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CONSTRUCTIONS WITH NEGATIVE PREFIX AT- IN THE COPTIC LANGUAGE

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CONSTRUCTIONS WITH NEGATIVE PREFIX

ⲁⲧ IN THE COPTIC LANGUAGE

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ABSTRACT

The present paper handles the compound noun, the negative, and the use of the formative ⲁⲧ-, which is used for nouns and verbs since many abstract nouns comprise the prefix at-. Finally, all the abstract nouns negated by ⲁⲧ are appended to. In Coptic, there are few true adjectives because the old form of the language is rich in adjective-verbs. Generally speaking, the adjective is expressed in Coptic by means of a relative clause or by substantives linked together by the genitival adjective ⲛ-. Less frequently, the noun and its qualifying substantive are in direct opposition. This adjective follows its noun in masculine and feminine forms. In this article, an analysis is made of the use of the negative prefix ⲁⲧ- in Coptic. The examples of its use are divided into two groups: - The negative prefix ⲁⲧ- with verbs; - The negative prefix ⲁⲧ with nouns. The meaning of some frequently occurring verbal and nominal roots modified by ⲁⲧ- is explicated and their etymological (Ancient Egyptian and Demotic) predecessors are provided. Syntactically, the compounds with ⲁⲧ- are abstract nouns that function predominantly as equivalents of adjectives, as Coptic has only a few adjectives in the strict sense. Consequently, the ⲁⲧ- compounds have adjectival syntactic functions: they modify the head noun in the nominal phrase or function as the nominal predicate in nominal sentences. They can also function as nouns, for example as the subject of the sentence. An overview of the syntactic functions of the ⲁⲧ- compounds examined is presented in the conclusion. In the *Appendices*, alphabetic overviews are provided of respectively the deverbal and denominal compounds with ⲁⲧ- mentioned in Crum's *Coptic Dictionary*. It becomes evident that the deverbal compounds by far outnumber the denominal ones».

KEYWORDS: Coptic , negation , prefix , verb , noun , adjective , Late Egyptian , Demotic.

I. INTRODUCTION

The negative prefix **ⲁⲧ**- can change a word's meaning into its antonym, which forms, with nouns and verbs, a negative adjective that means «not, without, un-, in-, -less»¹.

The prefix **ⲁⲧ**², **ⲁⲧⲉ** comes before double consonants (rarely)³, **ⲁⲑ**⁴ before the "seven consonants" (B), **ⲁⲉⲓⲧ** (M) derived from hieroglyphic  *iwty* "which is not"⁵ and in demotic  *iwty* "without"⁶.

Adjectives are expressed in three ways. The first one is the adjective followed by the noun directly. The noun is then generally in the construct form. There are comparatively few true adjectives in Coptic, e.g., **ⲱⲏⲙ**→little – young and **ⲡⲧⲟⲟϥ ⲱⲏⲙ** «the little mountain». The second one utilizes the genitive n- placed between the noun and the adjective. In this form, the noun may either precede or follow its adjective, e.g., **ⲏⲣⲱⲙⲉ ⲏⲁⲧ-ⲉⲃⲱ** «the ignorant men». The third way is formed by means of a relative clause used **ⲉⲧ** relative adjective, e.g., **ⲡⲱⲗⲁⲉ ⲉⲧⲉⲥⲏⲓ** «the written word»⁷.

The paper aims to compile an inventory of Coptic lexical units containing the prefix **ⲁⲧ**- and classify the examples quoted according to their syntactic functions.

The examples quoted are excerpted directly from Coptic texts (primary sources) and dictionaries (secondary sources).

1. The negative prefix **ⲁⲧ** with verbs.

When the complement is a verb, it can take an object. It is worth noting that when used in a passive sense, the transitive verb must take an object as a pronominal object. It can also join compound verbs to make one negative word.

- The verb **ⲏⲁϥ**⁸ = look

In late Egyptian *nw* , in Demotic *nw* 

ⲁⲧ-ⲏⲁϥ (S), **ⲁⲑ-ⲏⲁϥ** (B) + **ⲉ**./**ⲉⲣⲟ** means unseen, unseeing¹¹, invisible (lit. without seeing it).

Ex.1: **ⲡⲓⲕⲁⲓ ⲁⲉ ⲏⲉ ⲟϥⲁⲑ-ⲏⲁϥ ⲉⲣⲟϥ ⲡⲉ ⲟϥⲟⲓ ⲏⲁⲧ-ⲉⲃⲱ†**

The earth was invisible and empty. (Ge 1₂ B)

- The verb **ⲙⲟϥ**¹² = die

¹ SMITH 1999: 2.

² CRUM 1939: 18b-19a; CERNY 1976: 13.

³ PLUMLEY 1948: 12, §101ff.

⁴ VYICHL 1983: 17-18.

⁵ ERMAN & GRAPOW (eds.): *Wb.* Vol.1: 46.

⁶ ERICHSEN 1954: 25, 7.


⁷ MURRAY 1927: 18- 19.

⁸ CRUM 1939: 233b; CERNY 1976: 113.

⁹ ERMAN & GRAPOW (eds.): *WB.* Vol.2: 218, 3ff.

¹⁰ ERICHSEN 1954: 209, 3.

¹¹ CRUM 1939: 234a.


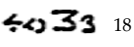
In late Egyptian *m(w)t* ¹³, in Demotic *mwt* ¹⁴

ατ-μογ (S), αθ-μογ (B) = deathless – immortal¹⁵

Ex.2: ΠΑΙΚΑΙΟΣΥΝΗ ΓΑΡ ΟΥ**ΑΤ-ΜΟΥ** ΤΕ·

For uprightness is immortal. (Sa1₁₅ S)

- The verb **μοωε** = walk - go¹⁶

In late Egyptian *mšc* ¹⁷, in Demotic *mšc* ¹⁸

ατ-μοωε (S), αθ-μοωε (B) = Pathless¹⁹

Ex.3: ΦΤ ΠΑΝΟΥΤ ΑΙΝΑΟΡΠΤ ΖΑΡΟΚ ΧΕ ΑΣΙΒΙ ΝΗΗΤΚ ΝΧΕ ΤΑΦΥΧΗ: ΕΘΡΕΣΦΙΡΙ ΝΑΚ ΕΒΟΛ
 ΝΧΕ ΤΑΣΑΡΞ ΗΕΝ ΟΥΚΑΖΙ ΝΨΑΦΕ ΝΕΜ ΟΥΜΑ Ν**ΑΘ-ΜΩΨΙ** ΖΙΩΤΦ ΝΕΜ ΟΥΜΑ Ν**ΑΘ-ΜΩΟΥ**
 O God, my God, to you, I create because my soul thirsts for you, so that my body may flourish for you in a wasteland, a pathless place, and a place without water. (Ps 62₁ B)

Ex.4: ΟΥΜΗΨ ΜΜΑΝΕΣΨΟΥ ΑΥΤΑΚΟ ΜΠΑΙΑΖΑΛΟΙ ΑΥΘΩΛΕΒ ΝΤΑ ΤΟΙ ΕΘΝΑΝΕΣ ΑΥΤΗΙΣ
 ΕΥΜΑΝ**ΑΘ-ΜΩΨΙ** ΝΨΑΦΕ·

Many shepherds have corrupted my vineyard. They have trampled my portion. They made my inheritance desolate wilderness. (Jer 12₁₀ B)

- The verb **σει** (S), **σι** (SB)²⁰ = be filled - satisfied



In late Egyptian  *s3j*²¹, in Demotic  *sj*²² = become sated.

ατ-σει (S), ατ-σι (B)²³ (adj.) = insatiate.

Ex.5: ΟΥΡΕΦΖΙΠΖΟ ΗΕΝ ΝΕΦΒΑΛ ΝΕΜ ΟΥΖΗΤ Ν**ΑΤ-ΣΙ** : ΦΑΙ ΜΠΑΙΟΥΩΜ ΝΕΜΑΦ

Whoever has haughty eyes and a proud heart, I will not tolerate him. (Ps 100₅ B)

- The verb **σωτη** = hear²⁴

In late Egyptian *sdm* ²⁵, in Demotic *stm* (*sdm*) ²⁶

ατ-σωτη = inaudible, disobedient²⁷

Ex.6: ΦΝΑΜΟΩΦΕ ΖΑΤΕΦΖΗ ΖΗΠΕΠΝΑ ΜΝ ΤΒΟΜ ΝΖΗΛΙΑΣ· ΕΚΤΟ ΝΝΖΗΤ ΝΝΕΙΟΤΕ ΕΝΕΥΨΗΡΕ
 ΑΥΩ Ν**ΑΤ-ΣΩΤΗ** ΖΝ ΤΜΗΤΡΜΝΖΗΤ ΝΝΑΙΚΑΙΟΣ ΕΣΟΒΤΕ ΝΟΥΛΑΟΣ ΜΠΧΟΕΙΣ ΕΦΣΒΤΩΤ

¹² CRUM 1939: 159a; CERNY 1976: 79.

¹³ ERMAN & GRAPOW (eds.): *Wb.* Vol.2: 165, 8ff.

¹⁴ ERICHSEN 1954: 157, 7.

¹⁵ CRUM 1939: 160 a.

¹⁶ CRUM 1939: 203b; CERNY 1976: 96.

¹⁷ ERMAN & GRAPOW (eds.): *Wb.* Vol.2:156,5.

¹⁸ ERICHSEN 1954: 181, 1.

¹⁹ CRUM 1939: 205b.

²⁰ CRUM 1939: 316b; CERNY 1976: 145.

²¹ ERMAN & GRAPOW (eds.): *Wb.* Vol.4: 14, bottom.

²² ERICHSEN 1954: 407, 5.

²³ CRUM 1939: 317a.

²⁴ CRUM 1939: 363b; CERNY 1976: 165.

²⁵ ERMAN & GRAPOW (eds.): *Wb.* Vol.4: 384, 4f.

²⁶ ERICHSEN 1954: 478, 4.

²⁷ CRUM 1939: 364b.

He will walk in front of him in the spirit and power of Helias. To turn the hearts of the fathers to their children, and the disobedient (to walk) in the wisdom of the righteous, to prepare a people for the lord prepared. (Lu 1₁₇ S)

- The verb **ΕΙΜΕ** = know, understand²⁸.



In late Egyptian ϵ_m ²⁹, in Demotic ϵ_m ³⁰

ΑΤ-ΕΙΜΕ (S) = ignorant, innocent³¹.

Ex.7: **ΠΕΧΑÇ ΧΕ ΠΒΟΙÇ ΟΥΨΛΟΛ ΝΑΤ-ΕΜΗ ΟΥΟΖ ΝΘΜΗ ΝΑ ΤΑΚΟÇ**

He said: «Lord, would you ignore someone even if he is upright?» (Ge 20₄ B)

- The verb **ΕΙΩ, ΙΑ** (SB) = wash³²

In late Egyptian i^c ³³, in Demotic i^c ³⁴

ΑΤ-ΙΑ (S), **ΑΘ-ΙΩΟΥ** (B) = unwashed³⁵.

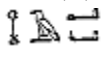

Ex.8: **ΟΥΟΖ ΑΦΕΡΟΥΩ ΠΕΧΑÇ ΝΝΗΕΤΟΖΙ ΕΡΑΤΟΥ ΜΠΕΡΜΘΟ ΕΦΧΩ ΜΜΟÇ ΧΕ ΑΛΙΟΥΙ ΝΝΑΙΖΒΩÇ ΕΤΑΘ-ΙΩΟΥ ΕΒΟΛ ΖΙΩΤÇ ΟΥΟΖ ΠΕΧΑÇ ΝΑÇ ΧΕ ΖΗΠΠΕ ΑΙΩΛΙ ΝΝΕΚΑΝΟΜΙΑ**

The angel said to those who were standing before him, «Take off his filthy clothes» Then, he said to Joshua, «See, I have taken away your sin, and I will put fine garments on you» (Zach 3₄ B)

Ex.9: **ÇΕ ΟΥΩΜ ΝΝΙΩΙΚ ΕΡΕ ΝΟΥΧΙΧ ΘΩΛΕΒ ΕΤΕ ΦΑΙ ΠΕΧΕ ΝΑΤ-ΙΑ ΤΟΤΟΥ**

They eat their bread having not washed hands. (MK 7₂ B)

- The verb **ΚΩ** (S), **ΧΩ** (B) (intransitive verb) = become loose, dissolved³⁶

In late Egyptian h^3c ³⁷, in Demotic $h^3(c)$ ³⁸.

ΚΩ (S), **ΧΩ**(B) + **ΕΒΟΛ** (noun (m)) = freedom, remission, forgiveness.

ΑΤ-ΧΩ ΕΒΟΛ (B) (adj.) = without forgiveness- **wrath**³⁹

- **ΤΑΛΒΟ** (SB) = make to cease, heal (causative of **ΛΑΒΕ**)⁴⁰

In Demotic $\epsilon r / \epsilon r / \epsilon r$ $tj(c)lg$ ⁴¹ = cause to stop.

ΤΑΛΒΟ (SB) (noun (m)) = healing

ΑΤ-ΤΑΛΒΟ (SB) = not to be healed.⁴²

²⁸ CRUM 1939: 77b; CERNY 1976: 46-47.

²⁹ ERMAN & GRAPOW (eds.): *Wb.* Vol.1: 184, 16-20.

³⁰ ERICHSEN 1954: 60, 6.

³¹ CRUM 1939: 78a.

³² CRUM 1939: 75a; CERNY 1976: 45.

³³ ERMAN & GRAPOW (eds.): *Wb.* Vol.1: 39, 2 ff.

³⁴ ERICHSEN 1954: 48, 6.

³⁵ CRUM 1939: 75a.

³⁶ CRUM 1939: 97a.

³⁷ ERMAN & GRAPOW (eds.): *Wb.* Vol.3: 227, 3 ff.

³⁸ ERICHSEN 1954: 345, 7.

³⁹ CRUM 1939: 97b.

⁴⁰ CRUM 1939: 411b.

⁴¹ ERICHSEN 1954: 264, 6.

⁴² CRUM 1939: 412a.

Ex.10: $\zeta\eta\pi\pi\epsilon \zeta\alpha\rho \iota\varsigma \pi\epsilon\rho\zeta\omicron\omicron\upsilon \dot{\eta}\pi\bar{\iota}\delta\varsigma \dot{\eta}\lambda\tau\text{-}\chi\omega \epsilon\beta\omicron\lambda \omicron\upsilon\omicron\zeta \dot{\eta}\lambda\tau\text{-}\tau\alpha\lambda\beta\omicron$

Behold, the day of the Lord comes, cruel, with both wrath and not to be healed. (Is 13⁹ B)

2. The negative prefix $\lambda\tau\text{-}$ with nouns

- The noun $\beta\alpha\lambda$ ⁴³ = eye

In late Egyptian br 𓂏° ⁴⁴, in Demotic bl 𓂏° ⁴⁵

$\lambda\tau\text{-}\beta\alpha\lambda$ (S) (adj.) = insatiable - effronte- impudent

Ex.11: $\lambda\gamma\omega \zeta\epsilon\eta\omicron\upsilon\zeta\omicron\omicron\rho \eta\epsilon \eta\lambda\tau\text{-}\beta\alpha\lambda \zeta\eta\eta\epsilon\upsilon\psi\chi\eta \epsilon\eta\varsigma\epsilon\varsigma\omicron\omicron\upsilon\eta\eta \lambda\eta \eta\varsigma\epsilon\iota \zeta\epsilon\eta \pi\omicron\eta\eta\omicron\varsigma \eta\epsilon \epsilon\eta\varsigma\epsilon\varsigma\omicron\omicron\upsilon\eta\eta \lambda\eta \dot{\eta}\mu\eta\eta\tau\varsigma\alpha\beta\epsilon \lambda\gamma\omicron\upsilon\alpha\alpha\zeta\omicron\upsilon \tau\eta\theta\omicron\upsilon \eta\varsigma\alpha \eta\epsilon\upsilon\zeta\iota\omicron\omicron\upsilon\epsilon \pi\omicron\upsilon\alpha \kappa\alpha\tau\alpha\tau\epsilon\sigma\mu\eta\eta\epsilon$

They are insatiable dogs that know not what it is to be filled, and they are wicked having no understanding at all and having followed their own ways, each according to his will. (Is 56¹¹S)

- The noun $\zeta\eta\tau$ ⁴⁶ = heart, mind.

In late Egyptian $h3tj$ 𓂏° ⁴⁷, in Demotic $h3t$ 𓂏° ⁴⁸

$\lambda\theta\eta\tau$ ($\lambda\tau\text{-}$ + $\zeta\eta\tau$) (S) - (adj.) = insensitive, senseless, without mind⁴⁹

= 𓂏° 𓂏° 𓂏° 𓂏° $iwtj$ $h3tj.f$ foolish (lit. not having his heart)⁵⁰.

Ex.12: $\chi\epsilon \dot{\eta}\omicron\gamma\omicron\epsilon\iota\omega \eta\eta\mu \epsilon\tau\epsilon\dot{\eta}\beta\alpha\lambda\zeta\eta\tau \beta\omicron\lambda\chi \dot{\eta}\tau\delta\iota\kappa\alpha\iota\omicron\varsigma\upsilon\eta\eta \varsigma\epsilon\eta\lambda\chi\iota\omega\pi\epsilon \lambda\eta \eta\lambda\theta\eta\tau \delta\epsilon \epsilon\gamma\omicron \dot{\eta}\rho\epsilon\pi\theta\omicron\upsilon\mu\iota \epsilon\pi\varsigma\omega\psi \dot{\eta}\tau\epsilon\tau\epsilon\tau\epsilon\alpha\iota\varsigma\omicron\eta\theta\epsilon \lambda\gamma\omega \lambda\gamma\omega\psi\pi\epsilon \epsilon\upsilon\delta\eta\tau \epsilon\zeta\epsilon\eta\lambda\chi\pi\iota\omicron$
saying, «How long do you fool love ignorance, and mockers take pleasure in mockery, and foolish ones? (Pro 12²S)»

- The noun $\eta\omicron\beta\epsilon$ ⁵¹ = sin

In late Egyptian nb 𓂏° ⁵², in Demotic nbj , 𓂏° ⁵³

$\lambda\tau\text{-}\eta\omicron\beta\epsilon$ (S), $\lambda\theta\text{-}\eta\omicron\beta\iota$ (B)⁵⁴ (adj.) = sinless, innocent.

Ex.13: 𓂏° $\dot{\eta}\lambda\theta\text{-}\eta\omicron\beta\iota \epsilon\beta\omicron\lambda\zeta\alpha \pi\varsigma\eta\omicron\upsilon \eta\tau\epsilon \pi\alpha\iota\theta\mu\eta\eta \dot{\eta}\theta\omega \tau\epsilon\eta$

I am innocent of the blood of this just person (MT 27²⁴ B)

- The noun $\eta\omicron\upsilon\tau\epsilon$ ⁵⁵ = god.

▪

⁴³ CRUM 1939: 31 b; CERNY 1976: 22.

⁴⁴ ERMAN & GRAPOW (eds.): *Wb.* Vol.1: 465, 5.

⁴⁵ ERICHSEN 1954: 120, I.

⁴⁶ CRUM 1939: 714 a; CERNY 1976: 298.

⁴⁷ ERMAN & GRAPOW (eds.): *Wb.* Vol.3: 26 bottom.

⁴⁸ ERICHSEN 1954: 289, 2.

⁴⁹ CRUM 1939: 714 b.

⁵⁰ ERMAN & GRAPOW (eds.): *Wb.* Vol.3: 27,15-16.

⁵¹ CRUM 1939: 222a; CERNY 1976: 106.

⁵² MOLLER 1842: 543.

⁵³ ERICHSEN 1954: 214, 6.

⁵⁴ VYCICHL 1983: 17-18

⁵⁵ CRUM 1939: 230b-231a; CERNY 1976: 111.

In late Egyptian **ⲛⲧⲣ**⁵⁶, in Demotic **ⲛⲧⲣ**⁵⁷

ⲁⲧ—**ⲛⲟϥⲧⲉ** (S), **ⲁⲑ**-**ⲛⲟϥⲧ** (B)⁵⁸ (adj.) = godless.

Ex.14: **ⲙⲡⲓⲣ** **ⲕⲁⲗⲏ** **ⲛ̀ⲐⲐⲕ** **ⲛ̀ⲑⲉ** **ⲛ̀ⲑⲉⲛⲁⲧ**-**ⲛⲟϥⲧⲉ**

Do not abandon us like the godless (GP 82.b22-23)

- The noun **Ⲑⲑⲱ**⁵⁹ = doctrine, teaching.

In late Egyptian **ⲡⲓⲗⲓⲧ**⁶⁰, in Demotic **ⲡⲓⲗⲓⲧ**⁶¹

ⲁⲧ—**Ⲑⲑⲱ** (SB)⁶² (adj.) = without teaching, ignorance.

Ex.15: **ⲑⲱⲟϥⲧ** **ⲛ̀ⲧⲟϥⲑⲉⲛⲑ** **ⲑⲏⲛⲟϥ** **ⲡⲓⲉⲑⲛⲟⲥ** **ⲛ̀ⲁⲧ**-**Ⲑⲑⲱ**

Gather yourselves together, yes, gather together, O ignorant nation. (Zeph 2₁ B)

II. CONCLUSION

In conclusion, we could say that there are many prefixes in Coptic that form compound nouns. However, **ⲁⲧ**-, which is added to the noun and the verb to give a negative abstract noun, is a unique formative because it converts the meaning into the antonym or vice versa. It also gives a semantic meaning.

The negative adjective, which comprises the form **ⲁⲧ**- + verb or noun follows its noun but is linked together by the genitival **ⲛ̀**-.

The syntactic functions are:

- compounds as modifiers with the linker: as examples N^o. 12, 14 -15;
- compounds as relatives with the morpheme: like example N^o. 3, 4, 5, 7, 10;
- compounds as nominal predicates: as examples N^o. 1, 2, 8, 9, 11;
- compounds as the nominal subject of the sentence: like example N^o. 6, 13.

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⁵⁶ ERMAN & GRAPOW (eds.): *Wb.* II: 358, 1 ff.

⁵⁷ ERICHSEN 1954: 232, 6.

⁵⁸ VYICHL 1983: 17-18

⁵⁹ CRUM 1939: 319b; CERNY 1976: 149.

⁶⁰ ERMAN & GRAPOW (eds.): *Wb.* IV: 85, 10f.

⁶¹ ERICHSEN 1954: 421, 1.

⁶² VYICHL 1983: 17-18.

III. LIST OF ABBREVIATIONS

B = Bohairic dialect

BG = Berlin Gnostic Papyrus 8502 (cf. Preuss. Akad., Sitz, xxxvi, 839), from photographs

Er = Erichsen, W., *Demotisches Glosser*, Kopenhagen, 1954

Ge = Genesis

GP 82.b22-23)

Is = Isaiah

Jer = Jeremiah

Lu = Luka

Mt = Matthew

Mk = Mark

Pro = Proverbs

Ps = Psalms, acc. To the LXX numeration

S = Sahidic dialect

Sa = Wisdom of Solomon

Wb = Erman, A. & Grapow, W. (Eds.), *Wörterbuch der Ägyptische Sprache*, 7 vols und 5 Bde Belegstellen, Berlin/Leipzig (1926-1963)

Zech = Zechariah

Zeph = Zephaniah

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APPENDICES

All the English translations are from Crum's *Coptic Dictionary*

1- **ⲁⲧ** + verb

ⲁⲧ + Verb	Meaning
ⲁⲧ-ⲁⲙⲁⲓⲧⲉ	unrestrained, uncontrollable
ⲁⲧ-ⲃⲱⲧⲥ	Impugnable
ⲁⲧ-ⲕⲓⲙ	immovable
ⲁⲧ-ⲕⲏⲛ	unending
ⲁⲧ-ⲕⲱⲣⲓ (B), ⲁⲧ-ⲱⲁⲡ (S)	unceasing
ⲁⲧ-ⲕⲁⲓ	ignorant person
ⲁⲧ-ⲕⲧⲟ (S)	irrevocable
ⲁⲧ-ⲗⲱⲙⲉ (SB)	unfading
ⲁⲧ-ⲙⲕⲁⲓ (B)	without pain
ⲁⲧ-ⲙⲟⲓⲛⲕ	unceasing, imperishable
ⲁⲧ-ⲙⲡⲱ (SB)	worthless, unworthy
ⲁⲧ-ⲙⲓⲥⲉ (S)	unborn
ⲁⲧ-ⲓⲙⲁⲧⲉ (B)	not agreeing
ⲁⲧ-ⲉⲙⲧⲟⲛ (B)	unquiet
ⲁⲧ-ⲙⲉⲉⲓⲉ (SB)	without thinking
ⲁⲧ-ⲙⲓⲱⲉ (B)	not attacked, unhurt
ⲁⲧ-ⲙⲟⲓⲱⲧ (SB)	intangible
ⲁⲧ-ⲙⲟⲓⲭⲟ (B)	unmixedness
ⲁⲧ-ⲛⲁ / ⲁⲑ-ⲛⲁ (SB)	pitiless
ⲁⲧ-ⲛⲕⲟⲧⲕ (SB)	sleepless
ⲁⲧ-ⲛⲟⲉⲓⲛ (S)	unshaking
ⲁⲧ-ⲛⲓⲟⲓⲣ (B)	unshakable, immovable
ⲁⲧ-ⲛⲁⲓⲧⲉ/ⲁⲑ-ⲛⲁⲓⲧⲉ (SB)	unbelieving
ⲁⲧ-ⲛⲟⲓⲭⲉ (S)	not cast
ⲁⲧ-ⲡⲱⲛⲉ (S)	immovable, unchangeable
ⲁⲧ-ⲡⲱⲣⲭ/ⲁⲑ-ⲡⲱⲣⲭ (SB)	undivided, indivisible
ⲁⲧ-ⲡⲓⲥⲉ (B)	unmollen
ⲁⲧ-ⲡⲱⲱ (S), ⲁⲧ-ⲡⲱⲱ	undivided, indivisible
ⲁⲧ-ⲡⲱⲓⲧ + ⲉⲃⲟⲗ (S)	not pouring
ⲁⲧ-ⲣⲓⲕⲉ (SB)	without turning, unwavering
ⲁⲧ-ⲥⲟⲟⲓⲛ (SB)	without knowledge
ⲁⲧ-ⲥⲱⲱⲓ (B), ⲁⲧ-ⲧⲱⲗⲙ (S)	undefiled
ⲁⲧ-ⲟⲓⲱⲛⲓ, ⲁⲑ-ⲟⲓⲱⲛⲓ (B)	unshown, invisible
ⲁⲧ-ⲟⲓⲱⲣⲓ (S)	unallowed, unremitted
ⲁⲧ-ⲟⲓⲱⲧⲉ, ⲁⲑ-ⲟⲓⲱⲧⲉ (B)	immutable
ⲁⲧ-ⲟⲓⲭⲁⲓ (S)	unsound, incurable
ⲁⲧ-ⲟⲓⲱⲟⲛ (S)	unbroken
ⲁⲧ-ⲡⲱⲛⲓ (B)	unalterable
ⲁⲧ-ⲱⲕⲙ (B)	without gloom
ⲁⲧ-ⲱⲡ (SB)	unesteemed
ⲁⲧ-ⲱⲱⲙ (SB)	unquenchedable, unseaked
ⲁⲧ-ⲱⲁⲛ (S)	unceasing
ⲁⲧ-ⲱⲓⲃⲉ (S)	unchanging, unaltered

ατ-φιβτ(B)	unchangeable
ατ-φληλ(B)	without prayer
ατ-φωνε(B)	without sickness
ατ-φινε(B)	unashamed
ατ-φωωτ(S)	uncut
ατ-φτορτρ(SB)	unperturbed
ατ-φλαξε(SB)	speechless, unspeakable
ατ-φολξνε(SB)	being without counsel, ill-considered
ατ-φ-φαι(B)	unbearable
ατ-φωτε εβολ(S)	ineffaceable
ατ-ζωμ(B)	untrodden
ατ-ρ-ζμηε(S)	unguided
ατ-ζων(S)	unapproachable
ατ-ζιννε(B)	without sleep
ατ-ηωντ(B)	unapproachable
ατ-ζωπ(S)	unhidden
ατ-ζρωφ(S)	without weight
ατ-ζικε(S), ατ-ηικι(B)	unwearied, without difficulty
ατ-ζιτε(S), ατ-ηατ(B)	unworn, untormented
ατ-ζω(S)	ineffable
ατ-ζωκ(SB)	without end
ατ-ξ(ε)να(S), ατ-ξενο(B)	unquenchable
ατ-ξωντ(B)	untried, untempted
ατ-ξποφ(S)	unbegotten
ατ-ξερο(B)	unlit
ατ-ξρο/σρο(S)	unconquerable
ατ-ζωπι	unimpeded
ατ-ζωζμ(S), ατ-ζωηεμ(B)	undefiled
ατ-χα(α)ξε(S)	not rough (hoarse)of voice
ατ-ζομζεμ(S)	untouchable
ατ-ξινι(B)	not to be found
ατ-ζωντ(S), ατ-ζωντ(B)	unangered, not to be angered
ατ-ζωπε(S)	not to be taken
ατ-ζρωζ(B)	without needs
ατ-ζωτπι(SB)	without defeat, unconquered

2- ατ + Noun

ατ-απε	Headless
ατ-αρικε	blameless
ατ-αγειν	without cargo
ατ-ασνι	stainless
ατ-βεκε	wageless
ατ-ειωτ	fatherless

CONSTRUCTIONS WITH NEGATIVE PREFIX **ατ** IN THE COPTIC LANGUAGE

ατ-κωβ	without leaven
ατ-κροϙ(S), ατ-χροϙ(B)	guileless
ατ-λααγ(S)	without laking any
ατ-λοιθε(SB)	without cause
ατ-μαειν(B)	without mark
ατ-μααγ(SB)	without mother
ατ-μοογ(SB) αθ-μοογ	waterless
ατ-μαζτ(B)	without bowels of compassion
ατ-νηβ(B)	lordless
ατ-νομτε(B)	without strength
ατ-νεεϙ(S)	without sailor
ατ-νεζ, αθνεζ(SB)	oilless
ατ-οεικ	without bread
ατ-ρο /αθ-ρωϙ	mouthless, not speaking the language
ατ-κα/χα ρω (SB)	without leaving mouth shut
ατ-ρο	doorless
ατ-ρωμε(SB)	without man, friendless
ατ-†ραν(S)	unnamed
ατ-ρογζε	without evening
ατ-σμη(B)	voiceless, soundless
ατ-σμοτ	without form
ατ-σνοϙ(SB)	bloodless
ατ-σχυ(SB)	timeless
ατ-σζιμε(B)	wifeless
ατ-ογταζ(B)	fruitless
ατ-ογψη(S)	without night (sleep)
ατ-κπε(SB)	numberless
ατ-ψαλ(S)	toothless
ατ-ψαιε(B)	without end
ατ-ζαι(SB)	without a husband
ατ-ζιε(B)	rudderless
ατ-ζωβ(F)	without work
ατ-ζα(ε)ιβεϙ(S)	shadowless
ατ-ρ/ερ-ζοολε(B)	incomuptible, indestructible
ατ-ζαι(B)	without any
ατ-ζμοτ(SB)	graceless, thankless
ατ-ζνα(α)γ	state of being without property
ατ-ζαπ(S)	without(going to) law, in undertake-ngs to deliver,pay
ατ-†απ	not judging
ατ-ψρε(B)	lacking food
ατ-ζατ, ατ-σνεζατ(B)	without money, payment
ατ-ζητ(SB)	without mind, senseless
ατ-ζοτε(S)	without fear

التراكيب ذات البادئة النافية في اللغة القبطية

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الملخص

تتناول هذه الورقة البحثية البادئة النافية αT التي تدخل على الأسماء والأفعال لتكوّن اسمًا مجردًا منفيًا (صفة منفية) حيث أنه يوجد العديد من الأسماء المجردة تتكون من البادئة النافية αT . علاوة على ذلك، جميع الأسماء المجردة المنفية بالأداة αT ، تُلحق بها. في اللغة القبطية، هناك القليل من الصفات الحقيقية، ويرجع ذلك إلى أن الشكل القديم للغة كان غنيًا بأفعال الصفات، ويتم التعبير عن الصفة في القبطية عن طريق جملة الصلة أو الأسماء المرتبطة ببعضها من خلال أداة الإضافة N -. هذه الصفة تتبع اسمها في النوع (مذكر أو مؤنث). وقد تم إجراء تحليل لاستخدام البادئة السالبة في اللغة القبطية. حيث ينقسم استخدامها إلى مجموعتين: أولاً: البادئة النافية αT مع الأفعال، ثانياً: البادئة النافية αT مع الأسماء حيث تم توضيح الفارق في المعنى بين أصل الفعل والاسم وبين الكلمة المسبوق بـ αT وكذلك الأصل المصري القديم والديموطيقي لكل كلمة مع الشرح بأمثلة. الصفة المنفية، التي تتألف من البادئة النافية αT + الفعل أو الاسم، تتبع اسمها، لكنها ترتب معًا بأداة الإضافة N ، كما أن لها وظائف نحوية وصفية: تمثل المبتدأ أو الخبر في الجملة الأسمية، ويتم تقديم لمحة عامة عن الوظائف النحوية في الاستنتاجات. في الختام، تم عمل ملحقين بهم جميع الأسماء المجردة المنفية بـ αT طبقاً لما ورد في قاموس المفردات القبطي **Crum's Coptic Dictionary**، أحدهما للأفعال والآخر للأسماء، حيث نجد أن عدد الأفعال المتصلة بـ αT أكثر من الأسماء المتصلة بـ αT .

الكلمات الدالة: اللغة القبطية، النفي، بادئة، فعل، اسم، صفة، اللغة في العصر المتأخر، الديموطيقية.