

Exercise 13.1

- a) **οτον ὡχου ὕμωτεν ἔσε πιαφοτ ἐτῆνασοϥ. πεχωοτ ναϥ  
 χε οτον ὡχου ὕμων** (*Matthew 20:22*)
- b) **μη ὑπαρχα πιϥθ̄ ἡσωϥ** (*Luke 15:4*)
- c) **αϥτ̄ ἡοτκοτρ ἡλ̄ης̄ εϥχω ὕμοσ χε αν φαι πε ὕφρητ̄  
 ἡεροτω ὑπιαρχιερετς** (*John 18:22*)
- d) **ετατμοτ̄ νατϣινη πε χε αν ϣιων φη ἐτοτμοτ̄ ἐροϥ  
 χε πετρος ὕχαλνοτ̄ ἐπαμμα** (*Acts 10:18*)
- e) **μη ὑπαϣβερε οτδ̄ηβς̄ οτοϩ ἡτεϣϣαρϩ πινη** (*Luke 15:8*)
- f) **αν ῥ̄ωε̄ νηι ἡταχε ϩλι νακ** (*Acts 21:37*)
- g) **μη ταχιχ αν αϣθαμ̄ιε ναι τηροτ** (*Acts 7:50*)

### 13.3. Using the interrogative pronouns

The “Interrogative *pronouns*” are the standard words used for questions. They can almost be thought of as the “who, where, and why’s” of Coptic. One of the important things to look out for is their position in the sentence relative to the verb; since as a general rule (which is not without exceptions), the verb is used in the second tense when the interrogative pronoun comes after the verb, but not when it comes before it.

The following pronouns stand at the beginning of the sentence:

<b>αϣ</b>	what
<b>αδ̄οϥ</b>	why?
<b>εθβε οτ</b>	why?
<b>νημ</b>	who ?
<b>οτ</b>	what?
<b>οτηρ</b>	how many?

πωϥ	how is it?
ϣα ἕναϣ	until when?

E.g. ⲓⲥⲉⲓⲙⲓ ⲉⲑⲃⲉ ⲟⲩ ⲧⲉⲣⲓⲙⲓ (*John 20:15*)

*“woman, why are you crying?”*

As we said, the verb **ⲣⲓⲙⲓ** is not converted to the second tense because it came after the interrogative article, which in this case is **ⲉⲑⲃⲉ ⲟⲩ**.

If you scan down the table, you’ll notice that **ⲁⲃⲟ** differs from the other interrogative pronouns because it has to take a suffix to indicate the subject

E.g. ⲁⲃⲟⲧⲉⲛ ⲧⲉⲧⲉⲛⲟⲓ ⲉⲣⲁⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲉⲣⲉⲧⲉⲛϥⲟⲙϥ ⲉ̀ⲡⲣⲱⲓ

**ⲉ̀ⲧⲣⲉ** (*Acts 1:11*)

*“why do you stand up looking up to Heaven?”*

With the exception of **ⲁⲃⲟ**, these pronouns may also be linked with a noun with the attributive (**ⲏ/ⲓ**) construction (2.4.i). In this, sense, they could be thought of as being adjectives.

E.g. ⲁⲣⲱ ⲏⲏⲓ ⲩⲏ ⲉⲧⲉⲧⲉⲛⲏⲁⲕⲟⲩⲧⲩ ⲏⲏⲓ (*Acts 7:49*)

*“what is the house which you will build me?”*

Vocab			
ⲕⲱⲧ ⲕⲉⲧⲭ ⲕⲟⲩ	to build (v.t)	ⲏⲧⲟⲩ	through me (comp prep) (Appendix 3)
ⲏⲉⲭⲓ	womb (f)	ⲕⲟⲙϥ	to behold, look, consider (v.i)
ⲏⲏⲃ	master, Lord (m)		

### Exercise 13:2

a) πωϥ ⲏⲑⲟⲕ ⲟⲩⲟⲩⲁⲓ ⲕⲉⲣⲉⲧⲓⲛ ⲏⲧⲟⲩ ⲉ̀ϥⲱ (*John 4:9*)

b) ⲏⲑⲟⲩ ⲁⲉ ⲡⲉⲭⲁⲩ ⲭⲉ ⲡⲱϥ ⲟⲩⲟⲛ ⲣⲱⲭⲟⲙ ⲓⲙⲟⲓ ⲉ̀ⲉⲙⲓ

ⲁⲣⲉⲩⲧⲉⲙ ⲟⲩⲁⲓ ⲃⲓⲙⲱⲓⲧ ⲏⲏⲓ (*Acts 8:31*)

- c) **ΟΥΗΡ ΗΡΟΛΠΙ ΤΟΙ ΰΒΩΚ ΝΑΚ** (*Luke 15:29*)
- d) **ΟΥΟΖ ΑΥΩΨ ΕΒΟΛ ΔΕΝ ΟΥΝΙΩΤ ΗCΜΗ ΕΥΧΩ ΰΜΟC ΧΕ ΨΑ  
ΘΝΑΥ ΧΕ ΠΕΝΝΗΒ ΦΗ ΕΘΟΥΑΒ ΠΙΘΜΗΙ ΚΤΔΑΠ ΔΝ** (*Revelation 6:10*)
- e) **ΑΨ ΠΕ ΦΜΑ ΗΤΕ ΠΑΜΑ ΗΕΜΤΟΝ** (*Acts 7:49*)
- f) **ΝΙΜ ΠΕ ΦΡΩΜΙ ΧΕ ΑΚΕΡΠΕΨΜΕΥΙ** (*Hebrews 2:6*)
- g) **ΤΣΕΛΙΜΙ ΑΔΟ ΤΕΡΙΜΙ** (*John 20:13*)
- h) **ΑΔΟΙ ΓΑΡ ΰΠΙΜΟΥ ΔΕΝ ΘΝΕΧΙ** (*Job 3:11*)
- i) **ΠΩC ΤΕΤΕΝΚΑΤ ΔΝ** (*Mark 8:21*)
- j) **ΟΥ ΠΕΤΨΟΠ ΠΑΨΗΡΙ** (*Genesis 22:7*)

So much for the interrogative pronouns that come before the verb, now we'll look at those that come after the verb.

<b>ΕΒΟΛ ΘΩΝ</b>	from where
<b>ΕΘΩΝ</b>	whither (to where)
<b>ΘΝΑΥ</b>	when
<b>ΘΩΝ</b>	where
<b>ΗΘΝΑΥ</b>	when

Now here is where the second tense **(12)** comes into play; you see when these interrogative articles are used for a question, the second tense is used instead of the first. This means you have to be careful, because it might look like the verb is in the past tense whereas in fact it is in the present tense.

E.g. **ΦΡΕΨΤΣΒΩ ΑΚΨΟΠ ΘΩΝ** (*John 1:38*)

Here the interrogative article is **ΘΩΝ**, which comes after the verb **ΨΟΠ**. Hence **ΨΟΠ** is rendered in the second present tense, so the translation is “*teacher, where do You dwell?*” as opposed to “*teacher, where did You dwell?*”

The same also applies with the future tense when the interrogative article follows the verb, that is the verb takes the *second* future tense:

## So You want to Learn Coptic?

E.g. **ⲁⲩⲏⲁⲙⲉⲥ ⲡⲭⲥ ⲑⲱⲛ** (Matthew 2:4)

*“Where will the Christ be born?”*

Again, as with the present tense, the second *past* tense is used if a question is asked in the past.

E.g. **ⲣⲁⲃⲃⲓ ⲉⲧⲁⲕⲓ ⲉⲙⲏⲁⲓ ⲏ̀ⲑⲏⲁⲩ** (John 6:25)

*“Rabbi, when did you come here?”*

**ⲉⲧⲁⲕⲓ ⲉ ⲡⲁⲓⲙⲁ ⲏ̀ⲥⲁ ⲟⲩ ⲏ̀ⲉⲱⲃ**

*“For what thing did you come to this place?”*

Now, we had said above that the interrogative pronouns **ⲁⲱ**, **ⲟⲩ** and **ⲏⲓⲙ** precede the verb, and this is in fact true, however they can also come after the verb, in this case they are used more as object nouns rather than as pronouns. When they are used in this way, the verb is also rendered in the second tense.

E.g. **ⲁⲣⲉⲕⲱⲧ ⲏ̀ⲥⲁ ⲏⲓⲙ** (John 20:15)

*“Who are you looking for?”*

**ⲑⲱⲛ** may also be used in a phrase where there is no other verb to ask a question. Here **ⲑⲱⲛ** is itself conjugated as a verb in the second tense.

E.g. **ⲁⲩⲑⲱⲛ ⲡⲉⲕⲓⲱⲧ** (John 8:19)

*“where is your father?”*

**ⲑⲱⲛ** can still be used to mean ‘where’ without necessarily being in a question

E.g. **ⲡⲉⲭⲉ ⲑⲱⲙⲁⲥ ⲏⲁⲩ ⲭⲉ ⲡⲟⲥ ⲧⲉⲛⲉⲙⲓ ⲁⲛ ⲭⲉ ⲁⲕⲏⲁⲱⲉ ⲏⲁⲕ**

**ⲉⲑⲱⲛ** (John 14:5)

*“Thomas said to him ‘Lord, we do not know where you will go’”*

Vocab			
<b>ⲏ̀ⲡⲓ</b>	number (f)	<b>ⲣⲁⲃⲃⲓ</b>	Rabbi (prop. noun)
<b>ⲙⲁⲏ̀ⲱⲁⲩⲉ</b>	wilderness, desert (m)	<b>ⲥⲁⲧⲁⲛⲁⲥ</b>	Satan (prop. noun)
<b>ⲙ̀ⲕⲁⲉ</b>	pain, suffering (m)	<b>ⲉⲓⲥⲓ</b>	weariness, suffering (m)
<b>ⲡⲟⲗⲉⲙⲟⲥ</b>	battle, war, fight (Gk, m)	<b>ⲉⲱⲧⲡ</b>	to set, sink (v.i)

Exercise 13.3

- a) **ΕΤΑΥΝΑΥ ΕΡΩΟΥ ΕΥΜΟΥΙ ΗΣΩΥ ΠΕΧΑΥ ΗΩΟΥ ΧΕ  
ΑΡΕΤΕΝΚΩΨ ΗΣΑ ΟΥ** (*John 1:38*)
- b) **ΕΤΑΥΙ ΕΒΟΛ ΘΩΗ** (*Revelation 7:13*)
- c) **ΡΑΒΒΙ ΕΤΑΚΙ ΕΜΗΑΙ ΗΘΗΑΥ** (*John 6:25*)
- d) **ΑΣΝΑΙ ΗΘΗΑΥ ΗΧΕ ΨΕΤΟΥΡΟ ΝΤΕ ΦΨ** (*Luke 17:20*)
- e) **ΧΕ ΨΩΟΥΗ ΧΕ ΑΚΨΟΠ ΘΩΗ ΠΙΜΑ ΕΤΕ ΠΙΘΟΝΟC  
ΰΠCΑΤΑΝΑC ΧΗ ΰΜΟΥ** (*Revelation 2:13*)
- f) **ΑΡΕ ΠΟΛΕΜΟC ΝΗΟΥ ΕΒΟΛ ΘΩΗ** (*James 4:1*)
- g) **ΑΡΕ ΦΡΗ ΝΑΕΩΤΠ ΗΘΗΑΥ ΕΙΝΑ ΗΤΑΰΤΟΝ ΰΜΟΙ ΕΒΟΛ ΘΕΝ  
ΝΑΘΙCΙ ΝΕΜ ΝΑΰΚΑΕ ΗΕΗΤ** (*Job 2:6*)
- h) **ΠΕΧΕ ΝΙΜΑΘΗΤΗC ΧΕ ΑΝΝΑΧΕΜ ΤΑΙΗΠΙ ΗΩΙΚ ΘΩΗ ΕΙ  
ΠΑΙΜΑΗΨΑΥΕ** (*Matthew 15:33*)

## ***Practice text 17***

*Jonah 1:8-9*

Jonah's drawing of the lot set off a barrage of questions from his fellow sailors, in some ways it could even be thought of as an interrogation, hence providing the perfect opportunity to practice the interrogative.

ⲟⲩⲟⲓⲥ ⲡⲉⲭⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲉⲑⲃⲉ ⲟⲩ ⲧⲁⲓⲕⲁⲕⲓⲁ ⲩⲱⲡ ⲛ̀ⲃⲏⲧⲕ  
 ⲟⲩⲟⲓⲥ ⲟⲩ ⲧⲉ ⲧⲉⲕⲓⲟⲡⲏ ⲟⲩⲟⲓⲥ ⲁⲕⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲑⲱⲛ ⲟⲩⲟⲓⲥ  
 ⲛ̀ⲑⲟⲕ ⲟⲩ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲁⲩ ⲛ̀ⲭⲱⲣⲁ ⲛ̀ⲑⲟⲕ ⲟⲩⲟⲓⲥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲁⲩ  
 ⲛ̀ⲡⲟⲗⲓϥ. ⲟⲩⲟⲓⲥ ⲡⲉⲭⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲟⲥ  
 ⲁ̀ⲛⲟⲕ^ .

### *Vocab*

ⲓⲟⲡⲏ	occupation (f)	ⲟⲓⲥ ⲉⲣⲁⲧⲥ	to stand (vi, rfx)
ⲕⲁⲕⲓⲁ	evil, malice (f)	ⲣⲱϥ	(his) mouth (poss.noun) (15.4)
ⲟⲩⲧⲉ ⲟⲩⲧⲱⲥ	between, among (prep)		

^ Does the ⲁ̀ⲛⲟⲕ look out of place? Take another look at confusion corner **page**

## 14. MAKING CONVERSATION

### 14.1. Getting acquainted

Meeting someone for the first time always seems to involve the same questions. Some of these are presented here so you'll have something to say next time you start a conversation with somebody new in Coptic.

The first step is to introduce yourself. For simplicity, let's assume your name is **ⲡⲁⲣⲕⲟⲥ**. Now you'll need to give your name using the nominal sentence structure from (3.1).

**ⲁⲛⲟⲕ ⲡⲁⲣⲕⲟⲥ**

Next, you'll want to ask the other person's name

**ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ** (*Luke 8:30*)

literally "who is your name" or "what's your name?"

An alternative is to ask:

**ⲛⲟⲕ ⲛⲓⲙ** (*John 8:25*)

Which literally means "you who", but is understood to mean "who are you?"

When there is real importance to the question, another **ⲛⲟⲕ** is added to the end. This construction is used for added emphasis, in the sense of asking "who do you think you are?" .

I.e. **ⲛⲟⲕ ⲛⲓⲙ ⲛⲟⲕ**

**ⲛⲟⲕ ⲛⲓⲙ ⲛⲟⲕ ⲫⲏ ⲉⲧⲧⲉⲁⲡ ⲉⲟⲩⲃⲱⲕ ⲛⲱⲉⲙⲙⲟ** (*Romans 14:4*)

"who are you to be the one who judges a slave of a stranger"

**ⲡⲉⲭⲉ Ⲓⲥⲁⲁⲕ ⲡⲉϥⲓⲱⲧ ⲛⲁϥ ⲭⲉ ⲛⲟⲕ ⲛⲓⲙ ⲛⲟⲕ, ⲛⲟⲩϥ ⲁⲉ**

**ⲡⲉⲭⲁϥ ⲭⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲱⲛⲣⲓ ⲡⲉⲕⲱⲣⲡ ⲙⲙⲓⲥⲓ ⲛⲥⲁⲩ** (*Genesis 27:32*)

"Isaac his father said to him "who are you" and he said to him "I am your son, your first born Esau."

Another question which may come up later in conversation is:

**ⲕⲭⲏ ⲃⲉⲛ ⲟⲩⲏⲣ ⲛⲣⲟⲙⲡⲓ** (*Ambal pg 2*)

Literally "you exist how many years" or "how old are you"

Alternatively,

**ΟΥΗΡ ΝΕ ΝΙΡΟΥΠΙ ΝÈΖΟΥ ΝΤΕ ΠΕΚΩΝΘ** (*Genesis 47:8*)

*“how many are the years of your life”*

### **14.1.i. Jobs for the boys**

Now it’s time to get a better idea of the person you’ve just met. A very useful question here is:

**ΟΥ ΤΕ ΤΕΚΙΟΠΗ** (*AmBal pg2*)

*“what is your occupation?”*

Who knows? Your new found friend could be any one of these:

<i>Vocab</i>			
<b>ΟΙΚΟΝΟΜΟΣ</b>	manager, steward, administrator (Gk, m)	<b>ΡΕϣϥϩΑΠ</b>	judge (m)
<b>ΜΑΤΟΙ</b>	soldier (m)	<b>ϸΑϩ</b>	teacher, lawyer (m)
<b>ΜΟΥΣΙΚΟΣ</b>	musician (m)	<b>ϸΗΙΝΙ</b>	doctor (m)
<b>ΟΥΡΩΜΙ ΝΟΥΩΙ</b>	farmer (m)	<b>ϩΑΜΥΕ</b>	carpenter (m)

E.g. **ΑΝΟΚ ΟΥΜΑΤΟΙ** (*AmBal pg2*)

*“I am a soldier”*

### **14.1.ii. What have you been doing?**

After becoming a little more familiar, you may be interested to know what your new acquaintance did the day before. For this, we turn to the interrogative particle **ΟΥ** (13.3).

**ΟΥ** is combined with the copula to form **ΟΥ ΠΕ** “what is it?” This happens to be the form you would use to enquire about an event that’s happened. For example, to ask ‘what did you do?’,

You would start with the **ΟΥ ΠΕ**.

You would then add the pronominal form (5.3.i) of the verb **ΙΡΙ** “to do” which is **ΑΙ**∕:

**ΟΥ ΠΕ ΑΙ ΑΙ**∕

Assuming you’re talking to a male, you’d then add the prefix for the second person masculine singular past perfect (5.2):

**ΟΥ ΠΕ ΑΚΑΙ**∕



In the deep recesses of your mind, you may remember a little device called the resumptive morph (pg.106). In this case, it takes the form of **ϣ** which is added to the **αι** and refers back to the ‘it’ in ‘what is it’ which is represented by **οϣ πε**.

**οϣ πε ακαιϣ**

That still only gives you “what is it you did”, something is still missing, which is the word for ‘which’, so add in the relative article **ετ** (5.4) and you get:

**οϣ πε ετακαιϣ**

*“what is it which you did?”*

The **πε** and the **ετ** are then contracted to form **πετ** (note that this looks the same but is different in meaning to the relative substantive on (pg90).) So the combination now becomes **οϣ πετακαιϣ**

E.g. **οτοϩ πεξε ιβοις φνοϣτ ξε οϣ πετακαιϣ** (Genesis 4:10)

*“and the Lord God said “what did you do”*

Finally, we’ll take the word for yesterday from our list of adverbs (9.1.i) to give:

**οϣ πετακαιϣ ηκαϣ**

*“what did you do yesterday?”*

There are many options here are just a few:  
He might have done something with friends:

**αιψληλ νεμ ακψφηρ**

*“I prayed with my friends”*

**αιχερχερ νεμ ακψηρι**

*“I played with my children”*

Or he might have gone somewhere:

**αιψε νηι εδοϣη ετεκκληικα**

*“I went to the church”*

**ανψε ακη ενενδφοτοϣ ιψιομ**

*“We went to the beach”*

You may be interested to find out what he'll do the next day. This time, we'll use the **ⲟⲩ ⲡⲉ** with the relative first future (5.9.ii).

E.g. **ⲟⲩ ⲡⲉ ⲉⲧⲉⲕⲛⲁⲓϥ ⲛⲣⲁϥⲥⲓ**

*"what will you do tomorrow"*

You might consider inviting him to your house, where you'd use the imperative of the verb **ⲓ** (p195), whether he be on his own:

E.g. **ⲁⲙⲟⲩ ⲉⲃⲟⲩⲛ ⲉⲡⲁⲛⲓ**

*"come (inside) to my house"*

...or with his friends, as the Apostles were when they were invited by Lydia

**ⲁⲙⲱⲓⲛⲓ ⲉⲃⲟⲩⲛ ⲉⲡⲁⲛⲓ** (*Acts 16:15*)

*"come (inside) to my house"*

You can then be a bit more specific and use the subjunctive (6.2) to say why you're inviting him;

E.g. **...ⲛⲧⲉⲕ ⲟⲩⲱⲙ ⲛⲉⲙⲛⲓ**

*"...so that you eat with me"*

Eventually, it will come time to say 'goodbye', for which you would finally say:

**ⲟⲩⲭⲁⲓ ⲃⲉⲛ ⲡⲃⲟⲓϥ**, which literally means:

*"health in the Lord"*

## 14.2. Interjections

From the words we've seen in this book so far, we've noticed that a word said on its own won't make any sense, it has to appear as part of a sentence with at least a minimum of basic parts.

For example, if I were to just say the word 'road' to you, you'd wonder if you'd missed something I said. Saying the word 'road' on it's own might sound cute if it was said by a baby, but it wouldn't make much sense if said by an adult.

There is however a special class of words which in fact do just that, that is, they appear on their own and still make perfect sense. We use these words every day. For example, words like 'yes', 'no' and 'behold', these special kind of words are called 'interjections.'

There are two basic categories of interjections. Those which change their ending '*inflected interjections*' and those which don't '*non inflected*'. Some of these interjections could

be classed under other categories, and some will be familiar from other sections already, but they also deserve a special place here with the other interjections.

### 14.2.i. *Non inflected interjections*

ΑΜΗΝ	amen, may it be
ΑΙΩ	yes
ΙΟ, ΕΗΠΠΕ	behold! (these two are often used together)
ΟΙΟΝ	no
ΟΦΩΡ	no, don't
ΕΕ	yes
ΧΕΡΕ	hail (note that there is also an inflected form below)

### 14.2.ii. *Inflected interjections*

ΑΙΩ	what!, why ?, what is the matter with...?
ΟΙΟ	thank you
ΝΑΙΑΤ	blessed is
ΟΥΟΙ Ν	woe unto
ΧΕΡΕ Ν	hail to

You'll remember ΑΙΩ from not so long ago where it was used as an interrogative pronoun (13.3). It can also be used as a rhetorical interjection, where it's asked in the form of a question but an answer isn't really expected. It was used by the parents of St.Pachomius when they were worried that he'd offended their gods:

E.g. ΑΙΩΚ ΗΘΟΚ ΕΡΕΝΙΝΟΥΤ ΧΟΝΤ ΕΡΟΚ (S.Pachomii vita. pg.2)

*"what is the matter with you! The gods will be angry with you"*

<i>Vocab</i>			
<b>ⲁⲥⲡⲁⲥⲙⲟⲥ</b>	greeting (Gk,m)	<b>ⲥⲱⲥ ⲥⲉⲥ- ⲥⲱⲥ</b> ⸥ <b>ⲥⲱⲥ</b>	to defile, pollute (v.t)
<b>ⲁⲩⲟⲣⲁ</b>	market place (Gk,f)	<b>ⲧⲁⲓⲟ ⲧⲁⲓⲛⲟⲩⲧ</b>	to honour (v.i), to be honoured (q)
<b>ⲉⲗⲓⲁⲥ</b>	Elijah (prop noun)	<b>ⲱⲓⲛⲓ ⲱⲉⲛ- ⲱⲉⲛ</b> ⸥	to ask, to question (v.t)
<b>ⲉⲛⲭⲁⲓ</b>	thing, (m) possession	<b>ⲉⲩⲡⲉⲣⲉⲧⲛⲥ</b>	servant, attendant (Gk, m)
<b>ⲙⲁⲛⲉⲙⲥⲓ</b>	seat (place of sitting) (m)	<b>ⲃⲱⲃⲉⲙ ⲃⲁⲃⲉⲙ-</b> <b>ⲃⲁⲃⲙ</b> ⸥ <b>ⲃⲁⲃⲉⲙ</b>	to defile, pollute (v.t)
<b>ⲟⲩⲱⲙ ⲟⲩⲉⲙ-</b> <b>ⲟⲩⲟⲙ</b> ⸥	to eat (v.t)		

*Exercise 14:1*

- a) **ⲡⲉⲧⲣⲟⲥ ⲁⲉ ⲡⲉⲭⲁⲥ ⲛⲉ ⲙⲫⲱⲣ ⲡⲟⲥ ⲛⲉ ⲙⲡⲓⲟⲩⲉⲙ ⲉⲗⲓ**  
**ⲛⲉⲛⲭⲁⲓ ⲉⲛⲉⲉ ⲉⲥⲃⲁⲃⲉⲙ ⲓⲉ ⲉⲥⲱⲥ** (*Acts 10:14*)
- b) **Ⲑⲩⲟⲉ ⲁⲩⲱⲱ ⲉⲡⲱⲱ ⲉⲁ ⲡⲟⲥ ⲟⲩⲟⲉ ⲡⲉⲭⲱⲟⲩ ⲛⲉ ⲙⲫⲱⲣ**  
**ⲡⲟⲥ ⲙⲡⲉⲛⲑⲣⲉⲛⲧⲁⲕⲟ ⲉⲑⲃⲉ ⲓⲧⲱⲭⲏ ⲛⲧⲉ ⲡⲁⲓⲣⲱⲙⲓ** (*Jonah 1:14*)
- c) **ⲟⲩⲟⲉ ⲛⲁⲩⲛⲛⲟⲩ ⲉⲁⲣⲟⲥ ⲡⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲛⲉ ⲭⲉⲣⲉ ⲛⲟⲩⲣⲟ**  
**ⲛⲧⲉ ⲛⲓⲟⲩⲁⲁⲓ** (*John 19:3*)
- d) **ⲙⲱⲧⲉⲛ ⲛⲁⲉⲩⲡⲉⲣⲉⲧⲛⲥ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ** (*bom vat ii pg.87*)
- e) **ⲡⲉⲭⲁⲥ ⲛⲁⲥ ⲛⲉ ⲁⲭⲟⲥ ⲛⲛⲓ ⲛⲉ ⲛⲑⲟⲕ ⲟⲩⲩⲱⲙⲉⲟⲥ ⲛⲑⲟⲥ ⲁⲉ**  
**ⲡⲉⲭⲁⲥ ⲛⲉ ⲁⲉⲁ** (*Acts 22:27*)
- f) **ⲟⲩⲟⲉ ⲁⲩⲱⲉⲛⲥ ⲛⲉ ⲛⲑⲟⲕ ⲡⲉ ⲛⲗⲓⲁⲥ ⲡⲉⲭⲁⲥ ⲛⲉ ⲙⲙⲟⲛ ⲛⲑⲟⲕ**  
**ⲡⲉ ⲡⲓⲡⲣⲟⲩⲛⲧⲛⲥ ⲁⲥⲉⲣⲟⲩⲱ ⲛⲉ ⲙⲙⲟⲛ** (*John 1:21*)

- g) **οἱ νῦν κεραιόμενοι τετιμῶναι ἡνιωτοὶ ὑμῶν**  
**δὲν κινῶνται καὶ οὐκ ἔστιν ἡσυχία** (*Luke 11:43*)
- h) **οὗτος περὶ Ἰησοῦ νῦν τετιμῶνται καὶ οὐκ ἔστιν ἡσυχία**  
**ὑμῶν ἐν τῇ πόλει καὶ οὐκ ἔστιν ἡσυχία** (*Matthew 9:28*)
- i) **οὗτος ἐστὶν ὁ ἀγγελὸς ὅτι πᾶσι** (*Acts 12:7*)
- j) **ἀλλὰ νῦν οὐκ ἔστιν ἡσυχία** (*Luke 4:24*)

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## 15. DIFFERENT WAYS OF HAVING THINGS

Throughout the book we've met different ways of 'belonging', that is indicating when something belongs to another, or when someone has 'possession' of something. Grammatically, this is called the *possessive*. Though we have already come across some ways of expressing the possessive, there are some more which we shall discuss in this the final chapter.

### 15.1. Possessive articles

These are the words like 'my', 'yours' and 'his' which we met way back in (2.1.iii). The possessive articles actually also provide us with an opportunity to talk about *sharing* or *reciprocating*. You see, things aren't always just owned by one person, or even by just a group of people, but are often shared with "one another". As we've seen over and over again, we find that there are often complicated sounding grammatical terms for innocent words that we use everyday without a fuss. And true to form, the term for "one another" is the *reciprocating pronoun*. It's represented in Coptic by **-ερνοϣ**, which attaches to any of the plural possessive articles as in the table below:

<b>ⲛⲉⲛⲉⲣⲛⲟϣ</b>	one another (of ourselves)
<b>ⲛⲉⲧⲉⲛⲉⲣⲛⲟϣ</b>	one another (of yourselves)
<b>ⲛⲟϣⲉⲣⲛⲟϣ</b>	one another (of themselves)

E.g. **ⲁⲗⲗⲁ ⲉⲃⲟⲗⲉⲓⲧⲉⲛ ⲧⲁⲩⲁⲡⲏ ⲁⲣⲓⲃⲱⲕ ⲛⲉⲧⲉⲛⲉⲣⲛⲟϣ** (*Galatians 5:13*)  
*"but through love serve one another"*

### 15.2. Possessive construction

We first met the possessive construction in (2.4.ii) where we learnt about the **ⲁ/ⲏ** or **ⲏⲧⲉ** (attributive) construction.

E.g. **ⲧⲁⲉⲧⲟⲩⲣⲟ ⲛⲏⲓⲫⲏⲟⲩ**  
*"The kingdom of the Heavens"*

What wasn't mentioned at that time however, was that there is also a special pronominal form of **ⲏⲧⲉ** which indicates possession towards a pronoun as opposed to a noun, as for example, when you would want to say 'the bread of him' as opposed to the "bread of Simon."

It uses the stem **ἵΤ** linked to different personal suffixes (5.3.i) as shown in the table below:

of me	<b>ἵΤΗΙ</b>
of you (m)	<b>ἵΤΑΚ</b>
of you (f)	<b>ἵΤΕ</b>
of him	<b>ἵΤΑϣ</b>
of her	<b>ἵΤΑϢ</b>
of us	<b>ἵΤΑΝ</b>
of you (pl)	<b>ἵΤΩΤΕΝ</b>
of them	<b>ἵΤΩΟΥ</b>

E.g. **ΠΙΩΙΚ ἵΤΑϣ**

*“the bread of him”, or ‘his bread’*

### 15.3. Using the existential **ΟΥΟΝ**

We first met the existential verb **ΟΥΟΝ** in (8.2.ii) which we learnt could be translated as “there is.” The existential may be combined with the pronominal form of the possessive construction above (15.2) to give the forms in the table below, which have the meaning of “there is to (pronoun)”, e.g. “there is to me” or “there is to him.” There are both complete and abbreviated forms of this combination, as shown in the table below:

	complete form	abbreviated form
there is to me or “I have”	<b>ΟΥΟΝ ἵΤΗΙ</b>	<b>ΟΥΟΝ†</b>
You have (masculine)	<b>ΟΥΟΝ ἵΤΑΚ</b>	<b>ΟΥΟΝΤΕΚ</b>
You have (feminine)	<b>ΟΥΟΝ ἵΤΕ</b>	<b>ΟΥΟΝΤΕ</b>
He has	<b>ΟΥΟΝ ἵΤΑϣ</b>	<b>ΟΥΟΝΤΕϣ</b>
She has	<b>ΟΥΟΝ ἵΤΑϢ</b>	<b>ΟΥΟΝΤΕϢ</b>



We have	<b>ΟΥΟΝ ΗΤΑΝ</b>	<b>ΟΥΟΝΤΕΝ</b>
You have (plural)	<b>ΟΥΟΝ ΗΤΩΤΕΝ</b>	<b>ΟΥΟΝΤΕΤΕΝ</b>
They have	<b>ΟΥΟΝ ΗΤΩΟΥ</b>	<b>ΟΥΟΝΤΟΥ</b>

An object marker comes between the complete construction and whatever is being possessed;

E.g. **ΟΥΟΝ ΗΤΗΙ ΗΟΥΗΟΥΤ ΗΛΑΟΟ ΔΕΝ ΤΑΙΠΟΛΙΟ** (*Acts 18:10*)

*“I have a great (number) of people in this city”*

However, no object marker is used after the abbreviated construction.

E.g. **ΟΥΟΝΤ ΝΑΕΤ ΞΜΑΥ** (*James 2:14*)

*“I have faith”*

Notice the **ΞΜΑΥ** at the end of the sentence? The existential possessive construction can have this thrown in after the object of possession. Now we saw in (9.1) that **ΞΜΑΥ** means ‘there’, but when used with the existential possessive construction, it’s really left untranslated.

E.g. **ΟΥΟΝ ΗΤΑΚ ΗΟΥΡΑΝ ΞΜΑΥ** (*Revelation 3:1*)

*“you have a name”*

The negative existential **ΞΜΟΝ** “there is no”, can also be used to tell when somebody does *not* have something. As with **ΟΥΟΝ**, the **ΞΜΟΝ** possessive construction may have an optional **ΞΜΑΥ** after the object. Unlike **ΟΥΟΝ** however, **ΞΜΟΝ** doesn’t take an object marker.

E.g. **ΞΜΟΝΤ ΕΑΙ ΞΜΑΥ** (*John 4:17*)

*“I have no husband”*

	complete form	abbreviated form
I do not have	<b>ΞΜΟΝ ΗΤΗΙ</b>	<b>ΞΜΟΝΤ</b>
you do not have (masculine)	<b>ΞΜΟΝ ΗΤΑΚ</b>	<b>ΞΜΟΝΤΕΚ</b>

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you do not have (feminine)	ⲙⲙⲟⲛ ⲏⲧⲉ	ⲙⲙⲟⲛⲧⲉ
He does not have	ⲙⲙⲟⲛ ⲏⲧⲁϥ	ⲙⲙⲟⲛⲧⲉϥ
She does not have	ⲙⲙⲟⲛ ⲏⲧⲁϥ	ⲙⲙⲟⲛⲧⲉϥ
We do not have	ⲙⲙⲟⲛ ⲏⲧⲁⲛ	ⲙⲙⲟⲛⲧⲉⲛ
You do not have (plural)	ⲙⲙⲟⲛ ⲏⲧⲱⲧⲉⲛ	ⲙⲙⲟⲛⲧⲉⲧⲉⲛ
They do not have	ⲙⲙⲟⲛ ⲏⲧⲱⲟⲩ	ⲙⲙⲟⲛⲧⲱⲟⲩ

<i>Vocab</i>			
παρρησια	boldness, (Gk, f) openness, frankness, confidence, courage	ⲣⲉⲙⲏⲛⲓ	family, household (m)
κληρονομια	inheritance (Gk, f)	ⲉⲣⲱⲓⲱⲓ	authority, power (m)
παντοκρατωρ	Almighty (Gk,m)	ⲧⲉβⲛⲛⲏ	animal, beast (m)

*Exercise 15.1*

- a) ⲉⲭⲉⲛ ϸⲓⲱⲛ ⲡⲓⲧⲱⲟⲩ ⲉⲃⲟⲩⲁⲃ ⲏⲧⲁϥ (*Psalm 2:4 2:6*)
- b) ⲙⲙⲟⲛ ⲏⲧⲁⲛ ⲏⲟⲩⲡⲁⲣⲣⲏϸⲓⲁ (*Adam Aspachmos, Divine Liturgy*)
- c) ⲟⲩⲟⲛⲧⲏⲓ ⲙⲙⲁⲩ ⲏⲟⲩⲱⲟⲩⲱⲟⲩ ⲃⲉⲛ ⲡⲭϥ ⲓⲛϥ (*Romans 15:17*)
- d) ⲁⲃⲣⲁⲁⲙ ⲡⲉⲧⲉⲛⲓⲱⲧ ⲛⲁϥⲃⲉⲗⲏⲗ ⲡⲉ ⲉϥⲟⲩⲱⲱ ⲉⲛⲁⲩ ⲉⲟⲩⲉϣⲟⲟⲩ  
ⲏⲧⲏⲓ ⲟⲩⲟϣ ⲁϥⲛⲁⲩ ⲁϥⲣⲁⲱⲓ (*John 8:56*)
- e) ⲙⲏ ⲙⲙⲟⲛⲧⲉⲛ ⲉⲣⲱⲓⲱⲓ ⲉⲟⲩⲱⲙ ⲛⲉⲙ ⲉϥⲱ (*1 Corinthians 9:4*)
- f) ⲟⲩⲟⲛ ⲏⲧⲁⲛ ⲙⲙⲁⲩ ⲙⲡⲉⲛⲛⲟⲩⲧ ⲃⲉⲛ ⲛⲓⲃⲏⲟⲩⲓ Ⲭⲧ  
ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ (*hom vatt ii pg.81*)
- g) ⲁϥⲣⲓⲙⲓ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ⲭⲱⲟⲩ ⲙ̀ⲃⲣⲏⲧ ⲏⲃⲁⲛⲱⲛⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲏⲧⲁϥ  
(*hom vat ii pg.89*)

h) εῷπ Δε ἕμοντεϥ ϥον ἕμαϣ ερετενεϣ ἡτεϥκλῆρονομια  
 ἡοϣρεμῆηἡ ἡταϥ (*Numbers 27:11*)

i) ηεκαλωοϣι οτοητοϣ τεβηη ἕμαϣ (*Numbers 32:4*)

## 15.4. Possessive pronouns

The Coptic possessive pronoun is the equivalent of saying words like ‘yours’ and ‘mine’ in English. One form of this may be familiar to you from the Paschal praise

**ΘΩΚ ΤΕ ϣΧΟΜ**

*“to you is the power”*

The other forms based on person, number and gender are shown in the table below:

	single masculine	single feminine	plural
to me (mine)	ΦΩΙ	ΘΩΙ	ΗΟΥΙ
to you (male)	ΦΩΚ	ΘΩΚ	ΗΟΥΚ
to you (feminine)	ΦΩ	ΘΩ	ΗΟΥ
to him	ΦΩϥ	ΘΩϥ	ΗΟΥϥ
to her	ΦΩϥ	ΘΩϥ	ΗΟΥϥ
to us	ΦΩΗ	ΘΩΗ	ΗΟΥΗ
to you (plural)	ΦΩΤΕΗ	ΘΩΤΕΗ	ΗΟΥΤΕΗ
to them (theirs)	ΦΩΟΥ	ΘΩΟΥ	ΗΩΟΥ

For example, **ΧΟΜ** means power and is a feminine word. Hence, to say “to You is the power” (or “the power is Yours”) we looked under “to you” in the single feminine column and picked **ΘΩΚ**. Note that this choice doesn’t depend on the gender of “you”. To finish off the sentence, you use the feminine copula:

E.g. **ΘΩΚ ΤΕ ϣΧΟΜ**

For another example, we'll use **ⲧⲟⲩⲥ** which means 'chair' and is a masculine word, so this time to say "mine is the chair" you would pick from the masculine singular column and write: **ϥⲱⲓ ⲡⲉ ⲡⲓⲧⲟⲩⲥ**

The possessive pronoun also has a prenominal form (i.e a form which precedes the noun without the need for a pronominal suffix), as shown in the table below:

masculine (s)	feminine (s)	plural
<b>ϥⲁ</b>	<b>ⲑⲁ</b>	<b>ⲡⲁ</b>

Here the possessive pronoun is translated as 'of' as in 'the one of.'

E.g. **ⲁⲃⲃⲁ ⲡⲁⲃⲱⲙ ϥⲁ ⲧⲕⲟⲓⲛⲱⲛⲓⲁ**

*"Saint Pachom of the Community"*

<i>Vocab</i>			
<b>ⲁⲃⲃⲁ</b>	father (Gk,m)	<b>ⲣⲏ</b>	sun (m)
<b>ⲓⲟⲩ</b>	moon (m)	<b>ⲭⲣⲟⲛⲟⲥ</b>	period of time, season, (Gk, m)

## *Exercise 15.2*

- ⲏⲑⲱⲧⲉⲛ ϥⲱⲧⲉⲛ ⲁⲛ** (*1 Corinthians 6:19*)
- ⲑⲱⲟⲩ ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲏⲧⲉ ⲛⲓⲥⲏⲟⲩⲧⲓ** (*Matthew 5:3*)
- ϥⲱⲥ ⲡⲉ ⲡⲓⲱⲟⲩ ⲱⲁ ⲉⲛⲉⲩ ⲏⲧⲉ ⲛⲓⲉⲛⲉⲩ ⲁⲙⲏⲛ** (*1 Philippians 4:20*)
- ⲁⲩⲑⲱⲧ ⲏⲭⲉ ⲛⲁ ⲧⲃⲁⲕⲓ ⲧⲏⲣⲟⲩ** (*bom vatt ii pg.85*)
- ⲡⲓⲁⲭⲓ ⲉⲧⲉⲧⲉⲛⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ ϥⲱⲓ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ ϥⲁ ϥⲓⲱⲧ ⲡⲉ ⲉⲧⲁⲥⲧⲁⲟⲩⲟⲓ** (*John 14:24*)
- ϥⲱⲧⲉⲛ ⲁⲛ ⲡⲉ ⲉ̀ⲙⲓ ⲉⲩⲁⲛⲭⲣⲟⲛⲟⲥ ⲓⲉ ⲩⲁⲛⲥⲏⲟⲩ** (*Acts 1:7*)
- ⲛⲁⲓⲕⲉⲩⲟⲥ ⲛⲁⲓ ⲛⲟⲩⲓ ⲛⲉ** (*bom vatt ii pg.73*)
- ϥⲱⲕ ⲡⲉ ⲡⲓⲉⲩⲟⲟⲩ ϥⲱⲕ ⲟⲛ ⲡⲉ ⲡⲓⲉⲭⲱⲣⲉ ⲏⲑⲟⲕ ⲁⲕⲥⲟⲃⲧ ⲓⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲩ** (*Psalms 73:14 74:16*)
- Ⲭⲓⲭⲁⲛⲗ ⲡⲁⲣⲭⲱⲛ ⲛⲁ ⲛⲓⲥⲏⲟⲩⲧⲓ**
- ⲭⲙⲉⲩⲓ ⲁⲛ ⲉⲛⲁⲥⲧ ⲁⲗⲗⲁ ⲛⲁⲛⲓⲣⲱⲙⲓ** (*Mark 8:33*)

## 15.5. The Possessed nouns

Relax! These nouns are not demon possessed, but they are possessed in the innocent sense of the word. These nouns are different in that they are designed to take personal suffix at the end to indicate who they belong to. Most of these nouns are actually body parts.

For example, let's take the Coptic word for mouth.

The normal word for this is **po**.

**Po**, being one of these special nouns, has an inflected form which can change its endings. This inflected form is **po**ⲙⲓ

The endings to this word to indicate possession are as follows:

<b>po</b> ⲙⲓ	my mouth
<b>po</b> ⲙⲕ	your mouth (masculine)
<b>po</b> ⲙ	your mouth (feminine)
<b>po</b> ⲙⲓⲥ	his mouth
<b>po</b> ⲙⲓⲥⲉ	her mouth
<b>po</b> ⲙⲓⲛ	our mouth
<b>po</b> ⲙⲓⲧⲉⲛ	your mouth (plural)
<b>po</b> ⲙⲓⲟⲩ	their mouth

So, to say “my mouth” using this special form, you would use **po**ⲙⲓ.

Some other possessed nouns are listed below. As it turns out, only a few have a non inflected form.

Many of the possessed pronouns form the core of the compound prepositions which were first introduced in (5.1.iii) and are further explained in (Appendix 3).

Inflected form		non inflected form
<b>ⲭ</b> ⲙⲓⲥ	head	–
<b>ⲧ</b> ⲟⲩⲧⲓⲥ, <b>ⲧ</b> ⲉⲛⲧⲓⲥ	hand	<b>ⲧ</b> ⲟⲩⲓ

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ḏHT//	belly	—
pA T//	foot	—
θOTW//	bosom, chest	—
èθH//	chest or heart	ϩHT
èp//	face	ϩO
KEN//	bosom	—
IA T//	eye	—
CA//	back	—
A T P H X//	end	—

<i>Vocab</i>			
OTHI	indeed (adv)		

*Exercise 15.3*

- a) TOTE PWN ACMOE HPAWI (*Psalms 125:2 126:2*)
- b) JE ÈCMAPOHT HJE POC ΦT ÌPÌCÀ ÈCMAPOHT HJE POC ΦT HCEΔPAK MICK ABΔENAZO FH ETAPOTPH ÌPECATCTELOS ACNOCEM HNECÈBIAIK JE OTHI NARE ÈTHONT CH ÈPOC (*Daniel 3:28 hom vatt ii pg. 85*)
- c) PHOTJ COTEM ÈTAΠPOCEYCH BICMH ENICAXI HTE PWI (*Psalms 53:2 54:2*)
- d) ETAPOTPH HPWC (*Matthew 5:2*)
- e) PEJE PBOIC DE NAC ON JE CI TEKXIX EZOTH DA THOTWK OTOE ACBI TEQXIX EZOTH DA THOTWC (*Exodus 4:6*)

### ***Practice text 18***

*Well done, you're almost there. Now there's just one more practice text to tie everything together and to show you just how much you've learnt. Enjoy.*

*Numbers 21:1-9*

οτοϋ αϥσωτεμ η̣νε πιχα̣να̣νεος πο̣τρο η̣αρα̣λ φη  
ε̣τω̣οπ ρι̣ π̣ωα̣ϥε̣ χε̣ α̣ϥι̣ η̣νε̣ πι̣κρα̣η̣λ̣ ε̣φ̣μ̣ωι̣τ̣ η̣α̣θα̣ρι̣η̣  
οτοϋ αϥβω̣τς̣ ε̣πι̣κρα̣η̣λ̣ οτοϋ α̣τω̣λι̣ η̣ο̣τε̣χ̣μα̣λ̣ω̣ς̣ια̣  
η̣δ̣η̣το̣υ̣ οτοϋ αϥτω̣β̣ε̣ η̣νε̣ πι̣κρα̣η̣λ̣ η̣ο̣τε̣τ̣χ̣η̣ η̣̣π̣βο̣ις̣  
οτοϋ πε̣χα̣ϥ̣ χε̣ ε̣̣ω̣ω̣π̣ α̣κ̣ω̣α̣η̣†̣ η̣̣π̣αι̣λ̣α̣ος̣ ε̣δ̣ρη̣ι̣  
ε̣̣να̣χι̣χ̣ †̣η̣α̣ε̣ρα̣να̣θε̣μα̣τι̣ζ̣ι̣η̣ η̣̣μ̣ο̣ϥ̣ η̣ε̣μ̣ η̣ε̣ϥ̣βα̣κι̣ οτοϋ  
αϥσωτεμ η̣νε̣ π̣βο̣ις̣ ε̣̣τ̣ε̣μ̣η̣ η̣̣π̣ι̣κρα̣η̣λ̣ οτοϋ αϥ†̣η̣̣π̣ι̣λ̣α̣ος̣  
η̣̣χα̣να̣νεος̣ ε̣δ̣ρη̣ι̣ ε̣̣το̣τ̣ϥ̣ οτοϋ αϥε̣ρα̣να̣θε̣μα̣τι̣ζ̣ι̣η̣ η̣̣μ̣ο̣ϥ̣  
η̣ε̣μ̣ η̣ε̣ϥ̣βα̣κι̣ οτοϋ α̣τ̣†̣ρε̣η̣ φ̣ρα̣η̣ η̣̣π̣ι̣μα̣ ε̣τε̣μ̣μα̣τ̣ χε̣  
πι̣α̣να̣θε̣μα̣ οτοϋ ε̣τα̣ρο̣τω̣τε̣β̣ ε̣βο̣λ̣ δ̣ε̣η̣ ω̣ρ̣ πι̣τω̣ου̣  
ε̣χε̣η̣ φ̣μ̣ωι̣τ̣ η̣̣φ̣ι̣ο̣μ̣ η̣̣ω̣α̣ρι̣ α̣τ̣κ̣ω̣†̣ ε̣̣πι̣κα̣ρ̣ι̣ η̣ε̣δ̣ω̣μ̣ οτοϋ  
αϥε̣ρ̣κο̣υ̣χι̣ η̣̣ρ̣η̣τ̣ η̣νε̣ πι̣λ̣α̣ος̣ ρι̣ φ̣μ̣ωι̣τ̣ οτοϋ α̣ πι̣λ̣α̣ος̣  
σα̣χι̣ η̣̣σα̣ φ̣η̣νο̣υ̣†̣ η̣ε̣μ̣ μ̣ω̣τ̣ς̣η̣ς̣ ε̣τ̣χω̣ η̣̣μ̣ο̣ς̣ χε̣ ε̣θ̣βε̣ο̣υ̣  
α̣κε̣ν̣τε̣η̣ ε̣βο̣λ̣ δ̣ε̣η̣ η̣̣κα̣ρ̣ι̣ η̣̣χη̣μ̣ι̣ ε̣δ̣ο̣θ̣βε̣η̣ ρι̣ π̣ω̣α̣ϥε̣ χε̣  
η̣̣μ̣ο̣η̣ ω̣ικ̣ ο̣υ̣δ̣ε̣ μ̣ω̣ου̣.̣ τε̣η̣ψ̣τ̣χη̣ δ̣ε̣ α̣ς̣ε̣ρ̣ω̣υ̣ ε̣̣π̣αι̣ω̣ικ̣  
ε̣̣τω̣ου̣τω̣ου̣ οτοϋ α̣ η̣̣βο̣ις̣ ο̣τω̣ρ̣π̣ η̣̣η̣ι̣ρ̣ο̣ϥ̣ ε̣δ̣ο̣υ̣η̣ ε̣̣π̣ι̣λ̣α̣ος̣  
ε̣̣ω̣α̣τ̣δ̣ω̣τε̣β̣ οτοϋ η̣α̣τ̣β̣ι̣ λ̣α̣π̣ς̣ι̣ η̣̣σα̣ πι̣λ̣α̣ος̣ πε̣ οτοϋ  
αϥμ̣ο̣υ̣ η̣νε̣ ο̣τ̣η̣ω̣†̣ η̣̣μ̣η̣ω̣ η̣̣τε̣ η̣ε̣η̣ω̣η̣ρι̣ η̣̣π̣ι̣κρα̣η̣λ̣ οτοϋ

ⲁ ⲡⲓⲗⲁⲟϥ ⲓ ⲉⲗ ⲙⲱⲛϥⲥⲏϥ ⲉⲧϫⲱ ⲙⲙⲟϥ ϫⲉ ⲁⲛⲉⲣⲛⲟⲃⲓ  
 ⲁⲛϥⲁϫⲓ ⲛⲥⲁ ⲡⲛⲟⲩⲧⲓ ⲛⲉⲙ ⲛⲥⲱⲕ ⲧⲱⲃⲉ ⲟⲩⲛ ⲙⲡⲃⲟⲓϥ ⲟⲩⲟⲉ  
 ⲙⲁⲣⲉϥⲱⲗⲓ ⲛⲛⲁⲓⲉⲟⲩⲩ ⲉⲃⲟⲗ ⲉⲗⲣⲟⲛ ⲟⲩⲟⲉ ⲁ ⲙⲱⲛϥⲥⲏϥ ⲧⲱⲃⲉ  
 ⲙⲡⲃⲟⲓϥ ⲉⲱⲃⲉ ⲡⲓⲗⲁⲟϥ ⲟⲩⲟⲉ ⲡⲉϫⲉ ⲡⲃⲟⲓϥ ⲙⲙⲱⲛϥⲥⲏϥ ϫⲉ  
 ⲙⲁⲱⲁⲙⲓⲟ ⲛⲁⲕ ⲛⲟⲩⲉⲟⲩⲩ ⲛⲉⲟⲙⲧ ⲟⲩⲟⲉ ϫⲁⲩ ⲉⲓ ⲟⲩⲙⲛⲓⲛⲓ  
 ⲟⲩⲟⲉ ⲉϥⲉⲱⲱⲡⲓ ⲁⲣⲉⲱⲁⲛ ⲡⲓⲉⲟⲩⲩ ⲃⲓ ⲗⲁⲡϥⲓ ⲉⲟⲩⲣⲱⲙⲓ ⲟⲩⲟⲉ  
 ⲉϥⲉⲭⲟⲩⲱⲧⲓ ⲉⲡⲓⲉⲟⲩⲩ ⲛⲉⲟⲙⲧ ⲟⲩⲟⲉ ⲉϥⲉⲱⲛⲃ ⲟⲩⲟⲉ ⲁϥⲱⲁⲙⲓⲟ  
 ⲛⲫⲉ ⲙⲱⲛϥⲥⲏϥ ⲙⲡⲓⲉⲟⲩⲩ ⲛⲉⲟⲙⲧ ⲟⲩⲟⲉ ⲁϥⲧⲁⲉⲟⲩⲩ ⲉⲓ ⲟⲩⲙⲛⲓⲛⲓ  
 ⲟⲩⲟⲉ ⲁϥⲱⲱⲡⲓ ⲉⲟⲩⲧⲁⲛ ⲁⲣⲉⲱⲁⲛ ⲟⲩⲉⲟⲩⲩ ⲃⲓ ⲗⲁⲡϥⲓ ⲛⲥⲁ  
 ⲟⲩⲣⲱⲙⲓ ⲟⲩⲟⲉ ⲛⲧⲉϥⲭⲟⲩⲱⲧⲓ ⲉⲡⲓⲉⲟⲩⲩ ⲛⲉⲟⲙⲧ ⲱⲁϥⲱⲛⲃ

*Vocab*

ⲭⲁⲛⲁⲛⲉⲟϥ	Canaanite (prop noun)	ⲁⲣⲁⲗ	Arad prop noun)
ⲁⲱⲁⲣⲓⲛ	Atharin (prop noun)	ⲉϫⲙⲁⲗⲱϥⲁ	captivity (f)
ⲉⲣⲱⲱ, ⲉⲣⲱⲱ (ϥ)	to be cold, heavy (v.i)	ⲉⲣⲱⲱⲧ	bronze (m)
ⲃⲱⲧϥ ⲃⲱⲧϥⲥ	to fight, battle (v.t)	ⲉⲧⲟⲩⲩⲩ	to the hand of (Appendix 3)
ⲗⲁⲡϥⲓ	bite, sting, morsel (m)	ⲱⲣ	Hor (prop noun)
ⲁⲛⲁⲱⲉⲙⲁ	devotion, curse (m)	ⲟⲩⲱⲧⲉⲃ	to depart, change (v.i)
ⲧⲣⲉⲛ	to name, call (v.i)	ⲱⲁⲣⲓ	red (adj)
ⲉⲣⲁⲛⲁⲱⲉⲙⲁⲧⲓⲩⲓⲛ	to devote, curse (v.t)		



## Where do we go from here?

Congratulations! If you're reading this, it means one of two things. Either you've laboured through the lessons, ploughed through the exercises, sweated over the practice texts, referred constantly to the glossary, and finally made your way to the end of the book, or you've skipped to the end to see what's at the back.

If it's the first case, then you may be wondering where you can go from here. This may be time to reveal a secret which I've kept hidden up till now, and that's that you never really stop learning Coptic, as no matter how much you learn, there'll always be things you don't know. But don't be discouraged, because that's part of the fun! The best way to consolidate is to practice, practice, and practice again. Following the Coptic text in *Midnight praises* is an excellent way of become more fluent in your reading of Coptic text, as well as giving you a way of learning new words. To further consolidate your grammar and vocabulary, you should then start to read some literary Coptic texts.

Technological advances have made access to these much easier than even 10 years ago. The Remenkimi web site at [www.coptic.org/language](http://www.coptic.org/language) is maintained by a dedicated group of Coptic lovers who have provided a treasure trove of Coptic texts. There you can find most of the available texts of the Bible, as well as other literary works. The Bible is a good place to start, as you can easily compare your translation with a modern English translation. Just remember though that you'll need to download the right fonts first.

Actually, the Coptic fonts themselves have undergone a bit of a revolution. In the olden days (i.e. 2 years ago), most of the different fonts had different keyboard layout maps, which meant that you couldn't change the font of a Coptic text without changing the letters around and ending up with garble. The work of several dedicated Coptic computer lovers has resulted in the Coptic Standard fonts, which is a new standard for pre existing fonts to all now using the same keyboard layout map. A link to these can be found in the Remenkimi site. Some older texts have not yet been converted to the CS standard, so it's still useful to have some of the older fonts. At the time of writing, the site <http://coptic-software.8m.net/> featured a program which would automatically install the fonts for you.

You'll also need a proper dictionary when approaching most of these texts I recommend the dictionary produced by the St.Shenouda society ([www.stsheounda.com](http://www.stsheounda.com)) which is available on their CD-ROM and also on the "Christian Orthodox e-Reference library" CD ([coepa@netspace.net.au](mailto:coepa@netspace.net.au)). Another very good dictionary is "The abbreviated Coptic Dictionary" by Adeeb Makar, which at time of writing was available from [www.orthodox-bookstore.org](http://www.orthodox-bookstore.org). A particular advantage of the St.Shenouda society CD-ROM is that it also includes the Coptic New Testament.

The Remenkimi site also maintains a newsgroup where members write messages to each other in Coptic, as well as a Paltalk chat room, where members can speak to each other in Coptic over the internet.

### *So You want to Learn Coptic?*

If you're really serious about learning Coptic, you may be interested to learn that there is Masters in Arts in Coptic studies degree which is at Maquarie University, Sydney. This degree offers courses in many aspects of Coptic culture, including a course in Sahidic as well as the other major dialects. For further information, go to [www.coptic.org.au/modules/coptic\\_studies/](http://www.coptic.org.au/modules/coptic_studies/).

As you can see, there are many opportunities opening up for the revival of Coptic, but it will require the hard work and dedication of people like yourself to keep the flame burning. A whole new world of possibilities awaits, and who knows? Maybe we'll look back ten years from now and marvel as to how many people didn't know Coptic.

## 16. APPENDICIES

### Appendix 1 : Verb tables

<b>Present</b>	First (5.1)	Habitual (10.1)	Negative habitual (10.1.i)
1 <sup>st</sup> P (s)	†–	ᵂᵃᵢ–	ᵂᵂᵂᵃᵢ–
2 <sup>nd</sup> P (m)	ᵂ (ᵂ)–	ᵂᵃᵂ–	ᵂᵂᵃᵂ–
2 <sup>nd</sup> P (f)	ᵂᵂ–	ᵂᵃᵂᵂ–	ᵂᵂᵃᵂᵂ–
3 <sup>rd</sup> P (m)	ᵂ–	ᵂᵃᵂ–	ᵂᵂᵃᵂ–
3 <sup>rd</sup> P (f)	ᵂ–	ᵂᵃᵂ–	ᵂᵂᵃᵂ–
1 <sup>st</sup> P (pl)	ᵂᵂᵂ–	ᵂᵃᵂ–	ᵂᵂᵃᵂ–
2 <sup>nd</sup> P (pl)	ᵂᵂᵂᵂᵂ–	ᵂᵃᵂᵂᵂᵂᵂ–	ᵂᵂᵂᵂᵂᵂᵂ–
3 <sup>rd</sup> P (pl)	ᵂᵂ–	ᵂᵃᵂ–	ᵂᵂᵃᵂ–
Pre subject form	–	ᵂᵃᵂᵂ	ᵂᵂᵃᵂᵂ
Negative	(ᵂ)...ᵃᵂ		–

<b>Future</b>	First (5.9)	Emphatic (10.2)	Negative emph. (10.2.i)
1 <sup>st</sup> P (s)	†ᵂᵃ–	ᵂᵂᵂ–	ᵂᵂᵂᵃ–
2 <sup>nd</sup> P (m)	ᵂᵂᵃ–	ᵂᵂᵂ–	ᵂᵂᵂᵂᵂ–
2 <sup>nd</sup> P (f)	ᵂᵂᵂᵃ(ᵂᵃ)–	ᵂᵂᵂ–	ᵂᵂᵂᵂ–
3 <sup>rd</sup> P (m)	ᵂᵂᵃ–	ᵂᵂᵂ–	ᵂᵂᵂᵂᵂ–
3 <sup>rd</sup> P (f)	ᵂᵂᵃ–	ᵂᵂᵂ–	ᵂᵂᵂᵂᵂ–
1 <sup>st</sup> P (pl)	ᵂᵂᵂᵂᵂᵃ–	ᵂᵂᵂ–	ᵂᵂᵂᵂᵂᵂ–
2 <sup>nd</sup> P (pl)	ᵂᵂᵂᵂᵂᵂᵃ–	ᵂᵂᵂᵂᵂᵂᵂ–	ᵂᵂᵂᵂᵂᵂᵂᵂ–
3 <sup>rd</sup> P (pl)	ᵂᵂᵂᵃ–	ᵂᵂᵂ–	ᵂᵂᵂᵂᵂᵂ–
Pre subject form	–	ᵂᵂᵂ	ᵂᵂᵂᵂ
Negative	(ᵂ)...ᵃᵂ		

<b>Future</b>	Imperfect (10.3)	conditional (10.5)	neg. conditional (10.5.i)	Optative (10.4.iv)
1 <sup>st</sup> P (s)	ⲛⲁⲓⲛⲁ-...(ⲡⲉ)	ⲁⲓⲱⲁⲛ-	ⲁⲓⲱⲧⲉⲙ-	ⲙⲁⲣⲓ-
2 <sup>nd</sup> P (m)	ⲛⲁⲕⲛⲁ-...(ⲡⲉ)	ⲁⲕⲱⲁⲛ-	ⲁⲕⲱⲧⲉⲙ-	-
2 <sup>nd</sup> P (f)	ⲛⲁⲣⲉⲛⲁ-...(ⲡⲉ)	ⲁⲣⲉⲱⲁⲛ-	ⲁⲣⲉⲱⲧⲉⲙ-	-
3 <sup>rd</sup> P (m)	ⲛⲁⲕⲛⲁ-...(ⲡⲉ)	ⲁⲕⲱⲁⲛ-	ⲁⲕⲱⲧⲉⲙ-	ⲙⲁⲣⲉⲕ-
3 <sup>rd</sup> P (f)	ⲛⲁⲥⲛⲁ-...(ⲡⲉ)	ⲁⲥⲱⲁⲛ-	ⲁⲥⲱⲧⲉⲙ-	ⲙⲁⲣⲉⲥ-
1 <sup>st</sup> P (pl)	ⲛⲁⲛⲛⲁ-...(ⲡⲉ)	ⲁⲛⲱⲁⲛ-	ⲁⲛⲱⲧⲉⲙ-	ⲙⲁⲣⲉⲛ-
2 <sup>nd</sup> P (pl)	ⲛⲁⲣⲉⲧⲉⲛⲛⲁ-...(ⲡⲉ)	ⲁⲣⲉⲧⲉⲛⲱⲁⲛ-	ⲁⲣⲉⲧⲉⲛⲱⲧⲉⲙ-	-
3 <sup>rd</sup> P (pl)	ⲛⲁⲣⲉⲛⲁ-...(ⲡⲉ)	ⲁⲣⲉⲱⲁⲛ-	ⲁⲣⲉⲱⲧⲉⲙ-	ⲙⲁⲣⲉⲛ-
Pre subject form	ⲛⲁⲣⲉ... ..(ⲡⲉ)	ⲁⲣⲉⲱⲁⲛ-	ⲁⲣⲉⲱⲧⲉⲙ-	ⲙⲁⲣⲉ-

<b>Past</b>	First (5.2)	Imperfect (7.1)	Imperfect negative	Plu perfect (7.1.i)
1 <sup>st</sup> P (s)	ⲁⲓ-	ⲛⲁⲓ-...(ⲡⲉ)	ⲛⲁⲓ...ⲁⲛ	ⲛⲉ...ⲁⲓ
2 <sup>nd</sup> P (m)	ⲁⲕ-	ⲛⲁⲕ-...(ⲡⲉ)	ⲛⲁⲕ...ⲁⲛ	ⲛⲉ...ⲁⲕ
2 <sup>nd</sup> P (f)	ⲁⲣⲉ-	ⲛⲁⲣⲉ-...(ⲡⲉ)	ⲛⲁⲣⲉ...ⲁⲛ	ⲛⲉ...ⲁⲣⲉ
3 <sup>rd</sup> P (m)	ⲁⲕ-	ⲛⲁⲕ-...(ⲡⲉ)	ⲛⲁⲕ...ⲁⲛ	ⲛⲉ...ⲁⲕ
3 <sup>rd</sup> P (f)	ⲁⲥ-	ⲛⲁⲥ-...(ⲡⲉ)	ⲛⲁⲥ...ⲁⲛ	ⲛⲉ...ⲁⲥ
1 <sup>st</sup> P (pl)	ⲁⲛ-	ⲛⲁⲛ-...(ⲡⲉ)	ⲛⲁⲛ...ⲁⲛ	ⲛⲉ...ⲁⲛ
2 <sup>nd</sup> P (pl)	ⲁⲣⲉⲧⲉⲛ-	ⲛⲁⲣⲉⲧⲉⲛ-...(ⲡⲉ)	ⲛⲁⲣⲉⲧⲉⲛ..ⲁⲛ	ⲛⲉ...ⲁⲣⲉⲧⲉⲛ
3 <sup>rd</sup> P (pl)	ⲁⲣⲉ-	ⲛⲁⲣⲉ-...(ⲡⲉ)	ⲛⲁⲣⲉ...ⲁⲛ	ⲛⲉ...ⲁⲣⲉ
Pre subject form	ⲁ	ⲛⲁⲣⲉ-...(ⲡⲉ)	ⲛⲉ...ⲁⲣⲉ	
Negative	ⲙⲡⲉ	-	-	ⲛⲉ...ⲙⲡⲉ

Relative	First Present (5.1.v)	Future (5.9.ii)	Past Perfect (5.4)
1 <sup>st</sup> P (s)	ε†-	ε†ηα	εται-
2 <sup>nd</sup> P (m)	ετεκ-	ετεκηα-	ετακ-
2 <sup>nd</sup> P (f)	ετε-	ετερα-	εταρε-
3 <sup>rd</sup> P (m)	ετεϙ-	ετεϙηα-	εταϙ-
3 <sup>rd</sup> P (f)	ετεσ-	ετεσκηα-	ετασ-
1 <sup>st</sup> P (pl)	ετεν-	ετενηα-	εταν-
2 <sup>nd</sup> P (pl)	ετετεν-	ετετενηα-	εταρετεν-
3 <sup>rd</sup> P (pl)	ετοϣ-	ετοϣηα-	εταϣ-
Pre subject form	ετε/ερε	ετε/ερε...ηα	ετα
Negative	(ἥ)...αν	(ἥ)...αν	ετε...ἔπε (5.4.i)

Subjunctive	Affirmative (6.2)	Negative (6.2.ii)	limitative (6.2.i)
1 <sup>st</sup> P (s)	ἦτα-	ἦταῦτεμ-	ῥαητα(ι)/ῥα†-
2 <sup>nd</sup> P (m)	ἦτεκ-	ἦτεκῦτεμ-	ῥα(η)τεκ-
2 <sup>nd</sup> P (f)	ἦτε-	ἦτεῦτεμ-	ῥα(η)τε-
3 <sup>rd</sup> P (m)	ἦτεϙ-	ἦτεϙῦτεμ-	ῥα(η)τεϙ-
3 <sup>rd</sup> P (f)	ἦτεσ-	ἦτεσῦτεμ-	ῥα(η)τεσ-
1 <sup>st</sup> P (pl)	ἦτεν-	ἦτενηῦτεμ-	ῥα(η)τεν-
2 <sup>nd</sup> P (pl)	ἦτετεν-	ἦτετενηῦτεμ-	ῥα(η)τετεν-
3 <sup>rd</sup> P (pl)	ἦτοϣ-/ἦσε-	ἦτοϣῦτεμ-	ῥα(η)τοϣ-
Pre subject form	ἦτε	ἦτε ῦτεμ	ῥα(η)τε

*So You want to Learn Coptic?*

<b>Second tense</b>	<b>Present (12.1)</b>	<b>Future (12.2)</b>	<b>Past (12.3)</b>
1 <sup>st</sup> P (s)	ⲁⲓⲙ	ⲁⲓⲛⲁⲙ	ⲉⲧⲁⲓⲙ
2 <sup>nd</sup> P (m)	ⲁⲕⲙ	ⲁⲕⲛⲁⲙ	ⲉⲧⲁⲕⲙ
2 <sup>nd</sup> P (f)	ⲁⲣⲉⲙ	ⲁⲣⲉⲛⲁⲙ	ⲉⲧⲁⲣⲉⲙ
3 <sup>rd</sup> P (m)	ⲁⲙⲙ	ⲁⲙⲛⲁⲙ	ⲉⲧⲁⲙⲙ
3 <sup>rd</sup> P (f)	ⲁⲥⲙ	ⲁⲥⲛⲁⲙ	ⲉⲧⲁⲥⲙ
1 <sup>st</sup> P (pl)	ⲁⲛⲙ	ⲁⲛⲛⲁⲙ	ⲉⲧⲁⲛⲙ
2 <sup>nd</sup> P (pl)	ⲁⲣⲉⲧⲉⲛⲙ	ⲁⲣⲉⲧⲉⲛⲛⲁⲙ	ⲉⲧⲁⲣⲉⲧⲉⲛⲙ
3 <sup>rd</sup> P (pl)	ⲁⲩⲙ	ⲁⲩⲛⲁⲙ	ⲉⲧⲁⲩⲙ
Pre subject form	ⲁⲣⲉ	ⲁⲣⲉ ⲛⲁⲙ	ⲉⲧⲁ