the role of indicating who the preposition is directed to. Some examples of the conjugations of these prepositions are shown in the tables below:

ⲉⲣⲟ⳹		ⲚϦⲎⲦ⳹	
ⲉⲣⲟⲓ	to me	ⲚϦⲎⲦ	in me
ⲉⲣⲟⲕ	to you (m)	ⲚϦⲎⲦⲕ	in you
ⲉⲣⲟ	to you (f)	ⲚϦⲎϯ	in you (f)
ⲉⲣⲟϥ	to him	ⲚϦⲎⲦϥ	in him
ⲉⲣⲟⲥ	to her	ⲚϦⲎⲦⲥ	in her
ⲉⲣⲟⲛ	to us	ⲚϦⲎⲦⲉⲛ	in us
ⲉⲣⲱⲦⲉⲛ	to you (pl)	Ϧⲉⲛ ⲐⲎⲚⲟⲩ	in you (pl)
ⲉⲣⲱⲟⲩ	to them	ⲚϦⲎⲦⲟⲩ	in them

The same endings are used for ϣⲁⲣⲟ⳹ and Ϩⲁⲣⲟ⳹

ⲚⲉⲙⲎⲓ	with me	ⲉⲬⲱⲓ	upon me
ⲚⲉⲙⲀⲕ	with you (m)	ⲉⲬⲱⲕ	upon you (m)
Ⲛⲉⲙⲉ	with you (f)	ⲉⲬⲱ	upon you (f)
ⲚⲉⲙⲀϥ	with him	ⲉⲬⲱϥ	upon him
ⲚⲉⲙⲀⲥ	with her	ⲉⲬⲱⲥ	upon her
ⲚⲉⲙⲀⲛ	with us	ⲉⲬⲱⲛ	upon us
ⲚⲉⲙⲱⲦⲉⲛ	with you (pl)	ⲉⲬⲉⲛ ⲐⲎⲚⲟⲩ	upon you (pl)
Ⲛⲉⲙⲱⲟⲩ	with them	ⲉⲬⲱⲟⲩ	upon them

Now when we studied the relative pronouns in **(5.1.v)** we saw how the pronoun forms of the object markers could be used as the resumptive morph. The pronoun forms of these prepositions can also be used as resumptive morphs, as in the following example where the pronoun from of ⲚⲤⲀ refers back to ⲒⲎⲤ :

ⲁⲛⲟⲕ ⲡⲉ Ⲓⲏ̅ⲥ̅ ⲫⲏ ⲛ̀ⲑⲟⲕ ⲉ̀ⲧⲉⲕϭⲟϫⲓ ⲛ̀ⲥⲱϥ *(Acts 9:5)*

"I am Jesus, He whom you are persecuting"

Vocab			
ⲉⲣⲡⲣⲟⲫⲏⲧⲉⲩⲓⲛ	to prophesy (v.i)	ⲟⲩⲱⲣⲡ ⲟⲩⲉⲣⲡ– ⲟⲩⲟⲣⲡ⁄	to send (v.t)
Ⲓⲱⲍⲓⲁⲥ	Josiah (prop.noun)	ⲥⲉⲣⲁⲫⲓⲙ	Seraphim (m)
ⲙⲁⲛ̀ⲉⲣϣⲱⲟⲩϣⲓ	altar (m)	ϩ̀ⲗⲓ	anything, nothing, at all (pnoun)
Ⲙⲱ̀ⲥⲏⲥ	Moses (prop.noun)	ϩⲱϯ ⲛ̀ⲧ⁄, ⲛ̀ⲧⲉ	'it is necessary that' subj **(8.2.ii)**
ⲛⲁⲓ	to have mercy (v.t)	ϭⲟϫⲓ	to run (v.i)
ⲛⲟⲙⲟⲥ	law (m)	ⲛ̀ⲥⲁ	to run after, persecute

Exercise 5.14:

a) ⲉⲧⲁϥⲓ̀ ϩⲁⲣⲟⲥ ⲙ̀ⲡⲉϥϫⲉⲙ ϩ̀ⲗⲓ ϩⲓⲱⲧⲥ *(Matthew 21:19)*

b) Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲁϥⲟⲩⲟⲣⲡⲧⲉⲛ ϩⲁⲣⲟⲕ *(Luke 7:20)*

c) ⲁϥⲟⲩⲱⲣⲡ ϩⲁⲣⲟⲓ ⲛ̀ⲟⲩⲁⲓ ⲛ̀ⲛⲓⲥⲉⲣⲁⲫⲓⲙ *(Isaiah 6:6)*

d) ϩⲱϯ ⲛ̀ⲧⲟⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲥϭ̀ⲏⲟⲩⲧ ϧⲉⲛ Ⲫ̀ⲛⲟⲙⲟⲥ ⲙ̀ⲙⲱ̀ⲥⲏⲥ ⲛⲉⲙ ⲛⲓⲡ̀ⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲯⲁⲗⲙⲟⲥ ⲉⲑⲃⲏⲧ *(Luke 24:44)*

e) ⲫⲁⲓ ⲡⲉ Ⲓⲱⲍⲓⲁⲥ ⲫⲏ ⲉⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲣⲡⲣⲟⲫⲏⲧⲉⲩⲓⲛ ϩⲁⲣⲟϥ ϩⲓϫⲉⲛ ⲡⲓⲙⲁⲛ̀ⲉⲣϣⲱⲟⲩϣⲓ *(hom vatt ii pg.66)*

f) ⲛⲁⲓ ϩⲁⲣⲟⲛ Ⲓⲏ̅ⲥ̅ ⲡ̀ϣⲏⲣⲓ ⲛ̀Ⲇⲁⲩⲓⲇ *(Matthew 20:30)*

g) ⲟⲩⲧⲁϩ ⲉ̀ⲣⲉ ⲡⲉϥϫ̀ⲣⲟϫ ⲛ̀ϧⲏⲧϥ *(Genesis 1:11)*

h) ⲪⲎ ⲈⲦⲀ ⲘⲱⲩⲥⲎⲤ ⲤϦⲀⲒ ⲈⲐⲂⲎⲦϤ ϨⲒ ⲠⲒⲚⲞⲘⲞⲤ ⲚⲈⲘ

ⲚⲒⲠ̄ⲢⲞⲪⲎⲦⲎⲤ   *(John 1:45)*

5.6.   Construct-a-verbs: Compound verbs

Not content with the already considerable number of verbs in its arsenal, Coptic has the ability to combine the construct form of a verb **(5.3.ii)** with a wide variety of nouns to form a whole new series of verbs. This new verb has a modified meaning when compared to the construct stem from which it came.

E.g. ϨⲒ (construct form of ϨⲒⲞⲨⲒ – *"to cast"*) + ⲱⲒϢ *"cry"*

= ϨⲒⲱⲒϢ   which is translated as   to *"cast a cry"* or *"to preach"*

Even though compound verbs use the construct form as part of their make up, the verb that results has a different meaning to what you would get if you used the construct form on its own without forming it into the compound verb.

For example, if we were to use the construct form of the infinitive above as opposed to the compound verb, we would need to include an article, whether it be the:

definite article: - ϨⲒⲠⲒⲱⲒϢ

or the indefinite article- ϨⲒ ϨⲀⲚⲱⲒϢ

or a possessive article E.g. ϨⲒ ⲠⲈϤⲱⲒϢ etc.

The meaning here would just be to "throw the cry" or "throw cries" or to "throw his cry" but it would *not* be 'preach' since this is an exclusive meaning of the compound verb.

Some verbs tend to be associated with many compound verbs. One of the most prolific is the verb ϯ which means "to give." Now the construct form of ϯ happens to be just the same as the infinitive. Some examples of its use in different compound verbs are shown below:

ϯⲀⲤⲞ	to give compassion or to be compassionate
ϯⲚⲞⲘϯ	to give strength or to strengthen
ϯⲤⲂⲱ	to give teaching or to teach
ϯⲱⲘⲤ	to give baptism or to baptise

ϯⲱⲟⲩ	to give glory or to glorify
ϯϩⲁⲡ	to give judgement or to judge

The verb ⲓⲣⲓ "to make, do," tends to be used to make compound verbs even more than ϯ. Its construct form is ⲉⲣ-.

Now many, many compound verbs are formed from ⲉⲣ. In particular, many Greek nouns have a habit of being used with ⲉⲣ to turn them into verbs. A small sample is shown below:

ⲉⲣⲁⲅⲓⲁⲍⲓⲛ	to sanctify	ⲉⲣⲫⲙⲉⲩⲓ	to remember
ⲉⲣⲛⲓϣϯ	to be great	ⲉⲣⲡⲓⲣⲁⲍⲓⲛ	to tempt
ⲉⲣⲟⲩⲱⲓⲛⲓ	to shine	ⲉⲣⲟⲩⲱ	to answer
ⲉⲣϩⲉⲗⲡⲓⲥ	to hope	ⲉⲣⲡⲣⲟⲥⲉⲩⲭⲉⲥⲑⲉ	to pray
ⲉⲣϩⲟⲩⲟ	to increase	ⲉⲣⲛⲟⲃⲓ	to sin

Here are another two examples:

ϭⲓ is the verb *"to take "* whose construct form is also ϭⲓ-.

ϭⲓⲥⲁⲣⲝ	to incarnate
ϭⲓⲥⲃⲱ	to learn

The next verb is ϣⲱⲡ, *"to receive, accept, buy"* whose construct form is ϣⲉⲡ-

ϣⲉⲡϩⲙⲟⲧ	to accept grace (thank)
ϣⲉⲡϭⲓⲥⲓ	to suffer

Compound verbs take the same subject prefixes as the verbs we've already met. Here are a couple of examples:

ⲁϥϣⲉⲡϩⲙⲟⲧ

"he gave thanks"

ⲁⲕⲉⲣϩⲉⲗⲡⲓⲥ

"you hoped"

Vocab			
ⲉ̀ⲱⲛ	age, eon (Gk,m)	ⲭⲉⲙⲛⲟⲙϯ	to find comfort (v.i)
ϩⲓⲱⲛⲓ	to throw stones (v.t)		

Exercise 5.15

a) ⲁⲩϩⲓⲱⲛⲓ ⲉ̀ⲣⲱⲟⲩ *(Mark 12:5)*

b) ⲁⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲟⲩⲟϩ ⲁⲓⲭⲉⲙⲛⲟⲙϯ ⲡ̀ⲟⲩⲣⲟ ⲛ̀ⲛⲓⲉ̀ⲱⲛ Ⲫϯ

ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩϯ *(Sunday Theotokia, Midnight praises)*

c) ⲁϥⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲭⲉ ⲡⲉⲧⲣⲟⲥ ⲙ̀ⲡⲓⲥⲁϫⲓ *(Matthew 26:75)*

d) ⲉⲧⲁϥϭⲓ ⲛ̀ⲟⲩⲱⲓⲕ ⲁϥϣⲉⲡϩ̀ⲙⲟⲧ *(Luke 22:19)*

e) ⲁⲩϩⲓⲱⲓϣ ⲙ̀ⲡⲓⲥⲁϫⲓ ⲛ̀ⲧⲉ Ⲫϯ *(Acts 13:5)*

5.7. The indirect object

Consider the sentence: "He gave the book to him."

The subject of the sentence is 'He.' But what's the object? There are actually two objects in the sentence. The first is 'book', and the second is 'him.' As the 'book' is 'directly' affected by the action of giving, it is called the *'direct* object.' 'Him' is 'indirectly' affected by the 'giving', so is called 'the *indirect* object.' Coptic has a special range of pronouns to represent the indirect object, which are as follows:

ⲛⲏⲓ	to me
ⲛⲁⲕ	to you (masculine)
ⲛⲉ	to you (feminine)
ⲛⲁϥ	to him
ⲛⲁⲥ	to her
ⲛⲁⲛ	to us

ⲚⲰⲦⲈⲚ	to you (plural)
ⲚⲰⲞⲨ	to them

Unlike English, the indirect object in Coptic often comes before the direct object in the sentence, E.g.:

ⲀϤϯ ⲚⲀϤ ⲘⲠⲓϪⲰⲘ

"he gave the book to him"

and again;

ⲀϤϢⲰⲠⲓ ⲚⲎⲒ ⲈⲞⲨⲤⲰⲦⲎⲢⲓⲀ

"he became to me a salvation"

The greeting **ⲬⲈⲢⲈ**- "hail" is commonly used with the indirect object:

ⲬⲈⲢⲈ ⲚⲀⲔ
"hail to you" (to a male)

ⲬⲈⲢⲈ ⲚⲈ ⲘⲁⲢⲓⲀ
"hail to you O Mary"

ⲬⲈⲢⲈ ⲚⲎⲒ
"hail to me"

Certain verbs exclusively use the indirect object, as with **ⲚⲀⲒ** *"to have mercy"*

E.g. **ⲚⲀⲒ ⲚⲀⲚ**

"Have mercy upon us"

Vocab			
ⲂⲈⲖⲖⲈ	blind person (m)	ⲠⲀⲢⲀⲔⲖⲎⲦⲞⲚ	comforter (Gk,m)
ⲒⲚⲒ ⲈⲚ– ⲈⲚ⫽	to bring (v.t)	ⲢⲀϢⲒ	gladness, joy (m)
ⲈⲢⲞⲨⲰ	to answer (v.t)	ⲤⲀⲢⲢⲀ	Sarah (prop.noun)
ⲘⲞⲨϯ	to call, name (v.t)	ⲪⲰⲚⲈ	to turn (v.t)
ⲚⲈϩⲠⲒ	weeping (m)	ϨⲨⲘⲚⲞⲤ	hymn (Gk,m)

ⲟⲩⲱⲣⲡ	to send (v.t)		

Exercise 5.16

a) ⲁⲩⲓⲛⲓ ⲛⲁϥ ⳟⲟⲩⲃⲉⲗⲗⲉ *(Mark 8:22)*

b) ⲧⲉⲛⲟⲩⲱⲣⲡ ⲛⲁⲕ ⳟⲡⲓϩⲩⲙⲛⲟⲥ *(Doxology for Feast of Nairuz)*

c) ⲁϥϯ ⳟⲥⲁⲣⲣⲁ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲁϥ *(Genesis 20:14)*

d) ⲁϥⲟⲩⲱⲣⲡ ⲛⲁⲛ ⳟⲡⲓⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ *(Verses of the cymbals)*

e) Ⲇ̄ ⳟⳉⲟⲓⲥ ⲥⲱⲧⲉⲙ ⲟⲩⲟϩ ⲁϥⲛⲁⲓ ⲛⲏⲓ ⲁϥⲫⲱⲛϩ ⳟⲡⲁⲛⲉϩⲡⲓ

ⲉⲩⲣⲁϣⲓ ⲛⲏⲓ[***] *(Hymn for Communion, Joyous Saturday Divine Liturgy)*

f) ⲁⲓⲙⲟⲩϯ ⲉ̀ⲣⲱⲧⲉⲛ ⲟⲩⲟϩ ⳟⲡⲉⲧⲉⲛⲉⲣⲟⲩⲱ̀ ⲛⲏⲓ *(Isaiah 65:12)*

5.8.   Doing unto one's self- the reflexive

People often do things to themselves, in these cases, the person doing an action is also the person who is receiving the action. There's a special form of verb called the 'reflexive' which is used to represent this case, where the subject is the same as the object. In English, this is where the "….self" form is used, as in 'myself', 'himself' etc.

For example, in "he washed himself", the subject of the sentence is 'he', and the object is also 'he.' Coptic verbs can also be used in the reflexive. To take another example, let's consider how you'd say 'he prepared himself.'

You could use either the pronominal form or the infinitive form. We'll use the pronominal form **ⲥⲉⲃⲧⲱⲧ⸌** here:

To say 'he prepared', you would add the 'ⲁ' to indicate the perfect past and the appropriate personal suffix from **(5.3.i)** to indicate the 'he.' In this case it's 'ϥ' , so you get **ⲁϥⲥⲉⲃⲧⲱⲧ⸌**.

[***] Hint: see confusion corner page **78**

Now, to say 'he prepared *himself*', you simply add an '**ϥ**' to the end to indicate that 'he' is the object, and you end up with **ⲁϥⲥⲉⲃⲧⲱⲧϥ**.

Using the infinitive form, you'd say **ⲁϥⲥⲟⲃ† ⲙⲙⲟϥ**.

So in either of these cases, how can you tell if this phrase is saying "he prepared *him*" as opposed to 'he prepared *himself*?" In these cases, you need to rely on the other words in the sentence; that is if no mention of any other 'he' is made, then you can assume the '**ϥ**' refers to 'himself.'

Another example of a verb which can be used in the reflexive sense is **ⲕⲱ†**, whose infinitive, construct, and pronominal forms are shown below:

ⲕⲱ† ⲕⲉⲧ⁻ ⲕⲟⲧ⫽

Now **ⲕⲱ†** has a number of meanings, which are to *"to seek, surround, repeat"* or *"to return."*

E.g. **ⲁϥⲕⲟⲧϥ** *"he returned himself"*

ⲕⲱ† can also be used to indicate a repeat of action.

E.g. **ⲁϥⲕⲟⲧϥ ⲁϥⲣⲓⲙⲓ** means "*he wept again*"

More examples of verbs which can be used in the reflexive are given in the table below. Two meanings are given for each verb, the first refers to the reflexive use and the second to when the non reflexive form is used.

			Reflexive	**Non reflexive**
ⲟⲩⲱⲛϩ	**─**	**ⲟⲩⲟⲛϩ⫽**	to reveal one's self	to announce, appear
ⲧⲁⲗⲟ	**ⲧⲁⲗⲉ⁻**	**ⲧⲁⲗⲟ⫽**	to lift up, mount one's self	to lift, raise
ⲧⲱⲟⲩⲛ	**ⲧⲉⲛ⁻**	**ⲧⲱⲛ⫽**	to raise one's self	to raise

Now there are some verbs which can *only* be used in the reflexive form. These are combined with a specific preposition.

For example, the reflexive verb **ⲓⲱⲥ** takes **ⲙⲙⲟ⫽** as its preposition and is written as **ⲓⲱⲥ ⲙⲙⲟ⫽**

with the combination meaning *"to hurry."*

So you can't just say **ⲁⲓⲱⲥ** for "I hurried", but you have to attach the **ⲙ̅ⲙⲟ⸜** with its appropriate suffix, so that you're literally saying "I hurried myself", i.e:

ⲁⲓⲱⲥ ⲙ̅ⲙⲟⲓ

The verb **ϣⲉ ⲛ⸜** *"to go"* is usually used in the reflexive, but it can also be used without it. When it is used in the reflexive, it uses the indirect object stem **ⲛ⸜** **(5.7)** linked with the appropriate suffix. When using the reflexive, saying "I am going" would come out as **ϯϣⲉ ⲛⲏⲓ.** Likewise, to say "he is going" is **ϥϣⲉ ⲛⲁϥ** and "we are going" is **ⲧⲉⲛ ϣⲉⲛⲁⲛ.**

Another verb which only uses the reflexive is **ⲟϩⲓ ⲉ̀ⲣⲁⲧ⸜** "to stand", which must be linked to the compound preposition **ⲉ̀ⲣⲁⲧ⸜**. **(See Appendix 3).**

So, to tell a male "you are standing" you would say: **ⲕ̀ⲟϩⲓ ⲉ̀ⲣⲁⲧⲕ**

and to say "he stands" you would say **ϥ̀ⲟϩⲓ ⲉⲣⲁⲧϥ.**

Here are some more verbs which are only ever used in the reflexive form. They are all combined with the preposition **ⲙ̅ⲙⲟ⸜**.

ⲙ̅ⲧⲟⲛ ⲙ̅ⲙⲟ⸜	to rest	**ⲟⲩⲛⲟϥ ⲙ̅ⲙⲟ⸜**	to rejoice
ⲓⲏⲥ ⲙ̅ⲙⲟ⸜	to hasten	**ⲭⲱⲗⲉⲙ ⲙ̅ⲙⲟ⸜**	to hurry

Vocab			
ⲉ̀ϧⲟⲩⲛ	inside (adv) **(9.3)**	**ⲥ̀ⲕⲩⲛⲏ**	tabernacle, tent, dome (Gk,f)
ⲕⲩⲃⲱⲧⲟⲥ	ark (Gk,f)	**ⲋ̄ⲏⲅⲉⲩⲙⲱⲛ**	governor (Gk,m)
ⲣⲁⲥⲟⲩⲓ	dream (f)		

Exercise 5.17

a) **ⲁϥⲓⲏⲥ ⲙ̅ⲙⲟϥ ⲛ̅ϫⲉ ⲁⲃⲣⲁⲁⲙ ⲁϥϣⲉⲛⲁϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲥⲕⲩⲛⲏ**
(Gen 18:6)

b) ⲁϥϣⲉⲛⲁϥ ⲛ̀ⲭⲉ Ⲛⲱⲉ ⲛⲉⲙ ⲧⲉϥⲥ̀ϩⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥϣⲏⲣⲓ ⲛⲉⲙ

ⲛⲓϩⲓⲟⲙⲓ ⲛ̀ⲧⲉ ⲛⲉϥϣⲏⲣⲓ ⲛⲉⲙⲁϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲕⲩⲃⲱⲧⲟⲥ *(Gen 7:7)*

c) ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ Ⲡⲟ̅ⲥ̅ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲓⲱⲥⲏϥ ϧⲉⲛ ⲟⲩⲣⲁⲥⲟⲩⲓ *(Matthew 2:19)*

d) ⲧⲟⲧⲉ ⲁⲩⲓⲏⲥ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓϩⲩⲅⲉⲩⲙⲱⲛ *(First canticle, midnight praises)*

5.9. The first future

We've now looked at the past and present, so where else can we look to now but the future? There are actually a few different types of future tense, but we shall only look at the most common (and the simplest) at the moment. To form this tense, the letters ⲛⲁ are simply placed in between the subject pronouns used in the *present* tense **(5.1)** and the infinitive. We'll use the verb ⲣⲓⲙⲓ *"to cry"* as an example:

ϯⲛⲁ–	I will
ϥ̀ⲛⲁ–	He will
ⲥ̀ⲛⲁ–	she will
ⲭ̀ⲛⲁ–	you will (masculine)
ⲧⲉⲧⲉⲛⲛⲁ–	you will (plural)
ⲧⲉⲛⲁ– ⲧⲉⲣⲁ– (rare variant)	you will (feminine)
ⲧⲉⲛⲛⲁ–	we will
ⲥⲉⲛⲁ–	they will
–	pre noun as subject form

So for example, "he will cry" is ϥ̀ⲛⲁⲣⲓⲙⲓ and "they will cry" is ⲥⲉⲛⲁⲣⲓⲙⲓ.

As with the present tense, there is no pre noun as subject form. Unlike the present tense however, the future is able to use the construct and the pronominal forms which we saw used with the past perfect **(5.3)**.

Vocab			
ⲃⲉⲭⲉ	reward (m)	ⲥⲱϯ	to save (v.t)
ⲉⲃⲓⲁⲓⲕ	servants, slaves (pl of ⲃⲱⲕ)	ⲭⲣⲱⲙ	fire (m)
ⲉ̀ϫⲱⲣⲏ	evening (m)	ϣⲁⲏ	flame (m)
ⲥⲓⲛⲓ	to pass by, to pass away (v.i)	ϫⲱⲣ ⲉ̀ⲃⲟⲗ	to scatter, disperse (v.t)
ⲥⲱⲟⲩⲛ ⲥⲟⲩⲉⲛ— ⲥⲟⲩⲱⲛ⟋	to know (v.t)	ϭⲓⲙ̀ⲡϣⲓϣ	vengeance (m)

Exercise 5.18

a) ⲫⲁⲓ ⲡⲉ ⲡⲁⲛⲟⲩϯ ϯⲛⲁϯⲱⲟⲩ ⲛⲁϥ Ⲫϯ ⲙ̀ⲡⲁⲓⲱⲧ ϯⲛⲁϭⲁⲥϥ
   (Exodus 15:2)

b) Ⲡϭⲟⲓⲥ ⲛⲁⲥⲱϯ ⲛ̀ⲧⲯⲩⲭⲏ ⲛ̀ⲧⲉ ⲛⲉϥⲉⲃⲓⲁⲓⲕ   *(Psalm **33:23** 34:22)*

c) ⲡ̀ϭⲟⲓⲥ ⲛⲁϫⲉⲣ ⲛⲓⲥⲟϭⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲉⲑⲛⲟⲥ ⲉ̀ⲃⲟⲗ   *(Psalm **32:10** 33:10)*

d) ⲥⲉⲛⲁϩⲓⲧϥ ⲉ̀ⲡⲓⲭⲣⲱⲙ   *(Matthew 3:10)*

e) ϥⲛⲁϭⲓ ⲙ̀ⲡⲉϥⲃⲉⲭⲉ   *(John 4:36)*

f) ϥⲛⲁⲙⲟϣⲓ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣⲏ   *(John 11:10)*

g) ⲧ̀ⲫⲉ ⲛⲉⲙ ⲡ̀ⲕⲁϩⲓ ⲥⲉⲛⲁⲥⲓⲛⲓ   *(Luke 21:33)*

h) ϧⲉⲛ ⲟⲩϣⲁϩ ⲛ̀ⲭⲣⲱⲙ ⲉϥⲛⲁϯ ⲛ̀ⲟⲩϭⲓⲙ̀ⲡϣⲓϣ ⲛ̀ⲛⲏ ⲉ̀ⲧⲉ ⲙ̀ⲡⲟⲩⲥⲟⲩⲉⲛ Ⲫϯ   *(2 Thessalonians 1:8)*

Practice text 6
(12ᵗʰ hour prayer of the Liturgy of the hours)

      The introduction to the compline (prayer before sleeping) of the Liturgy of the hours (or the Agpia) may be familiar in English to many Copts, but here it is in the original Coptic:

Ⲡⲓϩⲩⲙⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲓϩⲩⲛⲓⲙ ⲉⲧⲥ̀ⲙⲁⲣⲱⲟⲩⲧ ϯⲛⲁⲧⲏⲓϥ ⲙ̀Ⲡⲓⲭⲣⲓⲥⲧⲟⲥ

ⲡⲁⲟⲩⲣⲟ ⲟⲩⲟϩ ⲡⲁⲛⲟⲩϯ ϯⲛⲁⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲣⲟϥ

Vocab			
ϩⲩⲙⲛⲟⲥ	hymn (m)	ϩⲩⲛⲓⲙ	slumber (m)

5.9.i. The Negative first future

      The negative first future is used when you want to say that something *won't* happen. This tense is made up in much the same way as the first present negative **(5.1.i)**. As with that case, an ⲁⲛ is simply added after the verb. You can also have an optional ⲛ̀ placed before the verb with the ⲁⲛ remaining after the verb.

Vocab			
ⲃⲱⲗ ⲃⲉⲗ– ⲃⲟⲗ⫽		ⲟⲩⲇⲉ	nor (conj.) **(6.1)**
	ⲉ̀ⲃⲟⲗ to untie, undo (v.t)	ϩⲉⲙⲥⲓ	to sit (v.i)
ⲉ̀ⲙⲓ	to know (v.t)	ϯϩⲁⲥⲟ	to have compassion (v.i)

Exercise 5.19

a)   ϥⲛⲁϩⲉⲙⲥⲓ ⲁⲛ   *(Luke 14:28)*

b)   ⲛ̀ⲥⲉⲛⲁⲃⲟⲗϥ ⲉ̀ⲃⲟⲗ ⲁⲛ   *(Matthew 24:2)*

c)   ⲛ̀ϥ̀ⲛⲁⲉ̀ⲙⲓ ⲁⲛ ⲛ̀ⲑⲟϥ *(Mark 4:27)*

d)   ⲥⲉⲛⲁⲉ̀ⲙⲓ ⲉ̀ⲣⲟϥ ⲁⲛ *(Matthew 10:26)*

e)   /ⲛⲁⲃⲁⲗ ⲛⲁϯϩⲁⲥⲟ ⲁⲛ ⲟⲩⲇⲉ ⲛ̀ϯⲛⲁⲛⲁⲓ ⲛⲱⲟⲩ ⲁⲛ   *(Ezekiel 8:18)*

5.9.ii.   *Relative first future*

The relative form of the first future is simply formed by adding a variant of ⲉⲧ to the beginning of the normal first future construction, as in the table below:

	Relative Future
1st person (s)	ⲉϯⲛⲁ⁻
2nd person (m)	ⲉⲧⲉⲕⲛⲁ⁻
2nd person (f)	ⲉⲧⲉⲣⲁ⁻
3rd person (m)	ⲉⲧⲉϥⲛⲁ⁻
3rd person (f)	ⲉⲧⲉⲥⲛⲁ⁻
1st person (pl)	ⲉⲧⲉⲛⲛⲁ⁻
2nd person (pl)	ⲉⲧⲉⲧⲉⲛⲛⲁ⁻
3rd person (pl)	ⲉⲧⲟⲩⲛⲁ⁻
Pre subject form	ⲉⲧⲉ/ⲉⲣⲉ...ⲛⲁ

E.g. **ⲡⲓⲙⲱⲟⲩ ⲉ̀ϯⲛⲁⲧⲏⲓϥ ⲛⲁϥ**   *(John 4:14)*

"the water which I will give him"

The relative future also has the same pre subject relative form as the relative form which was used with the present tense **(5.1.v)**:

ⲉ̀ⲧⲉ ⲡⲉϥϣⲏⲣⲓ ⲛⲁⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲟⲩⲱⲓⲕ *(Matthew 7:9)*

"his son who will ask for bread"

When the antecedent (the first noun in the sentence) is not the same as the subject, the construction takes the same form as the first present **(5.1.v)**, with the only difference being that the ⲛⲁ comes between the prefix and the verb.

E.g. **ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉⲧⲉⲕⲛⲁϭⲓ ⲛⲉⲙⲱⲟⲩ ϧⲉⲛ ⲟⲩⲙⲟⲩ ⳉ̀ⲛⲁⲙⲟⲩ**

(hom vatt ii pg.73)

"In the day that you touch them you will die (in death)"

Vocab			
ⲙⲟⲩ	to die (v.i)	**ϣⲓ**	measure (m)
	death (m)		to measure (v.t)
ⲟⲩⲁϩⲥⲁϩⲛⲓ	to lay a command (v.i)	**ϣⲟⲩⲟ, ϣⲟⲩⲓⲧ** (q)	to empty flow out/ to be empty , vain (q)
ⲣⲱⲓⲥ	to watch over, be careful (v.i)	**ϣⲱⲡ ϣⲉⲡ–** **ϣⲟⲡ⫽ ϣⲏⲡ**	to accept, buy (v.t)
		ⲭⲱ ⲭⲉ– ⲭⲟⲧ⫽	to speak (v.t) **(8.1)**

Exercise 5.20

a) ϧⲉⲛ ⲡⲓϣⲓ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁϣⲓ ⲙ̀ⲙⲟϥ   *(Matthew 7:2)*

b) Ⲡϭⲟⲓⲥ ⲡⲉⲑⲛⲁϣⲟⲡⲧ ⲉ̀ⲣⲟϥ   *(Psalm 3:4 3:3)*

c) ⲥⲁⲭⲓ ⲛⲓⲃⲉⲛ ⲉⲧϣⲟⲩⲓⲧ ⲉ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲛⲁⲭⲟⲧⲟⲩ   *(Matthew 12:36)*

d) ⲫⲏ ⲉ̀ⲧⲉⲕⲛⲁⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙ̀ⲙⲟϥ ⲛⲁⲛ ⲧⲉⲛⲛⲁⲁⲓϥ   *(AmBal p2)*

e) ⲁ̀ⲛⲟⲕ ⲡⲉ ⲉⲧⲣⲱⲓⲥ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲡⲓⲙⲱⲓⲧ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲕⲛⲁϩⲱⲗ

   ⲉ̀ⲣⲱⲟⲩ   *(AmBal p6)*

6. LINKING CLAUSES

6.1. Conjunctions

Junctions are places where things join, meet or cross, such as roads or railway lines. Conjunctions are also used to join, but rather than joining roads, they're used to join words, phrases, sentences or clauses together. Clauses? What do we mean by clauses? A clause is a piece of writing which contains both a predicate **(3.1)** and a subject. For example, take a look at the following two sentences:

I saw. I wept.

Each of these is a clause, as each contains a subject and a predicate which tells you something about the subject. Now a clause may also be a sentence, but sometimes clauses can have a subject and predicate but still not make sense on their own. In these cases, they can be combined with other clauses to form a full sentence.

Now if the two clauses in the example above appeared after each other, the writing would sound disjointed. However, if you add a conjunction in between, then the writing flows a lot more smoothly. What are some examples of conjunctions? They are actually very common words that we all use many times every day e.g. and, but, then, so that, lest. etc.

Some examples of the different conjunctions you could use with the example above are shown below:

"I saw and I wept"
"I saw but I wept"
"I saw then I wept"
"I saw so that I wept."

As with English, Coptic also has many conjunctions of its own. Unlike English however, these are divided into two groups, first position conjunctions which come at the beginning of the clause, and enclitic conjunctions, which don't start the clause.

6.1.i. First position conjunctions

These clauses are fairly straight forward, because they come in the same position the clause as you'd expect in English.

ⲁⲗⲗⲁ	but	ⲛⲉⲙ	with, and (used to link nouns)
ⲉⲡⲓⲆⲏ	after, that, since, when	ⲟⲩⲆⲉ	nor

ⲉⲑⲃⲉ	for the sake of, because	ⲟⲩⲟϩ	and, (used to link phrases)
ⲉⲧⲓ	after, during, and (Gk)	ⲧⲟⲧⲉ	then
ⲓⲉ	or	ϫⲉⲕⲁⲥ	so that, although
ⲓⲥϫⲉ	if	ϩⲓⲛⲁ	so that
ⲕⲁⲛ	even if	ϩⲟⲡⲱⲥ	so that
ⲙⲉⲛⲉⲛⲥⲁ	after	ϩⲱⲥⲧⲉ	and so
ⲙⲏⲡⲟⲧⲉ	lest	ϫⲉ	because, that, used to introduce speech

Vocab			
ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ	arch angel (m)	ⲥⲱⲛⲧ ⲥⲉⲛⲧ⁻ ⲥⲟⲛⲧ⁄	to create, to renew (v.t)
ⲁⲣⲭⲱⲛ	chief, prince (m)	ϣⲱⲛϩ	to deprive (v.t)
ⲁⲫⲉ	head (f)	ϥⲱⲓ	hair (m)
ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ	patriarch (m)	ϩⲏⲧ	heart (m)
ⲥⲁϩⲛⲓ	command (v.t)	ϩⲟⲛϩⲉⲛ	to command (v.t)

Exercise 6.1

a) Ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ Ⲓⲱⲁⲛⲛⲏⲥ *(Acts 3:11)*

b) Ⲡ⳪ ⲁϥϩⲟⲛϩⲉⲛ ⲟⲩⲟϩ ⲁⲩⲥⲱⲛⲧ *(fourth hoas Midnight praises)*

c) ⲟⲩⲇⲉ ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲇⲉ ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲟⲩⲇⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ
   (Prayer of reconciliation, Liturgy of St.Gregory)

d) ⲧⲟⲧⲉ ⲁϥϩⲱⲥ ⲛ̀ϫⲉ Ⲙⲱⲓⲥⲏⲥ *(Exodus 15:1)*

e) ⲉⲡⲓⲇⲏ ⲟⲩⲥⲁϩⲛⲓ ⲡⲉ *(Congregation of the saints, Liturgy of St.Basil)*

f) ⲁⲣⲭⲱⲛ ⲓⲉ ⲣⲉϥϯϩⲁⲡ *(Acts 7:35)*

g) ⲓⲥϫⲉ ⲛⲑⲟⲕ ⲡⲉ ⲡ̅ϣⲏⲣⲓ ⲙ̅Ⲫϯ ϩⲓⲧⲕ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗ ⲧⲁⲓ *(Matthew 4:6)*

h) ϩⲱⲥⲧⲉ ⲛⲑⲟⲕ ⲟⲩⲃⲱⲕ ⲁⲛ ϫⲉ ⲁⲗⲗⲁ ⲟⲩϣⲏⲣⲓ *(Galatians 4:7)*

i) ⲙ̀ⲡⲉ ⲡⲓ̀ⲭⲣⲱⲙ ϭⲓ ⲛⲉⲙⲱⲟⲩ ⲟⲩⲇⲉ ⲟⲩϥⲱⲓ ⲛ̀ⲧⲉ ⲧⲟⲩⲁ̀ⲫⲉ

ⲙ̀ⲡⲉϥϣⲱⲛϩ *(hom vatt ii pg.85)*

j) Ⲡϭⲟⲓⲥ ⲙ̀ⲡⲉϥϭⲓⲥⲓ ⲛ̀ϫⲉ ⲡⲁϩⲏⲧ ⲟⲩⲇⲉ ⲙ̀ⲡⲟⲩϭⲁⲥⲟⲩ ⲛ̀ϫⲉ ⲛⲁⲃⲁⲗ
*(Psalm **130:1** 130:1)*

6.1.ii. All about ϫⲉ

ϫⲉ is such a special conjunction that it deserves its own subheading. It's one of those words that seems to pop up everywhere and to mean something different on each occasion. It actually has four different meanings which will be explained here:

a) Its first use is to introduce direct speech after the speaker has been introduced, in much the same way as inverted commas are used in English. The difference is that whereas in English inverted commas come on both sides of the quote, Coptic only

has the ϫⲉ coming in front, with nothing to mark the end of the quote. Here, ϫⲉ

is intimately related with the verb ϫⲱ, which means "to say" **(8.1)**. In these cases

the ϫⲉ is not translated, but is only used as a marker that speech is about to start.

E.g. ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ ϫⲉ ⲙⲉⲛⲣⲉ ⲛⲉⲧⲉⲛϫⲁϫⲓ *(Matthew 5:44)*
"I say to you love your enemies"

b) ϫⲉ is also used to introduce *indirect* speech. How can speech be indirect? Indirect speech is more like a report or reference of something which was thought or said

rather than a quote of the actual words which were used. Ϫⲉ is translated as 'that' in this situation:

E.g. ⲧⲉⲛⲛⲁϩϯ ϫⲉ ⲫⲁⲓ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ *(Consecration, Liturgy of St.Basil)*
"we believe that this is in truth"

c) ϫⲉ is also used to introduce a name, usually after the verb "to call."

E.g. ⲓⲱⲥⲏⲫ ⲫⲏ ⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲃⲁⲣⲥⲁⲃⲃⲁⲥ *(Acts 1:23)*
"Joseph who is called Barsabas"

d)   The final use for **ⲭⲉ** is to introduce a causative clause, that is a clause which is used to give the reason or the cause for the main clause of the sentence. Here **ⲭⲉ** is translated as 'for' or 'because.'

E.g.   **ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲱ ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ**

ⲛⲉⲙ ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲭⲉ ⲁⲕⲓ̀ ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ

"we worship You O' Christ with your good Father and the Holy Spirit for you came, you saved us".

6.1.iii.   Enclitic conjunctions

These conjunctions don't come at the beginning of the clause, which makes the clause a little more tricky to translate. Some examples of these are:

ⲅⲁⲣ	for, because
ⲇⲉ	but, and
ⲙⲉⲛ	indeed
ⲟⲛ	also

The idea of the conjunction not starting the clause may seem to be a little confusing, what exactly do I mean? This example will make it clearer:

ⲫⲁⲓ ⲅⲁⲣ ⲡⲉ ⲡⲁⲥⲱⲙⲁ   *(Consecration, Liturgy of St.Basil)*

The conjunction in this example is actually **ⲅⲁⲣ**, which means 'because' or 'for.' As you can see, it doesn't start the clause, but is the second word. In English, the translation of the clause is:

"for this is my body."

So in English, the conjunction comes at the beginning of the clause, but in Coptic **ⲅⲁⲣ** cannot begin the clause, the earliest position it can take is as the second word in the sentence. **ⲅⲁⲣ** and the other conjunctions like it which don't start the clause are called *enclitic* conjunctions.

Another common enclitic conjunction is **ⲇⲉ**, which if you're not concentrating may look like **ⲭⲉ**. **ⲇⲉ** is a tricky word, because it can mean either 'and' or 'but.' In order to tell which meaning it has in a particular sentence, you need to pay close attention to the context.

The last enclitic conjunction we'll talk about here is **ⲙⲉⲛ**. On its own, it means "indeed."

E.g. **ⲡⲓϩⲟⲩⲓⲧ ⲙⲉⲛ ⲛ̀ⲥⲁϫⲓ ⲁⲓⲁⲓϥ ⲉⲑⲃⲉ ϩⲱⲃ ⲛⲓⲃⲉⲛ** *(Acts 1:1)*

"indeed the first word (account) I made concerning everything"

It can also be used with **ⲇⲉ**, where the **ⲙⲉⲛ** is used in the first clause of the sentence and **ⲇⲉ** is used in the second. This is used to contrast the two clauses, as if to say 'on the one hand….', 'but on the other….'

E.g. **ⲓⲱⲁⲛⲛⲏⲥ ⲙⲉⲛ ⲁϥϯⲱⲙⲥ ϧⲉⲛ ⲟⲩⲙⲱⲟⲩ ⲛ̀ⲑⲱⲧⲉⲛ ⲇⲉ ⲥⲉⲛⲁⲉⲙⲥ ⲑⲏⲛⲟⲩ ϧⲉⲛ ⲟⲩⲡⲛⲁ̄ ⲉϥⲟⲩⲁⲃ** *(Acts 1:5)*

"Indeed John baptised in water but you will be baptised in a Holy Spirit"

Vocab			
ⲉ̀ⲙⲓ	to know (v.i)	**ⲛ̀ϣⲟⲣⲡ**	first (adv)
ⲉⲣⲛⲏⲥⲧⲉⲩⲓⲛ	to fast (v.i, Gk)	**ⲣⲉϥⲉⲣⲛⲟⲃⲓ**	sinner (m)
ⲉⲑⲛⲟⲥ	nation (Gk,m)	**ⲧⲁⲙⲟ ⲧⲁⲙⲉ− ⲧⲁⲙⲟ⁄**	to inform, tell
ⲕⲁⲗⲩⲙⲙⲁ	Veil (Gk,m)	**ⲧⲉⲛϩⲟⲩⲧ**	to believe, to trust (v.i)
ⲙⲉⲑⲙⲏⲓ	truth (f)	**ⲱⲙⲥ ⲉⲙⲥ− ⲟⲙⲥ⁄**	to baptise (v.t)
ⲙⲉⲧⲁⲛⲟⲓⲁ	repentance (Gk,f)	**ϩⲁⲛⲟⲩⲟⲛ**	some
ⲡⲩⲗⲏ	gate (f)	**ϩⲏⲧ**	heart (m)

Exercise 6.2

a) **ϯⲉ̀ⲙⲓ ⲅⲁⲣ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ϫⲉ ⲁⲛⲟⲕ ⲟⲩⲣⲉϥⲉⲣⲛⲟⲃⲓ** *(Doxology for Holy Great Fasting)*

b) **Ⲉⲗⲓⲁⲥ ⲙⲉⲛ ⲁϥⲓ̀ ⲛ̀ϣⲟⲣⲡ** *(Mark 9:13)*

c) **ⲁ̀ⲛⲟⲕ ⲙⲉⲛ ϯⲱⲙⲥ ⲙ̀ⲙⲱⲧⲉⲛ ϧⲉⲛ ⲟⲩⲙⲱⲟⲩ ⲛ̀ⲙⲉⲧⲁⲛⲟⲓⲁ** *(Doxology for Paramoun of Feast of Epiphany)*

d) **ⲛ̀ⲱⲑⲟⲩ ⲇⲉ ⲥⲉⲉⲣⲛⲏⲥⲧⲉⲩⲓⲛ ⲁⲛ** *(Matthew 9:14)*

e) ⲙ̄ⲡⲉⲕⲧⲁⲙⲟⲓ ⲭⲉ ⲧⲁⲥϩⲓⲙⲓ ⲧⲉ *(Genesis 12:18)*

f) ⲡⲓⲕⲁⲗⲩⲙⲁ ⲟⲛ ϥ̀ⲭⲏ ⲉ̀ⲭⲉⲛ ⲡⲟⲩϩⲏⲧ *(2 Corinthians 3:15)*

g) ⲉⲧⲁϥⲓ̀ ⲇⲉ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗ ϩⲓⲭⲉⲛ ⲡⲓⲧⲱⲟⲩ *(Matthew 8:1)*

h) ⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲛ̀ⲭⲉ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲥ̀ⲛⲏⲟⲩ ⲉⲧϣⲟⲡ ϧⲉⲛ
ϯ ⲓ̀ⲟⲩⲇⲉⲁ ⲭⲉ ⲁ ⲛⲓⲕⲉⲉⲑⲛⲟⲥ ϣⲉⲡ ⲡⲓⲥⲁϫⲓ ⲛ̀ⲧⲉ ⲫ̄ϯ ⲉ̀ⲣⲱⲟⲩ *(Acts 11:1)*

i) ⲛ̀ⲥⲉⲧⲉⲛϩⲟⲩⲧ ⲙ̀ⲙⲟϥ ⲁⲛ ⲭⲉ ⲟⲩⲙⲁⲑⲏⲧⲏⲥ ⲡⲉ *(Acts 9:26)*

Practice text 7
Doxology for Arch Angel Gabriel

ⲁ̄.ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓϣϯ ⲁⲗⲏⲑⲱⲥ ⲱ ⲡⲓϥⲁⲓϣⲉⲛⲛⲟⲩϥⲓ ⲛ̀ⲕⲁⲗⲱⲥ ϧⲉⲛ ⲛⲓⲧⲁⲍⲓⲥ ⲛ̀ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲛ̀ⲉ̀ⲡⲟⲩⲣⲁⲛⲓⲟⲛ

ⲃ̄. ⲅⲁⲃⲣⲓⲏⲗ ⲡⲓϥⲁⲓϣⲉⲛⲛⲟⲩϥⲓ ⲡⲓⲛⲓϣϯ ϧⲉⲛ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲉ̄ⲑ̄ⲩ̄ ⲉⲧϭⲟⲥⲓ ⲉⲧϥⲁⲓ ϧⲁ ϯⲥⲏϥⲓ ⲛ̀ϣⲁϩ ⲛ̀ⲭ̀ⲣⲱⲙ

ⲅ̄.ⲁϥⲛⲁⲩ ⲅⲁⲣ ⲉ̀ⲡⲉⲕⲧⲁⲓⲟ ⲛ̀ⲭⲉ ⲇⲁⲛⲓⲏⲗ ⲡⲓⲡ̀ⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟϩ ⲁⲕⲧⲁⲙⲟϥ ⲉ̀ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ϯⲧ̀ⲣⲓⲁⲥ ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ

ⲇ̄.ⲟⲩⲟϩ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲓⲟⲩⲏⲃ ⲛ̀ⲑⲟⲕ ⲁⲕⲉ̀ϣⲉⲛⲛⲟⲩϥⲓ ⲛⲁϥ ϧⲉⲛ ⲡ̀ⲭⲓⲛⲙⲓⲥⲓ ⲙ̀ⲡⲓⲡ̀ⲣⲟⲇⲣⲟⲙⲟⲥ Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ

ⲉ̄.ⲁⲕⲉ̀ϣⲉⲛⲛⲟⲩϥⲓ ⲟⲛ ⲛ̀ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲭⲉ ⲭⲉⲣⲉ ⲑⲏ ⲉⲑⲙⲉϩ ⲛ̀ϩ̀ⲙⲟⲧ Ⲡ̄ⲟ̄ⲥ̄ ⲛⲉⲙⲉ ⲧⲉⲣⲁⲙⲓⲥⲓ ⲙ̀Ⲡⲓⲥⲱⲧⲏⲣ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ

ⲋ̄. ⲁⲣⲓⲡ̀ⲣⲉⲥⲃⲓⲛ ⲱ̀ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ⲑ̄ⲩ̄ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲓϥⲁⲓϣⲉⲛⲛⲟⲩϥⲓ

Vocab			
ⲁⲅⲅⲉⲗⲓⲕⲟⲛ	angelic (Gk)	ⲧⲁⲙⲟ ⲧⲁⲙⲟ⁻ ⲧⲁⲙⲉ⫽	to inform, tell (v.t)
ⲁⲗⲏⲑⲱⲥ	truly (adv)	ⲧⲁⲍⲓⲥ	rank (Gk)
ⲕⲁⲗⲟⲥ	beautiful, fair, good (adj.)	ϯⲡⲣⲓⲁⲥ	Trinity (Gk)
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ	sacrament, mystery (Gk,m)	ⲭⲣⲱⲙ	fire (m)
ⲟⲩⲏⲃ	priest (m)	ϣⲁⲏ	flame, fire (m)
ⲡⲣⲟⲇⲣⲟⲙⲟⲥ	forerunner (Gk,m)	ϥⲁⲓϣⲉⲛⲛⲟⲩϥⲓ	announcer (m)
ⲣⲉϥⲧⲁⲛϧⲟ	life giver (m)	ϩⲓϣⲉⲛⲛⲟⲩϥⲓ	to announce (v.t)
ⲥⲏϥⲓ	sword (f)	ⲭⲓⲛⲙⲓⲥⲓ	birth (m)
ⲧⲁⲅⲙⲁ	core, division(Gk,m)		

6.2.   The subjunctive

The subjunctive is a special type of conjunction used either within or between clauses. It will usually come at some point following the first verb in the clause then immediately before the second verb.

Depending on the circumstances, it will either be translated as 'so that' or simply as 'and' but in some cases, it's really not translated at all. The different uses are explained further down. As can be seen in the table below, the subjunctive takes different endings depending on the subject of the verb.

	singular	plural
first person	ⲛ̀ⲧⲁ	ⲛ̀ⲧⲉⲛ
second person	ⲛ̀ⲧⲉⲕ (m) ⲛ̀ⲧⲉ (f)	ⲛ̀ⲧⲉⲧⲉⲛ
third person	ⲛ̀ⲧⲉϥ (m) ⲛ̀ⲧⲉⲥ (f)	ⲛ̀ⲧⲟⲩ/ ⲛ̀ⲥⲉ
before a noun	ⲛ̀ⲧⲉ	

So for example, **ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲧⲁⲥⲱ** *(John 4:10)* means *"give me so that I drink"* or *"Give me to drink"*

The first verb is **ⲙⲟⲓ** (the imperative of which we'll meet in **(10.4)**), and the second verb is **ⲥⲱ**. As you can see, the subjunctive **ⲛ̀ⲧⲁ** comes before the second verb, and it is in the first person (because "me", or strictly speaking "I" is the subject of the second verb).

There are five major uses for the subjunctive:

a) To connect two verbs together where the first verb has the meaning of a wish, request, command or intention for the second verb to occur. In this context, it has the meaning of "so that" or "in order to."

E.g. **ⲁⲛⲓ̀ ⲛ̀ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ** *(Matthew 2:2)*
"we came to worship Him"

b) To connect verbs of the same tense together:

In these cases, **ⲟⲩⲟ⳽** is also used with the subjunctive. Here, the subjunctive is actually left untranslated.

E.g. **ⲟⲩⲟ⳽ ⲛ̀ⲥⲉⲁϣϥ ⲟⲩⲟ⳽ ⲛ̀ⲧⲉϥⲧⲱⲛϥ** *(Luke 24:7)*
"and they will crucify him and he rise (himself)"

c) To follow the impersonal verb **⳽ⲱϯ** *"it is necessary"*

⳽ⲱϯ belongs to a category of verbs called the impersonal verbs which we shall meet in **(8.2)**. It's always used with the subjunctive as with the example below:

E.g. **⳽ⲱϯ ⲡⲉ ⲛ̀ⲧⲉⲥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ϯⲅⲣⲁⲫⲏ** *(Acts 1:16)*
"it is necessary that the scriptures be fulfilled"

d) To follow the conditional **ⲉ̀ϣⲱⲡ**:

ⲉ̀ϣⲱⲡ is a special word belonging to the category of the conditional (**10.5**). The conditionals are used to start a clause meaning 'if' or 'when.' **ⲉ̀ϣⲱⲡ** is sometimes followed by the subjunctive as in the following example:

E.g. ⲉϣⲱⲡ ⲅⲁⲣ ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲛⲣⲉ ⲛⲏ ⲉⲑⲙⲉⲓ ⲙ̀ⲙⲱⲧⲉⲛ ⲁϣ ⲡⲉ

ⲡⲉⲧⲉⲛⲃⲉⲭⲉ *(Matthew 5:46)*

"for if you love those who love you what is your reward?"

e)   After certain conjunctions as in the following:

ϩⲟⲡⲱⲥ - so that (Gk)

ⲙⲏⲡⲟⲧⲉ/ ⲙⲏⲡⲱⲥ - lest, perhaps

ϩⲓⲛⲁ – so that

E.g. ϩⲟⲡⲱⲥ ⲛ̀ⲧⲉϥⲉⲣϩⲙⲟⲧ ⲛⲁⲛ ⲙ̀ⲡ̀ⲥⲱϯ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ *(introduction of Midnight praises)*

"So that He grants us the salvation for our souls"

ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲉⲣⲙⲉⲑⲣⲉ ϧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ *(John 1:8)*

"So that he bears witness to the light"

Practice text 8

Conclusion of Adam Theotokia, Midnight praises

Ⲉⲙⲙⲁⲛⲟⲏⲗ Ⲡⲉⲛⲛⲟⲩϯ ϧⲉⲛ ⲧⲉⲛⲙⲏϯ ϯⲛⲟⲩ ϧⲉⲛ ⲡ̀ⲱⲟⲩ ⲛ̀ⲧⲉ

ⲡⲉϥⲓⲱⲧ ⲛⲉⲙ ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉϥⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟⲛ ⲧⲏⲣⲉⲛ

ⲛ̀ⲧⲉϥⲧⲟⲩⲃⲟ ⲛ̀ⲛⲉⲛϩⲏⲧ ⲛ̀ⲧⲉϥⲧⲁⲗϭⲟ ⲛ̀ⲛⲓϣⲱⲛⲓ ⲛ̀ⲧⲉ ⲛⲉⲛⲯⲩⲭⲏ ⲛⲉⲙ

ⲛⲉⲛⲥⲱⲙⲁ

ⲙⲏϯ	middle (f)	ⲯⲏⲭⲏ	soul (m)
ⲥⲱⲙⲁ	body (m)	ϣⲱⲛⲓ	sickness, disease (m)
ⲧⲁⲗϭⲟ ⲧⲁⲗϭⲉ⁻ ⲧⲁⲗϭⲟ⸗	to heal (v.t)	ϯⲛⲟⲩ	now (adv)
ⲧⲟⲩⲃⲟ ⲧⲟⲩⲃⲉ⁻ ⲧⲟⲩⲃⲟ⸗ ⲧⲟⲩⲃⲏⲟⲩⲧ (q)	to purify (v.t)		

6.2.i. Setting limits- using the 'limitative'

If you look back at the table of preposition we met way back in **(5.1.iii)** you'll find

ϣⲁ which means 'to', 'toward' or 'till.' This preposition also has a special relationship with the subjunctive, in that they link together to form the *limitative* construction.

When is setting limits relevant to grammar? Consider this example "Jarred will study eight hours a day till he finishes his exams." Here we're talking about a verb (to study) which will continue till another event happens (finishing his exams). In that way, a *limit* has been set to the study (thank God!) hence the name "limitative." In other words, the limitative carries the meaning of what we commonly understand by the word 'until.'

This construction is simply made by adding the ϣⲁ before the subjunctive.

E.g. ϣⲁ + ⲛ̀ⲧⲉⲕⲓ̀ = ϣⲁⲛⲧⲉⲕⲓ̀

"till you come"

There is also a shorter alternative formed by dropping the ⲛ̀ from the subjunctive, so the example above would become:

ϣⲁⲧⲉⲕⲓ̀

Which also means *"till you come"*

In the following table both the combined and shortened forms are written. Note that the combined form of the first person singular gives you a bit of a choice with two forms you can chose from:

		singular	plural
first person	combined	ϣⲁⲛⲧⲁ⁻ ϣⲁⲛⲧⲓ⁻	ϣⲁⲛⲧⲉⲛ⁻
	shortened	ϣⲁϯ⁻	ϣⲁⲧⲉⲛ⁻
second person	combined	ϣⲁⲛⲧⲉⲕ⁻ (m) ϣⲁⲛⲧⲉ⁻ (f)	ϣⲁⲛⲧⲉⲧⲉⲛ⁻
	shortened	ϣⲁⲧⲉⲕ⁻ (m) ϣⲁⲧⲉ⁻ (f)	ϣⲁⲧⲉⲧⲉⲛ⁻
third person	combined	ϣⲁⲛⲧⲉϥ⁻ (m) ϣⲁⲛⲧⲉⲥ⁻ (f)	ϣⲁⲛⲧⲟⲩ⁻
	shortened	ϣⲁⲧⲉϥ⁻ (m) ϣⲁⲧⲉⲥ⁻ (f)	ϣⲁⲧⲟⲩ⁻
before a noun	combined	ϣⲁⲛⲧⲉ	
	shortened	ϣⲁⲧⲉ	

So, to take another example, we'll read this verse from the Gospel of Matthew:

ⲟⲩⲟⲏ ⲙ̀ⲡⲉϥⲥⲟⲩⲱⲛⲥ ϣⲁⲧⲉⲥⲙⲓⲥⲓ ⲙ̀ⲡⲓϣⲏⲣⲓ *(Matthew 1:25)*

"and he did not know her till she gave birth to the son"

Vocab			
ⲁⲓⲁⲓ	to grow, increase (v.i)	ⲣⲱⲧ ⲣⲉⲧ— ⲣⲟⲧ⫽ ⲣⲏⲧ	to grow, spread , sprout, bring forth(v.t)
ⲁⲗⲏⲓ	to mount, go up (v.i)	ⲥⲓⲛⲓ	to pass by, to pass away (v.i)
ⲁⲙⲁϩⲓ	to prevail, rule, possess (v.i)	ⲥⲟⲗⲥⲉⲗ ⲥⲉⲗⲥⲉⲗ— ⲥⲉⲗⲥⲱⲗ⫽	to adorn (v.t)
ⲁⲛⲟⲙⲓⲁ	iniquity (f)	ⲥⲱϫⲡ	remainder (m)
ⲁϣⲁⲓ	to become many, multiply (v.i)	ⲧⲉⲛϩ	wing (m)
ⲃⲏⲃ	cave, hole, den (m)	ⲧⲟⲩϫⲟ ⲧⲟⲩϫⲉ— ⲧⲟⲩϫⲟ⫽ ⲧⲟⲩϫⲏⲟⲩⲧ	to make whole, save (v.t)
ⲉⲑⲛⲟⲥ	nation (Gk,m)	ⲫⲓⲣⲓ	to come forth, blossom
ⲉ̀ⲛⲧⲟⲗⲏ	commandment (f)	ⲭⲏⲙⲓ	Egypt (prop.noun)
ⲑⲱⲟⲩϯ ⲑⲟⲩⲉⲧ— ⲑⲟⲩⲱⲧ⫽ ⲑⲟⲩⲏⲧ	to gather (v.t)	ⲱ̀ϣϩⲛ	tree (m)
ⲑ̀ⲙⲏⲓ	righteous person (m)	ϭⲏⲓⲃⲓ	shadow (m)
ⲕⲱⲧ ⲕⲉⲧ—	to build (v.t)	ϩⲓⲛⲓ ϩⲉⲛ— ϩⲉⲛ⫽	to move self forward, to move

ⲕⲟⲧ⳨ ⲕⲏⲧ			backward
ⲙⲉⲓ ⲙⲉⲛⲣⲉ– ⲙⲉⲛⲣⲓⲧ⳨	to love (v.t)	ϩⲟ	face (m)
ⲙⲏϣ	multitude (m)	ϩⲱⲙⲓ ϩⲉⲙ– ϩⲟⲙ⳨ ϩⲟⲙⲓ	to tread, trample (v.t)
ⲙⲟⲩⲛϩⲱⲟⲩ	rain (m)	ϩⲱⲟⲩ	to rain (v.i)
ⳙ̀ϩⲁⲩ	tomb (m)	ⲭⲟⲓ	ship, boat (m)
ⲛⲓϥⲓ	to breath, blow (v.i)	ⲭⲟⲙⲭⲉⲙ	to touch, grope (v.t)

Exercise 6.3

a) ⲭⲉ ⲧⲉⲧⲉⲛⲕⲱⲧ ⲛ̀ⲛⲓⳙ̀ϩⲁⲩ ⲛ̀ⲧⲉ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟϩ
ⲛ̀ⲧⲉⲧⲉⲛⲥⲟⲗⲥⲉⲗ ⲛ̀ⲛⲓⲃⲏⲃ ⲛ̀ⲧⲉ ⲛⲓⲑⲙⲏⲓ *(Matthew 23:29)*

b) ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲉⲣϣⲏⲣⲓ ⲙ̀ⲡⲉⲧⲉⲛⲓⲱⲧ ⲉⲧϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ *(Matthew 5:45)*

c) ⲟⲩⲟϩ ⲁϥⲑⲱⲟⲩϯ ϩⲁⲣⲟϥ ⲛ̀ⲭⲉ ϩⲁⲛⲛⲓϣϯ ⲙ̀ⲙⲏϣ ϩⲱⲥⲧⲉ
ⲛ̀ⲧⲉϥⲁⲗⲏⲓ ⲉ̀ⲡ̀ⲭⲟⲓ *(Matthew 13:2)*

d) ⲁϥⲁⲓⲁⲓ ⲛ̀ⲭⲉ ⲡⲓⲗⲁⲟⲥ ⲟⲩⲟϩ ⲁϥⲁⲙⲁϩⲓ ⲁϥⲁϣⲁⲓ ⲛ̀ϩⲣⲏⲓ ϧⲉⲛ
ⲭⲏⲙⲓ ϣⲁⲛⲧⲉϥⲧⲱⲛϥ ⲛ̀ⲭⲉ ⲕⲉⲟⲩⲣⲟ ⲉ̀ⲭⲉⲛ ⲭⲏⲙⲓ *(Acts 7:17-18)*

e) ϩⲟⲡⲱⲥ ⲛ̀ⲥⲉⲕⲱϯ ⲛ̀ⲥⲁ Π⳪ ⲛ̀ⲭⲉ ⲡ̀ⲥⲱⲭⲡ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ
ⲛⲓⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ *(Acts 15:17)*

f) ⲁϥϩⲱⲟⲩ ⲛ̀ⲟⲩⲙⲟⲩⲛϩⲱⲟⲩ ϩⲓⲭⲉⲛ ⲡ̀ϩⲟ ⲙ̀ⲡ̀ⲕⲁϩⲓ ϣⲁⲛ̀ⲧⲉϥⲣⲱⲧ
ⲉ̀ⲡ̀ϣⲱⲓ ⲛ̀ⲧⲉϥϯ ⲙ̀ⲡⲉϥⲟⲩⲧⲁϩ *(Epsali Adam for second Canticle, Midnight praises)*

g) ⲁϥⲛⲓϥⲓ ⲛ̀ⲥⲁ ⲛⲓϣ̀ϣⲏⲛ ϣⲁ ⲛ̀ⲧⲟⲩϥⲓⲣⲓ ⲉ̀ⲃⲟⲗ *(Epsali Adam for second Canticle, Midnight Praises)*

h) ⲙⲏⲡⲱⲥ ⲛ̀ⲥⲉⲛⲁⲩ ⲛ̀ⲛⲟⲩⲃⲁⲗ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲥⲱⲧⲉⲙ ϧⲉⲛ ⲛⲟⲩⲙⲁϣϫ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲕⲁϯ ϧⲉⲛ ⲡⲟⲩϩⲏⲧ ⲛ̀ⲥⲉⲕⲟⲧⲟⲩ ⲛ̀ⲧⲁⲟⲩⲭⲱⲟⲩ *(Acts 28:27)*

i) ϩⲉⲛⲕ ⲉ̀ⲣⲟⲓ ⲛ̀ⲧⲁϫⲟⲙϫⲉⲙ ⲉ̀ⲣⲟⲕ ϫⲉ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲡⲁϣⲏⲣⲓ *(Genesis 27:21)*

j) ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲥⲉϩⲱⲙⲓ ⲉ̀ϫⲱⲟⲩ *(Matthew 7:6)*

k) ϯⲛⲁⲉⲣϩⲉⲗⲡⲓⲥ ϧⲁ ⲧ̀ϧⲏⲓⲃⲓ ⲛ̀ⲧⲉ ⲛⲉⲕⲧⲉⲛϩ ϣⲁⲧⲉⲥⲥⲓⲛⲓ ⲛ̀ϫⲉ ϯⲁⲛⲟⲙⲓⲁ̀ *(Psalm **56:1** 57:1)*

Confusion Corner

If you take a close look at the table in **pg 129**, you'll notice that the presubject form of the subjunctive is identical to the `ⲛ̀ⲧⲉ of the possessive construction **(2.4.ii)**. This can easily lead to confusion because it's very easy to get into the habit of translating ⲛ̀ⲧⲉ as 'of', then running into difficulties when the ⲛ̀ⲧⲉ happens to belong to the subjunctive. Usually, just keeping the two meanings for ⲛ̀ⲧⲉ in the back of your mind is enough to avoid confusion, but if you get stuck and have to decide between the two, then you need to think of the different constructions for each:

The attributive construction is always used between to nouns:

Noun + ⲛ̀ⲧⲉ + noun

While the subjunctive ⲛ̀ⲧⲉ also comes before a noun, you'll find that a verb will then always come after that noun.

ⲛ̀ⲧⲉ + noun + verb

E.g. ⲁϥⲉⲣⲫⲁϧⲣⲓ ⲉⲣⲟϥ ϩⲱⲥⲧⲉ ⲛⲧⲉ ⲡⲓⲉⲃⲟ ⲥⲁϫⲓ *(Matthew 12:22)*
"He healed him so that the mute spoke"

6.2.ii. **The Negative subjunctive**

The subjunctive also has a negative form. It's made by throwing in the word ϣⲧⲉⲙ between the normal affirmative form we saw above and the verb which the subjunctive is referring to. For example,

"that he will come" would be ⲛ̀ⲧⲉϥⲓ̀

"that he will not come" is therefore ⲛ̀ⲧⲉϥϣⲧⲉⲙⲓ̀

The negative subjunctive is used in much the same situations as the affirmative subjunctive, as you'll see from the exercises below:

Vocab			
ϫⲉⲉⲛⲁ	Gehana, Hades (m)	ⲡⲁⲣⲁⲡⲧⲱⲙⲁ	trespass (Gk,m)
ⲉⲃⲟ	mute person (m)	ⲣⲱϣⲓ ⲣⲁϣ— ⲣⲁϣⲧ⳿ ⲣⲁϣⲓ	to suffice, be sufficient (v.t)
ⲉⲣⲛⲟϥⲣⲓ	to be good (v.i)	ⳉⲁⲕⲓ	darkness (m)
ⲙⲉⲗⲟⲥ	limb, member, (Gk,m)	ⲧⲁⲕⲟ ⲧⲁⲕⲉ— ⲧⲁⲕⲟ⳿ ⲧⲁⲕⲏⲟⲩⲧ	to destroy, lose (v.t)
ⲛⲉⲙⲱⲧⲉⲛ	with you (pl) pron. form of prep. **(5.5)**	ⲧⲁϩⲟ ⲧⲁϩⲉ— ⲧⲁϩⲟ⳿ ⲧⲁϩⲏⲟⲩⲧ	to reach, attain (v.t)

Exercise 6.4

a) ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉϥϣⲧⲉⲙ ⲣⲁϣⲧⲉⲛ ⲛⲉⲙⲱⲧⲉⲛ *(Matthew 25:9)*

b) ⲥ̀ⲉⲣⲛⲟϥⲣⲓ ϫⲁⲣ ⲛⲁⲕ ⲛ̀ⲧⲉ ⲟⲩⲁⲓ ⲛ̀ⲛⲉⲕⲙⲉⲗⲟⲥ ⲧⲁⲕⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲉϣⲧⲉⲙ ⲡⲉⲕⲥⲱⲙⲁ ⲧⲏⲣϥ ϣⲉ ⲛⲁϥ ⲉ̀ϯϫⲉⲉⲛⲁ *(Matthew 5:30)*

c) ϩⲓⲛⲁ ⲛ̀ⲧⲉϣⲧⲉⲙ ⲡⲓⳉⲁⲕⲓ ⲧⲁϩⲉⲑⲏⲛⲟⲩ *(John 12:35)*

d) ⲉϣⲱⲡ ⲇⲉ ⲛ̀ⲧⲉⲧⲉⲛϣ̀ⲧⲉⲙⲭⲱ ⲉⲃⲟⲗ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲛⲟⲩⲡⲁⲣⲁⲡ̀ⲧⲟⲙⲁ

ⲟⲩⲇⲉ ⲡⲉⲧⲉⲛⲓⲱⲧ ϥ̀ⲛⲁⲭⲱ ⲛⲱⲧⲉⲛ ⲉⲃⲟⲗ ⲁⲛ

ⲛ̀ⲛⲉⲧⲉⲛⲡⲁⲣⲁⲡⲧⲱⲙⲁ   *(Matthew 6:15)*

e) ⲛⲁϣⲏⲣⲓ   ⲛⲁⲓ   ϯⲥ̀ϧⲁⲓ   ⲙ̀ⲙⲱⲟⲩ   ⲛⲱⲧⲉⲛ   ϩⲓⲛⲁ

ⲛ̀ⲧⲉⲧⲉⲛϣ̀ⲧⲉⲙⲉⲣⲛⲟⲃⲓ   *(1 John 2:1)*