

Some days also began to borrow other names from Greek. As Sunday is the Lord's day, it was also called **ⲧⲕⲣⲓⲁⲕⲏ** which means "the Lordly."

Friday is also **ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ** "*the day of preparation*"

and Saturday is **ⲡⲥⲁⲃⲃⲁⲧⲟⲛ** "*the Sabbath*"

You can take a look at the days in the table below:

Sunday	ⲡⲓⲟⲩⲁⲓ / ⲧⲕⲣⲓⲁⲕⲏ
Monday	ⲡⲓⲉⲛⲁⲩ
Tuesday	ⲡⲓⲱⲟⲙⲧ
Wednesday	ⲡⲓⲉⲧⲟⲩ
Thursday	ⲡⲓⲧⲓⲟⲩ
Friday	ⲡⲓⲥⲟⲟⲩ / ⲧⲡⲁⲣⲁⲥⲕⲉⲩⲏ
Saturday	ⲡⲓⲱⲁⲱⲥ / ⲡⲥⲁⲃⲃⲁⲧⲟⲛ

Months of the Coptic Calendar

Most Copts would be familiar with the different Coptic months which have continued to this day in the Coptic Orthodox Church. The Copts had 13 months altogether, 12 of these were 30 days long, but the 13th was only 5 days for most years and 6 days on leap years. This month is given the cute name of **ⲡⲓⲕⲟⲩⲭⲓ** "*the little.*"

The names of the months in Arabic as we know them are actually transliterated from the Sahidic dialect. The Bohairic and Sahidic names, along with their current Arabic pronunciation, as well as the time to which they correspond in the Gregorian calendar, are shown below.

Bohairic	Sahidic	Current Arabic Pronunciation	Time of year
ⲑⲱⲟⲩⲧ	ⲑⲟⲟⲩⲧ	Tut	Early September- Mid October
ⲡⲁⲟⲡⲓ	ⲡⲁⲁⲡⲉ	Babah	Mid October- Mid November
ⲁⲑⲱⲣ	ⲉⲁⲧⲱⲣ	Hatour	Mid November- Mid December

Χοιακ	Κιαεκ	Kiakh	Mid December- Early January
Ἰωβι	Ἰωβε	Tubah	Early January- Early February
Ἀεωip	Ἀωip	Amshir	Early February- Early March
Φαμενωθ	Παρμχατ	Baramhat	Early March- Early April
Φαρμουθι	Παρμουτε	Baramudah	Early April – Early May
Παωonc	Παωonc	Bashans	Early May- Early June
Παωνι	Παωνε	Baouna	Early June- Early July
Επηп	Επεп	Abib	Early July- Early August
Ἀεωpη	Ἀεωpη	Misra	Early August- Early September
πικουχι	Επατομεναι	Nasi	Early September till 10 th September

<i>Vocab</i>			
αβοτ	month (m)	ρομπι	year (f)
αεο	treasure (m)	ρωδ ρεκε- ροκε / ροκε	to strike, convulse (v.t)
Δεμον	demon (m)	сηοτ	time (m)
Διαβολοc	devil (m)	χαχι	enemy (m)
ini, oni(ϥ)	to liken, resemble (v.i)	ωωτ	merchant, trader (m)
μοε, μεε	to fill, to be filled(ϥ)	εανὰροτϥ / ροτϥ	evening (m), at the time of evening(adv.)
	to burn, to be on fire (ϥ)	χεμ†πι	to taste (v.t)

բաժ	tomorrow (m)	չափ	anger (m)
-----	--------------	-----	-----------

Exercise 9.1

- a) բաժնի օր ազատի նախ քան թագաւորն ընդհանրէր (Matthew 4:8)
- b) բաժնի ընդհանրէր նախ քան թագաւորն ընդհանրէր (Matthew 13:45)
- c) թագաւորն նախ քան թագաւորն ընդհանրէր (Matthew 6:11)
- d) թագաւորն նախ քան թագաւորն ընդհանրէր (Sunday Theotokia)
- e) ինչպէս ընդհանրէր նախ քան թագաւորն ընդհանրէր (hom vat ii pg.224)
- f) թագաւորն նախ քան թագաւորն ընդհանրէր (Acta pg.7)
- g) թագաւորն նախ քան թագաւորն ընդհանրէր (Ezekiel 1:1)
- h) թագաւորն նախ քան թագաւորն ընդհանրէր (John 3:2)

9.2. Adverbs of manner:

Now we finally come to the adverbs used to describe verbs. These are often formed by using the attributive construction (2.4.i) with either a noun or an infinitive as can be seen with the examples shown in the table below:

Infinitive/ noun		Adverb	
բաժնի	this way, this manner (m)	նախ քան	in this manner, in this way
ազատի	to hasten	ազատի	quickly
ազատի	to hide	ազատի	secretly
ազատի	to be early (v.t)	ազատի	early

††† You may need to refer to (4.1.ii) for a reminder of this construction

So You want to Learn Coptic?

Some other adverbs of manner however, are not derived from nouns:

ἄληθως	truly (Gk)	ἡμεῶν	very, greatly
ἀρῆν	perhaps, may be	τόν	very, greatly
ἐνέ	ever	ἔ	indeed
καλῶς	righteously, good, truly		

Adverbs of manner may also be formed by using the *prepositional phrase*. Judging by the name, you'd guess that these have something to do with prepositions. The preposition used is in fact **ἔ**, which comes before a noun that has an indefinite article before it. The quality of the adverbial phrase is derived from this noun.

E.g. **ἔ ὀνῶν** could be literally translated as “in a joy” but is better translated as ‘*joyfully*’. Other examples are:

ἔ ὀνῶν ἐβόλ ‘*openly*’, ‘*publicly*’

ἔ ὀνῶν ἐβόλ ‘*continually*’

Vocab			
ὀνῶν ἐβόλ	to continue, to endure (v.i)	πατριάρχης	patriarch, father (m)
ὀνῶν ἐβόλ	to reveal, give thanks (v.i)	βίβλος	violence, oppression, iniquity (m)

Exercise 9.2

- ἔ ὀνῶν ἡρώων νίβεν ἀφὶ ἡπαῖτος ἔ ὀνῶν ἔ ἡπαῖτος ὀνῶν
ἔ ὀνῶν ἐβόλ (Genesis 6:13)
- ἔ ὀνῶν ἀφῶν ἐπῶν ἡχῶν (S.Pachomii vita, pg.2)
- ἔ ὀνῶν ἡχῶν (Revelation 3:11)
- ἔ ὀνῶν ἐβόλ ἔ ὀνῶν ἡχῶν (Acts 21:17)

- e) **νῆρωι πένδνηοῦ ἔωε ἔαξι νέωτεν ᾔεν οὔωνε ἐβόλ
εθε πενπατριαρχης Δαυιδ** (*Acts 2:29*)
- f) **ᾔεν οὔμεθυι γαρ αὔθων† ᾔεν ταιπολις** (*Acts 4:27*)
- g) **ἡθοϋ δε πεχαϋ ηῶοῦ γε καλως αὔερπροφὔτετιν εθε
οηνοῦ ἡγε Ησαιας** (*Mark 7:6*)

9.3. Adverbs of situation

Adverbs of situation are used to describe the position and direction of one thing compared to something else. You may notice that this definition is uncomfortably close to that of the preposition (5.1.iii). The difference however is that these adverbs also include a sense of direction as opposed to just position. In fact, they're constructed by adding two words together:

- a) a preposition indicating 'direction'
- b) a base word which refers to a position.

Confused? Let's look at an example.

The preposition **ἐ** means 'to' or 'toward'

The noun **ᾔοϋν** means 'inward part.'

The combination **ἐᾔοϋν** therefore means 'inwards' with the idea of the movement of 'going inside.'

Of the prepositions we've looked at, only three are used to make up compound prepositions. These are:

ἐ	to, toward (with the idea of motion)
ἡ	in, at (without the idea of motion)
κα	at the side of

The table below will show how these prepositions combine with certain base nouns to give different adverbs. There are a couple of points to note here; the first is that each preposition doesn't necessarily link with each base noun. The second is that two different adverbs which are made up from the same base noun but with different

So You want to Learn Coptic?

prepositions often end up having the same meaning even though their forms are different.

Base noun		Adverb	Base noun	Adverb	
ⲃⲟⲗ	outside (m)	ⲉⲃⲟⲗ	out, away	Ⲅⲁⲃⲟⲗ	outside
ⲡⲉϥⲏⲧ	the bottom	ⲉⲡⲉϥⲏⲧ	downwards	Ⲅⲁⲡⲉϥⲏⲧ ⲙⲡⲉϥⲏⲧ	beneath
ⲡⲓⲱⲱⲓ	that which is high, above (m)	ⲉⲡⲓⲱⲱⲓ	upwards	Ⲅⲁⲡⲓⲱⲱⲓ ⲙⲡⲓⲱⲱⲓ	above
Ⲫⲁⲗⲟⲩ	hinder part, back (m)	ⲉⲪⲁⲗⲟⲩ	backwards	ⲄⲁⲪⲁⲗⲟⲩ	behind, after
ⲃⲟⲩⲏ	inward part (m)	ⲉⲃⲟⲩⲏ	inward	Ⲅⲁⲃⲟⲩⲏ ⲏⲃⲟⲩⲏ	inside
ⲃⲣⲏⲓ	down, lower part	ⲉⲃⲣⲏⲓ	downward	ⲏⲃⲣⲏⲓ	below, from below
ⲉⲏ	beginning (m)	ⲉⲧⲉⲏ	forward, ahead		
ⲉⲣⲏⲓ	upper part (m)	ⲉⲉⲣⲏⲓ	upward	ⲏⲉⲣⲏⲓ	up

You may remember the verb ⲱⲉ ⲏⲓ from section (5.8) which means “to go.” This verb actually makes a special use of the adverbs of situation. To illustrate, consider how you’d go about saying “I am going to the city”?

We had already said that “I am going” is ⲧⲱⲉ ⲏⲏⲓ

You may remember that ‘the city’ is ⲧⲃⲁⲕⲓ.

So now all you need is ‘to,’ which in Coptic is ⲉ. Unfortunately, Coptic isn’t satisfied with only using a simple preposition for ‘to,’ but likes to add a bit more information with an adverb before the ⲉ. So, it actually wants you to say “I am going *inside* to the city.”

I.e. **†** **ἤ** **νῆ** **ἐ** **δο** **ῶ** **ν** **ἐ** **ἰ** **β** **α** **κ** **ι**

In the next example, a different adverb is used with the **ἐ**:

Ἦ **ν** **ἔ** **ρ** **ῃ** **ἐ** **ἰ** **λ** **ῶ** (Matthew 20:18)

“we are going up to Jerusalem”

If on the other hand, someone really is just going to a place, without actually going ‘inside it’ or ‘up to it’, then one can get away without using an adverb.

E.g. **Ἦ** **α** **ῥ** **Δ** **ε** **ῶ** **ν** **α** **ῖ** **ς** **ἐ** **ἴ** **κ** **ο** **ι** (Genesis 27:5)

“And Esau went to the field”

Vocab			
Ἦ α ῥ	Esau (prop.noun)	π α κ ῶ ν	pain, birth pain (f)
κ ο ι	field (f)	β ἄ λ α ῥ α	feet (pl)
ᾠ ο κ ᾠ ε κ	to think, ponder, meditate (v.i)	β ἄ λ ο ῡ	foot, knee

Exercise 9.3

a) **α** **ῖ** **ς** **ἐ** **β** **ο** **ῶ** **ν** **α** **ῖ** **ς** **ᾠ** **μ** **ο** **ῖ** (Matthew 9:20)

b) **α** **ῖ** **ς** **α** **β** **ο** **ῶ** **ν** **ἰ** **ἰ** **β** **α** **κ** **ι** (Matthew 21:17)

c) **π** **α** **ῥ** **ᾠ** **ο** **κ** **ᾠ** **ε** **κ** **ἰ** **δ** **ῥ** **ῃ** **ἰ** **δ** **ῆ** **ν** **τ** **ο** **ῦ** (Matthew 21:25)

d) **π** **α** **ι** **Δ** **ε** **τ** **ῆ** **ρ** **ο** **ῦ** **ῶ** **ν** **ἰ** **ν** **ῖ** **ν** **ἰ** **ν** **ἰ** **α** **ῶ** **ν** **κ** **ι** **π** **ε** (Matthew 24:8)

e) **α** **π** **ε** **ρ** **ε** **ς** **ἰ** **ν** **ε** **κ** **β** **ἄ** **λ** **α** **ῥ** **α** (Matthew 22:44)

f) **τ** **ο** **ῦ** **τ** **ε** **ε** **τ** **α** **ῥ** **ῶ** **ν** **ἐ** **δ** **ο** **ῶ** **ν** **α** **ῥ** **ῶ** **ν** **ἐ** **ἔ** **ρ** **ῃ** **ἐ** **ο** **ῦ** **α** **ε** **ῖ** **ς** **α** **ἰ** **π** **ῶ** **ν** **ι** **π** **ᾠ** **α** **ἔ** **ν** **α** **ῥ** **ῶ** **ν** **ἰ** **δ** **ῆ** **ν** **τ** **ῖ** **ς** **π** **ε** **τ** **ρ** **ο** **ς** **π** **ε** **μ** **ῖ** **ἰ** **ω** **α** **ν** **ῆ** **ν** **ῃ** **ς** **π** **ε** **μ** **ῖ** **ἰ** **α** **κ** **ω** **β** **ο** **ς** **π** **ε** **μ** **ῖ** **ἰ** **ν** **δ** **ρ** **ε** **α** **ς** **π** **ε** **μ** **ῖ** **φ** **ί** **λ** **ι** **π** **π** **ο** **ς** **π** **ε** **μ** **ῖ** **θ** **ω** **μ** **α** **ς** (Acts 1:13)

9.4. Making Comparisons

It’s hard to listen in on a conversation between 2 kids which doesn’t include some sort of comparison. Comparisons certainly don’t stop when the kids grow though, they just take a different form, so that “I can run faster than you” changes to “this

model offers superior handling and acceleration”. Words used for making comparisons also fall under the category of adverbs, and shall be presented in this section:

9.4.i. When things are the same

The first type of comparison is where things are actually similar to each other. This is the equivalent to the English word ‘like’ or ‘as.’ There are two forms which can be used for this:

a) **ⲙⲫⲣⲏⲥ ⲛ (ⲙ)**

b) **ⲉⲱⲥ**

E.g. **ⲙⲫⲣⲏⲥ ⲛⲟⲩⲕⲣⲑⲁⲣⲁ** (*Doxology for Morning Raising of Incense*)

“like a harp”

ⲉⲱⲥ is translated ‘as.’ It’s not only used in the comparative sense, but also in the sense of describing two events occurring the same time, as in “he looked at the sky as he washed the car.”

E.g. **ⲉⲱⲥ ⲗⲉ ⲉⲣⲙⲟⲩⲓ ⲉⲓ ⲡⲓⲙⲟⲩⲧ ⲁⲛⲓ ⲉⲓⲭⲉⲛ ⲟⲩⲙⲟⲩ** (*Acts 8:36*)

“and as they were walking on the path they came upon (a) water”

9.4.ii. More than

We again have a choice of two adverbs when we want to say that something is greater than another:

ⲉⲉⲟⲩⲧⲉ “above”

ⲛⲉⲟⲩⲟ “more”

E.g. **ⲉⲉⲙⲡⲓⲱⲁ ⲛⲥⲱⲧⲉⲙ ⲛⲥⲁ ⲫⲧ ⲉⲉⲟⲩⲧⲉ ⲛⲓⲣⲱⲙⲓ** (*Acts 5:29*)

“it is appropriate to obey God more than the people”

<i>Vocab</i>			
ⲁⲕⲧⲓⲛ	light, ray (Gk,m)	ⲙⲉⲧⲙⲉⲑⲣⲉ	witness (m)
ⲁⲛⲱⲟ	thousands	ⲧⲁⲉⲛⲟ ⲧⲁⲉⲛⲉ– ⲧⲁⲉⲛⲟ//	to hinder, hamper (v.t)
ⲁⲣⲗⲏ, ⲁⲣⲗⲏⲟⲩ	courtyard, (Gk,f) courtyards (pl)	ⲭⲏⲣⲁ	widow (f)

αὐαί, οὐ	to multiply, to be abundant (qual)	ἐν κενῷ	poor, needy person(m)
κροτάρα	harp (Gk,f)	ἐκλάκτιν	to “throw light”, shine, illuminate
λαμπρός	brilliant, bright (adj)	ὀψι βεε— βας// βοσι	to exalt (v.t), to be exalted

Exercise 9.4

- a) **ἀνθρώπι ὑμάρτυρος ἐνοῦ ὑφρητῆ ἡνικιστῶ ἡτε ἴφε** (*bom vatt ii pg66*)
- b) **πεῶν Μαρία βοσι ἐροτε ἴφε** (*Sunday Theotokia*)
- c) **ἡνε οτεροον ἡεν πεκατληον ἐροτε ἡανανω** (*Psalms 83:11 84:10*)
- d) **τεκλάκτιν ἐβολ ἐροτε φρη τεοι ἡλαμπρός ἐροτε Πιχερονβι** (*Sunday Theotokia, Midnight Praises*)
- e) **ἡνα δε ἡταῦτεμταρο ὑμοκ ἡροτο** (*Acts 24:4*)
- f) **ικεπεν τενδῆ ἡτμετμερε ἡτε ἡρωμι τμετμερε ἡτε φτ οτνιωτ τε ἡροτο** (*1 John 5:9*)
- g) **οτοε πεχαχ κε ἀληθως τχω ὑμος ἡωτεν κε ταυχρη ἡεν κεν ἀεριοι ἐροτε ἡαι τηρο** (*Luke 21:3*)

So You want to Learn Coptic?

10. MORE TENSES

We have already met the most commonly used present, past and future tenses, but that was only the tip of the iceberg; in this chapter we'll look at some of the other variations of these tenses, and the situations where they're used.

10.1. In the habit- the habitual tense

The habitual tense is another type of present tense. To understand the difference between this tense and the first present (5.1), consider the difference between saying “he is walking” and “he walks.” Both sentences are in the present tense but they're not quite the same. “He is walking” implies that ‘He’ is walking at this very moment, but “he walks” just says that ‘he’ usually, or is in the habit of walking, he may not be walking right now but you know that from time to time he walks. As you've probably come to expect by now, Coptic also has a habitual tense which is conjugated by adding the appropriate prefix from the table below to the verb:

ⲡⲁⲓ-	1 st person (s)
ⲡⲁⲕ-	2 nd person (m)
ⲡⲁⲣⲉ-	2 nd person (f)
ⲡⲁⲓⲥ-	3 rd person (m)
ⲡⲁⲓⲥ-	3 rd person (f)
ⲡⲁⲛ-	1 st person (pl)
ⲡⲁⲣⲉⲧⲉⲛ-	2 nd person (pl)
ⲡⲁⲣ-	3 rd person (pl)
ⲡⲁⲣⲉ	Pre subject form

Two of these forms are nicely illustrated in this example:

ⲡⲁⲓⲥⲱⲧ ⲟⲩⲟⲗ ⲡⲁⲓⲥⲱⲧ ⲛⲓⲉⲥⲱⲧ ⲟⲩⲟⲗ ⲡⲁⲣⲉ ⲡⲓⲟⲩⲱⲛⲡ

ⲉⲟⲗⲙⲟⲩ ⲟⲩⲟⲗ ⲡⲁⲓⲥⲱⲧⲟⲩ ⲉⲃⲟⲗ (John 10:12)

“He flees and he leaves the sheep and the wolf steals them and he scatters them”

Vocab			
ⲁⲗⲟⲩ	Youth, child (m.f)	ⲟⲩⲱⲛⲱ	wolf (m)
ⲁⲗⲱⲟⲩⲓ	children (pl)	ⲉ̀ⲙⲙ	voice (f)
ⲁⲥⲕⲟⲥ	wineskin, leather bag (m)	ⲧⲁⲕⲟ ⲧⲁⲕⲉ- ⲧⲁⲕⲟⲥ ⲧⲁⲕⲙⲟⲩⲧ	to destroy, lose (v.t)
ⲉ̀ⲥⲱⲟⲩ	sheep (m)	ⲱⲱⲙ	summer (m)
ⲙⲣⲡ	wine (m)	ⲉ̀ⲓⲟⲩⲓ ⲉ̀ⲓ- ⲉ̀ⲓⲧⲥⲥⲱⲟⲩ	to strike, cast, lay (v.t)
ⲑⲉⲱⲉ	neighbour, borderer (mf)	ⲉ̀ⲱⲗⲉⲙ ⲉ̀ⲉ̀ⲗⲉⲙ- ⲉ̀ⲱⲗⲙⲥⲥⲱⲟⲩ	to seize, rob (v.t)
ⲑⲉⲱⲉⲩ	neighbours (pl)	ⲭⲉⲥⲕⲓⲧ	drachma (f) (currency unit)
ⲓⲛⲓ ⲉ̀ⲛ- ⲉ̀ⲛⲥⲥⲱⲟⲩ	to bring (v.t)	ⲭⲱⲣ ⲭⲉⲣ- ⲭⲱⲣⲥⲥⲱⲟⲩ ⲭⲙⲣ	
ⲙⲟⲩⲣ ⲙⲉⲣ- ⲙⲱⲣⲥⲥⲱⲟⲩ ⲙⲙⲣ	to bind (v.t)	ⲉ̀ⲃⲱⲗ	to scatter, disperse (v.t)

Exercise 10.1

- ⲱⲁⲩⲉⲓ ⲙⲣⲡ ⲙ̀ⲃⲉⲣⲓ ⲉ̀ⲁⲥⲕⲟⲥ ⲙ̀ⲃⲉⲣⲓ (Matthew 9:17)
- ⲛⲓⲥⲁⲭⲓ ⲛ̀ⲧⲉ Ⲭⲧ ⲱⲁⲕⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ (John 8:47)
- ⲉ̀ⲕⲟⲓ ⲛ̀ⲁⲗⲟⲩ ⲱⲁⲕⲙⲱⲣⲕ ⲙ̀ⲙⲁⲩⲁⲧⲕ (John 21:18)
- ⲱⲁⲣⲉⲧⲉⲛⲉ̀ⲙⲓ ⲭⲉ ⲉ̀ⲃⲉⲛⲧ ⲛ̀ⲭⲉ ⲡⲓⲱⲱⲙ (Matthew 24:32)
- ⲱⲁⲥⲙⲟⲩⲧ ⲉ̀ⲛⲉⲥⲱⲩⲑⲉⲣⲓ ⲛⲉⲙ ⲛⲉⲥⲑⲉⲱⲉⲩ ⲉ̀ⲥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲣⲁⲱⲓ ⲛⲉⲙⲙⲓ ⲭⲉ ⲁⲓⲭⲓⲙⲓ ⲛ̀ⲧⲁⲭⲉⲥⲕⲓⲧ ⲉ̀ⲧⲁⲥⲧⲁⲕⲟ (Luke 15:9)
- ⲱⲁⲣⲉ ⲛⲓⲉⲥⲱⲟⲩ ⲥⲱⲧⲉⲙ ⲉ̀ⲧⲉⲣⲉ̀ⲙⲙ ⲟⲩⲱⲉ ⲱⲁⲕⲙⲟⲩⲧ ⲉ̀ⲛⲉⲣⲉ̀ⲥⲱⲟⲩ ⲕⲁⲧⲁ ⲛⲟⲩⲣⲁⲛ ⲟⲩⲱⲉ ⲱⲁⲕⲉ̀ⲛⲟⲩ ⲉ̀ⲃⲱⲗ (John 10:3)

10.1.i. *Negative habitual*

As with the other tenses, the habitual also has a negative counterpart, which is called the negative habitual. It's used when you want to say that something is not usually done, or not in the habit of being done. As with the affirmative habitual, the negative habitual form also attaches to the infinitive:

1 st person (s)	ὐπαί-
2 nd person (m)	ὐπάκ-
2 nd person (f)	ὐπαρε-
3 rd person (m)	ὐπάϗ-
3 rd person (f)	ὐπάϙ-
1 st person (pl)	ὐπάν-
2 nd person (pl)	ὐπαρετεν-
3 rd person (pl)	ὐπαϣ-
Pre subject form	ὐπαρε

So using our friend **ἄνθρωπος** again, the “*man does not walk*” would be **ὐπαρε πῑρῷ **ἄνθρωπος****, and “*we do not walk*” would be **ὐπάν **ἄνθρωποι****

Vocab			
ἐργάζω	to work, labour (v.i)	ρῑψῑς	thief (m)
ἀνάπαυσις	place of rest (m)	βάπτισμα	to immerse, baptise (v.i)
δικαιοσύνη	righteousness truth (f)	ψάλλω ψάλλω ψάλλω ψάλλω	to cut, slay, slaughter (v.t)
ῑσχυρῑς	sinner (m)		

Exercise 10.2

a) **ἐκὼς ἡμεῖς ἀνάπαυσις οὐκ ὀφείλομεν** (Matthew 12:43)

- b) **ⲧⲉⲛⲉⲙⲓ ⲭⲉ ⲙⲡⲁⲣⲉ Ⲭⲓ ⲥⲱⲧⲉⲙ ⲉⲃⲁⲛⲣⲉⲩⲉⲣⲛⲟⲃⲓ** (*John 9:31*)
- c) **ⲡⲓⲣⲉⲩⲃⲓⲟⲩⲧⲓ ⲁⲉ ⲛⲑⲟⲩ ⲙⲡⲁⲩⲓ ⲉⲃⲛⲗ ⲁⲣⲛⲟⲩ ⲛⲧⲉⲩⲃⲓⲟⲩⲧⲓ ⲟⲩⲟⲃ ⲛⲧⲉⲩⲩⲱⲧ ⲟⲩⲟⲃ ⲛⲧⲉⲩⲧⲁⲕⲟ** (*John 10:10*)
- d) **ⲙⲡⲁⲩⲃⲓ ⲛⲣⲡ ⲙⲃⲉⲣⲓ ⲉⲁⲥⲕⲟⲥ ⲛⲁⲡⲁⲥ** (*Matthew 9:17*)
- e) **ⲛⲭⲱⲛⲧ ⲡⲁⲣ ⲙⲙⲣⲱⲙⲓ ⲙⲡⲁⲩⲉⲣⲃⲱⲃ ⲉⲧⲙⲉⲑⲙⲛⲓ ⲛⲧⲉ Ⲭⲓ** (*James 1:20*)

Relative conversion of habitual

We first met the relative converter in (5.1.v), which as we saw can be translated as ‘which’, ‘who’ or ‘when.’ The circumstantial can also be used with the relative converter, and conveniently this is done very easily by simply attaching **ⲉ** before the habitual form. Remember that the resumptive morph still has to come somewhere after the verb. (p106)

E.g. **ⲡⲓⲙⲁ ⲉⲩⲱⲁⲩⲱⲉ ⲛⲁⲩ ⲉⲃⲟⲩⲛ ⲉⲣⲟⲩ** (*Mark 6:56*)

“the place which he goes inside”

<i>Vocab</i>			
ⲃⲁⲉⲙⲡⲓ	goat (f)	ⲙⲉⲓ ⲙⲉⲛⲣⲉ- ⲙⲉⲛⲣⲓⲧ // ⲙⲁⲓ (p.c ^{##})	to love (v.t)
ⲥⲁⲓⲛ	beautiful person, thing (f)	ⲙⲙⲣⲛⲧ	like, as (adv)
ⲥⲁⲃⲟⲩⲧⲓ ⲉⲃⲟⲩⲉⲣ- ⲉⲃⲟⲩⲱⲣ // ⲉⲃⲟⲩⲟⲣⲧ	to rebuke, curse (v.t)	ⲡⲩⲗⲛ	gate (Gk,f)

^{##} p.c has nothing to do with political correctness, but rather stands for participium coniunctum. This scary sounding Latin phrase simply refers to certain nouns which are formed by adding ‘-ing’ to the infinitive. So the p.c of ‘to love’ is ‘loving’. Bear in mind that there are very few verbs which have a p.c form.

օրօմ օրեմ– օրօմ//	to eat (v.t)	ՏԱՔԱՆԻ	food (Gk,pl)
փօրք փերք– փօրք// փօրք	to divide, separate (v.t)	ՓԱՆԻՃԱՄԻ	“of the olives” (prop. noun)
ԱՃՈՇԵՐՈՐ	shepherd (m)		

Exercise 10.3

- a) ինքն ունի քիտաքանի ընթերցողք օրօմ ընթերցող ինքն
(*hom vatt ii pg.74*)
- b) ինքն ունի քիտաքանի ընթերցողք օրօմ ընթերցող ինքն
(*Acts 3:2*)
- c) քիտաքանի ընթերցողք օրօմ ընթերցող ինքն
(*Acts 1:12*)
- d) ունի ընթերցողք քիտաքանի ընթերցողք օրօմ ընթերցող ինքն
(*Revelation 3:19*)
- e) ինքն ունի քիտաքանի ընթերցողք օրօմ ընթերցող ինքն
(*Matthew 25:32*)

10.2. Back to the future- the emphatic future tense

We already met the first future tense in (5.9), so why would we want another future tense? The future tense we'll deal with in this section is actually quite different from the first future, in that it not only says that something *will* happen, but it adds the meaning that it will *definitely* happen. This tense is used for emphasis (hence the name), and is also used for giving commands, e.g “you *will* wash the car.” As with all the other tenses we've met, this tense is made up by adding the relevant prefix to the infinitive, as you can see in the table below:

ԵԻԵ–	I <i>will</i>
ԵԿԵ–	You <i>will</i> (m)
ԵՐԵ–	You <i>will</i> (f)
ԵՊԵ–	He <i>will</i>
ԵՇԵ–	She <i>will</i>

ⲉⲛⲉ–	We <i>will</i>
ⲉⲣⲉⲧⲉⲛⲉ–	You <i>will</i> (plural)
ⲉⲣⲉ–	They <i>will</i>
ⲉⲣⲉ	pre subject form

To highlight the use of the emphatic future, let's look at what Archangel Gabriel said to the Virgin Saint .Mary when talking to her about the Lord to whom she would give birth:

**ϥⲁⲓ ⲉϥⲉⲣⲟⲩⲛⲓⲱⲧ ⲟⲩⲟⲗ ⲉⲣⲉⲙⲟⲩⲧ ⲉⲣⲟϥ ϥⲉ ⲛⲱⲛⲣⲓ ⲙⲡⲉⲧⲃⲟⲥⲓ
ⲟⲩⲟⲗ ⲉϥⲉⲧ ⲛⲁϥ ⲛⲥⲉ ⲡⲟⲥ ϥⲧ ⲙⲡⲉⲣⲟⲛⲟⲥ ⲛⲁⲁⲣⲓⲁ ⲡⲉϥⲓⲱⲧ**

(Luke 1:32)

“He (this) will be great and He will be called ‘the Son of the Highest’ and the Lord God will give Him the throne of David His father.”

Perhaps the most familiar example of the emphatic future is used to conclude the Divine Liturgy.

ⲁⲙⲛⲛ ⲉⲥⲉⲱⲱⲡⲓ

“Amen it shall be”

As with the past perfect, the third person plural may also be used to imply a passive tense (p103).

E.g. **ⲡⲁⲛⲓ ⲉⲣⲉⲙⲟⲩⲧ ⲉⲣⲟϥ ϥⲉ ⲟⲩⲛⲓ ⲙⲡⲣⲟⲥⲉⲣϭⲛ** (Matthew 21:13)

“my house will be called a house of prayer”

As the name implies, the pre subject form **ⲉⲣⲉ** comes before the subject. With the other tenses which we've seen, we've noticed that the infinitive doesn't have any prefixes added to it when the pre subject form is being used. However, with the emphatic future, the verb is sometimes conjugated even when the pre subject form is being used.

E.g. **ⲟⲩⲟⲗ ⲉⲣⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲉϥⲉⲱⲱⲡⲓ ⲗⲓ ⲛⲓⲱⲃⲉⲗ ⲛⲧⲉ ⲧⲛⲓⲱⲧ**

ⲙⲃⲁⲕⲓ (Revelation 11:8)

“and their body will be on the streets of the great city”

Vocab			
ΘΕΒΙΟ ΘΕΒΙΕ- ΘΕΒΙΟ// ΘΕΒΙΗΟΥΤ	to be humble, to humiliate (v.t)	САРНС	southern side, south (m)
ІРІ ЕР- АІ// ОІ	to do, make (v.t)	СІΩН	Zion (prop. noun)
ІѠѢ	dew (f)	СОЛСЕЛ	adornment (m)
КРІСІС	judgement (f)	ՀԻՈՅԻ ՀԻ- ՀԻՏ// ՀՈՅԻ	to cast, strike, throw (v.t)
ՍԹԵՁ	street (m)	ԷՃՐԻ	to throw down
ΝΟΜΟΣ	law (m)	ԶՐԾ	furnace, oven (f)
ΠΡΟΣΕΥΧΗ	prayer (f)		

Exercise 10.4

- a) **ՕՂՈՁ ՓԻԵԾԵ ՈՐՈՒՆԱԶԻՏԿ ԷՃՐԻ ԱՆ ՈՒՄԵՐՈՐԿԱՅԻ ԶԵՆ ԴՕՐՈՐ
ԵՏԵԱՄԱՆ ԵՂԷԶԻՏԿ ԷԴՁՐԾ ՈՂՐԿԱ** (Daniel 3:6)
- b) **ԷՅՈՂԶԵՆ ՈԵԿՃԻՃ ՈՐՐՈ ԵՂԵՆԱԶԱԵՆ** (Daniel 3:17)
- c) **ՈՒՄԱ ԾԱՐ ԷՏԵ ՈԵԿԱԶՕ ԱՄՕԿ ԵՂԷՍՈՒՈՒ ԱՄԱՆ ՈՂԵ
ՈԵԿԿԵԶՈՒՏ** (Matthew 6:21)
- d) **ԵՂԷՐԱԵԼԵՏԱՆ ԶԵՆ ՈԵՐՈՄՕՍ ԱՈՒԷԶՕՐՆ ՈԵԱ ՈՒԷՃԿՐԶ** (Psalm
1:2 1:2)
- e) **ՕՂՈՁ ԷՐԵ ՓՈՐՈՒԴ ԴՆԱԿ ԷՅՈՂԶԵՆ ԴԻՎԴ ՈՒՏԵ ԻՓԵ** (Genesis 27:28)
- f) **ԵՐԵ ՓԴ ՈՒՈՒ ՈՒՄԵՐՃԻՃ ԷՃԵՆ ՈՒՅՈՂՍԵԼ ԴԻՐԿ ՈՒՏԵ ԻՓԵ ՈԵԱ
ԷՃԵՆ ՈՒՅՐԿՈՐՆ ՈՒՏԵ ՈՒԿԱԶԻ** (Isaiah 24:21)
- g) **ԵՐԵ ՓԴ ՊԵՅԻ ՈՒՈԻԱՐՃՈՆ ՈՒՏԵ ՈԵՆՍԻՐԻ ՈՒՅԻՈՆ** (Isaiah 3:17)

h) ⲁⲣⲉⲧⲉⲛⲱⲧⲉⲙ ⲭⲉ ⲁⲩⲭⲟⲥ ⲭⲉ ⲉⲕⲉⲙⲉⲛⲣⲉ ⲡⲉⲕⲱⲫⲏⲣ ⲟⲩⲟⲩ
ⲉⲕⲉⲙⲉⲥⲧⲉ ⲡⲉⲕⲭⲁⲭⲓ (Matthew 5:43)

i) ⲟⲩⲟⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲥ̅ ⲛⲉⲩⲟⲟⲩ ⲉϣⲉⲧⲱⲛϣ (Matthew 20:19)

j) ⲧⲟⲩⲣⲱ ⲛⲧⲉ ⲥⲁⲣⲏⲥ ⲉⲥⲉⲧⲱⲛⲥ ⲃⲉⲛ ⲧⲕⲣⲓⲥⲓⲥ ⲛⲉⲙ ⲡⲁⲓⲭⲱⲟⲩ
ⲟⲩⲟⲩ ⲉⲥⲉⲧⲁⲡ ⲉⲣⲟϣ (Matthew 12:42)

Confusion Corner

The many meanings of ⲉⲣⲉ

We've come across the little word **ⲉⲣⲉ** a number of times now, so this is a good opportunity to summarise its different uses. Remember that **ⲉⲣⲉ** comes before a noun in all these cases.

- 1) Used as a relative converter **(5.1.v)**, where it means 'which, who or when.'
- 2) Used as the pre subject form of the circumstantial conversion **(7.2)** where it can often be translated as 'while' or 'as.' Remember that when the circumstantial is used with the future tense, it takes the meaning of 'about to.' **(7.2.ii).**
- 3) As the pre subject form of the emphatic future **(10.2).**

Practice text 12*Psalms 19:1-7 20:1-6*

Եզեճադաւ երօկ նիւ Սօւի ձեն քիւճօօր նիւ քեճօճիւ.

Եզի էնրի էճօկ նիւ ֆրան իֆնօրի նիւկօ.

Եզօրար քիւ նօրօնիւ էօլ ձեն քօօր.

Եզօրք երօլ էօլ ձեն Յօն եզօրֆուրի նիւկօրօրօրօր
 քիւ քեճիւ ճեւնօրօր քիւ.

Եզի քիւ նիւ Սօւի կադ քեճիւ օրօ քեւօնի քիւ
 եզօրք էօլ.

Ենօրօնի քիւ էօլ Սօւի ձեն քեւօրօ օրօ ձեն ֆրան
 իքնօրօր եւիւ.

Եր Սօւի ճեւ քեւքիւ քիւ էօլ.

Vocab

ՅՈՒԹԻԱ	help, aid, cure (f)	ՏՈՒՆԻ	counsel (m)
ԵՄԻԱ	request, demand (m)	ՊՈՐՊՈՐՊԻ	sacrifice (m)
ԷՃՈՐ	day (m)	ՃՈճԻ	trouble, tribulation (m)
ԿԵՆԻ, ԿԵՆԻՈՐԻ	to make fat, to be fattened (q)	ՃՈՒ ճԵՎ– ՃՈՒ ՃԻՎ	
ՄԵՆԻ	thought, remembrance (m)	ԷՅՈՒ	to complete, perfect (v.t)
ՈՐԵՄ	to save (v.t)	ՃԻՎ	burnt offering (m)
ՕՐԻՆԱՄ	right hand (f)	ԻՆՅՈՒ ՃԵՆ	to put upon (v.t)
ՔՅՈՐԱՅ	the Holy, Sanctuary (m)		

10.2.i. *Negative emphatic future*

The emphatic also has a negative form, used to insist that something will *not* happen. This tense is called the negative emphatic future, and it's conjugated as follows:

ḥḥa-	I <i>will not</i>
ḥḥek-	You <i>will not</i> (m)
ḥḥe-	You <i>will not</i> (f)
ḥḥeq-	He <i>will not</i>
ḥḥec-	She <i>will not</i>
ḥḥen-	We <i>will not</i>
ḥḥet'en-	You <i>will not</i> (plural)
ḥḥoṯ-	They <i>will not</i>
ḥḥe	pre subject form

E.g. **ԱՎՃԱՆՈՒԶՈՒՆ ՕՐՈՇ ԴՆԵՎԸՈՒՆ** (*Psalm 148:6 148:6*)

“He set a command, it shall not pass”

ᄀᄃᆫᆫᆫ	to seize, hold (v.t)	ᄃᆫᆫᆫᆫᆫᆫ	that which is evil (m)
ᄀᆫᆫᄃᄃ	ship anchor (m)	ᄃᆫᆫᆫ	to pass by, pass away (v.i)
ᆫᆫᆫ	after, during, and (Gk.conj.)	ᆫᆫᆫᆫ	hypocrite (m)
ᆫᆫᆫᆫ	wind, breath (m)	ᄃᄃᆫᆫᆫᆫ	before, in front of (prep)
ᆫᆫᆫ	rope, cord (m)	ᆫᆫᆫᆫ	command (m)

Exercise 10.5

a) ΨΑΥΔΟΜΟΝΙ ἡΝΙΝΟΘ ΝΕΥ ΝΙΔΥΧΔΛ ἑτεροτῆ χε ἡνε νιοθοτ

ἰ ἐχωοῦ (hom vat ii pg.206)

- b) **ἡναεργοῖς θαῖται ἡθανπεταωοῦ γε ἡθοκ ῥχη νευηι**
(*Psalms 22:4 23:4*)
- c) **ἡνε ταισενεα cini ῥατε ηαι τηροῦ ῥωπι** (*Luke 21:32*)
- d) **ῥφε νευ ἡκαε cεναcini ηαcαχι δε ἡνοῦcini** (*Luke 21:33*)
- e) **ἡνε οῦταε ἰ ἐβολ ἡδῆτ ῥα ἐνεε** (*Matthew 21:19*)
- f) **ἐτι κε ῥ ἡεοοῦ νε ἡνεκναῦ ἐπικαε** (*hom vat pg.225*)
- g) **ἡνετενερ ῡφρητ ἡνιῡοβι** (*Matthew 6:16*)

10.3. The imperfect future

No one really expects the future to be perfect, and things often just don't work out the way you expect. The imperfect future tense describes situations where the expected future hasn't quite occurred. To elaborate further, there are two different situations where it is used:

1. Where something was about to happen
2. Where something would have happened but for something else happening before it e.g. "If I had studied I would have passed":

10.3.i. 1) Was about to...

For the construction of the first type of imperfect future, the imperfect tense (7.1) is combined with the first future (5.9) to give the meaning of 'about to' as in the table below:

ηαιηα-...(πε)	I was about to
ηακηα-...(πε)	You were about to (m)
ηαρενα-...(πε)	You were about to (f)
ηαχηα-...(πε)	He was about to
ηαcηα-...(πε)	She was about to
ηαηηα-...(πε)	We were about to
ηαρετηηηα-...(πε)	You were about to (pl)

ⲛⲁⲩⲛⲁ–...(ⲡⲉ)	They were about to
ⲛⲁⲣⲉ...ⲛⲁ...(ⲡⲉ)	Pre subject form

E.g. **ⲑⲁⲓ ⲛⲁⲥⲛⲁⲙⲟⲩ ⲡⲉ** (*Luke 8:42*)

“she was about to die”

In this example, the **ⲛⲁⲥ** is the imperfect for the third person singular (meaning “she was”) which is then combined with the future converter **ⲛⲁ(5.9)**. The construction is completed with the **ⲡⲉ** at the end which you may recall was an optional extra with the past imperfect.

ⲛⲁⲩⲛⲁⲫⲱⲃ ⲁⲉ ⲡⲉ ⲏⲩⲉ ⲛⲓⲱⲛⲏⲟⲩ (*Luke 5:6*)

“and the nets were about to break”

2) It would have...

The second type of future imperfect is used to describe two hypothetical events, with the second event being conditional on the first having occurred. Let’s walk through an example to make things clearer:

ⲡⲁⲟⲥ ⲉⲛⲁⲕⲭⲏ ⲙⲡⲁⲓⲙⲁ ⲛⲁⲣⲉ ⲡⲁⲥⲟⲛ ⲛⲁⲙⲟⲩ ⲁⲛ ⲡⲉ (*John 11:32*)

“My Lord, if you had been here my brother would not have died”

There are two hypothetical events which occur here. The first is a hypothetical event which could have occurred in the past; “if you had been here”.

The second is the hypothetical event which would have occurred later on had the first event occurred (“my brother would not have died.”)

For the first event, the imperfect is combined with the **ⲉ** of the circumstantial (7.1) so we get: **ⲡⲁⲟⲥ ⲉⲛⲁⲕⲭⲏ**.

The imperfect for you (m) is **ⲛⲁⲕ**, which is combined with the **ⲉ**, for the combination **ⲉⲛⲁⲕ** to mean “if you were.”

For the second hypothetical, the imperfect is combined with the future converter, using the same construction which was used for the first type of future

imperfect. So **ნაჲ** (the presubject form of the imperfect) comes before **ჰა** **კონ** which is the subject, and the **ნა** comes before the verb **ღო** (to die).

Note the optional **¶** which has been used at the end of the sentence.

It is also useful to remember that the **èṇḁṛṇḁ** of the future imperfect which is constructed by adding the imperfect presubject form **ṇḁṛṇḁ** to the circumstantial **è** is sometimes shortened to just **èṇḁ**.

<i>Vocab</i>			
ερΔιακρίνιν	to examine (v.t)	ϋνε	net
ερωτω	to reply, to answer (v.i)	ϋνηοτ	nets (pl)
οτωϋ οταϋ- οτεϋ- οταϋ//	to desire, want (v.t)	χωκ χεκ- χοκ// χηκ	
καυπετωοτ	evil person (m)	εβολ	to complete, accomplish, fulfil (v.t)

Exercise 10.6:

- [illegible]

10.4. Giving orders- the imperative

The word ‘imperative’ is related to the word ‘empire,’ which is related to the word ‘emperor.’ Now I’m not exactly sure of all the things that emperors did, but I know that one thing they did for sure was to give orders. This role of giving orders is so important that a whole tense is devoted to it, called the *imperative* tense.

In English, verbs in the imperative look just the same as verbs which aren’t. For example, the ‘stand’ in the order ‘stand over there’ is just the same as the ‘stand’ in the statement “I stand all day long.”

Now although many verbs in Coptic look identical in their imperative and non imperative forms, many other verbs take on a special imperative form. Of those that don’t change, some only use their infinitive form for their imperative, whereas others use only their construct or their pronominal form.

Some of the verbs which don’t change for their imperative form are shown in the table below:

Non imperative form	Imperative	Imperative translation
ⲙⲟⲩⲓ	ⲙⲟⲩⲓ	walk!
ⲉⲱⲥ	ⲉⲱⲥ	sing, praise!
ⲥⲱⲧⲉⲙ	ⲥⲱⲧⲉⲙ	listen, obey!
ⲧⲱⲟⲩⲏ	ⲧⲱⲏ / (pronominal form)	arise!
ⲙⲉⲓ	ⲙⲉⲛⲣⲉ— (construct form)	love!
ⲛⲟⲩⲉⲙ	ⲛⲁⲩⲙ / (pronominal form)	save!

Whereas the non imperative form takes the subject prefix before the verb, as in ⲭⲙⲟⲩⲓ- “*you are walking*”, the imperative doesn’t take any prefix, so to give the command ‘walk’ you just say ⲙⲟⲩⲓ.

Other examples:

ⲛⲁⲩⲙⲉⲛ ⲉ̀ⲃⲟⲗⲉⲁ ⲛⲓⲡⲉⲧⲩⲱⲟⲩ (Prayer of thanksgiving)
 “*save us from the evil*”

ⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲉ̀ ⲉ̀ⲡⲱⲓ ⲛⲓⲱⲏⲣⲓ ⲏⲧⲉ ⲛⲓⲟⲩⲱⲛⲓ (ⲧⲉⲛ ⲑⲏⲛⲟⲩ
 introductory hymn to Midnight praises)
 “*rise up children of the light*”

օրնօզ ձմօ Սարիա (*Aspasmoc Adam*)
 “rejoice O Mary”^{§§§}

As mentioned above, there are other verbs which do change their form in the imperative. These verbs take on one of two special imperative forms which make an adjustment to the original verb.

10.4.i. Verbs which take an **ա-**

Most of these verbs change to the imperative by simply adding an **ա-** before the infinitive. Examples:

Non imperative form	Imperative form	Imperative translation
նաԴ	անաԴ	see!
օԴօմ	աօԴօմ	eat!
օԴօն	աօԴօն	open!

Some verbs which take the **ա-** change their form completely, and have a different imperative form for each of the infinitive, pronominal and construct forms.

Non imperative form	Imperative form	Imperative translation
ինի են- են ∕	անիօԴի անի- անիԴ ∕	bring!
լի եր- ա ∕	արիօԴի արի- արիԴ ∕	make!, do!
օռի ել- օռ ∕	առիօԴի առի- առիԴ ∕	lift up!, hold!, take!, remove!
չօ չե- չօ ∕	աչօ աչե- աչօ ∕	say!

E.g. **աչօ՞ս ի՞նչքերի ի՞նչօն** (*Matthew 21:5*)

^{§§§} Remember that **օրնօզ ձմօ**∕ is a reflexive verb (5.8), this explains the **ձմօ** in the imperative.

Did you notice that the imperative form of **ⲉⲣ** is **ⲁⲣⲓ**? Recall from the section on compound verbs in (5.6) that many verbs were formed by adding the construct form of **ⲓⲣⲓ** (**ⲉⲣ-**) to quite a large number of nouns. These same nouns also attach to the construct form of the imperative **ⲁⲣⲓⲟⲩ** (**ⲁⲣⲓ-**) to form the imperative of those verbs, as with the examples in the table below:

Infinitive	imperative translation	Imperative	imperative translation
ⲉⲣⲃⲟⲭⲉⲓⲛ	to help, support	ⲁⲣⲓⲃⲟⲭⲉⲓⲛ	help! support!
ⲉⲣⲥⲟⲃⲧ	to make a wall around, protect	ⲁⲣⲓⲥⲟⲃⲧ	make a wall around!, protect!
ⲉⲣⲡⲣⲉⲥⲃⲉⲩⲛ	to intercede	ⲁⲣⲓⲡⲣⲉⲥⲃⲉⲩⲛ	intercede!
ⲉⲣⲫⲙⲉⲩⲓ	to remember	ⲁⲣⲓⲫⲙⲉⲩⲓ	remember!
ⲉⲣⲉⲙⲟⲧ	to grant, bestow	ⲁⲣⲓⲉⲙⲟⲧ	grant that!

10.4.ii. Verbs which take ⲙⲁ-.

The imperative of these verbs simply adds **ⲙⲁ-** to the infinitive form. This group includes all those compound verbs which are linked with the verb **ⲧ**.

Infinitive		Imperative	
ⲧⲁⲗⲃⲟ	to heal	ⲙⲁⲧⲁⲗⲃⲟ	heal!
ⲧⲁⲭⲣⲟ	to strengthen	ⲙⲁⲧⲁⲭⲣⲟ	strengthen!
ⲧⲟⲩⲃⲟ	to purify	ⲙⲁⲧⲟⲩⲃⲟ	purify!
ⲱⲉ ⲛⲥ	to go	ⲙⲁⲱⲉ ⲛⲥ	go!
ⲧⲱⲟⲩ	glorify	ⲙⲁⲧⲱⲟⲩ	glorify!
ⲧⲉⲟ	to ask	ⲙⲁⲧⲉⲟ	ask!

As mentioned above, this form replaces all those verbs which are linked with ታ.

This includes the verb ታ (to give) itself.

ታ ታ- ታዝ	ሀዐ ሀል- ሀዝ	give!
---------	-----------	-------

E.g. ሀዐ ከዝ ከጥልዐ (John 4:7)

“give me so that I drink”

Some exceptions

Two verbs in particular don’t look anything like their non imperative form. Unlike the other imperative forms we’ve met, these verbs take different forms according to gender and number.

Infinitive	masculine singular	feminine singular	plural
ፈ	እሀዐ	እሀዘ	እሀወነ
ፍ	ሀዐ	ሀዘ	ሀወነ

Vocab

ክፍል	to sleep, lay down, pass away (v.i)	ክል ፍፁም	to forgive (v.t)
ወደ ፍ- ፍ	to hang up, crucify (v.t)	ሀወነ	to be sick (v.i)
ሀልከሀወነ	place of walking (crossing) (m)	ፍል	husband (m)
እሀዐ	there (adv)	ፍጥነት	hymn (m)
እከል	here (adv)	ክዐወደ	to look, see (v.i)
እጥወ	to rest, repose (v.i)	ፍፍ	the height, highest (m)
ጥልፍ ጥልፍ- ጥልፍ	to heal, to make to cease (v.i)		

Exercise 10.7

- a) **ⲁⲣⲓⲁⲟⲩ ⲃⲁⲩⲉⲛ ⲙⲉⲩⲩⲟⲩ ⲟⲩⲟⲩ ⲙⲁⲱⲟⲩ ⲛⲁⲥ ⲭⲉ ⲁⲥⲓ ⲛⲭⲉ
ⲓⲟⲩⲛⲟⲩ ⲛⲧⲉ ⲛⲉⲩⲁⲛ** (*Revelation 14:7*)
- b) **ⲙⲁⲛⲓⲁⲗⲟⲩ ⲱⲉⲛⲟⲩⲩ ⲛⲛⲓ ⲛⲧⲉⲩⲥⲱⲩⲱⲧ ⲉⲛⲓⲉⲥⲱⲩⲱⲧ ⲛⲉⲙⲛⲓ** (*SinArch
page 8*)
- c) **ⲙⲁⲧⲁⲗⲃⲟ ⲙⲡⲉⲕⲗⲁⲥ ⲉⲃⲟⲗⲉⲁ ⲛⲓⲛⲉⲧⲁⲱⲟⲩ** (*Psalms 33:14 34:13*)
- d) **ⲙⲁⲱⲉⲛⲱⲧⲉⲛ ⲁⲉ ⲉⲃⲟⲗ ⲉⲛⲓⲙⲁⲛⲙⲱⲩ ⲛⲧⲉ ⲛⲓⲙⲱⲓⲧ** (*Matthew 22:9*)
- e) **ⲛⲉⲭⲉ ⲓⲛⲥ ⲛⲁⲥ ⲭⲉ ⲙⲁⲱⲉ ⲛⲉ ⲙⲟⲩⲩ ⲉⲛⲉⲣⲁⲓ ⲟⲩⲟⲩ ⲁⲙⲛ
ⲉⲙⲛⲁⲓ** (*John 4:16*)
- f) **ⲁⲛⲁⲩ ⲟⲩⲛ ⲙⲛⲡⲱⲥ ⲛⲧⲉⲩⲓ ⲉⲭⲉⲛ ⲙⲛⲟⲩ ⲛⲭⲉ ⲩⲛ ⲉⲧⲁⲩⲱⲥ
ⲃⲉⲛ ⲛⲓⲡⲣⲟⲩⲛⲧⲛⲥ** (*Acts 13:40*)
- g) **ⲙⲁⲙⲁⲓⲟ ⲛⲁⲛ ⲛⲉⲁⲛⲛⲟⲩⲩ** (*Acts 7:40*)
- h) **ⲛⲉⲭⲉ ⲛⲓⲗⲁⲧⲟⲥ ⲛⲱⲟⲩ ⲭⲉ ⲙⲱⲓⲛⲓ ⲉⲣⲟⲩ ⲛⲙⲱⲧⲉⲛ ⲁⲱⲩ** (*John 19:6*)
- i) **ⲛⲓⲁⲩⲩⲉⲗⲟⲥ ⲛⲧⲉ ⲛⲁⲓⲉⲣⲟⲩⲩ ⲉⲧⲉⲛⲗ ⲉⲛⲃⲓⲥⲓ ⲛⲉⲙ ⲛⲁⲓⲉⲣⲱⲛⲟⲥ
ⲁⲣⲓⲛⲉⲛⲙⲉⲛⲓ ⲃⲁⲩⲉⲛ ⲙⲡⲟⲥ ⲛⲧⲉⲩⲥⲱⲩ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ.
ⲛⲛⲉⲧⲱⲛⲓ ⲙⲁⲧⲁⲗⲃⲱⲩ ⲛⲛⲉⲧⲁⲩⲉⲛⲕⲟⲩ ⲛⲟⲥ ⲙⲁⲙⲧⲟⲛ ⲛⲱⲟⲩ
ⲛⲉⲛⲥⲛⲛⲟⲩ ⲉⲧⲥⲛ ⲃⲉⲛ ⲉⲟⲭⲉⲭ ⲛⲓⲃⲉⲛ ⲛⲁⲟⲥ ⲁⲣⲓⲃⲟⲓⲙⲓⲛ ⲉⲣⲟⲛ
ⲛⲉⲙⲱⲩ** (*Conclusion to Batoc Theotokia*)

Practice text 13*Psalms 34:1-3 35:1-3*

David's supplications to the Lord in the times of his greatest distress would often take the form of the imperative, as this reading text shows.

Μαχαπ Πβοις ἡετβι ἡμοι ἡχονς ογοζ βωτς ἡετβωτς
 ἐροι. ὅι ἡογχοπλον ηεμ ογψεβωι τωνκ ἀριβδθην ἐροι.
 θωκεμ ἡτεκςηφι ογοζ μαψθαμ ἐρεν ηετβοχι ἡσωι
 ἀχος ἡταψγχη γε ἀνοκ πε πεογχαλ.

βδθην	to help, support (v.t)	ψθαμ	to shut (v.t)
βωτς	to fight (v.t)	χοπλον	weapon (m)
ἐρεν	in front of (Appendix 3)	βιἡχονς	to use violence, do evil (v.t)
θωκεμ	to draw out (knife or sword) v.t	βοχι ἡσω	to persecute
ογχαλ	salvation (m)	†εαπ	to judge (v.t)
ψεβωι	shield (f)		

10.4.iii. The negative imperative

As surely as the emperors gave orders for things to be done, they also gave orders for things *not* to be done, hence we also have the negative imperative form. This form is actually much easier to remember than that for the affirmative imperative, as the only change is adding ὑπερ- before the infinitive for *any* verb you wish to convert, so there are no α-’s and no μα-’s to worry about.

E.g. “Do not give” is ὑπερ†

ἀνοκ πε ὑπερχο† (*Mark 6:50*)

“It is I, do not fear”

<i>Vocab</i>			
ερῳικ	to fornicate, commit adultery (v.i)	θῳτεβ	to kill, murder (v.t)
μηνρητ	beloved (m)	ζοραυα	vision, appearance (m, Gk)
μηνρα†	beloved (pl)	φρωορω	to worry, take care of (v.i)
πορυχ	false, untrue (adj)	θιογι	to steal (v.t)
τασθο	to return, bring back (v.t)	δοχι	to run, pursue (v.i)
χαρω //	to be silent (v.i)		

Exercise 10.8

- a) **να μενρατ ὑπερναετ ἐπ̄να** **νιβεν** (1 John 4:1)
- b) **μαψε νε ιεχεν τ̄νοτ ὑπερταεθο ἐερνοβι** (John 8:11)
- c) **ὑπερραψι θεν φαι** (Luk 10:20)
- d) **ὑπερφιρωνωψ θα πιραετ** (Matthew 6:34)
- e) **ὑπερψε нωτεп оγδε ὑπερβοχι** (Luke 17:23)
- f) **ὑπερτ̄εап ε̄ινα ἡτογ̄ψτεμ̄τ̄εап ερωτεп** (Matthew 7:1)
- g) **πεεε Π̄ο̄с δε ὑπαγ̄лос εβολ ε̄ιτεп оγεораμα θεн**
πῑε̄χωρε хе ὑπερερεοτ̄ ᾱλλα εαχι оγοε ὑπερχαρωк
(Acts 18:9)
- h) **ὑπερμεпρε пикосμос оγδε нн ет̄ωоп θεн пикосμос** (1 John 2:15)
- i) **ниентолн к̄с̄ωотн ὑμωот ὑπερ̄ωтеѢ ὑπεрер̄н̄ωик**
ὑπεр̄б̄иотн ὑπεрер̄μ̄ε̄оре ἡног̄х (Mark 10:19)