The not yet forms in different Texts Coptic

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Abstract

This form in Coptic is used to describe an action that is not yet happened, the auxiliary verb used here is ënąt" ëṇate, form the origin bw ir= tw.

This study is one of the importance of this subject for the researcher of ancient Egyptian language, It is used to describe an action that is not yet happened, Tens of scholars called it "Not yet". The Late Egyptian construction bw iri.t.f sdm entitled in French (pas encore) and in German (noch nicht) which means in English (Not yet), it is a construction derived from Middle Egyptian form n sdm.t.f "He has not heard": make the researcher reach to the best translations for the texts, and this is very important for any language to identify the Historical events and to understand their true meaning.

ملخص:

صيغ ليس .... بعد في النصوص القبطية المختلفة

تعتبر هذه الصيغة من أهم الصيغ في اللغة المصرية القديمة، وهي تنفي حدث متوقع حدوثه في المستقبل أي أنها تنفي حدث لفترة زمنية معينة، وهذه الصيغة لم تكن وليدة الخط القبطي بل كانت لها أصول في اللغة المصرية القديمة فكانت معروفة منذ العصر الكلاسيكي للغة المصرية القديمة، وردت في الكثير من النصوص المختلفة، والجدول التالي يوضح تطور صيغ ليس بعد منذ العصر الكلاسيكي وحتى مرحلة القبطي:

<table>
<thead>
<tr>
<th>العصر الكلاسيكي</th>
<th>النقلة بين الكلاسيكي والتأخير</th>
<th>العصر المتاخر</th>
<th>القبطي</th>
</tr>
</thead>
<tbody>
<tr>
<td>n sdm.t.f</td>
<td>bw sdm.t.f</td>
<td>bw iri.t.f sdm</td>
<td>ëṇatecswtû</td>
</tr>
</tbody>
</table>

والجدول السابق يوضح تطور صيغ ليس .... بعد منذ العصر الكلاسيكي، حتى ëṇat" ëṇate، وهي تتكون من الفعل المساعد، والتي ëṇatecswtû، وهي تنفي حدث متوقع حدوثه مستقبلاً، وقد يرجع أصل المصري القديم إلى bw ir= tw، وردت العديد من الأمثلة في النصوص القبطية المختلفة منها على سبيل المثال لا الحصر، أنجيل يوحنا وليو ورمتي وكتابات شنودة وغيرها الكثير التي قمنا بعرضها في البحث المعنون "صيغ ليس...بعد في النصوص القبطية".
Also because of the importance of this subject for the researcher of ancient Egyptian language, it is used to describe an action that is not yet happened. Tens of scholars called it "Not yet". The Late Egyptian construction *bw iri.t.f sdm* entitled in French (*pas encore*) and in German (*noch nicht*) which means in English (*Not yet*), it is a construction derived from Middle Egyptian form *n sdm.t.f* "He has not heard" (1). make the researcher reach to the best translations for the texts, and this is very important for any language to identify the Historical events and to understand their true meaning.

The transformations of this tense or construction from Middle Egyptian till Late Egyptian and Coptic were as follows: (2)

<table>
<thead>
<tr>
<th>Middle Egyptian</th>
<th>Transitional Egyptian; till Ramesses 3rd.</th>
<th>Late Egyptian</th>
<th>Coptic</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>n sdm.t.f</em></td>
<td><em>bw sdm.t.f</em></td>
<td><em>bw iri.t.f sdm</em></td>
<td><em>ⲅⲡⲓⲛⲓⲛⲟⲩⲧⲧⲧ</em></td>
</tr>
</tbody>
</table>

Now the problem lies with the translation of *n sdm.t=f* with "not yet", which notion appears to be regarded by several scholars as the usual, but nonetheless optional, meaning of the negation in that *sdm.t=f* construction, besides the meaning "not" known from
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the use of the negation in other constructions with finite verb forms, i.e. $n \ sdm=f$ and $n \ sdm.n=f$ \( ^{(3)} \) A second problem is the relationship of the form in $n \ sdm.t=f$

This form in Coptic is used to describe an action that is not yet happened, the auxiliary verb used here is ꝏฤ ꝏฤ ꝏฤ ꝏฤ ꝏฤ ꝏฤ ꝏฤ ꝏฤ \( ^{(4)} \), form the origin $bw \ ir= tw$. Study the following table:

<table>
<thead>
<tr>
<th>Person</th>
<th>Coptic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-sc</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>I have not yet seen/ before I have seen</td>
</tr>
<tr>
<td>2- s m</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>you have not yet seen/ before you have seen</td>
</tr>
<tr>
<td>2- s f</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>you have not yet seen/ before you have seen</td>
</tr>
<tr>
<td>3- s m</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>He has not yet seen/ before he has seen</td>
</tr>
<tr>
<td>3- s f</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>She has not yet seen/ before she has seen</td>
</tr>
<tr>
<td>1-pl</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>We have not yet seen/ before we have seen</td>
</tr>
<tr>
<td>2-pl</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>you have not yet seen/ before you have seen</td>
</tr>
<tr>
<td>3-pl</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>They have not yet seen/ before They have seen</td>
</tr>
<tr>
<td>Before noun subject</td>
<td>ꝏฤ ꝏฤ ꝏฤ ꝏฤ</td>
<td>NN have/has not yet seen/ before NN have/has seen</td>
</tr>
</tbody>
</table>
Ex. (1)

'\textit{\ιπ\eta\ ηεκρα\zetaιος} ημ\alpha\varepsilonι ημ\alpha\gamma\.'

You have not yet become worthy to talk to him. (KHML II 30, 12-22)

Ex. (2)

'\textit{\ι\π\alpha\π\tau\epsilon\iota\iota} η\iota\varepsilon\iota\tau\alpha\omicron\gamma\nu\omicron\.'

It has not yet come, namely my houer.

Ex. (3)

'\textit{\\ieta\varepsilon\iota\pi\alpha\tau\omicron\omicron\omicron\iota\gamma\iota\iota} τη\omicron\omicron\iota\omicron\omicron\iota \varepsilon\iota\nu\iota\kappa\tau\iota \iiota \nu \pi\nu\omicron\omicron\omicron\epsilon\omicron\iota\nu\iota \epsilon\iota\uomicron\mu\iota\gamma\iota.'

They had not yet taken they the city of kebt at that time.

(selection F 75, form the life of Bishop)

Ex. (4)

'a \textit{\pi\nu\alpha\upsilon \pro\kappa\omicron\omicron\kappa\epsilon\iota \varepsilon \peek\upsilon\omicron\omicron\upsilon}, \textit{\mu\pi\alpha\tau\epsilon\iota\kappa\tau\omicron\epsilon\alpha} \textit{\p\epsilon\gamma\check{\chi}} \textit{\SWpe}.'

The hour had advanced greatly, I had not returned yet and it was becoming night.(P of pisentius. 137)

In this E
Ex. (5)

Espoused to Joseph not yet they came together, she was found with child of the Holy Ghost. (Gospel of St. Matthew 1.18)

Ex. (6)

And the words had still not broken yet forth form my mouth, [when] one of those wolves hurled aloud sound, and they all withdrew (themselves) by the prayers of my holy father pisentius . (The life of Bishop pisentius 147)

Ex. (7)

The man answered: He is youth, my father, and he has not yet come to the age, and he is a wise [boy]. (The life of Bishop pisentius 159)
Ex. (8)

ετθε ου πην ρωι τωμ, ἤταμοι ὁπατεταγο θαξε ἦ

νεγοογ ετημα?  

Why did my mouth not [remain] shut, and [why did I not] die yet I spoke on that day? (The life of Bishop pisentius 228).

Ex. (9)

ᾴς ει ητεν ενογετονωτ ιτε τκοι εμπατογρρωτ

ριξεν πκαρι χε ηε ἤπατε φνουτ εωογ ριξεν πκαρι

ογορ ιε ἂμον ρωμη ιε εερσωβ εερσωβ επικαρι.

All the trees of the wilderness were not yet on the earth, and all the weeds of the wilderness were not yet grown, because the Lord God had not rained on the earth, nor was a person working on the earth. (see Genesis B.5)

Ex (10)

ογορ πεξωνο γε αυμωνι μαρεκνωτ ηαι ἄογβακι ηεμ

ονυνυνοε φαι ετε τηαφε ἁα𝑆ωνι Σα εφρι ετφε

ογορ μαρεκαμιο ηαι πογραν ἁπατενξωρ εβολ

ριξεν προ ἁπκαρι ηθρι.

And they said, Come, let us build a city and a tower whose head is in the sky, and make a name for ourselves. We are not dissipated yet on the face of all the earth. (see Genesis 11.4)
Ex (11)

And in the fourth generation, they return here because the Amorites' guilt is not yet complete. (see Genesis 15.16)  

Ex (12)

And if he had not yet finished speaking, if Rebekah, who was born to Bettuel, the son of the queen of the woman, Nahor, my brother Ibrahim, went out and dragged her over her shoulder. (see Genesis 24.15)

Ex (13)

Make food for me as I like and bring it to eat until I bless you myself before I die. (see Genesis 27.4)
Ex (14)

\[\text{ἐχε ανισούς ήνή ἴσο γένος μαθαίαν ήνή ἰδρυμήν ήνα ἵπταγόμων ἵπταγόμων ἵπταςμον ἐροκ ἰμπέμο ἰμποῖο ἰμπάρμογ.}\]

You bring me hunting and make food for me to eat and bless you before the Lord before my death. (see Genesis 27.7)

Ex (15)

\[\text{ὀνόμ εἴκολογε ἐζογή ἐμπέκιωτ ὀνόμ εὐεογώμ χίλια ἱπτε πεκιώτ εμοο εροκ ἰμπάρμογ.}\]

Bring her to your father to eat so that he can bless you before his death. (see Genesis 27.10)

Ex (16)

\[\text{πιεμίσει ἄε πυνσογες πιχριστος πε ογ ναρησ νε: εταργοὶ ησα τεκμαγ μαρια ἱσσεφ ἲπατογγογει πογερογ λυχες επιβουκε εβολοῖον ογγεγμα εεγαβ.}\]

As for the birth of Jesus Christ, it was like this, when Mary, his mother, was engaged to Joseph before they gathered, and she was pregnant with the Holy Spirit. (Gospel of st. Matthew.1.18)
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Ex (17)

Do not imitate them, because your father knows what you need not yet you ask him. (Gospel of st. Matthew 6.8)

Ex (18)

in middle Egyptian

Be not yet therefore like unto them: for your father knoweth what thing you have need of, before you ask him.

Ex (19)

In sahidic

As for the birth of Jesus Christ, it was like this when Mary, his mother, was engaged to Joseph before they go. (G.M.1.18).

Ex (20)

Sahidic

As for the birth of Jesus Christ, it was like this when Mary, his mother, was engaged to Joseph before they go. (G.M.1.18).
References:


(3) For "not" or "not (yet)" see, among others, Gardiner, EG, 316 (§401):

"[sDmt.f] after n 'not', chiefly with the
meaning 'he has (had) not yet heard’"; 317 (§402): "lit. 'he has (had) not
(yet) ...’"; however, Gardiner has stated that
the 'not yet/before' notion is only very rarely absent (see Studies sDm.t=f
I (Dr sDm.t=f), §1 [p. 4]). Lefebvre, GEC,
212 (§421): "la construction négative n cDmt.f signifie, dans une
proposition principale: 'il n'a (n'avait) pas (encore)
entendu’". Callender, Middle Egyptian, 103 (4.10.1.1): "the main clause
is apparently iw n sDmt.f 'he has not yet
heard'; the conjoined form in n sDm.t=f 'when/and he had not heard’". Borghouts, Egyptisch I, 104 (§48.a.1): n sDm.t=f
"'hij heeft nog niet gehoord' (eigl. 'hij zal niet hebben gehoord')" ['"he has
not yet heard' (strictly speaking 'he will
not have heard')"]. Graefe, Mitteläg. Grammatik, 101: "'ohne dass ...
bzw. 'bevor noch'". Grandet - Mathieu, Cours
d’égyptien II, 143 (42.4): "on les rend de préférence par 'avant qu'il n'aît
mangé' ou 'n'ayant pas encore
mangé'(lit., 'tandis qu'il n'a pas mangé')".


(5) see Genesis 18.11
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