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The Particles *jst* and *js* - An Arabic Approach to Egyptian Grammar.

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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.

Though it was the only particle compared with a Semitic counterpart, اـ (Arabic إـ *Wb.* I, 89) is not the only Egyptian particle to which corresponds an Arabic equivalent. In the present article I wish to bring forward for discussion the so-called non enclitic particle or conjunction اـ (vars. اـ, اـ, اـ, اـ)⁽¹⁾ as being equivalent to the Arabic particle إـ var. اذـكـ and اذـكـ var. اذـكـ and the enclitic ـاـ which resembles — in my opinion — the Arabic particle اذـنـ (var. اذـنـ).

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§ 2) \parallel 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

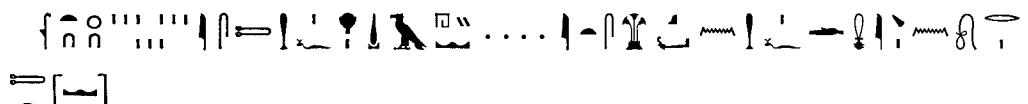
(1) An Arabic dialect still existing in Yemen and Kuweit pronounces the $\mathfrak{ك} = k$ as the English *ch* $\mathfrak{چ} =$ Egyptian $\mathfrak{ت} = t$ especially to distinguish the second person fem. sing. suffix pronoun from that of the masculine.

i.e. «*k*» for the masculine; and *č* = *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. امرأة and مرأة.

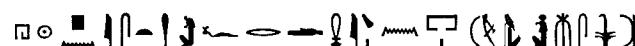
place then. Arab grammarians describe **إذ** as an adverbial noun denoting generally past time⁽¹⁾ and properly is prefixed to a proposition which is either nominal or verbal⁽²⁾.



عام ٣٠ اذ جلالته في «Year 30 when His Majesty was in the land of Retenw» أرض رطنو (Urk. IV, 689).



عام ٢٩ اذ جلالته في زاهى ... اذ نهب مدينة وارث «Year 29 when his Majesty was in Zahi when his Majesty captured the city of Wareth» (Urk. IV, 685).



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



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

اثنين إدعا في الغار اذ يقول لصاحبه لا تحزن إن الله معنا «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) :

الانتصروه فقد نصره الله اذ أخرجه الذين كفروا ثانى

«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».

«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» **انى خپرى الناشئ بذاته على** «**فخذ أمه ، معطى الذئبات الى من هم في نون والجلادين لمن هم في المحكمة اذ يؤتى الى** سحرى هذا (C.T. 402, V 175).

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

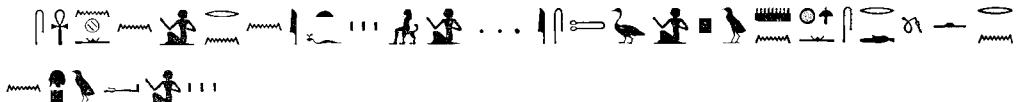
«O Osiris and Isis, hasten; announce to the gods of Lower Egypt and their spirits when this Wenis comes an imperishable spirit; a morning star (he is) then over the Nile» **أيا أوسيرو إيسة ، اسرعوا فأعلننا لأرباب الشمال وأرواحهم اذ يأتى ونيس** (Pyr. 155 a, b).

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

N.B. **||** or rather **|| (e)** is used here for **|-**; see *Gardiner, Grammar*³, § 232).

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

§ 3)  as well as Arabic **إذ** also indicates a cause and should be therefore rendered « since », or because Ex. **الحمد لله إذ 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 أحيايت اسم أبي ... إذ 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 أوسيير بيبي** « **لقد أحاطت كل الله في ذراعيك وأراضيهم وكل امتعتهم إذ** (أنت) **يا أوسيير هذا** ، **لقد أحاطت كل الله في ذراعيك وأراضيهم وكل امتعتهم إذ** (أنت) **يا أوسيير بيبي** **كبير محيط كالخلق المدحوق بالخاونبو** (Pyr. 847 a-c).



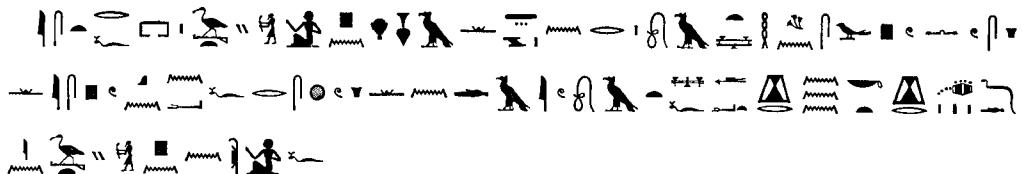
« Save me when I am heard for I am then the Bull of Kenzet » **انقذني مسموعا** « **لقد رضي بالعيش على القلوب** » (?) **لقد رضي بالعيش على القلوب** (C.T. III, 75).



« He is satisfied with living on hearts and their magic because Wenis revolts against licking the *sbšw* which are in the red (?) **لقد رضي بالعيش على القلوب** » **وسحرها إذ يعاف ونيس** « السبس » **الذى في الأحمر** (Pyr. 410 c, 411 a).



« I, since I rule Punt (or : since I am ruler of Punt) myrrh belongs to me » **وأنا إذ أحكم بونت** (أو : **وأذ أنت حاكم بونت**) (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 (1) « اذا كان بيت جحوي نخت هذا على الشاطيء من طريق كان (1) « ضيقا لا يتسع اذن ليستوعب عرض ثوب والطريق أحد طرفيه تحت الماء والآخر تحت الشعير فقد قال جحوي نخت هذا تابعه .

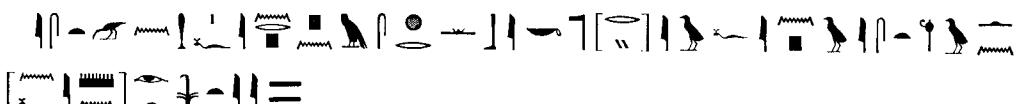
§ 4) The Arabic **اذ** — as Arab grammarians put it — is used to denote one's expressing the assurance of a thing when he is in a particular state, or to denote a thing's happening suddenly or unexpectedly (2) and in this case is only followed by a verb expressing an event as a positive fact and occurs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

بينما أنا كذا اذ جاء زيد

While I was thus, lo Zeyd came

استقدر الله خيرا وأرضين به وبينما العسر اذ دارت ميسير

« 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 اعززتموهن وما يبعدون الا الله فاؤوا الى الكهف (1)
ينشر لكم ربكم من رحمته ويهيء لكم 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*) اذا النسجائية, 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 الربانى وهو صبى « اذ أمر آمون له بتولى ملك الأرضين (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 » وبعد ختام ذلك الحفل جنوبى أوبة ، وآمون قد عاد فى سلام الى طيبة ، وعود من الملك هبوطا مع تمثال حرaxتى ، اذا (JEA 39 (1953), p. 13 ff.).



« When the day on which the royal child came to Egypt to walk around; lo the crocodile of his destiny (followed him) « اذ كان بعد ذلك لما كان يوم مجيء الصبى » (الملکى الى أرض مصر متوجولا ، اذ يتمساح قدره (يتعقبه) (Doomed Prince 7, 10).

§ 5) A further resemblance between the use of Arabic اذ and Egyptian  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  (var. ) 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.

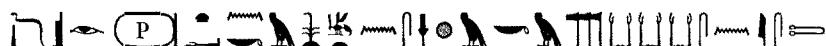
نهيتك عن طلابك ألم عمرو بعافية وأنت اذ صحيح

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

كَانَ كَذَا وَكَذَا وَهُوَ أَذْنٌ صَبِيٌّ

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

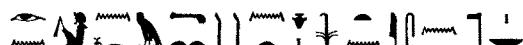
A similar construction is noticed in the *Pyramid Texts* as an archaic style of expression



« O Osiris Pepi thou hast appeared as king of Upper and Lower Egypt because يقال : أَيَا أُو سِيرْ لَقَدْ أَشْرَقْتَ thou hast power over the gods and their spirits then then (1) قَوْيَتْ فِي الْآلهَةِ وَأَرْوَاحَهُمْ أَذْنٌ (2). مَلَكًا لِالصَّعِيدِ وَالدَّلْتَانِ (Pyr. 776 a-b).

II

§ 7) اذن || resembles the Arabic اذن which denotes a response or reply, corroborating 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.



لَقَدْ عَمِلْتَ لَهُ فِي إِخْلَاصٍ « I acted towards him in loyalty. A king then to any God » (Urk. IV, 363). قَلْبٌ ، مَلَكًا اذن لَكُلِّ الَّهِ



وَإِنِي وَجْلَاتِي عَلِيمَةُ بِرَبَانِيَّتِهِ فَقَدْ صَنَعْتَ اذن ذَلِكَ عَنْ أَمْرِهِ « My Majesty knowing his divinity; I did that (is st) therefore (or then) according to his orders » (Urk. IV 363, 67).

(1) The Arabic particle أن introduces a cause similar to Egyptian. اذن. Cf. Gardiner, *Grammar* 3, § 164,3 and the *Koran* L, 2 : « بَلْ عَجِبُوا أَنْ جَاءُوهُمْ مِنْهُمْ وَنَحْنُ أَنْذَرْنَاهُمْ مِنْ أَنْذَرْنَاهُمْ » Verily they wonder that a preacher among themselves 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.



« 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 (C.T. 215 d)).



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

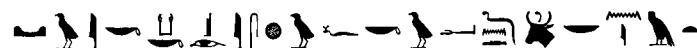


« I have given to him the horizon that he may be powerful over them. Harakhty (he is) then » (لقد أعطيته الأفق يقوى عليهم . حرaxتي اذن) (Pyr. 4 b; sim. 5 b);

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 يقف أمام الأرواح . أنوبيس اذن إمام الغربيين (Pyr. 57 d).

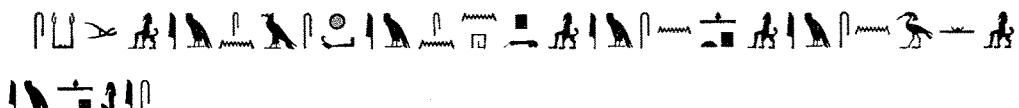


« Summon thy Ka; Osiris then protects thee from all anger of the dead» (ادع روحك ، يحمك أوسيير اذن من كل غضب لميت (Pyr. 63 b).

⁽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 الذي بغير زورق
 (C.T. 182).



«I plough in them, I reap in them I rise early in them and go to rest in them.
 أحرث فيهن واحصد فيهن وانتبه فيهن وآكون أنا اذن ذلك الذي بغير زورق
 (C.T. 467, V 365).



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

III

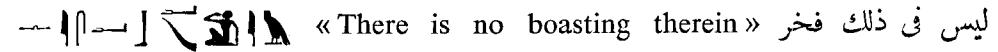
§ 8) —|| The inseparable compound from — and || bears a great resemblance in form and use to the Arabic ليس. Arab grammarians, however, state that ليس itself is a compound word from لا and أيس ; the latter had dropped into disuse and oblivion long ago from the Arabic language. According to Arabic dictionaries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

—|| serves to dissociate a word (substantive, verb or a substantive preceded by a preposition) from a preceding proposition expressed or understood (Lefebvre, *Grammaire*, § 551; Edel, *Altägyptische Grammatik*, § 827). Exx.

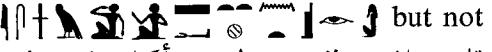
«I caused myself to be buried with this *Dw* in order to be with him in one place not because not being in a position to erect a second tomb »

لقد جعلت دفى مع جعو هندا في مسكن واحد ليس لعدم كونى بحيث أصنع قبرا ثانيا.

—  « If thou findest a disputent in his rage, who is a poor one not thy equal » ... اذا وجدت عبواسا في سورته ، فقيرا ليس مثلك ... (Ptah hotep 74-75).

—  « There is no boasting therein » ليس في ذلك فخر ... (Urk. IV, 973).

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

« My heart is contented of myself  but not قلبي راض بنفسى وليس بأكل (خبز) شعت أو سير (Nu 26, 2; Lefebvre, Grammaire, § 550).