⲩ	king, emperor	βασιλεῦς
ⲧ–ⲙⲛ̄ⲧ–ⲣⲣⲟ (ⲧ–ⲙⲛ̄ⲧ–ⲉⲣⲟ), pl. ⲙⲛ̄ⲧ–ⲣⲣⲱ–ⲟⲩ (ⲙⲛ̄ⲧⲉⲣⲱⲟⲩ)	kingdom, empire	βασιλεία

Other

ⲡ–, ⲧ–, ⲛ̄–	the (**18**)
ⲡⲉ–, ⲧⲉ–, ⲛⲉ–	the (**22**)
ⲡⲁⲓ̈, ⲧⲁⲓ̈, ⲛⲁⲓ̈	this one, these (**18**)
ⲡⲉⲓ̈–, ⲧⲉⲓ̈–, ⲛⲉⲓ̈–	this . . . , these . . . (demonstrative article, used like ⲡ–, ⲧ–, ⲛ–) (**18**)
ⲟⲩ– (or ⲩ– **22**), ϩⲉⲛ–	a, some, *plural often untranslated* (**18**)
ⲟⲩⲁ, ⲟⲩⲉⲓ, ϩⲟⲉⲓⲛⲉ	one, someone, some (**18**)
ⲛ̄– or ⲙ̄–	of (**29**)
ⲛ̄ⲧⲉ–	of (**29**)
ⲁⲩⲱ	and (**27**)
ϩⲓ–	and (**27**)
ⲙⲛ̄–	and (**27**)

[a]Greco-Coptic words are starred (*) in the vocabulary lists. Note that some Greek words that begin with a smooth breathing, such as ἔθνος *ethnos*, have come into Coptic with initial ϩ: ϩⲉⲑⲛⲟⲥ *hethnos*. Thus ϩⲉⲗⲡⲓⲥ (ἐλπίς), ϩⲁⲙⲏⲛ (ἀμήν), etc.

EXERCISES 2

Translate each item, giving alternate translations where possible[8].

A. a. ⲡⲁⲓ̈. ⲟⲩⲁ. ⲡ–ϫⲟⲉⲓⲥ. ⲟⲩ–ϫⲟⲉⲓⲥ. ⲧ–ⲃⲟⲙ. ⲟⲩ–ⲃⲟⲙ. b. ϩⲉⲛ–ⲃⲟⲙ. ϩⲉⲛ–ⲉⲟⲟⲩ ⲙⲛ̄–ϩⲉⲛ–ⲧⲁⲉⲓⲟ. ϩⲉⲛ–ⲉⲟⲟⲩ ⲁⲩⲱ ϩⲉⲛ–ⲧⲁⲉⲓⲟ. ⲡ–ⲉⲟⲟⲩ ⲙⲛ̄–ⲡ–ⲧⲁⲉⲓⲟ. c. ⲫⲉⲟⲟⲩ ϩⲓ–ⲫⲧⲁⲉⲓⲟ. ⲫⲥⲟⲛ ϩⲓ–ⲫⲥⲱⲛⲉ. ⲡⲁⲓ̈ ⲙⲛ̄–ⲛⲁⲓ̈. ⲧⲉⲓ̈–ⲥϩⲓⲙⲉ ⲙⲛ̄–ⲡⲁⲓ̈. d. ⲟⲩⲉⲓ. ⲛⲉⲓ̈–ⲉⲓⲟⲧⲉ. ϩⲟⲉⲓⲛⲉ. ⲛ̄–ⲉⲓⲱⲧ. ⲛ̄–ⲉⲓⲟⲧⲉ. ⲛⲉⲓ̈–ⲉⲓⲱⲧ. e. ⲡⲉ–ⲱⲃⲏⲣ. ⲛⲉ–ⲱⲃⲏⲣ. ⲛⲉ–ⲱⲃⲉⲉⲣ. ⲙ̄–ⲙⲛ̄ⲧ–ⲣ̄ⲣⲟ. ⲙ̄–ⲙⲁⲁⲩ. ⲧⲉⲓ̈–ⲙⲁⲁⲩ. f. ⲡ–ϩⲁⲓ̈ ⲙⲛ̄–ⲑⲓⲙⲉ. ⲟⲩ–ⲱⲏⲣⲉ ⲱⲏⲙ ⲁⲩⲱ ⲟⲩ–ⲱⲉⲉⲣⲉ ⲱⲏⲙ. ⲫⲉⲟⲟⲩ ⲁⲩⲱ ⲫⲧⲁⲉⲓⲟ. ⲫϩⲟⲟⲩⲧ ϩⲓ–ⲫⲥϩⲓⲙⲉ. g. ⲡⲉ–ⲥⲣ̄ⲟⲥ ⲛ̄–ⲓⲥ̄ ⲡⲉ–ⲭⲥ̄.

B. Translate into Coptic. a. Man and woman. *b.* Husband and wife. *c.* Men and women. *d.* The women. *e.* The brothers. *f.* The mothers. *g.* (Any) man (*or* men) and (any) woman (*or* women). *h.* These men and these women. *i.* A friend. *j.* Friends. *k.* The friends. *l.* The kingdoms. *m.* These kingdoms. *n.* The servants. *o.* Some servants. *p.* Honor and glory. *q.* A son and a daughter. *r.* Sons and daughters. *s.* Either a son or a daughter.

C. Translate. a. ⲡ–ⲗⲁⲟⲥ ⲙ̄–ⲡ–ϫⲟⲉⲓⲥ. ⲡ–ϫⲟⲉⲓⲥ ⲙ̄–ⲡ–ⲗⲁⲟⲥ. b. ⲡ–ⲉⲟⲟⲩ ⲛ̄–ⲧⲉ–ⲥϩⲓⲙⲉ. ⲧ–ϩⲙ̄ϩⲁⲗ ⲙ̄–ⲡ–ⲣ̄ⲣⲟ. ⲡ–ϩⲙ̄ϩⲁⲗ ⲛ̄–ⲛⲉ–ⲣ̄ⲣⲱⲟⲩ. c. ⲛ̄–ⲱⲏⲣⲉ ⲛ̄–ⲧⲉⲓ̈–ⲥϩⲓⲙⲉ. d. ⲛⲉ–ⲱⲃⲏⲣ ⲛ̄–ⲧ–ⲙⲛ̄ⲧ–ⲣ̄ⲣⲟ ⲙ̄–ⲡ–ϫⲟⲉⲓⲥ. e. ⲛ̄–ⲃⲟⲙ ⲛ̄ⲧⲉ–ⲡ–ϫⲟⲉⲓⲥ. f. ⲡ–ⲱⲏⲣⲉ ⲙ̄–ⲡ–ⲣⲱⲙⲉ. g. ⲧ–ⲃⲟⲙ ⲛ̄ⲧⲉ–ⲡⲉⲓ̈–ⲗⲁⲟⲥ. h. ⲡ–ⲗⲁⲟⲥ ⲛ̄–ⲧⲉⲓ̈–ⲃⲟⲙ.

[8] Although you may write out the exercises, it's very important to practice until you can do them without looking at written notes.

LESSON 3

POSSESSIVE ARTICLE. SIMPLE NOMINAL SENTENCE.

30. *The possessive article* follows the pattern ⲡ–ⲧ–ⲛ that was seen in the simple definite article. [CG 54]

	sg. masc.	sg. fem.	pl.
my	ⲡⲁ–	ⲧⲁ–	ⲛⲁ–
your (sing. masc.)	ⲡⲉⲕ–	ⲧⲉⲕ–	ⲛⲉⲕ–
your (sing. fem.)	ⲡⲟⲩ–	ⲧⲟⲩ–	ⲛⲟⲩ–
his	ⲡⲉϥ–	ⲧⲉϥ–	ⲛⲉϥ–
her	ⲡⲉⲥ–	ⲧⲉⲥ–	ⲛⲉⲥ–
our	ⲡⲉⲛ–	ⲧⲉⲛ–	ⲛⲉⲛ–
your (pl.)	ⲡⲉⲧⲛ̄–	ⲧⲉⲧⲛ̄–	ⲛⲉⲧⲛ̄–
their	ⲡⲉⲩ–	ⲧⲉⲩ–	ⲛⲉⲩ–

Thus with ⲉⲓⲱⲧ (masc.) = father, ⲙⲁⲁⲩ (fem.) = mother, and ⲏⲓ̈ = house:

my	ⲡⲁ–ⲉⲓⲱⲧ	ⲧⲁ–ⲙⲁⲁⲩ	ⲛⲁ–ⲏⲓ̈
your (sing. masc.)	ⲡⲉⲕ–ⲉⲓⲱⲧ	ⲧⲉⲕ–ⲙⲁⲁⲩ	ⲛⲉⲕ–ⲏⲓ̈
your (sing. fem.)	ⲡⲟⲩ–ⲉⲓⲱⲧ	ⲧⲟⲩ–ⲙⲁⲁⲩ	ⲛⲟⲩ–ⲏⲓ̈
his	ⲡⲉϥ–ⲉⲓⲱⲧ	ⲧⲉϥ–ⲙⲁⲁⲩ	ⲛⲉϥ–ⲏⲓ̈
her	ⲡⲉⲥ–ⲉⲓⲱⲧ	ⲧⲉⲥ–ⲙⲁⲁⲩ	ⲛⲉⲥ–ⲏⲓ̈
our	ⲡⲉⲛ–ⲉⲓⲱⲧ	ⲧⲉⲛ–ⲙⲁⲁⲩ	ⲛⲉⲛ–ⲏⲓ̈
your (pl.)	ⲡⲉⲧⲛ̄–ⲉⲓⲱⲧ	ⲧⲉⲧⲛ̄–ⲙⲁⲁⲩ	ⲛⲉⲧⲛ̄–ⲏⲓ̈
their	ⲡⲉⲩ–ⲉⲓⲱⲧ	ⲧⲉⲩ–ⲙⲁⲁⲩ	ⲛⲉⲩ–ⲏⲓ̈

The initial letters ⲡ, ⲧ, ⲛ express definite determination and the number/gender of the following noun. The personal marks ⲁ, ⲉⲕ, ⲟⲩ, ⲉϥ, ⲉⲥ, ⲉⲛ, ⲉⲧⲛ̄, ⲉⲩ express the person, number, and gender of the possessor:

ⲡ–ⲁ–ⲉⲓⲱⲧ = the + of-me + father = my father.
ⲡ–ⲉⲥ–ⲉⲓⲱⲧ = the + of-her + father = her father.
ⲧ–ⲉⲕ–ⲙⲁⲁⲩ = the + of-you [sing. masc.] + mother = your mother.
ⲡ–ⲟⲩ–ⲉⲓⲱⲧ = your (sing. fem.) father.
ⲧ–ⲟⲩ–ⲙⲁⲁⲩ = your (sing. fem.) mother.
ⲛ–ⲁ–ⲏⲓ̈ = my houses.

ⲡⲁ–ⲉⲓⲱⲧ my father, ⲧⲁ–ϩⲓⲙⲉ my wife, ⲛⲁ–ⲥⲛⲏⲩ my brothers, ⲛⲉϥ–ⲥⲛⲏⲩ his brothers, ⲛⲉⲧⲛ̄–ⲥⲛⲏⲩ your (pl.) brothers, ⲡⲟⲩ–ⲏⲓ̈ your (sing. fem.) house, ⲡⲉⲕ–ⲏⲓ̈ your (sing. masc.) house, ⲡⲉⲧⲛ̄–ⲏⲓ̈ your (pl.) house, ⲛⲉⲕ–ϣⲉⲉⲣⲉ ϣⲏⲙ your (sing. masc.) female children, etc.

Since the possessive article expresses definite meaning like ⲡ–, ⲧ–, ⲛ̄–, indefinite meaning plus possessor must be expressed as ⲟⲩ–ⲏⲓ̈ ⲛ̄ⲧⲁ–ϥ, "a house of his," ⲟⲩ–ⲏⲓ ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ "a house of God's." ⲛ̄ⲧⲉ–/ⲛ̄ⲧⲁ= is declined like a preposition (lesson 7). [CG 61]

31. Minimally, Coptic nominal sentences consist of a pronoun as subject and an article phrase as predicate.

ⲁⲛⲛ̄–ⲓⲟⲩ–ϥⲛ̄ⲧ = I am a worm (I a-worm)
subject + predicate

ⲟⲩ–ϥⲛ̄ⲧ ⲓ ⲡⲉ = He is a worm (a-worm he)
predicate + subject

ⲁⲛⲛ̄–ⲓⲟⲩ–ⲡⲣⲟⲫⲏⲧⲏⲥ = I am a prophet (I a-prophet)
subject + predicate

ⲟⲩ–ⲡⲣⲟⲫⲏⲧⲏⲥ ⲓ ⲡⲉ = he is a prophet (a-prophet he)
predicate + subject

Subject and predicate. By definition, the subject presents (or reminds the reader of) the topic that is being discussed; it is familiar, or at least presupposed, information. The predicate states new information about the subject. You should bear in mind that, in the broader view, the term predicate does *not* necessarily mean 'verbal part of the sentence'. Rather we may conveniently say that the subject is the topic of conversation and the predicate is the comment that is made about it—and that languages differ in the ways they connect the topic and the comment. [CG 247]

Note that the Coptic nominal sentence does not contain a verb. In this, Coptic is different from our familiar Indo-European languages, which employ a copula verb *to be* (être, sein, εἶναι, esse, etc.) to connect subject and predicate. Indeed, in translating a Coptic nominal sentence into English we always *add* the English copula verb: "I *am* a prophet" (Coptic: I-a prophet), for Coptic has none. [CG 252]

32. The simplest nominal sentence has only two components. [CG 252, 263–67]

i. A personal subject pronoun as subject (I, you, he, etc.)
ii. An article phrase or other eligible item as predicate (a prophet, prophets, the prophet of God, this one, John, etc.)

The *personal subject pronouns* are

ⲁⲛ̄- . . .	= I
ⲛ̄ⲧⲕ̄- . . .	= you (sing. masc.)
ⲛ̄ⲧⲉ- . . .	= you (sing. fem.)
. . . ⲡⲉ	= he, it
. . . ⲧⲉ	= she, it
ⲁⲛ- or ⲁⲛⲟⲛ- . . .	= we
ⲛ̄ⲧⲉⲧⲛ̄- . . .	= you (pl.)
. . . ⲛⲉ	= they

and

. . . ⲡⲉ [invariable] it (impersonal)[9]

Thus

ⲁⲛ̄-ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ = I am a prophet
ⲛ̄ⲧⲕ̄-ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ = you (sing. masc.) are a prophet
ⲛ̄ⲧⲉ-ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ = you (sing. fem.) are a prophet
ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ = he is a prophet
ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲉ = she is a prophet

ⲁⲛ-ϩⲉⲛ-ⲡⲣⲟⲫⲏⲧⲏⲥ or ⲁⲛⲟⲛ-ϩⲉⲛ-ⲡⲣⲟⲫⲏⲧⲏⲥ = we are prophets
ⲛ̄ⲧⲉⲧⲛ̄-ϩⲉⲛ-ⲡⲣⲟⲫⲏⲧⲏⲥ = you (pl.) are prophets
ϩⲉⲛ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉ = they are prophets

Into this paradigm we can insert any appropriate article phrase, pronoun, or other eligible item as the predicate.

ⲁⲛ̄-ⲟⲩ-ϩⲙ̄ϩⲁⲗ	ⲁⲛ-ϩⲉⲛ-ⲙⲛ̄ⲧⲣⲉ
ⲛ̄ⲧⲕ̄-ⲡ-ⲣ̄ⲣⲟ	ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲉ-ⲡⲣⲟⲡⲟⲫⲏⲧⲏⲥ
ⲛ̄ⲧⲉ-ⲧ-ⲙⲁⲁⲩ	
ⲡⲉⲥ-ⲥⲟⲛ ⲡⲉ	ⲛⲁⲓ̈ ⲛⲉ
ⲙⲁⲣⲓⲁ ⲧⲉ	

Literal translations:

I-a-servant	we-(some)-witnesses
you-the king	you-the-prophets
you-the-mother	

[9] Sometimes ⲡⲉ corresponds to the expletive pronoun, "*It* is I who am the light of the world"; "*It* is winter."

her-brother he — these they
Maria she

I.e. "I am a servant, you are the king, you are the mother, he is her brother, she is Mary, we are witnesses, you are the prophets, they are these (they are the following)."

33. Obviously two different patterns are united in the nominal sentence. (*a*) The 1st or 2d person subject pronoun (ⲁⲛ̄- etc.) always comes first, immediately followed by the predicate. (*b*) The 3d person subject pronoun (ⲡⲉ, ⲧⲉ, ⲛⲉ) always comes after the predicate, and is connected more loosely.

(*a*) ⲁⲛ̄- . . .
(*b*) . . . ⲡⲉ

Note carefully where a hyphen (-) does and does not occur. When two words, e.g. the predicate and subject (ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ), are *not* connected by a hyphen we call this an *open group*, and it can be interrupted by another word or phrase, such as a connective particle or an '*Of*' construction.

ⲟⲩ-ϩⲓⲙⲉ ⲅⲁⲣ ⲧⲉ = For (γάρ), she is a woman
ⲧ-ⲙⲁⲁⲩ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲧⲉ = She is the mother of John

and

ⲧ-ⲙⲁⲁⲩ ⲧⲉ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ = She is the mother of John

But where subject and predicate are connected by a hyphen they form a *bound group* **8** and cannot be interrupted.

ⲁⲛ̄-ⲟⲩ-ϩⲓⲙⲉ ⲅⲁⲣ = For, I am a woman
ⲛ̄ⲧⲉ-ⲧ-ⲙⲁⲁⲩ ⲁⲉ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ = And you are the mother of John

Restrictions on the predicate. The following may *not* occur as predicate with a 1st and 2d person subject pronoun: noun with absence of article, demonstrative, proper noun, and cardinal number or other specifier (except ⲟⲩⲁ meaning 'such a one' and ⲛⲓⲙ 'who?'). But the predicate with a 3d person subject pronoun is not restricted. [CG 259]

34. *Negation.* Nominal sentences are negatived by inserting ⲁⲛ after the predicate. With 1st and 2d person subject pronoun:

ⲁⲛ̄-ⲟⲩ-ϩⲓⲙⲉ ⲁⲛ = I am not a woman
ⲁⲛ̄-ⲟⲩ-ϩⲓⲙⲉ ⲅⲁⲣ ⲁⲛ = For, I am not a woman
ⲛ̄ⲧⲉ-ⲧ-ⲙⲁⲁⲩ ⲁⲛ = You are not the mother
ⲛ̄ⲧⲉ-ⲧ-ⲙⲁⲁⲩ ⲁⲛ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ = You are not John's mother

ⲛ̄ⲧⲉ-ⲧ-ⲙⲁⲁⲩ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲁⲛ = You are not John's mother

In the simple 3d person pattern, ⲁⲛ always comes between the predicate and ⲡⲉ/ⲧⲉ/ⲛⲉ.

ⲟⲩ-ϣϩⲓⲙⲉ ⲁⲛ ⲧⲉ = She is not a woman
ⲟⲩ-ϩϩⲓⲙⲉ ⲅⲁⲣ ⲁⲛ ⲧⲉ = For, she is not a woman
ⲧ-ⲙⲁⲁⲩ ⲁⲛ ⲧⲉ = She is not the mother
ⲧ-ⲙⲁⲁⲩ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲁⲛ ⲧⲉ = She is not John's mother
ⲧ-ⲙⲁⲁⲩ ⲁⲛ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲧⲉ = She is not John's mother

Sometimes the negative prefix ⲛ̄- (ⲙ̄- before ⲡ or non-syllabic ⲙ) is also used. In the 1st and 2d person pattern, ⲛ̄- is prefixed (optionally) to the subject pronoun ⲁⲛⲛ̄- (etc.): (ⲛ̄-) . . . ⲁⲛ.

ⲛ̄-ⲁⲛⲛ̄-ⲟⲩ-ϩϩⲓⲙⲉ ⲁⲛ = I am not a woman

In the 3d person pattern, ⲛ̄- is prefixed (optionally) to the predicate:

ⲛ̄-ⲟⲩ-ϩϩⲓⲙⲉ ⲁⲛ ⲧⲉ = She is not a woman

Optional negative ⲛ̄- occurs more frequently in the 3d person pattern.

Long spellings of the 1st and 2d person subject pronouns:

ⲁⲛⲟⲕ- = ⲁⲛⲛ̄-
ⲛ̄ⲧⲟⲕ- = ⲛ̄ⲧⲕ̄-
ⲛ̄ⲧⲟ- = ⲛ̄ⲧⲉ-
ⲁⲛⲟⲛ- = ⲁⲛ-
ⲛ̄ⲧⲱⲧⲛ̄- = ⲛ̄ⲧⲉⲧⲛ̄-

Of these, ⲁⲛⲟⲛ- is especially common (perhaps the usual form).

VOCABULARY 3

Authority, power (continued)

ⲡ-ⲣⲙ̄ⲙⲁⲟ	rich person (man or woman)	πλούσιος
ⲡ-ϩⲁⲡ	judgement	κρίμα, κρίσις
*ⲡ-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ	apostle	
*ⲧ-ⲉⲝⲟⲩⲥⲓⲁ	authority, ability	
*ⲡⲉ-ⲑⲣⲟⲛⲟⲥ	throne	
*ⲡⲉ-ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ	elder, (Christian) priest	

Daily life

ⲡ-ⲟⲉⲓⲕ	bread, loaf	ἄρτος, ψωμίον
ⲡ-ⲙⲟⲟⲩ, pl. ⲙⲟⲩⲉⲓⲟⲟⲩⲉ	water	ὕδωρ
ⲡ-ⲱⲛⲉ	stone	λίθος
ⲡ-ϫⲟⲓ̈, pl. ⲉϫⲏⲩ	boat	πλοῖον
ⲡ-ⲕⲱϩ̄ⲧ	fire	πῦρ
*ⲧ-ⲡⲟⲗⲓⲥ	city, polis	
*ⲡ-ⲕⲁⲣⲡⲟⲥ	fruit, crop, profit	

Religion, ethics

ⲡ-ⲛⲟⲩⲧⲉ	god; God (always ⲡ-ⲛⲟⲩⲧⲉ)	θεός
ⲓⲏⲥⲟⲩⲥ (abbrev. ⲓ̄ⲥ̄ or ⲓ̄ⲏ̄ⲥ̄, 17)	Jesus	
*ⲡⲉ-ⲭⲣⲓⲥⲧⲟⲥ (abbrev. ⲡⲉ-ⲭ̄ⲥ̄ or ⲡⲉ-ⲭ̄ⲣ̄ⲥ̄)	Christ, anointed	
*ⲡ-ⲁⲅⲅⲉⲗⲟⲥ	angel	
ⲡ-ⲛⲟⲃⲉ	sin	ἁμαρτία
*ⲡ-ⲃⲁⲡⲧⲓⲥⲙⲁ	baptism	
ⲡ-ⲟⲩϫⲁⲓ̈	salvation, health	σωτηρία
ⲡ-ⲱⲛϩ̄	life	ζωή
ⲡ-ⲙⲟⲩ	death	θάνατος
*ⲡ-ⲇⲁⲓⲙⲟⲛⲓⲟⲛ	demon	
ⲧ-ⲙⲉ	truth	ἀλήθεια
ⲡ-ⲟⲩⲁ	blasphemy	βλασφημία
ⲡ-ⲟⲩⲟⲉⲓⲛ	light	φῶς
ⲡ-ⲕⲁⲕⲉ	darkness	σκοτία, σκότος

ⲡ–ⲙⲛ̄ⲧⲣⲉ	witness	μάρτυς
ⲧ–ⲙⲛ̄ⲧ–ⲙⲛ̄ⲧⲣⲉ	testimony	μαρτυρία
ⲡⲉ–ⲣⲡⲉ, pl. ⲣ̄ⲡⲏⲩⲉ	temple	ἱερόν, νάος
*ⲡ–ⲁⲣⲭⲓⲉⲣⲉⲩⲥ	high priest	
*ⲡ–ⲥⲁⲃⲃⲁⲧⲟⲛ	Sabbath	
*ⲧ–ⲥⲩⲛⲁⲅⲱⲅⲏ	synagogue	
*ⲡ–ⲇⲓⲕⲁⲓⲟⲥ	just person, righteous person (man or woman)	
*ⲡⲉ–ⲡⲣⲟⲫⲏⲧⲏⲥ	prophet	

Optional: Learn the gendered prefixes forming composite nouns (above, box).

EXERCISES 3

A. Translate. a. ⲡⲁ–ϩⲁⲡ. b. ⲧⲁ–ⲉϫⲟⲩⲥⲓⲁ. c. ⲡⲉⲥ–ϩⲁⲡ. d. ⲧⲉϥ–ⲉϫⲟⲩⲥⲓⲁ. e. ⲡⲉⲕ–ϩⲁⲡ. f. ⲧⲉⲕ–ⲉϫⲟⲩⲥⲓⲁ. g. ⲛⲉⲩ–ϩⲁⲡ. h. ⲛⲉⲕ–ϩⲁⲡ. i. ⲛⲟⲩ–ϩⲁⲡ. j. ⲛⲉⲥ–ϩⲁⲡ. k. ⲛⲉϥ–ϩⲁⲡ. l. ⲧⲉⲩ–ⲉϫⲟⲩⲥⲓⲁ. m. ⲧⲉⲕ–ⲉϫⲟⲩⲥⲓⲁ. n. ⲛⲉⲕ–ⲉϫⲟⲩⲥⲓⲁ. o. ⲛⲟⲩ–ⲉϫⲟⲩⲥⲓⲁ. p. ⲧⲟⲩ–ⲉϫⲟⲩⲥⲓⲁ. q. ⲧⲉⲩ–ⲉϫⲟⲩⲥⲓⲁ. r. ⲛⲉⲥ–ⲉϫⲟⲩⲥⲓⲁ. s. ⲟⲩ–ⲉϫⲟⲩⲥⲓⲁ. t. ⲛⲉϥ–ⲉϫⲟⲩⲥⲓⲁ. u. ⲧ–ⲉϫⲟⲩⲥⲓⲁ. v. ⲡ–ϩⲁⲡ.

B. Translate rapidly into Coptic.

(*a*) My boat, your (pl.) boat, your (sing. masc.) boats, your (sing. fem.) boats, your (sing. fem.) boat, her boat, his boat, our boat, our boats.

(*b*) My testimony, your (pl.) testimony, your (sing. masc.) testimonies, your (sing. fem.) testimonies, your (sing. fem.) testimony, her testimony, his testimony, our testimony, our testimonies.

(*c*) My sister's house, her sister's house, his sister's house, their sister's house, his sisters' house, their sisters' house, your (pl.) sisters' house, your (pl.) sister's house, our sister's house, our sisters' house, your (sing. masc.) sisters' house, your (sing. fem.) sister's house.

(*d*) The judgement of God. God's judgement. Our sins and God's judgement. The kingdom of God and the power of salvation. The water of life. The waters of life. The authority of the apostles. The temple of Jerusalem.

C. Translate into Coptic. a. I am the light and the truth. *b.* I am God's witness. *c.* You are God's witnesses. *d.* She is the servant of the rich man.

e. He is a just person. *f.* It is the fire of God's judgement. *g.* You are a just woman. *h.* You are a rich man. *i.* It is the fruit of death.

D. Translate into Coptic. a. I am not the light and the truth. *b.* I am not God's witness. *c.* You are not God's witnesses. *d.* She is not the servant of the rich man. *e.* He is not a just person. *f.* It is not the fire of God's judgement. *g.* You are not a just woman. *h.* You are not a rich man. *i.* It is not the fruit of death.

E. Translate. a. ⲡ–ⲟⲉⲓⲕ ⲛ̄–ⲧ–ⲙⲉ ⲡⲉ. b. ϩⲉⲛ–ⲟⲩⲁ ⲛⲉ. c. ⲁⲛⲟⲛ–ϩⲉⲛ–ϩⲙ̄ϩⲁⲗ ⲙ̄–ⲡ–ⲛⲟⲩⲧⲉ. d. ⲛ̄ⲧⲉⲧⲛ̄–ⲡ–ⲗⲁⲟⲥ ⲛ̄–ⲧ–ⲙⲉ. e. ⲧⲉⲛ–ⲡⲟⲗⲓⲥ ⲧⲉ. f. ⲛ̄ⲧⲕ̄–ⲟⲩ–ⲣⲙ̄ⲙⲁⲟ. g. ⲛ̄ⲧⲉ–ⲟⲩ–ⲇⲓⲕⲁⲓⲟⲥ. h. ⲡⲉϥ–ⲑⲣⲟⲛⲟⲥ ⲡⲉ. i. ϩⲉⲛ–ⲱⲛⲉ ⲛⲉ ⲛ̄–ⲧ–ⲙⲛ̄ⲧ–ⲙⲛ̄ⲧⲣⲉ. j. ⲁⲛⲟⲕ–ⲟⲩ–ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ. k. ⲁⲛ̄ⲧ–ⲧ–ϩⲙ̄ϩⲁⲗ ⲙ̄–ⲡ–ϫⲟⲉⲓⲥ.

F. Form the negative of each sentence in (E), giving alternate forms where possible.

G. Translate. a. ⲓ̅ⲥ̅ ⲡⲉ–ⲭ̅ⲥ̅. b. ⲓ̅ⲥ̅ ⲡⲉ ⲡⲉ–ⲭ̅ⲥ̅. c. ⲡ–ⲁⲅⲅⲉⲗⲟⲥ ⲙ̄–ⲡ–ⲱⲛϩ̄. d. ⲡ–ⲃⲁⲡⲧⲓⲥⲙⲁ ⲙ̄–ⲡ–ⲟⲩϫⲁⲓ̈. e. ⲡ–ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙ̄–ⲡⲉⲓ̈–ⲣⲡⲉ. f. ⲡ–ϫⲟⲓ̈ ⲙ̄–ⲡ–ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. g. ⲡ–ⲙⲟⲟⲩ ⲙⲛ̄–ⲡ–ⲕⲱϩⲧ̄. h. ⲡ–ⲕⲁⲕⲉ ⲙ̄–ⲡ–ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲡⲉ ⲡ–ⲕⲁⲣⲡⲟⲥ ⲙ̄–ⲡ–ⲛⲟⲃⲉ. i. ⲟⲩ–ⲟⲩⲟⲉⲓⲛ ⲙ̄–ⲡ–ⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ ⲡ–ⲛⲟⲙⲟⲥ ⲁⲩⲱ ⲛⲉ–ⲡⲣⲟⲫⲏⲧⲏⲥ.

LESSON 4

ADJECTIVE. ATTRIBUTIVE CONSTRUCTION. ADJECTIVAL PREDICATE.

35. Adjectives[10] [CG 113–17] are not particular about gender: each adjective occurs freely with both ⲡ– and ⲧ–. There are two main classes:

(*a*) Greco-Coptic adjectives (a huge list—potentially *all* Greek adjectives). Those of the Greek -ος declension come into Coptic as word pairs ending in –ⲟⲥ and –ⲟⲛ to distinguish animate versus inanimate. This is a very large class of Coptic words.

ⲡ–ⲡⲟⲛⲏⲣⲟⲥ = the wicked one (man)
ⲧ–ⲡⲟⲛⲏⲣⲟⲥ = the wicked one (woman) } animate
ⲡ–ⲡⲟⲛⲏⲣⲟⲛ = the wicked one (thing) inanimate

Note that the –ⲟⲥ ending is both masculine and feminine in Coptic (unlike Greek): ⲡ–ⲡⲟⲛⲏⲣⲟⲥ, ⲧ–ⲡⲟⲛⲏⲣⲟⲥ.

(*b*) Egyptian-Coptic adjectives (about twenty in number), some of which have optional feminine and/or plural forms.

ϫⲥ = old
ⲃⲣ̄ⲣⲉ = new
ⲉⲃⲓⲏⲛ = wretched
ⲕⲟⲩϊ = small
ⲕⲁⲙⲉ = black
ⲙⲉⲣⲓⲧ, pl. ⲙⲉⲣϫⲁⲧⲉ = beloved
ⲛⲟⲃ = big
ⲥⲁⲃⲉ, fem. ⲥⲁⲃⲏ, pl. ⲥⲁⲃⲉⲉⲩ = prudent, wise
ⲥⲁⲉⲓⲉ = beautiful
ⲥⲱⲧⲡ̄ = excellent
ⲱⲏⲙ, fem. ⲱⲏⲙⲉ = small
ⲱⲙ̄ⲙⲟ, fem. ⲱⲙ̄ⲙⲱ = foreign
ⲱⲟⲣⲡ̄, fem. ⲱⲟⲣⲡⲉ = first
ϩⲁⲉ, fem. ϩⲁⲏ, pl. ϩⲁⲉⲉⲩ = last
ϩⲁⲕ = sober, prudent
ϩⲏⲕⲉ = poor

[10] Called "genderless common nouns" in *CG*.

ϩⲗ̄ⲗⲟ, fem. ϩⲗ̄ⲗⲱ, pl. ϩⲗ̄ⲗⲟⲓ = old
ϩⲟⲩⲉⲓⲧ, fem. ϩⲟⲩⲉⲓⲧⲉ, pl. ϩⲟⲩⲁⲧⲉ = first, original
ϫⲱⲱⲣⲉ = strong
ϫⲁϫⲉ, pl. ϫⲓϫⲉⲉⲩ(ⲉ) = hostile

All Coptic adjectives can also be used as nouns: ⲡ–ⲡⲟⲛⲏⲣⲟⲥ = the wicked man, ⲧ–ⲡⲟⲛⲏⲣⲟⲥ = the wicked woman, ⲡ–ⲉⲃⲓⲏⲛ = the wretch, ⲡ–ϫⲁϫⲉ = the enemy, ⲧ–ϩⲏⲕⲉ = the poor woman, etc.

Composite adjective formation. Prefixes forming composite adjectives (i.e. without a particular gender) are the following. [CG 118–21, 123–25]

ⲁⲧ– = privative, 'not having, unable to': ⲉⲓⲱⲧ = father, ⲁⲧ–ⲉⲓⲱⲧ = fatherless
ⲣⲙ̄– or ⲣⲙ̄ⲛ̄– = 'person related to': ⲕⲏⲙⲉ = Egypt, ⲣⲙ̄ⲛ̄–ⲕⲏⲙⲉ = Egyptian
ⲣⲉϥ– agential, ' . . .-ing, doing . . . ': ⲣ̄–ⲛⲟⲃⲉ = to sin, ⲣⲉϥ–ⲣ̄–ⲛⲟⲃⲉ = sinner

36. The attributive construction enables an adjective *or noun* to modify an article phrase. [CG 96–103] The modifier follows the article phrase, linked by ⲛ̄– (ⲙ̄– before ⲡ or non-syllabic ⲙ):

ⲡ–ⲅⲉⲛⲟⲥ ⲙ̄–ⲡⲟⲛⲏⲣⲟⲥ the *wicked* race
(adjective)
ⲡ–ⲅⲉⲛⲟⲥ ⲛ̄–ⲃⲣ̄ⲣⲉ the *new* race
(adjective)
ⲡ–ⲅⲉⲛⲟⲥ ⲛ̄–ⲣⲱⲙⲉ the *human* race
(noun)

If, and only if, the modifier is an adjective (such as ⲡⲟⲛⲏⲣⲟⲥ or ⲃⲣ̄ⲣⲉ), the construction can also be inverted, so that the modifier precedes its target of modification. This construction is fairly common, particularly with certain adjectives. It expresses a special nuance.

ⲡ–ⲡⲟⲛⲏⲣⲟⲥ ⲛ̄–ⲅⲉⲛⲟⲥ the *wicked* race (inverted word order)

By the use of the attributive construction the number of modifiers is vastly increased beyond the words listed in **35**, since all "nouns" as well as all "adjectives" can be modifiers. Thanks to this construction, every noun can express an adjectival meaning as well as a substantial one. Thus

ⲛ̄–ⲣⲱⲙⲉ = human
ⲛ̄–ⲟⲩⲟⲉⲓⲛ = luminous

ⲛ̄-ⲥⲟⲛ = fraternal
etc. etc.

Several attributive constructions can modify a single article phrase; they can be optionally connected by ⲁⲩⲱ "and."

ⲟⲩ-ⲣⲱⲙⲉ ⲛ̄-ⲭⲁⲭⲉ ⲙ̄-ⲡⲟⲛⲏⲣⲟⲥ = a wicked, hostile man
ⲡ-ⲣ̄ⲣⲟ ⲛ̄-ⲥⲁⲃⲉ ⲁⲩⲱ ⲛ̄-ⲃⲟⲙ = the powerful, wise emperor

37. The adjectives ⲱⲏⲙ = small, ⲕⲟⲩⲓ̈ = small, and ⲛⲟⲃ = big can be placed immediately after the target of modification *without* the presence of ⲛ̄-. This is the usual construction of ⲱⲏⲙ. [CG 101]

ⲱⲏⲣⲉ ⲱⲏⲙ = little boy, ⲱⲉⲉⲣⲉ ⲱⲏⲙ = little girl

ADJECTIVAL PREDICATES IN THE NOMINAL SENTENCE

38. "Adjectival" predicates in the nominal sentence are normally formulated with an indefinite article (ⲟⲩ-, ϩⲉⲛ-), which is not translated into English when it has adjectival meaning. [CG 292(b)]

ⲁⲛ̄ⲧ-ⲟⲩ-ⲡⲟⲛⲏⲣⲟⲥ = I am wicked (ⲟⲩ-ⲡⲟⲛⲏⲣⲟⲥ)
ⲁⲛ̄ⲧ-ⲟⲩ-ⲉⲃⲓⲏⲛ = I am wretched (ⲟⲩ-ⲉⲃⲓⲏⲛ)
ⲁⲛ-ϩⲉⲛ-ⲡⲟⲛⲏⲣⲟⲥ = we are wicked (ϩⲉⲛ-ⲡⲟⲛⲏⲣⲟⲥ)
ⲟⲩ-ⲭⲱⲱⲣⲉ ⲧⲉ = she (or it) is strong (ⲟⲩ-ⲭⲱⲱⲣⲉ)
ϩⲉⲛ-ⲥⲁⲃⲉ ⲛⲉ or ϩⲉⲛ-ⲥⲁⲃⲉⲉⲩ ⲛⲉ = they are prudent (ϩⲉⲛ-ⲥⲁⲃⲉ)
ϩⲉⲛ-ⲇⲓⲕⲁⲓⲟⲥ ⲛⲉ = they are righteous (ϩⲉⲛ-ⲇⲓⲕⲁⲓⲟⲥ)

Note that nouns, too, are used as "adjectival" predicates in the nominal sentence, formulated in just the same way (ⲟⲩ-, ϩⲉⲛ-). So with the noun ⲛⲟⲩⲧⲉ = god:

ⲁⲛ̄ⲧ-ⲟⲩ-ⲛⲟⲩⲧⲉ = I am divine
ⲟⲩ-ⲛⲟⲩⲧⲉ ⲡⲉ = he is divine
ⲟⲩ-ⲛⲟⲩⲧⲉ ⲧⲉ = she is divine
ϩⲉⲛ-ⲛⲟⲩⲧⲉ ⲛⲉ = they are divine

Such predicates are ambiguous, since they might also be interpreted as referring to entities.

ⲁⲛ̄ⲧ-ⲟⲩ-ⲛⲟⲩⲧⲉ = I am a god
ⲟⲩ-ⲛⲟⲩⲧⲉ ⲡⲉ = he is a god
ⲟⲩ-ⲛⲟⲩⲧⲉ ⲧⲉ = she is a god(ess)
ϩⲉⲛ-ⲛⲟⲩⲧⲉ ⲛⲉ = they are gods

Similarly

ⲟⲩ-ⲟⲩⲟⲉⲓⲛ ⲡⲉ = he/it is luminous = he/it is a light
ⲟⲩ-ⲣⲱⲙⲉ ⲡⲉ = he/it is human = he/it is a person

etc.

VOCABULARY 4

Egyptian Coptic adjectives

ⲁⲥ	old	παλαιός
ⲃ̄ⲣⲣⲉ	new	καινός
ⲉⲃⲓⲏⲛ	wretched	ἐλεεινός
ⲕⲟⲩⲓ̈	small, insignificant	μικρός
ⲕⲁⲙⲉ	black	μέλας
ⲙⲉⲣⲓⲧ, pl. ⲙⲉⲣⲁⲧⲉ	beloved	ἀγαπητός
ⲛⲟⲃ	big	μέγας
ⲥⲁⲃⲉ, fem. ⲥⲁⲃⲏ, pl. ⲥⲁⲃⲉⲉⲩ	wise	φρόνιμος
ⲥⲁⲉⲓⲉ	beautiful	εὔμορφος
ⲥⲱⲧⲡ̄	excellent, elect	ἐκλεκτός
ⲱⲏⲙ, fem. ⲱⲏⲙⲉ	small	ὀλίγος
ⲱ̄ⲙⲙⲟ, fem. ⲱ̄ⲙⲙⲱ	foreign	ξένος
ⲱⲟⲣⲡ̄, fem. ⲱⲟⲣⲡⲉ	first	πρῶτος
ϩⲁⲉ, fem. ϩⲁⲏ, pl. ϩⲁⲉⲉⲩ	last	ἔσχατος
ϩⲁⲕ	sober, prudent	ἐπιεικής
ϩⲏⲕⲉ	poor	πτωχός
ϩⲁ̄ⲗⲗⲟ, fem. ϩⲁ̄ⲗⲗⲱ, pl. ϩⲁ̄ⲗⲗⲟⲓ	old	πρεσβύτης
ϩⲟⲩⲉⲓⲧ, fem. ϩⲟⲩⲉⲓⲧⲉ, pl. ϩⲟⲩⲁⲧⲉ	first, original	ἄρχαιος, πρῶτος
ⲭⲱⲱⲣⲉ	strong	ἰσχυρός
ⲭⲁⲭⲉ, pl. ⲭⲓⲭⲉⲉⲩ(ⲉ)	hostile, enemy	ἐχθρός

Greco-Coptic adjectives

*ⲁⲛⲟⲙⲟⲥ, ⲁⲛⲟⲙⲟⲛ	lawless
*ⲁⲥⲉⲃⲏⲥ	impious
*ⲇⲓⲕⲁⲓⲟⲥ, ⲇⲓⲕⲁⲓⲟⲛ	just, righteous
*ⲉⲗⲁⲭⲓⲥⲧⲟⲥ, ⲉⲗⲁⲭⲓⲥⲧⲟⲛ	insignificant
*ⲡⲟⲛⲏⲣⲟⲥ, ⲡⲟⲛⲏⲣⲟⲛ	wicked
*ⲥⲁⲣⲕⲓⲕⲟⲥ, ⲥⲁⲣⲕⲓⲕⲟⲛ	fleshly, carnal

More nouns: Religion, ethics (continued)

*ⲧ-ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ	righteousness
*ⲧ-ⲉⲓⲣⲏⲛⲏ	peace
*ⲧⲉ-ⲯⲩⲭⲏ	soul
*ⲧ-ⲉⲕⲕⲗⲏⲥⲓⲁ	church
*ⲡ-ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ	gospel

EXERCISES 4

A. Translate, giving alternate translations where possible. a. ⲧ-ⲙ̄ⲛ̄ⲧ-ⲙ̄ⲛ̄ⲧⲣⲉ ⲛ̄-ⲥⲁⲣⲕⲓⲕⲟⲛ. b. ⲡⲉ-ⲣⲡⲉ ⲛ̄-ⲛⲟⲃ. ⲡ-ⲛⲟⲃ ⲛ̄-ⲣ̄ⲡⲉ. c. ⲡ-ⲡⲟⲛⲏ-ⲣⲟⲥ ⲛ̄-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. ϩⲉⲛ-ⲛⲟⲃⲉ ⲙ̄-ⲙⲟⲩ. d. ⲡⲉⲓ̈-ⲣ̄ⲣⲟ ⲛ̄-ⲉⲟⲟⲩ. ⲡⲁ-ⲙⲉⲣⲓⲧ ⲛ̄-ⲭⲟⲉⲓⲥ. ⲧⲁ-ⲙⲉⲣⲓⲧ ⲛ̄-ⲭⲟⲉⲓⲥ. e. ⲡ-ϩⲗ̄ⲗⲟ. ⲧ-ϩⲗ̄ⲗⲱ. ⲧ-ϩⲗ̄ⲗⲟ. ⲧⲉ-ⲥϩⲓⲙⲉ ⲛ̄-ϩⲗ̄ⲗⲱ. ⲧⲉ-ⲥϩⲓⲙⲉ ⲛ̄-ϩⲗ̄ⲗⲟ. f. ⲧⲉⲛ-ⲥⲱⲛⲉ ⲛ̄-ϩⲁⲕ ⲛ̄-ⲉⲗⲁⲭⲓⲥⲧⲟⲥ. ⲟⲩ-ⲣⲱⲙⲉ ⲛ̄-ⲭⲱⲱⲣⲉ. g. ⲟⲩ-ⲣⲱⲙⲉ ⲛ̄-ⲃⲟⲙ ⲁⲩⲱ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲥ. ⲧ-ⲉⲝⲟⲩⲥⲓⲁ ⲛ̄-ⲛⲟⲩⲧⲉ. ⲧ-ⲃⲟⲙ ⲛ̄-ⲛⲟⲩⲧⲉ ⲛ̄-ⲛⲟⲃ.

B. Translate into Coptic. a. The big house. The large woman. The large kingdoms. *b.* The huge house. The gigantic woman. The great kingdoms. *c.* Paternal authority. Maternal authority. Fraternal authority. Friendly authority. *d.* Paternal power. Maternal honor. Fraternal judgement. A friendly judgement. *e.* A wise and just emperor. Wise and just emperors. *f.* These beautiful cities. An insignificant manservant. An insignificant maidservant.

C. Translate. a. ⲁⲛ̄ⲟ̄-ⲑⲙ̄ϩⲗⲗ ⲙ̄-ⲡ-ⲭⲟⲉⲓⲥ. ⲛ̄ⲧⲉ-ⲧ-ϩⲙ̄ϩⲗⲗ ⲙ̄-ⲡⲁ-ⲭⲟⲉⲓⲥ. b. ⲛ̄ⲧⲕ̄-ⲡ-ⲣ̄ⲣⲟ ⲙ̄-ⲡ-ⲉⲟⲟⲩ. ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲉⲛ-ⲣ̄ⲣⲱⲟⲩ ⲛ̄-ⲇⲓⲕⲁⲓⲟⲥ. c. ⲁⲛ̄ⲟ̄-ⲟⲩ-ⲉⲗⲁⲭⲓⲥⲧⲟⲥ. ⲛ̄ⲧⲉⲧⲛ̄-ϩⲉⲛ-ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲁⲛ. ⲛ̄-ⲁⲛ-ϩⲉⲛ-ⲥⲁⲃⲉⲉⲩ ⲁⲛ. d. ⲁⲛ-ϩⲉⲛ-ⲣⲱⲙⲉ ⲛ̄-ⲕⲟⲩⲓ̈ ⲛ̄-ⲉⲗⲁⲭⲓⲥⲧⲟⲥ. e. ⲁⲛ̄ⲟ̄-ⲟⲩ-ⲥϩⲓⲙⲉ ⲛ̄-ϩⲗ̄ⲗⲱ ⲛ̄-ⲁⲛⲟⲙⲟⲥ. f. ⲛ̄ⲧⲉ-ⲟⲩ-ⲁⲛⲟⲙⲟⲥ ⲁⲛ, ⲛ̄ⲧⲉ-ⲟⲩ-ⲙⲉⲣⲓⲧ ⲛ̄-ⲥⲱⲛⲉ ⲙ̄-ⲡⲉⲛ-ⲭⲟⲉⲓⲥ.

D. Translate. a. ⲟⲩ-ϩⲏⲕⲉ ⲡⲉ. ⲟⲩ-ϩⲏⲕⲉ ⲧⲉ. b. ϩⲉⲛ-ⲣⲱⲙⲉ ⲛ̄-ⲁⲛⲟⲙⲟⲥ ⲛ̄-ⲭⲁⲭⲉ ⲛⲉ ⲛ̄ⲧⲉ-ⲧⲉⲕ-ⲡⲟⲗⲓⲥ. c. ⲛ̄-ϩⲉⲛ-ⲣⲱⲙⲉ ⲛ̄-ⲁⲛⲟⲙⲟⲥ ⲛ̄-ⲭⲁⲭⲉ ⲁⲛ ⲛⲉ ⲛ̄ⲧⲉ-ⲧⲉⲕ-ⲡⲟⲗⲓⲥ. d. ⲟⲩ-ⲛⲟⲃⲉ ⲛ̄-ⲃ̄ⲣⲣⲉ ⲡⲉ. ⲛ̄-ⲟⲩ-ⲛⲟⲃⲉ ⲁⲛ ⲛ̄-ⲃ̄ⲣⲣⲉ ⲡⲉ. ⲛ̄-ⲟⲩ-ⲛⲟⲃⲉ ⲛ̄-ⲃ̄ⲣⲣⲉ ⲁⲛ ⲡⲉ. e. ⲧ-ⲙⲛ̄ⲧ-ⲉⲣⲟ ⲙ̄-ⲡ-ⲕⲁⲕⲉ ⲧⲉ. ⲧ-ⲙⲛ̄ⲧ-ⲉⲣⲟ ⲛ̄-ⲕⲁⲕⲉ ⲧⲉ. ⲧ-ⲙⲛ̄ⲧ-ⲉⲣⲟ ⲧⲉ ⲛ̄-ⲕⲁⲕⲉ. f. ⲧ-ⲙⲛ̄ⲧ-ⲉⲣⲟ ⲁⲛ ⲧⲉ ⲛ̄-ⲕⲁⲕⲉ. ⲛ̄-ⲧ-ⲙⲛ̄ⲧ-ⲉⲣⲟ ⲁⲛ ⲧⲉ ⲛ̄-ⲕⲁⲕⲉ. g. ⲛⲉⲛ-ⲉⲭⲏⲩ ⲛⲉ. ⲛⲉⲛ-ⲭⲟⲓ̈ ⲛⲉ.

E. Translate into Coptic, giving alternate translations where possible. a. I am impious and wicked. *b.* You are strong. *c.* She is foreign. *d.* They are wise. *e.* We are beautiful. *f.* I am beautiful and black. *g.* He is wretched. *h.* I am not impious and wicked. *i.* You are not strong. *j.* She is not foreign. *k.* They are not wise. *l.* I am not beautiful and black. *m.* He is not wretched.

LESSON 5

NOMINAL SENTENCES WITH THREE MEMBERS.

39. If ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ means He is a prophet ("A-prophet he") then how do we make a nominal sentence whose *subject* is an article phrase, pronoun, or proper noun—such as, *My father* is a prophet? One Coptic solution is to say: *My father, he is a prophet* ("My-father, a-prophet he"). [CG 272]

ⲡⲁ-ⲉⲓⲱⲧ ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ = My father is a prophet
ⲡⲁⲓ̈ ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ = This one is a prophet
ⲙⲱⲩⲥⲏⲥ ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ = Moses is a prophet

In such a sentence we can call the initial component (ⲡⲁ-ⲉⲓⲱⲧ, ⲡⲁⲓ̈, ⲙⲱⲩⲥⲏⲥ) an *extraposition*—literally, one that has been "put outside" of a simple form of sentence pattern such as ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ.

ⲙⲱⲩⲥⲏⲥ | ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ = Moses is a prophet

Extraposition is a typical way of speaking in Coptic, and we shall see that all kinds of sentences can be equipped with an extraposition, or even with several.

> When the extraposited subject differs in number and/or gender from the predicate, the selection of ⲡⲉ, ⲧⲉ, or ⲛⲉ is unpredictable, sometimes having the number and/or gender of the subject, often that of the predicate, and rarely having the form of ⲡⲉ agreeing with neither.

40. *Extrapositions can also have the form of* independent personal pronouns. [CG 77]

	sing.	pl.
1st	ⲁⲛⲟⲕ = I, me	ⲁⲛⲟⲛ = we, us
2d masc.	ⲛ̄ⲧⲟⲕ = you	ⲛ̄ⲧⲱⲧⲛ̄ = you
2d fem.	ⲛ̄ⲧⲟ = you	
3d masc.	ⲛ̄ⲧⲟⲟⲩ = he, him	ⲛ̄ⲧⲟⲟⲩ = they, them
3d fem.	ⲛ̄ⲧⲟⲥ = she, her	

Note that these pronouns do not end in a hyphen.

This opens up the possibility of the extraposition of the 1st and 2d person subject [CG 264]

ⲁⲛⲟⲕ ⲁⲉ | ⲁⲛ̄ⲓ̄-ⲟⲩ-ⲕⲛ̄ⲧ. ⲁⲛ̄ⲓ̄-ⲟⲩ-ⲣⲱⲙⲉ ⲁⲛ.
As for me, I am a worm, I am not a man
ⲛ̄ⲧⲱⲧⲛ̄ | ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲁ-ⲱⲃⲉⲉⲣ
As for you, you are My friends

as well as extraposition of a 3d person subject [CG 272]

ⲛ̄ⲧⲟⲕ ⲅⲁⲣ ⲁⲩⲱ ⲡⲉⲕ-ⲉⲓⲱⲧ | ⲟⲩⲁ ⲛⲉ
As for Him and His father, they are one

The extraposition of personal pronouns typically occurs when two persons or objects are being compared: "As for me (ⲁⲛⲟⲕ), I am a worm; but as for you (ⲛ̄ⲧⲟⲕ), you are a . . . "

41. *Negation* is exactly as in the simple, two-member nominal sentence patterns **34**. [CG 272]

Extraposition | (ⲛ̄-) Predicate ⲁⲛ ⲡⲉ

ⲁⲛ is inserted between the predicate and ⲡⲉ/ⲧⲉ/ⲛⲉ. Negative ⲛ̄- is optionally prefixed to the predicate. ⲛ̄- is optional, ⲁⲛ is always required.

ⲡⲁ-ⲉⲓⲱⲧ ⲛ̄-ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ
ⲡⲁ-ⲉⲓⲱⲧ ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ

ⲡⲁⲓ̈ ⲛ̄-ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ
ⲡⲁⲓ̈ ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ

ⲙⲱⲩⲥⲏⲥ ⲛ̄-ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ
ⲙⲱⲩⲥⲏⲥ ⲟⲩ-ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ

ⲁⲛⲟⲕ ⲛ̄-ⲁⲛ̄ⲓ̄-ⲟⲩ-ⲣ̄ⲣⲟ ⲁⲛ
ⲁⲛⲟⲕ ⲁⲛ̄ⲓ̄-ⲟⲩ-ⲣ̄ⲣⲟ ⲁⲛ

ⲛ̄ⲧⲟⲕ ⲛ̄-ⲛ̄ⲧⲕ̄-ⲡⲁ-ⲭⲟⲉⲓⲥ ⲁⲛ
ⲛ̄ⲧⲟⲕ ⲛ̄ⲧⲕ̄-ⲡⲁ-ⲭⲟⲉⲓⲥ ⲁⲛ

ⲛ̄ⲧⲟⲩ ⲙ̄-ⲡ-ⲣ̄ⲣⲟ ⲁⲛ ⲡⲉ
ⲛ̄ⲧⲟⲩ ⲡ-ⲣ̄ⲣⲟ ⲁⲛ ⲡⲉ

"My father is not a prophet. This man is not a prophet. Moses is not a prophet. As for me, I am not a king. As for you, you are not my lord. As for him, he is not the king."

The Three Member Nominal Sentence with Central ⲡⲉ.

42. Very often, nominal sentences have the form of two components connected by central ⲡⲉ, ⲧⲉ, or ⲛⲉ. [CG 275, 277]

article phrase ⲡⲉ article phrase
ⲡⲉϥ-ⲉⲓⲱⲧ ⲡⲉ ⲡ-ⲣ̄ⲣⲟ

This kind of sentence brings the two components together into a complete statement, but does not signal which is subject and which is predicate. Such sentences are ambiguous, and can be interpreted in two different ways according to what best suits the argument of the text. Here are two interpretations of the same sentence:

ⲡⲉϥ-ⲉⲓⲱⲧ ⲡⲉ ⲡ-ⲣ̄ⲣⲟ → = (1) His father is the king
ⲡⲉϥ-ⲉⲓⲱⲧ ⲡⲉ ⲡ-ⲣ̄ⲣⲟ → = (2) The king is his father

Both are normal interpretations of this sentence.

The article phrases that occur in this pattern can be built upon all kinds of articles (definite, indefinite, and zero article). Pronouns, proper nouns, and independent pronouns can occur in place of article phrases (as can prepositional phrases **49** expressing relationship, and specifiers **43**). [CG 268 (end)]

Negation. ⲁⲛ is inserted before ⲡⲉ. Optionally, ⲛ̄- is prefixed to the first component.

(ⲛ̄-) First nominal component ⲁⲛ ⲡⲉ Second nominal component

(ⲙ̄-)ⲡⲉϥ-ⲉⲓⲱⲧ ⲁⲛ ⲡⲉ ⲡ-ⲣ̄ⲣⲟ → = (1) His father is not the king
(ⲙ̄-)ⲡⲉϥ-ⲉⲓⲱⲧ ⲁⲛ ⲡⲉ ⲡ-ⲣ̄ⲣⲟ → = (2) The king is not his father

The many *sub-varieties of the nominal sentence* are described in CG 252, from which (p. 200) the following list is adapted.

1. ⲁⲛ̄ⲅ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ = I am a prophet.
2. ⲁⲛⲟⲕ ⲁⲛ̄ⲅ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ = As for me, I am a prophet.
3. ⲡϣⲱⲙ ⲡⲉ = It's summer.
4. ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉ = He is our God.
5. ⲛⲉⲓⲣⲱⲙⲉ ϩⲉⲛⲓⲟⲩⲇⲁⲓ ⲛⲉ = These men are Jews.
5a. ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲡⲓⲥⲁⲧⲁⲛⲁⲥ ⲟⲛ ⲡⲉ = Satan is always the same.
5b. ⲛ̄ⲥⲟⲃⲧ̄ ⲇⲉ ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲧⲟⲟⲩ ⲟⲛ ⲡⲉ = Walls are always the same.
6. ⲧⲁⲅⲁⲡⲏ ⲡⲉ ⲡⲛⲟⲩⲧⲉ = God is love. Love is God.
6a. ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ = It is *I* who am the light of the world.
7. ⲡⲉⲓⲁⲡⲟⲧ ⲡⲉ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲙ̄-ⲃ̄ⲣⲣⲉ = This cup is the new covenant.
7a. ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ = I am Gabriel. [predicate is a proper name]
8. ⲡⲕⲟⲩⲓ ⲛ̄ϩⲛⲧ-ⲧⲏⲩⲧⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ ⲡⲁⲓ̈ ⲡⲉ ⲡⲛⲟⲩ = The one who is least among all of you is the great one.
9. ⲁⲛⲟⲕ ⲡⲉ = It is I/It's me.
10. ⲁⲛⲟⲕ ⲡⲉ = I am he/I am such.
11. ⲁⲛⲟⲕ ⲡⲉ = I am someone important.
12. ⲁⲗⲗⲁ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲉ = Rather, it was His disciples (who were doing so) [continuing a cleft sentence].

VOCABULARY 5

Religion, ethics (continued)

ⲡ–ⲣⲁⲫⲉ	joy	χαρά
ⲡⲉ–ϩⲙⲟⲧ	gift	χάρισμα, χάρις
*ⲧ–ⲁⲅⲁⲡⲏ	love	
*ⲧⲉ–ⲭⲁⲣⲓⲥ	divine grace, favor	
ⲡ–ⲥⲟⲡ̄	entreaty, consolation	δέησις, παράκλη-σις
ⲡ–ⲙⲁⲉⲓⲛ	sign	σημεῖον
ⲧⲉ–ϣⲡⲏⲣⲉ	omen, wonder, miracle	τέρας, θαυμαστόν
ⲡ–ⲡⲉⲧⲛⲁⲛⲟⲩϥ	good (that which is good)	τὸ ἀγαθόν
ⲡ–ⲡⲉⲑⲟⲟⲩ	evil (that which is evil)	τὸ πονηρόν
*ⲡⲉ–ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ	scribe	
ⲡ–ⲥⲁϩ	teacher	διδάσκαλος
*ⲡ–ⲙⲁⲑⲏⲧⲏⲥ	disciple, student	
ⲧⲉ–ⲥⲃⲱ, pl. ⲥⲃⲟⲟⲩⲉ	teaching (that which is taught)	διδαχή
ⲡ–ⲥⲟⲟⲩⲛ	acquaintance, knowledge	γνῶσις
*ⲧⲉ–ⲅⲣⲁⲫⲏ	scripture	
*ⲡ–ⲛⲟⲙⲟⲥ	law	
*ⲧ–ⲉⲛⲧⲟⲗⲏ	commandment	
*ⲧ–ⲡⲓⲥⲧⲓⲥ	faith	
*ⲡ–ⲡⲓⲥⲧⲟⲥ (adjective)	faithful	
*ⲡⲉ–ⲡⲛⲉⲩⲙⲁ (abbrev. ⲡⲉ–ⲡ̄ⲛ̄ⲁ̄)	spirit	

Time

ⲡⲉ–ϩⲟⲟⲩ	day	ἡμέρα
ⲧⲉ–ⲅϣⲏ (ⲟⲩϣⲏ)	night	νύξ
ⲧⲉ–ⲩⲛⲟⲩ (ⲟⲩⲛⲟⲩ)	hour, moment	ὥρα
ⲧⲉ–ⲣⲟⲙⲡⲉ	year	ἔτος, ἐνιαυτός
ⲡⲉ–ⲩⲟⲉⲓϣ (ⲟⲩⲟⲉⲓϣ)	occasion, time	καιρός, χρόνος

Other

ⲡ–ⲙⲏⲏϣⲉ	crowd, multitude	ὄχλος, πλῆθος

Postpositive connective words[a]

*ⲅⲁⲣ	for	
*ⲇⲉ	and, but, now	
*ⲙⲉⲛ	now, to be sure[b] . . .	
ⲟⲛ	once again, additionally, back	πάλιν once again, καί additionally
ⲃⲉ	then, therefore, any more	οὖν, δέ

[a]As in Greek these particles can never stand first in a sentence and tend to appear in, or compete for, the second available position. In Coptic they appear after the first or second bound group **33**: ⲡ–ⲥⲟⲛ ⲅⲁⲣ ⲛ̄–ⲓⲱϩⲁⲛⲛⲏⲥ = For, the brother of John . . . ; ⲁⲛⲛ̄–ⲟⲩ–ⲭⲛ̄ⲧ ⲃⲉ ⲁⲛ = Thus, I am not a worm.

[b]In classical Greek a clause containing μέν is normally followed by a clause containing δέ. This is not so in Coptic.

Exercises 5

A. Translate, giving alternate translations where possible. a. ⲧⲉⲕ-ⲥⲃⲱ ⲟⲩ-ⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲧⲉ. b. ⲛⲉⲓ̈-ⲙⲁⲉⲓⲛ ϩⲉⲛ-ⲙⲉ ⲛⲉ. c. ⲧⲟⲩ-ⲡⲓⲥⲧⲓⲥ ⲟⲩ-ⲛⲟⲃ ⲧⲉ. d. ⲡⲉ-ⲡⲛ̄ⲁ̄ ⲙ̄-ⲡ-ⲛⲟⲩⲧⲉ ⲟⲩ-ϫⲱⲱⲣⲉ ⲡⲉ. e. ⲡⲁⲓ̈ ⲡⲉ ⲡ-ⲙⲁⲉⲓⲛ. f. ⲡ-ⲣⲁϣⲉ ⲙ̄-ⲡ-ⲥⲁϩ ⲡⲉ ⲧ-ⲃⲟⲙ ⲙ̄-ⲡⲉϥ-ⲙⲁⲑⲏⲧⲏⲥ. g. ⲡ-ⲛⲟ-ⲙⲟⲥ ⲛ̄-ⲧⲉ-ϫⲁⲣⲓⲥ ⲡⲉ ⲡ-ⲥⲟⲟⲩⲛ ⲙ̄-ⲡ-ⲡⲉⲑⲟⲟⲩ ⲙⲛ̄-ⲡ-ⲡⲉⲧⲛⲁⲛⲟⲩϥ. h. ⲡⲉ-ϩⲟⲟⲩ ⲙ̄-ⲡ-ⲥⲟⲡ̄ⲥ̄ ⲡⲉ ⲟⲩ-ⲟⲩⲟⲉⲓⲱ ⲛ̄-ⲟⲩ-ⲣⲁϣⲉ. i. ⲧⲉⲛ-ϫⲟⲉⲓⲥ ⲧⲉ ⲧ-ⲙⲁⲁⲩ ⲙ̄-ⲡ-ⲛⲟⲩⲧⲉ. j. ⲛ̄ⲧⲟⲕ ⲛ̄ⲧⲕ̄-ⲡⲁ-ϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲁ-ⲛⲟⲩⲧⲉ. k. ⲁⲛⲟⲕ ⲁⲛ̄ⲓ̄-ⲑⲙ̄ϩⲁⲗ ⲙ̄-ⲡⲁ-ϫⲟⲉⲓⲥ. l. ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲁ-ⲥⲛⲏⲩ. m. ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄-ⲛⲁ-ⲥⲟⲛ. n. ⲛ̄ⲧⲟⲟⲩ ϩⲉⲛ-ⲇⲓⲕⲁⲓⲟⲥ ⲛ̄-ⲛⲟⲃ ⲛⲉ. o. ⲛ̄ⲧⲟⲟⲩ ϩⲉⲛ-ⲇⲓⲕⲁⲓⲟⲥ ⲛⲉ ⲛ̄-ⲛⲟⲃ.

B. Form the negation of each sentence in (1), giving alternate forms where possible, and translate.

C. Translate (cf. **35** [b]*).* a. ⲟⲩ-ⲥⲃⲱ ⲛ̄-ⲃ̄ⲣ̄ⲣⲉ. ⲡ-ⲛⲟⲙⲟⲥ ⲛ̄-ⲁⲥ. b. ⲟⲩ-ⲥⲁϩ ⲛ̄-ⲉⲃⲓⲏⲛ. ⲡ-ⲕⲟⲩⲓ̈ ⲙ̄-ⲙⲁⲑⲏⲧⲏⲥ ⲙ̄-ⲙⲉⲣⲓⲧ. ⲡⲙⲉⲣⲓⲧ ⲙ̄-ⲙⲁⲑⲏⲧⲏⲥ ⲱⲏⲙ. c. ϩⲉⲛ-ϩⲟⲟⲩ ⲛ̄-ⲥⲁⲉⲓⲉ. ⲧⲉ-ϩⲟⲩⲉⲓⲧⲉ ⲛ̄-ⲣⲟⲙⲡⲉ. ⲧ-ϩⲁⲏ ⲛ̄-ⲣⲟⲙ-ⲡⲉ. ⲑⲁⲏ ⲛ̄-ⲣⲟⲙⲡⲉ. d. ⲟⲩ-ⲡⲛⲉⲩⲙⲁ ⲛ̄-ϫⲁϫⲉ. ⲟⲩ-ⲡⲓⲥⲧⲓⲥ ⲛ̄-ϫⲱⲱⲣⲉ. ⲡ-ⲥⲟⲟⲩⲛ ⲛ̄-ϩⲁⲕ. e. ⲡ-ⲃ̄ⲣ̄ⲣⲉ. ϩⲉⲛ-ⲉⲃⲓⲏⲛ. ⲧ-ⲕⲟⲩⲓ̈. ⲡ-ⲕⲟⲩⲓ̈. f. ⲛ̄-ⲕⲟⲩⲓ̈. ϩⲉⲛ-ⲥⲁⲉⲓⲉ. ⲧⲉ-ϩⲟⲩⲉⲓⲧⲉ. ⲡⲉ-ϩⲟⲩⲉⲓⲧ. ⲑⲁⲏ. g. ⲛ̄-ϫⲁϫⲉ. ⲟⲩ-ϩⲁⲕ. ⲧ-ⲱⲟⲣⲡⲉ ⲛ̄-ⲉⲕⲕⲗⲏⲥⲓⲁ. h. ⲡ-ⲛⲟⲃ ⲛ̄-ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲁⲩⲱ ⲡ-ⲉⲩⲁⲅⲅⲉ-ⲗⲓⲟⲛ ⲱⲏⲙ. i. ⲧⲉ-ⲯⲩⲭⲏ ⲙ̄-ⲡ-ⲇⲓⲕⲁⲓⲟⲥ ⲟⲩ-ⲉⲓⲣⲏⲛⲏ ⲧⲉ ⲙⲛ̄-ⲟⲩⲇⲓ-ⲕⲁⲓⲟⲥⲩⲛⲏ.

D. Translate into Coptic, giving alternate translations where possible. *a.* The year of the Lord is the joy of his people. *b.* The moment of grace is not an insignificant thing. *c.* The law of God is the joy of this nation. *d.* For your part, you are not the least of the apostles. *e.* As for them, they are a great crowd of witnesses.

Lesson 6

SPECIFIERS. CARDINAL AND ORDINAL NUMBERS.

43. The following six *specifiers*

ⲟⲩⲏⲣ = how many? how much?
ⲛⲓⲙ = who? which (person)?
ⲟⲩ = what? what kind of (thing)?
ϫⲱ = which one? which?
ϩⲁϩ = many
ⲗⲁⲁⲩ = any at all, any

can be used alone as pronouns

ⲛⲓⲙ = who? ϩⲁϩ = many

or can specify a noun or adjective in the *specifier construction*

specifier ⲛ̄- noun/adjective

ⲛⲓⲙ ⲛ̄-ⲣⲱⲙⲉ = which person?
ϩⲁϩ ⲛ̄-ⲣⲱⲙⲉ = many people

No article is required, since the specifier is in place of the article.

ϩⲁϩ ⲛ̄-ⲣⲱⲙⲉ = many men
ⲛⲓⲙ ⲛ̄-ⲣⲱⲙⲉ = which man?
ⲗⲁⲁⲩ ⲛ̄-ⲣⲱⲙⲉ = any man

Specifier constructions are mostly used where a noun with indefinite article or zero article is permissible. [CG 63–64, 72–73]

44. In a few expressions, the indefinite article ⲟⲩ-/ϩⲉⲛ- or the article ⲕⲉ- 'another' **61** can be used with ⲟⲩ, ϫⲱ, and ⲗⲁⲁⲩ. [CG 74]

ϩⲉⲛ-ⲟⲩ ⲛⲉ = What sort of thing (some-what) are they?
ⲟⲩ-ⲗⲁⲁⲩ ⲡⲉ = It is insignificant (an-anything)
ⲕⲉ-ⲗⲁⲁⲩ ⲛ̄-ⲣⲱⲙⲉ = Any other man (another-any-man)

So with ϩє and ⲙⲓⲛє = kind, sort, type. [CG 111(b), 301]

ⲟⲩ-ⲁⲱ ⲛ̄-ϩє ⲡє = What kind (a-which kind) is he?

answered by

ⲟⲩ-ⲧⲉⲓ̈-ϩє or ⲟⲩ-ⲧⲉⲓ̈-ⲙⲓⲛє ⲡє = He is of this kind, such, like this (plural ϩⲉⲛ-ⲧⲉⲓ̈-ϩє etc.)

45. The *cardinal numbers* also belong to the specifier class. [CG 66–70] They are used both alone like pronouns

ⲥⲛⲁⲩ ⲏ ϣⲟⲙⲛ̄ⲧ = two or three (people, things)

and in the specifier construction, specifying a noun.

ϣⲟⲙⲛ̄ⲧ ⲛ̄-ⲣⲱⲙⲉ = three men
ϣⲟⲙⲧⲉ ⲛ̄-ⲥϩⲓⲙⲉ = three women

The numbers from one to ten and certain others occur in pairs, expressing masculine and feminine gender[11], and the appropriate form is selected according to the gender of the noun to which the number refers. Letters of the alphabet, marked with a superlinear stroke, are used for the corresponding numerals as shown in the following table.

CARDINAL NUMBERS FROM ONE TO TEN

		masc.	fem.
ⲁ̄	one	ⲟⲩⲁ	ⲟⲩⲉⲓ
ⲃ̄	two	ⲥⲛⲁⲩ	ⲥⲛ̄ⲧⲉ
ⲅ̄	three	ϣⲟⲙⲛ̄ⲧ	ϣⲟⲙⲧⲉ
ⲇ̄	four	ϥⲧⲟⲟⲩ	ϥⲧⲟ or ϥⲧⲟⲉ
ⲉ̄	five	ϯⲟⲩ	ϯ or ϯⲉ
ⲋ̄	six	ⲥⲟⲟⲩ	ⲥⲟ or ⲥⲟⲉ
ⲍ̄	seven	ⲥⲁϣϥ̄	ⲥⲁϣϥⲉ
ⲏ̄	eight	ϣⲙⲟⲩⲛ	ϣⲙⲟⲩⲛⲉ
ⲑ̄	nine	ψⲓⲥ	ψⲓⲧⲉ
ⲓ̄	ten	ⲙⲏⲧ	ⲙⲏⲧⲉ

Cardinal numbers above ten, if not round numbers (twenty, thirty, etc.), are compounds consisting of a prefixal component (teens, twenties, thirties, etc.) and a final component (-one, -two, -three). E.g. ϫⲟⲩⲧ-ϣⲟⲙⲧⲉ (twenty + three) = twenty-three, ⲙⲛ̄ⲧ-ϣⲟⲙⲧⲉ (ten + three) = thirteen.

[11] The numbers twenty and thirty and all those above ten whose last digit is 1, 2, 8, or 9 occur in masculine/feminine pairs.

		Round Numbers	Prefixal Components
ⲓ̄	ten	masc. ⲙⲏⲧ, fem. ⲙⲏⲧⲉ	ⲙⲛ̄ⲧ-
ⲕ̄	twenty	ϫⲟⲩⲱⲧ, fem. ϫⲟⲩⲱⲧⲉ	ϫⲟⲩⲧ-
ⲗ̄	thirty	ⲙⲁⲁⲃ, fem. ⲙⲁⲁⲃⲉ	ⲙⲁⲃ-
ⲙ̄	forty	ϩⲙⲉ	ϩⲙⲉ- (ϩⲙⲉⲧ- before ⲁϥⲧⲉ and ⲁⲥⲉ)
ⲛ̄	fifty	ⲧⲁⲉⲓⲟⲩ	ⲧⲁⲉⲓⲟⲩ-
ⲝ̄	sixty	ⲥⲉ	ⲥⲉ- (ⲥⲉⲧ- before ⲁϥⲧⲉ and ⲁⲥⲉ)
ⲟ̄	seventy	ϣϥⲉ	ϣϥⲉ-
ⲡ̄	eighty	ϩⲙⲉⲛⲉ	ϩⲙⲉⲛⲉ- (ϩⲙⲉⲛⲉⲧ- before ⲁϥⲧⲉ and ⲁⲥⲉ)
�q̄	ninety	ⲡⲥⲧⲁⲓⲟⲩ	ⲡⲥⲧⲁⲓⲟⲩ-

TERMINAL COMPONENTS

. . . ⲁ̄	. . . -one	masc. -ⲟⲩⲉ, fem. -ⲟⲩⲉⲓ
. . . ⲃ̄	. . . -two	masc. -ⲥⲛⲟⲟⲩⲥ, fem. -ⲥⲛⲟⲟⲩⲥⲉ
. . . ⲅ̄	. . . -three	-ϣⲟⲙⲧⲉ
. . . ⲇ̄	. . . -four	-ⲁϥⲧⲉ
. . . ⲉ̄	. . . -five	-ⲧⲏ (but -ⲏ after ⲙⲛ̄ⲧ- and ϫⲟⲩⲧ-)
. . . ⲋ̄	. . . -six	-ⲁⲥⲉ
. . . ⲍ̄	. . . -seven	-ⲥⲁϣϥⲉ
. . . ⲏ̄	. . . -eight	masc. -ϣⲙⲏⲛ, fem. -ϣⲙⲏⲛⲉ
. . . ⲑ̄	. . . -nine	masc. -ψⲓⲥ, fem. -ψⲓⲧⲉ

Hundreds: ⲣ̄ (100) ϣⲉ, ⲥ̄ (200) ϣⲏⲧ, ⲧ̄ (300) ϣⲙⲛ̄ⲧ-ϣⲉ, ⲩ̄- (400) ϥⲧⲟⲟⲩ ⲛ̄-ϣⲉ or ϥⲧⲉⲩ-ϣⲉ, ⲫ̄ (500), ⲭ̄ (600), ⲯ̄ (700), ⲱ̄ (800), ⲩ̄ (900).

Thousands: ⲁ̿ (1,000) ϣⲟ, ⲃ̿ (2,000) ϣⲟ ⲥⲛⲁⲩ, ⲅ̿ (3,000) ϣⲟⲙⲛ̄ⲧ ⲛ̄-ϣⲟ or ϣⲙⲛ̄ⲧ-ϣⲟ, ⲇ̿ (4,000) ϥⲧⲟⲟⲩ ⲛ̄-ϣⲟ or ϥⲧⲉⲩ-ϣⲟ, etc.

Ten thousand: ⲧⲃⲁ is a noun of masculine gender.

Complex numbers go from highest to lowest: ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲛ̄-ϣⲉ ⲙⲛ̄-ⲥⲉ (ten-and-two hundreds and sixty) = ⲁ̿ⲥⲝ̿ 1,260. The use of ⲙⲛ̄- "and" in the spelled-out form is optional.

46. As with the other specifiers no article is required since the cardinal number replaces the article. [CG 66]

ϣⲟⲙⲛ̄ⲧ ⲛ̄-ⲣⲱⲙⲉ = three men
ϣⲟⲙⲧⲉ ⲛ̄-ⲥϩⲓⲙⲉ = three women

But cardinal numbers are also compatible with the *singular* definite article ⲡ-/ⲧ- (only the singular!), though their meaning (from "two" on up) is plural. (The plural definite article is *not* used with the numbers.)

ⲡ–ϣⲟⲙⲛ̄ⲧ = the three
ⲡⲉϥ–ϣⲟⲙⲛ̄ⲧ ⲙ̄–ⲙⲁⲑⲏⲧⲏⲥ = his three disciples
ⲧ–ϣⲟⲙⲧⲉ ⲛ̄–ⲥϩⲓⲙⲉ = the three women

In addition, cardinals can be used with the article ⲕⲉ– "another" (**61**)

ⲕⲉ–ϣⲟⲙⲛ̄ⲧ = another three, three more
ⲕⲉ–ϣⲟⲙⲛ̄ⲧ ⲛ̄–ⲣⲱⲙⲉ = another three men, three more men

The special plural forms of nouns **20** do not occur with the cardinal numbers.

47. *One* and *Two* do not usually occur in the specifier construction. [CG 70]

(*a*) *One* is usually expressed by the indefinite article ⲟⲩ–.

(*b*) *Two* (masc. ⲥⲛⲁⲩ, fem. ⲥⲛ̄ⲧⲉ) usually follows the noun it quantifies, as a separate item.

ⲣⲱⲙⲉ ⲥⲛⲁⲩ = two men
ⲡ–ⲣⲱⲙⲉ ⲥⲛⲁⲩ = the two men
ⲥϩⲓⲙⲉ ⲥⲛ̄ⲧⲉ = two women
ⲧⲉ–ⲥϩⲓⲙⲉ ⲥⲛ̄ⲧⲉ = the two women

(Compare the construction of ϣⲏⲙ **37**.)

ORDINAL NUMBERS

48. Ordinals ("second, third, fourth" etc.) are produced by prefixing ⲙⲉϩ– to any cardinal number from *Two* up. [CG 123] (*First* is expressed by the adjective ϣⲟⲣⲡ̄, ϣⲟⲣⲡⲉ.) ⲙⲉϩ– appears with both ⲡ– and ⲧ–. It is used just like an adjective (lesson 4). If the cardinal number has masculine and feminine forms, the appropriate gender is selected. ⲡ–ⲙⲉϩ–ⲥⲛⲁⲩ = the second man, the second one. ⲧ–ⲙⲉϩ–ⲥⲛ̄ⲧⲉ = the second woman, the second one. ⲡ–ⲙⲉϩ–ϣⲟⲙⲛ̄ⲧ ⲛ̄–ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ = the third gospel. ⲧ–ⲙⲉϩ–ϣⲟⲙⲧⲉ ⲛ̄–ⲥϩⲓⲙⲉ = the third woman. ⲡⲁ–ⲙⲉϩ–ϩⲙⲉ ⲛ̄–ϩⲟⲟⲩ ⲙⲛ̄–ⲧⲁ–ⲙⲉϩ–ϩⲙⲉ ⲛ̄–ⲟⲩϣⲏ = my fortieth day and my fortieth night.

VOCABULARY 6

Learn the six specifiers in **43**.

Learn the cardinal numbers from one *to* ten *and round numbers from* twenty *to* ninety **45**.

Geography

ⲡ–ⲙⲁ	place	τόπος
ⲧ–ⲡⲉ, pl. ⲡⲏⲩⲉ	sky, heaven	οὐρανός
ⲡ–ⲉⲥⲏⲧ	bottom, ground	κάτω
ⲡ–ⲕⲁϩ	earth, terra firma	γῆ
*ⲑⲁⲗⲁⲥⲥⲁ, ϩⲁⲗⲁⲥⲥⲁ	sea	
ⲧⲉ–ϩⲓⲏ, pl. ϩⲓⲟⲟⲩⲉ	road, path, way	ὁδός
ⲧ–ⲙⲏⲧⲉ	midst, middle	μέσος
ⲡ–ⲧⲟⲟⲩ, pl. ⲧⲟⲩⲉⲓⲏ	mountain, valley wall of Nile	ὄρος
ⲡⲉ–ⲕⲣⲟ	shore, bank (of river etc.)	αἰγιαλός, γῆ
*ⲡ–ⲕⲟⲥⲙⲟⲥ	world, universe	

The human being

ⲡ–ⲣⲁⲛ	name	ὄνομα
*ⲡ–ⲥⲱⲙⲁ	body	
*ⲧ–ⲥⲁⲣⲝ	flesh	
ⲡⲉ–ⲥⲛⲟϥ	blood	αἷμα
ⲡ–ⲙⲉⲉⲩⲉ	thought	διάνοια etc.
ⲡ–ϩⲏⲧ	heart, mind	καρδία
ⲧⲉ–ⲥⲙⲏ	voice	φωνή
ⲧ–ⲁⲡⲉ, pl. ⲁⲡⲏⲩⲉ	head	κεφαλή
ⲡ–ⲃⲁⲗ	eye	ὀφθαλμός
ⲡ–ϩⲟ	face	πρόσωπον
ⲧ–ⲟⲓⲝ	hand	χείρ
ⲧ–ⲟⲩⲛⲁⲙ	right, right hand	δεξιός, ἡ δεξιά
ⲧⲉ–ϩⲃⲟⲩⲣ	left, left hand	εὐώνυμος
ⲧ–ⲟⲩⲉⲣⲏⲧⲉ	foot, leg	ποῦς

Classification (mostly occuring in adverbial expressions)[a]

ⲧ–ϩⲉ (ⲑⲉ)	manner, way	
ⲧ–ⲙⲓⲛⲉ	sort, quality, manner	

[a]E.g. ⲛ̄–ⲧⲉⲓ–ϩⲉ = thus; ⲛ̄ⲑⲉ ⲛ̄– = like, even as; ⲛ̄–ⲧⲉϥ–ϩⲉ = like him.

EXERCISES 6

A. Translate. a. ⲁϣ ⲙ̄-ⲙⲁ. ⲡⲉⲓ̈-ⲙⲁ. b. ⲁϣ ⲛ̄-ⲕⲁϩ. ⲡⲉϥ-ⲕⲁϩ. c. ⲛⲓⲙ ⲛ̄-ⲣⲱⲙⲉ ⲡⲉ. ⲡ-ⲣ̄ⲣⲟ ⲛ̄-ⲧ-ⲡⲉ ⲡⲉ. ⲡ-ⲣ̄ⲣⲟ ⲡⲉ ⲛ̄-ⲧ-ⲡⲉ. d. ⲛ̄ⲧⲉ-ⲟϥ-ⲟϥ (**44**). ⲁⲛⲛ̄-ⲧⲉ-ⲥⲙⲏ ⲙ̄-ⲡ-ϫⲟⲉⲓⲥ. e. ⲟϥⲏⲣ ⲛ̄-ϩⲓⲏ. ϩⲓⲏ ⲥⲛ̄ⲧⲉ. ⲟϥⲏⲣ ⲛ̄-ⲧⲟⲟϥ. ϣⲟⲙⲛ̄ⲧ ⲛ̄-ⲧⲟⲟϥ. f. ⲟϥⲏⲣ ⲛ̄-ⲥϩⲓⲙⲉ. ϣⲟⲙⲧⲉ ⲛ̄-ⲥϩⲓⲙⲉ. ϩⲁϩ ⲛ̄-ⲣⲁⲛ. ⲗⲗⲁϥ ⲛ̄-ⲣⲁⲛ. g. ⲟϥ ⲙ̄-ⲡⲉⲑⲟⲟϥ. ⲧⲉⲓ̈-ⲙⲓⲛⲉ ⲙ̄-ⲡⲉⲑⲟⲟϥ. h. ⲛⲁ-ⲙⲉⲉⲩⲉ ϩⲉⲛ-ⲗⲗⲁϥ (**44**) ⲛⲉ. ⲛⲁ-ⲙⲉⲉⲩⲉ ⲛ̄-ϩⲉⲛ-ⲗⲗⲁϥ ⲁⲛ ⲛⲉ. ⲛⲁ-ⲙⲉⲉⲩⲉ ⲛⲉ ϩⲉⲛ-ⲗⲗⲁϥ. i. ⲙⲛ̄ⲧ-ⲥⲛⲟⲟϥⲥ ⲛ̄-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. ⲡ-ⲙⲛ̄ⲧ-ⲥⲛⲟⲟϥⲥ ⲛ̄-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. ⲡⲉϥ-ⲙⲛ̄ⲧ-ⲥⲛⲟⲟϥⲥ ⲛ̄-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. j. ⲡ-ϣⲟⲙⲛ̄ⲧ ⲛ̄-ϩⲟ ⲙ̄-ⲡ-ⲛⲟⲩⲧⲉ. ⲧⲉⲓ̈-ⲙⲓⲛⲉ ⲛ̄-ⲥⲁⲣ̄ϫ. k. ⲧ-ⲙⲏⲧⲉ ⲛ̄-ⲛⲉ-ϩⲓⲟⲟⲩⲉ ⲡ-ⲉⲥⲏⲧ ⲛ̄-ⲧⲉ-ⲑⲁⲗⲁⲥⲥⲁ.

B. Translate into Coptic. a. Eleven apostles of the Lord. The Lord's eleven apostles. *b.* Three women. The three women. *c.* My two hands. Your two eyes. *d.* How many men? Two men. How many girls? Two girls. *e.* The midst of the seventy-two nations. *f.* Its head, its feet, and its eyes. *g.* The two mountains are his feet, the two worlds are his eyes, his right hand is the sea and his left hand is its shore. *h.* This is the Lord's body and blood. *i.* His heart is a heart of stone. *j.* Who is the head of this faith?

C. Translate. a. ϣⲟⲙⲛ̄ⲧ. ⲡ-ϣⲟⲙⲛ̄ⲧ. b. ϥⲧⲟⲟϥ. ⲕⲉ-ϥⲧⲟⲟϥ. ⲡ-ⲕⲉ-ϥⲧⲟⲟϥ. ⲡⲉⲓ̈-ϥⲧⲟⲟϥ. ⲡⲉⲓ̈-ⲕⲉ-ϥⲧⲟⲟϥ. c. ⲡⲉϥ-ⲕⲉ-ⲥⲁϣϥ̄ ⲛ̄-ⲏⲓ̈. ⲕⲉ-ⲥⲁϣϥ̄ ⲛ̄-ⲏⲓ̈. ⲡⲉϥ-ⲕⲉ-ⲥⲁϣϥⲉ ⲛ̄-ⲥϩⲓⲙⲉ. ⲕⲉ-ⲥⲁϣϥⲉ ⲛ̄-ⲥϩⲓⲙⲉ. d. ⲙⲛ̄ⲧ-ⲟⲩⲉ. e. ϩⲙⲉⲛⲉⲧ-ⲁϥⲧⲉ. f. ⲙⲛ̄ⲧⲏ. g. ϥⲧⲟⲟϥ-ϣⲉ ⲙⲁⲁⲃ. h. ⲙⲛ̄ⲧ-ⲥⲛⲟⲟϥⲥ ⲛ̄-ϣⲉ ⲙⲛ̄-ⲥⲉ. i. ⲕⲁϩ ⲥⲛⲁϥ. j. ⲁⲡⲉ ⲥⲛ̄ⲧⲉ. k. ⲧⲉϥ-ⲛⲟⲃ ⲛ̄-ⲁⲡⲉ ⲥⲛ̄ⲧⲉ. l. ⲡⲙⲉϩ-ⲙⲁⲁⲃ. m. ⲧⲙⲉϩ-ⲧⲁⲉⲓⲟⲩ. n. ⲡⲙⲉϩ-ⲙⲛ̄ⲧ-ⲡⲥⲛⲟⲟϥⲥ ⲛ̄-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. o. ⲧⲙⲉϩ-ϯⲟⲩ ⲛ̄-ϩⲗ̄ⲗⲱ ⲛ̄-ⲛⲟⲃ.

D. Translate rapidly, giving both masculine and feminine forms. One. Six. Eight. Two. Nine. Four. Ten. Eleven. Twenty-two. Thirty-three. Forty-four. Fifty-five. The sixty-sixth. The seventy-seventh. The eighty-eighth. The ninety-ninth. One hundred ten.

LESSON 7

PREPOSITION. PERSONAL SUFFIXES. POSSESSED NOUN. COMPOUND PREPOSITION. COMBINATIVE ADVERB.

49. This lesson mostly concerns the formation of prepositions. [CG 200–202] Coptic has many prepositions (well over a hundred), but fortunately you don't have to learn them all at once. The most common ones will be given in vocabulary lists spread out over several lessons, so you can memorize these a few at a time. For reference, a list of simple prepositions is given in a box later in this lesson. For compound prepositions, cf. **55**.

50. Almost all prepositions appear in a pair of *states*, e.g. ϵ–, ϵⲣⲟ= = to, into, for, against, in comparison to. [CG 30, 200] These are

i. The *prenominal state* (ϵ–), which must be completed by an article phrase, pronoun, etc. ϵ-ⲧ-ⲡⲟⲗⲓⲥ = against the city, ϵ-ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ = into Jerusalem, ϵ-ⲡⲁⲓ̈ = against this one.

ii. The *prepersonal state* (ϵⲣⲟ=), which must be completed by a personal suffix. ϵⲣⲟ-ϥ = against him/it, ϵⲣⲟ-ⲥ = against her/it.

In dictionaries, all prepersonal states are written with a slanted double hyphen (=), and prenominal states with a single hyphen (–). Prenominal and prepersonal states will return again and again as we study other kinds of morphs, so it's important to stop now and be sure you understand what they are.

In learning prepositions, be sure to memorize the pair of states along with the meaning ("ϵ–, ϵⲣⲟ= to, into, for, against, in comparison to"). Simple prepositions are filed under the prenominal, thus ϵ–, ϵⲣⲟ= is filed under ϵ–.

51. The inflection of the prepersonal states requires a bit of learning. Most prepositions are inflected like one of the following five paradigms. You should now memorize these paradigms thoroughly. This is your main task in the present lesson.

Five Model Prepositions

	Final Letter of Prepersonal State				
	ⲁ=	ⲟ=	ⲱ=	ⲧ=	ⲱⲱ=
	ⲛⲁ= 'to', 'for'	ⲉⲣⲟ= 'to'	ⲉϫⲱ= 'upon'	ⲛ̄ϩⲏⲧ= 'in'	ϩⲓⲱⲱ= 'on'
1st sing.	ⲛⲁⲓ̈	ⲉⲣⲟⲓ̈	ⲉϫⲱⲓ̈	ⲛ̄ϩⲏⲧⲧ̄ or ⲛ̄ϩⲏⲧ	ϩⲓⲱⲱⲧ
2d sing. masc.	ⲛⲁⲕ	ⲉⲣⲟⲕ	ⲉϫⲱⲕ	ⲛ̄ϩⲏⲧⲕ̄	ϩⲓⲱⲱⲕ
2d sing. fem.	ⲛⲉ (sic)	ⲉⲣⲟ	ⲉϫⲱ	ⲛ̄ϩⲏⲧⲉ	ϩⲓⲱⲱⲧⲉ
3d sing. masc.	ⲛⲁϥ	ⲉⲣⲟϥ	ⲉϫⲱϥ	ⲛ̄ϩⲏⲧϥ̄	ϩⲓⲱⲱϥ
3d sing. fem.	ⲛⲁⲥ	ⲉⲣⲟⲥ	ⲉϫⲱⲥ	ⲛ̄ϩⲏⲧⲥ̄	ϩⲓⲱⲱⲥ
1st pl.	ⲛⲁⲛ	ⲉⲣⲟⲛ	ⲉϫⲱⲛ	ⲛ̄ϩⲏⲧⲛ̄	ϩⲓⲱⲱⲛ
2d pl.	ⲛⲏⲧⲛ̄	ⲉⲣⲱⲧⲛ̄	ⲉϫⲱⲧⲛ̄	ⲛ̄ϩⲏⲧ–ⲧⲏⲩⲧⲛ̄	ϩⲓⲱⲧ–ⲧⲏⲩⲧⲛ̄
3d pl.	ⲛⲁⲩ	ⲉⲣⲟⲟⲩ	ⲉϫⲱⲟⲩ	ⲛ̄ϩⲏⲧⲟⲩ	ϩⲓⲱⲟⲩ

Pay special attention to the 1st sing., 2d sing. fem., and 2d pl., which differ according to the ending of the prepersonal state.

1st sing.	ⲛⲁ–ⲓ̈	ⲉⲣⲟ–ⲓ̈	ⲉϫⲱ–ⲓ̈	ⲛ̄ϩⲏⲧ–ⲧ̄ or ⲛ̄ϩⲏⲧ	ϩⲓⲱⲱ–ⲧ
2d sing. fem.	ⲛⲉ–∅	ⲉⲣⲟ–∅	ⲉϫⲱ–∅	ⲛ̄ϩⲏⲧ–ⲉ	ϩⲓⲱⲱ–ⲧⲉ
2d pl.	ⲛⲏ–ⲧⲛ̄	ⲉⲣⲱ–ⲧⲛ̄	ⲉϫⲱ–ⲧⲛ̄	ⲛ̄ϩⲏⲧ–ⲧⲏⲩⲧⲛ̄	ϩⲓⲱⲧ–ⲧⲏⲩⲧⲛ̄

52. *Personal suffixes.* As you can see, a regular set of personal suffixes is attached to the prepositions. If you memorize the five paradigms given above, you'll be in good shape for the moment. But here for reference is a table showing all the alternations of the personal suffixes. [CG 85] You will find this table useful again as we study other kinds of morphs (such as verbs combined with a personal direct object).

The Personal Suffixes

Person	Final Letter of the Prepersonal State				
	Single Vowel	Consonant + ⲃ ⲗ ⲙ ⲛ ⲣ	Final ⲧ	Other Consonant	Double Vowel
Sing.					
1st	ⲓ̈	ⲉⲧ	∅ or ⲧ̄	ⲧ̄, ⲧ	ⲧ
2d masc.	ⲕ	ⲉⲕ	ⲕ̄ or ⲕ	ⲕ̄, ⲕ, ⲣ̄	ⲕ
2d fem.	∅	ⲉ	ⲉ	ⲉ	ⲧⲉ
3d masc.	ϥ	ⲉϥ	ϥ̄ or ϥ	ϥ̄ or ϥ	ϥ
3d fem.	ⲥ	ⲉⲥ	ⲥ̄ or ⲥ	ⲥ̄ or ⲥ	ⲥ
Pl.					
1st	ⲛ	ⲛ̄ or ⲉⲛ	ⲛ̄	ⲛ̄	ⲛ
2d	ⲧⲛ̄[a] or ⲑⲏⲩⲧⲛ̄[b]	ⲑⲏⲩⲧⲛ̄[b]	ⲑⲏⲩⲧⲛ̄[c]	ⲑⲏⲩⲧⲛ̄[b]	ⲑⲏⲩⲧⲛ̄[d]
3d	(ⲟ)ⲩ	ⲟⲩ	ⲟⲩ	ⲟⲩ	(ⲟ)ⲩ

Notes: [a]ⲧⲛ̄ is suffixed to the prepersonal form [b]ⲑⲏⲩⲧⲛ̄ is suffixed to the prenominal form [c]ⲑⲏⲩⲧⲛ̄ is suffixed to either the prepersonal or the prenominal form, according to each particular word [d]ⲑⲏⲩⲧⲛ̄ is suffixed to the prenominal form. Note that ϩⲓⲱⲱ= is slightly irregular

There are some unpredictable differences and variations in the formation of the 2d plur. when the stem ends in ⲧ. See CG 85 (table 6, notes).

The Simple Prepositions

ⲁⲛⲧⲓ– (ἀντί) instead of
ⲁϫⲛ̄–, ⲁϫⲛ̄ⲧ= without (also spelled ⲉϫⲛ̄–, ⲉϫⲱ=)
ⲉ–, ⲉⲣⲟ= to, for, against, in comparison to
ⲉⲧⲃⲉ–, ⲉⲧⲃⲏⲏⲧ= because of, concerning
ⲕⲁⲧⲁ–, ⲕⲁⲧⲁⲣⲟ= (κατά) according to, like, by
ⲙ̄ⲙⲁϩ– in the presence of (a god) [rare]
ⲙⲛ̄–, ⲛⲙ̄ⲙⲁ= with, and (also ⲛⲙ̄–)
ⲛ̄–, ⲙ̄ⲙⲟ= of, out of, from, related to; also, mark of direct object, untranslatable
ⲛ̄–, ⲛⲁ= to, for
ⲛ̄ⲥⲁ–, ⲛ̄ⲥⲱ= behind, after
ⲛ̄ⲟⲓ– mark of postponed subject, untranslatable
(ⲛ̄)ⲛⲁϩⲣⲛ̄–, (ⲛ̄)ⲛⲁϩⲣⲁ= in the presence of, before, in relation to
ⲡⲁⲣⲁ–, ⲡⲁⲣⲁⲣⲟ= (παρά) contrary to, in comparison with, beyond, more than
ⲡⲣⲟⲥ–, ⲡⲣⲟⲥⲣⲟ= (πρός) in accordance with, for; than
ⲟⲩⲃⲉ–, ⲟⲩⲃⲏ= opposite, towards, against
ⲟⲩⲧⲉ–, ⲟⲩⲧⲱ= between, among
ϫⲱⲣⲓⲥ– (χωρίς) without, apart from
ϣⲁ–, ϣⲁⲣⲟ= to, toward
ϩⲁ–, ϩⲁⲣⲟ= under, from, in respect of, on behalf of
ϩⲓ–, ϩⲓⲱⲱ= on, at, in
ϩⲛ̄–, ⲛ̄ϩⲏⲧ= in, at, on, from
ϩⲁⲣⲓϩⲁⲣⲟ= apart, on my (your, etc.) own
ϩⲱⲥ– (ὡς) like, as if
ϫⲓⲛ– since (time, place)

53. Two personal suffixes with a single preposition are connected by ⲛⲙ̄ⲙⲁ= "and" (cf. **27** [b]), which is declined like ⲛⲁ=. [CG 201] E.g. ⲛⲁ–ⲛ ⲛⲙ̄ⲙⲏ–ⲧⲛ̄ = For us and you. ⲉⲣⲟ–ⲓ ⲛⲙ̄ⲙⲁ–ϥ = Against me and him. ⲛ̄ϩⲏⲧ–ⲉ ⲛⲙ̄ⲙⲁ–ⲓ = Within you and me. Similarly, an additional article phrase or pronoun can be connected by ⲙⲛ̄–. E.g. ⲛⲁ–ⲛ ⲙⲛ̄–ⲡⲉⲛ–ⲗⲁⲟⲥ = For us and our people. ⲉⲣⲟ–ⲓ ⲙⲛ̄–ⲡⲁ–ⲉⲓⲱⲧ = Against me and my father.

POSSESSED NOUNS

54. Possessed nouns are a small group (about twenty) whose possessor must be suffixed. Possessed nouns play a central role in the formation of compound prepositions, and that is why they are described in this lesson.

ⲣⲛ̄-ⲡⲣⲱⲙⲉ mouth of the man, the man's mouth
ⲣⲱ-ⲟ mouth of him, his mouth

Like simple prepositions, they occur in two states: prenominal and prepersonal. [CG 138–40]

Here are some examples of possessed nouns. Please note that there are two possible formations of the prenominal state.

Prenominals		Prepersonal	
ⲣⲛ̄-	ⲣⲱ-ⲟ ⲛ̄-	ⲣⲱ=	= mouth of
——	ⲣⲁⲧ-ⲟ ⲛ̄-	ⲣⲁⲧ=	= foot/feet of
ⲧⲛ̄-, ⲧⲉ-	ⲧⲟⲟⲧ-ⲟ ⲛ̄-	ⲧⲟⲟⲧ=	= hand(s) of
——	ϩⲏⲧ-ⲟ ⲛ̄-	ϩⲏⲧ=	= fore part(s) of
——	ϩⲏⲧ-ⲟ ⲛ̄-	ϩⲏⲧ=	= belly, womb (of)
ϩⲣⲛ̄-, ϩⲛ̄-	ϩⲣⲁ-ⲟ ⲛ̄-	ϩⲣⲁ=	= face of
——	ϩⲧⲏ-ⲟ ⲛ̄-	ϩⲧⲏ=	= tip of
ⲭⲛ̄-	ⲭⲱ-ⲟ ⲛ̄-	ⲭⲱ=	= head of

Possessed nouns are peculiar. They never have an article, and they cannot be modified by an attributive or specifier construction. They are mostly used *as a component* to form compounds, especially compound prepositions **55**.

Possessed nouns descend from earlier Egyptian names for parts of the body, but in Coptic their meanings have become abstract. Coptic mostly uses them to express relationship, in an abstract way. To literally speak of parts of the body, Coptic uses a different set of ordinary nouns.

	Literal (parts of the body)	Abstract Relationship (in compound preposition)
'foot/leg'	ⲧ-ⲟⲩⲉⲣⲏⲧⲉ	ⲣⲁⲧ=
'hand'	ⲧ-ⲇⲓⲭ	ⲧⲟⲟⲧ=
'mouth'	ⲧ-ⲧⲁⲡⲣⲟ	ⲣⲱ=

Thus, for example, the ordinary nouns ⲇⲓⲭ and ⲧⲁⲡⲣⲟ are used literally: 'your hand' = ⲧⲉⲕ-ⲇⲓⲭ, 'your mouth' = ⲧⲉⲕ-ⲧⲁⲡⲣⲟ; but components in compound prepositions are expressed by ⲧⲟⲟⲧ= and ⲣⲱ=: 'give the book to you' = ⲉⲧⲟⲟⲧ-ⲕ (to-hand-of-you), while 'serve the food to you' = ϩⲁⲣⲱ-ⲕ (under-mouth-of-you).

For a list of all the possessed nouns, see box at the end of this lesson.

55. *Compound prepositions.* Coptic has more than a hundred compound prepositions, which are based on nouns. They are composed of a simple preposition + a noun (often a possessed noun **54**) + either a hyphen (– and =) or ⲛ̄– 'of'. Compound prepositions are formed in three ways:

i. *Simple preposition + possessed noun*, ⲉ–ⲣⲛ̄–, ⲉ–ⲣⲱ= = to, upon ("towards mouth of"). Thus ϩⲁ–ⲉⲓⲁⲧ= before ("under eyes of"); ⲉ–ⲧⲛ̄–, ⲉ–ⲧⲟⲟⲧ= to ("towards hand of"); ⲉ–ⲭⲛ̄–, ⲉ–ⲭⲱ= upon ("towards head of").

ii. *Simple preposition + def. article + noun + 'Of' construction*, ϩⲓ–ⲧ–ⲟⲩⲛⲁⲙ ⲛ̄–, ϩⲓ–ⲧⲉϥ–ⲟⲩⲛⲁⲙ = at the right of, at his right ("on the right hand of"). Thus ⲙ̄–ⲡⲃⲟⲗ ⲛ̄– outside of ("in the exterior of"); ⲉ–ⲡⲙⲁ ⲛ̄– in place of ("towards the place of"); ⲉ–ⲡⲥⲁ ⲛ̄– to ("towards the side of").

iii. *Simple preposition + ⁰noun (or ⲡⲓ–noun)* + ⲛ̄–/ⲙ̄ⲙⲟ=, e.g. ⲉ–⁰ⲡⲁϩⲟⲩ ⲛ̄–/ⲙ̄ⲙⲟ= = behind ("towards rear end of"). Thus ϩⲓ–⁰ⲟⲏ ⲛ̄–/ⲙ̄ⲙⲟ= ("on prow of"); ϩⲓ–⁰ⲟⲩⲛⲁⲙ ⲛ̄–/ⲙ̄ⲙⲟ= at the right of ("on right hand of"); ⲙ̄–ⲡⲓⲥⲁ ⲛ̄–/ⲙ̄ⲙⲟ= beyond ("in the farther side of").

[A full list of compound prepositions is given in CG 208–213.]

COMBINATIVE ADVERBS

56. Combinative adverbs combine with prepositions, adverbs, and verbs to produce new meanings. [CG 206–7] For example, the preposition ϩⲛ̄– (= in) also combines with the adverb ⲉⲃⲟⲗ and changes its meaning

ϩⲛ̄–, ⲛ̄ϩⲏⲧ= = in
ⲉⲃⲟⲗ ϩⲛ̄–, ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ= = from

There are eleven combinative adverbs.

i. *Inside:* ⲉϩⲟⲩⲛ, ⲛ̄ϩⲟⲩⲛ, ⲫⲁϩⲟⲩⲛ

ii. *Outside:* ⲉⲃⲟⲗ

iii. *Top-or-bottom:* ⲉϩⲣⲁⲓ̈, ⲛ̄ϩⲣⲁⲓ̈, ⲫⲁϩⲣⲁⲓ̈

iv. *Bottom:* ⲉⲡⲉⲥⲏⲧ

v. *Front:* ⲉⲃⲏ

vi. *Rear:* ⲉⲡⲁϩⲟⲩ

vii. *Emotional orientation:* ⲛ̄ϩⲏⲧ

Since these adverbs have meaning only in combination with something else, it is not possible to define them exactly. The first four combine with prepositions and to some extent verbs, the last three with verbs only.

ϩⲛ̄– = in, ⲉⲃⲟⲗ ϩⲛ̄– = from
ⲕⲱ = put, ⲕⲱ ⲉⲃⲟⲗ = forgive
ϩⲉ ⲉ– = find, ϩⲉ ⲉⲡⲉⲥⲏⲧ ⲉ– = fall down into
ⲙ̄ⲕⲁϩ = feel physical pain, ⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ = feel distressed

Reference list of all the possessed nouns (**54**), *with references to Crum's* Coptic Dictionary

Prenominals		Prepersonal	
—	ⲁⲛⲁ–ϥ ⲛ̄–	ⲁⲛⲁ⸗	will of (Crum p. 11*a*)
—	ⲁⲣⲏϫ(ⲛ)–ϥ̄ ⲛ̄–	ⲁⲣⲏϫ(ⲛ)⸗	end of (16*b*)
ⲃⲗ̄–, ⲃⲗ̄ⲛ̄–	ⲃⲗ̄ⲗⲁ–ϥ ⲛ̄–	ⲃⲗ̄ⲗⲁ⸗	outside of (33*b*)
ⲉⲓⲉⲣ–, ⲉⲓⲁⲛ̄–	ⲉⲓⲁⲧ–ϥ̄ ⲛ̄–	ⲉⲓⲁⲧ⸗	eye(s) of (73*b*)
—	ⲕⲟⲩⲛ(ⲧ)–ϥ̄ ⲛ̄–	ⲕⲟⲩⲛ(ⲧ)⸗, ⲕⲟⲩⲟⲩⲛ⸗	bosom of (111*b*)
—	ⲗⲓⲕⲧ–ϥ̄ ⲛ̄–	ⲗⲓⲕⲧ⸗	covering of (140*a*)
ⲣⲛ̄–	ⲣⲱ–ϥ ⲛ̄–	ⲣⲱ⸗	mouth of (288*a*)
ⲣⲉⲛ–	ⲣⲛ̄ⲧ–ϥ̄ ⲛ̄–	ⲣⲛ̄ⲧ⸗	name of (297*b*)
—	ⲣⲁⲧ–ϥ̄ ⲛ̄–	ⲣⲁⲧ⸗	foot/feet of (302*b*)
—	ⲥⲟⲩⲛ̄ⲧ–ϥ̄ ⲛ̄–	ⲥⲟⲩⲛ̄ⲧ⸗	value of (369*b*)
ⲧⲛ̄–, ⲧⲉ–	ⲧⲟⲟⲧ–ϥ̄ ⲛ̄–	ⲧⲟⲟⲧ⸗	hand(s) of 425*a*)
ⲧⲟⲩⲛ̄–	ⲧⲟⲩⲱ–ϥ ⲛ̄–	ⲧⲟⲩⲱ⸗	bosom of (444*b*)
—	ϣⲁⲛⲧ–ϥ̄ ⲛ̄–	ϣⲁⲛⲧ⸗	nose of (543*b*)
—	ϩⲏⲧ–ϥ̄ ⲛ̄–	ϩⲏⲧ⸗	fore part(s) of (640*b*)
—	ϩⲏⲧ–ϥ̄ ⲛ̄–	ϩⲏⲧ⸗	belly, womb (of) (642*b*)
ϩⲣⲛ̄–, ϩⲛ̄–	ϩⲣⲁ–ϥ ⲛ̄–	ϩⲣⲁ⸗	face of (646*b*)
ϩⲣⲟⲩⲛ̄–	ϩⲣⲁ–ϥ ⲛ̄–	ϩⲣⲁ⸗	voice of (704*b*)
(ϩ)ⲧⲉ–, (ϩ)ⲧⲛ̄–	ϩⲧⲏ–ϥ ⲛ̄–	ϩⲧⲏ⸗	heart of (714*a*)
—	ϩⲧⲏ–ϥ ⲛ̄–	ϩⲧⲏ⸗	tip of (718*a*)
ϫⲛ̄–	ϫⲱ–ϥ ⲛ̄–	ϫⲱ⸗	head of (756*a*)

VOCABULARY 7

More nouns

ⲡ–ϩⲱⲃ, pl. ϩⲃⲏⲩⲉ	thing, product; deed, matter	ἔργον
ⲡⲉ–ⲛⲕⲁ	material thing, possession	κτῆμα, ὑπάρχον
ⲡ–ϣⲁϫⲉ	utterance, word	λαλία, λόγος

Prepositions

ϩⲛ̄– (also ⲛ̄–), ⲛ̄ϩⲏⲧ⸗	in, at, on, from, by means of	ἐν κτλ.
ⲛ̄–, ⲙ̄ⲙⲟ⸗	of, out of, from, related to	(marker of direct object)
ⲛ̄–, ⲛⲁ⸗	to, for	Greek dative
ⲉ–, ⲉⲣⲟ⸗	to, for, against, in comparison to	εἰς κτλ.
ⲙⲛ̄–, ⲛⲙ̄ⲙⲁ⸗	with; and (**27**)	μετά, σύν, κτλ.
ⲁϫⲛ̄–, ⲁϫⲛ̄ⲧ⸗	without	χωρίς, α- privative
ⲉϫⲛ̄–, ⲉϫⲱ⸗	upon, over; for, on account of; against; to; in addition to, after	ἐπί
ϩⲓ–, ϩⲓⲱⲱ⸗	on, at, in; and (**27**); concerning; from; at the time of	ἐπί
ⲉⲧⲃⲉ–, ⲉⲧⲃⲏⲏⲧ⸗	because of, concerning	διά
*ⲕⲁⲧⲁ–, ⲕⲁⲧⲁⲣⲟ⸗	according to, like, by	κατά accus.
*ϩⲱⲥ–	like, as if	ὡς
ⲉⲃⲟⲗ ϩⲛ̄–, ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ⸗	from, out of, as a result of	ἐκ κτλ.
ⲉϩⲟⲩⲛ ⲉ–, ⲉϩⲟⲩⲛ ⲉⲣⲟ⸗	into, into the interior of	εἰς κτλ.
ⲉϩⲟⲩⲛ ϩⲛ̄– or ⲉϩⲟⲩⲛ ⲉϩⲣⲛ̄– **54**, ⲉϩⲟⲩⲛ ⲉϩⲣⲁ⸗	in toward, before	εἰς κτλ.
ϩⲣⲁⲓ̈ ϩⲛ̄–, ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧ⸗	in, up in, down in	ἐν κτλ.
ⲙ̄ⲡⲉ–ⲙⲧⲟ ⲉⲃⲟⲗ ⲛ̄–, ⲙ̄ⲡⲉϥ–ⲙ̄ⲧⲟ ⲉⲃⲟⲗ (any possessive article can occur in place of ⲡⲉϥ–)	in the presence of, before	ἐνώπιον

Adverbs

ⲙ̄ⲙⲁⲩ	there	ἐκεῖ
ⲙ̄ⲡⲉⲓⲙⲁ i.e. ⲙ̄-ⲡⲉⲓ-ⲙⲁ	here	ὧδε
ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲓ-ⲙⲁ	hence, from here	ἐντεῦθεν
ⲉ-ⲡⲉⲓ-ⲙⲁ	hither, to here	ὧδε
ϩⲙ̄-ⲡ-ⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ	there	ἐκεῖ
ⲉⲃⲟⲗ ϩⲙ̄-ⲡ-ⲙⲁ ⲉⲧⲙ̄-ⲙⲁⲩ	thence, from there	ἐκεῖθεν
ⲉ-ⲡ-ⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ	thither, to there	ἐκεῖ
ⲉⲡⲙⲁ ⲛ̄- i.e. ⲉ-ⲡ-ⲙⲁ ⲛ̄-	in place of, instead of	ἀντί
ϩⲙ̄-ⲙⲁ ⲛⲓⲙ	everywhere	πανταχοῦ
ⲧⲱⲛ	where? whence, from where?	ποῦ, πόθεν
ⲉⲃⲟⲗ ⲧⲱⲛ	whence, from where?	πόθεν

Conjunctions

*ⲁⲗⲗⲁ	but, but rather, yet, nonetheless	ἀλλά
*ⲏ	or, and, and/or (inclusive)	ἤ
ⲭⲛ̄- (or ⲭⲉⲛ- or ⲭⲉ-)	or, or else (restrictive)	ἤ

Expressions based on ϩⲟⲩⲟ

ⲡⲉ-ϩⲟⲩⲟ	abundance, greater part	περίσσον
ⲉ-ⲡⲉ-ϩⲟⲩⲟ	greatly, much	πολλά, πολύ
ⲉϩⲟⲩⲉ-, ⲉϩⲟⲩⲉⲣⲟ= (i.e. ⲉ-ϩⲟⲩⲟ ⲉ-/ ⲉⲣⲟ=)	rather than, more than	μᾶλλον ἤ
ⲛ̄ϩⲟⲩⲟ	all the more, more than ever	μᾶλλον, μάλιστα

EXERCISES 7

A. Practice reciting rapidly in Coptic the full paradigm (with all eight personal suffixes) of the following prepositions, giving the English meanings as you go. ⲛⲁ= for, ⲛⲙ̄ⲙⲁ= with, ϩⲟⲩⲛ ϩⲣⲁ= in towards, ⲉⲣⲟ= against, ⲙ̄ⲙⲟ= of, ϩⲟⲩⲛ ⲉⲣⲟ= into, ⲉⲭⲱ= upon, ⲛ̄ϩⲏⲧ= in, ⲁⲭⲛ̄ⲧ= without, ⲉⲧⲃⲏⲏⲧ= because of, ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ= above/below in, ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ= from, ϩⲓⲱⲱ= on.

Practice reciting each paradigm backwards (3d pl., 2d pl., 1st pl., 3d sing. fem., etc.).

B. Practice translating rapidly until you are fluent. ⲛⲁ-ⲓ, ⲛⲙ̄ⲙⲉ-$^{\emptyset}$, ϩⲓⲱⲱ-ⲫ, ϩⲟⲩⲛ ϩⲣⲁ-ⲥ, ⲉⲣⲱ-ⲧⲛ̄, ⲙ̄ⲙⲟ-ⲓ, ϩⲟⲩⲛ ⲉⲣⲟ-ⲕ, ⲉⲭⲱ-ⲫ, ⲛ̄ϩⲏⲧ-ⲛ̄, ⲁⲭⲛ̄ⲧ-ⲟⲩ, ⲉⲧⲃⲏⲏⲧ-$^{\emptyset}$, ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ⲉ, ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲥ̄, ⲛⲏ-ⲧⲛ̄, ⲛⲙ̄ⲙⲁ-ⲓ, ϩⲓⲱⲱ-ⲕ, ϩⲟⲩⲛ ϩⲣⲉ-$^{\emptyset}$, ⲉⲣⲟ-ⲥ, ⲙ̄ⲙⲱ-ⲧⲛ̄, ϩⲟⲩⲛ ⲉⲣⲟ-ⲟⲩ, ⲉⲭⲱ-ⲕ, ⲛ̄ϩⲏⲧ-ⲫ̄, ⲁⲭⲛ̄ⲧ-ⲛ̄, ⲉⲧⲃⲏⲏⲧ-ⲟⲩ, ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-$^{\emptyset}$, ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧ-ⲕ̄, ⲛⲁ-ⲫ, ⲛⲙ̄ⲙⲏ-ⲧⲛ̄, ϩⲓⲱ-ⲟⲩ, ϩⲟⲩⲛ ϩⲣⲁ-ⲩ, ⲉⲣⲟ-ⲕ, ⲙ̄ⲙⲟ-ⲫ, ϩⲟⲩⲛ ⲉⲣⲱ-ⲧⲛ̄, ⲉⲭⲱ-ⲟⲩ, ⲛ̄ϩⲏⲧ-ⲕ̄, ⲁⲭⲛ̄ⲧ-ⲫ̄, ⲉⲧⲃⲉ-ⲧⲏⲩⲧⲛ̄, ϩⲣⲁⲓ ⲛ̄ϩⲏⲧ-ⲟⲩ.

C. Practice translating rapidly into Coptic until you are fluent. a. For you (sing. masc.). With him. On her. In towards us. Against them. Of you (sing. masc.). *b.* Into you (sing. fem.). Upon us. In you (pl.). Without me. Because of you (sing. masc.). *c.* Above/Below in him. From us. For them. With you (sing. masc.). On you (sing. fem.) *d.* In towards him. Against us. Of them. Into me. Upon you (sing. fem.). *e.* In us. Without you (pl.). Because of me. Above/Below in you (sing. masc.). From you (sing. fem.). *f.* For her. With them. On me. In towards me. Against you (sing. fem.). Of us. *g.* Into them. Upon me. In you (sing. fem.). Without us. Because of them. Above/Below in you (pl.).

D. Translate. a. ⲙ̄-ⲡⲁ-ⲙ̄ⲧⲟ ⲉⲃⲟⲗ. ⲙ̄-ⲡⲉⲩ-ⲙ̄ⲧⲟ ⲉⲃⲟⲗ. b. ϩⲱⲥ-$^{\emptyset}$ⲱⲏⲣⲉ. ⲕⲁⲧⲁ-ⲧⲉⲫ-ϩⲉ. c. ϩⲛ̄-ⲧⲉ-ⲩⲱⲏ. ⲉ-ⲧ-ⲡⲟⲗⲓⲥ. ⲙⲛ̄-ⲛⲉⲫ-ⲱⲃⲉⲉⲣ. d. ⲁⲭⲛ̄-$^{\emptyset}$ⲙⲟⲟⲩ ϩⲓ-$^{\emptyset}$ⲟⲉⲓⲕ. ⲉⲭⲙ̄-ⲡ-ⲕⲁϩ. ϩⲓ-ⲧⲉ-ϩⲓⲏ. e. ⲉⲧⲃⲉ-ⲧⲉⲫ-ⲁⲅⲁⲡⲏ. f. ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲓ-ⲙⲁ. ⲉ-ⲡⲉⲓ-ⲙⲁ. ϩⲙ̄-ⲙⲁ ⲛⲓⲙ. g. ⲉⲡⲙⲁ ⲙ̄-ⲡⲉⲫ-ⲗⲁⲟⲥ. ϩⲟⲩⲉ-ⲡⲉⲫ-ⲗⲁⲟⲥ. ⲉⲡⲉϩⲟⲩⲟ. h. $^{\emptyset}$ϩⲟⲟⲩⲧ ⲏ $^{\emptyset}$ⲥϩⲓⲙⲉ. ⲛ̄-ϩⲟⲟⲩⲧ ⲭⲛ̄-ⲛⲉ-ϩⲓⲟⲙⲉ.

LESSON 8

POSSESSIVE PRONOUN.
SURVEY OF ARTICLES AND PRONOUNS.

57. You have already learned how to form nominal sentence predicates of

i. Identity

Who are they? ⲛⲓⲙ ⲛⲉ
They are *my brothers* ⲛⲁ–ⲥⲛⲏⲩ ⲛⲉ

ii. Description **44**

Of what sort is he? ⲟⲩ–ⲁϣ ⲛ̄–ϩⲉ ⲡⲉ
He is *true* ⲟⲩ–ⲙⲉ ⲡⲉ
He is *like this, of this sort* ⲟⲩ–ⲧⲉⲓ̈–ⲙⲓⲛⲉ ⲡⲉ

Next we shall study how to form nominal sentence predicates of

iii. Ownership (being owned)[12] [CG 296]

Whose is it? ⲡⲁ–ⲛⲓⲙ ⲡⲉ
It is *John's* ⲡⲁ–ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉ
It is *mine* ⲡⲱ–ⲓ̈ ⲡⲉ

For this, Coptic uses the *possessive pronoun* [CG 54]

ⲡⲁ–, ⲧⲁ–, ⲛⲁ–[13] ⲡⲱ=, ⲧⲱ=, ⲛⲟⲩ=	(the) one(s) of . . . , belonging to . . .

The ⲡⲁ– set must be completed by an article phrase or equivalent; the ⲡⲱ= set must be completed by a personal suffix **52**.

ⲡⲁ–ⲡ–ϫⲟⲉⲓⲥ ⲡⲉ ⲡ–ⲕⲁϩ = the earth is *the Lord's*
ⲧⲱ–ⲕ ⲧⲉ ⲧ–ⲃⲟⲙ ⲙ̄ⲛ̄–ⲡ–ⲉⲟⲟⲩ = *Yours* (sing. masc.) is the power and the glory
ⲛ̄ⲧⲉⲧⲛ̄–ⲡⲱ–ⲧⲛ̄ ⲁⲛ = you (pl.) are not *your own* (you-are ones-who-belong-to-you not)

[12] "Ownership" is here meant in the vaguest possible way, like the *'Of'* construction, described in **29**.

[13] It is important to distinguish ⲡⲁ– "the one of . . . " from the 1st person possessive article **30** ⲡⲁ– "my . . . "

ⲛⲟⲩ–ⲕ ⲛⲟⲩ–ⲓ̈ ⲛⲉ = *Thine* are *Mine* (ones-who-belong-to-you are ones-who-belong-to-me)
ⲁⲛⲓ̄–ⲡⲁ–ⲡⲁⲩⲗⲟⲥ I *belong to Paul*

Full paradigm of ⲡⲱ=, ⲧⲱ=, ⲛⲟⲩ= with personal suffixes (ⲡⲱ= and ⲧⲱ= follow the pattern of ⲉϫⲱ= "upon").

	masc.	fem.	pl.
mine	ⲡⲱ–ⲓ̈	ⲧⲱ–ⲓ̈	ⲛⲟⲩ–ⲓ̈
yours (sing. masc.)	ⲡⲱ–ⲕ	ⲧⲱ–ⲕ	ⲛⲟⲩ–ⲕ
yours (sing. fem.)	ⲡⲱ–$^{\emptyset}$	ⲧⲱ–$^{\emptyset}$	ⲛⲟⲩ–$^{\emptyset}$
his	ⲡⲱ–ⲫ	ⲧⲱ–ⲫ	ⲛⲟⲩ–ⲫ
hers	ⲡⲱ–ⲥ	ⲧⲱ–ⲥ	ⲛⲟⲩ–ⲥ
ours	ⲡⲱ–ⲛ	ⲧⲱ–ⲛ	ⲛⲟⲩ–ⲛ
yours (pl.)	ⲡⲱ–ⲧⲛ̄	ⲧⲱ–ⲧⲛ̄	ⲛⲟⲩ–ⲧⲛ̄
theirs	ⲡⲱ–ⲟⲩ	ⲧⲱ–ⲟⲩ	ⲛⲟⲩ–ⲟⲩ

Compare the possessive article:

my	ⲡⲁ–ⲉⲓⲱⲧ	ⲧⲁ–ⲙⲁⲁⲩ	ⲛⲁ–ⲥⲛⲏⲩ
your (sing. masc.)	ⲡⲉⲕ–ⲉⲓⲱⲧ	ⲧⲉⲕ–ⲙⲁⲁⲩ	ⲛⲉⲕ–ⲥⲛⲏⲩ
your (sing. fem.)	ⲡⲟⲩ–ⲉⲓⲱⲧ	ⲧⲟⲩ–ⲙⲁⲁⲩ	ⲛⲟⲩ–ⲥⲛⲏⲩ
his	ⲡⲉϥ–ⲉⲓⲱⲧ	ⲧⲉϥ–ⲙⲁⲁⲩ	ⲛⲉϥ–ⲥⲛⲏⲩ
her	ⲡⲉⲥ–ⲉⲓⲱⲧ	ⲧⲉⲥ–ⲙⲁⲁⲩ	ⲛⲉⲥ–ⲥⲛⲏⲩ
our	ⲡⲉⲛ–ⲉⲓⲱⲧ	ⲧⲉⲛ–ⲙⲁⲁⲩ	ⲛⲉⲛ–ⲥⲛⲏⲩ
your	ⲡⲉⲧⲛ̄–ⲉⲓⲱⲧ	ⲧⲉⲧⲛ̄–ⲙⲁⲁⲩ	ⲛⲉⲧⲛ̄–ⲥⲛⲏⲩ
their	ⲡⲉⲩ–ⲉⲓⲱⲧ	ⲧⲉⲩ–ⲙⲁⲁⲩ	ⲛⲉⲩ–ⲥⲛⲏⲩ

The possessive pronoun follows the pattern ⲡ–ⲧ–ⲛ of the simple definite article. The initial letters ⲡ, ⲧ, ⲛ express the number/gender of the person or thing spoken about. The personal suffixes **52** (ⲓ, ⲕ, $^{\emptyset}$, ⲫ, ⲥ, ⲛ, ⲧⲛ̄, ⲟⲩ) express the person, number, and gender of the possessor.

ⲡⲱ–ⲓ̈ = (the) [sing. masc.] one belonging to + me = mine
ⲧⲱ–ⲕ = (the) [sing. fem.] one belonging to + you [sing. masc.] = yours
ⲡⲱ–$^{\emptyset}$ = (the) [sing. masc.] one belonging to + you [sing. fem.] = yours
ⲛⲟⲩ–$^{\emptyset}$ = (the) [pl.] ones belonging to you = yours
ⲡⲱ–ⲟⲩ = theirs, ⲛⲟⲩ–ⲟⲩ = theirs, etc.

58. ⲡⲁ–, ⲡⲱ= is also used pronominally, always looking back to a preceding (possessive) article phrase:

ⲡⲁ–ⲡⲛⲉⲩⲙⲁ ⲙ̄ⲛ̄–ⲡⲱ–ⲧⲛ̄ = my spirit and *yours*
ⲡⲉϥ–ⲉⲟⲟⲩ ⲙ̄ⲛ̄–ⲡⲁ–ⲡⲉϥ–ⲉⲓⲱⲧ = His glory and *that of His Father*

59. Finally, two more kinds of nominal sentence predicate must be learned, namely, predicates of

iv. Source, origin, and agential cause [CG 302]

Whence is it? *From where* does it come? ⲟⲩ-ⲉⲃⲟⲗ ⲧⲱⲛ ⲡⲉ
It is from God ⲟⲩ-ⲉⲃⲟⲗ ϩⲙ̄-ⲡ-ⲛⲟⲩⲧⲉ ⲡⲉ

For this, Coptic uses the indefinite article ⲟⲩ-/ϩⲉⲛ- expanded by the prepositions ⲉⲃⲟⲗ ϩⲛ̄-, ⲉⲃⲟⲗ ⲛ̄-, or (for agential cause) ⲉⲃⲟⲗ ϩⲓⲧⲛ̄- = from.

ⲛ̄ⲧⲉⲧⲛ̄-ϩⲉⲛ-ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲓ-ⲕⲟⲥⲙⲟⲥ = you are of (from) this world
ⲡⲁⲓ ⲟⲩ-ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ⲟⲩ ⲡⲉ = this one is one of them
ⲁⲛⲛ̄-ⲟⲩ-ⲉⲃⲟⲗ ⲁⲛ ϩⲙ̄-ⲡⲉⲓ-ⲕⲟⲥⲙⲟⲥ = I am not of (from) this world
ⲧⲉⲓ-ⲛⲟⲃ ⲛ̄-ⲁⲱⲣⲉⲁ ⲟⲩ-ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡ-ⲛⲟⲩⲧⲉ ⲧⲉ = this great gift is from God

v. Relationship (time; location measured 'from' or 'towards'; and manner) [CG 298]

For how long is it? How long will it endure? ⲱⲁ-ⲟⲩⲏⲣ ⲡⲉ
It is *eternal* (unto-eternity) ⲱⲁ-ⲉⲛⲉϩ ⲡⲉ or ⲟⲩ-ⲱⲁ-ⲉⲛⲉϩ ⲡⲉ

For this Coptic uses the appropriate preposition either with or without the indefinite article ⲟⲩ-/ϩⲉⲛ-.

ϩⲉⲛ-ⲱⲁ-ⲉⲛⲉϩ ⲛⲉ = they are *eternal* (some-instances-of-unto-eternity)
ⲟⲩ-ⲡⲣⲟⲥ-ⲫⲟⲩⲟⲓⲱ ⲡⲉ = it is *temporary* (an-instance-of-in-relation-to-time)
ⲡⲉϥ-ⲣⲟⲟⲩⲱ ⲡⲉ ⲉⲧⲃⲉ-ⲛ̄-ϩⲏⲕⲉ = his care is *for the poor*
ⲉ-ⲡ-ⲭⲓⲛⲁϧ ⲧⲉ = it is *in vain* (unto-the-uselessness)

60. Below are listed all the articles based on ⲡ–ⲧ–ⲛ, together with their corresponding pronouns. [CG 42–60]

ⲡ–, ⲧ–, ⲛ̄– (lesson 1) = the
No corresponding pronoun

ⲡⲁ– (ⲡⲉⲕ–, etc.) **30** = my (your, etc.)
ⲡⲱ≠, ⲧⲱ≠, ⲛⲟⲩ≠ **57** (iii)–**58** = mine (yours, etc.)

ⲡⲕⲉ–, ⲧⲕⲉ– ⲛ̄ⲕⲉ– = the other (the second, the contrasting)
ⲡⲕⲉ, ⲧⲕⲉⲧ, ⲛ̄ⲕⲟⲟⲩⲉ = the other

ⲡⲓ–, ϯ–, ⲛⲓ– = the, that, this (expressing either emotional involvement[14] or remoteness in place or time)
ⲡⲏ, ⲧⲏ, ⲛⲏ = he, it, that one, this one

[14] E.g. with vices, virtues, angels, demons, etc.

ⲡⲉⲓ–, ⲧⲉⲓ–, ⲛⲉⲓ– = this, the following, the previously mentioned **18**
ⲡⲁⲓ, ⲧⲁⲓ, ⲛⲁⲓ = this, he, it, the following, the preceding **18**

ⲡ–/ⲧ–/ⲛ̄– . . . ⲉⲧⲙ̄ⲙⲁⲩ that (over there), the previously mentioned; **130** (ⲡ–ⲏⲓ ⲉⲧⲙ̄ⲙⲁⲩ = that house, ⲧⲉ-ϩⲓⲏ ⲉⲧⲙ̄ⲙⲁⲩ = that road)
ⲡⲉⲧⲙ̄ⲙⲁⲩ, ⲧⲉⲧⲙ̄ⲙⲁⲩ, ⲛⲉⲧⲙ̄ⲙⲁⲩ = that, he, she, they, it **130**

61. Articles and corresponding pronouns like ⲟⲩ–, ϩⲉⲛ–:

ⲟⲩ–, ϩⲉⲛ– (lesson 1) = a, some, —[15] **18**
ⲟⲩⲁ, ⲟⲩⲉⲓ, ϩⲟⲉⲓⲛⲉ = one, a certain one, some, certain ones **18**

ⲕⲉ–[16], ϩⲉⲛⲕⲉ– = another (a second, a contrasting)
ⲃⲉ, ⲕⲉⲧ (ⲕⲉⲧⲉ sing. fem.), ϩⲉⲛⲕⲟⲟⲩⲉ = another (a second, a contrasting)

62. Other articles and corresponding pronouns:

∅ = the zero article, cf. **25, 26**
ⲟⲩⲟⲛ = Untranslatable pronoun, used as a filler in certain constructions

. . . ⲛⲓⲙ = any, every, all
ⲟⲩⲟⲛ ⲛⲓⲙ = any, each, all

Note that ⲛⲓⲙ follows its noun, as a separate item (like ⲥⲛⲁⲩ 'two' **47**)[17].

[15] ϩⲉⲛ– [some]: In English we often express the indef. plur. by omitting the article before a plural noun: a house (sing.), *houses* (plur.).
[16] Note carefully that the combination ⲟⲩ–ⲕⲉ– does not occur.
[17] Caution: this word is not the same as interrogative ⲛⲓⲙ = 'who?' **43**.

VOCABULARY 8

Learn all the articles **60–62.**

More prepositions

ϩⲁ–, ϩⲁⲣⲟ=	under, at, from, in respect of, on behalf of	ὑπό, ὑπέρ, περί
ϣⲁ–, ϣⲁⲣⲟ=	to, toward (esp. people)	πρός, εἰς, ἕως
ⲙⲛ̄ⲛⲥⲁ–, ⲙⲛ̄ⲛⲥⲱ=	after (temporal)	μετά
ϫⲓⲛ–	from . . . onwards, since	ἀπό
(ⲛ̄)ⲛⲁϩⲣⲛ̄–, (ⲛ̄)ⲛⲁϩⲣⲁ=	in the presence of, before, in the opinion of, compared with	πρός

Prepositions based on ⲧⲛ̄–, ⲧⲟⲟⲧ= *(hand-of)*

ϩⲓⲧⲛ̄–, ϩⲓⲧⲟⲟⲧ=	through, by, from	ἀπό, διά
ⲉⲃⲟⲗ ϩⲓⲧⲛ̄–, ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ=	through, by, from	ἀπό, διά
ⲛ̄ⲧⲛ̄–, ⲛ̄ⲧⲟⲟⲧ=	in, by, with, beside, from	ἀπό, παρά
ⲉⲧⲛ̄–, ⲉⲧⲟⲟⲧ=	to	Greek dative
ϩⲁⲧⲛ̄–, ϩⲁⲧⲟⲟⲧ=	beside, with	πρός

Preposition based on ϫⲛ̄–, ϫⲱ= *(head-of)*

ϩⲓϫⲛ̄–, ϩⲓϫⲱ=	upon, over, in, on, at, beside; for, through, from upon	ἐπί

More adverbs

ⲉⲛⲉϩ	ever (as in "not *ever*")	(οὐδέ)ποτε
ⲛ̄ϣⲟⲣⲡ	first of all, formerly	πρῶτον
ⲧⲉⲛⲟⲩ	now	νῦν
ⲛ̄ⲧⲉⲩⲛⲟⲩ	suddenly, immediately	εὐθύς, εὐθέως
ϫⲓⲛ–ⲛ̄ϣⲟⲣⲡ	from the first	ἀπ' ἀρχῆς
ϫⲓⲛ–ⲧⲉⲛⲟⲩ	from now on	νῦν, ἄρτι, ἤδη
ϣⲁ–ⲉⲛⲉϩ	forever	εἰς τὸν αἰῶνα

Conjunction

ⲛ̄ⲥⲁ–	except	εἰ μή

EXERCISES 8

A. Practice translating rapidly into Coptic until you are fluent.

My deed and yours (sing. masc.). Cf. **58.**
His deed and yours (sing. fem.).
Her deed and yours (pl.).
Our deeds and theirs.
Our deeds and yours (pl.).
Your (sing. masc.) deed and his.
Your (sing. masc.) hand and his.
Our hands and his.
His hands and ours.
His wife and mine.
Her husband and mine.

B. Translate. a. ⲡⲕⲉ–ⲕⲟⲥⲙⲟⲥ. ⲧⲕⲉ–ⲡⲉ. ⲛ̄ⲕⲉ–ϩⲓⲟⲟⲩⲉ. b. ⲡⲓ–ⲛⲟⲃ ⲛ̄–ⲣⲁϣⲉ. †–ⲥϩⲓⲙⲉ. ⲧ–ⲡⲟⲗⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ. c. ⲛ̄–ϣⲏⲣⲉ ϣⲏⲙ ⲉⲧⲙ̄ⲙⲁⲩ. ⲡ–ⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ. d. ⲕⲉ–ϩⲓⲏ. ϩⲉⲛⲕⲉ–ϩⲓⲟⲟⲩⲉ. ϩⲓⲏ ⲛⲓⲙ. e. ⲡⲟⲗⲓⲥ ⲛⲓⲙ. ϣⲏⲣⲉ ϣⲏⲙ ⲛⲓⲙ. ⲥϩⲓⲙⲉ ⲛⲓⲙ. ⲕⲟⲥⲙⲟⲥ ⲛⲓⲙ. f. ⲕⲉ–ⲥⲛⲁⲩ ⲛ̄–ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲥⲛⲁⲩ. ⲡ–ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲥⲛⲁⲩ. g. ⲕⲉ–ⲕⲟⲥⲙⲟⲥ. ⲕⲉ–ⲟⲩⲁ. ⲃⲉ. ⲕⲉⲧ. h. ⲟⲩⲟⲛ ⲛⲓⲙ. ⲡⲏ. ⲡⲁⲓ̈. ⲡⲉⲧⲙ̄ⲙⲁⲩ. ⲛⲉⲧⲙ̄ⲙⲁⲩ.

C. Translate into Coptic. a. The other law. *b.* Some other places. *c.* Another day. *d.* Every day. *e.* Every place. *f.* That place. *g.* Those places. *h.* Those days. *i.* These days. *j.* The other days. *k.* Some other days. *l.* From that place. *m.* To that place. *n.* In that place.

D. Translate. a. ⲧⲱ–ⲕ ⲧⲉ ⲧ–ⲃⲟⲙ, ⲡⲱ–ⲕ ⲡⲉ ⲡ–ⲉⲟⲟⲩ, ⲁⲩⲱ ⲡⲱ–ⲕ ⲡⲉ ⲡ–ⲧⲁⲉⲓⲟ. b. ⲡⲁ–ⲡ–ⲛⲟⲩⲧⲉ ⲡⲉ ⲡ–ⲕⲁϩ. ⲡ–ⲕⲁϩ ⲡⲁ–ⲡ–ⲛⲟⲩⲧⲉ ⲡⲉ. c. ⲛⲁ–ⲡⲉⲓ̈–ⲣⲱⲙⲉ ⲛⲉ ⲛ̄–ϣⲏⲣⲉ ⲉⲧⲙ̄ⲙⲁⲩ. d. ⲟⲩ–ⲉⲃⲟⲗ ϩⲓⲧⲙ̄–ⲡ–ⲣⲱⲙⲉ ⲡⲉ ⲡ–ⲛⲟⲃⲉ, ⲁⲗⲗⲁ ⲟⲩ–ⲉⲃⲟⲗ ϩⲓⲧⲙ̄–ⲡ–ⲛⲟⲩⲧⲉ ⲧⲉ ⲧⲉ–ⲭⲁⲣⲓⲥ. e. ⲛⲉⲓ̈–ⲣⲱⲙⲉ ϩⲉⲛ–ⲉⲃⲟⲗ ⲧⲱⲛ ⲛⲉ. ϩⲉⲛ–ⲉⲃⲟⲗ ⲧⲱⲛ ⲛⲉ ⲛⲉⲓ̈–ⲣⲱⲙⲉ.

E. Translate into Coptic, giving alternate translations where possible. *a.* This nation is mine. *b.* That house is not yours (sing. masc.), it is Mary's. *c.* These houses are not yours (sing. masc.). *d.* You (pl.) do not belong to this nation. *e.* Where does this nation come from (**59** [iv])? *f.* Where are you

(sing. fem.) from? *g.* I am not from this world. *h.* I do not belong to this world. *i.* I am God's. *j.* I am from God.

F. Translate. a. ⲉⲃⲟⲗ ϩⲓⲧⲛ̄-ⲟⲩ-ⲁⲅⲅⲉⲗⲟⲥ. b. ⲛ̄ⲧⲙ̄-ⲡ-ⲁⲣⲭⲓⲉⲣⲉⲩⲥ. c. ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲟⲩ. d. ⲉⲧⲙ̄-ⲡⲉ-ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ. e. ϩⲁⲧⲟⲟⲧ-ⲥ. f. ϩⲁⲧⲛ̄-ⲧⲁ-ϩⲓⲙⲉ. g. ϩⲁ-ⲡⲉϥ-ⲗⲁⲟⲥ. h. ⲫⲁ-ⲡⲉ-ⲡⲣⲟⲫⲏⲧⲏⲥ. i. ⲫⲁⲣⲟ-ϥ. j. ⲙⲛ̄ⲛⲥⲁ-ⲟⲩⲱⲏ ⲥⲛ̄ⲧⲉ. k. ⲭⲓⲛ-ⲧⲉⲛⲟⲩ. l. ⲛ̄ⲛⲁϩⲣⲙ̄-ⲡⲉ-ⲭ̄ⲥ̄. m. ⲉⲭⲙ̄-ⲡⲧⲟⲟⲩ. n. ⲉⲭⲱ-ⲛ. o. ϩⲓⲧⲛ̄-ⲙ̄-ⲙⲟⲩⲉⲓⲟⲟⲩⲉ.

LESSON 9

DURATIVE SENTENCE. INFINITIVE AND STATIVE. ADJECTIVAL MEANING. COMPARATIVE AND SUPERLATIVE. DIRECT OBJECT. ADDITIONAL PREDICATE AFTER A DIRECT OBJECT. INGRESSIVE.

Hereafter in this book, prefixed articles (ⲡ–, ⲟⲩ–, ⲡⲉϥ– etc.) will no longer be set off by a hyphen. You can now expect to find ⲡⲣⲱⲙⲉ, ⲟⲩⲣⲱⲙⲉ, ⲧⲁⲙⲁⲁⲩ, ⲡⲉⲓ̈ⲗⲁⲟⲥ, etc.

THE DURATIVE SENTENCE

63. The durative sentence consists of subject + predicate, always in that order. There are three types of durative sentence, which can be recognized by the kind of subject that occurs. [CG 305–24]

i. A *definite subject:* def. article phrase or its equivalent (ⲡⲣⲱⲙⲉ, ⲡⲁⲓ̈, ⲙⲁⲣⲓⲁ, etc.).

ⲡⲣⲱⲙⲉ ⲃⲱⲗ = the man is releasing *or* releases

ii. A *personal subject prefix* of the durative sentence.

ϥ–ⲃⲱⲗ = he is releasing *or* releases

The Personal Subject Prefixes

ⲓ–	ⲧⲛ̄–	I (am)	we (are)
ⲕ–	ⲧⲉⲧⲛ̄–	you (are)	you (are)
ⲧⲉ–		you (are)	
ϥ–	ⲥⲉ–	he (is)	they (are)
ⲥ–		she (is)	

iii. A *non-definite subject* (ⲟⲩⲣⲱⲙⲉ, ⲟⲩⲁ, ⲫⲣⲱⲙⲉ, ⲗⲁⲁⲩ, ⲗⲁⲁⲩ ⲛ̄–ⲣⲱⲙⲉ etc.) must be preceded by

ⲟⲩⲛ̄– *there is*
ⲙⲛ̄– or ⲙ̄ⲙⲛ̄– *there is no(t),* or
ⲉⲓⲥ– *behold*

Thus:

ⲟⲩⲛ̄–ⲟⲩⲣⲱⲙⲉ ⲃⲱⲗ = a man is releasing *or* releases
ⲉⲓⲥ–ⲟⲩⲣⲱⲙⲉ ⲃⲱⲗ = behold, a man is releasing *or* releases
ⲙⲛ̄–ⲗⲁⲁⲩ ⲃⲱⲗ = no one is (there is not any) releasing *or* no one releases

(ⲉⲓⲥ– *behold* also occurs with definite subject. [CG 479])

With each of these subjects, four kinds of predicate can occur interchangeably. The predicate follows the subject.

THE FOUR INTERCHANGEABLE PREDICATES OF THE DURATIVE SENTENCE

(*a*) An *infinitive* form of the verb (see **66**). ⲃⲱⲗ = is releasing, releases

(*b*) A *stative* form of the verb (see **66**). ⲃⲏⲗ = is free (describing a static condition after the action of releasing has ended).

(*c*) A *prepositional phrase or adverb* expressing situation[18].

(*d*) The future auxiliary ⲛⲁ– *will . . . , is going to . . .* completed by an infinitive. ⲛⲁ–ⲃⲱⲗ = will release, is going to release.

The four kinds of predicate and the three types of subject combine into twelve possible sentence forms (4 × 3).

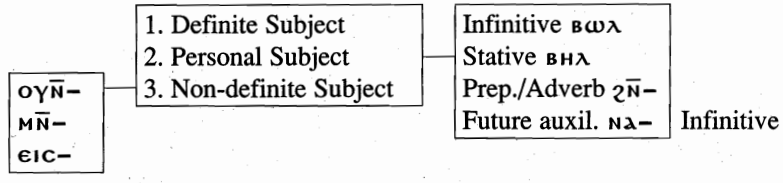
Predicate = infinitive
1. ⲡⲁϫⲟⲉⲓⲥ ⲃⲱⲗ = My master is releasing *or* releases
2. ⲫ–ⲃⲱⲗ = He is releasing *or* releases
3. ⲟⲩⲛ̄–ⲫⲣⲱⲙⲉ ⲃⲱⲗ = People are releasing *or* release

Predicate = stative
4. ⲡⲉⲓⲗⲁⲟⲥ ⲃⲏⲗ = This nation is free
5. ⲫ–ⲃⲏⲗ = It is free
6. ⲟⲩⲛ̄–ⲫⲗⲁⲟⲥ ⲃⲏⲗ = Some nations are free

Predicate = prepositional phrase or adverb expressing situation
7. ⲡϫⲟⲉⲓⲥ ϩⲙ̄–ⲡⲉϥⲏⲓ = The lord is in his house
8. ⲫ–ϩⲙ̄–ⲡⲉϥⲏⲓ = He is in his house
9. ⲟⲩⲛ̄–ⲫⲣⲱⲙⲉ ϩⲙ̄–ⲡⲉϥⲏⲓ = There are people in his house

[18] Examples of situational prepositions: ⲉϧⲛ̄– upon, ⲙⲛ̄– with, ⲛ̄ⲧⲛ̄– in, by, ⲛⲁϩⲣⲛ̄– in the presence of, ⲟⲩⲃⲉ– opposite, ϩⲁ– under, ϩⲓ– on, ϩⲛ̄– in, ϩⲣⲁⲓ ϩⲛ̄– in, ϩⲁⲣⲱ= beneath, ϩⲁⲣⲁⲧ= beneath, ϩⲓϧⲛ̄– upon, ϩⲣⲁⲓ ϩⲓϧⲛ̄– upon. Situational adverbs include ⲙⲙⲁⲩ is there, ⲙⲡⲟⲟⲩ (is) today, falls on today's date; ⲧⲱⲛ (is) where?, where is?; ⲧⲁⲓ (is) here (only in the phrase ⲉⲧ–ⲧⲁⲓ = which is here).

Predicate = future auxiliary ⲛⲁ– completed by infinitive
10. ⲡⲁϫⲟⲉⲓⲥ ⲛⲁ–ⲃⲱⲗ = My master is going to release *or* will release
11. ⲫ–ⲛⲁ–ⲃⲱⲗ = He is going to release *or* will release
12. ⲟⲩⲛ̄–ⲫⲣⲱⲙⲉ ⲛⲁ–ⲃⲱⲗ = People are going to release *or* will release



These predicates are "durative" in the sense that they express an enduring, ongoing, or general action, process, or state; or an imminently anticipated action or process.

64. There are two forms of negation.

(*a*) Negation with *definite or personal subject* [CG 317–18] is

(ⲙ̄ⲛ̄–) Subject (def./personal) + Predicate ⲁⲛ

Negative ⲁⲛ comes after the predicate and is always required; negative ⲙ̄ⲛ̄– (ⲙ̄– before ⲡ or non-syllabic ⲙ) is optional, and is prefixed to the subject.

ⲙ̄–ⲡⲁϫⲟⲉⲓⲥ ⲃⲱⲗ ⲁⲛ = My master is not releasing *or* does not release
ⲙ̄ⲛ̄–ⲫ–ⲃⲱⲗ ⲁⲛ = He is not releasing *or* does not release

ⲙ̄–ⲡⲉⲓⲗⲁⲟⲥ ⲃⲏⲗ ⲁⲛ = This nation is not free
ⲙ̄ⲛ̄–ⲫ–ⲃⲏⲗ ⲁⲛ = It is not free

ⲙ̄–ⲡϫⲟⲉⲓⲥ ϩⲙ̄–ⲡⲉϥⲏⲓ ⲁⲛ = The lord is not in his house
ⲙ̄ⲛ̄–ⲫ–ϩⲙ̄–ⲡⲉϥⲏⲓ ⲁⲛ = He is not in his house

ⲙ̄–ⲡⲁϫⲟⲉⲓⲥ ⲛⲁ–ⲃⲱⲗ ⲁⲛ = My master is not going to release *or* will not release
ⲙ̄ⲛ̄–ⲫ–ⲛⲁ–ⲃⲱⲗ ⲁⲛ = He is not going to release *or* will not release

(And all the above without ⲙ̄ⲛ̄–.)

(*b*) Negation with non-definite subject [CG 322] is

ⲙⲛ̄– Subject + Predicate

Here ⲙⲛ̄– or ⲙ̄ⲙⲛ̄– appears in place of ⲟⲩⲛ̄– and ⲉⲓⲥ–.

ⲙⲛ̄–ⲫⲣⲱⲙⲉ ⲃⲱⲗ = No one is releasing *or* releases, People are not releasing *or* do not release, etc.
ⲙⲛ̄–ⲫⲗⲁⲟⲥ ⲃⲏⲗ = No nations are free
ⲙⲛ̄–ⲫⲣⲱⲙⲉ ϩⲙ̄–ⲡⲉϥⲏⲓ = There are no people in his house, No one is in his house, etc.
ⲙⲛ̄–ⲫⲣⲱⲙⲉ ⲛⲁ–ⲃⲱⲗ = No people are going to release *or* will release, No one is going to release *or* will release, People are not going to release *or* will not release, etc.

65. Personal subject prefixes with ⲛⲁ– future:

ⲧ–ⲛⲁ–	ⲧⲛ̄–ⲛⲁ–
ⲕ–ⲛⲁ–	ⲧⲉⲧⲛⲁ– (sic)
ⲧⲉ–ⲛⲁ–	
ⲫ–ⲛⲁ–	ⲥⲉ–ⲛⲁ–
ⲥ–ⲛⲁ–	

THE VERB: INFINITIVE AND STATIVE

66. Two important forms of the verb have already been mentioned in this lesson—the infinitive and the stative, and you will now begin learning about each of these.

Infinitives [CG 159–60] express action (ⲃⲱⲗ = release), process (ⲙⲟⲩ = die), or acquisition of a quality (ⲟⲩⲃⲁϣ = become white).

The corresponding *statives* [CG 162, 168] describe the enduring state of a subject after the action or process or quality is achieved: thus statives ⲃⲏⲗ = free, ⲙⲟⲟⲩⲧ = dead, ⲟⲩⲟⲃϣ̄ = white. The stative can only be used in durative sentences. Not every verb has both forms; many infinitives have no stative, and a few statives have no infinitive. In the dictionary verbs are filed under the infinitive form (ⲃⲱⲗ) and statives are marked with an elevated obelus symbol (ⲃⲏⲗ†).

67. Any infinitive can also be used as a masculine noun, which expresses either the action of the infinitive or its result or both. [CG 105(c)] Thus infinitive ϫⲡⲟ = to bear, to give birth to, masc. noun ϫⲡⲟ = birth, offspring; infin. ⲧ = to give, masc. noun ⲧ = charity; infin. ⲉⲓ ⲉⲃⲟⲗ = come forth, masc. noun ⲉⲓ ⲉⲃⲟⲗ = exodus; etc. In fact you have already learned a few infinitives as nouns in the vocabularies leading up to this lesson. They are:

ⲙⲟⲩ, to die
ⲙⲉⲉⲩⲉ, to think
ⲣⲁϣⲉ, to rejoice
ⲥⲟⲡ̄ⲥ̄, to entreat, console
ⲥⲟⲟⲩⲛ, to become acquainted with, know
ⲧⲁⲉⲓⲟ, to honor
ⲟⲩϫⲁⲓ̈, to become healthy, safe, saved
ⲱⲛϩ̄, to live
ϣⲁϫⲉ, to speak

The verbal meaning can be negatived by the prefix ⲧⲙ̄– = not. Thus ⲡ–ⲧⲙ̄–ⲧ = the act of not giving; not to give. [CG 161]

68. Greco-Coptic verbs have only an infinitive, which takes a form resembling the Greek active imperative singular. This is very close to the Greek verbal stem.

ⲡⲓⲥⲧⲉⲩⲉ = believe, ⲃⲁⲡⲧⲓⲍⲉ = baptize, ⲙⲉⲧⲁⲛⲟⲉⲓ = repent, ⲡⲁⲣⲁⲇⲓⲇⲟⲩ = betray, ⲁⲣⲛⲁ = deny. [CG 191–92]

69. List of Common Egyptian-Coptic Infinitives That Have a Stative

(a) Action (transitive verbs).

ⲃⲱⲗ	release, interpret	= λύειν
ⲃⲏⲗ†	free (after release), interpreted	= λύεσθαι
ⲃⲱⲗ ⲉⲃⲟⲗ	destroy, dissolve	= λύειν
ⲃⲏⲗ† ⲉⲃⲟⲗ	ruined	= λύεσθαι
ⲉⲓⲣⲉ	make, do	= ποιεῖν
ⲟ†	be (ⲟ† ⲛ̄–)	= εἶναι
ⲕⲱ	put	= ἐφιέναι, τιθέναι
ⲕⲏ†	be, lie	= κεῖσθαι
ⲕⲱ ⲉⲃⲟⲗ	forgive, release	= ἀπολύειν, ἀφιέναι
ⲕⲏ† ⲉⲃⲟⲗ	forgiven	= ἀφίεσθαι
ⲕⲱⲧ	build, build up	= οἰκοδομεῖν
ⲕⲏⲧ†	built up, situated	= οἰκοδομεῖσθαι
ⲙⲟⲩⲣ	bind	= δεῖν
ⲙⲏⲣ†	bound, under arrest	= δεῖσθαι, δέσμιος
ⲙⲟⲩϩ	fill	= πιμπλάναι, πληροῦν
ⲙⲉϩ†	full	= γέμειν, μεστὸς
ⲙ̄ⲧⲟⲛ	cause to rest, refresh	= ἐπαναπαύειν
ⲙⲟⲧⲛ̄†	easy, restful, refreshed	= εὔκοπος
ⲛⲟⲩϫⲉ	throw, cast	= βάλλειν
ⲛⲏϫ†	lie, recline	= ἀνακεῖσθαι
ⲡⲱϣ	divide	= κλᾶν
ⲡⲏϣ†	(be) split	= μερίζεσθαι
ⲥⲟⲃⲧⲉ	prepare	= ἑτοιμάζειν
ⲥⲃ̄ⲧⲱⲧ†	ready	= ἕτοιμος
ⲥⲙⲟⲩ	bless	= εὐλογεῖν
ⲥⲙⲁⲙⲁⲁⲧ†	blessed, happy	= εὐλογητὸς, εὐλογεῖσθαι
ⲥⲱⲧⲡ̄	choose	= ἐκλέγεσθαι
ⲥⲟⲧⲡ̄†	elect, chosen	= ἐκλεκτός
ⲥⲱⲟⲩϩ	gather	= συνάγειν
ⲥⲟⲟⲩϩ†	assembled	= συνάγεσθαι, συνέρχεσθαι
ⲥϩⲁⲓ̈	write	= γράφειν
ⲥⲏϩ†	scripture, written	= γεγράφεσθαι

† ⲧⲟ†	give, give back fated, put	= (ἀπο)διδόναι = ἔξεστιν
ⲧⲃ̄ⲃⲟ ⲧⲃ̄ⲃⲏⲩ†	purify pure	= καθαρίζειν = καθαρὸς
ⲧⲁⲉⲓⲟ ⲧⲁⲉⲓⲏⲩ†	to honor glorious, honored	= τιμᾶν = ἔντιμος, δοξάζεσθαι
ⲧⲁⲕⲟ ⲧⲁⲕⲏⲩⲧ†	ruin corrupt	= ἀπολλύναι = διαφθείρεσθαι
ⲧⲁⲗⲟ ⲧⲁⲗⲏⲩ†	take up, mount, board seated, on board	= ἀναλαμβάνειν = καθήσθαι
ⲧⲱϩⲙ̄ ⲧⲁϩⲙ̄†	invite invited, invitee	= καλεῖν = κλητὸς, καλεῖσθαι
ⲧⲁϫⲣⲟ ⲧⲁϫⲣⲏⲩ†	make firm solid	= στηρίζειν = βέβαιος
ⲟⲩⲱⲛ ⲟⲩⲏⲛ†	make open open	= ἀνοίγειν = ἀνοίγεσθαι
ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲟⲩⲟⲛϩ̄† ⲉⲃⲟⲗ	reveal manifest, clear	= φανεροῦν = φανερὸς, φαντάζεσθαι
ⲟⲩⲱϩ ⲟⲩⲏϩ†	lay upon, occupy rest, inhabit	= προστιθέναι, κατοικεῖν = μένειν, κατοικεῖν
ⲟⲩϫⲁⲓ̈ ⲟⲩⲟϫ†	become healthy, saved healthy, saved, safe	= σῴζεσθαι = ὑγιὴς
ⲱⲡ ⲏⲡ†	calculate, consider reckoned	= λογίζεσθαι = ἀριθμεῖσθαι
ⲯⲱⲡ ⲯⲏⲡ†	receive, buy accepted, acceptable	= δέχεσθαι, ἀγοράζειν = δεκτός
ⲯⲱⲱⲧ ⲯⲁⲁⲧ†	cut off, sacrifice, lack fall short, be lacking	= ἐκκόπτειν, θύειν, ὑστερεῖν = ὑστερεῖν
ⲯⲧⲟⲣⲧⲣ̄ ⲯⲧⲣ̄ⲧⲱⲣ†	disturb disturbed	= ταράσσεσθαι = θορυβεῖσθαι
ϩⲱⲡ ϩⲏⲡ†	hide secret	= κρύπτειν = κρυπτός
ϫⲟ ϫⲏⲩ†	sow sown with seed	= σπείρειν = σπόριος
ϫⲱⲕ ⲉⲃⲟⲗ ϫⲏⲕ† ⲉⲃⲟⲗ	fill full	= πληροῦν = πλήρης, πληροῦσθαι

ϫⲓⲥⲉ	raise up	= ὑψοῦν
ϫⲟⲥⲉ†	high	= ὑψηλός

(*b*) *Process.*

ⲉⲓⲃⲉ	become thirsty	= διψᾶν
ⲟⲃⲉ†	thirsty	= διψᾶν
ⲙⲟⲩ	die (become dead)	= ἀποθνήσκειν
ⲙⲟⲟⲩⲧ†	dead	= νεκρός
ⲱⲛϩ̄	live, become alive	= ζῆν
ⲟⲛϩ̄†	alive	= ζῆν
ⲯⲱⲡⲉ	become, come into existence	= γίνεσθαι
ⲯⲟⲟⲡ†	be, dwell, exist	= εἶναι
ϩⲓⲥⲉ	become tired, labor	= κοπιᾶν
ϩⲟⲥⲉ†	tired	= κοπιᾶν

(*c*) *Acquisition of a quality.*

ⲟⲩⲃⲁⲯ	become white	= λευκὸς γίνεσθαι
ⲟⲩⲟⲃⲱ̄†	white	= λευκός
ⲯⲟⲟⲩⲉ	become dry	= ξηραίνεσθαι
ⲯⲟⲩⲱⲟⲩ†	dry	= ξηρός
ϩⲱⲛ ⲉϩⲟⲩⲛ	draw near	= ἐγγίζειν
ϩⲏⲛ† ⲉϩⲟⲩⲛ	near	= ἐγγύς
no infinitive ϩⲟⲟⲩ†	bad, evil	= πονηρός

All these verbs occur more than fifty times in the New Testament and must be learned thoroughly.

70. *Adjectival meaning of statives.* Many statives have the meaning of English adjectives, as the list in **69** well demonstrates (is full, is easy, is ready, is happy, is pure, is glorious, is corrupt, is solid, is dead, is white, is dry, etc.). In fact Coptic has several different ways to express adjectival meaning:

(*a*) The adjective as such **35**.

ϩⲁⲡ ⲛ̄-ⲡⲟⲛⲏⲣⲟⲥ = *wicked* judgement
ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲡⲉ = It is *wicked*
ϥ-ⲟ ⲛ̄-ⲫⲡⲟⲛⲏⲣⲟⲥ = It is *wicked* **82**

(*b*) The noun in certain constructions.

ϩⲁⲡ ⲛ̄-ⲛⲟⲩⲧⲉ = *divine* judgement **36**
ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ = It is *divine* **38**
ϥ-ⲟ ⲛ̄-ⲫⲛⲟⲩⲧⲉ = It is *divine* **82**

(*c*) The stative in a durative sentence **66**.

ϥ-ⲙⲉϩ = It is *full*

(*d*) Later on (**101**) you will learn a fourth way, called the verboid.

ⲛⲁⲛⲟⲩ-ϥ = It is good

In **130** you will learn how a stative or verboid, attached by a relative converter, can modify a noun:

ⲧⲡⲟⲗⲓⲥ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ = the holy city (the-city that-is-holy)
ⲧⲉⲥϩⲓⲙⲉ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲥ = the good woman (the-woman who-is-good)

71. The *comparative* of adjectival meaning [CG 95] is expressed by adding an appropriate preposition of comparison such as ϵ-, ⲉⲣⲟ= *than* or by the simple definite article in a context that makes things clear.

ⲡⲕⲟⲩⲓ ⲉⲣⲟ-ϥ = the one who is *lesser* than he (small with regard to him)
ⲁϣ ⲡⲉ ⲡⲛⲟⲃ. ⲡⲛⲟⲩⲃ ⲡⲉ ϫⲛ̄-ⲡⲉⲣⲡⲉ ⲡⲉ = Which is *greater?* Is it gold or is it the temple?
ⲧⲉⲧⲛ̄-ϣⲟⲃⲉ ϵ-ϩⲁϩ = You are *more valuable* (stative) than many

The *superlative* is expressed by a possessive article (ⲡⲉⲩ-, ⲧⲉⲩ-, ⲛⲉⲩ) or by the simple definite article in a context that makes things clear.

ⲡⲉⲩⲛⲟⲃ = the *greatest* of them [their-great-one]
ⲁϣ ⲡⲉ ⲡⲛⲟⲃ ⲛ̄ϩⲏⲧ-ⲟⲩ = Which is the *greatest* among them?
ⲡϩⲗ̄ⲗⲟ = the *Eldest* (administrative title in monastery)

72. *Direct objects.* [CG 166] The infinitive of verbs of action-being-done-to-someone (called *transitive verbs*) can be followed by an expression of the receiver or goal of the action, which we call a *direct object* of the verb. With very many infinitives, the signal of a direct object is the preposition ⲛ̄-, ⲙ̄ⲙⲟ=.

ϥ-ⲃⲱⲗ ⲙ̄ⲙⲟ-ⲥ = he releases *her*
ϥ-ⲃⲱⲗ ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲃⲟⲗ = he destroys *them*
†-ⲛⲁ-ⲉⲓⲣⲉ ⲛ̄-ⲛⲁⲓ̈ = I shall do *these things*
ϥ-ⲕⲱ ⲉⲃⲟⲗ ⲙ̄-ⲡⲉϥⲥⲟⲛ = he forgives *his brother*
†-ⲕⲱ ⲙ̄ⲙⲟ-ϥ ⲉⲃⲟⲗ = I forgive *him*

But for some infinitives, the signal of direct object is a some other preposition.

ϥ-ϣⲓⲛⲉ ⲛ̄ⲥⲁ-ⲡⲉⲓ̈ⲣⲱⲙⲉ = he is seeking this man
†-ϣⲓⲛⲉ ⲛ̄ⲥⲱ-ϥ = I am seeking him

ⲥⲉ-ⲛⲁⲩ ⲉ-ⲧⲡⲟⲗⲓⲥ = they see the city
ⲕ-ⲛⲁⲩ ⲉⲣⲟ-ⲥ = you see it

In negations, negative ⲁⲛ can come either before or after a direct object.

ⲛ̄-†-ⲛⲁ-ⲉⲓⲣⲉ ⲁⲛ ⲛ̄-ⲛⲁⲓ̈ ⲛ̄-†-ⲛⲁ-ⲉⲓⲣⲉ ⲛ̄-ⲛⲁⲓ̈ ⲁⲛ	I shall not do these things
ⲛ̄-†-ⲛⲁ-ⲉⲓⲣⲉ ⲁⲛ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄-†-ⲛⲁ-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲁⲛ	I shall not do them
ⲛ̄-†-ϣⲓⲛⲉ ⲁⲛ ⲛ̄ⲥⲱ-ϥ ⲛ̄-†-ϣⲓⲛⲉ ⲛ̄ⲥⲱ-ϥ ⲁⲛ	I am not seeking him

As you learn each transitive infinitive, it is important to learn which preposition(s) mark its direct object ("ⲉⲓⲣⲉ ⲛ̄-/ⲙ̄ⲙⲟ= do"; "ϣⲓⲛⲉ ⲛ̄ⲥⲁ- seek"). This information will be given in subsequent vocabulary lists.

Of course, transitive infinitives can also be used without any expression of a direct object. [CG 169]

ⲥⲉ-ϫⲱ ⲅⲁⲣ ⲁⲩⲱ ⲛ̄-ⲥⲉ-ⲉⲓⲣⲉ ⲁⲛ = They *say* and they do not *do*

Infinitives that can never occur with a direct object (ⲙⲟⲩ = die, ⲟⲩⲃⲁϣ = become white) are called *intransitives*.

73. *Additional predicate after the direct object.* Depending on the meaning of the infinitive, a direct object may be followed by an additional predication (second direct object). [CG 178] (Such are verbs meaning *make, send, consider, appoint, call, see,* etc.) The additional predication can be

i. ⲛ̄- plus noun or adjective (typically without article). ϥ-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲛ̄-$^{\emptyset}$ϩⲙ̄ϩⲁⲗ = He makes them *slaves*.

ii. Preposition or conjunction plus noun or adjective. ⲥⲉ-ϫⲓ ⲙ̄ⲙⲟ-ϥ ϩⲱⲥ-$^{\emptyset}$ⲡⲣⲟ-ⲫⲏⲧⲏⲥ = They hold him to be *a prophet* ("*as prophet*").

iii. Completive circumstantial, which you will learn about in lesson 15. ⲥⲉ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ⲉϥ-ⲃⲏⲕ = They see him *leaving*.

74. *Ingressive meaning of transitives.* [CG 174] Finally, you should know that in principle, any transitive infinitive, without direct object, can also express the process entering into a state. This is called the "ingressive" meaning (entering-into).

ⲃⲱⲗ (release), ingressive sense = become free
ⲃⲱⲗ ⲉⲃⲟⲗ (destroy), ingr. = go to ruin
ⲕⲱⲧ (build), ingr. = get built
ⲙ̄ⲧⲟⲛ (cause to rest), ingr. = become refreshed, get rested

The ingressive meaning is common only with certain infinitives.

Construct participles (the participium coniunctum, *p.c.)* [CG 122]

A small number of Egyptian-Coptic verbs also have an adjectival form called the construct participle, which expresses general tenseless action or process, something like an English participle. Construct participles end in a hyphen, and must be completed by an article phrase, usually with zero article. Their *only* use is to form compound adjectives; they have no other purpose. The usual abbreviation is "p.c.".

ⲙⲉ to love, p.c. ⲙⲁⲓ– loving, ⲙⲁⲓ–ⲫⲛⲟⲩⲧⲉ pious (God loving), ⲙⲁⲓ–ϣⲙⲙⲟ hospitable (loving strangers), etc.

ϫⲓⲥⲉ to raise, p.c. ϫⲁⲥⲓ– raising, ϫⲁⲥⲓ–ⲫϩⲏⲧ arrogant (mind raising)

ϩⲗⲟϭ to be(come) sweet, p.c. ϩⲁⲗⲇ– being sweet, ϩⲁⲗⲇ–ⲫⲁϫⲉ (sweet with words)

Construct participles contain the vowel ⲁ after the first consonant of the infinitive; in some, ⲓ– appears at the end (ⲙⲉ to love, ⲙⲁⲓ– loving).

The three *verbal preextensions* are prefixed to an infinitive or a stative to alter its lexical meaning as though modified by an adverb. [CG 183]

ⲣ̄ⲡⲕⲉ– = also, additionally, moreover, even
ⲣ̄ϣⲣ̄ⲡ(ⲛ̄)– = first, before hand, previously
ⲣ̄ϩⲟⲩⲉ– more, even more, greatly

Thus: ϣⲁϫⲉ = speak. ⲣ̄ⲡⲕⲉ–ϣⲁϫⲉ = also speak, even speak. ⲣ̄ϣⲣ̄ⲡ(ⲛ̄)–ϣⲁϫⲉ = speak first, previously speak. ⲣ̄ϩⲟⲩⲉ–ϣⲁϫⲉ = speak more, speak greatly.

Verbal auxiliaries. Somewhat like the future auxiliary ⲛⲁ– **63** the following verbal auxiliaries can be conjugated as verbs and have another infinitive directly suffixed. [CG 184]

ⲙⲉⲣⲉ– like to
ⲟⲩⲉϣ– want to
ⲡϩⲛ̄– for once..., succeed in...
ⲧⲁϣⲉ– frequently, greatly
ⲟⲩⲉϩⲙ̄– again
ϣ– or ⲉϣ– be able to
ϫⲡⲓ– or ϫⲡⲉ– have to, must

ⲫ–ⲙⲉⲣⲉ–ⲟⲩⲱⲙ = He likes to eat. ⲫ–ⲛⲁ–ϫⲡⲓ–ⲉⲓ = He will have to come. ⲛ̄ⲛⲉⲫ–ϣ–ⲃⲱⲕ = He shall not be able to go, *but* ⲛ̄ⲛⲉ–ϣ–ⲗⲁⲁⲩ ⲃⲱⲕ = None shall be able to go (ϣ– occurs after a personal subject such as ⲫ but before a non-personal subject such as ⲗⲁⲁⲩ).

VOCABULARY 9

Learn the personal subject prefixes **63**.

Learn the matching infinitive and stative of each of the verbs listed above. Try to get to the point where if you see the infinitive you can give the stative, and if you see the stative you can give the infinitive. (We shall return to these verbs in smaller groups in succeeding vocabulary lists.)

Verbs that have a stative

ⲙⲟⲩ, ⲙⲟⲟⲩⲧ†	die (dead†)	ἀποθνήσκειν (νεκρός†)
ⲧⲁⲉⲓⲟ ⲛ̄–/ⲙ̄ⲙⲟ=, ⲧⲁⲉⲓϩⲩ†	honor (honored†)	τιμᾶν (ἔντιμος†)
ⲟⲩⲟⲡ, ⲟⲩⲁⲁⲃ†	become holy (be holy†)	ἁγιάζεσθαι, ἅγιος
ⲟⲩⲭⲁⲓ, ⲟⲩⲟϫ†	become healthy or saved (healthy†, saved†)	σῴζεσθαι (ὑγιαίνειν†)
ⲱⲛϩ̄, ⲟⲛϩ̄†	become alive (alive†)	ζῆν

Verbs that have no stative

ⲙⲉⲉⲩⲉ ⲉ– or ϫⲉ–	think about *or* that	λογίζεσθαι
ⲣⲁϣⲉ ⲛ̄–/ⲙ̄ⲙⲟ= or ϩⲛ̄–	rejoice at *or* in	χαίρειν
ⲥⲟⲡⲥ̄ ⲛ̄–/ⲙ̄ⲙⲟ=	entreat, console	παρακαλεῖν
ⲥⲟⲟⲩⲛ ⲛ̄–/ⲙ̄ⲙⲟ=	become acquainted with, know	γιγνώσκειν, εἰδέναι
ϣⲁϫⲉ ⲛ̄–/ⲙ̄ⲙⲟ= or ⲙⲛ̄–	speak, say	λαλεῖν
*ⲡⲓⲥⲧⲉⲩⲉ ⲉ–	believe	
*ⲃⲁⲡⲧⲓϩⲉ ⲛ̄–/ⲙ̄ⲙⲟ=	baptize	
*ⲙⲉⲧⲁⲛⲟⲉⲓ	repent	
*ⲡⲁⲣⲁⲗⲓⲇⲟⲩ ⲛ̄–/ⲙ̄ⲙⲟ=	betray	
*ⲁⲣⲛⲁ ⲛ̄–/ⲙ̄ⲙⲟ=	deny	

EXERCISES 9

A. Translate rapidly. ⲧ-ⲙⲉⲉⲩⲉ. ⲥⲉ-ⲙⲉⲉⲩⲉ. ⲧⲉ-ⲙⲉⲉⲩⲉ. ⲛ̄-ⲥⲉ-ⲙⲉⲉⲩⲉ ⲁⲛ. ⲧ-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲫ. ⲕ-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲓ̈. ⲛ̄-ⲣ-ⲙⲉⲉⲩⲉ (14) ⲁⲛ ⲉⲣⲟ-ⲓ̈. ⲕ-ⲙⲉⲉⲩⲉ ⲁⲛ ⲉⲣⲟ-ⲓ̈. ⲙ̄-ⲡⲉⲓ̈ⲣⲱⲙⲉ ⲙⲉⲉⲩⲉ ⲁⲛ. ⲛ̄-ⲧⲉⲓ̈ⲥϩⲓⲙⲉ ⲙⲉⲉⲩⲉ ⲁⲛ. ⲛ̄-ⲛⲉⲛⲥⲛⲏⲩ ⲙⲉⲉⲩⲉ ⲁⲛ. ⲙⲛ̄-ⲫⲣⲱⲙⲉ ⲙⲉⲉⲩⲉ. ⲟⲩⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲙⲉⲉⲩⲉ. ⲟⲩⲛ̄-ⲫⲣⲱⲙⲉ ⲙⲉⲉⲩⲉ. ⲉⲓⲥ-ⲟⲩⲣⲱⲙⲉ ⲙⲉⲉⲩⲉ. ⲉⲓⲥ-ⲡⲉⲓ̈ⲣⲱⲙⲉ ⲙⲉⲉⲩⲉ.

B. Recite the entire paradigm (8 persons) of ⲧ-ⲣⲁϣⲉ *(I rejoice/I am rejoicing), with translation.*

Recite the paradigm in reverse order (starting with 3d pl.).

Recite the negations (two possible forms) of the paradigm, with translation.

The same, in reverse order.

C. Translate rapidly. ⲧ-ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲟ-ⲫ. ⲧⲉ-ⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟ-ⲛ. ⲥ-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ⲟⲩ. ⲧⲉⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲓ̈. ⲕ-ⲃⲁⲡⲧⲓϩⲉ ⲙ̄ⲙⲟ-ⲥ. ⲫ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ-ⲏ. ⲧⲛ̄-ⲁⲣⲛⲁ ⲙ̄ⲙⲱ-ⲧⲛ̄. ⲥⲉ-ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲟ-ⲕ. ⲧ-ⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟ-ⲫ. ⲧⲉ-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ⲛ. ⲥ-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲟⲩ. ⲧⲉⲧⲛ̄-ⲃⲁⲡⲧⲓϩⲉ ⲙ̄ⲙⲟ-ⲓ̈. ⲕ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ-ⲥ. ⲫ-ⲁⲣⲛⲁ ⲙ̄ⲙⲟ-ⲥ. ⲧⲛ̄-ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲱ-ⲧⲛ̄. ⲥⲉ-ⲙⲉⲉⲩⲉ ⲉⲣⲟ-ⲕ.

D. Form the negative (four possible formulations) of each of the sentences in (C), and translate.

E. Translate. a. ⲧ-ⲧⲁⲉⲓϩⲩ. ⲧⲉ-ⲟⲩⲟϫ. ⲥ-ⲙⲟⲟⲩⲧ. ⲧⲉⲧⲛ̄-ⲟⲛϩ̄. ⲕ-ⲧⲁⲉⲓϩⲩ. ⲫ-ⲟⲩⲟϫ. ⲧⲛ̄-ⲙⲟⲟⲩⲧ. ⲥⲉ-ⲟⲛϩ̄. ⲡϫⲟⲉⲓⲥ ⲧⲁⲉⲓϩⲩ. b. ⲧ-ⲧⲁⲉⲓⲟ. ⲧ-ⲧⲁⲉⲓϩⲩ. ⲧⲉ-ⲟⲩϫⲁⲓ̈. ⲧⲉ-ⲟⲩⲟϫ. ⲥ-ⲛⲁ-ⲙⲟⲩ. ⲥ-ⲙⲟⲟⲩⲧ. ⲧⲉⲧⲛ̄-ⲱⲛϩ̄. ⲧⲉⲧⲛ̄-ⲟⲛϩ̄. c. ⲕ-ⲧⲁⲉⲓⲟ. ⲕ-ⲧⲁⲉⲓϩⲩ. ⲫ-ⲟⲩϫⲁⲓ̈. ⲫ-ⲟⲩⲟϫ. ⲧⲛ̄-ⲛⲁ-ⲙⲟⲩ. ⲧⲛ̄-ⲙⲟⲟⲩⲧ. ⲥⲉ-ⲱⲛϩ̄. ⲥⲉ-ⲟⲛϩ̄. d. ⲡϫⲟⲉⲓⲥ ⲧⲁⲉⲓⲟ. ⲡϫⲟⲉⲓⲥ ⲧⲁⲉⲓϩⲩ. ⲧ-ϩⲙ̄-ⲡⲉⲫⲣ̄ⲡⲉ. ⲧⲉ-ⲛⲙ̄ⲙⲁ-ⲩ. ⲥ-ϩⲙ̄-ⲡⲉⲫⲣ̄ⲡⲉ. ⲧⲉⲧⲛ̄-ⲛⲙ̄ⲙⲁ-ⲩ. ⲕ-ϩⲙ̄-ⲡⲉⲫⲣ̄ⲡⲉ. e. ⲫ-ⲛⲙ̄ⲙⲁ-ⲩ. ⲧⲛ̄-ϩⲙ̄-ⲡⲉⲫⲣ̄ⲡⲉ. ⲥⲉ-ⲛⲙ̄ⲙⲁ-ⲩ. ⲡϫⲟⲉⲓⲥ ϩⲙ̄-ⲡⲉⲫⲣ̄ⲡⲉ. ⲧ-ⲛⲁ-ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲟ-ⲫ. ⲧⲉ-ⲛⲁ-ⲟⲩϫⲁⲓ̈. ⲫ-ⲛⲁ-ⲟⲩⲟⲡ. f. ⲫ-ⲟⲩⲁⲁⲃ. ⲥⲉ-ⲟⲩⲁⲁⲃ. ⲥⲉ-ⲟⲩⲟⲡ. ⲥ-ⲛⲁ-ⲙⲟⲩ. ⲧⲉⲧⲛⲁ-ⲱⲛϩ̄. ⲕ-ⲛⲁ-ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲟ-ⲫ. ⲫ-ⲛⲁ-ⲟⲩϫⲁⲓ̈. ⲧⲛ̄-ⲛⲁ-ⲙⲟⲩ. ⲥⲉ-ⲛⲁ-ⲱⲛϩ̄. g. ⲡϫⲟⲉⲓⲥ ⲛⲁ-ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲟ-ⲫ. ⲧ-ⲙⲉⲧⲁⲛⲟⲉⲓ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄-ⲛⲁ-ⲛⲟⲃⲉ. ⲥⲉ-ⲙⲉⲧⲁ-ⲛⲟⲉⲓ. h. ⲫ-ϣⲁϫⲉ ⲙⲛ̄-ⲡⲉⲫ-ⲉⲓⲱⲧ. ⲫ-ϣⲁϫⲉ ⲛⲙ̄ⲙⲁ-ⲥ. ⲫ-ϣⲁϫⲉ ⲙ̄ⲙⲟ-ⲫ. i. ⲫ-ⲧⲁⲉⲓϩⲩ ⲉ-ⲛⲟⲩⲧⲉ ⲛⲓⲙ. ⲛ̄ⲧⲟⲟⲩ ϩⲉⲛ-ⲡⲟⲛⲏⲣⲟⲥ ⲉⲣⲟ-ⲕ ⲛⲉ.

F. Form the negative of each of the sentences in (E), and translate.

LESSON 10

NON-DURATIVE CONJUGATION: MAIN CLAUSE CONJUGATION BASES. *'TO BE'* IN COPTIC.

75. The non-durative verbal sentence consists of three parts:

	1	2	3	
a.	ⲁ-	ⲡⲛⲟⲩⲧⲉ	ⲥⲱⲧⲡ̄	God chose, God has chosen

	1	2	3	
b.	ⲁ-	ⲫ-	ⲥⲱⲧⲡ̄	He chose, He has chosen

(1) A conjugation base, which has two states, such as ⲁ-, ⲁ=.
(2) A subject suffixed to the base.
(3) An infinitive (separated in pattern a, attached in pattern b).

The infinitive can be expanded by a direct object, various prepositional phrases, adverbs, subordinate clauses, etc. There are ten non-durative conjugation bases. Five of these form main clauses (independent sentences), and five form subordinate (dependent) clauses. [CG 325–28] You will learn the main clause bases in this lesson.

THE MAIN CLAUSE CONJUGATION BASES

76. Four of the five main clause conjugations have distinct affirmative and negative bases. The remaining one is negative only.

Past affirmative: ⲁ-, ⲁ=	He chose, He has chosen
Past negative: ⲙ̄ⲡⲉ-, ⲙ̄ⲡ=	He did not choose, He has not chosen
'Not Yet': ⲙ̄ⲡⲁⲧⲉ-, ⲙ̄ⲡⲁⲧ=	He has not yet chosen
Aorist affirmative: ϣⲁⲣⲉ-, ϣⲁ=	(tenseless)
Aorist negative: ⲙⲉⲣⲉ-, ⲙⲉ=	(tenseless)

Optative affirmative: ⲉⲣⲉ–, ⲉ⸗ⲉ–	He shall choose, He might choose
Optative negative: ⲛ̄ⲛⲉ–, ⲛ̄ⲛⲉ⸗	He shall not choose, He might not choose
Jussive affirmative: ⲙⲁⲣⲉ–, ⲙⲁⲣ⸗	Let him choose (He ought to choose)
Jussive negative: ⲙ̄ⲡⲣ̄ⲧⲣⲉ–, ⲙ̄ⲡⲣ̄ⲧⲣⲉ⸗	Let him not choose

These bases do not convey any information as to whether the action or process was ongoing (durative).

77. The Past, affirm. ⲁ–, ⲁ⸗ / neg. ⲙ̄ⲡⲉ–, ⲙ̄ⲡ⸗ [CG 334–35]

ⲁⲓ̈–	ⲙ̄ⲡⲓ–
ⲁⲕ–	ⲙ̄ⲡⲕ̄–
ⲁ∅– or ⲁⲣ– or ⲁⲣⲉ–	ⲙ̄ⲡⲉ– or ⲙ̄ⲡⲣ̄–
ⲁⲫ–	ⲙ̄ⲡⲫ̄–
ⲁⲥ–	ⲙ̄ⲡⲥ̄–
ⲁⲛ–	ⲙ̄ⲡⲛ̄–
ⲁⲧⲉⲧⲛ̄–	ⲙ̄ⲡⲉⲧⲛ̄–
ⲁⲩ–	ⲙ̄ⲡⲟⲩ–
ⲁ–ⲡⲛⲟⲩⲧⲉ	ⲙ̄ⲡⲉ–ⲡⲛⲟⲩⲧⲉ

In English, this corresponds to both past narration (ⲁⲫ–ⲃⲱⲕ = *He went*) and present-based description of the past (ⲁⲫ–ⲃⲱⲕ = *He has gone*).

78. 'Not yet', ⲙ̄ⲡⲁⲧⲉ–, ⲙ̄ⲡⲁⲧ⸗ [CG 336]

ⲙ̄ⲡⲁϯ–
ⲙ̄ⲡⲁⲧⲕ̄–
ⲙ̄ⲡⲁⲧⲉ–
ⲙ̄ⲡⲁⲧⲫ̄–
ⲙ̄ⲡⲁⲧⲥ̄–
ⲙ̄ⲡⲁⲧⲛ̄–
ⲙ̄ⲡⲁⲧⲉⲧⲛ̄–
ⲙ̄ⲡⲁⲧⲟⲩ–
ⲙ̄ⲡⲁⲧⲉ–ⲡⲛⲟⲩⲧⲉ

A present-based description of the past in terms of what has not happened, with expectation that it will or might come to pass (*He has not yet gone*). ⲙ̄ⲡⲁⲧⲉ-ⲧⲁⲟⲩⲛⲟⲩ ⲉⲓ = My hour has not yet come.

79. The Aorist, affirm. ⲱⲁⲣⲉ–, ⲱⲁ⸗ / neg. ⲙⲉⲣⲉ–, ⲙⲉ⸗ [CG 337]

ⲱⲁⲓ̈–	ⲙⲉⲓ̈–
ⲱⲁⲕ–	ⲙⲉⲕ–
ⲱⲁⲣⲉ–	ⲙⲉⲣⲉ–
ⲱⲁⲫ–	ⲙⲉⲫ–
ⲱⲁⲥ–	ⲙⲉⲥ–
ⲱⲁⲛ–	ⲙⲉⲛ–
ⲱⲁⲧⲉⲧⲛ̄–	ⲙⲉⲧⲉⲧⲛ̄–
ⲱⲁⲩ–	ⲙⲉⲩ–
ⲱⲁⲣⲉ–ⲡⲛⲟⲩⲧⲉ	ⲙⲉⲣⲉ–ⲡⲛⲟⲩⲧⲉ

Forms a complete sentence consisting of subject + verb, but without expressing any tense (hence *aorist* = limitless, timeless). In some situations (statements of timeless truth) tense is irrelevant. ⲱⲁⲣⲉ–ⲟⲩⲱⲏⲣⲉ ⲛ̄–ⲥⲟⲫⲟⲥ ⲉⲩⲫⲣⲁⲛⲉ ⲙ̄–ⲡⲉⲫⲉⲓⲱⲧ = A wise son makes his father glad. But the Coptic aorist also occurs in past tense narration, as a technique of story telling. This is a distinctly Coptic device. There is nothing quite like it in English, so when you translate the Coptic aorist you may be forced to commit yourself about tense, whereas a Coptic writer was not. To the English speaker, the Coptic aorist often seems to mirror the tense (if any) of the immediate context in which it occurs.

Caution: the Coptic aorist has nothing to do with the form called aorist in Greek.

80. The Optative, affirm. ⲉⲣⲉ–, ⲉ⸗ⲉ– / neg. ⲛ̄ⲛⲉ–, ⲛ̄ⲛⲉ⸗ [CG 338]

The prepersonal affirmative is a split base, ⲉ⸗ⲉ. The personal suffixes are inserted into the middle of the affirmative base.

ⲉⲓ̈ⲉ–	ⲛ̄ⲛⲁ–
ⲉⲕⲉ–	ⲛ̄ⲛⲉⲕ–
ⲉⲣⲉ–	ⲛ̄ⲛⲉ–
ⲉⲫⲉ–	ⲛ̄ⲛⲉⲫ–
ⲉⲥⲉ–	ⲛ̄ⲛⲉⲥ–
ⲉⲛⲉ–	ⲛ̄ⲛⲉⲛ–
ⲉⲧⲉⲧⲛⲉ–	ⲛ̄ⲛⲉⲧⲛ̄–
ⲉⲩⲉ–	ⲛ̄ⲛⲉⲩ–
ⲉⲣⲉ–ⲡⲛⲟⲩⲧⲉ	ⲛ̄ⲛⲉ–ⲡⲛⲟⲩⲧⲉ

Two main uses:

(*a*) As an independent clause, expressing an absolute future, even a command or rule

or unconditional prediction (as in divine commands, monastic rules, prophetic predictions, the Ten Commandments, etc.) (*I shall go, you shall go, he shall go*). ϵκϵ-ταϵιϵ-πϵκϵιωτ ⲙⲛ̄-τϵκⲙⲁⲁⲩ = You shall honor your father and your mother. ⲛ̄ⲛϵⲕ-ϩωτⲃ̄ = You shall not kill.

(*b*) Following ϫϵ- or ϫϵⲕⲁⲥ or ϫϵⲕⲁⲁⲥ to express purpose or result, *so that . . . might . . . ; so as to . . . , so that . . .* (ϫϵ-ϵⲫϵ-ⲃⲱⲕ *so that he might go*). Cf. **153**.

Note: After ϫϵⲕⲁ(ⲁ)ⲥ the negative sometimes has the following spelling.

ϫϵⲕⲁ(ⲁ)ⲥ ϵⲛⲛⲁ-
" ϵⲛⲛϵⲕ-
" ϵⲛⲛϵ-
" ϵⲛⲛϵϥ-
" ϵⲛⲛϵⲥ-

ϫϵⲕⲁ(ⲁ)ⲥ ϵⲛⲛϵⲛ-
" ϵⲛⲛϵⲧⲛ̄-
" ϵⲛⲛϵⲩ-

ϫϵⲕⲁ(ⲁ)ⲥ ϵⲛⲛϵ-ⲡⲛⲟⲩⲧϵ

81. The Jussive, affirm. ⲙⲁⲣϵ-, ⲙⲁⲣ= / neg. ⲙ̄ⲡⲣ̄ⲧⲣϵ-, ⲙ̄ⲡⲣ̄ⲧⲣϵ= [CG 340]

ⲙⲁⲣⲓ-	ⲙ̄ⲡⲣ̄ⲧⲣⲁ-
—	—
—	
ⲙⲁⲣϵϥ-	ⲙ̄ⲡⲣ̄ⲧⲣϵϥ-
ⲙⲁⲣϵⲥ-	ⲙ̄ⲡⲣ̄ⲧⲣϵⲥ-
ⲙⲁⲣⲛ̄-	ⲙ̄ⲡⲣ̄ⲧⲣϵⲛ-
—	—
ⲙⲁⲣⲟⲩ-	ⲙ̄ⲡⲣ̄ⲧⲣϵⲩ-
ⲙⲁⲣϵ-ⲡⲛⲟⲩⲧϵ	ⲙ̄ⲡⲣ̄ⲧⲣϵ-ⲡⲛⲟⲩⲧϵ

An exhortation or oblique command addressed to one or more 1st or 3d persons: *Let me..., Let us..., Let him/her..., Let them...* Occurs only in dialogue. There is no 2d person form, as this function is fulfilled by the imperative. ⲙⲁⲣϵϥ-ⲣ̄-ϕⲟⲩⲟⲉⲓⲛ ⲛ̄ⲟⲓ-ⲡⲉⲧⲛ̄ⲟⲩⲟⲉⲓⲛ = Let your light shine. ⲙ̄ⲡⲣ̄ⲧⲣϵⲛ-ⲥⲱϣ ⲛ̄-ⲧⲉⲭⲁⲣⲓⲥ = Let us not despise grace.

82. 'To Be' *in Coptic.*

(*a*) Statements about an essential, unchangeable characteristic are usually expressed by a nominal sentence or verboid (which you will learn about in lesson thirteen).

ⲡⲛⲟⲩⲧϵ ⲟⲩⲙϵ ⲡϵ = God is true. ⲁⲛⲟⲕ ⲡϵ ⲡⲟⲩⲟⲉⲓⲛ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ = It is I who am the light of the world. ⲟⲩⲥⲁⲃⲏ ⲧϵ = She is wise. ⲟⲩⲣ̄ⲣⲟ ⲡϵ = He is a king/kingly in nature. ⲛⲁⲁⲁ-ϥ (verboid) = He is great. [CG 292]

(*b*) Statements about an incidental, temporary, or constructed characteristic are usually expressed by ⲟ ⲛ̄- in a durative sentence (ⲟ is the stative of ϵⲓⲣϵ "to make"). Note the Coptic use of zero article (ϕ) after ⲛ̄-. ϯ-ⲟ ⲛ̄-ϕⲯⲙⲙⲟ = I am a stranger. ϲ-ⲟ ⲛ̄-ϕⲥⲁⲃⲏ = She is wise, is acting wisely. ϥ-ⲟ ⲛ̄-ϕⲟⲩⲟⲉⲓⲛ = It shines. ϥ-ⲟ ⲛ̄-ϕⲣ̄ⲣⲟ = He is reigning or is (now) king. ϥ-ⲟ ⲛ̄-ϕⲛⲟⲃ = It is great. [CG 179]

(*c*) ϥ-ⲯⲟⲟⲡ (stative of ⲯⲱⲡϵ "to become") = He exists. ϥ-ⲯⲟⲟⲡ ⲛ̄- = He exists as...

VOCABULARY 10

Learn the conjugation (8 persons plus a prenominal state) of each of the eleven conjugation bases presented in this lesson. In the exercises below, verbs have been taken from the vocabulary of lesson nine.

EXERCISES 10

A. Recite the full paradigm (8 persons and the noun subject), with English translation, of the following. ⲁϊ̈-ⲣⲁϣⲉ I rejoiced/I have rejoiced (ⲁ=). ⲙⲁⲣⲓ-ⲣⲁϣⲉ Let me rejoice (ⲙⲁⲣ=). ⲙ̄ⲡⲁϯ-ⲣⲁϣⲉ I have not yet rejoiced (ⲙ̄ⲡⲁⲧ=). ⲙ̄ⲡⲓ-ⲣⲁϣⲉ I did not rejoice/I have not rejoiced (ⲙ̄ⲡ=). ⲉϊ̈ⲉ-ⲣⲁϣⲉ I shall rejoice (ⲉ=ⲉ-).

B. Practice translating until you are fluent. a. ⲁϊ̈-ⲧⲁⲉⲓⲟ. ⲙ̄ⲡⲉ-ⲟⲩϫⲁϊ̈. b. ⲙ̄ⲡⲁⲧϥ̄-ⲱⲛϩ̄. ϣⲁⲧⲉⲧⲛ̄-ⲙⲉⲉⲩⲉ. c. ⲙⲉⲩ-ⲣⲁϣⲉ. ⲉⲕⲉ-ⲥⲟⲡⲥ̄. d. ⲛ̄ⲛⲉϥ-ⲥⲟⲟⲩⲛ. ⲙⲁⲣⲓ-ϣⲁϫⲉ. e. ⲙ̄ⲡⲣ̄ⲧⲣⲁ-ⲡⲓⲥⲧⲉⲩⲉ. ⲁⲣⲉ-ⲃⲁⲡⲧⲓⲍⲉ. f. ⲙ̄ⲡϥ̄-ⲙⲉⲧⲁⲛⲟⲉⲓ. ⲙ̄ⲡⲁⲧⲉⲧⲛ̄-ⲁⲣⲛⲁ. g. ϣⲁⲩ-ⲧⲁⲉⲓⲟ. ⲙⲉⲕ-ⲟⲩϫⲁϊ̈. h. ⲉϥⲉ-ⲱⲛϩ̄. ⲛ̄ⲛⲁ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ. i. ⲙⲁⲣⲉϥ-ⲣⲁϣⲉ. ⲙ̄ⲡⲣ̄ⲧⲣⲉⲥ-ⲥⲟⲡⲥ̄. j. ⲁⲥ-ⲥⲟⲟⲩⲛ. ⲙ̄ⲡⲉⲧⲛ̄-ϣⲁϫⲉ. k. ⲙ̄ⲡⲁⲧⲟⲩ-ⲙⲉⲉⲩⲉ. ϣⲁⲕ-ⲃⲁⲡⲧⲓⲍⲉ. l. ⲙⲉϥ-ⲙⲉⲧⲁⲛⲟⲉⲓ. ⲉⲛⲉ-ⲁⲣⲛⲁ. m. ⲛ̄ⲛⲉ-ⲧⲁⲉⲓⲟ. ⲙⲁⲣⲉⲥ-ⲙⲟⲩ. n. ⲙ̄ⲡⲣ̄ⲧⲣⲉⲩ-ⲱⲛϩ̄. ⲁⲩ-ⲙⲉⲉⲩⲉ. o. ⲙ̄ⲡⲕ̄-ⲣⲁϣⲉ. ϣⲁϥ-ⲥⲟⲡⲥ̄. p. ⲙⲉⲛ-ⲥⲟⲟⲩⲛ. ⲉϊ̈ⲉ-ϣⲁϫⲉ. ⲛ̄ⲛⲉ-ⲙⲉⲉⲩⲉ.

C. Translate into Coptic.
a. You (pl.) denied/have denied.
b. You (pl.) did not betray/have not betrayed.
c. You (pl.) have not yet repented.
d. You (pl.) baptize [aorist].
e. You (pl.) do not believe [aorist].

f. You (pl.) shall say.
g. You (pl.) shall not know.
h. You (sing. fem.) denied/have denied.
i. You (sing. fem.) did not betray/have not betrayed.
j. You (sing. fem.) have not yet repented.
k. You (sing. fem.) baptize [aorist].
l. You (sing. fem.) do not believe [aorist].
m. You (sing. fem.) shall say.
n. You (sing. fem.) shall not know.

D. Translate into Coptic. a. They entreated/have entreated. *b.* They did not rejoice/have not rejoiced. *c.* They have not yet thought. *d.* They live [aorist]. *e.* They do not become saved [aorist]. *f.* They shall honor. *g.* They shall not deny. *h.* Let them repent. *i.* Let them not betray.

E. Translate into Coptic. a. The man denied/has denied. *b.* The man did not betray/has not betrayed. *c.* The man has not yet repented. *d.* The man baptizes (aorist). *e.* The man does not say [aorist]. *f.* The man shall know. *g.* The man shall not entreat. *h.* Let the man rejoice. *i.* Let not the man think.

F. Translate into Coptic. a. You (sing. masc.) shall honor your father and your mother. *b.* Let us repent. *c.* Let them not baptize in this place. *d.* I have not denied the Lord. *e.* You (sing. fem.) have betrayed your God. *f.* We have not yet become saved. *g.* The wise man knows (aorist) good and evil.

G. Translate into Coptic. (For vocabulary, cf. **35**; *for grammar, cf.* **82**). *a.* God is wise. *b.* This woman is beloved. *c.* I am not a stranger to (ⲉ-) this city. *d.* Are you hostile to this nation? *e.* Truth is beautiful.

LESSON 11

BOUND STATES OF THE INFINITIVE. DIRECT OBJECT CONSTRUCTIONS. COMPOUND INFINITIVES. IMPERATIVE. VOCATIVE.

83. Many transitive infinitives (**72**) appear in prenominal and prepersonal states (for "states" cf. **50** [CG 167]). These are called the *bound states* of the infinitive. Thus ⲧⲁⲉⲓⲟ (= honor) also appears as ⲧⲁⲉⲓⲉ- and ⲧⲁⲉⲓⲟ=. The bound states permit a direct object to be directly suffixed to the infinitive without the intervention of a preposition.

ⲉⲧⲉⲧⲛⲉ-ⲧⲁⲉⲓⲉ-ⲛⲉⲕⲉⲓⲟⲧⲉ = You shall honor your parents
ⲉⲧⲉⲧⲛⲉ-ⲧⲁⲉⲓⲟ-ⲟⲩ = You shall honor them

(*a*) The various combinations of infinitive plus personal pronoun (ⲧⲁⲉⲓⲟ-ⲕ = honor you) follow the same patterns as the prepositions; you should stop now and reread the table in **52**. But you will also find two verb patterns that have no parallel among the prepositions [CG 85, table]:

i. Prepersonals ending in ⲃ=, ⲗ=, ⲙ=, ⲛ=, or ⲣ= combining with the personal pronoun to form a syllable (ⲥⲟⲧⲙⲉⲧ *sot* | *met*)

ⲥⲟⲧⲙ= from ⲥⲱⲧⲙ̄ = hear:

ⲥⲟⲧⲙ-ⲉⲧ	ⲥⲟⲧⲙ-ⲛ̄ or ⲥⲟⲧⲙ-ⲉⲛ
ⲥⲟⲧⲙ-ⲉⲕ	ⲥⲉⲧⲙ̄-ⲧⲏⲩⲧⲛ̄
ⲥⲟⲧⲙ-ⲉ	
ⲥⲟⲧⲙ-ⲉ�q	ⲥⲟⲧⲙ-ⲟⲩ
ⲥⲟⲧⲙ-ⲉⲥ	

ii. Prepersonals ending in other consonants.

ϩⲟⲡ=, from ϩⲱⲡ = hide:

ϩⲟⲡ-ⲧ̄ or ϩⲟⲡ-ⲧ	ϩⲟⲡ-ⲛ̄
ϩⲟⲡ-ⲕ̄ or ϩⲟⲡ-ⲕ	ϩⲉⲡ-ⲧⲏⲩ-ⲛ̄
ϩⲟⲡ-ⲉ	
ϩⲟⲡ-q̄ or ϩⲟⲡ-q	ϩⲟⲡ-ⲟⲩ
ϩⲟⲡ-ⲥ̄ or ϩⲟⲡ-ⲥ	

(*b*) Alternatively, a preposition can be used to mark the direct object, as you learned in lesson 9 (**72**):

ⲉⲧⲉⲧⲛⲉ-ⲧⲁⲉⲓⲟ ⲛ̄-ⲛⲉⲕⲉⲓⲟⲧⲉ = You shall honor your parents
ⲉⲧⲉⲧⲛⲉ-ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲟ-ⲟⲩ = You shall honor them

As a matter of fact, all infinitives that have bound states also allow ⲛ̄-/ⲙ̄ⲙⲟ= to mark the direct object.

84. *Direct object constructions.* The use or non-use of the bound states or the preposition ⲛ̄-/ⲙ̄ⲙⲟ= is governed by the Stern-Jernstedt Rule, as follows. (Infinitives that do not have bound states are not covered by this rule.) [CG 171]

i. All zero article phrases (**24–26**) *must* be directly suffixed to the prenominal state, in both durative and non-durative sentences.

q-ⲕⲁ-ⲫⲛⲟⲃⲉ ⲉⲃⲟⲗ = He forgives sins
ⲁq-ⲕⲁ-ⲫⲛⲟⲃⲉ ⲉⲃⲟⲗ = He forgave sins, He has forgiven sins

ii. Otherwise, *in durative sentences the direct object must be marked by* ⲛ̄-/ⲙ̄ⲙⲟ=. But in non-durative conjugation, use of the bound states or ⲛ̄/ⲙ̄ⲙⲟ= is optional.

q-ⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲛⲛⲟⲃⲉ = He forgives our sins
ⲁq-ⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲛⲛⲟⲃⲉ and ⲁq-ⲕⲁ-ⲛⲉⲛⲛⲟⲃⲉ ⲉⲃⲟⲗ = He forgave our sins, He has forgiven our sins

iii. An infinitive completing ⲛⲁ- (future) is non-durative[19].

q-ⲛⲁ-ⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲛⲛⲟⲃⲉ and q-ⲛⲁ-ⲕⲁ-ⲛⲉⲛⲛⲟⲃⲉ ⲉⲃⲟⲗ = He will forgive our sins

Likewise, any complementary infinitive (ⲉ-ⲫⲥⲟⲧⲡ-q̄ = to choose him) or infinitive as a noun (ⲡ-ⲥⲟⲧⲡ-q̄ = the act of choosing him) is non-durative.

iv. *Exception.* Direct objects of the verb ⲟⲩⲱϣ, ⲟⲩⲉϣ-, ⲟⲩⲁϣ= (= want, desire, love) are always directly suffixed in all kinds of sentence, even the durative. q-ⲟⲩⲁϣ-ⲕ̄ = he loves you.

85. Following is a list of all the common infinitives that have bound states. (For all of these, the direct object preposition is ⲛ̄-/ⲙ̄ⲙⲟ=.) Try to learn the contents of this table thoroughly. [CG 186–93]

[19] Only ⲛⲁ- itself counts as the durative predicate **63**.

LIST OF COMMON VERBS THAT HAVE BOUND STATES OF THE INFINITIVE

1. Biconsonantal

ⲃⲱⲗ = release, interpret	ⲃⲁ̄–	ⲃⲟⲗ=
ⲃⲱⲗ ⲛ̄– ⲉⲃⲟⲗ = destroy, dissolve	ⲃⲁ̄– ⲉⲃⲟⲗ	ⲃⲟⲗ= ⲉⲃⲟⲗ
ⲕⲱⲧ = build, build up	ⲕⲉⲧ–	ⲕⲟⲧ=
ⲙⲟⲩⲣ = bind	ⲙⲣ̄–, ⲙⲉⲣ–	ⲙⲟⲣ=
ⲙⲟⲩϩ = fill	ⲙⲉϩ–	ⲙⲁϩ= (sic)
ⲡⲱϣ = divide	ⲡⲉϣ–	ⲡⲟϣ=
ⲟⲩⲱⲙ = eat	ⲟⲩⲉⲙ–	ⲟⲩⲟⲙ=
ⲟⲩⲱϣ = want, desire, love	ⲟⲩⲉϣ–	ⲟⲩⲁϣ= (sic)
ⲟⲩⲱϩ = lay upon, occupy	ⲟⲩⲉϩ–	ⲟⲩⲁϩ= (sic)
ⲱϣ ['ōš] = read	ⲉϣ–	ⲟϣ=
ϣⲱⲡ = receive, buy	ϣⲉⲡ–	ϣⲟⲡ=
ϩⲱⲡ = hide	ϩⲉⲡ–	ϩⲟⲡ=
ϫⲱⲕ ⲛ̄– ⲉⲃⲟⲗ = fill	ϫⲉⲕ– ⲉⲃⲟⲗ	ϫⲟⲕ= ⲉⲃⲟⲗ

2. Biconsonantal with final ⲉ

ⲕⲱⲧⲉ = turn	ⲕⲉⲧ–	ⲕⲟⲧ=
ⲛⲟⲩϫⲉ = throw, cast	ⲛⲉϫ–	ⲛⲟϫ=

3. Triconsonantal

ⲙⲟⲩⲟⲩⲧ [mōwt **12**] = kill	ⲙⲟⲩⲧ–, ⲙⲉⲩⲧ–	ⲙⲟⲟⲩⲧ=
ⲥⲟⲡⲥ̄ = entreat, console	ⲥⲉⲡⲥ̄–	
ⲥⲱⲧⲡ̄ = choose	ⲥⲉⲧⲡ̄–	ⲥⲟⲧⲡ=
ⲥⲱⲟⲩϩ = gather	ⲥⲉⲩϩ–	ⲥⲟⲟⲩϩ=
ⲟⲩⲱⲛϩ̄ ⲛ̄– ⲉⲃⲟⲗ = reveal	ⲟⲩⲉⲛϩ̄– ⲉⲃⲟⲗ	ⲟⲩⲟⲛϩ= ⲉⲃⲟⲗ
ϣⲱⲱⲧ [šō't **9**] = cut off, lack	ϣⲉⲧ–, ϣⲉⲉⲧ–	ϣⲁⲁⲧ= (sic)

4. Triconsonantal, third consonant is ⲃ, ⲗ, ⲙ, ⲛ, *or* ⲣ

ⲥⲱⲧⲙ̄ = hear	ⲥⲉⲧⲙ̄–	ⲥⲟⲧⲙ=
ⲧⲱϩⲙ̄ = invite	ⲧⲉϩⲙ̄–	ⲧⲁϩⲙ= (sic)

5. Initial ⲧ, final personal suffix

ⲧⲟⲩⲛⲟⲥ = awaken	ⲧⲟⲩⲛⲉⲥ–	ⲧⲟⲩⲛⲟⲥ=
ⲧⲛ̄ⲛⲟⲟⲩ = send (hither), bring	ⲧⲛ̄ⲛⲉⲩ–	ⲧⲛ̄ⲛⲟⲟⲩ=
ϫⲟⲟⲩ [ⲧϣⲟⲟⲩ] = send (away)	ϫⲉⲩ–	ϫⲟⲟⲩ=

6. Initial ⲧ, final ⲟ

ⲧⲃ̄ⲃⲟ = purify	ⲧⲃ̄ⲃⲉ–	ⲧⲃ̄ⲃⲟ=
ⲧⲁⲉⲓⲟ = honor	ⲧⲁⲉⲓⲉ–	ⲧⲁⲉⲓⲟ=
ⲧⲁⲕⲟ = ruin	ⲧⲁⲕⲉ–	ⲧⲁⲕⲟ=

ⲕⲧⲟ [for ⲧⲕⲧⲟ] reflexive = return	ⲕⲧⲉ–	ⲕⲧⲟ=
ⲧⲁⲗⲟ = take up, mount, board	ⲧⲁⲗⲉ–	ⲧⲁⲗⲟ=
ⲧⲁⲙⲟ = teach	ⲧⲁⲙⲉ–	ⲧⲁⲙⲟ=
ⲧⲁⲟⲩⲟ = send forth	ⲧⲁⲟⲩⲉ–	ⲧⲁⲟⲩⲟ=
ⲧⲁⲱⲟ = make numerous, multiply	ⲧⲁⲱⲉ–	ⲧⲁⲱⲟ=
ϫⲛⲟⲩ [tšnō] = ask, interrogate	ϫⲛⲉ–	ϫⲛⲟⲩ=
ϫⲡⲟ [tšpo] = produce, get	ϫⲡⲉ–	ϫⲡⲟ=
ⲧⲁϩⲟ = seize, attain, get to	ⲧⲁϩⲉ–	ⲧⲁϩⲟ=
ⲧⲁϩⲟ ⲛ̄– ⲉⲣⲁⲧ= reflexive = stand, make to stand	ⲧⲁϩⲉ– ⲉⲣⲁⲧ=	ⲧⲁϩⲟ= ⲉⲣⲁⲧ=
ⲧⲁϫⲣⲟ = make firm, confirm	ⲧⲁϫⲣⲉ–	ⲧⲁϫⲣⲟ=

7. In prepersonal state the last syllable contains ⲱ

ⲙⲟⲥⲧⲉ = hate	ⲙⲉⲥⲧⲉ–	ⲙⲉⲥⲧⲱ=
ⲥⲟⲃⲧⲉ = prepare	ⲥⲃ̄ⲧⲉ–	ⲥⲃ̄ⲧⲱⲧ=
ⲥⲟⲡⲥⲡ̄ = entreat	ⲥⲡ̄ⲥⲡ̄–	ⲥⲡ̄ⲥⲱⲡ=
ⲥⲟⲟⲩⲛ = know	ⲥⲟⲩⲛ̄–	ⲥⲟⲩⲱⲛ=
ϣⲧⲟⲣⲧⲣ̄ = disturb	ϣⲧⲣ̄ⲧⲣ̄–	ϣⲧⲣ̄ⲧⲱⲣ=

8. In prepersonal state final ⲧ= appears

ⲉⲓⲛⲉ = bring	ⲛ̄–	ⲛ̄ⲧ=
ⲙⲉ = love	ⲙⲉⲣⲉ–	ⲙⲉⲣⲓⲧ=
ⲫⲓ = take, take away, pick up	ⲫⲓ–	ⲫⲓⲧ=
ϫⲓ = take, get, receive	ϫⲓ–	ϫⲓⲧ=
ϫⲓⲥⲉ = raise up	ϫⲉⲥⲧ– (sic)	ϫⲁⲥⲧ= (sic)

9. Prepersonal state ends with a double vowel

ⲉⲓⲣⲉ = make, do	ⲣ̄–	ⲁⲁ=
ⲕⲱ = put	ⲕⲁ–	ⲕⲁⲁ=
ⲕⲱ ⲛ̄– ⲉⲃⲟⲗ = forgive (a sin), release	ⲕⲁ– ⲉⲃⲟⲗ	ⲕⲁⲁ= ⲉⲃⲟⲗ
ⲥⲱ = drink	ⲥⲉ–	ⲥⲟⲟ=
ϯ = give	ϯ–	ⲧⲁⲁ=
ϫⲱ = say	ϫⲉ–	ϫⲟⲟ=

10. Some others

ⲥϩⲁⲓ̈ = write	ⲥϩⲁⲓ̈–, ⲥⲉϩ–	ⲥϩⲁⲓ̈=, ⲥⲁϩ= (sic)
ⲧⲱⲟⲩⲛ = raise up	ⲧⲟⲩⲛ–	ⲧⲱⲟⲩⲛ=
ϫⲟ = sow	ϫⲉ–	ϫⲟ=

86. *Compound infinitives* [CG 180] are fixed expressions

ϯ–ⲫⲃⲁⲡⲧⲓⲥⲙⲁ = baptize (give-ⲫbaptism)
ϫⲓ–ⲫⲃⲁⲡⲧⲓⲥⲙⲁ = be baptized (get-ⲫbaptism)

consisting of a zero article phrase suffixed to a prenominal state. Especially common are those built upon ⲣ̄- (= do, make, act as), ϯ- (= give, produce), and ϫⲓ- (= get, receive), though many others occur also. This is a very common kind of formation.

ϯ-ⲉⲃⲱ teach (give-ⲉteaching)
ⲣ̄-ⲉⲛⲟⲃⲉ to sin (do-ⲉsin)
ⲣ̄-ⲉⲱⲟⲣⲡ̄ precede (act-as-ⲉfirst)
ⲧⲁⲱⲉ-ⲉⲟⲓⲱ proclaim, evangelize (multiply-ⲉcry)

Greek equivalents are often denominal verbs: ⲣ̄-ⲉϩⲙ̄ϩⲁⲗ = δουλεύειν serve (δοῦλος = ϩⲙ̄ϩⲁⲗ). ⲣ̄-ⲉϩⲟⲧⲉ = φοβεῖσθαι to fear (φόβος = ϩⲟⲧⲉ). A few compounds contain a possessed noun **54** instead of a zero article phrase: ⲧⲥⲁⲃⲉ-ⲉⲓⲁⲧ= = teach (instruct-eyes-of).

Some compound infinitives are, as a whole, capable of having a direct object; the preposition used to mark such a direct object varies from one expression to another.

ϯ-ⲉⲃⲱ ⲛⲁ-ⲥ = teach (give-ⲉlesson for) him
ⲣ̄-ⲉⲭⲣⲉⲓⲁ ⲙ̄ⲙⲟ-ⲥ = need (produce-ⲉneed of) it
ϫⲓ-ⲉⲃⲱ ⲉⲣⲟ-ⲥ = learn (receive-ⲉlesson about) it

Compound infinitives made from ⲣ̄- meaning "have or perform the function or characteristic of"

ⲣ̄-ⲉϩⲙ̄ϩⲁⲗ = serve
ⲣ̄-ⲉⲣⲣⲟ = reign
ⲣ̄-ⲉⲭⲟⲉⲓⲥ = be master

appear in durative sentences as ⲟ† ⲛ̄- (ⲟ† is the stative corresponding to ⲣ̄-, from the verb ⲉⲓⲣⲉ)

ⲟ† ⲛ̄-ⲉϩⲙ̄ϩⲁⲗ = serve
ⲟ† ⲛ̄-ⲉⲣⲣⲟ = reign
ⲟ† ⲛ̄-ⲉⲭⲟⲉⲓⲥ = be master

Some compound infinitives contain a definite or possessive article. E.g.

ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄- = remember (do-the-thinking of)
ⲣ̄-ⲡⲉϥⲙⲉⲉⲩⲉ = remember him (do-his-thinking)

THE IMPERATIVE AND VOCATIVE

87. The affirmative imperative has the same form as the infinitive (with its bound states if any). [CG 364-72] For special affirmative imperative forms, see box below.

ⲥⲟⲧⲡ̄-ⲟⲩ or ⲥⲱⲧⲡ̄ ⲙ̄ⲙⲟ-ⲟⲩ = Choose them
ⲥⲉⲧⲡ̄-ⲡⲉϊⲗⲗⲟⲥ or ⲥⲱⲧⲡ̄ ⲙ̄-ⲡⲉϊⲗⲗⲟⲥ = Choose this people

ⲧⲁⲱⲉ-ⲉⲟⲓⲱ = Evangelize
ⲟⲩⲱⲙ = Eat

Negative imperatives are formed by prefixing ⲙ̄ⲡⲣ̄- (or ⲙ̄ⲡⲱⲣ ⲉ-) to the infinitive.

ⲙ̄ⲡⲣ̄-ⲥⲟⲧⲡ̄-ⲟⲩ or ⲙ̄ⲡⲣ̄-ⲥⲱⲧⲡ̄ ⲙ̄ⲙⲟ-ⲟⲩ = Do not choose them
ⲙ̄ⲡⲣ̄-ⲥⲉⲧⲡ̄-ⲡⲉϊⲗⲗⲟⲥ or ⲙ̄ⲡⲣ̄-ⲥⲱⲧⲡ̄ ⲙ̄-ⲡⲉϊⲗⲗⲟⲥ = Do not choose this people
ⲙ̄ⲡⲣ̄-ⲧⲁⲱⲉ-ⲉⲟⲓⲱ = Do not evangelize
ⲙ̄ⲡⲣ̄-ⲟⲩⲱⲙ = Do not eat

There are *special affirmative imperatives* of ten verbs; these are used instead of the corresponding infinitive. Note that most begin with the letter ⲁ. (Their negatives are formed with ⲙ̄ⲡⲣ̄- + normal infinitive.) Here, for reference, is the full list. [CG 366]

ⲁⲗⲟ= (reflexive) = cease (infinitive ⲗⲟ)
ⲁⲙⲟⲩ = come (infin. ⲉⲓ)
ⲁⲙⲟⲩ [said to one male]
ⲁⲙⲏ [said to one female]
ⲁⲙⲏⲉⲓⲧⲛ̄ or ⲁⲙⲏⲉⲓⲛ [said to more than one person]
ⲁⲛⲓⲛⲉ = bring (ⲁⲛⲓ-, ⲁⲛⲓ=) (infin. ⲉⲓⲛⲉ)
ⲁⲛⲁⲩ = look (infin. ⲛⲁⲩ)
ⲁⲣⲓⲣⲉ = do, make (ⲁⲣⲓ-, ⲁⲣⲓ=) (infin. ⲉⲓⲣⲉ)
ⲁⲩ- or ⲁⲩⲉ- (ⲁⲩⲉⲓ=) = hand over (no infinitive)
ⲁⲟⲩⲱⲛ = open (ⲟⲩⲛ̄-) (infin. ⲟⲩⲱⲛ)
ⲁϫⲓ- or ⲁϫⲉ- (ⲁϫⲓ=) = say (infin. ϫⲱ)
ⲙⲁ- (but usually ϯ, ϯ-, ⲧⲁⲁ=) = give (infin. ϯ)
ⲙⲟ or ⲙⲱ = take (no infinitive)

For example: ⲁⲙⲟⲩ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲣⲱⲙⲉ "Come out of the man!"; ⲓⲥ ⲁⲣⲓ-ⲡⲁⲙⲉⲉⲩⲉ ⲡϫⲟⲉⲓⲥ "Jesus, remember me, Lord."

ⲙⲁ- is optionally prefixed to the imperative of compound infinitives formed on ϯ- (= give) and causative verbs of the class ⲧⲁⲉⲓⲟ (initial ⲧ, final ⲟ). Thus ⲙⲁ-ϯ-ⲉⲃⲱ = Teach. ⲙⲁ-ⲧⲁⲉⲓⲉ-ⲡⲉⲕⲉⲓⲱⲧ ⲙⲛ̄-ⲧⲉⲕⲙⲁⲁⲩ = Honor your father and your mother. [CG 367]

88. The *vocative* (summoning the attention of the person one is speaking to) must be expressed as a *definite* article phrase or as a personal name. ⲧⲉϩⲓⲙⲉ = O woman! ⲡϫⲟⲉⲓⲥ = O Lord! ⲡⲁⲛⲟⲩⲧⲉ ⲡⲁⲛⲟⲩⲧⲉ = My God, My God! ⲙⲁⲣⲓⲁ = O Mary! [CG 137]

'Yes' and 'No' in Coptic [CG 241]

There are several ways to say 'Yes' or 'No', and Coptic speakers selected them according to the syntax and meaning of what was being affirmed or denied.

'Yes'	Syntax	Compare
ⲟⲩⲟⲛ	Yes there is	ⲟⲩⲛ̄– **63**
ⲉϩⲉ	(Yes)	**?**
ⲱⲟ	Yes he (etc.) does	ⲱⲁ= **79**
ⲥⲉ	(Yes)	**?**
'No'		
ⲙ̄ⲙⲟⲛ	No there isn't	ⲙⲛ̄– **63**
ⲙ̄ⲡⲉ	No he (etc.) didn't	ⲙ̄ⲡ= **77**
ⲛ̄ⲛⲟ	No he (etc.) doesn't	ⲛ̄ⲛⲉ= **80**
ⲙ̄ⲡⲱⲣ	Don't!	ⲙ̄ⲡⲣ̄– **87**

89. The following five verbs

ⲡⲱⲧ, ⲡⲏⲧ† = run
ⲉⲓ, ⲛⲏⲩ† = come
ⲃⲱⲕ, ⲃⲏⲕ† = go
ϫⲱⲗ, ϫⲏⲗ† = fly
ϫⲉ, ϫⲏⲩ† = fall[20]

behave in a peculiar way. When they are used in a durative sentence, only the stative can occur, and the stative expresses on-going motion. [CG 168(c)] Outside of the durative sentence, only the infinitive occurs, but with the same meaning. Thus

†–ⲃⲏⲕ I am going, I go. ⲁⲓ–ⲃⲱⲕ I went, I have gone
†–ϫⲏⲗ I am flying, I fly. ⲁⲓ–ϫⲱⲗ I flew, I have flown
†–ϫⲏⲩ I am falling, I fall. ⲁⲓ–ϫⲉ I fell, I have fallen

Remember these five verbs—Run, come, go, fly up, fall down.

[20] Also ϫⲉ ⲉ–, ϫⲏⲩ† ⲉ– find; ϫⲉ ⲉⲃⲟⲗ, ϫⲏⲩ† ⲉⲃⲟⲗ perish.

VOCABULARY 11

Learn the five verbs described in paragraph **89** *and remember their unusual usage.*

ⲡⲱⲧ, ⲡⲏⲧ†	run	τρέχειν, φεύγειν
ⲉⲓ, ⲛⲏⲩ†	come	ἔρχεσθαι
ⲃⲱⲕ, ⲃⲏⲕ†	go	πορέυεσθαι, ἀπέρχεσθαι
ϫⲱⲗ, ϫⲏⲗ†	fly	πεταννύναι
ϫⲉ, ϫⲏⲩ†	fall	πίπτειν
More verbs: Religion		
ⲙⲟⲩⲣ (ⲙⲣ̄–, ⲙⲟⲣ=) ⲙⲏⲣ†	bind, tie	δεῖν
ⲃⲱⲗ (ⲃⲗ̄–, ⲃⲟⲗ=) ⲃⲏⲗ†	loosen, untie, interpret	λύειν
ⲣ̄–ⲫⲛⲟⲃⲉ	sin	ἁμαρτάνειν
ⲣⲉⲫ– (masc. or fem.)	one who..., a thing which...	(deverbal nouns)
ⲣⲉⲫ–ⲣ̄–ⲫⲛⲟⲃⲉ (masc., fem.)	sinner	ἁμαρτωλός
ⲕⲱ ⲉⲃⲟⲗ (ⲕⲁ–, ⲕⲁⲁ=) ⲕⲏ†	release, loosen; forgive	ἀφιέναι
ⲥⲙⲟⲩ ⲉ–, ⲥⲙⲁⲙⲁⲁⲧ†	praise, bless	εὐλογεῖν
ⲧⲁⲉⲓⲟ (ⲧⲁⲉⲓⲉ–, ⲧⲁⲉⲓⲟ=) ⲧⲁⲉⲓⲏⲩ†	honor	τιμᾶν
ⲟⲩⲱⲱⲧ̄ ⲛ̄–/ⲛⲁ=	worship, bow before, greet	προσκυνεῖν
ⲙⲉ (ⲙⲉⲣⲉ–, ⲙⲉⲣⲓⲧ=)	love	ἀγαπᾶν
ⲱⲗⲏⲗ	pray	προσεύχεσθαι
ⲥⲟⲡⲥ̄ (ⲥⲉⲡⲥ̄–), also ⲥⲟⲡⲥⲡ̄ (ⲥⲡⲥⲡ̄–, ⲥⲡⲥⲱⲡ=) ⲥⲡⲥⲱⲡ†	entreat, console	παρακαλεῖν
ⲧⲱϩⲙ̄ (ⲧⲉϩⲙ–, ⲧⲁϩⲙ=) ⲧⲁϩⲙ̄†	summon, invite	καλεῖν
ⲥⲱⲧⲡ̄ (ⲥⲉⲧⲡ̄–, ⲥⲟⲧⲡ=) ⲥⲟⲧⲡ̄†	choose	ἐκλέγεσθαι
ⲧⲃ̄ⲃⲟ (ⲧⲃ̄ⲃⲉ–, ⲧⲃ̄ⲃⲟ=) ⲧⲃ̄ⲃⲏⲩ†	purify	καθαρίζειν
*ⲕⲣⲓⲛⲉ ⲛ̄–/ⲙ̄ⲙⲟ=	judge	
ⲙ̄ⲡⲱⲁ ⲛ̄–/ⲙ̄ⲙⲟ=	become worthy of	ἄξιος εἶναι

ⲧⲁϣⲉ-ϴⲟⲉⲓϣ ⲛ̄-/ⲙ̄ⲙⲟ=	proclaim, preach	κηρύσσειν, εὐαγγελίζειν

Daily life (verbs)

ⲕⲱⲧ (ⲕⲉⲧ-, ⲕⲟⲧ=) ⲕⲛⲧ†	build, edify	οἰκοδομεῖν
ⲟⲩⲱⲙ (ⲟⲩⲉⲙ-, ⲟⲩⲟⲙ=)	eat	φαγεῖν
ⲥⲱ (ⲥⲉ-, ⲥⲟⲟ=)	drink	πίνειν
ϫⲟ (ϫⲉ-, ϫⲟ=) ϫⲏⲩ†	sow (seed)	σπείρειν
ⲟⲩⲱϩ (ⲟⲩⲉϩ-, ⲟⲩⲁϩ=) ⲟⲩⲏϩ†	put, lay; dwell	προστιθέναι, κατοικεῖν
ϣⲱⲱⲧ (ϣⲉⲧ-/ϣⲉⲉⲧ-, ϣⲁⲁⲧ=) ϣⲁⲁⲧ†	cut, sacrifice; (ϣⲁⲁⲧ† ⲛ̄-/ⲙ̄ⲙⲟ=) lack	ἐκκόπτειν, ὑστερεῖν

Conjunctions

*ⲧⲟⲧⲉ	thereupon, then, next	
ϫⲉⲕⲁⲁⲥ or ϫⲉⲕⲁⲥ (+ optative)	*so that* . . . might	ἵνα
ϫⲉ- (+ optative)	*so that* . . . might	ἵνα
ϫⲉ- (+ clause, *not* optative)	because; for	ὅτι
ⲉϣϫⲉ-	supposing that, since, if	εἰ
ⲉϣⲱⲡⲉ	if (ever)	ἐάν, εἰ
*ⲟⲩⲁⲉ or *ⲟⲩⲧⲉ (the two forms are equated in Coptic)	nor; and . . . not	

Interjections

ⲉⲓⲥ-, ⲉⲓⲥϩⲏⲧⲉ (and other spellings)	lo! behold! (marks a new moment in narrative)	ἰδού
*ϩⲁⲙⲏⲛ (ἀμήν)	amen, may it be	

EXERCISES 11

A. Translate into Coptic, giving alternate translations where possible.

a. He bound the man.
b. He released the man.
c. He purified the man.
d. He honored the man.
e. He loved the man.
f. He chose the man.
g. He will bind the man.
h. He will release the man.
i. He will purify the man.
j. He will honor the man.
k. He will love the man.
l. He will choose the man.
m. He is binding the man.
n. He is releasing the man.
o. He is purifying the man.
p. He is honoring the man.
q. He is choosing the man.

B. Translate into Coptic using the bound state and going through all eight persons and the noun (ⲡⲣⲱⲙⲉ) *as suffixed object.*

a. He bound me, He bound you, . . . etc.
b. He released me, . . .
c. He purified me, . . .
d. He honored me, . . .
e. He loved me, . . .
f. He chose me, . . .
g. He drank me, . . .

C. Translate. a. ⲁⲩ-ⲙⲟⲣ-ⲉⲧ [cf. **83** (*a*)(i)]. b. ⲙ̄ⲡⲟⲩ-ⲃⲟⲗ-ⲉ. c. ⲙ̄ⲡⲁⲧⲟⲩ-ⲕⲁⲁ-ⲥ. d. ⲁⲩ-ⲧⲁⲓⲉ-ⲧⲏⲩⲧⲛ̄. e. ⲙ̄ⲡⲟⲩ-ⲙⲉⲣⲓⲧ-ⲟⲩ. f. ⲙ̄ⲡⲁⲧⲟⲩ-ⲥⲡⲥⲱⲡ-ⲕ̄. g. ⲁⲩ-ⲧⲁϩⲙ-ⲟⲩ. h. ⲙ̄ⲡⲟⲩ-ⲥⲟⲧⲡ-ⲛ̄. i. ⲙ̄ⲡⲁⲧⲟⲩ-ⲧⲃ̄ⲃⲟ-ⲓ̈. j. ⲁⲩ-ⲕⲟⲧ-ⲉ. k. ⲙ̄ⲡⲟⲩ-ⲟⲩⲟⲙ-ⲉⲥ. l. ⲙ̄ⲡⲁⲧⲟⲩ-ϫⲟ-ⲟⲩ. m. ⲁⲩ-ⲥⲟⲟ-ⲩ. n. ⲙ̄ⲡⲟⲩ-ⲟⲩⲁϩ-ⲕ̄. o. ⲙ̄ⲡⲁⲧⲟⲩ-ϣⲁⲁⲧ-ⲛ̄. p. ⲁⲥ-ⲙⲟⲣ-ⲉⲕ. q. ⲙ̄ⲡⲥ̄-ⲃⲟⲗ-

ⲉⲩ. r. ⲙ̄ⲡⲁⲧⲥ̄-ⲕⲁⲁ-ⲛ. s. ⲁⲥ-ⲧⲁⲉⲓⲟ-ⲟⲩ. t. ⲙ̄ⲡⲥ̄-ⲙⲉⲣⲓⲧ-ⲧ̄. u. ⲙ̄ⲡⲁⲧⲥ̄-ⲥⲡⲥⲱⲡ-ⲧ̄. v. ⲁⲥ-ⲧⲁϩⲙ-ⲛ̄. w. ⲙ̄ⲡⲥ̄-ⲧⲁϩⲙ-ⲉⲛ. x. ⲙ̄ⲡⲁⲧⲥ̄-ⲧⲃ̄ⲃⲟ-ⲕ. y. ⲁⲥ-ⲕⲟⲧ-ⲧ̄. z. ⲙ̄ⲡⲥ̄-ⲟⲩⲟⲙ-ⲉⲛ. aa. ⲙ̄ⲡⲁⲧⲥ̄-ϫⲟ-ⲩ. bb. ⲁⲥ-ⲥⲟⲟ-ⲧ. cc. ⲙ̄ⲡⲥ̄-ⲟⲩⲁϩ-ⲧ̄. dd. ⲙ̄ⲡⲁⲧⲥ̄-ⲱⲉⲧ-ⲧⲏⲩⲧⲛ̄.

D. Translate into Coptic, giving alternate translations where possible (cf. **84***).*
a. He honors (*or* is honoring) the prophet. *b.* He honored the prophet. *c.* He will honor the prophet. *d.* He honors prophets. *e.* He honored prophets. *f.* He will honor prophets. *g.* He loves the prophet (ⲟⲩⲱⲱ = love). *h.* He loved the prophet. *i.* He will love the prophet.

E. Reading selections from the New Testament.

1. ⲁⲩ-ⲉⲓ ⲁⲩ-ⲟⲩⲱϩ ϩⲛ̄-ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ[21]. Matthew 4:13
2. ⲛ̄-ⲩ-ⲛⲁ-ⲕⲱ ⲛⲏ-ⲧⲛ̄ ⲁⲛ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲧⲛ̄ⲛⲟⲃⲉ. Matthew 6:15
3. ⲙ̄ⲡⲣ̄-ⲕⲣⲓⲛⲉ ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉⲩ-ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄. Matthew 7:1
4. ⲟⲩⲁⲱ ⲙ̄-ⲙⲓⲛⲉ ⲡⲉ ⲡⲁⲓ̈. Matthew 8:27
5. ⲉⲧⲃⲉ-ⲟⲩ ⲡⲉⲧⲛ̄ⲥⲁϩ ⲟⲩⲱⲙ ⲙⲛ̄-ⲛ̄ⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ. Matthew 9:11 alt.
6. ⲛ̄-ⲩ-ⲙ̄ⲡⲱⲁ ⲙ̄ⲙⲟ-ⲓ̈ ⲁⲛ. Matthew 10:37
7. ⲁⲙⲏⲉⲓⲧⲛ̄ (cf. **87** [box]) ⲱⲁⲣⲟ-ⲓ̈ ⲟⲩⲟⲛ ⲛⲓⲙ. Matthew 11:28
8. ⲃⲱⲗ ⲉⲣⲟ-ⲛ ⲛ̄-ⲧⲡⲁⲣⲁⲃⲟⲗⲏ[22]. Matthew 13:36
9. ⲛ̄ⲛⲉϥ-ⲧⲁⲉⲓⲟ ⲙ̄-ⲡⲉϥⲉⲓⲱⲧ. Matthew 15:6
10. ⲉϩⲣⲁⲓ̈ ⲉⲭⲛ̄-ⲧⲉⲓ̈ⲡⲉⲧⲣⲁ[23] ⲧ-ⲛⲁ-ⲕⲱⲧ ⲛ̄-ⲧⲁⲉⲕⲕⲗⲏⲥⲓⲁ. Matthew 16:18
11. ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲟⲩⲉⲃⲟⲗ ⲧⲱⲛ ⲡⲉ. ⲟⲩⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲉ ⲡⲉ ⲭⲛ̄-ⲟⲩⲉⲃⲟⲗ ϩⲛ̄-ⲛ̄ⲣⲱⲙⲉ ⲡⲉ. Matthew 21:25
12. ⲉⲧⲃⲉ-ⲟⲩ ⲃⲉ ⲙ̄ⲡⲉⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲩ. Matthew 21:25
13. ⲧⲟⲧⲉ ⲁⲩ-ⲕⲱ ⲛⲁ-ⲩ ⲉⲃⲟⲗ ⲛ̄-ⲃⲁⲣⲁⲃⲃⲁⲥ[24]. Matthew 27:26
14. ⲩ-ⲙ̄ⲡⲱⲁ ⲙ̄-ⲡⲙⲟⲩ. Mark 14:64
15. ⲧⲉ-ⲥⲙⲁⲙⲁⲁⲧ ϩⲛ̄-ⲛⲉϩⲓⲟⲙⲉ. Luke 1:42 alt.
16. ⲉⲓϩⲏⲛⲧⲉ ⲅⲁⲣ ⲧ-ⲛⲁ-ⲧⲁⲱⲉ-ⲟⲩⲉⲓⲱ ⲛⲏ-ⲧⲛ̄ ⲛ̄-ⲟⲩⲛⲟⲃ ⲛ̄-ⲣⲁⲱⲉ. Luke 2:10
17. ⲁ-ⲥⲩⲙⲉⲱⲛ[25] ⲇⲉ ⲥⲙⲟⲩ ⲉⲣⲟ-ⲟⲩ. Luke 2:34
18. ⲩ-ⲙⲉ ⲅⲁⲣ ⲙ̄-ⲡⲉⲛϩⲉⲟⲛⲟⲥ. Luke 7:5
19. ⲟⲩ ⲧⲉ. ⲁⲩⲱ ⲟⲩⲁⲱ ⲙ̄-ⲙⲓⲛⲉ ⲧⲉ ⲧⲉⲓ̈ⲥϩⲓⲙⲉ. ⲟⲩⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ ⲧⲉ. Luke 7:39 alt.

[21] ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ (place name) Capernaum.
[22] ⲡⲁⲣⲁⲃⲟⲗⲏ parable.
[23] ⲡⲉⲧⲣⲁ rock, rocky outcrop.
[24] ⲃⲁⲣⲁⲃⲃⲁⲥ (personal name) Barabbas.
[25] ⲥⲩⲙⲉⲱⲛ (personal name) Simeon.

20. ⲃⲱⲕ. ⲧⲁⲱⲉ-ⲫⲟⲉⲓⲱ ⲛ̄-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲙ̄-ⲡⲛⲟⲩⲧⲉ. Luke 9:60
21. ⲡⲁⲉⲓⲱⲧ ⲁⲓ̈-ⲣ̄-ⲫⲛⲟⲃⲉ ⲉ-ⲧⲡⲉ ⲁⲩⲱ ⲙ̄-ⲡⲉⲕⲙ̄ⲧⲟ ⲉⲃⲟⲗ. Luke 15:18
22. ⲙ̄ⲡⲁⲧⲉ-ⲧⲁⲟⲩⲛⲟⲩ ⲉⲓ. John 2:4
23. . . . sent His son not ϫⲉ-ⲉⲩⲉ-ⲕⲣⲓⲛⲉ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲉⲣⲉ-ⲡⲕⲟⲥⲙⲟⲥ ⲟⲩϫⲁⲓ̈ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ-ⲩ̄. John 3:17
24. ⲙⲉϥ-ⲉⲓ ⲱⲁ-ⲡⲟⲩⲟⲉⲓⲛ. John 3:20
25. ⲙⲛ̄-ⲫⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲁⲉⲓⲛⲩ ϩⲣⲁⲓ̈ ϩⲙ̄-ⲡⲉϥ†ⲙⲉ[26]. John 4:44
26. ⲡⲉⲓⲱⲧ ⲅⲁⲣ ⲙⲉ ⲙ̄-ⲡⲱⲏⲣⲉ ⲁⲩⲱ ϥ-ⲧⲥⲁⲃⲟ[27] ⲙ̄ⲙⲟ-ϥ ⲉ-ϩⲱⲃ ⲛⲓⲙ. John 5:20
27. ⲡⲁⲟⲩⲟⲉⲓⲱ ⲙ̄ⲡⲁⲧϥ̄-ⲉⲓ. John 7:6 alt.
28. ⲙ̄ⲡϥ̄-ⲟⲩⲱⲙ ⲟⲩⲇⲉ ⲙ̄ⲡϥ̄-ⲥⲱ. Acts 9:9
29. ⲧⲉⲧⲛ̄-ⲙ̄ⲡⲱⲁ ⲙ̄-ⲡⲱⲛϩ̄. Acts 13:46
30. ⲧⲉⲛⲟⲩ ⲃⲉ ⲉⲓϩⲏⲛⲧⲉ †-ⲙⲏⲣ ϩⲙ̄-ⲡⲉⲡⲛⲁ. Acts 20:22 alt.
31. ⲁⲛ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲏⲓ̈ ⲙ̄-ⲫⲓⲗⲓⲡⲡⲟⲥ[28] ⲡⲣⲉϥ-ⲧⲁⲱⲉ-ⲫⲟⲉⲓⲱ. Acts 21:8
32. ⲛ̄ⲛⲉⲛ-ⲟⲩⲱⲙ ⲟⲩⲇⲉ ⲛ̄ⲛⲉⲛ-ⲥⲱ. Acts 23:12
33. ⲁⲩ-ⲣ̄-ⲫⲛⲟⲃⲉ ⲁⲩⲱ ⲥⲉ-ⲱⲁⲁⲧ ⲙ̄-ⲡⲉⲟⲟⲩ ⲙ̄-ⲡⲛⲟⲩⲧⲉ. Romans 3:23 alt.
34. ⲙⲛ̄-ⲫⲁⲅⲁⲑⲟⲛ[29] ⲟⲩⲏϩ ⲛ̄ϩⲏⲧ-ⲫ. Romans 7:18
35. ⲛ̄-ⲧⲙⲛ̄ⲧ-ⲉⲣⲟ ⲅⲁⲣ ⲁⲛ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲫⲟⲩⲱⲙ ϩⲓ-ⲫⲥⲱ. Romans 14:17
36. ⲧⲉⲧⲛ̄-ⲣ̄-ⲫⲛⲟⲃⲉ ⲉ-ⲡⲉⲭⲥ̄. 1 Corinthians 8:12
37. ⲙⲁⲣⲉϥ-ⲱⲗⲏⲗ ϫⲉⲕⲁⲁⲥ ⲉⲩⲉ-ⲃⲱⲗ. 1 Corinthians 14:13
38. ⲁⲛ-ϩⲉⲛⲧⲉⲓ̈ⲙⲓⲛⲉ ⲟⲛ (**44**). 2 Corinthians 10:11
39. ⲙ̄ⲡⲓ-ⲱⲱⲧ ⲛ̄-ⲗⲁⲁⲩ ⲡⲁⲣⲁ[30]-ⲛ̄ⲛⲟⲃ ⲛ̄-ⲁⲡⲟⲥⲧⲟⲗⲟⲥ. 2 Corinthians 11:5
40. ⲱⲁⲩ-ⲧⲃ̄ⲃⲟ ⲅⲁⲣ ϩⲓⲧⲙ̄-ⲡⲱⲁϫⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄-ⲡⲉⲱⲗⲏⲗ. 1 Timothy 4:5 alt.
41. ⲙ̄-ⲡⲱⲁϫⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲙⲏⲣ ⲁⲛ. 2 Timothy 2:9
42. ⲙⲁⲣⲟⲩ-ⲟⲩⲱⲱⲧ ⲛⲁ-ϥ. Hebrews 1:6
43. ⲟⲩⲡⲓⲥⲧⲟⲥ ⲡⲉ ⲁⲩⲱ ⲟⲩⲙⲉ ⲡⲉ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉⲛⲛⲟⲃⲉ. 1 John 1:9

[26] †ⲙⲉ village.
[27] ⲧⲥⲁⲃⲟ teach, inform.
[28] ⲫⲓⲗⲓⲡⲡⲟⲥ (personal name) Philipp.
[29] ⲁⲅⲁⲑⲟⲥ, -ⲟⲛ good person, thing.
[30] Lesson 7, box "The Simple Prepositions."

LESSON 12

NON-DURATIVE CONJUGATION: SUBORDINATE CLAUSE CONJUGATION BASES. INFLECTED MODIFIER. SOME STYLISTIC DEVICES.

90. In this lesson you will complete the survey of non-durative conjugation, which was begun in lesson 10. Now you will learn the five subordinate clause conjugation bases—they occur very frequently, and you will see them everywhere. [CG 342–43] They appear in the same three part pattern as the main-clause bases (**75**), namely

	1	2	3	
a.	ⲛ̄ⲧⲉⲣⲉ – ⲡⲛⲟⲩⲧⲉ		ⲥⲱⲧⲡ̄	When God chose *or* had chosen

	1	2	3	
b.	ⲛ̄ⲧⲉⲣⲉ –	ⲫ –	ⲥⲱⲧⲡ̄	When he chose *or* had chosen

(1) A conjugation base, which has two states, such as ⲛ̄ⲧⲉⲣⲉ–, ⲛ̄ⲧⲉⲣ(ⲉ)⸗.
(2) A subject suffixed to the base.
(3) An infinitive (separated in pattern a, attached in pattern b).

Negation. The five subordinate bases are negatived by adding ⲧⲙ̄– (= *not*), which comes before a nominal subject and after a personal one: ⲛ̄ⲧⲉⲣⲉ–ⲧⲙ̄–ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲡ̄ = When God did not choose; ⲛ̄ⲧⲉⲣⲉ–ⲫ–ⲧⲙ̄–ⲥⲱⲧⲡ̄ = After he did not choose.

The five subordinate-clause bases are

Precursive: ⲛ̄ⲧⲉⲣⲉ–, ⲛ̄ⲧⲉⲣ(ⲉ)⸗	When *or* After he chose *or* had chosen
Conditional: ⲉⲣϣⲁⲛ–, ⲉ⸗ϣⲁⲛ– and ⲉⲣⲉ–, ⲉ⸗	If *or* When *or* Since *or* Whenever he chooses *or* chose
Limitative: ϣⲁⲛⲧⲉ–, ϣⲁⲛⲧ⸗	Until he chose *or* chooses *or* has chosen *or* had chosen

Conjunctive: ⲛ̄ⲧⲉ–, ⲛ̄⸗	(tenseless)
Future conjunctive: ⲧⲁⲣⲉ–, ⲧⲁⲣ⸗	. . . and he shall choose

91. The Precursive, ⲛ̄ⲧⲉⲣⲉ–, ⲛ̄ⲧⲉⲣ(ⲉ)⸗ "When, After" (past time)

ⲛ̄ⲧⲉⲣⲓ–	ⲛ̄ⲧⲉⲣⲛ̄– or ⲛ̄ⲧⲉⲣⲉⲛ–
ⲛ̄ⲧⲉⲣⲉⲕ–	ⲛ̄ⲧⲉⲣⲉⲧⲛ̄–
ⲛ̄ⲧⲉⲣⲉ– or ⲛ̄ⲧⲉⲣⲉⲣ–	
ⲛ̄ⲧⲉⲣⲉⲫ–	ⲛ̄ⲧⲉⲣⲟⲩ–
ⲛ̄ⲧⲉⲣⲉⲥ–	

ⲛ̄ⲧⲉⲣⲉ–ⲡⲛⲟⲩⲧⲉ

Speaks of an immediately preceding event, as completed and past: *when* he *had* chosen, *after* he chose. Belongs to narration, where it supplies background information; typically combined with the past tense ⲁ–/ⲁ⸗; occurs before or after the main clause. ⲛ̄ⲧⲉⲣⲉⲫ–ⲛⲁⲩ ⲁⲫ–ⲡⲓⲥⲧⲉⲩⲉ = When he had seen, he believed. ⲁⲫ–ⲡⲓⲥⲧⲉⲩⲉ ⲛ̄ⲧⲉⲣⲉⲫ–ⲛⲁⲩ = He believed, once he had seen. ⲛ̄ⲧⲉⲣⲉⲫ–ⲧⲙ̄–ⲛⲁⲩ ⲉⲣⲟ–ⲥ ⲁⲫ–ⲃⲱⲕ = When he did not see her, he left. [CG 344–45, 348]

92. The Conditional ⲉⲣϣⲁⲛ–, ⲉ⸗ϣⲁⲛ– and ⲉⲣⲉ–, ⲉ⸗ 'If, When, Since, Whenever'

The prepersonal is a split base, ⲉ⸗ϣⲁⲛ. The personal suffixes are inserted into the middle of the base. A short form (without ϣⲁⲛ) also occurs, but rarely.

ⲉⲓϣⲁⲛ– or ⲉⲓ–	ⲉⲛϣⲁⲛ– or ⲉⲛ–
ⲉⲕϣⲁⲛ– or ⲉⲕ–	ⲉⲧⲉⲧⲛ̄ϣⲁⲛ– or ⲉⲧⲉⲧⲛ̄–
ⲉⲣϣⲁⲛ–, ⲉⲣⲉϣⲁⲛ– or ⲉⲣⲉ–	
ⲉⲫϣⲁⲛ– or ⲉⲫ–	ⲉⲩϣⲁⲛ– or ⲉⲩ–
ⲉⲥϣⲁⲛ– or ⲉⲥ–	

ⲉⲣϣⲁⲛ–ⲡⲛⲟⲩⲧⲉ or ⲉⲣⲉ–ⲡⲛⲟⲩⲧⲉ

Forms a logically ambiguous *'If'* clause, including both *'Since'* (factual cause) and *'If ever, Whenever'*. More or less simultaneous to the main clause. ⲉⲫϣⲁⲛ–ⲛⲁⲩ ⲫ–ⲛⲁ–ⲡⲓⲥⲧⲉⲩⲉ = If *or* Whenever he sees, he will believe. ⲉⲫϣⲁⲛ–ⲧⲙ̄–ⲛⲁⲩ ⲛ̄–ⲫ–ⲛⲁ–ⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ = If *or* Whenever he does not see, he will not believe. ⲉⲫϣⲁⲛ–ⲛⲁⲩ ⲫ–ⲡⲓⲥⲧⲉⲩⲉ = If *or* Whenever *or* Since he sees, he believes. When combined with the Past, ⲉⲣϣⲁⲛ– expresses a generalization (*whenever*)—unlike ⲛ̄ⲧⲉⲣⲉ–, which expresses a single event: ⲉⲫϣⲁⲛ–ⲛⲁⲩ ⲁⲫ–ⲡⲓⲥⲧⲉⲩⲉ = Whenever he saw, he believed. Occurs before or after the main clause. [CG 346–48]

The ambiguity of ⲉⲣϣⲁⲛ– can be resolved by inserting a conjunction before it: ⲉϣⲱⲡⲉ = if, if ever; ⲉⲓⲙⲏⲧⲓ = unless, except, ⲕⲁⲛ = even though, even if, ϩⲟⲧⲁⲛ = as soon as, whenever, such that.

93. The Limitative, ϣⲁⲛⲧⲉ–, ϣⲁⲛⲧ= "Until such time as"

ϣⲁⲛ†–	ϣⲁⲛⲧⲛ̄–
ϣⲁⲛⲧⲕ̄–	ϣⲁⲛⲧⲉⲧⲛ̄–
ϣⲁⲛⲧⲉ–	
ϣⲁⲛⲧⲟ̄–	ϣⲁⲛⲧⲟⲩ–
ϣⲁⲛⲧⲥ̄–	

ϣⲁⲛⲧⲉ–ⲡⲛⲟⲩⲧⲉ

Expresses the limit beyond which the main event no longer continues, continued, or will continue: *until, until such time as, until the point where.* ⲁⲩ–ϣⲗⲏ ϣⲁⲛⲧⲟ̄–ⲕⲁⲁ–ⲩ ⲉⲃⲟⲗ = They prayed until he forgave them. [CG 349]

94. The Conjunctive, ⲛ̄ⲧⲉ–, ⲛ̄=

ⲛ̄ⲧⲁ– or ⲧⲁ–	ⲛ̄ⲧⲛ̄–
ⲛ̄ⲣ– or ⲛ̄ⲕ–	ⲛ̄ⲧⲉⲧⲛ̄–
ⲛ̄ⲧⲉ–	
ⲛ̄ⲟ–	ⲛ̄ⲥⲉ–
ⲛ̄ⲥ–	

ⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ

Forms a subordinate (dependent) clause consisting of subject + verb; signals that the clause is closely connected to what precedes it; does not express any tense or other content. It expresses only a connected, subordinated, "next" event or process. Like the aorist (**79**), the conjunctive is a distinctly Coptic device; there is nothing quite like it in English. To the English speaker, the conjunctive seems to mirror the tense of the immediate context in which it occurs. [CG 351–56] Main uses:

i. The conjunctive continues verbs that do *not* occur in the main line of past narration and are not durative statements about the present. E.g. ⲡⲛⲟⲩⲧⲉ ⲉⲫⲉ–ⲥⲙⲟⲩ ⲉⲣⲱ–ⲧⲛ̄ ⲛⲧⲛ̄–ⲕⲱ ⲛⲏ–ⲧⲛ̄ ⲉⲃⲟⲗ = God shall bless you *and* we shall forgive you. ⲙ̄ⲡ̄ⲣ̄ⲧⲣⲉⲩ–ⲟⲩⲱⲙ ϣⲁⲛⲧⲟⲩ–ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ–ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲥⲉ–ⲛⲁⲩ ⲉ–ⲡ̄ⲣ̄ⲣⲟ = Let them not eat until they have entered the city *and* seen the emperor. ⲕⲁⲁ–ⲩ ⲙ̄ⲡⲉⲓⲙⲁ ⲛ̄ⲧⲁ–ϫⲓⲧ–ⲟⲩ = Leave them here *and* I will take them. ⲕ–ⲛⲁ–ⲟⲩⲱⲙ ⲛ̄ⲣ–ⲥⲱ = You will eat *and* drink. †–ⲛⲁ–ⲟⲩⲱⲙ ⲛ̄ⲧⲁ–ⲧⲙ̄–ⲥⲱ = I shall eat and not drink.

ii. It also forms subordinate clauses headed by ⲉⲓⲙⲏⲧⲓ (unless), ⲙⲛ̄ⲛⲥⲁ– (after), ⲙⲏⲡⲱⲥ (lest), ϩⲱⲥⲧⲉ (so that), ⲁⲣⲏⲩ (perhaps), ⲕⲉ–ⲕⲟⲩⲓ̈ ⲡⲉ (Just a little while longer and), ⲙⲏⲣⲉⲛⲟⲓⲧⲟ (God forbid that), etc. [CG 354] ⲙ̄ⲡ̄–ⲟⲩⲱⲙ ⲙⲏⲡⲟⲧⲉ ⲛ̄ⲕ–ⲙⲟⲩ = Do not eat *lest* you die. ⲙⲛ̄ⲛⲥⲁ–ⲛ̄ⲥⲉ–ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲛ̄–ⲓⲱϩⲁⲛⲛⲏⲥ = *After* they betrayed John.

Some additional uses are described in CG 353, 355–56.

95. The Future Conjunctive, ⲧⲁⲣⲉ–, ⲧⲁⲣ=

ⲧⲁⲣⲓ–	ⲧⲁⲣⲛ̄–
ⲧⲁⲣⲉⲕ–	ⲧⲁⲣⲉⲧⲛ̄–
ⲧⲁⲣⲉ–	
ⲧⲁⲣⲉϥ–	ⲧⲁⲣⲟⲩ–
ⲧⲁⲣⲉⲥ–	

ⲧⲁⲣⲉ–ⲡⲛⲟⲩⲧⲉ

Occurs after an affirmative command, in dialogue. It promises that an event will happen in the future if the command is fulfilled. ϣⲗⲏⲗ ⲧⲁⲣⲉϥ–ⲕⲱ ⲛⲁ–ⲕ ⲉⲃⲟⲗ = Pray *and he will* forgive you. ⲙⲁⲣⲛ̄–ⲉⲓ ⲉϩⲟⲩⲛ ⲧⲁⲣⲛ̄–ⲛⲁⲩ ⲉⲣⲟ–ϥ = Let us go in *and we shall* see him. It can be used independently to form a deliberative question: ⲧⲁⲣⲛ̄–ⲉⲓ ⲉϩⲟⲩⲛ = Shall we enter? [CG 357–58]

96.

You have already learned the eight independent personal pronouns ⲁⲛⲟⲕ, ⲛ̄ⲧⲟⲕ, ⲛ̄ⲧⲟ etc. **40**. The ⲁⲛⲟⲕ pronoun also has the ability to float around in the sentence, bobbing up between one bound group and another, provided that it agrees in person and number/gender with some other pronoun in the same sentence.

ⲧⲉ–ⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ⲧⲟ ϩⲛ̄–ⲛⲉϩⲓⲟⲙⲉ
= You are blessed, ⲛ̄ⲧⲟ, among women

ⲡⲁⲟⲩⲟⲉⲓⲱ ⲁⲛⲟⲕ ⲙ̄ⲡⲁⲧⲟ̄–ⲉⲓ
= My time, ⲁⲛⲟⲕ, has not yet come

This device is typically Coptic, and it is sometimes hard to capture in normal English without seeming clumsy ("You, *in a personal way,* are blessed among women. — My *own particular* time has not yet come.")

There are five other words—called the inflected modifiers—that have the same ability to float around in the sentence, adding stylistic nuance and interest to sentence structure as well as conveying valuable information. All of these occur in the usual pattern of eight persons; indeed, they are so regular that we can represent them simply as prepersonal states that are completed by the personal suffixes. [CG 152–58]

(*a*) ⲧⲏⲣ= = . . . all, entirely, all . . . ; utterly
ϩⲱⲱ= = . . . too; for (my *etc.*) part

(*b*) ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= = . . . (my- *etc.*) self [often reflexive]; own
ⲙⲁⲩⲁⲁ= and ⲙⲁⲩⲁⲁⲧ= = alone, only, mere; (my- *etc.*) self; own
ⲟⲩⲁⲁ= and ⲟⲩⲁⲁⲧ= = only, alone

ⲧⲏⲣⲧ̄, ⲧⲏⲣⲕ̄, ⲧⲏⲣⲉ, ⲧⲏⲣⲫ̄, ⲧⲏⲣⲥ̄, ⲧⲏⲣⲛ̄, ⲧⲏⲣⲧⲛ̄, ⲧⲏⲣⲟⲩ
ϩⲱⲱⲧ (or ϩⲱ), ϩⲱⲱⲕ, ϩⲱⲱⲧⲉ, ϩⲱⲱϥ, ϩⲱⲱⲥ, ϩⲱⲱⲛ, ϩⲱⲧⲧⲏⲩⲧⲛ̄, ϩⲱⲟⲩ
ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ= just like the preposition ⲙ̄ⲙⲟ=
ⲙⲁⲩⲁⲁⲧ, ⲙⲁⲩⲁⲁⲕ, ⲙⲁⲩⲁⲁⲧⲉ, ⲙⲁⲩⲁⲁϥ, ⲙⲁⲩⲁⲁⲥ, ⲙⲁⲩⲁⲁⲛ, ⲙⲁⲩⲁⲧⲧⲏⲩⲧⲛ̄, ⲙⲁⲩⲁⲁⲩ *or*
ⲙⲁⲩⲁⲁⲧ, ⲙⲁⲩⲁⲁⲧⲕ̄, ⲙⲁⲩⲁⲁⲧⲉ, ⲙⲁⲩⲁⲁⲧϥ̄, ⲙⲁⲩⲁⲁⲧⲥ̄, ⲙⲁⲩⲁⲁⲧⲛ̄, ⲙⲁⲩⲁⲁⲧ-ⲧⲏⲩⲧⲛ̄, ⲙⲁⲩⲁⲁⲧⲟⲩ
ⲟⲩⲁⲁⲧ, ⲟⲩⲁⲁⲕ, ⲟⲩⲁⲁⲧⲉ, ⲟⲩⲁⲁϥ (or ⲟⲩⲁⲁⲧϥ̄), ⲟⲩⲁⲁⲥ (or ⲟⲩⲁⲁⲧⲥ̄), ⲟⲩⲁⲁⲛ, ⲟⲩⲁ(ⲁ)ⲧⲧⲏⲩⲧⲛ̄, ⲟⲩⲁⲁⲧⲟⲩ

Position in the sentence. None of these five can be the first word of a clause. Those in group (*a*) can either preceed or follow the pronoun with which they agree.

ⲧⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ̄ ⲧⲏⲣ-ⲧⲛ̄ = You all know.
ⲉⲓⲥϩⲏⲏⲧⲉ ⲧⲏⲣ-ⲧⲛ̄ ⲧⲉⲧⲛ̄-ⲥⲟⲟⲩⲛ̄ = You all know.

Those in group (*b*) always follow the person with which they agree.

ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲙⲁⲩⲁⲁ-ⲩ ⲁⲩ-ⲃⲱⲕ = Only his disciples went away
ⲥⲟⲟⲩⲛ̄ ⲙ̄ⲙⲟ-ⲕ ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ-ⲕ = Know thyself (Know your own self)

SOME STYLISTIC DEVICES

97. *Postponed subjects* (ⲛ̄ⲑⲓ-). In all sentence types except the nominal sentence, a 3d person subject of the type ϥ, ⲥ, ⲥⲉ, ⲩ, and ⲟⲩ can be made explicit later in the sentence by an article phrase, pronoun, or specifier phrase, of the same number (and gender) introduced by the preposition ⲛ̄ⲑⲓ-. (Caution: ⲛ̄ⲑⲓ- is not translated.) [CG 87(b)]

ϥ-ⲥⲱⲧⲡ̄ ⲛ̄ⲑⲓ-ⲡⲣⲱⲙⲉ = ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
The man is choosing *or* chooses (he-choosing ⲛ̄ⲑⲓ- the-man)

ⲁⲩ-ⲥⲱⲧⲡ̄ ⲛ̄ⲑⲓ-ⲛ̄ϣⲏⲣⲉ = ⲁ-ⲛ̄ϣⲏⲣⲉ ⲥⲱⲧⲡ̄
The children chose *or* have chosen

ⲟⲩⲛⲧⲁ-ϥ ⲛ̄ⲑⲓ-ⲡⲣⲱⲙⲉ = ⲟⲩⲛ̄ⲧⲉ-ⲡⲣⲱⲙⲉ
The man has (cf. below, **103**)

ⲡⲉϫⲁ-ϥ ⲛ̄ⲑⲓ-ⲓⲥ̄ = ⲡⲉϫⲉ-ⲓⲥ̄
Jesus said (cf. below, **105**)

98. *Extraposited subject or object.* In studying the nominal sentence, you have already seen how a component of the sentence can be *extraposited*—literally, "put outside"—before a simple form of sentence pattern **39**. This is a typical way of

speaking in Coptic, and all kinds of sentences can be equipped with an extraposition before the sentence pattern begins, or even several. [CG 253, 313, 322, 330, 374, 387] Thus

ⲡⲣⲱⲙⲉ, ϥ-ⲥⲱⲧⲡ̄ = ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
The man is choosing *or* chooses (as-for-the-man, he-is-choosing)

ⲛ̄ϣⲏⲣⲉ, ⲁⲩ-ⲥⲱⲧⲡ̄ = ⲁ-ⲛ̄ϣⲏⲣⲉ ⲥⲱⲧⲡ̄
The children chose *or* have chosen (the-children, they-chose)

ⲛ̄ϣⲏⲣⲉ, ⲛ̄ⲧⲉⲣⲟⲩ-ⲥⲱⲧⲡ̄ = ⲛ̄ⲧⲉⲣⲉ-ⲛ̄ϣⲏⲣⲉ ⲥⲱⲧⲡ̄
After the children chose *or* had chosen (the-children, after-they-chose) . . .

ⲡⲣⲱⲙⲉ, ⲟⲩⲛ̄ⲧⲁ-ϥ = ⲟⲩⲛ̄ⲧⲉ-ⲡⲣⲱⲙⲉ
The man has (cf. below, **103**) (the-man, he-has)

ⲓⲥ̄, ⲡⲉϫⲁ-ϥ = ⲡⲉϫⲉ-ⲓⲥ̄
Jesus said (cf. below, **105**) (Jesus, he-said)

As you see from these examples, the extraposited element must also be represented by a personal pronoun of the same number (and gender) within the sentence pattern itself: ⲡⲣⲱⲙⲉ ϥ̲-, ⲛ̄ϣⲏⲣⲉ ⲁⲩ̲-, ⲛ̄ϣⲏⲣⲉ ⲛ̄ⲧⲉⲣⲟⲩ̲-, ⲡⲣⲱⲙⲉ ⲟⲩⲛ̄ⲧⲁ-ϥ̲, ⲓⲥ̄ ⲡⲉϫⲁ-ϥ̲.

Also objects can be extraposited at the head of the sentence, and they too must be represented within the pattern by a personal pronoun.

ⲛⲉⲓ̈ϩⲃⲏⲩⲉ ⲁⲓ̈-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ̲ = ⲁⲓ̈-ⲛⲁⲩ ⲉ-ⲛⲉⲓ̈ϩⲃⲏⲩⲉ
I saw these things (these-things, I-saw them)

Indeed, both a subject and an object can be extraposited in the same sentence.

ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲓ̈ϩⲃⲏⲩⲉ ⲁϥ̲-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ̲ = ⲁ-ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲁⲩ ⲉ-ⲛⲉⲓ̈-ϩⲃⲏⲩⲉ
The prophet saw these things (the-prophet, these-things, he-saw them)

Postponed subjects and extraposited subjects and objects add stylistic flexibility. They are typical devices in Coptic literary style, but less so in English.

99. *The position of prepositional phrases and adverbs* is fairly free. They can occur at the head of a sentence, sometimes accompanied by an extraposited subject or object (**98**).

ϩⲛ̄-ⲧⲉϩⲟⲩⲉⲓⲧⲉ, ⲛⲉϥ-ϣⲟⲟⲡ ⲛ̄ⲑⲓ-ⲡϣⲁϫⲉ
In the beginning, there was the Word

ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ, ⲁⲩ-ⲕⲁ-ⲛⲉⲩϣⲛⲏⲩ
And immediately, they left their nets

ⲁϫⲛ̄ⲧ-ϥ̄, ⲙ̄ⲡⲉ-ⲗⲁⲁⲩ ϣⲱⲡⲉ
Without Him, nothing came into existence

ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ϩⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ, ⲁⲩ-†-ⲉⲃⲱ ϩⲛ̄-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ
And right away, on the Sabbath, He taught in the synagogue

ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲡⲉⲡⲛⲁ, ⲁⲩ-ϫⲓⲧ-ⲟ
And right away, as for the spirit, it seized Him

ⲡⲁⲓ ϩⲛ̄-ⲧⲉϩⲟⲩⲉⲓⲧⲉ, ⲛⲉⲩ-ⲱⲟⲟⲡ ϩⲁⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ
As for Him, in the beginning, He existed with God

And they very often occur late in the sentence.

ⲁⲓ-†-ⲃⲁⲡⲧⲓⲥⲙⲁ ⲛⲏ-ⲧⲛ̄ ϩⲛ̄-ⲟⲩⲙⲟⲟⲩ
I have given baptism *to you by means of water*

ⲁⲩ-ⲕⲁ-ⲡⲉⲩⲉⲓⲱⲧ ϫⲉⲃⲉⲇⲁⲓⲟⲥ ϩⲙ̄-ⲡϫⲟⲓ ⲙⲛ̄-ⲛ̄ϫⲁⲓ-ⲃⲉⲕⲉ
They left their father Zebedee *in the boat with the employees*

ⲁⲩ-ϫⲁⲗⲁ ⲙ̄-ⲡⲉⲃⲗⲟⲃ ⲉⲡⲉⲥⲏⲧ
They lowered the cot *downwards*

ⲁⲩ-ⲥⲡⲥⲱⲡ-ⲟ ⲉⲙⲁⲧⲉ
They implored him *greatly*

VOCABULARY 12

More verbs: Change of condition (ingr. = ingressive meaning **74**)

ⲙ̄ⲧⲟⲛ, ⲙⲟⲧⲛ̄†	make to rest; ingr. become rested	ἐπαναπαύειν
ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟ= reflexive	rest	ἀναπαύεσθαι
ⲱⲧⲟⲣⲧⲣ̄ (ⲱⲧⲣ̄ⲧⲣ̄-, ⲱⲧⲣ̄ⲧⲱⲣ=) ⲱⲧⲣ̄ⲧⲱⲣ†	disturb; ingr. become disturbed	ταράσσεσθαι
ⲙⲟⲩϩ (ⲙⲉϩ-, ⲙⲁϩ=) ⲙⲉϩ†	fill, complete, amount to; finish; ingr. become full, complete	πιμπλάναι, πληροῦν
ϫⲱⲕ ⲉⲃⲟⲗ (ϫⲉⲕ-, ϫⲟⲕ=) ϫⲏⲕ† ⲉⲃⲟⲗ	complete, amount to; ingr. become perfect, complete; reach (one's) limit	πληροῦν
ⲟⲩⲱⲛ, ⲟⲩⲏⲛ†	open; ingr. become open	ἀνοίγειν
ⲡⲱⲱ (ⲡⲉⲱ-, ⲡⲟⲱ=) ⲡⲏⲱ†	divide; ingr. become divided	κλᾶν
ⲧⲁϫⲣⲟ (ⲧⲁϫⲣⲉ-, ⲧⲁϫⲣⲟ=) ⲧⲁϫⲣⲏⲩ†	make firm; ingr. become firm	στηρίζειν
ⲧⲁⲕⲟ (ⲧⲁⲕⲉ-, ⲧⲁⲕⲟ=) ⲧⲁⲕⲏⲩ(ⲧ)†	destroy, ruin; ingr. become ruined	ἀπολλύναι
ϩⲟⲟⲩ† (stative only)	bad, evil	πονηρός, κακός
ⲃⲱⲗ ⲉⲃⲟⲗ (ⲃⲁ̄-, ⲃⲟⲗ=) ⲃⲏⲗ† ⲉⲃⲟⲗ	loosen, destroy; ingr. become loose, destroyed	λύειν
ϩⲉ ⲉⲃⲟⲗ, ϩⲏⲩ† ⲉⲃⲟⲗ **89**	perish	ἀπόλλυσθαι
ⲙⲟⲩⲟⲩⲧ (ⲙⲟⲩⲧ- or ⲙⲉⲩⲧ-, ⲙⲟⲩⲟⲩⲧ=)	kill	θανατοῦν
ⲧⲟⲩⲛⲟⲥ (ⲧⲟⲩⲛⲉⲥ-, ⲧⲟⲩⲛⲟⲥ=)	awaken, raise	ἐγείρειν
ⲥⲟⲃⲧⲉ (ⲥⲃ̄ⲧⲉ-, ⲥⲃ̄ⲧⲱⲧ=) ⲥⲃ̄ⲧⲱⲧ†	prepare; ingr. become prepared	ἀνοίγειν
ⲉⲓⲛⲉ ⲛ̄-/ⲙ̄ⲙⲟ= [not same as ⲉⲓⲛⲉ "bring"]	resemble	ὅμοιος εἶναι
ϩⲓⲥⲉ, ϩⲟⲥⲉ†	become tired, exert oneself, labor	κοπιᾶν

ϩⲓⲥⲉ ⲙ̄ⲙⲟ= reflexive	labor, exert oneself	κοπιᾶν
ϣⲓⲡⲉ ϩⲏⲧ=	feel great respect (shame) before	ἐντρέπεσθαι
ϯ–ϕϣⲓⲡⲉ	shame (= cause . . . to feel ashamed)	ἐπαισχύνεσθαι
ϫⲓ–ϕϣⲓⲡⲉ	be put to shame, be ashamed	καταισχύνεσθαι
ⲙⲟⲥⲧⲉ (ⲙⲉⲥⲧⲉ–, ⲙⲉⲥⲧⲱ=)	hate	μισεῖν

Conjunctions

*ⲉⲓⲙⲏⲧⲓ	unless indeed, unless perhaps	
*ϩⲱⲥⲧⲉ	so that . . .	

EXERCISES 12

A. Translate rapidly into Coptic, giving all eight persons and the noun (ⲡⲣⲱⲙⲉ) as subject (I, you, . . . , etc.).

a. After I divided (After you divided, . . . , etc.)
b. Whenever I strengthen . . .
c. Until I perish . . .
d. After I had not loosened . . .
e. When I do not open . . .
f. Until I do not become tired . . .

B. Translate (most of these are incomplete sentences). a. ⲛ̄ⲧⲉⲣⲉⲕ–ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟ–ⲕ. b. ⲉϥϣⲁⲛ–ϣⲧⲟⲣⲧⲣ̄. c. ϣⲁⲛϯ–ⲙⲟⲩϩ. d. ⲛ̄ⲧⲉⲣⲟⲩ–ⲧⲙ̄–ϫⲱⲕ ⲉⲃⲟⲗ. e. ⲉⲓ̈ϣⲁⲛ–ⲧⲙ̄–ⲡⲱϣ. f. ϣⲁⲛⲧⲉ–ⲧⲙ̄–ⲧⲁϫⲣⲟ. g. ⲛ̄ⲧⲉⲣⲉⲥ–ⲧⲁⲕⲟ. h. ⲉⲧⲉⲧⲛ̄ϣⲁⲛ–ⲃⲱⲗ ⲉⲃⲟⲗ. i. ϣⲁⲛⲧⲕ̄–ⲙⲟⲩⲟⲩⲧ. j. ⲥⲉ–ϩⲟⲟⲩ. k. ⲛ̄–ϥ–ϩⲟⲟⲩ ⲁⲛ. l. ϣⲁⲛⲧⲟⲩ–ⲧⲟⲩⲛⲟⲥ. m. ⲛ̄ⲧⲉⲣⲓ–ⲥⲟⲃⲧⲉ. n. ⲉⲣϣⲁⲛ–ⲟⲩⲱⲛ. o. ϣⲁⲛⲧϥ̄–ⲉⲓⲛⲉ. p. ⲛ̄ⲧⲉⲣⲉⲧⲛ̄–ϩⲓⲥⲉ. q. ⲉⲕϣⲁⲛ–ⲣⲁϣⲉ. r. ϣⲁⲛⲧϥ̄–ⲙ̄ⲧⲟⲛ. s. ⲛ̄ⲧⲉⲣⲓ–ϯ–ϕϣⲓⲡⲉ. t. ⲉⲩϣⲁⲛ–ϫⲓ–ϕϣⲓⲡⲉ. u. ϣⲁⲛϯ–ⲙⲟⲥⲧⲉ.

C. Translate into Coptic, using the conjunctive (ⲛ̄ⲧⲉ–, ⲛ̄=) *for* (a)–(f) *and the future conjunctive* (ⲧⲁⲣⲉ– ⲧⲁⲣ=) *for* (g)–(h). *a.* Rest and do not become disturbed. *b.* He is going to build you up and you will become perfect. *c.* If

you do not go and see, you will be put to shame. *d.* You shall rejoice and live. *e.* You shall die and not live. *f.* If you come and God hates you, you will perish. *g.* Come and you will become full. *h.* Exert yourselves and you will become perfect.

D. Reading selections from the New Testament.

1. ⲁϥ–ⲉⲓ ⲛ̄ϭⲓ–ⲓ̄ⲥ̄ ⲉⲃⲟⲗ ϩⲛ̄–ⲛⲁⲍⲁⲣⲉⲧ ⲛ̄ⲧⲉ–ⲧⲅⲁⲗⲓⲗⲁⲓⲁ. Mark 1:9
2. ϩⲛ̄–ⲧⲉⲩⲛⲟⲩ ⲡⲉⲡ̄ⲛ̄ⲁ̄ ⲁϥ–ϫⲓⲧ–ϥ̄. Mark 1:12
3. ⲛⲉⲧⲙ̄ⲙⲁⲩ ϩⲱ–ⲟⲩ ⲟⲛ ⲁⲩ–ⲃⲱⲕ. Mark 16:13
4. ⲁⲩ–ⲃⲱⲕ ⲙⲁⲩⲁⲁ–ⲩ ⲉ–ⲩⲙⲁ ⲛ̄–ϫⲁⲉⲓⲉ[31]. Mark 6:32
5. ⲁ–ϩⲁϩ ⲇⲉ ⲛⲁⲩ ⲉⲣⲟ–ⲟⲩ . . . ⲁⲩ–ⲥⲟⲩⲱⲛ–ⲟⲩ ⲁⲩⲱ ⲁⲩ–ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄–ⲙ̄ⲡⲟⲗⲓⲥ. Mark 6:33
6. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥ–ⲉⲓ ⲉⲃⲟⲗ ⲁϥ–ⲛⲁⲩ ⲉ–ⲩⲛⲟϭ ⲙ̄–ⲙⲏⲏϣⲉ. Mark 6:34
7. ⲡϣⲏⲣⲉ ϩⲱⲱ–ϥ ⲙ̄–ⲡⲣⲱⲙⲉ ⲛⲁ–ϯ–ϕϣⲓⲡⲉ ⲛⲁ–ϥ ⲉϥϣⲁⲛ–ⲉⲓ ϩⲙ̄–ⲡⲉⲟⲟⲩ ⲙ̄–ⲡⲉϥⲉⲓⲱⲧ. Mark 8:38
8. ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲛ̄ⲧⲉⲣⲉ–ⲡⲙⲏⲏϣⲉ ⲧⲏⲣ–ϥ̄ ⲛⲁⲩ ⲉⲣⲟ–ϥ ⲁⲩ–ϣⲧⲟⲣⲧⲣ̄ ⲁⲩⲱ ⲁⲩ–ⲡⲱⲧ ⲉⲣⲁⲧ–ϥ̄. Mark 9:15
9. ⲓ̄ⲥ̄ ⲇⲉ ⲙ̄ⲡϥ̄–ϣⲁϫⲉ ⲗⲁⲁⲩ ϩⲱⲥⲧⲉ ⲛ̄ⲧⲉ–ⲡⲓⲗⲁⲧⲟⲥ ⲣ̄–ϕϣⲡⲏⲣⲉ. Mark 15:5
10. ⲙⲛ̄ⲛ̄ⲥⲁ–ⲛⲁⲓ̈ ⲁϥ–ⲉⲓ ⲛ̄ϭⲓ–ⲓ̄ⲥ̄ ⲙⲛ̄–ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉ–ⲡⲕⲁϩ ⲛ̄–ϯⲟⲩⲇⲁⲓⲁ. John 3:22

[31] ϫⲁⲉⲓⲉ Wilderness, desert.

LESSON 13

CAUSATIVE INFINITIVE. VERBOIDS. *'TO HAVE'*. DYNAMIC PASSIVE.

100. The Causative Infinitive ⲧⲣⲉ–, ⲧⲣⲉ⸗ "(Cause) . . . to"

ⲧⲣⲁ–	ⲧⲣⲉⲛ–
ⲧⲣⲉⲕ–	ⲧⲣⲉⲧⲛ̄– or ⲧⲣⲉⲧⲉⲧⲛ̄–
ⲧⲣⲉ–	
ⲧⲣⲉⲫ–	ⲧⲣⲉⲩ–
ⲧⲣⲉⲥ–	

ⲧⲣⲉ–ⲡⲛⲟⲩⲧⲉ

The causative infinitive ends with a hyphen (as shown above), and it must be completed by another infinitive: ⲧⲣⲉⲫ–ⲥⲱⲧⲡ̄ = (cause) him to choose, ⲧⲣⲉ–ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲡ̄ = (cause) God to choose. It can be conjugated like any other infinitive: ⲁⲓ̈–ⲧⲣⲉ– = I caused, ⲁⲕ–ⲧⲣⲉ– = you caused, ⲁⲣⲉ–ⲧⲣⲉ– = you caused, ⲁⲫ–ⲧⲣⲉ– = he caused, etc. (below, a). The causative infinitive is also used as a masculine noun (below, b).

It has two meanings. [CG 359–63]

i. When conjugated or when completing ⲛⲁ– (future) or another verb, ⲧⲣⲉ– means *"cause him (etc.) to . . . "*

ⲁⲓ̈–ⲧⲣⲉⲫ–ⲥⲱⲧⲡ̄ = I caused him (or have caused him) to choose
ϯ–ⲧⲣⲉⲫ–ⲥⲱⲧⲡ̄ = I am causing him (or cause him) to choose
ϯ–ⲛⲁ–ⲧⲣⲉⲫ–ⲥⲱⲧⲡ̄ = I shall cause him to choose

ii. As a masc. noun in fixed prepositional phrases, ⲧⲣⲉ– does not have causal meaning: *"him (etc.) choosing; him to choose."* For a list of these phrases, see box below.

ⲁⲛⲧⲓ–ⲫⲧⲣⲉⲫ–ⲥⲱⲧⲡ̄ = instead of him choosing
ⲉ–ⲫⲧⲣⲉⲫ–ⲥⲱⲧⲡ̄ = in order for him to choose
ⲥⲙ̄–ⲡⲧⲣⲉⲫ–ⲥⲱⲧⲡ = while he was/is choosing

Negations: (*a*) The preceding conjugation base is negatived: ⲙ̄ⲡⲓ–ⲧⲣⲉⲫ–ⲥⲱⲧⲡ̄ = I did not cause him to choose. (*b*) ⲉ–ⲫⲧⲙ̄–ⲧⲣⲉ– but ⲥⲙ̄–ⲡ–ⲧⲣⲉⲫ–ⲧⲙ̄–.

Fixed prepositional expressions containing ⲧⲣⲉ–, ⲧⲣⲉ⸗ [CG 363(4)]

ⲁⲛⲧⲓ–ⲫⲧⲣⲉ– Instead of . . . -ing
ⲁⲭⲛ̄–ⲫⲧⲣⲉ– Without . . . -ing
ⲉ–ⲡⲙⲁ ⲉ–ⲫⲧⲣⲉ– Instead of . . . -ing
ⲉ–ⲡⲧⲣⲉ– and ⲉ–ⲫⲧⲣⲉ– In order for . . . to
ⲉⲓⲙⲏⲧⲓ ⲉ–ⲫⲧⲣⲉ– Unless
ⲙⲛ̄ⲛⲥⲁ–ⲫⲧⲣⲉ– and ⲙⲛ̄ⲛⲥⲁ–ⲉ–ⲫⲧⲣⲉ– After . . . -ing
ⲭⲱⲣⲓⲥ–ⲫⲧⲣⲉ– Except when/Unless
ϩⲁⲑⲏ ⲉ–ⲫⲧⲣⲉ– Before . . . -ing
ϩⲙ̄–ⲡⲧⲣⲉ– While . . . -ing
ϩⲱⲥⲧⲉ ⲉ–ⲫⲧⲣⲉ– So that
ϩⲓⲧⲙ̄–ⲡⲧⲣⲉ– Because of . . . -ing

After ϩⲛ̄– and ϩⲓⲧⲛ̄– the definite article must be used.

Negations: note ⲉ–ⲫⲧⲙ̄–ⲧⲣⲉ– but ϩⲙ̄–ⲡⲧⲣⲉ– . . . ⲧⲙ̄–.

101. The verboids ["Suffixally conjugated verboids" in CG 373–82] are a miscellaneous group of verb-like words that exist only in bound states and which are conjugated by sticking the subject onto the end. Especially important are the ⲛⲁ group, ⲟⲩⲛⲧⲉ– *'have'*, and ⲡⲉϫⲉ– *'said'*.

102. *The* ⲛⲁ *Group* are seven verboids that begin with the letters ⲛⲁ or ⲛⲉ and express adjectival meaning; cf. **70**. ⲛⲁⲛⲟⲩ–ⲕ = You are good. ⲛⲁⲛⲟⲩ–ⲫ = He *or* it is good. ⲛⲁⲛⲟⲩ–ⲡⲉⲕⲉⲓⲱⲧ = Your father is good. The attachment of the personal suffixes follows the usual pattern (**52** table). [CG 376–78]

ⲛⲁⲁ–, ⲛⲁⲁⲁ⸗	= is great
ⲛⲁⲛⲟⲩ–, ⲛⲁⲛⲟⲩ⸗	= is good
ⲛⲉⲥⲉ–, ⲛⲉⲥⲱ⸗	= is beautiful
—, ⲛⲉⲥⲃⲱⲱ⸗	= is intelligent
ⲛⲁϣⲉ–, ⲛⲁϣⲱ⸗	= is many, much, plentiful
—, ⲛⲁϩⲗⲱⲃ⸗	= is pleasant
—, ⲛⲉⲃⲱ⸗	= is ugly

Negation: (ⲛ–) . . . ⲁⲛ

For example: ⲛⲁⲁ–ⲡⲛⲟⲩⲧⲉ God is great, ⲛⲁⲁⲁ–ⲫ He is great, ⲛⲁⲁⲁ–ⲓ̈ I am great, ⲛ̄–ⲛⲁⲛⲟⲩ–ⲡⲁⲓ̈ ⲁⲛ this is not good, ⲛⲉⲃⲱ–ⲟⲩ ⲁⲛ they are not ugly, etc.

For the comparative (is *greater* etc.) cf. **71**.

103. **To Have,** affirm. ⲟⲩⲛ̄ⲧⲉ–, ⲟⲩⲛ̄ⲧⲁ= / neg. ⲙⲛ̄ⲧⲉ–, ⲙⲛ̄ⲧⲁ= or ⲙ̄ⲙⲛ̄ⲧⲉ–, ⲙ̄ⲙⲛ̄ⲧⲁ= [CG 383–92]

ⲟⲩⲛ̄ⲧⲁ–ⲓ̈	ⲙⲛ̄ⲧⲁ–ⲓ̈
ⲟⲩⲛ̄ⲧⲁ–ⲕ	ⲙⲛ̄ⲧⲁ–ⲕ
ⲟⲩⲛ̄ⲧⲉ–$^{\emptyset}$	ⲙⲛ̄ⲧⲉ–$^{\emptyset}$
ⲟⲩⲛ̄ⲧⲁ–�q	ⲙⲛ̄ⲧⲁ–�q
ⲟⲩⲛ̄ⲧⲁ–ⲥ	ⲙⲛ̄ⲧⲁ–ⲥ
ⲟⲩⲛ̄ⲧⲁ–ⲛ	ⲙⲛ̄ⲧⲁ–ⲛ
ⲟⲩⲛ̄ⲧⲏ–ⲧⲛ̄	ⲙⲛ̄ⲧⲏ–ⲧⲛ̄
ⲟⲩⲛ̄ⲧⲁ–ⲩ	ⲙⲛ̄ⲧⲁ–ⲩ
ⲟⲩⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ	ⲙⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ

Constructions of *have* are often followed by the untranslatable adverb ⲙ̄ⲙⲁⲩ. (The linguistic function of this seemingly meaningless part of the construction is not yet understood.)

Because *have* can take a direct object, the complicated problem arises of how the direct object can be combined with the suffixed subject. There are four possibilities:

i. The man has the boats. ⲟⲩⲛ̄ⲧⲉ–ⲡⲣⲱⲙⲉ ⲛ̄ⲉϫⲏⲩ
ii. He has the boats. ⲟⲩⲛ̄ⲧⲁ–�q ⲛ̄–ⲛ̄ⲉϫⲏⲩ or ⲟⲩⲛ̄ⲧⲟ̄–ⲛ̄ⲉϫⲏⲩ or ⲟⲩⲛ̄ⲧⲁⲟ̄–ⲛ̄ⲉϫⲏⲩ
iii. He has them. ⲟⲩⲛ̄ⲧⲁ–ⲟ̄–ⲥⲟⲩ
iv. The man has them.

A few comments:

i. In *the man has the boats,* the direct object (ⲛ̄ⲉϫⲏⲩ) floats alone and independent, without any direct object preposition. ⲟⲩⲛ̄ⲧⲉ–ⲡⲣⲱⲙⲉ ⲛ̄ⲉϫⲏⲩ.

ii. In *he has the boats,* the direct object (ⲛ̄ⲉϫⲏⲩ) can be either marked by the preposition ⲛ̄– (ⲟⲩⲛ̄ⲧⲁ–ⲟ̄ ⲛ̄–ⲛ̄ⲉϫⲏⲩ) or suffixed directly (ⲟⲩⲛ̄ⲧⲁ–ⲟ̄–ⲛ̄ⲉϫⲏⲩ), in which case the verboid may or may not be spelled in a bound state (ⲟⲩⲛ̄ⲧ=), as follows:

ⲟⲩⲛ̄ⲧ– ⲛ̄ⲉϫⲏⲩ etc.	ⲙⲛ̄ⲧ–
ⲟⲩⲛ̄ⲧⲕ̄–	ⲙⲛ̄ⲧⲕ̄–
ⲟⲩⲛ̄ⲧⲉ–	ⲙⲛ̄ⲧⲉ–
ⲟⲩⲛ̄ⲧⲟ̄–	ⲙⲛ̄ⲧⲟ̄–
ⲟⲩⲛ̄ⲧⲥ̄–	ⲙⲛ̄ⲧⲥ̄–
ⲟⲩⲛ̄ⲧⲛ̄–	ⲙⲛ̄ⲧⲛ̄–
ⲟⲩⲛ̄ⲧⲉⲧⲛ̄–	ⲙⲛ̄ⲧⲉⲧⲛ̄–
ⲟⲩⲛ̄ⲧⲟⲩ–	ⲙⲛ̄ⲧⲟⲩ–

E.g. ⲟⲩⲛ̄ⲧⲉⲧⲛ̄–$^{\emptyset}$ⲡⲓⲥⲧⲓⲥ ⲙ̄ⲙⲁⲩ = You have faith. ⲟⲩⲛ̄ⲧ–ⲧⲉϫⲟⲩⲥⲓⲁ = I have the power. (Also ⲟⲩⲛ̄ⲧⲏⲧⲛ̄–$^{\emptyset}$ⲡⲓⲥⲧⲓⲥ, ⲟⲩⲛ̄ⲧⲁⲓ̈–ⲧⲉϫⲟⲩⲥⲓⲁ.)

iii. In *he has them* the direct object (*them*) must be taken from a special set of "personal second suffixes" used for this purpose.

–ⲧ	–ⲥⲛ̄
–ⲕ, –ⲥⲕ̄, or –ⲧⲕ̄	–ⲧⲏⲩⲧⲛ̄
[? form unknown]	
–ⲟ̄ or –ⲥⲟ̄	–ⲥⲉ or –ⲥⲟⲩ
–ⲥ	

Thus ⲟⲩⲛ̄ⲧⲁ–ⲟ̄–ⲥⲉ or ⲟⲩⲛ̄ⲧⲁ–ⲟ̄–ⲥⲟⲩ = He has them.

iv. The fourth possibility, *the man has them,* is not well attested. An esoteric solution to this problem is described in CG 390(b).

> The personal second suffixes [CG 88] also must be used as direct object of
>
> ⲧⲛ̄ⲛⲟⲟⲩ= send hither
> ϫⲟⲟⲩ= send thither
> ⲧⲟⲟⲩ= buy
> ϭⲟⲟⲩ= make narrow
> ⲥϩⲁⲓ̈= write
> special affirmative imperatives ending in ⲓ= (e.g. ⲁⲛⲓ= = bring **87** [box])

Negations are formed identically, but based on ⲙⲛ̄ⲧⲉ–, ⲙⲛ̄ⲧⲁ= (or ⲙ̄ⲙⲛ̄ⲧⲉ–, ⲙ̄ⲙⲛ̄ⲧⲁ=) instead of ⲟⲩⲛ̄ⲧⲉ–.

For now, you should treat all this information as reference material, coming back to it whenever you need to translate a ⲟⲩⲛ̄ⲧⲉ– sentence. Remember that ⲙ̄ⲙⲁⲩ (untranslatable) sometimes appears near the end of such sentences.

104. *Other expressions of 'having'.* To express integral membership in an organism (a tree 'has' leaves, a man 'has' hands), custody (I 'have' some money), infection (she 'has' an illness or a demon), etc. Coptic often uses a prepositional predicate such as ⲙ̄ⲙⲟ= in a durative sentence, as illustrated below. [CG 393–94]

ⲟⲩⲛ–$^{\emptyset}$ⲃⲁⲗ ⲙ̄ⲙⲟ–ⲟⲩ
They *have* eyes (There are eyes in them)

ⲟⲩⲛ̄–ⲱⲧⲏⲛ ⲥⲛ̄ⲧⲉ ϩⲓⲱⲧ–ⲧⲏⲩⲧⲛ̄
You *have on* two tunics (There are two tunics upon you)

ⲟⲩⲛ̄–ⲟⲩⲡⲛⲁ ⲛ̄–ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛ̄ϩⲏⲧ–ⲟ̄
He *has* an unclean spirit (There is an unclean spirit in him)

105. The other verboids [CG 379–82] are

ⲡⲉϫⲉ–, ⲡⲉϫⲁ= = *said.* Marks direct discourse, only in past narration **145.** Very common. No negation. ⲡⲉϫⲉ–ⲓⲥ = Jesus said. ⲡⲉϫⲁ–ⲟ̄ = He said. The content

of what was said is introduced by the conjunction ⲭⲉ- (Greek ὅτι): ⲡⲉⲭⲉ-ⲓ̅ⲥ̅ ⲭⲉ-ⲙⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ = Jesus said, Love God.

ϩⲛⲉ-, ϩⲛⲁ= = *is willing, is content, agrees to.* Negation, (ⲛ̅-) . . . ⲁⲛ. E.g. ϩⲛⲁ-ⲛ ⲉ-ⲫⲉⲓ ⲉⲃⲟⲗ ϩⲙ̅-ⲡⲥⲱⲙⲁ = We are willing to come out of the body.

ⲙⲉⲱⲁ= = *not know.* ⲙⲉⲱⲁ-ⲩ = He does not know.

ⲛⲉⲩⲣ̅- = *is pleasant.*

ⲟⲩⲉⲧ- = *is distinct, is different.* E.g. ⲟⲩⲉⲧ-ⲡⲭⲟⲉⲓⲥ ⲁⲩⲱ ⲟⲩⲉⲧ-ⲡϩⲙ̅ϩⲁⲗ = The master is one thing, but the servant is quite another.

THE DYNAMIC PASSIVE

106. The *dynamic passive* (something being done to someone). [CG 175] The term "passive" has two meanings in Coptic. First, you have already learned the static passive or *stative,* which describes the enduring state of a subject after an action or process or quality has been achieved: thus statives ⲃⲏⲗ† = free, ⲙⲟⲟⲩⲧ† = dead, ⲟⲩⲟⲃⲱ† = white (see above, **66**).

The other kind of passive is the *dynamic passive,* which describes something that is happening to someone or something (dynamic, not static). Coptic has no special verb form to express the dynamic passive. Rather, the dynamic passive is expressed by a pro forma 3d person plural actor "they."

ⲥⲉ-ⲛⲁ-ⲭⲡⲟ-ⲩ = He will be born ("they-will-bear-him")

ⲁⲩ-ⲭⲡⲉ-ⲓ̅ⲥ̅ ϩⲛ̅-ⲃⲏⲑⲗⲉⲉⲙ = Jesus was born in Bethlehem ("they-bore-Jesus in-Bethlehem")

Sentences such as these are ambiguous, since the 3d person might also be understood to mean a group of actors who did something. Fortunately, the matter can be cleared up where necessary: the real actor (the cause of the process) can be specified by an agential preposition ⲉⲃⲟⲗ ϩⲓⲧⲛ̅- or ϩⲓⲧⲛ̅- or ⲉⲃⲟⲗ ϩⲛ̅-.

ⲁⲩ-ⲭⲡⲉ-ⲓ̅ⲥ̅ ϩⲛ̅-ⲃⲏⲑⲗⲉⲉⲙ ⲉⲃⲟⲗ ϩⲙ̅-ⲙⲁⲣⲓⲁ = Jesus was born of Mary in Bethlehem (they-bore-Jesus in-Bethlehem out-of-Mary)

ⲁⲩ-ⲭⲟⲟ-ⲥ ϩⲓⲧⲙ̅-ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ = It was said by the prophet (they-said-it by-the-prophet)

Such sentences, because they contain an agential preposition, are unambiguous.

VOCABULARY 13

More verbs: Communication and mental activity

ⲭⲛⲟⲩ (ⲭⲛⲉ-, ⲭⲛⲟⲩ=)	ask; question; tell	ἐρωτᾶν
ⲟⲩⲱϣ̅ⲃ̅	answer	ἀποκρίνεσθαι
ⲭⲱ (ⲭⲉ-, ⲭⲟⲟ=) (not same as as ⲭⲟ, ⲭⲉ-, ⲭⲟⲟ= sow)	say, utter; talk about; sing	λέγειν
ⲭⲱ ⲙ̅ⲙⲟ-ⲥ ⲭⲉ-, ⲭⲟⲟ-ⲥ ⲭⲉ-	say . . . (ⲭⲉ- = Greek ὅτι)	λέγειν
ⲡⲉⲭⲉ-, ⲡⲉⲭⲁ= (**105**)	said (always narrative past tense)	λαλεῖν
ⲟⲩⲉϩ-ⲫⲥⲁϩⲛⲉ ⲛ̅-/ ⲙ̅ⲙⲟ= + ⲛ̅-/ⲛⲁ=	command; give (a command) + to (a person)	κελεύειν
ⲥⲱⲧⲙ̅ ⲉ-	listen to (words *or* person)	ἀκούειν
ⲥⲱⲧⲙ̅ ⲛ̅-/ⲛⲁ= or ⲛ̅ⲥⲁ-	obey	ἀκούειν
ⲣ̅-ⲡⲙⲉⲉⲩⲉ ⲛ̅-, ⲣ̅-ⲡⲉⲩ-ⲙⲉⲉⲩⲉ (etc.)	remember	μιμνήσκειν
ⲱⲡ (ⲉⲡ-, ⲟⲡ=) ⲏⲡ†	count; consider to be	λογίζεσθαι
ⲧⲁⲙⲟ (ⲧⲁⲙⲉ-, ⲧⲁⲙⲟ=)	inform (someone + ⲉ- about something)	ἀπαγγέλλειν
ϩⲱⲡ (ϩⲉⲡ-, ϩⲟⲡ=) ϩⲏⲡ†	conceal, hide; ingr. become hidden	κρύπτειν
ⲟⲩⲱⲛϩ̅ (ⲟⲩⲉⲛϩ̅-, ⲟⲩⲟⲛϩ=) ⲟⲩⲟⲛϩ̅†	reveal; ingr. become manifest	φανεροῦν
ⲉⲓⲙⲉ	know (ⲉ- about a thing; ⲭⲉ- that . . .); understand, become acquainted with	γιγνώσκειν, εἰδέναι
ⲥⲟⲟⲩⲛ (ⲥⲟⲩⲛ̅-, ⲥⲟⲩⲱⲛ=)	become acquainted with; know (ⲭⲉ- that . . .)	γιγνώσκειν, εἰδέναι
ⲯⲓⲛⲉ ⲛ̅ⲥⲁ-	seek	ζητεῖν
ⲯⲓⲛⲉ ⲉ-	greet	ἀσπάζεσθαι
*ⲁⲓⲧⲉⲓ ⲛ̅-/ⲙ̅ⲙⲟ=	ask (a person); request (a thing)	εὑρίσκειν
ϩⲉ ⲉ-, ϩⲏⲩ† ⲉ-	find	

ϲϩⲁⲓ̈ (ϲⲉϩ–, ϲⲁϩ= or ϲϩⲁⲓ̈–, ϲϩⲁⲓ̈=[a]), ϲⲏϩ[†]	write	γράφειν
ⲱϣ (ⲉϣ–, ⲟϣ=)	read	ἀναγιγνώσκειν
ⲱϣ ⲉⲃⲟⲗ (ⲉϣ–, ⲟϣ=)	cry out	κράζειν
ⲣⲓⲙⲉ	weep	κλαίειν
ⲛⲁⲩ ⲉ–	look (at)	ἰδεῖν, ὁρᾶν
ⲃⲱϣⲧ̄ ⲉ–	look (at), stare (at)	βλέπειν
ⲉⲣⲏⲧ	promise	ἐπαγγέλλειν
ⲙⲟⲩⲧⲉ ⲉ–	call out to, summon, invoke	καλεῖν
ⲙⲟⲩⲧⲉ ⲉ– (person) ϫⲉ– (name)	call (*person* by *the name of*)	λέγειν

Conjunctions

ⲛ̄ⲑⲉ ⲛ̄–ⲟⲩ– . . .	like a . . .	ὡς
ⲛ̄ⲑⲉ ⲙ̄–ⲡ–/ⲧ–/ⲛ̄– . . .	like the . . .	ὡς ὁ . . .
ⲛ̄ⲑⲉ ⲛ̄–ⲛⲓ– . . .	like a (sic[b]) . . . , like . . .	ὡς

Other expressions

ⲟⲩ– . . . ⲛ̄–ⲟⲩⲱⲧ	a single . . . , an only . . .	εἷς, μονο-
ⲡⲓ– . . . ⲛ̄–ⲟⲩⲱⲧ	the very same . . .	ὁ αὐτός
ⲡ– . . . ⲛ̄–ⲟⲩⲱⲧ	the only	ὁ μονο-
ϩϫⲣⲟ=	What's the matter with . . . ?; Why . . . ?[c]	τί

[a] ϲϩⲁⲓ̈= takes the personal second suffixes. Cf. **103** (box).

[b] E.g. ⲛ̄ⲑⲉ ⲛ̄–ⲛⲓⲱⲏⲣⲉ = like a child *or* like children.

[c] ϩϫⲣⲟ= is completed by a personal suffix, which agrees with the subject of a following independent clause. E.g. ϩϫⲣⲱ–ⲧⲛ̄ ⲧⲉⲧⲛ̄–ⲣ̄–[∅]ϩⲟⲧⲉ "Why are you afraid?"; ϩϫⲣⲟ–ⲕ ⲕ–ⲙⲟⲩⲧⲉ ⲉⲣⲟ–ⲓ "Why are you calling me?"; ϩϫⲣⲟ–[∅] ⲧⲉ–ⲣⲓⲙⲉ "Why are you weeping?"

EXERCISES 13

A. Translate. a. ⲫ–ⲧⲣⲉ–ⲡⲉⲫⲗⲁⲟⲥ ⲙⲟⲩⲧⲉ ⲉⲣⲟ–ⲫ. b. ϩⲫ–ⲧⲣⲁ–ϩⲓⲁⲓ̈ ⲛ̄–ⲛⲉⲓⲱϩⲁϫⲉ. c. ϩⲥ–ⲉⲓ ϫⲉⲕⲁⲁⲥ ⲉⲥⲉ–ⲧⲣⲉⲧⲛ̄–ⲥⲱⲧⲙ̄. d. ϩⲙ̄–ⲡⲧⲣⲉⲕ–ⲃⲱϣⲧ ⲉⲣⲟ–ⲟⲩ ϩⲫ–ⲟⲩⲱⲱϣ̄. e. ϩⲙ̄–ⲡⲧⲣⲉⲕ–ⲃⲱϣⲧ ⲉⲣⲟ–ⲟⲩ ⲫ–ⲛⲁ–ⲟⲩⲱⲱϣ̄. f. ⲛ̄–†–ⲟⲩⲱϣ ⲁⲛ ⲉ–[∅]ⲧⲣⲉ–ⲧⲉⲓ̈ⲱⲉⲉⲣⲉ ⲙⲟⲩ. g. †–ⲟⲩⲱϣ ⲉ–[∅]ⲧⲙ̄–ⲧⲉⲓ̈ⲱⲉⲉⲣⲉ ⲙⲟⲩ.

B. Translate into Coptic. a. I made him look at me. *b.* You (sing. fem.) made me promise. *c.* He made them listen to her. *d.* He made them obey her. *e.* We have not yet made them conceal it. *f.* They did not cause her to write it.

C. Recite the paradigm (with all eight persons and the noun subject), forwards and backwards. a. ⲛⲁⲛⲟⲩ= (I am good, you are good, etc.). b. (ⲛ̄–)ⲛⲁⲛⲟⲩ= ⲁⲛ I am not good . . . c. ⲛⲁⲱⲱ= (I am plentiful . . .). d. ⲡⲉϫⲁ= (I said . . .). e. ⲟⲩⲛ̄ⲧⲁ= (I have . . .). f. ⲙ̄ⲙⲛ̄ⲧⲁ= (I do not have . . .).

D. Translate.

a. ⲟⲩⲛ̄ⲧⲉ–ⲡⲛⲟⲩⲧⲉ ⲟⲩⲣ̄ⲡⲉ ϩⲛ̄–ⲙ̄ⲡⲏⲩⲉ.
b. ⲙⲛ̄ⲧⲉ–ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲕⲉⲏⲓ̈ ⲙ̄ⲙⲁⲩ.
c. ⲟⲩⲛ̄ⲧⲉ–ⲡⲣ̄ⲣⲟ ⲧⲉϫⲟⲩⲥⲓⲁ ⲙ̄–ⲡⲱⲛϩ ⲙⲛ̄–ⲡⲙⲟⲩ.
d. ⲟⲩⲛ̄ⲧⲁ–ⲫ ⲙ̄ⲙⲁⲩ ⲛ̄–ⲟⲩⲣ̄ⲡⲉ.
e. ⲟⲩⲛ̄ⲧⲁ–ⲫ ⲛ̄–ⲟⲩⲣ̄ⲡⲉ.
f. ⲟⲩⲛ̄ⲧ–ⲫ̄–ⲟⲩⲣ̄ⲡⲉ.
g. ⲙⲛ̄ⲧⲁ–ⲫ ⲛ̄–ⲕⲉⲏⲓ̈.
h. ⲙ̄ⲙⲛ̄ⲧ–ⲫ̄–ⲕⲉⲏⲓ̈ ⲙ̄ⲙⲁⲩ.
i. ⲟⲩⲛ̄ⲧⲁ–ⲫ ⲛ̄–ⲧⲉϫⲟⲩⲥⲓⲁ.
j. ⲟⲩⲛ̄ⲧⲁ–ⲫ–ⲥⲉ.
k. ⲟⲩⲛ̄ⲧ–ⲫ̄–ⲧⲉϫⲟⲩⲥⲓⲁ.
l. ⲟⲩⲛ̄ⲧⲁ–ⲫ–ⲥⲟⲩ.
m. ⲟⲩⲛ̄ⲧⲁ–ⲫ–ⲥⲫ̄.
n. ⲟⲩⲛ̄ⲧⲁ–ⲫ–ⲥ̄.
o. ⲟⲩⲛ̄ⲧⲁ–ⲫ–ⲥⲛ̄.
p. ⲟⲩⲛ̄ⲧⲁ–ⲫ–ⲥⲕ̄.
q. ⲟⲩⲛ̄ⲧⲁ–ⲫ–ⲧⲏⲩⲧⲛ̄.

E. Translate into Coptic, giving alternate translations where possible. a. My father has three large houses. *b.* You do not all have them. *c.* We have another wise prophet. *d.* These emperors have four kingdoms. *e.* They do not have five kingdoms. *f.* They have us. *g.* I am better than you are. *h.* God is greater than the emperors. *i.* She is more intelligent than he is.

F. Reading selections from the New Testament.

1. ⲙⲛ̄ⲧⲁ-ⲛ-ⲗⲁⲁⲩ ⲙ̄ⲡⲉⲓⲙⲁ. (textual variants have ⲙ̄ⲙⲛ̄ⲧⲛ̄- and ⲙⲛ̄ⲧⲛ̄-) Matthew 14:17
2. ⲟⲩⲛ̄ⲧⲁ-ⲩ ⲅⲁⲣ ⲙ̄ⲙⲁⲩ ⲛ̄-ϩⲁϩ ⲛ̄-ⲛ̄ⲕⲁ. Matthew 19:22 alt.
3. ⲟⲩⲛ̄ⲧⲏ-ⲧⲛ̄-ⲟⲩⲏⲣ ⲛ̄-ⲟⲉⲓⲕ. Mark 6:38
4. ⲙⲛ̄ⲧⲟⲩ-ⲫⲱⲏⲣⲉ ⲙ̄ⲙⲁⲩ. Luke 1:7 alt.
5. ⲟⲩⲛ̄ⲧ-ⲥ̄-ⲟⲩⲥⲱⲛⲉ ⲗⲉ. Luke 10:39 alt.
6. ⲙⲛ̄ⲧⲛ̄-ⲕⲉⲣⲣⲟ ⲙ̄ⲙⲁⲩ ⲉⲓⲙⲏⲧⲓ ⲡⲣ̄ⲣⲟ ⲕⲁⲓⲥⲁⲣ[32]. John 19:15
7. ⲟⲩⲛ̄ⲧⲁ-ⲓ̈ ⲙ̄ⲙⲁⲩ ⲙ̄-ⲡⲉⲡⲛⲁ ⲙ̄-ⲡⲛⲟⲩⲧⲉ. 1 Corinthians 7:40
8. ⲟⲩⲛ̄ⲧⲁ-ⲛ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲕⲱⲧ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ. 2 Corinthians 5:1
9. ⲙⲛ̄ⲧⲁ-ⲛ-ⲫⲡⲟⲗⲓⲥ ⲅⲁⲣ ⲙ̄ⲡⲉⲓⲙⲁ. Hebrews 13:14
10. ⲟⲩⲛ̄ⲧⲁⲛ ⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ[33] ⲛ̄ⲛⲁϩⲣⲙ̄-ⲡⲛⲟⲩⲧⲉ. 1 John 3:21
11. ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲉⲓ ⲓ̄ⲥ̄ ⲥⲉ-ⲧⲁϣⲉ-ⲫⲟⲉⲓϣ ⲛⲏ-ⲧⲛ̄ ⲙ̄-ⲡⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲉ-ⲧⲛ̄ⲛⲟⲃⲉ. Acts 13:38
12. ⲁⲩ-ⲧⲁϣⲉ-ⲫⲟⲉⲓϣ ⲙ̄-ⲡϣⲁϫⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄-ⲡⲁⲩⲗⲟⲥ. Acts 17:13 alt.
13. ⲟⲩⲥⲙⲏ ⲁⲩ-ⲥⲱⲧⲙ̄ ⲉⲣⲟ-ⲥ ϩⲛ̄-ⲣⲁⲙⲁ[34]. Matthew 2:18

G. Translate.

a. ⲁⲩ-ϫⲛⲟⲩ-ⲓ̈ ⲁⲩⲱ ⲁ̈ⲓ-ⲟⲩⲱϣ̄ⲃ̄. b. ⲁⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲧⲁⲙⲟ-ⲓ̈ ⲉ-ⲡⲉ̈ϩⲱⲃ. c. †-ⲟⲩⲉϩ-ⲥⲁϩⲛⲉ ⲛⲏ-ⲧⲛ̄ ⲉ-ⲫⲧⲙ̄-ⲣⲓⲙⲉ. d. ⲁⲥ-ϩⲉ ⲉⲣⲟ-ⲩ ϩⲙ̄-ⲡⲉⲩⲏⲓ̈. e. ⲁⲩ-ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄-ⲛⲉⲩϣⲁϫⲉ. f. ⲛ̄-†-ⲥⲟⲟⲩⲛ ⲁⲛ ⲙ̄-ⲡⲣⲱⲙⲉ. g. ⲙ̄ⲡⲩ̄-ⲉⲓⲙⲉ ⲙ̄-ⲡϩⲱⲃ. h. ⲙ̄ⲡⲣ̄-ⲱϣ ⲛ̄-ⲧⲉⲓⲅⲣⲁⲫⲏ ⲛ̄-ⲗⲁⲁⲩ ⲛ̄-ⲣⲱⲙⲉ. i. ⲡⲉϫⲁ-ⲩ ⲛⲁ-ⲩ ϫⲉ-ⲧⲛ̄-ϣⲓⲛⲉ ⲛ̄ⲥⲁ-ⲓ̄ⲥ̄.

H. Translate into Coptic. a. This was said by Moses. *b.* His kingdom will be hidden until the last day. *c.* Truth was revealed by Jesus. *d.* She will be sought in the city. *e.* She will be sought in the city by everyone. *f.* You will be called "John."

[32] ⲕⲁⲓⲥⲁⲣ Caesar.
[33] ⲡⲁⲣⲣⲏⲥⲓⲁ freedom to speak.
[34] ⲣⲁⲙⲁ (place name) Rama.

LESSON 14

IMPERSONAL PREDICATES. THE FOUR CONVERSIONS. PRETERIT CONVERSION. HOW CONVERSION WORKS.

107. The eight impersonal predicates are single words that express a short impersonal statement. [CG 487]

(a) ⲁⲛⲁⲅⲕⲏ It is necessary. Negation (ⲛ̄-) ⲁⲛⲁⲅⲕⲏ ⲁⲛ.
ϩⲱ It is sufficient, It is enough. Neg. (ⲛ̄-) ϩⲱ ⲁⲛ.
ϩⲁⲡⲥ̄ It is necessary. Neg. (ⲛ̄-) ϩⲁⲡⲥ̄ ⲁⲛ.
ϩⲛⲉ-, ϩⲛⲁ= It is pleasing unto . . . Neg. (ⲛ̄-) ϩⲛⲉ- (or ϩⲛⲁ=) ⲁⲛ. **105**

(b) ⲅⲉⲛⲟⲓⲧⲟ May it come to pass. Neg. ⲙⲏⲅⲉⲛⲟⲓⲧⲟ.
ⲉⲝⲉⲥⲧⲓ It is permitted, possible, proper. Neg. ⲟⲩⲕⲉⲝⲉⲥⲧⲓ.

(c) ϣⲱⲉ (or ⲉϣⲱⲉ) It is right, fitting, necessary. Neg. (ⲛ̄-)ϣⲱⲉ ⲁⲛ and ⲙⲉϣⲱⲉ[35].

(d) ϩⲁⲙⲟⲓ̈ How good it would be if . . . ! If only . . . No negation.

The impersonal predicates are most often completed by a verbal clause or phrase. [CG 486] E.g.

ⲁⲛⲁⲅⲕⲏ ⲅⲁⲣ ⲉ-ⲫⲧⲣⲉ-ⲛⲉⲥⲕⲁⲛⲇⲁⲗⲟⲛ ⲉⲓ
For, it is necessary *that temptations come*

ⲉⲝⲉⲥⲧⲓ ϩⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ-ⲫⲣ̄-ⲫⲡⲉⲧⲛⲁⲛⲟⲩⲩ ϫⲛ̄-ⲫⲣ̄-ⲫⲡⲉⲑⲟⲟⲩ
Is it lawful on the sabbath *to do good or to do harm?*

Similar in content are other impersonal expressions meaning *It is evident, obligatory, necessary, sufficient, a good thing, hard, shameful,* etc. E.g. ⲩ-ⲟⲩⲟⲛϩ̄ ⲉⲃⲟⲗ ϫⲉ- = It is obvious that . . . , ⲟⲩⲙⲟⲉⲓϩⲉ ⲧⲉ ⲛ̄ⲧⲉ- (conjunctive) = It is amazing that . . . , ⲩ-ⲙⲟⲕϩ̄ ⲉ-ⲫⲧⲣⲉ= = It is hard for . . . .

[35] ⲛ̄-ϣⲱⲉ ⲁⲛ in unconverted clauses and some relative conversions (ⲉⲧⲉ-ⲛ̄-ϣⲱⲉ ⲁⲛ); ⲙⲉϣⲱⲉ in circumstantials and some relative conversions (ⲉ-ⲙⲉϣⲱⲉ, ⲉⲧⲉ-ⲙⲉϣⲱⲉ) [CG 488].

THE FOUR CONVERSIONS—A GENERAL SURVEY

108. Up to this point, you have been learning the basic sentence types:

nominal sentence
durative sentence
non-durative conjugation
verboids
impersonal predicates

These are used as the basis of important grammatical patterns called *conversions*, which we shall now study, one at a time. There are four conversions:

Preterit Conversion
Circumstantial Conversion
Relative Conversion
Focalizing Conversion

With a few exceptions, each of the five basic sentence patterns can occur in these four conversions, as well as in unconverted form: roughly twenty-five possibilities. [CG 395–398]

109. Converted clauses are marked as having a special relationship to the surrounding text, in syntax and/or in the way that they present information.

The *preterit* (lesson 14) often moves things one step back in time or into non-factuality: ϥ-ⲕⲱⲧ he builds; preterit ⲛⲉϥ-ⲕⲱⲧ he was building, ⲛⲉϥ-ⲛⲁ-ⲕⲱⲧ he would build

The *circumstantial* (lesson 15) expresses something like a participle or a Greek genitive absolute (Latin ablative absolute): ⲥ-ⲣⲓⲙⲉ she is weeping; circumstantial ⲉⲥ-ⲣⲓⲙⲉ weeping, while she weeps/wept, as she weeps/wept

The *relative* (lessons 16–17) forms a modifying clause (attributive clause): ϥ-ⲕⲱⲧ he is building; relative ⲡⲏ̈ ⲉⲧϥ̄-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ the house that he is building

The *focalizing* (lesson 18) signals that some element in the sentence should be read with special focus or intensity: ϥ-ⲛⲁ-ⲃⲁⲡⲧⲓⲍⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ϩⲛ̄-ⲟⲩⲡⲛⲁ he will baptize you with spirit; focalizing ⲉϥ-ⲛⲁ-ⲃⲁⲡⲧⲓⲍⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ϩⲛ̄-ⲟⲩⲡⲛⲁ he will *baptize* you with spirit, or he will baptize *you* with spirit, or he will baptize you *with spirit*, or what he will do is *baptize you with spirit*

Conversions occur frequently. You must learn to recognize the four conversions wherever they are present.

110. You can recognize a conversion by the presence of a *converter* at (or near) the beginning of the converted clause:

Preterit Converter	ⲛⲉⲣⲉ-, ⲛⲉ=; ⲛⲉ-
Circumstantial Converter	ⲉⲣⲉ-, ⲉ=; ⲉ-
Relative Converter	ⲉⲧⲉⲣⲉ-, ⲉⲧ=; ⲉⲛⲧ- or ⲛ̄ⲧ, ⲉⲧ-, ⲉⲧⲉ-, and ⲉ-
Focalizing Converter	ⲉⲣⲉ-, ⲉ=; ⲉ-, ⲛ̄ⲧ-, and ⲉⲧⲉ-

The converter is substituted or prefixed at the beginning of the clause as a signal of conversion. As you can see from the list above, there is ambiguity in identifying the converters spelled ⲉⲣⲉ-, ⲉ=, ⲉ- and ⲛ̄ⲧ-.

For example,

ⲛⲉ-ϣⲁϥ-ⲥⲱⲧⲡ̄ = Preterit (marked by ⲛⲉ-)
ⲉⲧⲉ-ϣⲁϥ-ⲥⲱⲧⲡ̄ = Relative (marked by ⲉⲧⲉ-)

But ⲉ-ϣⲁϥ-ⲥⲱⲧⲡ̄ is ambiguous = Circumstantial or Relative or Focalizing (ⲉ-). The ambiguity of ⲉ- in such a case is resolved either when the larger context rules out some interpretations or by a particular interpretive decision made by the reader.

In this lesson we shall study the preterit conversion.

THE PRETERIT CONVERSION

111. The preterit conversion [CG 434–43] often moves things back one step in time

Basic	Preterit
ϥ-ⲕⲱⲧ He builds, He is building	ⲛⲉϥ-ⲕⲱⲧ He used to build, He was building
ⲁϥ-ⲕⲱⲧ He built	ⲛⲉ-ⲁϥ-ⲕⲱⲧ He had built

or expresses a remote hypothetical possibility or wish[36]

Basic	Preterit
ϥ-ⲛⲁ-ⲕⲱⲧ He will build, He is going to build	ⲛⲉϥ-ⲛⲁ-ⲕⲱⲧ He would build (if he could)

The ordinary way to tell a story is the past tense ⲁϥ- (and ⲡⲉϫⲁ= "said"), e.g. ⲁⲩ-ⲡⲱⲧ "They fled." In contrast, preterit ⲛⲉϥ- is a literary device that expresses information in a descriptive, static (durative) way, which provides a background for the ordinary story line

ⲁⲩ-ⲡⲱⲧ. ⲛⲉⲣⲉ-ⲟⲩϩⲟⲧⲉ ⲅⲁⲣ ⲛ̄ⲙⲙⲁ-ⲩ.
They fled (narration). For, fear *was with them* (explanatory background information)

[36] See below **152**, where contrary-to-fact conditional sentences are discussed.

and changes the tempo. The background scenery is painted in ⲛⲉⲫ–, the main actions are clothed in ⲁⲫ–.

ⲃⲏⲑⲁⲛⲓⲁ ⲇⲉ ⲛⲉⲥ–ϩⲏⲛ ⲉϩⲟⲩⲛ ⲉ–ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ. ⲟⲩⲙⲏⲏⲱⲉ ⲇⲉ ⲉⲃⲟⲗ ϩⲛ̄–ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲛⲉ–ⲁⲩ–ⲉⲓ ⲱⲁ–ⲙⲁⲣⲑⲁ ⲙⲛ̄–ⲙⲁⲣⲓⲁ. ⲙⲁⲣⲑⲁ ⲃⲉ ⲛ̄ⲧⲉⲣⲉⲥ–ⲥⲱⲧⲙ̄ . . . ⲁⲥ–ⲉⲓ ⲉⲃⲟⲗ

Bethany *was near* [background] Jerusalem. And a crowd of the Jews *had come* [background] to Martha and Mary. So when Martha heard, she *came out* [main story line]

The literary value of the preterit, indeed its meaning, is to switch out of the main line of discourse (ⲁⲫ–, ⲛ̄ⲧⲉⲣⲉⲫ–, ⲡⲉϫⲁ–ⲫ) into a descriptive or slow-motion mode (ⲛⲉⲫ–), and then back again (ⲁⲫ–). [CG 439] The translation exercises with this lesson will include large amounts of context, so you can study this process of switching back and forth. Other "switching signals" may also be present, such as ⲁⲉ to mark a switch or ⲛ̄ⲧⲉⲩⲛⲟⲩ to signal a return to the main action line (especially in Mark).

HOW THE CONVERSION PROCESS WORKS FORMALLY

112. Each converter appears in two types:

i. As a *conversion base* in the two states[37] [CG 396]; occurs only in durative sentences

Preterit	ⲛⲉⲣⲉ–, ⲛⲉ=
Circumstantial	ⲉⲣⲉ–, ⲉ=
Relative	ⲉⲧⲉⲣⲉ–, ⲉⲧ=
Focalizing	ⲉⲣⲉ–, ⲉ=

ii. As a *sentence converter*

Preterit	ⲛⲉ–
Circumstantial	ⲉ–
Relative	ⲉⲛⲧ– or ⲛ̄ⲧ–, ⲉⲧ–, ⲉⲧⲉ–, or ⲉ– (depending on sentence type)
Focalizing	ⲉ– or ⲛ̄ⲧ– (depending on sentence type); ⲉⲧⲉ–

The following three paragraphs give details about the exact formation of conversions. But you should concentrate first on learning how to recognize and translate them. You will gain a more detailed knowledge from practice and reading experience. The preterit will be used here as an example.

113. (*a*) *To convert a basic durative sentence,* remove the personal subject prefix (†–, ⲕ–, etc.) and substitute the conversion base (ⲛⲉ=) conjugated with a personal suffix. [CG 320]

[37] Just like the non-durative conjugation bases. Cf. lesson 10 and the chart with **52**.

Basic	Converted (Preterit)
†–ⲃⲱⲗ	ⲛⲉⲓ–ⲃⲱⲗ
†–ⲃⲏⲗ†	ⲛⲉⲓ–ⲃⲏⲗ†
†–ϩⲙ̄–ⲡⲉⲫⲏⲓ	ⲛⲉⲓ–ϩⲙ̄–ⲡⲉⲫⲏⲓ
†–ⲛⲁ–ⲃⲱⲗ	ⲛⲉⲓ–ⲛⲁ–ⲃⲱⲗ
†–	ⲛⲉⲓ–
ⲕ–	ⲛⲉⲕ–
ⲧⲉ–	ⲛⲉⲣⲉ–
ⲫ–	ⲛⲉⲫ–
ⲥ–	ⲛⲉⲥ–
ⲧⲛ̄–	ⲛⲉⲛ–
ⲧⲉⲧⲛ̄–	ⲛⲉⲧⲉⲧⲛ̄–
ⲥⲉ–	ⲛⲉⲩ–

If the subject is an article phrase, pronoun, etc., prefix the prenominal conversion base (ⲛⲉⲣⲉ–) to it.

ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄	ⲛⲉⲣⲉ–ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄

Negations are formed by adding ⲁⲛ after the predicate. E.g. ⲛⲉⲓ–ⲥⲱⲧⲡ̄ ⲁⲛ, ⲛⲉⲣⲉ–ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄ ⲁⲛ.

114. (*b*) *To convert a durative sentence formed with affirmative* ⲟⲩⲛ̄– "there is," it is possible to simply substitute a prenominal conversion base (ⲛⲉⲣⲉ–, ⲉⲣⲉ–, ⲉⲧⲉⲣⲉ–, ⲉⲣⲉ–) in place of ⲟⲩⲛ̄–[38]. [CG 324]

ⲟⲩⲛ̄–ᵠⲣⲱⲙⲉ ⲥⲱⲧⲡ̄	ⲛⲉⲣⲉ–ᵠⲣⲱⲙⲉ–ⲥⲱⲧⲡ̄

Etc.

115. (*c*) *To convert all other sentence types*[39], simply prefix the sentence converter to the basic sentence, whether affirmative or negative. [CG 396–98] For example,

ⲛⲉ–ⲁⲛⲧ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ[40]
ⲛⲉ–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ
ⲛⲉ–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ
ⲛⲉ–ⲁⲫ–ⲥⲱⲧⲡ̄, ⲛⲉ–ⲙ̄ⲡⲫ̄–, ⲛⲉ–ⲙ̄ⲡⲁⲧⲫ̄–, ⲛⲉ–ⲱⲁⲫ–, ⲛⲉ–ⲙⲉⲫ–
ⲛⲉ–ⲛⲁⲛⲟⲩ–ⲫ
ⲛⲉ–ⲛⲁⲛⲟⲩ–ⲫ ⲁⲛ
ⲛⲉ–ⲁⲛⲁⲅⲕⲏ . . .
ⲛⲉ–ⲁⲛⲁⲅⲕⲏ ⲁⲛ . . .

[38] Or, optionally, prefix the sentence converter to ⲟⲩⲛ̄–, thus ⲛⲉ–ⲟⲩⲛ̄–ᵠⲣⲱⲙⲉ ⲃⲱⲗ (all four conversions).

[39] There is no preterit conversion of the optative affirmative ⲉ=ⲉ–.

[40] The negation of ⲛⲉ–ⲁⲛⲧ̄–ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ apparently does not occur.

ⲛⲉ-ⲟⲩⲛ̄-ⲫⲣⲱⲙⲉ ⲥⲱⲧⲡ̄[41]
ⲛⲉ-ⲙⲛ̄-ⲫⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
ⲛⲉ-ⲡⲁⲓ ⲡⲉ-ⲉⲧⲣ̄-ⲥⲱⲧⲡ̄ ⲙ̄ⲙⲟ-ⲣ[42]
Etc.

The non-durative subordinate clauses (ⲛ̄ⲧⲉⲣⲉ- etc.) cannot be converted.

116. *The preterit particle* ⲡⲉ. [CG 438] The word ⲡⲉ sometimes occurs in preterit sentences, towards the end of the sentence. Its function and meaning are unknown[43]. E.g. ⲛⲉⲣ-ⲥⲱⲧⲡ̄ ⲡⲉ.

117. To summarize: It will be easy to recognize a preterit conversion when you read, because the converted clause begins with the signal ⲛⲉⲣⲉ-, ⲛⲉ=, or ⲛⲉ-. Also, ⲡⲉ may occur towards the end of a preterit clause.

[41] Also ⲛⲉⲣⲉ-ⲫⲣⲱⲙⲉ ⲥⲱⲧⲡ̄.
[42] Preterit of a cleft sentence (see lesson 19).
[43] This ⲡⲉ does not occur in the preterit of nominal sentences formed with ⲡⲉ. In other words, ⲡⲉ ⲡⲉ is not written.

VOCABULARY 14

More verbs: Miscellaneous basic actions

ⲟⲩⲱϣ (ⲟⲩⲉϣ-, ⲟⲩⲁϣ=)	want to; love; like	θέλειν
ⲉⲓⲣⲉ (ⲣ̄-, ⲁⲁ=) ⲟ†	make; cause . . . to be; function as . . . ; amount to; perform, accomplish; be (ⲟ† ⲛ̄-)	ποιεῖν, εἶναι
*ⲁⲣⲭⲉⲓ ⲛ̄- or ⲉ- (+ infin.)	begin	
ϭⲱ, ϭⲉⲉⲧ†	stay, tarry, remain (w. circumstantial **120**)	μένειν
ⲗⲟ	cease (w. circumstantial **120**); get well	παύεσθαι, ἰᾶσθαι
ϣⲱⲡⲉ, ϣⲟⲟⲡ†	become, come into existence; happen, come to pass; be	γίνεσθαι; εἶναι
ϫⲡⲟ (ϫⲡⲉ-, ϫⲡⲟ=) (=ⲧϣⲡⲟ)	bring into existence; give birth to; produce; get (literally "cause to exist")	γεννᾶν
ⲁⲙⲁϩⲧⲉ	seize, grasp	κρατεῖν
ⲕⲱ (ⲕⲁ-, ⲕⲁⲁ=) ⲕⲏ†	place, appoint, put down; permit; leave, abandon; lie, be (ⲕⲏ†)	τιθέναι, ἀφιέναι; κεῖσθαι
ϩⲓⲟⲩⲉ (ϩⲓ-, ϩⲓⲧ=)	strike, cast	δέρειν, τύπτειν
ϩⲁⲣⲉϩ ⲉ-	keep, guard	τηρεῖν, φυλάσσειν

Verbs of position: (a) Motion

ⲙⲟⲟϣⲉ	go, travel, walk	πορεύεσθαι, περιπατεῖν
ⲡⲱⲧ, ⲡⲏⲧ†	run, flee	τρέχειν
ϩⲱⲛ ⲉϩⲟⲩⲛ, ϩⲏⲛ† ⲉϩⲟⲩⲛ	draw near, approach	ἐγγίζειν, ἐγγὺς εἶναι
ⲫⲓ (ⲫⲓ-, ⲫⲓⲧ=)	take up; take away; ϩⲁ- carry	αἴρειν

(*b*) *Stasis*

ϩmooc	sit, dwell; mn̄– be married to	καθῆσθαι
ⲁϩⲉⲣⲁⲧ= or ⲁϩⲉ ⲉⲣⲁⲧ= (filed under ⲱϩⲉ)	stand (stand-on-feet-of self [reflexive])	ἱστάναι

(*c*) *Rotation*

ⲕⲱⲧⲉ (ⲕⲉⲧ–, ⲕⲟⲧ=)	n̄– turn (transitive, often reflexive); ⲉ– surround, repeat	ἐπιστρέφειν, κυκλοῦν
ⲕⲧⲟ (ⲕⲧⲉ–, ⲕⲧⲟ=)	turn (transitive, often reflexive; properly, "cause to turn" = ⲧⲕⲧⲟ), go round, surround	ὑποστρέφειν, στρέφειν

Conjunctions

ⲉⲃⲟⲗ ϫⲉ–	because (less ambiguous than ϫⲉ–)	ὅτι, ἐπεί
ⲉⲧⲃⲉ–ϫⲉ–	because (less ambiguous than ϫⲉ–)	διὰ τὸ + infinitive, ἐπεί

Logical particles

ⲉⲛⲉ–	(1) before indirect question: whether (2) before direct question: not translated	εἰ
ⲉⲓⲉ–	then (in If-Then sentence); *ergo, igitur, profecto*	ἄρα

Reciprocal pronoun

ⲉⲣⲏⲩ (always w. possessive article agreeing with subject)	one another (literally companion, fellow)[a]	ἀλλήλων

The noun ⲥⲟⲛ *forming adverbs*

ⲡ–ⲥⲟⲛ (noun)	time, turn, occasion	
ϩⲁϩ n̄–ⲥⲟⲛ, n̄ϩⲁϩ n̄–ⲥⲟⲛ	often, many times	πολλάκις
†ⲟⲩ n̄–ⲥⲟⲛ, n̄†ⲟⲩ n̄–ⲥⲟⲛ, etc. (any number from ⲱⲙn̄ⲧ on up is constructed thus)	five times, etc.	πεντάκις

ⲟⲩⲏⲣ n̄–ⲥⲟⲛ, n̄ⲟⲩⲏⲣ n̄–ⲥⲟⲛ	how many times?, how often?	ποσάκις
ⲕⲉⲥⲟⲛ, n̄ⲕⲉⲥⲟⲛ	again, anew	ἄνωθεν, πάλιν
ⲟⲩⲥⲟⲛ, n̄ⲟⲩⲥⲟⲛ, n̄ⲟⲩⲥⲟⲛ n̄–ⲟⲩⲱⲧ	one time, once	ἅπαξ
ϩⲓ–ⲟⲩⲥⲟⲛ	together, with one accord	ὁμοθυμαδόν

Special forms of ⲥⲟⲛ:

n̄ⲥⲉⲛ ⲥⲛⲁⲩ, n̄ⲥⲛ̄–ⲥⲛⲁⲩ	twice	δίς
n̄ⲱⲙn̄ⲧ–ⲥⲱⲙ	three times	τρίς
n̄ⲙⲙⲉϩ–ⲥⲉⲛ ⲥⲛⲁⲩ	for a second time	δεύτερον
(yet n̄ⲙⲙⲉϩ–ⲱⲟⲙn̄ⲧ n̄–ⲥⲟⲛ etc. from *Three* up)		

[a]E.g. ⲁⲩ–ⲱⲁϫⲉ mn̄–ⲛⲉⲩⲉⲣⲏⲩ = They spoke with one another, ⲁⲛ–n̄ϩm̄ϩⲁⲗ n̄–ⲛⲉⲛⲉⲣⲏⲩ = We are one another's servants.

EXERCISES 14

A. Study these preterit conversions and their context, noting carefully where there are switches between main-line past narrative (ⲁⲩ–, n̄ⲧⲉⲣⲉⲩ–, ⲡⲉϫⲁ–ⲩ) *and the descriptive or slow-motion preterit* (ⲛⲉⲩ–). *Notice other signals of switching in the text, such as* ⲁⲉ, ⲅⲁⲣ, *or* n̄ⲧⲉⲩⲛⲟⲩ. *In each passage, what is the cause, or the effect, of the switching?*

1. The whole region came (ⲁⲥ–ⲃⲱⲕ) and were baptized (ⲁⲩ–ϫⲓ–$^{\emptyset}$ⲃⲁⲡⲧⲓⲥⲙⲁ) by him (John). ⲁⲩⲱ ⲓⲱϩⲁⲛⲛⲏⲥ ⲛⲉⲣⲉ–ϩⲉⲛϥⲱ[44] n̄–ϭⲁⲙⲟⲩⲗ ⲧⲟ ϩⲓⲱⲱ–ϥ[45] . . . ⲁⲩⲱ ⲛⲉⲩ–ⲧⲁⲱⲉ–$^{\emptyset}$ⲟⲉⲓⲱ . . . Now it happened (ⲁⲩⲱ ⲁⲥ–ⲱⲟⲡⲉ) that Jesus came (ⲁⲩ–ⲉⲓ) from Nazareth of Galilee and was baptized (ⲁⲩ–ϫⲓ–$^{\emptyset}$ⲃⲁⲡⲧⲓⲥⲙⲁ). Mark 1:5–9

2. While He (Jesus) was walking by the Sea of Galilee, He saw (ⲁϥ–ⲛⲁⲩ) Simon and Simon's brother Andrew casting nets into the lake. ⲛⲉ–ϩⲉⲛⲟⲩⲱϩⲉ[46] ⲅⲁⲣ ⲛⲉ. He said (ⲡⲉϫⲁ–ϥ) to them, Come . . . Mark 1:16–17

[44] ϥⲱ skin; ϭⲁⲙⲟⲩⲗ camel.
[45] ⲧⲟ ϩⲓⲱⲱ–ϥ Stative of † ϩⲓⲱⲱ= to dress (someone), lit. put upon.
[46] ⲟⲩⲱϩⲉ fisherman.

3. As soon as they had left (ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁⲉ ⲛ̀ⲧⲉⲣⲟⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-) the synagogue He (Jesus) went (ⲁⲩ-ⲃⲱⲕ) into the house of Simon and Andrew, with James and John. Now (ⲁⲉ) Simon's mother-in-law ⲛⲉⲥ-ⲛⲏⲭ[47] with a fever. And immediately they spoke (ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁⲩ-ϣⲁⲭⲉ) with Him about her. And He went to her (ⲁⲩ-) and lifted her up (ⲁⲩ-ⲧⲟⲩⲛⲟⲥ-ⲥ̄) . . . and the fever ceased (ⲁⲩ-ⲗⲟ). Mark 1:29–31

4. And He went back (ⲁⲩ-ⲃⲱⲕ ⲟⲛ) into the synagogue. ⲛⲉ-ⲩⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲙ̄ⲙⲁⲩ whose hand was withered. ⲁⲩⲱ ⲛⲉⲩ-ⲡⲁⲣⲁⲧⲏⲣⲉⲓ[48] ⲉⲣⲟ-ⲩ to heal him on the Sabbath so that they might press charges against Him. And He said (ⲁⲩⲱ ⲡⲉϫⲁ-ⲩ) to the man whose hand was withered, Arise, come forth . . . He said (ⲡⲉϫⲁ-ⲩ) to the man, Stretch out your hand. He stretched it out (ⲁⲩ-ⲥⲟⲩⲧⲱⲛ-ⲥ̄) and his hand was cured (ⲁⲥ-ⲗⲟ ⲛ̄ⲑⲓ-ⲧⲉⲩⲑⲓϫ). Mark 3:1–5

5. And His mother and brothers came (ⲁⲩ-ⲉⲓ) and positioned themselves (ⲁⲩ-ϩⲉⲣⲁⲧ-ⲟⲩ) outside, and they sent (ⲁⲩ-ϫⲟⲟⲩ) in to Him summoning Him. ⲁⲩⲱ ⲛⲉⲩ-ϩⲙⲟⲟⲥ ϩ̄ⲙ̄-ⲡⲉⲩⲕⲱⲧⲉ[49] ⲛ̄ⲑⲓ-ⲟⲩⲙⲏⲛϣⲉ ⲡⲉ. They said (ⲡⲉϫⲁ-ⲩ), Excuse me, Your mother and brothers are outside looking for You. He replied (ⲁⲩ-ⲟⲩⲱϣⲃ̄ ⲁⲉ), Who are my "mother" and my "brothers!" Mark 3:31–33

6. And a large crowd gathered (ⲁⲩⲱ ⲁ-ⲩⲛⲟⲃ ⲙ̄-ⲙⲏⲛϣⲉ ⲥⲱⲟⲩϩ) to Him, so that He got into a boat and sat there in the lake. ⲁⲩⲱ ⲡⲙⲏⲛϣⲉ ⲧⲏⲣ-ⲩ̄ ⲛⲉⲩ-ⲁϩⲉⲣⲁⲧ-ⲩ̄ ϩⲓ-ⲡⲉⲕⲣⲟ ⲛ̄-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ. ⲁⲩ-†-ⲱⲥⲃⲱ ⲁⲉ ⲛⲁ-ⲩ ⲉⲙⲁⲧⲉ[50] ϩⲛ̄-ϩⲉⲛⲡⲁⲣⲁⲃⲟⲗⲏ[51]. ⲁⲩⲱ ⲛⲉⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ[52] ⲛⲁ-ⲩ ϫⲉ- Listen here, a sower came forth to sow. And when he sowed, some fell on the road (etc . . . . [*the Parable of the Sower is now told at length, using only* ⲁⲩ-, ⲛ̀ⲧⲉⲣⲉⲩ-, *and* ⲙ̄ⲡⲩ̄-; *the parable ends, and Mark continues as follows).* ⲛⲉⲩ-ϫⲱ ⲁⲉ ⲙ̄ⲙⲟ-ⲥ ⲛⲁ-ⲩ ϫⲉ- He who has ears to hear, let him hear! ⲛ̀ⲧⲉⲣⲉⲩ-ⲕⲁ-ⲡⲙⲏⲛϣⲉ ⲁⲉ ⲁⲩ-ϫⲛⲟⲩ-ⲩ . . . ⲉ-ⲙ̄ⲡⲁⲣⲁⲃⲟⲗⲏ. ⲡⲉϫⲁ-ⲩ ⲛⲁ-ⲩ . . . Mark 4:1–11

7. Now, they left the crowd (ⲁⲩ-ⲕⲁ-ⲡⲙⲏⲛϣⲉ ⲃⲉ) and got Him into the boat (ⲁⲩ-ⲧⲁⲗⲟ-ⲩ ⲉ-ⲡϫⲟⲉⲓ) . . . And a great tempest occurred (ⲁⲩⲱ ⲁ-ⲩⲛⲟⲃ ⲛ̄-ϩⲁⲧⲏⲩ ϣⲱⲡⲉ), and the waves pounded the boat to the point of capsizing it. ⲛ̀ⲧⲟϥ ⲁⲉ ⲛⲉϥ-ϩⲓⲡⲁϩⲟⲩ ⲙ̄-ⲡϫⲟⲓ̈[53] sleeping on a pillow. And

[47] ⲛⲏⲭ was in bed (ⲛⲟⲩϫⲉ = throw, ⲛⲏⲭ† = lie).
[48] ⲡⲁⲣⲁⲧⲏⲣⲉⲓ entreat.
[49] ϩ̄ⲙ̄-ⲡⲉⲕⲱⲧⲉ around Him, in His vicinity.
[50] ⲉⲙⲁⲧⲉ very much.
[51] ⲡⲁⲣⲁⲃⲟⲗⲏ parables, short symbolic stories.
[52] ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ- to say.
[53] ϩⲓⲡⲁϩⲟⲩ ⲙ̄-ⲡϫⲟⲓ̈ in the stern of the boat.

they woke Him (ⲁⲩⲱ ⲁⲩ-ⲛⲉϩⲥⲉ ⲙ̄ⲙⲟ-ⲩ) saying to Him, Teacher, don't you care about the fact that we're going to die! Mark 4:36–38

8. ϩⲛ̄-ⲧⲉϩⲟⲩⲉⲓⲧⲉ[54] ⲛⲉⲩ-ϣⲟⲟⲡ ⲛ̄ⲑⲓ-ⲡⲱⲁϫⲉ. ⲁⲩⲱ ⲡⲱⲁϫⲉ ⲛⲉⲩ-ϣⲟⲟⲡ ⲛ̄ⲛⲁϩⲣⲛ̄-ⲡⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲛⲉ-ⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲱⲁϫⲉ. ⲡⲁⲓ̈ ϩⲛ̄-ⲧⲉϩⲟⲩⲉⲓⲧⲉ ⲛⲉⲩ-ϣⲟⲟⲡ ϩⲁⲧⲙ̄-ⲡⲛⲟⲩⲧⲉ . . . Once upon a time there was (ⲁⲩ-ϣⲱⲡⲉ) a man sent by God, named John. ⲡⲁⲓ̈ ⲁⲩ-ⲉⲓ ⲉ-ⲩⲙⲛ̄ⲧ-ⲙⲛ̄ⲧⲣⲉ ϫⲉ-ⲉⲫⲉ-ⲣ̄-ⲙⲛ̄ⲧⲣⲉ ⲉⲧⲃⲉ-ⲡⲟⲩⲟⲉⲓⲛ . . . ⲛⲉ-ⲡⲉⲧⲙ̄ⲙⲁⲩ ⲁⲛ ⲡⲉ ⲡⲟⲩⲟⲉⲓⲛ, ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲛ̀ⲧⲟϥ ⲉⲫⲉ-ⲣ̄-ⲙⲛ̄ⲧⲣⲉ ⲉⲧⲃⲉ-ⲡⲟⲩⲟⲉⲓⲛ. John 1:1–8

9. And on the third day, a wedding occurred (ⲁ-ⲩϣⲉⲗⲉⲉⲧ ϣⲱⲡⲉ) in Cana of Galilee. ⲁⲩⲱ ⲛⲉⲣⲉ-ⲧⲙⲁⲁⲩ ⲛ̄-ⲓⲥ̄ ⲙ̄ⲙⲁⲩ. ⲁⲩ-ⲧⲱϩⲙ̄ ⲁⲉ ϩⲱⲱ-ⲩ ⲛ̄-ⲓⲥ̄ ⲙⲛ̄-ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲉ-ⲧϣⲉⲗⲉⲉⲧ. John 2:1–2

10. They arrested (ⲁⲩ-ⲃⲱⲡⲉ) Jesus, tied Him up (ⲁⲩ-ⲙⲟⲣ-ⲩ̄) and brought Him (ⲁⲩ-ⲛ̄ⲧ-ⲩ̄) first to Annas. ⲛⲉ-ⲡϣⲟⲙ[55] ⲁⲉ ⲡⲉ ⲛ̄-ⲕⲁⲓⲫⲁⲥ[56], who was high priest that year. Kaiphas is the one who consulted with the Jews as to whether it was useful for one man to die for the sake of the people. ⲛⲉⲩ-ⲟⲩϩϩ[57] ⲁⲉ ⲛ̄ⲥⲁ-ⲓⲥ̄ ⲛ̄ⲑⲓ-ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ ⲙⲛ̄-ⲕⲉⲙⲁⲑⲏⲧⲏⲥ. ⲡⲙⲁ-ⲑⲏⲧⲏⲥ ⲁⲉ ⲉⲧⲙ̄ⲙⲁⲩ ⲛⲉⲣⲉ-ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ⲩ. And he went (ⲁⲩ-ⲃⲱⲕ) into the praetorium with Jesus. ⲡⲉⲧⲣⲟⲥ ⲁⲉ ⲛⲉⲩ-ⲁϩⲉⲣⲁⲧ-ⲩ̄ ⲡⲉ ⲙ̄ⲃⲟⲗ[58] ϩⲓⲣⲙ̄-ⲡⲣⲟ[59]. Then the disciple whom the high priest knew came (ⲁⲩ-ⲉⲓ ⲁⲉ), spoke (ⲁⲩ-ϫⲟⲟ-ⲥ) to the doorkeeper, and brought Peter in (ⲁⲩ-ϫⲓ ⲙ̄-ⲡⲉⲧⲣⲟⲥ ⲉϩⲟⲩⲛ). And the servant of the doorkeeper said (ⲡⲉϫⲁ-ⲥ) to Peter, Aren't you also one of the disciples of this man? He said (ⲡⲉϫⲁ-ⲩ), No. ⲛⲉⲩ-ⲁϩⲉⲣⲁⲧ-ⲟⲩ ⲁⲉ ⲛ̄ⲑⲓ-ⲛ̄ϩⲙ̄ϩⲁⲗ ⲙⲛ̄-ⲛ̄ϩⲩⲡⲏⲣⲉⲧⲏⲥ[60]. And they lit (ⲁⲩ-) a fire, warming themselves. ϫⲉ-ⲛⲉⲣⲉ-ⲡϫⲁⲩ ⲛ̄ⲃⲟⲗ[61]. ⲡⲉⲧⲣⲟⲥ ϩⲱⲱ-ⲩ ⲟⲛ ⲛⲉⲩ-ⲁϩⲉⲣⲁⲧ-ⲩ̄ warming himself. ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲁⲉ ⲁⲩ-ϫⲛⲉ-ⲓⲥ̄ ⲉⲧⲃⲉ-ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲉⲧⲃⲉ-ⲧⲉⲩⲥⲃⲱ. ⲁⲩ-ⲟⲩⲱϣⲃ̄ ⲛⲁ-ⲩ ⲛ̄ⲑⲓ-ⲓⲥ̄ . . . John 18:12–20

11. So Jesus stood (ⲁⲩ-ⲁϩⲉⲣⲁⲧ-ⲩ̄) before the governor. And the governor questioned Him (ⲁⲩ-ϫⲛⲟⲩ-ⲩ ⲁⲉ), saying, Is it You who are the king of the Jews? Jesus said (ⲡⲉϫⲁ-ⲩ), It is you who say this . . . Next Pilate said (ⲧⲟⲧⲉ ⲡⲉϫⲁ-ⲩ) to Him, Don't You hear how much they are testifying against You? But He did not answer (ⲙ̄ⲡⲉⲩ-ⲟⲩⲟⲱⲃ-ⲉⲩ) a single word, so

[54] ϩⲟⲩⲉⲓⲧⲉ beginning.
[55] ϣⲟⲙ father-in-law.
[56] ⲕⲁⲓⲫⲁⲥ (personal name) Kaiphas.
[57] ⲟⲩϩϩ (stative) ⲛ̄ⲥⲁ- follow, be behind.
[58] ⲙ̄ⲃⲟⲗ outside.
[59] ϩⲓⲣⲙ̄-ⲡⲣⲟ at the door.
[60] ϩⲩⲡⲏⲣⲉⲧⲏⲥ official, officer.
[61] ⲡϫⲁⲩ ⲛ̄ⲃⲟⲗ, literally "the cold was outside" i.e. it was cold.

that the governor was really surprised. Now on every feastday (ⲕⲁⲧⲁ-ⲫⲁ ⲇⲉ), ⲛⲉ-ⲱⲁⲣⲉ-ⲡϩⲏⲧⲉⲙⲱⲛ ⲕⲁ-ⲟⲩⲁ ⲉⲃⲟⲗ ⲙ̄-ⲡⲙⲏⲏⲱⲉ—someone under arrest, whoever they wanted. ⲛⲉ-ⲩⲛ̄ⲧⲁ-ⲩ ⲇⲉ ⲙ̄ⲙⲁⲩ ⲙ̄-ⲡⲉⲟⲩⲟⲉⲓⲱ ⲉⲧⲙ̄ⲙⲁⲩ ⲛ̄-ⲟⲩⲁ . . . ⲭⲉ-ⲃⲁⲣⲁⲃⲃⲁⲥ. And (ⲇⲉ) as they gathered together, Pilate said (ⲡⲉⲭⲁ-ⲫ) to them, Do you want me to release Barabbas to you, or Jesus, who is called "Messiah?" Matthew 27:11–17

12. After this, Jesus came (ⲙⲛⲛ̄ⲥⲁ-ⲛⲁⲓ ⲁⲫ-ⲉⲓ) with His disciples to the region of Judaea. ⲁⲩⲱ ⲛⲉⲫ-ⲙ̄ⲙⲁⲩ ⲡⲉ ⲛⲙ̄ⲙⲁ-ⲩ, baptizing. ⲛⲉⲣⲉ-ⲡⲕⲉⲓⲱϩⲁⲛⲛⲏⲥ ⲇⲉ ⲃⲁⲡⲧⲓϩⲉ ϩⲛ̄-ⲁⲓⲛⲱⲛ ϩⲁⲧⲛ̄-ⲥⲁⲗⲉⲓⲙ[62]. ⲭⲉ ⲛⲉ-ⲩⲛ̄-ϩⲁϩ ⲙ̄-ⲙⲟⲟⲩ ϩⲙ̄-ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ. ⲁⲩⲱ ⲛⲉⲩ-ⲛⲏⲩ ⲡⲉ to be baptized. ⲛⲉ-ⲙ̄ⲡⲁⲧⲟⲩ-ⲛⲉⲭ-ⲓⲱϩⲁⲛⲛⲉⲥ ⲅⲁⲣ ⲡⲉ ⲉ-ⲡⲉⲫⲧⲉⲕⲟ[63]. So, a dispute occurred (ⲁ-ⲩϫⲏⲧⲏⲥⲓⲥ ⲃⲉ ⲫⲱⲡⲉ), consisting of the disciples of John and a certain Jew, on the subject of purification. They came (ⲁⲩ-ⲉⲓ) to John and said (ⲡⲉⲭⲁ-ⲩ) to him . . . John 3:22–26

13. And He came back (ⲁⲫ-ⲉⲓ ⲇⲉ ⲟⲛ) to Cana of Galilee, where He had made the water turn into wine. ⲁⲩⲱ ⲛⲉ-ⲩⲛ̄-ⲟⲩⲃⲁⲥⲓⲗⲓⲕⲟⲥ[64] whose son was sick in Capharnaum. When this man heard (ⲛ̄ⲧⲉⲣⲉⲫ-ⲥⲱⲧⲙ̄) that Jesus had come from Judaea to Galilee, he went (ⲁⲫ-ⲃⲱⲕ) to Him and begged Him (ⲁⲫ-ⲥⲉⲡⲥⲱⲡ-ⲟ̄) to come down and heal his son. ⲛⲉⲫ-ⲛⲁ-ⲙⲟⲩ ⲅⲁⲣ ⲡⲉ. So Jesus said (ⲡⲉⲭⲉ-ⲓ̄ⲥ̄ ⲃⲉ) to him, Unless you see signs and wonders you will not believe! John 4:46–48

14. The tribune commanded (ⲁ-ⲡⲭⲓⲗⲓⲁⲣⲭⲟⲥ ⲇⲉ ⲟⲩⲉϩ-ⲫⲥⲁϩⲛⲉ) for him (Paul) to be brought into the barracks, and he said he should be scourged with whips . . . But when (ⲛ̄ⲧⲉⲣⲟⲩ-) he had been tied up with thongs, Paul said (ⲡⲉⲭⲁ-ⲫ) to the tribune who was standing there, Is it within your capacity to beat a man who is a Roman and has done no wrong? . . . I was born with this citizenship. And immediately those who were about to interrogate him withdrew (ⲁⲩ-ⲥⲁϩⲱ-ⲟⲩ ⲉⲃⲟⲗ). And the tribune became afraid (ⲁⲫ-ⲣ̄-ⲫϩⲟⲧⲉ) when he learned that he was a Roman citizen, ⲉⲃⲟⲗ ϫⲉ-ⲛⲉ-ⲁⲫ-ⲙⲟⲣ-ⲟ̄ ⲡⲉ. And immediately he released him (ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲫ-ⲃⲟⲗ-ⲟ̄ ⲉⲃⲟⲗ). Acts 22:24–29

B. Translate rapidly into Coptic, using the preterit conversion of the durative sentence.

a. I wanted, you (sing. masc.) wanted, you (sing. fem.) wanted, he… etc. etc.

b. The man wanted, the woman wanted, the brothers wanted, someone (ⲫⲣⲱⲙⲉ) wanted.

[62] ⲁⲓⲛⲱⲛ ϩⲁⲧⲛ̄-ⲥⲁⲗⲉⲓⲙ (place name) Ainon by Salim.
[63] ⲫⲧⲉⲕⲟ prison.
[64] ⲃⲁⲥⲓⲗⲓⲕⲟⲥ official.

c. I did not want, you (sing. masc.) did not want, etc. etc.

d. The man did not want, the woman did not want, the brothers did not want, no one wanted.

e. My mother was sitting in the house. The Lord was in His temple. I was with them. They were with me. You (pl.) were with us.

C. Translate. a. ⲉⲧⲃⲉ-ⲟⲩ ⲁⲕ-ⲣ̄-ⲡⲉⲓϩⲱⲃ. b. ⲉⲫⲫⲉ ⲁⲛ ⲉ-ⲫⲉⲓⲣⲉ ⲙ̄-ⲡⲉⲓϩⲱⲃ. c. ⲛⲉⲩ-ⲁⲣⲭⲉⲓ ⲛ̄-ⲫⲕⲱⲧⲉ ⲉ-ⲧⲉⲥϩⲓⲙⲉ. d. ⲁⲛ-ⲁⲙⲁϩⲧⲉ ⲙ̄-ⲡⲉⲫⲃⲓϫ ⲛ̄ⲕⲉⲥⲟⲡ. e. ⲁⲥ-ⲭⲡⲉ-ⲟⲩⲱⲏⲣⲉ ⲭⲉ-ⲓⲱϩⲁⲛⲛⲏⲥ[65]. f. ⲛⲉⲩ-ⲃⲱ ϩⲛ̄-ⲧⲡⲟⲗⲓⲥ ϩⲓ-ⲟⲩⲥⲟⲡ. g. ⲡⲉϫⲉ-ⲡϩⲗ̄ⲗⲟ ⲭⲉ-ϩⲁⲣⲉϩ ⲉ-ⲧⲉⲕⲧⲁⲡⲣⲟ ⲛⲓ̈-ϥⲓ ⲙ̄-ⲡⲉⲕⲥⲧⲁⲩⲣⲟⲥ. h. ⲛⲉⲣⲉ-ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲡⲏⲧ ⲉⲃⲟⲗ. i. ⲁⲥ-ⲕⲧⲟ-ⲥ ⲁⲥ-ϩⲱⲛ ⲉϩⲟⲩⲛ.

[65] Cf. **23** (box "The Special Grammar of Proper Nouns").

LESSON 15

ASYNDETIC CONNECTION OF CLAUSES. ADVERB. CIRCUMSTANTIAL CONVERSION.

118. *Asyndetic Connection of Clauses.* [CG 237]

When two or more past tense clauses (ⲁⲫ-) are strung together without a word for *'And'*, this indicates very close connection. ⲡⲉϫⲁ= is also connected in this way.

ⲁⲫ-ⲥⲱⲧⲙ̄ ⲁⲉ ⲛ̄ⲑⲓ-ϩⲏⲣⲱⲇⲏⲥ ⲡ̄ⲣ̄ⲣⲟ ⲁⲫ-ⲱⲧⲟⲣⲧ̄ⲣ̄
Then King Herod heard the news and was alarmed

ⲁⲫ-ⲟⲩⲱⲱⲃ̄ ⲡⲉϫⲁ-ⲫ
He answered, saying . . .

ⲁⲥ-ⲧⲱⲟⲩⲛ-ⲥ̄ ⲛ̄ⲑⲓ-ⲧⲱⲉⲉⲣⲉ ⲱⲏⲙ ⲁⲥ-ⲙⲟⲟⲱⲉ
The girl got up and walked

ⲁⲩ-ⲛⲁⲩ ⲉ-ⲡⲱⲏⲣⲉ ⲱⲏⲙ ⲙⲛ̄-ⲙⲁⲣⲓⲁ ⲧⲉⲫⲙⲁⲁⲩ ⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ⲁⲩ-ⲟⲩⲱⲱⲧ̄ ⲛⲁ-ⲫ ⲁⲩ-ⲟⲩⲱⲛ ⲛ̄-ⲛⲉⲩⲁϩⲱⲱⲣ ⲁⲩ-ⲉⲓⲛⲉ ⲛⲁ-ⲫ ⲛ̄-ϩⲉⲛⲇⲱⲣⲟⲛ
Seeing the child and Mary His mother they bowed themselves down, worshipped Him, opened their treasures, and brought Him gifts

119. *Adverbs* [CG 194–99, 215–29] are words such as

ⲉⲙⲁⲧⲉ greatly
ⲉⲙⲁⲩ thither
ⲉⲛⲉϩ ever (as in "not *ever*")
*ⲕⲁⲗⲱⲥ well
*ⲕⲁⲕⲱⲥ badly
ⲗⲁⲁⲩ at all
ⲙ̄ⲙⲏⲛⲉ daily
ⲙ̄ⲙⲁⲧⲉ only, exclusively
ⲙ̄ⲙⲁⲩ there
ⲟⲛ again
*ⲡⲱⲥ how?
ⲧⲱⲛ where? when? how?
ⲉⲃⲟⲗ ⲧⲱⲛ whence?
ⲧⲛⲁⲩ when?

ⲧⲉⲛⲟⲩ now
ⲃⲉ any more

Some adverbs are prepositional phrases used as fixed expressions; many are formed with initial ⲛ̄.

ⲛ̄ⲁⲱ ⲛ̄-ϩⲉ how?
ⲛ̄ⲥⲁⲱϥ̄ ⲛ̄-ⲥⲟⲡ for seven times
ⲛ̄ⲧⲉⲩⲱⲏ by night
ⲛ̄ⲟⲩⲕⲟⲩⲓ̈ to a small degree
ⲛ̄ⲟⲩⲙⲁ somewhere
ⲛ̄ⲟⲩⲏⲣ ⲛ̄-ⲥⲟⲡ how many times?
ⲛ̄ϩⲁⲉ finally
ⲉ-ⲡⲧⲏⲣ-ϥ wholly
ⲉ-ⲡⲉϩⲟⲩⲟ too much
ⲉ-ⲧⲱⲛ whither?
ⲉⲧⲃⲉ-ⲟⲩ why?
ⲱⲁ-ⲡⲉⲓ̈ⲙⲁ thus far, up to now
ϫⲉ-ⲟⲩ why?

Negation of these is by a following ⲁⲛ: ⲉⲙⲁⲧⲉ ⲁⲛ = not greatly, ⲉⲙⲁⲩ ⲁⲛ = not thither, ⲛ̄ⲥⲁⲱϥ̄ ⲛ̄-ⲥⲟⲡ ⲁⲛ = not seven times, etc.

Adverbs of manner are formed freely in the pattern ϩⲛ̄-ⲟⲩ . . . (and negative ⲁϫⲛ̄-$^{\emptyset}$ . . .).

ϩⲛ̄-ⲟⲩⲙⲉ truly, ϩⲛ̄-ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ justly, etc. etc.
ⲁϫⲛ̄-$^{\emptyset}$ⲛⲟⲙⲟⲥ lawlessly, ⲁϫⲛ̄-$^{\emptyset}$ϩⲟⲧⲉ fearlessly, etc. etc.

The placement of adverbs within the sentence is fairly free.

120. The circumstantial conversion [CG 413–33] is marked by the converter

ⲉⲣⲉ-, ⲉ=	conversion base
ⲉ-	sentence converter

As you already know (**110**), there is some ambiguity in identifying circumstantials.

The circumstantial, both affirmative and negative, is formed in the same way as the preterit (cf. **112**). Note that there is a circumstantial of the preterit.

ⲉ-ⲁⲛⲟ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ
ⲉ-ⲁⲛⲟ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ
ⲉ-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ
ⲉ-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ
ⲉ-ⲛ̄-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ

ⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
ⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄ ⲁⲛ
ⲉ-ⲙ̄-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ ⲁⲛ
ⲉⲩ-ⲥⲱⲧⲡ̄
ⲉⲩ-ⲥⲱⲧⲡ̄ ⲁⲛ
ⲉ-ⲛ̄-ⲩ-ⲥⲱⲧⲡ̄ ⲁⲛ
ⲉ-ⲁⲩ-ⲥⲱⲧⲡ̄, ⲉ-ⲙ̄ⲡⲩ̄-, etc.
ⲉ-ⲛⲁⲛⲟⲩ-ⲩ
ⲉ-ⲛⲁⲛⲟⲩ-ⲩ ⲁⲛ
ⲉ-ⲟⲩⲛ̄-ⲱⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
ⲉⲣⲉ-ⲱⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
ⲉ-ⲙⲛ̄-ⲱⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
ⲉ-ⲛⲉⲩ-ⲥⲱⲧⲡ̄
ⲉ-ⲛⲉⲩ-ⲥⲱⲧⲡ̄ ⲁⲛ
ⲉ-ⲡⲁⲓ̈ ⲡⲉ-ⲉⲧⲩ-ⲥⲱⲧⲡ̄ ⲙ̄ⲙⲟ-ⲩ[66]
Etc.

To convert a sentence formed with ⲟⲩⲛ̄-, it is possible to substitute the prenominal base ⲉⲣⲉ- in place of ⲟⲩⲛ̄-:

ⲟⲩⲛ̄-ⲱⲣⲱⲙⲉ ⲥⲱⲧⲡ̄	ⲉⲣⲉ-ⲱⲣⲱⲙⲉ-ⲥⲱⲧⲡ̄

Conjugation of the conversion base ⲉⲣⲉ-, ⲉ≠.

ⲉⲓ̈-	ⲉⲛ-
ⲉⲕ-	ⲉⲧⲉⲧⲛ̄-
ⲉⲣⲉ-	
ⲉⲩ-	ⲉⲩ-
ⲉⲥ-	

ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ

THE MEANING OF THE CIRCUMSTANTIAL CONVERSION

121. The circumstantial is a subordinate (dependent) clause. It has several functions. Three will be described in this lesson. The fourth is shared between circumstantial and relative, and will be discussed in lesson 17. Generally, the circumstantial is something like a combination of the English *-ing* participle (*going, seeing*) and the Greek genitive absolute or Latin ablative absolute. "*Coming* up from the water, He saw the heavens opened"; "He was in the wilderness, *with-Satan-testing-Him*" (i.e. While Satan was testing Him).

[66] Circumstantial of a cleft sentence (see lesson 19).

122. (*a*) *Adverbial Function.* [CG 421–25]

In this function, the circumstantial plays the role of an adverb, stating the circumstances under which a main clause is envisaged or said to be valid.

i. ⲉⲩ-ⲛⲏⲩ ⲉϩⲣⲁⲓ̈ ϩⲙ̄-ⲡⲙⲟⲟⲩ ⲁⲩ-ⲛⲁⲩ ⲉ-ⲙⲡⲏⲩⲉ
As He was coming up from the waters, He saw the heavens

ii. ⲁⲩ-ⲭⲓ-ⲱⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲩ-ⲉϫⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̄-ⲛⲉⲩⲛⲟⲃⲉ
They got baptized, *confessing their sins*

iii. ⲉⲩ-ⲛⲁ-ⲥⲃ̄ⲧⲉ-ⲧⲡⲉ ⲛⲉⲓ̈-ⲛⲙ̄ⲙⲁ-ⲩ
When He was going to prepare the heaven, I was with Him
(He-going-to-prepare the heaven I was with him)

iv. ⲛⲉⲩ-ϩⲛ̄-ⲧⲉⲣⲏⲙⲟⲥ ⲛ̄-ϩⲙⲉ ⲛ̄-ϩⲟⲟⲩ ⲉⲣⲉ-ⲡⲥⲁⲧⲁⲛⲁⲥ ⲡⲓⲣⲁϩⲉ ⲙ̄ⲙⲟ-ⲩ
He was in the wilderness forty days, *with Satan testing Him*

As these examples show, a circumstantial can either precede or follow the main clause that it relates to. Note that the subject of the circumstantial and the main clause may be the same (examples i and ii) or different (iii and iv). All kinds of main clause can be modified by an adverbial circumstantial.

The logical relationship between the adverbial circumstantial and the main clause is not specified, and English style usually leads translators to add *when, if, although, because,* etc. (Compare translation of the Greek genitive absolute or Latin ablative absolute.) It is important to be very flexible when translating the circumstantial into English. Optionally, Coptic can resolve this logical ambiguity by putting a conjunction before the circumstantial (for a list of these, see box p. 134.)

(*b*) *Completive Function.* [CG 426–27]

The circumstantial can complete a subject or object of certain verbs whose meaning makes this appropriate. The pronoun subject of the circumstantial clause must agree with the subject or object of the main clause that it completes.

i. Completing the subject of verbs meaning *appear to, cease to, continue to, happen to,* etc.

ϫⲉⲕⲁⲁⲥ ⲛ̄ⲛⲉⲕ-ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲉⲕ-ⲛⲏⲥⲧⲉⲩⲉ
So that you [subject] may not appear to be fasting
(That you may not appear you-fasting)

ⲁⲩ-ⲗⲟ ⲉⲩ-ⲙⲟⲟⲱⲉ ⲛⲙ̄ⲙⲁ-ⲩ
They [subject] ceased going about with Him
(They stopped they-travelling with Him)

Conjunctions that can precede the adverbial circumstantial [CG 422]

ⲁⲗⲗⲁ ⲉ= though, but, rather
ⲁⲩⲱ ⲉ= and, and indeed, too, furthermore
ⲉⲓⲙⲏⲧⲓ ⲉ= unless, except for . . . -ing
ⲉⲛϩⲟⲥⲟⲛ ⲉ= as long as
ⲉⲫⲟⲥⲟⲛ (ⲉⲡϩⲟⲥⲟⲛ) ⲉ= as long as, inasmuch as
ⲉⲧⲓ ⲉ= while . . . still . . .
ⲉⲱⲱⲡⲉ ⲉ= if (ever)
ⲉⲱⲭⲉ-ⲉ= supposing that
ⲕⲁⲛ ⲉ= even if, even though
ⲕⲁⲓⲡⲉⲣ ⲉ= although
ⲕⲁⲧⲁ-ⲑⲉ ⲉ= just as
ⲕⲁⲓⲧⲟⲓ ⲉ= although
ⲙⲁⲗⲓⲥⲧⲁ ⲉ= especially if/since
ⲛ̄ⲑⲉ ⲉ= just as
ⲡⲁⲗⲓⲛ ⲟⲛ ⲉ= moreover, and yet
ⲟⲩⲟⲛ ⲉ= . . . ⲟⲩⲟⲛ ⲉ= . . . at one time . . . at another time . . .
ⲭⲱⲣⲓⲥ ⲉ= except when, unless
ϩⲁⲑⲏ ⲉ-ⲙ̄ⲡⲁⲧ= before
ϩⲁⲙⲁ ⲉ= at the same time
ϩⲱⲥ ⲉ= as, as if, on the grounds that
ϩⲱⲥ ⲉⲱⲭⲉ-ⲉ= as if
ϩⲟⲥⲟⲛ ⲉ= as long as
ϩⲟⲧⲁⲛ ⲉ= whenever, as soon as, such that

ii. Completing the direct object of verbs meaning *find, forget, keep, know, leave, ordain, see,* etc.

ⲁⲩ-ⲕⲁⲁ-ⲩ ⲉⲩ-ⲟⲛϩ
He left him [object] alive
(He left him he-living)

ⲁⲛ-ⲛⲁⲩ ⲉ-ⲟⲩⲁ ⲉⲩ-ⲛⲉⲭ-ⲟⲩⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ
We saw someone [object] casting out demons
(We saw one he-casting-demons out)

(*c*) *Sequential Function.* [CG 428–29]

This typically occurs in narrative, especially after the past tense ⲁⲩ-. The circumstantial expresses the next event, or reexpresses the main clause somewhat differently (*not* relative tense).

ⲁⲩ-ϫⲛⲟⲩ-ⲓ̈ ⲉ-ⲁⲓ̈-ϫⲉ-ⲡⲁⲓ̈
He asked me, and (next) I said this

ⲁ-ⲫⲓⲗⲓⲡⲡⲟⲥ ⲟⲩⲱⲛ ⲛ̄-ⲣⲱ-ⲩ ⲉ-ⲁⲩ-ⲁⲣⲭⲉⲓ
Philip opened his mouth and began

In this function, the circumstantial past tense (ⲉ-ⲁ=) is not prior to the main clause but happens after it.

However, this function is more often expressed by the adverbial circumstantial, with relative tense: ⲁ-ⲓ̄ⲥ̄ ⲟⲩⲱⲱⲃ̄ ⲉⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ = Jesus answered, saying (Jesus answered he-saying) or by two past tenses: ⲁⲩ-ⲛⲁⲩ ⲁⲩ-ⲟⲩⲱⲱⲃ̄ = He looked and replied.

(*d*) *Attributive Function.*

This function is shared with the relative conversion and will be described in lesson sixteen (**127**).

123. *Relative Tense.* [CG 529–30]

The circumstantial *present* expresses action *simultaneous* with the main verb

ⲉⲩ-ⲣⲓⲙⲉ ⲁⲥ-ⲃⲱⲕ While they were weeping, she left
ⲉⲩ-ⲣⲓⲙⲉ ⲥ-ⲃⲏⲕ As they weep, she leaves
ⲉⲩ-ⲣⲓⲙⲉ ⲥ-ⲛⲁ-ⲃⲱⲕ When they weep she will leave

the circumstantial *past* expresses action *before* the main verb

ⲉ-ⲁⲩ-ⲣⲓⲙⲉ ⲁⲥ-ⲃⲱⲕ Since/When/Because *etc.* they had wept, she left
ⲉ-ⲁⲩ-ⲣⲓⲙⲉ ⲥ-ⲃⲏⲕ Because they wept she is leaving

and the circumstantial *future* looks forward to action *after* the main verb

ⲉⲩ-ⲛⲁ-ⲣⲓⲙⲉ ⲁⲥ-ⲃⲱⲕ As they were about to weep, she left

VOCABULARY 15

Verbs of position: (d) Motion upwards

ⲧⲁⲗⲟ (ⲧⲁⲗⲉ–, ⲧⲁⲗⲟ=) ⲧⲁⲗϩⲩ†	lift up, take up, make to go up (onto)	ἀναλαμβάνειν (κεῖσθαι)
ⲧⲱⲟⲩⲛ (intransitive)	arise	ἐγείρειν
ⲧⲱⲟⲩⲛ ⲙ̄ⲙⲟ= (ⲧⲟⲩⲛ̄–, ⲧⲱⲟⲩⲛ=)	(reflexive) arise; (transitive) raise	ἐγείρειν
ⲧⲁϩⲟ (ⲧⲁϩⲉ–, ⲧⲁϩⲟ=)	seize, attain, get to; reach, befall; set up	καταλαμβάνειν
ⲧⲁϩⲟ ⲙ̄ⲙⲟ= (ⲧⲁϩⲉ–, ⲧⲁϩⲟ=) ⲉⲣⲁⲧ=	establish, make to stand	ἱστάναι
ϫⲓⲥⲉ (ϫⲉⲥⲧ–, ϫⲁⲥⲧ=) ϫⲟⲥⲉ†	elevate, lift up; (ingressive) become lifted up, rise	ὑψοῦν

(e) Motion downwards

ϩⲉ, ϩⲏⲩ†	fall	πίπτειν

(f) Motion towards/away from the speaker

ⲉⲓⲛⲉ (ⲛ̄–, ⲛ̄ⲧ=)	bring; (ⲉⲃⲟⲗ) bring, publish; (ⲉⲡⲉⲥⲏⲧ) bring down; (ⲉϩⲟⲩⲛ) bring in	φέρειν
ⲫⲓ (ⲫⲓ–, ⲫⲓⲧ=) ⲉⲃⲟⲗ or ⲙ̄ⲙⲁⲩ	take away	αἴρειν
ⲧⲛ̄ⲛⲟⲟⲩ (ⲧⲛ̄ⲛⲉⲩ–, ⲧⲛ̄ⲛⲟⲟⲩ=)[a]	send (towards speaker), fetch, send word	ἀποστέλλειν
ϫⲟⲟⲩ (ϫⲉⲩ–, ϫⲟⲟⲩ–)[a]	send (away from speaker), dispatch	ἀποστέλλειν
ⲉⲓ, ⲛⲏⲩ†	come; (ⲉⲃⲟⲗ) come forth; (ⲉⲡⲉⲥⲏⲧ) come down; (ⲉϩⲟⲩⲛ ⲉ–) come into; (ⲉϩⲣⲁⲓ) come up	ἔρχεσθαι
ⲃⲱⲕ, ⲃⲏⲕ†	go; (ⲉⲃⲟⲗ) leave; (ⲉϩⲟⲩⲛ ⲉ–) enter; (ⲉϩⲣⲁⲓ ⲉ–) go up; (ⲉⲡⲉⲥⲏⲧ) go down	πορεύεσθαι

ϫⲓ (ϫⲓ–, ϫⲓⲧ=)	take, receive, get	λαμβάνειν
† (†–, ⲧⲁⲁ–) ⲧⲟ†	give, give back, give away, repay; ⲥ–ⲧⲟ† It is fated	(ἀπο)διδόναι
† (†–, ⲧⲁⲁ=) ⲉⲃⲟⲗ, ⲧⲟ† ⲉⲃⲟⲗ	sell	πωλεῖν
ⲯⲱⲡ (ⲯⲉⲡ–, ⲯⲟⲡ=) ⲯⲏⲡ†	receive, take, buy; (stative) acceptable	δέχεσθαι, ἀγοράζειν
ⲥⲱⲟⲩϩ (ⲥⲉⲩϩ–, ⲥⲟⲟⲩϩ–) ⲥⲟⲟⲩϩ†	gather	συνάγειν
ⲧⲁⲟⲩⲟ (ⲧⲁⲟⲩⲉ–, ⲧⲁⲟⲩⲟ=)	send forth; utter, proclaim	πέμπειν
ⲛⲟⲩϫⲉ (ⲛⲉϫ–, ⲛⲟϫ–) ⲛⲏϫ†	throw; (ⲉⲃⲟⲗ) cast forth	βάλλειν

Other verbs

(a) Formed with ⲛ̄ⲑⲟⲛⲥ̄

ϫⲓ (ϫⲓ–, ϫⲓⲧ–) ⲛ̄ⲑⲟⲛⲥ̄	treat violently, violate, treat unjustly	ἀδικεῖν κτλ.
Inf. as nn ⲡϫⲓ ⲛ̄ⲑⲟⲛⲥ̄	injustice, unjust action, violence	
ⲣⲉϥ–ϫⲓ ⲛ̄ⲑⲟⲛⲥ̄	unjust or violent person	ἄδικος

(b) Based on ⲡ–ⲟⲩⲟⲉⲓ "quick advance, approach"

†–ⲡⲉ(ϥ)ⲟⲩⲟⲉⲓ ⲉ–	approach, meet (ⲁⲥ–†–ⲡⲉⲥ-ⲟⲩⲟⲉⲓ ⲉⲣⲟ–ϥ "She met or approached him")	προσέρχεσθαι

(c) "Be able to, Can"

ⲱ–, also spelled ⲉⲱ– must be completed by an infinitive [CG 184(c)]	is able to, can	δύνασθαι
ⲛⲁ–ⲱ– (future ⲛⲁ–63 + ⲱ–), completed by an infinitive, is formally a future tense but often has present meaning	is *or* will be able to, can	δύνασθαι
ⲟⲩⲛ̄–ⲫⲃⲟⲙ (or ⲟⲩⲛ̄–ⲫⲱⲃⲟⲙ) ⲛ̄–/ⲙ̄ⲙⲟ= ⲉ–;[b] negation ⲙⲛ̄–ⲫⲃⲟⲙ	is able to, can ("there is power in… to…")[b]	δύνασθαι

ⲃⲙ̄-ⲫⲃⲟⲙ ⲉ-, ⲱⲃⲙ̄-ⲫⲃⲟⲙ ⲉ- (+ infinitive)	is able to, can	δύνασθαι

Adverbs in paragraph **119**

[a]ⲧⲛ̄ⲛⲟⲟⲩ= and ϫⲟⲟⲩ= take the personal second suffixes. Cf. **103** (box).
[b]E.g. ⲟⲩⲛ̄-ⲫⲃⲟⲙ ⲙ̄ⲙⲟ-ⲕ ⲉ-ⲫⲧⲃ̄ⲃⲟ-ⲓ̈ "You can purify me."

EXERCISES 15

A. Reading selections from the New Testament.

1. ϩⲛ̄-ⲧⲉⲩⲛⲟⲩ ⲡⲉⲡⲛⲁ ⲁⲩ-ϫⲓⲧ-ⲟ̄. Mark 1:12
2. ⲁⲩ-ⲉⲓ ⲛ̄ⲃⲓ-ⲓ̄ⲥ̄ ⲉϩⲣⲁⲓ̈ ⲉ-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲉⲩ-ⲕⲏⲣⲩⲥⲥⲉ[67] ⲙ̄-ⲡⲉⲩⲁⲅⲅⲉ-ⲗⲓⲟⲛ ⲙ̄-ⲡⲛⲟⲩⲧⲉ. Mark 1:14
3. ⲁⲩⲱ ⲉⲩ-ⲙⲟⲟⲩⲉ ϩⲁⲧⲛ̄-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ ⲛ̄-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲁⲩ-ⲛⲁⲩ ⲉ-ⲥⲓⲙⲱⲛ ⲙⲛ̄-ⲁⲛⲇⲣⲉⲁⲥ ⲡⲥⲟⲛ ⲛ̄-ⲥⲓⲙⲱⲛ ⲉⲩ-ⲛⲉϫ-ⲫⲱⲛⲉ[68] ⲉ-ⲧⲉ-ⲑⲁⲗⲁⲥⲥⲁ. Mark 1:16
4. ⲁⲩ-ⲛⲁⲩ ⲉ-ⲓⲁⲕⲱⲃⲟⲥ ⲡⲱϩⲣⲉ ⲛ̄-ϫⲉⲃⲉⲇⲁⲓⲟⲥ ⲙⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲩ-ⲥⲟⲛ ⲛ̄ⲧⲟⲟⲩ ϩⲱ-ⲟⲩ ⲉⲩ-ϩⲙ̄-ⲡϫⲟⲓ̈. Mark 1:19
5. ⲁⲩⲱ ⲟⲩⲙⲏⲛⲱⲉ ⲛ̄-ⲫⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲁⲩ-ⲛⲟϫ-ⲟⲩ ⲉⲃⲟⲗ ⲉ-ⲙⲉⲩ-ⲕⲁ-ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ-ⲫⲱⲁϫⲉ. Mark 1:34
6. ⲁⲩⲱ ⲁⲩ-ⲃⲱⲕ ⲉⲩ-ⲕⲏⲣⲩⲥⲥⲉ ϩⲛ̄-ⲛⲉⲩⲥⲩⲛⲁⲅⲱⲅⲏ ϩⲛ̄-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲧⲏⲣ-ⲥ̄ ⲁⲩⲱ ⲛ̄ⲕⲉⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲩ-ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲉⲃⲟⲗ. Mark 1:39
7. ⲁⲩⲱ ⲉⲩ-ⲡⲁⲣⲁⲅⲉ[69] ⲁⲩ-ⲛⲁⲩ ⲉ-ⲗⲉⲟⲩⲉⲓ[70] ⲡⲱϩⲣⲉ ⲛ̄-ⲁⲗⲫⲁⲓⲟⲥ ⲉⲩ-ϩⲙⲟⲟⲥ ϩⲓ-ⲡⲉⲫⲧⲉⲗⲱⲛⲓⲟⲛ[71]. Mark 2:14
8. ⲉ-ⲱⲁⲩ-ⲥⲱⲧⲙ̄ ⲉ-ⲡⲱⲁϫⲉ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲱⲁⲩ-ϫⲓⲧ-ⲟ̄ ϩⲛ̄-ⲟⲩⲣⲁⲱⲉ. Mark 4:16

[67] ⲕⲏⲣⲩⲥⲥⲉ proclaim.
[68] ⲱⲛⲉ fishnet.
[69] ⲡⲁⲣⲁⲅⲉ pass by.
[70] ⲗⲉⲟⲩⲉⲓ . . . ⲁⲗⲫⲁⲓⲟⲥ (personal names) Levi, Alphaios.
[71] ⲧⲉⲗⲱⲛⲓⲟⲛ money changer's booth.

9. ⲉⲧⲓ[72] ⲛ̄ⲧⲟϥ ⲉϥ-ⲱⲁϫⲉ ⲁⲩ-ⲉⲓ ⲛ̄ⲃⲓ-ⲛ̄ⲣⲱⲙⲉ ⲙ̄-ⲡⲁⲣⲭⲓⲥⲩⲛⲁⲅⲱⲅⲟⲥ[73]. Mark 5:35
10. ⲁϥ-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ⲉⲩ-ⲱⲧⲣ̄ⲧⲱⲣ ⲁⲩⲱ ⲉⲩ-ⲣⲓⲙⲉ. Mark 5:38
11. ⲁⲩⲱ ⲡⲙⲏⲛⲱⲉ ⲉⲩ-ⲥⲱⲧⲙ̄ (**20** [box]) ⲁⲩ-ⲣ̄-ⲫⲡⲏⲣⲉ[74]. Mark 6:2
12. ⲁ-ϩⲁϩ ⲇⲉ ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ⲉⲩ-ⲃⲏⲕ. Mark 6:33
13. ⲁϥ-ⲉⲓ ⲱⲁⲣⲟ-ⲟⲩ ⲉϥ-ⲙⲟⲟⲩⲉ ϩⲓⲭⲛ̄-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ. ⲁⲩⲱ ⲛⲉϥ-ⲟⲩⲱⲱ ⲉ-ⲫⲡⲁⲣⲁⲅⲉ ⲙ̄ⲙⲟ-ⲟⲩ. Mark 6:48
14. ⲡⲥⲁϩ ⲁⲛ-ⲛⲁⲩ ⲉ-ⲟⲩⲁ ⲉϥ-ⲛⲉⲭ-ⲫⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲉⲕⲣⲁⲛ. Mark 9:38
15. ⲁϥ-ⲥⲙⲟⲩ ⲉⲣⲟ-ⲟⲩ ⲉ-ⲁϥ-ⲕⲁ-ⲧⲟⲟⲧ-ϥ̄ ϩⲓⲭⲱ-ⲟⲩ. Mark 10:16
16. ⲁⲩⲱ ⲉϥ-ⲛⲏⲩ ⲉⲃⲟⲗ ϩⲛ̄-ϩⲓⲉⲣⲓⲭⲱ[75] ⲙⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲱ ⲟⲩⲛⲟϭ ⲙ̄-ⲙⲏⲛⲱⲉ ⲃⲁⲣⲧⲓⲙⲁⲓⲟⲥ[76] ⲉ-ⲩⲃⲗ̄ⲗⲉ[77] ⲡⲉ ⲡⲱϩⲣⲉ ⲛ̄-ⲧⲓⲙⲁⲓⲟⲥ[78] ⲛⲉϥ-ϩⲙⲟⲟⲥ ⲉϩⲣⲁⲓ̈ ϩⲁ-ⲧⲉϩⲓⲏ ⲉϥ-ϫⲓ-ⲫⲙⲛ̄ⲧ-ⲛⲁ[79]. Mark 10:46

B. Translate into Coptic, using the circumstantial conversion. a. As I was bringing them, I fell down. *b.* As I was bringing them, he fell down. *c.* He arose, lifting them up with him. *d.* They arose as he was lifting them up with him. *e.* She saw them bringing it. *f.* They saw her bringing it. *g.* We did not see her coming (**89**).

C. Translate. a. †-ⲛⲁ-ⲧⲁϩⲟ-ⲟⲩ ⲛ̄ⲧⲁ-ⲫⲓⲧ-ⲟⲩ. b. ⲁⲩ-ⲧⲛ̄ⲛⲟⲟⲩ-ⲥⲟⲩ ⲱⲁⲣⲟ-ϥ ⲙ̄ⲙⲏⲛⲉ ⲁⲩⲱ ⲁϥ-ϫⲓⲧ-ⲟⲩ. c. ⲱⲁⲣⲉ-ⲡⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ ⲱⲱⲡ ⲛ̄ϥ-ⲧⲙ̄-† ⲉⲃⲟⲗ ⲉⲛⲉϩ, ⲱⲁϥ-ⲥⲱⲟⲩϩ ⲛ̄ϥ-ⲧⲙ̄-ⲧⲁⲟⲩⲟ ⲉⲛⲉϩ. d. ⲁϥ-ϫⲓⲥⲉ ⲙ̄ⲙⲟ-ⲟⲩ ⲁϥ-ϫⲟⲟⲩ-ⲥⲟⲩ ⲉ-ⲡⲕⲟⲥⲙⲟⲥ.

[72] ⲉⲧⲓ still (Greek adverb ἔτι).
[73] ⲁⲣⲭⲓⲥⲩⲛⲁⲅⲱⲅⲟⲥ leader of the synagogue.
[74] ⲫⲡⲏⲣⲉ omen, wonder, miracle; ⲣ̄-ⲫⲡⲏⲣⲉ to marvel, to wonder, to be amazed.
[75] ϩⲓⲉⲣⲓⲭⲱ (place name) Jericho.
[76] ⲃⲁⲣⲧⲓⲙⲁⲓⲟⲥ (personal name) Bartimaios.
[77] ⲃⲗ̄ⲗⲉ blind.
[78] ⲧⲓⲙⲁⲓⲟⲥ (personal name) Timaios.
[79] ⲙⲛ̄ⲧ-ⲛⲁ alms (cf. infinitive ⲛⲁ = to show mercy).

LESSON 16

RELATIVE CONVERSION.

124. Relative clauses [CG 399–402, 404] modify a preceding noun, pronoun, or the like.

Thus the italicized relative clauses

the man *who built her house*
the house *that the man built for her*
the one *whose house the man built*
the one *for whom the man built a house*
the town *in which the man built her house*

modify the man, the house, the one, and the town. The modified item (the man, the house, the one, the town) is called the *antecedent* of the relative clause.

In English, relative clauses are connected to their antecedent by a variable relative pronoun *(who, that, which, whose, for whom, in which,* etc.), whose form helps to express the relationship of the clause to its antecedent.[80]

The Coptic form is very different. Coptic relative clauses do not contain a variable relative pronoun—just a relative converter (such as ⲉⲛⲧ- in the examples below). The converter only signals the beginning of a relative clause and roughly means "modified by the following complete statement . . . " Study the following equivalents and note all the ways that Coptic and English differ.

English: the man who built her house
Coptic form: the man + *converter* + he built her house
ⲡⲣⲱⲙⲉ + ⲉⲛⲧ- + ⲁⲩ-ⲕⲱⲧ ⲙ̄-ⲡⲉⲥϩⲓ

English: the house that the man built for her
Coptic form: the house + *converter* + the man built it for her
ⲡϩⲓ + ⲉⲛⲧ- + ⲁ-ⲡⲣⲱⲙⲉ ⲕⲟⲧ-ⲟ̄ ⲛⲁ-ⲥ

English: the one whose house the man built
Coptic form: the one + *converter* + the man built her house
ⲧ- + ⲉⲛⲧ- + ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̄-ⲡⲉⲥϩⲓ

[80] The English relative pronoun also can signal a distinction of personal: impersonal (who: that, whom: which).

English: the one for whom the man built the house
Coptic form: the one + *converter* + the man built the house for her
ⲧ- + ⲉⲛⲧ- + ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̄-ⲡϩⲓ ⲛⲁ-ⲥ

English: the town in which the man built her house
Coptic form: the town + *converter* + the man built her house in it
ⲡⲧⲟⲙⲉ + ⲉⲛⲧ- + ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̄-ⲡⲉⲥϩⲓ ⲛ̄ϩⲏⲧ-ⲟ̄

125. *Translation strategy.* When you translate a Coptic relative clause into English, you must do three things:

i. Substitute the appropriate English variable relative pronoun (*who, that, which, whose, for whom, in which,* etc.) instead of the converter

ii. Ignore a redundant Coptic personal pronoun when translating

iii. Rearrange the words if necessary

ⲡⲣⲱⲙⲉ ⲉⲛⲧ-ⲁⲩ-ⲕⲱⲧ ⲙ̄-ⲡⲉⲥϩⲓ
the man + *converter* + he built her house
the man + *who* ~~*converter*~~ + ~~he~~ built her house
→ the man who built her house

ⲡϩⲓ ⲉⲛⲧ-ⲁ-ⲡⲣⲱⲙⲉ ⲕⲟⲧ-ⲟ̄ ⲛⲁ-ⲥ
the house + *converter* + the man built it for her
the house + *that* ~~*converter*~~ + the man built ~~it~~ for her
→ the house that the man built for her

ⲧ-ⲉⲛⲧ-ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̄-ⲡⲉⲥϩⲓ
the one + *converter* + the man built her house
the one + *whose* ~~*converter*~~ + the man built ~~her~~ house
→ the one whose house the man built

ⲧ-ⲉⲛⲧ-ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̄-ⲡϩⲓ ⲛⲁ-ⲥ
the one + *converter* + the man built the house for her
the one + *whom* ~~*converter*~~ + the man built the house for ~~her~~
→ the one for whom the man built the house

ⲡⲧⲟⲙⲉ ⲉⲛⲧ-ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̄-ⲡⲉⲥϩⲓ ⲛ̄ϩⲏⲧ-ⲟ̄
the town + *converter* + the man built her house in it
the town + *which* ~~*converter*~~ + the man built her house in ~~it~~
→ the town in which the man built her house

Thus in the five examples above,

i. The Coptic converter has been replaced by *who, that, whose, whom,* and *which*

ii. The redundant Coptic pronouns meaning *he, it, her, her,* and *it* have been ignored

iii. In the third, fourth, and fifth examples, *house, for,* and *in* have been moved to make normal sounding English[81].

Notice that the Coptic definite article (ⲡ–, ⲧ–, ⲛ–) "the one..." is an antecedent in examples three and four. (As an antecedent, ⲛ– never has a superlinear stroke.)

When the antecedent expresses time or manner (*the days, the year, a year, the way*), optionally in step (2) there may be no redundant personal pronoun to delete. [CG 407]

the year + *converter* + he built her house
ⲧⲉⲣⲟⲙⲡⲉ + ⲉⲛⲧ– + ⲁⲕ–ⲕⲱⲧ ⲙ̄–ⲡⲉⲥϩⲓ̈

Thus ⲡⲉϩⲟⲟⲩ ⲉⲛⲧ–ⲁⲩ–ⲁⲛⲁⲗⲁⲙⲃⲁⲛⲉ ⲙ̄ⲙⲟ–ⲥ = the day (when) He was taken up. ⲕⲁⲧⲁ–ⲑⲉ ⲉⲛⲧ–ⲁⲛ–ⲥⲱⲧⲙ̄ = in the way (that) we have heard. ⲛ̄ⲑⲉ ⲟⲛ ⲉⲣⲉ–ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲣ̄–ⲫⲙ̄ⲛ̄ⲧⲣⲉ ⲛⲁ–ⲓ̈ = just as also the high priest vouches for me.

126. Let's do a quick exercise now. Translate these four relative constructions into good, normal English. The converter here is always ⲉⲛⲧ–.

Coptic: ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧ–ⲁⲥ–ϩⲉ ⲉ–ⲡⲉⲥϩⲟⲙⲛ̄ⲧ
Coptic form: the woman + ⲉⲛⲧ– + she found his money
English: _____

Coptic: ⲡⲉⲥϩⲟⲙⲛ̄ⲧ ⲉⲛⲧ–ⲁ–ⲧⲉⲥϩⲓⲙⲉ ϩⲉ ⲉⲣⲟ–ⲥ
Coptic form: his money + ⲉⲛⲧ– + the woman found it
English: _____

Coptic: ⲡ–ⲉⲛⲧ–ⲁ–ⲧⲉⲥϩⲓⲙⲉ ϩⲉ ⲉ–ⲡⲉⲥϩⲟⲙⲛ̄ⲧ
Coptic form: the one + ⲉⲛⲧ– + the woman found his money
English: _____

Coptic: ⲡⲏⲓ̈ ⲉⲛⲧ–ⲁ–ⲧⲉⲥϩⲓⲙⲉ ϩⲉ ⲉ–ⲡⲉⲥϩⲟⲙⲛ̄ⲧ ⲛ̄ϩⲏⲧ–ⲥ
Coptic form: the house + ⲉⲛⲧ– + the woman found his money in it
English: _____

[81] In colloquial English, *for* and *in* can be left where they are.

127. *The choice of converter varies according to the antecedent.* [CG 404]

After a *definite* antecedent (one that contains ⲡ . . . , ⲧ . . . , or ⲛ . . . **60**) a *relative* converter is used.

ⲡⲣⲱⲙⲉ (ⲡⲉⲓ̈ⲣⲱⲙⲉ, ⲡⲉⲛⲣⲱⲙⲉ) ⲉⲛⲧ–ⲁⲥ–ⲕⲱⲧ ⲙ̄–ⲡⲉⲥϩⲓ̈
the man who built her house

After a *non-definite* antecedent (with indefinite or zero article) a *circumstantial* converter must be used instead of the relative converter.

ⲟⲩⲣⲱⲙⲉ ⲉ–ⲁⲥ–ⲕⲱⲧ ⲙ̄–ⲡⲉⲥϩⲓ̈ (ⲉ– is circumstantial converter)
a man who built her house

ⲫⲣⲱⲙⲉ ⲉ–ⲁⲥ–ⲕⲱⲧ (or ⲉ–ⲁⲩ–ⲕⲱⲧ) ⲙ̄–ⲡⲉⲥϩⲓ̈
someone/people who built her house

> Antecedents constructed with . . . ⲛⲓⲙ *any, every* or with specifiers such as ϩⲁϩ ⲛ̄– *many* can be followed by either circumstantial or relative, optionally.

When the antecedent expresses time or manner and is definite (*the days, the way*), either circumstantial or relative can be used. ⲡⲉϩⲟⲟⲩ ⲉⲧⲉⲣⲉ–ⲛⲁⲓ̈ ⲛⲁ–ⲱⲱⲡⲉ = The day (when) these things will come to pass. ⲛⲉϩⲟⲟⲩ ⲉⲛ–ϩⲛ̄–ⲧⲥⲁⲣⲝ = The days (when) we were in the flesh.

128. The relative conversion is formed in the same way as the preterit and circumstantial. There are several shapes of the relative converter, most of which we will study in the next lesson. For now, you will learn only

the conversion base ⲉⲧⲉⲣⲉ–, ⲉⲧ= (present tense)
the sentence converter of the past tense affirmative ⲉⲛⲧ–, also spelled ⲛ̄ⲧ–

Remember that a conversion base (ⲉⲧⲉⲣⲉ–, ⲉ=) is only used to convert durative sentences **112** (i).

129. *Conjugation of the conversion base* ⲉⲧ=.

ⲉϯ– (et-i-)	ⲉⲧⲛ̄–
ⲉⲧⲕ̄–	ⲉⲧⲉⲧⲛ̄–
ⲉⲧⲉ– or ⲉⲧⲉⲣⲉ–	
ⲉⲧⲟ̄–	ⲉⲧⲟⲩ–
ⲉⲧⲥ̄–	
ⲉⲧⲉⲣⲉ–ⲡⲛⲟⲩⲧⲉ	

EXERCISES 16

A. Review vocabularies 2–4.

B. Analyze and translate, giving alternate translations where possible.

a. ⲡⲱⲏⲣⲉ ⲱⲏⲙ ⲉⲛⲧⲁⲧⲉⲥϩⲓⲙⲉ ⲛⲁⲩ ⲉⲣⲟⲟⲩ

b. ⲧⲱⲉⲉⲣⲉ ⲱⲏⲙ ⲉⲛⲧⲁⲧⲉⲥϩⲓⲙⲉ ⲛⲁⲩ ⲉⲣⲟⲥ

c. ⲛ̄ⲱⲏⲣⲉ ⲱⲏⲙ ⲉⲛⲧⲁⲧⲉⲥϩⲓⲙⲉ ⲛⲁⲩ ⲉⲣⲟⲟⲩ

d. ⲡⲉⲣⲡⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲩ

e. ⲧⲡⲟⲗⲓⲥ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲥ

f. ⲛ̄ⲏⲓ̈ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ

g. ⲛ̄ⲏⲓ̈ ⲉⲧⲁ̄ⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ

h. ⲛ̄ⲏⲓ̈ ⲉⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉⲣⲟⲟⲩ

i. ⲛ̄ⲏⲓ̈ ⲉⲧⲉⲣⲉⲧⲉⲥϩⲓⲙⲉ ⲛⲁⲩ ⲉⲣⲟⲟⲩ

j. ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲧⲡⲟⲗⲓⲥ

k. ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲩ

l. ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ

m. ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲥ (this has two interpretations)

n. ⲡⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲛⲉϥⲛⲟⲃⲉ (two interpretations)

o. ⲧⲡⲟⲗⲓⲥ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲛ̄ϩⲏⲧ-ⲥ̄

p. ⲧⲡⲟⲗⲓⲥ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲛ̄ϩⲏⲧ-ⲥ̄ (two interpretations)

q. ⲡⲉⲣⲡⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲛ̄ϩⲏⲧ-ⲭ̄

r. ⲡⲉⲣⲡⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲩ ⲛ̄ϩⲏⲧ-ⲭ̄ (two interpretations)

s. ⲡⲁⲓ̈ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲩ ⲛ̄ϩⲏⲧ-ⲭ̄ (three interpretations)

t. ⲛⲁⲓ̈ ⲉⲧⲥ̄-ⲛⲁⲩ ⲉⲣⲟⲥ ⲛ̄ϩⲏⲧ-ⲥ̄ (two interpretations)

u. ⲡⲛⲟⲩⲧⲉ ⲉⲛⲧⲁⲛⲛⲁⲩ ⲉⲛⲉϥⲣ̄ⲡⲏⲩⲉ

v. ⲛ̄ⲉⲣⲡⲏⲩⲉ ⲉⲛⲧⲁⲛⲛⲁⲩ ⲉⲡⲉⲩⲛⲟⲩⲧⲉ

B. Repeat (1) to (22) as a rapid drill: a. ⲡⲱⲏⲣⲉ ⲱⲏⲙ ⲉⲛⲧⲁⲧⲉⲥϩⲓⲙⲉ ⲛⲁⲩ ⲉⲣⲟⲩ. b. ⲧⲱⲉⲉⲣⲉ ⲱⲏⲙ ⲉⲛⲧⲁⲧⲉⲥϩⲓⲙⲉ ⲛⲁⲩ ⲉⲣⲟⲥ. c. ⲛ̄ⲱⲏⲣⲉ ⲱⲏⲙ ⲉⲛⲧⲁⲧⲉⲥϩⲓⲙⲉ ⲛⲁⲩ ⲉⲣⲟⲟⲩ. d. ⲡⲉⲣⲡⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲩ. e. ⲧⲡⲟⲗⲓⲥ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲥ. f. ⲛ̄ⲏⲓ̈ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ. g. ⲛ̄ⲏⲓ̈ ⲉⲧⲁ̄ⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ. h. ⲛ̄ⲏⲓ̈ ⲉⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉⲣⲟⲟⲩ. i. ⲛ̄ⲏⲓ̈ ⲉⲧⲉⲣⲉⲧⲉⲥϩⲓⲙⲉ

ⲛⲁⲩ ⲉⲣⲟⲟⲩ. j. ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲧⲡⲟⲗⲓⲥ. k. ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲩ. l. ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ. m. ⲧⲉⲥϩⲓⲙⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲥ (this has two interpretations). n. ⲡⲣⲉϥ-ⲣ̄-ⲫⲛⲟⲃⲉ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲛⲉϥⲛⲟⲃⲉ (two interpretations). o. ⲧⲡⲟⲗⲓⲥ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲛ̄ϩⲏⲧ-ⲥ̄. p. ⲧⲡⲟⲗⲓⲥ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲥ ⲛ̄ϩⲏⲧ-ⲥ̄ (two interpretations). q. ⲡⲉⲣⲡⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲛ̄ϩⲏⲧ-ⲭ̄. r. ⲡⲉⲣⲡⲉ ⲉⲛⲧⲁⲥⲛⲁⲩ ⲉⲣⲟⲩ ⲛ̄ϩⲏⲧ-ⲭ̄ (two interpretations). s. ⲡⲁⲓ̈ ⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲩ ⲛ̄ϩⲏⲧ-ⲭ̄ (three interpretations). t. ⲛⲁⲓ̈ ⲉⲧⲥ̄-ⲛⲁⲩ ⲉⲣⲟⲥ ⲛ̄ϩⲏⲧ-ⲥ̄ (two interpretations). u. ⲡⲛⲟⲩⲧⲉ ⲉⲛⲧⲁⲛⲛⲁⲩ ⲉⲛⲉϥⲣ̄ⲡⲏⲩⲉ. v. ⲛ̄ⲉⲣⲡⲏⲩⲉ ⲉⲛⲧⲁⲛⲛⲁⲩ ⲉⲡⲉⲩⲛⲟⲩⲧⲉ.

D. Translate into Coptic, using the relative or circumstantial conversion, as appropriate.

Example: the angel who came from heaven = "the angel modified-by-the-complete-statement *he came from heaven*" = ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲛⲧⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲡⲉ

a. An angel who came from heaven

b. The woman who knew God

c. A woman who knew God

d. The apostles who loved their Lord

e. Apostles who loved their Lord

f. The things that I see, those which I see, the things that you (sing. masc.) see, those which you (sing. masc.) see, the things that you (sing. fem.) see, the things that he sees, the things that she sees, the things that we see, the things that you (pl.) see, the things that they see

g. Things that I see, some that I see, things that you (sing. masc.) see, some that you (sing. masc.) see, things that you (sing. fem.) see, things that he sees, things that she sees, things that we see, things that you (pl.) see, things that they see

h. The things that God sees, those which God sees

i. Things that God sees, some that God sees

j. The road on which I have travelled, the road on which you (sing. masc.) have travelled, the road on which you (sing. fem.) have travelled, the road on which he has travelled, the road on which she has travelled, the road on which we have travelled, the road on which you (pl.) have travelled, the road on which they have travelled, the road on which the man has travelled

k. A road on which I have travelled, a road on which you (sing. masc.) have travelled, a road on which you (sing. fem.) have travelled, a road on which

he has travelled, a road on which she has travelled, a road on which we have travelled, a road on which you (pl.) have travelled, a road on which they have travelled, a road on which the man has travelled

l. The city whose king I saw, the city whose king you (sing. masc.) saw, the city whose king you (sing. fem.) saw, the city whose king he saw, the city whose king she saw, the city whose king we saw, the city whose king you (pl.) saw, the city whose king they saw

m. A city whose king I saw, a city whose king you (sing. masc.) saw, a city whose king you (sing. fem.) saw, a city whose king he saw, the city whose king she saw, a city whose king we saw, a city whose king you (pl.) saw, a city whose king they saw

LESSON 17

RELATIVE CONVERSION (CONTINUED).

130. "*Bare* ⲉⲧ." [CG 405]

In present tense affirmative relative clauses, ⲉⲧⲣ̄–, ⲉⲧⲥ̄–, and ⲉⲧⲟⲩ– are *always* replaced by simple ⲉⲧ– if their personal pronoun (–ⲣ, –ⲥ, –ⲟⲩ) would refer to the antecedent. This will be notated as ⲉⲧ$^{\emptyset}$-, and called "bare ⲉⲧ".

the man who listens	ⲡⲣⲱⲙⲉ ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲙ̄ (*not* ⲉⲧⲣ–)
the woman who listens	ⲧⲉϩⲓⲙⲉ ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲙ̄ (*not* ⲉⲧⲥ–)
the apostles who listen	ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲙ̄ (*not* ⲉⲧⲟⲩ–)

Optionally, this construction can be negatived by ⲁⲛ after the predicate.

the man who does not listen	ⲡⲣⲱⲙⲉ ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲙ̄ ⲁⲛ
the woman who does not listen	ⲧⲉϩⲓⲙⲉ ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲙ̄ ⲁⲛ
the apostles who do not listen	ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲙ̄ ⲁⲛ

The alternative negation is ⲡⲣⲱⲙⲉ ⲉⲧⲉ–ⲛ̄–ⲣ–ⲥⲱⲧⲙ̄ ⲁⲛ, ⲧⲉϩⲓⲙⲉ ⲉⲧⲉ–ⲛ̄–ⲥ–ⲥⲱⲧⲙ̄ ⲁⲛ, ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲉ–ⲛ̄–ⲥⲉ–ⲥⲱⲧⲙ̄ ⲁⲛ.

All the predicates of the durative sentence (**63**) can occur after ⲉⲧ$^{\emptyset}$-: ⲡⲁⲓⲱⲛ ⲉⲧ$^{\emptyset}$-ⲛⲏⲩ = the age to come, the age that is coming. ⲧⲟⲣⲅⲏ ⲉⲧ$^{\emptyset}$-ⲛⲁ–ⲃⲱⲗⲡ ⲉⲃⲟⲗ = the wrath that is going to appear. ⲡⲉⲧⲛ̄ⲉⲓⲱⲧ ⲉⲧ$^{\emptyset}$–ϩⲛ̄–ⲙ̄ⲡⲏⲩⲉ = your Father who is in the heavens.

The commonest occurrence of bare ⲉⲧ is found in the phrases ⲉⲧⲙ̄ⲙⲁⲩ (= that) and ⲡⲉⲧⲙ̄ⲙⲁⲩ, ⲧⲉⲧⲙ̄ⲙⲁⲩ, ⲛⲉⲧⲙ̄ⲙⲁⲩ (= that one, he, she, it, they) **60**. ⲧⲡⲟⲗⲓⲥ ⲉⲧⲙ̄ⲙⲁⲩ = that city. ⲛ̄ⲣ̄ⲣⲱⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ = those emperors. ⲡⲉⲧⲙ̄ⲙⲁⲩ = he, that one.

Adjectival meaning. When the predicate is a stative expressing a quality, such as ⲟⲩⲁⲁⲃ *is holy*, the meaning is like a modifying adjective: ⲧⲡⲟⲗⲓⲥ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ = the holy city; ⲡ–ⲉⲧ$^{\emptyset}$-ⲥⲛⲟ = the lame man; ⲡⲛⲟⲩⲧⲉ ⲉⲧ$^{\emptyset}$-ϫⲟⲥⲉ = the high(est) God; ⲛ–ⲉⲧ$^{\emptyset}$-ⲙⲟⲟⲩⲧ = the dead. Cf. **70**.

THE SENTENCE CONVERTER FOR RELATIVE CONVERSION

131. The relative sentence converter has four forms (identical in meaning), chosen to match the grammar of the relative clause. [CG 399] You've already learned one of these: ⲉⲛⲧ-, also spelled ⲛ̀ⲧ-. They are:

ⲉⲛⲧ- (also spelled ⲛ̀ⲧ-[82]) used only before ⲁ-, ⲁⲥ (affirmative past)
ⲉⲧ- used before verboids when the subject pronoun refers to the antecedent[83]
ⲉⲧⲉ- used before all other sentence types
ⲉ- optionally used instead of ⲉⲧⲉ- before ⲱⲁⲣⲉ-, ⲱⲁⲥ, ⲛⲉⲣⲉ-, and ⲛⲉⲥ

Relative conversions are fairly easy to recognize, since almost every one begins with ⲉⲧ, ⲉⲧⲉ-, ⲉⲛⲧ, or ⲛ̀ⲧ.

Generally speaking, the relative is formed in the same way as the preterit (cf. **112**). [CG 396] (Note that there is a relative conversion of the preterit.)

ⲉⲧⲉ-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ
ⲉⲧⲉ-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ
ⲉⲧⲉ-ⲛ̀-ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲛ ⲡⲉ
ⲉⲧⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̀
ⲉⲧⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̀ ⲁⲛ
ⲉⲧⲉ-ⲙ̀-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̀ ⲁⲛ
ⲉⲧⲟ-ⲥⲱⲧⲡ̀
ⲉⲧⲟ-ⲥⲱⲧⲡ̀ ⲁⲛ
ⲉⲧⲉ-ⲛ̀-ⲟ-ⲥⲱⲧⲡ̀ ⲁⲛ
ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲡ̀ (**130**)
ⲉⲧ$^{\emptyset}$-ⲥⲱⲧⲡ̀ ⲁⲛ (optional) (**130**)
ⲉⲧⲉ-ⲛ̀-ⲟ-ⲥⲱⲧⲡ̀ ⲁⲛ (optional) (**130**)
ⲉⲛⲧ-ⲁⲟ-ⲥⲱⲧⲡ̀
ⲉⲧⲉ-ⲙ̀ⲡⲟ-, ⲉⲧⲉ-ⲙ̀ⲡⲁⲧⲟ-, ⲉⲧⲉ-ⲱⲁⲟ-, ⲉⲧⲉ-ⲙⲉⲟ-, ⲉⲧⲉ-ⲛ̀ⲛⲉⲟ-ⲥⲱⲧⲡ̀[84]
ⲉ-ⲱⲁⲟ-ⲥⲱⲧⲡ̀ (optional)
ⲉⲧⲉ-ⲛⲉⲟ-ⲥⲱⲧⲡ̀
ⲉⲧⲉ-ⲛⲉⲟ-ⲥⲱⲧⲡ̀ ⲁⲛ
ⲉ-ⲛⲉⲟ-ⲥⲱⲧⲡ̀ (optional)
ⲉ-ⲛⲉⲟ-ⲥⲱⲧⲡ̀ ⲁⲛ (optional)
ⲉⲧⲉ-ⲛⲁⲛⲟⲩ-ⲟ
ⲉⲧⲉ-ⲛⲁⲛⲟⲩ-ⲟ ⲁⲛ
ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟ
ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟ ⲁⲛ

[82] ⲛ̀ⲧ- is also the focalizing converter (lesson 18), and so it is ambiguous.
[83] ⲡⲕⲁϩ ⲉⲧ-ⲛⲁⲛⲟⲩ-ⲟ "The good soil, the soil that is good" (Mark 4:8), where -ⲟ refers to ⲡⲕⲁϩ.
[84] There is no relative conversion of the *affirmative* optative ⲉⲥⲉ-.

ⲉⲧⲉ-ⲟⲩⲛ̀-$^{\emptyset}$ⲣⲱⲙⲉ ⲥⲱⲧⲡ̀
ⲉⲧⲉⲣⲉ-$^{\emptyset}$ⲣⲱⲙⲉ ⲥⲱⲧⲡ̀ (optional, affirmative only)
ⲉⲧⲉ-ⲙⲛ̀-$^{\emptyset}$ⲣⲱⲙⲉ ⲥⲱⲧⲡ̀
ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ-ⲉⲧⲟ-ⲥⲱⲧⲡ̀ ⲙ̀ⲙⲟ-ⲟ[85]
Etc.

To convert a sentence formed with ⲟⲩⲛ̀-, it is possible to substitute the prenominal base ⲉⲧⲉⲣⲉ- in place of ⲟⲩⲛ̀-. [CG 324]

ⲟⲩⲛ̀-$^{\emptyset}$ⲣⲱⲙⲉ ⲥⲱⲧⲡ̀ ⲉⲧⲉⲣⲉ-$^{\emptyset}$ⲣⲱⲙⲉ-ⲥⲱⲧⲡ̀

OTHER USES OF THE RELATIVE

132. *The Articulated Relative.* [CG 411]

This construction has ⲡ-, ⲧ-, ⲛ- as its antecedent and means *he who . . . , that which . . . , someone who . . .*

ⲧ-ⲉⲛⲧ-ⲁ-ⲡⲣⲱⲙⲉ ⲕⲱⲧ ⲙ̀-ⲡⲉⲥϩⲓ̈ = She whose house the man built
ⲛ-ⲉⲧ$^{\emptyset}$-ⲛⲙ̀ⲙⲁ-ⲟ = Those who are with him
ⲛ-ⲉⲧ$^{\emptyset}$-ⲱⲱⲛⲉ = The sick, those who are sick
ⲛ-ⲉⲛⲧ-ⲁ-ⲙⲱⲩⲥⲏⲥ ⲟⲩⲉϩ-ⲥⲁϩⲛⲉ ⲙ̀ⲙⲟ-ⲟⲩ = The things that Moses commanded

In the articulated relative construction, ⲛⲁ- usually expresses timeless generalization (ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ- *whoever* or *whatever*) rather than futurity. That is, *whoever* and *whatever* can be formulated in Coptic with either the present or the ⲛⲁ- future.

ⲛ-ⲉⲧ$^{\emptyset}$-ⲛⲏⲩ ⲉⲃⲟⲗ ϩⲙ̀-ⲡⲣⲱⲙⲉ = Whatever things come out of a person
ⲉⲃⲟⲗ ϩⲛ̀-ⲛ-ⲉⲧ$^{\emptyset}$ⲙⲟⲟⲩⲧ = From the dead (whoever are dead)
ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲛ̀-ⲟⲩⲁ ⲛ̀-ⲛⲉⲓ̈ⲕⲟⲩⲓ̈ ⲉⲧ$^{\emptyset}$-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲓ̈ = Whoever puts a stumbling block before one of these little ones who believe in Me
ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ϫⲓ-$^{\emptyset}$ⲱⲁϫⲉ = Whoever says a word

Rarely, the articulated relative is formed with the pronouns ⲡⲁⲓ̈ or ⲡⲏ, or even ⲡⲁⲓ̈ + circumstantial.

133. *The Explanatory Relative.* [CG 410]

(*a*) ⲉⲧⲉ- . . . ⲡⲉ (etc.) *which is . . . , which means . . . , namely . . .*

(*b*) ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ (etc.) *which is to say, . . .*

[85] Relative of a cleft sentence (see lesson 19).

ϩⲉⲛⲥⲁϩ ⲉⲧⲉ-ⲃⲁⲣⲛⲁⲃⲁⲥ ⲡⲉ ⲙ̄ⲛ̄-ⲥⲩⲙⲉⲱⲛ = Some teachers, namely, Barnabas and Simeon
ⲥⲁⲩⲗⲟⲥ ⲇⲉ ⲉⲧⲉ-ⲡⲁⲩⲗⲟⲥ ⲡⲉ = Saul, which means, Paul
ⲡⲉⲓⲙⲁ ⲛ̄-ⲟⲩⲱⲧ ⲉⲧ⁰-ⲙ̄ⲙⲁⲩ ⲉⲧⲉ-ⲧⲙⲛ̄ⲧ-ⲣⲣⲟ ⲛ̄-ⲙ̄ⲡⲛⲩⲉ ⲡⲉ = That very same place, which is, the kingdom of the heavens
ⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲉ-ⲡⲁⲓ ⲡⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ = His body, which is to say, the church

134. *The Appositive Relative.* [CG 408]

This relative construction relates loosely[86] to its antecedent and is introduced by ⲡ- or ⲡⲁⲓ, carrying on the number/gender of the antecedent. In English, this ⲡ- or ⲡⲁⲓ *should not be translated* (or rather, it should be translated only by inserting a comma before the English relative pronoun).

ⲡⲉⲡ̄ⲛ̄ⲁ ⲛ̄-ⲧⲙⲉ ⲡ-ⲉⲧⲉ-ⲙ̄ⲙⲛ̄-⁰ⲱⲃⲟⲙ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ ⲉ-⁰ⲭⲓⲧ-ϥ̄
The Spirit of truth, whom the world cannot receive

ⲡⲉⲕⲟⲩϫⲁⲓ̈ ⲡⲁⲓ̈ ⲉⲛⲧ-ⲁⲕ-ⲥⲃ̄ⲧⲱⲧ-ϥ̄
Your salvation, which You have prepared

ⲡⲣⲓⲥⲕⲁ ⲙ̄ⲛ̄-ⲁⲕⲩⲗⲁ ⲛⲁⲓ̈ ⲉⲛⲧ-ⲁⲩ-ⲕⲱ ⲙ̄-ⲡⲉⲩⲙⲁⲕϩ
Prisca and Aquila, who laid down their necks

The circumstantial also appears in this construction after ⲡⲁⲓ̈.

ⲛⲉⲩⲟⲩⲏⲏⲃ ⲛⲁⲓ̈ ⲉⲣⲉ-ⲛⲉⲩⲁⲡⲏⲩⲉ ⲃⲟⲗⲡ̄ ⲉⲃⲟⲗ
Their priests, whose heads are uncovered

> This is the normal way in which an attributive clause is attached to a personal name or a personal pronoun. ⲓ̄ⲥ̄ ⲡ-ⲉ-ⲱⲁⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉⲭ̄ⲥ̄ = Jesus, who is called the Christ.

135. *Relative Tense.* [CG 529–30]

The relative *present* expresses action *simultaneous* with the main verb.

ⲡⲏⲓ̈ ⲉϯ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ⲁϥ-ϩⲉ ⲉⲃⲟⲗ = The house that I was building perished
ⲡⲏⲓ̈ ⲉϯ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ϥ-ϩⲏⲩ ⲉⲃⲟⲗ = The house that I am building is perishing
ⲡⲏⲓ̈ ⲉϯ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ϥ-ⲛⲁ-ϩⲉ ⲉⲃⲟⲗ = The house that I am building will perish

[86] Like an English relative clause preceded by a comma ("London, which is the capital of England").

The relative *past* expresses action *before* the main verb.

ⲡⲏⲓ̈ ⲉⲛⲧ-ⲁⲓ̈-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ⲁϥ-ϩⲉ ⲉⲃⲟⲗ = The house that I had built perished
ⲡⲏⲓ̈ ⲉⲛⲧ-ⲁⲓ̈-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ϥ-ϩⲏⲩ ⲉⲃⲟⲗ = The house that I built is perishing
ⲡⲏⲓ̈ ⲉⲛⲧ-ⲁⲓ̈-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ϥ-ⲛⲁ-ϩⲉ ⲉⲃⲟⲗ = The house that I built will perish

And the relative *future* looks forward to action *after* the main verb.

ⲡⲏⲓ̈ ⲉϯ-ⲛⲁ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ⲁϥ-ϩⲉ ⲉⲃⲟⲗ = The house that I was going to build perished
ⲡⲏⲓ̈ ⲉϯ-ⲛⲁ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ϥ-ϩⲏⲩ ⲉⲃⲟⲗ = Any house that I build is perishing
ⲡⲏⲓ̈ ⲉϯ-ⲛⲁ-ⲕⲱⲧ ⲙ̄ⲙⲟ-ϥ ϥ-ⲛⲁ-ϩⲉ ⲉⲃⲟⲗ = The house that I am going to build will perish

Exercises 17

A. Review vocabularies 5–7.

B. Reading selections from the New Testament.

1. ⲡ–ⲉⲧ$^{\emptyset}$–ⲱⲱ ⲉⲃⲟⲗ ϩⲛ̄–ⲧⲉⲣⲏⲙⲟⲥ[87]. Mark 1:3
2. ⲡ–ⲉⲧ$^{\emptyset}$–ⲟⲩⲁⲁⲃ ⲙ̄–ⲡⲛⲟⲩⲧⲉ. Mark 1:24
3. ⲥⲓⲙⲱⲛ ⲙⲛ̄–ⲛ–ⲉⲧ$^{\emptyset}$–ⲛⲙ̄ⲙⲁ–ⲩ. Mark 1:36
4. ⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉ–ⲧⲉⲫⲃⲓϫ ⲙⲟⲟⲩⲧ. Mark 3:3
5. ⲛ–ⲉⲧⲟ̄–ⲉⲓⲣⲉ ⲙ̄ⲙⲟ–ⲟⲩ. Mark 3:8
6. ⲛ–ⲉⲧⲟ̄–ⲟⲩⲁⲱ–ⲟⲩ. Mark 3:13
7. ⲓⲟⲩⲇⲁⲥ ⲡⲓⲥⲕⲁⲣⲓⲱⲧⲏⲥ ⲡ–ⲉⲛⲧ–ⲁⲩ–ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ–ⲩ. Mark 3:19
8. ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲉⲛⲧ–ⲁⲩ–ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄–ⲃⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ. Mark 3:22
9. ⲛ–ⲉⲛⲧ–ⲁ–ⲡϫⲟⲉⲓⲥ ⲁⲁ–ⲩ ⲛⲁ–ⲕ. Mark 5:19
10. ⲛ–ⲉⲛⲧ–ⲁ–ⲓⲥ̄ ⲁⲁ–ⲩ ⲛⲁ–ⲩ. Mark 5:20
11. ⲧ–ⲉⲛⲧ–ⲁⲥ–ⲣ̄–ⲡⲁⲓ̈. Mark 5:32
12. ⲡ–ⲙⲁ ⲉⲧⲉⲣⲉ–ⲧⲱⲉⲉⲣⲉ ⲱⲏⲙ ⲛ̄ϩⲛⲧ–ⲟ̄. Mark 5:40
13. ⲡ–ⲉⲧⲉ–ⲟⲩⲁⲱ–ⲟ̄. Mark 6:22
14. ⲡ–ⲉⲧ$^{\emptyset}$–ⲥⲛϩ ϩⲛ̄–ⲏⲥⲁⲓⲁⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ. Mark 1:2
15. ⲩ–ⲛⲁ–ⲃⲁⲡⲧⲓϫⲉ ⲙ̄ⲙⲱ–ⲧⲛ ϩⲛ̄–ⲟⲩⲡ̄ⲛ̄ⲁ ⲉⲩ–ⲟⲩⲁⲁⲃ. Mark 1:8 alt.
16. ⲛⲉⲩ–†–$^{\emptyset}$ⲥⲃⲱ ⲅⲁⲣ ⲛⲁ–ⲩ ⲛ̄–ⲑⲉ ⲁⲛ ⲉⲧⲟⲩ–†–$^{\emptyset}$ⲥⲃⲱ ⲛ̄ⲃⲓ–ⲛⲉⲅⲣⲁⲙⲙⲁ-ⲧⲉⲩⲥ. Mark 1:22
17. ⲛⲉ–ⲩⲛ̄–ⲟⲩⲣⲱⲙⲉ ϩⲛ̄–ⲧⲥⲩⲛⲁⲅⲱⲅⲏ ⲉⲣⲉ–ⲟⲩⲡ̄ⲛ̄ⲁ ⲛ̄–ⲁⲕⲁⲑⲁⲣⲧⲟⲛ[88] ⲛⲙ̄ⲙⲁ–ⲩ. Mark 1:23
18. They removed the roof of ⲡⲙⲁ ⲉⲧⲟ̄–ⲛ̄ϩⲛⲧ–ⲟ̄. Mark 2:4
19. Another great crowd followed Him ⲉⲩ–ⲥⲱⲧⲙ̄ ⲉ–ⲛ–ⲉⲧⲟ̄–ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ. Mark 3:8
20. ⲛⲁⲱⲉ–ⲛ–ⲉⲛⲧ–ⲁⲩ–ⲧⲁⲗⲃⲟ–ⲟⲩ[89]. Mark 3:10
21. ⲡⲛⲟⲩⲧⲉ ⲉⲧ$^{\emptyset}$–ϫⲟⲥⲉ. Mark 5:7

[87] ⲉⲣⲏⲙⲟⲥ wilderness.
[88] ⲁⲕⲁⲑⲁⲣⲧⲟⲛ impure.
[89] ⲧⲁⲗⲃⲟ heal.

22. ⲁⲩ–ⲉⲓ ⲉⲃⲟⲗ ⲉ–$^{\emptyset}$ⲛⲁⲩ ⲉ–ⲡ–ⲉⲛⲧ–ⲁⲩ–ⲱⲱⲡⲉ. Mark 5:14
23. He said to them, ⲡⲏⲓ̈ ⲉⲧⲉⲧⲛⲁ–ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲣⲟ–ⲩ ⲃⲱ[90] ⲛ̄ϩⲛⲧ–ⲟ̄. Mark 6:10
24. ⲁⲩ–ⲧⲁⲟⲩⲟ ⲉⲣⲟ–ⲩ ⲛ̄–ⲛ–ⲉⲛⲧ–ⲁⲩ–ⲁⲁ–ⲩ ⲧⲏⲣ–ⲟⲩ. Mark 6:30
25. ⲡ–ⲉⲧ$^{\emptyset}$–ⲛⲁ–ϫⲓ–$^{\emptyset}$ⲱⲁϫⲉ[91] ⲉⲩ–ϩⲟⲟⲩ ⲛ̄ⲥⲁ–ⲡⲉⲫⲉⲓⲱⲧ ⲏ ⲧⲉⲫⲙⲁⲁⲩ ϩⲛ̄–ⲟⲩⲙⲟⲩ ⲙⲁⲣⲉⲫ–ⲙⲟⲩ. Mark 7:10
26. ⲉⲡⲫⲁⲑⲁ ⲉⲧⲉ–ⲡⲁⲓ̈ ⲡⲉ ⲟⲩⲱⲛ. Mark 7:34
27. ⲙⲁⲣⲓⲁ ⲇⲉ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ⲁⲩⲱ ⲙⲁⲣⲓⲁ ⲧⲁ–ⲓⲱⲥⲏⲥ ⲛⲉⲩ–ⲛⲁⲩ ⲉ–ⲡⲙⲁ ⲛ̄ⲧ–ⲁⲩ–ⲕⲁⲁ–ⲩ ⲛ̄ϩⲛⲧ–ⲟ̄. Mark 15:47
28. ⲓ̄ⲥ̄ ⲡⲛⲁϩⲁⲣⲏⲛⲟⲥ ⲡ–ⲉⲛⲧ–ⲁⲩ–ⲥⲧⲁⲩⲣⲟⲩ[92] ⲙ̄ⲙⲟ–ⲩ. Mark 16:6

[90] ⲃⲱ Imperative.
[91] ϫⲓ– = ϫⲉ– utter, say, speak about. The prenominal form ϫⲓ– occurs before zero article; otherwise ϫⲉ– is used.
[92] ⲥⲧⲁⲩⲣⲟⲩ crucify.

LESSON 18

FOCALIZING CONVERSION.

136. Like the preterit, the focalizing conversion forms a complete sentence. It tells the reader that the converted sentence contains (somewhere) a high point of interest that the reader should select and emphasize.

ⲙⲡⲥ̄-ⲙⲟⲩ ⲁⲗⲗⲁ ⲉⲥ-ⲛ̄ⲕⲟⲧⲕ̄
She has not died; *rather, she is sleeping*

Thus its use is a rhetorical strategy—it is a sort of not-very-specific stage direction to the reader—and so it typically occurs in literary writing but not in private letters and business documents. [CG 444–59]

137. *Focalizing Converters.* [CG 444]

Focalization is marked by the following converters:

conversion base	ⲉⲣⲉ-, ⲉ≈
sentence converter	ⲛ̄ⲧ- before past tense
	ⲉ- before other sentence types
	ⲉⲧⲉ- forming some negations **139**

Note that ⲉⲣⲉ-, ⲉ≈, and ⲉ- are also circumstantial converters, and ⲛ̄ⲧ- is also an optional spelling of the relative converter ⲉⲛⲧ- **131**.

The focalizing conversion is formed in the same way as the preterit. (Note that there is a focalizing conversion of the preterit.)

ⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
ⲉⲩ-ⲥⲱⲧⲡ̄
ⲛ̄ⲧ-ⲁⲩ-ⲥⲱⲧⲡ̄
ⲉ-ⲱⲁⲩ-ⲥⲱⲧⲡ̄
ⲉ-ⲛⲁⲛⲟⲩ-ⲩ
ⲉ-ⲟⲩⲛ̄-ⲫⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
ⲉ-ⲙⲛ̄-ⲫⲣⲱⲙⲉ ⲥⲱⲧⲡ̄
ⲉ-ⲛⲉⲩ-ⲥⲱⲧⲡ̄
Etc[93].

[93] There is no focalizing conversion of the nominal sentence. Of the non-durative conjugations, only the past and the aorist have a focalizing conversion. Note also that in ancient manuscripts, the converter ⲛ̄ⲧ- is sometimes erroneously written ⲉⲛⲧ-.

Negation adds ⲁⲛ after the predicate (except for ⲟⲩⲛ̄-/ⲙⲛ̄-).

ⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄ ⲁⲛ
ⲉⲩ-ⲥⲱⲧⲡ̄ ⲁⲛ
ⲛ̄ⲧ-ⲁⲩ-ⲥⲱⲧⲡ̄ ⲁⲛ (sic)
ⲉ-ⲱⲁⲩ-ⲥⲱⲧⲡ̄ ⲁⲛ

(Note the negation of ⲛ̄ⲧ-ⲁⲩ- and ⲉ-ⲱⲁⲩ- with ⲁⲛ.)

Optionally the durative can be negatived by ⲛ̄- . . . ⲁⲛ and ⲛ̄ⲛ- . . . ⲁⲛ, with ⲛ̄- or ⲛ̄ⲛ- prefixed to the conversion base.

ⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄ ⲁⲛ and ⲛ̄(ⲛ)-ⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲥⲱⲧⲡ̄ ⲁⲛ
ⲉⲩ-ⲥⲱⲧⲡ̄ ⲁⲛ and ⲛ̄(ⲛ)-ⲉⲩ-ⲥⲱⲧⲡ ⲁⲛ

For another kind of negation (formed with ⲉⲧⲉ-), cf. **139**.

To convert a sentence formed with ⲟⲩⲛ̄-, it is possible to substitute the prenominal base ⲉⲣⲉ- in place of ⲟⲩⲛ̄-:

ⲟⲩⲛ̄-ⲫⲣⲱⲙⲉ ⲥⲱⲧⲡ̄ ⲉⲣⲉ-ⲫⲣⲱⲙⲉ ⲥⲱⲧⲡ̄

Conjugation of the conversion base ⲉⲣⲉ-, ⲉ≈.

ⲉⲓ̈-	ⲉⲛ-
ⲉⲕ-	ⲉⲧⲉⲧⲛ̄-
ⲉⲣⲉ-	
ⲉⲩ-	ⲉⲩ-
ⲉⲥ-	

ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ

THE MEANING OF FOCALIZING CONVERSION

138. A focalizing converter signals that the reader should choose to understand some part of the converted sentence as a "focal point"—i.e. a point of special emphasis or attention. [CG 445–51]

But the conversion does not tell where the focal point is located. Almost any part of speech is eligible to be a focal point. And so, the selection of a focal point must be made by the reader, in view of the overall flow of the argument on that page of text. Even when the train of thought seems clear, several different performances of a focalizing conversion may seem justified.

Focalizing verbal constructions were used in earlier stages of the Egyptian language. In these much earlier stages, scholars have theorized that the location of the focal point is regular and predictable. But in any case, this is no longer true when we get to the Coptic stage of Egyptian.

Let's look at a few examples of focalizing conversions set in their context, in order to understand how the choice of focal point can be suggested by the surrounding text. In each example, my own choice of focal point is given in a footnote; but as a fellow reader you are entitled to choose some other place to put the focal point if it seems better. I have slightly condensed the passages.

i. Mary Magdalene came to the tomb (of Jesus) while it was dark and saw that the stone had been removed from its entrance. She ran to Simon Peter and the other disciple; they were coming to the tomb. The other disciple went in, looked, and had faith. Mary Magdalene was sitting outside the tomb weeping. Weeping, she turned and saw Jesus standing there. Jesus said to her, Mariam! She said, Rabbouni! Mary Magdalene went and told the disciples, I have seen the Lord! When it was evening and the doors were secured Jesus came and stood in their midst, and said to them, Peace be unto you! Jesus did many other miracles in the presence of His disciples. ⲙⲛ̄ⲛⲥⲁ-ⲛⲁⲓ ⲟⲛ ⲁ-ⲓ̄ⲥ̄ ⲟⲩⲟⲛϩ-ⲟ̄ ⲉ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ϩⲓⲭⲛ̄-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ ⲛ̄-ⲧⲓⲃⲉⲣⲓⲁⲥ. ⲛ̄ⲧ-ⲁϥ-ⲟⲩⲟⲛϩ-ⲟ̄ ⲁⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓϩⲉ (Afterwards, again Jesus revealed Himself to His disciples—by Lake Tiberias. And He revealed Himself as follows[94]). They were gathered together, Simon Peter said to them, I'm going fishing. They came out and entered the boat. And after sunrise, Jesus stood on the bank. But the disciples did not know it was Jesus. Jesus said to them, You boys here, do you have any fish with you? (John 20:1–21:5)

ii. (From a letter that Paul is writing to the church in Corinth) One who "speaks in a tongue" (speaks ecstatic nonsense) speaks not to human beings but to God, for no person listens to him. The one who speaks in tongues edifies only himself. Speaking prophetic sayings is better than speaking in tongues. Listen, brethren, if I come to you speaking in tongues how will I be of any use to you? If a bugle makes a funny sound, who's going to get ready for battle? Likewise, if you don't produce clear speech, how will people understand what you're saying? Suppose the whole church gathers and they all speak in tongues, and then some simple folk or unbelievers come by. Wouldn't they say that ⲉⲧⲉⲧⲛ̄-ⲗⲟⲃⲉ† (You're crazy![95]). But if they are all uttering prophetic sayings and an unbeliever or a simple person comes by, they will be convinced by all. (1 Cor 14:2–24)

iii. John (the Baptist) replied, It is not I who am the Christ. He (the Christ) must rise, and I must sink: one who has come from heaven is superior to all; one who is from the earth is earthly ⲁⲩⲱ ⲉϥ-ϣⲁⲭⲉ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲕⲁϩ (and speaks from the earth[96]). Now, the One who has come from heaven is testifying to what He has seen and heard. And no one accepts His testimony. Yet He has sealed the One who has accepted His testimony, for God is truthful. Indeed, the One whom God has sent ⲉϥ-ⲭⲱ ⲛ̄-ⲛ̄ϣⲁⲭⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ (speaks the words of God[97]). ⲛ-ⲉⲣⲉ-ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ † ⲁⲛ ⲙ̄-ⲡⲉⲡⲛⲁ ϩⲛ̄-ⲟⲩⲱⲓ (For, God does not give the spirit in a limited way[98]): the Father loves the Son and has put all things into His hands. (John 3:27–35)

iv. The kinsmen of the synagogue leader came and told him, Your daughter has died. But Jesus said, Fear not! Just have faith. And they went to the leader's house, and He saw that they were distraught and weeping. But when He had entered He said to them, Why are you distraught and weeping over the girl? ⲙ̄ⲡⲥ̄-ⲙⲟⲩ. ⲁⲗⲗⲁ ⲉⲥ-ⲛ̄ⲕⲟⲧⲕ̄ (She has not died; rather, she is sleeping[99]). They laughed at Him. But He took the girl's hand and said to her, Taleitha Koum. And immediately the girl got up and walked. (Mark 5:35–42)

v. They took Jesus from Kaiphas to the praetorium. And Pilate came out. Then Pilate went back into the praetorium, and summoned Jesus and said to Him, You are the King of the Jews? — Jesus answered, ⲉⲕ-ⲭⲱ ⲙ̄-ⲡⲁⲓ ϩⲁⲣⲟ-ⲕ ⲙⲁⲩⲁⲁ-ⲕ (Are you saying this as your own opinion[100]) or is it other people who have talked to you about Me? — Pilate replied, Excuse me, am I supposed to be a Jew? It's Your people and the high priests who put You into my custody. — Jesus responded: Personally speaking, My kingdom is not from this world. (John 18:28–36)

In form, the focalizing converters are identical with those of the circumstantial/relative (ⲉⲣⲉ-, ⲉⲥ, ⲉ-, ⲛ̄ⲧ-, ⲉⲛⲧ-, ⲉⲧⲉ-), and this is a potential source of confusion. However, because the focalizing conversion is by definition a complete sentence it can be distinguished from the circumstantial and relative (which are not)[101]. The focalizing is relatively rare compared to the circumstantial and relative.

[94] My choice of focal point: *as follows*.
[95] My choice of focal point: *really crazy*.
[96] My choice of focal point: uncertain, maybe *from the earth* or *speaks*.
[97] My choice of focal point: uncertain, maybe *speaks*, or *God*.
[98] My choice of focal point: *in a limited way*.
[99] My choice of focal point: *is sleeping*.
[100] My choice of focal point: *as your own opinion*.
[101] A circumstantial conversion of the focalizing conversion exists, and it is rare, being mostly confined to the elaborate rhetoric of Shenoute: ⲉ-ⲉⲣⲉ-, ⲉ-ⲉⲥ, and ⲉ-ⲛ̄ⲧ- (unfortunately, sometimes simplified to ⲉⲣⲉ-, ⲉⲥ, ⲛ̄ⲧ-).

139. *Negations.* [CG 452–53]

In English we can sometimes translate the focalizing conversion by *It is/was . . . that . . .*, dividing the meaning into two parts. Thus: "It was in the following way | that He revealed Himself" — "It is the words of God | that He speaks"; etc.

This cumbersome English construction points to the existence of two logical forms of negation, depending on which part is negatived. Coptic carefully distinguishes these two forms. Form (i) is much more common.

i. It was not in the following way | that He revealed Himself.
ii. It was in the following way | that He did not reveal Himself.

i. It is not the words of God | that He speaks.
ii. It is the words of God | that He does not speak.

In Coptic, form (i) is expressed by the negations noted in **137**. Form (ii) is expressed by prefixing the sentence converter ⲉⲧⲉ- to an already negatived basic sentence pattern. Thus

(i) ⲛ̀ⲧ-ⲁⲩ-ⲟⲩⲟⲛϩ-ⲟ̀ ⲁⲛ ⲉⲃⲟⲗ ⲛ̀ⲧⲉⲓ̈ϩⲉ
It was not in the following way that He revealed Himself

(ii) ⲉⲧⲉ-ⲙ̀ⲡⲟ̀-ⲟⲩⲟⲛϩ-ⲟ̀ ⲉⲃⲟⲗ ⲛ̀ⲧⲉⲓϩⲉ
It was in the following way that He did not reveal Himself

(i) ⲉⲩ-ϫⲱ ⲁⲛ ⲛ̀-ⲛ̀ⲑⲁϫⲉ ⲙ̀-ⲡⲛⲟⲩⲧⲉ or ⲛ-ⲉⲩ-ϫⲱ ⲁⲛ ⲛ̀-ⲛ̀ⲑⲁϫⲉ ⲙ̀-ⲡⲛⲟⲩⲧⲉ
It is not the words of God that He speaks

(ii) ⲉⲧⲉ-ⲛ̀-ⲩ-ϫⲱ ⲁⲛ ⲛ̀-ⲛ̀ⲑⲁϫⲉ ⲙ̀-ⲡⲛⲟⲩⲧⲉ
It is the words of God that He does not speak

When the negation ⲛ̀-ⲉⲩ-ⲥⲱⲧⲡ̀ ⲁⲛ (or ⲛ̀ⲛ-ⲉⲩ-ⲥⲱⲧⲡ̀ ⲁⲛ) occurs, it is focalizing; whereas, ⲉ-ⲛ̀-ⲩ-ⲥⲱⲧⲡ̀ ⲁⲛ is circumstantial. But both conversions can be negated as ⲉⲩ-ⲥⲱⲧⲡ̀ ⲁⲛ.

EXERCISES 18

A. Review vocabularies 8–11.

B. Reading selections from the New Testament.

The possible meaning(s) of any focalizing conversion can only be discovered by reading the text that surrounds it, in order to understand the overall train of thought. In these translation exercises, each example is accompanied by enough context to enable you to make a "reader's decision" about where to put the focus in the focalizing conversion. (If you can read Greek, you might also study the Greek originals from which these sentences were translated into Coptic. Is there something in the Greek original that led the Coptic translator to choose a focalizing conversion?)

Translate the Coptic passages. Where do you think the focal point should be?

1. As for me (John the Baptist), I have baptized you with water. ⲛ̀ⲧⲟⲩ ⲁⲉ ⲉⲩ-ⲛⲁ-ⲃⲁⲡⲧⲓϩⲉ ⲙ̀ⲙⲱ-ⲧⲛ̀ ϩⲛ̀-ⲟⲩⲡ̀ⲛⲁ ⲉⲩ-ⲟⲩⲁⲁⲃ. Mark 1:8
2. And it (the demon) cried out, saying, What business do you have with us, O Jesus of Nazareth? ⲛ̀ⲧ-ⲁⲕ-ⲉⲓ ⲉ-ⲫⲧⲁⲕⲟ-ⲛ Mark 1:24
3. Let us go elsewhere, to the nearby villages, so that I might preach in them also. ⲛ̀ⲧ-ⲁⲓ̈-ⲉⲓ ⲅⲁⲣ ⲉⲃⲟⲗ ⲉ-ⲡⲉⲓ̈ϩⲱⲃ. Mark 1:38
4. He said to the lame man, Arise. ⲉⲓ̈-ϫⲉⲣⲟ-ⲕ[102]. Take up your bedding and go home. Mark 2:10–11
5. Those who are well do not need a physician, but rather those who are ill. ⲛ̀ⲧ-ⲁⲓ̈-ⲉⲓ ⲁⲛ ⲉ-ⲫⲧⲉϩⲙ̀-ⲛ̀ⲁⲓⲕⲁⲓⲟⲥ ⲁⲗⲗⲁ ⲛ̀ⲣⲉⲩ-ⲣ̀-ⲫⲛⲟⲃⲉ. Mark 2:17
6. No one puts new wine into old wineskins lest the wine break the wineskin and the wine spill out and the wineskin be ruined. ⲁⲗⲗⲁ ⲉ-ⲱⲁⲩ-ⲛⲉϫ-ⲫⲏⲣ̀ⲡ̀[103] ⲛ̀-ⲃⲣ̀ⲣⲉ ⲉ-ⲫϩⲱⲧ[104] ⲛ̀-ⲃⲣ̀ⲣⲉ. Mark 2:22
7. And once He was walking in the ripe fields, and His disciples started to pluck ears of grain. And the Pharisees said to Him, Look at what they are doing on the Sabbath, which is forbidden to do. He said to them,

[102] ϫⲉⲣⲟ-ⲕ= = ϫⲱ ⲉⲣⲟ-ⲕ.
[103] ⲏⲣ̀ⲡ̀ wine.
[104] ϩⲱⲧ wineskin.

Haven't you even read what David did when he and his companions were hungry? How he went into the house of God during Abiathar's priesthood and ate the sacred loaves, which it was forbidden for him to eat, and gave some to the others who were with him? He next said to them, ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲛ̄ⲧ-ⲁⲩ-ϣⲱⲡⲉ ⲉⲧⲃⲉ-ⲡⲣⲱⲙⲉ. ⲁⲩⲱ ⲛ̄ⲧ-ⲁ-ⲡⲣⲱⲙⲉ ϣⲱⲡⲉ ⲁⲛ ⲉⲧⲃⲉ-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ. Mark 2:23–27

8. And He came home, and the crowd once again thronged to Him, so they could not eat their food. And when His relatives heard, they came out to sieze Him. For they were saying, His mind is deranged. And the Scribes who had come from Jerusalem were saying, ⲉⲣⲉ-ⲃⲉⲉⲗⲍⲉⲃⲟⲩⲗ[105] ⲛ̄ⲙ̄ⲙⲁ-ⲩ. ⲁⲩⲱ ϩ̄ⲙ̄-ⲡⲁⲣⲭⲱⲛ[106] ⲛ̄-ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲩ-ⲛⲉϫ-ⲫⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ[107]. Mark 3:20–22

9. When the Sabbath came, He began to teach in the synagogue. And the crowd, when they heard, were amazed, saying ⲛ̄ⲧ-ⲁ-ⲡⲁⲓ ⲟⲛ̄[108]-ⲛⲁⲓ ⲧⲱⲛ. ⲁⲩⲱ ⲟⲩ ⲧⲉ ⲧⲉⲓⲥⲟⲫⲓⲁ[109] ⲛ̄ⲧ-ⲁⲩ-ⲧⲁⲁ-ⲥ ⲙ̄-ⲡⲁⲓ. Mark 6:2

10. He said to them, The prophet Isaiah spoke accurately about you, O you hypocrites, as it is written: This people honors Me with their lips, but their heart is far from Me; ⲉⲩ-ⲟⲩⲱϣⲧ ⲇⲉ ⲙ̄ⲙⲟ-ⲓ̈ ⲉ-ⲡϫⲓⲛϫⲏ[110] ⲉⲩ-†-ⲫⲥⲃⲱ ⲛ̄-ϩⲉⲛⲥⲃⲟⲟⲩⲉ ⲛ̄-ⲉⲛⲧⲟⲗⲏ ⲛ̄-ⲣⲱⲙⲉ. Mark 7:6–7

11. He said to them, For your part you are ignorant, for you do not realize that no external thing that enters a person can pollute him, because ⲛ-ⲉⲩ-ⲃⲏⲕ ⲁⲛ ⲉϩⲟⲩⲛ ⲉ-ⲡϩⲏⲧ[111] ⲁⲗⲗⲁ ⲉϩⲣⲁⲓ̈ ⲉ-ⲑⲏ. Mark 7:18–19

12. [A healing miracle] They brought Him a blind man and begged Him to touch him. And He took the hand of the blind man, led him outside the village, and after He had spat into his eyes He put His hand on him and asked him, ⲉⲕ-ⲛⲁⲩ ⲉ-ⲟⲩ Mark 8:22–23

13. He said to them, Whoever wants to follow Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his life ⲉⲩ-ⲛⲁ-ⲥⲟⲣⲙ-ⲉⲥ[112]. And whoever loses his life for My sake and for that of the Gospel ⲉⲩ-ⲛⲁ-ⲧⲟⲩϫⲟ[113]-ⲥ. Mark 8:34–35

14. He said to them, What do you want Me to do for you? And they said to Him, Let one of us sit at Your right hand and another at Your left hand

[105] ⲃⲉⲉⲗⲍⲉⲃⲟⲩⲗ (personal name) Beelzebub, traditional name of a powerful demon.
[106] ⲁⲣⲭⲱⲛ leader.
[107] ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ cast out (through exorcism).
[108] ⲟⲓⲛⲉ find, discover.
[109] ⲥⲟⲫⲓⲁ wisdom.
[110] ⲉ-ⲡϫⲓⲛϫⲏ in vain, uselessly.
[111] ⲡϩⲏⲧ . . . ⲑⲏ (ⲧϩⲏ) the heart . . . the belly.
[112] ⲥⲱⲣⲙ̄ lose.
[113] ⲧⲟⲩϫⲟ vivify, cause to live, save.

in Your glory. But Jesus said to them, You do not know ⲉⲧⲉⲧⲛ̄-ⲁⲓⲧⲉ ⲛ̄-ⲟⲩ. Mark 10:36–38

15. He said to them, You know that those who claim to be rulers of the people are their masters, and their superiors have authority over them But this is not how it is among you. Rather, whosever among you wishes to be the greatest, ⲉⲩ-ⲛⲁ-ⲇⲓⲁⲕⲟⲛⲉⲓ[114] ⲛⲏ-ⲧⲛ. And whoever wishes to be first among you, ⲉⲩ-ⲛⲁ-ⲣ̄-ⲫϩ̄ϩⲁⲗ ⲛⲏ-ⲧⲛ̄ ⲧⲏⲣ-ⲧⲛ̄. Mark 10:42–44

16. He was hungry. And when He saw a fig tree in the distance with leaves upon it, He went to it in case He might find anything (to eat) on it. And after He had come and had not found anything on it except leaves—for it was not the season for figs—He responded, saying to it, From henceforth, no one shall eat fruit from you . . . . And when they passed it at dawn they saw that the fig tree was all dried up, roots and all. And when Peter remembered, he said to Him, Rabbi, look at the fig tree that You cursed. ⲛ̄ⲧ-ⲁⲥ-ϣⲟⲟⲩⲉ[115]. And Jesus answered them, saying, Have faith in God. Mark 11:13–22

17. And the Pharisees and Herodians sent some people to Him to trap Him by what He said. And when they encountered Him they said to Him, Teacher, we know that You are a truthful man and You are not worried about anything: for, You do not show favoritism to any people, ⲁⲗⲗⲁ ϩ̄ⲛ̄-ⲟⲩⲙⲉ ⲉⲕ-†-ⲫⲥⲃⲱ ⲛ̄-ⲧⲉϩⲓⲏ ⲙ̄-ⲡⲛⲟⲩⲧⲉ. Is it proper to pay taxes to Caesar, or not? Mark 12:13–14

18. She poured the jar (of costly ointment) upon His head. And some people were annoyed and said to one another, Why was this ointment wasted? For it could have been sold for more than three hundred staters and given to the poor. And they were angry at her. But Jesus said to them, Leave her alone. Why do you bother her? It is a good deed that she has done to Me. For, the poor are with you always, and if you wish ⲉⲧⲉⲧⲛ̄-ⲉϣ[116]-ⲣ̄-ⲫⲡⲉⲧⲛⲁⲛⲟⲩⲕ ⲛⲁ-ⲩ ⲛ̄-ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ. ⲁⲛⲟⲕ ⲇⲉ ⲛ-ⲉⲓ̈-ⲛⲁ-ⲃⲱ ⲁⲛ ⲛⲙ̄ⲙⲏ-ⲧⲛ̄ ⲛ̄-ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ. Mark 14:3–7

19. And they came to a garden called Gethsemane. And He said to His disciples, Just sit down here until I have prayed. And He took Peter and James and John with Him . . . . And He prostrated Himself and prayed . . . Abba, Father, You have power over everything. Let this cup pass from Me. Yet—not as I wish it to be. And He came and found them

[114] ⲇⲓⲁⲕⲟⲛⲉⲓ ⲛ̄-/ⲛⲁ= serve.
[115] ϣⲟⲟⲩⲉ dry up.
[116] ⲉϣ- or ϣ- be able to, can. Cf. vocabulary 15.

asleep. And He said to Peter, Simon, ⲉⲕ-ⲛ̄ⲕⲟⲧⲕ[117]. Weren't you able to keep awake for a single moment? Mark 14:32–37

20. And early in the morning on the first day of the week they (Mary Magdalene, Mary the relative of Jose, and Salome) came out to the tomb, after the sun rose . . . And when they had gone into the tomb, they saw a young man sitting on the right side, wearing a white stole. And fear overcame them. But he said to them, Fear not. ⲉⲧⲉⲧⲛ̄-ⲕⲱⲧⲉ ⲛ̄ⲥⲁ[118]-ⲓ̄ⲥ̄ ⲡⲛⲁϫⲁⲣⲏⲛⲟⲥ ⲡ-ⲉⲛⲧ-ⲁⲩ-ⲥⲧⲁⲩⲣⲟⲩ ⲙ̄ⲙⲟ-ⲩ. ⲁⲩ-ⲧⲱⲟ-ⲩⲛ-ⲟ̄[119]. ⲛ̄-ⲩ-ϩⲙ̄-ⲡⲉⲓⲙⲁ ⲁⲛ. Mark 16:2–6

21. There are some who have enough faith to eat every kind of food, while the weaker person eats vegetarian. Those who eat must not scorn those who refrain from eating. And those who refrain from eating must not pass judgment on those who eat . . . Let everyone be content in his heart. Whoever is mindful (ⲙⲉⲉⲩⲉ) about the day's being a prescribed fast day, ⲉⲩ-ⲙⲉⲉⲩⲉ ⲙ̄-ⲡϫⲟⲉⲓⲥ. ⲁⲩⲱ ⲡ-ⲉⲧ$^{\emptyset}$-ⲟⲩⲱⲙ ⲉⲩ-ⲟⲩⲱⲙ ⲙ̄-ⲡϫⲟⲉⲓⲥ . . . ⲁⲩⲱ ⲡ-ⲉⲧⲉ-ⲛ̄-ⲩ-ⲟⲩⲱⲙ ⲁⲛ ⲉⲧⲉ-ⲛ̄-ⲩ-ⲟⲩⲱⲙ ⲁⲛ ⲙ̄-ⲡϫⲟⲉⲓⲥ. Romans 14:2–6

C. Translate rapidly into Coptic, using the focalizing conversion.

I am revealing myself in this way
You (sing. masc.) are . . .
You (sing. fem.) are . . .
He is . . .
She is . . .
We are . . .
You (pl.) are . . .
They are . . .

D. Translate rapidly into Coptic, using the focalizing conversion and giving alternate forms where possible.

It is not in this way that I am revealing myself
" " you (sing. masc.) are . . .
" " you (sing. fem.) are . . .
" " he is . . .
" " she is . . .
" " we are . . .
" " you (pl.) are . . .
" " they are . . .

[117] ⲛ̄ⲕⲟⲧⲕ fall asleep, be asleep.
[118] ⲕⲱⲧⲉ ⲛ̄ⲥⲁ- seach for, seek.
[119] ⲧⲟⲟⲩⲛ cause to arise.

E. Translate rapidly into Coptic, using the focalizing conversion.

It is in this way that I am not revealing myself
" " you (sing. masc.) are not . . .
" " you (sing. fem.) are not . . .
" " he is not . . .
" " she is not . . .
" " we are not . . .
" " you (pl.) are not . . .
" " they are not . . .

F. Translate rapidly into Coptic, using the focalizing conversion.

I revealed myself in this way
You (sg. masc.) revealed . . .
Etc. etc.

G. Translate rapidly into Coptic, using the focalizing conversion.

It was not in this way that I revealed myself
It was not in this way that you (masc. sing.) . . .
Etc. etc.

H. Translate rapidly into Coptic, using the focalizing conversion.

It was in this way that I did not reveal myself
It was in this way that you (masc. sing.) . . .
Etc. etc.

LESSON 19

CLEFT SENTENCE. REPORTED DISCOURSE AND THOUGHT.

140. A more precise way to signal focalization is the cleft sentence construction. [CG 461–63]

ⲓⲏⲥⲟⲩⲥ ⲡⲉ-ⲉⲛⲧ-ⲁⲩ-ⲧⲁⲗⲃⲟ-ⲓ̈	= It is *Jesus* who healed me
ⲛ̄ⲧⲱⲧⲛ̄ ⲅⲁⲣ ⲁⲛ ⲡⲉ-ⲉⲧ$^{\emptyset}$-ϣⲁϫⲉ	= For, it is not *you* who speak
ⲁⲛⲟⲕ ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲕⲁⲧⲏⲅⲟⲣⲓ ⲙ̄ⲙⲱ-ⲧⲛ̄	= It is *I* who shall accuse you

The focal point always comes first, and it is always an article phrase, independent personal pronoun, or the like.

141. Cleft Sentence Pattern 1.

Pattern 1 [CG 464] has two parts.

i. A nominal sentence containing ⲡⲉ "It is . . . ," in which either ⲡⲉ/ⲧⲉ/ⲛⲉ agrees with the preceding focal point

ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉ . . . It is your faith . . .
(ⲛ̄-)ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲁⲛ ⲧⲉ . . . It is not your faith . . .

or ⲡⲉ is frozen in the singular masculine form

ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲡⲉ . . . It is your faith . . .
(ⲛ̄-)ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲁⲛ ⲡⲉ . . . It is not your faith . . .

ii. An attached relative clause, in which a personal pronoun agrees in number/gender with the focal point (bare ⲉⲧ **130** also occurs)

ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉ-ⲉⲛⲧ-ⲁⲥ̲-ⲛⲁϩⲙ-ⲉⲕ
It is your faith that has saved you

(ⲛ̄-)ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲁⲛ ⲧⲉ-ⲉⲛⲧ-ⲁⲥ̲-ⲛⲁϩⲙ-ⲉⲕ
It is not your faith that has saved you

ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉ-ⲉⲛⲧ-ⲁⲕ-ⲛⲟⲩϩⲙ̄ ⲛ̄ϩⲏⲧ-ⲥ̲
It is your faith through which you have become saved

(ⲛ̄-)ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲁⲛ ⲧⲉ-ⲉⲛⲧ-ⲁⲕ-ⲛⲟⲩϩⲙ̄ ⲛ̄ϩⲏⲧ-ⲥ̲
It is not your faith through which you have become saved

ⲧⲉⲕⲡⲓⲥⲧⲓⲥ ⲧⲉ-ⲉⲧ$^{\emptyset}$-ⲛⲟⲩϩⲙ̄ ⲙ̄ⲙⲟ-ⲕ (with bare ⲉⲧ)
It is your faith that saves you

Note that ⲧⲉ (i.e. ⲡⲉ/ⲧⲉ/ⲛⲉ) and the relative converter (ⲉⲛⲧ-, ⲉⲧ$^{\emptyset}$-) are attached to one another: ⲧⲉ-ⲉⲛⲧ-, ⲧⲉ-ⲉⲧ$^{\emptyset}$-.

142. *Elided forms in Pattern 1.* Very often ⲡⲉ (ⲧⲉ, ⲛⲉ) and the attached relative converter elide (ⲉ-ⲉ written simply as ⲉ).

	Elided Form
ⲡⲉ-ⲉⲧϥ-	ⲡⲉⲧϥ-
ⲡⲉ-ⲉⲧⲉ-	ⲡⲉⲧⲉ-
ⲡⲉ-ⲉⲛⲧ-	ⲡⲉⲛⲧ-
ⲡⲉ-ⲉⲧ$^{\emptyset}$-	ⲡⲉⲧ$^{\emptyset}$-

The elided form is quite commonplace, and it looks misleadingly like an articulated relative **132** (i.e. ⲡ-ⲉⲧ≠, ⲡ-ⲉⲧⲉ- ⲡ-ⲉⲛⲧ-, ⲡ-ⲉⲧ$^{\emptyset}$-, etc. = the one who . . . ").

Thus, when you see a sequence of letters such as . . . ⲡⲉⲧ . . . or . . . ⲡⲉⲛⲧ . . . or . . . ⲡⲉⲧⲉ . . . or . . . ⲡⲉϣⲁϥ . . . or . . . ⲡⲉⲧϥ . . . , you must always remember to ask yourself whether this is an articulated relative or a part of an elided cleft sentence. Both are extremely common. For example

ⲓⲏⲥⲟⲩⲥ ⲡⲉⲛⲧⲁϥⲧⲁⲗⲃⲟⲓ̈

means both (i) Jesus, who healed me (articulated relative, ⲓⲏⲥⲟⲩⲥ ⲡ-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲗⲃⲟ-ⲓ̈) and (ii) It is Jesus who healed me (cleft sentence pattern 1, elided ⲓⲏⲥⲟⲩⲥ ⲡ(ⲉ)-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲗⲃⲟ-ⲓ̈). By thinking about the context, you should be able to make the right choice between these two alternatives. And the choice is yours.

> Much more rarely, Pattern 1 contains a circumstantial clause instead of a relative. ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ-ϥ ⲡⲉ ⲉϥ-ⲁⲛⲁⲭⲱⲣⲉⲓ ϩ̄ⲙ̄-ⲡⲙⲁ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ = It is *he alone* who is living as an anchorite in that place. [CG 470]

143. Pattern 1 can also be used as an opening formula at the beginning of a story, to introduce a character and circumstances: *There once was* . . . [CG 465]

ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲣⲙ̄ⲙⲁⲟ ⲡⲉⲛⲧ-ⲁϥ-ⲧⲱⲃⲉ ⲛ̄-ⲟⲩⲙⲁ ⲛ̄-ⲉⲗⲟⲟⲗⲉ
There once was a rich man who planted a vineyard
("It is a rich man who . . . ")

144. Cleft Sentence Pattern 2.

Pattern 2 [CG 468] consists of

i. An independent personal pronoun (ⲁⲛⲟⲕ, ⲛ̄ⲧⲟⲕ, etc.)

ii. Either ⲉⲛⲧ- (relative conversion of past affirmative) or ⲉⲧ$^{\emptyset}$- (bare ⲉⲧ **130**)

ⲛ̄ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-ⲧⲁⲟⲩⲟ-ⲓ̈	= It is *you* who have sent me
ⲛ̄ⲧⲟⲕ ⲁⲛ ⲉⲛⲧ-ⲁⲓ̈-ⲧⲁⲟⲩⲟ-ⲕ	= It is not *you* whom I have sent
ⲛ̄ⲧⲟⲕ ⲉⲧ$^{\emptyset}$-ϫⲱ ⲙ̄ⲙⲟ-ⲥ	= It is *you* who say it (with bare ⲉⲧ)

After ⲉⲛⲧ-, a personal pronoun will agree in number/gender with the focal point (ⲛ̄ⲧⲟⲕ ⲉⲛⲧ-ⲁⲕ-; ⲛ̄ⲧⲟⲕ ⲉⲛⲧ-ⲁⲓ̈-ⲧⲁⲟⲩⲟ-ⲕ).

Note that pattern 2 does not contain ⲡⲉ. Negation: ⲁⲛ following ⲁⲛⲟⲕ (etc.)

REPORTED DISCOURSE AND THOUGHT

145. Reported discourse is the content of speaking or thought quoted after a verb of speech or cognition. [CG 509] Reported discourse is mostly introduced by ϫⲉ-.

The most common constructions are ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-/ϫⲟⲟ-ⲥ ϫⲉ- *say* (say-it ϫⲉ-) and ⲡⲉϫⲁ-ⲩ ϫⲉ- *he said* (ⲡⲉϫⲉ-, ⲡⲉϫⲁ= **105**).

Verbs of speaking and cognition [CG 510] include ⲉⲓⲙⲉ ϫⲉ- know, ⲙⲉⲉⲩⲉ ϫⲉ- think, ⲛⲁⲩ ϫⲉ- see, perceive, ⲡⲓⲥⲧⲉⲩⲉ ϫⲉ- believe, ⲣ̄-$^{\emptyset}$ⲙⲟⲉⲓϩⲉ ϫⲉ- be amazed at the fact that, ⲣ̄-ⲡⲙⲉⲉⲩⲉ ϫⲉ- remember, ⲥⲱⲧⲙ̄ ϫⲉ- hear, learn, ⲥⲟⲟⲩⲛ ϫⲉ- know, ⲧⲁⲙⲟ ϫⲉ- tell, ⲟⲩⲱⲱⲃ̄ ϫⲉ- answer, ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ- say, ϫⲛⲟⲩ ϫⲉ- ask, ⲃⲛ̄- find out, ⲡⲉϫⲉ-/ⲡⲉϫⲁ= ϫⲉ- said, etc.

146. Formally speaking, most Coptic *questions* can't be distinguished from affirmations **4**. [CG 511]

ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲣ̄ⲣⲟ ⲛ̄-ⲓⲟⲩⲇⲁⲓ
= (1) You are the Jewish king, (2) Are You the Jewish king?

But some questions can be recognized because they begin with the interrogative initial morphs ⲁⲣⲁ, ⲉⲛⲉ- or ⲙⲏ; or contain an interrogative word (ⲛⲓⲙ = who?); or contain a verb meaning "ask" (ϫⲛⲟⲩ).

ⲁⲣⲁ = so, . . . ; pray tell, . . .
ⲙⲏ = is it true that . . . ?
ⲙⲏ . . . ⲁⲛ (or ⲙⲏ + negated conjugation) = isn't it true that . . . ?

147. ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ- "say" in durative conjugation strictly alternates with ϫⲟⲟ-ⲥ ϫⲉ- in non-durative conjugation. [CG 514]

ϯ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ- *I say* versus ⲁⲓ̈-ϫⲟⲟ-ⲥ ϫⲉ- *I said*

In this construction, -ⲥ grammatically points ahead to the ϫⲉ- clause. It should not be translated in English.

148. *Indirect and direct discourse* are two perspectives that an author can adopt when reporting a speaker's words or thoughts. [CG 519–24] *Indirect discourse* is a reporter's perspective, as though it were the report of an onlooker. Here is an example:

ⲁϥ-ⲥⲟⲟⲩⲛ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ ϫⲉ-ⲁ-ⲧⲉϥⲟⲩⲛⲟⲩ ⲉⲓ
Jesus knew *that his hour had come*

If the author had chosen to report Jesus' words in *direct discourse* (as though the speaker's exact words) he would have written

ⲁϥ-ⲥⲟⲟⲩⲛ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ ϫⲉ-ⲁ-ⲧⲁⲟⲩⲛⲟⲩ ⲉⲓ
Jesus knew, "My hour has come"

What are the signals of indirect discourse compared to direct discourse? How does the writer compose the speaker's own words (direct discourse) so as to create the effect of indirect discourse?

i. Indirect discourse can change the person (e.g. from first to third)

Direct: My hour ⲧⲁⲟⲩⲛⲟⲩ
Indirect: His hour ⲧⲉϥⲟⲩⲛⲟⲩ

ii. Indirect discourse can change the syntax of a command or request

Direct: He said, "Sit down" ⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ-ϩⲙⲟⲟⲥ
Indirect: He commanded him to sit down, ⲁϥ-ⲟⲩⲉϩ-$^{\emptyset}$ⲥⲁϩⲛⲉ ⲉ-$^{\emptyset}$ⲧⲣⲉϥ-ϩⲙⲟⲟⲥ

iii. Indirect discourse can change the form of a question about place or manner

Direct: He asked, "Where is she staying?" ⲁϥ-ϫⲛⲟⲩ ϫⲉ-ⲉⲥ-ⲕⲏ ⲛ̄ⲁϣ ⲙ̄-ⲙⲁ
Indirect: He asked where she was staying ⲁϥ-ϫⲛⲟⲩ ⲉ-ⲡⲙⲁ ⲉⲧⲥ-ⲕⲏ ⲙ̄ⲙⲁⲩ

Unlike English, Coptic does *not* shift the tense of indirect discourse. Instead, indirect discourse has the same tense as the equivalent direct discourse. Here English and Coptic diverge, when talking about the past.

Direct: ⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ-ϯ-ϣⲱⲛⲉ He said, "I am sick"
Indirect: ⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ-ϥ-ϣⲱⲛⲉ He said that he *was* sick (English signals indirect discourse by shifting the tense to *was*, but Coptic literally has "He said that he is sick")

Direct: ⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ-ⲁⲓ̈-ϣⲱⲛⲉ He said, "I was sick"
Indirect: ⲁϥ-ϫⲟⲟ-ⲥ ϫⲉ-ⲁϥ-ϣⲱⲛⲉ He said that he *had been* sick

EXERCISES 19

A. Review vocabularies 12–13.

B. Take the following sentence as a basis:

He will give you a book. ϥ-ⲛⲁ-† ⲛⲏ-ⲧⲛ ⲛ̄-ⲟⲩⲭⲱⲱⲙⲉ.

Translate into Coptic using the cleft sentence construction and giving alternate forms where possible.

1. It is he (ⲛ̄ⲧⲟϥ) who will give you a book.
2. It is you (pl. ⲛ̄ⲧⲱⲧⲛ̄) to whom he will give a book.
3. It is a book that he will give to you.
4. It is not he who will give you a book.
5. It is not you (pl.) to whom he will give a book.
6. It is not a book that he will give to you.

C. Reading selections from the New Testament.

1. ⲛⲓⲙ ⲡⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲱ-ⲕⲁ-$^{\emptyset}$ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲛ̄ⲥⲁ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁ-ϥ. Mark 2:7
2. ⲁⲱ ⲅⲁⲣ ⲡⲉⲧ$^{\emptyset}$-ⲙⲟⲧⲛ̄[120] ⲉ-$^{\emptyset}$ⲭⲟⲟ-ⲥ. Mark 2:9
3. ⲛⲁⲓ ϩⲱ-ⲟⲩ ⲛⲉⲛⲧ-ⲁⲩ-ⲭⲟ-ⲟⲩ[121] ϩⲓⲭⲛ̄-ⲙ̄ⲙⲁ ⲙ̄-ⲡⲉⲧⲣⲁ[122]. Mark 4:16
4. ⲧⲁⲱⲉⲉⲣⲉ ⲧⲟⲩⲡⲓⲥⲧⲓⲥ ⲧⲉⲛⲧ-ⲁⲥ-ⲛⲁϩⲙ-ⲉ[123]. Mark 5:34
5. ⲟⲩ ⲡⲉⲧⲉⲣⲉ-ⲡⲣⲱⲙⲉ ⲛⲁ-ⲧⲁⲁ-ϥ ⲛ̄-$^{\emptyset}$ⲱⲃⲃⲓⲱ[124] ϩⲁ-ⲧⲉϥⲯⲩⲭⲏ. Mark 8:37
6. He rebuked the unclean spirit saying ⲡⲉⲡⲛⲁ̄ . . . ⲁⲛⲟⲕ ⲡⲉ-ⲉⲧ$^{\emptyset}$-ⲟⲩⲉϩ-$^{\emptyset}$ⲥⲁϩⲛⲉ ⲛⲁ-ⲕ ⲭⲉ-ⲁⲙⲟⲩ (**87** [box]) ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ϥ. Mark 9:25
7. ⲛⲓⲙ ⲡⲉ-ⲛ̄ⲧ-ⲁϥ-† ⲛⲁ-ⲕ ⲛ̄-ⲧⲉⲓⲉⲝⲟⲩⲥⲓⲁ ⲭⲉⲕⲁⲥ ⲉⲕⲉ-ⲣ̄-ⲛⲁⲓ. Mark 11:28

[120] ⲙⲟⲧⲛ̄ ⲉ- be easier than (ⲙ̄ⲧⲟⲛ to become rested, rest; stative ⲙⲟⲧⲛ̄ be easy, be peaceful).
[121] ⲭⲟ, ⲭⲉ-, ⲭⲟ= to sow (seed).
[122] ⲡⲉⲧⲣⲁ rock.
[123] ⲛⲟⲩϩⲙ̄ to save.
[124] ⲛ̄-$^{\emptyset}$ⲱⲃⲃⲓⲱ ϩⲁ- as payment for, in return for.

8. ⲟⲩ ⲡⲉⲧⲉⲣⲉ-ⲡⲭⲟⲉⲓⲥ ⲙ̄-ⲡⲙⲁ ⲛ̄-ⲉⲗⲟⲟⲗⲉ[125] ⲛⲁ-ⲁⲁ-ϥ. Mark 12:9
9. ⲛ̄ⲧⲱⲧⲛ̄ ⲅⲁⲣ ⲁⲛ ⲛⲉⲧ$^{\emptyset}$-ⲱⲁⲭⲉ ⲁⲗⲗⲁ ⲡⲉⲡⲛⲁ̄ ⲡⲉ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ. Mark 13:11
10. ⲁⲩ-ⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄ⲑⲓ-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲭⲉ-ⲡⲁⲓ ⲡⲉⲛⲉϥ-ⲭⲱ ⲙ̄ⲙⲟ-ϥ. John 2:22
11. ⲓ̄ⲥ̄ ⲁⲛ ⲡⲉⲛⲉϥ-ⲃⲁⲡⲧⲓϩⲉ ⲁⲗⲗⲁ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲛⲉ. John 4:2
12. ⲁⲛⲟⲕ ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲕⲁⲧⲏⲅⲱⲣⲉⲓ[126] ⲙ̄ⲙⲱ-ⲧⲛ ⲛ̄ⲛⲁϩⲣⲙ̄-ⲡⲉⲓⲱⲧ. John 5:45
13. ⲉⲧⲃⲉ-ⲡⲁⲓ ⲡⲁⲉⲓⲱⲧ ⲙⲉ ⲙ̄ⲙⲟ-ⲓ̈ ⲭⲉ-†-ⲛⲁ-ⲕⲱ ⲛ̄-ⲧⲁⲯⲩⲭⲏ ⲭⲉⲕⲁⲥ ⲟⲛ ⲉⲓ̈ⲉ-ⲭⲓⲧ-ⲥ̄. ⲙⲛ̄-ⲗⲁⲁⲩ ϥⲓ ⲙ̄ⲙⲟ-ⲥ ⲛ̄ⲧⲟⲟⲧ-$^{\emptyset}$. ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲉⲧ$^{\emptyset}$-ⲕⲱ ⲙ̄ⲙⲟ-ⲥ ϩⲁⲣⲟ-ⲓ̈ ⲙⲁⲩⲁⲁⲧ-$^{\emptyset}$. John 10:17–18
14. ⲁⲛⲟⲕ ⲉⲧ$^{\emptyset}$-ⲥⲟⲟⲩⲛ ⲛ̄-ⲛ-ⲉⲛⲧ-ⲁⲓ̈-ⲥⲟⲧⲡ-ⲟⲩ. John 13:18
15. ⲙⲏ ⲛ̄ⲧⲟⲕ ⲉ-ⲛⲁⲁ-ⲕ ⲉ-ⲡⲉⲛⲉⲓⲱⲧ ⲓⲁⲕⲱⲃ. John 4:12
16. ⲙⲏ ⲙ̄-ⲡⲁⲓ ⲁⲛ ⲡⲉ ⲓ̄ⲥ̄ ⲡⲱⲏⲣⲉ ⲛ̄-ⲓⲱⲥⲏⲫ. John 6:42

D. Cleft sentences that begin with an extraposited word or phrase (**98**).

1. ⲛ̄ⲁⲣⲭⲓⲉⲣⲉⲩⲥ, ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲛⲧ-ⲁⲩ-ⲧⲁⲁ-ⲕ ⲉⲧⲟⲟⲧ-$^{\emptyset}$. ⲟⲩ ⲡⲉⲧ-ⲁⲕ-ⲁⲁ-ϥ. John 18:35
2. ⲡⲱⲁⲭⲉ ⲉⲛⲧ-ⲁⲓ̈-ⲭⲟⲟ-ϥ, ⲛ̄ⲧⲟϥ ⲡⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲕⲣⲓⲛⲉ ⲙ̄ⲙⲟ-ϥ ϩⲙ̄-ⲡϩⲁⲉ ⲛ̄-ϩⲟⲟⲩ. John 12:48
3. ⲛⲉϩⲃⲏⲩⲉ ⲁⲛⲟⲕ ⲉ†-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ ϩⲙ̄-ⲡⲣⲁⲛ ⲙ̄-ⲡⲁⲉⲓⲱⲧ, ⲛⲁⲓ̈ ⲛⲉⲧ$^{\emptyset}$-ⲣ̄-$^{\emptyset}$ⲙⲛ̄ⲧⲣⲉ ⲉⲧⲃⲏⲏⲧ-$^{\emptyset}$. John 10:25
4. ⲛ-ⲉⲧ$^{\emptyset}$-ⲛⲏⲩ ⲉⲃⲟⲗ ϩⲙ̄-ⲡⲣⲱⲙⲉ, ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲧ$^{\emptyset}$-ⲭⲱϩⲙ̄[127] ⲙ̄-ⲡⲣⲱⲙⲉ. Mark 7:15
5. ⲁⲛⲟⲕ, ⲛ-ⲉⲛⲧ-ⲁⲓ̈-ⲛⲁⲩ ⲉⲣⲟ-ⲟⲩ ⲛ̄ⲧⲙ̄-ⲡⲁⲉⲓⲱⲧ ⲛⲉ†-ⲭⲱ ⲙ̄ⲙⲟ-ⲟⲩ. John 8:38

[125] ⲙⲁ ⲛ̄-ⲉⲗⲟⲟⲗⲉ vineyard (place of grapes).
[126] ⲕⲁⲧⲏⲅⲟⲣⲉⲓ accuse.
[127] ⲭⲱϩⲙ̄ defile, pollute.

LESSON 20

CONDITIONAL SENTENCES. PURPOSE AND RESULT. CORRELATED COMPARISON.

149. Coptic conditional sentences (*if . . . then . . .*) talk about reality in three ways, which we shall study in turn. [CG 494–501]

Presupposed or possible fact: *If* or *since X is* or *may be true, then Y is true.*
Generalization: *If* (or *whenever) X is true, Y is* (or *will be) true.*
Contrary to fact: *If X were true, then Y would be true.*

There are also past tense versions of these three (Since X was true, Whenever X was true, If X had been true).

The order of the *If* and *Then* clauses can be reversed at will (Y is true since X is true, Y is true if X is true, Y would be true if X were true).

150. (*a*) *Presupposed or Possible Fact.* [CG 495]

The *If* clause is introduced by

ⲉⲡⲉⲓ, ⲉⲡⲉⲓⲇⲏ, ⲉⲡⲉⲓⲇⲏⲡⲉⲣ *since, inasmuch as*
ⲉϣⲭⲉ- or ⲉϣⲭⲡⲉ- *since, if (as seems to be,* or *may be, the case)*
ⲕⲁⲛ, ⲕⲁⲛ ⲉϣⲭⲉ- *even if*
ⲭⲉ-, ⲭⲉ-ⲉⲡⲉⲓⲇⲏ, ⲭⲉ-. . . ⲅⲁⲣ, ⲉⲃⲟⲗ ⲭⲉ-, ⲉⲧⲃⲉ-ⲭⲉ- *because*

and the *Then* clause is a main clause or imperative.

ⲉϣⲭⲉ-ⲁⲧⲉⲧⲛ̄-ⲥⲟⲩⲱⲛ-ⲧ̄, ⲧⲉⲧⲛⲁ-ⲥⲟⲩⲛ̄-ⲡⲁⲕⲉⲉⲓⲱⲧ
Since you have known Me, you will know My Father, too

ⲉϣⲭⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡϣⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ, ⲛⲟϫ-ⲕ̄ ⲉⲡⲉⲥⲏⲧ ϩⲓϫⲙ̄-ⲡⲉⲉⲓⲙⲁ
If (as You claim) You are the Son of God, throw Yourself down from here

ⲉⲡⲉⲓⲇⲏ ⲁⲕ-ϣⲱⲡⲉ ⲉⲕ-ⲛ̄ϩⲟⲩ ⲛ̄-ϩⲉⲛⲕⲟⲩⲓ̈, †-ⲛⲁ-ⲕⲁⲑⲓⲥⲧⲁ ⲙ̄ⲙⲟ-ⲕ ⲉϫⲛ̄-ϩⲁϩ
Since you have been faithful with a few things, I shall put you in charge of many

151. (*b*) *Generalization.* [CG 496]

The *If* clause is introduced by

ⲉϣⲱⲡⲉ *if ever, if* + main clause, circumstantial, or ⲉⲣϣⲁⲛ-
ⲕⲁⲛ *even if* + ⲛ̄ⲧⲉ- (conjunctive) or ⲉⲣϣⲁⲛ-

The *Then* clause is a main clause.

ⲉϣⲱⲡⲉ ⲇⲉ ⲡⲉⲕⲃⲁⲗ ⲟⲩⲡⲟⲛⲏⲣⲟⲥ ⲡⲉ, ⲡⲉⲕⲥⲱⲙⲁ ⲧⲏⲣ-ⲟ ⲛⲁ-ϣⲱⲡⲉ ⲉⲟ-ⲟ ⲛ̄-∅ⲕⲁⲕⲉ
And if your eye is bad then your whole body will be dark

ⲉϣⲱⲡⲉ ⲇⲉ ⲉⲣϣⲁⲛ-ⲡⲉⲕⲥⲟⲛ ⲣ̄-∅ⲛⲟⲃⲉ, ⲃⲱⲕ ⲛⲓ̄-ϫⲡⲓⲟ-ⲟ
And if ever your brother sins, go and censure him

ⲕⲁⲛ ⲉⲧⲉⲧⲛ̄ϣⲁⲛ-ϫⲟⲟ-ⲥ ⲙ̄-ⲡⲉⲓ̈ⲧⲟⲟⲩ ϫⲉ-ⲧⲱⲟⲩⲛ ⲛⲓ̄-ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉ-ⲧⲉ-ⲑⲁⲗⲁⲥⲥⲁ, ⲥ-ⲛⲁ-ϣⲱⲡⲉ ⲛⲏ-ⲧⲛ̄
Even if you say to this mountain, Arise and go into the sea, it will come to pass for you

When the *If* clause is simply ⲉⲟϣⲁⲛ- or a circumstantial, not preceded by a conjunction, the distinction between types (1) and (2) is lost. ⲉⲧⲉⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ ⲧⲉⲧⲛⲁ-ϫⲓⲧ-ⲟⲩ = Since or If or Whenever you have faith, you will receive them. [CH 497]

152. (*c*) *Contrary to Fact.*

The *If* clause cannot be fulfilled or can no longer be fulfilled. [CG 498–99]

i. Present tense contrary to fact

If clause (*if . . . were . . .*): circumstantial preterit ⲉ-ⲛⲉⲣⲉ-, ⲉ-ⲛⲉ-

Then clause (. . . *would*)[128]:

ⲛⲉⲣⲉ-. . . ⲛⲁ- durative sentences
ⲛⲉ- other sentence types

ⲉ-ⲛⲉⲧⲉⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ ⲅⲁⲣ ⲉ-ⲙⲱⲩⲥⲏⲥ, ⲛⲉⲧⲉⲧⲛⲁ-ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ-ⲓ̈ ⲡⲉ
For if you were believers in Moses, you would believe in Me

ⲉ-ⲛⲉ-ⲙ̄-ⲡⲁⲓ̈ ⲣ̄-ⲡⲉⲑⲟⲟⲩ ⲁⲛ, ⲛⲉⲛ-ⲛⲁ-ⲧⲁⲁ-ⲥ ⲁⲛ ⲉⲧⲟⲟⲧ-ⲕ̄
If this Man were not an evildoer, we would not be handing Him over to you

ⲉ-ⲛⲉ-ⲡⲣ̄ⲣⲟ ⲡⲉⲕⲉⲓⲱⲧ ⲡⲉ, ⲛⲉ-ⲛ̄ⲧⲕ̄-ⲟⲩⲣⲙ̄ⲙⲁⲟ
If the emperor were your father, you would be rich

[128] Since the *Then* clause is a preterit conversion, the preterit particle ⲡⲉ (**116**) can occur optionally, as seen in the first example below.

ii. Past tense contrary to fact

If clause (*if . . . had . . .*):

affirmative ϵ-ⲛϵ-ⲛ̄ⲧ-ⲁ-
negative ϵ-ⲛϵ-ⲙ̄ⲡϵ-

Then clause (. . . *would have*): ϵⲱⲭⲡϵ, ϵⲱⲭϵ, or ⲛϵϵⲓⲥⲡϵ + past tense

ϵ-ⲛϵ-ⲙ̄ⲡⲉϥ-ϵⲓ . . . ϵⲱⲭⲡϵ ⲁⲥ-ⲱⲱⲡϵ ⲛ̄ⲑⲓ-ⲑⲁⲏ ⲙ̄-ⲡⲕⲟⲥⲙⲟⲥ
If He had not come . . . , then the end of the world would have come to pass

Authors sometimes mix different types of *If* and *Then* clause in a single sentence. ϵⲱⲱⲡϵ ⲁⲛ̄ⲓ̄-ⲟⲩⲥⲁⲃϵ, ⲛⲉⲓ̈-ⲛⲁ-ⲙⲉⲣⲓⲧ-ϥ̄ = If ever I am wise, I would love him [mixture of generalization and contrary to fact]. [CG 500]

PURPOSE AND RESULT

153. Purpose (*to, in order to, so that . . . might . . .*) [CG 502] is expressed by

ϵ-⁰infinitive or ϵⲧⲃϵ-⁰infinitive
ϵ-⁰ⲧⲣϵ-
ⲭϵ- or ⲭⲉⲕⲁⲁⲥ + optative

For example

ⲛ̄ⲧ-ⲁⲕ-ϵⲓ ϵ-⁰ⲧⲁⲕⲟ-ⲛ = You have come to destroy us
ⲁϥ-ϵⲓ ⲛ̄ⲑⲓ-ⲓ̄ⲥ̄ ϵ-⁰ⲧⲣⲉϥ-ⲭⲓ-⁰ⲃⲁⲡⲧⲓⲥⲙⲁ = Jesus came so that he might be baptized
ⲁⲩ-ϵⲓⲛϵ ⲛⲁ-ϥ ⲛ̄-ϩⲉⲛⲱⲏⲣϵ ⲱⲏⲙ ⲭⲉⲕⲁⲥ ϵⲫϵ-ⲧⲁⲗϵ-ⲛⲉϥⲃⲓⲭ ϵⲭⲱ-ⲟⲩ = They brought some children to Him so that He might lay His hands upon them

154. Result (*so as to, so that . . .*) [CG 503] is expressed by

ϩⲱⲥⲧϵ ϵ-⁰infinitive
ϩⲱⲥⲧϵ ϵ-⁰ⲧⲣϵ-
ϩⲱⲥⲧϵ + conjunctive

For example

ⲁⲩ-ⲙⲉϩ-ⲡⲭⲟⲓ̈ ⲥⲛⲁⲩ ϩⲱⲥⲧϵ ϵ-⁰ⲧⲣⲉⲩ-ⲱⲙⲥ̄ = They filled both boats, so that they sank
ⲥ-ⲁⲱⲁⲓ̈ ⲛ̄ⲑⲓ-ⲧⲁⲣⲁⲡⲏ ϩⲱⲥⲧϵ ⲁⲛⲟⲛ ⲛ̄ⲧⲛ̄-ⲱⲟⲩⲱⲟⲩ ⲙ̄ⲙⲟ-ⲛ = Love is increasing so that we ourselves are boasting

As in Koine Greek, expressions of purpose and result are sometimes used interchangeably.

CORRELATED COMPARISON

155. Correlated comparisons *just as . . . so too . . .* [CG 505–6] are expressed by

ⲛ̄ⲑϵ (ⲛ̄-ⲧ-ϩϵ) or ⲕⲁⲧⲁ-ⲑϵ *just as* + relative or circumstantial clause

answered by

ⲧⲁⲓ̈ ⲧϵ ⲑϵ *so, so too* + relative or circumstantial clause

For example

ⲕⲁⲧⲁ-ⲑϵ ϵⲛⲧ-ⲁⲛ-ⲥⲱⲧⲙ̄ ⲧⲁⲓ̈ ⲟⲛ ⲧϵ ⲑϵ ϵⲛⲧ-ⲁⲛ-ⲛⲁⲩ = *Just as* we have heard, *so* have we also seen
ⲛ̄ⲑϵ ϵⲛⲧ-ⲁⲕ-ϫⲟⲟ-ⲥ ⲛⲁ-ⲛ ⲧⲁⲓ̈ ⲧϵ ⲑϵ ϵⲛⲧ-ⲁⲛ-ⲥⲟⲧⲙ-ϵⲥ = *Just as* you told us, *so* have we heard

The two elements can also occur in the opposite order: ⲧⲁⲓ̈ ⲧϵ ⲑϵ ϵⲧϥ̄-ⲛϩⲩ ⲙ̄ⲙⲟ-ⲥ ⲛ̄ⲑϵ ϵⲛⲧ-ⲁⲧϵⲧⲛ̄-ⲛⲁⲩ ϵⲣⲟ-ϥ ϵϥ-ⲛⲁ-ⲃⲱⲕ ϵϩⲣⲁⲓ̈ ϵ-ⲧⲡϵ = He will come just as you saw him going up into heaven (This is how he will come: just as you saw him going . . .)

Telling time [CG 133]

(1) The week (ⲡⲥⲁⲃⲃⲁⲧⲟⲛ or ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ or ⲧⲥⲉⲃⲇⲟⲙⲁⲥ):

Sunday = ⲧⲕⲩⲣⲓⲁⲕⲏ or ⲡⲟⲩⲁ
Monday = ⲡⲉⲥⲛⲁⲩ or ⲡⲱⲟⲣⲡ̄ ⲛ̄-ϩⲟⲟⲩ ⲛ̄-ⲟⲩⲱⲱ
Tuesday = ⲡⲱⲟⲙⲛ̄ⲧ or ⲡⲙⲉϩ-ⲥⲛⲁⲩ ⲛ̄-ϩⲟⲟⲩ ⲛ̄-ⲟⲩⲱⲱ
Wednesday = ⲡⲉϥⲧⲟⲟⲩ or ⲧⲕⲟⲩⲓ̈ ⲛ̄-ⲛⲏⲥⲧⲉⲓⲁ or ⲧⲛⲏⲥⲧⲉⲓⲁ ⲱⲏⲙ
Thursday = ⲡϯⲟⲩ or ⲡⲟⲩⲱⲱ or ⲡⲟⲩⲱⲱ ⲛ̄-ⲧⲙⲏⲧⲉ
Friday = ⲡⲥⲟⲟⲩ or ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ or ⲧⲛⲟⲃ ⲛ̄-ⲛⲏⲥⲧⲉⲓⲁ or ⲧⲛⲏⲥⲧⲉⲓⲁ-ⲱ
Saturday = ⲡⲥⲁⲃⲃⲁⲧⲟⲛ

(2) The twelve thirty-day months of the Egyptian calendar [CG 135]:

ⲑⲟⲟⲩⲧ begins near the end of August (in modern reckoning)
ⲡⲁⲟⲡⲉ begins near the end of September
ϩⲁⲑⲱⲣ begins near the end of October
ⲕⲟⲓⲁϩⲕ̄ begins near the end of November
ⲧⲱⲃⲉ begins near the end of December
ⲙ̄ⲱⲓⲣ begins near the end of January
ⲡⲁⲣⲙ̄ϩⲟⲧⲡ̄ begins near the end of February
ⲡⲁⲣⲙⲟⲩⲧⲉ begins near the end of March
ⲡⲁⲱⲟⲛⲥ̄ begins near the end of April
ⲡⲁⲱⲛⲉ begins near the end of May
ⲉⲡⲏⲡ begins near the end of June
ⲙⲉⲥⲟⲣⲏ begins near the end of July
plus five intercalary days, each called an ⲉⲡⲁⲅⲟⲙⲉⲛⲟⲛ.

(3) The hours of day and night [CG 131] are twelve from dawn to dusk (approximately 0600h to 1800h), and twelve from dusk to dawn. Their names are formed with the prefix ϧⲛ̄- (= at hour number . . .) completed by a feminine cardinal number. Thus ϧⲛ̄-ⲱⲟⲙⲧⲉ (at hour number 3) = at 0900h/nine o'clock a.m., *and* = at 2100h/nine o'clock p.m.

EXERCISES 20

A. Review vocabularies 14–15.

B. Translate.

a. ⲉⲱϧⲉ-ⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
b. ⲉⲱⲱⲡⲉ ⲉⲧⲉⲧⲛ̄ⲱⲁⲛ-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
c. ⲕⲁⲛ ⲉⲱϧⲉ-ⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
d. ⲉⲡⲉⲓⲇⲏ ⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
e. ⲉⲃⲟⲗ ϧⲉ-ⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
f. ⲕⲁⲛ ⲛ̄ⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
g. ⲉⲛⲉⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
h. ⲉⲛⲉⲛ̄ⲧⲁⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
i. ⲉⲛⲉⲙ̄ⲡⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
j. . . . ϧⲉⲕⲁⲁⲥ ⲉⲧⲉⲧⲛⲉ-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ
k. . . . ϩⲱⲥⲧⲉ ⲉⲧⲣⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ
l. ⲛ̄ⲑⲉ ⲉⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ . . .
m. . . . ϩⲱⲥⲧⲉ ⲛ̄ⲧⲉⲧⲛ̄-ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ
n. . . . ⲉ-$^{\emptyset}$ⲱⲓⲛⲉ ⲛ̄ⲥⲁ-ⲧⲙⲉ

C. Translate into Coptic, giving alternate translations where possible. *a.* Since you love God, He will forgive you. *b.* Since you loved God, He forgave you. *c.* If you love God, pray to Him. *d.* Because you loved God, He forgave you. *e.* Whenever you pray to God, He forgives you. *f.* God forgives you whenever you pray to Him. *g.* If you loved God, He would forgive you. *h.* If you had loved God, He would have forgiven you. *i.* God came to forgive you. *j.* God loves you, and so He forgives you. *k.* Just as God loves you, so He forgives you.

The Gospel of Mark

Chapters One to Three[1]

Turn back to lesson one and read the photograph of Mark 1:1–1:6 in a fifth-century manuscript.

ⲙⲁⲣⲕⲟⲥ

Chapter One[2]

1. ⲧⲁⲣⲭⲏ[3] ⲙ̄-ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄-ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅.
2. ⲕⲁⲧⲁ-ⲡ-ⲉⲧ[∅]-ⲥⲏⲩ ϩⲛ̄-ⲏⲥⲁⲓⲁⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲭⲉ-ⲉⲓϫⲏⲛⲧⲉ ϯ-ⲛⲁ-ⲭⲉⲩ-ⲡⲁⲁⲅⲅⲉⲗⲟⲥ ϩⲓϩⲏ ⲙ̄ⲙⲟ-ⲕ[4] ⲛ̄ⲧ-ⲥⲃ̄ⲧⲉ-ⲧⲉⲕϩⲓⲏ.
3. ⲡⲉϩⲣⲟⲟⲩ[5] ⲙ̄-ⲡ-ⲉⲧ[∅]-ⲱⲱ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲉⲣⲏⲙⲟⲥ[6] ⲭⲉ-ⲥⲟⲩⲧⲛ̄[7]-ⲧⲉϩⲓⲏ ⲙ̄-ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲧⲉⲧⲛ̄-ⲥⲟⲩⲧⲛ̄-ⲛⲉⲧⲙⲟⲉⲓⲧ[8].
4. ⲁⲧ-ⲱⲱⲡⲉ ⲁⲉ ⲛ̄ⲑⲓ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲉⲧ-ϯ-[∅]ⲃⲁⲡⲧⲓⲥⲙⲁ ϩⲙ̄-ⲡⲭⲁⲉⲓⲉ[9] ⲉⲧ-ⲕⲏⲣⲩⲥⲥⲉ[10] ⲛ̄-ⲟⲩⲃⲁⲡⲧⲓⲥⲙⲁ ⲙ̄-[∅]ⲙⲉⲧⲁⲛⲟⲓⲁ[11] ⲉ-ⲡⲕⲱ ⲉⲃⲟⲗ ⲛ̄-ⲛⲛⲟⲃⲉ.
5. ⲁⲩⲱ ⲁⲥ-ⲃⲱⲕ ⲛⲁ-ⲧ ⲉⲃⲟⲗ ⲛ̄ⲑⲓ-ⲧⲉⲭⲱⲣⲁ[12] ⲧⲏⲣ-ⲥ̄ ⲛ̄-ϯⲟⲩⲇⲁⲓⲁ ⲙⲛ̄-ⲛⲁ-ⲑⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ ⲧⲏⲣ-ⲟⲩ. ⲁⲩ-ⲭⲓ-[∅]ⲃⲁⲡⲧⲓⲥⲙⲁ ⲛ̄ⲧⲟⲟⲧ-ⲟ̄ ϩⲙ̄-ⲡⲓⲟⲣⲇⲁⲛⲏⲥ ⲡⲉⲓⲉⲣⲟ[13] ⲉⲩ-ⲉϫⲟⲙⲟⲗⲟⲅⲉⲓ[14] ⲛ̄-ⲛⲉⲩⲛⲟⲃⲉ.
6. ⲁⲩⲱ ⲓⲱϩⲁⲛⲛⲏⲥ, ⲛⲉⲣⲉ-ϩⲉⲛⲕⲱ[15] ⲛ̄-ⲃⲁⲙⲟⲩⲗ ⲧⲟ[16] ϩⲓⲱⲱ-ⲧ ⲉⲣⲉ-

[1] According to Quecke's manuscript (but normalized): Hans Quecke, ed., *Das Markusevangelium saïdisch:* (Barcelona: Papyrologia Castroctaviana, 1972), distributed by Biblical Institute Press (Rome). [2] New words (except for names of persons and places) are glossed in the footnotes. [3] *ⲧ-ⲁⲣⲭⲏ beginning. [4] ϩⲓϩⲏ ⲛ̄-, ⲙ̄ⲙⲟ= before (Compound preposition). [5] ⲡⲉ-ϩⲣⲟⲟⲩ voice, sound. [6] *ⲧ-ⲉⲣⲏⲙⲟⲥ wilderness, desert. [7] ⲥⲟⲟⲩⲧⲛ̄ (ⲥⲟⲩⲧⲛ̄-, ⲥⲟⲩⲧⲱⲛ=) ⲥⲟⲩⲧⲱⲛ† straighten, stretch out. [8] ⲡ-ⲙⲟⲉⲓⲧ road, path. [9] ⲡ-ⲭⲁⲉⲓⲉ wilderness, desert. [10] *ⲕⲏⲣⲩⲥⲥⲉ announce, proclaim. [11] *ⲧ-ⲙⲉⲧⲁⲛⲟⲓⲁ repentance, change of heart. [12] *ⲧⲉ-ⲭⲱⲣⲁ region. [13] ⲡ-ⲉⲓⲉⲣⲟ river. [14] *ⲉϫⲟⲙⲟⲗⲟⲅⲉⲓ confess. [15] ⲡ-ⲭⲱ ⲛ̄-ⲃⲁⲙⲟⲩⲗ skin of camel, camel skin. [16] ⲧⲟ† ϩⲓⲱⲱ-ⲧ (was) put upon him, i.e. he was wearing it (ϯ, ϯ-, ⲧⲁⲁ=, ⲧⲟ†).

ⲟⲩⲙⲟⲭϩ̄[17] ⲛ̄-ϣⲁⲁⲣ ⲙⲏⲣ ⲉ-ⲧⲉϥ†ⲡⲉ[18] ⲉϥ-ⲟⲩⲉⲙ-ⲫϣⲁⲉ[19] ϩⲓ-ⲫⲉⲃⲓⲱ[20] ⲛ̄-ϩⲟⲟⲩⲧ.

7. ⲁⲩⲱ ⲛⲉϥ-ⲧⲁϣⲉ-ⲫⲟⲉⲓϣ ⲉϥ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ϥ-ⲛⲏⲩ ⲙⲛ̄ⲛ̄ⲥⲱ-ⲓ̈ ⲛ̄ⲃⲓ-ⲡ-ⲉⲧ-ⲫ-ⲭⲟⲟⲣ[21] ⲉⲣⲟ-ⲓ̈ ⲉ-ⲁⲛⲓ̄-ⲟⲩϩⲓⲕⲁⲛⲟⲥ[22] ⲁⲛ ⲉ-ⲫ-ⲡⲁϩⲧ̄-ⲫ[23] ⲉ-ⲫ-ⲃⲱⲗ ⲉⲃⲟⲗ ⲙ̄-ⲡⲙⲟⲩⲥ[24] ⲙ̄-ⲡⲉϥⲧⲟⲟⲩⲉ.

8. ⲁⲛⲟⲕ, ⲁⲓ̈-†-ⲫ-ⲃⲁⲡⲧⲓⲥⲙⲁ ⲛⲏ-ⲧⲛ̄ ϩⲛ̄-ⲟⲩⲙⲟⲟⲩ. ⲛ̄ⲧⲟϥ ⲇⲉ, ⲉϥ-ⲛⲁ-ⲃⲁⲡⲧⲓϩⲉ ⲙ̄ⲙⲱ-ⲧⲛ̄ ϩⲛ̄-ⲟⲩⲡⲛ̄ⲁ ⲉϥ-ⲟⲩⲁⲁⲃ.

9. ⲁⲩⲱ ⲁⲥ-ϣⲱⲡⲉ ϩⲛ̄-ⲛⲉϩⲟⲟⲩ ⲉⲧ-ⲫ-ⲙ̄ⲙⲁⲩ ⲁϥ-ⲉⲓ ⲛ̄ⲃⲓ-ⲓ̄ⲥ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲛⲁϩⲁⲣⲉⲧ ⲛ̄ⲧⲉ-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ. ⲁⲩⲱ ⲁϥ-ϫⲓ-ⲫ-ⲃⲁⲡⲧⲓⲥⲙⲁ ϩⲙ̄-ⲡⲓⲟⲣ-ⲇⲁⲛⲏⲥ ⲛ̄ⲧⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ.

10. ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉϥ-ⲛⲏⲩ ⲉϩⲣⲁⲓ̈ ϩⲙ̄-ⲡⲙⲟⲟⲩ ⲁϥ-ⲛⲁⲩ ⲉ-ⲙ̄ⲡⲏⲩⲉ ⲉ-ⲁⲩ-ⲟⲩⲱⲛ ⲁⲩⲱ ⲡⲉⲡⲛ̄ⲁ ⲉϥ-ⲛⲏⲩ ⲉⲡⲉⲥⲏⲧ ⲉⲭⲱ-ϥ ⲛ̄ⲑⲉ ⲛ̄-ⲟⲩ-ⲃⲣⲟⲟⲙⲡⲉ[25].

11. ⲁⲩⲱ ⲟⲩⲥⲙⲏ, ⲁⲥ-ϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲙ̄ⲡⲏⲩⲉ ⲭⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁϣⲏⲣⲉ ⲡⲁⲙⲉⲣⲓⲧ ⲉⲛⲧ-ⲁ-ⲡⲁⲟⲩⲱϣ ϣⲱⲡⲉ ⲛ̄ϩⲏⲧ-ⲕ̄.

12. ⲁⲩⲱ ϩⲛ̄-ⲧⲉⲩⲛⲟⲩ ⲡⲉⲡⲛ̄ⲁ, ⲁϥ-ϫⲓⲧ-ϥ̄ ⲉⲃⲟⲗ ⲉ-ⲧⲉⲣⲏⲙⲟⲥ.

13. ⲁⲩⲱ ⲛⲉϥ-ϩⲛ̄-ⲧⲉⲣⲏⲙⲟⲥ ⲛ̄-ϩⲙⲉ ⲛ̄-ϩⲟⲟⲩ ⲉⲣⲉ-ⲡⲥⲁⲧⲁⲛⲁⲥ[26] ⲡⲉⲓ-ⲣⲁϩⲉ[27] ⲙ̄ⲙⲟ-ϥ ⲉϥ-ϣⲟⲟⲡ ⲙⲛ̄-ⲛⲉⲑⲏⲣⲓⲟⲛ[28]. ⲁⲩⲱ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ, ⲛⲉⲩ-ⲇⲓⲁⲕⲟⲛⲉⲓ[29] ⲛⲁ-ϥ.

14. ⲙⲛ̄ⲛⲥⲁ-ⲛ̄ⲥⲉ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲁϥ-ⲉⲓ ⲛ̄ⲃⲓ-ⲓ̄ⲥ̄ ⲉⲣⲣⲁⲓ̈ ⲉ-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲉϥ-ⲕⲏⲣⲩⲥⲥⲉ ⲙ̄-ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙ̄-ⲡⲛⲟⲩⲧⲉ

15. ⲭⲉ-ⲁ-ⲡⲉⲟⲩⲟⲉⲓϣ ⲭⲱⲕ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲁⲥ-ϩⲱⲛ ⲉϩⲟⲩⲛ ⲛ̄ⲃⲓ-ⲧⲙⲛ̄ⲧ-ⲣⲣⲟ ⲙ̄-ⲡⲛⲟⲩⲧⲉ. ⲙⲉⲧⲁⲛⲟⲉⲓ ⲛ̄ⲧⲉⲧⲛ̄-ⲡⲓⲥⲧⲉⲩⲉ ϩⲙ̄-ⲡⲉⲩⲁⲅⲅⲉ-ⲗⲓⲟⲛ.

16. ⲁⲩⲱ ⲉϥ-ⲙⲟⲟϣⲉ ϩⲁⲧⲛ̄-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ ⲛ̄-ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲁϥ-ⲛⲁⲩ ⲉ-ⲥⲓ-ⲙⲱⲛ ⲙⲛ̄-ⲁⲛⲇⲣⲉⲁⲥ ⲡⲥⲟⲛ ⲛ̄-ⲥⲓⲙⲱⲛ ⲉⲩ-ⲛⲉϫ-ⲫ-ϣⲛⲉ[30] ⲉ-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ. ⲛⲉ-ϩⲉⲛⲟⲩⲱϩⲉ[31] ⲅⲁⲣ ⲛⲉ.

[17] ⲡ-ⲙⲟⲭϩ̄ ⲛ̄-ϣⲁⲁⲣ girdle of leather, leathern girdle. [18] ⲧ-†ⲡⲉ loins. [19] ⲡⲉ-ϣⲭⲉ locust. [20] ⲡ-ⲉⲃⲓⲱ ⲛ̄-ϩⲟⲟⲩⲧ wild honey (ⲛ̄-ϩⲟⲟⲩⲧ = wild). [21] ϫⲟⲟⲣ† is strong, ϫⲟⲟⲣ ⲉ- stronger than. [22] *ϩⲓⲕⲁⲛⲟⲥ (Adjective) qualified, adequate. [23] ⲡⲱϩⲧ̄ (ⲡⲉϩⲧ̄-, ⲡⲁϩⲧ=) ⲡⲁϩⲧ̄† bend. [24] ⲡ-ⲙⲟⲩⲥ ⲙ̄-ⲡⲉⲩⲧⲟⲟⲩⲉ strap of his sandel. [25] ⲡⲉ- (and ⲧⲉ-) ⲃⲣⲟⲟⲙⲡⲉ dove. [26] ⲡ-ⲥⲁⲧⲁⲛⲁⲥ Satan. [27] *ⲡⲉⲓ-ⲣⲁϩⲉ put to the test, tempt. [28] *ⲡⲉ-ⲟⲏⲣⲓⲟⲛ wild beast. [29] *ⲇⲓⲁⲕⲟⲛⲉⲓ assist, serve. [30] ⲡⲉ-ϣⲛⲉ, plural ϣⲛⲏⲩ net. [31] ⲡ-ⲟⲩⲱϩⲉ fisherman.

17. ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲩ ⲛ̄ⲃⲓ-ⲓ̄ⲥ̄ ⲭⲉ-ⲁⲙⲏⲉⲓⲛ[32]. ⲟⲩⲉϩ-ⲧⲏⲩⲧⲛ̄[33] ⲛ̄ⲥⲱ-ⲓ̈. ⲁⲩⲱ †-ⲛⲁ-ⲣ̄-ⲧⲏⲩⲧⲛ̄ ⲛ̄-ⲫⲟⲩⲱϩⲉ ⲛ̄-ⲣⲉϥ-ⲃⲉⲡ-ⲫ-ⲣⲱⲙⲉ[34].

18. ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁⲩ-ⲕⲁ-ⲛⲉⲩⲱⲛⲏⲩ. ⲁⲩ-ⲟⲩⲁϩ-ⲟⲩ ⲛ̄ⲥⲱ-ϥ.

19. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥ-ⲙⲟⲟϣⲉ ⲉⲑⲏ[35] ⲛ̄ⲟⲩⲕⲟⲩⲓ[36] ⲁϥ-ⲛⲁⲩ ⲉ-ⲓⲁⲕⲱⲃⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄-ϫⲉⲃⲉⲇⲁⲓⲟⲥ ⲙⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲉϥⲥⲟⲛ ⲛ̄ⲧⲟⲟⲩ ϩⲱ-ⲟⲩ ⲉⲩ-ϩⲙ̄-ⲡϫⲟⲓ̈ ⲉⲩ-ⲥⲟⲃⲧⲉ ⲛ̄-ⲛⲉⲩϣⲛⲏⲩ.

20. ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ⲟⲩ. ⲁⲩⲱ ⲁⲩ-ⲕⲁ-ⲡⲉⲩⲉⲓⲱⲧ ϫⲉⲃⲉⲇⲁⲓⲟⲥ ϩⲙ̄-ⲡϫⲟⲓ̈ ⲙⲛ̄-ⲛϫⲁⲓ̈-ⲫ-ⲃⲉⲕⲉ[37]. ⲁⲩ-ⲃⲱⲕ. ⲁⲩ-ⲟⲩⲁϩ-ⲟⲩ ⲛ̄ⲥⲱ-ϥ.

21. ⲁⲩ-ⲃⲱⲕ ⲇⲉ ⲉϩⲟⲩⲛ ⲉ-ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ. ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ϩⲛ̄-ⲛ̄ⲥⲁⲃ-ⲃⲁⲧⲟⲛ[38] ⲁϥ-†-ⲫ-ⲥⲃⲱ ϩⲛ̄-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ.

22. ⲁⲩⲱ ⲁⲩ-ⲣ̄-ⲫⲡⲏⲣⲉ ⲉϫⲛ̄-ⲧⲉⲫⲥⲃⲱ. ⲛⲉϥ-†-ⲫ-ⲥⲃⲱ ⲅⲁⲣ ⲛⲁ-ⲩ ⲛ̄ⲑⲉ ⲁⲛ ⲉⲧⲟⲩ-†-ⲫ-ⲥⲃⲱ ⲛ̄ⲃⲓ-ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲁⲗⲗⲁ ϩⲱⲥ ⲉ-ⲩⲛⲧ-ϥ̄-ⲧⲉϫⲟⲩ-ⲥⲓⲁ ⲙ̄ⲙⲁⲩ.

23. ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛⲉ-ⲟⲩⲛ̄-ⲟⲩⲣⲱⲙⲉ ϩⲛ̄-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ ⲉⲣⲉ-ⲟⲩⲡⲛ̄ⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ[39] ⲛⲙ̄ⲙⲁ-ϥ. ⲁⲩⲱ ⲁϥ-ϫⲓ-ⲫ-ϣⲕⲁⲕ[40] ⲉⲃⲟⲗ

24. ⲉϥ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ⲁϩⲣⲟ-ⲕ[41] ⲛⲙ̄ⲙⲁ-ⲛ ⲓ̄ⲥ̄ ⲡⲛⲁϣⲱⲣⲁⲓⲟⲥ. ⲛ̄ⲧ-ⲁⲕ-ⲉⲓ ⲉ-ⲫ-ⲧⲁⲕⲟ-ⲛ. †-ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ-ⲕ ⲭⲉ-ⲛ̄ⲧⲕ̄-ⲛⲓⲙ. ⲛ̄ⲧⲕ̄-ⲡⲡⲉⲧ-ⲟⲩⲁⲁⲃ ⲙ̄-ⲡⲛⲟⲩⲧⲉ.

25. ⲁⲩⲱ ⲓ̄ⲥ̄, ⲁϥ-ⲉⲡⲓⲧⲓⲙⲁ[42] ⲛⲁ-ϥ ⲉϥ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ⲧⲙ̄-ⲣⲱ-ⲕ[43] ⲛ̄ⲣ-ⲉⲓ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ϥ.

26. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ-ⲡⲉⲡⲛ̄ⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲣⲁϩⲧ-ϥ̄[44] ⲉ-ⲡⲕⲁϩ ⲁⲩⲱ ⲁϥ-ⲱϣ ⲉⲃⲟⲗ ϩⲛ̄-ⲟⲩⲛⲟⲃ ⲛ̄-ϩⲣⲟⲟⲩ, ⲁϥ-ⲉⲓ ⲉⲃⲟⲗ ⲙ̄ⲙⲟ-ϥ.

27. ⲁⲩⲱ ⲁⲩ-ⲣ̄-ⲫϩⲟⲧⲉ ⲧⲏⲣ-ⲟⲩ ϩⲱⲥⲧⲉ ⲛ̄ⲥⲉ-ϣⲁϫⲉ ⲙⲛ̄-ⲛⲉⲩⲉⲣⲏⲩ ⲉⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ⲟⲩ ⲡⲉ ⲡⲁⲓ̈. ⲉⲓⲥ-ⲟⲩⲥⲃⲱ ⲙ̄-ⲃⲣⲣⲉ ϩⲛ̄-ⲟⲩⲉϫⲟⲩⲥⲓⲁ. ⲛ̄ⲕⲉⲡⲛ̄ⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ, ϥ-ⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛⲁ-ⲩ. ⲁⲩⲱ ⲥⲉ-ⲥⲱⲧⲙ̄ ⲛⲥⲱ-ϥ.

[32] ⲁⲙⲏⲉⲓⲛ Special affirmative imperative of ⲉⲓ; cf. **87** (box). [33] ⲟⲩⲱϩ (ⲟⲩⲉϩ-, ⲟⲩⲁϩ=) ⲟⲩⲏϩ† put, place; ⲟⲩⲉϩ-/ⲟⲩⲁϩ= + reflexive personal object + ⲛ̄ⲥⲁ- = follow, be a follower of (ⲁϥ-ⲟⲩⲁϩ-ϥ̄ ⲛ̄ⲥⲁ- = he followed, he 'put himself after'). [34] ⲃⲱⲡ (ⲃⲉⲡ-, ⲃⲁⲡ=) ⲃⲏⲡ† seize, take, catch; ⲟⲩⲱϩⲉ ⲛ̄-ⲣⲉϥ-ⲃⲉⲡ-ⲫ-ⲣⲱⲙⲉ = human-catching fisherman. [35] ⲉⲑⲏ forward, onward. [36] ⲛ̄ⲟⲩⲕⲟⲩⲓ somewhat more. [37] ϫⲁⲓ̈-ⲫ-ⲃⲉⲕⲉ wage earning (Adjective) (ϫⲁⲓ̈- Construct Participle [lesson 9, box "Construct Participles"] of ϫⲓ take + ⲡ-ⲃⲉⲕⲉ wages). [38] ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ = ⲡⲥⲁⲃⲃⲁⲧⲟⲛ as in Koine Greek. [39] *ⲁⲕⲁⲑⲁⲣⲧⲟⲥ, ⲁⲕⲁⲑⲁⲣⲧⲟⲛ (Adjective) unclean, impure. [40] ϫⲓ-ⲫ-ϣⲕⲁⲕ cry out (ϫⲓ- before zero article = ϫⲉ- 'speak' + ⲡⲉ-ϣⲕⲁⲕ shout). [41] ⲁϩⲣⲟ= ⲛⲙ̄ⲙⲁ= what does . . . have to do with . . . ?. [42] *ⲉⲡⲓⲧⲓⲙⲁ rebuke. [43] ⲧⲱⲙ (ⲧⲙ̄-, ⲧⲟⲙ=) ⲧⲏⲙ† shut. [44] ⲣⲱϩⲧ̄ (ⲣⲉϩⲧ̄-, ⲣⲁϩⲧ=) ⲣⲁϩⲧ̄† strike, cast.

28. ⲁ–ⲡⲉⲫⲥⲟⲉⲓⲧ[45] ⲃⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲩⲛⲟⲩ ϩⲙ̄–ⲙⲁ ⲛⲓⲙ ⲙ̄–ⲡⲕⲱⲧⲉ ⲧⲏⲣ–ⲟ̄ ⲛ̄–ⲧⲣⲁⲗⲓⲗⲁⲓⲁ.
29. ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲛ̄ⲧⲉⲣⲟⲩ–ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄–ⲧⲥⲩⲛⲁⲅⲱⲅⲏ ⲁⲫ–ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ–ⲡⲏⲓ ⲛ̄–ⲥⲓⲙⲱⲛ ⲙⲛ̄–ⲁⲛⲇⲣⲉⲁⲥ ⲙⲛ̄–ⲓⲁⲕⲱⲃⲟⲥ ⲙⲛ̄–ⲓⲱϩⲁⲛⲛⲏⲥ.
30. ⲧⲫⲱⲙⲉ[46] ⲇⲉ ⲛ̄–ⲥⲓⲙⲱⲛ, ⲛⲉⲥ–ⲛⲏⲭ[47] ⲉⲥ–ϩⲙ[48]. ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩ–ⲫⲁϫⲉ ⲛⲙ̄ⲙⲁ–ⲫ ⲉⲧⲃⲏⲏⲧ–ⲥ̄.
31. ⲁⲫ–ϯ–ⲡⲉⲫⲟⲩⲟⲉⲓ ⲇⲉ ⲉⲣⲟ–ⲥ. ⲁⲫ–ⲧⲟⲩⲛⲟⲥ ⲉ–ⲁⲫ–ⲁⲙⲁϩⲧⲉ ⲛ̄–ⲧⲉⲥ–ⲃⲓϫ. ⲁⲩⲱ ⲡⲉϩⲙⲟⲙ, ⲁⲫ–ⲗⲟ ϩⲓⲱⲱ–ⲥ. ⲁⲥ–ⲇⲓⲁⲕⲟⲛⲉⲓ ⲛⲁ–ⲩ.
32. ⲣⲟⲩϩⲉ[49] ⲇⲉ, ⲛ̄ⲧⲉⲣⲉⲫ–ⲫⲱⲡⲉ ⲉⲣⲉ–ⲡⲣⲏ[50] ⲛⲁ–ϩⲱⲧⲡ̄[51] ⲁⲩ–ⲉⲓⲛⲉ ⲛⲁ–ⲫ ⲛ̄–ⲛ–ⲉⲧ[∅]–ⲙⲟⲕϩ̄[52] ⲧⲏⲣ–ⲟⲩ ⲙⲛ̄–ⲛ–ⲉⲧⲉⲣⲉ–ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛⲙ̄ⲙⲁ–ⲩ.
33. ⲁⲩⲱ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣ–ⲥ̄, ⲁⲥ–ⲥⲱⲟⲩϩ ϩⲓⲣⲙ̄–ⲡⲣⲟ[53] ⲙ̄–ⲡⲏⲓ.
34. ⲁⲫ–ⲑⲉⲣⲁⲡⲉⲩⲉ[54] ⲛ̄–ⲟⲩⲙⲏⲏⲫⲉ ⲉⲩ–ⲙⲟⲕϩ̄ ϩⲛ̄–[∅]ⲫⲱⲛⲉ ⲉⲩ–ⲫⲟⲃⲉ[55]. ⲁⲩⲱ ⲟⲩⲙⲏⲏⲫⲉ ⲛ̄–[∅]ⲇⲁⲓⲙⲟⲛⲓⲟⲛ, ⲁⲫ–ⲛⲟϫ–ⲟⲩ ⲉⲃⲟⲗ ⲉ–ⲙⲉϥ–ⲕⲁ–ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ–[∅]ⲫⲁϫⲉ ⲉⲃⲟⲗ ϫⲉ–ⲛⲉⲩ–ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟ–ϥ.
35. ⲁⲩⲱ ϩⲧⲟⲟⲩⲉ[56] ⲉⲙⲁⲧⲉ, ⲛ̄ⲧⲉⲣⲉϥ–ⲧⲱⲟⲩⲛ ⲁⲫ–ⲃⲱⲕ ⲉⲃⲟⲗ ⲉ–ⲩⲙⲁ ⲛ̄–ϫⲁⲉⲓⲉ. ⲁϥ–ⲫⲗⲏⲗ ⲙ̄–ⲡⲛⲁⲩ ⲉⲧ[∅]–ⲙⲙⲁⲩ.
36. ⲁⲩⲱ ⲁⲩ–ⲡⲱⲧ ⲉⲃⲟⲗ ⲛ̄ⲥⲱ–ϥ ⲛ̄ⲃⲓ–ⲥⲓⲙⲱⲛ ⲙⲛ̄–ⲛ–ⲉⲧ[∅]–ⲛⲙ̄ⲙⲁ–ϥ.
37. ⲁⲩ–ⲧⲁϩⲟ–ϥ. ⲁⲩⲱ ⲡⲉϫⲁ–ⲩ ⲛⲁ–ϥ ϫⲉ–ⲥⲉ–ⲕⲱⲧⲉ[57] ⲛ̄ⲥⲱ–ⲕ ⲧⲏⲣ–ⲟⲩ.
38. ⲡⲉϫⲁ–ϥ ⲛⲁ–ⲩ ϫⲉ–ⲙⲁⲣⲟⲛ[58] ⲉ–ⲕⲉⲙⲁ, ⲉ–ⲛ̄ⲕⲉⲧⲙ̄ⲙⲟ[59] ⲉⲧ[∅]–ϩⲛ̄ ⲉϩⲟⲩⲛ, ϫⲉⲕⲁⲥ ⲉⲓ̈ⲉ–ⲕⲏⲣⲩⲥⲥⲉ ⲟⲛ ⲛ̄ϩⲏⲧ–ⲟⲩ. ⲛ̄ⲧ–ⲁⲓ–ⲉⲓ ⲅⲁⲣ ⲉⲃⲟⲗ ⲉ–ⲡⲉⲓ̈ϩⲱⲃ.
39. ⲁⲩⲱ ⲁⲫ–ⲃⲱⲕ ⲉϥ–ⲕⲏⲣⲩⲥⲥⲉ ϩⲛ̄–ⲛⲉⲩⲥⲩⲛⲁⲅⲱⲅⲏ ϩⲛ̄–ⲧⲣⲁⲗⲓⲗⲁⲓⲁ ⲧⲏⲣ–ⲥ̄. ⲁⲩⲱ ⲛ̄ⲕⲉⲇⲁⲓⲙⲟⲛⲓⲟⲛ, ⲛⲉϥ–ⲛⲟⲩϫⲉ ⲙ̄ⲙⲟ–ⲟⲩ ⲉⲃⲟⲗ.
40. ⲁⲩⲱ ⲁⲫ–ⲉⲓ ⲫⲁⲣⲟ–ϥ ⲛ̄ⲃⲓ–ⲟⲩⲣⲱⲙⲉ ⲉϥ–ⲥⲟⲃϩ̄[60] ⲉϥ–ⲡⲁⲣⲁⲕⲁⲗⲉⲓ[61] ⲙ̄ⲙⲟ–ϥ ⲉϥ–ϫⲱ ⲙ̄ⲙⲟ–ⲥ ⲛⲁ–ϥ ϫⲉ–ⲉⲕⲫⲁⲛ–ⲟⲩⲱⲫ ⲕ–ⲛⲁ–ⲧⲃⲃⲟ–ⲓ̈.

[45] ⲡ–ⲥⲟⲉⲓⲧ reputation, fame. [46] ⲡ–ⲫⲟⲙ father-in-law, ⲧ–ⲫⲱⲙⲉ mother-in-law, ⲛⲉ–ⲫⲙⲟⲩⲓ̈ parents-in-law. [47] ⲛⲟⲩϫⲉ = throw, cast; ⲛⲏⲭ† = lie. [48] ϩⲙⲟⲙ become hot, ϩⲙ† be hot, have a fever. [49] ⲡ–ⲣⲟⲩϩⲉ evening. [50] ⲡ–ⲣⲏ sun. [51] ϩⲱⲧⲡ̄ (ϩⲉⲧⲡ̄–, ϩⲟⲧⲡ≠) ϩⲟⲧⲡ̄† join, reconcile; (sun or stars) set . [52] ⲙ̄ⲕϩ̄ become painful, grieved, ⲙⲟⲕϩ̄† be in pain, difficulty. [53] ϩⲓⲣⲙ̄–ⲡ–ⲣⲟ by the door. [54] *ⲑⲉⲣⲁⲡⲉⲩⲉ heal. [55] ⲫⲓⲃⲉ (ⲫⲃ̄–, ⲫⲟⲃⲧ≠) change; ⲫⲟ(ⲟ)ⲃⲉ† be diverse, various. [56] ϩⲧⲟⲟⲩⲉ ⲉⲙⲁⲧⲉ at dawn very early ("dawn very much"). [57] ⲕⲱⲧⲉ ⲛ̄ⲥⲁ– (ⲕⲉⲧ–, ⲕⲟⲧ≠) ⲕⲛⲧ† seek. [58] ⲙⲁⲣⲟⲛ come on, let's go (fixed expression, cf. **81**). [59] ⲧⲙ̄ⲙⲟ plural of ϯⲙⲉ village. [60] ⲥⲱⲃϩ̄ become leprous; ⲥⲟⲃϩ̄† be a leper, have leprosy. [61] *ⲡⲁⲣⲁⲕⲁⲗⲉⲓ appeal to, implore.

41. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥ–ⲫⲛ̄–ϩⲧⲏ–ϥ[62] ⲁϥ–ⲥⲟⲩⲧⲛ̄–ⲧⲟⲟⲧ–ϥ̄ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲁϥ–ϫⲱϩ[63] ⲉⲣⲟ–ϥ ⲉϥ–ϫⲱ ⲙ̄ⲙⲟ–ⲥ ⲛⲁ–ϥ ϫⲉ–ϯ–ⲟⲩⲱⲫ. ⲧⲃ̄ⲃⲟ.
42. ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ–ⲡⲉⲫⲥⲱⲃϩ̄ ⲗⲟ ϩⲓⲱⲱ–ϥ. ⲁϥ–ⲧⲃ̄ⲃⲟ.
43. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥ–ϩⲱⲛ[64] ⲉⲧⲟⲟⲧ–ϥ̄ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥ–ϫⲟⲟⲩ–ϥ ⲉⲃⲟⲗ
44. ⲉϥ–ϫⲱ ⲙ̄ⲙⲟ–ⲥ ⲛⲁ–ϥ ϫⲉ–ⲃⲱⲫⲧ̄. ⲙⲡⲣ̄–ϫⲟⲟ–ⲥ ⲛ̄–ⲗⲗⲁⲩ. ⲁⲗⲗⲁ ⲃⲱⲕ ⲛ̄ⲅ–ⲧⲥⲁⲃⲟ–ⲕ[65] ⲉ–ⲡⲟⲩⲏⲏⲃ[66] ⲛ̄ⲅ–ϫⲓ[67] ⲉϩⲣⲁⲓ̈ ⲉⲧⲃⲉ–ⲡⲉⲕⲧⲃ̄ⲃⲟ ⲛ̄–ⲛ–ⲉⲛⲧ–ⲁ–ⲙⲱⲩⲥⲏⲥ ⲟⲩⲉϩ–ⲥⲁϩⲛⲉ ⲙ̄ⲙⲟ–ⲟⲩ ⲉ–ⲩⲙⲛ̄ⲧ–ⲙⲛ̄ⲧⲣⲉ ⲛⲁ–ⲩ.
45. ⲛ̄ⲧⲉⲣⲉϥ–ⲉⲓ ⲇⲉ ⲉⲃⲟⲗ ⲁϥ–ⲁⲣⲭⲉⲥⲑⲁⲓ[68] ⲛ̄–[∅]ⲧⲁⲫⲉ–ⲟⲉⲓⲱ ⲛ̄–ϩⲁϩ ⲁⲩⲱ ⲉ–[∅]ⲥⲣ̄[69]–ⲡⲱⲁϫⲉ ϩⲱⲥⲧⲉ ⲛ̄ϥ–ⲧⲙ̄–ⲃⲙ̄–[∅]ⲃⲟⲙ ⲉ–[∅]ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ–ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲟⲩⲱⲛϩ̄[70]. ⲁⲗⲗⲁ ⲛⲉϥ–ϩⲛ̄–ϩⲉⲛⲙⲁ ⲛ̄–ϫⲁⲉⲓⲉ. ⲁⲩⲱ ⲛⲉⲩ–ⲛⲏⲩ ⲉⲣⲁⲧ–ϥ̄ ⲡⲉ ⲉⲃⲟⲗ ϩⲙ̄–ⲙⲁ ⲛⲓⲙ.

Chapter Two

1. ⲛ̄ⲧⲉⲣⲉϥ–ⲃⲱⲕ ⲇⲉ ⲉϩⲟⲩⲛ ⲉ–ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ ϩⲓϫⲛ̄–ϩⲉⲛϩⲟⲟⲩ ⲁⲩ–ⲥⲱⲧⲙ ϫⲉ–ϥ–ϩⲛ̄–ⲟⲩⲏⲓ̈.
2. ⲁⲩⲱ ⲁ–ⲩⲙⲏⲏⲫⲉ ⲥⲱⲟⲩϩ ⲉⲙⲁⲩ ϩⲱⲥⲧⲉ ⲛ̄ⲧⲉ–ⲧⲙ̄–ⲉⲫ–[∅]ϩⲓⲣⲙ̄–ⲡⲣⲟ[71] ⲫⲟⲡ–ⲟⲩ. ⲁⲩⲱ ⲁϥ–ⲫⲁϫⲉ ⲛⲙ̄ⲙⲁ–ⲩ ϩⲙ̄–ⲡⲫⲁϫⲉ.
3. ⲁⲩ–ⲉⲓⲛⲉ ⲇⲉ ⲉⲣⲁⲧ–ϥ̄ ⲛ̄–ⲟⲩⲣⲱⲙⲉ ⲉϥ–ⲥⲛⲃ ⲉⲣⲉ–ϥⲧⲟⲟⲩ ⲛ̄–ⲣⲱⲙⲉ ϥⲓ ϩⲁⲣⲟ–ϥ.
4. ⲁⲩⲱ ⲙ̄ⲡⲟⲩ–ⲫ–ⲃⲱⲕ ⲛⲁ–ϥ ⲉϩⲟⲩⲛ ⲉⲧⲃⲉ–ⲡⲙⲏⲏⲫⲉ. ⲁⲩ–ⲃⲉⲗⲡ̄–ⲧⲟⲩⲉϩⲥⲟⲓ̈[72] ⲉⲃⲟⲗ ⲙ̄–ⲡⲙⲁ ⲉⲧϥ̄–ⲛϩⲏⲧ–ϥ̄. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲟⲩ–ⲫⲟⲧⲫⲧ̄[73] ⲁⲩ–ϫⲁⲗⲁ[74] ⲙ̄–ⲡⲉⲃⲗⲟⲃ[75] ⲉⲡⲉⲥⲛⲧ, ⲡ–ⲉⲧⲉⲣⲉ–ⲡ–ⲉⲧ[∅]–ⲥⲛⲃ ⲛⲏⲭ ϩⲓϫⲱ–ϥ.
5. ⲁⲩⲱ ⲓ̅ⲥ̅, ⲛ̄ⲧⲉⲣⲉϥ–ⲛⲁⲩ ⲉ–ⲧⲉⲩⲡⲓⲥⲧⲓⲥ ⲡⲉϫⲁ–ϥ ⲙ̄–ⲡ–ⲉⲧ[∅]–ⲥⲛⲃ ϫⲉ–ⲡⲫⲏⲣⲉ, ⲥⲉ–ⲛⲁ–ⲕⲁ–ⲛⲉⲕⲛⲟⲃⲉ ⲛⲁ–ⲕ ⲉⲃⲟⲗ.
6. ⲛⲉ–ⲩ̄ⲛ–ϩⲟⲉⲓⲛⲉ ⲇⲉ ⲛ̄–ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ϩⲙⲟⲟⲥ ⲙ̄–ⲡⲙⲁ ⲉⲧ[∅]–ⲙⲙⲁⲩ ⲉⲩ–ⲙⲟⲕⲙⲉⲕ[76] ϩⲛ̄–ⲛⲉⲩϩⲏⲧ

[62] ⲫⲛ̄–ϩⲏⲧ (ⲫⲛ̄–ϩⲧⲏ≠ reflexive) have pity (ⲁⲥ–ⲫⲛ̄–ϩⲧⲏ–ⲥ she had pity). [63] ϫⲱϩ ⲉ–, ϫⲏϩ† touch. [64] ϩⲱⲛ ⲉⲧⲛ̄–, ⲉⲧⲟⲟⲧ≠ command. [65] ⲧⲥⲁⲃⲟ (ⲧⲥⲁⲃⲉ–, ⲧⲥⲁⲃⲟ≠) ⲧⲥⲁⲃϩⲩ(ⲧ)† show, teach. [66] ⲡ–ⲟⲩⲏⲏⲃ priest. [67] ϫⲓ ⲉϩⲣⲁⲓ̈ make an offering ("take up"). [68] *ⲁⲣⲭⲉⲥⲑⲁⲓ begin. [69] ⲥⲱⲣ (ⲥⲣ̄–, ⲥⲟⲟⲣ≠) ⲥⲏⲣ† scatter, spread. [70] ⲛ̄ⲟⲩⲱⲛϩ̄ openly, publicly. [71] ϩⲓⲣⲙ̄–ⲡⲣⲟ the place beside the door (Prepositional phrase used as a noun, cf. 1:33). [72] ⲧ–ⲟⲩⲉϩⲥⲟⲓ̈ beams, roof (cf. ⲡ–[and ⲧ–] ⲥⲟⲓ̈ beam). [73] ⲫⲟⲧⲫⲧ̄ (ⲫⲉⲧⲫⲱⲧ≠) ⲫⲉⲧⲫⲱⲧ† cut, carve. [74] *ϫⲁⲗⲁ let down. [75] ⲡⲉ–ⲃⲗⲟⲃ bed. [76] ⲙⲟⲕⲙⲉⲕ (also ⲙⲉⲕⲙⲟⲩⲕ≠ reflexive) think, ponder.

7. ⲭⲉ-ⲉⲧⲃⲉ-ⲟⲩ ⲡⲁⲓ̈, ⲫ-ⲱⲁⲭⲉ ⲥⲓ-ⲛⲁⲓ̈[77]. ⲉⲫ-ⲭⲓ-ⲟⲩⲁ[78]. ⲛⲓⲙ ⲡⲉⲧ-ⲛⲁ-ⲱ-ⲕⲁ-ⲟⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲛ̄ⲥⲁ-ⲡⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁ-ⲫ.

8. ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲉⲣⲉⲫ-ⲉⲓⲙⲉ ⲥⲙ̄-ⲡⲉⲫⲡⲛⲁ ⲭⲉ-ⲥⲉ-ⲙⲟⲕⲙⲉⲕ ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲛⲧ-ⲟⲩ ⲡⲉⲭⲁ-ⲫ ⲛⲁ-ⲩ ⲭⲉ-ⲉⲧⲃⲉ-ⲟⲩ ⲧⲉⲧⲛ̄-ⲙⲉⲉⲩⲉ ⲉ-ⲛⲁⲓ̈ ⲥⲛ̄-ⲛⲉ-ⲧⲛ̄ⲥⲛⲧ.

9. ⲁⲱ ⲅⲁⲣ ⲡⲉⲧ-ⲙⲟⲧⲛ̄[79] ⲉ-ⲭⲟⲟ-ⲥ ⲙ̄-ⲡ-ⲉⲧ-ⲥⲛⲃ. ⲭⲉ-ⲧⲱⲟⲩⲛ ⲛ̄ⲅ-ⲫⲓ-ⲡⲉⲕⲃⲗⲟⲃ ⲛ̄ⲅ-ⲙⲟⲟⲱⲉ. ⲭⲛ̄-ⲉ-ⲭⲟⲟ-ⲥ ⲭⲉ-ⲥⲉ-ⲛⲁ-ⲕⲁ-ⲛⲉⲕⲛⲟⲃⲉ ⲛⲁ-ⲕ ⲉⲃⲟⲗ.

10. ⲭⲉⲕⲁⲥ ⲇⲉ ⲉⲧⲉⲧⲛⲉ-ⲛⲁⲩ ⲭⲉ-ⲟⲩⲛ̄ⲧ-ⲫ-ⲉⲝⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ ⲛ̄ⲃⲓ-ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲉ-ⲫ-ⲕⲁ-ⲫ-ⲛⲟⲃⲉ ⲉⲃⲟⲗ ⲥⲓⲭⲙ̄-ⲡⲕⲁⲥ — ⲡⲉⲭⲁ-ⲫ ⲙ̄-ⲡ-ⲉⲧ-ⲫ-ⲥⲛⲃ

11. ⲭⲉ-ⲧⲱⲟⲩⲛ. ⲉⲓ̈-ⲭⲉⲣⲟ-ⲕ[80]. ⲫⲓ ⲙ̄-ⲡⲉⲕⲃⲗⲟⲃ. ⲃⲱⲕ ⲉ-ⲡⲉⲕⲏⲓ.

12. ⲁⲩⲱ ⲁⲫ-ⲧⲱⲟⲩⲛ. ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲫ-ⲧⲁⲗⲉ-ⲡⲉⲫⲃⲗⲟⲃ ⲉⲭⲱ-ⲫ. ⲁⲫ-ⲉⲓ ⲉⲃⲟⲗ ⲥⲓⲑⲏ[81] ⲙ̄ⲙⲟ-ⲟⲩ ⲧⲏⲣ-ⲟⲩ ⲥⲱⲥⲧⲉ ⲛ̄ⲥⲉ-ⲣ̄-ⲱⲡⲏⲣⲉ ⲧⲏⲣ-ⲟⲩ ⲛ̄ⲥⲉ-ϯ-ⲫ-ⲉⲟⲟⲩ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ⲉⲩ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ⲙ̄ⲡⲛ̄-ⲛⲁⲩ ⲉ-ⲟⲩⲟⲛ ⲉⲛⲉⲥ ⲥⲓ-ⲛⲁⲓ̈.

13. ⲁⲫ-ⲉⲓ ⲟⲛ ⲉⲃⲟⲗ ⲥⲁⲧⲛ̄-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ. ⲁⲩⲱ ⲡⲙⲏⲏⲱⲉ ⲧⲏⲣ-ⲫ̄, ⲁⲩ-ⲥⲱⲟⲩⲥ ⲉⲣⲟ-ⲫ. ⲁⲫ-ϯ-ⲫ-ⲥⲃⲱ ⲛⲁ-ⲩ.

14. ⲁⲩⲱ ⲉⲫ-ⲡⲁⲣⲁⲅⲉ[82] ⲁⲫ-ⲛⲁⲩ ⲉ-ⲗⲉⲟⲩⲉⲓ ⲡⲱⲏⲣⲉ ⲛ̄-ⲁⲗⲫⲁⲓⲟⲥ ⲉⲫ-ⲥⲙⲟⲟⲥ ⲥⲓ-ⲡⲉⲫⲧⲉⲗⲱⲛⲓⲟⲛ[83]. ⲡⲉⲭⲁ-ⲫ ⲛⲁ-ⲫ ⲭⲉ-ⲟⲩⲁⲥ-ⲕ̄ ⲛ̄ⲥⲱ-ⲓ̈. ⲁⲩⲱ ⲁⲫ-ⲧⲱⲟⲩⲛ. ⲁⲫ-ⲟⲩⲁⲥ-ⲫ̄ ⲛ̄ⲥⲱ-ⲫ.

15. ⲁⲥ-ⲱⲡⲉ[84] ⲇⲉ ⲉⲫ-ⲛⲏⲭ[85] ⲥⲙ̄-ⲡⲉⲫⲏⲓ̈. ⲁ-ⲥⲁⲥ ⲛ̄-ⲧⲉⲗⲱⲛⲏⲥ[86] ⲥⲓ-ⲣⲉⲫ-ⲣ̄-ⲫ-ⲛⲟⲃⲉ ⲛⲟⲭ-ⲟⲩ ⲙⲛ̄-ⲓ̄ⲥ ⲙⲛ̄-ⲛⲉⲫⲙⲁⲑⲏⲧⲏⲥ. ⲛⲉⲩ-ⲟⲱ ⲅⲁⲣ. ⲁⲩⲱ ⲁⲩ-ⲟⲩⲁⲥⲟⲩ ⲛ̄ⲥⲱ-ⲫ.

16. ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲙⲛ̄-ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ[87], ⲛ̄ⲧⲉⲣⲟⲩ-ⲛⲁⲩ ⲭⲉ-ⲫ-ⲟⲩⲱⲙ ⲙⲛ̄-ⲛ̄ⲣⲉⲫ-ⲣ̄-ⲫ-ⲛⲟⲃⲉ ⲁⲩⲱ ⲛ̄ⲧⲉⲗⲱⲛⲏⲥ ⲡⲉⲭⲁ-ⲩ ⲛ̄-ⲛⲉⲫⲙⲁⲑⲏⲧⲏⲥ ⲭⲉ-ⲉⲧⲃⲉ-ⲟⲩ ⲫ-ⲟⲩⲱⲙ ⲁⲩⲱ ⲫ-ⲥⲱ ⲙⲛ̄-ⲛ̄ⲣⲉⲫ-ⲣ̄-ⲫ-ⲛⲟⲃⲉ ⲁⲩⲱ ⲛ̄ⲧⲉ-ⲗⲱⲛⲏⲥ.

[77] ⲥⲓ-ⲛⲁⲓ̈ thus, in this way. [78] ⲭⲓ-ⲫⲟⲩⲁ utter blasphemy (ⲭⲓ- before zero article = ⲭⲉ- 'speak' + ⲡ-ⲟⲩⲁ blasphemy). [79] ⲙ̄ⲧⲟⲛ be at rest, at ease, relieved, ⲙⲟⲧⲛ̄† be easy, satisfied, hale; ⲙⲟⲧⲛ̄ ⲉ- easier. [80] ⲭⲉⲣⲟ= i.e. ⲭⲱ ⲉⲣⲟ=. [81] ⲥⲓⲑⲏ ⲛ̄-/ⲙ̄ⲙⲟ= before, in front of (Compound preposition). [82] *ⲡⲁⲣⲁⲅⲉ pass by. [83] *ⲡ-ⲧⲉⲗⲱⲛⲓⲟⲛ tax office. [84] ⲁⲥ-ⲱⲡⲉ ⲇⲉ . . . and it happened that . . . . [85] ⲛⲏⲭ† . . . ⲛⲟⲭ-ⲟⲩ: ⲛⲟⲩⲭⲉ ⲙ̄ⲙⲟ=, ⲛⲟⲭ= (reflexive object) sit down, be seated ("cast oneself down"), ⲛⲏⲭ† sit. [86] *ⲧⲉⲗⲱⲛⲏⲥ money changer. [87] ⲫⲁⲣⲓⲥⲁⲓⲟⲥ (Adjective) Pharisee, member of the Pharisee sect.

17. ⲁⲩⲱ ⲓ̄ⲥ̄, ⲛ̄ⲧⲉⲣⲉⲫ-ⲥⲱⲧⲙ̄ ⲡⲉⲭⲁ-ⲫ ⲛⲁ-ⲩ ⲭⲉ-ⲛ̄-ⲥⲉ-ⲣ̄-ⲫ-ⲭⲣⲉⲓⲁ[88] ⲁⲓ ⲛ̄ⲃⲓ-ⲛ-ⲉⲧ-ⲫ-ⲧⲏⲕ[89] ⲙ̄-ⲡⲥⲁⲉⲓⲛ[90] ⲁⲗⲗⲁ ⲛ-ⲉⲧ-ⲫ-ⲱⲟⲟⲡ[91] ⲕⲁⲕⲱⲥ. ⲛ̄ⲧ-ⲁⲓ̈-ⲉⲓ ⲁⲛ ⲉ-ⲫ-ⲧⲉⲥⲙ̄-ⲛⲁⲓⲕⲁⲓⲟⲥ ⲁⲗⲗⲁ ⲛ̄ⲣⲉⲫ-ⲣ̄-ⲫ-ⲛⲟⲃⲉ.

18. ⲁⲩⲱ ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲛ̄-ⲓⲱⲥⲁⲛⲛⲏⲥ ⲙⲛ̄-ⲛⲁ-ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ, ⲛⲉⲩ-ⲛⲏ ⲥⲧⲉⲩⲉ. ⲁⲩ-ⲉⲓ ⲇⲉ ⲛⲁ-ⲫ ⲉⲩ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ⲉⲧⲃⲉ-ⲟⲩ ⲙ̄ⲙⲁⲑⲏⲧⲏ ⲛ̄-ⲓⲱⲥⲁⲛⲛⲏⲥ ⲁⲩⲱ ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ ⲛ̄-ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ, ⲥⲉ-ⲛⲏⲥⲧⲉⲩⲉ. ⲛⲉⲕ ⲙⲁⲑⲏⲧⲏⲥ ⲇⲉ, ⲛ̄-ⲥⲉ-ⲛⲏⲥⲧⲉⲩⲉ ⲁⲛ.

19. ⲡⲉⲭⲉ-ⲓ̄ⲥ̄ ⲛⲁ-ⲩ ⲭⲉ-ⲙⲏ ⲟⲩⲛ̄-ⲫ-ⲃⲟⲙ ⲉ-ⲫ-ⲧⲣⲉⲩ-ⲛⲏⲥⲧⲉⲩⲉ ⲛ̄ⲃⲓ-ⲛ̄ⲱⲏⲣⲉ ⲙ̄-ⲡⲙⲁ-ⲛ̄-ⲱⲉⲗⲉⲉⲧ[92] ⲥⲟⲥⲟⲛ ⲉⲣⲉ-ⲡⲁ-ⲧⲱⲉⲗⲉⲉⲧ[93] ⲛⲙ̄ⲙⲁ-ⲩ ⲥⲟⲥⲟⲛ ⲡⲁ-ⲧⲱⲉⲗⲉⲉⲧ ⲛⲙ̄ⲙⲁ-ⲩ ⲛ̄-ⲥⲉ-ⲛⲁ-ⲱ-ⲛⲏⲥⲧⲉⲩⲉ ⲁⲛ.

20. ⲟⲩⲛ̄-ⲥⲉⲛⲥⲟⲟⲩ ⲇⲉ ⲛⲏⲩ ⲥⲟⲧⲁⲛ ⲉⲩⲱⲁⲛ-ⲫⲓ ⲛ̄ⲧⲟⲟⲧ-ⲟⲩ ⲙ̄ⲡⲁ-ⲧⲱⲉ ⲗⲉⲉⲧ. ⲧⲟⲧⲉ ⲥⲉ-ⲛⲁ-ⲛⲏⲥⲧⲏⲩⲉ ⲥⲛ̄-ⲛⲉⲥⲟⲟⲩ ⲉⲧ-ⲫ-ⲙ̄ⲙⲁⲩ.

21. ⲙⲉⲣⲉ-ⲗⲁⲁⲩ ⲛⲉⲭ[94]-ⲫ-ⲧⲟⲉⲓⲥ[95] ⲛ̄-ⲱⲁⲓ̈ ⲉⲣⲛ̄-ⲫ-ⲱⲧⲏⲛ[96] ⲙ̄-ⲡⲗ̄ⲃⲉ[97] ⲉⲱⲱⲡⲉ[98] ⲙ̄ⲙⲟⲛ ⲧⲧⲟⲉⲓⲥ ⲛ̄-ⲱⲁⲓ̈ ⲛⲁ-ⲫⲓ-ⲡⲕⲱⲧⲉ[99] ⲙ̄ⲙⲁⲩ ⲛ̄-ⲧⲉⲱⲧⲏⲛ ⲙ̄-ⲡⲗ̄ⲃⲉ ⲛ̄ⲥ-ⲡⲱⲥ[100] ⲛ̄ⲥⲟⲩⲟ.

22. ⲁⲩⲱ ⲙⲉⲣⲉ-ⲗⲁⲁⲩ ⲛⲉⲭ-ⲫ-ⲏⲣⲡ̄[101] ⲛ̄-ⲃ̄ⲣⲣⲉ ⲉ-ⲫ-ⲥⲱⲧ[102] ⲛ̄-ⲁⲥ[103] ⲉⲱⲱⲡⲉ ⲙ̄ⲙⲟⲛ ⲡⲏⲣⲡ̄ ⲛⲁ-ⲡⲉⲥ-ⲛ̄ⲥⲱⲧ ⲛ̄ⲧⲉ-ⲡⲏⲣⲡ̄ ⲡⲱⲛ[104] ⲉⲃⲟⲗ ⲛ̄ⲧⲉ-ⲛ̄ⲥⲱⲧ ⲧⲁⲕⲟ. ⲁⲗⲗⲁ ⲉ-ⲱⲁⲩ-ⲛⲉⲭ-ⲫ-ⲏⲣⲡ̄ ⲛ̄-ⲃ̄ⲣⲣⲉ ⲉ-ⲫ-ⲥⲱⲧ ⲛ̄-ⲃ̄ⲣⲣⲉ.

23. ⲁⲩⲱ ⲁⲥ-ⲱⲱⲡⲉ[105] ⲥⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ-ⲫ-ⲧⲣⲉⲩ-ⲙⲟⲟⲱⲉ ⲉⲃⲟⲗ ⲥⲛ̄-ⲛⲉⲓⲱⲥⲉ[106] ⲉⲧ-ⲫ-ⲣⲏⲧ[107]. ⲁⲩⲱ ⲛⲉⲫⲙⲁⲑⲏⲧⲏⲥ, ⲉⲩ-ⲙⲟⲟⲱⲉ ⲁⲩ-ⲁⲣⲭⲉ ⲛ̄-ⲫ-ⲧⲗ̄ⲕ-ⲫ-ⲥⲙ̄ⲥ[108].

24. ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲇⲉ, ⲡⲉⲭⲁ-ⲩ ⲛⲁ-ⲫ ⲭⲉ-ⲁⲛⲁⲩ ⲭⲉ-ⲉⲩ-ⲣ̄-ⲟⲩ ⲥⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ-ⲟⲩⲕⲉⲝⲉⲥⲧⲓ ⲉ-ⲫ-ⲁⲁ-ⲫ.

25. ⲡⲉⲭⲁ-ⲫ ⲛⲁ-ⲩ ⲭⲉ-ⲙ̄ⲡⲉⲧⲛ̄-ⲟⲱ-ⲫ̄ ⲗⲁⲁⲩ ⲭⲉ-ⲛ̄ⲧ-ⲁ-ⲇⲁⲩⲉⲓⲇ ⲣ̄-ⲟⲩ ⲛ̄ⲧⲉⲣⲉⲫ-ⲥⲕⲟ[109] ⲛ̄ⲧⲟⲫ ⲙⲛ̄-ⲛⲉⲧ-ⲫ-ⲛⲙ̄ⲙⲁ-ⲫ.

[88] ⲣ̄-*ⲭⲣⲉⲓⲁ need. [89] ⲧⲱⲕ (ⲧⲉⲕ-, ⲧⲟⲕ=) ⲧⲏⲕ† strengthen, confirm. [90] ⲡ- (and ⲧ-) ⲥⲁⲉⲓⲛ physician. [91] ⲱⲡⲉ/ⲱⲟⲟⲡ† *ⲕⲁⲕⲱⲥ be in bad condition, do badly [92] ⲧ-ⲱⲉⲗⲉⲉⲧ bride, ⲡ-ⲙⲁ-ⲛ̄-ⲱⲉⲗⲉⲉⲧ bridal hall, ⲡ-ⲱⲏⲣⲉ ⲙ̄-ⲡⲙⲁ-ⲛ̄-ⲱⲉⲗⲉⲉⲧ wedding guest, ⲡⲁ-ⲧⲱⲉⲗⲉⲉⲧ groom. [93] Cf. previous note. [94] ⲛⲟⲩⲭⲉ put (patch on garment, wine into wineskins). [95] ⲧ-ⲧⲟⲉⲓⲥ ⲛ̄-ⲱⲁⲓ̈ new patch. [96] ⲧⲉ-ⲱⲧⲏⲛ garment, tunic. [97] ⲡ-ⲡⲗ̄ⲃⲉ rag, ⲛ̄-ⲡⲗ̄ⲃⲉ (Attributive construction) worn out. [98] ⲉⲱⲱⲡⲉ ⲙ̄ⲙⲟⲛ otherwise ("if No"). [99] ⲫⲓ-ⲡ-ⲕⲱⲧⲉ ⲙ̄ⲙⲁⲩ draw away the edge (of the hole that was patched). [100] ⲡⲱⲥ (ⲡⲉⲥ-, ⲡⲁⲥ=) ⲡⲏⲥ† burst, tear. [101] ⲡ-ⲏⲣⲡ̄ wine. [102] ⲡ-ⲥⲱⲧ sack, bag, wineskin. [103] ⲁⲥ old (Adjective). [104] ⲡⲱⲛ ⲉⲃⲟⲗ (ⲡⲉⲛ-, ⲡⲟⲛ=) ⲡⲏⲛ† pour out. [105] ⲁⲥ-ⲱⲱⲡⲉ ⲉ-ⲫ-ⲧⲣⲉⲩ- it once happened that they . . . . [106] ⲡ-ⲉⲓⲱⲥⲉ field. [107] ⲣⲱⲧ, ⲣⲏⲧ† grow, become covered with vegetation. [108] ⲧⲱⲗⲕ̄ (ⲧⲗ̄ⲕ- ⲧⲟⲗⲕ=) pluck out; ⲡ-ⲥⲙ̄ⲥ ear of grain. [109] ⲥⲕⲟ, ⲥⲕⲁⲉⲓⲧ† (or ⲥⲕⲟⲉⲓⲧ† or ⲥⲟⲕⲣ̄†) be hungry.

26. ϫε-ⲛ̄-ⲁⲱ ⲛ̄-ϩε ⲁϥ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲏⲓ̈ ⲙ̄-ⲡⲛⲟⲩⲧⲉ ϩⲓ-ⲁⲃⲓⲁⲑⲁⲣ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ. ⲁⲩⲱ ⲛ̄ⲟⲉⲓⲕ ⲛ̄-ⲧⲉⲡⲣⲟⲑⲉⲥⲓⲥ[110], ⲁϥ-ⲟⲩⲟⲙ-ⲟⲩ ⲉ-ⲟⲩⲕⲉ-ϫⲉⲥⲧⲓ ⲛⲁ-ϥ ⲉ-ⲟⲩⲟⲙ-ⲟⲩ ⲛ̄ⲥⲁ-ⲛ̄ⲟⲩⲏⲏⲃ. ⲁⲩⲱ ⲁϥ-† ⲛ̄-ⲛ̄ⲕⲟⲟⲩⲉ ⲉⲧ-ⲙ̄ⲙⲁ-ϥ.

27. ⲡⲉϫⲁ-ϥ ⲟⲛ ⲛⲁ-ⲩ ϫⲉ-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ, ⲛ̄ⲧ-ⲁϥ-ⲱⲱⲡⲉ ⲉⲧⲃⲉ-ⲡⲣⲱⲙⲉ. ⲁⲩⲱ ⲛ̄ⲧ-ⲁ-ⲡⲣⲱⲙⲉ ⲱⲱⲡⲉ ⲁⲛ ⲉⲧⲃⲉ-ⲡⲥⲁⲃⲃⲁⲧⲟⲛ.

28. ϩⲱⲥⲧⲉ ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲣⲱⲙⲉ ⲡϫⲟⲉⲓⲥ ⲡⲉ ⲙ̄-ⲡⲕⲉⲥⲁⲃⲃⲁⲧⲟⲛ.

Chapter Three

1. ⲁⲩⲱ ⲁϥ-ⲃⲱⲕ ⲟⲛ ⲉϩⲟⲩⲛ ⲉ-ⲧⲥⲩⲛⲁⲅⲱⲅⲏ. ⲛⲉ-ⲩⲛ̄-ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲙ̄ⲙⲁⲩ ⲉⲣⲉ-ⲧⲉϥⲃⲓϫ ⲙⲟⲟⲩⲧ.

2. ⲁⲩⲱ ⲛⲉⲩ-ⲡⲁⲣⲁⲧⲏⲣⲉⲓ[111] ⲉⲣⲟ-ϥ ϫⲉ-ⲉⲩⲉ-ⲕⲁⲑⲏⲅⲟⲣⲉⲓ[112] ⲙ̄ⲙⲟ-ϥ.

3. ⲁⲩⲱ ⲡⲉϫⲁ-ϥ ⲙ̄-ⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉ-ⲧⲉϥⲃⲓϫ ⲙⲟⲟⲩⲧ ϫⲉ-ⲧⲱⲟⲩⲛ-ⲣ̄. ⲁⲙⲟⲩ ⲉ-ⲧⲙⲏⲧⲉ.

4. ⲁⲩⲱ ⲡⲉϫⲁ-ϥ ⲛⲁ-ⲩ ϫⲉ-ⲉϫⲉⲥⲧⲓ ϩⲛ̄-ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ-ⲫ̄ⲣ̄-ⲫ̄ⲡⲉⲧ-ⲛⲁⲛⲟⲩ-ϥ ϫⲛ̄-ⲫ̄ⲣ̄-ⲫ̄ⲡⲉⲧ-ϩⲟⲟⲩ. ⲉ-ⲫ̄ⲧⲁⲛϩⲉ[113]-ⲟⲩⲯⲩⲭⲏ ϫⲛ̄-ⲉ-ⲫ̄ⲙⲟⲟⲩⲧ-ⲥ̄. ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲁⲩ-ⲕⲁ-ⲣⲱ-ⲟⲩ[114].

5. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥ-ⲃⲱⲱϥ̄ ⲉϩⲟⲩⲛ ⲉϩⲣⲁ-ⲩ ϩⲛ̄-ⲟⲩⲟⲣⲅⲏ ⲉϥ-ⲙⲟⲕϩ̄[115] ⲛ̄ϩⲏⲧ ⲉϫⲙ̄-ⲡⲧⲱⲙ[116] ⲛ̄ϩⲏⲧ ⲙ̄-ⲡⲉⲩϩⲏⲧ ⲡⲉϫⲁ-ϥ ⲙ̄-ⲡⲣⲱⲙⲉ ϫⲉ-ⲥⲟⲩⲧⲛ̄-ⲧⲉⲕⲃⲓϫ ⲉⲃⲟⲗ. ⲁϥ-ⲥⲟⲩⲧⲱⲛ-ⲥ̄. ⲁⲩⲱ ⲁⲥ-ⲗⲟ[117] ⲛ̄ⲃⲓ-ⲧⲉϥⲃⲓϫ.

6. ⲛ̄ⲧⲉⲣⲟⲩ-ⲉⲓ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲃⲓ-ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲙⲛ̄-ⲛ̄ϩⲏⲣⲱⲇⲓⲁⲛⲟⲥ ⲁⲩ-ϫⲓ-ⲫ̄ⲱⲟϫⲛⲉ[118] ⲉⲣⲟ-ϥ ϫⲉⲕⲁⲥ ⲉⲩⲉ-ⲧⲁⲕⲟ-ϥ.

7. ⲁⲩⲱ ⲓⲥ̄, ⲁϥ-ⲁⲛⲁⲭⲱⲣⲉⲓ[119] ⲙⲛ̄-ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉⲃⲟⲗ ⲉ-ⲧⲉⲑⲁⲗⲁⲥⲥⲁ. ⲁⲩⲱ ⲟⲩⲛⲟⲃ ⲙ̄-ⲙⲏⲏⲱⲉ ⲉⲃⲟⲗ ϩⲛ̄-ⲧⲅⲁⲗⲓⲗⲁⲓⲁ, ⲁⲩ-ⲟⲩⲁϩ-ⲟⲩ ⲛ̄ⲥⲱ-ϥ ⲙⲛ̄-†ⲟⲩⲇⲁⲓⲁ

8. ⲙⲛ̄-ⲑⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ ⲁⲩⲱ ⲕⲉⲛⲟⲃ ⲙ̄-ⲙⲏⲏⲱⲉ ⲉⲃⲟⲗ ϩⲛ̄-†ⲇⲟⲩⲙⲁⲓⲁ ⲙⲛ̄-ⲡⲉⲕⲣⲟ ⲙ̄-ⲡⲓⲟⲣⲇⲁⲛⲏⲥ ⲙⲛ̄-ⲡⲕⲱⲧⲉ ⲛ̄-ⲧⲩⲣⲟⲥ ⲙⲛ̄-ⲥⲓⲇⲱⲛ ⲉⲩ-ⲥⲱⲧⲙ̄ ⲉ-ⲛ-ⲉⲧϥ̄-ⲉⲓⲣⲉ ⲙ̄ⲙⲟ-ⲟⲩ.

[110] *ⲧⲉ-ⲡⲣⲟⲥⲑⲉⲥⲓⲥ (i.e. πρόθεσις) presentation; the "loaves of presentation" were sacred bread kept in the Jerusalem Temple. [111] *ⲡⲁⲣⲁⲧⲏⲣⲉⲓ watch closely. [112] *ⲕⲁⲑⲏⲅⲟⲣⲉⲓ accuse. [113] ⲧⲁⲛϩⲟ (ⲧⲁⲛϩⲉ-, ⲧⲁⲛϩⲟ=) ⲧⲁⲛϩⲛⲩ† make alive. [114] ⲕⲁ-ⲣⲱ= (reflexive) fall silent. [115] ⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ, ⲙⲟⲕϩ̄† ⲛ̄ϩⲏⲧ become distressed. [116] ⲧⲱⲙ (ⲧⲙ̄- ⲧⲟⲙ=) ⲧⲏⲙ† shut. Infinitive as noun, ⲡ-ⲧⲱⲙ ⲛ̄ϩⲏⲧ hard heartedness. [117] ⲗⲟ ("cease") also means "get well" (from disease or demonic infection). [118] ⲱⲟⲭⲛⲉ take counsel. Infinitive as noun ⲡ-ⲱⲟⲭⲛⲉ counsel, design; ϫⲓ-ⲫ̄ⲱⲟⲭⲛⲉ take counsel, reflect, advise. [119] *ⲁⲛⲁⲭⲱⲣⲉⲓ withdraw.

9. ⲁⲩⲱ ⲁϥ-ϫⲟⲟ-ⲥ ⲛ̄-ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ϫⲉ-ⲉⲣⲉ-ϩⲉⲛⲉϫⲏⲩ ⲡⲣⲟⲥⲕⲁⲣ-ⲧⲉⲣⲉⲓ[120] ⲉⲣⲟ-ϥ ⲉⲧⲃⲉ-ⲡⲙⲏⲏⲱⲉ. ϫⲉ ⲛⲉⲩ-ⲑⲗⲓⲃⲉ[121] ⲙ̄ⲙⲟ-ϥ.

10. ⲛⲁⲱⲉ-ⲛ-ⲉⲛⲧ-ⲁϥ-ⲧⲁⲗⲃⲟ-ⲟⲩ[122] ⲅⲁⲣ ϩⲱⲥⲧⲉ ⲉ-ⲫ̄ⲧⲣⲉⲩ-†-ⲡⲉⲩ-ⲟⲩⲟⲉⲓ ⲉⲣⲟ-ϥ. ⲁⲩⲱ ⲛ-ⲉⲧⲉ-ⲙ̄ⲙⲁⲥⲧⲓⲅϫ̄[123] ϩⲓⲱ-ⲟⲩ

11. ⲙⲛ̄-ⲛⲉⲡⲛⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ, ⲉⲩⲱⲁⲛ-ⲛⲁⲩ ⲉⲣⲟ-ϥ ⲱⲁⲩ-ⲡⲁϩⲧ-ⲟⲩ ϩⲁⲣⲁⲧ-ϥ̄[124] ⲛ̄ⲥⲉ-ϫⲓ-ⲫ̄ⲱⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲛⲟⲩⲧⲉ.

12. ⲁⲩⲱ ⲛⲉϥ-ⲉⲡⲓⲧⲓⲙⲁ ⲛⲁ-ⲩ ⲉⲙⲁⲧⲉ ϫⲉ-ⲛ̄ⲛⲉⲩ-ⲟⲩⲟⲛϩ̄-ϥ̄ ⲉⲃⲟⲗ.

13. ⲁϥ-ⲃⲱⲕ ⲇⲉ ⲉϩⲣⲁⲓ̈ ⲉ-ⲡⲧⲟⲟⲩ. ⲁⲩⲱ ⲁϥ-ⲙⲟⲩⲧⲉ ⲉ-ⲛ-ⲉⲧϥ̄-ⲟⲩⲁⲱ-ⲟⲩ.

14. ⲁϥ-ⲛⲉϩ[125]-ⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ ⲉⲃⲟⲗ ϫⲉ-ⲉⲩⲉ-ⲱⲱⲡⲉ ⲛⲙ̄ⲙⲁ-ϥ ⲁⲩⲱ ⲛ̄ϥ-ϫⲟⲟⲩ-ⲥⲉ ⲉⲃⲟⲗ ⲉ-ⲫ̄ⲧⲁⲱⲉ-ⲟⲉⲓⲱ

15. ⲛ̄ϥ-† ⲛⲁ-ⲩ ⲛ̄-ⲧⲉϫⲟⲩⲥⲓⲁ ⲉ-ⲫ̄ⲛⲉϫ-ⲫ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ.

16. ⲁⲩⲱ ⲁϥ-ⲧⲁϩⲟ[126] ⲉⲣⲁⲧ-ⲟⲩ ⲙ̄-ⲡⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ. ⲁⲩⲱ ⲥⲓⲙⲱⲛ, ⲁϥ-†-ⲟⲩⲣⲁⲛ ⲉⲣⲟ-ϥ ϫⲉ-ⲡⲉⲧⲣⲟⲥ.

17. ⲁⲩⲱ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲱⲏⲣⲉ ⲛ̄-ϫⲉⲃⲉⲇⲁⲓⲟⲥ ⲙⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲥⲟⲛ ⲛ̄-ⲓⲁ-ⲕⲱⲃⲟⲥ — ⲁϥ-†-ϩⲉⲛⲣⲁⲛ ⲉⲣⲟ-ⲟⲩ ϫⲉ ⲃⲟⲁⲛⲏⲣⲅⲉⲥ ⲉⲧⲉ-ⲡⲁⲓ̈ ⲡⲉ ⲡⲱⲏⲣⲉ ⲙ̄-ⲡⲉϩⲣⲟⲩⲃ̄ⲃⲁⲓ̈[127] —

18. ⲁⲩⲱ ⲁⲛⲇⲣⲉⲁⲥ ⲙⲛ̄-ⲫⲓⲗⲓⲡⲡⲟⲥ ⲙⲛ̄-ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲙⲛ̄-ⲙⲁⲑⲁⲓⲟⲥ ⲙⲛ̄-ⲑⲱⲙⲁⲥ ⲁⲩⲱ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲱⲏⲣⲉ ⲛ̄-ⲁⲗⲫⲁⲓⲟⲥ ⲙⲛ̄-ⲑⲁⲇⲇⲁⲓⲟⲥ ⲁⲩⲱ ⲥⲓⲙⲱⲛ ⲡⲕⲁⲛⲁⲛⲁⲓⲟⲥ

19. ⲙⲛ̄-ⲓⲟⲩⲇⲁⲥ ⲡⲓⲥⲕⲁⲣⲓⲱⲧⲏⲥ, ⲡ-ⲉⲛⲧ-ⲁϥ-ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲙ̄ⲙⲟ-ϥ.

20. ⲁⲩⲱ ⲁϥ-ⲉⲓ ⲉϩⲟⲩⲛ ⲉ-ⲡⲏⲓ̈. ⲁ-ⲡⲙⲏⲏⲱⲉ ⲟⲛ ⲥⲱⲟⲩϩ ⲉⲣⲟ-ϥ ϫⲱⲥⲧⲉ ⲛ̄ⲥⲉ-ⲧⲙ̄-ⲥⲣ̄ⲫⲉ[128] ⲉ-ⲫ̄ⲟⲩⲉⲙ-ⲡⲉⲩⲟⲉⲓⲕ.

21. ⲛ̄ⲧⲉⲣⲟⲩ-ⲥⲱⲧⲙ̄ ⲇⲉ ⲛ̄ⲃⲓ-ⲛⲉⲫⲣⲱⲙⲉ[129] ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ⲉ-ⲫ̄ⲁⲙⲁϩⲧⲉ ⲙ̄ⲙⲟ-ϥ. ⲛⲉⲩ-ϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲁ-ⲡⲉϥϩⲏⲧ ⲡⲱϣ̄ⲥ̄[130].

22. ⲁⲩⲱ ⲛⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲉⲛⲧ-ⲁⲩ-ⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄-ⲑⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ, ⲛⲉⲩ-ϫⲱ ⲙ̄ⲙⲟ-ⲥ ϫⲉ-ⲉⲣⲉ-ⲃⲉⲉⲗϩⲉⲃⲟⲩⲗ ⲛ̄ⲙⲙⲁ-ϥ. ⲁⲩⲱ ϩⲙ̄-ⲡⲁⲣⲭⲱⲛ[131] ⲛ̄-ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉϥ-ⲛⲉϫ-ⲫ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ.

[120] *ⲡⲣⲟⲥⲕⲁⲣⲧⲉⲣⲉⲓ stand ready, await. [121] *ⲑⲗⲓⲃⲉ press upon, oppress. [122] ⲧⲁⲗⲃⲟ (ⲧⲁⲗⲃⲉ-, ⲧⲁⲗⲃⲟ=) ⲧⲁⲗⲃⲛⲩ† heal. [123] *ⲧ-ⲙⲁⲥⲧⲓⲅϫ̄ whip, suffering. [124] ϩⲁⲣⲁⲧ-ϥ̄ ⲛ̄-, ϩⲁⲣⲁⲧ= beneath (Compound preposition). [125] ⲛⲟⲩⲉ ⲉⲃⲟⲗ (ⲛⲉϩ-, ⲛⲁϩ=) ⲛⲏϩ† separate, choose. [126] ⲧⲁϩⲟ ⲉⲣⲁⲧ-ⲟⲩ ⲙ̄- established (made them stand upon feet of them). [127] ⲡⲉ- (and ⲧⲉ-) ϩⲣⲟⲩⲃ̄ⲃⲁⲓ̈ thunder (cf. ϩⲣⲟⲟⲩ voice, sound).
[128] ⲥⲣ̄ⲫⲉ, ⲥⲣⲟϥⲧ̄† be at leisure. [129] ⲛⲉϥ-ⲣⲱⲙⲉ His family. [130] ⲡⲱϣ̄ⲥ̄ (ⲡⲉϣ̄ⲥ̄-, ⲡⲟϣⲥ=) ⲡⲟϣ̄ⲥ̄† amaze, turn aside. [131] *ⲡ-ⲁⲣⲭⲱⲛ leader.

23. ⲁⲩ-ⲙⲟⲩⲧⲉ ⲇⲉ ⲉⲣⲟ-ⲟⲩ. ⲁⲩ-ⲱⲁⲭⲉ ⲛ̄ⲙ̄ⲙⲁ-ⲩ ϩⲛ̄-ϩⲉⲛⲡⲁⲣⲁⲃⲟⲗⲏ[132] ⲉⲩ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ⲛ̄-ⲁⲱ ⲛ̄-ϩⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ, ⲩ-ⲛⲁ-ⲛⲉⲭ-ⲡⲥⲁⲧⲁⲛⲁⲥ ⲉⲃⲟⲗ.

24. ⲁⲩⲱ ⲉⲣⲱⲁⲛ-ⲟⲩⲙⲛ̄ⲧ-ⲣ̄ⲣⲟ ⲡⲱⲣⲭ̄[133] ⲉ-ⲛⲉⲥⲉⲣⲏⲩ ⲛ̄-ⲥ-ⲛⲁ-ⲱ-ⲁϩⲉ ⲁⲛ ⲉⲣⲁⲧ-ⲥ̄ ⲛ̄ⲃⲓ-ⲧⲙⲛ̄ⲧ-ⲣ̄ⲣⲟ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ.

25. ⲁⲩⲱ ⲉⲣⲱⲁⲛ-ⲟⲩⲏⲓ̈ ⲡⲱⲣⲭ̄ ⲉ-ⲛⲉⲩⲉⲣⲏⲩ ⲛ̄ⲛⲉ-ⲱ-ⲡⲏⲓ̈ ⲉⲧ$^{\emptyset}$-ⲙ̄ⲙⲁⲩ ⲁϩⲉⲣⲁⲧ-ⲩ̄.

26. ⲁⲩⲱ ⲉⲱⲭⲉ-ⲡⲥⲁⲧⲁⲛⲁⲥ, ⲁⲩ-ⲧⲱⲟⲩⲛ ⲛ̄ⲧⲟϥ ⲉⲭⲱ-ϥ ⲁⲩⲱ ⲁⲩ-ⲡⲱⲣⲭ̄ ⲛ̄ⲛⲉϥ-ⲉⲱ-ⲁϩⲉⲣⲁⲧ-ⲩ̄. ⲁⲗⲗⲁ ⲁ-ⲧⲉϥϩⲁⲏ ⲱⲱⲡⲉ.

27. ⲁⲗⲗⲁ ⲙ̄ⲛ̄-ⲗⲁⲁⲩ ⲛⲁ-ⲱ-ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ-ⲡⲏⲓ̈ ⲙ̄-ⲡϫⲱⲱⲣⲉ ⲛ̄ϥ-ⲧⲱⲣⲡ̄[134] ⲛ̄-ⲛⲉϥϩⲛⲁⲩ[135] ⲉϥ-ⲧⲙ̄-ⲙⲟⲩⲣ ⲛ̄ⲱⲟⲣⲡ̄ ⲙ̄-ⲡϫⲱⲱⲣⲉ ⲁⲩⲱ ⲧⲟⲧⲉ ⲛ̄ϥ-ⲧⲱⲣⲡ̄ ⲙ̄-ⲡⲉϥⲏⲓ̈.

28. ϩⲁⲙⲏⲛ †-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲏ-ⲧⲛ̄ ⲭⲉ-ⲛⲟⲃⲉ ⲛⲓⲙ ϩⲓ-ⲟⲩⲁ ⲛⲓⲙ ⲉⲧⲟⲩ-ⲛⲁ-ⲭⲟⲟ-ⲩ ⲛ̄ⲃⲓ-ⲛ̄ⲱⲏⲣⲉ ⲛ̄-ⲛ̄ⲣⲱⲙⲉ, ⲥⲉ-ⲛⲁ-ⲕⲁⲁ-ⲩ ⲛⲁ-ⲩ ⲉⲃⲟⲗ.

29. ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲭⲓ-$^{\emptyset}$ⲟⲩⲁ ⲇⲉ ⲉ-ⲡⲉⲡⲛ̄ⲁ ⲉⲧ$^{\emptyset}$-ⲟⲩⲁⲁⲃ, ⲙⲛ̄ⲧ-ⲩ̄-ⲕⲱ ⲉⲃⲟⲗ ⲱⲁ-ⲉⲛⲉϩ. ⲁⲗⲗⲁ ⲩ-ⲃⲏⲡ[136] ⲉ-ⲩⲛⲟⲃⲉ ⲱⲁ-ⲉⲛⲉϩ

30. ⲉⲃⲟⲗ ⲭⲉ-ⲥⲉ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲭⲉ-ⲟⲩⲛ̄-ⲟⲩⲡⲛ̄ⲁ ⲛ̄-ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛ̄ⲙ̄ⲙⲁ-ⲩ.

31. ⲁⲩⲱ ⲁⲩ-ⲉⲓ ⲛ̄ⲃⲓ-ⲧⲉϥⲙⲁⲁⲩ ⲙⲛ̄-ⲛⲉϥⲥⲛⲏⲩ. ⲁⲩ-ⲁϩⲉⲣⲁⲧ-ⲟⲩ ϩⲓ-ⲃⲟⲗ[137]. ⲁⲩⲱ ⲁⲩ-ⲭⲟⲟⲩ[138] ⲛⲁ-ϥ ⲉϩⲟⲩⲛ ⲉⲩ-ⲙⲟⲩⲧⲉ ⲉⲣⲟ-ϥ.

32. ⲁⲩⲱ ⲛⲉϥ-ϩⲙⲟⲟⲥ ϩⲙ̄-ⲡⲉϥⲕⲱⲧⲉ ⲛ̄ⲃⲓ-ⲟⲩⲙⲏⲏⲱⲉ. ⲡⲉϫⲁ-ⲩ ⲇⲉ ⲛⲁ-ϥ ⲭⲉ-ⲉⲓⲥ-ⲧⲉⲕⲙⲁⲁⲩ ⲙⲛ̄-ⲛⲉⲕⲥⲛⲏⲩ, ⲥⲉ-ⲕⲱⲧⲉ ⲛ̄ⲥⲱ-ⲕ ϩⲓⲃⲟⲗ.

33. ⲁϥ-ⲟⲩⲱⲱⲃ̄ ⲇⲉ ⲉϥ-ⲭⲱ ⲙ̄ⲙⲟ-ⲥ ⲛⲁ-ⲩ ⲭⲉ-ⲛⲓⲙ ⲧⲉ ⲧⲁⲙⲁⲁⲩ. ⲁⲩⲱ ⲛⲓⲙ ⲛⲉ ⲛⲁⲥⲛⲏⲩ.

34. ⲁϥ-ⲃⲱⲱⲧ̄ ⲉ-ⲛ-ⲉⲧ$^{\emptyset}$-ⲙ̄ⲡⲉϥⲕⲱⲧⲉ ⲉⲧ$^{\emptyset}$-ϩⲙⲟⲟⲥ ϩⲁϩⲧⲏ-ϥ. ⲡⲉϫⲁ-ϥ ⲭⲉ-ⲉⲓⲥ-ⲧⲁⲙⲁⲁⲩ ⲁⲩⲱ ⲛⲁⲥⲛⲏⲩ.

35. ⲡ-ⲉⲧ$^{\emptyset}$-ⲛⲁ-ⲉⲓⲣⲉ ⲅⲁⲣ ⲙ̄-ⲡⲟⲩⲱⲱ ⲙ̄-ⲡⲛⲟⲩⲧⲉ, ⲡⲁⲓ̈ ⲡⲉ ⲡⲁⲥⲟⲛ ⲁⲩⲱ ⲧⲁⲥⲱⲛⲉ ⲁⲩⲱ ⲧⲁⲙⲁⲁⲩ.

[132] *ⲧ-ⲡⲁⲣⲁⲃⲟⲗⲏ parable. [133] ⲡⲱⲣⲭ̄ (ⲡ̄ⲣϫ-, ⲡⲟⲣϫ=) ⲡⲟⲣⲭ̄† divide, separate. [134] ⲧⲱⲣⲡ̄ (ⲧ̄ⲣⲡ-, ⲧⲟⲣⲡ=) ⲧⲟⲣⲡ̄† rob, seize. [135] ⲡⲉ-ϩⲛⲁ(ⲁ)ⲩ thing, vessel, foodstuff. [136] Cf. note 34. [137] ϩⲓⲃⲟⲗ outside. [138] ⲭⲟⲟⲩ ⲛⲁ-ϥ ⲉϩⲟⲩⲛ sent word into Him.

Reference List of Coptic Forms

Numbers (e.g. 77) refer to paragraphs of the grammar except where "vocabulary" *is specified.*

Greek alphabetical order is followed, except that ⲑ, ⲫ, ⲭ, ⲯ are filed as ⲧϩ, ⲡϩ, ⲕϩ, ⲡⲥ. The Greek letters are followed by ⲱ ϩ ϫ ϭ. († is filed as ⲧⲓ; digrams ⲉⲓ and ⲟⲩ as ⲉ + ⲓ and ⲟ + ⲩ.)

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