



# BULLETIN DE L'INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE

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Girgis Mattha

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

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### EXPLANATORY PARTICLES $\bar{n}$ AND $\bar{n}G1 : \bar{n}.x \in$

**GIRGIS MATTHA.**

In the sentence ♂ — ♀ ♂ ♂ ♂ ♂ ♂ ♂ ♂ “she, namely Isis, establishes me on Earth”<sup>(1)</sup> 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 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 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗

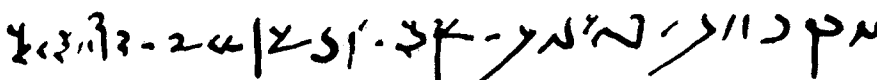
<sup>(4)</sup> *Ibid.*, Anmerkung.

(5) *Ibid.*, § 740.

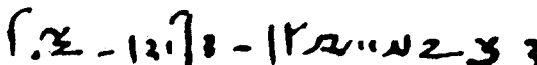
In demotic this particle takes the form ; e. g.




*te-tn m-s p-e-tn mr n.'m-n n p s 2* <sup>(1)</sup> “you have a claim upon anyone you please of us, both”, where *p s 2* (ΠΕCΝΛΥ) “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* <sup>(2)</sup> “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* <sup>(3)</sup> “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* <sup>(4)</sup> “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 ñ, m before initial m, n (ϕ, ψ); e. g.

ΛΥΤΩΟΥΝ ΔΕ ἄΠΕCΝΛΥ <sup>(5)</sup> “then both arose”, lit. “they arose, namely the two persons”, where ΠΕCΝΛΥ defines the pronominal suffix Υ (= ΟΥ) in ΛΥΤΩΟΥΝ; and ἡΤΕΡΟΥCΩΟΥC ἄΜῆΝΤCΝΟΟΥC ἡΕΠΙCΚΟΠΟC <sup>(6)</sup> “when they assembled, namely 12 bishops” i. e. “when 12 bishops gathered”,

<sup>(1)</sup> SETHE, *Demotische Bürgschaftsurkunden*, 1, 17-18.

<sup>(2)</sup> *Ibid.*, 9, 22.

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

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

<sup>(5)</sup> ZOEGA, 346.

<sup>(6)</sup> ZOEGA, 348.

where  $\mu\eta\tau\epsilon\rho\omicron\upsilon\gamma\varsigma\ \eta\epsilon\pi\iota\kappa\kappa\omicron\pi\omicron\varsigma$  “12 bishops” determines the 3rd pers. plur. in  $\eta\tau\epsilon\rho\omicron\upsilon\gamma\varsigma$ ; and  $\mu\eta\ \mu\pi\epsilon\lambda\gamma\ \epsilon\rho\omicron\omicron\upsilon\gamma\ \mu\pi\epsilon\varsigma\lambda\gamma$ <sup>(1)</sup> “hast thou not seen both?” lit. “hast thou not seen them, namely the two persons?”, where  $\pi\epsilon\varsigma\lambda\gamma$  defines the 3rd pers. plur. in  $\epsilon\rho\omicron\omicron\upsilon\gamma$ ; and  $\lambda\omicron\kappa\ \delta\epsilon\ \lambda\iota\chi\omega\ \epsilon\rho\omicron\omicron\upsilon\gamma\ \eta\eta\epsilon\lambda\gamma\varsigma\omega\lambda\bar{\eta}\ \eta\lambda\bar{\iota}\ \epsilon\beta\omicron\lambda$ <sup>(2)</sup> “I then described what was revealed to me” lit. “I then spoke concerning them, namely the things which were revealed to me”, where  $\eta\eta\epsilon\lambda\gamma\varsigma\omega\lambda\bar{\eta}\ \eta\lambda\bar{\iota}\ \epsilon\beta\omicron\lambda$  “that which was revealed to me” defines the 3rd pers. pl. in  $\epsilon\rho\omicron\omicron\upsilon\gamma$ .

Other examples are like  $\phi\lambda\rho\alpha\tau\epsilon \dot{\nu}\omicron\upsilon\beta\omega$  "under a tree", lit. "at the foot of it, namely a tree";  $\rho\omega\omicron\upsilon \nu\eta\iota\alpha\sigma\epsilon\beta\eta\varsigma$  "the mouths of the impious" lit. "the mouth of them, namely the unrighteous", etc. etc.

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

ΑΝΔΡΑΣ ΝΗΠΙΑ ΕΙΣΙΤΡΟΥ, ΑΝΔΡΑΣ ΝΗΠΙΑΣ etc. (joint authors) and ΝΗΠΙΑ ΝΗΠΙΑΣ<sup>(3)</sup>.

If the defining word is a pronoun, this latter is the independent pronoun :  $\lambda\eta\mu\omega\psi\iota$   $\eta\epsilon\mu\alpha\psi$   $\lambda\eta\sigma\kappa$   $\eta\epsilon\mu$   $\kappa\epsilon\sigma\kappa\eta\lambda\psi$  <sup>(4)</sup> "we walked with him, I and two others". Independent pronouns are etymologically related to the particle  $\lambda$  and they were not infrequently used in the language parallel to  $\lambda$  + noun.

Sometimes this explanatory particle *h* is omitted; e.g. *εϥτων ποϥλαι*<sup>(5)</sup> ‘‘where is thy husband?’’ lit. ‘‘where is he, thy husband?’’ Compare the absence of *h* in Late Egyptian, referred to above.

Sometimes this particle *n* (variant *m*) is followed in demotic by the enclitic particle *ge* (old  $\overline{\text{w}} \text{ } \text{—}$ ) as is the case in

$$1.27 \times 10^3 \times \frac{1}{2} \times 1.1 \times 10^3 \times 2 \times 10^3 \times 1.1 \times 10^3 \times 1.1 \times 10^3$$

*hbqe n'm-s n-ge 'yh t n ty-s ql:t m-ge rm 'mnt*<sup>(6)</sup> "waste her away, thou demon; take her sleep, thou man of Amentī", where the first *n-ge* introduces

<sup>(1)</sup> ZOEGA, 397.


<sup>(4)</sup> MALLON, *Grammaire*, § 350, last example.

(<sup>2</sup>) ZOEGA, 397.

(<sup>5</sup>) ZOEGA, 346.

<sup>(3)</sup> CRUM, *Coptic Dict.*, p. 215 b, sub N-, I, d.

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

*yh* “demon” and the second *m-ge* introduces *rm ’mnt* “man of Amenti” as nouns defining the pronoun “thou” implicit in the imperatives *hbqe* “waste away” and *t* “take” respectively. Compare  subject, *Wb* V, p. 178, 10.

The group  $\mathfrak{Z}$  is false for  $\mathfrak{Z}(\underline{\omega})$ . Palaeographically speaking, it is properly the group for  $\mathfrak{D}_{II} sp-2$  "twice", which is not infrequently confused by the scribes with that of  $\underline{\omega}$ .

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 ⲛⲉⲓ : ⲛⲉⲙ are very common.

Its chief use is to introduce a noun to define a preceding suffix pronoun used as subject e. g.  $\lambda\alpha\chi\omicron\omicron\omicron \bar{\nu}\sigma\iota \omicron\gamma\acute{\alpha}\lambda\lambda\omicron$  "an elder said" lit. "said he, namely an elder".

ΠΕΧΛΥ ΔΕ ΝΑΥ ΝῆΙ ΠΡΟ “the king said to him” lit. “then said he,  
namely the king, to him”, etc. etc.

We have already seen that simple  $\bar{n}$  had this same use in such examples as  $\lambda\gamma\tau\omega\omicron\upsilon\eta\eta\ \Delta\epsilon\ \bar{\eta}\pi\epsilon\varsigma\eta\lambda\gamma$  and  $\bar{\eta}\tau\epsilon\rho\omicron\upsilon\varsigma\omega\omicron\upsilon\varsigma\ \bar{\eta}\mu\bar{\eta}\tau\varsigma\eta\omicron\omicron\upsilon\varsigma\ \bar{\eta}\epsilon\pi\iota\varsigma\kappa\omicron\pi\omicron\varsigma$  quoted above.

$\bar{n}\sigma i : \bar{n}\alpha e$  could also be used in places where simple  $\bar{n}$  is normally used e.g.<sup>(1)</sup>.

†CΩTM EP04 N6I IΩZANNHC, where IΩZANNHC defines 4 in EP04; and ΛITHITOY NXE NEΩHPH EPΦOYEI, where NEΩHPH defines OY in ΛITHITOY; and NAI NTAYΩN2ICE N2HTOY... N6I NCA2, where NCA2 defines OY in N2HTOY.

As to the example ΘΗΕΤΑΥΟΥΩΡΠ ΦΑΡΟΣ ΝΧΕ ΓΑΒΡΙΗΛ, quoted by CRUM, *ibid.*, I cannot give an explanation except, perhaps, that ΕΤΑΥΟΥΩΡΠ is written in error for ΕΤΑΥΟΥΩΡΠϞ.

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