

# 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.

ⲡⲉ ⲙⲥⲓ	sit	( haemsi )	ⲙⲟ ⲙⲓ	go - walk	( moshi )
Ⲫⲓ	take	( chi )	Ⲅ ⲟⲩⲉ ⲙ	listen	( soataem )
ⲟ ⲩⲟⲙ	eat	( ou - woam )	Ⲅ ⲟ	drink	( soa )
Ⲛⲓⲗⲏⲗ	pray	( eshleel )	Ⲛⲓ ⲙⲟ ⲩ	bless	( esmou )
Ⲅ ⲗⲗⲓ	speak	( saji )	ⲙⲓ	read	( oash )
ⲟ ⲩⲟⲙⲩⲧ	kneel - worship	ou-woasht	ⲗⲟ ⲩⲟⲩⲧ	look	( gousht )

### (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*. ⲡⲓ is the most commonly used definite article for masculine nouns.

ⲡⲓ ⲣⲟⲙ the man

ⲡⲓ ⲧⲟ ⲧⲄ the chair

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

<b>ՕՎ ՐՕՄ</b>	a man	( <i>ou - roami</i> )	<b>ՍԻ ՐՕՄ</b>	the man
<b>ՕՎ ԱԼՕՎ</b>	a boy	( <i>ou - alou</i> )	<b>ՍԻ ԱԼՕՎ</b>	the boy
<b>ՕՎ ՕՎԻՅ</b>	a priest	( <i>ou - ou - weep</i> )	<b>ՍԻ ՕՎԻՅ</b>	the priest
<b>ՕՎ Ե Ր Փ Ե Ի</b>	a sanctuary	( <i>ou - aer - faey</i> )	<b>ՍԻ Ե Ր Փ Ե Ի</b>	the sanctuary
<b>ՕՎ ԾԻ ԱԿՕՆ</b>	a deacon	( <i>ou - thyakoan</i> )	<b>ՍԻ ԾԻ ԱԿՕՆ</b>	the deacon
<b>ՕՎ ԾՕ ԾԵ</b>	a chair	( <i>ou - tots</i> )	<b>ՍԻ ԾՕ ԾԵ</b>	the chair
<b>ՕՎ ԼԱՕՇ</b>	people	( <i>ou - la - wos</i> )	<b>ՍԻ ԼԱՕՇ</b>	the people
<b>ՕՎ ՄԱ</b>	a place	( <i>ou - ma</i> )	<b>ՍԻ ՄԱ</b>	the place
<b>ՕՎ ՄԱ Ե Շ Օ Վ Ա Յ</b>	a holy place	( <i>ou - ma aef - ou - wab</i> )		
<b>ՕՎ ՄԱ ՝ Ն Շ Օ Վ Մ Ծ ՝ Ե Բ Օ Լ</b>	waiting area	( <i>ou - ma - en - gousht aevol</i> )		
<b>ՕՎ ԿԱԶԻ</b>	a land - floor	( <i>ou - kahi</i> )	<b>ՍԻ ԿԱԶԻ</b>	the land - floor
<b>ՕՎ ՐԻ</b>	a sun	( <i>ou - ree</i> )	<b>ՍԻ ՐԻ</b>	the sun
<b>ԿԱԶԻ ՐԻ ( ԿԱԶԻ Ր Ա )</b>	Cairo	( <i>Kahi - ree/ra</i> )		(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*.

ձԵՆ	in - by	( <i>khaen</i> )	՛ Է	to	( <i>ah</i> )
՛ Է ՋԵՆ - ԶԻ ՋԵՆ	on	( <i>aejaen - hijaen</i> )	յա	until	( <i>sha</i> )
՛ ՈՇԱ	towards	( <i>en - sa</i> )	ՈԷ Ա	with - and	( <i>naem</i> )

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

ՇԱՃԻ ՈԷ Ա ՍԻ ՐԱԱ	Speak with the man.
ԱՕԱ ՈԷ Ա ՍԻ ԱԼՕՎ	Walk with the boy.
՛ ԱԼԻՆ ՈԷ Ա ՍԻ ՕՎԻԲ	Pray with the priest.
ԶԷ ԱՇԻ ԶԻ ՋԵՆ ՍԻ ՊՕՊՇ	Sit on the chair.
ԶԷ ԱՇԻ ԶԻ ՋԵՆ ՍԻ ԿԱԶԻ	Sit on the floor.
՛ ԱԼԻՆ ձԵՆ ՍԻ ԷՐՓԷԻ	Pray in the sanctuary.
ՕՎԱ ձԵՆ ՍԻ ԱԱ ՛ ՈՇՕՎՊՏ ԷՅՕԼ	Eat in the waiting area.

### GENERAL PRACTICE

ՈԱՈԷ	good	( <i>nanae</i> )
ՈԱՈԷ ՊՕՕՎ՛Ի	good morning	( <i>nanae to - ou - wi</i> )

ΝΑΝΕ ΡΟΥΧΙ good evening ( *nanae rou - hi* )

ΝΑΝΕ `Ε ΜΑΥΩ very good ( *nanae - ae - mashoa* )

ΑΡΙ `ΕΜΟΤ please ( do ). ( *ari - eh - mot* )

ΑΡΙ `ΕΜΟΤ ΟΩ please drink. ( *ari - eh - mot soa* )

ΑΡΙ `ΕΜΟΤ ΟΥΩ please eat. ( *ari - eh - mot ou - woam* )

`Ν `ΕΜΟΤ please ( *en-eh-mot* )

`ΕΜΠΕΡ do not ( *empaer* ) ΑΛΛΑ but ( *alla* )

`ΕΜΠΕΡ ΟΑΧΙ ΑΛΛΑ ΟΩΤΕ Μ Do not speak but listen.

ΕΜΠΕΡ ΟΩΥ ΑΛΛΑ ΘΕ ΜΟΙ Do not go but sit down.

`ΕΜΠΕΡ ΘΕ ΜΟΙ ΘΙ ΧΕΝ ΠΙΚΑΘΙ ΑΛΛΑ ΘΕ ΜΟΙ ΘΙ ΧΕΝ ΠΙ ΤΟ ΤΟ. Do not sit on the floor but sit on the chair.

#### RELIGIOUS APPLICATION

ΟΩΤΕ Μ ΕΡΟΝ\* hear us `ΟΜΟΥ ΕΡΟΝ bless us ΑΡΕΘ ΕΡΟΝ preserve us

`ΟΜΟΥ ΕΡΟΦ\*, ΠΙΡΗ ΝΕ Μ ΠΙ Ι ΟΘ

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

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(\*ΕΡΟΙ, ΕΡΟΚ, ΕΡΟ, ΕΡΟΦ, ΕΡΟΟ, ΕΡΟΝ .. 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: **`π** and **`φ**.

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

<b>`φι ωτ</b> the father ( <i>ef - yoat</i> )	<b>`φρ αν</b> the name ( <i>ef - ran</i> )
<b>`φη ο υ†</b> (the) God ( <i>ef - nou - ti</i> )	<b>`φρ η</b> the sun ( <i>ef - ree</i> )
<b>`φη ο βι</b> the sin ( <i>ef - novi</i> )	<b>`πηι</b> the house ( <i>ep - ee</i> )
<b>`πβ ο ι ς</b> the lord ( <i>ep - choys</i> )	<b>`πο υ ρ ο</b> the king ( <i>ep - ou - ro</i> )
<b>`πω η ρ ι</b> the son ( <i>ep - sheeri</i> )	<b>`πκ αν η</b> the land ( <i>ep - ka - hi</i> )

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 ` Χ ρ ι ς τ ο ς</b> Ο \ Μ Γ # (the) Christ ( <i>pi - ekhristos</i> )
<b>π ι αν η ι ο ς</b> Ο \ Μ Γ # the saint (masc.) ( <i>pi - agyos</i> )

ⲡⲓ ⲉ ⲛⲁⲩⲥⲉ ⲗⲓ ⲟⲛ ⲟⲩⲙⲒⲃⲛ the bible ( pi - aev - an - gael - yon )

ⲡⲓ ⲛⲉ ⲛⲁⲓ ⲉ ⲑⲟ ⲛⲁⲃ 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 Ⲁ ⲁ Ⲃ These articles are called “ *object signs* ”.

A - Some verbs take the object sign Ⲁ

ⲩⲁⲣⲓ hit - smack ( shari ) ⲁⲣⲉ ⲉ keep - study ( araeh )

ⲉⲩⲟⲩ praise ( hoas ) Ⲁⲥⲙⲟ ⲛ bless ( esmou )

ⲥⲟⲩⲧⲉ ⲙ listen - hear ( soateam ) ⲃⲟ ⲉ touch ( choh )

ⲛⲁⲛ see ( nav ) ⲛⲟ ⲛⲩⲱⲧ look ( gousht )

ⲩⲟⲩⲗⲉ ⲙ smell ( shoalaem ) ⲛⲉ ⲙⲛⲟ ⲙ overcome ( jaemgom )

### EXAMPLES

Ⲁⲥⲙⲟ ⲛ Ⲁⲥⲉ ⲛⲟ ⲛⲧⲓ Bless (the) God . ( esmou ae ef - nou - ti )

ϫⲟⲥ ⲁⲓ ⲛⲟⲓⲥ Praise the Lord . ( *hoas ae ep - choys* )

ϫⲟⲩⲱⲧ ⲁⲓ ⲛⲓ ⲁⲗⲟⲩ Look ( at ) the boy. ( *gousht ae pi - alou* )

ϫⲟⲩⲱⲧ ⲁⲓ ⲛⲓ ⲱⲗⲏⲗ Listen ( to ) the prayer ( *soataem ae pi - esh - leel* )

ⲁⲣⲉϫ ⲁⲓ ⲛⲓ ⲱⲗ Study the lesson . ( *araeh - ae - pi - oash* )

ϫⲟⲗⲉ ⲁⲓ ⲛⲓ ⲃⲉⲣⲧ Smell the rose ( *shoalaem - ae - pi - vaert* )

B - All other verbs take the object sign ⲁⲓ or ⲁⲓ

ϫⲓ ⲁⲓ ⲟⲩⲧⲟⲧⲥ Take a chair. ( *chi - en - ou - tots* )

ϫⲟⲩ ⲁⲓ ⲟⲩⲱⲱⲩ Drink water. ( *soa - en - ou - moa - ou* )

ϫⲁϫⲓ ⲁⲓ ⲧⲱⲉⲧⲣⲉ ⲁⲓ ⲏϫⲏⲱ  
Speak (the) Coptic. ( *saji - en - ti - maet- raem - en - keemi* )

ⲟⲩⲱⲱ ⲁⲓ ⲁϫ Eat meat . ( *ou - woam en af* )

\* ⲁⲓ is used instead of ⲁⲓ when a noun ( usually its article ) starts with:  
ⲁⲓ , Ⲡ , ⲃ or ⲡ (ps)

#### EXAMPLES

ϫⲓ ⲁⲓ ⲛⲓ ⲧⲟⲧⲥ Take the chair. ( *chi em pi tots* )

ⲱⲗⲏⲗ ⲁⲓ ⲛⲓ ⲟⲩⲧⲟⲧⲥ Pray ( to ) God ( *eshleel em efnou - ti* )

ⲟⲩⲱⲱⲧ ⲁⲓ ⲛⲓ ⲟⲩⲧⲟⲧⲥ Worship the Lord. ( *ou - woasht em ep - choys* )

ϫⲟⲃⲧ ⲁⲓ ⲛⲓ ⲱⲗ Prepare the place. ( *sovti em pi - ma* )

### (3) OTHER USES FOR `ϰ & `Ν

`ϰ and `Ν are used to join noun to a noun, adjective to a noun and number to a noun.

(1) Joining noun to a related noun.

`ΦΡΑΝ `ϰ `ΦΙΩΤ the name of the father ( *efran em ef-yoat* )

ΠΙΟΥΗΒ `ϰ ΠΙΕΡΦΕΙ the priest of the sanctuary ( *pi-ou-weep em pi-erfaey* )

ΠΙΜΟΥΥ `ϰ `ΦΙΟΥ the water of the sea ( *pi-moa-ou em efyom* )

(2) Joining noun to an adjective.

ΠΙΡΟΥ `Ν ΣΑΒΕ the wise man ( *pi-roami en savae* )

ΟΥΝΟΥΤ `Ν ΟΥΩΤ one God ( *ou-nouti en ou-woat* )

ΠΙΧΟΥ `ϰ ΒΕΡΙ the new book ( *pi-goam em vaeri* )

`ΠΗΙ `Ν ΑΠΑC the old house ( *ep-ee en apas* )

ΟΥΩΝΘ `Ν `ΕΝΕC an eternal life ( *ou-oankh en aenaeh* )

(3) Join numbers to nouns

When `ϰ and `Ν 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.)



ϣο υτ ` ν ` α λ ο υ three boys	( shomt en - alou )
ς ο ο υ ` ν ` ε ρ ο ο υ six days	( so - ou en eho - ou )
ϣ α ϣ ϣ ` ν ς ο π seven times	( shashf en sop )
υ η τ ` ν ρ ω μ ten men	( meet en roami )
ϣ ε ` ν ρ ο μ π ι hundred years	( shae en rompi )

GENERAL PRACTICE

- ρ ε υ ς ι ` υ η λ ι ο υ ο ρ ρ χ ο υ ϣ τ ε β ο λ  
 Sit here and wait. ( haemsi emnay ou-woh gousht aevol )
- ρ ε υ ς ι ` η ς α π ι χ α θ η ο υ ο υ ο ρ ρ χ ο υ ϣ τ ` ε π ι θ ι ρ Sit towards the  
 window and watch the street. ( haemsi ensa pi-ka-thiy-you ou-woh gousht ae pikhir )
- ` υ π ε ρ β ο ρ ρ ` ε π ι γ ω μ ` υ β ε ρ ι ` η ϣ η ν ο υ ρ α δ α Do not touch  
 Shenouda's new book. ( empaer - choh ae pi-goam em vaeri en shenouda )
- β ι ` υ π ι τ ο τ ς ` η α π α ς ε β ο λ ` υ η λ ι .  
 Take the old chair out of here . ( chi em pi - tots en apas aevol emnay )
- υ ε ι ` υ π ι υ η ρ ι ` υ π ι θ ε υ ε ` η ρ ε μ α μ ε τ ι ο ς ` υ φ ρ η τ ` υ  
 π ι υ η ρ ι  
 ` υ π ι θ ε υ ε ` η ` ρ ρ ι ς τ ι α ν ο ς .  
 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 )

μο Ϛ† ` ε πι υο υτ ` η αλο Ϛ. Call the three boys ( *mouti ae pi-shomt en-alou*)

μο Ϛ† ` ε πι πο ληϚ # ` ηχωλε υ ο Ϛο Ϛ Ϛο Ϛυτ ε β ο λ. Call the  
police quickly and wait. ( *mouti ae pi-polees en-koalaem ouw-woh gousht aevol*)

### RELIGIOUS APPLICATION

δ ε η ` φ Ϛ α η ` υ ` φ ι ω τ η ε υ ` π υ η Ϛ ι η ε υ πι ` π η ε Ϛ υ α ε θ ο Ϛ α β  
ο Ϛ η ο Ϛ† ` η ο Ϛ ω τ α υ η η.

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

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

πι υο υτ ` η αλο Ϛ ` η α Ϛ ι ο Ϛ The three saint boys .  
( *pi-shomt en alou en agyos*)

` φ η η β ` π β ο ι Ϛ ` φ η ο Ϛ† πι πα η το κ Ϛ α τ ω Ϛ

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

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

` π δ η β Ϛ ` υ πι Ϛ ω υ α π ε ( \* ) πι β α λ

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

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\* π ε 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 υ	the sea	(ef-yom)	πι μ ο υ υ	(pi-moa-ou)	the water
Κε μ	Egypt	(keemi)	ρ ε μ ` ν χ η μ	(raem-en.)	Egyptian
ϕ ε τ ρ ε μ ` ν χ η μ	the Egyptian	(Coptic)			language
πι α ς	the meat	(pi-af)	πι ` ε ρ ο ο υ	(pi-eho-ou)	the day
ε μ ν α ι	here	(em-nay)	πι σ ο π	(pi-sop)	the time
ε ν κ ε σ ο π	again	(enkaesop)	ο υ η ρ ` ν σ ο π		how many times
κ ε	another	(kaeh)	ο υ κ ε ρ ο υ μ		another man (oukaer.)
πι κ α θ η ο υ	the window	(kathiyou)	πι χ ι ρ		the street (pi-khir)
πι β ο ο μ	the book	(pi-goam)	β ε ρ ι		new (vaeri)
α π α ς	old	(apas)	πι θ ε υ ε		the neighbour pi-thae-shae
πι ` ε ν ε ρ	the eternity	(pi-aenaeh)	σ α ` ε ν ε ρ		for ever (sha aenaeh)
ο υ α ι	one	(ouw-way)	` σ ν α υ		two (esnav)
ω ο μ τ	three	(shomt)	` ς τ ο υ		four (eftou)
` τ ι ο υ	five	(et-you)	σ ο ο υ		six (so-ou)
σ α σ ς	seven	(shashf)	` ω μ η η		eight (eshmeen)
ψ ι τ	nine	(psit)	μ η τ		ten (meet)
μ η τ ο υ α ι	eleven	(meet-ouw-way)	μ η τ ` σ ν α υ		twelve (meet-es-nav)

χορῳτ εβολ wait (gousht aevol)	ἔμ φρητ ἔμ like (em-ef-reeti em)
Ἐξιστιανος O\MG# Christian (ekh-ris-tyanos)	ρεμαμαετιος Moslem (raem-ma-maet-yos)
παν O\MG /E pr# the whole (world)	παναστα G of whole holiness
παντοκρατορ (αc) G Almighty	πανοραμα G\Int panorama
πιδης the lamp (pi-kheeb)	πιλαμα(c) G\Int\AA the lamp
πιcμα O\MG\Int# the body	πιβαλ AA the eye (pi-val)
μαε to love . love (maey)	

SPECIAL USAGE

†μαεπ` εμοτ\* ( `ντοτκ, `ντοτ , `ντενηνοτ \*\*)

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

`νμαεπ` εμοτ thanks (en-shaep-ehmot) `εμον `ελι Do not mention. Emmon ehli

†ειρηνη ( νακ, νε, νωτεν. ) Peace to you. (ti-hireeni nak \nae\ noataen )

ογαγι = Bye-bye cheer you (ougay). "to reply" : δεν ογογαγι

μα ραc†, cαραc† 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 . \* †μαεπ` εμοτ is made of, † pronoun for **I**

μαεπ a simple form of verb *accept* and `εμοτ means *grace* or *gift*. \*\* `ντοτ- 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. ο ρ is the indefinite article for singular feminine nouns, as much as it is the indefinite article for single masculine nouns.

† ψ ε ρ ι	the girl	( <i>ti-shaeri</i> )	† γ ο υ	the power	( <i>ti-gom</i> )
† ` ς ε ι ω	the woman	( <i>ti-es-himi</i> )	† ρ ι	the room	( <i>ti-ri</i> )
† α η ζ η β	the school	( <i>ti-anzeeb</i> )	† ψ ο ρ η	the censer	( <i>ti-shouree</i> )
† α η α φ ο ρ α	the liturgy	( <i>ti-ana-fora</i> )	† ` τ ρ ι α ς	the Trinity	( <i>ti-et-riyas</i> )
† α γ ι α	the lady saint	( <i>ti-agiy-ya</i> )	† πα ρ θ ε ν ο ς	the Virgin	( <i>ti partheanos</i> )
† ο υ ρ ω	the queen	( <i>ti-ou-roa</i> )	† β ο κ ι	the slave - servant	( <i>ti-voaki</i> )
† ε κ ` κ λ η ς ι α	the church	<i>ti-ek-lee-siy-ya</i>	† κ α θ ε δ ρ α	the cathedral	( <i>kathaedra</i> )
† β ω ` η α λ ο λ ι	the vine	<i>ti-voa-en-aloli</i>	† β α κ ι	the city	( <i>ti-vaki</i> )
` τ φ ε	the heaven	( <i>et-fae</i> )	` τ υ ε ρ ι	the daughter - girl	( <i>et-shaeri</i> )
` θ υ α ρ	the mother	( <i>eth- mav</i> )	` θ η η β	the lady	( <i>eth-neeep</i> )

## (2) PLURAL NOUNS

The definite article for plural nouns is **Ⲛⲓ** . *The indefinite article is* **ⲉⲁⲛⲓ**,  
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.

<b>ⲡⲓ ⲣⲟⲩⲙⲓ</b> the man ( <i>pi-roami</i> )	<b>Ⲛⲓ ⲣⲟⲩⲙⲓ</b> the men ( <i>ni-roami</i> )
<b>ⲟⲩⲣⲟⲩⲙⲓ</b> a man ( <i>ou-roami</i> )	<b>ⲉⲁⲛⲣⲟⲩⲙⲓ</b> men ( <i>han-roami</i> )
<b>ⲡⲓ ⲟⲩⲟⲩⲥⲏ</b> the lesson ( <i>pi-oash</i> )	<b>Ⲛⲓ ⲟⲩⲟⲩⲥⲏ</b> the lessons ( <i>ni-oash</i> )
<b>ⲟⲩⲟⲩⲟⲩⲥⲏ</b> a lesson ( <i>ou-oash</i> )	<b>ⲉⲁⲛⲟⲩⲟⲩⲥⲏ</b> lessons ( <i>han-oash</i> )
<b>ⲧⲓⲩⲉⲣⲓ</b> the girl ( <i>ti-shaeri</i> )	<b>Ⲛⲓ ⲩⲉⲣⲓ</b> the girls ( <i>ni-shaeri</i> )
<b>ⲟⲩⲩⲉⲣⲓ</b> a girl ( <i>ou-shaeri</i> )	<b>ⲉⲁⲛⲩⲉⲣⲓ</b> girls ( <i>han-shaeri</i> )
<b>ⲧⲓⲣⲓ</b> the room ( <i>ti-ri</i> )	<b>Ⲛⲓ ⲣⲓ</b> the rooms ( <i>ni-ri</i> )
<b>ⲟⲩⲣⲓ</b> a room ( <i>ou-ri</i> )	<b>ⲉⲁⲛⲣⲓ</b> rooms ( <i>han-ri</i> )

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

<b>ⲡⲓ ⲣⲟ</b> the door ( <i>pi-ro</i> )	<b>Ⲛⲓ ⲣⲟⲩⲟⲩ</b> the doors ( <i>ni-roa-ou</i> )
<b>ⲡⲓ ⲣⲟⲩ</b> the mouth ( <i>pi-roa</i> )	<b>Ⲛⲓ ⲣⲟⲩⲟⲩ</b> the mouths ( <i>ni-roa-ou</i> )
<b>ⲡⲓ ⲟⲩⲣⲟ</b> the king ( <i>pi-ou-ro</i> )	<b>Ⲛⲓ ⲟⲩⲣⲟⲩⲟⲩ</b> the kings ( <i>ni-ou-roa-ou</i> )

ΠΙ Ι ΑΡΟ	the river	( <i>pi-yaro</i> )	ΝΙ Ι ΑΡΩΥ	the rivers	( <i>ni-ya-roa-ou</i> )
ΠΙ ` Ε ΨΩΤ	the merchant	( <i>pi-ae-shoat</i> )	ΝΙ Ε ΨΟ †	the merchants	( <i>ni-ae-shoti</i> )
` ΦΙ ΩΤ	the father	( <i>efyoat</i> )	ΝΙ Ι Ο †	the fathers	( <i>ni- yoti</i> )
ΠΙ Θ Ε ΨΕ	the neighbour	( <i>pi-thaeshae</i> )	ΝΙ Θ Ε ΨΕ Υ	the neighbours	( <i>ni-thae-shaev</i> )
ΠΙ Β Ε ΛΛΕ	the blind	( <i>pi-vellae</i> )	ΝΙ Β Ε ΛΛΕ Υ	the blinds	( <i>ni-vel-laev</i> )
ΠΙ Α ΛΟ Υ	the boy	( <i>pi-alou</i> )	ΝΙ Α ΛΩΥ Υ ` Ι	the boy	( <i>ni-alo-ou-wi</i> )
` ΤΦΕ	the heaven	( <i>et-fae</i> )	ΝΙ ΦΗΟ Υ ` Ι	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 **ΑΜΕ Ν †** , which means *hell* (*a-men-ti*).

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

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

ΦΗΕ ΤΘΕ ΜΣΙ ΖΙ ΧΕ Ν ΠΙ `ΘΡΟΝΟΣ .

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

ΘΗΕ ΘΟΥΑΒ ΜΑΡΙ Α (= ΘΗΕ ΤΟΥΑΒ, changing the τ to θ )

(the) Saint Mary (thi-aeth-ouw-wab mariy-ya)

ΝΗΕ ΤΥΩΝΙ ΘΕ Ν ΠΙ ΛΑΟΣ 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.

ΟΥ `Ν any

ΖΕ ΜΣΙ ΖΙ ΧΕ Ν ΟΥ `Ν ΤΟ ΤΘ Sit on any chair. (haem-si hijaen ou en tots)

`ΜΠΕ ΡΥΑΡΙ `Ε ΟΥ `Ν ΑΛΟΥ Do not hit any boy . (empaer shari ae ou en alou)

ΝΙ ΒΕ Ν every

`ΨΛΗΛ ΘΕ Ν ΕΚ `ΚΛΗΣΙΑ ΝΙ ΒΕ Ν Pray in every church

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

ΚΑΤΑ ΘΩΒ ΝΙ ΒΕ Ν at every occasion (kata hoab nivaen )

ΟΥ ΟΝ `Ν ΤΗΙ I have `ΜΜΟΝ `Ν ΤΗΙ I do not have

`ΜΜΟΝ ΧΟ Μ `Ν ΤΗΙ I have no power ( emmon gom en-tee )

ΟΥ ΟΝ ΝΑ ΖΤ `Ν ΤΗΙ I have faith. (ouon nahti entee)



GENERAL PRACTICE

**ΝΙ Ξ ΠΕ ΠΙ Ρ Ω Ψ Φ Η Ε Τ Ψ Λ Η Λ ?** Who is the man praying ?

**ΠΙ Ρ Ω Ψ Φ Η Ε Τ Ψ Λ Η Λ Π Ε Π Ι Ο Υ Η Β .** The man praying is the priest.

**ΝΙ Ξ Τ Ε † Ψ Ε Ρ Ι Θ Η Ε Τ Σ Δ Χ Ι ?** Who is the girl speaking ?

**† Ψ Ε Ρ Ι Θ Η Ε Τ Σ Δ Χ Ι Τ Ε † Ψ Ε Ρ Ι ` Ν Ν Ι Θ Ε Ψ Ε Υ .**

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

**† Ψ Ε Ρ Ι Θ Η Ε Τ Σ Δ Χ Ι Ο Υ Ψ Ε Ρ Ι ` Ν Ν Ι Θ Ε Ψ Ε Υ Τ Ε .**

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

**ΝΙ Ξ Ν Ε Ν Ι Ρ Ω Ψ Ν Η Ε Τ Σ Ω Τ Ε Ξ ` Ε Π Ι Ρ Δ Δ Ι Ο (#) ?**

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

**Ν Ι Ρ Ω Ψ Ν Η Ε Τ Σ Ω Τ Ε Ξ ` Ε Π Ι Ρ Δ Δ Ι Ο Ν Ε Ν Ι Ε Ψ Ο †**

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

**Ν Ι Ρ Ω Ψ Ν Η Ε Τ Σ Ω Τ Ε Ξ ` Ε Π Ι Ρ Δ Δ Ι Ο Δ Δ Ν Ε Ψ Ο † Ν Ε .**

The men listening to the radio are merchants.

**Π Ι Λ Δ Ο Σ ` Ν Ξ Η Ψ Ο Υ Λ Δ Ο Σ ` Ν Χ Ω Ρ Ι Π Ε**

The people of Egypt is a strong people .

**† Ψ Ε Ρ Ι Θ Η Ε Τ Ε Ρ Δ Ω Β Δ Ε Ν Π Ι Η Ι ` Ν Ν Ι Θ Ε Ψ Ε Υ , Ο Υ Ρ Ε Ψ Ψ ` Χ Η Ψ Τ Ε .**

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

# newly introduced word

ΝΙ ΤΟ ΤΣ ΝΗΕ ΤΔΕ Ν ΤΡΙ ΖΑΝΤΟ ΤΣ ` ΞΒΕ ΡΙ ΝΕ.

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

ΟΥΨΗΨ ` Ν ΝΙ ΧΩΨ ΝΗΕ ΤΥΗ Ε ΧΕ Ν ΤΦΟ ΡΨ , ΖΑΝΧΩΨ ` Ν ΑΠΑΣ ΝΕ.

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

**RELIGIOUS APPLICATION**

ΧΕ ΡΕ ΨΑΡΙ Α ΤΟΥ ΡΨ ΤΒΩ ` ΝΑΛΟΛΙ ` Ν ΑΤΕ ΡΔΕ ΛΛΩ.

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-khellos*)

ΧΕ ΡΕ ΝΕ ΨΑΡΙ Α ` ΠΣΨΤ ` Ν ΔΔΑΨ ΠΕ ΝΙ ΨΤ ΧΕ ΡΕ ΝΕ ΨΑΡΙ Α  
` ΘΨΑΥ

` Ψ ΠΙ ΨΑ ` ΨΨΨΤ 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*)

ΟΥΝΟΥΨ ` ΨΨ ΨΑΡΙ Α ΤΒΩΚΙ \* ΟΥΟΖ ΤΨΑΥ

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

` ΠΒΟΙΣ ` ΨΝΟΥΤ ` ` ΝΤΕ ΝΙ ΧΩΨ ΧΟΥΨΤ ` ΕΒΟΛ ΔΕ Ν ΤΦΕ

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. ΒΩΚΙ fem. slave (ΒΩΚ masc),  
ΔΕ ΛΛΩ fem. old (ΔΕ ΛΛΟ masc)

ἄπερ ερζοτῆ μονον ναητῆ

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

μη φαι πε πιαμμε ἄπωρη ἄμαρια οτοζ ἄπον ἄνακωβοσ  
?

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)

περφει ἄνηκῆ κλησια οτωα εφοταβ πε. The sanctuary of the  
church is a holy place (pi-aerfaey aen ti-aekli-siy-ya ouma aef-ouw-wab pae)

νηε τεεβτωτ ἄε τῆονοτ νεμ πιεζοοτ νεμ πιαβοτ.

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

νημ	who	(nim)	πε (*)	is (singl. masc.)	(pae)
τε (*)	is (singl. fem.)	(tae)	νε (*)	are (plural)	(nae)
ραδιο	(#int) radio	(radio)	Ἰημ	Egypt	(keemi)
γορι	strong	(goari)	ερζωβ	to work	(aer-hoab)
χερε - χαριρε	OG# for greeting		χαριρε τε	MG# hello, good day	

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

ϣε ρ ε hail - peace ( <i>shaerae</i> )	ϣε ρ ε ηε peace to you ( <i>sing fem</i> )
ϑε λ λ ο old ( <i>sing. masc.</i> ) ( <i>khello</i> )	ε ρ ϑε λ λ ο to get old, age( <i>aerkhello</i> )
ϑε λ λ ω old ( <i>sing. fem.</i> ) ( <i>khelloa</i> )	ε ρ ϑε λ λ ω to get old (for <i>sing. fem</i> )
α τε ρ ϑε λ λ ω (*) does not age	ς ω † to save ( <i>soati</i> )
- ever young ( <i>at-aer-khel-loa</i> )	ϛ π ς ω † the salvation ( <i>ep-soati</i> )
π ε η ι ω τ (**) our father ( <i>pen-yoat</i> )	φ ω τ to escape - take a shelter
π ι μα ` ω φ ω τ the shelter <i>pi-ma-em-foat</i>	π ι α β ο τ the month ( <i>pi-avot</i> )
ο υ η ο ς ` ω ω ο rejoice ( <i>ounof emmo</i> )	ϛ π ο υ η ο ς the joy - happiness
ε ρ ε ο † to be afraid ( <i>aer-hoti</i> )	π ι ε ο † the fear ( <i>pi - hoti</i> )
ω ο η ο η OG\MG# only,merely ( <i>monon</i> )	η α ε † to believe ( <i>nahti</i> )
π ι η α ε † the belief - faith ( <i>pi-nahti</i> )	ω η interrogative word ( <i>mee</i> )
φ α ι π ε this is ( <i>singl.masc.</i> ) ( <i>fay pae</i> )	ω η φ α ι π ε ? is this? <i>mee fay-pae</i>
θ α ι τε this is ( <i>sing fem</i> ) ( <i>thay tae</i> )	η α ι η ε these are ( <i>nay nae</i> )
π ι α μ ω ε the carpenter ( <i>pi-amshae</i> )	η ι ϑε λ λ ο ι the old people ( <i>ni-khelly</i> )
π ι ς ο η the brother ( <i>pi-son</i> )	η ι ` ς η η ο υ the brothers <i>ni-es-niy-you</i>
ς ε β τ ω τ ` ε ready, prepared for	† ο υ η ο υ the hour ( <i>ti-ounou</i> )
( <i>saev-toat ae</i> )	π ι ` ε ε ο ο υ the day ( <i>pi-ae-ho-ou</i> )

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\* α τ α ρ ϑε λ λ ω is a compound adjective made of α τ - = *un-*, ε ρ - = *to be or to do* and ϑε λ λ ω *old* for single fem.nouns /adj. \*\* π α - ι ω τ my father π ε κ - ι ω τ your father (*sing masc*) π ε η - ι ω τ our father



**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>ⲉ ⲓ ⲥ ⲁⲗⲓ</b>	I am speaking	( <i>aeṯ saji</i> )
<b>ⲉ ⲕⲥ ⲁⲗⲓ</b>	you are speaking (singl.masc.)	( <i>æk-saji</i> )
<b>ⲉ ⲣⲉ ⲥ ⲁⲗⲓ</b>	you are speaking (singl. femin)	( <i>aerae saji</i> )
<b>ⲉ Ⲓⲥ ⲁⲗⲓ</b>	he is speaking	( <i>aef saji</i> )
<b>ⲉ Ⲙⲥ ⲁⲗⲓ</b>	she is speaking	( <i>aes saji</i> )
<b>ⲉ ⲛⲥ ⲁⲗⲓ</b>	we are speaking	( <i>aen saji</i> )
<b>ⲉ ⲣⲉ ⲧⲉ ⲛⲥ ⲁⲗⲓ</b>	you are speaking (plural masc\fem)	( <i>aeraetaen saji</i> )
<b>ⲉ ⲩⲥ ⲁⲗⲓ</b>	they are speaking (plural masc\fem)	( <i>aev saji</i> )

## 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 ⲓ, Ⲁⲕ, ⲧⲉ, Ⲓⲥ, Ⲙⲥ, ⲧⲉⲛ, ⲧⲉⲧⲉⲛ and Ⲙⲉ for the simple present and, the pronouns ⲉⲓ, ⲉⲕ, ⲉⲣⲉ, ⲉⲒ, ⲉⲘ, ⲉⲛ, ⲉⲣⲉⲧⲉⲛ and ⲉⲩ 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>ⲁⲛⲟⲕ</b> I	( <i>anok</i> )	<b>Ⲁⲛⲟⲕ</b> you	(sing.masc)	( <i>enthok</i> )
<b>Ⲁⲛⲟ</b> you (sing.fem)	( <i>entho</i> )	<b>ⲀⲛⲟⲒ</b> he		( <i>enthof</i> )

` ΝΘΟC she (enthos) ΔΝΟΝ we (anon)

` ΝΘΩΤΕ Ν you (plur) enthoataen ` `` ` ΝΘΩΥ they (plural) (enthoa-ou)

### Examples

ΔΝΟΚ ΠΕ ΠΙ ΡΩΥ I am the man

` ΝΘΟC ΤΕ ΤΥΕ ΡΙ . She is the girl.

ΔΝΟΝ ΝΕ ΝΙ ΡΕ Ω` ΝΧΗΩ We are the Egyptians

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

ΔΝ is added after the verb. “ΔΝ” means “not”.

†C ΔΧΙ ΔΝ I do not speak . ( ti-saji an )

` ΚC Ε Β ΤΩΤ ΔΝ You are not ready. (ek-saev-toat an)

ΤΕ C Ω Υ Ν ΔΝ You do not know. ( tae-soa-oun an )

` C Η Δ Ε † ΔΝ He does not believe. (ef-nahti an)

` C Ο Υ Ω Υ ΔΝ She does not want . (es-ouw-woash an)

ΤΕ Ν Ο Υ Ω ΔΝ We do not eat . (taen-ouw-woam an)

ΤΕ ΤΕ Ν Κ Δ † ΔΝ You (plural)do not understand (taetaen-kati an)

C Ε C Ω ΔΝ They do not drink . (sae-soa an)

Ε Ι Ε Ω C Ι ΔΝ Δ Ε Ν † Ρ Ι I am not sitting in the room.

( aey-haem-si an khaen ti-ri )

ε ϣε ρ ε ω β α ν ` υ φ ο ο ϣ  
today.

He is not working

(aef-aer-hoab an em-fo-ou)

ε ϣ α χ ι α ν ` η τ α σ π ι ` η ρ ε υ ` η χ η υ  
the

They are not speaking

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

(4) In English, pronouns can not be used in presence of nouns. Thus, we say "the boy speaks" or "he speaks" but, can not say "the boy he speaks". In Coptic, pronouns are usually added to the verb in the presence of nouns. So we say *π ι α λ ο ϣ ` ϣ α χ ι*, *τ ω ε ρ ι ` ϣ α χ ι* and *η ι ρ ω υ ϣ ε ϣ α χ ι*. There are however examples where pronouns are not used in the presence of nouns e.g. *ο υ ο ε π ι κ ο ϣ ω ϣ ϣ ω τ ε υ ε ρ ω ϣ* "and the world listen to them". Accordingly, we may say *π ι α λ ο ϣ α χ ι*, *τ ω ε ρ ι α χ ι* ...etc

**GENERAL PRACTICE**

η ι υ τ ε τ ω ε ρ ι θ η ε τ ρ ε υ ϣ ι ε ϣ α χ ι η ε υ η ι θ ε υ ε ϣ ?

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

η ι υ π ε π ι ρ ω υ φ η ε τ ρ ε υ ϣ ι ε ϣ ϣ ω τ ε υ ε π ι ρ α λ ι ο ?

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

η ι υ η ε η ι α λ ω ϣ ` ι η η ε τ β ο χ ι δ ε η π ι β ω υ ε ϣ χ ε ρ χ ε ρ ?

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

υ η ` κ α χ ι ` η τ α σ π ι ` η ρ ε υ ` η χ η υ ? Do you speak the Coptic language?

ϣ ε τ α χ ι ` η τ α σ π ι ` η ρ ε υ ` η χ η υ ο υ ο ε τ α σ π ι ` ` η α ρ α β ( ο η ) .

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



`ωωον, τcαχι αν `ητacπι `ηρεω`ηχηω αλλα τcαχι  
`ητacπι `η ανχλικ # (mod G) ογοε τκατ `ωετορεινιη.

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

ωη Cαω `qυει `ε ογωω `ηαq ιε τεβτ ?

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

Cαω `qυει `ηθoγo `ωπιαq, αλλα κατα cηoγ `qoγωω  
`ητεβτ. Sami prefers the meat but, every now and then, he eats fish.

Πετροс ηεω Ιρηνηι cεβιcακ `ωπιπαcχα `ε `ωληλ δεη  
τεκ`κληcια `ηpoγλι ηιβεν. Petros and Irenee take  
the opportunity of the “ Pass-over / Holy Week “ to pray in the church every evening.

ωη Cτεφaη ηεω Μαρκοc εγαρεε ωα τηoγ ? Are Stephan and Marcus studying until now ?

**RELIGIOUS APPLICATION**

`ηθoκ πε `πογpo `ητε ηιογρωγ You are the king of kings.

Ιηcογc δε , εqωωω `εcκεη `φιoω `ητε τcαλιλεα...

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

τεηoγωωτ `ωφηoγτ δεη ογeοτ ηεω ογcθεpτεp.

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

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

(25)

ῥοϥ εἰνονῆ τένησῶν ἔπιραν εθοῦαβ ἔντε πένηοιϥ  
οῦοῦ

Πέννοϣ ὄοῦο Πένσῶτηρ Ἰησοῦϥ Πι᾽ Ἰϣιστοϥ

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* )

ἰϥχεν νι᾽ εῖοοῦ ἔντε Ἰωάννης Πιρεϣῶοϥ ὡα εἶοῦνη  
ἔϣνοῦ ϣῦετοῦρο ἔντε νιϣνοῦι ϥεβι ( ἔωοϥ\* ) ἔνηοηϥ

From (since) the days of John the Baptist until now, the kingdom of heaven  
is taken ( *lit . they take it ϥεβι ὡοϥ* ) 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* )

ἀνοκ οῦρε ὡραῦϣ οῦοῦ ϣῦεβι ἠοῦτ I am gentle and humble.

ϣῦετοῦρο ἔντε νιϣνοῦ᾽ι ἔϥοηι ἔνοῦρωϣ ἔνεϣῶτ  
εϣκῶϣ ἔηϥα

ἔαηαηαῶηι ἔεηαηεῦ 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* )

ἠηεῦχορ ϥεεῤῥι ἄ ἄη ἔῶηιϥηηι Those who are strong do not need  
(the) doctor





†**noʻr** now (ti-nou) **ε c κ ε η** next to - along (aeskaen)

**π i ρ o †** the fear (pi-hoti) **ε ρ ρ o †** to be afraid (aer-hoti)

**π i ` c θ ε ρ τ ε ρ** the tremble (pi-estaer-taer) **ρ o c** \*OG as long as (hos)

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#**ἄγγλοι α** from *Angles*, german people settled in East Britain in 5<sup>th</sup> century. **Ρε ἄγγλοι α**, *English*, (ρ ε α) related to, **ἄγγλοι α**. **ἄγγλοι κ**, *English*, for simplification.

(27)

**o c o** # MG as long as - as far as (oso) **o c o c** # MG as much \ as many as

**ωνδ ( o η δ)** to live (oankh) **π i ω η δ** the life (pi-oankh)

**i c x e η** since (is-jaen) **π i ` ε ρ o o ϻ** the day (pi-eho-ou)

†**ωυκ** to baptise (ti-oams) **ρ ε ϻ †ωυκ** Baptist (raef-ti-oams)

**ωα ε δ o ϻ η ε** until (sha aekhoun ae) **β i ` η x o η c** to take by force

**ρ ε ρ ρ α ϻ ω** gentle (raem-ravsh) **θ ε β i η o ϻ τ** humble (thaevee-out)

**θ ε β i o** to be humble - humiliate **μ ε τ o ϻ ρ o ( †)** kingdom (maet-ouro)

**` o η i** to be like (oni) **κ ω †** to go round - surround

**` ω ` π κ ω †** around (em-ep-koati) **κ ω † ` η c α** to look for -search for

ΑΝΑΛΗΙ OG(paerl) - diamond (*anamee*)      ΕΝΑΝΕΥ fine - good *ae-nanaev*

ΝΗΕ ΤΧΟΡ those who are strong      ΕΡ`ΧΡΙΔ G to need (*aer-ek-riya*)

†ΧΡΙΔ-`ΧΡΕΙΔ O\MG need      ΨΑΤ to need - be in need (*shat*)

ΠΙ CΗΙ ΝΙ the doctor (*pi-seeni*)      †ΜΕ ΤCΗΙ ΝΙ medicine (*maet-seeni*)

**IMPORTANT USAGE**

**ΠΕΝΕ** good . fine

ΝΑΝΕ Ε ΜΑΨΩ , very good

ΝΑΝΕ ΡΟΤΞΙ good evening

ΝΑΝΕ ΤΟΟΤ`Ι good morning

ΞΕΝ ΟΥCΗΟΥ `ΕΝΑΝΕC in good time  
(28)

ΟΥΡΩΜ `ΕΝΑΝΕC \* good man      ΟΥΨΕΡΙ `ΕΝΑΝΕC \* a good girl

ΞΑΝΑΛΩΥΤ`Ι `ΕΝΑΝΕΥ\* good boys      ΠΕΘΝΑΝΕC goodness - kindness

( ΔΥΑΘΟΝ ) G goodness - kindness      ΕΡΠΕΘΝΑΝΕC to do what is good

CΔΙ `Ε \*(sing. masc.)beautiful *say-ae*      CΔΙ `Η\* (sig. fem.) beautiful (*say-ee*)

ϸⲁⲓ ⲛ̅ ⲉ ⲧ ? \* plural beautiful *say-aeν*  
eyes

ϸⲁⲓ ⲛ̅ ⲉ ⲃⲁⲗ of beautiful

**ⲛⲟϥⲣⲓ** nice .good. full of goodness

**ⲛⲟϥⲣⲓ ⲉ ϫⲱⲣ ⲉ** good  
night

**ⲛⲟϥⲣⲓ ⲛ̅ ⲉ ϫⲟⲟ ⲧ** good day *nofri*

*aeħo-ou* **ⲉ ϣⲛⲟϥⲣⲓ** to be of use - good \ earn

**ⲛ̅ ⲉ ϣⲛⲟϥⲣⲓ ⲁⲛ** It is no good . It does not work. of no use

**ⲛ̅ ⲉ ϣⲛⲟϥⲣⲓ ⲛ̅ ⲉ ϫⲉ ⲙⲥⲓ** It is better to sit **ⲛ̅ ⲉ ϣⲛⲟϥⲣⲓ ⲁⲛ ⲛ̅ ⲉ** It is better not to

**ⲕⲁⲧⲁ ⲡⲉ ⲧⲉ ϣⲛⲟϥⲣⲓ** if suitable, if reasonable (*lit* according to what is good).

**ⲛⲟϥⲣⲓ ⲱⲗⲓ** greeting exchanged in feasts (happy feast)

**ⲛⲟϥⲣⲓ ϣⲟⲙⲡⲓ ⲛⲉ ⲙⲓ Ⲓⲛϥⲟⲧϥ , ⲛⲟϥⲣⲓ ϣⲟⲙⲡⲓ ⲛⲉ ⲙⲓ Ⲓⲛϥⲟⲧϥ**

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

---

\* note how some adjectives do change according to their number and gender. **ⲛⲁⲛⲉ ϥ** , **ⲛⲁⲛⲉ ϥ** and **ⲛⲁⲛⲉ ⲧ** is *good* for sing.masc., sing. fem. and plural respectively. And **ϸⲁⲓ ⲛ̅ ⲉ** , **ϸⲁⲓ ⲛ̅ ⲛ** and **(ϸⲁⲓ ⲛ̅ ⲉ ⲧ?)** *beautiful* for sing. masc., sing. fem. and plural respectively. And **ϸⲁⲃⲉ** , **ϸⲁⲃⲛ** and **ϸⲁⲃⲉ ⲧ** *wise* for sing.masc., sing. fem. and plural respectively.

## 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      **ΑΝΟΚ ΠΕ ΠΙ ΡΩΥ .**      I am the man.

**ΤΕ** “is” for sing. feminine      **`ΝΘΟC ΤΕ ΤΨΑΥ .**      She is the mother.

**ΝΕ** “are” for plural      **`ΝΘΩΥ ΝΕ ΝΙ ΟΥΗΒ** They are the priests.

When the complement has the indefinite article **ΟΥ** or **ΕΑΝ** the descrip.verb is generally placed at the end of the sentence.

**ΑΝΟΚ ΟΥ ΡΩΥ ΠΕ .**      I am a man      (*anok ou-roami pae*)

**`ΝΘΟC ΟΥ ΜΑΥ ΤΕ**      She is a mother      (*enthos ou-mav tae*)

**`ΝΘΩΥ ΕΑΝ ΟΥΗΒ ΝΕ** they are priests      (*en-thoa-ou han-ouw-weeb nae*)

<b>ΝΕ . . . . . ΠΕ = WAS ,</b> <small>WERE</small>	the descriptive verb <i>to be</i> in the past .
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**ΝΕ ΤΨΡΩ ΠΕ** It was winter.      (*nae ti-ef-roa-pae*)

(30)

**ΠετροC νε ουρωυ `νωυ χ πε**

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

ⲛⲉ Ⲁⲛⲁⲛⲉ ⲥⲀⲙⲁⲩⲟⲩ ⲡⲉ .

(She) was very nice. (nae ae-nanaes ae-mashoa pae)

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲁⲛⲓⲛⲓⲃⲉ ⲙⲁⲓ ⲡⲉ

There was a school here. (nae ou-on ou-anzeeb em-nay pae)

ⲛⲉ ⲙⲟⲛ ⲉⲗⲓ (ⲡⲉ) ⲙⲁⲩⲟⲩ

There was no body (there). (nae em-mon eh-li pae em-mav)

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

ⲉⲓⲕⲁ - ⲉⲓⲕⲟⲡⲓ is ( present, located), for sing. masc. (aef-kee - aef-shop)

ⲉⲥⲕⲁ - ⲉⲥⲕⲟⲡⲓ is (present, located), for sing. fem. (aes-kee - aes-shop)

ⲉⲩⲕⲁ - ⲉⲩⲕⲟⲡⲓ are (present, located), for plural (aev-kee - aev-shop)

\* Ⲁⲓⲕⲁ, Ⲁⲥⲕⲁ, ⲥⲉⲕⲁ and Ⲁⲓⲕⲟⲡⲓ, Ⲁⲥⲕⲟⲡⲓ, ⲥⲉⲕⲟⲡⲓ can also be used,

but not as often.

ⲡⲓ ⲣⲟⲩⲁ ⲉⲓⲕⲁ (ⲉⲓⲕⲟⲡⲓ) ⲃⲉⲛ ⲡⲓⲛⲓ . The man is in the house.

ⲧⲉⲕⲀⲕⲗⲛⲥⲓⲁ ⲉⲥⲕⲁ (ⲉⲥⲕⲟⲡⲓ) ⲃⲉⲛ ⲧⲓⲛⲓⲛⲓⲃⲉⲩⲣⲓ The church is (present-situated) in Damanhour. ti-aek-liciy-ya aes-kee\((aes-hop) khaen timi-en-hoor



ΝΙ ΧΩΜΙ ΕΥΧΗ (ΕΥΨΟΠ) ΕΙ ΧΕΝ Τ ΦΟΡΨΙ . The books are on the table.

ΠΙ ΚΕΛΕΥΙΝ `ΥΧΗ ΔΑ `ΘΝΟΥΝΙ `ΝΝΙ ΨΨΗ The axe is at the root of the trees.

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

The past tense of εΥΧΗ , εΥΨΗ and ΕΥΧΗ is ΝΑΥΧΗ , ΝΑΨΗ and ΝΑΥΨΗ, meaning WAS and WERE (*present, located*). The same applies for εΥΨΟΠ, εΥΨΟΠ and ΕΥΨΟΠ, the past form of which is ΝΑΥΨΟΠ, ΝΑΨΟΠ and ΝΑΥΨΟΠ.

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

ΠΙ ΔΛΟΥ ΝΑΥΧΗΥ `ΨΨΑΥ ΠΕ . The boy was there.

ΤΕΚΚΛΗΓΙ Δ ΝΑΨΗ ΔΕΝ `ΘΨΤ `ΝΤΒΑΚΙ ΠΕ . The church was in the middle of the city . (*ti-aek-lee-siy-ya nas-kee khaen aeth- meeti en ti-vaki pae*)

( 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.

`CΟΥΩΝΔ ( ΧΕ ) `ΥΧΕ Ρ ΧΕ Ρ `ΝΤΕ ΝΙ C It seems (that) he plays tennis.

`CΟΥΩΝΔ ( ΧΕ ) `CΚΑΤ ΔΝ `ΝΤΨΕ ΤΡΕ Ψ `ΝΧΗΨ . It seems (that) she does not understand Coptic. (*es-ou-woanh jae es-kati an en-ti-maet - raem - en - keemi*)

ΠΙ ΟΥΗΒ ` ϸΟΥΩΝ ϸΕ ΟΥΡΕ Μ` ΝΧΗΜ ΠΕ . The priest seems to be Coptic.

†ϸΗΙ ΝΙ ` ϸΟΥΩΝ ϸΕ ΕΣΘΕΒΙ ΗΟΥΤ. The (lady) doctor looks humble

**ε ρ** prefix , added to a noun or adjective to mean *to do* or *to be*. eg **ϸΑΒΕ** wise, **ε ρϸΑΒΕ** to be wise and **ϸΩΒ** work, **ε ρϸΩΒ** to work.

`ϸϸΙ `ϸΒΩ ` ΜΕΤΧΗΙ ΝΙ `ε ε ρ ΟΥΧΗΙ ΝΙ . He studies medicine to become a doctor. ( ef-chi-esvoa em-maet-seeni ae aer ou-seeni)

ΜΠΕ Ρ Ε Ρ ϸ Ο Χ . Do not be ( act as ) stupid. (em-paer aer-sog)

ϸΕ Ε Ρ ΠΙ Ε ΧΩΡ ϸ ΕΥΟΩϸ `ε ΠΙ ΤΕ ΛΕ ΒΙ ΖΙ Ο Ν # ( ΤΕ ΛΕ Ν Δ Υ # G-C ) They spend the night watching TV. (sae aer-pi-aegoarh aev-soms ae pitaelaeviz-yon : taelae-nav)

ΤΕ Ν Ε Ρ ΠΙ ΑΝΨΑΨϸ ` ΜΠΑϸΧΑ ΔΕ Ν †ΕΚ `ΚΛΗϸΙ Δ. We spend the week of *paskha* in the church. (taenaer pi-an-shashf em-paskha khaen ti-aek-lee-siy-ya)

ΝΙ ΧΩΜ ϸ Ε Ε Ρ - Α Π Α ϸ ` Ν Χ Ω Λ Ε Μ . The books become (get) old quickly.

**ΨΑΠΙ** has many meanings, one of these is “ to be “ or “ become “.

ΨΑΠΙ ` ΝΘΟ Ε Ρ Ε ϸ Ο Ω ϸ ` Ε Χ Ω Ν Be watchful upon us.

ΨΑΠΙ ` ΝϸΑΒΕ ΟΥΟ ϸ ϸΩΤΕ Μ `ε †ϸΩΗ ` ΜΕΗΟΥ Be wise and listen to the voice of God. (Shoapi en savae ouw-woh soataem ae ti-es-mee em-efnooti)

Ϡοπι εκκατ ` επι αντι δι κος Be understanding to the adversary.  
( shoapi aek-kati ae pi-antithikos )

(33)

αc \*Ϡοπι μενεσα εμε ` ν` εχοου

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

οιον .. πε there is νε οιον .. πε there was
---

οιον ορυω πε ετερωβ δεν ορμνηφαρρι .

There is a man who works in a pharmacy

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

νε οιον ορυερι πε ` ε πεσαν πε Σαλι .

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

---

(\*) Past tense : αι cωτε μ I heard, ακ cωτε μ, you (sing. masc.) heard, αρε - cωτε μ you (sing. fem.) heard, αψ cωτε μ he heard , αc cωτε μ she heard, αν cωτε μ we heard , αρε τε ν cωτε μ you heard (plur), ατ cωτε μ they heard

αc (for the past) and `c (for the present) can indicate the weather or an ill-defined subject: `cερχαψ It is cold. `cορωνε εβολ it seems αcϠοπι It happened.

**RELIGIOUS APPLICATION**

`ΝΘΩΤΕΝ ΠΕ `ΦΟΥΝΙ `ΑΠΙΚΟΣΜΟΣ. You are the light of the world.

`ΑΜΜΟΝ `ΥΧΟΜ `ΝΤΕ\* ΟΥΒΑΚΙ ΧΩΠ ΕΣΧΗ ΔΙΧΕΝ ΟΥΤΩΟΥ. A city ( present - situated ) on a hill cannot be hidden. ( *emmon eshgom entae ou-vaki koap aes-kee hijaen ou-toa-ou* )

ΦΑΙ ΝΕ ΟΥΑΡΧΗΤΕΛΩΝΗΣ ΠΕ ΟΥΟΔ ΝΕ ΟΥΡΑΜΑ`Ο ΠΕ. He (this) was a chief tax collector and was rich.( *nae archi-taeloanees pae ouwoh en ou-rama-o pae* )

ΝΩ`Ε ΔΕ ΝΑΦΧΗ ΔΕΝ ΣΟΟΥ ΨΕ `ΝΡΟΑΠΙ. Noah was (in) six hundred years(old). *noa-ae thae naf-kee khaen so-ou shae en-roampi*

ΝΩ`Ε ΝΕ ΟΥΡΩΜ `ΝΘΩΜΙ ΠΕ. Noah was a righteous man .

ΝΙ `ΕΒΟΛΔΕΝ `ΦΝΑΔΤ: ΝΑΙ ΝΕ ΝΙ ΨΗΡΙ `ΝΔΒΡΑΔΜ (Those) from (= of) the faith, (these) are the sons of Abraham.

ΝΑΙ ΕΤΕ ΠΟΥ\*\*ΔΟΥ`Ο ΨΟΠ ΨΑ `ΕΔΟΥΝ `ΕΤΝΟΥ most of whom are still living (*lit* These whom ,their majority present) until now.

ΝΕ ΟΥΟΝ ΟΥΡΩΜ ΕΨΩΠ ΔΕΝ ΒΑΒΥΛΩΝ: `Ε ΠΕΨΡΑΝ\*\* ΠΕ ΙΩΑΚΙΜ. There was a man ( present - living) in Babylon, whose name is Iowakim (*naehou-on ouroami aefshop khaen vaviloan ae paefran pae yo-wakim*)

ΠΑΡΗΤ `ΝΘΩΤΕΝ ΔΑΝΣΟΧ ΔΑ ΝΕΝ( = ΝΙ ) ΨΗΡΙ `Α ΠΙ ΙΣΡΑ`ΗΛ. That way you are (omitted in this verse) stupid, O sons of Israel.

\*` ωωον `ωχοω not possible †βακι `ντεϥ- a city to- χωπ to hide = `ντε  
†βακι χωπ \*\*πα ραν, πεκ ραν, πε ραν, πεϥ ραν , πες ραν, πεν  
ραν, πετεν ραν, ποϣ ραν my name, your name, your name (sing. fem.) , his name,  
her name, our name, their name.

(35)

αϥωωπι (νηι \*) `ν οϣωτηρι α. He became {past tense} a salvation  
for me\*.

Δανι ηλ δε αϥερ οϣνι ω† `ωπε `ωθο `ωπι λαος.  
Daniel became \ was {past tense\*\*} great before (*lit* in front ) the people.

νε οϣον οϣβελλε πε εϥϩεωι δατεν πι ωω†  
εϥωατωε θηαι . A blind man was sitting by the road begging.

πι ωως `ντε Ιωαννης νε οϣ `εβολθεν νι ρωω πε ?  
John`s Baptism, was it from men ?

†εν `εω αν ξε οϣ `εβολθων. We do not know where it was from.  
(`εβολθων means “from where”; “it was” is omitted in the Coptic verse.)

οϣοϩ ηαϥχη `ωωαϣ πε ωα `τδδε `νΗροδης  
He was there until the end of Herod. (*ouw-woh naf-kee em-mav pae sha et-kha-ae en  
eeroodees* )

`ωπε ρωκ `ντεφε ξε πι `θρονος `ω†νοϣ† πε, οϣ δε  
Ιεροσαλημ ξε `θβακι `ωπι νι ω† `νοϣρο τε, οϣ δε  
`ωπε ρωκ `ντεκαφε ξε `ωωον `ωχοω `ωωκ\*\*\* `εερ  
οϣκαπ `νϥω `νοϣωβω ιε οϣαι `νχαμε.

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.

---

\***ΝΗΙ** , **ΝΔΚ** , **ΝΕ** , **ΝΔϸ** , **ΝΔϸ** , **ΝΔΝ** , **ΝΩΤΕ Ν** , **ΝΩΥ** for me, for you, for you, for him, for her, for us, for them. \*\* **ΔΙ** , **ΔΚ** , **ΔΡΕ** , **Δϸ** , **Δϸ** . . subject pronouns for verbs in the past.\*\*\*  
` **ΜΟΙ** , ` **ΜΟΚ** . ` **ΜΟ** . ` **ΜΟϸ** , ` **ΜΟϸ** , ` **ΜΟΝ** , . .object pronouns, me, you, you, him, her, us ....

(36)

### VOCABULARY

- ΥΑΙ Χ** courageous-hero (*shoayg*) (†) **ΥΕ ΤΥΑΙ Χ** courage
- (†) ` **ΦΡΩ** winter (*efroa*) (ΠΙ) **ΕΗΝΕ ΦΡΩ** autumn *hee-en-ef.*
- (ΠΙ) **ΥΑΙ** summer (*shoam*) (ΠΙ) **ΕΗΝΥΑΙ** spring *heen-sh.*
- ΟΥΟΝ** there is \ are (*ou-on*) **ΝΕ ΟΥΟΝ** there was \ were *nae o.*
- (†) **ΑΝΖΗΒ** school (*anzeeb*) **ΡΕ Ε` ΑΝΖΗΒ** pupil - student
- ` **ΕΝΔΙ** here (*em-nay*) ` **ΕΜΑΥ** there (*em - mav*)
- ` **ΕΛΙ** thing (*ehli*) ` **ΜΟΝ** ` **ΕΛΙ** nothing - no body
- (ΠΙ) **ΧΑΙ** book (*pi-goam*) **ΕΑΝΧΑΧΑΙ** #C-C book case
- (†) **ΦΟΡΥ** table (*forshi*) (†) **ΤΡΑΠΕΖΑ** # O\MG-AA table
- (ΠΙ) **ΚΕΛΕΒΙΝ** axe (*kaelaevin*) (†) **ΝΟΥΝΙ** root - origin (*nooni*)
- (ΠΙ) ` **ΕΥΗΝ** tree (*esheen*) (†) **ΕΗΤ** middle (*ti-meeti*)
- (†) **ΒΑΚΙ** city (*vaki*) (ΠΙ) **ΤΙ** town (*timi*)

**ο Ϛωνϑ** to seem - appear (ouwoanh)      **ϑε ϐ ϑε ϐ** to play (jaer-jaer)  
**ο Ϛωνϑ `ε β ο λ** to express - confess      **ϑε η ο Ϛο Ϛωνϑ ε β ο λ** openly  
**( π ι ) ο Ϛωνϑ ε β ο λ** expression - show (of gratitude or thanks) - confession  
**β ι ` ϑ β ω** to study (chi-aesvoa)      **ϑ ο ϑ** stupid (sog)

#c-c compound Coptic word, made of **ω α** place , **ϑ α** to put, **ϑ ω ω** books .

(37)

**( π ι ) ε ϑ ω ϐ ϑ** night (pi-aegoarh)      **( π ι ) α η ω α ω ϑ** week anshashf  
**ϑ ο ω ϑ** to watch - regard (soms)      **α π α ϑ** old (apas)  
**ϑ α β ε** wise (savae)      **( ϑ ) ω ε τ ϑ α β ε** wisdom (mets.)  
**( ϑ ) ϑ α β η** wise feminine      **ϑ α β ε Ϛ** wise {plural} (savaev)  
**( ϑ ) ` ϑ ω η** voice (esmee)      **ω ε η ε η ϑ α** after (menaensa)  
**α η τ ι ϑ ι κ ο ϑ** \*O\MG opponent - adversary `ϑ ω ε forty (ehmae)  
**( π ι ) ε ϑ ο ο Ϛ** day (eho - ou)      **( π ι ) ο Ϛ ` ω η ι** light (ou-oay-ni)  
**( π ι ) κ ο ϑ ω ϑ** #O\MG universe - world      **ϑ ω π** to hide (koap)  
**( π ι ) τ ω Ϛ Ϛ** hill - mountain (toa-ou)      **α ϐ ϑ η - α ϐ ϑ** #G head - chief  
**τ ε λ ω η η ϑ** OG tax collector *teloanees*      (arshee / arkhee - arshi / arkhi)  
**τ ε λ ο ϑ** # MG tax - duty (taelos)      **α ϐ ϑ η τ ε λ ω η η ϑ** chief tax officer  
**ϑ ο ο Ϛ** six (so-ou)      **ω ε** hundred (shae)  
**( ϑ ) ϐ ο ω π ι** year (rompi)      ` **ϑ ω η ι** righteous (ethmee)

( πι ) εὐρυθῶ majority \\ excess *hou-o* ἔμπροσθεν in front - before *empaemtho*

( † ) σωτηρία \*O\MG salvation MG# safety - security *soati-riya*

λαοὶ O\MG people-multitude-masses νηυσὶν great - large (*nishti*)

( πι ) ὁδὸς way - road (*moayt*) κατατετι at (*khataen*)

( πι ) ὕδατος baptism (*oams*) εἰδέναι to know - be aware (*aemi*)

ἐβόλῳθεν where from (*aevol-thoan*) ( † ) τέλος end (*khaae*)

( πι ) ἔθρονος O\M G\Int throne *ethronos* ὀρκίζω to swear (*oark*)

(38)

( † ) κεφαλή head (*afae*) κεφαλῶν heads (*afee-ouwwe*)

εἶπε κεφαλῆ be - become the head \ chief ( πι ) κλωστή thread - fibre (*kap*)

( πι ) τρίχα hair (*foay*) οὐρανὸς white (*ouoabsh*)

οὐρανὸς (*masc*) *ouway* οὐρανὸς (*fem*) *ou-e* one (*kamae*) καμαε black

οὐκ ὄντως ἔστιν possible - can be (*ou-on eshgom em \ en*)

ἔστιν ὄντως ἔστιν cannot be done - impossible *emmon eshgom em/en*

## IMPORTANT USAGE

οὐκ ἐβόλῳθεν περὶ ἡθοῶν \ τε ἡθοῶν ? Where are you from ?



† εβολ ζεν Ρακο† I am from  
Alexandria.

† εβολ ζεν Διερικη MG \ Int # , ανοκ ογρεααερικη πε /  
τε .

I am from America, I am American.

ωη `ηθοκ / `ηθο ογ `εβολζεν Καναδα ? Are you from  
Canada?

εκχη \ ερεχη ζεν ογ `ηροωπι ? How old are  
you ?

`κερ \ τεερ ογηρ `ηροωπι ? How old are  
you ?

ειχη ζεν ωη†(\*) `ηροωπι . I am ten years  
old.

†ερ `εωε `ηροωπι . I am forty years  
old.

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\*Numbers from *one* (ογαι masc., ογ`ι fem.) to *ten* (ωητ masc., ωη† fem) differ according to the gender. Since †ροωπι , *the year*, is feminine, the fem. number ωη† is used.

(39)

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

`ηθοκ πε Μαρκ ? Are you Mark ?

πεκραν πε Μαρκ ? Is your name Mark ?

`ωων, ανοκ αν πε Μαρκ. No, I am not Mark.

Παραν πε Πετρος My name is Peter

ανοκ πε πιχηηι . ανοκ τε †ηνοσοκοω.modG #

I am the doctor \ I am the nurse.

ΔΝΟΚ ΟΥΣΗΝΙ ΠΕ. ΔΝΟΚ ΟΥΝΟΣΟΚΟΥ ΤΕ. I am a doctor. I am a nurse.

ΔΩ ΠΕ ΠΕΚΡΑΝ \ ΠΕΡΑΝ ? What is your name ?

ΠΑΡΑΝ ΠΕ ΣΑΩ \ ΣΑΩ Δ. or ΠΑΡΑΝ ΣΑΩ \ ΣΑΩ Δ ΠΕ .

My name is Sami / Samya

ΣΕ ΩΥΤ ΕΡΟΚ\* \ ΕΡΟ\* ΧΕ ΟΥ?

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

ΣΕ ΩΥΤ ΕΡΟΙ (\*) ΧΕ ΣΑΩ \ ΣΑΩ Δ.

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

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\* **Ε** has many meanings, and in this case it acts as an *object pronoun* for the verb **ΩΥΤ**. The dealing is **ΕΡΟΙ** *me*, **ΕΡΟΚ** *you*, **ΕΡΟ** *you* (fem), **ΕΡΟϚ** *him*, **ΕΡΟς** *her*, **ΕΡΟΝ** *us*, **ΕΡΩΠΕΝ** *you* (plural) and **ΕΡΩΥ** *them*. Revise object signs pages 6, 7 and the dealing of the other object sign **`** **Ω** pages 26, 36.

# **ΝΟΣΟΚΟΥ**, modified from modern Greek **ΝΟΣΟΚΟΜΟΣ** and **ΝΟΣΟΚΟΜΑ**