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The Particles *jst* and *js* - An Arabic Approach to Egyptian Grammar.

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# THE PARTICLES 'IST AND 'IS — AN ARABIC APPROACH TO EGYPTIAN GRAMMAR

Ahmad ABDEL-HAMID YOUSSEF

§ 1) Egyptian grammar has been, hitherto, studied — almost exclusively — in terms of modern European languages with scanty, very little and sporadic instances of correlation between Egyptian and Semitic. The meaning and use of at least some particles — important particles as they are — are in some cases no easy task to define; their derivation and etymologies are almost unknown; their meanings are approximately grasped and still subject to discussion. In translations and text study, we often find ourselves apt to give various renderings in different texts to a certain particle or leave it untranslated.

Though it was the only particle compared with a Semitic counterpart,  $\text{𓆎}$  (Arabic  $\text{إِذ}$  *Wb.* I, 89) is not the only Egyptian particle to which corresponds an Arabic equivalent. In the present article I wish to bring forward for discussion the so-called non enclitic particle or conjunction  $\text{𓆎}$  (vars.  $\text{𓆎}$ ,  $\text{𓆎}$ ,  $\text{𓆎}$ ,  $\text{𓆎}$ )<sup>(1)</sup> as being equivalent to the Arabic particle  $\text{إِذ}$  var.  $\text{إِذِي}$  and  $\text{إِذْكَ}$  var.  $\text{إِذَاكَ}$  and the enclitic  $\text{𓆎}$  which resembles — in my opinion — the Arabic particle  $\text{إِذْن}$  (var.  $\text{إِذًّا}$ ).

## I

§ 2)  $\text{𓆎}$  describes a situation or concomitant fact; and sentences introduced by it may often be rendered as clauses of time or circumstance. This is well illustrated by the fact that it occurs often after dates introducing events that had taken

<sup>(1)</sup> An Arabic dialect still existing in Yemen and Kuwait pronounces the  $\text{ك} = k$  as the English *ch*  $\text{كش} = \text{Egyptian } \text{𓆎} t$  especially to distinguish the second person fem. sing. suffix pronoun from that of the masculine.

i.e. «*k*» for the masculine; and  $\text{č} = \text{ch}$  for the feminine (cf. Gardiner, *Grammar*<sup>3</sup>, § 230); also compare in some arabic words the initial alef which is omitted in certain cases e.g.  $\text{مرأة}$  and  $\text{امرأة}$ .



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« I am Khopri who came into being of himself upon his mother's lap who gave the she-jackals to those who are in Nun and the killers to those who are in the tribunal since this magic of mine was brought to me » اننى خبرى الناشئ بذاته على «  
 فخذ أمه ، معطى الذئبات الى من هم فى نون والجلادين لمن هم فى المحكمة اذ يؤتى الى  
 هذا (C.T. 402, V 175). سحرى هذا

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« I have taken their spirits when I came to eat their magic » لقد قبضت أرواحهم اذ  
 أتيت آكل سحرهم (C.T. 469, V 391).

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« O Osiris and Isis, hasten; announce to the gods of Lower Egypt and their spirits when this Wenis comes an imperishable spirit; a morning star (he is) then over the Nile » أيا  
 أوسير وإيسة ، اسرعا فأعلننا لأرباب الشمال وأرواحهم اذ يأتي ونيس «  
 هذا روجا لانقنى . نجما اذن على النيل (Pyr. 155 a, b).

ⲛⲁⲧⲉⲛ ⲛⲓⲛⲁⲩⲛ ⲛⲁⲩⲧⲏⲧ ⲛⲁⲧⲉⲛ ⲛⲓⲛⲁⲩⲛ ⲛⲁⲩⲧⲏⲧ ⲛⲁⲧⲉⲛ ⲛⲓⲛⲁⲩⲛ ⲛⲁⲩⲧⲏⲧ ⲛⲁⲧⲉⲛ ⲛⲓⲛⲁⲩⲛ

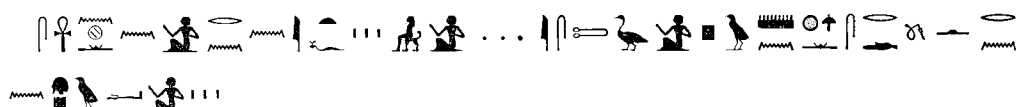
« There will happen when you separate yourself from this place you will never see this island (again) » ويحدث اذ تفصل عن هذا المكان أن لن ترى هذه الجزيرة  
 (Shipwrecked Sailor, 153-154).

N.B. ⲛⲁⲧⲉⲛ or rather ⲛⲁⲧⲉⲛ (ⲉ) is used here for ⲛⲁⲧⲉⲛ; see Gardiner, *Grammar*<sup>3</sup>, § 232).

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« He hath created, glorified, made noble their faces; at their existence with him when he was alone in Nun » لقد خلق ومجد وشرف وجوهمهم عند وجودهم معه «  
 اذ هو وحيد فى نون (Pap. Ani, Pl. XXVI, chap. LXXVIII).

§ 3)  $\text{||}\equiv$  as well as Arabic إذ also indicates a cause and should be therefore rendered « since », or because Ex. الحمد لله اذ جئت « Praise to God because you have come ».



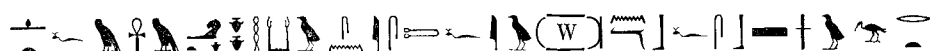
« I caused to live the name of my father ... since a good son it is he who causes to flourish the names of the ancestors » لقد أحيت اسم أبي ... اذ الولد الصالح (Beni Hassan I, pl. XXVI, cols. 161-168).



« Words said, O Osiris Pepi, you have enclosed every god within your arms, their lands and all their possessions because O Osiris Pepi thou art great and round as the circle which surrounds the How-Nebu » كلام يقال : أيا أوسير بيبي « هذا ، لقد أحطت كل اله في ذراعيك وأراضيتهم وكل امتعتهم اذ (أنت) يا أوسير (Pyr. 847 a-c).



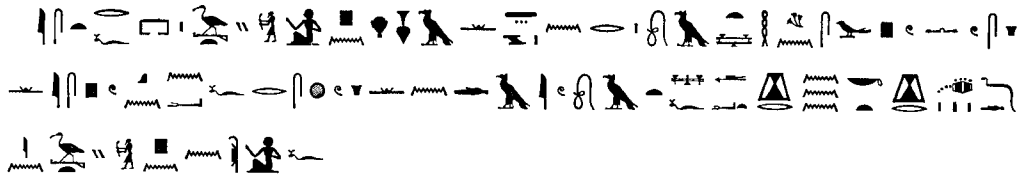
« Save me when I am heard for I am then the Bull of Kenzet » انقذني مسموعا اذ أنى اذن فحل كنتزت (C.T. III, 75).



« He is satisfied with living on hearts and their magic because Wenis revolts against licking the sbsw which are in the red (?) » لقد رضى بالعيش على القلوب « (Pyr. 410 c, 411 a).



« I, since I rule Punt (or : since I am ruler of Punt) myrrh belongs to me » وأنا اذ أحكم بونت (أو : واذا أنا حاكم بونت) فالبخور لي (see N.B. on p. 131 above).



« Since then the house of this *Dhwtj* Nakht being to the entrance of a road that was narrow and not wide therefore to receive the width of a piece of cloth, the road being one end under the water, the other under barley, this *Dhwtj* Nakht said to his attendant » (1) « واذ كان بيت جحوتي نحت هذا على الشاطئ من طريق كان ضيقا لا يتسع اذن ليستوعب عرض ثوب والطريق أحسد طرفيه تحت المساء والآخر تحت الشعير فقد قال جحوتي نحت هذا لتابعه .

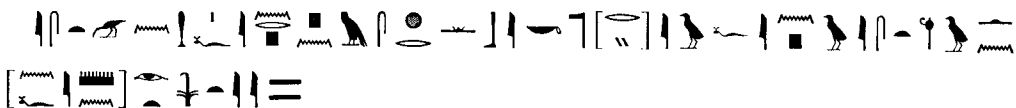
§ 4) The Arabic *اذ* — as Arab grammarians put it — is used to denote one's expressing the accuracy of a thing when he is in a particular state, or to denote a thing's happening suddenly or unexpectedly (2) and in this case is only followed by a verb expressing an event as a positive fact and occurs after *بيننا* or *بينما* (while, whilst)

بينما أنا كذا اذ جاء زيد

While I was thus, lo Zeyd came

استقدر الله خيرا وأرضين به فبينما العسر اذ دارت مياسير

« Beg thou God to appoint for thee good and do thou content therewith for while there has been difficulty, lo easy circumstances have come about ».



واذ اعتزلتموهم وما يعبدون الا الله فأوا الى الكهف (1)  
ينشر لكم ربكم من رحمته ويهيء لكم من أمركم مرفقا  
(سورة الكهف ١٦)

« Since you have separated yourselves from them and that which they worship except God, so take refuge into the cave, your Lord will

extend his mercy to you and will dispose your business for you to advantage » (*Koran* XVIII, 16).

(2) Cf. the Arabic enunciative (*itha*) اذا الفجائية, see *BIFAO* 79 (1979), p. 443.

« When His Majesty found this stone in the shape of a divine falcon he being a royal child, lo Amun decreed for him that he should be made for him the kingship of the two lands » واذ وجد جلالته ذلك الحجر في هيئة الصقر الرباني وهو صبي ملك الأرضين (Urk. IV, 1565).



« After the end of this festival in the south of Ope Amun king of the gods having returned in peace to Thebes, faring downstream by His Majesty with the statue of Harakhty, lo, he set in order this land » وبعد ختام ذلك الحفل جنوبي أوية ، وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا (JEA 39 (1953), p. 13 ff.).



« When the day on which the royal child came to Egypt to walk around; lo the crocodile of his destiny (followed him) » واذ كان بعد ذلك لما كان يوم مجيء الصبي (Doomed Prince 7, 10).

§ 5) A further resemblance between the use of Arabic *اذ* and Egyptian *||-|* is that both serve to switch to a new subject in the sequence of a narrative. This is best illustrated in Egyptian in the Annales of Thutmes III, the Battle of Kadesh of Ramses II and in Arabic in the *Koran XVIII* (Chapter of the Cave).

§ 6) In Arabic, sometimes one half of the proposition is suppressed as in *اذذاك* (var. *اذاك*) understood to be « When that was » i.e. then, at that time; and sometimes the whole proposition is suppressed as being known and ‘*tenween*’ is substituted. Exx.

نهيتك عن طلابك أم عمرو بعافية وأنت اذٍ صحيح

« I forbade thy suing umm-‘Amr in health, thou being then sound ».

كان كذا وكذا وهو اذٍ صبي

« Such and such things were, he being then a boy ».

A similar construction is noticed in the *Pyramid Texts* as an archaic style of expression

« O Osiris Pepi thou hast appeared as king of Upper and Lower Egypt because thou hast power over the gods and their spirits then أشرفت : أيا أوسير لقد أشرفت فقال : أيا أوسير لقد أشرفت والعلتنا أن (1) قويت في الآلهة وأرواحهم اذٍ (2) (Pyr. 776 a-b) ملكا للصعيد والدلتنا أن (1) قويت في الآلهة وأرواحهم اذٍ (2) ».

## II

§ 7) 𓃃𓃃 resembles the Arabic اذن which denotes a response or reply, corroborating a condition or compensation or complement of a condition. Its Virtual meaning is ' then ', i.e. ' in that case ' or ' if the case or affair be as you have mentioned ' or as has happened (3). Exx.

« I acted towards him in loyalty. A king then to any God » إخلص له في إخلص « I acted towards him in loyalty. A king then to any God » (Urk. IV, 363). ملكا اذن لكل اله

« My Majesty knowing his divinity; I did that (is st) therefore (or then) according to his orders » وإني وجلاتي عليمه بربانيته فقد صنعت اذن ذلك عن أمره « Verily they wonder that a preecher among themselves came unto them » (Urk. IV 363, 67).

(1) The Arabic particle أن introduces a cause similar to Egyptian. 𓃃. Cf. Gardiner, *Grammar* 3, § 164,3 and the *Koran* L, 2 : « بل عجبوا أن جاءهم منذر منهم ».

came unto them ».

(2) Cf. *Pyr.* 824 a-b.

(3) Scholars hesitate between rendering it as meaning 'like' and indeed or leaving it untranslated. See *Pyr.* passim.



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« A God he is then » *اله اذن هو (C.T. 215 d).*

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« Whether I am at the residence or whether I am in this place, thou art then the one who hides this horizon » *سواء أنا في هذا القصر أو في هذا المكان فانك اذن حاجب ذلك الأفق (Sinuhe B, 232-233).*

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« Art thou not then a man » *أما أنت اذن رجلا (Lebensmude 31).*

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« I have given to him the horizon that he may be powerful over them. Ḥarakhty (he is) then » *لقد أعطيته الافق يقوى عليهم . حراختى اذن (Pyr. 4 b; sim. 5 b);*

i.e. having been given the horizon — there is only one horizon understood — the king impersonated Harakhty; a fact which is nearer to the Egyptian thought and belief rather than that he is like Horus<sup>(1)</sup>. It is not improbable that the *Pyramid texts* were recited by two or more groups of priests, of which one chanted the first part of the utterance and the other responded with the verdict.

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« He stands before the souls. Anubis (he is) then foremost of the westerners » *يقف أمام الأرواح . أنوبيس اذن إمام الغربيين (Pyr. 57 d).*

𓂏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏𓏏

« Summon thy Ka; Osiris then protects thee from all anger of the dead » *(Pyr. 63 b).*

<sup>(1)</sup> See n. 3 p. 135.



لقد جعلت دفنى مع جعو هذا فى مكان واحد لىس لعدم كونى بحيث أصنع قبرا  
ثانيا .

« If thou findest a disputant in his rage, who is a poor one not thy equal »  
(*Ptah hotep* 74-75). اذا وجدت عبوسا فى سورتته ، فقيرا لىس مثلك . . .

« There is no boasting therein » لىس فى ذلك فخر  
(*Urk. IV, 973*). ( لىس فخر فى ذلك )

« Of these properties of his father and not from the properties of the nomarch »  
من أملاك أبيه ولىس من أملاك الحساكم ( *Siut 1, 284*).

« My heart is contented of myself but not of eating the shatet-bread of Osiris »  
قلبى راض بنفسى ولىس بأكلى (خبز) ( *Nu 26, 2; Lefebvre, Grammaire, § 550*).