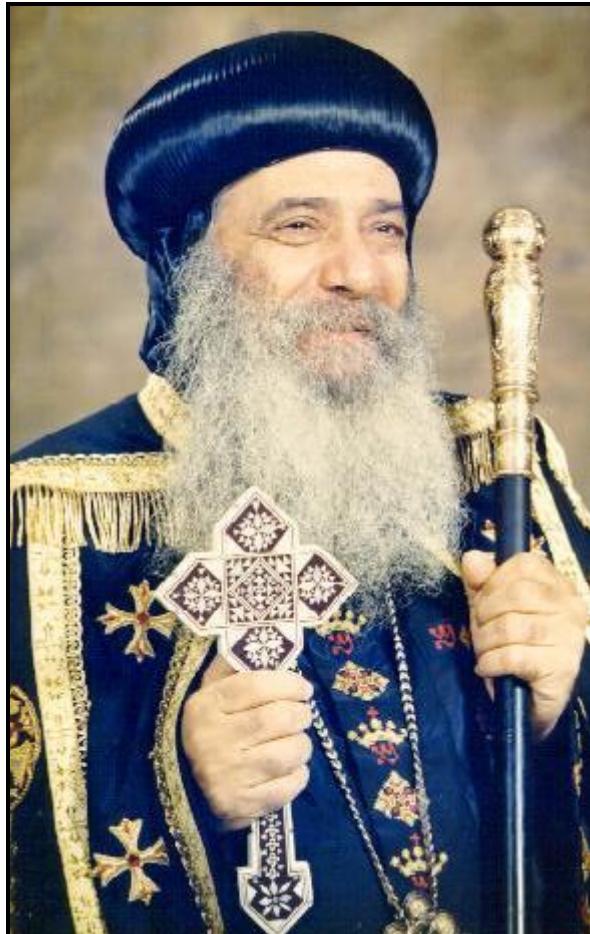


**A COURSE OF
LESSONS IN**

**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**

Copyright © Dr Nabil S. Isshak
Transcribed by Ambrose Boles ambroseboles@yahoo.co.uk
<http://www.geocities.com/ambroseboles>
Date of publication: 15th February 2006 (version 1)

ALPHABET

Capital letters	Small letters	Pronunciation	Name
Α	α	a	alpha
Β	β	v, b	beta
Γ	γ	g, gh, n	gamma
Δ	δ	the, d	thelta
Ε	ε	e	ey
-	Ϛ	-	co
Ζ	ζ	z	zita
Η	η	ie	ieta
Θ	θ	th	theta
Ι	ι	i	yota
Κ	κ	k	kappa
Λ	λ	l	lola
Μ	μ	m	mi
Ν	ν	n	ni
Ξ	ξ	x	exi
Ο	ο	o	o
Π	π	p	pi
Ρ	ρ	r	ro
Ϲ	ϲ	o	oima
Τ	τ	t	tav
Ͳ	ռ	v, i, ou	ipsolen
Փ	փ	f	fi
Խ	խ	k, sh, kh	ki
Ψ	ψ	ps	epsi
Ո	օ	oo	oo
Ջ	ջ	sh	shay
Վ	վ	f	fay
Բ	բ	kh	khay
Ճ	ճ	h	hori
Ճ	ճ	g, j	ganga
Շ	Շ	ch	chima
՚	՚	ti	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.

ዘመር	sit	heamsi
ሞሽ	go/walk	moshi
ቢ	take	chi
መተም	listen	soateam
ኦዕም	eat	ou-woam
ሙ	drink	soah
ኦዕዋት	kneel/worship	ou-woasht
ወላኩ	pray	eshleel
መሸ	bless	esmou
ጋዢ	speak	saji

(2) NOUNS

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

ኦየዕወሚ	a man	ou-roami
ጥየዕወሚ	the man	pi-roami
ኦያለዎ	a boy	ou-alou
ጥያለዎ	the boy	pi-alou
ኦዮግዬ	a priest	ou-ou-weep
ጥዮግዬ	the priest	pi-ou-weep
ጥዑፍዚ	the altar	pi-erfeay
ጥነትወ	the chair	pitots
ጥቦ	the door	piroh
ጥላወስ	the people	pilawos
ጥማ	the place	pimah

ΠΙΜΑΝΦΙΚΙ	the kitchen	<i>pimanfisi</i>
ΠΙΚΑΣΙ	the floor	<i>pikahi</i>
ΠΙΡΗ	the sun	<i>piree</i>
(ΚΑΣΙΡΗ)	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*.

βεν	in/by	<i>khean</i>
εξεν/ζιχεν	on	<i>ejean/hijean</i>
νεμ	with	<i>neam</i>
ε	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	speak with the man
μοψι νεμ πιαλογ	walk with the boy
ψληλα νεμ πιογηβ	pray with the priest
ζεμci ζιχεν πιτοτс	sit on the chair
ζεμci ζιχεν πικασι	sit on the floor
ψληλα βεν πιερφει	pray (in) the altar
ογωμ βεν πιμανφικι	eat in the kitchen

(4) VOCABULARY

αριχμοτ	please (do)	<i>ari-ehmot</i>
αριχμοτ σω	please drink	<i>ari-ehmot soah</i>
αριχμοτ ζεμci	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>

ΜΠΕΡΜΟΨΙ άλλα ΖΕΜΣΙ	do not walk but sit down	<i>empear moshi allah heamsi</i>
ΜΠΕΡΖΕΜΣΙ ΣΙΖΕΝ ΠΙΚΑΣΙ άλλα ΖΕΜΣΙ ΣΙΖΕΝ 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 ΕΜΑΣΩ	very good	<i>naneah eamashoah</i>
ΝΑΝΕ ΑΤΟΟΥΙ	good morning	<i>naneah ato-ou-wi</i>
ΟΥΓΑΙ	bye bye/cheer you	<i>ougay</i>

UNIT 2

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

ΦΙΩΤ	the father	efyoat
ΦΡΑΝ	the name	efraan
ΦΝΟΥΤ	(the) God	efnouti
ΦΡΗ	the sun	efree
ΦΝΟΒΙ	the sin	efnovi
ΉΓΟΙС	the Lord	epchois
ΉΦΗΡΙ	the son	epsheeri
ΉΤΟΥΡΟ	the king	ep-ou-roh

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 (ΤΙ).

ΤΙΧΡΙСΤΟΣ	(the) Christ	pi-ekhristos
ΤΙΠΝΕΥΜΑ ΕΘΟΥΩΒ	the Holy Spirit	pi-epnevma eth-ou-wab
ΤΙΑΓΙΟΣ	the saint	pi-ag-yos

(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: Ε, Μ or Ν. These, we call the *object signs*.

(A) Some verbs take the object sign Ε

ΖΩΣ	praise	hoas
΄CMΟΥ	bless	ecmou
ΦΑΡΙ	hit/smack	shari
ΑΡΕΣ	keep/study	areah
СΩΤΕΜ	listen/hear	soateam

δοξ	touch	<i>tchoh</i>
ναγ	see	<i>nav</i>
ωωλεμ	smell	<i>shoaleam</i>
χογωτ	look	<i>gousht</i>

ἅμοι γ ἐφνογτ	bless God	<i>ecmou eah efnouti</i>
ἥως ἐπσοις	praise the Lord	<i>hoas eah epchois</i>
χογωτ ἐπιαλογ	look (at) the boy	<i>gousht eah pi-alou</i>
σωτεμ ἐπιώληλ	listen (to) the prayer	<i>soateam eah pi-esheel</i>
ἀρεζ ἐπιωψ	study the lesson	<i>areah eah pi-oash</i>

(B) All other verbs take the object sign **ἢ**

σι ἡογτοтс	take a chair	<i>chi en ou-tots</i>
сω ἡογмωоу	drink water	<i>soah en ou-moa-ou</i>

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

օգուտ ՚մտցօիս	worship the Lord	<i>ou-woasht em epchois</i>
՚վլհա ՚մփնոյդ	pray (to) God	<i>eshleel em efnouti</i>
՚սօբ ՚մպիմա	prepare the place	<i>sovti em pimah</i>

(3) OTHER USES OF **՚ AND **՞****

(A) To mean “of”, which is a preposition that connects its noun with the preceding noun, adjective, or adverb. Again, the choice of **՚** or **՞** 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.

՚ֆրան ՚մ ՚ֆիոտ	the name of the father	<i>efraan em efyoat</i>
՚պիօշին ՚մ ՚պիէրփեւ	the priest of the altar	<i>pi-ou-weep em pi-erfeay</i>
՚պիշօհ ՚նե ՚ֆիօմ	the sand of the sea	<i>pishoah enteah efym</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”.

՚պիշօհ ՚մ ՚վերի	the new book	<i>pigoam emveari</i>
------------------------	--------------	-----------------------

ΠΙΡΩΜΙ ḥcaþe	the wise man	<i>pi-roami ensaveh</i>
ΟΥΝΟΥΤ ḥoγωτ	one God	<i>ounouti en-ouwoat</i>
ΠΙΩΝΗ ḥènèz	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.

ΠΙΝΙΨΤ ḥoγро	the great king	<i>pinishti en ouroh</i>
ΠΙΚΟΥЖИ ḥaλоу	the young (small) boy	<i>pikouji en alou</i>
ΠΙМОНОГЕННС ḥѡහрі	the Only-Begotten Son	<i>pimonoghenees en sheeri</i>

(C) In association with numbers

ѡомт ḥaлоу	three boys	<i>shomt en alou</i>
сооу ḥeзooу	six days	<i>so-ou en eho-ou</i>
ѡмнн ḥcотт	eight times	<i>eshmeen en sop</i>
мht ḥрѡми	ten men	<i>meet en roami</i>
ѡе ḥромпти	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 **Ṫ** and **Θ**.

†ѡєрі	the girl/daughter	<i>ti shearī</i>
†չօմ	the power	<i>ti gom</i>
†էշիմі	the woman	<i>ti eshimi</i>
†անաֆօրա	the liturgy	<i>ti anaforah</i>
†ԵՐԻԱԾ	the Trinity	<i>ti etrey yas</i>
†արգիա	the (lady) saint	<i>ti agey ya</i>
†պարթենոս	the Virgin	<i>ti parthanos</i>
†շօյրի	the censer	<i>ti shouree</i>
†օրփա	the queen	<i>ti ouroah</i>
†եակի	the slave/servant	<i>ti voaki</i>
†եկկլիհցիա	the church	<i>ti eak eklee seyah</i>
†րի	the room	<i>ti ri</i>
†անշիբ	the school	<i>ti anzeeb</i>
†ѡєрі	the girl/daughter	<i>et shearī</i>
†ՓԵ	the heaven	<i>et feah</i>
ԹՆԻԲ	the lady	<i>ethneeb</i>
ԹՄԱՅ	the mother	<i>ethmav</i>

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

ՀԱՆՊՈՎՈՒ	men	ՆԻՐՈՎՈՒ	the men
ՀԱՆՎԵՐԻ	girls	ՆԻՎԵՐԻ	the girls
ՀԱՆՄԱ	places	ՆԻՄԱ	the places

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

ΠΤΙΡΟ ἀ πιρωογ	the doors	<i>ni roa ou</i>
ΠΟΥΓΡΟ ἀ ΝΙΟΥΡΩΟΓ	the kings	<i>ni ou roa ou</i>
ΠΙΑΛΟΓ ἀ ΝΙΑΛΩΟΓÌ	the boys	<i>ni aloa ou wi</i>
ΦΙΩΤ ἀ ΝΙΙΟΤ	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 ΦΗΕΤΣΑΧΙ (ΕΤΣΑΧΙ)	the man who speaks
ΤΣΙΜΙ ΘΗΕΤΦΙΣΙ (ΕΤΦΙΣΙ)	the woman who cooks
ΝΙΡΩΜΙ ΝΗΕΤΨΛΗΛ (ΕΤΨΛΗΛ)	the men who pray
ΦΗΕΤΣΕΜΣΙ ΣΙΖΕΝ ΠΙӨΡΟΝΟΣ	who sits on the throne
ΝΗΕΤΨΩΝΙ ΝΤΕ ΠΙΑΛΟΣ	who are sick in the people (the sick in the people)

(4) SIMPLE PARTS OF THE LITURGY

ΣΕΝ ΦΡΑΝ ΜΦΙΩΤ ΝΕΜ ΠΙΨΗΡΙ ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΓΑΒ ΟΥΝΟΥΤ ΝΟΥΩΤ ΑΜΗΝ.

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

The chant (ΣΕΝ ΦΡΑΝ)

ΣΕΝ ΦΡΑΝ ΜΦΙΩΤ ΝΕΜ ΠΙΨΗΡΙ ΝΕΜ ΠΙΠΝΕΥΜΑ ΕΘΟΥΓΑΒ ΤΤΡΙΑΣ ΕΘΟΥΓΑΒ ΝΟΜΟΟΥΓΣΙΟΣ ΑΞΙΑΣ ΑΞΙΑΣ ΑΞΙΑΣ ΤΑΓΙΑ ΜΑΡΙΑ ΤΠΑΡΘΕΝΟΣ ΑΞΙΟΣ ΑΞΙΟΣ ΑΞΙΟΣ ΠΑΔΟΙΣ ΠΟΥΓΡΟ ΓΕΟΡΓΙΟΣ.

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) **ΑΞΙΑΣ** (*axey yas*) means “worthy” for the singular feminine, and **ΑΞΙΟΣ** is “worthy” for the singular masculine. You might have noticed the same pattern for **ΑΓΙΟΣ** and **ΑΓΙΑ**, meaning “saint”. These nouns and adjectives are Greek words, where **-ΟΣ** is the end for singular masculine, and **-ΙΑ**, **-ΙΑΣ** for singular feminine.

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

(5) FOR EVERYDAY PRACTICE

αω πε πεκρήτ παιωτ?	how are you (my) father?	<i>ash peh peareeti payoat</i>
αω πε πεκρήτ πασον?	how are you my brother?	<i>ash peh peareeti pason</i>
αω πε πεκρήτ παψφηρ?	how are you my friend? (m.)	<i>ash peh peareeti pa eshfeer</i>
αω πε περήτ ταμαγ?	how are you my mother?	<i>ash peh peh reeti tamav</i>
αω πε περήτ τασωνι?	how are you my sister?	<i>ash peh peh reeti tasoani</i>
αω πε περήτ ταψφερι?	how are you my friend? (f.)	<i>ash peh peh reeti ta eshfeari</i>
παιρήτ	like this/this way	<i>pay reeti</i>
σαζι ἡπαιρήτ	speak like this	<i>saji em pay reeti</i>
ἡπερσεμσι ἡπαιρήτ	do not sit like this	<i>empear heamsi empay reeti</i>
ce	yes	<i>seah</i>
ἡμμον	no	<i>emmon</i>
ἄζα	yes/OK	<i>aha</i>
ἄρηογ	may be	<i>areeyou</i>
ἥεν ούταχρο	surely	<i>khean ou tagroh</i>
ού νοψρι πε	fine/alright	<i>ou nofri peah</i>
εεψωψπι	agreed/so it will be	<i>eseashoabi</i>

UNIT 4

(1) POSSESSIVE ARTICLES

A – For singular masculine nouns

(i) **πιιωτ** “the father” (*pi yoat*)

παιωτ	my father	<i>pa yoat</i>
πεκιωτ	your father (sing. masc.)	<i>peak yoat</i>
πειωτ	your father (sing. fem.)	<i>peah yoat</i>
πεψιωτ	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>
πογιωτ	their father	<i>pou yoat</i>

(ii) **πιχωμ** “the book” (*pi goam*)

παχωμ	my book	<i>pa goam</i>
πεκχωμ	your book (sing. masc.)	<i>peak goam</i>
πεχωμ	your book (sing. fem.)	<i>peah goam</i>
πεψχωμ	his book	<i>peaf goam</i>
πεσχωμ	her book	<i>peas goam</i>
πενχωμ	our book	<i>pean goam</i>
πετενχωμ	your book (plur.)	<i>peatean goam</i>
πογχωμ	their book	<i>pou goam</i>

(iii) Examples

ΘωΝ ΠΕ ΠΕΚΙΩΤ?	where is your father?	<i>thoan peah peak yoat</i>
ΕΨΩΠ ΣΕΝ ΤΕΚΚΛΗΣΙΑ	he is in the church	<i>eafshop khean ti eak ek lee siya</i>
ΘΩΝ ΠΕ ΠΕΨΚΑΦ?	where is his pen?	<i>thoan peah peaf kash</i>
ΕΨΧΗ ΣΕΝ ΤΡΙ	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 ΠΕΝΗΙ	here is our house	<i>yis peah pean ee</i>

B – For singular feminine nouns

(i) **ΤΑΜΑΥ** “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>
ΤΕСМАΥ	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) **ΤΡΙ** “the room” (*tiri*)

ΤΡΙ	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>
ΤΕСРІ	her room	<i>teasri</i>
ΤΕΝРІ	our room	<i>teanri</i>
ΤΕΤЕНРІ	your room (plur.)	<i>teateanri</i>
ΤΟҮРІ	their room	<i>touri</i>

(iii) Examples

ΘΩΝ ΤΕ ΤΕΩΔΑΥ?	where is your cat?	<i>thoan teah teah shav</i>
ΙС ΤΕ ΤΑΦΑΥ	here is my cat	<i>yis teah tashav</i>
ΘΩΝ ΤΕ ΤΕΤΕΝΜΑΥ?	where is your mother?	<i>thoan teah teatean mav</i>
ЕСШОП ҺЕН ΠΙΣВОМ	she is in the garden	<i>easshop khean pitchoam</i>
ΘΩΝ ΤΕ ΤВОУРН?	where is the censer?	<i>thoan teah ti shouree</i>
ЕАСХ ҺЕН ΠИЕРФЕІ	it is in the altar	<i>easkee khean pi earfeay</i>

C – For plural nouns

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

ΝΑ΄ΣΝΗΟΥ	my brothers	<i>na esniy you</i>
ΝΕΚ΄ΣΝΗΟΥ	your brothers (sing. masc.)	<i>neak esniy you</i>
ΝΕ΄ΣΝΗΟΥ	your brothers (sing. fem.)	<i>neah esniy you</i>
ΝΕΨ΄ΣΝΗΟΥ	his brothers	<i>neaf esniy you</i>
ΝΕϹ΄ΣΝΗΟΥ	her brothers	<i>neas esniy you</i>
ΝΕΝ΄ΣΝΗΟΥ	our brothers	<i>nean esniy you</i>
ΝΕΤΕΝ΄ΣΝΗΟΥ	your brothers (plur.)	<i>neatean esniy you</i>
ΝΟΥ΄ΣΝΗΟΥ	their brothers	<i>nou esniy you</i>

(ii) Examples

ΘΩΝ ΝΕ ΝΕΚ΄ΣΝΗΟΥ?	where are your brothers?	<i>thoan neah neak esniy you</i>
ΕΥΦΩΠ ΚΕΝ ΤΑΝΖΗΒ.	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, **ΕΣΧΗ** and **ΕΨΧΗ** (literally mean “present” or “placed”) and **ΕΨΦΩΠ**, **ΕΣΦΩΠ** and **ΕΨΦΩΠ** (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

ΣΙΤΕΝ ΝΙΠΡΕΕΒΙΑ ΝΤΕ ΤΘΕΩΤΟΚΟΣ ΕΘΟΥΔΑΒ ΜΑΡΙΑ ΠΤΟΙΟΙΣ ΑΡΙΣΜΟΤ ΝΑΝ ΜΠΙΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.	Through the pleadings of the Mother of God saint (adj.) Mary, Lord grant (to) us the forgiveness of our sins.
ΣΙΤΕΝ ΝΙΠΡΕΕΒΙΑ ΝΤΕ ΠΙΨΑΨΑ ΝΑΡΧΗΑΓΓΕΛΟΣ ΝΕΜ ΝΙΤΑΓΜΑ ΝΕΠΤΟΥΡΑΝΙΟΝ.	Through the pleadings of the seven Archangels and the Heavenly Hosts.
ΣΙΤΕΝ ΝΙΕΨΧΗ ΝΤΕ ΝΑΔΟΙΣ ΝΙΟΤ ΝΑΠΟΣΤΟΛΟΣ ΝΕΜ ΠΤΣΕΠΠΙ ΝΤΕ ΝΙΜΑΘΗΤΗΣ ΠΤΟΙΟΙΣ.	Through the prayers of my Masters (and) fathers the Apostles, and the rest of the Disciples Lord.
ΣΙΤΕΝ ΝΙΕΨΧΗ ΝΤΕ ΠΙΘΕΩΡΙΜΟΣ ΝΕΨΑΓΓΕΛΙСΤΗΣ ΜΑΡΚΟΣ	Through the prayers of the Beholder of the Lord (the one with vision of

ΠΙΑΠΟΣΤΟΛΟΣ ΠΙΑΘΛΟΦΟΡΟΣ ΜΜΑΡΤΥΡΟΣ ΠΑΒΟΙΣ ΠΟΥΡΟ ΓΕΩΡΓΙΟΣ.	God) the Evangelist Mark the Apostle who wears (the man of) the struggle, (the) martyr my Lord the king George.
ΣΙΤΕΝ ΝΙΕΥΧΗ ΝΤΕ ΝΗΕΘΟΥΑΒ ΝΤΕ ΠΑΙΕΣΟΟΥ ΠΙΟΥΔΙ ΠΙΟΥΔΙ ΚΑΤΑ ΠΕΨΡΑΝ ΠΙΒΟΙΣ.	Through the prayers of the saints of this day, each one (the one, the one) according to his name (o Lord).
ΣΙΤΕΝ ΝΟΥΕΥΧΗ ΑΡΕΣ ΕΠΙΩΝΙ ΜΠΕΝΙΩΤ ΕΤΤΑΙΗΟΥΤ ΝΑΡΧΗΕΡΕΥΣ ΠΑΠΑ ΛΒΒΑ ΦΕΝΟΥΔΑ.	Through their prayers preserve the life our father, the honoured Pontiff (head of priests) the Pope Abba Shenouda.

Vocabulary used in the hymn

ΣΙΤΕΝ	through/by	<i>hitean</i>
ΝΙΠΡΕΣΒΙΑ (G)	the pleadings	<i>ni epreas viya</i>
(† ΠΡΕΣΒΕΙΑ (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>
ΑΡΧΗΑΓΓΕΛΟΣ (G)	Archangel	<i>arshee angealos</i>
ΝΙΤΑΓΜΑ (G)	Hosts	<i>ni tagma</i>
ΤΑΓΜΑ (MG)	order/battalion	<i>tagma</i>
ἘΠΟΥΡΑΝΙΟΝ (G)	heavenly	<i>epou ranion</i>
(ΟΥΡΑΝΟΣ (fem., G))	heaven	<i>ouranos</i>
ΝΙΕΥΧΗ (G)	the prayers	<i>ni eavkee</i>
ΠΡΟΣΕΥΧΗ (fem. G)	the prayer	<i>pros evkee</i>
ΑΠΟΣΤΟΛΟΣ (G)	apostle	<i>apostolos</i>
ΜΑΘΗΤΗΣ (G)	disciple	<i>matheetees</i>
(ΜΑΘΗΜΑ (neut., MG))	lesson	<i>matheema</i>
(ΜΑΘΗΤΗΣ (MG))	Student/pupil	<i>matheetees</i>
ΠΙΣΕΠΤΙ	the rest/remaining	<i>epseapi</i>
ΟΡΑΜΑ (neut., G)	vision/sight	<i>orama</i>
ΘΕΟΣ (G)	God	<i>thea-os</i>
ΠΙΘΕΩΡΙΜΟΣ	the Beholder of God	<i>pi thea-orimos</i>
ΕΥΑΓΓΕΛΙΟ(Ν) (G)	Bible (masc. in Coptic)	<i>pi eav angeal ion</i>
ΕΗΑΓΓΕΛΙΣΤΗΣ (G)	Evangelist	<i>eav angealistees</i>

τάθλησις (G)	bravery/struggle/heroism	<i>tiathleesis</i>
φορω (G)	to wear/put on	<i>foroah</i>
ἀθλοφόρος (G)	the man of bravery and struggle	<i>athloforos</i>
πιογαί	the one (sing. masc.)	<i>pi ou way</i>
τογί	the one (sing. fem.)	<i>ti ou wi</i>
κατά (G)	according to/about	<i>kata</i>
ωνᾶς	to live	<i>oankh</i>
πιωκῆς	the life	<i>pi oankh</i>
ετταιηούτ	the honoured	<i>eat tayi out</i>
ταίο	respect/honour	<i>tayo</i>
νηεθογάβ	the saints	<i>nee eath ou wab</i>

Note: G = Greek, MG = Modern Greek.

UNIT 5

(1) VERBS IN PRESENT TENSE

†caxi	I speak	<i>ti saji</i>
ķcaxi	you speak (sing. masc.)	<i>ek saji</i>
τecaxi	you speak (sing. fem.)	<i>teh saji</i>
ȳcaxi	he speak	<i>ef saji</i>
ċcaxi	she speak	<i>es saji</i>
τencaxi	we speak	<i>tean saji</i>
τetencaxi	you speak (plur.)	<i>teatean saji</i>
cēcaxi	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 **†, ķ, τε, ȳ, ċ, τen, τeten** and **ce**, 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:

ѧNOK	I	<i>anok</i>
՚NəOK	you (sing. masc.)	<i>enthok</i>
՚NəO	you (sing. fem.)	<i>entho</i>
՚NəOȳ	he	<i>enthof</i>
՚NəOC	she	<i>enthos</i>
ѧNON	we	<i>anon</i>
՚NəWTĒN	you (plur.)	<i>enthoatean</i>
՚NəWOY	they	<i>enthoa ou</i>

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

†caxi	I speak	†caxi ѧN	I do not speak
՚WλHλ	I pray	՚WλHλ ѧN	I do not pray
՚KAT	I understand	՚KAT ѧN	I do not understand
՚YOYWM	he eats	՚YOYWM ѧN	he does not eat
ΤENOYWM	we want	ΤENOYWM ѧN	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 ՚ΧΕΡΧΕΡ	The boy plays	<i>Pi alou ef geargear</i>
՚ЋСИМІ ՚САХІ ՚АН	The woman does not speak	<i>Ti eshimi essaji an</i>
САМІ НЕМ ПЕТРОС СЕСАХІ	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 **՚НА** to the subject pronouns **՚Т**, **՚К**, **՚ТЕ**, **՚Ч**...

՚НАСАХІ	I will speak
՚ЌНАСАХІ	you will speak (sing. masc.)
՚ТЕНАСАХІ	you will speak (sing. fem.)
՚ЧНАСАХІ	he will speak
՚СНАСАХІ	she will speak
՚ТЕННАСАХІ	we shall speak
՚ТЕТЕННАСАХІ	you will speak (plur.)
՚СЕНАСАХІ	they will speak

Some examples:

՚НАДѢХА ՚БЕН ՚ТЕКЌЛНСІА ՚НРАСТ	I'll pray in the church tomorrow	<i>tina eshleel khen ti eakek lee siya enrasti</i>
՚ЧНАІ НЕМ ПЕЧІВТ ՚Е ՚ПЕННІ	he will come with his father to our house	<i>efna e neam peaf yoat eah pean ee</i>
՚ТЕННАСОТӘМ ՚Е ՚ТАНАФОРА ՚НТЕ ՚ПЕНІВТ МОРКОС	we shall listen to the mass of our father Morkos	<i>tenna soateam eah ti anaphora enteah peanyoat morkos</i>
՚НИАЛХОГІ ՚СЕНАДРЕЗ ՚Е НОУХ	the children will study their lessons	<i>ni aloa ou wi seana areah eah nou oash</i>
՚ТНАСІ ՚Н҃АНХОУКОҮХІ ՚ЕВОЛ ՚БЕН ՚ПАСОН	I'll take some money from my brother	<i>tina chi en hanloukouji eavol khean pason</i>
՚ТНАІ ՚АН ՚НРАСТ ՚АЛЛА ՚ТНАІ ՚НСАРАСТ	I shall not come tomorrow, but I shall come the day after	<i>tina e an enrasti allah tina e ensarasti</i>

	tomorrow	
ተናሸክና አማዬው icxē ክርስተም ዘን	I'll be very upset if you do not listen	<i>tina moukh eamashoah isjea eksoateam an</i>
ተኩልዋው ነጋእኝምዕስ ይወደ ተኩልያ	we shall buy some flowers for our mother	<i>teanna shoap en han enreeri ethneah tean mav</i>
ተኩልው ነጋእሮ exen ተከሣይ?	will you (sing. fem.) put salt on the food?	<i>teana koah en ou ehmou eagean ti ekhreah</i>
ተተኩልናመር ለኩልያ ሳይ (ጥተለዥናያ)?	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. **ኮግዬ?** “do you want?”, **ኩል?** “are you coming?”. In addition, the question article **ምዕ** could be added to the sentence, again without change in the structure of the sentence. So, the previous questions will be **ምዕ ᶚግዬ?** and **ምዕ ፩ል?**

ክግዬ ለኩል ተኖይ?	do you want to eat now?	<i>ek ou woash eah ou woam tinou</i>
ce ተኩል ለኩል ተኖይ.	yes, I want to eat now	<i>seah ti ou woash eah ou woam tinou</i>
ምዕ ተኩል ዘን ለኩል ተኖይ	no, I do not want to eat now	<i>emmon ti ou woash an eah ou woam tinou</i>
ምዕ ተኩል ዘይ ለተኩልና ስምድ?	do you want to do to the school tomorrow?	<i>mee teah ou woash eah sheah eah ti anzeeb enrasti</i>
ce ተኩል	yes, I want.	<i>seah ti ou woash</i>
ምዕ ተኩል ዘን	no, I do not want	<i>emmon ti ou woash an</i>
ክመል ጂዴታ ማኩል ለኩልና?	do you think (that) the doctor will come tomorrow?	<i>ekmeav e je piseeni efna e enrasti</i>
ተመሱ ዘን ማኩል	I do not think (that) he will come	<i>timev e an je efna e</i>
ተመሱ ዘን ከሆነ ማኩል ያለው	I do not know whether (if) he will come or not	<i>tisoah oun an isje efna e yeh emmon</i>

(2) VOCABULARY

ΜΝΑΙ	here	<i>emnay</i>
ΜΜΑΥ	there	<i>emmav</i>
ΚΑΤ	understand	<i>kati</i>
ΠΙΚΑΤ	the understanding	<i>pikati</i>
ΕΦΩΑΠ	if/whether	<i>eshoap</i>
ΟΥΩΨ	want	<i>ou woash</i>
ΜΕΓΙ	think/believe	<i>meav e</i>
ΑΡΗΟΥ	may be	<i>aree you</i>
ΝΡΑΣΤ	tomorrow	<i>enrasti</i>
ΝΑ	towards	<i>ensah</i>
ΝΑΡΑΣΤ	the day after tomorrow	<i>ensarasti</i>
ΠΙΕΖΟΟΥ	the day	<i>pi eaho ou</i>
ΠΙΕΧΩΡΖ	the night	<i>pi eagoarh</i>
ΠΙΡΟΥΖΙ	the evening	<i>pi rouhi</i>
ΠΙΑΒΟΤ	the month	<i>pi avot</i>
ΤΡΟΜΠΙ	the year	<i>ti rompi</i>
ΠΙΑΝΘΑΨ	the week	<i>pi anshashf</i>
ΕΘΝΗΟΥ	next/the coming	<i>eathneeyou</i>
ΤΡΟΜΠΙ ΕΘΝΗΟΥ	next year	<i>ti rompi eathneeyou</i>
ΣΟΜC	watch	<i>soms</i>
ΠΙΤΕΛΕΝΑΥ	TV **	<i>pi teali nav</i>
ΝΙΟΥΩ	the news **	<i>ni ou oah</i>
ΣΙ	from/on/by/at	<i>hi</i>
ΜΟΥΚΖ	upset/be upset	<i>moukh</i>
ΣΙ	take	<i>tchi</i>
ΧΕΡΖΕΡ	play	<i>jeарjear</i>
ΠΗΙ	the house	<i>ep ee</i>
ΩΨ	read	<i>oash</i>
ΠΙΩΨ	the lesson	<i>pi oash</i>
ΕΜΑΨΩ	very	<i>eamashoah</i>
ΝΙΛΟΥΚΟΥΖΙ	the money	<i>ni loukouji</i>
ΠΙΚΟΝ	the brother	<i>pi son</i>
ΕΘΒΕ	for/because	<i>eathveah</i>

εθε ογ	why	<i>eathveah ou</i>
τέρηρι	the flower	<i>ti ehreeri</i>
φωπ	buy/accept	<i>shoap</i>
πιζμογ	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:

ΣΕΜCI	to sit/sit
ΟΥΩΜ	to eat/eat
ΑΡΕΖ	to keep/to study/keep/study

And examples of recently studies verbs:

δι	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
κωογν	to know/know

However, the two frequently used verbs mentioned in the last unit **ι** “to come” and **ωε** meaning “to go” have special imperative forms. The same applies to the common verb **τ** which means “to give”.

(A) **ι** “to come”: in the imperative form

ΔΜΟΥ	come (sing. masc.)
ΔΜΗ	come (sing. fem.)
ΔΜΩΙΝΙ	come (plur.)

(B) **ωε** “to go”: in the imperative form

ΜΑΩΕΝΑΚ	go (sing. masc.)
ΜΑΩΕΝΕ	go (sing. fem.)
ΜΑΩΕΝΩΤΕΝ	go (plur.)

(C) **τ** “to give”: in the imperative form

MOI (<i>moy</i>)	give (sing. masc., sing. fem., plur.)
---------------------------	---------------------------------------

Examples of these three important verbs:

ΔΜΟΥ ἌΝΔΑΙ ΕΒΟΛ ΣΑ ΠΤΕΚΣΜΟΤ	come here if you please	<i>amou emnay eavol ha peak ehmot</i>
ΔΜΗ ἘΞΟΥΝ ΕΒΟΛ ΣΑ ΠΤΕΣΜΟΤ	come in if you please	<i>amee eah khoun eavol ha peah ehmot</i>
ΔΜΩΙΝΙ ἐ ΠΑΝΙ ΕΒΟΛ ΣΑ ΠΤΕΤΕΝΣΜΟΤ	come to my house, if you please	<i>amoay ni eah pa ee eavol ha peatean ehmot</i>

MOI NAN ΝΤΕΚΣΙΡΗΝΗ	give us your peace	<i>moy nan enteak hireenee</i>
MOI NHI ΝΟΥΚΟΥΚΟΥ	give me a minute	<i>moy nee en ou sousou</i>
MOI NHI ΝΤΦΟΥΡΗ	give me the censer	<i>moy nee en ti shouree</i>
MOI ΝΝΙΣΡΗΡΙ ΈΤΕΚΜΑΥ	give the flowers to your mother	<i>moy en ni ehrerri eah teak mav</i>

ΜΑΦΕΝΑΚ ΈΤΒΑΚΙ ΝΡΑΣΤ	go to the city tomorrow	<i>masheanak eah tivaki enrasti</i>
ΜΑΦΕΝΕ ΕΒΟΛ ΣΑ ΠΤΑΙΜΑ	get out of this place	<i>masheaneah eavol ha pay mah</i>
ΜΑΦΕΝΩΤΕΝ Έ ΠΤΦΕΜΜΟ ΚΕΝ ΠΤΑΝΦΑΨ ΕΘΝΟΥ	go abroad next week	<i>masheah noatean eah epshemmo khean pi anshashf eathee 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”.

ΜΑΡΙΣΑΧΙ	let me speak
ΜΑΡΕΚΣΑΧΙ	would you speak (sing. masc.)
ΜΑΡΕΣΑΧΙ	would you speak (sing. fem.)
ΜΑΡΕΨΑΧΙ	let him speak
ΜΑΡΕΣΑΧΙ	let her speak
ΜΑΡΕΝΣΑΧΙ	let us speak

ΜΑΡΕΤΕΝΣΑΧΙ	would you speak (plur.)
ΜΑΡΟΥΣΑΧΙ	let them speak

(A) General examples

ΜΑΡΕΝΣΕΜCI ɔen (ΠΙΣΑΛΩΝ)	let us sit in the sitting room	<i>marean heamsi khean pisaloan</i>
ΜΑΡΕΤΕΝΣΕΜCI ΣΙ ΤΦΟΡΨΙ ΟΥΟΣ ΟΥΩΜ	would you please sit at the table and eat	<i>mareatean heamsi hi tiforshi ou woh ou woam</i>
ΙΣΧΕ ɬΟΥΩΦ ɬI, ΜΑΡΕΨÌ	if he wants to come, let him come	<i>isjeah efou woash eah e mareaf e</i>

(B) In prayers

ΜΑΡΕΝΦΕΠ΢ΜΟΤ ՚ΝΤΟΤΨ ՚ΜΠΙΡΕΨΕΡΠΕΘΝΑΝΕΨ ΟΥΟΣ ՚ΝΝΑΗΤ: ՚ΦΝΟΥΤ ΦΙΩΤ ՚ΜΠΕΝΒΟΙϹ ΟΥΟΣ ΠΕΝΝΟΥΤΨ ΟΥΟΣ ΠΕΝΨΩΤΗΡ ΙΗϹΟΥϹ ΠΙΧΡΙϹΤΟϹ.
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 efyoat empean tchois ouwoh peannouti ouwoh pean soateer eesous pi ekhristos</i>

ΜΑΡΕΝΟΥΨΩΦΤ ՚ΜΠΕΝΨΩΤΗΡ ΠΙΜΑΙΡΩΜΙ ՚ΝΑΓΑΘΟϹ.
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 **ΦΕΠ΢ΜΟΤ ՚ΝΤΟΤΨ** meaning “to thank him”. This is a compound word, made of: **ΦΕΠ** from **ΦΩΨ** which means “accept”, **΢ΜΟΤ**, that means “grace”, and the object pronoun **՚ΝΤΟΤΨ** 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.)
ΤΟΤ	your hand (sing. fem.)
ΤΟΤΨ	his hand
ΤΟΤϹ	her hand

ΤΟΤΕΝ	our hand
ΤΟΤΕΤΕΝ	your hands (plur.)
ΤΟΤΟΥ	their hand

τωεπ̄μοτ ՚ntotk	I thank you
τενωεπ̄μοτ ՚ntotq	we thank him
՚naxa totq exen πενhi	he will take over (possess) our house
՚san̄toten ՚ben φai	she will help us in this
ѡεптотq	shake hands with him
՚ceмne totk	I agree with you

Notice the word **TOT** could come as an object pronoun, e.g. in **τωεπ̄μοт ՚ntotk** and as a second subject pronoun in verbs like **՚naxa totq exen**, which literally means “he will put his hand on”.

(3) VOCABULARY

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

τ εвoλ	to sell
τ tot	to help
τ ՚cbw	to teach
τ ՚oci	to loose
τ ՚zap	to condemn/to judge
τ фi	to kiss
τ ՚mtom	to comfort

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

σi ՚cbw	to learn
σi ѡemwɔi	to use
σi ՚woy	to be glorified
σi ՚mkas	to suffer

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

i εвoλ	go out/get out	<i>e eavol</i>
i ՚etпwɔi	to go up	<i>e eah epshoay</i>

ὶ ἐπεστ	to go down	e eah peah seet
ὶ ἐβογ	to come in/to enter	e eakhoon
ὶ ἐτσ	to advance/to progress	e eah eathee
ὶ σιφαζογ	to go back/to retreat	e hi fahou

The imperative form of these verbs requires changing ḵ to ἀMOY, ἀMH and ἀMWINI, e.g. ἀMOY ἐβογ “come (get) in”.

(D) Some more vocabulary

ტბაკი	the city
ფემფი	to serve
პიჭემფი	the service
ფემмо	stranger
ფე ეპფემмо	travel (abroad)
ფემმაფი (shemmoa ou)	strangers/foreigners

UNIT 7

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

ΠΙΣΩΒ	the work
ΕΡΓΩΒ	to work
ΤΣΕΛΠΙC	the hope
ΕΡΓΕΛΠΙC	to hope
ΤΙΝΟΒΙ	the sin
ΕΡΝΟΒΙ	to sin
ΠΙΦΑΥ	the benefit
ΕΡΦΑΥ	to benefit

The imperative to these verbs are: **ΑΡΙΣΩΒ**, **ΑΡΙΣΕΛΠΙC**, **ΑΡΙΝΟΒΙ**, and **ΑΡΙΦΑΥ**.

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

MMOI	me
MMOK	you (sing. masc.)
MMO	you (sing. fem)
MMOQ	him/it
MMOC	her/it
MMON	us
MMWTEH	you (plur.)
MMWOY	them

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

ΤΣΗAI ΜΠΙΦΑ	I write the lesson
ΤΣΗAI ΜΜΟQ	I write it
MOI NHI ΝΝΙΖΩM	give me the books
MOI NHI ΜΜWOY	give them (to) me
ΤΚΑΤ ΑΝ ΜΜΟK	I do not understand you

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

ἐροι	me
ἐροκ	you (sing. masc.)
ἐρο	you (sing. fem.)
ἐροφ	him/it
ἐροс	her/it
ἐρон	us
ἐρωтен	you (plur.)
ἐрвоу	them

շաս է քնօյդ	praise God
շաս էրօփ	praise Him
ծմօց էրօփ կատա լավալ նու տեպմետնիօդ	bless Him according to the abundance of His greatness
շատը էրոն, ծմօց էրոն, արէզ էրոն, արիօնուն էրոն	hear us, bless us, preserve us, help us
կնասօմց էնիօյա չի պիւլենայ?	are you going to watch the news on the TV?
մմոն, դնասօմց ան էաօյ	no, I shall not watch (them)

As you remember, **է** also means “to” and comes also with the verb **շատ** that means “should”. The dealing of **է** is the same.

նենայ կնաշե է՛լաւեմմո է ամերիկա? (en eathnav eknasheah eah epsemmoah eah amerrika)	when shall you travel to America?
դնաշե է՛լաւեմմո էրօս ին պիւլու օնհոյ	I shall travel to it next month
շատ էրօկ է՛լահա ին պիշոյ մպիշօչչէք	you should pray in the time of trouble

ա means “to” and “until”, e.g.

մաշենակ ա դիմանչակեմ	go to the bath
դնածի մնալ արօյչի	I'll stay here until evening

չ also means “to” and “until”, e.g.

χνατάωθο* (efna tasto) ζα πεφη	he will return to his home
--------------------------------	----------------------------

* When θ follows c, 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.

τηλωφπι ζαροκ ήραστ	I'll be with you (at your home) tomorrow
ώλι μπεκχωντ εβολ ζαρον	lift your anger away from us

The treatment of ωλι and ζα is the same as ε:

ωλοι	ζαροι
ωλοκ	ζαροκ
ωλο	ζαρο
ωλοχ	ζαροχ
ωλοс	ζαροс
ωλοн	ζαροн
ωλωтен	ζαρωтен
ωλωу	ζαρωу

(3) THE PAST TENSE

(A) The simple past tense is constructed by the addition of αι, ακ, αρε, αχ, αс, αн, αρεтен, and αγ.

αιογωм	I ate
αкоγωм	you ate (sing. masc.)
αрeoγωм	you ate (sing. fem.)
αчoγωм	he ate
αcoγωм	she ate
αnoγωм	we ate
αрeтeнoγωм	you ate (plur.)
αγoγωм	they ate

Some examples:

αγi оγoг αчcωт ՚mmon	He came and saved us
----------------------	----------------------

ἀφσι ḥ ογωικ ἐχεν νεψιχ εθογαβ ᷈ατασνι ογοζ ἡατθωλεβ ογοζ ἡμακαριον	He took bread upon His holy hands (the) spotless, undefiled and blessed
ἀφσογωτ ἐπωσωι ἐτφε σαρωκ	He looked up toward the heaven towards You
ἀφεπτσμοτ ἀφέμου ἐροη ἀφεραγιαζιν ἡμοζ (afear ageya zin em mo)	He thanked He blessed it He sanctified it

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

ΝΑΙΣΑΖΙ ΝΕΜ ΠΙΠΩΜΙ ἤα ΝΕΨΒΗΟΟΓΙ (neaf eħvi ou we)	I was talking to the man about his business
ΝΑΨΗΕΡΗΕΡ ωα ἀτοογι	He was snoring until morning

(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**, **ΕΤΑΨ**, **ΕΤΑΣ**, **ΕΤΑΝ**, **ΕΤΑΡΕΤΕΝ**, and **ΕΤΑΥ**.

(D) General examples employing the three past forms

ΕΤΑΙΝΑΥ ἐροη αιραψι ἐμαψω	when I saw him I was very pleased (happy)
ΕΤΑΝΣΕΜΝΙ ἐμοψι αλμογιτ ἐογτακι	as we decided to go, we called a taxi
ΑΓΕΡΨΦΗΡΙ ἐμαψω εταγέμι χε τενσαζι ᷈τασπι ᷈ρεμηχημι (ti aspi en ream enkeemj)	they were very surprised to know (when they knew) that we speak the Coptic language
ΟΥΟΖ ΓΑΝΜΗΨ ΑΥΦΑΡΨ >NNΟΥΨΒΩC ΣΙ ΠΙΜΩΙΤ	and many people spread their clothes on the road
ΓΑΝΚΕΧΩΟΓΝΙ ΑΓΚΑΡΨ ᷈ανζαλ ὴψωψη ἐβολ ḥεν ηιοσι ογοζ αγφαρψ ἡμον	others had cut branches of trees cut from the fields and spread them
ΟΥΟΖ ΑΨΙ ἐχογη ἐιερογαλημ ἐχογη ἐπιερφει. ἐταχσомс ἐπτηρη, αψι εβολ.	He entered Jerusalem, into the temple. And after he looked around at everything, he went out.

(4) VOCABULARY

ερψау	to benefit
-------	------------

ΑΤΦΑΥ	useless
ΤΜΕΤΦΑΥ	usefulness
χ̄αι	to write
χ̄αι ἐξεν	to write about
χ̄αι ήνα	to register
χ̄αι ἐβολ	to publish
(†)χ̄αι	letter
(†)ΜΕΤΧ̄αι	writing
(ΠΙ)χ̄ι	copy
(ΠΙ)χ̄ι ήνικ	document
(ΠΙ)χ̄αι σάβολ	address
κατ	to understand
χεμκατ	to comprehend
κατζητ	a person of deep insight/experienced
ρεμνκατ	intelligent
ατκατ	stupid
ερβοήθιν (G)	to help
(†)βοήθια	help
αωαι	to increase
(Π)αωαι	the increase
νιω†	great
(†)μετνιω†	greatness
ερνιω†	to be great
сω†	to save
πισωτηρ	the Saviour
πισω†	the salvation
πιωικ	bread
τχιχ	hand
πιασνι	defect/stain/spiritual blemish
ερασνι	to blemish/spoil the body/spoil the spirit
ατασνι (adj.)	spotless/without defect
θωλεв	to spoil/be spoiled/be defiled/pollute/become dirty/become defiled/corrupt

ΑΤΘΩΛΕВ (adj.)	undefiled/pure
ΕΡΑΓΙΑΖΙΝ	to sanctify
ΡΑΩΙ	to rejoice
ΣΕΝ ΟΥΤΜΑΤ ΝΕΜ ΟΥΡΑΩΙ	with pleasure/welcome
СЕМНИ	to decide
СЕМННТС	to determine
ΤΨΦΗΡΙ	miracle/surprise
ΕΡΨΦΗΡΙ	be surprised
ÈМИ	to know/to realise
ΠΙÈМИ	knowledge/science
ΤАСТИ	language
ХХМИ	Egypt
РЕМНХХМИ	Coptic/Egyptian
ΣΑΝΜΗΩ	many people
ΠΤИМΗΩ	crowd/multitude
ΣΑΝΜΗΩ ΙCOTT	many times

Note: G = Greek, MG = Modern Greek.