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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,  $\text{𓆎}$  (Arabic  $\text{إِ}$  *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  $\text{𓆎}$  (vars.  $\text{𓆎}$ ,  $\text{𓆎}$ ,  $\text{𓆎}$ )<sup>(1)</sup> as being equivalent to the Arabic particle  $\text{إِ}$  var.  $\text{إِذِي}$  and  $\text{إِذْكَ}$  var.  $\text{إِذَاكَ}$  and the enclitic  $\text{𓆎}$  which resembles — in my opinion — the Arabic particle  $\text{إِذْن}$  (var.  $\text{إِذَّ}$ ).

## I

§ 2)  $\text{𓆎}$  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

<sup>(1)</sup> An Arabic dialect still existing in Yemen and Kuwait pronounces the  $\text{ك} = k$  as the English *ch*  $\text{كش} =$  Egyptian  $\text{𓆎}$  *t* especially to distinguish the second person fem. sing. suffix pronoun from that of the masculine.

i.e. «*k*» for the masculine; and  $\text{č} = ch$  for the feminine (cf. Gardiner, *Grammar*<sup>3</sup>, § 230); also compare in some arabic words the initial alef which is omitted in certain cases e.g.  $\text{مرأة}$  and  $\text{امرأة}$ .



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

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

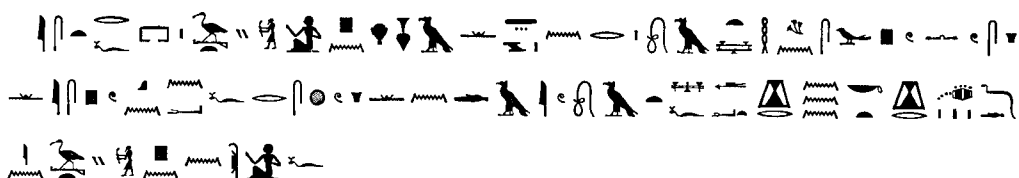
« O Osiris and Isis, hasten; announce to the gods of Lower Egypt and their spirits when this Wenis comes an imperishable spirit; a morning star (he is) then over the Nile » أيا أوسير وإيسة ، اسرعا فأعلننا لأرباب الشمال وأرواحهم اذ يأتي ونيس . نجما اذن على النيل (Pyr. 155 a, b).

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

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

[illegible][illegible]

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« Since then the house of this *Dhwtj* 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 *Dhwtj* Nakht said to his attendant »<sup>(1)</sup> واذ كان بيت جحوتي نخت هذا على الشاطئ من طريق كان ضيقا لا يتسع اذن ليستوعب عرض ثوب والطريق أحده طرفيه تحت المساء والآخر تحت الشعير فقد قال جحوتي نخت هذا لتابعه .

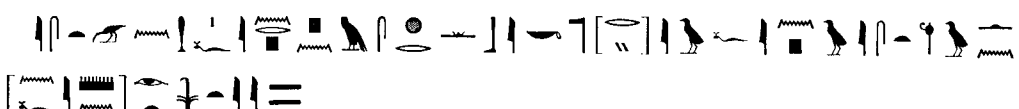
§ 4) The Arabic اذ — as Arab grammarians put it — is used to denote one's expressing the accuracy of a thing when he is in a particular state, or to denote a thing's happening suddenly or unexpectedly<sup>(2)</sup> and in this case is only followed by a verb expressing an event as a positive fact and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

بينما أنا كذا اذ جاء زيد

While I was thus, lo Zeyd came

استقدر الله خيرا وأرضين به فبينما العسر اذ دارت مياسير

« 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 الا الله فأووا الى الكهف<sup>(1)</sup>  
 ينشر لكم ربكم من رحمته ويهيئ 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).

<sup>(2)</sup> Cf. the Arabic enunciative (*itha*) اذا الفجائية, see *BIFAO* 79 (1979), p. 443.

نہیتک عن طلابك أم عمرو بعافية وأنت اذ صحيح

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لقد جعلت دفتي مع جعو هذا في مكان واحد ليس لعدم كوني بحيث أصنع قبرا  
ثانيا .

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

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

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

« My heart is contented of myself but not of eating the shatet-bread of Osiris »  
(*Nu* 26, 2; Lefebvre, *Grammaire*, § 550). قلبي راض بنفسي وليس بأكلي (خبز) شعت أوسير