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The origin of the explanatory particles [en] and [entji] : [endje].

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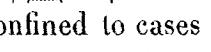
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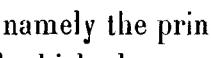
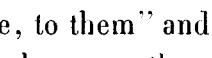
THE ORIGIN
OF THE
EXPLANATORY PARTICLES \bar{n} AND $\bar{n}6i$: $\bar{n}x\epsilon$

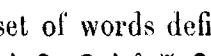
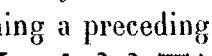
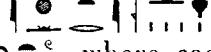
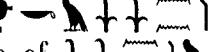
BY

GIRGIS MATTHA.

In the sentence  "she, namely Isis, establishes me on Earth" ⁽¹⁾ the particle  serves to introduce a noun,  defining a preceding pronoun  in .

In Late Egyptian texts this use of  is confined to cases where the defining noun is a divine name :  "so said he, namely Amon-Rê" ⁽²⁾. Otherwise it occurs in Late Egyptian under the form  when it is best rendered "namely" or "that is" as in the following examples ⁽³⁾ :

 "so said he, namely the prince, to them" and "the two shares"  which she, namely my mother, gave me" and  "so said he, namely his son".

Sometimes this *m* introduces a word or set of words defining a preceding word other than a pronominal suffix as in  and  where each of  "these Asiatics" and  "what thou hast said" defines the interrogative word  ⁽⁴⁾. These same two sentences occur elsewhere without the particle  and without a change of meaning ⁽⁵⁾.

⁽¹⁾ GARDINER, *Egyptian Grammar*, § 227, 5.

⁽⁴⁾ *Ibid.*, Anmerkung.

⁽²⁾ ERMAN, *Neuägyptische Grammatik*, § 714.

⁽⁵⁾ *Ibid.*, § 740.

⁽³⁾ *Ibid.*, § 702.

In demotic this particle takes the form —; e. g.

te-tn m-s p-e-tn mr n·m-n n p s 2⁽¹⁾ “you have a claim upon anyone you please of us, both”, where *p s 2* (ΠΕΕΝΔΑΥ) “both, lit. the 2 persons” defines *n* “us” in *n·m-n*.

and

p rm nt e-f a st-f n-t pe-f 'r n·m-n n t he·t 2·t⁽²⁾ “the one who withdraws from the other of us, the 2 (contracting) parties”, where *t he·t 2·t* “the 2 parties” defines the suffix pron. 1st. pers. plur. *n* in *n·m-n*.

and

n wpty·w n n w'b·w n Wpwy⁽³⁾ “the judges, the priests of Ophois”, where *n w'b·w n Wpwy* “the priests of Ophois” defines *n wpty·w* “the judges”.

and

Twt s P-te-Tm n pe hy⁽⁴⁾ “T. son of P. my husband”, where *pe hy* “my husband” defines or determines “T. son of P.”

In Coptic the particle takes the form **η**, **Μ** before initial **Μ**, **Π** (**Φ**, **Ψ**); e. g.

ΑΥΤΩΟΥΝ ΔΕ ΜΠΕΕΝΔΑΥ⁽⁵⁾ “then both arose”, lit. “they arose, namely the two persons”, where **ΠΕΕΝΔΑΥ** defines the pronominal suffix **Υ** (= ΟΥ) in **ΑΥΤΩΟΥΝ**; and **ΠΤΕΡΟΥΣΩΟΥΣ ΜΜῆΤCΝΟΟΥΣ ΗΕΠΙΣΚΟΠΟC⁽⁶⁾** “when they assembled, namely 12 bishops” i. e. “when 12 bishops gathered”,

⁽¹⁾ SETHE, *Demotische Bürgschaftsurkunden*, 1, 17-18.

⁽⁴⁾ *Ibid.*, IV, 4-5. For other instances see glossary No. 157.

⁽²⁾ *Ibid.*, 9, 22.

⁽⁵⁾ ZOEGA, 346.

⁽³⁾ THOMPSON, *Family Archive from Siut*, B. I, 1-2, 7; II, 13-14; X, 16.

⁽⁶⁾ ZOEGA, 348.

where **ΜΗΤΣΝΟΟΥΣ ΗΕΠΙΣΚΟΠΟΣ** “12 bishops” determines the 3rd pers. plur. in **ΗΤΕΡΟΥ-**; and **ΜΗ ΗΠΕΝΔΑΥ ΕΡΟΟΥ ΗΠΕΣΝΑΥ**⁽¹⁾ “hast thou not seen both?” lit. “hast thou not seen them, namely the two persons?”, where **ΗΕΣΝΑΥ** defines the 3rd pers. plur. in **ΕΡΟΟΥ**; and **ΑΝΟΚ ΔΕ ΛΙΧΩ ΕΡΟΟΥ ΗΝΕΝΤΔΑΥΣΩΛΗ ΝΑΪ ΕΒΟΛ**⁽²⁾ “I then described what was revealed to me” lit. “I then spoke concerning them, namely the things which were revealed to me”, where **ΗΕΝΤΔΑΥΣΩΛΗ ΝΑΪ ΕΒΟΛ** “that which was revealed to me” defines the 3rd pers. pl. in **ΕΡΟΟΥ**.

Other examples are like **ΦΑΡΑΤΣ ΗΟΥΚΩ** “under a tree”, lit. “at the foot of it, namely a tree”; **ΡΦΟΥ ΗΗΙΑΣΕΒΗΣ** “the mouths of the impious” lit. “the mouth of them, namely the unrighteous”, etc. etc.

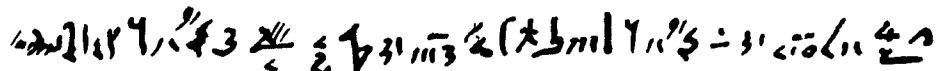
The word introduced by **η** could also define a preceding independent pronoun as in the following examples :

ΑΝΑΚ ΗΠΑΠΑ ΕΙΣΙΤΡΟΥ, **ΑΝΑΚ ΗΚΑΣΕΜ** etc. (joint authors) and **ΗΤΟΨ ΗΠΑΣΩΜ**⁽³⁾.

If the defining word is a pronoun, this latter is the independent pronoun : **ΑΝΗΟΨΙ ΗΕΜΑΨ ΑΝΟΚ ΗΕΜ ΚΕΣΝΑΥ**⁽⁴⁾ “we walked with him, I and two others”. Independent pronouns are etymologically related to the particle λ and they were not infrequently used in the language parallel to λ + noun.

Sometimes this explanatory particle **η** is omitted; e.g. **ΕΨΤΩΝ ΠΟΥΣΛΙ**⁽⁵⁾ “where is thy husband?” lit. “where is he, thy husband?” Compare the absence of **λ** in Late Egyptian, referred to above.

Sometimes this particle **n** (variant **m**) is followed in demotic by the enclitic particle **ge** (old **ε** -) as is the case in



hbqe n·m-s n-ge 'yb t n ty-s qt-t m-ge rm 'mnt⁽⁶⁾ “waste her away, thou demon; take her sleep, thou man of Amenti”, where the first **n-ge** introduces

⁽¹⁾ ZOEGA, 397.

⁽⁴⁾ MALLON, *Grammaire*, § 350, last example.

⁽²⁾ ZOEGA, 397.

⁽⁵⁾ ZOEGA, 346.

⁽³⁾ CRUM, *Coptic Dict.*, p. 215 b, sub **η-**, I, d.

⁽⁶⁾ GRIFFITH-THOMPSON, *Mag. Pap.*, verso 13/2.

'y_h "demon" and the second *m*-*ge* introduces *rm* 'mn_t "man of Amenti" as nouns defining the pronoun "thou" implicit in the imperatives *hbqe* "waste away" and *t* "take" respectively. Compare ~~the~~ ~~the~~ subject, *Wb* V, p. 178, 10.

The group ~~the~~ is false for ~~the~~ (²). Palaeographically speaking, it is properly the group for ~~the~~ ² "twice", which is not infrequently confused by the scribes with that of ².

While this example is almost the only one in the extant demotic texts for the use of the explanatory particle *n* followed by *ge*, examples for the use of its Coptic form **ניסי** : **نخه** are very common.

Its chief use is to introduce a noun to define a preceding suffix pronoun used as subject e. g. **ѧչչօօԸ nisi օչչչաօ** "an elder said" lit. "said he, namely an elder".

ոչչագ ՃԵ ՆՃԳ nisi որրօ "the king said to him" lit. "then said he, namely the king, to him", etc. etc.

We have already seen that simple **Ն** had this same use in such examples as **այրաօն ՃԵ մուսնայ** and **նտերօյշաօնց մմնտշնօնց ՆԵ-պիշկօպօս** quoted above.

nisi : نخه could also be used in places where simple **Ն** is normally used e. g. ⁽¹⁾.

ԺՇՈՒՄ ԵՐԾ ՆԵ ԽՎՃԱՆՆԻԸ, where **ԽՎՃԱՆՆԻԸ** defines **Կ** in **ԵՐԾ**; and **ՃԻՒՌՈՎ Նخه ՆԵՎԻՐ ԵՓՈՎԵՒ**, where **ՆԵՎԻՐ** defines **ՕՎ** in **ՃԻՒՌՈՎ**; and **ՆԱ ՆԴԱՎՓՈՎԻԸ ՆՇԻՏՈՎ... nisi ՆՃՏ**, where **ՆՃՏ** defines **ՕՎ** in **ՆՇԻՏՈՎ**.

As to the example **ԹԻԵՏՃԱԳՈՎՈՐՈՒ ՎՃՐՈԸ Նخه ՐՃՎՐԻՒ**, quoted by **CRUM**, *ibid.*, I cannot give an explanation except, perhaps, that **ԵՏՃԱԳՈՎՈՐՈՒ** is written in error for **ԵՏՃԱԳՈՎՈՐՎ**.

⁽¹⁾ CRUM, *Coptic Dict.*, p. 252, sub *nisi ad fin.*