

The Coptic Particle 2AMOI 'Oh would that': Applying on a comparison between The Ancient Egyptian texts and Coptic texts

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تطبيقاً على مقارنة بين النصوص المصرية القديمة والنصوص القبطية
الأداة القبطية (2AMOI) "ليت من شأنه أن":


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Abstract

There are a number of particles mentioned in the ancient Egyptian language in general and the Coptic language in particular, subject to exceptional rules in terms of uses because they were not specified by linguists. In this case, from the researcher's point of view we are talking about the so-called dual Particle of concept and use. The studies have not sufficiently covered it (from the Coptic linguistic aspect) about its nature, importance and its various linguistic uses, so this study will be unique in its form and subject.

The main problem on which the research was based is to determine the use of the Particle, as the opinions of scholars were somewhat confusing, and on the basis of that, the researcher came to study the texts that were clearly exposed to this administration with all linguistic derivations, both ancient and modern, and it became clear from this and that that it is an exceptional tool in terms of derivation and use.

Keywords

2AMOI, Particle, hypothetical wish, contrary to fact, dual particle.

المخلص

هناك عدداً من الأدوات التي ذكرت في اللغة المصرية القديمة بشكل عام واللغة القبطية بشكل خاص، تخضع لقواعد استثنائية من حيث الاستخدامات لأنها لم تحدد من قبل علماء اللغة ومن وجهة نظر الباحثة إن في هذه الحالة نتحدث عن ما يسمى بالأدوات ثنائية المفهوم والإستخدام. وحيث أن الدراسات لم تتناولها بشكل كافي حول ماهيتها وأهميتها واستخداماتها المختلفة لذا سوف نتفرد هذه الدراسة بها شكلاً وموضوعاً (من الناحية اللغوية القبطية) وتعد الإشكالية الأساسية التي قام علي أساسها البحث هي تحديد استخدام الأداة إذ أن آراء العلماء كانت محيرة بعض الشيء وعلي أساس ذلك جاءت الباحثة بدراسة النصوص التي تعرضت بشكل واضح لهذه الأداة بكافة الاشتقاقات اللغوية القديمة منها والحديثة واتضح من هذا وذلك أنها أداة استثنائية من حيث الاشتقاق والإستخدام.

الكلمات الدالة

2AMOI ، أداة ، أمنية افتراضية ، شرط غير الواقعي ، أداة ثنائية

Introduction:

It is necessary to study a lot of syntax articles when talking about the so-called dual-use Particle¹. The Particle **ⲥⲁⲙⲟⲓ** is located in what is called the dual particle. The studies have not sufficiently covered it (from the Coptic linguistic aspect) about its nature, importance and its various linguistic uses, so this study will be unique in its form and subject.

There are two scientists², who singled out each one of them with a special article for the particle in demotic stage. Other than that, the particle was mentioned in a number of grammar references, whether ancient Egyptian or Coptic, but of course not in detail, especially in the Coptic, there is no single article for this particle.

The main Goal of the study is; tracing the continuity of use of the particle from demotic to Coptic, or rather tracing the extent to which its forms and uses varied during the ages of the ancient Egyptian language.

Q¹: What could it be ⲥⲁⲙⲟⲓ?

Discussion

Firstly; the verbal study

- 1- According to the ancient Egyptian language,** one of the Semitic languages, so there is a similarity in the meanings of the words in those languages that belong to the same group. In accordance with that rule, note the meaning of **ⲥⲁⲙⲟⲓ** that it means "oh if" or "if only". In both cases, it means an event that was supposed to happen but did not happen. Rather, the meaning is summed up in the term "would that".

- 2- (Oh would that) in linguistic lexicography;** A term used for the impossible and may be used for some rare cases of the possible. It is permissible to do it or neglect it when an extra tool enters it. As an accurate look at that problem between the comparison of the meaning of the particle (if) and the Particle (oh would that), It

¹The researcher intended at this point to clarify that the Particle has two parallel uses, which will become clear to the reader after studying this research.

Particle: an element, often substantial and weakly stressed, marking a sentence for inter-sentential relationship and often indicating Prosodic properties of sentence components. For this linguistic term and other terms see; M.Eissa, Study of some Coptic papyri in the Coptic Museum, MA thesis Cairo University, 2004, P. 98

² A.Gardiner, and C.De wit, Remarques sur la Particule demotique *hmy*, CdE, 60, 1955, P.288-293; 18.C.De wit, La Particule demotique *hmi*, CdE, 30, 1940, P.15-18

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can be decided that the particle (if) that is in the hypothetical wish sentences refers to what is supposed to happen or is not likely to happen and varies in its treatment from one example to another while the particle (oh would that) refers to the condition³.

Secondly; the linguistic origin

1- It is not surprising to be some of the words used in the ancient Egyptian language were not of ancient Egyptian origin, because, as we mentioned above, the ancient Egyptian language is in origin a Semitic language, so it is natural that among its words there are words that are not Egyptian. On this point, Groll⁴ mentioned in her note no.11 for the Semitic cognates of *hn* see Halder in his article on Akkadian *šumma*⁵, and by studying these origins, it became clear that the word is of Ugaritic origin *hm*, appears as a loan word in late Egyptian as *hn* (if, if only)⁶.

2- The Ugaritic Particle *Hm* "lo!"

Is used to introduce conditional sentences, and precisely this usage is found with Egyptian *hn*. Haldar⁷ agreed with the assumption that the second syllable of the particle contains enclitic *-ma* (*m*) to refer to the conditional particles in other Semitic language as follows in Table 1: *hn* in Semitic language

 <i>h3n3</i> in Semitic language	<i>hm</i> in Ugaritic ⁸
	<u>in Aramic dialects⁹:</u>
	<i>hn</i> [Nerab]
	<i>hn</i> [Nabataean]
	<i>hin</i> [Mandaic]
	<i>ʔn</i> [Syriac]
	<i>hn, hm</i> in south-Arabic dialects ¹⁰
	<i>ʔimma, ʔin</i> in North-Arabic ¹¹ (إن)

³ **Note that:** after the verbs of desire and love,(if) is used instead of (would that); after noun clauses (would that) is used in place of (if)

W.Wright, Grammar of the Arabic language, Vol II, Leipzig, 1862, P.249

A.Mokhtar, the contemporary Arabic language lexicon, Egypt, 2008, p.2053

⁴ S.Groll and Černy, Late Egyptian Grammar, Rome, 1975, P.153

⁵ Halder's article has been documented in footnote No.7

⁶W.Ward, Comparative studies in Egyptian and Ugaritic, JNES, 20, 1961, P.33; A.Erman, Neügyptische Grammatik, 3rd edition, Leipzig, 1968, P.345

⁷ A.Halder, On the problem of Akkadian *šumma*, JCS, 4, No.1, 1950, P.63-64

⁸ C.Gordon, Ugaritic Handbook, 1947,P.73,91; C.Gordon, Ugaritic Manual , No.13,17

⁹ J.Cantineau, Le Nabateen, I, 1930, 104; II, 1931, 88; Th.Nöldeke, Mändaische Grammatik, 1881, 473ff

¹⁰ M.Hofner, Altsudanarabische Grammatik, 1943, 164ff

3- Commenting on Previous table¹²

Halder see that Ugaritic *hm*, very closely related to the element *šum*¹³ of Akkadian *šumma*; the two words can safely be assumed to be etymologically identical. As is well known, an Akkadian *š* is equivalent to a west-Semitic *h*, as in certain pronominal forms, and further in the causative element, where it is true, Ugaritic has *š*, but also *ḥ*¹⁴.

In the Hebrew conditional particle we find an initial *h*¹⁵ in (*hn*) as in Ugaritic, or *ḥ* in (*ḥm*), an interchange of *h* and *ḥ* occurs in Semitic also in other cases, as in causative element¹⁶. Accordingly, it is not surprising that a word like ours begins with *š* in Akkadian, while other Semitic languages show *h* or *ḥ*.

Regarding the final consonant, we find *m* in Akkadian, Ugaritic, and in one alternative in Hebrew and south-Arabic, whereas in Aramic, north-Arabic, and in one alternative in Hebrew and south-Arabic *n* occurs. Hebrew *hn* has been taken as an Aramaism¹⁷, and in south-Arabic the same interchange of *m* and *n* is encountered. Regarding the last vowel *u* in Akkadian *šumma*, while the corresponding particles in other Semitic language exhibit *i* or *e*¹⁸, this is equal *y* or *i* in ancient Egyptian including Coptic. The last note in this regard; Ugaritic *hm*

¹¹ A.Halder, On the problem, P.63

ḥin, *ḥimma* = *ح*! they both fulfill the conditional statement in Arabic language, and both are equal to Ugaritic *hm* 'lo' (this is made clear in more detail in the Arabic footnote No.21)

¹² A.Halder, On the problem, p.63-64 ; W.Ward, Comparative studies,P.33

¹³ **šumma**: the Akkadian *summa*, which introduces the normal equivalent of the conditional sentence; it's always followed by the verb in the indicative. Ungnad explained *summa* tentatively as a permansive formation from *šym* = 3rd feminine plural, Ungnad viewed *summa* as a verbal adjective from *šym*, followed by emphatic-*ma*. We must take into account that Meek agrees with Ungnad's explanation, but formulates it more precisely by taking *summa*, as 3rd masculine singular, the impersonal permansive plus the particle –*ma*. The most obvious point here that, Akkadian *summa*, means 'to establish', 'decree' and is not independently attested in the sense of 'to assume, suppose, posit'

For previous information and more see; E.Speiser, A Note on the Derivation of *šumma*, JCS, 1, NO.4, 1947, P.321,323; A.Ungand, Zur syntax der Gesetze Hammurabis, ZA, 17, 2009, P.332-363; C.Bowen, Why Eschataology?, JBL, 44, 1925, P.6; Th.Meek, The Asyndeton Clause in the code of Hammurabi, JNES, 5, 1946, P.64.

¹⁴ A.Halder, On the problem, P.63; Gordon, Ugaritic Handbook, 73

¹⁵ **Initial**: the first letter of a name or text or a division.

¹⁶ J.Montgomery, The hemzah-h in the Semitic, JBL, 46, 1927, P.144ff

¹⁷ G.Cowley, Hebrew grammar, 2nd edition, reprint, 1946, P.497

¹⁸ Hofner, Altsudanarabische, P.164

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"lo"¹⁹ and Hebrew *hn*, *hnh* with the same meaning, so Halder thinks, these particles are probably etymologically related to the conditional particles²⁰.

Important Note:

In the Arabic language; it is a functional word that conveys optative thinking, and is often used for the impossible (ليت)²¹, and sometimes for some possible cases (لو)²². So there is a verbal and implicit difference between would that and if; whereas, the first means the impossibility, or rather, regret over something that could not happen, but the second means that there is a certain possibility that something will happen, but conditionally²³. In addition to, the particle if that is in the hypothetical wishing sentences differs from one to the other²⁴.

Q²: How was 𐤀𐤁𐤀𐤓 expressed linguistically?

Discussion:

Some scholars consider it a conditional particle, but others consider it a hypothetical wish particle with unrealistic thinking. In order to study these previous suggestions by scholars, it is necessary to study the texts first to know the determination of the function of 𐤀𐤁𐤀𐤓 through the following table. Table 2: linguistic Sources of 𐤀𐤁𐤀𐤓

¹⁹ If the form *hn* is to be equated with *hm*, we have in Ugaritic the same interchange as in Hebrew and south-Arabic.

See; C.Goedon, Ugaritic Handbook, III, p.226

²⁰ Halder thinks, that the element Sum of Akkadian *šumma*, is etymologically identical with *hm*, *hn*, *im* etc.

This is also confirmed by Ward in his article; that the Ugaritic Particle *hm* is used to introduce conditional sentences, and precisely this usage is found with Ancient Egyptian *hn*, as mentioned in a number of texts.

W.Ward, Comparative studies, P.133; C.Gordan, Ugaritic Manual, I, 3rd edition, Cambridge, 1951, P.292

As for the texts of *hn*, they will be mentioned in detail in the following pages.

²¹ ليت : حرف ناسخ يفيد التمني من أخوات (إن) ينصب الاسم ويرفع الخبر، ويستعمل للمستحيل وبعض حالات الممكن، يجوز إعماله أو إهماله عند دخول (ما) الزائده عليه

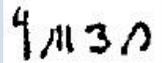
A.Mokhtar, the contemporary Arabic, P.2053 ; W.Wright, Grammar of the Arabic, P.249; M.Alhawary, Arabic Grammar in context, 1st edition, Routledge, 2016, P.39; F.Abu-Chacra, Arabic An essential grammar, 1st eddition, Routledge, 2007, P.193

²² W.Wright, Grammar of the Arabic; A.Mokhtar, the contemporary Arabic,P.2053

²³ W.Wright, Grammar of the Arabic, P.249

²⁴ W.Wright, Grammar of the Arabic,P.249

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Writing forms	Sources	Texts ²⁵
 <i>h3my-h3my</i> 'Oh would that, If only'	Meeks, AL77.2457 ENG.689	PBM EA 10247 (19,6); (27,4) P.Puchkin 127 (5,6) Karnak-Nord, IV, Text, Fig.143
 <i>h3n3</i> 'Oh would that, If only'	Wb.II,481,7-9	P.Louvre E 4892+PBM 10181 (S. 6,7) PBM EA 10249 (Rto. 13,1); (11,12); PBM EA 10247 (12,7) ;(28,8); P.Chester Beatty I (Vs. C.4,3); (Rto. 15,2) PBN 196.II (Vs.4) P.Puchkin 127 (Rto. 5,2) ; (5,6) P.Moskau 120 (Rto. 2,29) P.BM 10052,4 (11-12) P.Anstasi I, IV
 <i>hmy</i> 'Oh would that, If only'	Er.275,6 CDD,55	'Onchsheshongy Nos.10/14; 10/25; 11/2; 10/17; 10/16; 11/4; 10/11; 10/22; 10/13 Petubastis Nos.2/19;15/15;7/25; 8/1 Mythus Nos.18/10-11; 16/26-27 P.Cairo 50072,6
2AMOI(S) AMOI(S.B) 2AMAI(S ^F .A ₂ .F) AMAI(F) 'Oh would that, If only, How good it would have been if '	CD 675a-b; CED 282 KoptHWB 372; DELCS 300b; ChLCS 91a	ShChass 77:16-19 ShIv 9;66;92;180;180: 3- 6;116:23-24 Gal 5:12 ShIII 83:5 P 131.8 94 ro ShMing 92a: 20-24 Mun.100

²⁵ The texts referred to in this table are not only the used texts, but they are the basic texts. Looking at the body of the research, we will notice many examples of ancient Egyptian texts and the Bible in the footnotes.

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Commenting on the previous table includes a discussion of a number of problematic, which are lined up as follows:

The 1st problematic: The Explanation

 *h3my* (𐤏𐤁𐤓𐤓): It was mentioned for the first time by Erman²⁶ in Note No.689; where that confirmed by Lexa²⁷ as a compound word in Insinger Papyrus²⁸. As it consists of two parts  *h3* (Non-enclitic Particle²⁹) +  *my* (Imperative³⁰): antique examples that showed us that the interpretation of particle  *h3my* find it in Petubastis³¹ and Mythus³², it's confirmed that particle  *h3my*

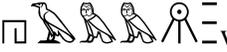
²⁶ A.Erman, Neuegyptische Grammatik, P.345

²⁷ F.Lexa, Papyrus Insinger; Les enseignements moraux d'un scribe Egyptien du premier siècle après J-C Texte Demotique, Tome I-II, Paris, 1926.

²⁸ **Insinger Papyrus**: It was found in the first century AD in Akhmim, and now preserved in the Leiden Museum, included 25 divisions talking about the exploits of an actual god. This is also confirmed by Maxim Kupreyen, as a compound word where he indicated that *h3* / *h3.n.r* eventually merge with late Egyptian particle *h3* and its variant *h3-n3* as shown by Coptic interjection 𐤏𐤁(𐤓)𐤓, 𐤏𐤁𐤓 "yea, verily", The particle *mi* is likely the imperative form of either *mi* "come" or *im* "give lit". See; M.Kuperyen, Demonstrative Pronouns and articles in Ancient Egypt and Coptic, Berlin, 2020, P.162

²⁹  *h3* (Oh) : late Egyptian wish particle as have been mentioned by linguistic dictionaries and texts; Wb 3, 11.13-12.10; EAG 866; GEG 238; ENG 690.

³⁰  *my*: non-enclitic particle derived from hortative imperative verb *my* (come!) as have been mentioned by linguistic dictionaries and texts; Wb 2, 36.6; EAG 615, 837; GEG 250; CGG 351

At this point, Lexa suggested in his Note.336 that there is an old version from particle  that be *hm*  (steer) i.e. direction and guidance, which was written in Coptic 𐤏𐤎𐤎𐤓. We Must not lose sight of Gardiner's note in his article about old kingdom *hnmmt*  which mentioned in some rare texts, in JEA, 25, 28 maybe it was an old form of *h3m* considering that *hnmmt* may have changed to *h3m* to *h3my* See; A.Gardiner, and C.De wit, Remarques sur la Particle demotique hmy, CdE, 60, 1955, P.290; J.Clere, Three New Ostraca of the story of Sinuhe, JEA, 25, 1939, P.28

See; A.Volten, Das demotische weisheitsbuch analecta Aegyptiaca, II, Kopenhagen, 1941, P.92-94

Hortative: Latin linguistic term for giving exhortation (More simply, it means guidance and warning)

So here is the classification of *mi* is hortative particle from hortative verb.

³¹ W.Spiegelberg, Der Sagenkreis des Konigs Petubastis nach dem strassburger demotischen papyrussowie den wiener und pariser Bruchstucken, Leipzig, 3rd edition, 2010

(𓂏𓂏𓂏𓂏); falls under the category of particles used for commands, warnings, and the like. That is, it is a conditional particle that builds on main events in main clause and followed by it in subordinate clause.

If we move to the discussion more clearly, we will divide the hadith into two parts of

 **h3my One is fixed and the other is variable as follows:**

 **h3**; It was written with more than a graphical significance and more than a phonetic significance as well. Van de Walle³³, mentioned that the combined particle *h3* is translated in an indicative way so that there is no demand for a positive attitude, but rather a description of a negative situation³⁴.

 **my**; it is the fixed part of the particle, we find the correct meaning by Lexa³⁵, in his note No.336 in which he explained that the particle *my*, refers to the transition from domination to control because the origin of the particle means (direction and guidance) so, sentences that contain this tool must include a decision or condition generally followed by a circumstantial clause.

The 2nd problematic: The Etymology

The issue of etymology is the most complex issue for this particle, since it graphically and phonetically is a bit rambling. As a first look the middle Egyptian particle  *h3* which means (would that), as a synonym³⁶ for *h3n3*³⁷ which will be discussed in more detail on the next page, back to the point of discussion both in phonetic value *h* or *h* there are four hieroglyphic texts³⁸ dealing with the status of *h3*, there is a

³² W.Spiegelberg, Der Ägyptische Mythos vom Sonnenauge: nach dem leiddener demotischer Papyrus I 348, 3rd edition, 2017

³³ B.Van de walle, Une tablette scolaire provenant d'Abydos, ZÄS, 90, P.121

³⁴ *h3*; whether written in form  *h3* or  *h3* optative particle as mentioned before, used to express an event that we wish would happen if it was supposed to happen. Naturally, its implicit concept is indicative. In addition to what was referred it, *h3*  var.  and *hwy* , more rarely *hw*  are synonymous particles serving to introduce both fulfilled and unfulfilled wishes or request, the enclitic particle 3 is often used to strengthen them. See, R.Merzeban, On the Aspects and Function of the enclitic particle 3, JFTH, 17, Issue 2, 2020, P.221

³⁵ F.Lexa, Papyrus Insinger , II, P.73

³⁶ **Synonym**: one of two or more words or expressions of the same language that have the same or nearly the same meaning in some or all senses.

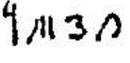
³⁷  *h3n3* (if only... would be; oh): as mentioned in Wb 2, 481,7-9

³⁸ As Gardiner pointed out in his article; A.Gardiner, and C.De wit, Remarques sur la Particle demotique hmy, CdE, 60, 1955, P.289ff.

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possibility that a transposition occurred between two letters³⁹ *h*, *h̄*. on the other hand changing of the last 3 to *m* to become from *h3* to *hm* it is a hypothesis that seems likely to change since we must take into account that *h3* it was developed in the late era and may have been replaced by a consonant letter or may have increased it we find that development represented in *hm* or *hn* in their different forms⁴⁰.

Therefore, we will present a number of suggestions attributed to a number of scholars, which we will discuss with explanation and study;

Johnson⁴¹ sees, the demotic *hmy*  came from either *hn* ; *h3n3* , with a change of *n* to *m*⁴², not known to Egyptian, or *h3* plus enclitic particle *my*.

Late Egyptian  *h(3)n(3)wn*⁴³ was direct ancestor of demotic *hwn-n3w*. Thus demotic should have forms with *h* for the irrealis, but without *h* for the imperfect converter⁴⁴. As a result of the confusion between these two similar forms, however, they were often leveled, either through the spread of *h* to the imperfect, as in Mythus or through the loss of the *h* in the irrealis as in Petubastis⁴⁵.

³⁹ Possibly the interchange of *h* to *h̄* may be latent in *whm*  if the argument put forward by Seth is sound. See; K.Seth, Nachtrage, RecTrav, 24, 1902, P.189

⁴⁰ The researcher means that the diversity of writing graphical forms and then phonetic writing, created a bifurcation of the particle as it becomes clear as follows; *h3* , *h3* , *h3n3* , *hnr* , *h3n(w)r* , *h3nw-r* , *hnwn* , *h3my* , *h3my* 

⁴¹ J.Johnson, The Demotic verbal system, SAOC, 38, Chicago, 2004, P. 173

⁴² Spiegelberg, points out that the change of *m* to *n* is found in the word *hnw*  "vague" which, in Coptic, becomes 2O€IM. However, we need not look so far, for the particle is already found in Papyrus Anastasi I,19.6; 27.4 in the form *h3n3-mi*  and *h3-mi* 

See; C.De wit, La Particule demotique hmi, CdE, 30, 1940, P.16

⁴³  *h3n3 wn*: Both Satzinger and Till have written a lengthy article on this particle, see; H.Satzinger, Der Konditionalsatz mit , Neügyptische Studien, Wien, 1976, P.109-115; W.Till, Der Irrealis im Neügyptischen, ZÄS, 69, P.112-117 ; C.De wit, La Particule demotique hmi, CdE, 30, 1940, P.15-18

⁴⁴ **Converters:** The Morphosyntatic phenomenon of marking the syntactic status of a clause; a set of prefixed morphemes marking the syntactic status of a clause.

M.Eissa, Study of some Coptic papyri in the Coptic Museum, MA thesis Cairo University, 2004, P.94

⁴⁵ W.Spiegelberg, Sagenkreis des K.Petubastis, P. 385

Speigelberg⁴⁶, considered *hn* or *h3n3* prototype⁴⁷ of demotic particle *hmy*, but he prefer the group writing *h3n3-my*  or *h3-my*  as in Anstasi Papyrus I⁴⁸, not the simple *h3n3*. From the very first sight tend to *h3my* rather than *h3n3-my*, because neither Demotic nor Coptic has any trace of a letter *n*⁴⁹.

Erman⁵⁰, suggest in his dictionary, both of *h3n3*  and *h3n(w)r*  mean (oh would that) but it certainly includes the conditional tense, both of the particles is terminated by hortative particle *my* . Also, in his Note⁵¹ No.690 explained *h3n* as an accidental variable to *h3n3* as conditional-optative particle, also this is what was stated in Note No.820⁵² where the reasons for his assertion according to the texts of Anstasi Payrus I, IV.

Q³: What are Coptic Uses of Ⲫⲁⲙⲟⲓ ?	ShChass 77:16-19	ShMing 92a: 20-24
	ShIv 9:66;92:180; 180: 3-6;116:23-24	2 Cor 11,I EW 44,45
	Gal 5:12	H, I: Cxlvii
	ShIII 83:5	Mun.100
	BMIS 261,269,382	P 131.8 94 ro
	FR 96	AM 229, 270
	I Cor 4,8	JKP 2, 242
	CG 17v	Ex 16,3
	Nu 14,2	Bifao 111,54-57

Discussion:

It is possible to limit the uses of Ⲫⲁⲙⲟⲓ⁵³ on some grammatical points according to linguistic dictionaries⁵⁴ and grammatical references⁵⁵.

⁴⁶ W.Speigelberg, Der Agyptische Mythos, P.499

⁴⁷ **Prototype:** An original model or proto-image of all representatives of the meaning of a word or of a 'category'

⁴⁸ **Anstasi Papyrus :** Officially known as the British Museum Papyrus No.10247; The papyrus, dated to the Ramesside era, contains a satirical text used to train manuscript scribes.

See; A.Gardiner, Egyptian Hieratic texts, series I, Literary texts of the new kingdom, Part I, Leipzig, 1911

⁴⁹ The issue of replacing or deleting letters is common in the ancient Egyptian language.

⁵⁰ A.Erman, Wb, III,13

⁵¹ A.Erman, Neügyptische Grammatik, P.345

⁵² A.Erman, Neügyptische Grammartik, P.416

⁵³ The Coptic compound Ⲫⲁⲙⲟⲓ "would that" = demotic *hmi* derive from the late Egyptian *h3my*, composed of *h3/h3n3* + the particle *mi*. See; M.Kuperyen, Demonstrative Pronouns, P.162

⁵⁴ Linguistic dictionaries: CD, CED, KoptHwb, DELC, ChLCS

The Coptic Particle 𐪎𐪏𐪏𐪏 'Oh would that': Applying on a comparison between The Ancient Egyptian texts and Coptic texts

The uses are divided into Particle and Expression as follows;

- Interjection Particle⁵⁶
- Contrary to fact Particle
- Hypothetical wish Particle
- Impersonal Expression

All uses indicated followed by various verbal prefixes⁵⁷, lined up in the following table: So, the general grammatical construction of 𐪎𐪏𐪏 is; 𐪎𐪏𐪏 + verbal prefix.

Note: Sometimes, the only use of particle is without verbal prefixes.

ENE ⁵⁸ Prefix of Preterit conversion in circumstantial	EPE Prefix of circumstantial	NTE Prefix of conjunctive	NAPE Prefix of Preterit conversion	NTA Prefix of Focalizing conversion	λ Prefix of 1 st past perfect tense
EΩAPE Prefix of circumstantial + Prefix of Aorist	EPE NA NAPE NA Prefix of circumstantial / preterit + Prefix of 1 st Future	EΩΩTE Particle of real conditional	NEA Prefix of Preterit conversion + Prefix of 1 st past perfect tense	NNE Prefix of negative of 3 rd Future tense	MTE Prefix of negative 1 st past tense

⁵⁵Grammatical references:

B.Daniel, Coptic language grammar: Sahidic dialect, 1st edition, 2020; B.Layton, A Coptic Grammatical with chrestomathy and Glossary, sahidic dialect, Wiesbaden: Hamassowitz verlag, 2000; C.Reintges, Coptic Egyptian (Sahidic dialect) a learners' Grammar cologne: rudiger koppe verlag, 2004; G.Stiendorff, Lehrbuch der koptischen Grammatik , Chicago, 1951; Sh.Healvy, Coptic Grammatical chrestomathy: a course for academic and private study: louvian: peeters, 1988; U.Plison, Ein Funhrung in die koptische sprach, sahidischer dialect, Wiesbaden, reichert verlag, 1999; W.Till, Koptische Grammatik mit Bibliographie, lesestuckenund worterverzeichnissen, 1st ed, Leipzig, 1955.

⁵⁶ This use is not mentioned in the ancient Egyptian texts, but only in Coptic.

⁵⁷ As Crum pointed out in CD, 675 but it is taken that he neglected the definition of the places of use, just mention the prefixes.

⁵⁸ There is a recent article that includes the of 𐪎𐪏𐪏 followed by ENE in all examples published by IFAO 2011, See; S.Bacot, Quatre Miracles de Saint Menas dans un Manuscrit Copte de l'IFAO (Inv.315-322), BIFAO, 111, 2011, P.35-73 especially P.54-56

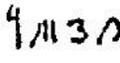
The Coptic Particle 2ΛΜΟΙ 'Oh would that': Applying on a comparison between The Ancient Egyptian texts and Coptic texts

- (ShIv 180: 3-6) 2ΛΜΟΙ 6Ε ΕΝΕ ΜΝ ΡΩΜΕ ΝΚΟΤΚ Η ΤΑΖΕ ΝCΑ ΝΕΤ ΝΚΟΤΚ ΖΝ ΤΕΥΩΗ ΑΥΩ ΝΕ ΟΥΝ ΖΝΑΓΑΘΟΝ ΕΝΑΩΩ ΟΥ ΝΑΩΩΠΕ ΝΝΕΤ ΟΥΗΖ ΖΝ ΤΟΙΚΟΥΜΗΝΕ ΖΩCΤΕ ΕΤΡΕΠΚΑΖ ΡΘΕ ΜΠΠΑΡΑΔΙCΟC 'if only people were not asleep (How good it would have been if people were not asleep) or intoxicated, except those who sleep at night, and if only many good things would befall those who inhabit the world so that the earth would come to be like paradise'

Note:

The previous examples, during which the researcher tried to add a more detailed overview of them, as the use of the particle as an exclamation Particle is actually one of the logical assumptions from the grammatical concept, but the researcher not believe that, because there is no sign of exclamation, either negatively or positively .

Reasons of use *h3my* (2ΛΜΟΙ) as a Conditional Particle

- Spiegelberg's comment⁶⁵ on Petubastis, Mythus examples, since he believed the priority of the conditional meaning of the sentences. In addition to his belief that *hmy* has a conditional meaning in Heliopolis Myth⁶⁶.
- Erman's look at his dictionary⁶⁷, as he tends to assume conditionals, especially because *hmy* is associated with the hortative particle *my* . In addition to his Note⁶⁸ N.820 that reinforced the same assumption.
- Satzinger published an entire article⁶⁹ on the hypothetical that it is a conditional particle.
- Some of 'Onchsheshonqy examples⁷⁰ mentioned *hmy*  as an unrealistic condition. As well as the use of *rhwn-n3w* as an irrealis particle in Myth examples⁷¹.

Likewise applying on ancient Egyptian texts equal to Mythus has an example of *rwn-h3n* prefixed to a clause to form an irrealis excise in Demotic, but they are rare as the following example;

(P.Cairo 50072/ 6) *hwn-n3w ink p3 b3k (n) w^c 'pyt* 'if I were the servant of a Libyan', for ΕΝΕ uses see; J.Johnson, The Coptic conditional particles šan and Ene in demotic, JNES, 32, No.1/2, 1973, P.167-169

⁶⁵ A.Gardiner, and M.De wit, Remarques sur la particule, P.289-290

⁶⁶ A.Gardiner, and M.De wit, Remarques sur la particule, P.290-291

⁶⁷ A.Erman, Wb, III,13

⁶⁸ A.Erman, Neüagyptische Grammatik,P.416

⁶⁹ H.Satzinger, Die Konditionalsatz mit , P.115

⁷⁰ J.Johnson, Thus wrote 'Onchsheshonqy, PP.62,70,83,92

- As Gardiner pointed out $h3$ or hn or $h3n3$ or hnr ; meant simple "IF" having lost any connections of desire⁷². In the same meaning, it was referred to by Groll⁷³.
- Layton⁷⁴ selects to it in his Note No.499b where mentioned $\text{2}\lambda\text{MOI}$ + contrary to fact main clause.

Important Note:

The most important point is the presentation of the grammatical rule that (hn) and its counterparts in the conditional sentences and knowing the linguistic and grammatical difference between ir , inn , bs ⁷⁵, hn to resolve this problem, or rather to find out the difference between them, we have to look at the linguistic construction for them as follows⁷⁶: **Table 3:** The grammatical constructions for ir , inn , hn

	Non-Literary texts	Stories (School texts)
Real condition	ir (EPE) inn ($\bar{a}NN$)	ir (EPE)
Potential condition	$ir iw$ $inn iw$	$ir iw/wn$ (EPE OYN)
Unreal condition	$h3n3$ ($\text{2}\lambda\text{MOI}$)	$h3nw-r$ $\text{2}\lambda\text{MOI}$ bsi

⁷¹ Those examples are mentioned in the table 2

⁷² A.Gardiner, Remarques sur la Particule, P.291

⁷³ S.Groll and Cerny, Late Egyptian Grammar, Rome, 1975, P.150

⁷⁴ B.Layton, A Coptic Grammatical, P.414

⁷⁵ We can say that there is a particle whose use is similar to the particle in question; or rather an

alternative to it, but it is less used. That Particle is bs "if only" used in unfulfilled

conditional sentences. bs : particle for unfulfilled condition, as we read in;

(P.Lancing 2,8) $bs.i rh.kw shrw n iri.f iri.i sw n.k sdm.k$ as Satzinger points out; H.Satzinger, Neuagyptische Studien, P.113-114

⁷⁶ H.Satzinger, Neuagyptische Studien, P.118

*It is clear from the previous table that the uses of the tools mentioned between them may differ, which may not be fundamental, but it must be taken into account.

The Coptic Particle 2AMOI 'Oh would that': Applying on a comparison between The Ancient Egyptian texts and Coptic texts

If we take a closer look, we will find that there is a so-called initial Particle used in bound semantic expressions⁷⁷. Consequence relations and the semantic binding of clause are not restricted to sentences with initial particles, such as *inn* or *hn*. They are, however, clearly marked as such in this form. Although, these combinations are not very common, these clause combinations can be presented thus as follows in **Table 4**: *inn*, *hn* in bound semantic expression.⁷⁸

First Member "Protasis"	Second Member "Apodosis"	
<i>Ir</i> ⁷⁹ 1 st past <i>sdm.f</i> 1 st present, 1 st future <i>Iw.f sdm</i>		
<i>Inn</i> ⁸⁰ 1 st present <i>Wn m.di.f</i> Emphatic sentence	1 st Present <i>Iw</i> clause	
<i>Inn</i> Pret ⁸³ . <i>sdm.f</i> <i>bw.pw.f sdm</i>	3 rd future (causative) imperative	
<i>Inn</i> 3 rd future	Cleft sentence ⁸¹ Prospective ⁸²	
<i>hn</i> Pret. <i>sdm.f bw sdm.f</i> Nominal sentence 1 st present <i>Wn m.di.f</i>	<i>Wn</i> + 3 rd future <i>iw</i> clause	Counter to reality form

Note: The previous grammatical structures are exactly the structures on which the Coptic sentence containing the particle continued. As for the definition of grammatical

⁷⁷ **Bound semantic expression:** Topicalization constructions with an independent sentence (apodosis), preceded by an initial dependent clause (Protasis) provide one means of expression conditionally. It will be covered in detail in the next pages.

⁷⁸ F.Junge, LEG, P.267

⁷⁹ T.Shehab-eldin, the Arabic Equivalent of the Egyptian Conditional Particle *ir*, JGUAA, 3, 2002, p.30

Note that:  *ir* (EPE) as it is used to mean the conditional also means hypothetical wishing.

⁸⁰ Sentence with *Inn* will be encountered only in texts from daily life.

⁸¹ **Cleft sentence:** A construction in which a non-verbal element (noun, pronoun or adverbial) is marked as focus and a verb is marked as topic.

⁸² **Prospective:** relating to or effective in the future.

⁸³ Pret = abbreviation of Preterit conversion in circumstantial

constructions for *hn* in conditional sentence, it is as shown in **Table 5**: *hn* in conditional sentence⁸⁴

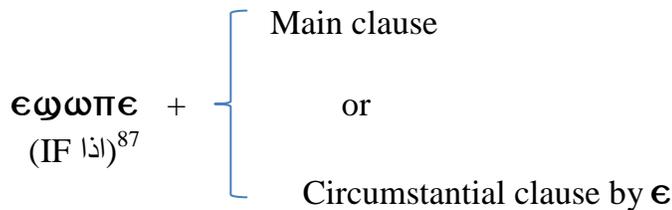
	Protasis	Apodosis
 <i>hn</i> +	Pret. <i>sdm.f</i> <i>bw sdm.f</i> 1 st present <i>Wn m di.f</i> Cleft sentence	<i>Wn (bn) iw.f (r) sdm</i> <i>bs</i> <i>Iw.f iwi</i>

We should pause here, the grammatical constructions used in ancient Egypt clearly continued in the same way, but the only difference was that most of the uses were for the conditional, while in Coptic, as it will become clear, they were for each use separately.

2λMOI as a Conditional Particle in Coptic

1- Real conditional

It is the condition that can occur, or rather the real condition, so called (Open conditional) by εϞωπε⁸⁶ according to the following grammatical construction;



There is an example in the bible that applies this rule; we will discuss it as follow:

(BMIS 269) 2λMOI εϞωπε επζητ ᾠ π2αΓΙΟC ΜΕΡΚΟΥΡΙΟC ΤΗΤ ΠΜΜΑΝ Ε ΚΩΤ ΕΡΟϞ ᾠ ΟΥΜΑΡΤΥΡΙΟΝ (IF really the heart of St.Macarius would be gracious unto us who build his Martyrium.

⁸⁴ H.Satzinger, Neüagypische Studien, P.113

⁸⁵ Of course, what is meant here is *hn*  and its derivatives.

⁸⁶ For using of εϞωπε in Coptic conditional sentence, see; D.Young, Esôpe and the conditional conjugation, JNES, 21, No.3, 1962, P.175-185; D.Huttar, Conditional sentences in Coptic, PhD thesis, Brandeis University, 1962, P.54-73

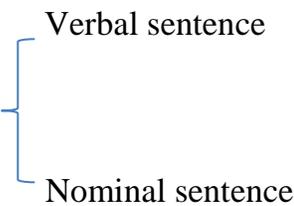
⁸⁷ لا بد أن نوضح ذلك الهامش باللغة العربية وهو الفرق بين (لو) أو (إذا) If هو أن إذا الشرطية تعبر عن حدث مستقبلي بينما لو تعبر عن حدث ماضي أو مستقبلي والفرق في المعنى المستقبلي بينهم أن لو تأتي بمعنى "ان" الشرطية والفرق بين هذه وبين إذا هو ان احتمالية تحقيق الشرط في إذا كبير بالمقارنة مع لو.

The Coptic Particle ⲉⲗⲙⲟⲓ 'Oh would that': Applying on a comparison between The Ancient Egyptian texts and Coptic texts

2- Contrary to fact Particle⁸⁸

The grammatical construction of that use is;

ⲉⲗⲙⲟⲓ (Apodosis) + Main clause⁸⁹
 Preterit conversion in circumstantial+ 1st future⁹⁰
 How good it would have been if ...were/had...
 If only...were/had...



There are a number of examples in the bible that apply this rule; we will discuss them as follow:

- (Gal 5:12) $\text{ⲉⲗⲙⲟⲓ ⲟⲛ ⲛⲉϥⲛⲁⲥⲟⲱⲥⲉ ⲉⲃⲟⲗ ⲛ̅ⲛⲉ ⲉⲧ ⲱⲧⲟⲣ̅ⲧⲣ}$ (I could wish that those who trouble you would even cut themselves off!)
- (ShIII 83:5) $\text{ⲉⲗⲙⲟⲓ ⲟⲛ ⲛⲉ ⲱⲁⲧⲉⲧⲛ ⲥⲟⲱ ⲛ̅ⲧⲉⲓⲒⲉ}$ (if only you would stop here)
- (BMIS 382) $\text{ⲭⲉⲉⲗⲙⲟⲓ ⲉⲓⲛ̅ⲁⲒⲉ ⲉⲣⲟⲩ̅ ⲡⲁⲉⲓⲱⲧ ⲁϥⲱ ⲧⲛⲁⲭⲓⲧϥ ⲉⲓⲣⲁⲱⲉ}$ (I only wish that, I could find a fish, my father, and if I could obtain one I would rejoice)
- (ShIV 116:23-24) $\text{ⲉⲗⲙⲟⲓ ⲟⲛ ⲉⲣⲉ ⲡ̅ⲭⲟⲓⲥ ⲛⲁⲧⲁⲁⲥ ⲛⲁⲛ ⲉ ⲧⲣⲉⲛⲕⲱⲧⲉ ⲛ̅ⲧⲉⲛⲟϥⲟⲥⲉ ⲉⲡⲉⲧ ⲛⲁⲣⲁⲒⲧⲛ}$ (if only the lord would grant us to turn our cheek to anyone who strikes us)
- (CG 17v) $\text{ⲁⲙⲟⲓ ⲉⲣⲉⲟϥⲭⲱ ⲉⲃⲟⲗ ⲛⲁϩⲱⲡⲓ ⲛ̅ⲱⲟϥ ⲁⲗⲗⲁ ⲥⲉⲛⲁⲉⲣⲧⲓⲕⲉⲃⲓ ⲛ̅Ⲓⲁⲛⲕⲟⲗⲁⲥⲓⲥ ⲉⲑⲃⲉ ⲛⲓⲃⲓⲟϥⲓ ⲉⲧⲁϥⲁⲓⲧⲟϥ}$ (if only there were forgiveness for them! instead, they will receive additional punishments because of the thefts they committed)

⁸⁸ **Contrary to fact:** an unrealistic condition expresses a hypothetical condition that is impossible to occur in reality; Any condition that is supposed to occur theoretically, and the answer to the condition expresses a hypothetical event that is supposed to occur if the condition is fulfilled.

For more information about Coptic conditional, see; D.Huttar, Conditional sentences in Coptic, PhD thesis , Brandeis University, 1962; D.Young, Unfulfilled conditions in Shenoute's dialect, JAOS, 89, No.2, 1969, P.399-407

B.Dniel, Coptic language, P.425

⁸⁹ Verbal Main clause; $\text{ⲉⲗⲙⲟⲓ} + \text{ⲉⲛ̅ⲉ}$ or $\text{ⲉⲗⲙⲟⲓ} + \text{ⲛ̅ⲉ} \dots \text{ⲛⲁ}$; Nominal main clause; $\text{ⲉⲗⲙⲟⲓ} + \text{ⲛⲉ} \dots \text{ⲡⲉ}$

⁹⁰ **Using of Preterit conversion $\text{ⲛⲉ} + 1^{\text{st}}$ future ⲛⲁ ;** Came to express unreal events that are completely far from reality and impossible to happen. These events were foreseen as a future that will happen, but they did not happen (I wish this had happened). The unrealistic result is used future durative sentence in preterit conversion or nominal sentence in preterit conversion.

- (AM 229) `ΑΜΟΙ ΝΑΙΝΑΨΧΕΜΧΟΜ ΟΝ ΤΝΟΥ ΠΕ `ΕΟΥΘΕΒΕΚ ΖΩΚ
`ΕΒΟΛΗΕΝ ΤΠΛΑΝΗ`ΝΝΝΑΩΛΟΝ`ΕΕΡΡΠΡΟΕΝΕΓΓΙΝ`ΜΜΟΚ`ΜΦΤ ΕΤΟΝΗ
ΧΕ ΖΙΝΑ`ΕΧΕΤ ΝΑΚ ΝΟΥΩΝΗ ΝΕΝΕΖ (if only, I could to heaven still I could
snatch you too from the error of idols to bring you to the living god, so that he
may give you eternal life)
- (Mun.100) ΖΑΜΟΙ ΟΝ ΝΑΜΕ ΝΕΥΝΑΤΛΟΓΟΣ ΖΑΡΟΥ ΝΒΙΝΕΙΑΤΩΤΜ
ΕΤΜΜΑΥ (If only really I could give them the words to listen there).

Note:

The researcher believes that this rule, or rather that grammatical hypothesis is the most obvious of the rules, and it is the closest to the demotic point of view in the use of "IF".

Reasons of use *h3my*  (ΖΑΜΟΙ) as a Hypothetical wish Particle⁹¹

- The Texts which published by Glanville⁹² show as the use of *hmy* as an hypothetical wish particle, in addition to Anstati Papyrus I, IV texts⁹³.
- There are three unpublished texts dating back to dynasty 21 in Moscow Museum⁹⁴ strongly reinforced use of *h3n3*  as a hypothetical particle in addition to Erman's Note⁹⁵ N.689.
- The examples given by Till⁹⁶ in his article, explain the use of *h3nw-*  as a hypothetical wish particle.
- The Examples in 'Onchsheshonqy⁹⁷, and Heliopolis myth⁹⁸ it gave us *hmy* an optional meaning that is optative thinking.
- Some of the few texts mentioned *h3*  as a hypothetical wish particle⁹⁹.
- *healvy*¹⁰⁰ as pointed out divided use of ΖΑΜΟΙ into two parts; hypothetical wish, hypothetical result.

⁹¹ **Hypothetical wish expression:** expressions for involving or being based on a suggested idea or theory.

⁹² S.Glanville, Catalogue of demotic papyri in the British Museum, II, 1955

Texts published by Glanville make clear the use of prepositions after *hmy* as in 'Onchshachenqy (10.11-10.25; 11,1-11,4) See ; C.De wit, La Particle demotique, P.17-18

⁹³ Those examples are mentioned in the table 2.

⁹⁴ Moscow Museum texts: R.Caminos, A Tale of Woe. From a Hieratic Papyrus in the A. S. Pushkin Museum of Fine Arts in Moscow; Oxford 1977; J.Quack; in: ZÄS 128, 2001, S. 167-181

⁹⁵ A.Erman, Neuagyptische Grammatik, P.345

⁹⁶ W.Till, Der Irrealis im Neügyptischen, ZÄS, P.116

⁹⁷ J.Johnson, Thus wrote 'Onchsheshonqy, PP.62,70,83,92

⁹⁸ W.Spiegelberg, Der Agyptische Mythos, P.497-499

⁹⁹ **Optative:** a special conjugation form expressing wish, prayer, promise, prophecy etc.

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Hypothetical wish by $\text{z}\lambda\text{m}\text{o}\text{i}$

The grammatical construction of that use is;

$\text{z}\lambda\text{m}\text{o}\text{i}$ $\bar{\epsilon}\bar{\text{n}}\bar{\epsilon}$

$\text{z}\lambda\text{m}\text{o}\text{i}$ $\bar{\text{n}}\bar{\epsilon}$ / $\bar{\text{n}}\lambda\bar{\rho}\bar{\epsilon}$

There are a number of examples in the bible that apply this rule; we will discuss them as follow¹⁰¹:

- (ShMing 92a: 20-24) $\text{z}\lambda\text{m}\text{o}\text{i}$ on $\bar{\epsilon}$ λnon $\text{z}\bar{\epsilon}\bar{\text{n}}\bar{\text{m}}\bar{\text{a}}\text{i}$ $\bar{\text{p}}\bar{\text{e}}\bar{\text{n}}\bar{\text{m}}\bar{\text{t}}\bar{\text{o}}\bar{\text{n}}$ $\lambda\bar{\text{n}}$ $\bar{\text{z}}\bar{\text{n}}$ $\bar{\text{z}}\bar{\omega}\bar{\text{b}}$ $\bar{\text{n}}\bar{\text{i}}\bar{\text{m}}$ (How good it would it would be if we were not lazy in everything)
- (ShIv 92:18) $\text{z}\lambda\text{m}\text{o}\text{i}$ $\bar{\text{n}}\bar{\epsilon}$ λnon $\text{o}\bar{\gamma}\bar{\lambda}$ $\bar{\text{m}}\bar{\text{m}}\bar{\text{o}}\bar{\text{o}}\bar{\gamma}$ (How good it would be if we were one of them)
- (ShIII 83) $\text{z}\lambda\text{m}\text{o}\text{i}$ on $\bar{\text{n}}\bar{\epsilon}\bar{\omega}\bar{\lambda}\bar{\text{t}}\bar{\text{e}}\bar{\text{t}}\bar{\text{n}}\bar{\delta}\bar{\omega}$ $\bar{\text{n}}\bar{\text{t}}\bar{\text{e}}\bar{\text{i}}\bar{\text{z}}\bar{\epsilon}$ $\bar{\text{p}}\bar{\text{e}}$ (wish you would stay like this)
- (ShIV 66) $\text{z}\lambda\text{m}\text{o}\text{i}$ $\bar{\epsilon}\bar{\text{n}}\bar{\epsilon}\bar{\gamma}\bar{\delta}\bar{\text{o}}\bar{\text{k}}\bar{\text{i}}\bar{\text{m}}\bar{\text{a}}\bar{\text{z}}\bar{\epsilon}$ $\bar{\text{m}}\bar{\text{m}}\bar{\text{o}}\bar{\text{o}}\bar{\gamma}$ $\bar{\text{n}}\bar{\omega}\bar{\rho}\bar{\text{p}}\bar{\text{i}}$ $\bar{\text{p}}\bar{\text{e}}$ (wish they would test them first)
- (AM 270) $\lambda\text{m}\text{o}\text{i}$ $\lambda\text{i}\bar{\delta}\text{i}$ $\lambda\text{m}\bar{\text{p}}\bar{\text{e}}\bar{\text{c}}\bar{\text{k}}\bar{\text{e}}$ $\text{z}\text{m}\bar{\text{o}}\bar{\text{t}}$ $\bar{\text{p}}\bar{\text{e}}$ ¹⁰² $\bar{\text{p}}\bar{\lambda}\bar{\text{i}}\bar{\rho}\bar{\eta}\bar{\text{t}}$ on $\bar{\delta}\bar{\text{i}}\bar{\text{o}}\bar{\text{n}}\bar{\text{h}}\bar{\text{c}}\bar{\text{i}}\bar{\text{o}}\bar{\text{s}}$ $\bar{\text{p}}\bar{\text{i}}\bar{\text{n}}\bar{\text{i}}\bar{\omega}\bar{\text{t}}$ $\bar{\epsilon}\bar{\text{c}}\bar{\phi}\bar{\eta}\bar{\text{t}}$ $\bar{\epsilon}\bar{\text{v}}\bar{\text{o}}\bar{\lambda}\bar{\eta}\bar{\text{e}}\bar{\text{n}}$ $\bar{\text{m}}\bar{\lambda}$ $\lambda\text{m}\bar{\epsilon}\bar{\text{m}}\bar{\lambda}$ $\bar{\epsilon}\bar{\text{c}}\bar{\chi}\bar{\eta}\bar{\text{t}}$ $\bar{\epsilon}\bar{\text{c}}\bar{\text{z}}\bar{\text{o}}\bar{\chi}\bar{\text{z}}\bar{\epsilon}\bar{\chi}$ $\lambda\text{m}\bar{\text{m}}\bar{\text{o}}\bar{\text{c}}$ $\lambda\text{m}\bar{\text{n}}\bar{\chi}\bar{\epsilon}$ $\bar{\text{c}}\bar{\lambda}\bar{\text{v}}\bar{\epsilon}\bar{\lambda}\bar{\lambda}\bar{\text{i}}\bar{\text{o}}\bar{\text{s}}$ (would to heaven that I had also succeeded him in grace in the same way also the great Denis had to city and city hide himself persecuted as he was by Sabellius)
- (2Cor11,I) $\lambda\text{m}\text{o}\text{i}$ $\bar{\text{n}}\bar{\lambda}\bar{\rho}\bar{\text{e}}\bar{\text{t}}\bar{\text{e}}\bar{\text{n}}\bar{\text{n}}\bar{\lambda}\bar{\epsilon}\bar{\rho}\bar{\lambda}\bar{\text{n}}\bar{\epsilon}\bar{\chi}\bar{\epsilon}\bar{\text{c}}\bar{\theta}\bar{\epsilon}$ $\lambda\text{m}\bar{\text{m}}\bar{\text{o}}\text{i}$ $\lambda\text{m}\bar{\text{n}}\bar{\text{o}}\bar{\gamma}\bar{\text{k}}\bar{\text{o}}\bar{\gamma}\bar{\chi}\bar{\text{i}}$ $\bar{\eta}\bar{\text{e}}\bar{\text{n}}$ $\bar{\text{t}}\bar{\lambda}\bar{\text{m}}\bar{\text{e}}\bar{\text{t}}\bar{\lambda}\bar{\text{t}}\bar{\text{z}}\bar{\eta}\bar{\text{t}}$ $\bar{\lambda}\bar{\lambda}\bar{\lambda}\bar{\alpha}$ $\bar{\omega}\bar{\text{o}}\bar{\gamma}\bar{\text{n}}\bar{\text{z}}\bar{\eta}\bar{\text{t}}$ $\bar{\text{n}}\bar{\text{e}}\bar{\text{m}}\bar{\text{h}}\bar{\text{i}}$ (Oh that, you would bear with me in a little folly and indeed you do bear with me)
- (BMIS 261) $\text{z}\lambda\text{m}\text{o}\text{i}$ $\bar{\text{m}}\bar{\text{p}}$ $\bar{\epsilon}\bar{\text{i}}\bar{\chi}\bar{\omega}$ $\bar{\epsilon}$ $\bar{\text{p}}\bar{\text{e}}\bar{\text{i}}$ $\bar{\omega}\bar{\text{h}}\bar{\rho}\bar{\epsilon}$ $\bar{\omega}\bar{\text{h}}\bar{\text{m}}$ $\bar{\text{m}}$ $\bar{\text{p}}\bar{\text{e}}\bar{\text{i}}$ $\bar{\text{z}}\bar{\text{o}}\bar{\rho}\bar{\text{o}}\bar{\text{m}}\bar{\lambda}$ $\bar{\chi}\bar{\epsilon}$ $\bar{\epsilon}\bar{\text{c}}\bar{\epsilon}\bar{\chi}\bar{\text{o}}\bar{\text{o}}\bar{\text{s}}$ $\bar{\text{m}}$ $\bar{\text{p}}\bar{\text{c}}\bar{\text{e}}\bar{\text{i}}\bar{\omega}\bar{\text{t}}$ $\bar{\chi}\bar{\epsilon}$ $\bar{\text{c}}\bar{\text{e}}\bar{\text{t}}\bar{\lambda}\bar{\text{n}}\bar{\text{z}}\bar{\text{o}}\bar{\gamma}\bar{\text{t}}$ $\bar{\epsilon}$ $\bar{\text{p}}\bar{\text{i}}\bar{\text{z}}\bar{\omega}\bar{\text{b}}$ (oh would that I had never related this dream to the young man and would that he had not told it to his father became he trusted me in this matter)

¹⁰⁰ Sh.Healvy, Coptic Grammatical, P.141-142

¹⁰¹ It is assumed that all the examples fall within the scope of the unreal will, so it is expressed through preterit conversion or circumstantial.

¹⁰² For using $\bar{\text{p}}\bar{\text{e}}$ with 1st past perfect tense, see; G.steindorff, Lehrbuch Koptische, P.156.

As for using particle $\bar{\text{p}}\bar{\text{e}}$ in sentence see,

R.Fawzy, The particle $\bar{\text{p}}\bar{\text{w}}$  in ancient Egyptian language, MA thesis, Faculty of arts , Alexandria University, 2016

- (I Cor 4,8) ΟΥΟΖ ΑΜΟΙ ΝΕΑΡΕΤΕΝΕΡΟΥΡΟ ΖΙΝΑ ΑΝΟΝ ΖΩΝ
`ΝΤΕΝΕΡΩΦΗΡ`ΝΟΥΡΟ ΝΕΜΩΤΕΝ (wish you own in order to we also own with you)
- (P 131.8 94 Ro) ΖΑΜΟΙ ΕΝΕΡΕΝΕΤΟ Ν̄ΖΜΖΑΛ Μ̄ΠΤΑΜΜΩΝΑC ΝΑΚΩ
Ν̄ΖΕΝΩΒΗΡ ΖΝΝΕΤΟ Ν̄ΖΜΖΑΛ ΜΠΕΧC ΖΝΟΥΜΕ (How good it would it be if the servants of Mammunas wonders are forgiven, by those who are truly servant of the right lord)

Note:

All previous examples fall under the scope of hypothetical wish, but the hypothetical result, somewhat follows another grammatical construction;

Hypothetical result¹⁰³ by ΖΑΜΟΙ

The grammatical construction of that use is;



 ΖΑΜΟΙ + Past future¹⁰⁴ + Nominal sentence; ...ΠΕ

We can apply this to what is stated in;

(ShIV 9) ΖΑΜΟΙ ΕΝ̄ΕΤΑΥΜΟΥΡ Ν̄ΟΥΩΝΕ ΝCΙΚΕ ΕΠΕΥΜΑΚΖ ΝCΕΟΜCΟΥ
ΜΠΠΕΛΑΓΟC Ν̄ΘΑΛΑCΑ ΑΥΩ ΝΕCΡΝΟΦΡΕ ΝΑΥ ΠΕ ΜΝΠΚΕΙΟΥΔΑC ΝΖΟΥΟ
ΕΤΡΕΥΜΕΡΕΠCΑΖΟΥ (How good it would be if they tie a millstone to their neck and
divine into the depths of the sea, and it would be better for them, with Judas, too, to love
the curse)

As for the use of ΖΑΜΟΙ without verbal prefixes, it came as follows¹⁰⁵;

- (EW 45) ΧΕ ΟΥ ΠΕΤΕΝΝΑΑΙC ᾹΜΟΙ ΝΙΤΕΒΝΩΟΥΙ`ΜΜΑΥΑΤΟΥ ΝΕ ΑΛΛΑ
ΑΝΟΝ ΖΩΝ ΤΕΝΝΑΜΟΥ ΉΕΝ ΠΑΙ ΩΑΦΕ ΉΕΝ ΠΙΙΒΙ (what shall we do? If
only (would that) the beasts, but we ourselves will perish of thirst in this wildness)
- (H, I: Cxlvii) ΟΥΟΖ †ΕΜΙ ΧΕ† ΕΦΕΕΝC ΕΒΟΛ `ΝΡΑC† ΟΥ ΧΕ ΠΕ
`ΑΜΟΙΠΕ ΠΑΜΟΚΜΕΚ ΟΥ ΠΕ ΤΕCΑΠΟΛΟΓΙΑ (and say that he was not aware
of what he wrote, and knew not what he was doing, Oh that he committed himself
unwittingly to that of which he had no cognizance)¹⁰⁶

¹⁰³ Following a remote Protasis (ΕΝ̄Ε + ΠΕ) as we pointed out in previous grammatical construction

¹⁰⁴ Past Future: i.e. Preterit conversion + 1st Future tense.

¹⁰⁵ Did not specify the purpose of use ΖΑΜΟΙ without verbal prefixes, but it could be a matter of linguistic diversity, nothing more.

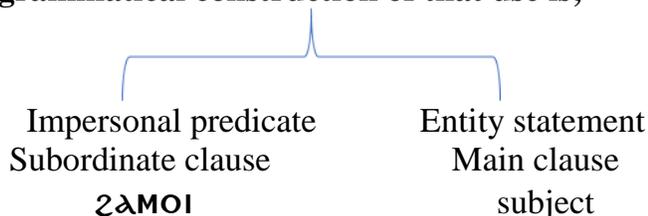
¹⁰⁶ Rather, Oh, I wish I didn't that act

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Reasons of use $h3my$ ($\text{z}\lambda\text{m}\text{o}\text{i}$) as a Bound semantic Expression (Impersonal expression¹⁰⁷)

- The modular construction by Jung¹⁰⁸.
- The Grammatical construction of Particle suitable to be expression¹⁰⁹.
- Layton¹¹⁰, in his Note N.487d mentioned that there is a small list of 'Impersonal Predicates', among that list $\text{z}\lambda\text{m}\text{o}\text{i}$ had been mentioned in the sense "How good it would be if ..., if only..."

- **$\text{z}\lambda\text{m}\text{o}\text{i}$ as an impersonal expression**
The grammatical construction of that use is;



This construction proceeds by; Preposition ϵ , conjunction $\text{z}\epsilon$ ¹¹¹ or in conjunctive, there are a number of examples in the bible that apply this rule; we will discuss them as follow, Note: This use it does not have a subject, but entity statement as a subject¹¹².

- (JKP 2, 242) $\text{z}\lambda\text{m}\text{o}\text{i}$ $\bar{\epsilon}\psi\alpha\kappa\epsilon\text{i}$ $\bar{\text{m}}\rho\kappa\text{o}\upsilon\text{p}\text{i}\text{o}\varsigma$... $\bar{\text{n}}\text{z}\omega\omega\text{p}\epsilon$ $\tau\kappa\kappa\omega$ $\bar{\epsilon}\bar{\text{n}}\bar{\text{n}}\psi\alpha\lambda\epsilon$... $\tau\kappa\text{o}\upsilon\omega\psi\tau$ $\bar{\epsilon}\bar{\text{n}}\lambda\text{o}\upsilon\gamma\tau\epsilon$ $\text{p}\text{o}\tau\epsilon$ (Oh would that you came and heard us more strongly, that begged our god)

¹⁰⁷ **Impersonal expression:** A third person pronoun with no reference to any specific noun; a clause in which such a pronoun serves as theme.

¹⁰⁸ F.Jung, Late Egyptian Grammar, P.266

¹⁰⁹ Specifically, the grammatical construction of this structure depends on the conjunction.

¹¹⁰ B.Layton, A Coptic Grammatical, P.394

¹¹¹ $\text{z}\epsilon$: subordinating conjunction particle give a causal meaning. As for its use with $\text{z}\lambda\text{m}\text{o}\text{i}$ as an impersonal particle it goes back to the nature of the sentence itself, so the sentence in which $\text{z}\lambda\text{m}\text{o}\text{i}$ is used in it as an impersonal particle is basically semantic bound sentence. So, of course, it is used subordinating conjunction as $\text{z}\epsilon$.

For conjunction particle in Coptic, see;

D.Bekhet, Conjunction particles of ancient Egyptian origin, MA thesis, Faculty of arts, Alexandria University, 2017

¹¹² Actually, there is no subject, but the subordinate clause explain and clarify subject (implicitly)

- (FR 96) ἄμοι ω ναωηρι ἄμμενριτ ἄνταουχαι εβολ ζιτοτῆ ἄμπαixετ (Oh would that my beloved sons, would that I might be delivered from this also they)
- (Ex 16, 3) χεαμοι ἔνε ἀνοῦ πε ἕεν χημι ἔ ἀνσίερῆοτ ἔβολ ζιτεν ἄπδοις ζοτε ἐνζεμci ζιχεν νιλεβhc να4 οῦοz ἐνοῦεμ ωικ ε πιci χε ἀτετεnten ἔβολ ε παιωαχε ε ἕωτεβ νταicῦναγωγη τηρῆ ντεν πιζκο (oh would that we had died by the hand of the lord in the land of Egypt, when we were sitting by pots of meat, eating bread for ere. For you have brought us out into this wilderness, to slay all this crowd with hunger)¹¹³

Finally

After studying all the suggestions and uses, we have to ask a very important question that may be the key to studying the particle in the first place. What is the criterion on the basis of which the use of ἄμοι is determined if it is interjection particle, contrary to fact particle, a hypothetical wish particle, or an impersonal expression?

The answer depends on the grammatical structure of each of them as follows¹¹⁴;

- **If it is an Interjection Particle**

It must express an affirmative opinion in which the speaker shows what he says and insists on it through the use of aphorisms, overstatements, similes, metaphors, or repetition of words.

It should be noted here that it is not an interrogative sentence, as some think, while it is an emotional sentence accompanied by emotions.

¹¹³ The same paragraph was found in (Nu 14,2) χεἰμοι ἔνε ἀνοῦ πε ἕεν πκαζι ἄνχημι ἔζοτε ντενμοῦ ἄζρη ζι παιωαχε (would we wish we had died in the land of Egypt, or we wished we had died in the wilderness)

¹¹⁴ Those answers and conclusions that the researcher will present to them are the summary of her personal concept of the tool and how to differentiate between each use based on Coptic grammatical references, and personal mental comparisons. For more detailed information see; B.Daniel, Coptic language grammar: Sahidic dialect, 1st edition, 2020; B.Layton, A Coptic Grammatical with chrestomathy and Glossary, sahidic dialect, Wiesbaden: Hamassowitz verlag, 2000; G.Stiendorff, Lehrbuch der koptischen Grammatik , Chicago, 1951; Sh.Healvy, Coptic Grammatical chrestomathy: a course for academic and private study: louvian: peeters, 1988, Th.Mina, Coptic Grammar, Sahidic dialect, Egypt, 2019, P.755-757, 786-787

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▪ If it is a Contrary to fact Particle

It must express a hypothetical condition that is impossible to occur in reality, that is, the conditional statement expresses a condition that is supposed to occur theoretically, and Apodosis in main clause by 𐩀𐩁𐩈𐩎𐩏 expresses a hypothetical event that is supposed to occur if the condition is fulfilled.

▪ If it is a hypothetical wish Particle

It must express a wish that was supposed to happen, but it did not happen, or rather it is not possible to happen, and it is closer to the unrealistic condition, and they may be equal. But the only difference is that wishful thinking is more used for emotional verbs than the conditional. Therefore, it is expressed in the past tense of the main clause and the future tense of the subordinate clause.

▪ If it is an Impersonal expression

It must express the following meaning (it was necessary for this to happen) must be expressed by a person or thing, but that person or thing causing this action is not explicitly mentioned, meaning that the sentence is empty of the ascribed to it, but it expresses it by “it appears that...” Indicate that this expression uses conjunctive and conjunction particles.

Conclusion:

- 1- Sometimes the meaning of optative is very close to the conditional meaning, this needs a particle that is attributed to it, that was the particle 𐩀𐩁𐩈𐩎𐩏. Therefore, the researcher suggested that the particle be among the so-called dual-use particles.
- 2- The most logical and reasonable use is to use it as a conditional particle, or rather a conditional optative (hypothetical wish).
- 3- The most complex problem is the difficulty of determining the identity of the particle due to the conflicting assumptions of scientists.
- 4- The Coptic linguistic viewpoint is the most reasonable and diverse, or rather the most clearly, because it took into account assumptions that were put forward for the first time.
- 5- The Examples mentioned 𐩀𐩁𐩈𐩎𐩏 in Coptic grammar references depended on some verbal prefixes, while have been neglected many and many others verbal prefixes, which is no less important than the similar ones that have been referred to by linguists scholars.

- 6- The multiplicity of verbal prefixes used before the particle in Coptic, The multiplicity of actual prefixes used before the participle in Coptic makes examples unique and striking those that were never spelled out before Coptic.
- 7- It is noted that the use of adverbs and prepositions with the particle in Coptic, was the same case in the ancient Egyptian examples.
- 8- If we want to include the Particle under a specific category of Particle, it will be included under the so-called dual-use particle. As for the multiplicity of linguistic derivations, it is to make it so exceptionally.

The Coptic Particle  2ΔΜΟΙ 'Oh would that': Applying on a comparison between The Ancient Egyptian texts and Coptic texts

Linguistic Terms List

Apodosis	The main clause of a conditional sentence.
Aorist	A special conjugation form of expression general, natural or habitual action.
Circumstantial	A clause marked by a special conversion as adnexal to another clause or noun/pronoun; often translatable as circumstance.
Contrary-to Fact Particle	An unrealistic condition expresses a hypothetical condition that is impossible to occur in reality; Any condition that is supposed to occur theoretically, and the answer to the condition expresses a hypothetical event that is supposed to occur if the condition is fulfilled.
Cleft sentence	A construction in which a non-verbal element (noun, pronoun or adverbial) is marked as focus and a verb is marked as topic.
Converters	The Morphosyntactic phenomenon of marking the syntactic status of a clause; a set of prefixed morphemes marking the syntactic status of a clause.
Conjunctive	A special dependent conjugation form expressing mainly extending of a preceding verb form.
Hortative	Latin linguistic term for giving exhortation (More simply, it means guidance and warning)
Hypothetical	Expressions for involving or being based on a suggested idea or theory.
Imperative	An addressed verb form expressing command or direct request
Impersonal expression	A third person pronoun with no reference to any specific noun; a clause in which such a pronoun serves as theme.
Initial	The first letter of a name, word, or division
Interjection	Group of words which express feeling, curses, and wishes or are used to initiate conversation. Their status as a grammatical category is debatable, as they behave strangely in respect to morphology, syntax, and semantics.
Non-enclitic Particle	The term stated as existing in an existential statement.
Particle	An element, often substantial and weakly stressed, marking a sentence for inter-sentential relationship and often indicating Prosodic properties of sentence components.
Preterit conversion	Term for past tense in languages that do not distinguished between aorist, imperfect, and perfect. The preterit describes something that is completed before the speech act it occurs in, and its thus primarily used for epic narrative. Rather, term used collectively for the perfect, imperfect, and past perfect.
Prospective	Relating to or effective in the future.
Protasis	The subordinate clause of a conditional sentence.
Prototype	An original model or proto-image of all representatives of the meaning of a word or of a 'category'.
Semantic Bound construction	Topicalization constructions with an independent sentence (apodosis), proceeded by an initial dependent clause (Protasis) provide one means of expression conditionally.
šumma	Akkadian particle, which introduces the normal equivalent of the conditional sentence; it's always followed by the verb in the indicative.

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Synonym

One of two or more words or expressions of the same language that have the same or nearly the same meaning in some or all senses.

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Egyptology abbreviations List

Petubastis	Spiegelberg, W., (2010) Der Sagenkreis des Königs Petubastis nach dem strassburger demotischen papyrussowie den wiener und pariser Bruchstücken, Leipzig, 3 rd edition, Berlin.
Karnak- Nord IV	Barguet,P., and Leclant, J., (1954) Karnak-Nord, IV (1949-1951) Fouilles conduits par Cl.Robichon (, FIFAO, 25, Fig.143
Mythus	W.Spiegelberg, (2017) Der Agyptische Mythus vom Sonnenauge: nach dem leiddener demotischer Papyrus I 348, 3 rd edition, Berlin.
𐤎𐤓𐤓𐤓	Johnson, J., (2000) Thus wrote 𐤎𐤓𐤓𐤓, an introductory grammar of demotic, SAOC, 45,3 rd edition, Chicago.
P.Cairo 50072	W.Spiegelberg, (1932) General catalogue of Egyptian Antiquities in the Cairo Museum, Vol 40, No.50023-50165, Die Demotischen denkmaler III, Demotischen Inschriften und Papyri, Berlin.
P.Chester Beatty I	Gardiner,A., (1931) The Library of A. Chester Beatty. Description of a Hieratic Papyrus with a Mythological Story, Love-Songs and other Miscellaneous Texts, London. Fox, M., (1985) The Song of Songs and the Ancient Egyptian Love-Songs, Madison.
P.Louvre E 4892+PBM 10181	Kitchen,A., (1999) Ramesside Inscription (KRI) , 1928-32, II, Blackwell, Oxford. Kuentz,C., (1928-34) La Bataille de Qadech (MIFAO 55), Cairo.
P.Moscow 120	Gardiner, A., (1981) Late-Egyptian Stories, BiAe, 1, reprint, Bruxelles. Schipper,B., (2005) The Tale of Wenamun. A literary work in the field of tension between politics, history and religion; Friborg.
P.Moscow 127	Caminos,R., (1977) A Tale of Woe. From a Hieratic Papyrus in the A. S. Pushkin Museum of Fine Arts in Moscow; Oxford. Quack;J., (2001) in: ZÄS 128, , S. 167-181
PBM 10052	Peet, T., (1930) The Great Tomb-Robberies of the twentieth Egyptian dynasty, Oxford: clarendon press in conjunction with the provost and fellows of Worcester college.
Anstasi I PBM EA 10247	Gardiner,A., (1990) Egyptian Hieratic Texts. Series I: Literary Texts of the New Kingdom. Part I: The Papyrus Anastasi I and the Papyrus Koller, together with the Parallel Texts, Leipzig 1911 E. Wente, Letters from Ancient Egypt (SBL Writings from the Ancient World Series 1), Atlanta.
Anstasi IV PBM EA 10249	Gardiner,A., (1937) Late-Egyptian Miscellanies (Bibliotheca Aegyptiaca VII), Bruxelles. Caminos,R., (1954) Late-Egyptian Miscellanies (Brown Egyptological Studies, I), London.
PBN 196.II	Černý,J., (1939) Late Ramesside Letters, BAe 9, Bruxelles. Wente,E., (1967) Late Ramesside Letters, SAOC 33, Chicago.

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Bible abbreviations List

HI	Horner,G., (1898) The Coptic version of the New testament in Northern dialect, London.
ShChass	Chassinat,E., (1911) Le quatrieme livre des entreties et epitres de shenouti, MIFAO, 23, Cairo.
ShIv	Leipoldt,J., and Crum,W., and others, (1910) Sinuthii Archimandritae vita et opera Omnia, Vol 4, Paris.
Gal	Galantians G.Everett, (2022) The Epistle of Galatians, Uganda.
P	Paris, Bibliotheque National, fonde Copte
ShIII	J.Leipoldt and W.Crum, and others, (1908) Sinuthii Archimandritae vita et opera Omnia, Vol 3, Paris.
BMIS	Budge,W., (1915) Miscellaneous Coptic texts in the dialect of Upper Egypt, London,
Cor	Corinthians Everett,G., (2018) The Epistle of 1 Corinthians,Uganda. Everett,G., (2018) The Epistle of 2 Corinthians,Uganda.
EX	Exodus Malaty,T., (2019) The book of Exodus, Egypt.
AM	Hyvernat,H., (1886) Les Actes des martyrs de l'Egypte, Paris.
FR	Robinson,F., (1896) Coptic apocryphal Gospels, University of Michigan.
JKP	Junnker, H., (1908) Koptiwche Poseie, Band II, Berlin.
ShMing	G.Mingarelli, (2011) Aegyptiorum Codicum: Reliquiae Venetiis In Bibliotheca Naniana Asservatae Fasciculus I, Roma.
Mun	Munier, H., (1916) Manuscripts Coptes, New York University.
CG	Mikhail,M., (2019) On Cana and Galilee, A sermon by the Coptic patriarch benjamin I, USA.

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24. Everett,G., (2018) The Epistle of 1 Corinthians, Uganda.
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