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 ⌢�ⲛ 𓅨 *iwtj* "which is not"[5] and in demotic 𓏤 *iwt*(*j*) "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., ϣⲏⲙ→little – young and ⲡⲧⲟⲟⲩ ϣⲏⲙ «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., ⲛ̀ⲣⲱⲙⲉ ⲛ̀ⲁⲧ-ⲥⲃⲱ «the ignorant men». The third way is formed by means of a relative clause used ⲉⲧ relative adjective, e.g., ⲡϣⲁϫⲉ ⲉⲧⲥⲏϩ «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 ⲛⲁⲩ[8] = look

In late Egyptian *nw* 𓇜𓏲𓄿𓅪[9], in Demotic *nw* 𓂋𓈖𓎡[10]

ⲁⲧ-ⲛⲁⲩ (*S*), ⲁⲑ-ⲛⲁⲩ (*B*) + ⲉ⸍/ⲉⲣⲟ⸗ means unseen, unseeing[11], invisible (lit. without seeing it).

Ex.1: ⲡⲓⲕⲁϩⲓ ⲇⲉ ⲛⲉ ⲟⲩⲁⲑ-ⲛⲁⲩ ⲉⲣⲟϥ ⲡⲉ ⲟⲩⲟϩ ⲛ̀ⲁⲧ-ⲥⲟⲃⲧ̀

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

- The verb ⲙⲟⲩ[12] = die

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[1] SMITH 1999: 2.

[2] CRUM 1939: 18b-19a; CERNY 1976: 13.

[3] PLUMLEY 1948: 12, §101ff.

[4] VYCICHL 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.

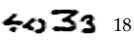[10] ERICHSEN 1954: 209, 3.

[11] CRUM 1939: 234a.

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

ⲁⲧ-ⲙⲟⲩ (*s*), ⲁⲑ-ⲙⲟⲩ (*B*) = deathless – immortal [15]

Ex.2: ⲡⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲅⲁⲣ ⲟⲩⲁⲧ-ⲙⲟⲩ ⲧⲉ·

    For uprightness is immortal. (Sa1₁₅ *S*)

       ▪ The verb ⲙⲟⲟϣⲉ = walk - go[16]

In late Egyptian *mš͗* [17], in Demotic *mš͗* [18]

ⲁⲧ-ⲙⲟⲟϣⲉ *(S)*, ⲁⲑ-ⲙⲟⲟϣⲉ (*B*) = Pathless[19]

Ex.3: ⲫϯ ⲡⲁⲛⲟⲩϯ ⲁⲓⲛⲁⲟⲣⲡⲧ ϩⲁⲣⲟⲕ ϫⲉ ⲁⲥⲓⲃⲓ ⲛ̀ϧⲏⲧⲕ ⲛ̀ϫⲉ ⲧⲁⲯⲩⲭⲏ· ⲉⲑⲣⲉⲥϥⲓⲣⲓ ⲛⲁⲕ ⲉ̄ⲃⲟⲗ ⲛ̀ϫⲉ ⲧⲁⲥⲁⲣⲝ ϧⲉⲛ ⲟⲩⲕⲁϩⲓ ⲛ̀ϣⲁϥⲉ ⲛⲉⲙ ⲟⲩⲙⲁ ⲛ̀ⲁⲑ-ⲙⲟϣⲓ ϩⲓⲱⲧϥ ⲛⲉⲙ ⲟⲩⲙⲁ ⲛ̀ⲁⲑ-ⲙⲱⲟⲩ

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: ⲟⲩⲙⲏϣ ⲙⲙⲁⲛⲉⲥⲱⲟⲩ ⲁⲩⲧⲁⲕⲟ ⲙ̀ⲡⲁⲓⲁϩⲁⲗⲟⲗⲓ ⲁⲩⲑⲱⲗⲉⲃ ⲛ̀ⲧⲁ ⲧⲟⲓ ⲉⲑⲛⲁⲛⲉⲥ ⲁⲩⲧⲏⲓⲥ ⲉⲩⲙⲁⲛ̀ⲁⲑ-ⲙⲟϣⲓ̄ ⲛ̀ϣⲁϥⲉ·

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

   ▪ The verb ⲥⲉⲓ (*S*), ⲥⲓ (*SB*) [20] = be filled - satisfied

In late Egyptian *s͗j* [21], in Demotic *sj* [22] = become sated.

ⲁⲧ-ⲥⲉⲓ (*S*) , ⲁⲧ-ⲥⲓ (*B*)[23] (adj.) = insatiate.

Ex.5: ⲟⲩⲣⲉϥϩⲓⲡϩⲟ ϧⲉⲛ ⲛⲉϥⲃⲁⲗ ⲛⲉⲙ ⲟⲩϩⲏⲧ ⲛ̀ⲁⲧ-ⲥⲓ : ⲫⲁⲓ ⲙ̀ⲡⲁⲓⲟⲩⲱⲙ   ⲛⲉⲙⲁϥ

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

       ▪ The verb ⲥⲱⲧⲙ = hear [24]

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

ⲁⲧ-ⲥⲱⲧⲙ = inaudible, disobedient[27]

Ex.6: ϥⲛⲁⲙⲟⲟϣⲉ ϩⲁⲧⲉϥϩⲏ ϩⲙ̀ⲡⲉⲡⲛ̄ⲁ ⲙⲛ̄ ⲧϭⲟⲙ ⲛ̄ϩⲁⲗⲓⲁⲥ· ⲉⲕⲧⲟ ⲛ̄ⲛ̄ϩⲏⲧ ⲛ̄ⲛⲉⲓⲟⲧⲉ ⲉⲛⲉⲩϣⲏⲣⲉ ⲁⲩⲱ ⲛⲁⲧ-ⲥⲱⲧⲙ̄ ϩⲛ̄ ⲧⲙⲛ̄ⲧⲣⲙ̄ⲛ̄ϩⲏⲧ ⲛ̄ⲛⲁⲓⲕⲁⲓⲟⲥ ⲉⲥⲟⲃⲧⲉ ⲛ̄ⲟⲩⲗⲁⲟⲥ ⲙ̄ⲡⲭⲟⲉⲓⲥ ⲉϥⲥⲃⲧⲱⲧ

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[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 ⲉⲓⲙⲉ = know, understand[28].

In late Egyptian *ꜥm* ☐☐ [29], in Demotic *ꜥm* ☐ [30]

ⲁⲧ-ⲉⲓⲙⲉ (*S*) = ignorant, innocent[31].

Ex.7: ⲡⲉⲭⲁϥ ϫⲉ ⲡϭⲟⲓⲥ ⲟⲩⲱⲝⲟⲗ ⲛ̀ⲁⲧ-ⲉⲙⲓ ⲟⲩⲟ̅ ⲛ̀ⲟⲙⲏⲓ ⲛⲁ ⲧⲁⲕⲟϥ

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

- The verb ⲉⲓⲱ, ⲓⲁˋ (*SB*) = wash[32]

In late Egyptian *iꜥ* ☐☐ [33], in Demotic *iꜥ* ☐☐ [34]
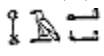
ⲁⲧ-ⲓⲁ (*S*), ⲁⲑ-ⲓⲱⲟⲩ (*B*) = unwashed[35].

Ex.8: ⲟⲩⲟ�\ ⲁϥⲉⲣⲟⲩⲱ ⲡⲉⲭⲁϥ ⲛ̀ⲛⲏⲉⲧⲟⲁⲓ ⲉⲣⲁⲧⲟⲩ ⲙⲡⲉϥⲙⲑⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲗⲓⲟⲩⲓ ⲛ̀ⲛⲁⲓⲁ̅ⲃⲱⲥ ⲉⲧⲁⲑ-ⲓⲱⲟⲩ ⲉⲃⲟⲗ ⲁⲓⲱⲧϥ ⲟⲩⲟⲁ ⲡⲉⲭⲁϥ ⲛⲁϥ ϫⲉ ⲁ̅ⲏⲡⲡⲉ ⲁⲓⲱⲗⲓ ⲛ̀ⲛⲉⲕⲁⲛⲟⲙⲓⲁ

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: ⲥⲉ ⲟⲩⲱⲙ ⲛ̀ⲛⲓⲱⲓⲕ ⲉⲣⲉ ⲛⲟⲩϫⲓϫ ⲑⲱⲗⲉⲃ ⲉⲧⲉ ⲫⲁⲓ ⲡⲉⲭⲉ ⲛ̀ⲁⲧ-ⲓⲁ ⲧⲟⲧⲟⲩ

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

- The verb ⲕⲱ (*S*), ⲭⲱ (*B*) (intransitive verb) = become loose, dissolved[36]

In late Egyptian *ḫꜣꜥ* ☐☐ [37], in Demotic *ḫꜣ(ꜥ)* ☐ [38].

ⲕⲱ (*S*), ⲭⲱ(*B*) + ⲉⲃⲟⲗ (noun (m)) = freedom, remission, forgiveness.

ⲁⲧ-ⲭⲱ ⲉⲃⲟⲗ (*B*) (adj.) = without forgiveness- wrath [39]

- ⲧⲁⲗϭⲟ (*SB*) = make to cease, heal (causative of ⲗⲁϭⲉ)[40]

In Demotic ☐☐ *tj(ꜥ)lg* [41] = cause to stop.

ⲧⲁⲗϭⲟ (*SB*) (noun (m)) = healing

ⲁⲧ-ⲧⲁⲗϭⲟ (*SB*) = not to be healed.[42]

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[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: ϩⲏⲡⲡⲉ ⲅⲁⲣ ⲓⲥ ⲡⲉϩⲟⲟⲩ ⲙ̄ⲡ̄ⲟ̄ⲥ̄ ⲛ̄ⲁⲧ-ⲭⲱ ⲉⲃⲟⲗ ⲟⲩⲟϩ ⲛ̄ⲁⲧ-ⲧⲁⲗϭⲟ

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

2. The negative prefix ⲁⲧ- with nouns

- The noun ⲃⲁⲗ[43] = eye

In late Egyptian *br* ⟨hiero⟩[44], in Demotic *bl* ⟨demotic⟩[45]

ⲁⲧ—ⲃⲁⲗ (S) (adj.) = insatiable - effronte- impudent

Ex.11: ⲁⲩⲱ ϩⲉⲛⲟⲩϩⲟⲟⲣ ⲛⲉ ⲛⲁⲧ-ⲃⲁⲗ ϩⲛ̄ⲛⲉⲩⲯⲩⲭⲏ ⲉⲛⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲛⲥⲉⲓ ϩⲉⲛ ⲡⲟⲛⲏⲣⲟⲥ ⲛⲉ ⲉⲛⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲙ̄ⲙⲛ̄ⲧⲥⲁⲃⲉ ⲁⲩⲟⲩⲁϩⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲥⲁ ⲛⲉⲩϩⲓⲟⲟⲩⲉ ⲡⲟⲩⲁ ⲕⲁⲧⲁⲧⲉϥⲙⲓⲛⲉ

   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 ϩⲏⲧ [46] = heart, mind.

In late Egyptian *ḥȝtj* ⟨hiero⟩[47], in Demotic *ḥȝt* ⟨demotic⟩[48]

ⲁⲑⲏⲧ (ⲁⲧ- + ϩⲏⲧ) (S) - (adj.) = insensitive, senseless, without mind[49]

= ⟨hiero⟩ *iwtj ḥȝtj.f* foolish (lit.not having his heart)[50].

Ex.12: ϫⲉ ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲉⲣⲉⲛ̄ⲃⲁⲗϩⲏⲧ ϭⲟⲗⲭ ⲛ̄ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲥⲉⲛⲁϫⲓϣⲓⲡⲉ ⲁⲛ ⲛⲁⲑⲏⲧ ⲇⲉ ⲉⲩⲟ ⲛ̄ⲣϥⲉⲡⲓⲑⲩⲙⲓ ⲉⲡⲥⲱϣ ⲛ̄ⲧⲉⲣⲟⲩⲅⲣⲁⲥⲉⲃⲏⲥ ⲁⲩⲙⲉⲥⲧⲉⲧⲁⲓⲥⲑⲏⲥⲓⲥ ⲁⲩⲱ ⲁⲩϣⲱⲡⲉ ⲉⲩϭⲏⲡ ⲉϩⲉⲛⲭⲡⲓⲟ

saying, «How long do you fool love ignorance, and mockers take pleasure in mockery, and foolish ones? (Pro 1₂₂S)»

- The noun ⲛⲟⲃⲉ [51] = sin

   In late Egyptian ⟨hiero⟩ *nb* [52], in Demotic ⟨demotic⟩ *nbj*, ⟨demotic⟩ *nbjt* [53]

ⲁⲧ—ⲛⲟⲃⲉ (S), ⲁⲑ-ⲛⲟⲃⲓ (B)[54] (adj.) = sinless, innocent.

Ex.13: ϯⲟⲓ ⲛ̄ⲁⲑ-ⲛⲟⲃⲓ ⲉⲃⲟⲗϩⲁ ⲡⲥⲛⲟϥ ⲛ̄ⲧⲉ ⲡⲁⲓⲑⲙⲏⲓ ⲛ̄ⲑⲱ ⲧⲉⲛ

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

- The noun ⲛⲟⲩⲧⲉ [55] = god.

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[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 ⌐ *nṯr* [56], in Demotic ⌐ *nṯr*[57]

ⲁⲧ—ⲛⲟⲩⲧⲉ *(S)*, ⲁⲑ-ⲛⲟⲩⲧ *(B)*[58] (adj.) = godless.

Ex.14: ⲙ̄ⲡ︤ⲣ̄ ⲕⲁⲁⲛ ⲛ̄ⲥⲱⲕ ⲛ̄ⲑⲉ ⲛ̄ϩⲉⲛⲁⲧ-ⲛⲟⲩⲧⲉ

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

- The noun ⲥⲃⲱ [59] = doctrine, teaching.

In late Egyptian ⌐ *sbꜣjt* [60], in Demotic ⌐ *sbꜣt* [61]

ⲁⲧ—ⲥⲃⲱ *(SB)*[62] (adj.) = without teaching, ignorance.

Ex.15: ⲑⲱⲟⲩⲧ ⲛ̄ⲧⲟⲩⲑⲉⲛϩ ⲑⲏⲛⲟⲩ ⲡⲓⲉⲑⲛⲟⲥ ⲛ̄ⲁⲧ-ⲥⲃⲱ

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 ⲛ-.

 The syntactic functions are:

- compounds as modifiers with the linker: as examples Nº. 12 ,14 -15;
- compounds as relatives with the morpheme: like example Nº. 3, 4, 5, 7, 10;
- compounds as nominal predicates: as examples Nº. 1, 2, 8, 9, 11;
- compounds as the nominal subject of the sentence: like example Nº. 6, 13.

HOW TO CITE

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

[57] ERICHSEN 1954: 232, 6.

[58] VYCICHL 1983: 17-18

[59] CRUM 1939: 319b; CERNY 1976: 149.

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

[61] ERICHSEN 1954: 421, 1.

[62] VYCICHL 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-ⲁⲙⲁϩⲧⲉ	unrestrained, uncontrollable
ⲁⲧ-ⲃⲱⲧⲥ	Impugnable
ⲁⲧ-ⲕⲓⲙ	immovable
ⲁⲧ-ⲕⲏⲛ	unending
ⲁⲧ-ⲕⲱⲣϥ (B), ⲁⲧ-ⲱϫⲡ (S)	unceasing
ⲁⲧ-ⲕⲁϯ	ignorant person
ⲁⲧ-ⲕⲧⲟ (S)	irrevocable
ⲁⲧ-ⲗⲱⲱⲙⲉ (SB)	unfading
ⲁⲧ-ⲙⲕⲁϩ (B)	without pain
ⲁⲧ-ⲙⲟⲩⲛⲕ	unceasing, imperishable
ⲁⲧ-ⲙⲡϣⲁ (SB)	worthless, unworthy
ⲁⲧ-ⲙⲓⲥⲉ (S)	unborn
ⲁⲧ-ϯⲙⲁⲧⲉ (B)	not agreeing
ⲁⲧ-ⲉⲙⲧⲟⲛ (B)	unquiet
ⲁⲧ-ⲙⲉⲉⲩⲉ (SB)	without thinking
ⲁⲧ-ⲙⲓϣⲉ (B)	not attacked, unhurt
ⲁⲧ-ⲙⲟⲩⲱⲧ (SB)	intangible
ⲁⲧ-ⲙⲟⲩϫϭ (B)	unmixedness
ⲁⲧ-ⲛⲁ / ⲁⲑ-ⲛⲁ (SB)	pitiless
ⲁⲧ-ⲛⲕⲟⲧⲕ (SB)	sleepless
ⲁⲧ-ⲛⲟⲉⲓⲛ (S)	unshaking
ⲁⲧ-ⲛϩⲟⲩⲣ (B)	unshakable, immovable
ⲁⲧ-ⲛⲁϩⲧⲉ/ⲁⲑ-ⲛⲁϩⲧⲉ (SB)	unbelieving
ⲁⲧ-ⲛⲟⲩϫⲉ (S)	not cast
ⲁⲧ-ⲡⲱⲱⲛⲉ (S)	immovable, unchangeable
ⲁⲧ-ⲡⲱⲣϫ/ⲁⲑ-ⲫⲱⲣϫ (SB)	undivided, indivisible
ⲁⲧ-ⲫⲓⲥⲉ (B)	unmollen
ⲁⲧ-ⲡⲱϣ (S), ⲁⲧ-ⲫⲱϣ	undivided, indivisible
ⲁⲧ-ⲡⲱϩⲧ + ⲉⲃⲟⲗ (S)	not pouring
ⲁⲧ-ⲣⲓⲕⲉ (SB)	without turning, unwavering
ⲁⲧ-ⲥⲟⲟⲩⲛ (SB)	without knowledge
ⲁⲧ-ⲥⲱⲱϥ (B), ⲁⲧ-ⲧⲱⲗⲙ (S)	undefiled
ⲁⲧ-ⲟⲩⲱⲛϩ, ⲁⲑ-ⲟⲩⲱⲛϩ (B)	unshown, invisible
ⲁⲧ-ⲟⲩⲱⲣϩ (S)	unallowed, unremitted
ⲁⲧ-ⲟⲩⲱⲧⲃ, ⲁⲑ-ⲟⲩⲱⲧⲃ (B)	immutable
ⲁⲧ-ⲟⲩϫⲁⲓ (S)	unsound, incurable
ⲁⲧ-ⲟⲩⲱϭⲛ (S)	unbroken
ⲁⲧ-ⲫⲱⲛϩ (B)	unalterable
ⲁⲧ-ⲱⲕⲙ (B)	without gloom
ⲁⲧ-ⲱⲡ (SB)	unesteemed
ⲁⲧ-ⲱϣⲙ (SB)	unquenchedable, unseaked
ⲁⲧ-ⲱϫⲛ (S)	unceasing
ⲁⲧ-ϣⲓⲃⲉ (S)	unchanging, unaltered

ⲁⲧ-ϣⲓⲃϯ(B)	unchangeable
ⲁⲧ-ϣⲗⲏⲗ(B)	without prayer
ⲁⲧ-ϣⲱⲛⲉ(B)	without sickness
ⲁⲧ-ϣⲓⲡⲉ(B)	unashamed
ⲁⲧ-ϣⲱⲱⲧ(S)	uncut
ⲁⲧ-ϣⲧⲟⲣⲧⲣ(SB)	unperturbed
ⲁⲧ-ϣⲁϫⲉ(SB)	speechless, unspeakable
ⲁⲧ-ϣⲟϫⲛⲉ(SB)	being without counsel, ill-considered
ⲁⲧ-ϣ-ϥⲁⲓ(B)	unbearable
ⲁⲧ-ϥⲱⲧⲉ ⲉⲃⲟⲗ(S)	ineffaceable
ⲁⲧ-ϩⲱⲙ(B)	untrodden
ⲁⲧ-ⲣ-ϩⲙⲙⲉ(S)	unguided
ⲁⲧ-ϩⲱⲛ(S)	unapproachable
ⲁⲧ-ϩⲓⲛⲏⲃ(B)	without sleep
ⲁⲧ-ϧⲱⲛⲧ(B)	unapproachable
ⲁⲧ-ϩⲱⲡ(S)	unhidden
ⲁⲧ-ϩⲣⲟϣ(S)	without weight
ⲁⲧ-ϩⲓⲥⲉ(S), ⲁⲧ-ϧⲓⲥⲓ(B)	unwearied, without difficulty
ⲁⲧ-ϩⲓⲧⲉ(S), ⲁⲧ-ϧⲁⲧ(B)	unworn, untormented
ⲁⲧ-ϫⲱ(S)	ineffable
ⲁⲧ-ϫⲱⲕ(SB)	without end
ⲁⲧ-ϫ(ⲉ)ⲛⲁ(S), ⲁⲧ-ϭⲉⲛⲟ(B)	unquenchable
ⲁⲧ-ϭⲱⲛⲧ(B)	untried, untempted
ⲁⲧ-ϫⲡⲟϥ(S)	unbegotten
ⲁⲧ-ϭⲉⲣⲟ(B)	unlit
ⲁⲧ-ϫⲣⲟ/ϭⲣⲟ(S)	unconquerable
ⲁⲧ-ϫⲱⲣⲡ	unimpeded
ⲁⲧ-ϫⲱϩⲙ(S), ⲁⲧ-ϭⲱϧⲉⲙ(B)	undefiled
ⲁⲧ-ϫⲗ(ⲁ)ϫⲉ(S)	not rough (hoarse)of voice
ⲁⲧ-ϭⲟⲙϭⲉⲙ(S)	untouchable
ⲁⲧ-ϫⲓⲛⲓ(B)	not to be found
ⲁⲧ-ϭⲱⲛⲧ(S), ⲁⲧ-ϫⲱⲛⲧ(B)	unangered, not to be angered
ⲁⲧ-ϭⲱⲡⲉ(S)	not to be taken
ⲁⲧ-ϭⲣⲱϩ(B)	without needs
ⲁⲧ-ϭⲱⲧⲡ(SB)	without defeat, unconquered

2-   ⲁⲧ + Noun

ⲁⲧ-ⲁⲡⲉ	**Headless**
ⲁⲧ-ⲁⲣⲓⲕⲉ	blameless
ⲁⲧ-ⲁⲩⲉⲓⲛ	without cargo
ⲁⲧ-ⲁϭⲛⲓ	stainless
ⲁⲧ-ⲃⲉⲕⲉ	wageless
ⲁⲧ-ⲉⲓⲱⲧ	fatherless

ⲁⲧ-ⲕⲱⲃ	without leaven
ⲁⲧ-ⲕⲣⲟϥ(S),ⲁⲧ-ⲭⲣⲟϥ(B)	guileless
ⲁⲧ-ⲗⲁⲁⲩ(S)	without laking any
ⲁⲧ-ⲗⲟⲓϭⲉ(SB)	without cause
ⲁⲧ-ⲙⲁⲉⲓⲛ(B)	without mark
ⲁⲧ-ⲙⲁⲁⲩ(SB)	without mother
ⲁⲧ-ⲙⲟⲟⲩ(SB) ⲁⲑ-ⲙⲟⲟⲩ	waterless
ⲁⲧ-ⲙⲁϩⲧ(B)	without bowels of compassion
ⲁⲧ-ⲛⲏⲃ(B)	lordless
ⲁⲧ-ⲛⲟⲙⲧⲉ(B	without strength
ⲁⲧ-ⲛⲉⲉϥ(S)	without sailor
ⲁⲧ-ⲛⲉϩ, ⲁⲑⲛⲉϩ(SB)	oilless
ⲁⲧ-ⲟⲉⲓⲕ	without bread
ⲁⲧ-ⲣⲟ /ⲁⲑ-ⲣⲱϥ	mouthless, not speaking the language
ⲁⲧ-ⲕⲁ/ⲭⲁ ⲣⲱ (SB)	without leaving mouth shut
ⲁⲧ-ⲣⲟ	doorless
ⲁⲧ-ⲣⲱⲙⲉ(SB)	without man, friendless
ⲁⲧ-ϯⲣⲁⲛ(S)	unnamed
ⲁⲧ-ⲣⲟⲩϩⲉ	without evening
ⲁⲧ-ⲥⲙⲏ(B)	voiceless, soundless
ⲁⲧ-ⲥⲙⲟⲧ	without form
ⲁⲧ-ⲥⲛⲟϥ(SB)	bloodless
ⲁⲧ-ⲥⲏⲩ(SB)	timeless
ⲁⲧ-ⲥϩⲓⲙⲉ(B)	wifeless
ⲁⲧ-ⲟⲩⲧⲁϩ(B)	fruitless
ⲁⲧ-ⲟⲩϣⲏ(S)	without night (sleep)
ⲁⲧ-ⲕⲡⲉ(SB)	numberless
ⲁⲧ-ϣⲁⲗ(S)	toothless
ⲁⲧ-ⲫⲁⲓⲉ(B)	without end
ⲁⲧ-ϩⲁⲓ(SB)	without a husband
ⲁⲧ-ϩⲓⲉ(B)	rudderless
ⲁⲧ-ϩⲱⲃ(F)	without work
ⲁⲧ-ϩⲁ(ⲉ)ⲓⲃⲉⲥ(S)	shadowless
ⲁⲧ-ⲣ/ⲉⲣ-ϩⲟⲟⲗⲉ(B)	incomuptible, indestructible
ⲁⲧ-ϩⲗⲓ(B)	without any
ⲁⲧ-ϩⲙⲟⲧ(SB)	graceless, thankless
ⲁⲧ-ϩⲛⲁ(ⲁ)ⲩ	state of being without property
ⲁⲧ-ϩⲁⲡ(S)	without(going to) law, in undertake-ngs to deliver,pay
ⲁⲧ-ϯϭⲁⲡ	not judging
ⲁⲧ-ⲫⲣⲉ(B)	lacking food
ⲁⲧ-ϩⲁⲧ, ⲁⲧ-ϭⲛⲉϩⲁⲧ(B)	without money, payment
ⲁⲧ-ϩⲏⲧ(SB)	without mind, senseless
ⲁⲧ-ϩⲟⲧⲉ(S)	without fear

التراكيب ذات البادئة النافية فى اللغة القبطية

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الملخص

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

الكلمات الدالة: اللغة القبطية، النفى، بادئة، فعل، اسم، صفة، اللغة فى العصر المتأخر، الديموطيقية.