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BIFAO 79 (1979), p. 441-449

Ahmad Abdel-Hamid Youssef

The stative participle - An Arabic approach to Egyptian grammar.

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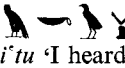
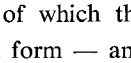
THE STATIVE PARTICIPLE — AN ARABIC APPROACH TO EGYPTIAN GRAMMAR

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 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 فعيـــل *faʿīl* and *faʿūl* فعول 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 سمعت *samiʿtu* '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'Egyptien 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.

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 « I know » عليم (انا) *ʿalīm* = عالم *ʿālim*

 « he hears » سميع *samiʿ* = سامع *sāmiʿ*

 « I am sent » رسول *rasūl* = مرسل *mursal*

With verbs of motion, the stative participle, as well as the Arabic *faʿīl - faʿūl* measure, describes not as much the movement itself as the position reached of the movement.

 « I am descended » نزيل (انا) *nazīl*

 « sitting » قعيـــد *ḳaʿīd*

Furthermore, the stative participle and the Arabic *faʿīl - faʿūl* 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 *faʿīl - faʿūl* measure e.g.

 « great » كبيرات *kabīrāt*

 « wide » وسيع *wasiʿ*

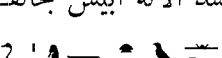
 « beautiful » جميل *jamīl*

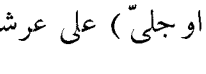
In the following pages, we will find that the Arabic measure we bring forward for discussion applies well in all the uses of what we call the « stative participle » اسم فعل الحال known as the pseudoparticiple or old perfective.

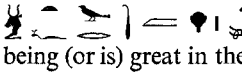
The stative participle is used as a predicate to a nominal sentence :

 « The mouth is silent » الفم صموت (*Pap. Prisse* 4, 4).

 « Old age is descended » المشيب نزيل (او هوّى) (*Prisse* 4, 2).

 « The divine body is mixed with he who created him » جسد الاله أبيش بخالقـــه (*Sinuhe*, R 7-8).

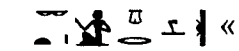
 « Thy son is shining upon thy throne » ولدك بدىّ على عرشك (او جلىّ) (*Book of the dead* LXXVIII, 52).

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

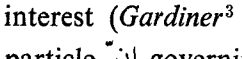
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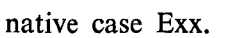
 «The field is come forth» الارض بروز (*Pap. d'Orb.* 16, 1).

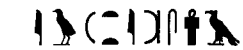
 «I am living» أنا حي (*Orb.* 16, 1).

 «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 (*Gardiner*[3] § 117) can be translated in Arabic with the corroborative particle إنّ governing the subject in the accusative and the predicate in the nominative case Exx.

 « Teti is satiated » ان تيّى شبيع (*Pyr.* § 551 c).

 « I know » انى عليم (*Coffin texts* 247).

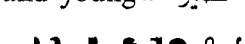
 « I am appearing as Sokar » إنى جلىّ (متجلّ) مثل سكر (*op. cit.* 245).

 « I am appearing as a divine falcon» انى بدىّ كباز الهى (*B.D.* LXXVIII, L9).

 «I am high, new and young» إنى رفيع جديد نضير (*B.D.* XLIII, 3, 4).

 « The scale is void of my sins » ان الميزان خلى من ذ نوبى (*B.D.* CXXXII, 3).

 can be translated by the enunciative إذا (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 أتيـــة كما تكهن قبلا .

 « Then I was gone and put myself on a high tree » 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

8a

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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 »
واذا نجم هوىّ وانطلق هؤلاء فى النار . . . . واذا انا ميت عليهم (*op. cit.* 129-131).

 « Then the bull is standing » واذا الثور وقيف (*Westcar* 8, 26).

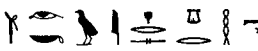
The independently used stative participle (Gardiner § 312) can be interpreted in Arabic Grammar terms as a predicate to an omitted subject understood to be « I ». Such an interpretation may have been the actual Egyptian conception of the stative participle; the fact that it developed so that it is only 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 »
فلما ان مشينا من بعد الى السدة الكبرى (اذا انا) ثوىّ فى دار امير فخمة (*Sinuhe*, B 285-6).

 « At dawn I had reached Peten stopping at an island in Kem-wer » فلما ان اضاءت الارض كنت قد بلغت بتن هبيطا فى جزيرة كمور (*Sinuhe*, B 20-21). (Kem-wer was a part of Peten i.e. he reached Peten where the island was).

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

 « I was watchful concerning it day and night »
حفيظ عليها ليلا كالنهار (*Urk.* IV, 185).

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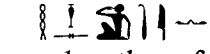
A similar rule applies to the exclamatory use (*Gardiner*[3] § 313) of the stative participle :

 « (be you) away from me » بعيـــدا عنى او بعيـــدين عنى (*C.T.* 236).

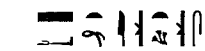
The Arabic analysis of such a case is that it is a predicate to the omitted imperative of the incomplete 'verb to be' كن — كونوا which governs the subject in the nominative and the predicate in the accusative :

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

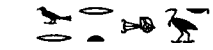
 « in heath in heath good fellow to thy house » سليما سليما ايها الصديق الى دارك (*Sh.* S. 158).

 « praised thou art : I do not know the number thereof » حميدا (كنت) لا اعرف عدد ذلك (*Westcar* 9, 2-3); and the well known formula  « life, prosperity and health » حيا صحيحا سليما .

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

 « an old book boiled with oil » كتاب قديم طبيخ فى زيت (*Ebers* 49, 1).

 « a frog boiled with oil » ضفـــدع طبيخ فى زيت (*ib.* 52, 4).

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

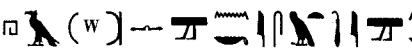
 « the complete eye » العين التميمـــة (*Eb.* 99, 20).

 « *šns*-cake mixed with salt » كعـــك خليط بالملـــح (*Eb.* 97, 19).

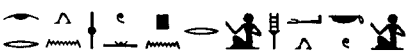
The circumstantial use of the stative participle is frequent :

 « Teti found his throne empty » وجد تيتى عرشة خليا (*Pyr.* 602).

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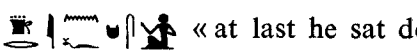
 « O Wenis, thou dost not go dead, thou goest alive » ايا ونيس ما تذهب اذ ذاك ميتا بل تذهب حيا (*Pyr.* 1349).

 « behold I am coming » انظرنى اتيا (*Pyr.* III, 20).

 « this order reached me standing in the middle of my tribe » وبلغنى ذلك الامر وقيفا فى قلب قبياتى (*Sinuhe* 199-200).

 « so truly as thou wishest to see me healthy » ما احببت رؤيتى سليما (*Peasant* B, 78).

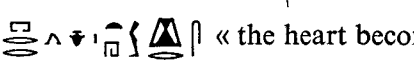
 « I came endowed with magic » اتيت عتيدا بالسحر (*C.T.* 229).

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


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

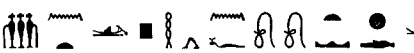
 « I found him knowing it » وجدته عليما بهـا (*Sh.* S 175).

 « their wine was found lying in their presses » وجدت انبذتهم وديعة فى معاصرهم (*Urk.* IV, 687).

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

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

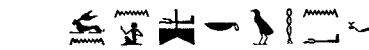

« Going upstream I reached Elephantine, going downstream I reached the Delta » صعيدا بلغت الفانتين هبيطا باغت الدلتا (Lefebvre, *Grammaire* § 344).

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

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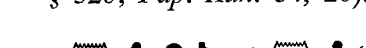
 « ascending to heaven he mingled with the Gods » طليقا الى السماء اختلط بالالهة (*Sinuhe*, 7).

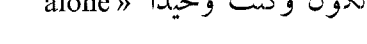
The stative participle stands as a predicate to a nominal sentence introduced by « to be » and other certain verbs denoting some duration of time e.g.  « spend the night » بات, « spend the day » ظل. Such verbs are equivalent to the group of verbs known in Arabic as the incomplete verbs which govern the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

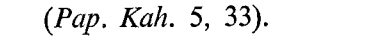
 « I shall be judged with him » اكون غريمان له (*Cairo* 20458).

 «Nay, he who is yonder shall be standing in the bark » ويكون الذى ثم وقيفا فى السفين (*Leb.* 144).

 « behold, he was fled » انظر وكان فرورا (*Gardiner*[3] § 326; *Pap. Kah.* 34, 20).

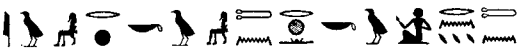
 « to me belonged the universe and I was alone » لى الكون وكنت وحيدا (*ibid.*; *ÄZ*, 54, 47).

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

 « never does a man spend the night hungry in my town » لا يبيت رجل خميصا فى مدينتى (*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

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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 *sḏm·f* of the verb *wnn* (to be) which has future reference, before it.

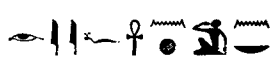
 « Nay, he who is yonder shall be standing in the bark » ويكون الذى ثم وقيفا فى السفين (*Leb.* 143-4).

 « His soul shall live beside the Lord of the Universe » وتكون روحه حية الى جنب رب العالمين (*Urk.* IV 62).

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

 « Never shalt thou see this island (again) it becoming waves » لن ترى تلك الجزيرة (ثانية) اذ هى صائرة امواجا (*Sh.* S154).

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

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

[1] Arabic examples are frequents. Cf. انك ميت وانهم ميتون « 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 » (*Ǧirānu 'l-'Awd*) جران العود .

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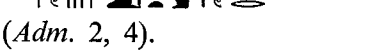
Being the equivalent of the active or passive participle; the stative participle can be used substantively in some cases :

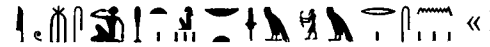
 « I am the one-who-descended to the mines in the expedition of the sovereign » انا ذلك النزيل الى المناجم فى بعثة العاهل (*Sh.* S. 89).

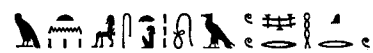
According to Arabic grammar « *ink* » is the subject and *ḥ3k·wi* comes in apposition to *pw* standing as predicate.

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 :

 « The nomes are laid waste » حطيم المقاطعات (*Adm.* 3, 1).

 « Foresooth, women are lacking » الا وان النساء قليل (*Adm.* 2, 4).

 « Foresooth, all female slaves are free with their tongues » الا وان الاماء سليط بالسنتهن (*Adm.* 4, 13).

 «Behold noble ladies are going hungry» انظر والنبيلات بعيد فى الجوع (*Adm.* 9, 1); this refers us back to adjectives (*Gardiner*[3] § 135).

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