

*So, you want
to learn COPTIC?
A guide to Bohairic Grammar*

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Sameh Younan

**St. Mary, St.Bakhomious, and St.Shenouda
Coptic Orthodox Church Kirawee**

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Proceeding clockwise from top left:

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FOREWORD

By His Grace Bishop Daniel, Bishop of Sydney and Affiliated regions.

How does one begin to explain the importance of Coptic to the life of the Church?

As a monk living in St. Anthony's monastery, I would share in the midnight praises, chanting the hymns in the same words and spirit as the fathers of the Church, whose written expression of their spiritual rejoicing have touched the hearts of many in the generations that followed. I would read the inscriptions on the precious icons illuminated by the candles lit through the humble petitions of the believers who venerated them. I would search through the ancient Coptic manuscripts in the library, whose ageing pages have borne the gaze of my fore fathers over hundreds of years.

Some would have no doubt been sceptical when the prophet Isaiah proclaimed "blessed is My people Egypt". For how could a powerful pagan nation, who revered their own human kings as gods, and who oppressed and enslaved the true people of God, ever become God's people? Yet God's people they became, as the rubble at Tel Basta has become a monument to the shattering of the idol statue before the face of the infant Christ, so did the Egyptian culture become ever transformed, bearing an eternal witness to the joy of the new Christians who had discovered freedom from the slavery of sin and the path to salvation. That phase of Egyptian life is now called Coptic, which has survived in some form in spite of neglect and even the concerted efforts of many to destroy it. It has passed from generation to generation, with the choices each generation making determining whether it would survive into the next.

Now it is our turn.

As a Bishop presiding over a region many thousands of kilometres removed from Egypt, it gives me great pleasure to see the efforts of this generation. Under the leadership of His Holiness Pope Shenouda, Coptic has continued to be taught in our Coptic schools and Theological College thanks to the dedicated efforts of our Church Fathers, teachers and lecturers. A more recent development has truly amazed all those who have come to cherish the Coptic language. Who would have thought that Macquarie University, a major Sydney university, would undertake to establish a course completely dedicated to the study of Coptic, at a time when many other faculties are undergoing considerable cut backs?

So, You want to learn Coptic?

The book you are now holding is a significant step in the revival of Coptic, written in an engaging and friendly style; it will make Coptic accessible to many who have not had the opportunity nor the means to understand the depths of their heritage.

There are some who have difficulty coming to grips with the Coptic culture, and in some ways find it even to be foreign. But perhaps through education and illumination, they will for themselves discover its hidden treasures.

Daniel
With the Grace of God
Bishop of Sydney & Affiliated Regions,
Singapore, Thailand & Japan

PREFACE

Sameh Younan's book "So you want to learn Coptic" is an introduction to Bohairic Coptic. Bohairic is a regional form (commonly called "dialect") which dominated the Egyptian-Coptic language after the most important dialect of the First Millennium CE, Sahidic Coptic, had lost its productive impetus. There is a rich literature in Bohairic Coptic preserving much of the fascinating heritage of Egyptian Christianity: Biblical translations, martyrdoms and other saints' lives, sermons and liturgical texts. Moreover, Bohairic Coptic is still of vital importance today as the liturgical language of the Coptic Church. Sameh Younan's goal is to provide an introduction to Bohairic Coptic especially for those with little previous familiarity with formal English grammar, who may be daunted by the terminology used in traditional grammars of the Coptic language. He achieves this by using a didactic approach which will certainly lower the threshold of worry for those wanting to learn Bohairic by self-study. The author is to be congratulated on his effort, which is certain to find a large resonance among readers interested in studying the wealth of Bohairic Coptic literature in the original.

Dr Heike Behlmer
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INTRODUCTION

What is Coptic anyway?

If you've ever been in the position of looking for a job, you've probably heard the saying "it's not what you know, but who you know." Something similar applies to asking "what is Coptic?", because the answer really does depend on who you ask almost as much as on what it actually is. An Egyptologist will tell you that Coptic is the last phase in the development of the language of Ancient Egypt, which had started with those familiar hieroglyphics. A New Testament scholar will tell you that Coptic was one of the first languages into which the New Testament was translated. Now it comes time to ask an indigenous Orthodox Christian coming from Egypt- other wise known as a Copt. Even here, you'll find the answer still depends on which Copt you ask. Say you speak to a typical tertiary educated Copt (i.e. either an engineer or a pharmacist). He could tell you it's the language used for those really long hymns - the ones no one understands. However, ask a few more Copts, dig a little deeper, and you will start to get quite a different answer. They will start to tell you that the Coptic language is part of their heritage and roots, and that it would be wonderful if Copts could speak it but it's a shame that scarcely anybody can. 'Heritage'? 'Roots'? These are big words, but what exactly do they mean, and if this language really is so important, what happened to it? For these answers we would turn to the history books, or at least to the paragraph below.

The history and development of Coptic

Few subjects in school brought a lump to my throat as did year seven history. It was with great pride that I learnt about one of the greatest civilisations of all time; the pyramids, the sphinx, ridiculously large statues, Cleopatra, Aida, the setting for numerous Hollywood blockbusters; what other ancient civilisation had produced so many household names? (Apart from Greek, Roman and Chinese but let's not think about those). As every child in year seven knows, the Egyptians used to write in Hieroglyphics. All the Egyptian monuments are inscribed with hundreds of Hieroglyphics. Hieroglyphics was the written script of the language spoken by the Egyptians at that time, starting at about 3000 BC. As attractive as Hieroglyphics was to look at, it actually took quite a lot of effort to write. Each Hieroglyphic character represented a common object, they could represent the sound of the object, or an idea associated with the object. As you could imagine, this could lead to a lot of characters, in fact, Ancient Egyptian writing used more than 2000 characters. Now that's a lot to remember. No one knew this more than the pagan priests of the time, so they

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developed another script which simplified the hieroglyphics so that they wouldn't take as long to draw. This parallel script was called hieratic.

Meanwhile, Hieroglyphics became exported to the Sea Faring Phoenicians (modern day Lebanese). They took the Hieroglyphic script, simplified it, and eventually passed it on to the Greeks who used it as the basis of their alphabet (which eventually became the basis for the English Alphabet).

By the 5th century BC, even Hieratic was considered too laborious to write, so a new simpler and less attractive script was devised, which cut out about 90% of the hieroglyphics. This leaner and meaner script was called Demotic.

Times were changing on the international scene, as a new superpower began to emerge. Led by Alexander the Great, Greek culture swept the world, and Egypt was no exception. Egypt was conquered by Greece in 313 BC, and became heavily influenced by Greek culture. The Greeks brought with them their alphabet which had originally come from Egypt, and which they were now about to give back to the Egyptians. Greek was very much the 'in culture', you had to be Greek to be seen. A crisis started to hit Egyptian pagan priests. Sales of magic amulets were an important revenue raiser, however sales had plummeted after people had stopped being able to read Demotic, as all the rich important people could only read Greek. The pagan priests at the time then decided to transliterate the spoken Egyptian language into Greek letters, adding some Demotic letters for sounds that didn't have a Greek equivalent. This new script was a hit, and started to spread to other applications.

At around 1300 BC, Egypt had a brief phase of Monotheism under the rule of Akhenaton, when they had worshipped the sun. Egypt was now to return to Monotheism, not to worship the sun, but to worship the "sun of righteousness"*, the Lord Jesus Christ. After Saint Mark had completed his preaching mission, a growing number of Greek speaking, non Demotic reading missionaries came to Egypt to preach to the illiterate but spiritually hungry Egyptian speaking peasants. To meet them half way, the missionaries wrote their Greek texts into the Egyptian language using Greek letters. Unlike the pagan priests, they initially didn't use any Demotic letters, but later started to add them to the Greek alphabet, ending up with the script which we now call Coptic.

Coptic therefore became linked hand in hand with the Christianity of Egypt. It was the language which the common people of Egypt spoke. The Bible and other church writings were translated into Coptic, hymns were written in Coptic, and Abbots wrote to their monks in Coptic. The martyrs of Egypt, the Popes and the saints, spoke in Coptic, prayed and chanted in Coptic. Coptic was impossible to separate from Christianity in Egypt. It is therefore no surprise that by far the most prolific of Coptic writers was one of the great saints of the Church. St. Shenouda the Archimandrite of the

* Malachi 4:2

white monastery took Coptic to new literary heights using his considerable rhetorical and linguistic skill.

Egypt was conquered by the Arabs in 642 AD. The Arab leaders began to force the Copts who worked in important government positions to learn Arabic. At times, persecution became more direct and violent, with Coptic being actively prohibited. Meanwhile, Coptic liturgical texts began to appear written along side Arabic translations. It was clear that Arabic had begun to proliferate in the Church. Young people no longer saw a need to learn this old language. One can imagine a youth with an attitude telling their parents “get with the times, this is the 1500's, we've got to look to the future, we can't be stuck with the boring old past.”

Slowly but surely, the Coptic language began to wither as a spoken language, probably dying by the 17th century. For the Egyptologist, the last enduring flame of the Ancient Egyptian language had been extinguished. For the Early Christian scholar, the real action was already over 1000 years before. For the Copts, an integral organ of their community had died.

Somewhat of a revival occurred in the 19th century under the leadership of Pope Cyril IV. He began a movement to educate the clergy in different Church teachings, which included Coptic language education. As part of this revival, Erian Mofteh was appointed to standardise the pronunciation of Coptic. With this intention, he consulted the current Greek pronunciation, presuming that it had retained the original pronunciation of many of the Coptic letters. Perhaps unknown to Mofteh, was the fact that Greek had itself undergone some changes in pronunciation under the reign of the Turks.

You mean there's more than one?

At this point it should be understood that when we talk about ‘Coptic’ we really need to be aware of the particular *dialect* to which we are referring. What do I mean by dialect? Let's take English as an example. Compare the variations in language which an Englishman, an American and an Australian would speak. The accents are different, some words may differ in meaning, and there may be some minor changes in spelling (e.g. swapping ‘z’s for ‘s’s). By and large however, there would be no difficulty in the speakers of each understanding each other. Each of these variations is called a dialect. Whereas though there is scarcely little difference in written form between the English dialects, the variations in Coptic dialect are much larger. For example, one dialect has an extra letter, variations in spelling are the rule rather than the exception, and there are many words which are peculiar to only one dialect. It is likely that the Copts speaking the more different dialects would have had great difficulty understanding each other.

There were 5 major dialects used, but there were as many as 12 altogether, including the less common ones. The dialect which was spoken by a particular Copt depended largely on where he lived. Starting north in the Nile Delta, where Alexandria and Cairo are today, we find Bohairic. Travelling south we come to Fayum, where

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Fayumic was spoken, followed by Lycopolitan of Asyut, then the Akhmin of middle Egypt which had Akhminic, and finally Sahidic of Upper Egypt. It was this dialect which became the mostly widely used, the dialect which Saint Shenouda used for his writings and indeed the dialect in which the official Church translation of the Bible was made. The Nile Delta however had the rich heritage of the Wadi Natrun monasteries, which kept the Bohairic dialect alive even as Arabic became more and more dominant. When the Church moved its official headquarters from Alexandria to Cairo, Bohairic became the official dialect of the Church, and it is this dialect which would be recognised by Copts today as being 'Coptic.' This creates a bit of a dilemma at times, because although Bohairic is the dialect which most Copts would be interested in, Sahidic is the one in which those Egyptologists and New Testament scholars have greater interest, especially when a large number of Gnostic texts were found in this dialect in the Nag Hammadi. As a result, the greater part of the Grammatical aids and published texts of the Western world are in Sahidic. In Egypt however, as you would imagine, nearly all Coptic resources are in Bohairic.

Where are we now?

In the 21st century, Coptic remains an unspoken language. Liturgy books are frequently published with either no Coptic or Coptic transliterated into a modern language. On the other hand, there continues to be an interest in learning Coptic among certain members of the community. New advances in technology, in particular the internet, have allowed access to resources which were otherwise inaccessible to all but the most devoted academics. In the West, those very same Egyptologists and Early Christian scholars have devoted a great deal of time to the research and publication of Coptic resources, notable examples being Crum's "Coptic Dictionary", Stern's "Koptisch Grammatik:" and more recently, Layton's "A Coptic Grammar." Meanwhile, the Coptic Orthodox Church has had a revival under the leadership of her last two patriarchs, Pope Cyril VI and Pope Shenouda III. The Copts in the Diaspora have been able to provide a wealth of resources under the freedom and prosperity of their newly adopted homes, and with that a new interest in Coptic by youths keen to discover their identity.

What is Coptic? In the book of Acts, we read that the handkerchief of St.Paul, a plain ordinary piece of cloth, was able to provide healing to those who touched it in faith[†]. Its mere presence before the Saint was enough to impart this blessing; the grace of Saint Paul could not be separated from the garments in which he lived. Coptic is the handkerchief which wiped the brow of the suffering martyrs who endured towards their heavenly reward; it is the relic bearing the everlasting impression of the lives of those

[†] Acts 19:12

who lived and breathed it, and it is the handkerchief infused with the fragrance of the sweet smelling aroma of the sacrifice of the first Christians of the Church.

Coptic is our link to the fathers of our Church, and is hence an invaluable treasure of our past. I pray that it will continue to be so for our present and our future.

Abbreviations

<i>AmBal</i> = Balestri et. H. <i>Hyvernat</i> “Acta <i>Martyrum</i> ”vol 1 Paris 1907	<i>imp</i> = imperative	<i>pronom</i> =pronominal
<i>AmHyp</i> = Hyvernat, Henri “Les Actes des Martyr de L’Egypte	<i>infl.</i> = inflected	<i>prop.noun</i> = proper noun
<i>adj</i> = adjective	<i>interj</i> = interjection	<i>q</i> = qualitative form
<i>adv</i> = adverb	<i>interrog.</i> =interrogative	<i>rfx</i> = reflexive verb
<i>art</i> = article	<i>m</i> = masculine noun	<i>s</i> = singular
<i>comp</i> = compound	<i>no</i> = number	<i>S.Pachomii vita</i> =Lefort.L “S.Pachomii Vita- Bohairice scripta) Paris 1925
<i>conj</i> = conjunction	<i>Obj</i> =object	<i>SinArch</i> = Leipoldt, Iobannes “Sinuthii Archimandritae vita et opera omnia” Otto Harrassowitz 1906
<i>dem</i> = demonstrative	<i>P</i> = person	<i>v.i</i> = intransitive verb
<i>f</i> = feminine noun	<i>part</i> =particle	<i>v.t</i> = transitive verb
<i>Gk</i> = word of Greek origin	<i>p.noun</i> =pronoun	<i>v</i> = see
<i>Heb</i> = Hebrew	<i>pfx</i> =prefix	<i>vb</i> = verb
<i>hom. vat ii</i> = De vis, Henris “Homélie Coptes de la vaticane” vol. II Hauniae 1929	<i>pl</i> = plural	
	<i>Poss</i> = possessive	
	<i>poss. noun</i> = possessed noun	
	<i>prep</i> = preposition	

Note: - two references are given for each Psalm. The first in bold refers to the Septuagint reference, while the second refers to that of the Masoretic texts.

1. LEARNING TO READ

The first step in learning any language is learning to pronounce the letters. It would obviously be easier to learn a language like French or German which uses the same letters as English than it would be to learn Hebrew or Chinese. Coptic falls somewhere in between. Although it does not use a Latin based alphabet, many of the letters will look quite familiar and some will also share the same pronunciation in Coptic as they do in English.

Note that the pronunciation guide presented here is based on the modern ecclesiastical pronunciation. Recent research pioneered by Emil Maher (now Father Shenouda Maher) has suggested that the original Bohairic dialect may have been pronounced differently to the current pronunciation. That form of pronunciation is called *Old Bohairic*.

A brief reference will be made to the Old Bohairic pronunciation, however the major emphasis will be put on the modern pronunciation.

1.1. The Coptic alphabet

Coptic was the final stage of development of the ancient Egyptian language spoken since the time of the Pharaohs. Its earliest written form was Hieroglyphics. This later evolved to Hieratic then subsequently to Demotic. At some stage around the beginning of the first Millennium, the Coptic script was transcribed into the Greek alphabet. Hence the first 24 letters are imported directly from Greek.

After the 5th Greek letter, a Coptic letter $\bar{\epsilon}$ was added. This does not appear in any words and only ever appears as a number.

In the Bohairic dialect, another 7 letters of Demotic origin were added to the end of the alphabet to make up for sounds that have no equivalent in Greek, leaving a total of 32 letters. The letters are shown in the table below, with more explanation about each in the sections that follow.

So, You want to learn Coptic?

Letter	Name	Pronun.	Letter	Name	Pronun.
Ⲁ ⲁ	Alpha	a	Ⲡ ⲡ	Pe	p
Ⲃ ⲃ	Vita	b,v	Ⲥ ⲥ	Ro	r
Ⲅ ⲅ	Gamma	g,gh,n	Ⲉ ⲉ	Seema	s
Ⲇ ⲇ	Delta	d, th	Ⲋ ⲋ	Tav	t
Ⲍ ⲍ	Eey	e	Ⲏ ⲏ	Epsilon	i
Ⲑ ⲑ	So-ou	-	ⲓ Ⲕ	Phi	f
Ⲓ ⲓ	Zeeta	z	Ⲗ ⲗ	Key	k, sh, kh
ⲕ Ⲍ	Eeta	ee	ⲙ Ⲏ	Epsi	eps
Ⲑ ⲑ	Theta	th, t	Ⲙ ⲙ	Omega	au
ⲓ Ⲕ	Yota	i	Ⲛ ⲛ	Shai	sh
ⲕ Ⲍ	Kappa	k	Ⲝ ⲝ	Fai	f
Ⲏ ⲏ	Lola	l	ⲟ Ⲡ	Khai	kh
Ⲓ ⲓ	Mey	m	Ⲣ ⲣ	Hori	h
ⲕ Ⲍ	Ney	n	Ⲗ ⲗ	Jenja	j, g
Ⲙ ⲙ	Exi	x	ⲉ Ⲇ	Cheema	ch
Ⲑ ⲑ	O	o	Ⲋ ⲋ	Ti	ti

1.2. Vowels

What is a vowel? If you cast your mind back to Kindergarten, you'll remember the English vowels being a, e, i, o, u. Ever wondered why they were called vowels? I never did till I started learning Coptic. According to people "in the know", vowels are letters you say without closing any part of your mouth. Try it. The other letters are consonants, that require you to close part of your mouth while pronouncing the letter. You'll notice that there are scarcely any words that don't have any vowels (I can't think of any myself, but I'm sure that if I said that then somebody would find one). In fact, you can scarcely say more than two consonants in a row without needing a vowel.

Anyway, naturally Coptic also has vowels whose names and pronunciation are shown in the table below:

Ⲁ ⲁ	Alpha , "a" as in "art"
Ⲝ ⲝ	Ey , "e" as in "let"
Ⲭ ⲭ	Eeta "ee" as in "feet"
Ⲓ ⲓ, Ⲓ ⲓ	Iota, Epsilon both "i" as in "sit"
Ⲑ ⲑ	o "o" as in "stop"
ⲟⲣ	"ou" as in "soup"
Ⲩ ⲩ	Omega "au" as in "baud"

Two things are worth noticing here, the first is that the **Ⲓ** and **Ⲓ** are both pronounced the same. The second is that the same **Ⲓ** appears twice in the table. The first time on its own, then two vowels down as a part of the combination vowel **ⲟⲣ**. The combination vowel has a different pronunciation to what you'd get if you simply added the combination of both the **Ⲑ** and the **Ⲓ**. **Ⲓ** is pronounced differently again if its preceded by **Ⲝ** or **Ⲁ**. The different sounds **Ⲓ** makes when combined with different letters are summarised in the table below:

ⲀⲒ	"av" is "have"
ⲜⲒ	"ev" as in "bev"
ⲐⲒ	"ou" as in "soup"
Ⲓ	"i" if not preceded by any of the above

Old Bohairic variations

Most of the vowels have a similar pronunciation, however **ϵ** seems to have been pronounced more like **ⲁ**, as ‘a’ in ‘fat’ or ‘far.’

1.3. Consonants

As English readers, we should be grateful that some of the Coptic consonants look and sound so similar to their English counterparts. Some of these are shown with some of the other more common consonants below.

Ⲙ Ⲙ	Mey , pronounced ‘m’ as in ‘man’
Ⲛ Ⲛ	Ney , pronounced ‘n’ as in ‘net’
Ⲕ Ⲕ	Kappa , pronounced ‘k’ as in ‘kite’
Ⲧ Ⲧ	Tav “t” pronounced as in ‘net’ [‡]
Ⲥ Ⲥ	Seema , pronounced “s” as in ‘sit’ [§]
Ⲡ Ⲡ	Pe , pronounced “p” as in ‘put’
Ⲣ Ⲣ	Ro , pronounced ‘r’ as in ‘rat’
Ⲩ Ⲩ	Sh , pronounced ‘sh’ as in ‘shut.’
Ⲅ Ⲅ	Chima , pronounced ‘tch’ as in ‘church’
Ⲙ Ⲙ	Zeeta , pronounced ‘z’ as in ‘zoo’

Old Bohairic variations: According to Old Bohairic proponents, **Ⲡ** was pronounced as ‘b’ and **Ⲧ** was usually pronounced as ‘d’, as in ‘duck’, though sometimes as ‘t’ as in ‘tide.’ Some examples:

[‡] There is a case where the pronunciation of these letters varies which shall be discussed later on in this chapter.

[§] as above

ΜΕΝ	men
ΤΕΝ	ten
ΤΟΠΟΣ	topos
ΠΟΥ	pou
ΚΑΤΑ	kata

Now try to pronounce the following words:

Exercise 1.1

ΝΑΝ	
ΝΑΙ	
ΜΗΤ	
ΠΑΙ	
ΜΑΥ	
ΤΑΙ	
ΜΟΥ	
ΖΩΟΝ	
ΤΩΝ	

Now we'll look at some more consonants that have only one pronunciation:

Ξ ζ	“x”
Ϟ ϟ	“kh” (‘ch’ as in German ‘Buch’)
Ϡ ϡ	“ebs”
ϣ ϛ	“ph” as in phone**

** Some people consider this letter to be also pronounced as ‘v.’ They say it is pronounced as ‘ph’ in all words of Greek origin as well as Coptic proper nouns, and as ‘v’ in all Coptic words apart from proper nouns.

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ϥ ϥ	“f” as in fan
Ϩ Ϩ	“h” as in “hat”
ϩ ϩ	“ti” as in “tick”
λ λ	“l” as in lake

The jenkem

Now seems like a good time to introduce the jenkem. The jenkem is a little stroke that seems to appear all over the place. It looks like this: `

You’ll see it appear in front of both consonants and vowels. When you see it come over a consonant, it is pronounced like an ‘e’ before the consonant.

E.g. ⲉⲙⲙⲟⲛ is pronounced “emmon.”

If it comes before a vowel, it places a stress on the vowel.

E.g. when pronouncing ⲁⲛⲟⲕ, you put a gap between the ⲁ and the rest of the word, so it’s pronounced ‘a-nok’.

Old Bohairic variations: According to the Old Bohairic pronunciation, ⲡ was pronounced as ‘b.’ Also, Ⲥ was pronounced as ‘ph’ or as ‘b.’

Some more examples:

ϣⲁⲣⲟⲛ	sharon
ϣⲁⲓ	shai
ϥⲁⲓ	fai
ⲡⲁⲧⲏⲣ	pateer
ϫⲓⲧϥ	chitf

Now try the following words:

Exercise 1.2

ϫⲏⲗⲟϥ	
ϫⲏⲣⲟϥ	

ⲪⲚⲗⲐⲛ	
ⲉⲟⲩ	
ⲱⲁⲗⲓⲛ	
ⲔⲈⲚ	
Ⲕⲁ	
ⲩⲱⲟⲩⲣⲏ	

How do you feel so far? You've now mastered 24 out of the 35 letters. By now you should be able to pronounce most words with little difficulty. Admittedly the letters to follow are a little more complicated, but you're well on the way to being able to read Coptic.

1.3.i. Consonants with varying pronunciations

Unfortunately, some consonants change their pronunciation depending on the letters around them. Before you start complaining, remember that English also has letters which change their pronunciation, and for no apparent reason. Consider 'g' for instance, sometimes it's a hard 'g', some times it's like 'j', and sometimes it's pronounced as 'f' if followed by an 'h.' At least Coptic rules have some consistency. Anyway, to start with, let's look at the first of these letters:

B β Vita

This letter has two pronunciations: 'b' and 'v'
 In names of places and people (proper nouns), it's always 'b'
 In words which are not names, it's 'v' if followed by a vowel, but 'b' if it's followed by a consonant.

For example, **βⲱⲕ** is not a name, the **β** is followed by a vowel, so the word is pronounced 'vauk'.

Ⲡβⲣⲁⲁⲙ on the other hand is a name, so the **β** is pronounced as 'b', and the word is abra-am.

Now how can you tell if a word is a proper noun? It's not as hard as you might think, as most of the proper nouns you'll come across will be recognisable as being similar to those in English, as with the **Ⲡβⲣⲁⲁⲙ** example above.

So, You want to learn Coptic?

Now try the following words:

Exercise 1.3

ϣωβ	
βαλ	
νοβι	
ἡνοϣβ	
βωϣεω	
λωβψ	
ἐβολ	
νιβεν	

Old Bohairic variation: B is considered to be pronounced as either ‘b’ or ‘w.’

Δ Δ Delta

Delta is pronounced as a hard ‘th’ as in “this” in all common nouns, but is pronounced as ‘d’ in proper nouns.

Examples:

Δε	the
ιΔωλεν	ithaulen
Δοξα	thoxa
Δικεοc	thikeos
Δαυιδ	david

Old Bohairic variation: Those who use the Old Bohairic pronunciation always pronounce Δ as ‘d.’

Exercise 1.4

ΔΥΝΑΜΙΣ	
ΔΕΛΤΑ	
ΔΙΑΚΟΝΟΣ	
ΔΙΔΟΥ	
ΔΗΜΟΣ	

Θ **θ** Theeta

Theeta is usually pronounced as a soft ‘th’ as in ‘thin’, but is pronounced as ‘t’ if it comes after **ψ**, **Ϸ**, or **τ**.

Old Bohairic variation: **θ** is always pronounced as ‘t’ in the old Bohairic pronunciation.

Examples:

ψθεε	eshteh
θηματ	ethmav
θωψ	thaush
ψθορτερ	eshtorter
ματθεον	matteon

Exercise 1.5

ψθογιτ	
θεος	
θηοι	
θηοκ	
βηθηλεμ	
θαμιο	

Ⲅ Ⲅ Ghama

Ghama has three separate pronunciations, which are as ‘gh’, ‘g’ and ‘n.’

If it is followed by **ⲱ**, **ⲟ** or **ⲁ**, it’s pronounced as ‘gh.’ There really isn’t a corresponding letter for this sound in English, but think of the pronunciation as being similar to the sound you make when you gargle your throat.

If it’s followed by **Ⲭ**, **ⲓ**, **ⲛ** or **Ⲏ**, it’s pronounced as a hard ‘g’, as in ‘get.’

If it’s followed by **Ⲅ**, **ⲕ**, **ⲗ** or **Ⲙ** it’s pronounced as ‘n.’

If it’s followed by any other consonant, it’s pronounced as ‘gh.’

I can hear you thinking from here: “how in the world am I going to remember all those?” In times like these it’s always useful to make up a mnemonic. It works for me.

Let’s first look at the first case where it’s pronounced as ‘gh.’

Now look at the letters **ⲱ** **ⲟ** **ⲁ**, if you pretend that the letters are English and that they’re forming a word, you’ll find that the word sounds like ‘woah’, as in the sound you’d make while falling down the slope of a roller coaster.

Similarly, if you look at the letters **Ⲭ** **ⲓ** **ⲛ** **Ⲏ**, you’d find that it looks like ‘hive’, as in ‘bee hive.’

The next trick is to remember which sound each of these sets makes. This isn’t so hard, all you need is an example that’s easy to remember. One of the really common words you’ll find is **ⲁⲄⲓⲟⲥ** (agios). Using this example you can see that the when the **Ⲅ** comes before an **ⲓ** it’s pronounced as ‘g.’ That way you know that it’s pronounced as ‘g’ after all the other **Ⲭ** **ⲓ** **ⲛ** **Ⲏ** letters and that therefore it’s the **ⲱ** **ⲟ** **ⲁ** letters that make it pronounced as ‘gh.’

So much for the vowels. Now you need a way to remember how to pronounce **Ⲅ** if followed by all other consonants.

You can remember the letters **Ⲅ** **ⲕ** **ⲗ** **Ⲙ** as ‘gkxx.’ As an example word, think of **ⲁⲄⲄⲎⲗⲟⲥ**, pronounced ‘angelos.’

All that is left to remember is that **Ⲅ** is pronounced the same way after consonants as it is after the **ⲱ** **ⲟ** **ⲁ** letters.

So, You want to learn Coptic?

ϠΗΚ	
ΠΕϠΑϠ	
ΠΕϠΕ	
ΚΟΥϠΙ	
ΠΕϠΩΟΥ	

Old Bohairic pronunciation: In the Old Bohairic pronunciation, **Ϡ** is pronounced as ‘dj’, as in ‘age.’

Ϡ Ϡ Key

Key is another one of those letters that has three pronunciations. This time the pronunciation depends on whether the word is of Greek or Coptic origin.

In words of Coptic origin, it’s always pronounced ‘k’ as in ‘kitchen.’

In words of Greek origin, it’s pronounced as ‘sh’ if followed by the **Η Ι Υ Ε** letters, and ‘kh’ if followed by the **Ω Ο Α** letters or a consonant.

A good example word to remember is **Ϡερε** which has the pronunciation of ‘shere’ as in **Ϡερε νε Παρια**.

Examples:

ϠΗ (Coptic)	kee
Ϡριστος (Greek)	ekhristos
ΒεϠε (Coptic)	veke
Ϡορος (Greek)	khoros
αρχων (Greek)	arkhaun

Exercise 1.8

ΜιϠαηλ (Greek)	
-----------------------	--

Ⲭⲣⲱⲙ (Coptic)	
Ⲫⲁⲣⲓⲥⲱⲁ (Greek)	
Ⲭⲗⲟⲙ (Coptic)	
Ⲫⲏⲙⲓ (Coptic)	
Ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ (Greek)	
Ⲫⲁⲣⲓⲗⲉⲥⲑⲉ (Greek)	

Old Bohairic: was usually pronounced as ‘k’, and may have been pronounced as ‘kh’ or ‘sh’ in Greek words.

You’ve now mastered the most common pronunciations in Coptic. Now just a few more details to polish off.

How do you know if a word is of Greek origin?

That’s an obvious question which many people ask. Basically, you eventually learn through experience. However, here are some basic rules of thumb:

The word will generally be of Greek origin if it contains one of the following letters:

ⲗ ⲁ ⲡ Ⲫ ⲗ ⲙ (as a vowel)

The word is of Coptic origin it contains one of the following letters:

ⲱ Ⲓ ⲓ Ⲕ ⲕ ⲛ

You may be wondering why I haven’t included the 7th letter of Demotic origin, the Ⲛ in this list. There are in fact many Greek words that contain the Ⲛ, even though it is a letter of Egyptian origin. The reason for this is that there is a little stroke in Greek that looks like this: ^ˆ

As you can see, it looks like an apostrophe. It is called a ‘rough breathing’, and when it appears at the front of a word in Greek it’s pronounced as ‘h.’

Now when these words came to Coptic, they couldn’t find a rough breathing to take, so they borrowed the Ⲛ instead. Hence some words of Greek origin use the Ⲛ.

Another discriminating feature is that verbs ending with any of the following syllables are generally of Greek origin:

–Ⲓⲛ –ⲉⲒⲛ –ⲁⲛ –ⲥⲑⲉ –ⲓⲧⲉ –ⲒⲐⲛ –ⲱⲙⲉⲛ –ⲟⲩⲛ –ⲟⲒⲛ

So, You want to learn Coptic?

Back to ϯ and ϥ

It was previously mentioned that the pronunciation of ϯ and ϥ sometimes varies. This occurs in words of Greek origin.

In words of Greek origin, ϯ is pronounced ‘d’ as in ‘dog’ if it comes after a ϩ and ϥ is pronounced ‘z’ if it comes before ϩ.

Examples:

ΠΑΝΤΟΚΡΑΤΩΡ	pandokrator
ΑΣΠΑΖΜΟΣ	aspazmos
ΠΛΑΣΜΑ	plazma
ΠΑΝΤΩΣ	pandaus

1.4. Some more vowel rules

At the beginning of a sentence

When the letter ϣ begins a sentence and is followed by another vowel, it’s pronounced as ‘y.’

E.g. ϣΩϯ is ‘yaut’

Double vowels

ΩΙ

When the two letters ΩΙ come together, the combination is pronounced as ‘oi’ as in ‘oil.’

E.g. ΩΙΚ is pronounced ‘oik.’

The following three double vowel rules apply only to Greek words.

ΑΙ

This combination is pronounced as ‘e’ in words of Greek origin.

E.g. ⲁⲓⲙⲁ – ema

ⲗⲁⲓⲙⲟⲛ – themon

ⲕⲁⲓⲣⲟⲥ – keros

ⲈⲒ

ⲈⲒ is pronounced as ‘i’ in words of Greek origin.

ⲈⲡⲈⲒⲗⲎ – epithee

ⲈⲒⲢⲒⲛⲎ – irinee

Note that the Ⲉ is very commonly left out altogether.

ⲐⲒ

ⲐⲒ is pronounced as ‘i’ in words of Greek origin

ⲁⲢⲒⲛⲟⲓⲛ – arinin

ⲙⲈⲤⲁⲛⲟⲓⲁ – metania

ⲗⲐⲒⲢⲟⲛ – lipon

Repeating vowels

If a vowel is repeated to appear twice in a row in a word, a stress is made on the second vowel.

E.g. ⲁⲃⲣⲁⲁⲙ is pronounced as ‘Abra-am’

You’ve done it! You’ve now learnt all the rules for pronouncing Coptic. You may still not be able to read it fluently, but this will come with time. Practice reading every word you come across, refer back to the rules if you’re unsure of a particular pronunciation. Eventually, you’ll start to recognise words as opposed to recognising letters. By that stage, reading Coptic will have become second nature.

So, You want to learn Coptic?

2. NOUNS

2.1. The Articles

Now that you've learnt to read, the next step is to understand what you're reading. Here is where grammar and vocabulary come in. Learning what different words mean is the first step, putting them together requires an understanding of grammar.

The first important thing to learn is that different words belong to different classifications. Some words are nouns, some are verbs, some are prepositions. In fact, there are many different categories to which words can belong. These categories are known as "parts of speech."

The first part of speech we'll look at is the *noun*. Nouns are basic naming words. E.g. 'cat', 'dog', 'aircraft carrier' etc.

In many cases, nouns are introduced by little words called 'articles.' These are little words which frequently come before the nouns. Learning these will be our first step in learning Coptic grammar.

2.1.i. The Definite article (saying 'The' in Coptic)

Singular nouns

Ever wondered what the difference between 'the' and 'a' is? I.e. what is the difference between saying "the bird is singing" as opposed to "a bird is singing"?

The difference is that when you use 'the', you're referring to a particular bird, and everyone knows which bird you're talking about. When you use 'a bird', you could be referring to any bird at all rather than a particular one.

For this reason, 'the' is referred to as the 'definite' article, and 'a' is referred to as the 'indefinite' article.

Like English, Coptic also has definite and indefinite articles. Unlike English however, Coptic has more than one way of saying 'the.'

The way you use 'the' depends on what is referred to as the *gender* of the noun. If you've studied French or German at school, or are familiar with Arabic, you'll realise that different nouns are defined as being either masculine or feminine. There's no reason why a particular object should be masculine or feminine, but that's just the way it is. The only way you can know the gender is by learning it for each noun.

Coptic actually has three different masculine definite articles and three different feminine definite articles.

So, You want to learn Coptic?

The masculine definite articles are: **ⲡⲓ** **ⲡ** **Ⲫ**

The feminine definite articles are: **ⲥ** **Ⲧ** **Ⲙ**

Before we go further, some basic ground rules need to be laid down:

Rule 1:

ⲡⲓ is the exact equivalent of **ⲥ**

ⲡ is the exact equivalent of **Ⲧ**

Ⲫ is the exact equivalent of **Ⲙ**

Rule 2:

Each set of articles can be divided into two groups. For the male set, the first group has **ⲡⲓ** on its own, and the second has **ⲡ** and **Ⲫ** together. Likewise, for the feminine set, **ⲥ** sits on its own, and **Ⲧ** sits with **Ⲙ**.

Rule 3:

ⲡ is very closely related to **Ⲫ**, and they have almost exactly the same grammatical use. The only difference is that **Ⲫ** is used before nouns starting with **Ⲗ** **ⲓ** **ⲗ** **ⲙ** **ⲛ** **ⲟ** **ⲣ**, and **ⲡ** is used before all other nouns. The **Ⲗ** **ⲓ** **ⲗ** **ⲙ** **ⲛ** **ⲟ** **ⲣ** letters are affectionately known as the *vilminor letters*, which we'll find frequently effect the choice of letters for the spelling of words we'll come across throughout the book. A similar story applies to the feminine articles, here **Ⲙ** is used before the vilminor letters, and **Ⲧ** is used before the non vilminor letters.

Now **ⲡⲓ** and **ⲥ** are referred to as strong articles, but **ⲡ**/**Ⲫ** and **Ⲧ**/**Ⲙ** are referred to as a weak article. This is because **ⲡⲓ** and **ⲥ** are used in more specific situations than their counterparts. For example, if you're referring to a specific father, you would say **ⲡⲓⲱⲧ**, because you're making a special effort to point out a particular father. If on the other hand, you were to say **Ⲫⲓⲱⲧ**, you would be understood to be referring to the father who is already well known, or is already considered to be one of a

kind. Hence **ϥΙΩϥ** would be understood to refer to *God* the Father, and likewise **ⲡϩⲏⲣⲓ** is understood to refer to the son Jesus Christ.

The use of these articles is summarised in the following table:

	Masculine	Female
strong	ⲡⲓ	ⲧ
weak- non vilminor	ⲡ	ⲧ̄
weak- vilminor	ϥ	ϥ̄

Don't worry too much if you don't quite understand the difference about the weak and strong articles. In the end, they all just translate as 'the'.

Plural nouns

This is all fine, except for one thing. And that is these articles only apply for the *singular* form of the noun. That is, one of those articles would be appropriate for saying 'the' in 'the dog', but it would not be appropriate for saying 'the' in 'the *dogs*.' The feature of the noun which describes whether it's in the singular or plural is called its *number*.

There are two definite articles for denoting the plural in Coptic. Unlike the singular definite articles, they are not dependent on the gender of the noun.

They are **Ⲛⲓ** and **ⲚⲈⲚ**

Ⲛⲓ is used in the vast majority of cases.

ⲚⲈⲚ is only used in sentences with constructions involving the word "of", the sentence taking the form of:

ⲚⲈⲚ (noun1) of (noun 2)

We shall will be formally introduced to the 'of' construction in **(2.4.i)**, and **(2.4.ii)** but for now we'll just take a brief example of its use to contrast the use of **Ⲛⲓ** as opposed to **ⲚⲈⲚ**.

E.g. Saying "the hands" on its own would be **Ⲛⲓⲭⲓⲭ**

However, "the hands of Aaron" is **ⲚⲈⲚⲭⲓⲭ ⲏⲁⲗⲁⲣⲱⲛ**

Most nouns can be expressed in the plural without any change to the actual form of the noun. E.g. while in English the plural form of 'hand' is 'hands', in Coptic

So, You want to learn Coptic?

the plural form of **ⲭⲓⲭ** is still ‘**ⲭⲓⲭ**.’ The only thing that tells you if it’s plural or not is the article in front.

The exceptions

Having said all that, there are actually a few nouns which take a different form in the plural than they do in the singular. Some of them are shown in the table below:

ⲧⲪⲎ	The Heaven	ⲛⲓⲪⲏⲛⲓ	The heavens
ⲛⲓⲁⲗⲟⲩ	The child	ⲛⲓⲁⲗⲟⲩⲛⲓ	The children
ⲛⲓϸⲟⲛ	The brother	ⲛⲓϸⲏⲛⲏⲩ	The brothers
ⲧⲪⲱⲛⲓ	The sister	ⲛⲓϸⲱⲛⲓ	The sisters
Ⲫⲓⲱⲧ	The father	ⲛⲓⲓⲟⲧ	The fathers, parents
ⲧⲪⲉⲓⲱⲓ	The woman	ⲛⲓⲉⲓⲟⲱⲓ	The women
ⲉⲱⲖ	thing, work	ⲉⲃⲏⲛⲓ	things, works
ⲛⲓⲃⲱⲕ	The slave/servant	ⲛⲓⲉⲃⲓⲁⲓⲕ	The slaves/servants

The vocative

I remember looking through the criteria for a course I was trying to get into, and finding that they were looking for “a sense of vocation” in the applicant. I couldn't quite understand what they meant, till I was told that ‘vocation’ means ‘a calling.’ So they were looking for a ‘sense of calling.’ Now I don’t know if I had that sense of calling, but Coptic at least has a way of describing “a calling” which is called the ‘vocative.’ The vocative is used to call upon someone, usually in the context of asking for their help. Now here things become familiar, as the construction used for the definite article is also often used as the vocative.

For example, **ⲛⲓⲃⲟⲓⲕ** doesn’t just mean “*the Lord*”, but in some cases it means “*O Lord*.” It’s usually easy to tell when the construction is being used for the definite article or for the vocative, as translating it as ‘the’ when it was intended for the vocative just doesn’t make sense.

If this paragraph in particular seems a little hard to understand, don’t worry. Just come back to it after you’ve gone a bit further into the book, by then you’ll have come across many examples where it’s clear that the definite article can only be translated as

the vocative. We will need to learn a bit more grammar though before we come to those examples.

To make things a little easier, there is a letter specifically used for the vocative which is **ⲟ**, this is conveniently translated as ‘O’ as in **Ⲡ Ⲙⲁⲣⲓⲁ** “O’ Mary.”

2.1.ii. The indefinite article

Next we’ll look at saying ‘a.’ That is in saying ‘a bag’ instead of ‘the bag.’ Remember that this is called the ‘indefinite article’ whereas ‘the’ is called the ‘definite’ article. The Coptic word for ‘a’ is **ⲟⲩ**

Unlike the definite article, the indefinite article is independent of gender, so it doesn’t change regardless of whether the noun is masculine or feminine.

E.g.

‘A man’ = **ⲟⲩⲣⲟⲩⲙⲓ**

‘A woman’ = **ⲟⲩⲉⲗⲓⲙⲓ**

Coptic differs again from English in that it has a *plural* form of the indefinite article. There is no direct English translation for this, but the closest approximation is ‘some.’ The plural indefinite article is **ⲉⲁⲛ** which also attaches directly to the noun.

E.g.

(Some) men = **ⲉⲁⲛⲣⲟⲩⲙⲓ**

(Some) women = **ⲉⲁⲛⲉⲗⲓⲙⲓ**

ⲉⲁⲛ is also combined with the word **ⲟⲩⲟⲛ** to give the special construction

ⲉⲁⲛⲟⲩⲟⲛ, which means ‘some’ as in ‘some people.’

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<i>Vocab</i>			
ⲓⲱⲧ	father (m)	ⲱⲎⲣⲓ	son (m)
ⲙⲁⲣ	mother (f)	ⲱⲉⲣⲓ	daughter (f)

Exercise 2.1

Translate the following into English:

- | | |
|-----------------|----------------------|
| a) Ⲫⲓⲱⲧ | d) ⲧⲱⲉⲣⲓ |
| b) ⲟⲣⲙⲁⲣ | e) ⲉⲗⲁⲛⲓⲟⲧ |
| c) ⲡⲱⲎⲣⲓ | f) ⲉⲗⲁⲛⲉ̀ⲛⲎⲟⲣ |

2.1.iii. Possessive articles- My, your and his

In the earlier sections, we talked about the definite and indefinite articles. Now we will do the *possessive* articles. These articles refer to people and are used to indicate possession. Like the definite and indefinite articles, they attach directly to the noun with no gap in between.

Masculine object	Feminine object	Plural object	
ⲡⲁ	ⲧⲁ	Ⲏⲁ	My
ⲡⲉⲕ	ⲧⲉⲕ	Ⲏⲉⲕ	Your (masculine)
ⲡⲉ	ⲧⲉ	Ⲏⲉ	(feminine)
ⲡⲉⲧⲉⲛ	ⲧⲉⲧⲉⲛ	Ⲏⲉⲧⲉⲛ	(plural)
ⲡⲉϥ	ⲧⲉϥ	Ⲏⲉϥ	His
ⲡⲉⲥ	ⲧⲉⲥ	Ⲏⲉⲥ	Her
ⲡⲉⲛ	ⲧⲉⲛ	Ⲏⲉⲛ	Our
ⲡⲟⲣ	ⲧⲟⲣ	Ⲏⲟⲣ	Their

Note that whether the pronoun starts with a **ⲡ** or **ⲧ** for singular objects depends on the gender of the *object*, not the subject.

So for example if you were to say ‘his mother’, you would base the decision on the gender of ‘mother’, so it would be **ⲧⲉϥⲙⲁⲣ**.

People often get mixed up at this very point, so let's work through an example. Say you want to say "his mother."

Looking at the table above, you'd have three choices, **πεϋ** **τεϋ** **νεϋ**
νεϋ only applies to plural words, so you can strike that off the list.
 That leaves **πεϋ** and **τεϋ**.

Your next step now is to think of the gender of the noun. **ματηρ** is a feminine word. So you pick the possessive article in the feminine object column which in this case is **τεϋ**.

Let's look at another example. Suppose you wanted to say "your father" while speaking to a feminine. To start with, we have a choice of **πεκ** **τεκ** **πε** and **τε**. (After scratching out the plural ones).

Now the first step is to look at the gender of the word for father, which is **πατηρ**. **πατηρ** is a masculine word, so you pick the possessive articles in the masculine object column which leaves you a choice of **πεκ** and **πε**.

Since you're speaking to a feminine, you pick the **πε**, leaving you with: **πειωτηρ**

<i>Vocab</i>			
σωμα	body (m)	εντολη	commandment (f)
αιμα	blood (m)	βιβλιον	book (m)
θυση	censer (f)	φιλη	friend (m)
ωκ	bread (m)	αφωτη	cup, chalice (f)
κεφαλη	head (f)	χειρ	hand (f)
σωτηρ	Saviour (m)	φιλη	friend (f)

Exercise 2.2

a) **πασωμα** (*Luke 22:19*)

c) **πειωτηρ** (*James 2:28*)

b) **πεϋαιμα** (*Acts 20:28*)

d) **πεισωτηρ** (*2 Peter 3:2*)

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e) **ⲧⲈⲧⲈⲛⲁ̀ⲪⲈ** (Acts 18:6)

f) **ⲡⲈⲧⲈⲛⲛⲁ̀ⲉⲓ** (1 Peter 1:7)

g) **ⲡⲈⲛⲁ̀ⲉⲓ** (Luke 7:50)

h) **ⲧⲈⲪⲓⲪ** (Acts 4:28)

Fill in the blanks:

i) **ⲱⲞⲢⲓ** your son (speaking to a female)

j) **ⲓⲱⲧ** her father

k) **ⲱⲁⲩ** your mother (speaking to a group of people)

2.1.iv. *‘This and that’- The demonstrative articles*

Two commonly used words for introducing nouns are ‘this’ and ‘that.’ They are used to ‘point’ to a particular noun, or to ‘demonstrate’ it. Hence they are called the ‘demonstrative.’ When we point at something relatively close, we would say ‘this’, so ‘this’ is called the ‘near demonstrative.’ When you point to something further away, you would say ‘that’, which is called the ‘far demonstrative.’

There are two broad groups of the ‘demonstrative’ in Coptic. The first which we shall look at here is the ‘demonstrative article’ and the second is the ‘demonstrative pronoun’, which we’ll take a look at in (2.2.ii).

Near demonstrative article

There are three near demonstrative articles in Coptic used as follows:

	masculine	feminine	plural
Demonstrative article	ⲡⲁⲓ	ⲧⲁⲓ	ⲛⲁⲓ

The demonstrative article comes straight before the noun in the same way that the other articles do.

So for example, let’s work through how you would write ‘this censer.’

The Coptic word for ‘censer’ is **ⲱⲞⲩⲣⲏ**.

As it is a feminine word, you would chose **ⲧⲁⲓ** as the demonstrative article. You would then place it before **ⲱⲞⲩⲣⲏ** to produce: **ⲧⲁⲓⲱⲞⲩⲣⲏ**

Far demonstrative article

The far demonstrative, or the word for ‘that’ is **ⲈⲧⲈ ⲱⲱⲁⲩ**. It’s different to the other articles we have learnt in that:

a) it comes after the noun

b) the noun still takes a definite article before it.

E.g ΠΙΧΘΟΥ ÈΤΕ ἸἸἸΔΥ (Matthew 14:1)

“that time”

2.2. Substituting for nouns- pronouns

2.2.i. Personal pronouns

Occasionally, you may need to refer to a noun without mentioning its name. Instead of using the noun itself, you use what is called a ‘pronoun.’

Personal pronouns are words used to substitute for names of people. Say you were to describe an action that somebody is doing; you could either use their name as for example “Peter is walking” or you could indirectly refer to Peter by saying “He is walking.”

You would use the second case if it was already understood that Peter was the person being talked about. So here ‘He’ is the personal pronoun used to substitute for the noun ‘Peter.’ As ‘Peter’ is a person, ‘He’ becomes an example of a *personal* pronoun. Some other personal pronouns are: I, You, He/ She, they and we.

Coptic also has personal pronouns. The ones in the table below are called independent personal pronouns, because they can stand alone in the sentence. There are also *dependent* personal pronouns which we shall come across in (5.1.i.)

English	Coptic
I	ἄΝΟΚ
You (masculine)	ἦΘΟΚ
You (feminine)	ἦΘΟ
You (plural)	ἦΘΩΤΕΝ
He	ἦΘΟΥ
She	ἦΘΟΥ
We	ἄΝΟΝ
They	ἦΘΟΥ

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2.2.ii. Demonstrative pronoun

Compare the sentences ‘I saw this man’, with ‘I saw this.’

As discussed above, the word ‘this’ is referred to as the demonstrative. However, each of the two sentences in the line above illustrate a different type of demonstrative.

In the first case, the word ‘this’ comes before the word ‘man’ and hence as discussed in (2.1.iv) is the article.

In the second case, the word ‘this’ is not preceding a noun but is actually *replacing*, or substituting for the noun, so it is a pronoun. Hence in the second case it’s used as the *demonstrative pronoun*.

In English, the demonstrative pronoun and the demonstrative article are the same word, which is simply ‘this’, however in Coptic, they are a bit different as we can compare in the table below:

	masculine	feminine	plural
Demonstrative pronoun	ϥⲁⲓ	ⲑⲁⲓ	ⲛⲁⲓ
Demonstrative article	ⲡⲁⲓ	Ⲯⲁⲓ	ⲛⲁⲓ

As an example, consider the sentence below where the ‘this’ does not come directly before the noun and hence the demonstrative pronoun is used.

E.g. ϥⲁⲓ ⲡⲉ ⲛⲱⲏⲣⲓ ⲙⲫⲧ

“this is the son of God”

Note, there is a special set construction in Coptic as below:

ⲡⲁⲓⲁⲫⲟⲮ ϥⲁⲓ

Here you can see the ⲡⲁⲓ before ⲁⲫⲟⲮ meaning ‘this’, but then there’s also the demonstrative pronoun following it (ϥⲁⲓ), if this were translated literally, it would mean: *“this chalice this”* which wouldn’t make sense.

However, in Coptic this construction has the sense of adding emphasis to the word ‘this’, so it actually means *“this very chalice”*.

Far demonstrative pronoun

In the above we have been dealing with the word ‘this.’ ‘This’ is actually called the ‘near demonstrative.’ In English, we also use a word for the *far* demonstrative. Any ideas what it could be?

It is actually the word ‘that.’ Coptic has three words for ‘that’ as shown below:

	masculine	feminine	plural
far demonstrative	ϠΗ	ϠΗ	ΠΗ

2.3. Writing abbreviations

There was no printing in the days of Coptic, manuscripts were copied by hand, which as you could imagine could be quite a time consuming process. To make things a little easier, some abbreviations were agreed upon, the most common of which are shown in the table below:

original	abbreviation	English
ΙΗΣΟΥΣ	ΙΗΣ	Jesus
ΧΡΙΣΤΟΣ	ΧΡ	Christ
ΘΕΟΥΣ	Θ	God
ΠΝΕΥΜΑ	ΠΝ	spirit
ΕΘΟΥΣ	ΕΘ	Holy
ΚΩΣ	ΚΩ	Lord
ΙΕΡΟΣΑΛΗΜ	ΙΛΗΜ	Jerusalem
ΘΕΟΣ	Θ	God (Gk)
ΥΙΟΣ	Υ	Son (Gk)
ΑΛΛΗΛΟΥΙΑ	ΑΛ	Hallelujah (Heb)
ΕΤΑΥΡΟΣ	Ϟ	Cross (Gk)
ΜΑΡΤΥΡΟΣ	Μ	Martyr (Gk)
ΙΣΡΑΗΛ	Ι	Israel

The abbreviations for “Jesus” and “Christ” are the same in the New Testament Greek. In fact, they appear so often in early Greek manuscripts, that some people say there must have been a very early decision within the Church to use these abbreviations, perhaps even at the council of Jerusalem.

2.4. Describing nouns

How would you go about describing different types of nouns? For example, if you were to think about having bricks, we could have big bricks or small bricks, stone bricks or mud bricks, round bricks or square bricks. Some of the words we use to describe these different types of bricks are called *adjectives*, which are basically *describing* words, or words that qualify a noun or pronoun. You'll also notice that some nouns are used to describe other nouns. For example, in 'mud brick', both 'mud' and 'brick' are nouns, but here 'mud' is used to describe the brick.

There are two different constructions for describing nouns:

- a) the attributive construction
- b) the inflected adjectives

2.4.i. *Attributive construction*

An attribute is a characteristic you can give to something. There is a special construction in Coptic which is used to express an attribute.

Consider this example:

πρωμι ἡπαα

πρωμι means 'the man'

απαα is an adjective meaning 'old.'

What then is the little letter **ἡ** before **απαα**?

ἡ is the 'attributive construction.' The **ἡ** is used to tell you something about the "the man." In this case it's telling you that the man is old. Here **απαα** is an adjective.

However, the **ἡ** can also be used in between two nouns, when one noun tells you something about the other.

E.g. **†ωοϣρη ἡνοϣβ**

"the golden censor"

Notice here that there are two nouns at either side of the **ἡ**? This tells us that the second noun gives some characteristic to the first noun, which is that the censor is golden.

Now consider this example:

πρωμι ἡβερι

"the new man"

You would probably guess that the **ὁ** here is the attributive construction, but why is it **ὁ** in this case and not **ἡ**?

Here a simple rule applies:

ὁ is used if the word it follows starts with one of the following letters:

α π β φ ψ

For any other word not starting with one of those letters, **ἡ** is used instead.

Things are slightly different for the adjective **νῦν** which means ‘great’. It likes to swap places with the noun in the attributive construction, so that the article which belongs to the noun actually comes before the **νῦν**, and the **ἡ/ὁ** comes before the noun.

E.g. **πινυν ἡ ἀρχηγὰς εὐλο**

“the great archangel”

2.4.ii. The possessive construction

Similar to the attributive construction is the possessive construction, which is used to state the idea of ‘possession’, that is when something belongs to someone. For example, consider this sentence: **ἡ οἰκία τοῦ ἀνδρὸς**

Let’s look at each word.

ἡ οἰκία is ‘the house’

ἀνδρὸς is ‘man’

Here the possessive construction is used to give the idea of possession, so the sentence means “the house belonging to the man” or “the house of the man.”

Also, another example:

ὁ βασιλεὺς τῆς πόλεως means “the king of the city.”

Notice that the second noun in the attributive construction doesn’t take an article, whereas the second noun in the possessive construction does.

Now, when the possessive construction is used, an alternative to **ἡ / ὁ** can be used. This alternative is **ἡ / ὁ**.

ἡ / ὁ can be used in any case, but is especially used when the first noun is preceded by an indefinite article (‘a’)

So You want to Learn Coptic?

E.g. **ΟΥΨΕΡΙ ΝΤΕ ҆ԸԶΙԱ**

“a daughter of the woman”

Note that **ΝΤΕ** can only be used as the possessive construction to describe possession, and cannot be used when describing an attribute.

<i>Vocab</i>			
ΒΕΡΙ	new (adjective)	ϸΑΒΗ	wise (feminine)
ΑΠΑϸ	old (adjective)	ϑΡΟΝΟϸ	throne (m)
ϨΜΟΥ	salt (m)	ΟΥΩΙΝΙ	light (m)
ΚΟϸΜΟϸ	world (m)	ΙΟΥΔΑΙ	Jew (m)
ΕΠΑΨΨΕΛΙΑ	promise (f)	ΝΙΨ҆	great (adj.)
ϸΑΒΕ	wise (masculine)	ΜΗΨ	multitude (m)
ΒΑΚΙ	city (f)		

Exercise 2.3

- ΟΥΡΩΜΙ ΨΒΕΡΙ** (*Colossians 3:10*)
- ΠΙΡΩΜΙ ΝΑΠΑϸ** (*Colossians 3:9*)
- ҆ΝΙΨ҆ ΨΒΑΚΙ** (*Jonah 3:2*)
- ΟΥΝΟΥ҆҆ ΝΟΥΩ҆** (*Nicene Creed*)
- ΝϑΡΟΝΟϸ ΝΤΕ Ϩ҆** (*Matthew 23:22*)
- ΟΥΜΗΨ ΝΡΩΜΙ ΝϸΑΒΕ ΝΕΜ ΟΥΜΗΨ ΝϨΙϑΩΜΙ ΝϸΑΒΗ** (*hom vatt ii pg.79*)

2.4.iii. Other ways of describing nouns

There are some special constructions which are able to describe nouns without using the attributive and possessive constructions:

Every

Firstly, there is a special adjective that simply comes after the noun and does not need the attributive construction.

This adjective is **ΝΙΒΕΝ** which means ‘every’. It always comes after the noun. So, for an example, we’ll use it with the word **ΞΩΒ**, which means ‘thing’

E.g. **ΞΩΒ ΝΙΒΕΝ**

“everything.”

ΝΙΒΕΝ is often combined with the word **ΟΥΟΝ**. On its own, **ΟΥΟΝ** means ‘someone’ or ‘something’, when combined with **ΝΙΒΕΝ**, you get

ΟΥΟΝ ΝΙΒΕΝ

Which means ‘everyone.’

Inflected adjectives

The next type of adjectives which don’t use the attributive construction are called the *inflected* adjectives. These are shown in the following table:

These modifiers also have the special property of changing their ending, based on whether the noun is masculine or feminine, and whether it’s in the singular or plural. For this reason, they get the ‘inflected’ in their name, as the modifier changes its ending or ‘inflects’ depending on which noun comes before it.

Before we move on, we’ll need to talk a little more about grammar. If you look through an English grammar book, you’ll find all kinds of references to ‘first person’, ‘second person’ and ‘third person.’

What do all these refer to? Basically, the first person refers to the words ‘I’ and

ἄλλοτατ //	only, alone
τηρ //	all
ξω //	also
ἄλλιν ἄλλο //	own

‘we’, the second person refers to ‘you’, and the third refers to ‘he’, ‘she’ or ‘they.’ Another important term to know is ‘number.’ Now most people would know what a number is, but it has a special meaning when used grammatically. Number is used to indicate whether something is in the singular or the plural. So for example, the number of the word ‘dog’ is ‘singular’, whereas the number of the word ‘pencils’ is ‘plural.’

The table below summarises these two ideas:

	singular	plural
first person	I	we
second person	you (for both masculine and feminine)	you
third person	he, she	they

Therefore if a book is writing about a particular character, it's written in the third person. If someone is writing a book about himself, he's writing in the first person. Computer games have also borrowed these terms, so a shoot 'em up game where you can see the character you're controlling is described as having a third person perspective, whereas one where you can't see the character apart from his gun is called a 'first person' perspective shooter (because they're pretending the one holding the gun is you).

Taking an example from the table, 'he' would be described as 'third person singular masculine', and 'you' (m) as second person singular masculine. Now we'll return to our inflected modifiers in the table below:

ⲙⲉⲁⲓⲛⲧⲩ⸘

This word means 'alone' or 'only.' It can also be used to give the meaning of "...self" as in 'himself' or 'herself.'

We'll borrow from the 'person' table above to create the table below:

ⲙⲉⲁⲓⲛⲧⲩ	first person singular
ⲙⲉⲁⲓⲛⲧⲕ	second person singular masculine
ⲙⲉⲁⲓⲛⲧⲓ	second person singular feminine
ⲙⲉⲁⲓⲛⲧⲓⲥ	third person singular masculine
ⲙⲉⲁⲓⲛⲧⲓⲘ	third person singular feminine
ⲙⲉⲁⲓⲛⲧⲎ	first person plural
ⲙⲉⲁⲓⲛⲧⲎ ⲑⲏⲛⲟⲩ	second person plural
ⲙⲉⲁⲓⲛⲧⲟⲩ	third person plural

ⲙⲉⲁⲓⲛⲧⲩ⸘ follows the noun it describes, with the suffix agreeing with the noun in gender, person, and number.

E.g. **ⲛⲑⲐⲕ ⲙⲉⲁⲓⲛⲧⲕ**
"you only"

ΦΙΩΤ ἕμᾶτατϣ

“the father only”

ΤΗΡ//

ΤΗΡ// also comes after the word it’s describing, and has the meaning of ‘all.’ Its different forms are also shown below: Note that the second person plural form is the same as that of third person plural.

ΤΗΡΤ	first person singular
ΤΗΡΚ	second person singular masculine
ΤΗΡΙ	second person singular feminine
ΤΗΡϣ	third person singular masculine
ΤΗΡϢ	third person singular feminine
ΤΗΡΕΝ	first person plural
ΤΗΡΟΥ	second person plural
ΤΗΡΟΥ	third person plural

E.g. ΠΕΝΘΗΤ ΤΗΡϣ

“all our heart”

ἔω//

The third inflected modifier ἔω// means ‘also’, unlike ἕμᾶτατ// and ΤΗΡ// it doesn't have to come after a noun.

ἔω	first person singular
ἔωΚ	second person singular masculine
ἔωΙ	second person singular feminine
ἔωϣ	third person singular masculine
ἔωϢ	third person singular feminine

ⲉⲱⲛ	first person plural
ⲉⲱⲧⲉⲛ	second person plural
ⲉⲱⲟⲩ	third person plural

ⲁⲛⲟⲕ ⲉⲱ

"I also"

ⲁⲛⲟⲛ ⲉⲱⲛ (*Acts 14:14*)

"we also"

ⲓⲙⲓⲛ ⲓⲙⲟⲩ

Our fourth inflected modifier is ⲓⲙⲓⲛ ⲓⲙⲟⲩ. It comes after a noun which is itself preceded by a possessive article, and agrees with the article in person and number.

E.g. ⲡⲉϥⲉⲛⲟϥ ⲓⲙⲓⲛ ⲓⲙⲟϥ (*Acts 20:28*)

"his own blood"

ⲡⲉⲕⲉⲑⲛⲟⲥ ⲓⲙⲓⲛ ⲓⲙⲟⲕ (*John 18:35*)

"Your own people"

Not another one...

A neat little article is ⲕⲉ which comes directly before the noun. It actually has two different meanings. In the first case, it can mean 'other' ;

E.g. ⲕⲉⲣⲱⲙⲓ

"another man"

"Other men" would be:

ⲉⲁⲛⲕⲉⲣⲱⲙⲓ

The word for "one" is ⲟⲩⲁⲓ, so to say "another one" is therefore:

ⲕⲉⲟⲩⲁⲓ

And in the second case, ⲕⲉ can take the meaning of "also."

E.g. ⲡⲓⲕⲉⲣⲱⲙⲓ

“also the man”

Vocab			
ΞΗΤ	heart (m)	ΑΝΑΣΤΑΣΙΣ	resurrection (f)
ΙΟΥΔΑΙ	Jew (m)	ΙΩΑΝΝΗΣ	John (prop.noun)
ΛΑΟΣ	people, nation (m)	ΕΚΚΛΗΣΙΑ	Church (f)
ΙΟΥΔΕΑ	Judea (f)	ΕΘΝΟΣ	nation, people (Gk,f)

Exercise 2.4

- a) Π^αρ̄ς̄ ρωψ̄ (1 Peter 2:21)
- b) η̄ιοϋδᾱῑ ἡμᾱρᾱτοϋ (Acts 11:19)
- c) ἡ̄θο̄ ρω̄ι (Luke 2:35)
- d) λᾱο̄ς̄ η̄ιβεν̄ (Revelation 11:9)
- e) τ̄ιοϋδᾱε̄ᾱ τη̄ρς̄ (Acts 1:8)
- f) ρω̄μ̄ι η̄ιβεν̄ (Acts 22:15)
- g) ἡ̄ω̄τεν̄ ρω̄τεν̄ (Acts 7:51)
- h) τε̄νη̄ᾱνᾱσ̄τᾱσῑς̄ τη̄ρεν̄ (Litany of the Gospel, Divine Liturgy)
- i) ιω̄ᾱν̄νη̄ς̄ ἡ̄μᾱρᾱτϋ̄ (Acts 18:25)
- j) τ̄ε̄κ̄κ̄λη̄σῑᾱ τη̄ρς̄ (Acts 5:11)

So You want to Learn Coptic?

3. MAKING OUR FIRST SENTENCES

We now already have the tools for making very basic sentences. These sentences are called “nominal sentences” or “non verbal sentences.”

Before looking at these, we’ll have to learn some important English terms. The first of these are the *subject* and the *predicate*.

In general, sentences can be split into two parts. The first refers to what the sentence is all about, and is called the subject. The second part, which tells you something about the subject, is called the predicate. For an example, consider the sentence:

“They built a sandcastle.”

The subject of the sentence is ‘they.’ The rest of the sentence (the predicate) tells us something about ‘they’, which is that they built a sandcastle. This is summarised in the table below.

“they	built a sandcastle”
what the sentence is about	statement made about the subject
SUBJECT	PREDICATE

The next term we’ll learn is the *copula*. The copula is basically a word which is used as a connection between the subject and the predicate. In English, this is most often translated as ‘is.’ For example, in the sentence:

“Peter is a father”

The subject of the sentence is “Peter”, the predicate is “a father”, and the Copula is that little ‘is’ after Peter.

There are three types of Copula, each type used according to the gender of the subject and whether it’s in the singular or plural form.

ΠΕ	“is” or “am” for a masculine subject
ΤΕ	“is” or “am” for a feminine subject
ΝΕ	“are” for a subject which is in the plural

We will need these terms as we look at three different patterns of nominal sentences below. They are constructed as follows:

Subject + predicate

Subject + copula + predicate

Predicate + copula

3.1. Subject + Predicate

The first nominal sentences we'll look at are simply composed of a subject and a predicate. For an example, look at the sentence below:

ⲁⲛⲠⲔ ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ (*Revelation 2:20*)

"I am a prophet"

Note that the subject is **ⲁⲛⲠⲔ**, and the predicate is **ⲡⲣⲟⲫⲏⲧⲏⲥ**. Though a literal English translation would come out as only "I a prophet", in Coptic this structure is recognised as meaning "I *am* a prophet." That is, the "am" is understood by the context of the sentence.

Here is another example:

ⲏⲑⲠⲔ ⲡⲭⲥ̅ (*Matthew 16:16*)

"You are the Christ"

Here the word **ⲏⲑⲠⲔ**, is the *subject* of the sentence, since that's what the sentence is about. The predicate is the statement made about the subject, which is that He is **ⲡⲭⲥ̅** (the Christ).

Once again we see that no Coptic equivalent for 'are' is used.

3.2. Subject + Copula+ Predicate

We noted that no copulas were used for the subject + predicate constructions above, the fact is however that copulas can actually be used in between the subject and predicate.

Examples:

ⲁⲛⲠⲔ ⲡⲈ ⲄⲂⲪⲏⲛⲗ (*Luke 1:19*)

"I am Gabriel"

ⲁⲛⲠⲔ ⲡⲈ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ (*John 11:25*)

"I am the resurrection"

Unfortunately, there doesn't seem to be any rule to tell us when the copula should be used.

Did you notice that in the above sentences, the order of the nouns and the verb is exactly the same as you'd see in English? This is the case when the definite article is used before the predicate. However, if an indefinite article comes before the noun, then the copula comes *after* the noun.

E.g. **ΙΩΣΗΦ ΟΥΡΧΑΛΩΥΕ ΠΕ**

“Joseph is a carpenter”

We introduced the demonstrative pronoun in (2.2.ii). Demonstrative pronouns can also be used to form nominal sentences. Those sentences always contain the copula. Once again, if the predicate is preceded by a definite article, then the copula comes in between the demonstrative pronoun and the predicate:

E.g. **ΦΑΙ ΠΕ ΠΑΝΟΥΤ** (*Exodus 15:2*)

“This is my God”

If on the other hand the predicate is preceded by an indefinite article, then the copula goes to the end of the sentence.

E.g. **ΦΑΙ ΟΥΨΗΡΙ ΠΕ**

“this is a son”

3.3. Pronoun + copula

This type is a little more tricky. It only uses a predicate and the copula. What happens to the subject? In these cases, the subject is only implied without actually being written.

So for example, **ΑΝΟΚ ΠΕ** on its own does not mean ‘I am’ but actually means ‘It is I.’ The subject here isn’t actually written in the Coptic, but is implied to be ‘it.’ The predicate, which is telling you something about the subject ‘it’ is **ΑΝΟΚ**, telling you that ‘it’ is I.

This particular construction comes up now and then. When Christ came to the apostles walking on water, He reassured them saying **ΑΝΟΚ ΠΕ**, and in the Divine Liturgy, the expression translated as ‘It is You’ or ‘You are He’ (around whom the angels stand) is **ΝΘΟΚ ΠΕ**.

Confusion Corner

You would have noticed that the copulas **πε**, **τε** and **νε** are identical to the possessive articles used for ‘you’ when speaking to a female (2.1.iii).

How do you tell which is which? One easy way is to remember that the copula will always be separate from the noun, whereas the possessive article will always be attached to it. However, this explanation is a bit artificial since separating words in Coptic is a relatively new invention. The Copts didn’t seem to believe in conventions like having spaces between words. Maybe it was to save paper,(or should I say to save ‘papyri’). In any case all their words were linked together without spaces.

The best way to recognise the difference is to have a good understanding of the grammar. Basically, if there is a copula before a noun in the sentence, the noun would already have to have an article between it and the copula. The copula cannot come directly before a noun which doesn’t already have an article. To clarify, think of this example:

ἡΘΟΥ ΠΕ ΠΕΨΗΡΙ

Notice that the **πε** occurs twice. The first **πε** is the copula, and the second is the article which comes between the copula and the noun **ψηρι**.

<i>Vocab</i>			
ΠΑΡΘΕΝΟΣ	Virgin (Gk,f)	ερφει	sanctuary, temple (m)
ΧΡΗΣΤΙΑΝΟΣ	Christian (m)	χροχ	seed (m)
εαπ	judgment (m)	εαη	beautiful person (f)
αηι	truth, justice, righteousness (f)	εαχι	word (m)
λαε	tongue (m)	ιοτδα	Jew (m, prop.noun)
καψ	pen (m)	εαδ	teacher, scribe (m)
εαμψε	Carpenter (m)	θεοτοκος	Mother of God (Gk,f)

Exercise 3.1

- a) Φαι πε πασωμα (Luke 22:19)
- b) ανον εανχρηστιανος (AmBal pg.1)
- c) πιχροχ πε πιαχι ντε φνοϋ† (Luke 8:11)
- d) ανοκ πε πιχ̄ς (Matthew 24:5)
- e) ηθοκ πε Π̄χς (Mark 8:29)
- f) ανον εανιοϋδαι (Galatians 2:15)
- g) νενσωμα εανερφει ντε Φ† υπ̄ικλ πε (hom vatt ii pg.75)
- h) Ηιραπ ντε Πβοις εανραπ υμηι νε (Psalm 18:10 19:9)
- i) παλας ογκαϷ πε ντε ονκαδ (Psalm 44:245:1)
- j) ηθοκ πε πανοϋ† (Psalm 117:28 118:28)
- k) ηθο ον̄εριμι ηκαη (Genesis 12:11)
- l) ανον εανψηρι ντε †επαστ̄ελια (Galatians 4:28)
- m) ηωτεν πε φοϋωινη υπ̄ικοςμος (Matthew 5:14)
- n) ηωτεν πε ηραον υπ̄ικαρι (Matthew 5:13)
- o) Φαι πε ποτρο ντε ηιοϋδαι (Matthew 27:37)

Practice text 1

Ⲭⲁⲗⲓ ⲛⲉⲙⲁⲛ pg.64

Ⲭ ⲧⲉⲛⲙⲁⲣ ⲓⲗⲁⲓⲁ Ⲭⲁⲣⲓⲁ ⲧⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲛⲟⲛ ⲛⲉ ⲛⲉϥⲛⲣⲓ
ⲟⲩⲟⲗ ⲛⲉⲑⲟ ⲧⲉ ⲧⲉⲛⲙⲁⲣ. ⲁⲛⲟⲛ ⲛⲉ ⲛⲓϥⲛⲣⲓ ⲁⲡⲉϥⲛⲣⲓ
ⲁⲙⲉⲛⲣⲓⲧ. ⲛⲉⲑⲟϥ ⲛⲉ ⲡⲉⲛⲟⲥ ⲟⲩⲟⲗ ⲁⲛⲟⲛ ⲛⲉ ⲛⲉϥⲉⲃⲓⲁⲓⲕ. ⲛⲉⲑⲟϥ
ⲛⲉ ⲡⲉⲛⲓⲱⲧ ⲟⲩⲟⲗ ⲁⲛⲟⲛ ⲛⲉ ⲛⲉϥⲛⲣⲓ

Vocab

ⲁⲗⲓⲁ	saint (f, Gk)	ⲡⲁⲣⲑⲉⲛⲟⲥ	virgin (f, Gk)
ⲙⲉⲛⲣⲓⲧ	beloved (adj.)	ⲟⲩⲟⲗ	and (conj)

4. LEARNING TO COUNT- NUMBERS IN COPTIC

4.1. Numbers 1-10

You can't have a language without having numbers, and Coptic is no exception. Coptic differs from English in that the characters used to represent the numbers are actually derived from the same characters used to give the alphabet. In fact, the numerical sequence largely follows that of the alphabet. However, the characters are then given a different name from the original letter, and some are given both a masculine and feminine form.

Let's first take a look at the numbers one to ten.

		masculine	female
one	ⲁ̄	ⲟⲩⲁⲓ	ⲟⲩⲓ
two	Ⲃ̄	ⲉⲛⲁⲩ	ⲉⲛⲟⲩⲥ
three	Ⲅ̄	ⲩⲟⲩⲧ	ⲩⲟⲩⲥ
four	Ⲍ̄	ⲉⲧⲟⲩ	ⲉⲧⲟⲩⲉ
five	Ⲉ̄	ⲩⲧⲟⲩ	ⲥⲉ
six	Ⲩ̄	Ⲙⲟⲟⲩ	Ⲙⲟ
seven	Ⲑ̄	ⲩⲁⲩⲥ	ⲩⲁⲩⲥⲓ
eight	Ⲓ̄	ⲩⲩⲩⲛ	ⲩⲩⲩⲛⲓ
nine	Ⲕ̄	ⲩⲩⲧ	ⲩⲩⲥ
ten	Ⲗ̄	ⲩⲩⲧ	ⲩⲩⲥ

So you'll notice in the table above that numbers 1-10 are simply represented as the first 10 letters of the alphabet with strokes over their heads. This also explains the mysterious Ⲩ̄, which hasn't been used in any of the words up till now even though it appears in the alphabet.

4.1.i. How many?

You may be wondering why the numbers have both masculine and feminine forms. This is because Coptic numbers can be used with the attributive construction

(2.4.i) to describe how many of something in particular there are. Now, the gender of the noun at issue determines which gender of the number will be used. To see if you really understand, let's ask how would you write 'three sons.'

First, the word for son is **ⲱⲏⲣⲓ**, which is a masculine word. So you would use **ⲱⲟⲩⲧ** as opposed to **ⲱⲟⲩⲓ** for 'three'. You would then write **ⲱⲟⲩⲧ ⲏⲱⲏⲣⲓ** using the attributive construction. On the other hand, if you were to say 'three daughters', you would use **ⲱⲟⲩⲓ** as daughter' is a feminine word to give **ⲱⲟⲩⲓ ⲏⲱⲉⲣⲓ**.

Now, to say 'the three sons', you would still use the singular definite article, which in this case is the masculine definite article. In fact, the plural definite article is never used with numbers using the attributive construction.

ⲡⲓⲱⲟⲩⲧ ⲏⲱⲏⲣⲓ

Likewise, to say 'the three daughters', you would use the feminine definite article:

ⲓⲱⲟⲩⲓ ⲏⲱⲉⲣⲓ

This pattern continues for most of the other numbers.

E.g. **ⲡⲓⲩ̀ⲧⲟⲩ ⲏⲱⲏⲣⲓ**

"the four brothers"

ⲱⲁⲱϥ ⲏⲥⲟⲡ

"seven times"

This pattern works well for numbers 3 and up, but there is a separate way for numbers 1 and 2. When saying "one of something", the attributive construction is still used, but this time the noun comes before the number, and instead of **ⲟⲩⲁⲓ** or **ⲟⲩⲓ** as you'd expect, the noun is followed instead by **ⲟⲩⲱⲧ**. So, "one man" is written as

ⲟⲩⲣⲱⲙⲓ ⲏⲟⲩⲱⲧ and "one people" as **ⲟⲩⲩⲉⲛⲟⲥ ⲏⲟⲩⲱⲧ** (*Genesis 34:16*)

If you were to say "two of something", you would also place the noun first, but this time you wouldn't use the attributive construction at all.

Examples: **ⲣⲱⲙⲓ ⲩ̀ⲏⲁⲩ**

"two men"

ⲩ̀ⲉⲓⲙⲓ ⲩ̀ⲏⲟⲩⲓ (*Genesis 4:19*)

"two wives"

ⲗⲉⲡⲧⲟⲏ ⲩ̀ⲏⲁⲩ (*Luke 21:2*)

"two mites"

4.1.ii. Finding your place

Let's pretend you have just attended a race, and the time has come to list the finishing places of the contestants. Let's start with the winner.

There is a special word in Coptic for 'first' used for describing nouns which is 'ϣορπ'. It is also used with the attributive construction.

E.g. πϣορπ ἕμαρτϣροϥ

"The first martyr"

ϣορπ can also be used as a noun, as in *'the first'*- πϣορπ.

An alternative to saying 'the first' is ροϣϣϣ which may be used both as a noun and as an adjective. As a noun, πρρρρρ is used for masculine words and ϣρρρρ for feminine words. The plural form also has a different form and is ϣρρρρρ

However, for other places apart from 'the first', there is a special generic construction which uses the word ϣρρ (which itself means 'place'). The construction takes the following form:

πϣρρ + number

E.g. So, *"the third"*

is πϣρρ ϣοϣϣ

As in ϣβββ ϣενοϣϣ ἕμαρρ ϣοϣϣ

"Pope Shenouda the third"

Lucky last is written as πρρρρ *"the last"* when referring to singular masculine, and ϣρρρρρ *"the last"* when referring to nouns in the plural.

4.2. 10-100

Whereas English makes all its numbers out of a combination of only ten digits, Coptic continues to move down the alphabet as it gets letters for the higher numbers. You'll notice in the following table that now only the numbers 'ten' and 'twenty' have feminine and masculine forms.

ten	ⲓ̄	ⲙⲏⲧ	ⲙⲏⲓ
twenty	ⲕ̄	ⲭⲟⲩⲧ	ⲭⲱⲓ
thirty	ⲗ̄	ⲙⲁⲡ	
forty	ⲙ̄	ϫⲙⲉ	
fifty	ⲛ̄	ⲧⲉβⲓ	
sixty	ⲗ̄	ϥⲉ	
seventy	ⲟ̄	ϣⲃⲉ	
eighty	ⲡ̄	ϫⲁⲙⲛⲉ	
ninety	ϥ̄	ⲡⲓϥⲧⲁⲩ	
100	ⲣ̄	ϣⲉ	

These are combined with the 1-9 digits to create the numbers in between. The masculine and feminine forms continue only for the numbers 10 and 20 and numbers between 10 and 20 which end in 1,2, 8 or 9.

E.g. ⲡⲓⲙⲏⲧ ϫⲛⲁⲩ ⲛⲙⲁⲑⲏⲧⲏϥ

“the 12 disciples”

4.3. Numbers 100-900

In the table below you can see that ϣⲉ is used for the number 100 and that it is also used with other multiples of 100:

100	ⲣ̄	ϣⲉ
200	ϥ̄	ϫⲛⲁⲩ ϣⲉ
300	ⲧ̄	ϣⲟⲙⲧ ϣⲉ
400	ⲩ̄	ϫⲧⲟⲩ ϣⲉ
500	ϥ̄	ϫⲧⲟⲩ ϣⲉ

600	$\overline{\alpha}$	ϥϥϥ ϥ
700	$\overline{\beta}$	ϥⲁϥϥ ϥ
800	$\overline{\omega}$	ϥⲙⲙⲙ ϥ
900	$\overline{\psi}$	ϥⲓⲧ ϥ

The numbers coming in between the numbers of 100 are formed by combing them with the numbers made from multiples of 10 from the previous table. The attributive construction is sometimes used to link the two sets together:

Examples:

ϥ ϥ ϥⲓⲟϥ ⲛⲣⲟⲙⲡⲓ ($\overline{\rho\zeta\epsilon}$)

“165 years”

ϥⲓⲧ ϥ ϥ ϥⲓⲧ ⲛⲣⲟⲙⲡⲓ ($\overline{\psi\zeta\theta}$) (Genesis 5:27)

“969 years”

ϥ ϥⲉⲙⲛⲉ is 180

ϥ ϥⲃⲉ ($\overline{\rho\theta}$) is 170

ϥⲁϥϥ ϥ ϥⲛⲉⲙⲉ ($\overline{\psi\alpha}$) is 740

4.4. 1000 and beyond

Coptic finally begins to recycle the characters used for its numbers after 1000. The old **ⲁ** returns, this time with two strokes above it, to represent the number 1000.

Two strokes above the **ⲃ** gives the number 2000, and two strokes above a **ϥ** gives 3000, and so on for all the other numbers. Note that apart from the first stroke which all numbers have, each subsequent stroke adds an other three zeros to the number, so three strokes with an **ⲁ** gives 1,000,000. The strokes may be split up to come above or beneath the character.

1000	$\overline{\overline{\alpha}}$	ϥⲟ
10,000	$\overline{\overline{\beta}}$	ⲙⲛⲧ ⲛⲥⲟ
100,000	$\overline{\overline{\rho}}$	ϥⲉ ⲛ ϥⲟ
1,000,000	$\overline{\overline{\overline{\alpha}}}$	ϥⲟ ⲛ ϥⲟ

So You want to Learn Coptic?

Vocab			
ρομπι	year (f)	πρεσβυτερος	priest (m)
ααρι	cubit (m)		

Exercise 4.1

- a) $\overline{\rho\zeta\epsilon}$ $\overline{\eta\rho\omicron\mu\pi\iota}$ (*Genesis 5:15*)
- b) $\overline{\psi\alpha\psi\upsilon}$ $\overline{\psi\epsilon}$ $\overline{\alpha\alpha\pi}$ $\overline{\eta\rho\omicron\mu\pi\iota}$ (*Genesis 5:16*)
- c) $\overline{\iota\beta}$ $\overline{\eta\varsigma\omicron\mu\eta}$ (*Genesis 42:13*)
- d) $\overline{\pi\iota\kappa\lambda}$ $\overline{\iota\pi\rho\epsilon\varsigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma}$ (*Revelation 19:4*)
- e) $\overline{\iota}$ $\overline{\iota\alpha\alpha\alpha\iota}$ (*Exodus 26:16*)
- f) $\overline{\gamma}$ $\overline{\eta\rho\omicron\mu\pi\iota}$ (*Acts 7:6*)
- g) $\overline{\alpha\zeta}$ $\overline{\eta\psi\omicron}$ $\overline{\eta\epsilon\mu}$ $\overline{\psi\lambda}$ (*Numbers 26:7*)

Practice text 2

One of the hymns chanted in the presence of a Bishop is

† ΜΗΤ ἔΝΟΥ† ἸΑΡΗΤΗ (“The twelve virtues”).

This hymn describes the twelve virtues of the Holy Spirit which we pray will be with the Bishop. The hymn makes good use of the ranking constructions we learnt above. The relevant section of the hymn is shown below:

† ΘΟΥ† ΤΕ † ἈΣΑΠΗ	† ΔΙΚΕῶΣΝΗ
† ΜΑΕ ἔΝΟΥ† ΤΕ † ΘΕΛΠΙΣ	† ΜΑΕ ΨΙ† ΤΕ
† ΜΑΕ ΨΟΥ† ΤΕ † ΠΙΣΤΟΣ	† ΜΕΤΡΕΥΡΑΥ
† ΜΑΕ ὑΤΟΥΕ ΤΕ ΠΙΤΟΥΒΟ	† ΜΑΕ ΜΗ† ΤΕ † ΘΥΠΟΜΟΝΗ
† ΜΑΕ ἸΙΕ ΤΕ † ΠΑΡΘΕΝΙΑ	† ΜΑΕ ΜΗ† ΟΥ† ΤΕ
† ΜΑΕ ΣΟ ΤΕ † ΕΙΡΗΝΗ	† ΜΕΤΡΕΨῶΝ ἸΕΗΤ
† ΜΑΕ ΨΑΨΥ† ΤΕ † ΣΟΦΙΑ	† ΜΑΕ ΜΗ† ἔΝΟΥ† ΤΕ
† ΜΑΕ ΨΥΗΝ† ΤΕ	† ΕΣΚΡΑΤΙΑ

Vocab

ΑΣΑΠΗ	love (Gk,f)	ΠΙΣΤΟΣ	faith (Gk,f)
ΕΣΚΡΑΤΙΑ	asceticism (Gk,f)	ΣΟΦΙΑ	wisdom (Gk,f)
ΔΙΚΕῶΣΝΗ	righteousness (Gk)	ΤΟΥΒΟ	purity (f)
ΜΕΤΡΕΥΡΑΥ	meekness (Gk,f)	ΘΕΛΠΙΣ	hope (Gk,f)
ΜΕΤΡΕΨῶΝ	long suffering (Gk,f)	ΕΙΡΗΝΗ	peace (Gk,f)
ἸΕΗΤ			
ΠΑΡΘΕΝΙΑ	virginity (Gk)	ΘΥΠΟΜΟΝΗ	patience (Gk,f)

So You want to Learn Coptic?

5. INTRODUCING VERBS

5.1. The first present

From the Coptic point of view, the sentences introduced in chapter 3 didn't really use a verb. While the copula in English is considered to be a form of the verb 'to be', in Coptic the copula doesn't actually fit under the normal definition of a verb.

So what exactly is a verb? A verb represents an action, so for example *building* is the verb in "I am building" and *reading* is the verb in "Mark is reading a book."

To help us find its place in the sentence, we'll bring back the example we looked at in (3.)

	"they	built a sandcastle"
what the sentence is about		statement made about the subject
	SUBJECT	PREDICATE

The verb in the sentence above is 'built', which is part of the predicate. Looking more closely at the sentence, we can see that the action of the subject (they) was directed towards something (the sandcastle). The sandcastle is thus called the *object* of this sentence, as the action of the verb is directed towards it. So in another example, "Jack hit the ball"

"Jack" is the subject, "hit" is the verb, and "ball" is the object.

So if we look at our sample sentence again, we find we can divide it into the following parts of speech:

	"they	built	a sandcastle"
		VERB	OBJECT
what the sentence is about			statement made about the subject
	SUBJECT		PREDICATE

Now there are two major types of verbs in Coptic: *transitive* and *intransitive*. Transitive verbs are those that take an object. E.g. "to hit" is a transitive verb because you can hit an object such as a ball. "I sit" on the other hand is an intransitive verb because you can't "sit something."

Both transitive and intransitive verbs have what are called different *tenses*. What exactly is meant by 'tense'? To help answer this question, consider the following sentences:

"I am making", "I made", I will make."

You will notice that there are similar words representing the same verb in each of these, but that the form of the verb is not quite the same. This is because they refer to different *times* in which the verb is performed. In other words, the form of the verb

changes according to the tense. The first tense refers to the present, the second to the past and the third to the future.

5.1.i. Intransitive verbs

Now let's take a look at an example of an intransitive verb in what is called the "first present tense."

Consider the phrase "I am walking", this tells you that "I am walking" at this very moment, hence it represents the present tense. There may still be this question nagging at the back of your mind. "but, why is this tense called the *first* present?" Well, later on we'll discover that there are also a *second* present (12.1) and a *third* present tense (7.2), but for now, we'll concentrate on the first present.

"To walk" is the base form of the verb, from which other verbs are derived. It is called "the infinitive."

The infinitive in Coptic is **ⲙⲟⲩⲓ**. Certain letters are then added in front of the infinitive to indicate different subjects as you can see in the table below. These letters represent the *dependent personal pronoun*. They're called pronouns because they indicate the subject, and they're dependent because they have to be attached to the verb, that is they can't stand on their own.

ⲧⲙⲟⲩⲓ	I am walking
ⲭⲙⲟⲩⲓ	You are walking (m)
ⲧⲎⲙⲟⲩⲓ	You are walking (f)
ⲉⲙⲟⲩⲓ	He is walking
ⲓⲙⲟⲩⲓ	She is walking
ⲧⲎⲎⲙⲟⲩⲓ	We are walking
ⲧⲎⲧⲎⲙⲟⲩⲓ	You are walking (pl)
ⲓⲎⲙⲟⲩⲓ	They are walking

Here is another example, this time with the verb **αλξί** (to speak).

†αλξί	I am speaking
ἔαλξί	You are speaking (m)
τεαλξί	You are speaking (f)
τετεναλξί	You are speaking (plural)
ἐαλξί	He is speaking
ἑαλξί	She is speaking
τεναλξί	We are speaking
εαλξί	They are speaking

Now a more general term for the letters that appear before the verb is the *subject prefix*. Did you notice how the subject prefix for you (m) changed from **ἔ** to **ἔ**? A simple rule guides the choice, which is that words starting with one of the *vilminor* letters (2.1.i) use **ἔ**, and those starting with any other letter use **ἔ**.

Hang on...didn't we already have different words for representing the subject like **ἄνοκ**, **ἠθοϋ** etc? Confused? You've come to the right place. See confusion corner below:

Confusion Corner

Dependent vs. independent personal pronouns

(Reference Plumley pg. 56)

In (3.1) we talked about the independent personal pronouns like **ⲁⲛⲐⲕ**, **ⲏⲑⲟϥ**, **ⲁⲛⲟⲩ** which had meanings like ‘I, he and we.’

In the section above, we introduced the dependent personal pronouns, like **ⲧ**, **ϣ** and **ⲧⲈⲚ**, which also have the meanings of ‘I, he and we.’

So how do you know which to use?

The dependent personal pronouns are used most of the time, with the independent personal pronoun being used only in the following cases:

- e. In the simple subject + predicate type sentences E.g. **ⲏⲑⲟⲕ ⲡⲁϣⲏⲣⲓ**
- f. when the sentence is based around the copula. E.g. **ⲁⲛⲐⲕ ⲡⲈ ⲡⲉⲧⲣⲟⲥ**
- g. The independent personal pronoun may be used in addition to the dependent for added emphasis E.g. **ⲁⲛⲐⲕ ⲧⲫⲱ ⲏⲩⲟⲥ**
“ I say to you”
- h. The independent personal pronoun sometimes also comes after another part of speech with which it shares the same number and gender to emphasise its meaning. E.g. **ⲧⲁⲉⲓⲣⲏⲏⲏ ⲁⲛⲐⲕ**. Even though this phrase would seem to be translated as ‘my peace I’, the actual meaning is a little different. As the personal pronoun is used here to emphasise the meaning of the possessive article, which in this case means ‘my’ the combination comes out as: “*my own peace*”

Personal pronouns which look like other things

Take a look at the word for ‘we’ in the first present tense table above and the word for ‘our’ in the table for the possessive articles (2.1.iii). You’ll notice that they both use the word **ⲧⲈⲚ**.

Now take a look at the word for ‘you’ plural, and that for ‘your’ plural female object. They both share the same Coptic word **ⲧⲈⲧⲈⲚ**.

So how would you know which meaning to choose if you saw either **ⲧⲈⲚ** or **ⲧⲈⲧⲈⲚ** in a text?

Technically, if it comes before a noun, you would translate it as the

possessive article, and if it comes before a verb, you translate it as the first present tense. Practically, you'd use which ever makes more sense.

For example, if you were to see **ⲧⲈⲛⲛⲁⲩ**, knowing **ⲛⲁⲩ** means 'see', you'd translate the expression to mean 'we see' as saying 'our see' wouldn't make sense.

You'll also notice that the first person personal pronoun **ⲧ** is identical to one of the female definite articles **(2.1.i)**. Here's it's easy to tell them apart. The article will only ever appear before a noun, whereas the pronoun will only come before a verb.

The postponed subject indicator

Have you ever been postponed? I have. All the time in fact. One of the characteristics of modern day Egyptians is that they are often postponed.

In keeping with the spirit, Coptic has its own special postponed subject indicator which is **ⲏⲭⲈ**. In what we have seen so far, the subject has been coming before the verb. However, when **ⲏⲭⲈ** is used, the subject comes late, that is it comes after the verb. As an example consider the following sentence:

ⲡⲓⲣⲱⲙⲓ ⲩⲉⲙⲥⲓ

"the man is sitting"

As you can see here, the subject **ⲡⲓⲣⲱⲙⲓ** comes before the verb. An alternate way to give the same meaning using **ⲏⲭⲈ** is **ⲩⲉⲙⲥⲓ ⲏⲭⲈ ⲡⲓⲣⲱⲙⲓ**, so that now the subject comes after the verb. **ⲏⲭⲈ** usually remains untranslated, however if you really wanted to translate it, you would say "who is."

People often ask why Coptic has **ⲏⲭⲈ** at all, that is why couldn't the Copts have simply always placed the subject in front of the verb. A possible reason was to preserve the word order from the Greek originals from which the Coptic was translated. You see, Greek word order doesn't always come in the sequence we're used to in English, and the subject often comes after the verb. So, it's possible that the Coptic scribes who wanted to translate from Greek introduced **ⲏⲭⲈ** to retain the Greek word order as much as possible.

Being Negative

Suppose you wanted to say “he is *not* speaking” or “they are *not* speaking.” There are two ways by which you could do this. The first involves a convenient word in Coptic called **ⲁⲛ**. This word simply follows the verb to put the sentence into the negative.

E.g. ⲕⲄⲁⲗⲓ ⲁⲛ

“*you are not speaking*”

The other method is almost the same, but also involves placing the prefix **ⲏ** before the verb. So in this example, we get:

ⲏⲕⲄⲁⲗⲓ ⲁⲛ

Which also means “*you are not speaking.*”

Using nouns or names in the first present

Up to this point, we’ve only seen the dependent personal pronoun come before the verb. You can also place a noun or a name before the verb in the sentence. In these cases, the dependent personal pronoun usually still appears in between the subject and the verb:

E.g. Ⲫⲓⲱⲧ ⲩⲙⲉⲓ (John 5:20)

Although this sentence would be literally translated as “the Father He loves”, the meaning would be understood as just “the Father loves.”

However, the dependent personal pronoun isn’t always used. For example, the following phrase is also from the Gospel of John, with exactly the same meaning as the previous example, but it doesn’t use the **ⲩ**.

Ⲫⲓⲱⲧ ⲙⲉⲓ (John 3:35)

5.1.ii. The Qualitative

There is a special form of Coptic verb called the qualitative. It is a bit hard to come to terms with, but basically it expresses a state or a quality which has come about as a result of the completed action of a verb.

To clarify, compare the words ‘to multiply’ and ‘to be abundant.’ Notice how the first word expresses the action itself, whereas the second expresses the *result* of that action having been completed?

Also, compare the following phrases; “to turn white” and “to be white.” In these examples, the first phrase corresponds to the infinitive while the second corresponds to the qualitative. In the following table, there are some more examples of the infinitive and qualitative forms of some intransitive verbs.

Infinitive	Qualitative	Infinitive	Qualitative
ⲁⲓⲁⲓ	ⲟⲓ	ⲉ̀ⲙⲟⲩ	ⲉ̀ⲙⲁⲣⲱⲟⲩⲧ
to grow, multiply	to be abundant	to bless	to be blessed
ⲓⲃⲓ	ⲟⲃⲓ	ⲧⲁⲓⲟ	ⲧⲁⲓⲛⲟⲩⲧ
to become thirsty	to be thirsty	to honour	to be honoured
ⲓⲛⲓ	ⲟⲛⲓ	ⲧⲟⲩⲃⲟ	ⲧⲟⲩⲃⲛⲟⲩⲧ
to liken	to be like	to purify	to be purified
ⲕⲛⲓ	ⲕⲛⲓⲱⲟⲩⲧ	ⲃⲱⲛⲧ	ⲃⲛⲧ
to become fat	to be fat	to approach, come near	to be near
ⲙⲟⲩ	ⲙⲱⲟⲩⲧ	ⲉ̀ⲉⲓ	ⲉ̀ⲓⲱⲟⲩⲧ
to die	to be dead	to fall	to be fallen
ⲛⲁⲉ̀ⲧ	ⲛ̀ⲉ̀ⲟⲧ	ⲉ̀ⲕⲟ	ⲉ̀ⲟⲕⲉⲣ
to believe	to be believing	to hunger	to be hungry
ⲟⲩⲃⲁⲱ,	ⲟⲩⲟⲃⲱ	ⲭⲱⲓⲗⲓ	ⲭⲁⲗⲛⲟⲩⲧ
to become white	to be white	to lodge	to be lodging
ⲟⲩⲟⲡ^{††}	ⲟⲩⲁⲃ	ⲃⲓⲥⲓ	ⲃⲟⲥⲓ
to become holy	to be holy	to exalt	to be exalted

Where to use the qualitative

Most qualitative verbs may be used in the present tense as in the following examples:

ⲕⲉⲙⲟⲩ “they die”

ⲕⲉⲙⲱⲟⲩⲧ “they are dead”

ⲉ̀ⲓⲃⲓ “he is becoming thirsty”

^{††} The infinitive **ⲟⲩⲟⲡ** seems to have been replaced by **ⲧⲟⲩⲃⲟ** in Bohairic. However, **ⲟⲩⲟⲡ** continues to remain in Sahidic, suggesting that the qualitative **ⲟⲩⲁⲃ** was originally derived from it.

ϣⲟⲃⲓ “*he is thirsty*”

ϕⲁⲓ ϣⲁⲗⲗⲏⲟⲩⲧ “*this (he) is lodging*” (*Acts 10:5*)

The qualitative may also be used in the *imperfect* past tense (7.1), but not in the *perfect* past tense (5.2). We will meet both later.

Some exceptional qualitative verbs

In the above examples we saw that both the infinitive and qualitative can be used for the present tense. For the following verbs however, *only* the qualitative form can be used in the present tense, whereas the infinitive can be used for the past tense but not the present.

Infinitive		Qualitative	
ⲃⲠⲕ	to go	ⲃⲏⲕ	to be gone
ⲓ	to come	ⲏⲏⲟⲩ	to be coming
ϕⲟⲩⲧ	to run, flee	ϕⲏⲧ	to be running, fleeing
ϩⲉⲓ	to fall	ϩⲓⲱⲟⲩⲧ	to be fallen

So for an example, to say “he is coming” (which is in the present tense), you can only use the qualitative form so you’d say ϣⲏⲏⲟⲩ. However, to say “he came” (past tense), you’d have to use the infinitive form.

<i>Vocab</i>			
ϛⲙⲁⲩⲱⲩ	very (adv)	ⲣⲓⲙⲓ	to cry (v.i)
ϛⲣⲏⲏⲥⲧⲉⲩⲓⲏ	to fast (Gk)	ϕⲁⲣⲓϥⲉⲟⲥ	Pharisee (Gk,m)
ⲕⲁⲧ	to understand (v.t)	ⲩⲱⲙ	summer (m)
ⲏⲉⲙ	and (conj.)	ⲗⲉⲏ	in (prep.)
ⲏⲉⲭⲓ	womb (f)	ϩⲟⲧ	fear (f)
ⲟⲩⲧⲁⲗ	fruit (m)		

Exercise 5.1

- a) **ΠΕΡΙΜΙ** (*John 20:13*)
- b) **ΤΕΒΟСИ** (*Sunday Theotokia Midnight praises*)
- c) **ἔθεντ ἵχε Π̄Θ̄** (*Psalms 33:19 34:18*)
- d) **†Ⲓⲟ† ἵτε Π̄βⲟⲓϥ ḙⲧⲟⲩⲃⲏⲟⲩⲧ** (*Psalms 18:10 19:9*)
- e) **ἄνον νεμ νιφάριϥεⲟϥ τενερνηϥτεϣιν** (*Matthew 9:14*)
- f) **τεḙμαρωⲩⲧ ἵθο ḙεν νιϣιḙⲟⲩ οⲩⲟϩ ἔḙμαρωⲩⲧ ἵχε
ἵⲟⲩⲧḙ ἵτε τενεϣι** (*Luke 1:42*)
- g) **ϥενηⲟⲩ ἵχε ϩḗνεϩⲟⲟⲩ** (*Acts 21:6*)
- h) **ϥεκα† ḙεν ⲡⲟⲩϩⲏⲧ** (*Matthew 13:15*)
- i) **ἔθεντ ἵχε ⲡⲓϣⲟⲩ** (*Matthew 24:32*)

5.1.iii. *Those “in between words”- prepositions*

So far we’ve talked about nouns and verbs. Now let’s look at another type of part of speech. Take a look at the sentence below:

“The man walks on the street.”

When we break it down, we can see that:

‘The’ is the definite article

‘Walk’ is the verb

‘Street’ is the noun

And “On” is the... What is “on”?

‘On’ fits into the same category as other words such as “to”, “in” and “from.”

These words go before nouns to indicate their relation to other words in the sentence.

These words are called **Prepositions**

There are two basic types of prepositions in Coptic:

- 1) Simple
- 2) Compound

Compound prepositions are made from smaller words which have been linked together. In fact, many of them involve simple prepositions in their make up. You can refer to (**Appendix 3-where do compound prepositions come from**) to see how they’re constructed. Simple prepositions are the base elements so to speak, and cannot

So You want to Learn Coptic?

be broken down any further. The most common simple and complex prepositions are shown in the tables below:

Simple

ἐ	to, for, in regard to	ἕEN	in
ἵ	in, from, with	εΘΒΕ	because of
NEU	and, with	ϣΑ	to, toward, till
ϣI	on	ϣOC	like, as
ϣΑ	to, under	ICXEN	from, since
OYTE	between, among	MEHENCΑ	after
ἕΑ	below		

Compound

ϣIXEN	on, above	ἐBOΛ	away from
ἵCA	behind	ἐḐOYH	inside
EXEN	upon, on behalf of	ϣITEN	through
ἐΠYWI	upwards	ἐϣPEN	facing, in front of
ἐΠECHY	downward		

Nominal sentences can be built around these prepositions without them needing a Coptic equivalent for the word 'is.'

E.g. ΠIPOYI ϣIXEN ΠIYWIY

This sentence is understood to mean "the man is on the road", without the need for the copula to come before the preposition. The same applies for the next example:

†ḐEYIY ἕEN ἵHI

‘the woman is inside the house.’

Greek prepositions

Apart from the above ‘pure’ Coptic prepositions, there are also prepositions directly imported from Greek. The most common of these are:

ΚΑΤΑ	according to
ΠΑΡΑ	against, opposite, behind
ΧΩΡΙΣ	without
ΩΣ	as

These retain the same word order as you’d expect in English:

ΟΥΡΩΜΙ ΚΑΤΑ ΠΑΡΗΤ (*Acts 13:22*)

‘a man according to my heart’

It’s worth noting that a noun that follows **ΧΩΡΙΣ** loses its article:

E.g. **ΠΙΚΑΞΙ ΧΩΡΙΣ ΚΕΝΤ** (*Luke 6:49*)

‘the land without foundation’

<i>Vocab</i>			
ΑΠΟΣΤΟΛΟΣ	Apostle, messenger, (m)	ΠΥΛΗ	gate (Gk,f)
ΑΨΑΙ	Abundance	ΚΕΝΤ	foundation (f)
ΒΑΛ	eye (m)	ἸΝΟϢ	blood (m)
ΒΗΜΑ	platform, step (Gk,m)	ΤΟΤΣ	chair (m)
ΕΚΚΛΗΣΙΑ	Church (Gk,f)	ΤΡΑΠΕΖΑ	table (f)
ΕΡΦΕΙ	sanctuary (m)	ΧΕΡΟΥΒΙΜ	Cherubim (Gk,m)
ΕΥΧΗ	prayer (Gk,f)	ΩΟΥ	glory (f)
ἸΜΗΙ	righteous person (m)	ϢΑΙ	to raise, carry (v.t)
ΜΕΤΣΑΙἸ	beauty	ἸΡΩΟΥ	voice (m)

πετρα	rock (Gk,f)	ⲭⲟⲙ	power (f)
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Exercise 5.2

- a) ⲉⲗⲉⲛ ⲟⲩⲡⲉⲧⲣⲁ *(Luke 8:6)*
- b) ⲗⲉⲛ Ⲭⲣⲁⲛ ⲙⲫⲓⲱⲧ
- c) ⲉⲓⲗⲉⲛ ⲡⲓⲕⲁⲉⲓ ⲧⲏⲣϥ *(Psalm 8:18:1)*
- d) ⲕⲣⲁⲱⲓ ⲉⲗⲉⲛ ⲉⲁⲛⲱⲏⲣⲓ *(hom vatt ii pg.239)*
- e) ⲛⲉⲛⲃⲁⲗ ⲙⲡⲟⲥ ⲉ̀ⲗⲉⲛ ⲛⲓⲲⲙⲏⲓ *(Psalm 33:16 34:16)*
- f) ⲉⲓⲧⲉⲛ ⲛⲓⲉⲅⲅⲏ ⲏⲧⲉ ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ
- g) ⲉ̀ ⲏⲱⲟ ⲏⲣⲱⲙⲓ ⲅⲱⲣⲓⲥ ⲁ̀ⲗⲟⲩⲧ ⲛⲉⲙ ⲉ̀ⲉⲓⲙⲓ *(Matthew 14:21)*
- h) ⲁⲥⲉⲙⲥⲓ ⲉⲓ ⲡⲓⲃⲏⲙⲁ *(John 19:13)*
- i) ⲡⲃⲟⲓⲥ ⲉ̀ⲉⲙⲥⲓ ⲉⲓⲗⲉⲛ ⲛⲓⲅⲉⲣⲟⲩⲃⲓⲙ
- j) ϥⲁⲓ ⲏⲛⲉⲧⲉⲛⲡⲩⲗⲏ ⲉ̀ⲡⲱⲓ *(Psalm 23:7 24:7)*
- k) ⲡⲃⲣⲱⲟⲩⲧ ⲙⲡⲟⲥ ⲉⲓⲗⲉⲛ ⲛⲓⲙⲱⲟⲩⲧ ⲡⲃⲣⲱⲟⲩⲧ ⲙⲡⲟⲥ ⲗⲉⲛ ⲟⲩⲅⲟⲙ
ⲡⲃⲣⲱⲟⲩⲧ ⲙⲡⲟⲥ ⲗⲉⲛ ⲟⲩⲛⲓⲱⲧⲓ ⲙⲙⲉⲧⲥⲁⲓⲉ̀ *(Psalm 28:3 29:3)*
- l) ⲉⲑⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲡⲃⲟⲓⲥ *(Pslam 142:11 143:11))*
- m) ⲡⲓⲉ̀ⲛⲟϥ ⲉ̀ϥⲏⲏⲏⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲉⲓⲗⲉⲛ ⲡⲓⲕⲁⲉⲓ *(Luke 22:44)*
- n) ⲅⲱⲣⲓⲥ ⲃⲟ ⲛⲉⲙ ⲓ̀ⲧⲟ *(Sunday Theotokia, 7th section)*

Confusion corner

Reference: (Matter pg.241)

The many meanings of the ‘simple’ preposition ⲩⲁ

ⲩⲁ is a little word which is used in many different places and always seems to have a different meaning each time.

It’s various uses and meanings can be summarised as follows:

- to mean “under”
- to mean “towards the direction of”
- used in “apposition”, that is it comes in between two nouns to tell you that they both refer to each other. E.g. ⲁⲛⲟⲕ ⲩⲁ ⲡⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ “I the sinner”
- to mean “for the sake of” or “concerning”
- to mean ‘against’, as in the sense of talking against someone.

5.1.iv. Transitive verbs

The verbs we met above are all examples of *intransitive* verbs, which are verbs that don’t take an object. We’ll now look at transitive verbs, which are verbs that do take an object.

In order to deal with transitive verbs, you have to understand a special letter construction called the ‘object marker.’

This is basically a letter that sits before the object. Consider the following example:

“I understand the truth”

For a word for word translation in Coptic, you’d have:

ⲧⲕⲁⲧ ⲧⲙⲉⲑⲙⲏⲓ

However, this would not be enough in Coptic. Here the object is ⲙⲉⲑⲙⲏⲓ, and it requires an object marker before it. The object marker in this case, using this particular verb and object, is ⲏ̇.

So, the correct way of writing this sentence is:

ⲧⲕⲁⲧ ⲏ̇ⲧⲙⲉⲑⲙⲏⲓ

(You’ll notice that the ⲏ̇ was used earlier in the attributive construction in (2.4.i), but here it means something quite different). As mentioned, the object marker is not constant. For instance, ⲙ̇ is used as the object marker instead of ⲏ̇ when the object begins with one of the following letters.

ⲁ ⲡ Ⲗ ⲱ Ⲭ

E.g. ⲧⲕⲁⲧ ⲁ̀ⲡⲓⲕⲁⲗⲓ

“I understand the word”

Now suppose you wanted to say “He created Him” or “He created them.” In these cases, the object is actually a pronoun rather than a noun. Here you need to use a special pronoun form for the object marker. The pronoun form for ⲁ̀/ⲁ̀ⲛ depends on the person and number of the object, as shown in the following table:

	object being indicated
ⲁ̀ⲁ̀ⲟⲓ	me
ⲁ̀ⲁ̀ⲟⲕ	you (masculine)
ⲁ̀ⲁ̀ⲟ	you (feminine)
ⲁ̀ⲁ̀ⲟϥ	him (masculine)
ⲁ̀ⲁ̀ⲟⲥ	her (feminine)
ⲁ̀ⲁ̀ⲟⲛ	us
ⲁ̀ⲁ̀ⲟⲧⲈⲚ	you (plural)
ⲁ̀ⲁ̀ⲟⲱⲣ	them

So, “I understand him” becomes

ⲧⲕⲁⲧ ⲁ̀ⲁ̀ⲟϥ

Some other verbs which take ⲁ̀/ⲁ̀ⲛ as their object marker are shown below:

ⲧⲟⲖⲉ	ⲁ̀/ⲁ̀ⲛ	to pray to
ⲗⲓⲙⲓ	ⲁ̀ⲛ (ⲁ̀) ⲁ̀ⲁ̀ⲟ	to find

E.g. ⲧⲈⲚⲧⲟⲖⲉ ⲁ̀ⲁ̀ⲟⲕ ⲗⲈⲚ ⲡⲈϥⲣⲁⲛ *(Absolution of ninth hour prayer, Liturgy of the hours)*
“we pray to you in His name.”

While ⲁ̀ and ⲁ̀ⲛ are the most commonly used object markers, they are not the only ones. The most commonly used after them is ⲉ̀.

When is **ἐ** used as opposed to **ἰ** / **ὄ**? The choice of the object marker depends completely on the verb, that is certain verbs take certain object markers. It so happens that the verbs of perception (those which have something to do with the senses) most commonly take **ἐ** as their object marker, as shown in the table below:

verb	object marker	
ἴδω	ἐ εἶπο //	to see
ἀκούω	ἐ εἶπο //	to hear
	ἰστέω ὄρω //	to obey
ὀσφραίνομαι	ἐ εἶπο //	to smell

So, “I see the man” is **ἴδω τὸν ἄνθρωπον**

And “he sees the woman” is **ὁ ἀνὴρ ἴδω τὴν γυναῖκα**

You’ll notice in the table above that the meaning of **ἀκούω** changes depending on which object marker it uses. This is an important point, because it means that the meaning of the verb depends on the object marker that it takes.

There is also a pronoun form for **ἐ**, which is as formed as follows:

	Object being indicated
ἐμοί	me
ἐμοί	you (m)
ἐμοί	you (f)
ἐμοί	him
ἐμοί	her
ἐμοί	us
ἐμοί	you (plural)
ἐμοί	them

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So for example, *we see them*”, would be: **ⲧⲈⲚⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ**. The table below shows some other verbs which take **ⲉ̀** (**ⲉ̀ⲣⲱ**) as their object marker:

<i>Vocab</i>		
infinitive	object marker	translation
ⲉ̀ⲙⲓ	ⲉ̀ ⲉ̀ⲣⲱ	to know, understand
ⲕⲁⲧ	ⲉ̀ ⲉ̀ⲣⲱ	to understand
ⲉ̀ⲱⲟⲥ	ⲉ̀ ⲉ̀ⲣⲱ	to praise
ⲉ̀ⲙⲟⲩ	ⲉ̀ ⲉ̀ⲣⲱ	to bless
ⲧⲉ̀ⲟ	ⲉ̀ ⲉ̀ⲣⲱ	to ask

Now if the verb is already using a preposition, then the preposition functions as the object marker.

E.g. **ⲧⲈⲚⲐⲱⲧⲈⲙ ⲛ̀ⲕⲁ ⲛⲓⲈⲚⲧⲟⲗⲏ**

“We obey the commandments”

Here you can see that the preposition **ⲛ̀ⲕⲁ** functions as the object marker

As mentioned above, the same verb can sometimes use different object markers/prepositions. In these cases, the meaning of the verb often changes.

For example, **ⲧⲈⲚⲐⲱⲧⲈⲙ ⲉ̀ⲧⲉⲥⲉ̀ⲙⲏ**

is *“we hear His word”*.

Whereas **ⲧⲈⲚⲐⲱⲧⲈⲙ ⲛ̀ⲕⲁ ⲧⲉⲥⲉ̀ⲙⲏ**

is *“we obey His word”*

As you can see, verbs are quite complicated. And this is only the start! So let’s take a moment to summarise what we’ve learnt so far:

- a) The two major categories of verbs are **transitive** and **intransitive**. Transitive verbs take an object whereas intransitive verbs don’t.
- b) Transitive verbs require an object marker or a preposition between the object and the verb. The object marker is usually **ⲉ̀** or **ⲛ̀** (**ⲙ̀**), but it can also be a different preposition. The meaning of the verb may change depending on which object marker or preposition is used.

Some examples of verbs whose meaning changes depending on the preposition they use are shown in the table below:

Vocab			
κωτ		φωτ	
	è to surround, seek, visit	ψα	to flee, run to
ἡ- ἕμο	to turn self, return	ἡσα	to pursue
ἡσα	to seek		
μοψι		ωψ	
ψα	to walk to	è	to cry to, to cry for, to read to
ἡσα	to walk behind	èβολ	to cry out
σαχι		σι	
	è to speak, talk to	ἡ- ἕμο	to take, receive
νευ	to speak with	νευ	to touch
è/ εθβε/ ῥα	to speak about		
ἡσα/ ορβη/ ορβε	to speak against		

It's well worth noting that some verbs always appear with a particular preposition. In some of those cases, a word for word translation of the verb with the preposition doesn't give you the true intended meaning of the combination.

E.g. In **χωκ èβολ**, **èβολ** on its own would be translated as 'away', however, when it appears with **χωκ**, the combination means "to complete" or "to perfect" so that the

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ἐβoλ doesn't seem to contribute to the final meaning of the verb. Another example is ϣαⲓ ϣα, which doesn't mean "to carry under", but simply "to carry".

Confusion corner

Note that when the object marker ἐ is followed by the indefinite article, the combination is contracted to form εϣ.

For example:

ἐ οϣωτηρια is contracted to εϣωτηρια

<i>Vocab</i>			
ερετιν ἡ(ἰ)	to ask, inquire (v.t Gk)	νωϣ	them (ind. obj) (5.7)
κοσμοϥ	world (Gk,m)	οϣωϣτ ἡ(ἰ)	to worship, kneel unto (v.t)
ἡηηη	sign, wonder (m)	οϣειηηη	Greek person (m)
ἡοϣⲥ εροϥ	to call (v.t)	σοϣια	wisdom (Gk,f)

Exercise 5.3

- a) ϣⲥⲁⲟ ερωτεη (Ephesians 4:1)
- b) ηηοϣⲁⲓ ϣεερετιη ἡϣαηηηηηηη οϣοϣ ηηοϣειηηηηηη ϣεκωϣ ἡϣα ϣσοϣια (1 Corinth 1:22)
- c) ηηκοσμοϥ ηοϣⲥ ἡηωτεη (John 15:18)
- d) ϣεϣωτεη επηϣαϣη ἡτε ϣηοϣⲥ (Luke 8:21)
- e) ϣⲥⲥⲃⲱ ἡπηηωηηηη ἡτε ϣηοϣⲥ (Matthew 22:16)
- f) ϣεϣωϣ ηωϣ ἡϣε ηηρωηηη (Matthew 6:2)
- g) ηηϣηοϣηηη ϣεϣαϣη ἡπηωϣ ἡϣηοϣⲥ (Psalm 18:2 19:1)
- h) ἡϣκαϣ εροϣ αηη (Matthew 13:19)

i) ἕμοῦτ ἔρο (John 11:28)

j) ϙεοῦωϣτ ἡοῦνοῦτ ἡοῦωτ

Practice text 3

Psalm (95:1-5 96:1-5)

This psalm from the ninth hour of the liturgy of the hours provides a good opportunity to practice some of the skills you've learnt so far:

ϙωϙ ἔΠβοιϙ ϙεν οῦϙωϙ ἕβεῖῖ ϙωϙ ἔΠσ̄ ἡκὰϙι τῡῖϙ
 ϙωϙ ἔΠσ̄ ἕμοῦ ἔπεϙῖῖ ϙιϙϙεῖῖ ἕπεϙοῦϙῖ ἡἔϙοοῦ
 ϙῖῖτῖ ἡἔϙοοῦ
 ϙῖῖ ἕπεϙῖῖ ϙεν ἡιἔῖῖ ἡεῖ ἡεϙῖῖ ϙεν ἡιῖῖ
 τῡῖῖ
 ϙε οῦῖῖτ πε Πβοιϙ οῦοϙ ἕἕῖῖῖ ἕῖῖῖ ἕοι ἡῖῖ
 ἕῖῖ ἡιῖῖτ τῡῖῖ
 ϙε ἡιῖῖτ τῡῖῖ ἡῖῖ ἡιἔῖῖ ῖῖῖῖῖ ἡε

Vocab			
ῖῖῖῖ	demon (m)	ῖῖῖῖ	wonder, amazement (f)
ἕῖῖῖῖ	very (adverb)	ϙιϙϙεῖῖῖῖ	to preach, proclaim (v.i)
ἡἔϙοοῦ ϙῖῖτῖ ἡἔϙοοῦ	day by day (adv)	ῖῖῖ	fear (f)
οῦῖῖῖ	salvation, health (m)		

5.1.v. Who or which: introducing the relative converter

There is a very commonly used device in Coptic called the *relative converter*. Basically, it's a little construction used in a sentence to give the meaning of 'who', 'whose' or 'which', as for instance, you'd use in a sentence like "the man who is crying."

Now the form of the relative pronoun changes depending on the other words around it and the situation in which it is used. One of the factors that determines the

form is the *antecedent*. “What is the antecedent?” I hear you ask. The antecedent is the first noun that appears in a sentence, as illustrated in the following examples:

“the man who saw the duck”

and “the house which he built.”

In the first example, the antecedent is “the man.” In this case, “the man” also happens to be the subject of the sentence, as he’s the one who saw the duck.

In the second example, the antecedent is “the house.” In this case however, ‘the house’ is not the subject, rather the subject is ‘he.’

The relative converter used partly depends on whether the antecedent is the subject, or whether the antecedent is different to the subject. In the sections below, we’ll look at how the relative converter changes depending on whether the antecedent is the same as or different to the subject.

Antecedent as subject

When the antecedent is the same as the subject, the relative converter used will either be **Ⲉⲧ**, **Ⲉ-**, **ⲈⲧⲈ** or **ⲈⲣⲈ**

The first of these which we’ll consider is **Ⲉⲧ**. It usually comes before the verb, and is used when the subject has a definite article before it.

E.g. **ⲡⲓⲮⲱⲓ Ⲉⲧⲣⲓⲱⲓ**

“the man who is crying”

Ⲣⲥⲉⲗⲓⲱⲓ Ⲉⲧⲱⲩ ⲙⲡⲓⲭⲱⲓ

“the woman who reads the book”

ⲡⲱⲛⲣⲓ ⲈⲧⲥⲱⲧⲈⲱⲓ Ⲉⲧⲥⲱⲛ ⲙⲡⲈⲚⲓⲱⲧ

“the son who hears the voice of his father”

Ⲉⲧ is also often used before prepositions such as **ⲉⲒⲈⲛ** when there is no verb in the sentence.

E.g. **ⲡⲈⲛⲓⲱⲧ ⲈⲧⲉⲒⲈⲛ ⲛⲓⲫⲏⲱⲓ**

“Our father who is in the Heavens”

Note that **Ⲉⲧ** changes to **ⲈⲐ** when the verb it precedes starts with one of the vilminor letters (2.1.i).

The **Ⲉ-** construction is also used as a relative converter. It’s chosen when the subject of the sentence has an *indefinite* article. The stroke after the **Ⲉ** tells you that the letter which follows the **Ⲉ** will change depending on whether the noun is masculine or feminine, or whether it’s in the plural.

εϕ-	masculine noun
εϛ-	feminine noun
εϣ-	plural noun

So a masculine noun would take **εϕ** before the verb.

E.g. **οϣρωμι εϕριμι**

“a man who is crying”

In the examples above, the relative converter has been coming before the verb. Sometimes however the relative converter comes before the subject. Those forms are **ετε** and **ερε** and are known as the *pre-subject* forms.

ετε is the pre-subject form for **ετ-**.

E.g. **ετε πιρωμι ριμι**

“the man who is crying”

...and **ερε** is the presubject form for **ε-**

ερε οϣρωμι ριμι

‘a man who is crying’

While this should mean that **ετε** is used for nouns with a definite article, and **ερε** for those with an indefinite article, the reality is that **ετε** and **ερε** are often used interchangeably. As they are used before a noun, their translation often comes out to mean “whose.”

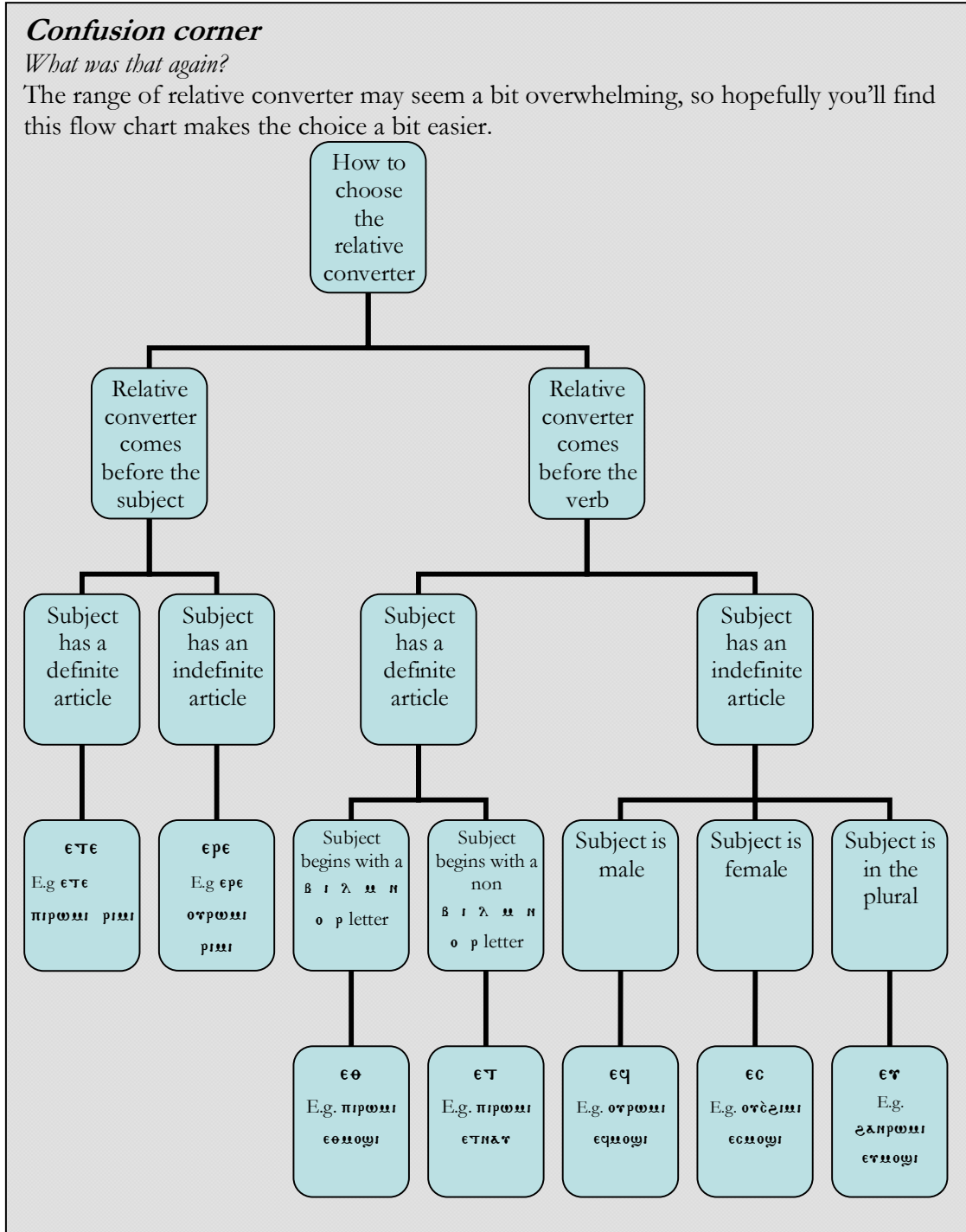
E.g. **ερε τεϕχιϣ ηοϣιναμι ψοϣωοϣ** (*Luke 6:8*)

“whose right hand is withered”

Confusion corner

What was that again?

The range of relative converter may seem a bit overwhelming, so hopefully you'll find this flow chart makes the choice a bit easier.



In the examples above, ‘real’ verbs were used, but what if the sentence uses the copula (i.e. **ΠΕ** or **ΤΕ**) rather than a verb? In these cases, the relative pronoun used is **ὅ**.

Now, the relative pronoun cannot be combined directly with the copula, so it comes before the subject, so for example, in the sentence:

“A man whose name is Joseph”, the copula is **ΠΕ**. So the **ὅ** comes before the subject which is **ῥΑΝ** (name). Now the **ὅ** also comes before what ever articles were before the noun, which in this case is **ΠΕϞ** (his).

So, the end result is:

οὔρωμι ὅ πεϞραν πε Ἰωσῆφ

“a man whose name is Joseph”

You’ll notice here that the **ὅ** doesn’t have any letters added to it, as it is not directly attached to a verb.

Both **ΕΤΕ** and **ΕΡΕ** can also take a copula and sandwich a noun between them to mean “which is” or “who is.”

E.g. **ὅτε Ἰησοῦς πε ἰωσήφ** (John 1:45)

“who is Jesus the son of Joseph”

ὅτε παῦρος ἠμενρίτ πε (1 Corinth 4:17)

“who is my beloved son”

ΕΤΕ and **ΕΡΕ** can also take the meaning of “which is” without even using the copula:

E.g. **ἔτε ἑρεσις ἡτε σιχαδδαοῦκος** (Acts 7:14)

“which is the sect of the Sadducees”

Sometimes you will see **ἔτε** followed by **φαί πε** to form **ἔτε φαί πε**. This is a set expression meaning “which is this”

E.g. **ἔτε φαί πε πιμωῶν νεμ πιῆνοϞ ἔτε νιχριστιανος βι**

ἐβόλ (hom vatt ii pg.66)

“which is the water and the blood which the Christians take of”

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ΕΤΕ (and less commonly **ΕΡΕ**) can also come after **ΦΔΙ** and **ΝΗ** to form **ΦΔΙ ΕΤΕ/ΕΡΕ** and **ΝΗ ΕΤΕ**, which mean “that which” and “those which” respectively.

E.g. **ΦΔΙ ΕΤΕ ΝΙΠΡΟΦΗΤΗΣ ΤΗΡΟΥ** (*Acts 10:43*)
“this which all the prophets”

<i>Vocab</i>			
επρεπει	to be fitting,(v.i)	ϸΟΥ	time (m)
ΗΙ	house (m)	ϸΔΚΙ	darkness (m)
ϸΟϸ, ϸΕϸ (q)	to fill (v.t)	ϸϨ	to leap, gush, vomit (v.t)
ΝΗϸϸ	island (f)	ϸΩΟΥ, ϸΟΥΩΟΥ (q)	to dry, to be dried, withered (q)
ἸΔΗΤ ∕	inside (prep. Pronom) (5.5)	ϸΩΠ	to accept, receive, buy (v.t)
ΟΥΝΔϸ	right hand (m)	ϸϨΗΝ	tree (m)
ΟΥΤΑϸ	fruit (m)	ϸΟΥΤ	first (adj)
ρεμραϸϸ	gentle person (m)	ϸΩΝΤ	anger (m)
ϸΔΙÈ	beautiful (adj)		

Exercise 5.4:

- a) **ΝΙΔΕΛΛΟΙ ΕΤΕ ΕΔΟΥΝ ἸΠΙΗΙ** (*Ezekiel 9:6*)
- b) **ΟΥΟΝ ΝΙΒΕΝ ΕΤϸΩΤΕϸ ΕΝΔϸΔϸΙ ΝΔΙ** (*Matthew 7:26*)
- c) **Π̄ϸ ΕΤϸΩΠ ἸΝΙΡΕΜΡΑϸϸ** (*Psalms 146:6 147:6*)
- d) **ϸϨΗΝ ΝΙΒΕΝ ΕΤΕ ΠΕϸΟΥΤΑϸ ἸΔΗΤϸ** (*Genesis 1:29*)
- e) **ΟΥΔΙ ΕΠΕϸΡΑΝ ΠΕ ΤΙΤϸ** (*Acts 18:7*)
- f) **ΟΥϸϸΙϸΙ ΕΡΕ ΠΕϸϸΝΟΥ ϸΔΤ ΕΒΟΛ** (*Matthew 9:20*)
- g) **ΠΙϸΟΥΤ ἸΤΕ ϨΝΗϸϸ ΕΠΕϸΡΑΝ ΠΕ ΠΟΥΠΛΙϸ** (*Acts 28:7*)

h) ἔρε νοῦηὶ οἱ ἡσάιῃ (Hom vatt ii pg.239)

When the antecedent is not the subject

The relative pronouns above only applied when the antecedent was the same as the subject. Things become a little trickier when the subject is different to the antecedent; here the relative pronoun actually changes depending on the subject of the sentence, which becomes represented in the form of the relative converter, giving the forms shown in the table below:

ε†	which I
ετεκ	which you (m)
ετεε	which you (f)
ετεϥ	which he
ετεεϥ	which she
ετεν	which we
ετετεν	which you (pl)
ετοϣ	which they
ετεε	pre subject form

When this type of relative converter is used, another word is added which we normally wouldn't use in an equivalent English translation. To have a better idea of what I'm trying to say, read the following example:

πῆδπ ετεκ† ἡμοϥ ἔπεκῶφῆρ (Romans 2:1)

In the example above, πῆδπ means 'judgement' † is the verb 'to give' and ῶφῆρ is 'friend' or 'companion', so a word by word translation would come out as:
"the judgment which you give it to your friend."

Now in English, we would have left out the 'it' after 'give', which is translated from the ἡμοϥ in the Coptic sentence. In this particular case, ἡμοϥ serves the role of the *resumptive morph*, which Coptic insists on including after the verb when this particular type of relative pronoun is used. The form of the resumptive morph comes

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from the pronoun form of the object marker (5.1.iv), and takes the same gender and number as the antecedent. So in the above example, **ⲓⲙⲟϥ** was chosen as the resumptive morph as the object marker for the verb **ⲓ** is **ⲓ**, and the antecedent is **ⲉⲗⲁⲡ** which is a singular masculine word.

<i>Vocab</i>			
ⲙⲉⲧⲣⲉϥⲓⲥⲃⲱ	teaching	ⲥⲧⲣⲗⲎ	pillar, column (Gk,f)
ⲙⲎⲎⲎⲎ	wonder, sign miracle (m)	ⲱⲉⲙⲱⲓ	to serve, worship (v.t)
ⲛⲱⲧⲉⲛ	to you (indirect obj) (5.7)		

Exercise 5.5

- a) **ⲛⲁⲓⲙⲎⲎⲎⲎ ⲉ̀ⲧⲉⲕⲓⲣⲓ ⲓⲙⲱⲟⲩ** (*John 3:2*)
- b) **ⲛⲓⲥⲧⲣⲗⲎ ⲧⲎⲣⲟⲩ ⲉ̀ⲧⲟⲩⲱⲉⲙⲱⲓ ⲓⲙⲱⲟⲩ** (*bom vatt ii pg71*)
- c) **ⲉ̀ⲧⲉ ⲛⲁⲓ ⲛⲎⲉⲧⲉⲛⲥⲁⲭⲓ ⲓⲙⲱⲟⲩ ⲗⲉⲛ ⲉ̀ⲗⲁⲛⲙⲉⲧⲣⲉϥⲓⲥⲃⲱ**
(*1 Corinthians 2:13*)
- d) **ϥⲁⲓ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲟⲩⲟⲉ ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲓⲙⲟϥ** (*Acts 3:16*)
- e) **ϥⲁⲓ ⲛⲉ Ⲓⲏⲥ Ⲓⲭⲥ ϥⲁⲓ[Ⓟ] ⲁ̀ⲛⲟⲕ ⲉ̀ⲧⲉⲗⲓⲱⲓϥ ⲓⲙⲟϥ ⲛⲱⲧⲉⲛ** (*Acts 17:3*)

[Ⓟ] Here the **ϥⲁⲓ** is used to emphasise the first **ϥⲁⲓ** in the sentence, as was discussed on pg.36

Practice text 4

Many of the hymns of the liturgy change with the liturgical season. The following example is chanted following the prayer of the absolution of the ministers during the weekdays of the Holy Great Fasting.

**Μθο τε †ψοϋρη ἡνοϋβ ἡκαθαρος ετϥαι δα πιχεβς
ἡχρωμ ετςμαρωϋτ**

Vocab

ΔΙΚΕΔΟΥΝΗ	righteousness (Gk)	χρωμ	fire (Gk,m)
καθαρος	pure (adj, Gk)	χεβς	coal (m, f)

The negative relative

The relative converter can also be used in the negative. Once again, the form changes depending on whether there is a definite or indefinite antecedent. It essentially combines the pre subject from (either **ετε** or **ε̇** depending on the antecedent) with the **ἡ...δην** construction from page (66).

For a definite antecedent, the following construction is used:

ετε + ἡ + verb + δην

E.g. **οϥζωϋτ ηεμ οϥςζιμ εβολ δην νιτεβνωϋτ̇ ετε ἡγεοϥδβ**

δην (*Genesis 7:2*)

“a male and a female from the beasts which are not pure”

Whereas for an indefinite antecedent, this construction is used:

a) **ε̇ + noun + ἡ + verb + δην**

Addressing the adjective gap- making adjectives from the qualitative

While some adjectives were mentioned in (2.4), Coptic doesn't actually have many dedicated adjectives in their own right. To meet this lack, Coptic uses the qualitative form of the infinitive (5.1.ii) and combines it with the relative converter (5.1.v) to make a whole new series of words which can be used as adjectives.

For example, let's take the verb **οϥοπ**- “to become Holy.”

The qualitative form for this verb is **ⲟⲩⲁⲃ**- “to be Holy.”

Now there are two types of relative pronouns which can be used with the qualitative. As can be seen in the table below, the choice depends on whether the noun which is being described is preceded by a definite or an indefinite article. Notice that these are the same as two of the relative pronouns which we looked at in **(5.1.v.)**

ⲉⲧ (ⲉⲑ)	for nouns starting with a definite article
ⲉ-	for nouns starting with an indefinite article

1) Nouns starting with the definite article

As with the infinitive form, the qualitative is preceded by the relative converter **ⲉⲧ (ⲉⲑ)** when the subject has a definite article.

Now with this type of adjective, the attribute construction is not used, so no **ⲛ** (**ⲛ̀**) is required before the adjective. Let’s work through an example to write ‘the Holy Spirit.’

The first step is to write the noun:

Ⲡⲓ̀ⲛ̀ⲛⲉⲩⲙⲁ “*the spirit*”

The next step is to find the correct qualitative verb. As discussed above, the qualitative form for Holy is **ⲟⲩⲁⲃ**.

The third step is to pick the write relative converter to go before the qualitative. As the verb here begins with an **ⲟ**, which is one of those special vilminor letters mentioned above, an **ⲉⲑ** is used instead of **ⲉⲧ**.

So “the Holy Spirit” is written as:

Ⲡⲓ̀ⲛ̀ⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ

2) When the noun starts with an indefinite article

Again, as with the infinitive form, the qualitative is preceded by the **ⲉ-** construction when the subject of the verb uses an indefinite article:

εϕ-	masculine noun
εϛ-	feminine noun
εϣ-	plural noun

So, to say “a Holy man”, you would see that man is a masculine word, so you would use εϕ before the qualitative, which gives you:

οϣρωμι εϕοϣαβ

The table below shows some verbs with both their infinitive and qualitative forms.

Infinitive		Qualitative	
ἀϣα	to increase, multiply	οϣ	to be abundant
θωλεβ	to defile, pollute	θολεβ	to be defiled
θωλεμ	to knock, summon, invite	θαλεμ	to be summoned
ρωτ	to bud, grow	ρητ	budding, growing
ϛμοϣ	to bless	ϛμαρωϣτ	to be blessed
ϣωπ	to accept, buy	ϣηπ	acceptable
-	-	εωοϣ	to be evil

Vocab			
θϣια	offering (f)	χωϣ	time (m)
μηϣ	multitude (m)	ϣωηη	tree (m)
οϣωμ	to eat (v.t)		

Exercise 5.6

- νιϛαϣι η̄τε Π̄οϛ ε̄ανϛαϣι ε̄τοϣαβ νε (Psalm 11:7 12:6)
- ε̄αν̄η̄νεϣμα ε̄τ̄εωοϣ (Luke 7:21)
- ϣεν ε̄ανϣιϣ ε̄τ̄θολεβ ϛεοϣωμ ἔπιωικ (Mark 7:5)

d) Παῦλος Φβωκ ὑΠενβοικ Ιη̅ς Πχ̅ς πιαποστολος
ε̅τθαζεε (Introduction to the reading of the Pauline epistle, Divine Liturgy)

e) ο̅υχο̅υ̅ ε̅ϥω̅η̅π̅

f) an acceptable sacrifice

g) the growing tree

h) the numerous multitude

The relative substantive- making nouns from the relative converter

The relative converters that we've been dealing with are actually pronouns, because they refer to nouns but aren't actually nouns themselves. They can however be converted to nouns. This is done by combining the far demonstratives that we mentioned in (2.2.ii) (Φ̅Η, Θ̅Η and Ν̅Η) with the relative converters to form composites called the *relative substantives*. The term substantive means that part of that expression refers to the phrase as 'having substance', or in other words, being a noun.

To make it a bit clearer, you're adding the relative converter meaning 'who' or 'which' with the far demonstrative 'that', to give the nouns 'that who' or 'that which'.

E.g.

Φ̅Η + ε̅τ = Φ̅Ηε̅τ

This expression Φ̅Ηε̅τ is called the relative substantives, which is then combined with the qualitative form of the relevant verb to give us a new noun.

E.g.

Φ̅Η = 'that'

ε̅θ̅ο̅υ̅α̅β̅ = 'which is Holy'

Φ̅Η + ε̅θ̅ο̅υ̅α̅β̅ = Φ̅Ηε̅θ̅ο̅υ̅α̅β̅

"that which is Holy" = "the Saint"

Ν̅Η = 'those'

ε̅θ̅μ̅ω̅ο̅υ̅τ̅ = "who are dead"

Ν̅Η + ε̅θ̅μ̅ω̅ο̅υ̅τ̅ = Ν̅Ηε̅θ̅μ̅ω̅ο̅υ̅τ̅ = *"those who are dead" = "the dead"*

An alternative relative substantive is **ΠΕΤ** which is formed by adding the definite article **ἦ** to the relative pronoun **ΕΤ**.

E.g. **ἡ̇βοις πετ ἰσοφια** (*Proverbs 2:6*)
 “The Lord is the one who gives wisdom”

The **ΠΕΤ** is also called the articulated relative because it’s really made by adding the article (hence the ‘articulated’ part of the name) to the relative converter.

Vocab			
ΓΕΝΕΑ	race, generation, family (f)	ΚΩΝΕ	to be bound (v.i)
ΙΑΚΩΒ	Jacob (prop. noun)	ΨΑΦΕ	desert, wilderness (m)
ΜΟΥΤ	to call, pronounce (v.t)	ΨΡΟΥ	voice (m)
ΤΕΒΝΗ	beast (m)	ΕΟ	face (m)
ΤΕΒΝΟΥΙ	beasts (pl)	ΕΟΥΤ	male, husband (m)

Exercise 5.7

- a) **ἡ̇ψρου ἡ̇πετω ε̇βολ ε̇ι ἡ̇ψαφε** (*Mark 1:3*)
- b) **ἡ̇ ε̇τετενηα̇τ ε̇ρω** (*Luke 7:22*)
- c) **ἡ̇αι ἡ̇ε ἡ̇ε τ̇ωτεμ** (*Luke 8:14*)
- d) **ἡ̇νοκ πετ̇κωνε̇ δ̇εν ἡ̇ο̇** (*Ephesians 4:1*)
- e) **ἡ̇ε τ̇ο̇μου̇τ̇ ε̇ρο̇ κε̇ ἡ̇μα̇σα̇δα̇λινη** (*Luke 8:2*)
- f) **ἡ̇αι τε̇ ἡ̇γε̇νε̇α̇ ἡ̇τε̇ ἡ̇ε̇τ̇κω̇τ̇ ἡ̇ε̇ ἡ̇βοις ε̇τ̇κω̇τ̇ ἡ̇ε̇ ἡ̇ε̇ο̇ ἡ̇ψ̇τ̇ ἡ̇ια̇κω̇β** (*Psalms 23:6 24:6*)

5.2. The past perfect tense

Up till now, we have only talked about describing an action that is currently being performed. But how do you describe an action that occurred in the past?

Your reply might be “Use the past tense”, but which past tense do you use?
 “You mean there’s more than one?” I hear you ask,
 Well yes. Consider the following sentences.

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“He was running”

“He ran.”

What’s the difference between them? In the first case, as far as we know, the man is still running. Something may have later happened while he was running, or he may have been running and stopped, but it’s not clear from the sentence. As far as we’re concerned, the man is still in a suspended state of running. However, in the second sentence, it is clear that the man has stopped running. The action is complete, or to put it another way, the action is perfect. For this reason, a completed action in the past is described in the perfect tense.

Hence the second sentence is an example of the use of the *perfect* tense, and the first sentence was an example of what is called the *imperfect* tense.

So how do you use the perfect tense in Coptic? Basically, the letter **ⲁ** is placed first, followed by a subject prefix, which is finally followed by the verb itself. Let’s use our old friend **ⲙⲟⲩⲩ** as an example:

ⲁⲓⲙⲟⲩⲩ	I walked
ⲁⲕⲙⲟⲩⲩ	You walked (m)
ⲁⲣⲉⲙⲟⲩⲩ	You walked (f)
ⲁⲣⲉⲧⲎⲙⲟⲩⲩ	You walked (plural)
ⲁϥⲙⲟⲩⲩ	He walked
ⲁϥⲙⲟⲩⲩ	She walked
ⲁⲛⲙⲟⲩⲩ	We walked
ⲁⲣⲙⲟⲩⲩ	They walked
ⲁ	pre subject form

You can see that each form takes an **ⲁ** at the beginning, which is then followed by the subject prefix coming in between the verb **ⲙⲟⲩⲩ**. Bear in mind that the subject prefixes for the past perfect are not all the same as those used with the first present (5.1).

The presubject form

What's this presubject form at the bottom of the above table? This is an alternative way to write the sentence when a noun rather than a pronoun is used for the subject.

For example, in **αφριει**, only the pronoun (he) is present but the subject noun is not indicated. That is it says "he cried" but it doesn't specify who cried.

However, in **πιρωει αφριει**, the subject noun is indicated (**πωει**). That is, we know it is the man who cried.

In these cases, the **α** can be split off from the verb and placed before the subject. So the sentence becomes: **α πιρωει ρειει**

This **α** at the front is therefore known as the pre subject form. You'll come to see that different tenses also have their own presubject forms which can also be used in this way.

<i>Vocab</i>			
INI	to bring (v.t)	ἴCO	to give to drink (v.t)
IEPOTCAΛHII	Jerusalem (prop noun)	TWOT	mountain (m)
KAZI	earth, land (m)	XAKI	darkness (m)
ΛAOC	people, nation (m)	YINI È	to visit (v.t)
MIKI	to give birth to (v.t)	HCÀ	to inquire for, seek after
UWOT	water (m)	ΨΦHP	friend, companion (m)
HAET	to believe (v.t)	ΔOTEB	to kill (v.t)
OTOE	and (conj.6.1)	EOXAZX	distress, need, trouble (m)
OTWP	to send (v.i)	EWΛEII	to rob (v.t)
ΠETPA	rock (Gk,m)	BPPEII	to make sign, beckon (v.i)
CAPIA	Sarah (prop. noun)		

Exercise 5.8

- a) ⲁ Ⲓⲏⲥ ⲟⲩⲱⲣⲡ ⲓⲙⲁⲑⲏⲧⲏⲥ Ⲗ̄ (Matthew 21:1)
- b) ⲁⲛⲟⲛ ϩⲱⲛ ⲁⲛⲏⲁⲉⲧⲓ ⲉ̀ⲡⲓⲭⲥ̄ Ⲓⲏⲥ̄ (Galatians 2:16)
- c) ⲁ ⲟⲩⲭⲁⲕⲓ ϣⲱⲡⲓ ϩⲓⲭⲈⲚ ⲡⲕⲁⲉⲓ ⲧⲏⲣϥ (Luke 23:44)
- d) ⲁϥⲉⲱⲗⲈⲘ ⲓⲡⲉϥⲏⲓ (Matthew 12:29)
- e) ⲁϥⲃⲱⲣⲈⲘ ⲉ̀ⲣⲱⲟⲩ (Luke 1:22)
- f) ⲁⲣⲃⲱⲣⲈⲘ ⲉ̀ⲛⲟⲩϣⲩⲤⲏⲣ (Luke 5:7)
- g) ⲓⲈⲣⲟⲩⲥⲁⲗⲏⲙ ⲁⲥⲃⲱⲧⲈⲖ ⲏ̀ⲛⲏⲓⲡⲣⲟⲩⲤⲏⲧⲏⲥ (Matthew 23:37)
- h) ⲁ ⲩⲓⲱⲧ ⲭⲟⲩϣⲧ ⲉ̀ⲃⲟⲗⲃⲈⲚ ⲓ̀ⲧⲤⲈ ⲉ̀ⲭⲈⲚ ⲛⲏ ⲉ̀ⲧϣⲟⲡ ϩⲓⲭⲈⲚ
ⲡⲒⲕⲁⲉⲓ (Doxology for feast of the Annunciation)
- i) ⲁϥⲏ̀ⲓ ⲏ̀ⲟⲩⲙⲱⲟⲩ ⲉ̀ⲃⲟⲗⲃⲈⲚ ⲟⲩⲡⲉⲧⲣⲁ ⲁϥⲓ̀ⲧⲥⲟ ⲓ̀ⲡⲉϥⲗⲁⲟⲥ (Adam
Psalm, Second hoas, midnight praises)
- j) ⲁ ⲡⲃⲟⲓⲥ ϣⲓⲛⲓ ⲉ̀ⲥⲁⲣⲣⲁ (Genesis 21:1)
- k) ⲁⲥⲙⲓⲥⲓ ⲏ̀ⲭⲈ ⲥⲁⲣⲣⲁ ⲏ̀ⲟⲩϣⲏⲣⲓ (Genesis 21:2)
- l) ⲁ ⲛⲓⲑⲙⲏⲓ ⲱϣ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲉ ⲁ̀ ⲡⲃⲟⲓⲥ ⲥⲱⲧⲈⲘ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟⲉ
ⲁϥⲏⲁⲉⲱⲟⲩ ⲉ̀ⲃⲟⲗⲃⲈⲚ ⲛⲟⲩⲉⲟⲭⲉⲭⲉⲭ ⲧⲏⲣⲟⲩ (Psalm 33:18 34:17)

5.2.i. Negative of the past perfect

Our old friend ⲁⲛ isn't used for negative of the past perfect. Instead, the verb prefix takes on a completely different form as shown in the table below:

ⲓ̀ⲡⲓ-	I did not
ⲓ̀ⲡⲈⲕ-	You (masculine singular) did not
ⲓ̀ⲡⲈ-	You (feminine singular) did not
ⲓ̀ⲡⲉϥ-	He did not
ⲓ̀ⲡⲉⲥ-	She did not

ἠΠΕΝ-	We did not
ἠΠΕΤΕΝ-	You did not (plural)
ἠΠΟΥ-	They did not
ἠΠΕ	presubject form

The prefix above is attached to the front of the verb. So, to say for example “we did not rejoice”, you would take the prefix for “we did not” which is **ἠΠΕΝ**, then attach it to the verb **ῤΑΨΙ** “to rejoice”, to give **ἠΠΕΝῤΑΨΙ**

There is also a presubject form as can be seen in the table above, which comes before the subject, as we saw with the past perfect affirmative in (5.2).

E.g. **ἠΠΕ ΝΙΛΔΟΣ ῤΑΨΙ**

“the people did not rejoice”

<i>Vocab</i>			
ΕῤΗΒΙ	to weep, lament (v.i)	ΚΩΟΥΝ	to know (v.t)
ΜΕΘΟΥΤ	Divinity (f)	ἸῤΩΜ	fire (m)
ΟΥΝΟΥ	hour (f)	ΕΘΝΕΝ	commandment (m)
ΠΡΕΤΩΡΙΟΝ	Prætorium (m)	ΧΩ	to sing, praise (v.t)
ῤΩΚΕ	to burn (v.t)	ΒΟΣΧΕΣ	to dance (v.i)

Exercise 5.9

- ἀνεῤηβι ουοε ἠπετενριμι** (*Luke 7:32*)
- ἠπε πιἸρωμ ἠτε τεμμεθουτ ῤωκε ἠθενεχι ἠτπαρθενος**
(*Theotokia of the fifth day*)
- μη ετε ἠπουσοτεν Φτ** (*2 Thessalonians 1:8*)
- ἀνηχω ερωτεν ουοε ἠπετενβοσχεσ ἀριμι ουοε**
ἠπετεννεεπι (*Matthew 11:17*)
- ἠπουι εδορν επιπρετωριον** (*John 18:28*)

5.3. Forms derived from the infinitive

Transitive verbs have various ways in which they indicate the object. The four major forms are:

- a) the infinitive or Absolute form (what we've already met)
- b) the pronominal form
- c) the construct or prenominal form
- d) the qualitative (which we have met before with intransitive verbs)

It must be noted that the pronominal and construct forms are not used in the present tense, they are **only** used for the perfect tense and the future tense (which we will meet in (5.9)).

Those middle two sound fairly complicated, so let's go take a closer look at them.

5.3.i. The pronominal form

In this form, the infinitive changes spelling to a word that looks quite similar to the infinitive but is not quite the same. This new word is called a 'stem', because it then has different endings attached to the stem, like branches to the stem of a plant. These endings are pronouns which tell you the person, gender and number of the object, that is they give you the pronoun of who the verb is directed to. So the stem itself never changes, but the letters attached to the stem change according to the object.

Let's work through the following example to make it a bit clearer. Consider the verb **ⲡⲁⲓ** "to carry."

The above form is the infinitive, or the dictionary form of the verb. Suppose you wanted to say "I carried him". From what we'd learnt before, you'd say

ⲁⲓⲡⲁⲓ ⲉⲙⲟⲩ

Now let's try to write the same thing using the pronominal form, which is made up of the stem plus the pronoun (hence the name *pronominal*). For **ⲡⲁⲓ**, the stem happens to be **ⲡⲓⲧ**⧸

The **ⲁⲓ** at the front remains the same as before giving **ⲁⲓⲡⲓⲧ**⧸

Now all that remains is to add the object pronoun at the end. These object pronouns are also called the personal suffixes. The suffixes for this particular verb are shown in the table below:

I carried me	ἄνευ//τ
I carried you (m)	ἄνευτ//κ
I carried you (f)	ἄνευτ†
I carried you (pl)	ἄνευ-θηνοϋ
I carried him/it	ἄνευτ//ϗ
I carried her/it	ἄνευτ//ς
I carried us	ἄνευτ//εν
I carried them	ἄνευτ//οϋ

So in this example, we would use **ἄνευτϗ**

Notice how there is a // after the stem? This sign is specifically used after the stem of the pronominal form. If you see it in a dictionary, it lets you know that it is coming after the pronominal form of the verb.

Now the suffixes are not the same for every verb. We'll show the endings of two more verbs below, one ending with a vowel and the other with a consonant, as these represent the most common cases. The two verbs we'll use are **τᾶλλο** "to tell", pronominal form **τᾶλλο//** and **βωλ** "to untie", pronominal form **βωλ//**.

1 st person singular	τᾶλλο//ι	βωλ//τ
2 nd person singular masc.	τᾶλλο//κ	βωλ//κ
2 nd person singular fem.	τᾶλλο//	βωλ//ι
3 rd person singular masc.	τᾶλλο//ϗ	βωλ//ϗ
3 rd person singular fem.	τᾶλλο//ς	βωλ//ς
1 st person plural	τᾶλλο//η	βωλ//την
2 nd person plural	τᾶλλωτην/τᾶλλε-θηνοϋ	βελ-θηνοϋ
3 rd person plural	τᾶλλω//οϋ	βωλ//οϋ

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If you compare the two columns above, you'll notice that there are different endings for the 1st person singular, the 2nd person singular feminine and the first person plural forms. For more detail as to which form the suffix takes, and other variations for the above, see **Appendix 4**.

The vocab box below includes some verbs with their pronominal forms:

<i>Vocab</i>			
ⲓⲟⲩ	sea (m)	ⲱⲟⲩ	glory (m)
ⲗⲓⲁⲃⲟⲗⲟⲥ	devil (m)	ⲩⲙⲟⲩ	fever, heat (m)
ⲑⲁⲙⲓⲟ ⲑⲁⲙⲓⲟ//	to create (v.t)	ⲉⲱⲃⲥ ⲉⲱⲃⲥ//	to cover (v.t)
ⲟⲩⲛⲟϥ	joy, delight (m)	ⲃⲓ ⲃⲓⲧ//	
ⲡⲁⲣⲁⲗⲓⲥⲟⲥ	paradise (Gk,m)		ⲉ̅ to receive, take
ϫⲱ ϫⲁ//	to place, leave (v.t)		ⲛⲈⲙ to touch
ⲱⲗⲓ ⲟⲗ//	to take, lift up		

Exercise 5.10

- a) ⲁⲓⲟⲗϥ ἵⲛⲉ ⲡⲓⲗⲓⲁⲃⲟⲗⲟⲥ ⲉϫⲈⲚ ⲟⲩⲧⲱⲟⲩ (Matthew 4:8)
- b) ⲁⲓⲃⲓⲧⲟⲩ ⲉϫⲈⲚ ⲟⲩⲧⲱⲟⲩ (Matthew 17:1)
- c) ⲁⲓⲃⲓ ⲛⲈⲙ ⲧⲈϫⲓϫ ⲟⲩⲟⲉ ⲁⲓϫⲁϥ ἵⲛⲉ ⲡⲓⲩⲙⲟⲩ (Matthew 8:15)
- d) ⲁⲓⲑⲁⲙⲓⲟⲥ ἕⲚ ⲟⲩⲱⲟⲩ ⲕⲁⲧⲁ ἵⲛⲁϫⲓ ἡ̅ⲡⲟ̅ϥ (Sunday Theotokia section 1)
- e) ⲁⲓⲉⲱⲃⲟⲥⲟⲩ ἵⲛⲉ ⲩⲓⲟⲩ (Exodus 15:10)
- f) ⲁⲓⲑⲁⲙⲓⲟⲛ ⲟⲩⲟⲉ ⲁⲓϫⲁⲛ ἕⲚ ⲡⲓⲡⲁⲣⲁⲗⲓⲥⲟⲥ ἵⲧⲈ ⲡⲟⲩⲛⲟϥ
(Anaphora, liturgy of St. Basil)
- g) Ἰⲛⲥ̅ ⲡⲓϫ̅ ἵⲱⲛⲣⲓ ἡ̅ⲩⲩⲟⲩⲧⲓ ⲁϫⲙⲁϥ ἵⲛⲉ ⲧⲓⲡⲁⲣⲑⲈⲚⲟⲥ (Psalm
response, Liturgy of the feast of the Nativity)

5.3.ii. The construct form

The next form of the infinitive is the construct form, which is also sometimes called the pronominal form. 'Pre' means 'before', and 'nominal' means 'noun', so this just really means "the form that comes before a noun", so whereas the stem was attached to a pronoun for the pronominal form, the construct form is actually attached

to a noun. The stem for the pronominal form is usually different in appearance to that of the construct form, although with some verbs they are often the same. The more astute of you may ask how does this form differ in use from the infinitive form. After all, the infinitive form also comes before a noun. The essential difference is that the construct form doesn't use an object marker, whereas the infinitive always needs to have one.

Let's take an example to show how the construct form is used. In the case of the verb **ሳል፣** which we used above, the construct form is **ሳ፣-** (that minus sign (-) next to the stem is the convention used to show that one is talking about the construct form.)

For an example of how to use the construct form, let's say "I carried the book." In this simple expression, we need to indicate the subject, the tense, the verb and the object.

The tense is the perfect tense, which is represented by **ል**

The subject is 'I', indicated by **፤** (5.2)

The construct stem is **ሳ፣-**

The book is **፲፩፳፱**

Put them altogether and we get **ል፤ሳ፣ ፲፩፳፱**

Notice that there is no object marker after the construct form, whereas if you were to use the infinitive form, you would get **ል፤ሳል፣ ሕ፲፩፳፱** where you can see an object marker is used.

Let's take another example, this time with the verb **ርዕፎታ** (to prepare).

The infinitive form is **ርዕፎታ**

The pronominal form is **ርዕፎታ፣-**

and the pronominal form is **ርዕፎታ፣**

So, to say "he prepared your way" using the infinitive, you would say **ልሳርዕፎታ ሕ፲፩፳፱** with the prefix **ልሳ** being placed before the infinitive form, and the object marker **ሕ** appearing before **፲፩፳፱**.

To say the same thing using the construct form, you would say **ⲁϥϥⲉⲃⲧⲉ** **ⲡⲎⲕⲙⲱⲓⲧ**, and to say “*he prepares it*” using the pronominal form you would write **ⲁϥϥⲉⲃⲧⲱⲧϥ**.

The table below shows the verb forms for some of the more common Coptic verbs. Some verbs which were shown earlier have made a reappearance, this time with their construct form. You’ll notice that there is also a column for the qualitative form, which will be discussed further down:

infinitive	construct	pronominal	qualitative	
ⲓⲛⲓ	Ⲏⲛ-	Ⲏⲛⲥ	-	to bring
ⲓⲣⲓ	Ⲏⲣ-	ⲁⲓⲥ	ⲟⲓ	to make, do
ⲓϣⲓ	Ⲏϣ-	ⲁϣⲥ	ⲁϣⲓ	to hang, suspend, crucify
ⲙⲉⲓ	ⲙⲎⲣⲉ-	ⲙⲎⲣⲓⲧⲥ	-	to love
ⲙⲓϥⲓ	ⲙⲎϥ-	ⲙⲁϥⲥ	ⲙⲟϥⲓ	to give birth to
ⲙⲟϥⲧ	ⲙⲎϥⲧⲉ-	ⲙⲎϥⲧⲱⲥ	-	to hate
ⲣⲓⲕⲓ	ⲣⲎⲕ-	ⲣⲁⲕⲥ	ⲣⲁⲕⲓ	to bend, lean, tilt
ⲣⲱⲧ	ⲣⲎⲧ-	ⲣⲟⲧⲥ	ⲣⲏⲧ	to bud
ϥⲟⲃⲧ	ϥⲉⲃⲧⲉ-	ϥⲉⲃⲧⲱⲧⲥ	ϥⲉⲃⲧⲱⲧ	to prepare
ⲧⲁⲙⲟ	ⲧⲁⲙⲉ-	ⲧⲁⲙⲟⲥ	-	to tell, inform
ⲧⲱ	ⲧⲁ-	ⲧⲁⲥ	ⲧⲏ	to place, leave
ⲱⲗⲓ	Ⲏⲗ-	ⲟⲗⲥ	ⲟⲗ (ⲏⲗ)	to take, carry
ϥⲓⲟⲩⲓ	ϥⲓ-	ϥⲓⲧⲥ	ϥⲱⲟⲩⲓ	to throw, strike
ϥⲁⲓ	ϥⲓ-	ϥⲓⲧⲥ	-	to carry
ⲧⲓⲙⲓ	ⲧⲎⲙ-	ⲧⲎⲙⲥ	-	to find
ⲃⲓ	ⲃⲓ-	ⲃⲓⲧⲥ	ⲃⲏⲟⲩ	to take
ⲧ	ⲧ-	ⲧⲏⲓⲥ		to give

Vocab			
ἄνομιά	iniquity (f)	ἐμνη	righteousness (m)
βαλ	eye (m)	οὔταρ	fruit (m)
δαιμων	demon (m)	κοι	thief (m)
δηνάριον	denarius (Roman coin)	χωρ	generation (m)

Exercise 5.11

- a) **ἀρτ οὔταρ** (Matthew 13:8)
- b) **ἀκμενρε ἐμνη οὔορ ἀκμεστε τᾶνομιά** (Psalm 44:8 45:7)
- c) **ἀρταμε ἰωάννης ἦξε νεφμαθητης** (Luke 7:18)
- d) **ἀφρεκ νιφνογι ἦτε νιφνογι** (Doxology for Feast of the Annunciation)
- e) **πιπνευμα ἀφολφ ἐπψαφε** (Luke 4:1)
- f) **ἀρεψ κεconi[□] ἐνατ νεμαφ** (Matthew 27:38)
- g) **ἀφεν δηνάριον β̄ εβολ** (Luke 10:35)
- h) **διμεστε πιχωρ ἔτε ἡματ^{§§}** (Hebrews 3:10)
- i) **ἀρελ ἰησοϋς ἐδοϋν** (Matthew 27:27)
- j) **ἀνη δαιμων ἐβολ** (Matthew 7:22)

5.3.iii. The qualitative

You'll notice a fourth column has been added for the qualitative form. As explained in (5.1.ii) when we were talking about the intransitive verbs, this form describes a state or quality which has come about as a result of the completed action of a verb.

[‡] hint: see page 44

^{§§} hint: see (2.1.iv)

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So for the example of the infinitive **ⲡⲞⲧ** ‘to bud’, the qualitative **ⲡⲬⲧ** means ‘budding’ or ‘planted.’

The qualitative is also used for most transitive verbs, so for **ⲉⲓ** ‘to throw’, the qualitative **ⲉⲱⲟⲩⲓ** means “to be thrown.”

The qualitative is not used in the same tenses as the prenominal and pronoun forms, so the qualitative is not used for the perfect tense. The qualitative is however used for the present tense as well as the imperfect (which we’ll meet in (7.1)). When used in the present, it takes an object marker just like the infinitive.

We’ll illustrate this with an example using the verb **ⲭⲱⲓⲗⲓ** which means to “reside in, dwell” and whose qualitative form **ⲭⲁⲗⲬⲟⲩⲧ** means “to be located, dwelling.”

ⲡⲈⲧⲣⲟⲥ ⲉ̅ⲭⲁⲗⲬⲟⲩⲧ ⲉ̅ⲡⲁⲓⲱⲁ (*Acts 10:18*)

“Peter is dwelling in this place”

In this example, you can see that the object marker **ⲉ̅** has been used with the qualitative.

For our next example, we’ll use the qualitative form of the verb **ⲭⲱ**. Now the qualitative of this verb is actually quite important. The infinitive means “to place”, or “to leave.” The qualitative therefore means “to be placed,” or to be in a particular place, which we often translate in English simply as ‘is.’ ‘Is’ is quite a common word in English, and you’ll find that **ⲭⲬ** is used to mean this quite a lot.

E.g. **ⲉ̅ⲭⲬ ⲉ̅ⲡⲁⲓⲱⲁ ⲁⲛ** (*Matthew 28:6*)

“he is not here”

As in the example above, the object marker often ends up being translated as ‘in’ when the qualitative is used in this way.

ⲭⲬ can also use the prepositions from (5.1.iii) in place of the object marker, as with the example below where the preposition **ⲫⲈⲛ** is used.

E.g. **ⲉ̅ⲄⲭⲬ ⲫⲈⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ** (*John 17:11*)

“they are in the world”

The qualitative form of the infinitive **ποι** “to make” is also important. Its qualitative form is **οι** which means “to be.” If you can’t make the link in meaning between the infinitive and the qualitative, think of it this way. If the infinitive is “to make,” then the resultant action of “being made” is to then “exist”, or “to be.” Hence:

οι ενωφρη ενεφθηνονι ετρωον (2 John 1:11)

means “he is a partaker of his evil deeds.”

Vocab			
αρχιερευς	high priest (Gk,m)	νοτι	root (f)
κελεβιν	axe (m)	κοι	wooden beam (m,f)
μερε	witness, testimony (m)	ωφρη	partaker, companion (m)

Exercise 5.12

- a) **πιαρχιερευς οι μερε** (Acts 22:5)
- b) **πικελεβιν υχη θα θνοτι** (Matthew 3:10)
- c) **λνον τηρεν τενοι μερε** (Acts 2:32)
- d) **πικοι υχη δεν πεκβαλ** (Matthew 7:4)

The passive voice

Let’s consider a typical day to day scenario. Say you accidentally crashed your dad’s car, and the time has come to own up. The most honest and direct way of admitting to your crime would be to say “I crashed the car.” However, if you were to be a little more subtle and cunning, you could say “the car was smashed.” That is, you’re shifting attention away from who smashed the car to the car itself. This construction where the object and action are high lighted is called the *passive* voice. One of the real advantages of the passive voice is that you often don’t need to reveal what the subject is at all. Anyway, the passive voice for the past tense has exactly the same form as used for the perfect tense for ‘they’ (represented by the letters **ατ**). So how can you tell if the verb is in the passive form or not? It’s a matter of looking at the context.

Consider the following example,

ιης πχς ατασεν δεν Βηθελεμ.

From what has been said, there would be two different ways of translating this sentence. One would be “Jesus Christ they bore Him in Bethlehem”, the other would be

“Jesus Christ was born in Bethlehem.” Seeing as the first doesn’t make any sense, it would have to be the second.

Also, if no indication were given of who ‘they’ could be referring to, then you would have to assume that the passive voice was being referred to. The passive tense can also be used with the present tense, and is again identical to the third person plural form which is **ϥϥ**.

E.g. **ϥϥⲟⲩⲧⲉⲣⲟ** (*Sunday Theotokia*)
“you are called”

5.4. The relative past tense converter

We met the relative converter when we looked at the present tense earlier in (5.1.v). Not to be left out, there is also a relative converter used with the past tense. As with the present tense, the form of the relative converter changes depending on whether the antecedent is preceded by a definite or indefinite article.

In the case of an indefinite antecedent, the relative converter is **ⲉ**, which is placed before the verb and its subject prefix.

E.g. **ⲟⲩⲣⲱⲙⲓ ⲉⲁϥⲕⲱⲧ ⲛⲟⲩⲏⲓ** (*Luke 6:49*)
“a man who built a house”

In the case of a definite antecedent, the relative converter used depends on the person, gender and number of the verb, as shown in the table below:

ϥⲧⲁⲓ	which, when I
ϥⲧⲁⲕ	which, when you (m)
ϥⲧⲁⲣⲉ	which, when you (f)
ϥⲧⲁϥ	which, when he
ϥⲧⲁϥ	which, when she
ϥⲧⲁⲛ	which, when we
ϥⲧⲁⲣⲉⲧⲉⲛ	which, when you (pl)
ϥⲧⲁⲩ	which they

ετα	pre subject form
------------	------------------

(Be wary however, that **ε-** is sometimes used instead with a definite antecedent.)

The relative converter is then placed in front of the relevant verb. The verb can be in the infinitive, construct or pronominal form. You'll recall from **(5.1.v)** that the relative converter could be translated to mean “who”, “that”, “which” or “whose” depending on the context, as in the following example:

αιξιμι υπαερωσ εταφτακο (*Luke 15:3*)

“I found my sheep which was lost”

The relative converter of the past tense can still take all those meanings, but it can also take the additional meaning of ‘when’ as for when an action has been completed. An example in English would be, ‘when I saw him, I talked to him.’ Here the completed action is ‘saw’, which is followed by another action ‘talked.’

E.g. **εταφσοϋτεν τεφχιχ εβολ** (*Matthew 8:3*)

“when he stretched out his hand...”

As with the present relative converter, the past relative converter can also be combined with the far demonstrative pronoun **(2.1.iv)**.

E.g. **φηεταφχιμι ηεμοσ** (*Acts 7:46*)

“the one who found grace”

You may remember the resumptive morph which we met with the present relative converter in **(5.1.v)**. This is also required with the past tense when the antecedent is not the same as the subject;

E.g. **πιμα εταφχαφ υμοφ** (*Mark 16:6*)

“the place where they put him”

In the example above, **μα** is the antecedent, which is not the subject of the sentence (being ‘they’ in this case). So you need a resumptive morph to refer back to **μα**, which in this case is **υμοφ**.

If the verb is in the pronominal form, the personal suffix is used as the resumptive morph.

E.g. **πιμασι εταφθαμιοφ** (*Genesis 13:8*)

“The calf which he made (prepared)”

Here the ⲛϥ at the end of ⲑⲁⲙⲓⲟⲥ acts as the resumptive morph referring to ⲙⲁϥⲓ. Remember, the resumptive morph is only used when the antecedent is not the same as the subject of the verb. So when the antecedent is the same as the subject, no resumptive morph is needed.

E.g. **Ⲓⲏϥ** ⲉⲧⲁϥⲃⲓⲱⲙϥ (Luke 3:21)
 “Jesus who received baptism (was baptised)”

5.4.i. Negative past relative

The negative form of the past relative is formed by placing an ⲉⲧⲉ before the negative form of the past perfect (5.2.i):

E.g. **Ⲑⲩⲙⲁⲕⲁⲣⲓⲟϥ** ⲡⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲉ ⲙⲡⲉϥϣⲉ ⲃⲉⲛ ⲓⲥⲟⲃⲏⲓ ⲏⲧⲉ
ⲛⲓⲁϥⲉⲃⲏϥ (Psalm 1:1 1:1)
 “blessed is the man who did not walk in the council of the ungodly”

ⲉⲧⲉ ⲙⲡⲉ ⲧⲃⲣⲟⲙⲡⲓ ⲭⲉⲙ ⲙⲁⲏⲙⲧⲟⲛ ⲏⲛⲉϥⲃⲁⲗⲁⲩⲭ (Genesis 8:9)
 “when the dove did not find a place of rest for her feet”

Vocab			
Ⲅⲁⲗⲓⲗⲉⲁ	Galilee (prop.noun)	ϥⲟⲩⲧⲱⲛ	to stretch, straighten (v.t)
ⲕⲁⲛⲁ	Canna (prop.noun)	ϣⲱ	sand (m)
ⲕⲱⲧ	to build (v.t)	ϩⲉⲓ	to fall
ⲙⲁⲕⲁⲣⲓⲟϥ	blessed one (m)	ϩⲟⲛϩⲉⲛ	commandment (m)
ⲙⲁⲏⲙⲧⲟⲛ	place of rest (m)	ⲃⲁⲗⲁⲩⲭ	feet (m)
ⲙⲁϥⲓ	calf (m)	ⲃⲓϥⲃⲱ	to learn (v.t)
ϥⲁⲃ	teacher, scribe (m)	ⲃⲓϥⲓ ⲃⲁϥ- ⲃⲁϥⲥ	to lift, exalt (v.t)
ϥⲓⲟⲩ	star (m)	ⲃⲓⲱⲙϥ	to be baptised

Exercise 5.13

a) **ⲁⲓⲛⲁⲩ** ⲉⲟⲩϥⲓⲟⲩ ⲉⲁϥϩⲉⲓ (Revelation 9:1)

- b) **ϸⲁⲩ ⲛⲓⲃⲈⲚ Ḗⲁϸⲃⲓϸⲃⲱ Ḗⲧⲙⲉⲧⲟⲅⲣⲟ ⲛⲧⲉ ⲛⲓϸⲏⲟⲩ** (Matthew 13:52)
- c) **Ϸⲱⲃ ⲛⲓⲃⲈⲚ Ḗⲧⲁϸϸⲁϸⲓ Ḗⲙⲱⲟⲩ ⲛⲧⲉ Ⲱⲧ** (Acts 3:21)
- d) **ⲛⲓⲣⲱⲙⲓ Ḗⲧⲁϸⲟⲅⲟⲣⲡⲟⲩ ⲛⲧⲉ ⲕⲟⲣⲛⲏⲗⲓⲟⲥ Ḗⲁⲩⲱⲩⲛⲓ ⲛⲥⲁ ⲛⲏⲓ
ⲛⲥⲓⲙⲱⲛ** (Acts 10:17)
- e) **ⲛⲓⲣⲱⲙⲓ Ḗⲧⲁϸⲕⲃⲁϸⲟⲩ ⲩⲈⲚ ⲧⲈϸⲙⲉⲧⲟⲅⲣⲟ Ḗⲡⲟⲩϸⲱⲧⲉⲙ ⲛⲥⲁ
ⲡⲈϸⲒⲟⲛⲒⲈⲚ** (hom vat ii pg.81)
- f) **ϸⲁⲓ ⲡⲉ ⲡⲓⲒⲟⲩⲓⲧ Ḗⲙⲏⲛⲓ Ḗⲧⲁϸⲁⲓϸ Მⲧⲉ Ⲓⲏϸ ḖⲈⲚ ⲧⲕⲁⲛⲁ
ⲛⲧⲉ ⲧⲩⲁⲗⲓⲗⲈⲁ** (John 2:11)
- g) **ⲛⲓϸⲁϸⲓ Ḗⲧⲁϸⲧⲏⲧⲏⲧⲟⲩ ⲛⲏⲓ ⲁⲓⲧⲏⲧⲏⲧⲟⲩ ⲛⲱⲟⲩ** (John 17:8)
- h) **ϸⲏ ḖⲧⲁⲣⲉⲧⲈⲛⲃⲓⲧϸ Მⲧⲉ Ⲱⲧ** (1 Corinthians 6:19)
- i) **ϸⲁⲓ Ḗⲧⲁϸϸⲱⲧ Ḗⲡⲉϸⲏⲓ ϷⲓϸⲈⲚ ⲡⲓϱⲱ** (Matthew 7:26)

Practice text 5

This hymn, familiar to many Copts, is chanted before the reading of the Acts during the ordinary year days.

**ϸⲉⲣⲉ ⲛⲉ Ⲙⲁⲣⲓⲁ ⲧⲃⲣⲟⲙⲓ ḖⲑⲛⲈϸⲱϸ Ბⲏⲉⲧⲁϸⲙⲓϸⲓ ⲛⲁⲛ ḖⲰⲧ
ⲡⲓⲗⲟⲩⲟⲥ. ⲕⲥⲙⲁⲣⲱⲟⲩⲧ Ḗⲗⲏⲑⲱϸ ⲛⲉⲙ ⲡⲈϸⲓⲱⲧ Მⲁⲩⲁⲑⲟⲥ ⲛⲉⲙ
ⲡⲓⲛⲛⲉⲩⲙⲁ Ḗⲑⲟⲩⲁⲃ ϸⲉ ⲁϸⲓ ⲁϸϸⲱⲧ Ḗⲙⲟⲛ.**

Vocab

ⲁⲩⲁⲑⲟⲥ	good, righteous (Gk, adj)	ḖⲑⲛⲈϸⲱϸ	beautiful
ⲁⲗⲏⲑⲱϸ	truly (adv) (9.2)	ⲗⲟⲩⲟⲥ	word (Gk,m)

5.5. Prepositional pronominal form

Now that we've learnt about the construct and pronominal form of the transitive verbs, it's time to take another look at the simple prepositions of (5.1.iii), which also

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have construct and pronoun forms. As a reminder, these prepositions come before the noun, as with the ⲬⲈⲚ in the following example:

ⲚⲒⲁⲢⲠⲠⲠⲟⲗⲟⲥ ⲬⲈⲚ Ⲓⲗⲏⲙⲙ (*Acts 2:43*)

“The apostles in Jerusalem”

You may recall that another name used for the construct form is the prenoun form, as it’s the form that comes before the noun. Hence, the simple prepositions we’ve looked at could be considered to be in their prenoun form. Now these prepositions also have a pronoun forms. We’ve actually already met the pronoun forms of Ⲉ and Ⲏ when we considered their role as object markers in (5.1.iv). As for example:

Ⲙⲟⲩ Ⲉⲣⲟϥ

“bless him”

The other simple prepositions which were mentioned also have pronominal forms, as can be seen in the following table:

Prenoun form	Pronoun form	
Ⲉ	Ⲉⲣⲟⲥ	to, for, in regard to
ⲈⲐⲖⲈ	ⲈⲐⲖⲏⲧ	about, concerning
ⲚⲈⲙ	ⲚⲈⲙ	with
ⲎⲈⲘ	ⲎⲈⲘ	against, behind, before, following after
ⲐⲩⲖⲈ	ⲐⲩⲖⲏ	against
ⲐⲩⲧⲈ	Ⲑⲩⲧⲟ	in between
ϣⲁ	ϣⲁⲣⲟ	to
Ⲭⲁ	Ⲭⲁⲣⲟ	under, about, regarding
ⲬⲁⲭⲈⲚ	Ⲭⲁⲭⲟ	before
ⲬⲈⲚ	ⲎⲬⲏⲧ	in
ⲉⲁ	ⲉⲁⲣⲟ	to, toward
ⲉⲓ	ⲉⲓⲟⲧ	on

Once again, we call upon the personal suffixes which were used with the transitive verbs (5.3.i) to latch onto the end of these prepositions. These suffixes have

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

ἐρο ∥		ἦδητ ∥	
ἐροι	to me	ἦδητ	in me
εροκ	to you (m)	ἦδητκ	in you
ερο	to you (f)	ἦδη†	in you (f)
εροϑ	to him	ἦδητϑ	in him
εροϑ	to her	ἦδητϑ	in her
ερον	to us	ἦδητεν	in us
ερωτεν	to you (pl)	δεन θηνοϑ	in you (pl)
ερωοϑ	to them	ἦδητοϑ	in them

The same endings are used for **ὑαρο**∥ and **εαρο**∥

νεμη	with me	εχω	upon me
νεμακ	with you (m)	εχωκ	upon you (m)
νεμε	with you (f)	εχω	upon you (f)
νεμαϑ	with him	εχωϑ	upon him
νεμαϑ	with her	εχωϑ	upon her
νεμαν	with us	εχων	upon us
νεμωτεν	with you (pl)	εχεν θηνοϑ	upon you (pl)
νεμωοϑ	with them	εχωοϑ	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 form of **ἦγα** refers back to **Ἰησ**:

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ἀνοκ πε Ἰησ̄ φη ἡθοκ ἐτεκβοχι ἡσωϥ (*Acts 9:5*)
“I am Jesus, He whom you are persecuting”

<i>Vocab</i>			
ερπροφητεϣν	to prophesy (v.i)	οϣωρπ οϣερπ– οϣορπ //	to send (v.t)
ἰωζιαϥ	Josiah (prop.noun)	σεραφιμ	Seraphim (m)
μαἰερϣωοϣϣ	altar (m)	ἐλι	anything, nothing, at all (pnoun)
μωϣηϥ	Moses (prop.noun)	ϣωϥ ἡτ //, ἡτε	‘it is necessary that’ subj (8.2.ii)
ηαι	to have mercy (v.t)	βοχι	to run (v.i)
νομοϥ	law (m)	ἡσα	to run after, persecute

Exercise 5.14:

- εταϥι ἄροϥ ἡπεϥϣεμ ἐλι ϣιωτϥ** (*Matthew 21:19*)
- ἰωανηϥ πηρεϥϣωμϥ αϥοϣορπτεν ἄροκ** (*Luke 7:20*)
- αϥοϣωρπ ἄροι ἡοϣαι ἡησεραφιμ** (*Isaiah 6:6*)
- ϣωϥ ἡτοϣωκ ἐβολ ἡϣε ϣωβ ηιβεν ετϥδἡοϣτ δεν
 ἡἡομοϥ ἡμωϣηϥ ηεμ ηηπροφητηϥ ηεμ ηηψαλλοϥ εϣβητ**
 (*Luke 24:44*)
- φαι πε ἰωζιαϥ φη ετα ηηπροφητηϥ ερπροφητεϣν
 δαροϥ ϣιϣεν ηημαἰερϣωοϣϣ** (*bom vatt ii pg.66*)
- ηαι δαρον Ἰησ̄ ἡϣηρι ἡδαϣιδ** (*Matthew 20:30*)
- οϣταϣ ἐρε πεϥϣροϣ ἡδἡτϥ** (*Genesis 1:11*)

h) ΦΗ ΕΤΑ ὙΩΥΗΣ ἔδαι εὐβητῶ εἰ πινοῦς νέμ
 νιπροφήτης (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. εἰ (construct form of εἰοῦν – “to cast”) + ωἰϣ “cry”

= εἰωἰϣ 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: - εἰπἰωἰϣ

or the indefinite article- εἰ εἰωἰϣ

or a possessive article E.g. εἰ πεφωἰϣ 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 † which means “to give.” Now the construct form of † happens to be just the same as the infinitive. Some examples of its use in different compound verbs are shown below:

†αϭⲟ	to give compassion or to be compassionate
†ⲛⲟⲙ†	to give strength or to strengthen
†ϭⲃⲱ	to give teaching or to teach
†ⲱⲙϭ	to give baptism or to baptise

†ⲱⲟⲩ	to give glory or to glorify
†ⲉⲁⲡ	to give judgement or to judge

The verb **†ⲡⲓ** “to make, do,” tends to be used to make compound verbs even more than †. Its construct form is **ⲉⲡ-**.

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

ⲉⲠⲁⲤⲓⲁⲗⲓⲛ	to sanctify	ⲉⲠⲫⲱⲉⲛⲓ	to remember
ⲉⲠⲛⲓⲱⲧ	to be great	ⲉⲠⲡⲓⲣⲁⲗⲓⲛ	to tempt
ⲉⲠⲟⲩⲱⲛⲓ	to shine	ⲉⲠⲟⲩⲱ	to answer
ⲉⲠⲉⲗⲡⲓⲥ	to hope	ⲉⲠⲡⲣⲟⲥⲉⲩⲭⲉⲥⲑⲉ	to pray
ⲉⲠⲉⲟⲩⲟ	to increase	ⲉⲠⲛⲟⲃⲓ	to sin

Here are another two examples:

†ⲓ is the verb “to take” whose construct form is also **†ⲓ-**.

†ⲓⲥⲁⲣⲗ	to incarnate
†ⲓⲛⲥⲱ	to learn

The next verb is **ⲱⲡ**, “to receive, accept, buy” whose construct form is **ⲱⲉⲡ-**

ⲱⲉⲡⲉⲗⲱⲧ	to accept grace (thank)
ⲱⲉⲡⲉⲗⲓⲥⲓ	to suffer

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

ⲁⲩⲱⲉⲡⲉⲗⲱⲧ

“he gave thanks”

ακερθελπικ

“you hoped”

<i>Vocab</i>			
ÈΩΝ	age, con (Gk,m)	ΧΕΜΝΟΥΤ	to find comfort (v.i)
ΘΙΩΝΙ	to throw stones (v.t)		

Exercise 5.15

- a) **ΑΥΘΙΩΝΙ ÈΡΩΟΥ** (Mark 12:5)
- b) **ΔΙΕΡΦΜΕΥΙ ÆΠΕΚΡΑΝ ΟΥΘΕ ΔΙΧΕΜΝΟΥΤ ΠΟΥΡΟ ΗΝΙÈΩΝ ΦΤ
ΗΤΕ ΗΝΟΥΤ** (Sunday Theotokia, Midnight praises)
- c) **ΑΦΕΡΦΜΕΥΙ ΗΧΕ ΠΕΤΡΟΣ ÆΠΙCΔΧΙ** (Matthew 26:75)
- d) **ΕΤΑΦΘΙ ΗΟΥΩΙΚ ΑΦΥΕΠÈΜΟΥΤ** (Luke 22:19)
- e) **ΑΥΘΙΩΨ ÆΠΙCΔΧΙ ΗΤΕ ΦΤ** (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:

ΗΗΙ	to me
ΗΔΚ	to you (masculine)
ΗΕ	to you (feminine)
ΗΔϢ	to him
ΗΔϢ	to her
ΗΔΝ	to us

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НΩΤΕΝ	to you (plural)
НΩΟΥ	to them

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

αϥ† ηαϥ ιπιϫωω

“he gave the book to him”

and again;

αϥωπι ηηι εοϣωτηρια

“he became to me a salvation”

The greeting **ϫερε**- “hail” is commonly used with the indirect object:

ϫερε ηακ

“hail to you” (to a male)

ϫερε ηε Ηαρια

“hail to you O Mary”

ϫερε ηηι

“hail to me”

Certain verbs exclusively use the indirect object, as with **ηαι** “to have mercy”

E.g. **ηαι ηαν**

“Have mercy upon us”

<i>Vocab</i>			
βελλε	blind person (m)	παρακλητον	comforter (Gk,m)
ηηι εν- εν//	to bring (v.t)	ραϣη	gladness, joy (m)
εροϣω	to answer (v.t)	σαρρα	Sarah (prop.noun)
μου†	to call, name (v.t)	ϩωηε	to turn (v.t)
ηεπι	weeping (m)	εϣμνοϥ	hymn (Gk,m)

ορωρπ	to send (v.t)		
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Exercise 5.16

- a) αϣϣϣ ⲛⲁϣ ⲏⲟⲩⲃⲉⲗⲗⲉ (Mark 8:22)
- b) ⲧⲉⲛⲟⲩⲱⲣⲡ ⲛⲁⲕ ⲏⲡⲓⲉⲣⲱⲛⲟⲥ (Doxology for Feast of Nairuz)
- c) ⲁϣⲧ ⲏⲥⲁⲣⲣⲁ ⲧⲉϣⲉⲗⲓⲱⲓ ⲛⲁϣ (Genesis 20:14)
- d) ⲁϣⲟⲩⲱⲣⲡ ⲛⲁⲛ ⲏⲡⲓⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ (Verses of the cymbals)
- e) Ⲙ ⲏⲃⲟⲓⲥ ⲥⲱⲧⲉⲙ ⲟⲩⲟⲗ ⲁϣⲛⲁⲓ ⲛⲏⲓ ⲁϣϣⲟⲛⲉ ⲏⲡⲁⲛⲉⲗⲡⲓ
ⲉⲣⲁⲱⲓ ⲛⲏⲓ*** (Hymn for Communion, Joyous Saturday Divine Liturgy)
- f) ⲁⲓⲙⲟⲩⲧ ⲉⲣⲱⲧⲉⲛ ⲟⲩⲟⲗ ⲏⲡⲉⲧⲉⲛⲉⲣⲟⲩⲱ 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 **ϥⲉⲃⲧⲱⲧ** 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 ‘**ϣ**’, so you get **ⲁϣϥⲉⲃⲧⲱⲧ**.

*** 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 **ⲁϥϥⲈⲃⲧⲱⲧϥ**.

Using the infinitive form, you’d say **ⲁϥϥⲈⲃⲧ ⲁⲙⲟϥ**.

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 **ⲕⲱⲧ**, whose infinitive, construct, and pronominal forms are shown below:

ⲕⲱⲧ ⲕⲈⲧⲉⲛ ⲕⲟⲧ⧸

Now **ⲕⲱⲧ** has a number of meanings, which are to “*to seek, surround, repeat*” or “*to return.*”

E.g. **ⲁϥⲕⲟⲧϥ** “*he returned himself*”

ⲕⲱⲧ 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
ⲟⲩⲱⲛⲉ	–	ⲟⲩⲟⲛⲉ ⧸	to reveal one’s self	to announce, appear
ⲧⲁⲗⲟ	ⲧⲁⲗⲈⲉⲛ	ⲧⲁⲗⲟ ⧸	to lift up, mount one’s self	to lift, raise
ⲧⲱⲟⲩⲛ	ⲧⲈⲛⲉⲛ	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 **ⲁⲙⲟ**⧸ as its preposition and is written as **ⲓⲱⲥ ⲁⲙⲟ**⧸

with the combination meaning “to hurry.”

So you can’t just say **ΑΠΩC** for “I hurried”, but you have to attach the **ἑμῶ** with its appropriate suffix, so that you’re literally saying “I hurried myself”, i.e:

ΑΠΩC ἑμῶ

The verb **ὑε** **ν** “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 **ν** (5.7) linked with the appropriate suffix. When using the reflexive, saying “I am going” would come out as **†ὑε νηι**. Likewise, to say “he is going” is **ὕὑε ναϑ** and “we are going” is **†εν ὑεναν**.

Another verb which only uses the reflexive is **ορῶ** **ερᾶτ** “to stand”, which must be linked to the compound preposition **ερᾶτ**. (See Appendix 3).

So, to tell a male “you are standing” you would say: **κορῶ** **ερᾶτκ** and to say “he stands” you would say **ὕορῶ** **ερᾶτϑ**.

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

ἕτον ἑμῶ	to rest	οἴνοϑ ἑμῶ	to rejoice
ιηϑ ἑμῶ	to hasten	χωλεμ ἑμῶ	to hurry

<i>Vocab</i>			
ἐδοῖν	inside (adv) (9.3)	ἐκῖνη	tabernacle, tent, dome (Gk,f)
κῖβωτοϑ	ark (Gk,f)	ἐηγεῖμων	governor (Gk,m)
ραϑοῖ	dream (f)		

Exercise 5.17

a) **αϑιηϑ ἑμοϑ ἦξε** **Αβρααμ** **αϑυεναϑ** **ἐδοῖν** **ἐ†εκῖνη**

(Gen 18:6)

- b) αϥϣεναϥ ἵξε Πωε νεμ τεϥῶριωι νεμ νεϥϣηρι νεμ
 νιῶιωι ἵτε νεϥϣηρι νεμαϥ ἐῶον ἕϥκῶβωτοϥ (*Gen 7:7*)
- c) οὔαῤῥελοϥ ἵτε Πῶϥ αϥοῖονῶϥ ἐλωχηϥ ῥεν οὔραϥοῖ
 (*Matthew 2:19*)
- d) τοῦτε αῖηϥ ἡμωον ἵξε νιῶηῤῥεῖωωι (*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 **να** are simply placed in between the subject pronouns used in the *present* tense (5.1) and the infinitive. We'll use the verb **ριωι** "to cry" as an example:

ϥνα-	I will
ῥνα-	He will
ῶνα-	she will
ῡνα-	you will (masculine)
τετεννα-	you will (plural)
τενα- τερα- (rare variant)	you will (feminine)
τεννα-	we will
ϥενα-	they will
-	pre noun as subject form

So for example, "he will cry" is ῥναριωι and "they will cry" is ϥεναριωι.

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			
ΒΕΧΕ	reward (m)	σωτ	to save (v.t)
ÈΒΙΑΙΚ	servants, slaves (pl of ΒΩΚ)	ἔρωμ	fire (m)
ÈΧΩΡΕ	evening (m)	ψαε	flame (m)
CINI	to pass by, to pass away (v.i)	χωρ ÈΒΟΛ	to scatter, disperse (v.t)
CΩΟΥΗ CΟΥΕΗ- CΟΥΩΗ//	to know (v.t)	βιἰπῡιω	vengeance (m)

Exercise 5.18

- a) Φαι πε πανουτ τἡατῡου ηαϷ Φτ ἡπαιωτ τἡαβασϷ
(Exodus 15:2)
- b) ΠβοιϷ ηασωτ ἡτψῡχη ἡτε ηεϷεβιαικ (Psalm 33:23 34:22)
- c) ἡβοιϷ ηαχερ ηιϷοβἡι ἡτε ηιεθνοϷ ÈΒΟΛ (Psalm 32:10 33:10)
- d) ϷηαεἰτϷ Èπιἔρωμ (Matthew 3:10)
- e) ἔηαβἰ ἡπεϷβεχε (John 4:36)
- f) ἔηαμωϷἰ ἔεν πιÈχωρε (John 11:10)
- g) ἔφε ηεμ ἡκαεἰ ϷηαϷcini (Luke 21:33)
- h) ἔεν οῡψαε ἡἔρωμ εϷηατ ἡοῡβἰἡπῡιω ἡηη Èτε
ἡποῡϷουεη Φτ (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:

ΠΙΘΥΜΝΟΣ ἦΤΕ ΠΙΘΥΝΙΩ ΕΤΕΜΑΡΩΟΥΤ ΤΗΝΑΤΗΥ ἸΠΙΧΡΙΣΤΟΣ
ΠΑΟΥΡΟ ΟΥΟΖ ΠΑΝΟΥΤ ΤΗΝΑΕΡΘΕΛΠΙΣ ΕΡΟΥ

Vocab

ΠΙΘΥΜΝΟΣ	hymn (m)	ΠΙΘΥΝΙΩ	slumber (m)
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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 **ΔΝ** is simply added after the verb. You can also have an optional **ἦ** placed before the verb with the **ΔΝ** remaining after the verb.

<i>Vocab</i>			
ΒΩΛ ΒΕΛ- ΒΟΛ	∕	ΟΥΔΕ	nor (conj.) (6.1)
ἔΒΟΛ	to untie, undo (v.t)	ΘΕΜΙ	to sit (v.i)
ἔΜΙ	to know (v.t)	ΤΑΚΟ	to have compassion (v.i)

Exercise 5.19

- a) ἸΝΑΘΕΜΙ ΔΝ (Luke 14:28)
- b) ἦΣΕΝΑΒΟΛΥ ἔΒΟΛ ΔΝ (Matthew 24:2)
- c) ἦἸΝΑἔΜΙ ΔΝ ἦΘΟΥ (Mark 4:27)
- d) ΣΕΝΑἔΜΙ ΕΡΟΥ ΔΝ (Matthew 10:26)
- e) ἸΝΑΒΑΛ ΝΑΤΑΚΟ ΔΝ ΟΥΔΕ ἦΤΗΝΑΝΑΙ ΝΩΟΥ ΔΝ (Ezekiel 8:18)

5.9.ii. *Relative first future*

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

	Relative Future
1 st person (s)	ΕΨΝΑ-
2 nd person (m)	ΕΤΕΚΝΑ-
2 nd person (f)	ΕΤΕΡΑ-
3 rd person (m)	ΕΤΕΥΝΑ-
3 rd person (f)	ΕΤΕCΝΑ-
1 st person (pl)	ΕΤΕΝΝΑ-
2 nd person (pl)	ΕΤΕΤΕΝΝΑ-
3 rd person (pl)	ΕΤΟΥΝΑ-
Pre subject form	ΕΤΕ/ΕΡΕ...ΝΑ

E.g. **ΠΙΨΩΟΥ ΕΨΝΑΤΗΙΟΥ ΝΑΟΥ** (*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):

ΕΤΕ ΠΕΟΥΗΡΙ ΝΑΕΡΕΤΙΝ ΪΜΟΥ ΗΟΥΩΙΚ (*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 **ΝΑ** comes between the prefix and the verb.

E.g. **ΞΕΝ ΠΙΕΞΟΥ ΕΤΕΚΝΑΒΙ ΝΕΨΩΟΥ ΞΕΝ ΟΥΜΟΥ ΨΝΑΜΟΥ**

(*hom vatt ii pg.73*)

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

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<i>Vocab</i>			
ⲙⲟⲩ	to die (v.i)	ⲱⲓ	measure (m)
	death (m)		to measure (v.t)
ⲟⲩⲁⲃⲥⲁⲃⲛⲓ	to lay a command (v.i)	ⲱⲟⲩⲟ, ⲱⲟⲩⲓⲧ (q)	to empty flow out/ to be empty , vain (q)
ⲣⲱⲓⲥ	to watch over, be careful (v.i)	ⲱⲱⲡ ⲱⲉⲡ- ⲱⲟⲡ // ⲱⲛⲡ	to accept, buy (v.t)
		ⲭⲱ ⲭⲉ- ⲭⲟⲩ //	to speak (v.t) (8.1)

Exercise 5.20

- a) **ⲫⲈⲚ ⲡⲓⲱⲓ ⲈⲧⲈⲧⲈⲚⲛⲁⲱⲓ ⲙⲙⲟⲩ** (*Matthew 7:2*)
- b) **ⲡⲃⲟⲓⲥ ⲡⲉⲑⲛⲁⲱⲟⲡⲧ Ⲉⲣⲟⲕ** (*Psalms 3:4 3:3*)
- c) **ⲥⲁⲭⲓ ⲛⲓⲃⲈⲚ Ⲉⲧⲱⲟⲩⲓⲧ ⲈⲧⲈ ⲛⲓⲣⲱⲙⲓ ⲛⲁⲭⲟⲧⲟⲩ** (*Matthew 12:36*)
- d) **Ⲭⲛ ⲈⲧⲈⲖⲚⲁⲟⲩⲁⲃⲥⲁⲃⲛⲓ ⲙⲙⲟⲩ ⲛⲁⲛ ⲧⲈⲚⲛⲁⲁⲓⲩ** (*AmBal p2*)
- e) **ⲁⲛⲟⲕ ⲡⲉ Ⲉⲧⲣⲱⲓⲥ Ⲉⲣⲟⲕ ⲫⲈⲚ ⲡⲓⲱⲓⲧ ⲛⲓⲃⲈⲚ ⲈⲧⲈⲖⲚⲁⲃⲱⲗ Ⲉⲣⲱⲟⲩ** (*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	ⲛⲉⲩ	with, and (used to link nouns)
ⲉⲡⲓⲗⲏ	after, that, since, when	ⲟⲩⲗⲉ	nor

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ϵΘΒΕ	for the sake of, because	ΟΥΘ	and, (used to link phrases)
ΕΤΙ	after, during, and (Gk)	ΤΟΤΕ	then
ΙΕ	or	ΧΕΚΑϸ	so that, although
ΙϸΧΕ	if	ϷΙΝΑ	so that
ΚΑΝ	even if	ϷΟΠΩϸ	so that
ΜΕΝΕΝϸΑ	after	ϷΩϸΤΕ	and so
ΜΗΠΟΤΕ	lest	ΧΕ	because, that, used to introduce speech

<i>Vocab</i>			
ΑΡΧΗΑΓΓΕΛΟϸ	arch angel (m)	ϸΩΝΤ ϸΕΝΤ- ϸΟΝΤ//	to create, to renew (v.t)
ΑΡΧΩΝ	chief, prince (m)	ΨΩΝϷ	to deprive (v.t)
ΑΦΕ	head (f)	ϸΩΙ	hair (m)
ΠΑΤΡΙΑΡΧΗϸ	patriarch (m)	ϷΗΤ	heart (m)
ϸΑϷΝΙ	command (v.t)	ϷΟΝϷΕΝ	to command(v.t)

Exercise 6.1

- a) ΠΕΤΡΟϸ ΝΕΜ ΙΩΑΝΝΗϸ (*Acts 3:11*)
- b) Πϸϸ ΑϷϷΟΝϷΕΝ ΟΥΘ ΑΥϸΩΝΤ (*fourth hoas Midnight praises*)
- c) ΟΥΔΕ ΑΡΧΗΑΓΓΕΛΟϸ ΟΥΔΕ ΠΑΤΡΙΑΡΧΗϸ ΟΥΔΕ ΠΡΟΦΗΤΗϸ
(*Prayer of reconciliation, Liturgy of St.Gregory*)
- d) ΤΟΤΕ ΑϷϷΩϸ ΗΧΕ ΨΩΙϸ (*Exodus 15:1*)
- e) ΕΠΙΔΗ ΟΥϸΑϷΝΙ ΠΕ (*Congregation of the saints, Liturgy of St.Basil*)
- f) ΑΡΧΩΝ ΙΕ ΡΕϸϸΑΠ (*Acts 7:35*)

- g) **ⲓϢϤⲉ ⲛⲟⲟⲕ ⲡⲉ ⲛⲱⲛⲣⲓ ⲁⲓⲫⲓ ⲉⲡⲉϢϢⲏⲧ ⲉⲃⲟⲗ ⲧⲁⲓ** (*Matthew 4:6*)
- h) **ⲉⲱϢⲧⲉ ⲛⲟⲟⲕ ⲟⲩⲃⲱⲕ ⲁⲛ Ϥⲉ ⲁⲗⲗⲁ ⲟⲩⲱⲛⲣⲓ** (*Galatians 4:7*)
- i) **ⲁⲡⲉ ⲡⲓϫⲣⲱⲙ ⲃⲓ ⲛⲉⲙⲱⲟⲩ ⲟⲩⲁⲉ ⲟⲩϥⲱⲓ ⲛⲧⲉ ⲧⲟⲩⲁⲫⲉ ⲁⲡⲉϥⲱⲛⲉ** (*hom vatt ii pg.85*)
- j) **Ⲡⲃⲟⲓϥ ⲁⲡⲉϥⲃⲓϥ ⲛϤⲉ ⲡⲁⲉⲛⲧ ⲟⲩⲁⲉ ⲁⲡⲟⲩⲃⲁϥⲟⲩ ⲛϤⲉ ⲛⲁⲃⲁⲗ** (*Psalms 130:1 130:1*)

6.1.ii. All about Ϥⲉ

Ϥⲉ 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 **Ϥⲉ** coming in front, with nothing to mark the end of the quote. Here, **Ϥⲉ** is intimately related with the verb **ϫⲱ**, which means "to say" (8.1). In these cases the **Ϥⲉ** is not translated, but is only used as a marker that speech is about to start.

E.g. **ⲓϫⲱ ⲁⲙⲟϥ ⲛⲱⲧⲉⲛ Ϥⲉ ⲙⲉⲛⲣⲉ ⲛⲉⲧⲉⲛϫⲁϫⲓ** (*Matthew 5:44*)
 "I say to you love your enemies"

- b) **Ϥⲉ** 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. **ⲧⲉⲛⲛⲁⲉⲓⲧ Ϥⲉ ⲫⲁⲓ ⲡⲉ ⲃⲉⲛ ⲟⲩⲙⲉⲑⲙⲛⲓ** (*Consecration, Liturgy of St. Basil*)
 "we believe that this is in truth"

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

E.g. **ⲓⲱϢϢⲫ ⲫⲛ ⲉⲧⲟⲩⲙⲟⲩⲧ ⲉⲣⲟϥ Ϥⲉ ⲃⲁⲣϥⲁⲃⲃⲁϥ** (*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. **ⲧⲈⲚⲐⲮⲧ ⲒⲘⲐⲔ Ⲡ ⲡⲒⲬⲣⲒⲤⲐⲤⲐⲤ ⲚⲈⲘ ⲡⲈⲔⲒⲠⲮⲧ ⲚⲀⲤⲀⲐⲐⲐ
ⲚⲈⲘ ⲡⲒⲚⲈⲮⲘⲀ ⲈⲐⲐⲮⲀⲃ Ⲭⲉ ⲀⲔⲒ ⲀⲔⲤⲠⲓ ⲒⲘⲐⲚ**

“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:

ⲤⲀⲢ	for, because
ⲗⲉ	but, and
ⲘⲈⲚ	indeed
ⲐⲚ	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 ⲤⲀⲢ ⲡⲈ ⲡⲀⲤⲠⲘⲀ (*Consecration, Liturgy of St.Basil*)

The conjunction in this example is actually **ⲤⲀⲢ**, 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 **ⲤⲀⲢ** cannot begin the clause, the earliest position it can take is as the second word in the sentence. **ⲤⲀⲢ** and the other conjunctions like it which don’t start the clause are called *enclitic* conjunctions.

Another common enclitic conjunction is **ⲗⲉ**, which if you’re not concentrating may look like **Ⲭⲉ**. **ⲗⲉ** 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 **ΜΕΝ**. On its own, it means "indeed."

E.g. **ΠΙΘΟΥΤ ΜΕΝ ἸΚΑΧΙ ΔΙΑΙΥ ΕΘΒΕ ΖΩΒ ΝΙΒΕΝ** (*Acts 1:1*)

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

It can also be used with **ΔΕ**, where the **ΜΕΝ** is used in the first clause of the sentence and **ΔΕ** 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. **ΙΩΑΝΝΗΣ ΜΕΝ ΑΥΤΩΜΟ ΔΕΝ ΟΥΜΩΟΥ ἸΘΩΤΕΝ ΔΕ ΣΕΝΔΕΜΟ**

ΘΗΝΟΥ ΔΕΝ ΟΥΠΝΑ ΕΦΟΥΑΒ (*Acts 1:5*)

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

Vocab			
ἔμι	to know (v.i)	ἠγορη	first (adv)
ερνηστεριν	to fast (v.i, Gk)	περρηνοβι	sinner (m)
εθνος	nation (Gk,m)	ταμο ταμε- ταμο//	to inform, tell
καλυμμα	Veil (Gk,m)	τηροут	to believe, to trust (v.i)
μεθμη	truth (f)	ωμο εμο- ομο//	to baptise (v.t)
μετανοια	repentance (Gk,f)	εανορον	some
πυλη	gate (f)	εηт	heart (m)

Exercise 6.2

a) **Ἰέμι ζαρ ΔΕΝ ΟΥΜΕΘΜΗ ΧΕ ΔΝΟΚ ΟΥΡΕΡΡΗΝΟΒΙ** (*Doxology for Holy Great Fasting*)

b) **Ελιας ΜΕΝ ΑΥΙ ἠγορη** (*Mark 9:13*)

c) **ΔΝΟΚ ΜΕΝ Ἰωμο ἰμωτεν ΔΕΝ ΟΥΜΩΟΥ ἰΜΕΤΑΝΟΙΑ** (*Doxology for Paramoun of Feast of Epiphany*)

d) **Ἰωθου ΔΕ ΣΕΡΡΗΝΗΤΕΡΙΝ ΔΝ** (*Matthew 9:14*)

<i>Vocab</i>			
Ἀγγελικόν	angelic (Gk)	Ἔαμο Ἔαμο⁻ Ἔαμε //	to inform, tell (v.t)
Ἀληθως	truly (adv)	Ἔαζις	rank (Gk)
Καλός	beautiful, fair, good (adj.)	Ἐτριας	Trinity (Gk)
μυστήριον	sacrament, mystery (Gk,m)	ἕρω	fire (m)
οὐκὴς	priest (m)	ῥαε	flame, fire (m)
ἠροδρομος	forerunner (Gk,m)	φαιωεννοϋφι	announcer (m)
ρεφτανδο	life giver (m)	εἰωεννοϋφι	to announce (v.t)
σηφι	sword (f)	χινωις	birth (m)
ἄσμα	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	ἤτα	ἤτεν
second person	ἤτεκ (m) ἤτε (f)	ἤτετεν
third person	ἤτεφ (m) ἤτες (f)	ἤτοϋ/ ἤσε
before a noun	ἤτε	

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. **ⲁⲛ̀ⲓ ⲛ̀ⲧⲉⲛⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟⲥ** (*Matthew 2:2*)
“we came to worship Him”

- b) To connect verbs of the same tense together:

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

E.g. **ⲟⲩⲟⲗ ⲛ̀ⲥⲉⲁⲱⲥⲱⲥ ⲟⲩⲟⲗ ⲛ̀ⲧⲉⲥⲩⲧⲱⲛⲥ** (*Luke 24:7*)
“and they will crucify him and he rise (himself)”

- c) To follow the impersonal verb **ⲉⲱⲧ** “it is necessary”

ⲉⲱⲧ 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. **ⲉⲱⲧ ⲛⲉ ⲛ̀ⲧⲉⲥⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ⲧⲥⲣⲁⲫⲏ** (*Acts 1:16*)
“it is necessary that the scriptures be fulfilled”

- d) To follow the conditional **ⲉ̀ⲱⲱⲡ**:

ⲉ̀ⲱⲱⲡ 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.’ **ⲉ̀ⲱⲱⲡ** is sometimes followed by the subjunctive as in the following example:

E.g. ἔγωπ ἄρ ἠτετενμενε νη εθμει ἕμωτεν αψ πε
πετενβεχε (Matthew 5:46)

“for if you love those who love you what is your reward?”

e) After certain conjunctions as in the following:

ῥοπωс- so that (Gk)

μηποτε/ μηπωс- lest, perhaps

ῥινα – so that

E.g. ῥοπωс ἠτεφερῆμοτ ναν ἕπсω† ἠненψγχη (introduction of
Midnight praises)

“So that He grants us the salvation for our souls”

ῥινα ἠτεφερμεθρε δα πιογωни (John 1:8)

“So that he bears witness to the light”

Practice text 8

Conclusion of Adam Theotokia, Midnight praises

Ἐμμανηλ Πεννογ† δεν тенμη† †ноγ δен πωог ἠτε
πεφιωτ νεμ πιπνευμα εθογδв ἠτεφсмог ἐρον τηρεν
ἠτεφτογво ἠнензнт ἠτεφταλбо ἠниγωни ἠτε ненψгχη νεμ
ненсωма

μη†	middle (f)	ψгχη	soul (m)
сωма	body (m)	γωни	sickness, disease (m)
ταλбо таλбѣ- таλбо//	to heal (v.t)	†ноγ	now (adv)
τογво тоγвѣ- тоγво// τογвнoγ† (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 **ⲡⲗ** 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 **ⲡⲗ** before the subjunctive.

E.g. **ⲡⲗ + ⲏⲧⲈⲖⲒ = ⲡⲗⲏⲧⲈⲖⲒ**

“till you come”

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

ⲡⲗⲧⲈⲖⲒ

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	ⲡⲗⲏⲧⲗ- ⲡⲗⲏⲧⲓ-	ⲡⲗⲏⲧⲈⲎ-
	shortened	ⲡⲗⲓ-	ⲡⲗⲧⲈⲎ-
second person	combined	ⲡⲗⲏⲧⲈⲖ- (m) ⲡⲗⲏⲧⲈ- (f)	ⲡⲗⲏⲧⲈⲧⲈⲎ-
	shortened	ⲡⲗⲧⲈⲖ- (m) ⲡⲗⲧⲈ- (f)	ⲡⲗⲧⲈⲧⲈⲎ-
third person	combined	ⲡⲗⲏⲧⲈⲥ- (m) ⲡⲗⲏⲧⲈⲐ- (f)	ⲡⲗⲏⲧⲐⲮ-
	shortened	ⲡⲗⲧⲈⲥ- (m) ⲡⲗⲧⲈⲐ- (f)	ⲡⲗⲧⲐⲮ-
before a noun	combined	ⲡⲗⲏⲧⲈ	
	shortened	ⲡⲗⲧⲈ	

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

οὐτοϋ ἀπεγνωσθε ἄχρι τοῦ ἡμεῖς ἔσται ἡμεῖς (Matthew 1:25)

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

Vocab			
αἰαἰ	to grow, increase (v.i)	ρωτ ρετ- ροτ// ρητ	to grow, spread, sprout, bring forth(v.t)
αληι	to mount, go up (v.i)	αἰνι	to pass by, to pass away (v.i)
αμααἰ	to prevail, rule, possess (v.i)	αολαελ αελαελ- αελααωλ//	to adorn (v.t)
ανομια	iniquity (f)	αωαπ	remainder (m)
αυαἰ	to become many, multiply (v.i)	ατενε	wing (m)
βηβ	cave, hole, den (m)	αοααο αοααε- αοααο// αοααηοαα	to make whole, save (v.t)
εθνοα	nation (Gk,m)	αἰρι	to come forth, blossom
εντολη	commandment (f)	αηαἰ	Egypt (prop.noun)
αοααα αοααετ- αοααωτ// αοααητ	to gather (v.t)	αωαηη	tree (m)
ααηι	righteous person (m)	αηιβι	shadow (m)
αωτ αετ-	to build (v.t)	αἰνι αεη- αεη//	to move self forward, to move

ΚΟΤ// ΚΗΤ			backward
ⲙⲉⲓ ⲙⲉⲛⲣⲉ- ⲙⲉⲛⲣⲓⲧ//	to love (v.t)	ⲉⲟ	face (m)
ⲙⲏⲩ	multitude (m)	ⲉⲱⲙⲓ ⲉⲉⲙ- ⲉⲟⲙ// ⲉⲟⲙⲓ	to tread, trample (v.t)
ⲙⲟⲩⲛⲉⲱⲟⲩ	rain (m)	ⲉⲱⲟⲩ	to rain (v.i)
ⲙⲉⲗⲁⲩ	tomb (m)	ⲭⲟⲓ	ship, boat (m)
ⲛⲓϥⲓ	to breath, blow (v.i)	ⲭⲟⲙⲭⲉⲙ	to touch, grope (v.t)

Exercise 6.3

- a) **ⲭⲉ ⲧⲉⲧⲉⲛⲕⲱⲧ ⲏⲛⲓⲙⲉⲗⲁⲩ ⲏⲧⲉ ⲛⲓⲡⲣⲟⲩⲏⲧⲏⲥ ⲟⲩⲟⲗ**
ⲏⲧⲉⲧⲉⲛⲥⲟⲗⲥⲉⲗ ⲏⲛⲓⲃⲏⲃ ⲏⲧⲉ ⲛⲓⲑⲙⲏⲓ (*Matthew 23:29*)
- b) **ⲉⲓⲛⲁ ⲏⲧⲉⲧⲉⲛⲉⲣⲩⲏⲣⲓ ⲙⲡⲉⲧⲉⲛⲓⲱⲧ ⲉⲧⲃⲉⲛ ⲛⲓⲩⲏⲟⲩⲓ** (*Matthew 5:45*)
- c) **ⲟⲩⲟⲗ ⲁⲩⲑⲱⲟⲩⲧⲓ ⲉⲁⲣⲟϥ ⲏⲭⲉ ⲉⲁⲛⲛⲓⲱⲧⲓ ⲙⲙⲏⲩ ⲉⲱⲥⲧⲉ**
ⲏⲧⲉⲩⲁⲗⲏⲓ ⲉ̀ⲡⲭⲟⲓ (*Matthew 13:2*)
- d) **ⲁⲩⲁⲓⲁⲓ ⲏⲭⲉ ⲡⲓⲗⲁⲟⲥ ⲟⲩⲟⲗ ⲁⲩⲁⲙⲁⲉⲓ ⲁⲩⲁⲩⲱⲁⲓ ⲏⲉⲣⲏⲓ ⲃⲉⲛ**
ⲭⲏⲙⲓ ⲩⲁⲛⲧⲉⲩⲩⲱⲛⲩ ⲏⲭⲉ ⲕⲉⲟⲩⲣⲟ ⲉ̀ⲭⲉⲛ ⲭⲏⲙⲓ (*Acts 7:17-18*)
- e) **ⲉⲟⲡⲱⲥ ⲏⲥⲉⲕⲱⲧⲓ ⲏⲥⲁ ⲡⲟⲥ ⲏⲭⲉ ⲏⲥⲱⲭⲡ ⲏⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ**
ⲛⲓⲉⲑⲏⲟⲥ ⲧⲏⲣⲟⲩ (*Acts 15:17*)
- f) **ⲁⲩⲉⲱⲟⲩ ⲏⲟⲩⲙⲟⲩⲛⲉⲱⲟⲩ ⲉⲓⲭⲉⲛ ⲏⲉⲟ ⲙ̀ⲡⲕⲁⲉⲓ ⲩⲁⲏⲧⲉⲩⲩⲱⲧ**
ⲉ̀ⲡⲩⲱⲓ ⲏⲧⲉⲩⲧⲓ ⲙ̀ⲡⲉⲩⲟⲩⲧⲁⲉ (*Epsali Adam for second Canticle, Midnight praises*)
- g) **ⲁⲩⲛⲓϥⲓ ⲏⲥⲁ ⲛⲓⲩⲱⲩⲏⲛ ⲩⲁ ⲏⲧⲟⲩⲩⲣⲓ ⲉ̀ⲃⲟⲗ** (*Epsali Adam for second Canticle, Midnight Praises*)

- h) **ΜΗΠΩΣ ἸCΕΝΑΥ ἸΝΟΥΒΑΛ ΟΥΟΞ ἸCΕCΩΤΕΜ ΔΕΝ ΝΟΥΜΑΨΧ ΟΥΟΞ ἸCΕΚΑ† ΔΕΝ ΠΟΥΞΗΤ ἸCΕΚΟΤΟΥ ἸΤΑΤΟΥΧΩΟΥ** (*Acts 28:27*)
- i) **ΞΕΝΚ ἔροι ἸΤΑΧΟΜΧΕΜ ἔροΚ ΧΕ ἸΘΟΚ ΠΕ ΠΑΨΗΡΙ** (*Genesis 27:21*)
- j) **ΜΗΠΟΤΕ ἸCΕΞΩΜΙ ἔΧΩΟΥ** (*Matthew 7:6*)
- k) **†ΝΑΕΡΞΕΛΠΙC ΔΑ ἸΔΗΙΒΙ ἸΤΕ ΝΕΚΤΕΝΞ ΨΑΤΕCΙΝΙ ἸΧΕ †ἸΝΟΜΙἸ** (*Psalms 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 **ἸΤΕ** 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 **ἸΤΕ** as 'of', then running into difficulties when the **ἸΤΕ** happens to belong to the subjunctive. Usually, just keeping the two meanings for **ἸΤΕ** 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 + **ἸΤΕ** + noun

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

ἸΤΕ + noun + verb

E.g. **αϑερψαδρι ερου ΞΩCΤΕ ΝΤΕ ΠΙΕΒΟ CΑΧΙ** (*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 **ϣ̅Ⲧⲉⲙ** 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 **ⲏⲧⲉϣ̅ⲓ**

“that he will not come” is therefore **ⲏⲧⲉϣ̅ⲧⲉⲙⲓ**

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

<i>Vocab</i>			
Ϯⲉⲛⲁ	Gehana, Hades (m)	ⲡⲀⲮⲀⲠⲧⲱⲙⲁ	trespass (Gk,m)
ⲉⲃⲟ	mute person (m)	ⲣⲱϣ̅ⲓ ⲣⲁϣ̅- ⲣⲁϣ̅ⲧ // ⲣⲁϣ̅ⲓ	to suffice, be sufficient (v.t)
ⲉⲣⲛⲟϥⲣⲓ	to be good (v.i)	ϫⲁⲕⲓ	darkness (m)
ⲙⲉⲗⲟϥ	limb, member, (Gk,m)	ⲧⲁⲕⲟ ⲧⲁⲕⲉ- ⲧⲁⲕⲟ // ⲧⲁⲕⲛⲟϥⲧ	to destroy, lose (v.t)
ⲛⲉⲙⲱⲧⲉⲛ	with you (pl) pron. form of prep. (5.5)	ⲧⲁⲗⲟ ⲧⲁⲗⲉ- ⲧⲁⲗⲟ // ⲧⲁⲗⲛⲟϥⲧ	to reach, attain (v.t)

Exercise 6.4

- a) **ⲙⲏⲡⲟⲧⲉ ⲏⲧⲉϣ̅ⲧⲉⲙ ⲣⲁϣ̅ⲧⲉⲛ ⲛⲉⲙⲱⲧⲉⲛ** (Matthew 25:9)
- b) **ⲉⲣⲛⲟϥⲣⲓ ⲫⲁⲣ ⲛⲁⲕ ⲏⲧⲉ ⲟⲩⲁⲓ ⲏⲛⲉⲕⲙⲉⲗⲟϥ ⲧⲁⲕⲟ ⲟⲩⲟⲗ
ⲏⲧⲉϣ̅ⲧⲉⲙ ⲡⲉⲕⲕⲱⲙⲁ ⲧⲏⲣϥ ϣ̅ⲉ ⲛⲁϥ ⲉⲛⲧⲉⲣⲉⲛⲁ** (Matthew 5:30)
- c) **ⲉⲓⲛⲁ ⲏⲧⲉϣ̅ⲧⲉⲙ ⲡⲓϫⲁⲕⲓ ⲧⲁⲗⲉⲑⲏⲛⲟϥ** (John 12:35)

- d) ἐὼς περὶ δεῖτε τὴν ἄχρῃ ἐβόλῃ ἡνιωμένη ἡνοῦ παραπτώμα
οὐδε πετενωτ ἕνα χρῃ νωτεν ἐβόλῃ ἀν
ἡνετεν παραπτώμα *(Matthew 6:15)*
- e) νᾶψηρι νᾶι ἰδῆσαι ἄλλωσιν νωτεν εἶνα
ἡνετεν ἕτερον βι *(1 John 2:1)*

7. NOW AND THEN AGAIN- SOME MORE PAST AND PRESENT TENSES

We've already taken a look at the first present, the perfect past tense and the first future, but there are other types of past and future tenses which are used to give different meanings. In this chapter, we'll take a look at the past imperfect tense and at a rather common construction called circumstantial conversion.

7.1. Dealing with imperfection- the imperfect tense

The imperfect tense is another type of past tense. We spoke about the difference between it and the past perfect in (5.2), but to highlight another example, consider the difference between “the man was walking” and “the man walked.”

In the first case, the action isn't quite complete, for all you know, the man could still be walking now. In the second case however, it's clear that the man walked and is not walking any longer. Because the verb in the first sentence hasn't quite been completed, it's an example of what is called the *imperfect* tense.

Coptic also has an imperfect tense, which takes the following form:

ⲛⲁⲓⲓ	I was
ⲛⲁⲒⲓ	He was
ⲛⲁⲒⲥⲓ	she was
ⲛⲁⲕⲓ	you were
ⲛⲁⲣⲉⲓ	you were (f)
ⲛⲁⲛⲓ	we were
ⲛⲁⲣⲉⲧⲉⲛⲓ	you were (plural)
ⲛⲁⲩⲓ	they were
ⲛⲁⲣⲉ, ⲛⲉ	pre noun as subject form

The appropriate form in terms of number and gender is attached before the infinitive.

E. g. ⲛⲁⲓⲣⲓⲙⲓ

“I was crying”

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ⲛⲁϥⲉⲙⲥⲓ

“he was sitting”

ⲛⲁⲛⲙⲟⲩⲓ

“we were walking”

As you can see in the table above, there is also a presubject form for the imperfect, so to say “the man was walking”, you could say:

ⲡⲓⲣⲟⲙⲓ ⲛⲁϥⲙⲟⲩⲓ

or **ⲛⲁⲣⲉ ⲡⲓⲣⲟⲙⲓ ⲙⲟⲩⲓ**

An optional **ⲡⲉ** may be attached to the end of the sentence, so the above becomes:

ⲛⲁⲣⲉ ⲡⲓⲣⲟⲙⲓ ⲙⲟⲩⲓ ⲡⲉ

Sometimes **ⲛⲉ** is used as the presubject form instead of **ⲛⲁⲣⲉ**, as in the first sentence of the Gospel of John.

Ⲭⲉⲛ ⲟⲩⲁⲣϫⲏ ⲛⲉ ⲡⲥⲁϫⲓ ⲡⲉ (*John 1:1*)

“in (a) beginning was the word”

The imperfect may also be used with the qualitative (5.1.ii).

E.g. **ⲛⲁϥⲟⲃⲓ**

“he was thirsty”

ⲛⲁⲣⲉ ⲧⲉϥϥⲉⲛⲓ ⲉⲁⲣ ⲧⲁϫⲣⲏⲟⲩⲧ ⲡⲉ ⲉⲓϫⲉⲛ ⲓⲡⲉⲧⲣⲁ (*Matthew 7:25*)

“for his foundation was firm upon the rock”

Verbs aren’t the only part of speech to which the imperfect can attach, as it can also attach to simple prepositions.

E.g. **ⲛⲁⲓⲃⲉⲛ ⲓⲡⲟⲗⲓϥ**

“I was in the city”

<i>Vocab</i>			
ⲉⲣⲱⲫⲏⲣⲓ	to be amazed, to wonder (v.i)	ⲧⲁϫⲣⲟ ⲧⲁϫⲣⲉ- ⲧⲁϫⲣⲟ // ⲧⲁϫⲣⲏⲟⲩⲧ	to make firm, strong (v.t)
ⲓⲱⲡⲡⲏ	Joppa (prop.noun)	ⲧⲟⲙⲧ	to be surprised, amazed (v.i)

οὐμι	well, spring (f)	ψινι ψεν- ψεν ∕	to seek, ask (v.t)
ἔματ	there (adverb) (9.1)		ἐ to visit
ὕωον	water (m)		ἦ ἦκα to inquire for, seek after
παρὰβολη	parable (Gk,f)	ψωνι	to be sick, weak (v.i)
κεντ	foundation (f)	θιτσι θοτσι	to tire, suffer (v.i)
κωβι	to laugh, deride, mock (v.t)	θιτσι βαc- βαc ∕ βοτσι	to exalt (v.t)

Exercise 7.1

- a) **ναψαξι νεμωον ἦεανμηψ δεν εανπαρὰβολη** (Matthew 13:3)
- b) **ναψψινι ἔμοτ ἦε νεμααθητης ἐψπαρὰβολη** (Mark 7:17)
- c) **ναψκωβι ἔμοτ πε** (Matthew 9:24)
- d) **ναπερὺφηρι ἦε νιμηψ** (Matthew 9:33)
- e) **ναcχη δε ἔματ ἦε οὐμομι ἔμωον ἦτε ιακωβ** (John 4:6)
- f) **ναψκωονη δε ἔμωον χε ναψχη νεμ ιηc πε** (Acts 4:13)
- g) **ναψτωμτ δε τηροψ πε** (Acts 2:12)
- h) **ανοκ ναιβεν ιωπηη ψπολιc** (Acts 11:5)

Practice text 9

Letter to Philemon verses 10-11

One of the most moving Pauline epistles is the letter to Philemon. Here is a short section which highlights some of the different grammar we have learnt up till now.

ⲫⲧⲗⲟ ⲉ̀ⲣⲟⲕ ⲉ̀ⲑⲃⲉ ⲡⲁⲱⲏⲣⲓ ⲫⲁⲓ ⲉ̀ⲧⲁⲓⲭⲫⲟⲩ ⲃⲈⲚ ⲚⲁⲔⲚⲁⲧⲗ
 ⲠⲚⲚⲒⲘⲠⲟⲥ. ⲫⲁⲓ ⲉ̀ⲧⲉ Ⲛⲁⲕⲟⲓ Ⲛⲁⲧⲱⲁⲧ Ⲛⲁⲕ ⲚⲟⲩⲥⲚⲟⲩ. ⲧⲚⲟⲩ ⲁⲉ
 ⲉ̀ⲟⲓ Ⲛⲱⲁⲧ ⲚⲚⲓ ⲚⲈⲘⲁⲕ. ⲫⲁⲓ ⲉ̀ⲧⲁⲓⲟⲩⲟⲣⲡⲩ ⲗⲁⲣⲟⲕ

Vocab			
ⲁⲧⲱⲁⲧ	worthless (adj.)	ⲗⲁⲣⲟⲕ	to you (preposition)
ⲚⲟⲩⲥⲚⲟⲩ	for a time (adv)	ⲭⲫⲟ ⲭⲫⲉ- ⲭⲫⲟ//	to beget, bring forth
ⲟⲩⲱⲣⲡ ⲟⲩⲉⲣⲡ- ⲟⲩⲟⲣⲡ//	to send (v.t)	ⲱⲁⲧ	of value (adj.)
ⲠⲚⲚⲒⲘⲠⲟⲥ	Onesimus (prop.noun)	ⲧⲚⲟⲩ	now (9.1)
ⲔⲚⲁⲧⲗ	bond (m)		

7.1.i. More than perfect -the pluperfect

Take a look at the sentence:

“They had been walking in the park when it rained”

You can see here that two events are being described, the first being “walking in the park” and the second “rained.”

The second event “rained” is in the perfect tense since it was already completed. The first event ‘walking in the park’ had occurred even before “it rained”, hence it is even “more perfect” than the second event since it had already been completed before it.

Grammatically, “had been walking in the park” is in the *pluperfect* tense, being derived from the Latin *plus quam perfectum* meaning “more than perfect.”

If the above is a little too complicated to understand, you can simply consider the plu perfect to be the equivalent of the English word *had*.

In Coptic, the pluperfect is formed by combining both the perfect and the imperfect past tenses together. This is basically done by wrapping the **NE.....PE** combination of the imperfect (7.1) around the perfect tense construction (5.2). To clarify, take a look at the example below:

ΠΙΡΩΜΙ ΑΦΜΩΣΙ- “the man walked”

ΠΙΡΩΜΙ ΝΕ ΑΦΜΩΣΙ ΠΕ- “the man had walked”

Another example is shown below:

**ΟΥΜΗΨ ΔΕ ΕΒΟΛ ΘΕΝ ΝΙΟΥΔΑΙ ΝΕ ΑΥΙ ΠΕ ΕΑ ΜΑΡΙΑ ΝΕΜ
ΜΑΡΘΑ ΕΘΒΕ ΠΟΥΣΟΝ** (*John 11:19*)

“and a multitude from the Jews had come to Mary and Martha for the sake of their brother”

Here you can see the **ΑΥΙ** which means ‘they came’; around the **ΑΥΙ** are the **NE** and **PE**, so the combination takes the meaning of “they had come.”

Vocab			
ΕΝΤΟΛΗ	commandment (Gk,f)	ἰθέρτερ	trembling(m)
ΚΛΑΥΔΙΟΣ	Claudius (prop. noun)	ἄωντ ἄεντ- ἄοντ// ἄεντ	to approach, come near (v.i)
ΟΥΑΕΚΑΕΝΙ	to lay a command (v.t)	ΨΑΙ	feast (m)
ΠΑΣΧΑ	Passover (prop.noun)		

Exercise 7.2

- NE ΑΥΤ ΕΝΤΟΛΗ ΠΕ ἸΧΕ ΝΙΑΡΧΙΕΡΕΥΣ ΝΕΜ ΝΙΦΑΡΙΣΕΟΣ** (*John 11:57*)
- ΟΥΟΕ ΑΥΙ ΕΒΟΛ ΑΥΦΩΤ ΕΒΟΛ ΕΑ ΠΙΜΕΑΥ ΝΕ Α
ΟΥἰθέρτερ ΣΑΡ ΤΑΕΩΟΥ ΠΕ** (*Mark 16:8*)
- NE ΑΦΟΥΑΕΚΑΕΝΙ ΠΕ ἸΧΕ ΚΛΑΥΔΙΟΣ** (*Acts 18:2*)
- NE ΑΦἄωντ ΔΕ ΠΕ ἸΧΕ ΠΙΠΑΣΧΑ ΠΨΑΙ ἸΤΕ ΝΙΟΥΔΑΙ** (*John 6:4*)

7.1.ii. The relative imperfect

We first talked about the relative in section (5.1.v), and revisited it when talking about the past tense in (5.4) and the future tense in (5.9.ii). The relative is also used with the imperfect tense. Here the relative converter is **è** which is attached to the beginning of the imperfect form, to also give the meaning of ‘who’, ‘which’ or ‘when.’

E.g. **Ⲫⲁⲓ Ⲉⲛⲁϥⲟⲓ ⲙ̀ⲃⲉⲗⲗⲉ** (*John 9:24*)

“this who was blind”

Vocab			
ⲉⲣⲥⲁϥⲁ	work, business (Gk,f)		

Exercise 7.3

a) **ⲡⲓⲙⲁ Ⲉⲛⲁϥⲱⲡ ⲛ̀ⲗⲏⲧϥ ⲛ̀ⲗⲉ ⲡⲉⲧⲣⲟⲥ** (*Acts 1:13*)

b) **Ⲫⲁⲓ Ⲉⲛⲁϥⲧ ⲛ̀ⲟⲩⲣⲙⲏⲱ ⲛ̀ⲉⲣⲥⲁϥⲁ** (*Acts 16:16*)

7.2. A matter of circumstance- the circumstantial tense

In the sentence “He saw the man while he was crying”, you’ll notice that there are two verbs, the first being ‘saw’ and the second ‘crying.’

A closer look will reveal that there are actually two clauses (6.1) to the sentence, which are “He saw the man” and “while he was crying.” The first clause here is called the *main clause* because it would make sense if it were read on its own. The second is called the *dependent* or *subordinate* clause, because it would not make sense on its own, so it actually *depends* on the main clause to have meaning.

In this case, the dependent clause can be thought of as describing the *circumstance* in which the main clause occurred. This is where we come to the concept of *circumstantial conversion*. Coptic has a special form which converts the verb of a dependent clause to make it clear that it is describing the circumstance in which an associated main clause occurs. Most of the Coptic tenses can be converted in this way.

The table below shows the circumstantial conversion of the verb **ⲡⲓⲙⲓ** in the present tense. You can see that the forms we end up with are only a little different to what we would have got if we had simply attached an **è** to the normal first present

tense form. This circumstantial conversion of the present tense is also called the *third present*.

I, crying	εἶπμι
you, crying (m)	εἶπμι
you, crying (plural)	εἶπμι
he, crying	εἶπμι
she crying	εἶπμι
we, crying	εἶπμι
you, crying (plural)	εἶπμι
they, crying	εἶπμι
pre subject form	εἶπμι

So, if you were just to say the “he is crying” it would be εἶπμι

But if you were to say ‘I saw the man crying’, ‘crying’ now becomes a dependent clause describing the main clause ‘I saw the man.’

ἄνθρωπος ἐπιπῶμι εἶπμι

The circumstantial also has a presubject form which goes before the noun which is εἶπμι (which you may remember is identical to the εἶπμι of the relative converter (5.1.v)). As for the perfect tense, the pre subject form of the circumstantial converter goes before the subject with the infinitive following the subject.

So for the example above you could alternatively have said:

ἄνθρωπος εἶπμι πῶμι πῶμι

A particular verb which should be introduced here is κῆν, which requires a dependent clause to be used in the circumstantial when it itself is used in a main clause. It has two particular meanings.

The first use is to mean “to cease from,” here it comes before another verb which is in the circumstantial form to say that that particular action has ceased.

E.g. **ἄνθρωπος κῆν εἶπμι.**

“he ceased speaking”

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In the second case it has the meaning of ‘already’, where it has a similar construction

.E.g. ⲁⲩⲔⲔⲏ ⲉⲩⲃⲓ ⲁⲡⲟⲩⲃⲉⲒⲉ (Matthew 6:5)

“they have already received their reward.”

Confusion Corner

Relative versus Circumstantial

The circumstantial bears more than a passing resemblance to the ϵ^- form of the relative converter introduced in (5.1.v); we said that the relative converters of the male, female and plural indefinite antecedent forms were $\epsilon\psi$, $\epsilon\sigma$ and $\epsilon\gamma$ respectively, which are identical to the respective forms of the circumstantial. The presubject form of the circumstantial $\epsilon\rho\epsilon$ is also one of the pre subject forms of the relative.

One clue you can use to tell which conversion is called for is remembering that the circumstantial occurs in the same sentence as another verb which will be in a different tense. Also, the ϵ^- form of the relative converter is usually only used with an indefinite antecedent, so if there is an indefinite antecedent, it’s likely that the ϵ^- is actually referring to the relative. Another trick which may help is to substitute the words, ‘who’, ‘which’ or ‘while’ for the ϵ^- and to see which makes the most sense. If translating ‘who’ or ‘which’, makes more sense, then it’s the relative, if ‘while’ makes more sense, then it’s the circumstantial.

<i>Vocab</i>			
Ἀρχιερευς	High priest (m)	ἠνωϋ	behind him (5.5)
βᾶτος	bush (Gk,m)	οὔωμ	to eat (v.t)
βεχε	reward (m)	οὔωϋ	wish, desire, will (m)
εἰπροσευχεσθε	to pray (v.t)	ἕκευος	vessel (m)
εἰψαλιν	to chant psalms (v.t)	συναγωγῆ	synagogue (f)
εὐαγγέλιον	gospel (m)	τωμτ	amazement, trance (m)
κωτ̄ è	to surround, seek, visit (v.t)	εἰρωϋ	to him (prep. pronoun form)
μαρτυρος	martyr (m)	ειωιω	to preach (v.i)
μετανοια	repentance (f)	ειονειν	to command (v.t)
μετονο	kingdom (f)	ειοραμα	vision (Gk,m)
μοε	to fill, burn (v.t)	κω	to speak (v.i)
ὡφρητ̄	like (adv)	τ̄αι	village (m)
νεμωον	with them (prep. pronoun form) (5.5)	τ̄εβω	To teach (v.i)
νομος	law (m)	τ̄ωμς	to baptise (v.t)

Exercise 7.4

- a) **αὐτὶ εἰρωϋ εϋτ̄εβω ἦχε νιαρχιερευς ἦτε πιλαος** (*Matthew 21:23*)
- b) **πιβᾶτος èτα Ὑωῆςης νᾶτ̄ èροϋ εβολ εἰ πωαϋε èρε πιχρωμ μοε ἦδ̄ητ̄ϋ** (*Theotokia of the fifth day*)
- c) **αϋνᾶτ̄ èοὔρωμ̄ι εϋειμςι** (*Matthew 9:9*)

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- d) αρωϣι ἵρωϣ ἵχε βελλε β̄ ερωϣ ἐβολ (Matthew 9:27)
- e) οτοϩ ναϣκωϯ πε ἵχε Ἰη̄ς ἐνιβακι τηροϯ νεμ νιϯμι
εϣϯϸβω ἵερμι ϩεν νοϣϣναϩωϩη οτοϩ εϣριωϣ
ἕπιεναϩϩελιον ἵτε ϯμετοϯρο (Matthew 9:35)
- f) οτοϩ εϣοτωμ νεμωοϯ αϣροηϩεν ηωοϯ (Acts 1:4)
- g) α παιωτ κην ἐϸϩαι ἕπεκρην (AmHyv p2)
- h) ἄνοκ ηαιϩεν ιοπη ϯπολιϣ ειεϣ̄ροϣεϣεϣε οτοϩ αιναϯ
ϩεν οϣτωμτ ἐοϩοραμα εϣηνοϯ ἐπεϣητ ἵχε οϣκεροϣ
(Acts 11:5)
- i) αλλα ἐρε πεϣοτωϣ ϣωπι ϩεν ϣ̄νομοϣ ἕΠ̄β̄ς (Psalm 1:2 1:2)

Practice text 10

Luke 8:1-3

It's now the time to have a passage from the Gospels. This particular section gives the chance to practice both the circumstantial and the relative.

Οτοϩ αϣωπι μενενα ηαι οτοϩ ἵθοϣ ναϣμωϣι κατα
βακι νεμ ϯμι εϣριωϣ οτοϩ εϣριϣενηνοϣι ἵϯμετοϯρο ἵτε
ϣϯ. Οτοϩ πιβ̄ εννεμαϣ. νεμ ϩανκεριωμι ηη εταϣερϣαϩρι
ἐρωοϯ ἐβολ ϩεν ϩανπ̄νᾱ εϩωοϯ νεμ ϩανϣωμι.

Μαρια θη ἐτοϣμοϯϯ ἐροϣ ϣε ϯμαϩδαλινη. θη ἐταϣρι
πιϯ̄ ἵδεμωη ἐβολ ϩιωτϣ.

Νεμ ιωαηνα ἵϣριωι ἵϣοϯϩα πιεπιτροποϣ ἵτε ηρωδηϣ
νεμ ϣοϣαηνα νεμ ϩανκεϣωοϯνι ἐρωϣ ηη ἐναϣμεμϣι
ἕμοϣ ἐβολ ϩεν νοϯϩηπαϣοητα.

Vocab			
ερφασθρι	to heal (v.t)	ειονι ει- ειτ//	to throw, strike (v.t)
επιτροπος	steward (m)	εωον	to be evil (v.i)
νονου	for a time (adv.) (9.1)	επαχοντα	possessions, property (Gk,m)
χουζα	Chuza (prop. noun)	†νον	now (adv.) (9.1)
ωωνι	sickness, disease (m)		

7.2.i. Circumstantial conversion of the past perfect

The circumstantial is not only used with the present tense, but is in fact with many of the other tenses. The next tense we'll look at converting here is the past perfect. The conversion is achieved by adding the prefix **ε̃** before the relevant form of the past perfect (5.2) where it gives the meaning of 'when', 'as' and sometimes 'if.'

E.g **ε̃αφαμαζει δε υ̃πετρος νεμ ιωαννης αφωτ εαρωον η̃νε πιλαος τηρσ** (Acts 3:11)

You can see that there are two separate verbs here using the past tense, the first being **αμαζει** "to hold, grasp" and the second **φωτ** "to run". **αμαζει** is converted with the circumstantial by adding an **ε̃** to let you know that it is occurring at the same time as the second verb. So the verse is translated:

"And as he held Peter and John all the people ran before them."

7.2.ii. Circumstantial conversion of the future tense

Not to be left out, the first future tense (5.9) is also converted in much the same way. Once again, the **ε̃** is added to the normal first future construction. This new future tense is also known as the third future. When used in this way, the expression has the meaning of 'about to.' For example:

ε̃νηαχωκ δε ε̃βολ η̃νε πιζ̄ η̃εζουον (Acts 21:27)

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“And when the 7 days were about to finish”

<i>Vocab</i>			
ⲁⲒⲒⲐⲐ	saint (m)	ⲟⲩⲱⲛ, ⲟⲩⲏⲏ (q)	to open/ to be opened (q)
ⲉⲣⲫⲉⲓ	altar (m)	ⲡⲁⲣⲉⲙⲃⲟⲗⲏ	castle (f)
ⲑⲱⲕⲉⲙ	to draw out (v.t)	ⲣⲉⲚⲁⲣⲉⲗ	guard (m)
ⲕⲁⲧⲁⲡⲉⲧⲁⲒⲙⲁ	veil (Gk,m)	ⲣⲟ	mouth(m)
ⲗⲩⲗⲗⲁ	Lydda (prop. noun)	ⲣⲱⲟⲩ	mouths (pl)
ⲙⲁ	place (m)	Ⲓⲏⲕⲓ	sword (f)
ⲙⲏⲧ	middle (f)	Ⲓⲱⲛⲉ	to bind (v.t)
ⲙⲉⲛⲓ	to think, suppose (v.i)	ⲩⲁⲩⲱⲛⲓ	to win, gain (v.t)
ⲙⲟⲩⲏⲕ	to cease, perish (v.i)	ⲗⲱⲧⲉⲃ ⲗⲁⲧⲉⲃ- ⲗⲟⲑⲃ //	to kill (v.t)
ⲛⲉⲗⲒⲓ	to awaken (v.i)	ⲗⲟⲛⲗⲉⲛ	to command (v.t)

Exercise 7.5

- a) **ⲉⲚⲏⲁⲙⲟⲩⲏⲕ ⲗⲉ ⲏⲕⲉ ⲡⲓⲣⲏ ⲁ ⲡⲓⲕⲁⲧⲁⲡⲉⲧⲁⲒⲙⲁ ⲏⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ
ⲫⲱⲗ ⲗⲉⲛ ⲧⲉⲚⲙⲏⲧ** (*Luke 23:45*)
- b) **ⲡⲓⲃ̅ ⲁⲓⲟⲩⲟⲣⲡⲟⲩ ⲏⲕⲉ Ⲓⲏⲕ̅ ⲉⲁⲓⲗⲟⲛⲗⲉⲛ ⲛⲱⲟⲩ** (*Matthew 10:5*)
- c) **ⲉⲧⲏⲁⲉ̀ⲏⲓ ⲗⲉ ⲉ̀ⲗⲟⲩⲏ ⲉ̀ⲧⲡⲁⲣⲉⲙⲃⲟⲗⲏ** (*Acts 21:37*)
- d) **ⲘⲒⲩⲱⲱⲡⲓ ⲗⲉ ⲉⲣⲉ ⲡⲉⲧⲣⲟⲒ ⲛⲁⲒⲒⲛⲓ ⲉ̀ⲃⲟⲗ ⲗⲓⲧⲉⲛ ⲛⲓⲕ̀ⲏⲏⲏⲟⲩ
ⲧⲏⲣⲟⲩ ⲁⲓⲧⲓ ⲩⲁ ⲛⲓⲁⲒⲒⲐⲐ ⲗⲉⲛ ⲗⲩⲗⲗⲁ** (*Acts 9:32*)

- e) εαϥωαϥνι δε εοϥνιϥϥ ἵναι ἵτε Φϥ αϥωπι
ἵχρηϥτιανοϥ (*S.Pachomii vita pg.1*)
- f) εταϥνεϥσι δε ἵχε πιρεϥαρεϥ ἵτε πια ἵκωνϥ οϥοϥ
εταϥναϥ ἕνιρωοϥ ἵτε πιϥτεκο εϥοϥτην αϥθωκεϥ
ἵτεϥχηϥι εϥναϥδοϥβεϥ εϥμεϥνι χε αϥφωτ ἵχε νηετϥωνϥ
(*Acts 16:27*)

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8. VERBS WITH THEIR OWN RULES

8.1. Some unusual verbs

Every language has rules, or laws guiding grammar. Whereas most verbs are law abiding, some verbs have poked their tongue out at convention and chosen their own rules of grammar. These verbs are reasonably common, so they can't be ignored. We'll just have to go along and learn them.

The first of these verbs we'll look at is:

ᄃᄆ (*to say*)

which has the following forms:

infinitive	pronominal	pronominal	qualitative
ᄃᄆ	ᄃᄆ-	ᄃᄆ// ᄃᄆᄆ//	—

The infinitive

So far so normal, so how does this verb differ? The first way it differs is that the infinitive is always followed by the word **ᄃᄆᄆᄆ**. This word has rather unflatteringly been called a “dummy word”, meaning that it always has to follow **ᄃᄆ**, but though it could be literally translated as ‘it’ is usually left untranslated.

E.g. †**ᄃᄆ ᄃᄆᄆᄆ ᄆᄆᄆᄆ**

“I say (it) to you”

So in the above sentence, the direct object is represented by **ᄃᄆᄆᄆ**, and the indirect object by **ᄆᄆᄆᄆ**.

Pronominal form

You'll note that there are two different pronominal forms for **ᄃᄆ**. The first form **ᄃᄆ//** is used to quote text. It always takes **ᄆ** as its pronominal suffix (5.3.i), so that in doing so it literally has the meaning of ‘said *it*.’ Note that the pronominal form in itself doesn't tell you who is being spoken to, as the pronoun **ᄆ** only ever refers to what is being said, not who it's being said to.

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E.g. **ⲁϥϫⲟϥ**

“he said (it)”

Now, with both forms of this verb, the conjunction **ϫⲉ** (6.1.ii) always comes before whatever is being said:

So, finishing of our two examples:

ⲓϫⲱ ⲙⲙⲟϥ ⲛⲱⲧⲈⲚ ϫⲉ ϥⲁⲓ ⲡⲉ ⲡⲓϫⲥ

“I say to you that “this is the Christ”

ⲁϥϫⲟϥ ϫⲉ ϥⲁⲓ ⲡⲉ ⲡⲓϫⲥ

“He said this is the Christ”

The second form **ϫⲟⲧⲩ** is always used with the suffix **ⲟⲩ**. It is not used to quote text, but to indirectly refer to what was said:

E.g. **ⲛⲁⲓ ⲗⲉ ⲧⲒⲎⲠⲟⲩ ⲁ ⲒⲚϥ ϫⲟⲧⲟⲩ ⲏⲛⲓⲙⲙⲱ ⲗⲈⲚ ϫⲁⲛⲡⲁⲗⲖⲟⲗⲏ**

(Matthew 13:34)

“and all these things Jesus said to the multitude in parables”

(Note that the **ϫⲟⲧⲟⲩ** here refers to the **ⲛⲁⲓ** which is the plural demonstrative pronoun meaning ‘these’ (2.2.ii).)

The construct form

The construct form is just **ϫⲉ** on its own. As with **ϫⲟⲧⲟⲩ**, it’s used to refer indirectly to speech rather than to quote it:

E.g. **ⲁϥϫⲉ ⲕⲉⲡⲁⲗⲖⲟⲗⲏ ⲛⲱⲟⲩ**

“He said another parable to them” (Luke 6:39)

Note that the actual words of the parable weren’t quoted, but that reference was only made to a parable having been said.

Past infinitive

You’ll notice that as with other verbs, the infinitive was combined with the **ⲁϥ** to produce the past tense. There is however also a special form for **ϫⲱ** which is used exclusively for the past tense called the *past infinitive* which is **ⲡⲉϫⲉ**

Now, this infinitive only ever comes before the subject, unlike most other verbs where the subject comes before the infinitive:

ΠΕΧΕ **ΙΗΣ** **ΝΩΟΥ** (*Matthew 9:15*)

“Jesus said to them”

Once again, this verb has a special pronominal form for the past tense. Even though the pronoun is attached to the end of the verb, it indicates the subject, *not* the object. That is it tells you who the speaker is, rather than what the speaker said.

ΠΕΧΗ	I said
ΠΕΧΑΚ	you said (m)
ΠΕΧΕ	you said (f)
ΠΕΧΑΥ	he said
ΠΕΧΑΟ	she said
ΠΕΧΑΝ	we said
ΠΕΧΩΤΕΝ	you said (plural)
ΠΕΧΩΟΥ	they said

This form also uses the indirect object (5.7) to indicate who was spoken to. If speech is to be quoted, our friend **ΧΕ** is again used to precede the quote:

E.g. **ΠΕΧΑΥ** **ΝΗ** **ΧΕ** **ΦΑΙ** **ΠΕ** **ΠΧΟ**

“He said to me “this is the Christ”

ΞΝΕ

The next irregular verb we’ll look at is **ΞΝΕ**, which means “it is pleasing to”, “to be willing” or “to be content”, “agree.”

This has two main uses. In the first case, it is used with another verb, often being translated as an adverb to say that the first verb was performed willingly. In these cases, **ΞΝΕ** is conjugated in the following way after the verb.

ⲉⲗⲛⲏⲓ	I willingly
ⲉⲗⲛⲁⲕ	you willingly (m)
ⲉⲗⲛⲉ	you willingly (f)
ⲉⲗⲛⲁϥ	he willingly
ⲉⲗⲛⲁϥ	she willingly
ⲉⲗⲛⲁⲛ	we willingly
ⲉⲗⲛⲱⲧⲈⲚ	you willingly (pl)
ⲉⲗⲛⲱⲟⲩ	they willingly

E.g. ⲁⲛⲣⲓ ⲙⲫⲁⲓ ⲉⲗⲛⲏⲓ

“I did willingly”

In the second case, it is used with the relative converter ⲉⲧ (5.1.v) which comes after one of the forms from the table above, so ⲉⲧⲉⲗⲛⲉⲓ means “which I wish.”

E.g. ⲉⲱⲃ ⲛⲓⲃⲈⲚ ⲉⲧⲉⲗⲛⲱⲟⲩ

“all that they wish”

As with the other tenses we’ve come across, the relative converter may be combined with the article ⲡ to form the relative substantial ⲡⲉⲧ to convert the verb to a noun. So for example,

ⲡⲉⲧⲉⲗⲛⲁⲕ means “that which is pleasing to you” or “your will.”

ⲣⲁⲛⲉ– ⲣⲁⲛ

This particular verb has the meaning “to please.” It’s special because it doesn't actually have an infinitive form; so it can only be used with the construct or pronominal forms.

Example:

ⲛⲏⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲧⲁϥⲣⲁⲛⲁⲕ (*Commemoration of the Saints, Liturgy of St.Basil*)

“all the saints who have pleased you”

ΟΥΕΤ-

This verb, which means “to be distinct, different” is like **ΡΑΝ**∥ because it doesn’t have an infinitive form. However, unlike **ΡΑΝ**∥ **ΟΥΕΤ** doesn’t have a pronominal form either; in fact it only has a construct form:

E.g. **ΑΛΛΑ ΟΥΕΤ ΣΑΡΞ ΜΕΝ ἢΤΕ ΝΙΡΩΜΙ ΟΥΕΤ ΣΑΡΞ ἢΤΕ ΝΙΤΕΒΝΩΟΥ** (1 Corinthians 15:39)

“but indeed the flesh of the men is different, the flesh of the beasts is different”

Vocab			
ἄφε	head (f)	ρεψτωμ	Baptist (m)
ἡζοφρακιον	treasury (Gk,m)	κωντ κεντ- κωντ ∥	to create (v.t)
Ηρωδης	Herod (prop. noun)	εἰνι εεν- εεν ∥	to move self forward, backward
ἰρι ερ- αι ∥ οι	to do, make (v.t)	ελοχ	sweetness (m)
μετανοια	repentance (Gk,f)	εωβ	thing (m)
ἕφρητ	like, as (adv.)	δοχε	to dance (v.i)
πιλατος	Pilate(prop.noun)	τωμ	to baptize (v.t)
πιοναι πιοναι	each one		

Exercise 8.1

- πεχε Πιλατος νωου** (Matthew 27:17)
- αψε εωβ νιβεν νηι εταιαιτου** (John 4:39)
- ἕφρητ ετερνηι ἄνοκ αν αλλα ἕφρητ ετερνακ ἠοοκ** (Matthew 26:39)
- αφραναψ ἕφτ** (Hebrews 11:5)
- πεχε ναθανανηλ ναψ** (John 1:48)

- f) **ⲛⲁⲕⲗⲓⲱⲓⲱ ⲉⲕⲭⲱ ⲓⲙⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲙⲉⲛ ⲓⲱⲙⲥ ⲛⲱⲧⲉⲛ ⲃⲉⲛ
ⲟⲩⲙⲱⲟⲩ ⲓⲙⲉⲧⲁⲛⲟⲓⲁ ⲉ̀ⲡⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲃⲓ** (*Doxology for Paramoun
of feast of Epiphany*)
- g) **ⲛⲁⲓⲕⲁⲭⲓ ⲁⲓⲓⲟⲩⲟⲩⲩ ⲃⲉⲛ ⲛⲓⲉⲁⲗⲟⲫⲩⲗⲁⲕⲓⲟⲛ** (*John 8:20*)
- h) **ⲁⲓⲓⲭⲉ ⲧⲁⲓⲛⲁⲣⲁⲃⲟⲗⲛ ⲛⲱⲟⲩ ⲉⲓⲓⲭⲱ ⲙⲙⲟⲥ** (*Luke 15:3*)
- i) **ⲁⲕⲕⲟⲱⲛⲧ ⲛ̀ⲗⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲗ ⲛⲉⲧⲉⲗⲛⲁⲕ ⲁⲓⲓⲱⲛⲓ ⲟⲩⲟⲗ
ⲁⲩⲕⲟⲱⲛⲧ** (*Revelation 4:11*)
- j) **ⲛ̀ⲑⲟⲥ ⲗⲉ ⲛⲉⲭⲁⲥ ⲭⲉ ⲓ̀ⲁⲫⲉ ⲛ̀ⲓⲱⲁⲛⲛⲛⲥ ⲛⲓⲣⲉⲓⲓⲱⲙⲥ** (*Mark 6:24*)
- k) **ⲟⲩⲟⲗ ⲟⲩⲉⲧ ⲛ̀ⲉ̀ⲗⲟⲭ ⲓ̀ⲛⲓⲟⲩⲁⲓ ⲛⲓⲟⲩⲁⲓ** (*hom vat ii pg.207*)
- l) **ⲁⲩⲓⲭⲉ ⲫⲁⲓ ⲛⲉ Ⲅⲙⲙⲁⲛⲟⲩⲛⲛⲗ** (*Doxology for Palm Sunday*)
- m) **ⲓ̀ⲭⲱ ⲙⲙⲟⲥ ⲛⲱⲧⲉⲛ ⲭⲉ ⲗⲉⲛ ⲑⲛⲛⲟⲩ ⲉⲃⲟⲗ ⲗⲁ ⲛⲁⲓⲣⲱⲙⲓ** (*Acts
5:38*)
- n) **ⲁⲥⲃⲟⲥⲭⲉⲥ ⲛ̀ⲭⲉ ⲓ̀ⲱⲉⲣⲓ ⲛ̀ⲛⲣⲱⲗⲓⲁⲥ ⲃⲉⲛ ⲑ̀ⲙⲛⲓ ⲟⲩⲟⲗ ⲁⲥⲣⲁⲛⲁⲓ
ⲛ̀ⲛⲣⲱⲗⲛⲥ** (*Matthew 14:6*)
- o) **ⲁⲩⲣⲓ ⲛⲁⲓ ⲛ̀ⲗⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲗⲛⲱⲟⲩ** (*Matthew 17:12*)

8.2. The impersonal verbs

The term ‘impersonal’ doesn’t sound very friendly; but no disrespect is intended to the verb it describes. It simply means that the verb isn’t being performed by a person, hence the term ‘impersonal’.

There are two main groups of impersonal verbs in Coptic. Those where the subject of the sentence is ‘it’, which is represented by the third person singular feminine form, and those which are purely impersonal, in that they do not use any form of the subject at all.

8.2.i. Subject is ‘it’

ⲁⲓⲓⲱⲛⲓ	it happened
ⲉ̀ⲱⲉ	it is appropriate, fitting

ἔεμπῶα	it is befitting to, it is proper to
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Let's take **ἄσῳπι** as our first example. This form uses the feminine singular form of the verb, as indicated by the **π** so it would literally be translated as 'she happened', but because it is being used as an impersonal verb here, it is translated as 'it happened.' Now **ῳπι** isn't always used as impersonal verb, for example **ἄσῳπι** means 'he became,' and **ἄσῳπι** can mean "she became", but in the use of the impersonal expression it means "it happened."

E.g. **ἄσῳπι ἦξε οἰνιῳτ ἦλοτ ἐῃρηι ἐχεν τῆκῆλῆσιᾶ τῆρσ**
(Acts 5:11)
"a great fear came (happened) down upon the whole Church"

Likewise, **ἔῳε** would literally mean 'she is appropriate' but as with the previous example, it is translated to mean 'it is appropriate.' It is used before another verb to tell you that that verb is "appropriate to do." Unlike **ῳπι**, **ἔῳε** is only ever used as an impersonal expression.

Also unlike **ἄσῳπι**, **ἔῳε** needs to be followed by an **ἔ**.

E.g. **ἔῳε ἦᾶν ἐτῆῳτ ἕπορο** *(Luke 20:22)*
"It is appropriate for us to pay tribute to the king"

Alternatively, it may be followed by the subjunctive **(6.2)**:

E.g. **πῶᾶ ἐτῆῳε ἦτοῖτῆᾶπ ἐροῖ** *(Acts 25:10)*
"the place where it is appropriate for me to be judged"

To use the negative form, we simply use our old friend **ᾶν** **(239)**.

E.g. **ἔῳε ἦᾶκ ᾶν ἐῃ ἵῆῆῳῳ ἕπεκσον** *(Mark 6:18)*
"it is not appropriate for you to take the wife of your brother"

As with **ῳπι**, **ἔεμπῶα** is not always an impersonal verb, but it can be used as one when preceded by **ἔ**. It likes to be followed by **ἦ**.

ⲃⲉⲙⲡⲱⲁ ⲛⲱⲧⲉⲙ ⲛⲉⲁ Ⲫⲧ (Acts 5:29)
“it is appropriate to obey God”

8.2.ii. No subject at all

As mentioned above, these impersonal verbs have no subject indicated at all. Some examples are shown below.

ⲟⲩⲟⲛ	there is
ⲓⲙⲟⲛ	there is no
ⲉⲱⲧ	it is necessary

ⲟⲩⲟⲛ is referred to as the *existential*, because it has the important role of telling us that something exists, and its negative form **ⲓⲙⲟⲛ** is referred to as the negative existential which conversely tells us if it doesn't exist. The noun following the existential is always preceded by an indefinite article, and that following the negative existential has no article at all.

E.g: **ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ**
“there is a man”

ⲓⲙⲟⲛ ⲣⲱⲙⲓ
“there is no man”

Only the imperfect is used to make the past tense of this verb (7.1), which is made by taking the presubject form **ⲛⲉ** and putting before the **ⲟⲩⲟⲛ**.

E.g. **ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ**
“There was a man”

As with other verbs used in the imperfect, an optional **ⲡⲉ** can be placed at the end of the sentence to give the same meaning:

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲡⲉ

In fact, this particular construction is used many times in the Bible, including John 1:1

Ⲭⲉⲛ ⲧⲁⲣⲭⲏ ⲛⲉ ⲡⲉⲁⲭⲓ ⲡⲉ
“In the beginning was the word”

ἄνω

As was mentioned in (6.2), the impersonal verb ἄνω, which means “it is necessary” is used with the subjunctive.

When a noun is the subject of the sentence, the pre subject form ἴτε is used.

E.g. ἄνω ἴτε πατρὶς ἀφροσύνης ἵδεσθαι (Mark 8:31)

“it is necessary for the son of man to receive many sufferings”

When a pronoun is being used as the subject, the conjugated form of the subjunctive is used.

E.g. ἄνω ἴτανα εἶδωκα (Acts 19:21)

“it is necessary that I also see Rome”

Sometimes, πε is placed in between ἄνω and the subjunctive.

E.g. ἄνω πε ἵστασθαι (Mark 13:7)

“it is necessary that they happen”

Vocab			
κἀθε	custom, habit (f)	Ῥώμη	Rome (prop.noun)
συναθροῦν συναθροῦσθε	to assemble, gather, congregate (v.i)	δέχομαι δέχασθε	to receive, accept(v.t)
μέρος	part, share (m)	ἰσχυρὸς	strong, bold (adj.)

Exercise 8.2

- ἄνω πε ἴτε πιστεύσῃς ἰσχυρῶς (Acts 3:21)
- ἴδετε δὲ ὅσον ὄψαί ἔσονται ἡμῶν (James 1:5)
- ὅσοις ἐπιθέσεισθε ἄνω καὶ ἵστασθε ἐπιθήσει ἄνω ὑμῖν (Acts 16:21)
- ἰσχυρῶς ὁμολογεῖτε ἵνα ἴσθαι ἰσχυρῶς ἵστασθε (1 Corinthians 1:26)

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- e) ΕΤΑΦÈΜΙ ΔΕ ÆΧΕ ΠΑΥΛΟΣ ΧΕ ΟΥΘΟΝ ΟΥΜΕΡΟΣ (Acts 23:6)
- f) ÒΨΕ ΣΑΡ ÆΤΕΦΝΑϪ† (Hebrews 11:6)
- g) ΝΕ ΟΥΘΟΝ ΟΥΜΗΨ ΔΕ ΕΥΘΟΥΗΤ (Acts 1:15)
- h) ΝΗ ÈΤΕ ÒΨΕ ÆΑΙΤΟΥ ÆΝ (Leviticus 4:2)
- i) ΙΧΧΕ ΟΥΘΟΝ ΟΥϪΩΒ ΕΦϪΩΟΥ ϪΕΝ ΠΑΙΡΩΜΙ (Acts 25:5)
- j) ÆΜΟΝ ΟΥÒϪΙΜΙ ΧΩΡΙC ΡΩΜΙ ΟΥΔΕ ΡΩΜΙ ΧΩΡΙC ÒϪΙΜΙ ϪΕΝ ΠÒC (1 Corinthians 11:11)

Practice text 11

Acts 9:10

ΝΕ ΟΥΘΟΝ ΟΥΜΑΘΗΤΗC ΔΕ ϪΕΝ ΔΑΜΑΣΚΟC ÈΠΕΦΡΑΝ ΠΕ
ΑΝΑΝΙΑC. ΠΕΧΕ ΠÒC ΔΕ ΝΑϪ ϪΕΝ ΟΥϪΟΡΑΜΑ ΧΕ ΑΝΑΝΙΑC
ÆΘΟΥ ΔΕ ΠΕΧΑϪ ΧΕ ϪΗΠΠΕ ÆΝΟΚ ΠÒC

Vocab

ϪΗΠΠΕ	behold (interj) (14.2.i)	ϪΟΡΑΜΑ	dream
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8.3. Not quite a verb, not quite an adjective- the adjective verbs

There are certain words in Coptic that are classified somewhere in between adjectives and verbs. Like verbs, they take a subject, and have both pronominal and construct forms, however, they are also like adjectives because they express a quality of the subject. Because they have the properties of both, they are called the adjective verbs, or *verboids*.

One such verboid is **ΝΑΝΕ-**, **ΝΑΝΕ**∕ which means “to be good.”

The word order used with these words is a little different from what you might expect. You see, the adjective verbs come before the noun they’re describing. The other difference is that the adjective verb has a ‘built in’ ‘is.’ So in the following example:

ΝΑΝΕ ΠΕΤΕΝΨΟΥΨΟΥ

Means your “*your boasting is good*”, not “*good your boasting.*”

The adjective verb can also be used to precede a verb,

E.g. **ΝΑΝΕ ΟΥΩΝΞ ΕΒΟΛ ΨΠΟC** (*Psalm 91:1 92:1*)

“It is good to give thanks to the Lord”

The pronoun form uses similar subject endings as for the verbs (5.3.i), as shown in the table below:

ΝΑΝΗΙ	I am good
ΝΑΝΕΚ	you are good (m)
ΝΑΝΕ	you are good (f)
ΝΑΝΕϸ	he is good
ΝΑΝΕC	she is good
ΝΑΝΕΝ	we are good
ΝΑΝΕΤΕΝ	you are good (plural)
ΝΑΝΕΥ	they are good
ΝΑΝΕ	pre subject form

What if you wanted to say something like “the good man”? You couldn’t write **ΝΑΝΕ ΠΙΡΩΨΙ** because that would mean “the man is good.” So what do you do? You use our good friend the relative pronoun (5.1.v) . You’ll recall that the prefix **ΕΥ** /**ΕΘ** has the meaning of “which” or “who.” It can be attached to the adjective-verb, so if you add it to **ΝΑΝΕϸ** you’ll get **ΕΘΝΑΝΕϸ**. (Note the choice of **ΕΘ** being a vilminor letter (2.1.i)).

Then add **ΠΙΡΩΨΙ** to the front and you get: **ΠΙΡΩΨΙ ΕΘΝΑΝΕϸ** which literally means “the man who is good” or “the good man.”

What if what you wanted to say “a good man”? You will recall that when there is an indefinite article (i.e. “a”), the relative converter is **Ε-** so you get:

ΟΥΡΩΨΙ ΕΝΑΝΕϸ

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Some other adjective verbs are shown below:

ⲛⲁⲁ //	to be great
ⲛⲉϥⲱ //	to be beautiful
ⲛⲁϣⲱ //	to be numerous
ⲱⲟⲩⲛⲓⲁⲧ // ⲛⲁⲓⲁⲧ //	to be blessed

<i>Vocab</i>			
ⲙⲓϥⲓ	birth (m)	ⲫⲁⲗⲙⲟϥ	Psalm (Gk,m)
ⲛⲁⲛⲧ	compassionate person (m)	ⲱⲗⲓ ⲉⲗ- ⲟⲗ // ⲟⲗ (ϥ)	to take, hold (v.t)
ⲛⲟⲩⲃ	gold, money (m)	ⲩⲱⲩⲛⲛ	tree (m)
ⲣⲉϥⲧⲱⲙϥ	Baptist (m)		

Exercise 8.3

- ⲩⲙⲟⲩ ⲉ̅ⲠⲞϥ ϥⲉ ⲛⲁⲛⲉ ⲟⲩⲫⲁⲗⲙⲟϥ** (*Psalm 146:1 147:1*)
- ⲁⲙⲛⲛ ⲧⲓϥⲱ ⲩⲙⲟϥ ⲛⲱⲧⲉⲛ ϥⲉ ⲩⲡⲉ ⲟⲩⲟⲛ ⲧⲱⲛϥ ⲗⲉⲛ ⲛⲓⲙⲓϥⲓ
ⲛⲧⲉ ⲛⲓⲗⲓⲟⲙⲓ ⲉ̅ⲛⲁⲁϥ ⲉ̅ⲱⲁⲛⲛⲛⲥ ⲡⲓⲣⲉϥⲧⲱⲙϥ** (*Matthew 11:11*)
- ⲛⲁⲛⲉϥ ⲁⲛ ⲉ̅ⲉⲗ ⲡⲱⲓϥ ⲛⲛⲓϣⲛⲣⲓ** (*Mark 7:27*)
- Ⲡⲓⲛⲟⲩⲃ ⲗⲉ ⲛⲧⲉ ⲡⲓϥⲁⲗⲓ ⲉ̅ⲧⲉ ⲩⲙⲁⲩ ⲛⲁⲛⲉϥ** (*Genesis 2:12*)
- ⲩⲱⲟⲩⲛⲓⲁⲧⲟⲩ ⲛⲛⲓⲛⲁⲛⲧ** (*Matthew 5:7*)
- ⲟⲩⲟⲗ ⲁϥⲛⲁⲩ ⲛⲓϥⲉ ⲧⲓⲗⲓⲟⲙⲓ ϥⲉ ⲛⲁⲛⲉ ⲡⲓⲩⲱⲩⲛⲛ** (*Genesis 3:6*)
- ϥⲉⲣⲉ ⲛⲉ Ⲙⲁⲣⲓⲁ ⲧⲃⲣⲟⲙⲡⲓ ⲉ̅ⲟⲛⲉϥⲱϥ** (*response preceding the reading of the Acts, Divine Liturgy*)

9. ADVERBS

Perhaps one of the first things you'd notice when looking at the word 'adverb' is that it contains the word 'verb', so you would think that the word 'adverb' would have something to do with verbs. You may even remember back to primary school, when you learnt that adverbs describe verbs. Indeed some adverbs do in fact describe verbs, but that's not all they're limited to. In fact, they are also used to describe time, place and manner, and it is these three categories which we shall look at first:

9.1. Adverbs of time and place:

These adverbs are used to describe the time a particular event occurred, or the position of something relative to another. If you take a look at the table below, you will notice quite a few of the Coptic adverbs here start with either an ⲛ or an ⲩ. This is because many Coptic adverbs are formed by adding either the ⲛ or the ⲩ (depending on the rules in (2.4.i)) to a noun.

For example, ⲡⲁⲓⲙⲁ means "this place"

ⲩⲡⲁⲓⲙⲁ means "of this place" or 'here.'

Most of the other Coptic adverbs in the following table are formed in a similar way.

(ⲈⲦⲈ) ⲩⲙⲁⲣ	there	ⲩⲫⲱⲟⲩ	today
ⲒⲐⲒⲈⲚ	since	ⲡⲁⲗⲓⲛ (ⲟⲛ)	again, once more (Gk)
ⲩⲙⲙⲛⲓ	every day, daily	ⲛⲈⲙⲛⲧ	in the midst
ⲩⲛⲁⲓ	here	ⲛⲕⲈⲐⲟⲡ	again
ⲩⲡⲁⲓⲙⲁ	of this place, here	ⲛⲣⲁⲐⲧ	tomorrow
ⲩⲡⲈⲩⲙⲟ	before, in front of, facing	ⲛⲧⲟⲩⲛⲟⲩ	immediately, at once
ⲩⲡⲒⲈⲑⲟⲟⲩ	by day	ⲑⲈⲚ ⲧⲟⲩⲛⲟⲩ	immediately, at once
ⲩⲡⲒⲐⲐⲟⲩ	at that time	ⲟⲛ	also
ⲩⲡⲒⲫⲱⲣⲉ	in the evening	ⲧⲛⲟⲩ	now, at this time

9.1.i. Telling the time

As mentioned above, adverbs are also used to describe the time, giving us the opportunity to look at the way in which the Copts used to talk about the time.

The hour

Think back to Biblical times, and try to work out how people could tell what hour they were in. Remember, there were of course no clocks back then. During the day, they would have judged the hour by the position of the sun in the sky, which could be more accurately measured with the sundial (which incidentally was invented in Egypt). Thus the daylight hours were divided into the hours of the day, corresponding to the hours of sunlight (from 6:00am to 6:00pm), and the hours of the night. Some of these hours were allocated to the time of prayer.

The first hour corresponded to 6:00am, the third hour to 9:00am, the sixth to 12:00pm, the ninth to 3:00pm, and the twelfth to 6:00pm.

In Coptic, you would say it was the sixth hour by literally saying “the time of the hour six”.

The word for hour is ⲁⲭⲠ and the word for time is ⲛⲁⲩ.

So the combination is Ⲭⲛⲁⲩ ⲛⲁⲭⲠ ⲉ̄

Similarly, the “third hour” is Ⲭⲛⲁⲩ ⲛⲁⲭⲠ ⲛ̄

Now to say that something occurred in the sixth hour, you can either use the ⲁ/ⲛ construction (2.4.i) or the preposition ⲩⲈⲚ:

E.g. ⲱ Ⲭⲏ ⲉ̄ⲧⲁⲩⲩⲉⲙⲓⲛⲓ ⲁⲩⲙⲟⲩ ⲩⲈⲚ ⲓⲧⲁⲣⲗ ⲁⲩⲛⲁⲩ ⲛⲁⲭⲠ

ⲱⲓⲧ (Troparion of the Ninth Hour, Liturgy of the Hours)

“O who tasted death in the flesh in the ninth hour”

ⲩⲈⲚ Ⲭⲛⲁⲩ ⲛⲁⲭⲠ ⲒⲐⲟⲟⲩ (Troparion of the sixth hour, Liturgy of the Hours)

“in the sixth hour”

The same rules also apply for more general times of the day:

Periods of the day

When you’re not sure about the exact hour, you can use the more general descriptions of the periods from the table below:

ⲙⲉⲣⲓ	midday	ⲛⲣⲁⲥⲧ	tomorrow
ⲁⲩⲙⲟⲩ	today	ⲛⲒⲁⲩ	yesterday

ροῦρα/ εἰσῆρορα	evening	ὑωρη	morning (m)
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E.g. ροῦρα νεε ὑωρη νεε μερι τῆσασασι (*Psalms 54:15 55:17*)

“evening and morning and midday I will speak”

Placing events at these more general times also uses either the **ἔ/ἐ** construction or **ἔεν** with the adverb.

So for example:

ἔεν πιεῖροοῦ ἔεεε εοοῦ (*Troparion for 6th hour, Liturgy of the hours*)

“in the sixth day”

ἔφῆσαῦ ἔρορα (*Zechariah 14:7*)

“in the time of the evening”

Time for the present

Much of the Coptic we’ve learnt here is based on what was found in writings by the Copts in the first Millennium. This sometimes leads to difficulties when we can’t find the exact expressions for things we’d like to say now which weren’t recorded in these writings. For these expressions, we often have to rely on families who have continued to speak the language, or to make an educated guess as to how the Copts would have said them. Asking the time seems to be a good example. Given that most Coptic texts are either Biblical scriptures, homilies or martyrologies, you won’t find the question ‘what is the time’ too many times. However, modern day Coptic grammar books printed in Egypt have four different questions for asking the time. These questions below borrow in advance from constructions which we’ll meet later in **(13.3)**.

οῦρη τε τῆσπ	what is the time?
τῆσπ οῦρη	
οῦ τε τῆσπ	
τῆσπ οῦρη τῆου	what is the time now?

Now in giving the answer, we have to consider that the way we talk about the time now is different to the way the Copts talked about it, and that whether they spoke about minutes or seconds is a matter for debate. In any case, modern day Arabic Coptic grammar books have derived ways of talking about minutes and seconds, as well as expressions for dividing up the time which are similar to what we’d use today. This means that using the numbers from **(4)**, the adverbs above, and the vocab below, you

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can tell somebody the time in Coptic in a similar way to what you would say in Arabic or English:

<i>Vocab</i>			
ⲁⲭⲠ/ ⲟⲩⲛⲟⲩ	hour (m)	ⲘⲟⲩⲘⲟⲩ	very short time, minute (m)
ⲣⲉⲩⲧⲟⲩ	quarter (m)	Ⲫⲁⲱⲓ/ ⲭⲟⲘ	half (m)
ⲣⲓⲕⲓ ⲙⲃⲁⲗ	blink of an eye, moment, second(m)	ⲱⲁⲧⲈⲚ	except (prep)

Here are some example combinations. Note that some of the expressions don't need a copula or a preposition.

ⲧⲁⲭⲠ ⲧⲈ ⲟⲩⲓ / ⲧⲁⲭⲠ ⲟⲩⲓ

"it is one o'clock"

ⲧⲁⲭⲠ ⲟⲩⲓ ⲛⲈⲘ ⲟⲩⲪⲁⲱⲓ ⲙⲙⲉⲣⲓ

"the first hour and a half (one thirty) in the afternoon"

ⲧⲁⲭⲠ ⲱⲟⲙⲧ ⲱⲁⲧⲈⲚ ⲙⲘⲧ ⲛ̀ⲘⲟⲩⲘⲟⲩ ⲛ̀ⲧⲟⲟⲩⲓ

"the time is ten to three in the morning" (literally: the third hour except for ten minutes in the morning)

Ⲙ̀ⲛⲟⲩⲧ ⲛⲈⲘ ⲙⲘⲧ ⲛ̀ⲘⲟⲩⲘⲟⲩ

"10 past 2"

Ⲙⲟⲩⲩ ⲟⲩⲭⲟⲘ

"6:30"

The day

Realising what day it is is one of the first things that comes into your mind when waking up in the morning. Isn't it funny how this affects your mood? Without the structure of the days of the week we'd really be quite lost. The Copts also saw the value of dividing the week into days, and they also had seven days in their week.

The English days are in part named after Scandinavian gods. The Copts had a much more pragmatic approach, simply naming the days according to their place in the week.

Hence Sunday is "the first", i.e. **ⲡⲓⲟⲩⲁⲓ**, Monday is "the second", **ⲡⲓⲘ̀ⲛⲁⲩ**, and so on all the way to Saturday (**ⲡⲓⲱⲁⲱⲘ**).

Some days also began to borrow other names from Greek. As Sunday is the Lord's day, it was also called **ⲧⲕⲣⲓⲁⲕⲏ** which means “the Lordly.”

Friday is also **ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ** “*the day of preparation*”

and Saturday is **ⲏⲥⲁⲃⲃⲁⲧⲐⲛ** “*the Sabbath*”

You can take a look at the days in the table below:

Sunday	ⲡⲓⲟⲩⲁⲓ / ⲧⲕⲣⲓⲁⲕⲏ
Monday	ⲡⲓⲥⲏⲁⲩ
Tuesday	ⲡⲓⲱⲟⲙⲧ
Wednesday	ⲡⲓϥⲧⲟⲩ
Thursday	ⲡⲓⲧⲓⲟⲩ
Friday	ⲡⲓⲥⲟⲟⲩ / ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ
Saturday	ⲡⲓⲱⲁⲱϥ / ⲏⲥⲁⲃⲃⲁⲧⲐⲛ

Months of the Coptic Calendar

Most Copts would be familiar with the different Coptic months which have continued to this day in the Coptic Orthodox Church. The Copts had 13 months altogether, 12 of these were 30 days long, but the 13th was only 5 days for most years and 6 days on leap years. This month is given the cute name of **ⲡⲓⲕⲟⲩⲗⲓ** “*the little.*”

The names of the months in Arabic as we know them are actually transliterated from the Sahidic dialect. The Bohairic and Sahidic names, along with their current Arabic pronunciation, as well as the time to which they correspond in the Gregorian calendar, are shown below.

Bohairic	Sahidic	Current Arabic Pronunciation	Time of year
ⲑⲱⲟⲩⲧ	ⲑⲟⲟⲩⲧ	Tut	Early September- Mid October
ⲡⲁⲟⲡⲓ	ⲡⲁⲁⲡⲉ	Babah	Mid October- Mid November
ⲁⲑⲱⲣ	ⲉⲁⲧⲱⲣ	Hatour	Mid November- Mid December

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Χοιακ	Κιακ	Kiakh	Mid December- Early January
Ἰωβι	Ἰωβε	Tubah	Early January- Early February
Ἰεωρ	Ἰωρ	Amshir	Early February- Early March
Φαμενωθ	Παμζατ	Baramhat	Early March- Early April
Φαρμουθι	Παρμουτε	Baramudah	Early April – Early May
Παϋονς	Παϋονς	Bashans	Early May- Early June
Παωνι	Παωνε	Baouna	Early June- Early July
Επηπ	Επεπ	Abib	Early July- Early August
Μεωρη	Μεωρη	Misra	Early August- Early September
Πικουχι	Επαζομεναι	Nasi	Early September till 10 th September

<i>Vocab</i>			
αβοτ	month (m)	ροπι	year (f)
αζο	treasure (m)	ρωδ ρεκε- ροκε / ροκε	to strike, convulse (v.t)
Δεμον	demon (m)	χοτ	time (m)
Διαβολος	devil (m)	χαχι	enemy (m)
ιμι, ομι(ϩ)	to liken, resemble (v.i)	ωωτ	merchant, trader (m)
μοε, μεε	to fill, to be filled(ϩ)	εανηροε / ποε	evening (m), at the time of evening(adv.)
	to burn, to be on fire (ϩ)	ξεμϫπι	to taste (v.t)

παρτ	morrow (m)	χωντ	anger (m)
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Exercise 9.1

- a) παλιν οη αφολγ ηξε πιδιαβολοc εξεν οττωοτ (Matthew 4:8)
- b) παλιν ροηη ηξε τμετοτρο ητε ηηφοηοηη ηοτροωη ηωωτ (Matthew 13:45)
- c) πενωικ ητε παρτ μηηγ ηαν ηφοοτ (Matthew 6:11)
- d) ωαωγ ηκοπ ημηνη (Sunday Theotokia)
- e) α ηχωντ ηποc μοc εθε ηηνοβη ερε ηηλαοc ηρη ημωοτ ηπηχοοτ ετε ημμτ (hom vat ii pg.224)
- f) δεη τοτροοτ α ηηδεμωη ρωδτ ητρεημη (Acta pg.7)
- g) αρωωπη δεη τμαελ^{†††} ηρομπη δεη ηηαβοτ ημμελ (Ezekiel 1:1)
- h) φαι αρη εα ηηc ηεχωρε (John 3:2)

9.2. Adverbs of manner:

Now we finally come to the adverbs used to describe verbs. These are often formed by using the attributive construction (2.4.i) with either a noun or an infinitive as can be seen with the examples shown in the table below:

Infinitive/ noun		Adverb	
παρητ	this way, this manner (m)	ηπαρητ	in this manner, in this way
χωλεμ	to hasten	ηχωλεμ	quickly
χωπ	to hide	ηχωπ	secretly
ωωρηπ	to be early (v.t)	ηωωρηπ	early

††† You may need to refer to (4.1.ii) for a reminder of this construction

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Some other adverbs of manner however, are not derived from nouns:

ἄληθως	truly (Gk)	ἠμαψω	very, greatly
ἄρηου	perhaps, may be	τονου	very, greatly
ἐνεε	ever	χε οϣηι	indeed
καλωσ	righteously, good, truly		

Adverbs of manner may also be formed by using the *prepositional phrase*. Judging by the name, you'd guess that these have something to do with prepositions. The preposition used is in fact **ἄεν**, which comes before a noun that has an indefinite article before it. The quality of the adverbial phrase is derived from this noun.

E.g. **ἄεν οϣραψι** could be literally translated as “in a joy” but is better translated as ‘*joyfully*’. Other examples are:

ἄεν οϣωνε ἐβολ *‘openly’, ‘publicly’*

ἄεν οϣμοϣη ἐβολ *‘continually’*

<i>Vocab</i>			
μοϣη ἐβολ	to continue, to endure (v.i)	πατριαρχησ	patriarch, father (m)
οϣωνε ἐβολ	to reveal, give thanks (v.i)	βινηϣονσ	violence, oppression, iniquity (m)

Exercise 9.2

a) ἵϣουϣ ἡρωϣι νιβεν ἄϣι ἠπαἰθο χε οϣηι ἄ ἵκαεϣι μοε

ἡβινηϣονσ ἐβολ (*Genesis 6:13*)

b) ἡϣουϣουϣ ἄϣεϣιϣϣ ἐπϣωϣ ἡϣωλεϣ (*S.Pachomii vita. pg.2*)

c) ϣηουϣ ἡϣωλεϣ (*Revelation 3:11*)

d) ἄϣωποϣτεν ερωϣου ἄεν οϣραψι ἡχε νιϣηουϣ (*Acts 21:17*)

- e) **ΝΙΡΩΜΙ ΝΕΝΔΗΝΟΥ ἔψε ἔαξι ΝΕΜΩΤΕΝ ΔΕΝ ΟΥΩΝΔ ἔΒΟΛ
ΕΘΒΕ ΠΕΝΠΑΤΡΙΑΡΧΗΣ ΔΑΥΙΔ** (*Acts 2:29*)
- f) **ΔΕΝ ΟΥΜΕΘΜΗ ΓΑΡ ΑΥΘΟΥΤ ΔΕΝ ΤΑΙΠΟΛΙΣ** (*Acts 4:27*)
- g) **ἦΘΟΥ ΔΕ ΠΕΧΑΥ ΝΟΥΤ ΧΕ ΚΑΛΩΣ ΑΥΕΡΠΡΟΦΥΤΕΥΙΝ ΕΘΒΕ
ΘΗΝΟΥ ἦΧΕ ΗΣΑΙΑΣ** (*Mark 7:6*)

9.3. Adverbs of situation

Adverbs of situation are used to describe the position and direction of one thing compared to something else. You may notice that this definition is uncomfortably close to that of the preposition (5.1.iii). The difference however is that these adverbs also include a sense of direction as opposed to just position. In fact, they're constructed by adding two words together:

- a preposition indicating 'direction'
- a base word which refers to a position.

Confused? Let's look at an example.

The preposition **ἐ** means 'to' or 'toward'

The noun **δοῦν** means 'inward part.'

The combination **ἐδοῦν** therefore means 'inwards' with the idea of the movement of 'going inside.'

Of the prepositions we've looked at, only three are used to make up compound prepositions. These are:

ἐ	to, toward (with the idea of motion)
ἦ	in, at (without the idea of motion)
κα	at the side of

The table below will show how these prepositions combine with certain base nouns to give different adverbs. There are a couple of points to note here; the first is that each preposition doesn't necessarily link with each base noun. The second is that two different adverbs which are made up from the same base noun but with different

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prepositions often end up having the same meaning even though their forms are different.

Base noun		Adverb	Base noun	Adverb	
ΒΟΛ	outside (m)	ÈΒΟΛ	out, away	ϸΑΒΟΛ	outside
ΠΕϸΗΤ	the bottom	ÈΠΕϸΗΤ	downwards	ϸΑΠΕϸΗΤ ϨΠΕϸΗΤ	beneath
ΠΥΩΙ	that which is high, above (m)	ÈΠΥΩΙ	upwards	ϸΑΠΥΩΙ ϨΠΥΩΙ	above
ΦΑϸΟΥ	hinder part, back (m)	ÈΦΑϸΟΥ	backwards	ϸΑΦΑϸΟΥ	behind, after
ϫΟΥΝ	inward part (m)	ÈϫΟΥΝ	inward	ϸΑϫΟΥΝ ἸϫΟΥΝ	inside
ϫΡΗΙ	down, lower part	ÈϫΡΗΙ	downward	ἸϫΡΗΙ	below, from below
ϸΗ	beginning (m)	ÈΤϸΗ	forward, ahead		
ϸΡΗΙ	upper part (m)	ÈϸΡΗΙ	upward	ἸϸΡΗΙ	up

You may remember the verb **ϨΕ Ν** from section (5.8) which means “to go.” This verb actually makes a special use of the adverbs of situation. To illustrate, consider how you’d go about saying “I am going to the city”?

We had already said that “I am going” is **†ϨΕ ΝΗΙ**

You may remember that ‘the city’ is **†ΒΑΚΙ**.

So now all you need is ‘to,’ which in Coptic is **È**. Unfortunately, Coptic isn’t satisfied with only using a simple preposition for ‘to’, but likes to add a bit more information with an adverb before the **È**. So, it actually wants you to say “I am going *inside* to the city.”

I.e. **†ΨΕ ΝΗΙ ΕΞΟΥΝ Ε†ΒΑΚΙ**

In the next example, a different adverb is used with the **ε**:

ΤΕΝΝΑΨΕ ΝΑΝ ΕΞΡΗΙ Ε†ΓΛΛ (*Matthew 20:18*)

“we are going up to Jerusalem”

If on the other hand, someone really is just going to a place, without actually going ‘inside it’ or ‘up to it’, then one can get away without using an adverb.

E.g. **Ησαυ Δε Ψεναψ Ε†ΚΟΙ** (*Genesis 27:5*)

“And Esau went to the field”

Vocab			
Ησαυ	Esau (prop.noun)	νακξι	pain, birth pain (f)
κοι	field (f)	βαλαψ	feet (pl)
μοκμεκ	to think, ponder, meditate (v.i)	βαλοψ	foot, knee

Exercise 9.3

a) **ασι εβολ σαφαροψ υμοψ** (*Matthew 9:20*)

b) **αψι σαβολ η†βακι** (*Matthew 21:17*)

c) **ναψμοκμεκ ηδρηι ηδητοψ** (*Matthew 21:25*)

d) **ηαι δε τηροψ εη ηνιναεκι νε** (*Matthew 24:8*)

e) **σαπεσιτ ηνεκβαλαψ** (*Matthew 22:44*)

f) **τοτε εταψε εξουν αψε εξρηι εουα εψαπψωι πια
εναψοπ ηδητψ ηχε πετρος νεη ιωαννης νεη ιακωβος
νεη Ανδρεας νεη Φιλιππος νεη Θωμας** (*Acts 1:13*)

9.4. Making Comparisons

It’s hard to listen in on a conversation between 2 kids which doesn’t include some sort of comparison. Comparisons certainly don’t stop when the kids grow though, they just take a different form, so that “I can run faster than you” changes to “this

model offers superior handling and acceleration”. Words used for making comparisons also fall under the category of adverbs, and shall be presented in this section:

9.4.i. When things are the same

The first type of comparison is where things are actually similar to each other. This is the equivalent to the English word ‘like’ or ‘as.’ There are two forms which can be used for this:

a) **ⲓⲫⲣⲏⲥ ⲛ̀ (ⲓ)**

b) **ⲉⲱⲤ**

E.g. **ⲓⲫⲣⲏⲥ ⲛ̀ⲟⲩⲧⲕⲣⲑⲁⲣⲁ** (*Doxology for Morning Raising of Incense*)

“like a harp”

ⲉⲱⲤ is translated ‘as.’ It’s not only used in the comparative sense, but also in the sense of describing two events occurring the same time, as in “he looked at the sky as he washed the car.”

E.g. **ⲉⲱⲤ ⲗⲉ ⲉⲣⲙⲟⲩⲓ ⲉⲓ ⲡⲓⲙⲟⲩⲧ ⲁⲛ̀ⲓ ⲉⲓⲅⲉⲛ ⲟⲩⲙⲟⲩⲧ** (*Acts 8:36*)

“and as they were walking on the path they came upon (a) water”

9.4.ii. More than

We again have a choice of two adverbs when we want to say that something is greater than another:

ⲉ̀ⲉⲟⲩⲧⲉ “above”

ⲛ̀ⲉ̀ⲟⲩⲧⲟ “more”

E.g. **ⲉ̀ⲉⲙⲛ̀ⲩⲱⲁ ⲛ̀ⲉ̀ⲱⲧⲉⲙ ⲛ̀ⲉ̀ⲁ ⲫⲧ ⲉ̀ⲉ̀ⲟⲩⲧⲉ ⲛ̀ⲓⲣⲱⲙⲓ** (*Acts 5:29*)

“it is appropriate to obey God more than the people”

<i>Vocab</i>			
ⲁⲕⲧⲓⲛ	light, ray (Gk,m)	ⲙⲉⲧⲙⲉⲑⲣⲉ	witness (m)
ⲁⲛⲱⲟ	thousands	ⲧⲁⲉⲛⲟ ⲧⲁⲉⲛⲉ- ⲧⲁⲉⲛⲟ //	to hinder, hamper (v.t)
ⲁⲣⲗⲏ, ⲁⲣⲗⲏⲟⲩ	courtyard, (Gk,f) courtyards (pl)	ⲭⲏⲣⲁ	widow (f)

αὐαί, οὐ	to multiply, to be abundant (qual)	ἐνκί	poor, needy person(m)
κῦθαρά	harp (Gk,f)	ἐλακτιν	to “throw light”, shine, illuminate
λαμπρός	brilliant, bright (adj)	ἕξει ἕεσ- ἕεσ// ἕεσι	to exalt (v.t), to be exalted

Exercise 9.4

- a) **αὐωπι ἕμαρτυρος εἶπω ἕφρητ ἕνικιστ ἕτε ἕφε** (*hom nat ii pg66*)
- b) **πεῶν Μαρία ἕεσι ἕροτε ἕφε** (*Sunday Theotokia*)
- c) **ἕνε οἕροον ἕεν ἕκατλνον ἕροτε ἕανανω** (*Psalms 83:11 84:10*)
- d) **τεἐλακτιν ἕβολ ἕροτε ἕρη τεοι ἕλαμπρος ἕροτε ἕιχερονβι** (*Sunday Theotokia, Midnight Praises*)
- e) **ἕινα δε ἕταῶτεμταρνο ἕμοκ ἕροτο** (*Acts 24:4*)
- f) **ἕξε τενῆ ἕτμετμερε ἕτε ἕρωμι τμετμερε ἕτε ἕφ ἕονιστ τε ἕροτο** (*1 John 5:9*)
- g) **οἕορ πεχαγ ἕε ἀλἕως τἕω ἕμοσ ἕωτεν ἕε ταιχηρα ἕἐνκί ἕεροσι ἕροτε ἕαι τηρον** (*Luke 21:3*)

So You want to Learn Coptic?

10. MORE TENSES

We have already met the most commonly used present, past and future tenses, but that was only the tip of the iceberg; in this chapter we'll look at some of the other variations of these tenses, and the situations where they're used.

10.1. In the habit- the habitual tense

The habitual tense is another type of present tense. To understand the difference between this tense and the first present (5.1), consider the difference between saying “he is walking” and “he walks.” Both sentences are in the present tense but they're not quite the same. “He is walking” implies that ‘He’ is walking at this very moment, but “he walks” just says that ‘he’ usually, or is in the habit of walking, he may not be walking right now but you know that from time to time he walks. As you've probably come to expect by now, Coptic also has a habitual tense which is conjugated by adding the appropriate prefix from the table below to the verb:

ⲱⲁⲓ-	1 st person (s)
ⲱⲁⲕ-	2 nd person (m)
ⲱⲁⲣⲉ-	2 nd person (f)
ⲱⲁϥ-	3 rd person (m)
ⲱⲁϥ-	3 rd person (f)
ⲱⲁⲛ-	1 st person (pl)
ⲱⲁⲣⲉⲧⲉⲛ-	2 nd person (pl)
ⲱⲁⲣ-	3 rd person (pl)
ⲱⲁⲣⲉ	Pre subject form

Two of these forms are nicely illustrated in this example:

ⲱⲁϥⲫⲱⲧ ⲟⲩⲟⲗ ⲱⲁϥϭⲁ ⲛⲓⲉϥⲱⲟⲩ ⲟⲩⲟⲗ ⲱⲁⲣⲉ ⲡⲓⲟⲩⲱⲛⲱ

ⲉⲟⲗⲙⲟⲩ ⲟⲩⲟⲗ ⲱⲁϥϭⲟⲣⲟⲩ ⲉ̀ⲃⲟⲗ (John 10:12)

“He flees and he leaves the sheep and the wolf steals them and he scatters them”

<i>Vocab</i>			
ⲁⲗⲟⲩ	Youth, child (m.f)	ⲟⲩⲱⲛⲩ	wolf (m)
ⲁⲗⲱⲟⲩ	children (pl)	ⲉ̀ⲙⲛ	voice (f)
ⲁⲤⲔⲐⲤ	wineskin, leather bag (m)	ⲧⲁⲕⲐ ⲧⲁⲕⲉ- ⲧⲁⲕⲟ// ⲧⲁⲕⲛⲟⲩⲧ	to destroy, lose (v.t)
ⲉ̀ϥⲱⲟⲩ	sheep (m)	ⲩⲱⲙ	summer (m)
ⲛⲣⲡ	wine (m)	ⲉ̀ⲓⲟⲩⲓ ⲉ̀ⲓ- ⲉ̀ⲓⲧ// ⲉ̀ⲱⲟⲩⲓ	to strike, cast, lay (v.t)
ⲑⲉⲩⲩⲉ	neighbour, borderer (mf)	ⲉ̀ⲱⲗⲉⲙ ⲉ̀ⲉ̀ⲗⲉⲙ- ⲉ̀ⲟⲗⲙ//	to seize, rob (v.t)
ⲑⲉⲩⲩⲉⲩ	neighbours (pl)	ⲭⲉϥⲕⲓⲧ	drachma (f) (currency unit)
ⲓⲛⲓ ⲉ̀ⲛ- ⲉ̀ⲛ//	to bring (v.t)	ⲭⲱⲣ ⲭⲉⲣ- ⲭⲟⲣ// ⲭⲛⲣ	
ⲙⲟⲩⲣ ⲙⲉⲣ- ⲙⲟⲣ// ⲙⲛⲣ	to bind (v.t)	ⲉ̀ⲃⲟⲗ	to scatter, disperse (v.t)

Exercise 10.1

- ⲩⲁⲩⲉⲓ ⲛⲣⲡ ⲙ̀ⲃⲉⲣⲓ ⲉ̀ⲁⲤⲔⲐⲤ ⲙ̀ⲃⲉⲣⲓ** (*Matthew 9:17*)
- ⲛⲓϥⲁⲭⲓ ⲛ̀ⲧⲉ Ⲭⲧ ⲩⲁϥϥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ** (*John 8:47*)
- ⲉ̀ⲕⲟⲓ ⲛ̀ⲁⲗⲟⲩ ⲩⲁⲕⲙⲟⲣⲕ ⲙ̀ⲙⲁⲩⲁⲧⲕ** (*John 21:18*)
- ⲩⲁⲣⲉⲧⲉⲛⲉ̀ⲙⲓ ⲭⲉ ⲉ̀ⲃⲉⲛⲧ ⲛ̀ⲭⲉ ⲡⲓⲩⲱⲙ** (*Matthew 24:32*)
- ⲩⲁϥⲙⲟⲩⲧ ⲉ̀ⲛⲉϥⲩⲩⲉⲣⲓ ⲛⲉⲙ ⲛⲉϥⲑⲉⲩⲩⲉⲩ ⲉ̀ϥⲭⲱ ⲙ̀ⲙⲟϥ ⲭⲉ ⲣⲁⲩⲓ ⲛⲉⲙⲛⲓ ⲭⲉ ⲁⲓⲭⲓⲙⲓ ⲛ̀ⲧⲁⲭⲉϥⲕⲓⲧ ⲉ̀ⲧⲁϥⲧⲁⲕⲟ** (*Luke 15:9*)
- ⲩⲁⲣⲉ ⲛⲓⲉϥⲱⲟⲩ ϥⲱⲧⲉⲙ ⲉ̀ⲧⲉϥⲉ̀ⲙⲛ ⲟⲩⲟⲉ ⲩⲁϥⲙⲟⲩⲧ ⲉ̀ⲛⲉϥⲉ̀ϥⲱⲟⲩ ⲕⲁⲧⲁ ⲛⲟⲩⲣⲁⲛ ⲟⲩⲟⲉ ⲩⲁϥⲉ̀ⲛⲟⲩ ⲉ̀ⲃⲟⲗ** (*John 10:3*)

10.1.i. Negative habitual

As with the other tenses, the habitual also has a negative counterpart, which is called the negative habitual. It's used when you want to say that something is not usually done, or not in the habit of being done. As with the affirmative habitual, the negative habitual form also attaches to the infinitive:

1 st person (s)	ἠΠΑΙ-
2 nd person (m)	ἠΠΑΚ-
2 nd person (f)	ἠΠΑΡΕ-
3 rd person (m)	ἠΠΑϞ-
3 rd person (f)	ἠΠΑϚ-
1 st person (pl)	ἠΠΑΝ-
2 nd person (pl)	ἠΠΑΡΕΤΕΝ-
3 rd person (pl)	ἠΠΑΥ-
Pre subject form	ἠΠΑΡΕ

So using our friend ἰοῶσι again, the “man does not walk” would be ἠΠΑΡΕ ΠΙΡΩΜΙ ἰοῶσι, and “we do not walk” would be ἠΠΑΝἰοῶσι

Vocab			
ΕΡΞΩΒ	to work, labour (v.i)	ΡΕϞΒΙΟΥ	thief (m)
ΜΑΝἠΤΟΝ	place of rest (m)	ΒΙΩΜϚ	to immerse, baptise (v.i)
ΜΕΘΜΗ	righteousness truth (f)	ΨΩΤ ΨΕΤ΄ ΨΑΤ// ΨΗΤ	to cut, slay, slaughter (v.t)
ΡΕϞΕΡΝΟΒΙ	sinner (m)		

Exercise 10.2

a) εκκω† ἡϚα μαἠἠτον ογοϚ ἠπαϞχιωι (Matthew 12:43)

- b) **ΤΕΝÈΜΙ ΧΕ ÌΠΑΡΕ Φ† ÇΩΤΕΜ ÈΧΑΝΡΕΥΕΡΝΟΒΙ** (*John 9:31*)
- c) **ΠΙΡΕΥΒΙΟΥΤΙ ΔΕ ÌΘΟΥ ÌΠΑΥÌ ΕΒΗΛ ΑΡΗΟΥ ÌΤΕΥΒΙΟΥΤÌ ΟΥΘΑ ÌΤΕΥΨΩΤ ΟΥΘΑ ÌΤΕΥΤΑΚΟ** (*John 10:10*)
- d) **ÌΠΑΥΘΙ ΗΡΠ ÌΒΕΡΙ ÈΑΚΚΟÇ ÌΑΠΑÇ** (*Matthew 9:17*)
- e) **ÏΧΩΝΤ ΣΑΡ ÌΦΡΩΜΙ ÌΠΑΥΕΡΘΩΒ È†ΜΕΘΩΜΙ ÌΤΕ Φ†** (*James 1:20*)

Relative conversion of habitual

We first met the relative converter in (5.1.v) , which as we saw can be translated as ‘which’, ‘who’ or ‘when.’ The circumstantial can also be used with the relative converter, and conveniently this is done very easily by simply attaching **È** before the habitual form. Remember that the resumptive morph still has to come somewhere after the verb. (p106)

E.g. **ΠΙΜΑ ÈΨΑΥΨΕ ΝΑΥ ÈΧΟΥΝ ÈΡΟΥ** (*Mark 6:56*)
 “the place which he goes inside”

<i>Vocab</i>			
ΒΑΕΜΠΙ	goat (f)	ΜΕΙ ΜΕΝΡΕ- ΜΕΝΡΙΤ // ΜΑΙ (p.c ^{##})	to love (v.t)
ÇΑΙΗ	beautiful person, thing (f)	ÌΦΡΗ†	like, as (adv)
ÇΑΘΟΥΤÌ ÇΘΟΥΕΡ- ÇΘΟΥΑΡ // ÇΘΟΥΟΡ†	to rebuke, curse (v.t)	ΠΥΛΗ	gate (Gk,f)

^{##} p.c has nothing to do with political correctness, but rather stands for participium coniunctum. This scary sounding Latin phrase simply refers to certain nouns which are formed by adding ‘-ing’ to the infinitive. So the p.c of ‘to love’ is ‘loving’. Bear in mind that there are very few verbs which have a p.c form.

ՕՐՄԱ ՕՐԵԱ՝ ՕՐՕԱ՝	to eat (v.t)	ԿԱՍԱՆԻ	food (Gk,pl)
ՓՈՐՁ ՓԵՐՁ՝ ՓՈՐՁ՝ ՓՈՐՁ	to divide, separate (v.t)	ՓՈՐՁԱՎՈՐ	“of the olives” (prop. noun)
ՍԱՆՏՈՐ	shepherd (m)		

Exercise 10.3

- a) ԻՆՏՐԱ ՆԵԱ ՍԻՄՍԱՆԻ ԷՄԱՐԵ ԽՈՐՈ ՕՐՄԱ ԵՅՈՂ ԻՃԻՏՈՐ
(*bom vatt ii pg.74*)
- b) ԴՄՆԻ ՆՏԵ ՍԵՐՓԵԻ ՓՆ ԷՄԱՐՄՈՐԴ ԵՐՈՑ ԿԵ ԿՏԱԻՆ (*Acts 3:2*)
- c) ՍԻՏՈՐ ԷՄԱՐՄՈՐԴ ԵՐՈՐ ԿԵ ՓՈՐՁԱՎՈՐ (*Acts 1:12*)
- d) ՆՆ ԷՄԱՍԵՆՐԻՏՈՐ ՍԱԿԱԶՈՐ ՍԱԿԻՅՅՈՐ ՆՈՐ (*Revelation 3:19*)
- e) ԻՓՐԻԴ ԻՍԱՍԱՆՏՈՐ ԷՄԱՐՓՈՐՁ ԻՍԵՏՈՐ ԵՅՈՂ ԾԵՆ
ՆԻՅԱԵՍԻ (*Matthew 25:32*)

10.2. Back to the future- the emphatic future tense

We already met the first future tense in (5.9), so why would we want another future tense? The future tense we'll deal with in this section is actually quite different from the first future, in that it not only says that something *will* happen, but it adds the meaning that it will *definitely* happen. This tense is used for emphasis (hence the name), and is also used for giving commands, e.g “you *will* wash the car.” As with all the other tenses we've met, this tense is made up by adding the relevant prefix to the infinitive, as you can see in the table below:

ԵԻԵ՝	I <i>will</i>
ԵԿԵ՝	You <i>will</i> (m)
ԵՐԵ՝	You <i>will</i> (f)
ԵՎԵ՝	He <i>will</i>
ԵՏԵ՝	She <i>will</i>

ENE-	We <i>will</i>
EPETENE-	You <i>will</i> (plural)
EPE-	They <i>will</i>
EP	pre subject form

To highlight the use of the emphatic future, let's look at what Archangel Gabriel said to the Virgin Saint .Mary when talking to her about the Lord to whom she would give birth:

**ΦΑΙ ΕΓΕΕΡΟΥΝΩΤ ΟΥΟΣ ΕΥΕΜΟΥΤ ΕΡΟΥ ΧΕ ΠΩΗΡΙ ΞΠΕΤΒΟΙ
ΟΥΟΣ ΕΓΕΤ ΝΑΥ ΗΧΕ ΠΩΣ ΦΤ ΞΠΕΡΟΝΟΙ ΗΔΑΥΙΔ ΠΕΥΙΩΤ**

(Luke 1:32)

"He (this) will be great and He will be called 'the Son of the Highest' and the Lord God will give Him the throne of David His father."

Perhaps the most familiar example of the emphatic future is used to conclude the Divine Liturgy.

ΑΜΗΝ ΕΣΕΨΩΠΙ

"Amen it shall be"

As with the past perfect, the third person plural may also be used to imply a passive tense (p103).

E.g. **ΠΑΗΙ ΕΥΕΜΟΥΤ ΕΡΟΥ ΧΕ ΟΥΗΙ ΞΠΡΟΕΥΧΗ** (Matthew 21:13)

"my house will be called a house of prayer"

As the name implies, the pre subject form **EP** comes before the subject. With the other tenses which we've seen, we've noticed that the infinitive doesn't have any prefixes added to it when the pre subject form is being used. However, with the emphatic future, the verb is sometimes conjugated even when the pre subject form is being used.

E.g. **ΟΥΟΣ ΕΡΕ ΠΟΥΣΩΑ ΕΓΕΨΩΠΙ ΔΙ ΝΙΨΘΕΙ ΝΤΕ ΤΗΩΤ**

ΞΒΑΚΙ (Revelation 11:8)

"and their body will be on the streets of the great city"

<i>Vocab</i>			
ΘΕΒΙΟ ΘΕΒΙΕ- ΘΕΒΙΟ// ΘΕΒΙΗΟΥΤ	to be humble, to humiliate (v.t)	ΣΑΡΗΣ	southern side, south (m)
ΙΡΙ ΕΡ- ΔΙ// ΟΙ	to do, make (v.t)	ΣΙΩΝ	Zion (prop. noun)
ΙΩΨ	dew (f)	ΣΟΛΣΕΛ	adornment (m)
ΚΡΙΣΙΣ	judgement (f)	ΣΙΩΟΥΙ ΣΙ- ΣΙΤ// ΣΙΩΟΥΙ	to cast, strike, throw (v.t)
ΨΘΕΣ	street (m)	ΕΣΡΗΙ	to throw down
ΝΟΜΟΣ	law (m)	ΕΡΩ	furnace, oven (f)
ΠΡΟΣΕΥΧΗ	prayer (f)		

Exercise 10.4

- a) **ΟΥΟΣ ΦΗΕΤΕ ΗΨΝΑΔΙΤΥ ΕΣΡΗΙ ΔΗ ΗΤΕΥΟΥΩΨΤ ΔΕΝ ΨΟΥΝΟΥ**
ΕΤΕΪΜΑΥ ΕΨΕΔΙΤΥ ΕΨΕΡΩ ΗΨΡΩ (*Daniel 3:6*)
- b) **ΕΒΟΛΔΕΝ ΝΕΚΧΙΣ ΠΟΥΡΟ ΕΨΕΝΑΔΜΕΝ** (*Daniel 3:17*)
- c) **ΠΙΜΑ ΣΑΡ ΕΤΕ ΠΕΚΑΔΟ ΪΜΟΥ ΕΨΕΨΩΠΙ ΪΜΑΥ ΗΨΕ**
ΠΕΚΚΕΔΗΤ (*Matthew 6:21*)
- d) **ΕΨΕΡΜΕΛΕΤΑΝ ΔΕΝ ΠΕΨΝΟΜΟΣ ΪΠΙΕΔΟΥ ΝΕΜ ΠΙΕΨΩΡΔ** (*Psalms 1:2 1:2*)
- e) **ΟΥΟΣ ΕΡΕ ΨΝΟΥΨ ΨΝΑΚ ΕΒΟΛΔΕΝ ΨΙΩΨ ΗΤΕ ΨΦΕ** (*Genesis 27:28*)
- f) **ΕΡΕ ΨΨ ΙΝΙ ΗΤΕΨΧΙΣ ΕΞΕΝ ΠΙΣΟΛΣΕΛ ΤΗΡΥ ΗΤΕ ΨΦΕ ΝΕΜ**
ΕΞΕΝ ΝΙΟΥΡΩΟΥ ΗΤΕ ΗΚΑΔΙ (*Isaiah 24:21*)
- g) **ΕΡΕ ΨΨ ΘΕΒΙΟ ΗΝΙΑΡΧΩΝ ΗΤΕ ΝΕΨΨΗΡΙ ΗΣΙΩΝ** (*Isaiah 3:17*)

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h) ἀρετενωτεμ χε ανχος χε εκεμενρε πεκωφηρ οτοε
εκεμεεστε πεκχαχι (*Matthew 5:43*)

i) οτοε μενενα ε̄ ηελοοτ εφετωνγ (*Matthew 20:19*)

j) τωρω ητε σαρηε εετωνε δεη τκρηεε νεμ παιωωτ
οτοε εεετχαπ ερωγ (*Matthew 12:42*)

Confusion Corner

The many meanings of ερε

We've come across the little word **ερε** a number of times now, so this is a good opportunity to summarise its different uses. Remember that **ερε** comes before a noun in all these cases.

- 1) Used as a relative converter (**5.1.v**), where it means 'which, who or when.'
- 2) Used as the pre subject form of the circumstantial conversion (**7.2**) where it can often be translated as 'while' or 'as.' Remember that when the circumstantial is used with the future tense, it takes the meaning of 'about to.' (**7.2.ii**).
- 3) As the pre subject form of the emphatic future (**10.2**).

Practice text 12*Psalm 19:1-7 20:1-6*

Եզեօտեւ էրօկ նժե Սբօւց ձեն քիըօօր նտե քեզօչըչ.

Եզե՛՛ էըրի էչօկ նժե ֆրան ևՓնօր՛՛ նլակօՅ.

Եզեօրօրօր քակ նօրՅօնօիա էՅօլ ձեն քեօօրաՅ.

ԵզեՅօրք էրօզ էՅօլ ձեն Շիօն եզեըրֆմեւի նեկըօրըօրը
 Կիրօր նեկճլիլ Շեկեւիօր՛՛ քազ.

Եզե՛՛ քակ նժե Սբօւց կա՛՛ քեզի՛՛ օրօզ քեկօճի Կիրզ
 եզեչօկզ էՅօլ.

Ենեօրօնը քակ էՅօլ Սբօւց ձեն քեկնօղեւ օրօզ ձեն ֆրան
 ևՍեննօր՛՛ ենեւիւ.

Երե Սբօւց չեկ նեկե՛՛ Կիրօր էՅօլ.

Vocab

Յօնօիա	help, aid, cure (f)	Շօճի	counsel (m)
Է՛՛ Կիւա	request, demand (m)	ըօրըօրը	sacrifice (m)
էըօօր	day (m)	ըօչըչ	trouble, tribulation (m)
Կեւի, Կեւիօր՛՛	to make fat, to be fattened (q)	չօկ չեկ- չօկ՛՛ չիկ	
մեւի	thought, remembrance (m)	էՅօլ	to complete, perfect (v.t)
նօղեւ	to save (v.t)	ճլիլ	burnt offering (m)
օրինաւ	right hand (f)	՛՛ էըրի էչեն	to put upon (v.t)
քեօրաՅ	the Holy, Sanctuary (m)		

- b) ἠναερωσῆ δαῖτη ἠεανπεταωσῶ γε ἠθοκ ἠχη νεωη
(Psalm 22:4 23:4)
- c) ἠνε ταισενεα σινη ψατε ναι τηρωσῶσπι (Luke 21:32)
- d) ἠφε νεω ἠκαεῖ σενασινη νασασι δε ἠνωσινη (Luke 21:33)
- e) ἠνε οσταε ἠ εβολ ἠδῆσῆ ψα ενεε (Matthew 21:19)
- f) εἶτι κε ῶ ἠερωσῶσ νε ἠνεκνασῶ εἠικαεῖ (hom vat pg.225)
- g) ἠνετενερ ἠφρησῆ ἠνιωσβι (Matthew 6:16)

10.3. The imperfect future

No one really expects the future to be perfect, and things often just don't work out the way you expect. The imperfect future tense describes situations where the expected future hasn't quite occurred. To elaborate further, there are two different situations where it is used:

1. Where something was about to happen
2. Where something would have happened but for something else happening before it e.g. "If I had studied I would have passed":

10.3.i. 1) Was about to...

For the construction of the first type of imperfect future, the imperfect tense (7.1) is combined with the first future (5.9) to give the meaning of 'about to' as in the table below:

ἠαινα-...(πε)	I was about to
ἠακνα-...(πε)	You were about to (m)
ἠαρενα-...(πε)	You were about to (f)
ἠασηνα-...(πε)	He was about to
ἠασνα-...(πε)	She was about to
ἠαηνα-...(πε)	We were about to
ἠαρετενηνα-...(πε)	You were about to (pl)

ⲛⲁⲩⲛⲁ–...ⲡⲈ	They were about to
ⲛⲁⲣⲉ...ⲛⲁ...ⲡⲈ	Pre subject form

E.g. **ⲑⲁⲓ ⲛⲁⲤⲛⲁⲙⲟⲩ ⲡⲈ** (*Luke 8:42*)

“she was about to die”

In this example, the **ⲛⲁⲤ** is the imperfect for the third person singular (meaning “she was”) which is then combined with the future converter **ⲛⲁ(5.9)**. The construction is completed with the **ⲡⲈ** at the end which you may recall was an optional extra with the past imperfect.

ⲛⲁⲩⲛⲁⲬⲱⲃ ⲁⲈ ⲡⲈ ⲏⲒⲈ ⲛⲓⲱⲛⲏⲟⲩ (*Luke 5:6*)

“and the nets were about to break”

2) It would have...

The second type of future imperfect is used to describe two hypothetical events, with the second event being conditional on the first having occurred. Let’s walk through an example to make things clearer:

ⲡⲁⲪ̅ⲥ̅ ⲉ̅ⲛⲁⲕⲒⲬⲏ ⲙ̅ⲡⲁⲓⲙⲁ ⲛⲁⲣⲉ ⲡⲁⲤⲐⲛ ⲛⲁⲙⲟⲩ ⲁⲛ ⲡⲈ (*John 11:32*)

“My Lord, if you had been here my brother would not have died”

There are two hypothetical events which occur here. The first is a hypothetical event which could have occurred in the past; “if you had been here”.

The second is the hypothetical event which would have occurred later on had the first event occurred (“my brother would not have died.”)

For the first event, the imperfect is combined with the **ⲉ̅** of the circumstantial (7.1) so we get: **ⲡⲁⲪ̅ⲥ̅ ⲉ̅ⲛⲁⲕⲒⲬⲏ**.

The imperfect for you (m) is **ⲛⲁⲕ**, which is combined with the **ⲉ̅**, for the combination **ⲉ̅ⲛⲁⲕ** to mean “if you were.”

For the second hypothetical, the imperfect is combined with the future converter, using the same construction which was used for the first type of future

imperfect. So **ΝΑΡΕ** (the presubject form of the imperfect) comes before **ΠΑΘΩΝ** which is the subject, and the **ΝΑ** comes before the verb **ΥΟΥ** (to die).

Note the optional **ΠΕ** which has been used at the end of the sentence.

It is also useful to remember that the **ÈΝΑΡΕ** of the future imperfect which is constructed by adding the imperfect presubject form **ΝΑΡΕ** to the circumstantial **È** is sometimes shortened to just **ÈΝΕ**.

Vocab			
ΕΡΔΙΑΚΡΙΝΙΝ	to examine (v.t)	ΨΝΕ	net
ΕΡΟΥΩ	to reply, to answer (v.i)	ΨΝΗΟΥ	nets (pl)
ΟΥΩΨ ΟΥΑΨ- ΟΥΕΨ- ΟΥΑΨ//	to desire, want (v.t)	ΧΩΚ ΧΕΚ- ΧΟΚ// ΧΗΚ	
ΣΑΪΠΕΤΡΩΟΥ	evil person (m)	ÈΒΟΛ	to complete, accomplish, fulfil (v.t)

Exercise 10.6:

- ΟΥΟΖ ΤΕΤΕΝΧΩ ΪΜΟΟ ΧΕ ÈΝΑΝΧΗ ΔΕΝ ΝΙÈΡΟΟΥ ÆΤΕ ΝΕΝΙΟΥ† ΝΑΝΝΑΨΩΠΙ ΕΝΟΙ ÆΨΦΗΡ ΕΡΩΟΥ ΔΝ ΠΕ ΔΕΝ ΠΙΣΝΟΥ ÆΤΕ ΝΙΠΡΟΦΗΤΗΣ** (Matthew 23:30)
- ΧΕ ÈΝΕ ΔΚΟΥΨ ΨΟΥΨΩΟΥΨΙ ΝΑΙΝΑ† ΟΝ ΠΕ** (Psalm 50:18 51:16)
- ΦΗ ÈΝΑΥΝΑΧΟΚΥ ÈΒΟΛ ΔΕΝ ΙΔΗΪ** (Luke 9:31)
- ÈΝΑΝΕΡΔΙΑΚΡΙΝΙΝ ΣΑΡ ΪΜΟΝ ΝΑΥΝΑ†ΡΑΠ ÈΡΟΝ ΔΝ ΠΕ** (1 Corinthians 11:31)
- ΑΥΕΡΟΥΩ ΠΕΧΩΟΥ ΝΑΥ ÈΝΕ ΦΑΙ ΟΥΣΑΪΠΕΤΡΩΟΥ ΔΝ ΠΕ ΝΑΝΝΑΤΗΙΥ ΝΑΚ ΔΝ ΠΕ** (John 18:30)

10.4. Giving orders- the imperative

The word ‘imperative’ is related to the word ‘empire,’ which is related to the word ‘emperor.’ Now I’m not exactly sure of all the things that emperors did, but I know that one thing they did for sure was to give orders. This role of giving orders is so important that a whole tense is devoted to it, called the *imperative* tense.

In English, verbs in the imperative look just the same as verbs which aren’t. For example, the ‘stand’ in the order ‘stand over there’ is just the same as the ‘stand’ in the statement “I stand all day long.”

Now although many verbs in Coptic look identical in their imperative and non imperative forms, many other verbs take on a special imperative form. Of those that don’t change, some only use their infinitive form for their imperative, whereas others use only their construct or their pronominal form.

Some of the verbs which don’t change for their imperative form are shown in the table below:

Non imperative form	Imperative	Imperative translation
ⲙⲟⲩⲓ	ⲙⲟⲩⲓ	walk!
ⲉⲱⲥ	ⲉⲱⲥ	sing, praise!
Ⲙⲱⲧⲉⲙ	Ⲙⲱⲧⲉⲙ	listen, obey!
ⲧⲱⲟⲩⲏ	ⲧⲱⲏ / (pronominal form)	arise!
ⲙⲉⲓ	ⲙⲉⲛⲣⲉ- (construct form)	love!
ⲛⲟⲉⲙ	ⲛⲁⲉⲙ / (pronominal form)	save!

Whereas the non imperative form takes the subject prefix before the verb, as in **ⲭⲙⲟⲩⲓ**- “*you are walking*”, the imperative doesn’t take any prefix, so to give the command ‘walk’ you just say **ⲙⲟⲩⲓ**.

Other examples:

ⲛⲁⲉⲙⲉⲛ ⲉ̀ⲃⲟⲗⲉⲁ ⲛⲓⲡⲉⲧⲉⲱⲟⲩ (*Prayer of thanksgiving*)
 “*save us from the evil*”

ⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲉ̀ ⲉ̀ⲡⲱⲓ ⲛⲓⲱⲏⲣⲓ ⲏⲧⲉ ⲛⲓⲟⲩⲱⲛⲓ (ⲧⲉⲛ ⲑⲏⲛⲟⲩ
introductory hymn to Midnight praises)
 “*rise up children of the light*”

οἴνοϰ ἔμο Ὑαρια (*Aspasmoc Adam*)
 “rejoice O Mary”^{§§§}

As mentioned above, there are other verbs which do change their form in the imperative. These verbs take on one of two special imperative forms which make an adjustment to the original verb.

10.4.i. Verbs which take an α-

Most of these verbs change to the imperative by simply adding an α- before the infinitive. Examples:

Non imperative form	Imperative form	Imperative translation
ηδϑ	αηδϑ	see!
οϑωμ	αοϑωμ	eat!
οϑων	αοϑων	open!

Some verbs which take the α- change their form completely, and have a different imperative form for each of the infinitive, pronominal and construct forms.

Non imperative form	Imperative form	Imperative translation
ινι εν- εν//	αηιοϑι αηι- αηιϑ//	bring!
ιρι ερ- αι//	αηιοϑι αηι- αηιϑ//	make!, do!
ωλι ελ- ολ//	αηιοϑι αηι- αηιϑ//	lift up!, hold!, take!, remove!
ϑω ϑε- ϑο//	αϑω αϑε- αϑο//	say!

E.g. **αϑοϑ η̄ϑωερι η̄ϑιων** (*Matthew 21:5*)

^{§§§} Remember that **οἴνοϰ ἔμο//** is a reflexive verb (5.8), this explains the **ἔμο** in the imperative.

“say to the daughter of Zion”

Did you notice that the imperative form of **ερ** is **αρι**? Recall from the section on compound verbs in (5.6) that many verbs were formed by adding the construct form of **ιρι** (**ερ-**) to quite a large number of nouns. These same nouns also attach to the construct form of the imperative **αριοι** (**αρι-**) to form the imperative of those verbs, as with the examples in the table below:

Infinitive	imperative translation	Imperative	imperative translation
ερβοηθιν	to help, support	αριβοηθιν	help! support!
ερσοβτ	to make a wall around, protect	αρισοβτ	make a wall around!, protect!
επιπρεσβεριν	to intercede	αριπιπρεσβεριν	intercede!
ερφμερι	to remember	αριφμερι	remember!
ερεμοτ	to grant, bestow	αριεμοτ	grant that!

10.4.ii. Verbs which take μα-.

The imperative of these verbs simply adds **μα-** to the infinitive form. This group includes all those compound verbs which are linked with the verb **†**.

Infinitive		Imperative	
ταλβο	to heal	ματαλβο	heal!
ταχρο	to strengthen	ματαχρο	strengthen!
τορβο	to purify	ματορβο	purify!
ψε η//	to go	μαψε η//	go!
†ωορ	glorify	μαωορ	glorify!
†εο	to ask	μα†εο	ask!

As mentioned above, this form replaces all those verbs which are linked with †.

This includes the verb † (to give) itself.

† †- †HI//	‡OI ‡A- ‡HI//	give!
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E.g. ‡OI NH‡ Ñ†A‡O (John 4:7)

“give me so that I drink”

Some exceptions

Two verbs in particular don’t look anything like their non imperative form. Unlike the other imperative forms we’ve met, these verbs take different forms according to gender and number.

Infinitive	masculine singular	feminine singular	plural
ì	à‡O†	à‡H	à‡OINI
‡I	‡O	‡E	‡OINI

Vocab			
ENKOT	to sleep, lay down, pass away (v.i)	‡O ÈBO‡	to forgive (v.t)
‡O‡I È‡- à‡// à‡I	to hang up, crucify (v.t)	‡OINI	to be sick (v.i)
‡à‡‡O‡I	place of walking (crossing) (m)	‡A‡I	husband (m)
‡‡à†	there (adv)	‡†‡NO‡	hymn (m)
‡N‡A‡I	here (adv)	‡O†‡†	to look, see (v.i)
‡†ON	to rest, repose (v.i)	‡ICI	the height, highest (m)
†A‡‡O †A‡‡E- †A‡‡O//	to heal, to make to cease (v.i)		

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Exercise 10.7

- a) ἀριζοϥ δαϥϥη ἕϥϥ ογοε μαωοϥ ναϥ ϥε δαῖ ἵϥε
ϥοϥνοϥ ἵτε πεϥεαπ (*Revelation 14:7*)
- b) μαπιαλοϥ ψενοϥϥ ηηἱ ἵτεϥϥοϥϥτ ἐνιεϥωοϥ νεμηἱ (*SinArch
page 8*)
- c) ματαλβο ἕπεκλαϥ ἐβολεα πιπετεεωοϥ (*Psalms 33:14 34:13*)
- d) μαψενωτεν δε ἐβολ ἐνιμαἱμοϥἱ ἵτε νιμωἱτ (*Matthew 22:9*)
- e) πεϥε Ἰηϥ ναϥ ϥε μαϥε νε μοϥϥ ἐπεεαι ογοε αμη
ἐἱναἱ (*John 4:16*)
- f) ἀναϥ οϥη μηπωϥ ἵτεϥἱ εϥεν θηνοϥ ἵϥε ϥη ἐταϥϥοϥ
δεν νιπροϥητηϥ (*Acts 13:40*)
- g) μαθαμἱο ναη ἵεαηνοϥϥ (*Acts 7:40*)
- h) πεϥε πιλατοϥ ηωοϥ ϥε μωἱνἱ εροϥ ηθωτεν αϥϥ (*John 19:6*)
- i) Πιαϥελοϥ ἵτε παιεεοοϥ εταηλ ἐπῆἱϥἱ νεμ παιεϥημοϥ
αριπενμενἱ δαϥϥη ἕΠοϥ ἵτεϥϥα ηεννοβἱ ναη ἐβολ.
Πηετωηηἱ ματαλβωοϥ ηηεταϥενκοϥ Ποϥ μαἱτοη ηωοϥ
ηενῆηνοϥ ετηη δεν εοϥεϥη νἱβεν Παοϥ ἀριβοἱθἱη ἐροη
νεμωοϥ (*Conclusion to Batoc Theotokia*)

Practice text 13*Psalm 34:1-3 35:1-3*

David's supplications to the Lord in the times of his greatest distress would often take the form of the imperative, as this reading text shows.

Μαχαπ Πβοις ἠηετβι ἡμοι ἠχοις ογοε βωτε ἠηετβωτε
 εροι. βι ἠογροπλον ηευ ογυεβωι τωνκ ἀριβδθην εροι.
 θωκευ ἠτεκχηι ογοε μαψθαυ ερεν ηηετβοχι ἠσωι
 ἀχοε ἠταψγχη γε ἀνοκ πε πεογχι.

βδθην	to help, support (v.t)	ψθαυ	to shut (v.t)
βωτε	to fight (v.t)	ροπλον	weapon (m)
ερεν	in front of (Appendix 3)	βιἠχοις	to use violence, do evil (v.t)
θωκευ	to draw out (knife or sword) v.t	βοχι ἠσω	to persecute
ογχι	salvation (m)	τχαπ	to judge (v.t)
υεβωι	shield (f)		

10.4.iii. The negative imperative

As surely as the emperors gave orders for things to be done, they also gave orders for things *not* to be done, hence we also have the negative imperative form. This form is actually much easier to remember than that for the affirmative imperative, as the only change is adding ἡπερ⁻ before the infinitive for *any* verb you wish to convert, so there are no α⁻'s and no υα⁻'s to worry about.

E.g. "Do not give" is ἡπερτ

ἀνοκ πε ἡπεροτ (Mark 6:50)

"It is I, do not fear"

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<i>Vocab</i>			
ερηωικ	to fornicate, commit adultery (v.i)	δωτεβ	to kill, murder (v.t)
μερητ	beloved (m)	ροραμα	vision, appearance (m, Gk)
μερατ	beloved (pl)	φιρωουϣ	to worry, take care of (v.i)
νοϣ	false, untrue (adj)	βιοϣι	to steal (v.t)
τασθο	to return, bring back (v.t)	βοϣι	to run, pursue (v.i)
χαρω /	to be silent (v.i)		

Exercise 10.8

- a) **ναμερατ υπερναετ επνα** *νιβεν* (1 John 4:1)
- b) **μαϣε νε ισxen τνοϣ υπερτασθο** *εερνοβι* (John 8:11)
- c) **υπερραϣι δεν φαι** (Luk 10:20)
- d) **υπερφιρωουϣ δα** *πιραστ* (Matthew 6:34)
- e) **υπερϣε** *νωτεν οϣδε υπερβοϣι* (Luke 17:23)
- f) **υπερτραπ ρινα ητοϣϣτεμτραπ** *ερωτεν* (Matthew 7:1)
- g) **πεχε Ποσ δε υπαϣλοσ** *εβολ ριτεν οϣροραμα δεν*
πιεϣωρα *χε υπερερεοτ* **αλλα σαϣι** *οτοε* **υπερχαρωκ**
(Acts 18:9)
- h) **υπερμερε** *πικοσμοσ οϣδε* **νη** *ετϣοπ* **δεν** *πικοσμοσ* (1 John 2:15)
- i) **νιεντολη** *κωονη* **υμωον** **υπερδωτεβ** **υπερερηωικ**
υπερβιοϣι **υπερεμεθε** **ηνοϣ** (Mark 10:19)

Practice text 14*Psalm 6:2-4 6:1 -3*

As we shall see in the following passage, David also made use of the negative imperative in his prayers and petitions to the Lord.

Π^ΩC̄ ἰπερσοῶι ἰμοι δ̄εν πεκχωντ οὔδε ἠέρηι δ̄εν
 πεκἰβον. ἰπερτ̄ ἐβω νηι. ναι νηι Π^ΩC̄ χε ἀνοκ
 οὔα^αθενη^α. ματαλβοι Π^ΩC̄ χε νακ^αα^α δ̄^ατ̄^αῶ^αθορτερ οὔο^α
 ἀ^αταψ^ατ̄^αχη ῶ^αθορτερ ἐ^αμα^αψω

Vocab

α^αθενη^α	weak, feeble, (Gk,m)	ῶ^αθορτερ	to be disturbed, troubled
ἰβον	wrath (m)	χωντ	anger (m)
σοῶι	to reprove, correct, admonish (v.t)	τ̄^αβω	to teach, reprove

10.4.iv. A Milder imperative- The ‘Optative’

There is a milder, more gentle way of giving instructions. This way is more of an encouragement rather than an order. Think of it as the difference between saying ‘let us go to the beach’ or ‘let us pray’, as opposed to ‘go the beach!’ or ‘pray!’

This form is called the *Optative*. It’s unique amongst the tenses because it doesn’t actually have a second person form. It is formed around the stem **μαρ** and is conjugated as in the following table:

μαρε	pre subject form
μαρι //	may I
μαρεϑ //	may he
μαρεσ //	may she
μαροϑ //	may they
μαρεν //	may we

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The optative can then be attached to either the infinitive or the pronominal form of the verb. E.g:

ϩⲱⲥ “to praise”

ⲙⲁⲣⲉⲛϩⲱⲥ “let us praise”

<i>Vocab</i>			
ⲛⲟϩⲉⲙ ⲛⲁϩⲉⲙ- ⲛⲁϩⲙ // ⲛⲟϩⲉⲙ	to save, deliver (v.t)	ⲧⲟⲩⲃⲟ	to be, become pure, to purify (v.t)
ⲟⲩⲱⲩ ⲟⲩⲉⲩ- ⲟⲩⲁⲩ //	to desire, to love (v.t)	ϩⲱⲥ	to praise (v.t)
ϥⲱⲧⲉⲙ ⲥⲟⲑⲙ //	to hear, listen (v.t)	ϫⲱⲣ ⲉ̀ⲃⲟⲗ	to disperse, scatter (v.t)

Exercise 10.9

- a) **ⲙⲁⲣⲉⲛϩⲱⲥ ⲉ̀Ⲡⲟⲥ** (*Exodus 15:21*)
- b) **ⲙⲁⲣⲉϥⲧⲟⲩⲃⲟ ⲛ̀ⲭⲉ ⲛⲉⲕⲣⲁⲛ** (*Matthew 6:9*)
- c) **ⲙⲁⲣⲉϥⲓ ⲛ̀ⲭⲉ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ** (*Matthew 6:10*)
- d) **ⲙⲁⲣⲓ ϥⲱⲧⲉⲙ ⲉ̀ⲛⲉⲕⲛⲁⲓ** (*Psalms 142:8 143:8*)
- e) **ⲙⲁⲣⲟⲩϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ⲛⲉⲕϫⲁϫⲓ ⲧⲏⲣⲟⲩ** (*Numbers 10:35*)
- f) **ⲙⲁⲣⲉϥⲛⲁϩⲙⲉϥ ⲧⲏⲟⲩ ⲓϥⲭⲉ ⲩⲟⲩⲁⲩϥϥ** (*Matthew 27:43*)
- g) **ⲛⲑⲱⲧⲉⲛ ϩⲱⲧⲉⲛ ϥⲏ ⲉ̀ⲧⲁⲣⲉⲧⲉⲛϥⲟⲑⲙⲉϥ ⲓϥϫⲉⲛ ϩⲏ**
ⲙⲁⲣⲉϥϥⲱⲡⲓ ⲗⲉⲛ ⲑⲏⲛⲟⲩ**** (*1 John 2:24*)

**** Confused about the **ⲗⲉⲛ ⲑⲏⲛⲟⲩ**? Refer to (5.5) for a reminder

10.5. When or if- The conditional

Sometimes, things we want have to wait till other things get done. For example, in the sentence “*I will buy a car, when I get lots of money*”, buying the car depends on getting money first. The key word here is ‘when’, which implies that a certain event has to take place before the next event can occur. In other words, the second event is *conditional* on the first event taking place first, hence the name of the conditional tense. The conditional is whole tense which carries the meaning of ‘when’ or ‘if’. Superficially, this tense actually looks like the past perfect tense (5.2), except that it has a **ⲱⲁⲛ** stuck in between the pronoun and the verb as well:

ⲁⲓⲱⲁⲛ	when I, if I
ⲁⲕⲱⲁⲛ	when you, if you (m)
ⲁⲣⲉⲱⲁⲛ	when you, if you (f)
ⲁⲒⲱⲁⲛ	when he, if he
ⲁⲒⲱⲁⲛ	when she, if she
ⲁⲛⲱⲁⲛ	when we
ⲁⲣⲉⲧⲎⲱⲁⲛ	when you (plural)
ⲁⲮⲱⲁⲛ	when they
ⲁⲣⲉⲱⲁⲛ	pre subject form

In Coptic, this tense is used for both ‘when’ and ‘if’, which clearly don’t always mean the same thing, so it’s up to you to look at the context to decide which meaning is the most appropriate.

E.g. **ⲁⲣⲓ ⲡⲁ ⲙⲉⲛⲓ ⲡⲁⲪⲥ ⲁⲕⲱⲁⲛⲓ ⲃⲉⲛ ⲧⲉⲕⲙⲉⲧⲟⲮⲣⲟ** (*Hymn for service of Great Friday*)
 “remember me my Lord when you come into your kingdom”

ⲕⲁⲛ is a special word which is often used with the conditional which gives the meaning of ‘even if.’

E.g. **ⲕⲁⲛ ⲁⲓⲱⲁⲛⲃⲓ ⲛⲉⲙ ⲛⲉⲒⲉⲃⲱⲒ ⲧⲓⲛⲁⲛⲟⲗⲉⲙ** (*Mark 5:28*)
 “If I even touch his garments I shall be saved”

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The word **ἐψωπ** which also means ‘if or when’ is often used with the conditional. In these cases, it’s left untranslated as the rest of the conditional construction is enough to give the meaning of the conditional to the clause. On the other hand, **ἐψωπ** can also be used without the rest of the conditional construction, in which case it is translated;

E.g. **εψωπ δε αψωανι ηχε πωρηι υφρωι δεν περωον νεμ
νεφαςδελοσ τηροϋ νεμαϥ τοτε εφεδεμοσι ριχεν πθρονος
ητε περωον** (Matthew 25:31)

“and when the son of man comes in his glory and all his angels with Him then he will sit on the throne of His Glory”

εψωπ τετενμει υμοι τετενναδρεϩ ενθεντολη (John 14:15)
“if you love me you will keep my commandments”

<i>Vocab</i>			
ἀρεϩ	to guard, to keep, to study (v.t)	πατωελετ	bridegroom (m)
ερνηστεϋιν	to fast (v.i)	σεβι	circumcision (m)
ερεκανδαλιζεθε	to stumble (v.i)	τοϋνος τοϋνοσ- τοϋνεσ- τοϋνοσ//	to raise, arouse (v.t)
θρονος	throne (m)	ρνοϋ	profit, gain (m)
μετοϋρο	kingdom (f)	βι νεμ//	to touch (v.t)
νομοσ	law (m)		

Exercise 10.10

a) **πετροσ δε πεχαϥ ηαϥ χε καν αϋωανερεκανδαλιζεθε
τηροϋ αλλα ανοκ αν** (Mark 14:29)

- b) **σΕΝΗΟΥ ΔΕ ΗΧΕ ΖΑΝΕΖΟΟΥ ΕΨΩΠ ΑΥΨΑΝΩΛΙ**
ἸΠΙΠΑΤΨΕΛΕΤ ΕΒΟΛ ΖΑΡΩΟΥ ΤΟΤΕ ΕΥΕΕΡΝΗCΤΕΥΙΝ (*Matthew 9:15*)
- c) **ΑΥΨΑΝCΩΤΕΜ ΨΑΥΨΕΠ ΠΙCΑΧΙ ΕΡΩΟΥ ΞΕΝ ΟΥΡΑΨΙ** (*Luke 8:13*)
- d) **ΕΡΕΤΕΝΕΒΙ ΗΟΥΧΟΜ ΕΨΩΠ ΑΡΕΨΑΝ ΠΙΠΝᾹ ΕΘΟΥΑΒ Ῑ ΕΞΡΗΙ**
ΕΧΕΝ ΘΗΝΟΥ (*Acts 1:8*)
- e) **ΛΙΨΑΝΒΙ ΔΕ ΗΟΥCΗΟΥ ΤΗΑΟΥΡΠ ΗCΩΚ** (*Acts 24:25*)
- f) **ΟΥΟΝ ΖΗΟΥ ΖΑΡ ἸΠΙCΕΒΙ ΕΨΩΠ ΑΚΨΑΝΙΡΙ ἸΠΙΝΟΜΟC** (*Romans 2:25*)
- g) **ΕΥΕΤΟΥΝΟCΥ ΗΧΕ ΠΟC̄ ΚΑΝ ΕΨΩΠ ΑΥΙΡΙ ΗΖΑΝΝΟΒΙ ΕΥΕΧΑΥ**
ΝΑΥ ΕΒΟΛ (*James 5:15*)

10.5.i. *Negative of the conditional*

If there is a chance that something will happen, there is also a chance that it will not happen, hence the reason for the negative conditional tense, used to express the meaning of ‘if not.’ The construction for the negative conditional will actually be a little familiar (at least it should be familiar, depending on your memory); as back in (6.2.ii) we saw that the negative of the subjunctive is formed by placing an **ἴΤΕΜ** between the subjunctive and the verb. **ἴΤΕΜ** is also used when forming the negative of the conditional. Here the **ἴΤΕΜ** is swapped for the **ΨΑΝ** of the affirmative conditional as in the table below:

ΑΙΨΤΕΜ⁻	if I do not
ΑΚΨΤΕΜ⁻	if you do not (m)
ΑΡΕΨΤΕΜ⁻	if you do not(f)
ΑΥΨΤΕΜ⁻	if he does not
ΑCΨΤΕΜ⁻	if she does not
ΑΝΨΤΕΜ⁻	if we do not

αρετενϥτεμ-	if you do not(plural)
αϣϥτεμ-	if they do not
αρεϥτεμ-	pre subject form

E.g. †νοϣ δε ἀρετενϥτεμ οϣωϣτ ἕμοϣ ϣεναζι θηνοϣ ἐδρη

ἐ†ερω ἕχρωμ (*bom vatt ii pg.81*)

“and now if you do not worship it you will be thrown down into the furnace of fire”

Vocab			
ανομοϣ	lawless (adj Gk)	ερμετανοιν	to repent (Gk, v.i)
Βασιλιτηϣ	Basil (prop.noun)	ιωι ια- ια//	to wash (v.t)
Διοκλητιανοϣ	Diocletian (prop noun)	φων ἐβολ	to flow, pour out (v.i)
ερκαταζινωσκιν	to condemn (Gk)	βλοχ	bed (m)

Exercise 10.11

- αμενρα† εϣωπ αρεϥτεμ πενητ ερκαταζινωσκιν ἕμων (*1 John 3:21*)
- εϣωπ ζαρ ἀρετεν ϥτεμναζ† χε ἀνοκ πε τετενναμοϣ ἠδρηι ζεν νετεννοβι (*John 8:24*)
- †χω ἕμοϣ νωτεν χε αρετενϥτεμοϣωμ ἠτϣαρζ ἕπωηρι ἕφρωμ (*John 6:53*)
- μιφαρϣεοϣ ζαρ νεμ νιοϣδαι τηροϣ ἕπαροϣωμ αϣϥτεμιατοτοϣ ἠοϣμϣ ἠϣοπ (*Mark 7:3*)
- †νατηϣ ἐπβλοχ νεμ νη εταϣερνωικ νεμαϣ εοϣνιω† ἠροχρεχ εϣωπ αϣϥτεμερμετανοιν (*Revelation 2:22*)

f) πεχαϑ ἰποτρο ἰἀνομοϑ Διοκλιτιὰνοϑ κε ἕονθ ἰχε Πα^οσ
 ἰη^ο Πχ^ο ακῶτεμ^οδ^οαι θ^οροι ρω ἰτεκογορπτ ἐθρη
 ἐχ^οη^ο ἰτογφωη πα^ονοϑ ἐβολ θ^οεν πιμα ἐτε ἰμα^οτ
 ἰφρη^ο ἰπαιωτ Βασιλι^οτη^ο νεη πα^οκ^ονηογ τηρογ τ^οηαωλι
 ἰτεκαφε (AmHyn pg29)

Practice text 15

Matthew 18:15-17

Εωπ δε αρεωαν πεκσον ερνοβι ἐροκ μαψε νακ οτορ
 σαρωϑ ογτωκ νεμαϑ ἰμαγατκ εωπ αϑωανσωτεμ ἰσωκ
 εκ^οεμ^ορογ ἰπεκσον. εωπ δε αϑῶτεμ^οσωτεμ ἰσωκ βι
 ἰκεογαι ιε κεβ^ο νεμακ ρινα ἐβολ θ^οεν ρωϑ ἰμεορε β^ο ιε γ^ο
 ἰτε σαχι ηιβεν ορ^οι ἐρατογ. εωπ δε αϑῶτεμ^οσωτεμ
 ἰσωογ αχοϑ ἰτεκ^οκ^ολη^οη^οσα. εωπ δε αϑῶτεμ^οσωτεμ ἰσα
 τ^οεκ^οκ^ολη^οη^οη^ο εϑ^οεωπι ἰτογτκ ἰφρη^οτ ἰογεθ^οη^οκοϑ νεη
 ογτελωηη^ο

Vocab

εθ ^ο η ^ο κοϑ	foreigner, Gentile, heathen (Gk,m)	ρωϑ	(his) mouth 15.4
ἰτογτκ	to you (Appendix 3)	σορ ^ο ι σαρω ^ο ∥	to blame, rebuke, correct, admonish (v.t)
ογτε ογτω ^ο ∥	between, among	τελωηη ^ο	tax collector (Gk, m)
ορ ^ο ι ερατ ^ο ∥	to stand (vi, reflex)	χεμ ^ο ρογ	to profit, gain

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11. MORE ON THE INFINITIVE

Up till now, we've focussed mainly on the different forms and tenses derived from the infinitive. In this chapter though, we'll concentrate more on the grammatical structures which involve the infinitive itself as a unit.

11.1. Making things happen- the causative

The infinitive has another special form which we'll get acquainted with here. The prefix (è)θρϵ is added before the infinitive to give the meaning of 'causing it to happen' or 'in order to', hence the construction is called the 'causative infinitive.' The infinitive form which does not take the causative (that is the one we have dealt with all along) is known as the 'simple infinitive'. Let's take an example of making a causative infinitive by applying the construction to the simple infinitive ϷωϷ 'to praise.'

The prefix (è)θρ(ϵ) first adds a letter to the stem depending on the person and number of the subject. The new combination is then placed before the infinitive, as in the examples below:

(è)θρϵϷωϷ	so that I praise
(è)θρϵκϷωϷ	so that you praise (m)
(è)θρϵϷωϷ	so that you praise (f)
(è)θρϵϷϷωϷ	so that he praise
(è)θρϵϷϷωϷ	so that she praise
(è)θρϵηϷωϷ	so that we praise
(è)θρϵτεηϷωϷ (è)θρϵτετεηϷωϷ	so that you praise (plural)
(è)θρϵϷϷωϷ	so that they praise

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E.g. **ⲙⲁⲗⲉⲑⲏⲧⲈⲚ ⲗⲈ ⲈⲠⲈⲦⲈⲤⲤⲁⲒⲒⲒ ⲙⲠⲈⲤⲁⲓⲥ ⲙⲠⲈⲙⲑⲟ ⲏⲏⲓⲣⲱⲙⲓ Ⲉⲑⲟⲣⲏⲁⲩ ⲈⲣⲱⲧⲈⲚ** (*Matthew 6:1*)

“And Give heed to your gift, do not make it before men that they see you”

ⲑⲣⲈ can also be used as a verb in its own right with the meaning of ‘to cause.’
The construction then takes the following form:

ⲑⲣⲈ + optional object marker + object + infinitive

Note that the infinitive stands at the end of the construction without having any letters attached to it, that is the ‘to’ in ‘cause to’ is inferred in the translation but doesn’t actually have an equivalent in the Coptic.

E.g. **ⲁⲥⲑⲟⲣⲈ Ⲡⲱⲏⲗ Ⲉⲣⲟⲩⲱⲏⲓ Ⲉⲣⲟⲏ** (*Second verse Doxology of the Resurrection*)

“He caused the life to shine on us”

<i>Vocab</i>			
ⲈⲗⲙⲠⲈⲑⲏⲁⲏⲈⲩ	beneficent, good	ⲈⲗⲙⲠⲈⲦⲉⲗⲱⲟⲩ	evil doer, sinner

Exercise 11.1

a) **Ⲉⲑⲟⲣⲏ ⲏⲑⲃⲁⲕⲓ ⲙⲠⲤⲓ ⲟⲩⲏⲟⲥ** (*Psalms 45:4 46:4*)

b) **ⲫⲈ Ⲉⲥⲑⲟⲣⲟ ⲙⲠⲈⲥⲣⲏ ⲱⲁⲓ ⲈⲒⲈⲚ ⲏⲒⲈⲗⲙⲠⲈⲦⲉⲗⲱⲟⲩ ⲏⲈⲙⲏ ⲏⲒⲈⲗⲙⲠⲈⲑⲏⲁⲏⲈⲩ** (*Matthew 5:45*)

c) **ⲈⲒⲈⲑⲣⲈ ⲠⲈⲕⲣⲁⲏ Ⲉⲣⲏⲓⲱⲧⲓ** (*Genesis 12:2*)

d) **ⲁⲩⲑⲟⲣⲈⲥⲗⲈⲙⲥⲓ ⲈⲗⲠⲱⲱⲓ ⲙⲙⲱⲟⲩ** (*Matthew 21:7*)

e) **ⲧⲏⲁⲑⲣⲈ ⲏⲈⲦⲈⲤⲈⲤⲱⲙⲁ Ⲉⲣⲟⲩⲱⲏⲓ ⲙⲠⲤⲏⲧⲓ ⲙⲠⲤⲏ** (*hom vatt ii pg.87*)

Practice text 16

Panéric des trois enfants de Babylone, Homélie Coptes de Vaticaine pg.87

†**ΝΑ**ϸ**Δ**Η**Τ** **ΝΕ**ΤΕ**Ν**Ρ**Α**Ν **Δ**Ε**Ν** **Τ**Ε**Κ**Κ**Λ**Η**Σ**ΙΑ **Η**Ν**Ι**Ψ**Ο**Ρ**Π** **Ἰ**Μ**Ι**Σ**Ι**
 †**ΝΑ**Θ**Ρ**ΟΥ**Ζ**Ι**Ω**Ψ **Ἰ**Μ**Ο**ϸ **Δ**Ε**Ν** Π**Ι**Κ**Ο**Σ**Μ**Ο**Σ** Τ**Η**Ρ**ϸ**. **Ε**Ψ**Ω**Π **Δ**Ι**Ψ**Α**Ν**Ι
ΔΕ**Ν** Τ**Α**Π**Α**Ρ**ΟΥ**Σ**ΙΑ** †**ΝΑ**Θ**Ρ**Ε **ΝΕ**ΤΕ**Ν**Σ**Ω**Μ**Α** **Ε**Ρ**ΟΥ**Ω**Ι**Ν**Ι** **Ἰ**Φ**Η**†
ἸΦ**Η** **Ο**Υ**Ο**Ζ **Ε**Θ**Ρ**Ε **Τ**Ε**Τ**Ε**Ν**Ψ**Ω**Π**Ι** **Ε**Ρ**Ε**Τ**Ε**Ν**Ο**Ι **Η**Ψ**Φ**Η**Ρ**Ι **Ἰ**Π**Ε**Ἰ**Θ**
ΗΝ**Ι**Ε**Θ**Ν**Ο**Σ Τ**Η**Ρ**ΟΥ**

Vocab

ΟΥ Τ Ε ΟΥ Τ Ω //	between, among (prep.)	Ρ Ω ϸ	(his) mouth (15.4)
Ο Ζ Ι Ε Ρ Α Τ//	to stand (vi,reflex)	ϸ Δ Α Ι ϸ Δ Η Τ ⁻ ϸ Δ Η Τ// ϸ Δ Η Θ ΟΥ Τ(ϸ)	to write (v.t)
Π Α Ρ ΟΥ Σ ΙΑ	appearance (Gk,f)		

11.1.i.Negative of the causative

The negative of the causative is really very much like the negative imperative because it also carries the meaning of ordering something to not be done. It is formed by placing **ἸΠΕΝ** which is the equivalent of the **ἸΠΕΡ** of the negative imperative (10.4.iii) before **ΘΡΕ**.

E.g. **ἸΠΕΝ**Θ**Ρ**Ε **Π**Ε**Τ**Ε**Ν**Ζ**Η**Τ **Ψ**Θ**Ο**Ρ**Τ**Ε**Ρ** **Ν**Α**Ζ**† **Ε**Φ† **Ο**Υ**Ο**Ζ **Ν**Α**Ζ**† **Ε**Ρ**Ο**
ΖΩ (John 14:1)

“Do not cause your heart to be disturbed believe in God and believe in me also”

ΚΑΚΙΑ	evil, malice(Gk,f)	ϠΩΠ	to buy, accept (v.t)
ΦΟΥΑΙ ΦΟΥΑΙ	each one	ἔλι	thing, person, nothing, anyone
ΧΩΡΑ	district,country (Gk,f)	ΧΕΜΝΟΥ†	to find comfort (v.i)

Exercise 11.2

- a) **ΠΟC ἔΠΕΝΘΕΡΕΝΤΑΚΟ ΕΘΒΕ ἸΨΥΧΗ ἢΤΕ ΠΑΙΡΩΜΙ** (*Jonab 1:14*)
- b) **ΔϠὶ ἢΧΕ ΠΙCΗΟΥ ΟΥΟἶ ῥΗΠΠΕ ΙC ΠΙἔῤΟΟΥ ἈϠἔΩΝΤ ἔῤΟΥΝ ἔΠΕΝΘΕΡΕ ΦΗΕΤϠΩΠ ΡΑϠΙ** (*Ezekiel 7:12*)
- c) **ΟΥΟἶ ΦΟΥΑΙ ΦΟΥΑΙ ἔΜΩΤΕΝ ἔΠΕΝΘΕΡΕϠΜΕῤὶ ἔΟΥΚΑΚΙΑ ῥΕΝ ΠΕΤΕΝῤΗΤ** (*Zechariah 8:17*)
- d) **ἮΕΝ ΠΙCΗΟΥ ΔΕ ΕΤΕἔΜΑϠ ΕϠἔΧΟC ἢΧΕ ΠΟC ἢΛἢΗΜ ΧΕ ΧΕΜΝΟΥ† CΙΩΝ ἔΠΕΝΘΕΡΟΥΒΩΛ ἔΒΟΛ ἢΧΕ ΝΕΧΙΧ** (*Zephaniah 3:16*)
- e) **ΟΥΟἶ ΝΗ ΕΤῤΕΝ ΝΙΧΩΡΑ ἔΠΕΝΘΕΡΟΥϠΕ ἔῤΟΥΝ ἔΡΟC** (*Luke 21:21*)
- f) **ἔΠΕΝΘΕΡΕ ἢῤΗΤ ἔΠΟΥΡΟ ἔϠΘΟΥΡΤΕΡ** (*bom vatt ii pg. 95*)

11.2. Verbal substantive- making nouns from verbs

Throughout the course of this book, you may have noticed that some infinitives are identical to their corresponding nouns,

E.g.

ΡΑϠΙ “to rejoice” (v.i)

ΡΑϠΙ “joy” (m)

Sometimes, the prefix **ΧΙΝ** is used before the verb to convert it to a noun which represents the ‘way,’ or the ‘manner’ in which the verb is done.

E.g.

ΑΡΕῤ ‘to guard, keep, study’ (v.t)

ΧΙΝἔΑΡΕῤ ‘act of guarding’ (m)

ΘΑΛΛΙΟ ‘to create’ (v.t)

ΧΙΝΘΑΛΛΙΟ ‘the act of creating’ (m)

There are also verbs where the infinitive may be converted to a noun with or without the **ΧΙΝ**. The two nouns formed in this way carry somewhat different meanings:

E.g.

ΩΝΣ ‘to live’

ΩΝΣ ‘life’ (m)

ΧΙΝΩΝΣ ‘way, manner of life’

The form resulting from the conversion of the verb to the noun is called the *verbal substantive* as the substantive is understood grammatically to refer to “acting to or like a noun.” The verbal substantive may be expanded to form an *adverbial phrase*. Here the verbal substantive is converted to form a phrase which adds meaning to another clause in the sentence.

The first step to making the conversion to the adverbial phrase is to add one of the four constructions in the table below to the infinitive. We’ll use the infinitive **ΒΩΛ** as an example to demonstrate what the four different end product look like in the table below:

	A	B
1	ἵχιντε βωλ	ἵχιντ//βωλ
2	ἵχινθῆρε βωλ	ἵχινθῆρε// βωλ

If you look at row 2, you’ll notice that the substantives in that row have a **θῆρε**, so you would think that those forms would somehow be related to the causative (11.1) in their meaning. Unfortunately, this is one those circumstances where logic takes a back seat, because there is actually *no* difference in meaning between the forms in rows 1 and 2.

Now the forms in column A come before a noun, whereas those in B come before a pronoun. In other words, column A has the construct form (5.3.ii), and B has the pronominal form (5.3.i).

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The endings used to give the subject for the form in cell B2 are the same as those which were used with **ḥpe** in (11.1). The endings which follow the **ḥpint** in B1 are given below:

	singular	plural
first person	ḥpintā	ḥpintēn
second person (m)	ḥpintēk	ḥpintētēn
second person (f)	ḥpintē	
third person (m)	ḥpintēq	ḥpintōy
third person (f)	ḥpintēs	
pronominal form	ḥpintē	

The next step to forming the adverbial phrase is to add either the preposition **ē** or **ḥen** to any of the four constructions above. Adding **ē** gives the meaning of “in order to”, and adding **ḥen** gives the meaning of ‘when.’

Something very important to note here (which will save you a lot confusion) is that when the verbal substantive is used in the adverbial phrase, it no longer carries the same meaning as when it was just a verbal substantive. This point is illustrated in the example below:

E.g. **ⲟⲩⲧⲉⲙ Ⲫⲧ ⲉ ⲧⲁⲡⲣⲟⲥⲉⲅⲅⲏ ḥen ḥpintāⲧⲱⲃⲉ** (*Psalm 63:2 63:1*)
“hear O God my prayer when I pray”

ḥpintāⲧⲱⲃⲉ on its own would mean “*manner of my prayer*”, but when it has the **ḥen** before it, it no longer means “*manner of my prayer*”, but in combination with **ḥen** means ‘when I pray’ (note that we’ve used the first person singular form with verbal substantive in this case.)

In the next example, the preposition used before the verbal substantive is **ē**, which means ‘in order to.’

E.g. **ⲉⲑⲃⲉ Ⲫⲁⲓ ⲁⲛⲓ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ ⲉⲡⲓⲛⲧⲁⲉⲣⲙⲉⲑⲣⲉ ⲛⲧⲙⲉⲑⲙⲏ** (*John 18:37*)
“for the sake of this I came to the world, to witness to the truth”

Vocab			
επιραζειν	to tempt (v.t)	ωλι ελ- ολ / ολ,ηλ	to hold, take (v.t)
εχμαλωσι̇α̇	captivity (Gk, f)	βιωιτ δα	to lead (v.i)
Φιλιστιν	Philistine (prop.noun)		

Exercise 11.3

- a) **δεν π̇χιν̇θ̇ρεψωτεμ̇ η̇χε̇ πο̇τρο̇ ε̇π̇δ̇ρων̇ η̇νι̇μη̇ω̇
α̇ψ̇ερ̇ψ̇φ̇η̇ρι̇** (*hom vatt ii pg.83*)
- b) **δεν π̇χιν̇ θ̇ρε̇ Π̇Ο̇Ċ τ̇α̇ċθ̇ο̇ η̇τ̇ε̇χ̇μα̇λω̇σι̇α̇ η̇τε̇ Ċιω̇ν̇
α̇ν̇ψ̇ω̇πι̇ υ̇φ̇ρη̇τ̇ η̇θ̇α̇νο̇ρον̇ ε̇α̇τ̇η̇νο̇μ̇τ̇ η̇ω̇ο̇ν̇** (*Psalms 125:1 126:1*)
- c) **η̇α̇ψ̇ω̇ Δ̇ε̇ η̇ο̇ν̇πα̇ρα̇βο̇λη̇ η̇ω̇ο̇ν̇ ε̇π̇χ̇ιν̇το̇ν̇ ε̇ρ̇π̇ρο̇ċε̇ν̇χ̇ε̇ċθ̇ε̇
η̇ċη̇ο̇ν̇ η̇ι̇β̇εν̇** (*Luke 18:1*)
- d) **δεν π̇χιν̇χο̇ċ χ̇ε̇ υ̇φ̇ο̇ο̇ν̇ ε̇ψ̇ω̇π̇ α̇ρ̇ε̇τε̇ν̇ψ̇α̇η̇ċω̇τεμ̇
ε̇τε̇ψ̇ċμ̇η̇** (*Hebrews 3:15*)
- e) **δεν π̇χιν̇ θ̇ρε̇ φ̇α̇ρα̇ω̇ χ̇ω̇ υ̇πι̇λα̇ο̇ċ ε̇βο̇λ̇ υ̇πε̇ψ̇β̇ιω̇ι̇τ̇
δ̇α̇χ̇ω̇ο̇ν̇ η̇χε̇ Φ̇τ̇ ε̇φ̇μ̇ω̇ι̇τ̇ υ̇φ̇η̇λι̇ċτι̇ν̇** (*Exodus 13:17*)
- f) **α̇ π̇ι̇π̇η̇α̇ ο̇λ̇ψ̇ ε̇π̇ψ̇α̇ψ̇ε̇ ε̇π̇χ̇ιν̇τε̇ π̇ι̇δ̇ι̇α̇βο̇λο̇ċ ε̇ρ̇π̇ι̇ρα̇ζει̇ν̇
υ̇μ̇ο̇ψ̇** (*Matthew 4:1*)

11.3. Being able- the potential infinitive

Having the potential to do something means that you are able to do it, and it is this meaning that the potential infinitive carries, i.e. of “being able.” This form of the infinitive is constructed by taking an **ψ̇** before the infinitive.

E.g. **ψ̇ċα̇χ̇ι̇** “to be able to speak”

The **ϥ** is often combined with the noun **ⲭⲟⲙ** ‘power’ to make **ϥⲭⲟⲙ**. The combination **ϥⲭⲟⲙ** is then combined with the impersonal verb **ⲟⲩⲟⲛ** “there is” (8.2.ii). So **ⲟⲩⲟⲛ ϥⲭⲟⲙ** means “there is power.” The original English meaning for ‘power’ is actually ‘ability.’ So to say “there is power” actually means “there is ability”, or “it is possible.” To this we finally add the object marker **ⲓ** (**ⲥ**) (5.1.iv).

E.g. **ⲟⲩⲟⲛ ϥⲭⲟⲙ ⲓⲡⲉⲧⲣⲟⲥ**

“It is possible for Peter”

Naturally, the pronoun form for **ⲓ** (**ⲥ**) which we saw in (8.2.ii) can also be used. So **ⲟⲩⲟⲛϥⲭⲟⲙ ⲓⲙⲟⲓ** means “there is power to me” or “I am able.”

When we need to know exactly what one is able to do, we connect the preposition **Ⲉ** with the relevant verb , so for example:

ⲟⲩⲟⲛ ϥⲭⲟⲙ ⲓⲙⲟⲓ Ⲉⲱϣ means *“I am able to read.”*

An alternative construction which can be used is made by sneaking in a **ⲭⲉⲙ** between **ϥ** and **ⲭⲟⲙ**. **ⲭⲉⲙ** is the construct form (5.3.ii), of **ⲭⲓⲙⲓ** which means “to find”, so the construction literally means *“it is possible to find power.”*

The dependent personal pronoun (5.1.i) is then attached before the new construction.

E.g. **ϥⲓⲱϥⲭⲉⲙⲭⲟⲙ**.

“He is able to find power” or “He is able.”

This time the **ⲥ/ⲓ** construction is then used on the verb that follows:

ϥⲓⲱϥⲭⲉⲙⲭⲟⲙ ⲥⲓⲁⲭⲓ

“He is able to speak”

<i>Vocab</i>	
Ⲗⲱⲗ ⲖⲈⲗ- Ⲗⲟⲗ // ⲖⲘⲗ (ⲈⲖⲟⲗ)	to loosen, undo, collapse (v.t)
ⲧⲟⲩⲃⲟ ⲧⲟⲩⲃⲈ- ⲧⲟⲩⲃⲟ // ⲧⲟⲩⲃⲘⲟⲩⲧ	to clean, purify (v.t)
ⲧⲗⲟⲩⲟⲥ	give account (v.i)

Exercise 11.4

- a) **ΝΑΙ ΕΤΕ ΟΥΟΝ ΨΧΟΜ ΪΜΩΟΥ ΕΤΕΒΩ ΝΑΚ ΕΠΙΟΥΧΑΙ ΕΒΟΛ
ΖΙΤΕΝ ΠΙΝΑΖΤ ΕΤΔΕΝ ΠΧ̄C ΙΗC̄** (2 Timothy 3:15)
- b) **ΠᾹŌC ΑΚΩΔΑΝΟΥΨ ΟΥΟΝ ΨΧΟΜ ΪΜΟΚ ΕΤΟΥΒΟΙ** (Matthew 8:2)
- c) **Α ΦΑΙ ΧΟC ΧΕ ΟΥΟΝ ΨΧΟΜ ΪΜΟΙ ΕΒΕΛ ΠΙΕΡΦΕΙ ΗΤΕ ΦΤ
ΕΒΟΛ** (Matthew 26:61)
- d) **ΕΘΒΕ ΦΑΙ Α ΨΧΕΜΧΟΜ ΗΕΡΖΑΛ ΪΜΟC ΚΑΤΑ ΦΟΥΨ
ΪΠΕCΖΗΤ** (*bom vat ii pg.114*)
- e) **ΘΑΙ ΕΤΕ ΟΥΟΝ ΨΧΟΜ ΪΜΟΝ ΕΤΛΟΥCΟC ΕΘΒΗΤC ΔΑ
ΠΨΘΟΥΤΕΡ** (Acts 19:40)

11.3.i. Not being able- the negative potential

Unfortunately, we can't always be positive that we can do everything we want, and we have to admit that there are some things which just can't be done. Without being too negative, the Copts had devised is a special tense for expressing that things are impossible.

The construction used for this tense is similar to that for the potential infinitive. You'll recall that in the section on impersonal verbs (8.2.ii), **ΟΥΟΝ** meant 'there is', whereas **ΪΜΟΝ** meant 'there isn't.' Likewise, as **ΟΥΟΝ** was used for the affirmative potential infinitive, so **ΪΜΟΝ** is used for the negative potential.

Now **ΪΜΟΝ** is attached before the **ΨΧΟΜ**, with the combination being used in the same way that **ΟΥΟΝ ΨΧΟΜ** was used in the section above.

E.g. **ΪΜΟΝΨΧΟΜ ΪΚΕΝΟΥΤ ΕΝΟΖΕΜ ΪΠΑΙΡΗΤ** (Daniel 3:29)
"it is not possible for another god to save in this way"

††† notice that the pre subject form of the past perfect (5.2) can be used to convert the construction to the past tense

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Sometimes you'll want to talk about something that could not have been done in the past. In these cases, the negative form of the past perfect (5.2.i) is combined with the **ϣⲭⲟⲙ** without any need for the **ⲓⲙⲟⲛ**.

E.g. **ⲓⲛⲟⲩ ϣⲭⲟⲙ ⲛⲁⲙⲟⲛⲓ ⲓⲙⲟϥ** (*Third verse Doxology of Resurrection*)
 "They could not hold him"

<i>Vocab</i>			
ⲓⲙⲟⲛⲓ	to hold, seize, detain (v.t)	ϥⲱ	to drink (v.t)
ⲉⲩⲥⲉⲃⲓⲟϥ	Eusebius (prop.noun)	ϭⲱⲗ ⲉ̀ⲃⲟⲗ	to deny (v.i)
ⲛⲟⲗⲉⲙⲟϥ	battle (Gk,m)		

Exercise 11.5

- a) **ⲓⲙⲟⲛ ϣⲭⲟⲙ ⲓⲙⲟϥ ⲉ̀ⲛⲁⲩ** (*John 3:3*)
- b) **ⲓⲙⲟⲛ ϣⲭⲟⲙ ⲓⲙⲟϥ ⲉ̀ⲛⲁⲗⲙⲉϥ** (*Matthew 27:42*)
- c) **ⲓⲙⲟⲛ ϣⲭⲟⲙ ⲥⲁⲣ ⲛ̀ⲉ̀ⲗⲓ ⲉ̀ⲉⲣ ⲛⲁⲓⲙⲛⲓⲛⲓ ⲉⲧⲉⲕⲓⲣⲓ ⲓⲙⲟⲩ
 ⲁⲣⲉ̀ϣⲧⲉⲙ^{###} Ⲭⲓ ϣⲱⲛⲓ ⲛⲉⲙⲁϥ** (*John 3:2*)
- d) **ϥⲉⲥⲱⲟⲩⲛ ⲛ̀ⲭⲉ ⲛⲛ ⲧⲛⲣⲟⲩ ⲉⲧϣⲟⲛ ⲗⲉⲛ ⲓⲗⲛⲓⲙ ⲓⲙⲟⲛ ϣⲭⲟⲙ
 ⲓⲙⲟⲛ ⲉ̀ϭⲱⲗ ⲉ̀ⲃⲟⲗ** (*Acts 4:16*)
- e) **ⲓⲙⲟⲛ ϣⲭⲟⲙ ⲓⲙⲟⲩⲧⲉⲛ ⲉ̀ϥⲱ ⲉ̀ⲃⲟⲗ ⲗⲉⲛ ⲛⲓⲁⲫⲟⲩⲧ ⲛ̀ⲧⲉ Ⲡⲟϥ
 ⲛⲉⲙ ⲛⲓⲁⲫⲟⲩⲧ ⲛ̀ⲧⲉ ⲛⲓⲗⲉⲙⲟⲛ** (*1 Corinthians 10:21*)
- f) **ⲓⲙⲟⲛ ϣⲭⲟⲙ ⲓⲙⲟⲓ ⲉ̀ⲉⲣⲫⲁⲓ ϣⲁⲧⲉϥⲓ ⲛ̀ⲭⲉ ⲉⲩⲥⲉⲃⲓⲟϥ ⲛⲁⲩⲛⲣⲓ
 ⲉ̀ⲃⲟⲗⲗⲉⲛ ⲛⲓⲛⲟⲗⲉⲙⲟϥ** (*AmHyn p2*)

You may need to refer to (10.5.i) to remind yourself of this construction

11.4. Not yet

If you've been wading your way through this book, and found the going a bit tough, you may be starting to ask "am I near the end yet?" To this the reply must be 'not yet'. In fact, there's a special construction in Coptic completely devoted to giving the meaning of 'not yet.' It is formed with either **ⲨⲠⲁⲧ** / as the pronoun form, or **ⲨⲠⲁⲧⲈ** – as the construct form. An example of its usage is shown below using the verb **ⲛⲁⲩ** 'to see.'

ⲨⲠⲁⲧⲛⲁⲩ	I have not yet seen
ⲨⲠⲁⲧⲈⲕⲛⲁⲩ	You have not yet seen (m)
ⲨⲠⲁⲧⲈⲛⲁⲩ	You have not yet seen (f)
ⲨⲠⲁⲧⲈⲓⲛⲁⲩ	He has not yet seen
ⲨⲠⲁⲧⲈⲥⲛⲁⲩ	She has not yet seen
ⲨⲠⲁⲧⲈⲛⲛⲁⲩ	We have not yet seen
ⲨⲠⲁⲧⲈⲧⲈⲛⲛⲁⲩ	You have not yet seen (pl)
ⲨⲠⲁⲧⲈⲟⲩⲛⲁⲩ	They have not yet seen
ⲨⲠⲁⲧⲈ	Pre subject form

Now when you say "he has not seen", you're really talking in the present tense. However, if you were to look further back in time, you would want to say something 'had not been done' as opposed to 'it has not been done'. For this case, you would need to borrow the **ⲛⲈ** from the plu perfect (7.1.i) to give the meaning of 'had', where it happily sits in front of the **ⲨⲠⲁⲧ** / construction.

E.g. **ⲛⲈ ⲨⲠⲁⲧⲈⲥⲓ ⲛⲥⲈ ⲧⲈⲓⲟⲩⲛⲟⲩ** (*John 8:20*)
"his hour had not yet come"

As with the past imperfect (7.1), you take an optional **ⲠⲈ** to put after the not yet construction.

E.g. **ⲛⲈ ⲨⲠⲁⲧⲈⲓ ⲉⲁⲣ ⲠⲈ ⲛⲥⲈ ⲓⲛⲥ̄ Ⲉ̀ⲣⲛⲓ Ⲉ̀ⲡⲧⲙⲓ** (*John 11:30*)
"for Jesus had not yet come up to the village"

The **ⲁⲡⲁⲧ** construction is also commonly used to give the meaning of ‘before.’ The construction is identical to that used to give the ‘has not’, so you really need to look at the context to determine which meaning is intended.

ⲁⲡⲁⲧⲉ Ⲭⲣⲏ ⲉⲱⲧⲡ (*SinArch pg.8*)

“before the sun sets”

<i>Vocab</i>			
ⲉⲛⲭⲁⲓ	thing, possession (m)	ⲭⲱⲕ ⲭⲉⲕ- ⲭⲟⲕ // ⲭⲏⲕ (ⲉ̀ⲃⲟⲗ)	to complete, fulfill (v.t)
ⲉⲣⲭⲣⲓⲁ	to need (v.i)	ⲭⲱⲕ	completion, end (m)
ⲧⲱⲃⲉ ⲧⲟⲃⲉ //	to entreat, to ask (v.t)		

Exercise 11.6

- a) **ⲉ̀ϥⲱⲟⲩⲏ ⲉ̀ⲁⲣ ⲏⲭⲉ ⲡⲉⲧⲉⲛⲓⲱⲧ ⲏⲏⲏ ⲉ̀ⲧⲉⲧⲉⲛⲉⲣⲭⲣⲓⲁ ⲁ̀ⲙⲱⲟⲩ ⲁ̀ⲡⲁⲧⲉⲧⲉⲛⲧⲟⲃⲉϥ ⲉ̀ⲑⲃⲏⲧⲟⲩ** (*Matthew 6:8*)
- b) **ⲟⲩⲟⲗ ⲁ̀ϥⲱⲡⲓ ⲁ̀ⲡⲁⲧⲭⲉⲕ ⲏⲁⲓϥⲁⲭⲓ ⲉ̀ⲃⲟⲗ** (*Genesis 24:45*)
- c) **ⲁⲗⲗⲁ ⲁ̀ⲡⲁⲧⲉϥⲓ ⲏⲭⲉ ⲡⲓⲭⲱⲕ** (*Mark 13:7*)
- d) **ⲭⲉ ⲁ̀ⲡⲁⲧⲉ ⲡⲁϥⲏⲟⲩ ⲁ̀ⲏⲟⲕ ⲭⲱⲕ ⲉ̀ⲃⲟⲗ** (*John 7:8*)
- e) **ⲏⲉ ⲁ̀ⲡⲁⲧⲉϥⲓ ⲉ̀ⲁⲣ ⲉ̀ϭⲉⲛ ⲟⲩⲟⲛ ⲁ̀ⲙⲱⲟⲩ** (*Acts 8:16*)
- f) **ⲧⲏⲟⲩ ⲁ̀ⲉ ⲁ̀ⲡⲁⲧⲉⲛⲏⲁⲩ ⲉ̀ⲉⲛⲭⲁⲓ ⲏⲓⲃⲉⲛ** (*Hebrews 2:8*)

11.5. When one verb leads to another

Sometimes there’ll be two verbs in the sentence where the first verb is directly related to the other, as in this example:

“You know how to interpret”

Here the first verb is ‘know’ and the second is ‘interpret.’

As you can see, the second is directly related to the first. The conjunctions we looked at in (6.1) wouldn’t be useful to link them. In these cases, Coptic uses the preposition **ⲏ**

or ϵ to link the verbs. As to which is used in a particular guide, there are two rough guides:

The first is that verbs which express a wish, allowing, ordering, promising, swearing, intending, and being able take ϵ whereas verbs of willing, desiring, beginning, anticipating, understanding, loving, fearing take $\grave{\eta}$.

E.g. $\grave{\eta}\theta\omega\omicron\upsilon\tau \ \delta\epsilon \ \eta\alpha\upsilon\tau\omicron\upsilon\omega\psi \ \epsilon\iota\eta\iota \ \grave{\eta}\eta\omicron\upsilon\tau\chi\iota\zeta \ \epsilon\lambda\eta\mu\iota \ \epsilon\chi\omega\psi \ \epsilon\delta\omicron\theta\beta\epsilon\psi$
(Acts 9:29)

“but they desired to bring their hands down upon him to kill Him”

$\omicron\upsilon\tau\omicron\zeta \ \alpha\psi\epsilon\lambda\eta\tau\epsilon \ \grave{\eta}\tau\epsilon\beta\omega \ \eta\omega\omicron\upsilon\tau$ (Mark 8:31)

“and he began to teach them”

The second guide is that if the second verb immediately comes after the first, it takes $\grave{\eta}$, but if another word comes in between, then the second verb takes ϵ .

We’ve actually already seen a bit of this with some of the verbs we’ve come across; the verb which immediately followed the potential infinitive $\psi\chi\epsilon\iota \ \chi\omicron\iota$ took an $\grave{\eta}$ before it, but took ϵ if the direct object pronoun $\acute{\iota}\iota\iota\omicron$ came in between (11.3). We also saw this with the impersonal verb $\zeta\psi\epsilon$ “it is befitting”, here $\zeta\psi\epsilon$ took $\grave{\eta}$ if the next verb immediately followed it, and again ϵ if another word came in between (8.2.i).

Vocab			
$\epsilon\pi\delta\omicron\kappa\iota\mu\alpha\zeta\iota\eta$	to test, try, examine (v.t)	$\zeta\iota\omicron\sigma\tau\epsilon\eta$	to be easy (v.i)
$\alpha\mu\omicron\eta\iota \ (\acute{\iota})$	to overcome, seize (v.t)	$\epsilon\pi\lambda\alpha\lambda$	to deceive (v.t)

Exercise 11.7

- $\tau\epsilon\tau\epsilon\eta\sigma\omega\omicron\upsilon\tau\eta \ \grave{\eta}\epsilon\pi\delta\omicron\kappa\iota\mu\alpha\zeta\iota\eta$ (Luke 12:56)
- $\alpha\psi\lambda\epsilon\mu\epsilon\iota \ \epsilon\tau\epsilon\beta\omega \ \eta\omega\omicron\upsilon\tau$ (John 8:2)
- $\tau\epsilon\pi\lambda\eta\pi\iota\varsigma \ \tau\alpha\pi \ \epsilon\eta\alpha\upsilon\tau \ \epsilon\pi\omega\tau\epsilon\eta$ (2 John 1:12)
- $\alpha\pi\iota\tau\epsilon\eta \ \grave{\eta}\epsilon\mu\pi\psi\alpha \ \grave{\eta}\chi\omicron\varsigma$ (introduction to Lord's prayer)

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e) Ⲕⲙⲟⲧⲉⲛ ⲛⲉⲣⲉⲗⲁⲗ ⲙⲙⲟⲥ (*hom vat 214*)

12. ANYONE FOR SECONDS? - THE SECOND TENSE

Perhaps the most difficult concept to grasp in Coptic is what is called the ‘second tense.’

We’ve already looked at the ‘first present tense’ (5.1), the ‘first perfect tense’ (5.2), and the ‘first future tense’ (5.9), so why do we need a second tense then? The second tense has two key roles. The first is easy enough to understand, which is its use in questions. The second which shall be discussed is a role that is unique to Coptic, and hence is difficult to find the equivalent of in English. But basically, it takes the emphasis in a sentence away from the verb and moves it to another part of the sentence. Let me explain further:

In an English sentence, the emphasis can be controlled by the order of the words in the sentence. For example, compare the following sentences:

“I came for this”

and

“For this I came”

Both of these sentences have similar meanings, but by changing the word order for the second sentence the emphasis shifts from the verb ‘came’ to ‘for this.’

In Coptic sentences, the emphasis can also be switched from the verb. However, unlike English, the word order does not change. Instead, a special tense of the verb is used, which is called the second tense. There is a second tense for the present, future and past tenses.

12.1. Second present

Now, to make things a bit more confusing, the second *present* tense looks almost exactly like the first *perfect* tense! So the prefixes to the verb are as follows:

1 st person singular	ⲁⲓ-
2 nd person singular masculine	ⲁⲕ-
2 nd person singular feminine	ⲁⲣⲉ-
3 rd person singular masculine	ⲁϥ-
3 rd person singular feminine	ⲁϥ-
1 st person plural	ⲁⲛ-
2 nd person plural	ⲁⲣⲉⲧⲉⲛ-

3 rd person plural	ⲁⲅⲏ-
pre subject form	ⲁⲣⲉ

You will recall that we said that the second present looks *almost* exactly like the past *perfect*. In what way does it differ?

Remember the presubject form of the past perfect? That’s where the ⲁ is split from the infinitive and goes in front of the subject, as in the following example:

ⲁ ⲡⲓⲮⲱⲓ ⲙⲟϣⲓ

“The man walked”

The presubject form for the second present however is ⲁⲣⲉ.

As mentioned above, when verbs are written with the second tense, the emphasis of the sentence is diverted from the verb of the sentence to another part of the sentence.

Consider this example:

**ⲧⲈⲧⲈⲛϫⲱ ⲓⲙⲟⲥ ϫⲉ ⲁⲣⲉ ⲡⲓⲙⲁⲛⲟⲅⲱϣⲧ ⲔⲈⲚ ⲓⲗⲏⲙⲙ ⲡⲓⲙⲁ Ⲉⲧⲉ
ⲉϣⲉ ⲛⲟⲅⲱϣⲧ ⲓⲙⲟϥ** (*John 4:20*)

“You say the place in Jerusalem is the place which is appropriate to worship in”

It is clear here that the emphasis in the sentence is not on the verb ‘worship’, but on the phrase “Jerusalem is the place”, hence the second tense is used to shift emphasis away from the verb to this phrase. Unfortunately, the second tense doesn’t tell you which part of the sentence the emphasis has switched to, only that it has switched away from the verb.

Now in the example above, it was clear that this example used the second tense because the pre subject form of the second tense was used.

So how do you tell them apart for the forms where the presubject form isn’t used? Well, here you have to look carefully at the context of the sentence and see which one makes the most sense. Let’s take an example:

ⲔⲈⲚ ⲡⲁⲣϫⲟⲛ ⲛⲧⲉ ⲛⲓⲗⲉⲙⲟⲛ ⲁϥϩⲓⲟⲛⲓ ⲛⲛⲓⲗⲉⲙⲟⲛ Ⲉⲃⲟⲗ (*Matthew 9:34*)

The verb in this sentence is ϩⲓⲟⲛⲓ- “to cast.” Now we notice the ⲁϥ in front, which means that the verb could either be in the first past perfect tense or the second present tense. If the verb was in the first past perfect tense, it would mean “he cast out.”

However, since there is no reason to think that Christ no longer casts out demons, it doesn't really make sense to translate it in the past tense.

The likely tense therefore is the second present tense. In this case the emphasis is switching from the verb to another part of the sentence. As we said, the second tense does not actually tell us exactly which part of the sentence the emphasis is transferred to; just that it is away from the verb. In this case, it is quite probable that the emphasis is intended to be on the "through the chief of demons."

Hence to reflect this emphasis of the sentence, an appropriate translation would be:

"It is *through the chief of Demons* that He casts out demons"

Another example is:

ΔΥΤΗΝ ἈΠΕΥΩΜΑ ΝΕΥ ΠΕΥΘΝΟΥ ΕΤΤΑΙΗΟΥΤ ΟΥΟΖ ΑΝΩΝΩ
 ΨΑ ΕΝΕΖ (ΠΙΩΙΚ ΗΤΕ ΠΩΝΩ, Hymn during Holy Communion)

Let's focus our attention on **ΑΝΩΝΩ**. Once again, the tense of this verb is either the first past perfect or the second present. Here it doesn't really make sense to say "we *lived* forever", so the second present tense applies here, and the translation is therefore "we live *forever*" with the emphasis on 'forever'. So, the final translation is: "He gave us His body and His honoured blood and we live forever"

12.2. The second future tense

There is also a second future tense, which has the same purpose of expressing a different part of the sentence than the verb. Fortunately, the second future is quite easy to recognise because it is unique in its form in that it looks like a combined past tense with the future.

1 st person singular	ΑΙΝΑ-
2 nd person singular masculine	ΑΧΝΑ-
2 nd person singular feminine	ΑΡΕΝΑ-
3 rd person singular masculine	ΑΥΝΑ-
3 rd person singular feminine	ΑCΝΑ-
1 st person plural	ΑΝΝΑ-
2 nd person plural	ΑΡΕΤΕΝΝΑ-

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3 rd person plural	ⲁⲩⲏⲁⲓ
pre subject form	ⲁⲣⲉ

E.g. ⲡⲓϑⲉⲙⲏⲓ ⲁⲢⲏⲁⲱⲏⲃ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ Ⲣⲏⲁⲉⲧⲓ (Galatians 3:11)
"the righteous will live through faith"

<i>Vocab</i>			
ⲁⲩⲁϑⲟⲥ	good, righteous one (Gk, m)	ⲡⲁⲥϭⲁ	Passover (Gk,m)
ⲕⲁⲧⲁⲃⲟⲗⲏ	foundation, establishment (Gk,f)	ⲣⲱⲓ	my mouth (poss.noun) (15.4)
ⲙⲉⲧϭⲱⲃ	weakness (f)	ϣⲟⲩϣⲟⲩ	to boast, be proud (v.t)
ⲏⲕⲟⲩ	to rest (v.i)	ⲃⲁⲧⲟⲩⲕ	at, beside, under (comp. prep) (Appendix 3)
ⲏⲧⲟⲩⲕ	to you (comp. prep) (Appendix 3)	ⲉⲱⲡ ⲉⲉⲡ- ⲉⲟⲡ // ⲉⲏⲡ	to hide (v.t)
ⲟⲩⲱⲏ	to open (v.t)		

Exercise 12.1

- a) ⲓϭⲉ ⲃⲉⲙⲡⲱⲁ ⲏⲧⲁϣⲟⲩϣⲟⲩ ⲙⲙⲟⲓ ⲁⲓⲏⲁϣⲟⲩϣⲟⲩ ⲙⲙⲟⲓ ⲃⲉⲛ ⲏⲁⲙⲉⲧϭⲱⲃ (2 Corinthians 11:30)
- b) Ⲙⲓⲉⲣⲉⲧⲓⲏ ⲏⲧⲟⲩⲕ ⲱ ⲡⲓⲁⲩⲁϑⲟⲥ ⲁⲣⲓⲟⲩⲏⲁⲓ ⲏⲉⲙⲏⲓ ⲕⲁⲧⲁ ⲡⲉⲕⲏⲓϣⲧⲓ ⲏⲏⲁⲓ (9th hour commentary of Monday Morning of the Holy Pascha)
- c) ⲃⲉⲛ ⲡⲓϣⲓ ⲉ̀ⲧⲉⲧⲉⲏⲏⲁϣⲓ ⲙⲙⲟϥ ⲁⲩⲏⲁϣⲓ ⲏⲱⲧⲉⲛ ⲙⲙⲟϥ (Matthew 7:2)
- d) ⲁⲓⲏⲁⲟⲩⲱⲏ ⲏⲣⲱⲓ ⲃⲉⲛ ⲉⲁⲏⲡⲁⲣⲁⲃⲟⲗⲏ ⲟⲩⲟⲉ ⲏⲧⲁⲥⲁϭⲓ ⲏⲏⲏ ⲉⲧⲉⲏⲏⲡ ⲓϭⲉⲛ ⲓⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ (Matthew 13:35)

- e) **ΑΧΟΣ ΝΑΨ ΞΕ ΠΕΞΕ ΠΙΡΕΨΤ̅ΒΩ ΞΕ Α ΠΑΧΗΟΥ ΑΨΘΩΝΤ**
ΑΙΝΑΙΡΙ ΰΠΑΠΑϸΧΑ ΘΑΤΟΥΚ ΝΕΩ ΝΑΜΑΘΗΤΗΣ (Matthew 26:18)
- f) **ΰΠΕϸΜΟΥ ΗΞΕ Τ̅ΑΛΟΥ ΑΛΛΑ ΔϸΗΚΟΥΤ** (Mark 5:39)

12.3. The second past tense

As with the present and future tenses, there is also a second past tense. Once again, this tense looks identical to another more common tense, which in this case is the past tense converted by the relative pronoun (5.4)

1 st person singular	ΕΤΑΙ-
2 nd person singular masculine	ΕΤΑΚ-
2 nd person singular feminine	ΕΤΑΡΕ-
3 rd person singular masculine	ΕΤΑΨ-
3 rd person singular feminine	ΕΤΑϸ-
1 st person plural	ΕΤΑΝ-
2 nd person plural	ΕΤΑΡΕΤΕΝ-
3 rd person plural	ΕΤΑΥ-
pre subject form	ΕΤΑ

So as with the second present, a careful study of the context is required to determine which of the tenses is intended. It's actually easier in many regards to pick out the second past tense than it is for the second present, because the alternative translation which you'd get if you used the past relative usually doesn't make any sense at all, not just contextually but also grammatically.

E.g. **ΤΕΝΕΩΙ ΞΕ ΕΤΑΚΙ ΕΒΟΛ ΖΙΤΕΝ ΦΤ** (John 3:2)

If you were to translate the **ΕΤΑΚΙ** as if it were in the past relative, the translation would be “we know that which you came from God.” The ‘which’ from the relative would be clearly out of place. Hence this is your clue that this word isn't in the

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past relative tense and the second past tense translation would be more appropriate, hence the correct translation would be:

“We know that you came *from* God”

<i>Vocab</i>			
ⲧⲁⲕⲟ ⲧⲁⲕⲉ- ⲧⲁⲕⲟ// ⲧⲁⲕⲏⲟⲩⲧ	to destroy (v.t)	ⲉⲓⲧⲟⲩⲧⲕ	through you (comp. prep) (Appendix 3)
ⲧⲁⲬⲱⲏⲓ	truth (m)	ⲉⲣⲕⲱⲏ	image, icon, likeness (f)
ⲧⲁⲬⲱⲏⲓ	truly (adv)		

Exercise 12.2

- a) **ⲁⲓⲉⲣⲟⲩⲱ ⲏⲩⲉ Ⲓⲏⲥ ⲟⲩⲟⲉ ⲡⲉⲗⲁⲓ ⲭⲉ ⲉⲧⲁⲥⲱⲱⲡⲓ ⲁⲛ ⲉⲑⲃⲏⲧ
ⲏⲩⲉ ⲧⲁⲓϫⲱⲏ ⲁⲗⲗⲁ ⲉⲑⲃⲉ ⲑⲏⲏⲟⲩ** (*John 12:30*)
- b) **ⲁⲩⲉ̀ⲱⲓ ⲧⲁⲬⲱⲏⲓ ⲭⲉ ⲉ̀ⲧⲁⲓ̀ ⲉ̀ⲃⲟⲗ ⲉⲓⲧⲟⲩⲧⲕ** (*John 17:8*)
- c) **ⲭⲉ ⲉ̀ⲧⲁⲓⲑⲁⲱⲓⲟ ⲱ̀ⲡⲓⲱⲓ ⲃⲉⲛ ⲟⲩⲉⲣⲕⲱⲏ ⲏⲧⲉ Ⲭⲧ** (*Genesis 9:6*)
- d) **ⲉ̀ⲧⲁⲕⲓ ⲉ̀ⲱⲏⲁⲓ ⲉ̀ⲧⲁⲕⲟⲛ ⲱ̀ⲡⲁⲧⲉ ⲡⲉⲛⲥⲏⲟⲩⲧ ⲱ̀ⲱⲡⲓ** (*Matthew 8:29*)
- e) **ⲁⲛⲟⲕ ⲉ̀ⲧⲁⲓ̀ ⲉ̀ⲓⲏⲁ ⲏⲧⲉ ⲟⲩⲱⲏⲃ ⲱ̀ⲱⲡⲓ ⲏⲱⲟⲩ** (*John 10:10*)

13. ASKING QUESTIONS- THE INTERROGATIVE

Have you ever heard of an interrogation? An interrogation implies asking questions in an aggressive manner, often with the goal of acquiring a particular answer. The word ‘interrogative’ may therefore have an intimidating feel about it, but this is unfair, because the ‘interrogative’ represents something much more innocent. It simply refers to the part of speech which involves asking questions. Asking questions is fundamental to communication and to language in general, and Coptic is no exception. There are three basic constructions for the interrogative which will be discussed in this chapter.

13.1. Change of intonation

Intonation is the change in pitch one makes when speaking. Very often, a sentence written on paper could be read as either a statement or a question depending on the intonation. In English, a question mark will tell you the difference, but Coptic doesn’t use question marks. Whereas other types of sentences in Coptic have ways of indicating that the sentence is a question, the sentences in this category don’t have internal clues, and you have to rely on the context to determine that a question is really being asked.

E.g. ΠΙΛΑΤΟΣ ΔΕ ΑΡΩΡΕΝΥ ΕΡΧΩ ΨΩΟΣ ΧΕ ΗΘΟΚ ΠΕ ΠΟΥΡΟ ΗΤΕ ΝΙΟΥΔΑΙ (Luke 23:3)

“and Pilate asked him saying ‘are you the king of the Jews?’”

If we were to read ΗΘΟΚ ΠΕ ΠΟΥΡΟ ΗΤΕ ΝΙΟΥΔΑΙ on its own, we would translate it as *“you are the king of the Jews.”* However, because it is preceded by ΑΡΩΡΕΝΥ *“he asked”*, we have the clue we need to realise that the phrase is actually a question and is translated as such.

13.2. Using the interrogative particle

As indicated above, some sentences have built in clues to let you know that there is a question. We’ll look at two of these particles ΔΝ and ΨΗ.

ΔΝ comes at the beginning of a sentence and turns it into a question. It could be roughly translated as the ‘is’ in ‘is it?’. (It is not to be confused with the ΔΝ of negation which we first met in (5.1.i).)

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E.g. **ⲁⲛ Ⲫⲁⲓ ⲡⲉ ⲡⲉⲧⲉⲛⲱⲏⲣⲓ Ⲫⲏ ⲉⲧⲉⲧⲉⲛⲭⲱ ⲓⲙⲟⲥ ⲭⲉ ⲁⲛⲙⲁⲥⲫ**
ⲉⲘⲟⲓ ⲓⲃⲉⲗⲗⲉ (*John 9:19*)

“is this your son, this who you say that ‘we gave birth to him blind?’”

ⲙⲏ also starts the sentence to turn it into a question and is left untranslated. It often has a somewhat rhetorical sense, in that the speaker isn’t really waiting for an answer.

E.g. **ⲙⲏ ⲟⲩⲟⲛⲱⲭⲟⲙ ⲏⲟⲩⲃⲟⲕ ⲉⲧⲫⲱⲱⲱ ⲓⲡⲉⲘⲟⲥ** (*AmHyp p31*)

“is it possible for a servant to despise his lord?”

The question will often be in one of the negative tenses, so that it takes the form of a negative statement, but the answer to the question is expected to be ‘yes’, and it doesn’t really need to be answered E.g. “is not the sky blue?”

E.g. **ⲙⲏ ⲁⲛⲟⲕ ⲟⲩⲣⲉⲙⲉⲗⲉ ⲁⲛ ⲙⲏ ⲁⲛⲟⲕ ⲟⲩⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲛ ⲙⲏ Ⲓⲏⲥ**
ⲡⲭⲥ ⲡⲉⲛⲃⲟⲓⲥ ⲓⲡⲓⲛⲁⲩ ⲉⲣⲟⲩ ⲙⲏ ⲏⲑⲱⲧⲉⲛ ⲁⲛ ⲡⲉ ⲡⲁⲗⲱⲃ ⲗⲉⲛ

ⲡⲟⲥ (*1 Corinthians 9:1*)

“am I not a free person? Am I not an Apostle? Jesus Christ our Lord, did I not see Him? Are you not my work in the Lord”

<i>Vocab</i>			
ⲉⲣⲟⲩⲱ	to answer, reply (v.i)	ⲥⲱⲣⲉ ⲥⲁⲣⲉ-	to sweep (v.t)
ⲕⲟⲩⲣ	slap, blow (m)	ⲱⲓⲛⲓ ⲱⲉⲛ- ⲱⲉⲛ//	to seek, ask (v.t)
ⲣⲉⲙⲉⲗⲉ	free person (m)	ⲗⲏⲃⲥ	lamp (m)
ⲣⲏⲧ	manner, condition (m)	ⲭⲱⲓⲗⲓ, ⲭⲁⲗⲏⲟⲩⲧ	to dwell, visit, to be dwelling, visiting (q)
ⲥⲱ ⲥⲉ- ⲥⲟ// ⲥⲁⲩ (p.c)	to drink (v.t)	ⲃⲉⲣⲟ ⲃⲉⲣⲉ- ⲃⲉⲣⲟ// ⲃⲉⲣⲏⲟⲩⲧ	to light up, burn, kindle (v.t)

Exercise 13.1

- a) **οΤΟΝ ΨΧΟΜ ΪΜΩΤΕΝ ΕΣΕ ΠΙΑΦΟΤ ΕΤΗΝΑСОϚ. ΠΕΧΩΟΤ ΝΑϚ
 ΧΕ ΟΤΟΝ ΨΧΟΜ ΪΜΟΝ** (Matthew 20:22)
- b) **ΜΗ ΪΠΑϚΧΑ ΠΙϚΘ̄ ἸСΩϚ** (Luke 15:4)
- c) **ΑϚΤ ἸΟΤΚΟΤΡ ἸἸHC̄ ΕϚΧΩ ΪΜΟС ΧΕ ΔΝ ΦΔΙ ΠΕ ΪΦΡΗΤ
 ἸΕΡΟΤΩ ΪΠΙΑΡΧΙΕΡΕΤС** (John 18:22)
- d) **ΕΤΑΥΜΟΤΤ ΝΑΥΨΙΝΙ ΠΕ ΧΕ ΔΝ СΙΜΩΝ ΦΗ ΕΤΟΥΜΟΤΤ ΕΡΟϚ
 ΧΕ ΠΕΤΡΟС ΪΧΑΔΗΟΤΤ ΕΠΑΙΜΔ** (Acts 10:18)
- e) **ΜΗ ΪΠΑСΒΕΡΕ ΟΥΔΗΒС ΟΥΟϚ ἸΤΕССΑΡϚ ΠΙΗΙ** (Luke 15:8)
- f) **ΔΝ ḲΨΕ ΝΗΙ ἸΤΑΧΕ ϚΛΙ ΝΔΚ** (Acts 21:37)
- g) **ΜΗ ΤΑΧΙΧ ΔΝ ΔСΘΔΜΙΕ ΝΔΙ ΤΗΡΟΤ** (Acts 7:50)

13.3. Using the interrogative pronouns

The “Interrogative *pronouns*” are the standard words used for questions. They can almost be thought of as the “who, where, and why’s” of Coptic. One of the important things to look out for is their position in the sentence relative to the verb; since as a general rule (which is not without exceptions), the verb is used in the second tense when the interrogative pronoun comes after the verb, but not when it comes before it.

The following pronouns stand at the beginning of the sentence:

ΔΨ	what
ΔḂΟ ∕	why?
ΕΘΒΕ ΟΥ	why?
ΝΙΜ	who ?
ΟΥ	what?
ΟΥΗΡ	how many?

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ΠΩC	how is it?
ΨΑ ΘΗΑΥ	until when?

E.g. **†ϢϢΙΥΙ ΕΘΒΕ ΟΥ ΤΕΡΙΥΙ** (*John 20:15*)

“woman, why are you crying?”

As we said, the verb **ϩΙΥΙ** is not converted to the second tense because it came after the interrogative article, which in this case is **ΕΘΒΕ ΟΥ**.

If you scan down the table, you’ll notice that **ΑϢΟ** differs from the other interrogative pronouns because it has to take a suffix to indicate the subject

E.g. **ΑϢΩΤΕΝ ΤΕΤΕΝΟϢΙ ΕΡΑΤΕΝ ΘΗΝΟΥ ΕΡΕΤΕΝCΟΥC ΕΠΨΩΙ**

ΕΞΦΕ (*Acts 1:11*)

“why do you stand up looking up to Heaven?”

With the exception of **ΑϢΟ**, these pronouns may also be linked with a noun with the attributive (**ἦ/ἡ**) construction (**2.4.i**). In this, sense, they could be thought of as being adjectives.

E.g. **ΑΨ ἦΗΙ ΦΗ ΕΤΕΤΕΝΝΑΚΟΥϢ ΗΗΙ** (*Acts 7:49*)

“what is the house which you will build me?”

<i>Vocab</i>			
ΚΩΤ ΚΕΤ- ΚΟΥ	to build (v.t)	ἦΤΟΥΤ	through me (comp prep) (Appendix 3)
ΝΕΧΙ	womb (f)	CΟΥC	to behold, look, consider (v.i)
ΝΗΒ	master, Lord (m)		

Exercise 13:2

a) **ΠΩC ἦΘΟΚ ΟΥΙΟΥΔΑΙ ΚΕΡΕΤΙΝ ἦΤΟΥΤ ΕCΩ** (*John 4:9*)

b) **ἦΘΟΥ ΔΕ ΠΕΧΑϢ ΧΕ ΠΩC ΟΥΟΝ ΨΧΟΥ ἡΥΟΙ ΕΕΥΙ**

ΑΡΕΨΤΕΥ ΟΥΔΑ ΒΙΨΩΙΤ ΗΗΙ (*Acts 8:31*)

- c) **ΟΥΗΡ ΗΡΟΕΠΙ ΤΟΙ ΪΒΩΚ ΝΑΚ** (Luke 15:29)
- d) **ΟΥΟΖ ΑΥΩΨ ΕΒΟΛ ΞΕΝ ΟΥΝΙΩΨ ΗΝΩΗ ΕΥΧΩ ΪΜΟΘ ΧΕ ΨΑ
ΘΝΑΥ ΧΕ ΠΕΝΝΗΒ ΦΗ ΕΘΟΥΑΒ ΠΙΘΩΗΙ ΚΨΖΑΠ ΔΝ** (Revelation
6:10)
- e) **ΑΨ ΠΕ ΦΜΑ ΗΤΕ ΠΑΜΑ ΗΕΜΤΟΝ** (Acts 7:49)
- f) **ΝΙΜ ΠΕ ΦΡΩΜΙ ΧΕ ΔΚΕΡΠΕΨΜΕΥΪ** (Hebrews 2:6)
- g) **ΨΨΕΨΙΜΙ ΑΔΟ ΤΕΡΙΜΙ** (John 20:13)
- h) **ΑΔΟΙ ΨΑΡ ΪΠΙΜΟΥ ΞΕΝ ΘΝΕΨΙ** (Job 3:11)
- i) **ΠΩΘ ΤΕΤΕΝΚΑΨ ΔΝ** (Mark 8:21)
- j) **ΟΥ ΠΕΨΨΟΠ ΠΑΨΗΡΙ** (Genesis 22:7)

So much for the interrogative pronouns that come before the verb, now we'll look at those that come after the verb.

ΕΒΟΛ ΘΩΝ	from where
ΕΘΩΝ	whither (to where)
ΘΝΑΥ	when
ΘΩΝ	where
ΗΘΝΑΥ	when

Now here is where the second tense (**12**) comes into play; you see when these interrogative articles are used for a question, the second tense is used instead of the first. This means you have to be careful, because it might look like the verb is in the past tense whereas in fact it is in the present tense.

E.g. **ΦΡΕΨΨΨΒΩ ΔΚΨΟΠ ΘΩΝ** (John 1:38)

Here the interrogative article is **ΘΩΝ**, which comes after the verb **ΨΟΠ**. Hence **ΨΟΠ** is rendered in the second present tense, so the translation is “*teacher, where do You dwell?*” as opposed to “*teacher, where did You dwell?*”

The same also applies with the future tense when the interrogative article follows the verb, that is the verb takes the *second* future tense:

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E.g. **ⲁⲩⲏⲁⲙⲉⲥ ⲡⲭⲥ ⲑⲱⲛ** (*Matthew 2:4*)

“Where will the Christ be born?”

Again, as with the present tense, the second *past* tense is used if a question is asked in the past.

E.g. **ⲣⲁⲃⲃⲓ ⲉ̀ⲧⲁⲕⲓ ⲉ̀ⲙⲛⲁⲓ ⲏ̀ⲑⲏⲁⲩ** (*John 6:25*)

“Rabbi, when did you come here”

ⲉ̀ⲧⲁⲕⲓ ⲉ̀ ⲡⲁⲓⲙⲁ ⲏ̀ⲥⲁ ⲟⲩ ⲏ̀ⲉ̀ⲱⲃ

“For what thing did you come to this place?”

Now, we had said above that the interrogative pronouns **ⲁⲱ**, **ⲟⲩ** and **ⲏⲓⲙ** precede the verb, and this is in fact true, however they can also come after the verb, in this case they are used more as object nouns rather than as pronouns. When they are used in this way, the verb is also rendered in the second tense.

E.g. **ⲁⲣⲉⲕⲱⲧ ⲏ̀ⲥⲁ ⲏⲓⲙ** (*John 20:15*)

“Who are you looking for?”

ⲑⲱⲛ may also be used in a phrase where there is no other verb to ask a question. Here **ⲑⲱⲛ** is itself conjugated as a verb in the second tense.

E.g. **ⲁⲩⲩⲑⲱⲛ ⲡⲉⲕⲓⲱⲧ** (*John 8:19*)

“where is your father”

ⲑⲱⲛ can still be used to mean ‘where’ without necessarily being in a question

E.g. **ⲡⲉⲗⲉ ⲑⲱⲙⲁⲥ ⲏⲁⲩ ⲭⲉ ⲡⲓⲮⲥ ⲧⲉⲛⲉⲙⲓ ⲁⲛ ⲭⲉ ⲁⲕⲏⲁⲱⲉ ⲏⲁⲕ**

ⲉ̀ⲑⲱⲛ (*John 14:5*)

“Thomas said to him ‘Lord, we do not know where you will go’”

<i>Vocab</i>			
ⲏ̀ⲡⲓ	number (f)	ⲣⲁⲃⲃⲓ	Rabbi (prop. noun)
ⲙⲁⲏ̀ⲱⲁⲩⲉ	wilderness, desert (m)	ⲥⲁⲧⲁⲛⲁⲥ	Satan (prop. noun)
ⲁ̀ⲕⲁⲉ	pain, suffering (m)	ⲉ̀ⲓⲥⲓ	weariness, suffering (m)
ⲡⲟⲗⲉⲙⲟⲥ	battle, war, fight (Gk, m)	ⲉ̀ⲱⲧⲡ	to set, sink (v.i)

Exercise 13.3

- a) ΕΤΑΥΝΑΥ ΕΡΩΟΥ ΕΥΜΟΥΙ ΗΣΩΥ ΠΕΧΑΥ ΝΩΟΥ ΧΕ
ΑΡΕΤΕΝΚΩΨ ΗΣΑ ΟΥ (John 1:38)
- b) ΕΤΑΥΙ ΕΒΟΛ ΘΩΝ (Revelation 7:13)
- c) ΡΑΒΒΙ ΕΤΑΚΙ ΕΜΝΑΙ ΗΘΝΑΥ (John 6:25)
- d) ΑΣΝΑΙ ΗΘΝΑΥ ΗΧΕ ΨΜΕΤΟΥΡΟ ΝΤΕ ΦΨ (Luke 17:20)
- e) ΧΕ ΨΩΟΥΝ ΧΕ ΑΚΨΟΠ ΘΩΝ ΠΙΜΑ ΕΤΕ ΠΙΘΡΟΝΟC
ΪΠCΑΤΑΝΑC ΧΗ ΪΜΟΥ (Revelation 2:13)
- f) ΑΡΕ ΠΟΛΕΜΟC ΝΗΟΥ ΕΒΟΛ ΘΩΝ (James 4:1)
- g) ΑΡΕ ΨΡΗ ΝΑΖΩΤΠ ΗΘΝΑΥ ΕΙΝΑ ΗΤΑΪΤΟΝ ΪΜΟΙ ΕΒΟΛ ΞΕΝ
ΝΑΞΙCΙ ΝΕΪ ΝΑΪΚΑΕ ΗΞΗΤ (Job 2:6)
- h) ΠΕΧΕ ΝΙΜΑΘΗΤΗC ΧΕ ΑΝΝΑΧΕΪ ΤΑΙΗΠΙ ΗΩΙΚ ΘΩΝ ΕΙ
ΠΑΙΜΑΝΨΑΨΕ (Matthew 15:33)

Practice text 17

Jonah 1:8-9

Jonah's drawing of the lot set off a barrage of questions from his fellow sailors, in some ways it could even be thought of as an interrogation, hence providing the perfect opportunity to practice the interrogative.

ΟΥΘ ΠΕΧΩΟΥ ΝΑϢ ΧΕ ΕΘΒΕ ΟΥ ΤΑΙΚΑΚΙΑ̅ ΨΟΠ Ν̅ΔΗΤΚ
ΟΥΘ ΟΥ ΤΕ ΤΕΚΙΟΠΗ ΟΥΘ ΔΚΗΗΟΥ̅ ΕΒΟΛ ΘΩΝ ΟΥΘ
Ν̅ΘΟΚ ΟΥ̅ ΕΒΟΛΔΕΝ ΔΨ Ν̅ΧΩΡΑ̅ Ν̅ΘΟΚ ΟΥΘ̅ ΕΒΟΛΔΕΝ ΔΨ
Ν̅ΠΟΛΙϢ. ΟΥΘ ΠΕΧΑϢ ΝΩΟΥ̅ ΧΕ̅ Δ̅ΝΟΚ ΟΥΒΩΚ̅ Ν̅ΤΕ Π̅Ο̅
Δ̅ΝΟΚ̅^.

<i>Vocab</i>			
ΙΟΠΗ	occupation (f)	ΟϢΙ ΕΡΑΤ̅	to stand (vi, rfx)
ΚΑΚΙΑ̅	evil, malice (f)	ΡΩϢ	(his) mouth (poss.noun) (15.4)
ΟΥΤΕ ΟΥΤΩ̅	between, among (prep)		

^ Does the Δ̅ΝΟΚ look out of place? Take another look at confusion corner page

14. MAKING CONVERSATION

14.1. Getting acquainted

Meeting someone for the first time always seems to involve the same questions. Some of these are presented here so you'll have something to say next time you start a conversation with somebody new in Coptic.

The first step is to introduce yourself. For simplicity, let's assume your name is **Ⲭⲁⲣⲕⲟⲥ**. Now you'll need to give your name using the nominal sentence structure from (3.1).

ⲁⲛⲟⲕ Ⲭⲁⲣⲕⲟⲥ

Next, you'll want to ask the other person's name

ⲛⲓⲙ ⲡⲈ ⲡⲈⲔⲠⲁⲛ (*Luke 8:30*)

literally "who is your name" or "what's your name?"

An alternative is to ask:

ⲛⲉⲟⲕ ⲛⲓⲙ (*John 8:25*)

Which literally means "you who", but is understood to mean "who are you?"

When there is real importance to the question, another **ⲛⲉⲟⲕ** is added to the end. This construction is used for added emphasis, in the sense of asking "who do you think you are?" .

I.e. **ⲛⲉⲟⲕ ⲛⲓⲙ ⲛⲉⲟⲕ**

ⲛⲉⲟⲕ ⲛⲓⲙ ⲛⲉⲟⲕ Ⲭⲏ ⲈⲧⲢⲁⲡ ⲈⲐⲎⲐⲐⲕ ⲛⲓⲱⲈⲙⲙⲟ (*Romans 14:4*)

"who are you to be the one who judges a slave of a stranger"

ⲡⲈⲪⲈ Ⲓⲥⲁⲁⲕ ⲡⲈⲒⲱⲧ ⲛⲁⲓ ⲪⲈ ⲛⲉⲟⲕ ⲛⲓⲙ ⲛⲉⲟⲕ, ⲛⲉⲟⲓ ⲁⲈ

ⲡⲈⲪⲁⲓ ⲪⲈ ⲁⲛⲟⲕ ⲡⲈ ⲡⲈⲔⲱⲛⲓ ⲡⲈⲔⲱⲣⲡ ⲙⲙⲓⲥⲓ ⲛⲥⲁⲎ (*Genesis 27:32*)

"Isaac his father said to him "who are you" and he said to him "I am your son, your first born Esau."

Another question which may come up later in conversation is:

ⲕⲬⲏ ⲃⲈⲛ ⲟⲎⲏⲣ ⲛⲣⲟⲙⲡⲓ (*Ambal pg 2*)

Literally "you exist how many years" or "how old are you"

Alternatively,

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ⲟⲩⲏⲣ ⲛⲈ ⲛⲓⲣⲟⲩⲡⲓ ⲛ̀Ⲉⲗⲟⲟⲩ ⲛ̀ⲦⲈ ⲡⲈⲘⲟⲛⲩ (*Genesis 47:8*)

“how many are the years of days of your life”

14.1.i. Jobs for the boys

Now it’s time to get a better idea of the person you’ve just met. A very useful question here is:

ⲟⲩ ⲦⲈ ⲦⲈⲘⲒⲐⲛⲔ (*AmBal pg2*)

“what is your occupation?”

Who knows? Your new found friend could be any one of these:

<i>Vocab</i>			
ⲟⲩⲘⲒⲛⲟⲩⲟⲩ	manager, steward, administrator (Gk, m)	ⲣⲈⲘⲦⲧⲗⲁⲡ	judge (m)
ⲙⲁⲦⲟⲓ	soldier (m)	Ⲙⲁⲩ	teacher, lawyer (m)
ⲙⲟⲩⲦⲒⲘⲒⲘ	musician (m)	ⲘⲒⲛⲓ	doctor (m)
ⲟⲩⲣⲟⲩⲙⲓ ⲛ̀ⲟⲩⲣⲟⲓ	farmer (m)	ⲗⲁⲙⲱⲈ	carpenter (m)

E.g. **ⲁⲛⲟⲘ ⲟⲩⲙⲁⲦⲟⲓ** (*AmBal pg2*)

“I am a soldier”

14.1.ii. What have you been doing?

After becoming a little more familiar, you may be interested to know what your new acquaintance did the day before. For this, we turn to the interrogative particle **ⲟⲩ** (13.3).

ⲟⲩ is combined with the copula to form **ⲟⲩ ⲡⲈ** “what is it?” This happens to be the form you would use to enquire about an event that’s happened. For example, to ask ‘what did you do?’,

You would start with the **ⲟⲩ ⲡⲈ**.

You would then add the pronominal form (5.3.i) of the verb **ⲓⲣⲓ** “to do” which is **ⲁⲓ**∕∕:

ⲟⲩ ⲡⲈ ⲁⲓ∕∕

Assuming you’re talking to a male, you’d then add the prefix for the second person masculine singular past perfect (5.2):

ⲟⲩ ⲡⲈ ⲁⲘⲁⲓ∕∕

In the deep recesses of your mind, you may remember a little device called the resumptive morph (pg.106). In this case, it takes the form of **ϣ** which is added to the **αι** and refers back to the ‘it’ in ‘what is it’ which is represented by **οϣ πε**.

οϣ πε ακαιϣ

That still only gives you “what is it you did”, something is still missing, which is the word for ‘which’, so add in the relative article **ετ (5.4)** and you get:

οϣ πε ετακαιϣ

“what is it which you did?”

The **πε** and the **ετ** are then contracted to form **πετ** (note that this looks the same but is different in meaning to the the relative substantive on (pg90).) So the combination now becomes **οϣ πετακαιϣ**

E.g. **οτοϩ πεξε ιβοις φνοϣτ ξε οϣ πετακαιϣ** (*Genesis 4:10*)

“and the Lord God said “what did you do”

Finally, we’ll take the word for yesterday from our list of adverbs (**9.1.i**) to give:

οϣ πετακαιϣ ησαϣ

“what did you do yesterday?”

There are many options here are just a few:
He might have done something with friends:

αιψληλ νεμ ακψφηρ

“I prayed with my friends”

αιχερχερ νεμ ακψηρι

“I played with my children”

Or he might have gone somewhere:

αιψε νηι εδοϣη ετεκκλιηια

“I went to the church”

ανψε ναν ενενδφοτοϣ ιψιομ

“We went to the beach”

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You may be interested to find out what he'll do the next day. This time, we'll use the **ⲟⲩ ⲡⲈ** with the relative first future (5.9.ii).

E.g. **ⲟⲩ ⲡⲈ ⲈⲦⲈⲘⲔⲁⲓϥ ⲏⲣⲁϥⲥ**

"what will you do tomorrow"

You might consider inviting him to your house, where you'd use the imperative of the verb **ⲓ** (p195), whether he be on his own:

E.g. **ⲁⲙⲟⲩ ⲈⲩⲟⲩⲎ ⲈⲡⲁⲎⲒ**

"come (inside) to my house"

...or with his friends, as the Apostles were when they were invited by Lydia

ⲁⲙⲟⲩⲎⲒ ⲈⲩⲟⲩⲎ ⲈⲡⲁⲎⲒ (*Acts 16:15*)

"come (inside) to my house"

You can then be a bit more specific and use the subjunctive (6.2) to say why you're inviting him;

E.g. ...**ⲏⲦⲈⲘ ⲟⲩⲱⲙ ⲎⲈⲙⲎⲒ**

"...so that you eat with me"

Eventually, it will come time to say 'goodbye', for which you would finally say:

ⲟⲩⲭⲁⲓ ⲩⲈⲎ ⲡⲃⲟⲓϥ, which literally means:

"health in the Lord"

14.2. Interjections

From the words we've seen in this book so far, we've noticed that a word said on its own won't make any sense, it has to appear as part of a sentence with at least a minimum of basic parts.

For example, if I were to just say the word 'road' to you, you'd wonder if you'd missed something I said. Saying the word 'road' on it's own might sound cute if it was said by a baby, but it wouldn't make much sense if said by an adult.

There is however a special class of words which in fact do just that, that is, they appear on their own and still make perfect sense. We use these words every day. For example, words like 'yes', 'no' and 'behold', these special kind of words are called 'interjections.'

There are two basic categories of interjections. Those which change their ending '*inflected interjections*' and those which don't '*non inflected*'. Some of these interjections could

be classed under other categories, and some will be familiar from other sections already, but they also deserve a special place here with the other interjections.

14.2.i. *Non inflected interjections*

ἈΜΗΝ	amen, may it be
ἌΝΑ	yes
ΙΣ, ΕΗΠΠΕ	behold! (these two are often used together)
ὐοον	no
ὐφωρ	no, don't
ϞΕ	yes
χερε	hail (note that there is also an inflected form below)

14.2.ii. *Inflected interjections*

ἄδο//	what!, why ?, what is the matter with...?
ὕιο//	thank you
ηαιατ//	blessed is
ογοι η//	woe unto
χερε η//	hail to

You'll remember ἄδο// from not so long ago where it was used as an interrogative pronoun (13.3). It can also be used as a rhetorical interjection, where it's asked in the form of a question but an answer isn't really expected. It was used by the parents of St.Pachomius when they were worried that he'd offended their gods:

E.g. ἄδοκ ἠθοκ ερενινογτ χοντ εροκ (*S.Pachomii vita. pg.2*)

"what is the matter with you! The gods will be angry with you"

<i>Vocab</i>			
ⲁⲥⲠⲁⲤⲙⲟⲥ	greeting (Gk,m)	ⲥⲱϥ ⲥⲉϥ- ⲥⲟϥ// ⲥⲟϥ	to defile, pollute (v.t)
ⲁⲤⲟⲣⲁ	market place (Gk,f)	ⲦⲁⲒⲟ ⲦⲁⲒⲏⲟⲩⲦⲦ	to honour (v.i), to be honoured (q)
Ⲉⲗⲓⲁⲥ	Elijah (prop noun)	ϣⲓⲛⲓ ϣⲉⲛ- ϣⲉⲛ//	to ask, to question (v.t)
Ⲉⲛϣⲁⲓ	thing, (m) possession	ϩⲩⲡⲉⲣⲉⲦⲏⲥ	servant, attendant (Gk, m)
ⲙⲁⲛⲉⲣⲉⲙⲥⲓ	seat (place of sitting) (m)	ⲃⲱⲃⲉⲙ ⲃⲁⲃⲉⲙ- ⲃⲁⲃⲙ// ⲃⲁⲃⲉⲙ	to defile, pollute (v.t)
ⲟⲩⲱⲙ ⲟⲩⲉⲙ- ⲟⲩⲟⲙ//	to eat (v.t)		

Exercise 14:1

- a) **ⲡⲉⲦⲣⲟⲥ ⲁⲉ ⲡⲉϣⲁϥ ϣⲉ ⲙⲑⲱⲣ Ⲡⲟⲥ ϣⲉ ⲙⲡⲓⲟⲩⲉⲙ ⲉⲗⲓ
ⲛⲉⲛϣⲁⲓ ⲉⲛⲉⲣ ⲉϥⲃⲁⲃⲉⲙ ⲓⲉ ⲉϥⲥⲟϥ** (*Acts 10:14*)
- b) **Ⲑⲩⲟⲗ ⲁⲩⲱϣ ⲉⲓⲡⲱⲓ ⲉⲁ Ⲡⲟⲥ ⲟⲩⲟⲗ ⲡⲉϣⲱⲟⲩ ϣⲉ ⲙⲑⲱⲣ
Ⲡⲟⲥ ⲙⲡⲉⲛⲟⲣⲉⲛⲦⲁⲕⲟ ⲉⲑⲃⲉ ⲓⲧⲱϣⲏ ⲛⲧⲉ ⲡⲁⲓⲣⲱⲙⲓ** (*Jonah 1:14*)
- c) **ⲟⲩⲟⲗ ⲛⲁⲩⲏⲛⲟⲩ ⲉⲁⲣⲟϥ ⲡⲉ ⲉⲩϣⲱ ⲙⲙⲟⲥ ϣⲉ ϣⲉⲣⲉ ⲛⲟⲩⲣⲟ
ⲛⲧⲉ ⲛⲓⲟⲩⲁⲗⲓ** (*John 19:3*)
- d) **ⲙⲓⲱⲧⲉⲛ ⲛⲁⲉⲩⲡⲉⲣⲉⲦⲏⲥ ⲉⲦⲦⲁⲒⲏⲟⲩⲦⲦ** (*bom vat ii pg.87*)
- e) **ⲡⲉϣⲁϥ ⲛⲁϥ ϣⲉ ⲁϣⲟⲥ ⲛⲏⲓ ϣⲉ ⲛⲟⲕ ⲟⲩⲩⲱⲙⲉⲟⲥ ⲛⲟⲕ ⲁⲉ
ⲡⲉϣⲁϥ ϣⲉ ⲁⲉⲁ** (*Acts 22:27*)
- f) **ⲟⲩⲟⲗ ⲁⲩⲱⲉⲛϥ ϣⲉ ⲛⲟⲕ ⲡⲉ Ⲏⲗⲓⲁⲥ ⲡⲉϣⲁϥ ϣⲉ ⲙⲙⲟⲛ ⲛⲟⲕ
ⲡⲉ ⲡⲓⲡⲣⲟϥⲏⲦⲏⲥ ⲁϥⲉⲣⲟⲩⲱ ϣⲉ ⲙⲙⲟⲛ** (*John 1:21*)

- g) οἱ ὄντες νιφάρισοι καὶ τετενεῖσι ἠνιωροπ ἰαδῆρεσι
δεν νισγναδωσῆ νεα νιασπαομοσ δεν νιαδωρα (Luke 11:43)
- h) οὐορ πεχε Ἰησῶσ νωογ καὶ τετενναρτ καὶ οὐοη ὤχοα
ἰμοι ἐερ φαι πεχωογ ναγ καὶ σε πενοσ (Matthew 9:28)
- i) οὐορ ρηπε ιο ογασσελοσ ἠτε Ποσ αψι (Acts 12:7)
- j) αμην τρω ἰμοσ νωοτεν (Luke 4:24)

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15. DIFFERENT WAYS OF HAVING THINGS

Throughout the book we've met different ways of 'belonging', that is indicating when something belongs to another, or when someone has 'possession' of something. Grammatically, this is called the *possessive*. Though we have already come across some ways of expressing the possessive, there are some more which we shall discuss in this the final chapter.

15.1. Possessive articles

These are the words like 'my', 'yours' and 'his' which we met way back in (2.1.iii). The possessive articles actually also provide us with an opportunity to talk about *sharing* or *reciprocating*. You see, things aren't always just owned by one person, or even by just a group of people, but are often shared with "one another". As we've seen over and over again, we find that there are often complicated sounding grammatical terms for innocent words that we use everyday without a fuss. And true to form, the term for "one another" is the *reciprocating pronoun*. It's represented in Coptic by **-EPHOY**, which attaches to any of the plural possessive articles as in the table below:

NEEPHOY	one another (of ourselves)
NETEPEPHOY	one another (of yourselves)
NOYEPHOY	one another (of themselves)

E.g. **ⲁⲗⲗⲁ ⲉⲃⲟⲗⲉⲓⲧⲉⲛ ⲧⲁⲥⲁⲡⲏ ⲁⲣⲓⲃⲟⲕ ⲏⲛⲉⲧⲉⲛⲉⲣⲏⲟⲩ** (*Galatians 5:13*)
"but through love serve one another"

15.2. Possessive construction

We first met the possessive construction in (2.4.ii) where we learnt about the **ⲁ/ⲏ** or **ⲏⲧⲉ** (attributive) construction.

E.g. **ⲧⲙⲉⲧⲟⲩⲣⲟ ⲏⲛⲓⲫⲏⲟⲩ**
"The kingdom of the Heavens"

What wasn't mentioned at that time however, was that there is also a special pronominal form of **ⲏⲧⲉ** which indicates possession towards a pronoun as opposed to a noun, as for example, when you would want to say 'the bread of him' as opposed to the "bread of Simon."

It uses the stem **ἸΤ** linked to different personal suffixes (5.3.i) as shown in the table below:

of me	ἸΤΗΙ
of you (m)	ἸΤΑΚ
of you (f)	ἸΤΕ
of him	ἸΤΑϢ
of her	ἸΤΑϢ
of us	ἸΤΑΝ
of you (pl)	ἸΤΩΤΕΝ
of them	ἸΤΩΟΥ

E.g. **ΠΩΙΚ ἸΤΑϢ**

“the bread of him”, or ‘his bread’

15.3. Using the existential **ΟΥΟΝ**

We first met the existential verb **ΟΥΟΝ** in (8.2.ii) which we learnt could be translated as “there is.” The existential may be combined with the pronominal form of the possessive construction above (15.2) to give the forms in the table below, which have the meaning of “there is to (pronoun)”, e.g. “there is to me” or “there is to him.” There are both complete and abbreviated forms of this combination, as shown in the table below:

	complete form	abbreviated form
there is to me or “I have”	ΟΥΟΝ ἸΤΗΙ	ΟΥΟΝ†
You have (masculine)	ΟΥΟΝ ἸΤΑΚ	ΟΥΟΝΤΕΚ
You have (feminine)	ΟΥΟΝ ἸΤΕ	ΟΥΟΝΤΕ
He has	ΟΥΟΝ ἸΤΑϢ	ΟΥΟΝΤΕϢ
She has	ΟΥΟΝ ἸΤΑϢ	ΟΥΟΝΤΕϢ

We have	ΟΥΟΝ ΗΤΑΝ	ΟΥΟΝΤΕΝ
You have (plural)	ΟΥΟΝ ΗΤΩΤΕΝ	ΟΥΟΝΤΕΤΕΝ
They have	ΟΥΟΝ ΗΤΩΟΥ	ΟΥΟΝΤΟΥ

An object marker comes between the complete construction and whatever is being possessed;

E.g. **ΟΥΟΝ ΗΤΗΙ ΗΟΥΗΟΥΪ ΗΛΑΟΟ ΔΕΝ ΤΑΙΠΟΛΙΟ** (*Acts 18:10*)

“I have a great (number) of people in this city”

However, no object marker is used after the abbreviated construction.

E.g. **ΟΥΟΝΪ ΝΑΔΪ ΰΜΑΥ** (*James 2:14*)

“I have faith”

Notice the **ΰΜΑΥ** at the end of the sentence? The existential possessive construction can have this thrown in after the object of possession. Now we saw in (9.1) that **ΰΜΑΥ** means ‘there’, but when used with the existential possessive construction, it’s really left untranslated.

E.g. **ΟΥΟΝ ΗΤΑΚ ΗΟΥΡΑΝ ΰΜΑΥ** (*Revelation 3:1*)

“you have a name”

The negative existential **ΰΜΟΝ** “there is no”, can also be used to tell when somebody does *not* have something. As with **ΟΥΟΝ**, the **ΰΜΟΝ** possessive construction may have an optional **ΰΜΑΥ** after the object. Unlike **ΟΥΟΝ** however, **ΰΜΟΝ** doesn’t take an object marker.

E.g. **ΰΜΟΝΪ ΔΑΙ ΰΜΑΥ** (*John 4:17*)

“I have no husband”

	complete form	abbreviated form
I do not have	ΰΜΟΝ ΗΤΗΙ	ΰΜΟΝΪ
you do not have (masculine)	ΰΜΟΝ ΗΤΑΚ	ΰΜΟΝΤΕΚ

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you do not have (feminine)	ⲰⲙⲠⲚ ⲛⲧⲈ	ⲰⲙⲠⲚⲧⲈ
He does not have	ⲰⲙⲠⲚ ⲛⲧⲁϥ	ⲰⲙⲠⲚⲧⲈϥ
She does not have	ⲰⲙⲠⲚ ⲛⲧⲁϥ	ⲰⲙⲠⲚⲧⲈϥ
We do not have	ⲰⲙⲠⲚ ⲛⲧⲁⲛ	ⲰⲙⲠⲚⲧⲈⲛ
You do not have (plural)	ⲰⲙⲠⲚ ⲛⲧⲱⲧⲈⲛ	ⲰⲙⲠⲚⲧⲈⲧⲈⲛ
They do not have	ⲰⲙⲠⲚ ⲛⲧⲱⲟⲩ	ⲰⲙⲠⲚⲧⲈⲟⲩ

<i>Vocab</i>			
ⲡⲁⲣⲣⲏϥⲁ	boldness, (Gk, f) openness, frankness, confidence, courage	ⲣⲈⲙⲛⲏⲏⲓ	family, household (m)
ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ	inheritance (Gk, f)	Ⲉⲣⲱⲱⲱⲱ	authority, power (m)
ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ	Almighty (Gk,m)	ⲧⲈⲃⲛⲏⲏ	animal, beast (m)

Exercise 15.1

- a) ⲈϫⲈⲚ ϫⲓⲱⲛ ⲡⲓⲧⲱⲟⲩ Ⲉϫⲟⲩⲁⲃ ⲛⲧⲁϥ (*Psalm 2:4 2:6*)
- b) ⲙⲙⲠⲚ ⲛⲧⲁⲛ ⲛⲟⲩⲡⲁⲣⲣⲏϥⲁ (*Adam Aspachmos, Divine Liturgy*)
- c) ⲟⲩⲟⲛⲧⲏⲏⲓ Ⲱⲙⲁⲩ ⲛⲟⲩⲱⲟⲩⲱⲟⲩ ⲗⲈⲚ ⲡⲓϫϥ ⲓⲏϥ (*Romans 15:17*)
- d) ⲁⲃⲣⲁⲁⲙ ⲡⲈⲧⲈⲛⲓⲱⲧ ⲛⲁϥϫⲈⲗⲏⲗ ⲡⲈ Ⲉϫⲟⲩⲱⲱ Ⲉⲛⲁⲩ ⲈⲟⲩⲈϫⲟⲟⲩ
ⲛⲧⲏⲓ ⲟⲩⲟϫ ⲁϥⲛⲁⲩ ⲁϥⲣⲁⲱⲓ (*John 8:56*)
- e) ⲙⲏ ⲰⲙⲠⲚⲧⲈⲛ Ⲉⲣⲱⲱⲱⲱ Ⲉⲟⲩⲱⲙ ⲛⲈⲙ Ⲉϫⲱ (*1 Corinthians 9:4*)
- f) ⲟⲩⲟⲛ ⲛⲧⲁⲛ Ⲱⲙⲁⲩ ⲰⲡⲈⲛⲛⲟⲩⲧⲓ ⲗⲈⲚ ⲛⲓϫⲏⲟⲩⲓ ϫⲧ
ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ (*hom vatt ii pg.81*)
- g) ⲁϥⲣⲓⲙⲓ Ⲉϫⲣⲏⲓ Ⲉϫⲱⲟⲩ Ⲱϫⲣⲏⲧ ⲛϫⲁⲛⲱⲏⲣⲓ ⲰⲙⲈⲛⲣⲓⲧ ⲛⲧⲁϥ
(*hom vat ii pg.89*)

h) εΨΩΠ ΔΕ ΪΜΟΝΤΕΨ ΟΟΝ ΪΜΑΥ ΕΡΕΤΕΝΕΨ ΉΤΕΨΚΛΗΡΟΝΟΜΙΑ
 ΗΟΥΡΕΜΗΗΙ ΗΤΑΨ (*Numbers 27:11*)

i) ΝΕΚΑΛΩΟΥΙ ΟΥΟΝΤΟΥ ΤΕΒΗΗ ΪΜΑΥ (*Numbers 32:4*)

15.4. Possessive pronouns

The Coptic possessive pronoun is the equivalent of saying words like ‘yours’ and ‘mine’ in English. One form of this may be familiar to you from the Paschal praise

ΘΩΚ ΤΕ ΨΧΟΥ

“to you is the power”

The other forms based on person, number and gender are shown in the table below:

	single masculine	single feminine	plural
to me (mine)	ΦΩΙ	ΘΩΙ	ΝΟΥΙ
to you (male)	ΦΩΚ	ΘΩΚ	ΝΟΥΚ
to you (feminine)	ΦΩ	ΘΩ	ΝΟΥ
to him	ΦΩΨ	ΘΩΨ	ΝΟΥΨ
to her	ΦΩϸ	ΘΩϸ	ΝΟΥϸ
to us	ΦΩΗ	ΘΩΗ	ΝΟΥΗ
to you (plural)	ΦΩΤΕΝ	ΘΩΤΕΝ	ΝΟΥΤΕΝ
to them (theirs)	ΦΩΟΥ	ΘΩΟΥ	ΝΩΟΥ

For example, **ΧΟΥ** means power and is a feminine word. Hence, to say “to You is the power” (or “the power is Yours”) we looked under “to you” in the single feminine column and picked **ΘΩΚ**. Note that this choice doesn’t depend on the gender of “you”. To finish off the sentence, you use the feminine copula:

E.g. **ΘΩΚ ΤΕ ΨΧΟΥ**

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For another example, we'll use **ⲧⲟⲧⲥ** which means 'chair' and is a masculine word, so this time to say "mine is the chair" you would pick from the masculine singular column and write: **Ⲫⲟⲓ ⲡⲉ ⲡⲓⲧⲟⲧⲥ**

The possessive pronoun also has a prenominal form (i.e a form which precedes the noun without the need for a pronominal suffix), as shown in the table below:

masculine (s)	feminine (s)	plural
Ⲫⲁ	Ⲑⲁ	ⲛⲁ

Here the possessive pronoun is translated as 'of' as in 'the one of.'

E.g. **ⲁⲃⲃⲁ ⲡⲁⲗⲟⲩ Ⲫⲁ ⲧⲕⲟⲓⲛⲟⲩⲁ**

"Saint Pachom of the Community"

<i>Vocab</i>			
ⲁⲃⲃⲁ	father (Gk,m)	ⲣⲏ	sun (m)
ⲓⲟⲗ	moon (m)	ⲭⲣⲟⲛⲟⲥ	period of time, season, (Gk, m)

Exercise 15.2

- a) **ⲏⲑⲟⲧⲉⲛ Ⲫⲟⲧⲉⲛ ⲁⲛ** (*1 Corinthians 6:19*)
- b) **ⲑⲟⲟⲩ ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲏⲧⲉ ⲛⲓⲪⲏⲟⲩ** (*Matthew 5:3*)
- c) **Ⲫⲟⲩ ⲡⲉ ⲡⲓⲟⲟⲩ ⲱⲁ ⲛⲉⲣⲗ ⲏⲧⲉ ⲛⲓⲛⲉⲣⲗ ⲁⲙⲏⲛ** (*1 Philippians 4:20*)
- d) **ⲁⲩⲑⲟⲧⲓ ⲏⲭⲉ ⲛⲁ ⲧⲃⲁⲕⲓ ⲧⲏⲣⲟⲩ** (*bom vatt ii pg.85*)
- e) **ⲡⲓⲕⲁⲭⲓ ⲛⲉⲧⲉⲧⲉⲛⲥⲟⲩⲧⲉⲙ ⲛⲉⲣⲟⲩ Ⲫⲟⲓ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ Ⲫⲁ Ⲫⲓⲟⲩⲧ ⲡⲉ ⲛⲉⲧⲁⲩⲧⲁⲟⲩⲟⲓ** (*John 14:24*)
- f) **Ⲫⲟⲧⲉⲛ ⲁⲛ ⲡⲉ ⲛⲉⲙⲓ ⲛⲉⲗⲁⲛⲭⲣⲟⲛⲟⲥ ⲓⲉ ⲛⲉⲗⲁⲛⲥⲏⲟⲩ** (*Acts 1:7*)
- g) **ⲛⲁⲓⲕⲉⲣⲟⲥ ⲛⲁⲓ ⲛⲟⲩⲓ ⲛⲉ** (*bom vatt ii pg.73*)
- h) **Ⲫⲟⲕ ⲡⲉ ⲡⲓⲉⲗⲟⲟⲩ Ⲫⲟⲕ ⲟⲛ ⲡⲉ ⲡⲓⲉⲭⲟⲣⲗ ⲏⲑⲟⲕ ⲁⲕⲥⲟⲃⲧ ⲛⲉⲙⲓ ⲡⲓⲟⲗ** (*Psalms 73:14 74:16*)
- i) **Ⲭⲓⲕⲁⲛⲗ ⲡⲁⲣⲭⲟⲛ ⲛⲁ ⲛⲓⲪⲏⲟⲩ**
- j) **ⲭⲙⲉⲩⲓ ⲁⲛ ⲛⲉⲛⲁⲪⲧⲓ ⲁⲗⲗⲁ ⲛⲁⲛⲓⲣⲟⲩ** (*Mark 8:33*)

15.5. The Possessed nouns

Relax! These nouns are not demon possessed, but they are possessed in the innocent sense of the word. These nouns are different in that they are designed to take personal suffix at the end to indicate who they belong to. Most of these nouns are actually body parts.

For example, let's take the Coptic word for mouth.

The normal word for this is **ⲡⲟ**.

ⲡⲟ, being one of these special nouns, has an inflected form which can change its endings. This inflected form is **ⲡⲱ**∕

The endings to this word to indicate possession are as follows:

ⲡⲱ	my mouth
ⲡⲱⲕ	your mouth (masculine)
ⲡⲱ	your mouth (feminine)
ⲡⲱϥ	his mouth
ⲡⲱϥ	her mouth
ⲡⲱⲛ	our mouth
ⲡⲱⲧⲈⲛ	your mouth (plural)
ⲡⲱⲟⲩ	their mouth

So, to say “my mouth” using this special form, you would use **ⲡⲱ**.

Some other possessed nouns are listed below. As it turns out, only a few have a non inflected form.

Many of the possessed pronouns form the core of the compound prepositions which were first introduced in (5.1.iii) and are further explained in (Appendix 3).

Inflected form		non inflected form
ⲭⲱ ∕	head	–
ⲧⲟⲧ ∕, ⲧⲈⲛ –	hand	ⲧⲱⲣ

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ḏHT//	belly	–
pAT//	foot	–
θOTW//	bosom, chest	–
èTH//	chest or heart	ϩHT
èp//	face	ϩO
KEN//	bosom	–
IA T//	eye	–
CA//	back	–
ATPHX//	end	–

<i>Vocab</i>			
OTHI	indeed (adv)		

Exercise 15.3

- a) TOTE PWN APMOZ HPAWI (*Psalms 125:2 126:2*)
- b) JE ÈCMAPOHT HJE POC ΦT ÌPICΛ ÈCMAPOHT HJE POC ΦT HCEΔPAK MICA K ABΔENAΓΩ ΦH ETAFOYWP ÌPEFACTELOC APMOZEI HNECÈBIAIK JE OTHI NARE ÈTHOY XH ÈPOY (*Daniel 3:28 hom vatt ii pg. 85*)
- c) ΦHOYF CWTM ÈTAΠPOCEYXH BICMI HNICAXI HTE PWI (*Psalms 53:2 54:2*)
- d) ETAFOYWN HPOY (*Matthew 5:2*)
- e) PEJE PBOIC ΔE NAQ ON JE EI TEKXIX EZOYN ΔA ΘOTOK OTOZ AQLI TEQXIX EZOYN ΔA ΘOTOC (*Exodus 4:6*)

Practice text 18

Well done, you're almost there. Now there's just one more practice text to tie everything together and to show you just how much you've learnt. Enjoy.

Numbers 21:1-9

οτοζ αϑσωτεμ ηξε πιχαλανεος ποτρο ηαραλ φη
ετψοπ ρι ηψαϑε γε αϑι ηξε πιραηλ εφμωιτ ηαθαριν
οτοζ αϑβωτς επιραηλ οτοζ ατωλι ηοτεχμαλωσια
ηδητοϑ οτοζ αϑτωβε ηξε πιραηλ ηοτεγχη ηπβοις
οτοζ πεχαϑ γε εψωπ ακψαητ ηπαιλαος εδρη
εναχιχ τηαεραναθεματιζιν ημοϑ νεμ νεϑβακι οτοζ
αϑσωτεμ ηξε πβοις ετςμην ηπιραηλ οτοζ αϑτηπιαος
ηχαλανεος εδρη ετοτϑ οτοζ αϑεραναθεματιζιν ημοϑ
νεμ νεϑβακι οτοζ αττηρεη φραν ηπιμα ετεμματ γε
πιαναθεμα οτοζ εταροτωτεβ εβολ δην ωρ πιτωοϑ
εχεν φμωιτ ηφιομ ηψαρι ακωτ επικαρι ηεδωμ οτοζ
αϑερκοϑχι ηρητ ηξε πιαος ρι φμωιτ οτοζ α πιαος
σαχι ησα φηοϑτ νεμ μωτςης εϑχω ημοϑ γε εθεοϑ
ακεντεη εβολ δην ηκαρι ηχημ εδοθεν ρι ηψαϑε γε
ημον ωικ οϑδε μωοϑ. τεηψτηχη δε αςερωϑ επαιωικ
ετψοϑωοϑ οτοζ α ηβοις οτωρη ηηιζοϑ εδοτη επιαος
εψαϑδωτεβ οτοζ ηαϑβι λαπει ησα πιαος πε οτοζ
αϑμοϑ ηξε οϑηωϑτ ημηνϑ ητε νεηψηρι ηπιραηλ οτοζ

ⲁ ⲡⲓⲗⲁⲟϥ ⲓ ⲉⲗⲁ ⲙⲱⲧϥⲥⲏϥ ⲉⲅⲧⲱ ⲙⲙⲟϥ ϫⲉ ⲁⲛⲉⲣⲛⲟⲃⲓ
 ⲁⲛϥⲁⲧⲓ ⲛⲥⲁ ⲫⲛⲟⲩⲧⲓ ⲛⲉⲙ ⲛⲥⲱⲕ ⲧⲱⲃⲉ ⲟⲩⲛ ⲙⲡⲃⲟⲓϥ ⲟⲩⲟⲉ
 ⲙⲁⲣⲉϥⲱⲗⲓ ⲛⲛⲁⲓⲉⲟⲩⲩⲱ ⲉⲃⲟⲗ ⲉⲗⲁⲣⲟⲛ ⲟⲩⲟⲉ ⲁ ⲙⲱⲧϥⲥⲏϥ ⲧⲱⲃⲉ
 ⲙⲡⲃⲟⲓϥ ⲉⲑⲃⲉ ⲡⲓⲗⲁⲟϥ ⲟⲩⲟⲉ ⲡⲉϫⲉ ⲡⲃⲟⲓϥ ⲙⲙⲱⲧϥⲥⲏϥ ϫⲉ
 ⲙⲁⲑⲁⲙⲓⲟ ⲛⲁⲕ ⲛⲟⲩⲉⲟⲩⲩⲱ ⲛⲉⲟⲙⲧ ⲟⲩⲟⲉ ϫⲁϥ ⲉⲓ ⲟⲩⲙⲛⲓⲛⲓ
 ⲟⲩⲟⲉ ⲉϥⲉⲱⲱⲡⲓ ⲁⲣⲉⲱⲁⲛ ⲡⲓⲉⲟⲩⲩⲱ ⲃⲓ ⲗⲁⲡϥⲓ ⲉⲟⲩⲣⲱⲙⲓ ⲟⲩⲟⲉ
 ⲉϥⲉϫⲟⲩⲱⲧⲓ ⲉⲡⲓⲉⲟⲩⲩⲱ ⲛⲉⲟⲙⲧ ⲟⲩⲟⲉ ⲉϥⲉⲱⲛⲃ ⲟⲩⲟⲉ ⲁϥⲑⲁⲙⲓⲟ
 ⲛⲉϫⲉ ⲙⲱⲧϥⲥⲏϥ ⲙⲡⲓⲉⲟⲩⲩⲱ ⲛⲉⲟⲙⲧ ⲟⲩⲟⲉ ⲁϥⲧⲁⲉⲟⲩⲩⲱ ⲉⲓ ⲟⲩⲙⲛⲓⲛⲓ
 ⲟⲩⲟⲉ ⲁϥⲱⲱⲡⲓ ⲉⲟⲩⲧⲁⲛ ⲁⲣⲉⲱⲁⲛ ⲟⲩⲉⲟⲩⲩⲱ ⲃⲓ ⲗⲁⲡϥⲓ ⲛⲥⲁ
 ⲟⲩⲣⲱⲙⲓ ⲟⲩⲟⲉ ⲛⲧⲉϥϫⲟⲩⲱⲧⲓ ⲉⲡⲓⲉⲟⲩⲩⲱ ⲛⲉⲟⲙⲧ ⲱⲁϥⲱⲛⲃ

<i>Vocab</i>			
ϫⲁⲛⲁⲗⲛⲉⲟϥ	Canaanite (prop noun)	ⲁⲣⲁⲗ	Arad prop noun
ⲁⲑⲁⲣⲓⲛ	Atharin (prop noun)	ⲉϫⲙⲁⲗⲱϥⲓⲁ	captivity (f)
ⲉⲣⲱⲱ, ⲉⲣⲱⲱ (ϥ)	to be cold, heavy (v.i)	ⲉⲣⲟⲙⲧ	bronze (m)
ⲃⲱⲧϥ ⲃⲱⲧϥ ⸘	to fight, battle (v.t)	ⲉⲧⲟⲧϥ	to the hand of (Appendix 3)
ⲗⲁⲡϥⲓ	bite, sting, morsel (m)	ⲱⲣ	Hor (prop noun)
ⲁⲛⲁⲑⲉⲙⲁ	devotion, curse (m)	ⲟⲩⲱⲧⲉⲃ	to depart, change (v.i)
ⲧⲣⲉⲛ	to name, call (v.i)	ϱⲁⲣⲓ	red (adj)
ⲉⲣⲁⲛⲁⲑⲉⲙⲁⲧⲓⲩⲓⲛ	to devote, curse (v.t)		

Where do we go from here?

Congratulations! If you're reading this, it means one of two things. Either you've laboured through the lessons, ploughed through the exercises, sweated over the practice texts, referred constantly to the glossary, and finally made your way to the end of the book, or you've skipped to the end to see what's at the back.

If it's the first case, then you may be wondering where you can go from here. This may be time to reveal a secret which I've kept hidden up till now, and that's that you never really stop learning Coptic, as no matter how much you learn, there'll always be things you don't know. But don't be discouraged, because that's part of the fun! The best way to consolidate is to practice, practice, and practice again. Following the Coptic text in *Midnight praises* is an excellent way of become more fluent in your reading of Coptic text, as well as giving you a way of learning new words. To further consolidate your grammar and vocabulary, you should then start to read some literary Coptic texts.

Technological advances have made access to these much easier than even 10 years ago. The Remenkimi web site at www.coptic.org/language is maintained by a dedicated group of Coptic lovers who have provided a treasure trove of Coptic texts. There you can find most of the available texts of the Bible, as well as other literary works. The Bible is a good place to start, as you can easily compare your translation with a modern English translation. Just remember though that you'll need to download the right fonts first.

Actually, the Coptic fonts themselves have undergone a bit of a revolution. In the olden days (i.e. 2 years ago), most of the different fonts had different keyboard layout maps, which meant that you couldn't change the font of a Coptic text without changing the letters around and ending up with garble. The work of several dedicated Coptic computer lovers has resulted in the Coptic Standard fonts, which is a new standard for pre existing fonts to all now using the same keyboard layout map. A link to these can be found in the Remenkimi site. Some older texts have not yet been converted to the CS standard, so it's still useful to have some of the older fonts. At the time of writing, the site <http://coptic-software.8m.net/> featured a program which would automatically install the fonts for you.

You'll also need a proper dictionary when approaching most of these texts I recommend the dictionary produced by the St.Shenouda society (www.stsheounda.com) which is available on their CD-ROM and also on the "Christian Orthodox e-Reference library" CD (coepa@netspace.net.au). Another very good dictionary is "The abbreviated Coptic Dictionary" by Adeeb Makar, which at time of writing was available from www.orthodox-bookstore.org. A particular advantage of the St.Shenouda society CD-ROM is that it also includes the Coptic New Testament.

The Remenkimi site also maintains a newsgroup where members write messages to each other in Coptic, as well as a Paltalk chat room, where members can speak to each other in Coptic over the internet.

So You want to Learn Coptic?

If you're really serious about learning Coptic, you may be interested to learn that there is Masters in Arts in Coptic studies degree which is at Maquarie University, Sydney. This degree offers courses in many aspects of Coptic culture, including a course in Sahidic as well as the other major dialects. For further information, go to www.coptic.org.au/modules/coptic_studies/.

As you can see, there are many opportunities opening up for the revival of Coptic, but it will require the hard work and dedication of people like yourself to keep the flame burning. A whole new world of possibilities awaits, and who knows? Maybe we'll look back ten years from now and marvel as to how many people didn't know Coptic.

16. APPENDICIES

Appendix 1 : Verb tables

Present	First (5.1)	Habitual (10.1)	Negative habitual (10.1.i)
1 st P (s)	†-	ϡαΙ-	ὐπαΙ-
2 nd P (m)	κ (χ)-	ϡακ-	ὐπακ-
2 nd P (f)	τε-	ϡαρε-	ὐπαρε-
3 rd P (m)	ϥ-	ϡαϥ-	ὐπαϥ-
3 rd P (f)	ϥ-	ϡαϥ-	ὐπαϥ-
1 st P (pl)	τεν-	ϡαν-	ὐπαν-
2 nd P (pl)	τετεν-	ϡαρετεν-	ὐπαρετεν-
3 rd P (pl)	ϥε-	ϡαν-	ὐπαν-
Pre subject form	-	ϡαρε	ὐπαρε
Negative	(ἦ)...αν		-

Future	First (5.9)	Emphatic (10.2)	Negative emph. (10.2.i)
1 st P (s)	†να-	ειε-	ἦνα-
2 nd P (m)	χνα-	εκε-	ἦνεκ-
2 nd P (f)	τενα(ρα)-	ερε-	ἦνε-
3 rd P (m)	ϥνα-	εϥε-	ἦνεϥ-
3 rd P (f)	ϥνα-	εϥε-	ἦνεϥ-
1 st P (pl)	τεννα-	ενε-	ἦνεν-
2 nd P (pl)	τετεννα-	ερετενε-	ἦνετεν-
3 rd P (pl)	ϥενα-	εϥε-	ἦνοϥ-
Pre subject form	-	ερε	ἦνε
Negative	(ἦ)...αν		

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Future	Imperfect (10.3)	conditional (10.5)	neg. conditional (10.5.i)	Optative (10.4.iv)
1 st P (s)	ⲛⲁⲓⲛⲁ-...(ⲡⲉ)	ⲁⲓϣⲁⲛ-	ⲁⲓϣ̣ⲧⲉⲙ-	ⲙⲁⲣⲓ-
2 nd P (m)	ⲛⲁⲕⲛⲁ-...(ⲡⲉ)	ⲁⲕϣⲁⲛ-	ⲁⲕϣ̣ⲧⲉⲙ-	-
2 nd P (f)	ⲛⲁⲣⲉⲛⲁ...(ⲡⲉ)	ⲁⲣⲉϣⲁⲛ-	ⲁⲣⲉϣ̣ⲧⲉⲙ-	-
3 rd P (m)	ⲛⲁϣⲛⲁ-...(ⲡⲉ)	ⲁϣϣⲁⲛ-	ⲁϣ̣ϣ̣ⲧⲉⲙ-	ⲙⲁⲣⲉϣ-
3 rd P (f)	ⲛⲁϥⲛⲁ-...(ⲡⲉ)	ⲁϥϣⲁⲛ-	ⲁϥ̣ϣ̣ⲧⲉⲙ-	ⲙⲁⲣⲉϥ-
1 st P (pl)	ⲛⲁⲛⲛⲁ-...(ⲡⲉ)	ⲁⲛϣⲁⲛ-	ⲁⲛϣ̣ⲧⲉⲙ-	ⲙⲁⲣⲉⲛ-
2 nd P (pl)	ⲛⲁⲣⲉⲧⲉⲛⲛⲁ-...(ⲡⲉ)	ⲁⲣⲉⲧⲉⲛϣⲁⲛ-	ⲁⲣⲉⲧⲉⲛϣ̣ⲧⲉⲙ-	-
3 rd P (pl)	ⲛⲁϣⲛⲁ-...(ⲡⲉ)	ⲁϣϣⲁⲛ-	ⲁϣ̣ϣ̣ⲧⲉⲙ-	ⲙⲁⲣⲟϣ-
Pre subject form	ⲛⲁⲣⲉ... ..(ⲡⲉ)	ⲁⲣⲉϣⲁⲛ-	ⲁⲣⲉϣ̣ⲧⲉⲙ-	ⲙⲁⲣⲉ-

Past	First (5.2)	Imperfect (7.1)	Imperfect negative	Plu perfect (7.1.i)
1 st P (s)	ⲁⲓ-	ⲛⲁⲓ-...(ⲡⲉ)	ⲛⲁⲓ...ⲁⲛ	ⲛⲉ...ⲁⲓ
2 nd P (m)	ⲁⲕ-	ⲛⲁⲕ-...(ⲡⲉ)	ⲛⲁⲕ...ⲁⲛ	ⲛⲉ...ⲁⲕ
2 nd P (f)	ⲁⲣⲉ-	ⲛⲁⲣⲉ-...(ⲡⲉ)	ⲛⲁⲣⲉ...ⲁⲛ	ⲛⲉ...ⲁⲣⲉ
3 rd P (m)	ⲁϣ-	ⲛⲁϣ-...(ⲡⲉ)	ⲛⲁϣ...ⲁⲛ	ⲛⲉ...ⲁϣ
3 rd P (f)	ⲁϥ-	ⲛⲁϥ-...(ⲡⲉ)	ⲛⲁϥ...ⲁⲛ	ⲛⲉ...ⲁϥ
1 st P (pl)	ⲁⲛ-	ⲛⲁⲛ-...(ⲡⲉ)	ⲛⲁⲛ...ⲁⲛ	ⲛⲉ...ⲁⲛ
2 nd P (pl)	ⲁⲣⲉⲧⲉⲛ-	ⲛⲁⲣⲉⲧⲉⲛ-...(ⲡⲉ)	ⲛⲁⲣⲉⲧⲉⲛ..ⲁⲛ	ⲛⲉ...ⲁⲣⲉⲧⲉⲛ
3 rd P (pl)	ⲁϣ-	ⲛⲁϣ-...(ⲡⲉ)	ⲛⲁϣ...ⲁⲛ	ⲛⲉ...ⲁϣ
Pre subject form	ⲁ	ⲛⲁⲣⲉ-...(ⲡⲉ)	ⲛⲉ...ⲁϣ	
Negative	ⲙⲡⲉ	-	-	ⲛⲉ...ⲙⲡⲉ

Relative	First Present (5.1.v)	Future (5.9.ii)	Past Perfect (5.4)
1 st P (s)	εϝ-	εϝηα	εται-
2 nd P (m)	ετεκ-	ετεκηα-	ετακ-
2 nd P (f)	ετε-	ετερα-	εταρε-
3 rd P (m)	ετεϙ-	ετεϙηα-	εταϙ-
3 rd P (f)	ετες-	ετεςηα-	ετας-
1 st P (pl)	ετεη-	ετεηηα-	εταν-
2 nd P (pl)	ετετεη-	ετετεηηα-	εταρετεη-
3 rd P (pl)	ετοϣ-	ετοϣηα-	εταϣ-
Pre subject form	ετε/ερε	ετε/ερε...ηα	ετα
Negative	(η)...αη	(η)...αη	ετε...ηπε (5.4.i)

Subjunctive	Affirmative (6.2)	Negative (6.2.ii)	limitative (6.2.i)
1 st P (s)	ητα-	ηταϖτεμ-	ϖαντα(ι)/ϖαϝ-
2 nd P (m)	ητεκ-	ητεκϖτεμ-	ϖα(η)τεκ-
2 nd P (f)	ητε-	ητεϖτεμ-	ϖα(η)τε-
3 rd P (m)	ητεϙ-	ητεϙϖτεμ-	ϖα(η)τεϙ-
3 rd P (f)	ητες-	ητεςϖτεμ-	ϖα(η)τες-
1 st P (pl)	ητεη-	ητεηϖτεμ-	ϖα(η)τεη-
2 nd P (pl)	ητετεη-	ητετεηϖτεμ-	ϖα(η)τετεη-
3 rd P (pl)	ητοϣ-/ησε-	ητοϣϖτεμ-	ϖα(η)τοϣ-
Pre subject form	ητε	ητε ϖτεμ	ϖα(η)τε

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Second tense	Present (12.1)	Future (12.2)	Past (12.3)
1 st P (s)	ⲁⲓ-	ⲁⲓⲛⲁ-	ⲉⲧⲁⲓ-
2 nd P (m)	ⲁⲕ-	ⲁⲕⲛⲁ-	ⲉⲧⲁⲕ-
2 nd P (f)	ⲁⲣⲉ-	ⲁⲣⲉⲛⲁ-	ⲉⲧⲁⲣⲉ-
3 rd P (m)	ⲁϥ-	ⲁϥⲛⲁ-	ⲉⲧⲁϥ-
3 rd P (f)	ⲁϥ-	ⲁϥⲛⲁ-	ⲉⲧⲁϥ-
1 st P (pl)	ⲁⲛ-	ⲁⲛⲛⲁ-	ⲉⲧⲁⲛ-
2 nd P (pl)	ⲁⲣⲉⲧⲉⲛ-	ⲁⲣⲉⲧⲉⲛⲛⲁ-	ⲉⲧⲁⲣⲉⲧⲉⲛ-
3 rd P (pl)	ⲁϣ-	ⲁϣⲛⲁ-	ⲉⲧⲁϣ-
Pre subject form	ⲁⲣⲉ	ⲁⲣⲉ ⲛⲁ-	ⲉⲧⲁ

Appendix 2 :Useful prefixes

Prefixes are little groups of letters that are attached to certain pre existing words to add a new meaning. We’ve actually come across some of these prefixes as parts of words we’ve already met. The more common prefixes are shown below:

ձՆ-	collection of	ԱԵՄ- / ԱԵԹ-	forms an abstract noun
ձԿ/ձԹ-	without	ՔԵՎ-	comes before the verb to indicate the one who is performing the action
Ե-	profession	ՇՁՆ-	profession
ՂՁ-	abundance	ԱՅՐ-	“worthy of”
ՔԵԱ-	belonging to	ԻՆ-	forms a noun of a verb

Let’s start with the prefix **ձՆ**. Firstly, it is important to note that the **ձՆ** used as a prefix has nothing to do with the **ձՆ** we met way back in (5.1.i) which indicates the negative.

Now consider the word **ԱՅՐ**. It means ‘7.’

Add **ձՆ** to **ԱՅՐ** and you get **ձՆԱՅՐ**, which means ‘group of 7.’

Now what could ‘group of 7’ possibly mean?

Why it means ‘a week’ of course! Here are some more examples

ԱՅՐ	nourishment, rearing (m)	ձՆԱՅՐ	livestock (m)
ՇՁ	word (m)	ձՆՇՁ	dictionary

ⲁⲧ (ⲁⲐ)

ⲁⲧ (ⲁⲐ) means ‘without’, it attaches to the pre existing word to essentially cancel out its meaning. Some examples:

Ⲛⲟⲩ	voice	ⲁⲧⲚⲟⲩ	without voice, mute (adj)
ⲈⲘⲓ	knowledge	ⲁⲧⲈⲘⲓ	ignorant (adj)
ⲐⲱⲗⲈⲖ	defilement	ⲁⲧⲐⲱⲗⲈⲖ	without defilement (adj)

ⲣⲈⲘⲏ

ⲣⲈⲘⲏ/ⲣⲈⲘ changes the meaning of the word it precedes so that it describes a person who has a characteristic of that word. It is often used before the names of countries to indicate a person who belongs to that particular country.

ⲕⲁⲧ	knowledge	ⲣⲈⲘⲏⲕⲁⲧ	intelligent, wise (adj)
ⲉ̀ⲑⲟⲟ	horse	ⲣⲈⲘⲏⲉ̀ⲑⲟⲟ	horseman, rider (m)
ⲣⲏⲥ	south	ⲣⲈⲘⲣⲏⲥ	southerner (m)
ⲭⲏⲘⲓ	Egypt	ⲣⲈⲘⲏⲭⲏⲘⲓ	Egyptian, coptic (m)

E.g. **ⲉⲃⲣⲈⲘⲟⲣⲧ ⲉ̀ⲣⲟⲥ ⲭⲈ ⲡⲓⲣⲈⲘⲏⲁⲗⲁⲣⲈⲐ** (*Matthew 2:23*)

“He shall be called the Nazarene.”

ⲗⲁ

This prefix is attached before a noun or adjective to indicate an ‘abundance of the relevant word or noun.

E.g.

ϣⲱⲓ	hair	ⲗⲁϣⲱⲓ	hairy
Ⲙⲁⲭⲓ	word	ⲗⲁⲘⲁⲭⲓ	chatty, talkative

ⲘⲈⲧ

This prefix comes before a noun to turn it into an *abstract* noun. What exactly are abstract nouns?

When we usually talk about nouns, we mean things that we can touch and see. E.g. you can see a car or pat a dog. But how about a noun like ‘happiness.’ Happiness is indeed a noun, because it is the name of a thing, but it isn’t something you can see. Nouns like these are called ‘abstract nouns.’

Here are some examples:

ἄλοϋ	child	μετἄλοϋ	childhood (f)
νιωϋ	great	μετνιωϋ	greatness (f)
οϋηβ	priest	μετοϋηβ	priesthood (f)
οϋρο	king	μετοϋρο	kingdom (f)

ρεϥ

As with **ρεϡ**, **ρεϥ** is used to describe a person. The difference however is that **ρεϥ** always comes before a verb and creates a noun of the person doing the action.

ϥωντ	to create	ρεϥϥωντ	creator
ϥωνι	to be sick	ρεϥϥωνι	sick person
ερνοβι	to sin	ρεϥερνοβι	sinner

ϥἄ ἡ

The names of some professions are made by attaching this prefix to a noun related to the profession.

ἄϥ	meat	ϥἄ ἡἄϥ	butcher
ωικ	bread	ϥἄ ἡωικ	baker

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Appendix 3 :Where do compound prepositions come from?

Earlier in the book in (5.1.iii), we gave some examples of what were called “compound prepositions.” What wasn’t explained was how they were derived. They’re basically formed by combining the simple prepositions with the ‘body parts’ which we met with the possessed nouns (15.5), with the combinations providing the compound prepositions. The results are words which are meant to give a meaning relating to the combination of the simple preposition and the body part, though to be honest it’s often hard to understand the connection. The more common derivations are shown below.

Compounds with è

è + **χω** forms **ἐχεν**

literally “to the head of” or “upon”

Compound prepositions naturally also have a pronoun form. The pronoun form for **ἐχεν** is **ἐχῶ** // .

These use the same pronoun endings that were used for the verbs (5.3.i).

Thus **ἐχῶι** is “upon me.”

E.g. **κερῶμι ἐχῶσιν ἰπποῦ βαλὰς τῶν ποδῶν** (Matthew 7:6)

“they will crush upon them (to their heads) with their feet”

ὁ τοῦ θεοῦ ἵνα χῶσιν τὴν ψυχὴν ἐπὶ τὰ πρόβατα (John 10:15)

“and I will place my soul upon my sheep”

è + **πο** = **ἐπεν**

“to the mouth of”- “to the opening of”, ‘facing’, “in front of”

pronoun form **ἐπῶ** //

è + **πῶ** = **ἐπῶ** //

“to the foot of”, “to”

è + **ρο** = **ἐρπεν**, **ἐρρα** //

“toward face of”, “to”, “among”

Compounds with ḥ-

ḥ + cα = ḥcα “to the back of” or ‘behind’, ‘after’

pronoun form **ḥcω**∕

E.g. **ⲧⲈⲚϮⲟⲩⲧⲈⲘ ḥcα ⲚⲈⲘⲈⲚⲧⲟⲗⲏ**

“we obey (after) your commandments”

ḥ + ⲧⲟⲩ∕ = “through the hands of” or “by means of, through”

E.g. **ⲓⲱⲉⲡ ⲉ̀ⲟⲙⲧ ḥⲧⲟⲩⲥ ḥⲩⲩⲛⲟⲩⲧ**

“I accept grace through the hands of God” or “I thank God”

This compound preposition is special because unlike the others it has a pronominal form: **ḥⲧⲈⲚ-**

E.g. **ⲁⲥⲉⲟⲛⲉⲛ ḥⲧⲈⲚ ⲚⲈⲥⲙⲁⲐⲏⲧⲏⲥ** (*Matthew 16:20*)

“he commanded (to the hands of) his disciples”

ḥ + ⲉⲣ∕ = ⲚⲁⲉⲣⲈⲚ (literally ‘to the face of’) or ‘before.’

Pronoun form is **ḥⲉⲣ**∕

Compounds with ⲉⲓ

ⲉⲓ + ⲭⲟ = ⲉⲓⲭⲈⲚ, ⲉⲓⲭⲟ∕

“upon”

ⲉⲓ + ⲣⲟ = ⲉⲓⲣⲈⲚ, ⲉⲓⲣⲟ∕

“at the mouth of” or “at the entrance”

ⲉⲓ + ⲧⲟⲩ∕ = ⲉⲓⲧⲈⲚ, ⲉⲓⲧⲟⲩ∕

“lit. through, by from”

E.g. **ΧΙΤΕΝ ΝΙΠΡΕΣΒΙΑ ΝΤΕ ΤΗΘΕΟΤΟΚΟΣ** (*Hymn from Liturgy of the word*)
“through the prayers of the mother of God.”

Compounds with δα

δα + ΤΕΝ = δαΤΕΝ

“under the hand of” or “beside”, “under”, “at”

E.g. **οΥΟΘ ΔΑΥΩΠΙ ΔΑΤΕΝ ΠΙΨΥΗΝ ΝΤΕ ΜΑΜΒΡΕ** (*Genesis 13:18*)
“and he dwelt before the tree of Mambre”

ΑΥΙ ΕΒΗΘΦΑΣΗ ΔΑΤΕΝ ΠΙΤΩΟΥ ΝΤΕ ΝΙΧΩΙΤ (*Matthew 21:1*)
“and he came to Bethpage before the mountain of the olives”

δα + ΡΑΤ = δαΡΑΤ

“under the foot of” or “under”

Pronoun form **δαΡΑΤ** ∕

E.g. **ΑΙΝΑΥ ΕΡΟΚ ΔΑΡΑΤΣ ΝΤΒΩ ΝΚΕΝΤΕ** (*John 1:51*)
“I saw you under the tree of dates”

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Appendix 4 -:variations in the pronominal suffix¹⁶

Life would be so much simpler if things were consistent. Take the personal suffixes we first met in (5.3.i), which are those little letters that come at the end of the verb. We looked at two verbs as examples and saw how the suffixes differed between them. Unfortunately, they're not the only variations, and in fact there is a rather complex set of rules which determines when to use a particular ending. The good news is that you will quickly recognise the different letters that are used for a particular person and number when you're translating from Coptic to English, the bad news is that you will have to refer to these rules if you want to work out what the ending should be when translating into Coptic from English. It is these endings which will be the subject of this appendix:

First person singular

- For the first person singular, pronominal forms which end with **ⲟ** or **ⲡ** take **ⲓ**, those which end with **ⲁ,ⲓ** or a consonant take **ⲧ**.
- When the construct form already ends with **ⲧ**, it can either be left like that or it can take another **ⲧ** as well. For example, the pronominal form of the verb **ϣⲁⲓ** (to carry) is **ϣⲓⲧ**∕. The first person singular form can therefore be either **ϣⲓⲧ** or **ϣⲓⲧⲧ**.

First person plural

- The first person plural takes **−ⲛ** after a vowel. After a consonant, it either takes **−ⲧⲉⲛ** or **−ⲉⲛ**. Stems ending in **ⲓ** which take **ⲧ** in the first person singular keep the **ⲧ** and add an **ⲉⲛ** to it for the first person plural.

Second person feminine singular

- if the stem ends in **ⲟ** or **ⲡ**, there is no extra ending for the second person feminine singular

¹⁶ Ref Mallon pg.140

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- stems which end in **ⲁ** or **ⲓ** take a **ⲥ** for the second person singular feminine E.g. the pronoun form for the verb **ⲭⲱ** (to place) is **ⲭⲁ** The second person feminine singular is therefore **ⲭⲁⲥ**
- if the stem ends in a consonant, it takes **ⲓ** instead of **ⲥ**
- Verbs whose pronominal form ends in **ⲃ** **ⲙ** or **ⲛ** take an extra **Ⲉ** between the stem and suffix, for all forms apart from the 2nd person feminine singular and the 2nd and 3rd person plural. For example, let's take a look at the verb **ⲛⲁⲉⲙⲈⲛ** (to save), whose pronominal form is **ⲛⲁⲉⲙ**

1 st person singular	ⲛⲁⲉⲙ-Ⲉⲧ
2 nd person singular masculine	ⲛⲁⲉⲙ-ⲈⲔ
2 nd person singular feminine	ⲛⲁⲉⲙ-ⲓ
3 rd person singular masculine	ⲛⲁⲉⲙ-Ⲉⲩ
3 rd person singular feminine	ⲛⲁⲉⲙ-ⲈⲚ
1 st person plural	ⲛⲁⲉⲙ-Ⲉⲛ
2 nd person plural	ⲛⲁⲉⲙ-Ⲉⲛⲛⲟⲩ
3 rd person plural	ⲛⲁⲉⲙ-ⲟⲩ

Second person plural

- The first thing to point out with this form is that there is always the option of making the second person plural form of the verb by adding the construct form to **-Ⲉⲛⲛⲟⲩ**. This is the only option for verbs ending in a consonant. However, for verbs ending in a vowel, though you can still just add the construct form to **Ⲉⲛⲛⲟⲩ**, you can alternatively add **ⲱⲧⲈⲛ** to the pronominal form of the verb.

Third person plural

- The third person plural always ends in **oʃ**, which is contracted to **ʃ** after verbs ending in **ɔ**. E.g. **ʒɔʃ** becomes **ʒɔʃ**.

For stems ending in **o**, sometimes a **ʃ** is placed between the stem and the **oʃ**.

E.g. **ʒoʃoʃ**

Verbs ending in **i** which take the **ʃ** in the first person singular keep it for the third person plural before adding the **oʃ**.

E.g. **ʒiʃoʃ**

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Appendix 5- Answers

Exercise 1.1

nan
nai
meet
pai
mav
tai
moshi
zau-on
taun

Exercise 1.2

zeelos
xiros
xilon
hoti
epsalin
khen
kha
tishouri

Exercise 1.3

haub
val
novi
ennoub
vauhem
laubsh
e-vol
niven

Exercise 1.4

thinamis
thelta
thiakonos
thithou
theemos

Exercise 1.5

eshtou-it
theos
estoi
enthok
beethle-em
thamio

Exercise 1.6

ghamos
ghongilee
genos
agiazin

Exercise 1.7

gapoji
jeek
pegaf
peje
kouji
peg-au-ou

Exercise 1.8

mikha-eel
ekraum
kharizma
eklom
keemi
ekhristianos
kharizeste

Exercise 2.1

- a) the father
- b) a mother
- c) the son
- d) the daughter
- e) fathers
- f) brothers

Exercise 2.2

- a) my body
- b) his blood
- c) our father
- d) our saviour
- e) your (pl) head
- f) your (pl) faith
- g) your faith (f.)
- h) your hand (f.)
- i) ΠΕΨΗΡΙ
- j) ΠΕΣΙΩΤ
- k) ΤΕΤΕΝΜ&Υ

Exercise 2.3

- a) a new man
- b) the old man
- c) the great city
- d) one God
- e) the throne of God
- f) many wise men and many wise women

Exercise 2.4

- a) Christ also
- b) the Jews only
- c) you also
- d) every nation
- e) all Judea
- f) every person
- g) you also
- h) all our resurrection
- i) John only
- j) the whole church

Exercise 3.1

- a) this is my body
- b) we are Christians
- c) the seed is the word of God
- d) I am the Christ
- e) You are the Christ
- f) we are Jews
- g) our bodies are altars to the God of Israel
- h) the judgements of the Lord are righteous judgements
- i) my tongue is a pen of a scribe
- j) you are my God
- k) you are a beautiful woman

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- l)* we are children of the promise
- m)* you are the light of the world
- n)* you are the salt of the earth
- o)* this is the king of the Jews

Exercise 4.1

- a)* 165 years
- b)* 730 years
- c)* 12 brothers
- d)* the 24 priests
- e)* 12 cubits
- f)* 400 years
- g)* 43730

Exercise 5.1

- a)* you are crying
- b)* you are exalted
- c)* the Lord is near
- d)* the fear of the Lord is pure
- e)* the Pharisees and we fast
- f)* you are blessed among women and blessed is the fruit of your womb
- g)* (the) days are coming
- h)* they understand in their heart
- i)* the summer is near

Exercise 5.2

- a)* upon a rock
- b)* in the name of the father
- c)* above the whole earth
- d)* you rejoice over children
- e)* the eyes of the Lord are on the righteous
- f)* through the prayers of Mark the Apostle
- g)* five thousand people without child and woman
- h)* he sat on the platform
- i)* the Lord sits above the Cherubim
- j)* lift up your gates
- k)* the voice of the Lord is above the waters, the voice of the Lord is in

power (powerful), the voice of the Lord is in great beauty

- l)* for the sake of Your name O Lord
- m)* the blood coming down upon the earth
- n)* without planting or watering

Exercise 5.3

- a)* I ask you (pl)
- b)* the Jews ask for signs and the Greeks seek wisdom
- c)* the world hates you (pl)
- d)* they hear the word of God
- e)* He teaches the way of God
- f)* the people glorify them
- g)* the heavens speak of the Glory of God
- h)* He does not understand it
- i)* he is calling you
- j)* they worship one God

Exercise 5.4:

- a)* The elders who are inside the house
- b)* everyone who hears these my words
- c)* the lord who receives the gentle
- d)* every tree whose fruit is inside it
- e)* one whose name is Titus
- f)* a woman whose blood gushes
- g)* the chief of the Island whose name is Puplius
- h)* whose houses are beautiful

Exercise 5.5

- a)* these wonders which you do
- b)* all the pillars which they serve
- c)* which are the words which we speak in teachings
- d)* this which you see and know
- e)* this is Jesus Christ, He whom I preach to you

Exercise 5.6

- a)* the words of the Lord are holy words
- b)* evil spirits
- c)* with defiled hands they eat the bread

- d) Paul the servant of Our Lord Jesus Christ the called Apostle
- e) an acceptable time
- f) οὐθεντια εβουηη
- g) πιψυηη εβρητ
- h) πιμηψ ετωψ

Exercise 5.7

- a) the voice of one who cries in the wilderness
- b) the things that you see
- c) these are those who listen
- d) I who am bound in the Lord
- e) she who is called the Magdalene
- f) this is the generation of those who seek the Lord, who seek the face of the God of Jacob

Exercise 5.8

- a) Jesus sent two disciples
- b) we also believed in Jesus Christ
- c) darkness happened upon the whole earth
- d) he robbed his house
- e) he beckoned to them
- f) they beckoned to their friends
- g) Jerusalem killed the prophets
- h) the Father looked from Heaven upon those who dwell on earth
- i) He brought water from a rock, He gave His people to drink
- j) the Lord visited Sarah
- k) Sarah gave birth to a son
- l) the righteous cried out and the Lord heard them and saved them from all their troubles

Exercise 5.9

- a) we wept and you did not weep
- b) the fire of His Divinity did not burn the womb of the virgin
- c) those who did not know God

- d) we sang to you and you did not dance we cried and you did not lament
- e) they did not enter the Praetorium

Exercise 5.10

- a) the devil took Him on a mountain
- b) he took them upon a mountain
- c) he touched her hand and the fever left her
- d) he made it with glory according to the word of the Lord
- e) the sea covered them
- f) he created us and placed us in the paradise of joy
- g) Jesus Christ, the son of God, the virgin gave birth to Him

Exercise 5.11

- a) they gave fruit
- b) you loved truth and hated iniquity
- c) his disciples told John
- d) he bowed the heaven of heavens
- e) the Spirit took him to the desert
- f) they also hung two thieves with him
- g) he brought out two coins
- h) I hated that generation
- i) they took Jesus inside
- j) we cast out demons

Exercise 5.12

- a) the high priest is a witness
- b) the axe is at the root
- c) we are all witnesses
- d) the beam is in your eye

Exercise 5.13

- a) I saw a star which fell
- b) every scribe who has learnt the Kingdom of Heaven
- c) every thing which God said
- d) the men whom Cornelius sent who sought the house of Simon

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- e) the men which you have exalted in your kingdom did not obey your commandment
- f) this is the first miracle which Jesus did in Canna of Galilee
- g) the words which You gave to me I gave to them
- h) that which you have received of God
- i) he who built his house upon the sand

Exercise 5.14

- a) when he came to it he did not find anything on it
- b) John the Baptist sent us to you
- c) He sent me one of the Seraphim
- d) It is necessary that every written thing in the law of Moses and the prophets and the psalms regarding Me be fulfilled
- e) this is Josiah who the prophets prophesied about (on) the altar
- f) have mercy upon us Jesus the son of David
- g) a fruit whose seed is inside it
- h) that which Moses wrote about in the law and the prophets

Exercise 5.15

- a) they stoned them
- b) I remembered your name and found comfort, O king of ages, God of gods
- c) Peter remembered the word
- d) when He took bread He gave thanks
- e) they preached the word of God

Exercise 5.16

- a) they brought him a blind man
- b) we send you the hymn
- c) he gave Sara his wife to him
- d) He sent us the Paraclete
- e) The Lord heard and had mercy on me, he turned my weeping into joy for me
- f) I called you and you did not answer me

Exercise 5.17

- a) Abraham hurried he went inside the tent
- b) Noah went with his wife and his children and the wives of the children with him into the Ark
- c) an angel of the Lord appeared to Joseph in a dream
- d) then the chiefs hurried

Exercise 5.18

- a) this is my God I will glorify Him the God of my father I will exalt Him
- b) the Lord will save the soul of his servants
- c) the Lord will scatter the councils of the nations
- d) they will throw him to the fire
- e) he will receive his reward
- f) he will walk in the evening
- g) Heaven and earth will pass
- h) in a flame of fire he will give vengeance to those who did not know God

Exercise 5.19

- a) he will not sit
- b) it will not be undone
- c) he himself will not know
- d) they will not know him
- e) My eyes will not have compassion nor will I have mercy on them

Exercise 5.20

- a) In the measure which you will measure
- b) the Lord is the one who will accept me to Him
- c) every empty word which the men will say
- d) that which you have commanded us (to do) will we do (it)

- e) it is I who watches over you in every path which you will fly (travel) upon

Exercise 6.1

- a) Peter and John
- b) the Lord commanded and they were created
- c) neither an arch angel or a patriarch or a prophet
- d) then Moses praised
- e) since it is a commandment
- f) chief or judge
- g) if you are the Son of God throw yourself down from this (here)
- h) so that you are not a slave but a son
- i) the fire did not touch them nor did a hair of their head become missing
- j) O Lord my heart did not exalt nor did my eyes raise themselves

Exercise 6.2

- a) For I know truly that I am a sinner
- b) Indeed Elijah came first
- c) Indeed I baptised you in (a) water of repentance
- d) but they do not fast
- e) you did not tell me "she is my wife"
- f) the veil is also on their heart
- g) and when he came down from the mountain
- h) and the apostles heard with the brothers who are in Judea that the nations also accepted the word of God
- i) they do not believe (it) that he is a disciple

Exercise 6.3

- a) for you build the tombs of the prophets and you adorn the caves of the righteous
- b) so that you be children of your father who abides in the Heavens
- c) and great multitudes gathered to him so that he mounted the boat

- d) the people grew and prevailed and multiplied in Egypt till another king arose over Egypt

- e) so that the remainder of the people seek the Lord with all the nations
- f) he rained rain upon the face of the earth till it sprouted to give its fruit
- g) he breathed against the trees till they budded
- h) lest that they see (with) their eyes and hear with their ears and understand in their hearts and they return so that I heal them
- i) come forth to me that I touch you for you are my son
- j) lest they trample (upon) them
- k) I will hope under the shadow of your wings till the iniquity passes

Exercise 6.4

- a) lest it not be sufficient for us with you
- b) for it is good for you for one of your members to be destroyed and not that your whole body go to Hades
- c) so that the darkness does not reach you
- d) and if you do not forgive the sins of the men neither will your father forgive you your trespasses
- e) my children, these I write to you so that you do not sin

Exercise 7.1

- a) He was speaking with them many things in parables
- b) his disciples were asking Him of the parable
- c) they were mocking him
- d) the multitude were amazed
- e) and there was a well of water of Jacob there
- f) and they knew them that they were with Jesus
- g) and they were all surprised

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h) I was in the city Joppa

Exercise 7.2

- a)* the arch priests and the Pharisees had given commandment
- b)* and they came out they fled from the tomb for trembling had reached them
- c)* Claudius had given a command
- d)* And the Passover had approached, the feast of the Jews

Exercise 7.3

- a)* the place in which Peter was
- b)* this who was giving much work

Exercise 7.4

- a)* the arch priests of the people came to him while (he was) teaching
- b)* the bush which Moses saw in the desert, (with) the fire burning inside it
- c)* he saw a man sitting
- d)* two blind people walked behind him crying out
- e)* and Jesus was visiting all the cities and the villages teaching in their synagogues and preaching the gospel of the kingdom
- f)* and eating with them he commanded them
- g)* my father has already written your name
- h)* I was in the city Joppa praying and I saw in a trance a vision (of) a vessel coming down
- i)* but his will is in the law of the Lord

Exercise 7.5

- a)* and when the sun was about to cease the veil of the temple split in its middle
- b)* the twelve, Jesus sent them when He commanded them
- c)* and when they were about to bring him inside to the castle

- d)* and it happened as Peter was about to pass through the brethren he came upon the saints in Lidda
- e)* and when he had gained (a) great mercy of God he became Christian
- f)* and when the guard of the prison awoke and when he saw the doors of the prison open he unsheathed his sword about to kill himself thinking that 'those who are bound have fled'

Exercise 8.1

- a)* Pilate said to them
- b)* he told me everything which I did
- c)* like which I will not but like which you will
- d)* he pleased God
- e)* Nathaniel said to him
- f)* you were preaching saying "indeed I baptise you in water of repentance for the forgiveness of sins"
- g)* these words he said (them) in the treasury
- h)* he said this parable to them saying:
- i)* you created all things and your will was done and they were created
- j)* and she said "the head of John the Baptist"
- k)* and the sweetness differs between each one
- l)* they said that this is Emmanuel
- m)* I say to you come out from these people
- n)* the daughter of Herodias danced in the midst and she pleased Herod
- o)* they did to him everything which they wanted

Exercise 8.2

- a)* this which it is necessary that the Heavens accept
- b)* and if there is one among you
- c)* and they preach to us other customs, these which it is not appropriate for us to accept

- d) there are not a multitude of wise according to (the) flesh there is not a multitude of strong
- e) and when Paul knew that there is a part
- f) for it is necessary (appropriate) that he believes
- g) and there was a multitude gathered
- h) those which it is not appropriate to do
- i) if there is a bad thing in this man
- j) there is no woman without man nor man without woman in the Lord

Exercise 8.3

- a) bless the Lord for a psalm is good
- b) truly I say to you, that no one stood amongst those born of women who is greater than John the Baptist
- c) it is not good to take the bread of the children
- d) and the gold of that land is good
- e) blessed are the compassionate
- f) and the woman saw that the tree is good
- g) hail to you O Mary the beautiful dove

Exercise 9.1

- a) again the devil took Him on a mountain
- b) again the kingdom of Heaven is likened to a merchant man
- c) our bread of the morrow give it to us today
- d) seven times daily
- e) the anger of the Lord burned for the sake of the sins which the people did in that time
- f) immediately, the demon convulsed the woman
- g) it happened in the 30th year in the fourth month
- h) this (He) came to Jesus by night

Exercise 9.2

- a) The time (end) of every man came before me for indeed the earth has been filled with iniquity
- b) immediately, he threw him (upward) quickly
- c) I am coming quickly
- d) the brethren accepted us to themselves joyfully
- e) people, our brethren it is appropriate that we speak with you openly regarding our fore father David
- f) for truly they gathered in this city
- g) and he said to them that rightly Isaiah prophesied regarding you

Exercise 9.3

- a) she came out behind Him
- b) he came outside the city
- c) they were thinking in (amongst) themselves
- d) and all these are the beginning of pains
- e) beneath your feet
- f) then when they went inside they went up to a high place (upper room) in which were Peter and John and James and Andrew and Philip and Thomas

Exercise 9.4

- a) they became many martyrs like the stars of Heaven
- b) your glory O Mary is exalted more than Heaven
- c) a day in your courts is more good (better) than thousands
- d) you shine more than the sun you are brighter than the Cherubim
- e) and so that I do not hinder you more
- f) if we receive the witness of (the) men the witness of God is more great
- g) and He said 'truly I say to you that this poor widow cast more than all these'

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Exercise 10.1

- a) they cast new wine to new wineskins
- b) the words of God he hears them
- c) while you are a child you bind yourself
- d) you know that the summer draws near
- e) she calls her friends and her neighbours saying "rejoice with me for I found my drachma which was lost"
- f) the sheep hear his voice and he calls his sheep according to their names and he brings them out

Exercise 10.2

- a) (he) seeks for (a) place of rest and he does not find
- b) we know that God does not hear sinners
- c) but the thief he does not come except perhaps to steal and to kill and to destroy
- d) they do not cast new wine to old wineskins
- e) for the wrath of man does not work to the righteousness of God

Exercise 10.3

- a) the wine and the food which the king eats from (them)
- b) the gate of the temple which is called 'beautiful'
- c) the mountain which is called 'that of olives'
- d) those which I love I rebuke I teach them
- e) like the shepherd who divides the sheep from the goats

Exercise 10.4

- a) and he who does not throw himself down to kneel he will be immediately thrown into the furnace of fire
- b) from your hands O king He will save us

- c) for the place which your treasure is (to) your heart will also be there
- d) he will meditate in His law in the day and in the night
- e) and God will give you from the dew of Heaven
- f) God will bring His hand upon all the adornment of Heaven and upon the kings of the earth
- g) God will humiliate the chiefs of the sons of Zion
- h) You have heard that it was said 'you will love your friend and you will hate your enemy'
- i) and after three days he will rise
- j) the queen of (the) south will rise in the judgement with this generation and she will judge it

Exercise 10.5

- a) they hold the ropes and the anchors fearing that the wind will not come upon them
- b) I will not fear before evil for you are with me
- c) this generation will not pass away till all these happen
- d) (the) Heaven and the earth will pass away but my words will not pass away
- e) fruit will not come out from inside you for ever
- f) and after another seven days (are) you will not see the earth
- g) do not do like the hypocrites

Exercise 10.6:

- a) and you say that if we were in the days of our fathers we would not have been partners (to) them in the blood of the prophets
- b) for if you were desiring sacrifice I would (still) give
- c) that which He was about to complete in Jerusalem
- d) for if we were examining ourselves we would not be judged

- e) they answered saying to him if this were not an evil person we would not have given him to you

Exercise 10.7

- a) fear before God and glorify Him for the time of His judgement has come
- b) give the boy Shenouti to me so that he looks over the sheep with me
- c) stop your tongue from (the) evil
- d) and go out to the crossings of paths
- e) Jesus said to her 'go, call your husband and come here'
- f) then see lest that which was spoken in the prophets come upon you
- g) make us gods
- h) Pilate said to them take him yourselves, crucify Him
- i) O the angel of this day, who flies to the highest with this hymn, make our remembrance before the Lord to forgive us from our sins. Those who are sick heal them, those who have slept O Lord repose them, our brothers who are in every hardship O my Lord help us with them

Exercise 10.8

- a) my beloved do not believe every spirit
- b) go, from now do not return to sinning
- c) do not rejoice in this
- d) do not worry about the morrow
- e) do not go nor pursue
- f) do not judge so that you are not judged
- g) and the Lord said to Paul through a vision in the evening 'do not fear but speak and not keep silent'
- h) do not love the world nor those which are in the world
- i) the commandments you know them, do not kill, do not commit adultery, not steal, do not witness falsely

Exercise 10.9

- a) let us praise the Lord
- b) let your name be purified
- c) let your kingdom come
- d) let me hear your mercy
- e) let all your enemies be scattered
- f) let Him save Him now if He loves Him
- g) you also, that which you have heard from the beginning let it dwell in you

Exercise 10.10

- a) And Peter said to him even if all the others stumble but I (will) not
- b) and days are coming when the bridegroom will be taken away from them then they will fast
- c) when they hear they accept the word (to themselves) joyfully
- d) you will receive (a) power when the Holy Spirit comes down upon you
- e) and when I receive a time I will send after you
- f) for there is profit in circumcision if you do the law
- g) the Lord will raise him even if he has done sins they will be forgiven to him

Exercise 10.11

- a) my beloved if our hearts do not condemn us
- b) for if you do not believe that "I am" you will die in your sins
- c) I say to you that if you do not eat the flesh of the Son of man
- d) for the Pharisees and all the Jews do not eat if they do not wash many times
- e) I will give her to the (sick) bed with those who fornicate with her to a great tribulation if she does not repent
- f) He said to the unlawful king Diocletian "my Lord Jesus Christ lives, if you do not write about me also that you send me down to Egypt so that

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my blood be poured out in that place
like my father Basil and all my
brothers I will remove your head

Exercise 11.1

- a) they cause the city of God to rejoice
- b) He causes his sun to shine upon the wicked and the righteous
- c) I will cause your name to be great
- d) They caused him to sit above them
- e) I will cause your bodies to shine like the sun.

Exercise 11.2

- a) Lord do not cause us to perish for the sake of the soul of this man
- b) the time has come and behold the day has drawn near do not cause those who buy to rejoice
- c) and each one of you do not cause to (him) to think evil in your heart
- d) and in that time the Lord will say to Jerusalem "comfort Zion, do not cause your hands to be undone"
- e) and those who are in the country do not cause them to go inside
- f) do not cause the heart of the king to be disturbed

Exercise 11.3

- a) when the king heard the voice of the multitude he was amazed
- b) when the Lord returned the captivity of Zion we became like those who were comforted
- c) and He was saying a parable to them so that they would pray at all times
- d) in (the) saying 'today, if you will hear his voice'
- e) when Pharaoh let the people go God did not lead before the people to the way of the Philistine
- f) the Spirit took Him to the desert so the devil (could) tempt Him

Exercise 11.4

- a) those who it is possible for them to teach to you of the salvation through the faith which is in Christ Jesus
- b) My Lord if you wish it is possible for you to purify me
- c) this said 'it is possible for me to collapse this temple of God
- d) for this it was possible to deceive her according to the wish of her heart
- e) this which it is possible for us to give an account about (it) regarding the disturbance

Exercise 11.5

- a) it is not possible for him to see
- b) it is not possible for Him to save Him
- c) for it is not possible for anyone to do these miracles which you do (them) if God is not with Him
- d) all those who dwell in Jerusalem (they) know, it is not possible for us to deny
- e) it is not possible for you to drink from the cup of the Lord and the cup of the demons
- f) it is not possible for me to do this till Eusebius my son comes from the battle

Exercise 11.6

- a) for your father knows those which you need (them) before you ask Him for them
- b) and it happened before I completed these words
- c) but the end has not yet come
- d) for my time has not yet been completed
- e) for He had not yet come upon one of them
- f) and now we do not yet see everything

Exercise 11.7

- a) you know to examine

- b) he sat to teach them
- c) for I hope to see you
- d) make us worthy to say
- e) it is easy to deceive her

Exercise 12.1

- a) if it is appropriate for me to boast (myself) I will boast (myself) *in my weakness*
- b) I ask you O the good one, *have mercy on me according to your great mercy*
- c) *in the measure which you measure* it will be measured to you
- d) I will open my mouth in parables and *speak of those which are hidden since the foundation of the world*
- e) say to him 'the teacher says that My time has drawn near I will do the Pascha *at your (house) with my disciples*
- f) the girl *did not die* but she is sleeping

Exercise 12.2

- a) Jesus answered and said that this voice did not happen for *my sake but for your sake*
- b) They knew truly that I came *from you*
- c) for I made the man *in the image of God*
- d) You came here to *destroy us before our time happened*
- e) I came so *that they may have life*

Exercise 13.1

- a) is it possible for you to drink the cup which I will drink? They said to him 'it is possible for us'
- b) does he not leave the 99 behind?
- c) he gave a blow to Jesus saying 'is this the way to answer the high priest?'
- d) when they called they were asking 'is Simon who is called Peter dwelling here?'

- e) does she not light a lamp and sweep the house?
- f) is it appropriate for me to say something to you?
- g) did not my hand make all these things?

Exercise 13:2

- a) how is it that you a Jew ask through (from) me to drink?
- b) and he said 'how is it possible for me to know if one does not lead me
- c) how many years am I (have I been) a servant to you?
- d) and they cried out with a great voice saying "till when our master, the Holy, the righteous, do you not judge?"
- e) what is the place which is my place of rest?
- f) who is the man that you remembered?
- g) (O) woman, why are you crying?
- h) for why did I not die in the womb?
- i) how is it (that) you do not understand?
- j) what is happening my son?

Exercise 13.3

- a) when he saw them walking behind him he said to them 'what are you looking for?'
- b) where did they come from?
- c) Rabbi, when did you come to this place?
- d) When will the kingdom of God come?
- e) for I know where you dwell, the place which the throne of Satan is in
- f) where do battles come from?
- g) when will the sun set so that I rest from my sufferings and pain of my heart
- h) the disciples said where will we find this number (amount) of bread in this wilderness?

Exercise 14.1

- a) and Peter said “no O Lord for I did not eat anything ever which is defiled or polluted”
- b) and they cried up to the Lord and they said “no Lord, do not destroy us for the sake of the soul of this man”
- c) and they were coming to him saying “hail the king of the Jews”
- d) thank you my honoured servants
- e) he said to him “tell me are you a Roman?” And he said 'yes'
- f) and they asked him ‘are you Elijah?’ he said ‘no’ are you a prophet? he answered ‘no’
- g) woe to you Pharisees for you love the first seat in the synagogue and the greetings in the market place
- h) and Jesus said to them “do you believe that it is possible for me to do this?” they said to Him “Yes, our Lord”
- i) and behold an angel of the Lord came
- j) truly, I say to you

Exercise 15.1

- a) Upon Zion His Holy Mountain
- b) we do not have boldness
- c) I have pride in Christ Jesus
- d) Abraham your father was rejoicing desiring to see my day and he saw, he rejoiced
- e) do we not have the power to eat and to drink?
- f) we have our God in Heaven, God the almighty
- g) he cried over them like his beloved children
- h) and if he does not have a brother you will give his inheritance to his household

- i) your children have animals

Exercise 15.2

- a) you are not yours (you are not your own)
- b) theirs is the Kingdom of Heaven
- c) To Him is the glory till the age of ages amen.
- d) all those of the city gathered
- e) the word which you hear (it) is not mine but that of the father who sent me
- f) it is not yours to know seasons and times
- g) these vessels, these are mine
- h) to you is the day, to you also is the evening, you prepared the sun and the moon
- i) Michael the Chief of the Heavens
- j) you do not think about the things of God but (those) of man

Exercise 15.3

- a) then our mouths were filled with joy
- b) blessed is the Lord God of Israel, blessed is the Lord God of Sidrak, Misak, and Abdenago who has sent his angel, he saved his servants for indeed their hearts (trust) were in him
- c) God, hear my prayer, receive the voice of the words of my mouth
- d) when he opened his mouth
- e) and the Lord also said to him ‘put your hand inwards upon your chest and he placed his hands inwards upon his chest.’

Practice texts

Practice text 1

O our mother the Saint Mary the virgin. We are your children and you are our mother. We are the children of your beloved Son. He

is our Lord and we are His servants. He is our father and we are His children.

Practice text 2

The first is love. The second is hope. The third is faith. The fourth is purity. The fifth is virginity. The sixth is peace. The seventh is wisdom. The eighth is righteousness. The ninth is meekness. The tenth is patience. The eleventh is long suffering. The twelfth is asceticism

Practice text 3

Sing to the Lord with a new song. Sing to the Lord all the earth. Sing to the Lord, bless His name, proclaim His salvation day by day. Speak of His glory amongst the nations and His wonders amongst all the nations, for great is the Lord and He is very blessed. He is fearful above all the gods for all the gods of the nations are demons.

Practice text 4

You are the golden, pure censer which carries the blessed coal of fire.

Practice text 5

Hail to you Mary the beautiful dove that gave birth to God the Word for us. You are truly blessed with Your good Father and the Holy Spirit for You came and saved us.

Practice text 6

The hymn of the blessed slumber, I will give to Christ my king and my God. I will hope in Him.

Practice text 7

- 1) You are truly great O good announcer, amongst the ranks of angels and the Heavenly hosts
- 2) Gabriel the announcer, the great amongst the angels and the Holy exalted ranks which carry the sword of flaming fire
- 3) For Daniel the prophet saw your honour and you told him about the mystery of the life giving Trinity

- 4) and Zachariah the priest, you announced to him (in) the birth of the forerunner, John the Baptist.
- 5) You also preached to the virgin "Hail O full of grace, the Lord is with you. You will give birth to the saviour of all the earth."
- 6) Intercede O the Holy Archangel, Gabriel the announcer

Practice text 8

Emmanuel our God is now in our midst in the Glory of His Father and the Holy Spirit, to bless us all, to purify our hearts, to heal the sicknesses of our souls and bodies.

Practice text 9

I ask you for the sake of my son, this whom I bore in my bonds, Onesimus. This who was worthless to you for a time but now he is of value to me with you. This who I sent to you.

Practice text 10

And it happened that after these things and he was walking to every city and village preaching and announcing the kingdom of God. And the 12 being with him and the other women those whom He had healed from evil spirits and sicknesses. Mary who is called 'Magdalene' from whom He cast out 7 demons, and Joanna the wife of Chuza the steward of Herod and Susanna and many others with those who were serving Him from their possessions.

Practice text 11

And there was a disciple in Damascus whose name was Ananias. And the Lord said to him in a dream 'Ananias, and he said 'behold, (it is) I Lord.'

Practice text 12

The Lord will hear you in the day of your tribulation. He will give upon you the name of the God of Jacob. He will send to you help from the Holy (Sanctuary). He will accept you to Him from Zion. He will remember all your sacrifices, your fattened burnt offerings to Him. The Lord will give

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you according to your heart and all your counsel. He will perfect. We will give thanks to the Lord in Your salvation and in the name of our God we will grow. The Lord will complete all your requests.

Practice text 13

Judge O Lord those who use violence with me and fight those who fight me. Take a weapon and a shield. Arise, help me. Draw out Your sword and shut in front (block the path of) those who persecute me. Say to my soul "I am your salvation."

Practice text 14

O Lord, do not admonish me in Your anger nor in Your wrath. Do not reprove me. Have mercy upon me O Lord for I am weak, heal me O Lord for my bones are disturbed and my soul has been greatly troubled.

Practice text 15

And if your brother sins against you go and blame him between you and him only, if he hears you, you will gain your brother. And if he does not hear you take another or two with you so that from the mouth of 2 witnesses or 3 every word stands. And if he does not hear you say (it) to the Church. And if he does not hear the Church he will be to you like a heathen and a tax collector.

Practice text 16

I will write your names in the Church of the first born. I will cause it to be preached in the whole world. When I come in my appearance I will cause your bodies to shine like the sun and so that you be as wonders before all the nations

Practice text 17

And they said to him "why is this evil in you and what is your occupation and where do

you come from and what district are you from and from what city" and he said to them "I am a servant of the Lord."

Practice text 18

And the Canaanite, the king Arad who dwells in the desert heard that Israel came on the way of Atharin and he fought Israel and he took prisoners (a captivity) from them and Israel prayed a prayer to the Lord and he said if you give me this nation into my hands I will destroy (curse) it and its cities and the Lord heard the voice of Israel and He gave the nation of Canaan into his hand and he destroyed (cursed) it and its cities and he named the name of that place 'anathema' and when they departed from Hor the mountain upon the way of the red sea they circled the land of Edom and the people became small of heart on the way and the children spoke against God and Moses saying " why did you bring us from the land of Egypt to kill us in the desert, for there is no bread nor water and our soul has become cold to this dry bread" and the Lord sent the serpents into the people to kill and they were biting the people and a great multitude of the people of Israel died and the people came to Moses saying "we sinned and spoke against God and against you. Pray then to the Lord and let Him remove these serpents away from us" and Moses prayed to the Lord for the people and the Lord said to Moses "make for yourself a bronze serpent and put it on a sign and it will be that if the serpent bites a man and he will look to the bronze serpent and he will live and Moses made the bronze serpent and placed it on a sign and it happened that when a serpent bit a man and he looks to the bronze serpent, he lives.

Glossary

Note: Words of grammatical significance are presented with the page number in brackets.

Transitive verbs are presented in the format of infinitive, construct form, pronominal form, and qualitative form.

αβοϑ	month (m)	ἀναθεμα	devotion, curse (Gk,m)
αββα	father (Gk,m)	ἀνάστασις	resurrection (Gk,f)
αγαθος	good, righteous, noble (adj.Gk)	ἄνοκ	I, 1 st P indep p.pronoun
	good, righteous one (m)	ἀνομία	iniquity (f)
αγαπη	love (Gk,f)	ἀνομος	lawless (adj, Gk)
αθαριν	Atharin (prop noun)	ἀνω	thousands
αιαι , οι (q)	to grow, multiply (vi) to be abundant, great	απας	old (adjective)
ακτιν	light, ray (Gk,m)	αποστολος	apostle, messenger, ambassador, envoy (Gk,m)
αληθως	truly (Gk)	αραλ	Arad (prop noun)
αληι	to mount, go up (v.i)	αρεωαν	pre subj form conditional (201)
αλλα	but (conj) (123)	αρεε	to guard, to keep, to study (v.t)
αλοϑ	youth (m,f)	αρηοϑ	perhaps, may be (adv) (172)
αλωοϑι	youth (pl)	αρητη	Virtue (Gk,f)
αμαρτι	to prevail, to rule, be in possession of (v.i)	αρχιερεϑς	high priest (m) (Gk)
αμην	amen, may it be (interj) (239)	αρχων	chief, ruler (Gk,m)
αμονι	to seize, hold (v.t)	ασθενης	weak, feeble, infirm, sick (Gk, adj)
αν	negative particle (66)	ασκος	wineskin, leather bag (m)
	interrogative particle (227)	ασπασμος	greeting (Gk,m)
	Collective numeral prefix (259)		

ⲁⲧ/ⲁⲑ-	negative prefix (259)	ΒΗΒ	cave (m)
ⲁⲧⲑⲱⲗⲉβ	without defilement, pure (adj)	ΒΗΘΦⲁϚΗ	Bethpage (prop noun)
ⲁⲧϚⲙΗ	without voice, mute (adj)	ΒΟΗΘΙΑ	help, aid, cure (Gk,f)
ⲁⲧⲉⲙⲓ	ignorant (adj)	ΒΟΗΘΙΗ	to help, support (Gk,v.t)
ⲁⲧⲱⲁⲣ	worthless (adj.)	ΒΩ	tree (f)
ⲁⲣⲭⲁⲗ	ship anchor (m)	ΒΟΛ	the outside
ⲁⲩⲩⲉ	head (f)	ΒΩΚ	servant, slave (m)
ⲁϤⲟⲧ	cup, chalice (m)	ⲉβιαικ (pl)	servants, slaves (pl)
ⲁϩⲁⲓ, ⲟϩ (ϣ)	to become many, multiply to be abundant (v.i)	ΒΩΛ βελ- βολ // βηλ	
ⲁⲓⲟ //	why? (interrog.part) (229), what? infl. interjec. (239)	ⲉβολ	to loosen, untie, melt, undo, collapse
ⲁⲓⲁ	yes (injerjec.) (239)	ΒΩⲧϚ	to fight, battle (v.t)
ⲁⲓⲟ	treasure (m)		fight, battle (m)
ⲁⲭⲡ	hour (f)	ϚⲁⲗⲟϤⲣⲗⲁκιοη	treasury (Gk,m)
βⲁⲉⲙⲡⲓ	goat (f)	Ϛⲉⲉⲛⲛⲁ	Gehana, Hades (Gk,f)
βⲁκⲓ	city (f)	Ϛⲉⲛⲉⲗ	race, type, generation (f)
βⲁⲗ	eye (m)	ⲗⲉⲙⲱⲛ	demon (Gk,m)
βⲁⲥⲓⲗⲓⲧⲏϚ	Basil (prop noun)	ⲗⲏⲛⲁⲣⲓⲟⲛ	denarius (roman coin) m
βⲁⲧⲟϚ	bush (Gk,m)	ⲗⲓⲁβολⲟϚ	devil (m)
βεⲗⲗⲉ	blind person (m)	ⲗⲓⲟκⲗⲏⲧⲓⲁⲛⲟϚ	Diocletian (prop noun)
βⲉⲣⲓ	new (adjective)	ⲗⲓκⲏⲟⲩⲥⲧⲏⲏ	righteousness (Gk,f)
βⲉϫⲉ	reward (m)	ⲗⲓⲁκⲓⲟϥⲏⲏ	
		ⲉ̀	obj. marker (75), to (prep.) (70)

ἐρο //	pronom. form (75)		ἐναρε
	as a conjunction (219)	ἐνεθ	eternally (adv.)
ἐ	relative converter non verbal sentence (83)		age, eternity (m)
	relative converter past tense for indefinite antecedent (104)	ἐνκαλ	see ἐνχαλ
εβιαικ	slaves, servants see βωκ	ἐνκοτ	to sleep, lay down, pass away (v.i)
εβο	mute person (m)	ἐντολη	commandment (Gk,f)
ἐβολ	away, out (comp. prep) (173)	ἐνχαλ	thing, possession (m)
εσκρατια	asceticism (Gk,f)	επαγγελια	promise (Gk,f)
εθβε	for the sake of, because (prep) (70) conj (124)	ἐπεσητ	(adv.) downward, down to, beneath
εθνος	nation (Gk,m)	επιλη	since, after, that (Gk, conj.) (123)
εθρε	pre subj form causative (θρε)	επιτροπος	steward (Gk,m)
εκκλησια	church (Gk,f)	ἐπωω	upwards (adv)
ελιας	Elijah (prop noun)	ἐπιχιντ //	in order to (verbal substantive pronom form) (212)
εμαυω	very (adverb)	ἐπιχιντα-	when (verbal substantive) pre subj form (212)
ἐμι	to know, understand (v.i)	ερασιαζιν	to sanctify (Gk,vi)
εμναλ	here (adv)	εραναθεματιζιν	to devote, curse (v.t)
εμπωα	to be worthy (v.i)	ερατ //	to the foot of, to (comp prep) (263)
ἐναρε	pre subj form imperfect future (εναρε 191)	ερδιακρισιν	to examine (v.t)
ἐνε	shortened form of	ερδοκιμαζιν	to test, try, examine (v.t)
		ερε	pre subj form relative converter (81)

	pre subj form circumstantial (145)		(v.i)
	pre subj form emphatic future (184)	εροϣωινι	to shine (v.i)
ερετιν	to ask (Gk, v.t)	εροϣ	(prep) 3rd person m singular object indicator, to him
-ερνοϣ	one another (reciprocating pnoun) (243)	ερπιραζιν	to tempt (Gk,v.t)
εκαταξιωσκιν	to condemn (Gk,v.t)	επρεσβεϣιν	to intercede
εμελεταν	to meditate (Gk v.i)	επροσεϣχεσθε	to pray
εμετανοιιν	to repent (Gk, v.i)	επροφητεϣιν	to prophesy (v.t)
ερνηστεϣιν	to fast (Gk, v.i)	ερσοβτ	to make a wall around, protect (v.t)
ερνιωϥ	to be great (v)	ερφαδρι	to heal (v.t)
ερνοβι	to sin (v)	ερφει	sanctuary, temple, altar (m)
ερνοϣρι	to be good	ερϥμεϣι	to remember
ερνωικ	to fornicate, commit adultery (v.i)	ερϣιωϣ	authority, power (m)
ερωτω	to answer (v)	ερϣϥηρι	to be amazed (v.i)
ερο	(prep) 2nd person f singular object indicator, to you (f,s)	ερδαλ	to deceive (v.t)
εροι	(prep) 1st person singular object indicator, to me	ερελπιϣ	to hope (v)
εροκ	(prep) 2nd person m singular object indicator, to you (m,s)	ερεμοτ	to grant, bestow
ερος	(prep) 3rd person f singular object indicator, to her	ερζοϣο	to increase (v)
ερωτω	to answer, reply	ερζωβ	to work, labour (v.i)
		εσωϣ	sheep (m)
		ετ-	relative converter (79)
		ετε	Relative converter (5.1.v)
		ετε ιμμαϣ	That (far dem. art) (34)

ἔτεν-	construct form of ἴτητοτ// (264)	ἔ	f definite art (28)
ετημα	request, demand (Gk,m)	θα	f pre subj form poss p.noun (248)
ἔτι	after, during, and (conj, Gk) (124)	θαι	feminine demonstrative pronoun
ἔτηρῃ	forward, ahead (adv)	θαμιο θαμιε-	to make, create (v.t)
εγασσελιον	Gospel (Gk,m)	θαμιο//	
εγσεβιος	Eusebius (prop.noun)	θαμιοηοττ	
ερχη	prayer (Gk,f)	θεβιο θεβιε-	to be humble to humiliate (v.t)
ἐφαροτ	backwards (adv)	θεβιο//	
εχμαλωσια	captivity (Gk, f)	θεβιοηοττ	
ἔωπ	if, when (conditional) (130) (202)	θεοτοκος	Mother of God (f) (Gk) (llt: bearer of God)
ἐδονη	inside (compound prep) (70)	θεωε	neighbour, borderer (m.f)
ἔροοτ	day (m)	θεωετ	neighbours (pl)
ἔρεπ	facing, in front of (comp prep) (263)	θηνοτ	wind, breath (m)
ἔρημ	downwards (adv)	ἔμμη	righteousness, truth (f)
ἔχεν	upon (com prep) (263)	ἔρε	pre subj form causative (207)
εχω//	pronom form	ἔρονος	throne (Gk,m)
εχωρη	evening (m)	ετσια	offering (Gk,f)
η	house (m)	εωκεμ	to draw out (knife or sword) v.t
ηπι	number (f)	εωοττ θεοετ-	to gather (v.t)
ηρη	wine (m)	εοττωτ//	
Ησαυ	Esau (prop. noun)	εοττητ	
		εωρημ θαρημ-	to knock, summon, to invite, to be invited (q)
		θαρημ// θαρημ	

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(q)		καη	even if (124)
ἰ, ηηοϣ (q)	to come (v.i), to be coming	καϷ	bone (m)
ιβι, οβι (q)	to thirst, to be thirsty (q)	καταβολη	foundation, establishment (Gk,f)
ιε	or (conj) (124)	καταπετασμα	veil (Gk,m)
ιηϷ μμο //	to hasten (v,r)	καψ	reed, pen (m)
ιηι εν- εν //	to bring (v.t)	καρι	world, land, earth (m)
ιοϣδαι	Jew (m)	καρϷ	custom, habit (f)
Ιοϣδεα	Judah (f)	κα†, ἕ	to understand
ιοϷ	moon (m)	κε	other, also (art) (44)
ιρι ερ- αι // οι	to do, make (v.t)	κελεβιν	axe (m)
ιϷ	behold (interj)	κενι	to fatten (v.t)
ιϷϷε	if (conj) (124)	κενιωοϣ†	to be fattened (qual)
ιϷϷεν	since (simple preposition) (70)	κεντε	date (m)
Ιωαννης	John (prop.noun)	κηη	To cease, already (v.i) (145)
ιωπηη	Joppa (prop.noun)	κοσμος	world (Gk,m)
ιωτ	father (m)	κοι	field (f)
ιο†	fathers, parents (pl)	κοϣρ	slap, blow (m)
ιω†	dew (f)	κοϣϷι	little (m)
ιψι εψ-αψ // αψι	to hang, suspend, crucify		small (adj)
κακια	evil, malice (Gk,f)	κριϷιϷ	judgment (Gk,f)
καλϣμμα	veil (Gk,m)	κϣβωτοϷ	ark (f)
καλωϷ	good, beautiful, fair, righteously, truly (adv)	κϣθαρα	harp (Gk,f)
		κωτ κε†	to build (v.t)

ΚΟΤ		μαῆψαρε	desert (m)
κω†	to turn, go around, to go about seeking (v.i)	μαῆρεμσι	place of sitting, seat (m)
ῶμο	to turn, self, return	μαθητης	disciple
ἦσα	to seek	μαρε	pre. subj. form optative (199,256)
	Repeat of action (116)	μασι	calf (m)
λαμπρος	brilliant, bright (adj)	ματοι	soldier (m)
λαπι	bite, sting, morsel (m)	ματ	mother (f)
λας	tongue (m)	μα	place (m)
λασαχι	chatty, talkative (adj)	μαρj	cubit (m)
λαος	nation, people (Gk,m)	ῶβον	wrath (m)
λαφωι	hairy (adj)	μεθυμη	righteousness, truth (f)
λεπτον	mite (Gk)	μεθνο†	Divinity (f)
λοσος	word (Gk,m)	μεθρε	witness, testimony (f)
Λυλλα	Lidda (prop noun)	μετμεθρε	witness (m)
ῶ	for ἦ before μ π β φ ψ (39)	μει μενρε-	to love (v.t)
μαρj	place (m)	μενρι†	μαι- (p.c)
μακαριος	blessed one (Gk,m)	μελος	share, limb, member (Gk)
μαῶβρε	Mamre (prop. Noun)	μεμενσα	after (prep) (70)
μαῆερψωονψι	place of sacrifice, altar (m)	μενη†	beloved (m)
μαῆεσωον	shepherd (m)	μενρα†	beloved (pl)
μαῆῆτον	place of rest (m)	μερος	share, portion (Gk,m)
		μεταλο†	childhood (f)
		μετανοια	repentance (f)

ⲙⲉⲧⲛⲓⲱⲧ	greatness (f)	̀ⲙⲙⲏⲛⲓ	every day, daily (adv.)
ⲙⲉⲧⲟⲩⲏⲃ	priesthood (f)	̀ⲙⲙⲓⲛ ̀ⲙⲙⲟ //	own (inflected adj.) (44)
ⲙⲉⲧⲟⲩⲣⲟ	kingdom (f)	̀ⲙⲏⲁⲓ	here (Adv)
ⲙⲉⲧⲣⲉⲙⲣⲁⲩⲱ	meekness (f)	ⲙⲟⲕⲙⲉⲕ	to think, ponder, meditate (v.i)
ⲙⲉⲧⲣⲉϥⲧⲥⲃⲱ	Teaching (f)	ⲙⲟⲥⲧ ̀ⲙⲉⲥⲧⲉ-	to hate (v.t)
ⲙⲉⲧⲥⲁⲓⲉ	Beauty (f)	ⲙⲉⲥⲧⲱ //	
ⲙⲉⲩ̀	to think, suppose (v.i)	ⲙⲟⲩ, ⲙⲱⲟⲩⲧ	to die, to be dead (v.i)
	thought, remembrance (m)		death (m)
ⲙⲏ	interrogative particle (228)	ⲙⲟⲩⲙⲓ	spring (f)
ⲙⲏⲓ	truth, verity, justice (f)	ⲙⲟⲩⲛ ⲉ̀ⲃⲟⲗ	to continue, to endure (v.i)
ⲙⲏⲛⲓ	sign, wonder (m)	ⲙⲟⲩⲛⲕ	to cease, perish (v.i)
ⲙⲏⲡⲟⲧⲉ	lest, perhaps (Gk,conj.) (124)	ⲙⲟⲩⲛⲉⲱⲟⲩ	rain (m)
ⲙⲏⲡⲱⲥ	lest, perhaps (Gk,conj.)	ⲙⲟⲩⲣ ⲙⲉⲣ-	to bind (v.t)
ⲙⲏⲱ	multitude (m)	ⲙⲟⲣ // ⲙⲏⲣ	
ⲙⲏⲧ	midst, middle (f)	ⲙⲟⲩⲥⲓⲕⲟⲥ	musician (m)
ⲙⲓⲥⲓ ⲙⲉⲥ- ⲙⲁⲥ //	to give birth to (v.t)	ⲙⲟⲩⲧ	to call, pronounce (v.t)
ⲙⲟⲥⲓ		ⲙⲟⲩⲱ	to walk
ⲙⲓⲥⲓ	birth	ⲙⲟⲉ ⲙⲉⲉ	to fill, burn (v.t)
̀ⲙⲕⲁⲉ	pain, suffering (m)	̀ⲙⲡⲁⲣⲏⲧ	in this manner, in this way
̀ⲙⲙⲁⲩ	there (adv)	̀ⲙⲡⲁⲣⲉ	pre subj form negative habitual (181)
ⲉⲧⲉ ̀ⲙⲙⲁⲩ			
̀ⲙⲙⲁⲩⲁⲧ //	alone, only (inflected adj.) (42)	̀ⲙⲡⲉ	pre subj form past perfect (95)
̀ⲙⲙⲁⲩⲱ	very, greatly (adv.)	̀ⲙⲡⲉⲙⲑⲟ	before, in front of, facing

ἄπιςνοῦ	at that time (adv.)		pnoun, pl. demonstrative art)
ἄπιεῖροοῦ	by day (adv.)		mercy, pity (m)
ἄπῶσι	above (adv)		to have mercy (v.t)
ἄτον	to rest, repose (v.i)	ΝΑΙΑΤ //	to be blessed (adj. vb) (164)
μῦςτηριον	sacrament, mystery (Gk,m)	ΝΑΚῶΙ	pain, birth pain (f)
ἄφοοῦ	today (adv.)	ΝΑΝΕ- ΝΑΝΕ //	to be good, fair (adj vb) (162)
ἄφρη†	like, as (adv) (176)	ΝΑΥ	to look, behold (v.t)
ἄφωρ	no! (interj) (239)		time (m)
μωιτ	path, way (m)	ΝΑΥΕ- ΝΑΥΩ //	to be numerous (adj. vb) (164)
μωοῦ	water (m)	ΝΑῶΜΕΝ	to save (v.t)
ἵ	attributive construction (38)	ΝΑῶΡΕΝ	before (comp prep) (264)
	possessive construction (39)	ἕῶρ //	pronom form
	as a conjunction (218)	ΝΑῶ†	to believe, have faith (v.t) faith (m)
ἵ (μμο) //	object marker (73)	ΝΕΚ	your (2 nd P pl , m subject) (32)
ἵ...ἄν	negative particle (66)	ΝΕΜ	with, and (conj) (70)
ΝΑ	My (1 st P pl obj poss art) (32)	ΝΕΝ	our (1 st P pl. subj poss art) (32) pl definite art (29)
	pl. pre subj form poss. pnoun (248)	ΝΕC	her (3 rd P f pl obj poss art) (32)
ΝΑἄ ΝΑἄ //	to be great (adj. vb) (164)	ΝΕCΕ- ΝΕCΩ //	to be beautiful (adj vb) (164)
ΝΑΗΤ	compassionate person (m)	ΝΕΤΕΝ	your (second person plural)
ΝΑΙ	these (pl demonstrative	ΝΕϚ	his (third person masc plural)

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ⲛⲉⲗⲡⲓ	weeping (m)	ⲛⲟⲗ	rope, cord (m)
ⲛⲉⲗϸⲓ	to awaken (v.i)	ⲛⲟⲗⲉⲙ ⲛⲟⲗⲉⲙ-	to save, deliver (v.t)
ⲛⲉϭⲓ	womb (f)	ⲛⲁⲗⲉⲙ- ⲛⲁⲗⲉⲙ //	
ⲛⲏⲃ	master, lord (m)	ⲛⲟⲗⲉⲙ	
ⲛⲓ	pl definite art (29)	ⲏ̀ⲛⲣⲁϸⲓ	tomorrow (adv.)
ⲛⲓⲃⲉⲛ	every	ⲏ̀ⲛϸⲁ	behind, after, against (comp prep) (264)
ⲛⲓⲱⲓ	great (adj.)	ⲏ̀ⲛϸⲁϥ	yesterday (adv.)
ⲏ̀ⲛⲕⲟⲧ	to rest, repose (v.i)	ⲏ̀ⲛⲧⲉ	possessive construction (40)
ⲏ̀ⲛⲉⲙⲏⲓ	in the midst, middle (adv.)	ⲏ̀ⲛⲧⲟⲧ //	through the hands of, agency (264)
ⲏ̀ⲛⲑⲟ	you (f 3 rd P indep. pers. pnoun) (35)	ⲏ̀ⲛϭⲱⲗⲉⲙ	quickly (adv.)
ⲏ̀ⲛⲑⲟⲕ	you (2 nd P m indep. pers. pnoun) (35)	ⲏ̀ⲛϩⲱⲣⲡ	early (adv.)
ⲏ̀ⲛⲑⲟϸ	she (3 rd P f indep. pers. pnoun) (35)	ⲏ̀ⲛⲗⲣⲏⲓ	below, from below (adv) (174)
ⲏ̀ⲛⲑⲟϥ	he (3 rd P m indep. pers. pnoun) (35)	ⲏ̀ⲛⲗⲣⲏⲓ	upward, above (adv)
ⲏ̀ⲛⲑⲱⲟⲩ	they (3 rd P pl indep. pers. pnoun) (35)	ⲏ̀ⲛϭⲉ	post poned subject indicator, "which is" (65)
ⲏ̀ⲛⲑⲱⲧⲉⲛ	you (2 nd P pl indep. pers. pnoun) (35)	ⲏ̀ⲛⲓⲟⲩⲛⲟⲩ	immediately (adv.)
ⲏ̀ⲛⲕⲉϸⲟⲡ	again (adv.)	ⲟⲓ (q)	to be (v. ⲓⲣⲓ)
ⲛⲟⲙⲟϸ	law (m)	ⲟⲛ	again, also, still, further (adv)
ⲛⲟⲙⲓ	strength, comfort (f)	ⲟⲩⲁⲓ	(number) one
ⲛⲟⲗⲉⲙ	to save (v.t)	ⲟⲩⲁⲗϭⲁⲗⲏⲓ	To order, command (v.i)
ⲛⲟⲩⲃ	gold, money (m)	ⲟⲩⲃⲁⲱ ⲟⲩⲟⲃⲱ	to become white (vi), to be white
ⲛⲟⲩⲏⲓ	root (f)	(q)	
ⲛⲟⲩϭ	untrue, false (adj)	ⲟⲩⲗⲉ	nor (conj.) (123)

ΟΥΕΙΝΙΝ	Greek person (m)	ΟΥΩΜ ΟΥΩΜ-	to eat (v.t)
ΟΥΗΒ	priest (m)	ΟΥΕΜ- ΟΥΟΜ //	
ΟΥΗΙ	indeed (adv.)	ΟΥΩΝ, ΟΥΗΝ (q)	to open, to be opened (q)
ΟΥΙΝΑΜ	right hand (f)	ΟΥΩΝΘ ΟΥΟΝΘ //	to reveal, announce, appear
ΟΙΚΟΝΟΜΟΣ	manager, steward, administrator (Gk,m)	ΟΥΩΝΘ ΕΒΟΛ	to reveal, give thanks (v.i)
ΟΥΝΟΥ	hour, time (f)	ΟΥΩΡΠ ΟΥΕΡΠ-	to send (v.t)
ἴΝΤΟΥΝΟΥ	instantly, at once (adv)	ΟΥΟΡΠ //	
ἄΕΝ †ΟΥΝΟΥ	instantly, at once (adv)	ΟΥΩΤ	(adj.) unique, one, single
ΟΥΝΟΥ	delight, joy (m)	ΟΥΩΤΕΒ	to depart, change (v.i)
ΟΥΝΟΥ ΜΜΟ //	to rejoice (v.r)	ΟΥΩΨ ΟΥΑΨ //	to desire, to love (v.t)
ΟΥΟΒΨ (q) v.	to be white	ΟΥΑΨ- ΟΥΕΨ-	wish, desire (m)
ΟΥΒΑΨ		ΟΥΧΑΙ	salvation, health (m)
ΟΥΟΝ	someone, something (pron.)	ΟΥΙ ΕΡΑΤ //	to stand up
ΟΥΟΝ ΟΥΟΝΤΕ-	to be, to have (existential.vb)	ἰ	m definite art (28)
ΟΥΟΝΤΑ //		ΠΑ-	My (masc obj.), 1st P sing. possessive article (32)
ΟΥΟΠ, ΟΥΑΒ (q)	to become holy, to be holy (q)	ΠΑΙ	this, (m s demonstrative art) (36)
ΟΥΟΘ	and (conj) (124)	ΠΑΛΙΝ	again, once more (adv. Gk)
ΟΥΡΟ	king (m)	ΠΑΛΙΝ ΟΝ	
ΟΥΡΩΟΥ	kings (pl)	ΠΑΝΤΟΚΡΑΤΩΡ	Almighty (Gk,m)
ΟΥΡΩ	queen (f)	ΠΑΡΑΒΟΛΗ	parable (Gk,f)
ΟΥΤΑΘ	fruit (m)	ΠΑΡΑΔΙΣΟΣ	paradise (Gk,m)
ΟΥΤΕ	between, among (prep) (70)		
ΟΥΩΙΝΙ	light (m)		

So You want to Learn Coptic?

παράκλητον	comforter (Gk,m)	πι	m definite art (28)
παράπτωμα	trespass (Gk,m)	πιστος	faithful (Gk,m)
παρεμβολη	barrack (Gk,f)	πολεμος	war, fight, battle (Gk,m)
παρθενια	virginity (Gk,f)	πρεσβυτερος	Priest (Gk,m)
παρθενος	(Gk,f) virgin	πρετωριον	Praetorium (Gk,m)
παρρησια	boldness, openness, frankness, confidence, courage (Gk,f)	προσευχη	prayer (Gk,m)
πασχα	Passover (Gk,m)	προφητης	prophet (Gk,m)
πατριарης	patriarch (Gk,m)	πυλη	gate (Gk,f)
πατρωελετ	bridegroom (m)	πυωι	that which is high, above
πε	is (m copula) (47)	ραββι	Rabbi (prop. Noun)
πε-	your (fem obj, 2nd P poss art) (32)	ρασογι	dream (f)
πεθοναβ	the Holy one, saint, sanctuary (m)	ραс†	morrow (m)
пек-	your (masc obj,) 2nd P poss article (32)	рауи	to rejoice (v.i) joy, gladness (m)
πεν	our (masc obj. 1 st P plural poss article) (32)	реμνηка†	intelligent, wise (adj)
пес	her (third person fem singular) (32)	реμνημμ	Egyptian, Coptic (adj.)
πετεп-	your (masc object, 2nd P plu poss article) (32)	реμραγυ	gentle person
πετρα	rock (Gk,f)	реμρηпс	southerner (m)
печ	his (3 rd P m poss art) (32)	реμρηθο	horseman, rider (m)
πεχε	said (past inf of χω) (154)	реμρε	free person (m)
		реყтапдо	life giver (m)
		реყбιογι	thief (m)
		реყ†сβω	teacher (m)

բԵՎԺԱՍ	judge (m)	ԵԱՅՕՂ	outside (adv)
ՐԻ	sun (m)	ԵԱԻԷ	beauty (adj.)
ՐԻՏ	south (m)	ԵԱԻԻ	beautiful person, thing (f)
ՐԻԺ	manner, condition (m)	ԵԱՍՍԵԹՆԱՆԵՄ	beneficent, good (n)
ՐԻԿԻ ՐԵԿ- ՐԱԿԻ (q)	to bend, lean, tilt (v.t)	ԵԱՍՍԵՏՉՕՄՄ	evil doer, sinner (n)
ՐԻԿԻ ԱՅԱՂ	twinkling of an eye, moment, second (m)	ԵԱՍԵՏԻՏ	beneath (adv)
ՐԻԱ	to cry (v.i)	ԵԱՍՍՍԻ	above
ՐՕ	mouth (m)	ԵԱՐԻՏ	southern side, south
ՐՕՕՄ	mouths (pl)	ԵԱՐԶ	flesh (Gk,f)
ՐՕՍՍԻ	year (f)	ԵԱՏԱՆԱՏ	Satan (prop noun)
ՐՕՄԶԻ	evening (m)	ԵԱՓԱԶՕՄ	behind, after (adv)
	at the time of evening (adv.)	ԵԱԾ	scribe, teacher, lawyer (m)
ՐՕՄՄ	to have care, be intent on (v.t)	ԵԱԾՕՄԻ	inside (adv)
ՐՕԿԶ ՐԵԿԶ-	to burn (v.t)	ԵԱԶՄԻ	command
ՐՕԿԶ // ՐՕԿԶ (q)		ԵԱԶՕՄԻ ԵԶՕՄԵՐ-	to rebuke, curse (v.t)
ՐՕՍԻ	Rome (prop noun)	ԵԶՕՄՓ //	
ՐՕՍԻ	person, man (m)	ԵԶՕՄՕՐՏ (q)	
ՐՕՏ ՐԵՏ- ՐՕՏ //	to bud, plant, to be planted (q)	ԵԱԶԻ	to speak (v.t)
ՐԻՏ (q)		Է	to speak, talk to
ՐՕՍԻ ՐԱՍ-	to be sufficient, enough (v.t)	ՆԵԱ	to speak with
ՐԱՍԻ (q)		Է ԵԹԵ ԶԱ	to speak about
ՐԱԾՏ ՐԵԾՏ-	to strike, convulse (v.t)	ՆԵԱ ՕՄԵՆ ՕՄԵ	to speak against
ՐԱԾՏ // ՐԱԾՏ (q)			word (m)
		ԵԵԻ	circumcision (m)

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ϥⲈⲚⲧ	foundation (f)		consider (v.i)
ϥⲬⲒⲚⲒ	doctor (m,f)	ϥⲐⲚ	brother (m)
ϥⲬⲐⲮ	time (m)	ϥⲚⲬⲐⲮ	brothers (pl)
ϥⲬϥⲒ	sword (f)	ϥⲐⲚⲒ	thief (m)
ϥⲒⲚⲒ	to pass by, pass away (v.i)	ϥⲐⲓ	time, occasion (m)
ϥⲒⲐⲮ	star (m)	ϥⲐⲮϥⲐⲮ	minute, very short time (m)
ϥⲒⲐⲚ	Zion (prop. Noun)	ϥⲐⲐⲮⲈⲚ ϥⲐⲮⲈⲚ-	to know (v.t)
ϥⲕⲈⲮⲐⲐⲐ	vessel (Gk,m)	ϥⲐⲮⲐⲚ //	
ϥⲕⲮⲚⲚⲬ	tabernacle, tent, dome (Gk,f)	ϥⲐⲐⲮⲮⲈⲚ	to stretch (v.t)
ϥⲕⲙⲬ	Voice (f)	ϥⲐⲮⲮⲈⲚ-	
ϥⲕⲙⲐⲮ,	to praise/ bless, to be blessed (v.i)	ϥⲐⲮⲮⲐⲚ-	
ϥⲕⲙⲁⲣⲱⲐⲐⲮⲧ (q)		ϥⲐⲮⲮⲐⲚ //	
ϥⲕⲚⲁⲮ	two (no.) (m)	ϥⲐⲮⲒⲁ	wisdom (Gk,f)
ϥⲕⲚⲁⲮ	bond (m)	ϥⲕⲒⲒⲒ ϥⲁⲒⲱ //	to reprove, correct, admonish (v.t)
ϥⲕⲚⲐⲮⲧ	two (no.) (f)	ϥⲕⲐⲚⲒ	counsel, design (m)
ϥⲕⲚⲐϥ	blood (m)	ϥⲕⲮⲮⲁⲬⲬ	column, pillar (Gk,m)
ϥⲕⲐⲖⲧ ϥⲈⲖⲮⲈ-	to prepare, to be ready (q)	ϥⲕⲚⲚⲁⲖⲱⲖⲬ	synagogue (f)
ϥⲕⲈⲖⲮⲱⲮ //		ϥⲕⲮⲐⲐⲐⲐⲮ	seashore, beach (lit. lips of the sea)
ϥⲕⲈⲖⲮⲱⲮ (q)		ϥⲕⲚⲮⲓⲙⲙ	
ϥⲕⲐⲒ	wooden beam (m,f)	ϥⲕⲱ ϥⲈ- ϥⲐ // ϥⲕⲁⲮ	to drink (v.t)
ϥⲕⲐⲗϥⲈⲗ	to adorn , comfort (v.t)	(p.c)	
ϥⲕⲈⲗϥⲈⲗ-		ϥⲕⲱⲖⲒ	to laugh, deride (v.t)
ϥⲕⲈⲗϥⲱⲗ //		ϥⲕⲱⲙⲁ	body (Gk,m)
ϥⲕⲐⲗϥⲈⲗ	adornment (m)	ϥⲕⲱⲚⲒ	sister (f,pl)
ϥⲕⲐⲙϥ Ⲉ	to behold, look,		

ϸΩΝΤ ϸΕΝΤ- ϸΟΝΤ //	to create, to renew (v.t)	ΤΑΛΟ ΤΑΛΕ- ΤΑΛΟ //	to lift up, mount (v.t)
ϸΩΝϸ ϸΟΝϸ (q)	to bind, to be bound (v.t)	ΤΑΛΗΟΥΤ	
ϸΩΟΥΗ ϸΟΥΕΝ- ϸΟΥΩΝ //	to know (v.t)	ΤΑΛΒΟ ΤΑΛΒΕ- ΤΑΛΒΟ //	to heal (v.t)
ϸΩΡϸ ϸΑΡϸ- ϸΩΤΕΜ ϸΟΘΜ //	to sweep (v.t)		healing (m)
ἔ ερο //	to listen (v.t)	ΤΑΜΟ ΤΑΜΕ- ΤΑΜΟ //	to inform, tell (vb, trans)
ἦ ἴμο //	to obey (v.t)	ΤΑΠΑΝΗ	food (m)
ϸΩϿ ϸΕϿ- ϸΟΥ //	to defile, pollute (v.t)	ΤΑϸΘΟ ΤΑϸΘΕ- ΤΑϸΘΟ //	to return, bring back (v.t)
ϸΟΥ		ΤΑϸΘΗΟΥΤ	
ϸΩ† ϸΕΤ- ϸΟΥ //	to save (v.t)	ΤΑΨΜΗ	truth (m)
ῥῥι	woman (f)		truly (adv)
ῥιΟΥι	women (pl)	ΤΑϸΝΟ ΤΑϸΝΕ- ΤΑϸΝΟ //	to hinder, hamper (v.t)
ῥ	the, (f definite art) (28)	ΤΑϸΟ ΤΑϸΕ- ΤΑϸΟ //	to reach, attain (v.t)
ΤΑ	my (f obj, 1st P sing. poss art) (32)	ΤΑϸΗΟΥΤ	
ΤΑΣΜΑ	core, division (Gk,m)	ἔρατ //	to make to stand (v.t)
ΤΑΙ	this (f s demonstrative art) (34)	ΤΑΧΡΟ ΤΑΧΡΕ- ΤΑΧΡΟ //	to make firm, strong (v.t)
ΤΑΟΙ ΤΑΙΕ- ΤΑΙΟ //	to honour	ΤΑΧΡΗΟΥΤ	
ΤΑΙΗΟΥΤ	honour , respect, praise, gift (m)	ΤΕΒΝΗ	animal, beast (m)
ΤΑΚΟ	to destroy, lose (v.t)	ΤΕΒΝΩΟΥι	animals (pl)
		ΤΕΝ	our (f 1 st P poss art) (32)

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ⲧⲎⲛⲁ	wing (m)	Ⲛⲧⲣⲓⲁϥ	Trinity (Gk,f)
ⲧⲎⲛⲁⲟⲩⲧ	to believe, to trust (v.t)	Ⲛⲧⲟ ⲧϥⲉ- ⲧⲟⲩⲥ	to give to drink
ⲧⲎⲛⲁⲉⲧ-		ⲧⲩⲡⲟϥ	type, symbol (Gk,m)
ⲧⲎⲛⲁⲟⲩⲧ		ⲧⲱⲙⲧ	to be amazed, stunned (v.i)
ⲧⲎϥ-	her (3 rd P f s poss art) (32)		trance, amazement (m)
ⲧⲎⲉⲕ-	your (2 nd P f s poss art) (32)	ⲧⲱⲟⲛ ⲧⲎⲎ-	to raise, rise
ⲧⲎⲉⲧⲎⲎ-	your (2 nd P f pl poss art) (32)	ⲧⲱⲛ	
ⲧⲛⲣ	all (inflected adjective) (43)	ⲧⲱⲟⲩ	mountain (m)
ⲧⲟⲛⲟⲩ, ⲧⲟⲛⲱ	very, greatly (adv.)	Ⲛ	m def art (28)
ⲧⲟⲧϥ	chair (m,n)	Ⲛⲁⲓ	m demonstrative p.noun
ⲧⲟⲧⲉ	then (conj) (124)	Ⲛⲁⲣⲓϥⲉⲟϥ	Pharisee (Gk,m)
ⲧⲟⲩ	their (3 rd P f s object poss art) (32)	Ⲛⲉ	heaven (f)
ⲧⲟⲩⲃⲟ ⲧⲟⲩⲃⲉ-	to purify, to be pure (q)	Ⲛⲟⲩⲟⲩ	heavens (pl)
ⲧⲟⲩⲃⲟ		Ⲛⲛ	that, m far demonstrative pronoun
ⲧⲟⲩⲃⲛⲟⲩⲧ (q)		Ⲛⲟⲩⲁⲓ Ⲛⲟⲩⲁⲓ	each one
ⲧⲟⲩⲃⲟ	purity (m)	Ⲛⲟⲩ	to reach (v.i)
ⲧⲟⲩⲛⲟϥ	to raise, arouse (v.t)	Ⲛⲱⲛⲁ Ⲛⲉⲛⲁ-	to turn (v.t)
ⲧⲟⲩⲛⲟϥ-		Ⲛⲟⲛⲁ	
ⲧⲟⲩⲛⲉϥ-		Ⲛⲱⲣϥ Ⲛⲉⲣϥ-	to divide, separate (v.t)
ⲧⲟⲩⲛⲟϥ		Ⲛⲟⲣϥ	
ⲧⲟⲩⲛⲟ ⲧⲟⲩⲛⲉ-	to make whole, save (v.t)	Ⲛⲱⲧ, Ⲛⲛⲧ (q)	to run, flee
ⲧⲟⲩⲛⲟ		Ⲛⲁ	to run, flee to
ⲧⲟⲩⲛⲟⲩⲧ		ⲛⲥⲁ	to pursue
ⲧⲣⲁⲡⲉⲗⲁ	table (Gk,f)		

φωδ φεδ-	to rip, tear apart (v.t)	ωρ	Hor (prop noun)
φαδ// φηδ		ωοτ	glory (m)
χακι	darkness (n)	ωοτνιατ//	to be blessed (adj vb) (164)
χαρω//	to be silent (v.i)	ωψ	
χεροτβιμ	Cherubim (m)	ε	to cry, read
χημι	Egypt (m)	εβολ	to cry out, proclaim
χηρα	widow (f)	ψα	(prep) to, towards, till (70)
χρηστιανος	Christian (Gk,m)	ψαντε	till (pre subj form of limitative) (132)
χριστος	Christ, anointed one (Gk,m)	ψαρι	red (adj)
χρονος	period of time, season (Gk,m)	ψατε	till (pre subj form of limitative) (6.2.i)
χρωμ	fire (m)	ψατ	of value (adj.)
χω χα- χα//	to place, (q) to exist	ψαψμι	to win, gain (v.t)
χη (q)		ψαζ	flame, fire (m,n)
εβολ	to let go, to forgive	ψαφε	wilderness, desert (m)
ησα	to leave behind	ψεβψι	shield (f)
χωλεμ μμο//	to hasten (v,r)	ψεπδici	to suffer (v)
χωπ	to hide (v.i)	ψεπδμοτ	to accept grace, to thank (v)
χωρα	district, country (Gk,f)	ψερι	daughter (f)
ψαλμος	psalm (m)	ψηρι	son (m)
ψτχη	soul (Gk,f)	ψθαμ	to close, shut (v.t)
ωικ	bread (m)	ψθεζ	street (m)
ωλι ελ- ολ//	to hold, take	ψθορτερ	to disturb, to be disturbed (q)
ολ (q)		ψθερτερ-	
ωμς εμς- ομς//	to baptise (v.t)		

ⲩⲧⲉⲣⲟⲱⲡ ⸎		ⲩⲧⲉⲣⲟⲱⲡ	wonder, amazement (f)
ⲩⲧⲉⲣⲟⲱⲡ		ⲩⲧⲱⲙ	summer (m)
ⲩⲧⲟⲣⲧⲉⲣ	disturbance (m)	ⲩⲧⲱⲛⲓ	to be sick (v.i)
ⲩⲧⲓ	measure (m)		sick person (m)
	to measure (v.t)	ⲩⲧⲱⲛⲉ, ⲩⲧⲟⲛⲉ ⸎	to deprive (v.t)
ⲩⲧⲓⲛⲓ ⲩⲧⲉⲛ-	to ask, seek	ⲩⲧⲱⲟⲛⲓ,	to dry, to be dried, withered (q)
ⲩⲧⲉⲛ ⸎		ⲩⲧⲟⲛⲱⲟⲛ (q)	
	ⲉ̣ to visit	ⲩⲧⲱⲡ ⲩⲧⲉⲡ-	to receive, accept, buy (v.t)
	ⲛⲥⲁ to inquire for, seek after	ⲩⲧⲟⲡ ⸎ ⲩⲧⲛⲡ	
ⲩⲧⲗⲏⲗ	to pray (v.i)	ⲩⲧⲱⲡⲓ	to happen, become (v.t)
ⲩⲧⲛⲉ	net (m)	ⲩⲧⲱⲣⲡ	morning (m)
ⲩⲧⲛⲏⲟⲛ	nets (pl)		to be early (v.i)
ⲩⲧⲟⲃⲓ	hypocrite (m)	ⲩⲧⲱⲧ ⲩⲧⲉⲧ-	to cut, slaughter, slay (v.t)
ⲩⲧⲟⲛⲓⲧ	vain	ⲩⲧⲁⲧ ⸎ ⲩⲧⲏⲧ	
ⲩⲧⲟⲛ-	worthy of (pfx)	ⲩⲧⲱⲧ	merchant, trader (m)
ⲩⲧⲟⲛⲟ, ⲩⲧⲟⲛⲓⲧ	to empty out, to flow, to be empty (q)	ⲩⲧⲩⲩⲏⲛ	tree (m)
ⲩⲧⲟⲛⲣⲏ	cancel (f)	ⲩⲧⲁⲓ ⲩⲧⲓ- ⲩⲧⲓ ⸎	to lift, carry (v.t)
ⲩⲧⲟⲛⲩⲟⲛ	to boast, be proud (v.t)	ⲩⲧⲁⲓⲩⲧⲉⲛⲛⲟⲛⲩⲧⲓ	announcer (n)
ⲩⲧⲟⲛⲩⲱⲟⲛⲩⲱⲓ	sacrifice (m)	ⲩⲧⲓⲣⲱⲟⲛⲩⲱ	to worry, take care of (v.i)
ⲩⲧⲧⲉⲙ	form for neg subjunctive (135)	ⲩⲧⲱⲓ	hair (m)
	form for neg conditional (203)	ⲩⲧⲁ	under (prep)
ⲩⲧⲧⲉⲣⲓ	friend (f)		towards direction of (prep)
ⲩⲧⲧⲉⲣ	friend, companion (m)		used in apposition
			for the sake of (prep)

	against (prep)	εἰς	to, under (prep) (70)
	is also used un translated with some verbs e.g. φέρω φέρω - to carry	εἰς	husband (m)
ἐπὶ	last	εἰς	birds (n.pl)
ἐνώπιον	before, in front of (prep)	εἰς	bird, flying creature (m)
ἐμπροσθέν	before (prep)	ἐξομοιωτής	carpenter (m)
ἐμπροσθέν	before (pronoun form)	ἐσθιασμός	evening (m) see <i>πορτο</i>
ἐν	in (prep) (70)	ἐσθιασμός	some
ἐνθάδε	pronom form	ἐκρίσις	judgment (m)
ἐν ἡμέρᾳ	when (verbal substantive) (212)	ἐκπίπτω (q)	to fall, to be fallen (q)
ἐν ἡμέρᾳ	when (verbal substantive) (212)	ἐλπίς	hope (Gk,f)
ἐπιφάνεια	lamp (m)	ἐμύσσω	to sit (v.i)
ἐπιφάνεια	shadow (f)	ἄρχη	beginning (m)
ἐπιπορευόμενος (q)	to toil, to be wearied, suffering	ἐπιβιβάζω	to weep, lament (v.i)
ἐπιπορευόμενος	weariness, suffering (m)	ἐπιτρονόμενος	governor (Gk,m)
ἔρως	fever, heat (m)	ἐπιχρηστικός	poor, needy (m)
ἔσωθεν	inward part (m)	ἐπιπτείνω	behold! (interj) (239)
ἔσχατον	down, lower part (m)	ἔρως	heart (m)
ἔσχατος	voice (m)	ἔσοδος	profit, gain (m)
ἔσθλα, ἔσθλα (q)	to draw near, to be near (q)	ἐπὶ	on (prep) (70)
ἔσθλα ἔσθλα-	to kill (v.t)	ἔκικον	image, icon, likeness (Gk,f)
ἔσθλα		ἔτινα	so that (Gk,conj.) (124)
		ἔτινα ἔτινα- ἔτινα	to move self forwards, backwards

ⲉⲓⲟⲩⲓ ⲉⲓ- ⲉⲓⲧⲩ	to strike, cast, lay (v.t)	ⲉⲓⲟⲩⲱⲥ	so that (Gk,conj) (124)
ⲉⲓⲱⲟⲩⲓ		ⲉⲓⲟⲩⲁⲙⲁ	vision (Gk,m)
	ⲉ̀ⲉⲃⲣⲙⲓ	ⲉⲓⲟⲩⲧⲁⲛ	that (Gk,conj)
ⲉⲓⲣⲉⲛ	at the mouth of, at the entrance of (com prep) (47)	ⲉⲓⲟⲩⲓⲧ	first, chief (m)
	ⲉⲓⲣⲱ	ⲉⲓⲟⲩ	serpent (m)
ⲉⲓⲣⲙⲙⲙ	peace (Gk,f)	ⲉⲓⲟⲩⲉⲭ	trouble, tribulation (m)
ⲉⲓⲧⲉⲛ	through (comp prep)	ⲉⲓⲟⲩ	fear (f)
	ⲉⲓⲧⲟⲩⲧ		to fear (v.i)
ⲉⲓⲱⲓⲱ	to preach (v.i)	ⲉ̀ⲣⲙⲓ	upper part (m)
ⲉⲓⲱⲉⲛⲛⲟⲩⲩⲩ	to preach, proclaim, announce	ⲉ̀ⲣⲟⲩⲱ, ⲉ̀ⲣⲟⲩⲱ (q)	to be cold, heavy (v.i)
ⲉ̀ⲙⲙⲟ		ⲉ̀ⲣⲱ	furnace (f)
ⲉⲓⲭⲉⲛ	above (prep)	ⲉ̀ⲩⲙⲛⲟⲥ	hymn (m)
ⲉ̀ⲕⲟ, ⲉ̀ⲟⲕⲉⲣ (q)	to hunger, to be hungry (q)	ⲉ̀ⲩⲛⲓⲙ	slumber (m)
ⲉ̀ⲗⲓ	anything, nothing, someone, no one (pro.noun)	ⲉ̀ⲩⲡⲁⲣⲭⲟⲛⲧⲁ	possessions, property (Gk,m)
	at all (adv.)	ⲉ̀ⲩⲡⲉⲣⲧⲙⲥ	servant, attendant (Gk,m)
ⲉ̀ⲙⲟⲩ	grace (m)	ⲉ̀ⲩⲡⲟⲙⲟⲛⲙ	(Gk,f) patience
ⲉ̀ⲙⲟⲩ	salt (m)	ⲉ̀ⲱ	also (inflected adjective) (43)
ⲉ̀ⲟ	face (m)	ⲉ̀ⲱⲃ	thing, work, matter (m)
ⲉ̀ⲟⲗⲓ	moth (f)	ⲉ̀ⲱⲃⲙⲟⲩⲓ	things, works (pl)
ⲉ̀ⲟⲙⲧ	bronze (m)	ⲉ̀ⲱⲗ ⲉ̀ⲙⲗ (q)	to fly, to be flying (q)
ⲉ̀ⲟⲛⲉⲛ	to command (v.t)	ⲉ̀ⲱⲗⲉⲙ ⲉ̀ⲉⲗⲉⲙ-	to rob (v.t)
	commandment (m)	ⲉ̀ⲟⲗⲙ	
ⲉ̀ⲟⲡⲗⲟⲛ	weapon (Gk,m)	ⲉ̀ⲱⲙⲓ ⲉ̀ⲉⲙ-	to tread, trample (v.t)

ρου // ρομι		χιχ	hand (f)
ρων	command (m)	χροχ	seed (m)
ρωορ	to rain (v.i)	χοι	ship, boat (m)
ρωορ	to be bad, evil (q)	χομ	power (f)
ρωορτ	male, husband (m)	χομχεμ	to touch, grope (v.t)
ρωπ ρεπ-	to hide (v.t)	χοc	half (m)
ροπ // ρμπ		χορψτ	to look, see (v.t)
ρωc ε	to sing (v.i)	χφο χφε-	to beget, give birth to (v.t)
	like, as (adverb)	χφο //	
ρωcτε	so that (conj. Gk) (124)	χω χε- χο //	to speak, say (v.t) (153)
ρωτπ	to set, sink (v.i)	χοτ //	
ρω†	It is necessary (impersonal vb) (161)	χωιλι	to dwell, to be dwelling (q)
χαχι	enemy (m)	χαληορτ	
χε ορμι	indeed (adv.)	χωκ χεκ-	
χεβc	coal (m,f)	χοκ // χηκ	
χε	for, because, used to introduce direct and indirect speech (125)	εβολ	to complete, perfect (v.t)
χεμνομ†	to find comfort, comfort	χωλ εβολ	to deny (v.i)
χεμ†πι	to taste (v.t)	χομ	book (m)
χεckι†	drachma (unit of currency) (f)	χωντ	anger, wrath (m)
χεκαc	so that, although (conj) (124)	χωορ	generation (m)
χιμι χεμ-	to find (v.t)	χωρ χερ- χορ //	
χεμ //		χηρ	
		εβολ	to scatter, disperse (v.t)
		χωρι	strong, bold (adj.)
		βαλοχ	foot, knee (f)

βαλαραχ	feet (pl)	βοχι	to run, (v.i)
βωδεμ βαδεμ-	to defile, pollute (v.t)	ἵκα	to run after, persecute
βαδμ// βαδεμ		†	f def art (28)
βερο βερε- βερο-	to light up, burn, kindle (v.t)	† †- τη// τοι	
βερμοντ		(q)	
βι βι- βιτ//	to receive, take	ἵ- ἕμο//	to give
βηον		ἕβολ	to sell (v.t)
ἵ	to take, receive	†ασο	to be compassionate (v.t)
νεμ	to touch	†λοσοc	give account (v.i)
βιcαρζ	to take flesh, incarnate	†μ	village, town (m)
βιcβω	to learn (v.t)	†νομ†	to strengthen, comfort (v.t)
βιcι βαc- βεc-	to exalt, to be exalted (q)	†νον	now (adv.) (165)
βαc//, βοcι (q)		†ρεν	to name, call (v.i)
βιcι	the height, highest (m)	†cβω	to teach, reprove
βιμῆπιωϣ	vengeance (m)	†ωμc	to baptise (v.t)
βιμηxονc	violence, oppression, iniquity (m)	†ωον	to glorify (v.t)
βιογι	to steal (v.t)	†ωωϣ	to hate, despise (v.t)
βιωμc	to immerse, baptise (v.i)	†χαπ	to judge (v.t)
βιμωιτ δα	to lead (v.t)	†χο	to ask (v.t)
βλεμλωμ	to be busy (i)		
βλιλ	burnt offering (m)		
βοic	Lord (m)		
βοcχεc	to dance (v.i)		

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**** Kosack pg. 442