

**A COURSE OF
LESSONS IN
THE
COPTIC
LANGUAGE**
REVISED EDITION

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**Suitable for Deacons
and Sunday Schools**

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THE ALPHABET

Capital letters	Small letters	Name
Α	α	alpha
Β	β	beta
Γ	γ	ghamma
Δ	δ	delta
Ε	ε	ey
Ζ	ζ	so
Ζ	ζ	zita
Η	η	eta
Θ	θ	theta
Ι	ι	yota
Κ	κ	kappa
Λ	λ	lola
Μ	μ	mi
Ν	ν	ni
Ξ	ξ	exi
Ο	ο	o
Π	π	pi
Ρ	ρ	ro
Σ	σ	sima
Τ	τ	tau
Υ	υ	ipsolen
Φ	φ	fi
Χ	χ	ki
Ψ	ψ	epsi
Ω	ω	oo
Ϸ	Ϸ	shay
ϸ	ϸ	fay
Ϲ	Ϲ	khay
Ϻ	Ϻ	hori
ϻ	ϻ	ganga
ϼ	ϼ	chima
Ͻ	Ͻ	ti

ΠΙΣΟΥΙΤ ΝΨΩ

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

1. VERBS

A verb is a word that describes an action or state of being. All the verbs given here can be used in the imperative form, that is, for a request or to give an order.

ϺΕΜϸΙ	sit
ΜΟΨΙ	go/walk
ϸΙ	take
ϸΩΤΕΜ	listen
ΟΥΩΜ	eat
ϸΩ	drink
ΟΥΩΨΤ	kneel/worship
ΨΛΗΛ	pray
ϸΜΟΥ	bless
ϸΑΧΙ	speak

2. NOUNS

A noun is a word that names a person, place, thing or idea. They are used as subjects or objects. First we shall study single masculine (*sing. masc.*) nouns. These take the definite article ΠΙ meaning “the” and the indefinite article ΟΥ meaning “a”.

ΟΥΡΩΜΙ	a man
ΠΙΡΩΜΙ	the man
ΟΥΑΛΟΥ	a boy
ΠΙΑΛΟΥ	the boy
ΟΥΟΥΗΒ	a priest
ΠΙΟΥΗΒ	the priest

Here are some some other nouns with the single masculine definite article attached:

ΠΙΕΡΦΕΙ	the sanctuary
ΠΙΤΟΤϸ	the chair
ΠΙΡΟ	the door
ΠΙΑΔΟϸ	the people

ΠΙΜΑ	the place
ΠΙΚΑΖΙ	the floor
ΠΙΡΗ	the sun
ΠΙΔΙΑΚΩΝ	the deacon

3. PREPOSITIONS

A preposition is a word often placed before a noun or pronoun to show place, direction source and so on, e.g. “in”, “from” and “to”. An object separated from a verb by a preposition is called an indirect object.

ΣΕΝ	in/by/at
ΕΧΕΝ/ΖΙΧΕΝ	on
ΝΕΜ	with
È	to

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

ΣΑΧΙ ΝΕΜ ΠΙΡΩΜΙ	Speak with the man
ΜΟΨΙ ΝΕΜ ΠΙΔΛΟΥ	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 ΣΕΝ ΠΙΕΡΦΕΙ	pray at the sanctuary
ΟΥΩΜ ΣΕΝ ΠΙΜΑ	eat in the place

VOCABULARY

ΑΡΙΖΜΟΤ	please
ΑΡΙΖΜΟΤ ΣΩ	please drink
ΑΡΙΖΜΟΤ ΖΕΜΣΙ	please sit down
ΜΠΕΡ	do not
ΜΠΕΡΣΑΧΙ	do not speak
ΑΛΛΑ	but
ΜΠΕΡΣΑΧΙ ΑΛΛΑ ΣΩΤΕΜ	do not speak but listen
ΜΠΕΡΜΟΨΙ ΑΛΛΑ ΖΕΜΣΙ	do not walk but sit down
ΜΠΕΡΖΕΜΣΙ ΖΙΧΕΝ ΠΙΚΑΖΙ ΑΛΛΑ ΖΕΜΣΙ ΖΙΧΕΝ ΠΙΤΟΤΣ	do not sit on the floor but sit on the chair
ΝΑΝΕ	good
ΝΑΝΕ ΕΜΑΨΩ	very good
ΝΑΝΕ ΤΟΟΥΪ	good morning
ΟΥΧΑΙ	good bye

ΠΩΨ ἸΜΔΖΒ̄

1. SPECIAL DEFINITE ARTICLES

We have learned that the definite article πι, meaning “the” is used for single masculine nouns. Now two rather special definite articles are presented. These are ἰ and ϕ. They are frequently used for single masculine nouns of particular importance in religious texts.

ϕΙΩΤ	the father
ϕΡΑΝ	the name
ϕΝΟΥΤ	(the) God
ϕΡΗ	the sun
ϕΝΟΒΙ	the sin
ἰΔΟΙC	the Lord
ἰΨΗΡΙ	the son
ἰΟΥΡΟ	the king

You will become familiar with these special definite articles in the course of your study and will hear them all the time in the Church liturgy. However, note that many other religious words take the usual definite article.

ΠΙΧΡΙCΤΟC	(the) Christ
ΠΙΠ̄ΝΕΥΜΑ ΕΘΟΥΑΒ	the Holy Spirit
ΠΙΔΓΙΟC	the saint

2. DIRECT OBJECTS

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. For example, in the sentence “the boy drinks milk”, “milk” is the direct object of the verb “to drink”. In Coptic the common form of verbs is separated from the direct object by one of these articles: è, ò or Ἰ. These are called the object signs.

A. Some verbs take the object sign è

ΖΩC	praise
ÈΜΟΥ	bless
ΨΑΠΙ	hit/smack
ΑΡΕΖ	keep/study
CΩΤΕΜ	listen/hear
ΔΟΖ	touch

ΝΑΥ	see
ΩΛΕΜ	smell
ΧΟΥΨΤ	look

Some examples:

ὉΜΟΥ ἘΦΝΟΥΤ	bless God
ΖΩC ἘΠᾶΟΙC	praise the Lord
ΧΟΥΨΤ ἘΠΙΔΛΟΥ	look at the boy
CΩΤΕΜ ἘΠΙΨΛΗΛ	listen to the prayer
ΔΡΕΖ ἘΠΙΩΨ	study the lesson

B. All other verbs take the object sign ἢ or ἴ

ΔΙ ἢΟΥΤΟΤC	take a chair
CΩ ἢΟΥΜΩΟΥ	drink water

When a noun starts with one of these letters: Π, Μ, Φ or Β, the object sign ἴ is used instead of ἢ. Note that the beginning of a noun is usually a definite or indefinite article.

ΟΥΨΤ ἴΠᾶΟΙC	worship the Lord
ΨΛΗΛ ἴΦΝΟΥΤ	pray to God
CΟΒ† ἴΠΙΜΔ	prepare the place

3. OTHER USES OF ἢ AND ἴ

A. To mean “of”. It acts as a preposition that connects a noun with the preceding noun, adjective or adverb. Again the choice of ἢ or ἴ depends on the first letter of the second noun. However, there is the preposition ἢΤΕ, which has the same meaning and is used freely regardless of the initial letter of the noun that follows it.

ΦΡΑΝ ἴΦΙΩΤ	the name of the father
ΠΙΟΥΗΒ ἴΠΙΕΡΦΕΙ	the priest of the sanctuary
ΠΙΨΩ ἢΤΕ ΦΙΟΜ	the sand of the sea

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” or “great”.

ΠΙΧΩΜ ἴΒΕΡΙ	the new book
ΠΙΡΩΜΙ ἢCΔΒΕ	the wise man
ΟΥΝΟΥ† ἢΟΥΨΤ	one God
ΠΙΩΝC ἢἘΝΕΖ	the eternal life

Note that 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† ΝΟΥΡΟ	the great king
ΠΙΚΟΥΧΙ ΝΑΛΟΥ	the young/small boy
ΠΙΜΟΝΟΓΕΝΗΣ ΝΨΗΡΙ	the Only-Begotten Son

C. In association with numbers. Note that when Ì or Ñ is used to join a number to its noun, the noun remains singular.

ΩΟΜΤ ÑΑΛΟΥ	three boys
ΣΟΟΥ ÑΕΖΟΟΥ	six days
ΨΜΗΝ ÑΣΟΠ	eight times
ΜΗΤ ÑΡΩΜΙ	ten men
ΩΕ ÑΡΟΜΠΙ	hundred years

ΠΩΨ ἸΜΑΞΓ̄

In this unit the definite articles of single feminine (*sing. fem.*) and plural (*plur.*) nouns will be introduced. You will also be presented with the relative pronouns and simple parts of the liturgy.

1. FEMININE NOUNS

The definite article for single feminine nouns is †. There are also two special articles commonly used in religious context: ḏ̄ and ḏ̄̄, while OΥ is still used as the indefinite article.

†ΨΕΡΙ	the girl/daughter
†ΧΟΜ	the power
†Ḑ̄ΖΙΜΙ	the woman
†ΑΝΑΦΟΡΑ	the liturgy
†ΤΡΙΑC	the Trinity
†ΑΓΙΑ	the (lady) saint
†ΠΑΡΘΕΝΟC	the Virgin
†ΨΟΥΡΗ	the censer
†ΟΥΡΩ	the queen
†ΒΩΚΙ	the slave/servant
†ΕΚΚΛΗΣΙΑ	the church
†ΡΙ	the room
†ΑΝΖΗΒ	the school
ḏ̄ΨΕΡΙ	the daughter
ḏ̄ΦΕ	the heaven
ḏ̄̄ΝΗΒ	the lady
ḏ̄̄ΜΑΥ	the mother

2. PLURAL NOUNS

The definite article for plural nouns is ΝΙ. While in English there is no plural indefinite article, in Coptic ϷΑΝ is used for plural nouns to mean “some”.

ϷΑΝΡΩΜΙ	men	ΝΙΡΩΜΙ	the men
ϷΑΝΨΕΡΙ	girls	ΝΙΨΕΡΙ	the girls
ϷΑΝΜΑ	places	ΝΙΜΑ	the places

Most nouns do not change in the plural as the article acts to indicate plurality. However, there are some nouns that do change form.

ΠΙΡΟ	the door	ΝΙΡΩΟΥ	the doors
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ἸΟΥΡΟ	the king	ΝΙΟΥΡΩΟΥ	the kings
ΠΙΔΛΟΥ	the boy	ΝΙΔΛΩΟΥΙ	the boys
ΦΙΩΤ	the father	ΝΙΙΟΥ†	the fathers

3. RELATIVE PRONOUNS

The words for the relative 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 ΦΗΕΤΟΑΧΙ (ΕΤΟΑΧΙ)	the man who speaks
†ΟΖΙΜΙ ΘΗΕΤΦΙΟΙ (ΕΤΦΙΟΙ)	the woman who cooks
ΝΙΡΩΜΙ ΝΗΕΤΨΛΗΛ (ΕΤΨΛΗΛ)	the men who pray
ΦΗΕΤΖΕΜΟΙ (ΕΤΖΕΜΟΙ) ΖΙΧΕΝ ΠΙΘΡΟΝΟC	he who sits on the throne
ΝΗΕΤΨΩΝΙ (ΕΤΨΩΝΙ) ΘΕΝ ΠΙΛΛΟC	those who are sick among the people (the sick of the people)

4. SIMPLE PARTS OF THE LITURGY

ΘΕΝ ΦΡΑΝ ΜΦΙΩΤ ΝΕΜ ἸΩΗΡΙ ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ ΟΥΝΟΥ† ΝΟΥΩΤ ΔΜΗΝ.

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

The chant (ΘΕΝ ΦΡΑΝ)

ΘΕΝ ΦΡΑΝ ΜΦΙΩΤ ΝΕΜ ἸΩΗΡΙ ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ †ΤΡΙΑC ΕΘΟΥΑΒ ΝΟΜΟΟΥCΙΟC ΔΞΙΑC ΔΞΙΑC ΔΞΙΑC †ΑΓΙΑ ΜΑΡΙΑ †ΠΑΡΘΕΝΟC ΔΞΙΟC ΔΞΙΟC ΔΞΙΟC ΠΑΔΟΙC 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 King George.

Note

- i. ΔΞΙΑC means “worthy” for the singular feminine, and ΔΞΙΟC means “worthy” for the singular masculine. You might have noticed the same pattern for ΔΠΙΟC and ΔΠΙΑ, meaning “saint”. These nouns and adjectives are Greek words, in which -ΟC is used as the ending for the singular masculine, and -ΙΑ or -ΙΑC for the singular feminine.
- ii. ΠΑ, ΤΑ and ΝΑ are possessive adjectives of the 1st person singular, e.g.

ΠΑΔΟΙC	my lord
ΤΑΔΟΙC	my lady
ΝΑΔΟΙC	my lords

VOCABULARY

ΑΨ ΠΕ ΠΕΚΡΗΤ ΠΑΙΩΤ?	how are you (my) father?
ΑΨ ΠΕ ΠΕΚΡΗΤ ΠΑΣΟΝ?	how are you my brother?
ΑΨ ΠΕ ΠΕΚΡΗΤ ΠΑΨΦΗΡ?	how are you my friend? (<i>sing. masc.</i>)
ΑΨ ΠΕ ΠΕΡΗΤ ΤΑΜΑΥ?	how are you my mother?
ΑΨ ΠΕ ΠΕΡΗΤ ΤΑΣΩΝΙ?	how are you my sister?
ΑΨ ΠΕ ΠΕΡΗΤ ΤΑΨΦΕΡΙ?	how are you my friend? (<i>sing. fem.</i>)
ΠΑΙΡΗΤ	like this/this way
ΣΑΧΙ ΜΠΑΙΡΗΤ	speak like this
ΜΠΕΡΖΕΜΣΙ ΜΠΑΙΡΗΤ	do not sit like this
ΣΕ	yes
ΜΜΟΝ	no
ΑΖΑ	yes/OK
ΑΡΗΟΥ	perhaps
ΘΕΝ ΟΥΤΑΧΡΟ	surely
ΟΥ ΝΟΟΡΙ ΠΕ	fine/alright
ΕΣΕΨΩΠΙ	agreed/so it shall be

ΠΙΩΨ ἸΜΔΖΔ

1. POSSESSIVE ARTICLES

A. For singular masculine nouns

- ΠΙΩΤ “the father”

ΠΑΙΩΤ	my father
ΠΕΚΙΩΤ	your father (<i>sing. masc.</i>)
ΠΕΙΩΤ	your father (<i>sing. fem.</i>)
ΠΕΦΙΩΤ	his father
ΠΕΦΙΩΤ	her father
ΠΕΝΙΩΤ	our father
ΠΕΤΕΝΙΩΤ	your father (<i>plur.</i>)
ΠΟΥΙΩΤ	their father

- ΠΙΧΩΜ “the book”

ΠΑΧΩΜ	my book
ΠΕΚΧΩΜ	your book (<i>sing. masc.</i>)
ΠΕΧΩΜ	your book (<i>sing. fem.</i>)
ΠΕΦΧΩΜ	his book
ΠΕΦΧΩΜ	her book
ΠΕΝΧΩΜ	our book
ΠΕΤΕΝΧΩΜ	your book (<i>plur.</i>)
ΠΟΥΧΩΜ	their book

Some examples:

ΘΩΝ ΠΕ ΠΕΚΙΩΤ?	where is your (<i>sing. masc.</i>) father?
ΕΦΨΟΠ ΞΕΝ ΨΕΚΚΛΗΘΙΑ	he is in the church
ΘΩΝ ΠΕ ΠΕΦΚΑΨ?	where is his pen?
ΕΦΧΗ ΞΕΝ ΨΡΙ	it is in the room
ΘΩΝ ΠΕ ΠΕΤΕΝΗ?	where is your (<i>plur.</i>) house?
ΙΣ ΠΕ ΠΕΝΗ	here is our house

B. For singular feminine nouns

- †ΜΑΥ “the mother”

ΤΑΜΑΥ	my mother
ΤΕΚΜΑΥ	your mother (<i>sing. masc.</i>)
ΤΕΜΑΥ	your mother (<i>sing. fem.</i>)
ΤΕΥΜΑΥ	his mother
ΤΕΣΜΑΥ	her mother
ΤΕΝΜΑΥ	our mother
ΤΕΤΕΝΜΑΥ	your mother (<i>plur.</i>)
ΤΟΥΜΑΥ	their mother

- †ΡΙ “the room”

ΤΑΡΙ	my room
ΤΕΚΡΙ	your room (<i>sing. masc.</i>)
ΤΕΡΙ	your room (<i>sing. fem.</i>)
ΤΕΥΡΙ	his room
ΤΕΣΡΙ	her room
ΤΕΝΡΙ	our room
ΤΕΤΕΝΡΙ	your room (<i>plur.</i>)
ΤΟΥΡΙ	their room

Some examples:

ΘΩΝ ΤΕ ΤΕΨΑΥ?	where is your (<i>sing. fem.</i>) cat?
ΙΣ ΤΕ ΤΑΨΑΥ	here is my cat
ΘΩΝ ΤΕ ΤΕΤΕΝΜΑΥ?	where is your (<i>plur.</i>) mother?
ΕΣΨΟΠ ΘΕΝ ΠΙΩΜ	she is in the garden
ΘΩΝ ΤΕ †ΨΟΥΡΗ?	where is the censer?
ΕΣΧΗ ΘΕΝ ΠΙΕΡΦΕΙ	it is in the sanctuary

C. For plural nouns

- ΝΙΟΝΗΟΥ “the brothers”

ΝΑΟΝΗΟΥ	my brothers
ΝΕΚΟΝΗΟΥ	your brothers (<i>sing. masc.</i>)
ΝΕΟΝΗΟΥ	your brothers (<i>sing. fem.</i>)
ΝΕΥΟΝΗΟΥ	his brothers
ΝΕΣΟΝΗΟΥ	her brothers
ΝΕΝΟΝΗΟΥ	our brothers

ΝΕΤΕΝὸΝΗΟΥ	your brothers (<i>plur.</i>)
ΝΟΥὸΝΗΟΥ	their brothers

Some examples:

ΘΩΝ ΝΕ ΝΕΚὸΝΗΟΥ?	where are your (<i>sing. masc.</i>) brothers?
ΕΥΨΟΠ ΘΕΝ †ΑΝΖΗΒ	they are in the school

Important notes

- i. ΠΕ, ΤΕ and ΝΕ mean “is” for the singular masculine, singular feminine and “are” for the plural respectively.
- ii. ΕϞΧΗ, ΕϞΧΗ and ΕΥΧΗ (literally “present” or “placed”) and ΕϞΨΟΠ, ΕϞΨΟΠ and ΕΥΨΟΠ (literally “being”, “dwelling” or “present”) are used to mean “is” (*masc.*), “is” (*fem.*) and “are” respectively when talking about position, as seen in the previous examples.

2. THE HYMN OF HITEN

ΖΙΤΕΝ ΝΙΠΡΕCΒΙΑ ΝΤΕ †ΘΕΟΤΟΚΟC ΕΘΟΥΑΒ ΜΑΡΙΑ: Π̄CΟΙC ΑΡΙΖΜΟΤ ΝΑΝ ΜΠΙΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.	Through the pleadings of the Theotokos (Mother of God) Saint Mary, O Lord grant to us the forgiveness of our sins.
ΖΙΤΕΝ ΝΙΠΡΕCΒΙΑ ΝΤΕ ΠΙΨΑΨϞ Ν̄ΑΡΧΗΑΓΓΕΛΟC ΝΕΜ ΝΙΤΑΓΜΑ Ν̄ΕΠΟΥΡΑΝΙΟΝ: Π̄CΟΙC...	Through the pleadings of the seven Archangels and the Heavenly Hosts, O Lord...
ΖΙΤΕΝ ΝΙΕΥΧΗ ΝΤΕ ΝΑΔΟΙC ΝΙΟ† Ν̄ΑΠΟCΤΟΛΟC ΝΕΜ Π̄CΕΠΙ ΝΤΕ ΝΙΜΑΘΗΤΗC: Π̄CΟΙC...	Through the prayers of my Masters (and) Fathers the Apostles, and the rest of the Disciples, O Lord...
ΖΙΤΕΝ ΝΙΕΥΧΗ ΝΤΕ ΠΙΘΕΟΡΙΜΟC Ν̄ΕΥΑΓΓΕΛΙCΤΗC ΜΑΡΚΟC ΠΙΑΠΟCΤΟΛΟC: Π̄CΟΙC...	Through the prayers of the Beholder of the Lord (the one with vision of God), the Evangelist Mark the Apostle, O Lord...
ΖΙΤΕΝ ΝΙΕΥΧΗ ΝΤΕ ΠΙΑΘΛΟΦΟΡΟC Μ̄ΜΑΡΤΥΡΟC ΠΑΔΟΙC Π̄ΟΥΡΟ ΓΕΟΡΓΙΟC: Π̄CΟΙC...	Through the prayers of he who wears (the man of) the struggle, (the) martyr, my Lord the King George, O Lord...
ΖΙΤΕΝ ΝΙΕΥΧΗ ΝΤΕ ΝΗΕΘΟΥΑΒ ΝΤΕ ΠΑΙΕΖΟΟΥ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΕϞΡΑΝ: Π̄CΟΙC...	Through the prayers of the Saints of this day, each one (the one, the one) according to His name, O Lord...
ΖΙΤΕΝ ΝΟΥΕΥΧΗ: ΑΡΕΖ Ε̄ΠΩΝΘ Μ̄ΠΕΝΙΩΤ ΕΤΤΑΙΗΟΥΤ: Ν̄ΑΡΧΗΕΡΕΥC ΠΑΠΑ ΑΒΒΑ ΨΕΝΟΥΔΑ: Π̄CΟΙC...	Through their prayers preserve the life of our honoured father, the Pontiff (head of priests) Abba Shenouda, O Lord...

Vocabulary used in the hymn

ΖΙΤΕΝ	through/by
ΝΙΠΤΕΣΒΙΑ (G)	the pleadings
†ΠΡΕΣΒΕΙΑ (MG)	the embassy
ΠΙΧΩ ΕΒΟΛ	the forgiveness
ΧΩ ΝΗΙ ΕΒΟΛ	forgive me
ΧΩ ΝΑΝ ΕΒΟΛ	forgive us
ΝΧΩ ΕΒΟΛ	sorry
ΑΡΧΗΑΓΓΕΛΟΣ (G)	Archangel
ΝΙΤΑΓΜΑ (G)	Hosts
ΤΑΓΜΑ (MG)	order/battalion
ΕΠΟΥΡΑΝΙΟΝ (G)	heavenly
ΟΥΡΑΝΟΣ (<i>fem.</i> , G)	heaven
ΝΙΕΥΧΗ (G)	the prayers
ΠΡΟΣΕΥΧΗ (<i>fem.</i> , G)	the prayer
ΑΠΟΣΤΟΛΟΣ (G)	apostle
ΜΑΘΗΤΗΣ (G)	disciple
ΜΑΘΗΜΑ (<i>neut.</i> , MG)	lesson
ΜΑΘΗΤΗΣ (MG)	student/pupil
ἸΣΕΠΙ	the rest/remaining
ΟΡΑΜΑ (<i>neut.</i> , G)	vision/sight
ΘΕΟΣ (G)	God
ΠΙΘΕΟΡΙΜΟΣ	the Beholder of God
ΕΥΑΓΓΕΛΙΟ(Ν) (G)	Bible (<i>masc.</i> in Coptic)
ΕΥΑΓΓΕΛΙΣΤΗΣ (G)	Evangelist
† ΑΘΛΗΣΙΣ (G)	bravery/struggle/heroism
ΦΟΡΩ (G)	to wear/put on
ΑΘΛΟΦΟΡΟΣ (G)	the man of bravery and struggle
ΠΙΟΥΑΙ	the one (<i>masc.</i>)
†ΟΥΪ	the one (<i>fem.</i>)
ΚΑΤΑ (G)	according to/about
ΩΝΣ	to live
ΠΙΩΝΣ	the life
ΕΤΤΑΙΗΟΥΤ	the honoured
ΤΑΙΟ	respect/honour
ΝΗΕΘΟΥΑΒ	the saints

Note: G = Greek, MG = Modern Greek.

ΠΩΨ ἸΜΑΖΕ

1. VERBS IN THE PRESENT TENSE

†ϢΑΧΙ	I speak
ῚϢΑΧΙ	you speak (<i>sing. masc.</i>)
ΤΕϢΑΧΙ	you speak (<i>sing. fem.</i>)
ῚϢΑΧΙ	he speak
ῚϢΑΧΙ	she speak
ΤΕΝϢΑΧΙ	we speak
ΤΕΤΕΝϢΑΧΙ	you speak (<i>plur.</i>)
ϢΕϢΑΧΙ	they speak

Rules of use

- i. Most of the Coptic verbs are regular in the sense that the ends of the verbs do not change.
- ii. The dependent subject pronouns †, Ὶ, ΤΕ, Ὶ, Ὶ, ΤΕΝ, ΤΕΤΕΝ and ϢΕ join the verb directly unlike in English. Furthermore, they indicate in our example the person who ‘speaks’ but cannot be used separately, that is, independent from the verb. However, in addition to these dependent subject pronouns, Coptic has a set of independent subject pronouns, which may be used separately from the verb:

ΔΝΟΚ	I
ῚΘΟΚ	you (<i>sing. masc.</i>)
ῚΘΟ	you (<i>sing. fem.</i>)
ῚΘΟϢ	he
ῚΘΟϢ	she
ΔΝΟΝ	we
ῚΘΩΤΕΝ	you (<i>plur.</i>)
ῚΘΩΟΥ	they

- iii. To negate a verb, ΔΝ is placed after it.

†ϢΑΧΙ	I speak	†ϢΑΧΙ ΔΝ	I do not speak
†ΨΛΗΛ	I pray	†ΨΛΗΛ ΔΝ	I do not pray
†ΚΑ†	I understand	†ΚΑ† ΔΝ	I do not understand
ῚΟΥΩΜ	he eats	ῚΟΥΩΜ ΔΝ	he does not eat
ΤΕΝΟΥΨ	we want	ΤΕΝΟΥΨ ΔΝ	we do not want

- iv. In English, we use either a noun like “boy”, “people”, “Peter”, “apple” and so on, or a pronoun but we cannot use both of them together. So we say “the boy eats” or “he eats” but we cannot say “the boy he eats”. In Coptic the subject pronoun is used in the presence of the subject noun.

ΠΙΑΛΟΥ ὀΧΕΡΧΕΡ	the boy (he) plays
†ῚῚΙΜΙ ὀῒΑΧΙ ΔΝ	the woman (she) does not speak
ῒΑΜΙ ΝΕΜ ΠΕΤΡΟΣ ῒΕῒΑΧΙ	Sami and Petros (they) speak

2. VERBS IN THE FUTURE TENSE

The future tense is similar to the present tense, but includes the addition of ΝΔ to the subject pronouns.

†ΝΔῒΑΧΙ	I will speak
ῚΝΔῒΑΧΙ	you will speak (<i>sing. masc.</i>)
ΤΕΝΔῒΑΧΙ	you will speak (<i>sing. fem.</i>)
ὀΝΔῒΑΧΙ	he will speak
ῒΝΔῒΑΧΙ	she will speak
ΤΕΝΝΔῒΑΧΙ	we shall speak
ΤΕΤΕΝΝΔῒΑΧΙ	you will speak (<i>plur.</i>)
ῒΕΝΔῒΑΧΙ	they will speak

Some examples:

†ΝΔΨΛΗΛ ΘΕΝ ΤΕΚῚΛΗῒΙΑ ῚΡΑῒ	I will pray in the church tomorrow
ὀΝΔΙ ΝΕΜ ΠΕῒΙΩΤ ἘΠΕΝΗΙ	he will come with his father to our house
ΤΕΝΝΔῒΩΤΕΜ ἘΤΑΝΑΦΟΡΑ ῚΤΕ ΠΕΝΙΩΤ ΜΟΡΚΟΣ	we will listen to the mass of our father Morkos
ΝΙΑΛΩΥῚ ῒΕΝΔΑΡΕῒ ἘΝΟΥΩΨ	the children will study their lessons
†ΝΔΙ ῚΖΑΝΛΟΥΚΟΥΧΙ ΕΒΟΛ ΘΕΝ ΠΑῒΟΝ	I will take some money from my brother
†ΝΔΙ ΔΝ ῚΡΑῒ ΑΛΛΑ †ΝΔΙ ῚῒΑΡΑῒ	I will not come tomorrow, but I shall come the day after tomorrow
†ΝΔΜΟΥΚῒ ΕΜΑΨΩ ΙῒΧΕ ῚῒΩΤΕΜ ΔΝ	I will be very upset if you do not listen
ΤΕΝΝΔῒΩΠ ῚΖΑΝῚΡΗΡΙ ΕΘΒΕ ΤΕΝΜΑΥ	we will buy some flowers for our mother
ΤΕΝΔΧΩ ῚΟΥῚΜΟΥ ΕΧΕΝ †ῒΡΕ?	will you (<i>sing. fem.</i>) put salt on the food?
ΤΕΤΕΝΝΔῒΟΜῒ ἘΝΙΟΥῚ ῒΙ ΠΙΤΕΛΕΝΔΥ?	will you (<i>plur.</i>) watch the news on the TV?

3. HOW TO ASK QUESTIONS

You may have noticed that the last two examples were questions. You may also have noticed that the structure of the sentence did not change. Like the case in French and colloquial Arabic, you just change the tone of voice to inquire about something e.g. ῥΟΥΩΨ? “do you want?”, ῥΙΝΔΙ? “are you coming?”. In addition, the question article ΜΗ may be added to the beginning of the sentence, again without change in the structure of the rest of the sentence. So the previous questions would become ΜΗ ῥΟΥΩΨ? and ΜΗ ῥΙΝΔΙ?

ῥΟΥΩΨ ΕΟΥΩΜ ΤΝΟΥ?	do you (<i>sing. masc.</i>) want to eat now?
ΟΕ ΤΟΥΩΨ ΕΟΥΩΜ ΤΝΟΥ	yes, I want to eat now
ΜΜΟΝ ΤΟΥΩΨ ΔΝ ΕΟΥΩΜ ΤΝΟΥ	no, I do not want to eat now
ΜΗ ΤΕΟΥΩΨ ΕΨΕ ΕΤΑΝΖΗΒ ἸΡΑΟΤ?	do you (<i>sing. fem.</i>) want to go to the school tomorrow?
ΟΕ ΤΟΥΩΨ	yes, I want to
ΜΜΟΝ ΤΟΥΩΨ ΔΝ	no, I do not want to
ῥΜΕΥΙ ΧΕ ΠΙΧΙΝΙ ῥΙΝΔΙ ἸΡΑΟΤ?	do you (<i>sing. masc.</i>) think that) the doctor will come tomorrow?
ΤΜΕΥΙ ΔΝ ΧΕ ῥΙΝΔΙ	I do not think that he will come
ΤΩΟΥΝ ΔΝ ΙΧΧΕ ῥΙΝΔΙ ΙΕ ΜΜΟΝ	I do not know whether he will come or not

VOCABULARY

ἸΝΔΙ	here
ἸΜΔΥ	there
ΚΑΤ	understand
ΠΙΚΑΤ	the understanding
ΕΨΩΠ	if/whether
ΟΥΩΨ	want
ΜΕΥΙ	think/believe
ΔΡΗΟΥ	may be
ἸΡΑΟΤ	tomorrow
ἸΝΔΑ	towards
ἸΝΔΑΡΑΟΤ	the day after tomorrow
ΠΙΕΖΟΥ	the day
ΠΙΕΧΩΡΖ	the night
ΠΙΡΟΥΖΙ	the evening
ΠΙΑΒΟΤ	the month
ΤΡΟΜΠΙ	the year
ΠΙΑΝΨΑΨΙ	the week
ΕΘΝΗΟΥ	next/the coming

†ΡΟΜΠ Ε-ΘΝΗΟΥ	next year
COMC	watch
ΠΙΤΕΛΕΝΔΥ	TV *
ΝΙΟΥΨ	the news *
ΖΙ	from/on/by/at
ΔΙ	take
ΧΕΡΧΕΡ	play
ἸΗΙ	the house
ΩΨ	read
ΠΙΩΨ	the lesson
ΕΜΑΨΩ	very
ΝΙΛΟΥΚΟΥΧΙ	the money
ΠΙΟΝ	the brother
Ε-ΘΒΕ	for/because
Ε-ΘΒΕ ΟΥ	why
†ΖΨΗΡΙ	the flower
ΨΩΠ	buy/accept
ΠΙΖΜΟΥ	the salt

* Newly introduced words.

ΠΙΩΨ ἸΜΔΖΞ

1. SPECIAL 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:

ΖΕΜCI	to sit
ΟΥΩM	to eat
ΑΡΕΖ	to keep/to study
ΔI	to take
ΩΨ	to read
ΧΩ	to put
ΧΩ ΕΒΟΛ/ΧΑ ΕΒΟΛ	to forgive (literally “put outside”)
ΨΩΠI	to buy/to accept
CΩΟΥN	to know

However, the two most frequently used verbs mentioned in the last unit ἰ “to come” and ψε meaning “to go” have special imperative forms. The same applies to the common verb †, which means “to give”.

A. ἰ “to come”: in the imperative form

ΑΜΟΥ	come (<i>sing. masc.</i>)
ΑΜΗ	come (<i>sing. fem.</i>)
ΑΜΩINI	come (<i>plur.</i>)

Some examples:

ΑΜΟΥ ἸΝΔI ΕΒΟΛ ΖΑ ΠΕΚΖΜΟΤ	come (<i>sing. masc.</i>) here if you (<i>sing. masc.</i>) please
ΑΜΗ ΕΞΟΥN ΕΒΟΛ ΖΑ ΠΕΖΜΟΤ	come (<i>sing. fem.</i>) in if you (<i>sing. fem.</i>) please
ΑΜΩINI ΕΠΑΗI ΕΒΟΛ ΖΑ ΠΕΤΕΝΖΜΟΤ	come (<i>plur.</i>) to my house, if you (<i>plur.</i>) please

B. ψε “to go”: in the imperative form

ΜΑΨΕΝΑΚ	go (<i>sing. masc.</i>)
ΜΑΨΕΝΕ	go (<i>sing. fem.</i>)
ΜΑΨΕΝΩΤΕN	go (<i>plur.</i>)

Some examples:

ΜΑΨΕΝΑΚ ΕΐΒΑΚΙ ΝΡΑϸϢ	go (<i>sing. masc.</i>) to the city tomorrow
ΜΑΨΕΝΕ ΕΒΟΛ ΖΑ ΠΑΙΜΑ	get (<i>sing. fem.</i>) out of this place
ΜΑΨΕΝΩΤΕΝ ΕΐΨΕΜΜΟ ΘΕΝ ΠΙΑΝΨΑΨϢ ΕΘΝΗΟΥ	go (<i>plur.</i>) abroad next week

C. † “to give”: in the imperative form

ΜΟΙ	give (<i>sing. masc., sing. fem., plur.</i>)
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Some examples:

ΜΟΙ ΝΑΝ ΝΤΕΚΖΙΡΗΝΗ	give us your (<i>sing. masc.</i>) peace
ΜΟΙ ΝΗΙ ΝΟΥϢΟΥϢΟΥ	give me a minute
ΜΟΙ ΝΗΙ Ν΢ΨΟΥΡΗ	give me the censer
ΜΟΙ ΝΝΙΖ΢ΡΗΡΙ ΕΤΕΚΜΑΥ	give the flowers to your (<i>sing. masc.</i>) mother

2. IMPERATIVES IN THE OPTATIVE MOOD

The Coptic language is unique in having a special way to put the imperative form of verbs into a polite form (the optative mood). 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”.

ΜΑΡΙϢΑΧΙ	let me speak
ΜΑΡΕΚϢΑΧΙ	would you speak (<i>sing. masc.</i>)
ΜΑΡΕϢΑΧΙ	would you speak (<i>sing. fem.</i>)
ΜΑΡΕϢϢΑΧΙ	let him speak
ΜΑΡΕϢϢΑΧΙ	let her speak
ΜΑΡΕΝϢΑΧΙ	let us speak
ΜΑΡΕΤΕΝϢΑΧΙ	would you speak (<i>plur.</i>)
ΜΑΡΟΥϢΑΧΙ	let them speak

A. General application

ΜΑΡΕΝΖΕΜϢΙ ΘΕΝ ΠΙϢΑΛΩΝ	let us sit in the sitting room
ΜΑΡΕΤΕΝΖΕΜϢΙ ΖΙ ΢΢ΟΡΨΙ ΟΥΟΖ ΟΥΩΜ	would you (<i>plur.</i>) please sit at the table and eat
ΙϢΧΕ ϢΟΥΨ Εΐ: ΜΑΡΕϢΐ	if he wants to come, let him come

B. Application in prayers

ΜΑΡΕΝΨΕΠῚΜΟΤ ἸΤΟΤϫ ἸΠΙΡΕϫΕΡΠΕΘΝΑΝΕϫ ΟΥΟΖ ἸΝΑΗΤ ΦῒΝΟΥ†: ΦῒΩΤ ἸΠΕΝῒΟΙϫ ΟΥΟΖ ΠΕΝΝΟΥ† ΟΥΟΖ ΠΕΝΩΤΗΡ ΙΗϫΟΥϫ ΠΙΧῒΡΙϫΤΟϫ.

Let us give thanks to the Gracious and Merciful God, the Father of our Lord, our God and Saviour Jesus Christ.

ΜΑΡΕΝΟΥΨΩΤ ἸΠΕΝΩΤΗΡ ΠΙΜΑΙΡΩΜΙ ἸΑΓΑΘΟϫ.

Let us worship our Saviour, the Good Lover-of-mankind.

3. COMPOUND VERBS

You may have noticed the verb $\psi\epsilon\pi\acute{\iota}\mu\omicron\tau\ \acute{\iota}\tau\omicron\tau\chi$ meaning “to thank him”. This verb is a compound made of $\psi\epsilon\pi$ from $\psi\omega\pi$, which means “accept”, $\acute{\iota}\mu\omicron\tau$, which means “grace”, and the object pronoun $\acute{\iota}\tau\omicron\tau\chi$, which means “from his hand”.

Compound verbs using *TOT*

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

TOT	my hand
TOTK	your hand (<i>sing. masc.</i>)
TO†	your hand (<i>sing. fem.</i>)
TOTϫ	his hand
TOTϫ	her hand
TOTEN	our hand
TOTETEN	your hand (<i>plur.</i>)
TOTOY	their hand

Some examples:

† $\psi\epsilon\pi\acute{\iota}\mu\omicron\tau\ \acute{\iota}\tau\omicron\tau\kappa$	I thank you (<i>sing. masc.</i>)
ΤΕΝ $\psi\epsilon\pi\acute{\iota}\mu\omicron\tau\ \acute{\iota}\tau\omicron\tau\chi$	we thank him
ϫἸΝΑΧΑ ΤΟΤϫ ΕΧΕΝ ΠΕΝΗΙ	he will take over (possess) our house
ϫἸΝΑ†ΤΟΤΕΝ ΘΕΝ ΦΑΙ	she will help us in this
ΨΕΠΤΟΤϫ	shake hands with him
†ϫΕΜΝΕ ΤΟΤΚ	I agree with you (<i>sing. masc.</i>)

Notice the word *TOT* can act as an object pronoun e.g. in $\dagger\psi\epsilon\pi\acute{\iota}\mu\omicron\tau\ \acute{\iota}\tau\omicron\tau\chi$ “I thank him” and as a second subject pronoun in verbs like $\dagger\psi\epsilon\pi\acute{\iota}\mu\omicron\tau\ \acute{\iota}\tau\omicron\tau\chi$ ΕΧΕΝ, which literally means “he will put his hand on”.

4. COMPLEX VERBS

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

† ΕΒΟΛ	to sell
† ΤΟΤ	to help
† ὈΒΩ	to teach
† ὈΟΙ	to loosen
† ΖΑΠ	to condemn/to judge
† ΦΙ	to kiss
† ΜΤΟΝ	to comfort

B. ΔΙ “to take” also enters in the structure of complex verbs.

ΔΙ ὈΒΩ	to learn
ΔΙ ΨΕΜΨΙ	to use
ΔΙ ὨΟΥ	to be glorified
ΔΙ ΜΚΑΖ	to suffer

C. Ἴ “to come” is used with prepositions in verbs.

Ἴ ΕΒΟΛ	go out/get out
Ἴ ΕΠΨΩΙ	to go up
Ἴ ΕΠΕΟΗΤ	to go down
Ἴ ΕΞΟΥΝ	to come in/to enter
Ἴ ΕΤΖΗ	to advance/to progress
Ἴ ΖΙΦΑΖΟΥ	to go back/to retreat

The imperative form of these verbs requires that Ἴ be changed to ΔΜΟΥ, ΔΜΗ and ΔΜΩΙΝΙ as shown previously, e.g. ΔΜΟΥ ΕΞΟΥΝ “come in”.

VOCABULARY

†ΒΑΚΙ	the city
ΨΕΜΨΙ	to serve
ΠΨΕΜΨΙ	the service
ΨΕΜΜΟ	stranger
ΨΕ ΕΠΨΕΜΜΟ	travel (abroad)
ΨΕΜΜΩΟΥ	strangers/foreigners

ΠΩΨ ἸΜΑΖḲ

1. MORE 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	λΡΙΖΩΒ	work
†ΖΕΛΠΙC	the hope	ΕΡΖΕΛΠΙC	to hope	λΡΙΖΕΛΠΙC	hope
ΠΙΝΟΒΙ	the sin	ΕΡΝΟΒΙ	to sin	λΡΙΝΟΒΙ	sin
ΠΙΨΔΥ	the benefit	ΕΡΨΔΥ	to benefit	λΡΙΨΔΥ	benefit

2. DECLENSION OF PREPOSITIONS

A. The prepositions Ἰ and Ἰ

In the absence of the object, the object pronouns Ἰ and Ἰ are changed to the independent pronouns.

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

Notice that “it” is translated by ἸΜΟϞ or ἸΜΟC in Coptic, depending on whether the object is masculine or feminine respectively.

†ϞϩΙ ἸΠΙΩΨ	I write the lesson
†ϞϩΙ ἸΜΟϞ	I write it (<i>masc.</i>)
ΜΟΙ ΝΗ ἸΝΙΧΩΜ	give me the books
ΜΟΙ ΝΗ ἸΜΩΟΥ	give them (to) me
†ΚΑ† ΔΝ ἸΜΟΚ	I do not understand you (<i>sing. masc.</i>)

B. The preposition ὲ

When the verb takes ὲ as an object sign in the absence of an object, it changes to:

ἐροι	me
ἐροκ	you (<i>sing. masc.</i>)
ἐρο	you (<i>sing. fem.</i>)
ἐροϋ	him/it
ἐροϋ	her/it
ἐρον	us
ἐρωτεν	you (<i>plur.</i>)
ἐρωου	them

Some examples:

ζωϋ ἐφνουτ	praise God
ζωϋ ἐροϋ	praise Him
ὀμοϋ ἐροϋ κατα πᾶσαι ἰτε τεϋμετνωτ	bless Him according to the abundance of His greatness
ϋωτεμ ἐρον: ὀμοϋ ἐρον: ἀρεζ ἐρον: ἀριβοῦθιν ἐρον	hear us, bless us, preserve us, help us
ῖναϋομϋ ἐνιοϋὸ ζι πιτελεναϋ?	will you (<i>sing. masc.</i>) watch the news on the TV?
ἰμον: ἰναϋομϋ ἀν ἐρωου	no, I shall not watch them (the news)

You may remember that ἐ also means “to” and is also used along with the verb ζωτ, which means “should”.

ἰθῖναϋ ῖναϋε ἐπῶεμμο ἐαμερικα?	when will you (<i>sing. masc.</i>) travel to America?
ἰναϋε ἐπῶεμμο ἐροϋ ϋεν πιαβοτ εθνηοϋ	I shall travel to it (<i>fem.</i>) next month
ζωτ ἐροκ ἐψληλ ϋεν πιχοϋ ἰπιροϋρεϋ	you (<i>sing. masc.</i>) should pray in the time of trouble

C. The preposition ϋα

ϋα means “to” or “until” and is treated similarly to ἐ:

ϋαροι	to me
ϋαροκ	to you (<i>sing. masc.</i>)
ϋαρο	to you (<i>sing. fem.</i>)
ϋαροϋ	to him/it
ϋαροϋ	to her/it
ϋαρον	to us
ϋαρωτεν	to you (<i>plur.</i>)
ϋαρωου	to them

Some examples:

ΜΑΨΕΝΑΚ ΨΑ ΠΙΜΑΝΧΩΚΕΜ	go (<i>sing. masc.</i>) to the bath
†ΝΑΌΖΙ ΜΝΑΙ ΨΑ ΡΟΥΖΙ	I'll stay here until evening

D. The proposition ρα

ρα also means “to” or “until” and is also treated similarly to ἐ:

ΡΑΡΟΙ	to me
ΡΑΡΟΚ	to you (<i>sing. masc.</i>)
ΡΑΡΟ	to you (<i>sing. fem.</i>)
ΡΑΡΟϞ	to him/it
ΡΑΡΟϢ	to her/it
ΡΑΡΟΝ	to us
ΡΑΡΩΤΕΝ	to you (<i>plur.</i>)
ΡΑΡΩΟΥ	to them

An example:

ϞΝΑΤΑϢΘΟ ΡΑ ΠΕϢΗΙ	he will return to his home
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Note that ρα can also mean “at” and “with somebody” or “at the place of somebody”. When combined with ΕΒΟΛ, it means “away from”.

†ΝΑΨΩΠΙ ΡΑΡΟΚ ΝΡΑϢ†	I'll be with you (<i>sing. masc.</i>) (at your home) tomorrow
ΨΛΙ ΜΠΕΚΧΩΝΤ ΕΒΟΛ ΡΑΡΟΝ	lift your (<i>sing. masc.</i>) anger away from us

3. VERBS IN THE PAST TENSE

A. The simple past tense

This tense is constructed by the addition of λΙ, λΚ, λΡΕ, λϢ, λϢ, λΗ, λΡΕΤΕΝ, and λΥ to the verb.

ΑΙΟΥΩΜ	I ate
ΑΚΟΥΩΜ	you ate (<i>sing. masc.</i>)
ΑΡΕΟΥΩΜ	you ate (<i>sing. fem.</i>)
ΑϢΟΥΩΜ	he ate
ΑϢΟΥΩΜ	she ate
ΑΝΟΥΩΜ	we ate
ΑΡΕΤΕΝΟΥΩΜ	you ate (<i>plur.</i>)
ΑΥΟΥΩΜ	they ate

Some examples:

αὐτὶ οὐροὺς ἀψωψὶ ἴμμον	He came and saved us
ἀψωψὶ ἱεροῦκ ἐξεν νεψψιχ ἑθουαβ ἴμταδνι οὐροὺς ἴμτῑωλεβ οὐροὺς ἴμτακάριον	He took bread upon His holy hands (the) spotless, undefiled and blessed ἴμτακάριον
ἀψωψωψτ ἐψωψι ἐτῑφε ῥαρωκ	He looked up toward the heaven towards You (<i>sing. masc.</i>)
ἀψωψωψω ἐρωψ ἀψεραγιαζιν ἴμωψ	He blessed it (<i>masc.</i>) He sanctified it (<i>masc.</i>)

B. The continuous past tense

This tense is very similar to the simple past. You simply add *ἴμ*, *ἴμκ*, *ἴμρε*, *ἴμψ*, *ἴμς*, *ἴμν*, *ἴμρετεν*, and *ἴμγ* to the verb.

ἴμωψωμ	I was eating
ἴμκωψωμ	you were eating (<i>sing. masc.</i>)
ἴμρεωψωμ	you were eating (<i>sing. fem.</i>)
ἴμψωψωμ	he was eating
ἴμςωψωμ	she was eating
ἴμνωψωμ	we were eating
ἴμρετενωψωμ	you were eating (<i>plur.</i>)
ἴμγωψωμ	they were eating

Some examples:

ἴμκτακχι νεμ πωρωμι ῥα νεψψῑβηογῑ	I was talking to the man about his business
ἴμψερερερε ψα ἄτωογῑ	he was snoring until morning

C. The second past tense

This tense is used with the simple or continuous past. It indicates that the action of its verb happened first. It is sometimes translated “when...” or “as...” It is formed by adding *ετῑ*, *ετακ*, *εταρε*, *εταψ*, *ετας*, *εταν*, *εταρετεν*, and *εταγ* to the verb.

ετῑωψωμ	when I was eating
ετακωψωμ	when you were eating (<i>sing. masc.</i>)
εταρεωψωμ	when you were eating (<i>sing. fem.</i>)
εταψωψωμ	when he was eating
εταςωψωμ	when she was eating
ετανωψωμ	when we were eating
εταρετενωψωμ	when you were eating (<i>plur.</i>)

ΕΤΑΥΟΥΩΜ	when they were eating
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D. General examples employing the three past forms

ΕΤΑΙΝΑΥ ΕΡΟϞ ΔΙΡΑΨΙ ΕΜΑΨΩ	when I saw him I was very happy
ΕΤΑΝϞΕΜΝΙ ΕΜΟΨΙ ΔΝΜΟΥ† ΕΟΥΤΑΚϞΙ	as we decided to go, we called a taxi
ΑΥΕΡΨΨΗΡΙ ΕΜΑΨΩ ΕΤΑΥΕΜΙ ΧΕ ΤΕΝϞΑΧΙ Ν†ΑϞΠΙ ΝΡΕΜΝΧΗΜΙ	they were very surprised to know (when they knew) that we speak the Coptic language
ΟΥΟΖ ΖΑΝΜΗΨ ΑΥΦΩΡΨ ΝΝΟΥΖΨΒΩϞ ΖΙ ΠΙΜΩΙΤ	and many people spread their clothes on the road
ΖΑΝΚΕΧΩΟΥΝΙ ΔΥΚΩΡΧ ΝΖΑΝΧΑΛ ΝΨΨΗΝ ΕΒΟΛ ΨΕΝ ΝΠΙΟΖΙ ΟΥΟΖ ΑΥΦΩΡΨ ΜΜΟΝ	others had cut branches of trees cut from the fields and spread them
ΟΥΟΖ ΑϞΙ ΕΨΟΥΝ ΕΙΕΡΟΥϞΑΛΗΜ ΕΨΟΥΝ ΕΠΙΕΡΦΕΙ. ΕΤΑϞϞΟΜϞ ΕΠ†ΗΡϞ: ΑϞΙ ΕΒΟΛ.	He entered Jerusalem, into the temple. And after he looked around at everything, he went out

VOCABULARY

ΕΡΨΑΥ	to benefit
ΑΤΨΑΥ	useless
†ΜΕΤΨΑΥ	usefulness
ϞΨΑΙ	to write
ϞΨΑΙ ΕΧΕΝ	to write about
ϞΨΑΙ ΝϞΑ	to register
ϞΨΑΙ ΕΒΟΛ	to publish
†ϞΨΑΙ	the letter
†ΜΕΤϞΨΑΙ	the writing
ΠΙϞΨΙ	the copy
ΠΙϞΨΙ ΝΧΙΧ	the document
ΠΙϞΨΑΙ ϞΑΒΟΛ	the address
ΚΑ†	to understand
ΧΕΜΚΑ†	to comprehend
ΚΑΤΖΗΤ	a person of deep insight/experienced
ΡΕΜΝΚΑ†	intelligent
ΑΤΚΑ†	stupid
ΕΡΒΟΗΘΙΝ (G)	to help
†ΒΟΗΘΙΑ	help
ΑΨΑΙ	to increase
†ΑΨΑΙ	the increase
ΝΙΨ†	great
†ΜΕΤΝΙΨ†	the greatness

ΕΡΝΙΩΤ	to be great
ΣΩΤ	to save
ΠΙΣΩΤΗΡ	the Saviour
ΠΙΣΩΤ	the salvation
ΠΙΩΙΚ	bread
†ΧΙΧ	hand
ΠΙΔΝΙ	defect/stain/spiritual blemish
ΕΡΔΝΙ	to blemish the body or spirit
ΑΤΔΔΝΙ (<i>adj.</i>)	spotless/without defect
ΘΩΛΕΒ	to spoil/to defile/to pollute/to corrupt
ΑΤΘΩΛΕΒ (<i>adj.</i>)	undefiled/pure
ΕΡΑΓΙΑΖΙΝ	to sanctify
ΡΑΨΙ	to rejoice
ΘΕΝ ΟΥΤΜΑΤ ΝΕΜ ΟΥΡΑΨΙ	with pleasure/welcome
ΣΕΜΝΙ	to decide
ΣΕΜΝΗΤΟ	to determine
†ΨΦΗΡΙ	miracle/surprise
ΕΡΨΦΗΡΙ	to be surprised
ΕΜΙ	to know/to realise
ΠΙΕΜΙ	knowledge/science
†ΔΟΠΙ	language
ΧΗΜΙ	Egypt
ΡΕΜΝΧΗΜΙ	Copt/Egyptian
ΖΑΝΜΗΨ	many people
ΠΙΜΗΨ	crowd/multitude
ΖΑΝΜΗΨ ΝΣΟΠ	many times

Note: G = Greek