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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 pseudoparticiples or old perfectives 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'il* فعيل and *fa'ul* فاعول a form which sometimes gives the meaning of, and is substituted by, the active participle or passive participle.

⁽¹⁾ Erman's comparison between his 'Pseudo-partizip' 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 cannot be translated *sami'tu* 'I heard'; nor can the perfective

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

⁽²⁾ Gardiner, *Egyptian Grammar*³, § 309, OBS. 1.

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

| | | |
|--|---------------|------------------------------|
| | « I know » | علم (انا) 'alīm = عالم 'ālim |
| | « he hears » | سميع samī' = سامع sāmi' |
| | « I am sent » | رسول rasūl = مرسل mursal |

With verbs of motion, the stative participle, as well as the Arabic *fa'il-fa'ul* measure, describes not as much the movement itself as the position reached of the movement.

| | | |
|--|--------------------|------------------|
| | « I am descended » | نزيل (انا) nazil |
| | « sitting » | قعيسد ka'id |

Furthermore, the stative participle and the Arabic *fa'il-fa'ul* 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'il-fa'ul* measure e.g.

| | | |
|--|---------------|----------------|
| | « great » | كبيرات kabirāt |
| | « wide » | وسيع wasi' |
| | « beautiful » | جميل jamil |

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 » known as the pseudopart participle or old perfective.

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

| | | |
|--|--|--|
| | « The mouth is silent » | الفم صموت (Pap. Prisse 4, 4). |
| | « Old age is descended » | (او هوّى) المشيب نزيل (Prisse 4, 2). |
| | « The divine body is mixed with he who created him » | جسد الاله أيش بخالقه (Simuhe, R 7-8). |
| | « Thy son is shining upon thy throne » | ولدك بدى (او جلى) على عرشك (Book of the dead LXXVIII, 52). |

(1) Cf. Gardiner, *Grammar*³, § 135; cf. see « Coronation of King Haremheb », I, 11, *JEA* 39 (1953), p. 13 ff.
 'His Majesty being (or is) great in the sight of the populace'

A similar rule applies to the exclamatory use (*Gardiner*³ § 313) of the stative participle :

بَعِيدًا عَنِّي أَوْ بَعِيدِينَ عَنِّي « (be you) away from me » (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' كُنْ — كُونُوا which governs the subject in the nominative and the predicate in the accusative :

حَرِيصًا أَبَدًا مِنْ ضَلَالِ الْقَلْبِ « beware of any occasion of neglectfulness » (*Prisse* 154).

سَلِيمًا سَلِيمًا إِلَى بَيْتِكَ « in heath in heath good fellow to thy house » (*Sh.* S. 158).

« praised thou art : I do not know the number thereof » (Westcar 9, 2-3); and the well known formula « life, prosperity and health » حَيًّا صَحِيحًا سَلِيمًا.

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

كِتَابٌ قَدِيمٌ مَبْضُوعٌ بِزَيْتٍ « an old book boiled with oil » (*Ebers* 49, 1).

ضَفْدَعٌ مَبْضُوعٌ بِزَيْتٍ « a frog boiled with oil » (*ib.* 52, 4).

عَجَلَةٌ حَلِيَّةٌ بِالذَّهَبِ « a chariot wrought in gold » (*Urk.* IV 663).

« the complete eye » العَيْنُ التَّمِيمَةُ (*Eb.* 99, 20).

كَعَكٌ خَلِيطٌ بِالْمَلْحِ « *šns*-cake mixed with salt » (*Eb.* 97, 19).

The circumstantial use of the stative participle is frequent :

وَجَدْتُ بَيْتِي عَرِشَةً خَلِيًّا « Teti found his throne empty » (*Pyr.* 602).

𐎗𐎛𐎟𐎠𐎡𐎢𐎣𐎤 « ascending to heaven he mingled with the Gods »
 طليقا الى السماء اختلط بالالهة (Sinuhe, 7).

The stative participle stands as a predicate to a nominal sentence introduced by 𐎗 « to be » and other certain verbs denoting some duration of time e.g. 𐎗𐎛 « spend the night » بات, 𐎗𐎟 « spend the day » ظل. 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.

𐎗𐎛𐎟𐎠𐎡𐎢𐎣 « I shall be judged with him » له اكون غريمان
 (Cairo 20458).

𐎗𐎛𐎟𐎠𐎡𐎢𐎣 « Nay, he who is yonder shall be standing
 in the bark » ويكون الذي تم وقيفا في السفين (Leb. 144).

𐎗𐎛𐎟𐎠𐎡𐎢𐎣 « behold, he was fled » انظرو كان فرورا (Gardiner³
 § 326; Pap. Kah. 34, 20).

𐎗𐎛𐎟𐎠𐎡𐎢𐎣 « to me belonged the universe and I was
 alone » الى الكون وكنت وحيدا (ibid.; ÄZ, 54, 47).

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

𐎗𐎛𐎟𐎠𐎡𐎢𐎣 « never does a man spend the night
 hungry in my town » لا يبيت رجل خميصة في مدينتي (Menther, 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).

𐎗𐎛𐎟𐎠𐎡𐎢𐎣
 « I known you; I am knowing your names » انا اعلمكم عليم باسمائكم
 « I am knowing you; I am knowing your names » اني عليم بكم عليم باسمائكم

