THE COPTIC TENSES
IN THE WRITINGS OF SHENOUTE

by
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This dissertation, entitled
THE COPTIC TENSES
IN THE WRITINGS OF SHENOYTE

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[Signatures]

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CHAPTER I

INTRODUCTION

1.1. The Coptic language is the vernacular Egyptian of Christian Egypt written in Greek letters plus seven additional letters derived from Demotic. This written language was evidently created through the effort of persons with excellent philological training and ability, for the vernacular was reduced to regularity. Coptic was the living language spoken by Egyptian peasants; it had to be forged into a literary language.

1.2. The reduction of Coptic to writing was the fulfillment of the need for vernacular Egyptian translations of the Scriptures for the many Christians of Egypt who could not understand Greek. Since various districts of the land spoke different dialects, eventually five literary dialects of Coptic came into being.

1.3. During the fourth century A.D. the Sahidic dialect gained prominence as the literary language of important monastic communities in Upper Egypt. The White Monastery, located west of the Nile River near the town of Achmim, was founded about the year 350 by an Egyptian named Ptol, who established Sahidic as the official dialect of the community. The greatest variety and number of ancient Coptic manuscripts extant today are written in Sahidic; many of these emanate from the White Monastery.¹

1.4. Late in the fourth century a remarkable man named Shenoute,
the nephew of Pgol, assumed the reins of leadership at the White Monas-
tery. His administration lasted sixty-six years--years which witnessed
important church councils as well as the development of Coptic Christi-
anity. He led the fight against paganism and worldliness among pro-
fessing Christians. His epistles and sermons have much to say about
how those who enter monastic life should conduct themselves. He stressed
certain judgment and punishment for sins but had little to say about the
grace of God and forgiveness. He had saturated himself with the Scrip-
tures and used them constantly in his ministry. He lived a full and
eventful life and is recognized as the founder of Coptic Christianity.

In fact, in the year of his death the Council of Chalcedon condemned
the Monophysite doctrine adhered to by the Christians of Egypt. Shenoute
was succeeded by his disciple Bessa, who prepared a written account of
his master's life.

1.5. Shenoute wrote numerous sermons and letters which have
been preserved by the sands of Egypt. His writings are not polished,
but they carry the imprint of a great man who was wholeheartedly de-
voted to his mission. Oftentimes his style is extremely difficult;
at other times it becomes wearisomely uniform and simple when he dwells
tediously on favorite themes. But throughout these writings the reader
is aware that Shenoute was a practical man dealing with the realities
of life.

1.6. Shenoute's literary endeavors made him the only outstand-
ing native writer of the Coptic language. Notwithstanding his impor-
tance as a Coptic author, Shenoute has received scant attention in grammatical treatments of the Coptic language. It is this fact which prompted the present writer to undertake a thorough statistical study of Shenoute's writings. Without this basic investigation it will not be possible to conduct an exhaustive grammatical examination of Coptic.

1.7. For practical considerations this study of the writings of Shenoute has been limited to the most important aspect of Coptic syntax, viz., the verbal tenses. It was the purpose of this study (1) to ascertain the usages of the Coptic tenses by Shenoute; (2) to note the forms used in these tenses; (3) to investigate the origins of the tenses; and (4) to present the results in a convenient, systematic arrangement. The writer has taken into consideration the contributions which scholars in the past have made toward the proper understanding of the Coptic verbal system.

1.8. Shenoute was a prolific writer. It was deemed unnecessary for the present study to search out and examine every published and unpublished manuscript coming from Shenoute; indeed such an attempt would have delayed the appearance of this thesis beyond reasonable limits. Several volumes of Shenoute's writings have been published, however; and these are more than sufficient for the grammarian to understand and evaluate the language of this noteworthy Coptic leader. The texts utilized were those presented in Amelineau's *Oeuvres de Shenoudi* and those published in volumes three and four of Leipoldt's *Simuthii Archimandritae Vita et Opera Omnia*. To avoid confusion and to achieve
brevity the abbreviations employed by Crum for these volumes were used in the present study. These abbreviations and the volumes which they identify are:

- A1 represents Amélineau, volume one;
- A2 represents Amélineau, volume two;
- C42 represents Leipoldt, volume three;
- C73 represents Leipoldt, volume four.

The abbreviations "C42" and "C73" designate the numbers of the respective volumes in the Corpus Scriptorum Christianorum Orientalium.

1.9. As much as possible the quotations from Shenoute's writings for this study are drawn from Leipoldt's volumes, which are a critical edition of a number of manuscripts for each text whereby one superior manuscript is printed as the text and variants from other manuscripts are given in the footnotes. Amélineau's volumes include a great many texts which are edited by Leipoldt. Furthermore, Amélineau's efforts did not result in a critical edition, inasmuch as he was limited usually to one manuscript for each text.
2.1. The tense usually designated as Present I is a construction in which either the infinitive or the qualitative form of the verb serves as predicate to a preceding substantive or pronoun. The pronominal prefixes are:

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>Plural 1, c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; 1</td>
<td>&quot; 1</td>
</tr>
<tr>
<td>2, m.</td>
<td>2, c.</td>
</tr>
<tr>
<td>2, f.</td>
<td>2, c. TETN</td>
</tr>
<tr>
<td>3, m.</td>
<td>3, c.</td>
</tr>
<tr>
<td>3, f.</td>
<td>3, e.</td>
</tr>
</tbody>
</table>

Both a substantive and a resumptive pronoun may precede the verb; e.g., (C42, 97) TEC3ÌME ETO ΝΝΟΕΙΚ ΝΝΑ ΝΝΑΤΗΕΓΣΑIN ECT ΝΝΟΟΥΝ ΝΝΑΤΗΕΡΗΝΤΕ ΝΝΜΑΣ 'the woman who is an adulteress takes the things of her husband, giving them to those who commit adultery with her'.

2.2. When the subject is undefined or has the indefinite article, it is preceded by ΩΤην or, in negative statements, ΜΝ: (C42, 13) ΩΤην ΩΗΠΙΤΕ ΧΕΒΗΣ υωυοτ ΏΑΝ 'abundant godliness becomes ours', (C42, 33) ΩΤην ΩΑΠΩ ΖΑΩΜ 'many eat'.

2.3. The Middle Egyptian (hereafter designated as ME) prototypes of the tense are and . The constructions became common in Late Egyptian (hereafter designated as LE), where the following prefixes were written:

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>Plural 1, c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; 1</td>
<td>&quot; 1</td>
</tr>
<tr>
<td>ακονο</td>
<td>ΡΗΓΓ</td>
</tr>
</tbody>
</table>
Examples of the two constructions in IE are: 10 'I am alive', 11 'I say'. Already in IE there are examples in which the preposition "", which disappears in Coptic, was omitted before the infinitive.

2.4. One might conclude that the Coptic prefixes for the 3 masc. singular and the 2 masc. singular are derived from " and ", inasmuch as " is attested in Demotic in place of " 12 On the analogy of the other pronominal prefixes in Coptic, however, one would expect " and " to be the forms for 2 masc. singular and 3 masc. singular. It is more probable, therefore, that " and " do not go back to original " and " but are, instead, the suffix-pronomouns. Since the suffix-pronomouns were used frequently in other verbal forms, e.g., '', it may indeed be that in Coptic they superseded the regular pronominal prefixes of Present I in the 2 masc. singular and the 3 masc. singular.

2.5. The fundamental significance of the Present I tense is the idea of duration. Progressive action (or a continuing state) and the abiding results thereof are within its scope. The name of the tense is inappropriate, for sometimes a past event is described. On the other hand, it never refers to the future.

2.6. The most common usage of the tense is to indicate action
in progress or a state existing in present time: (C42, 90)

2.7. The tense may be used to represent a condition which is assumed as perpetually existing: (C73, 1)

2.8. The Present I is used to express that which may be reasonably expected to occur. In this usage it has the same force as that of the _μεταγωτθ_ tense: (A1, 5)

2.9. This tense may be used to denote existing results of past action: (A2, 312)

2.10. Occasionally the tense refers to the past, when emphasis is placed upon the duration or repetition of the action or condition:
I have been reading in the holy gospels all this time, lo, more than sixty years', (C73, 22) αὐτός παρεχομενον 'and the Lord God spoke with them (the patriarchs), informing them concerning every thing'. At times this use of the tense may be conditioned by ἐξήθ 'before': (A2, 226) ἐξῆθ γὰρ μην ἑτανὸς Μωυσῆς ἐκεῖνος ἔρρως Μνή πολλού 'for before today I have said, "A man shall not work without the old man"', (A2, 245) ἐξῆθ ἐνδεικνύεται εἴην ἐνδεικτάμενον ἂν 'he was with the Father before anything was created'.

2.11. The tense is not restricted to main clauses. Quite often it is found in the protasis of conditional clauses: (C73, 163) εἰδάν οὖν ὁ Ἰωάννης ἔφη τοῖς ἀφόαν ἔρρως 'if one or some do not wish to work', (A1, 13) εἰδάν πειράζεται τοῖς ἀφόαν ἔφη 'therefore if this matter does not please the proud man'.

2.12. Either ἦν or οὐ... οὐ is used to negate the Present I tense: (C73, 191) πράξεις εἰσφέρεται ὁ Χριστός ἐφη 'the eye does not stare after a woman', (C42, 108) ἦμετε ἦν 'I do not think', (C42, 33) ἴσσεται ἦν 'they do not know', (C73, 35) ἴσσεται ἦν 'the servant does not know'. The use of τινῖ for the negation of this tense has been noted above in paragraph 2.2.

2.13. The form ἴσσεται ἦν must not be mistaken for the conjunctive tense; the latter is negated by τινί rather than by ἦν.
CHAPTER III

THE NECTM TENSE

3.1. This construction, called the conjunctive tense, plays a great role in Coptic; it was used very frequently by Shenoute. The prefixes, which are used with the infinitive, are:

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>Plural 1, c.</th>
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<tbody>
<tr>
<td>NTA or T</td>
<td>NTN</td>
</tr>
<tr>
<td>2, m.</td>
<td>2, c.</td>
</tr>
<tr>
<td>2, f.</td>
<td>NTE</td>
</tr>
<tr>
<td>3, m.</td>
<td>3, c.</td>
</tr>
<tr>
<td>3, f.</td>
<td>NCE</td>
</tr>
</tbody>
</table>

T is more common than NTA for the first person singular. The form NTE precedes a substantival subject.

3.2. The sense of the conjunctive was expressed in ME by ë plus the infinitive. The view that by the end of the eighteenth dynasty a desire to express the pronominal agent with this construction led to the formation ë plus the infinitive has been set forth by Gardiner. This view has recently been reaffirmed and enlarged by Černy.

3.3. In ME the preposition of the original construction fell out and the initial "n" of the pronoun was written with "m". Throughout IE literature there are found abundant examples of the prefixes:

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>Plural 1, c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>2, m.</td>
<td>2, c.</td>
</tr>
<tr>
<td>2, f.</td>
<td>NTE</td>
</tr>
<tr>
<td>3, m.</td>
<td>3, c.</td>
</tr>
<tr>
<td>3, f.</td>
<td>NCE</td>
</tr>
</tbody>
</table>

or
3.4. The Bohairic dialect of Coptic preserves the IE prefixes in more clearly recognizable forms. The Bohairic forms have been listed as follows by Steindorff:16

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>ἃτα</th>
<th>Plural 1, c.</th>
<th>ἃτην</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>2, m. ἃτεκ</td>
<td>&quot; 2, c. ἃτετην</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>2, f. ἃτε</td>
<td>&quot; 3, c. ἃτογ or ἃς</td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td>3, m. ἃτεγ</td>
<td>&quot; 3, f. ἃτης</td>
<td></td>
</tr>
</tbody>
</table>

3.5. The conjunctive usually serves to continue the tense of the verb in the preceding independent clause. It occurs often after the imperative, the optative and the future tenses: (C73, 200) σωμεν ὑπάτην ἕτεινηχα ταῖ 'look and see this soul here', (C42, 222) μαρτυρεῖτε ἐνομε οὔσωμεν εἰσω 'let us hate sin and trample upon it', (C42, 219) ἐναρμοον ερέαν εὰν πεπέζοον πνευμα φοιηκῶς εἰσαωτε ερέων 'he will sit upon the throne of his glory and they will assemble', (C42, 120) δεικαν ενέσωμεν ἑροῦν ἡνατα 'so that we might hearken to them and execute them'. It is not uncommon for the conjunctive after an imperative to have the force of a final clause: (C73, 1) εστίν ταταμοκ 'listen so that I may tell you'.

3.6. The conjunctive is used after the "conditional" tense (see chapter XV): (C73, 111) ἐρωμεν παντεῖκ ἑρσαν ὑπε τειδικαίθουν ὁμον εβοκ 'if the Lord is willing and if this righteousness abides'. When the "conditional" is used with the verb ἐσατε το βενομε 'to become, come to pass', the conjunctive which follows serves to introduce a consecutive clause. It should be noted that in such instances the conditional tense has a temporal significance: (C73, 69) εκανενωμεν μὲ ὁν ὑπε
'now when it comes to pass also that some of the brethren go south', (C73, 70) ἐγγανάζομαι νοεσθώ

'when it comes to pass that they say'.

3.7. Less frequently the conjunctive continues many other tenses. It is especially infrequent after tenses expressing actions of past time. After Perfect I the conjunctive introduces a final clause: (C42, 108) εὑρα ἄρα ὑπὲρ ἑαυτῷ ἔλαβεν θέλημα νακ 'if you did these things to us so that we would decide to incite you to wrath'.

3.8. No instances were noted in Shenute's writings in which the conjunctive followed the ἐνγενώμαι or ἀνταγενώμαι constructions.

3.9. The conjunctive is used after several Greek conjunctions: (C73, 168) καὶ τόσα ὅτι τοῦτο ηὐπάρχει εἰσὶν εἰμι ήτοι ἡ ἐπανάληψις 'a man shall not sleep in a cell at midday unless the curtain-mat is drawn up first so that the light gets into the cell', (C42, 222) ἐπειδὴ ἐνδήπεται ἐν γενώμαι 'it is especially good if we remove ourselves from our sins, lest an affliction comes to us'.

3.10. The conjunctive is negated by τὰ placed before the infinitive: (A2, 106) ἀπολύθη εἰς ἑαυτῷ 'he will not be manifest'.
CHAPTER IV

THE COPTIC TENSE

4.1. By the use of the preposition ὅλα ὰ 'until, unto' a tense was formed in Coptic which introduced an action which did or would take place at the culmination of preceding specified action. The prefixes formed from this preposition are:

Singular 1, c. ὅλατ
   " 2, m. ὅλατ
   " 2, f. ὅλατ
   " 3, m. ὅλατ
   " 3, f. ὅλατ

Plural 1, c. ὅλατ
   " 2, c. ὅλατ
   " 3, c. ὅλατ

The form ὅλατ precedes a substantival subject.

4.2. Traces of this tense's origin are noticeable in IE:

17 'until they find', 18 'until I have gone'. Gardiner regards the former example as a phonetic writing of the latter. These IE forms correspond to the Bohairic and Akhmimic ὅλατ. Gardiner suggests that the Sahidic ὅλατ may be a secondary development due to contamination of ὅλατ with the conjunctive tense. It must not be supposed, however, that ὅλατ is merely the preposition ὅλα plus the conjunctive ὅ or ὅ. Possibly the original form was ὅ plus the pronoun ὅ. 20

4.3. The usual meaning of the tense is brought out in English by the word "until": (C73, 7) ὅπαττον ὅμοι ὅλατοι ἔτοοτι ὅπερ ὅλτοσὺ 'they were ignorant of him, until they came to him in
their requital', (A1, 2) μηππ ἐννεπὴρνε ἔστισεν ὑπὸ τῆς ἀληθείας 'do not work until I am unoccupied'.

4.4. Occasionally the tense has the force of "before": (A2, 36)

ΜΤΠΡΒΛΩΝ ὑδατοτοξίνη 'he did not escape before they destroyed him',

(Al, 1) εμερεύον ὑδατόμορ 'he never drinks it before he dies'.

4.5. Sometimes the tense is used almost in the sense of a final clause: (A2, 123) ἀρχὴ σῶκε ἐπιστέα ἐπὶ τὴν ἐξαιρετικὴν ὑδατομορ 'Joseph was falsely accused in the house of the Egyptian so that he came into great afflictions', (A2, 36) οὐμηνος ἐντολήω ἑκατὸν ὑδατομορ 'a multitude of beasts having gathered upon him so that he died'.

5.4. Before a substantival accusative the letter ὅ is placed to indicate this tense. If the subject agrees with the substantival accusative, ὅ contraction takes place to ὂ. See (A2, 123) ἀρχὴ σῶκε ἐπιστέα ἐπὶ τὴν ἐξαιρετικὴν ὑδατομορ 'Joseph was falsely accused in the house of the Egyptian so that he came into great afflictions', (A2, 36) οὐμηνος ἐντολήω ἑκατὸν ὑδατομορ 'a multitude of beasts having gathered upon him so that he died'.

5.5. The ἀρχὴ σῶκε ἐπιστέα ἐπὶ τὴν ἐξαιρετικὴν ὑδατομορ 'Joseph was falsely accused in the house of the Egyptian so that he came into great afflictions', (A2, 36) οὐμηνος ἐντολήω ἑκατὸν ὑδατομορ 'a multitude of beasts having gathered upon him so that he died'.

5.6. The Perfect ἐντολήω has been reported by grammarians as the tense which indicates an action completed in the past. Exception has been made by grammarians who insist that this construction
CHAPTER V

THE \( \text{ἀγωθ} \) TENSE

5.1. The tense usually designated as Perfect I is not used with the qualitative form of the verb. The prefixes attached to the infinitive are:

| Singular | | Plural |
|----------|------------------|
| 1, c.    | \( \text{ἀ} \) | 1, c. |
| 2, m.    | \( \text{ἀκ} \) | 2, c. |
| 2, f.    | \( \text{ἀκε} \) |
| 3, m.    | \( \text{ἀγ} \) | 3, c. |
| 3, f.    | \( \text{ἀδ} \) |

Both a substantive and a resumptive pronominal prefix may precede the verb: (A2, 108) \( \text{ἀγωθ} \) \( \text{σωλοκ} \) \( \text{ἀγοθ} \) \( \text{τοιντίνατπρο} \) 'a lying spirit was in your mouth'.

5.2. Before a substantival subject the letter \( \text{ἀ} \) is placed to indicate this tense. If such a subject occurs with the indefinite article \( \text{ὁ} \), contraction takes place to form \( \text{ἀε} \) from \( \text{ἀ} \) plus \( \text{ὁ} \):

e.g., \( \text{ἀ} \) \( \text{οργωμε} \) \( \text{ευθυ} \) becomes \( \text{ἀργωμε} \) \( \text{ευθυ} \) 'a man heard'.

5.3. The IE prototype of the tense is \( \text{ἐγώθ} \). This construction was used in a number of ways, but frequently it corresponds to the usage of the Coptic equivalent: 'when they had spent seventeen years in this land', \( \text{ἐγώθ} \) \( \text{ἀδιέεί} \) 'they died'; \( \text{ἐγώθ} \) \( \text{ἀγωθ} \) \( \text{ἀδιέεί} \) \( \text{ἀδιέεί} \) 'they caused to be brought'.

5.4. The Perfect I has been regarded by grammarians as the tense which indicates an action completed in the past. Examples taken from Shenoute's writings are given below to demonstrate that this conception
of the tense is basically wrong. The tense has no essential temporal significance; rather it simply presents the action as attained, irrespective of whether the time of attainment is past, present or future.

5.5. Most often the tense indicates an action which took place in past time, without reference to the duration of the action: (C42, 104) ἀρέστη ἐνεστήκει ἡμεροῖς εἶπεν 'they nailed his feet and his hands to the wood', (C42, 113) εἶχον ἐπονομάζοντας διπλά ἑστήκειν 'reading today in the proverbs, I came upon the text: "The tongue of the just is exquisite silver'.'

5.6. Occasionally the Perfect I takes a repeated action and gathers it into a single whole, indicating nothing relative to duration: (A1, 2) ἔδεικτον ἔδεικτον 'I have said many times', (C73, 198) ξίλακας ἐπετέλεσεν ἐπετέλεσεν 'I had seen the condition of the water many times'.

5.7. The meanings of certain verbs (e. g., "to know" and "to remain") is such that they may be used with the Perfect I, even though the action signified may extend over a period of time or may be attained in present time: (C42, 115) εἰμί έρχεται εἴρηκα τῆς μισθώσας 'we persevered in evil works', (C42, 219) εἶπες εἴρηκα τέκνον 'I know it now'.

5.8. This tense may be used as a future perfect with an action which would be attained in the future upon the fulfillment of a condition: (C42, 20) αὐτοὶ θανατάραξα 'because I shall have transgressed'.
5.9. The construction is used to negate the Perfect I: (C73, 170) ΜΠΥΓΩΤΗ construction

he did not pay heed to his words and his law he brought to naught.

For a fuller discussion of this negative tense, the reader is referred to paragraphs 16.2-8.
CHAPTER VI

THE �示COTM TENSE

6.1. In his letters and sermons Shenoute had occasion many times to mention actions or conditions which could be depicted best by the �示COTM construction. Prefixes attached to the infinitive are:

<table>
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<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>1, c.</td>
<td>1, c.</td>
</tr>
<tr>
<td>2, m.</td>
<td>2, c.</td>
</tr>
<tr>
<td>2, f.</td>
<td></td>
</tr>
<tr>
<td>3, m.</td>
<td>3, c.</td>
</tr>
<tr>
<td>3, f.</td>
<td></td>
</tr>
</tbody>
</table>

显示 is the form used before a substantival subject.

6.2. The origin of this construction may be traced back to in ME. Erman has pointed out that in Demotic a fuller form was developed, which corresponds in form and usage to ⽰COTM.

6.3. This tense has been named Praesens Consuetudinis I, which is misleading. Plumley commented that "the fundamental notion of a repetition of instantaneous past action demands the relinquishing of the term 'Praesens' at least". Without question Plumley is right in contending for the more appropriate name "I Habitude". Evidence from usage by Shenoute indicates, however, that the temporal element is remote; hence it cannot be said that the basic idea of the tense is "repetition of instantaneous past action".

6.4. The tense is used to depict a generally accepted fact or
truth or to represent a condition which is to be ever taken for granted as a fact. It is used also to denote that which habitually occurs or may be reasonably expected to occur. The temporal element is remote, since the statement is assumed to be true in the past or future, as well as the present.

6.5. Most common is the usage of this tense to set forth the concept of a generally accepted truth or a condition which is to be assumed as true: (C42, 122) ἤλθεν πνοοῦτε γὰρ τοὺς ὄχθουν 'for hatred incites a fight', (C42, 134) Μὴ ἤλθεν πνοοῦτε ὡσπερ ἡμέρα ἡραδήμων ἐνεχθεὶς 'God never comes to be with evil men, does he?', (C42, 224) Μὴ ἦλθεν ἡμέρα γονεῖς ἀπὸ ἡραδήμων ἐνεχθεὶς 'how do some beget others?', (A2, 116) ἤλθεν τεγράφας κωστῷ μνείζε 'the Scripture despises them in this manner'.

6.6. Closely related to the concept of a generally accepted truth is the idea of that which habitually occurs or may be reasonably expected to occur: (A2, 1) ἤλθεν ἔριδες ὡσπερ ἡμέρα μπνοῦτε 'men become the temple of God', (C73, 22) εἰσαναίετε εἴνας εἰς εἴκοσι ἡμέρας ἐνεχθεὶς 'when I think of our fathers of old, I become like one who has not known God'.

6.7. An extension of the notion of habitual or customary action is the concept of recurrence of the action at successive intervals: (C73, 92) Εἰς ἄρταν ὁμαλή ἐροτή 'many times I have seen them', (C42, 110) 'when he broke one (palm twig)' πᾶν ἄνω στῇ τῇ κεφαλῇ ἑτοῦτα 'then they kept on giving him another one again', (A1, 12)
frequently they speak one by one', (A2, 276) 'a multitude of times I weep'.

6.8. Negation of this tense is effected by μέχρωτι; see paragraphs 16.9-11.
CHAPTER VII

THE ῬΑRPΕΧΩΤΗ TENSE

7.1. Very rare indeed is the occurrence of this construction in Shenoute's discourses; in fact, some of the instances where it does occur are quotations from the Bible. To the infinitive are attached these prefixes:

Singular 1, c. absent  Plural 1, c. ῬΑΡΠΝ
"  2, m. ῬΑΡΕΚ  "  2, c. ῬΑΡΕΤΗ
"  2, f. ῬΑΡΕ  "
"  3, m. ῬΑΡΕΚ  "  3, c. ῬΑΡΟΥ
"  3, f. ῬΑΡΕΟ

The form ῬΑΡΕ occurs before a substantival subject.

7.2. The Coptic form ῬΑΡΕΥ is attested in a reputedly archaic papyrus, but this may have resulted from contamination with the conjunctive ῬΤΕ.30

7.3. The ε was usually repressed in the first person plural. In one Biblical quotation from Shenoute, however, the fuller form occurs: (A2, 189) ῬΤΟΚ ΠΕΤΑΝΤΗ ῬΕ ΤΑΡΕΠΑΩΤ ΚΟΤ ΝΑΒΟΤΑ 'are you the one who comes or shall we look for another?'.

7.4. The conjunctive form ῬΑ is used in place of the first person singular.

7.5. The prototype of this construction has not been found in earlier stages of the Egyptian language. The construction ῬΑ has been conjectured by Polotsky as the possible origin.31

7.6. This tense has been given several names; Steindorff32 pre-
ferred conjunctivus futuri (finalis), Polotsky used finale, and Plumley boldly suggests IV Future. In Shenoute, except in Biblical quotations, the construction has the force of a final clause.

7.7. For the most part this tense follows an imperative: (A2, 121) καὶ δὲ ΝΑΚ ἓνοκ ἡμεῖς ἄραξε δοκὸν ἁκ ἢς τευμένον. ἰακὸς ἐροκ 'but take to yourself the girdle of truth, to the end that the word may say to you: "His truth will encircle you' , (A2, 461) ἐγώ εἰς ἐροκ ἐμπείμα τένοις ταρακτοπόκτων εἶσον ἡμῶν ἐμπίπτεῖ. 'receive it to yourself in this place now, so that it will receive you to itself in that place' . The tense is limited to this usage in Shenoute except, of course, in quotations from the Bible, where it is sometimes used following a question also.
CHAPTER VIII
THE ΜΑΡΕΫΓΩΤΜ TENSE

8.1. This construction is usually designated as the "optative".

Pronominal prefixes used with the infinitive are:

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>ΜΑΡΙ</th>
<th>Plural 1, c.</th>
<th>ΜΑΡΝ or ΜΑΡΕΝ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ΜΑΡΕΚ</td>
<td>2, c.</td>
<td>ΜΑΡΕΝ</td>
</tr>
<tr>
<td></td>
<td>ΜΑΡΕ</td>
<td>2, c.</td>
<td>ΜΑΡΕΝ</td>
</tr>
<tr>
<td></td>
<td>ΜΑΡΕΓ</td>
<td>2, c.</td>
<td>ΜΑΡΕΝ</td>
</tr>
<tr>
<td></td>
<td>ΜΑΡΕΔ</td>
<td>2, c.</td>
<td>ΜΑΡΕΝ</td>
</tr>
</tbody>
</table>

The form used before a substantival subject is ΜΑΡΕ.

8.2. This form is actually the literal transcription of an imperative plus a verbal auxiliary. The imperative ΜΑ of the Coptic verb + 'to give' is coupled with a shortened form of the auxiliary εΡΕ. The IE antecedent is 'let him beat you'.

8.3. The optative is used to express potential action in the form of an exhortation or wish. The action may or may not be fulfilled in the future. Shenoute used this construction quite often because of the nature of his ministry to the Christians of Egypt.

8.4. Exhortations are indicated by the optative: (C73, 32)

ΜΑΡΕ ΠΟΛΕ ΠΟΛΕ ΚΑΠΕΤΡΙΤΟΠΟΥ 'let each one support his neighbor',

(A2, 12) ΜΑΡΟΤΕΙ ΕΤΡΕΤΟΓΟΜ 'may they come to eat it'.

8.5. In the first person plural the optative has the force of a cohortative, whereby one exhorts others to participate with him in any
act: (C42, 127) ΕΤΕΙ ΤΑΙ ΜΑΡΤΙΝΝΑΙ Ο ΝΕΚΗΡ 'on account of
this let us repent, 0 brothers', (C73, 177) ΜΑΡΤΙΝΝΑΙΝΕΠΕ ΜΠΛΗΛΝΕ
ΝΤΕΙΣ 'let us interpret the saying in this way'.

8.6. Closely related to the exhortation is the notion of a wish,
which is expressed by the optative and ὁμοτ 'to become': (C42, 18)
ΜΑΡΤΙΝΝΑΙ ΕΠΕΠΝΟΗΤ 'may they become accursed', (A2, 8) ΜΑΡΤΙ
ΤΕΠΠΗ ΝΝΤΕΙΣΝΕΝ ΝΝΑΙ ὁμοτ ΕΠΕΠΝΟΗΤ ΑΠΟ ΠΑΚΙΝ 'may the soul of
those who do these things become desolate and deserted'.

8.7. Negation of the optative is effected by the form ἘΝΤΡΕΠ-
ϹΩΤΗ: (C73, 5) ἘΝΤΡΕΠΕΑΝ ΝΑΜΜΟ ΕΠΠΩΤΕ 'let us not make
ourselves strangers to God', (C73, 24) ΕΝΤΡΕΠΕΝΔΟΥ ΝΤΕΧΑΡΙΟ ἈΛΑ
ΜΑΡΤΙΝΝΑΙ ΝΤΟΝ ΜΠΝΟΤΕ 'let us not despise grace, but let us
rather give glory to God'. This form is compounded from the negative
imperative ἘΝΤΡ and the causative infinitive (cf. paragraphs 9.1-3).
CHAPTER IX

THE CAUSATIVE INFINITIVE

9.1. The causative infinitive is widely used with verbs. It takes a substantival or pronominal objective after the prefix τρε.

Pronominal forms are:

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>τρα</th>
<th>Plural 1, c.</th>
<th>τρεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>2, m.</td>
<td>τρεκ</td>
<td>2, c.</td>
<td>τρετη</td>
</tr>
<tr>
<td>2, f.</td>
<td>τρε</td>
<td>3, m.</td>
<td>τρεθ</td>
</tr>
<tr>
<td>3, f.</td>
<td>τρεο</td>
<td>3, c.</td>
<td>τρει</td>
</tr>
</tbody>
</table>

9.2. In Shenoute's writings the negation of this construction is brought about by a prefixed τῆ: (C73, 204) ετμτρεγιαω  ἦνολαι τῆρορ 'so that they do not read all the words', (Al, 2) τρίπε ετμτρε  ἤκει σομελαε εκου εν ἐλλατ ὁφομον 'I judge that a man should not find a word to say under any pretext'.

9.3. The causative infinitive is a combination of the two verbs τ' 'to give' and ειρε 'to do'. The construction in LE would be το το, but no examples of it have been noted by the present writer. Erman\(^3^6\) has pointed out that the form το το corresponds in usage to the causative infinitive plus the prefixed preposition ετ, a discussion of which is given in paragraph 9.6. A LE illustration of this form is το το. 37 Even in ME the verb το 'to give' has a causative force. 38 The causative "τ" is not unknown in other Semitic languages; in Biblical Hebrew there is the verbal form το and in Aramaic there is the causative form το.
9.4. Occasionally the causative infinitive is used as a substantive: (C73, 6) ἀνοίκει εὐρετρόμοι κηντόρ 'it is difficult to set them free'.

9.5. Not infrequently the form is joined to the pronominal prefix of one of the tenses: (C42, 107) εἰσπομένει ἕιμικης κογανν 'he will cause the crowds to know us', (C73, 36) εὐτρεπετετε πτόροι 'he caused them all to exist', (Al, 22) εὐτρεπε όποιανε ὑτεκβω ωορα 'he caused the deliberations of the teaching to be dry'.

9.6. Exceedingly common is the εὐτρεπεττί construction mentioned in paragraph 9.3. Most often it has the force of a final clause: (Al, 4) διότερην εὐτετέ πολλ ημον 'I fought him so that I might strangle him', (C73, 171) εἰπενδόγε ετός εὐτρεπεμε ἄνε αὐτήναίκια 'the ones who will touch them so that they may know that they have matured'. Sometimes εὐτετε supplements this usage: (C73, 180) εὐτετε ετέ πικας ρής μπαρᾶσι 'so that the earth becomes like paradise', (C42, 215) εὐτετε ετέ γεννον νοασ ωπε νατορ 'so that great desires exist in them'.

9.7. After a verb which expresses a thought, wish, command or the like, this construction functions as a noun clause used as the object: (C73, 2) ἐνετερά δαφορ ἐντείρην 'he desires that we go to him in peace', (Al, 19) εἰσενέκα τετε γενώτε ματα 'he was wishing that sons would come to him'.

9.8. This construction is quite common after an impersonal verb: (C42, 220) εὔπο εἵκ αὶτετεναγ εὐενερήτ 'for we must take heed to
one another', (C42, 217) ΝΤΟΥ ΝΤΟΥ ΟΝ ΠΕ ΜΝΗΣΩΜ ΕΤΡΕΧΑΧΑΜΕΝι
ΜΑΓΑΛ 'he also is the same; it is impossible that he defile himself'.

9.9. Frequently the causative infinitive has lost its original meaning and is used as a simple infinitive: (C73, 178) ΕΤΚΑΙΡΟΣ ΑΝ ΠΕ ΤΩ ΕΤΡΕΝΤΗΡΕ ΜΠΟΝΗΡΟ 'is this not a time to do evil?'.

9.10. After the preposition οιν 'in' the causative infinitive takes the definite article and functions as a temporal clause: (C73, 8)

ΝΕΤΝΑΟΡΣΑΙ ΕΜΠΤΡΕΠΤΙΣΤΕΡΕ ΕΠΕΤΕ 'those who will be saved when they believe in the Christ', (C73, 176) ΕΜΠΤΡΕΦΟΒ ΟΝΙ ΠΡΗ ΕΦΙΚΟΜΟΡ 'when the sun rises, they assemble', (C73, 148) ΔΥΟ ΠΟΤΕΙΟ ΕΜ ΠΕΡΑΓΓΕΛΙΟΝ ΝΕΤΝΑ ΜΜΟΝ ΡΙΤΤΙΠΑΒΑΒΟΝ ΕΜΠΤΡΕΚΡΜΜ 'and the Lord in the gospel was informing by the parable when they began to murmur'. The immediate context determines whether the clause is past, present or future.

9.11. The causative infinitive preceded by the preposition ΜΝΗΣΑ 'after' is best translated into English as a temporal clause introduced by the word 'after'. This construction expresses subsequent time: (C42, 11) ΕΤΚΑΙΡΗΚΗΣΙ ΕΗΜ ΝΟΣΗΤ ΕΤΚΑΙΡΙΚΗ ΜΝΗΣΑΤΡΕΨΟΜ ΜΠΕΠΕΛΗΤΗΡΙΟΝ ΜΠΕΡΑΓΓΕΛΙΟΝ ΕΝΟΡΚΟΟΤ ΝΟΛ ΕΡΕ ΠΜΗΝΗΣ ΟΤΑΛ ΕΒΑΚ ΕΝΟΡΓΕΙΝ ΕΠΕΤΕ 'A little guidance first for the Lord's day. After they have read the Psalter and the gospel on a feast day, the multitude desires to depart hastily to their house', (C42, 19) ΝΤΟΥ ΟΝ ΠΕΝΤΑΗΚΩΝ ΜΝΗΣΑΤΡΕΨΩΡΕΝΕΝ 'also he is the one who commands after they know him'.


9.12. Rarely ἄνα takes the place of μὴνο: (C42, 98) 'what is the strength of a woman' ἄνα τρέπεται. "after she has trampled adultery like Susanna?'.

9.13. One example has been noted in which the causative infinitive, used as a simple infinitive, is preceded by the preposition of the dative, ἀν: (A1, 3) πώς ἀν ητέρα ἔριμως ἐβολήν ἄτυχε χειρονομήσας τε 'it is not the place for man to manifest his strength'.

9.14. Sporadically the causative infinitive is preceded by the Greek preposition ἀντί: (A2, 7) ἀντί αἰτήματος ἀντί τρέχων μὴντας τον ἐλεύθερον 'she did wicked things instead of purifying herself in that place', (A2, 121) ἀντί τρέχων μὴντας τον ἐλεύθερον 'instead of speaking the truth, you spoke the lie'.

10.1. The origin of the Future I was first satisfactorily explained by Schiller. He cited the following passage which occurs in a letter from the end of the New Testament.
10.1. Preformatives of this construction—called Future I—are used with both the qualitative and the infinitive of the verb. They are:

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>Plural 1, c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣna</td>
<td>ṣna</td>
</tr>
<tr>
<td>2, m.</td>
<td>2, c. TETNA</td>
</tr>
<tr>
<td>2, f.</td>
<td>TETNA or TENA</td>
</tr>
<tr>
<td>3, m.</td>
<td>CENA</td>
</tr>
<tr>
<td>3, f.</td>
<td>CENA</td>
</tr>
</tbody>
</table>

The element ṣna precedes the verb when the subject is substantival.

10.2. The Future I may be negated in three ways. (1) When there is a pronominal subject, either ʾān or ʾān may be used: (Al, 18) ʾān ʾān xQ ṣna ṣna: 'he will not inherit with you', (A2, 436) ʾān xQ ṣna: 'therefore the one who looks at these things, how will he not give a reckoning?'.

(2) ʾān is used when the substantival subject is definite: (C42, 33) ṣna ʾān: 'this body will not arise'.

(3) When the substantival subject has the indefinite article or is undefined, negation is effected by ʾān: (C42, 33) ṣna ʾān: 'a tree will not inherit', (Al, 10) ṣna ʾān: 'no man will be able to think'.

10.3. The origin of the Future I was first satisfactorily explained by Gardiner. He cited the following phrase which occurs in a letter from the end of the New Kingdom: ʾān ʾān ʾān ʾān.

CHAPTER X

THE ṣNAQOM TENSE
10.4. The most frequent usage of this tense is to express simple futurity: (C42, 19) πορεύσετε καθὼς ἠμείρατε 'each will give account to God', (C42, 220) σεβάσθησθε καθὼς ἠμείρατε 'they will cry out bitterly'.

10.5. An extension of simple futurity is the use of Future I in promises of blessings to be received upon the fulfillment of certain specified conditions: (C73, 2) γενέθλικα καταδεχόμενοι 'you pay heed to the Scriptures and you will know', (C73, 41) ἐγκαθιστήθησθε καταδεχόμενοι 'if you continue being humble, you will be loved by God and men', (A2, 44) ἐρωταν ὅταν γενέθλικα 'if one pays heed to the depth of the word, he will find a great philosophy in these words'. It should be noted in passing that this tense may be used in the protasis and/or the apodosis of a conditional sentence.

10.6. Occasionally Future I is followed by the enclitic particle τε: (C42, 158) θανατάσθης τε θανατάσθης 'we shall escape great condemnations'.

10.7. The tense is used in questions introduced by interrogative words: (A2, 10) εἰπέ μοι ἢνακόμενος ἢν οὖν 'why will he forsake it forever?', (C42, 102) πώς ἀπετελέσθης νοεῖν καταταλάξει 'how will you not be criticized?'.
10.8. Very frequently this tense follows the relative particle 

\[ \text{ετ-ι: (C42, 13) οἶχον NIM ETNAWWM } \text{'every one who will hear', (C73, 176) ΠΜΑ ETNABAK ΕΡΟΥ 'the place to which we shall go.' } \]
CHAPTER XI

THE IMPEKT TENSE

11.1. This tense was used somewhat infrequently by Shenoute.

The pronominal prefixes are:

Singular 1, c. Neī  Plural 1, c. Neī
" 2, m. NeiK  " 2, c. NeīTEīN
" 2, f. Nepe  " 3, c. Neī'
" 3, m. Neq  " 3, f. Neq

Nepe is the form used before a substantival subject.

11.2. The origin of the tense is to be found in the construction Iερειαν ξενοτείνειαν. An example from LE literature is Ιερείαν ξενοτείνειαν. 'I would have repaid it to you'.

11.3. Coptic grammarians have given to this tense the name "Imperfect", since it has the same fundamental function as the Greek imperfect tense. It is used to denote action in progress in past time; in this sense Shenoute used the Imperfect in narrating Biblical stories.

The leader of the White Monastery said concerning Rachel: (Al, 19)

Νεζοτων ετθε επενοφρη γοητε  Ναο  'she was wishing that sons would come to her'. Concerning Jesus he said: (C73, 148) ῶγο Πικοινοι Αμπερεοικην Αμπερεοικην 'and the Lord in the gospel was informing by the parable when they murmured'.

11.4. The durative force of the Imperfect is displayed in contexts where other tenses referring to past time are used: (C42, 109)
they did not believe the thing which he told them—namely, he is God and the son of God; but they were also mocking while they were watching him casting out demons', (C42, 118)  "they kept wanting to drink of the water', (C73, 96)  'we used to be our own master'.

11.6. The notion of duration may be almost negligible: (C73, 143)  'when they were able to hear the voice out of the fire, he was commanding them concerning every thing'.

11.7. The Imperfect may be used with prepositional phrases to express the verb 'to be' when no verb is present: (C42, 220)  'we used to be in this same sheepfold', (C42, 32)  'he was in the city'. This construction is possible because of the presence of  to be' in the Imperfect forms (cf. paragraph 11.2.).
11.8. Often the tense is followed by the particle τε: (A1, 21) 

νεῖλωγα τε εὑραί επίσεοτ' 'they were crying out to the Lord'. Further examples of this phenomenon may be seen in the immediately preceding paragraphs of this chapter.

11.9. The Imperfect is negated by ἀν or τὸ . . . ἀν: (A2, 102) 

νεῖμεν τε ἀν τε ὁ λέγων ἐπέτυχε ἐκ τεῖταρόν 'they were not thinking that their sins were about to return upon their head', (A2, 150) 

νεῖλωγας ἀν τε λέγων ἐπέτυχε 'he (God) was not desiring (that) he (man) would construct (a house)', (A2, 195) 

ἀνείλλοντο γὰρ ἀν ἄρον εἴπαι 'for I was not choosing more than this'.
CHAPTER XII

THE NENNAWOTRM TENSE

12.1. The tense called Future Imperfect occurs only sporadically in Shenoute’s works. As the name indicates, this tense is formed by combining the NNA element of Future I with the Imperfect construction. Thus the following pronominal forms result:

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<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>c</td>
<td>NEINA</td>
</tr>
<tr>
<td>2</td>
<td>m</td>
<td>NEINA</td>
</tr>
<tr>
<td>2</td>
<td>f</td>
<td>NERENA (no examples)</td>
</tr>
<tr>
<td>3</td>
<td>m</td>
<td>NEINA</td>
</tr>
<tr>
<td>3</td>
<td>f</td>
<td>NEINA</td>
</tr>
</tbody>
</table>

Plural 1, c. NENNA

With a substantival subject NERE precedes the subject and NNA precedes the verb.

12.2. The particle NERE may follow the Future Imperfect construction, but quite often it is omitted: (C73, 42) NERE TEIMINE

NPOIIOE NACMO 'this sort of man would have been submerged', (A2, 176) NERE NPOYTE NACI EBOY EN OYEXME 'God is going to come from a woman'.

12.3. The Future Imperfect is regularly negated by AN. Close attention must be given to distinguish this tense (when negated) from the negated Future II, since the forms may then be identical.

12.4. This tense is sometimes used to denote an action which tends toward realization. The implication is that the action is on the verge of attainment. This usage is best translated into English by "to be about to": (C42, 118) APHIT NERE PADOIC NAVAY NAV PE
'perhaps the Lord is about to come to him', (A2, 477) ἐνεργεῖ ἀνεποτὴν ἀντὶ πέραν τοῦ προσκύνημα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν ἔρχοντα τὸν ἄνθρωπον τὸν προσκυνοῦντα τοῦ περὶ τοῦ προσκύνημα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύοντα τὸν προσκυνοῦντα τοῦ τοῦ ἐπετείχειν τὸν καταλύον...
CHAPTER XIII

THE EPEOWTEN TENSE

13.1. This construction, Future III, has the following pronominal forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
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<tbody>
<tr>
<td>1, c. epe</td>
<td>2, c. epe</td>
</tr>
<tr>
<td>2, m. eke</td>
<td>2, c. epe</td>
</tr>
<tr>
<td>2, f. epe</td>
<td>3, c. epe</td>
</tr>
<tr>
<td>3, m. ege</td>
<td>3, c. epe</td>
</tr>
<tr>
<td>3, f. ege</td>
<td></td>
</tr>
</tbody>
</table>

Before a substantival subject epe is used to denote this tense. Since epe is the same form that is used for Present II (see chapter XVI), the context must be studied in order to determine which of these two tenses the writer had in mind.

13.2. One passage has been noted in which epe precedes an anticipatory subject before the pronominal form attached to the verb: (C73, 173) epe νηνομοι ... epeνι ευαν ευαν 'his blessings ... shall come upon us'.

13.3. Even in ME the preposition - was used for expressing the future. In IE this futuristic coupled with the helping verb ἐστι is the prototype of the Coptic Future III. An example of the IE form other than those given by Erman is: ἔστι μεν ἐμοί 'I will kill myself'.

13.4. Shenoute used Future III extensively, especially in the instructions which he gave to those who had become members of the monastic community. This usage has the effect of a cohortative in the
first person plural: (C73, 136) ἀγαθός νιμικήν αὐτόπταις ἐπιτρεπτεῖ ὑπερτεροῖς ἐπιγνωστεῖς ἐπιεικεῖοι τοῖς ἐπιτελοῖς νανευρήματι ἐπιτεταγμένοις εἵμαι εἰμαθήσας ἐκεῖρι καταπεταλεί 'and every thing which is becoming for piety which we have not said now, let us instruct each other in them', (C73, 56) ἀγαθὸς ἐπιθυμεῖ οἴκημα εἰρηκῷ εὐεξίᾳ καταπεταλεί 'and those who minister in that place, they shall do according to that which is fitting', (C73, 74) εὔεξον τοῦτον νιμικήν ἐπιτρέπτει ἐπιγνωστεῖς ἐπιεικεῖοι νανεύρημα ἐπιτρεπτεῖ οἴκημα οἴκημα εἰρηκῷ 'they shall be read four times annually by necessity in the four sabbaths of fasting', (C73, 134) εἰσαχθηκανας ἐν εἰμαθεῖτε μετὰ τοῦ ἐπιτρεπτέα τοῖς ἐπιπάτεσιν 'also if he does not awaken, he shall call his name outside the reed mat until he arises'.

13.5. The Future III has the force of an emphatic future. As such it is often used in predictions and warnings of consequences. Occasionally this usage occurs in the apodosis of a conditional sentence: (C42, 135) εἷναι ταὶ παρακλήσεις ἑκατον ἐβολὴν νανικάντειν ἔριστος 'because of this the Lord will renounce these in this manner', (C42, 111) μετάκειταιος εἰρήκῃ προσχεῖν ναμίμ 'to whom will the things which you have prepared come?', (A2, 51) ὑπέρθεον ἐκ ἕκαστος ναμίμοιον ναμίμοιο 'say not, "He shall live a long time"', (C73, 204) εὐεξί τοῦτον εὐεξί 'they shall come upon them, namely, all these curses', (C42, 20) εἰςοιτὶ εἰςαπαράβα ὑπερτεροῖς ἐπιεικεῖοι εἰςοιτὶ εἰςαπαράβα ναμίμοιον ναμίμοιον 'if I transgress the thing which I have confessed, I shall see the kingdom of the heavens and shall not enter into it'.

The Future III has the force of an emphatic future. As such it is often used in predictions and warnings of consequences.
13.6. After the particle εἰχε引入ing a final clause, the Future III tense may be used to express a purpose: (C73, 36) Ναὶ, ἐπεί 

'how have the prophets and the apostles and all the other saints from the first until now been willing so that they themselves might receive life, unless they had seen the Lord of glory, Jesus, who took a form of servant on our behalf?', (C42, 223) ἀλλὰ ἐκεῖνος ἐνοχ ἐπεισκόπηθε 

'but rather he wants us to become small so that he may give to us exceedingly great things'.

13.7. This tense may be used in a purpose clause following ἄκαλπτο also: (C42, 120) ἄκαλπτο ἐνεκεῖται ἐρωτᾷ 'so that we might hearken to them', (C42, 122) ἄκαλπτο ἐρωτᾷ ἦχερα ἅγερτο ἁγγεία 'so that they may find a purity of their souls'.

13.8. Two instances may be cited where the tense is used in the sense of an optative. The first example occurs in the introduction to a sermon, and the second is found in the closing eulogy of a sermon: 

(C73, 140) ἐδοξάσθη Ναβραχάμ Μνισδάχ Μνισκόβ ἐθάμμενοι εὐεμενός ἐρωτόθη 'the God of Abraham and Isaac and Jacob, the God of Apa, may he bless us together', (C42, 218) τίνι ἐν Ναχεί ἐπεισκόπητος ἐτραχν ἐπεκεισθε ἕκαμβος ἁγγεία καὶ ἔπων ἐκαμβός ναὸς ἐπών ἐκαμβός 'this house or these houses which we have built to thy glorious, holy name, may you fill them with men for life, may you fill
them with people for life'.

13.9. Negation of Future III is effected by the construction $\text{NEG} \cdot \text{WET}$, which is treated in paragraphs 15.13-19.
CHAPTER XIV

THE E<ssOTMO TENSE

14.1. Pronominal constructions for this tense are:

Singular 1, c. ἐγεύθην Plural 1, c. ἐγεύθην or ἐγεύθη
t 2, m. ἐγεύθην " 2, c. ἐγεύθην
" 2, f. ἐγεύθην " 3, m. ἐγεύθην
" 3, f. ἐγεύθην " 3, c. ἐγεύθην

ἐγεύθην occurs before a substantival subject.

14.2. The construction of this tense consists of the Present II form (cf. chapter XVI) affixed to the element ὑπό. The origin of ὑπό has been discussed by Chaine. He points out a Demotic construction which is transcribed into hieroglyphics as ṣḥ̣ [new sign] , and which occurs in the Sahidic dialect of Coptic as ἐγεύθην 'if'. A related Demotic construction, when put into hieroglyphics, is ṣḥ̣ [new sign] . One would expect this to appear in Sahidic as ἐγεύθην ὑπό, but actually the element ὑπό supplanted the verb ṣḥ̣ . Chaine suggests that this may be the origin of the Coptic form, but he admits that conclusive proof is lacking.

14.3. The form under consideration is designated by grammarians as the conditional tense. Quite often it is used in a conditional sense and should, in such cases, be translated by 'if'; this usage agrees with the relation of the construction to ἐγεύθην, mentioned in the preceding paragraph. Indeed, there are a number of examples from Shenoute's writings where ἐγεύθην and the E<ssOTMO formation are used together:
(C73, 207) εὐδότε τῷ Ἐρράνῳ ἡμᾶς ἐπάθοιν εἰς τὸν Ἱσραήλ 'for if we live, we shall live for my Lord', (C42, 222) εὐδότε ἐπανατημήσας ἐμπρός ὑμῶν τῷ τῷ οὗτος εἰς τὸν Ἱσραήλ 'if we are rich in Christ, it is much better'.

14.4. Occasionally this tense is introduced by the Greek particle καί; such cases also have a conditional meaning: (C73, 9) καί εὐθείαν πεποίθε καὶ εὐθανασίαν ἐπιφανείαν μὴν ἐφεξῆς ἢ τῇ εὐθανασίᾳ τῆς μὴν 'even if God releases those who have repented among the people, He will not release these', (C73, 1) καί ἐπανατημήσας ἐπηρέαζε

καὶ οὕς τὸ τῆς τῆς ἡμᾶς τῆς ἡμῶν ἔμενεν ἤτοι ἐπ' ἐπηρέαζεν 'even if we escape the burning of those in this present place, we shall not be safe in the place to which we shall go'.

14.5. There are, on the other hand, numerous instances where this tense has temporal meaning rather than conditional. This is particularly true when the tense is accompanied by the Greek particle ὅταν: (C42, 219) ὅταν ἐπισκέπτετο ... τότε ἐπανατημήσας εἶπάν ἐμ 'whenever he comes ... then will he sit upon his glorious throne', (C42, 220) 'no one will weep loudly' ὅταν ἐπανατημήσας ἐπηρέαζεν 'when we see those who have completed their life'.

14.6. Most frequently there is no accompanying particle to indicate to the reader whether the tense is conditional or temporal. In these instances the context must determine the meaning; sometimes either meaning makes good sense--an indication of the fine line of distinction
existing between the conditional and the temporal in this tense: (C42, 110) "especially I saw a chief judge whose servants were handing him palm twigs. When he broke one into fragments and destroyed it on the ground, then again they kept on giving him another one", (A2, 29) "but many will be ashamed when the king comes", (C73, 189) "if you go before him, you will see the glory of God", (C73, 58) "when they come out of the refectory, they will give to him", (C42, 113) "when we have humbled ourselves, we have honored humility", (A1, 174) "when I remember our fathers of ancient days, I do like the one who knows God", (A2, 18) "if we release him or release them, we honor the multitude", (C42, 33) "they will go to Hades".

14.7. Negation of the tense is effected by τῆς, which is placed between the pronominal prefix and the verb. When the subject is substantival, τῆς occurs between ἔρωτα and the subject: (A2, 13) 'if the man does not remember those who are near to him, how will his heart not be closed?', (C73, 85) 'their blood
is upon them' ΕΥΩΑΝΝΤΜΤΑΜΕ ΝΕΝΤΑΡΤΟΤΟΤΟΡ ιιιη they do not tell
those who are ordained'.

14.8. Strangely enough, the ομη element is occasionally dropped
when the tense is negated. This is confusing to the beginner in Coptic
studies because the resulting form appears to be the Present II negated
by ΤΜ. It should ever be kept in mind, therefore, that the Present II
is negated by άη rather than by ΤΜ. Examples of the so-called condi-
tional tense minus the ομη element are: (C73, 18) ΕΤΕΝΤΜΚΕΤΤΗΤΗΝ
'ΝΑΑΔΟΡ ΝΤΕΡΕΧΕ 'if you do not turn yourselves, he will sharpen
his sword', (C73, 16) ΕΚΤΜΟΛΟΝΟΤΕ ΕΒΟΧ ΜΕΜΝΗΤ ΕΡΟΗ 'if it
does not manifest itself, he does not see it'.

The spelling of these forms is not consistent in manuscripts of verse
of Clement, before a nominative subject this is used.

15.3. The prototypes of this Coptic construction are used altern-
atively in NE writings. The IE form and its origin have been investi-
gated by Gsell. He demonstrated that the IE equivalent is
'αν ία θα + θανατων', the original of which may be conjectured as
"αν ια θα μετανοε θανατων". He noted also that the form προ(μετα)
is derived from the verb πριν, which is always construed with a following indicative
and means 'to have ... (done, existed) in the past'. An example of
the IE construction (in a shortened form) is:
CHAPTER XV

THE NEGATIVE TENSES

15.1. For a few tenses in Coptic there are no negating particles used. Special tenses of negation, instead, are called upon to take the place of the particles. Treated in this chapter are these negative tenses; in addition, two other negative constructions, mouseenterina and mouseenterina, are discussed.

15.2. The enterina tense was discussed in chapter five; the corresponding tense of negation is enterina—but it has a wider scope than mere negation of enterina. Pronominal prefixes are:

<table>
<thead>
<tr>
<th>Singular 1, c.</th>
<th>ate or ate</th>
<th>Plural 1, c.</th>
<th>ate or ate</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; 2, m.</td>
<td>ate or ate</td>
<td>&quot; 2, c.</td>
<td>ate</td>
</tr>
<tr>
<td>&quot; 2, f.</td>
<td>ate</td>
<td>&quot; 3, c.</td>
<td>ate</td>
</tr>
<tr>
<td>&quot; 3, m.</td>
<td>ate or ate</td>
<td>&quot; 3, f.</td>
<td>ate</td>
</tr>
</tbody>
</table>

The spelling of these forms is not consistent in manuscripts of works of Shenoute. Before a substantival subject ate is used.

15.3. The prototype of this Coptic construction was used extensively in IE writings. The IE form and its origin have been investigated by Gardiner. He demonstrated that the IE equivalent is enterina, the original of which may be conjectured as enterina (44)

enterina, by pe(y).f. He noted also that the form pe(y).f is derived from the verb pe(w), which is always construed with a following infinitive and means 'to have . . . (done, existed) in the past'. An example of the IE construction (in a shortened form) is:

[IE example]
15.4. This tense of negation sometimes serves to denote action which has not been attained; in such cases it is the opposite of the ἔχω ἐμά construction: (A2, 94) ἐν ἀπένειπε καὶ ἐν πενείπε 'whether you did weep or you did not weep', (C73, 34) ἀπένειπε ἐκ τοῦ πενείπε 'I sent them and you did not hearken', (C73, 179) ἐπενείπε γάρ ἐπενείπε ἐντῷ ἐπεράε 'we did not fear nor were we ashamed of the word', (A1, 5) ἐπεκαίτε 'I did not turn'.

15.5. The usage to express unattained action must occasionally be translated by the English perfect or pluperfect tenses: (A2, 27) ἐποδοσὺ εἰρήμεν εἴη 'it has never been said to man', (C73, 198) ἕλλα ἦτταν ἐποτεν εἴην ναῦ τοῦ ἐπείκοτ 'but I had never seen it like this time'.

15.6. One instance was noted wherein this construction negated the ἔχω tense: (C73, 178) ἡπορκωμεν ἐν ἁπαίμετάνωι 'we sinned and we did not repent'. 'We are sinning and we have not repented' is a possible translation of the phrase, but it does not fit the context.

15.7. Rather infrequent in Shenoute's works is the use of this tense in a subordinate adjectival clause: (A2, 62) ἐ σικάκ τοῦ ἐν ἑλία ἐν ἤπρο ναὶ ἐν ἀπερίπτετο τοῦ ἐποδοσε 'perhaps rather you will find one out of many and two out of multitudes who have not defiled the temple of God'. It is probable that such a case is actually an incorrect spelling of this tense with the normally prefixed circumstantial ε omitted; the correct
spelling of the circumstantial form is shown in paragraph 15.9.

15.8. In prohibitions addressed to those living in the monastery, Shenoute used the ἐπισκόπωσε construction to denote an action which must be carried out before that which is prohibited may be done; it is then best translated by 'until' or 'unless': (A1, 14) ἡμέρας τοῦ ἀποκατάστασιν ἡμέρας ἡμέρας ἡμέρας 'they shall not do any work until they ask one another', (C73, 73) 'we shall not cut down large trees' ἐπισκόπωσε ἡμέρας ἡμέρας ἡμέρας 'unless it is first told to the superior'. These examples may also be improperly spelled circumstantial forms.

15.9. This construction with the prefixed circumstantial ε may be translated into English as a prepositional phrase introduced by 'without': (A2, 386) ἐπισκόπωσε τοῦ ἀποκατάστασιν πιστών ἐπισκόπωσε 'for it is impossible that they know the father without knowing the son', (A2, 392) οὐ τοῦ ἀποκατάστασιν πιστών ἐπισκόπωσε οὐ 'but how will they rejoice when they see him without loving him first?'. On the other hand, these cases could just as easily be interpreted similar to those in paragraph 15.8.

15.10. Another tense, ἡμετερώσε, is used to negate the ἀποκατάστασις construction discussed in chapter six. Pronominal forms are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, c.</td>
<td>2, c.</td>
</tr>
<tr>
<td>2, m.</td>
<td>2, c.</td>
</tr>
<tr>
<td>2, f.</td>
<td>2, c.</td>
</tr>
<tr>
<td>3, m.</td>
<td>3, c.</td>
</tr>
<tr>
<td>3, f.</td>
<td>3, c.</td>
</tr>
</tbody>
</table>

Preceding a substantival subject is the form ἡμετερώσε.

15.11. This construction developed from the IE negative ἄνε.
linked with the verb 'to do, make'. Examples in IE literature are:

51 'I do not understand',
52 'a man is not poor'.

15.12. Regularly this tense presents a negative fact in the same manner that the ἔγγοντι tense expresses a positive fact:

(A2, 75) ὅτι ἔγγον χαράν πετοράνε νοοῦν ὥστε μετήντη 'now indeed they find the thing after which they seek, now they find it not', (A2, 120) ΜΕΡΕ θείας ΧΗ ΕΙΜΗΤΕΙ ΝΥΜΙΑΣΕ ΚΑΣΩΝ 'an athlete does not receive the crown unless he fights well', (A2, 147) ΜΈΤΟΡΟΥΕ ΕΝ ΗΗ ΕΜΠΑΤΟΡΚΟΤΟΥ 'a house is not inhabited before it is built'.

15.13. A third tense of negation is the ἔγγον construction, the forms of which are:

Singular 1, c. ἔγγον or έγγει Plural 1, c. έγγει
2, m. ἐγγεἰ κτ Plural 2, c. έγγεῖ
2, f. ἐγγεὶ Plural 2, c. έγγεῖ
3, m. ἐγγεῖ Plural 3, c. έγγεῖ
3, f. έγγεῖ

έγεῖ is used with a substantival subject.

15.14. This construction originated from IE. A clear example in IE literature is the following:

53 'I shall not tell it to anyone'.

15.15. Negative Future III is the name which has been given to this tense. Quite often it serves as the negation of the Future III tense, which was discussed in chapter XIII. Examples are: (C73, 128)
'he shall not return to us and we will not love him, but he shall become our enemy', (A1, 18) ἀνέκαθεν ονομεῖ γὰρ ... μὴ πάφηρε 'for he shall not inherit ... with my son', (C42, 20) ἀναξεμὶ παρώμα 'I shall not defile my body'.

15.16. This tense of negation serves occasionally to express a wish: (A2, 202) ἀνεκώπωτε κατάφημες μὴμεντὸ μὴδὲνε 'may it not come to pass that I sin before the Lord'.

15.17. Shenoute liked to use this tense for expressing prohibitions: (C73, 168) ἀνεπιστίμη μὴκατόθε ἐνπὶ μὴμενε 'a man shall not sleep in a cell at midday', (C73, 85) ἀνεπιστίμη χρῆτον εἰκόνε καὶοὶ ἀνὸ 'no man among us shall despise a thing'.

15.18. The Negative Future III could be used after εἰ in a negative purpose clause: (C73, 139) μὴπεῦκα γὰρ ἐκπε οὐκοξε μὴ ξε ἀνεπίναν εἰπο εἰκὸ τοῖς 'may we all abide in the true vine, lest we be cast out like the twig'.

15.19. A negative purpose clause utilizes this tense also after ξεκακ: (C42, 95) ξεκακ ἀνεπὶ οὐκοκαμ μὴπεῦκα καὶα 'so that they will not cause gloom in this great feast'.

15.20. The origin of another negative tense, ΜὴΠΑΤΑΣΩΜ, has been traced by Gardiner. The ME form was —; this construction became ΜΕΤΑ in IE. A IE example is: — 'before you sent to me'. Gardiner suggested that the cause for the intrusion of the Μ in ΜΠΑΤΑΣ was analogy of another negative construction, ΜΠΑΤΑΣΩΜ, dealt with in paragraphs 15.2-9.
15.21. Pronominal prefixes for this tense are:

<table>
<thead>
<tr>
<th>Subject</th>
<th>1, c.</th>
<th>Plural</th>
<th>1, c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, c.</td>
<td>Ἐπατέ</td>
<td>2, c.</td>
<td>Ἐπατέν</td>
</tr>
<tr>
<td>2, m.</td>
<td>Ἐπατάκ</td>
<td>2, c.</td>
<td>Ἐπατέτάν</td>
</tr>
<tr>
<td>2, f.</td>
<td>Ἐπάτω</td>
<td>2, c.</td>
<td>Ἐπατατάν</td>
</tr>
<tr>
<td>3, m.</td>
<td>Ἐπατά</td>
<td>3, c.</td>
<td>Ἐπατόταν</td>
</tr>
<tr>
<td>3, f.</td>
<td>Ἐπατό</td>
<td>3, c.</td>
<td>Ἐπατόταν</td>
</tr>
</tbody>
</table>

Before a substantival subject Ἐπατό is utilized.

15.22. This tense is used in a temporal sense to portray an action or a condition which has not yet been effected but which is due to be effected in the future. Consequently, the usual translation of the tense in an independent clause is by the phrase "not yet": (C42, 23) Ἐπατάντως 'we have not yet arrived', (C73, 209) Ἐπατογάτωπε ἐγένοσε 'they have not yet become whole'.

15.23. In subordinate clauses the circumstantial form of this tense is used—but often the prefixed ε is omitted; the tense may then be translated by "before": (A2, 29) πᾶσιν ἀπερεχοορε ἐπατογέστη ἐβράω 'the frost caused them (grain) to wither before seed is taken', (A2, 232) ἀρωγοῦ ἑταγγελιον Ἐπατάνων ἔδωκαν 'may the gospel be read before we enter', (C73, 181) χαθ Ἐπατοτάλατ ἐτάτοτα 'before they were given to them'.

15.24. The final form to be presented in this chapter is the negative imperative. In earlier stages of the Egyptian language it was written 'do not'. This construction consists of the negative plus the verb "to do". In Sahidic the letter η enters as a transitional sound between the μ and the ῃ to make the form Ἐτρη, which is prefixed to an infinitive to express the negative imperative: (C73,
16.1. An outstanding feature of the Oxyrhynchus language is the distinction between two classes of tense which are designated by the epsilon
letras "First tense" and "second tense". In previous chapters a study has been made of the former. I have, in the present and previous
chapters, dealt with the latter for ease of the second class, all of
which will be dealt with in the present chapter.

16.2. The forms to be treated in this chapter are:

Present: 
(ro., hapax, chapter II)

Perfect: 
(ro., chapter V)

Subjunctive: 
(ro., chapter VI)

Future: 
(ro., chapter V)

Constructions usually that only the form 
were used as the perfect of the perfect.

In the context of this investigation it may be assumed
that each of these forms represents two distinct constructions which in
the Gebel el-Arak are identical in form but not always identical in
meaning. In the case of the perfect, the construction to the perfect
II tense and the other in the relativistic construction of the perfect I
tense (as paragraph 16.10). As for the other forms listed in the pre-
vious paragraph, are construction to the relativistic...
CHAPTER XVI

THE SECOND TENSES

16.1. An outstanding feature of the Coptic language is the distinction between two series of tenses which are designated by the appellations "first tenses" and "second tenses". In previous chapters a study has been made of the former. Inasmuch as the usages and problems are to a great extent the same for each of the second tenses, all of them will be dealt with in the present chapter.

16.2. The forms to be treated in this chapter are:

Present  
Perfect  
Habitude  
Future  

Grammarians usually list only the form as the Perfect II, but in the writings of Shenoute was often used as an equivalent.

16.3. At the outset of this investigation it must be stressed that each of these forms represents two distinct constructions which in the Sahidic dialect are identical in form but not always identical in usage. In the case of one construction is the Perfect II tense and the other is the relative construction of the Perfect I tense (see paragraph 15.10). As for the other forms listed in the preceding paragraph, one construction is the circumstantial prefixed to
the "first tense". This circumstantial ε is often attached to a negative tense also, which is demonstrated in the next paragraph. The other construction formed with a prefixed ε is the second tense. The distinction can be seen clearly in the Bohairic dialect where the Present II and Future II forms are έγειωτὰ and έγναεωτὰ respectively, but the circumstantial present and future are έγειωτὰ and έγναεωτὰ.

16.4. A further proof that the Sahidic forms presented above in paragraph 11.2 represent two separate constructions can be seen in the negation of εγάναεωτή. When this form is circumstantial, it is negated by έμεγειωτά, which is the negative tense of Habitude I plus the prefixed circumstantial ε: (A2, 170) έμεγειωτά επονωτέ εμεγητί τόδε

εμεγειωτά είλα εγάναεων ἐποτεβάον ή'and they cast him into a cistern which neither contains nor increases but which ceases in a drought'.

When εγάναεωτά represents the Habitude II tense, negation is effected by έν: (A1, 279) εγαρε πρωιε νάη έν επαλιμων 'the man does not see the demon'.

16.5. Pronominal prefixes for Present II are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, c. ει</td>
<td>1, c. en</td>
</tr>
<tr>
<td>2, m. εκ</td>
<td>2, c. ετετά</td>
</tr>
<tr>
<td>2, f. επε</td>
<td></td>
</tr>
<tr>
<td>3, m. εγ</td>
<td>3, c. εγ</td>
</tr>
<tr>
<td>3, f. εο</td>
<td></td>
</tr>
</tbody>
</table>

16.6. επε precedes a substantival subject; this is also the form used in the circumstantial present and in the Future III tense. Perhaps this is composed of ε plus a shortened form of επε 'to do, make'; but this view cannot be substantiated with positive proof at the present time.
16.7. The forms of the personal pronouns in the pronominal prefixes are the same for all the second tenses; hence there is no need to list the prefixes for each of these tenses. The forms given in paragraphs 16.2 and 16.5 should be sufficient for the identification of any form of a second tense.

16.8. The forerunner of the Sahidic form of Present II is ḫw-f (hr) sdm, which in IE was no longer used as an independent statement—even though it must often be translated into English as a main clause. It refers only to the past or present in ME and does not have a future meaning. Present II and the circumstantial present have different origins, although they are identical in form in the Sahidic dialect. In IE the Present II tense is used with an infinitive; the circumstantial, ḫw-f sdm(w), uses the qualitative form of a verb.

16.9. The initial ḫ in forms of the second tenses is derived from the verb  ח ‘to be’.

16.10. Perfect II is occasionally written incorrectly with the initial ḫ, and sometimes the relative form of the perfect is improperly written without this initial letter; consequently, the two forms may be identical in appearance. They cannot be confused in usage, however; for Perfect II is used in independent clauses and the relative perfect occurs in subordinate clauses. Examples of the spellings of Perfect II are:

(A2, 525) 'they said' ḫח לארשי ינדבוק ינדבוק 'we shall go' or "we have gone";

(C42, 219) חלח לח נודבוק מדרספ שמשנתנדו."'but my soul has been disturbed by that which is evident
to me now'. Examples of the relative perfect are: (C42, 20) "the word which I said", (C42, 132) 'Pharaoh and all his multitude and the Egyptians whom I smote with great blows'.

16.11. The most important study of the second tenses in recent years was made by Polotsky. He has correctly asserted that the view of Stern, wherein the first tenses and the second tenses are declared to be used for objective and subjective assertion respectively, is too nebulous to be accepted as rational. Polotsky came to the conclusion, on the other hand, that the second tenses were used when interest was centered, not on the verbal action, but on some adverb, direct object, preposition plus noun, noun clause, or adverbial clause (these are grouped together under the term 'adverbial complement'). His view is largely based on an analysis of Perfect II; he fails to give due consideration to the fact that the Perfect II is identical in appearance with the relative perfect. It must be recognized, nevertheless, that much of his work is valid; for often the second tenses are used in certain types of independent clauses which he presented. There are cases, however, where the second tenses and the first tenses or some other tense overlap in usage.

16.12. The second tenses are used in main clauses when the adverbial complement is emphasized: (A2, 150) 'what evil has the house done? Or, does the house sin?', (A1, 299)
have they opened? Or, have they not heard this: "I do not know you"?', (C73, 100) "have they opened? Or, have they not heard this: "I do not know you"?'

therefore God has hindered them in their counsel of ungodliness', (C42, 219) have they opened? Or, have they not heard this: "I do not know you"?'

perhaps men have taken the form of beasts like those concerning whom the Lord told his disciples', (C42, 114) have they opened? Or, have they not heard this: "I do not know you"?'

and in this, man finds the example of taking the offering to the church', (A2, 150) have they opened? Or, have they not heard this: "I do not know you"?'

'he does not estrange men from himself because of the house', (C73, 34) have they opened? Or, have they not heard this: "I do not know you"?'

he will endure unto the consummation of the age', (A2, 16) have they opened? Or, have they not heard this: "I do not know you"?'

'or if an angel speaks with you, wherein will he tell you more than God?', (C73, 85) have they opened? Or, have they not heard this: "I do not know you"?'

until what comes to pass do you upset your soul?', (C73, 196) have they opened? Or, have they not heard this: "I do not know you"?'

they do not eat in this way simply, but they also seize those who are therein and they are not responsible for them'.

16.13. There are instances in which the second tenses are used with no apparent emphasis upon the adverbial complement or without the complement: (C73, 44) have they opened? Or, have they not heard this: "I do not know you"?'

"but they have also fought or have also despised the things concerning which they were asked', (C42, 219) have they opened? Or, have they not heard this: "I do not know you"?'
16.14. The second tenses are infrequently used parallel and equivalent to the first tenses: (C73, 187) εάνεσωμεν δὲ γεννησον ἄρω ἀνρέσοτε κοινωνοτ 'but we ourselves have hearkened to them and we increased our knowledge of them', (C73, 206) εἰσπαίδευε μμον . . . λαμ αὐθαίτιον 'he chastised us . . . and he upbraided us', (Al, 4) οὐχ εἰςτε εὔνομος εὔτρεπται ειν 'I do not fear at all, neither am I troubled'.

16.15. Present II is occasionally used in the sense of a tense of Habitue: (A2, 199) οὐβαλ γάρ μενόννοος εἴηερε μεθαυμα μπρομε νκακε 'for an evil eye makes the body of man darkness'.

16.16. Future II is often used with the same meaning as the Future III tense; this is especially true in instructions to monks: (C73, 98) προνήιςνε μήμ εἰναιμωπε εὐκαρπελ νευν ννερήιι 'every supervisor shall rest within their houses', (C73, 53) εἰςοτε δὲ εἰναιμωππε εὔτρεπται νεοτρόον εἴναμαντατενούν εἰναιμωπυ 'now if they arise early in a day ignorantly, they shall pray five times, six times at a time'.

16.17. Future II, like Future III (cf. paragraph 13.8), can be used with the force of an optative: (C42, 218) εἰκασαγατερ εἰσοτ 'may you guard them from every disturbance with all thy peace'. This quotation occurs in the closing eulogy of a sermon; Future III is used in the preceding sentence in the
same manner.

16.18. Negation of the second tenses is effected either by the
class

particle \(\bar{\text{n}}\) or by \(\bar{n} \ldots \bar{\text{n}}\). Examples occur in the preceding por-
tions of this chapter.
CHAPTER XVII

SYNOPSIS OF THE COPTIC TENSES

17.1. The following synopsis of the Coptic verbal forms is designed to aid the student in identifying any particular form which he may encounter in a Coptic text written in the Sahidic dialect. The forms are arranged alphabetically according to the letter immediately preceding the personal pronoun.

<table>
<thead>
<tr>
<th>CHARACTERISTIC</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>IDENTIFICATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>nothing preceding the pronominal preformative</td>
<td>4</td>
<td>4 A</td>
<td>NA</td>
<td>Present I</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>4 A</td>
<td></td>
<td>Future I</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>4 A</td>
<td></td>
<td>Perfect I</td>
</tr>
<tr>
<td>preceded by a</td>
<td>6</td>
<td>4</td>
<td>6</td>
<td>Present II or circum. Present I</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>4 E</td>
<td>6</td>
<td>Future III</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>4  NA</td>
<td>6</td>
<td>Future II or circum. Future I</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>9  WN</td>
<td></td>
<td>Conditional</td>
</tr>
<tr>
<td>preceded by e</td>
<td>ME</td>
<td>4</td>
<td></td>
<td>Negative Habitude I</td>
</tr>
<tr>
<td>preceded by ne</td>
<td>NE</td>
<td>4</td>
<td>4</td>
<td>Imperfect</td>
</tr>
<tr>
<td></td>
<td>NE</td>
<td>4  NA</td>
<td>4</td>
<td>Future Imperfect</td>
</tr>
<tr>
<td></td>
<td>NNE</td>
<td>9</td>
<td></td>
<td>Negative Future III</td>
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<tr>
<td>preceded by pe</td>
<td>MAPIE</td>
<td>9</td>
<td></td>
<td>Optative</td>
</tr>
<tr>
<td></td>
<td>TAPE</td>
<td>9</td>
<td></td>
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<tr>
<td></td>
<td>TPE</td>
<td>9</td>
<td></td>
<td>Causative Infinitive</td>
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<tr>
<td>preceded by n</td>
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<td>4</td>
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<td>Conjunctive</td>
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<td>preceded by MPCI</td>
<td>MPCI</td>
<td>4</td>
<td></td>
<td>Negative Perfect I</td>
</tr>
<tr>
<td>preceded by T</td>
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<td></td>
<td>&quot;not yet&quot;</td>
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<tr>
<td></td>
<td>WANT</td>
<td>4</td>
<td></td>
<td>&quot;until&quot;</td>
</tr>
<tr>
<td>absence of pronominal preformative</td>
<td>MPB</td>
<td></td>
<td></td>
<td>Negative Imperative</td>
</tr>
</tbody>
</table>

17.2. This chart lists in columns A, B and C the pronominal prefix for each tense. Column A indicates the element which precedes
the pronoun, which is given in column B. If an element of the tense indicator follows the pronoun, that element is listed in column C.

17.3. The student must be aware that the chart will not be adaptable to forms for the second person feminine singular; however, these particular forms are rare.

17.4. Tense prefixes used with a substantival subject should be learned separately, since some of them vary from the forms listed on the chart and also since some are identical for more than one tense.

17.5. Special attention should be given to the following forms which can easily be confused: (1) ἐφε πρῶμε ωτῷ may be either circumstantial Present I, Present II or Future III; only the context can determine which it is.

(2) ἔπειμεν ωτῷ and ἔγονατο ἃν may be confused. The former is the negative construction of ἐγγύνακωτῷ with the ἃν element omitted; the latter is a negated Present II.

(3) ἀνακωτῷ ἃν is a negated Present I; ἀνακομωτῷ is a negated Conjunctive form.

(4) Νεγγύνακωτῷ ἃν may be either a negated Future Imperfect or a negated Future II construction.

17.6. It has been pointed out repeatedly during the course of this paper that the names usually given to the tenses are inadequate and sometimes misleading. The writer suggests that it might be better to refer to the various forms by the prefixes given in columns A, B and C of the synopsis chart. It may be noted that this policy has been followed in titling the chapters of this thesis.
NOTES


2 J. Leipoldt, Schemte von Atripe und die Entstehung des nationalägyptischen Mönchtums.

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5 E. Amélineau, Oeuvres de Schenoudi, 2 vols.

6 J. Leipoldt, Sinuthii Archimandritae Vita et Opera Omnia, Vols. 3 and 4.

7 W. E. Crum, op. cit., p. xi.


10 The Tale of the Two Brothers: 15, 8; edited by A. H. Gardiner, Late-Egyptian Stories.

11 Pap. Bologna 1094: 9, 2; edited by A. H. Gardiner, Late-Egyptian Miscellanies.

12 A. Erman, op. cit.


17 The Misfortunes of Wenamun: 1, 19; edited by A. H. Gardiner, Late-Egyptian Stories.

18 Ibid., 2, 36.


22 The Misfortunes of Wenamun: 2, 52.

23 Ibid., 2, 30.


28 Plumley, *op. cit.*, p. 95.


37 The Misfortunes of Wenamun: 2, 43.


39 Hosea 11:3.

42 M. Chaine, Le Verbe Copte, p. 10.
43 The Misfortunes of Wenamun: 1, 19.
44 Crum, op. cit., p. 681.
46 Erman, op. cit., pp. 244-5.
47 The Tale of the Two Brothers: 5, 3.
50 The Misfortunes of Wenamun: 1, 22.
51 Ibid., 1, 17.
52 Lange, op. cit., XXV:12.
53 The Tale of the Two Brothers: 4, 1.
56 Steindorff, op. cit., pp. 267, 134.
57 Ibid., pp. 148, 150, 177.
59 Černý, op. cit., p. 29.
61 Polotsky, op. cit., pp. 21-96.
62 Ludwig Stern, Koptische Grammatik, p. 212.
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