

# Coptic School

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# Syllabus

## Vision

Welcome to the Coptic Grammar course!

For many years, I have had a deep desire to learn the Coptic Language. I want to speak Coptic. I want to understand the depth of the beauty of the hymns of our Church. I want to be able to read the Scripture in the Coptic language. And most importantly, I want to preserve my heritage for those who come after me and for my children. But this desire has been without measurable success. Learning a new language is hard. Learning a dead language is even harder.

For over a decade, I have read the Coptic Textbooks, taken the classes I can get my hands on, developed applications to help me learn Coptic (e.g. see this web app I created as part of my M.S. Computer Science at Georgia Tech <https://coptic.morcous.com/>). I took the class in Asaph almost 8 years ago, and the class in ACTS just two years ago. In all of these experiences, I grew in knowledge and appreciation for the Coptic Language, but my goal was not met. It became clear to me that I needed:

1. Time. Learn Coptic at a reasonable pace, with reasonable practice (courses only have one semester!).
2. Peers. People to learn Coptic with.

By God's grace, I found that we have a group in our Wednesday Advanced Hymns class that loves Coptic, is dedicated to attending the class, and is committed to growing in hymns and Coptic. So we will embark on this journey together, and may the Lord be in our midst.

The primary goal of the class is to be able to translate from Coptic to English. A secondary goal is to translate from English to Coptic, and to be able to make conversation. The secondary goal cannot be achieved without the primary goal.

By the end of the course, I hope that we can all take a hymn, prayer, response, Scriptural Passage, or any other Coptic text, and be able to translate it to English with at-most a dictionary.

## Structure

The Structure of the course is as separate units.

- Unit 1: Nouns and Pronouns
  - Indefinite Articles, Definite Articles, Possessive Articles, Demonstrative Articles
  - Demonstrative Pronouns, Personal Pronouns, Indefinite Pronouns
- Unit 2: Nominal Sentences

- Regular, Negative, Relative
- Tripartite and Bipartite
- Unit 3: Prepositions
  - Prepositions
  - Pronominal Prepositions
  - Relative Articles
- Unit 4: Verbs
  - Simple Present, Future, Simple Past, Past Continuous Tenses
- Unit 5: Adjectives and Numbers

Each unit has a common vocabulary that is used across all of its lessons. Each lesson in a unit consists of the material, examples, Biblical Examples, Application from the Church hymns and prayers, and Exercises. Each lesson will also reference back to the sources used for it.

## Schedule

This course will be on Wednesday evenings from 8:15-9:00pm following the MS and HS Bible Studies. This is subject to change.

## Assessment and Collaboration

At this time, there are no plans for formal assessment, or even making/distributing assignments. However, it will be good for us to work together.

Someone can put together quizlets for vocabulary words in every unit. Someone else may want to make Powerpoints to reference that take the content on the lesson pages and make it easier to understand. Someone may make labels for things around the house in Coptic that we can take and paste around the house to learn those words. There are many ideas and many creative minds in our group.

We may all share with one another and encourage one another when we find Coptic "in the wild" that we understood or that matches what we just learned.

In these ways, we raise each other up and together, with the Lord as our head, we can achieve our goals.

May the Lord use this service for the glory of His holy name

Morcous

# Resources

## Coptic Textbooks/Curricula

- "Lessons to Simplify Coptic Grammar" by Moawad Daoud
  - This link contains the first 24 chapters and is obtained from <http://copticplace.com:https://www.dropbox.com/s/ywrpp08jprn6zr/Full%20Book.pdf?dl=0>
  - Chapters 25-32 scanned here from the physical book:  
<https://www.dropbox.com/s/d0szkexdo5m0avn/Lesson%2025-32.pdf?dl=0>
  - This book is also the textbook used in the Asaph Hymns Institute Program so some material used in this course may come directly from those lectures taught by Dr Joseph Sedrack
- "So, you want to learn Coptic - A guide to Bohairic Grammar" by Sameh Younan
  - <https://www.dropbox.com/s/4f1pr47xs5x894m/So%2C%20you%20want%20to%20learn%20Coptic%20-%20A%20guide%20to%20Bohairic%20Grammar%20-%20Sameh%20Younan.pdf?dl=0>
- "A Study in Bohairic Coptic" by Nabil Mattar
  - The book is available for viewing online here: <https://cld.bz/P0hdgwa>
  - This is a rare book in print, but it can be ordered from the St Shenouda Coptic Society: <http://www.stshenouda.com/BookPurchase.htm>
  - If you are interested in purchasing a print form, let me know and I can personally contact the president of the society, Hany Takla
  - This book is also the textbook used in the ACTS (St Athanasius and St Cyril Theological School) 2990 Course so some material used in this course may come directly from those lectures taught by Hany Takla
- Introduction to Bohairic Coptic Grammar - St Shenouda Coptic Society
  - [https://www.dropbox.com/sh/ek50pwl52qd2z9k/AACxp20-wWafbCaesHJLI\\_6Ca?dl=0](https://www.dropbox.com/sh/ek50pwl52qd2z9k/AACxp20-wWafbCaesHJLI_6Ca?dl=0)

## Interlinears

- 2010 Interlinear Analysis of the Euchologion - Fr Andreas el Maqary
  - <https://www.dropbox.com/s/qz6nidnpjbufyrg/2010%20Interlinear%20Analysis%20of%20the%20Euchologian%20-%20Fr%20Andreas%20El%20Maqary.pdf?dl=0>
- 2010 Interlinear Analysis of the Psalmody - Fr Andreas el Maqary

- I have the physical version of this book
- Coptic Bible app developed by Mina Makar in accordance with the St Shenouda Coptic Society
  - [https://play.google.com/store/apps/details?id=com.xpproductions.copticbible&hl=en\\_US&gl=US&pli=1](https://play.google.com/store/apps/details?id=com.xpproductions.copticbible&hl=en_US&gl=US&pli=1)
  - <https://apps.apple.com/us/app/coptic-bible/id1555182007>

## Coptic Dictionaries

- W.E. Crum's Coptic Dictionary (1939)
  - Most comprehensive and best source as a Coptic Dictionary
  - <https://www.dropbox.com/s/s20z6avw7arvgfb/CRUM.pdf?dl=0>
  - Unfortunately, my copy is difficult to read, and cannot be searched, but I found a higher quality scan online here: <http://coptot.manuscriptroom.com/crum-coptic-dictionary>
  - There's also a very abbreviated (but searchable) version of Crum's dictionary here: <https://www.dropbox.com/s/csj0rkxu2bzmiqx/Coptic%20Dictionary.pdf?dl=0>
- Adeeb Makar's Abbreviated Coptic-English Dictionary
  - <https://www.dropbox.com/s/m4vbfthcs4z4i4w/The%20Abbreviated%20Coptic%20English%20Dictionary%20-%20Adeeb%20Makar.pdf?dl=0>

# Unit 1: Nouns and Articles

# Unit 1 Vocabulary

## General Nouns

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
ⲉ	earth/land	M	
	sky/heaven	F	
ⲉ	day	M	
ⲛ ⲉ	night	M	
	name	M	

## People Nouns

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
	man	M	
ⲉⲓ	woman	F	ⲉⲓ
ⲉ	child (boy/girl)	M/F	
	father	M	ⲃⲉ
	mother	F	
	brother	M	ⲉⲓ
	sister	F	ⲉⲓ
ⲛⲓ	son	M	
ⲛⲓ	daughter	F	
ⲉⲓ	elder (m.)	M	ⲉⲓ
ⲉⲓ	elder (f.)	F	ⲉⲓ
ⲉⲓⲛⲓ	friend (m.)	M	
ⲉⲓⲛⲓ	friend (f.)	F	



	king	M	
	queen	F	
	master	M/F	
	wise person	M	
	wise person	F	

## Church Nouns

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
ⲧ	god	M	
ⲛⲓⲧⲏⲧⲓ	Trinity	F	
ⲛⲓⲧⲏⲧⲓ	church	F	
	cross	M	
ⲛⲓⲧⲏⲧⲓ	bell	M	
ⲛⲓⲧⲏⲧⲓ	dome	F	
	tower	F	
ⲛⲓⲧⲏⲧⲓ	censer	F	
	body	M	
ⲛⲓⲧⲏⲧⲓ	blood	M	
	bread	M	
	wine	M	
ⲛⲓⲧⲏⲧⲓ	cup/chalice	M	
	testament/covenant	F	

## General Vocabulary

<u>Coptic</u>	<u>English</u>
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	and/with
ω	What is your (m.) name?
ω	What is your (f.) name?
...	My name is...
q	Hello
x	Goodbye
`	Good morning
2	Good evening
q ` 2	Good day
q ` x 2	Good night

# Lesson 1: Indefinite Articles

## Nouns

A noun is a word that names a person, place, thing or idea. For example: Peter, bicycle, dog, Alexandria, and truth are all nouns. Coptic nouns are classified by number and gender.

Number: They can be singular (s.) or plural (pl.) like in English. Contrast this with Arabic where a noun can be singular, dual (du.) or plural. Many Coptic nouns do not have a distinct plural form, but some do. We will call these the irregular plural form. The number (singular or plural) is only evident from the preceding article.

Gender: Singular nouns can also be either masculine (m.) or feminine (f.) like in French, Spanish or Arabic. There is no neuter gender in Coptic (like in Greek or English).

## Indefinite Articles

Indefinite articles are used to denote a noun that is not specified. For example, when we talk of "a book," we are referring to any book. Coptic has two forms of the indefinite article (singular and plural), which are attached directly to the beginning of the noun.

**ⲁ**: Singular Indefinite Article for both masculine and feminine nouns. Translated to "a" or "an" in English

**ⲓ**: Plural Indefinite Article which translates to the "s" at the end of a noun

## Examples

	<b>a, an</b>	<b>ⲓ</b>	<b>-s</b>
	a name	ⲓ	names
	a man	ⲓ	men
ⲉⲩ	a woman	ⲓ ⲉⲩ	women
ⲉⲗ	an elder	ⲓ ⲉⲗ	elders
	an eye	ⲓ	eyes
ⲡ	a god	ⲓ ⲡ	gods



Translate the following phrases into Coptic. Note that you can use the preposition ⲛⲓ as "and" to connect two nouns.

1. a man and a woman
2. a boy and a girl
3. a father and a mother
4. a father and a son
5. fathers and mothers
6. women and men
7. boys and girls
8. a king and a queen

## Exercise 2: Translate to English

Translate the following phrases into English:

- 1.
2. ⲉ
3. ⲁ ⲁ ⲁ ⲁ
4. ⲁ ⲁ ⲁ ⲁ
- 5.
- 6.
- 7.
8. ⲁ ⲁ ⲁ ⲁ
- 9.

## Resources

- Moawad Daoud Lesson 1
- ACTS 2990 Lesson 2A
- Sameh Younan Chapter 2 (2.1.i, 2.1.ii)
- Nabil Mattar Chapter 2, Chapter 4

# Lesson 2: Definite Articles

## Definite Articles

Where indefinite articles denote a noun that is not specified, definite articles denote a specified noun. For example, when we talk of "the book," we are referring to a specific book. English has only one definite article - "the" - which is used regardless of the noun it defines. Coptic has eight different forms, which are attached directly to the beginning of the noun.

The Coptic definite article depends on the number and gender of the noun, as well as its strength (more on that later) and sometimes the letter it begins with. It is important to use the correct definite article because this gives information about the noun.

**Masculine Articles:** ⲁ, ⲁⲓ, ⲁⲓⲓ -

**Feminine Articles:** ⲓⲁ, ⲓⲁⲓ, ⲓⲁⲓⲓ -

**Plural Articles:** ⲓⲁⲓⲓ, ⲓⲁⲓⲓⲓ -

When to use each article is discussed below.

## Plural Nouns

In the vast majority of cases, ⲓⲁⲓⲓ is used as the definite article for nouns. For example: "the hands" would be ⲓⲁⲓⲓ ⲕⲁⲓⲁⲓ.

The article ⲓⲁⲓⲓ is used in constructions involving the word "of" (i.e. "the" <pl. noun> "of" <noun>). For example: "the hands of Aaron" would be ⲓⲁⲓⲓ ⲕⲁⲓⲁⲓ ⲁⲓⲁⲓⲓⲓⲓⲓ.

## Singular Nouns

The three masculine articles are equivalent to the three feminine articles.

- will follow the same rules as ⲓⲁⲓⲓ
- will follow the same rules as ⲓⲁⲓⲓ
- will follow the same rules as ⲓⲁⲓⲓ

## Strong/Weak Articles

- and ⲓⲁⲓⲓ are considered strong articles.

-, -, - are considered weak articles.

The strong articles are used in more specific situations than their counterparts. For example, if you're referring to a specific father, you would say **the father**. However, if you were to say **a father**, you would be understood to be referring to the father who is already known; or considered to be unique or one-of-a-kind. So **the Father** is understood as referring to God the Father. Likewise, **the son** ("the son") would refer to a particular son whereas **a son** refers to "the Son" (i.e. the Son of God). Sometimes this distinction occurs in English with the use of capital letters (e.g. The President).

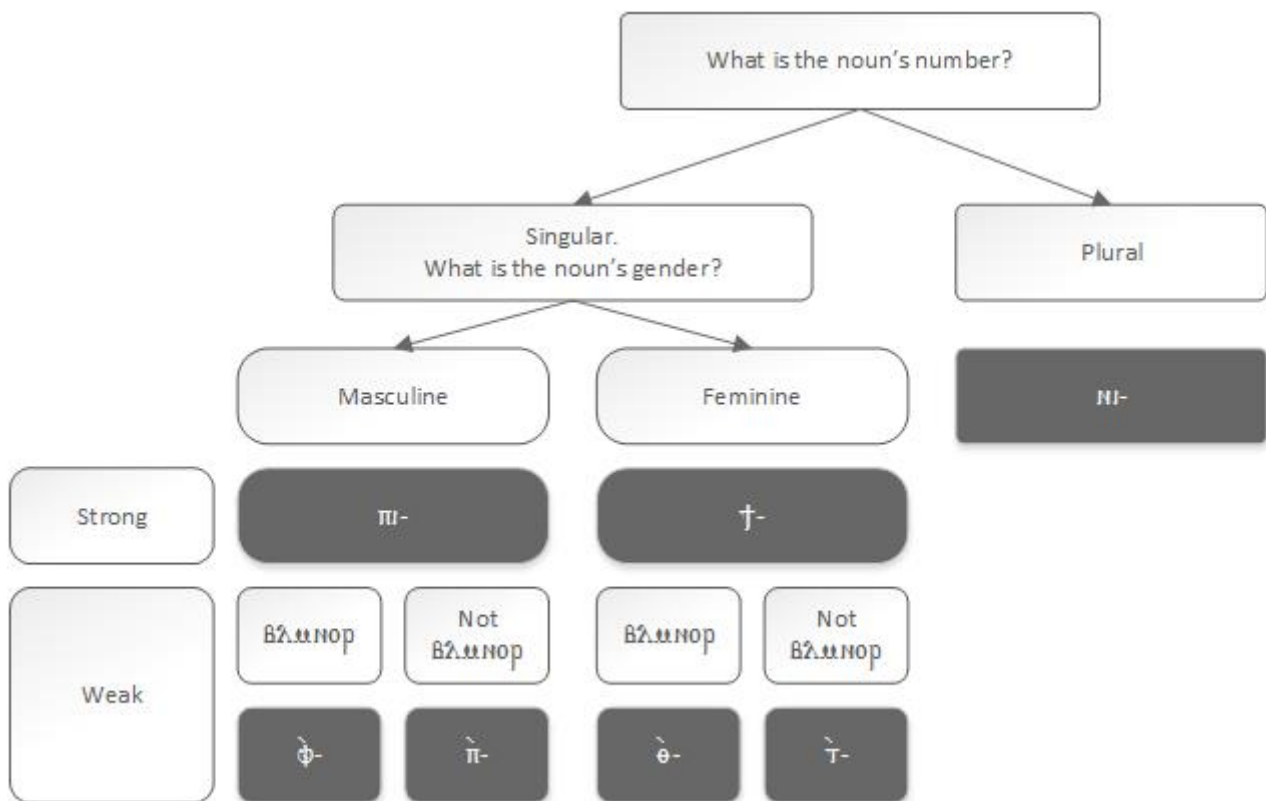
## Bilminor Articles

How do you distinguish between the two weak articles of each gender? When would you use *der* or *und* or *or* ? This distinction is based on the first letter of the noun.

If the noun begins with any of the "Bilminor" letters ( ) then` and` are used. If not, then` used.

## Summary

The following chart summarizes the rules for the Coptic Definite Article.



## Examples

Singular		Plural	
	The man		The men

† 2	The woman	2	The women
	The boy		The children
†	The girl		
	The father	†	The fathers
`	The Father (God)		
†	The mother		The mothers
`	The Mother (St Mary)		
ω	The son	ω	The sons
` ω	The Son (Christ)		
†ω	The daughter	ω	The daughters
` ω	The Daughter (St Mary e.g. ` ω ` )		
†g	The old woman	g	The elders
`	The King (Christ)		The kings
	The king		
†	The god	†	The gods
` †	God		
†	The Trinity		
†	The Church		The churches
	The Cross		
†	The dome	`	The domes
†	The tower		The towers
†ω	The censer		
	The body		
` q	The blood		
	The bread		
`	The chalice		



## Interesting Cases

1. Some nouns seem like they should be using the weak article, but they always seem to use the strong article.
  - Examples:  $\text{ⲓⲛⲓⲛⲓ}$  ,  $\text{ⲓⲛⲓⲛⲓ}$  ,  $\text{ⲓⲛⲓⲛⲓ}$  ,  $\text{ⲓⲛⲓⲛⲓ}$  ,
  - These nouns are all actually Greek nouns and thus use the strong article (masculine or feminine). The rules above related to strong/weak and  $\text{ⲓⲛⲓⲛⲓ}$  are only applicable to Coptic nouns.
  - The Coptic equivalent of  $\text{ⲓⲛⲓⲛⲓ}$  , for example is  $\text{ⲓⲛⲓⲛⲓ}$   $\text{ⲓⲛⲓⲛⲓ}$  which uses the weak article
2. Nouns that are borrowed from Greek will retain their gender, except when they are neuter in which case they take on a masculine gender in Coptic.
3.  $\text{ⲓⲛⲓⲛⲓ}$  means "the King" but in the hymn of  $\text{ⲓⲛⲓⲛⲓ}$  , we translate it as "O King" or " $\text{ⲓⲛⲓⲛⲓ}$ " - why is so?
  - This is called the vocative. The vocative refers to when the name of a person or thing is addressed or invoked. We will learn the vocative in a future unit, but one of the ways to express it is with the definite article.
  - In Greek, the vocative is expressed with  $\text{ⲓⲛⲓⲛⲓ}$  and this is sometimes borrowed in the Coptic
  - You can read more about the Vocative in Nabil Mattar Ch 11, Sameh Younan Ch 2.1.i

# Application

## Application 1: Singular Articles

This is an excerpt from the priest's prayer during the Offertory. All of the definite and indefinite articles are underlined below, and an explanation for each follows.

<p>..... <b>†</b> ∫ ω` `2 . <b>†</b> x . <b>†</b> ∫ . . . . .</p>	<p>Glory and honor, honor and glory, to the All-Holy Trinity, the Father and the Son and the Holy Spirit. Peace and edification to the one, holy, catholic, and apostolic church of God. Amen.</p>
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1. - the article is the singular indefinite article. means "glory"
2. - the article is the singular indefinite article. means "honor"
3. † - the article † is one of the singular feminine definite articles. † translates to "the All-Holy." With the prefix ` -, the word means "of the All-Holy"
4. ` - The word means Trinity and ~~not~~ using definite article ` .
5. ` - The article ` - is one of the the singular masculine definite articles. Since ` - is a weak article, this word is referring to the Father who is already well known to the reader - God, the Father. A strong article would have translated to "the father." is used instead of

because the noun starts with **B**, a Bilminor letter.

6. ʾ - The article ʾ is one of the the singular masculine definite articles. Since ʾ is a weak article, this word is referring to the Son who is already well known to the reader - God, the Son. A strong article would have translated to "the son." ה is used instead of ʾ because the noun starts with ו, which is not a Bilminor letter.
7. ה - The article ה is a singular masculine definite article. So the word ה means "the spirit." 1 full text read ה - "the spirit that is holy" - The Holy Spirit.
8. ש - The article ש is the singular indefinite article. So ש means "peace."
9. ב - The article ב is the singular indefinite article. ב is a verb meaning "to edify." It is used here as a noun, so ב means "edification."
10. ה - The article ה is the singular feminine definite article. So ה means "the one."
11. ה - The article ה is one of the the singular masculine definite articles. Since ה is a weak article, this word is referring to the god who is already well known to the reader - God. A strong article would have translated to "the god." ה is used instead of ה because the noun starts with ה, a Bilminor letter.

## Application 2: Single Definite Articles

This is an excerpt from the Anaphora of St. Gregory the Theologian in the Divine Liturgy.

<p>ᐱᑦ ᕿ ᔨᓂ ᖃᓄᓇᒫᓴ ᐳᐅᓲᐸᓰᓯᓪ ᐵᓚᓶᓗ</p>	God the Lover of Mankind, the ineffable, the invisible, the infinite, the without beginning, the eternal, the timeless, the immeasurable, the incomprehensible, the unchangeable, the Creator of all, the Savior of everyone.
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1.    - God
2.    - The Lover of Man
3.    - The ineffable: the one that cannot be described
4.    - The invisible: the not seen
5.    - The infinite: the cannot be counted
6.    - The without beginning
7.    - The everlasting/eternal: the forever

8. - The timeless: the without time
9. \_\_\_\_ - The immeasurable: the cannot be measured
10. \_\_\_\_ - The incomprehensible: the cannot be examined
11. \_\_\_\_ - The unchangeable: the without change
12. \_\_\_\_ - The Creator: the one who creates
13. \_\_\_\_ - The all
14. \_\_\_\_ - The Savior: the one who saves

### Application 3: Plural Definite Articles

These are excerpts from the Third Canticle as it is chanted during the Midnight Praise. All of the plural definite articles are underlined below, and an explanation for each follows.

\    \    6 2    \    q...	Bless the Lord O you fountains, praise Him...
\    \    6 : 2    \    q...	Bless the Lord O you seas and rivers, praise Him...
\    \    6 : 2    \    q...	Bless the Lord O you whales and all that moves in the waters, praise Him...
\    2    6    \    : 2    \    q...	Bless the Lord all you birds of the sky, praise Him...
\    \    6    : 2    \    q...	Bless the Lord all you wild beasts and cattle, praise Him...

- |                                  |  |   |
|----------------------------------|--|---|
| 1. - The article                 | is the plural definite article. So                     | means "the fountains" or "the springs." |
| 2. - The article<br>the singular | is the plural definite article. So<br>meaning "sea."   | means "the seas." is an irregular p     |
| 3. - The article<br>the singular | is the plural definite article. So<br>meaning "river." | means "the rivers." is an irregular     |
| 4. - The article                 | is the plural definite article. So                     | means "the whales."                     |
| 5. - The                         | here is not an article but rather the word is          | , an adjective meaning "every."         |
| 6. - The article                 | is the plural definite article. So                     | means "the waters."                     |

7. ⲁⲓ - The article ⲁ is the plural definite article. So ⲁⲓ ⲧ means "the birds." ⲁⲓ ⲧ is an irregular plural for the singular ⲧ meaning "bird."
8. ⲁⲓⲧ - The article ⲁ is the plural definite article. So ⲁⲓⲧ ⲧ means "the wild animals."
9. ⲁⲓⲧⲁ - The article ⲁ is the plural definite article. So ⲁⲓⲧⲁ ⲧ means "the beasts" or "the animals."

## Exercises

### Exercise 1: Translate to Coptic

Translate the following into Coptic:

1. The man and the woman
2. The brother and the sister
3. The boy and the girl
4. The sky and the earth
5. The father and the mother
6. The father and the son
7. The Father and the Son
8. The brothers and the sisters
9. The fathers and the mothers
10. The women and the men
11. The boys and the girls
12. The king and the queen

### Exercise 2: Translate to English

Translate the following phrases into English:

1. ⲁⲓⲧ ⲧ
2. ⲁⲓⲧⲁ ⲧ
3. ⲁⲓⲧⲁ ⲧ
4. ⲁⲓⲧ ⲧ ⲧⲁ ⲧ
5. ⲧⲁ ⲧ
6. ⲧⲁⲓ
7. ⲧⲁ ⲧ
8. ⲧⲁⲓ
9. ⲧⲁⲓ ⲧⲁⲓ
10. ⲧⲁ ⲧ
11. ⲧⲁ ⲧ
12. ⲧⲁ ⲧ ⲧⲁ ⲧ ⲧ

## Resources

- Moawad Daoud Lesson 1

- ACTS 2990 Lesson 2A
- Sameh Younan Chapter 2 (2.1.i, 2.1.ii)
- Nabil Mattar Chapter 2, Chapter 4

# Lesson 3: Possessive Articles

## Possessive Articles

When assigning a possessive article to a noun, several things are taken into account:

- The perspective, gender, and number of the subject (i.e. the possessor)
- The gender and number of the object (i.e. the possessed)

Masculine Object	Feminine Object	Plural Object	English	Person	Number
-	-	-	My	1st	Singular
-	-	-	Our	1st	Plural
-	-	-	Your (m.)	2nd	Singular
-	-	-	Your (f.)	2nd	Singular
-	-	-	Your (pl.)	2nd	Plural
q-	q-	q-	His	3rd	Singular
-	-	-	Her	3rd	Singular
-	-	-	Their	3rd	Plural

The first letter of the possessive article is based on the gender and number of the object and are identical to the first letter of the definite article:

- for a masculine object
- for a feminine object
- for a plural object

The rest of the article is based on the perspective, gender and number of the subject:

- - for 1st Person Singular (i.e. My)
- - for 1st Person Plural (i.e. Our)
- - for 2nd Person Masculine (i.e. the masculine Your)
- - for 2nd Person Feminine (i.e. the feminine Your)
- - for 2nd Person Plural (i.e. the plural Your)
- - q for 3rd Person Masculine (i.e. His)
- - for 3rd Person Feminine (i.e. Her)
- - for 3rd Person Plural (i.e. Their)

We will continue to see both of these patterns (i.e. for masculine, for feminine, for plural; and 1st Person Singular, for 2nd Person Masculine, for 2nd Person Feminine, etc.) throughout the Coptic language.

## Examples

	my father		my mother	†	my fathers
	your (m.) father		your (m.) mother	†	your (m.) fathers
	your (f.) father		your (f.) mother	†	your (f.) fathers
q	his father	q	his mother	q †	his fathers
	her father		her mother	†	her fathers
	our father		our mother	†	our fathers
	your (pl.) father		your (pl.) mother	†	your (pl.) fathers
	their father		their mother	†	their fathers

# Application

## Application 1:

This is an excerpt from the eighth part of the Sunday Theotokia. The possessive articles are underlined below, as well as the definite and in definite articles from last week, and an explanation is provided for each.

2. . . . .	Through her prayers: and intercessions: O Lord open unto us: the gates of the Church.
------------	---

1. - the 3rd person feminine article is used here with a plural definite article. So the translation is "her prayers." Prayers is plural because of the - in and the possessive pronoun is "her" because of the -
2. - the 3rd person feminine article is used here with a plural definite article. So the translation is "her intercessions." Intercessions is plural because of the - in and the possessive pronoun is "her" because of the -
3. 6 straightforward singular masculine weak definite article (non- ).
4. - the noun means "mouth" but can also mean gate (i.e. the gate of the church is the mouth of the church). It is interesting here that the weak article is used, as if to say the Gates of the Church are unique or well known.
5. † - straightforward singular feminine strong definite article.

## Application 2:

This is an excerpt from the Second Canticle. The possessive articles are underlined below, and an explanation for each follows.

qf' 2 _ q w w` 2. :x	And gave their land as a heritage: Alleluia, His mercy endures forever.
_ q _ q` w w` 2x	A heritage to Israel His servant: Alleluia, His mercy endures forever.
`2 . 9` `qx _ q w w` 2x	The Lord who remembered us in our lowly state: Alleluia, His mercy endures forever.

1. \_ - the 3rd person plural article is used here with a masculine definite article. So the translation is "their land." Land is singular because of the - in and the possessive pronoun is "their" because of the - .
2. \_ q the 3rd person masculine article is used here with a masculine definite article. So the translation is "his mercy." Mercy is singular because of the - in q and the possessive pronoun is "his" because of the - q.
3. \_ q the 3rd person masculine article is used here with a masculine definite article. So the translation is "his servant." Servant is singular because of the - in q and the possessive pronoun is "his" because of the - q.
4. \_ q See above.
5. - the 1st person plural article is used here with a masculine definite article. So the translation is "our humility." Humility is singular because of the - in and the possessive pronoun is "our" because of the - . The common English translation is "our lowly state."
6. \_ q the usage of here is not a possessive article, although the does refer to the 1st person plural "us." The word is translated as "he remembered us." We can translate the entire third verse above as:  
In our humility, He remembered us; namely, the Lord. Alleluia. "His mercy endures for ever."

## Application 3:

This is an excerpt from the Liturgy of St Gregory. The possessive articles are underlined below, and an explanation for each follows.

x` 2` f' 2` t: `.. X . t ` `2	You said to Your holy disciples and apostles, "My peace I give to you; My peace I leave with you." The same also, now grant to us, O our Master.
-------------------------------	--

1. - the 2nd person masculine article is used here with a plural definite article. So the translation is "your (m.) disciples." Disciples is plural because of the - in and the possessive pronoun is "your (m.)" because of the - .
2. \_ 2 the 1st person singular article is used here with a feminine definite article. So the translation is "my peace." Peace is singular because of the - in and the possessive





5. His nose and his tongue
6. My body and my blood
7. Your (pl.) king and queen
8. His brother and her sister
9. Our mouth
10. Our mouths
11. The king and my brother

## Exercise 2: Translate to English

1.        ⲧ        ⲁ
2.                    ⲓ
- 3.
4.                    ⲓ
5.        ⲁ        ⲓ
- 6.
- 7.
8.                                ⲁ

## Exercise 3: Words of Scripture

Find the reference in the Coptic Bible App and see how it matches up with the translation:

1.                    (Luke 22:9)
2.        ⲓ        ⲓ (Acts 20:28)
3.                    (James 2:28)
4.                    (2 Peter 3:2)
5.        ⲁ        (Acts 18:6)
6.                    ⲓⲧ (1 Peter 1:7)
7.        ⲓⲧ (Luke 7:50)
8.        ⲓ ⲓ (Acts 4:28)

## Resources

- Page 44 of the Sameh Younan PDF
- Lesson 4 of Moawad Daoud
- Page 132 of Nabil Matar

# Lesson 4: Near Demonstrative Articles

## Near Demonstrative Articles

Demonstratives refer to the English "this" and "that." The demonstrative "this" is called the near demonstrative since it refers to objects that are nearby (e.g. "this book") whereas "that" is called the far demonstrative since it refers to objects that are far away (e.g. "that book").

In Coptic, the near demonstratives can be denoted as an article attached to the noun, or as a pronoun.

Masculine (this)	Feminine (this)	Plural (these)
-	-	-

When using the near demonstrative as an article, it describes the attached noun. You will notice that the first letter of the near demonstrative article is based on the gender and number of the object and are identical to the first letter of the definite (and possessive) articles:

- for a masculine object
- for a feminine object
- for a plural object

The rest of the article is always -.

## Examples

	this man	ⲁ ⲙⲁⲛ	this woman	ⲁ ⲙⲁⲛⲁ	these boys
	this brother	ⲙⲁⲛⲁ	this censer	ⲁ ⲙⲁⲛⲁ	these hands
ⲙⲁⲛⲁ	this son	ⲙⲁⲛⲁ	this daughter	ⲁ ⲙⲁⲛⲁ	these women
	this king		this queen	ⲁ ⲙⲁⲛⲁ	these fathers
	this priest	ⲙⲁⲛⲁ	this church	ⲙⲁⲛⲁ	these brothers



Compare your results with the adaptation here: <https://hymnologist.com/hymn/view/64>

## Resources

- Page 46 of Sameh Younan PDF
- Page 143 of Nabil Mattar
- Lesson 3 of Moawad Daoud
- ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson 2b

# Lesson 5: Indefinite Pronoun

## Indefinite Pronouns

An indefinite pronoun is a pronoun that does not refer to any person, place, or thing in particular. Some examples of indefinite pronouns in English are: "anything" - "something" - "anyone" - "anywhere" - "someone" - "somewhere" - etc.

## Infix - -

The infix - - is a noninflectional word element that is inserted between the noun prefix and the noun. It expresses the meaning "other" and can be used with definite or indefinite articles, demonstrative articles and possessive articles without inflection. It is the only infix used with nouns.

	the other man	Definite Article (m.)
	the other men	Definite Article (f.)
† ` 2	the other woman	Definite Article (pl.)
*	another man	Indefinite Article (s.)
2	some other men	Indefinite Article (pl.)
	this other man	Demonstrative Article (m.)
	my other man	Possessive Article (1s.)
	your (m.) other man	Possessive Article (2m.)
	your (f.) other man	Possessive Article (2f.)

\*Note that for the singular indefinite noun, the singular indefinite article is dropped. However, in the case of the plural, the plural indefinite article 2 is kept.

## Application

## Biblical Examples



# Unit 2: Pronouns



# Unit 2 Vocabulary

## General Vocabulary

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
ⲉ	thing	M	ⲉⲩ
	every	M/F	

## Adjectives

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
	new		
	old		
ⲙⲁⲩ	great		
ⲭ	small		
	wise		
	wise		
ⲭ	fool (adj. foolish)		
	gold		
ⲉ	silver		

## Body Parts

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
ⲛ	head	F	ⲛⲩ
ⲭ ⲭ	hand	F	
	eye	M	
	mouth	M	

ⲙⲁ	ear	M	
ⲙⲓ	nose	M	
	tongue	M	
ⲕⲓ	tooth	F	
ⲕⲓ	neck	F	
	arm	M	
	soul	F (Greek)	
	spirit	M (Greek)	

## Inflected Adjectives

<u>Coptic</u>	<u>English</u>
ⲙⲓ =	only
ⲙⲓ =	all
ⲕⲓ =	also
ⲙⲓ ⲙⲓ =	own

# Lesson 1: Near Demonstrative Pronouns

## Near Demonstrative Pronoun

Masculine (this)	Feminine (this)	Plural (these)

A pronoun is a word that takes the place of a noun. For example, instead of saying "the man" we may say "him." Or instead of saying "the big brown chair," we may say "it." Demonstrative Pronouns work in the same way. When using the near demonstrative as a pronoun, it takes the place of a noun. For example instead of saying "this man" (and having the demonstrative "this" describe the subject "man"), you may want to say "this is the man" where the demonstrative "this" acts as a pronoun and the subject of the sentence, and "man" acts as the object.

## Examples

<Definite Subject>	/ /	<Definite Object>	Translation
			This is the man
		ⲛ	These are the women
		ⲛ ⲱ ⲛ ⲧ	This is the Son of God
		ⲛ	These are my brothers

## Emphatic Construction

There is a special set construction in Coptic that uses both the Near Demonstrative Article and the Near Demonstrative Pronoun as a way of emphasis.

Translating this literally would render "this chalice this" which is nonsense. A better way to translate the emphasis on the demonstrative is: "this very chalice."

We will see this construction in Application 1 below.

# Application

## Application 1:

This is an excerpt from the Thanksgiving Prayer as prayed by the priest during the Divine Liturgy, the Crowning Ceremony and the Consecration of the Waters of Baptism.

ٲٲ ٲٲ ٲٲ ٲٲ ٲٲ ٲٲ	...take them away from us and from all Your people, and from this table, and from this Your holy place.
ٲٲ ٲٲ	and from this bridegroom and bride
ٲٲ ٲٲ	and from this basin

1. ٲٲ - "All Your people"

- The use of ٲٲ (and ٲٲ, ٲٲ, etc.) will be covered in a future lesson, but it is commonpl and you should have a rough understanding of it by now

2. ٲٲ - "this very table"

3. ٲٲ - "this very place that is holy that is Yours"

4. ٲٲ - "this very bridegroom and bride"

- The noun here ٲٲ can mean bride or groom and in the plural typically means both.
- In Arabic this is translated as نيسورعلا, but there is no single word to represent that in English ("newlywed" might be the closest) so we translate it as "the bridegroom and bride."
- Although it is plural, you see that in both Arabic and English we translated it as dual (Arabic through conjugation, English through listing two subjects). This is due to the context (i.e. a Crowning Ceremony with one bridegroom and one bride).

5. ٲٲ - "this very basin"

## Application 2:

These are responses from the Institution Narrative in the Divine Liturgy.

ٲٲ ٲٲ ٲٲ ٲٲ	This do in remembrance of Me
ٲٲ ٲٲ	This is in truth. Amen.
ٲٲ ٲٲ	This also is in truth. Amen.

## Application 3:

These are excerpts from the Confession Prayer at the end of the Liturgy (the priest's confession as well as the deacon's confession).



# Lesson 2: Personal Pronouns

## Personal Pronouns

Pronouns take the place of a noun. We briefly introduced pronouns with the Demonstrative Pronouns in a previous lesson. In this lesson, we will examine the Personal Pronouns (i.e. pronouns that describe or take the place of a person).

Coptic	English	Person	Number
	I	1st	Singular
	We/Us	1st	Plural
ⲉ	You (m.)	2nd	Singular
ⲉ	You (f.)	2nd	Singular
ⲉ	You (pl.) or Y'all	2nd	Plural
ⲉ ⲓ	He	3rd	Singular
ⲉ	She	3rd	Singular
ⲉ	Them	3rd	Plural

## Examples

<Definite Subject>	/ /	<Definite Object>	Translation
			I am the man
		ⲧ ⲛ	I am the woman
			We are the men
ⲉ		ⲧⲱ	You are the censer
ⲉ		ⲧ ⲛ	She is the woman
		ⲭ	I am the "small person" or "young person"
ⲉ		ⲧ	She is the queen
ⲉ		ⲉ ⲧ	You are God

,		†	You are my God
---	--	---	----------------

# Application

## Application 1:

This is an excerpt from .

--	--

1.

## Application 2:

This is an excerpt from

--	--

## Biblical Examples


## Exercises

### Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

### Exercise 2: Translate to English

Translate the following phrases into English:

# Resources

- "A Study in Bohairic Coptic" by Nabil Matar; p162
- See Moawad Daoud Lesson 2
- See Sameh Younan page 59 in the PDF
- ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson 3A



# Lesson 4: Indefinite Pronoun

## Indefinite Pronoun

### Exercises

#### Exercise 1: Translate to Coptic

Translate the following into Coptic:

- 1.

#### Exercise 2: Translate to English

Translate the following phrases into English:

- 1.

### Resources

"A Study in Bohairic Coptic" by Nabil Matar; p337, 341, 342

See Moawad Daoud Lesson

See Sameh Younan page in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson

# Lesson 5: Genitive

## Genitive

The Genitive is a preposition that is used to denote possession (i.e. when some noun or pronoun belongs to some other noun or pronoun). In Coptic, the Genitive can be denoted by one of the articles `ⲁ` or `ⲉ`, or the preposition `ⲛ`.

### Articles `ⲁ` and `ⲉ`

`<possessed noun> ⲁ ⲛ<possessor>` when the possessor noun starts with `ⲁ`.

`<possessed noun> ⲉ ⲛ<possessor>` in all other cases.

### Examples:

<code>ⲁ ⲛⲓⲥⲁⲛⲓ</code>	the house of the man
<code>ⲉ ⲛⲓⲕⲓⲛⲓ ⲛⲓⲥⲓⲧⲓ</code>	the king of the city
<code>ⲉ ⲛⲓⲩⲓⲛⲓ ⲛⲓⲩⲓⲩⲓ</code>	the fruit of the tree
<code>ⲉ ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ</code>	the door of the Paradise
<code>ⲉ ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ</code>	the coming of Christ
<code>ⲉ ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ</code>	the depth of the riches
<code>ⲉ ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ</code>	the womb of the Virgin
<code>ⲉ ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ</code>	the pride of the virgins
<code>ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ</code>	the Theotokia of Thursday

### Preposition `ⲛ`

`<possessed noun> ⲛ <possessor>`

The use of `ⲛ` for the possessive can be used in any situation, but is especially used in the following situations:

1. After an indefinite noun (e.g. `ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ`)
2. Nouns with demonstrative prefixes ( `ⲛⲓⲩⲓⲩⲓ ⲛⲓⲩⲓⲩⲓ` )

3. Nouns with a following modifier (  $\omega$    `    $\delta$    `   `   )

Examples:

↑	a servant (f.) of God
ⲭ   ⲅ	this book of my brother
ⲅ   ⲱ   ⲅ   ⲅ   ⲅ	the lame son of the man
↑           ↑	I am the God of your fathers
ⲅ	the Logos of the Father
ⲅ   ⲱ   ⲱ   ⲅ	the pride of our race

## Pronominal Possessor

<possessed noun> =

The pronominal form of the preposition` is` =

1st Person S	My	`
2nd Person M	Your (m.)	`
2nd Person F	Your (f.)	`
3rd Person M	His	` q
3rd Person F	Her	`
1st Person P	Our	`
2nd Person P	Your (p.)	`
3rd Person P	Their	`

Examples:

、	a servant of yours
х ` q	this book of his
ω ` ω `	three sons of hers

## Possessive Pronouns

These pronouns are used in place of a possessive noun ("My <noun>")

	English	m. Object	f. Object	p. Object
<b>1st Person S</b>	<i>Mine</i>			
<b>2nd Person M</b>	<i>Yours (m.)</i>			
<b>2nd Person F</b>	<i>Yours (f.)</i>			
<b>3rd Person M</b>	<i>His</i>	ⲓ	ⲓ	ⲓ
<b>3rd Person F</b>	<i>Hers</i>			
<b>1st Person P</b>	<i>Ours</i>			
<b>2nd Person P</b>	<i>Yours (p.)</i>			
<b>3rd Person P</b>	<i>Theirs</i>			

Examples:

ⲧⲭ	Yours is the power
ⲉ ⲓ	Yours is all the earth
ⲱ ⲉ	Yours is the glory forever
ⲭ ⲓ	this ship is his

## Exercises

### Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

### Exercise 2: Translate to English

Translate the following phrases into English:

1.  
2.

## Resources

"A Study in Bohairic Coptic" by Nabil Matar; p424

See Moawad Daoud Lesson

See Sameh Younan page in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson

# Unit 4: Nominal Sentences

# Unit 4 Vocabulary

## Numbers (1-10)

	<u>Masculine</u>	<u>Feminine</u>	<u>English</u>
—			One
—	`	` †	Two
—	ω	ω †	Three
—	`q	`q `	Four
—	`	†	Five
—			Six
—	ω ωq	ω ωq	Seven
—	`ω	`ω	Eight
—		†	Nine
—		†	Ten

## Occupational Nouns

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
	servant	M	
	servant	F	
ϣ	writer	M/F	ϣ
q ω	reader	M	
	reader	M	

q2	singer	M	
q†	teacher	M	
q 2	iconographer	M	
	physician	M/F	
q†	baptizer	M	
	prophet	M/F	
	psalmist	M	
	shepherd/shepherdess	M/F	
	archdeacon	M	
	deacon	M	
	priest	M	
	presbyter (priest)	M	
	bishop	M	
	metropolitan	M	
	patriarch	M	
	monastic	M/F	
	hermit	M	
,	archimandrite	M	
	apostle	M	
	disciple	M	
	evangelist	M	
	martyr	M/F	



	beloved	M/F	†
	general	M	

# Lesson 1: Nominal Tripartite Sentences (Definite Predicate)

## Sentences

A sentence is a set of words that contains a subject (what the sentence is about) and a predicate (what is said about the subject). The predicate always contains a verb.

- This is a sentence.
  - "This" is the subject
  - "is a sentence" is the predicate.
  - "is" is the verb
- That man is the ruler.
  - "That man" is the subject
  - "is the ruler" is the predicate
  - "is" is the verb
- John and Mike read many books this summer.
  - "John and Mike" are the subject
  - "read many books this summer" is the predicate
  - "read" is the verb
- Smoke rises.
  - "Smoke" is the subject
  - "rises" is the verb which serves as the whole predicate
- The boy is riding his bike down a long, windy road without stopping
  - "The boy" is the subject
  - Everything else is the predicate

## Nominal Sentences

In Coptic, a sentence can be made in which a noun or noun equivalent serves as the predicate (i.e. without the use of a verb). This is called a Nominal Sentence. In English, this would look something like: "Very interesting, those books!" The subject is "those books" and the predicate is "very interesting." The verb is implied to be "be (is/are)" (i.e. "Those books 'are' very interesting.").

In Coptic, there are three patterns of nominal sentences:

- **A B** (Bipartite)
- **A <copula> B** (Tripartite)
- **A B <copula>** (Tripartite)

## Copula

The copula is a connecting word; in particular, it is a form of the verb "to be" connecting a subject and a complement. In English, an example would be "You smell nice." Instead of "Your smell is nice" which uses the "is" conjugation of the verb "be," "smell" acts as a copula.

In Coptic, there are three copulas.

Masculine (am/is)	Feminine (am/is)	Plural (are)

In this section, we will study a couple forms of a tripartite sentence. In a future lesson, we will look at bipartite sentences. Tripartite sentences have three components:

- Subject
- Copula
- Predicate

It can take on several forms depending on whether the predicate is definite or indefinite. The rules for choosing the gender and number of the copula are as follows:

1. When both the subject and object are nouns and agree in gender and number with each other, the copula will also agree in gender and number with them.
2. If there is a disagreement in gender or number, then the copula in the masculine form ( ) is used.
3. If the subject is a pronoun in the 1st or 2nd person (i.e. , , ) then the masculine form ( ) is used regardless of the gender and number of the object.

In a sentence, the subject is who or what the sentence is about (and more specifically, the noun or pronoun that performs the verb in the sentence); the predicate gives more information about the subject. For example, in English:

- "The man is a teacher" - the subject is "the man" and the verb here is "is" so the (indefinite) predicate is "a teacher."
- "The teacher is a man" - the subject is "the teacher" and the (indefinite) predicate is "a man."
- "The teacher is the man" - the subject is "the teacher" and the (definite) predicate is "the man."
- "This man is a teacher" - the subject is "This man", the verb is "is" and the (indefinite) predicate is "a teacher."
- "This man is my teacher" - the subject is "This man", the verb is "is" and the (definite) predicate is "my teacher."

## Definite Predicate

There are several forms of a nominal tripartite sentence. The first structure is used when both the subject and the object are definite noun phrases. At this point, we can define a "definite noun phrase" as any of the following; nouns with a definite article, nouns with a possessive article, nouns with a demonstrative article, pronouns.

Note that the word "predicate" is the more accurate term for what is referred to as the "object" below. However, "predicate" has a different meaning in Coptic than in English. In English, the "predicate" includes the verb (or copula). For that reason, I've chosen to use the word "object."

**<Definite Subject> <Copula> <Definite Predicate>**

**<Definite Predicate> <Copula> <Definite Subject>**

Definite Subject	Copula	Definite Object	Translation
			This man is my father
			This man is the father
ⲁⲩⲓ		ⲓⲁ	This woman is the mother
ⲁⲩⲓ			This woman is their mother
		ⲙⲓ ⲁⲩⲓ ⲓⲁ	These Christians are the children of God
ⲓⲁ		ⲁⲩⲓ	The queen is my mother

What is the difference between the subject and object in this case? How do you know if the noun is the subject or the object? Does it even matter?

Consider the following [English] sentence: "I am the ruler." - What is the subject and what is the predicate/object? It is ambiguous! If the sentence is in response to the question "Who is the ruler?," then "the ruler" is the subject and "I" is the object. If the sentence is in response to the question "Who are you?" then "I" is the subject and "the ruler" is the object.

## Application

### Application 1:

This is an excerpt from the Reconciliation Prayer of the Liturgy of St Gregory.

ⲙⲓ ⲁⲩⲓ ⲓⲁ	For you are the provider and the giver of all goodness
-----------	--

## Application 2:

This is an excerpt from the Diptych of the Liturgy of St Gregory.

、	†	For you are God the merciful
---	---	------------------------------

### Application 3:

The hymn '2 x.

## Biblical Examples

、 q 、 f	He is the propitiation of our sins (1 John 2:2)
---------	---

## Exercises

## Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

## Exercise 2: Translate to English

Translate the following phrases into English:

- $$\begin{array}{rcl} 1. & \backslash & q \\ 2. & \backslash & \uparrow 2 \\ 3. & \backslash & \\ 4. & \backslash & \uparrow \\ 5. & \backslash & 2 \end{array}$$

### Exercise 3: Practice Text

Translate the following text:

“、†、ω、2、.ω、ω、.q、б、2、
----------------------

## Resources

- "A Study in Bohairic Coptic" by Nabil Matar; p162
- See Moawad Daoud Lesson 2
- See Sameh Younan page 59 in the PDF

- ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson 3A

# Lesson 2: Nominal Tripartite Sentences (Indefinite Predicate)

## Indefinite Predicate Sentences

There are two forms of nominal tripartite sentences when the object is indefinite. These forms are translated to English in the same way as the ones with a definite object.

The forms are:

**<Definite Subject> <Indefinite Object> <Copula>**

<Definite Subject>	<Indefinite Object>	/ /	Translation
			my father is a man
			I am a man
	` 2		I am a woman
`			She is a mother
`	2 2		They are women
` q	q†		He is a teacher
			This man is a physician
			My brother is a physician
			My father is a presbyter (priest)

**<Indefinite Object> <Copula> <Definite Subject>**

<Indefinite Object>	/ /	<Definite Subject>	Translation
			my father is a man

			I am a man
` 2			I am a woman

# Application

## Application 1:

This is an excerpt from

--	--

1.

## Application 2:

This is an excerpt from

--	--

## Biblical Examples

q2 ` 9 2 q ` 6	His clothing is from camel hairs (Matthew 3:4)
2 `	Joseph, her husband, was a righteous [person] (Matthew 1:19)
` 9 q	He is the one from a holy spirit (Matthew 1:20)
` 2 q ` ʁ	an open tomb is their throat (Psalms 13:4)
2 ` 6 2 2 `	The judgments of the Lord are true judgments (Psalms 18:9)

# Exercises

## Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

## Exercise 2: Translate to English

Translate the following phrases into English:

1.` q



2. `        ` 2
3. `
4. `
5.        2 `
6. `        2 ϣ
7. `        2 2

### Exercise 3: Practice Text

Translate the following text:

### Resources

- "A Study in Bohairic Coptic" by Nabil Matar; p162
- See Moawad Daoud Lesson 2
- See Sameh Younan page 59 in the PDF
- ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson 3A

# Lesson 3: Nominal Bipartite Sentences

## Nominal Bipartite Sentences

In the previous lessons, we studied several forms of Nominal Tripartite Sentences. They are enumerated here:

<Definite Subject> <Copula> <Definite Object>  
<Definite Object> <Copula> <Definite Subject>  
<Definite Subject> <Indefinite Object> <Copula>  
<Indefinite Object> <Copula> <Definite Subject>

We defined a Tripartite Sentence as a sentence with three parts (hence the name), so naturally a Bipartite Sentence will be a sentence with two parts. We'll use the same building blocks as in the last two lessons.

We have two forms of Nominal Bipartite Sentences:

<Subject> <Object>

In this sentence structure, the copula or the "is/am/are" is assumed and understood by the context of the sentence. This structure is common found with personal pronouns as the subject, although it could be used with a regular definite noun as the subject. This structure is also commonly found when a demonstrative pronoun is the object.

<Subject>	<Object>	Translation
	אני	I am a prophet
אתה		You are the Christ
	אנחנו	We are Jews
זה		This is my son
	האיש	The man is a prophet

<Object> <Copula>

In this sentence structure, the subject is assumed to be the relevant pronoun (i.e. it, he, they, etc.), and the object is what is specified. The object here can be an indefinite noun, a definite noun, a

possessive noun, a pronoun, etc.

<Object>	<Copula>	Translation
		he is my father
		she is my mother
、		they are my brothers
		he is the wise one
†		she is the wise one
		he is a man
、 2		she is a woman
2 x		they are ships
		this is it (m.)
		this is it (f.)
		they are these

Naturally, this would take on a different translation when the object is a personal pronoun (since it doesn't make much sense to say "he is him" or "she is her").

<Object>	<Copula>	Translation
		it is I
		it is us
、		it is you (m.)
、		it is you (f.)
、		it is you (pl.)
、 q		it is him
、		it is her
、		it is them

## Application

### Application 1:

This is an excerpt from <>.

--	--

1.

# Exercises

## Exercise 1: Translate to Coptic

Translate the following into Coptic:

- 1.

## Exercise 2: Translate to English

Translate the following phrases into English:

- 1.

# Resources

"A Study in Bohairic Coptic" by Nabil Matar; p162

See Moawad Daoud Lesson 2

See Sameh Younan page 59 in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson 3A

# Lesson 4: Negative Nominal Sentence Construction

## Indefinite Pronoun - -

An indefinite pronoun is a pronoun that does not refer to any person, place, or thing in particular. Some examples of indefinite pronouns in English are: "anything" - "something" - "anyone" - "anywhere" - "someone" - "somewhere" - etc. The infix - - is a noninflectional word element that is inserted between the noun prefix and the noun. It expresses the meaning "other" and can be used with definite or indefinite articles, demonstrative articles and possessive articles.

	the other man	Definite Article (m.)
	the other men	Definite Article (f.)
† ` 2	the other woman	Definite Article (pl.)
*	another man	Indefinite Article (s.)
2	some other men	Indefinite Article (pl.)
	this other man	Demonstrative Article (m.)
	my other man	Possessive Article (1s.)

\*Note that for the singular indefinite noun, the singular indefinite article is dropped. However, in the case of the plural, the plural indefinite article 2 is kept.

## Nominal Sentences: Negative Construction

All of the nominal sentences we have taken so far are of positive construction (e.g. "This man is my father"). Negating the sentence (e.g. "This man is not my father") is achieved by placing the particle ` (sometimes ` ) before the object and before the copula. Below, we will discuss negating both types of bipartite sentences, and all four types of tripartite sentences that we have taken thus far.

When do we use ` versus ` ? ` is used when the following letter is:

### <Object> <Copula>

	he is my father
`	he is not my father
	he is a bishop
`	he is not a bishop

### <Subject><Object>

This sentence type cannot be negated. To negate it, you will need a copula which will make it a tripartite sentence.

### <Definite Subject> <Copula> <Definite Object>

	this man is my father
`	this man is not my father
	this is the man
`	this is not the man

### <Definite Object> <Copula> <Definite Subject>

	my father is this man
`	my father is not this man

### <Definite Subject> <Indefinite Object> <Copula>

9	my mother is a teacher
` 9	my mother is not a teacher

### <Indefinite Object> <Copula> <Definite Subject>

` 2	I am a woman
` ` 2	I am not a woman

## Application

### Application 1:

This is an excerpt from the Orthodox Creed.

ἡ ἀληθεία ἡ ἐκ τοῦ πατρὸς ἡ ἀληθεία ἡ ἐκ τοῦ πατρὸς	light of light; true God of true God; begotten not created, of one essence with the Father
--	---

1. ☐ - he is begotten
2. ☐ - he is not created
3. ☒ - he is one essence with the father

## Exercises

## Exercise 1: Translate to Coptic

Translate the following into Coptic:

- 1.

## Exercise 2: Translate to English

Translate the following phrases into English:

- 1.

## Resources

"A Study in Bohairic Coptic" by Nabil Matar; p162

See Moawad Daoud Lesson 2

See Sameh Younan page 59 in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson 3A

# Lesson 5: Relative Nominal Sentence Construction

## Interrogative Form

## Application

### Application 1:

This is an excerpt from <>.

--	--

1.

## Exercises

### Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

### Exercise 2: Translate to English

Translate the following phrases into English:

1.

## Resources

"A Study in Bohairic Coptic" by Nabil Matar; p162

See Moawad Daoud Lesson 2

See Sameh Younan page 59 in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson 3A





# Lesson 6: Interrogatives

## Interrogative Form

## Application

### Application 1:

This is an excerpt from <>.

--	--

1.

## Exercises

### Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

### Exercise 2: Translate to English

Translate the following phrases into English:

1.

## Resources

"A Study in Bohairic Coptic" by Nabil Matar; p162

See Moawad Daoud Lesson 2

See Sameh Younan page 59 in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson 3A

# Unit 5: Prepositions

# Unit 5 Vocabulary

## Nouns Around the House

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>

## Church Nouns

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
ⲕ ⲉ	iconostasis	m	
	veil	m	
ⲛ	triangle	f	
	cymbal	m	
ⲛⲛⲛⲛ	candle	m	
ⲕ ⲉ	candlestand	m	
	lectionary	m	
ⲛ	lectern		

	pillar		
ⲓ ⲙ ⲙ	altar		
	seat/chair (refers to the throne that holds the chalice on the altar)		
	refers to the spoon used in the distribution of the Mysteries		
	star refers to the star/dome that covers the Body of Christ in the Eucharist		
	dish/disk refers to the panteon		
	wine		
ⲓ ⲧ	book holder		

## Prepositions

<u>Coptic</u>	<u>English</u>	<u>Pronominal Form</u>
ⲓ	in	ⲓ ⲧ =
ⲓ	on (i.e. on something moving)	ⲓ =
ⲓ ⲧ	upon (i.e. on something stationary)	ⲓ ⲧ =
	to	=
ⲙ	to	ⲙ =
ⲓ	to	ⲓ =
ⲓ	under	ⲓ =
	with	=

	because	=
2	in the presence of, before	2 =
`	behind	=
2	at the mouth of; at the entrance of	2 =
2	through	2 =
` ; ;	of	` =
	against	=
6	without	6 =
	between	=

# Unit 3: Adjectives

# Unit 3 Vocabulary

## Numbers (1-10)

	<u>Masculine</u>	<u>Feminine</u>	<u>English</u>
—			One
—	ⲁ	ⲁ ⲧ	Two
—	ⲙ	ⲙ ⲧ	Three
—	ⲁⲓ	ⲁⲓ ⲁ	Four
—	ⲁ	ⲧ	Five
—			Six
—	ⲙ ⲙⲓ	ⲙ ⲙⲓ	Seven
—	ⲁⲙ	ⲁⲙ	Eight
—		ⲧ	Nine
—		ⲧ	Ten

## Occupational Nouns

<u>Coptic</u>	<u>English</u>	<u>Gender</u>	<u>Irregular Plural</u>
	servant	M	
	servant	F	
ⲉ	writer	M/F	ⲉ
ⲓ ⲙ	reader	M	
	reader	M	



q2	singer	M	
q†	teacher	M	
q 2	iconographer	M	
	physician	M/F	
q†	baptizer	M	
	prophet	M/F	
	psalmist	M	
	shepherd/shepherdess	M/F	
	archdeacon	M	
	deacon	M	
	priest	M	
	presbyter (priest)	M	
	bishop	M	
	metropolitan	M	
	patriarch	M	
	monastic	M/F	
	hermit	M	
,	archimandrite	M	
	apostle	M	
	disciple	M	
	evangelist	M	
	martyr	M/F	

	beloved	M/F	†
	general	M	

See 3B lesson 2.4.i

、	New Testament
、	Old Testament
†ω、	The golden censer (the censer of gold)

Translate the following into Coptic:

Translate the following phrases into English:

## Resources

See Moawad Daoud Lesson

See Sameh Younan page in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson



# Lesson 2: Compound Nouns

(     -,     ϣ-,     - )

## Compound Nouns

Nabil Matar p 488

- 
- ϣ-
- 

Examples:


## Exercises

### Exercise 1: Translate to Coptic

Translate the following into Coptic:

- 1.

### Exercise 2: Translate to English

Translate the following phrases into English:

1.     ϣⲓⲁⲓ
- 2.

# Resources

"A Study in Bohairic Coptic" by Nabil Matar; p

See Moawad Daoud Lesson

See Sameh Younan page in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson

# Lesson 3: Compound Nouns

## ( , )

### Compound Nouns

Nabil Matar p 488, 441

Examples:


### Exercises

#### Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

#### Exercise 2: Translate to English

Translate the following phrases into English:

1. ⲙⲁⲣⲓ
- 2.

### Resources

"A Study in Bohairic Coptic" by Nabil Matar; p

See Moawad Daoud Lesson

See Sameh Younan page in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson



# Lesson 4: Inflected Adjectives

## Inflected Adjectives

See 3B lesson after 2.4.iii

Examples:


## Exercises

### Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

### Exercise 2: Translate to English

Translate the following phrases into English:

1.  
2.

## Resources

"A Study in Bohairic Coptic" by Nabil Matar; p

See Moawad Daoud Lesson

See Sameh Younan page in the PDF

ACTS 2990 Introduction to the Coptic Language (Bohairic) with Hany Takla Lesson



# Lesson 5: Qualitatives as Adjectives

## Qualitative

Nabil Matar p 447

Examples:


## Exercises

### Exercise 1: Translate to Coptic

Translate the following into Coptic:

1.

### Exercise 2: Translate to English

Translate the following phrases into English:

1. ⲙⲁⲣⲓ
- 2.

## Resources

"A Study in Bohairic Coptic" by Nabil Matar; p

See Moawad Daoud Lesson

See Sameh Younan page in the PDF



# Unit 6: Verbs

# Unit 6 Vocabulary

# Introduction to Verbs

## Verbs

Verbs are words that show an action, an occurrence, or a state of being. Almost every sentence requires a verb (though we have studied in a previous unit the nominal sentences and shown how the copula is a replacement for the verb). There are two types of verbs: Transitive verbs and Intransitive verbs.

Transitive Verbs require a direct object (noun, pronoun or noun phrase). For example, the verb "like" requires two nouns a subject (that which "likes"), and an object (that which is "liked"). Intransitive verbs do not require a direct object. For example, the verb "play" only requires a subject - that which "plays."

The basic form of the verb is called the infinitive. The verb is conjugated to produce several different forms which are called verb tenses.

## English Verb Tenses

In English, there are three verb tenses: Past, Present and Future; and there are additional aspects that give extra details: Simple, Perfect, Continuous, Perfect Continuous. These details include what actions happened first, whether a past action has an impact on the present, the length of time the action occurred, etc.

### Past Tense

- Simple Past "I ate"
- Past Perfect "I had eaten"
- Past Continuous "I was eating"
- Past Perfect Continuous "I had been eating"

### Present Tense

- Present Tense "I eat"
- Present Perfect "I have eaten"
- Present Continuous "I am eating"
- Present Perfect Continuous "I have been eating"

### Future Tense

- Future tense "I will eat"

- Future Perfect "I will have eaten"
- Future Continuous "I will be eating"
- Future Perfect Continuous "I will have been eating"

## Verb Tenses in Other Languages

You may think "what other tenses can there be? Past, present, future... that's all one needs." To give an example, we can look at Spanish. Spanish has 18 verb tenses (compared to English's 12). The Conditional tense in Spanish expresses the equivalent of "would + verb" construction in English (e.g. "I would eat"). A related tense is the Conditional Perfect (e.g. "I would have eaten"). Although we can still express these ideas in English, we don't consider them tenses.

We will find a similar situation in Coptic.