

## The Coptic Particle “*εΙC*” and “*εΙC ρΗΗΤΕ*”: uses and meanings \*

Coptic possesses a few particles that have survived from the older stage of the language. Meanwhile, it also uses a wide variety of Greek particles and conjunctions.

The Egyptian particles used in Coptic texts were studied almost exclusively, especially in the field of the correlation with Semitic (Arabic) languages.

This research will discuss the particle “*εΙC*” and its compound form “*εΙC ρΗΗΤΕ*”, that were distributionally classified as particles and interjections as well <sup>(1)</sup>.

Our aim in this research will be from two points of view:

- To assign the syntactic role of this particle.
- To correlate it with its Arabic equivalent as much as possible.

Etymologically, Coptic “*εΙC*” <sup>(S)</sup>, “*IC*” <sup>(B)</sup>, may be derived from the enclitic particle “*js*” “lo, verily”, by the addition of an abbreviated form of the dependent pronoun 2<sup>nd</sup> person sing. *Js* > *jsk* / *jst* > *jstw* > “*εΙC*” “while, when”. It is used both in verbal and in non-verbal sentence <sup>(2)</sup>. Sentence introduced by “*jst* / *jsk*” is sometimes to be

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<sup>(1)</sup> Lambdin Th., Introduction to Sahidic Coptic, 1982, § 28, 2; Layton B., A Coptic Grammar, with Chrestomathy and Glossary, Sahidic Dialect, Wiesbaden 2000, §§ 476-485 and § 242; Plumley M., An Introductory Coptic Grammar (Sahidic Dialect), London, § 296; Till G., Koptische Grammatik, § 387.

<sup>(2)</sup> Gardiner A., Eg. Gr., § 231, § 247; Černý J., Coptic etymological dictionary, Cambridge 1976, P. 48; Vycichl W., Dictionnaire etymologique de la langue Copte, Leuven 1983, p. 67; Depuydt L., “Zur Bedeutung der partikeln *jsk* and *js*”, GM 136 (1933), pp. 11-25. There is another Particle marked by Allen J. in Middle Egyptian, § 16.6.4 i.e. *jsw*, which has the same meaning of particle *mk* (behold), but is less common to introduce main-clause.



rendered as independent sentence and sometimes as clause of time or circumstance<sup>(3)</sup>.

Since Dr. Pro. A. Youssef has already offered the Egyptian counterparts of the particle "jst / jsk" suggesting that it is to be taken as an equivalent to Arabic إذ and its derivatives<sup>(4)</sup>, further Arabic meanings, however, could be added to the later Coptic form "EIC". Hence, my proposal is that "EIC" acting as a particle could be translated as Arabic إذا الفجائية, which may be found also in New and Late Egyptian texts<sup>(5)</sup>. It could be also translated as Arabic ذا acting as a demonstrative pronoun in the compound "EIC 2HHTC" as follows: هأنذا / هامو ذا / هاهي ذي / ها هم أولاء .

#### I- "EIC" as an equivalent to Arabic إذا الفجائية

In Arabic morphology إذا الفجائية "ida" as well as إذ "id" in the sense of "lo! behold!"<sup>(6)</sup> are considered the most common separable

<sup>(3)</sup> Loprieno A., Ancient Egyptian, A linguistic introduction, Cambridge 1995, (sec. 4.7), p.100.

According to Lipinski : The Egyptian "jst / st" might be correlated with East and North Semitic "jš" and with Libco-Berber "js/s" as a particle introducing a concomitant fact i.e. particle indicating position: Lipinski E., Semitic languages, Outline of a Comparative Grammar, Leuven 1997, § 28.10.

<sup>(4)</sup> Youssef A., "The particles "jst" and "js"- an Arabic approach to Egyptian grammar", BIFAO 80 (1980), 129-138.

<sup>(5)</sup> Compare: Doomed prince 7, 10 and JEA 39 (1953), p. 13ff. Dr. Pro. A. Youssef suggested that the auxiliary verb "h.c.n" may be as the enunciative إذا الفجائية: Youssef A., "The stative participle-an Arabic approach to Egyptian" BIFAO 79 (1979), p. 443.

<sup>(6)</sup> إذا الفجائية: حرف لدلالة على هجوم الشيء الذي بعدها ووقوعه بغتة - إذ: ظرف مبني على التكوين للزمن الماضي في أكثر استعمالاتها و تعنى زمن/وقت/حين : عباس حسن، النحو الوافي ج ٢ ص ٢٧٥ - ج ٢ ص ٢٧٥.

Both إذا "ida" and إذ "id" are attested in Hebrew and Sabaic: Lipinski E., op. cit., § 58.12, 56.8.

adverbial particles; إذا الفجائية "ida" indicating something unexpected or introducing a person or thing that comes suddenly into view. It is followed mostly by a nominal proposition, and refers to the same time as a time similar to that of the preceding statement; as

"خرجت فإذا زيد بالباب"

Its sentence is sometimes prefixed by the coordinative *fa-* or *pa-*, as "فألقاها فإذا هي حية تسعى". And إذ is used after بين and بينما "while", and is followed mostly by a verb stating a fact, as

"بينما نحن جلوس إذ أقبل صديق".<sup>(7)</sup>

Orthographically, in Semitic, as a rule, there is a metathesis between the consonants *dal* الذال، *sin* السين، *šin* الشين<sup>(8)</sup>, so we can say that the orthographical relation between the Egyptian word *js* / "εIC" and the Arabic word إذا / إذ could be as follows: *Js* > εIC > إذا / إذ.

Coptic εIC / IC "lo, behold" as well as Arabic إذا الفجائية may denote a thing happening suddenly or unexpectedly. It is used in traditional narrative to add:

- A new character in the story.
- A certain vividness or immediacy to a following statement and it generally occurs before noun when an element is topicalized<sup>(9)</sup>.

The corresponding Egyptian constructions are as follows:

- a) εIC / IC + noun + verbal pattern.
- b) εIC / IC + noun + a circumstantial attributive-clause.

(7) شرح ابن عقيل على ألفية ابن مالك، الجزء الثاني، ص ٣٧٦؛

شرح قطر الندى وبلّ الصدى، ص ١٦٥.

(8) Lipinski E., op. cit., 27. 12-27.14.

محمد بهجت قبيسي، ملامح في فقه اللهجات العربيات من الاكادية والكنعانية وحتى السبئية والعدنانية، دمشق ١٩٩٩، ص ٢١١.

(9) Layton B., op. cit., § 478; Lambdin Th., op.cit., § 28.2.



**Examples:**

(I-a-1) Matt. 2:13<sup>(S)</sup>: “**ἸΤΕΡΟΥ ΒΩΚ ΔΕ ΕΙΣ ΠΑΓΓΕΛΟΣ Ἡ ΠΧΟΕΙΣ  
ΑΦΟΥΩΝΖ ΕΒΟΛ ΖἩ ΟΥΡΑΚΟΥ Ε ΙΩΣΗΦ**”  
“And when they had departed, behold, the angel of the Lord  
appeared to Joseph in a dream”

" فلما انصرفوا، فإذا بملك الرب قد ظهر ليوسف في حلم "

(I-a-2) Matt. 1:20<sup>(S)</sup>: “**ΝΑΙ ΔΕ ἩΤΕΡΕΩ ΜΕΕΥΕ ΕΡΟΥΟΥ ΕΙΣ  
ΠΑΓΓΕΛΟΣ Ἡ ΠΧΟΕΙΣ ΑΦΟΥΩΝΖ ΝΑΦ ΕΒΟΛ  
ΖἩ ΟΥΡΑΚΟΥ**”

“But as he considered this, behold, the angel of the Lord  
appeared to him in a dream”

" فلما تفكر في هذه الأمور، فإذا بملك الرب قد ظهر له في حلم "

(I-a-3) Sayings of the fathers (175)<sup>(S)</sup>:

“**ΑΥΩ ἩΤΕΡΕ-ΠΕΠΡΕΣΒΥΤΕΡΟΣ ΚΟΟΥΤἩ ΕΒΟΛ Ἡ ΤΕΦΟΙΧ ΕΧΙ  
Ἡ ΠΟΕΙΚ ΕΠΩΩΦ ΕΙΣ ΟΥΑΓΓΕΛΟΣ ΑΦΕΙ ΕΒΟΛ ΖἩ ἩΠΗΥΕ**”

“when he had stretched his hand out to take the bread to divide  
it, behold, The angel of the Lord came from the heaven”.

" فلما مَدَّ يده ليأخذ الخبز ليقسمه، فإذا بملك قد جاء من السماء "

(I-a-4) Matt. 2:1<sup>(S)</sup>: “**ΕΙΣ ΖΕΝΜΑΓΟΣ ΑΥΕΙ ΕΒΟΛ ΖἩ ἩΝΑ Ἡ ΨΑ**”

“Behold, wise men came from the east “

(ولما وُلِد يسوع في بيت لحم اليهودية في أيام هيرودوس الملك)، إذا مجوس من  
المشرق (قد جاءوا إلى أورشليم)

(I-a-5) Luke 2: 8-2:9<sup>(B)</sup>: **ΟΥΟΥ ΙΣ ΟΥΑΓΓΕΛΟΣ ἩΤΕ ΠΟΣ ΑΦΟΖΙ  
ΕΡΑΤΩ ΕΖΡΗΙ ΕΧΩΟΥ**

“(And there were in the same country shepherds abiding in the  
field...), and, lo, the angel of the Lord shone round about them”

" (وكان في نفس البلد رعاة يعملون في الحقل)، وإذا ملاك الرب قد وقف بهم "

(I-b-6) Luke 5:12<sup>(B)</sup>: “**ΟΥΟΥ ΙΣ ΟΥΡΩΜΙ ΕΦΜΕΖ Ἡ ΚΕΖΤ**”

“(And it came to pass, when he was in a certain city), behold  
a man full of eprosy”

"(وكان في إحدى المدن)، فإذا برجل مملوء برصاً"

(I-b-7) Rev. 6: 2 <sup>(S)</sup>: "ΑΙΝΑΥ ΑΥΩ ΕΙΣ ΟΥΖΤΟ ΕΦΟΥΘΩ ΕΡΕΟΥΠΙΤΕ  
Ν̄ΤΟΟΤ̄ ἢ ΠΕΤ ΑΛΕ ΕΡΟϚ"

"And I saw, and behold, there was a white horse with a bow in the grasp of the one riding it"

" فنظرت، فإذا بفرس ابيض يمتطيه رجل بقوس في قبضته"

(I-b-8) Saying of the fathers 102(b) <sup>(S)</sup>: "ΑΥΩ ΕΙΣ ΟΥΑΓΓΕΛΟΣ ΑΦΕΙ  
ΕΡΕΟΥΧΗΒΕ Ν̄ΤΟΟΤ̄"

"(I stop prayed to God about my sins). And behold, an angel came with a sword in his hand"<sup>(10)</sup>.

"(استغفرت لنوبي)، فإذا بملك قد جاء بسيف في يده"

From the above examples, we note that "εΙC" could be considered as a particle acting as a converter which usually conveys contextually unexpected information.

"εΙC" could be more suitable to be a counterpart of Arabic إذا الفجائية especially in two cases:

1- When its preceding clause is a temporal one followed by a narrative tense (1<sup>st</sup> perfect), as we consider in Arabic:

" فلما توسطتُ الدرب، فإذا أنا بصوت"

This construction is frequently used in classical Arabic especially in Qur'an<sup>(11)</sup>, for instance:

"فلما نجاهم، إذا هم يبيغون في الأرض بغير الحق" (سورة يونس - الآية ٢٣)

"فلما كتب عليهم القتال، إذا فريق منهم يخشون الناس كخشية الله" (سورة النساء - الآية ٧٧)

According to Arabic syntax, the clause introduced by إذا الفجائية may be a verbal clause or a nominal one; as: "اشتدت الرياح فإذا البحر هائج"، but we may also say:

<sup>(10)</sup> Elanskaya A., Coptic literary Texts of the Pushkin State Fine Arts Museum in Moscow, Budapest 1991

<sup>(11)</sup> محى الدين الدرويش، إعراب القرآن الكريم وبيانه، المجلد الرابع، حمص - سوريا ١٩٩٢



"اشتدت الريح فإذا (قد) لجأت السفن إلى الموانئ"<sup>(12)</sup>.

On the other hand, we note here that Coptic "εΙC" as a counterpart of إذا الفجائية usually introduces verbal pattern. Since Coptic has no nominal proposition containing infinitive, the narrative tense (i.e. 1<sup>st</sup> perfect) as well as circumstance is used after "εΙC" instead of the nominal proposition<sup>(13)</sup>.

2- When its clause is a circumstance.

Meanwhile "εΙC" could be translated as إذ mostly when its preceding clause is a circumstantial one, for instance:

Sh Amel 1/54:1<sup>(S)</sup>: "αγω ζωσον εϋμοωϋε μη τμααγ εΙC οϋρωμε αϋει"

"And while he was walking with (his) mother, a man came"

"وبينما كان يمشى مع أمه، إذ جاء رجل"

## II- "εΙC" as a demonstrative pronoun in the compound εΙC 2HHTE

Coptic "εΙC" could be compared to the Arabic demonstrative pronoun for m. sing. ذا "da" (vars. ذي/أولاء) (Akk. شا Sab. ذي/ذو/ذو)<sup>(14)</sup>.

This simple form of the demonstrative pronoun is used to indicate a person or a thing that is near to the speaker as ذا طيار ماهر / ذي فتاه ماهرة

This demonstrative pronoun is sometimes used with the interjection ها (ha) and the independent pronoun to form the indicating statement

هاأنا (vars. ها هو ذا/ها هي ذي/ها هم أولاء) "here I am"<sup>(15)</sup>.

(12) عباس حسن، النحو الوافي ج ١، ص ٥٠٨ - ج ٢، ص ٢٧٥.

(13) It is worth noticing that some patterns considered as verbal in Coptic such as 1<sup>st</sup> present are, in fact, considered as non-verbal in M. Eg. (Pseudo-Verbal Construction), see: Frandsen J., An Outline of the Late Egyptian verbal system, Copenhagen 1974, § 34.

(14) محمد بهجت قببسي، المرجع السابق ص ١٥٣، ٤٢٩

(15) Wright W., A Grammar of the Arabic language, vol. I § 340.

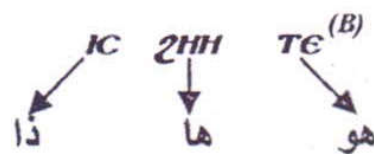
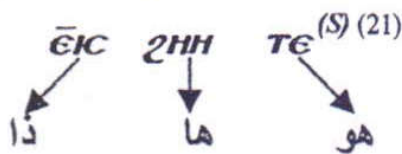
عباس حسن، النحو الوافي ج ١، ص ٣٢١، ٣٢٧؛ شرح ابن عقيل على ألفية ابن مالك،

الجزء الأول، ص ١٣٠-١٣٤؛ شرح قطر الندى وبلّ الصدى، ص ١٧٧.

Similarly, Coptic "EIC" could be used in the compound "EIC ZHHTE" to be taken as a counterpart of Arabic هاأنذا and its variations, where "ZHHTE"<sup>(S)</sup> / "ZHHTTE"<sup>(B)</sup> is considered as an inflected interjection<sup>(16)</sup> that originally consists of: ZH (H) < hz / hy + πE < pw. This latter has also the force of the demonstrative, thus, in Sahidic, the forms "EICZHHTTE", "EICZHHTTE" are also found. In other words, the element "πE" is supposed to agree in gender and number with the subject of the sentence. Moreover, the longer form of this compound e.g. "EICZHHTTE EIC" also occur side by side with the abbreviated form i.e. "EICTE", "EICTE", "EICNE"<sup>(17)</sup>.

As an interjection, "ZHHTTE" meaning "lo, behold, listen" calls attention to the following statement and sometimes marks an important new moment in narrative exposition<sup>(18)</sup>.

Comparing with Arabic, the Egyptian interjection hz > ZH (H) could be correlated with Arabic ها (ha) "behold, see", which is very common in Semitic<sup>(19)</sup>. The Arabic ها (ha) is described by grammarians as a particle that excites attention and prefixed to both the simple demonstrative ذا "da", and to the compound هاأنذاك ; ذاك "ha-ana-dak" "here I am" and its variations<sup>(20)</sup>. A relation between Arabic statement ها هو ذا, and the Egyptian EICZHHTTE<sup>(S)</sup>, ICZHHTTE<sup>(B)</sup> will be shown as follows:



(16) Vycichl W., op.cit., p. 307.

(17) Layton B., op. cit., § 242.

(18) Layton B., op. cit., § 242.

(19) In Arabic, the interjection ها (ha) is sometimes substituted for "alif hamza", for instance ها أنتم becomes أنتم: Lipinski E., op.cit., § 49.10.

(20) Wright W., op. cit., vol. I § 344.

(21) Although TE here is feminine except that in Sahidic, it was sometimes used invariably for all genders.



Although, the word order of this Egyptian statement is not in agreement with its Arabic counterpart, an appropriated form to Arabic, however, is attested only in Boheiric i.e.  $\zeta\eta\eta\eta\epsilon \text{ } \text{IC}$  (Compare Luke 1: 36, 2: 48).

A syntactic comparison between the Egyptian “ $\epsilon\text{IC } \zeta\eta\eta\eta\epsilon$ ” and Arabic  $\text{ها هو ذا}$  will be presented in the following table :

Egyptian statement	Arabic statement	Syntax
$\zeta\eta\eta$	ها	Interjection
$\tau\epsilon/\text{πε}$	هو	Personal pronoun as subject
$\epsilon\text{IC}$	ذا	Demonstrative pronoun as predicate

### Constructions:

- II-i- “ $\epsilon\text{IC } (\zeta\eta\eta\eta\epsilon)$ ”/  $\text{IC}$  + noun or pronoun (S-B)
- II-ii- “ $\epsilon\text{IC } (\zeta\eta\eta\eta\epsilon)$ ”/  $(\zeta\eta\eta\eta\epsilon)\text{IC}$  + nominal pattern (S-B)
- II-iii- “ $\epsilon\text{IC } (\zeta\eta\eta\eta\epsilon)$ ”/  $\text{IC } \zeta\eta\eta\eta\epsilon / \zeta\eta\eta\eta\epsilon \text{ IC}$  + verbal pattern (S-B)
- II-iv- “ $\zeta\eta\eta\eta\epsilon$ ” + verbal pattern (B)
- II-v- “ $\epsilon\text{IC } (\zeta\eta\eta\eta\epsilon) \text{ IC}$ ” + (non)-verbal pattern (S)
- II-vi- “ $\epsilon\text{IC}$ ”/ “ $\text{IC}$ ” + temporal expressions (S-B)

### Examples

(II-i-1) Acts 9:10<sup>(S)</sup> : “ $\epsilon\text{IC } \zeta\eta\eta\eta\epsilon \text{ } \lambda\eta\eta\kappa$ ”

“Here I am “

“هاأنا (ها هو ذا أنا)”

This indicating statement was earlier constructed by using the non-enclitic particle “ $mk$ ”+ the dependent pronoun; as “ $mk \text{ } wj$ ” “Here I am”<sup>(22)</sup>.

(II-i-2) John 19:14<sup>(S)</sup> :  $\epsilon\text{IC } \text{ΠΕΤΡΟ}$ ”

“Here is your king”

“ها هو ذا ملككم”

(II-i-3) Luke 1:38<sup>(B)</sup> “ $\text{IC } \tau\epsilon\omega\kappa\iota \text{ } \eta\tau\epsilon \text{ } \text{ΠΟΙΣ}$  ”

<sup>(22)</sup> See : Gardiner A., Eg. Gr., § 234.



- "Here is the handmaid of Lord" "ها هي ذي أمة الرب"
- (II-ii-4) Matt. 24:23<sup>(S)</sup>: "ΕΙΣ ΠΕΧ̄Σ Μ̄ΠΕΙΜΑ Η Μ̄ΠΑΙ"  
 "Here is the Christ right here ! or over there"  
 "ها هو ذا المسيح هنا أو هناك"
- (II-ii-5) Mallon, Grammaire § 351<sup>(B)</sup>: "ΖΗΠΠΕ ΙC ΤΑΙΚΟΥΧΙ Μ̄ΒΑΚΙ  
 C̄ΖΕΝΤ"  
 "Here it is, the small near village" "ها هي ذي القرية الصغيرة قريبة"
- (II-iii-6) Mark. 4:3<sup>(S)</sup>: "ΕΙC ΖΗΗΤΕ ΛΕΙ ΕΒΟΛ Ν̄ΒΙ ΠΕΤΧΟ ΕΧΟ"  
 "Here is the sower, he went to sow (beginning of a parable).  
 "ها هو ذا الزارع قد خرج ليزرع"
- (II-iii-7) Luke 2:25<sup>(B)</sup>: "ΟΥΟΖ ΙC ΖΗΠΠΕ ΝΕ ΟΥΡΩΜΙ ΖΕΝ ῙΑΗΜ  
 ΕΠΕΦΡΑΝ ΠΕ CΙΜΩΝ"  
 "And, here is a man in Jerusalem, whose name is Simon"  
 "وها هو ذا رجل في أورشليم اسمه سمعان"
- (II-iii-8) 1Cor 15:50<sup>(S)</sup>: "ΕΙC ΖΗΗΤΕ ΨΧΩ ΝΗΤΝ Ν̄ ΜΥCΤΗΡΙΟΝ"  
 "Here I am telling you a mystery" "هأنذا (هو ذا أنا) أخبركم بسر"
- (II-iii-9) Acts 10:21<sup>(S)</sup>: "ΕΙC ΖΗΗΤΕ ΑΝΟΚ ΠΕΤΕΝΩΙΝΕ Ν̄CΩΙ"  
 "Here is I whom you are looking for "  
 "هأنذاك (هو ذا أنا) الذي تطلبونه"
- (II-iii-10) Luke 1:36<sup>(B)</sup>: "ΟΥΟΖ ΖΗΠΠΕ ΙC ΕΛΙCΑΒΕΤ ΤΕCΣΥΤΕΝΗC  
 ΑCΕΡΒΟΚΙ ΖΩC Ν ΟΥΨΗΡΙ ΖΕΝ ΤΕCΜΕΤΖΕΛΛΩ"  
 "And, here is your cousin Elisabeth, she has also conceived  
 a son in her old age"  
 "وها هي ذي الیصابت نسیبتک، هي أيضا حبلی بأبن فی شیخوختها"
- (II-iii-11) Luke 2:48<sup>(B)</sup>: "ΖΗΠΠΕ ΙC ΠΕΚΙΩΤ ΝΕΜ ΑΝΟΚ ΝΑΝΟΙ  
 ΝΕΜΚΑΖ Ν̄ΖΗΤ ΠΕ ΕΝΚΩΤ Ν̄CΩΚ"  
 "Here is your father and I, we have sought you sorrowing"  
 "ها هو ذا أبوک وأنا کنا نطلبک معذبین"
- (II-iii-12 ) Mark. 3:32<sup>(S)</sup>: "ΕΙC ΤΕΚΜΑΛΥ ΝΗ ΝΕΚCΝΗΥ CΕΚΩΤΕ  
 Ν̄CΩΚ ΖΙΒΟΛ"

“Here are your mother and your brothers outside asking for you”

"هاهي ذي أمك واخوتك خارجا يطلبونك"

(II-iv-13) Luke 1:20<sup>(B)</sup>: “ΟΥΟΣ ΖΗΠΠΕ ΕΚΕΩΩΠΠΙ ΕΚΧΩ Ν̄ ΡΩΚ  
ΟΥΟΣ Μ̄ΜΟΝ ΩΧΟΜ Μ̄ΜΟΚ Ε ΣΑΧΙ”

“And, here you are dumb and not able to speak”

"وها أنت ذا تكون صامتا و لا تقدر أن تتكلم"

(II-iv-14) Luke 1:31<sup>(B)</sup>: “ΟΥΟΣ ΖΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ ΟΥΟΣ ΝΤΕΜΙΣΙ  
Ν̄ ΟΥΩΗΡΙ .....

“And here you are conceiving in your womb, and giving birth to a child”.

"وها أنت ذي تحملين و تلدين ابنا"

(II-v-15) Matt. 12:49<sup>(S)</sup>: “ΕΙΣ ΖΗΗΤΕ ΕΙΣ ΤΑΜΑΛΥ ΑΥΩ ΝΑΣΝΗΥ”

“Here they are my mother and my brothers”

"ها هم أولاء أُمي وأخوتي"

(II-v-16) Matt. 22:4<sup>(S)</sup>: “ΕΙΣ ΖΗΗΤΕ ΕΙΣ ΠΑΑΡΙΣΤΟΝ ΔΙΣΒΤΩΤΩ”

“Here is my dinner, I have prepared it”

"هاهو ذا غدائي قد أعددتّه"

From the preceding examples we note that:

- 1- The patterns (II-i, II-ii,II-iii) are common in both Sahidic and Boheiric. Meanwhile, the pattern (II-iv) is restricted to Boheiric and the pattern (II-v) to Sahidic.
- 2- This use of “ΕΙΣ (ΖΗΗΤΕ)” has a two fold function; to express indication and to bring a predicate.
- 3- Syntactically, “ΕΙΣ (ΖΗΗΤΕ)” is considered as an essential element acting as a predicate to the whole sentence verbal or non-verbal. And the subject of this sentence could be taken as an apposition for the element “ΤΕ” of the compound ΕΙΣ (ΖΗΗΤΕ) either placed in anticipation or not.
- 4- According to some scholars, “ΕΙΣ ” is considered by itself as an indicating particle meaning “here is” (french: voici, voila)<sup>(23)</sup>.

<sup>(23)</sup> Layton B., op. cit., § 478.



But, it is not unlikely to suppose that “*εἰς*” in this meaning is used as a substitute for the full form “*εἰς (ζηητε)*”, where “*ζηητε*” is regularly omitted before nouns. Therefore, we can decide, as a rule, that either “*εἰς*” or “*εἰς (ζηητε) εἰς*”<sup>(S)</sup>, “*ζηητε*”<sup>(B)</sup> generally occurs before a noun; meanwhile “*εἰς (ζηητε)*” or “*ζηητε*” are used before a pronoun.

### II-vi- “*εἰς*”/ “*ἰς*” before temporal expressions (S-B)

As a substitution of the compound “*εἰς (ζηητε)*”, “*εἰς*” sometimes prefixed to an entity term of time or measure to give the sentence an exclamatory meaning<sup>(23)</sup>. Meanwhile, either *ζηητε* or *ἰς* has the same role in Boheiric.

#### **Examples**

(II-vi-17) Lambdin, Introduction § 28.2 (2)<sup>(S)</sup>:

”*εἰς ψοντε ἡ ροηπε ηπενναυ εροϑ*”

“Here are three years, we have not seen him”

”ها هي ذي ثلاث سنوات (مضت) و لم نره”

(II-vi-18) Mallon, Grammaire § 351<sup>(B)</sup>:

”*ἰς οὔνηψ ἡ εζοοϑ τσοης εβολ*”

“Here are many years (till now), I am thinking about”

”هاهي ذي عدة أيام (للآن) وأنا أتمعن”

(II-vi-19) Matt. 15:32<sup>(S)</sup>: “*εἰς ψοντε ἡ ζοοϑ σεβεετ εροι*”

“Here are three days (till now), they being with me”

”ها هي ذي ثلاث أيام (للآن) وهم يمكثون معي”

(II-vi-20) Pet. 3:1<sup>(S)</sup>: “*εἰς τηεζοντε ἡ επιστολη τε ται  
ναμερατε ετςζαι ἡμοϑ ηητη*”

“Here is the second letter, which I write to you, my beloved”

”ها هي ذي الرسالة الثانية اكتبها لكم أيها الأحباء”

<sup>(23)</sup> See: Layton B., op. cit., § 485.

Finally, we reached the following conclusion:

**First:** Coptic morpheme “*εIC (ϷHHTE)*” is generally used in the traditional narrative to introduce a new character in the story and sometimes, to emphasize a topicalized element in the sentence.

**Second:** At the syntactic level, it has several functions:

a) Acting as a particle meaning “lo, behold”, “*εIC*”/ “*IC*” represents a contrastive focus, i.e. a contextually unexpected argument or state of affairs. It could be considered in this case as an equivalent to either إذا الفجائية in most cases or إذ in some cases, and it has no syntactic role.

b) Acting as a demonstrative pronoun, “*εIC*” could be taken as a counterpart of the Arabic ذا in the compound “*εIC (ϷHHTE)*” “ here is”, which could be translated as the Arabic statement ها أنا ذا etc.. In this respect, it is probably best viewed as an auxiliary statement acting as an indicating particle (*εIC* demonstrative + *ϷHHTE* interjection), and functioning as a predicate for the whole sentence. Occasionally, *εIC* as a substitution of “*εIC (ϷHHTE)*” could be used in the same way.

c) Before temporal expressions, *εIC* could act as a particle giving an exclamatory meaning, mostly replacing “*εIC (ϷHHTE)*”, while either *ϷHHTE* or *IC* are used instead in Boheiric (Compare also Luke 1:44, 1:48).