The Coptic Particle "εἰκ" and "εἰκ ὑπάτε":
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 "εἰκ" and its compound form "εἰκ ὑπάτε", that were distributionally classified as particles and interjections as well (1).

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 "εἰκ" (5), "ἰκ" (3), may be derived from the enclitic particle "ἰσ" "Io, verily", by the addition of an abbreviated form of the dependent pronoun 2nd person sing. Ισ > ισκ / ιστ > ιστω > "εἰκ" "while, when". It is used both in verbal and in non-verbal sentence (2). Sentence introduced by "ιστ / ισκ" is sometimes to be

(2) Gardiner A., Eg. Gr., § 231, § 247; Černy 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 (3).
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 ذإ and its derivates(4), further Arabic meanings, however, could be added to the later Coptic form "giec". Hence, my proposal is that "giec" acting as a particle could be translated as Arabic إذا الفجائية, which may be found also in New and Late Egyptian texts(5). It could be also translated as Arabic ذا acting as a demonstrative pronoun in the compound "giec 2hnac" as follows: هاذه ذا / هام ذا / هام ذي / هم أولاء.

I. "giec" as an equivalent to Arabic إذا الفجائية

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

According to Lipinski : The Egyptian "jst / st" might be correlated with East and North Semitic "js" 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.
(6) إذا الفجائية: حرف الفجائية على هجوم الشيء الذي بعدها ووقعه بفتحة - ذإ: ظرف مبني على

Both إذا "ida" and ذإ "id" are attested in Hebrew and Sahic: Lipinski E., op. cit., § 58.12, 56.8.
adverbial particles; 

"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 "فألقاهما فإذا هي حية تسعي". And 

إذ is used after "while", and is followed mostly by a verb stating a fact, as

"بينما نحن جلوس إذ أقبل صديق." (7)

Orthographically, in Semitic, as a rule, there is a metathesis between the consonants dal, sin, and dal, sin, the shin, and the shin, so we can say that the orthographical relation between the Egyptian word js / "eic" and the Arabic word إذ / إذ could be as follows: Js > eic > إذ / إذ. Coptic eic / ic "lo, behold" as well as Arabic إذا 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 (9).

The corresponding Egyptian constructions are as follows:

a) eic / ic + noun + verbal pattern.
b) eic / ic + noun + a circumstantial attributive-clause.

(7) 


(9) Layton B., op. cit., § 478; Lambdin Th., op.cit., § 28.2.
Examples:
“And when they had departed, behold, the angel of the Lord appeared to Joseph in a dream.”

(I-a-2) Matt. 1:20: “ναι δε ὠντερφεθη μεγε εροογ εισ παιτελος ἃ πνοεις ἀλογωνης ναν εβολα ζην ουρασογ”
“But as he considered this, behold, the angel of the Lord appeared to him in a dream”

(I-a-3) Sayings of the fathers (175):
“ἄγω ὠντερφεθη-πεπρεςβυτερος σοουτῆ εβολα ζη τεπόξη εξι ἢ ποεικ εποφω εις οχατελος αρει εβολα ζην ἡπινε.”
“When he had stretched his hand out to take the bread to divide it, behold, The angel of the Lord came from the heaven”.

(I-a-4) Matt. 2:1: “εις γενηγαγος αρει εβολα ζην θη κα ζα”
“Behold, wise men came from the east “

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

“(And it came to pass, when he was in a certain city), behold a man full of eprosy”
(I-b-7) Rev. 6: 2 (S): "AINAV ΛΠΨ ΕΙΣ ΟΥΣΤΟ ΕΡΩΤΕitung ΝΤΩΝΤΥ ΜΕΤ ΑΛΕ ΕΡΟΨ"
"And I saw, and behold, there was a white horse with a bow in the grasp of the one riding it"

(I-b-8) Saying of the fathers 102(b) (S): "ΛΨ ΕΙΣ ΟΥΑΙΓΠΕΛΟΣ ΑΨΕΙ ΕΡΕΟΥΧΛΕ ΝΤΩΝΤΥ"
"(I stop prayed to God about my sins). And behold, an angel came with a sword in his hand"(10).

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

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

"εἰς" 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 (1st perfect), as we consider in Arabic:

"فلم توسطت الدرب، فإذا أنا بصوت"

This construction is frequently used in classical Arabic especially in Qur’an(11), for instance:

"فلم نجها، إذا هم يغون في الأرض بغير الحق" (سورة يونس- الآية 23)
"فلم كتب عليهم القتال، إذا فريق منهم يخشون الناس كخشية الله" (سورة النساء- الآية 77)

According to Arabic syntax, the clause introduced by إذا الفجائية may be a verbal clause or a nominal one; as:

"اشتدت الريح فإذا البحر هائج«, but we may also say:

(10) Elanskaya A., Coptic literary Texts of the Pushkin State Fine Arts Museum in Moscow, Budapest 1991
(11) محي الدين الدرويش، إعراب القرءان الكريم وبيانه، المجلد الرابع، حمص- سوريا 1942
On the other hand, we note here that Coptic “eic” as a counterpart of Arabic definites usually introduces verbal pattern. Since Coptic has no nominal proposition containing infinitive, the narrative tense (i.e. 1st perfect) as well as circumstance is used after “eic” instead of the nominal proposition.

2- When its clause is a circumstance.

Meanwhile “eic” could be translated as ذاmostly when its preceding clause is a circumstantial one, for instance:
Sh Amel 1/54:1:\(\text{"And while he was walking with (his) mother, a man came"}

II- “eic” as a demonstrative pronoun in the compound eic 2nite

Coptic “eic” could be compared to the Arabic demonstrative pronoun for m. sing. ذا “da” (vars. ذا/أولاء) (Akk. ذا/أولاء) (14).

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 ماهره. This demonstrative pronoun is sometimes used with the interjection ها (ha) and the independent pronoun to form the indicating statement ها ها/هناذا “here I am” (vars. ها ها/هناذا) (15).

(12) It is worth noticing that some patterns considered as verbal in Coptic such as 1st 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.

Similarly, Coptic "eic" could be used in the compound "eic 2hmte" to be taken as a counterpart of Arabic هاذًا and its variations, where "2hmte"(s) / "2hmtie"(b) is considered as an inflected interjection(16) that originally consists of: 2h (m) < h3/ hy + ne < pw. This latter has also the force of the demonstrative, thus, in Sahidic, the forms "eic2hmte", "eic2hmtie" are also found. In other words, the element "ne" is supposed to agree in gender and number with the subject of the sentence. Moreover, the longer form of this compound e.g. "eic2hmte eic" also occur side by side with the abbreviated form i.e. "eicte", "eicne", "eicne"(17).

As an interjection, "2hmte" meaning "lo, behold, listen" calls attention to the following statement and sometimes marks an important new moment in narrative exposition(18).

Comparing with Arabic, the Egyptian interjection h3 > 2h (m) could be correlated with Arabic ها (ha) "behold, see", which is very common in Semitic(19). 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 ها أنت ذاك "ha-ana-daak" "here I am" and its variations(20). A relation between Arabic statement ها وهو ذا، and the Egyptian eic 2hmte (s), ic 2hmtie (b) will be shown as follows:

\[ \text{eic} \rightarrow \text{2hm} \rightarrow \text{te} \rightarrow \text{ho} \]

\[ \text{ic} \rightarrow \text{2hm} \rightarrow \text{te} \rightarrow \text{ho} \]

(19) In Arabic, the interjection ها (ha) is sometimes substituted for "alif hamza", for instance أنت ها becomes أنت ها: Lipinski E., op.cit., § 49.10.
(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. 2hnte 1c (Compare Luke 1: 36, 2: 48).

A syntactic comparison between the Egyptian "eic 2hnte" and Arabic "حا هو ذا" will be presented in the following table:

<table>
<thead>
<tr>
<th>Egyptian statement</th>
<th>Arabic statement</th>
<th>Syntax</th>
</tr>
</thead>
<tbody>
<tr>
<td>2hnte</td>
<td>حا</td>
<td>Interjection</td>
</tr>
<tr>
<td>te/ ntc</td>
<td>هو</td>
<td>Personal pronoun as subject</td>
</tr>
<tr>
<td>eic</td>
<td>ذا</td>
<td>Demonstrative pronoun as predicate</td>
</tr>
</tbody>
</table>

Constructions:
II-i- "eic (2hnte)"/1c + noun or pronoun (S-B)
II-ii- "eic (2hnte)"/ (2hnte)1c + nominal pattern (S-B)
II-iii- "eic (2hnte)"/1c 2hnte/2hnte 1c + verbal pattern (S-B)
II-iv- "2hnte" + verbal pattern (B)
II-v- "eic (2hnte) eic" + (non)-verbal pattern (S)
II-vi- "eic"/"ic" + temporal expressions (S-B)

Examples
(II-i-1) Acts 9:10(S): "eic 2hnte אֵּאֵּוֶּק אָנָּו"
        "Here I am"
        "هانذاك (حا هو ذا أنا)"

This indicating statement was earlier constructed by using the non-enclitic particle "mk" + the dependent pronoun; as "mk Қ١" "Here I am"(22).
(II-i-2) John 19:14(S): eic әәНәрәо
        "Here is your king"
        "حا هو ذا مليككم"
(II-i-3) Luke 1:38(B) "1c әәكيف әәي әәوәic"

(22) See: Gardiner A., Eg. Gr., § 234.
"Here is the handmaid of Lord"

(Matt. 24:23) "eic περί ἵππας και ἵππαι"
"Here is the Christ right here! or over there"

(Mallon, Grammaire § 351): "ζηκίης καὶ τακτογνῷ ἕβακι πρεσβυτηρίων"
"Here it is, the small near village" "Here is the sower, he went to sow (beginning of a parable)."

(Luke 2:25): "οὐχὶ ζηκίης ἐν οὐρανῷ καὶ ἐν εἰρήνῃ καὶ σιμωνί"
"And, here is a man in Jerusalem, whose name is Simon"

(Cor 15:50): "eic ἡν καὶ νηστησία τοῦ Χριστοῦ"
"Here I am telling you a mystery"

(Acts 10:21): "eic θητείς ἀνοίκτοις ἐν ὑμῖν καὶ σιμωνί"
"Here is I whom you are looking for"

(Luke 1:36): "οὐχὶ ζηκίης ἐν Εἰρήνῃ τεκτνήνης ἁγίῳ ὑμεῖς τεκτνήνης καὶ μαρία"
"And, here is your cousin Elisabeth, she has also conceived a son in her old age"

(Luke 2:48): "ζηκίης ἐν θεοτροφίᾳ καὶ ἐν κακίᾳ καὶ ἐν κακίᾳ καὶ σεβασμῷ καὶ ἐν τεκνών"
"Here is your father and I, we have sought you sorrowing"

(Mark 3:32): "eic τεκνών ὑμῶν καὶ σεβασμοῦ σεβαστείνης καὶ σεβασμοῦ τῶν ἀδελφῶν"
"Here are your mother and your brothers outside asking for you"

وھا ذی أمک واخوتك خارجا يطلبونك

ουος ημον έξων ημοκ ε σαχι”

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

وھا أنت ذا تكون صامتا و لا تقدر أن تتكلم

η οψιبي …….”

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

وھا أنت ذي تحملين و تلدین ابنا


“Here they are my mother and my brothers”

"ھا هم أولاء أمي وأخوتي"


“Here is my dinner, I have prepared it”

"ھا هو ذا غدائي قد أعدته"

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 (ρημη)” has a two fold function; to express
indication and to bring a predicate.

3- Syntactically, “εις (ρημη)” 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 (ρημη)
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)\(^{23}\).

\(^{23}\) Layton B., op. cit., § 478.
But, it is not unlikely to suppose that "eic" in this meaning is used as a substitute for the full form "eic (ʔhnte)", where "ʔhnte" is regularly omitted before nouns. Therefore, we can decide, as a rule, that either "eic" or "eic (ʔhnte) eic"(S), "ʔhnte"(B) generally occurs before a noun; meanwhile "eic (ʔhnte)" or "ʔhnte" are used before a pronoun.

II-vi- "eic"/"ic" before temporal expressions (S-B)

As a substitution of the compound "eic (ʔhnte)"; "eic" sometimes prefixed to an entity term of time or measure to give the sentence an exclamatory meaning(23). Meanwhile, either ʔhnte or ic has the same role in Boheiric.

Examples

"eic ʔhnte ʔhnte ʔmennaʔ eʔpoy"
"Here are three years, we have not seen him"

(II-vi-18) Mallon, Grammaire § 351(B):
"ic ʔuʔmaʔ ʔh ʔpoy ʔtəəm ʔeʔpoy"
"Here are many years (till now), I am thinking about"

(II-vi-19) Matt. 15:32(S): "eic ʔhnte ʔh ʔpoy ʔtəəm ʔeʔpoy"
"Here are three days (till now), they being with me"

(II-vi-20) Pet. 3:1(S): "eic thɛəʔte ʔh ʔpoy ʔtəəm ʔeʔpoy ʔtəəm ʔhnte ʔhnte"
"Here is the second letter, which I write to you, my beloved"

Finally, we reached the following conclusion:

**First:** Coptic morpheme "eic (2hnte)" 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", "eic"/ "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, "eic" could be taken as a counterpart of the Arabic ذا in the compound "eic (2hnte)" "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 (eic demonstrative + 2hnte interjection), and functioning as a predicate for the whole sentence. Occasionally, eic as a substitution of "eic (2hnte)" could be used in the same way.

c) Before temporal expressions, eic could act as a particle giving an exclamatory meaning, mostly replacing "eic (2hnte)”, while either 2hnte or ic are used instead in Boheiric (Compare also Luke 1:44, 1:48).