7. NOW AND THEN AGAIN- SOME MORE PAST AND PRESENT TENSES

We've already taken a look at the first present, the perfect past tense and the first future, but there are other types of past and future tenses which are used to give different meanings. In this chapter, we'll take a look at the past imperfect tense and at a rather common construction called circumstantial conversion.

7.1. Dealing with imperfection- the imperfect tense

The imperfect tense is another type of past tense. We spoke about the difference between it and the past perfect in **(5.2)**, but to highlight another example, consider the difference between "the man was walking" and "the man walked."

In the first case, the action isn't quite complete, for all you know, the man could still be walking now. In the second case however, it's clear that the man walked and is not walking any longer. Because the verb in the first sentence hasn't quite been completed, it's an example of what is called the *imperfect* tense.

Coptic also has an imperfect tense, which takes the following form:

ⲛⲁⲓ⁻	I was
ⲛⲁϥ⁻	He was
ⲛⲁⲥ⁻	she was
ⲛⲁⲕ⁻	you were
ⲛⲁⲣⲉ⁻	you were (f)
ⲛⲁⲛ⁻	we were
ⲛⲁⲣⲉⲧⲉⲛ⁻	you were (plural)
ⲛⲁⲩ⁻	they were
ⲛⲁⲣⲉ, ⲛⲉ	pre noun as subject form

The appropriate form in terms of number and gender is attached before the infinitive.

E. g. ⲛⲁⲓⲣⲓⲙⲓ

"I was crying"

ⲛⲁϥϩⲉⲙⲥⲓ

"he was sitting"

ⲛⲁⲛⲙⲟϣⲓ

"we were walking"

As you can see in the table above, there is also a presubject form for the imperfect, so to say "the man was walking", you could say:

ⲡⲓⲣⲱⲙⲓ ⲛⲁϥⲙⲟϣⲓ

or **ⲛⲁⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲙⲟϣⲓ**

An optional **ⲡⲉ** may be attached to the end of the sentence, so the above becomes:

ⲛⲁⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲙⲟϣⲓ ⲡⲉ

Sometimes **ⲛⲉ** is used as the presubject form instead of **ⲛⲁⲣⲉ**, as in the first sentence of the Gospel of John.

ϧⲉⲛ ⲟⲩⲁⲣⲭⲏ ⲛⲉ ⲡ̀ⲥⲁϫⲓ ⲡⲉ *(John 1:1)*

"in (a) beginning was the word"

The imperfect may also be used with the qualitative **(5.1.ii).**

E.g. **ⲛⲁϥⲟⲃⲓ**

"he was thirsty"

ⲛⲁⲣⲉ ⲧⲉϥⲥⲉⲛϯ ⲅⲁⲣ ⲧⲁϫⲣⲏⲟⲩⲧ ⲡⲉ ϩⲓϫⲉⲛ ϯⲡⲉⲧⲣⲁ *(Matthew 7:25)*

"for his foundation was firm upon the rock"

Verbs aren't the only part of speech to which the imperfect can attach, as it can also attach to simple prepositions.

E.g. **ⲛⲁⲓϧⲉⲛ ϯⲡⲟⲗⲓⲥ**

"I was in the city"

Vocab			
ⲉⲣϣ̀ⲫⲏⲣⲓ	to be amazed, to wonder (v.i)	**ⲧⲁϫⲣⲟ ⲧⲁϫⲣⲉ−** **ⲧⲁϫⲣⲟ⁄ ⲧⲁϫⲣⲏⲟⲩⲧ**	to make firm, strong (v.t)
Ⲓⲱⲡⲡⲏ	Joppa (prop.noun)	**ⲧⲱⲙⲧ**	to be surprised, amazed (v.i)

ⲙⲟⲩⲙⲓ	well, spring (f)	ϣⲓⲛⲓ ϣⲉⲛ– ϣⲉⲛ⳥	to seek, ask (v.t)
ⲙ̀ⲙⲁⲩ	there (adverb) **(9.1)**	ⲉ̀	to visit
ⲙⲱⲟⲩ	water (m)	ⲛ̀ ⲛ̀ⲥⲁ	to inquire for, seek after
ⲡⲁⲣⲁⲃⲟⲗⲏ	parable (Gk,f)	ϣⲱⲛⲓ	to be sick, weak (v.i)
ⲥⲉⲛϯ	foundation (f)	ϭⲓⲥⲓ ϭⲟⲥⲓ	to tire, suffer (v.i)
ⲥⲱⲃⲓ	to laugh, deride, mock (v.t)	ϭⲓⲥⲓ ϭⲁⲥ– ϭⲁⲥ⳥ ϭⲟⲥⲓ	to exalt (v.t)

Exercise 7.1

a) ⲛⲁϥⲥⲁϫⲓ ⲛⲉⲙⲱⲟⲩ ⲛ̀ϩⲁⲛⲙⲏϣ ϧⲉⲛ ϩⲁⲛⲡⲁⲣⲁⲃⲟⲗⲏ *(Matthew 13:3)*

b) ⲛⲁⲩϣⲓⲛⲓ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉ̀ϯⲡⲁⲣⲁⲃⲟⲗⲏ *(Mark 7:17)*

c) ⲛⲁⲩⲥⲱⲃⲓ ⲙ̀ⲙⲟϥ ⲡⲉ *(Matthew 9:24)*

d) ⲛⲁⲩⲉⲣϣ̀ⲫⲏⲣⲓ ⲛ̀ϫⲉ ⲛⲓⲙⲏϣ *(Matthew 9:33)*

e) ⲛⲁⲥⲭⲏ ⲇⲉ ⲙ̀ⲙⲁⲩ ⲛ̀ϫⲉ ⲟⲩⲙⲟⲩⲙⲓ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲓⲁⲕⲱⲃ *(John 4:6)*

f) ⲛⲁⲩⲥⲱⲟⲩⲛ ⲇⲉ ⲙ̀ⲙⲱⲟⲩ ϫⲉ ⲛⲁⲩⲭⲏ ⲛⲉⲙ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉ *(Acts 4:13)*

g) ⲛⲁⲩⲧⲱⲙⲧ ⲇⲉ ⲧⲏⲣⲟⲩ ⲡⲉ *(Acts 2:12)*

h) ⲁⲛⲟⲕ ⲛⲁⲓϧⲉⲛ ⲓⲱⲡⲡⲏ ϯⲡⲟⲗⲓⲥ *(Acts 11:5)*

Practice text 9

Letter to Philemon verses 10-11

One of the most moving Pauline epistles is the letter to Philemon. Here is a short section which highlights some of the different grammar we have learnt up till now.

††ϩⲟ ⲉⲣⲟⲕ ⲉⲑⲃⲉ ⲡⲁϣⲏⲣⲓ ⲫⲁⲓ ⲉⲧⲁⲓϫⲫⲟϥ ϧⲉⲛ ⲛⲁⲥⲛⲁⲩϩ

ⲟⲛⲏⲥⲓⲙⲟⲥ. ⲫⲁⲓ ⲉⲧⲉ ⲛⲁϥⲟⲓ ⲛ̀ⲁⲧϣⲁⲩ ⲛⲁⲕ ⲛ̀ⲟⲩⲥⲏⲟⲩ. †ⲛⲟⲩ ⲇⲉ

ϥⲟⲓ ⲛ̀ϣⲁⲩ ⲛⲏⲓ ⲛⲉⲙⲁⲕ. ⲫⲁⲓ ⲉⲧⲁⲓⲟⲩⲟⲣⲡϥ ϩⲁⲣⲟⲕ

Vocab			
ⲁⲧϣⲁⲩ	worthless (adj.)	ϩⲁⲣⲟⲕ	to you (preposition)
ⲛ̀ⲟⲩⲥⲏⲟⲩ	for a time (adv)	ϫⲫⲟ ϫⲫⲉ− ϫⲫⲟ⟋	to beget, bring forth
ⲟⲩⲱⲣⲡ ⲟⲩⲉⲣⲡ− ⲟⲩⲟⲣⲡ⟋	to send (v.t)	ϣⲁⲩ	of value (adj.)
ⲟⲛⲏⲥⲓⲙⲟⲥ	Onesimus (prop.noun)	†ⲛⲟⲩ	now **(9.1)**
ⲥⲛⲁⲩϩ	bond (m)		

7.1.i. More than perfect -the pluperfect

Take a look at the sentence:

"They had been walking in the park when it rained"

You can see here that two events are being described, the first being "walking in the park" and the second "rained."

The second event "rained" is in the perfect tense since it was already completed. The first event 'walking in the park' had occurred even before "it rained", hence it is even "more perfect" than the second event since it had already been completed before it.

Grammatically, "had been walking in the park" is in the *plu*perfect tense, being derived from the Latin *plus quam perfectum* meaning "more than perfect."

If the above is a little too complicated to understand, you can simply consider the plu perfect to be the equivalent of the English word *had*.

In Coptic, the pluperfect is formed by combining both the perfect and the imperfect past tenses together. This is basically done by wrapping the **ⲛⲉ…..ⲡⲉ** combination of the imperfect **(7.1)** around the perfect tense construction **(5.2)**. To clarify, take a look at the example below:

ⲡⲓⲣⲱⲙⲓ ⲁϥⲙⲟϣⲓ- "the man walked"

ⲡⲓⲣⲱⲙⲓ ⲛⲉ ⲁϥⲙⲟϣⲓ ⲡⲉ- "the man had walked"

Another example is shown below:

ⲟⲩⲙⲏϣ ⲇⲉ ⲉⲃⲟⲗ ϧⲉⲛ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲛⲉ ⲁⲩⲓ ⲡⲉ ϩⲁ ⲙⲁⲣⲓⲁ ⲛⲉⲙ ⲙⲁⲣⲑⲁ ⲉⲑⲃⲉ ⲡⲟⲩⲥⲟⲛ *(John 11:19)*

"and a multitude from the Jews had come to Mary and Martha for the sake of their brother"

Here you can see the **ⲁⲩⲓ** which means 'they came'; around the **ⲁⲩⲓ** are the **ⲛⲉ** and **ⲡⲉ**, so the combination takes the meaning of "they had come."

Vocab			
ⲉⲛⲧⲟⲗⲏ	commandment (Gk,f)	**ⲥ̀ⲑⲉⲣⲧⲉⲣ**	trembling(m)
ⲕⲗⲁⲩⲇⲓⲟⲥ	Claudius (prop. noun)	**ϧⲱⲛⲧ ϧⲉⲛⲧ⸗ ϧⲟⲛⲧ⸗ ϧⲉⲛⲧ**	to approach, come near (v.i)
ⲟⲩⲁϩⲥⲁϩⲛⲓ	to lay a command (v.t)	**ϣⲁⲓ**	feast (m)
ⲡⲁⲥⲭⲁ	Passover (prop.noun)		

Exercise 7.2

a) **ⲛⲉ ⲁⲩϯ ⲉⲛⲧⲟⲗⲏ ⲡⲉ ⲛ̀ϫⲉ ⲛⲓⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲛⲉⲙ ⲛⲓⲫⲁⲣⲓⲥⲉⲟⲥ** *(John 11:57)*

b) **ⲟⲩⲟϩ ⲁⲩⲓ ⲉ̀ⲃⲟⲗ ⲁⲩⲫⲱⲧ ⲉ̀ⲃⲟⲗ ϩⲁ ⲡⲓⲙ̀ϩⲁⲩ ⲛⲉ ⲁ ⲟⲩⲥ̀ⲑⲉⲣⲧⲉⲣ ⲅⲁⲣ ⲧⲁϩⲱⲟⲩ ⲡⲉ** *(Mark 16:8)*

c) **ⲛⲉ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲡⲉ ⲛ̀ϫⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ** *(Acts 18:2)*

d) **ⲛⲉ ⲁϥϧⲱⲛⲧ ⲇⲉ ⲡⲉ ⲛ̀ϫⲉ ⲡⲓⲡⲁⲥⲭⲁ ⲛ̀ϣⲁⲓ ⲛ̀ⲧⲉ ⲛⲓⲓⲟⲩⲇⲁⲓ** *(John 6:4)*

7.1.ii. The relative imperfect

We first talked about the relative in section **(5.1.v)**, and revisited it when talking about the past tense in **(5.4)** and the future tense in **(5.9.ii).** The relative is also used with the imperfect tense. Here the relative converter is ⲉ̀ which is attached to the beginning of the imperfect form, to also give the meaning of 'who', 'which' or 'when.'

E.g. ⲫⲁⲓ ⲉ̀ⲛⲁϥⲟⲓ ⲙ̀ⲃⲉⲗⲗⲉ *(John 9:24)*

"this who was blind"

Vocab			
ⲉⲣⲅⲁⲥⲓⲁ	work, business (Gk,f)		

Exercise 7.3

a) ⲡⲓⲙⲁ ⲉ̀ⲛⲁϥϣⲟⲡ ⲛ̀ϩⲏⲧϥ ⲛ̀ⲭⲉ ⲡⲉⲧⲣⲟⲥ *(Acts 1:13)*

b) ⲑⲁⲓ ⲉ̀ⲛⲁⲥϯ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲉⲣⲅⲁⲥⲓⲁ *(Acts 16:16)*

7.2. A matter of circumstance- the circumstantial tense

In the sentence "He saw the man while he was crying", you'll notice that there are two verbs, the first being 'saw' and the second 'crying.'

A closer look will reveal that there are actually two clauses **(6.1)** to the sentence, which are "He saw the man" and "while he was crying." The first clause here is called the *main clause* because it would make sense if it were read on its own. The second is called the *dependent* or *subordinate* clause, because it would not make sense on its own, so it actually *depends* on the main clause to have meaning.

In this case, the dependent clause can be thought of as describing the *circumstance* in which the main clause occurred. This is where we come to the concept of *circumstantial conversion.* Coptic has a special form which converts the verb of a dependent clause to make it clear that it is describing the circumstance in which an associated main clause occurs. Most of the Coptic tenses can be converted in this way.

The table below shows the circumstantial conversion of the verb ⲣⲓⲙⲓ in the present tense. You can see that the forms we end up with are only a little different to what we would have got if we had simply attached an ⲉ̀ to the normal first present

tense form. This circumstantial conversion of the present tense is also called the *third present.*

I , crying	ⲉⲓⲣⲓⲙⲓ
you, crying (m)	ⲉⲕⲣⲓⲙⲓ
you, crying (plural)	ⲉⲣⲉⲣⲓⲙⲓ
he, crying	ⲉϥⲣⲓⲙⲓ
she crying	ⲉⲥⲣⲓⲙⲓ
we, crying	ⲉⲛⲣⲓⲙⲓ
you, crying (plural)	ⲉⲣⲉⲧⲉⲛⲣⲓⲙⲓ
they, crying	ⲉⲩⲣⲓⲙⲓ
pre subject form	ⲉⲣⲉ

So, if you were just to say the "he is crying" it would be ϥ̀ⲣⲓⲙⲓ

But if you were to say 'I saw the man crying', 'crying' now becomes a dependent clause describing the main clause 'I saw the man.'

ⲁⲓⲛⲁⲩ ⲉ̀ⲡⲓⲣⲱⲙⲓ ⲉϥⲣⲓⲙⲓ

The circumstantial also has a presubject form which goes before the noun which

is ⲉⲣⲉ (which you may remember is identical to the ⲉⲣⲉ of the relative converter **(5.1.v)**). As for the perfect tense, the pre subject form of the circumstantial converter goes before the subject with the infinitive following the subject.

So for the example above you could alternatively have said:

ⲁⲓⲛⲁⲩ ⲉⲣⲉ ⲡⲓⲣⲱⲙⲓ ⲣⲓⲙⲓ

A particular verb which should be introduced here is ⲕⲏⲛ, which requires a dependent clause to be used in the circumstantial when it itself is used in a main clause. It has two particular meanings.

The first use is to mean "to cease from," here it comes before another verb which is in the circumstantial form to say that that particular action has ceased.

E.g. ⲁϥⲕⲏⲛ ⲉϥⲥⲁϫⲓ.

"he ceased speaking"

In the second case it has the meaning of 'already', where it has a similar construction .E.g. ⲀⲨⲔⲎⲚ ⲈⲨϬⲒ Ⲙ̀ⲠⲞⲨⲂⲈⲬⲈ *(Matthew 6:5)*
"they have already received their reward."

Confusion Corner
Relative versus Circumstantial

     The circumstantial bears more than a passing resemblance to the Ⲉ⁻ form of the relative converter introduced in **(5.1.v)**; we said that the relative converters of the male, female and plural indefinite antecedent forms were ⲈϤ, ⲈⲤ and ⲈⲨ respectively, which are identical to the respective forms of the circumstantial. The presubject form of the circumstantial ⲈⲢⲈ is also one of the pre subject forms of the relative.

     One clue you can use to tell which conversion is called for is remembering that the circumstantial occurs in the same sentence as another verb which will be in a different tense. Also, the Ⲉ⁻ form of the relative converter is usually only used with an indefinite antecedent, so if there is an indefinite antecedent, it's likely that the Ⲉ⁻ is actually referring to the relative.   Another trick which may help is to substitute the words, 'who', 'which' or 'while' for the Ⲉ⁻ and to see which makes the most sense. If translating 'who' or 'which', makes more sense, then it's the relative, if 'while' makes more sense, then it's the circumstantial.

Vocab			
Ⲁⲣⲭⲓⲉⲣⲉⲩⲥ	High priest (m)	ⲛ̀ⲥⲱϥ	behind him **(5.5)**
ⲃⲁⲧⲟⲥ	bush (Gk,m)	ⲟⲩⲱⲙ	to eat (v.t)
ⲃⲉⲭⲉ	reward (m)	ⲟⲩⲱϣ	wish, desire, will (m)
ⲉⲣⲡ̅ⲣⲟⲥⲉⲩⲭⲉⲥⲑⲉ	to pray (v.t)	ⲥ̀ⲕⲉⲩⲟⲥ	vessel (m)
ⲉⲣⲯⲁⲗⲓⲛ	to chant psalms (v.t)	ⲥⲩⲛⲁⲅⲱⲅⲏ	synagogue (f)
ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ	gospel (m)	ⲧⲱⲙⲧ	amazement, trance (m)
ⲕⲱϯ ⲉ̀	to surround, seek, visit (v.t)	ϩⲁⲣⲟϥ	to him (prep. pronoun form)
ⲙⲁⲣⲧⲩⲣⲟⲥ	martyr (m)	ϩⲓⲱⲓϣ	to preach (v.i)
ⲙⲉⲧⲁⲛⲟⲓⲁ	repentance (f)	ϩⲟⲛϩⲉⲛ	to command (v.t)
ⲙⲉⲧⲟⲩⲣⲟ	kingdom (f)	ϩⲟⲣⲁⲙⲁ	vision (Gk,m)
ⲙⲟϩ	to fill, burn (v.t)	ⲭⲱ	to speak (v.i)
ⲙ̀ⲫⲣⲏϯ	like (adv)	ϯⲙⲓ	village (m)
ⲛⲉⲙⲱⲟⲩ	with them (prep. pronoun form) **(5.5)**	ϯⲥ̀ⲃⲱ	To teach (v.i)
ⲛⲟⲙⲟⲥ	law (m)	ϯⲱⲙⲥ	to baptise (v.t)

Exercise 7.4

a) ⲁⲩⲓ̀ ϩⲁⲣⲟϥ ⲉϥϯⲥ̀ⲃⲱ ⲛ̀ϫⲉ ⲛⲓⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲛ̀ⲧⲉ ⲡⲓⲗⲁⲟⲥ *(Matthew 21:23)*

b) ⲡⲓⲃⲁⲧⲟⲥ ⲉ̀ⲧⲁ Ⲙⲱⲩ̀ⲥⲏⲥ ⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉⲃⲟⲗ ϩⲓ ⲡ̀ϣⲁϥⲉ ⲉ̀ⲣⲉ ⲡⲓⲭ̀ⲣⲱⲙ ⲙⲟϩ ⲛ̀ϧⲏⲧϥ *(Theotokia of the fifth day)*

c) ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲣⲱⲙⲓ ⲉϥϩⲉⲙⲥⲓ *(Matthew 9:9)*

d) ⲁⲩⲙⲟϣⲓ ⲛⲥⲱϥ ⲛϫⲉ ⲃⲉⲗⲗⲉ ⲃ̅ ⲉⲩⲱϣ ⲉⲃⲟⲗ *(Matthew 9:27)*

e) ⲟⲩⲟϩ ⲛⲁϥⲕⲱϯ ⲡⲉ ⲛϫⲉ ⲓⲏ̅ⲥ̅ ⲉⲛⲓⲃⲁⲕⲓ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲓϯⲙⲓ ⲉϥϯⲥⲃⲱ ⲛϩⲣⲏⲓ ϧⲉⲛ ⲛⲟⲩⲥⲩⲛⲁⲅⲱⲅⲏ ⲟⲩⲟϩ ⲉϥϩⲓⲱⲓϣ ⲙⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ *(Matthew 9:35)*

f) ⲟⲩⲟϩ ⲉϥⲟⲩⲱⲙ ⲛⲉⲙⲱⲟⲩ ⲁϥϩⲟⲛϩⲉⲛ ⲛⲱⲟⲩ *(Acts 1:4)*

g) ⲁ ⲡⲁⲓⲱⲧ ⲕⲏⲛ ⲉϭⲥϧⲁⲓ ⲙⲡⲉⲕⲣⲁⲛ *(AmHyv p2)*

h) ⲁⲛⲟⲕ ⲛⲁⲓϧⲉⲛ ⲓⲟⲡⲡⲏ ϯⲡⲟⲗⲓⲥ ⲉⲓⲉⲣⲡ̅ⲣⲟⲥⲉⲩⲭⲉⲥⲑⲉ ⲟⲩⲟϩ ⲁⲓⲛⲁⲩ ϧⲉⲛ ⲟⲩⲧⲱⲙⲧ ⲉⲟⲩϩⲟⲣⲁⲙⲁ ⲉϥⲛⲏⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲛϫⲉ ⲟⲩⲥⲕⲉⲟⲥ *(Acts 11:5)*

i) ⲁⲗⲗⲁ ⲉⲣⲉ ⲡⲉϥⲟⲩⲱϣ ϣⲱⲡⲓ ϧⲉⲛ ⲫⲛⲟⲙⲟⲥ ⲙⲡⲟ̅ⲥ̅ *(Psalm 1:2 1:2)*

Practice text 10

Luke 8:1-3

It's now the time to have a passage from the Gospels. This particular section gives the chance to practice both the circumstantial and the relative.

Ⲟⲩⲟϩ ⲁⲥϣⲱⲡⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲛⲁϥⲙⲟϣⲓ ⲕⲁⲧⲁ ⲃⲁⲕⲓ ⲛⲉⲙ ϯⲙⲓ ⲉϥϩⲓⲱⲓϣ ⲟⲩⲟϩ ⲉϥϩⲓϣⲉⲛⲛⲟⲩϥⲓ ⲛ̀ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛⲧⲉ Ⲫϯ. Ⲟⲩⲟϩ ⲡⲓⲓ̅ⲃ̅ ⲉⲩⲛⲉⲙⲁϥ. ⲛⲉⲙ ϩⲁⲛⲕⲉϩⲓⲟⲙⲓ ⲛⲏ ⲉⲧⲁϥⲉⲣⲫⲁϧⲣⲓ ⲉⲣⲱⲟⲩ ⲉⲃⲟⲗ ϧⲉⲛ ϩⲁⲛⲡ̅ⲛ̅ⲁ̅ ⲉⲩϩⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛϣⲱⲛⲓ.

Ⲙⲁⲣⲓⲁ ⲑⲏ ⲉⲧⲟⲩⲙⲟⲩϯ ⲉⲣⲟⲥ ϫⲉ ϯⲙⲁⲅⲇⲁⲗⲓⲛⲏ. ⲑⲏ ⲉⲧⲁϥϩⲓ ⲡⲓⲍ̅ ⲛⲇⲉⲙⲱⲛ ⲉⲃⲟⲗ ϩⲓⲱⲧⲥ.

Ⲛⲉⲙ ⲓⲱⲁⲛⲛⲁ ⲧⲥϩⲓⲙⲓ ⲛⲭⲟⲩⲍⲁ ⲡⲓⲉⲡⲓⲧⲣⲟⲡⲟⲥ ⲛⲧⲉ ⲏⲣⲱⲇⲏⲥ ⲛⲉⲙ ⲥⲟⲩⲥⲁⲛⲛⲁ ⲛⲉⲙ ϩⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ⲉⲧⲟϣ ⲛⲏ ⲉⲛⲁⲩϣⲉⲙϣⲓ ⲙⲙⲟϥ ⲉⲃⲟⲗ ϧⲉⲛ ⲛⲟⲩϩⲩⲡⲁⲣⲭⲟⲛⲧⲁ.

Vocab			
ⲉⲣⲫⲁϧⲣⲓ	to heal (v.t)	ϩⲓⲟⲩⲓ ϩⲓ⁻ ϩⲓⲧ⫽	to throw, strike (v.t)
ⲉⲡⲓⲧⲣⲟⲡⲟⲥ	steward (m)	ϩⲱⲟⲩ	to be evil (v.i)
ⲛ̀ⲟⲩⲥⲏⲟⲩ	for a time (adv.) (**9.1**)	ϩⲩⲡⲁⲭⲟⲛⲧⲁ	possessions, property (Gk,m)
ⲭⲟⲩⲍⲁ	Chuza (prop. noun)	ϯⲛⲟⲩ	now (adv.) (**9.1**)
ϣⲱⲛⲓ	sickness, disease (m)		

7.2.i. Circumstantial conversion of the past perfect

The circumstantial is not only used with the present tense, but is in fact with many of the other tenses. The next tense we'll look at converting here is the past perfect. The conversion is achieved by adding the prefix ⲉ̀ before the relevant form of the past perfect (**5.2**) where it gives the meaning of 'when', 'as' and sometimes 'if.'

E.g ⲉ̀ⲁϥⲁⲙⲁϩⲓ ⲇⲉ ⲙ̀Ⲡⲉⲧⲣⲟⲥ ⲛⲉⲙ Ⲓⲱⲁⲛⲛⲏⲥ ⲁϥϫⲱⲧ ϩⲁⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ *(Acts 3:11)*

You can see that there are two separate verbs here using the past tense, the first being **ⲁⲙⲁϩⲓ** "*to hold, grasp*" and the second **ϫⲱⲧ** "*to run*". **ⲁⲙⲁϩⲓ** is converted with the circumstantial by adding an ⲉ̀ to let you know that it is occurring at the same time as the second verb. So the verse is translated:

"And as he held Peter and John all the people ran before them."

7.2.ii. Circumstantial conversion of the future tense

Not to be left out, the first future tense (**5.9**) is also converted in much the same way. Once again, the ⲉ̀ is added to the normal first future construction. This new future tense is also known as the third future. When used in this way, the expression has the meaning of 'about to.' For example:

ⲉⲩⲛⲁϫⲱⲕ ⲇⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲡⲓⲍ̄ ⲛ̀ⲉϩⲟⲟⲩ *(Acts 21:27)*

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"And when the 7 days were about to finish"

Vocab			
ⲁⲅⲓⲟⲥ	saint (m)	ⲟⲩⲱⲛ, ⲟⲩⲏⲛ (q)	to open/ to be opened (q)
ⲉⲣⲫⲉⲓ	altar (m)	ⲡⲁⲣⲉⲙⲃⲟⲗⲏ	castle (f)
ⲑⲱⲕⲉⲙ	to draw out (v.t)	ⲣⲉϥⲁⲣⲉϩ	guard (m)
ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ	veil (Gk,m)	ⲣⲟ	mouth(m)
ⲗⲩⲇⲇⲁ	Lydda (prop. noun)	ⲣⲱⲟⲩ	mouths (pl)
ⲙⲁ	place (m)	ⲥⲏϥⲓ	sword (f)
ⲙⲏϯ	middle (f)	ⲥⲱⲛϩ	to bind (v.t)
ⲙⲉⲩⲓ	to think, suppose (v.i)	ϣⲁϣⲛⲓ	to win, gain (v.t)
ⲙⲟⲩⲛⲕ	to cease, perish (v.i)	ϧⲱⲧⲉⲃ ϧⲁⲧⲉⲃ- ϧⲟⲟⲃ⁄	to kill (v.t)
ⲛⲉϩⲥⲓ	to awaken (v.i)	ϩⲟⲛϩⲉⲛ	to command (v.t)

Exercise 7.5

a) ⲉϥⲛⲁⲙⲟⲩⲛⲕ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲣⲏ ⲁ ⲡⲓⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲫⲱϧ ϧⲉⲛ ⲧⲉϥⲙⲏϯ *(Luke 23:45)*

b) ⲡⲓⲓ̅ⲃ̅ ⲁϥⲟⲩⲟⲣⲡⲟⲩ ⲛ̀ϫⲉ Ⲓⲏ̅ⲥ̅ ⲉ̀ⲁϥϩⲟⲛϩⲉⲛ ⲛⲱⲟⲩ *(Matthew 10:5)*

c) ⲉⲩⲛⲁⲉ̀ⲛϥ ⲇⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲡⲁⲣⲉⲙⲃⲟⲗⲏ *(Acts 21:37)*

d) Ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲣⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲁⲥⲓⲛⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲛⲓⲉ̀ⲛⲏⲟⲩ ⲧⲏⲣⲟⲩ ⲁϥⲓ̀ ϣⲁ ⲛⲓⲁⲅⲓⲟⲥ ϧⲉⲛ ⲗⲩⲇⲇⲁ *(Acts 9:32)*

e) ⲉⲁϥϣⲁϣⲛⲓ Ⲇⲉ ⲉ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲓ ⲛ̀ⲧⲉ Ⲫϯ ⲁϥϣⲱⲡⲓ

    ⲛ̀ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ *(S.Pachomii vita pg.1)*

f) ⲉⲧⲁϥⲛⲉϩⲥⲓ Ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲣⲉϥⲁⲣⲉϩ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲛ̀ⲥⲱⲛϩ ⲟⲩⲟϩ

    ⲉⲧⲁϥⲛⲁⲩ ⲉ̀ⲛⲓⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϣ̀ⲧⲉⲕⲟ ⲉⲩⲟⲩⲏⲛ ⲁϥⲑⲱⲕⲉⲙ

    ⲛ̀ⲧⲉϥⲥⲏϥⲓ ⲉϥⲛⲁϧⲟⲑⲃⲉϥ ⲉϥⲙⲉⲩⲓ̀ ϫⲉ ⲁⲩⲫⲱⲧ ⲛ̀ϫⲉ ⲛⲏⲉⲧⲥⲱⲛϩ

    (Acts 16:27)

8.   VERBS WITH THEIR OWN RULES

8.1.   Some unusual verbs

Every language has rules, or laws guiding grammar. Whereas most verbs are law abiding, some verbs have poked their tongue out at convention and chosen their own rules of grammar. These verbs are reasonably common, so they can't be ignored. We'll just have to go along and learn them.

The first of these verbs we'll look at is:

ⲭⲱ (to say)

which has the following forms:

infinitive	prenominal	pronominal	qualitative
ⲭⲱ	ⲭⲉ⁻	ⲭⲟ⁄ ⲭⲟⲧ⁄	—

The infinitive

So far so normal, so how does this verb differ? The first way it differs is that the infinitive is always followed by the word ⲙⲙⲟⲥ.   This word has rather unflatteringly been called a "dummy word", meaning that it always has to follow ⲭⲱ, but though it could be literally translated as 'it' is usually left untranslated.

E.g. †ⲭⲱ ⲙⲙⲟⲥ ⲛⲱⲧⲉⲛ

"I say (it) to you"

So in the above sentence, the direct object is represented by ⲙⲙⲟⲥ, and the indirect object by ⲛⲱⲧⲉⲛ.

Pronominal form

You'll note that there are two different pronominal forms for ⲭⲱ. The first form ⲭⲟ⁄ is used to quote text. It always takes ⲥ as its pronominal suffix **(5.3.i)**, so that in doing so it literally has the meaning of 'said *it*.' Note that the pronominal form in itself doesn't tell you who is being spoken to, as the pronoun ⲥ only ever refers to what is being said, not who it's being said to.

E.g. ⲁϥϫⲟⲥ

"he said (it)"

Now, with both forms of this verb, the conjunction ϫⲉ **(6.1.ii)** always comes before whatever is being said:

So, finishing of our two examples:

ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ ϫⲉ ⲫⲁⲓ ⲡⲉ Ⲡⲭ̅ⲥ̅

"I say to you that "this is the Christ"

ⲁϥϫⲟⲥ ϫⲉ ⲫⲁⲓ ⲡⲉ Ⲡⲭ̅ⲥ̅

"He said this is the Christ"

The second form ϫⲟⲧ⫽ is always used with the suffix ⲟⲩ. It is not used to quote text, but to indirectly refer to what was said:

E.g. ⲛⲁⲓ ⲇⲉ ⲧⲏⲣⲟⲩ ⲁ Ⲓⲏ̅ⲥ̅ ϫⲟⲧⲟⲩ ⲛ̀ⲛⲓⲙⲏϣ ϧⲉⲛ ϩⲁⲛⲡⲁⲣⲁⲃⲟⲗⲏ
(Matthew 13:34)
"and all these things Jesus said to the multitude in parables"

(Note that the ϫⲟⲧⲟⲩ here refers to the ⲛⲁⲓ which is the plural demonstrative pronoun meaning 'these' **(2.2.ii)**.)

The construct form

The construct form is just ϫⲉ on its own. As with ϫⲟⲧⲟⲩ, it's used to refer indirectly to speech rather than to quote it:

E.g. ⲁϥϫⲉ ⲕⲉⲡⲁⲣⲁⲃⲟⲗⲏ ⲛⲱⲟⲩ

"He said another parable to them" (Luke 6:39)

Note that the actual words of the parable weren't quoted, but that reference was only made to a parable having been said.

Past infinitive

You'll notice that as with other verbs, the infinitive was combined with the ⲁϥ to produce the past tense. There is however also a special form for ϫⲱ which is used exclusively for the past tense called the *past infinitive* which is ⲡⲉϫⲉ

Now, this infinitive only ever comes before the subject, unlike most other verbs where the subject comes before the infinitive:

ⲡⲉϫⲉ Ⲓⲏⲥ ⲛⲱⲟⲩ *(Matthew 9:15)*

"Jesus said to them"

Once again, this verb has a special pronominal form for the past tense. Even though the pronoun is attached to the end of the verb, it indicates the subject, *not* the object. That is it tells you who the speaker is, rather than what the speaker said.

ⲡⲉϫⲏⲓ	I said
ⲡⲉϫⲁⲕ	you said (m)
ⲡⲉϫⲉ	you said (f)
ⲡⲉϫⲁϥ	he said
ⲡⲉϫⲁⲥ	she said
ⲡⲉϫⲁⲛ	we said
ⲡⲉϫⲱⲧⲉⲛ	you said (plural)
ⲡⲉϫⲱⲟⲩ	they said

This form also uses the indirect object **(5.7)** to indicate who was spoken to. If speech is to be quoted, our friend **ϫⲉ** is again used to precede the quote:

E.g. **ⲡⲉϫⲁϥ ⲛⲏⲓ ϫⲉ ⲫⲁⲓ ⲡⲉ Ⲡⲭⲥ**

"He said to me "this is the Christ""

ϩⲛⲉ

The next irregular verb we'll look at is **ϩⲛⲉ**, which means "it is pleasing to", "to be willing" or "to be content", "agree."

This has two main uses. In the first case, it is used with another verb, often being translated as an adverb to say that the first verb was performed willingly. In these cases, **ϩⲛⲉ** is conjugated in the following way after the verb.

ⲉϩⲛⲏⲓ	I willingly
ⲉϩⲛⲁⲕ	you willingly (m)
ⲉϩⲛⲉ	you willingly (f)
ⲉϩⲛⲁϥ	he willingly
ⲉϩⲛⲁⲥ	she willingly
ⲉϩⲛⲁⲛ	we willingly
ⲉϩⲛⲱⲧⲉⲛ	you willingly (pl)
ⲉϩⲛⲱⲟⲩ	they willingly

E.g. ⲁⲓⲣⲓ ⲙ̀ⲫⲁⲓ ⲉϩⲛⲏⲓ

"I did willingly"

In the second case, it is used with the relative converter ⲉⲧ (5.1.v) which comes after one of the forms from the table above, so ⲉⲧⲉϩⲛⲉⲓ means "which I wish."

E.g. ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉϩⲛⲱⲟⲩ

"all that they wish"

As with the other tenses we've come across, the relative converter may be combined with the article ⲡ to form the relative substantial ⲡⲉⲧ to convert the verb to a noun. So for example,

ⲡⲉⲧϩⲛⲁⲕ means "that which is pleasing to you" or "your will."

ⲣⲁⲛⲉ⁻ ⲣⲁⲛ⸗

This particular verb has the meaning "to please." It's special because it doesn't actually have an infinitive form; so it can only be used with the construct or pronominal forms.

Example:

ⲛⲏⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁϥⲣⲁⲛⲁⲕ *(Commemoration of the Saints, Liturgy of St.Basil)*

"all the saints who have pleased you"

ⲞⲨⲈⲦ⸗

This verb, which means "to be distinct, different" is like ⲣⲁⲛ⸗ because it doesn't have an infinitive form. However, unlike ⲣⲁⲛ⸗ ⲞⲨⲈⲦ doesn't have a pronominal form either; in fact it only has a construct form:

E.g. ⲀⲖⲖⲀ ⲞⲨⲈⲦ ⲤⲀⲢⲌ ⲘⲈⲚ Ⲛ̀ⲦⲈ ⲚⲒⲢⲰⲘⲒ ⲞⲨⲈⲦ ⲤⲀⲢⲌ Ⲛ̀ⲦⲈ ⲚⲒⲦⲈⲂⲚⲰⲞⲨⲒ *(1 Corinthians 15:39)*

"but indeed the flesh of the men is different, the flesh of the beasts is different"

Vocab			
ⲀⲪⲈ	head (f)	ⲢⲈϤϮⲰⲘⲤ	Baptist (m)
ⲄⲀⲌⲞⲪⲨⲖⲀⲔⲒⲞⲚ	treasury (Gk,m)	ⲤⲰⲚⲦ ⲤⲈⲚⲦ⁻ ⲤⲞⲚⲦ⸗	to create (v.t)
ⲎⲣⲱⲆⲏⲤ	Herod (prop. noun)	ϨⲒⲚⲒ ϨⲈⲚ⁻ ϨⲈⲚ⸗	to move self forward, backward
ⲒⲢⲒ ⲈⲢ⁻ ⲀⲒ⸗ ⲞⲒ	to do, make (v.t)	ϨⲖⲞϪ	sweetness (m)
ⲘⲈⲦⲀⲚⲞⲒⲀ	repentance (Gk,f)	ϨⲰⲂ	thing (m)
Ⲙ̀ⲪⲢⲎϮ	like, as (adv.)	ϬⲞⲤϪⲈⲤ	to dance (v.i)
ⲠⲒⲖⲀⲦⲞⲤ	Pilate(prop.noun)	ϮⲰⲘⲤ	to baptize (v.t)
ⲠⲒⲞⲨⲀⲒ ⲠⲒⲞⲨⲀⲒ	each one		

Exercise 8.1

a) ⲠⲈϪⲈ ⲠⲒⲖⲀⲦⲞⲤ ⲚⲰⲞⲨ *(Matthew 27:17)*

b) ⲀϤϪⲈ ϨⲰⲂ ⲚⲒⲂⲈⲚ ⲚⲎⲒ ⲈⲦⲀⲒⲀⲒⲦⲞⲨ *(John 4:39)*

c) Ⲙ̀ⲪⲢⲎϮ ⲈⲦⲈϨⲚⲎⲒ ⲀⲚⲞⲔ ⲀⲚ ⲀⲖⲖⲀ Ⲙ̀ⲪⲢⲎϮ ⲈⲦⲈϨⲚⲀⲔ Ⲛ̀ⲐⲞⲔ
   (Matthew 26:39)

d) ⲀϤⲢⲀⲚⲀϤ Ⲙ̀Ⲫ︦Ϯ *(Hebrews 11:5)*

e) ⲠⲈϪⲈ ⲚⲀⲐⲀⲚⲀⲎⲖ ⲚⲀϤ *(John 1:48)*

f) ⲛⲁⲕⲉⲓⲱⲓϣ ⲉⲕϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲙⲉⲛ ϯⲱⲙⲥ ⲛⲱⲧⲉⲛ ϧⲉⲛ

ⲟⲩⲙⲱⲟⲩ ⲙⲙⲉⲧⲁⲛⲟⲓⲁ ⲉⲡⲭⲱ ⲉⲃⲟⲗ ⲛⲧⲉ ⲛⲓⲛⲟⲃⲓ *(Doxology for Paramoun of feast of Epiphany)*

g) ⲛⲁⲓⲥⲁϫⲓ ⲁϥϫⲟⲧⲟⲩ ϧⲉⲛ ⲡⲓⲅⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ *(John 8:20)*

h) ⲁϥϫⲉ ⲧⲁⲓⲡⲁⲣⲁⲃⲟⲗⲏ ⲛⲱⲟⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ *(Luke 15:3)*

i) ⲁⲕⲥⲱⲛⲧ ⲛϩⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲡⲉⲧⲉϩⲛⲁⲕ ⲁϥϣⲱⲡⲓ ⲟⲩⲟϩ

ⲁⲩⲥⲱⲛⲧ *(Revelation 4:11)*

j) ⲛⲑⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ϫⲉ ⲧⲁⲫⲉ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ *(Mark 6:24)*

k) ⲟⲩⲟϩ ⲟⲩⲉⲧ ⲛϩⲗⲟϫ ⲙⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ *(hom vat ii pg.207)*

l) ⲁⲩϫⲉ ⲫⲁⲓ ⲡⲉ Ⲉⲙⲙⲁⲛⲟⲩⲏⲗ *(Doxology for Palm Sunday)*

m) ϯϫⲱ ⲙⲙⲟⲥ ⲛⲱⲧⲉⲛ ϫⲉ ϩⲉⲛ ⲑⲏⲛⲟⲩ ⲉⲃⲟⲗ ϩⲁ ⲛⲁⲓⲣⲱⲙⲓ *(Acts 5:38)*

n) ⲁⲥϭⲟⲥϫⲉⲥ ⲛϫⲉ ⲧϣⲉⲣⲓ ⲛⲏⲣⲱⲇⲓⲁⲥ ϧⲉⲛ ⲑⲙⲏϯ ⲟⲩⲟϩ ⲁⲥⲣⲁⲛⲁϥ

ⲛⲏⲣⲱⲇⲏⲥ *(Matthew 14:6)*

o) ⲁⲩⲓⲣⲓ ⲛⲁϥ ⲛϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉϩⲛⲱⲟⲩ *(Matthew 17:12)*

8.2. The impersonal verbs

The term 'impersonal' doesn't sound very friendly; but no disrespect is intended to the verb it describes. It simply means that the verb isn't being performed by a person, hence the term 'impersonal'.

There are two main groups of impersonal verbs in Coptic. Those where the subject of the sentence is 'it', which is represented by the third person singular feminine form, and those which are purely impersonal, in that they do not use any form of the subject at all.

8.2.i. Subject is 'it'

ⲁⲥϣⲱⲡⲓ	it happened
ⲥϣⲉ	it is appropriate, fitting

ϫⲉⲙⲡ̄ϣⲁ	it is befitting to, it is proper to

Let's take **ⲁⲥϣⲱⲡⲓ** as our first example. This form uses the feminine singular form of the verb, as indicated by the **ⲥ** so it would literally be translated as 'she happened', but because it is being used as an impersonal verb here, it is translated as 'it happened.' Now **ϣⲱⲡⲓ** isn't always used as impersonal verb, for example **ⲁϥϣⲱⲡⲓ** means 'he became,' and **ⲁⲥϣⲱⲡⲓ** can mean "she became", but in the use of the impersonal expression it means "it happened."

E.g. **ⲁⲥϣⲱⲡⲓ ⲛ̄ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̄ϩⲟϯ ⲉ̀ϩ̀ⲣⲏⲓ ⲉ̀ϫⲉⲛ ϯⲉⲕⲕ̀ⲗⲏⲥⲓⲁ ⲧⲏⲣⲥ**
(Acts 5:11)
"a great fear came (happened) down upon the whole Church""

Likewise, **ϫϣⲉ** would literally mean 'she is appropriate' but as with the previous example, it is translated to mean 'it is appropriate.' It is used before another verb to tell you that that verb is "appropriate to do." Unlike **ϣⲱⲡⲓ**, **ϫϣⲉ** is only ever used as an impersonal expression.

Also unlike **ⲁⲥϣⲱⲡⲓ**, **ϫϣⲉ** needs to be followed by an **ⲉ̀**.

E.g **ϫϣⲉ ⲛⲁⲛ ⲉ̀ϯϩⲱϯ ⲙ̄ⲡⲟⲩⲣⲟ** *(Luke 20:22)*
"It is appropriate for us to pay tribute to the king"

Alternatively, it may be followed by the subjunctive **(6.2)**:

E.g. **ⲡⲓⲙⲁ ⲉ̀ⲧϫϣⲉ ⲛ̄ⲧⲟⲩϯϩⲁⲡ ⲉ̀ⲣⲟⲓ** *(Acts 25:10)*
"the place where it is appropriate for me to be judged"

To use the negative form, we simply use our old friend **ⲁⲛ** **(239).**

E.g. **ϫϣⲉ ⲛⲁⲕ ⲁⲛ ⲉ̀ϭⲓ ϯ̀ϫϩⲓⲙⲓ ⲙ̄ⲡⲉⲕⲥⲟⲛ** *(Mark 6:18)*
"it is not appropriate for you to take the wife of your brother"

As with **ϣⲱⲡⲓ**, **ⲉⲙⲡ̄ϣⲁ** is not always an impersonal verb, but it can be used as one when preceded by **ϫ**. It likes to be followed by **ⲛ̀**.

ⲥⲉⲙⲡϣⲁ ⲛ̀ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲫ︦ϯ *(Acts 5:29)*

"it is appropriate to obey God"

8.2.ii.   No subject at all

As mentioned above, these impersonal verbs have no subject indicated at all. Some examples are shown below.

ⲟⲩⲟⲛ	there is
ⲙ̀ⲙⲟⲛ	there is no
ⲥⲱϯ	it is necessary

Ⲟⲩⲟⲛ is referred to as the *existential*, because it has the important role of telling us that something exists, and its negative form **ⲙ̀ⲙⲟⲛ** is referred to as the negative existential which conversely tells us if it doesn't exist. The noun following the existential is always preceded by an indefinite article, and that following the negative existential has no article at all.

E.g: **ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ**

"there is a man"

ⲙ̀ⲙⲟⲛ ⲣⲱⲙⲓ

"there is no man"

Only the imperfect is used to make the past tense of this verb **(7.1)**, which is made by taking the presubject form **ⲛⲉ** and putting before the **ⲟⲩⲟⲛ**.

E.g. **ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ**

"There was a man"

As with other verbs used in the imperfect, an optional **ⲡⲉ** can be placed at the end of the sentence to give the same meaning:

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲡⲉ

In fact, this particular construction is used many times in the Bible, including John 1:1

Ϧⲉⲛ Ϯⲁⲣⲭⲏ ⲛⲉ ⲡ̀ⲥⲁϫⲓ ⲡⲉ

"In the beginning was the word"

ϩⲱϯ

As was mentioned in **(6.2)**, the impersonal verb ϩⲱϯ, which means "it is necessary" is used with the subjunctive.

When a noun is the subject of the sentence, the pre subject form ⲛ̀ⲧⲉ is used.

E.g. ϩⲱϯ ⲛ̀ⲧⲉ ⲡ̀ϣⲏⲣⲓ ⲙ̀ⲫⲣⲱⲙⲓ ϭⲓ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ϭⲓⲥⲓ *(Mark 8:31)*

  "it is necessary for the son of man to receive many sufferings"

When a pronoun is being used as the subject, the conjugated form of the subjunctive is used.

E.g. ϩⲱϯ ⲛ̀ⲧⲁⲛⲁⲩ ⲉ̀ⲧⲕⲉⲣⲱⲙⲏ *(Acts 19:21)*

"it is necessary that I also see Rome"

Sometimes, ⲡⲉ is placed in between ϩⲱϯ and the subjunctive.

E.g. ϩⲱϯ ⲡⲉ ⲛ̀ⲧⲟⲩϣⲱⲡⲓ *(Mark 13:7)*

"it is necessary that they happen"

Vocab			
ⲕⲁϩⲥ	custom, habit (f)	**Ⲣⲱⲙⲏ**	Rome (prop.noun)
ⲑⲟⲩⲟⲧϯ ⲑⲟⲩⲉⲧ– ⲑⲟⲩⲱⲧ⸗ ⲑⲟⲩⲏⲧ	to assemble, gather, congregate (v.i)	ϣⲱⲡ ϣⲉⲡ– ϣⲟⲡ⸗ ϣⲏⲡ	to receive, accept(v.t)
ⲙⲉⲣⲟⲥ	part, share (m)	ⲭⲱⲣⲓ	strong, bold (adj.)

Exercise 8.2

a) ϩⲱϯ ⲡⲉ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ ϣⲟⲡϥ ⲉ̀ⲣⲱⲟⲩ *(Acts 3:21)*

b) ⲓⲥⲭⲉ ⲇⲉ ⲟⲩⲟⲛ ⲟⲩⲁⲓ ϧⲉⲛ ⲑⲏⲛⲟⲩ *(James 1:5)*

c) ⲟⲩⲟϩ ⲥⲉϩⲓⲱⲓϣ ⲛⲁⲛ ⲛ̀ϩⲁⲛⲕⲉⲕⲁϩⲥ ⲛⲁⲓ ⲉ̀ⲧⲉⲥϣⲉ ⲛⲁⲛ ⲁⲛ ⲉ̀ϣⲟⲡⲟⲩ *(Acts 16:21)*

d) ⲙ̀ⲙⲟⲛ ⲟⲩⲙⲏϣ ⲛ̀ⲥⲁⲃⲉ ⲕⲁⲧⲁ ⲥⲁⲣⲝ ⲙ̀ⲙⲟⲛ ⲟⲩⲙⲏϣ ⲛ̀ⲭⲱⲣⲓ *(1 Corinthians 1:26)*

e)   ⲉⲧⲁϥⲉ̀ⲙⲓ Ⲇⲉ ⲛ̀ϫⲉ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲉⲣⲟⲥ   *(Acts 23:6)*

f)   ⲥ̀ϣⲉ ⲅⲁⲣ ⲛ̀ⲧⲉϥⲛⲁϩϯ   *(Hebrews 11:6)*

g)   ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲏϣ Ⲇⲉ ⲉⲧⲑⲟⲩⲏⲧ   *(Acts 1:15)*

h)   ⲛⲏ ⲉ̀ⲧⲉ ⲥ̀ϣⲉ ⲛ̀ⲁⲓⲧⲟⲩ ⲁⲛ   *(Leviticus 4:2)*

i)   ⲓⲥϫⲉ ⲟⲩⲟⲛ ⲟⲩϩⲱⲃ ⲉϥϩⲱⲟⲩ ϧⲉⲛ ⲡⲁⲓⲣⲱⲙⲓ   *(Acts 25:5)*

j)   ⲙ̀ⲙⲟⲛ ⲟⲩⲥ̀ϩⲓⲙⲓ ⲭⲱⲣⲓⲥ ⲣⲱⲙⲓ ⲟⲩⲆⲉ ⲣⲱⲙⲓ ⲭⲱⲣⲓⲥ ⲥ̀ϩⲓⲙⲓ ϧⲉⲛ

Ⲡ̅ⲟ̅ⲥ̅   *(1 Corinthians 11:11)*

Practice text 11
Acts 9:10

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲁⲑⲏⲧⲏⲥ Ⲇⲉ ϧⲉⲛ Ⲇⲁⲙⲁⲥⲕⲟⲥ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ

ⲁⲛⲁⲛⲓⲁⲥ. ⲡⲉϫⲉ Ⲡ̅ⲟ̅ⲥ̅ Ⲇⲉ ⲛⲁϥ ϧⲉⲛ ⲟⲩϩⲟⲣⲁⲙⲁ ϫⲉ ⲁⲛⲁⲛⲓⲁⲥ

ⲛ̀ⲑⲟϥ Ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ϩⲏⲡⲡⲉ ⲁ̀ⲛⲟⲕ Ⲡ̅ⲟ̅ⲥ̅

Vocab

ϩⲏⲡⲡⲉ	behold **(interj)** **(14.2.i)**	ϩⲟⲣⲁⲙⲁ	dream

8.3.   Not quite a verb, not quite an adjective- the adjective verbs

There are certain words in Coptic that are classified somewhere in between adjectives and verbs. Like verbs, they take a subject, and have both pronominal and construct forms, however, they are also like adjectives because they express a quality of the subject. Because they have the properties of both, they are called the adjective verbs, or *verboids*.

One such verboid is **ⲛⲁⲛⲉ-, ⲛⲁⲛⲉ⁄** which means *"to be good."*

The word order used with these words is a little different from what you might expect. You see, the adjective verbs come before the noun they're describing. The other difference is that the adjective verb has a 'built in' 'is.' So in the following example:

ⲛⲁⲛⲉ ⲡⲉⲧⲉⲛϣⲟⲩϣⲟⲩ

Means your *"your boasting is good",* not *"good your boasting."*

The adjective verb can also be used to precede a verb,

E.g. ⲚⲀⲚⲈ ⲞⲨⲰⲚϨ ⲈⲂⲟⲗ ⲙ̀Ⲡ̅ⲟ̅ⲥ̅ *(Psalm **91:1** 92:1)*

"It is good to give thanks to the Lord"

The pronoun form uses similar subject endings as for the verbs **(5.3.i)**, as shown in the table below:

ⲚⲀⲚⲎⲒ	I am good
ⲚⲀⲚⲈⲔ	you are good (m)
ⲚⲀⲚⲈ	you are good (f)
ⲚⲀⲚⲈϤ	he is good
ⲚⲀⲚⲈⲤ	she is good
ⲚⲀⲚⲈⲚ	we are good
ⲚⲀⲚⲈⲦⲈⲚ	you are good (plural)
ⲚⲀⲚⲈⲨ	they are good
ⲚⲀⲚⲈ	pre subject form

What if you wanted to say something like "the good man"? You couldn't write ⲚⲀⲚⲈ ⲠⲒⲣⲰⲘⲒ because that would mean "the man is good." So what do you do? You use our good friend the relative pronoun **(5.1.v)** . You'll recall that the prefix ⲈⲦ /ⲈⲐ has the meaning of "which" or "who." It can be attached to the adjective-verb, so if you add it to ⲚⲀⲚⲈϤ you'll get ⲈⲐⲚⲀⲚⲈϤ. (Note the choice of ⲈⲐ being a vilminor letter **(2.1.i)**).

Then add ⲠⲒⲣⲰⲘⲒ to the front and you get: ⲠⲒⲣⲰⲘⲒ ⲈⲐⲚⲀⲚⲈϤ which literally means "the man who is good" or "the good man."

What if what you wanted to say "*a* good man"? You will recall that when there is an indefinite article (i.e. "a"), the relative converter is Ⲉ⁻ so you get:

ⲞⲨⲣⲰⲘⲒ Ⲉ̀ⲚⲀⲚⲈϤ

Some other adjective verbs are shown below:

ⲚⲀⲀ⳾	to be great
ⲚⲈⲤⲰ⳾	to be beautiful
ⲚⲀϢⲰ⳾	to be numerous
ⲰⲞⲨⲚⲒⲀⲧ⳾ ⲚⲀⲒⲀⲧ⳾	to be blessed

Vocab			
ⲘⲒⲤⲒ	birth (m)	ⲮⲀⲖⲘⲞⲤ	Psalm (Gk,m)
ⲚⲀⲎⲦ	compassionate person (m)	ⲰⲖⲒ ⲈⲖ— ⲞⲖ⳾ ⲞⲖ (q)	to take, hold (v.t)
ⲚⲞⲨⲂ	gold, money (m)	ⲙ̀ϢⲎⲚ	tree (m)
ⲣⲉϥϯⲰⲘⲤ	Baptist (m)		

Exercise 8.3

a) ⲤⲘⲞⲨ ⲉ̀Π͞Ⲟ͞Ⲥ ⲮⲈ ⲚⲀⲚⲈ ⲞⲨⲮⲀⲖⲘⲞⲤ *(Psalm **146:1** 147:1)*

b) ⲀⲘⲎⲚ ϯⲮⲰ ⲙ̀ⲘⲞⲤ ⲚⲰⲦⲈⲚ ⲮⲈ ⲙ̀ⲡⲉ ⲞⲨⲞⲚ ⲦⲰⲚϤ ϦⲈⲚ ⲚⲒⲘⲒⲤⲒ

Ⲛ̀ⲦⲈ ⲚⲒϨⲒⲞⲘⲒ ⲉ̀ⲚⲀⲀϤ ⲉ̀ⲒⲰⲀⲚⲚⲎⲤ ⲡⲒⲣⲉϥϯⲰⲘⲤ *(Matthew 11:11)*

c) ⲚⲀⲚⲈⲤ ⲀⲚ ⲉ̀ⲉⲖ ⲡ̀ⲰⲒⲔ Ⲛ̀ⲚⲒϢⲎⲣⲒ *(Mark 7:27)*

d) ⲠⲓⲚⲞⲨⲂ ⲆⲈ Ⲛ̀ⲦⲈ ⲡⲓⲔⲀϨⲒ ⲉ̀ⲦⲈ ⲙ̀ⲘⲀⲨ ⲚⲀⲚⲈϤ *(Genesis 2:12)*

e) Ⲱ̀ⲞⲨⲚⲒⲀⲦⲞⲨ Ⲛ̀ⲚⲒⲚⲀⲎⲦ *(Matthew 5:7)*

f) ⲞⲨⲞϨ ⲀⲤⲚⲀⲨ Ⲛ̀ⲮⲈ ϯⲤ̀ϨⲒⲘⲒ ⲮⲈ ⲚⲀⲚⲈ ⲡⲓⲙ̀ϢⲎⲚ *(Genesis 3:6)*

g) ⲮⲈⲣⲈ ⲚⲈ Ⲙⲁⲣⲓⲁ ϯϬⲣⲟⲙⲡⲓ ⲈⲐⲚⲈⲤⲰⲤ *(response preceding the reading of the Acts, Divine Liturgy)*

9.   ADVERBS

Perhaps one of the first things you'd notice when looking at the word 'adverb' is that it contains the word 'verb', so you would think that the word 'adverb' would have something to do with verbs. You may even remember back to primary school, when you learnt that adverbs describe verbs. Indeed some adverbs do in fact describe verbs, but that's not all they're limited to. In fact, they are also used to describe time, place and manner, and it is these three categories which we shall look at first:

9.1.   Adverbs of time and place:

These adverbs are used to describe the time a particular event occurred, or the position of something relative to another. If you take a look at the table below, you will notice quite a few of the Coptic adverbs here start with either an **ⲛ̀** or an **ⲙ̀**. This is because many Coptic adverbs are formed by adding either the **ⲛ̀** or the **ⲙ̀** (depending on the rules in **(2.4.i)**) to a noun.

For example, **ⲡⲁⲓⲙⲁ** means "this place"

ⲙ̀ⲡⲁⲓⲙⲁ means "of this place" or 'here.'

Most of the other Coptic adverbs in the following table are formed in a similar way.

(ⲉ̀ⲧⲉ) ⲙ̀ⲙⲁⲩ	there	ⲙ̀ⲫⲱⲟⲩ	today
ⲓⲥⲭⲉⲛ	since	ⲡⲁⲗⲓⲛ (ⲟⲛ)	again, once more (Gk)
ⲙ̀ⲙⲏⲛⲓ	every day, daily	ⲛ̀ⲑ̀ⲙⲏϯ	in the midst
ⲙ̀ⲛⲁⲓ	here	ⲛ̀ⲕⲉⲥⲟⲡ	again
ⲙ̀ⲡⲁⲓⲙⲁ	of this place, here	ⲛ̀ⲣⲁⲥϯ	tomorrow
ⲙ̀ⲡⲉⲙ̀ⲑⲟ	before, in front of, facing	ⲛ̀ϯⲟⲩⲛⲟⲩ	immediately, at once
ⲙ̀ⲡⲓⲉϩⲟⲟⲩ	by day	ϧⲉⲛ ϯⲟⲩⲛⲟⲩ	immediately, at once
ⲙ̀ⲡⲓⲥⲏⲟⲩ	at that time	ⲟⲛ	also
ⲙ̀ⲡⲓϫⲱⲣϩ	in the evening	ϯⲛⲟⲩ	now, at this time

9.1.i. Telling the time

As mentioned above, adverbs are also used to describe the time, giving us the opportunity to look at the way in whch the Copts used to talk about the time.

The hour

Think back to Biblical times, and try to work out how people could tell what hour they were in. Remember, there were of course no clocks back then. During the day, they would have judged the hour by the position of the sun in the sky, which could be more accurately measured with the sundial (which incidentally was invented in Egypt). Thus the daylight hours were divided into the hours of the day, corresponding to the hours of sunlight (from 6:00am to 6:00pm), and the hours of the night. Some of these hours were allocated to the time of prayer.

The first hour corresponded to 6:00am, the third hour to 9:00am, the sixth to 12:00pm, the ninth to 3:00pm, and the twelfth to 6:00pm.

In Coptic, you would say it was the sixth hour by literally saying "the time of the hour six".

The word for hour is **ⲁϫⲡ** and the word for time is **ⲛⲁⲩ**.

So the combination is **ⲫⲛⲁⲩ ⲛ̀ⲁϫⲡ ⲋ̄**

Similarly, the "third hour" is **ⲫⲛⲁⲩ ⲛ̀ⲁϫⲡ ⲅ̄**

Now to say that something occurred in the sixth hour, you can either use the **ⲙ̀/ ⲛ̀** construction **(2.4.i)** or the preposition **ϧⲉⲛ**:

E.g. **ⲱ̀ ⲫⲏ ⲉ̀ⲧⲁϥϫⲉⲙ†ⲡⲓ ⲙ̀ⲫⲙⲟⲩ ϧⲉⲛ ⲧ̀ⲥⲁⲣⲝ ⲙ̀ⲫⲛⲁⲩ ⲛ̀ⲁϫⲡ ⲯⲓ†** *(Troparion of the Ninth Hour, Liturgy of the Hours)*
"O who tasted death in the flesh in the ninth hour"

ϧⲉⲛ ⲫⲛⲁⲩ ⲛ̀ⲁϫⲡ ⲥⲟⲟⲩ *(Troparion of the sixth hour, Liturgy of the Hours)*
"in the sixth hour"

The same rules also apply for more general times of the day:

Periods of the day

When you're not sure about the exact hour, you can use the more general descriptions of the periods from the table below:

ⲙⲉⲣⲓ	midday	ⲛ̀ⲣⲁⲥ†	tomorrow
ⲙ̀ⲫⲟⲟⲩ	today	ⲛ̀ⲥⲁϥ	yesterday

ⲣⲟⲩϩⲓ/ ϩⲁⲛⲁⲣⲟⲩϩⲓ	evening	ϣⲱⲣⲡ	morning (m)

E.g. ⲣⲟⲩϩⲓ ⲛⲉⲙ ϣⲱⲣⲡ ⲛⲉⲙ ⲙⲉⲣⲓ †ⲛⲁⲥⲁϫⲓ *(Psalm **54:15** 55:17)*

"evening and morning and midday I will speak"

  Placing events at these more general times also uses either the ⲙ̀/ⲛ̀

construction or ϧⲉⲛ with the adverb.

So for example:

ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲙ̀ⲙⲁϩ ⲥⲟⲟⲩ *(Troparion for 6th hour, Liturgy of the hours)*

"in the sixth day"

ⲙ̀ⲫⲛⲁⲩ ⲛ̀ⲣⲟⲩϩⲓ *(Zechariah 14:7)*

"in the time of the evening"

Time for the present

  Much of the Coptic we've learnt here is based on what was found in writings by the Copts in the first Millennium. This sometimes leads to difficulties when we can't find the exact expressions for things we'd like to say now which weren't recorded in these writings. For these expressions, we often have to rely on families who have continued to speak the language, or to make an educated guess as to how the Copts would have said them. Asking the time seems to be a good example. Given that most Coptic texts are either Biblical scriptures, homilies or martyrologies, you won't find the question 'what is the time' too many times. However, modern day Coptic grammar books printed in Egypt have four different questions for asking the time. These questions below borrow in advance from constructions which we'll meet later in **(13.3)**.

ⲟⲩⲏⲣ ⲧⲉ †ⲁϫⲡ	what is the time?
†ⲁϫⲡ ⲟⲩⲏⲣ	
ⲟⲩ ⲧⲉ †ⲁϫⲡ	
†ⲁϫⲡ ⲟⲩⲏⲣ †ⲛⲟⲩ	what is the time now?

  Now in giving the answer, we have to consider that the way we talk about the time now is different to the way the Copts talked about it , and that whether they spoke about minutes or seconds is a matter for debate. In any case, modern day Arabic Coptic grammar books have derived ways of talking about minutes and seconds, as well as expressions for dividing up the time which are similar to what we'd use today. This means that using the numbers from **(4)**, the adverbs above, and the vocab below, you

can tell somebody the time in Coptic in a similar way to what you would say in Arabic or English:

Vocab			
ⲁϫⲡ/ ⲟⲩⲛⲟⲩ	hour (m)	ⲥⲟⲩⲥⲟⲩ	very short time, minute (m)
ⲣⲉⲫ̄ⲧⲟⲩ	quarter (m)	ⲫⲁϣⲓ/ ⲭⲟⲥ	half (m)
ⲣⲓⲕⲓ ⲙ̀ⲃⲁⲗ	blink of an eye, moment, second(m)	ϣⲁⲧⲉⲛ	except (prep)

Here are some example combinations. Note that some of the expressions don't need a copula or a preposition.

ϯⲁϫⲡ ⲧⲉ ⲟⲩⲓ / ϯⲁϫⲡ ⲟⲩⲓ

"it is one o'clock"

ϯⲁϫⲡ ⲟⲩⲓ ⲛⲉⲙ ⲟⲩⲫⲁϣⲓ ⲙ̀ⲙⲉⲣⲓ

"the first hour and a half (one thirty) in the afternoon"

ϯⲁϫⲡ ϣⲟⲙⲧ ϣⲁⲧⲉⲛ ⲙⲏⲧ ⲛ̀ⲥⲟⲩⲥⲟⲩ ⲛ̀ⲧⲟⲟⲩⲓ

"the time is ten to three in the morning" (literally: the third hour except for ten minutes in the morning)

ⲥ̀ⲛⲟⲩϯ ⲛⲉⲙ ⲙⲏⲧ ⲛ̀ⲥⲟⲩⲥⲟⲩ

"10 past 2"

ⲥⲟⲟⲩ ⲟⲩⲭⲟⲥ

"6:30"

The day

Realising what day it is is one of the first things that comes into your mind when waking up in the morning. Isn't it funny how this affects your mood? Without the structure of the days of the week we'd really be quite lost. The Copts also saw the value of dividing the week into days, and they also had seven days in their week.

The English days are in part named after Scandinavian gods. The Copts had a much more pragmatic approach, simply naming the days according to their place in the week.

Hence Sunday is "the first", i.e. ⲡⲓⲟⲩⲁⲓ, Monday is "the second", ⲡⲓⲥ̀ⲛⲁⲩ,

and so on all the way to Saturday (ⲡⲓϣⲁϣϥ).