

# UNIT 1

## How to make a Coptic sentence :

A sentence requires a subject and a verb. The subject that carries out the action can be a noun or pronoun.

### (1) VERBS

Verbs given here can be used in the *imperative* form, that is to make a request or to give an order.

ሃይ ወርሃ	sit	( <i>haemsi</i> )	ወዢ ወዢ	go - walk	( <i>moshi</i> )
ሻ	take	( <i>chi</i> )	ር ወጥሬ ወ	listen	( <i>soataem</i> )
ኦ ወዢ	eat	( <i>ou - woam</i> )	ር ወ	drink	( <i>soa</i> )
እ ወለዢ	pray	( <i>eshleel</i> )	እር ወዢ ወ	bless	( <i>esmou</i> )
ር ወቃ	speak	( <i>saji</i> )	ወዢ	read	( <i>oash</i> )
ኦ ወዢዢ	kneel - worship	<i>ou-woasht</i>	ወዢ ወዢ	look	( <i>gousht</i> )

### (2) NOUNS

Nouns are used as subjects or objects. In Coptic, nouns are either *masculine* or *feminine*. We shall start with masculine nouns. The best way to tell the gender of a noun is to identify its *definite article*. **ዢ** is the most commonly used definite article for masculine nouns.

**ዢ** የዢ

**ዢ** ጥዢ

the man

the chair

(1)

The *indefinite article* is **օ ՚**, which is “a” in English. **օ ՚** is taken by both masculine and feminine nouns.

<b>օ ՚ պ ամ</b>	a man	(ou - roami )	<b>ու պ ամ</b>	the man
<b>օ ՚ ալօ ՚</b>	a boy	( ou - alou )	<b>ու ալօ ՚</b>	the boy
<b>օ ՚ օ ՚ հի ՚</b>	a priest	( ou - ou - weep )	<b>ու օ ՚ հի ՚</b>	the priest
<b>օ ՚ է պ ֆէ ՚</b>	a sanctuary	( ou - aer - faey )	<b>ու է պ ֆէ ՚</b>	the sanctuary
<b>օ ՚ ձ ւ ձ կօ ՚</b>	a deacon	( ou - thyakoan )	<b>ու ձ ւ ձ կօ ՚</b>	the deacon
<b>օ ՚ տ օ ՚ տ ՚</b>	a chair	( ou - tots )	<b>ու տ օ ՚ տ ՚</b>	the chair
<b>օ ՚ լ ձ օ ՚ ը</b>	people	( ou - la - wos )	<b>ու լ ձ օ ՚ ը</b>	the people
<b>օ ՚ լ ա</b>	a place	( ou - ma )	<b>ու լ ա</b>	the place
<b>օ ՚ լ ա ՚ է զ օ ՚ ա ՚ բ</b>	a holy place		( ou - ma aef - ou- wab )	
<b>օ ՚ լ ա ՚ ն չ օ ՚ ա ՚ բ օ ՚ լ</b>	waiting area	( ou - ma - en - gousht aevol )		
<b>օ ՚ կ ձ զ ՚</b>	a land - floor	( ou - kahi )	<b>ու կ ձ զ ՚</b>	the land - floor
<b>օ ՚ ր հ ՚</b>	a sun	( ou - ree )	<b>ու ր հ ՚</b>	the sun
<b>Կ ձ զ ՚ ր հ ՚ ( Կ ձ զ ՚ ր ա )</b>	( Kahi - ree/ra )		Cairo	( land of the sun )

### (3) PREPOSITION

This is a word often placed before a noun or pronoun to show direction, place, source,etc. (e g *in*, *from*, *at*). An object separated from a verb by a preposition is known as *indirect object* .

(2)

ຂ່ານ	in - by	( <i>khaen</i> )	ເຖ	to	( <i>aeh</i> )
ເມຂ່ານ - ດີຂ່ານ	on	( <i>aejaen - hijaen</i> )	ອກ	until	( <i>sha</i> )
ນົກ	towards	( <i>en - sa</i> )	ນີ້ໆ	with - and	( <i>naem</i> )

The following sentences are made up of a verb in the imperative form, a preposition and an “ indirect object “.

ຕະກິ	ນີ້ໆ	ປີ	ພວມ	Speak with the man.
ມອງ	ນີ້ໆ	ປີ	ດ່າວັນ	Walk with the boy.
ພ່ານຫີ	ນີ້ໆ	ປີ	ອົນຫີ	Pray with the priest.
ຕັບ	ດີ	ຂ່ານ	ປີ	Sit on the chair.
ຕັບ	ດີ	ຂ່ານ	ປີ	Sit on the floor.
ພ່ານຫີ	ຂ່ານ	ປີ	ເພື່ອ	Pray in the sanctuary.
ອົນຫີ	ຂ່ານ	ປີ	ແລ້ວ	Eat in the waiting area.

## GENERAL PRACTICE

ນັນເ	good	( <i>nanae</i> )	
ນັນເ	ຕົວໜ້າ	good morning	( <i>nanae to - ou -wi</i> )

**ନାନେ ରୋହି** good evening ( *nanae rou - hi* )

**nanae ae mashoa** very good ( *nanae - ae - mashoa* )

අපි ගම්ත please ( do ). ( ari - eh - mot )

අපි ඇමෙට සා ප්‍රේස් ද්‍රින්. ( ari - eh -mot soa )

අපි ` අමෙත් මෙම මෙම please eat. ( ari - eh - mot ou - woam )

எழுது  
`ஏ எழுது'      please      ( *en-eh-mot* )

ευπερ do not (*emper*) αλλα but (*alla*)

΄ επερσαξι αλλα σωτει. Do not speak but listen.

‘मपे पड़े ये ! दू जेन पि काड़ा डल्ला डे ये ! दू जेन

**Ա Խ Ո Խ Ը.** Do not sit on the floor but sit on the chair.

## **RELIGIOUS APPLICATION**

cōte u epon\* hear us 'cōtōr epon bless us apeg epon preserve us

с м о г е р о ю \*, п и р н н е м п и т о ѿ

Bless Him, the sun and the moon ( *esmou aerof pi - ree naem pi - yoh* )

(\*) **εροι**, **εροκ**, **ερο**, **εροq**, **εροc**, **εροn** .. object pronouns indicate me, you, you (fem), him, her, us ..

to be explained at a later stage.

## UNIT 2

### (1) SPECIAL DEFINITE ARTICLES

We have learned the definite article **πι** is used for singular masculine nouns.

In this unit, two *special definite masculine articles* are presented: **΄πι** and **΄Φι**.

These are frequently used for sing. masculine nouns of particular importance in religious texts.

΄Φι <b>ωτ</b>	the father	( ef - yoat )	΄Φρ <b>αν</b>	the name	( ef - ran )
΄Φνο <b>ντ</b>	(the) God	(ef - nou - ti)	΄Φρ <b>η</b>	the sun	( ef - ree )
΄Φνο <b>βι</b>	the sin	( ef - novi )	΄πηι	the house	( ep - ee )
΄πβοι <b>с</b>	the lord	( ep - choys )	΄πο <b>νρο</b>	the king	( ep - ou - ro )
΄πωηρι	the son	( ep - sheeri )	΄πκα <b>ει</b>	the land	( ep - ka - hi )

The student will be familiar with these special articles in the course of his or her study, and through attendance of church service. However, many other “religious” words take the usual masculine article **πι**.

<b>Πι</b> ` <b>Ξριс</b> <b>τοс</b> <b>ο\мг#</b>	(the) Christ	( pi - ekhristos )
<b>πι</b> <b>αγио</b> <b>с</b> <b>ο\мг#</b>	the saint (masc.)	( pi - agyos )

ΠΙ Ε ΑΕΒΑΓΓΕΛΙΟΝ Ο\ΜΓ# the bible ( *pi - aev - an - gael - yon* )

ΠΙ ` ΠΝΕ ΑΕΒΑΓΓΕΛΙΟΝ Ο\ΜΓ# the Holy Spirit ( *pi-ep-naev-ma aeth-ou- wab* )

## (2) DIRECT OBJECT

An object is a noun or noun - equivalent, governed by a verb. The indirect object, as we learned, is separated from the verb by a preposition. A direct object is acted upon by transitive verb. In Coptic, such object is separated from the commonly used verbs by one of these articles 'Ε 'Ω 'Ν These articles are called " *object signs* ".

A - Some verbs take the object sign 'Ε

ϣΑΡΙ hit - smack ( *shari* ) ΣΡΕΩ keep - study ( *araeh* )

ϣΩΑΣ praise ( *hoas* ) 'C ΩΟΡ bless ( *esmou* )

ϣΩΤΕΩΗ listen - hear ( *soateam* ) ͲΩΩ touch ( *choh* )

ϣΑΡΙ see ( *nav* ) ͲΩΩΤ look ( *gousht* )

ϣΩΛΑΕΩ smell ( *shoalaem* ) ͲΕ ΩΧΩΩ overcome ( *jaemgom* )

### EXAMPLES

'C ΩΟΡ 'Ε 'EΦΩΩΤ Bless (the) God . ( *esmou ae ef - nou - ti* )

褂ωc	ε	πσοι c	Praise the Lord .	( hoas ae ep - choys )
χο ωψτ	ε	πι αλο ω	Look ( at ) the boy.	( gousht ae pi - alou )
σωτε ω	ε	πι ωληλ	Listen ( to ) the prayer	( soataem ae pi - esh - leel )
αρε ρ	ε	πι ωω	Study the lesson .	( araeh - ae - pi - oash )

B - All other verbs take the object sign **η** or **ω**

χι	η	ο ωτο ς	Take a chair.	( chi - en - ou - tots )
σω	η	ο ωμω ω	Drink water.	( soa - en - ou - moa - ou )
σαχι	η	τιε ρε ω	Speak (the) Coptic.	( saji - en - ti - maet- raem - en - keemi )
ο ωω	η	αψ	Eat meat .	( ou - woam en af )

\* **ω** is used instead of **η** when a noun ( usually its article ) starts with:  
**ω** , **Φ** , **β** or **Ψ**(ps)

#### EXAMPLES

χι	ω	πι το ς	Take the chair.	( chi em pi tots )
ωληλ	ω	φη ο ω	Pray ( to ) God	( eshleel em efnou - ti )
ο ωωψτ	ω	πσοι c	Worship the Lord.	( ou -woasht em ep - choys )
σο βι	ω	πι ω	Prepare the place.	( sovti em pi - ma )

### (3) OTHER USES FOR '॥' & '॥'

'॥' and '॥' are used to join noun to a noun, adjective to a noun and number to a noun.

(1) Joining noun to a related noun.

'॥ ॥' the name of the father ( *efran em ef-yoat* )

'॥ ॥' the priest of the sanctury ( *pi-ou-weep em pi-erfaey* )

'॥ ॥' the water of the sea ( *pi-moa-ou em efyom* )

(2) Joining noun to an adjective.

'॥ ॥' the wise man ( *pi - roami en savae* )

'॥ ॥' one God ( *ou - nouti en ou - woat* )

'॥ ॥' the new book ( *pi - goam em vaeri* )

'॥ ॥' the old house ( *ep - ee en apas* )

'॥ ॥' an eternal life ( *ou - oankh en aenaeh* )

(3) Join numbers to nouns

When '॥' and '॥' are used to join a number to a noun, the noun remains

singular. (In English the noun following a number must be in plural. e.g. five boys.)

ሠሮ ሂጥ ነኝ እለዎች	three boys	( shomt en - alou )
ሮ ማ ሰ ነኝ የዚ ሰ ሰ	six days	( so - ou en echo - ou )
ሣሬዣ ነኝ ሰ ሰ	seven times	( shashf en sop )
ሣኑ ነኝ የወመ	ten men	( meet en roami )
ሣዬ ነኝ የወመ	hundred years	( shae en rompi )

## GENERAL PRACTICE

ሬዚ ሰ ነኝ የወመ የወመ እኩል

Sit here and wait. ( haemsi emnay ou-woh gousht aevol )

ሬዚ ሰ ነኝ ሰ የወመ የወመ እኩል እኩል

Sit towards the window and watch the street. ( haemsi ensa pi-ka-thiy-you ou-woh gousht ae pikhir )

ሬዚ ሰ የወመ እኩል እኩል

Do not touch Shenouda's new book. ( empaer - choh ae pi-goam em vaeri en shenouda )

ሬዚ ሰ የወመ እኩል እኩል .

Take the old chair out of here . ( chi em pi - tots en apas aevol emnay )

ሬዚ ሰ የወመ እኩል እኩል

ሬዚ ሰ የወመ እኩል .

Love the son of the Moslem neighbour like the son of the Christian neighbour.

( maey em pi - sheeri em pi - thae-shae en rae-ma-maetyos em-ef-reeti em pisheeri em pi thae-shae an ekhristyanos )

## RELIGIOUS APPLICATION

ՀԵՆ՝ ՓՐՃՆ՝ Ա՝ ՓԻ ԱՐ ՆԵԱ՝ ՊՄԿՐԻ ՆԵԱ ՊԻ՝ ՊՆԵՎԱ Է ԹՕՐԱԲ  
ՕՐՆՈՐԴ՝ Ի ՕՐՎՏ ՃՄԻՆ.

In the name of the Father and the Son and the Holy Spirit ( the ) one God, amen

*(khaen ef-ran em efioat naem ep-sheeri naem pi-ep-naevma aeth-ouw-wab ou-nouti en ouw-woat)*

πι ψο υτ ` n aλo ρ ` n aγi o c The three saint boys .

( *pi-shomt en alou en agyos*)

Ἐφηβοὶ σὺν φνογῇ πιπλοτοκρατῷ

the Master the Lord the God the Almighty (One who controls all )

( *efneeb epchoys efnouti pi-pan-tok-ratoar* )

πᾶντας εις την περιφέρειαν της Εργασίας

The lamp of the body is the eye. ( *ep-kheebs em pi-soama pae pi-val* )

\* **πε** verb to be, *is*, for single masculine nouns. # symbol of newly introduced words like *police*

## v o c a b u l a r y

΄ ϕι ο ω	the sea	(ef-yom)	πι μωα ω	the water
Χειμ	Egypt	(keemi)	ρε μ` νχειμ	(raem-en.) Egyptian
Τιμε τρε μ` νχειμ	the Egyptian	( Coptic )	language	
πι αφ	the meat	(pi-af)	πι ` ε ερο ο ω	(pi-eho-ou)
				the day
΄ μναι	here	(em-nay)	πι σο π	(pi-sop)
			ο ρηρ	΄ μνα π
΄ μκε σο π	again	(enkaesop)	how many times	
κε	another	(kaeh)	ο ρκε π ωω	another man (oukaer.)
πι καθιο ω	the window	(kathiyou)	πι δι π	the street
				(pi-khir)
πι ρωα	the book	(pi-goam)	βε πι	new
				( vaeri )
απας	old	(apas)	πι θε ωε	the neighbour <i>pi-thae-shae</i>
πι ` ε με ω	the eternity	(pi-aenaeh)	ωα ` ε με ω	for ever (sha aenaeh)
ο ραι	one	(ouw-way)	΄ σ μα ω	two
				(esnav)
ωο ωτ	three	(shomt)	΄ μ το ω	four
				(eftou)
΄ πι ο ω	five	(et-you)	σ ο ο ω	six
				(so-ou)
ωλωψ	seven	(shashf)	΄ ωμηη	eight
				(eshmeen)
Ψι τ	nine	(psit)	ωη τ	ten
				(meet)
ωη το ωται	eleven	(meet-ouw-way)	ωη τ ` σ μα ω	twelve
				(meet-es-nav)

## SPECIAL USAGE

†ψε π` ρωτ\* ( `ητοτκ, `ητο†, `ητενθηνογ \*\*)

Thank you (sing. masc., sing. fem., plural) (*tishaep-ehmot entotk, entoti, entaen-theenou* )

‘恩谢’感谢 (en-shaep-ehmot) ‘唔提’ Do not mention. Emmon ehli

ти рини (nak, ne, nae\ noataen) Peace to you. (ti-hireeni nak\ nae\ noataen)

**0 ৰଖାଇ** = Bye-bye cheer you (*ougay*).      "to reply":      **ଧେନ୍ ଓରୋ ৰଖାଇ**

**wa pəc†, cəpəc†** See you tomorrow \ after tomorrow. (*sha rasti \ sarasti*)

# newly introduced words, or words of Greek origin. **G** Greek, **OG** old Greek, **MG** modern Greek,

AA used in colloquial Arabic *Int* internationally used . \* **†** **و** **ه** **م** **و** **ت** is made of, **†** pronoun for *I*

‘**WE**’ is a simple form of verb *accept* and ‘**ወዢ**’ means *grace* or *gift*. \*\* ‘**ወዢ**’ is *from hand*

## UNIT 3

### (1) THE FEMININE NOUNS

† is the definite article for single feminine noun. There are two **special definite articles**, ` τ and ` θ. θ is the indefinite article for singular feminine nouns, as much as it is the indefinite article for single masculine nouns.

† <b>ϣ</b> ε <b>ϣ</b> ει	the girl	(ti-shaeri)	† <b>ϣ</b> ο <b>ϣ</b> ει	the power	(ti-gom)
†` <b>ϣ</b> ε <b>ϣ</b> ει	the woman	(ti-es-himi)	† <b>ϣ</b> ι	the room	(ti-ri)
† <b>ϣ</b> α <sup>ϣε <b>ϣ</b>εε</sup>	the school	(ti-anzeeb)	† <b>ϣ</b> ω <b>ϣ</b> ρ <b>ϣ</b> ε	the censer	(ti-shouree)
† <b>ϣ</b> α <sup>ϣε <b>ϣ</b>ε <b>ϣ</b>ε</sup>	the liturgy	(ti-ana-fora)	†` <b>ϣ</b> ρ <b>ϣ</b> ι <b>ϣ</b> ε	the Trinity	(ti-et-riyas)
† <b>ϣ</b> α <sup>ϣε <b>ϣ</b>ει</sup>	the lady saint	(ti-agiy-ya)	† <b>ϣ</b> π <sup>ϣε <b>ϣ</b>ρ <b>ϣ</b>ε <b>ϣ</b>ε</sup>	the Virgin	(ti partheanos)
† <b>ϣ</b> ο <b>ϣ</b> ρ <b>ϣ</b> ει	the queen	(ti-ou-roa)	† <b>ϣ</b> β <b>ϣ</b> ω <sup>ϣι</sup>	the slave - servant	(ti-voaki)
† <b>ϣ</b> ε <b>ϣ</b> κ <sup>ϣε <b>ϣ</b>λ<sup>ϣε <b>ϣ</b>ει</sup></sup>	the church	ti-ek-lee-siy-ya	† <b>ϣ</b> κ <sup>ϣε <b>ϣ</b>θ<sup>ϣε <b>ϣ</b>ρ <b>ϣ</b>ε</sup></sup>	the cathedral	(kathaedra)
† <b>ϣ</b> β <b>ϣ</b> ω <sup>ϣε <b>ϣ</b>λ<sup>ϣε <b>ϣ</b>ει</sup></sup>	the vine	ti-voa-en-aloli	† <b>ϣ</b> β <b>ϣ</b> α <sup>ϣε <b>ϣ</b>κ <b>ϣ</b>ι</sup>	the city	(ti-vaki)
` <b>ϣ</b> τ <sup>ϣε <b>ϣ</b>ει</sup>	the heaven	(et-fae)	` <b>ϣ</b> ϣ <sup>ϣε <b>ϣ</b>ε <b>ϣ</b>ει</sup>	the daughter - girl	(et-shaeri)
` <b>ϣ</b> θ <sup>ϣε <b>ϣ</b>ε <b>ϣ</b>ει</sup>	the mother	(eth- mav)	` <b>ϣ</b> θ <sup>ϣε <b>ϣ</b>εε</sup>	the lady	(eth-neep)

## (2) PLURAL NOUNS

The definite article for plural nouns is **𠁻** . *The indefinite article is 𠁻𠁻*

for both masculine and feminine plural nouns.

Most Coptic nouns do not change in plural . We understand the *number* we are dealing with, by the plural articles used.

**𠁻 𠁻 𠁻** the man (*pi-roami* )      **𠁻 𠁻 𠁻** the men      (*ni-roami*)

**𠁻 𠁻 𠁻** a man      (*ou-roami*)      **𠁻 𠁻 𠁻** men      (*han-roami*)

**𠁻 𠁻** the lesson      (*pi-oash*)      **𠁻 𠁻** the lessons      (*ni-oash*)

**𠁻 𠁻 𠁻** a lesson      (*ou-oash*)      **𠁻 𠁻 𠁻** lessons      (*han-oash*)

**𠁻 𠁻 𠁻** the girl      (*ti-shaeri*)      **𠁻 𠁻 𠁻** the girls      (*ni-shaeri*)

**𠁻 𠁻 𠁻** a girl      (*ou-shaeri* )      **𠁻 𠁻 𠁻** girls      (*han-shaeri*)

**𠁻 𠁻** the room      (*ti-ri*)      **𠁻 𠁻** the rooms      (*ni-ri*)

**𠁻 𠁻 𠁻** a room      (*ou-ri*)      **𠁻 𠁻 𠁻** rooms      (*han-ri*)

**Some Coptic nouns change in the plural form.**

**𠁻 𠁻 𠁻** the door      (*pi-ro*)      **𠁻 𠁻 𠁻 𠁻** the doors      (*ni-roa-ou*)

**𠁻 𠁻 𠁻** the mouth      (*pi-roa*)      **𠁻 𠁻 𠁻 𠁻** the mouths      (*ni-roa-ou*)

**𠁻 𠁻 𠁻 𠁻** the king      (*pi-ou-ro*)      **𠁻 𠁻 𠁻 𠁻 𠁻** the kings      (*ni-ou-roa-ou*)

پی یارو the river ( <i>pi-yaro</i> )	نی یارو او the rivers ( <i>ni-ya-roa-ou</i> )
پی ای شوت the merchant <i>pi-ae-shoat</i>	نی ای شوت the merchants <i>(ni-ae-shoti)</i>
ای یوت the father <i>(efyoat)</i>	نی یوت the fathers <i>(ni-yoti)</i>
پی ٹه ایشے the neighbour <i>pi-thaeshae</i>	نی ٹه ایشے the neighbours <i>(ni-thae-shaev)</i>
پی یل لاء the blind <i>(pi-vellae)</i>	نی یل لاء the blinds <i>(ni-vel-laev)</i>
پی ال او the boy <i>(pi-alou)</i>	نی ال او وی the boy <i>(ni-alou-wi)</i>
ای تفے the heaven <i>(et-fae)</i>	نی فھو وی the heavens <i>(ni-fee-ouw-wee)</i>

### **(3) NOUNS USED WITHOUT ARTICLES**

A - Some rare nouns do not take articles (definite or indefinite) . The typical example is **አመንተ** , which means *hell* ( *a-men-ти* ).

B - Nouns made up of a verb and the relative pronoun **ΦΗΕ Τ**, **ΘΗΕ Τ** and **ΝΗΕ Τ** do not usually take an article.

<b>ΨΗΕ Τ</b>	who, whom ( <i>fi-aet</i> )	for singular masculine
<b>ΘΗΕ Τ</b>	who, whom ( <i>thi-aet</i> )	for singular feminine
<b>ΝΗΕ Τ</b>	who, whom ( <i>ni-aet</i> )	for plural of both genders

ΦΗΕ ΤΩΣ ΜΟΙ ΣΑ ΣΕΝ ΠΙ `ΘΡΟΝΟΣ.

The one who sits \ is sitting on the throne (fi-aet haemsi hijaen pi-eth-ronos)

θΗΕ ΘΟΤΑΒ ΙΙαρια ( = θΗΕ ΤΟΤΑΒ , changing the Τ to θ )

ΝΗΕ ΤΨΩΝΙ ΣΕ Ν ΠΙ ΛΑΟC those who are sick ( = the sick )

in the people ( *ni-aet shoani khaen pi-la-woc* )

C - When a noun is associated with a familiar adjective like: *any*, *every*, *no*.

o  $\gamma$  ' n any

‘**επερωπι** ‘**εορ** ‘**ναλον** Do not hit **any** boy. (*empaer shari ae ou en alou*)

**NI BEN** every

΄ ωληλ ζεν εκ΄ κλησια ηι βεν Pray in every church

*(eshleel khaen aek-lee-siy-ya nivaen)*

**କାତା ହୋବ ନିବେନ**      at every occasion      (*kata hoab nivaen*)

o'ven 'n'th! I have 'wo'n 'n'th! I do not have

‘emmon gom en-tee I have *no* power (emmon gom en-tee)

**Ouon nahtí entee** I have faith. (ouon nahti entee)

## GENERAL PRACTICE

πι πι πι ρωω φηε τ` ωληλ? Who is the man praying?

πι ρωμ ϕηε τ` ωληλ πε πι ογηβ. The man praying is the priest.

NI ॥ TE फ्लॅप्स थहे टो आखी ? Who is the girl speaking ?

Τῷε πι θηε το δαι τε τῷε πι ηη ηι θε ωε τ.

The girl speaking ( who speaks \ is speaking ) is the daughter of the neighbours.

†ωερι θηε τс & κι ογωερι 'η ηι θεωε γ τε.

The girl speaking ( who speaks \ is speaking ) is a daughter of the neighbours.

NI ॥ NE NI PΩM NI HE TCΩTE ॥ 'E MI P&ΛI O (#) ?

Who are the men listening to the radio? *nim nae niroami nee-aet soataem ae pi-radio*

νι πων οντες είπε παλιόνε νι εώντας

The men listening (who listen \ are listening) to the radio are the merchants.

ΝΙ ΡΩΜ ΝΗΕ ΤΟ ΟΥΤΕ Ή ` Ε ΠΙ ΡΑΔΙΟ ΣΑΝΕ ΥΩΤ ΝΕ.

The men listening to the radio are merchants.

πι λαος ἢ οὐχ οὐλαος ἢ καρι πε

The people of Egypt is a strong people.

†ψερι θητερως δεν πινι 'ννι θεωρ, ο γρεμι χως τε.

The girl working (who works) in the neighbours' house is Egyptian (Coptic).

# newly introduced word

ନି ତୋତେ ନହେ ତଥେନ ଫରି ଦାନତୋତେ ଏବେପି ନେ.

The chairs in (*lit* that in) the room are new (chairs).

ଓରମ୍ଭୟ ନ ନି କୁଳ ନହେ ତଥା ଏ କେ ନ ଫହୋର୍ଯ୍ୟ , ଦାନକୁଳ ନ ଅପାଳ ନେ.

Many of the books (*lit* that are) on the table are old books.

## RELIGIOUS APPLICATION

ଖେପେ ଲାପିଅ ଫୋରପା ଫ୍ରାନ୍ତା ନାଲୋଳି ନ ଅତେ ପଢ଼େ ଲାଲାବ.

Peace (Hail) to you Mary, the queen, the ever young (*lit* that does not age) vine.  
(shaerae mareyya ti-ouroa ti-voa en aloli en at- aer- khelloa)

ଖେପେ ନେ ଲାପିଅ ପିଓଫ୍ ନ ଦାଲୁ ପେନି ଓତ ଖେପେ ନେ ଲାପିଅ  
ଥମାର

ନ ପି ମା ଏଫ୍ରାନ୍ତ ନ ପି ମା ଏଫ୍ରାନ୍ତ  
Peace to you O Mary the salvation of our father

Adam, peace to you Mary the mother of the shelter . (shaerae nae mareyya epsoati

en- adam paen- yoat, shaeraeh nae mareyya eth- mav em-pi-ma-em-foat)

ଓରନୋପ ମୁମ୍ଭ ଲାପିଅ ଫ୍ରାନ୍ତା \* ଓରୋହ ଫ୍ରାନ୍ତା

Rejoice O Mary the maiden and (the) mother.(ounof emmo mareyya ti-voaki ouwoh ti-mav)

ପିବୋତ୍ ଫିନୋତ୍ ନ ନି କୁଳ କୁର୍ଯ୍ୟତ ଏ ବୋଲ ଶେନ ତଫେ

The master, the God of (All) Powers look from heaven .

(ep-choys efnouti entae ni-gom gousht aevol khaen etfae)

\* Some feminine names and adjectives differ from masculine ones. **ବୁକ୍ରି** fem. slave (**ବୁକ୍** masc),

**ଶେଲାଲାବ** fem. old (**ଶେଲାଲାବ** masc)

΄ επερεποτών οντών ηστή

Do not be afraid just beleive. ( *empaer aer-hoti monon nahti* )

( *empaer aer-hoti monon nahti* )

Is this the carpenter, the son of Mary and the brother of Jacob.

( mi fay paeh pi-amshae ep-sheeri em- mariy-ya ouw-woh epson en-yakoavos)

πὶ ερφει ἐν τε κακλησιᾳ ουμα εφορταβ πε. The sanctuary of the church is a holy place (pi-aerfaey aen ti-aecli-siy-ya ouma aef-ouw-wab pae)

Who were (kept) ready for the hour, the day and the month

( *nee-aet-saev-toat ae ti- ou-nou naem pi-eho-ou naem pi-avot* )

## VOCABULARY

<b>ní</b> <b>u</b>	who	( <i>nim</i> )	<b>πε</b> (*)	is ( <i>singl. masc.</i> )	( <i>pae</i> )	
<b>τε</b> (*)	is ( <i>singl. fem.</i> )	( <i>tae</i> )	<b>ηε</b> (*)	are ( <i>plural</i> )	( <i>nae</i> )	
<b>ρ&amp;λι</b> <b>ο</b>	(#int)	radio	( <i>radio</i> )	<b>Κι</b> <b>ι</b>	Egypt	( <i>keemi</i> )
<b>χωρι</b>	strong	( <i>goari</i> )	<b>ε</b> <b>ρ</b> <b>χωβ</b>	to work	( <i>aer-hoab</i> )	
<b>χε</b> <b>ρε</b> - <b>χαι</b> <b>ρε</b> <i>OG#</i>	for greeting		<b>χαι</b> <b>ρε</b> <b>τε</b> <i>MG#</i>	hello, good day		

(\*) **πε** (sing. masc.), **τε** (sing. fem.) and **νε** are the descriptive form of verb *to be, is, is, are*

χερε hail - peace (shaerae)	χεрe нe peace to you (sing fem)
хeлlo old (sing. masc.) (khello)	хeлlo to get old, age(aerkhhello)
хeлloл old (sing. fem.) (khelloa)	хeлloл to get old (for sing. fem)
аtерхeлlo(*) does not age - ever young (at-aer-khel-loa)	соati to save (soati)
пeнyoat(**) our father (pen-yoat)	ep-soati the salvation (ep-soati)
pi ма` мфoat the shelter pi-ma-em-foat	фoat to escape - take a shelter
оuноq ` emmo rejoice (ounof emmo)	pi аvоt the month (pi-avot)
еpхoт to be afraid (aer-hoti)	` поuноq the joy - happiness
моноn OG\MG# only,merely (monon)	pi хoт the fear (pi - hoti)
pi nahtи the belief - faith (pi-nahti)	наhti to believe (nahti)
фaи пe this is (sing.masc.) (fay pae)	мe interrogative word (mee)
тaи тe this is (sing fem) (thay tae)	мe фaи пe ? is this? mee fay-pae
pi аmshae the carpenter (pi-amshae)	наи these are (nay nae)
pi son the brother (pi-son)	ни хeлloл the old people (ni-khelloy)
сe в тоat ` e ready, prepared for (saev-toat ae)	ни ` сиhоt the brothers ni-es-niy-you
	тиounou the hour (ti-ounou)
	ни ` ехоoу the day (pi-ae-ho-ou)

\* аtаpхeлloл is a compound adjective made of аt- = un- , еp- = to be or to do and хeлloл old for single fem.nouns /adj. \*\* пaи-и оat my father пeн-и оat your father (sing masc) пeн-и оat your father

## UNIT 4

## PRESENT TENSES OF VERB

**A - Simple present :** to describe a situation or action, or to state a fact.

FIRST PERSON SINGULAR      **† c w̥t̥e u**    I hear, do hear      (*ti - soataem*)

THIRD PERSON SINGULAR      ' **¶** **c wætæ u** he ( or it \*) hears, ( does ) hear  
(*sing masc*) ( *ef-soataem* )

she (or it \*) hears, does hear  
(sing fem) (aes -soa -taem)

FIRST PERSON PLURAL **TE N G WTE** we hear, do hear (*taen-soataem*)

\* *it* , used in English for lifeless things does not exist . **HE** for *he* and **HE** for *she* are used instead

**B - Continuous present tense** describes an action still happening. In Coptic it is also used for special adjective construction based on the past participle.

<b>ε ι c &amp; xι</b>	I am speaking	(aey saji )
<b>ε κc &amp; xι</b>	you are speaking (singl.masc.)	( aek-saji )
<b>ε pε c &amp; xι</b>	you are speaking (singl. femin)	(aerae saji)
<b>ε qc &amp; xι</b>	he is speaking	(aef saji)
<b>ε c c &amp; xι</b>	she is speaking	(aes saji)
<b>ε n c &amp; xι</b>	we are speaking	(aen saji)
<b>ε pε τε n c &amp; xι</b>	you are speaking (plural masc\fem)	(aeraetaen saji)
<b>ε v c &amp; xι</b>	they are speaking (plural masc\fem)	(aev saji)

## RULES

**(1)** Most Coptic verbs do not change in the various tenses i.e. the ends remain the same. The changes are confined to the subject pronouns.

**(2)** The subject pronouns **†**, **κ**, **τε**, **q**, **c**, **τε n**, **τε τε n** and **ce** for the simple present and, the pronouns **ει**, **εκ**, **εpε**, **εq**, **εc**, **εn**, **εpε τε n** and **εv** for the present continuous, indicate the subject(s) who carries out the action. Unlike the case in English, there are other subject pronouns for “I, you, he, she,..etc, that are used independently. These are :

<b>αnok</b> I	(anok)	<b>‘nθok</b> you (sing.masc)	(enthok)	
<b>‘nθo</b>	you (sing.fem)	(enthο)	<b>‘nθoq</b> he	(enthοf)

` **ນୋୟ** she (enthos) **ଅନୋନ୍** we (anon)  
` **ନୋୟତେ ନ୍** you (plur) *enthoataen* ` ` ` **ନୋୟତ୍ର** they (plural) (*enthoa-ou*)

### Examples

**ଅନୋକ** ମେ ମି ପାଦ୍ମ

I am the man

` **ନୋୟ** ତେ ତ୍ୟେ ପି .

She is the girl.

**ଅନୋନ୍** ମେ ମି ପେ ଉଁ ନାହିଁ

We are the Egyptians

(3) To negate a verb in the simple present or continuous present tense,

**ଅନ** is added after the verb. “**ଅନ**” means “not”.

**ତୀର୍ତ୍ତୀ ଅନ** I do not speak . ( *ti-saji an* )

` **କେୟାବ ତୋତ ଅନ** You are not ready. ( *ek-saev-toat an* )

**ତେ ଚାନ୍ଦାରାନ୍ ଅନ** You do not know. ( *tae-soa-oun an* )

` **ଏନାହିଁ** ଅନ He does not believe. ( *ef-nahti an* )

` **ଓରାଶ** ଅନ She does not want . ( *es-ouw-woash an* )

**ତେ ନୋତାମ** ଅନ We do not eat . ( *taen-ouw-woam an* )

**ତେ ତେ ନକାତି ଅନ** You (plural) do not understand ( *taetaen-kati an* )

**ଚେଚୋ** ଅନ They do not drink . ( *sae-soa an* )

**ଏ ହେମ୍ସି ଅନ ଖାନ ତିରି** I am not sitting in the room.  
( *aey-haem-si an khaen ti-ri* )

ε qε p გამ ან უფი 0 უ  
today.

He is not working

They are not speaking

Coptic language (*aev-saji an en-ti-aspi en raem-en-keemi*)

## GENERAL PRACTICE

ΝΙ Ή ΤΕ ΤΙΣΕΡΙ ΘΗΕΤΣΕ ΉΣΙ Ε Κ Κ ΣΙ ΝΕ Ή ΝΙ ΘΕ ΣΕ Τ;

Who is the girl sitting ,( and ) speaking with the neighbours ?

Ни у пе пи рωω ϕηε τχε исι ε ψωτε ω ε πι ραλι о ?

Who is the man sitting ( and ) listening to the radio ?

Νικη η η αλωρή, η ηε τύποι, ήεν πιστώ εγκερχερ;

Who are the boys running in the park ( and ) playing ?

ወዢ እኩልዥ ነጥልዥ ነዢ እኩልዥ ? Do you speak the Coptic language?

сє ̄сaxи ̄n̄fасpi ̄nрeӣ nжиш oтoӣ fасpi ̄n aрaв (oӣ).

Yes , I speak the Coptic language and (also) the Arabic language.

`**መ**ን, ታሪክ ላይ `ኋታም አብይ በኋታ በኋታ  
`ኋታም እና ላንቃለሁ # (mod G) በኋታ ታሪክ `መተጥሪኑን.

No, I do not speak the Coptic language but I speak the English language and I understand Greek.

**ወ** **ሮ** ወይም ወይም ወይም ወይም ወይም ?

Does Sami like to eat meat or fish? (mee Sami ef-maey ae ouw-woam en-af yae taebt)

**ሮ** ወይም ወይም ወይም ወይም, ወይም ወይም ወይም  
`ኋታይ. Sami prefers the meat but, every now and then, he eats fish.

**በ** **ጥ** ውስጥ ወይም ወይም ወይም ወይም ወይም  
`ኋታይ. Petros and Ireeni take the opportunity of the “Pass-over / Holy Week” to pray in the church every evening.

**ወ** **ሮ** ወይም ወይም ወይም ? Are Stephan and Marcus studying until now ?

#### RELIGIOUS APPLICATION

`**ወ** **ወ** ወይም ወይም ወይም You are the king of kings.

**ለ** **የ** **የ** ወይም ወይም ወይም ወይም ወይም ...

As Jesus was walking beside the sea of Galilee, ...

የወ

We worship (lit the) God in awe (lit fear) and tremble (reverence).

(taen-ouw-woasht em-ef-nouti khaen ou-hotii naem ou-estaer-taer)

(25)

πεννοντ̄ ουρα πενσωτηρ 1ησονς πι χριστος

So long we are living we bless the holy name of our Lord , God and saviour

Jesus Christ . ( *hos aen-onkh taen-esmou ae-pi-ran aeth-ouw-wab en- tae paen*

*choys ouw-woh paen-nouti ouw-woh paen-soateer eesous pi-ekh-ristos )*

From (since) the days of John the Baptist until now, the kingdom of heaven

is taken (*lit.* they take it **κεῖται μετόπε**) forcefully.

( *isjaen ni-eho-ou entae yoa-an-nees pi-raefti-oams sha aekhoun ae tinou ti-maet-ouro entae ni-fi-ouw-wi sae-chi emmos en-gons* )

Τιμε το ωρο οντε η φησι οντι η οντρωμ η ε ωματ  
ε φκωτ η οντα

ἘΓΑΝΔΑΛΩΗ ἘΝΔΕΥ The kingdom of heaven is like a merchant man

looking for fine pearls . ( *ti-maet-ouro entae nifi-ouw-wi es-oni en-ou-roami en ae-*

*shoat aef-koati ensa han-anamee ae-nanaev )*

**ΝΗΕ ΤΣΟΡ ΚΕΕΡΧΡΙ ΔΑΝ ΥΠΙ ΧΙ ΝΙ** Those who are strong do not need (the) doctor

\*` **ԱԱՐ** , ` **ԱԱՐԿ** , ` **ԱԱՐԸ** , ` **ԱԱՐԿ** , ` **ԱԱՐԸ** .. are object pronouns, meaning *me, you, you, him (it)*

*her (it) ..eg ԴԵ ԱԱՐԸ ՝ ԱԱՐԿ I know you. ԴԵ Ի ՝ ԱԱՐԸ I love him.*

(26)

## VOCABULARY

<b>ՃՈ ՀԽ</b>	to run	(choji)	<b>ՊԻ ՇՈԱ</b>	the garden	(pi-choam)
<b>ՀԵ ՊՀԵ Պ</b>	to play	(jaer-jaer)	<b>ԴԱԾ ՊԻ</b>	the language	(ti aspi)
<b>ՐԵ ԱՌ ՆԱՊԱԲԻ Ա</b>	Arabic	(raem-en-aravia)	<b>ՋՊԱԲ</b>	Arab (adjective . noun)	
<b>ՋՊԱԲԱԾ *G</b>	Arab (masc)	(aravas)	<b>ՋՊԱԲԻ Ա</b>	Arab land	(aravya)
<b>ՋՊԱԲԻ Ա ՝ ԱՊԵ ԱԱՐԸ ԱԱՐԸ</b>	Saudi Arabia		<b>ՋԵՇԼԻ Ա*G</b>	England	(ang-lya)
<b>ԱՊԵ ԱՌԱՌԼԻ Ա# . ՋԱՌԼԻ Կ#</b>	English	(raem-en-anglia)	(anglik)		
<b>ՕՎԵ Ի ՆԻ Ն</b>	Greek language	(ou-wey-nin)	<b>ԱԵ ԴԵ Ի ՆԻ Ն</b>		Greek
<b>ԿԱԴԻ</b>	to understand	(kati)	<b>ԿԱԴԻ ( Պ ) Ն</b>		undersanding
<b>ԱԵ Ի</b>	to love	(maey)	<b>ՊԻ ԱՎ</b>	the meat	(pi-af)
<b>ՊԻ ԴԵ Բ Դ</b>	the fish	(pi-taebt)	<b>ԱԵ Ի ՝ ԱՀՈՎՌ` Օ</b>	to prefer	maey enhou-o
<b>ՊԻ ՀՈՎՌ` Օ</b>	the increase	(pi-hou-o)	<b>Ե ՊՀՈՎՌ` Օ</b>	to increase	(aer-hou-o)
<b>ՊԻ ԾՈՎՐ</b>	the time	(pi-siy-you)	<b>ԿԱԴԱ*OG /MG</b>	according	(kata)
<b>ԿԱԴԱ ԾՈՎՐ</b>	sometimes	(kata siy-you)	<b>ՇԻ ԾԱԿ</b>	take the opportunity	chi - sak
<b>ՊԱԾ ԽԱ( ՊԻ )</b>	Holy week of	pashha	<b>ՊԻ ԲՈՎՀԱ</b>	the evening	(pi-rouhi)

†**NOU** now (ti-nou) **ECKE N** next to - along (aeskaen)

**PI EOTI** the fear (pi-hoti) **E P EOTI** to be afraid (aer-hoti)

**PI ` C EPE TE P** the tremble (pi-estaer-taer) **EOTI \*OG** as long as (hos)

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#**ÐÆSÐA** from *Angles*, german people settled in East Britain in 5<sup>th</sup> century. **PE ÆSÐA**, English, (p e a) related to, **ÆSÐA**. **ÐÆSÐA K**, English, for simplification.

(27)

**O CO** # MG as long as - as far as (oso) **O CO C** # MG as much \ as many as

**OANKH** ( oankh) to live (oankh) **PI OANKH** the life (pi-oankh)

**I C XE N** since (is-jaen) **PI ` E EOTI** the day (pi-echo-ou)

**TI OAMS** to baptise (ti-oams) **PE QTI OAMS** Baptist (raef-ti-oams)

**SHA AEKHOUN AE** until (sha aekhoun ae) **GI ` NCONC** to take by force

**PE UP RAVSH** gentle (raem-ravsh) **THAEVEEE-OUT** humble (thaeveee-out)

**THAEVEEE-O** to be humble - humiliate **ME TO RPO ( T)** kingdom (maet-ouro)

**ONI** to be like (oni) **KWATI** to go round - surround

**EM EP KOATI** around (em-ep-koati) **KWATI NC A** to look for -search for

ଅନ୍ନମ୍ବି OG(paerl) - diamond (*anamee*)

ଏନାନେୟ fine - good *ae-nanaev*

ନନ୍ଦେ ତ୍ର୍ଯୋ ପ those who are strong  
(*riya*)

ଏ ପାଂ କ୍ଷପି ଅ ଗ to need (aer-ek-

ତ୍ର୍ଯପି ଅ - କ୍ଷପେ ଇ ଅ O\MG  
(*shat*)

ଉତ୍ତାତ to need - be in need

ପି ଚି ନୀ the doctor (*pi-seeni*)

ତ୍ର୍ଯେ ତ୍ର୍ଯା ନୀ medicine (*maet-*

## IMPORTANT USAGE

ନାନେ good . fine

ନାନେ ଏ ମାୟୁ , very good

ନାନେ ରୋତ୍ରି

good evening

ନାନେ ତୋର୍ଯ୍ୟି  
morning

good

ଅନ୍ନ ଓ ଚାହୋର ଏନାନେ

in good time

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ଓର୍ପାନ୍ତ ଏନାନେ \* good man  
ଏନାନେ ଏନାନେ \* a  
good girl

ଓର୍ପାନ୍ତ ଏନାନେ \* a

ଚାନ୍ଦାଳାନ୍ତ ଏନାନେ \* good boys

ପେ ଥନାନେ ଏନାନେ \* goodness -

kindness

( ଅଶାଶୋନ ) G goodness - kindness  
good

ଏ ପେ ଥନାନେ ଏନାନେ to do what is

କାନ୍ଦି ଏ \*(sing. masc.)beautiful *say-ae*  
(*say-ee*)

କାନ୍ଦି ଏ \*(sig. fem.) beautiful

כָּאֵי ` ε ? \* plural beautiful *say-aev*

כָּאֵי ` ε בָּאָה of beautiful

eyes

**נוֹפִרִי** nice .good. full of goodness

נוֹפִרִי ε χωρεύει good night

good

*aeho-ou*

ε ρנוֹפִרִי

to be of use - good \ earn

נוֹפִרִי ` ε χωρεύει good day *nofri*

`כְּεֻרְנוֹפִרִי אָנָּה It is no good . It does not work. of no use

`כְּεֻרְנוֹפִרִי ` ε χειρεύει It is better to sit `כְּεֻרְנוֹפִרִי אָנָּה ` ε It is better not to

כָּאַתָּה πεּתְּהֵרְנוֹפִרִי if suitable, if reasonable (*lit* according to what is good).

נוֹפִרִי ψλוי greeting exchanged in feasts (happy feast)

נוֹפִרִי ροּמִתִּי ηε ω 1ησούς , νοֹפִרִי ροּמִתִּי ηε ω 1ησούς

Happy yaer with Jesus (four times) , singing in birthdays.

\* note how some adjectives do change according to their number and gender. נָאָנֶאָּה , נָאָנֶאָּה and נָאָנֶאָּה is *good* for sing.masc., sing. fem. and plural respectively. And כָּאֵי ` ε , כָּאֵי ` ה and (כָּאֵי ` ε ?) *beautiful* for sing. masc., sing. fem. and plural respectively. And כָּאָבֶּה , כָּאָבֶּה and כָּאָבֶּה *wise* for sing.masc., sing. fem. and plural respectively.

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## UNIT 5

### VERBS OF BEING, LINK VERBS

(1) The common verb “*to be*” is incomplete because it needs to be followed by a completing word, called a *complement*, e.g. The sky *is* blue. Here the “*sky*” is a subject, “*is*” is the link verb that requires completion, and “*blue*” is a complement.

A- *Descriptive* verb “*to be*” in Coptic:

πε “*is*” for sing. masculine      ။ ။ ။ πε   πι ρωω .      I am the man.

τε “*is*” for sing. feminine      ။ ။ ။ τε   ተዥጥ .      She is the mother.

ነε “*are*” for plural      ။ ။ ။ ነε   እነዥዥብ They are the priests.

When the complement has the indefinite article ብር or ወጪ the descrip.verb is generally placed at the end of the sentence.

አኖክ ብርዥዥ ሰዥ .      I am a man      (anok ou-roami pae)

እነዥ ብርዥዥ ተዥ .      She is a mother      (enthos ou-may tae)

እነዥ ወጪዥዥብ ነε   they are priests      (en-thoa-ou han-ouw-weeb nae)

ነε . . . . .      πε      =      WAS ,  
WERE

the descriptive verb *to be* in the past .

ነε ተዥዥ ሰዥ      It was winter.      (nae ti-ef-roa-pae)

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በትሮር ነε ብርዥዥ እንሱያጋጋ ሰዥ

Petros was a courageous man.      (petros nae ou-roami en shoayg pae)

ناهـ ئـ نـ نـ ئـ ئـ ئـ مـ شـ وـ وـ ئـ .

(She) was very nice.

(nae ae-nanaes ae-mashoa pae)

ناهـ ئـ وـ وـ نـ وـ ئـ ئـ ئـ زـ يـ يـ ئـ ئـ ئـ .

There was a school here.

(nae ou-on ou-anzeeb em-nay pae)

ناهـ ئـ مـ مـ وـ وـ ئـ ئـ ئـ لـ يـ يـ ئـ ئـ ئـ .

There was no body (there).

(nae em-mon eh-li pae em-mav)

B- Verb “*to be*” expressing *position* or *location* , in Coptic :

إـ قـ يـ حـ - إـ قـ يـ وـ يـ حـ *is* ( present, located), for sing. masc. (aef-kee - aef-shop)

إـ سـ يـ حـ - إـ سـ يـ وـ يـ حـ *is* (present, located), for sing. fem. (aes-kee - aes-shop)

إـ تـ يـ حـ - إـ تـ يـ وـ يـ حـ *are* (present, located), for plural (aev-kee - aev-shop)

\* `قـ يـ حـ, `سـ يـ حـ, سـ إـ يـ حـ and `قـ يـ وـ يـ حـ, `سـ يـ وـ يـ حـ can also be used,

but not as often.

پـ رـ وـ وـ إـ قـ يـ حـ ( إـ قـ يـ وـ يـ حـ ) ذـ إـ نـ پـ رـ هـ .

The man is in the

تـ إـ كـ ` كـ لـ هـ سـ يـ ذـ إـ سـ يـ حـ ( إـ سـ يـ وـ يـ حـ ) ذـ إـ نـ ذـ يـ سـ ` نـ حـ وـ يـ حـ .

The church is (present-situated) in Damanhour.

ኩናወዕል ይገዢ ( ይገዢ ሰጥ ) ይገዢ ብቻ ተስፋ የወጪ . The books are on the table.

πι κε λε γι ν ` ψχη δα ` θνο γνι ` ννι ωψη The axe is at the root of the trees.

(pi-kaelaevin efkee kha eth-nouni en-ni-esh-sheen)

The past tense of **εψχη**, **εσχη** and **ετχη** is **ναψχη**, **νασχη** and **νατχη**, meaning **WAS** and **WERE** (*present, located*). The same applies for **εψωπ**, **εσωπ** and **ετωπ**, the past form of which is **ναψωπ**, **νασωπ** and **νατωπ**.

It should be noted that the past form of verb *to be* expressing position can be followed by **πε**, as noted in the past tense of the *descriptive verb* ‘*to be*’.

πι αλογ ηλγχηρ ` μαρ πε. The boy was  
there.

( 2 ) Other link verbs are: ***to seem*** and ***to become***. These are sometimes called verbs *of being*, because verbs of this kind have the same basic meaning as the verb *to be*. Furthermore, and like verb to be, they must have an object to make sense. It is not possible to say “ *He became* ” without completing the sentence.

**｀c o ८ w a ८ ( x e ) ｀q x e p x e p ｀n t e n i c** It seems (that) he  
plays tennis.

πι ο ψηφιούς όπου είναι πειρατής. The priest seems to be Coptic.

†CHI NI 'CORWEN<sup>2</sup> XE ECθEBI HΟΥΤ. The (lady) doctor looks  
humble

**ε p** prefix , added to a noun or adjective to mean *to do* or *to be*.eg **c &ε** *wise*, **ε p c &ε** *to be wise* and **ε w** *work*, **ε p ε w** *to work*.

｀զԵ ｀ԸՑՈՒ ｀ԱԱԵ ՏՑԻ ՆԻ ｀Ե ԵՊ ՕՐՑԻ ՆԻ . He studies medicine to  
become a doctor. (ef-chi-esvoa em-maet-seeni ae aer  
ou-seeni)

**ʌπɛ pɛp ɔ:z.** Do not be ( act as ) stupid. (*em-paer aer-sog*)

ceep pi e aewg aevsoms 'e pi te alebi zion# (te ale nav# g-c)  
They spend the night watching TV. (sae aer-pi-aegoarh aev-soms ae pitaiae-viz-yon : taelae-nav)

泰山 pi-an-shashf em-paskha khaen ti-ae-lee-siy-ya  
We spend the week of *paskha* in the church.

ni xwəl cεεp-əπəc ' nχwʌlə u The books become (get) old quickly.

**ωντι** has many meanings, one of these is “*to be*” or “*become*”

watchful upon us. Be

ሠዕላዊ ዘመን ከፌዴራል የኢትዮጵያ ከፌዴራል የኢትዮጵያ  
( shoapi aek-kati ae pi-antithikos )

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እር ማዕላዊ ሙዕራንድ ነው እና እወጪ

It happened , after forty days. (as-shoapi maenaen-sa ehmae en-eho-ou )

ኦንጻ .. ሰጥ ተወስኝ ነው ይህንን ሰጥ ተወስኝ ነው

ኦንጻ የወጪ ሰጥ ይህንን ሰጥ ተወስኝ ነው የወጪ ሰጥ ተወስኝ ነው .

There is a man who works in a pharmacy

( ou-on ou-roami pae aet-aerhoap khaen ou manti-fakhri )

ነዕ የወጪ የወጪ ሰጥ ይህንን ሰጥ ተወስኝ ነው የወጪ

There was a girl whose name is Sally. ( nae ouon ou-shaeri pae ae paes-ran pae sali )

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(\*) Past tense : እና ላዕጥ ነኝ I heard, እና ላዕጥ ነኝ, you (sing. masc.) heard, እና ላዕጥ ነኝ you (sing. fem.) heard, እና ላዕጥ ነኝ he heared , እና ላዕጥ ነኝ she heard, እና ላዕጥ ነኝ we heard , እና ላዕጥ ነኝ you heard (plur), እና ላዕጥ ነኝ they heard

እር (for the past) and እና (for the present) can indicate the weather or an ill-defined subject: እና ላዕጥ ነኝ It is cold. እና ላዕጥ ነኝ it seems እር ማዕላዊ ነኝ It happened.

## RELIGIOUS APPLICATION

``نَهْوَتَهُنَّ نَهْ ``فَوْرَاهُنَّ نَهْ ``مَنِ كَوْصُونَ . You are the light of the world.

``مَنَونَ ``عَلَوَونَ ``نَتَهُ \* وَرَبَّكِي خَوَنَ عَصَخَنَ عَزَّزَهُنَّ وَرَتَهُونَ . A city ( present - situated ) on a hill cannot be hidden. ( *emmon eshgom entae ou-vaki koap aes-kee hijaen ou-toa-ou* )

فَالِّي نَهْ وَرَدَرَخَنَتَهُ لَوَنَهُنَّ نَهْ وَرَوَهُ نَهْ وَرَبَّهُونَ ``وَ نَهْ . He (this) was a chief tax collector and was rich. ( *nae archi-taeloanees pae ouwoh en ou-rama-o pae* )

نَوَّهُ أَهُ نَافَخَنَ ذَهَنَ صَوَرَ عَهُ ``نَرَوَهُونَ . Noah was (in) six hundred years(old). *noa-ae thae naf-kee khaen so-ou shae en-roampi*

نَوَّهُ أَهُ وَرَبَّهُونَ ``نَهْوَهُنَّ نَهْ . Noah was a righteous man .

نَهْ ``أَهُوَلَهُنَّ ``فَنَادَهُ : فَالِّي نَهْ نَهْ عَهُونَ ``نَدَرَهُونَ (Those) from (= of) the faith, (these) are the sons of Abraham.

فَالِّي أَهُ نَوَّهُ \* \* أَهُوَهُ ``وَ عَهُونَ عَهُ ``أَهُوَهُونَ ``أَهُ نَوَّهُونَ most of whom are still living (lit These whom ,their majority present) until now.

نَهْ وَرَوَنَ وَرَبَّهُونَ عَهُونَ ذَهَنَ بَلَبَلَوَنَ : ``أَهُ نَهْ عَهُونَ \* \* نَهْ لَوَكِي أَهُ . There was a man ( present - living ) in Babylon, whose name is Iowakim ( *naehou-on ouroami aefshop khaen vaviloan ae pae fran pae yo-wakim* )

فَالِّي رَهْتَ ``نَهْوَهُنَّ عَلَنَقَوَنَ ذَهَنَ نَهْ ( = نَهْ ) عَهُونَ ``أَهُ لِقَبَ ``هَلَ . That way you are (omitted in this verse) stupid, O sons of Israel.

\*<sup>+</sup> ԱՅՈՒ ՝ ԱՅՈՒ not possible ԵՎԱԿԻ ՝ ԱՏԵԿ- a city to- ԽՈՊ to hide = ՝ ԱՏԵ  
ԵՎԱԿԻ ԽՈՊ \*\*ՊԱ ԲԱՆ, ՊԵԿ ԲԱՆ, ՊԵ ԲԱՆ, ՊԵԿ ԲԱՆ, ՊԵ ԲԱՆ, ՊԵԿ ԲԱՆ, ՊԵԿ ԲԱՆ, ՊԵԿ ԵՆ ԲԱՆ, ՊՈՎ ԲԱՆ my name, your name, your name (sing. fem.) , his name, her name, our name, their name.

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Ճաշապ! ( նհ! \* ) ՚ և օրշատիր! Ճ. He became {past tense} a salvation for me\*.

Δανι ήλ **δε** αγερ **ο γηι** υτ **επε** **εθο** **επι λαος.**  
 Daniel became \was {past tense\*\*} great before (lit in front ) the people.

ΝΕ ο ρον ο ρβε λλε ΠΕ ε ψρε ωι ΣΑΤΕ Ν πι ωω Τ  
ε ψωατιε θναι. A blind man was sitting by the road begging.

πΙ ΟΩΣ ὑ ΝΤΕ ΙΩΑΝΝΗΣ ΝΕ ΟΥ ἐ ΒΟΛΩΣΕΝ ΝΙ ΡΩΣ ΠΕ ?  
John`s Baptism, was it from men ?

0 70 2      නාශ්‍යභ      ` මාව      පේ      සා      ` ත්‍යා ඇ      ` න්‍යෝ ද්‍රි  
He was there until the end of Herod. (*ouw-woh naf-kee em-mav pae sha et-kha-ae en  
eerodees*)

΄ απερωκ ` ιτφε χε πι ` θρονος ` ωφιοντ πε, ον λε  
 Ιεροσαλη χε ` θβακι ` απι ιι ψ πονρο τε, ον λε  
 ` απερωκ ` ιτκαφε χε ` αιον ` υχον ιιοκ\*\*\* ` εερ  
 ονκαπ ` ινψ πονρωψ ι ε οναι ` ιχαλε.

Do not swear by heaven for it is God's throne, or by Jerusalem, for it is the city of the Great King, and do not swear by your head, for you cannot make one thread of hair white or black.

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\***ନ୍ହି , ନ୍ହକ , ନ୍ହେ , ନ୍ହାଙ୍କ , ନ୍ହାଚ , ନ୍ହାନ , ନ୍ହାତେନ , ନ୍ହାନ୍ତିର** for me, for you, for you, for him, for her, for us, for them. \*\* **ତ୍ତି , ତ୍ତକ , ତ୍ତପେ , ତ୍ତାଙ୍କ , ତ୍ତାଚ** .. subject pronouns for verbs in the past.\*\*\*  
`**ମ୍ମୋତି , ମ୍ମୋକ , ମ୍ମୋପେ , ମ୍ମୋଙ୍କ , ମ୍ମୋଚ , ମ୍ମୋନ** , . .object pronouns, me, you, you, him, her, us ....

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## VOCABULARY

<b>ଶ୍ଵେତ</b>	courageous-hero ( <i>shoayg</i> )	( ତି ) <b>ନ୍ହେ ତ୍ତୁମା ତ୍ତି</b>	courage
( ତି ) ` <b>ଫ୍ରୋଅ</b>	winter	( <i>efroa</i> )	( ମି ) <b>ଶହନେ ଫ୍ରୋଅ</b> autumn <i>hee-en-ef.</i>
( ମି ) <b>ଶୋଅମ</b>	summer	( <i>shoam</i> )	( ମି ) <b>ଶହନଶୋଅମ</b> spring <i>heen-sh.</i>
<b>ଓତୋନ</b>	there is \ are	( <i>ou-on</i> )	<b>ନ୍ହେ ଓତୋନ</b> there was \ were <i>nae o.</i>
( ତି ) <b>ଅନ୍ଜହବ</b>	school	( <i>anzeeb</i> )	<b>ପେନ୍ ଅନ୍ଜହବ</b> pupil - student
` <b>ଏମନ୍ତା</b>	here	( <i>em-nay</i> )	` <b>ମ୍ମାର</b> there ( <i>em - mav</i> )
` <b>ଏଲି</b>	thing	( <i>ehli</i> )	` <b>ମ୍ମାନ</b> ` <b>ଏଲି</b> nothing - no body
( ମି ) <b>ଗୋମ</b>	book	( <i>pi-goam</i> )	<b>ମାନଖାଗୋମ</b> #C-C book case
( ତି ) <b>ଫୋର୍ଶି</b>	table	( <i>forshi</i> )	( ତି ) <b>ଟର୍ପାନେ ରାଙ୍ଗା</b> # O\MG-AA table
( ମି ) <b>କେଲେ ବିନ</b>	axe	( <i>kaelaevin</i> )	( ତି ) <b>ନୋନୀ</b> root - origin ( <i>nooni</i> )
( ମି ) ` <b>ଏଶିନ</b>	tree	( <i>esheen</i> )	( ତି ) <b>ମ୍ମାତି</b> middle ( <i>ti - meeti</i> )
( ତି ) <b>ବାକି</b>	city	( <i>vaki</i> )	( ମି ) <b>ଟିମି</b> town ( <i>timi</i> )

ଓ ৱান	to seem - appear (ouwoanh)	କେ ପ କେ ପ	to play (jaer-jaer)	
ଓ ৱান	ଏ ବୋଲ	to express - confess	କେ ନ ଓ ରୋବାନ ଏ ବୋଲ	openly
( ମା ) ଓ ৱାନ	ଏ ବୋଲ	expression - show (of gratitude or thanks) - confession		
ଶି	ଚେବା	to study (chi-aesvoa)	କୋକ	stupid (sog)

#c-c compound Coptic word, made of **ϣ** place, **ϣ** to put, **ϣ** books .

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( πι ) <b>χούρο</b> majority \\\ excess	<i>hou-o</i>	‘ <b>μπε</b> ` <b>μεο</b> in front - before	<i>empaemtho</i>		
( †) <b>σωτηρία</b> *O\MG	salvation	MG #	safety - security		
<b>λαός</b> O\M G	people-mass	<b>νι ψή</b>	great - large		
( πι ) <b>μοάτη</b>	way - road	( <i>moayt</i> )	<b>χαταινή</b>	at	( <i>khataen</i> )
( πι ) <b>οάμη</b>	baptism	( <i>oams</i> )	ε <b>μη</b>	to know - be aware	( <i>aemi</i> )
‘ <b>ε βολθοαν</b>	where from	( <i>aevol-thoan</i> )	( †) <b>χαίρε</b>	end	( <i>kha-ae</i> )
( πι ) ` <b>θρόνος</b>	O\M G\Int	throne	<b>ορκός</b>	to swear	( <i>ethronos</i> )
( <i>oark</i> )					

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( †) ` <b>αφε</b>	head	( <i>afae</i> )	<b>αφηούροι</b>	heads	( <i>afee-ouw-we</i> )		
ε <b>ρούφε</b>	be - become the head \ chief	( <i>kap</i> )	( πι ) <b>καπή</b>	thread - fibre	( <i>kap</i> )		
( πι ) <b>φοαί</b>	hair	( <i>foay</i> )	<b>ουρωψί</b>	white	( <i>ou-oabsh</i> )		
<b>ουράς</b> (masc)	<i>ouway</i>	<b>ουρά</b> (fem)	<i>ou-e</i>	one	<b>χαμέ</b>	black	( <i>kamae</i> )
<b>ουρον</b> ` <b>εσχομένη</b> ` <b>εμένη</b>	possible - can be	( <i>ou-on</i>	<b>εσχόμενη</b>	( <i>eshgom</i>	<b>εμένη</b>	( <i>em</i> \ <i>en</i> )	
‘ <b>εμμονή</b> ` <b>εσχομένη</b> ` <b>εμένη</b>	cannot be done - impossible	( <i>emmon</i>	<b>εσχόμενη</b>	( <i>eshgom</i>	em/en	( <i>em/en</i> )	

## IMPORTANT USAGE

**ουρά** ` **εβολθοαν** πε ` **μεοκ** \ **τε** ` **μεο** ? Where are you from ?

†` ε βολ əεη Ρακο†  
Alexandria.

I am from

†` ε βολ əεη Δυερικη MG \ Int # , ανοκ ουρε μαυερικη πε /  
τε .

I am from America, I am American.

ωη ` ηθοκ / ` ηθο ου ` ε βολ əεη Καναδα ? Are you from  
Canada?

ε κχη \ ερεχη əεη ου ` ηρο ωπι ? How old are  
you ?

` κερ \ τε ερ ουηρ ` ηρο ωπι ? How old are  
you ?

ει χη əεη ωη†(\*) ` ηρο ωπι . I am ten years  
old.

†ερ ` ρωε ` ηρο ωπι . I am forty years  
old.

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\*Numbers from *one* (οναι masc., ον` i fem.) to *ten* (ωητ masc., ωη† fem) differ according to the gender. Since *τρο ωπι*, *the year*, is feminine, the fem. number ωη† is used.

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ηι ω πε ` ηθοκ \ ηι ω τε ` ηθο ? Who are you ?

` ηθοκ πε Ηαρκ ? Are you Mark ?

πε κραη πε Ηαρκ ? Is your name Mark ?

` μων, ανοκ αη πε Ηαρκ. No, I am not Mark.

Παραη πε Πε τρος My name is Peter

ανοκ πε πι χι ηι . ανοκ τε †νοσοκο ω. modG #

I am the doctor \ I am the nurse.

ΔΝΟΚ ΟΥΧΙ ΝΙ ΠΕ. ΔΝΟΚ ΟΥΝΟΚΟΥ ΤΕ. I am a doctor. I am a nurse.

ΔΩ ΠΕ ΠΕ ΚΡΔΝ \ ΠΕ ΡΔΝ ? What is your name ?

ΠΔΡΔΝ ΠΕ ΣΔΜ \ ΣΔΜ Δ. or ΠΔΡΔΝ ΣΔΜ \ ΣΔΜ Δ ΠΕ.

My name is Sami / Samya

ΣΕ ΟΥΡΤ Ε ΡΟΚ\* \ Ε ΡΟ \* ΣΕ ΟΥ?

What is your name ?(lit.,what do they call you / what are you called?)

ΣΕ ΟΥΡΤ Ε ΡΟΙ (\*) ΣΕ ΣΔΜ \ ΣΔΜ Δ.

My name is Sami \ Samya. (lit I am called / they call me )

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\* Σ has many meanings, and in this case it acts as an *object pronoun* for the verb ΟΥΡΤ. The dealing is Ε ΡΟΙ *me*, Ε ΡΟΚ *you*, Ε ΡΟ *you* (fem), Ε ΡΟΨ *him*, Ε ΡΟΨ *her*, Ε ΡΟΝ *us*, Ε ΡΩΤΕ Ν *you* (plural) and Ε ΡΩΤ *them*. Revise object signs pages 6, 7 and the dealing of the other object sign Β Σ pages 26, 36.

# ΝΟΣΟΚΟΥ, modified from modern Greek *νοσοκούωσ* and *νοσοκούα*

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