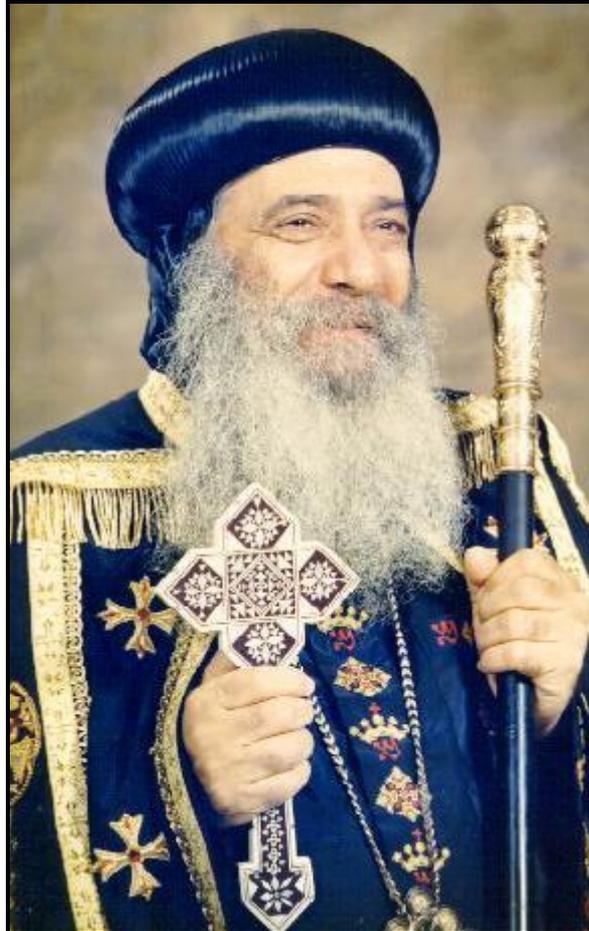


**A COURSE OF
LESSONS IN**

**COPTIC
LANGUAGE**

Dr. NABIL S. ISSHAK
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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Transcribed by Ambrose Boles ambroseboles@yahoo.co.uk
<http://www.geocities.com/ambroseboles>
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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>
ⲘⲐⲱⲒ	go/walk	<i>moshi</i>
ϢⲒ	take	<i>chi</i>
ϢⲱⲧⲈⲘ	listen	<i>soateam</i>
ⲐⲮⲱⲘ	eat	<i>ou-woam</i>
Ϣⲱ	drink	<i>soah</i>
ⲐⲮⲱⲱⲧ	kneel/worship	<i>ou-woasht</i>
ⲱⲗⲘⲗ	pray	<i>eshleel</i>
ⲈⲘⲐⲮ	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* ⲐⲮ, meaning “a”.

ⲐⲮⲠⲱⲘⲒ	a man	<i>ou-roami</i>
ⲡⲒⲠⲱⲘⲒ	the man	<i>pi-roami</i>
ⲐⲮⲁⲗⲗⲐⲮ	a boy	<i>ou-alou</i>
ⲡⲒⲁⲗⲗⲐⲮ	the boy	<i>pi-alou</i>
ⲐⲮⲐⲐⲐⲛⲃ	a priest	<i>ou-ou-weep</i>
ⲡⲒⲐⲐⲐⲛⲃ	the priest	<i>pi-ou-weep</i>
ⲡⲒⲈⲣⲑⲈⲒ	the altar	<i>pi-erfeay</i>
ⲡⲒⲧⲐⲧⲐⲢ	the chair	<i>pitots</i>
ⲡⲒⲠⲐⲐ	the door	<i>piroh</i>
ⲡⲒⲁⲗⲁⲐⲢ	the people	<i>pilawos</i>
ⲡⲒⲘⲁ	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*.

ἕΝ	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 ἕΝ ΠΙΕΡΦΕΙ	pray (in) the altar
ΟΥΩΜ ἕΝ 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>
ΜΠΕΡ	do not	<i>empear</i>
ΜΠΕΡΣΑΧΙ	do not speak	<i>empear saji</i>
ΑΛΛΑ	but	<i>allah</i>
ΜΠΕΡΣΑΧΙ 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 ἰ and ḥ. They are frequently used for single masculine nouns of particular importance in religious texts.

ḤΙΩΤ	the father	<i>efyoat</i>
ḤΡΑΝ	the name	<i>efraan</i>
ḤΝΟΥ†	(the) God	<i>efnouti</i>
ḤΡΗ	the sun	<i>efree</i>
ḤΝΟΒΙ	the sin	<i>efnovi</i>
ἰΣΟΙϸ	the Lord	<i>epchois</i>
ἰΩΗΡΙ	the son	<i>epsheeri</i>
ἰΟΥΡΟ	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).

ΠΙΧΡΙϸΤΟϸ	(the) Christ	<i>pi-ekhristos</i>
ΠΙἰΝΕΥΜΑ ΕΘΟΥΑΒ	the Holy Spirit	<i>pi-epnevma eth-ou-wab</i>
ΠΙΑΓΙΟϸ	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: Ḥ, Ḣ or Ḥ. These, we call the *object signs*.

(A) Some verbs take the object sign Ḥ

ϷΩϸ	praise	<i>hoas</i>
ḤΜΟΥ	bless	<i>ecmou</i>
ΩΑΡΙ	hit/smack	<i>shari</i>
ΑΡΕϷ	keep/study	<i>areah</i>
ϸΩΤΕΜ	listen/hear	<i>soateam</i>

ՏՕՉ	touch	<i>tchoh</i>
ՆԱԿ	see	<i>nav</i>
ՓՈԼԵՄ	smell	<i>shoaleam</i>
ՃՕԿՓԴ	look	<i>gousht</i>

ԸՄՕԿ ԷՓՆՕԿԻ	bless God	<i>ecmou eah efnouti</i>
ՉՈՑ ԷՍԾՕԻՑ	praise the Lord	<i>hoas eah epchois</i>
ՃՕԿՓԴ ԷՍԻԱԼՕԿ	look (at) the boy	<i>gousht eah pi-alou</i>
ՑՈՒԵՄ 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 ՆՕԿԴՕՒՑ	take a chair	<i>chi en ou-tots</i>
ՑՎ ՆՕԿՄՕԿ	drink water	<i>soah en ou-moa-ou</i>

When a noun starts with one of these letters **Ք, 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 ՄՍԾՕԻՑ	worship the Lord	<i>ou-woasht em epchois</i>
ՓԼԻԼ ՄՓՆՕԿԻ	pray (to) God	<i>eshleel em efnouti</i>
ՑՕՒԻ 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 **ՆԵ**, 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>
ՍԻՓՎ ՆԵ 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”.

ՍԻՃՎՈՄ ՄԲԵՐԻ	the new book	<i>pigoam emveari</i>
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ΠΙΡΩΜΙ Ἰ̅ϸαβε	the wise man	<i>pi-roami ensaveh</i>
ΟΥ̅ΝΟΥ̅ϯ̅ Ἰ̅ΟΥ̅Ω̅Τ̅	one God	<i>ounouti en-ouwoat</i>
ΠΙ̅Ω̅Ν̅ϣ̅ Ἰ̅Ἰ̅Ἰ̅Ἰ̅Ϩ̅	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.

ΠΙ̅ΝΙ̅Ω̅ϯ̅ Ἰ̅ΟΥ̅Ρ̅Ο̅	the great king	<i>pinishti en ouroh</i>
ΠΙ̅ΚΟΥ̅Ϩ̅Ι̅ Ἰ̅Α̅ΛΟΥ̅	the young (small) boy	<i>pikouji en alou</i>
ΠΙ̅ΜΟ̅ΝΟ̅Γ̅Ε̅Ν̅Η̅ϸ̅ Ἰ̅Ω̅Η̅Ρ̅Ι̅	the Only-Begotten Son	<i>pimonoghenees en sheeri</i>

(C) In association with numbers

Ω̅Ο̅Μ̅Τ̅ Ἰ̅Α̅ΛΟΥ̅	three boys	<i>shomt en alou</i>
ϸ̅Ο̅ΟΥ̅ Ἰ̅Ε̅Ζ̅Ο̅ΟΥ̅	six days	<i>so-ou en eho-ou</i>
Ω̅Μ̅Η̅Ν̅ Ἰ̅ϸ̅Ο̅Π̅	eight times	<i>eshmeen en sop</i>
Μ̅Η̅Τ̅ Ἰ̅Ρ̅Ω̅Μ̅Ι̅	ten men	<i>meet en roami</i>
Ω̅Ε̅ Ἰ̅Ρ̅Ο̅Μ̅Π̅Ι̅	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>
†Ⲛ̀ⲒⲘⲒ	the woman	<i>ti eshimi</i>
†ⲁⲛⲁⲢⲞⲢⲁ	the liturgy	<i>ti anaforah</i>
†ⲐⲦⲢⲒⲁⲐ	the Trinity	<i>ti etrey yas</i>
†ⲁⲒⲒⲒⲁ	the (lady) saint	<i>ti agey ya</i>
†ⲢⲁⲦⲞⲈⲖⲞⲐ	the Virgin	<i>ti parthanos</i>
†ⲬⲞⲘⲢⲞⲢⲞ	the censer	<i>ti shouree</i>
†ⲞⲘⲢⲞ	the queen	<i>ti ouroah</i>
†ⲖⲞⲒⲒ	the slave/servant	<i>ti voaki</i>
†ⲈⲒⲒⲁⲒⲒⲒⲒⲒⲁ	the church	<i>ti eak eklee seyah</i>
†ⲢⲒ	the room	<i>ti ri</i>
†ⲁⲛⲒⲒⲞⲖ	the school	<i>ti anzeeb</i>
‡ⲬⲈⲢⲒ	the girl/daughter	<i>et sheari</i>
‡ⲢⲈ	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 **Ⲓⲁⲛ**, for plural nouns, which means “some”.

ⲒⲁⲛⲢⲞⲘⲒ	men	ⲛⲒⲢⲞⲘⲒ	the men
ⲒⲁⲛⲬⲈⲢⲒ	girls	ⲛⲒⲬⲈⲢⲒ	the girls
ⲒⲁⲛⲘⲁ	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) ΠΑΤΗΡ “the father” (*pi yoat*)

ΠΑΤΗΡ	my father	<i>pa yoat</i>
ΠΕΚΙΩΤ	your father (sing. masc.)	<i>peak yoat</i>
ΠΕΙΩΤ	your father (sing. fem.)	<i>peah yoat</i>
ΠΕΦΙΩΤ	his father	<i>peaf yoat</i>
ΠΕΣΙΩΤ	her father	<i>peas yoat</i>
ΠΕΝΙΩΤ	our father	<i>pean yoat</i>
ΠΕΤΕΝΙΩΤ	your father (plur.)	<i>peatean yoat</i>
ΠΟΥΙΩΤ	their father	<i>pou yoat</i>

(ii) ΠΙΣΤΩΜ “the book” (*pi goam*)

ΠΑΣΤΩΜ	my book	<i>pa goam</i>
ΠΕΚΣΤΩΜ	your book (sing. masc.)	<i>peak goam</i>
ΠΕΣΤΩΜ	your book (sing. fem.)	<i>peah goam</i>
ΠΕΦΣΤΩΜ	his book	<i>peaf goam</i>
ΠΕΣΣΤΩΜ	her book	<i>peas goam</i>
ΠΕΝΣΤΩΜ	our book	<i>pean goam</i>
ΠΕΤΕΝΣΤΩΜ	your book (plur.)	<i>peatean goam</i>
ΠΟΥΣΤΩΜ	their book	<i>pou goam</i>

(iii) Examples

ΘΩΝ ΠΕ ΠΕΚΙΩΤ?	where is your father?	<i>thoan peah peak yoat</i>
ΕΦΩΟΠ ΉΕΝ ΨΕΚΚΛΗΣΙΑ	he is in the church	<i>eafshop khean ti eak ek lee siya</i>
ΘΩΝ ΠΕ ΠΕΦΚΑΨ?	where is his pen?	<i>thoan peah peaf kash</i>
ΕΦΧΗ ΉΕΝ ΨΡΙ	it is in the room	<i>eafkee khen titi</i>
ΘΩΝ ΠΕ ΠΕΤΕΝΗ?	where is your house?	<i>thoan peah peatean ee</i>
ΙΣ ΠΕ ΠΕΝΗ	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 ΤΕΦΑΥ?	where is your cat?	<i>thoan teah teah shav</i>
ΙΣ ΤΕ ΤΑΦΑΥ	here is my cat	<i>yis teah tashav</i>
ΘΩΝ ΤΕ ΤΕΤΕΝΜΑΥ?	where is your mother?	<i>thoan teah teatean mav</i>
ΕΣΦΟΠ ΉΕΝ ΠΙΣΩΜ	she is in the garden	<i>easshop khean pitchoam</i>
ΘΩΝ ΤΕ †ΦΟΥΡΗ?	where is the censer?	<i>thoan teah ti shouree</i>
ΕΣΧΗ ΉΕΝ ΠΙΕΡΦΕΙ	it is in the altar	<i>easkee khean pi earfeay</i>

C – For plural nouns

(i) ΠΙΣΝΗΟΥ “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>
πιοῦκῃ	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>
ⲿСАⲬⲓ	he speak	<i>ef saji</i>
̀САⲬⲓ	she speak	<i>es saji</i>
ТЕНСАⲬⲓ	we speak	<i>tean saji</i>
ТЕТЕНСАⲬⲓ	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, ⲿ, Ⲁ, ТЕН, ТЕТЕН 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:

ⲁⲛⲠⲔ	I	<i>anok</i>
ⲛⲈⲠⲔ	you (sing. masc.)	<i>enthok</i>
ⲛⲈⲠ	you (sing. fem.)	<i>entho</i>
ⲛⲈⲠⲔ	he	<i>enthof</i>
ⲛⲈⲠⲔ	she	<i>enthos</i>
ⲁⲛⲠⲚ	we	<i>anon</i>
ⲛⲈⲠⲚ	you (plur.)	<i>enthoatean</i>
ⲛⲈⲠⲚ	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
†Ⲕⲁ†	I understand	†Ⲕⲁ† ⲁⲛ	I do not understand
ⲿⲠⲠⲠⲠ	he eats	ⲿⲠⲠⲠⲠ 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 gergear</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 †ΕΚḲΛΗCΙΑ ἸΡΑC†	I'll pray in the church tomorrow	<i>tina eshleel khen ti eakek lee siya enrasti</i>
ἄΝΑΪ ΝΕΜ ΠΕCΙΩΤ Ἐ ΠΕΝΗ	he will come with his father to our house	<i>efna e neam peaf yoat eah pean ee</i>
ΤΕΝΝΑCΩΤΕΜ Ἐ †ΑΝΑΦΟΡΑ ἸΤΕ ΠΕΝΙΩΤ ΜΟΡΚΟC	we shall listen to the mass of our father Morkos	<i>tenna soateam eah ti anaphora enteah peanyoat morkos</i>
ΝΙΑΛΩΟΥΪ ΣΕΝΑΑΡΕ2 Ἐ ΝΟΥΩΨ	the children will study their lessons	<i>ni aloa ou wi seana areah eah nou oash</i>
†ΝΑCΙ ἸΖΑΝΛΟΥΚΟΥCΙ ΕΒΟΛ ἕΝ ΠΑCΟΝ	I'll take some money from my brother	<i>tina chi en hanloukouji eavol khean pason</i>
†ΝΑΪ ΑΝ ἸΡΑC† ΑΛΛΑ †ΝΑΪ ἸCΑΡΑC†	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>
πιεῶρ2	the night	<i>pi eagoarh</i>
πιροῦ2ι	the evening	<i>pi rouhi</i>
πιαβοτ	the month	<i>pi avot</i>
τῖρομπι	the year	<i>ti rompi</i>
πιανωῶ4	the week	<i>pi anshashf</i>
εῶνηοῦ	next/the coming	<i>eathneeyou</i>
τῖρομπι εῶνηοῦ	next year	<i>ti rompi eathneeyou</i>
σομς	watch	<i>soms</i>
πιτελεναῦ	TV **	<i>pi teali nav</i>
νιοῶ	the news **	<i>ni ou oah</i>
2ι	from/on/by/at	<i>hi</i>
μοῦκ2	upset/be upset	<i>moukh</i>
6ι	take	<i>tchi</i>
ῶερῶερ	play	<i>jearjear</i>
ἔπι	the house	<i>ep ee</i>
ωῷ	read	<i>oash</i>
πιωῷ	the lesson	<i>pi oash</i>
εμαῷω	very	<i>eamashoah</i>
νιλοῦκοῦχι	the money	<i>ni loukouji</i>
πισον	the brother	<i>pi son</i>
εῶβε	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 ΕΪΘΟΥΝ ΕΒΟΛ ΖΑ ΠΕΖΜΟΤ	come in if you please	<i>amee eah khoun eavol ha peah ehmot</i>
ΑΜΩΙΝΙ Ε ΠΑΗΙ ΕΒΟΛ ΖΑ ΠΕΤΕΝΖΜΟΤ	come to my house, if you please	<i>amoay ni eah pa ee eavol ha peatean ehmot</i>

ΜΟΙ ΝΑΝ ΝΤΕΚΖΙΡΗΝΗ	give us your peace	<i>moy nan enteak hireenee</i>
ΜΟΙ ΝΗΙ ΝΟΥΣΟΥΣΟΥ	give me a minute	<i>moy nee en ou sousou</i>
ΜΟΙ ΝΗΙ ΝΤΩΟΥΡΗ	give me the censer	<i>moy nee en ti shouree</i>
ΜΟΙ ΝΝΙΖΡΗΡΙ ΕΤΕΚΜΑΥ	give the flowers to your mother	<i>moy en ni ehreeri eah teak mav</i>

ΜΑΦΕΝΑΚ ΕΤΒΑΚΙ ΝΡΑϠΤ	go to the city tomorrow	<i>masheanak eah tivaki enrasti</i>
ΜΑΦΕΝΕ ΕΒΟΛ ΖΑ ΠΑΙΜΑ	get out of this place	<i>masheaneah eavol ha pay mah</i>
ΜΑΦΕΝΩΤΕΝ Ε ΠΩΕΜΜΟ ΞΕΝ ΠΙΑΝΩΑΩϠ 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”.

ΜΑΡΙϠΑϠΙ	let me speak
ΜΑΡΕΚϠΑϠΙ	would you speak (sing. masc.)
ΜΑΡΕϠΑϠΙ	would you speak (sing. fem.)
ΜΑΡΕϠϠΑϠΙ	let him speak
ΜΑΡΕϠΑϠΙ	let her speak
ΜΑΡΕΝϠΑϠΙ	let us speak

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 (<i>shemmoa ou</i>)	strangers/foreigners

UNIT 7

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

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: **αΡΙΖΩΒ**, **αΡΙΖΕΛΠΙC**, **αΡΙΝΟΒΙ**, and **αΡΙΨΑΥ**.

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

ΜΜΟΙ	me
ΜΜΟΚ	you (sing. masc.)
ΜΜΟ	you (sing. fem)
ΜΜΟϢ	him/it
ΜΜΟC	her/it
ΜΜΟΝ	us
ΜΜΩΤΕΝ	you (plur.)
ΜΜΩΟΥ	them

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

†Ϣ̅ⲁⲓ Ⲡⲓⲱⲱ	I write the lesson
†Ϣ̅ⲁⲓ ⲠⲓⲱϢ	I write it
ΜΟΙ ΝΗΙ ΝΝΙϢΩΜ	give me the books
ΜΟΙ ΝΗΙ ΜΜΩΟΥ	give them (to) me
†ΚΑ† ΑΝ ΜΜΟΚ	I do not understand you

When the verb takes **ε** 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
σαιορσεν	ζαιορσεν
σαιοροσ	ζαιοροσ

(3) THE PAST TENSE

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

αιοσμ	I ate
αιοσμ	you ate (sing. masc.)
αρεοσμ	you ate (sing. fem.)
ασοσμ	he ate
ασοσμ	she ate
ανοσμ	we ate
αρεσενοσμ	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 ΟΥΟΖ ÌΑΤΩΛΕΒ ΟΥΟΖ 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>α4ΩΕΠΖΜΟΤ 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 ΝΕ4ΖΒΗΟΟΥÌ (<i>neaf ehvi ou we</i>)</p>	<p>I was talking to the man about his business</p>
<p>ΝΑ4ËΕËΕΡ 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 ΑΝΜΟΥΤ ÈΟΥΤΑΚCΙ</p>	<p>as we decided to go, we called a taxi</p>
<p>ΑΥΕΡΩΦΗΡΙ ÈΜΑΩΩ ΕΤΑΥÈΜΙ ΧΕ ΤΕΝCΑΧΙ ÌΤΑCΠΙ 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>ΟΥΟΖ ΖΑΝΜΗΩ ΑΥΦΩΡΩ ÌΝΟΥΖΒΩC ΖΙ ΠΙΜΩΙΤ</p>	<p>and many people spread their clothes on the road</p>
<p>ΖΑΝΚΕΧΩΟΥΝΙ ΑΥΚΩΡΧ ÌΖΑΝΧΑΛ ÌΩΩΗΝ ÈΒΟΛ ËΕΝ ΝΗΙΟΖΙ ΟΥΟΖ ΑΥΦΩΡΩ ÌΜΟΝ</p>	<p>others had cut branches of trees cut from the fields and spread them</p>
<p>ΟΥΟΖ Α4Ì ÈËΟΥΝ ÈΙΕΡΟΥCΑΛΗΜ ÈËΟΥΝ 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
νιω†	great
(†)ΜΕΤνιω†	greatness
ερνω†	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.