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

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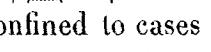
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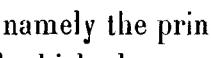
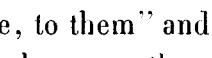
THE ORIGIN  
OF THE  
EXPLANATORY PARTICLES  $\bar{n}$  AND  $\bar{n}6i$  :  $\bar{n}x\epsilon$

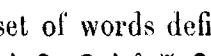
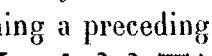
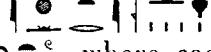
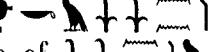
BY

GIRGIS MATTHA.

In the sentence  "she, namely Isis, establishes me on Earth" <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 Amon-Rê" <sup>(2)</sup>. Otherwise it occurs in Late Egyptian under the form  when it is best rendered "namely" or "that is" as in the following examples <sup>(3)</sup> :

 "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  <sup>(4)</sup>. These same two sentences occur elsewhere without the particle  and without a change of meaning <sup>(5)</sup>.

<sup>(1)</sup> GARDINER, *Egyptian Grammar*, § 227, 5.

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

<sup>(2)</sup> ERMAN, *Neuägyptische Grammatik*, § 714.

<sup>(5)</sup> *Ibid.*, § 740.

<sup>(3)</sup> *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<sup>(1)</sup>* “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<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 **η**, **Μ** before initial **Μ**, **Π** (**Φ**, **Ψ**); e. g.

**ΑΥΤΩΟΥΝ ΔΕ ΜΠΕΕΝΔΑΥ<sup>(5)</sup>** “then both arose”, lit. “they arose, namely the two persons”, where **ΠΕΕΝΔΑΥ** defines the pronominal suffix **Υ** (= ΟΥ) in **ΑΥΤΩΟΥΝ**; and **ΠΤΕΡΟΥΣΩΟΥΣ ΜΜῆΤCΝΟΟΥΣ ΠΕΠΙΣΚΟΠΟC<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>(4)</sup> *Ibid.*, IV, 4-5. For other instances see glossary No. 157.

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

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

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

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

where **ΜΗΤΣΝΟΟΥΣ ΗΕΠΙΣΚΟΠΟΣ** “12 bishops” determines the 3rd pers. plur. in **ΗΤΕΡΟΥ-**; and **ΜΗ ΗΠΕΝΔΑΥ ΕΡΟΟΥ ΗΠΕΣΝΑΥ**<sup>(1)</sup> “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**<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 **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.

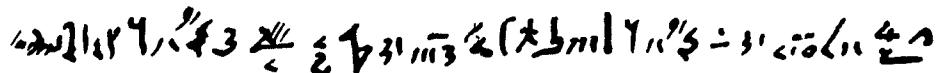
The word introduced by **η** could also define a preceding independent pronoun as in the following examples :

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

If the defining word is a pronoun, this latter is the independent pronoun : **ΑΝΗΟΨΙ ΗΕΜΑΨ ΑΝΟΚ ΗΕΜ ΚΕΣΝΑΥ**<sup>(4)</sup> “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**<sup>(5)</sup> “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*<sup>(6)</sup> “waste her away, thou demon; take her sleep, thou man of Amenti”, 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 **η-**, I, d.

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

'y<sub>h</sub> "demon" and the second *m*-*ge* introduces *rm* 'mn<sub>t</sub> "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~~ (<sup>2</sup>). Palaeographically speaking, it is properly the group for ~~the~~ <sup>2</sup> "twice", which is not infrequently confused by the scribes with that of <sup>2</sup>.

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. <sup>(1)</sup>.

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

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

<sup>(1)</sup> **ՃՐՈՒ**, *Coptic Dict.*, p. 252, sub **ՆԵ** *ad fin.*