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BIFAO 80 (1980), p. 129-138

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THE PARTICLES 'IST AND 'IS — AN ARABIC APPROACH TO EGYPTIAN GRAMMAR

Ahmad ABDEL-HAMID YOUSSEF

§ 1) Egyptian grammar has been, hitherto, studied — almost exclusively — in terms of modern European languages with scanty, very little and sporadic instances of correlation between Egyptian and Semitic. The meaning and use of at least some particles — important particles as they are — are in some cases no easy task to define; their derivation and etymologies are almost unknown; their meanings are approximately grasped and still subject to discussion. In translations and text study, we often find ourselves apt to give various renderings in different texts to a certain particle or leave it untranslated.

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§ 2) | | | | | | | describes a situation or concomitant fact; and sentences introduced by it may often be rendered as clauses of time or circumstance. This is well illustrated by the fact that it occurs often after dates introducing events that had taken

(1) An Arabic dialect still existing in Yemen and Kuweit pronounces the $\[\] = k$ as the English $\[ch \] \[\] = \[\]$ Egyptian $\[\] = t$ especially to distinguish the second person fem. sing. suffix pronoun from that of the masculine.

i.e. (k) for the masculine; and $\check{c} = ch$ for the feminine (cf. Gardiner, $Grammar^3$, § 230); also compare in some arabic words the initial alef which is omitted in certain cases e.g. [a, b] and [a, b].

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place then. Arab grammarians describe $\frac{1}{2}$ as an adverbial noun denoting generally past time (1) and properly is prefixed to a proposition which is either nominal or verbal (2).

«Year 30 when His Majesty was in the land of Retenw» عام ۳۰ اذ جلالته في ۳۰ اذ جلالته في (Urk. IV, 689).

«Year 29 when his Majesty was in Zahi when his Majesty captured the city of Wareth» عام ۲۹ اذ جلالته فی زاهی . . . اذ نهب مدینة وارثت (Urk. IV, 685).

«In this day when His Majesty was in the city of Pira messe» ذلك اليوم اذ جلالته (RT 13, p. 153).

«I will guard the great female falcon on earth who dwells in On while Rê $^\circ$ is standing in the middle of the sky» سأحمى البازة الكبرى على الأرض في قلب أون (C.T. 362, V 17).

(1) واذكرو اذ أنتم قليل «and remember ye when ye were few» (Koran VIII, 26).

(2) Having the verb in the past as to the letter and meaning or the verb as to the meaning but not as to the letter all three of which are comprised in one verse of the Koran (IX, 40):

«If you do not aid him. Verily God has aided him when those who disbelieved him expelled him, being the second of two when they were in the cave when he was saying to his companion grieve not thou (for) God is with us ».

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«I am Khopri who came into being of himself upon his mother's lap who gave the she-jackals to those who are in Nun and the killers to those who are in the tribunal since this magic of mine was brought to me» اننى خپرى الناشىء بذاته على «خاته الله على الناشىء بذاته على معطى الذئبات الى من هم فى نون والجلادين لمن هم فى المحكمة اذ يؤتى الى فخذ أمه ، معطى الذئبات الى من هم فى نون والجلادين لمن هم فى المحكمة اذ يؤتى الى سحرى هذا

«I have taken their spirits when I came to eat their magic» لقد قبضت أرواحهم اذ (C.T. 469, V 391).

«O Osiris and Isis, hasten; announce to the gods of Lower Egypt and their spirits when this Wenis comes an imperishable spirit; a morning star (he is) then over the Nile» أيا أوسير وإيسة ، اسرعا فأعلنا لأرباب الشمال وأرواحهم اذ يأتى ونيس (Pyr. 155 a, b).

«There will happen when you separate yourself from this place you will never see this island (again) ه ويحدث اذ تنفصل عن هذا المكان أن لن ترى هذه الجزيرة «(Shipwrecked Sailor, 153-154).

«He hath created, glorified, made noble their faces; at their existence with him when he was alone in Nun» معند وجودهم عند وجودهم عند وجودهم القد خلق ومجد وشرف وجودهم القد خلق ومجد في نون (Pap. Ani, Pl. XXVI, chap. LXXVIII).

§ 3) الحمد الله اذ جئت also indicates a cause and should be therefore rendered «since», or because Ex. الحمد الله اذ جئت «Praise to God because you have come».

«I caused to live the name of my father ... since a good son it is he who causes to flourish the names of the ancestors» لقد أحييت اسم أبى ... اذ الولد الصالح (Beni Hassan I, pl. XXVI, cols. 161-168).

«Words said, O Osiris Pepi, you have enclosed every god within your arms, their lands and all their possessions because O Osiris Pepi thou art great and round as the circle which surrounds the How-Nebu» كلام يقال : أيا أوسير بيبي كلام يقال : أيا أوسير هذا ، لقد أحطت كل اله في ذراعيك وأراضيهم وكل امتعتهم اذ (أنت) يا أوسير هذا ، لقد أحطت كل اله في ذراعيك وأراضيهم وكل امتعتهم اذ الحاق المحلق بالحاونبو (Pyr. 847 a-c).

«Save me when I am heard for I am then the Bull of Kenzet» انقذنی مسموعا (C.T. III, 75).

«He is satisfied with living on hearts and their magic because Wenis revolts against licking the sbšw which are in the red (?)» لقد رضى بالعيش على القلوب (?)» القلوب لقد رضى بالعيش على القلوب (Pyr. 410 c, 411 a).

- WIN - WING

«I, since I rule Punt (or: since I am ruler of Punt) myrrh belongs to me» وأنا اذ أحكم بونت (أو : واذ أنى حاكم بونت) فالبخور لى (see N.B. on p. 131 above).

«Since then the house of this *Dhwty* Nakht being to the entrance of a road that was narrow and not wide therefore to receive the width of a piece of cloth, the road being one end under the water, the other under barley, this *Dhwty* Nakht said to his attendant » كان بيت جحوتى نخت هذا على الشاطىء من طريق كان (١) «المستوعب عرض ثوب والطريق أحد طرفيه تحت المساء والآخر تحت المسعر فقد قال جحوتى نخت هذا لتابعه.

§ 4) The Arabic 31 - as Arab grammarians put it - is used to denote one's expressing the accurance of a thing when he is in a particular state, or to denote a thing's happening suddenly or unexpectedly (2) and in this case is only followed by a verb expressing an event as a positive fact and occurs after a or a while, whilst)

While I was thus, lo Zeyd came

« Beg thou God to appoint for thee good and do thou content therewith for while there has been difficulty, lo easy circumstances have come about ».

واذ اعتزلتموهم وما يعبدون الاالله فأوا الى الكهف (1) ينشر لـكم ربكم من رحمته ويهىء لـكم من أمركم مرفقا (سورة الكهف ١٦)

« Since you have separated yourselves from them and that which they worship except God, so take refuge into the cave, your Lord will extend his mercy to you and will dispose your business for you to advantage » (Koran XVIII, 16).

(2) Cf. the Arabic enunciative (*itha*) الفجائية , see *BIFAO* 79 (1979), p. 443.

« When His Majesty found this stone in the shape of a divine falcon he being a royal child, lo Amun decreed for him that he should be made for him the kingship of the two lands» واذ وجد جلالته ذلك الحجر في هيئة الصقر الرباني وهو صبى (Urk. IV, 1565).

« After the end of this festival in the south of Ope Amun king of the gods having returned in peace to Thebes, faring downstream by His Majesty with the statue of Harakhty, lo, he set in order this land » ، أوية الحفل جنوبي أوية الحفل جنوبي أوية ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حراختي ، اذا وآمون قد عاد في سلام الى المناطق المناط

when the day on which the royal child came to Egypt to walk around; lo the crocodile of his destiny (followed him) واذ كان بعد ذلك لما كان يوم مجيء الصبي « (Doomed Prince 7, 10). الملكي الى أرض مصر متجولا ، اذ بتمساح قدره (يتعقبه)

- § 5) A further resemblance between the use of Arabic \Rightarrow and Egyptian $\mid \mid \mid -$ is that both serve to switch to a new subject in the sequence of a narrative. This is best illustrated in Egyptian in the Annales of Thutmes III, the Battle of Kadesh of Ramses II and in Arabic in the *Koran* XVIII (Chapter of the Cave).
- § 6) In Arabic, sometimes one half of the proposition is suppressed as in اذذاك (var. اذذاك) understood to be « When that was » i.e. then, at that time; and sometimes the whole proposition is suppressed as being known and 'tenween' is substituted. Exx.

« I forbade thy suing umm-'Amr in health, thou being then sound ».

« Such and such things were, he being then a boy ».

A similar construction is noticed in the *Pyramid Texts* as an archaic style of expression

«O Osiris Pepi thou hast appeared as king of Upper and Lower Egypt because thou hast power over the gods and their spirits then يقال : أيا أوسير لقد أشرقت (Pyr. 776 a-b) أيقال عبيد والدلتا أن (1) قويت في الآلهة وأرواحهم الم

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§ 7) الذن which denotes a response or reply, carroborating a condition or compensation or complement of a condition. Its Virtual meaning is 'then', i.e. 'in that case' or 'if the case or affair be as you have mentioned' or as has happened (3). Exx.

«I acted towards him in loyalty. A king then to any God» لقد عملت له في إخلاص (Urk. IV, 363).

« My Majesty knowing his divinity; I did that (is st) therefore (or then) according to his orders » وإنى وجلالتي عليمة بربانيته فقد صنعت اذن ذلك عن أمره (Urk. IV 363, 67).

 came unto them ».

- (2) Cf. Pyr. 824 a-b.
- (3) Scholars hesitate between rendering it as meaning 'like' and indeed or leaving it untranslated. See *Pyr.* passim.

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« A God he is then » اله اذن هو (C.T. 215 d).

« Whether I am at the residence or whether I am in this place, thou art then the one who hides this horizon» سواء أنا في هذا القصر أو في هذا المكان فانك اذن (Sinuhe B, 232-233).

« Art thou not then a man » أما أنت اذن رجلا (Lebensmude 31).

«I have given to him the horizon that he may be powerful over them. Ḥarakhty (he is) then » لقد أعطيته الافق يقوى عليهم (Pyr. 4b; sim. 5b);

i.e. having been given the horizon — there is only one horizon understood — the king impersonated Harakhty; a fact which is nearer to the Egyptian thought and belief rather than that he is like Horus (1). It is not improbable that the *Pyramid texts* were recited by two or more groups of priests, of which one chanted the first part of the utterance and the other responded with the verdict.

«He stands before the souls. Anubis (he is) then foremost of the westerners فالم الغربيين الذن إمام الغربيين (Pyr. 57 d).

«Summon thy Ka; Osiris then protects thee from all anger of the dead» ادع روحك ، يحمك أوسير اذن من كل غضب لميت (Pyr. 63 b).

(1) See n. 3 p. 135.

«If the Eye of Horus be not boatless, then I will not be boatless» الا تكن عين حور بغير زورق ، فلن أكون أنا اذن ذلك الذى بغير زورق (C.T. 182).

«I plough in them, I reap in them I rise early in them and go to rest in them. I am a spirit in them. I am happy then» أحرث فيهن واحصد فيهن وانتبه فيهن وانتبه فيهن وأكون روحا فيهن فاسعد اذن (C.T. 467, V 365).

«I row on the waterways and arrive at its towns. Hetep (I am) them according to my utterance» أجدف فى القنوات فاصل الى مدنها ، فاستريح اذن وفق منطقى (C.T. 467, V 366).

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§ 8) — إِلَّا The inseparable compound from — and إِلَّا bears a great resemblance in form and use to the Arabic ليس . Arab grammarians, however, state that ليس itself is a compound word from الما ; the latter had dropped into disuse and oblivion long ago from the Arabic language. According to Arabic dictionaries أيس means 'to be' or 'to exist'; a meaning which, if applied to the Egyptian الما , would not be too far from probability and logic.

by a preposition) from a preceding proposition expressed or understood (Lefebvre, Grammaire, § 551; Edel, Altägyptische Grammatik, § 827). Exx.

«I caused myself to be buried with this $D^c w$ in order to be with him in one place not because not being in a position to erect a second tomb»

لقد جعلت دفنى مع جعو هــذا فى مكان واحد ليس لعدم كونى بحيث أصنع قبر ا ثانيا .

thou findest a disputent in his rage, who is a poor one not thy equal»
... فقيرا ليس مثلك ... (Ptah hotep 74-75).

ليس فى ذلك فخر «There is no boasting therein» لله فخر فى ذلك فخر فى ذلك) (*Urk.* IV, 973).

«Of these properties of his father من أملك أبيه وليس من أملك الحاكم and not from the properties of the nomarch» من أملك أبيه وليس من أملك الحاكم (Siut 1, 284).