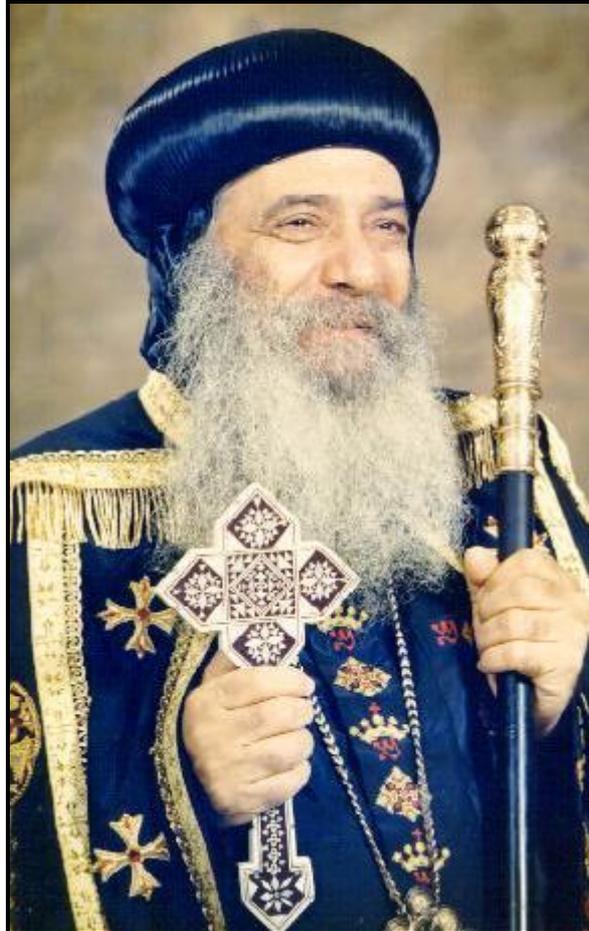


**A COURSE OF
LESSONS IN**

**COPTIC
LANGUAGE**

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Transcribed by
AMBROSE BOLES

**Suitable for Deacons
and Sunday Schools**



**HIS HOLINESS
POPE SHENOUDA III
POPE OF ALEXANDRIA and
PATRIARCH OF THE SEE OF ST. MARK**

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ALPHABET

Capital letters	Small letters	Pronunciation	Name
Α	α	<i>a</i>	alpha
Β	β	<i>v, b</i>	beta
Γ	γ	<i>g, gh, n</i>	ghamma
Δ	δ	<i>the, d</i>	thelta
Ε	ε	<i>e</i>	ey
-	Ϝ	-	co
Ζ	ζ	<i>z</i>	zita
Η	η	<i>ie</i>	ieta
Θ	θ	<i>th</i>	theta
Ι	ι	<i>i</i>	yota
Κ	κ	<i>k</i>	kappa
Λ	λ	<i>l</i>	lola
Μ	μ	<i>m</i>	mi
Ν	ν	<i>n</i>	ni
Ξ	ξ	<i>x</i>	exi
Ο	ο	<i>o</i>	o
Π	π	<i>p</i>	pi
Ρ	ρ	<i>r</i>	ro
Σ	σ	<i>o</i>	oima
Τ	τ	<i>t</i>	tav
Υ	υ	<i>v, i, ou</i>	ipsolen
Φ	φ	<i>f</i>	fi
Χ	χ	<i>k, sh, kh</i>	ki
Ψ	ψ	<i>ps</i>	epsi
Ω	ω	<i>oo</i>	oo
Ϙ	ϙ	<i>sh</i>	shay
Ϛ	ϛ	<i>f</i>	fay
Ϝ	ϝ	<i>kh</i>	khay
Ϟ	ϟ	<i>h</i>	hori
Ϡ	ϡ	<i>g, j</i>	ganga
Ϣ	ϣ	<i>ch</i>	chima
Ϥ	ϥ	<i>ti</i>	ti

UNIT 1

To make a Coptic sentence, you need a subject (noun or pronoun) and a verb. Other components include objects and prepositions.

(1) VERBS

Verbs given here can be used in the *imperative form*, i.e. for a request or giving an order.

ⲪⲈⲘϢⲒ	sit	<i>heamsi</i>
ⲘⲞⲰⲒ	go/walk	<i>moshi</i>
ϢⲒ	take	<i>chi</i>
ϢⲞⲤⲈⲘ	listen	<i>soateam</i>
ⲞⲘⲞⲘ	eat	<i>ou-woam</i>
ϢⲞ	drink	<i>soah</i>
ⲞⲘⲞⲰⲤ	kneel/worship	<i>ou-woasht</i>
ⲰⲗⲘⲗ	pray	<i>eshleel</i>
ⲘⲘⲞⲘ	bless	<i>esmou</i>
ϢⲁⲗⲒ	speak	<i>saji</i>

(2) NOUNS

Nouns are used as subjects or objects. First we shall study *single masculine* nouns. These take the *definite article* ⲡⲒ, meaning “the”, and the *indefinite article* ⲞⲘ, meaning “a”.

ⲞⲘⲠⲞⲘⲒ	a man	<i>ou-roami</i>
ⲡⲒⲠⲞⲘⲒ	the man	<i>pi-roami</i>
ⲞⲘⲗⲗⲞⲘ	a boy	<i>ou-alou</i>
ⲡⲒⲗⲗⲞⲘ	the boy	<i>pi-alou</i>
ⲞⲘⲞⲘⲘⲞⲞ	a priest	<i>ou-ou-weep</i>
ⲡⲒⲞⲘⲘⲞⲞ	the priest	<i>pi-ou-weep</i>
ⲡⲒⲈⲠⲠⲈⲒ	the altar	<i>pi-erfeay</i>
ⲡⲒⲤⲞⲤⲞⲤ	the chair	<i>pitots</i>
ⲡⲒⲠⲞ	the door	<i>piroh</i>
ⲡⲒⲗⲗⲞⲤ	the people	<i>pilawos</i>
ⲡⲒⲘⲗⲁ	the place	<i>pimah</i>

ΠΙΜΑΝΦΙΣΙ	the kitchen	<i>pimanfisi</i>
ΠΙΚΑΖΙ	the floor	<i>pikahi</i>
ΠΙΡΗ	the sun	<i>piree</i>
(ΚΑΖΙΡΗ)	Cairo [land of the sun]	<i>kahiree</i>
ΠΙΔΙΑΚΩΝ	the deacon	<i>pi-thiakoan</i>

(3) PREPOSITION

This is a word (e.g. “in”, “from”, “to”) often placed before a *noun* or *pronoun* to show place, direction source etc. The object separated from a verb by a *preposition* is called an *indirect object*.

ἔΝ	in/by	<i>khean</i>
ΕΧΕΝ/ΖΙΧΕΝ	on	<i>ejean/hijean</i>
ΝΕΜ	with	<i>neam</i>
ἔ	to	<i>eah</i>

The following sentences are made up from a verb in the imperative, a preposition and an *indirect object*.

ΣΑΧΙ ΝΕΜ ΠΙΡΩΜΙ	talk with the man
ΜΩΥΙ ΝΕΜ ΠΙΑΛΟΥ	walk with the boy
ΨΛΗΛ ΝΕΜ ΠΙΟΥΗΒ	pray with the priest
ΖΕΜΣΙ ΖΙΧΕΝ ΠΙΤΟΤΣ	sit on the chair
ΖΕΜΣΙ ΖΙΧΕΝ ΠΙΚΑΖΙ	sit on the floor
ΨΛΗΛ ἔΝ ΠΙΕΡΦΕΙ	pray (in) the altar
ΟΥΩΜ ἔΝ ΠΙΜΑΝΦΙΣΙ	eat in the kitchen

(4) VOCABULARY

ΑΡΙΖΜΟΤ	please (do)	<i>ari-ehmot</i>
ΑΡΙΖΜΟΤ ΣΩ	please drink	<i>ari-ehmot soah</i>
ΑΡΙΖΜΟΤ ΖΕΜΣΙ	please sit down	<i>ari-ehmot heamsi</i>
ἔΠΕΡ	do not	<i>empear</i>
ἔΠΕΡΣΑΧΙ	do not speak	<i>empear saji</i>
ΑΛΛΑ	but	<i>allah</i>
ἔΠΕΡΣΑΧΙ ΑΛΛΑ ΣΩΤΕΜ	do not speak but listen	<i>empear saji allah soateam</i>

ΜΠΕΡΜΟΦΙ ΑΛΛΑ ΖΕΜΣΙ	do not walk but sit down	<i>empear moshi allah heamsi</i>
ΜΠΕΡΖΕΜΣΙ ΖΙΧΕΝ ΠΙΚΑΖΙ ΑΛΛΑ ΖΕΜΣΙ ΖΙΧΕΝ ΠΙΤΟΤΣ	do not sit on the floor but sit on the chair	<i>empear heamsi hijean pikahi allah heamsi hijean pitots</i>
ΝΑΝΕ	good	<i>naneah</i>
ΝΑΝΕ ΕΜΑΨΩ	very good	<i>naneah eamashoah</i>
ΝΑΝΕ ΑΤΟΟΥΪ	good morning	<i>naneah ato-ou-wi</i>
ΟΥΧΑΙ	bye bye/cheer you	<i>ougay</i>

UNIT 2

(1) We have learned the *definite article* **πΙ** meaning “the”, is used for single masculine nouns. In this unit, two rather special definite articles are presented. These are **̀̀** and **̀̀̀**. They are frequently used for single masculine nouns of particular importance in religious texts.

̀̀ϠⲔⲦ	the father	<i>efyoat</i>
̀̀Ϡⲁⲛ	the name	<i>efraan</i>
̀̀ⲛⲟⲩⲧ	(the) God	<i>efnouti</i>
̀̀ϠⲢⲬ	the sun	<i>efree</i>
̀̀ⲛⲟⲃⲒ	the sin	<i>efnovi</i>
̀̀ⲥⲟⲓⲈ	the Lord	<i>epchois</i>
̀̀ⲩⲬⲢⲒ	the son	<i>epsheeri</i>
̀̀ⲩⲟⲩⲣⲟ	the king	<i>ep-ou-roh</i>

You will be familiar with these special *definite articles* in the course of your study, and will hear them all the time in the church liturgy. Note however, that many other ‘religious’ words take the usual definitive article (**πΙ**).

πⲒⲭⲢⲒⲈⲦⲐⲈ	(the) Christ	<i>pi-ekhristos</i>
πⲒⲒⲛⲈⲩⲙⲁ ⲈⲐⲟⲩⲁⲃ	the Holy Spirit	<i>pi-epnevma eth-ou-wab</i>
πⲒⲁⲒⲒⲐⲈ	the saint	<i>pi-ag-yos</i>

(2) DIRECT OBJECT

An *indirect object* is separated from the verb by a *preposition*. In the absence of a preposition, the object is called a *direct object*. This implies the action of the verb falls directly on the object, e.g. “the boy drinks milk” – so “milk” is the direct object of the verb “drink”. In Coptic, the common form of verbs is separated from the *direct object* by one of these articles: **̀̀**, **̀̀̀** or **̀̀̀̀**. These, we call the *object signs*.

(A) Some verbs take the object sign ̀̀

ⲗⲟⲈ	praise	<i>hoas</i>
̀̀ⲙⲟⲩ	bless	<i>ecmou</i>
ⲩⲁⲢⲒ	hit/smack	<i>shari</i>
ⲁⲢⲈⲔ	keep/study	<i>areah</i>
ⲈⲱⲧⲈⲙ	listen/hear	<i>soateam</i>

ՏՕՁ	touch	<i>tchoh</i>
ՈՂԿ	see	<i>nav</i>
ՓՕԼԵՄ	smell	<i>shoaleam</i>
ՃՕԿՓԴ	look	<i>gousht</i>

ՇՄՕԿ ԷՓՈԿԴ	bless God	<i>ecmou eah efnouti</i>
ՉՕՇ ԷՒՇՕԻՇ	praise the Lord	<i>hoas eah epchois</i>
ՃՕԿՓԴ ԷՍԻԱԼՕԿ	look (at) the boy	<i>gousht eah pi-alou</i>
ՇՕԿԵՄ ԷՍԻՓԼԻԼ	listen (to) the prayer	<i>soateam eah pi-eshleel</i>
ԱՐԵՉ ԷՍԻՓՓ	study the lesson	<i>areah eah pi-oash</i>

(B) All other verbs take the object sign Ն

ՇԻ ՆՕԿԴՕՄՇ	take a chair	<i>chi en ou-tots</i>
ՇՓ ՆՕԿՄՓՕԿ	drink water	<i>soah en ou-moa-ou</i>

When a noun starts with one of these letters **Ս, Մ, Փ, Բ**, the object sign **Մ** is used instead of **Ն**. Note that the beginning of a noun is usually a definite or indefinite article.

ՕԿՓԴ ՄՒՇՕԻՇ	worship the Lord	<i>ou-woasht em epchois</i>
ՓԼԻԼ ՄՓՈԿԴ	pray (to) God	<i>eshleel em efnouti</i>
ՇՕՒԴ ՄՍԻՄԱ	prepare the place	<i>sovti em pimah</i>

(3) OTHER USES OF Մ AND Ն

(A) To mean “of”, which is a preposition that connects its noun with the preceding noun, adjective, or adverb. Again, the choice of **Մ** or **Ն** depends on the first letter of the second noun. There is, however, the preposition **ՆԿԵ**, which also means “of”, and is used freely regardless of the starting letter of the noun that follows it.

ՓՐԱՆ Մ ՓԻՓԴ	the name of the father	<i>efraan em efyoat</i>
ՍԻՕԿՆԲ Մ ՍԻԵՐՓԵԻ	the priest of the altar	<i>pi-ou-weep em pi-erfeay</i>
ՍԻՓՓ ՆԿԵ ՓԻՕՄ	the sand of the sea	<i>pishoah enteah efyom</i>

(B) In conjunction with an *adjective*. As you know, an adjective is a word that describes a quality, or that defines or limits a noun, e.g. “yellow”, “great”.

ՍԻՃՓՄ ՄՅԵՐԻ	the new book	<i>pigoam emveari</i>
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ΠΙΡΩΜΙ Ἰ̅ϸαβε	the wise man	<i>pi-roami ensaveh</i>
ΟΥ̅ΝΟΥ† Ἰ̅ΟΥΩΤ	one God	<i>ounouti en-ouwoat</i>
ΠΙΩΝϣ Ἰ̅ἔνεϨ	the eternal life	<i>pi-oankh en eneah</i>

Note the adjective comes after the noun in Coptic. Some adjectives come before the noun, and in this case they take over the definite or the indefinite article of the noun.

ΠΙΝΙΩ† Ἰ̅ΟΥΡΟ	the great king	<i>pinishti en ouroh</i>
ΠΙΚΟΥϣΙ Ἰ̅αλοϩ	the young (small) boy	<i>pikouji en alou</i>
ΠΙΜΟΝΟΓΕΝΗΣ Ἰ̅ΩΗΡΙ	the Only-Begotten Son	<i>pimonoghenees en sheeri</i>

(C) In association with numbers

Ω̅ΟΜΤ Ἰ̅αλοϩ	three boys	<i>shomt en alou</i>
ϸ̅ΟΥ Ἰ̅εϨοοϩ	six days	<i>so-ou en eho-ou</i>
Ω̅ΜΗΝ Ἰ̅ϸΟΠ	eight times	<i>eshmeen en sop</i>
ΜΗΤ Ἰ̅ΡΩΜΙ	ten men	<i>meet en roami</i>
Ω̅Ε Ἰ̅ΡΟΜΠΙ	hundred years	<i>sheah en rompi</i>

UNIT 3

In this unit we shall learn the *definite articles* of single feminine and plural nouns, and present you with simple parts of the liturgy. A few sentences and expressions of every day use will also be included.

(1) The definite article for single feminine nouns is **†**. There are also two ‘special’ articles commonly used in religious context. These are **†** and **è**.

†ⲬⲈⲢⲒ	the girl/daughter	<i>ti sheari</i>
†ⲬⲞⲘ	the power	<i>ti gom</i>
†ⲚⲒⲘⲒ	the woman	<i>ti eshimi</i>
†ⲀⲚⲀⲢⲞⲢⲀ	the liturgy	<i>ti anaforah</i>
†ⲐⲚⲒⲀⲘ	the Trinity	<i>ti etrey yas</i>
†ⲀⲒⲒⲀ	the (lady) saint	<i>ti agey ya</i>
†ⲢⲀⲚⲞⲈⲚⲞⲘ	the Virgin	<i>ti parthanos</i>
†ⲬⲞⲘⲢⲞ	the censer	<i>ti shouree</i>
†ⲞⲘⲢⲞ	the queen	<i>ti ouroah</i>
†ⲖⲞⲘⲒ	the slave/servant	<i>ti voaki</i>
†ⲈⲘⲘⲀⲒⲒⲀ	the church	<i>ti eak eklee seyah</i>
†ⲢⲒ	the room	<i>ti ri</i>
†ⲀⲚⲚⲞⲖ	the school	<i>ti anzeeb</i>
èⲬⲈⲢⲒ	the girl/daughter	<i>et sheari</i>
èⲢⲈ	the heaven	<i>et feah</i>
èⲚⲚⲞⲖ	the lady	<i>ethneeb</i>
èⲘⲀⲘ	the mother	<i>ethmav</i>

(2) The *definite article* for plural nouns is **ⲚⲒ**. While in English, there is no indefinite article; in Coptic we have **ⲬⲀⲚ**, for plural nouns, which means “some”.

ⲬⲀⲚⲢⲞⲘⲒ	men	ⲚⲒⲢⲞⲘⲒ	the men
ⲬⲀⲚⲬⲈⲢⲒ	girls	ⲚⲒⲬⲈⲢⲒ	the girls
ⲬⲀⲚⲘⲀ	places	ⲚⲒⲘⲀ	the places

Most nouns do not change in the plural, though the articles change. Some nouns do however change.

ΠΙΡΟ à ΠΙΡΩΟΥ	the doors	<i>ni roa ou</i>
ἸΟΥΡΟ à ΝΙΟΥΡΩΟΥ	the kings	<i>ni ou roa ou</i>
ΠΙΑΛΟΥ à ΝΙΑΛΩΟΥἰ	the boys	<i>ni aloa ou wi</i>
ἸΩΤ à ΝΙΟΤ	the fathers	<i>ni ioti</i>

(3) The words for the pronouns “who”, “whom”, and “that”, are **ΦΗΕΤ**, for the singular masculine, **ΘΗΕΤ** for the singular feminine, **ΝΗΕΤ** for the plural and **ΕΤ** for any of them.

ΠΙΡΩΜΙ ΦΗΕΤCΑΧΙ (ΕΤCΑΧΙ)	the man who speaks
†CΖΙΜΙ ΘΗΕΤΦΙCΙ (ΕΤΦΙCΙ)	the woman who cooks
ΝΙΡΩΜΙ ΝΗΕΤΨΛΗΛ (ΕΤΨΛΗΛ)	the men who pray
ΦΗΕΤΖΕΜCΙ ΖΙΧΕΝ ΠΙΘΡΟΝΟC	who sits on the throne
ΝΗΕΤΩΩΝΙ ἸΝΤΕ ΠΙΛΑΟC	who are sick in the people (the sick in the people)

(4) SIMPLE PARTS OF THE LITURGY

ἮΕΝ ΦΡΑΝ ἸΦΙΩΤ ΝΕΜ ἸΨΗΡΙ ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ ΟΥΝΟΥ† ἸΟΥΩΤ ΑΜΗΝ.

In the name of the Father, the Son and the Holy Spirit, the One God amen.

The chant (ἮΕΝ ΦΡΑΝ)

ἮΕΝ ΦΡΑΝ ἸΦΙΩΤ ΝΕΜ ἸΨΗΡΙ ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ †ΤΡΙΑC ΕΘΟΥΑΒ ἸΝΟΜΟΟΥCΙΟC ΑΞΙΑC ΑΞΙΑC ΑΞΙΑC †ΑΓΙΑ ΜΑΡΙΑ †ΠΑΡΘΕΝΟC ΑΞΙΟC ΑΞΙΟC ΑΞΙΟC ΠΑΘΟΙC ἸΟΥΡΟ ΓΕΟΡΓΙΟC.

In the name of the Father, the Son and the Holy Spirit, the constitutional Holy Trinity worthy, worthy, worthy the saint Virgin Mary worthy, worthy, worthy my lord the king George.

Note

(i) **ΑΞΙΑC** (*axey yas*) means “worthy” for the singular feminine, and **ΑΞΙΟC** is “worthy” for the singular masculine. You might have noticed the same pattern for **ΑΓΙΟC** and **ΑΓΙΑ**, meaning “saint”. These nouns and adjectives are Greek words, where **-OC** is the end for singular masculine, and **-ΙΑ**, **-ΙΑC** for singular feminine.

(ii) **ΠΑ**, **ΤΑ**, **ΝΑ** are possessive adjectives of the 1st person singular e.g. **ΠΑΘΟΙC** “my lord”, **ΤΑΘΟΙC** “my lady”, and **ΝΑΘΟΙC** “my lords”.

(5) FOR EVERYDAY PRACTICE

ΑΩ ΠΕ ΠΕΚΡΗ† ΠΑΙΩΤ?	how are you (my) father?	<i>ash peh peareeti payoat</i>
ΑΩ ΠΕ ΠΕΚΡΗ† ΠΑΣΟΝ?	how are you my brother?	<i>ash peh peareeti pason</i>
ΑΩ ΠΕ ΠΕΚΡΗ† ΠΑΨΦΗΡ?	how are you my friend? (m.)	<i>ash peh peareeti pa eshfeer</i>
ΑΩ ΠΕ ΠΕΡΗ† ΤΑΜΑΥ?	how are you my mother?	<i>ash peh peh reeti tamav</i>
ΑΩ ΠΕ ΠΕΡΗ† ΤΑΣΩΝΙ?	how are you my sister?	<i>ash peh peh reeti tasoani</i>
ΑΩ ΠΕ ΠΕΡΗ† ΤΑΨΦΕΡΙ?	how are you my friend? (f.)	<i>ash peh peh reeti ta eshfeari</i>
ΠΑΙΡΗ†	like this/this way	<i>pay reeti</i>
ΣΑΧΙ ΜΠΑΙΡΗ†	speak like this	<i>saji em pay reeti</i>
ΜΠΕΡΖΕΜΣΙ ΜΠΑΙΡΗ†	do not sit like this	<i>empear heamsi empay reeti</i>
ΣΕ	yes	<i>seah</i>
ΜΜΟΝ	no	<i>emmon</i>
ΑΖΑ	yes/OK	<i>aha</i>
ΑΡΗΟΥ	may be	<i>areeyou</i>
ΚΕΝ ΟΥΤΑΧΡΟ	surely	<i>khean ou tagroh</i>
ΟΥ ΝΟΦΡΙ ΠΕ	fine/alright	<i>ou nofri peah</i>
ΕΣΕΨΩΠΙ	agreed/so it will be	<i>eseashoabi</i>

UNIT 4

(1) POSSESSIVE ARTICLES

A – For singular masculine nouns

(i) ΠΑΤΕΡ “the father” (*pi yoat*)

ΠΑΤΕΡ	my father	<i>pa yoat</i>
ΠΑΤΕΡΑ	your father (sing. masc.)	<i>peak yoat</i>
ΠΑΤΕΡΑ	your father (sing. fem.)	<i>peah yoat</i>
ΠΑΤΕΡΑ	his father	<i>peaf yoat</i>
ΠΑΤΕΡΑ	her father	<i>peas yoat</i>
ΠΑΤΕΡΑ	our father	<i>pean yoat</i>
ΠΑΤΕΡΑ	your father (plur.)	<i>peatean yoat</i>
ΠΑΤΕΡΑ	their father	<i>pou yoat</i>

(ii) ΠΕΡΙΒΟΛΟ “the book” (*pi goam*)

ΠΕΡΙΒΟΛΟ	my book	<i>pa goam</i>
ΠΕΡΙΒΟΛΟ	your book (sing. masc.)	<i>peak goam</i>
ΠΕΡΙΒΟΛΟ	your book (sing. fem.)	<i>peah goam</i>
ΠΕΡΙΒΟΛΟ	his book	<i>peaf goam</i>
ΠΕΡΙΒΟΛΟ	her book	<i>peas goam</i>
ΠΕΡΙΒΟΛΟ	our book	<i>pean goam</i>
ΠΕΡΙΒΟΛΟ	your book (plur.)	<i>peatean goam</i>
ΠΕΡΙΒΟΛΟ	their book	<i>pou goam</i>

(iii) Examples

ΘΑΝ ΠΕ ΠΑΤΕΡΑ?	where is your father?	<i>thoan peah peak yoat</i>
ΕΦΩΣΤ ΕΝ ΤΕΚΛΗΝΑ	he is in the church	<i>eafshop khean ti eak ek lee siya</i>
ΘΑΝ ΠΕ ΠΑΤΕΡΑ?	where is his pen?	<i>thoan peah peaf kash</i>
ΕΦΩΣΤ ΕΝ ΤΕΡΑ	it is in the room	<i>eafkee khen titi</i>
ΘΑΝ ΠΕ ΠΑΤΕΡΑ?	where is your house?	<i>thoan peah peatean ee</i>
ΕΦΩΣΤ ΕΝ ΤΕΡΑ	here is our house	<i>yis peah pean ee</i>

B – For singular feminine nouns

(i) †ΜΑΥ “the mother” (*timav*)

ΤΑΜΑΥ	my mother	<i>tamav</i>
ΤΕΚΜΑΥ	your mother (sing. masc.)	<i>teakmav</i>
ΤΕΜΑΥ	your mother (sing. fem.)	<i>teamav</i>
ΤΕΦΜΑΥ	his mother	<i>teafmav</i>
ΤΕΣΜΑΥ	her mother	<i>teasmav</i>
ΤΕΝΜΑΥ	our mother	<i>teanmav</i>
ΤΕΤΕΝΜΑΥ	your mother (plur.)	<i>teateanmav</i>
ΤΟΥΜΑΥ	their mother	<i>toumav</i>

(ii) †ΡΙ “the room” (*tiri*)

ΤΑΡΙ	my room	<i>tari</i>
ΤΕΚΡΙ	your room (sing. masc.)	<i>teakri</i>
ΤΕΡΙ	your room (sing. fem.)	<i>teari</i>
ΤΕΦΡΙ	his room	<i>teafri</i>
ΤΕΣΡΙ	her room	<i>teasri</i>
ΤΕΝΡΙ	our room	<i>teanri</i>
ΤΕΤΕΝΡΙ	your room (plur.)	<i>teateanri</i>
ΤΟΥΡΙ	their room	<i>touri</i>

(iii) Examples

ΘΩΝ ΤΕ ΤΕΨΑΥ?	where is your cat?	<i>thoan teah teah shav</i>
ΙC ΤΕ ΤΑΨΑΥ	here is my cat	<i>yis teah tashav</i>
ΘΩΝ ΤΕ ΤΕΤΕΝΜΑΥ?	where is your mother?	<i>thoan teah teatean mav</i>
ΕCΨΟΠ ΉΕΝ ΠΙCΩΜ	she is in the garden	<i>easshop khean pitchoam</i>
ΘΩΝ ΤΕ †ΨΟΥΡΗ?	where is the censer?	<i>thoan teah ti shouree</i>
ΕCΧΗ ΉΕΝ ΠΙΕΡΦΕΙ	it is in the altar	<i>easkee khean pi earfeay</i>

C – For plural nouns

(i) ΠΙCΝΗΟΥ “the brothers” (*ni esniy ou*)

ΝΑΨΝΗΟΥ	my brothers	<i>na esniy you</i>
ΝΕΚΨΝΗΟΥ	your brothers (sing. masc.)	<i>neak esniy you</i>
ΝΕΨΝΗΟΥ	your brothers (sing. fem.)	<i>neah esniy you</i>
ΝΕΨΝΗΟΥ	his brothers	<i>neaf esniy you</i>
ΝΕΨΨΝΗΟΥ	her brothers	<i>neas esniy you</i>
ΝΕΝΨΝΗΟΥ	our brothers	<i>nean esniy you</i>
ΝΕΤΕΝΨΝΗΟΥ	your brothers (plur.)	<i>neatean esniy you</i>
ΝΟΥΨΝΗΟΥ	their brothers	<i>nou esniy you</i>

(ii) Examples

ΘΩΝ ΝΕ ΝΕΚΨΝΗΟΥ?	where are your brothers?	<i>thoan neah neak esniy you</i>
ΕΨΨΟΤ ΉΕΝ †ΑΝΖΗΒ.	they are in the school	<i>eav shop khean ti anzeeb</i>

D – Important notes

ΠΕ, ΤΕ and ΝΕ mean “is” for the singular masculine, singular feminine and “are” for the plural. These verbs are mainly descriptive, e.g. as to say “He is a man”.

ΕΨΧΗ, ΕΨΧΗ and ΕΨΧΗ (literally mean “present” or “placed”) and ΕΨΨΟΤ, ΕΨΨΟΤ and ΕΨΨΟΤ (literally mean “being”, “dwelling” or “present”), are used to mean “is”, “is” and “are” when talking about position, as seen in the previous examples.

(2) THE HYMN OF HITEN

ΖΙΤΕΝ ΝΙΨΡΕΨΒΙΑ ΝΤΕ †ΘΕΨΤΟΚΟΨ ΕΘΟΥΑΒ ΜΑΡΙΑ ΨΨΟΙΨ ΑΡΙΨΜΟΤ ΝΑΝ ΨΨΙΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.	Through the pleadings of the Mother of God saint (adj.) Mary, Lord grant (to) us the forgiveness of our sins.
ΖΙΤΕΝ ΝΙΨΡΕΨΒΙΑ ΝΤΕ ΠΙΨΑΨΨ ΨΑΡΧΗΑΓΓΕΛΟΨ ΝΕΜ ΝΙΤΑΓΜΑ ΨΕΨΟΥΡΑΝΙΟΝ.	Through the pleadings of the seven Archangels and the Heavenly Hosts.
ΖΙΤΕΝ ΝΙΕΨΧΗ ΝΤΕ ΝΑΨΟΙΨ ΨΙΟΨ ΨΑΨΟΨΤΟΛΟΨ ΝΕΜ ΨΨΕΨΙ ΝΤΕ ΝΙΜΑΘΗΤΗΨ ΨΨΟΙΨ.	Through the prayers of my Masters (and) fathers the Apostles, and the rest of the Disciples Lord.
ΖΙΤΕΝ ΝΙΕΨΧΗ ΝΤΕ ΠΙΨΕΨΡΙΜΟΨ ΨΕΨΑΓΓΕΛΙΨΤΗΨ ΜΑΡΚΟΨ	Through the prayers of the Beholder of the Lord (the one with vision of

ΠΙΑΠΟCΤΟΛΟC ΠΙΑΘΛΟΦΟΡΟC ΜΜΑΡΤΥΡΟC ΠΑΒΟΙC ΠΟΥΡΟ ΓΕΟΡΓΙΟC.	God) the Evangelist Mark the Apostle who wears (the man of) the struggle, (the) martyr my Lord the king George.
ΖΙΤΕΝ ΝΙΕΥΧΗ ΝΤΕ ΝΗΕΘΟΥΑΒ ΝΤΕ ΠΑΙΕΖΟΥ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΕΦΡΑΝ ΪΒΟΙC.	Through the prayers of the saints of this day, each one (the one, the one) according to his name (o Lord).
ΖΙΤΕΝ ΝΟΥΕΥΧΗ ΑΡΕΖ ΕΪΨΩΝΪ ΜΠΕΝΙΩΤ ΕΤΤΑΙΗΟΥΤ ΝΑΡΧΗΕΡΕΥC ΠΑΠΑ ΑΒΒΑ ΨΕΝΟΥΔΑ.	Through their prayers preserve the life our father, the honoured Pontiff (head of priests) the Pope Abba Shenouda.

Vocabulary used in the hymn

ΖΙΤΕΝ	through/by	<i>hitean</i>
ΝΙΪΡΕCΒΙΑ (G)	the pleadings	<i>ni epreas viya</i>
(† ΠΡΕCΒΕΙΑ (MG))	the embassy	<i>Ti preas viya</i>
ΠΙΧΩ ΕΒΟΛ	the forgiveness	<i>pi koah eavol</i>
ΧΩ ΝΗΙ ΕΒΟΛ	forgive me	<i>koah nee eavol</i>
ΧΩ ΝΑΝ ΕΒΟΛ	forgive us	<i>koah nan eavol</i>
ΝΧΩ ΕΒΟΛ	sorry	<i>enkoah eavol</i>
ΑΡΧΗΑΓΓΕΛΟC (G)	Archangel	<i>arshee angealos</i>
ΝΙΤΑΓΜΑ (G)	Hosts	<i>ni tagma</i>
ΤΑΓΜΑ (MG)	order/battalion	<i>tagma</i>
ΕΪΠΟΥΡΑΝΙΟΝ (G)	heavenly	<i>epou ranion</i>
(ΟΥΡΑΝΟC (fem., G))	heaven	<i>ouranos</i>
ΝΙΕΥΧΗ (G)	the prayers	<i>ni eavkee</i>
ΠΡΟCΕΥΧΗ (fem. G)	the prayer	<i>pros evkee</i>
ΑΠΟCΤΟΛΟC (G)	apostle	<i>apostolos</i>
ΜΑΘΗΤΗC (G)	disciple	<i>matheetees</i>
(ΜΑΘΗΜΑ (neut., MG))	lesson	<i>matheema</i>
(ΜΑΘΗΤΗC (MG))	Student/pupil	<i>matheetees</i>
ΪΨΕΠΙ	the rest/remaining	<i>epseapi</i>
ΟΡΑΜΑ (neut., G)	vision/sight	<i>orama</i>
ΘΕΟC (G)	God	<i>thea-os</i>
ΠΙΘΕΩΡΙΜΟC	the Beholder of God	<i>pi thea-orimos</i>
ΕΥΑΓΓΕΛΙΟ(Ν) (G)	Bible (masc. in Coptic)	<i>pi eav angeal ion</i>
ΕΝΑΓΓΕΛΙCΤΗC (G)	Evangelist	<i>eav angealistees</i>

† ἀθλῆσις (G)	bravery/struggle/heroism	<i>tiathleesis</i>
φορῶ (G)	to wear/put on	<i>foroah</i>
ἀθλοφόρος (G)	the man of bravery and struggle	<i>athloforos</i>
πιοῦαι	the one (sing. masc.)	<i>pi ou way</i>
τιοῦι	the one (sing. fem.)	<i>ti ou wi</i>
κατά (G)	according to/about	<i>kata</i>
ὄνῃ	to live	<i>oankh</i>
πιοκῃ	the life	<i>pi oankh</i>
ἐπταίηοῦτ	the honoured	<i>eat tayi out</i>
ταῖο	respect/honour	<i>tayo</i>
νηεθοῦαβ	the saints	<i>nee eath ou wab</i>

Note: G = Greek, MG = Modern Greek.

UNIT 5

(1) VERBS IN PRESENT TENSE

†САⲬⲓ	I speak	<i>ti saji</i>
ⲕСАⲬⲓ	you speak (sing. masc.)	<i>ek saji</i>
ТЕСАⲬⲓ	you speak (sing. fem.)	<i>teh saji</i>
ⲩСАⲬⲓ	he speak	<i>ef saji</i>
ⲚСАⲬⲓ	she speak	<i>es saji</i>
ТЕНСАⲬⲓ	we speak	<i>tean saji</i>
ТЕΤΕΝСАⲬⲓ	you speak (plur.)	<i>teatean saji</i>
СЕСАⲬⲓ	they speak	<i>seah saji</i>

(A) Most of the Coptic verbs are regular, in the sense that the ends of the verbs do not change.

(B) The subject pronouns †, ⲕ, ТЕ, ⲩ, Ⲛ, ТЕН, ТЕΤΕΝ and СЕ, unlike the case in English, join the verb directly. Furthermore, they indicate in our example the person who ‘speaks’: I, you, he, she... but cannot be used separately, i.e. independent from the verb. The independent pronouns in Coptic are:

ⲁⲛⲠⲚ	I	<i>anok</i>
ⲛⲜⲠⲚ	you (sing. masc.)	<i>enthok</i>
ⲛⲜⲠⲚ	you (sing. fem.)	<i>entho</i>
ⲛⲜⲠⲚⲚ	he	<i>enthof</i>
ⲛⲜⲠⲚⲚ	she	<i>enthos</i>
ⲁⲛⲠⲚ	we	<i>anon</i>
ⲛⲜⲠⲚⲚⲚ	you (plur.)	<i>enthoatean</i>
ⲛⲜⲠⲚⲚⲚ	they	<i>enthoa ou</i>

(C) To negate a verb, ⲁⲛ is placed after it.

†САⲬⲓ	I speak	†САⲬⲓ ⲁⲛ	I do not speak
†Ⲱⲗⲏⲗ	I pray	†Ⲱⲗⲏⲗ ⲁⲛ	I do not pray
†Ⲛⲁⲧ	I understand	†Ⲛⲁⲧ ⲁⲛ	I do not understand
ⲩⲠⲠⲠⲠ	he eats	ⲩⲠⲠⲠⲠ ⲁⲛ	he does not eat
ТЕНⲠⲠⲠⲠ	we want	ТЕНⲠⲠⲠⲠ ⲁⲛ	we do not want

(D) In English, we use either a *noun* like the “boy”, “people”, “Peter”, “apple” etc., or a pronoun – we cannot use both of them together. So we say “the boy eats” or “he eats” but cannot say “the boy he eats”. In Coptic the subject pronoun is used in the presence of the subject noun.

ΠΙΑΛΟΥ ἄΧΕΡΧΕΡ	The boy plays	<i>Pi alou ef geargear</i>
†ḲΣΙΜΙ ḲΣΑΧΙ ΑΝ	The woman does not speak	<i>Ti eshimi essaji an</i>
ΣΑΜΙ ΝΕΜ ΠΕΤΡΟΣ ΣΕΣΑΧΙ	Sami and Petros speak	<i>Sami nem petros seah saji</i>

(E) The future tense is similar to the present tense, apart from the addition of **ΝΑ** to the subject pronouns **†, Ḳ, ΤΕ, ἄ...**

†ΝΑΣΑΧΙ	I will speak
ḲΝΑΣΑΧΙ	you will speak (sing. masc.)
ΤΕΝΑΣΑΧΙ	you will speak (sing. fem.)
ἄΝΑΣΑΧΙ	he will speak
ḲΝΑΣΑΧΙ	she will speak
ΤΕΝΝΑΣΑΧΙ	we shall speak
ΤΕΤΕΝΝΑΣΑΧΙ	you will speak (plur.)
ΣΕΝΑΣΑΧΙ	they will speak

Some examples:

†ΝΑΨΛΗΛ ἕΝ ḲΕΚḲΛΗΣΙΑ ἸΡΑϢ†	I'll pray in the church tomorrow	<i>tina eshleel khen ti eakek lee siya enrasti</i>
ἄΝΑΪ ΝΕΜ ΠΕΦΙΩΤ Ἐ ΠΕΝΗ	he will come with his father to our house	<i>efna e neam peaf yoat eah pean ee</i>
ΤΕΝΝΑΣΩΤΕΜ Ἐ ḲΑΝΑΦΟΡΑ ἸΤΕ ΠΕΝΙΩΤ ΜΟΡΚΟΣ	we shall listen to the mass of our father Morkos	<i>tenna soateam eah ti anaphora enteah peanyoat morkos</i>
ΝΙΑΛΩΟΥΪ ΣΕΝΑΑΡΕΖ Ἐ ΝΟΥΩΨ	the children will study their lessons	<i>ni aloa ou wi seana areah eah nou oash</i>
†ΝΑΒΙ ἸΖΑΝΛΟΥΚΟΥΧΙ ΕΒΟΛ ἕΝ ΠΑϢΟΝ	I'll take some money from my brother	<i>tina chi en hanloukouji eavol khean pason</i>
†ΝΑΪ ΑΝ ἸΡΑϢ† ΑΛΛΑ ḲΝΑΪ ἸΣΑΡΑϢ†	I shall not come tomorrow, but I shall come the day after	<i>tina e an enrasti allah tina e ensarasti</i>

	tomorrow	
†ΝΑΜΟΥΚΖ ΑΜΑΩΩ ΙCΞΕ ΚΩΤΕΜ ΑΝ	I'll be very upset if you do not listen	<i>tina moukh eamashoah isjea eksoateam an</i>
ΤΕΝΝΑΩΩΠ ΝΖΑΝΖΡΗΠΙ ΕΘΒΕ ΤΕΝΜΑΥ	we shall buy some flowers for our mother	<i>teanna shoap en han enreeri ethneah tean mav</i>
ΤΕΝΑΧΩ ΝΟΥΖΜΟΥ ΕΞΕΝ †ΉΡΕ?	will you (sing. fem.) put salt on the food?	<i>teana koah en ou ehmou eagean ti ekhreaah</i>
ΤΕΤΕΝΝΑCΟΜC ÈΝΙΟΥΩ ΖΙ (ΠΙΤΕΛΕΝΑΥ)?	shall you (plur.) watch the news on the TV?	<i>teateanna soms eah ni ou oah hi piteali nav</i>

(F) How to ask questions

In the last two examples, you have noticed that the structure of the sentence has not changed. Like the case in French and colloquial Arabic, you just change the tone of voice to inquire about something e.g. **ΚΟΥΩΩ?** “do you want?”, **ΚΝΑΙ?** “are you coming?”. In addition, the question article **ΜΗ** could be added to the sentence, again without change in the structure of the sentence. So, the previous questions will be **ΜΗ ΚΟΥΩΩ?** and **ΜΗ ΚΝΑΙ?**

ΚΟΥΩΩ ÈΟΥΩΜ †ΝΟΥ?	do you want to eat now?	<i>ek ou woash eah ou woam tinou</i>
CΕ †ΟΥΩΩ ÈΟΥΩΜ †ΝΟΥ.	yes, I want to eat now	<i>seah ti ou woash eah ou woam tinou</i>
ÈΜΜΟΝ †ΟΥΩΩ ΑΝ ÈΟΥΩΜ †ΝΟΥ	no, I do not want to eat now	<i>emmon ti ou woash an eah ou woam tinou</i>
ΜΗ ΤΕΟΥΩΩ ÈΩΕ È†ΑΝΖΗΒ ΝΡΑ†?	do you want to do to the school tomorrow?	<i>mee teah ou woash eah sheah eah ti anzeeb enrasti</i>
CΕ †ΟΥΩΩ	yes, I want.	<i>seah ti ou woash</i>
ÈΜΜΟΝ †ΟΥΩΩ ΑΝ	no, I do not want	<i>emmon ti ou woash an</i>
ΚΜΕΙÌ ΧΕ ΠΙCΗΙΝΙ ÈΝΑΙ ΝΡΑ†?	do you think (that) the doctor will come tomorrow?	<i>ekmeav e je piseeni efna e enrasti</i>
†ΜΕΥÌ ΑΝ ΧΕ ÈΝΑΙ	I do not think (that) he will come	<i>timev e an je efna e</i>
†CΩΟΥΝ ΑΝ ΙCΞΕ ÈΝΑΙ ΙΕ ÈΜΜΟΝ	I do not know whether (if) he will come or not	<i>tisoah oun an isje efna e yeh emmon</i>

(2) VOCABULARY

ἔμναι	here	<i>emnay</i>
ἔμμαγ	there	<i>emmav</i>
κατ	understand	<i>kati</i>
πικατ	the understanding	<i>pikati</i>
εῷωπ	if/whether	<i>eshoap</i>
οῷω	want	<i>ou woash</i>
μεῦἰ	think/believe	<i>meav e</i>
ἀρηοῦ	may be	<i>aree you</i>
ἔραστ	tomorrow	<i>enrasti</i>
ἔσα	towards	<i>ensah</i>
ἔσαραστ	the day after tomorrow	<i>ensarasti</i>
πιεζοοῦ	the day	<i>pi eaho ou</i>
πιεῶρ	the night	<i>pi eagoarh</i>
πιροῦ	the evening	<i>pi rouhi</i>
πιαβοτ	the month	<i>pi avot</i>
τρωπι	the year	<i>ti rompi</i>
πιανῶ	the week	<i>pi anshashf</i>
εῶνηοῦ	next/the coming	<i>eathneeyou</i>
τρωπι εῶνηοῦ	next year	<i>ti rompi eathneeyou</i>
σομς	watch	<i>soms</i>
πιτελεναῦ	TV **	<i>pi teali nav</i>
νιοῦ	the news **	<i>ni ou oah</i>
ζι	from/on/by/at	<i>hi</i>
μοῦκ	upset/be upset	<i>moukh</i>
τσι	take	<i>tchi</i>
ῶεῶεῶ	play	<i>jearjear</i>
ἔπι	the house	<i>ep ee</i>
ῶ	read	<i>oash</i>
πιῶ	the lesson	<i>pi oash</i>
εμαῶ	very	<i>eamashoah</i>
νιλοῦκοῦ	the money	<i>ni loukouji</i>
πισον	the brother	<i>pi son</i>
εῶε	for/because	<i>eathveah</i>

ΕΘΒΕ ΟΥ	why	<i>eathveah ou</i>
†ΖΡΗΡΙ	the flower	<i>ti ehreeri</i>
ΩΩΠ	buy/accept	<i>shoap</i>
ΠΙΖΜΟΥ	the salt	<i>piehmou</i>

** Newly introduced words.

UNIT 6

(1) DIFFERENT IMPERATIVE FORMS

We have seen that most verbs do not change when used in the imperative i.e. when used for a request or to give an order.

Examples of verbs given before are:

ΖΕΜCΙ	to sit/sit
ΟΥΩΜ	to eat/eat
ΛΡΕΖ	to keep/to study/keep/study

And examples of recently studied verbs:

CΙ	to take/take
ΩΦ	to read/read
ΧΩ	to put/put
ΧΩ ΕΒΟΛ/ΧΑ ΕΒΟΛ	to forgive/forgive (literally “put outside”)
ΦΩΠ	to buy/to accept/buy/accept
CΩΟΥΝ	to know/know

However, the two frequently used verbs mentioned in the last unit $\dot{\iota}$ “to come” and $\omega\epsilon$ meaning “to go” have special imperative forms. The same applies to the common verb \dagger which means “to give”.

(A) $\dot{\iota}$ “to come”: in the imperative form

ΛΜΟΥ	come (sing. masc.)
ΛΜΗ	come (sing. fem.)
ΛΜΩΙΝΙ	come (plur.)

(B) $\omega\epsilon$ “to go”: in the imperative form

ΜΑΦΕΝΑΚ	go (sing. masc.)
ΜΑΦΕΝΕ	go (sing. fem.)
ΜΑΦΕΝΩΤΕΝ	go (plur.)

(C) \dagger “to give”: in the imperative form

ΜΟΙ (<i>moy</i>)	give (sing. masc., sing. fem., plur.)
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Examples of these three important verbs:

ΑΜΟΥ ΜΝΑΙ ΕΒΟΛ ΖΑ ΠΕΚΖΜΟΤ	come here if you please	<i>amou emnay eavol ha peak ehmot</i>
ΑΜΗ ÈΉΟΥΝ ΕΒΟΛ ΖΑ ΠΕΖΜΟΤ	come in if you please	<i>amee eah khoun eavol ha peah ehmot</i>
ΑΜΩΙΝΙ È ΠΑΗ ΕΒΟΛ ΖΑ ΠΕΤΕΝΖΜΟΤ	come to my house, if you please	<i>amoay ni eah pa ee eavol ha peatean ehmot</i>

ΜΟΙ ΝΑΝ ÆΤΕΚΖΙΡΗΝΗ	give us your peace	<i>moy nan enteak hireenee</i>
ΜΟΙ ΝΗΙ ÆΟΥÇΟΥÇΟΥ	give me a minute	<i>moy nee en ou sousou</i>
ΜΟΙ ΝΗΙ ÆΤΨΟΥΡΗ	give me the censer	<i>moy nee en ti shouree</i>
ΜΟΙ ÆΝΙΖΨΡΗΡΙ ÈΤΕΚΜΑΥ	give the flowers to your mother	<i>moy en ni ehreeri eah teak mav</i>

ΜΑΨΕΝΑΚ ÈΤΒΑΚΙ ÆΡΑÇΤ	go to the city tomorrow	<i>masheanak eah tivaki enrasti</i>
ΜΑΨΕΝΕ ΕΒΟΛ ΖΑ ΠΑΙΜΑ	get out of this place	<i>masheaneah eavol ha pay mah</i>
ΜΑΨΕΝΩΤΕΝ È ÏΨΕΜΜΟ ΉΕΝ ΠΙΑΝΨΑΨÇ ΕΘΝΗΟΥ	go abroad next week	<i>masheah noatean eah epshemmo khean pi anshashf eathnee you</i>

In the next unit, we shall learn about more verbs that have special imperative forms.

(2) The Coptic language is unique in having a special way to put the imperative form of verbs in a ‘polite’ presentation. In this form, you do not have to say “please”. It is also used in prayers, to express hope and inspiration for the prayers to be heard and accepted. A third use of this form is to mean “let”.

ΜΑΡΙÇΑΧΙ	let me speak
ΜΑΡΕΚÇΑΧΙ	would you speak (sing. masc.)
ΜΑΡΕÇΑΧΙ	would you speak (sing. fem.)
ΜΑΡΕÇÇΑΧΙ	let him speak
ΜΑΡΕÇΑΧΙ	let her speak
ΜΑΡΕΝÇΑΧΙ	let us speak

ΜΑΡΕΤΕΝCΑΧΙ	would you speak (plur.)
ΜΑΡΟΥCΑΧΙ	let them speak

(A) General examples

ΜΑΡΕΝΖΕΜCΙ ̄ΕΝ (ΠΙCΑΛΩΝ)	let us sit in the sitting room	<i>marean heamsi khean pisaloan</i>
ΜΑΡΕΤΕΝΖΕΜCΙ ΖΙ †ΦΟΡΩΙ ΟΥΟZ ΟΥΩΜ	would you please sit at the table and eat	<i>mareatean heamsi hi tiforshi ou woh ou woam</i>
ΙCΧΕ ̄ΟΥΩΩ ̄ΕΙ, ΜΑΡΕCΙ	if he wants to come, let him come	<i>isjeah efou woash eah e mareaf e</i>

(B) In prayers

ΜΑΡΕΝΩΕΠ̄ΖΜΟΤ ̄ΝΤΟΤC ̄ΜΠΙΡΕCΕΡΠΕΘΝΑΝΕC ΟΥΟZ ̄ΝΝΑΗΤ: ̄ΦΝΟΥ† ̄ΦΙΩΤ ̄ΜΤΕΝCΟΙC ΟΥΟZ ΠΕΝΝΟΥ† ΟΥΟZ ΠΕΝCΩΤΗΡ ΙΗCΟΥC ΠΙΧΡΙCΤΟC.
Let us give thanks to the Gracious and Merciful God, the Father of our Lord, God and Saviour Jesus Christ.
<i>mareansheap ehmot entotf empi reafear peath naneaf ouwoh enna eet efnouti efoat empean tchois ouwoh peannouti ouwoh pean soateer eesous pi ekhristos</i>

ΜΑΡΕΝΟΥΩΩΤ ̄ΜΤΕΝCΩΤΗΡ ΠΙΜΑΙΡΩΜΙ ̄ΝΑΓΑΘΟC.
Let us worship our Saviour, the ‘Good’ Lover-of-mankind.
<i>marean ouwoasht empean soateer pimay roami en aghathos</i>

You may have noticed the word **ΩΕΠ̄ΖΜΟΤ ̄ΝΤΟΤC** meaning “to thank him”. This is a compound word, made of: **ΩΕΠ** from **ΩΩΠ** which means “accept”, **̄ΖΜΟΤ**, that means “grace”, and the object pronoun **̄ΝΤΟΤC** which means “from his hand”.

In Coptic, there are many of these compound verbs. It is worth learning the word **ΤΟΤ** which means “hand”, the way it changes as an object pronoun and some of the verbs it forms.

ΤΟΤ	my hand
ΤΟΤΚ	your hand (sing. masc.)
ΤΟ†	your hand (sing. fem.)
ΤΟΤC	his hand
ΤΟΤC	her hand

TOTEN	our hand
TOTETEN	your hands (plur.)
TOTOY	their hand

†ΩΕΠΖΜΟΤ ΝΤΟΤΚ	I thank you
ΤΕΝΩΕΠΖΜΟΤ ΝΤΟΤϢ	we thank him
ΎΝΑΧΑ ΤΟΤϢ ΕΧΕΝ ΠΕΝΗΙ	he will take over (possess) our house
ϚΑΝ†ΤΟΤΕΝ ΗΕΝ ΦΑΙ	she will help us in this
ΩΕΠΤΟΤϢ	shake hands with him
†ΣΕΜΝΕ ΤΟΤΚ	I agree with you

Notice the word **ΤΟΤ** could come as an object pronoun, e.g. in **†ΩΕΠΖΜΟΤ ΝΤΟΤΚ** and as a second subject pronoun in verbs like **ΎΝΑΧΑ ΤΟΤϢ ΕΧΕΝ**, which literally means “he will put his hand on”.

(3) VOCABULARY

(A) † “to give” – this verb enters in the formation of complex verbs.

† ΕΒΟΛ	to sell
† ΤΟΤ	to help
† ϚΒΩ	to teach
† ϚϚΙ	to loose
† ΖΑΠ	to condemn/to judge
† ΦΙ	to kiss
† ΜΤΟΝ	to comfort

(B) ϚΙ “to take”, also enters in the structure of complex verbs.

ϚΙ ϚΒΩ	to learn
ϚΙ ΩΕΜΩΙ	to use
ϚΙ ΰΟΥ	to be glorified
ϚΙ ΜΚΑΖ	to suffer

(C) ì “to come” is used with prepositions in verbs.

ì ΕΒΟΛ	go out/get out	<i>e eavol</i>
ì ÈΠΩΩΙ	to go up	<i>e eah epshoay</i>

ἵ ἐπεσχη	to go down	<i>e eah peah seet</i>
ἵ ἐβοῦν	to come in/to enter	<i>e eakhoon</i>
ἵ ἐτῆ	to advance/to progress	<i>e eah eathee</i>
ἵ ζιφαζοῦ	to go back/to retreat	<i>e hi fahou</i>

The imperative form of these verbs requires changing ἵ to **αμοῦ**, **αμη** and **αμωινι**, e.g. **αμοῦ ἐβοῦν** “come (get) in”.

(D) Some more vocabulary

ἄβακι	the city
ωεμωι	to serve
πιωεμωι	the service
ωεμμο	stranger
ωε ἐτῶεμμο	travel (abroad)
ωεμμοωῶ (shemmoa ou)	strangers/foreigners

UNIT 7

(1) More of verbs that have special imperative forms. There are many complex verbs that have the prefix **ϵΡ** from the verb **ἰΡΙ**, which means “to do”. In the imperative form the **ϵΡ** prefix is changed to **ΛΡΙ**.

ΠΙΖΩΒ	the work
ϵΡΖΩΒ	to work
†ΖΕΛΠΙC	the hope
ϵΡΖΕΛΠΙC	to hope
ΠΙΝΟΒΙ	the sin
ϵΡΝΟΒΙ	to sin
ΠΙΨΑΥ	the benefit
ϵΡΨΑΥ	to benefit

The imperative to these verbs are: **ΛΡΙΖΩΒ**, **ΛΡΙΖΕΛΠΙC**, **ΛΡΙΝΟΒΙ**, and **ΛΡΙΨΑΥ**.

(2) In the absence of the object, the object pronouns **Ἰ** and **Ἰ** are changed to:

ἸΜΟΙ	me
ἸΜΟΚ	you (sing. masc.)
ἸΜΟ	you (sing. fem)
ἸΜΟϢ	him/it
ἸΜΟC	her/it
ἸΜΟΝ	us
ἸΜΩΤΕΝ	you (plur.)
ἸΜΩΟΥ	them

Notice that “it” is translated to **ἸΜΟϢ** or **ἸΜΟC** in Coptic, depending on whether the object is masculine or feminine.

†ϢḂΑΙ ἸΠΙΩΨ	I write the lesson
†ϢḂΑΙ ἸΜΟϢ	I write it
ΜΟΙ ΝΗΙ ἸΝΙΧΩΜ	give me the books
ΜΟΙ ΝΗΙ ἸΜΩΟΥ	give them (to) me
†ΚΑ† ΑΝ ἸΜΟΚ	I do not understand you

When the verb takes **Ἰ** as an object sign, then it changes to:

ÈΡΟΙ	me
ÈΡΟΚ	you (sing. masc.)
ÈΡΟ	you (sing. fem.)
ÈΡΟϢ	him/it
ÈΡΟϢ	her/it
ÈΡΟΝ	us
ÈΡΩΤΕΝ	you (plur.)
ÈΡΩΟΥ	them

ΖΩϢ È ΦΝΟΥ†	praise God
ΖΩϢ ÈΡΟϢ	praise Him
ϢΜΟΥ ÈΡΟϢ ΚΑΤΑ ΠΑΨΑΙ ΝΤΕ ΤΕϢΜΕΤΝΙΨ†	bless Him according to the abundance of His greatness
ϢΩΤΕΜ ÈΡΟΝ, ϢΜΟΥ ÈΡΟΝ, ΑΡΕΖ ÈΡΟΝ, ΑΡΙΒΟΗΘΙΝ ÈΡΟΝ	hear us, bless us, preserve us, help us
ΚΝΑϢΟΜϢ ÈΝΙΟΥΨ ΖΙ ΠΙΤΕΛΕΝΑΨ?	are you going to watch the news on the TV?
ΜΜΟΝ, †ΝΑϢΟΜϢ ΑΝ ÈΩΟΥ	no, I shall not watch (them)

As you remember, è also means “to” and comes also with the verb ζω† that means “should”. The dealing of è is the same.

ΝÈΝΑΨ ΚΝΑΨΕ ÈΠΨΕΜΜΟ È ΑΜΕΡΙΚΑ? (<i>en eathnav eknasheah eah epsemmoah eah amerrika</i>)	when shall you travel to America?
†ΝΑΨΕ ÈΠΨΕΜΜΟ ÈΡΟϢ ΗΕΝ ΠΙΑΒΟΤ ΕΘΝΗΟΥ	I shall travel to it next month
ΖΩ† ÈΡΟΚ ÈΨΛΗΛ ΗΕΝ ΠΙϢΗΟΥ ΜΠΙΖΟΨΖΕΨ	you should pray in the time of trouble

Ψα means “to” and “until”, e.g.

ΜΑΨΕΝΑΚ ΨΑ ΠΙΜΑΝΨΩΚΕΜ	go to the bath
†ΝΑΨΙ ΜΝΑΙ ΨΑΡΟΥΖΙ	I'll stay here until evening

Ζα also means “to” and “until”, e.g.

ἔνατασθεο* (<i>efna tasto</i>) ζα περη	he will return to his home
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* When **θ** follows **σ**, it sounds like **τ** *t*.

ζα also means “at” and “with somebody” or “at the place of somebody”. When combined with εβολ, it means “away from”, e.g.

†νασπι ζαροκ ἠραστ†	I’ll be with you (at your home) tomorrow
ὠλι ἠπεκχωντ εβολ ζαρον	lift your anger away from us

The treatment of **σλ** and **ζλ** is the same as **ε**:

σαιοι	ζαιοι
σαιοκ	ζαιοκ
σαιο	ζαιο
σαιοσ	ζαιοσ
σαιορσ	ζαιορσ
σαιορον	ζαιορον
σαιορτεν	ζαιορτεν
σαιοροσ	ζαιοροσ

(3) THE PAST TENSE

(A) The simple past tense is constructed by the addition of **αι**, **ακ**, **αρε**, **ασ**, **αν**, **αρετεν**, and **ασ**.

αιοσμ	I ate
ακοσμ	you ate (sing. masc.)
αρεοσμ	you ate (sing. fem.)
ασοσμ	he ate
ακοσμ	she ate
ανοσμ	we ate
αρετενοσμ	you ate (plur.)
ασοσμ	they ate

Some examples:

ασι οσος ασσω† ἠμον	He came and saved us
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<p>α4σΙ Ì ΟΥΩΙΚ ÈΧΕΝ ΝΕ4ΧΙΧ ΕΘΟΥΑΒ ÌΑΤΑΩΝΙ ΟΥΟ2 ÌΑΤΩΛΕΒ ΟΥΟ2 ÌΜΑΚΑΡΙΟΝ</p>	<p>He took bread upon His holy hands (the) spotless, undefiled and blessed</p>
<p>α4ΧΟΥΩΤ ÈΠΩΩΙ ÈΤΦΕ ΖΑΡΩΚ</p>	<p>He looked up toward the heaven towards You</p>
<p>α4ΩΕΠ2ΜΟΤ α4ÇΜΟΥ ÈΡΟ4 α4ΕΡΑΓΙΑΖΙΝ ÌΜΟ4 (<i>afear ageya zin em mof</i>)</p>	<p>He thanked He blessed it He sanctified it</p>

(B) The continuous past tense is very similar to the simple past. You add: **ΝΑΙ, ΝΑΚ, ΝΑΡΕ, ΝΑ4, ΝΑC, ΝΑΝ, ΝΑΡΕΤΕΝ,** and **ΝΑΥ.**

<p>ΝΑΙCΑΧΙ ΝΕΜ ΠΙΠΩΜΙ ÌΑ ΝΕ42ΒΗΟΟΥÌ (<i>neaf ehvi ou we</i>)</p>	<p>I was talking to the man about his business</p>
<p>ΝΑ4ÈΕÈΕΡ ΩΑ ÌΤΟΟΥÌ</p>	<p>He was snoring until morning</p>

(C) The perfect past tense is used with the simple or continuous past. It tells the action of its verb. It is frequently translated “when...” or “as...” It is made as follows: **ΕΤΑΙ, ΕΤΑΚ, ΕΤΑΡΕ, ΕΤΑ4, ΕΤΑC, ΕΤΑΝ, ΕΤΑΡΕΤΕΝ,** and **ΕΤΑΥ.**

(D) General examples employing the three past forms

<p>ΕΤΑΙΝΑΥ ÈΡΟ4 ΑΙΡΑΩΙ ÈΜΑΩΩ</p>	<p>when I saw him I was very pleased (happy)</p>
<p>ΕΤΑΝCΕΜΝΙ ÈΜΟΩΙ ΑΝΜΟΥ† ÈΟΥΤΑΚCΙ</p>	<p>as we decided to go, we called a taxi</p>
<p>ΑΥΕΡΩΦΗΡΙ ÈΜΑΩΩ ΕΤΑΥÈΜΙ ΧΕ ΤΕΝCΑΧΙ Ì†ΑCΠΙ ÌΡΕΜÌΝΧΗΜΙ (<i>ti aspi en ream enkeemi</i>)</p>	<p>they were very surprised to know (when they knew) that we speak the Coptic language</p>
<p>ΟΥΟ2 ΖΑΝΜΗΩ ΑΥΦΩΡΩ ÌΝΝΟΥ2ΒΩC ΖΙ ΠΙΜΩΙΤ</p>	<p>and many people spread their clothes on the road</p>
<p>ΖΑΝΚΕΧΩΟΥΝΙ ΑΥΚΩΡΧ ÌΖΑΝΧΑΛ ÌΩΩΗΝ ÈΒΟΛ ΗΕΝ ΝΗΙΟΖΙ ΟΥΟ2 ΑΥΦΩΡΩ ÌΜΟΝ</p>	<p>others had cut branches of trees cut from the fields and spread them</p>
<p>ΟΥΟ2 Α4Ì ÈΗΟΥΝ ÈΙΕΡΟΥCΑΛΗΜ ÈΗΟΥΝ ÈΠΙΕΡΦΕΙ. ÈΤΑ4CΟΜC ÈΠΤΗΡ4, Α4Ì ΕΒΟΛ.</p>	<p>He entered Jerusalem, into the temple. And after he looked around at everything, he went out.</p>

(4) VOCABULARY

<p>ΕΡΩΑΥ</p>	<p>to benefit</p>
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αΤΩΑΥ	useless
†ΜΕΤΩΑΥ	usefulness
ἔχαι	to write
ἔχαι ἔχεν	to write about
ἔχαι ἵσα	to register
ἔχαι ἔβολ	to publish
(†)ἔχαι	letter
(†)ΜΕΤἔχαι	writing
(ΠΙ)ἔχι	copy
(ΠΙ)ἔχι ἵχι	document
(ΠΙ)ἔχαι σαβολ	address
κα†	to understand
χεμκα†	to comprehend
κατζητ	a person of deep insight/experienced
ρεμῆκα†	intelligent
ατκα†	stupid
ερωθῆιν (G)	to help
(†)βοῆθια	help
αωαι	to increase
(ἱ)αωαι	the increase
νω†	great
(†)ΜΕΤνω†	greatness
ερω†	to be great
σω†	to save
πικωτηρ	the Saviour
πικω†	the salvation
πιωικ	bread
†χι	hand
πιαῶνι	defect/stain/spiritual blemish
εραῶνι	to blemish/spoil the body/spoil the spirit
αταῶνι (adj.)	spotless/without defect
θωλεβ	to spoil/be spoiled/be defiled/pollute/become dirty/become defiled/corrupt

αΤΩΛΕΒ (adj.)	undefiled/pure
ΕΡΑΓΙΑΖΙΝ	to sanctify
ΡΑΩΙ	to rejoice
ἤΕΝ ΟΥΤΜΑ† ΝΕΜ ΟΥΡΑΩΙ	with pleasure/welcome
CEMNI	to decide
CEMNHTC	to determine
†ΩΦΗΡΙ	miracle/surprise
ΕΡΩΦΗΡΙ	be surprised
ÈMI	to know/to realise
ΠΙÈMI	knowledge/science
†ΑΣΠΙ	language
ΧΗΜΙ	Egypt
ΡΕΜΝ̄ΧΗΜΙ	Coptic/Egyptian
ΖΑΝΜΗΩ	many people
ΠΙΜΗΩ	crowd/multitude
ΖΑΝΜΗΩ ÌCOTI	many times

Note: G = Greek, MG = Modern Greek.