

i) **ḳmōrṯ ḗro** (*John 11:28*)

j) **ceorwṯṯ ḥorṇorṯ ḥorwṯ**

Practice text 3

Psalm (95:1-5 96:1-5)

This psalm from the ninth hour of the liturgy of the hours provides a good opportunity to practice some of the skills you've learnt so far:

**ḡwṯ ḗPḡoiṯ ḡen orḡwṯ ḥberṯ ḡwṯ ḗPṯ ḥkḗḡṯ ṯḥrḡ
ḡwṯ ḗPṯ ḥmōr ḗpeḡrḗn ḡṯḡenḥorḡṯ ḥpeḡorḡḗḡ ḥḗḡoor
ḡḗṯḡḥ ḥḗḡoor**

**ḡḗḡ ḥpeḡḡōr ḡen ḥieḡḥos ḥem ḥeḡḡḡḥrṯ ḡen ḥiḡḗos
ṯḥror**

**ḡe orḥiṯṯ pe Pḡoiṯ orḡ ḡḥmarwōrṯ ḗmḗḡḡ ḡoi ḥḡōṯ
ḗḡen ḥiḥorṯṯ ṯḥror**

ḡe ḥiḥorṯṯ ṯḥror ḥṯe ḥieḡḥos ḡḗḡḡemwḥ ḥe

Vocab

ḡemwḥ	demon (m)	ḡḡḥrṯ	wonder, amazement (f)
ḗmḗḡḡ	very (adverb)	ḡṯḡenḥorḡṯ	to preach, proclaim (v.i)
ḥḗḡoor ḡḗṯḡḥ ḥḗḡoor	day by day (adv)	ḡōṯ	fear (f)
orḡḗḡ	salvation, health (m)		

5.1.v. Who or which: introducing the relative converter

There is a very commonly used device in Coptic called the *relative converter*. Basically, it's a little construction used in a sentence to give the meaning of 'who', 'whose' or 'which', as for instance, you'd use in a sentence like "the man who is crying."

Now the form of the relative pronoun changes depending on the other words around it and the situation in which it is used. One of the factors that determines the

form is the *antecedent*. “What is the antecedent?” I hear you ask. The antecedent is the first noun that appears in a sentence, as illustrated in the following examples:

“the man who saw the duck”

and “the house which he built.”

In the first example, the antecedent is “the man.” In this case, “the man” also happens to be the subject of the sentence, as he’s the one who saw the duck.

In the second example, the antecedent is “the house.” In this case however, ‘the house’ is not the subject, rather the subject is ‘he.’

The relative converter used partly depends on whether the antecedent is the subject, or whether the antecedent is different to the subject. In the sections below, we’ll look at how the relative converter changes depending on whether the antecedent is the same as or different to the subject.

Antecedent as subject

When the antecedent is the same as the subject, the relative converter used will either be **ⲉⲧ**, **ⲉⲓ**, **ⲉⲧⲉ** or **ⲉⲣⲉ**

The first of these which we’ll consider is **ⲉⲧ**. It usually comes before the verb, and is used when the subject has a definite article before it.

E.g. **ⲡⲓⲣⲱⲙⲓ ⲉⲧⲣⲓⲙⲓ**

“the man who is crying”

ⲧⲥⲉⲗⲓⲙⲓ ⲉⲧⲱⲩ ⲙⲡⲓⲭⲱⲙⲓ

“the woman who reads the book”

ⲡⲱⲩⲣⲓ ⲉⲧⲥⲱⲧⲉⲙ ⲉⲧⲥⲱⲩ ⲙⲡⲉⲣⲱⲧ

“the son who hears the voice of his father”

ⲉⲧ is also often used before prepositions such as **ⲉⲛ** when there is no verb in the sentence.

E.g. **ⲡⲉⲛⲓⲱⲧ ⲉⲧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ**

“Our father who is in the Heavens”

Note that **ⲉⲧ** changes to **ⲉⲑ** when the verb it precedes starts with one of the vilminor letters (2.1.i).

The **ⲉⲓ** construction is also used as a relative converter. It’s chosen when the subject of the sentence has an *indefinite* article. The stroke after the **ⲉ** tells you that the letter which follows the **ⲉ** will change depending on whether the noun is masculine or feminine, or whether it’s in the plural.

εϕ-	masculine noun
εϙ-	feminine noun
εϣ-	plural noun

So a masculine noun would take **εϕ** before the verb.

E.g. **οἱ ἄνθρωποι κλαίουσι**

“a man who is crying”

In the examples above, the relative converter has been coming before the verb. Sometimes however the relative converter comes before the subject. Those forms are **εἰς** and **ἐπε** and are known as the *pre-subject* forms.

εἰς is the pre-subject form for **εἰς**.

E.g. **εἰς τοὺς ἀνθρώπους λέγουσι**

“the man who is crying”

....and **ἐπε** is the presubject form for **εἰς**

ἐπε τοῦ ἀνθρώπου λέγουσι

‘a man who is crying’

While this should mean that **εἰς** is used for nouns with a definite article, and **ἐπε** for those with an indefinite article, the reality is that **εἰς** and **ἐπε** are often used interchangeably. As they are used before a noun, their translation often comes out to mean “whose.”

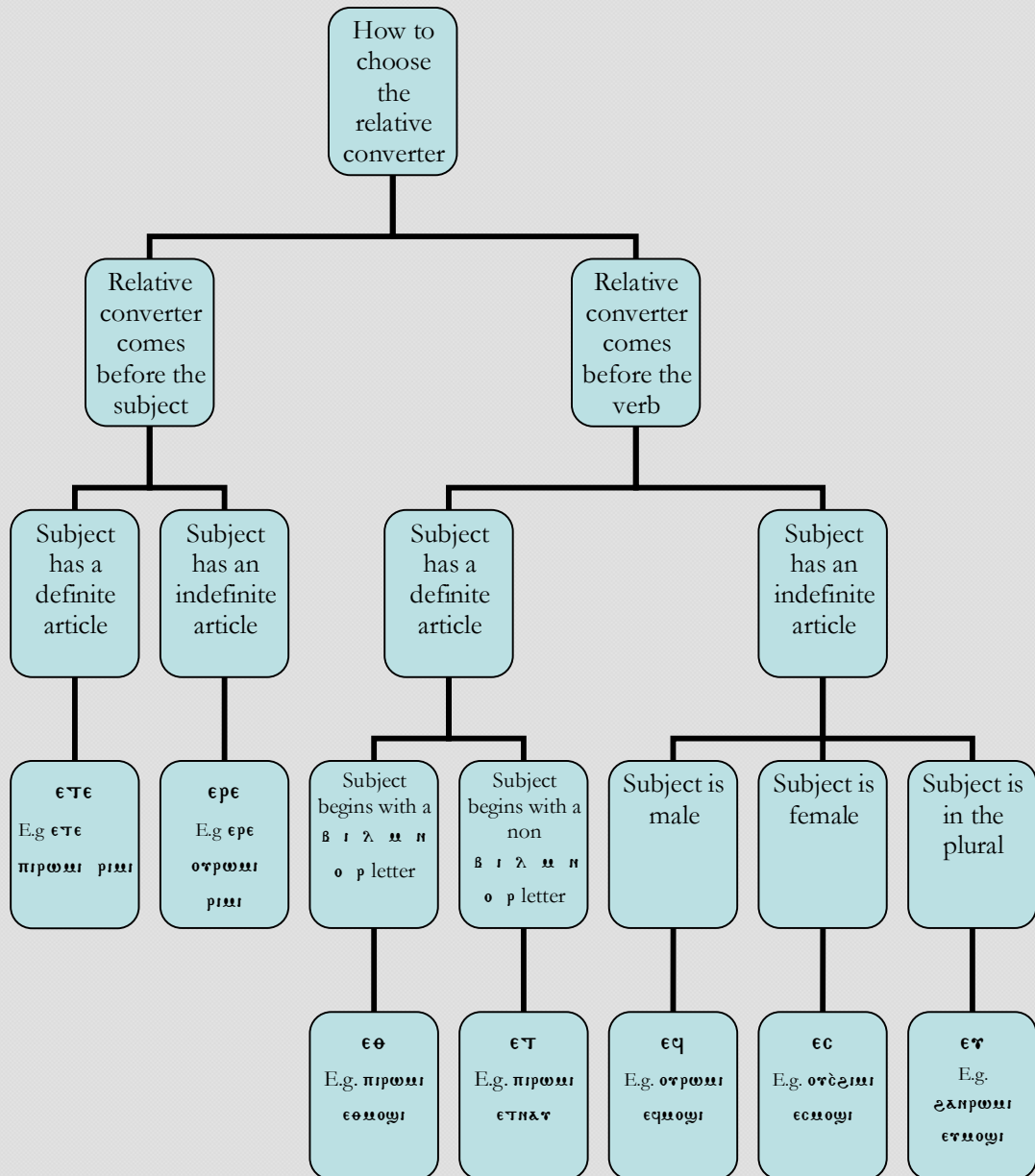
E.g. **ἐπε δεξιᾶς ἡσυχίας ἦτο** (Luke 6:8)

“whose right hand is withered”

Confusion corner

What was that again?

The range of relative converter may seem a bit overwhelming, so hopefully you'll find this flow chart makes the choice a bit easier.



In the examples above, ‘real’ verbs were used, but what if the sentence uses the copula (i.e. **πε** or **τε**) rather than a verb? In these cases, the relative pronoun used is **ἐ**.

Now, the relative pronoun cannot be combined directly with the copula, so it comes before the subject, so for example, in the sentence:

“A man whose name is Joseph”, the copula is **πε**. So the **ἐ** comes before the subject which is **ῥαλ** (name). Now the **ἐ** also comes before what ever articles were before the noun, which in this case is **περ** (his).

So, the end result is:

οἱ ῥαλ ἐ περ ῥαλ πε Ἰωσὴφ

“a man whose name is Joseph”

You’ll notice here that the **ἐ** doesn’t have any letters added to it, as it is not directly attached to a verb.

Both **ετε** and **ερε** can also take a copula and sandwich a noun between them to mean “which is” or “who is.”

E.g. **ἐτε Ἰησοῦ πε Ἰωσὴφ** (John 1:45)

“who is Jesus the son of Joseph”

ἐτε πατρὶς μου πε (1 Corinth 4:17)

“who is my beloved son”

ετε and **ερε** can also take the meaning of “which is” without even using the copula:

E.g. **ἐτε Ἰουδαίου τε** (Acts 7:14)

“which is the sect of the Sadducees”

Sometimes you will see **ετε** followed by **φαι πε** to form **ετε φαι πε**. This is a set expression meaning “which is this”

E.g. **ετε φαι πε πῦρ καὶ αἷμα**

ετε ἡ χριστιανὸς βίβλος (hom vatt ii pg.66)

“which is the water and the blood which the Christians take of”

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ετε (and less commonly **ερε**) can also come after **ϕαι** and **νη** to form **ϕαι ετε/ερε** and **νη ετε**, which mean “that which” and “those which” respectively.

E.g. **ϕαι ετε νηπροφητης τηρου** (*Acts 10:43*)

“this which all the prophets”

Vocab			
ερπρεπει	to be fitting,(v.i)	χροϑ	time (m)
νι	house (m)	χακι	darkness (m)
μοε, μεε (q)	to fill (v.t)	ϣιϥ	to leap, gush, vomit (v.t)
νησοϑ	island (f)	ϣωοϣι, ϣοϣωοϣ (q)	to dry, to be dried, withered (q)
νηνηϥ //	inside (prep. Pronom) (5.5)	ϣωπ	to accept, receive, buy (v.t)
οϣιναμ	right hand (m)	ϣϣην	tree (m)
οϣταε	fruit (m)	εοϣιϥ	first (adj)
ρεμραϣ	gentle person (m)	χωνηϥ	anger (m)
καιε	beautiful (adj)		

Exercise 5.4:

- νιθελλοι ετε εδοϣν υπινη** (*Ezekiel 9:6*)
- οϣον νιβεν ετωϣτεμ ενακαχι ναι** (*Matthew 7:26*)
- Ποϑ ετωπ νηιρεμραϣ** (*Psalms 146:6 147:6*)
- ϣϣην νιβεν ετε πεφοϣταε νηνηϥ** (*Genesis 1:29*)
- οϣαι επεϣραν πε τιϣοϑ** (*Acts 18:7*)
- οϣεϣιμ ερε πεϑνοϣ ϣαϥ εβολ** (*Matthew 9:20*)
- πιεοϣιϥ ητε ϣησοϑ επεϣραν πε ποϣπλιοϑ** (*Acts 28:7*)

h) Ⲉⲣⲉ ⲛⲟⲩⲏⲓ ⲟⲓ ⲏⲥⲁⲓⲈ (Hom vatt ii pg.239)

When the antecedent is not the subject

The relative pronouns above only applied when the antecedent was the same as the subject. Things become a little trickier when the subject is different to the antecedent; here the relative pronoun actually changes depending on the subject of the sentence, which becomes represented in the form of the relative converter, giving the forms shown in the table below:

Ⲉⲧ	which I
ⲈⲧⲈⲕ	which you (m)
ⲈⲧⲈ	which you (f)
ⲈⲧⲈⲓ	which he
ⲈⲧⲈⲥ	which she
ⲈⲧⲈⲛ	which we
ⲈⲧⲈⲧⲈⲛ	which you (pl)
Ⲉⲧⲟⲩ	which they
ⲈⲧⲈ	pre subject form

When this type of relative converter is used, another word is added which we normally wouldn't use in an equivalent English translation. To have a better idea of what I'm trying to say, read the following example:

ⲛⲓⲗⲁⲛ ⲈⲧⲈⲕⲧ ⲙⲙⲟⲓ ⲈⲛⲈⲕⲙⲩⲩⲣ (Romans 2:1)

In the example above, ⲗⲁⲛ means 'judgement' ⲧ is the verb 'to give' and ⲙⲩⲩⲣ is 'friend' or 'companion', so a word by word translation would come out as:
"the judgment which you give it to your friend."

Now in English, we would have left out the 'it' after 'give', which is translated from the ⲙⲙⲟⲓ in the Coptic sentence. In this particular case, ⲙⲙⲟⲓ serves the role of the *resumptive morph*, which Coptic insists on including after the verb when this particular type of relative pronoun is used. The form of the resumptive morph comes

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from the pronoun form of the object marker (5.1.iv), and takes the same gender and number as the antecedent. So in the above example, **ⲙⲙⲟϥ** was chosen as the resumptive morph as the object marker for the verb **ⲓ** is **ⲙ**, and the antecedent is **ⲉⲁⲡ** which is a singular masculine word.

Vocab			
ⲙⲉⲧⲣⲉϥⲓⲥⲃⲱ	teaching	ⲥⲧⲣⲗⲏ	pillar, column (Gk,f)
ⲙⲏⲏⲏⲓ	wonder, sign miracle (m)	ⲱⲉⲙⲱⲓ	to serve, worship (v.t)
ⲏⲱⲧⲉⲛ	to you (indirect obj) (5.7)		

Exercise 5.5

- a) **ⲛⲁⲓⲙⲏⲏⲓ ⲉⲧⲉⲕⲓⲣⲓ ⲙⲙⲱⲟⲩ** (*John 3:2*)
- b) **ⲛⲓⲥⲧⲣⲗⲏ ⲧⲏⲣⲟⲩ ⲉⲧⲟⲩⲱⲉⲙⲱⲓ ⲙⲙⲱⲟⲩ** (*bom vatt ii pg71*)
- c) **ⲉⲧⲉ ⲛⲁⲓ ⲛⲏⲉⲧⲉⲛⲥⲁⲭⲓ ⲙⲙⲱⲟⲩ ⲉⲛ ⲉⲁⲛⲙⲉⲧⲣⲉϥⲓⲥⲃⲱ**
(*1 Corinthians 2:13*)
- d) **ϥⲁⲓ ⲉⲧⲉⲧⲉⲛⲛⲁⲩ ⲉⲣⲟϥ ⲟⲩⲟⲉ ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲙⲙⲟϥ** (*Acts 3:16*)
- e) **ϥⲁⲓ ⲛⲉ ⲓⲛⲥ ⲡⲗⲥ ϥⲁⲓ^ⲑ ⲁⲛⲟⲕ ⲉⲧⲉⲓⲱⲓⲱ ⲙⲙⲟϥ ⲏⲱⲧⲉⲛ** (*Acts 17:3*)

^ⲑ Here the **ϥⲁⲓ** is used to emphasise the first **ϥⲁⲓ** in the sentence, as was discussed on pg.36

Practice text 4

Many of the hymns of the liturgy change with the liturgical season. The following example is chanted following the prayer of the absolution of the ministers during the weekdays of the Holy Great Fasting.

**Μθο τε †ψογρη ἡνογβ ἡκαθαρος ετϣαι δα πιχεβς
ἡχρωμ ετςμαρωογτ**

Vocab

ΔΙΚΕΔΟΥΝΗ	righteousness (Gk)	χρωμ	fire (Gk,m)
καθαρος	pure (adj, Gk)	χεβς	coal (m, f,)

The negative relative

The relative converter can also be used in the negative. Once again, the form changes depending on whether there is a definite or indefinite antecedent. It essentially combines the pre subject from (either **εττε** or **ε** depending on the antecedent) with the **ἡ...αν** construction from page (66).

For a definite antecedent, the following construction is used:

εττε + ἡ + verb + αν

E.g. **ογζωογτ ηεμ ογςζιμ εβολ δεν νιτεβνωογι εττε ἡγεογδβ**

αν (Genesis 7:2)

“a male and a female from the beasts which are not pure”

Whereas for an indefinite antecedent, this construction is used:

a) **ε + noun + ἡ + verb + αν**

Addressing the adjective gap- making adjectives from the qualitative

While some adjectives were mentioned in (2.4), Coptic doesn't actually have many dedicated adjectives in their own right. To meet this lack, Coptic uses the qualitative form of the infinitive (5.1.ii) and combines it with the relative converter (5.1.v) to make a whole new series of words which can be used as adjectives.

For example, let's take the verb **ογοπ** - “to become Holy.”

The qualitative form for this verb is **ⲟⲩⲁⲃ**- “to be Holy.”

Now there are two types of relative pronouns which can be used with the qualitative. As can be seen in the table below, the choice depends on whether the noun which is being described is preceded by a definite or an indefinite article. Notice that these are the same as two of the relative pronouns which we looked at in (5.1.v.)

ⲉⲧ (ⲉⲑ)	for nouns starting with a definite article
ⲉ–	for nouns starting with an indefinite article

1) Nouns starting with the definite article

As with the infinitive form, the qualitative is preceded by the relative converter **ⲉⲧ (ⲉⲑ)** when the subject has a definite article.

Now with this type of adjective, the attribute construction is not used, so no **ⲁ** (**ⲏ**) is required before the adjective. Let’s work through an example to write ‘the Holy Spirit.’

The first step is to write the noun:

ⲡⲓⲛⲏⲩⲁ “the spirit”

The next step is to find the correct qualitative verb. As discussed above, the qualitative form for Holy is **ⲟⲩⲁⲃ**.

The third step is to pick the write relative converter to go before the qualitative. As the verb here begins with an **ⲟ**, which is one of those special vilminor letters mentioned above, an **ⲉⲑ** is used instead of **ⲉⲧ**.

So “the Holy Spirit” is written as:

ⲡⲓⲛⲏⲩⲁ ⲉⲑⲟⲩⲁⲃ

2) When the noun starts with an indefinite article

Again, as with the infinitive form, the qualitative is preceded by the **ⲉ–** construction when the subject of the verb uses an indefinite article:

εϥ-	masculine noun
εϭ-	feminine noun
εϣ-	plural noun

So, to say “a Holy man”, you would see that man is a masculine word, so you would use εϥ before the qualitative, which gives you:

οϣρωμ εϥοϣαβ

The table below shows some verbs with both their infinitive and qualitative forms.

Infinitive		Qualitative	
ἀϣα	to increase, multiply	οϣ	to be abundant
θωλεβ	to defile, pollute	θολεβ	to be defiled
θωλεμ	to knock, summon, invite	θαλεμ	to be summoned
ρωτ	to bud, grow	ρητ	budding, growing
ϭμοϣ	to bless	ϭμαρωοϣτ	to be blessed
ϣωπ	to accept, buy	ϣηπ	acceptable
-	-	εωοϣ	to be evil

Vocab			
θϣια	offering (f)	ϭοϣ	time (m)
μηϣ	multitude (m)	ϣωηη	tree (m)
οϣωμ	to eat (v.t)		

Exercise 5.6

- νιϭαϣι η̣τε Π̣ο̣ϭ ε̣ανϭαϣι ε̣οϣαβ νε̣ (Psalm 11:7 12:6)
- ε̣αν̣η̣νε̣μ̣α ε̣τ̣ε̣ω̣ο̣ϣ (Luke 7:21)
- ϣ̣εν ε̣αν̣ϣι̣ϣ ε̣τ̣θ̣ο̣λε̣β ϭ̣ε̣ο̣ϣω̣μ ὑ̣πι̣ω̣ικ (Mark 7:5)

d) Παῦλος ⲫⲃⲱⲕ ⲙⲡⲉⲛⲃⲟⲓⲥ ⲓⲛⲥ ⲡⲭⲥ πᾰποστολος
ⲉⲧⲟⲗⲟⲩⲉⲙ (*Introduction to the reading of the Pauline epistle, Divine Liturgy*)

e) ⲟⲩⲥⲛⲟⲩ ⲉϥⲱⲛⲡ

f) an acceptable sacrifice

g) the growing tree

h) the numerous multitude

The relative substantive- making nouns from the relative converter

The relative converters that we've been dealing with are actually pronouns, because they refer to nouns but aren't actually nouns themselves. They can however be converted to nouns. This is done by combining the far demonstratives that we mentioned in (2.2.ii) (ⲫⲏ, ⲟⲏ and ⲛⲏ) with the relative converters to form composites called the *relative substantives*. The term substantive means that part of that expression refers to the phrase as 'having substance', or in other words, being a noun.

To make it a bit clearer, you're adding the relative converter meaning 'who' or 'which' with the far demonstrative 'that', to give the nouns 'that who' or 'that which'.
E.g.

ⲫⲏ + ⲉⲧ = ⲫⲏⲉⲧ

This expression ⲫⲏⲉⲧ is called the relative substantives, which is then combined with the qualitative form of the relevant verb to give us a new noun.
E.g.

ⲫⲏ = 'that'

ⲉⲑⲟⲩⲁⲃ = 'which is Holy'

ⲫⲏ + ⲉⲑⲟⲩⲁⲃ = ⲫⲏⲉⲑⲟⲩⲁⲃ

"that which is Holy" = "the Saint"

ⲛⲏ = 'those'

ⲉⲑⲙⲱⲟⲩⲧ = "who are dead"

ⲛⲏ + ⲉⲑⲙⲱⲟⲩⲧ = ⲛⲏⲉⲑⲙⲱⲟⲩⲧ = *"those who are dead" = "the dead"*

An alternative relative substantive is **ΠΕΤ** which is formed by adding the definite article **Π** to the relative pronoun **ΕΤ**.

E.g. **ΠΘΟΙC ΠΕΤ ΤCΟΦΙΑ** (*Proverbs 2:6*)

“The Lord is the one who gives wisdom”

The **ΠΕΤ** is also called the articulated relative because it’s really made by adding the article (hence the ‘articulated’ part of the name) to the relative converter.

Vocab			
ΓΕΝΕΑ	race, generation, family (f)	CΩΝΕ	to be bound (v.i)
ΙΑΚΩΒ	Jacob (prop. noun)	ΨΑΥΕ	desert, wilderness (m)
ΜΟΥΤ	to call, pronounce (v.t)	ΘΡΩΟΥ	voice (m)
ΤΕΒΝΗ	beast (m)	ΕΟ	face (m)
ΤΕΒΝΩΟΥ	beasts (pl)	ΕΩΟΥΤ	male, husband (m)

Exercise 5.7

- ΠΘΡΩΟΥ ΞΠΕΤΩΨ ΕΒΟΛ ΕΙ ΠΨΑΥΕ** (*Mark 1:3*)
- ΝΗ ΕΤΕΤΕΝΝΑΥ ΕΡΩΟΥ** (*Luke 7:22*)
- ΝΑΙ ΝΕ ΝΗ ΕΤCΩΤΕΜ** (*Luke 8:14*)
- ΛΝΟΚ ΠΕΤCΩΝΕ ΘΕΝ ΠΘC** (*Ephesians 4:1*)
- ΘΗ ΕΤΟΥΜΟΥΤ ΕΡΟC ΧΕ ΤΜΑCΔΑΛΙΝΗ** (*Luke 8:2*)
- ΘΑΙ ΤΕ ΤΓΕΝΕΑ ΗΤΕ ΝΗΕΤΚΩΤ ΗCΑ ΠΘΟΙC ΕΤΚΩΤ ΗCΑ ΠΕΟ ΞΦΤ ΗΙΑΚΩΒ** (*Psalms 23:6 24:6*)

5.2. The past perfect tense

Up till now, we have only talked about describing an action that is currently being performed. But how do you describe an action that occurred in the past?

Your reply might be “Use the past tense”, but which past tense do you use?

“You mean there’s more than one?” I hear you ask,

Well yes. Consider the following sentences.

“He was running”

“He ran.”

What’s the difference between them? In the first case, as far as we know, the man is still running. Something may have later happened while he was running, or he may have been running and stopped, but it’s not clear from the sentence. As far as we’re concerned, the man is still in a suspended state of running. However, in the second sentence, it is clear that the man has stopped running. The action is complete, or to put it another way, the action is perfect. For this reason, a completed action in the past is described in the perfect tense.

Hence the second sentence is an example of the use of the *perfect* tense, and the first sentence was an example of what is called the *imperfect* tense.

So how do you use the perfect tense in Coptic? Basically, the letter **ⲁ** is placed first, followed by a subject prefix, which is finally followed by the verb itself. Let’s use our old friend **ⲙⲟⲩⲩ** as an example:

ⲁⲓⲙⲟⲩⲩ	I walked
ⲁⲕⲙⲟⲩⲩ	You walked (m)
ⲁⲣⲉⲙⲟⲩⲩ	You walked (f)
ⲁⲣⲉⲧⲉⲛⲙⲟⲩⲩ	You walked (plural)
ⲁⲓⲙⲟⲩⲩ	He walked
ⲁⲓⲙⲟⲩⲩ	She walked
ⲁⲛⲙⲟⲩⲩ	We walked
ⲁⲩⲙⲟⲩⲩ	They walked
ⲁ	pre subject form

You can see that each form takes an **ⲁ** at the beginning, which is then followed by the subject prefix coming in between the verb **ⲙⲟⲩⲩ**. Bear in mind that the subject prefixes for the past perfect are not all the same as those used with the first present (5.1).

The presubject form

What's this presubject form at the bottom of the above table? This is an alternative way to write the sentence when a noun rather than a pronoun is used for the subject.

For example, in **ἄφριμι**, only the pronoun (he) is present but the subject noun is not indicated. That is it says "he cried" but it doesn't specify who cried.

However, in **πρωμι ἄφριμι**, the subject noun is indicated (**πρωμι**). That is, we know it is the man who cried.

In these cases, the **ἄ** can be split off from the verb and placed before the subject. So the sentence becomes: **ἄ πρωμι ριμι**

This **ἄ** at the front is therefore known as the pre subject form. You'll come to see that different tenses also have their own presubject forms which can also be used in this way.

<i>Vocab</i>			
ἰνι	to bring (v.t)	ἵκο	to give to drink (v.t)
ιεροῦσαλημ	Jerusalem (prop noun)	ἵωοῦ	mountain (m)
καῖ	earth, land (m)	χακι	darkness (m)
λαο	people, nation (m)	ῥῖνι ἐ	to visit (v.t)
μῖ	to give birth to (v.t)	ἦσα	to inquire for, seek after
μωοῦ	water (m)	ῥῖφῆρ	friend, companion (m)
ναεῖ	to believe (v.t)	ῥωτεβ	to kill (v.t)
οῖο	and (conj.6.1)	ῥοχρεχ	distress, need, trouble (m)
οῖωρπ	to send (v.i)	ῥωλεμ	to rob (v.t)
πετρα	rock (Gk,m)	ῥωρεμ	to make sign, beckon (v.i)
σαρρα	Sarah (prop. noun)		

Exercise 5.8

- a) ⲁ ⲓⲛⲥ ⲟⲩⲱⲣⲡ ⲙⲙⲁⲑⲏⲧⲏⲥ ⲃ̅ (Matthew 21:1)
- b) ⲁⲛⲟⲛ ϣⲱⲛ ⲁⲛⲏⲁⲉⲧ̅ ⲉⲡⲭⲥ̅ ⲓⲛⲥ̅ (Galatians 2:16)
- c) ⲁ ⲟⲩⲭⲁⲕⲓ ϣⲱⲡⲓ ϣⲓⲭⲉⲛ ⲡⲕⲁⲉⲓ ⲧⲏⲣϥ (Luke 23:44)
- d) ⲁϥⲉⲱⲗⲉⲙ ⲙⲡⲉϥⲏⲓ (Matthew 12:29)
- e) ⲁϥⲃⲱⲣⲉⲙ ⲉⲣⲱⲟⲩ (Luke 1:22)
- f) ⲁⲣⲃⲱⲣⲉⲙ ⲉⲛⲟⲩⲱⲩⲡⲏⲣ (Luke 5:7)
- g) ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲁⲥⲃⲱⲧⲉⲃ ⲏⲛⲓⲡⲣⲟⲩⲡⲏⲧⲏⲥ (Matthew 23:37)
- h) ⲁ ⲩⲱⲓⲧ ⲭⲟⲩⲱⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲓⲧⲡⲉ ⲉⲭⲉⲛ ⲛⲏ ⲉⲧⲱⲟⲡ ϣⲓⲭⲉⲛ
ⲡⲓⲕⲁⲉⲓ (Doxology for feast of the Annunciation)
- i) ⲁϥⲏⲓ ⲏⲟⲩⲙⲱⲟⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲟⲩⲡⲉⲧⲣⲁ ⲁϥⲓⲥⲟ ⲙⲡⲉϥⲗⲁⲟⲥ (Adam
Psalm, Second hoas, midnight praises)
- j) ⲁ ⲡⲃⲟⲓⲥ ϣⲱⲛⲓ ⲉⲥⲁⲣⲣⲁ (Genesis 21:1)
- k) ⲁⲥⲙⲓⲥⲓ ⲏⲭⲉ ⲥⲁⲣⲣⲁ ⲏⲟⲩⲱⲛⲣⲓ (Genesis 21:2)
- l) ⲁ ⲛⲓⲑⲙⲏⲓ ⲱⲱ ⲉⲃⲟⲗ ⲟⲩⲟⲉ ⲗ̅ ⲡⲃⲟⲓⲥ ⲥⲱⲧⲉⲙ ⲉⲣⲱⲟⲩ ⲟⲩⲟⲉ
ⲁϥⲏⲁⲉⲙⲟⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲟⲩⲉⲟⲭⲉⲭⲉⲭ ⲧⲏⲣⲟⲩ (Psalm 33:18 34:17)

5.2.i. Negative of the past perfect

Our old friend ⲁⲛ isn't used for negative of the past perfect. Instead, the verb prefix takes on a completely different form as shown in the table below:

ⲙⲡⲓ-	I did not
ⲙⲡⲉⲕ-	You (masculine singular) did not
ⲙⲡⲉ-	You (feminine singular) did not
ⲙⲡⲉϥ-	He did not
ⲙⲡⲉⲥ-	She did not

ὐπεν–	We did not
ὐπετεν–	You did not (plural)
ὐποϝ–	They did not
ὐπε	presubject form

The prefix above is attached to the front of the verb. So, to say for example “we did not rejoice”, you would take the prefix for “we did not” which is **ὐπεν**, then attach it to the verb **ρᾶψι** “to rejoice”, to give **ὐπενρᾶψι**

There is also a presubject form as can be seen in the table above, which comes before the subject, as we saw with the past perfect affirmative in (5.2).

E.g. **ὐπε νιλαος ρᾶψι**

“the people did not rejoice”

Vocab			
ερῑνβι	to weep, lament (v.i)	σωοϝν	to know (v.t)
μεθνοϝ†	Divinity (f)	ἔρωμ	fire (m)
οϝνοϝ	hour (f)	εονεεν	commandment (m)
πρετωριον	Prætorium (m)	χω	to sing, praise (v.t)
ρωκε	to burn (v.t)	βοσχεε	to dance (v.i)

Exercise 5.9

- ἀνερῑνβι οϝοε ὐπετενριμι** (Luke 7:32)
- ὐπε πιἔρωμ ἡτε τερμεθνοϝ† ρωκε ἡδνεχι ἡ†παρθενος**
(Theotokia of the fifth day)
- νη ἐτε ὐποϝσοτεν Φ†** (2 Thessalonians 1:8)
- ἀνχω ἐρωτεν οϝοε ὐπετενβοσχεε ἀριμι οϝοε**
ὐπετεννεεπι (Matthew 11:17)
- ὐποϝι ἐδοϝν ἐπιπρετωριον** (John 18:28)

5.3. Forms derived from the infinitive

Transitive verbs have various ways in which they indicate the object.

The four major forms are:

- a) the infinitive or Absolute form (what we've already met)
- b) the pronominal form
- c) the construct or prenominal form
- d) the qualitative (which we have met before with intransitive verbs)

It must be noted that the pronominal and construct forms are not used in the present tense, they are **only** used for the perfect tense and the future tense (which we will meet in (5.9)).

Those middle two sound fairly complicated, so let's go take a closer look at them.

5.3.i. *The pronominal form*

In this form, the infinitive changes spelling to a word that looks quite similar to the infinitive but is not quite the same. This new word is called a 'stem', because it then has different endings attached to the stem, like branches to the stem of a plant. These ending are pronouns which tell you the person, gender and number of the object, that is they give you the pronoun of who the verb is directed to. So the stem itself never changes, but the letters attached to the stem change according to the object.

Let's work through the following example to make it a bit clearer. Consider the verb **ⲡⲁⲓ** "to carry."

The above form is the infinitive, or the dictionary form of the verb. Suppose you wanted to say "I carried him". From what we'd learnt before, you'd say

ⲁⲓⲡⲁⲓ ⲙⲙⲟⲩ

Now let's try to write the same thing using the pronominal form, which is made up of the stem plus the pronoun (hence the name *pronominal*). For **ⲡⲁⲓ**, the stem happens to be **ⲡⲓⲧ** //

The **ⲁⲓ** at the front remains the same as before giving **ⲁⲓⲡⲓⲧ** //

Now all that remains is to add the object pronoun at the end. These object pronouns are also called the personal suffixes. The suffixes for this particular verb are shown in the table below:

I carried me	ᐱᓴᖃᓯᔭ
I carried you (m)	ᐱᓴᖃᓯᑦᓂ
I carried you (f)	ᐱᓴᖃᓯᑦ
I carried you (pl)	ᐱᓴᖃᓯ-ᐅᕈᕈᓂᓄᑦ
I carried him/it	ᐱᓴᖃᓯᑦᓂᑦ
I carried her/it	ᐱᓴᖃᓯᑦᓂᑦ
I carried us	ᐱᖃᓯᑦᓂᑦ
I carried them	ᐱᓴᖃᓯᑦᓂᓄᑦ

So in this example, we would use **ⱭⱢⱤⱥ**

Notice how there is a $\not\parallel$ after the stem? This sign is specifically used after the stem of the pronominal form. If you see it in a dictionary, it lets you know that it is coming after the pronominal form of the verb.

Now the suffixes are not the same for every verb. We'll show the endings of two more verbs below, one ending with a vowel and the other with a consonant, as these represent the most common cases. The two verbs we'll use are **ṭaʔu** “to tell”, pronominal form **ṭaʔu** and **ʔaʔa** “to untie”, pronominal form **ʔaʔa**.

1 st person singular	ἄλλοι	βολι
2 nd person singular masc.	ἄλλοις	βολις
2 nd person singular fem.	ἄλλοι	βολι
3 rd person singular masc.	ἄλλοις	βολις
3 rd person singular fem.	ἄλλοις	βολις
1 st person plural	ἄλλοις	βολις
2 nd person plural	ἄλλοις/ἄλλοις	βολις-ἄλλοις
3 rd person plural	ἄλλοις	βολις

So You want to Learn Coptic?

If you compare the two columns above, you'll notice that there are different endings for the 1st person singular, the 2nd person singular feminine and the first person plural forms. For more detail as to which form the suffix takes, and other variations for the above, see **Appendix 4**.

The vocab box below includes some verbs with their pronominal forms:

<i>Vocab</i>			
ⲓⲟⲙ	sea (m)	ⲱⲟⲩ	glory (m)
ⲁⲓⲁⲃⲟⲗⲟⲥ	devil (m)	ⲩⲙⲟⲙ	fever, heat (m)
ⲑⲁⲙⲓⲟ ⲑⲁⲙⲓⲟⲥ	to create (v.t)	ⲉⲱⲃⲥ ⲉⲱⲃⲥⲥ	to cover (v.t)
ⲟⲩⲛⲟⲩ	joy, delight (m)	ⲃⲓ ⲃⲓⲧⲥ	
ⲡⲁⲣⲁⲃⲓⲥⲟⲥ	paradise (Gk,m)	ⲉ	to receive, take
ⲭⲱ ⲭⲁⲥ	to place, leave (v.t)	ⲛⲉⲙ	to touch
ⲱⲗⲓ ⲟⲗⲥ	to take, lift up		

Exercise 5.10

- ⲁⲩⲟⲗⲩ ⲛⲭⲉ ⲡⲓⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲭⲉⲛ ⲟⲩⲧⲱⲟⲩ (Matthew 4:8)
- ⲁⲩⲃⲓⲧⲟⲩ ⲉⲭⲉⲛ ⲟⲩⲧⲱⲟⲩ (Matthew 17:1)
- ⲁⲩⲃⲓ ⲛⲉⲙ ⲧⲉⲥⲭⲓⲭ ⲟⲩⲟⲉ ⲁⲩⲭⲁⲥ ⲛⲭⲉ ⲡⲓⲩⲙⲟⲙ (Matthew 8:15)
- ⲁⲩⲑⲁⲙⲓⲟⲥ ⲩⲉⲛ ⲟⲩⲱⲟⲩ ⲕⲁⲧⲁ ⲡⲥⲁⲭⲓ ⲙⲡⲟⲥ (Sunday Theotokia section 1)
- ⲁⲩⲉⲱⲃⲥⲟⲩ ⲛⲭⲉ ⲩⲓⲟⲙ (Exodus 15:10)
- ⲁⲩⲑⲁⲙⲓⲟⲛ ⲟⲩⲟⲉ ⲁⲩⲭⲁⲛ ⲩⲉⲛ ⲡⲓⲡⲁⲣⲁⲃⲓⲥⲟⲥ ⲛⲧⲉ ⲡⲟⲩⲛⲟⲩ
(Anaphora, liturgy of St.Basil)
- ⲓⲛⲥ ⲡⲭⲥ ⲡⲱⲙⲓ ⲙⲩⲩⲟⲩⲧⲓ ⲁⲥⲙⲁⲥⲩ ⲛⲭⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ (Psalm
response, Liturgy of the feast of the Nativity)

5.3.ii. The construct form

The next form of the infinitive is the construct form, which is also sometimes called the pronominal form. 'Pre' means 'before', and 'nominal' means 'noun', so this just really means "the form that comes before a noun", so whereas the stem was attached to a pronoun for the pronominal form, the construct form is actually attached

to a noun. The stem for the pronominal form is usually different in appearance to that of the construct form, although with some verbs they are often the same. The more astute of you may ask how does this form differ in use from the infinitive form. After all, the infinitive form also comes before a noun. The essential difference is that the construct form doesn't use an object marker, whereas the infinitive always needs to have one.

Let's take an example to show how the construct form is used. In the case of the verb **ყაი** which we used above, the construct form is **ყი-** (that minus sign (-) next to the stem is the convention used to show that one is talking about the construct form.)

For an example of how to use the construct form, let's say "I carried the book." In this simple expression, we need to indicate the subject, the tense, the verb and the object.

The tense is the perfect tense, which is represented by **ა**

The subject is 'I', indicated by **ი** (5.2)

The construct stem is **ყი-**

The book is **პიჯოა**

Put them altogether and we get **აიყი პიჯოა**

Notice that there is no object marker after the construct form, whereas if you were to use the infinitive form, you would get **აიყაი უპიჯოა** where you can see an object marker is used.

Let's take another example, this time with the verb **ცობჱ** (to prepare).

The infinitive form is **ცობჱ**

The pronominal form is **ცებჱე-**

and the pronominal form is **ცებჱოჱ**

So, to say "he prepared your way" using the infinitive, you would say **აყცობჱ უპეკოა** with the prefix **აყ** being placed before the infinitive form, and the object marker **უ** appearing before **პეკოა**.

To say the same thing using the construct form, you would say **ⲁϥⲉⲃⲧⲉ** **ⲡⲉⲕⲙⲱⲓⲧ**, and to say “*he prepares it*” using the pronominal form you would write **ⲁϥⲉⲃⲧⲱⲧϥ**.

The table below shows the verb forms for some of the more common Coptic verbs. Some verbs which were shown earlier have made a reappearance, this time with their construct form. You’ll notice that there is also a column for the qualitative form, which will be discussed further down:

infinitive	construct	pronominal	qualitative	
ⲓⲛⲓ	ⲉⲛ-	ⲉⲛⲥ	-	to bring
ⲓⲣⲓ	ⲉⲣ-	ⲁⲓⲥ	ⲟⲓ	to make, do
ⲓϣⲓ	ⲉϣ-	ⲁϣⲥ	ⲁϣⲓ	to hang, suspend, crucify
ⲙⲉⲓ	ⲙⲉⲛⲣⲉ-	ⲙⲉⲛⲣⲓⲧⲥ	-	to love
ⲙⲓⲕⲓ	ⲙⲉⲕ-	ⲙⲁⲕⲥ	ⲙⲟⲕⲓ	to give birth to
ⲙⲟⲕⲓ	ⲙⲉⲕⲧⲉ-	ⲙⲉⲕⲧⲱⲥ	-	to hate
ⲣⲓⲕⲓ	ⲣⲉⲕ-	ⲣⲁⲕⲥ	ⲣⲁⲕⲓ	to bend, lean, tilt
ⲣⲱⲧ	ⲣⲉⲧ-	ⲣⲟⲧⲥ	ⲣⲏⲧ	to bud
ⲙⲟⲃⲓ	ⲙⲉⲃⲧⲉ-	ⲙⲉⲃⲧⲱⲧⲥ	ⲙⲉⲃⲧⲱⲧ	to prepare
ⲧⲁⲙⲟ	ⲧⲁⲙⲉ-	ⲧⲁⲙⲟⲥ	-	to tell, inform
ⲭⲱ	ⲭⲁ-	ⲭⲁⲥ	ⲭⲏ	to place, leave
ⲱⲗⲓ	ⲉⲗ-	ⲟⲗⲥ	ⲟⲗ (ⲏⲗ)	to take, carry
ⲉⲓⲟⲩⲓ	ⲉⲓ-	ⲉⲓⲧⲥ	ⲉⲓⲱⲟⲩⲓ	to throw, strike
ϥⲁⲓ	ϥⲓ-	ϥⲓⲧⲥ	-	to carry
ⲭⲓⲙⲓ	ⲭⲉⲙ-	ⲭⲉⲙⲥ	-	to find
ⲃⲓ	ⲃⲓ-	ⲃⲓⲧⲥ	ⲃⲏⲟⲩ	to take
ⲓ	ⲓ-	ⲓⲏⲓⲥ		to give

Vocab			
ἁνομιά	iniquity (f)	δικαιοσύνη	righteousness (m)
ὦμα	eye (m)	ὄφρα	fruit (m)
δαίμων	demon (m)	κλέπτης	thief (m)
δηνάριον	denarius (Roman coin)	γενεά	generation (m)

Exercise 5.11

- a) ἀρτί οὔρα (Matthew 13:8)
- b) ἀκμηνρε δίκαιη οὐρα ἀκμειτε τῇ ἁνομίᾳ (Psalm 44:8 45:7)
- c) ἀρταμε ἰωάννης ἦξε νεφμαθῆτης (Luke 7:18)
- d) ἀρεκ νιφνοῖ ἦτε νιφνοῖ (Doxology for Feast of the Annunciation)
- e) πῖπνευμα ἀφολφ ἐπῳαφ (Luke 4:1)
- f) ἀρεψ κεconi[□] ἐνατ νεμαφ (Matthew 27:38)
- g) ἀφεν δηνάριον β̄ εβολ (Luke 10:35)
- h) ἀμειτε πιχωοῦ ἐτε ὑματ^{§§} (Hebrews 3:10)
- i) ἀρελ ἰησοῦς ἐδοῦν (Matthew 27:27)
- j) ἀνα δαίμων ἐβολ (Matthew 7:22)

5.3.iii. The qualitative

You'll notice a fourth column has been added for the qualitative form. As explained in (5.1.ii) when we were talking about the intransitive verbs, this form describes a state or quality which has come about as a result of the completed action of a verb.

[‡] hint: see page 44

^{§§} hint: see (2.1.iv)

So for the example of the infinitive **ⲡⲱⲧ** ‘to bud’, the qualitative **ⲡⲏⲧ** means ‘budding’ or ‘planted.’

The qualitative is also used for most transitive verbs, so for **ⲉⲓ** ‘to throw’, the qualitative **ⲉⲱⲟⲩⲓ** means “to be thrown.”

The qualitative is not used in the same tenses as the prenominal and pronoun forms, so the qualitative is not used for the perfect tense. The qualitative is however used for the present tense as well as the imperfect (which we’ll meet in (7.1)). When used in the present, it takes an object marker just like the infinitive.

We’ll illustrate this with an example using the verb **ⲭⲱⲓⲗⲓ** which means to “reside in, dwell” and whose qualitative form **ⲭⲁⲗⲏⲟⲩⲧ** means “to be located, dwelling.”

ⲡⲉⲧⲣⲟⲥ ⲉⲭⲁⲗⲏⲟⲩⲧ ⲉⲡⲁⲓⲙⲁ (*Acts 10:18*)

“Peter is dwelling in this place”

In this example, you can see that the object marker **ⲉ** has been used with the qualitative.

For our next example, we’ll use the qualitative form of the verb **ⲭⲱ**. Now the qualitative of this verb is actually quite important. The infinitive means “to place”, or “to leave.” The qualitative therefore means “to be placed,” or to be in a particular place, which we often translate in English simply as ‘is.’ ‘Is’ is quite a common word in English, and you’ll find that **ⲭⲏ** is used to mean this quite a lot.

E.g. **ⲉⲭⲏ ⲙⲡⲁⲓⲙⲁ ⲁⲛ** (*Matthew 28:6*)

“he is not here”

As in the example above, the object marker often ends up being translated as ‘in’ when the qualitative is used in this way.

ⲭⲏ can also use the prepositions from (5.1.iii) in place of the object marker, as with the example below where the preposition **ⲉⲛ** is used.

E.g. **ⲉⲭⲏ ⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ** (*John 17:11*)

“they are in the world”

The qualitative form of the infinitive **ἵπ** “to make” is also important. Its qualitative form is **οἰ** which means “to be.” If you can’t make the link in meaning between the infinitive and the qualitative, think of it this way. If the infinitive is “to make,” then the resultant action of “being made” is to then “exist”, or “to be.” Hence:

ΥΟΙ ΝΥΦΗΡ ΕΝΕΥΘΕΒΗΘΗΤ ΕΤΧΩΘ (2 John 1:11)

means “*he is a partaker of his evil deeds.*”

<i>Vocab</i>			
ἀρχιερεϋς	high priest (Gk,m)	νοῦνι	root (f)
κελεβιν	axe (m)	κοι	wooden beam (m,f)
μεθρε	witness, testimony (m)	ᾠφῆρ	partaker, companion (m)

Exercise 5.12

- a) **ΠΑΡΧΙΕΡΕΥΣ ΟΙ ΨΕΥΔΕΙΣ** (*Acts 22:5*)
- b) **ΠΙΣΤΕΥΣΑΝΤΙ ΧΗ ΔΑ ΘΝΟΥΝΤΙ** (*Matthew 3:10*)
- c) **ΑΝΘΡΩΠΩΝ ΤΗΡΕΝ ΤΕΝΟΙ ΨΕΥΔΕΙΣ** (*Acts 2:32*)
- d) **ΠΙΣΤΟΙ ΧΗ ΔΕΝ ΠΕΚΒΑΛ** (*Matthew 7:4*)

The passive voice

Let's consider a typical day to day scenario. Say you accidentally crashed your dad's car, and the time has come to own up. The most honest and direct way of admitting to your crime would be to say "I crashed the car." However, if you were to be a little more subtle and cunning, you could say "the car was smashed." That is, you're shifting attention away from who smashed the car to the car itself. This construction where the object and action are high lighted is called the *passive* voice. One of the real advantages of the passive voice is that you often don't need to reveal what the subject is at all. Anyway, the passive voice for the past tense has exactly the same form as used for the perfect tense for 'they' (represented by the letters **ㄸ**). So how can you tell if the verb is in the passive form or not? It's a matter of looking at the context.

Consider the following example,

1ης Πχς άνωθεν Βηθλεεμ.

From what has been said, there would be two different ways of translating this sentence. One would be “Jesus Christ they bore Him in Bethlehem”, the other would be

“Jesus Christ was born in Bethlehem.” Seeing as the first doesn’t make any sense, it would have to be the second.

Also, if no indication were given of who ‘they’ could be referring to, then you would have to assume that the passive voice was being referred to. The passive tense can also be used with the present tense, and is again identical to the third person plural form which is **ϥϥ**.

E.g. **ϥϥⲟⲩⲣⲓ ⲉⲣⲟ** (*Sunday Theotokia*)

“you are called”

5.4. The relative past tense converter

We met the relative converter when we looked at the present tense earlier in (5.1.v). Not to be left out, there is also a relative converter used with the past tense. As with the present tense, the form of the relative converter changes depending on whether the antecedent is preceded by a definite or indefinite article.

In the case of an indefinite antecedent, the relative converter is **ⲉ**, which is placed before the verb and its subject prefix.

E.g. **ⲟⲩⲣⲱⲙⲓ ⲉⲁϥⲕⲱⲧ ⲏⲟⲩⲏⲓ** (*Luke 6:49*)

“a man who built a house”

In the case of a definite antecedent, the relative converter used depends on the person, gender and number of the verb, as shown in the table below:

ϥⲧⲁⲓ	which, when I
ϥⲧⲁⲕ	which, when you (m)
ϥⲧⲁⲣⲉ	which, when you (f)
ϥⲧⲁϥ	which, when he
ϥⲧⲁϥ	which, when she
ϥⲧⲁⲏ	which, when we
ϥⲧⲁⲣⲉⲧⲉⲏ	which, when you (pl)
ϥⲧⲁⲩ	which they

ԵՏԱ	pre subject form
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(Be wary however, that **ԵՍ** is sometimes used instead with a definite antecedent.)

The relative converter is then placed in front of the relevant verb. The verb can be in the infinitive, construct or pronominal form. You'll recall from (5.1.v) that the relative converter could be translated to mean “who”, “that”, “which” or “whose” depending on the context, as in the following example:

ԱԶԻՄԻ ԱՍԴԵՐՈՐ ԵՏԱԿՏԱԿՕ (*Luke 15:3*)

“I found my sheep which was lost”

The relative converter of the past tense can still take all those meanings, but it can also take the additional meaning of ‘when’ as for when an action has been completed. An example in English would be, ‘when I saw him, I talked to him.’ Here the completed action is ‘saw’, which is followed by another action ‘talked.’

E.g. **ԵՏԱԿՐՕՐԴԵՆ ԴԵՎՋԻՃ ԷՅՕԶ** (*Matthew 8:3*)

“when he stretched out his hand...”

As with the present relative converter, the past relative converter can also be combined with the far demonstrative pronoun (2.1.iv).

E.g. **ՓԵՏԱԿՋԻՄԻ ԱԶՄՕՏ** (*Acts 7:46*)

“the one who found grace”

You may remember the resumptive morph which we met with the present relative converter in (5.1.v). This is also required with the past tense when the antecedent is not the same as the subject;

E.g. **ՍԻԱՆ ԵՏԱՐՃԱԿ ԱՄՕԿ** (*Mark 16:6*)

“the place where they put him”

In the example above, **ԱՆ** is the antecedent, which is not the subject of the sentence (being ‘they’ in this case). So you need a resumptive morph to refer back to **ԱՆ**, which in this case is **ԱՄՕԿ**.

If the verb is in the pronominal form, the personal suffix is used as the resumptive morph.

E.g. **ՍԻԱՆԸՅ ԵՏԱԿԹԱՄԻՕԿ** (*Genesis 13:8*)

“The calf which he made (prepared)”

Here the ⲙⲓ at the end of ⲑⲁⲙⲓⲟⲩ acts as the resumptive morph referring to ⲙⲁⲥⲓ. Remember, the resumptive morph is only used when the antecedent is not the same as the subject of the verb. So when the antecedent is the same as the subject, no resumptive morph is needed.

E.g. **ⲓⲏⲥ ⲉⲧⲁⲓⲃⲓⲱⲙⲥ** (*Luke 3:21*)
“Jesus who received baptism (was baptised)”

5.4.i. Negative past relative

The negative form of the past relative is formed by placing an ⲉⲧⲉ before the negative form of the past perfect (5.2.i):

E.g. **Ⲑⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲉ ⲙⲡⲉⲓⲱⲉ ⲃⲉⲛ ⲡⲥⲟⲃⲏⲓ ⲏⲧⲉ ⲡⲓⲁⲥⲉⲃⲏⲥ** (*Psalms 1:1 1:1*)
“blessed is the man who did not walk in the council of the ungodly”

ⲉⲧⲉ ⲙⲡⲉ ⲧⲃⲣⲱⲙⲡⲓ ⲭⲉⲙ ⲙⲁⲏⲙⲧⲟⲛ ⲏⲏⲉⲥⲃⲁⲗⲁⲩⲭ (*Genesis 8:9*)
“when the dove did not find a place of rest for her feet”

Vocab			
ⲅⲁⲗⲓⲗⲉⲁ	Galilee (prop.noun)	ⲥⲟⲩⲧⲱⲛ	to stretch, straighten (v.t)
ⲕⲁⲛⲁ	Canna (prop.noun)	ⲱⲱ	sand (m)
ⲕⲱⲧ	to build (v.t)	ⲃⲉⲓ	to fall
ⲙⲁⲕⲁⲣⲓⲟⲥ	blessed one (m)	ⲃⲟⲛⲃⲉⲛ	commandment (m)
ⲙⲁⲏⲙⲧⲟⲛ	place of rest (m)	ⲃⲁⲗⲁⲩⲭ	feet (m)
ⲙⲁⲥⲓ	calf (m)	ⲃⲓⲥⲃⲱ	to learn (v.t)
ⲥⲁⲃ	teacher, scribe (m)	ⲃⲓⲥⲓ ⲃⲁⲥⲱ ⲃⲁⲥⲱ	to lift, exalt (v.t)
ⲥⲓⲟⲩ	star (m)	ⲃⲓⲱⲙⲥ	to be baptised

Exercise 5.13

a) **ⲁⲓⲛⲁⲩ ⲉⲟⲩⲥⲓⲟⲩ ⲉⲁⲓⲃⲉⲓ** (*Revelation 9:1*)

- b) **ϭⲁⲩ ⲛⲓⲃⲉⲛ ⲉⲁϣⲃⲓϭⲃⲱ ⲉⲧⲙⲉⲧⲟⲣⲟ ⲛⲧⲉ ⲛⲓⲫⲏⲟⲩ** (Matthew 13:52)
- c) **ϭⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁϣϭⲁⲭⲓ ⲙⲙⲱⲟⲩ ⲛⲭⲉ Ⲭⲥ** (Acts 3:21)
- d) **ⲛⲓⲣⲱⲙⲓ ⲉⲧⲁϣⲟⲩⲟⲣⲡⲟⲩ ⲛⲭⲉ ⲕⲟⲣⲛⲏⲗⲓⲟϥ ⲉⲁⲣⲱⲛⲓ ⲛⲭⲁ ⲡⲏⲓ ⲛⲭⲓⲙⲱⲛ** (Acts 10:17)
- e) **ⲛⲓⲣⲱⲙⲓ ⲉⲧⲁⲕⲃⲁϥⲟⲩ ⲩⲉⲛ ⲧⲉⲕⲙⲉⲧⲟⲣⲟ ⲙⲡⲟⲩϥⲱⲧⲉⲙ ⲛⲭⲁ ⲡⲉⲕⲣⲟⲛⲉⲛ** (hom vat ii pg.81)
- f) **ⲫⲁⲓ ⲡⲉ ⲡⲓⲣⲟⲩⲓⲧ ⲙⲙⲏⲓⲛⲓ ⲉⲧⲁϣⲁⲓϣ ⲛⲭⲉ Ⲓⲏϥ ⲩⲉⲛ ⲧⲕⲁⲛⲁ ⲛⲧⲉ ⲧⲩⲁⲗⲓⲗⲉⲁ** (John 2:11)
- g) **ⲛⲓϭⲁⲭⲓ ⲉⲧⲁⲕⲧⲏⲓⲧⲟⲩ ⲛⲏⲓ ⲁⲓⲧⲏⲓⲧⲟⲩ ⲛⲱⲟⲩ** (John 17:8)
- h) **ⲫⲏ ⲉⲧⲁⲣⲉⲧⲉⲛⲃⲓⲧϣ ⲛⲧⲉ Ⲭⲥ** (1 Corinthians 6:19)
- i) **ⲫⲁⲓ ⲉⲧⲁϣⲕⲱⲧ ⲙⲡⲉϣⲏⲓ ⲉⲓⲭⲉⲛ ⲡⲓⲱⲱ** (Matthew 7:26)

Practice text 5

This hymn, familiar to many Copts, is chanted before the reading of the Acts during the ordinary year days.

**Ⲭⲉⲣⲉ ⲛⲉ Ⲙⲁⲣⲓⲁ ⲧⲃⲣⲱⲙⲓ ⲉⲑⲛⲉϥⲱϥ ⲑⲏⲉⲧⲁϥⲙⲓϥⲓ ⲛⲁⲛ ⲙⲫⲧ
ⲡⲓⲗⲟϥⲟϥ. ⲕⲉⲙⲁⲣⲱⲟⲩⲧ ⲁⲗⲏⲑⲱϥ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛⲁⲩⲁⲑⲟϥ ⲛⲉⲙ
ⲡⲓⲡⲛⲉⲣⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲭⲉ ⲁⲕⲓ ⲁⲕϥⲱⲧ ⲙⲙⲟⲛ.**

Vocab

ⲁⲩⲁⲑⲟϥ	good, righteous (Gk, adj)	ⲉⲑⲛⲉϥⲱϥ	beautiful
ⲁⲗⲏⲑⲱϥ	truly (adv) (9.2)	ⲗⲟϥⲟϥ	word (Gk,m)

5.5. Prepositional pronominal form

Now that we've learnt about the construct and pronominal form of the transitive verbs, it's time to take another look at the simple prepositions of (5.1.iii), which also

have construct and pronoun forms. As a reminder, these prepositions come before the noun, as with the Ⲭⲉⲛ in the following example:

ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ Ⲭⲉⲛ ⲓⲗⲏⲙ (*Acts 2:43*)

“The apostles in Jerusalem”

You may recall that another name used for the construct form is the prenoun form, as it’s the form that comes before the noun. Hence, the simple prepositions we’ve looked at could be considered to be in their prenoun form. Now these prepositions also have a pronoun forms. We’ve actually already met the pronoun forms of Ⲉ and Ⲏ when we considered their role as object markers in (5.1.iv). As for example:

ⲕⲙⲟⲩ Ⲉⲣⲟⲩ

“bless him”

The other simple prepositions which were mentioned also have pronominal forms, as can be seen in the following table:

Prenoun form	Pronoun form	
Ⲉ	Ⲉⲣⲟⲩ //	to, for, in regard to
ⲉⲑⲃⲉ	ⲉⲑⲃⲏⲧ //	about, concerning
ⲛⲉⲙ	ⲛⲉⲙ //	with
ⲏⲕⲁ	ⲏⲕⲱ //	against, behind, before, following after
ⲟⲩⲃⲉ	ⲟⲩⲃⲏⲧ //	against
ⲟⲩⲧⲉ	ⲟⲩⲧⲱ //	in between
ⲱⲁ	ⲱⲁⲣⲟ //	to
Ⲭⲁ	Ⲭⲁⲣⲟ //	under, about, regarding
Ⲭⲁⲭⲉⲛ	Ⲭⲁⲭⲱ //	before
Ⲭⲉⲛ	ⲏⲬⲏⲧ //	in
ⲉⲗ	ⲉⲗⲣⲟ //	to, toward
ⲉⲓ	ⲉⲓⲱⲧ //	on

Once again, we call upon the personal suffixes which were used with the transitive verbs (5.3.i) to latch unto the end of these prepositions. These suffixes have