

**Practice text 14***Psalm 6:2-4 6:1 -3*

As we shall see in the following passage, David also made use of the negative imperative in his prayers and petitions to the Lord.

Π<sup>Ω</sup>Σ ὑπερκο<sup>Λ</sup>ι ὑ<sup>μ</sup>μοι <sup>δ</sup>εν πεκ<sup>χ</sup>ωντ ο<sup>υ</sup>δε ἡ<sup>ρ</sup>ηι <sup>δ</sup>εν  
 πεκ<sup>υ</sup>βον. ὑπερ<sup>τ</sup> ἐβ<sup>ω</sup> η<sup>η</sup>ι. κα<sup>ι</sup> η<sup>η</sup>ι Π<sup>Ω</sup>Σ <sup>ε</sup>ε ἀ<sup>ν</sup>οκ  
 ο<sup>υ</sup>α<sup>ς</sup>θεν<sup>η</sup>ς. μα<sup>τ</sup>α<sup>λ</sup>βοι Π<sup>Ω</sup>Σ <sup>ε</sup>ε κα<sup>κ</sup>α<sup>ς</sup> α<sup>γ</sup>υ<sup>θ</sup>ορ<sup>τ</sup>ερ ο<sup>υ</sup>ο<sup>ζ</sup>  
 ἀ<sup>τ</sup>α<sup>ψ</sup>υ<sup>χ</sup>η ὑ<sup>θ</sup>ορ<sup>τ</sup>ερ ἐ<sup>μ</sup>α<sup>ψ</sup>ω

*Vocab*

α <sup>ς</sup> θεν <sup>η</sup> ς	weak, feeble, (Gk,m)	ὑ <sup>θ</sup> ορ <sup>τ</sup> ερ	to be disturbed, troubled
ὑ <sup>β</sup> ον	wrath (m)	χ <sup>ω</sup> ντ	anger (m)
κο <sup>ζ</sup> ι	to reprove, correct, admonish (v.t)	τ <sup>ε</sup> β <sup>ω</sup>	to teach, reprove

**10.4.iv. A Milder imperative- The ‘Optative’**

There is a milder, more gentle way of giving instructions. This way is more of an encouragement rather than an order. Think of it as the difference between saying ‘let us go to the beach’ or ‘let us pray’, as opposed to ‘go the beach!’ or ‘pray!’

This form is called the *Optative*. It’s unique amongst the tenses because it doesn’t actually have a second person form. It is formed around the stem **μα<sup>ρ</sup> //** and is conjugated as in the following table:

μα <sup>ρ</sup> ε	pre subject form
μα <sup>ρ</sup> ι //	may I
μα <sup>ρ</sup> ε <sup>ς</sup> //	may he
μα <sup>ρ</sup> ε <sup>ς</sup> //	may she
μα <sup>ρ</sup> ο <sup>υ</sup> //	may they
μα <sup>ρ</sup> ε <sup>ν</sup> //	may we

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The optative can then be attached to either the infinitive or the pronominal form of the verb. E.g:

**ⲉⲱⲥ** “to praise”

**ⲙⲁⲣⲉⲛⲉⲱⲥ** “let us praise”

<i>Vocab</i>			
<b>ⲛⲟⲩⲉⲙ ⲛⲁⲩⲉⲙ- ⲛⲁⲩⲉⲙ</b> // <b>ⲛⲟⲩⲉⲙ</b>	to save, deliver (v.t)	<b>ⲧⲟⲩⲃⲟ</b>	to be, become pure, to purify (v.t)
<b>ⲟⲩⲱⲩ ⲟⲩⲉⲩ- ⲟⲩⲁⲩ</b> //	to desire, to love (v.t)	<b>ⲉⲱⲥ</b>	to praise (v.t)
<b>ⲥⲱⲧⲉⲙ ⲥⲟⲑⲙ</b> //	to hear, listen (v.t)	<b>ⲭⲱⲣ ⲉⲃⲟⲗ</b>	to disperse, scatter (v.t)

*Exercise 10.9*

- ⲙⲁⲣⲉⲛⲉⲱⲥ ⲉⲡⲟⲥ** (*Exodus 15:21*)
- ⲙⲁⲣⲉⲩⲧⲟⲩⲃⲟ ⲛⲥⲉ ⲡⲉⲕⲣⲁⲛ** (*Matthew 6:9*)
- ⲙⲁⲣⲉⲥⲓ ⲛⲥⲉ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ** (*Matthew 6:10*)
- ⲙⲁⲣⲓ ⲥⲱⲧⲉⲙ ⲉⲡⲉⲕⲛⲁⲓ** (*Psalms 142:8 143:8*)
- ⲙⲁⲣⲟⲩⲭⲱⲣ ⲉⲃⲟⲗ ⲛⲥⲉ ⲛⲉⲕⲭⲁⲭⲓ ⲧⲏⲣⲟⲩ** (*Numbers 10:35*)
- ⲙⲁⲣⲉⲩⲛⲁⲩⲙⲉⲩ ⲧⲏⲟⲩ ⲓⲥⲥⲉ ⲩⲟⲩⲁⲩⲩ** (*Matthew 27:43*)
- ⲛⲟⲩⲧⲉⲛ ⲉⲱⲧⲉⲛ ⲡⲏ ⲉⲧⲁⲣⲉⲧⲉⲛⲥⲟⲑⲙⲉⲩ ⲓⲥⲥⲉⲛ ⲉⲛ  
ⲙⲁⲣⲉⲩⲩⲱⲡⲓ ⲛⲉⲛ ⲑⲏⲛⲟⲩ**\*\*\*\* (*1 John 2:24*)

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\*\*\*\* Confused about the **ⲛⲉⲛ ⲑⲏⲛⲟⲩ**? Refer to (5.5) for a reminder

## 10.5. When or if- The conditional

Sometimes, things we want have to wait till other things get done. For example, in the sentence “*I will buy a car, when I get lots of money*”, buying the car depends on getting money first. The key word here is ‘when’, which implies that a certain event has to take place before the next event can occur. In other words, the second event is *conditional* on the first event taking place first, hence the name of the conditional tense. The conditional is whole tense which carries the meaning of ‘when’ or ‘if’. Superficially, this tense actually looks like the past perfect tense (5.2), except that it has a **ⲱⲁⲛ** stuck in between the pronoun and the verb as well:

<b>ⲁⲓⲱⲁⲛ</b>	when I, if I
<b>ⲁⲕⲱⲁⲛ</b>	when you, if you (m)
<b>ⲁⲣⲉⲱⲁⲛ</b>	when you, if you (f)
<b>ⲁⲕⲱⲁⲛ</b>	when he, if he
<b>ⲁⲕⲱⲁⲛ</b>	when she, if she
<b>ⲁⲛⲱⲁⲛ</b>	when we
<b>ⲁⲣⲉⲧⲉⲛⲱⲁⲛ</b>	when you (plural)
<b>ⲁⲣⲱⲁⲛ</b>	when they
<b>ⲁⲣⲉⲱⲁⲛ</b>	pre subject form

In Coptic, this tense is used for both ‘when’ and ‘if’, which clearly don’t always mean the same thing, so it’s up to you to look at the context to decide which meaning is the most appropriate.

E.g. **ⲁⲣⲓ ⲡⲁ ⲙⲉⲣⲓ ⲡⲁⲟⲥ ⲁⲕⲱⲁⲛⲓ ⲃⲉⲛ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ** (*Hymn for service of Great Friday*)  
*“remember me my Lord when you come into your kingdom”*

**ⲕⲁⲛ** is a special word which is often used with the conditional which gives the meaning of ‘even if.’

E.g. **ⲕⲁⲛ ⲁⲓⲱⲁⲛⲃⲓ ⲛⲉⲙ ⲛⲉⲕⲉⲃⲱⲥ ⲧⲓⲁⲛⲟⲃⲉⲙ** (*Mark 5:28*)  
*“If I even touch his garments I shall be saved”*

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The word **ἐϥωπ** which also means ‘if or when’ is often used with the conditional. In these cases, it’s left untranslated as the rest of the conditional construction is enough to give the meaning of the conditional to the clause. On the other hand, **ἐϥωπ** can also be used without the rest of the conditional construction, in which case it is translated;

E.g. **ἐϥωπ Δε αϥϣαηὶ ἡξε ἡωηρι ἡϥρωῡ δην πεϥωοϥ ηεη ηεϥαϣϣελοϥ τηροϥ ηεηαϥ τοτε εϥεϣεμϥι ϣιxen ἡθρονοϥ ἡτε πεϥωοϥ** (Matthew 25:31)

*“and when the son of man comes in his glory and all his angels with Him then he will sit on the throne of His Glory”*

**ἐϥωπ τετεημει ἡμοι τετεηηαρεϣ ἐηαἐητολῡη** (John 14:15)

*“if you love me you will keep my commandments”*

Vocab			
<b>ἄρεϣ</b>	to guard, to keep, to study (v.t)	<b>πατωελετ</b>	bridegroom (m)
<b>ερηηστεϣην</b>	to fast (v.i)	<b>ϥεβι</b>	circumcision (m)
<b>ερϥκαηδαλίζεϥε</b>	to stumble (v.i)	<b>τοϥηνοϥ τοϥηνοϥ- τοϥηνεϥ- τοϥηνοϥ//</b>	to raise, arouse (v.t)
<b>θρονοϥ</b>	throne (m)	<b>ϣηοϥ</b>	profit, gain (m)
<b>μετοϥρο</b>	kingdom (f)	<b>βι ηεη//</b>	to touch (v.t)
<b>ηομμοϥ</b>	law (m)		

### Exercise 10.10

a) **πετροϥ Δε πεϣαϥ ηαϥ ξε καη αϥϣαηερϥκαηδαλίζεϥε τηροϥ αλλα ἄηοκ αη** (Mark 14:29 )

- b) **сєннот де нхе ганєггоот єщоп ащпанולי**  
**υπιπατρελετ єβολ гарвот тоте єтєєрннстєтн** (*Matthew 9:15*)
- c) **ащпансвтєм щавщєп псггхг єрвот жєн орггщг** (*Luke 8:13*)
- d) **єрєтєнєбг нотгхом єщоп арєщан пп̄п̄а єθотгб г єθргг**  
**єжєн θннот** (*Acts 1:8*)
- e) **лщпанбг де нотснот г̄нлорврп нсвк** (*Acts 24:25*)
- f) **отон гнот г̄ар υпсєбг єщоп акщпанргг υпннмос** (*Romans 2:25*)
- g) **єгєтотгносг нхе П̄с̄ кан єщоп агргг нгггннбг єтєггг**  
**нгг єβол** (*James 5:15*)

### 10.5.i. *Negative of the conditional*

If there is a chance that something will happen, there is also a chance that it will not happen, hence the reason for the negative conditional tense, used to express the meaning of ‘if not.’ The construction for the negative conditional will actually be a little familiar (at least it should be familiar, depending on your memory); as back in (6.2.ii) we saw that the negative of the subjunctive is formed by placing an **ϣтєм** between the subjunctive and the verb. **ϣтєм** is also used when forming the negative of the conditional. Here the **ϣтєм** is swapped for the **щан** of the affirmative conditional as in the table below:

<b>агϣтєм-</b>	if I do not
<b>акϣтєм-</b>	if you do not (m)
<b>ареϣтєм-</b>	if you do not(f)
<b>агϣтєм-</b>	if he does not
<b>асϣтєм-</b>	if she does not
<b>анϣтєм-</b>	if we do not

<b>ᄠᆞᆫᆯᆡᆫᆷᆺᆸᆡᆫᆮᆪᆢ</b>	if you do not(plural)
<b>ᄠᆡᆫᆷᆺᆸᆡᆫᆮᆪᆢ</b>	if they do not
<b>ᄠᆞᆫᆷᆺᆸᆡᆫᆮᆪᆢ</b>	pre subject form

E.g. †**ΝΟΥ** ΔΕ ἈΡΕΤΕΝΨΤΕΥ ΟΥΩΨΤ ΰΜΟC CΕΝΔΖΙ ΘΗΝΟΥ Εἰρημ

èṭḫpwa    ʾxpwʾ    (*hom vatt ii pg.81*)

*“and now if you do not worship it you will be thrown down into the furnace of fire”*

<i>Vocab</i>			
<b>ΑΝΟΜΟΣ</b>	lawless (adj Gk)	<b>ΕΡΜΕΤΑΝΟΙΝ</b>	to repent (Gk, v.i)
<b>ΒΑΣΙΛΙΤΗΣ</b>	Basil (prop.noun)	<b>ΙΩΙ ΙΑ- ΙΑ</b> //	to wash (v.t)
<b>ΔΙΟΚΛΗΤΙΑΝΟΣ</b>	Diocletian (prop noun)	<b>ΦΩΝ ΕΒΟΛ</b>	to flow, pour out (v.i)
<b>ΕΡΚΑΤΑΣΙΝΩΣΚΙΝ</b>	to condemn (Gk)	<b>ΘΛΟΧ</b>	bed (m)

### Exercise 10.11

- a) **παμενρα† εϋωπ αρεϋτεμ πενεντ εκατασινωσκιν  
υμον** (1 John 3:21)
- b) **εϋωπ γαρ αρετεν υτεμναε† γε ανοκ πε τετενναμω  
νηρηι θεν μετεννοβι** (John 8:24)
- c) **†χω υμοc νωτεν γε αρετενυτεμνοτωμ η†carz υπωηρι  
υφρωμυ** (John 6:53)
- d) **νιφαρiceoc γαρ μεμ νιογδαι τηρογ υπαροτωμ  
αϋτεμιατοτογ ηογμηνυ ηcοπ** (Mark 7:3)
- e) **†νατηic επβλοχ μεμ νη εταγερνωικ μεμac εογνιω†  
ηροχρεχ εϋωπ αcυτεμερμετανοιν** (Revelation 2:22)

f) πεχαϥ ὑποτρο ἡλνομος διοκλτιανος χε ὑονδ ἡχε Πα<sup>OC</sup>  
 Ιη<sup>C</sup> Πχ<sup>C</sup> ακῶτεμ<sup>εδ</sup>αι θαροι ρω ἡτεκοτορπτ ἐδρηι  
 ἐχ<sup>ημ</sup> ἡτοϣφων πα<sup>ς</sup>νοϥ ἐβολ θεν πιμα ἐτε ὑμα<sup>τ</sup>  
 ὑφρη† ὑπαιωτ Βασιλιτης νεμ πα<sup>ς</sup>νηνοϣ τηροϣ †ηαωλι  
 ἡτεκαφε (AmHyp pg29)

### Practice text 15

Matthew 18:15-17

Εῷωπ Δε ἀρεῷαν πεκσον ἐρνοβι ἐροκ μαῷε πακ οτορ  
 σαρῷϣ οϣτωκ νεμαϥ ὑμα<sup>τ</sup>ατκ εῷωπ αϣῷανσωτεμ ἡσωκ  
 εκ<sup>ε</sup>ξεμ<sup>ρ</sup>νοϣ ὑπεκσον. εῷωπ Δε αϣῷτεμσωτεμ ἡσωκ βι  
 ἡκεο<sup>τ</sup>αι ιε κεβ<sup>ν</sup> νεμακ ρινα ἐβολ θεν ρωϣ ὑμε<sup>ο</sup>ρε β<sup>ν</sup> ιε γ<sup>ν</sup>  
 ἡτε σα<sup>χ</sup>ι ηιβεν ορ<sup>ι</sup> ἐρατοϣ. εῷωπ Δε αϣῷτεμσωτεμ  
 ἡσωοϣ α<sup>χ</sup>ος ἡτεκ<sup>κ</sup>λη<sup>ς</sup>ια. εῷωπ Δε αϣῷτεμσωτεμ ἡσα  
 †εκ<sup>κ</sup>λη<sup>ς</sup>ια εϣ<sup>ε</sup>ῷωπι ἡτοϣτκ ὑφρη† ἡο<sup>τ</sup>ε<sup>ο</sup>ηικος νεμ  
 οϣτελ<sup>ω</sup>νη<sup>ς</sup>

### Vocab

ε <sup>ο</sup> ηικος	foreigner, Gentile, heathen (Gk,m)	ρωϣ	(his) mouth 15.4
ἡτοϣτκ	to you (Appendix 3)	σορ <sup>ι</sup> σαρῷ <sup>ω</sup> ∥	to blame, rebuke, correct, admonish (v.t)
οϣτε οϣτω <sup>ω</sup> ∥	between, among	τελ <sup>ω</sup> νη <sup>ς</sup>	tax collector (Gk, m)
ορ <sup>ι</sup> ερα <sup>τ</sup> ∥	to stand (vi, reflex)	ξεμ <sup>ρ</sup> νοϣ	to profit, gain

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## 11. MORE ON THE INFINITIVE

Up till now, we've focussed mainly on the different forms and tenses derived from the infinitive. In this chapter though, we'll concentrate more on the grammatical structures which involve the infinitive itself as a unit.

### 11.1. Making things happen- the causative

The infinitive has another special form which we'll get acquainted with here. The prefix (è)ḡp(è) is added before the infinitive to give the meaning of 'causing it to happen' or 'in order to', hence the construction is called the 'causative infinitive.' The infinitive form which does not take the causative (that is the one we have dealt with all along) is known as the 'simple infinitive'. Let's take an example of making a causative infinitive by applying the construction to the simple infinitive ጸወ 'to praise.'

The prefix (è)ḡp(è) first adds a letter to the stem depending on the person and number of the subject. The new combination is then placed before the infinitive, as in the examples below:

(è)ḡpጸወ	so that I praise
(è)ḡpጸወ	so that you praise (m)
(è)ḡpጸወ	so that you praise (f)
(è)ḡpጸወ	so that he praise
(è)ḡpጸወ	so that she praise
(è)ḡpጸወ	so that we praise
(è)ḡpጸወ (è)ḡpጸወ	so that you praise (plural)
(è)ḡpጸወ	so that they praise

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E.g. **ⲙⲁⲗⲉⲑⲙⲧⲉⲛ ⲁⲉ ⲉⲡⲉⲧⲉⲛⲧⲁⲓⲟ ⲙⲡⲉⲣⲁⲓϥ ⲙⲡⲉⲙⲑⲟ ⲏⲏⲓⲣⲱⲙⲓ ⲉⲑⲣⲟⲩⲏⲁⲩ ⲉⲣⲱⲧⲉⲛ** (*Matthew 6:1*)

*“And Give heed to your gift, do not make it before men that they see you”*

**ⲉⲣⲉ** can also be used as a verb in its own right with the meaning of ‘to cause.’ The construction then takes the following form:

**ⲉⲣⲉ** + optional object marker + object + infinitive

Note that the infinitive stands at the end of the construction without having any letters attached to it, that is the ‘to’ in ‘cause to’ is inferred in the translation but doesn’t actually have an equivalent in the Coptic.

E.g. **ⲁϥⲉⲣⲉ ⲡⲱⲏⲃ ⲉⲣⲟⲩⲱⲓⲏⲓ ⲉⲣⲟⲏ** (*Second verse Doxology of the Resurrection*)

*“He caused the life to shine on us”*

Vocab			
<b>ⲉⲣⲉⲙⲉⲧⲉⲛ</b>	beneficent, good	<b>ⲉⲣⲉⲧⲉⲛ</b>	evil doer, sinner

### Exercise 11.1

a) **ⲉⲑⲣⲟⲩ ⲏⲑⲃⲁⲕⲓ ⲙⲙⲧⲟⲩ ⲟⲩⲏⲟϥ** (*Psalms 45:4-46:4*)

b) **ⲕⲉ ⲉϥⲉⲣⲟ ⲙⲡⲉϥⲣⲏ ⲱⲁⲓ ⲉⲕⲉⲛ ⲏⲓⲉⲣⲉⲧⲉⲛ ⲏⲉⲙ ⲏⲓⲉⲣⲉⲧⲉⲛ** (*Matthew 5:45*)

c) **ⲉⲓⲉⲣⲉ ⲡⲉⲕⲣⲁⲏ ⲉⲣⲏⲓⲱⲧⲟⲩ** (*Genesis 12:2*)

d) **ⲁⲩⲉⲣⲉϥⲉⲙⲓ ⲉⲣⲱⲧⲉⲛ ⲙⲙⲟⲩ** (*Matthew 21:7*)

e) **ⲧⲏⲁⲉⲣⲉ ⲏⲉⲧⲉⲛⲱⲙⲁ ⲉⲣⲟⲩⲱⲓⲏⲓ ⲙⲙⲣⲏⲧⲟⲩ ⲙⲙⲣⲏ** (*hom vatt ii pg.87*)

**Practice text 16**

*Panéric des trois enfants de Babylone, Homélies Coptes de Vaticaine pg.87*

†**ⲛⲁⲥⲉⲛⲧ** **ⲛⲉⲧⲉⲛⲣⲁⲛ** **ⲉⲛ** **ⲧⲉⲕⲕⲗⲛⲥⲓⲁ** **ⲏⲛⲓⲱⲣⲡ** **ⲙⲙⲓⲥⲓ**  
 †**ⲛⲁⲃⲣⲟⲩⲱⲓⲱ** **ⲙⲙⲟⲥ** **ⲉⲛ** **ⲡⲓⲕⲟⲥⲙⲟⲥ** **ⲧⲏⲣⲥ**. **ⲉⲱⲱⲡ** **ⲁⲓⲱⲁⲛⲓ**  
**ⲉⲛ** **ⲧⲁⲡⲁⲣⲟⲩⲥⲓⲁ** †**ⲛⲁⲃⲣⲉ** **ⲛⲉⲧⲉⲛⲥⲱⲙⲁ** **ⲉⲣⲟⲩⲱⲛⲓ** **ⲙⲡⲣⲏⲧ**  
**ⲙⲡⲣⲏ** **ⲟⲩⲟⲉ** **ⲉⲣⲉ** **ⲧⲉⲧⲉⲛⲱⲡⲓ** **ⲉⲣⲉⲧⲉⲛⲟⲓ** **ⲏⲱⲡⲏⲣⲓ** **ⲙⲡⲉⲙⲑⲟ**  
**ⲏⲛⲓⲉⲑⲛⲟⲥ** **ⲧⲏⲣⲟⲩ**

*Vocab*

<b>ⲟⲩⲧⲉ</b> <b>ⲟⲩⲧⲱ</b> //	between, among (prep.)	<b>ⲣⲱⲥ</b>	(his) mouth (15.4)
<b>ⲟⲉⲓ</b> <b>ⲉⲣⲁⲧ</b> //	to stand (vi, reflex)	<b>ⲥⲉⲁⲓ</b> <b>ⲥⲉⲛⲧ</b> <b>ⲥⲉⲛⲧ</b> // <b>ⲥⲉⲛⲟⲩⲧ</b> (q)	to write (v.t)
<b>ⲡⲁⲣⲟⲩⲥⲓⲁ</b>	appearance (Gk,f)		

**11.1.i. Negative of the causative**

The negative of the causative is really very much like the negative imperative because it also carries the meaning of ordering something to not be done. It is formed by placing **ⲙⲡⲉⲛ** which is the equivalent of the **ⲙⲡⲉⲣ** of the negative imperative (10.4.iii) before **ⲉⲣⲉ**.

E.g. **ⲙⲡⲉⲛⲉⲣⲉ** **ⲡⲉⲧⲉⲛⲉⲛⲧ** **ⲱⲑⲟⲣⲧⲉⲣ** **ⲛⲁⲉⲧ** **ⲉⲫⲧ** **ⲟⲩⲟⲉ** **ⲛⲁⲉⲧ** **ⲉⲣⲟⲓ**  
**ⲉⲱ** (John 14:1)

*“Do not cause your heart to be disturbed believe in God and believe in me also”*

ⲕⲁⲕⲓⲁ	evil, malice(Gk,f)	ⲡⲱⲡ	to buy, accept (v.t)
ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ	each one	ⲉⲗⲓ	thing, person, nothing, anyone
ⲭⲱⲣⲁ	district,country (Gk,f)	ⲭⲉⲙⲛⲟⲙⲓ	to find comfort (v.i)

### *Exercise 11.2*

- a) Ⲡⲟⲥ ⲙⲡⲉⲛⲟⲣⲉⲛⲧⲁⲕⲟ ⲉⲑⲃⲉ ⲓⲫⲣⲭⲏ ⲏⲧⲉ ⲡⲁⲓⲣⲱⲙⲓ (*Jonah 1:14*)
- b) ⲁⲓ ⲏⲭⲉ ⲡⲓⲥⲏⲟⲩ ⲟⲩⲟⲗ ⲉⲛⲡⲉ ⲓⲥ ⲡⲓⲉⲗⲟⲟⲩ ⲁⲓⲩⲱⲛⲧ ⲉⲗⲟⲩⲛ  
ⲙⲡⲉⲛⲟⲣⲉ ⲫⲏⲉⲧⲡⲱⲡ ⲣⲁⲱⲓ (*Ezekiel 7:12*)
- c) ⲟⲩⲟⲗ ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲙⲱⲧⲉⲛ ⲙⲡⲉⲛⲟⲣⲉⲓⲙⲉⲛⲓ ⲉⲟⲩⲕⲁⲕⲓⲁ ⲗⲉⲛ  
ⲡⲉⲧⲉⲛⲉⲛⲧ (*Zechariah 8:17*)
- d) Ⲣⲉⲛ ⲡⲓⲥⲏⲟⲩ ⲁⲉ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲓⲉⲭⲟⲥ ⲏⲭⲉ Ⲡⲟⲥ ⲏⲓⲗⲏⲙⲱ ⲭⲉ  
ⲭⲉⲙⲛⲟⲙⲓ Ⲓⲓⲱⲛ ⲙⲡⲉⲛⲟⲣⲟⲩⲃⲱⲗ ⲉⲃⲟⲗ ⲏⲭⲉ ⲛⲉⲭⲓⲭ (*Zephaniah 3:16*)
- e) ⲟⲩⲟⲗ ⲛⲏ ⲉⲧⲗⲉⲛ ⲛⲓⲭⲱⲣⲁ ⲙⲡⲉⲛⲟⲣⲟⲩⲱⲉ ⲉⲗⲟⲩⲛ ⲉⲣⲟⲥ (*Luke 21:21*)
- f) ⲙⲡⲉⲛⲟⲣⲉ ⲏⲉⲛⲧ ⲙⲡⲟⲩⲣⲟ ⲱⲑⲟⲣⲧⲉⲣ (*bom vatt ii pg. 95*)

## 11.2. Verbal substantive- making nouns from verbs

Throughout the course of this book, you may have noticed that some infinitives are identical to their corresponding nouns,

E.g.

ⲣⲁⲱⲓ “to rejoice” (v.i)

ⲣⲁⲱⲓ “joy” (m)

Sometimes, the prefix **ⲭⲓⲛ** is used before the verb to convert it to a noun which represents the ‘way,’ or the ‘manner’ in which the verb is done.

E.g.

ⲁⲣⲉⲗ ‘to guard, keep, study’ (v.t)

ⲭⲓⲛⲁⲣⲉⲗ ‘act of guarding’ (m)

**ፀፈሰፀ** ‘to create’ (v.t)

**ጸገፀፈሰፀ** ‘the act of creating’ (m)

There are also verbs where the infinitive may be converted to a noun with or without the **ጸገፀ**. The two nouns formed in this way carry somewhat different meanings:

E.g.

**ወጸ** ‘to live’

**ወጸ** ‘life’ (m)

**ጸገወጸ** ‘way, manner of life’

The form resulting from the conversion of the verb to the noun is called the *verbal substantive* as the substantive is understood grammatically to refer to “acting to or like a noun.” The verbal substantive may be expanded to form an *adverbial phrase*. Here the verbal substantive is converted to form a phrase which adds meaning to another clause in the sentence.

The first step to making the conversion to the adverbial phrase is to add one of the four constructions in the table below to the infinitive. We’ll use the infinitive **ፀፈሰፀ** as an example to demonstrate what the four different end product look like in the table below:

	A	B
1	<b>ጸገፀፈሰፀ ፀፈሰፀ</b>	<b>ጸገፀፈሰፀ ፀፈሰፀ</b>
2	<b>ጸገፀፈሰፀ ፀፈሰፀ</b>	<b>ጸገፀፈሰፀ ፀፈሰፀ</b>

If you look at row 2, you’ll notice that the substantives in that row have a **ፀፈሰፀ**, so you would think that those forms would somehow be related to the causative (11.1) in their meaning. Unfortunately, this is one of those circumstances where logic takes a back seat, because there is actually *no* difference in meaning between the forms in rows 1 and 2.

Now the forms in column A come before a noun, whereas those in B come before a pronoun. In other words, column A has the construct form (5.3.ii), and B has the pronominal form (5.3.i).

## *So You want to Learn Coptic?*

The endings used to give the subject for the form in cell B2 are the same as those which were used with **ⲑⲣⲉ** in (11.1). The endings which follow the **ⲡⲭⲓⲛⲧ** in B1 are given below:

	singular	plural
first person	<b>ⲡⲭⲓⲛⲧⲁ</b>	<b>ⲡⲭⲓⲛⲧⲉⲛ</b>
second person (m)	<b>ⲡⲭⲓⲛⲧⲉⲕ</b>	<b>ⲡⲭⲓⲛⲧⲉⲧⲉⲛ</b>
second person (f)	<b>ⲡⲭⲓⲛⲧⲉ</b>	
third person (m)	<b>ⲡⲭⲓⲛⲧⲉϥ</b>	<b>ⲡⲭⲓⲛⲧⲟⲩ</b>
third person (f)	<b>ⲡⲭⲓⲛⲧⲉⲥ</b>	
pronominal form	<b>ⲡⲭⲓⲛⲧⲉ</b>	

The next step to forming the adverbial phrase is to add either the preposition **ⲉ** or **ⲗⲉⲛ** to any of the four constructions above. Adding **ⲉ** gives the meaning of “in order to”, and adding **ⲗⲉⲛ** gives the meaning of ‘when.’

Something very important to note here (which will save you a lot confusion) is that when the verbal substantive is used in the adverbial phrase, it no longer carries the same meaning as when it was just a verbal substantive. This point is illustrated in the example below:

E.g. **ⲉⲱⲧⲉⲙ Ⲭⲓ ⲉ ⲧⲁⲡⲣⲟϥⲉⲩⲭⲏ ⲗⲉⲛ ⲡⲭⲓⲛⲧⲁⲧⲱⲃⲉ** (*Psalm 63:2 63:1*)  
*“hear O God my prayer when I pray”*

**ⲡⲭⲓⲛⲧⲁⲧⲱⲃⲉ** on its own would mean “*manner of my prayer*”, but when it has the **ⲗⲉⲛ** before it, it no longer means “*manner of my prayer*”, but in combination with **ⲗⲉⲛ** means ‘when I pray’ (note that we’ve used the first person singular form with verbal substantive in this case.)

In the next example, the preposition used before the verbal substantive is **ⲉ**, which means ‘in order to.’

E.g. **ⲉⲑⲃⲉ Ⲭⲁⲓ ⲁⲛⲓ ⲉⲡⲓⲕⲟϥⲙⲟϥ ⲉⲡⲭⲓⲛⲧⲁⲉⲣⲙⲉⲑⲣⲉ ⲛⲧⲙⲉⲑⲙⲏ** (*John 18:37*)  
*“for the sake of this I came to the world, to witness to the truth”*

Vocab			
επιραζειν	to tempt (v.t)	ωλι ελ- ολ/ ολ,ηλ	to hold, take (v.t)
εχμαλωσι̇α̇	captivity (Gk, f)	βιμωιτ δα	to lead (v.i)
Φιλιστιν	Philistine (prop.noun)		

### Exercise 11.3

- a) δειν̇ π̇χιν̇θ̇ρεψωτεμ̇ η̇χε̇ πο̇τρο̇ ε̇π̇δ̇ρων̇ η̇νιμ̇η̇ψ̇  
α̇ψ̇ερ̇ψ̇φ̇η̇ρι̇ (hom vatt ii pg.83)
- b) δειν̇ π̇χιν̇ θ̇ρε̇ Π̇Ο̇Ċ τα̇ς̇θ̇ο̇ η̇τ̇ε̇χ̇μα̇λω̇σι̇α̇ η̇τε̇ Ċι̇ων̇  
α̇ν̇ψ̇ω̇πι̇ υ̇φ̇ρη̇τ̇ η̇Ϸ̇α̇νο̇τον̇ ε̇α̇τ̇η̇νο̇μ̇τ̇ η̇ω̇ον̇ (Psalm 125:1 126:1)
- c) η̇α̇ψ̇ω̇ Δ̇ε̇ η̇ο̇ν̇πα̇ρα̇βο̇λη̇ η̇ω̇ον̇ ε̇π̇χ̇ιν̇το̇ν̇ ε̇ρ̇π̇ρο̇ς̇ε̇ν̇χε̇ς̇θ̇ε̇  
η̇ς̇χο̇ν̇ η̇ι̇β̇εν̇ (Luke 18:1)
- d) δειν̇ π̇χιν̇χο̇ς̇ χ̇ε̇ υ̇φ̇ο̇ον̇ ε̇ψ̇ω̇π̇ α̇ρε̇τε̇ν̇ψ̇α̇ν̇σω̇τεμ̇  
ε̇τε̇ψ̇ε̇μ̇η̇ (Hebrews 3:15)
- e) δειν̇ π̇χιν̇ θ̇ρε̇ φ̇α̇ρα̇ω̇ χ̇ω̇ υ̇πι̇λα̇ο̇ς̇ ε̇βο̇λ̇ υ̇πε̇ψ̇β̇ι̇μ̇ω̇ι̇τ̇  
δ̇α̇χ̇ω̇ον̇ η̇χε̇ Φ̇τ̇ ε̇φ̇μ̇ω̇ι̇τ̇ υ̇Φ̇η̇λι̇ς̇τι̇ν̇ (Exodus 13:17)
- f) α̇ π̇ι̇π̇η̇α̇ ο̇λ̇ψ̇ ε̇π̇ψ̇α̇ψ̇ε̇ ε̇π̇χ̇ιν̇τε̇ π̇ι̇δ̇ι̇α̇βο̇λο̇ς̇ ε̇ρ̇π̇ι̇ρα̇ζει̇ν̇  
υ̇μ̇ο̇ψ̇ (Matthew 4:1)

## 11.3. Being able- the potential infinitive

Having the potential to do something means that you are able to do it, and it is this meaning that the potential infinitive carries, i.e. of “being able.” This form of the infinitive is constructed by taking an **ψ̇** before the infinitive.

E.g. **ψ̇α̇α̇χι̇** “to be able to speak”

The **ⲩ** is often combined with the noun **ⲭⲟⲩ** ‘power’ to make **ⲩⲭⲟⲩ**. The combination **ⲩⲭⲟⲩ** is then combined with the impersonal verb **ⲟⲩⲟⲛ** “there is” (8.2.ii). So **ⲟⲩⲟⲛ ⲩⲭⲟⲩ** means “there is power.” The original English meaning for ‘power’ is actually ‘ability.’ So to say “there is power” actually means “there is ability”, or “it is possible.” To this we finally add the object marker **ⲩ** (ⲥ) (5.1.iv).

E.g. **ⲟⲩⲟⲛ ⲩⲭⲟⲩ ⲩⲡⲉⲧⲣⲟⲥ**

*“It is possible for Peter”*

Naturally, the pronoun form for **ⲩ** (ⲥ) which we saw in (8.2.ii) can also be used. So **ⲟⲩⲟⲛⲩⲭⲟⲩ ⲩⲙⲟⲓ** means “there is power to me” or “I am able.”

When we need to know exactly what one is able to do, we connect the preposition **Ⲉ** with the relevant verb , so for example:

**ⲟⲩⲟⲛ ⲩⲭⲟⲩ ⲩⲙⲟⲓ Ⲉⲱⲩ** means *“I am able to read.”*

An alternative construction which can be used is made by sneaking in a **ⲭⲉⲩ** between **ⲩ** and **ⲭⲟⲩ**. **ⲭⲉⲩ** is the construct form (5.3.ii), of **ⲭⲓⲙⲓ** which means “to find”, so the construction literally means *“it is possible to find power.”*

The dependent personal pronoun (5.1.i) is then attached before the new construction.

E.g. **ⲉⲩⲩⲭⲉⲩⲭⲟⲩ.**

*“He is able to find power” or “He is able.”*

This time the **ⲥ/ⲩ** construction is then used on the verb that follows:

**ⲉⲩⲩⲭⲉⲩⲭⲟⲩ ⲥⲁⲭⲓ**

*“He is able to speak”*

<i>Vocab</i>	
<b>ⲃⲱⲗ ⲃⲉⲗ– ⲃⲟⲗ ⲥⲁⲗ (Ⲉⲃⲟⲗ)</b>	to loosen, undo, collapse (v.t)
<b>ⲧⲟⲩⲃⲟ ⲧⲟⲩⲃⲉ– ⲧⲟⲩⲃⲟ ⲥⲁⲗ ⲧⲟⲩⲃⲟⲩⲧ</b>	to clean, purify (v.t)
<b>ⲧⲗⲟⲩⲟⲥ</b>	give account (v.i)



Exercise 11.4

- a) **ⲛⲁⲓ ⲉⲧⲉ ⲟⲩⲟⲛ ⲩⲣⲱⲙ ⲩⲙⲱⲟⲩ ⲉⲧⲥⲃⲱ ⲛⲁⲕ ⲉⲡⲓⲟⲩⲭⲁⲓ ⲉⲃⲟⲗ  
ⲉⲓⲧⲉⲛ ⲡⲓⲛⲁⲉⲧⲓ ⲉⲧⲃⲉⲛ ⲡⲭⲥ ⲓⲛⲥ** (2 Timothy 3:15)
- b) **ⲡⲁⲟⲥ ⲁⲕⲱⲁⲛⲟⲩⲱⲩ ⲟⲩⲟⲛ ⲩⲣⲱⲙ ⲩⲙⲟⲕ ⲉⲧⲟⲩⲃⲟⲓ** (Matthew 8:2)
- c) **ⲁ ⲫⲁⲓ ⲭⲟⲥ ⲭⲉ ⲟⲩⲟⲛ ⲩⲣⲱⲙ ⲩⲙⲟⲓ ⲉⲃⲉⲗ ⲡⲓⲉⲣⲫⲉⲓ ⲛⲧⲉ ⲫⲧ  
ⲉⲃⲟⲗ** (Matthew 26:61)
- d) **ⲉⲑⲃⲉ ⲫⲁⲓ ⲁ ⲩⲩⲱⲭⲉⲙⲭⲱⲙ ⲛⲉⲣⲉⲗⲁⲗ ⲩⲙⲟⲥ ⲕⲁⲧⲁ ⲫⲟⲩⲱⲩ  
ⲩⲡⲉⲥⲉⲗⲛⲧ** (hom vat ii pg.114)
- e) **ⲑⲁⲓ ⲉⲧⲉ ⲟⲩⲟⲛ ⲩⲣⲱⲙ ⲩⲙⲟⲛ ⲉⲧⲗⲟⲩⲟⲥ ⲉⲑⲃⲛⲧⲥ ⲃⲁ  
ⲡⲓⲱⲑⲟⲣⲧⲉⲣ** (Acts 19:40)

### 11.3.i. *Not being able- the negative potential*

Unfortunately, we can't always be positive that we can do everything we want, and we have to admit that there are some things which just can't be done. Without being too negative, the Copts had devised is a special tense for expressing that things are impossible.

The construction used for this tense is similar to that for the potential infinitive. You'll recall that in the section on impersonal verbs (8.2.ii), **ⲟⲩⲟⲛ** meant 'there is', whereas **ⲩⲙⲟⲛ** meant 'there isn't.' Likewise, as **ⲟⲩⲟⲛ** was used for the affirmative potential infinitive, so **ⲩⲙⲟⲛ** is used for the negative potential.

Now **ⲩⲙⲟⲛ** is attached before the **ⲩⲣⲱⲙ**, with the combination being used in the same way that **ⲟⲩⲟⲛ ⲩⲣⲱⲙ** was used in the section above.

E.g. **ⲩⲙⲟⲛⲩⲣⲱⲙ ⲩⲕⲉⲛⲟⲩⲧⲓ ⲉⲛⲟⲉⲙ ⲩⲡⲁⲓⲣⲛⲧⲓ** (Daniel 3:29)

*"it is not possible for another god to save in this way"*

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††† notice that the pre subject form of the past perfect (5.2) can be used to convert the construction to the past tense

Sometimes you'll want to talk about something that could not have been done in the past. In these cases, the negative form of the past perfect (5.2.i) is combined with the **ⲱⲭⲟⲙ** without any need for the **ⲙⲙⲟⲛ**.

E.g. **ⲙⲡⲟⲩ ⲱⲭⲟⲙ ⲛⲁⲙⲟⲛⲓ ⲙⲙⲟϥ** (*Third verse Doxology of Resurrection*)  
*"They could not hold him"*

Vocab			
<b>ⲁⲙⲟⲛⲓ</b>	to hold, seize, detain (v.t)	<b>ϥⲱ</b>	to drink (v.t)
<b>ⲉⲩⲥⲉⲃⲓⲟⲥ</b>	Eusebius (prop.noun)	<b>ⲭⲱⲗ ⲉⲃⲟⲗ</b>	to deny (v.i)
<b>ⲡⲟⲗⲉⲙⲟⲥ</b>	battle (Gk,m)		

### Exercise 11.5

- ⲙⲙⲟⲛ ⲱⲭⲟⲙ ⲙⲙⲟϥ ⲉⲛⲁⲩ** (*John 3:3*)
- ⲙⲙⲟⲛ ⲱⲭⲟⲙ ⲙⲙⲟϥ ⲉⲛⲁⲓⲙⲉϥ** (*Matthew 27:42*)
- ⲙⲙⲟⲛ ⲱⲭⲟⲙ ⲥⲁⲣ ⲛⲉⲗⲓ ⲉⲣ ⲛⲁⲓⲙⲛⲓⲛⲓ ⲉⲧⲉⲕⲓⲣⲓ ⲙⲙⲱⲩ  
ⲁⲣⲉⲱⲧⲉⲙ<sup>###</sup> Ⲭⲓ ⲱⲡⲓ ⲛⲉⲙⲁϥ** (*John 3:2*)
- ϥⲥⲱⲟⲩⲛ ⲛⲭⲉ ⲛⲛ ⲧⲙⲣⲟⲩ ⲉⲧⲱⲡ ⲗⲉⲛ ⲓⲗⲛⲙ ⲙⲙⲟⲛ ⲱⲭⲟⲙ  
ⲙⲙⲟⲛ ⲉⲭⲱⲗ ⲉⲃⲟⲗ** (*Acts 4:16*)
- ⲙⲙⲟⲛ ⲱⲭⲟⲙ ⲙⲙⲱⲧⲉⲛ ⲉⲥⲱ ⲉⲃⲟⲗ ⲗⲉⲛ ⲡⲓⲁⲫⲟⲩ ⲛⲧⲉ ⲡⲟⲥ  
ⲛⲉⲙ ⲡⲓⲁⲫⲟⲩ ⲛⲧⲉ ⲛⲓⲗⲉⲙⲱⲛ** (*1 Corinthians 10:21*)
- ⲙⲙⲟⲛ ⲱⲭⲟⲙ ⲙⲙⲟⲓ ⲉⲣⲫⲁⲓ ⲱⲁⲧⲉϥⲓ ⲛⲭⲉ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡⲁⲱⲙⲣⲓ  
ⲉⲃⲟⲗⲗⲉⲛ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ** (*AmHyp p2*)

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<sup>###</sup> You may need to refer to (10.5.i) to remind yourself of this construction

## 11.4. Not yet

If you've been wading your way through this book, and found the going a bit tough, you may be starting to ask "am I near the end yet?" To this the reply must be 'not yet'. In fact, there's a special construction in Coptic completely devoted to giving the meaning of 'not yet.' It is formed with either **ⲙⲡⲁⲧ** as the pronoun form, or **ⲙⲡⲁⲧⲉ** as the construct form. An example of its usage is shown below using the verb **ⲛⲁⲩ** 'to see.'

<b>ⲙⲡⲁⲧⲛⲁⲩ</b>	I have not yet seen
<b>ⲙⲡⲁⲧⲉⲕⲛⲁⲩ</b>	You have not yet seen (m)
<b>ⲙⲡⲁⲧⲉⲛⲁⲩ</b>	You have not yet seen (f)
<b>ⲙⲡⲁⲧⲉⲓⲛⲁⲩ</b>	He has not yet seen
<b>ⲙⲡⲁⲧⲉⲥⲛⲁⲩ</b>	She has not yet seen
<b>ⲙⲡⲁⲧⲉⲛⲛⲁⲩ</b>	We have not yet seen
<b>ⲙⲡⲁⲧⲉⲧⲉⲛⲛⲁⲩ</b>	You have not yet seen (pl)
<b>ⲙⲡⲁⲧⲟⲩⲛⲁⲩ</b>	They have not yet seen
<b>ⲙⲡⲁⲧⲉ</b>	Pre subject form

Now when you say "he has not seen", you're really talking in the present tense. However, if you were to look further back in time, you would want to say something 'had not been done' as opposed to 'it has not been done'. For this case, you would need to borrow the **ⲛⲉ** from the plu perfect (7.1.i) to give the meaning of 'had', where it happily sits in front of the **ⲙⲡⲁⲧ** construction.

E.g. **ⲛⲉ ⲙⲡⲁⲧⲉⲥⲓ ⲛⲥⲉ ⲧⲉⲓⲟⲩⲛⲟⲩ** (John 8:20)

*"his hour had not yet come"*

As with the past imperfect (7.1), you take an optional **ⲛⲉ** to put after the not yet construction.

E.g. **ⲛⲉ ⲙⲡⲁⲧⲉⲓ ⲉⲁⲣ ⲛⲉ ⲛⲥⲉ ⲓⲛⲥ ⲉ̀ⲉⲣⲛⲓ ⲉ̀ⲛⲧⲁⲓ** (John 11:30)

*"for Jesus had not yet come up to the village"*

The **ⲙⲡⲁⲧ** construction is also commonly used to give the meaning of ‘before.’ The construction is identical to that used to give the ‘has not’, so you really need to look at the context to determine which meaning is intended.

**ⲙⲡⲁⲧⲉ ⲫⲣⲏ ⲉⲱⲧⲡ** (*SinArch pg.8*)

“before the sun sets”

Vocab			
<b>ⲉⲛⲭⲁⲓ</b>	thing, possession (m)	<b>ⲭⲱⲕ ⲭⲉⲕ- ⲭⲟⲕ</b> / <b>ⲭⲏⲕ (ⲉ̀ⲃⲟⲗ)</b>	to complete, fulfill (v.t)
<b>ⲉⲣⲭⲣⲓⲁ</b>	to need (v.i)	<b>ⲭⲱⲕ</b>	completion, end (m)
<b>ⲧⲱⲃⲉ ⲧⲟⲃⲉ</b> //	to entreat, to ask (v.t)		

#### Exercise 11.6

a) **ⲉ̀ϥⲱⲟⲩⲏ ⲉ̀ⲁⲣ ⲏⲭⲉ ⲡⲉⲧⲉⲛⲓⲱⲧ ⲏⲏⲏ ⲉ̀ⲧⲉⲧⲉⲛⲉⲣⲭⲣⲓⲁ ⲙ̀ⲙⲱⲟⲩ**

**ⲙ̀ⲡⲁⲧⲉⲧⲉⲛⲧⲟⲃⲉⲣⲥ ⲉ̀ⲑⲃⲏⲧⲟⲩ** (*Matthew 6:8*)

b) **ⲟⲩⲟⲉ ⲁⲥⲱⲱⲡⲓ ⲙ̀ⲡⲁⲧⲭⲉⲕ ⲏⲁⲓⲥⲁⲭⲓ ⲉ̀ⲃⲟⲗ** (*Genesis 24:45*)

c) **ⲁⲗⲗⲁ ⲙ̀ⲡⲁⲧⲉⲣⲓ ⲏⲭⲉ ⲡⲓⲭⲱⲕ** (*Mark 13:7*)

d) **ⲭⲉ ⲙ̀ⲡⲁⲧⲉ ⲡⲁⲥⲏⲟⲩ ⲁ̀ⲏⲟⲕ ⲭⲱⲕ ⲉ̀ⲃⲟⲗ** (*John 7:8*)

e) **ⲏⲉ ⲙ̀ⲡⲁⲧⲉⲣⲓ ⲉ̀ⲁⲣ ⲉ̀ⲭⲉⲛ ⲟⲩⲟⲛ ⲙ̀ⲙⲱⲟⲩ** (*Acts 8:16*)

f) **ⲧⲏⲟⲩ ⲁⲉ ⲙ̀ⲡⲁⲧⲉⲛⲏⲁⲩ ⲉ̀ⲉⲛⲭⲁⲓ ⲏⲓⲃⲉⲛ** (*Hebrews 2:8*)

## 11.5. When one verb leads to another

Sometimes there’ll be two verbs in the sentence where the first verb is directly related to the other, as in this example:

“You know how to interpret”

Here the first verb is ‘know’ and the second is ‘interpret.’

As you can see, the second is directly related to the first. The conjunctions we looked at in (6.1) wouldn’t be useful to link them. In these cases, Coptic uses the preposition **ⲏ**

or **ἐ** to link the verbs. As to which is used in a particular guide, there are two rough guides:

The first is that verbs which express a wish, allowing, ordering, promising, swearing, intending, and being able take **ἐ** whereas verbs of willing, desiring, beginning, anticipating, understanding, loving, fearing take **ἵ**.

E.g. **ἠΘΩΟΥ ΔΕ ΗΛΤΟΥΩΨ ἔΙΝΙ ἠΗΟΥΧΙΧ ἔΡΡΗΙ ἔΧΩΨ ἔΪΟΘΒΕΨ**  
(Acts 9:29)

*“but they desired to bring their hands down upon him to kill Him”*

**ΟΥΘΕ ΑΨΕΡΕΗΤΕ ἠΪ΅ΒΩ ΗΩΟΥ** (Mark 8:31)

*“and he began to teach them”*

The second guide is that if the second verb immediately comes after the first, it takes **ἵ**, but if another word comes in between, then the second verb takes **ἐ**.

We’ve actually already seen a bit of this with some of the verbs we’ve come across; the verb which immediately followed the potential infinitive **ΨΧΕΙ ΧΟΙ** took an **ἵ** before it, but took **ἐ** if the direct object pronoun **ἡΟΟ** came in between (11.3). We also saw this with the impersonal verb **΅ΨΕ** “it is befitting”, here **΅ΨΕ** took **ἵ** if the next verb immediately followed it, and again **ἐ** if another word came in between (8.2.i).

Vocab			
<b>ΕΡΔΟΚΙΜΑΖΙΝ</b>	to test, try, examine (v.t)	<b>΅ΜΟΤΕΝ</b>	to be easy (v.i)
<b>ΑΜΟΝΙ (ἡ)</b>	to overcome, seize (v.t)	<b>ΕΡΘΑΛ</b>	to deceive (v.t)

### Exercise 11.7

- ΤΕΤΕΝΩΟΥΗ ἠΕΡΔΟΚΙΜΑΖΙΝ** (Luke 12:56)
- ΑΨΕΜΟΙ ἔΪ΅ΒΩ ΗΩΟΥ** (John 8:2)
- ΪΕΡΘΕΛΠΙΣ ΨΑΡ ἔΗΑΥ ἔΡΩΤΕΝ** (2 John 1:12)
- ΑΡΙΤΕΝ ἠΕΜΠΨΑ ἠΧΟΟ** (introduction to Lord's prayer)

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e) ⲕⲙⲟⲩⲧⲉⲛ ⲛⲉⲣⲉⲁⲗ ⲙⲙⲟⲥ (*hom vat 214*)

## 12. ANYONE FOR SECONDS? - THE SECOND TENSE

Perhaps the most difficult concept to grasp in Coptic is what is called the ‘second tense.’

We’ve already looked at the ‘first present tense’ (5.1), the ‘first perfect tense’ (5.2), and the ‘first future tense’ (5.9), so why do we need a second tense then? The second tense has two key roles. The first is easy enough to understand, which is its use in questions. The second which shall be discussed is a role that is unique to Coptic, and hence is difficult to find the equivalent of in English. But basically, it takes the emphasis in a sentence away from the verb and moves it to another part of the sentence. Let me explain further:

In an English sentence, the emphasis can be controlled by the order of the words in the sentence. For example, compare the following sentences:

“I came for this”

and

“For this I came”

Both of these sentences have similar meanings, but by changing the word order for the second sentence the emphasis shifts from the verb ‘came’ to ‘for this.’

In Coptic sentences, the emphasis can also be switched from the verb. However, unlike English, the word order does not change. Instead, a special tense of the verb is used, which is called the second tense. There is a second tense for the present, future and past tenses.

### 12.1. Second present

Now, to make things a bit more confusing, the second *present* tense looks almost exactly like the first *perfect* tense! So the prefixes to the verb are as follows:

1 <sup>st</sup> person singular	ⲁⲓ-
2 <sup>nd</sup> person singular masculine	ⲁⲕ-
2 <sup>nd</sup> person singular feminine	ⲁⲣⲉ-
3 <sup>rd</sup> person singular masculine	ⲁⲓ-
3 <sup>rd</sup> person singular feminine	ⲁⲥ-
1 <sup>st</sup> person plural	ⲁⲛ-
2 <sup>nd</sup> person plural	ⲁⲣⲉⲧⲉⲛ-

3 <sup>rd</sup> person plural	ⲁⲣ-
pre subject form	ⲁⲣⲉ

You will recall that we said that the second present looks *almost* exactly like the past *perfect*. In what way does it differ?

Remember the presubject form of the past perfect? That's where the ⲁ is split from the infinitive and goes in front of the subject, as in the following example:

**ⲁ ⲡⲓⲣⲱⲙⲓ ⲙⲟⲩⲱⲓ**

*"The man walked"*

The presubject form for the second present however is ⲁⲣⲉ.

As mentioned above, when verbs are written with the second tense, the emphasis of the sentence is diverted from the verb of the sentence to another part of the sentence.

Consider this example:

**ⲧⲉⲧⲉⲛⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲁⲣⲉ ⲡⲓⲙⲁⲛⲟⲩⲱⲩⲱⲩ ⲃⲉⲛ ⲓⲗⲏⲙⲙ ⲡⲓⲙⲁ ⲉⲧⲉ  
ⲃⲱⲉ ⲛⲟⲩⲱⲩⲱⲩ ⲙⲙⲟⲩ** (*John 4:20*)

*"You say the place in Jerusalem is the place which is appropriate to worship in"*

It is clear here that the emphasis in the sentence is not on the verb 'worship', but on the phrase "Jerusalem is the place", hence the second tense is used to shift emphasis away from the verb to this phrase. Unfortunately, the second tense doesn't tell you which part of the sentence the emphasis has switched to, only that it has switched away from the verb.

Now in the example above, it was clear that this example used the second tense because the pre subject form of the second tense was used.

So how do you tell them apart for the forms where the presubject form isn't used? Well, here you have to look carefully at the context of the sentence and see which one makes the most sense. Let's take an example:

**ⲃⲉⲛ ⲡⲁⲣⲭⲱⲛ ⲛⲧⲉ ⲛⲓⲗⲉⲙⲱⲛ ⲁⲩⲉⲓⲟⲩⲱⲓ ⲛⲛⲓⲗⲉⲙⲱⲛ ⲉⲃⲟⲗ** (*Matthew 9:34*)

The verb in this sentence is ⲉⲓⲟⲩⲱⲓ- "to cast." Now we notice the ⲁⲩ in front, which means that the verb could either be in the first past perfect tense or the second present tense. If the verb was in the first past perfect tense, it would mean "he cast out."



However, since there is no reason to think that Christ no longer casts out demons, it doesn't really make sense to translate it in the past tense.

The likely tense therefore is the second present tense. In this case the emphasis is switching from the verb to another part of the sentence. As we said, the second tense does not actually tell us exactly which part of the sentence the emphasis is transferred to; just that it is away from the verb. In this case, it is quite probable that the emphasis is intended to be on the "through the chief of demons."

Hence to reflect this emphasis of the sentence, an appropriate translation would be:

"It is *through the chief of Demons* that He casts out demons"

Another example is:

ԱԳԴՆԱՆ ԱՍԵՐԿՈՒԱ ՈՒ ՍԵՐԿՆՈՎ ԵՄԻՆՈՎՏ ՕՐՈՇ ԱՆՈՒՆ  
 ՍԱ ԷՆԵՇ (ՍԻՈՒԿ ԻՏԵ ԻՈՒՆ, Hymn during Holy Communion)

Let's focus our attention on **ԱՆՈՒՆ**. Once again, the tense of this verb is either the first past perfect or the second present. Here it doesn't really make sense to say "we *lived* forever", so the second present tense applies here, and the translation is therefore "we live *forever*" with the emphasis on 'forever'. So, the final translation is:

"He gave us His body and His honoured blood and we live *forever*"

## 12.2. The second future tense

There is also a second future tense, which has the same purpose of expressing a different part of the sentence than the verb. Fortunately, the second future is quite easy to recognise because it is unique in its form in that it looks like a combined past tense with the future.

1 <sup>st</sup> person singular	ԱԻՆԱ՝
2 <sup>nd</sup> person singular masculine	ԱՃՆԱ՝
2 <sup>nd</sup> person singular feminine	ԱՐԵՆԱ՝
3 <sup>rd</sup> person singular masculine	ԱԳՆԱ՝
3 <sup>rd</sup> person singular feminine	ԱԾՆԱ՝
1 <sup>st</sup> person plural	ԱՈՈՆԱ՝
2 <sup>nd</sup> person plural	ԱՐԵՄԵՆՆԱ՝

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3 <sup>rd</sup> person plural	ⲁⲩⲏⲁⲓ
pre subject form	ⲁⲣⲉ

E.g. ⲡⲓⲑⲙⲏⲓ ⲁⲣⲏⲁⲱⲏⲓ ⲉⲃⲟⲗ ⲓⲉⲛ ⲫⲏⲁⲉⲓ (Galatians 3:11)

"the righteous will live *through* faith"

Vocab			
ⲁⲩⲁⲑⲟⲥ	good, righteous one (Gk, m)	ⲡⲁⲥⲭⲁ	Passover (Gk,m)
ⲕⲁⲧⲁⲃⲟⲗⲏ	foundation, establishment (Gk,f)	ⲣⲱⲓ	my mouth (poss.noun) (15.4)
ⲙⲉⲧⲭⲱⲃ	weakness (f)	ⲱⲟⲩⲱⲟⲩ	to boast, be proud (v.t)
ⲏⲕⲟⲩ	to rest (v.i)	ⲓⲁⲩⲟⲩⲕ	at, beside, under (comp. prep) (Appendix 3)
ⲏⲩⲟⲩⲕ	to you (comp. prep) (Appendix 3)	ⲉⲱⲡ ⲉⲉⲡⲓ ⲉⲟⲡ // ⲉⲏⲡ	to hide (v.t)
ⲟⲩⲱⲏ	to open (v.t)		

*Exercise 12.1*

- ⲓⲥⲭⲉ ⲃⲉⲙⲡⲱⲁ ⲏⲧⲁⲱⲟⲩⲱⲟⲩ ⲙⲙⲟⲓ ⲁⲓⲏⲁⲱⲟⲩⲱⲟⲩ ⲙⲙⲟⲓ ⲓⲉⲛ  
ⲏⲁⲙⲉⲧⲭⲱⲃ (2 Corinthians 11:30)
- ⲙⲓⲉⲣⲉⲧⲓⲛ ⲏⲩⲟⲩⲕ ⲱ ⲡⲓⲁⲩⲁⲑⲟⲥ ⲁⲣⲓⲟⲩⲏⲁⲓ ⲏⲉⲙⲏⲓ ⲕⲁⲧⲁ  
ⲡⲉⲕⲏⲱⲓⲧ ⲏⲏⲁⲓ (9th hour commentary of Monday Morning of the Holy Pascha)
- ⲓⲉⲛ ⲡⲓⲱⲓ ⲉⲧⲉⲧⲉⲏⲏⲁⲱⲓ ⲙⲙⲟⲩ ⲁⲩⲏⲁⲱⲓ ⲏⲱⲧⲉⲛ ⲙⲙⲟⲩ (Matthew 7:2)
- ⲁⲓⲏⲁⲟⲩⲱⲏ ⲏⲣⲱⲓ ⲓⲉⲛ ⲉⲁⲏⲡⲁⲣⲁⲃⲟⲗⲏ ⲟⲩⲟⲉ ⲏⲧⲁⲥⲁⲭⲓ ⲏⲏⲏ  
ⲉⲧⲉⲏⲡ ⲓⲥⲭⲉⲛ ⲓⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ (Matthew 13:35)

- e) **αἰὼς νῦν καὶ μετὰ πᾶσι τοῖς αἰῶσι** καὶ **πᾶσι τοῖς αἰῶσι**  
**αἰῶσι** καὶ **πᾶσι τοῖς αἰῶσι** καὶ **πᾶσι τοῖς αἰῶσι** (Matthew 26:18)
- f) **ὁπότε ἦν καὶ ἡμεῖς ἐν τῷ αἰῶνι** (Mark 5:39)

### 12.3. The second past tense

As with the present and future tenses, there is also a second past tense. Once again, this tense looks identical to another more common tense, which in this case is the past tense converted by the relative pronoun (5.4)

1 <sup>st</sup> person singular	ἐγώ
2 <sup>nd</sup> person singular masculine	σύ
2 <sup>nd</sup> person singular feminine	σὺ
3 <sup>rd</sup> person singular masculine	αὐτός
3 <sup>rd</sup> person singular feminine	αὐτή
1 <sup>st</sup> person plural	ἐγώ
2 <sup>nd</sup> person plural	σὺ
3 <sup>rd</sup> person plural	αὐτοί
pre subject form	ἐγώ

So as with the second present, a careful study of the context is required to determine which of the tenses is intended. It's actually easier in many regards to pick out the second past tense than it is for the second present, because the alternative translation which you'd get if you used the past relative usually doesn't make any sense at all, not just contextually but also grammatically.

E.g. **ΤΕΝΕΜΙ ΚΑΙ ΕΤΑΚΙ ΕΒΟΛΑ ΕΙΤΕΝ ΦΙ** (John 3:2)

If you were to translate the **ΕΤΑΚΙ** as if it were in the past relative, the translation would be "we know that which you came from God." The 'which' from the relative would be clearly out of place. Hence this is your clue that this word isn't in the

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past relative tense and the second past tense translation would be more appropriate, hence the correct translation would be:

“We know that you came *from* God”

<i>Vocab</i>			
<b>ᲧᲁᲕᲟ ᲧᲁᲕᲉ– ᲧᲁᲕᲟ፥ ᲧᲁᲕ᲏ᲙᲟᲩ</b>	to destroy (v.t)	<b>ⲉᲓᲧᲟᲩᲕ</b>	through you (comp. prep) (Appendix 3)
<b>ᲧᲁᲫᲙ᲏</b>	truth (m)	<b>ⲉᲣᲕᲱᲛ</b>	image, icon, likeness (f)
<b>ᲧᲁᲫᲙ᲏</b>	truly (adv)		

*Exercise 12.2*

- a) **ⲁᲓᲉᲣᲟᲛᲱ ᲏ᲃᲉ Გ᲏Ქ ᲟᲩᲟⲉ ᲡᲉᲭᲁᲓ ᲃᲉ ᲉᲧᲁᲥᲱᲡᲓ ᲁᲛ ᲉᲑᲃ᲏Ყ  
᲏ᲃᲉ ᲧᲁᲓᲥᲙ᲏ ᲁᲗᲗᲁ ᲉᲑᲃᲉ Ბ᲏ᲛᲟᲩ** (*John 12:30*)
- b) **ⲁᲛᲉᲙᲓ ᲧᲁᲫᲙ᲏ ᲃᲉ ᲉᲧᲁᲓ ᲉᲃᲟᲗ ⲉᲓᲧᲟᲩᲕ** (*John 17:8*)
- c) **ᲃᲉ ᲉᲧᲁᲓᲑᲁᲙᲓᲟ ᲙᲡᲓᲣᲱᲙᲓ ᲃᲉᲛ ᲟᲩᲉᲣᲕᲱᲛ ᲏ᲧᲉ ᲫᲧ** (*Genesis 9:6*)
- d) **ᲉᲧᲁᲕᲓ ᲉᲙ᲏ᲁᲓ ᲉᲧᲁᲕᲟᲛ ᲙᲡᲁᲧᲉ ᲡᲉᲛᲥ᲏Ჩ ᲱᲡᲓ** (*Matthew 8:29*)
- e) **ⲁᲛᲟᲕ ᲉᲧᲁᲓ ⲉᲓᲛᲁ ᲏ᲧᲉ ᲟᲩᲱᲛᲃ ᲱᲡᲓ ᲛᲱᲟᲩ** (*John 10:10*)

## 13. ASKING QUESTIONS- THE INTERROGATIVE

Have you ever heard of an interrogation? An interrogation implies asking questions in an aggressive manner, often with the goal of acquiring a particular answer. The word ‘interrogative’ may therefore have an intimidating feel about it, but this is unfair, because the ‘interrogative’ represents something much more innocent. It simply refers to the part of speech which involves asking questions. Asking questions is fundamental to communication and to language in general, and Coptic is no exception. There are three basic constructions for the interrogative which will be discussed in this chapter.

### 13.1. Change of intonation

Intonation is the change in pitch one makes when speaking. Very often, a sentence written on paper could be read as either a statement or a question depending on the intonation. In English, a question mark will tell you the difference, but Coptic doesn’t use question marks. Whereas other types of sentences in Coptic have ways of indicating that the sentence is a question, the sentences in this category don’t have internal clues, and you have to rely on the context to determine that a question is really being asked.

E.g. **ⲡⲓⲗⲁⲧⲟⲥ ⲁⲉ ⲁⲓⲱⲛⲉⲛⲓ ⲉⲓⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲏⲑⲟⲕ ⲡⲉ ⲡⲟⲩⲣⲟ ⲏⲧⲉ ⲏⲓⲓⲟⲩⲁⲓ** (*Luke 23:3*)

*“and Pilate asked him saying ‘are you the king of the Jews?’”*

If we were to read **ⲏⲑⲟⲕ ⲡⲉ ⲡⲟⲩⲣⲟ ⲏⲧⲉ ⲏⲓⲓⲟⲩⲁⲓ** on its own, we would translate it as *“you are the king of the Jews.”* However, because it is preceded by **ⲁⲓⲱⲛⲉⲛⲓ** “*he asked*”, we have the clue we need to realise that the phrase is actually a question and is translated as such.

### 13.2. Using the interrogative particle

As indicated above, some sentences have built in clues to let you know that there is a question. We’ll look at two of these particles **ⲁⲏ** and **ⲙⲏ**.

**ⲁⲏ** comes at the beginning of a sentence and turns it into a question. It could be roughly translated as the ‘is’ in ‘is it?’. (It is not to be confused with the **ⲁⲏ** of negation which we first met in (5.1.i).)

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E.g. **ΑΝ ΦΑΙ ΠΕ ΠΕΤΕΝΨΗΡΙ ΦΗ ΕΤΕΤΕΝΧΩ ΪΜΟC ΧΕ ΑΝΜΑCΥ  
ΕΥΟΙ ΪΒΕΛΛΕ** (*John 9:19*)

*“is this your son, this who you say that ‘we gave birth to him blind?’”*

**ⲙⲏ** also starts the sentence to turn it into a question and is left untranslated. It often has a somewhat rhetorical sense, in that the speaker isn’t really waiting for an answer.

E.g. **ⲙⲏ ⲟⲩⲟⲛⲩⲱⲭⲟⲙ ⲛⲟⲩⲃⲟⲕ ⲉⲧⲱⲱⲱ ⲩⲡⲉⲥⲱⲥ** (*AmHyr p31*)

*“is it possible for a servant to despise his lord?”*

The question will often be in one of the negative tenses, so that it takes the form of a negative statement, but the answer to the question is expected to be ‘yes’, and it doesn’t really need to be answered E.g. “is not the sky blue?”

E.g. **ⲙⲏ ⲁⲛⲟⲕ ⲟⲩⲣⲉⲙⲁⲉ ⲁⲛ ⲙⲏ ⲁⲛⲟⲕ ⲟⲩⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲛ ⲙⲏ ⲓⲏⲥ  
ⲡⲭⲥ** **ⲡⲉⲛⲃⲟⲓⲥ ⲩⲡⲓⲛⲁⲩ ⲉⲣⲟϥ ⲙⲏ ⲛⲟⲱⲧⲉⲛ ⲁⲛ ⲡⲉ ⲡⲁⲗⲱⲃ ⲃⲉⲛ**

**ⲡⲱⲥ** (*1 Corinthians 9:1*)

*“am I not a free person? Am I not an Apostle? Jesus Christ our Lord, did I not see Him? Are you not my work in the Lord”*

Vocab			
<b>ⲉⲣⲟⲩⲱ</b>	to answer, reply (v.i)	<b>ⲥⲱⲣⲉ ⲥⲁⲣⲉ-</b>	to sweep (v.t)
<b>ⲕⲟⲩⲣ</b>	slap, blow (m)	<b>ⲱⲣⲓⲛⲓ ⲱⲣⲉⲛ- ⲱⲣⲉⲛⲥ</b>	to seek, ask (v.t)
<b>ⲣⲉⲙⲁⲉ</b>	free person (m)	<b>ⲃⲏⲃⲥ</b>	lamp (m)
<b>ⲣⲏⲧ</b>	manner, condition (m)	<b>ⲭⲱⲓⲗⲓ, ⲭⲁⲗⲏⲟⲩⲧ</b>	to dwell, visit, to be dwelling, visiting (q)
<b>ⲥⲱ ⲥⲉ- ⲥⲟⲥ</b> <b>ⲥⲁⲩ</b> (p.c)	to drink (v.t)	<b>ⲃⲉⲣⲟ ⲃⲉⲣⲉ- ⲃⲉⲣⲟⲥ</b> <b>ⲃⲉⲣⲏⲟⲩⲧ</b>	to light up, burn, kindle (v.t)