

en ligne en ligne

BIFAO 79 (1979), p. 441-449

Ahmad Abdel-Hamid Youssef

The stative participle - An Arabic approach to Egyptian grammar.

Conditions d'utilisation

L'utilisation du contenu de ce site est limitée à un usage personnel et non commercial. Toute autre utilisation du site et de son contenu est soumise à une autorisation préalable de l'éditeur (contact AT ifao.egnet.net). Le copyright est conservé par l'éditeur (Ifao).

Conditions of Use

You may use content in this website only for your personal, noncommercial use. Any further use of this website and its content is forbidden, unless you have obtained prior permission from the publisher (contact AT ifao.egnet.net). The copyright is retained by the publisher (Ifao).

Dernières publications

| 9782724710885 | Musiciens, fêtes et piété populaire | Christophe Vendries |
|---------------|--|--|
| 9782724710540 | Catalogue général du Musée copte | Dominique Bénazeth |
| 9782724711233 | Mélanges de l'Institut dominicain d'études | Emmanuel Pisani (éd.) |
| orientales 40 | | |
| 9782724711424 | Le temple de Dendara XV | Sylvie Cauville, Gaël Pollin, Oussama Bassiouni, Youssreya |
| | | Hamed |
| 9782724711417 | Le temple de Dendara XIV | Sylvie Cauville, Gaël Pollin, Oussama Bassiouni |
| 9782724711073 | Annales islamologiques 59 | |
| 9782724711097 | La croisade | Abbès Zouache |
| 9782724710977 | ???? ??? ??????? | Guillemette Andreu-Lanoë, Dominique Valbelle |

© Institut français d'archéologie orientale - Le Caire

THE STATIVE PARTICIPLE — AN ARABIC APPROACH TO EGYPTIAN GRAMMAR

Ahmad ABDEL-HAMID YOUSSEF

The Egyptian tongue, being of the Hamito-Semitic family, has shown and still affords — whenever there is chance of study — many affinities with its sister languages. Its affinities with Hebrew — to quote Prof. Bakir — are often acknowledged; but it is equally manifest that an affiliation with Arabic exists (1).

The so-called pseudoparticiple or old perfective described as a survival of the Semitic finite verb has retained a close resemblance noticed in particular to the Akkadian permansive. An important feature, to quote Gardiner (2), is that it can be used with passive as well as in active and that the time position it indicates depends upon the context (3). That is to say that the same form can give — regardless of time — the active meaning in some verbs and the passive in others.

This is strikingly the same with the Arabic Verbal form or rather Verbal measure $fa^{\epsilon}il$ and $fa^{\epsilon}ul$ a form which sometimes gives the meaning of, and is substituted by, the active participle or passive participle.

(1) Erman's comparison between his 'Pseudopartizip' of which the Coptic qualitative is the latest form — and the Arabic perfective was based on a striking resemblance — he said — between the endings in both. But endings alone cannot be a decisive criterion for comparison. In meaning the «Stative participle» being essentially of a circumstantial nature qualifying a noun or a pronoun differs greatly from the Arabic perfect. As a matter of fact

ami'tu 'I heard'; nor can the perfective

passive be the correct or accepted translation for السلت «I was sent» رسلت (See Erman, «Eine Neue Art der ägyptischer Konjugation», ZÄS 27' (1889), p. 65 ff.; cf. Lefebvre, Grammaire de l'Egyptien Classique, § 334).

(2) Gardiner, Egyptian Grammar³, § 309, OBS. 1.

(3) Cf. T.W. Thacker, The Relationship of Semitic and Egyptian Verbal Systems Oxford (1954), p. 109.

With verbs of motion, the stative participle, as well as the Arabic $fa^{\dagger}il - fa^{\dagger}\bar{u}l$ measure, describes not as much the movement itself as the position reached of the movement.

Furthermore, the stative participle and the Arabic $fa^{\epsilon}il - fa^{\epsilon}\bar{u}l$ measures, share the common feature of being frequent with adjective Verbs (1). A good deal of Arabic adjectives as a matter of fact is in the $fa^{\epsilon}il - fa^{\epsilon}\bar{u}l$ measure e.g.

In the following pages, we will find that the Arabic measure we bring forward for discussion applies well in all the uses of what we call the «stative participle» لمن فعل الحال known as the pseudoparticiple or old perfective.

The stative participle is used as a predicate to a nominal sentence:

ولدك بدى « Thy son is shining upon thy throne » ولدك بدى (Book of the dead LXXVIII, 52).

(1) Cf. Gardiner, Grammar³, § 135; cf. see « Coronation of King Haremheb », 1. 11, JEA 39 (1953), p. 13 ff. being (or is) great in the sight of the populace' - **ال**ارض بروز «The field is come forth» الارض بروز (Pap. d'Orb. 16, 1). (Pap. d'Orb. 16, 1). انا حى «I am living» أنا حى

(Admonitions 2, 2). القواس عتيد « The bowman is ready القواس عتيد « (Admonitions 2, 2).

The nominal sentence with the stative participle as predicate can be introduced by \ or \; iw which serves to introduce some statement of outstanding interest (Gardiner³ § 117) can be translated in Arabic with the corroborative particle \(\text{i}\) governing the subject in the accusative and the predicate in the nominative case Exx.

(Pyr. § 551 c). ان تیتی شبیع « Teti is satiated » ان تیتی شبیع

انی علیم «I know» انی علیم (Coffin texts 247).

إنى جلى " (متجل ") مثل سكر « I am appearing as Sokar » إنى جلى (متجل ") مثل سكر (op. cit. 245).

ان الميزان « The scale is void of my sins » ان الميزان (B.D. CXXXII, 3).

can be translated by the enunciative اذا الفجائية) which denotes a thing's happening suddenly or unexpectedly, or one's experiencing the occurrence of a thing when he is in a particular state; it pertains only to nominal phrases:

Then a ship is come as he fortold before » واذا سفينة أتيــة كما تكهن قبلا.

Then I was gone and put myself on a high tree » ألم المسترة عالية «Then I was gone and put myself واذا انا ذهوب فوضعت نفسى على شجرة عالية (Shipwrecked sailor 154-156).

In these sentences, the Shipwrecked sailor in the rhetoric style of the story meant to say that he had found himself beholding a ship that was coming and found

82

82

444

himself reacting by going and climbing a high tree. The serpent has expressed himself similarly in his own narrative:

« Then a star fell and those went into the fire by it

«Then I was (almost) dead for them »

The independently used stative participle (Gardiner § 312) can be interpreted in Arabic Grammar terms as a predicate to an omitted subject understood to be «I». Such an interpretation may have been the actual Egyptian conception of the stative participle; the fact that it developed so that it is only found in the first person singular, may suggest that the Egyptian of the Middle Kingdom disliked the omission of the subject qualified by the stative participle which henceforth required the support of a preceding pronoun suffixed or dependent.

« After we had gone to the great portal I was put to a magnificent prince palace » هما ان مشينا من بعد الى السدة الكبرى (اذا انا) ثوى في دار امير فخمة (Sinuhe, B 285-6).

I had reached Peten stopping at an island in Kem-wer » فلما ان اضاءت الارض (Sinuhe, B 20-21). (Kem-wer was a part of Peten i.e. he reached Peten where the island was).

ا الم الم الم « I was wealthy and I was great » (كنت غنيا عظيما أو (اذ انا) غني عظيم (كنت) غني عظيم (Brit. Mus. 614).

A similar rule applies to the exclamatory use (Gardiner³ § 313) of the stative participle:

بعیادا عنی او بعیادین عنی « (be you) away from me » یغیادا عنی او بعیادین عنی (C.T. 236).

The Arabic analysis of such a case is that it is a predicate to the omitted imperative of the incomplete 'verb to be' کن – کونو which governs the subject in the nominative and the predicate in the accusative:

« beware of any occasion of neglectfulness » حريصا ابدا من ضلال القلب (Prisse 154).

المن «in heath in heath good fellow to thy house» المن المن المن الصديق الى دارك (Sh. S. 158).

«praised thou art: I do not know the number thereof» الكانت الا اعرف عدد ذلك (Westcar 9, 2-3); and the well known formula الكانت الا اعرف عدد دلك « life, prosperity and health » حيا صحيحا سلما .

Appended to a noun, the stative participle gives the meaning of an epithet or an Arabic adjective (Gardiner's virtual relative clause § 317).

حتاب قدیم «an old book boiled with oil» ﴿ اللَّهُ اللَّ

عجلة حلية بالذهب « a chariot wrought in gold » عجلة حلية بالذهب (Urk. IV 663).

«the complete eye» العين التميمــة (Eb. 99, 20).

كولك خليط بالماسح « šns-cake mixed with salt » (Eb. 97, 19).

The circumstantial use of the stative participle is frequent:

رجد تیتی عرشة خلیا «Teti found his throne empty» وجد تیتی عرشة خلیا (Pyr. 602).

الم (w) -- $\sqrt{2}$ (Wenis, thou dost not go dead, thou goest alive) ایا ونیس ما تذهب اذ ذاك میتا بل تذهب حیا (Pyr. 1349).

(Pyr. III, 20). انظرنی اتیا « behold I am coming » انظرنی اتیا

in the middle of my tribe » والمنافي قالب قبل المنافي خلاف المنافي فلك الأمر وقيضًا في قلب قبيلتي «this order reached me standing وبلغني ذلك الأمر وقيضًا في قلب قبيلتي (Sinuhe 199-200).

healthy » ما احببت رؤيتي سلم « so truly as thou wishest to see me healthy » ما احببت رؤيتي سلما

اتیت عتیدا «I came endowed with magic» الله عتیدا (C.T. 229).

(Lebensmüde 75). استوى قعيدا « at last he sat down » استوى

«I spent three days alone, my heart being my companion sleeping in the middle of a thicket» وانفقت ثلاثة ايام وحيدا وقلبي رفيقي رقيدا وسط غابة (Sh. S 41-44).

رجدته علیا بر ا (Sh. S 175). (Sh. S 175). (Sh. S 175).

w their wine was found lying in their presses » وجدت انبذتهم وديعة في معاصرهم (Urk. IV, 687).

خرج القلب ضليلا منها « the heart becomes confused through it » خرج القلب ضليلا منها (Eb. 102).

The circumstantial stative participle can stand in anticipation before the main clause:

« Going upstream I reached Elephantine, going downstream I reached the Delta » معيدا بلغت الفانتين هبيطا بلغت الدلتا (Lefebvre, Grammaire § 344).

Wawat, faring downstream he reached Tawer » صعيدا بلغ واوات هبيطا بلغ تاور «faring upstream he reached (op. cit. 345).

The stative participle stands as a predicate to a nominal sentence introduced by \leq « to be » and other certain verbs denoting some duration of time e.g. | » « spend the night » | » | » Such verbs are equivalent to the group of verbs known in Arabic as the incomplete verbs which govern the subject in the nominative and the predicate in the accusative case (see above); the predicate in this case qualifies the subject.

ا کون غریمان لیه « I shall be judged with him » مان لیه (Cairo 20458).

in the bark » يعلم المناس «Nay, he who is yonder shall be standing ويكون الذي ثم وقيفا في السفين (Leb. 144).

\ انظــر وكان فــرورا « behold, he was fled » انظــر وكان فــرورا (Gardiner³ § 326; Pap. Kah. 34, 20).

« to me belonged the universe and I was alone» لا الكون وكنت وحبدًا (ibid.; ÄZ, 54, 47).

تظل رقيدة خميصة «she spends the day lying hungry» نظل رقيدة خميصة (Pap. Kah. 5, 33).

« never does a man spend the night hungry in my town» الم يبيت رجل خميصا في مديني (Menthew, II, cf. Lefebvre, Grammaire § 349).

As it is the case with the Arabic measures in question, the stative participle implies an emphatic meaning in certain cases. This can be noticed in the following versions of the same utterance in the coffin texts (B1 L and B3 L, Spell 220).

«I known you; I am knowing your names» انا اعلمكم عليم باسمائكم «I am knowing you; I am knowing your names» انى عليم بكم عليم باسمائكم

83

It can be thus understood, however, why in boastful and self laudatory texts, the stative participle is frequently used in the first person singular; the deceased asserts his knowledge and equipment of the requirements that allow him to the hereafter. It is not improbable that such a tradition was an important factor in the survival of the independent use of the stative participle in the first person singular.

Being of itself timeless, the future meaning was indicated in Middle Egyptian by placing the imperfective $sdm \cdot f$ of the verb wnn (to be) which has future reference, before it.

« Nay, he who is yonder shall be standing in the bark » يعد الذي ثم وقيفًا في السفين (Leb. 143-4).

His soul shall live beside the Lord of the Universe» وتكون روحه حمة الى جنب رب العالمن (Urk. IV 62).

Yet, the future meaning can be implied like our Arabic measure (1) in the following example in Middle Egyptian:

(again) it becoming waves » المن المواجا « Never shalt thou see this island لا المجزيرة (ثانية) اذ هي صائرة امواجا (Sh. S 154).

Two more late Egyptian examples of the stative participle give the future meaning:

an oath by the lord saying, if all that I have said is not true, I shall be put on a stake» (وديعة) موضوع (وديعة) الصدر قسما بالرب قائلا لئن لم يصدق ما قلت جميعا فانى موضوع (B.M. 10053, verso 3, 5; sim. ib. 4, 6).

(۱) Arabic examples are frequents. Cf. Verily thou shalt die and they shall die » (Koran XXXIX 30) وقلن تمتع ليلة النأى هذه فانك مرجوم غدا أو مسيف

« and they said enjoy this eve of departure; for you will be stoned tomorrow or slain by sword » (Ğirānu 'l-'Awd) جران العود.

Being the equivalent of the active or passive participle; the stative participle can be used substantively in some cases:

«I am the one-who-descended to the mines in the expedition of the sovereign» انا ذلك النزيل الى المناجم (Sh. S. 89).

According to Arabic grammar $\langle ink \rangle$ is the subject and $h^3k \cdot wi$ comes in apposition to pw standing as predicate.

A final remark noticed, is that the stative participle — similar to Arabic still — could be used — though infrequent — without feminine endings. This was attested in the 'Admonitions' where the third masculine singular form applied to the feminine plural:

المقاطعات حطيم «The nomes are laid waste» المقاطعات حطيم (Adm. 3, 1). المقاطعات حطيم (Foresooth, women are lacking» الأوان النساء قليل (Adm. 2, 4).

« Foresooth, all female slaves are free with their tongues » الأوان الأماء سليط بالسنتهن (Adm. 4, 13).

انظر «Behold noble ladies are going hungry» انظر «Behold noble ladies are going hungry» انظر (Adm. 9, 1); this refers us back to adjectives (Gardiner³ § 135).