

Ⲛⲉⲛⲁⲥⲧⲓ ⲛ̀ⲣⲉⲱⲛ̀Ⲭⲏⲱⲓ
Our Coptic (Egyptian) language

DRAFT

References

1. مسابقات مهرجان الكرازة 2012
2. "قواعد اللغة القبطية – الجزء الأول" دير القديس أنبا مقار برية شيهيت 2003 (ISBN 977-241-162-2)
3. "The Divine Liturgy: The Anaphoras of Saints Basil, Gregory and Cyril" (Coptic Euchologion) Second Edition, November 2007. (ISBN 977-17-5865-9)
4. "Holy Pascha Order of Holy Week Services in the Coptic Orthodox Church", Coptic Orthodox Church of Saint Mark, Jersey City, NJ, First Edition 2004 (ISBN 0-970-9685-2-3)
5. "Psalterium in Dialectum Copticae linguae Memphiticam translatum (1843)", Moritz Gotthilf Schwartze, ISBN-10: 1166180611

Table of Contents

REFERENCES	1
TABLE OF CONTENTS	2
LESSON (1) THE COPTIC ALPHABET	3
LESSON (2) DEFINITE AND INDEFINITE ARTICLES	11
LESSON (3) THE PREPOSITION ‘OF’	14
LESSON (4) PERSONAL PRONOUNS AND POSSESSIVE ADJECTIVES	15
LESSON (5) DEMONSTRATIVE ADJECTIVES AND PRONOUNS	17
PROXIMAL DEMONSTRATIVES IN COPTIC:	17
DISTAL DEMONSTRATIVE PRONOUNS IN COPTIC:	18
LESSON (6) THE SIMPLE PAST TENSE	19
LESSON (7) THE SIMPLE PRESENT AND FUTURE TENSES	21
LESSON (8) THE OBJECT	22
LESSON (9) ADJECTIVES OF QUALITY	25
LESSON (10) THE CONJUGATION OF SOME PREPOSITIONS	26
LESSON (11) POSSESSIVE PRONOUNS	27
LESSON (12) MEMORIZATION	28
ANGELS:	ERROR! BOOKMARK NOT DEFINED.
ELEMENTARY SCHOOL:	ERROR! BOOKMARK NOT DEFINED.
MIDDLE SCHOOL AND HIGH SCHOOL:	ERROR! BOOKMARK NOT DEFINED.
MIDDLE SCHOOL AND HIGH SCHOOL (ADVANCED):	ERROR! BOOKMARK NOT DEFINED.
COLLEGE AND GRADUATES:	ERROR! BOOKMARK NOT DEFINED.
ADULTS:	ERROR! BOOKMARK NOT DEFINED.

Lesson (1) The Coptic Alphabet

Learn the Coptic letters and their sounds by learning as many of the corresponding words as you can.

The legend of the table:

π: A masculine noun, **τ:** A feminine noun, **н:** A plural noun, **ν:** a verb

	Letter	Name	Sound	Example	Meaning
1	Ⲁⲁ	Alpha	A	Ⲁⲗⲡ (τ) Ⲁⲱⲁⲓ (ν) ⲀⲰⲎⲎ ⲀⲒⲐ (π) Ⲁⲗⲟⲥ (π) Ⲁⲗⲥ (π) Ⲁⲗⲱ (π)	Hour Increase - multiply Amen Treasure People Tongue Pen
2	Ⲃⲃ	Beta	V if it precedes a vowel	Ⲃⲗ (π) ⲂⲀⲕⲓ (π) ⲂⲀⲥⲀⲎⲐⲥ (π) ⲀⲕⲓⲃⲐⲧⲐⲥ (τ) ⲂⲀⲓ (π) Ⲃⲱⲕ (π)	Eye City Torture Ark (of covenant) Palm branch Slave
			B otherwise	ⲀⲎⲒⲎⲂ (τ) ⲀⲱⲂⲱ (π) ⲎⲎⲂⲥ (π) ⲒⲱⲂⲒ (ν) Ⲏⲟⲣⲃ (π) ⲒⲉⲂⲥⲱ (π) ⲒⲱⲂⲱ (π)	School Interpretation Lantern Ask Gold Garment Arm
3	Ⲅⲅ	Gamma	G if it precedes the vowels ε, η, ι, ϣ	ⲄⲒⲐⲟⲥ (π) ⲄⲎⲎⲉⲕⲓⲥ (τ) ⲄⲎⲐⲟⲥ (π) ⲄⲎ (τ)	Holy Genesis (Book) Race Earth

	Letter	Name	Sound	Example	Meaning
			N if it precedes the letters ς, κ, ϣ, ζ	Ἑσκρατης (π) Ἑσκρατια (τ) Καλπιστος (π) Ἀγγελος (π) Κινσηνικ (π,τ) Ἑρασσελιον (π)	Hermit Hermitism trumpet Angel Kin Bible
			ξ otherwise	Ἀγαπη (τ) Ἄρτος (π) Ἰαξωα (π) Ὅτι Ἀγαθος (π) Λογος (π)	Love Lazy Order (rank) Because Good Word (Son of God)
4	ΔΔ	Delta	D in names	Δαυιδ Ψαλμοδια (τ) Ιουδας Δανιηλ	David Psalmody Judas Daniel
			Th (like in the) otherwise	Διπνον (π) Δεμων (π) Δυνατος (π) Δοξα (τ)	Supper Demon Courage Glory (Greek)
5	Εε	E	E	Ἑθουρ (π) Ἑχωρη (π) Ἐνεε (π) Ἐνκοτ (π) Πεε (π) Ἐρπρεπι (ν) Φε (τ)	Day Night Ever Sleep Oil Fit (be fit) Heaven
6	ϛ	So'ou	So'ou means six	ϛ ἵκκαυ	6 pens

	Letter	Name	Sound	Example	Meaning
7	Ζζ	Zeta	Z	ΖΩΝΗ (τ) ΖΩΗ (τ) Λαζαρος Ψραπεζα (τ)	belt Life Lazarus Table
8	Ηη	Eta	Double I (ii)	Ψηρι (π) Ηι (π) Ηοϛ (ν) Θητ (π) Ρη† (π) Ἡηβς (π)	Son House Houses Heart Situation Lantern
9	Θθ	Theta	T if it is preceded with c or ψ	Ϛοι (π) Ψθαυ (ν) Ψθου (π) Ϛοερτερ (ν) Ψθεε (π)	Smell Close Gate Fear Street
			Th (like in through) otherwise	Θεβιο (π) Θρονος (π) Θεος Θεληλ (ν) Θαζευ (ν) Θυηι (π)	Humbleness Throne (Greek) God (Greek) Rejoice Call Pious
10	Ιι	Iota	I	Ιεροσαληυ Ιησοϛς Ψδιο (π) Πιω† (π) Ιου (π)	Jerusalem Jesus Dignity Great Sea
11	Κκ	Kappa	K	Κοϛχι (π) Καθαρος Χωκευ (ν) Κητος (π) Εκκλησια (τ)	Small Pure Bath Whale Church

	Letter	Name	Sound	Example	Meaning
				Παρθένος (τ)	Virgin
18	Ρρ	Ro	R	Ρο (π) Ρωωι (π) Ῥωτηρ (π) Ῥωρεω (ν) Ραωι (ν) Ῥρωω (π)	Door Man Savior Lose the way – go astray Be happy Fire
19	Σσ	Sima	S	ῤωη (τ) ῤινη (ν) ῤωσ (π) ῤωσ (ν)	Voice Cross (the street) Praise Bless
20	Ττ	Tav	T	ῤωιτ (π) ῤενε (π) ῤωφωτ (π) ῤηβ (π) ῤωτς (π)	Olive Wing Cup Finger Chair
21	Ϝϝ	Epsilon	V if it is preceded by α or ε	ῤταυρος (π) Πνευμα (π) ῤαυλων (ν) ῤαυ (τ)	Cross Spirit (Greek) Courts Mother
			‘Ou’ if it is preceded with ο	ῤωρη (τ) ῤωων (ν) ῤωω (ν) ῤωωνεω (π)	Censor Open Want Rain
			I otherwise	ῤυλη (τ) ῤυμυλλιον (π) ῤαρτυρος (π) ῤυθαρα (τ) ῤυριος (π) ῤωω (π)	Tribe Container Martyr Harp Lord (Greek) Water
22	Φφ	Fi	Ph	ῤωω (ν)	Spread – unfold

	Letter	Name	Sound	Example	Meaning
				Φε (τ) ΦΗΘΥΙ (η) Φαψι (ν) Φαδρι (π) Δφοτ (π) Φωδ (ν)	Heaven Heavens Half Medicine Cup Tear
23	Χχ	Ki	In Coptic words always K	Χακι (π) Χρωμ (π) Χλουμ (π) Χρο (π) Χημ Χωπ (ν)	Darkness Fire Crown Beach Egypt Hide
			In Greek words sounds like sh if it precedes one of the vowels ε, ι, η or υ	Χερουβιμ (η) Χερε Ισχυρος Χιων (π)	Cherubim Hail Strong (Greek) Snow
			χ otherwise	Χρηστος (π) (Πι)χριστος Λαχνια (τ) Χαρισμα (π) Χορος (π)	Good (Greek) Christ Lampstand Grace Choir
24	Ψψ	Psi	Ps	Ψαλμος (π) Ψαλτηριον (π) Ψυχη (π) Θλαψις (τ)	Psalm Psalter Soul Hardship
25	Ωω	W	W	Ωοτ (π) Ωνδ (π) Ωαιρωμ (π) Ωωκ (π) Ωω (ν) Ωω (π)	Glory Life Lover of Mankind Depth Read Lesson

	Letter	Name	Sound	Example	Meaning
				Ωπ (v)	Count
26	Ωω	Shai	Sh	ΩφΗρι (τ) Ωορυορ (π) Ορωωτ (v) Ωλωπι (v) Ωω (π) Ωλωε (π)	Miracle Pride Bow down (worship) Win – Earn Sand Desert
27	Φφ	Fai	F	Φαι (v) Φηφι (τ) Ποφρι Ωαι Φωι (π) Ωλωε (π)	Carry – Lift Sword Happy Feast Hair Desert
28	Χχ	Khai	χ	Χουδευ (v) Φαχρι (π) Χανθο (v) Χοτθετ (v) Χιχι (v) Χρε (τ)	Ruin - destroy Medication Give life Test - examine Get tired Food
29	Ζζ	Hori	H	Ζευχι (v) Ζιωι (n) Ζμορ (π) Ζητ (π) Ζιγενορφι (v) Ιοζ (π)	Sit Women Salt Heart Preach Moon
30	Ξξ	Janja	J if it precedes one of the vowels ε, ι, η or ρ	Ξαχι (v) Ξευφι Ξεβс (π) Ξιχ (τ)	Talk Taste Charcoal Hand
			G otherwise	Ξου (τ) Ξωυ Ξωρι	Strength Book Strong

	Letter	Name	Sound	Example	Meaning
				Χαυη (τ) Χωρ (ν)	Calmness Split -
31	Ϛϛ	Tshima	Tsh	Ϛι (ν) Ϛρουπι (τ) Ϛιτσι (ν) Ϛιωυε (ν) Ϛοιε (π, τ)	Take Pigeon Raise - lift Be baptized Lord
32	ϚϚ	Ti	Ti	ϚωϚ (ν) ϚϚοε (ν) ϚουϚ (τ) ϚυαϚ (π) Ϛαεοε (ν) ϚαεϚ (ν) ϚοϚ (π)	Ought to - should ask Condolence be pleased with spare Believe God

Lesson (2) Definite and Indefinite Articles

The articles are words that combine with a noun to indicate the degree of definiteness (specificity) of the noun. The articles in English include the definite article **the** and the indefinite articles **a** and **an**. The use of the definite article indicates that the speaker assumes the listener knows the identity of the noun. The use of an indefinite article indicates that the speaker assumes the listener does not know the identity of the noun.

In Coptic, there are two indefinite articles, **ⲟⲩ** for singular nouns (the equivalent of ‘a’ or ‘an’) and **ⲉⲗⲁⲛ** for plural nouns (doesn’t have an equivalent in English. For example, the plural of ‘a boy’ is just ‘boys’ without an article). Unlike English, **ⲟⲩ** and **ⲉⲗⲁⲛ** are not separated from the nouns but rather attached to its beginning.

Definite articles on the other hand, have three kinds: singular masculine, singular feminine and plural.

1. **Singular masculine:** There is a general definite article that can be used with all singular masculine nouns. This article is **ⲡⲓ** (pi). In addition to that, all the singular masculine nouns that start with one of the letters **Ⲕ, Ⲑ, ⲗ, ⲙ, ⲛ, ⲟ, ⲑ** can also have the definite article **Ⲭ** (ef). All the singular masculine nouns that DO NOT start with one of the letters **Ⲕ, Ⲑ, ⲗ, ⲙ, ⲛ, ⲟ, ⲑ** can also have the definite article **ⲡ** (ep).
2. **Singular feminine:** There is a general definite article that can be used with all singular feminine nouns. This article is **Ⲥ**. In addition to that, all the singular feminine nouns that start with one of the letters **Ⲕ, Ⲑ, ⲗ, ⲙ, ⲛ, ⲟ, ⲑ** can also have the definite article **Ⲭ**. All the singular feminine nouns that DO NOT start with one of the letters **Ⲕ, Ⲑ, ⲗ, ⲙ, ⲛ, ⲟ, ⲑ** can also have the definite article **Ⲥ**.
3. **Plural:** The definite article for plural nouns is **ⲛⲓ**. There is another article which is **ⲛⲛ**, the use of which will be explained when we learn the prepositions **ⲛⲧⲉ**, **ⲛ** and **ⲙ** which are the Coptic equivalent of the preposition ‘of’.

These rules are summarized in the following table.

Singular masculine	Singular feminine	Plural	Explanation
ⲡⲓ	Ⲥ	ⲛⲓ	General definite articles
Ⲭ	Ⲭ		Articles used with nouns that start with one of the letters Ⲕ, Ⲑ, ⲗ, ⲙ, ⲛ, ⲟ, ⲑ
ⲡ	Ⲥ		Articles used with nouns that do not start with one of the letters Ⲕ, Ⲑ, ⲗ, ⲙ, ⲛ, ⲟ, ⲑ
		ⲛⲛ	Used with the preposition ‘of’.

Study the following examples. Can you tell the gender of each noun from the definite article? Why do some masculine nouns take the article ϥ and some others take π ? Similarly, why do some feminine nouns take the article ϥ and some others take τ ?

	Indefinite Singular		Indefinite Plural		Definite Singular		Definite Plural	
1	ⲟⲩϣⲉⲣⲓ	a daughter	ⲉⲁⲛϣⲉⲣⲓ	daughters	ϥϣⲉⲣⲓ ϥϣⲉⲣⲓ	the daughter	ⲛⲓϣⲉⲣⲓ	the daughters
2	ⲟⲩϣⲏⲣⲓ	a son	ⲉⲁⲛϣⲏⲣⲓ	sons	ⲡⲓϣⲏⲣⲓ ⲡⲓϣⲏⲣⲓ	the son	ⲛⲓϣⲏⲣⲓ	the sons
3	ⲟⲩϥⲱⲛⲓ	a sister	ⲉⲁⲛϥⲱⲛⲓ	sisters	ϥϥⲱⲛⲓ ϥϥⲱⲛⲓ	the sister	ⲛⲓϥⲱⲛⲓ	the sisters
4	ⲟⲩⲣϥⲛ	a brother	ⲉⲁⲛϥⲛⲏⲏⲏⲟⲩ	brothers	ⲡⲓϥⲛ ⲡⲓϥⲛ	the brother	ⲛⲓϥⲛⲏⲏⲏⲟⲩ	the brothers
5	ⲟⲩⲙⲁⲩ	a mother	ⲉⲁⲛⲙⲁⲩ	mothers	ϥⲙⲁⲩ ϥⲙⲁⲩ	the mother	ⲛⲓⲙⲁⲩ	the mothers
6	ⲟⲩⲓⲱⲧ	a father	ⲉⲁⲛⲓⲟⲩϥ	fathers	ⲡⲓⲓⲱⲧ ϥⲓⲱⲧ	the father	ⲛⲓⲓⲟⲩϥ	the fathers
7	ⲟⲩⲣⲁⲛ	a name	ⲉⲁⲛⲣⲁⲛ	names	ⲡⲓⲣⲁⲛ ϥⲣⲁⲛ	the name	ⲛⲓⲣⲁⲛ	the names
8	ⲟⲩϥⲉ	a heaven	ⲉⲁⲛϥⲏⲏⲟⲩⲓ	heaven	ϥϥⲉ ϥϥⲉ	the heaven	ⲛⲓϥⲏⲏⲟⲩⲓ	the heavens
9	ⲟⲩϥϥⲓⲙⲓ	a woman	ⲉⲁⲛϥϥⲓⲙⲓ	women	ϥϥϥⲓⲙⲓ ϥϥϥⲓⲙⲓ	the woman	ⲛⲓϥϥⲓⲙⲓ	the women
10	ⲟⲩⲃⲁⲕⲓ	a city	ⲉⲁⲛⲃⲁⲕⲓ	cities	ϥⲃⲁⲕⲓ ϥⲃⲁⲕⲓ	the city	ⲛⲓⲃⲁⲕⲓ	the cities
11	ⲟⲩⲓⲁⲣⲟ	a river	ⲉⲁⲛⲓⲁⲣⲱⲟⲩ	rivers	ⲡⲓⲓⲁⲣⲟ ϥⲓⲁⲣⲟ	the river	ⲛⲓⲓⲁⲣⲱⲟⲩ	the rivers

Observe from the table the way the plural is obtained from the singular. The rule in Coptic is that the plural is obtained simply by replacing the singular article with the plural article ($\text{ϥϣⲉⲣⲓ} \rightarrow \text{ⲛⲓϣⲉⲣⲓ}$). However, there are some exceptions in which the form of the noun itself changes in the plural ($\text{ⲓⲱⲧ} \rightarrow \text{ⲓⲟⲩϥ}$, etc ...). The following list contains the popular exceptions that are commonly used in the Coptic liturgies and prayer books.

	The noun	Its meaning	Its plural
1	ⲡⲏⲓ	The house – the home	ⲡⲓⲏⲟⲩ
2	ϥⲓⲱⲧ	The father	ⲡⲓⲓⲟⲩϥ
3	ⲡⲓϥⲛ	The brother	ⲡⲓϥⲛⲏⲏⲏⲟⲩ
4	ϥⲃⲱⲕ	The slave	ⲡⲓⲉⲃⲓⲁⲓⲕ

5	τ̣φε	The heaven	Ψιφ̣ηο̣τι
6	τ̣αφε	The head	Ψια̣φ̣ηο̣τι
7	τ̣ς̣ιω̣ι	The woman	Ψιω̣ι
8	φ̣ιαρο	The river	Ψια̣ρωο̣τ
9	πο̣τ̣ρο	The king	Ψιο̣τ̣ρωο̣τ
10	Πια̣λο̣τ	The boy	Ψια̣λωο̣τι
11	Πι̣δα̣λη̣τ	The bird	Ψι̣δα̣λα̣τ
12	Πι̣ω̣εν̣ρι̣τ	The beloved one	Ψι̣ω̣εν̣ρα̣τ
13	Πι̣δ̣ε̣λλο	The elder	Ψι̣δ̣ε̣λλοι
14	φ̣ιο̣ι	The sea	Ψια̣ω̣α̣ιο̣τ
15	Πι̣ζω̣β	The work	Ψι̣ζ̣β̣ηο̣τι
16	τ̣δ̣α̣λο̣χ	The foot	Ψι̣δ̣α̣λα̣ρχ
17	π̣ω̣α̣ρε	The desert	Ψι̣ω̣α̣ρετ

Practice using the articles with the nouns in the table of lesson (1).

Lesson (3) The Preposition ‘Of’

In English, the preposition ‘of’ comes between two nouns to indicate possession of the second to the first. For example, “the book of Mark” → Mark owns the book, or “the house of the man” → the man owns the house. There are also other uses of the preposition ‘of’ like expressing the so-called ‘objective genitive’ such as “the love of God” (God doesn’t own the love. He is actually the loved one not the lover in this context) or expressing quality or quantity “A man of action”, “a woman of considerable knowledge” and “a speed of 40 mph”. In Coptic, **̀ΝΤΕ** serves the same function of ‘of’ in English. It is not attached to either the noun before it or after it. Check examples 1 to 4 in the table below.

Further details:

1. **̀ΝΤΕ** can be shortened to **̀Ν** and attached to the beginning of the second noun as in examples 5 to 7 in the table below.
2. In front of nouns that start with one of the letters **Β, Ω, Π, Φ** and **Ψ**, **̀Ν** is converted to **̀Ω** as in examples 8 to 12 below.
3. If the first noun is plural definite and **̀Ν** or **̀Ω** are used as the preposition instead of **̀ΝΤΕ**, the definite article of the first noun is changed from **ΝΙ** to **ΝΕΝ** as in examples 13 to 15 in the table below.

Study the following examples:

1	ΠΗΙ ΝΤΕ ΝΙΑΣΤΕΛΟΣ	The house of the angels (from the verses of cymbals)
2	Π̅Β̅ΟΙC ΝΤΕ ΝΙΧΟΥ	The Lord of the powers (from the ΔΙΝΑΖ† ΕΘΒΕ ΦΑΙ psali)
3	ΠΙΧΩΩ ΝΤΕ ΜΑΡΚ	The book of Mark
4	ΠΙΧΛΟΥ ΝΤΕ ΤΡΟΥΠΙ	The crown (beginning) of the year
5	̅Θ̅ΜΑΥ ̅Ν̅ΙΗΣΟΥC	The mother of Jesus
6	̅Τ̅Ω̅ΕΡΙ ̅Ν̅CΙΩΝ	The daughter of Zion
7	̅Τ̅Α̅Φ̅Ε ̅Ν̅ΙΩΑΝΝΗC	The head of John
8	̅Π̅Ω̅ΗΡΙ ̅Ω̅Φ̅ΝΟΥ†	The son of God
9	̅Φ̅ΡΑΝ ̅Ω̅Φ̅ΙΩΤ	The name of the Father
10	̅Π̅Χ̅Ω̅Ω ̅Ω̅Π̅ΕΤΡΟC	The book of Petros
11	̅Φ̅ΙΩΤ ̅Ω̅Π̅ΕΝ̅Β̅ΟΙC	The Father of our Lord
12	̅Π̅Ι̅Ω̅Δ̅Ι ̅Ω̅Π̅ΙC̅Τ̅Α̅Υ̅Ρ̅ΟC	The feast of the Cross.
13	̅Ν̅ΕΝ̅Ω̅ΗΡΙ ̅Ω̅Π̅ΙC̅ΡΑ̅Ν̅Λ	The sons of Israel
14	̅Ν̅ΕΝ̅Ρ̅Ω̅Ω ̅Ω̅Φ̅ΝΟΥ†	The men of God
15	̅Ν̅ΕΝ̅Χ̅Ω̅Ω ̅Ν̅†̅Ε̅Κ̅Κ̅Λ̅Η̅C̅ΙΑ	The book of the church.

Lesson (4) Personal Pronouns and Possessive Adjectives

1. Personal Pronouns:

The following table displays the personal pronoun in the Coptic language when they come as subjects. The last column also shows the conjugation of the verb 'be'. The only difference in the conjugation is whether the subject is singular masculine (πε), singular feminine (τε) or plural (νε). The first person singular (I) can take either πε or τε according to the gender of the speaker.

		Pronoun	The verb 'be'
First person	I	ΔΝΟΚ	πε or τε
	We	ΔΝΟΝ	νε
Second person	You (masculine singular)	ΝΘΟΚ	πε
	You (feminine singular)	ΝΘΟ	τε
	You (Plural)	ΝΘΩΤΕΝ	νε
Third person	He	ΝΘΟϢ	πε
	She	ΝΘΟϢ	τε
	They	ΝΘΩΟΥ	νε

There is no equivalent of the pronoun 'it' in Coptic. 'it' is translated as either ΝΘΟϢ or ΝΘΟϢ. Study the following examples. Note that when the object is indefinite as in 6, 7 and 9, the verb 'be' comes at the end of the sentence.

1	ΔΝΟΚ ΠΕ ΦΟΥΩΙΝΙ ὤΠΙΚΟΜΟϢ.	I am the light of the world. (John 8:12)
2	ΝΘΟΚ ΠΕ ΠΙΧΡΙϢΤΟϢ ΠΩΗΡΙ ὤΦΝΟΥϢ.	You are the Christ, the Son of God (John 11:27)
3	ΝΘΟ ΤΕ ϢΥΟΥΡΙ ΝΝΟΥΒ.	You are the golden censor (hymn)
4	ΝΘΟϢ ΠΕ ΠΙΡΗ ΝΤΕ ϢΔΙΚΕΟϢΥΝΗ.	He is the sun of righteousness.
5	ΝΘΟϢ ΤΕ ΘΜΑΥ ΝΙΗϢΟΥϢ.	She is the mother of Jesus.
6	ΔΝΟΝ ΖΑΝϢΝΗΟΥ ΝΕ.	We are brothers.
7	ΝΘΩΤΕΝ ΖΑΝΙΟΥϢ ΝΕ.	You are fathers.
8	ΝΘΩΟΥ ΝΕ ΝΙΔΕΛΛΟΙ ΝΤΕ ΠΩΔϢΕ.	They are the elders of the desert.
9	ΝΘΟϢ ΟΥΡΕϢϢϢΩ ΤΕ.	She is a teacher.

2. Possessive Adjectives:

Next, we learn about the possessive adjectives. Possessive adjectives in English do not reflect the gender or the plurality of the noun. They only describe who owns. For example, the adjective ‘my’ remains the same if one says ‘my book’ or ‘my books’. It only tells that the owner is the first person singular ‘I’. In Coptic on the other hand, possessive adjectives consist of two parts. The first part is one of the letters **π**, **τ** or **ν** to tell whether the noun they describe is singular masculine, singular feminine or plural. The second part explains who possesses. Take **πενιωτ** (our father) for example. **πεν** means ‘our’. The **π** is used because the noun **ιωτ** (father) is singular masculine and **εν** signifies that the possessor is the first person plural (we). Another difference between Coptic and English possessive adjectives is the in Coptic, they are attached to the noun they, not separate like English. The following table summarizes all the possessive adjectives.

		Masculine		Feminine		Plural	
First person	My	Παιωτ	My father	Ψαωνι	My sister	Ψακαω	My pens
	Our	Πενιωτ	Our father	Ψενωνι	Our sister	Ψενκαω	Our pens
Second person	Your (singular masculine)	Πεκιωτ	Your father	Ψεκωνι	Your sister	Ψεκκαω	Your pens
	Your (singular feminine)	Πειωτ		Ψεωνι		Ψεκαω	
	Your (Plural)	Πετενωτ		Ψετενωνι		Ψετενκαω	
Third person	His	Πεφιωτ	His father	Ψεφωνι	His sister	Ψεφκαω	His pens
	Her	Πεσιωτ	Her father	Ψεσσωνι	Her sister	Ψεσκαω	Her pens
	Their	Πονωτ	Their father	Ψοσσωνι	Their sister	Ψοσκαω	Their pens

Here are some other examples:

1	Πανουτ	My God	2	Ψοματ	Their mother
3	Πενδοις	Our Lord	4	Ποτορο	Their king
5	Ψεκαφε	Your head	6	Ψασνηοτ	My brothers
7	Ψεσχιχ	Her hands	8	Πενλας	Our tongue
9	Ψεφβαλ	His eyes	10	Ψετενραν	Your names
11	Πεκωοτ	Your glory	12	Ψεστσενης	Your relative

Lesson (5) Demonstrative adjectives and pronouns

Demonstrative adjectives and pronouns are collectively called demonstratives. Demonstratives in English are *this*, *these*, *that* and *those*. *This* and *these* are called *proximal* demonstratives because they indicate objects close to the speaker. *That* and *those* are called *distal* demonstratives because they indicate objects further removed from the speaker.

Demonstrative adjectives modify a noun. Demonstrative pronouns, on the other hand, stand on their own, replacing rather than modifying a noun. They can be replaced by a personal pronoun and we still get a meaningful sentence. To understand the difference between demonstrative adjectives and pronouns, compare the two sentences:

- This boy is big. → *this* here is a demonstrative adjective. It modifies the noun ‘boy’.
- This is a big boy. → *this* here is a demonstrative pronoun. We can replace it with the personal pronoun *he* and still get the meaningful sentence ‘He is a big boy.’

Proximal demonstratives in Coptic:

3. Adjectives:

There are three proximal demonstrative adjectives in Coptic. They are **ⲡⲁⲓ** for singular masculine (this), **ⲧⲁⲓ** for singular feminine (this) and **ⲛⲁⲓ** for plural (these). Proximal demonstrative adjectives in Coptic are attached to the noun they modify. Here are some examples.

Singular masculine		Singular feminine		Plural	
ⲡⲁⲓⲣⲱⲓ	This man	ⲧⲁⲓⲥⲓⲱⲓ	This woman	ⲡⲁⲓⲱⲛⲣⲓ	These sons
ⲡⲁⲓⲕⲁⲱ	This pen	ⲧⲁⲓⲱⲉⲣⲓ	This daughter	ⲡⲁⲓⲥⲱⲛⲓ	These sisters
ⲡⲁⲓⲉⲃⲟⲟⲩ	This day	ⲧⲁⲓⲉⲕⲕⲗⲛⲥⲓⲁ	This church	ⲡⲁⲓⲕⲛⲛⲟⲩ	These brothers
ⲡⲁⲓϭⲱ	This book	ⲧⲁⲓⲱⲟⲩⲣⲓ	This censor	ⲡⲁⲓⲃⲉⲗⲗⲟⲓ	These elders

4. Pronouns:

Again, there are three proximal demonstrative pronouns in Coptic. They are **Ⲫⲁⲓ** for singular masculine (this), **ⲑⲁⲓ** for singular feminine (this), and **ⲛⲁⲓ** for plural (these). A little care is needed with the proximal demonstrative pronouns when the object of the sentence is indefinite. In that case, the verb ‘be’ comes at the end of the sentence as shown in examples 2, 4 and 6 in the following table.

Singular masculine		Singular feminine		Plural	
1	Φαι πε πιεζουτ This is the day.	3	Θαι τε Ϛεκκλησια. This is the church.	5	Ψαι νε νιζιομι. These are the women.
2	Φαι ουεζουτ πε. This is a day.	4	Θαι ουεκκλησια τε. This is a church.	6	Ψαι ζανζιομι νε. These are women.

Sometimes both the demonstrative adjective and pronoun are used together to confirm and reinforce the meaning. This is like the use of *very* in English.

Ήεν παιεζουτ εουραβ φαί	In this very holy day. (Prayer of thanksgiving)
Ήεν ταίρουπι θαι	In this very year. (Litany of the water)

Distal demonstrative pronouns in Coptic:

There are three distal demonstrative pronouns in Coptic. They are **ΦΗ** for singular masculine (that), **ΘΗ** for singular feminine (that), and **ΝΗ** for plural (those). They can be used in the same way like the proximal demonstrative pronouns but their most common use is with the relative pronouns **Ε**, **ΕΤ** and **ΕΤΕ** which means *who* or *which*. Together, they are translated as that/those who, that/those which, who, which or what.

ΦΗΕΤΖΕΩΣΙ	(He) who sits.
ΘΗΕΤΧΩ	(She) who says.
Πιρεμωουτ νηεταρενκοτ	The dead who slept (from the hymn εοφε Ϛαναστασις)
Πηετε ουεβαλ ναυ ερωου	Those which an eye has not seen (from the litany of the departed)
Πηε τετενναυ ερωου	What you see (litany of the Gospel)

Lesson (6) The Simple Past Tense

The simple past tense in Coptic is formed by using the letter **ⲁ** at the beginning of the verb. The form of the verb in the affirmative simple past tense is

ⲁ **ⲉⲙⲥⲓ**

What comes after the **ⲁ** is a letter, a group of letters, a name or a noun that represents the doer. The conjugation in the affirmative and negative is given in the following table with the verb **ⲉⲙⲥⲓ** (sit).

		Affirmative		Negative	
First person	I	ⲁⲓⲉⲙⲥⲓ	I sat	ⲛⲓⲡⲓⲉⲙⲥⲓ	I did not sit
	We	ⲁⲛⲉⲙⲥⲓ	We sat	ⲛⲓⲡⲛⲉⲙⲥⲓ	We did not sit
Second person	You (masculine singular)	ⲁⲕⲉⲙⲥⲓ	You sat	ⲛⲓⲡⲉⲕⲉⲙⲥⲓ	You did not sit
	You (feminine singular)	ⲁⲣⲉⲉⲙⲥⲓ		ⲛⲓⲡⲉⲉⲙⲥⲓ	
	You (Plural)	ⲁⲣⲉⲧⲉⲛⲉⲙⲥⲓ		ⲛⲓⲡⲉⲧⲉⲛⲉⲙⲥⲓ	
Third person	He	ⲁⲒⲉⲙⲥⲓ	He sat	ⲛⲓⲡⲉⲒⲉⲙⲥⲓ	He did not sit
	She	ⲁⲘⲉⲙⲥⲓ	She sat	ⲛⲓⲡⲉⲘⲉⲙⲥⲓ	She did not sit
	They	ⲁⲧⲉⲙⲥⲓ	They sat	ⲛⲓⲡⲟⲧⲉⲙⲥⲓ	They did not sit

In Coptic, the subject of the sentence may be omitted since it is implied from the conjugated verb. For example, we do not need to say **ⲛⲟⲟⲒ ⲁⲒⲉⲙⲥⲓ** (he sat). We can just say **ⲁⲒⲉⲙⲥⲓ** because the second letter ‘Ⲓ’ indicates the third person singular. In sentences that do include a subject, we have to distinguish between two cases: The subject can be a noun or a personal pronoun.

- Subject is a noun:** There are three possible ways of forming the past tense as shown in the table below. For example, suppose we want to say “Jesus Christ fasted.” We can use any of the combinations in the following table for the affirmative (**ⲉⲣⲛⲏⲥⲧⲉⲣⲓⲛ** = to fast)

1	Subject + conjugated verb	Ⲓⲛⲥⲟⲩⲥ ⲡⲓⲅⲣⲓⲥⲧⲟⲥ ⲁⲒⲉⲣⲛⲏⲥⲧⲉⲣⲓⲛ	Jesus Christ fasted
2	ⲁ + subject + verb in infinitive	ⲁ Ⲓⲛⲥⲟⲩⲥ ⲡⲓⲅⲣⲓⲥⲧⲟⲥ ⲉⲣⲛⲏⲥⲧⲉⲣⲓⲛ	
3	Conjugated verb + ⲛⲉ + subject	ⲁⲒⲉⲣⲛⲏⲥⲧⲉⲣⲓⲛ ⲛⲉ Ⲓⲛⲥⲟⲩⲥ ⲡⲓⲅⲣⲓⲥⲧⲟⲥ	

Note that **Ⲓⲛⲥⲟⲩⲥ ⲡⲓⲅⲣⲓⲥⲧⲟⲥ** replaces the **Ⲓ** in case 2 in the table.

And similarly for the negative, we have

1	Subject + conjugated verb	Πιάλοϛ ἄπεϛω ἄπιέρωϛ.	The boy did not drink the milk.
2	ἄπε + subject + verb in infinitive	ἄπε πιάλουω ἄπιέρωϛ.	
3	Conjugated verb + ἄνε + subject	ἄπεϛω ἄνε πιάλουω ἄπιέρωϛ.	

2. Subject is a personal pronoun: There are two ways of forming the past tense if the subject is a pronoun. For example, suppose we want to say “He fasted.” We can use any of the combinations in the following table.

1	Subject + conjugated verb	Ἦσοϛ ἀϛερνηϛτεριν	He fasted
2	Conjugated verb alone	Ἀϛερνηϛτεριν	

Note that in case 2, we got rid of the subject Ἦσοϛ since the conjugated verb has the ϛ which tells us that the doer is the third person singular masculine. Here are some further examples.

1	ἁ Φνοϛϛ ἑαυτοῦ ἄπιρωω.	God created man.
2	Φνοϛϛ ἀϛθαυτοῦ ἄπιρωω.	
3	Ἀϛθαυτοῦ ἄνε Φνοϛϛ ἄπιρωω.	
4	Πιϛον ἄπεϛδι ἄπεϛωω.	The brother did not take his book.
5	ἄπε πιϛον δι ἄπεϛωω.	
6	ἄπεϛδι ἄνε πιϛον ἄπεϛωω.	
7	Ἀϛωιϛι ἄμοϛ ἀϛωϛ ἄμοϛ.	She gave birth to him. He saved us (from the hymn ϛωοϛρι)
8	Πιάλοϛ ἀϛωβι.	The boy laughed.
9	Ἀ πιάλουωω βι.	
10	Ἀϛωβι ἄνε πιάλουω.	
11	Ἦε ἀΠιλοϛοϛ ἄνε Φιωτ ι	The Word of the Father came (from Ἦερε Ἰαρια)
12	ἈΠιϛριϛτοϛ πεννοϛϛ τωϛη ἔβουδεν νηϛθωωοϛτ.	Christ our God rose from the dead. (Sunday Theotokia – Resurrection season)
13	Ἀϛρη ωαι ϛιϛωϛ	The sun shone on it (from ϛεν οϛωωωτ)

Note that sentences 1 through 7 in the previous table have a direct object (ἄπιρωω, ἄμοϛ, ἄμοϛ, ἄπεϛωω). We learn about the object in Lesson 8.

Lesson (7) The Simple Present and Future Tenses

The simple present tense describes an action that takes place at the current time or a habit that takes place regularly. The simple future tense describes an action that is to happen in the future. The reason for learning the conjugation of both of them together is that they are very similar to each other. For almost all the personal pronouns, the conjugation of the simple future tense is the same as the simple present tense plus the suffix **να**. The conjugation in the affirmative is given in the following table with the verb **ζεωμι** (sit).

		Affirmative simple present tense		Affirmative simple future tense	
First person	I	†ζεωμι	I sit	†ναζεωμι	I will sit
	We	†ενζεωμι	We sit	†ενναζεωμι	We will sit
Second person	You (masculine singular)	κζεωμι	You sit	κναζεωμι	You will sit
	You (feminine singular)	†εζεωμι		†εραζεωμι	
	You (Plural)	†ετηνζεωμι		†ετηνναζεωμι	
Third person	He	ϥζεωμι	He sits	ϥναζεωμι	He will sit
	She	ϥζεωμι	She sits	ϥναζεωμι	She will sit
	They	ϥεζεωμι	They sit	ϥεναζεωμι	They will sit

In the case of the second person masculine singular, if the stem of the verb starts with **ορ**, **υ** or **η**, the simple present tense is formed using **χ** instead of **κ**. For example, we say

χμει	You love	χορωμ	You want	χναε†	You believe
-------------	----------	--------------	----------	--------------	-------------

The negation of both the simple present and future tenses is formed by adding the article **αν** which means ‘not’. One can also strengthen the negation by adding **η** to the beginning of the verb which changed ‘not’ to the adverb ‘never’.

†ζεωμι αν	I do not sit.	η†ζεωμι αν	I never sit
------------------	---------------	-------------------	-------------

Study the following examples.

1	Χε χορωμ υφμορ αν υπρεφερνοβι.	You do not want the death of the sinner. (Adam aspasmos of the Great Lent)
2	ηθοϥ ηϥαχι αν ηευ παρωμ.	He never talks with this man.
3	ϥηαι ηξε πωρηι ηφνορ†.	The Son of God will come. (Conclusion of the Batos Theotokias)
4	†εν† ηε υπιχερετικμοσ ηευ Σαβρηλ παιστελοσ	We give unto you greeting with Gabriel the angel. (Gospel response of the first two weeks of the month of Kiahk)

Lesson (8) The Object

As we see, many of the examples in the previous lessons contain more than just a subject and a verb; like saying $\Phi\text{νο}\acute{\upsilon}\tau\text{ } \alpha\text{φ}\acute{\alpha}\lambda\alpha\iota\text{ο} \ \acute{\alpha}\pi\text{ρω}\alpha\iota$ (God created man). In this sentence, $\pi\text{ρω}\alpha\iota$ (the man) is the object to whom the act of creation happened. In English there are two types of objects: direct (accusative) object and indirect (dative) object. In the sentence

– I ate the bread. → ‘the bread’ is a direct object.

Verbs that require a direct object are called *transitive* verbs whereas those who do not require one are called *intransitive* verbs. An indirect (dative) object on the other hand, typically requires a preposition like saying

– We looked at him. → ‘him’ is an indirect (dative) object.

– Mark sent our greetings to Mary. → ‘Mary’ is an indirect (dative) object.

But sometimes, the indirect (dative) object does not have a preposition before it like saying

– I sent him a postcard. → ‘him’ is an indirect (dative) object.

The original form of this sentence was “I sent a postcard to him” but the preposition ‘to’ was omitted after changing the order of the objects. This example is interesting because it contains both types of objects: a direct (accusative) object which is ‘a postcard’ and an indirect one which is ‘him’.

Objects can be nouns or pronouns. In English, the object personal pronouns (me, him, her, us, them, you) maintain the same form in both dative and accusative. As we will see now, this is not the case in Coptic.

Now, let us see how objects are formed in Coptic. First we consider the case where the object is a noun. A direct object in Coptic is preceded by the letters $\acute{\alpha}$ or $\acute{\omega}$. These letters are attached to the beginning of the direct object. If the object starts with one of the ‘bm’ letters β , μ , π , ϕ or ψ it takes $\acute{\omega}$. Otherwise, it takes $\acute{\alpha}$.

$\text{I}\epsilon\text{νο}\acute{\upsilon}\omega\tau \ \acute{\omega}\Phi\omega\tau \ \acute{\alpha}\tau\epsilon \ \pi\iota\omega\tau\omega\iota\iota.$	We worship <u>the Father</u> of the Light. (The hymn of the blessing)
$\Delta\alpha\beta\iota \ \acute{\alpha}\nu\omega\iota\kappa.$	He took <u>bread</u> . (from the institution narrative)
$\text{I}\epsilon\text{νο}\acute{\upsilon}\omega \ \acute{\omega}\pi\iota\sigma\omega\alpha \ \acute{\omega}\pi\epsilon\text{ν}\omega\tau\eta\rho \ \sigma\omega\varsigma \ \tau\epsilon\text{ν}\omega \ \acute{\omega}\pi\epsilon\tau\sigma\iota\sigma\omega\varsigma.$	We eat <u>the body</u> of our Savior and we drink <u>His Blood</u> .
$\text{h}\epsilon\text{ν} \ \pi\epsilon\kappa\tau\alpha\tau \ \Phi\text{νο}\acute{\upsilon}\tau \ \omega\omega\varsigma \ \acute{\alpha}\nu\epsilon\text{ν}\zeta\eta\tau \ \delta\epsilon\text{ν} \ \tau\epsilon\kappa\zeta\iota\rho\eta\eta\eta.$	According to your good will O God, fill <u>our hearts</u> with your peace.
$\text{X}\epsilon \ \alpha\text{φ}\acute{\alpha}\lambda\alpha\iota\text{ο} \ \acute{\alpha}\nu\iota\phi\eta\sigma\iota\tau\iota\ \dots \ \Delta\alpha\tau\iota\sigma\epsilon\text{ν}\tau \ \acute{\omega}\pi\iota\ \kappa\alpha\tau\iota.$	For He created <u>the heavens</u> ... He established <u>the Earth</u> (from $\omega\alpha\rho\epsilon\text{νο}\acute{\upsilon}\omega\tau$)

An indirect object on the other hand, is preceded by the letter ε̣ which can be considered as the Coptic equivalent of the prepositions ‘to’ or ‘at’. Only certain (intransitive) verbs take indirect objects, the most famous of which are

Ϯωϥ ε̣	Praise	Ϯωλϥ ε̣	Smell	Ϯε̣ρι ε̣	Remember
ϫωϣ ε̣	Bless	ϫωϫϥ ε̣	Touch	ⲁρεϫ ε̣	Keep
Ⲡⲁϣ ε̣	See	ε̣μι ε̣	Know	ⲧⲓⲟ ε̣	Ask
ϫωⲧϥ ε̣	Hear	Ⲡⲁⲓⲧ ε̣	Believe in	ϫωϣϣⲧ ε̣	Look at
ⲓ ε̣	Come to	ⲓ ε̣ⲓⲟϣⲏ ε̣	Come into	ⲓ	

Here are some examples on dative objects

ⲁϫⲏⲁϣ ε̣ⲡⲓⲁⲓⲥⲥⲉⲗⲟϫ	She saw an angel (Sunday Theotokia during Resurrection season)
ⲁⲕⲓ ε̣ⲡⲓⲕⲟϫⲓⲟϫ	You came to the world (morning Doxology)
ϫωϣ ε̣ⲧⲁϫⲓ ε̣ⲓⲟϣⲏ ε̣ⲡⲓⲕⲟϫⲓⲟϫ	The death which entered into the world (Prayer of reconciliation)
Ϯωϥ ε̣ⲡⲃⲟⲓϫ ⲓⲉⲛ ⲟϣⲓⲟϫ ⲙⲃε̣ρι	Sing to the Lord a new song (Nayrouz Doxology)
ϫωⲧϥ ε̣ⲧⲉⲛϫⲱ	Listen to our voices (morning doxology)
ϫωϣ ε̣ϫⲏⲟϣⲧ ⲓⲉⲛ ⲛⲏⲉⲑⲟⲣⲁⲃ ⲧⲏⲣⲟⲩ ⲛⲧⲁϫ.	Bless God in all His saints (Psalm 150)

Secondly, if the object is a pronoun, we conjugate the letters ⲙ (for accusative objects) or ε̣ (for dative objects) according to the following table

		Direct (accusative) object	Indirect (dative) object
First person	I	ⲙⲙⲟⲓ	ε̣ⲣⲟⲓ
	We	ⲙⲙⲟⲛ	ε̣ⲣⲟⲛ
Second person	You (masculine singular)	ⲙⲙⲟⲕ	ε̣ⲣⲟⲕ
	You (feminine singular)	ⲙⲙⲟ	ε̣ⲣⲟ
	You (Plural)	ⲙⲙⲟⲧⲉⲛ	ε̣ⲣⲟⲧⲉⲛ
Third person	He	ⲙⲙⲟϫ	ε̣ⲣⲟϫ
	She	ⲙⲙⲟϫ	ε̣ⲣⲟϫ
	They	ⲙⲙⲟⲩ	ε̣ⲣⲟⲩ

The following examples illustrate the use of these pronouns.

ⲁϫⲏⲁϣ ε̣ⲣⲟϫ ⲛⲫⲉ ⲁⲁⲛⲏⲓⲁ.	Daniel saw <u>him</u> . (Doxology of Archangel Gabriel)
-------------------------	---

Δουει υμοσ αφωτ υμον.	She gave birth to <u>Him</u> . He saved us.
Ιησοϋς Πιχριστος αφορωπ υμωτεν.	Jesus Christ sent <u>you</u> . (Palm Sunday procession – Apostles icon)
Οερωσ ερωσ ζεν ονηεσι.	They praise <u>Him</u> with alertness. (from φηετθεωσι – Palm Sunday)
Αφωλεω ερωσ ηχε Περωτ ησαθεοσ	His good Father inhaled Him. (from φαιεταφενφ)

Lesson (9) Adjectives of Quality

Not finished yet

Lesson (10) The Conjugation of Some Prepositions

Not finished yet

Lesson (11) Possessive Pronouns

Not finished yet

Lesson (12) Memorization

Not finished yet.