EGYPTIAN GRAMMAR

BEING AN INTRODUCTION TO THE STUDY OF HIEROGLYPHS

BY SIR ALAN GARDINER

THIRD EDITION, REVISED

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GRIFFITH INSTITUTE
OXFORD
PLATE I

ELABORATE PAINTED HIEROGLYPHS FROM A THEBAN TOMB

HIEROGLYPHS INCISED UPON A LIMESTONE STELA

CURSIVE HIEROGLYPHS WRITTEN WITH A REED ON PAPYRUS

DIFFERENT STYLES OF HIEROGLYPHIC WRITING (DYN. XVIII)
To the memory of

FRANCIS LLEWELLYN GRIFFITH

IN GRATEFUL REMEMBRANCE OF MY EARLIEST LESSONS IN HIEROGLYPHICS
THE second edition of this work having sold out unexpectedly quickly, it became apparent that there was still a demand which would have to be met. The problem then arose as to how a third edition could be produced without jettisoning what seemed among the main advantages of its predecessor, namely its relative cheapness. In the meantime the cost of printing had gone up by leaps and bounds, and the sole practical course therefore appeared to be to dispense with the setting up of new pages so far as possible, and to leave most of the changes to be recorded in an extended Additions and Corrections. Considerable saving has been achieved by abandoning any attempt to bring up to date the bibliographical references in the footnotes to the Introduction, pp. 18–24c. An inevitable defect of the marginal notes which form so large a part of the work has been the impossibility, except at enormous expense, of replacing the original citations by others more correct or more easily accessible; for instance, I should have liked to use Anthes's edition of the Hat-nub texts with greater frequency. More serious has been my inability (in general) to reconsider my opinions in the light of E. Edel's great Altägyptische Grammatik, I, 1955; of Lefebvre's second edition, Cairo, 1955; of Sander-Hansen's Studien zur Grammatik der Pyramidentexte, Copenhagen, 1956; of Thacker's Semitic and Egyptian Verbal Systems, Oxford, 1954; of Vergote's essay on a kindred subject published in Chronique d'Égypte for January, 1956; and of Westendorf's Der Gebrauch des Passivs in der klassischen Literatur der Ägypter, Berlin, 1952. In fact, I admit having left my critics plenty of scope for their animadversions. In conclusion I must express my great indebtedness to several colleagues; above all, to Dr. T. G. Allen, not only for his able review in JNES x. 287–90, but also for a long list of minor corrections. Among others to whom I owe valuable comments are A. de Buck, J. Černý, E. Edel, and H. James. To the Oxford University Press my debt is immense; also to the Griffith Institute, which has again sponsored my task with its usual generosity.

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PREFACE
TO THE SECOND EDITION

The revision that has here been undertaken is more extensive than will appear at first sight. This fact is disguised by the retention of the same pagination as in the first edition throughout the whole of the grammar proper (pp. 25-421). That retention was desirable for many reasons, not the least being the need for economy. It was clear from the start that photographic reproduction would have to be the basis of the new edition, and that the bulk of the alterations must consist of fresh words and sentences pasted in over the original text. This has involved much time-robbing compression and counting of letters, but the plan proved feasible, and it has been necessary to append only six additional pages (pp. 422-7) to contain longer passages and new paragraphs which could not be inserted in the way just mentioned. From p. 428 onwards the pagination of the first edition has had to be altered, and in the Sign-list and the Vocabularies which follow it the lay-out has needed considerable change in order to introduce fresh matter, though photography continued to be used as the technical procedure. Not a few new words have been added to the Egyptian-English Vocabulary in the hope that, in the absence of any trustworthy and at present obtainable hieroglyphic dictionary, that Vocabulary may prove of greater assistance to the beginner. I have, however, disregarded the Book of the Dead, as well as the medical and mathematical texts, partly because these belong to later stages of the student’s reading, and partly because here provisionally adequate indexes already exist; also catalogue-like writings such as the Longer List of Offerings and the Ramesseum Onomasticon have been ignored; more names of places and deities have been introduced, I am afraid rather capriciously, but no names of private persons or royalties have been admitted. The expansion of the Egyptian-English Vocabulary has increased the bulk of the book and consequently the cost of production; in order to avoid further extravagance I have regretfully refrained from serious additions to the English-Egyptian Vocabulary, which thus remains what it was intended to be at the outset, a help towards the satisfactory accomplishment of the Exercises. The ‘preliminaries’ have required to be reprinted almost in their entirety. Having discovered that neither pupils nor teachers make use of my elaborate ‘Contents’ (pp. xi-xviii of the 1st ed.) I have cut those pages to the bare minimum, substituting detailed subject-indexes at the end of the volume. And, needless to say, the List of Abbreviations has had to be completely reset.

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To turn now to the alterations in the grammatical section, it must be admitted that but few newly published texts have been laid under contribution. In this abstention there is, however, the compensating advantage that those new texts will serve as touchstones to test the validity and comprehensiveness of my grammatical rules. A certain number of new examples have been added, but not enough to render seriously incomplete the admirable index of passages utilized, contained in Mme Gauthier-Laurent’s Supplement to Gardiner’s Egyptian Grammar, Neuilly-sur-Seine, 1935; although the grammatical notes there prefixed to the index by myself have now become superfluous through incorporation in the present new edition, the index retains all its utility and will, I trust, continue to be widely used. No small part of the corrections in my text consists of better formulation or necessary qualification of statements there made, and it is here, though by no means solely here, that the acute criticisms of my old friend Battiscombe Gunn have proved specially valuable. There is a certain irony in the fact that a reform for which I am personally responsible has imposed upon me the arduous duty of modifying throughout the book the form in which examples taken from hieratic texts are quoted, see below, p. 422, § 63 A. As regards grammatical doctrine, although I have taken scrupulous pains to read and weigh all dissentient criticisms that have appeared since 1927, I have been unable to persuade myself of the necessity of abandoning any of my main positions, particularly in respect of the theory of the verb; I have replied in a recent review (JEA. 33, 95 ff.) to Polotsky’s able assault on my account of the nature of the Imperfective šdmÆ form. A bone of contention between Gunn and myself has long been the status and the formal aspects of the so-called Prospective Relative Form; an important new discovery by Clère seems to me to have greatly strengthened my own case, so much so that what in the first edition was described in that way now receives the appellation Perfective Relative Form, a name previously accorded to the relative form here given the title ‘the šdmÆ Relative Form’—a change very satisfactorily marking the relationship of the latter form to the narrative šdmÆ form; see on this subject below §§ 380, 387, 411 and the addition to p. 303 on p. 426. The only other terminological change in the book has been that from ‘the m of equivalence’ to ‘the m of predication’, an obviously more exact description, which may, moreover, become an absolute necessity if Černy’s conjecture recorded in § 38, Obs. proves, on further investigation, to be justified by the evidence. On minor points of detail I owe much, not only to the reviews by Griffith and Allen already utilized by me in Mme Gauthier-Laurent’s book, but also to a list of suggestions from Lefebvre, himself the author of an admirable Grammaire de l’Egyptien classique (Cairo,
In the Sign-list the greatest improvements have been due to that learned and judicious scholar L. Keimer, though in this respect he has been almost rivalled through the acute powers of observation of Nina M. Davies, my close associate in Egyptological enterprise over a long series of years. My cordial thanks are due to all the above-mentioned, but my greatest debt is to Gunn, who, as a teacher, has used my manual ever since its first appearance and without whose invaluable aid this second edition could hardly have been undertaken with success. Gunn has read and discussed every page with me. It would have spoken ill for the independence of mind of each of us if we had always found ourselves in agreement, but I have accepted a high percentage of his criticisms, and for the infinite pains he has taken in seeking to improve my book, no words can express the gratitude that I feel.

I return to my opening statement that this second edition has involved more extensive revision than may appear at first sight. In point of fact there is hardly a page that has not been plastered with pasted-on corrections the safety of which has been the source of constant anxiety alike to the printers and to myself. As the result of this and of the vastly increased cost of production, the expenditure on the book in its republished form will not be far short of that on the original edition. It is with equal relief and gratitude, therefore, that I acknowledge the signal generosity of the Committee of Management of the Griffith Institute in consenting to finance the work as one of the Institute’s own publications. It is in my eyes of the highest importance that they have also consented to sell the book at a price which, though necessarily higher than that of the first edition, will not place it beyond the reach of any but the poorest students. The tale of my indebtedness would be incomplete without reference to the enthusiastic and unflagging assistance rendered by my friends at the Oxford University Press, as well as by my personal secretary Miss N. M. Myers, who very rapidly acquired the necessary skill in preparing for the printers the preliminary pasted-up models required by them.

In conclusion, I would beg students and teachers alike to read once again the first page of my Preface to the First Edition. It contains my answer to certain critics who have complained of the formlessness of my work. Since the whole exposition centres round a series of thirty-three progressive Exercises it could hardly have assumed a very different shape, and I reiterate with all possible emphasis my conviction that no student will ever obtain a mastery of Egyptian or of any other foreign language unless he has schooled himself to translate into it with a high degree of accuracy.

June, 1949.
PREFACE
TO THE FIRST EDITION

WHEN the plan of the present work was first conceived, little more was intended than to provide English-speaking students with a simple introduction to the Egyptian hieroglyphs, and it was with this object in view that the first few lessons were drafted. It soon became apparent, however, that the book was destined to obtain a wider scope, both as the result of my own predilections and also through the necessities of the case. And so what has remained in form a book for beginners has become in substance an elaborate treatise on Egyptian syntax. I have tried to mitigate this discrepancy by a fullness of statement that would have been unnecessary for advanced scholars, and have not shrunk from repetition whenever repetition appeared to serve a useful purpose. Much thought has been devoted to the order in which the different topics are presented. I had long held that the learner ought to become thoroughly familiar with the forms of the non-verbal sentence, and also with the little words of the language (prepositions, particles, &c.), before tackling the complicated and difficult problems connected with the verb. At the same time I have always believed that reading of actual hieroglyphic texts, as well as translation from English into Egyptian, should begin at the earliest possible moment, and for those purposes some elementary knowledge of the verb is indispensable. It has been attempted to reconcile these conflicting principles by making shift with the $\text{sdm.f}$ and $\text{sdm-nf}$ forms throughout the first twenty Exercises. To the Exercises I attach the greatest possible importance. Without them the beginner might well be bewildered by the mass of information imparted. Since, however, the sentences given for translation have been so chosen as to illustrate the more vital syntactic rules, the pupil who will take trouble with this side of his task ought to find himself rewarded by a firm grasp of the most essential facts. Like everything else in the book, the Sign-list at the end has assumed proportions which were not originally intended. The Egyptian-English Vocabulary in no sense constitutes a dictionary of Middle Egyptian, but will, it is hoped, enable students to translate easy pieces like many of those given in Professor Sethe's handy reading-book.

After these preliminary explanations I turn to the real business of this Preface, namely the statement of my manifold obligations to others. Were I to expatiate on my indebtedness to published works I should have a still longer tale to tell. The marginal notes relieve me of this necessity. Nevertheless, special mention must be made of Professor Adolf Erman's

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A egyptische Grammatik, for many years past the indispensable guide of every aspirant to a knowledge of hieroglyphics, as well as of Professor Kurt Sethe's fundamental and epoch-making treatise on the Egyptian verb. Although I have borrowed from these classics as much as seemed relevant to my purpose, their utility is very far from having been exhausted. In particular, Professor Sethe's work should be consulted on all questions connected with phonetic changes and the relation of Old and Late Egyptian to Coptic, aspects of the subject left almost entirely untouched in the present volume. But also on matters where our books overlap, I would earnestly recommend constant reference to these two earlier treatises by scholars whom I am proud to acknowledge as my teachers, and to whose personal influence and friendship my debt is enormous.

To Professor Kurt Sethe I am also directly indebted for many acute suggestions and criticisms on the first half of the book, which I was permitted to read through with him in manuscript during two visits to Göttingen in 1921 and 1922 respectively. At an earlier stage I had ample opportunities of discussing Egyptian syntax in all its aspects with Mr. Battiscombe Gunn, and his contributions to my book are very considerable. Some of Gunn's remarkable discoveries have been published in his Studies in Egyptian Syntax (Paris, 1924), but there are other important observations due to him which have not hitherto found their way into print. Points on which I am definitely conscious of having received new ideas from Gunn are as follows: the unequal range of meaning displayed by tw when its subject is nominal or pronominal (§§ 29, 117); the signification of th (§§ 40, 3; 228); the inversions quoted in § 130; the distinction between ir m-ḥt and hr m-ḥt (p. 133, bottom); the function of ink pw to introduce narratives or answer questions (§ 190, 1); the rule as to the position of a nominal subject after the negatival complement (§ 343); lastly, the preference given to tw šdm-tw over tw-tw šdm-tw (§ 463).

Some of these points are of great interest, and I can only regret that their discoverer is not the first to announce them. As it is, I am grateful that the privilege has been accorded to me. Furthermore, Gunn read not once only, but many times over, my manuscript of the first six Lessons, and here I often had occasion to avail myself of his advice.

Three visits to Berlin enabled me to supplement my own extensive collections with references from the Berlin dictionary; the Sign-list and the sections on the prepositions and particles are those parts of the book that have derived the most benefit from this source. Latterly, Professor Grapow and Dr. Erichsen have been most kind in answering from the Berlin Zettelkasten inquiries put to them by letter. Dr. Blackman has favoured me with notes on the expression pri-hrw (p. 172). Professor Griffith has provided the hieroglyphic transcript of the sample of demotic in Plate II.
Mr. P. W. Pycraft of the Natural History Museum has given valuable help as regards the signs representing birds, beasts, and fishes. Professor Breasted has permitted me to quote from the still unpublished Edwin Smith papyrus. My assistant, Mr. R. O. Faulkner, has been of much service in connection with the Sign-list, Vocabularies, and preliminary matter. I also owe a few valuable hints to Dr. A. de Buck.

The printing of the Grammar has brought in its train a whole host of further obligations, particularly in connection with the new hieroglyphic fount here employed for the first time. I should be the last to minimize the magnificent services rendered to Egyptology for more than fifty years by the Theinhardt fount. Nevertheless that fount, for which Richard Lepsius was mainly responsible, labours under two serious disadvantages. In the first place, the three-line nonpareil size is too large for convenient combination with ordinary romans, and in the second place, many of the forms, being derived from originals of the Saite period, are not palaeographically suitable for the printing of Middle Egyptian. These two considerations prompted me to undertake the production of a new fount based on Eighteenth Dynasty forms. After much unsuccessful experimenting, I was fortunate enough to obtain the co-operation of Mr. and Mrs. de Garis Davies, whose many years of work in the Theban necropolis have given them an unequalled familiarity with the Tuthmoside hieroglyphs. The admirable drawings which they provided would, however, have availed me little but for the skill of the technical craftsmen into whose hands they fell. The firm of Messrs. R. P. Bannerman and Son, Ltd., to whom the making of the matrices was entrusted on the advice of the late Mr. Frederick Hall, Controller of the Oxford University Press, has executed them in a manner for which I can barely find adequate words of praise. The unflagging enthusiasm and exceptional ability of the actual cutter of the matrices, Mr. W. J. Bilton, ensured the success of an enterprise which in less capable hands might easily have proved a failure.

The printed book itself is the best testimony to the extraordinary care that has been devoted to it at the Oxford University Press. No trouble could be too great for the late Mr. Frederick Hall, whose personal interest in the book I shall always remember with gratitude. It was thanks to the present Printer, whose connection with Egypt is of long standing, that I entrusted the work to Mr. Hall in the first instance; he too has shown an untiring interest in the task from start to finish, and has met my exacting demands in every conceivable way. I regret that I am unable to name personally all those members of the Oxford staff whose admirable efforts have contributed to the final result. The author’s proof-reading has been an arduous affair, but I have been admirably seconded in it by Mr. G. E. Hay.
PREFACE TO THE FIRST EDITION

His vigilance has eliminated many an error, just as his experience of hieroglyphic printing proved an invaluable help at the time when the new fount was being designed. Professor Peet has likewise read a proof and furnished me with many useful comments.

In conclusion, I cannot leave unacknowledged a debt of a less direct kind, but one which is surely the greatest. It is to my Father that I owe all my leisure and opportunities for research. It was he who encouraged me and made my way easy, when as a boy I first began to take an interest in Egyptology. And it is he who now, more than thirty years later, has defrayed the cost of my new hieroglyphic fount. To him, therefore, as to all those who have aided me in a long and exacting piece of work, I tender my heartfelt thanks.

November, 1926.
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Budge E. A. Wallis Budge, The Book of the Dead: the chapters of coming forth by day, 3 vols. London, 1898. The black-bound edition, quoted by author's name only with number of page and line in page.


c. common gender.


Capart, Rue J. Capart, Une rue de tombeaux à Saqqarah. Brussels, 1907.


caus. causative.


cf. confer = compare.


Chass. Ass. E. Chassinat and Ch. Palanque, Une Campagne de Fouilles dans la Nécropole d'Assiout, in Mémoires ... de l'Institut Français d'Archéologie Orientale du Caire. Cairo, 1911.

Cl., cls. clause, clauses.


Coffins Middle Kingdom coffins, quoted from unpublished copies. See too below under de Buck.

conjunction.

D. el B. E. Naville, The Temple of Deir el Bahari, 6 vols. London (Egypt Exploration Fund), [1895]-1908. Quoted by plate-numbers only, these running consecutively through the volumes.


Dend. W. M. F. Petrie, Dendereh. London (Egypt Exploration Fund), 1900.

Denkm. See under Leyd.

dep. pron. dependent pronoun.

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det. determinative(s).


Encl. part. enclitic particle.


ex., exx. example, examples.

Exerc. Exercise.

f. feminine.


Foll. by followed by.


http://www.facebook.com/groups/per.medjat
LIST OF ABBREVIATIONS

und mittlere Reich und des mittleren Reiches: erste Abteilung, Steine [the steiae are here, however, mostly quoted as Leyd. V 3, &c., the old museum designations]; vol. iv, Die Denkmäler des neuen Reiches: erste Abteilung, Gräber.

Lisht J.-E. GAUTIER and G. JÉQUIER, Mémoire sur les Fouilles de Licht, in Mémoires... de l'Institut Français d'Archéologie Orientale. Cairo, 1902.

lit. literally.


m. masculine.

M.E. Middle Egyptian.

M.K. Middle Kingdom.


Medum W. M. FLINDERS PETRIE, Medum. London, 1892.


Müll. A convenient transcription of the Millingen papyrus in AZ. 34, 38–49. See also G. MASPERO, Les Enseignements d'Amenemhêt Ier à son Fils Sanouasrit Ier, in Bibliothèque d'Étude de l'Institut Français d'Archéologie Orientale. Cairo, 1914.


Mus. ég. E. GRÉBAUT (later G. MASPERO and P. LACAU), Le Musée Égyptien, 3 vols. Cairo, 1890–1924.

n. noun.

n., nn. note, notes.

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obj. Object.

Obs. Observation.

O.E. Old Egyptian.

O.K. Old Kingdom.


p., pp. page, pages.

P. papyrus, papyri.


P. Ram. Papyri from a tomb below the Ramesseum, mostly unpublished. See, however, under *Semnah Disp*.


part. participle. Or sometimes particle, especially in encl. part., non-encl. part.


perf. perfect or perfective.

pers. person.

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PETR. Qurn. W. M. F. PETRIE, Qurneh. London (School of Archaeology in Egypt), 1909.


phon. phonetic.
phon. det. phonetic determinative.


pl., plur. plural.


Pol. Ét. H. J. POLOTSKY, Études de syntaxe Copte. Cairo (Société d’archéologie Copte), 1944.

Pr. G. JÉQUIER, Le Papyrus Prisse et ses variants. Paris, 1911. This abbreviation is used almost only for the maxims addressed to Kagemni, Papy. Prisse, pp. 1-2, see too Journal of Egyptian Archaeology, 32, 71-4. For the maxims of Ptahhotpe, see below, Pt.

pred. predicate, predicativa.
prep. preposition.
pron. pronoun.


Pt. E. DÉVAUD, Les Maximes de Ptahhotpe, texte. Fribourg (Suisse), 1916. Quoted by the numbers in the right-hand margin of Dévau’s transcription.


Pyr. The religious texts found in the tombs of five kings of Dyn. V–VI at Saqqârah. See below, p. 18.


qu. quoted (in full).


rel. relative.


Rifh Tombs of Rifah, quoted by tomb-number and line, as published in F. LL. GRIFFITH, The Inscriptions of Siât and Dér Rifh. London, 1889.

EGYPTIAN GRAMMAR


Scharff A. Scharff, Archäologische Beiträge zur Frage der Entstehung der Hieroglyphenschrift, in Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Munich, 1942.


sent., sent. sentence, sentences.


sim. similarly.


sing. singular.


LIST OF ABBREVIATIONS

**subj.** subject.


**Tarkhan I** W. M. F. Petrie and others, Tarkhan I and Memphis V. London, 1913.


**Ti** G. Steindorff, Das Grab des Ti, in Veröffentlichungen der Ernst von Sieglin Expedition in Ägypten. Leipzig, 1913.

**Tgd** F. Bisson de la Roque, Tgd (1934 à 1936). Cairo (Institut Français d'Archéologie Orientale), 1937.

**trans.** transitive.


**Urk.** G. Steindorff, Urkunden des ägyptischen Altertums.
Section I, K. Sethe, Urkunden des alten Reichs. Leipzig, 1903.
Section V, H. Grapow, Religiöse Urkunden, 3 parts. Leipzig, 1915-17.


**var.** variant.

**Varille, Karnak I.** A. Varille, Karnak I. Cairo (Institut Français d'Archéologie Orientale), 1943.

**vrb.** verb.


**virt.** virtual.


**vs.** verso, i.e. on the reverse of a papyrus.


**Westo.** A. Erman, Die Märchen des Papyrus Westcar, in Mittheilungen aus den Orientalischen Sammlungen, Heft v. vi. Berlin, 1890.


xxix
ADDITIONS AND CORRECTIONS

Through the skill of the Oxford University Press minor errors, mostly pointed out by Dr. T. G. Allen and often consisting of no more than a single sign, letter or numeral, have been corrected on thirty-four pages without necessitating new negatives. On thirty-four other pages, however, the details to be rectified seemed important enough to call for photographic replacement. The pages in question are 51, 65, 67, 69, 72, 73, 74, 81, 88, 99, 135, 137, 138, 139, 144, 145, 156, 189, 195, 197, 205, 206, 258, 358, 363, 402, 405, 408, 427, 445, 452, 515, 557, 585, and attention is invited especially to those pages the numbers of which have been printed in italics. For the rest, what now follows is necessitated by the reason stated in my Preface to the present edition; here, it will be observed, have been incorporated all the Additions and Corrections on p. xxvii of the Second edition.

Additional abbreviations used in the marginal notes:

Kamose Stela of king Kamose found at Karnak and to be published by Labib Habachi.
Mo'alla  J. Vandier, Mo'alla, la tombe d'Ankhtifi et la tombe de Sithkhoteb, Cairo, 1950.

p. 1, § 1, l. 3. It must be mentioned, however, that A. Scharff placed the accession of Menes in 2850 B.C.
p. 6, § 4, end. The date and localization of the Bohairic dialect are discussed anew in P. E. Kahle, Bala'izah, Oxford, 1954, i. 248–52.
p. 12, n. 1. Griffith's admirable article has now been reprinted, JEA 37, 38 foll.
ADDITIONS AND CORRECTIONS

p. 15, ll. 15 foll. from bottom. Champollion, however, mistakenly took m̲ to read m, not ms, see JEA 38, 127.

p. 23, n. 7. Add: Now published in full LAC. Stèle jur. [for this abbreviation see above].

p. 24 b, l. 3 from end. For Neferoḥu read Neferty, see G. Posener in Rev. d'Ég. 8, 174:

p. 27, n. 3. for m already under Kamose, Ann. 39, 252.

p. 78, n. 18. Add: Sim. ky·s mnd 'her other breast', P. Ram. IV, D 2, 2.

p. 94, ll. 6, 5 from end. Some modification is needed in the statement 'The other form of wnu, namely (§ 107), is probably never used in simple affirmative statements with adverbial predicate.' For an exception see:  hsy pw grt hdt 'base it is to destroy', varr. of M and C to P. Pet. III 64, 1. 7) appears to carry an implication of past time as in later stages of the language.

p. 110, § 140. To the second ex. add the affirmative one:  hsy pw grt hdt 'base it is to destroy', varr. of M and C to P. Pet. III 64, 1. 7.

p. 120. In n. 2 delete Amrah 29, 2 and in n. 4, l. 7 for ib. 390, 7 read Urk. iv. 390, 7.

p. 130, n. 11. For 110, 3 read 110, 4. To n. 16 add: Sim. Ann. 4, 130, 10.

p. 135, n. 18. This supposed use must be cancelled, see Barns, 24, 33.

p. 152, § 202. For exx. of the negative relative adjective written Q̲ see Mo'alla, Index, p. 293. See too my article JEA 34, 23.

p. 156, § 205, 4, l. 5. Delete  dwt 'evilly' together with n. 36a. Edel has shown me that this writing, taken as an adverb p. 81, l. 3 from end in the 2nd edition, but now corrected, is merely an unusual writing of the adjective  ; he points out that the status of this stem as a triliteral is proved by the masculine infinitive in sdw(t·t) 'calumniating me' Urk. i. 223, 16; a further proof is the writing of the adjective in J bdw  'evil' (n.) quoted below, p. 417, l. 8.

p. 165, n. 10. Delete the reference Sin. B 255–6, see Barns, 28, 46.

p. 176, last line but one. For hands read fingers.

p. 198, n. 15. For Sinai 139, 8 substitute now Sinai², 141 w. 8.

p. 180, § 239. James quotes an example where hr ṣdmf refers to past time:  Hr ṣdmf ṣ(y) now Horus wished that I should restore it, Mo'alla la 2.

p. 202. In the heading EXPENDITURE OUT OF THIS AMOUNT it would be preferable to substitute for the first word APPORTIONMENT or SPECIFICATION; for this use of ṣdmw, not in my Vocabulary, see Wb. iv. 290, 13; for the following bnt see § 174, 2.
p. 204, n. 4. For my reply to Edel see JNES 8, 165 foll.

p. 210, n. 7. Another ex. of the rare transitive use of špss, see JEA 38, Pl. 8, 97.

p. 223, § 298, end. For forms like nmsw, showing the plural strokes see the Sign-list, Z 2 (p. 536) with n. 19.

p. 225, § 300. In the ex. marked (b) for read .

p. 226, § 301, l. 9. For Nb-hrw-Rr read Nb-hpt-Rr; hence also 'Nebhepetrēt' in l. 10 and see below on p. 499, P 8.

p. 223, § 304, 1. Much rarer is the use of hr + infinitive after rdt, ex. di-w st hr sdm it(r)s n rtmw they placed themselves at the service (lit. at hearing the call) of the Asiatics, Kamose 18; somewhat similarly Amarn. 6, 15, 6.

p. 240, n. 8d, l. 5. Before 49, insert JAO S.

pp. 248 foll. VERGOTE in his article La fonction du pseudoparticipe in FIRC. 338 foll. classifies the uses of the Old Perfective somewhat differently. It is unfortunate that he, like Lefebvre and Edel, retains the lucus a non lucendo nomenclature 'pseudo-participle'.

p. 246, § 322, first ex., for read .

p. 250, l. 7 from end, for ḫrp- read Sḥm-, see Gunn's note JEA 31, 6, n. 7, and in l. 5 from end read -powerful for -leader.

p. 255, l. 6. As an alternative to the negation of the construction with r+ infinitive by nn sdm:f James quotes n sw r hpr he shall not come into existence, Mo'alla II a 2.

p. 256. At the end of sentence (4) in the Egyptian-English exercise for read .

Three lines lower down add the note: See § 76, 2.


p. 262, § 342, l. 1 of third paragraph. For read .

p. 267, § 352A. For the negative , extremely rare in M.E., add: nsw ḫmn itst w nb, itw w sw itwf Hemen will not receive any things of his, and his heir shall not inherit from him, Mo'alla III, 6-7 (p. 206); sim. ib. III, 5, 11.


p. 294, n. 1. To Hamm. 47, 10-1; add 191, 5.

p. 304, § 387, 3. The sdmw-nf form. ED E L, §§ 665-7 has convincingly shown that all the O.E. writings with ending -w are either plurals or duals, and he therefore argues that the form should be called the sdmnf, not the sdmwnf, relative form (his spellings). He may be right, though his attempt to explain away the three M.E. exceptions quoted by me can hardly be regarded as satisfactory.

p. 314, delete n. 4a of the 2nd edition; I revert to my former reading wmn, see my arguments quoted BARKS, p. 23, top left.

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ADDITIONS AND CORRECTIONS

p. 321, § 407, 2. A clear ex. of ṣdmw-f after m is ṭmj m wnt hryt hnr Tr-wr when there was war with the nome of Abydos, Cairo 46048.

p. 325. The omitted n. 6 should read: 6 Berl. AI. i. p. 258, 20.

p. 347, § 434. Add to the last line: But the negative verb ṭm can also be used, ex. ṭm-k3 ck stpw t nmt-nr choice pieces of meat shall not enter into the god's slaughter-house, DE BUCK, ii. 174, i.

p. 348, n. 10d. Add a second ex.: ḫr(3)fyt st 'so say I it', LAC. Stèle jur. 18.

p. 359, § 446. R. A. Parker, in his article The Function of the Imperfective ṣdmw in Middle Egyptian (Rev. d'Ég. 10, 49 foll.) produces demotic evidence in favour of Polotsky's theory of this verb-form, but I see no reason for modifying my own statement on the subject.

p. 363, § 447. This paragraph has been left unaltered save for a short precautionary addition to n. 1, partly because I do not fully understand Edel's objections raised in correspondence with me, and partly because I have seen no means, in the limited space at my disposal, of bettering my general argument. I take it that Edel has no fault to find with my sub-sections (1) and (2). The forms ending in -w quoted under (3) have certainly become less mysterious through his fine discovery of a distinct ṣdmw-f form with infixed formative -w, see his §§ 511–30; most, if not all, of my M.E. exx. are accepted by him; some of them, especially the sddw-tn of p. 365, n. 18, clearly have prospective or future meaning. My sub-section (4) requires further consideration, but I do not agree with Edel's attempted refutation of Sethë's view as stated at the bottom of my p. 363; the ḫry-f and the-f of Pyr. 923a stand as direct variants of one another, and the writing ṭhmw in Pyr. 1346a is not disposed of by his § 514. On the other hand I have no great confidence in my argument at the top of p. 364. As regards the following paragraph Clère's doubts printed on p. 427 of my 2nd edition still appear to me valid, but have been omitted in the present edition because no advantage is to be gained by prolonging discussion on so hypothetic a matter.

p. 377, § 456, first paragraph. Clère has shown (FIRCH. 38 foll.) that in both the clichés here discussed ṭm-(f) should be read and that the general sense is 'Nothing (bad or reprehensible) came about from (or through) me'.

p. 389, § 468, end, add as a second Obs.: For ṭw followed by a noun other than the subject see below the addition to p. 412, § 507, 1.

p. 392. At the end of § 477 add: 5. For a unique case of ḫr followed by an adverbial predicate James quotes ṭmj hr sdmw 'and so South and North, the entire land is a-tremble' (lit. 'under trembling'), Mo'allâ IIβ 2. The ex. in 4 above is quite consistent with this, since the old perfective is in use the equivalent of an adverb or adverbial phrase (§ 311). See, moreover, the ex. with ḫr-n here immediately following.

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At end add: A case closely similar to that quoted as an addition to p. 392 is once found: chen ts pn r dfr hr shr nb ddyf then was this entire land subject to every counsel spoken by him, ANTHES, 20, 5.

An exceptional use of pw is found in the context 'to make transformations into a phoenix, a swallow, a falcon or a heron, pw mr·k whichever you will', Urk. iv. 113, 14. A somewhat similar employment of tist is quoted in § 500, 5.

For plan read foresee.

Allen makes the plausible suggestion that we should render 'I have said this and what I have said is truth'. In that case the exceptional use postulated by me would be disposed of.

Allen, quoting DE BUCK iii, p. ix, n. 2, points out that the Coffin Text exx. where the $ of $ is replaced by $ are doubtful evidence of the reading st.

Under F 5, l. 3. After 'prescription' read: also det. in b. bhnt 'pylon' Urk. iv. 167, 15.—Under F 14, to n. 2 add: Sim. ib. 109, 17.

Delete the reference Sagg. Mast. i. 2. Černý notes that dbu here means, not the weight, but a basket or box, see Wb. v. 437, 16.

For Det. read Ideo.

A damaged, but certain, ex. of [a$f]r 'flamingo' in the Ramesseum Onomasticon, see AE0. i. 9.

The Latin name of the jabiru should have been given as Mycteria ephippiorhyncus sau senegalensis, SHAW; and in n. 1 for 30, 1. read 30, 12.

The sign $ is more completely explained by M. A. MURRAY, Ancient Egypt 1929, 43; $ here is a later perversion of one of the half-loaves (gsw, $ X 7) seen on the earliest offering-tables, exx. Sagg. Mast. i. 1. 2. 23; $ depicts a vase of the type shown ib. 22, cf. also DAV. Sheikh Said, Pl. 9. In hieratic a sign like $ M 43 is substituted for $, see MÖLL. Pal. i, No. 286.

For the reading see $ de BUCK i. 46, a.
ADDITIONS AND CORRECTIONS

p. 495, 0 21. In is used also as a more general word for 'temple', 'chapel', Wb. iii. 465, 6, masc. in Urk. iv. 734, 15; 743, 7.


p. 499, P 8. The existence of variants of the prenomen (so giving (see n. 4 and Winlock, Pl. 40, 5; 41, 9, 17; 42, 19) shows that there represents a feminine word which, in spite of Sethe's view AZ. 62, 3 foll., can only be hpt 'oar', see below Aa 5, n. 5 and Wb. iii. 68, 4. The reading Nb-hpt-Rr (so in my 1st edition, but changed to Nb-hrw (?)-Rr in the 2nd) is further indicated by arguments showing that the king Menthotpe whose name was written with the oar was identical with him whose prenomen is written ; see my article to appear in vol. i of the resuscitated Mitt. Kairo. At all events the word hrwt 'oar' listed in Wb. iii. 324, 6 lacks any foundation and should be deleted; the origin of the phonetic value hr(w) of remains unknown.

p. 508, S 34. For the reading of with initial r Allen quotes de Buck iii. 399, e, B5C; see too Bersh. ii. 6, 5.

p. 513, T 14, l. 4 from end: for (e) read (f) and before it insert: (e) of S 38 and S 39 in , rwt 'animals.'13a Also add as note: 13a Hamm. 110, 2.

p. 520, U 36. Add to n. 4: also Rev. d'ég. i. 104.

p. 524, A V 19; at end of n. 1 read: Montet 95; according to Keimer, Bull. de l'Inst. d'Ég. 32, 10 the horizontal stroke merely represents the ground-level. To n. 12 add: In Westc. 11, 7 'Gepäck' is suggested Wb. v. 51, 12; so too Faulkner in JEA 37, 114.

p. 524, V 20, left, l. 2, for cross-bar read horizontal stroke.

p. 539 Aa 2 O, l. 8, after 'embalmer' add: hence also phon. det. in mrwt 'love'.11a At end add as note 11a: Hamm. 110, 8; 191, 7, further perverted to 0 in Anthes, 20, 4. 16; 30, 1.

p. 553, left-hand column, l. 8 from end, instead of estate, property read transfer of property.

p. 557, left. rwt comprises sheep and goats, but excludes oxen and the like; it is used also of wild animals generally. The sense 'flock' 'herd' given by me is not entirely satisfactory.

p. 584, left-hand column, after l. 11 insert: by 'what a ... !', § 258A, p. 427.

p. 591, left-hand column, l. 7 from bottom, after shrine of Anubis add: temple, chapel.

p. 593, right-hand column, l. 13, instead of (probably caus.) read: (caus., infin. sbst).

p. 594, right-hand column, ll. 13-11 from bottom, delete from Tp (?) -Smrw ... to Elephantine. I hope to show elsewhere that the true reading is Tp-rs, and that the expression means no more than 'the extreme South'.

p. 603, right-hand column, l. 4, after same sense insert: also trans., amuse someone.
INTRODUCTION

A. THE EGYPTIAN LANGUAGE

§ 1. The subject of this manual is the Language of the ancient Egyptians as revealed in their Hieroglyphic Writings. The earliest inscriptions go back as far as the First Dynasty, which can in no case be placed later than 3000 B.C., while some authorities favour a date many hundreds of years earlier. The same script lived on far into the Christian era; the latest hieroglyphs known are at Philae and dated to A.D. 394; the next latest show the names of the Roman emperors Diocletian (yr. 12, A.D. 295) and Traianus Decius (A.D. 249–251). Thus the use of the earliest form of Egyptian writing, though at the last confined to a narrow circle of learned priests, covers a period of three or even four thousand years. In the course of so many centuries, grammar and vocabulary were bound to change very considerably, and in point of fact the Egyptian spoken under the Roman occupation bore but little resemblance to that which was current under the oldest Pharaohs. It is true that the new modes of parlance which came into existence from time to time were by no means adequately reflected in the contemporary hieroglyphic inscriptions; for in Egypt the art of writing was always reserved to a conservative and tradition-loving caste of scribes, upon whose interests and caprice it depended how far the common speech of the people should be allowed to contaminate the mdw ntr, 'the god's words'. None the less, the idiom in which the public records of the Twentieth Dynasty (about 1200–1085 B.C.) are couched differs widely from that found, for example, in the royal decrees of the Sixth Dynasty (about 2420–2294 B.C.). To avoid confusing the beginner's notions, it is obviously desirable that he should confine his attention to some special phase of the language; and there are many reasons which render Middle Egyptian more suitable for that purpose than any other phase.

§ 2. It is with Middle Egyptian, therefore, that this book will be exclusively concerned. Middle Egyptian, as here understood, is the idiom employed in the stories and other literary compositions of the Middle Kingdom ( Dynasties IX–XIII, roughly from 2240 to 1740 B.C.), as well as in the public and private monumental inscriptions of that period and also far down into the Eighteenth Dynasty (1573–1314 B.C.). Much later, when the scribes of the Ethiopian and Saite Dynasties (715–525 B.C.) adopted a deliberately archaistic style of writing, it was to Middle Egyptian that they reverted. There is evidence to show that the renaissance which, after a certain
§ 2. EGYPTIAN GRAMMAR

interval of disruption, followed the end of the Old Kingdom, was marked by a great
development of literary activity; a florid, metaphorical style now came into vogue, and
a number of tales and semi-didactic treatises were written which obtained a wide
celebrity, and were copied and recopied in the schools. For this reason, the period
covered by Middle Egyptian may be considered the classical age of Egyptian literature.
Another reason which makes the language of the Twelfth Dynasty particularly
suited to the purposes of the novice is that linguistically the business documents
belonging to that time differ less from the contemporary literary works than those
of any other period. Middle Egyptian has further the advantage of being more
consistently spelt than other phases of the language, and it is in this phase that the
inflexions of the verb are best displayed in the writing. Lastly, the number of
Middle Egyptian texts which have been preserved is very great, and comprises
religious, magical, medical, mathematical, historical, and legal compositions, besides
the literary works and business documents already mentioned.

§ 3. Affinities and characteristics of Egyptian.¹ The Egyptian language
is related, not only to the Semitic tongues (Hebrew, Arabic, Aramaic, Babylonian,
&c.), but also to the East African languages (Galla, Somali, &c.) and the Berber
idioms of North Africa. Its connexion with the latter groups, together known as
the Hamitic family, is a very thorny subject, but the relationship to the Semitic
tongues can be fairly accurately defined. In general structure the similarity is very
great; Egyptian shares the principal peculiarity of Semitic in that its word-stems
consist of combinations of consonants, as a rule three in number, which are theoretically
at least unchangeable. Grammatical inflexion and minor variations of meaning
are contrived mainly by ringing the changes on the internal vowels, though affixed
 endings also are used for the same purpose; more important differences of meaning
are created by reduplication, whole or partial (exx. šnr ‘brother’, šnr ‘be brotherly
towards’; šmsw ‘elder, later form šmsm’), or, in one or two special cases, by prefixed
consonants (causatives in š, like šnh ‘cause to live’; nouns with the formative
consonant m, like mḥnt ‘ferry-boat’ from ḥnt ‘row’; n-formations, like nṣfḥ ‘leap
away’, beside fḥḥ ‘leap’). There are, moreover, many points of contact in the
vocabulary (exx. Eg. ḥṭb ‘count’, Arab. hasaba; Eg. ḫnk ‘I’, Hebr. ʾānōḵī; Eg.

¹ The present state of the question is well summarized in G. Lefebvre, ‘Sur l’origine de la langue
eyptienne’ in Chronique d’Égypte, July, 1936, with full bibliography; see too the same scholar’s Grammaire
de l’Égyptien classique, §§ 1-7. The relationship to both families is certain, but comparisons of vocabulary
become the more hazardous the further they are pushed. For the Semitic affinities see especially A. Ember,
Egypto-Semitic Studies, Leipzig, 1939; F. Calice, Grundlagen der ägyptisch-semitischen Wortvergleichung,
Vienna, 1936; for the Hamitic, E. Zylilarz, Ursprung und Sprachcharakter des Altegyptischen, Berlin, 1933.
The comparison with Hamitic labours under the difficulty that hardly any ancient written records exist,
while that with Semitic has rendered much good service, particularly in the realms of morphology and syntax.

² Egyptian writing omits the vowels, so that our transliterations of the hieroglyphs display only the
consonantal skeleton; see below, § 7.
&m; 'eight', Hebr. shemônêh), though these are very frequently obscured by metathesis and by unobvious consonantal changes (exx. Eg. šdm 'hear', Arab. samir; Eg. tîb 'heart', Arab. lubû; Eg. šub 'be healthy', Arab. salîma). In spite of these resemblances, Egyptian differs from all the Semitic tongues a good deal more than any one of them differs from any other, and at least until its relationship to the African languages is more closely defined, Egyptian must certainly be classified as standing outside the Semitic group. There are grounds for thinking that it is a language which, possibly owing to a fusion of races, had, like English as compared with the other Teutonic dialects, disintegrated and developed at an abnormally rapid pace. This may be well illustrated in the case of the verb: no trace of the old Semitic imperfect has survived in Egyptian, where, moreover, the old Semitic perfect is already much restricted in its use; and it is exceedingly interesting to note that the participial formations by which these tenses have been or are being replaced (šdm-nf 'heard of him' = 'he hears'; šdm-nf-nf 'heard to him' = 'he has heard') find analogies in certain of the most recent offshoots of the Semitic family, namely the Neo-Syriac dialects.1 The state of affairs just described is exhibited even in the oldest known stages of Egyptian. The evidence from the noun is less illuminating, but the oldest forms which can be deductively reconstructed (exx. hâr 'face'; nâtêr 'god') show by the quantity of their vowels that the case-endings of early Semitic had already vanished. The entire vocalic system of Old Egyptian may indeed be proved to have reached a stage resembling that of Hebrew or modern Arabic as compared with classical Arabic; the free and open vocalization of the earlier times (cf. in classical Arabic ragûlûn) has given place under the influence of a strong tonic accent to a system in which all the secondary syllables are shortened down and subordinated to the one accented vowel in the ultimate or penultimate syllable; a theoretic, prehistoric nâtirâta 'goddess' has in historic Egyptian become nâtărîl, which we may infer to have been the pronunciation about the time of the Pyramids.2

Towards the end of the Old Kingdom new grammatical tendencies manifest themselves. The 'synthetic' tenses šdm-nf and šdm-nf-nf mentioned above are first supplemented and then gradually replaced by 'analytic' forms. Thus tîw-f hr šdm 'he is upon hearing' (cf. French il est à lire) appears in Old Egyptian side by side with šdm-nf 'he hears', though it does not wholly replace the latter until the Coptic period (below, § 4). In Late Egyptian, i.e. the vernacular of the Eighteenth Dynasty and after, such analytic forms already predominate. In various respects the relationship of Late Egyptian to Middle Egyptian is closely parallel to the relationship of French and the other Romance languages to their common parent Latin: in the already mentioned substitution of analytic for synthetic verb-forms, cf. je vais faire,

1 See BROCKELMANN, Grundriss der vergleichenden Grammatik der semitischen Sprachen, i, § 264 e.
2 See Appendix A and the literature there quoted.
§ 3

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'I am going to do', as against Latin *faciam*; in the possession of an indefinite article derived from the word for 'one' (Late Eg. *wr*, French *un*) and a definite article derived from a demonstrative adjective (Late Eg. *pt*, French *le* = Latin *ille*); in the substitution of new words for many old words signifying quite common things (ex. 'head', Middle Eg. *lp*, Late Eg. *djs*; Latin *caput*, French *tête*, from Latin *testa*); and, lastly, in the fact that Middle Egyptian, like Latin, survived as the monumental and learned language long after it had perished as the language of everyday life.

The most striking feature of Egyptian in all its stages is its concrete realism, its preoccupation with exterior objects and occurrences to the neglect of those more subjective distinctions which play so prominent a part in modern, and even in the classical, languages. Subtleties of thought such as are implied in 'might', 'should', 'can', 'hardly', as well as such abstractions as 'cause', 'motive', 'duty', belong to a later stage of linguistic development; possibly they would have been repugnant to the Egyptian temperament. Despite the reputation for philosophic wisdom attributed to the Egyptians by the Greeks, no people has ever shown itself more averse from speculation\(^1\) or more wholeheartedly devoted to material interests; and if they paid an exaggerated attention to funerary observances, it was because the continuance of earthly pursuits and pleasures was felt to be at stake, assuredly not out of any curiosity as to the why and whither of human life. The place taken elsewhere by meditation and a philosophic bent seems with the Egyptians to have been occupied by exceptional powers of observation and keenness of vision. Intellectual and emotional qualities were ordinarily described by reference to the physical gestures or expressions by which they were accompanied, thus 'liberality' is 'extension of hand' (*rw-t*), 'cleverness' is 'sharpness of face (sight)' (*spd-hr*). Another feature of Egyptian is its marked preference for static over dynamic expression; apart from the rare survivals of the active Old Perfective, there is no genuine active tense, all others being derived from passive or neuter participles.\(^2\) No less salient a characteristic of the language is its concision; the phrases and sentences are brief and to the point. Involved constructions and lengthy periods are rare, though such are found in some legal documents. The vocabulary was very rich, though, as may be inferred from our previous statements, not equally well developed in every direction. The clarity of Egyptian is much aided by a strict word-order, probably due in part to the absence of case-endings in the nouns. There remains to be mentioned a certain formality that is conspicuous in Egyptian writings—a rigidity and conventionality which find their counterpart in Egyptian Art. The force of

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\(^1\) This general verdict is not vitiated by the sporadic occurrence of texts showing a real speculative or scientific interest, such as the exegetic text published by BREASTED under the title 'The Philosophy of a Memphite Priest' (*AZ.* 39, 39), or the Edwin Smith medical papyrus edited by the same scholar. These were doubtless the creations of individuals far above the average intellectual standard.


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tradi
tion discouraged originality alike in subject-matter and in expression, but there
are some notable exceptions. For a brief estimate of the value of Egyptian literature
see below, p. 24c.

§ 4. Different stages of the language.1 Bearing in mind the fact that the
written language reflects the spoken language of the different periods only to a limited
extent, and that monumental records on stone are always more conservative than
business documents and letters on potsherds and papyrus, we may roughly dis-
tinguish the following linguistic stages:

Old Egyptian: the language of Dynasties I–VIII, about 3180 to 2240 B.C.2 This
may be taken to include the language of the Pyramid Texts (below, § 13), which,
however, displays certain peculiarities of its own and is written in a special ortho-
graphy. Otherwise the surviving documents of this stage are mainly official or
otherwise formal—funerary formulae and tomb-inscriptions, including some bio-
graphical texts. Old Egyptian passes with but little modification into

Middle Egyptian, possibly the vernacular of Dynasties IX–XI, about 2240–
1990 B.C., later contaminated with new popular elements. In the later form it survived
for some monumental and literary purposes right down to Graeco-Roman times, while
the earlier form was retained as the religious language.

Late Egyptian: the vernacular of Dynasties XVIII–XXIV, about 1573 to
715 B.C., exhibited chiefly in business documents and letters, but also in stories and
other literary compositions, and to some extent also in the official monuments from
Dyn. XIX onwards. There are but few texts, however, wherein the vernacular
shows itself unmixed with the ‘classical’ idiom of Middle Egyptian. Various foreign
words make their appearance. For some other characteristics, see above, pp. 3–4.

Demotic: this term is loosely applied to the language used in the books and
documents written in the script known as Denotic (see below, § 8), from Dyn. XXV
to late Roman times (715 B.C. to A.D. 470). Here again the old ‘classical’ idiom is
blended with later, vernacular elements, often inextricably.

Coptic: the old Egyptian language in its latest developments, as written in the
Coptic script, from about the third century A.D. onwards; so called because it was
spoken by the Copts,3 the Christian descendants of the ancient Egyptians, in whose
churches it is read, though not understood, even at the present day. After the Arab
conquest (A.D. 640) Coptic was gradually superseded by Arabic, and became extinct
as a spoken tongue in the sixteenth century. Coptic is written in the Greek alphabet
supplemented by seven special characters derived ultimately from the hieroglyphs,

1 B. H. Stricker, ‘De Indeling der Egyptische Taalgeschiedenis’, in Oudheidkundige Mededeelingen,
XXV, Leyden, 1944.

2 The dates adopted are approximately those given by Sewell in The Legacy of Egypt, Oxford, 1942;
those prior to Dyn. XII are much disputed.

3 The name Copt is doubtless a corruption of the Greek ‘Aiguptos’, i.e. Egypt.
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namely:

\( \text{\(\mu\)} = s\dot{\h} = \text{hieroglyphic } \overline{\mu\nu s} \delta(\iota) \)

\( \text{\(\eta\)} = f = \overline{\eta} \)

\( \text{\(\varsigma\)} = k\dot{\h} = \overline{\varsigma} \delta(\iota) \), only in the Bo\(\hair\)ic dialect;

the Akhmimic \( \varkappa \), a differentiation from \( \kappa \), answers the same purpose.

\( \varkappa = \kappa = \text{hieroglyphic } \overline{\kappa} \)

\( \text{\(\zeta\)} = d\dot{j} = \overline{\zeta} \delta(\iota) \)

\( \text{\(\sigma\)} = g = \overline{\sigma} \)

\( \text{\(\tau\)} = t\dot{i} = \overline{\tau} \)

The importance of Coptic philologically is due to its being the only form of Egyptian in which the vowels are regularly written.\(^1\) It must not be forgotten, however, that Coptic represents a far later stage of the language than even the most vulgar examples of late Egyptian. The vocabulary is very different from that of the older periods and includes many Greek loan-words, even such grammatical particles as \( \mu\varepsilon\nu \) and \( \delta\varepsilon \). The word-order is more Greek than Egyptian. To a certain extent, at least, Coptic is a semi-artificial literary language elaborated by the native Christian monks; at all events it is extensively influenced by Greek biblical literature. The first tentative efforts to transcribe the old Egyptian language into Greek letters belong to the second century A.D., and are of a pagan character (horoscopes, magical texts, and the like). Several dialects of Coptic are distinguished, of which the following are the most important:

1. **Akhmimic**: the old dialect of Upper Egypt, which early gave place to \( \text{\(\Sa\)} \)dic.

2. **\( \text{\(\Sa\)} \)dic** (less correctly written Sahidic): the dialect of Thebes, later used for literary purposes throughout the whole of Upper Egypt.

3. **Bo\(\hair\)ic**: doubtless originally the dialect of the Western Delta only,\(^2\) but later, after the removal of the Patriarchate to Cairo in the eleventh century, the literary idiom of the whole of Egypt.

B. THE EGYPTIAN WRITING

§ 5. The **hieroglyphic writing**\(^3\) is an offshoot of **pictorial art**, a very early and important function of which was to provide a visible record of facts and occurrences, accessible to those who for one reason or another were beyond the range of the spoken word. The limitations of pictorial art as a medium for conveying or storing information are, of course, obvious; and recorded history may be considered to have been non-existent until, shortly before the end of the Pre-dynastic period, the Egyptians discovered the principle of the **rebus** or **charade**. The new departure consisted in using the pictures of things, not to denote those things themselves or any

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\(^1\) See Appendix A at the end of the book.


cognate notions, but to indicate certain other entirely different things not easily susceptible of pictorial representation, the names of which chanced to have a similar sound. Obviously proper names could only be communicated in this way, and it is perhaps

\[\text{Verso of the slate palette of Narmer (Dyn. I).}\]

This is one of the oldest specimens of Egyptian writing known. The name of the king, written with the \textit{mr}-fish and the \textit{mr}-chisel, occupies the rectangle (below, p. 72) between the Hathor-heads. The other small hieroglyphs give the names or titles of the persons over whose heads they are written; the captured chieftain may have been named Washi (harpoon \textit{wr}, pool \textit{f}). The group at top on right was probably intended as explanation of the picture in the centre; at this early date the gist of complete sentences could apparently be conveyed only by symbolical groups of which the elements suggested separate words. The conjectural meaning is: The falcon-god Horus (i.e. the king) leads captive the inhabitants of the papyrus-land (\textit{Th-m\textbackslash nw} 'the Delta').

with them that hieroglyphic writing began (see the annexed cut). The method was that by which Prior Burton, in the Middle Ages, playfully symbolized his name by a thistle or burr placed upon a barrel or tun. In similar manner, the notion of high

\[\text{\textsuperscript{1} See Ranke in Studia Orientalia (Helsingfors, 1925), 167 ff.; Keimer in Aegyptus, 7, 169 ff.}\]

\[\text{http://www.facebook.com/groups/per.medjat}\]
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numbers such as ‘thousand’ or ‘ten thousand’ could only have been conveyed pictorially by the thousandfold or ten-thousandfold repetition of a stroke or of the object to which the number referred; and even if the draughtsman had accomplished this laborious task, the spectator desirous of grasping the meaning would have been condemned to the hardly less laborious task of counting the strokes or objects so depicted. The Egyptians adopted a simple way of avoiding this difficulty. The word for ‘thousand’ in Egyptian was kha, and that for ‘ten thousand’ was djébat; but kha in Egyptian also meant ‘lotus’ and djébat meant ‘finger’. In order, therefore, to write ‘32,000 cattle’ in hieroglyphs all that was necessary was to depict three fingers and two lotus-plants in close proximity to the image of an ox, thus:—§§§§.

As is hinted by the example just quoted, Egyptian hieroglyphic writing did not attempt completely to replace pictorial elements by sound-elements; throughout the entire course of its history that script remained a picture-writing eked out by phonetic elements. Hieroglyphic writing may be said to have come into existence as a properly differentiated entity at the moment when, in a given pictorial representation, one portion of the objects figured was shown in miniature and was clearly intended to be interpreted in terms of language, while the other portion, of larger size, was no less clearly intended to be construed purely visually without reference to language. The development of Egyptian writing is well epitomized in those sculptured scenes on the walls of tombs or temples where what cannot easily be represented pictorially is conveyed by sequences of hieroglyphic signs graven above the figures to which they refer. By this means we may not merely watch the ancient craftsmen at their work, but even overhear their banter and listen to the songs they sang.

§ 6. Even in the fully developed form of hieroglyphic writing only two classes of signs need be clearly distinguished. These are: (1) sense-signs or ideograms (Greek idea ‘form’ and gramma ‘writing’); (2) sound-signs or phonograms (Greek phonē ‘sound’ and gramma ‘writing’).

1. Ideograms or sense-signs signify either the actual object depicted, as ☀ ‘sun’, ☽ ‘hill-country’, or else some closely connected notion, as ☀ the sun in the sense of ‘day’, ☼ a scribe’s palette, water-bowl, and reed-holder in the sense of ‘scribe’, ‘write’, or ‘paint’.¹

2. Phonograms or sound-signs are signs used for spelling, which, although originally ideograms and in many cases still also employed elsewhere as such, have secondarily acquired sound-values on the principle explained in § 5. Examples are ← r, from original ← ‘mouth’, in Egyptian ra; ☐ p + r, from original ☐ ‘house’, Egyptian pāru.²

¹ In strictness ideograms represent words rather than objects or notions connected therewith. Nevertheless, substitution of the term ‘word-sign’ could only obscure the clear distinction above made.

² The pronunciations here given are reconstructions from Coptic po ‘mouth’ and -wɔp in sɛnɛwɔp ‘roof’.

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§ 7. Vowels not written.¹ In reading the last section, the student has doubtlessly noted that the sound-values derived from "mouth" (ra), and from "house" (pāru), were said to be, not ra and pāru, but simply the consonantal elements entering into those two words, namely r and p + r. To put it differently, the Egyptian scribes ignored the vowels in writing. It thus came about that both these signs could be used in a far greater number of different words than would otherwise have been the case: ← might virtually represent rā, rā, rē, rē, ār, ār, ēr, ēr, or any other combination of vowel and r that the Egyptian language might contain; similarly □ might stand, not only for pāru, but also for pēr, āpr, ēpr, ēpra, and so forth. A like neglect of the vowels is seen in Phoenician, Hebrew, and Arabic, though in certain other Semitic scripts (Babylonian, Ethiopic) the vocalization is always indicated. The reason for the Egyptian omission of the vowels is not far to seek. It is characteristic of the family of languages to which Egyptian belongs that one and the same word presents different vocalizations according to the forms that it assumes and the contexts in which it appears; thus the ideogram for 'house' □, pronounced pār (from pāru) in isolation, may well have represented *pēr² when followed by a genitive and *pār(y)yũ in the plural. Such a variability of the vowels could not fail to engender the feeling that the consonants were all that mattered, whereby it became easier to utilize the sign □ for writing other words pronounced with p + r in that order, whatever vowels they may have possessed. In actual fact □ is found in the writing of words which we have reason to believe may have been spoken as *pārēf or *pērārēf, 'he habitually goes up', and *pārēyet 'spring'.

§ 8. Hieroglyphic writing is only one of three kinds of script which in course of time were evolved in Ancient Egypt. Out of hieroglyphic sprang a more cursive writing known to us as hieratic, and out of hieratic again there emerged, towards 700 B.C., a very rapid script formerly sometimes called enchorial but now always known as demotic. None of these styles of writing utterly banished the others, but each as it arose restricted the domain of its progenitor. In the Graeco-Roman period all three were in use contemporaneously.

Hieroglyphic owes its name to the fact that in the latest times it was employed almost exclusively for 'sacred' (Greek hieros) inscriptions 'sculptured' (Greek glāpho) on temple-walls or on public monuments. At the outset hieroglyphic was used for all purposes; on stelae of stone and the like the signs are incised, or more rarely in raised relief, without interior markings; in temples and tombs where their decorative effect was of account the hieroglyphs were often executed with the most elaborate detail and beautifully coloured; upon papyrus the outlines were, on the other hand, abbreviated to a very considerable extent. For specimens of these different types of

¹ Sethe's convincing views on this topic are vindicated by De Buck in Bibl. Or. 1, 11 against Scharff in Sitz. Bay. Ak. 1942, 72, n. 311.

² The asterisk * indicates that the reconstruction so marked is purely hypothetical.
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Hieroglyphic writing see the Frontispiece, Plate I. As time went on, hieroglyphic became restricted more and more to monumental purposes, though for religious texts it was in general employment even on papyrus down to the end of Dyn. XX; as an occasional medium for writing texts on potsherds or papyrus it survives right down to Christian times.

Hieratic, so called because in the Graeco-Roman age it was the usual script employed by the priests (Greek hieratikos ‘priestly’), is the name now given to all the earlier styles of writing cursive enough for the original pictorial forms of the signs to be no longer clearly recognizable. Hieratic was nothing more, in the beginning, than hieroglyphic in the summary and rounded forms resulting from the rapid manipulation of a reed-pen as contrasted with the angular and precise shapes arising from the use of the chisel. Under the Old Kingdom, hieratic is hardly differentiated from hieroglyphic. Under the Middle Kingdom and in the Eighteenth Dynasty hieratic is invariably used on papyrus, except for religious texts; it is developing a relatively consistent orthography of its own and distinguishes both more and less cursive varieties. Religious texts on papyrus begin to be written regularly in hieratic about Dyn. XXI, and from that time onward sporadic inscriptions on stone in the same script are found. In the latest period, as already said, hieratic was generally employed by the priests when writing religious texts on papyrus.

Demotic (Greek dēmōtikos ‘popular’), or enchorial (Greek enkhōrios ‘native’) as some of the earliest decipherers called it, is a very rapid form of hieratic that made its first appearance about the time of the Ethiopian Dynasty. Throughout the Ptolemaic and Roman ages it was the ordinary writing of daily life, and is occasionally found even upon stelae of stone.

For specimens of hieratic and demotic see Plate II. With demotic we are not concerned at all in this work, and with hieratic we deal only in so far as it has been converted or, to employ the usual term, ‘transcribed’, into hieroglyphic. Individual hieratic hands differ as all handwriting is apt to differ; for this reason Egyptologists, before translating a hieratic text, habitually transcribe it into hieroglyphs, just as the modern printer sets up a modern author’s manuscript in type.

C. BRIEF HISTORY OF EGYPTIAN PHILOLOGY

§ 9. The tradition and its interpreters. As Christianity spread throughout Egypt, the knowledge of the old native scripts and lore, long since the jealously

1 See Möller, Hieratische Paltographie, 3 vols., Leipzig, 1909–12; Ergänzungsheft, 1936; also Id., Hieratische Lesestücke, 3 vols., Leipzig, 1909–10. On the transcription of hieratic see Add. § 63 A.


PLATE II

LITERARY HIERATIC OF THE TWELFTH DYNASTY (Pr. 4, 2-4),
WITH TRANSCRIPTION

OFFICIAL HIERATIC OF THE TWENTIETH DYNASTY (Abbott 5, 1-3),
WITH TRANSCRIPTION

LITERARY DEMOTIC OF THE THIRD CENTURY B.C. (Dem. Chron. 6, 1-3),
WITH TRANSCRIPTION

SPECIMENS OF HIERATIC AND DEMOTIC

Specimens of Hieratic and Demotic

with hieroglyphic transcriptions in a modern Egyptological hand.

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guarded secret of a dwindling priestly caste, fell into oblivion. In the second century candidates for the priesthood had still to show a knowledge of demotic and hieratic. In the third century demotic is no longer used for documents, though there are demotic inscriptions at Philae dating as late as A.D. 452, i.e. some sixty years after the final disappearance of the hieroglyphs. After this, there remains only the tradition of the classical writers and the early Fathers, whose confused and mutually contradictory statements, if they point anywhere, point in a direction diametrically opposed to the truth. Scattered remarks in Herodotus, Diodorus, and Tacitus, to mention only the better known authors, do indeed imply that plain narratives of historical events formed part, at least, of the substance of the hieroglyphic inscriptions, and Josephus expressly states that the celebrated work of the historian Manetho was compiled from such sources. An obscure passage in the *Stromateis* of Clement of Alexandria (*flor.* A.D. 200) may also be interpreted as affirming that the hieroglyphs comprised phonetic signs. But the sane testimony just mentioned was altogether outweighed by the assertions of those whose beliefs and predilections were of a mystical kind. In the treatise *On Isis and Osiris* Plutarch compares the content of the hieroglyphic writings to the maxims of the Pythagoreans. The climax was, however, reached by Horapollo, a native of Upper Egypt who flourished in the second half of the fifth century. His treatise *Hieroglyphica*, written probably in Coptic but surviving only in a Greek translation, combines correct notions of the meanings of many hieroglyphic signs with the most grotesque allegorical reasons for those meanings. Thus, the goose symbolizes 'son' because of that bird's intense love of its offspring, the hare serves to write the word for 'open' because the hare's eyes always remain open, and so forth. Fantastic explanations of this type appealed all too readily to the medieval mind, and until the beginning of the nineteenth century the opinion persisted almost as an article of faith that the Egyptian hieroglyphs gave symbolic expression to recondite philosophical and religious doctrines. That erroneous opinion derived a new impetus from the learned speculations of the very man to whom the western world owes the revival of its interest in the Coptic language and literature. This was the Jesuit Athanasius Kircher, an accomplished Orientalist to whom was entrusted the translation of a Coptic-Arabic vocabulary brought home from Egypt by Pietro della Valle. Kircher's *Prodromus Coptus sive Aegyptiacus*, published in 1636, marks the beginning of a long sequence of books upon Coptic, a subject upon which no inconsiderable volume of information was available when at last scholars obtained the key to the decipherment of the hieroglyphs. For this, however, the time was not yet ripe; and the theories of Kircher as to the content of the hieroglyphic inscriptions exceed all bounds in their


imaginative folly. The cartouche of the Pharaoh Apries, encountered on a Roman obelisk, signifies to Kircher that 'the benefits of the divine Osiris are to be procured by means of sacred ceremonies and of the chain of the Genii, in order that the benefits of the Nile may be obtained'.

§ 10. The decipherment of the hieroglyphs. Against such fruitless speculations the occasional acute observations of exceptional men like de Guignes, Warburton, and Carsten Niebuhr could avail but little in the absence of some definite clue to the decipherment of the ancient scripts. Such a clue was at last provided when some French soldiers, working on the foundations of a fortress at Rosetta, came across a trilingual inscription in Greek, demotic, and hieroglyphic (1799). This inscription, ever since famous under the name of the Rosetta stone, proved from its Greek portion to be a decree in honour of the young king Ptolemy Epiphanes, which the priests of Egypt caused to be erected in all the temples of the land (196 B.C.). Unhappily only a relatively small portion of the hieroglyphic text is preserved, and doubtless it was for this reason, though partly also on account of the symbolic nature then attributed to the hieroglyphs, that scholars first directed their attention towards the demotic section. The stone itself had passed into the hands of the English, but a copy remained with the celebrated French orientalist Silvestre de Sacy. After an abortive attempt of his own, de Sacy handed the copy on to the Swedish diplomatist Åkerblad, a man of considerable attainments at that time devoting himself to oriental researches in Paris. Within the short space of two months Åkerblad succeeded, by a comparison of the Greek and the demotic texts, in identifying in the latter all the proper names occurring in the former, besides recognizing, alphabetically written in their correct Coptic forms, the words for 'temples' and for 'Greeks', together with the pronominal suffix for 'him' and 'his'. In the Lettre à Mr. de Sacy, published in 1802, a first and most important step is taken towards the goal reached by Champollion just twenty years after. That Åkerblad failed to make any further progress along the road where he had proved so admirable a pioneer was due to a prepossession from which he was unable to free himself; the words deciphered by him had been alphabetically written, and he therefore believed that the demotic writing was exclusively alphabetic.

The next great advance was due to an Englishman, no less a personage than the celebrated Thomas Young, the author of the undulatory theory of light. A man of deep learning and wide interests, Young was ever ready to try a new puzzle; so when in 1814 a copy of the Rosetta stone fell into his hands he attacked the problem with zest. While approving of Åkerblad's results so far as they went, he quickly realized that demotic teemed with signs that could not possibly be explained as

1 See particularly A. ERMAN, Die Entzifferung der Hieroglyphen in Sitzungsberichte der preussischen Akademie der Wissenschaften, 1922; and an excellent article [by F. Ll. Griffith] in The Times Literary Supplement, 2 February 1922.
alphabetic. Further, he grasped the fact that the demotic and hieroglyphic systems of writing were intimately related. Noticing that the Greek section was full of words which repeated themselves, he used these as a basis for dividing up all three sections into their component words, and it was not long before his Greek-demotic vocabulary amounted to eighty-six groups, most of them correct, though his attempts to indicate the sounds of which they were composed and to adduce Coptic equivalents were as a rule mistaken. In 1816 he announced further discoveries obtained from material other than the Rosetta stone. He had now identified long passages on papyri (belonging to the 'Book of the Dead') written in hieroglyphic and in hieratic, and had so established the equivalence of the pictorial and cursive forms of the signs. He was certain that both demotic and hieroglyphic consisted largely of phonetic elements; and having demonstrated the fact, guessed long before by de Guignes and Zoega, that the 'cartouches' or 'royal rings' seen in the hieroglyphs contained the names of kings and queens, 'very ingeniously but rather luckily identified the cartouche of Berenice in addition to the known one of Ptolemy, and correctly suggested that another cartouche must be that of Manetho's Thuthmosis of the XVIIIth Dynasty. He also pointed out in hieroglyphic the alphabetic characters for \( f \) and \( t \), and the "determinative" used in late texts for feminine names, and recognized from variants in the papyri that different characters could have the same powers—in short, the principle of homophony. All this was mixed up with many false conclusions, but the method pursued was infallibly leading to definite decipherment.¹

Meanwhile Jean François Champollion, the young French scholar who was destined to win immortal fame as the decipherer of the hieroglyphs, had as yet but few positive results to record. Born at Figeac in the Département du Lot on the 23rd December 1790, Champollion's interest in Egypt had awakened at a very early age. In his twelfth year he was already conversant with the rudiments of Hebrew and Arabic, and from that time onward his enthusiasm for things oriental, warmly encouraged by his elder brother Jacques Joseph Champollion-Figeac, never flagged. As a student at Grenoble he applied himself to the study of ancient history, together with Coptic and all alphabets and systems of writing which might lead him to his then already clearly perceived goal, the decipherment of the Rosetta stone. At the age of eighteen he became professor at the same university. A few years later his republican sympathies brought him into serious trouble. Banished from Grenoble, he returned in 1816 as a schoolmaster to his native town of Figeac. In 1817 he is back at Grenoble, conducting a school and serving as librarian of the local Academy of Sciences. These posts he lost in 1820, and sought refuge with his brother in Paris. Throughout this agitated period of his life, despite keen interests in other directions, Jean François was constantly adding to his store of Egyptian and Coptic

¹ Professor Griffith's verdict, in the article quoted above, p. 12, n. 1.
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knowledge, ever and again trying new solutions of the problem; when at last the truth was borne in upon him with all the vividness of a revelation, his complete mastery of the available materials enabled him to extend his discoveries with a speed and a sureness far beyond the scope of any of his contemporaries.

Passing over Champollion’s early writings, the first and most ambitious of which was the geographic portion, in two volumes, of a projected encyclopaedic work to be called L’Égypte sous les Pharaons (1814), we now turn our attention to the actual decipherment. Close study had brought him the conviction that the three kinds of Egyptian writing were mere modifications of one another, and when, in the summer of 1821, he printed his brochure on the hieratic script, he had no difficulty in converting the demotic groups known to him into hieratic, and thence into hieroglyphic. With the name of Ptolemy both in hieroglyphic and in demotic he was long since familiar from the Rosetta stone, and about this time he became acquainted with the demotic papyrus Casati, where he found and, as his biographer assures us, at once transcribed into hieroglyphs a name which he rightly conjectured to be that of Cleopatra. Confirmation of this conjecture was, however, for the moment missing. But only for the moment. In 1815 W. J. Bankes, exploring the temple of Philae, had discovered a base block covered with Greek inscriptions in honour of Ptolemy Physeon and the two Cleopatras, near to a fallen obelisk which appeared to have stood upon it. Both the base and the obelisk were transported to England in 1819 to adorn Mr. Bankes’s park at Kingston Lacy. A lithograph of the Greek and hieroglyphic inscriptions was made for Bankes in 1821, and in the following January Letronne forwarded to Champollion a copy with Young’s suggestion of Cleopatra scribbled by Bankes against the cartouche. It seems highly improbable that either on this occasion or previously Young’s ingenious but unproven conjectures can have materially helped Champollion, or even have influenced him in any way; but his failure to state exactly what he knew of the Englishman’s work has done untold harm, however unmerited, to Champollion’s reputation.

Åkerblad had read the demotic name of Ptolemy alphabetically, and Champollion, though always inclined to hark back to his incompatible theory of the purely symbolic character of the hieroglyphs, had proved, by his identification of the demotic signs with those contained in the cartouche of Ptolemy Physcon and the two Cleopatras, near to a fallen obelisk which appeared to have stood upon it. Both the base and the obelisk were transported to England in 1819 to adorn Mr. Bankes’s park at Kingston Lacy. A lithograph of the Greek and hieroglyphic inscriptions was made for Bankes in 1821, and in the following January Letronne forwarded to Champollion a copy with Young’s suggestion of Cleopatra scribbled by Bankes against the cartouche. It seems highly improbable that either on this occasion or previously Young’s ingenious but unproven conjectures can have materially helped Champollion, or even have influenced him in any way; but his failure to state exactly what he knew of the Englishman’s work has done untold harm, however unmerited, to Champollion’s reputation.

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$^1$ The earlier stages of Egyptian, as we have seen (§ 7), do not indicate the vowels. Just as in the Hebrew writing of German employed by the German-Polish Jew the old semiconsonants $\text{וֹת}$ and $\text{יָה}$ are employed for $\text{o}$ and $\text{l}$ respectively, so too here the loop, originally $\text{וֹת}$ (see § 19 for this mode of transliteration), is secondarily employed for $\text{o}$. See $\text{AZ. 34, 54}$; also $\text{Zeitschr. d. deutsch. Morgenl. Ges. 77, 145–7}$. 

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were found standing in exactly the positions where they were to be expected. The sign $\alpha$ for $t$ in ‘Ptolemaios’ differed, indeed, from the sign $\equiv$ which represented $t$ in ‘Cleopatra’, but the discrepancy could be easily explained by the principle of homophony (the representation of the same sound by different signs), of which Champollion was well aware. For the rest, the two cartouches provided him with a number of other equivalences which could not fail to assist him in his search for further identifications. These the following months brought in unexpected abundance: among the cartouches successively transliterated and identified were those of Alexander, Berenice, Tiberius, Domitian, and Trajan, besides others containing such imperial titles as Autocrator, Caesar, and Sebastos.

The problem was thus solved so far as the cartouches of the Graeco-Roman period were concerned. But what of those belonging to the older times? Were the hieroglyphs of an earlier age also in part alphabetic, or were they wholly figurative, as Champollion had so often suspected? It must be remembered that he was far less well equipped with material for answering this question than many of his English contemporaries. It was on the 14th September 1822 that he received from the architect Huyot copies of bas-reliefs in Egyptian temples which finally dispelled his doubts. The first cartouche which he noticed was from a rock-temple at Abu Simbel between the first and second cataracts. In this cartouche $\begin{array}{c} \text{\textbf{Q}} \\ \text{\textbf{M}} \end{array}$ he at once recognized the two-fold $\downarrow$ familiar to him from his alphabet. Separated from this by a problematical sign was the circle of the ‘sun’, in Coptic $\text{\texttt{re}}$. The royal name Ramesses or Rameses flashed across his mind, as he read $\text{\texttt{re}}-\text{\texttt{p}}-\text{\texttt{s}}-\text{\texttt{s}}$. The possibility thus envisaged became a certainty a few minutes later, when on another sheet he observed the cartouche $\begin{array}{c} \text{\textbf{E}} \\ \text{\textbf{M}} \end{array}$ with the ibis Thoth at its head and, following the ibis, the signs which he assumed to read $\text{\texttt{mes}}$. Surely this could be none other than the king Tuthmosis 1 of Manetho’s Eighteenth Dynasty. Confirmation of the value of $\downarrow$ was soon found by him in the Rosetta stone, where this hieroglyph formed part of the group corresponding to the Greek $\text{\texttt{vefthio}}$, a word which at once suggested the Coptic $\text{\texttt{misi}}$, $\text{\texttt{mose}}$ ‘give birth’.

From that moment onward each day brought its new harvest. Champollion realized that there was no longer any reason for holding back his discoveries, and on the 29th September he read at the Academy his memorable Lettre à M. Dacier relative à l’alphabet des hiéroglyphes phonétiques. In this letter he characteristically makes no mention of his decipherment of the names Ramessës and Tuthmosis. Those discoveries, together with numberless others, were reserved for the marvellous Précis du système hiéroglyphique, which appeared in 1824. Prolonged visits to Turin and to Egypt filled no small part of the remainder of Champollion’s short life. On the 4th March 1832 he died, at the early age of forty-one.

§ 11. The successors of Champollion. The collection of new materials and the

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1 More familiar to the general reader under the erroneous modern form Thothmes.
§ 11 EGYPTIAN GRAMMAR

Investigation of these left Champollion no time for setting forth a reasoned account of his conclusions, nor yet for forming pupils. Long before his death he had acquired a deep instinctive knowledge of the old Egyptian language; he could elicit with ease the meaning of most simple inscriptions and texts on papyri, and the whole perspective of Egyptian history lay clear before him. The posthumous grammar and dictionary appeared between 1836 and 1844, and though edited by Champollion-Figeac with the devotion of which the elder brother had shown himself so splendidly capable, sadly betrayed the lack of the master’s revising hand. An unworthy scepticism as to the value of Champollion’s achievement signalizes the years following his death. A new impetus was, however, given to the study of hieroglyphs by Richard Lepsius’s _Lettre à M. le professeur H. Rosellini_, published at Rome in 1837. Here the eminent German scholar, whose colossal _Denkmäler aus Ägypten und Nubien_ later supplemented the great publications of monuments by Champollion and Rosellini, submitted the decipherment to a penetrating and judicious re-examination and pronounced the foundations to be sound. Samuel Birch, whose first publications date from 1838, was an indefatigable translator and editor of hieroglyphic texts. His short but admirable _Dictionary of Hieroglyphics_ (1867), printed in the fifth volume of Bunsen’s work entitled _Egypt’s Place in Universal History_, was at length succeeded by Heinrich Brugsch’s far larger _Hieroglyphisch-Demotisches Wörterbuch_ (vols. i–iv, 1867–8; supplement, v–vii, 1880–2), which, even at the present time, retains a considerable value. Brugsch’s philological work embraced all corners of the field, but his principal discoveries were in demotic, of which he may be considered the real pioneer (_Grammaire démotique_, 1855). In hieratic the greatest advances were made by Goodwin in England (1817–1878) and Chabas in France (1817–1882). In the latter country Emanuel de Rougé (1811–1872) was a brilliant translator of hieroglyphic texts and author of an important grammatical work. The late Sir Gaston Maspero, whose published work covers the years 1871–1916, had an admirable feeling for the civilization of Ancient Egypt, and his vast activities, extending over the entire range of the subject, make him the outstanding figure among the Egyptologists of two generations ago. The present survey deals with philology alone, but it would be wrong to omit all reference to the excavations which have added so greatly to the linguistic student’s materials. Here the chief name is that of Mariette (1821–1881), whose excavations began in 1850; from 1884 onwards the late Sir Flinders Petrie brought new and stricter archaeological methods to bear; subsequently the Americans Reisner and Winlock improved even upon these.

It is, however, only during the last sixty years that our knowledge of the Egyptian language has come to rest upon a really scientific basis. The year 1880 saw the appearance of two grammars of the highest importance, the _Koptische Grammatik_ of Ludwig Stern and the _Neügäptische Grammatik_ of Adolf Erman. The latter, which dealt with the vulgar dialect of the New Kingdom, was supplemented in 1889 by an elaborate study of the language of a papyrus containing stories written in Middle
Egyptian (Die Sprache des Papyrus Westcar). In 1894 appeared a little manual of Egyptian Grammar by Erman which long formed the indispensable guide for every beginner (English translation of the first edition, by J. H. Breasted, 1894; fourth German edition, 1928). The study of Coptic was greatly advanced by G. Steindorff's short grammar of the Sahidic dialect (first edition, 1894; second edition, 1904). A yet more important contribution to Egyptian philology was Kurt Sethe's extensive and laborious treatise Das ägyptische Verbum (1899-1902), still a fundamental authority for verb-forms and for the general relationship of Egyptian to Coptic. The Zeitschrift für ägyptische Sprache served as a focus for new light thrown by Erman's pupils on the structure and details of the Egyptian language, but now, after the second world war, has come to a temporary standstill. In close sympathy with, though independent of, the work of the German school and its adherents in other lands were F. Ll. Griffith's remarkable successes in the palaeographical field; his decipherment of the cursive hieratic texts belonging to the Middle Kingdom and of the early demotic papyri opened up tracts hitherto unexplored. In the domain of demotic W. Spiegelberg proved the most prolific and serviceable editor of texts; in England Sir Herbert Thompson collaborated closely with F. Ll. Griffith in the publication of certain important papyri. Egyptian grammar made a brilliant advance with Battiscombe Gunn's Studies in Egyptian Syntax, Paris, 1924. As regards lexicography, Erman and his colleagues inaugurated in 1897 a vast enterprise of which a more extended account is called for. The Wörterbuch der ägyptischen Sprache promoted by the German Academies was to be based upon a collection of all words in all known inscriptions and manuscripts. The collection of the material, in the end amounting to more than a million and a half slips, was a task in which scholars from many different lands participated. Their part, however, necessarily terminated when the working out of results demanded the concentration of effort exclusively in Berlin. Erman, Sethe, and H. Grapow now remained as sole editors, and when the first-named became crippled with old age and failing eyesight and the second was claimed by other tasks, practically the whole responsibility came to rest on Grapow's shoulders. The last-named was fortunate in having the help of the Danish scholar Dr. (now Professor) Erichsen, to whose admirable handwriting we owe the five volumes of the Wörterbuch proper (1926-31). By a less fortunate decision, however, the publication of the all-important references to texts, later expanded into actual citations, was deferred until the skeleton of the whole should be complete. Down to 1940, when the last part appeared, these references (Belegstellen) had reached only to the end of the letter Π, and the publication of the remainder is unpredictable. Lexicography thus constitutes our principal desideratum,¹ though for the final stage of the language an immense stride forward was made by W. E. Crum's great Coptic Dictionary, the title-page of which bears the date 1939.

¹ For further observations on this matter see A. H. Gardiner, Ancient Egyptian Onomastica, Oxford, 1947, vol. i, pp. xiii-xxi; also the article in JEA. vol. 34, pp. 12-18.
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Until quite recently another urgent need was a handy selection of passages for study, since K. Sethe's widely used Ägyptische Lesestücke (Texte des Mittleren Reiches, 1924) is no longer available and is likely to have been a war-casualty. The place of this work has, however, now been taken by A. de Buck's Egyptian Readingbook, vol. I (Leyden, 1940).

In general, Egyptian philology has shown some progress since the first edition of the present work appeared, but not in the same degree or at the same speed as in the generation immediately preceding. In any case, we stand too close to the contributions which would have had to be recorded to make it desirable to bring this sketch further up to date.

D. BRIEF SURVEY OF EGYPTIAN LITERATURE

§ 12. Throughout the entire course of history no people has been more afflicted with the scribendi cacoethes than the Egyptians. The decorative character of the hieroglyphic script and its close connexion with pictorial art made it a natural and handy medium of ornamentation. Hence in temple and tomb there is hardly a wall but bears hieroglyphic inscriptions, and even the common objects of daily life, such as toilet utensils, boxes, jewels, and weapons, often display the names and titles of their owners, or the cartouche of the Pharaoh under whom they were made. It would be tedious to enumerate all the types of inscription that have come down to us; but this Introduction may fitly include some account of those texts from which our knowledge of Egyptian grammar and literary style is derived. We shall confine our attention to the earlier periods and only the more important documents will be mentioned.¹

§ 13. The religious literature.² The oldest body of religious texts is the large collection of spells known as the Pyramid Texts,³ since the most ancient and complete versions were discovered on the walls of chambers inside the pyramids of five kings of the Fifth and Sixth Dynasties. These texts, for the most part of very great antiquity, are exclusively concerned with the welfare of the dead king; they consist of incantations whereby his place in the sky and the other prerogatives of a dead king are assured to him; and they also incorporate the ritual which was recited in connexion

¹ The bibliographical references in the footnotes give only the best or the most easily accessible editions. Invaluable for inscriptions still in situ in Egypt is the Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings by B. Porter and R. L. B. Moss, 6 vols., Oxford, 1927-39. A comprehensive guide to Egyptological books and articles down to 1941 is provided by Ida A. Pratt, Ancient Egypt: Sources of Information in the New York Public Library, 2 vols., New York, 1925 & 1942.

² A considerable collection of translations into German will be found in G. Roeder, Urkunden zur Religion des alten Ägypten, in Religiöse Stimmen der Völker, herausgegeben von Walter Otto, Jena, 1915.


http://www.facebook.com/groups/per.medjat
with the daily offerings made in the pyramid-temples. At a later date these texts were usurped for their own benefit by the nobles, and many excerpts are found written in the interiors of the large wooden coffins of Dyn. IX–XI.

The coffins just mentioned also contain an important collection of spells which are known specifically as the Coffin Texts. These were composed on behalf of non-royal personages, and comprise incantations affording protection against hunger, thirst, and the manifold dangers of the netherworld, incantations for enabling the deceased to assume whatever forms he pleased, and incantations by virtue of which he could remain in the enjoyment of his former pastimes and partake of the society of his relatives and friends. The name of ‘Coffin Texts’ is reserved for those spells which are peculiar to the early coffins and do not recur later—not at least until the Saite period, when some of them were sporadically revived.

Other texts from the same source and of precisely the same nature constitute the nucleus and the earliest recension of a collection of texts to which Egyptologists have given the misleading name of the Book of the Dead. This is not really a book at all, but a heterogeneous assemblage of funerary spells of various dates, including also a few hymns to Re and Osiris, selections from which were written on papyrus and deposited in the tombs of most well-to-do Egyptians right down to the Roman period. The number of spells (wrongly called ‘chapters’) contained in individual copies, and the order in which they occur, vary greatly. The most complete Books of the Dead belong to the Ptolemaic period, and count upwards of 150 spells, often embellished with vignettes. Fine specimens of rather less extent emanate from the tombs of the dignitaries of Dyns. XVIII–XIX; these are often admirably written and sumptuously illustrated in colour. It is thus convenient to distinguish three versions of the Book of the Dead: (1) the Middle Kingdom version, principally found on the early coffins; (2) the New Kingdom version, consisting of papyri dating from the Eighteenth to the Twentieth Dynasties; (3) the versions of the late period, from Dyn. XXI onwards.

Other religious books, many of them very ancient, have survived only in copies


2 Being gradually incorporated into the work by De Buck cited in n. 1.


4 The most famous of all is R. Lepsius, Das Todtenbuch der Ägypter, Leipzig, 1842.
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of Dyn. XIX and even later. Such are the Ritual of the Divine Cult, the spells accompanying the daily service performed in the temples of the gods, the most complete copies of which are found in the temple of Sethos I at Abydos. Of rather more limited extent is the Ritual of the Funerary Cult, the vignettes and texts of which are found in the tombs of many Theban nobles. The tombs of the kings at Thebes bring to our knowledge four theological works of high importance: the Book of what is in the Netherworld, often called the Am Duat, describing the strange regions and inhabitants visited by the sun-god during his nocturnal journey underground from west to east; the Book of Gates and the Book of Caverns, two other treatises dealing with the topography of the netherworld; and the so-called Litany of the Sun. Of exceptional interest, though very corrupt, is an old magical text of which the most complete copies are found in the tombs of Sethos I and Ramesses III, recounting the Destruction of Mankind by Re, the sun-god, and the establishment in the heavens of the celestial cow-goddess.

Hymns to the gods are found, not only in the Book of the Dead and on sepulchral stelae or grave-stones, but also elsewhere. Some curious hymns to the snake-goddesses who were identified with the crowns of Pharaoh have been published by Erman from a papyrus of Dyn. XVII–XVIII formerly in the possession of M. Golénischeff. Still earlier is a hymn to the crocodile-god Sobk (Greek Suchos) discovered in a tomb beneath the Ramesseum. A hymn to the Nile is ancient, but very corrupt. The hymns to Amen-Re on papyri in Cairo and Leyden are of

6 É. Naville, La Litanie du Soleil, Leipzig, 1875.
8 Those on stelae are collected in Sélim Hassan, Hymnes religieux du Moyen Empire, Cairo, 1928.
10 Still unpublished.

[Notes 12, 13, see p. 21.
later date; the latter indeed belongs to the border-line of the period covered by this book, as do also the wonderful hymns to the Aten or Solar Disk inscribed in the tombs of El-Amarna and inspired by the heretic king Akhenaten (about 1373-1357 B.C.).

The stelae which all the larger collections of Egyptian antiquities possess in hundreds must here be mentioned. Some record merely the names and titles of their dead owner and his relatives; but more frequently a stereotyped formula gives expression to his desire for funerary offerings, and this formula is often expanded in an interesting way, with adjurations to passers-by to recite the requisite words, or with enumerations of the benefits hoped for in the life after death. Scraps of autobiography or self-laudatory phrases are not infrequently appended. Sometimes, as already noted, hymns to the gods take the place of the more usual texts.

The magical papyri in Turin, Leyden, and other collections are mostly later than the Eighteenth Dynasty; though many of them doubtless represent much older archetypes. One collection of magical spells falls, however, well within our period;

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2 *Zeitschrift für ägyptische Sprache*, 42, 12-42.


Magical fragments of the late Middle Kingdom exist in the still unpublished Ramesseum papyri. Others written in Dyn. XIX belong to the Chester Beatty papyri referred to above, p. 20, n. 11.
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it contains spells for the protection of mothers and their children.\(^1\) It was the common belief that the dead could exercise a potent influence upon the fortunes of the living for good or evil; hence the letters addressed to deceased parents and other relatives which have been found upon earthenware vessels deposited in the tombs.\(^2\) Likewise inscribed upon pots are denunciations of various foreign chieftains and others deemed hostile to Egypt;\(^3\) and a fresh series of similar character has been discovered written upon actual images of the enemies in question.\(^4\)

§ 14. Secular non-literary documents. Out of the practice of magic arose the science of medicine; some important medical papyri have survived.\(^5\) The oldest pages, dating from the end of Dyn. XII, were found at Illahun (wrongly known as Kahun) and deal with gynaecological cases;\(^6\) from the same place came fragments of a veterinary papyrus.\(^7\) Far surpassing these in both size and interest are two magnificent manuscripts written at the beginning of Dyn. XVIII: the Ebers papyrus\(^8\) gives instruction in the treatment of many maladies, besides describing the heart's action and explaining various medical terms; the Edwin Smith papyrus\(^9\) is mainly concerned with wounds, but adds on the verso a number of magical and medical prescriptions of sundry kinds. Later than these is a well-preserved papyrus\(^10\) showing marked affinity to the Ebers. To be assigned to the Nineteenth or Twentieth Dynasty are several other manuscripts\(^11\) of which the archetypes were certainly many centuries earlier. This class of composition presents serious difficulties owing to the technical nature of its subject-matter; further obstacles to comprehension are the many unidentifiable names of drugs and diseases, not to speak of the probability of textual corruptions.


\(^4\) G. POSENER, Princes et pays d'Asie et de Nubie, Brussels, 1940.

\(^5\) Convenient editions of the main texts by W. Wreszinski. General characterization, see H. GRAPOW, Untersuchungen über die altägyptischen medizinischen Papyri, Leipzig, 1935. Many details have been discussed by such scholars as V. Loret, F. von Oeye, B. Ebbell, and W. R. Dawson.


\(^7\) Op. cit., Pl. 7. The unpublished Ramesseum papyrus (Dyn. XIII) contain fragments of three more medical texts, only one of which, however, shows any degree of completeness.

\(^8\) G. EBERS, Papyros Ebers, 2 vols., Leipzig, 1875. Transcription of the whole into hieroglyphic, W WRESZINSKI, Der Papyrus Ebers, Leipzig, 1913.


Several works on mathematics have been found; the two most important are the Rhind papyrus in the British Museum and another in the Moscow collection. The problems dealt with are all of a purely practical order, but in some cases involve a considerable degree of knowledge.

A lexicographical book emanating from the already-mentioned Ramesseum find contained lists of birds, animals, cereals, parts of an ox, geographical names, and the like, but the earlier portions are very fragmentary.

The legal documents which have been preserved are less numerous than one might have expected. Some wills were discovered among the Illahun papyri, as well as deeds of sale, census-lists, &c. From the neighbouring site of Medinet Ghurab come several agreements concerning the work of certain female slaves, together with the procès-verbal of a lawsuit connected with the same subject. A more obscure document in which a female slave plays a prominent part is interesting for its legal form and terminology, agreeing with those of a highly important stela discovered at Karnak more than twenty years ago, but unfortunately still unpublished; this records the sale of the office of mayor at El-Kab under an obscure king of Dyn. XVII. The only other procès-verbal of a lawsuit falling within our period dates from the reign of Tuthmosis IV and is very fragmentary. A long inscription in a tomb at Asyut (early Dyn. XII) records the arrangements made with the local priesthood for periodic funerary offerings to be made on behalf of the tomb-owner after his death, the text being set forth in a number of paragraphs well illustrating the character given to written contracts at this period.

Of high importance for our knowledge of the administration of Egypt are a long inscription of Dyn. XVIII setting forth the duties of the vizier and a complementary text recording the advice given to the vizier on the occasion of his appointment by the Pharaoh. Earlier than the phase of the language covered by this book are the royal decrees, dating from the Old Kingdom, conferring upon the staffs of

3 Griffith, op. cit.
5 Griffith, op. cit.
6 Zeitschrift für ägyptische Sprache, 43, 27-45.
8 Griffith, op. cit.
9 Cairo 52453, see Bulletin de l’Institut Français d’Archéologie Orientale, 30, 891.
10 P. Mook, see Zeitschrift für ägyptische Sprache, 63, 1915.
11 F. Ll. Griffith, The Inscriptions of Sidi and Der Rifeh, London, 1889, PIs. 6-8; translation and discussion by G. Reisner, JEA. 5, 79-98.
§ 14

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various temples\(^1\) immunity from external interference. Dispatches passing between the Capital and certain officials stationed in the fortresses of the Second Cataract throw light upon sides of Egyptian official life not illustrated elsewhere.\(^8\) Many fragments of account-books and the like have been found, the most interesting being a journal detailing the distributions of food made at the court of a king Sekkhotpe of Dyn. XIII,\(^3\) the records of a royal dockyard of the time of Tuthmosis III,\(^4\) and some apparently related accounts on two papyri at Leningrad\(^5\) and on two others in the Louvre.\(^6\)

A large number of **private letters** exist, some dating back as far as Dyn. VI. The finest of all, still unpublished, were discovered by H. Winlock in a Dyn. XI tomb at Thebes and deal with the agricultural and domestic interests of one Ḥekanakhte and various associates and relatives of his.\(^7\) Many more come from Illahun and belong to the second half of Dyn. XII.\(^8\) Curiously few letters of Dyn. XVIII have come to hand, but a series of six, all centring round the person of a scribe named 'Ahmosė, well illustrate the epistolary style of the period.\(^9\)

Turning now to **historical records**\(^10\) of one kind and another, the earliest of these are the private autobiographies from the tombs and the royal decrees just mentioned; of great interest also are the inscriptions left by the leaders of expeditions to distant mines or quarries such as those of Sinai\(^11\) and the Wādī Ḥammāmāt.\(^12\) It is not until the end of Dyn. XII that official monuments with historical texts really


\(^5\) On the (so-called) verso of *Pap. Leningrad 1116 A* and *B* in the publication cited below p. 244, n. 4.


begin; among the oldest are some boundary-stones erected by Sesostris III at Semnah in the Second Cataract. In Dyn. XVIII such monuments become frequent; they record either warlike campaigns or the dedication of great buildings to the gods; particularly valuable are the many texts of the kind which Tuthmosis III caused to be placed in the temple of Karnak.

§ 15. The literature of the early periods. Several stories have been preserved to us from the Middle Kingdom. The masterpiece is the tale of Sinuhe, an official at the court of Ammenemes I, who, overhearing the news of the murder of that king, fled away in panic to Palestine; there he rose to a position of great influence, but in old age was overcome by longing for his Egyptian home; his pardon and return to the royal palace are recounted with great vivacity and humour. Another book tells how a peasant of the Wādy Natrūn, the oasis nearest to Egypt, is robbed of his asses whilst on his way to that land; he complains to the high steward of the king, and with such eloquence, that the high steward is ordered to detain him and to make him talk; in the end the peasant's petitions are reported to the king and the wrong inflicted is made good. The romance of travel finds expression for the first time in the story of a shipwrecked sailor who is cast upon a wonderful island where a kindly serpent holds sway. Of more popular character is an unfortunately mutilated book of tales relating wonderful events which happened in the reigns of the Pharaohs Djoser, Nebka, Snofru, and Cheops; the last tale of the four contains a legend of the origin of the Fifth Dynasty. A fragment seems to deal with the fortunes of a cowherd who was tempted in the marshes by a goddess in human shape.

Didactic treatises containing wise maxims and proverbial truths were greatly to the taste of the Egyptians. The earliest complete example of such a sbōyet or 'instruction' is ascribed to the vizier Ptahhotep who lived under Asosi of the Fifth

1 See A. Erman, The Literature of the Ancient Egyptians, translated by A. M. Blackman, London, 1927; G. Lefebvre, Romans et Contes égyptiens, Paris, 1949; most of the texts mentioned below are translated in one or both of these important books, so that no further references to them will be given. Three stories have been translated also by B. Gunn in B. Lewis, Land of Enchanters, London, 1948.


5 Published in the book mentioned above in note 2.
Dynasty, and contains advice, much of it unfortunately obscure, which might serve his son in his administrative career.\(^1\) The same papyrus preserves the remains of similar counsels addressed by a vizier of the Third Dynasty to his children, of whom one, named Kagemni, followed him in his high office.\(^2\) A book that enjoyed immense popularity in the schools, but which has come down to us only in a late and impossibly corrupt version, is the ‘Instruction of Akhtoy, the son of Duauf’; here the various trades and professions are reviewed, and the conclusion is drawn that the occupation of scribe alone confers dignity and staves off misery.\(^3\) Two kings left ‘instructions’ as a legacy to their successors; no book was more admired than the ‘Instruction of Ammenemes I’, the literary testament of a Pharaoh of great achievements who appears in a dream to his successor Sesostris I and recounts the story of his assassination and of the ingratitude with which his favours had been rewarded.\(^4\) Of no less interest is the advice given to his son and heir Merikare by a Ninth Dynasty king whose name is lost; here much stress is laid on piety and reference is made to various historical events.\(^5\) The actual authorship of the various works above mentioned is of course open to doubt, the more so since the Egyptians’ love of ancient attributions is amply attested in the medical writings and the Book of the Dead.

A related group of texts is best described under the name of pessimistic literature. This kind of literature seems to have sprung up under the influence of the catastrophes which overwhelmed Egypt at the close of the Sixth Dynasty, bringing in their train centuries of social upheaval and political disruption. The key-note is one sounded by the conservatives and aristocrats of all ages: wickedness and misery are everywhere rife, and the poor have usurped the place of the rich. Such a book of laments is that of the prophet Ipuwêr, who none the less seems able to descry the dawning of a happier day.\(^6\) Another prophetic book predicts the coming of king Ameny (i.e. Ammenemes I, the founder of Dyn. XII); the supposed speaker is a sage of the time of Snofru (Dyn. IV) named Neferrohu.\(^7\) One Khakheppatsonb, a priest of Heliopolis, is yet another critic of his own age, who naively voices his desire for original phraseology and new expressions wherewith to unburden


\(^2\) Transcription and translation by A. H. Gardiner in *JEA.* 31, 71-4.


\(^7\) *Pap. Leningrad 1116 B*, recto, see [W. Golénischeff], *op. cit.*, Pls. 23–5, Suppl. C–D. Translated by A. H. Gardiner in *JEA.* 1, 100–6.
his troubled heart.\(^1\) A composition of a very unusual type is the dialogue between a man weary of life and his own soul;\(^2\) in stanzas of considerable beauty the man describes his disgust at the world he lives in and his longing for death, but he is haunted by the fear lest in seeking a voluntary death he may be deserted by his soul; the arguments on both sides are full of obscurity, but the soul appears to give way in the end, won over by the man’s plea that the dead have power, like gods, to chastise the evil of the world they have left.

Of secular poetry little remains. Some hymns to Sesostris III\(^3\) well illustrate the use of the refrain and the penchant felt by the Egyptian writers for a rhythmical parallelism of members. Music and song were the regular accompaniment of every banquet, but the legends written beside the figures sculptured on the tomb-walls seldom give more than the opening words. In the tomb of Neferhotpe at Thebes a harper urges his listeners to eat, drink, and be merry, for death is the common lot and none may tell what lies beyond.\(^4\) On the opposite wall such cynicism is sternly rebuked: is not the West the universal home, where all may find rest and where wrangling is no more? The Nineteenth Dynasty has bequeathed to us some tender little love-songs;\(^5\) of these a few may well belong to the Middle Kingdom.

To sum up, what has survived to us from the literature of Early Egypt is but a small selection of fortuitous samples. We are fortunate enough to possess a few of those writings by which the Egyptians themselves laid most store; but the study of other books of which we have but single copies, and which may therefore be conjectured to have enjoyed less celebrity, shows that the ancient taste differed considerably from our own, and that possibly many works in which we could find real poetic beauty have been lost through lack of appreciation at the time they were written. The best characteristics of Egyptian literary art are its directness, its love of the picturesque, and its sense of humour; the worst defects are a leaning towards bombast, a monotony in the metaphors used, and a very limited range of sentiment. The impression with which we are left is that of a pleasure-loving people, gay, artistic, and sharp-witted, but lacking in depth of feeling and in idealism.

1 British Museum 5645, published as an appendix in A. H. Gardiner, Admonitions, see above, n. 6.
EXTRACTS ADAPTED FROM ORIGINAL EGYPTIAN TEXTS
AND USED AS READING-LESSONS

Funerary wishes from the tomb of Amenemḥêt. *Th. T. S.* i. Pl. 27. ... 70
From the Poetical Stela of Tuthmosis III. *Urk.* iv. 611. 620. ... 90
From the autobiography of the vizier Rekhmerē. *ÄZ.* 60, 69 ... 107
From the funerary stela Louvre C 172. SHARPE, *Eg. Inscriptions,* i. 82. ... 123
From the stela of Tjetji, Brit. Mus. 614. *JEA.* 17, Pl. 8. ... 138
Funerary wishes from the tomb of Amenemḥêt. *Th. T. S.* i. Pl. 27 ... 146
From the stela of Nebipusenwosret, Brit. Mus. 101. *JEA.* 21, Pl. i. ... 168
From the accounts of the Royal Court, *P. Boul. XVIII,* 31. Own copy, cf.
ÄZ. 57, 58. ... 201
Legend accompanying a scene of foreigners bringing tribute to the vizier
Rekhmerē. *Urk.* iv. 1098-9. ... 233
From the archives of the temple of Illahun. MöLL. *HL.* i. p. 18. ... 255
Beginning of Chapter 30B of the Book of the Dead as found on heart scarabs.
From the papyrus of Nu in the British Museum. ... 268
From the hymn to Rē on a door-jamb from the tomb of the general Haremḥab,
Brit. Mus. 552. *Hieroglyphic Texts,* viii. Pl. 27. ... 291
Autobiographical text from the stela of Beb, Leyden V 88. BOESER, ii. 10. ... 309
From the precepts ascribed to the vizier Ptahḥotpe. P. Brit. Mus. 10509, 4,
11-14 = [Dévaud], *Pt.* 264-74. ... 323
Inscription on a rock in the island of Sehel in the First Cataract. *Urk.* iv. 814-15. 335
From the medical Papyrus Ebers, 78, 6-10. ... 349
From the stela of Sesostris III at Semnahn. Berl. *ÄL.* i. p. 257. ... 361
From the tale of the Eloquent Peasant, B 1, 82-6. ... 361
From rules given to the vizier for the administration of his office, NEWBERRY,
Rekhm., Pls. 2-3. ... 362
Hymn to the White Crown of Upper Egypt. *ERM.* *Hymn.* 1, 1-2, 1. ... 380
From the autobiography of the sailor ‘Aḥmosē. *Urk.* iv. 6-7. ... 399
From the book of tales relating to the sons of Cheops. *Westc.* 9, 1-15. ... 419

24d

http://www.facebook.com/groups/per.medjat
§ 16. Direction of writing.—Hieroglyphic inscriptions consist of rows of miniature pictures arranged in vertical columns or horizontal lines. These columns or lines, as well as the individual signs within them, read usually from right to left, but more seldom, and then only for special reasons, from left to right. In spite of the preference shown by the Egyptians for the direction from right to left, that from left to right has been adopted in modern printed books on grounds of practical convenience.

The signs that represent persons, animals, and birds, as well as other signs that have fronts and backs, almost always face the beginning of the inscription in which they occur, so that the direction in which this is to be read is but rarely in doubt. For example, the words must be read from left to right because the birds, men, kid, and basket with handle all face toward the left.

Upper has precedence over lower, both as regards lines of hieroglyphs and as regards the signs within the lines. Thus in the word the order of the signs is

Here is a short inscription written in all four possible ways. The arrows show the direction in which the writing is to be read in each case; the letters give the order of the lines; the numbers indicate the sequence of the individual signs.

Note the effort that is made to arrange the hieroglyphs symmetrically and without leaving unsightly gaps. Observe, further, that no divisions are marked between the individual words.

§ 17. Phonograms or sound-signs (§ 6, 2) are of three kinds:

1. Uniliteral or alphabetic signs, representing single consonants. Exx. $\approx f$; $\approx r$.

2. Biliteral signs, or combinations of two consonants. Exx. $\approx m + n$ (or more briefly $mn$); $\approx p + r$ ($pr$). See below, § 31.

3. Triliteral signs, or combinations of three consonants. Exx. $\approx n + f + r$ ($nfr$); $\approx h + t + p$ ($htp$). See below, § 42.

These three kinds of phonograms will receive detailed consideration in turn. The most important, as being the most frequent of occurrence, are the uniliteral or alphabetic signs (§ 18).
§ 18. The alphabet\(^1\) is shown in the adjoining table (p. 27). How the Egyptians named their letters is unknown; the student will find it convenient to refer to them in terms, partly of the sounds which they approximately represent (column 4 of the table), partly of the objects which they depict (column 3); thus \(\text{허} \) is called ‘bolt s’; \(\text{허} \) is ‘n’; \(\text{허} \) is ‘the vulture’.

For transliteration into English writing, the symbols given in the second column should be used; these are our own letters differentiated by diacritical points or marks wherever the sounds to be indicated are unknown to English or would there have to be represented by more than one letter.

The remarks in column 5 should be carefully read, though the comparisons with Hebrew and Arabic letters will be of interest only to students acquainted with Semitic languages.

§ 19. On transliteration.\(^2\)—As in other languages, words in Egyptian were made up of sounds partly consonantal and partly vocalic; but, as explained in the Introduction (§ 7), hieroglyphic writing consistently ignored and omitted the vowels. Thus the two signs \(\text{허} \) might in effect represent \(\text{was}, \text{wes}, \text{ews}, \text{awsa} \) or any other combinations of vowels with \(w+s\) which the language permitted. Since we are thus as a rule ignorant of the actual pronunciation of early Egyptian words, the only mode of transliteration that can be regarded as strictly scientific is a mode which renders the consonants alone; therefore in most recent books on hieroglyphs \(\text{허} \) will be found transliterated simply \(\text{ws} \), without reference to the particular vocalization attaching to those consonants in each individual word.

A little practice will accustom the serious student even to such uncouth transliterations as \(\text{hnt}, \text{ct}, \text{wt}, \text{or rt} \); but since he will need sometimes to refer orally to the words thus rendered into modern written characters, a convenient method of pronunciation must also be devised. The course usually adopted is to use the English vowel \(e\) in every case except where the consonants \(t\) and \(r\) occur; in those two cases \(a\) (pronounced as in French) is substituted for \(e\). Thus the following pronunciations are obtained: \(\text{mnt}\) for \(\text{mn}, \text{djed}\) for \(\text{dd}, \text{sedjem}\) for \(\text{sdm}, \text{nefret}\) for \(\text{nfrt}\); but \(\text{hena}\) for \(\text{hnt}, \text{adjja}\) for \(\text{ct}, \text{weya}\) for \(\text{wt}\) and \(\text{aa}\) for \(\text{ts}\). Individual teachers have their own methods of pronunciation, but the method just described is probably as good as any, and is recommended here. In order to help the beginner, vocalized transliterations of the kind just indicated have been added to the purely consonantal transliterations in the vocabularies accompanying the first two lessons. Thus \(\text{허}\) (‘chet’) thing’ must be understood as meaning that the Egyptian word \(\text{허}\), having the signification ‘thing’, is to be transliterated in writing as \(\text{허}\), but may be pronounced conventionally ‘chet’, with ‘ch’ as in Scotch ‘loch’, see the alphabet, column 4. But it must never be
<table>
<thead>
<tr>
<th>SIGN</th>
<th>TRANSLITERATION</th>
<th>OBJECT DEPICTED</th>
<th>APPROXIMATE SOUND-VALUE</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>i</td>
<td>Egyptian vulture</td>
<td>the glottal stop heard at the commencement of German words beginning with a vowel, ex. der Adler.</td>
<td>corresponds to Hebrew `aleph and to Arabic ʼalif hamzatum.</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>j</td>
<td>flowering reed</td>
<td>usually consonantal y; at the beginning of words sometimes identical with i.</td>
<td>corresponds to Hebrew yodh, Arabic yd.</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>y</td>
<td>(1) two reed-flowers (2) oblique strokes</td>
<td>forearm</td>
<td>used under specific conditions in the last syllable of words, see § 30.</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>c</td>
<td>quail chick</td>
<td>a guttural sound unknown to English</td>
<td>corresponds to Hebrew ֱayin, Arabic ʼain.</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>b</td>
<td>foot</td>
<td>b</td>
<td></td>
</tr>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>p</td>
<td>stool</td>
<td>p</td>
<td></td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>f</td>
<td>horned viper</td>
<td>f</td>
<td></td>
</tr>
<tr>
<td><img src="image8.png" alt="Image" /></td>
<td>m</td>
<td>owl</td>
<td>m</td>
<td></td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>n</td>
<td>water</td>
<td>n</td>
<td></td>
</tr>
<tr>
<td><img src="image10.png" alt="Image" /></td>
<td>t</td>
<td>mouth</td>
<td>r</td>
<td></td>
</tr>
<tr>
<td><img src="image11.png" alt="Image" /></td>
<td>h</td>
<td>reed shelter in fields</td>
<td>h as in English emphatic k</td>
<td></td>
</tr>
<tr>
<td><img src="image12.png" alt="Image" /></td>
<td>k</td>
<td>wick of twisted flax</td>
<td>like ch in Scotch loch</td>
<td></td>
</tr>
<tr>
<td><img src="image13.png" alt="Image" /></td>
<td>l</td>
<td>placenta (?)</td>
<td>like ch in German ich</td>
<td></td>
</tr>
<tr>
<td><img src="image14.png" alt="Image" /></td>
<td>s</td>
<td>animal's belly with teats</td>
<td>perhaps like ch in German ich</td>
<td></td>
</tr>
<tr>
<td><img src="image15.png" alt="Image" /></td>
<td>z</td>
<td>(1) bolt (2) folded cloth</td>
<td>s</td>
<td></td>
</tr>
<tr>
<td><img src="image16.png" alt="Image" /></td>
<td>sh</td>
<td>pool</td>
<td>sh</td>
<td></td>
</tr>
<tr>
<td><img src="image17.png" alt="Image" /></td>
<td>d</td>
<td>hill-slope</td>
<td>backward k; rather like our g in queen</td>
<td></td>
</tr>
<tr>
<td><img src="image18.png" alt="Image" /></td>
<td>g</td>
<td>basket with handle</td>
<td>k</td>
<td></td>
</tr>
<tr>
<td><img src="image19.png" alt="Image" /></td>
<td>t</td>
<td>stand for jar</td>
<td>hard g</td>
<td></td>
</tr>
<tr>
<td><img src="image20.png" alt="Image" /></td>
<td>l</td>
<td>loaf</td>
<td>t</td>
<td></td>
</tr>
<tr>
<td><img src="image21.png" alt="Image" /></td>
<td>t</td>
<td>tethering rope</td>
<td>originally tsh (f or fj)</td>
<td></td>
</tr>
<tr>
<td><img src="image22.png" alt="Image" /></td>
<td>d</td>
<td>hand</td>
<td>d</td>
<td></td>
</tr>
<tr>
<td><img src="image23.png" alt="Image" /></td>
<td>d</td>
<td>snake</td>
<td>originally dj and also a dull emphatic s (Hebrew ֵ)</td>
<td></td>
</tr>
</tbody>
</table>

Obs. Later alternative forms are  for w,  for m,  for n, and  for t. Of these,  arose from an abbreviated form of  in Middle Kingdom hieratic, so that it appears in our transcriptions of hieratic texts belonging to a time when  was not yet written in hieroglyphic;  and  originate in the biliteral signs for  and  respectively, while  is taken from the word nṯr 'crown of Lower Egypt'.

Note also that  is used for  in a few old words.

1 The form  usually employed in printed books is not found on the monuments until a quite late period; early detailed forms are  and  and .
2 Az. 29, 47.
3 As m not before Tuthmosis I, Az. 35, 170.
4 Already sporadically as n from early XII Dyn., ex. Petrie, Gizeh and Rifeh 138.
§ 18. The alphabet\(^1\) is shown in the adjoining table (p. 27). How the Egyptians named their letters is unknown; the student will find it convenient to refer to them in terms, partly of the sounds which they approximately represent (column 4 of the table), partly of the objects which they depict (column 3); thus '— is called ‘bolt’; — is ‘n’; ß is ‘the vulture’.

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A little practice will accustom the serious student even to such uncouth transliterations as hnt, tdi, wta, or r; but since he will need sometimes to refer orally to the words thus rendered into modern written characters, a convenient method of pronunciation must also be devised. The course usually adopted is to use the English vowel e in every case except where the consonants i and r occur; in those two cases a (pronounced as in French) is substituted for e. Thus the following pronunciations are obtained: men for mn, djed for dd, sedjma for sm, nefret for nfr; but hena for hnt, adja for tdi, weya for wta and aa for r. Individual teachers have their own methods of pronunciation, but the method just described is probably as good as any, and is recommended here. In order to help the beginner, vocalized transliterations of the kind just indicated have been added to the purely consonantal transliterations in the vocabularies accompanying the first two lessons. Thus 'Ọ' ꝭ ꝭ (“chet”) thing’ must be understood as meaning that the Egyptian word ꝭ, having the signification ‘thing’, is to be transliterated in writing as ꝭ, but may be pronounced conventionally ‘chet’, with ‘ch’ as in Scotch ‘loch’, see the alphabet, column 4. But it must never be
matical endings, though full writings might there have appeared indispensable for the avoidance of ambiguity. For example: нед means ‘speaking’, a masculine participle, but this is very often written summarily as нед; the same writing нед is also, however, the proper form of the infinitive нед ‘to say’.

Here we touch upon one of the principal sources of difficulty in the interpretation of Egyptian texts. Summary writings are so much commoner than full ones, that grammatical distinctions are obliterated and become a mere matter of inference. When, in a given context, the beginner is told that a form written нед is to be understood as нед, he should take this assertion on trust until such time as he is able to appreciate or criticize the reasons which prompted it.

 нед is transliterated i because it seems, from the start, to have possessed two sound-values in Egyptian: i, y or i like ‘yodh in Hebrew, ex. нед ‘moon’, Hebrew י, Coptic ḫ; 2, i, ex. i磐, ‘I’, Hebrew י磐, sometimes written нед in the Pyramid Texts.

 нед is barely found as initial letter in Middle Egyptian except in the interjection нед нед ‘hey’ (§ 258). Elsewhere it is employed only in grammatical endings corresponding to нед or simply i in Old Egyptian. Whereas нед can occur either as last letter or as last but one, exx. masc. нед mry ‘beloved’, fem. нед mry, (less often нед) can occupy only the last place; there it has the value y of i, which it sometimes replaces, ex. нед Drty ‘Djerty’ (a town), Dyn. XVII for нед Drty, Dyn. XI. For the origin of нед see § 73, 4.

 нед and нед may be termed weak consonants, since they are very susceptible of change or omission; both tend to be replaced in writing by нед.

21. Absence of the article.—Old and Middle Egyptian dispense, as a rule, with any equivalent of the English article, whether definite or indefinite. Thus нед rn may be rendered, according to the demands of the context, by ‘the name’, ‘a name’, or simply ‘name’.

Obs. For Egyptian equivalents of both articles, appearing first in Middle Egyptian and becoming regular only in Late Egyptian, see below, §§ 112 end; 262, 1.

EXERCISE I

(a) Learn and write out from memory, both in hieroglyphs and in transliteration, the following words:

 нед ('em') 1, in; 2, by means of, with (of instrument); 3, from, out of.

 нед ('en') 1, to, for (in sense of dative); 2, to (of direction, only to persons).

 нед ('er') 1, to, into, towards (of direction towards things); 2, in respect of.

 нед ('pen') this m(masculine) follows its noun.

 нед ('ten') this, f(feminine)

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Exerc. I  

EGYPTIAN GRAMMAR

\( ky \) ('key') other, another, m. \{ precedes its noun.

\( kt \) ('ket') other, another, f.

\( lm \) ('yem') there, therein, therewith, therefrom.

\( bw \) ('bew') place, m., singular only.

\( ht \) ('chet') thing, f.

\( Pth \) ('Pteh') Ptah, name of the god of Memphis.

\( tw \) ('yew') is, are.

\( rn \) ('ren') name, m.

\( dd \) ('djed') say, speak.

\( hnt \) ('hena') together with.

(b) Write in hieroglyphs the following combinations of letters:

(N.B. Here and elsewhere the student should conform to Egyptian usage with its preference for a symmetrical arrangement of the signs (§16). The individual words will, however, best be kept separate, contrary to the practice of the monuments.)

\( hn, rk, grh, sft, ptr, my, snb, hrd, lth, wdi, dsf, khnd, ptpt, wsh, lsm. \)

(c) Translate into Egyptian, adding transliterations to the hieroglyphs:

(N.B. The words are to be translated in the order of the English, unless a different order is indicated by small numerals before the words, or unless instructions to the contrary have been given in the Lessons or Vocabularies.)

(1) To another place. (2) To Ptah. (3) Another thing is there. (4) In this name. (5) Ptah is there in this place. (6) Together with another name. (7) A thing is in this place. (8) Ptah speak(s) in respect of this thing.

LESSON II

§22. Ideograms or sense-signs, as we have seen §6,1, are signs that convey their meaning pictorially. More often than not they are accompanied by sound-signs (§§6,2; 17; 18) indicating the precise word to be understood.

Thus \( \odot \), a picture of the sun, immediately suggests to the mind, besides the notion of the sun itself, also the notions of light and time; the addition of sound-signs is indispensable to define the exact meaning and the exact word intended in a particular context. Hence \( \odot \) enters into the words \( \odot \; r \) 'sun', 'day' (also written \( \odot \) ); \( \odot \; hrw \) 'day', 'daytime' (also written \( \odot \) ); \( \odot \; rk \) 'time', 'period'; \( \odot \; wbn \) 'rise', 'shine' (also written \( \odot \)).

Obs. Note that one and the same word may often be written in several different ways; such different writings are called variants of each other.
DETERMINATIVES

Similarly, 𓊘, depicting a boat, appears in the words 𓊙𓊘 𓊚, 'solar bark'; 𓊚𓊚 𓊛, 'fare downstream'; 𓊛𓊛 𓊘, 'boat'.

𓊛 (also, but less frequently, 𓊛𓊛) represents a combined palette, water-bowl, and reed-holder. Hence it is used in the words 𓊛𓊛 𓊚, 'write' (the spelling 𓊛𓊛 is almost confined to the Old Kingdom; 𓊛𓊛 𓊚, 'scribe'; 𓊛𓊛 𓊛, 'smooth', 'finely ground', originally of pigments.

𓊛, an animal's ear, is found in 𓊛𓊛 𓊛, 'hear', more rarely written 𓊛𓊛 with all the component consonants; also in 𓊛𓊛 𓊛, 𓊛𓊛 𓊛, 'be deaf', and various other words.

As the example of 𓊛 shows, it is by no means necessary that an ideogram, when accompanied by phonograms, should be accompanied by all the signs needful to express its complete sound-value. It is only from full writings that the sound-value of ideograms can be ascertained; these are, however, on the whole rarer than short and summary writings.

§ 23. In several of the examples quoted in § 22 the ideogram follows one or more phonograms and ends the word. In cases such as these it is called a determinative, because it appears to determine the meaning of the foregoing sound-signs and to define that meaning in a general way. Words written ideographically may also have determinatives, ex. 𓊛𓊛 𓊚, 'scribe'.

Only some of the commonest words, like 𓊛 𓊛, 'speak', 𓊛 𓊛, 'together with', lack determinatives; and many, like 𓊛𓊛 𓊛, 'hungry man', 𓊛𓊛 𓊛, 'flee', have more than one.

Obs. The name 'determinative' is in many cases historically inaccurate, the ideogram having been the original sign with which the word was first written, and the phonograms having been prefixed to it subsequently for the sake of clearness. In such cases it might be more truly said that the phonograms determine the sound of the ideogram, than that the ideogram determines the sense of the phonograms.

§ 24. Generic determinatives.—Ideograms that serve to determine a considerable number of different words can naturally only express the kind of sense borne by these, and not their specific meaning; they are therefore called generic determinatives.

The following is a list of the more important generic determinatives; they may be learnt gradually. For fuller details the Sign-list at the end of the book must be consulted.

• 𓊜 man, person.
• 𓊜 woman.
• 𓊜 people.
• 𓊜 child, young.
• 𓊜 old man, old, lean upon.
• 𓊜 official, man in authority.
• 𓊜 (Dyn. XVIII 𓊜 or 𓊜), exalted person, the dead.

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§ 24  

EGYPTIAN GRAMMAR

god, king.  
or king.  
god, king.  
or goddess, queen.  
high, rejoice, support.  
praise, supplicate.  
force, effort.  
° eat, drink, speak, think, feel.  
lift, carry.  
weary, weak.  
enemy, foreigner.  
enemy, death.  
or lie down, death, bury.  
mummy, likeness, shape.  
head, nod, throttle.  
hair, mourn, forlorn.  
eye, mourn, forlorn.  
actions or conditions of eye.  
(less accurately nose, smell, joy, contempt.  
ear, states or activities of ear.  
tooth, actions of teeth.  
force, effort (interchangeable with ).  
substitute for in hieratic, less often in hieroglyphic.

offer, present.  
arm, bend arm, cease.  
envelop, embrace.  
phallus, beget, urinate.  
leg, foot, actions of foot.  
walk, run.  
move backwards.  
limb, flesh.  
tumours, odours, disease.  
bodily discharges.  
and cattle.  
savage, Typhonian.  
skin, mammal.  
bird, insect.  
small, bad, weak.  
fish.  
snake, worm.  
tree.  
plant, flower.  
vine, fruit, garden.  
wood, tree.  
corn.  
grain.  
sky, above.  
sun, light, time.

1 The king was often thought of as the incarnation of the falcon-god Horus, and the queen as the incarnation of the cobra-goddess Edjii, commonly known as Buto; moreover, both deities were typical of their class, whence the employment of falcon and cobra as determinatives of royalty and of divinity; but the former alone was so used at an early date.

2 Note the difference from in the position of both arms.

3 This animal represents the god Seth, identified by the Greeks with Typhon, the brother and murderer of the good god Osiris, and the enemy of Horus, son of Osiris.
This occasion may be taken to urge upon the student the desirability of acquiring a good hieroglyphic handwriting. In writing, the printed forms of the hieroglyphs may be abbreviated where needful, but care must be taken not to ignore any essential or characteristic feature. The transcriptions from the hieratic and demotic shown in Plate II (facing p. 10) are examples of the author's own hieroglyphic handwriting; though not to be regarded as models to be copied, they will serve to show the kind of way in which modern Egyptologists represent the old hieroglyphic script. Note that these transcriptions are written from right to left, i.e. with the signs pointing to the right (§ 16). It is important for the student to be able to write with equal ease in both directions, so that, when copying a text, he can retain the direction of his original.
§ 25. Purely ideographic writings.—When ideograms stand for the actual objects which they depict, the phonetic signs that would indicate the names of those objects are often dispensed with. Ideograms so employed are usually followed by the stroke-determinative i; if the noun is feminine, the stroke is preceded by a t, the feminine ending (§ 26).1

Masculine exx.: устрой рет sun; устрой hrf face.

Feminine exx.: устрой нтwt town, city; устрой hft horizon.

OBS. 1. The stroke i was early extended to other uses as well; not only was it retained when such words as устрой рет 'sun', устрой hrf 'face' were employed in their derivative meanings of 'day' and 'sight' respectively, but it is sometimes found also with ideograms that have become purely phonetic, the whole ideographic word being transferred to a phonetic usage; so устрой st 'son', which is written with an ideogram belonging to the old word устрой st (zt) 'pintail duck'.

OBS. 2. Ideograms meaning what they depict, and therefore accompanied by the stroke i, were in the Old Kingdom often accompanied by phonetic signs; a few cases have survived in M.E., ex. устрой 25 25, 45, 44.

§ 26. Egyptian distinguishes two genders, masculine and feminine. Most feminine words ended in a t (probably vocalized -at),13 exx. устрой st 'woman', устрой нтwt 'town'. Most other nouns are masculine, as устрой рет 'sun', устрой hrf 'face'.

§ 27. Verbal sentences are those in which the predicate is a verb-form having the sense of a simple finite verb in English or Latin ('loves', 'loved', amat, amavit).

In such sentences the normal word-order is: 1. verb, 2. subject, 3. object, 4. adverb or adverbial phrase (preposition with noun).

Exx. устрой вбн рет м pt the sun rises in the sky.

OBS. Sentences having in the Egyptian a verb-form serving merely as copula are in this book grouped for convenience sake with the non-verbal sentences, see § 28.

§ 28. Non-verbal sentences.—This is a convenient class-name for all those sentences which either have in the predicate no proper verb at all, or else have one with the attenuated meaning of the copula ('is', 'are', 'was', etc.).

The copula (i.e. that 'link' between subject and predicate expressed in English by some part of the verb 'to be') is often left unexpressed in Egyptian, as happens regularly in Semitic and less frequently in Greek and Latin.

Ex. устрой рет м pt the sun is in the sky.

Non-verbal sentences are classified according to the nature of their predicate. There may be distinguished:

1. Sentences with adverbial predicate, such as 'the scribe is there', 'the scribe is in the city'. Note that a preposition together with its noun constitutes...
an adverbial phrase, so that predicates like 'in the city' come under this head. See in detail Lesson X.

2. Sentences with nominal or pronominal predicate, such as ‘the scribe is a knave’, ‘he is a knave’, ‘I am he’, ‘who are you?’ The term ‘nominal’ here means ‘consisting of a noun’ (Latin nomen) and the reference is to nouns substantive only. See Lesson XI.

3. Sentences with adjectival predicate, such as ‘the scribe is good’. See Lesson XII.

No small part of the first twelve lessons will be devoted to mastering the different ways in which Egyptian expresses sentences of these three kinds.

OBS. 1. Hitherto it has been usual to group together the sentences described by us as ‘non-verbal’ under the heading of the ‘nominal sentence’. This is a term borrowed from Arabic grammar and has a signification rather different from ‘non-verbal sentence’ as here employed.

OBS. 2. The sentences expressing existence or non-existence described below §§ 107-9 are partly verbal, partly non-verbal. Another type of sentences to be dealt with in Lesson XXIII is non-verbal in form, though its predicate has verbal meaning; we shall refer to it as the ‘pseudo-verbal construction’.

§ 29. Sentences with adverbial predicate.—The word-order is the same as in verbal sentences (§ 27); since there is no object, and since the copula is in many cases omitted, this means that the order is 1. subject, 2. adverb or adverbial phrase.

Exx. 
\[\text{Rt \(i\m\) (the sun-god) Re\(\epsilon\) (is) there.}\]
\[\text{r\(\m\) \(pt\) the sun (is) in the sky.}\]

To introduce such sentences the word \(\text{\(t\w\)}\) is frequently used. This is an old verb (perhaps a specialized variation of the verb \(\text{\(\w\)}\) ‘come’) which has only this one form, and is employed in certain cases to be specified below with the meaning of the copula (‘is’, ‘are’, etc.).

Ex. \[\text{\(t\w\) \(r\m\) \(pt\) the sun is in the sky.}\]

When the subject is a noun, the word \(\text{\(t\w\)}\) occurs only in independent statements or assertions made with a certain detachment, and in these the presence of \(\text{\(t\w\)}\) is much more common than its absence. Thus the difference between \(\text{\(t\w\) \(r\m\) \(pt\)}\) and \(\text{\(r\m\) \(pt\)}\) is that, whereas the former type of sentence gives considerable prominence and importance to the affirmation which it contains, the latter is the form of words chosen for simple, unobtrusive description, particularly when there has to be expressed the equivalent of an English adverb clause, i.e. clause of time, circumstance, condition, etc.; see the next section.

When the subject is a pronoun, the sentence with \(\text{\(t\w\)}\) has a wider use, see below, §§ 37. 117.
§ 30. Dependence, tense and mood in Egyptian.—The student must realize from the start that Egyptian is very sparing in its use of words meaning ‘when’, ‘if’, ‘though’, ‘for’, ‘and’, and the like; consequently, it often devolves upon the translator to supply the implicit logical nexus between sentences, as also between words.

Similarly, distinctions of tense and mood are not marked in the same clear way as in English.

What is said here applies both to verbal and to non-verbal sentences, though in verbal sentences the ambiguity of meaning may sometimes result from the fact that the omission of vowels in the writing has obliterated differences between verb-forms which were really distinct and possessed distinct significations. In their particular contexts any of the following renderings may be legitimate:

- the sun rises in the sky
- the sun rose in the sky
- the sun will rise in the sky
- when the sun rises in the sky
- when the sun rose in the sky
- if the sun rise in the sky
- let the sun rise in the sky
- that the sun may (might) rise in the sky, etc.

When, however, a sentence with adverbial predicate like the last is introduced by ḫw, the range of possible meanings is narrower, and almost confined to main clauses embodying an assertion (see above § 29, below § 117); thus we obtain:

- the sun is in the sky
- the sun was in the sky
- let the sun be in the sky
- when the sun is (was, will be) in the sky
- the sun being in the sky (circumstantial), etc.

At the present stage of his knowledge, the beginner will do well to translate all these sentences as referring to present time. On the other hand, if the sense appear to demand it and the rules already given permit, he may insert in his renderings such an English word as ‘when’.

Ex. ḫwḥn ṣr ḫrm ḫw, ḫw ṣm ṣrw, (when) the sun rises, the earth is in joy.
VOCABULARY

|r| ‘rech’) become acquainted with, know.
|b| ‘chem’) not know, be ignorant of.
|g| ‘ger’) be silent, cease.
|b| ‘ched’) fare downstream, northwards.
|h| ‘ha’) go down, descend.
|s| ‘sedjem’) hear; with n ‘to’, hearken to, obey (a person).
|w| ‘weben’) rise, shine forth.
|v| ‘ra’) sun, day; with det. Rē, sun-god.
|t| ‘yaeh’) moon.
|t| ‘ta’) earth, land.
|p| ‘pet’) sky, heaven.
|s| ‘secher’) plan, counsel.

hrw (‘herew’) day, day-time.
grh (‘gereh’) night.
rēwl (‘reshwet’) joy, gladness.
dpt (‘depet’) boat.
weis (‘weya’) ship, bark, particularly divine ship.
nds (‘nedjes’) poor man, commoner.
var. s (‘se’) a man.
st (‘set’) woman.
sš (‘sesh’) scribe.
ibt (‘achet’) horizon.
pr (‘per’) house.
nīwt (‘neywet’) town, city.
var. $ (‘she’) lake, pool.

EXERCISE II

(a) Transliterate and translate:

1.  
2.  
3.  
4.  
5.  
6.  
7.  
8.  
9.  

(b) Write in hieroglyphs and in transliteration:

(N.B. Words in brackets are not to be translated.)

1. The scribe goes down into another boat. 2. Ptah knows this counsel.

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Exerc. II

(3) (When) this poor man fares downstream to the city, the house is in joy.
(4) The moon rises in the sky. (5) The scribe is silent by day and by night (render: in day, in night). (6) This land is in joy, (when) Re goes down into the bark. (7) A pool is in this city. (8) This woman hearkens to the scribe. (9) A man is there in the house.

LESSON III

§ 31. The biliteral signs (§ 17, 2), or combinations of two consonants, are of great importance, and a few must be learnt in each of the next lessons.

i. Signs with $i$ as the second consonant:

\[ [\text{i, old }] \\
\[ [\text{si} (\text{si})] \\
\[ [\text{ti}] \\
\[ [\text{ti}]

§ 32. Phonetic complements.—The biliteral signs (and similarly the triliteral signs, see below § 42) are almost always accompanied by alphabetic signs expressing part or the whole of their sound-value. Thus \[ \text{msn} \] is to be read \[ \text{sn} \], never \[ \text{msn} \], which would be written \[ \text{msn} \]; similarly \[ \text{j} \] is to be read, not \[ \text{bbi} \], but simply \[ \text{b} \]. Alphabetic signs used in this way are called phonetic complements.

The exact mode of combination varies with the individual signs. In the list of § 31, \[ \text{f} \], \[ \text{r} \], \[ \text{m} \], \[ \text{l} \], \[ \text{k} \], and \[ \text{l} \] follow the pattern of \[ \text{msn} \], the remainder (except \[ \text{m} \]) vacillating between this arrangement and that exemplified by \[ \text{j} \], where the first consonant precedes the biliteral sign and the second follows it; with \[ \text{m} \] the exceptional arrangements \[ \text{sm} \] and \[ \text{m} \] are found. What is customary in each case must be learnt by use.

The complete absence of phonetic complements is uncommon, but is seen in such words as \[ \text{s} \] 'thousand', \[ \text{s} \] 'son', \[ \text{hik} 'servant', \[ \text{kit} 'work', 'construction'.

§ 33. The personal pronouns appear in Egyptian under several different forms, each of which has its own restricted field of employment. There must be distinguished:

1. Suffix-pronouns, see below § 34.
2. Dependent pronouns, see below § 43.
3. Independent pronouns, see below § 64.
§ 34. The **suffix-pronouns** (more briefly **suffixes**) are so called because they must follow, and be suffixed to, some preceding word. They are as follows:

Sing. 1, c. I, me, my. Also fem. not occurring before Dyn. XIX. Kings sometimes (§ 24); rarely for kings in Dyn. XII, is replaced by or in Dyn. XVIII, when occurs for gods. Other writings of the suffix: on early M.K. coffins; in inscriptions sometimes; seldom.

The suffix was regularly omitted in O.K.; so too sometimes later.

Sing. 2, m. Thou, thee, thy. Reversed in hieratic, viz. ←.

Later also ←.

Plur. 1, c. We, us, our. Or ←, later also ←, or ←.

Old only ←, later also ←.

Or ←, later also ←, or ←.

Or ←, later also written ← or ←; exceptionally ←, ←. Also written ←, a later suffix, a few examples of which are found as early as Dyn. XVIII.

Dual 1, c. We two, us two, our. Obsolete in M.E. except in archaic texts; usually replaced by the plural suffixes.

Obs. 1. For ←, ← *st 'them', 'it' (§ 46) as object of the infinitive, i.e. used like the suffixes, see § 300.

Obs. 2. For the forms assumed by the singular suffixes after dual nouns, see below § 75, 2.

Obs. 3. In ←, ← *myty-wy 'between them' (§ 177) ← might be a very rare suffix 3rd pers. dual; ← or ←, after verbs is best explained differently, see § 486, Obs. 2.

Obs. 4. The exceptional writings of ← without ← are paralleled by even rarer ones with ←; reasons have been given for thinking that the final ← fell away at an early date, though revived for ← in Coptic.

§ 35. Among the chief uses of the suffix-pronouns are the following:

1. as genitive after nouns, with the sense of our possessive adjectives. Exx. ← prf 'his house', lit. 'house of him'; ← ntw·sn 'their city', lit. 'city of them'.

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LAC. TR. 11, 9; Wesc. 6, 7; MAR. Abyd. i. 25; Berl. II, i. p. 258; Urk. iv. 165. 4. Ikhern. 6, 8. 5. Urk. iv. 366; 840, 7. 6. Urk. ix. 808, 14; S13, 14. 7. D. el B. 47; Urk. iv. 612. 8. LAC. TR. 22, 3, 24, 1. 9. LAC. TR. 13, 16. 10. 25, 14, 1, 7. 11. Berck. i. 14, 9, 11. 12. Urk. iv. 119. 11. Cairo 2005, 9. 12 Dyn. XI, Hamn. 114, 13–16; Dyn. XVIII, Urk. iv. 572, 17, 3, 1031, 2–10. 12a. Ann. 29, 6; JEA 16, 64 (2); 24, 6, n. 15. 13 First of all in tw·w 'they are', exx. Urk.iv.54,10; 1021,4. 14 ExM. Hymn. 12, 3, 13, 5; MAR. Abyd. i. 29. 15 Urk. iv. 362, 12, 425, 17.

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2. after prepositions, as 𓊕𓊂𓊚 to me; 𓊌𓊎 hnr-s ‘together with her’.
3. as nominative with the simple tenses of the verb. Exx. 𓊐 dd-k ‘thou sayest’ (§ 39); 𓊑s dm-n-t ‘thou (f.) hast heard’ (§ 67).

Obs. Note that prf in Egyptian may mean, not merely ‘his house’, i.e. ‘the house of him’ but equally well ‘a house of his’, contrary to the use of the English possessive adjectives; exx. below in § 115.1

§ 36. ‘Myself’, ‘thyself’, etc.—Egyptian distinguishes no special reflexive pronouns. Hence 𓊖 dd-f nf could quite well mean ‘he says to himself’.2

For emphatic ‘myself’, ‘thyself’, etc. use may be made of 𓊕 ds-, later also written 𓊑, with appended suffix.3 This is found

1. after nouns, as in 𓊑 𓊑 Rt dsf Rœ himself, i.e. in person.4
2. to strengthen a suffix when used as genitive; ex. 𓊕𓊎𓊑 wti ds-i my own name.5
3. adverbially, with the meaning ‘by one’s own effort’; ex. 𓊑𓊕 𓊑 sn n-k krw t ls-sn the bolts open to thee of themselves.6

In later times ‘myself’, ‘thyself’ are regularly paraphrased by 𓊕𓊑 𓊑 𓊎 wti (§ 73, 3), 𓊑 htw-k, lit. ‘my (thy) members’; early examples also occur, some preposition always preceding.7

§ 37. The suffixes as subject of 𓊐 iw.—Like other verbs, 𓊐 iw ‘is’, ‘are’ (§ 29) may have a suffix for its nominative. The student must remember that the sentence with iw, though here for reasons of convenience classed as non-verbal (§ 28), is verbal in actual form.

Ex. 𓊕 𓊑 iw m prf we are in his house.

We have seen above (§ 29) that, if the subject of a sentence with adverbial predicate is a noun, the effect of placing iw before it is to give it the importance of a more or less independent assertion. This rule does not necessarily hold when the subject is a suffix-pronoun; the suffixes must lean on some preceding word, and iw is the word most commonly used to support the suffixes in the case before us. Hence such a sentence as iw m prf may have two meanings: (1) either it is a main clause, the assertion ‘we are in his house’, as above; (2) or else it may be a subordinate clause of some kind.

Ex. 𓊕𓊕𓊕 𓊑 𓊑 rs st, iw m prf the scribe rejoices, (when) we are in his house.

§ 38. Sentences with the 𓊐 m of predication.—Egyptian cannot say iw-k st for ‘thou art a scribe’, but only 𓊕 𓊐 iw-k m st, lit. thou art (as) a scribe.

Here the preposition 𓊐 has the signification ‘in the position of’, ‘as’; hence it may be termed the m of predication. By its aid the pattern of the sentence
with adverbial predicate may be adopted in order to express sentences which in English have a nominal predicate. An example with nominal subject would be:

\[ \text{tw nds pn m ss this commoner is a scribe.} \]

OBS. The predicate here usually, if not always, expresses what in logic is termed an ‘accident’, an acquired attribute rather than a permanent ‘property’.

§ 39. The \textit{sdm-f} form of the verb.—We have incidentally become acquainted with a form or tense of the verb in which the subject, sometimes a noun (§ 27) and sometimes a suffix (§ 35, 3), is added directly to the signs expressing the verbal notion; exx. \textit{sdm-f} ‘he hears’, \textit{sdm s} ‘the scribe hears’. In describing the various parts of the Egyptian verb it is usual to take the verb \textit{sdm-f} ‘hear’ as paradigm or model; and since, following the example of Semitic grammar, precedence over the 1st pers. sing. is given to the 3rd pers. sing., the verb-form to which reference has just been made is known as the \textit{sdm-f} \textsuperscript{1} form (pronounce sedjemef).

We shall see later (§ 411, 1) that the \textit{sdm-f} form appears to have originated in a passive participle followed by a genitival suffix-pronoun; an original ‘heard of him’ came to mean ‘he hears’ or ‘he heard’.

To create the passive of the \textit{sdm-f} form, an element \textit{tw}, sometimes more briefly written \textit{t(w)}, is inserted immediately after the verb-stem, as in \textit{sdm-tw} ‘this utterance is heard’, \textit{sdm-tw} ‘it (i.e. this utterance) is heard’. The element \textit{tw} is really an indefinite pronoun like our ‘one’, French \textit{on}, and is sometimes still so used independently, ex. \textit{dd-tw} ‘one says’, ‘it is said’ (see too below § 47); from this use \textit{sdm-tw} ‘he is heard’ was doubtless derived on the analogy of the active \textit{sdm-f}.

OBS. The suffix-pronoun after \textit{tw} was undoubtedly felt as the subject of a passive, not as the object of an active; otherwise the dependent pronouns (§ 44, 1), not the suffixes, would have been used.\textsuperscript{2} However, such constructions as \textit{hr-tw sdm-tw-f} (§ 239), \textit{tw-tw sdm-tw-f} (§ 463) show that the origin was not altogether lost from sight.

The full form \textit{sdm-tw-f} follows any determinative that the verb-stem may have, as \textit{sdm-tw-f} ‘he is known’. The shorter writing \textit{tw} may either precede or follow the determinative, but \textit{tw} is more correct than \textit{sdm-tw-f}. The passive ending \textit{tw} is in all cases inseparable from the verb-stem.

The full paradigm of the \textit{sdm-f} form is as follows:

\begin{tabular}{ll}
Active & Passive \\
1st sing. c. & \textit{sdm-f} I hear \textit{sdm-tw-f} I am heard \\
2nd & \textit{sdm-k} thou hearest \textit{sdm-tw-k} thou art heard \\
3rd & \textit{sdm-s} she (or it) hears \textit{sdm-tw-s} she is heard \\
\end{tabular}
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Active
1st plur. c. sd$m$-n we hear
2nd " " sd$m$-tn you hear
3rd " " sd$m$-sn they hear

Before nouns sd$m$ hears or hear
Indefinite sd$m$-tw one hears.

Passive
sd$m$-tw-n we are heard
sd$m$-tw-tn you are heard
sd$m$-tw-sn they are heard

The duals are omitted, since they are ordinarily replaced by the plurals; nor has it been considered necessary to encumber the paradigm with the variant writings of the suffix-pronouns, for which see § 34.

When the subject of the sd$m$-f form is a suffix, this is inseparable from the verb-stem or, in the passive, from the verb-stem accompanied by ·tw; ·tw is itself inseparable from the verb-stem.

When, on the other hand, the subject is a noun, this, under given conditions (§ 66), may be separated from the verb.

Exx. dd $s$ n$ f$ she says to him.

$dd$ n$ f$ s$t$ the scribe says to him.

$dd$-tw n$ f$ r $p n$ this utterance is said to him.

$t w$ gr$t$ r $m$ $p t$ now the sun was in the sky.

When the agent has to be expressed after the passive of sd$m$-f, or indeed after any other passive form of the verb, it is introduced by the preposition $l$ in 'by'.

Ex. $dd$-tw r $p n$ in s this utterance is (to be) said by a man.

Much more rarely, the preposition $b r$, properly 'with' or 'near', is used for the same purpose.

§ 40. Meaning of the sd$m$-f form.—This difficult topic is reserved for detailed discussion in Lessons XXX, XXXI. Provisionally, it may be said that the sd$m$-f form excludes the meaning of hardly any English tense or mood; see too above § 30. As a past tense, it is to no small extent replaced by another form, the sd$m$-n$ f$ (pronounce sedjemnef) form, to be described in Lesson V. In most cases the student will do well, at this stage of his knowledge, to render sd$m$-f as an English present. But to serve as indications of the wider meaning, three common uses are here specified, and may be utilized at once; the employment in clauses of time has been previously mentioned (§ 30 end).

1. The sd$m$-f form is often used without any introductory particle in rendering the equivalent of an English clause of purpose; see below §§ 219, 454, 3.

Ex. hib $k$ s$t$, dd $f$ s$h r$-k thou sendest the scribe that he may say thy plan.

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2. Or else it may express a wish or exhortation; see §§ 440, 5; 450, 4.

Ex. ʰib-k š mayst thou send (or send thou) the scribe.

3. Preceded by the particle ʰib, the fundamental meaning of which appears to be 'then' or 'therefore' (§ 228), the SDM-F form serves to express a consequence destined to take place in the future, or else an exhortation based on previously stated facts.

Exx. ʰib dd sr then the official will say.
ʰib dd-k n sr k then shalt thou say to thy son.

VOCABULARY

mv see.
ddit cross; ferry across.
ɾṣ rejoice, be glad.
ʰib send.
ṣ son.
ṣt daughter.
ɾṢl (not if or if) 1 father.
ʰik man-servant.
ʰikt maid-servant.
ɾṢm road, way, side.
ɾṢl office, hall, diwan.
ɾṣy vizier.
ɾṣ donkey, ass.
ɾṣ secret.
ɾṣw river.
ɾṢ crocodile.
ɾ mouth, utterance.
ɾ face, sight.
ɾ upon, concerning, because of;
ɾ before suffixes written
ɾ m in, with (of instrument), from, as;
ɾ before suffixes

1 The apparent f written in this word has been shown to be a determinative with some unascertained symbolic meaning, see Ann. 43, 311. Until recently Ṽ and IF were held to be distinct words, see AZ. 48, 18.

2 For the reading with final -y see Cairo 20184, k; Brit. Mus. 572.

EXERCISE III

(a) Transliterate and translate:

(1) (2) (3) (4)
Exerc. III

EGYPTIAN GRAMMAR

Sometimes used to accompany, or even to replace, a simple when used as a grammatical affirmative.

(5)

(6)

(7)

(8)

(9)

(b) Write in hieroglyphs and transliteration:

(1) The crocodile is in the river. (2) The moon rejoices, when the sun is in his horizon. (3) Then (th) shall thy name be heard by the vizier. (4) This scribe is in his office by day (and) by night. (5) The donkey goes down to the city upon another road. (6) The scribe sends this boat, that we may cross in it. (7) He rejoices because of thy utterance. (8) This land is in joy, when thou art in the sky. (9) He fares down to this city, his daughter with him.

LESSON IV

§ 41. Biliteral signs (continued from § 31):—

ii. with t as second consonant:

\[ \text{mt} \quad \text{, less accurately} \quad , \text{mt}^1 \quad \text{tt} \]

iii. with r as second consonant:

\[ \text{wr} \quad \text{hr} \]

iv. with w as second consonant:

\[ \text{rw} \quad \text{nw (rarely also for tn)} \quad \text{hw (rare)} \quad \text{sw} \]

\[ \text{tw} \quad \text{nw} \quad \text{hw} \quad \text{dhw (later dw)} \]

\[ \text{mw} \quad \text{rw} \text{ sw (old sw)} \]

v. with b as second consonant:

\[ \text{ib} \quad \text{nb} \]

§ 42. The triliteral signs (§ 17, 3) represent combinations of three consonants, and have naturally a far more restricted use than the biliteral signs. They need be learnt only as occasion arises.

Like the biliteral signs, they are usually accompanied by phonetic complements (§ 32). Two arrangements are particularly frequent: the one consists in adding the third consonant only, exx.  \[ \text{hr} \text{ stand up, arise; hr} \text{ hpr become; sdm hear.} \]
The other consists in appending both the second and third consonants, exx. \( \text{wfr} \), good, happy, beautiful; \( \text{mr} \), live; \( \text{htr} \), rest, become at peace.

OBS. The student may be puzzled at finding \( \sigma \) in \( \text{sdrw} \) here treated as a triliteral sign, while in § 22 it was described as an ideogram. This contradiction must be explained. In the case of the triliterals the distinction between phonograms and ideograms becomes particularly precarious. Thus probably all words containing the consonants \( \text{rtr} + \text{rtr} + \text{rtr} \) are etymologically connected with the verb-stem \( \text{htr} \) 'rest', 'be propitiated'; they are, moreover, all written with the sign \( \sigma \) representing a loaf placed on a reed-mat—a sign taken over from a word \( \text{rtr} \) 'altar', perhaps literally 'place of propitiation'. The sign \( \sigma \) in any given word may be described as ideographic in so far as any connexion of meaning is discernible between that word and the word for 'altar', 'place of propitiation'; it may be described as phonetic, on the other hand, in so far as the sound-value outweighs, or throws into the shade, such similarity of meaning.

§ 43. Personal pronouns (continued from §§ 33-5):

2. The dependent pronouns are less closely attached to a preceding word than the suffix-pronouns (§ 34), but can never stand as first word of a sentence.

Sing. 1, c. \( \text{wtr} \) I, me. Or \( \text{wtr} \). Varr. as in the corresponding suffix (§ 34), \( \text{tr} \), \( \text{tr} \), \( \text{tr} \), \( \text{tr} \), \( \text{tr} \), etc.

" 2, m. \= \( \text{tw} \) Thou, thee. Later also \( \text{tr} \).

" 2, f. \= \( \text{tn} \) He, him, it. Originally \( \text{sw} \).

" 3, m. \( \text{sw} \) She, her, it. Early \( \text{tr} \); later also written \( \text{tr} \) or \( \text{tr} \). Originally \( \text{tr} \).

" 3, f. \( \text{st} \) (see § 46). Later writings \( \text{st} \). Originally \( \text{st} \).

Plur. 1, c. \( \text{tr} \) We, us. Rarely \( \text{tr} \).

" 2, c. \= \( \text{tn} \) You. Or \( \text{tn} \), later also \( \text{tn} \) or \( \text{tn} \), also used as suffixes (§ 34).10 Originally \( \text{tn} \).

" 3, c. \( \text{sn} \) They, them. Or \( \text{sn} \), later also written \( \text{sn} \) or \( \text{sn} \). Originally \( \text{sn} \).

OBS. 1. For the \( \text{sw}, \text{sy}, \) and \( \text{st} \) which, from Dyn. XVIII onwards, are occasionally found as subject to an adverbial predicate or to the old perfective, and which may stand at the beginning of the sentence, see below § 124. See too Add., § 148, 1.

OBS. 2. A form \( \text{sw} \) is very rarely found as object in place of \( \text{tn} \) 'you'.6 In one text \( \text{tr} \) 'thou' (f.) is used strangely as a suffix-pronoun.7 Both are probably explicable by § 34, OBS. 4.

§ 44. Among the chief uses of the dependent pronouns are the following:

1. as object of any form of the verb except, as a rule, the infinitive.

Exx. \( \text{htr} \) \( \text{tr} \) 'thou sendest me'; \( \text{sn} \) \( \text{sn} \) 'he ferried him over'.

OBS. \( \text{sn} \) as object is uncommon, usually being replaced by \( \text{st} \) of § 46; some exx. may, however, be quoted.8

1 See \( \text{AZ} \), 30, 16.
2 Urk. iv. 158, 16.
3 Urk. iv. 385, 4.
4 Urk. iv. 158, 17.
5 Hamm. 199, 6.
6 Spieg. - Fortn. I. 4, 16.
7 So too an archaistic dual, \( \text{tr} \), Erm. Hymn. 12, 1.
10 After active old perfective, ex. LAC TR. 1, 54; after imperative, 36. S. 179; after participles and infinitive form, see § 375.
11 Dend. 9, 11 A.; Urk. v. 162, 6; Urk. iv. 346, 12; 618, 5.
§ 44. EGYPTIAN GRAMMAR

2. after a number of particles like $\text{st}$ 'lo', $\text{mk}$ 'behold', $\text{nt}$ 'not', $\text{ntt}$ 'that', as well as the relative adjective $\text{nty}$ 'which' (§ 199); in these cases the pronoun frequently serves as subject when an adverbial predicate follows.

Exx. $\text{mk}\,\text{wi}\,\text{m-bik}\cdot\text{k$ behold, I am before thee.}

Note that the $\text{m}$ of predication (§ 38) is employed also in this case.

$\text{nt}\,\text{ntt}\,\text{nty}\,\text{wi}\,\text{hr}\,\text{r}$. this state in which I was, lit. this state which I (was) under it.

3. as subject after adjectival predicate.

Ex. $\text{tw}\,\text{hr}\,\text{r}$ thou art happy with me; $\text{tw}$ here is for $\text{tw}$, and is to be carefully distinguished from the indefinite pronoun of § 47.

§ 45. Reflexive use of the dependent pronouns.—Like the suffixes (§ 36), the dependent pronouns are used reflexively.

Ex. $\text{r}\,	ext{hr}\,\text{ht}\,\text{r}$. I placed myself on my belly.

§ 46. The pronoun $\text{st}$ appears to be an old form of the dependent pronoun 3rd sing. $\text{f}$, which has been specialized for certain particular uses, mainly in place of the 3rd plur. 'they', 'them', or of the neuter 'it'.

1. as object of the verb.

Exx. $\text{sn}\,	ext{sn}\,\text{st}$ they turned themselves about. Note the reflexive meaning.

2. after the particles, etc., named in § 44, 2.

Exx. $\text{mk}\,\text{st}\,\text{hr}\,\text{k$ behold, they (my gifts to thee) are before thee.

$\text{bw}\,\text{nty}\,\text{st}\,\text{tm$ the place where it is, lit. which it (is) therein.

3. as subject after adjectival predicate.

Ex. $\text{nfr}\,\text{st}\,\text{hr}\,\text{r}\,\text{nfr$ it is more beautiful than anything.

OBS. For $\text{st}$ as object of the infinitive, like a suffix, see § 300.

§ 47. The indefinite pronoun $\text{tw}$ 'one', French $\text{on}$, which we have found used like a suffix in the $\text{sdm}\,\text{t}$ form, ex. $\text{dd}\,\text{tw}$ 'one says' (§ 39), may also be employed after the particles mentioned in § 44, 2 and others like $\text{hr}$, § 239; $\text{kr}$, § 242.

Ex. $\text{mk}\,\text{tw}\,\text{dd}\,\text{tw$ behold, one says, lit. behold one, one says.

OBS. For an independent use of $\text{tw}$ at the beginning of a sentence, see below § 333; a unique ex. before $\text{sdm}\,\text{t}$, see Add. § 148, 1, OBS. For its employment as
indicating the passive voice in the _sdmt_ and other forms of the suffix conjugation see §§ 39, 410; in the pseudo-verbal construction _lw-tw_ occurs (an ex. in § 332), as well as _wn-in-tw_ (§ 470); cf. also _kr-tw_ (_lw-tw, _tw-tw_) _sdmt-tw-f_, §§ 239, 242, 463. A very exceptional example after the infinitive used absolutely, § 306 (last ex. but one). Syntactically, _tw_ is treated as of masculine gender, see § 511, 5.

§ 48. Adjectives may be used as epithets, as predicates, or as nouns.

1. when used as epithets they follow their nouns, agreeing with them in number and gender. The ending sing. f. is _t_, as with the noun; for the plural, see below §§ 72, 74.

Exx. Σ _shr pn bin_ this evil counsel.
Σ _bt nbt nfrt_ every good thing.

These examples illustrate the fact that _nb_ 'every', 'any', 'all', and demonstrative adjectives which, like _pn_, follow their noun, have precedence of position over other adjectives. So too the suffixes when used possessively.

Ex. Σ _srf-f srt_ his little daughter.

The word for 'other', m. _ky_, f. _kt_, precedes its noun, see Exercise I (a); so too the demonstratives _pf_ 'this' and _pfly_ 'that', see below § 111.

With the adjective _nb_ the plural ending (_§ 72_) is usually, the fem. ending often, omitted in writing, exx. Σ _nfrw nb(w)_ 'all gods'; _Σ _bt nb(t)_ 'everything'.

OBS. The masc. plur. ending is, however, sometimes shown; 

2. when used as predicate, the adjective precedes its subject, and is _invariable both in gender and in number._

Exx. Σ _nfr ib-t_ my heart is happy.
Σ _sy_ she is bad.

Note that a dependent pronoun, not a suffix, is here used as subject (_§ 44, 3_).

3. when used as a noun, the adjective is generally followed by some appropriate determinative. Exx. _srf_ 'small boy', 'lad'; _nfrt_ 'beautiful woman'; _nfrt_ 'beautiful cow'.

§ 49. The ending _wy_, much more rarely written _wy_, as regularly in Old Egyptian, is sometimes added to adjectival predicates in order to give them an exclamatory force.

Ex. Σ _nfr-wy pr pn_ how beautiful is this house!

OBS. It is probable that this _wy_ is merely the masc. dual ending (below _§ 72_) with a special signification; in this case _nfr-wy_ would mean 'twice beautiful', compare modern Arabic _marhabet_ 'twice welcome'.

§ 50. The Egyptian adjective has no special forms to indicate the degrees of comparison. **Comparison** is effected by means of the preposition _r_, which here signifies 'more than', literally perhaps 'relatively to'.

Ex. Σ _st r bt nbt_ they were more numerous than anything.
§ 51.

The sense of the English neuter ('it', 'thing') is expressed in Egyptian by the feminine. Exx. & & 6w 'an evil (thing)', 'evil'; & & 6r's 'on account of it'. Compare too the use of t st, see above § 46.

§ 52.

The meaning of the dative is rendered by means of the preposition n 'to', 'for'.

Exx. 2 6b k 6 n 6 k thou sendest the scribe to thy lord. n n n n we speak to you.

VOCABULARY

var. di give, place.1

var. rdi give, place.1

rnh live; life.

htr rest, go to rest, become at peace; set (of sun); peace (noun).

6r stand up, arise.

tr appear, shine (of sun, gods or king).

shv remember.

nfr good, beautiful, happy.

bhn bad, miserable.

dw evil, sad.

rty plentiful, rich, many.

var. r great, large.

itr excellent.

sw empty, free (with m of from).

ib heart, wish.

var. nb lord, master.

nb every, any, all.

nw water.

hrd child.

tty sovereign, monarch.

mi like.

mitt likeness; m mitt likewise.

1 In this verb appearing in two variant forms (§ 289, 1) & is probably an ideogram depicting some gift, perhaps a loaf; & increasingly common as Dyn. XVIII is approached, represents a hand holding such a gift. For & is sometimes substituted & the two usually not being distinguished in hieratic; & & dt is not identical with & ml.

EXERCISE IV

(N.B. In analysing complex examples like (1) and (2), the student should first transliterate the whole, and then divide it into its component sentences and clauses.)

(a) Transliterate and translate:

(1) 2 6 w 6 n 6 k thou sendest the scribe to thy lord.

(2)
§ 52. Biliteral signs (continued from § 41):­
vi. with p as second consonant:
\[ \text{\textit{wp} \rightarrow kp} \]
vii. with m as second consonant:
\[ \text{\textit{im} \rightarrow nm, \text{\textit{hm} \rightarrow km, \text{\textit{gm} \rightarrow tm}} \]
viii. with n as second consonant:
\[ \text{\textit{tn} \rightarrow wn (rare), \text{\textit{nn} \rightarrow hn, \text{\textit{sn} \rightarrow sn (jn), later \langle sn}}} \]

PECULIARITIES OF HIEROGLYPHIC WRITING.¹

§ 54. The classification of the hieroglyphs into (1) ideograms or sense-signs and (2) phonograms or sound-signs (§ 6) covers the entire ground, but, as shown in § 42, Obs., the line of demarcation between the two classes is often difficult to draw. Nor must it be imagined that all the signs contained in the sub-divisions of these main groups stand on an equal footing and conform to identical rules; on the contrary, custom plays a very important part in deciding what writings are possible and what are not, though variant spellings are very numerous. A few examples will make this statement clearer.

¹ See E.R.M. Gramm. ² §§ 16–89, where this subject is dealt with in greater detail; also LEF. Gr. §§ 9–66.
§ 54

'House' (pr) is written 𓊤, much more rarely 𓊥; such a writing as 𓊥 is never found.

'To be firm', 'remain' (mn) is always 𓊤 or the like, never 𓊤.

The club-sign 𓊤 is used with phonetic (or semi-phonetic) value in a few words like 𓊤 𓊤 𓊤 'slave', 𓊤 𓊤 𓊤 'female slave', as well as in the common expression 𓊤 𓊤 𓊤 𓊤 'His Majesty' (see further below, Excursus A, p. 74); but it has not otherwise obtained currency as a biliteral for 𓊤, the sign 𓊤 being used for that purpose.

Yet again, some signs used phonetically must be preceded by letters representing the whole of their sound-value: so 𓊤 in 𓊤 𓊤 𓊤 𓊤 'thirst', which is phonetic inasmuch as the entire word 𓊤 𓊤 𓊤 𓊤 'kid' enters bodily into the writing of the etymologically unrelated verb for 'thirst'; here 𓊤 alone is not phonetic, since such a writing as 𓊤 𓊤 𓊤 𓊤 without 𓊤 would be quite abnormal in early times. It is useful to describe such signs as phonetic determinatives; other examples are 𓊤 in 𓊤 𓊤 𓊤 𓊤 'sentence', 'saying'; 𓊤 (tr) in 𓊤 𓊤 𓊤 𓊤 'pair of horses'; 𓊤 (ir) in 𓊤 𓊤 𓊤 𓊤 'miserable'.

Enough has been said to indicate that a correct theoretical account of all hieroglyphic spellings would be a very long and tedious undertaking. The method of this book is largely based upon the view that beginners, having once mastered the main principles of the writing, should not inquire too curiously into the nature of individual spellings, but should learn both the hieroglyphic groups and their transliterations mechanically. It is as unnecessary—to take an extreme instance—for the beginner to know why 𓊤 𓊤 'king', strictly 'king of Upper Egypt', variant 𓊤 𓊤, is to be read 𓊤 and not 𓊤 as it would be for a learner of English to know why the word pronounced plow is now written 'plough'.

The student must, accordingly, expect to find in the Vocabularies a number of spellings which he will not at once understand. In order, however, to elucidate a few simple problems that may perplex him at an early stage, some paragraphs will be devoted to certain types of peculiar writing.

§ 55. Abbreviations.—These are commonest in monumental inscriptions, stereotyped phrases, formulae, titles, and the like.

Exx. 𓊤 𓊤 𓊤 𓊤 𓊤 𓊤 'may he live, be prosperous, be healthy' (below § 313, end), attributes bestowed on the king and on honoured persons by the gods, and prayed for by men on their behalf; often appended as a token of respect to words for 'king', 'lord', etc.

𓊤 or 𓊤 𓊤 𓊤 𓊤, fuller writing 𓊤 𓊤 𓊤 𓊤 𓊤 'true of voice', an epithet added to the names of dead persons and hence often practically equivalent to our 'deceased'. Originally applied to Osiris with reference to the occasion when his regal rights, being disputed by Seth, were vindicated before the divine
PECULIARITIES OF WRITING § 55  

tribunal in Heliopolis. The same epithet is also used in connexion with Horus as the 'triumphant' avenger of the wrongs done to Osiris.  

\[ \Box \text{whm nbh} \] 'repeating life', another epithet given to deceased persons in Dyn. XVIII and thereabouts.  

\[ \Box \text{ks nh}t, \] in full \[ \Box \text{nsw-bi} \], 'victorious bull', an attribute ascribed to the Pharaoh.  

\[ \Box \text{n-sw-bit} \] 'king of Upper and Lower Egypt', literally 'he who belongs to the sedge of Upper Egypt and the bee of Lower Egypt'; compare \[ \Box \text{hity} \] 'king of Lower Egypt', a derivative in \( n \) from \( bit \).\(^2\)  

\[ \Box \text{hity-r,} \] literally 'foremost in position', a common term for local princes or mayors.  

\[ \Box \text{imy-r} \] 'overseer of the priests', more fully \[ \Box \text{mnw-ntr} \] (§ 73).  

§ 56. Graphic transpositions.\(^3\)—Signs are sometimes transposed, either in order to give a more pleasing appearance or for some less assignable reason.  

A small sign may be placed under the breast of a bird even when the latter has to be read first; thus \[ \Box \text{w} \], according to the word in which it occurs, may be read either \( tw \) or \( wt \); \[ \Box \text{t} \] similarly either \( ts \) or \( it \).  

Thin vertical signs show a peculiar tendency to precede a bird which they ought properly to follow. Exx. \[ \Box \text{w} \] instead of \[ \Box \text{w} \]; \[ \Box \text{w} \] in place of \[ \Box \text{w} \]; \[ \Box \text{nht} \] 'field' as variant of \[ \Box \text{nsw} \]; \[ \Box \text{mr} \] 'pyramid' always for \[ \Box \text{mn} \].  

Economy of space is one reason for such writings as \[ \Box \text{r} \] for \[ \Box \text{r} \] or \( sbl \) 'star'; \[ \Box \text{hr} \] for \[ \Box \text{hr} \] 'lector-priest'. So too in vertical columns \( \Box \text{a} \) is of frequent occurrence for \( \Box \text{a} \) 'under the feet (of)'.  

§ 57. Transpositions with honorific intent.—There is a common tendency to write words like \[ \Box \text{nsw} \] 'king' and \[ \Box \text{ntr} \] 'god', as well as the names of specific kings and gods, before closely connected words which in actual speech were pronounced first. Exx. \[ \Box \text{s} \] 'scribe of the king'; \[ \Box \text{r} \] 'servant of god'.\(^4\) Note that abbreviated writings are here frequent.  

§ 58. Monograms.—(1) In certain verbs involving the notion of movement the ideogram \( \Box \) is combined with a phonogram.  

So with \( \Box \text{t} \): \[ \Box \text{t} \] come.  

" - \( s: \) \[ \Box \text{t} \] 'is go (imperative); \[ \Box \text{t} \] ' bring, offer; \[ \Box \text{t} \] ' bring, conduct, pass.  

" - \( s: \) \[ \Box \text{t} \] ' is go.  

" - \( t: \) \[ \Box \text{t} \] ' take, carry off.  

" - \( n: \) \[ \Box \text{n} \] ' in: \[ \Box \text{n} \] ' bring, fetch.  

" - \( s: \) \[ \Box \text{s} \] ' guide, lead.
§ 58

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(2) Some other common monograms are:

<table>
<thead>
<tr>
<th>Monogram</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mm</td>
<td>daytime</td>
</tr>
<tr>
<td>rs(w)</td>
<td>southern</td>
</tr>
<tr>
<td>Smrw</td>
<td>Upper Egypt</td>
</tr>
</tbody>
</table>

§ 59. Defective and superfluous writings.—Such writings as 1 1 for rm 1 'men', 'people', and 1 2 for hnk 'beer' are in no way at variance with the rules already given, but are apt to puzzle beginners. The omission of m and n here is probably due to calligraphic reasons; but the Egyptian was under no obligation to prefix to an ideogram more phonetic signs than were needed to remove obscurity. Conversely, a superfluous w is inserted in 1 3 for flesh', 'meat', Coptic showing that tf is to be read.1b

§ 60. Group-writing.—A peculiar method of writing with biliteral instead of alphabetical signs, e.g. 1 4 for r, 1 5 for h, and with some other groups, e.g. 1 6 for l, 1 7 for t; especially often in foreign words or etymologically obscure names, e.g. 1 8, a foreign land, to be transliterated 'Thi, not 'Thwev 3; 1 9 for 'mt, not 'mttw,4 a man's name. Traces already in the Pyramid Texts, and partial exx. even in some M.E. words, e.g. 1 10 for dtt-f, § 409.

§ 61. Determination of compounds.—Compounds and other closely connected groups of words may show one common determinative or group of determinatives; exx. 1 11 for every one', lit. 'every place'; 1 12 for a wise man', lit. 'a knower of things'.5 Doubtless for this reason titles preceding the name of their owner are usually left without a determinative of their own, ex. 1 13 for a man's name. Traces already in the Pyramid Texts, and partial exx. even in some M.E. words, e.g. 1 14 for dtt-f, § 409.

§ 62. Avoidance of the repetition of like consonantal signs in contiguity.—When, for inflexional or other reasons, two like consonants either fell together or else came into close contact so as not to be separated by a full vowel, there was a strong tendency to write them but once. Thus, within the limits of a single word, 1 15 is written for 1 16 (§ 309), 1 17 for 1 18 (§ 413). In the kind of verbs known as geminating (see below § 269) this rule is still stricter, the alternative writing with repetition being practically excluded.

The same tendency not seldom manifests itself when a word ending with a certain consonant is immediately followed by another word beginning with the same consonant, ex. 1 19 for 'I do it'.6 This case occurs particularly often with uniconsonantal words or the like, so that they then find no expression at all in the writing; exx. 1 20 for 'by what means (lit. with what) shall one ferry across?'; 1 21 for 'they report to him' beside 1 22.
Conversely, a consonant is sometimes abnormally repeated, doubtless to mark the retention of a sound that in other combinations had fallen away; exx. nṣ nb sn "he shall convey me"; mpt wb for mpt wbn "behold ye me"; Mt-nt n wnt for wnt n "our road".

See Add. for § 62A.

§ 63. Doubtful readings.—A consequence of the complex and often defective nature of hieroglyphic writing is that scholars are still often in doubt as to the correct transliteration of words. Thus nṣ nb sn "beer" (§ 59) is in other books on Egyptian almost universally read nṣ nb; in old-fashioned works nṣ nb sn "king" is regularly rendered as nsw; and so forth. Among readings which are not yet fully established we incline to gnty for qy "sculptor", sdrty for srwty "treasurer". Where there is a choice, shorter readings are preferable to long ones; thus we read mti for qy-qy "moor", though the stem is probably mini.

See Add. for § 63A.

§ 64. Personal pronouns (continued from §§ 43-6):

3. The independent pronouns almost always stand at the beginning of the sentence (exceptions § 300), and are more or less emphatic in meaning.

Sing. I. Also written ḫy, ḫy or ḫy; early also ḫy ḫy; king sometimes ḫy.1 ḫy.

2, m. ḫy ntk Thou.

2, f. ḫy ntl Thou. Later also ḫy ntl.

3, m. ḫy ntlf He, it.

3, f. ḫy nts She, it. From Dyn. XVIII also ḫy.

Plur. I. Hitherto noted only in very late texts.2

2, c. ḫy ntn You. Later also ḫy ntn.

3, c. ḫy ntsn They. Later also ḫy.

These pronouns often stand in parallelism to the particle (§ 227) or preposition (§ 168) ḫy followed by a noun, and are clearly related to that word etymologically.

OBS. This series is closely connected with the personal pronouns in Hebrew and Arabic. The element ḫy is probably demonstrative in origin,3 the ḫ may be that of the feminine, and the variable endings are mainly those of the suffix-pronouns.

In the Pyramid Texts and the Old Kingdom the place of the forms above given for the 2nd and 3rd pers. sing. is occupied by an earlier type of independent pronoun formed from the dependent pronouns by the addition of ḫ.4 The two masculines have survived into Middle Egyptian as archaisms.

Sing. 2, c. ḫy ḫt Thou. Later ḫy ḫt.

3, c. ḫy ḫt He, she, it. Originally ḫt.

OBS. ḫt and ḫt were originally masculines only; in Middle Egyptian they are found for both genders.5 ḫt as a particle meaning 'but', see below § 254.
§ 65. The uses of the independent pronouns to be noted at this point are:

1. as subject of sentences with directly juxtaposed nominal predicate.
   Exx. imientos ink it-k I am thy father.
   ntf sr's he is her son.
   twt nb-t thou art my lord.

2. as subject of sentences with adjectival predicate. This use is almost confined to the 1st pers. sing.
   Ex. ink nfr I am good.

In both uses a certain degree of emphasis rests upon the pronouns, and in some contexts it would be desirable to translate, ‘it is I (who am) thy father’, ‘it is I (who am) good’, etc.

Observe carefully that it is against Egyptian usage to employ the independent pronoun when the predicate is adverbial; ‘thou art in the house’ may be rendered by or by , but not by .

§ 66. Word-order.---It is now necessary to supplement what was said on this score in §§ 27, 29.

The dative (§ 52) differs from other adverbial phrases (i.e. preposition accompanied by a noun) in its tendency to follow as closely as possible the word that governs it. The following sentence exemplifies the usual word-order.

The scribe reports this secret to his lord in this city.

This word-order is, however, modified when the subject or object is a pronoun; also when the preposition governs a suffix-pronoun so as to form a dative case. In these conditions the rule is that a noun must not precede a pronoun and that the dependent pronoun must not precede a suffix.

Exx. hib-f tw he sends thee.
hib tw s$s the scribe sends thee.
his son ferries you across; or ‘you ferry his son across’, since tw may be the suffix just as well as the dependent pronoun.

The scribe brings it to thee.

Our good lord has sent to us a despatch about it.

twt-wy n-s st how like (to) her it is!

it does not belong to thee, lit. it is not to thee.

tw n-k hrw nfr holiday is thine, lit. a good day is to thee.

tw n-k is mine, lit. he is to me.

Certain particles, termed enclitics (§ 226), which cannot stand at the beginning of a sentence, may take precedence of the subject (when a noun) or
the object or the dative. Such are *grt* 'now' (often best left untranslated), *rf* (with wishes, commands, questions, etc.), and *hm* 'assuredly' in the following examples.

\[
\text{tr.n(t) grt mehk.t(t) r rd n ntr t} \quad \text{now I made my tomb at the staircase of the great god.}\]

\[
\text{sddt rf n-k mtt iry} \quad \text{let me relate to thee the like thereof.}\]

Similarly in more complex constructions, as *ti sw hm tyf* 'and now indeed he was returning'. See § 148, 1.

Such non-enclitic particles as *mk* 'behold', *nn* 'not' (§ 44, 2) stand at the beginning of the sentence, preceding even the verb. Examples below § 119, and often.

OBS. Exceptional word-order is more often than not due to motives of emphasis, see below §§ 146 foll.; but compare also § 507.

§ 67. **The *sdm-n-f* form.**—This second common form of the verb is constructed, as regards its pronominal or nominal subjects, as well as in its mode of expressing the passive, exactly like the *samf* form (§ 39). From that form it differs only in the insertion of an **inseparable** element — *n* immediately after the verb-stem or after any determinative which the verb-stem may have.


*sdm-n ntr hrw* the god heard the voice.

*sdm-n st ntr* the god heard it.

*sdm-n-tw hrw* the voice was heard.

*pr-n-f* he went out.

*hsbn n-k nb-k* thy lord has sent to thee.

*ms-n-tw i* I was born.

Observe that the rules of word-order given in § 66 apply also here. A full paradigm is unnecessary; the one point to remember is that the formative *n* is inseparable from the verb-stem.

In its origin the *sdm-n-f* form appears to have resulted from the combination of a passive participle with a dative of possession or agential interest. Thus *pr-n-f* would mean 'gone out to him', *sdm-n-f* 'heard to him'.

Since the *sdm-n-f* form expresses essentially what occurs or happens to someone or by his agency, it was at the start no less indeterminate, as regards time-position, than the *samf* form. We shall later on become acquainted with one affirmative use (§ 414, 5) in which the *sdm-n-f* must be translated as an English present; and so too very frequently when it is preceded by the negative word *n* 'not' (§ 105, 3). These are, however, exceptional cases; almost

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1 Cairo 20099, 2.
Sim. ib. 20538, ii. c 1; 20539 ii. b 6.
2 Sh. S. 21. Sim. ib, 12; before dep. pron. ib. 10.
3 Sim. R 15.
§ 67. EGYPTIAN GRAMMAR

everywhere else the šdm-nf form is restricted to past time. It is thus employed
of past time in affirmative sentences, where it may have the meaning of the
English past tense ('he heard'), of the English present perfect ('he has heard'),
or of the English past perfect ('he had heard'); the latter two uses are particularly
common in clauses of time (see below § 212).

Exx. . . . as a man longs to see his home (when) he has passed many years in imprisonment.¹

His Majesty proceeded in peace, (when) he had overthrown his enemies.²

§ 68. The compound verb-form iw šdm-nf.—We have seen (§ 29) that
\\

therefore forms the copula 'is' or 'are', confers upon sentences with adverbial
predicates the value of a detached or independent statement. It is also frequently
employed before the šdm-nf form in main clauses to mark some more or less
important event in a narration.

Exx. The prince came to the king and said: I have brought Djedi.³ English present perfect.

The student should make use of this form at the beginning of narrative
sentences in the Exercises, reserving the simple šdm-nf for subsidiary sentences.

The form iw šdm-nf, to which we shall return later (§ 464), gives a certain
smoothness and elegance to recitals of past events.

§ 69. Verbal sentences as noun clauses.—A striking characteristic of
Egyptian is the ease with which it can treat an entire sentence as a noun. We
often find words having the form of verbal sentences, without any equivalent of
English 'that' by way of introduction, as object of verbs of saying, thinking,
wishing, etc., or as subject of their passives; and a similar use occurs after
prepositions. Sentence-like groups of words thus used we call noun clauses.

We shall be much concerned with such constructions in the later parts of
this book. For the moment all that is needful is to state the principle and to
illustrate it in one particular case, namely after the verb (r)dl 'give', 'place',
'cause' (§ 70).

§ 70. The šdm-f form after (r)dl.—The verb (r)dl 'give', 'place' often
takes as object another verb in the šdm-f form, and then means 'cause' or 'allow'.

Ex. I cause you to hear, lit. I give (that) you hear.⁶

Similarly as subject of the passive of (r)dl.

Ex. I was allowed to pass (lit. one gave I passed) a day in Yaa.⁶

¹ Leb. 141, Sim. P., Kak. 28, 21; 29, 12; Urk. iv. 1090, 14.
² BH. i. 8, 10, Sim. Pear. R 7, 59.
³ West. 8, 8. Sim. Sin. B 189-90; P. Kak. 36, 31; Pear. B 1, 5; Urk. iv. 17, 7.
⁴ Sh. S. 67. Sim. BH. 1, 25, 13; Brit. Mus. 614, 3; Hamm. 115, 9; 199, 6; Cairo 20538, ii. 3, 4; 20543, a 13; Urk. iv. 34, 5.
⁵ 11, 16; 55, 16; 131, 14; 748, 2, 6, 10.
⁶ Cairo 20538, ii. 9, 9. Other exx. see § 471, 1 a.
⁷ Sim. B 238.
LESSON V

VOCABULARY

~ in

bring, fetch, remove.

wp open.

A \$m go, walk.

gm find.

wsh be pure, clean; det. \(\text{hmt}\) (ordinary) priest.

\(\text{wr}\) answer (\(\text{n} \to \text{persons}\)).

\(\text{hb}\) hunger (vb. and n.); hungry.

\(\text{ib}\) thirst (vb.); thirsty.

\(\text{mh}\) efficient, beneficent, excellent.

\(\text{hwy}\) naked.

Kmt the Black Land, i.e. Egypt.

Dsrt the Red Land, i.e. the Desert.

\(\text{hnw}\) interior; det. 0, the (royal) Residence.

\(\text{sn}\) brother; \(\text{smt}\) sister.

\(\text{hmt}\) woman, wife.

\(\text{hm}\) (male) slave; \(\text{hmt}\) female slave.

\(\text{ns}\) var. \(\text{nts}\) god.

\(\text{t}\) bread.

\(\text{lnk}\) beer.

\(\text{hs}\) clothes, clothing.

\(\text{tsm}\) hound, dog.

\(\text{ts}\) (early also \(\text{ts}\)) \(\text{si}\) back; \(\text{ms-}\) at the back of, following after.

\(\text{r}\) hand, arm.

EXERCISE V

(a) Transliterate and translate:

(1)  

(2)  

(3)  

(4)  

(5)  

(6)  

(7)  

(8)  

(9)  

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http://www.facebook.com/groups/per.medjat
Exerc. V

EGYPTIAN GRAMMAR

(b) Write in hieroglyphs and transliteration:

(1) The scribe opened his mouth that he might answer the king: (O) sovereign, my lord! Thou art greater than any god. Thou art my lord, I am thy slave. This thy humble servant ¹ is like a hound following after thee. The Black Land (and) the Red Land rejoice (because) thou art (tw-k) beneficent king:

(2) He caused them to go down to the boat. (3) How evil is thy utterance; thou art not (§ 44, 2) my brother. (4) She is my sister; she is in thy hand as a slave.

¹ 'This thy humble servant' is to be rendered simply bik im 'the servant there', a respectful circumlocution for the 1st pers. sing. in Middle Egyptian. See AZ. 27, 122; 30, 126.

LESSON VI

§ 71. Biliteral signs (continued from § 53) :

ix. with r as second consonant : 

\begin{align*}
\text{lr} & \quad \text{pr} \\
\text{wr} & \quad \text{or} \quad \text{mr} \quad \text{hr} \\
\text{bh} & \quad \text{ph} \\
\text{mh} & \quad \text{nh}
\end{align*}

x. with h as second consonant :

\begin{align*}
\text{mr} & \quad \text{hr} \text{ (not to be confused with hr)} \\
\text{dr}
\end{align*}

§ 72. Number of nouns and adjectives. ³—There are three numbers in Egyptian, singular, plural, and dual. The dual is used only for pairs of things or persons.

Sing. m. has no special ending. Ex. \( \text{pr} \) brother.

" f. ends in -t. Ex. \( \text{prw} \) sisters.

Plur. m. " , " -tw. Ex. \( \text{prw} \) brothers.

" f. " , " -wt. Ex. \( \text{prw} \) sisters.

Dual m. " , " -wyn. Ex. \( \text{prw} \) pair of brothers.

" f. " , " -ty. Ex. \( \text{prw} \) pair of sisters.

Note that the plural of nsw 'king' is written \( \text{nsw} \) or \( \text{nsyw} \) ⁴

§ 73. Writing of the plural and dual. — 1. The oldest method consisted in the repetition of the ideogram with which the singular was written, thrice for the plural, twice for the dual.

Exx.

\begin{align*}
\text{Sing.} & \quad \text{Plur.} \\
\text{pr} & \quad \text{prw} \\
\text{irt} & \quad \text{irt}
\end{align*}

\begin{align*}
\text{Dual} & \quad \text{prw} \\
\text{irt} & \quad \text{irt}
\end{align*}
This method of writing is archaistically retained in many monumental inscriptions of the Middle and New Kingdoms. The phonetic spelling of the words often precedes the ideograms, which thus appear as determinatives (§ 23).

Exx. Plur. \( \text{srw officials. Dual } \text{thnwy pair of obelisks.} \)
\( \text{nhwt trees. } \text{cty pair of limbs.} \)

2. On the same principle, words that are written purely phonetically may have their component sound-signs, or some of them, repeated. This again, so far as Middle Egyptian is concerned, is for the most part a consciously archaistic practice.

Exx. | Sing. | Plur. | Dual |
---|---|---|---|
\( \text{ntr god.} \) | \( \text{ntrw gods.} \) | \( \text{ntrwy pair of gods.} \) |
\( \text{rn name.} \) | \( \text{rnw names.} \) |
\( \text{hk\( \_ \)_\( \_ \) magic.} \) | \( \text{hk\( \_ \)_\( \_ \) magical spells.} \) |

3. Towards the end of the Old Kingdom a determinative of plurality, consisting of three strokes \( \_ \_ \_ \), more rarely of three dots \( \cdot \cdot \cdot \), came into general use. As a rule it accompanies some sign or signs which in earlier times would have been written thrice, and serves as substitute for the repetition.

Exx. \( \text{snw ‘brothers’ for old } \text{snw ‘brothers’} \)
\( \text{ntrw ‘gods’} \)
\( \text{prw ‘houses’} \)

Sometimes, however, the ‘plural strokes’ stand independently as the mark of plurality, as in \( \text{snrwy ‘beautiful’ (m. plur.)} \); they may even accompany words that are plural only in meaning, not in grammatical form.

Exx. \( \text{sn they.} \)
\( \text{rbyt people, subjects. } \text{ts many.} \)

4. The sign \( \_ \), less frequently \( \_ \), which is seen in the dual endings \( \text{-wy} \) and \( \text{-ty} \) (§ 72), was originally a mark of duality employed, like the plural strokes \( \_ \_ \_ \), to obviate the repetition of ideograms; thus the archaic writing \( \text{snty ‘pair of sisters’} \) was at first no more than an abbreviation of \( \text{ntsnty ‘pair of sisters’} \). Since, however, Old Egyptian orthography habitually omitted the \( -y \) of the dual endings \( \text{-wy and -ty} \), the substitute \( \_ \) of the original pair of ideograms soon came to be interpreted as that semi-vowel. By the beginning of the Middle Kingdom, accordingly, \( \_ \) had ceased to be a special mark of duality and had become a sound-sign for \( -y \), with a use restricted to the terminations of words. Henceforth ‘pair of sisters’ is written \( \text{snty, where } \_ \text{ is } y \) and where the determinatives have to be added.

OBS. The sign \( \_ \) originally represented consonantal (semi-vocalic) \( y \), but at the beginning of some words it seems to have possessed a value indistinguishable from \( i \); hence it is transliterated \( l \). At the end of words \( y \) is written \( \text{or } \), but not as a rule interchangeably; \( 1 \) may occur as last letter but one, see above § 20.

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1 Superstition, as well as motives of abbreviation, helped in the development; see Rec. 35, 73; AZ. 51, 18.

2 On this question see Verheul, L §§ 109 foll.
§ 74. Omission of the plural and dual endings.—As seen in the last section, the plural and dual numbers of nouns were usually indicated by repetitions of signs or by the use of special determinatives. All the more readily, therefore, could the actual phonetic terminations -w and -wy and -ty, be omitted in the writing. Hence we find r$1~$, in place of r$1~$, srw ‘officials’, $1~$ in place of $1~$, n$1~$, ‘pair of ladies’; indeed, the abbreviated spellings are the commoner, the full feminine plural being especially rare. For example, $1~$ usually, nay possibly always, replaces the theoretically correct full writing *$1~$, $1~$, $1~$, $1~$, ‘women’, ‘wives’.

In the case of adjectives, the plurals and duals of which were formed in the same way as with nouns, such abbreviated spellings are yet more common. The ending of the feminine plural is here never fully written out, and even the plural strokes may be omitted; $1~$ and $1~$ are equally legitimate writings of *$1~$, ‘women’. In the masculine plural of the adjective the plural strokes are often dispensed with, exx. $1~$, ‘fat birds’; $1~$, ‘sturdy oxen’.

OBS. As we have seen (§ 48), ‘all’, ‘any’, ‘every’ was early often written as though invariable, but occasional variants show that this was not the case.

§ 75. After nouns in the dual
1. the sign for the suffix 1st pers. sing. is occasionally preceded by $1~$, exx. $1~$, ‘my hands’; $1~$, ‘my feet’.
2. the suffixes 2nd and 3rd pers. and 3rd f. sing. sometimes show an ending $1~$, exx. $1~$, ‘his two hands’ (also written $1~$); $1~$, ‘thy two lips’; $1~$, ‘her two thighs’. In this case the dual ending is occasionally omitted after the noun, ex. $1~$, ‘its two sides’.

§ 76. The use of $1~$ just mentioned (§ 75, 2) is extended, strictly speaking inaccurately, to certain words
1. having dual form but singular meaning, ex. $1~$, ‘its end’.
2. having singular form but a meaning with some implication of duality, ex. $1~$, ‘his fellow’, lit. ‘his second’.

§ 77. Apparent duals and plurals.—1. Certain words ending in -w, mostly abstracts, are by a false analogy written like plurals (§ 73, 2. 3); exx. $1~$, *nfrw* ‘beauty’; $1~$, *mnw* ‘memorial’, ‘monument’; *hrw* ‘neighbourhood’, ‘time’. Similarly, certain words ending in -wy and -ty, though not really duals, are apt to be written as such; exx. $1~$, *hrwy* ‘night’; $1~$, (var. $1~$) *nwy* ‘belonging to a town’. However, $1~$ (var. $1~$) *phty* ‘strength’ was early a true dual; whether $1~$, *hnty* ‘period’, ‘end’ was so or not is doubtful.
2. Other words sometimes written like plurals, such as $1~$, *trp* ‘wine’,
ADJECTIVES IN -Y

§ 77

"nbw 'gold', are treated grammatically as singulars; rsw 'water' is sometimes a plural, sometimes a singular.²

3. Many collectives in -lt are written with the plural strokes, though they are really feminine singulars and are so treated syntactically; exx. mnmnt 'herd'; bnyt 'sailors'.

4. The plural of rmt( fête 'man (Latin homo) is written rmt, or rmt, but appears from such phrases as rmt 'all men' to be properly a feminine collective rmt(t); very rarely the writing rmt nbt is found.³

§ 78. Status pronominalis.—When a suffix-pronoun is added to certain feminine nouns, an apparently intrusive -w occasionally appears before the feminine ending -t. Exx. dp 'boat', but dpw 'his boat'; 'meat', but w 'his meat'.

Obs. This phenomenon is due to a displacement of the accent when the suffix is added; some such pronunciation as dpe (from original dpwat) may be assumed for the status absolutus, becoming dpwatf, with the original w retained under the protection of the accent, in the status pronominalis. The Latin terms here used are borrowed from the grammarians of Coptic, where such modification of the noun before the suffix is regular.

§ 79. Adjectives in -y.¹⁰—The ending -y is employed to form adjectives from nouns and prepositions. Exactly the same formation exists in the Semitic languages, and the Arabic grammarians have invented for it the term nisbe-adjectives, or 'adjectives of relationship'; this name is sometimes applied to the Egyptian counterparts. Examples are:

From rsw 'south wind', m.²²

sing. m. r or r sy 'southern'.

f. r or r sy (rst).

plur. m. r or r syw (rsw).

f. r or r syw (rswt, rst).

From mhyl 'north wind', f.²³

sing. m. or mhyl (mhy)

f. or mhylt (mht).

plur. m. or mhlyw (mhtw).

f. or mhlywt (mhtwt, mhtt).

From the preposition r (lr) 'to'.

sing. m. r or r' relating to', 'connected with'.

f. or ryt (irt).

plur. m. r or rwy, r w.

f. or rwy (irwt, irt).

As the above writings indicate, the formative -y is never written out in the feminines, and the semi-vowels y and w are also elsewhere usually suppressed; for reasons of practical convenience, the less correct transliterations given in brackets are to be preferred as a rule. The -y of the m. sing. is often, but by no means always, written out, and as regards the m. plur. the latent
§ 79  
EGYPTIAN GRAMMAR

1 Differing from it, with which it is often confused, only in the rounded back of the head and the rather plumper breast. But in painted inscriptions the colour is brown.

2 *Pt. 69. 75· 435.*

"This hieroglyph represents the tongue, which is 'what-is-in-the-mouth'; hence its value is due to a kin~ see AZ. 40, 42, 44. *Siut 1, 350.* The suffix in "(d), 'his northern one', sall. 'boundary', B.H. 1, 25, 50, has its ordinary possessive sense; sim. the first ex. on p. 63.

§ 80. Adjectives derived from prepositions may, like the latter, govern a noun or pronoun.

Exx. *"* hry ssts 'he who is over the secret', a common title.  
*"* imy-f 'what is in it', lit. that-being-in it.

The adjective *"* (also mitw, § 79 Obs.), which is derived from a f. noun *"* mit 'copy', may similarly take a suffix, ex. *"* mitw 'his equal'.

From the noun *"* 'head' and its derivative preposition *"* 'upon' (§ 173) comes the adjective *"*, varr. *"*, *"*, *"*, also written *"*, with the two meanings (1) 'foremost', 'chief', 'first' and (2) 'being upon', ex. *"* *"* 'Inpuw *"* *"* 'Anubis (who is) upon his mountain'. There is also a secondary adjective *"* *"* 'first', but this hardly occurs until Late Egyptian.

The beginner must bear in mind that such adjectives in -y, in their most summary writings, are easily mistaken for their originating prepositions; the example *"* *"* *"* just quoted is a case in point, doubt here being the more justifiable, since a prepositional phrase may sometimes be closely linked to a noun, ex. *"* *"* *"* *"* 'lord of the universe', lit. 'lord to the end' (§ 100, 1); see further § 158.
USES OF ADJECTIVES

§ 80

On occasion some word may intervene between an adjective in -y and the word it governs.

Exx. 1. \(\text{in} \text{mt} \text{sn} \ h\text{t}\) 'their originals', lit. their that-being-in-front.¹
2. \(\text{iry} \ \text{nö} \text{sm}\) every functionary, lit. every one-relating-to a business.²
3. \(\text{ny} \ \text{wi} \text{Rc}\) I belong to Rē, lit. I am (§ 44, 3) belonging to Rē.³

§ 81. Like other adjectives, those ending in -y are often employed as nouns.

Exx. 1. \(\text{shty}\) 'peasant', 'fowler', properly 'one-belonging-to-the-country
2. \(\text{imntt}\) 'the west', from \(\text{imnty}\) 'western'.
3. \(\text{hr(t)-ntv}\) 'the necropolis', lit. 'that under-(i.e. possessing-)the-god'.⁴
4. \(\text{hrw-st}\) 'those-upon-the-sand', i.e. the Bedāwīn.

VOCABULARY

- \(\text{ir}\) make, do.
- \(\Delta\) pr go forth, go up.
- \(\text{ph}\) reach, attack.
- \(\text{mr}\) love, wish.
- \(\text{mh}\) fill (m with).
- \(\text{hšk}\) capture, take as plunder.
- \(\text{dbḥ}\) ask for, beg.
- \(\text{imnty}\) western.
- \(\text{tšty}\) eastern.
- \(\text{wr}\) great, important, much.
- \(\text{Kīš}\) Ethiopia, the Cush of the Bible (f.)
- \(\text{irṭt}\) (earlier irṭt) milk.
- \(\text{mnw}\) monument.
- \(\text{mnmt}\) cattle.
- \(\text{rmś}\) man; \(\text{rmṭ(t)}\) people.
- \(\text{rd}\) foot.
- \(\text{ntḥ}\) eternity.
- \(\text{ṭṭ}\) boundary.
- \(\text{mr}\) pyramid.
- \(\text{ḥt}\) barley, corn.
- \(\text{ḥt}\) body.
- \(\text{ḥṣt}\) hill-country, (foreign) country.
- \(\text{hr}\) under, carrying, holding (preposition).

EXERCISE VI

(a) Translitrate and translate:

(1)  
(2)  

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Exerc. VI

EGYPTIAN GRAMMAR

(3) They went forth to Cush, they reached its southern boundary, they captured its towns, they brought away all its inhabitants (lit. those-under it) (and) all its cattle. (2) He loved his brothers (more) than his own wife. (3) I have made for thee many great monuments (and) have placed them in the Southern City.¹ (4) Thou fillest thy hands with (ḥr) all good things. (5) Ṣes placed him as king in this land, all southern (and) northern countries (being) under his feet. He is our beneficent lord; all his plans are like (those of) Ṣes himself. (6) He is the god who-is-in my body.

¹ 'Southern City' was a name commonly given to Thebes.

LESSON VII

§ 82. Biliteral signs (continued from § 71):—

xi. with s as second consonant:

(7) They fillest thy hands with (ḥr) all good things.

xii. with ḫ as second consonant:

(8) He is the god who-is-in my body.

xiii. with k as second consonant:

(9) Rec placed him as king in this land, all southern (and) northern countries (being) under his feet.

xiv. with ṭ as second consonant:

(10) He is our beneficent lord; all his plans are like (those of) Ṣes himself. (6) He is the god who-is-in my body.

SYNTAX OF NOUNS AND PRONOUNS

§ 83. Subject and object.—Egyptian shows no trace of case-endings, and the syntactic relations of nouns were indicated either by the word-order (§§ 27, 66) or by the use of prepositions and the like, e.g. the use of n 'to', 'for' to express the dative (§ 52).
SYNTAX OF NOUNS AND PRONOUNS

With the personal pronouns, the subject of narrative verbs, i.e. the nominative, is expressed by the suffixes (§ 35, 3), and the object, i.e. the accusative, by the dependent pronouns (§ 44, 1).

Obs. The use of the Latin case-names vocative, dative, etc., in reference to Egyptian is more convenient than strictly scientific. In the case of the genitive, at all events, it could hardly have been avoided.

§ 84. Verbs taking two direct objects hardly exist in Egyptian. To express the **predicative adjunct** found in English after verbs of ‘making’, ‘becoming’, and the like, Egyptian uses the **m** of predication (§ 38).

Exx.  

§ 85. The **genitive** is of two kinds, **direct** and **indirect**.

A. The **direct genitive** follows the noun that governs it, immediately and without connecting link.

Exx.  

Examples where the direct genitive is separated from its noun are of extreme rarity.

In expressions like ‘**priest**’, lit. ‘servant of god’, ‘**temple**’, lit. ‘house of god’, ‘**palace**’, lit. ‘house of the king’, ‘**prince**’, lit. ‘son of the king’, the priority given to ‘god’ and ‘king’ is purely graphic, and due to honorific reasons; see § 57.
After Dyn. XII filiation is sometimes expressed by the help of the direct genitive, ex. \(\text{Ich-ns ss Ybn 'Ahmose, son of Yeben'.}^1\) In Dyn. XII and earlier a peculiar inversion is frequent; \(\text{Nhry ss Hum-htp ss Hum-htp}^2\) means 'Khnemhotpe, son of Khnemhotpe, son of Nehri', not 'N., son of Kh., son of Kh.' as it would have done later; and here, as often, the determinative is absent after the two fathers' names. This mode of writing shows much variation, the word for 'son' being sometimes omitted.

The use of the suffixes after nouns with the meaning of English possessive adjectives ('my', 'thy', etc. § 35, i) also exemplifies the direct genitive.

OBS. Coptic shows that the direct genitival relation led to loss of accent and consequent reduction of the vowel in the first of the two words, cf. Copt. \(\text{neb'-zi 'lord of a house' beside neb 'lord'}; \text{yeh-eole 'vineyard' beside yôhe 'field', Eg. iht.}^2\)

The status constructus so formed has left no trace in hieroglyphic writing.

§ 86. B. In the indirect genitive the noun is preceded by the \textbf{genitival adjective} — ny 'belonging to', a derivative in \(\text{-y} (§ 79)\) from the preposition — \(\text{n 'to' 'for'}.^2\) The genitival adjective agrees in number and gender with the governing word as follows:

<table>
<thead>
<tr>
<th>Number</th>
<th>Gender</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. m.</td>
<td>ny</td>
<td>(\text{n}) nyw</td>
</tr>
<tr>
<td>Plur. m.</td>
<td>nyw</td>
<td>(\text{n}) nyw</td>
</tr>
<tr>
<td>Plur. f.</td>
<td>nyt</td>
<td>(\text{ny}) nyty</td>
</tr>
<tr>
<td>Dual</td>
<td>nyw</td>
<td>(\text{ny}) nyw 3</td>
</tr>
</tbody>
</table>

The transliterations given are those demanded by strict etymology, but since these words were probably already much reduced by the M.K., there is some ground for the handier renderings m. sing. \(\text{n}\), m. plur. \(\text{nw}\), f. sing. and plur. \(\text{nt}\).

At an early period the genitival adjective shows a tendency to become invariable in the form \(\text{—}\). The dual is very rare; from M.K. on \(\text{ny}\) is often replaced by \(\text{—}\), which may also, though far less frequently, stand for \(\text{—}\).

\(\text{Exx. nsw n Kmt, the king of Egypt.}^5\)
\(\text{ntw nt nkh, the city of eternity.}^6\)
\(\text{wrw nw sbdw, the great ones of Abydus.}^7\)
\(\text{cnw n shty pn, the asses of this peasant.}^8\)
\(\text{hmw tnt wrw, the wives of the chiefs.}^9\)

When an adjective or other word intervenes between a noun and its genitive, it is the indirect genitive which is used.

\(\text{Exx. inw nb nfr n sht all good produce of the country.}^{10}\)
\(\text{imyw-r-k nw rwyt thy overseers of the portal.}^{11}\)
\(\text{sdw tnt pr-kd valuably were in it belonging to the treasury.}^{12}\)

OBS. For the genitival adjective as predicate, see § 114, 2; before \(\text{sdm-f}\) and \(\text{sdm-n-f}\), see §§ 191-2; before the infinitive, see § 305; before prep. + noun, see § 158; after adjectives, see § 95; after passive participles, see § 379, 3.
§ 87. The vocative may stand at the beginning or at the end of a sentence; more rarely it stands in the middle, but it must not interrupt a sequence of words belonging very closely together.

Exx. hsw, hs tw Hry-f O praised one, may Arsaphes (the god of Herakleopolis Magna) praise thee.\(^1\)

\[ \text{sd} \text{mr k n} \text{r, h} \text{ty-r hearken thou to me, O prince.} \]

\[ \text{mk w} \text{i r nhm r} \text{nk, shty, h} \text{r wumf s} \text{mr} \text{i I will take away thy ass, peasant, because it is eating my corn.} \]

In ordinary parlance no introductory interjection was used; but in religious and semi-religious texts \[ i \] var. \[ j \] is frequent for ‘O’, the synonym \[ h \] var. \[ \Delta \], being much rarer. Exx. \[ i n b s n d ‘O lord of fear’; \]

\[ i \text{rnhw ‘O living ones’; } \Delta \Delta \Delta \text{h} \text{s s Nbsny ‘O scribe Nebseny’.} \]

§ 88. Adverbial uses of nouns.—1. Indications of time are often expressed by a noun used absolutely, i.e. without preposition. The normal position of such a noun is towards the end of the sentence, in the position regularly occupied by adverbs.

Exx. \[ \text{sm} \text{s ib-k tr n wuw-k follow thy desire so long as thou livest, lit. time of thou-art.} \]

\[ \text{tw s} \text{nh-w’d ‘Iwmtrw rnpwt ksnl I nourished (the town of) Imiotru in troubled years.} \]

Very common as adverbs are ‘\[ d \] ‘eternally’, lit. ‘eternity’, and ‘\[ r \] ‘every day’. Note the mathematical use of ‘\[ b \] ‘ten times’.\(^11\)

If the adverbial phrase is a date, it may begin the sentence:

Ex. ‘\[ h\text{t-sp 12 . . . wdt hmr-f year 12 . . . His Majesty proceeded.} \]

2. Nouns may further be employed to qualify adjectives or adjective verbs, like the accusative of respect in Latin or the genitive in Arabic; a very common use.

Exx. ‘\[ spt h\text{r sharp of face, i.e. clever.} \]

‘\[ ntr-tn bur mrw\text{t your lovable god, lit. your god sweet of love.} \]

‘\[ r\text{h-n-f sh}\text{t nuf t} \text{b he knew I was serviceably minded towards him, lit. that I was beneficial to him in heart.} \]

§ 89. The noun with the function of a sentence.—1. This use is frequent in headings, lists and the like.

Exx. ‘\[ kt phrt another remedy. \]

‘\[ wrs 1 head-rest, 1 \text{ Item in a list of goods.} \]

‘\[ sfy N\text{ht the brewer Nakht. Written over the picture of a brewer.} \]

2. Not infrequently, however, such self-sufficient phrases convey comments or even narrate a fact.

Exx. ‘\[ sfr m\text{r a real remedy. Comment accompanying a spell.} \]

\[ 1 \text{P.ei. B 1, 196, Sim. ib. R 90; Sim. H 156; Leb. 17; P. Pet. 1116 B, 6.} \]

\[ 2 \text{Sim. S 12, Sim. P.ei B 1, 26; B 2, 12; P. Kah. 1, 2.} \]

\[ 3 \text{Sim. B 1, 11-2, Sim. P. Pet. 1116 B, 12-3.} \]

\[ 4 \text{Sim. 3, 1; Louvre C 166; C 177; Cairo 20538 l. c 12.} \]

\[ 5 \text{Wh. ii. 47; these particles always at the beginning of the sentence.} \]

\[ 6 \text{Cairo 20089, 7, Sim. Lac. T.R. 7, 1; 8, 1; 7 Cairo 20014, Sim. ib. 20003, 1.} \]

\[ 7 \text{Budge, p. 467, 12.} \]

\[ 8 \text{Pt. 186. Sim. Pei. B 1, 139; P. BEA. 18, 203, 8; Hamm. 114, 4.} \]

\[ 9 \text{Cairo 20001, Sim. Sim. B 45.} \]

\[ 10 \text{Rhind 1. Sim. ib. 6.} \]

\[ 11 \text{Sear. no 340, Sim. Sim. R 5-6; Pei. B 1, 234.} \]

\[ 12 \text{B.H.I. 8, 10. Many exx. Sim. B 48 full.} \]

\[ 13 \text{Cairo 20119, c 4 and Sim. 20040, 17-8.} \]

\[ 14 \text{Berlin AL II. p. 26.} \]

\[ 15 \text{E. 44, 19. Sim. headings of accounts, etc. P. Beul. xviii. 2, 10. 16, 19. 23, 35.} \]

\[ 16 \text{P. Kah. 18, 15.} \]

\[ 17 \text{B.H.I. 29.} \]

\[ 18 \text{E. 2, 6, Rather differently, W. 10, 21.} \]
§ 89

EGYPTIAN GRAMMAR

kt hswt irt n·ī another favour that was done to me. In the midst of a narrative; the favour is then recounted as a kind of apposition. If the eleven workmen are waiting here for their remuneration (?), jëg ùbw nfr all well and good, lit. everything good.

OBS. These uses will be found recurring in the case of the nominal parts of the verb: with the infinitive § 306, and with the participles and relative forms § 390.

§ 90. Apposition.—Words in apposition may be separated from one another by other words.

Ex. jëg ùbw nfr the god mounted up to his horizon (i.e. his tomb), the king of Upper and Lower Egypt Sehetepibret.

A suffix-pronoun may be used to anticipate a noun placed in apposition after it.

Ex. How shall this land fare without him, that beneficent god?

A style of apposition common to Egyptian and the Semitic languages is found in three special cases:

1. to indicate the material of which a thing is made.
   Ex. hnr C hp<1> wrt together with the great altar of cedar, lit. together with cedar, the great altar.

2. with measures and numbers.
   Ex. hnl, ds 2 beer, two jugs, i.e. two jugs of beer.

3. with indications of locality.
   Ex. T>nwr 3hdw Abydus in the Thinite nome (province), lit. Thinite nome, Abydus.

OBS. For the nominal subject in apposition to a dependent pronoun, see §§ 132, 139; to the demonstrative pw, see § 130. For the m of predication emphasizing a noun in apposition, see § 96, 2. For n ls negating a noun in apposition, see § 247, 2.

§ 91. Co-ordination and disjunction.—1. Egyptian has no special word for ‘and’. The co-ordination of nouns or adjectives is often effected by direct juxtaposition.

Exx. gm-nf 3bdw tirit im I found figs and grapes there.

Its southern and northern boundary.

The repetition of a preposition, a suffix or an adjective may help out the sense.

Exx. jëg ùbw nfr your offices and your houses.

ht·n m šm niwt all my property in country and in town.
SYNTAX OF NOUNS AND PRONOUNS

§ 91

Closely connected words may be coupled by means of ~ hr, lit. 'upon'.
Ex. ~ hr hft wind and rain.1
Or else ~ hnt ' together with' is employed, especially when the co-ordination is less close.
Ex. ~ hnt msw.l hnt snw.l my children and my brothers.2
2. 'Or', like 'and', may be left unexpressed.
Ex. ~ msw nb hty-nb any commander or any prince.3
Here the repetition of nb assists the meaning; a repeated preposition or suffix may have the same effect, as was seen in the case of 'and' above.

A special word for 'or' is ~ r-pw, which is placed after the last of the alternatives.
Ex. ~ m nb, m sn, m hnts r-pw as lord, as brother, or as friend.4

§ 92. Gender of nouns.—A few remarks must be added to what has been already said on this topic (§ 26).

1. The names of foreign countries are treated syntactically as feminines, ex. ~ Kt hst 'the vile Ethiopia (Cush)'.5 The same holds good of names of towns and, in part at least, of those of the nomes or provinces.6
2. ~ ht (orig. hlt) is fem. when it means 'things' or 'property', but is apt to be treated as a masc. when it means 'something', 'anything', ex. ~ mr 'something painful'.8 With the plur. the use is variable.8a
3. ~ ht 'wood', 'tree' is not really a fem., the t being radical; cf. ~ hnt ndm 'sweet(-smelling) wood',8 ~ ht hts 'a high tree'.10
4. ~ ht 'body', 'belly' is usually fem.,11 but instances occur where it is treated as masc.12

VOCABULARY

rk enter.

Δ wstn var. Δ wstn

stride.

hft be mighty, victorious;
mighty (adj.).

sns worship.

var. ssp receive, take.

st (earlier tl) shoot, throw,
pour.

dw adore (in the morning).

mut mother.

var. ms child.

dw mountain.
Vocab.  

EGYPTIAN GRAMMAR  

\[ \text{st place.}^1 \]
\[ \text{var.} \]
\[ \text{hrw voice, sound.} \]
\[ \text{not obligations, offerings.} \]
\[ \text{var.} \]
\[ \text{wdhw (for wdhw, § 19, Oins. 2) table of offerings.} \]
\[ \text{var.} \]
\[ \text{tsf evil, wrongdoing.} \]
\[ \text{sbw food.} \]
\[ \text{hst praise, favour (noun).} \]
\[ \text{shrw remembrance, memory.} \]
\[ \text{var.} \]
\[ \text{mr true, real, just.} \]
\[ \text{(det. also} \text{; abbrev.} \]
\[ \text{sbi door.} \]
\[ \text{imnt (also} \text{imntt § 81) the West.} \]
\[ \text{netherworld.} \]
\[ \text{dt eternity, everlasting.} \]
\[ \text{hr with, before, (speak) to.} \]

\footnote{For the reading see \textit{AZ.} 46, 107.}

**EXERCISE VII**

(a) Study the following funerary wishes from a Theban noble's tomb (Dyn. XVIII)\(^1\):

\[ \text{Imn-m-hst} \]
\[ \text{hrw} \]
\[ \text{pr} \]
\[ \text{ss} \]
\[ \text{Imn-m-hst} \]
\[ \text{true of voice or justified} \]
\[ \text{rk-k} \]
\[ \text{ck-k} \]
\[ \text{O overseer of the house, scribe Amenemhet, mayst thou true of voice} \]
\[ \text{or justified} \]
\[ \text{see § 55. Mayst thou enter (and)} \]
\[ \text{pr-k} \]
\[ \text{m} \]
\[ \text{Imnnt} \]
\[ \text{wstw-k} \]
\[ \text{hr} \]
\[ \text{sbi} \]
\[ \text{n} \]
\[ \text{dwt} \]
\[ \text{dwr-k} \]
\[ \text{go forth from the West, mayst thou through the door of the netherworld, mayst thou} \]
\[ \text{stride} \]
\[ \text{Re(} \text{when) he rises in the mountain, mayst thou him (when) he sets in the horizon,} \]

\[ \text{Rc} \]
\[ \text{wbn-f} \]
\[ \text{m} \]
\[ \text{dw} \]
\[ \text{snf-k} \]
\[ \text{sw} \]
\[ \text{htf-f} \]
\[ \text{m} \]
\[ \text{hlt} \]
\[ \text{Re(} \text{when) he rises in the mountain, mayst thou him (when) he sets in the horizon,} \]
\[ \text{snf-k} \]
\[ \text{wblt-h} \]
\[ \text{hr} \]
\[ \text{sbw} \]
\[ \text{hr} \]
\[ \text{wdhw} \]
\[ \text{n} \]
\[ \text{nb} \]
\[ \text{dt} \]
\[ \text{mayst thou oblations (and) be because of food (from) the of the lord (of) eternity.}^2 \]

\footnote{Adapted from \textit{Th. T. S.} i. 27.}
\footnote{The 'lord of eternity' is Osiris, the god of the dead. A large part of the temple offerings was passed on for use in private tomb-chapels 'after', as the texts say, 'the god had been satisfied therewith'.}
(6) Transliterate and translate:

1. I am (one) good of counsels in the house of his lord.
2. Mayst thou hearken, O sovereign my lord, to this (the) daughter of thy handmaid.
3. The overseer of the city found his brothers and sisters at (hr) the door of the palace.
4. My praises reached heaven.
5. The wife of the priest went down into the boat.
6. Thy hands are mightier than (those of) all the gods of Egypt.
7. The gods are satisfied when they receive oblations upon their altars.
8. May I hear thy counsels every day.
9. He sees the gods in their beautiful places of the West.

(c) Write in hieroglyphs and transliteration:

1. I am (one) good of counsels in the house of his lord.
2. Mayst thou hearken, O sovereign my lord, to this (the) daughter of thy handmaid.
3. The overseer of the city found his brothers and sisters at (hr) the door of the palace.
4. My praises reached heaven.
5. The wife of the priest went down into the boat.
6. Thy hands are mightier than (those of) all the gods of Egypt.
7. The gods are satisfied when they receive oblations upon their altars.
8. May I hear thy counsels every day.
9. He sees the gods in their beautiful places of the West.

EXCURSUS A

The Titulary and other Designations of the King.¹

The student now possesses the knowledge of Egyptian writing and grammar requisite to decipher the royal names and titles occurring on innumerable monuments of stone. The 'titulary' (cat mswt nbhbt)² consisted of five 'great names' (rsn wr),³ which were assumed by the Pharaoh on the day of his accession. We have not here to study the gradual development of the titulary; it will answer our purpose to illustrate it in the forms in which it occurs in Middle Egyptian. The following is the full titulary of Sesostris I (Dyn. XII):

\[ Hr \text{ rnh mswt, nbty rnh mswt, Hr nsw nbh msrw, n-sw-bit Hpr-kr-Rc, si Rc S-n-Wsrt, di rnh dd dmt ws mi Rc dl Horus 'Life-of-births', Two Ladies 'Life-of-Births', Horus of gold 'Life-of-Births', King of Upper and Lower Egypt 'Kheperkerêt' ['the ka of Rc comes into being'], Son of Rc 'Sesostris' ['man of (the goddess) Wosret'], (may he be) granted life, stability and wealth like Rc eternally.⁴ \]

² Urk. iv. 80, 1160, 11; Br. Thes. 1077, 19.
³ Uruk. iv. 261, 5.
⁴ The name S-n-Wsrt belonging to three kings of Dyn. XII was formerly read Wetsun (Wertum), whereby its identity with the Sesostris of Manetho (see p. 76, n. 1) was obscured. See Únt. 2, 1-24; AZ. 41, 43.
⁵ BH. l. 25, 59-62.
Excurs. A

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A titulary of Tuthmosis III (Dyn. XVIII) from Sinai is similar in form:

[Image of hieroglyphs]

1 Sinai 106; after the first cartouche is a longstring of epithets not belonging to the name. Both the titularies quoted conclude with epithets not belonging to the names ('may he be granted life', etc. and 'beloved of Hathor', etc.). These are so typical that it seemed advisable to retain them.

2 Seas. pp. 21-2;
3 On these symbols see JEA. 30, 50-1.
4 AZ. 34, 167.

The comparison of these two titularies discloses five elements common to both; these common elements are followed by names that are variable in the case of every king. The underlying idea is that the king, while being the re-incarnation of Horus, or protected by the goddesses called the Two Ladies, or appearing as the golden Horus, reveals his individuality by exhibiting the divine nature under some aspect peculiar to himself; thus Sesostris I is the Horus who infuses life into all who are born, Tuthmosis III is the golden Horus who is powerful of strength and whose diadems are holy. Similarly, the names in the two 'cartouches' or 'royal rings' describe the nature of the king in his capacity of 'King of Upper and Lower Egypt' and of 'Son of Re' respectively. Whereas an Englishman distinguishes two different kinds of name, Christian and family name, the Egyptian kings distinguished five, which we term the Horus name, the nebty name, the golden Horus name, the prenomen and the nomen. These we shall now consider in turn.

1. The Horus name, less suitably called banner-name or ka-name, represents the king as the earthly embodiment of the old falcon-god Horus, who early became the dynastic god of Egypt, and as such was identified with the sun-god Re, himself also at some very early period the dynastic god. This name is frequently written within a rectangular frame, at the bottom of which is seen a design of recessed panelling such as we find in the façades of early brick tombs and in the false doors of Old Kingdom mastabas; on the top of the rectangular frame is perched the falcon of Horus, in more elaborate Dyn. XVIII examples crowned and accompanied by sun and uraeus; see the annexed figure. It is not quite certain whether the building symbolized by the rectangle and façade (together termed the srḥ) was the king's palace or his tomb. The former alternative is the more probable, since in the oldest times the Horus name was the commonest designation of the king, and it is unlikely that a purely sepulchral name should have been chosen for the purpose. Still, its associations with the ka or 'spirit' came to be very close. On the whole, we may conclude that the Horus name denotes the aspect of Horus worn by the king whilst dwelling in the palace.
THE TITULATORY OF THE KING

2. The *nebty name*, so called because the probable reading of the group \(\text{n}\) is *nty* 'the two ladies', displays the king as standing in a special relation to the two principal goddesses of the period immediately preceding Dyn. I, when Egypt was still divided into two kingdoms; these were the vulture-goddess \(\text{Nbt}\) Nekhbet of the Upper Egyptian city of El-Kab and the cobra-goddess \(\text{Wdjt}\) Edj\(\text{d}\)\(\text{j}\) of the Lower Egyptian city of \(\text{Dj}\) Djö; these cities were in the close vicinity of the early capitals of \(\text{Nh}\) Hieraconpolis and \(\text{P}\) Pe respectively, and it is to this reason that the two goddesses owed their prominence. Probably Menes, the founder of Dyn. I, was the first to assume the *nebty* title, symbolizing thereby the fact that he had united the two kingdoms.\(^3\) The Greek interpretation *kuros basileiav* 'lord of crowns' is probably secondary; doubtless protection by the goddesses was in the mind of the Egyptians, not merely ownership of the crowns with which the goddesses were identified.

3. The *golden Horus name* is more disputed. Some high authorities\(^3\) have supposed, on the strength of the Greek equivalent *aúntupálwv úpértperos* 'superior to (his) foes' on the Rosetta stone, that the monogram \(\text{H}\) symbolized Horus as victorious over \(\text{Nbt}\) y 'the Ombite', i.e. the god Seth who was worshipped at Ombos near the modern Ka\(\text{s}\).\(^4\) This was, no doubt, the interpretation of Greek times, but the evidence of the earlier periods points in another direction. In a context dealing with the titulary of Tuthmosis III that king says 'he (Amun) modelled me as a falcon of gold' \(\text{Hn nbw}\)\(^5\) and Hashepsowe calls herself 'the female Horus of fine gold' \(\text{Ht n dd}\)\(^6\); the concept of the golden falcon can be definitely traced back to Dyn. XI,\(^7\) and an inscription of Dyn. XII describes the golden Horus name as the 'name of gold' \(\text{Hn nbw}\).\(^8\) King Cheops (Dyn. IV) and king Merenr\(\text{t}\) (Dyn. VI) have the title \(\text{H}\) with two falcons over the 'gold' sign; but the two falcons are normally a circumlocution for the reconciled enemy-gods Horus and Seth, so that, on the hypothesis here combated, Horus and Seth would both seem to be indicated as vanquishers of Seth. Lastly, the names following the group \(\text{H}\) are far from being always of a bellicose character. There seems but little doubt that this group meant 'Horus of gold' except perhaps in the very latest periods;\(^9\) but exactly what god was intended is a problem still unsolved.

4. The *prenomen* is the name which follows the title \(\text{H}\) *n-sw-bit* 'he who belongs to the sedge and the bee'; the plant \(\text{swt}\) symbolizing Upper Egypt is supposed to be identical with the flowering *scirpus*-reed or sedge, Egyptian \(\text{swr}\), a common emblem of Upper Egypt;\(^10\) the exact connexion of the bee with Lower Egypt is still obscure. In effect the title means 'king of Upper and Lower Egypt', and the Rosetta stone translates it by *basileis taw te aw ko\(\text{t}\) t\(\text{aw}\) k\(\text{taw}\) x\(\text{aw}\)'. The *prenomen* itself is almost always compounded with the

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\(^1\) *Rec.* 17, 113; *PSBA.* 20, 300.
\(^2\) Commonly called Buto, see above p. 32, n. 1; also *JEA.* 30, 55.
\(^3\) See *JEA.* 3, 13; also *Ann.* 44, 279 ff.
\(^4\) *H. Brugsch, Die Ägyptenologie* (Leipzig 1897), 202; *SETHE, in J. CARSTANG, Ma­

kismam and Bit Khalil* (London, 1902), 19.
\(^5\) We must carefully distinguish between this Ombos, which is that mentioned by Ju­

venal in his fifteenth Satire, and the other, the present K\(\text{om}\) Ombo, some 25 miles north of Asw\(\text{an}, where there is a much visited
temple dating from Graeco-Roman times.
\(^6\) *Urk.* iv. 161.
\(^7\) *Urk.* iv. 237.
\(^8\) *LAC.* TR. 55, 5.
\(^9\) *Berl.* AI, i, p. 138.
\(^10\) *So Moret, op.cit. p. 22, quoting his ear­

lier work *Rec.* 23, 25; *Thierry, op. cit. 60–


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http://www.facebook.com/groups/per.medjat
name of the god Re; typical examples are Ship-ib-Re 'propitiating the heart of Re' (Amenemnis I), Nb-mirt-Re 'lord of truth is Re' (Amenophis III); one of the first cases of Re as an element in a king's name is with Re-hc-f Chephren of Dyn. IV, and the instances without Re all date before Dyn. IX. The prenomen and nomen are invariably written within 'cartouches' (this French word means an ornamented tablet of stone, wood, or metal destined to receive an inscription) or 'royal rings'. The cartouche depicts a loop formed by a double thickness of rope, the ends tied together so as to offer to the spectator the appearance of a straight line; strictly speaking the loop should be round, as it is in one or two very early examples, but becomes elongated and oval because of the length of most hieroglyphic names enclosed in it.

The Egyptians called the cartouche snw from a verb-stem sni 'encircle', and it seems not unlikely that the idea was to represent the king as ruler of all 'that which is encircled by the sun', a frequently expressed notion. Another name of the cartouche, not found before Dyn. XIX, is S:nw. The nomen is introduced by the epithet S si Re 'son of (the sun-god) Re'. The name in the cartouche was, as a rule, that borne by the king before his accession to the throne; it is almost the equivalent of our family name, for Dyn. XI affects the nomina \( \text{Imn-m-lt} \) Antef and \( \text{Mntw-mt} \) Menthotpe, Dyn. XII the nomina \( \text{Imn-m-lt} \) Ammenemes and \( \text{S-n-Wsrt} \) Sesostris; Dyn. XIII shows several kings of the name \( \text{Sbk-lt} \) Sebhkhotpe and Dyn. XVIII consists almost entirely of rulers named \( \text{Imn-m-lt} \) Amenophis and \( \text{Dhwty-mt} \) Thuthmos.

In the period covered by this book the five names of the titulary have a rigidly fixed order. The principal name is the prenomen, and this is often found alone or accompanied only by the nomen. Only very rarely does the Horus name serve for identification purposes, ex. \( \text{Hr Hr-m-mrt} \) 'Horus Appearing-in-truth', i.e. Amenophis III.

To introduce the king's name the phrase \( \text{hm n} \) is often found; this we translate 'the Majesty of', but the origin of the expression is obscure. One example will suffice:

\[
\text{hit-sp 19 hr hm n ntr nfr nb trwy N-mirt-Re, si Re, Imn-m-lt year 19 under the Majesty of the good god, lord of the two lands Nema-Re, son of Re, Ammenemes (III).}
\]

As speaker the king often refers to himself as \( \text{hm-t} \) 'My Majesty', var. \( \text{hm-t} \); he is addressed as \( \text{hm-k} \) 'Thy Majesty', var. \( \text{hm-k} \); the 3rd
DESIGNATIONS OF THE KING

pers. ḥm.f ‘His Majesty’, var. ḥm 2 is also exceedingly common. The word ḥm also occurs in the stilted phrase ḫm n stp-si ‘in the Majesty of the palace’. The plural ḥmwt-n is found addressed to gods or even to honoured men (‘your worships’); ighthouse, who styled herself king, though a woman, employs the feminine form ḥmt-t. The translation of ḥm as ‘Majesty’ is a mere makeshift; the precise meaning of the Egyptian word thus used is unknown, though a word of similar appearance means ‘slave’.a

The ordinary word for king is ỉṭy, var. ḡty, which we conventionally translate ‘sovereign’; another fairly common appellation is ḋḥ nb ‘the Lord’. We cannot here discuss other epithets of the king, such as ỉg ntr nfr ‘the good god’ (perhaps rather ‘the beautiful god’), ḍḥ nb trwy ‘the lord of the two lands’, ḫ–Ḥr nb ṭḥ ‘Horus, lord of the castle’; for nb-r-dr see § 100, 1. As regards the term Pharaoh (Hebrew ṭḥp, Greek Φαραώ, Coptic νπρο: νοσρο), the facts are as follows. The Egyptian original ḫ–Ḥr ‘Great House’ was used in the Old Kingdom as part of many phrases like smr ḫ–Ḥr ‘courtier of the Great House’, and clearly there referred to the palace itself or to the court, and not to the person of the king. From the end of Dyn. XII onwards the term is written ḫ–Ḥr wgd nb ‘Great House, may it live, prosper, be in health’ with the auspicious wish-formula discussed §§ 55, 313; but still it seems to mean only the palace. The earliest certain instance where ḫ–Ḥr refers actually to the king is in a letter to Amenophis IV (Akhenaten), which is addressed to ḫ–Ḥr ni ṭḥ ‘Pharaoh, l. p. h., the Master’. From Dyn. XIX onward it is used occasionally just as ḥm.f. His Majesty’ might be used; we read ‘Pharaoh went forth’, ‘Pharaoh said’, etc. In other words the term has become a respectful designation for the king, just as the head of the Ottoman government was termed the Sublime Porte. The final development was when a proper name was added to the title, as in the ‘Pharaoh Hophra’ of the Old Testament; the earliest Egyptian example of this use is under one of the Shoshens of Dyn. XXII.

In conclusion, a few words must be said concerning the way in which the royal names may be best represented in English. The Horus name, nebty name, and golden Horus names ought perhaps to be translated; so far as that is possible, at least, for the epithets employed as names are often very obscure in their meaning. The prenomen and nomen, on the contrary, must be left in their Egyptian forms, for to replace (e.g.) ‘king Tuthmosis’ by ‘king Thoth-is-born’ would be obviously absurd. The question now arises as to how such names as Dḥwty-ms should be vocalized; for only in the rarest cases do we know how an old Egyptian name was really pronounced. The practice followed by a number of writers, to whom the author of the present work belongs, is to utilize the names

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§ 93. Biliteral signs (continued from § 82):

xv. with $d$ as second consonant:

\[ \text{tid} \] 

\[ \text{dd} \text{ (later \( \text{dd} \))} \]

xvi. with $d$ as second consonant:

\[ \text{rd} \text{ (later \( \text{rd} \))} \] 

\[ \text{wd} \text{ (later \( \text{wd} \))} \] 

\[ \text{nd} \] 

\[ \text{hd} \]

SYNTAX OF ADJECTIVES

§ 94. The sentence with adjectival predicate will be treated fully below in Lesson XII.

For the adjective as epithet, see above § 48, 1, where it was seen to follow its noun and agree with it in number and gender. It remains to be noted that such an adjective may on occasion be separated from its noun by a genitive or by an adverb.

Exx. 

\[ \text{swt\( f \) nt \( R-k\text{rrt} \) ds\( rt \) \( \text{imt} \) Snw\( t \)} \text{ his holy places of Rokereret which are in Siut}.^4 \]

\[ \text{wr \( im \) nb each one thereof}.^3 \]

Occasionally, however, epithet and noun adhere so closely together that they are treated as a compound. Exx. 

\[ \text{t-\( hd \) sn \( \text{their white bread} \)};^4 \]

\[ \text{gs-\( h\text{ry} \) sn \( \text{their upper side} \)}^5 \]
SYNTAX OF ADJECTIVES

§ 94

Two much rarer methods of expressing the adjective as epithet now call for description:

1. The adjective is used as a noun and the qualified noun follows as an indirect genitive.

Ex. *ḥwr n ṭḥty* a wretched washerman, lit. a wretch of a washerman.¹

OBS. See below § 262, 1 for *wr n 'one', 'a' ;* the construction of *mn n, nv n* 'these' (§ 111) is also comparable, as well as *nh n 'a few', 'a little', and *ḥḥ n 'many' (§ 99).

2. The adjective follows its noun as an indirect genitive.

Ex. *ḥw ṭĀw n ḥḏf* a pair of white sandals, lit. of sandals of white.²

OBS. Here again the adjective is used as a noun. For a similar construction with noun clauses, see below § 191.

§ 95. It has been seen (§ 88, 2) that nouns may be used, like the accusative of respect in Latin, to qualify adjectives. The indirect genitive is sometimes employed similarly, when a suffix-pronoun follows the noun in question.

Exx. *ḥw ṭĀw n ḥḏf* a scribe excellent with (lit. of) his fingers.³

Twenty women *m nfrwt ḥrw sn* who are beautiful of body, lit. as beautiful ones of their members.⁴

In the masculine instances it is not quite certain that *n* is the genitival adjective. It might be the preposition *n*; for a similar ambiguity see § 379, 3 below.

§ 96. The emphatic and the emphasized adjective. 1. It happens not seldom that an adjective bears an emphasis such as to make the meaning of the whole sentence dependent upon it.

Exx. *ḥw ṭĀw n ḥḏf* as for a heart (which is) brave in evil case, it is the equal of its lord.⁵

Greater is the claim of the *mild* man than (that of) the strong.⁶

I speak a (thing that is) important.⁷

2. As the above renderings show, the emphasis of the adjective often requires to be brought out in English by a relative clause ('which is', 'that is'). Egyptian occasionally utilizes the *m* of predication (§ 38) with the same intention; the adjective then ceases to be a mere epithet, and is employed as a noun.

Exx. Seek out for me *ḥwr a son of yours who is (lit. as) wise, a brother of yours who is (lit. as) excellent.⁸

I will do (something) which is (lit. as) great.⁹

¹ Pearson, B 1, 169. Sim. ih. 175; Berl. AL. i. p. 261, 3.
² LAC. Sarc. i. p. 46, Sim. Bersh. 1. 14, 4-7; Urk. iv. 497, 8; 654, 14.
³ Westc. 5, 10.
⁵ P. Pet. 1116 b. 6. Sim. Westc. 5, 10 qu. § 95; JEA. iv. Pl. 8, 7-8; Urk. iv. 814, 17.
⁶ Cairo 20538, ii. c 9.
§ 96

It is not possible to distinguish between $m + \text{adj.}$ used as noun and the case where $m + \text{a real noun}$ is employed as a kind of emphasized apposition.

Ex. $\text{dnw tpxw is, m hnw-ntr hnw-ntr . . . . . ntr pr pn O ye who live upon earth, such as are (lit. as) priests and priestesses . . . . . of this temple.}\text{1}$

OBS. We shall find similar uses in connexion with the relative adjective (§ 199, end) and the participles (§ 393).

§ 97. Comparative and superlative.—The Egyptian adjective has no special forms for the degrees of comparison. The preposition $\Rightarrow r$ is used, as we have seen (§ 50), to render the meaning of the comparative.

The meaning of the superlative may be conveyed by a genitive.

Exx. $\text{wr n wrw greatest of the great.}\text{2}$

$\text{ink wr wrw m t i r df I was greatest of the great in}$

the entire land.$\text{3}$

Or else by means of $\Rightarrow r (\text{§ 80}).$

Ex. $\text{wr n mpw greatest of (lit. being in) the nobles.}\text{4}$

The repetition of a suffix may help to indicate superlative meaning.

Ex. $\text{r srf smsw f his eldest son, lit. his son his eldest.}\text{5}$

For ‘very’ $\Rightarrow r ‘ greatly’ (§ 205, 4) is of common occurrence.

Ex. $\text{w t r very difficult.}\text{6}$

The common phrase $\Rightarrow r ‘ more than anything’$ conveys

much the same sense. So too $\Rightarrow r ‘ one’, ‘ alone’: $\text{7}$

Ex. $\text{wr tbr alone excellent, i.e. uniquely excellent.}\text{8}$

EQUIVALENTS OF ENGLISH ADJECTIVES, ETC.

§ 98. The word for ‘other’ has an ending $t$, doubtless dual in origin:

sing. m. $\Rightarrow m kyi (kii) \quad \text{plur. m. } \Rightarrow m kwy (kity), \text{9} \quad \text{varr. } \Rightarrow m kty1, \text{10} \Rightarrow m kty, \text{11} \Rightarrow m kty \text{12}$

f. $\Rightarrow m kty (kii), \text{13} \quad \text{f. } \Rightarrow m kty (kii), \text{only known from Old Eg.} \text{14}$

The transliterations in brackets give the correct etymological values.$\text{15}$ $Ky$

is no true adjective, but a noun to which another may be added in apposition.

Exx. $\Rightarrow m kyi \text{ sp another time, lit. another, a time.}\text{16}$

$\Rightarrow m ktyf \text{ sp another remedy.}\text{17}$

$\Rightarrow m kwy nswf other kings.\text{18}$

A suffix may be attached to the word for ‘other’:

Ex. $\Rightarrow m ktyf \text{ spw its other side.}\text{19}$

$\Rightarrow m ky and $\Rightarrow m kt$ are frequently used as nouns; for the plural ‘others’ the phrase $\Rightarrow m m kt $, $\text{kt-hf,}\text{19} \quad \text{var. } \Rightarrow m m kty, \text{20}$

lit. ‘other things’, is common.
§ 98. For ‘entire’, ‘complete’, ‘whole’ several phrases are used.

1.  "\(\text{r drf, lit. ‘to its end’}\); Exx.  "\(\text{ts pn r drf ‘this entire land’}\);  "\(\text{mr r drf ‘the entire army’}\);  "\(\text{dr-n-f s(y) r dr-s ‘he had subdued the whole of it’}\); also without suffix,  "\(\text{nn n lit r dr ‘all these things’}\). Note too the phrase  "\(\text{nb-r-dr ‘lord of the universe’, lit. ‘lord to the end’, a title given to the sun-god or the king; so too nbt-r-dr ‘is an epithet of the queen’}."

2.  "\(\text{mi kdf, lit. ‘like its form’}\); Exx.  "\(\text{wnwt hwt-nr mi kds ‘the entire priesthood of the temple’}\). A rarer synonym is  "\(\text{m kdf}^{15a}\).

3.  "\(\text{hrw r rw-f ‘according to its length’}\); Exx.  "\(\text{hrw r rw-f ‘the entire day’}\);  "\(\text{tr hnyt r rw-s ‘the entire army’}\); without suffix  "\(\text{nn r rw n rmpt ‘all these years’}\).

§ 101. ‘Each’, ‘every’, of time, is rendered by the noun  "\(\text{tnw ‘number’, later tnw ‘number’, followed by a direct genitive in the singular.}\)

Exx.  "\(\text{r tnw rmpt every year, lit. at every year}\);  "\(\text{tnw dwrn every morning}\).

§ 102.  "\(\text{s ‘man’ is common for ‘someone’, ‘anyone’; also, combined with a negative word, for ‘no one’}\).

Exx.  "\(\text{tr hrk s if thou examine someone}\);  "\(\text{nn wnr tbo s no one has a heart, lit. not is a heart to a man}\).

§ 103. For ‘everyone’, ‘everybody’  "\(\text{s nb ‘every man’ is the most usual expression; but tbo nb, lit. ‘every place’; and hrb nb, lit. ‘every face’; are also frequent.}\)
§ 104. Egyptian is rich in **negative words**, each of which possesses its own peculiar syntactic uses. For the moment we are concerned only with the commonest of these, which appears in two forms, 𓊓 nn and 𓊔 n. Old Egyptian did not make the distinction and Dyn. XI still often uses 𓊔 for 𓊓. For religious texts show the variants 𓊓 and 𓊔, seeming to point to the reading nn. In a few texts 𓊔 interchanges with the particle 𓊓, so that their phonetic values must have been very similar; 𓊔 is also sometimes written as 𓊓, and the preposition 𓊓 ‘to’ has 𓊔 as a common variant (§ 164). Late Egyptian writes 𓊕 bu for 𓊓 nn, and an instance occurs already in Dyn. XVIII.

The distinction between 𓊓 nn and 𓊔 n is rather obscure; possibly 𓊓 is always a predicate ‘not is . . . .’, ‘it is not (the case that) . . . .’, while 𓊔 is more closely linked to the word which it precedes and qualifies; cf. 𓊔 and 𓊔 in Greek. In carelessly written texts the two are apt to be confused, especially after the middle of Dyn. XVIII. See further below § 235.

Obs. The replacement of the sign of negation by 𓊔 in some MSS. of the Book of the Dead is clearly due to superstitious reasons.

§ 105. **Negation of the narrative verb.**—The negative word precedes the verb, and specializes its meaning in a strange way. 𓊓 n 𓊜 n.f has past meaning for the most part, and as such provides the ordinary method of negating the narrative 𓊜 n.f form.

Exx. 𓊔 n tr.(t) 𓊔 n 𓊜 nb, tr.(t) 𓊔 n 𓊜 t.y.c

I did not do things for any small man, I did things for the prince.

Brit. Mus. 1372.

We shall see in § 455 that n 𓊜 n.f may occasionally refer to events in the present or the future, but such cases are not common enough to delay us here.

2. 𓊔 nn 𓊜 n.f has future meaning; see further below § 457.

Ex. 𓊔 nn 𓊜 dšr the king shall not (or never) wear the red crown.

3. 𓊔 n 𓊜 n.f has often present meaning.

Exx. The mouth is silent 𓊔 n mdw n.f and does not speak.

Sin. B 88.
The three rules given above are sufficiently accurate for the purposes of the beginner, but will require considerable elaboration in the sequel, where it will appear that the Egyptians themselves approached the matter from a quite different angle from that of tense or time-distinction. To avoid giving a wrong impression from the start, we will enter somewhat more deeply into the discussion of n sdztn (see further § 418). It has been seen (§ 67) that sdztn, though in use mainly a past tense, etymologically expresses no more than that something happens to someone or through his agency. Hence n sdztn means in effect 'it does not happen that he hears', a certain space of time being envisaged during which his hearing might have taken place. We may define the function of n sdztn as to deny the occurrence of an action throughout the course of a more or less prolonged period. Hence it is common in generalizations, proverbs, and statements of custom, for all of which English usually employs the present tense. But n sdztn may also be employed where the context is past or future.

Exx. He found the canal stopped up n skdn dpt hrf and no boat sailed upon it.\(^1\)

Such and such things must be done to prevent a snake from coming out of its hole, n przn and it will not (or never) come out.\(^2\)

It is not quite easy to explain the reason why n sdztn and nn sdztn are not used in these two instances; nor is it possible to affirm that they might not have been used. Nevertheless two things are clear: first, n sdztn occurs only in contexts where, in the widest sense of the word, a generalization is being made; and second, a position of affairs is implied which n sdztn declares not to be interrupted by a negative instance.

The student must realize clearly that the affirmative and negative uses of the Egyptian verb-forms are separate things, not to be confounded with one another. For instance, it cannot be taken for granted, because sdztn may be rendered 'he had heard', that n sdztn, the same form with the negative word n in front of it, may be rendered 'he had not heard'. In point of fact, n sdztn appears never to have this meaning.

§ 106. 'Never'.—All three forms of negation described in the last section can, if the context requires it, be translated with 'never' instead of 'not', as is shown by several of the examples there quoted. If, however, it be desired to state more explicitly and emphatically that something has never happened, n sp followed by the sdztn form may be employed.

Exx. n sp triyt bt nbt dwi r rmf nbt never did I do anything evil against any people.\(^3\)

n sp tr-(w) mitt dr pst ti never had the like been done since the primal age of the earth.\(^4\)
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See further below § 456, where grounds are given for thinking that sp is here a verb meaning 'occur', so that n sp ëry·t would mean literally 'it did not occur that I should do'.

EXISTENTIAL SENTENCES

§ 107. To express existence, whether absolute or as relative to some situation, i.e. presence, the verb ~ wnn 'exist', 'be' (perhaps originally 'move', 'run') is used.

1. The ~ sdmw$ form of this verb varies according to the time and the duration which are envisaged. The longer form ~ wnn is commonly employed for the future, but may refer to any time-position where the notion of duration is stressed; the shorter form ~ wnn lays no stress on duration, and tends rather to have past reference.

Exx. ~ ~ wnn pt, wnn t hr·t so long as heaven shall exist, thou shalt exist with me; lit. sky shall exist, thou (fern.) shalt exist.1

~ wnn hrw I set out early, (when) it was day, lit. (when) day was.2

Of the two forms, wnn alone is common in main clauses.

2. The phrase ~ tw wn (in which wn is sdmw$ form, § 462) means 'there is', 'there was'.

Ex. ~ tw wn uds, Ddt twn there was a commoner, whose name was Djedi.3

Since tw is avoided after words like ~ ist 'lo', n wn 'not', ~ nty 'who' (§ 44, 2), here wn occurs alone with the meaning of tw wn.

Exx. ~ ist wn hmt·f and he had a wife, lit. lo, there was a wife of him.4

~ nty wn wr n wrw·f whose great ones have one greater, lit. who there existed a great one for his great ones.5

Note that absolute existence is but rarely asserted; usually there is some qualification in the form of a genitive, an adverbial phrase or an adjective, as is indeed the case with several of the examples above quoted. When such a qualification occurs, there is a tendency for it, rather than the notion of existence, to become the real predicate, the verb wnn then degenerating into a mere copula (§ 28). Hence we shall find the model of the existential sentence much employed in sentences expressing possession (§§ 114–15), sentences with adverbial predicate (§§ 118, 120) and sentences with adjectival predicate (§ 142).

Obs. For a case where the tw of tw wn is changed into wnn according to the rules enunciated in §§ 118, 2; 150, see below § 150. And for a case where tw in tw wn is omitted after n wnn 'there does not exist' (§ 108), see § 394. So too ir wn 'if there be' occurs for a theoretic ir tw wn.6
108. Non-existence or absence is expressed (1) by means of ~ wn 'there exists not', 'there existed not'.1 Since wn here represents tw wn with tw suppressed (see § 107, 2), this phrase escapes from the rule (§ 105, 2) that nn + sdmf always has reference to future time.

Exx. ~ wn phwy-fy there is no end to it, lit. there does not exist its end.2

People say: ~ wn there is nothing, lit. there does not exist.3

More rarely ~ n wnt5 occurs with identical meaning; wnt is possibly the sdm tell form of the verb, see below § 402, end.

Ex. ~ n wnt $srw-sn there is no remedy for them.6

Frequently ~ wn 'there is not' stands alone for 'there does (did) not exist'.7

Exx. ~ wn m$slyw there are no righteous.8

~ wn is-ib dns srb-ht there is none light-hearted who is heavy (i.e. slow to move) as regards his appetites (lit. the counsel of the body).9

As in the sentences expressing existence, so too in those expressing non-existence, some qualification is as a rule added, and this is apt to become the real predicate; exx. below §§ 114; 120; 144, 4; 394.

Obs. In a sequence of parallel denials of existence, if the first begins with wn, the second is likely to omit wn as superfluous; nn may then be rendered 'nor'.10

109. 'Without'.—We have seen (§§ 29. 30) that sentences of various kinds may be used, without the help of conjunctions, to express the equivalents of English adverb clauses. Sentences having as predicate ~ nn 'there is not' (§ 108) are frequently so used, and in this case nn may often best be translated 'without'.

Ex. ~ dns n-k nwh nn srfw, dt nn hnty-s may they give to thee everlasting without an (lit. there is not its) end, and eternity without a (lit. there is not its) term.11

~ nn wn and ~ n wnt (§ 108) are less often employed in this way.

Exx. ~ hwr rd, nn wn mntf a healthy body without malady, lit. its malady does not exist.12

~ wn wth h, n wnt $w making offerings unceasingly, lit. offering things, there was not cessation.13

Obs. Nn is very commonly used in this manner with the infinitive as its subject, and there occurs a similar use with the lighter negative word n (§ 307). For nn + noun + suffix employed as a relative clause see § 196, 1.

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1 See Gunn, Studies, pp. 122 foll.; 160-1.
2 Leb. 130. Another ex. below § 115.
3 BPh i. 8, 19. Sim. Hat-Nah 11, 9, qu. § 394, end.
4 Adm. 6, 4.
5 See Gunn, Studies, ch. 19.
6 Ekh. 100, 15. Sim. Turin 156, 4.
8 Leb. 132. Sim. Adm. 3, 2; Sim. B 84.
9 Pess. B 1, 209. See too below §§ 144, 4; 394.
10 Exx. BPh. i. 8, 19; Sim. B 62-3.
11 Sim. B 212. Sim. ib. 299; Adm. 6, 1; Uerk. iv. 163, 15.
12 Turin 159, 5.
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VOCABULARY

mḥy be neglectful, careless.

mḥnd converse, take counsel.

ḥd be white, bright; white (adj.)

ḥd build.

var. ḥm Majesty (with suffixes or genitival adj.)

sr official, noble.

ḥty-c chieftain, local prince, mayor (plur. ḥtyw-c).

ḥty king of Lower Egypt.

ḥw might (plur.)

var. šnwt granary.

rḥp year.

rḥ time, period.

ḥnw environment, neighbourhood, time.

sḥ occasion, time, deed, fault.

ḥḥ qualities, talent.

ḥḥ form, character; good character, virtue.

ḥḥ end, limit.

ḥḥ wretched.

ḥḥ since (prep.).

ḥḥ head; upon (prep.).

EXERCISE VIII

(a) Transliterate and translate:

(1) (2) (3) (4) (5) (6) (7) (8) (9)

1 I.e. the time when the sun-god reigned upon earth, the oldest period of Egyptian legendary history.
(b) Write in hieroglyphs and transliteration:

(1) Thy praises are in the mouth of everyone. They say: how great is the might of Thy Majesty! (2) He shall not receive bread (from) upon the altar of any god. (3) There was none wretched of my environment, there was none hungry of my period. (4) He does not say (either) good or evil. (5) Thou art greatest of the officials of the palace. (6) His Majesty answered the vizier, he did not answer this woman (hmt). (7) There was a god in this (foreign) country, whom (lit. him) the people of Egypt did not know. (8) They gave him praises on account of his very excellent qualities. One said (ṣḏmḥ form) to another: 'there is no fault in (lit. of) him'.

LESSON IX
DEMONSTRATIVE ADJECTIVES AND PRONOUNS
§ 110. The demonstratives

<table>
<thead>
<tr>
<th>Sing. m.</th>
<th>Sing. f.</th>
<th>Plur. c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>This (obsolescent)</td>
<td>ḫw</td>
<td>ṭw</td>
</tr>
<tr>
<td>(later as adj.)</td>
<td>ḫw ḫw ny</td>
<td>ṭw ṭw ny</td>
</tr>
<tr>
<td>This (near me)</td>
<td>ṭn</td>
<td>ṭn</td>
</tr>
<tr>
<td>That</td>
<td>ṭf, var. ṭf ṭf</td>
<td>ṭf, var. ṭf ṭf, var. ṭf ṭf</td>
</tr>
<tr>
<td>(later form)</td>
<td>ṭn ṭn, var. ṭn-</td>
<td>ṭn ṭn, var. ṭn-</td>
</tr>
</tbody>
</table>

This, the

In this series three demonstrative stems, characterized by the consonants ḫ, ṭ and ṭn, are utilized for the sing. m., sing. f., and plur. c. respectively; and with these stems are combined other demonstrative elements such as ṭn, ṭf and ṭn. The resultant compounds may be compared with celui-ci, celui-là in French.

The forms beginning with ṭn, though called plurals for convenience, are really singulars with the meaning of Latin hoc, illud. In earlier use was a set of real plurals: m. ḫpn, ḫpw, etc.; f. ḫṭpn, ḫṭpw, etc. ḫpn and ḫṭpn are still occasionally employed in Middle Egyptian, but mainly after a noun accompanied by a suffix, ex. ḫṭn ṭn ḫṭpn 'these my members'. Some corresponding duals, occurring only in religious texts, are too rare to be specified here.

§ 111. Construction of the demonstratives.—As epithets the singulars (together with the plurals ḫpn, ḫpw) all follow their noun, excepting ḫt, ṭs, which invariably precede it. Exx. ḫḥ ḫtn 'this place'; ḫḤ ḫḥ ṭḥw ṭḥw 'that
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The plurals in \( n \) all precede their noun, and are connected with it by the genitival adjective — (§ 86). Exx. \( \text{m} n n \text{srw} ' \text{these officials}' ; \)\(^4\) \( \text{nn} n \text{shty} ' \text{these peasants}' . \)\(^5\) Occasionally the noun is in the singular, ex. \( \text{nn} n \text{shy} ' \text{these peasants}' , \) lit. 'this of peasant'. \(^6\) Before Dyn. XVIII the vernacular began to drop the genitival \( n \), ex. \( \text{nn} n \text{hmtw} ' \text{these women}' , \) but this practice, which later became regular, is very rare in Middle Egyptian, and is not found in good monumental texts.

The demonstratives beginning with \( n \) are thus really singular pronouns, not plural adjectives, and often occur with the neuter sense of 'this' and 'that'. Exx. \( \text{pp} \text{mm} \text{fn} ' \text{he said this}' ; \)\(^7\) \( \text{p} ' \text{what is this}' . \)\(^8\) Participles agreeing with these apparent neuters are in the sing. m. form, but the suffix 3rd sing. f. (\( \text{s} ' \text{it}' \) ) is used in referring back to them (§ 511, 3).

For the same demonstratives as subject of sentences with nominal predicate, see below § 127, 2. The singular \( pw \) is very widely used in a similar way as an equivalent, invariable in gender, of the pronouns of the 3rd pers. 'he', 'she', 'it', 'they', ex. \( \text{pp} \text{en} \text{knf} \text{fn} \text{n} \text{R} \text{rw} ' \text{he is Rct}' ; \) for this construction and its extensions, see §§ 128–31. 140.

Otherwise, the singular demonstratives are seldom used except as epithets. \( Pt \) rarely occurs as a predicate, when it may be translated 'such', referring to something that precedes or follows; ex. \( \text{pp} \text{en} \text{knf} ' \text{Osiris}' , \) lit. 'this is he, (namely) Osiris'. \(^9\) \( Pn \) and \( pfi \) are found still more rarely as virtual neuters meaning 'this' and 'that', ex. \( \text{p} \text{en} \text{en} \text{knf} \text{fn} \text{knf} \text{ps} ' \text{I knew that from this}' . \)\(^10\)

OBS. From \( p \) and \( t \) as demonstrative pronouns are derived the prefixes \( p-n- ' \text{he of}' \) and \( t-n- ' \text{she of}' , which, however, occur in our period only as components of proper names.\(^11\) The genitival adjective seems to have fallen away early, since \( \text{p} \text{en} \text{knf} \text{ps} \text{en} \text{ps} \text{en} ' \text{this thy noble nose}' in a speech to the Pharaoh.\(^12\) Even in religious texts \( pw, tw \) tend to give place to \( pwy, twy, \) forms employed only as

§ 112. Meaning of the demonstratives.—\( Pn, tn, nn \) are the commonest words for 'this', i.e. near me, at hand, both of time and of place. They are apt to be used in a manner rather redundant to our way of thinking.

Ex. \( \text{pp} \text{en} \text{knf} \text{fn} \text{en} \text{fn} \text{n} \text{hmtf} \text{en} \text{en} ' \text{this peasant to this his wife}' . \)\(^13\)

\( Pw, \) as an epithet, is confined to high-flown diction and religious texts, where the preference for archaic words is very marked; ex. \( \text{pp} \text{en} \text{en} \text{ps} ' \text{this thy noble nose}' in a speech to the Pharaoh.\(^14\) Even in religious texts \( pw, tw \) tend to give place to \( pwy, twy, \) forms employed only as

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epithets; ex. 𓊊𓊊𓊊𓊊 ntr pwy 𓊊 ‘this great god’, where the M.K. texts have pw, and those of Dyn. XVIII pwy.¹ Note the curious use in vocatives, ex. 𓊊𓊊𓊊𓊊𓊊 hkyy pw 𓊊 ‘thou (lit. this) magician’.² For the other uses of pw see above § 111.

Pf, pfy, pfs, with their feminines and plurals, are employed where some opposition between ‘that yonder’ and ‘this here’ is intended; but also, like Latin iste, to express some emotional stress, whether of disgust or of admiration; exx. 𓊊𓊊𓊊𓊊𓊊 br pf ‘that (vile) enemy’; 𓊊𓊊𓊊𓊊𓊊 hnu pf 𓊊 ppsy ‘that noble Residence (of long ago)’.³ Note that such a nuance of admiration is particularly often applied to things and persons belonging to the past.

Pf, ti, ni are both the most recent and the weakest of the demonstratives. Frequently they mean ‘this’, like pu, tu, nn;⁴ exx. 𓊊𓊊𓊊𓊊𓊊 𓊊 ‘this province’; 𓊊𓊊𓊊𓊊𓊊 m n gmhwt ‘these candles’.⁵ So particularly with designations of time, exx. 𓊊𓊊𓊊𓊊𓊊 m t li ‘at this moment’; 𓊊𓊊𓊊𓊊𓊊 m pi hrw ‘on this day’, ‘to-day’.⁶ Elsewhere, however, they have merely the force of the definite article, their regular use in Late Egyptian and onwards. So already before Dyn. XVIII: 𓊊𓊊𓊊𓊊𓊊 𓊊 m n it nty m pi mhr ‘the corn which is in the storehouse’.⁷

EQUIVALENTS OF THE ENGLISH POSSESSIVE ADJECTIVES § 113

The sense of English ‘my’, ‘thy’, etc. is usually conveyed, as we have seen (§ 35, 1), by means of the suffix-pronouns, which are appended to their nouns as direct genitives. Some less frequent alternatives have now to be considered.

1. From the demonstratives pf, ti, ni (§§ 110–112) are derived the possessive adjectives; it will suffice to quote the forms of the 1st and 2nd pers. sing.

   With sing. m. noun   With sing. f. noun   With plur. noun
   
   Sing. 1, c. ‘my’ 𓊊𓊊𓊊𓊊𓊊 𓊊 pty-t⁸   𓊊𓊊𓊊𓊊𓊊 𓊊 tpy-t   𓊊𓊊𓊊𓊊𓊊 𓊊 nty-t n
   " 2, m. ‘thy’ 𓊊𓊊𓊊𓊊𓊊 𓊊 pty-k   𓊊𓊊𓊊𓊊𓊊 𓊊 tpy-k   𓊊𓊊𓊊𓊊𓊊 𓊊 nty-k n

   Similarly for the other persons and numbers. Forms without y are sometimes found, ex. 𓊊𓊊𓊊𓊊𓊊 𓊊 prs ‘her’.¹¹ Hieratic almost always 𓊊𓊊𓊊𓊊𓊊 𓊊 etc.¹²

   The possessive adjective is not uncommon in the more popular writing of Dyn. XII and after, but does not become usual until Late Egyptian. Its construction is identical with that of the demonstratives from which it is derived.

   Exx. 𓊊𓊊𓊊𓊊𓊊 𓊊 tpy-t hmt my wife.¹³
   𓊊𓊊𓊊𓊊𓊊 𓊊 nty-s n hrdw her children.¹⁴

   2. 𓊊𓊊𓊊𓊊𓊊 tpy, more rarely written 𓊊𓊊𓊊𓊊𓊊 trw (?), is sometimes used as an unchangeable substitute for the suffixes of the 3rd pers. sing. or plur. It seems to

¹ Urk. v. 15. Puw, trw also West. 9, 11; 10, 9.
² Urk. v. 177, 7. 11, 14; West. 7, 20; 8, 1.
³ Urk. iv. 8. Sim. ib. 648, 14; 661, 15.
⁴ Adm. 10, 8–11. Sim. Sim. B44.
⁵ In this sense written pwy in L. E.; the same distinction already Urk. iv. 654, 16, see p. 85, n. 5.
⁶ Pfr. R 66 (B 16 𓊊𓊊𓊊𓊊𓊊 𓊊 m 𓊊 tli ‘at this moment’; Sim. ni, ib. R 120 (B 75, nn.).
⁷ Stüt. 1, 207.
⁸ Lct. 116; P. Kah. 11, 19; Urk. iv. 27, 16; 668, 10.
⁹ Th. T. S. iii. 26; Puhiri 3.
¹¹ Urk. iv. 894, 9; Puhiri 3; in hierogl. usually without y.
¹² Urk. iv. 1067, Sim. ib. 1069, 1070. Th-n. T. Carn. 5.
¹³ Without y: P. Kah. 36, 41; T. Carn. 7.
¹⁴ P. Kah. 12, 12.
¹⁵ P. Kah. 12, 10. Sim. Pr. 3, 3.

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be nothing more than the adjective \( \text{try} \) relating to' become invariable in this particular use, and is often best rendered by the English 'thereof', 'thereto'.

Exx. His Majesty had sent an army, \( \text{sft smsw m try} \) and his eldest son was the chief thereof.\(^2\)

\[ \text{hp trw (?) the law appertaining thereto.} \]

So too after prepositions, exx. \( \text{hst try} \) 'according thereto'; \( \text{hr-st try} \) 'thereafter'; \( \text{m-m try} \) 'among them'.\(^3\)

3. A more emphatic equivalent of the English possessive adjective, corresponding roughly to our 'of mine', 'of thine' is provided by the series \( \text{ni-imy} \), \( \text{n-k-imy} \), etc., for which the variants \( \text{n-imy} \), \( \text{i-imy} \) etc. are found. These phrases follow their noun.

Exx. \( \text{m-ht trw n-k-imy} \) after thy own old age.\(^7\)

\( \text{hdmw n-sn-im(y)} \) footstools belonging to them.\(^8\)

OBS. In origin this \( \text{-imy} \) was probably the adverb elsewhere written without \( y \), § 205, 1, cf. Copt. \( \text{mmasu 'there' after wentaI 'I have', lit. 'there is with me'} \).

**Sentences Expressing Possession**

§ 114. Egyptian has no verb meaning 'to possess', 'to have', nor yet any verb meaning 'to belong to'. In order to express these notions, use is made of the preposition \( n \) 'to', together with its derivatives.

1. When \( n \) itself is employed, the rules governing the sentence with adverbial predicate (§§ 29; 37; 44, 2; Lesson X) come into play. Note, however, that when \( n \) is followed by a suffix, it acquires that precedence in word-order which we have noted in § 66 as peculiar to the dative. Compare for this construction the Latin \( \text{est mihi, sunt mihi} \).

Exx. \( \text{ht-i nbt m s m nkt n sw-i Ihy-sub} \) all my property in country and in town (shall belong) to my brother 'Ihysonb.\(^9\)

\( \text{wnn:s n ... Sbk-nbt it (my office) shall (belong) to Sebknakhte.} \)

\( \text{thou shalt have life, lit. life is to thee.} \)

\( \text{it does not belong to thee.} \)

2. When the subject is a pronoun, the genitival adjective \( n(y) \) may be employed as predicate. According to § 48, 2 this will be invariable in number and gender, and according to § 44, 3 the dependent pronoun must be used. The association between adjectival predicate and pronominal subject is here so close, that in the case of the 3rd person m. \( \text{sw, f. l\_ sy} \), the biliteral sign \( \text{ns} \) is regularly found linking the two together as \( \text{n\_ sw, n\_ sy} \).
SENTENCES EXPRESSING POSSESSION

Exx.  n(y)-wi Rr I belong to Rē, lit. I am belonging-to Rē.\(^1\)  
\[\text{n(y)-s(y) imy-r pr} \]

it (this province, f.) belongs to the steward.\(^2\)

So too in indications of measurement.

Ex.  n(y)-sw m(t jo  

it (the snake) was of 30 cubits.\(^3\)

3. For ‘belongs to me’, ‘belongs to thee’, or alternatively ‘I am (thou art) owner of’, the independent pronouns of § 64, or at all events forms evidently very closely akin, are employed; some emphasis is here laid on the possessor. If the subject be pronominal, it is represented by the dependent pronouns.

Exx.  ntk nbw to thee belongs gold.\(^5\)

\[\text{ink sy} \]  

she belongs to me.\(^6\)  

A personal name.

In certain religious texts of the M.K, \[\text{nnk} \]
is written for 1st pers. sing. in this employment.\(^7\) For another possible use of nnk, see § 300, near end.

OBS. For the same purpose Late Egyptian uses forms\(^7a\) clearly descended from the older lwt, lwt, definitely proving the kinship with the independent pronouns.

4. \[\text{N·i-im(y), n·k-im(y)}\]

(§ 113, 3) occur with the same meaning and with a like construction.

Exx.  n·k-imy (tr) to thee belongs silver.\(^8\)

\[\text{ntmyw, n·i-lm sw} \]

the incense, it belongs to me.\(^9\)

OBS. \[\text{Ntf} \]
is found as a noun meaning ‘its content’,\(^10\) and n·k-imy similarly as a noun meaning ‘thy possessions’.\(^11\)

§ 115. To convey the meaning ‘I have (had) a . . . . .’, ‘thou hast (hadst) no . . . . . .’ the existential sentences of §§ 107–8 may be employed, the subject being qualified by a suffix-pronoun (see § 35, OBS.).

Exx.  \[\text{w thtwn} \]  

and he has a wife, lit. lo, there was a wife of him.\(^12\)

\[\text{nn wn tpf} \]

he has no head, lit. not exists a head of him.\(^13\)

\[\text{n wn sttwts} \]

it has no reeds.\(^14\)

So too in cases where \[\text{nn} \] is best rendered as ‘without’ (§ 109).

Ex.  \[\text{mk tw m ntwt, nn hkr-hwts} \]

behold, thou art a city without a ruler, lit. as a city, not is a ruler of it.\(^15\)

See Add. for § 115a.

VOCABULARY

\[\text{bts var.} \]

by marvel (n at).

\[\text{bpr} \]

become, happen.

\[\text{hnw} \]

join, endue (m with).

\[\text{smn} \]

make firm, establish.

\[\text{snd} \]

(later snd) fear; \[\text{sndw} \]

fear (noun).

\[\text{ndm} \]

be sweet, agreeable; adj. sweet, agreeable; n. sweetness.

\[\text{tnwn} \]

sanctuary.
Vocab.

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<table>
<thead>
<tr>
<th>Hieroglyphs</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>is tomb, tomb-chamber.</td>
<td></td>
</tr>
<tr>
<td>shnt</td>
<td>supporting pole, support.</td>
</tr>
<tr>
<td>nbw</td>
<td>gold.</td>
</tr>
<tr>
<td>hd</td>
<td>silver.</td>
</tr>
<tr>
<td>hkt</td>
<td>ruler, chieftain.</td>
</tr>
<tr>
<td>tw</td>
<td>breath, wind.</td>
</tr>
<tr>
<td>hryt</td>
<td>apprehension, dread.</td>
</tr>
<tr>
<td>mrwt</td>
<td>love (noun).</td>
</tr>
<tr>
<td>imt</td>
<td>charm, favour.</td>
</tr>
<tr>
<td>shbt</td>
<td>breast.</td>
</tr>
<tr>
<td>h'r</td>
<td>piece of flesh; plur. flesh, body.</td>
</tr>
<tr>
<td>fnrd</td>
<td>nose (earlier fn'd).</td>
</tr>
<tr>
<td>var. si</td>
<td>magic knot, amulet, protection.</td>
</tr>
<tr>
<td>'it</td>
<td>moment.</td>
</tr>
<tr>
<td>ndty</td>
<td>helper, avenger.</td>
</tr>
</tbody>
</table>

EXERCISE IX

(a) Study the following text: ¹ Amen-Rê, the god of Thebes, addresses the Pharaoh Tuthmosis III (Dyn. X VIII, 1501-1447 B.C.)

My son, my avenger. I shine forth through love of thee.

Endue my hands thy body with the protection of life. How sweet is thy charm against my breast! I establish thee in my sanctuary.

I marvel at thee. I place thy might (and) the fear of thee in lands all.

the dread of thee to the limits of the (four) supports of heaven.

¹ Extracts from the so-called 'Poetical Stela', found in two examples at Karnak; see Urk. iv. GII. 620.
² Throughout Egyptian temple-ritual runs the conception of the king as 'the living Horus', and consequently any god who is worshipped and regarded by him as his father, becomes thereby identified with the god Osiris, whom Horus vindicated and avenged after his murder by the wicked god Seth.
³ Prenomen of Tuthmosis III, see Excursus A, p. 73.
⁴ Note here and in smjw-k, hryt-k below the counterparts of the Latin 'objective' genitive.
⁵ Amen-Rê is here the sun-god, bestowing life by means of his rays.
SENTENCES WITH ADVERBIAL PREDICATE

(b) Transliterate and translate:

(1) Translit.

(2) Translit.

(3) Translit.

(4) Translit.

(5) Translit.

(6) Translit.

(7) Translit.

(8) Translit.

(9) Translit.

(c) Write in hieroglyphs and transliteration:

(1) To thee belongs the sky and (lit. with) all that-is-in it. (2) Never had the like happened in the time of any king. (3) How pleasant is the voice of these women in (hr) my heart! (4) (May) the gods of Egypt give the breath of life to thy nose, that thou mayst adore Rē every day. (5) The overseer of works built for me a tomb on the west of my city. (6) Others shall not hear this. (7) Rē caused him to arise as ruler of this entire land. (8) Then shalt thou say the like thereof to thy children. (9) Silver and gold are in thy house, there are no limits to (lit. of) them. (10) Life is thine in this thy city of eternity (i.e. the tomb).

For the Egyptians the concrete symbol of life was the breath, which the gods 'gave into the nose' of the king, the king doing likewise for his subjects.

LESSON X

SENTENCES WITH ADVERBIAL PREDICATE

§ 116. This topic has been touched upon in many previous sections; we must now gather together what has been already learnt and supplement it with further details.

First let it be noted that the term predicate ought, in grammar, strictly to include the copula (‘is’, ‘are’, etc.). It is, however, extremely convenient to use the term in a looser sense, and we shall not hesitate to speak of an adjective, an adverb, or a noun as of itself constituting a predicate.

The adverbial predicate may consist either of an actual adverb, like 𓊁 im ‘there’, or else of an adverbial phrase composed of a preposition + a noun, ex. 𓊁 𓊁 m pr.f ‘in his house’. In the latter event two special cases call for
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remark: (1) the preposition used may be the datival — n ‘to’, ‘for’, which serves to convey the notion of possession and involves certain deviations from the usual word-order (see § 114, 1); (2) the preposition may be the ḫ m of predication (§ 38) or the ← r of futurity (§ 122), and then the predicate corresponds to an English nominal predicate, i.e. a predicate consisting of a noun.

Neither of these special cases affects the expression of the copula or of the subject; in other words, the same rules as to subject and copula which hold of the adverbial predicate generally hold of it also in the case of the n of possession, the m of predication, and the r of futurity.

The copula is often left unexpressed. When it is expressed, one of the two verb-stems ḫw ‘be’ (§ 29) or wnn ‘exist’ (§ 107) is employed. The different shades of meaning resulting from the insertion of the copula in its various forms will be studied in the following sections.

When the subject is a noun or demonstrative pronoun nothing prevents it from standing at the beginning of the sentence; but it may be preceded, either by ḫw or by a ḫdmn form from wnn (in these cases conforming strictly to the type of the verbal sentence, § 27), or else by a particle like mk ‘behold’ or nu ‘not’, which modifies the meaning of the sentence as a whole. When the subject is a personal pronoun, some supporting word must necessarily precede it, since the independent pronouns are normally not used with adverbial predicate (§ 65, end), and the suffixes and dependent pronouns must always be attached to some preceding word. The suffix-pronouns are employed after the copula in its various forms (thus ḫw ḫ, wnn ḫ, wnn ḫ), but when the supporting word is a particle of the kind above alluded to, it is as a rule the dependent pronouns which are used (exx. mk sw, nu sw).

As just stated, the employment of the independent pronouns as subject of the sentence with adverbial predicate is exceedingly rare, and may be archaistic, since a few instances occur in the Pyramid texts.¹ In Middle Egyptian only the following have been noted:

² Fr. 1093, 1114.
³ Louvre C 3, 7.

ink ḫ ḫw t m ḫ ḫw t I myself was in joy.

hity t n ḫ ḫ ḫ ḫ t my heart, it was not in my body.

Obs. For important ramifications of the sentence with adverbial predicate see below Lesson XXIII on the pseudo-verbal construction. For cases where the grammatical subject is the logical predicate, see § 126.

§ 117. The presence or absence of ḫw in sentences with adverbial predicate.—The verb ḫw states facts as such, declares this or that to be the case. 1. With nominal subject it serves to introduce some statement, often a description, of outstanding interest, and the clause containing it must be translated as a main clause.

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SENTENCES WITH ADVERBIAL PREDICATE § 117

Exx.  tw ṣdw k m sḥt thy field-plots are in the country.1 Statement of fact.

tw dbw ṭmr f ħw tūrt figs were in it, and also grapes.2 Description of the land Yaa.

Exx.  thw m tṛw m snf forsooth, the river is blood, lit. as blood.3 In a pessimistic description of Egypt. Note the m of predication. (§ 38).

Exx.  tw n m sbyt this is an (lit. as an) instruction! The subject is here a demonstrative pronoun.

Only rarely does it happen that such sentences have the value of English subordinate clauses; they have such a value, for example, when a strong contrast is expressed or a medical symptom emphasized.

Exx. It was he who subdued the foreign lands, tw itf m ḫnw tḥf (while) his father was within his castle.5

Exx.  ḥt-s mi ntt hr sḏt and her body is like what is on (lit. under) fire.6

When tw is omitted, the statement or description becomes less obtrusive.

Exx.  ḥr-t k m pr k thy rations are in thy house.7 In the midst of an argumentative passage.

dkwr n ḫ ḥtwf all kinds of fruit (lit. all fruits) were on its trees.8 Part of a description.

posw m ṭwunw the apportioner is (now) a spoiler, lit. as a spoiler.9 From a descriptive passage; note the m of predication.

This too is the ordinary way of expressing an attendant circumstance; it is impossible to draw a hard and fast line between descriptive sentences and clauses of circumstance.

Exx. Every man was caused to know his order of march, htr m-si ḥtr horse (following) after horse.10

I passed three days alone, it b m sn-nw t my heart being (lit. as) my (sole) companion.11 Note the m of predication.

2. When the subject is a suffix-pronoun, the sentence with tw has a wider range of meaning, see above § 37. On the one hand, it may express an independent statement or description.

Exx.  ṭw ḥ s w t nt ḥr nsw I was in receipt of (lit. under) favours from (lit. of under) the king.12

Exx.  ṭwf m ṭm-h ḥt n tṛr he is (lit. as) a pattern for the criminal (lit. the doer).13 Note the m of predication.

On the other hand, sentences introduced by tw + suffix may be quite subordinate in meaning, i.e. may serve as clauses of time or circumstance (§ 214).
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Exx. A storm went forth, \( \text{tw-n m Wd-wr} \) (while) we were in the Great-green (the name given to the open sea).\(^1\)

Men and women are in jubilation, \( \text{tw-f m nsw} \) (now that) he is king.\(^2\) Note the \( m \) of predication.

Obs. A certain contradiction may seem to be involved in the use of \( \text{tw} \) to introduce (1) detached independent sentences and (2) clauses subordinate in meaning, even though the latter use is confined, or nearly confined, to examples where a suffix-pronoun is the subject. The difficulty disappears if we assume that what we take to be a clause of circumstance was originally felt as parenthetical, i.e. as an independent remark thrown into the midst of, and interrupting, a sequence of main sentences. The use of parentheses to express temporal and circumstantial qualifications is frequent in all languages. In Late Egyptian and Coptic \( \text{tw} \) becomes increasingly common as the mark of a clause of time or circumstance.

§ 118. Tense and mood in the sentence with adverbial predicate.—1. The types of sentence studied in § 117 are strictly regardless of time, and there is nothing about the form of the examples translated there with ‘is’ to prevent them, in a different context, from being translated with ‘was’ or even with ‘will be’; the example \( \text{tw n-k rnh} \) in 114, 1 contains a promise for the future, and may, accordingly, be freely translated ‘thou shalt have life’.

So too the simple unintroduced sentence with adverbial predicate may express a wish or command.

Ex. \( \text{tw n rnh r frd n why Sbk-htp ye shall say: The breath of life (be) to the nose of the . . . Sebkhôtpe.}\(^3\)

Similarly, when the negative word \( \text{nn} \) precedes (§ 120).

Ex. \( \text{nn rnf m-m rnhw his name shall not be among the living.}\(^4\)

2. When, however, it was desired to convey more explicitly some temporal or modal distinction of meaning, this could be contrived by the use of the verb \( \text{wnn} \) or of the particles to be enumerated in § 119.

The future is frequently expressed by means of \( \text{wnn f} \), a \( \text{sdw f} \) form from \( \text{wnn} \) ‘exist’, ‘be’ already familiar from the existential sentences (§ 107), of which we have here a development.

Exx. \( \text{wnn ty-l hmt im my wife shall be there.}\(^5\)

\( \text{sdw f} \) the disfavour of Re.\(^6\)

The other \( \text{sdw f} \) form of \( \text{wnn} \), namely \( \text{wnn f} \) (§ 107), is probably never used in simple affirmative statements with adverbial predicate; it is, however, common in a number of usages.\(^7\) So, for example, in order to express purpose (§ 40, 1).

Ex. \( \text{tw-l\text{tw-l m stf I have come that I may be thy protection.}\(^8\}

\(^1\) Sh. S. 33, 101; Sim. B 67; Sin. B 21; Leb. 83; Mill. 2, 2; Urk. iv. 974, 16.

\(^2\) Sim. B 68; Sin. Ikhuru. 7; Urk. iv. 2, 14.

\(^3\) Cairo 20164. Sim. ib. 20003, 4; Sin. B 169, 174; P. Kah. 11, 20.

\(^4\) MAR. Abyd. ii. 30, 37.

\(^5\) P. Kah. 12, 13; Sim. Sim. B 43; Sint 1, 281; Leb. 142, 145; Urk. iv. 651, 17.

\(^6\) JEA. ii. 6. Sim. B 77; Sint 4, 25; Urk. iv. 573, 10.

\(^7\) Wnf in clauses of time see below § 454, 1, end.

\(^8\) Urk. iv. 230, 17; Sim. ib. 1024, 12.
So too after ḫw (§ 40, 3).

Ex. ḫw w-n m šms n nṯr therefore let me be in the following of the god.¹

And again after rdi 'cause' (§ 70).

Ex. ḫw rdi w-n s w-n k m nṯr she has caused thee to be (lit. that thou be) a god.²

In none of these last cases could ḫw have been employed. The verb ḫw thus supplies various parts of the Egyptian verb for 'to be', ḫw itself occurring almost only in main clauses³ and having a very restricted range of employment. The same phenomenon is to be observed in many other languages, where the different parts of the verb 'to be' are taken from various stems; so English 'be', 'are', 'were', Latin sum, erat, fuit, German bin, wäre, ist. We shall frequently have occasion to refer to this important rule.

Obs. In theory ḫm could supply any missing parts of ḫw, when followed by an adverbial predicate.⁴ In practice it is not possible to illustrate all the different cases, though what will be called the pseudo-verbal construction (Lesson XXIII) supplies examples of some (e.g. ḫw-lnf § 470) which would otherwise be missing.

§ 119. Particles used in the sentence with adverbial predicate.— Some of these have been mentioned already in § 44, 2, where it was seen that they are followed by a dependent pronoun, when the subject of the sentence is pronominal. For fuller details see below §§ 230 foll.

1. ḫm (for the variant writings see § 234) is a compound of which the first element appears to be an imperative, 'behold', and the second element is a pronoun 2nd sing. m.⁵ When a woman or several persons are addressed, a different pronoun is apt to be used. Thus we have the series:

� mtk behold thou, sing. m. or general.
� mt, later HTMLElement mtk, behold thou, sing. f.
� mtn, later HTMLElement mtn, behold ye.

This particle appears to depict the sense of the sentence which it accompanies as present and visible to the mind; more often than not the time referred to is the present.

Exx. mtn ṣpsw t ṣdw behold, noble ladies are (now) on rafts, i.e. have been deprived of their luxurious boats.⁶

� ḫm w r-gs-k behold I am in thy company, lit. at thy side.⁷

� ḫm ḫw m ṣmnw behold thou art a herdsman.⁸ Note the m of predication (§ 38), which is indispensable here and in all similar cases.

2. ḫw ḫw, later ḫw ḫw, archaistically ḫw ḫw, the form used in Old Egyptian before pronouns, is clearly related to the enclitic particle ḫw ḫw 'lo', 'indeed' (§ 247).⁹ It describes a situation or concomitant fact, and sentences introduced

¹ Cairo 20538, ii. 7; 20539, ii. 6. ² Mitt. viii. 10. Sim. MAR. Abyd. ii. 30, 29; F. Kah. 36, 34; Urk. iv. 770, 14 Arm. 193, 11. ³ Partial exceptions, p. 93. n. 5. ⁴ Old perfective (§ 309) ḫm-k(ḏ), Brit. Mus. 574, 4; ḫm-hr-f form (§ 471) ḫm-hr-f, Urk. iv. 1080, 11 (collated); the participles ḫm and ḫw, see § 396. ⁵ See Rec. 28, 186; 35, 217. ⁶ See Rec. 19, 187; 28, 186.
by it may often, though by no means always, be rendered as clauses of time or circumstance.

Exx. I spent many years under king Antef, \( \text{ist ti pn hr st-hrf} \) (while) this land was under his charge . . . . \( \text{ist wi m bik-f} \)

I being his servant.¹

Year 30, \( \text{ist hm-f hr hdst Rtnw lo, His Majesty was in the land of Retjnu.} \)

Followed by the enclitic particle \( \text{rf} \) (below § 252), \( \text{ist} \) announces a situation with a view to some further narrative. The meaning is very much that of the French or, and may best be rendered in English by ‘now’.

Ex. \( \text{ist rf pr Dhwy-tmnt pn hr smts-ti now the house of this Djehutnakht was on the river-bank.} \)

3. \( \text{isk, sk} \) (below § 230) are archaic variants of \( \text{ist}, \text{st} \), and have the same meaning.

Exx. \( \text{isk hmt-s m inpw} \) when Her Majesty was a child.¹¹

Note the \( m \) of predication.

Ex. \( \text{sk wi m smsrf} \) when I was in his following.⁵

4. \( \text{tl} \) has similar meaning to \( \text{ist} \), from which it may possibly be derived. Examples do not occur until after Dyn. XII, and then at first only with \( \text{sw he'} \); later it may be followed also by \( \text{wi '1'} \), or, more rarely, by a noun.

Ex. I was his companion \( \text{tl sw hr pri} \) when he was upon the battle-field.⁸

I knew thy qualities \( \text{ti wi m ssy} \) when I was in the nest.⁹

\( \text{ti hrf dsf hr htm ibty lo, His Majesty was himself in the eastern fortress.} \)

5. \( \text{hr} \), earlier \( \text{fr} \) or \( \text{hfr} \), indicates what comes next in order, and may be translated ‘and’, ‘further’, or even sometimes ‘accordingly’, ‘so’. Examples with adverbial predicate are rare, and no instance with pronominal subject has been found.

Ex. \( \text{hr r-s r-15 m whn hrf} \) so \( \frac{1}{5} + \frac{1}{15} \) is what-is-to-be-added to it.¹¹

6. The rare \( \text{nhmn} \) means ‘assuredly’ or the like.

Ex. \( \text{nhmn wi m ki} \) assuredly I am like a bull.¹²

7. \( \text{h}, \) variant \( \text{ib} \), expresses a wish.

Ex. \( \text{h w I sp nb mn} \) would I had (lit. that there were to me) any efficacious idol.¹³

8. \( \text{hwy-i} \), a compound with the enclitic particle \( i \), also expresses a wish.

Ex. \( \text{hwy-i wi im} \) would that I were there.¹⁴
§ 120. Negation of the sentence with adverbial predicate.—The word \(\text{nn}\) is placed before the subject, which may be either a noun or a dependent pronoun (§ 44, 2).

\[
\text{win-sn tp-\(\text{ti}\) nn tw \(\text{tmf}\) they decline (existence) on earth (§ 158, 2), thou not being in it.}^3
\]

Sentences of this type may on occasion be equivalent to English clauses of time or circumstance.

\[
\text{win-sn \(\text{tp-\(\text{tn}\) nn tw \(\text{tmf}\) they decline (existence) on earth (§ 158, 2), thou not being in it.}^3
\]

The model of the sentence expressing non-existence (§ 108) is used when universals are denied; the subject is then an undefined noun and the negation may be expressed by \(\text{nn}\) alone, or by \(\text{nn \(\text{wnn}\)}\), or more rarely by \(\text{n \(\text{wnnt}\)}\).

\[
\text{nn wni \(\text{m-hr-\(\text{ib-sn}\) there was none ignorant in their midst.}^4
\]

Very rarely \(\text{n is (not indeed) is used; for is see below § 247.}\)

\[
\text{n \(\text{is \(\text{r\(\text{om-\(\text{tn}\) there is indeed no boasting therein.}^7
\]

Before \(\text{tw}\) and \(\text{wnn}\) the negative word is extremely rare. Certain examples can, however, be quoted :

\[
\text{nn \(\text{wnn \(\text{htn m \(\text{htf}\) there was no greed in his body.}^5
\]

\[
\text{n \(\text{wnnt tw-\(\text{ms \(\text{tm\) there is no misstatement therein.}^6
\]

Ex. \(\text{nn \(\text{w\(\text{in\(\text{f \(\text{there was none ignorant in their midst.}^4
\]

\[
\text{n \(\text{is \(\text{hr \(\text{nst\(\text{f his son shall not remain (lit. be) upon his seat.}^9
\]

According to § 105, 2 negation of the future is expressed by \(\text{nn \(\text{sdm\(\text{f}}\); the last example is, therefore, an exception to the rule, if \(\text{\(\text{\(\text{s\(\text{dm\(\text{f form; hence a doubt arises whether it may not be the sdm-n\(\text{f form, see § 413.}\}}
\]

§ 121. Position of the adverbial predicate.—The normal position is after the subject (§ 29); a pronominal dative may, however, sometimes precede it (§ 66).

Sometimes a short adverbial predicate may intervene between the subject and some words which are joined to it or qualify it.

\[
\text{rmw \(\text{im \(\text{htn \(\text{idw fish and birds were therein, lit. fishes were there together with birds.}^{10}
\]

\[
\text{hsty \(\text{k \(\text{nnk \(\text{tmy-hft thou shalt have thy former heart, lit. thy heart is to thee of being-in-front.}^{11}
\]

§ 122. Use of the preposition \(\text{\(\text{\(\text{r to indicate a future condition.}^{10}
\]

Closely parallel to the \(\text{m of predication is what may be termed the \(\text{r of futurity.}\}

\[
\text{twf \(\text{r smr he shall be (lit. is towards) a Companion.}^{12}
\]

1 M. W. K. verso 2, 3; sim. Sinut 3, 69. Demonstr. pron. as subject, Urk. iv. 415, 12.
4 Sch. S. 100. Sim. Ed. 69, 3; Urk. iv. 123, 123, 3; Arm. 103, 5.
5 BH. i. 7. Sim. Adm. 3, 2; Buchen, p. 91.
6 Urk. iv. 973. Sim. Cairo 20765, 3-4.
7 Urk. iv. 973.
8 Barh. 68; sim. ib. 69. Also some doubtful cases written with \(\text{Gunn, Studies, ch. xxi.}\)
9 BH. i. 15, 98-9.
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\[\text{mt sw r wnmw} \text{ behold, it is for food.}^{1}\]

Obs. For the use of this \(r\) after verbs of ‘appointing’, ‘making’, see § 84; and for its development with the infinitive see § 332.

§ 123. Omission of the subject before adverbial predicate.—

Instances are occasionally found:

Exx. 1. \(\text{tw m} \text{t shr nlr} \text{ it was like the counsel of god.}^{2}\)

2. \(\text{nn m tw-ms hft-hr-ln} \text{ (this) is not falsehood before you.}^{3}\)

3. \(\text{nn wn hr-hwrf} \text{ there was none beside him.}^{4}\)

4. \(\text{n dd-i hi wt r ht nbt} \text{ I did not say ‘Would that I had’ (lit. would that to me) about anything.}^{5}\)

See further below § 153 for the omission of the subject in wishes, greetings and the like.

§ 124. The pronominal compound \(\text{tw-i.}\)

In Dyn. XVII are found the earliest traces of a new method of expressing the pronominal subject when the predicate is adverbial. The full paradigm, some forms of which do not occur until the Late Egyptian stage of the language, is as follows:

Sing.

1st pers. c. \(\text{tw-I} \) \\
2nd pers. m. \(\text{tw-k} \) \\
3rd pers. m. \(\text{sw} \) (lit. \(\text{he, it} \))

Impersonal \(\text{tw-tw one.}^{6}\)

Plur.

\(\text{tw-n we.} \)

\(\text{tw-cn you.} \)

\(\text{st they.} \)

Exx. \(\text{sw hr ts n rmw, tw-n hr Kmt} \text{ he is in possession of (lit. under) the land of the Asiatics, we are in possession of Egypt.}^{7}\)

\(\text{sy m hr-f mt ts pt} \text{ it seemed to him like heaven, lit. it (the temple) was in his face like the sky.}^{8}\)

Obs. These new pronominal forms are conjectured \(\text{9 to have arisen from ntt wt} \) ‘that I’, etc., see § 223. At all events the parallelism of \(\text{sw, sy and st} \) (perhaps from \(\text{*t-sw, *t-sy, *t-st} \) by assimilation of \(\text{t to s} \) with \(\text{tw-I} \) warrants the distinction of them from the dependent pronouns of § 43. See § 330 for an extension of this construction.

VOCABULARY

\(\text{Δ bfi} \) abandon, forsake.

\(\text{Δ sb} \) send; pass (time).

\(\text{km} \) complete; completion.

\(\text{sk} \) plough, cultivate.

\(\text{Δ} \) $\text{sms} \) follow, accompany, serve;

\(\text{Δ} \) $\text{smsw} \) or $\text{Δ} \)$

\(\text{$\text{smswI} \) following, suite (noun).}$

\(\text{tw} \) old;

\(\text{twI} \) old age.

\[\text{http://www.facebook.com/groups/per.medjat}\]
LESSON X

Vocab.

hmw rudder.

(abbrev. _APPS) ipd bird.

rm fish.

sht field.

sbd month.

var. ist office, rank.

varr. nst seat.

var. hb festival, holiday.

hmw jubilation, praise.

r-pr temple, chapel, shrine.

hwt house, large edifice; hwt-ntr temple.

hity heart, breast.

tw wrong, crime.

k's high, tall; ksw height.

EXERCISE X

(a) Transliterate and translate:

(1) The ordinary priests (wrb) served in the temples in rotation, one month at a time.

(2) How great is the might of this god!

(3) I say to the birds which-are-in the heaven and to the fishes which-are-in the water: How great is the might of this god!

(4) I ploughed my fields with my own asses.

(5) My office was (that of) he-who-is-over the secrets.

(6) God sends it to thee in the completion of a moment.

(b) Write in hieroglyphs and transliteration:

(1) I crossed in a boat without a rudder (lit. not was its rudder). (2) Thou shalt be an old man of thy city. (3) All my property shall belong to my brothers and sisters. (4) There were old men there and (lit. with) children. (5) He caused me to be in the following of His Majesty, when he was at (lit. upon) his southern boundary. (6) He entered into the temple, the entire town being in festival. (7) I say to the birds which-are-in the heaven and to the fishes which-are-in the water: How great is the might of this god! (8) I ploughed my fields with my own asses. (9) My office was (that of) he-who-is-over the secrets. (10) God sends it to thee in the completion of a moment.

See p. 423, Add. to § 86.

The ordinary priests (wrb) served in the temples in rotation, one month at a time.
LESSON XI
SENTENCES WITH NOMINAL OR PRONOMINAL PREDICATE

§ 125. We have seen that, with the help of the prepositions which have been termed the m of predication (§ 38) and the r of futurity (§ 122), the model of the sentence with adverbial predicate could be utilized by the Egyptians to express the meaning of English sentences with nominal or pronominal predicate; examples have been quoted in §§ 117, 118, 119, 122. In the present lesson we have to learn that apart from the method just alluded to, Egyptian possessed a specific and well-characterized model for constructing sentences with a noun or pronoun as predicate. The principal divergences from the sentence with adverbial predicate are that here the independent pronouns of § 64 are freely used, that tw and wnh are not employed, and that the demonstrative word pw (§ 110) makes its appearance as an important syntactical element.

The principle underlying the Egyptian sentence with nominal or pronominal predicate is the principle of direct juxtaposition, the subject preceding the predicate as in the sentence with adverbial predicate. This construction is still very common in Middle Egyptian when the subject is a personal pronoun, and a previous lesson has taught us that in this case the independent pronouns are used (§§ 65, 1); the copula is not expressed.

Exx. ˌink ˌsmsw I was a follower. 2
ˌntk ˌlt ˌn mnh thou art the father of the orphan. 3
ˌswt nb-ŋ he is our lord. 4

When the subject is a noun, direct juxtaposition is practically obsolete, though it was still common in the Pyramid Texts. A few Middle Egyptian examples may be quoted, notwithstanding.

Exx. ˌmkt t ˌmkt Rn thy (f.) protection is the protection of Re. 5
ˌrn n mwn · t Twi the name of her mother is Tjuia. 6

Other examples will be found below § 127, 1, 2, 3.

OBS. The old construction nom. subj. + nom. pred. survives also in the important construction in + noun + participle, see below §§ 227, 3; 372; 373; to this the counterpart with pronominal subject is of the form indep. pron. + participle, quite in accordance with the examples quoted above.

§ 126. Subject and predicate.—In sentences having an adverbial predicate there is no risk of confusing subject and predicate, since an adverb or adverbal phrase is by its very form precluded from being a subject in the grammatical sense. The necessity of defining the terms ‘subject’ and ‘predicate’ becomes urgent, however, when we proceed to consider the sentence with
a noun or pronoun as predicate; for we are evidently not justified in speaking of sentences with nominal or pronominal predicate unless we are able to distinguish the subject from the predicate in any given sentence, and here the criterion of form fails us. In English such a criterion is often afforded by the agreement of the copula with the subject in person and number, as in ‘I am your friend’, ‘they are a united family’; in Egyptian no such help is forthcoming, and we are consequently thrown back upon the logical definitions of subject and predicate as respectively ‘the thing spoken of’ and ‘that which is affirmed or denied of the subject’. A good test for the logical predicate is to cast the sentence into the shape of a question; then the elements which correspond to the interrogative word constitute the logical predicate. Thus in ‘I am your friend’ the logical predicate is ‘your friend’ whenever the sentence answers the question ‘what am I?’

Returning now to the Egyptian sentence with adverbial predicate, we find that more often than not the adverbial predicate does state exactly what is affirmed or denied of the subject. In $\text{tw m m sbyt}$ ‘this is (as) an instruction’ ($\S$ 117) the corresponding question would be ‘what is this?’ and consequently $\text{m sbyt}$ is the logical predicate, besides being the grammatical predicate. Such is the natural or normal state of affairs, and we may define the grammatical predicate as that element in a sentence (or even in a subordinate clause, $\S$ 182) which either by position or by form would normally express the meaning of the logical predicate; and the grammatical subject as that element which in like manner would normally express the meaning of the logical subject. A distinction between the two kinds of predicate would, of course, be unnecessary in practice, if both always coincided; but we have now to see that such is not the case. In the sentence $\text{tw dlbw imf htw irrt}$ ‘figs were in it and grapes’ ($\S$ 117) we are indeed informed where figs and grapes were, so that $\text{imf}$, the grammatical predicate, is in a secondary sort of way also a logical predicate; but this is not the real point of the sentence, which is to tell us what was there, and accordingly $\text{dlbw htw irrt}$ ‘figs and grapes’, although they are grammatically subject, must undeniably be considered as the real logical predicate. Such cases are frequent,¹ not only in Egyptian, but also in English, where a stress is laid in pronunciation upon the logical predicate whenever this does not coincide with the grammatical predicate; thus ‘he is in the house’, with even intonation, answers the question ‘where is he?’ and ‘in the house’ is simultaneously grammatical and logical predicate; but if we say ‘he is in the house’, the question answered is ‘who is in the house?’ and the stressed word ‘he’ is logical predicate, although it is grammatically subject. So in the English translation of the above-quoted Egyptian sentence, a slight stress is laid on the two words ‘figs’ and ‘grapes’.

¹ Sim. Sin. B 68, 83; Sh. S. 42, all quoted in $\S$ 117.
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In the Egyptian sentence with nominal predicate it is certain, both from general considerations and from examples like those of § 125, that the normal word-order was 1. logical subject, 2. logical predicate, as in English and as in the Egyptian sentence with adverbial predicate; hence the formulation adopted in § 125. When, therefore, as we shall find to be the case in many instances, the logical predicate precedes the logical subject, we are justified in regarding this as a departure from the normal word-order, i.e. as an inversion quite analogous to the use of stressed 'he' in the English sentence, 'he (and no one else) is my brother'.

OBS. The definitions of grammatical subject and predicate have been framed to accord with the fact that in some sentences with adjectival predicate, as well as in verbal sentences with $\text{gdw}$ and similar forms, the word-order is 1. gramm. pred., 2. gramm. subj.; for the reasons of this see below §§ 137, OBS.; 411, 1. Later on, the term 'grammatical subject' will sometimes be used in antithesis to 'grammatical object' or again to another kind of subject for which we have coined the name 'semantic subject', see below § 297.

§ 127. The logical predicate comes first in the following cases, exemplifying the kind of inversion explained at the end of § 126:

1. When the logical subject is $\text{rnj'}$ 'his name', $\text{rws}$ 'her name'.

Ex. $\text{ntr} \text{nds Djdi} \text{rnj}$ a commoner whose name is Djedi, lit. a commoner, Djedi is his name.$^1$

Note that in this case, as well as in others quoted below under 2 and 3, direct juxtaposition is used in spite of the fact that the grammatical subject is not a personal pronoun.

2. When the logical subject is a demonstrative pronoun.

Exx. $\text{dpt mwt nn}$ this is the taste of death.$^2$

$\text{wit Dwlt nw }pr \text{Mr}t$ this is the road of Thoth to the house of Maet.$^3$

3. When the logical predicate is an interrogative pronoun; in this case the logical subject, if a pronoun, is a dependent pronoun, since it occupies the second place.$^4$

Exx. $\text{ist tr iht ivt-nk ws}$ what is, pray, the thing which thou hast done to it?$^5$

$\text{ptr rf sw}$ who is he?$^6$

4. When the logical predicate is an independent pronoun. The greater emphasis of the independent pronouns always tends to give them the force of the logical predicate. Possibly the second and third examples of § 125 would
have been better translated ‘it is thou (who art) the father of the orphan’ and ‘it is he (who is) our lord’ respectively. When the pronoun is stressed in this manner, it is not seldom accompanied by the enclitic particle 倥 ิ is ‘indeed’ (§ 247).

Ex. .JOptionPane节能  ettiği $ Pwnt it is I (who am) the ruler of Pwènet.¹

It is no absolute rule, however, that the pronoun, when accompanied by ิ is, is to be understood as logical predicate. Nor yet is such the case with $ wnnnt and 陂 wnnnt, which are similarly used;² these are probably fem. participles from the verb wnn ‘be’ which have come to be employed as particles meaning ‘indeed’, ‘really’, see below § 249.

Ex. .JOptionPane节能 itbart ิмы nb-t รร It is indeed one truly in the heart of his lord.³

It is no absolute rule, however, that the pronoun, when accompanied by is, is to be understood as logical predicate. Nor yet is such the case with $ wnnnt and 陂 wnnnt, which are similarly used;² these are probably fem. participles from the verb wnn ‘be’ which have come to be employed as particles meaning ‘indeed’, ‘really’, see below § 249.

Ex. .JOptionPane节能 .libs งิรันร高新区 I was indeed one beloved of people.⁴

§ 128. Use of $ pw for the pronoun 3rd pers.—The use of the demonstratives exemplified in § 127, 2 gave rise to an idiom of the highest importance; the demonstrative pronoun $ pw (§§ 110, 111) came to be employed as logical subject after logical predicates consisting of a noun, not however with its own proper meaning of ‘this’ or ‘that’, but as an equivalent for ‘he’, ‘she’, ‘it’ or ‘they’ invariable in number and gender. Compare French ce in c’est, ce sont.

Exx. .JOptionPane节能 $ pw it is Red or he is Red.⁵ Answer to the question $ trf sw ‘who is he?’ quoted above § 127, 3.

Ex. .JOptionPane节能 $ hmr $ wnb $ pw n $ R $ she is the wife of a priest of Red.⁶ Answer to the question ‘who is this Reddjedet?’ quoted below § 132.

The logical predicate may be an independent pronoun:

Ex. .JOptionPane节能 $ ntf $ pw m $ mnt it is he in truth.⁸ Or else, rather rarely, it may be a demonstrative pronoun:

Ex. .showMessage("Ex. .JOptionPane节能 $ pw this is it.⁹

Sometimes $ pw is absent in places where we might expect it; it is then impossible to be sure whether there is a deliberate omission of $ pw, for sake of brevity or some other reason, or whether we have the construction of § 89, 2.

Ex. .JOptionPane节能 $ trf n r (it is mere) breath of the mouth.¹⁰

Obs. For ‘he is Red’, as we have seen § 125, ntf $ R can also be said; but in that case the pronoun is more emphatic and tends to obtain the value of the logical predicate ‘he is Red’.

§ 129. Position of $ pw.—If the logical predicate consists of several words, $ pw may be intercalated before some of them.¹¹

Exx. .showMessage("Ex. .JOptionPane节能 $ shty $ pw n $ Sht-hmr it was a peasant of the Wady Natrun.¹²

1. § 127. 2. § 110, 111. 3. § 127, 3. 4. § 127, 3.
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1. Sim. B 81, Sim. Pr. 330; Urk. v. 11, I.
2. Urk. v. 30, 9

§ 129. EGYPTIAN GRAMMAR

\[\text{it was a good land, whose name was Yaa.}\]

\[\text{they are Hu and Sia.}\]

Answer to the question ‘who are these gods?’

OBS. Compare the similar intercalation of short adverbial predicates, above § 121.

§ 130. \(\text{\textbf{pw}}\) in sentences where both subject and predicate are nouns.—As we have seen (§ 125), the original method of expressing sentences where both subject and predicate were nouns was by direct juxtaposition; but long before the Middle Kingdom that method had become obsolete and had given place to another based on the use of \(\text{\textbf{pw}}\) described in § 128. The logical predicate (or part of it, § 129) comes first and is followed by \(\text{\textbf{pw}}\) as a purely formal logical subject; the real logical subject is added in apposition to \(\text{\textbf{pw}}\).

Exx. \(\text{\textbf{dmt \text{\textbf{pw}} 'Imnt}}\) the West is an abode, lit. an abode (is) it, namely the West.

\(\text{\textbf{mnw \text{\textbf{pw}} n s nfrwf}}\) a man’s goodness is his monument, lit. the monument it (is) of a man, (namely) his goodness.

Rarely either the subject or predicate may be a demonstrative.

Exx. \(\text{\textbf{bit-i \text{\textbf{pw ni m wn mr}}}\) this is my character in reality.

\(\text{\textbf{psr}}\) such is Osiris, lit. this (is) he, Osiris.

The substitution of this construction for the method of direct juxtaposition was evidently due to the desire to indicate the logical predicate more clearly than could be done by that method, in connection with which inversions were frequent. Now a demonstrative word like ‘this’ is far more often logical subject than logical predicate; we are more prone to say that ‘this’ is so-and-so than that so-and-so is ‘this’. Hence the intercalation of a demonstrative in a sentence in which both subject and predicate are nouns (in Egyptian it must occupy the second place, inversion here being the rule, § 127, 2) is apt to mark the preceding noun as the real logical predicate. The effect of such an intercalation will be felt by comparing French \(\text{c'est lui le roi}\) with \(\text{il est le roi}\), where the use of \textit{ce}, just like that of \(\text{\textbf{pw}}\) in Egyptian, points unmistakably to \textit{lui} as the logical predicate.

Thus whereas in the old method of direct juxtaposition the first word (the grammatical subject §§ 125–6) could be almost as easily logical predicate as logical subject (though the latter was of course its proper function), in the sentence with intercalated \(\text{\textbf{pw}}\) the first word is, in the vast majority of cases, not the logical subject, but the logical predicate.

The tragedy of language is, however, that it is constantly perverting the constructions which it creates to purposes for which they were not primarily intended; by a second inversion (the first being that of § 127, 2) the sentence
with \( pw \) could sometimes have the logical subject in the first place, thus returning to the original word-order (§ 125).

Exx. \( \frac{\text{"oil is the remedy of her body."}}{\text{"\{\} is the remedy for her body."}} \) The sentence raises the question what is the best preservative for a woman's body, and the answer is 'oil'.

\( \text{but \( pw \) hs my abomination is excrement.} \)

§ 131. Owing to the frequent intercalation of \( pw \) between a noun and some words that qualify it (§ 129), an ambiguity is apt to arise which requires careful attention. In a sentence like \( \frac{\text{\"Nwn \( pw \) it ntrw,\"}}{\text{\"Nwn and \( pw \) it ntrw,\"}} \) nothing but the context can decide whether the intended meaning was 'it (or 'he') is Nun, the father of the gods' (\text{it in apposition to } Nwn, § 90) or 'the father of the gods is Nun' (\text{it in apposition to } \( pw \), § 130).

§ 132. The dependent pronoun in place of \( pw \).—This construction is a development of that of \( \text{ptr} \ sw \), above § 127, 3, and occurs only with interrogatives.

Ex. \( \frac{\text{"who is she, this Reddjedet?"}}{\text{"who is this Reddjedet?"}} \) Lit. who is she, this Reddjedet?

§ 133. Tense and mood in the sentence with nominal predicate.—As in the sentence with adverbial predicate, so too here it is usually the context which provides the key to the intended tense and mood. The verbs \( \text{tw} \) and \( \text{wnn} \) (§§ 117, 118) are not, as a rule,\(^6\) found in company with any of the constructions described in §§ 125–130, so that if it was desired to utilize those verbs, the Egyptians had recourse to the \( m \) of predication; examples above §§ 117, 118.

On the other hand, \( \text{mk} \) 'behold' and various particles like it\(^6\) may occur at the beginning of the sentence with \( pw \).

Exx. \( \frac{\text{\"behold, that is my due from thee.\"}}{\text{\"behold, that is my due from thee.\"}} \) ist si \( pw \) mnkh lo, he was a beneficent son.\(^8\)

\( \text{smwn shty}^f \) \( pw \) probably he is a peasant of his.\(^9\) For \( \text{smwn} \) 'probably' see § 241.

So too with the particle of wishing \( \text{hs} \) (§ 119, 7).

Ex. \( \frac{\text{\"would that it were the end of men.\"}}{\text{\"would that it were the end of men.\"}} \) hs rf grkh \( pw \) m rm\( \text{t} \) would that it were the end of men.\(^{10}\)

Obs. Clauses of time and circumstance utilize the \( m \) of predication and conform to the rules for adverbial predicate; see above §§ 117; 119, 2. So too the construction \( \text{wnn}^f \) (\( \text{wnn}^f \) \( m \)) is employed after prepositions (§ 157, 2) and \( \text{tr} \) 'if' (§ 150). For exceptional cases where a clause with real nominal predicate follows a preposition, see § 154 end.

1 \( \text{Pr. 138. Sim. P. \text{Kah.} 8, 25, 26, 27;} \) \( \text{Pr. 1, 12;} \) \( \text{Eb. 1, 8; BUDGE, p. 209, 6.} \)

2 \( \text{LAC.} \text{ TR. 13, 3.} \)

3 \( \text{Urk. v. 8.} \)

4 \( \text{Weste. 9, 8. With } \text{m 'who!'} \) \( \text{Urk. v. 30, 8; } \text{pw 'who!'} \) § 498. Sim. with 'm' whence' § 503, 4; \( \text{tr} \) is, however, an adverbial predicate.

5 \( \text{\"on} \) \( \text{exceptionally before the indep. pron., see } § 468, 3. \)

6 \( \text{\"/tw exceptionally before the construction with direct juxtaposition (§ 125), see } \text{Weste.} \text{ 7, 17-8.} \)

7 \( \text{Sh. S. 159-60. Sim. \text{Pr. 414;} \text{Rhind} 57; \text{Urk. iv. 20, 14.} \)

8 \( \text{B.H.} \text{ i. 26, 166-7.} \)

9 \( \text{Pear.} \text{ B i. 44.} \)

10 \( \text{Adm. 5, 14.} \)

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§ 134. Negation of sentences with nominal or pronominal predicate.—Examples are uncommon. Before a noun followed by *pw*  nn is used.

Ex. *w*  nn *ch*  pw *hwk* ky it means (lit. is) no fighting with another.1

Note, however, that  is employed if *pw* is preceded by the enclitic particle  is ‘indeed’.

Ex.  n *tr*  is *pw* *nt*  r *bhr*  pn lo, it was indeed not the season for coming to this mining region.2

With   is occasionally *pw* is omitted as superfluous.

Ex.  1 n *si-t*  is he is not my son.3

In one case the pronoun  ‘they’ appears to be substituted for *pw*:

Ex.  n rm ‚ ls ‚ sf ‚ t ‚ st ‚ they are not people of worth.4

Before the independent pronouns the negative word used is  n.

Exx.  n *nk* *tr* *smrf* I am not, forsooth, a confederate of his.5

Later, however, instances with  nn can be found.6

VOCABULARY

| wsh | be broad, wide; broad, wide (adj.); breadth (noun). |
|Δ | var.  Δ  phr go round;  Δ  sprr cause to circulate. |
|hms | sit down, sit, dwell. |
|Δ | sprr draw nigh, approach; petition (n). |
|ts | raise up. |
|nfr | wès, skipper. |
|var. | smr courtier, friend (of the king). |
|ls | sw commander (of a fortress or army). |
|mír | army, expedition. |
|var. | dl serf (fem.). |
|hit | rope in front of a ship. |

| phrwy | rope at back of a ship. |
|mr | truth, right, justice. |
|nfhr | beauty. |
|cw | sprr sleep. |
|mrr | river-bank. |
|itr | sun’s disk, sun. |
|enb | eye. |
|snr | ear. |
|btr | var.  bty, who? |
|cn | here. |
|twn | Heliopolis, On of the Bible, a town near Cairo. |

| (I)im | Atum, the solar god of Heliopolis. |
EXERCISE XI

(a) Study the following extract from a self-laudatory inscription:

\[\text{Ink grt hty n nb} \]
\[\text{chny, wds, sub (§ 313)}\]

I (am), moreover, the heart of the Lord (may he live, be prosperous and healthy),

\[\text{chnwy irty hty mk wi m nfw}\]

the ears and eyes of the Sovereign. Behold, I (am as) a skipper belonging to him. I am ignorant of sleep night as well as day.

\[\text{chr-i hms-i hty-i hr htt phwy}\]

I stand up and sit down² my heart under (i.e. the prow-rope and the stern-rope. attentive to)

¹ NEWBERRY, *Life of Rekhmara*, 7, 16, collated and slightly restored; see AŻ. 60, 69. ² I.e. pass all my time.

(b) Transliterate and translate:

(1) \[\text{\ldots}\]

(2) \[\text{\ldots}\]

(3) \[\text{\ldots}\]

(4) \[\text{\ldots}\]

(5) \[\text{\ldots}\]

(6) \[\text{\ldots}\]

(7) \[\text{\ldots}\]

¹ The four personal names mentioned in this passage are to be rendered Amenemhêt ('Imn-m-ht 'Amin at the front'), Senbsumai ('Swb-sw-mr-ti 'he is healthy with me'), Ptaḥḥotpe ('Ptḥ-hḥpw 'Ptaḥ is content') and 'Ankhu ('chnw, shortening for some such name as hr-chnw 'Horus lives').

(c) Write in hieroglyphs and transliteration:

(1) O great (wr) overseer of the house, thou art the rudder of the entire land. (2) Behold, thou art here, thou art happy (nfr) with me, thou hearest the speech (r) of Egypt; thou shalt be the commander of my army. (3) Thou shalt have a tomb on the west of Heliopolis. (4) I was indeed greatest of the courtiers. (5) This is the way to the Residence. (6) (King) Amenemhêt is Atum himself, he gives the breath of life to (r) the nose(s) of everyone.

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§ 135. Sentences with adjectival predicate

Sentences with adjectival predicate follow, in principle, the pattern of the sentences with nominal predicate, but there are many important differences. Some of the relevant facts have been stated already in previous sections (§§ 44, 3; 46, 3; 48, 2; 49; 65, 2).

To most Egyptian adjectives there corresponded an adjective-verb, and indeed it is highly probable that the adjective was simply a participle from such a verb. Thus \( \text{nfr} \) is a verb 'be beautiful, good' and the adjective \( \text{nfr} \) may well mean properly 'being good'. We shall frequently have occasion to note that some form of the adjective-verb is substituted for the adjective itself in constructions where the latter cannot be used, just as we found (§ 118) the verb \( \text{wn} \) substituted for \( \text{iw} \) where the latter cannot be used; in fact, the two cases will be shown to be remarkably analogous and parallel.

§ 136. Independent pronoun + adjective.—This is the construction usual with the 1st pers. sing.

Exx. \( \text{ink} \text{mr} \text{t} \) I am one rich in serfs.

\( \text{ink} \text{bn} \text{r} \text{pr} \text{nbf} \) I was one pleasant to the house of his lord.

The characteristic and regular use of the suffix 3rd pers. sing. (\( \text{nbf} \) 'his lord') in this last example indicates that \( \text{bnr} \) means 'one pleasant' rather than simply 'pleasant', in other words that it is here a noun rather than an adjective. Thus the construction is merely a special case of that described in § 125.

As in the corresponding construction with nominal predicate just alluded to, so too here the pronoun is apt to have emphatic force and tends to become the logical predicate. Here again (see above § 127, 4), the particle \( \text{is} \) 'indeed' often serves to give emphasis to the pronoun, though without always giving it the importance of the logical predicate.

Exx. \( \text{ink} \text{mr-hrw} \text{tp} \text{t} \) I was indeed one justified upon earth.

\( \text{n ink} \text{is} \text{ks} \text{ss} \) I am not one high of back, i.e. overweening.

Here \( \text{ink} \) is logical predicate: I am not overweening, whatever others may be.

Examples with any independent pronoun other than that of the first person are very rare, if the predicate be an adjective pure and simple.

Obs. For the closely related construction with independent pronoun and participle see below § 373.

§ 137. Adjective + noun or dependent pronoun.—Except in the case of the 1st pers. this is the usual construction. The adjective precedes the subject and is invariably in number and gender; it may be accompanied by the exclamatory ending \( \text{wy} \), see above § 49.
SENTENCES WITH ADJECTIVAL PREDICATE § 137

Examples with a noun as subject:

• nfr mtn-t my path is good.\(^1\)
• wr hst-t m slt-sj r smr wty nb greater was my praise in the palace than (that of) any Unique Friend.\(^9\)

Examples with a dependent pronoun as subject:

• ns st ru nb it was more plentiful than anything.\(^4\)
• twt-wy n-s st how like (to) her it is! \(^5\)

With the 1st pers. sing. the construction independent pronoun + adjective (§ 136) is preferred,\(^6\) except in the case of the adjective — ny 'belonging to'; the construction both of ny and of the expressions for 'belonging to me, thee', etc. (ink, ntk; n-t-imi, n-k-imi) has been seen to conform to that of the adjectival predicate; see above § 114, 2. 3. 4.

Attention must here be drawn to two very important points:

1. In the construction here discussed the adjectival predicate precedes its subject; we have good reason for thinking that, whenever an apparent adjectival predicate follows its subject, this predicate is not really an adjective at all, but the old perfective tense of the adjective-verb; see below § 320, end.

2. With nominal subject it is impossible to distinguish between the construction adj. + subj. and the šdmf form of the adjective-verb; with a singular pronoun as subject, on the other hand, the distinction is clearly marked, since the adjectival predicate demands the dependent pronouns, whereas the šdmf form employs the suffixes. For the uses of the šdmf form of the adjective-verb see below §§ 143-144.

Obs. The construction dealt with in this section is obviously closely related to those cases with nominal predicate where the secondary and inverted word-order 1. log. pred., 2. log. subj. has become stabilized and customary; see § 127, particularly under 3.

§ 138. The same construction with a following dative serves to combine the notion of an adjectival predicate with that of possession; see above § 114, 1.

Ex. The land of Yaa . . . . wr nfr mtrp r mw it is more abundant in wine than in water; or it has more wine than water; lit., great to it is wine more than water.\(^7\)

§ 139. Adjective + dependent pronoun + noun.—An example of an uncommon kind is

rd-wy sw šb-t how strong is my heart! Lit. how firm is it (namely) my heart.\(^8\)

Here sw exercises much the same function as pw in its developed use with nominal predicate, above § 130; a still closer parallel above § 132.

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\(^1\) Perz. Bt. 3, Sim. \(^2\) Perz. Bt. 108-9, Sim. Bt. 145; ERM. Hymn. 4, 2; 14, 2.
\(^3\) BH. i. 25, 101; Sim. Bersh. i. 14, 10; St. S. 30-30; 59-100; Cairo 29, 43, 13.
\(^4\) Sim. R 55. Sim. P. Kah. 3, 33.4
\(^5\) Urk. iv. 693, Sim. Bt. 687, 16; 879, 4; St. S. 63; 134.
\(^6\) Urk. iv. 368.
\(^7\) But see Adm. p. 104, an ex. with a genuine adj.; also the exx. with a participle, Add. to § 574.
\(^8\) Sin. B B 82. Sim. St. S. 150, 94, § 144, 1; P. Pet. 1116, 8, 10.
\(^9\) Pakeri 2; Sim. Urk. iv. 1166, 10. See too Nominalites, §§ 85, 86.
§ 140. Adjective + -pw.—Examples similar to those with nominal predicate (§§ 128, 130) are found when the predicate is adjectival, only much more rarely.

Exx. 1 nfr nfr n fr wsh n pw, n wsh is pw it (the path) was narrow, it was not broad.\(^1\)

\[\text{\textit{n wfr is pw wr im}}\] such a great one is not really great, lit. not great indeed is he, the great one there.\(^2\)

Obs. For nfr pw as a means of expressing negation, see below § 351, 2.

§ 141. The adjective as impersonal predicate with following dative.—In the constructions already studied the adjective predicated is an inherent quality. We are here to become acquainted with a construction in which the adjectival predicate is followed by the dative; this is used when a contingent, accidental or merely temporary qualification has to be expressed. The difference is best illustrated by German, where er ist kalt means ‘he is cold’ in temperament, while ihm ist kalt signifies ‘he is cold’, meaning ‘he feels cold’; so too in the French il a froid as contrasted with il est froid.

Exx. 1 nfr n·tn it will go well with you.\(^3\)

\[\text{\textit{n wslJ n·i mm wrw}}\] I am become great among the princes.\(^4\)

\[\text{\textit{wsh n·(l) m sch·w·l, rSJ n·(l) m mnmnt·l}}\] I became extensive in my wealth, I became rich in my flocks. Lit. it was broad to me in my wealth, it was plentiful to me in my flocks.\(^5\)

\[\text{\textit{bin·wy n·i}}\] how ill it is with (lit. to) me.\(^6\)

\[\text{\textit{nfr·wy}}\] how well it goes with the temple (when a certain thing happens).\(^7\)

The same construction occurs with pw, but extremely rarely.

Ex. 1 ksn pw n bw ntf im it goes wretchedly with (lit. it is wretched to) the place where he is.\(^8\)

Obs. 1. The word with adjectival meaning in this construction is doubtless a true adjective with omitted subject, see below § 144. That it cannot be an impersonal ñm·f form seems clear from the occasional presence of the exclamatory ending -wy; another reason is given below § 467. The occasional presence of -wy also proves that the adjectival word + n cannot be identified with the ñm·n·f form; we may also point to the absence of any examples where the n is separated from its noun, as may happen with the ñm·n·f form. None the less, the ñm·n·f form originated in a very similar way, see §§ 386; 389, 3, end; 411, 2. For an undoubted ñm·n·f form from the adjective-verb, see below § 144, 3.

Obs. 2. For nfr n as a means of expressing negation, see § 351, 1.

§ 142. Tense and mood in the sentence with adjectival predicate.—As in the sentences with adverbial and nominal predicate the tense must, as a rule, be inferred from the context. Examples with both present and past
meaning have been quoted in the foregoing sections, and nfr n·tn in § 141 is an example with future meaning.

The verbs [tw and wnn (§§ 117, 118) have a certain limited use before the adjectival predicate when its subject is a dependent pronoun.

Exx. He has reached old age serving the Pharaoh, [tw nfr sw m pj hrw r sf while he is better to-day than yesterday.¹

mk wnn nqm sy hr tbf behold, it will be pleasant in his heart.²

wn·nfr nfr st hr tbsn thereupon it was agreeable in their hearts.³ For the $dm·nf form of wnn here used see below §§ 429, 1; 470.

For $w + adj. + n see below § 467. Much more commonly, however, it is the old perfective tense of the adjective-verb, preceded by its subject, which is used after $w and wnn, see §§ 320, 323, 326.

The particles mk ‘behold’, ist ‘lo’, and hr ‘further’⁴ are found before adjectival, as before nominal, predicate.

Exx. mk nfr $dm n rm$t behold, it is good for men to hearken, lit. good is a hearkening to men.⁵

mk dhr pw behold it (the office of vizier) is bitter.⁶

ist s$t wrt w$t lo, very difficult was the road.⁷

In wishes and in various dependent constructions the adjective itself cannot be used at all, and recourse was had to the $dm·f form of the adjective-verb; see the next section.

OBS. Clauses of time and circumstance are expressed by the help of the old perfective; see below §§ 314, 322, 323.

§ 143. The $dm·f form of the adjective-verb.—Just as [tw can be used only in a restricted number of cases and is elsewhere replaced by the $dm·f form of wnn (see above § 118), so too the adjective must often be replaced by the $dm·f form of the adjective-verb.

So, for example, in clauses of purpose (§ 40, 1).

Ex. dt-rk sy m tp·k, wr·k im·s, hr·k im·s, st s$t·k im·s thou hast placed it (the eye of Horus) in thy head, that thou mayst be eminent by means of it, that thou mayst be exalted by means of it, that thy estimation may be great by means of it.⁸

So too, again, after the verb rdt ‘cause’ (§ 70).

Exx. dt·wsh swt ir wi I will cause to be spacious the places of him who made me.⁹

dt s$srf m cr·k I will cause him to become acquainted with thy greatness.¹⁰ Lit. (that) he become acquainted.

¹ Th. T. S. iii. 26.
² P. Kah. 3, 36.
⁵ Leb. 67. Sim. ib. 86–7; Sh. S. 182.
⁶ Urk. iv. 1087.
⁷ Bers. i. 14, 1.
⁸ ERM. Hymn. 16, 1–3, Sim. probably Cairo 20536, ii, r 18 (and pers. plur.).
⁹ Urk. iv. 163. Sim. ib. 103, 12; 505, 13.
¹⁰ Sh. S. 130. Sim. Eb. 59, 31; Urk. iv. 198, 7; 766, 5.
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A similar use of the adjective-verb is found, as we shall see later, after other verbs (§ 186, 1) and after prepositions (§ 157, 4). The cases are exactly the same as those in which \( w\text{w}\text{f} \) is found in place of \( t\text{w}\text{f} \). We have already pointed out (§ 137 end) that the \( \text{sdm}\text{f} \) form of the adjective-verb can be clearly distinguished from the adjective itself only when the subject is a singular pronoun, in which case a suffix-pronoun is used.

§ 144. Negation of sentences with adjectival predicate.—Examples quoted in §§ 136, 140 show how the sentence with adjectival predicate was negated when the subject was either an independent pronoun or else \( pw \). In most other cases the adjective-verb, not the actual adjective, appears to be used, and the rules followed are those already stated in § 105.

1. \( N \text{sdm}\text{f} \) has often past reference.
   Exx. \( \frac{\text{\( n \\text{hst hhr} \)} \text{tb} \text{I was not weak in the heart, i.e. I was not deemed weak.}}{\text{\( n \\text{r\text{i}} \text{m} \text{\( \text{sn\text{yt}} \)}} \text{my mouth has not been great (i.e. I have not been self-assertive) among the courtiers.}} \)

   But it may also have present reference.
   Exx. \( \frac{\text{\( n \text{is-k} \)} \text{thou art not light.}}{\text{\( n \text{wr n-k} \text{\( \text{ntyw}} \)} \text{thou hast not much incense, lit. not great is incense to thee.}} \)

2. \( Nn \text{sdm}\text{f} \) has future meaning.
   Ex. \( \frac{\text{\( \text{nn \text{sw-k} \text{imf}} \)} \text{\( \text{dt} \)} \text{thou shalt not be bereft of it eternally.}}{\text{\( n \text{\( \text{ngd-n n-f}} \)} \text{his offerings will not (ever) be lacking.}} \)

3. \( N \text{sdm-nf} \) denies a continuous or repeated action, irrespectively of the time at which the negative instance may occur.
   Exx. \( \frac{\text{\( n \text{ngd-n n-f}} \text{\( \text{hlht} \)} \text{im reversal thereof (lit. receding therefrom) is not pleasant to him.}}{\text{\( n \text{\( \text{sw-n dlpw-f}} \)} \text{his offerings will not (ever) be lacking.}} \)

   OBS. Most examples of \( N \text{sdm-nf} \) are ambiguous, since it might be possible to view them as negative cases of adjectival predicate with following dative (§ 141). However, the first of the two examples quoted above is placed beyond all doubt by the separation of \( \text{ngd-n} \) from its nominal subject.

4. Negative universals follow the model of the sentences expressing non-existence (§ 108). The best examples contain participles or other adjectival parts of the verb; see below § 394. Here only one type will be quoted:
   \( \frac{\text{\( nn \text{\( \text{tlm-i swt m ntr} \)} \text{no member of me is void of god,}}}{\text{\( n \text{\( \text{tlm-i} \text{\( \text{swt m ntr} \)} \text{no member of me is void of god,}} \)} \text{lit. there is not a member in me void of god.}} \)

   OBS. The negation of wishes, commands, and clauses of purpose with adjectival predicate is contrived by means of the negative verb \( \text{tm} \). Not all these cases can be illustrated; an example of a negated clause of purpose in § 347, 4.
§ 145. Omission of the subject.—When the nature of the subject is clear from the context, it is occasionally omitted.

Ex. Inspecting the netting of the desert-animals, $\text{ls\ t}$ r $\text{wrt} r \text{ht nbt}$ and lo, (they were) much more numerous than anything.\footnote{Bers. i. 7.}

Or again, the subject may be omitted if it is perfectly vague. Thus in the construction $\text{nfr m\ i}$ ‘it goes well with me’ (§ 141) the implicit subject is the vague ‘it’ or ‘things’.

This subjectless use of the adjectival predicate occurs also after $\text{tw}$, cf. § 142. The cases thus arising are discussed at length in § 467.

VOCABULARY

\begin{itemize}
  \item $\text{tw}$ come.
  \item $\text{mdw}$ speak, talk.
  \item $\text{mdt}$ speech, word.
  \item $\text{nhm}$ take away, rescue.
  \item $\text{ih}$ be beneficial, advantageous.
  \item $\text{wsr}$ be powerful, wealthy.
  \item $\text{cs}$ be precise, accurate.
  \item $\text{mty}$ be exact, precise.
  \item $\text{ksn}$ be difficult, disagreeable.
  \item $\text{dns}$ be heavy, irksome.
  \item $\text{Dhwty}$ Thoth, the ibis-headed god of writing and mathematics.
  \item $\text{iwsr}$ balance.
  \item $\text{rhyt}$ common people, subjects.
  \item $\text{sch}$ dignitary; rank, dignity.
  \item $\text{hrt}$ share, portion.
  \item $\text{mty}$ righteous.
  \item $\text{twyt}$ wrongdoing.
  \item $\text{snf}$ last year.
  \item $\text{hst}$ front; $\text{m\ hst}$, $\text{r\ hst}$ formerly, before.
  \item $\text{mil(r)w}$ (§ 279) misery.
  \item $\text{m}$ in the hand of; from; owing to; together with.
\end{itemize}

EXERCISE XII

(a) Transliterate and translate:

(1) $\text{\ldots}$

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(b) Write in hieroglyphs and transliteration:

(1) My portion was not (too) great (wr). (2) I rescued the poor man from him (who was) more powerful than he. (3) (When) the mistress of the house speaks, it ( pryw) is irksome in ( khr) the heart of the maid-servants. (4) I was one important (wr) in his office, great in his rank, a noble in front of the common people. (5) I cause thee to be greater than any courtier. (6) Her clothes were white. (7) Behold, thou art beneficial to thy lord; it goes well with thee because of it. (8) The river will not be empty of crocodiles. (9) No man ( rmf) is powerful like Rēc.

LESSON XIII

EMPHASIS BY ANTICIPATION

§ 146. A noun, adverb, or adverbial phrase which has been removed from its regular place and put outside and in front of the sentence is said to stand in anticipatory emphasis. The word or phrase thus given prominence becomes, as it were, the pivot upon which the whole sentence turns; the effect is, however, sometimes different from what might be expected; thus in the two first exx. of § 147 the stress is upon the predicate, not upon the subject.

Except in the case of a mere adverbial expression, a resumptive pronoun must be substituted within the sentence itself for the word thus emphasized. Such a pronoun appears also in the parallels from modern languages, e.g. cette confiance, il l’avait exprimée; ‘every man that dies ill, the ill is upon his own head’.

§ 147. Anticipatory emphasis in non-verbal sentences. 1. The subject is put at the head of the sentence.

Exx. obl. pr. ḫḥu mḥ mḥ, wr sy r mh 2 his beard, it was greater than two cubits.1

Irtyw n-t-lm sw the incense, it belongs to me.2
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that spice which thou didst speak of bringing, it is the main thing of this island.¹

2. A genitive is emphasized.

Ex. \( \text{im n} \), mk tbw, nh \( \text{rf} \), \( \text{sn-tw} \), each one of them, his heart was stouter, his arm stronger, than his fellow('s).²

3. Adverbs or adverbial phrases. See the examples with \( \text{tr} \), below § 149.

§ 148. Anticipatory emphasis in verbal sentences.—1. The subject is put at the beginning:

Exx. \( \text{trw swt} \) the water in the rivers, it is drunk if thou desirest.³

An independent pronoun may be used before the \( \text{td} \) forms.

Ex. \( \text{pr-n-i} \) it is I (who) have come forth.⁶

This example shows the \( \text{td} \) form; the construction \( \text{tr} \) \( \text{td} \) always future meaning, see below § 227, 2. See Add. for the construction \( \text{sw} \) \( \text{td} \), etc.

2. The object is put at the beginning:

Ex. \( \text{sn m} \) thy sisters, I have placed them as a protection behind thee.⁷

3. A genitive is put at the beginning:

Ex. \( \text{tr} \) \( \text{d-t-tw} \) behold, one says.⁸

For the construction see § 332.

4. A noun which virtually follows a preposition:

Ex. \( \text{tw sp} \) not one of (them) was left.⁹ The adverb \( \text{tm} \) ‘therefrom’ is equivalent to \( \text{tm} \) \( \text{sn} \) ‘of them’.

5. An adverb or adverbial phrase.

\( \text{r-hm} \) r \( \text{tw} \) \( \text{spw} \) \( \text{r} \) \( \text{sn} \) \( \text{tr} \) \( \text{n} \) after this His Majesty proceeded to the workshop of offerings.¹¹

\( \text{trw spw} \) \( \text{r} \) \( \text{tr} \) \( \text{tr} \) \( \text{tw} \) \( \text{tn} \) \( \text{tw} \) \( \text{r} \) \( \text{n} \) \( \text{pr} \) a sluggard, shall a petitioner stand at the door of his house? ¹² For the construction see § 332.

Such examples as \( \text{tr spw} \) \( \text{r} \) \( \text{tn} \) \( \text{tw} \) \( \text{r} \) \( \text{n} \) \( \text{pr} \) year ¹³ His Majesty proceeded‘,¹⁰ are more probably to be explained by § 89, 1.

§ 149. Anticipatory emphasis by means of \( \text{tr} \).—The preposition \( \text{tr} \) may have the meaning ‘as to’, ‘concerning’, and when occurring at the beginning of a sentence exhibits the original full form \( \text{tr} \). This \( \text{tr} \) is often
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placed before a word which is to be emphasized, the resulting expression then being an adverbial phrase in anticipatory emphasis, as described in § 148, 5.

1. In reference to the subject of the sentence.

Exx. \(\text{ir sf, } \text{Wtr } \text{pw as for yesterday, it is Osiris.}^{1}\)

\(\text{mk } \text{ir } \text{twy, mk } \text{nn (read n)} \text{ brn } \text{is } \text{pw behold, as to the (office of) vizier, behold it is not pleasant.}^{2}\)

\(\text{ir hm nb r } \text{pn, n } \text{r} \text{-} \text{nf as to anyone who does not know this spell, he shall never enter.}^{3}\)

2. In reference to some other member of the sentence.

Exx. \(\text{ir ntt nbt m } \text{s} \text{s hr } \text{pt } \text{sdw } \text{sdm} \text{ st as to all which is in writing on the papyrus-roll, hear it.}^{4}\)

\(\text{ir nsw nb } \text{sdm-ir-f nb nty } \text{r } \text{hpt } \text{n} \text{-} \text{nf } \text{nbt as to every king and every potentate who shall forgive him . . . the Two Ladies shall not forgive him.}^{5}\)

As several of the above examples indicate, a frequent motive for the use of \text{ir} was the desire to lighten the sentence by placing outside it some lengthy and cumbersome member; so particularly when this member consisted of several co-ordinated nouns.\(^7\)

§ 150. \text{ir ‘if’ before the } \text{sdm-f form.}—A variety of the construction described in the last section is the use of \text{ir with the meaning ‘if’ before the } \text{sdm-f form}; the verb with its adjuncts is here used as a noun clause, i.e. in place of a noun (above § 69), and the strict translation would be ‘as to he-hears’. When \text{ir} is thus employed, the \text{if-clause precedes the then-clause.}

Ex. \(\text{ir sdm-k nn dd} \text{-} \text{nt n} \text{-} \text{k, wnn shr-k nb r } \text{hst if thou hearkenest to this that I have said to thee, every plan of thine will go forward, lit. will be to the front.}^{8}\)

When the predicate of the \text{if-clause is adverbial, the verb ‘to be’ is used in its } \text{sdm-f form } \text{sdm-f}; \text{ see above § 118, 2.}

Ex. \(\text{ir wnn-k hwr } \text{rmf if thou art together with people.}^{9}\)

When the predicate is nominal, \text{wnnf} is likewise used, together with the \text{m} of predication; \text{ see above §§ 116; 133 Obs.}

Ex. \(\text{ir wnn-f m hrd wr, cmf st m c} \text{m if he be a big child, he shall swallow it down, lit. swallow it with a swallowing.}^{10}\)

In both these cases we may think of the construction as the conditional form of sentences with adverbial predicate introduced by \text{tw} (§ 117); thus \text{ir wnn-k hwr } \text{rmf is the conditional form of } \text{tw} \text{k hwr } \text{rmf}. \text{ Similarly the existential clause with } \text{tw wn} (§ 107, 2) \text{ appears conditionally as } \text{ir wnn wn.}


IF-Clauses introduced by 'ir

Ex. qa qa ir wnn wn sprw if there shall be a petitioner.  
When the predicate is adjectival, the sdmsf form of the adjective-verb is employed; see above § 143.

Ex. qa qa ir tkru, grgk prk if thou art well-to-do, thou shalt found thy house.

OBS. This kind of clause is negated with the help of tmf, the sdmsf form of the negative verb; see below § 347, 6. For other modes of negation, see §§ 351. 352.

§ 151. qa qa 'if' before the sdmsnaf form.—Doubtless this was the construction regularly employed to express an unfulfilled condition. Examples are, however, of extreme rarity.

Ex. qa qa ir tww niw if I had made (lit. taken) haste, (with) weapons in my hand, I should have caused the cowards to retreat.

§ 152. Emphasis of sentences by means of qa rf.—The enclitic particle qa rf, among other uses (§ 252, 3), serves to emphasize whole sentences, which then depict a situation and point forward to some further occurrence; rf is hence usually to be translated by English 'now' (French or), but sometimes may be better rendered 'now when'.

Exx. wa qa qa tw in rf shly pu now this peasant came, etc. . . . ; and said, etc.

and when he had reached the saying of this word, one of his asses filled his mouth, etc.

This use is particularly common after ist 'lo'.

Ex. qa qa ist rf inu sn mnktw sn now they had brought their bead-necklets, etc. . . . and they presented them to His Majesty.

An example of ist rf with adverbial predicate following has been quoted above § 119, 2.

Thus rf may do for whole sentences what ir does for parts of sentences. The two are etymologically related, for, as we shall see later (§ 252), rf is derived from the preposition v combined with the suffix 3rd sing. m.

§ 153. Emphatic use of adverbial predicates.—In wishes or exhortations an adverbial predicate is sometimes found at the beginning of a sentence; the subject may follow, or, if clear from the context, may be omitted altogether.

Exx. qa qa n krk inw n sh to thy ka (spirit) the tribute of the field! Words spoken by a bringer of offerings.

m htp nfr wrf in very good peace! Greeting at the beginning of a letter acknowledging a despatch from the king.
§ 154. Use of the prepositions.—The employment of prepositions before nouns and suffix-pronouns is by this time very familiar to the student. Another common and important use is that before the infinitive and other nominally used parts of the verb. Since, however, these verb-forms have not yet been treated, only one or two instances will be given by way of illustration.

Exx. I went to smit st to report it.\( ^1 \) Smit is infinitive (§ 299).

\[ \text{smit nfr n hsb sw reporting well to him who sent him,} \]

\[ \text{lit. to him having-sent (perfective active participle, § 359) him.} \]

\[ \text{shmh ib Hr m mrt-wf diverting the heart of Horus} \]

\[ \text{(i.e. the king) with what he wishes.} \]

\( ^3 \) Mrt-wf is perfective relative form, § 387, 3.

More remarkable is the use of the prepositions to introduce noun clauses of the kind already described (§ 69); compare English 'since I came', 'after he went', 'for he was young'. In Middle Egyptian the noun clauses thus employed have nearly always a verbal predicate, and as a rule it is the \( \text{sdm} \) form that introduces them (§ 155). After a few prepositions the \( \text{sdm} \) form is also found (§ 156), as well as the \( \text{sdm} \) passive (§ 423, 3), and in one case the construction noun + old perfective (§ 327) occurs. Further, a verb-form called the \( \text{sdm} \) form is rather frequently found after prepositions (§§ 407-9). At the present stage we can deal only with the uses of the prepositions before the two common verb-forms (\( \text{sdm} \) and \( \text{sdm} \) ) thus far discussed.

In early religious texts the preposition is occasionally found before a clause with an independent pronoun as subject and with nominal or adjectival predicate; this \( n \) is to be rendered 'because', 'for'.

Ex. \[ \text{It, n twt is twt pw n nbw for thou art that image of gold.} \]

Similar examples with \( mt \) 'according as' may be quoted from the end of Dyn. XVIII and later.

Ex. \[ \text{mt ntk mr n hwt Pth according as thou art one true in the house of Ptah.} \]

§ 155. The \( \text{sdm} \) form after prepositions.—The \( \text{sdm} \) form introducing a noun clause (§ 154) is found after a number of different prepositions, see below § 222. The time which it indicates is, more often than not, identical with that of the main clause; such time we may fitly describe as the relative present.

Exx. \[ \text{mdw-k hft wsd-f tw thou shalt speak when} \]

\[ \text{(lit. corresponding to) he addresses thee.} \]

\[ \text{sbn dpt r mrr-s the ship drifts as (lit. according to) it} \]

\[ \text{likes.} \]

\( ^7 \) Ph. 129.

\( ^8 \) Post. B1, 126-7.

\( ^1 \) Sa. S. 157.

\( ^2 \) Louvre C 174.

\( ^3 \) Brit. Mus. 614, 2.

\[ \text{Www.facebook.com/groups/per.medjat} \]
THE $\text{sdm-f}$ FORM AFTER PREPOSITIONS § 155

I followed my lord when (lit. corresponding to) he sailed upstream to overthrow his enemies.¹

If, however, the context and the meaning of the preposition demand it, the $\text{sdm-f}$ form thus employed may refer to relatively future time, i.e. to time which is future as compared with that of the main clause.

Ex. $\text{smt nb} \ hnt \ hnt \ r \ shrt \ hst$ I have equipped thee . . . . in order that (lit. through love of) thou mayst perform rites (lit. things) for me.²

With $\text{dr}$ 'since' and $\text{rs}$ 'after' the time of the $\text{sdm-f}$ form is relatively past.

Exx. . . . . . (a god) for whom the kings work $\text{dr grg-tw}$ after $\text{pn}$ since this land was founded.³

They shall give a candle to his $\text{ka}$-priest $\text{rs}$ $\text{sib-sn}$ sw after they have done religious service to him.⁴

Strictly, therefore, we must regard the $\text{sdm-f}$ form after prepositions as timeless, as dependent for its time on the context, and still more on the nature of the preposition. It must be noted, however, that when relatively past time has to be indicated explicitly, the $\text{sdm-nw}$ form is used (below § 156); and further that, as we shall see later (§§ 444, 3; 454, 4), and as will soon be illustrated in the case of the verb $\text{wnn}$ (§ 157, 1), the $\text{sdm-f}$ form was liable to assume different forms according to the sense to be expressed.

Note that the prepositional character of the Egyptian preposition can be retained in translation by employing the English gerund; so in the examples quoted above, 'through love of thy performing rites for me', 'since the founding of this land'. Otherwise, English must often substitute a conjunction or conjunctional phrase (ex. 'in order that'). Renderings with the English gerund have the advantage of marking the temporal indeterminateness of the $\text{sdm-f}$ form.

Lastly, observe that the construction with $\text{in}$ 'if' (§ 150) strictly belongs under this head, $\text{in}$ being simply the preposition $\text{r}$ 'to', 'as to' in the form which it must assume at the beginning of a sentence. So too we have one example of $\text{in-mrwt}$ for $\text{n-mrwt}$ 'through the love of', 'in order that' (§ 181) at the head of a sentence; ⁵ $\text{in}$ is here initial form of $\text{n}$, as in $\text{in-grw-n}$ 'through lack of' quoted in § 148, 5.

§ 156. The $\text{sdm-n-f}$ form after prepositions.¹—This construction is found only with $\text{m-bt}$ 'after', $\text{r}$ 'until', $\text{mi}$ 'like', and $\text{hft}$ 'according as'. The time is in every case antecedent to that of the main clause; such time we may call relative past.

Exx. $\text{hr}$ $\text{m-bt}$ grg-$\text{n}$ $\text{pr}$ now when I had founded (or, after my having founded) a house.⁷
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The daughter of the nomarch reigned \( r \ bpr \cdot n \ srs \ m nht \cdot r \) until her son had become a strong man.\(^1\)

Thou shalt traverse the sea in sandals \( \text{⪰} \overset{\beta}{\varepsilon} \overset{\alpha}{\varepsilon} \overset{\mu}{\iota} \overset{\nu}{\kappa} \overset{\kappa}{\tau} \overset{\tau}{t} \) as (lit. like) thou didst upon earth.\(^2\)

Horus... who smites the chieftains who have attacked him \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \) according as his father Re\(^c\) has decreed for him victories over every land.\(^3\)

See too the example after \( \text{IR} \) ‘if’, above § 151.

§ 157. Prepositions before noun clauses with adverbial, nominal, or adjectival predicate.—Here again the usual expedient of employing the \( \text{sdf mf} \) form of \( \text{wnn} \ ‘be’ \) (§ 118) or of the adjective-verb (§ 143) is adopted.

1. With adverbial predicate the form \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \) is used where no stress is laid on the duration of the act, or unless specifically future time is referred to.

Ex. I was a priest... together with my father \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \) when (lit. in) he was upon earth.\(^4\)

The other form of the \( \text{sdf mf} \) of \( \text{wnn} \ ‘be’ \) is employed when the sense is future or else markedly continuous.

Exx. \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \) and (lit. together with) ye shall be after my statue.\(^5\)

2. When the predicate is nominal, the \( \text{sdf mf} \) form of \( \text{wnn} \) is likewise employed, together with the \( \text{m} \) of predication.

Ex. \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{i} \overset{\kappa}{m} \overset{\kappa}{s} \overset{\kappa}{t} \overset{\kappa}{y} \cdot \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \) since My Majesty was a child.\(^6\)

3. Here we must call attention to the peculiar use of \( \text{wnn} \) after \( \text{mi} \ ‘like’ \) and \( \text{r} \ ‘than’ \).

Exx. \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \) I was upon him as though it were a falcon, lit. as though a falcon were (upon him).\(^7\)

\( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \) he made me greater than I was before.\(^8\)

4. With adjectival predicate, the \( \text{sdf mf} \) form of the adjective-verb is used.

Exx. Bandage all wounds... \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \) so that (lit. to) he may become well immediately.\(^9\)

The god put it in my heart... to make his house flourish \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \overset{\kappa}{i} \overset{\kappa}{n} \overset{\kappa}{s} \overset{\kappa}{m} \overset{\kappa}{u} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{n} \overset{\kappa}{b} \) inasmuch as (lit. like) he is greater than any god.\(^10\)

The princes came... to do obeisance to the might of His Majesty... \( \overset{\varepsilon}{\iota} \overset{\iota}{\kappa} \overset{\kappa}{w} \cdot n \overset{\mu}{\kappa} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{r} \overset{\kappa}{t} \overset{\kappa}{n} \overset{\kappa}{b} \overset{\kappa}{i} \overset{\kappa}{n} \overset{\kappa}{s} \overset{\kappa}{m} \overset{\kappa}{u} \overset{\kappa}{t} \overset{\kappa}{w} \overset{\kappa}{n} \overset{\kappa}{b} \) because his power was (so) great.\(^11\)

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USES OF THE PREPOSITIONS

§ 157

Further examples of cases 1, 2, and 4 above have already been quoted in connection with tr ‘if’; see § 150.

Obs. To negate clauses of this kind, the šdmšf form of the negative verb tm may be used; see below § 347, 5, 6.

§ 158. Prepositions serving to form epithets and nouns.—I. Since adjectives in -y (§ 79) can be formed from most simple prepositions, it is these which are usually employed when a noun has to be qualified by a phrase consisting of preposition + noun.

Ex. смерь имыw hrw-sn the priests who-are-in their times, i.e. the priests of any given time.1 'Imyw is m. plur. of the adjective from m.

Certain fixed phrases consisting of preposition + noun have, however, come to be regularly used as epithets; so, for example, r dtrf, r dr ‘complete’, lit. ‘to (its) end’ and mî kadf ‘entire’, lit. ‘like its form’, both quoted above § 100. Along similar lines has been created the common phrase šmkk im ‘this thy humble servant’, lit. ‘the servant there’, in which im is the adverbial form of the preposition m ‘in’. Similarly šmkk w tr im nb ‘every one thereof’, ‘every one of them’.3

Certain idiomatic phrases consisting of preposition + noun are made into epithets by the help of the genitival adjective.

Exx. šmkk n tbt nb nsw my favours from (lit. of with) the king.4 A curious parallel is afforded by the French mes faveurs de par le roi.

Ex. šmkk n tbt nb nsw one honoured by (lit. of with) the king.5 šmkk n tbt nb w tr nb her procession on (lit. of upon) the river.6a

2. Another way of analysing the last-named expressions would be to say that hr-nsw ‘with-the-king’ serves as a noun. Sentences can be quoted where preposition + noun together function as a noun.

Exx. r-si msyt pw it was after supper.6

Exx. hr m pw tr nb wherefore is it that the like is done? Lit. on account of what is it, the doing accordingly? 7

šmkk Yrd nfryl-r phw ts w r bsh hr hmdf lo, from Yeraza to the ends of the earth had fallen into rebellion against His Majesty.8 šmkk m srt tr w in extolling (life) upon earth.9

§ 159. Position of the prepositions.—The prepositions always precede the word which they govern, whether it be a noun or some verb-form. The governed word thus seems to be a direct genitive, as in the Semitic languages. This view is confirmed by the fact that some, at least, of the simple prepositions are derived from nouns, exx. š tpt ‘upon’, lit. ‘head’; šsh k ‘behind’.
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lit. 'back of the head'; cf. American 'back of . . . .', French faute de. Moreover, in the compound prepositions the second element is often a noun (§ 178), and in some cases the genitival adjective here appears between the preposition and a governed noun, ex. m-lw-n tw pn 'within (lit. in the interior of) this isle'; 1 contrast with suffix m-lw-ft 'within it'.

Egyptian shows a repugnance to placing so weak a word as a preposition at the beginning of a sentence, but m-hf is sometimes so used, see § 148, 5. Apart from this, and excepting the exclamatory sentences of § 153, the only prepositions ever placed at the beginning appear to be r and in in their initial forms l tr and l in; for in see § 155, end, and for the very common tr see §§ 149-51. The cases where preposition + noun together function as a noun (§ 158, 2) can hardly be quoted as exceptions to this rule.

Note that what is here said of the position of the prepositions holds good both when they are followed by a mere noun and when they are followed by a noun clause. 3

§ 160. Negation of the prepositions.—The uses of mn and n is to negative a group consisting of preposition + noun will be dealt with in connection with the adverbs (§ 209).

VOCABULARY

\( \text{mıştır} \) spirit, soul, double, see below p. 172.
\( \text{hlw} \) staircase, terrace, hillside.
\( \text{rwdt} \) hard stone, sandstone.
\( \text{rut} \) antiquity, old time.
\( \text{hryw} \) daytime.
\( \text{Smc(w)} \) Upper Egypt.
\( \text{Sm(w)} \) Tr-mkhw Lower Egypt.
\( \text{ty} \) upon, chief, first.
\( \text{uty} \) who not, which not.

1 S. 175. 2 S. 115.
3 However, m introducing subordinate clauses at beginning of the sentence, § 444. 2: also independently, p. 374, n. 7.
EXERCISE XIII

(a) Study the following sentences from a funerary stela:

Placed me the overseer of works as officer in charge of that which (is) and

that which because I was efficient and because I was excellent in his heart

more than official any who (was) with him. I undertook

works in the temples of the gods of Upper and Lower Egypt. I was

a possessor of favour, sweet of love.

(b) Transliterate and translate:

(1) [Transliteration]

(2) [Transliteration]

(3) [Transliteration]

(4) [Transliteration]

(5) [Transliteration]

(6) [Transliteration]

1 Louvre C 172, published Sharpe, Eg. Inscriptions, i. 82.
2 I.e. chief builder or architect.
3 'That which is and that which is not', i.e. everything.
4 The sign for Tmhw is here identical with that for hr, from which it is usually distinguished. Smw must not be confused with rw 'south'; see below in the Sign-list, under M 24-6.

5 The hill-slope in question is presumably that of the Lebanon.
6 Niyw tm 'those who are there', a common periphrasis for 'the dead'.
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(c) Write in hieroglyphs and transliteration:
(1) To thy ka, my good lord! (2) As for Heliopolis, it is the principal city of Egypt. (3) There is no man void of wrong-doing. (4) This ruler, he placed me in front of his children, he made me commander of his army, because my hands prospered more than (those of) any servant of his. (5) If thou goest up to heaven, behold he is there; if thou goest down to the netherworld, behold he is there likewise. (6) He followed his lord when (m) he was in (lit. upon) this (foreign) land. (7) If I had heard it, I would have given him gold (tw šdm−n.f form).

1 Words spoken by an attendant offering wine.

LESSON XIV

PREPOSITIONS (continued)

N.B.—The details of this lesson are intended for reference only. For this reason the uses with the infinitive, the šdm·n.f form, etc., have been enumerated, although those verb-forms belong to a later part of the book.

§ 161. Egyptian prepositions are either simple or compound. The simple prepositions consist of one word only; those which consist of more than one word are called compound.

The simple prepositions (§§ 162–177) are enumerated in the approximate order of their importance; the compound prepositions (§§ 178–181) are classified according to their mode of formation. Only the more important and typical meanings are given. Note that before verb-forms like šdm·n and šdm·n.f the Egyptian prepositions must frequently be rendered by an English conjunction, exx. m ‘when’, tr ‘if’, see above § 155. For further remarks see Add.

THE SIMPLE PREPOSITIONS

§ 162. A m, before suffixes [q] im, indicates position generally, the main lines of development being ‘in’, ‘from’, and the instrumental ‘with’.

1. of place. ‘In’ a place, house, boat, etc. M tb ‘in the heart’, m r ‘in the mouth’. Not as a rule meaning ‘into’ after verbs of motion, r having superseded m in this sense; but ḫ m, ḫn m, ḫn m ‘approach’, ‘draw near to’. So too d l m tb ‘place (a plan) in the heart’; d l m hr ‘command’, ‘charge’, lit. ‘place in the face’.

2. of time. ‘In’ this year, day, time. M šmw ‘in the summer’; m dwrw ‘to-morrow’, m sf ‘yesterday’; m grh ‘in the night’; m ṟnḫ ḳ ‘for three years’.1

1 Uth. iv. 4, 14.
THE SIMPLE PREPOSITIONS § 162

3. of states. *m ršwt, tµw* 'in joy', 'grief'; *m šnb* 'in health'; *m ḫst* *mt* 'in the favour of'.

4. of manner. *M *m rt* 'in truth', 'truly'; *m mrt* 'anew'; *m *mlt* 'likewise'.

5. of kind, where 'consisting of' is often the best rendering. *M *mrt* 'of stone', 'brick'; *mrw* *m* *mrw* 'period of years'. Here may be included the *partitive* use, exx. *w* im-šn 'one of them' (§ 262, 1); *m* im*f* 'bring (some) of it'.

6. of *equivalence or predication*, see above §§ 38, 84–96. 'As', ex. 'I sailed down *m sÍ hst-y-r* as the son of a prince'; rarely with suffix, ex. *it-yn* *im* 'your father, namely myself'. Also sometimes to define a suffix subject.

7. of *instrument*. *M* *ḥpt* 'by my strong arm'; *m shrw* 'by my counsels'.

7a. of *concomitance*, almost like *hrw* 'together with', § 171.

8. of *separation*. *Pr* 'go out from'; *lI* 'return from'; *šr* 'm *free from'.

9. idiomatically with verbs. *In* *m* 'have recourse to'; *rı* *m* *act according to*; *mh* 'm *seize upon*; *mdw* *m* 'speak against'; *rḥ* 'm 'know (something) of (someone)'; *ḥnm* 'join with'; *šhm* 'gain control over'; *sbl* 'm *laugh at*.

10. with infinitive. In various uses as above, ex. *m whm* 'again', lit. 'in repeating'. Particularly with verbs of movement (below §§ 304, 2; 331), ex. *m prt* 'engaged in going forth'.

11. with *sdmtf*. (a) 'when', ex. *m wwr m fp ts* 'when he was upon earth' (§ 157, 1). (b) 'as', 'as truly as' (almost equivalent to 'if'), ex. *m mrr-*n* *nhḥ* 'as truly as ye love life' (§ 444, 2). (c) 'though' (rare): ex. *m* *msd* *m* *bf* 'though his heart hates (it)'. (d) curiously, with the *m* of predication, almost like a relative clause: 'a *ḥpt-di-nesu* formula *m* *wr* *w* *fr* *s* *fr* being what (lit. as) his son made for him'; see below §§ 444, 3; 454, 4.

12. with *sdmtf* (doubtful). 'When', see below § 407, 2.

§ 183. *→ r* originally *→ tr*, form with suffixes *→ r*, seldom *→ tr*; at the beginning of sentences *→ tr* occurs with the meanings 'as to' and 'if', see §§ 149–51. Original signification apparently 'to', 'towards'.

1. of *place*. 'To' heaven, the West, Thebes, his abode, etc., with verbs of motion. To place an amulet 'upon' the neck; 'at' the feet of; make a tomb 'at' the stairway of the great god; *spr r* 'arrive at' even of reaching persons, though *n* is here usual with other verbs of motion.

2. of *persons*. *Wp r* 'open the mouth' *r* 'to a person, to address him'. After verbs of speaking *n* is far commoner than *r*.18
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3. of time. R tr n ‘at time of’; 1 r lwv rntp ‘every year’ (§ 101); r nw, ‘at the (right) time’; 2 r hnw q ‘for (extending over) four days’. 3

4. of purpose or futurity. R m ‘to what purpose?’ (§ 496); r hty-r ‘to be prince’, see §§ 84. 122. 332. Also with verbs, il r ‘come for’, hib r ‘send for’.

5. of measurement. 10 r 10 r 10 ‘ten by ten by ten (cubits)’. 4

6. of respect. Speak, report, ‘concerning’; sbī r ‘teach about’ (§ 84); r ḫp ‘according to law’. ‘Tr’ ‘as to’, see § 149.

7. of comparison. ‘More than’ after adjectives, adverbs, and verbs, see §§ 50. 207. Also in ḥs r smnt ‘too many to record’; 5 stomach too heavy r wnm ‘to eat’.

For the abbreviation characteristic of Egyptian comparisons see § 506, 4.

8. of separation. Ḥrw-r ‘apart from’ (§ 179); ḫp r ‘conceal from’; štn r ‘distinguish from’; rḥ, stī r ‘know’, ‘discern’ one ‘from another’. 7

9. of opposition. ‘Irt r ‘act against’. 8 Of debts, ṭp r ‘charge against’.

10. with infinitive. Besides other uses (e.g. above 7) very common of futurity, ex. ḫwff ṣdm ‘he shall hear’, see below § 332. Also of purpose, ex. r ḫḥt ḫtywff ‘in order to overthrow his enemies’. 10 Further, after particular verbs: ēb ‘wish’, ex. ṣḥ ṣḏ ṫm Kmt ‘I wish to save Egypt’; 11 ātw, ex. ṣḥ ṣḏ ātw ṣst ‘thou shalt rub it early in the morning’, lit. ‘thou shalt use the morning to rub it’; 12 snq r ‘fear to’; 13 sbī r ‘teach to’.

11. with ṣḏm-nf. (a) ‘so that’, ex. ṣḥ ṣḏm-k ṭk mw r ḫp ēb-k ‘mayst thou have access to water so that thy heart may be satisfied’. 15 (b) ‘until’, ex. ‘the king loved me .... ṣḥ ṣḏm-m ṭk mw r ḫp ṭk ṣḥf until he went in peace to his horizon’ 18 (c) ‘more than’, see above § 157, 3. 17 (d) ‘according as’ ex. ṣḥ ṣḏm-m r mrrf ‘according as he desires’. 18 (e) ‘if’, in the form ir, see § 150.

12. with ṣḏm-nf. (a) ‘until’, see above § 156. (b) ‘if’, in the form ir, see § 151.

13. with ṣḏm-nf. ‘Until’, see below § 407, 1.

§ 164. — n, before nouns not infrequently written — and consistently so in certain papyri of early Dyn. XVIII, often wrongly transcribed as — by modern scholars; 19 before suffixes always —; in some rare instances written  at the beginning of the sentence, see §§ 148, 5; 155 end. Indicates the person or thing affected.

1. of dative. ‘To’ a person, so with ṭdl ‘give’, swd ‘hand over’. ḫd, smt n ‘speak’, ‘report to’. Also with other verbs: swd n ‘command’; ṣḏm n ‘hearken to’, ‘obey’ a person; hib, in n ‘send’, ‘bring to’. Hence of motion:
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hi ‘go down’, šm ‘go’, tw ‘come’ n ‘to’ a person, whereas r is used of movement ‘to’ or ‘towards’ a thing.

2. of advantage. Ir ‘to make’ (something) n ‘for’ a person; absolutely, ir n ‘act on behalf of’, ‘help’;¹ nfr, šy n ‘good’, ‘useful for’.

3. of the person interested. For example after imperatives, see § 337, 2.

4. of possession: ‘belonging to’. See above § 114, 1.

5. of cause. Rm n ‘weep at’ a thing;² n hkr ‘through hunger’;³ a judge deaf n qbrw ‘for the sake of rewards’.’⁴ So n-mrwt, n-sīt-n, below § 181.


7. of time. N šw, ʿt ‘in the sun’, ‘the dew’.⁶

8. of place. Strictly ‘upon’: the ground, a road, a chariot, a bed. Ḥr mw ḥr ṭl ‘on water and on land’. I followed ḥr rdw ‘t ‘on my feet’, i.e. ‘on foot’. But often much more indefinitely: ḥr rs, mḥt ‘to the south’, ‘north’; ḥr hw ṭl ‘up a high tree’; ḥr ṣbh ‘at (or ‘through’?) the gate’; ḥr Kmt ‘in Egypt’.¹² So with various verbs: sn, swv ḥr ‘pass by’; hms ḥr ḏm ‘besiege a town’, lit. ‘sit down at’.¹³ Also figuratively: ḥr ṭb-ḥt ‘in thy heart’.¹⁴

9. with ṣdmṯ. ‘Because’; ex. above §§ 157, 4 end.


Obs. For n after adjectives, see above § 141, and as component of the ṣdmṯ form, see § 411, 2.

§ 185. ṭḥ, more rarely ṭ alone,¹⁰ with suffixes ṭḥ or occasionally ṭḥ,¹¹ signified originally ‘upon’.

1. of place. Strictly ‘upon’: the ground, a road, a chariot, a bed. Ḥr mw ḥr ṭl ‘on water and on land’. I followed ḥr rdw ‘t ‘on my feet’, i.e. ‘on foot’. But often much more indefinitely: ḥr rs, mḥt ‘to the south’, ‘north’; ḥr hw ṭl ‘up a high tree’; ḥr ṣbh ‘at (or ‘through’?) the gate’; ḥr Kmt ‘in Egypt’.¹² So with various verbs: sn, swv ḥr ‘pass by’; hms ḥr ḏm ‘besiege a town’, lit. ‘sit down at’.¹³ Also figuratively: ḥr ṭb-ḥt ‘in thy heart’.¹⁴

2. of provenience. Nbw ḥr ḥṣt ‘gold from the desert-land’. Honey ḥr ḫr-ḥd ‘from the Treasury’.¹⁴α ‘Ṭi ḥr ‘come from’.¹⁵

3. of privation. Despoil (rwn) the poor man ‘of’ (ḥr) his property;¹⁶ ṣḥ-ḥr ‘excepted from’ (§ 179).

4. of time (rare). Ḥr šbh ṭl ‘within two months’.¹⁷ He makes a delay ḥr ḥrw ʒ ‘for three days’.¹⁸

5. of occasion. Pr ḥr ḥrw ‘come forth at the voice’.

6. distributively, Latin per. They give a loaf ḥr wr ṭm nb ‘each of them’,¹⁹

7. of cause (very common). Ḥṭp, ḥr ḥr ‘pleased’, ‘content on account of’ something. Ḳb ḥw ḥr ‘heart sad concerning’, ṭp ḥr ‘vigilant concerning’, ḥṣ ḥr ‘neglectful about’ something. Ḥṣ ḥr ‘praise for’ something. Ḫḥb, ḥ ḥr ‘send (a letter)’, ‘come concerning’ something. Also of barter, rdḥ ‘give'
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this ḫfr ‘for’ that.1 Again ẖn ḫfr ‘fight on behalf of’; ḫn ḫfr ‘protect’, lit. ‘ward off on account of’.3 Note further ẖnh ḫfr ‘rebel against’ the king.

8. of addition. ḫsf ḫrf ‘its half is (added) to it’.4 So too for purposes of co-ordination, ex. ḫn ḫfr ḫyt ‘wind upon (i.e. and) rain’; see above § 91, 1. Ṣbn ḫrf ‘mixed with’. Ps, wrk, ḫrf ḫfr ‘cook’, ‘anoint’, ‘bandage with’ something.

9. of marks. ḫn ḫn ‘having upon it the name’; ḫrf ḫtm ‘having upon it the seal’.6 A very curious use, cf. Engl. ‘all over snow’, ‘cow in calf’.

10. with infinitive, properly ‘on’ or ‘while’ of a concomitant act, ex. ḫn ḫrf ḫmsf ‘I returned (on) accompanying him’.7 This use leads to extensive developments, see below § 319. Also referring to past events, probably as an extension of use 2 above, ex. His Majesty returned ḫn ḫrt ḫtnw ‘from (or ‘after’) overthrowing (or ‘having overthrown’) Retjnu’.8

11. with ḫmsf, ‘because’, ex. ḫn ḫfr ḫmsf ḫr ‘because he sees me’.9

§ 166. ḫr, less often ḫ, with suffixes ḫfr, ‘under’.

1. ‘under’ the sky, the feet, etc. Rarely, however, simply ‘at’.9a


3. metaphorically, in various uses. Loaded ḫfr ḫtnw ‘with sorrows’; lands ḫfr ḫsw ‘in joy’. ḫfr ḫsw ‘under my seal’; ḫfr ḫfr ‘under his charge’. ḫh,12 ḫh ‘under (i.e. influenced by) the counsel’, ‘will’ of someone. This state (ṣm) which I was ‘in’, ḫfr, lit. ‘under it’.13 Also of cause: tired ḫfr ḫfr ‘through long journeying’.14

§ 167. ḫ, ‘with’ or ‘near’ someone. Restricted to a limited set of uses.

1. ‘Under’ a king. ḫ n ḫ (Year . . . ) under the Majesty of’, very frequent. So too ḫsw nt ḫ ns ‘favourites (of) under the king’ (§ 158, 1); ḫn ḫfr ‘honoured with’ a god, etc.

2. ‘To’ a person. ḫ ḫ ‘speak to’ a person, his children, etc. ḫr ḫr ‘what happened to me’.15 Gods give health, etc. ḫr ‘to me’.

3. ‘By’ of the agent (rare). See above § 39, end.

Obs. For the related particle ḫ see § 239; and for the perhaps different ḫ as component of the ḫm-ḫfr form see below § 427.

§ 168. ḫ, less frequently ḫ, has as sole function to express the agent (‘by’ someone) after verbs, chiefly the infinitive (§ 300) and the various passive forms (§ 39, end). It cannot be clearly distinguished from the particle ḫ (§ 227), in connection with which it will be dealt with further. Very much more doubtful
is the question whether it is at all connected with the preposition \( n \), of which, as we have seen (§ 164), the rare initial form is \( \bar{\text{i}} \text{n} \).

Obs. For the possibly different \( \text{i} \)\( \text{n} \) which serves to form the \( sdm\text{-}\text{inf} \) form, see § 427.

§ 188. \( \bar{\text{h}} \text{f}, \) so written apparently for reasons of symmetry in place of the much rarer \( \text{h} \text{f} \text{r} \), means properly 'face to face with'.

1. 'in front of'. Him who is \( \text{h} \text{f} \text{r} \text{k} \) 'opposite thee', i.e. with whom thou art talking.\(^1\) \( D \)\( \text{d} \) \( \text{h} \text{f} \) 'speak with', 'say to', not uncommon.\(^2\) Especially also \( \text{h} \text{f} \text{r} \text{t} \)' before the face of' (§ 178).

2. 'in accordance with'. Act \( \text{h} \text{f} \text{t} \text{s} \text{p} \text{n} \) 'according to this writing'; \(^3\) \( \text{h} \text{f} \text{t} \) \( \text{b} \text{y} \) 'according to measure'; \(^4\) respect him \( \text{h} \text{f} \text{t} \) \( \text{h} \text{p} \text{r} \text{t} \) \( \text{n} \text{f} \) 'in proportion to what has accrued to him'.\(^5\)

3. 'as well as' (very rare). Male and female slaves \( \text{h} \text{f} \text{t} \) \( \text{h} \text{r} \text{d} \text{w} \text{s} \text{n} \) 'as well as their children'.\(^6\)

4. of \( \text{t} \text{i} \text{m} \). Year 43 . . . \( \text{h} \text{f} \text{t} \) \( \text{h} \text{i} \text{t} \text{s} \text{p} \text{2} \text{5} \) 'corresponding to year 25' in the Oryx nome.\(^7\)

5. with infinitive, 'at the time of', 'when'. Words to be recited \( \text{h} \text{f} \text{t} \) \( \text{w} \text{h} \) \( \text{p} \text{h} \text{r} \text{t} \) 'when applying remedies'.\(^8\)

6. with \( sdm\text{-}\text{inf} \). (a) 'when' (common). Exx. \( \bar{\text{h}} \text{f} \text{t} \text{s} \text{h} \text{s} \text{f} \) 'when he is humble'; \(^9\) \( \bar{\text{h}} \text{f} \text{t} \text{w} \text{m} \text{f} \text{r} \text{t} \text{m} \) 'when he was ill'.\(^10\) (b) 'according as', 'in proportion as' (seldom), exx. not high-tempered \( \bar{\text{h}} \text{f} \text{t} \text{w} \text{s} \text{r} \text{t} \) 'in proportion as I was powerful'; \(^11\) I built it \( \bar{\text{h}} \text{f} \text{t} \text{m} \text{r} \text{r} \text{f} \) 'according as he desired'.\(^12\)

7. with \( sdm\text{-}\text{r} \text{f} \). 'According as'; an ex. above § 156.

8. with \( sdm\text{-}\text{t} \text{f} \) (doubtful). 'When'; see below § 407, 2.

§ 170. \( \bar{\text{m}} \text{t} \),\(^12\) sometimes \( \text{m} \), hardly ever with suffixes,\(^12\) expresses likeness.

1. of resemblance. 'Like' a dream, the will of god, etc.; \( \bar{\text{m}} \text{t} \text{m} \) 'like what?', 'how?' (§ 496). So often in similes, ex. \( \bar{\text{m}} \text{t} \text{m} \text{i} \text{w} \text{l} \text{m} \text{i} \text{t} \text{i} \text{w} \text{m} \text{r} \text{h} \text{w} \) 'I was like a man caught in the dusk'.\(^13\) For the abbreviation sometimes found in comparisons, see below § 506, 4.

2. of conformity. He went down \( \text{m} \text{t} \) \( \text{r} \text{t} \) \( \text{f} \) 'according to his habit'; \(^14\) act \( \text{m} \text{t} \) \( \text{w} \text{d} \text{t} \) 'according to commands'; \( \text{m} \text{i} \text{n} \text{t} \text{t} \) \( \text{r} \) \( \text{h} \text{p} \) 'according to what is lawful'.\(^15\)

3. 'as well as' (seldom). Exx. \( \bar{\text{m}} \text{t} \text{r} \text{t} \text{f} \text{r} \text{m} \text{t} \) \( \text{h} \text{y} \) \( \text{n} \text{t} \text{t} \) \( \text{m} \text{n} \text{b} \text{t} \text{r} \text{t} \text{d} \text{r} \) 'hail to thee as well as (to) the lady of the universe'; \(^16\) \( \bar{\text{m}} \text{t} \text{t} \text{h} \text{r} \text{w} \) \( \text{m} \text{i} \text{g} \text{r} \text{k} \) 'day as well as night'.\(^17\)

4. with infinitive in the meaning 'like'.\(^18\)

5. with \( sdm\text{-}\text{f} \). (a) 'as when', ex. his rays illuminate the two lands \( \bar{\text{m}} \text{t} \text{t} \).\(^19\)
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§ 171. \( \) 'together with', in Dyn. XVIII rarely written \( \) .

1. 'together with' someone, less commonly something. So too with verbs, mdw \( \) 'talk with', \( \) 'fight with'. Never 'with' of instrument, which is \( m \).

2. of co-ordination, where English has 'and'; see above § 91, 1.

3. with infinitive. Sometimes found curiously to continue an injunction, where English uses a finite form, ex. \( \) thou shalt make . . . . and shalt give (lit. with giving) to him remedies .

4. with \( \) (rare), ex. on that day on which the enemies . . . . were destroyed \( \) .

§ 172. \( \) 'behind', derived from a noun \( \) 'back of head'.

1. 'behind' a person. \( \) 'look behind' oneself; \( \) 'turn behind' oneself, i.e. turn back; 11 \( \) 'come behind', 'take unawares', of evils; 12 \( \) 'behind bread', i.e. 'at meals'.

2. 'around'. Phr \( \) 'move around a wall'. So too frequently \( \) 'a protection around' a person, where however there may be a sense of enveloping from behind, as with wings, etc.

§ 173. \( \) an old word for 'head', is used as a preposition meaning 'upon' in certain phrases; \( \) 'upon thee' is a quite exceptional writing with the suffix. Most commonly \( \) 'upon earth', i.e. living. Also \( \) 'watchers upon the wall'; the child came forth \( \) 'upon her hands', i.e. upon the hands of the midwife; 17 and others.

§ 174. \( \) , rarely written \( \) , once \( \) , seems akin to a word for 'face' and signifies properly 'in front'.

1. 'in front of', mainly in a tag applied to the Pharaoh \( \) 'in front of the souls of all living'.

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2. 'among', with the notion of 'foremost among'.1 So with in, sitt distinguish, stp 'choose', among a number. Rdi 'give' something 'out of' one's possessions.2 Also as a mathematical term.3

3. in certain expressions. Pr hnt 'issue from' of a child as engendered by father;4 rdi ib-(f) hnt 'pay attention to', lit. 'place the heart in front of'.5

§ 175. Dht means 'through', 'pervading'. The fear of Pharaoh is hth jsowt throughout the foreign lands';6 the influence of the god is htw rwt 'pervading the members' of his spouse.7

§ 176. Dr, derived from a stem meaning 'end', signifies 'since'.

1. mainly of time. Dr rl 'since the time of'; dr mtr 'since (the time of) the god'.

2. of cause. Scarcely except in the phrase Ddr-nnt 'since', 'because' (§ 223).

3. with sdm.f. 'Since' of time, exx. Ddr mstwrf 'since he was born';11 Ddr wn rnuw m-kib-n Ti-mhwr Ht-wrt 'since the Asiatics were in Avaris of Lower Egypt'.12

4. with sdm.t.f. 'Since', but also strangely 'before', 'until', § 407, 1.

§ 177. Dmwytw,13 old Dmwytw14 means 'between', and possibly had its origin in the fem. dual of the adjective Dmwytw 'being in' (§ 79). In Dyn. XVIII it is sometimes preceded by the preposition r, for which rare earlier instances substitute m; exx. Ddr, Ddr r-mwytw, m-mwytw, Ddr m-mwytw.19

1. 'between two things, ex. mwytw bhty 'between two bushes'.21 Also followed by r, ex. mwytw hst in r Nhmn 'between this country and Nahrin',21

2. 'in the midst of', ex. r-mwytw ssw 'in the midst of the nobles';22 even with a sing., mwytw drdrf 'in the midst of its head'.23

This preposition occurs also with the ending -ny, which may also be a very rare suffix-pronoun, see § 34, Obs. 3.22a Exx. Dmwytw-ny 'between them', i.e. the obelisks;24 Dmwytw-ny hdpw.k 'between thy buttocks', lit. 'between them, thy buttocks'.25 The construction may also be r-mwytw-ny .... r .... 'between .... and ....'26

COMPOUND PREPOSITIONS

§ 178. For definition see § 161. The present list lays no claim to completeness.

A. Prepositions formed by the addition of a noun to one of the simple prepositions.—In a few cases the genitival adjective n(y) is added when the governed word is a noun, but is absent when a suffix follows.

n(7) ib (n) 'for the sake (lit. 'heart') of'.27 With sdm.f, 'in order that' (rare).28

1 Exx. Sint 1, 272; Sim. 61, 7; Urk. iv. 298, 9.
2 BII. i. 25, 10.
3 Urk. iv. 888, 7.
4 Sint 1, 276.
5 PSBA. 16, 204; Sint 1, 286.
6 Berkh. i. 33; Urk. iv. 161. 228; cf. Ph. 630.
7 P. Kah. 29, 37; 35, 11, 15; Louvre C55; Urk. iv. 1093, 2.
8 Sim. B 44. Sim. Sint 1, 268; Adm. 3, 337; 91; Urk. iv. 138, 1.
9 Urk. iv. 221.
11 Sim. R 93 = B 69. Sim. Urk. iv. 95, 16; qu. § 155; 163; 6; 994, 3.
12 Urk. iv. 390, 7; Sim. ib. 157, 7, qu. § 157, 2.
13 Eb. 30, 1.
14 Az. 57, 7.
15 Sim. B 249.
16 Sim. R 28; Urk. iv. 894, 2.
17 Urk. iv. 131, 365.
18 Urk. iv. 287, 7.
19 Az. 57, 7.
20 Ek. 108, 14.
22 Az. 69, 29, 12.
23 Urk. iv. 131, 8; Sim. ib. 12; Sim. B 249.
24 Eb. 30, 1.
25 Allen prefers to regard this ny as the adverb of § 205, 1, see AJSL 44, 123.
26 Urk. iv. 362, 15.
27 P. Kah. 3, 35.
29 Urk. v. 68, 5.
30 Sim. m-mwytw-n, Az. 57, 7.
31 With noun, I. to D., Berlin bowl; with suffix, BH. ii. 7; Urk. iv. 1664, 11; LEID.
32 Eb. 91, 16.
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\( \text{m-} \text{r} \), lit. 'in the hand of' is common in various meanings.

1. 'together with' a person (like \( \text{hr} \)). \( \text{X came m-r} \ \text{Y with Y} \); \( \text{y thy heart is m-r} \ \text{with thee} \).\( \text{Hlw} \ m-r \ 'contract with' someone.

2. 'in the possession, charge of': my portion of everything being \( \text{m-r} \) 'in my hand'.

3. 'from': a letter 'from' a person; bring something 'from' someone; \( \text{nhr} \), \( \text{nd m-r} \ 'rescue', 'save from'; \( \text{nand m-r} \ 'inquire from'.

4. 'through', because of' someone or something: \( \text{hr} \ m-r \ 'happen through' i.e. 'be done by'; \( \text{m-r} \ \text{hrw} \ 'because of the state of the land'. Especially also in the phrase \( \text{m-r} \ 'seeing that' (below § 223).

\( \text{r-r} \ 'beside', 'near', var. \( \text{r-r} \), is uncommon. His soul shall live \( \text{r-r} \ 'beside the lord of the universe'.

\( \text{hr-r} (n) \ 'under the hand of', 'in the charge of'.

\( \text{m-r} \ 'in the company of', 'together with'.

\( \text{r-r} \ 'on an equality with', 'at the level of'.

\( \text{m-bh} \), usually written \( \text{m-bh} \) or \( \text{m-bh} \), lit. 'in the foreskin (?) of', a very common preposition for 'in the presence of', mainly in the presence of respected personages. An extended form is \( \text{m-bh} \).

\( \text{m-m} \ 'among' people, very common; varr. \( \text{m-m} \) and even \( \text{m-m} \).

\( \text{m-hw} \ 'in the neighbourhood of' a person or place; \( \text{m-hw} \ 'at the time of' someone.

\( \text{m-hw} \ 'in front of': he placed me \( \text{m-hw} \ \text{hrw} \ 'in front of his children'; to shrink 'at the prospect of' work.

\( \text{hr} \ 'before': \( \text{hr} \ 'flee before'; \( \text{hr} \ 'in front of' i.e. superior in rank to, \( \text{hr} \ 'in front of' in a procession. Also temporally 'before'.

\( \text{hr} \ 'before': \( \text{hr} \ 'flee before'; \( \text{hr} \ 'in front of' i.e. superior in rank to, \( \text{hr} \ 'in front of' in a procession. Also temporally 'before'.

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**COMPOUND PREPOSITIONS**

§ 178


dhdw 'in excess of': offerings 'in excess of' what existed before.  
So also dhdw-hr: (a) 'in addition to'; (b) 'over and above' i.e. 'except', less common.

~ hft-hr, lit. 'before the face of'. 'In front of' someone, opposed to hft 'behind'; 'before' someone, i.e. before someone's eyes.

m-hr(y)-1b 'in the midst of', var. r-(common), r-; 'in the midst of' a number of people.

hr-bw, lit. 'in exclusion of': (1) in the phrase ~ wn hr-bw, which appears to mean 'exclusively unique'; (2) in phrases like ~ nn wn hr-bw 'there is none beside him'; (3) also elsewhere as 'beside' or 'except', ex. none survived ~ hr-bw 'except me'.

~ r-bft 'in front of' (rare).  
With the same sense ~

m-hmt 'in the absence of', 'without'; m-hmt f 'without him'; the palace is m-hmt bikw-f 'without its tribute'.

m-hnt lit. 'in the face of' (rare); 'within' the palace; also 'out of', ex. gold brought m-hnt T-sty 'out of Nubia'.

m-bsw 'at the approach of', 'in meeting' someone, var. m-bsw.

~ r-bt 'under the authority of', lit. 'at the staff of', less correctly written ~.

A m-bt 'after', 'accompanying', var. (very common).

1. of place: the princes nty m-bt-f 'who were with (or 'accompanying') him'; m-bt swtvf-f 'accompanying his promenades' in his chariot.

2. of time (frequent); 'after' death, old age, etc.; m-bt nn 'after this'.

3. with infinitive, always 'after'.

4. with sdmf. Really always 'after', but often equally well translated as 'when'. Exx. His Majesty raged m-bt sdmf st 'when he heard it'; hr m-bt spr f r Dd b now when he approached Djedi', the palanquin was set down.

So too when the main verb refers to the future, exx. the priest shall give offerings m-bt pr f 'after he has gone forth' having performed ceremonies in the temples; m-bt htp hm n ntr pu 'now after the Majesty of this god is satisfied' with his offerings, one shall cause to go forth, etc. Note that when the clause with m-bt precedes the main clause, the preposition is usually, though not universally, introduced by pr (§ 149) or by the particle b (§ 239); b is used when the main verb is past, and pr when the main verb is future.
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5. with šdm-mw.f, for examples see above § 156. The past meaning of the verb following m-h₂ is here doubtless strongly emphasized. Again in this case hr m-h₂ is used when the main verb is past,¹ and tr m-h₂ when it is future.²

6. with the passive šdm-f form (rare). ‘After’; see below § 423, 3.

7. with šdm-mt-f (doubtful). ‘After’; see below § 407, 2.

8. with noun + old perfective; see below § 327.

9. m-si, lit. ‘in the back of’ (common). Almost always spatially ‘after’, ‘following after’. Come, go, be ‘after’ someone, i.e. follow him or accompany him.³ Shš m-si ‘run after’ i.e. persecute.⁴ ‘After’ in the sense of looking after, being in charge of.⁵ Metaphorically phr m-si ‘go round after’, i.e. ‘seek for’;¹² ḥdl ṭb m-si ‘be anxious about’, lit. ‘give the heart after’.¹³

10. r-si, lit. towards the back of’ (common). Almost always temporally ‘after’.

11. ‘after’ supper, a storm, illness.¹⁴ R-si n ‘after this’.¹⁵

12. with infinitive ‘after’ doing something.¹⁶

13. with šdm-f ‘after’: exx. ₅  r-si sḥ-i ti ‘after I have reached land’;¹⁶  r-si subw st ‘after he has drunk it’.¹⁷

14. hr-si, lit. ‘on the back of’; except in one or two special meanings less common than m-si and r-si.

15. of place, ‘upon’ the earth, the desert.¹⁸ Shn hr-sr-f ‘walk behind him’.¹⁹

16. ‘outside’ a fortress or wall.²⁰

17. of time: one is heard hr-si sn-nw-f ‘after the other’;²¹ men who shall come hr-si n ‘after this’.²²

18. m-sḥt, var.  m-h₂ m-sḥt, ‘in the neighbourhood of’.²³

19. r-swn ‘as the price of’, ‘in exchange for’.²⁴

20. m-kḥb (n)²⁵ ‘in the midst of’, lit. ‘in the folds of’ (not uncommon): people,²⁶ pyramids,²⁷ a place.²⁸

21. n-gnw ‘through lack of’,²⁹ once written at the beginning of a clause  n-gnw (§ 148, 5).

22. r-gs ‘at the side of’, ‘beside’ (common). For ‘beside’ people in various senses: ‘in the presence of’ witnesses;³⁰ ‘in the company of’ someone,³¹ practically equivalent to ‘except’ in ky r-gs ‘another beside him’.³²

1 P. Kah. 4, 3; Cairo 20541, 10; Urk. iv. 3, 31: 5f. 4.
2 P. Kah. 2, 24; Eb. 91, 16-7; 96, 21.
3 Brit. Mus. 614, 5; Cairo 20512, 9f. 4.
4 With n before noun, Sā. 43, 175; Without n, Sin. B 50, 283.
5 See AZ. 59, 61.
6 See AZ. 25, 334-4.
7 Ph. 117, Sim. Lac. TR. 17, 31; AZ. 57, 107.
8 Sim. B 283.
9 Sh. S. 175.
10 Sin. 1, 278, 317; Sim. B 245; Urk. iv. 651, 17; 954, 10.
11 Sim. B 237.
12 Urk. iv. 971, 11.
13 P. Kah. 27, 9.
14 Mill. 1, 11; Sim. B 7; Pears. B 1, 244; Leb. 131.
15 Sim. R 31; Eb. 60, 15.
16 Sh. S. 180.
17 Eb. 21, 13; Sim. ib. 41, 10; Sim. 298, 313; P. Kah. 35, 24; Urk. v. 95, 4.
18 Urk. iv. 112, 2; 146, 14; 383, 15; 975, 2.
19 Westc. 7, 5.
20 Urk. iv. 138, 16; 661, 12.
21 Urk. iv. 1104, 13.
22 Louvre C 52.
23 Urk. iv. 28, 2; 912, 13; D. el B. 134, left; Berl. leather, 1, 16.
24 Westc. 11, 8; AZ. 43, 33.
26 Sim. B 196, 281; Sh. S. 127, 136; Urk. iv. 390, 8.
27 Sh. S. 300.
28 Urk. iv. 390, 7; cf. Mill. 3, 11.
29 Sim. B 154; Leb. 64, 128.
30 P. Kah. 13, 1; 30; Urk. iv. 1088, 14.
31 Sh. S. 108; Budge, p. 103, 14; 286, 3.
32 Pears. B 1, 44, 46.

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COMPOUND PREPOSITIONS

§ 178. B. Compound prepositions consisting of adverb + preposition.—In this much smaller class an adverbially used noun (§ 88, 1) or some part of a verb is prefixed to one of the simple prepositions.

\[ \text{tp} - m, \text{with suffixes tp} - i \text{mr, 'before', lit. 'head in'. To come 'in front of' a person; also in the direction of a place. Of time, 'before' old age.}\]

\[ \text{nfrt} - r \ 'down to', lit. 'end to'; of time, 'down to' My Majesty, year 16, etc.; of place, 'down to' the ends of the earth, etc.; also metaphorically, 'down to' the lowest official, alone down to, i.e. 'with the sole exception of', someone.\]

\[ \text{dr} - r \ 'right down to' (lit. 'end to') death.\]

Here belong such phrases as \[ \text{hnt} - r \ 'southward to', ending at ... (a place); \text{mht} - r \ 'southward to ... ', northward to ... ; all precious stones \[ \text{htr} \ 'down to' ivory and ebony.\]

Some part of the verb, perhaps the old perfective (§ 309), adverbially used, enters into the composition of the following:

\[ \text{wpr} - hr, \text{with suffix } \text{wpr} - hr, \text{lit. 'separated from'.}\]

1. 'except' a person or thing. Very strangely, \text{wpr} - y 'except me'.

2. with infinitive, like \text{hr} (see § 171, 3), where English uses 'but' and translates with a finite verb, ex. not one looked behind \[ \text{wpr} - hr \ 'if but they fled'.\]

3. before \text{sdmr}, with the meaning 'but', ex. \[ \text{wpr} - hr \ 'but my limbs ... ed'.\]

\[ \text{htr} - r, \text{var. } \text{htr} - r, \text{lit. 'apart from', is used for 'besides', 'as well as' something. Later, the r is omitted (rare).}\]

\[ \text{sr} - m \ 'beginning from', used either of place or of time.\]

\[ \text{sr} - r, \text{apparently 'beginning to', strangely comes to mean 'as far as' of place. \text{r} - sr - r, § 180.}\]

§ 180. C. Compound prepositions containing an infinitive.

\[ \text{r} - twd \ 'between one thing 'and' another, lit. 'to separate ... from'. \text{Not before end of Dyn. XVIII.}\]
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<\r·mn-m, lit. 'to remain in' with the meaning 'as far as', alike of
place¹ and of time;² 'as far as' her buttocks.³

<\r·fn-r 'down to' this day.⁴ Cf. št-r, § 179.

<\r·dn, lit. 'in order to replace'. 'Instead of' someone;⁵ not until
Late Egyptian does this become the equivalent of English 'in exchange for', in
Middle Egyptian mt-snw, r-swnt or r-dit.

<\r·x r-dit, var. <\r·dn, lit. 'so as to cancel', i.e. 'in return for'
a monument, act, wrong, or like.⁶ Common in Dyn. XVIII.

<\r·m-snt-r in the likeness of',⁷ lit. 'in being-
like to'.

OBS. <\r·mn 'together with', 'as well as', possibly a development of r·mn-m
and perhaps the original of Late Egyptian írm, Copt. nsw 'with';⁸ in one text only.⁹

§ 181. D. Compound prepositions used mainly as conjunctions.—
The following phrases are followed either by the infinitive or by šdm-f.

<\l<\n·ikr (n), lit. 'through the excellence of'; with šdm-f, ex. he gave it
to me as commander of soldiers <\l<\n·ikr mnḫ-(i) hr ḫb 'by virtue of my
being efficient in (his) heart', i.e. 'because he thought me so efficient'.

<\l<\n·cst-n, var. <\l<\n·cst-n,⁴² much more rarely <\l<\n·m·cst-n,¹¹ lit.
'through (in) the greatness of'. Equivalent to English 'inasmuch as', with
šdm-f, exx. <\l<\n·cst-n mnřf mrt 'inasmuch as he loved truth';¹²

<\l<\n·w·n, lit. 'through the greatness of'. 'Inasmuch as', with šdm-f;¹³

much less common than n·cst-n.

<\l<\n·mrwt, varr. <\l<\n·, <\l<\n·,¹⁵ once at the beginning of a sentence
<\l<\n·mrwt,¹⁶ lit. 'through love of'. (1) 'In order that', commonly with
šdm-f, exx. I have equipped thee <\l<\n·mrwt ir-k n·k bt 'in order that
thou mayst perform ceremonies for me';¹⁷ <\l<\n·mrwt mnḫ p₁ t-kd
'in order that the white bread may be established'.¹⁸ (2) More rarely with the
infinitive, ex. <\l<\n·mrwt srdw p₁t-t 'in order to make flourish my
offering-bread'.¹⁹ So too rarely <\l<\n·mrwt (or -mrwt) with the infinitive.²⁰

<\l<\n·fb(?), possibly st-ty(?), lit. 'in quest of', var. <\l<\n·ty, a phrase of obscure
origin,²¹ employed with the infinitive: ex. the foreigners come <\l<\n·ty-r<\l<\n·fb(?), rdlth n·sn ṭw n ṭb 'seeking that might be given
(more literally perhaps 'in quest of the giving') to them the breath of life'.²²

<\l<\n·nd, lit. 'through fear' (very rare): with šdm-f, ex. <\l<\n·nd msn ṭwšyw 'through fear that the watchers should see'.²³

Sim. n·sn-d n²⁴ n·sn.²⁵

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¹ Munich 4, N·h-n, see Leyd. V 4, 2.
² Brit. Mus. 614, 11.
³ Munich 3, 21.
⁴ BH. i. 25, 45-75.
⁵ Sim. Hamm. 113, 15; Urk. iv. 100, 3.
⁶ Urk. iv. 409, 17.
⁷ Cairo 20086; Turin 1584; Urk. iv. 749, 16. With noun,
Coffins 116, 114.
⁹ Bzd. 1, 79.
¹⁰ Sīst 1, 271. Sim. Urk. iv. 100, 4.
¹¹ Sīst 1, 275. With
šdm-f, see Turin 1447; Peas. Br. 79; Mār
iii. 11, qa. § 336; Urk. iv. 366, 15.
¹² Urk. iv. 415, 16.
¹³ Sim. ib. 776, 14; 835, 7; 840, 5.
¹⁴ Sīst 3, 12; Cairo 20539, ii. b 13; Urk.
iv. 1099, 2.
¹⁵ See Až. 48, 45.
¹⁶ Urk. iv. 1099, 1.
¹⁷ Sim. ib. 34, 5; 369, 11.
¹⁸ Sim. B 18.
¹⁹ Budge, p. 353, 6.
²⁰ L. to D. Cairo
linen, 3; LAC. TR. 80, 17-8.
²¹ Sim. n·sn-d n²⁴ n·sn.
**COMPOUND PREPOSITIONS**

\( \text{tp-r} \), lit. 'upon the hand'. 'Before', (1) with the infinitive, ex.  

\( \text{tp-r} \text{ sdr} \) 'to be eaten before going to bed';  

(2) with \( \text{sdm-f} \), ex. the storm broke as we were on the sea  

\( \text{tp-r} \text{ sdr} \text{ sl-n} \) 'before we reached land'.

\( \text{r-tnw-sp} \) 'every time that' (very rare). With \( \text{sdm-f} \), ex. this is what I shall say  

\( \text{r-tnw-sp} \text{ gmm sw bik im} \) 'every time that this (thy) servant finds him';  

\( \text{tnw} \) alone in the same sense, 'shooting (to hit the mark)  

\( \text{r-tnw-sp} \) every time he tries'.

**VOCABULARY**

\( \text{ch} \) var.  

\( \text{ch} \) fight.

\( \text{wkh} \) (1) trans. place, put down  

(2) intrans. endure; adj. enduring, durable.

\( \text{rwd} \) (orig. \( \text{rwd} \)) be hard,  

flourish; adj. flourishing.

\( \text{stb} \) choose; noun,  

\( \text{stpw} \) the choicest, best.

\( \text{dd} \) be stable; \( \text{dd(t)} \) durability, stability.

\( \text{st} \) make great, magnify.

\( \text{shnt} \) make prominent, promote.

\( \text{shmp-tb} \) amusement, lit. distraction of heart.

\( \text{nwt-tb} \) joy, lit. expansion of heart.

\( \text{hrt-tb} \) desire, wish; lit. what belongs to the heart.

\( \text{wis} \) dominion, lordship: an old word, occurring only in formulae.

\( \text{st-hr} \) charge, care; lit. place of the face.

\( \text{wtw} \) privacy.

\( \text{sfr} \) thing, concern.

\( \text{tnw} \) tribute, gifts.

\( \text{ch} \) palace.

\( \text{ehw} \) period, space.

\( \text{twt} \) (masc.) statue, image.

\( \text{wn} \) being: in the phrase \( \text{wn msr} \) in true being, truly.

\( \text{dbht} \) signet-ring.

\( \text{sdr} \) (reading not quite certain) precious thing, treasure.

\( \text{dt} \) estate, domain; \( \text{bik n pr dt} \) or \( \text{bik n dt} \) servant of the estate, liegeman.

\( \text{Hr} \) the god Horus.

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1 See GARD. Sim. p. 77, n. 2.
Exerc. XIV

EGYPTIAN GRAMMAR

EXERCISE XIV

(a) Reading lesson: extract from a biographical inscription of Dyn. XI: 1

(N.B. The interlinear transliteration and translation are henceforth replaced by a division into sentences designed to show the structure of the passage studied. Students should, at least in the early stages of their reading, always write out the original texts which they study, paying special attention to good writing; an arrangement such as is here offered will be found conducive to a clear understanding of the Egyptian.)

iw lr-w(i) thw r r n trwt

hr hm n nb(i) Hr Wkh-nh-n-sw-bit St-Rc-Inf,

ist t i pn hr st-hr.f,

bnt r 3bw,

ph-r Trwr 2 Tn(i)

st wi m bkh-f n dlt.f,

hr tp-f n wn mr.

tw st-rf wi,

shnt-nf st-i(i),

dl-nf wi m st hrt-tb-f

m ckh n wsw,

sdj m-t(i) hr dbr-t(i)

m stpw n nfrt nbt

innt n hm n nb(i) m Smw n T n mw,

m str nb n shmh-tb,

m lw t i pn n ml kdh.f,

n snwrf hth t i pn;

innt n hm n nb(i) m c hkrw hryn-

n snwrf hth ht hvisw. [tp dzt,

1 Brit. Mus. 614, ii. 3-6 = JEA 17, 55.

2 See § 90, 3. Trwr was the Egyptian name of the ‘nome’ or province of Abydus. 3 See § 369, 2.

‘I passed a long space of years under the Majesty of my lord, Horus Enduring-of-Life, the King of Upper and Lower Egypt Son-of-Rec-Inyotef, while this land was under his charge southwards to Elephantine and ending at This of the Abydus nome, and while I was his liegeman under his command (lit. head) in very truth. He exalted me, and promoted my place, and put me in a position of his desire, in his palace of privacy, treasures being in my care

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under my seal of the best of every good (thing) which-used-to-be-brought to the Majesty of my lord from Upper and Lower Egypt, consisting of every thing of enjoyment and of the tribute of this entire land, owing to the fear of him throughout this land; (also) which-used-to-be-brought to the Majesty of my lord by the hand of the chieftains who are over the desert, owing to the fear of him throughout the foreign lands.'

(b) Write in hieroglyphs and in transliteration:

1. My lord gave to me my city as prince, he gave it to me as commander of the army, by virtue of my being efficient in the heart of His Majesty.
2. I give (use $sdm\cdot w\cdot f'$) to thee all life, stability and dominion, all health and all joy with ($hr$) me in exchange for this beautiful, flourishing, efficient monument.
3. I caused my image to be made at this my southern boundary in order that (lit. through love) ye might flourish on account of it and in order that ye might fight on behalf of it. 4. I have paid attention to ($rdt\cdot n\cdot t \cdot t\cdot hnt$) the house of my lord; I have not been neglectful concerning his children, his cattle or anything of his. 5. My office is more beautiful to-day than it was yesterday. 6. Thy pyramid shall be in the midst of the pyramids of the Royal Children ($msw\sw nsw$).

LESSON XV

SUBORDINATE CLAUSES

§ 182. A part of a sentence which is equivalent to a noun, adjective or adverb, while having a grammatical subject and predicate of its own, is called a subordinate clause, or more specifically a noun clause, adjective clause, or adverb clause.

2. Adjective clauses, better known as relative clauses. See below §§ 195–204.

When a subordinate clause has nothing to distinguish it from a complete sentence except its meaning and its syntactic function (e. g. the replacing of a nominal object, § 69) it is called a virtual subordinate clause. Clauses of this kind are more common in Egyptian than in English, though in English they are by no means rare, exx. 'I know he does', 'the day he met us'. Other subordinate clauses are marked off as such by means of connecting links like the relative adjective nty 'who, which, that' and the conjunctive particle ntt 'that'.

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NOUN CLAUSES

§ 183. Noun clauses, or subordinate clauses which exercise the function of nouns, remain as a rule without introduction (virtual noun clauses), but sometimes are ushered in by a word for 'that' (ult, wnt, § 187).

Verbal noun clauses, i.e. those which have a narrative verb-form as grammatical predicate (§ 27), are commoner than non-verbal, for we shall see (§ 186) that noun clauses with adverbial, nominal, or adjectival predicates were conformed to the type of the verbal sentence by use of the sdmj form of wnn 'be' or of the adjective-verb; see already above §§ 118, 143, 150, 157.

We shall treat noun clauses from the standpoint of their function as syntactic elements in the main clause, beginning with their use as object, already familiar in the employment of sdmj after rdt 'cause' (§ 70).

§ 184. Sdmj as object after certain verbs.—1. After some verbs like rdt 'cause' (§ 70) the sdmj form has prospective meaning, i.e. points to an act that may or will occur in the future. Such verbs are wnh 'permit', wtm 'command', mr 'wish', rb 'know', hmt 'think', snd 'fear', shi 'remember', 'recollect', gm 'find a means', 'be able', say 'think', besides the compound dm ib 'determine', lit. 'place in the heart', and the supposed imperative sb 'beware lest' (§ 338, 3).

Exx. sdmj hrpt nf st he knew I should administer it for him.76

sdmj htr shrt htr he said he would fight with me.8

lwr shr sptr r mtr I used to remember that I should draw nigh to the god.9

n gm snf dgrf n khrwyfy he is unable to look (lit. he does not find he may look) at his shoulders.10

After the passives of the same verbs the sdmj form naturally becomes subject; see § 70 for an example with rdt.

Ex. sdmj mk wdt (§ 422, 1) swb pr r-pr n 3bdw behold, it has been commanded that thou shouldst cleanse the temple of Abydus.11

The above examples show that this use of sdmj was common even when its subject was identical with that of the main verb. Not infrequently, however, it seemed unnecessary to repeat the subject, and in such cases the sdmj was regularly replaced by the infinitive. See below § 303, and compare English 'I wished to go' with 'I wished he would go' and 'I wished I could go'.

2. After some verbs like rb 'know', mnr 'see', gm 'find', the objective sdmj has not necessarily prospective meaning, but may refer to the same time as the main verb (relative present time, § 155).
NOUN CLAUSES

§ 184

Exx. gm-n-s tr-tw m hnw-f she found it (the noise) was being made in it.1 'Ir-tw' is elliptic for tr-tw-f.

The heart of His Majesty was refreshed .......

Ron·m, is elliptic for ir·lw:

Ex. ir·lw if thou findest it (the stomach) has become constricted, lit. has tied.3

§ 185. Sdm·n·f as object of verbs.—This use is of rare occurrence; the sdm·n·f form then refers to time anterior to that of the main verb (relative past time, § 156).

Ex. ir gm·k ts·n·f if thou findest it (the stomach) has become constricted, lit. has tied.3

§ 186. Virtual noun clauses with adjectival, adverbial or nominal predicate as object of verbs.—After the verbs quoted in § 184 the construction is the same as after rdt 'cause'. 1. Thus in noun clauses with adjectival predicate the sdm·n·f form of the adjective-verb replaces the adjective itself (§ 143).

Ex. m·n hmf kwn·1 His Majesty saw that I was brave.4

1st gm·n h·f nfr wrt ski šrt lo, My Majesty had found that the cultivation of barley was very good.5

2. Similarly, in noun clauses with adverbial predicate the sdm·n·f form of wnn 'exist', 'be' is employed, since tw cannot stand in this position (§ 118, end).

Ex. m·n wnn·f w·i m Midw he desired me to be in Medamūd.6

3. Noun clauses with nominal predicate could doubtless also be expressed in the same way, use being made of the m of predication (§ 38. 125); but instances also occur where the object consists of the construction with pw.

Ex. gm·n·i hfrw pw I found it was a snake.7

So too the type of sentence introduced by the independent pronoun (§ 125) is found as the object of rḥ.

Ex. rḥ·n·sn (read rḥ·n·sn) ink nb·sn they know I am their lord.8

§ 187. Use of ntt and wnt for 'that'.—The particle ntt (§ 237) and the much rarer wnt (§ 233) are occasionally used for 'that' after verbs of seeing and knowing.

Exx. rḥ·kw·i ntt htp·f hr·s I knew that he would be pleased on account of it.9

rḥ·n·n·n·f hḥt im ye know that as to every prince . . . . reversal thereof is not pleasant to him.10
He brought the book ....... when he saw that it was a great secret.\footnote{Nav. 148, 22. After ṣḥ. Urt. iv. 364, 2.}

\[
\text{sn r hm·k wnt nn irty·fy st nb hr-hw·k My Majesty perceived that there was none who would do it except thee.}
\]

The examples show that \textit{wnt} and \textit{wnt} may introduce both verbal and non-verbal clauses. As stated in § 44, 2, a dependent pronoun may on occasion be attached directly to \textit{wnt}, and the same is true of \textit{wnt}.

\textbf{OBS.} For a different type of construction (the pseudo-verbal construction) after \textit{wnt} and \textit{wnt}, see below § 329. Note that after verbs of saying 'that' is not \textit{wnt} but \textit{r-wnt}; on this and other phrases introducing the content of a speech see §§ 224-5.

\section*{§ 188. Virtual noun clauses as subject.}—The use of noun clauses as subject is very much rarer than their use as object. 1. We have already noted (§§ 70, 184) that noun clauses may be employed as subject after the passives of \textit{rdi} 'cause' and similar verbs; other cases occur less frequently.

\textbf{Exx.}\footnote{Urt. iv. 1111, 11. Sim. Destr. 83, \textit{wnt} tuk for \textit{wnt wnt}.\footnote{AZ. 58, 29. For a further development of this construction see p. 253, n. 113.}}

\textit{hr mrtw ntt st hr htm n sr iry} one shall see that it is provided with the seal of the proper official.\footnote{Sim.}

\textit{r hft} Sith \textit{wnt sn hm·k} until Seth knows that they are with thee.\footnote{Sim. B 197.}

\textbf{OBS.} It seems not improbable that \textit{mn itjf} 'he will not hear' (§ 105, 2) is to be explained in this way.

2. On rare occasions the \textit{sdm·f} form is found after the phrases expressing non-existence (§ 108).

\textbf{Exx.}\footnote{Sin. B 197.}

\textit{n wnt khd·k hr r-pr·f} I never slept because of his temple, i.e. perhaps, I was constantly vigilant concerning it.\footnote{Urt. iv 263, Sim. Piehl. \textit{Itt.} iii. 75, past time.}

\textbf{OBS.} It seems not improbable that \textit{mn sdm·f} 'he will not hear' (§ 105, 2) is to be explained in this way.

3. An adjective or adjective-verb may be predicate to a virtual noun clause introduced by the \textit{sdm·f} form.

\textbf{Exx.}\footnote{Pt. 556. Sim. ib. 543; \textit{P. Kah.} 32, 12; \textit{Adj.} 3, 9; Without \textit{wnt} \textit{kb.} 9, 22; \textit{JEA} 16, 19, 3-4.}

\textit{nfr·wy sdm sn tt·f} how good (it is) that a son should hearken to his father.\footnote{Pt. 556. Sim. ib. 543; \textit{P. Kah.} 32, 12; \textit{Adj.} 3, 9; Without \textit{wnt} \textit{kb.} 9, 22; \textit{JEA} 16, 19, 3-4.}
§ 188. Noun clauses § 188

ir wr dd f snf if it bleeds much, lit. if-it-gives-blood is much.¹

To be explained in the same way are the formulae of valediction in letters

nfr sdm nb (rnh wfd snb) 'may the hearing of (my) lord (lit. that the lord hears) be good' ² and nfr sdm-k 'may thy hearing be good'.³

So too after nfr pw with the meaning 'there is (are) not', and possibly after the nearly synonymous nfr n; see below § 351.

§ 189. Virtual noun clauses as predicate with a ¶ pw as subject.—

Under this head we have to deal with extensions of the constructions discussed in §§ 128. 130.⁴

1. Śdm-f pw. This construction is not rare in glosses, where pw can best be translated 'this means'; compare in French 'c'est que'.

Exx. I am Ré in his first appearances; wbnf pw dwrw m ith f this means (lit. it is) that he arises of mornings in his horizon.⁵

ir rw f nd thy rrw f sw pw hrd f ḫby as to 'movement of the heart' this (phrase) means that it moves itself in his left breast.⁶

ir dd f ny, rnh f pw if he says ny, this means he will live.⁷

Elsewhere pw must be rendered 'that is how . . .' 

Ex. bpr ḫnnk pw n 'lw rw that is how the ḫnnk-priest of Heliopolis came into being.⁸

Literary manuscripts often end with a colophon of the type twf pw, ḫty r phwy f, mt gmyt m s k.⁹ This doubtless means: Here ends the book, and it has been copied, start to finish, from some other old manuscript. Literally perhaps: this is it arrives, its front to its end, like what was found in writing.

2. In rare cases pw after the śdm-f form simply serves to introduce the logical subject, the construction being that of § 130.

Ex. rṣ f pw rṣ to slaughter is his joy, lit. is he rejoices.¹⁰

Rṣ is the infinitive (§ 298).

§ 190. Other noun clauses where pw serves as subject.—1. ēnk pw, etc. Pw is here inserted in a whole sentence beginning with the independent pronoun 'I', and has the meaning of French 'c'est que'.

Ex. ēnk pw shr-n l mw t mw t l I have been thinking about (lit. it is I have recollected) the mother of my mother.¹¹ Answer to the question 'what has come to thy heart?'

With a noun in the place of ēnk.

Exx. Ré pw dd f n Hr it so happened that Ré (lit. it is Ré he) spoke to Horus.¹²
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If he has pain in his neck . . . . . . thou shalt say concerning it:  \(\text{nt pw n mtw n nhbt n fps n sn mr}t\) it is (because) the vessels of his neck have caught an illness.\(^1\)

Similarly with other forms of verbal predicate not yet discussed, see below §§ 325, 332 end. This construction is specially appropriate to the beginnings of narratives and the answers to questions.

2. \(\text{nt pw}\) is possibly equivalent to \(\text{ntt pw}\) 'it is the fact that' and seems to correspond roughly to our use of \(i.e.=id\ est='\) that is to say'.

Exx. \(\text{nt pw mtrw bnt mtrw n}t nbt\) that is, it (the heart) speaks out of the vessels of every member.\(^2\)

The view of this construction here taken is the more probable since \(\text{nt pw}\) in \(\text{nt pw}\) once occurs with a fairly clear interrogative sense 'Is it the case that?' See below § 494, 3.

§ 191. The \(\text{sdmf}\) form serving as a genitive. Note that here, as after prepositions (§ 155, towards end) the \(\text{sdmf}\) form may often be best translated by the English gerund ('his hearing').

1. appended as a direct genitive (§ 85. a) to a noun expressing time.\(^4\)

Exx. dir Mnuw rnt byf like Min (in the) year of his coming.\(^5\) \(\text{ink grt hurs htrw chtd}\) I was its (my town's) stronghold (on the) day (that) it fought.\(^6\) \(\text{ky st hrd htw mtrw ttrw}\) Another (way to) know about a child (on the) day it is born.\(^7\)

Obs. That the verb-form was felt as a genitive is indicated by the analogy of the construction under 2 below, and by similarities in the Semitic languages.

2. After the genitival adjective (§ 85. b). See further below, §§ 442, 5; 452, 5. Often best translated by an English adjective (relative) clause.

Exx. \(\text{ht nbt nt tr} \text{t} s\text{r n fps khwnt} n\) \(\text{wnt nt imf}\) all good things which His Majesty received. Or, all good things of His Majesty's receiving.\(^8\)

\(\text{m htwnt} n\) \(\text{wnt} n\) \(\text{imf}\) in thy youthful vigour in which thou wast.\(^9\) Lit. in thy youth of thou-wast-in-it.

Or else it may correspond to an English clause of time or place.

Exx. dir n \(\text{wnt}\) \(\text{ntt}\) so long as thou livest, lit. the time of thou-shalt-be.\(^10\)

\(\text{r bw n} \text{wntnt}\) to the place where thou shalt dwell, lit. of thou-shalt-be-in-it.\(^11\)

Elsewhere the relation to the antecedent noun is less easily defined.
NOUN CLAUSES

§ 191

Exx. sp pw n hþf-tw n Dþwty-nht pn is it a case for (lit. of) one's punishing this Dþutnakhte?12

The virtual noun clauses thus introduced are mostly short14 and attached to words like hrw, tr, sp with which a genitive is usual.

When expression of the subject of the subordinate verb is superfluous, the infinitive may take the place of the sdþn-f form, see § 305 and compare § 184, 1, end.

§ 192. The sdþn-f form after the genitival adjective.—The sdþn-f form is similarly used when the reference is to relative past time, but this construction is of very rare occurrence.

Ex. ink nsw n shþr-nf, st-mþn f n tr-nf nf I am a king whom (lit. of) he bred up, a son-who-loves2a whom (lit. of) he made for himself.3

§ 193. Noun clauses in other positions.—Other uses of noun clauses are more conveniently classified elsewhere. Thus the employment of sdþn-f, sdþn-wf, etc. to introduce virtual noun clauses after prepositions (above §§ 154-7) will be treated under the head of adverb clauses, the preposition being regarded as inside the subordinate clause, instead of, as hitherto, outside it (§§ 210, 2; 222); and similarly when the preposition is followed by ntt (§ 223). Again, virtual adverb clauses (§§ 210, 212-221) might be taken as noun clauses used adverbially, since the noun itself has a corresponding adverbial use (§ 88, 1). Lastly, virtual relative clauses (§ 195, 1) might, if it had suited our general scheme of classification, have been regarded as virtual noun clauses in apposition.

§ 194. Idiomatic phrases used as nouns.—A peculiarity of Egyptian is its fondness for semi-proverbial sentences or phrases which are used as nouns; cf. English 'a ne'er-do-well'.

Ex. (nhþt n Kmt m hry-i-tw-tw-nf the corn of Egypt is common property.4

The m here employed seems to be the m of predication, and the phrase translated 'common property' means literally 'I go down and there is brought to me'. So too pr-hrf 'he goes and comes'5 means a 'popular resort'; iw-f-hrf 'he comes and grows' means a man who rises in rank, as one might say 'a crescendo';6 iw-ms 'but there is',7 var. means a statement to which exception can be taken, an 'untruth' or 'misstatement'. So too proper names, ex. 'He-is-mine', name

13 Sim. B 124.
14 Longer examples, BUDGE, 53, 4-6; 71, 9.
2a For the active meaning see Pyr. 1130.
8 Urk. iv. 833, 8-9 completed by ib. 807, 7-8. Sim. ib. 671, 3.
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of a man, $Mrr$-irr$'f$ 'Whenever-he-wills-he-does', name of the great god of primordial times.$^1$

Non-verbal expressions of a similar character are also to be found:

Exx. $s$ $nt$ $m$ $tp$-$hr$-$mst$ the courtiers were head-on-lap, i.e. in mourning.$^2$

$s$ $nb$ $m$ $hr$-$m$-$hrw$ every man is face-downcast, i.e. abashed.$^3$

In both these examples the subject is followed by the $m$ of predication ($§$ 38).

VOCABULARY

$\text{inh}$ surround, enclose.

$\text{hsb}$ count, reckon.

$\text{hn}$\text{t}$\text{s}$ take pleasure, have enjoyment.

$\text{sw}$\text{tw}$\text{t}$ walk about.

$\text{skbb}$ refresh oneself.

$\text{gi}$\text{(w)}$ be narrow, deprived of (m).

$\text{ddh}$ shut in, confine.

$\text{cbr}$ boasting, exaggeration.

$\text{mr}$ edge, brink.

$\text{mrht}$ oil.

$\text{hnt}$ (for $\text{hnrt}$) prison.

$\text{hnmt}$ well, cistern.

$\text{nw}$ water (a rather select word).

$sycamore, tree.$

$time, season, period.$

$\text{dni}$ town, habitation.

$\text{dd mdw}$ to be recited, lit. to say words, as heading ($§$ 306, 1).

$\text{Srhn}$ Sharuhen, a place in Palestine.

$\text{Kfiw}$ a Mediterranean land, probably Crete, and its people.

$\text{Ipt-sw}$ Most-select-of-Places, name of the temple of Karnak at Thebes.

EXERCISE XV

(a) Reading lesson: funerary wishes from a Theban noble’s tomb (Dyn. XVIII):$^1$

$\text{Dd}$ $\text{mdw}$:

$\text{hrw}$:

$\text{imy-r pr}$ $\text{hsb}$ ($§$ 353) $\text{iht}$, $\text{s$}$ $\text{Imn-m-hnt}$, $\text{mr}$-\text{sw}$\text{t}$\text{wt$k}$ $\text{m}$ $\text{rn}$\text{r}$\text{k}$ ($§$ 444, 3)

$\text{hr}$ $\text{mr}$ $\text{nfr}$ $\text{n}$ $\text{s-k}$.

$^1$ Th. T. S. I. 27.
Recitation. O steward who-keeps-count-of the fields, scribe Amenemḥet, true of voice. Mayst thou walk according as thou desirest on the beautiful edge of thy pool. May thy heart take delight in thy monument. Mayst thou refresh thyself beneath thy trees, and thy heart be appeased with water from the cistern which-thou-hast made—for ever and ever.'

(b) Transliterate and translate:

(1) 

(2) 

(3) 

(4) 

(5) 

(6) 

(7) 

1 A feminine equivalent of smd.  
2 'How often'.

LESSON XVI

RELATIVE CLAUSES

§ 195. Relative clause, or Adjective clause, is the name given to that kind of subordinate clause (§ 182) which is equivalent to an adjective. A relative clause can, like an adjective, be used either as epithet or as noun; when used as an epithet, the noun or pronoun to which it is attached is called the antecedent; when used as a noun, the antecedent is inherent latently in the relative clause itself.
Egyptian relative clauses fall into two groups: 1. virtual relative clauses, i.e. groups of words resembling main clauses simply juxtaposed to their antecedents (if any), a construction comparable to the apposition of one noun to another (see § 193, end); 2. clauses introduced by a word which is adjectival in form and agrees with the antecedent in number and gender. The latter class subdivides into: 2a. clauses introduced by the relative adjective nty (§ 199) or by the negative relative adjective lwty (§ 202); and 2b. clauses introduced by the relative forms (§ 380), these last being extensions of the passive participles which cannot be discussed until a later stage.

Egyptian shows close kinship with the Semitic languages in the fact that its relative words, though able to indicate the gender and number of the antecedent, are incapable of expressing their case or the manner of their dependence upon the other members of the relative clause. Thus while English can say 'the man whom I saw', 'whose son I saw', 'in whom I trusted', Egyptian must substitute 'who I saw him', 'who I saw his son', 'who I trusted in him'. The pronoun thus inserted in Egyptian relative clauses is called a resumptive pronoun, a term which we have employed already in another connection (§ 146). Occasionally an English relative adverb is represented by an adverb in Egyptian, as inbdb nty hm-f im 'the place where His Majesty is', lit. 'the place which His Majesty is there'; in this case im 'there' is called a resumptive adverb.

In any clause which the beginner suspects of being relative, he should make a practice of looking first of all for the resumptive word. This found, he will know whether to translate 'who' or 'whose' or 'to whom' or 'where', etc., and with this knowledge he will find that the other members of the clause quickly fall into place.

OBS. English is apt to employ a relative clause to make some additional statement, ex. 'I saw John to-day, who (=and he) sent you his greetings'. This spurious kind of relative clause is unknown to Egyptian.

§ 196. Virtual relative clauses.—When the antecedent is undefined in meaning (exx. 'a man', 'men'), almost any kind of sentence may be joined to it without introduction with the sense of an English relative clause. Examples of different types follow.

1. Non-verbal:

Exx. Sswwt m nḥbt-f a man on whose neck are swellings, lit. a man, swellings are on his neck.1

Sḥry ṣnr m gw-f tḥy, ṭw-f ḥr ḏrw-f a man having a hardness in his left side, which is under his ribs, lit. it is under his flank.2

---

1 Eb. 51, 19. Sim. Sh. S. 120-1; Sim. B 286; Rhind 62, 2. With ellipse of the resumptive suffix West. 7, 12-3.
2 Eb. 41, 6.
VIRTUAL RELATIVE CLAUSES

§ 198

1. Non-verbal, perhaps always in connexion with personal names:

Ex. Htri sSnfrw, itf hr sn-nwt nt qdmw
Hori’s son Snofru, whose (lit. his) father is on the second (register?) of the troops.12
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2. Verbal (very rare):
Ex. hrw pwy shtm-tw hftyw nw nb-r-gr lm.f that day on which (lit. in it) the enemies of the lord of the universe were destroyed.1

§ 199. The relative adjective nty.—Of greater importance are the relative clauses introduced by the relative adjective nty, which is normally used when the antecedent is defined in meaning, though sporadic instances also occur of its employment when the antecedent is undefined, ex. s nty br st 'a man who has a lump (?)'.2

We have seen (§ 191) that the equivalent of an English relative clause is sometimes produced by placing the ḥ(fr) form after the genitival adjective (nty). The relative adjective nty is nothing more than an extension of the genitival adjective formed by the addition of ḥ to its feminine nt. Cf. late tpy 'chief' beside tpy from tp 'head', 'upon'.3

The relative adjective agrees in number and gender with the antecedent, whether implied or expressed, in the following forms: m. sing. nty, f. sing. and plur. nty, m. plur. ntyw, var. ntw.4 When the antecedent is expressed, however, nty is often found in place of ntyw, ex. srw nty r-gs.f 'the officials who were at his side'.5 Later, nty appears to become invariable, ex. nty (for nty) n w nb m n ñ thnw 'what belongs to each one of these obelisks'.6 An archaic writing of m. sing. nty occasionally found in Middle Egyptian is nty(y).7

Nty may be used either as epithet or as noun, i.e. without separately expressed antecedent. In the latter case it may be followed by the adjective nb 'all', 'every', so as to yield the meaning 'everyone who', 'anyone who', 'whoever', or 'everything which', 'whatever'.

Ex. nty nb rnf hr wd pn everyone whose name is on this stela.8

If special emphasis is to be laid on the relative clause, the m of predication may be placed before the relative adjective on the principle explained and illustrated in § 96, 2.

Ex. tr s8 nb h(i)bw tby ..... m nty mn st hbs as for any writings which the vizier sends ..... being writings (lit. as) which are not covered (i.e. signed and sealed).9

§ 200. Nty in relative clauses with adverbial predicate.—1. When the subject of the relative clause is identical with the antecedent, it is not specially expressed, being implicit in the relative adjective itself.

1 Urk. v. 12, 5-6. Sim. Th. T. S. i, p. 56 (hrw pwy shtm-tw ḥftyw).
It seems unlikely that these passive verbs are relative forms, see § 388.

2 Ee. 93, 1. Sim. th. 89, 20: 102, 16; Sim. B 34, qu. § 200, 1; Sh. S. 51, 115, qu. § 200, 1, end.

3 See PSBA. 22, 37.

4 Hamm. 191, 8.

5 P. Kahun. 21, 43. Sim. T. Carn. 2.

6 Urk. iv. 747.

7 Brit. Mus. 614, vert. 5; Th. T. S. ii. 22; LAC. T3. 6, 3; 10, 9.

8 Leyd. V 103, Sim. Cairo 20057; Dend. 11 b. Cf. also ḫa mi nb as in L. E., Urk. iv. 690, 4.

9 P. Kahun. 11, 23. Sim. Pr. 3, 4.

10 Urk. iv. 1109. Sim. ib. 1990, 12 as read in Unt. v. 115.
RELATIVE CLAUSES WITH NTY

§ 200

Exx. 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃emu nty m hwt-ntr his statue which is in the temple.¹

𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃 emulate m ntt r hp conformably with what is according to law.²

𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃remi Kmt ntyw im hnr f people of Egypt who were there with him.³

𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged ntyw im king of those who are there (yonder), i.e. the dead; epithet of Osiris.⁴

When, however, the negative word follows the relative adjective, a pronoun is inserted.

Ex. 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃 nn ntt nn st m-hnw f there was nothing which was not within it.⁵

2. When the subject of the relative clause is different from the antecedent, it must of course be expressed. The resumptive pronoun or adverb (§ 195) then gives the clue as to how the relative adjective is to be translated.

Exx. 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged bw nty ntrw im the place where the gods are, lit. the place which the gods are there.⁶

To be drunk 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged in nty mrt m hr f by him in whose body the pains are, lit. by him who the pains are in his body.⁷

𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged ir ntr pn nty hr f m lsm as to this god whose face is (that of) a dog.⁸ Note the m of predication.

If the subject of the relative clause be pronominal, usually a dependent pronoun is employed.⁹

Exx. It had been told to the king 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged hr ssm pn nty wr hr f concerning this state in which I was, lit. which I (was) under it.¹⁰

I know 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged bw nty st im the place where it is.¹¹

With the 2nd and 3rd pers. sing., however, the suffixes are generally used, and combine with the relative adjective in the forms 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged ntk;¹² 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged ntf;¹³ variants 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃.logged ntw;¹⁴ and 𓇃𓇃𓇃𓇃𓇃=-=- (rare)¹⁵ and 𓇃𓇃=-=-;¹⁶ these forms seem, however, only to occur in the phrase 𓇃𓇃𓇃𓇃𓇃=-=- bw ntrf (or 𓇃𓇃=-=- hr) im ‘the place where he is’ or ‘thou art’.

Obs. There could be no objection in theory to relative clauses with nty having a nominal or adjectival predicate, but no examples are forthcoming. An example with the m of predication is quoted above.

See Add. for § 200 A.

§ 201. Nty in relative clauses with śgm-f and śgm-n-f.—The relative adjective is comparatively seldom followed by these verb-forms.

Exx. 𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃𓇃 schizophrenic lpm nty m r m sn these eyes of thine with which thou seest, lit. which thou seest with them.¹⁸

𓇃𓇃𓇃ˍ_perms UPLOAD_perms pt t nhk. . . . . . . nty rdi-n-l n-tr sw the bread and beer . . . . which I have given (lit. which I have given it) to you.¹⁹

² Budge, p. 191, 10 (Nw).
³ See § 196 B.
⁴ Budge, p. 191, 10 (Nw).
⁵ Budge, p. 191, 10 (Nw).
⁶ Budge, p. 191, 10 (Nw).
⁷ Budge, p. 191, 10 (Nw).
⁸ Budge, p. 191, 10 (Nw).
⁹ Budge, p. 191, 10 (Nw).
¹⁰ Budge, p. 191, 10 (Nw).
¹¹ Budge, p. 191, 10 (Nw).
¹² Budge, p. 191, 10 (Nw).
¹³ Budge, p. 191, 10 (Nw).
¹⁴ Budge, p. 191, 10 (Nw).
¹⁵ Budge, p. 191, 10 (Nw).
¹⁶ Budge, p. 191, 10 (Nw).
¹⁷ Budge, p. 191, 10 (Nw).
¹⁸ Budge, p. 191, 10 (Nw).
¹⁹ Budge, p. 191, 10 (Nw).

http://www.facebook.com/groups/per.medjat
Negative examples are rather more common.

Exx. 
\[\text{in} \cdot \text{n} \cdot \text{sn ntt n in-tw mityw-sn thry brought (things)}\]
the likes of which had not been brought (before), lit. that which their likes had not been brought.\(^1\)

\[\text{ml nty n mrf like one who has not been ill.}\(^2\)

The last example shows that the subject of the relative clause is in this case expressed, although identical with the antecedent; but it may happen that the suffix of the \textit{sdmtf} form is omitted as obvious.

Ex. 
\[\text{ml ntyw n hpr (for hpr-sn) as though they had never existed, lit. like ones who have not come into being.}\(^3\)

The rarity of \textit{nty} with a following verb-form is due to the fact that the natural method of expressing the same meaning is provided by the participles (§ 353), the \textit{sdmtf} form (§ 363), and the relative forms derived from the passive participles (§ 380). Nevertheless, we shall later have occasion to quote examples in which \textit{nty} is followed by the construction with the old perfective or with \textit{hr} (or \(r\), § 332) + infinitive (rather common, see § 328), or again by the negated verb-form \(n \textit{sdmtf}\) (§ 402).

OBS. Since \textit{tw} cannot be used after \textit{nty} in Middle Egyptian, the phrase \textit{tw wn} ‘there is’ must be reduced simply to \textit{wn}; for an example of \textit{nty wn}, see above § 107, 2.\(^4\) For the Late Egyptian use of \textit{tw} after \textit{nty}, see below § 468, 4.

\section*{§ 202. The negative relative adjective \textit{wty}.}

\textit{Wty} is a common word for ‘which not . . . .’, doubtless a \textit{nisbe} adjective (§ 79) from the feminine of an obsolete equivalent *\textit{tw} surviving only in the O.E. negative particle \(\text{œ} \textit{tw} \textit{my} \textit{w} \textit{twy} ‘that not . . . .’; cf. \(\text{œ} \textit{my} \textit{w} \textit{twy} \textit{w} \textit{twy} ‘that’ from \(\text{œ} \textit{tw} ‘which’ (§ 237).\(^5\) Besides the archaic writing \(\text{œ} \textit{tw} \text{\textit{twy}}\), the Book of the Dead offers the variants \(\text{œ} \textit{twy} \textit{w} \textit{twy}\) and, very rarely, \(\text{œ} \textit{w} \textit{twy} \text{\textit{twy}}.\(^6\) A form \(\text{œ} \textit{twy} \textit{w} \textit{twy}\) also occurs, chiefly when there is no antecedent. The fem. and plur. forms follow the model of \textit{nty} and the other adjectives in \(\text{œ}\).

The rare form \(\text{œ} \textit{twy} \textit{w} \textit{twy}\) is a puzzle; it is more probably a writing of \textit{twty} influenced by \(\text{œ} \textit{twy}\) than a separate negative adjective \textit{nnty}.

\section*{§ 203. Uses of \textit{wty}.}

The negative relative adjective is used like \textit{nty}, only more rarely, and with a few additional employments. The corresponding main clauses may be seen by substituting \(\text{œ} \textit{twy}\) (or \(\text{œ} \textit{nn}\) for \textit{twy}.

\textbf{1. with adverbial predicate, not common.}

Ex. \(\text{œ} \textit{twy} \text{\textit{twy} w} \textit{twy skdw hpr-s that mound of the blessed on which are none sailing, lit. which-not sailing ones are on it.}\(^10\)

Here belongs also the phrase \(\text{œ} \textit{wty} \textit{w} \textit{twy}\) ‘he who has nothing’,\(^11\) lit. ‘who-not (things are) to him’, the implied subject \(\text{ht} \textit{things} being left unexpressed.
2. The phrase \( \text{\textit{wty sw}} \) has much the same sense as \( \text{\textit{wty nf}} \) just mentioned, but is perhaps to be explained as meaning properly 'a no one' on the basis of a possible \( \text{\textit{nn sw 'he does not exist}} \) (§§ 44, 2; 108, 3).

Ex. \( \text{\textit{mnt wty ht n wty sw}} \) I gave things to the nonentity, i.e. the pauper.\(^1\)

3. \( \text{\textit{wty}} \) followed by noun + suffix denies possession, like the similar sentences with \( \text{\textit{nn}} \) exemplified in § 115.

Exx. \( \text{\textit{mdt wty s$s-s}} \) a book without writing, lit. which not is writing of it.\(^2\)

\( \text{\textit{mnw n wty ht f}} \) do not beg from (lit. to) him who has no property.\(^3\)

For a further development of this construction with the infinitive, see § 307, 2.

4. \( \text{\textit{wtt}} \) 'that which does not exist' in the common phrase \( \text{\textit{wtt}} \) 'that which exists and that which does not exist', i.e. everything.\(^4\)

5. with following \( \text{\textit{s$mf}} \), fairly frequent:

Exx. \( \text{\textit{twty s$mf n dd ht f}} \) who does not listen to his belly's prompting.\(^5\)

A lake \( \text{\textit{twtt s$mr mw lmy-s}} \) of the water whereof one cannot gain control, lit. which one does not gain control of the water that is in it.\(^6\)

6. with following \( \text{\textit{s$mf}} \), not very common.

Ex. \( \text{\textit{twtt(n) s$mr rmt $pt r f}} \) one on account of whom no one spent the night disappointed.\(^7\)

7. Whether \( \text{\textit{wty}} \) can be used with the passive \( \text{\textit{s$mf}} \) is very doubtful; see below § 424, 3 end.

§ 204. Other equivalents of English relative clauses.—It will be useful here to summarize various modes of expression which, while not constituting relative clauses from the Egyptian point of view, are often best rendered as such in English.

1. the adjectives in \( \text{\textit{y}} \), especially when derived from prepositions, ex. \( \text{\textit{lmyw-b$h}} \) 'those who were aforetime', lit. 'those-being-in-front'. Note particularly \( \text{\textit{bw hryf}} \), lit. 'the place being-under him', which is identical in meaning with \( \text{\textit{bw n$f lmr}} \) 'the place where he is'. So also other adjectives, ex. \( \text{\textit{nfrt}} \) 'what is good', lit. 'a good (thing)'; see § 96, 1.

2. the emphatic epithet introduced by the \( \text{\textit{m}} \) of predication (§ 96, 2), ex. \( \text{\textit{st$n m $sn}} \) 'a son of yours who is wise', lit. 'as a wise one'.

3. the original meaning of all participles (§§ 353 foll.) and of the \( \text{\textit{s$mdty-fy}} \) form (§ 363) was that of relative clauses in which the subject is identical with
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the antecedent. Exx. *sdmyw* ‘those who hear’, lit. ‘hearing ones’, *mry nb-f* ‘one who is beloved of his lord’, *sdmyt-fy* ‘one who will hear’. This rule applies also ultimately to the relative forms, on which see §§ 380 foll.

Under this head fall also the participles of *wnn* ‘exist’, which closely correspond in their uses to the relative adjective *nty*; see below § 396.

4. As we have seen (§§ 191. 192), the genitival adjective *n* (*ny*), when followed by *sdmf* or *sdm-nf*, may sometimes be translated as a relative clause, ex. *ht nb t nrtr nt sp hmf* ‘all good things which His Majesty received’, lit. ‘of His-Majesty-receives’. So too with the infinitive (§ 305), ex. *sh n sdm nf* ‘a noble who is to be listened to’, lit. ‘a noble of listening to him’.

VOCABULARY

| **come** | **hr** | var. **dr** | spew out.
| **take away, seize** | **c-wnwly** | audience-chamber.
| **be thick; adj. thick, stout** | **sphrt** | remedy, medicament.
| **open** | **nnw** | fortress.
| **remain, be established** | **hmsw** | sloth, lit. sitting.
| **die; death** | **skr-nh** | prisoner, lit. one smitten living.
| **be ill; adj. ill, painful** | **sfdw** | papyrus-roll, book.
| **lean, hr upon** | **sbr** | teach, r concerning.
| **swt** (old *swr*, § 279) | **snb** | be healthy; n. health.
| **be noble; adj. noble** | **spssw** | riches.

EXERCISE XVI

(a) Transliterate and translate:

(1) **l**

http://www.facebook.com/groups/per.medjat
(b) Write in hieroglyphs and transliteration:

(1) I brought away the chief of this country as a prisoner, I seized all that was in his town. (2) Those who were in the ship died. (3) The king's son gave to me a house in which were riches without end; there was nothing which was not therein. (4) He is, moreover, a god who has no equal; he is stout of heart, one who does not allow sloth to assail his heart (lit. he does not place sloth behind his heart). (5) I gave to him who had as to (lit. like) him who had not. (6) The overseer of all that exists, Nakht, whose father is Sonb. (7) There is none who knows the place where he is. (8) He in whose heart is iniquity, his name shall not remain upon earth. (9) The gods who are in Heliopolis are in festival, when they see this great god in his bark.

1 Participles, 'one who knows', 'one who teaches', see § 204, 3.  
2 'But', § 254.  
3 (participle).

LESSON XVII

ADVERBS

§ 205. There are but few words in Egyptian which can be classified specifically as adverbs. 1. Such are, however, the following:

\[ \text{ rá, 'here'} \]
\[ \text{ min 'to-day'; the reading smn has been proposed.} \]
\[ \text{ r-sy, more rarely written } \text{ rs-sy } \text{ 'entirely', 'quite', after negatives 'at all'.} \]

\[ \text{ grt, } \text{ grw, 'also'; after negatives 'further', 'any more'; } \text{ once at least; as in O.E., } \text{ used enclitically like M.E. } \text{ grt (§ 255).} \]

\[ \text{ ln 'where?', 'whence?' (§ 503).} \]
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There is also a series of adverbs connected with the simple prepositions, but derived from the adjectives of § 79; probably all originally ended in -w or -t:

\[ \text{Im} \]
from \[ m \] 'there', 'therein', 'thence', 'thervith.

\[ mm \]
var. \[ m\text{-} \text{t} \] 'therein', apparently a mere Dyn. XVIII variant of \[ \text{Im} \].

\[ ny \]
var. \[ m\text{-} \text{t} \] 'likewise', 'accordingly'.

\[ hntw \]
var. \[ \text{hr} ntw \] 'therewith', 'together with (them)'.

\[ hry \]
having (it)', lit. 'under'.

\[ \text{dr} \]
'at an end'.

Obs. Here doubtless belong \[ tv, trw \], and -\[ imy \] found in special uses, § 113, 2, 3.

2. Other adverbs correspond to the compound prepositions, many originating, like the latter, in the combination of a preposition with a noun. Only a few examples need be quoted: \[ m bsh \] 'formerly', 'in front'; \[ hr hit \] 'formerly'; \[ m hlt \] 'afterwards'; \[ hr si \] 'subsequently', 'later'.

3. Any combination of preposition+noun constitutes an adverbial phrase, and has been so treated in dealing with the sentences with adverbial predicate (Lesson X). Some fixed and frequent expressions deserve special notice: \[ m m\text{-} \text{t} \] 'to-day' (beside simple \[ m\text{-} \text{t} \], above under 1); \[ m\text{-} \text{f} \] 'yesterday'; \[ m\text{-} \text{d} \ ] 'tomorrow'; \[ m\text{-} \text{t} \] 'likewise'; \[ n\text{-} \text{w} \] 'in reality'; \[ n\text{-} \text{sp} \] 'at once', 'together'; \[ hr\text{-} \text{w} \] 'up', lit. 'to above'; \[ r\text{-}hntw \] 'out', lit. 'to outside'; \[ hr\text{-} \text{w} \] 'immediately', lit. 'upon the hands'; \[ hr\text{-} \text{r} \] 'long ago'. This is a mere arbitrary selection, which might perhaps have been bettered.

4. Adverbs derived from adjectival or verbal stems exhibit various forms. Rarely they show the ending -\[ w \], exx. \[ r\text{-} \text{f} \] 'greatly', \[ mrw \] 'painfully'. Much more frequently there is no special ending, exx. \[ nfr \] 'happily', 'well'; \[ t\text{-} \text{f} \] 'quickly'; \[ wdf \] 'tardily', \[ r\text{-} \text{f} \] 'often'; \[ wr \] 'much'. For 'very' the feminine \[ \text{frt} \] is common.

5. Adjectival adverbs are also formed with the help of the preposition \[ r\text{-} \text{f} \] : \[ mnh \] 'thoroughly', \[ t\text{-} \text{f} \] 'exceedingly'; \[ wdf \] 'vigorously'; \[ r\text{-} \text{f} \] 'greatly'.

6. Reference was made in § 88 to the adverbial use of nouns. Some particularly common examples, besides the dates, are \[ m\text{-} \text{t} \] 'eternally'; \[ \text{hitf} \] 'every day'. So too whole phrases such as \[ \text{hitf} \] 'every day'.
§ 206. Syntax of adverbs.—Like adjectives, adverbs can be used either attributively or as predicates. Their use as predicates formed the theme of Lesson X. As attributes (or epithets) they may qualify a verb or an entire sentence:

Exx. ( ) tw h₂₃₄₅₆₇₈₉₁₀₁₁₁₂ r ṁ₁₃₁₄ wrt he praised me for it very greatly.¹

Alternatively, an adverb may qualify an adjective:

Exx. ( ) ( ) nfr wrt m₂₃₄₅₆₇₈₉₁₀₁₁₁₂ r ṁ₁₃₁₄ nbt it was very good to see (lit. very good was to see) more than anything.²

Or else it may qualify another adverb; this applies mainly to wrt ‘very’ as used in the first example of this section.

More remarkable is the employment of adverbs to qualify nouns, an employment found in a restricted number of common phrases and modes of expression: the phrases bök im ‘this thy humble servant’, lit. ‘the servant there’, nb-r-ducer ‘lord of the universe’, lit. ‘lord to the end’ (§ 100, 1), and wā im nb ‘every one thereof’, have already been discussed in connection with the prepositions (§ 158).

We reserve for the next Lesson such sentence-adverbs as s₃₄₅₆₇₈₉₁₀₁₁₁₂ smw ‘probably’, ṁ₁₃₁₄ ṁ₁₅₁₆ ṁ₁₇₁₈ ‘then’, which are usually classified as conjunctions.

§ 207. Comparative and superlative.—The adverb, like the adjective (§ 97), shows no distinct forms for the degrees of comparison. The meaning of the English adverb ‘more’ is, as we have seen (§§ 50; 163, 7), conveyed by the preposition ≈ r. So too after a verb:

Ex. ( ) ( ) ( ) ( ) str-n₁₄ sw r ṁ₁₅₁₆ ṁ₁₇₁₈ I made it greater than it was formerly, lit. I made it more great than what-was-in-front.⁵

The tag ≈ r ṁ₁₄ nbt ‘more than anything’ is common after adverbs, as after adjectives.⁶ Several examples of wrt ‘very’ were quoted in the last section. The same meaning could be produced by a repetition of the adverb, indicated in the writing by the signs sp sn ‘two times’, ‘twice’; exx. ḁᵋ ṁ₁₄ mᵋ mᵋ ‘very truly’; ṁ₁₄ ṁ₁₄ ṁ₁₄ ṁ₁₄ ‘very often’.⁷

§ 208. Position of the adverb.—For the position of adverbial predicates in the sentence see above § 121.

The attributive adverb follows the particular word which it qualifies, see the examples in § 206. If, however, it qualifies a whole sentence it may precede this; for adverbs and adverbial phrases at the beginning of the sentence, either introduced by ṁ₁₃ or without introductory word, see §§ 148, 5; 149, 2.
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We shall see that, of the sentence-adverbs to be studied in the next Lesson, some are regularly placed at the head of the sentence, while others cannot occupy this place, but come as near to the beginning as possible; the latter are called enclitics, see §§ 245-256. The adverb $\overline{\text{\textit{min}}} \ 'to-day' $ shows a marked tendency to be used as an enclitic, though sometimes it is found farther on in the sentence.

Exx. $\overline{\text{\textit{tw min ib-f it}}} \ 'to-day is his heart appeased.'^1$

$\overline{\text{\textit{dd-i n m min}}} \ 'to whom shall I speak to-day?'$

§ 209. Negation of the adverb. $\overline{\text{\textit{n}}} \ 'is' \ ($§ 247, 2$) occurs sometimes with the meaning 'but not' before an adverb or adverbial phrase.

Ex. $\overline{\text{\textit{rw'd inm-f}}} \ 'is wrt his skin is hard, but not very.'^3$

After another negative word, $\overline{\text{\textit{n}}} \ 'is' \ must be translated 'except' or 'unless'.

Ex. $\overline{\text{\textit{m hnt}}} \ 'is r hrt-k do not be greedy except as regards thy own due.'^4$

It seems likely that $\overline{\text{\textit{nn}}} \ 'not' \ could be similarly employed, but no certain instances are forthcoming.

**ADVERB CLAUSES**

§ 210. An adverb clause ($§ 182$) is any part of a sentence which, while having a subject and predicate of its own, functions as an adverb. In Egyptian, adverb clauses fall into two classes, of which the second subdivides into two.

1. **Virtual adverb clauses.** These have either no introductory particle or only such a one as might occur, like $\overline{\text{\textit{is}}} \ 'in', \ in a main clause; they have thus the appearance of complete sentences simply juxtaposed, without link, to the real main clause. There is a similar absolute use of nouns ($§ 88, 1$), so that those who wish may regard the virtual adverb clauses as noun clauses used absolutely as adverbs; see above $§ 193$.

2. **Prepositional adverb clauses.** Just as an adverbial phrase may consist of preposition + noun ($§ 28, 1$), so too an adverb clause may consist of preposition + noun clause. But noun clauses, as we have seen ($§ 183$), are either virtual, i.e. dispense with any special introductory particle, or else are introduced by a word for 'that'. Accordingly we obtain:

2a. **Prepositional adverb clauses without $\overline{\text{\textit{ntt}}}$.** These consist of preposition + virtual noun clause, ex. $\overline{\text{\textit{hr sdm-f}}} \ 'because he hears'$.  

2b. **Prepositional adverb clauses with $\overline{\text{\textit{ntt}}} \ (or twtt)$.** Ex. $\overline{\text{\textit{hr-ntt sdm-f}}} \ 'because he hears', \ lit. 'because of that he hears'$.  

The three varieties of Egyptian adverb clause thus resulting from our two main classes will be discussed in turn.

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§ 211. Difficulties in connection with virtual adverb clauses in Egyptian.—This topic was touched upon as far back as Lesson II (§ 30), where it was learnt that the verbal sentence $\text{wbn r} \ r \ \text{m pt}$ might, in certain contexts, correspond to English ‘when (or if) the sun rises in the sky’ or ‘that the sun may (or might) rise in the sky’, and that the non-verbal sentence $\text{r} \ r \ \text{m pt}$ might correspond to English ‘when the sun is (or was) in the sky’ or ‘the sun being in the sky’, etc. Such virtual adverb clauses play an important part in Egyptian, and our task in the next few sections will be to illustrate the range of English meanings covered by them. By way of preface, we must caution the student that there is here a serious risk of imputing to the Egyptian writers distinctions which are, in fact, due only to the analysis of our English translations. It must be remembered that in form the virtual adverb clauses are complete sentences, and that what they say is simply (e.g.) ‘sun rises in sky’ and ‘sun in sky’. But we must take care not to run into the opposite error of maintaining that, because the Egyptians used one and the same form of words for (e.g.) ‘the sun rises in the sky’ and ‘when the sun rises in the sky’, therefore they did not feel that the first was a statement and the second a clause of time. Such a contention would be absurd; broadly speaking, the Egyptian must have known as well as we do the difference between an assertion and a temporal qualification; often, however, he was content with leaving the matter to the discrimination of the listener, where we should be at pains to convey our precise intention. This being so, we are reduced to guessing at the meaning, and since we guess from the English standpoint and not (except to a very limited extent) from the Egyptian, we are apt to be mistaken, the more so, because an Egyptian virtual adverb clause may often be translated in several different ways without materially altering the sense of the passage as a whole.

Thus a difficulty in connection with virtual adverb clauses is that we frequently cannot be sure that they were not felt as independent sentences. We have only the precarious guidance of our English translations to help us to a decision, and the additional difficulty now presents itself that formally independent sentences in English are often virtually subordinate in meaning; exx. ‘you enter the house (= if you enter), I leave it’; ‘he had pinned his hopes on the meeting (= since he had), therefore he was bitterly disappointed’. As a general rule, when Egyptian statements which are ultimately subordinate in meaning are very long, they may be presumed to have been felt as separate sentences; examples will be found among the statements with $\text{rf}$ and $\text{ist rf}$ quoted in §§ 119, 2; 152. We cannot, however, be confident that the Egyptian feeling in such cases was identical with our own. To sum up, the boundary line between independent sentences and virtual adverb clauses is, both in English and Egyptian, a shifting and uncertain one.
§ 212. Virtual clauses of time, with verbal predicate.—In this common variety of adverb clause, the Σδμ·f form refers to time identical with, and the Σδμ·n·f form to time anterior to, that of the main clause: a state of affairs more briefly expressed by saying that Σδμ·f has here relative present time, and Σδμ·n·f relative past time.

Like the adverbs of which they are the equivalent, such virtual clauses of time may either follow or precede the main clause (§ 208). For the much rarer case when the clause of time occurs parenthetically between elements of the main clause, cf. the first example above in § 188, and see further below in § 507, 6.

The following examples with Σδμ·f illustrate the cases where the main verb is past, present, and future and where the adverb clause precedes or follows the main clause.

1. Dā·n Dhwty-nht pn, mnr·f rtw n shty pn then said this Djeḥutnakht, when he saw the asses of this peasant.¹

2. ṭw·h, sdr ḫr mn·n ḫr ṭd·t n·(i) rtw when night came, he who spent the night upon the road gave me praise.²

3. ṭḥw ṣḥ-tw·f, ḡw ḡ·t·w·f attacking when he is attacked, desisting when the enemy (lit. one) desists.³

4. hnt·k, dd·tw n·k ṭrw when thou farest upstream, praise is given to thee.⁴

5. ṭḥ wšb·k, ḡš·t·w·k so that thou mayst answer, when thou art addressed.⁵

6. sdr·k, swn·k ṭb·k ḡš·k when thou liest down, guard for thyself thine own heart.⁶

Examples with Σδμ·n·f have been quoted earlier (§ 67, end), but two will be added here by way of contrast to the above, and in order to illustrate the position either before or after the main clause.

7. ḥd·k sw, rdi·n·k Σδμ·f ni ḥd(w)·k sw ḫr·s thou shalt punish him after thou hast caused him to hear that on account of which thou punishest him.⁷

8. ḫd·n tr, ṭw·i ḫr·f mr wn bhl when day had dawned, I was upon him as though it were a falcon.⁸

The adverb clause may be reinforced, and its meaning made more apparent, by some particle or, to be more precise, sentence-adverb. Thus the enclitic Σ rf may serve, as we have seen (§ 152), to point forward to a main clause, so that the clause which it accompanies is best translated with 'now when'.
VIRTUAL ADVERB CLAUSES

§ 212

So too (§§ 119, 4; 243) occasionally in Dyn. XVIII.
Exx. Happy is the temple of Amun....... § 1 sw $spf nfrw-š when he receives its good things.\(^6\)

Tuthmosis III made as his monument to Amun...... the erecting of his sacred place...... and it was adorned with eternal work § 1 sw gm-n hmf wr r wis after His Majesty (lit. lo, His Majesty) had found (it) gone to ruin.\(^4\)

§ 213. Virtual clauses of circumstance with verbal predicate.— Sometimes a st/mf, or more rarely a st/m-nf form, similar to those dealt with in the last section cannot be translated as a clause of time, but serves rather to express an attendant circumstance. In such a case English often uses a participle, particularly after verbs of seeing, finding and the like.

Exx. § 1 sw ir-nf tsṯt, hnt-iwyiw-š I made my boundary, going further south than (lit. I out-fronted) my fathers.\(^8\)

There is none like him § 1 mš[t(w)]f hrf R-pdtwy when he is seen charging (lit. he charges) the Ropedjetiu.\(^9\)

Sometimes a st/mf form alternates with the st/m-nf of narrative to express concomitant facts of a descriptive nature; these, though strictly subordinate, may have to be translated as English main sentences.

\(^1\) See Reck. 19, 187, where many examples are quoted.
\(^2\) Urk. iv. 698.
\(^3\) Munich 3, 15–6.
\(^4\) Urk. iv. 882. Sim. ib. 197, 17; 818, 3; 834, 14.
\(^5\) Urk. iv. 895–6.
\(^6\) Th. T. S. i. p. 40. Sim. Urk. iv. 836, 9; 1163, 3. To be translated as an independent sentence, Sim. K. 15, qu. § 66, end; Urk. iv. 279, 12.
\(^7\) Urk. iv. 83.
\(^8\) Berl. XI. i. p. 257, 4. Sim. Sim. B 45–6; Peab. B 2, 117; Herod. 34; Cairo 20712, a 8; T. Carm. 14–5; Urk. iv. 865, 8; Arm. 103, 4.
\(^10\) Eb. 40, 1. Sim. Urk. iv. 9, 11–2; Urk. v. 161, 14–6; 162, 6–9.
\(^11\) MARUCCHI, Gli Obelisehi I, left. Sim. Eb. 107, 17; Sm. 10, 13.
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Ex. I heard (\textit{sdnr-n·t}) his voice as he was speaking, being near at hand; \(\text{	extit{ps}h\ \textit{tb·t}, \textit{sn\ rw·t}}\) my heart was distraught, my arms opened wide.\(^1\)

Later on (§ 314), we shall find that the verb-form known as the old perfective is very commonly employed in virtual clauses of circumstance, particularly (§ 315) after the verbs of \textit{seeing} and \textit{finding} above mentioned. In that case, however, the circumstance is more of the nature of a state or condition, whereas with the \textit{sdn} or \textit{sdnr} form it involves an action.

\textit{OBS.} Virtual clauses of \textit{concession} are so rare as not to require separate treatment here; in any case they would not differ in appearance from virtual clauses of circumstance; see the first ex. in § 507, 6.

§ 214. Virtual clauses of time and circumstance with non-verbal predicate.—Clauses of time and circumstance are so closely akin, that it would be neither easy nor desirable to distinguish between them again here. The topic has been dealt with incidentally in Lessons X, XI and XII, where references will be found.

To sum up what has been previously stated, when the predicate is \textit{adverbial}, the subject may be introduced in various ways. The following table will recall the details.

**Nominal subject**

- Noun alone, frequent (§ 117, 1)
- \textit{tw} + noun, only in marked contrasts (§ 117, 1)
- \[wn + noun\]
- \textit{išt}, \textit{išt}, \textit{išt}, or \textit{sk} + noun (§ 119, 2, 3)
- \textit{tl} + noun, seldom, and only after Dyn. XVIII (§ 119, 4)
- \textit{nn} 'not' + noun (§ 120)

**Pronominal subject**

- [Pronoun cannot stand alone, § 117, 2]
- \textit{tw} + suffix, very common (§ 117, 2)
- \[wn + suffix, past time, rare\]²
- \textit{št}, \textit{št}, \textit{št}, or \textit{sk} + dep. pron. (§ 119, 2, 3)
- \textit{tl} + dep. pron., not common until Dyn. XVIII (§ 119, 4)
- \textit{nn} 'not' + dep. pron. (§ 120)

\textit{OBS.} For an important development of these constructions, in which their form is employed to introduce the equivalent of English verbal predicates, see below Lesson XXIII.

When the predicate of a virtual clause of time or circumstance is \textit{nominal}, it is not usual to employ any of the specifically nominal constructions of Lesson XI. Recourse is had to the \textit{m} of predication, and the model of the sentence with adverbial predicate is followed. Examples in §§ 117, 2; 119, 2.

When the predicate is \textit{adjectival}, the adjective itself is but rarely used; see however an example after \textit{tw}, § 142. As a rule, the adjective-verb (§ 135) is substituted, the construction subject + old perfective being employed. Examples below in § 322.
VIRTUAL ADVERB CLAUSES

§ 214

Theoretically, there is nothing to prevent any of these clauses from preceding the main clause in anticipatory emphasis (§§ 146 foll.). In general, however, they will be found to follow; only when the subject is introduced by ist is the position before the main clause at all common.

§ 215. Virtual clauses of circumstance used as predicate.—We must here mention some rare but interesting examples where a virtual clause of circumstance is used as an adverbial predicate after tw or wnn (cf. §§ 117, 118).

Exx. Seek out for thyself all beneficent deeds wnnf trtyf stp which has streaming eyes, lit. which is its-eyes-streaming.1

If I see a bull wnnf ithf which has streaming eyes, lit. there is no wrongdoing in it.2

The last quotation exemplifies the construction noun + old perfective to be discussed in Lesson XXIII. In certain other examples, it is also possible to interpret the noun as a virtual genitive in anticipatory emphasis according to § 148, 3.

Exx. tw it-k Imm-Re ibf htp hr trn.k wxf thy father Amen-Re is content of heart (lit. is his-heart-being-content) at what thou hast done for him.3 Or else: thy father Amen-Re, his heart is content.

wn-in hmf ibf wri r dwf htr s thereupon His Majesty was downcast concerning it.4 Lit. either ‘His Majesty was his-heart-being-fallen-into-evil’, or else ‘His Majesty, his heart was fallen, etc.’

Obs. Not improbably such compound tenses as tw śdm.f, tw śdm-n.f should be explained under this head; see below § 461.

§ 216. Virtual clauses of condition.—These are closely allied in meaning to clauses of time, and it often happens that a subordinate śdm.f form may be translated indifferently ‘if’, ‘when’, or ‘whenever’.

Ex. tw m pt bnm-tw.f, dd-k the air in heaven, it is breathed if (or when or whenever) thou sayest.5

Cases occur, however, where ‘if’ is more appropriate in the English rendering.

Exx. mrt nm nh msd-in hpt, tw tn r drp n.f if ye love life and hate death, ye shall offer to me.6 However, for ‘if’ we might substitute ‘as’, see below § 218.

hr hst nt N pn r ts, hr Nwt r ts if the face of this N (= an Eg. personal name) fall to the ground, Nut will fall to the ground.7

The Egyptians showed great liking for the form of sentence exemplified in the last quotation, where the repetition of the same verb-form suggests the

1 Pt. 87. Sim. Rec. 4, 131, 4; Urk. iv. 501, 10, qu. § 396, 1.
2 P. Kab. 7, 36, Sim. Urk. iv. 1166, 12.
3 Urk. iv. 580, 3, Sim. LAC. TR. 15, 16.
4 Wente. 9, 12.
6 Quib. Saqq. 1 06 9 n. Sim. LAC. TR. 4, 33-40, 5, 3-5; Urk. iv. 479, 6-17, 1067, 3.
correspondence and interdependence of the two clauses. Compare in § 107 a common type of example with \textit{wnn}, where the most suitable rendering is ‘so long as heaven shall exist, so long shalt thou exist’.

Lastly, note the use of \textit{n is} (§§ 209; 247, 2) to express the meaning ‘if not . . .’, ‘unless’.

Ex. \textit{nn dd-n rk-k hr-n, in bsmw sbs \textit{pn}, n is dd-n \textit{rk} rn-n} we will not allow thee to pass by us, say the posts of this door, unless thou hast told us our name.\footnote{Budge, p. 264, 3-4.}

Obs. With adverbial predicate, virtual clauses of condition are extremely rare;\footnote{See, however, \textit{Rhind} 28, beginning; and with the repetition just noted, \textit{Peas. B} 1, 120.} the prepositional type with \textit{br} is here preferred, as also when the clause of condition has to contain a nominal or adjectival predicate, see above § 150. Virtual clauses of condition were possibly negated by \textit{tm}, see § 347, 3.

\section*{§ 217. ‘Whether . . . . or whether’ clauses.—A repetition of words was also the regular Egyptian method of expressing alternative conditions; compare French \textit{soit . . . . soit} and the repetition of words usual in Egyptian co-ordination and disjunction (§ 91).}

Ex. \textit{msn pt, msn ti, mk: tb-sn r mrw} looked they at sky or looked they at earth, their hearts were stouter than (those of) lions.\footnote{Sh.S. 28-30. Sim. Lac. TR. 2, 3-6.}

We may note two examples where the repeated element is not a simi form.

Ex. \textit{tw sms-n(t) nb t}, \textit{sms-n(t) nb ngs, u tw \textit{ht} tm} whether I served a great lord (or whether) I served a little lord, no cause of complaint arose, lit. nothing came therein.\footnote{Cairo 20001.}

\textit{tn, ntk is \textit{ht} \textit{tn}} whether (lit. behold, § 234) I am at the Residence, or whether (lit. behold) I am in this place, it is thou who canst hide this horizon.\footnote{Sim.B 232-3. Sim. with \textit{mk}, \textit{Peas. B} 1, 213-4; with \textit{tb}, \textit{Eb}. 39, 18-9.}

Obs. The alternatives suggested by repetition are not necessarily subordinate clauses; in one passage, at least, they seem to express the meaning of main clauses presenting alternatives, cf. \textit{tw-f mwtf hr-s, tw-f \textit{enhf hr-s} ‘he either dies or lives from it’, lit. ‘he dies under it, he lives under it’}.\footnote{P. Kah. 7, 51-3.}

\section*{§ 218. \textit{Virtual clauses of asseveration.}\footnote{§ 218. \textit{Virtual clauses of asseveration.}—Under this separate head must be placed certain formulae used in oaths and adjurations.}—Under this separate head must be placed certain formulae used in oaths and adjurations.

Exx. \textit{mr-tn \textit{nh} n(t)} S-(n)-\textit{Wsrt, dd-n(t) m mst} as (king) Sesostris lives for me, I have spoken in truth.\footnote{See in general J. A. Wilson in \textit{JNES}. 7, 120. The oaths with \textit{mnh}, see \textit{ib}. 152; \textit{Wb}. i. 202.}

\textit{Whh \textit{Imn}, whh \textit{pt hhs} as Amün endures and as the Prince endures.\footnote{\textit{Seqenmutu} 4-5. Sim. ANTHES. no. 49, 4; somewhat differently, \textit{ib}. no. 22, 19; Berl. \textit{AI}. i. p. 258; 16; with \textit{n-mh} (and pers. plur.), \textit{Sim} 5. 1.}

\textit{AZ}. 43, 30. 35-37. 39. Sim. in simple \textit{asseveration}, \textit{Urk.} iv. 38, 10; 488, 17.}
VIRTUAL ADVERB CLAUSES § 218

The usual oath sworn by the king in Dyns. XVIII-XIX was as follows:

"... lives for me and loves me, and as my father Amün praises me." ¹

That it is a mistake to render 'as [1] live for myself' ² is indicated by the absence of any such variant as *f--i. Grammatically, there is no objection to Re as subject of two simi forms, see § 488, and the sense thus obtained is confirmed by Hathor's once addressing the sun-god with the words f--i 'as thou livest for me'; ³ if Re, in the same text, swears f--i "as I live for myself" ⁴ it is clearly for lack of a superior being to invoke. However, one badly written ex. of the royal oath shows f--i 'as I live', ⁵ and an official of Dyn. XII once uses f--i similarly. ⁶ In Dyn. XVIII f--i appears as a noun for 'oath', ⁷ and even as a verb 'to swear'. ⁸

§ 219. Virtual clauses of purpose.—The use of sdmf to express purpose (above § 40, 1) seems to be an extension of its use to express an attendant circumstance; quite unambiguous cases are rare.

Exx. It is a case for letting thy attendant come to me .... ⁹

m it hmf drf isft when His Majesty came that he might repress wrongdoing. ¹⁰

I opened my mouth to my soul, wšb-l ddt-nf that I might answer (or, answering) what he had said. ¹¹

It is often difficult or impossible to distinguish clauses of purpose from the sdmf in wishes and exhortations, for which see above § 40, 2; on this difficulty see § 337.

When the predicate in clauses of purpose is adverbial, wmf is employed, see § 118, 2; so too with the m of predication, when the predicate is nominal. With adjectival predicate, the sdmf form of the adjective-verb is used; an example was given in § 143.⁹

Obs. The verb in a virtual clause of purpose may be negatived by the help of the negative verb tm, see below § 347, 4.

§ 220. Virtual clauses of result.—It is sometimes necessary to translate sdmf with a clause introduced by 'so that', 'that'.

Ex. I am not, forsooth, a confederate of his, that I should strut in his enclosure. ¹²

Obs. We shall see that lb+sdmf may often be well rendered in English by 'so that he may hear' (§ 228); moreover, the sdmf-lmf form was used to express results (§ 429). From the Egyptian point of view, however, both these methods of expressing consequences were undoubtedly main, not subordinate, clauses.
§ 221. Virtual clauses of cause.—In these clauses the sdm·n·f form is apt to be used, since the act assigned as cause is as a rule anterior to the action expressed in the main clause. Examples are uncommon.

Ex. ḫjr-ntt 'because', perhaps also written ḫf-n·f 'forasmuch as', ḫf·ntt 'since', more rarely ḫm-ntt 'seeing that', ḫm·ntt 'in view of the fact that', ḫf·ntt 'inasmuch as', ḫm·ntt 'because', perhaps also written ḫm·ntt 'inasmuch as'.

§ 222. Prepositional adverb clauses without ntt.—Turning now to this second class of Egyptian adverb clauses (see § 210, 2 a), we find that little remains to be said about them, since they have been discussed in detail in connection with the prepositions (§§ 154–7; 162–181). We may, however, classify them according to the various meanings which they express.

1. clauses of time. With m 'when'; r 'until'; ḫf 'when'; ḫr 'since'; m·f 'after'; r·f 'after'; tpr 'before'; r·tm 'every time that'.

2. clauses of condition. With ḫr 'if'. Cf. too with m or ḫm 'according as'.

3. clauses of asseveration. With m or ḫm 'according as'.

4. clauses of concession. With m 'though'.

5. clauses of purpose. With n-mw rt (rarely n-tb n) 'in order that'.

6. clauses of result. With r 'so that'.

7. clauses of cause. With n 'because'; ḫr 'because'; n-kr(n) 'by virtue of the fact that'; n-(or m)-nt(n) 'inasmuch as'; n-wn n 'inasmuch as'.

8. clauses of comparison. With ḫr 'than'; ḫr 'according as'; ḫf 'according as'; ḫm 'as when'; ḫm 'according as'.

9. clauses of co-ordination. With ḫm 'and'.

10. clauses of exception. With ḫw 'but'.

For the position of such prepositional adverb clauses see above § 159. To negate the verb in them use is made of the negative verb tɛm, see below §§ 347, 5; 408.

§ 223. Prepositional adverb clauses with nntt 'that'.—In this third type of adverb clause (§ 210, 2 b), which always follows the main clause, a preposition is again used as introductory word, but the noun clause governed by the preposition is ushered in by nntt 'that' (see § 187). Whereas the prepositional adverb clause without ntt is essentially verbal (except in the instances quoted at the end of § 154), that with ntt uses various types of sentences, verbal no less than non-verbal.

The prepositional phrases thus employed are ḫm·n·f nntt 'forasmuch as', ḫm·f nntt 'because', ḫm·n·f nntt 'since', more rarely ḫm·n·f nntt 'seeing that', ḫm·ntt 'in view of the fact that', and ḫm·n·f nntt 'because', perhaps also written
defectively \(\textit{ntt}\).\(^1\) The clauses introduced by these all come under the head of clauses of \textit{cause}. The common \(\textit{ntt}\) seems likewise often to usher in a reason, when it may be translated 'inasmuch as', 'seeing that';\(^2\) but it has also another use to be discussed later (§ 225).

Non-verbal examples:

The Osiris N has not suffered shipwreck . . . . \(\textit{dr-ntt} \text{ \textit{ru} \textit{n} \textit{Re} \textit{m} \textit{ht} \textit{nt} \textit{Wsr} \textit{N} \text{ since the name of \textit{Re} is in the body of the Osiris N.}\(^3\)

\(\textit{hr-ntt} \textit{ir} \textit{gr} \textit{m-hi} \textit{ph} \textit{ssh} \textit{m} \textit{t}\) \(\textit{hrwy} \text{ since he who desists after attack is a strengthener of the enemy's heart.}\(^4\)

Verbal (and pseudo-verbal, § 329) examples:

\(\textit{hr-ntt} \textit{ink} \textit{s} \textit{w} \textit{m} \textit{r} \textit{m} \textit{tu} \textit{nb} \text{ forasmuch as I am the son of a priest like any one of you.}\(^5\)

Sharpen your weapons \(\textit{ntt}\) \(\textit{tw} \textit{r}\) \(\textit{t}\) \(\textit{h}\) \(\textit{mr}\) \(\textit{hr}\) \(\textit{pp}\) \(\textit{hsy}\) \(\textit{m}\) \(\textit{dws}\) \(\text{seeing that it is intended to engage issue (lit. one is going to join to fight) with that vile enemy to-morrow.}\(^6\)

The last example but two shows that, if the construction requires it, the dependent pronoun 1st sing. may be placed after \textit{ntt}. So too 2nd sing. m. \(\textit{tw}\),\(^7\) 3rd sing. m. \(\textit{sw},^11\) f. s(y),\(^12\) In MSS. of Dyn. XVI\(\text{I}I\) onward, particularly of the Book of the Dead, such writings as \(\textit{ntt}\) \(\textit{tw}\) \(\textit{tw}\) \(\textit{r}\) \(\textit{hmn}\) \(\textit{hr} \textit{ph} \textit{hsy} \textit{m} \textit{dws}\) \(\text{seeing that it is intended to engage issue (lit. one is going to join to fight) with that vile enemy to-morrow.}\(^6\)

However, just as \(\textit{ntt}\) \(\textit{k}\) and \(\textit{ntf}\) have been seen to occur in the phrase \(\textit{ntt}\) \(\textit{im}\) in place of \(\textit{nty} \textit{tw}\), \(\textit{nty} \textit{sw}\) (§ 200, end), so too after \(\textit{ntt}\) the suffixes 2nd and 3rd sing. m. are preferred to the dependent pronouns.

Exx. \(\textit{dr-ntt} \textit{k} \textit{i-t(i)} \textit{m} \textit{w} \textit{mm} \textit{nw}\) since he is one among these.\(^15\)

\(\textit{hr-ntt} \textit{hr-ntt} \textit{k} \textit{i-t(i)} \textit{m} \textit{w} \textit{mm} \textit{nw}\) since he is one among these.\(^15\)

\(\textit{hr-ntt} \textit{hr-ntt} \textit{hr-ntt} \textit{k} \textit{i-t(i)} \textit{m} \textit{w} \textit{mm} \textit{nw}\) since he is one among these.\(^15\)

An obscure instance of \(\textit{hr-ntt} \textit{k} \textit{i-t(i)} \textit{m} \textit{w} \textit{mm} \textit{nw}\) since he is one among these.\(^15\)

\(\textit{hr-ntt} \textit{hr-ntt} \textit{hr-ntt} \textit{k} \textit{i-t(i)} \textit{m} \textit{w} \textit{mm} \textit{nw}\) since he is one among these.\(^15\)
Vocab.

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VOCABULARY

rob, steal.
command.
be young, rejuvenated.
hand over, bequeath.
repel, turn back (someone).
ox.
door; door-keeper.
priesthood, priests (collective).
the Great House or palace; Pharaoh (see above p. 75).
diadem, or like; keeper of the diadem (?)
hy, var. husband.
chattels, belongings, lit. vessels.
var. widow.
/orphan, waif, poor man.
yesterday; yesterday, adverb.
peasant, fowler.
image, idol.
folllower, attendant.
quickly.
where? whence?
down, lower part; downcast.

EXERCISE XVII

(a) Reading lesson; from a funerary stela of Dyn. XII:

<table>
<thead>
<tr>
<th>Entry</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>nfr-hit</td>
<td>diadem, or like; keeper of the diadem (?)</td>
</tr>
<tr>
<td>wnwt</td>
<td>priesthood, priests (collective)</td>
</tr>
<tr>
<td>Pr-t/</td>
<td>the Great House or palace; Pharaoh (see above p. 75)</td>
</tr>
<tr>
<td>sf</td>
<td>yesterday; yesterday, adverb</td>
</tr>
<tr>
<td>hwr</td>
<td>down, lower part; downcast</td>
</tr>
</tbody>
</table>

1 Brit. Mus. 101, see JEA. 21, 1. The position of the signs and not very regular orthography are here retained.
2 A compound name 'Senwosret-is-(my)-lord'; on its last element S-n-Wsr, see above, p. 71, n. 4.
3 Town names being fem. (§ 92, 1), (uf) can refer only to the nfr of hwr-nfr or to the name of Osiris implicitly present, see JEA. 23, 261; hence our translation 'its' is not strictly accurate.
4 This formula (cf. Urk. iv. 365; old writing (uf)) elsewhere has no suffix after (uf); here perhaps a mistake.
The promises are clearly all dependent on the condition that the priests shall recite the funerary formula. See below pp. 170-1.

A name of Osiris, in Greek ODDophris, probably meaning 'he who is happy'.

See below p. 173. The sign 'C7 serves also as det. (= <JE7) of bb preceding, see § 6a (Add.)

'The keeper of the diadem (?) and attendant of the Great House Nebipusenwosret. He says to the priesthood of the temple of Abydus, and (of) its chapels of the king of Upper and Lower Egypt:—The king shall be rejuvenated in your (?) life, the monuments of your city gods shall stand firm for you, ye shall be in (lit. under) the favour of your sovereign, ye shall hand on your offices to your children, and your offspring shall be established upon your seats in your offices of eternity; ye shall not hunger, ye shall not thirst, nay the great god has commanded that ye be on earth in his favour; ye shall not be repelled in (any) difficult place, (being) in the favour of your city gods; (according as) ye shall say: An offering which the king gives (to) Osiris, lord of Abydus, (even) the great god Onnophris; a thousand of bread, beer, oxen and fowl, invocation-offerings at every feast, to the spirit of the keeper of the diadem (?) and attendant of the Great House, Nebipusenwosret, son of Ita.'

(b) Write in hieroglyphs and transliteration:

(1) Now when he had heard this, he went forth very quickly to the door (shı) of the temple, and sat down beside the door-keepers who were there. And one of (lit. in) them said to him: 'Whence hast-thou-come? And he was silent, his face downcast, and he answered them not. (2) It shall be well with you, (if) ye do the like. (3) As my father lives for me, I speak in truth. (4) Would I had (some) potent (mnḥ) idol, that I might steal the belongings of
Exerc. XVII

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this peasant by means of it. (5) He loved me, (because) he knew my arms were vigorous. (6) She is more beautiful than she was yesterday. (7) I was a possessor of favour upon the earth, forasmuch as I was a father of the orphan and a husband of the widow.

(c) Translate into hieroglyphs in several different ways:
(1) His Majesty honoured him when he was a child. (2) I knew that she was a goddess because she had said these words. (3) When he had arrived at the city, he found no one.

EXCURSUS B

The Formula of Offering employed in the Funerary Cult.

Throughout the period covered by this book, the presentation of food-offerings, whether real or fictitious, and alike in temple and in tomb, was called irt htp-di-nesu 'performing (the rite named) htp-di-nesu', or 'a-boon-which-the-king-gives'. The offerer, who is in theory Horus, the son and heir of the dead Osiris, stands with arm upraised ('\( \|^{\prime} \)\) in the attitude of invocation (his gesture is that of \( \|^{\prime} \)\) nis 'calling' or 'invoking') before the shrine, statue, or stela of the god or deceased parent, and pronounces the htp-di-nesu formula; there was deemed to be little difference in the efficacy of this, whether actual offerings were present or whether they were only imagined or desired.

We will here quote one short, but typical, example of the htp-di-nesu formula, as inscribed on innumerable stelae and other funerary monuments:

\[ \text{Htp di nsw Wsir nb Ddhw, ntr s, nb 3bdw,} \]
\[ \text{dis pr-t-hrw (m) t hnk, krw ipdhw, ss muht,} \]
\[ \text{ht nbt nfrt wbt ruht (\$ 384) ntr lm,} \]
\[ \text{n ki n imhy S-n-Wsrt, mkr-hrw.} \]

'A boon which the king gives (to) Osiris, lord of Busiris,\(^1\) the great god, lord of Abydus, that he may give invocation-offerings consisting of bread and beer, oxen and fowl, alabaster and clothing, all things good and pure on which a god lives, to the spirit of the revered Senwosret, justified.'\(^2\)

The phrase irt htp di nsw is one of very ancient date;\(^3\) in spite of a slight doubt as to whether di is the verb-form which we shall come to know as the relative form (\$ 382), as well as some uncertainty as to the precise meaning of htp, the phrase may with approximate accuracy be rendered 'a boon which the king gives'. In the Old Kingdom this phrase is frequently employed in reference to favours of various kinds bestowed upon his subjects by the king;

\(^1\) A town in the centre of the Delta.
\(^2\) Brit. Mus. 198 (Dyn. XII).
\(^3\) For a full discussion see Th. T. S. i, 79–93; critically reviewed by G. Farina in Rivista degli studi orientali 7, 467.
among such boons we find clothing, coffins, a sacrificial ox, or again even the rank and title of prince. The food-offerings made by the living Pharaoh in the pyramid-temple of his deceased father or predecessor were likewise known as $\text{hdp di nsw}$ ‘a boon of the king’. In fact, it would seem as though all funerary gifts and privileges were in a certain sense boons given by the king, though certain deities like Anubis, the god of embalmment, Osiris, at once the dead king and king of the dead, or Geb, the earth-god, were also desired or recognized as givers of like benefits. Hence in the Old Kingdom we find on almost every funerary false door or lintel some such formula as the following: 1

$\text{hdp di nsw}$, $\text{hdp (di) 'lnpw}$, $\text{hnty s ntr}$, $\text{tpy dawf}$,
$\text{pr nfd hrw}$ ² $\text{m hbo nb}$ ³ $\text{rc nb}$,
$\text{Pth-šps}$.

‘A boon which the king gives, and a boon (which) Anubis, in front of the divine booth, he who is upon his mountain, (gives): (namely) that there may be (made) invocation-offerings for him at every festival and every day; Ptahshepses.’

There are many variants, and in place of the food-offerings here aspired to we frequently find reference to such benefits as a goodly burial in the West, or power to walk ‘on the roads upon which the revered ones walk’. The point to be observed, however, is that in the Old Kingdom the king and whatever god is named are mentioned in parallelism with one another as givers of the boon or boons bestowed; the phrase $\text{hdp di nsw}$ is followed by the co-ordinated phrase $\text{hdp di 'lnpw}$ ($\text{Wsr, Gb}$) ‘a boon which Anubis (or Osiris, or Geb) gives’, though for the complete writing $\text{hdp di 'lnpw}$ is frequently substituted $\text{hdp di nsw}$, as in the example quoted, or even $\text{hdp di nsw}$ alone.

That the $\text{hotp-di-nesu}$ formula found in Middle Egyptian is the direct outcome of the Old Kingdom formula discussed above is quite apparent; but it is equally apparent that in the later period it had undergone re-interpretation. A series of variants shows that the divine name which follows the phrase $\text{hdp di nsw}$ was now understood as a dative, though it is only at a far later period that the preposition $\text{n}$ was inserted. The best proof of this re-interpretation is the fact that, if one god is named after the phrase $\text{hdp di nsw}$, the following clause of purpose has $\text{dil' tf}$ ‘that he may give’ (see the example which served as our starting-point) with a singular suffix-pronoun, whereas if several gods are named we find $\text{di·sn}$ ‘that they may give’; had the king and the god (or gods) been still regarded as collateral givers of the funerary benefits, the verb $\text{di·sn}$ with plural suffix would have been found in all cases.

Thus, in the Middle Kingdom and later, the idea underlying the $\text{hotp-di-nesu}$ formula is that the king gives, or has given, or is to give, an offering to some god in his temple, in order that the latter in turn may give offerings to a private
EGYPTIAN GRAMMAR

individual in his tomb or wherever a memorial of that individual has been dedicated. The view thus indicated of the source of private funerary offerings corresponds to the actual practice of the Twelfth Dynasty and later, since of the vast quantities of food accruing to the temples only a small portion was consumed by the priests, the rest being distributed by contract or otherwise to the persons in charge of private funerary cults; such persons, if not the sons or immediate relatives of the priests, were known as \( \text{hmr-k3} \) 'soul-priests', lit. 'servants of the \( \text{ka} \) (see below). In Middle Egyptian \( \text{prt-hrw} \) may be rendered 'an offering which the king gives', since the boon therein contemplated was always food-offerings. Many more divine names are used than in the Old Kingdom, when only a few funerary and chthonic deities were regarded as givers of boons in company with the king.

The difficult expression \( \text{prt-hrw} \) obviously had \( \text{prt-r-hrw} \) 'the voice goes forth' as its starting-point, these words referring to the \( \text{hotp-di-nesu} \) formula accompanying the presentation. The actual offerings were, however, so closely associated with the expression that this often received the determinative \( \text{prt} \) and practically acquired the meaning 'make an offering'. Throughout the Old Kingdom \( \text{prt} \) was treated grammatically as a transitive verb with \( \text{hrw} \) as object, whether or not the whole was consciously felt to mean 'send forth the voice' with evocative magical intent. Side by side with this verbal use was the compound noun \( \text{prt-hrw} \) of which the first element was the infinitive \( \text{prt} \), 'a going' or 'sending' forth (§ 298). Both verbal and nominal uses are perhaps best paraphrased with the help of the term 'invocation-offerings', as in our translations above. After O. K. the writing \( \text{prt-hrw} \) is shown by the variant \( \text{prt-r-hrw} \) to be equivalent to \( \text{di-f prt-hrw m tn hmt} \) 'that he may give an invocation-offering consisting of bread and of beer'. Various other species of offering then follow in abbreviated spellings; \( \text{hrw} \) is for \( \text{hrw} \) 'oxen' and \( \text{hrw} \) 'fowl'; \( \text{hrw} \) is often written \( \text{hrw} \) or \( \text{hrw} \), has the early variants \( \text{hrw} \) and \( \text{hrw} \) and so must mean 'alabaster'; doubtless in allusion to the seven alabaster oil-jars \( \text{hrw} \) deemed indispensable to the dead; \( \text{hrw} \) is \( \text{hrw} \) 'clothing'. In Dyn. XVIII \( \text{hrw} \) was, however, sometimes interpreted as \( \text{hrw} \) 'coming-forth-at-the-voice offerings', but it is not clear whether this referred to the emergence of the offerings themselves or to the coming forth of the deceased from his burial chamber at the call of the offerer.

In Middle Egyptian the funerary oblation is said to be made \( \text{hrw} \) 'to the \( \text{ka} \) of the deceased. In this context the word \( \text{ka} \), if translated at all, is best translated 'spirit'. The term appears to embrace the entire 'self' of a person regarded as an entity to some extent separable from that person. Modern concepts to which that of the \( \text{ka} \) occasionally corresponds are 'personality', 'soul', 'individuality', 'temperament'; the word may even mean a man's 'fortune' or 'position'. The Egyptians conceived of such notions in a more personal...

1 See above, p. 70, n. 2. The technical term in O. K. for this 'diversion' of offerings was \( \text{wr} \) 'change', see JEA. 24, 86; 25, 215.
2 No other transitive use of \( \text{prt} \) occurs in Egyptian, though it does in Coptic.
3 Brit. Mus. 162.
4 See Bull. Metr. Mus. New York 9, 1930; NAV. ch. 125, Nachrichten 4. In very late times 'oxen' was read \( \text{hrw} \), see Brit. Mus. 330; Florence 1660, 1661.
5 Papyrus, tomb of Mereruka.
6 Papyrus, tomb of Mereruka.
8 Ex. Sagg. Maid. i. 28.
9 Ss and \( \text{mnht} \) phonetically, Turin 1447.
10 Exx. Budge, p. 150, 16; 261, 4; 306, 7. The last two signs determine the entire phrase, see § 61.
11 Elsewhere \( \text{hotp-di-nesu} \) is for \( \text{hrw} \) 'oxen' and \( \text{hrw} \) 'fowl'; \( \text{hrw} \) is, often written \( \text{hrw} \) or \( \text{hrw} \), has the early variants \( \text{hrw} \) and \( \text{hrw} \) and so must mean 'alabaster'; doubtless in allusion to the seven alabaster oil-jars \( \text{hrw} \) deemed indispensable to the dead; \( \text{hrw} \) is \( \text{hrw} \) 'clothing'. In Dyn. XVIII \( \text{hrw} \) was, however, sometimes interpreted as \( \text{hrw} \) 'coming-forth-at-the-voice offerings', but it is not clear whether this referred to the emergence of the offerings themselves or to the coming forth of the deceased from his burial chamber at the call of the offerer.
12 In Middle Egyptian the funerary oblation is said to be made \( \text{hrw} \) 'to the \( \text{ka} \) of the deceased. In this context the word \( \text{ka} \), if translated at all, is best translated 'spirit'. The term appears to embrace the entire 'self' of a person regarded as an entity to some extent separable from that person. Modern concepts to which that of the \( \text{ka} \) occasionally corresponds are 'personality', 'soul', 'individuality', 'temperament'; the word may even mean a man's 'fortune' or 'position'. The Egyptians conceived of such notions in a more personal...
and tangible way than we do; hence the bai ('soul', see below), the 'shadow' ((mb, sswf), and the 'corpse' (mr, hst) were all apt to be viewed as beings distinct from, and as it were the doubles of, the person to whom they belonged. The student must beware of the attempts which have been made to give a harmonious and self-consistent account of the nature of the ka; this always remained a shadowy and ill-defined concept, variously regarded in different contexts. A second word for 'soul' is b3, in Dyn. XVIII often written b, for which a longer, but more precise, rendering would be 'external manifestation'. Both in life and in death an individual man might assume different forms; the form taken by him was called his bai (bi), and one of the typical shapes was that of a bird, as is seen in the hieroglyphic writing of the word.8

LESSON XVIII

DIRECT AND INDIRECT SPEECH

§ 224. By way of conclusion to the lessons on subordinate clauses, some notice may be accorded to the Egyptian methods of introducing the content of a speech. It must be observed that the highly developed indirect speech found in Latin, where all the pronouns after 'he said' or the like are reduced to 3rd pers., hardly exists in Egyptian. The nearest approach to it is found in such examples as the second in § 184, where 'he said he would fight with me' presupposes as its original 'he said, I will fight with him (or thee)'.

Contrary to expectation, ndt 'that' is not found after verbs of saying. The speech is usually introduced directly, without any introductory phrase. So very frequently after b(3) ddf 'he says', 'he said', and its equivalent b(3) dd ($ 450, 1).

Exx.

b(3) r dd: ink bmsw the prince . . . . Sinuhe said: I was a henchman.8

b(3) r dd: ink mry nbf he who is at the head of the king, the revered Tjetji, says: I was one beloved of his lord.3

So also after other forms of, and substitutes for, the verb 'to say'.4 When the main verb either has nothing to do with speaking, or else only hints at it, the phrase b(3) r dd ($ 304, 3) 'saying', lit. 'in order to say', is often used.

Exx. I went round my enclosure rejoicing b(3) r dd: tr tw n n m tr m and saying: How (comes it that) this is done?5

b(3) r dd: wdw m n m ntrf thereupon he praised god for me more than anything, saying: How happy is he who has done this for his god!6

8 For a recent discussion of the bai see AE. 77; 78 ff.

1 Sim. P. Kah, 29, 17-8. See too ERN. Gramm. 4 § 533.


4 Sim. B 23; Peas. R 2, 5, 41; Leb. 4, 56, 86; West. 8, 13. After ibid., Mill. 2, 5.


6 Louvre C 12, 13-14. Sim. P. Kah, 13, 23-4; Urk. iv. 1106, 1, 3; 1108, 6.

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In Dyn. XII r dd is already found quite tautologically after verbs of saying. 

Ex. \( \text{rdt} \ n \text{r dd} \text{sn} \text{r dd} \text{r dd} \text{mtn} \text{rdt} \text{n} \text{n} \text{r dd} \text{then} \text{he said} \text{to} \text{them} \text{he said} \text{Behold} \text{I} \text{have} \text{given} \text{to} \text{you} \text{etc.} \)

Here r dd cannot well be translated ‘that’; but by Dyn. XVIII it had acquired this value, since it is now, though very rarely, used even after rb.

Ex. \( \text{twi} \text{rb} \text{kwi} \text{r dd} \text{hnw} \text{f} \text{pw} \text{I know that it is his resting place.} \)

When insistance is laid on the fact that the words given are the exact words of the speaker, \( \text{m dd} \text{is apt to take the place of r dd.} \)

Ex. \( \text{m dd} \text{is apt to take the place of r dd.} \)

In dialogue the speeches occasionally follow one upon the other without any indication of the speaker, in accordance with the practice adopted in modern novels.

§ 225. **r-ntt introducing statements.**—In addition to its meaning ‘inasmuch as’ (§ 223) r-ntt is used, especially in official writing, to express the content of some communication; it is perhaps best translated ‘to the effect that’.

Ex. \( \text{swd} \text{t} \text{pw} \text{n} \text{n} \text{jw} \text{r-ntt} \text{hrw} \text{n} \text{b} \text{rd} \text{wds} \text{it} \text{is} \text{a} \text{communication} \text{to} \text{lit.} \text{a} \text{making} \text{easy} \text{the} \text{heart} \text{of} \text{my} \text{lord} \text{to} \text{the} \text{effect} \text{that} \text{all} \text{the} \text{affairs} \text{of} \text{my} \text{lord} \text{are} \text{safe} \text{and} \text{prosperous.} \)

Occasionally this r-ntt is found without any preceding verb, and is then practically untranslatable.

PARTICLES

§ 226. The name particle is given by grammarians to any minor invariable part of speech like a preposition or a conjunction. Here, however, it will be used as a class-name for those relatively unimportant words (like mk, isf, grt, ts) of which the characteristic is that they usually stand either at or very near the beginning of the sentence. The words in question are as a rule classed as ‘conjunctions’, though this term is often clearly inappropriate. The name ‘sentence-adverb’ is much nearer the mark, since they frequently serve to modify, or to present in a certain light, the substance of an entire sentence. But since some, like swt and ts, may be used also to qualify mere phrases or even single words, the vaguer term ‘particle’ will be retained.

The Egyptian particles may be enclitic or non-enclitic. Only the latter can stand as the first word of a sentence. The others, which owe their name to the Gk. enkli\(t\)kos ‘leaning upon’, need the support of a preceding word, presumably because they possess no accent or tone-vowel of their own.

Many of the words here to be enumerated have been discussed already; in such cases it will suffice to supplement the statements made previously.
THE NON-ENCLITIC PARTICLE "IN"

§ 227. _in_ 'indeed'.—This particle, with which the preposition _in_ 'by' introducing the agent (§ 168) is clearly identical, serves to lay a stress of one kind or another on sentences or parts of sentences. It enters into the composition of those independent pronouns which begin with _n_ or _in_ (§ 64), so that these are found in several uses parallel to, i.e. forming paradigm with, _in_ + noun.¹

1. When employed to qualify whole sentences, _in_ gives to them interrogative force. See in detail below §§ 492-4.

Exx. _in_ court rf m ḫytt.f shall I be robbed in his province?²

_In_ twkr s n ḥḥḥ wilt thou be a man of eternity?³

2. In its other uses _in_ emphasizes some particular noun. So in the construction _in_ + noun + ḫm rf (or independent pronoun + ḫm rf), which has always future sense.⁴ See further below § 450, 5 e.

Exx. As to everyone who shall lift up his hand to this image, ḫwty ḫsf sw Thoth shall praise him.⁵

_In_ wr n ḥr ḥrdw 3 . . . in ḫ n ḥk sy the eldest of the three children . . . shall bring it to thee. Or better: it is the eldest of, etc . . . who shall bring, etc.⁶

As the second of these examples shows, the effect of _in_ thus placed before a grammatical subject in anticipatory emphasis (§ 148, 1) may be to give it the value of the logical predicate (§ 126). Only when this occurs can we render in English 'it is X who will'. In other instances, as in the first, _in_ merely marks the presence of this stereotyped future construction.

3. A related construction consisting of

\[
\begin{align*}
&\{\text{in + noun} \\
&\{\text{or independent pronoun}\} + \{\text{perfective} \\
&\{\text{or imperfetive}\}\} \text{ active participle}
\end{align*}
\]

yields the counterpart, for past or present time, of the future construction just described. Some attention must here be given to the use of _in_, although the participles belong to a later stage in our studies; see below § 373.

Exx. _in_ sṭ ḫḥ-mṣw ṣḥḥr snn ṭn it was the scribe ʿĀḥmosē who copied this writing. Lit. verily the scribe ʿĀḥmosē was the-one-who-copied this writing.

_Is_ in ḫw ṭṢ ṣḏf(v) ḫbw ṭp-trw ṭn, My Majesty provided for the festivals of the seasons. Lit. ṭn verily My Majesty was the-one-who-provisioned the festivals of the beginning of seasons.⁷

In this construction has survived the otherwise almost obsolete mode of expressing a nominal predicate after nominal subject by direct juxtaposition (see above § 125); for the participle is merely an adjective of a special sort, here used

¹ See AJZ, 29, 121; JEA, 20, 13.
² Peas. B 1, 18.
³ Peas. B 1, 95.
⁴ See Gunn, Stud. ch. v.
⁵ Hat-Nub 10, 12.
⁶ Westc. 9, 7-8.
⁷ Rhind, title.
⁸ Urk. iv. 750.
as a noun. *In* merely reinforces the first word; in the Pyramid Texts may still be found rare examples of *in* + nom. subj. + a noun, not a participle, as predicate. The parallel construction consisting of indep. pronoun + participle (ex. *ntf dd st* ‘he it is who says it’; see further below § 373), falls into line with indep. pron. + nom. pred., which, as we saw in § 125, is common at all periods.

Here again *in* is apt to give to the grammatical subject the value of the logical predicate, and in this case the English equivalent is of the form ‘it is X who did’ or ‘does’. Examples occur, however, where we must render simply ‘X does’ or ‘X did’, *in* having hardly any force at all.

When, in either of these constructions (2) and (3), the subject is the interrogative pronoun *m* ‘who?’, ‘what?’, the combination *in* + *m* is sometimes shortened and welded together in the form *n-m* or much more rarely *n-m*.

Exx. *Sm hsd n-f* who says it?  

*In* + *m* makes *n-m* *sw* who is it that has brought thee?  

*In* + *m* which then will repel evil?

4. When introducing the agent after a passive form of the verb (§ 39, end) or the infinitive (§ 300), *in* has clearly the function of a preposition, and has therefore been classified under that head (§ 168). Nevertheless, the alternation of *in* + noun with the independent pronouns to express the agent after the infinitive proves that *in* here is the same word as in the uses (2) and (3) above. For examples see below § 300, towards end.

5. A very rare extension of the prepositional use of *in* is to introduce a noun defining a pronoun which either precedes or follows.

Exx. *Sm w* *in* *j hind* she establishes me,  

so that I may say what I have seen.’ Literally: open to me; then I will say, etc.

Pour water on thy hands, *s* *wsh-k* *wsh-t(w)* *k* so that thou mayst answer when thou art addressed.
Would that it were the end of men . . . . |  th gr ti m hrw |
then would the earth cease from noise. 1

From this meaning subtle gradations lead to the use in exhortations and even commands. 2 Note, however, that in every shade of meaning the sentence with th 'then', 'therefore' refers to some still future result of precedent actions.

Exx. Is Thoth mild? | th iyt in that case thou shalt do mischief. 3 The question is a rhetorical substitute for an if-clause assuming an absurdity.

For the use of wn-f after th, when the predicate is adverbial, see § 118, 2; and of tmf, when the construction is negativated, see § 346, 4; for the forms of sdm-f which are employed, see §§ 440, 4; 450, 5, a.

§ 229. | thbr. See below § 239.

§ 230. | isk 6 or sk 6, the latter form being preferred when a dependent pronoun follows, may be regarded merely as archaic writings of | ist and | st (§ 231); in the Old Kingdom certain words normally written with st (°) are found to have variant writings with k, whether as different pronunciations or as attempts to render an obscure consonant. 7

§ 231. | ist, 8 in Dyn. XVIII often | ist, with the alternative rarer forms | st and | st, exceptional writings | ist 9 and | stl; 10 | is properly the form to be employed when a dependent pronoun follows (§§ 44, 2; 119, 2), but this distinction is no longer consistently observed in Middle Egyptian. 11 I st is clearly derived from the enclitic particle | is 'lo', 'verily' (§ 247) by the addition of an abbreviated form of the dependent pronoun 2nd m. sing.; this origin was, however, no longer felt, since forms varying according to the gender and number of the persons addressed, such as are found in the case of mk (§§ 119, 1; 234), are here wanting. The translation 'lo' is purely conventional; the function of the particle is to describe situations or concomitant facts. It is used both in verbal (§§ 152; 212; 402; 414, 1; 422, 1) and in non-verbal (§§ 119, 2; 133; 142; 214) sentences, as well as in the type of sentence which we shall call pseudo-verbal (§ 324). Sentences introduced by ist are sometimes to be rendered as independent sentences and sometimes as clauses of time or circumstance. Common combinations of particles are | ist rf (see above §§ 119, 2; 152) and | ist grt 'but lo'. 12 For | ist used as an enclitic see § 248.

§ 232. | isw is rare and may have the same meaning as ist; it appears to introduce main clauses only.

Ex. | isw | isw Shtmt pw lo, he is (like) Sachmis. 13
§ 233. oun  wnt ‘that’ is probably the feminine singular of the perfective participle from  wnn ‘be’, ‘exist’. It serves to introduce noun clauses as object of certain verbs (§ 187), and is much rarer and more restricted in use than its synonym ntt (§ 237).

§ 234. oun m and its derivatives.— oun m, older oun, is possibly an obsolete imperative meaning ‘behold’. Instances of its occurrence in this simple form are very rare; one has been quoted in § 217, and another, likewise followed by the dependent pronoun 1st sing., may now be added:

oun m wi n oun mlh pn behold, I am this spirit.

Everywhere else, m is welded together with a pronoun of 2nd pers. which resembles a suffix-pronoun, but which is probably always an abbreviated form of an old dependent pronoun. In Middle Egyptian, the element m is usually supplemented, and occasionally replaced, by a sign borrowed from the imperative tmt ‘give’ (§ 336); this sign is in Dyn. XII identical with the ideogram in  rdi ‘give’, but in Dyn. XVII is usually differentiated from it as oun; hieratic does not distinguish it from oun, and oun is also not infrequently found in hieroglyphic. Hence we obtain:

oun mk, in Dyn. XII oun, in hieratic regularly and also elsewhere oun, in Dyn. XVIII sometimes oun, besides an archaistic spelling oun. Mk is used when a single male person, or else no one in particular, is addressed.

oun or ou oun mlh, later ou oun, ou oun mlh, when several persons are addressed.

All these forms may serve as supports to the dependent pronouns; for examples see §§ 44, 2; 119, 1; § 324. For the indefinite pronoun tw ‘one’ after mk see §§ 47, 324.

Mk and its congeners are essentially pictorial in meaning, serving to depict some fact as vividly present in the mind. With non-verbal sentences the time referred to is usually the present, and in English one must practically always render as an independent sentence, not as a subordinate clause; examples with adverbial (§ 119, 1), nominal (§ 133), and adjectival (§ 142) predicate have already been quoted.

With the oun mk form, curiously enough, the event which mk serves to picture is nearly always, not present, but future.

Exx. oun oun mk ssp·n wnt oun mlh behold, we shall have a bad time, lit. receive an evil hour.

oun mk ib·k ssmi ll·k tw behold, thy heart shall guide thee for thyself.

oun mk wnn rn·k r·k mlh behold, thy name shall exist for ever.
With the ṣdm·n·f form, mk has the effect of giving to this the meaning of the English present perfect.

Ex. ṣdm n·f m·n lwnw behold, we have reached home.¹

The usual negation of the ṣdm·n·f form being n ṣdm·f (§ 105, 1), we find mk n ṣdm·f meaning ‘behold, he has not heard’ (§ 455, 1). The passive ṣdm·n·f form often serves as the passive of ṣdm·n·f; hence, when preceded by mk, it has present perfect sense (§ 422, 1).

For mk where the predicate is the old perfective, or else ḫr + infinitive, see below § 324.

Lastly, mk may be used simply with a following noun or dependent pronoun to indicate what is present; cf. French voici.

Exx. ṣdm ḫpt m·nk predefined, we have reached home.

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§ 238. (1) **hℓ** hℓ, var. **hλ**, and (2) **hwy** hwy, more rarely **hw** hw, are synonymous particles serving to introduce wishes or requests; the enclitic particle **hλ** (§ 245) is often used to strengthen them and is particularly common with hwy.

Examples in the sentence with adverbial (§ 119, 7, 8) and nominal (§ 133) predicate have already been quoted.

These particles are still more frequent with a verbal predicate; so with the *sdmj* form (see further below § 450, 5, 6).

Exx. 传输. **hℓ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hλ** **hlambda
NON-ENCLITIC PARTICLES § 239

The same construction occurs also with the subject placed after hr in anticipatory emphasis (§ 148, 1), when it may conveniently be called the hr-f sdm-f construction. This has always future reference, and hence is closely parallel in meaning to the verb-form sdm-hr-f to be considered later (§§ 427–430-1).

Exx. hr ti fy h(r)bf then the vizier shall send.1

hr-f di-f in-l(w)f r cryt he shall cause him to be brought to the court.2

Note that the emphasized subject, when a pronoun, is a suffix, not a dep. pron., and that in the passive only tw (not tw+subject) follows hr. For hr-tw ‘one says’, see § 436.

As used before other verb-forms, hr calls for no special remark.4

§ 240. sw ‘then’, only in archaic or archaistic religious texts and where inexplicable as the obscure pronoun treated in the Add. to § 148, 1.5

Exx. sw hr ksw-sn then fell their bones.6

sw di (§ 422) wft n Hr then was given the eye to Horus.7

§ 241. smwn ‘probably’, ‘surely’ is perhaps a compound from sy+m+wn ‘it is as though it were’, and is found with sentences of various kinds. An example with nominal predicate has been quoted (§ 133); other examples are:

smwn rf htp-f hr snsw-s surely he will be content with her worship.9

smwn-k r rdlt mrt bw wrsw ib-i im surely thou wilt grant me to see the place where my heart dwells.10

For the construction of this last example see § 332, and note the use of the suffix as subject.

§ 242. ks ‘so’, ‘then’, var. is doubtless akin to the similarly written verb ‘to plan’, ‘devise’. Combined with sdm-f it serves to express either a simple future event arising out of what has previously been said, or else an injunction or determination.

Exx. O that (hw) thou mayst do as I say; ks htp Mct r st-s then Right will rest in her place.11

ks ir-tw hft iry then one shall act accordingly.12

For the forms of sdm-f found after ks see § 450, 5, d. The construction ks sdm-f is negated by the help of the negative verb tm, see § 346, 5.

When the predicate in this construction is adverbial, the copula assumes the form wm-f, as after tb (§ 118).

Ex. ks wn-k hnt-f m s w then thou shalt be with him as one man.13
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With the subject in anticipatory emphasis (§ 148, 1) there is hardly any perceptible difference in the sense.

Exx. ➜ k' bîk im in·f sw then this thy humble servant shall fetch it.1

➜ k's k' ir·k mitt thou shalt do the like.2

➜ k' tw ps·tw hft f his property shall be divided.3

This construction is conveniently described as the k'f sd·m·f construction, and is closely related to the sd·m·k·f form to be described below (§§ 427, 433–4). For k'f 'he will say’ see § 436.

Obs. Other uses of k' are unimportant.4 Once k' . . . . k' seems to mean 'whether . . . or'.5

§ 243. ] ti, rarely written ]| ti,6 is always followed by a noun or dependent pronoun, and serves to introduce clauses, usually short clauses, of a descriptive or circumstantial nature. These may have either adverbial (§ 119, 4) or verbal (§ 212, end) predicate. ] may be ultimately a shortening of ]| = 1s·lj, the two particles being identical in meaning and use.7 See further § 119, 4.

§ 244. Retrospect.—Reviewing the contents of §§ 227–243, the student will find that the name ‘sentence-adverb’ is, on the whole, a fair description of the non-enclitic particles. It is strange how many of them help to give future meaning to a following sd·m·f form—so in, h's, hr, and k' when the subject follows in anticipatory emphasis, and th, h's, hr, k', and in part mk when such is not the case. The two particles in and hr bear a close relationship to prepositions, and in these and one other case (k') there is an obvious kinship to three similarly built narrative verb-forms to be studied later (sd·m·in·f, sd·m·hr·f, sd·m·k·f, see below, §§ 427 foll.). The non-enclitic particles vary as regards the pronouns which follow them before adverbial or verbal predicate;8 whereas most (1sk, 1s·lj, mk, nn, n·hmn, ntt, h's and 1d) require the dependent pronouns, the three which may be suspected of verbal origin (hr, sm·wn, and k') demand the suffixes; in this matter in and ntt present peculiarities for which the student is referred to the relevant sections.

VOCABULARY

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1 Due to an early confusion in hieratic between the signs + and +.
**EGYPTIAN GRAMMAR**

**Vocab.**

- ![messenger, envoy.](image)
- ![mourning.](image)
- ![mouse.](image)
- ![wax.](image)
- ![custom, habit (f.).](image)
- ![box.](image)
- ![mistress.](image)

- ![hry-pr servant (or like).](image)
- ![what has happened, occurrence.](image)
- ![condition; procedure.](image)
- ![mysterious, difficult.](image)
- ![Memphis.](image)
- ![Medjay, a Nubian people.](image)

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1. Originally the name of the pyramid and pyramid-city of Phioops I at Saqqarah. The name means ' (Phioops is) established and beautiful'.

2. The name has been equated with that of the modern Bedja-peoples of the Eastern Desert and the Sudan. In Dyn. XVIII men of this stock were employed as police, and the word practically comes to mean 'policeman'. See now *AEO*, under No. 188 of On. Am.

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**EXERCISE XVIII**

(a) **Transliterate and translate:**

1. ![transliteration](image)

2. ![transliteration](image)

3. ![transliteration](image)

4. ![transliteration](image)

5. ![transliteration](image)

6. ![transliteration](image)

7. ![transliteration](image)

(b) **Write in hieroglyphs and transliteration:**

1. He wept saying: How evil is this condition in which I am! Would that I had never (lit. not) seen this city! (2) If he is ill, thou shalt send to his wife concerning it. (3) Now when the messenger of the chief of the Medjay arrives at the Residence, thou shalt be with him like a brother. If he say to...
Exerc. XVIII

EGYPTIAN GRAMMAR

thee, 'Who shall give me food?' thou shalt answer him saying, 'I will give it to thee.' Thou shalt not allow him to express a want (lit. say 'would that to me!') about anything. Behold, I have furnished thee with fields and (lit. with) cattle and serving-men in order that (lit. through love of) thou mayest act accordingly. (4) May I serve (ṣd₃ᵐ₃ form only) the Lady of the Universe (§ 100, 1), so that she may tell me (of) the beauty of her children.

LESSON XIX

PARTICLES (continued)

Enclitic particles (§§ 245–257):

§ 245. 𓊗 appears to have a vague exclamatory or interjectional force, as may be concluded from its use, already illustrated, after the particles of wishing 𓊗 and 𓊘 (§§ 119, 8; 238). In a few Middle Egyptian passages, for the most part rather obscure, it seems to have some such meaning as 'indeed'.

Ex. 𓊗 𓊘 𓊗 𓊘 sdm₃w, n 𓊗 𓊘 n-k thou hearer, indeed thou hearest not. ²

§ 246. 𓊗 irf, see below § 252.

§ 247. 𓊗 is seems to be ultimately interjectional in character and to have some such meaning as 'lo'; the non-enclitic particles 𓊗 and 𓊗 (§§ 230, 231) are evidently derivatives; perhaps also 𓊗 (§ 232).

1. One of the main functions of 𓊗 is to give a certain impressiveness or emphasis to the statements in which it occurs:

Exx. 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 tw hpr·n-k is m ṣdlṭ ḥṃ·l thou hast indeed grown up as a foster-son of My Majesty.³

𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 rḥ·n-ỉ is nhḥ pw Wist I know indeed that Thebes is eternal.⁴

𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 n ṣtu ḫs·s wealth does not indeed come of itself.⁵

2. A common use of 𓊗 is to emphasize the negative word,⁶ which here appears as 𓊗 n even in cases where 𓊗 nn would be expected; later, however, n in this use is occasionally replaced by nn.⁷ An example of 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 n is in the sentence with adverbial predicate was quoted in § 120; with nominal (§ 134) and adjectival (§ 140) predicate the combination 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 𓊗 n is . . . ṣdw is . . . pw is not uncommon, and it was seen in § 134 that here pw is apt to be omitted as superfluous. The use of n is to negative an adverb or adverbial phrase has been illustrated in § 209; it is then translatable as 'but not' or, after another negation, as 'except'.

http://www.facebook.com/groups/per.medjat
ENCLITIC PARTICLES § 247

So too n is may be employed to negative a noun in apposition.

Ex. ird m k dls aw m hwrw, n is mttk if thou find a disputant . . . who is a poor fellow, one not thy equal.¹

For n is meaning ‘if not’, ‘unless’ before the sdm-nf form see § 216, end.

3. Is may also emphasize single words; so ḫw n is ‘to-day indeed’;² ḫw n is ‘behold ye indeed’.³ Similarly, it is used after the independent pronoun in both affirmative and negative sentences with nominal (§ 127, 4) and adjectival (§ 136) predicate, tending to confer upon the pronoun, as we have seen, the value of a logical predicate.

4. Further, is may help to characterize a sentence as a question; see § 491, 2.

5. When placed after a noun, is has sometimes the meaning of the preposition ‘like’: a construction common in the oldest Egyptian,⁴ but of which only a few instances have survived in later times.

Ex. i r n is n m tt n t b, nsw is n n t r n b
I acted for him in loyalty of heart, as a king (does) for every god.⁵

OBS. In Late Egyptian is is often employed like irst at the beginning of sentences; however, in the sporadic examples of this found as early as Dyn. XVIII is is possibly an interrogative particle, see (4) above and § 491, 2 below.

§ 248. ḫw is ‘lo’ (§ 231) appears to be used enclitically in a few examples.

Ex. i r ḫw m m t t n t b, nsw ḫw m n t r n b
I acted for him in loyalty of heart, as a king (does) for every god.⁶

§ 249. wnt and wnt³ are used after the independent pronoun ink ‘I’ in the sense of ‘indeed’, ‘really’; for examples see above § 127, end. Though wnt and wnt are probably the f. sing. of the perfective and imperfective participles respectively, no difference of meaning is discernible between them.

Only very rarely are these particles found in sentences with verbal predicate.

Ex. wnt wnt sdr k I was indeed sleeping.⁷ For the construction see § 326.

The particles here treated are, at least for practical purposes, to be distinguished from the wnt which means ‘that’ (§ 233) and from the wnt which occurs in ḫw n wnt ‘there does not exist’ (§ 108, 2).

§ 250. m(y),⁸ also written m(y),⁹ is occasionally found after imperatives or, quite exceptionally, after the sdm form when used to express a wish.

Exx. ḫw m(y), t b i pray come, O my heart.¹⁰
 ḫw m(y), t b k may thy heart prosper.¹¹

In a few religious texts this m(y) is found non-enclitically.

Ex. ḫw m(y), t b t b n b m(y), t b k m(y) t b t b n b m(y), t b k pray raise thyself up, thou lord of walls.¹²
§ 251. .Alpha ms hints that some thought, statement, or the like has been overlooked by the person addressed, and conveys some tinge of surprise or reproof at this omission. It may sometimes be translated by 'surely'.

Exx. \(\text{\textit{tw ms \textit{spsw m nhwt}}\) surely, nobles are in mourning.²

\(\text{\textit{wnn ms nty im m ry-bt}}\) nay, but he who is yonder (i.e. dead) shall be a wise man (lit. one knowing things).³

Obs. For the compound noun \(\text{\textit{iw-ms}}\) 'untruth', lit. 'but-there-is', see above § 194. In one instance \(\text{\textit{ms}}\) is found after \(\text{\textit{mk}}\) 'behold' and followed by a dependent pronoun.⁴

§ 252. .Alpha\( rf\) and the related particles.—The preposition \( r\), combined with a suffix, is used enclitically as a particle; the suffix-pronoun originally employed was that demanded by the context in each case,⁵ but later the particle thus formed manifested a tendency to become stereotyped and invariable in the form \( rf\), var. \( irf\). The literal meaning is 'as to him' ('me', 'thee'), but the function of these particles is to express emphasis of one kind or another.

1. \( rf\) is occasionally found in conjunction with a verb in 1st sing.

Ex. \(\text{\textit{dd-kf rf mf}}\) then spoke I to him.⁶

2. \( rf\), later often written \( irf\), with the feminine \( rf\), var. \( irf\), is not uncommon with the imperative.

Exx. \(\text{\textit{sdm rf m}}\) hearken thou to me.⁷

\(\text{\textit{dd irf mf st}}\) tell it to me.⁸

\(\text{\textit{m(i) rf mf}}\) come thou (fem.).⁹

\(\text{\textit{hm irf m(y)}}\) retreat thou (fem.).¹⁰

With the plural imperative is found \(\text{\textit{irf}}\) or \(\text{\textit{rf mf}}\), but only rarely, the invariable \( irf\) (below 3) usually taking its place.

After the 2nd pers. of the \( sdm f\) form used in wishes and exhortations, \( rf\) is but rarely found.

Ex. \(\text{\textit{nb sgr, di-k rf mf ht mf}}\) thou Lord of Quiet, give thou me my property.¹¹

3. The invariable \( rf\), later writing \( irf\), has several different uses.

(a) First, it is found after plural imperatives.

Exx. \(\text{\textit{sdm irf}}\) in hearken ye.¹²

Similarly after \(\text{\textit{hj}}\) 'would that' (§ 238)¹³ and after \( sdm f\) used in wishes.¹⁴

(b) Second, \( rf\) and \( irf\) are common in questions.

Exx. \(\text{\textit{in mn rf di-k swrf}}\) wilt thou not let me pass?¹⁵

\(\text{\textit{wnn irf mf mf mf m mf}}\) what will that land be like without him?¹⁶
§ 252

(§ 252) Occasionally in sentences with a certain exclamatory and emphatic force. So for example after *smwn* 'probably', *mk* 'behold', and *hr-ntt* 'because'. Here we must recall the anticipatory use of *ist rf* and *rf* alone which was explained above in § 152; so again after an emphasized word, ex. *hpr-n rs, nn wi hmr* it happened, indeed, I was not with (them).

4. *rs*, with the 3rd f. suffix used as a neuter, is very rare. Ex. *hpr-n rs, nn wi hmr* it happened, indeed, I was not with (them).

§ 253. *hm*, also written *hmr* or *hm*. occurs almost only in main clauses, where it has the meaning 'assuredly', 'indeed'. Being a particle of asseveration, it is frequent in statements, promises, or predictions referring to the future.

Exx. *twi hm r irl hnti* assuredly I will make my rowing.

*wun-(t) hm hr stp srt hr sit-(t) assuredly I will spread my protection about my daughter.*

*Hm* is sometimes found, however, also in statements of present fact, to which it lends a certain emphasis.

Ex. *hpr hm nfr wnh-bb nhm wi m+ mw*

nay, good indeed is the clemency which has saved me from death.

So too *hm* may occur in an *if*-clause with which some alternative condition is contrasted.

Ex. *twi hm gmk ... tr swt gmk* if, on the one hand, thou findest ...; if, on the other hand, thou findest ....

OBS. Hence, doubtless, is derived the non-enclitic particle *nhmn* (§ 236), which has much the same meaning.

§ 254. *swt* is used in statements in order to mark a contrast, and corresponds to English 'but'.

Exx. I do not know the number thereof ... *twi* *swt rfj-kwi bw nty st im* but I know the place where it is.

If thou do not let me go forth vindicated (certain evil results will follow); *

Occasionally the adversative *swt* occurs in a mere clause or phrase, not qualifying an entire sentence; in this case 'however' is the closest translation.

Exx. Greet our entire household, *m msdd-t swt* though I may dislike (it). Lit. while I am disliking, however.

Let all that is good be done with them, *nn swt rdit swt kni* but without letting a boat pass. For the construction see § 307, 1.
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In a number of examples swt has little or no force, merely introducing a main clause or indeed an entire narrative.

Ex. \( \text{swt, di-} \text{dmt} \text{tn} \) I speak, I cause you to hear.\(^1\)

OBS. Swt is doubtless ultimately identical with the indep. pron. of the 3rd m. sing., for in Late Egyptian and Coptic usf acquires a like adversative meaning.

§ 255. \( \text{grt} \) early also \( \text{igrt} \), rare variant \( \text{grt} \) in inscriptions of Dyn. XVIII sometimes written \( \text{grt} \) (rarely \( \text{igrt} \)), which hardly survives later except as an adverb meaning 'also', '(not) any more' (§ 205, 1). Hence the proper meaning of grt was doubtless likewise 'also', 'moreover'. In use, however, grt has a much weakened signification; the nearest English equivalent is the 'now' which claims the listener's attention, but frequently it is best left untranslated.

It stands at the beginning of new paragraphs.

Exx. \( \text{grt} \text{rnpwt m hki m Mi-hd} \) now I spent years as prince in the Oryx-nome.\(^4\)

\( \text{grt hpr-n n-f hmr mew ci-wr My Majesty undertook for him very many monuments.} \)

Also at the beginning of descriptions or explanatory comments.

Exx. \( \text{grt, nil sn-nwf he is a god who has no equal (lit. second).} \)

\( \text{grt} \) is found even at the very beginning of narratives.\(^5\) It occurs frequently in the phrase \( \text{grt 'now as to .... .' with some emphasized word (§ 149).} \)

An example may be quoted where grt is used exactly like the adverb gr 'also' (§ 205, 1); this example confirms the relationship of the two words.

\( \text{grt n-n n mew} \) they do not wash off through water either (or also).\(^6\)

OBS. 'lw grt is a common combination; a case may even be quoted where it introduces indep. pron. + participle, the construction of § 227, 3,\(^11\) 'lst grt, see § 231.

§ 256. \( \text{tr} \), sometimes shortened to \( \text{ty} \), seems to express surprise or indignation, and may be translated 'forsooth', 'I wonder', or the like.

Ex. \( \text{ink tr smrf} \) I am not, forsooth, a confederate of his.\(^12\)

Such examples are, however, exceedingly rare. Tr is common, on the other hand, in questions.

Exx. \( \text{tr sdm hr m wherefore, pray, dost thou not hearken?} \)

\( \text{tw m(t(y) sn n ntrw imyw-bh} \) who are they, these gods who are in the presence? \(^14\)

http://www.facebook.com/groups/per.medjat
The interrogative pronoun \( p t r \), 'who?' 'what?' (§ 497), also written \( p t \), \( p t y \), and more fully \( p w-t r \), \( p w-t l \), is evidently a compound of \( p w \) and \( t r \); for \( p w \) alone as an interrogative 'who?' see below § 498.

§ 257. Accumulation of particles.—Finally, it must be pointed out that Egyptian is by no means averse from accumulations of particles. Examples will be found in many of the above paragraphs; compare, for instance, \( t t r \) § 231; \( m t n \) is § 247, 3; \( r r \) \( h m \) § 253; so also \( m k \) \( h r \), \( m k \) \( g r t \) and many others.

§ 258. The number of Egyptian words which can definitely be classed as interjections is very small. Here belong, in the first place, the words \( i ~ i ~ i \) and \( h y \), which occasionally accompany the vocative, see above § 87. Closely related to the latter is probably \( h y n-k \), which may best be translated 'hail', ex. \( h y n-k \) 'hail to thee'. 'hey' is a still rarer interjection exhorting to movement or the like. We have discussed \( i s t \) 'lo', \( m k \) 'behold', and \( h y \), \( h w y \) 'would that' under the head of non-enclitic particles or sentence-adverbs (§§ 231, 234, 238). Here, for want of a better rubric, we may place \( t w \) 'yes' and the rare use of \( n \) for 'no'.

For interjedctional sentences beginning with an adverbial phrase, see above § 153. Sentences consisting only of a noun or of a nominal phrase (§ 89, 2) may also be regarded in this way. On the interjedctional \( h y \) 'what a . . .' see § 258 A, below, p. 427.

VOCABULARY

\( ms \) bear, give birth; form, fashion (statue).

\( nd \) protect, rescue, \( m-r \) from.

\( rs \) wake (intrans.).

var. \( b s f \) oppose, repress, repel; with \( n \), punish.

\( b s r \) drive away, dispel.

\( s r \) cause to mount up, bring.

\( s m r \) make true.

\( s m h \) forget.

\( s n \) conjure, exorcize.
**Vocab.**

- **dm** be sharp, sharpen; det. pronounce, *rn* a name.
- **im** an Asiatic.
- **pdy** a bowman, foreigner.
- **psdt** ennead of gods, company of nine gods.
- **mchet**, var. **mhet** tomb.¹
- **mtwt** poison.

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- **rk-ib** disaffected, envious, lit. downward inclined of heart.
- **hk** magic; also plur. **hk**.
- **hnty** enemy, opponent.
- **kkw** darkness.
- **sntr** incense.
- var. **sd** fire, flame.
- var. **m** who? what?

¹ The use of the sign for *ml* here indicates that the initial *c* of the stem *ch* has changed into *l*. See *Sphinx* 13, 157.

---

**EXERCISE XIX**

(a) Transliterate and translate:

(1) The overseer of priests Ḫarḥotpe says: I adorned this tomb for my father anew, in order that *m-nrwt* his name might be firm and flourishing therein for eternity. (2) O Isis, if thou allow this child to live, I will give to thee incense upon the flame; but if thou take him from me, I will not allow thee to receive offerings upon the altar, I will not allow thy name to be pronounced in thy temple. (3) Would that he would give me my clothing! (4) If thou awake in peace, Great-of-Magic³ awakes in peace. (5) They fashioned a statue, the like of which had not been seen since the time of the god. (6) Shall this peasant be punished for this evil word?

(b) Write in hieroglyphs and transliteration:

(1) The overseer of priests Ḫarḥotpe says: I adorned this tomb for my father anew, in order that *m-nrwt* his name might be firm and flourishing therein for eternity. (2) O Isis, if thou allow this child to live, I will give to thee incense upon the flame; but if thou take him from me, I will not allow thee to receive offerings upon the altar, I will not allow thy name to be pronounced in thy temple. (3) Would that he would give me my clothing! (4) If thou awake in peace, Great-of-Magic³ awakes in peace. (5) They fashioned a statue, the like of which had not been seen since the time of the god. (6) Shall this peasant be punished for this evil word?

³ *Wrt-hkw*, name of a female divinity, identified with the crown of the Pharaoh.
LESSON XX

NUMBERS

§ 259. The writing of the numerals.—A vertical stroke is used for the units, and special signs for the various powers of ten. The seven signs employed are as follows:

\[
\begin{align*}
1 & \rightarrow 1,000,000 \\
10 & \rightarrow 100,000 \\
100 & \rightarrow 1,000,000
\end{align*}
\]

The higher values are written in front of the lower, and to indicate the numbers between 1 and 10, and between any power of ten and the next higher power, the signs in question are repeated as many times as is necessary. Hence we find \[\ldots\] for 152,123,2, \[\ldots\] for 966.

The word for 'million' \[\ldots\], which was also used for 'many' (§ 99), early fell into disuse; probably as a consequence of this loss, a new method of expressing the higher values was occasionally employed.

Exx. \[\ldots\] for (100,000 \times 4) + (10,000 \times 7) = 470,000.

In hieratic the tens and units, when referring to the days of the month, are invariably laid on their side, ex. \[\ldots\] 'day 18'.

Traces of a similar use, though as regards the units only, are sometimes found in Middle Kingdom hieroglyphic, exx. \[\ldots\] for 'first (month of) inundation, day 18'; \[\ldots\] for 'the 5 (days) upon the year, day 5' i.e. the fifth epagomenal day, beside \[\ldots\]. The horizontal position becomes thus associated more with ordinal than with cardinal meaning; in hieratic texts this position is apt to be found in the words for 'third', 'fourth', etc., ex. \[\ldots\] for 'the third time'.

§ 260. The names of the numbers.—Very few of these are written out in Middle Egyptian, though an example of \[\ldots\] 'two' and another of \[\ldots\] 'three' may be cited. Since, however, derivatives involving the names of the numbers sometimes occur, e.g. \[\ldots\] 'a four', 'a quartet', \[\ldots\] 'Eight-town', i.e. El-Ashmûnên in Upper Egypt, it is desirable for the student to become acquainted with them. The transcriptions given below are based on phonetic writings in the Pyramid Texts and elsewhere, or else on inferences from Coptic; a few details remain uncertain.
§ 260

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1 \( \text{wr}(yw) \) 10 \( \text{md}(w) \) 100 \( \text{fl} \) orig. perhaps \( \text{nt} \)
2 \( \text{snw}(y) \) 20 [\( \text{dbrt} ? \)] 1,000 \( \text{hr} \)
3 \( \text{hm}(w) \) 30 \( \text{mr}(b) \) 10,000 \( \text{dbr} \)
4 \( \text{fdw} \) 40 \( \text{hm} \) 100,000 \( \text{hr}n \)
5 \( \text{diw} \) 50 \( \text{dlyw} \) 1,000,000 \( \text{hh} \)
6 \( \text{srw or stw} \) 60 \( \text{sr}(syw) \) or \( \text{sf}(syw) \)
7 \( \text{sf}(w) \) 70 \( \text{sf}(yw) \)
8 \( \text{hm}(n)(w) \) 80 \( \text{hm}(n)(yw) \)
9 \( \text{psd}(w) \) 90 \( \text{psdyw} \)

The bracketed consonants fell away at different times, mostly early. All the units, except \( \text{snwy} \), which is a dual, have a masculine ending \( w \); from 3 upwards they were plurals, but in Middle Egyptian, having mostly lost the \( w \), they are already treated as singulars (see below § 261). The tens, from 50 upwards, are plurals of the units. The word for 100 is fem. sing., but the higher numbers are masc. sing.

We know from various sources that the units had fem. forms as well as masculine. There existed also a set of collectives corresponding to the English 'triad', 'trio', 'quartet', etc.; an example from Middle Egyptian is \( \text{diwt} \) 'a set of five'.

The way in which combinations of tens and units (e.g. 'twenty-five'), etc., were expressed in spoken Middle Egyptian is largely a matter of conjecture, and cannot be discussed here.

Unlike the other numbers, 'one' is often written out, m. \( \text{wr} ^3 \) f. \( \text{wr} ^4 \)

Derivatives are: \( \text{wr}(w) \) 'be alone', \( \text{wrly} \) 'sole', 'unique', \( \text{wrw} \) 'privacy', 'solitude'.

§ 261. Construction of the cardinals.—The numeral follows the noun, which, as a general rule, exhibits the singular form.

Exx. \( \text{mh} \) \( 1 \) one cubit.\footnote{\text{Eur. iv. 139.}} \( \text{md} \) \( 2 \) two men.\footnote{\text{P. Pet. 1116 A, 58.}}
\( \text{msd(}f \) \( 2 \) his two ears.\footnote{\text{Hearst 10, 4, 13.}} \( \text{rnpt} \) \( 20 \) twenty years.\footnote{\text{Hearst 11, 14, Sim. Rindt 41.}}
\( \text{hm(}n \) \( 100 \text{} \) seventy-five snakes.\footnote{\text{Hearst 11, 14, Sim. Rindt 41.}} \( \text{hr} \) \( 100 \) one hundred jugs of beer.\footnote{\text{P. Pet. 1116 A, 101.}}
\( \text{dmi} \) \( 1,000 \text{} \) a thousand towns.\footnote{\text{Hearst 11, 14, Sim. Rindt 41.}}
\( \text{dhr} \) \( 10,000 \text{} \) ten thousand men.\footnote{\text{Hearst 11, 14, Sim. Rindt 41.}}

Frequently, however, the noun shows the plural form; not, however, (a) with the numbers 1 and 2, (b) nor yet, as a rule, in indications of time or of measure.

Exx. \( \text{sw} \) \( 1 \) four times.\footnote{\text{Hearst 11, 14, Sim. Rindt 41.}} \( \text{st-hmwt} \) \( 20 \) twenty women.\footnote{\text{Hearst 11, 14, Sim. Rindt 41.}}
\( \text{thr} \) \( 618 \) six hundred and eighteen (head of) cattle.\footnote{\text{Hearst 11, 14, Sim. Rindt 41.}}
CONSTRUCTION OF THE CARDINAL NUMBERS

§ 261

When the noun and numeral are accompanied by a demonstrative or possessive adjective, this adjective is made to agree with the noun in gender, though it always shows singular number, even when the noun has the plural form.

Exx. \( \text{mr} \eta \| \text{pm} ~ 2 \) the two men.\(^1\)
\( \text{hrw} ~ 3 ~ \text{pn} \) these three days.\(^2\)
\( \text{mt} \text{it} \text{hkt} ~ 6 \) the six \( \text{hkat} \) of corn.\(^3\) For \( \text{hkt} \) see below § 266, 1.
\( \text{pri} \text{hrdw} ~ 4 \) my four children.\(^4\)
When no noun is present, the adjective is singular and masculine.

Exx. \( \text{mr} \eta \| \text{pm} ~ 3 \) these.\(^5\)
\( \text{mr} \eta \| \text{pm} ~ 21 \) the twenty-one.\(^6\)

Only in the case of the numbers 100 and 1,000 does the demonstrative follow the gender of the numeral, without reference to the gender of the thing that is numbered.

Exx. \( \text{mt} \text{it} ~ 100 \) the hundred loaves.\(^7\) \( \text{Ht} \) is feminine.
\( \text{mr} \eta \| \text{pm} ~ 1,000 \) the thousand loaves.\(^8\) \( \text{Ht} \) is masculine.

What has been said above of the demonstrative applies equally to the word for 'other'.

Exx. \( \text{mr} \eta \| \text{pm} \text{bty} ~ 6 \) another six Nubians.\(^9\)
\( \text{mr} \eta \| \text{pm} \text{bty} ~ 100 \) one hundred (years) after another hundred.\(^10\)

The explanation of the puzzling facts set forth above is given by Old Egyptian and Coptic. It thence becomes clear that the method of writing the numeral after the word denoting the thing numbered was purely graphic; doubtless it was borrowed from book-keeping, just as \( £6 \) is the regular symbol in English account-books for 'six pounds'. It is just possible that Egyptian measurements like \( \text{mhw} ~ 4 \) were sometimes read as \( \text{mhw} \text{fdw} \), lit. 'cubit, four'; but if so, this manner of reading was merely derivative and a reflection of the manner of writing.

From the evidence which we possess it is plain that in actual speech the number always preceded the noun numbered. The only exception is \( \text{snw} \) 'two', which was pronounced after its noun, cf. Coptic \( \text{ps-nn} \text{snw} \) 'the two brothers'. In all other cases the noun indicating the thing numbered came at the end. When the number is relatively small, the noun is in the plural and in apposition to the word denoting the number; with the highest numbers (see below § 262, 2) the noun numbered is in the singular and introduced by \( m \) or \( n \). The word denoting the number is in all cases a singular noun (the units were originally plural, but early became singular, § 260), and hence the accompanying demonstrative and possessive adjectives and the word for 'other' are always singular. The variability in gender which they exhibit when the number is a low one is due to the fact that the units had masc. forms when the following noun in apposition

\[^{1}\text{P. Kam. 13, 28.}
\[^{2}\text{Sim. Urk. iv. 1106, 12.}
\[^{3}\text{Sim. 1, 296.}
\[^{4}\text{Peas. R 6, Sim. Rhind 77 (pt).}
\[^{5}\text{Urk. iv. 1070. 1's and plur. noun, West. 3, 17: 9, 7; M. w. K. vs. 4, 6.}
\[^{6}\text{Peas. B 1, 151.}
\[^{7}\text{Rhind 65.}
\[^{8}\text{Rhind 76.}
\[^{9}\text{Seinam Disp. 1, 12.}
\[^{10}\text{Sim. 4, 25.}
\]
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was masc., and fem. forms when that noun was fem. The rules for the demonstrative, etc., become intelligible when we realize that what is written pr i hrdw 4 was read pr i ft dw, hrdw 'my masculine four, (namely) children'; 'my four cows' would have been lty i ft dw, hwt 'my feminine four, namely cows', though written lty i hwt (or iht) 4. On the other hand, with the hundreds the demonstrative is always fem., since st 'hundred' is an unchangeable fem. noun; hs 'thousand' is, on the contrary, masculine, and consequently any adjective agreeing with it would have to be masculine likewise.

§ 262. The construction of the lowest and highest numbers.—

1. The word for 'one', when written phonetically, as a rule follows its noun.

Exx. dmt ur one city. 1

wst f wlt its one side. 2

Or else it precedes it and is connected with it by the genitival adjective.

Ex. ur n mlu one road. 3

At a later stage of the language, the last-named construction gives rise to the indefinite article; an early example is ur w w n hkrw 'a ship'. 4

'One of (several)' is expressed by ur m.

Exx. m n m n 3 one of these asses. 5

ur im-tt u b every one of you. 6

For the use of ur to convey superlative meaning see above, § 97, end; and for its meaning 'one' as contrasted with 'other' see § 98.

2. The words for 1,000 and 1,000,000 are sometimes written before their noun, which is usually in the singular, and are connected with it either by the m of predication or by the genitival adjective. The same doubtless held good of the words for 10,000 and 100,000, but here we have no evidence.

Exx. m t hkr hnt a thousand of bread and beer. 7 Abbreviated writing m. 8

m t hkr pn n rmut this thy thousand years, lit. of year. 9

m hkr pn n rmut in this million of years. 10

Similar writings occur where the word for 100 is involved.

Exx. m 120 nt hs-ts one hundred and twenty thousands-of-land (a land-measure). 11

ntr the 365 gods. 12

In late Egyptian the construction with n(y) has been extended also to the tens. Sporadic examples may be found from Dyn. XII onwards.

Ex. 35 n rmut 35 years. 13

§ 263. The ordinal numbers.— 1. For 'first' tpy, varr. tpy, the adjective from tpy 'head', is used and follows its noun.

Exx. tpy the first time. 14

w dyt tpy the first campaign. 15
2. The ordinals from 2 to 9 are formed by the addition of an ending m. sn-nw, f. 5-nwt to the stem of the cardinals. As a rule this ending is appended to the numerals, exx. 3 2-nw '2nd' (m.), 6-nw '6th' (f.), but a few phonetic writings are found, ex. 3 sn-nw 'second' is not uncommon.

When used as epithets these ordinals may precede their noun.

Ex. 3 4-nw sp the fourth time.

This is the older use; the second example shows that a suffix may be attached to the ordinal; so too in the adverbial phrase hmr sn-nw-sy 'again', lit. 'for its second (time sp)', and compare ktyf in § 98.

Later, the ordinal follows like a true adjective.

Exx. 3 3-nw hbd sd his third time of Jubilee.

Less commonly, the ordinal precedes its noun and is connected with it by means of the genitival adjective.

Ex. 3 3-nw n hbd the fifth festival.

3. From 10 upwards, the ordinals are formed with the aid of the participle m. 3 mh, f. 3 mht 'filling', 'completing'; the compound thus created follows its noun.

Exx. 3 3-nw mht-10 the tenth campaign, lit. the campaign completing ten (campaigns).

§ 264. Use of the cardinals as ordinals.—In dates like 3 2-(nw n) iht, sw 18 it seems certain that the numbers after the words for 'year' and 'day' are cardinals, though in sense they are ordinals. Similarly we might write in English 'year two', 'day eighteen' whilst meaning 'second year', 'eighteenth day'. The month-number in Egyptian was, on the contrary, almost certainly an ordinal, and it is probable also that the word for 'month' (ibd) was omitted in speech and — n inserted before the name of the season. This emerges from the following facts. Though 3 , i.e. 'first month' is invariable in hieratic and occasional in hieroglyphic, in the latter it is often replaced by tpy 'first', very rare var. 3 exx. tpy (n) snw 'first (month of) summer'; tpy n iht 'first (month) of inundation'. A very late hieratic text has correspondingly 3 sn-nw 'fourth (month of) summer'; the Dyn. XII writing 3 at least shows the n. The thirtieth day of the month was described as rky (also rky and rky, the full phonetic writings being rare in Middle Egyptian); this word again points to an ordinal meaning for the cardinal numbers of the days. For the general system of dating, see Excursus C at the end of this lesson.
§ 264

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We shall see below (§ 265), in dealing with the fractions, that there too the cardinal numbers have ordinal meaning.\footnote{Cf. perhaps spellings 'a second time', Fens. B 1, 88.} Much more doubtful is the following: 

\[\text{chr-n-i bd-kwi hr sms m 6 n hnw} \]

I sailed downstream in the escort (lit. in following) with five others of the Residence.\footnote{Scheibkhu 17, Sim. 1b. 13; the sense seems guaranteed by the late Abbott 4, 15.} Lit. perhaps 'as six', the text seeming to say he was six or represented them; hardly 'with six (others)' as has recently been suggested.\footnote{JEA. 25, 167; for m\' together with see § 162, 7a.}

\[\text{Slut 1, 301. Sim. Sinai 139, 8.}\]

§ 265. Fractions.\footnote{Zukworte, p. 60.}—The commonest method of expressing fractions in Egyptian was by the use of the word \(r\) 'part', below which (or partly below it in the case of the higher numbers) was written the number described in English as the denominator. Thus \(1_r \) 'part 5' is equivalent to our \(\frac{1}{5}\).

For the Egyptian the number following the word \(r\) had ordinal meaning; \(1_r \) means 'part 5', i.e. 'the fifth part' which concludes a row of equal parts together constituting a single set of five. As being the part which completed the row into one series of the number indicated, the Egyptian \(r\)-fraction was necessarily a fraction with, as we should say, unity as the numerator. To the Egyptian mind it would have seemed nonsense and self-contradictory to write \(r-7 4\) or the like for \(\frac{1}{7}\); in any series of seven, only one part could be the seventh, namely that which occupied the seventh place in the row of seven equal parts laid out for inspection. Nor would it have helped matters from the Egyptian point of view to have written \(r-7(+)r-7(+)r-7(+)r-7\), a writing which would likewise have assumed that there could be more than one actual 'seventh'. Consequently, the Egyptian was reduced to expressing (e.g.) \(\frac{3}{7}\) by \(\frac{1}{2} + \frac{1}{14}\). For more complex fractions even as many as five terms, all representing fractions with 1 as the numerator and with increasing denominators, might be needed; thus the Rhind mathematical papyrus, dating from the Hyksos period, gives as equivalent of our \(\frac{2}{9}\), the following complex writing: \(\frac{1}{40} + \frac{1}{244} + \frac{1}{488} + \frac{1}{610}\). It is not generally known that the same cumbrous methods of expression were in common use with the Greeks and Romans. It would seem also that a relic of them survives in the use of English ordinals in the names of our fractions, though we speak of 'one-third' and 'three-fifths' without any qualms.

For \(\frac{1}{2}\) the Egyptians used the word \(g\), lit. 'side'. In place of hieroglyphic \(r\), hieratic employs \(\times\), which was originally read \(h\) 'fraction' (par excellence), but later understood as \(r\)-dew 'part 4'; rarely \(\times\) or + occurs in hieroglyphic, ex. \(\text{rk}\) \(\times \) \(\text{hnkt}, \text{stf} \ 1 \ n \ ds \ \frac{1}{4}\) 'beer, 1 stb-vessel of \(\frac{1}{4}\) of a pint'.\footnote{Stat 1, 301. Sim. Sinai 139, 8.} Similarly, where the hieroglyphs have \(r\) \(\frac{1}{2}\), hieratic has a sign \(\checkmark\), which may presuppose a hieroglyphic \(\text{\(\overline{\text{\(\text{\(\text{\(\text{\(\text{\(\checkmark\)}}\)}}\)}}\)}}\), probably to be understood as 'one part' (out of three).
Though the Egyptians were unable to say 'three-sevenths' or 'nine-sixteenths' yet they made a restricted use of certain fractions which appear, at first sight, to stand on the same footing: a great rôle is played in Egyptian arithmetic by the fraction \( \frac{1}{2} \), 'the two parts' (out of three) i.e. \( \frac{2}{3} \), and a very rare sign \( \frac{1}{3} \) (perhaps to be read \( hmt \ rw \)) can be quoted for 'the three parts' (out of four), i.e. \( \frac{3}{4} \). These 'complementary fractions' represent the parts remaining over when 'the third' or 'the fourth' is taken away from a set of three or four, and indeed their existence is practically postulated by the terms \( \frac{1}{3} \), \( \frac{1}{4} \). But we must be careful to note that in \( \frac{1}{3} = \frac{2}{3} \) the numeral is a cardinal, not an ordinal, and that the expression means 'the three parts' and was not construed, as with ourselves, as meaning 'three fourths'. In ordinary arithmetic the only complementary fraction used was \( \frac{1}{3} \). Compare in English 'two parts full', i.e. two-thirds full, doubtless a survival of the old Egyptian way of regarding the same fraction.

Some examples of the symbols above explained may now be quoted from the Rhind papyrus and elsewhere:

\[
\frac{1}{n} + \frac{1}{n} + \frac{1}{n} = \frac{1}{11} + \frac{1}{2} + \frac{1}{14} = \frac{11}{52}
\]

\[
\frac{1}{n} + \frac{1}{n} + \frac{1}{n} = \frac{1}{2} \quad \text{(half of} \frac{11}{52} \text{just quoted).}
\]

\[
\frac{1}{n} + \frac{1}{n} + \frac{1}{n} = \frac{1}{2} + \frac{1}{3} + \frac{1}{12} = \frac{1}{13}
\]

\[
\frac{1}{n} + \frac{1}{n} + \frac{1}{n} = \frac{1}{2} + \frac{1}{6} + \frac{1}{12} + \frac{1}{14} = \frac{2}{29}
\]

These fractions together add up to \( \frac{1}{11} \), presumably the missing \( \frac{1}{12} \) was supplied magically by Thoth.

\[
\frac{1}{n} + \frac{1}{n} + \frac{1}{n} = \frac{1}{3} \quad \text{of} \quad \frac{1}{3} \quad \text{of} \quad \frac{1}{12} \quad \text{of} \quad \frac{1}{14}
\]

§ 266. Other kinds of fractions; weights and measures.—In their measures for corn and for land, the Egyptians appear to have preserved a more primitive kind of fractions obtained by halving. In discussing these, we shall deal also with the terms for weights and linear measurements.

1. The corn-measure.—The symbols employed in this, as shown in the accompanying cut, are derived from the ancient myth according to which the eye of the falcon-god Horus, often depicted on the monuments in the form \( \frac{1}{9} \), was torn into fragments by the wicked god Seth. Later, the ibis-god Thoth miraculously 'filled' or 'completed' \( (mh) \) the eye, joining together the parts, whereby the eye regained its title to be called the \( \frac{1}{3} \) \( \text{of} \) \( \frac{1}{6} \) \( \text{of} \) \( \frac{1}{16} \) \( \text{of} \) \( \frac{1}{14} \). In accordance with this myth the sign \( \frac{1}{9} \) was used for \( \frac{1}{9} \), \( \frac{1}{9} \), \( \frac{1}{9} \), \( \frac{1}{9} \), \( \frac{1}{9} \), \( \frac{1}{9} \). These fractions together add up to \( \frac{1}{9} \); presumably the missing \( \frac{1}{9} \) was supplied magically by Thoth.

\[
\frac{1}{9} + \frac{1}{9} + \frac{1}{9} + \frac{1}{9} + \frac{1}{9} + \frac{1}{9} + \frac{1}{9} = \frac{7}{9}
\]

\[
\frac{1}{9} + \frac{1}{9} + \frac{1}{9} = \frac{1}{3} \quad \text{of} \quad \frac{1}{3} \quad \text{of} \quad \frac{1}{16} \quad \text{of} \quad \frac{1}{14}
\]
With the exception of $\frac{1}{3}$, no hieroglyphic examples of this notation have been found before Dyn. XX, but the hieratic equivalents are of frequent occurrence. These are regularly employed in connection with the hekat-measure (hkit), written $\frac{1}{2} \mathfrak{h}, \frac{2}{3} \mathfrak{h}, \frac{3}{4} \mathfrak{h}, \frac{5}{6} \mathfrak{h}, \frac{7}{8} \mathfrak{h}$ or $\mathfrak{h}$, rather more, as emerges from recent measurements of the hin (see below) than a gallon = $4\times 54$ litres; but they also serve as fractions of the ‘double hekat’, written $\frac{1}{2} \mathfrak{h}, \frac{2}{3} \mathfrak{h}, \frac{3}{4} \mathfrak{h}, \frac{5}{6} \mathfrak{h}, \frac{7}{8} \mathfrak{h}$, or $\mathfrak{h}$, as well as of the ‘quadruple hekat’ written once in hieroglyphic $\mathfrak{h}$, in hieratic regularly $\mathfrak{h}$ and later, less correctly, $\mathfrak{h}$; the quadruple hkit makes its first appearance in the Rhind mathematical papyrus (Hyksos period) and was much used at a later date, then becoming known as the $\mathfrak{h}$ tpt ‘oipê’, Greek οἰπή.

Fractions below $\frac{1}{64}$ of the hekat, whether single, double, or quadruple, were indicated in terms of the do measure (r) of $\frac{1}{16}$ $\mathfrak{r} = \frac{1}{16} \times \frac{1}{2} = \frac{1}{32}$ hekat; to avoid confusion with the ordinary fractions like $\frac{1}{16} \mathfrak{h}, \frac{1}{8} \mathfrak{h}, \frac{1}{4} \mathfrak{h}$ (§ 265), the multiples of the ro-measure were written as $\frac{1}{16} \mathfrak{h}$ and $\frac{1}{8} \mathfrak{h}$ for $5 \mathfrak{r}$, being $\frac{1}{32}$ hekat, t is written. For quantities smaller than the ro-measure itself the ordinary fractions were used.

We must next describe the curious way in which multiples of the hekat-measure were indicated in hieratic; $\frac{1}{9} \mathfrak{h}$, $\frac{1}{9} \mathfrak{h}$, $\frac{1}{9} \mathfrak{h}$ stand respectively for 100 and 200 single, double, or quadruple hekat, and with $\frac{1}{9} \mathfrak{h}$ as a basis $100 \times \frac{1}{9} = 50$ hekat is written $\frac{1}{9} \mathfrak{h}$; similarly $\frac{1}{9} \mathfrak{h}$ stands for $100 \times \frac{1}{4} = 25$ hekat, while $\frac{1}{9} \mathfrak{h}$ and $\frac{1}{9} \mathfrak{h}$ represent 10 hekat and 20 hekat and the units are denoted by mere dots, e.g. $\frac{1}{9} \mathfrak{h}$ = 2 hekat, $\frac{1}{9} \mathfrak{h}$ = 7 hekat.

Exx. $\frac{1}{9} \mathfrak{h} + \frac{1}{16} \mathfrak{h} = \frac{1}{16} \mathfrak{h} + \frac{1}{8} \mathfrak{h}$ hekat; $\frac{1}{4} \mathfrak{h} = 50 + 10 + 25 + 8 + \frac{1}{4} \mathfrak{h}$ hekat ($= 80 \mathfrak{r}$) + $\frac{1}{6} \mathfrak{h}$ hekat ($= 20 \mathfrak{r}$) + $\frac{1}{6} \mathfrak{h}$ hekat ($= 5 \mathfrak{r}$) + $\frac{1}{2} \mathfrak{h}$ hekat ($= \mathfrak{r}$) + $\frac{1}{2} \mathfrak{h}$ hekat ($= 2 \mathfrak{r}$) + $\frac{1}{3} \mathfrak{h}$ hekat + $\frac{1}{3} \mathfrak{h}$ hekat + $\frac{1}{3} \mathfrak{h}$ hekat = 93 $\frac{1}{320}$ hekat = 93 $\frac{1}{320}$ hekat. 16

Only very rarely are the fractions for $\frac{1}{3}$ and $\frac{2}{3}$ substituted for the signs of the Horus-eye notation.

Ex. $\frac{1}{3} \mathfrak{h} + \frac{1}{2} \mathfrak{h} = 50 + 2 + \frac{3}{4} = 52 \frac{1}{4}$ hekat. 19

In hieroglyphic, on the other hand, multiples of the hekat seem to have been expressed with the ordinary notation.

Exx. $\frac{1}{3} \mathfrak{h} + \frac{1}{2} \mathfrak{h} + \frac{1}{4} \mathfrak{h} = 645$ corn of Upper Egypt, 645 hekat. 20

In Dyn. XVIII the ‘sack’ ñ hr (rare variant ñ) 22 comes into vogue as the multiple 4 of the quadruple hekat = 16 single hekat. One, two, or three quadruple hekat (the oipê of Dyn. XX) are expressed, as previously, by dots, and fractions of the quadruple hekat by means of the Horus-eye notation.
MEASURES OF CAPACITY AND LENGTH

Exx. *bn(r)i* hkr 20 2 dates, quadruple hekat, 20 sacks and 21. A somewhat strange way of expressing (4 × 20) + 2 = 82 quadruple hekat.

The chief multiple of the cubit was the *ds* = 2 rods of cord, 100 cubits, 2. Measures of length. 1. Measurements of small objects are given in terms of the cubit of about 20·6 inches or 5 palms and a digit. In the Rhind mathematical papyrus, a jar *hsn* 'hun' used for liquids (beer, milk, honey, etc.), but apparently also for grain, is shown by the Rhind papyrus to have contained 1/10 hekat; actual inscribed examples average about 503 litre. Other vessels employed as liquid measures were named *ds* (especially for beer), *hbnt* (wine, incense), *sfr* (a very small measure for beer), var. *mnt* (oil, incense); the size of these has not been determined.

2. Measures of length. Measurements of small objects are given in terms of the cubit of about 20·6 inches or 5 palms and 8 digits. A palm, i.e. palm-breadth, is *ssp*, abbrev. *dbr*, a digit, i.e. finger-breadth, is *dbr*. A much less often mentioned linear measure is the *ubw* 'nebiu', lit. 'pole', perhaps equal to 1/4 or 1/16 cubit. The chief multiple of the cubit was the *ht* 'rod' of 100 cubits, also called *ht n nswk* 'rod of cord'.

2. Rhind 41, 43.
4. Rhind 53.
5. Rhind Bo, 81.
6. Ann. 40, 80; a recent computation.
7. Stut. 1, 302; Pet. B. i, 84; P. Kah. 26, 3, 13; Rhind 71.
8. AZ. 45, Pl. 8; Rekh. 76; Urk. iv. 718, 6.
12. PSBA. 14, 403; Möller, Hieratische Paläographie, i. p. 65.
16. Berkshire 1, 14, 1.
17. Urk. iv. 640.
18. BH. i, 26, 300; Urk. iv. 373, 9.
19. AZ. 59, 44; Rhind 59, 58.
21. See the Sign-list, under D 48.
22. Cem. p. 93; Wi. II, 2, 3, 9; 244, 2.
23. Hayes, p. 36.
24. AZ. 59, 47; Sim. P. Boule. xviii. 4.
25. Rhind 58.
26. AZ. 45, 5; Sim. Armid. 93.
27. Urk. iv. 133.
28. Rhind 49; Sim. AZ. 59, 44.
29. See X. 41, 48. Borchardt in Festschrift . . . Lehmann-Haupt (Janus, 1921), 1;19; see also JEA. 30, 33.
30. Ania. 36, 18, 19; see ib. p. 33, n. 8.
31. According to Borchardt, here perhaps an *itruw* of 5,000 cubits.
§ 266

EGYPTIAN GRAMMAR

3. Measures of area. — A set of fractions obtained by halving, like the fractions of the corn-measure, was used in connection with the \( \frac{1}{2} \text{ sfit} \), the Greek 'aroura', var. \( \frac{1}{3} \text{ sfit} \); this was a measure of 1 square \( \text{khet} \) (see above, 2), or 100 cubits squared, i.e. 2735 square metres, or roughly \( \frac{2}{3} \) acre. The fractions of the \( \text{sfit} \) are \( \frac{1}{2} \text{ rmn} = \frac{1}{2} \text{ sfit} \), \( \times \text{ sfit} = \frac{1}{4} \text{ sfit} \) and \( \frac{1}{3} \text{ sfit} = \frac{1}{8} \text{ sfit} \); in Middle Egyptian they have been found only in hieratic, but of the three hieroglyphic forms derived from Ptolemaic texts two, namely \( \text{ and } \times \), certainly were used in Middle Egyptian, since they occur as measures of length (see above, 2). Smaller parts of the aroura are expressed in terms of the \( \text{mh} \) 'cubit', i.e. a strip of land 100 cubits in length with a depth of 1 cubit = \( \frac{1}{100} \text{ sfit} \). A measure of ten arouras is written \( \frac{1}{2} \text{ b} \), lit. 'thousand', more fully \( \frac{1}{2} \text{ sfit} \) (\( \text{b} \text{-ti} \)); an abbreviated writing is \( \text{.} \)

Exx. \( \text{sfit} \text{ b} \) 2, \( \text{sfit} \) 2 twenty-two arouras of field.\(^5\)

\( \text{b} \) 4 \( \text{sfit} \) 2 \( \text{rmn} \) forty-two and a half arouras.\(^6\)

\( \frac{1}{2} \text{ sfit} \times \frac{1}{3} \text{ sfit} = \frac{1}{6} \text{ sfit} \) arouras, \( \frac{1}{2} \text{ sfit} \) cubits; or 89,825 square cubits.\(^7\)

4. Weights. — From Dyn. XVIII onwards the weight employed for metals of all sorts was the \( \text{dbn} \) 'deben', (originally \( \text{dbn} \), less correctly \( \text{dbn} \), phonetically \( \text{sfit} \)\(^9\)) of 10 \( \text{kt} \) 'kitē'; actual weighing shows it to have amounted to about 91 grammes, or a little more than 1,400 grains.

Ex. \( \text{dbn} \text{ b} \) 761, \( \text{kitē} \) 2 silver, 761 deben and 2 kitē.\(^11\)

For weights smaller than the kitē the ordinary fractions were used.\(^12\)

The values of different articles were in Ramesside times expressed in terms of deben and kitē of gold, silver or copper.\(^13\) For Dyn. XVIII there is not much evidence of the kind, but in one or two documents we find articles valued in terms of the deben and the 'seal' \( \text{g} \) (once written phonetically \( \text{g} \) \( \text{ktē} \))\(^14\): the latter was equivalent to \( \frac{1}{2} \text{ deben} \).

Ex. \( \text{g} \text{ b} \) 1, \( \text{trw n} \text{ s} \) \( \text{ktē} \) 8 1 ox, making 8 seals.\(^16\)

VOCABULARY

\( \text{psā} \) divide.

\( \text{b} \) measure (vb.)

\( \text{sbh} \) cry out.

\( \text{ktf} \) uncover.

\( \text{n} \) length.

\( \text{Imn} \) Amūn, the god of Thebes.

\( \text{Wd} \text{-wr} \) the sea, lit. the great green.

\( \text{kyw} \) provisions, revenue.

\( \text{wdpw} \) butler.
EGYPTIAN GRAMMAR

Vocab.

\[ rnhw \text{ victuals.} \]
\[ \text{dit (or wdi)} \text{ remainder, balance.} \]
\[ mnt \text{ quantum, fixed ration.} \]
\[ \text{mnt nurse.} \]
\[ rht \text{ amount, number (m.).} \]
\[ hfrw \text{ snake.} \]
\[ hnt \text{ (for } hnr \text{)} \]
\[ \text{harim.} \]
\[ shw \text{ breadth (from stem } ws\text{).} \]
\[ \text{var. } stp-si \text{ palace.} \]
\[ snr \text{ ergastulum, magazine.} \]
\[ thnu \text{ obelisk.} \]
\[ dmd \text{ (old } dmd' \text{) total.} \]
\[ ds \text{ jug, beer-jug.} \]
\[ dtn \text{ fine gold.} \]
\[ shn \text{ various (adj.).} \]

1 In this and the perhaps identical word for 'prison' (above, p. 146) the spellings vacillate between hnt and hnr, partly owing to the similarity of hieratic \[ \text{ and } \]
\[ \text{. Both words are probably derived from } hnr \text{ 'restrain'.} \]

**Exercise XX**

(a) Study the following excerpt from a papyrus of accounts relating to the Royal Court (Dyn. XIII):²

\[ \text{http://www.facebook.com/per.medjat} \]

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² P. Boul. XVIII, 31, printed exactly as in the original. Words there written in red are here underlined. Several readings are disputed, the hieratic containing difficult ligatures. ³ Rather uncertain on account of the unexpected \[ .

⁴ This rubric is the heading to what follows and was inserted after the word for ‘total’ in order to economize space.

⁵ Others read \[ .

⁶ Others read \[ .

⁷ An error for 144.

⁸ An error for 1.

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http://www.facebook.com/groups/per.medjat
ACCOUNT OF THE REVENUE OF THE LORD (l. p. h.) of yr. 3, second month of inundation, last day.

Amount of the revenue of the Lord (l. p. h.) of yr. 3, second month of inundation, last day

Was brought to him as balance of yr. 3, second month of inundation, day 29

Was brought to him as king’s victuals (?) which are brought from the temple of Amün

Total.

EXPENDITURE OUT OF THIS AMOUNT.

Was given into the palace at the entry of the butler of the harim

Ration of the ergastulum which is given to the people of the house of the nurses

Ration of the ergastulum which is given to the ordinary members of the household

Total

Balance

(b) Write in hieroglyphs and in transliteration:

(1) It happened (on) one of these days I heard a noise and uncovered my face and found it was (pw) a snake of (ny-sw, lit. it was of) 10 cubits in its length.

(2) Thou (ntk) shalt divide for them 1 3/32 hkat of corn.

(3) Year 7, first month of summer, day 1 under the Majesty of the Horus ‘Great of Might’ (r1 bw), King of Upper and Lower Egypt, Nemaśret, Son of Rēt, Ammenemes, tribute of the prince (wr) of the Medjay, 265 deben of gold (lit. gold, 265 deben).

1 $\text{hkt } 1 + \frac{1}{32} + \frac{1}{64} + \frac{1}{128} + \frac{1}{256}$.

2 For these royal names see above, p. 74, bottom.
(4) He went to the door a fourth time, and found no one there. (5) He gave her three-fifths of all his possessions ( iht). (6) The twelfth hour of the night. (7) They cried out with one voice (lit. mouth). (8) He was the third of these three (write 'third' and 'three' phonetically).

EXCURSUS C

The Divisions of Time and Method of Dating.1

The Egyptian year ( f\(\text{rnpt}\)) was divided into 12 months ( f\(\text{ibd}\) hrw) of 30 days ( f\(\text{ibd}\) hrw), completed to 365 days by the addition of the five so-called epagomenal or 'added' days ( f\(\text{ibd}\) hrw rnpt, § 259). Though for dating and calendrical purposes generally the year of 365 days perforce served as the basis, there was clearly a tendency to regard the year as of only 360 days; thus for purposes of calculation the daily income of a temple is stated as \(\frac{1}{360}\) of the yearly revenue.2 In dating, the year was further divided into three 'seasons' ( f\(\text{ntr}\) tr) of four months each: 1. f\(\text{ntr}\) hrw, var. f\(\text{ntr}\) ibt, 'inundation'; 2. f\(\text{ntr}\) prt, 'winter', presumably the season of the 'emergence' (pr) of the fields from the water; 3. f\(\text{ntr}\) smw, 'summer', daringly guessed to mean 'deficiency (wtr) of water'. The word for 'day' used in dates seems from Coptic to have been sw, not hrw;3 the plural f\(\text{ntr}\) (ibd) smw (?) is not infrequently found written out in MiddleEgyptian with the meaning 'dates'.4 Similarly the word for 'year' used in dates is not f\(\text{rnpt}\), which never has \(\circ\) as a determinative, but f\(\text{sp}\) which we now know to read hit-sp; in hit-sp the round sign is the ideogram of \(\circ\) sp 'occasion'; only at a late period is the ordinary determinative of time \(\circ\) substituted in this word for \(\circ\). We shall have more to say about the meaning of hit-sp below.

The way in which the numerals are indicated in dates has been studied above in §§ 259, 264. We may now give one or two examples:—

\[ \text{hit-sp 2 (ibd) 3 (nw n) iht sw 1, hr hon n n-sw-bit} \]
\[ \text{N-mart-Rt year 2, third month of inundation, day one under the Majesty of king} \]
\[ \text{Nema\text{\textregistered}t (i.e. Ammenemes III).} \]

\[ \text{hit-sp 24 (ibd) 2 (nw n) prt, crky, hrw-hb mh-10 n Imn m Ipt-sut} \]
\[ \text{in year 24, second month of winter, last day, tenth} \]
\[ \text{festival-day of Am\text{\textregistered}n in Ipet-sut (i.e. Karnak).} \]

Note that, as often, the king (Tuthmosis III) is not mentioned. This date occurs in the midst of a sentence; at the beginning of a text the preposition m is never used.

\[ \text{hit-sp 1 (ibd) 1 (nw n) iht, wpt-rnpt, hb Hnmw} \]
\[ \text{first month of inundation, opening of the year (= day 1), feast of Chnum.} \]

Very rare writings of the regnal year are seen in f\(\text{ntr}\) hit-sp 30 'year 30', f\(\text{ntr}\) hit-sp 44 'year 44'; f\(\text{ntr}\) hit-sp 33 'year 33'.


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2 See Sint 1, 285, qu. § 265.
3 Not sw as formerly read; see the writings Wh. iv, 57.
4 Adm. 11, 4; Urk. iv. 112, 12.
5 Hamm. 45.
6 Urk. iv. 856.
7 Urk. iv. 853.
8 Cairo 20516.
10 Rhind, title.
On the strength of the testimony already quoted the student will have concluded that the Egyptians dated their inscriptions by the years of their kings’ reigns; throughout the whole of the Pharaonic history no use was ever made of a continuous era. Even the numbering of the regnal years was, however, a secondary development.\footnote{For all that follows see now \textit{JEA}, 31, 11; fundamental is \textit{Unt.}, 3, 60–100.} In the earliest Dynasties each separate year was named after some conspicuous event that happened in it, e.g. ‘the year of fighting and of smiting Lower Egypt’. In the Fifth and Sixth Dynasties this ancient method of dating survived in a modified form; an event which occurred biennially was the census of the cattle, and this became the standard event by which the years were dated. Examples are $\textit{hit sp 14 ttwt th cwt nb}$ ‘beginning of time 14 of the numbering of the oxen and of all small cattle’ (like sheep and goats); $\textit{hit m-hst sp 18}$ ‘the beginning after time 18’.\footnote{\textit{Unt.}, 3, 79.} Note that in this last date, which appears to refer to the 37th year of Phiops I (Dyn. VI), the words $\textit{ttwt th cwt nb}$ are omitted as obvious and unessential. Still more would this be true when the census of the cattle came to be taken every year, as may possibly have happened towards the end of the reign of Phiops II. There is no definite evidence that a census of cattle ever occurred annually, nor do we know precisely when the ‘times’ ($sp$) in question ceased to be biennial; but certain it is that henceforth $\textit{hit-sp}$ meant ‘year’ in dates—the reading $\textit{hit}$ instead of $\textit{rnpt}$ is proved by the variants $\textit{hit}$ and $\textit{nt}$ for $\textit{f}_6$ in texts of the Ptolemaic temple at Edfu.\footnote{Disputed by \textit{Edlr} in \textit{JNES}, 8, 35; a reply to appear \textit{ib.} later.}

There is testimony to show that in the Middle Kingdom and earlier the Pharaohs dated their second regnal year from the New Year’s Day ($\textit{wpt-rnpt}=1$st day of 1st month of inundation) following the actual day of their accession, and that their first year consisted merely of the odd months and days after the demise of their predecessor.\footnote{In Dyn. XII, however, coregencies were common.} In Dyn. XVIII, however, a new system came into vogue and continued until at least the end of Dyn. XX: year 1 was dated from the actual day of accession and year 2, accordingly, from its anniversary in the following civil year, so that the civil year now always contained parts of two regnal years.

Grave consequences resulted from the fact that the Egyptians used a civil year of 365 days, whereas the astronomical year has approximately 365\textfrac{1}{4} days.\footnote{The following paragraph has been re-modelled to meet the objections raised by O. HuGEBER in \textit{Atta Orientalis}, vol. 17, to \textit{Ed. Mayer’s} thitherto generally accepted views in his \textit{Ägyptische Chronologie}, Berlin, 1904.} Since they never resorted to intercalation of a day such as we carry out in leap-year, it followed that four years after the coincidence of the beginning of the astronomical year with the beginning of the civil year New Year’s Day of the civil calendar would already occur one day earlier than the event which marked the beginning of the astronomical year. In about 120 years the civil year would be a whole month in advance of the astronomical year, and in about 1460 years, when the civil and astronomical years would again coincide, any given annual astronomical event would have fallen in turn on every different day.
of the civil calendar. It must have been early recognized that the Nile began to rise afresh about the same time (near July 19th of the Julian calendar) that the brilliant star Sirius (the dog-star), after having been invisible for a prolonged period, was first again observed in the sky shortly before sunrise. Consequently this latter event, described by modern astronomers as the heliacal rising of Sirius and by the Egyptians as prt Spdt ‘the going up of (the goddess) Sothis’, came to be regarded as the true New Year’s Day (wpt-rnpt ‘the opening of the year’), i.e. tpy (n) iht sw t ‘first month of inundation, day 1’. Had this event always formed the beginning of the Egyptian civil year, the Inundation season (itJ.t) would have corresponded roughly to middle July—middle November, Winter (prt) to middle November—middle March, Summer (lmw) to middle March—middle July. Owing to the above-mentioned defect in the civil year, it sometimes happened that the real summer fell in the winter of the civil calendar, and vice versa. We know on the authority of Censorinus that a coincidence of the civil New Year’s Day and the heliacal rising of Sirius took place in A.D. 139, and thence it is calculated\(^1\) that a similar coincidence must have occurred in B.C. 1317 and 2773. In the period covered by this book three records of Sothic risings have come down to us, namely from an unspecified year of Tuthmosis III (11th month, day 28),\(^2\) from year 9 of Amenophis I (11th month, day 9),\(^3\) and from year 7 of Sesosiris III (8th month, day 16).\(^4\) Combination of these dates with those previously mentioned yields as the approximate corresponding years B.C. 1469, 1545, and 1877; the two first dates fit in admirably with other considerations, but the third has been thought by some to allow too small an interval between the Twelfth and the Eighteenth Dynasty.

In the Aramaic papyri of the Persian period and in the subsequent Greek and Coptic documents from Egypt the twelve months are no longer numbered and allotted to one or other of the three seasons, but receive names derived from certain feasts. The month-names in their Greek forms are Thouth, Phaophi, Athyr, Khoiak, Tybi, Mekhir, Phamenôth, Pharmouthi, Pakhôn, Payni, Epiph, and Mesorê. To translate as ‘the 5th of Pharmouthi’, as many scholars still do, is a gross anachronism, the more reprehensible since some of the originating feasts were in Dyns. XVIII—XX celebrated not in the month to which they gave their name, but on the first day of the following month.\(^5\) Thus Dyn. XVIII inscriptions inform us that the feast of Ernâtêt, who gave her name to Pharmouthi, took place on the 1st day of the 1st month of summer,\(^6\) not in the 4th month of winter. A calendar from year 9 of Amenophis I gives the entire series of month-names in similarly advanced positions,\(^7\) whereas another calendar of Ramesside date\(^8\) shows the names in the places accorded to them in Greek times. Unsolved problems present themselves in connexion with these facts.\(^9\) Clearly the only scientific course is to render as ‘fourth month of winter’.\(^10\)

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\(^1\) The figures here given are taken from Winlock’s article in Proc. Amer. Philosoph. Soc., 83, 447, where most of the recent literature is quoted.

\(^2\) Vitr. iv. 827.

\(^3\) Ed., calendar at beginning.

\(^4\) AJ. 37, 99.

\(^5\) See AZ. 43, 136.

\(^6\) D. M. Kalender-Inschr. 38; cf. L. D. Text, iii. 283.

\(^7\) Above, n. 3.

\(^8\) Ann. 43, 179.

\(^9\) See my discussion in Rer. d’Ég. 10, 9–31, a reply to R. Parker in The Calendars of Ancient Egypt, Chicago, 1950. An additional piece of evidence JEA. 41, 133.

\(^10\) It may sometimes be convenient to abbreviate as ‘8th month’ or simply ‘viii’.
The Egyptians were the first to divide the day into 24 hours ($\text{\textcircled{2} wnwt}$, var. $\text{\textcircled{2} wnn}$); there were twelve hours of the day and twelve hours of the night.

Exx. $\text{\textcircled{2} wnwt mht-10 nt hrw}$ tenth hour of the day;

$\text{\textcircled{2} wnwt 4-mut nt grh}$ fourth hour of the night.

These hours, which had their own religious names, were used mainly for religious and astronomical purposes. Ordinary parlance made shift with such phrases as $\text{\textbar{2} m dwn}$ 'in the morning', $\text{\textbar{2} n sty-r}$ 'the time of perfume of the mouth', i.e. time for the mid-day meal; $\text{\textcircled{2} msyt}$ 'supper', $\text{\textcircled{2} ler n hrw}$ 'at time of night'. The Egyptians seem to have had no very precise instruments for measuring the hours, and the hours of the day were longer in the summer than in the winter. Still less was it possible to fix the length of a short space of time to which the name $\text{\textbar{2} j/n}$ 'minute', 'moment' was given.

In conclusion, reference must be made to the 'decans', the 36 constellations, or parts of such, which rise at particular hours of the night during the 36 different periods of ten days constituting the year. These periods or 'decades' are named according to the calendar months in which they occur, with the addition 'first decade', 'middle decade', and 'last decade', exx. $\text{\textbar{2} hrw}$ (?) $\text{\textbar{2} hrw}$ (?) $\text{\textbar{2} hrw}$ (?) $\text{\textbar{2} hrw}$ (?). The various decans have their own names, which have survived in Greek; examples are $\text{\textbar{2} Gk. 'Ero}$.

**LESSON XXI**

**THE VERB (INTRODUCTORY)**

§ 267. Verbs of different classes.—In dealing with the $\text{\textbar{2} mwn}$ (§ 39) and $\text{\textbar{2} mwn}$ (§ 67) forms it served our purpose to regard these as built up from unchangeable verb-stems, to which the necessary inflexions were appended as suffixes. Only in the case of the verb $\text{\textbar{2} wnn}$ 'be' were we compelled to admit (§ 118) the existence of different forms of the $\text{\textbar{2} wnn}$, namely $\text{\textbar{2} wnn}$ and $\text{\textbar{2} wnn}$, each with its own particular range of meaning. It has now to be learnt that, while unchangeable stems are in the majority, they are by no means universal; in other words, that $\text{\textbar{2} wnn}$ is no isolated case.

A classification of Egyptian verbs is therefore required, and the basis of this must be the mutability or immutability of the stem. A second mark serving to distinguish the different verbal classes is the gender of the infinitives, some classes having masculine infinitives like $\text{\textbar{2} nh}$ 'to live', while others have infinitives showing the feminine ending -l, ex. $\text{\textbar{2} mst}$ 'to bear', 'to give birth'.

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§ 268. **Verbs with mutable stems**.—It must be remembered that in hieroglyphic writing the vowels are ignored and only the consonantal skeletons of words are exhibited to the reader (§ 19). Hence it is quite possible a priori that one and the same hieroglyphic writing $\text{\textasteriskcentered sdmf}$ might conceal several differently vocalized verb-forms such as $\text{*sdmaf}$ and $\text{*sd\textasciitilde{ae}mf}$, or even a form with doubled medial consonant like $\text{*sedd\textasciitilde{ae}mf}$: That such was actually the case cannot be directly proved for verbs like $\text{sdm}$ 'hear', in which the component consonants $s$, $d$, and $m$ are strong and different from one another; but it may be inferred with great probability from the fact that variations of writing explicable only if due to differences of vocalization analogous to our postulated $\text{*sdmaf}$ and $\text{*sd\textasciitilde{ae}mf}$ occur in the case of two classes of verbs, namely (1) those in which the final radical consonant is identical with the preceding consonant (geminating verbs like $\text{wnn}$), and (2) those in which the final consonant is one of the semi-vowels $i$ or $u$ (ultimae infirmae verbs like $\text{pr(i)}$ 'go forth', $\text{rs(w)}$ 'rejoice'). These classes of verbs we shall proceed to discuss in turn.

§ 269. **Geminating verbs**.—These verbs have the peculiarity that the last two radical consonants of their stem are identical, ex. $\text{\textasciitilde{wnn}}$ 'exist'. Now we have seen (§ 62) that when two identical consonants fell together in pronunciation, or at least were not separated by an accented vowel, there was a strong tendency to write them but once, and this tendency would naturally become the rule where there was the additional inducement that a vital difference of meaning could thereby be emphasized. Hence, when we find a regularly occurring spelling $\text{\textasciitilde{wnnf}}$, we may conjecture that a vowel of some importance fell between the two consonants $n$ of the verb-stem; in cases where, on the contrary, $\text{\textasciitilde{wnf}}$ is consistently found we may suppose that the two like consonants had fallen together, yielding some such pronunciation as $\text{*wennaf}$, corresponding to $\text{*sdmaf}$ assumed in § 268 as one of the possible values of $\text{\textasteriskcentered sdmf}$.

In the case of $\text{\textasciitilde{wnnf}}$ a plausible pronunciation would be $\text{*\textasciitilde{wn\textasciitilde{\iota}naf}}$, pointing to a similar pronunciation $\text{*sd\textasciitilde{ae}mf}$ in the corresponding form of the immutable verb $\text{sdm}$. There is, however, another possibility (it is no more than such) to which but little attention has been paid hitherto, and which may turn out to be applicable in certain cases, though it evidently cannot hold in all, e.g. the infinitive. This possibility is that the first of the two like radicals has been doubled, as in the Hebrew $\text{pr\textasciitilde{\iota}l}$ or the Arabic second form; the effect of such doubling is necessarily to hold the last radical apart from the doubled middle radical, whether the vowel following the latter be accented or unaccented. Hence $\text{\textasciitilde{wnnf}}$ might represent a pronunciation $\text{*wenn\textasciitilde{\iota}naf}$ (instead of $\text{*\textasciitilde{wn\textasciitilde{\iota}naf}}$), pointing to $\text{*sedd\textasciitilde{ae}mf}$ from the immutable $\text{sdm}$.

\* This follows from the fact that, alike in Semitic and in Egyptian, a doubled consonant must both close a syllable and begin a second one, in other words must always be followed by a vowel. See Appendix A at the end of the book.
OBS. The existence of geminating verbs in Egyptian is established beyond a doubt, but the reasons for the appearance or absence of the gemination in the hieroglyphic writing are largely a matter of conjecture. For the infinitive we have the evidence of Coptic, ex. .Conn'd be cool' from Eg. ighet; since the vocalization here corresponds to that of immutable intransitive verbs like Coptic 竺 to be hard', from Eg. iht, it would appear that the presence of the gemination in the writing is due in this case solely to the existence of an accented vowel between the two like consonants. Conversely, after al 'cause' the 1dmw form of the verb ighet 'be cool' would show the hieroglyphic form ighet ($492, i); but Coptic has ighet for 'to make him cool' (Eg. *dtt ighet 'cause he be cool'), and there is reason to think that this was pronounced ighet, a form analogous to Coptic 竺 to suckle him' from the immutable triliteral stem ighet 'suck'; here, then, the single writing of ighet in hieroglyphic ighet would seem due to the last two radical consonants of ighet falling together without an intervening vowel. For the geminating 1dmw forms and participles in hieroglyphic, however, no explanation is forthcoming from the Coptic. Our enquiry will tend to show that the geminating 1dmw is entirely dependent, for the writing of the gemination, on its origin in the geminating passive participle (the imperfective passive participle), see §§ 356, OBS.; 411, i; 438, OBS. But since gemination in the participles is associated with notions of repetition or continuity such as might well find formal expression in the doubling of the medial radical consonant, the hypothesis that the geminating 1dmw forms are comparable to Hebrew 1dmw forms appears at least worth examination.

§ 270. Weak verbs.—In the case of the weak verbs ending in ighet or ighet matters are complicated by the fact that these consonants (or semi-vowels, § 20) were often omitted in the writing. Accordingly, a hypothetical form like *mrmvwa from the stem mrv (or mrv § 281) 'love' might in one place be written out as ighet mrv, while in another place it might, no less correctly, be rendered ighet mrv. Scholars have shown, however, that under certain conditions, e.g. after another consonant and before a short unaccented vowel, the original ighet and ighet of stems were apt to disappear, not only from the written, but also from the spoken language. For this reason, when we encounter a form like ighet with a flexional element - w added to the verb-stem prl, we cannot be certain whether such some pronunciation as *pariew or *peraw is to be assumed, or whether ighet had here fallen away so that only *parew or *peraw was spoken; nothing but an undoubted full variant writing ighet prw (or ighet prw, as Middle Egyptian would write it, see OBS. below) could settle the question in favour of the former pair of alternatives. Thus the presence or absence of ighet and ighet in the hieroglyphic writing of weak verbs is but a precarious criterion of differences of form.

Fortunately, however, the weak verbs display in certain forms a more trustworthy criterion, namely a gemination similar to that which was described in the last section. It is supposed that in some circumstances the final ighet or ighet became assimilated to the preceding radical, so that forms like ighet mrrw
WEAK VERBS § 270

from original "mrwf" came into existence. Probably such gemination or repetition of the penultimate radical would only occur where the repeated consonants were separated by a vowel of some importance; and it is even possible that a doubling of the radical penultimate consonant has to be assumed, in addition to the assimilation just mentioned. Thus, on the same lines as were discussed in connection with the geminating verbs (§ 269), so too might theoretically represent either "mräref" from "mrälef" or "merräref" from "merrälef"; the latter possibility is one not hitherto taken into account.

OBS. In most Middle Egyptian verbs and verb-forms I near the end is written "y", see above § 20. A few verbs, however, seem to show "y" as a strong, i.e. immutable, consonant. In "smit" report' and "dm" 'touch' this might be due to the change in value of "y" from "mr" to "mi" (see W 19 in the Sign-list); both r and l are kept in the spelling "swr" 'drink', for "swf" from old "zwr"; but no similar explanations seem possible for "si" 'block', "int" 'grow decrepit'.

§ 271. The geminating and non-geminating "sdm-f" forms.—To the writing out or omission of the gemination in forms from the mutable verbs there regularly corresponds a difference of meaning. Hence the "sdm-f" form, which, as we have seen, sometimes geminates and sometimes does not, really comprises at least two separate forms. The distinction of these is, however, a matter of considerable difficulty, the discussion of which is best deferred until Lessons XXX, XXXI. Henceforth use will be made of both forms in the Exercises, but the exact nuance of meaning which they imply may for the moment be ignored.

§ 272. The prothetic "l".*—In both Old and Late Egyptian a valuable clue to the vocalization of verb-forms is provided by the sporadic appearance of the sign for "l" (old "y", late "f") at their beginning. This 'prothetic l' undoubtedly indicates a short helping-vowel before two initial consonants not separated by a vowel. Middle Egyptian examples are very rare, but a few may be collected from our texts: "iddw" (i.e. perhaps "ddaw" 'one whom.... speaks') imperfective relative form (§ 387, 1); "ilm-sk" 'an Indestructible' (name given to the circumpolar stars), lit. 'one not knowing destruction', perfective active participle (§ 359); "ind hrt" 'hail to thee', a formula which perhaps originally meant 'I salute thy face', but which appears very early in this subjectless form. The imperatives of 2-lit. verbs (§ 336) also occasionally show the prothetic l, which also is once found in "thr-k" 'upon thee' ("shrak") for the normal "k-. In Dyn. XVIII "l" is found a few times in place of "l", ex. "lwšw" 'knowing ones', perfective active participle (§ 359).

OBS. In Semitic the consonant 'alif' has sometimes a similar function, and is there called 'prosthetic'; 'prothetic' is, however, a more suitable term.

1 See SETHE, De Aleph Prostheticum, Berlin, 1892.
2 Exceptionally in Dyn. XIII in "lwm-f" form of dd't say'; Louv. C 10; JEA. 33, pl. II, 5.
3 Scheben, 3. Sim. active participle "ldl" who says' JEA. 32, pl. VI, 32.
4 Brit. Mus. 101, horiz. 7.
5 Exx. Hymn. i, 1. Sim. Cairo, 30517, E 3; 20520, d 1.
6 Instructive passages are Pyr. 1989, 2019, 3035, 2042.
7 Rec. 35, 219.
8 "Urš. iv. 481, 17; 972, 11. Sim. "wšm", tbd. 480, 9. Also in the noun "frt" the silent one', a designation of the necropolis.

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§ 273. General characteristics of verb-stems.—As in the Semitic languages, the typical verb-stem consists of three radical consonants, ex. \( \text{sdm} \) ‘hear’. There existed, however, a considerable class of biliteral stems, ex. \( \text{mn} \) ‘remain’, ‘endure’, though it may be shown that many of these originally belonged to one or other of the classes with three consonants, such as \( \text{wd} \) ‘command’, Arabic \( \text{wa\text{s}a} \); \( \text{tm} \) ‘be closed’, Arabic \( \text{t\text{amma}} \). Whereas the verbs just quoted had, owing to some inherent weakness, passed in prehistoric times from the triconsonantal to the biconsonantal class, there are other apparently biliteral stems, such as \( \text{m(w)t} \) ‘die’, which prove on closer inspection to be really triliterals. Similarly, there are but few stems of four and five consonants which cannot be accounted for as due to expansion from originals of three consonants. The most important methods of expansion are (1) reduplication, (2) affirmative additions. These are dealt with in the next three sections.

§ 274. Reduplication.—Verbs signifying continuous or repeated human actions, habitual occupations, sounds, colours, and violent movements are apt to be created from biliteral or triliteral stems by the repetition of two of the radical consonants. Thus are formed quadrilateral verbs like \( \text{ntndntl} \) ‘take counsel’ from \( \text{nd} \) ‘ask’, \( \text{snsn} \) ‘fraternize’ from \( \text{sn} \) ‘brother’, \( \text{ptpt} \) ‘crush’ (simplex unknown), and quinquiliterals like \( \text{higg} \) ‘be pleasant, glad’ from \( \text{hig} \) ‘be pleasant, glad’; \( \text{swsw} \) ‘walk’, ‘promenade’ (simplex unknown). After Dyn. XII the graphic abbreviation \( \text{sp sn} \) ‘two times’, ‘twice’ (see above § 207) is sometimes used as a substitute for the consonants to be repeated, exx. \( \text{rsrs} \) ‘rejoice’ from \( \text{rs(w)} \) ‘rejoice’, \( \text{sksk} \) ‘destroy’ from \( \text{sk} \) ‘perish’.

A half-reduplication also occurs, giving rise to a number of verbs of the type \( \text{sbs} \) ‘run’, \( \text{nbn} \) ‘be young’, \( \text{grg} \) ‘furnish’, ‘equip’; in none of these cases do we possess a well-attested simplex.

Much rarer is a reduplication of the final consonant only. Verbs comparable to the Hebrew \( \text{pir\text{el}} \) may perhaps occur in the case of \( \text{rs\text{w}} \) ‘converse’, \( \text{spdd} \) ‘supply’,\(^6\) and \( \text{spss} \) ‘be rich’,\(^6\) ‘enrich’;\(^7\) these appear to be immutable quadrilaterals derived from the triliteral adjectives \( \text{snb} \) ‘healthy’, \( \text{spd} \) ‘ready’, and \( \text{sp} \) ‘noble’ respectively. Some verb-forms of passive meaning which may be compared to the Hebrew \( \text{pir\text{el}} \) will be dealt with in §§ 360. 425.

More problematic is the kind of reduplication exhibited in the Hebrew \( \text{pir\text{el}} \). This consists in the doubling of the second radical consonant of a triliteral stem, and would in no case be apparent in the Egyptian writing, though its effects might, as explained above (§§ 269. 270), sometimes be visible in the gemination found in gemitating and weak verbs. That \( \text{pir\text{el}} \) verbs did exist in Egyptian is probable \textit{a priori}, and seems further likely from the transitive
meaning occasionally found with some usually intransitive verbs, exx. ḫwty ḫtp ntrw 'Thoth who pacifies the gods'; ḫn smw snb irt 'the physician who heals the eye', where ḫtp (=* ḫtp?) and snb (=* snub?) are active participles from stems usually meaning 'be at peace', 'be healthy'. Whether Coptic offers any cogent evidence has been both asserted 3 and denied.aa

This debatable question is discussed at some length because such pirel verb-forms may turn out to be commoner in Egyptian than has been suspected, see above § 269, end. In any case, the student should realize the difference between a gminating verb and a reduplicated verb. Gemination, as understood in the term 'gminating verb' (§ 269), is a constitutional peculiarity of the stem that leads to the single writing, in certain forms, of two identical radicals, ex. ेग्ल from ेग्ल; gminating verbs are therefore mutable. Reduplication, on the other hand, is a secondary expansion of verb-stems by repetition of part of their constituent radicals, ex. गग्ल from गग्ल; reduplicated verbs are immutable.

OBS. 1. As applied to particular verb-forms, 'gminating' has a less technical meaning; it signifies no more than that two identical radicals follow one another in the writing. Thus both ग्ल and ग्ल are 'gminating' ɢdf forms, though of the two stems involved ग्ल alone is a 'gminating verb'. Similarly, ग्ल and ग्ल are called 'non-gminating' ɢdf forms.

OBS. 2. Hebrew can parallel all the above-mentioned kinds of reduplication. With the Egyptian verb-forms corresponding to the Hebrew pirel (see above) compare the names of small animals, ex. ग्ल ह्ल 'beetle', besides nouns like ग्ल ह्ल 'sun-folk', 'mankind', ग्ल ह्ल 'repetitions'.

§ 275. Affirmative prefixes: (i) the causatives in - The consonant ग, later also - s, when prefixed to a verb-stem, gives to it causative meaning. The new verbs thus formed are derived not only from transitive and intransitive verbs, but also occasionally from nouns and prepositions.

Exx. गग्ल 'make to remain', 'establish' from ग्ल 'remain'.
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<td>(\text{smn} )' make to remain', 'establish' (\text{mn} )' remain'.</td>
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<tr>
<td>(\text{srhb} )' make to live', 'nourish' (\text{rnh} )' live'.</td>
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<td>(\text{smst} )' make to give birth', 'deliver' (\text{msl} )' bear'.</td>
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<td>(\text{shb} )' make festal' (\text{hb} )'festival'.</td>
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<td>(\text{smt} )' report', 'announce' (\text{mt} )'like'.</td>
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Some causatives, particularly those derived from transitive stems, do not possess full causative force, but have meanings different from that of the simplex.

Exx. गग्ल sdp 'revise', 'test', 'account for' from गग्ल 'count'.
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<tbody>
<tr>
<td>(\text{sdp} )' revise', 'test', 'account for' (\text{dp} )'count'.</td>
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<tr>
<td>(\text{swd} )' hand over', 'bequeath' (\text{wd} )'command'.</td>
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<td>(\text{sdd} )' relate' (\text{dd} )'say'.</td>
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<tr>
<td>(\text{snm} )'sit', 'make oneself comfortable' (\text{nm} )'be sweet', 'be agreeable'.</td>
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Except in one case, the causatives fall into the verb-classes to which they would belong if the affirmative \( i \) were a radical letter; thus \( s\text{n}h \) 'make to live', from a triliteral stem, has a masculine infinitive like the quadriliteral \( w\text{st}u \) 'stride'; \( s\text{ms}\)l 'to deliver', from a triconsonantal stem with weak final \( i \) (a tertiae infirmae verb, § 281), has an infinitive \( s\text{m}s\text{y} \) with masculine gender resembling \( h\text{rty} \) 'to travel by land', the infinitive of a quartae infirmiae verb (§ 285). The exception alluded to is the case of the causatives of the biliterals; these, unlike the triliterals to which they might be expected to conform, have feminine infinitives, ex. \( \text{s}\text{mnt} \) 'to establish'.

OBS. The causatives in \( \mathfrak{f} \) are evidently related to those with \( \mathfrak{s} \) or \( \mathfrak{s} \) in Semitic (Assyrian, Aramaic, and Minaean).

§ 276. Affirmative prefixes: (2) the prefix \( n. \)\(^1\) — The verbs beginning with this affirmative are intransitive and in almost every case derived from quadriliteral reduplicated stems, exx. \( g\text{gs}\text{gs} \) 'overflow', synonymous with \( g\text{gs}\text{gs} \), and \( n\text{ft}\text{ft} \) doubtless with much the same meaning as \( f\text{ft}\text{ft} \) 'leap'.

§ 277. Classification according to number and nature of the radical consonants.—We shall now proceed to classify the different kinds of Egyptian verb-stems, premising that only such distinctions will be noted as may prove useful in the study of Egyptian texts. Coptic shows that adjective-verbs like \( s\text{bk} \) 'to be small' were vocalized otherwise than transitive verbs like \( s\text{ol}\text{m} \) 'to hear', but such facts as these must be ignored in this grammar, since they cannot be followed up in the hieroglyphs. It should be observed, further, that weak verbs written shortly like \( p\text{r} \), hitherto rendered \( pr \), will in the following paragraphs be transliterated with all the radicals of the stem, ex. \( p\text{r} \). Consistency in this matter is neither possible nor desirable. As a general rule it is safest to supply as few unwritten consonants as possible; it is simpler, and for that reason better, to transliterate \( p\text{r} \) as \( pr\text{f} \) even where we may be reasonably sure that \( pr\text{f} \) would represent the spoken consonants. On the other hand, in grammatical discussions it is often desirable to write \( pr\text{f} \) or better \( pr\text{(y)}\text{f} \).

The basis of our classification will be the number of radical consonants, whether weak or strong, single or reduplicated. The designations of the classes are those usually adopted, though they are not altogether satisfactory. By biliteral, triliteral, quadriliteral, and quinquilateral verbs are meant those having two, three, four, or five immutable (strong) consonants respectively, though there is really no reason (e.g.) for refusing the name 'triliteral' to triconsonantal stems with identical second and third radicals (the secundae geminatae class, § 280) or to

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\(^1\) See Sphinx 14.

\(^2\) Sin. R 27.
BILITERAL AND TRILITERAL VERBS § 277

those having a weak third radical (the tertiae infirmae, § 281). The notion of gemination inherent in the names secundae and tertiae (litterae) geminatae is also misleading, since both here and in the tertiae and quartae infirmae, so far from gemination or doubling being employed for making twofold a consonant that was originally single, its presence actually warns us that the verb-stem in question possessed from the beginning a final radical letter which was specially prone, either from inherent weakness or from its identity with the penultimate, to disappear from the writing. See above §§ 269, 270, 274.

I. VERBS WITH TWO CONSONANTS ONLY.

§ 278. Biliteral verbs, abbreviated 2-lit., exx. swer 'open', ən 'be firm'. The infinitives are masculine, and of the form quoted. For the originally triliteral character of these verbs see above § 273; and that many of them may be derived from tertiae infirmae (below § 281) is perhaps hinted by the feminine infinitives of their causatives (above § 275 and below § 282). Some biliteral verbs show a repetition of the last radical letter in the perfective passive participle (§ 360); but such forms are due to reduplication (§ 274), and are not to be explained, as hitherto, as survivals from the time when the verb-stems in question belonged to the 2ae gem. or 3ae inf. class. The verb wun 'go' has a fem. infinitive, but is classed with the biliterals because it does not, as a rule, show gemination¹ in verb-forms where this would be expected if the verb belonged to the tertiae infirmae.

2. VERBS WITH THREE RADICAL CONSONANTS.

§ 279. Triliteral verbs, abbreviated 3-lit., exx. ən 'hear', ən 'prosper'. The infinitives are masculine and show the forms just quoted. A few verbs ending in t and w belong to this class, like ən 'touch' (above § 270, Obs.) and ən 'brand'. Likewise ən 'to be cool'.

² For a possible fem. infinitive see below, p. 224. 2.

³ Sinai 90, 7.

Triliteral is ən 'die', the medial w being omitted in the writing; the same view is perhaps also to be taken of some other verbs usually classed as 2-lit.

§ 280. Secundae geminatae verbs, abbreviated 2ae gem. These are triconsonantal verbs in which the second and third radicals are identical and hence, under certain vocalic conditions (§ 269), are written once only. The infinitives are masculine and show the gemination, ex. ən 'to be cool'.

¹ Exception, ən 'imperf. 3nm. f.', ERM. Hymn. 3, 4–5.

² For a possible fem. infinitive see below, p. 224. 2.

³ Pyr. writings vacillate between km and lrm.

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The 2ae gem. verbs 𓊟𓊲 mmm ‘see’ and 𓊟𓊲 wn ‘exist’ display certain peculiarities. This class of verbs is a small one—between twenty and thirty are known—but most of its members are important. The following is a list of the chief among them:

- 𓊟𓊲 mmm seize, grip.
- 𓊟𓊲 wn be, exist.
- 𓊟𓊲 wrr be great.
- 𓊟𓊲 mnn see.
- 𓊟𓊲 rnn nurse.
- 𓊟𓊲 hnn bow, assent to.
- 𓊟𓊲 hnn destroy.
- 𓊟𓊲 $mm be hot.
- 𓊟𓊲 𓊲 $rn be small (later 𓊟𓊲 𓊲 srt).
- 𓊟𓊲 kbb be cool.
- 𓊟𓊲 gnn be soft.
- 𓊟𓊲 tkk attack, violate (frontier).

§ 281. Tertiae infirmae verbs, abbreviated 3ae inf. These are verbs in which the third and last radical consonant is a weak 𓊬 or 𓊷—the latter distinguishable from the former only in a few cases (rsw ‘rejoice’, sfw ‘swell’, gsw ‘be narrow’), since forms with 𓊷 are apt to be replaced by others with 𓊬. The weak final radical is but rarely written out, in the case of 𓊬 mainly when it is followed by the flexional ending (§§ 270. 296) 𓊬 or 𓊷, in which case the two combine as 𓊷, ex. 𓊡𓊲𓊷 pr for pri-3 ‘I go forth’. (For sake of convenience this form is transliterated pry-3.) As explained in § 270, gemination is a characteristic feature of the 3ae inf. class, ex. 𓊟�𓊵 mrrw ‘who is loved’. The infinitives are feminine and without gemination, ex. 𓊷𓊵 mrt ‘to love’. Three verbs of this class call for particular comment:—

- 𓊷 iri ‘make’, ‘do’ is usually written without the expected phonetic complement 𓊷; writings with 𓊷 as a rule correspond to the geminating forms of other verbs. No doubt some abnormality of pronunciation is responsible for this peculiarity of writing, but since we are unable to define the nature of that abnormality it seems desirable, for practical reasons, to transliterate the forms of iri as though they conformed to the ordinary spelling; the infinitive 𓊷 (§ 299) we shall transliterate, accordingly, as 𓊷, and the imperf. act. participle 𓊷 (§ 357) as 𓊷. This is the more necessary because variants with 𓊷 as a phonetic complement sometimes occur. Thus 𓊷 is a rarer writing of the infinitive, and 𓊷 is fairly common for the imperf. act. part. To sum up, while forms like 𓊷 clearly lack, and forms like 𓊷 clearly possess, the gemination, forms like 𓊷 are ambiguous; the probability is in favour of the gemination, but exceptionally 𓊷 must be read simply 𓊷 without gemination.1

- 𓊷 iḏḏ ‘take’, ‘seize’ often shows a variant writing 𓊷, and since there are also geminating forms with 𓊷,2 clearly 𓊷 here had already passed into 𓊷. The said spellings should, accordingly, be read as 𓊷 and 𓊷.

1 See AZ, 58, 45 (also 59, 71) for the facts; a rather different practical attitude is taken here.
2 Imperf. act. part., Pt. 92; imperf. fctt, Pt. 168.
3 For further evidence see the Sign-list under V 14, 15.
The doubly weak verb  for ‘strike’ appears to have existed in two forms, namely hit and hit; no geminating forms are found, but in Middle Egyptian the infinitive is feminine, see below § 299.

More than one hundred verb-stems can be assigned to the zae inf. class; the following is a selection of the most important:

- Iwi extend.
- I~ destroy, damage.
- 'I wish.
- I~ appear in glory.
- \(\alpha\) nti alight, stop.
- \(\alpha\) hit fare downstream, north.
- Nti row.
- Lsi be feeble, vile.
- Lsw guard, prevent.
- sit shoot, pour, kindle.
- Sni encircle, surround.
- Sdi take, withdraw.
- Kni be brave.
- Kit devise, think out.
- Kst bow down.
- Gni be narrow.
- Gni find.
- Hti discharge.
- Hsi praise, favour.
- Hti disobey, violate.
- Dst see, look.
- Dst cross (the river), ferry across.

An interesting spelling is \(\alpha\) psi ‘cook’ from earlier \(\alpha\) fs(l), the older and later initial radicals being retained side by side.

§ 282. Causatives of biliteral verbs, abbreviated caus. 2-lit., ex. \(\alpha\) smn ‘make to remain’, ‘establish’. As pointed out above (§ 275), the infinitives are feminine, ex. \(\alpha\) smnt. Geminating forms do not occur. These verbs show relationship with the quartae infirmae, among which are some verbs with similar characteristics (ex. hmsi ‘sit’).

3. VERBS WITH FOUR RADICAL CONSONANTS.

§ 283. Quadriliteral verbs, abbreviated 4-lit., with masculine infinitives. Many of these are due to reduplication, ex. \(\alpha\) bht ‘be reversed’, but others, like \(\alpha\) wstn ‘stride’, consist of four different strong radicals. Here must be classed also the causatives of triliterals, abbreviated caus. 3-lit., ex. \(\alpha\) smn ‘make live’; see above § 275.
§ 284. **Tertiae geminatae verbs**, abbreviated *3ae gem.*, are mutable verbs with identical third and fourth radicals. The very existence of the class is problematic, since stems like 𓊡𓊮𓊪 stptt ‘supply’, 𓊮𓊬𓊪 ntt ‘converse’ are, as we have seen (§ 274), immutable quadriliteral verbs. Under this head would fall **causatives of the secundae geminatae**, abbreviated *caus. 3ae gem.*, ex. 𓊡𓊮𓊬𓊪 skbb ‘make cool’, but these also may possibly have to be classed with the quadrilaterals, non-geminating forms being of great rarity.

§ 285. **Quartae infirmae verbs**, abbreviated *4ae inf.*, in which the fourth radical is *t* or *w*. From the analogy of the *3ae inf.* one would expect this class to show geminating forms and feminine infinitives, but no single example of the class has both characteristics. Gemination occurs with some, like 𓊡𓊬𓊬 nhnt ‘hate’ and 𓊠𓊬𓊬 ntty ‘be divine’, and a fem. infinitive with others, like 𓊠𓊬𓊬 wsst ‘be ruined’, 𓊠𓊬𓊬 hmst ‘sit’. A few having masc. infinitive and no gemination, like 𓊠𓊬𓊬 hnt ‘travel overland’, 𓊠𓊬𓊬 mnyy ‘be renewed’, might well be classed with the *4-lit.* (§ 283); so too, for example, 𓊡𓊬𓊬 hnt, properly doubtless *h(y)nt*, though the second radical is never written. In 𓊠𓊬𓊬 mnt ‘moor’ (m. infinitive) the written *t* is not improbably the second radical; such is apparently not the case with the *w* of 𓊠𓊬𓊬 snt ‘speak’ (f. infinitive), though the full reading appears to be *m(w)nt*. Under this head must be placed the **causatives of tertiae infirmae**, abbreviated *caus. 3ae inf.*, partly with masculine and partly with feminine infinitives, exx. 𓊡𓊬𓊬 smsy ‘to make to give birth’, 𓊡𓊬𓊬 slpt ‘to bring nigh’; no geminating forms appear to occur.

4. **Verbs with five radical consonants.**

§ 286. **Quinquiliteral verbs**, abbreviated *5-lit.*, with masculine infinitives. This class seems in all cases to have arisen through reduplication, exx. 𓊠𓊬𓊬 nft ‘spring away’, 𓊠𓊬𓊬 hnt ‘waddle’. Whether 𓊡𓊬𓊬 swt ‘walk’, ‘promenade’ is the **causative of a quadriliteral** (abbreviation *caus. 4-lit.*) is uncertain; no other example of the last-named class has been noted in Middle Egyptian.

§ 287. **Quintae infirmae verbs**, abbreviated *3ae inf.*, constitute another rather dubious class of verbs. It is very doubtful whether the three feminine words 𓊡𓊬𓊬 hnt, 𓊡𓊬𓊬 tdbhnt, and 𓊡𓊬𓊬 rnt, with the almost synonymous meanings ‘joy’, ‘gladness’, ‘exultation’ are really infinitives of this class; more probably they are mere nouns. The masc. infinitive 𓊠𓊬𓊬 hnt ‘dance’, if really a writing of *h(y)nt*, as the *3ae inf.* simplex 𓊠𓊬𓊬 hnt might suggest, possibly belongs here. The rare **causatives of quartae infirmae**, abbreviated *caus. 4ae inf.*, have masculine infinitives, ex. 𓊠𓊬𓊬 snt ‘renew’. 

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6 A few *4-lit.* verbs have been quoted, but only from O. E.; see LEF. GR. § 225, end.

1 Gard. Sim. p. 70.
§ 288. **Compound Verbs** have little to distinguish them except the place of the determinative at the end, not after each component part. Exx. "chatter", lit. 'be manifold of utterance', "hm-h" 'retreat'.

§ 289. **Anomalous Verbs**, abbreviated anom. This class comprises some very common verbs which, but for certain peculiarities, would have to be assigned to the jae inf. class.

1. "Give". 
   *Rdi* (originally perhaps *rdi*) has a feminine infinitive *rdit*, written  or  . The sign  characteristic of the verb is probably an ideogram representing a loaf brought as a gift; for this, from the early Middle Kingdom onwards, is often substituted as a purely graphical variant  or  , the latter two being due to a confusion of the signs in hieratic. In a few parts of the verb (e.g. the old perfective, § 310) writings with initial *r* (, , ) exist side by side with others (, , ) in which *r* is omitted; since, however, in certain forms (infinitive, § 299; *sdmtwfy* form, § 364) the writing with *r* is as regular (rare exceptions may be found) as it is irregular in other forms (*sdmf* after *tw* 'if', § 454. 5), the evidence points to real loss of *r* having occurred in the latter; Coptic nowhere shows any trace of *r*. In any case it seems wise to omit *r* in transliteration wherever it is not written, though the signs  and , if ideographic, would not originally point in either direction. The geminating forms  and are never accompanied by *r*, and are probably to be read *dd*, though doubtless they arose from *rdd*;  is in fact substituted for them in some archaizing texts, and the name of the town "Ddw" (originally "Ddw") is occasionally spelt  or . So too  is substituted for  in the early or archaic writing of certain non-geminating parts of the verb. The final radical of the stem, the semi-vowel *i*, is only written out when fused with a flexional -w or -l (ex. the perf. pass. participle  for *rdi-w*?), and certainly disappeared early in particular forms. The view that *rdi*, *di* is a single verb which early suffered the loss of both its first and its third consonant in certain forms seems preferable to the view that *rdi* and *di* are two distinct verbs obscurely related in their origin. The imperative is almost entirely replaced by  from a quite different stem (§ 336).

2. "Come". 
   *tw* and *lit* are clearly two distinct verbs, though they are equally clearly related. The infinitives are fem., namely *twt* and *lit* (also *. *lit). No geminating forms occur. While some parts of the verb, like the infinitive (§ 299) and the *sdmf* form (§ 413), display forms from both stems, in others only *tw* is employed (*twty*/*fy*, § 364; *tw-inf*, § 428); forms from *lit* tend to oust forms from *tw*. From *tw* comes a peculiar *sdmf* form  analogous to *intf* (below under 3). Here again the imperative is from a different stem,  being as a rule employed (§ 336).
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3. 'Bring'. The verb Ⲟ Ini or înw shows in most respects the characteristics of the jae inf. class, and has a fem. infinitive Ⲟ Ini. It is, however, of great interest as possessing three distinct Ⲡ ⲡ ⲧ forms, a geminating form Ⲡ ⲡ ⲧ Ⲡ (§ 439) and two non-geminating forms Ⲡ ⲡ ⲧ ⲧ and Ⲡ ⲡ ⲧ ⲧ (§ 448), the latter comparable to itw ⲧ from the verb for 'come' (above 2). In the Ⲡ ⲡ ⲧ ⲧ form we find a less common writing Ⲡ ⲡ ⲧ ⲧ beside Ⲡ ⲡ ⲧ ⲧ (§ 413).

§ 290. Verbs with initial ⲧ l and ⲧ w often omit these weak consonants in derivatives, exx. ⲝ ⲧ ⲧ ⲧ ⲧ iht 'season of inundation' from ⲝ ⲧ ⲧ ⲧ iht 'be inundated', Ⲟ ⲧ ⲧ ⲧ ⲧ ⲧ ⲧ rtw 'purification' from Ⲟ ⲧ ⲧ ⲧ ⲧ ⲧ ⲧ rtw 'be pure'. So too in the nouns formed by a prefixed ⲧ, exx. Ⲡ ⲧ ⲧ ⲧ ⲧ mlḥ 'clothing' from Ⲡ ⲧ ⲧ ⲧ ⲧ mlḥ 'clothe oneself', ⲧ ⲧ ⲧ ⲧ ṭmh 'fat' from ⲧ ⲧ ⲧ ⲧ ṭmh 'anoint'. Certain verb-forms written simply with ⲧ have been shown to belong to Ⲋ Ⲫ ṭmh 'push', 'thrust', but it will possibly turn out that all the Middle Egyptian examples are from the verb ⲧ ⲧ rdl ṭ ṭ ṭ 'give'.

§ 291. Classification of verbs according to meaning.—The meaning of verbs not only affected their stem-form, as we have seen (§§ 274, 276), but is also of importance for syntactic reasons. The following distinctions may be made:

1. Transitive verbs are those which take a direct object, exx. Ⲡ ⲧ ṭdm 'hear' (a thing), ⲧ ṭ ṭ ṭ 'give'. Verbs with two objects do not exist, the remoter object found after some English verbs being expressed in Egyptian by the help of prepositions. For ⲧ and ⲧ after verbs of 'making', see §84. 'Teach somebody something' is ⲧ ⲧ ⲧ ⲧ ⲧ ⲧ ⲧ ⲧ rtf ⲧ ⲧ ⲧ ⲧ ṭ ṭ ṭ ṭ 'teach . . . concerning'. Some words expressing psychic activities tend to have different meanings in different forms; thus ⲧ ⲧ ⲧ ⲧ ṭmh 'perceive', 'learn' has a preference for past forms (like Ⲡ ⲧ ⲧ ⲧ ṭdm-nw) whenever 'knowing', i.e. the result of the activity, is intended; cf. Latin novi. So too ⲧ ⲧ ⲧ ⲧ ṭmh 'love', 'wish' seems to prefer the Ⲡ ⲧ ⲧ ⲧ ⲧ ṭdm-nw form when it means 'wish', and Ⲡ ⲧ ⲧ ⲧ ⲧ ⲧ ⲧ ṭ ṭ ṭ ṭ 'recall', 'recollect' when it means 'remember'.

2. Intransitive verbs are those which have no direct object. Here we may distinguish

a. Verbs of motion, exx. Ⲡ ⲧ ṭdm sm 'go', ⲧ ⲧ ⲧ th ṭ 'the arise', 'stand'.

b. Adjective-verbs, exx. ⲧ ⲧ ⲧ ⲧ ṭdm nfr 'be good', Ⲡ ⲧ ⲧ ⲧ ṭdm ⲧ ṭ 'be great'.

c. Other intransitives, exx. ⲧ ⲧ ṭdm wrs 'pass the day', ⲧ ⲧ ⲧ ṭdm ṭ ṭ ṭ 'rejoice', ⲧ ⲧ ṭdm ṭ ṭ ṭ 'burn'.

OBS. The verbs ⲧ ṭdm 'be ill (of)', ṭdm 'be clad (in)', ṭdm 'be anointed (with)', ṭdm 'rest (upon)' can take an object and are, therefore, not real intransitives. See Add., §84 A.

§ 292. Denominative verbs are verbs derived from nouns.

Exx. ⲧ ⲧ ṭ 'wish' from ⲧ ⲧ ṭ 'heart', 'desire'.

Exx. ⲧ ⲧ ṭ 'be king' from ⲧ ⲧ ṭ 'king'.

Exx. ⲧ ⲧ ṭ 'do for third time' from ⲧ ⲧ ṭ 'three'.

http://www.facebook.com/groups/per.medjat
§ 293. Voice.—Egyptian distinguishes an active and a passive voice. The passive participles have a wider range of employment in Egyptian than they have in English; see below § 376.

§ 294. Mood.—With the means at our disposal it is not possible to distinguish different moods in Egyptian, if such existed. A rough classification of Egyptian verb-forms will be found in § 297, 3.

§ 295. Tense.—It is clear that Middle Egyptian had not yet developed, as Coptic later did, a precise set of tenses relating the time of the verbal action to the time-standpoint of the speaker. The tenses which we discover in the earlier period are concerned, like the Semitic tenses, rather with the singleness or repetition, the momentariness or continuity, of the notion expressed by the verb; though particular forms have already become specialized for use in connection with past or future time, and so approximate to our English tenses. In the participles we shall distinguish (1) an imperfective tense ultimately implying repetition or continuity, and (2) a perfective tense without any such implications. From these will be shown to spring the later tenses (including śdm and śdm-nf) known as the ‘suffix conjugation’. Besides the tenses of the suffix conjugation, there is an earlier tense to which we shall give the name old perfective, owing to its relationship to the Semitic perfect; this tends to have static meaning and to refer to the past, but its original signification cannot be precisely fixed. The great wealth of compound verb-forms (see Lesson XXXII) evidently owes its origin in part, but only in part, to an effort to acquire definite tense-distinctions.

OBS. 1. The terms ‘perfective’ and ‘imperfective’ have been substituted for the usual ‘perfect’ and ‘imperfect’, because we require the name ‘perfect’ for the more precise English tenses. In connection with our English translations we shall often speak of ‘he has heard’ as the present perfect, and of ‘he had heard’ as the past perfect, while ‘he heard’ is described as the past tense.

OBS. 2. The first edition of this work distinguished in the relative forms (§ 380) also a ‘prospective’ tense. Here this distinction has been abandoned.

§ 296. Inflection.—Differences of verb-form were marked, partly by variations in the position and quality of the vowels—variations only to a small extent deducible from the writing, see above §§ 268–272—and partly by the use of flexional endings. The latter consist of the suffix-pronouns (§ 34), the indefinite pronoun tw (§ 47), a few prepositions and sentence adverbs (n, in, hr, ks), the gender-endings m. 舯 -w, f. -t, besides a few less easily analysable elements, e.g. 𒃹 -ṭ, 𒃺 -y (for old 志强), and 𒃹 -w. In the case of w and y it is often impossible to be sure whether they are flexional elements, or whether they are the final weak
radicals from $\text{zae inf.}$ and $\text{zae inf.}$ stems. Still greater trouble is caused by the fact that $i$ (y) and $w$ are apt to be omitted in the writing of the flexional endings, just as much as in the writing of the verb-stems (above § 270). Hence one and the same summary writing may represent a large selection of different verb-forms. For example,

1. infinitive (§ 299).
2. imperative sing. or plur. (§ 335).
3. $\text{sdm}$ form before nominal subject (§ 39).
4. $\text{sdm}$, 3rd pers. m. sing. or plur. old perfective (§ 309).
5. $\text{sdm}$, passive $\text{sdm}$ form before nominal subject (§ 420).
6. m. sing. of perf. or imperf. participle, active or passive (§ 362).
7. $\text{sdm}$, masc. sing. imperf. or perf. relative form before nominal subject (§ 380).
8. $\text{sdm}$, negatival complement (§ 341).

The student must not allow himself to be discouraged, and still less to be rendered sceptical, by the great ambiguity displayed in the writing of the various verb-forms. Their separate existence has been elicited with certainty in almost every case, partly through the alternation of Fuller and more summary writings, partly through syntactic observations, and partly through differences of meaning. Only by scrupulous study of both syntax and morphology does accurate interpretation of the hieroglyphic texts become possible. Attention to the rules laid down in this grammar will enable the learner quickly to pass in review the various possibilities and to choose that which is appropriate in the particular context.

TERMINOLOGY

§ 297. It is desirable here to discuss the meaning of several terms which will be constantly used in connection with the verb.

1. Semantic subject and object,\(^1\) abbreviated 'subjectS' and 'objectS'. While the terms 'subject' and 'object' will be used normally in the sense of 'nominative' and 'accusative', they will often be needed to express the relations

\(^1\) See Rev. $\text{eg.}$ n.s. ii. 42-4; also $\text{Philologia}$, i. 3 (London, 1922).
of meaning familiar to classical students in the terms ‘subjective genitive’ (ex. *amor matris* ‘a mother’s love’) and ‘objective genitive’ (ex. *amor patriae* ‘love of country’). It lies in the nature of our conception of verbal meaning to regard this as springing from a certain source and proceeding in a certain direction. We shall adopt the term **semantic subject** to denote *that noun or pronoun from which the verbal action, actively conceived, appears to start or spring*, and the term **semantic object** to denote *any noun or pronoun which the verbal action, actively conceived, affects in the course of its progress*. Thus in ‘*he is*, ‘*he flourishes*, ‘*he strikes*, ‘*John's wooing of Mary*, ‘the Rubicon was crossed by *Caesar*’ the italicized words are semantic subjects. In the following sentences the italicized words or phrases are semantic objects: he is *my friend*, he struck *him*, he gave the *book to him*, John’s wooing of *Mary*, the boy who was found *fault* with, the *Rubicon* was crossed by *Caesar*.

In ‘*he filled the jug with water*, ‘*jug*’ will be called the **direct semantic object**, because we may say, passively, ‘*the jug was filled*’; ‘*water*’ is only an **indirect semantic object**. Every noun preceded by a preposition may be regarded as an indirect semantic object of the active notion in the verb.

**Obs.** What is here called ‘semantic subject’ is often called ‘logical subject’; the latter is, however, a far less suitable term, and is, moreover, required for another purpose; see above § 126.

2. **Agent.**—We reserve, however, the name of **agent** for that particular subject* which is expressed in the external form of an indirect object* (see under 1), i.e. there where it is introduced by a preposition. The agent is found after passives of all kinds, as well as after that neutral part of the verb, the infinitive. The prepositions which introduce it in Egyptian are *‡ inu* and much more rarely *‡ br*; see above § 39, end. After the infinitive a pronominal agent is sometimes expressed by the independent pronouns, into which, as we have seen (§ 227), *in* enters as a component element; see below § 300, end.

3. **Verbal and other kinds of verb-forms.**—A broad distinction may be drawn between parts of the Egyptian verb which are fundamentally **verbal**, i.e. function primarily as the predicates of verbal sentences (§ 27), and those which function primarily as other parts of speech. To the former class belong the old perfective (Lesson XXII), the imperative (§ 335), and the various forms of the suffix-conjugation (§ 410), of which the *sdm-f* and *sdm-n-f* forms are the principal representatives. The forms here described as ‘**verbal**’ would in Latin be called ‘**finite**’, as being limited, unlike the ‘**infinitive**’, in respect of person and number; but the term ‘**finite**’ is inappropriate to Egyptian, since the *sdmty-fy* form (§ 363) and the relative forms (§ 380) are limited in person and gender, and yet are not essentially verbal in function. It will be found useful to describe
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verb-forms which are normally used in main clauses to embody affirmations as ‘narrative’ verb-forms; the $\tilde{s}d\tilde{m}\tilde{f}$ and $\tilde{s}d\tilde{m}•\tilde{n}\tilde{f}$ forms are good examples, and the only ‘verbal’ verb-form which cannot be described as ‘narrative’ is the imperative, which does not narrate but commands. The infinitive is a nominal part of the verb, i.e. functions as a noun. Other grammarians use the term ‘nominal’ to describe also the participles, $\tilde{s}d\tilde{m}ty·fy$ form and relative forms, but for many reasons we shall prefer to regard these as adjectival; not the least important of these reasons is that the participles are best regarded as the equivalents of English adjective, or relative, clauses (§ 353). The so-called $\tilde{s}d\tilde{m}tf$ form (§ 401) is ‘nominal’ at least in origin. We shall find grounds for thinking that the so-called negatival complement (§ 341) is ultimately adverbial in function, and it will be shown (§ 311) that the old perfective, though originally ‘verbal’ and ‘narrative’ in character, had become mainly ‘adverbial’ in its Middle Egyptian uses.

LESSON XXI A

THE INFINTIVE

§ 298. The infinitive$^1$ is a noun denoting the action or state expressed by a verb-stem. It corresponds, therefore, to English infinitives like ‘to make’, ‘to flourish’, ‘to be’, or else to English gerunds like ‘making’, ‘flourishing’, ‘being’. It differs from other nouns, first of all, in the facility with which it can replace narrative verb-forms, ex. $\tilde{s}d\tilde{m}•\tilde{n}\tilde{f}$ $\tilde{m}r\tilde{f}$ $\tilde{s}t$ $\tilde{m}f$ $\tilde{n}$ $\tilde{f}$ $\tilde{m}$ $\tilde{r}$ $\tilde{t}$ $\tilde{s}t$ ‘I commanded him to make it’ in place of $\tilde{s}d\tilde{m}•\tilde{n}\tilde{f}$ $\tilde{m}r\tilde{f}$ $\tilde{s}t$ ‘I commanded that he should make it’ ($\tilde{s}d\tilde{m}tf$, § 184); second, it differs from other nouns in the close resemblance of its construction to that of the narrative verb-forms; thus it may be followed by an ‘agent’ (see § 297, 2), and may even, on occasion, have a grammatical subject or a direct grammatical object of its own (§ 301).

Though strictly neutral in voice, as also in tense, the Egyptian infinitive has usually an active implication; for example, $\tilde{r}t$ $\tilde{m}$ $\tilde{r}$ $\tilde{t}$ tends to signify ‘to make’ more often than ‘to be made’. Cases are found, however, where translation as a passive is necessary in English.$^2$

Exx. $\tilde{s}d\tilde{m}•\tilde{n}\tilde{f}$ $\tilde{m}$ $\tilde{r}$ $\tilde{f}$ $\tilde{s}t$ $\tilde{m}f$ $\tilde{n}$ $\tilde{f}$ $\tilde{m}$ $\tilde{r}$ $\tilde{t}$ $\tilde{s}t$ thy back shall be covered by it, lit. thy back is towards covering through it.$^3$

$\tilde{s}d\tilde{m}•\tilde{n}\tilde{f}$ $\tilde{m}$ $\tilde{r}$ $\tilde{f}$ $\tilde{s}t$ $\tilde{m}f$ $\tilde{n}$ $\tilde{f}$ $\tilde{m}$ $\tilde{r}$ $\tilde{t}$ $\tilde{s}t$ $\tilde{m}f$ $\tilde{n}$ $\tilde{f}$ $\tilde{m}$ $\tilde{r}$ $\tilde{t}$ $\tilde{s}t$ $\tilde{n}$ $\tilde{t}$ $\tilde{r}$ $\tilde{t}$ $\tilde{s}t$ $\tilde{n}$ $\tilde{t}$ $\tilde{r}$ $\tilde{t}$ $\tilde{s}t$ number of vessels which are to be made for tribute.$^4$ Here French could render literally qui sont à faire.

A rather precarious distinction is made between infinitives that are nominal and infinitives that are verbal, the former name being given to those which, from the point of view of syntax, have nothing to distinguish them from nouns, while

$^1$ See Verbum ii. §§ 544 foll.

$^2$ See Gunn, Stud. ch. vi.


$^4$ P. Kah. 26, 2. Sim. Sint 3, 1; Rhind 81.
the latter, for one or other of the reasons given above, are more like narrative verbs. The nominal infinitive may be qualified by an adjectival epithet, may take an indirect genitive after it, may be put into the plural, may serve as predicate in the sentence with *pw*, and so forth.

Exx. —  snt nb every proceeding, lit. going.\(^1\) m hst nt Skry in the favour of Sokar! Epistolary greetings frequently take this form.

— rhw nsw i II the positions (lit. standings) of the eleven birds.\(^3\) swds tb pw n nb (rnh, wdh, snb) it is a communication to (lit. a making easy the heart of my) lord, may he live, be prosperous and hale.\(^4\) The commonest formula of letters.

Employments like these need no further discussion. The Egyptians themselves appear to have felt a distinction between the verbal and nominal uses of the infinitive, since in the latter the *zae inf.* verbs sometimes substitute fuller writings for the short verbal writing, e.g. \(\text{mrwt} , \text{mryt} \) 'love' for the usual \(\text{mrt} \) 'loving', '(to) love'. But it must be remembered that, owing to the absence of written vowels, nouns regarded by us as infinitives may often conceal forms not really infinitival at all; doubt is legitimate, for instance, in the case of *rhw* 'positions' quoted as the third example above.

Obs. The name 'complementary infinitive'\(^5\) has been given to certain forms from verb-stems which serve as cognate accusatives to various parts of the same verb, exx.  wbn-b wbn't 'thou risest a rising';  hnn-sn bnt 'they row a rowing'.\(^7\) Such complementary infinitives sometimes agree with the ordinary infinitive in respect of gender, and sometimes differ from it in that respect; being to all intents and purposes mere nouns they do not concern us further. Note that a form *msyt* resembling the fem. perf. pass. part. occurs as 'complementary infinitive' with the passive:  n ms-n(t)w t ls msyt 'I was not born a being-born'.\(^8\) See further below § 405.

§ 299. Forms of the infinitive.—See above §§ 278–289. The various verb-classes differ as regards the gender of their infinitives, the immutable verbs having masc. infinitives without special ending, while some mutable verbs have fem. infinitives ending in -\(t\). Possibly in the older stages of Egyptian the infinitives ending in -\(t\) were treated syntactically as feminines, though in an example like  hst-i ph-s pt 'the praise of me reached heaven'\(^9\) it is far from certain that *hst* is an infinitive.

In Late Egyptian all verbally used infinitives were treated syntactically as masculines, and could be preceded under certain circumstances by the masculine definite article *\(p\)*.\(^10\) One or two instances of this occur already in Dyn. XVIII.

Ex.  mh pw m dm\(\text{l} \) h\(\text{s} \) pi mh m Mkt\(\text{t} \) the capture of Megiddo is the capture of a thousand towns.\(^11\)
Our evidence does not, however, include any Middle Egyptian instance of ḫ before an infinitive which is feminine in form. In the Middle Egyptian construction exemplified in  prtw ṣm, ‘thereupon he went forth’, lit. ‘it is a going forth which he made’ (see below § 392), the masc. gender of the relative form ṣmw does not prove that the infinitive was treated syntactically as a masculine, since ṣmw agrees with pw, not with the infinitive.

2-lit. Masc.; exx. ṣm ‘open’, ṣm ‘be firm’. ṣm ‘go’ has a fem. infinitive ṣm, an indication that this verb-stem once belonged to the zae inf. 3-lit. Masc.; exx. ṣdm ‘hear’, ṣdm ‘prosper’.

2ae gem. Masc. and geminating; exx. ṣm ‘be cool’; ṣm ‘exist’. ‘See’ presents the peculiarity of showing several forms or writings: ṣm, ṣm, ṣm; the two latter are rarer than the first and occur only when an object follows.

3ae inf. Fem.; exx. ṣm ‘love’, ṣpt ‘go forth’. For fuller forms like ṣm see above § 298; they are mainly nominal, but ṣm ‘weep’ is found verbally. The masc. is found in place of the fem. in the phrase ṣm ‘in sailing northward’; also ṣm ‘sing’ is from a zae inf. stem. ‘Make’ has ṣm, much more rarely ṣm. ‘Take away’ has ṣm. ‘Strike’ has ṣm, but the related word for ‘rain’, which is perhaps infinitival, appears both as ṣm and as ṣm.

caus. 2-lit. Fem.; exx. ṣm ‘establish’; ṣm ‘report’.

4-lit. Masc.; exx. ṣm ‘crush’, ṣm ‘strike’. *

caus. 3-lit. Masc.; exx. ṣm ‘make live’; ṣm ‘propitiate’.

caus. 2ae gem. Masc.; exx. ṣm ‘make cool’; ṣm ‘soften’.

4ae inf. Partly masc., exx. ṣm ‘travel overland’; ṣm, var. ṣm, ‘be renewed’; and partly fem., exx. ṣm ‘sit’, ṣm ‘travel upstream’ and ṣm ‘speak’. In the masc. forms the last weak radical is frequently written, but in the fem. forms seldom, except in ṣm ‘travel upstream’, ṣm ‘sail southwards’, for which the writings ṣm and ṣm (the latter in the phrase ṣm ‘in faring southward’) also occur.

caus. 3ae inf. Either masc., ex. ṣm ‘bring to birth’; or fem., ex. ṣm ‘bring as offering’.

5-lit. Masc.; ex. ṣm ‘sail’. *

caus. 4ae inf. Masc.; ex. ṣm ‘renew’.

anom. ‘Give’ has almost always ṣm; ṣm is uncommon. With ‘come’ both ṣm (ḥ) and ṣm are found. ‘Bring’ has ṣm; abnormal writing with suffix ṣm-inf, this having by now acquired the same sound as the passive of the ṣdmf form.

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§ 300. Subject and object of the infinitive.—The terms 'subject' and 'object' are here used in their semantic sense (see above § 297), i.e. refer to the meaning of the verb as actively, not passively, conceived.

The following statement incorporates a general rule of considerable importance, although, as we shall see, it will require subsequent qualification:— The subject of the infinitive is expressed as an agent with the help of the preposition in 'by', while the object is represented by the direct genitive, i.e., in the case of the pronouns, by the suffixes.

Exx. $\text{ṣdt sḥw in hryw-hbt rṣw}$ reciting of glorifications on the part of the ordinary lector-priests.\(^1\)

$\text{gmlf in hmf}$ finding him by His Majesty, i.e. His Majesty found him.\(^2\) See below § 306, 2.

$\text{rtn hr smsf}$ I returned accompanying him, lit. on accompanying him.\(^3\)

The point to be noticed is that, whereas after other parts of the verb (the $\text{sdm.f}$ form, participles, etc.) the direct object is expressed by the dependent pronouns, these being felt as accusatives, after the infinitive it is expressed by the suffixes, a fact pointing to their being felt as genitives. The only common exception to this rule is the pronoun $\text{st}$, var. $\text{hr}$ (§ 46), which is employed for (a) the 3rd pers. neuter, (b) the 3rd pers. plur., (c) the 3rd pers. dual, and (d) more rarely the 3rd pers. fem. sing.

Exx. (a) $\text{chr n sm-kwl r sml st}$ I went to report it.\(^4\)
(b) $\text{wn-in hmf hr rdl st n-i r hmw}$ His Majesty gave them to me as slaves.\(^5\) The word-order $\text{st n-i}$ shows that $\text{st}$ was felt as a suffix (§ 66).
(c) $\text{kt nt . . . . srwh phwy, skb st}$ another (remedy) for . . . . giving relief to the hinder parts and cooling them.\(^6\)
(d) $\text{whm- m rdl st hr mḥt st}$ the second thing (lit. repetition) consists in adding it (viz. $\text{msdm}$ eye-paint) to fat of goose.\(^7\)

When the agent is pronominal, use may be made of the independent pronouns; for the correspondence of the independent pronouns and $\text{ln}+$noun, see above § 227. Examples are not common.

Exx. $\text{hm prt ntsn m-si hm-krf}$ together with the going forth on their part after his ka-priest.\(^8\)

$\text{m dd st ntf r-gs iry-sṣm}$ through the saying of it on his part in the presence of the (proper) functionary.\(^9\)

$\text{dd ntsn}$ then said they, lit. saying on their part.\(^10\) See below § 306, 2.

In the one instance where an independent pronoun of the 1st pers. sing. is found after the infinitive it is written $\text{nnk}$;\(^11\) for the writing $\text{nnk}$ see § 114, 3.

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1. Sim. i, 68. Sim. ib. 126; Bersh. i, 18, top; BH. i, 13, vert.
2. Urk. iv. 6.
3. BH. i, 8, 10.
7. Eb. 59, 7.
10. Rec. 8, 128, 18.
11. Leyd. 88, 10, qu. Exerc. XXVI (a).
The rarity of this construction is due partly to the existence of the alternative to be discussed in the next section, partly to the fact that the expression of the semantic subject is by no means common, a frequent motive for the use of the infinitive being the lack of any need to name the subject. See below § 302.

OBS. Towards the end of Dyn. XVIII the independent pronoun changes places with the infinitive in a particular construction, the outcome of § 171, 3. A theoretical *hur int ntk '... with doing on thy part' becomes hur ntk int '... with on thy part doing', and out of this idiom develops the conjunctive tense of Late Egyptian and Coptic.  

§ 301. Subject* and object* of the infinitive conformed to the construction of the suffix-conjugation.—Some special cases call for study.

With intransitive infinitives the subject* can always be added as a direct genitive, whether noun or suffix. Exx. \( \text{hpr-n tp-wt nfrt m rdlt Mn}\) 

With transitive verbs the same construction is possible, but only where subjects and objects are both expressed.

Exx. \( \text{sp tpy int-nk hr hnr rdlt-k n1 nsyt-k} \) on the first occasion what thou didst do unto My Majesty was (§ 125, end) that thou gavest (lit. thy giving) to me thy kingship.  

The last example, which is of a very rare kind, shows that the pronominal object*, if not immediately following the infinitive, becomes the dependent pronoun as after the \( \text{sdmtf} \) form; and this suggests that, whenever the object* of an infinitive is separated from it by an extraneous element, as in

\( \text{rdltf sw r r-pct hty-r} \) his appointing (lit. giving) him to be prince.

Externally, at least, the construction illustrated above is that customary after all other parts of the verb, and analogy seems to have been at work.

OBS. 1. When, in constructions like the above, the verb-form is masc., we cannot always be sure that it is really the infinitive, and not a \( \text{sdmtf} \) form (see above §§ 155, 191). 8 Again, when it is fem., the doubt arises whether the supposed infinitive is not the \( \text{sdmtf} \) form, an obscure category of the verb to be discussed later (§§ 401 foll.).
THE INFINITIVE § 301

OBS. 2. For the change of the pronominal object from the suffix (genitive) into the dependent pronoun (accusative) a comparison with Arabic is instructive: ‘if only the objective complement of the act (and not likewise its subject) be expressed, it is put after the nomen actionis in the genitive; unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative because the genitive can never be divided from the word that governs it’. WRIGHT, Arabic Grammar, iv. p. 57, B.

§ 302. The infinitive as substitute for a noun clause with the $\mathbf{sdm\cdot f}$ form.—In Lesson XV it was seen that the $\mathbf{sdm\cdot f}$ form, with whatever other words accompany it, is constantly employed as a noun clause, i.e. as equivalent to a noun in the various syntactic positions which can be occupied by a noun. In the following sections it will be shown that a parallel set of uses existed for the infinitive, this being used in preference to the $\mathbf{sdm\cdot f}$ form whenever the mention of subject seemed superfluous.

§ 303. The infinitive as object of certain verbs.—The infinitive is commonly used as object of such verbs as $\text{\textit{ll}a}$ 'cease', $\text{\textit{ll}b}$ 'desire', $\text{\textit{m\cdot b}}$ 'repeat', $\text{\textit{mr}}$ 'order', $\text{\textit{r\cdot m}}$ 'begin', $\text{\textit{kt}}$ 'devise', $\text{\textit{rm}}$ 'remember', $\text{\textit{di\cdot m\cdot f}}$ 'place in one's heart', $\text{\textit{tr}}$ 'determine', as well as after the verbs $\text{\textit{tr}}$ 'make', $\text{\textit{pr}}$ 'do in the past', which will be treated as auxiliaries (§§ 484-5); also occasionally after the imperative $\text{\textit{sm}}$ 'beware of' (§ 338, 3) and after the negative verb $\text{\textit{tm}}$, see below § 344.

Exx. $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$ $\text{\textit{ar\cdot s\cdot mn\cdot n\cdot f}}$

The infinitive was used only when the expression of the subject of the subordinate action appeared unnecessary; when it was preferred to insert this the $\mathbf{sdm\cdot f}$ form was used, as was seen in § 184 after many of the same verbs.

§ 304. The infinitive after prepositions.—In the enumeration of the meanings of the prepositions (§§ 162-181) due attention was paid to their very common use with a following infinitive, and this was seen to run parallel, in almost every case, to an employment with the $\mathbf{sdm\cdot f}$ form; the latter employment was dealt with in § 155.
Three particular cases lead to important developments to be discussed in Lesson XXIII.

1. \( hr \). The infinitive after \( hr \) expresses a concomitant circumstance, often best translated in English by a participle. There seems hardly any difference of meaning between this use and the use of the \( sdjf \) form described in § 213.

Exx. \( 1 \) \( hdmf \) \( hr \) \( htk \) \( dmw \) \( lo \), His Majesty went northwards plundering (lit. on plundering) towns. 2

\[ ist \ hdm \ n \ m \ y \ htk \ dmw \ lo \] I went round about my encampment rejoicing. 3

So too sometimes qualifying the object after \( gmj \) ‘find’ and \( mni \) ‘see’.

Exx. \( gmj \) \( m \) \( sw \) \( pr \) \( m \) \( shi \ n \) \( prf \) he found him going forth from the door of his house. 4

It will be seen below that the verb-form known as the old perfective (§ 315) has a corresponding use, but while the old perfective indicates states, \( hr + \) infinitive applies essentially to action as in progress; thus with transitive verbs it is active, with verbs of motion it stresses the movement itself rather than its result, and with adjective-verbs it emphasizes the becoming and not the being.

2. \( m \) occasionally takes the place of \( hr \) with verbs of motion. Thus in the last example but one \( hr \) \( prf \) in one manuscript is replaced by \( m \) \( prf \) in another. 5

3. \( r \). The infinitive after \( r \) often expresses purpose or result.

Ex. \( wdj \) \( hdmf \) \( m \) \( hd \) \( r \) \( shi r \) \( Mntw \) \( Slt \) His Majesty proceeded north to overthrow the Beduins of Asia. 6

Beyond the three important uses above described, the chief construction of interest is that after \( hmr \) to be described just below. We may mention once again, as of special interest, the comparative use of \( r \) after adjectives, ex. \( r \) \( smn \) ‘too many to record’, lit. ‘many as compared with recording’ (§ 163, 7), the use of \( r \) as ‘to’ after \( tw \) ‘wish’, \( dwr \) ‘rise early’, \( snj \) ‘fear’, \( shj \) ‘teach’ (§ 163, 10), and the employment of \( hmr \) ‘together with’ (§ 171, 3; § 300, Obs.) and \( wpw-hr \) ‘except’ (§ 179, 2) as equivalent to English ‘and’ and ‘but’ with a following finite tense.

Obs. When subject closely follows the verb-form, it is to be presumed that the verb-form is not the infinitive, but the \( sdjf \) form (§ 155), or alternatively, if there is an ending \( \sim \), the \( sdjf \) form (§§ 407–9).
§ 305. The infinitive after the genitival adjective.—We saw in § 191 that the $sdw$ form may be employed after the genitival adjective — $n$ ($ny$) with a variety of meanings. The infinitive occurs in exactly the same way whenever the expression of the subject was felt to be unnecessary. Only in very rare cases is the infinitive substituted for $sdw$ when the subject is added; an example ($grh$ $pf$, etc.) has been quoted in § 301, and a doubt might possibly be felt about the last example but one ($mhrf$) in § 191, where the form ($sdw$ or inf. + suffix) is ambiguous.

Among the notions expressed by $n$ + infinitive are time, place, means, purpose and the like, and the kinship of the phrase thus formed with a relative clause may often be realized by means of a paraphrase.

Exx. $\text{r n wmm t m hrt-nfr}$ an incantation for eating bread in the necropolis. $\text{n wbr n pf}$ a brazier which can be moved about, lit. of dragging. $\text{wlt n pt}$ a way of going out.

Specially noteworthy is the use of such infinitival genitives to describe how a man can be, or deserves to be, treated.

Exx. $\text{s ikr n wbr n pf lb}$ an excellent man to be confided in, lit. of opening to him the heart. $\text{nsw wlt n swt n pf}$ a king, indeed, to be boasted of, lit. of boasting for him.

Note that in several cases the infinitive is best translated by an English passive.

§ 306. Absolute uses of the infinitive.—Like other nouns (§ 89), the infinitive may be used as the equivalent of a sentence, i.e. as significant and complete in itself.

1. Thus it often occurs absolutely in headings to scenes, titles to parts of books and the like; compare above § 89, 1. The subject, or agent, is introduced by $in$.

Exx. $\text{hmst r sdm sprw m hi n tity in r-pt hnty-r ... Rh-mt-Re}$ sitting to hear the petitioner in the office of the vizier by the prince ... Rekhmeret. Description above a painted scene. $\text{bsf $ipp m wlt Re}$ to repel Apopis from the bark of Rek. Title of an incantation. $\text{dr sty hn$n$ m smw}$ to remove a foul odour in the summertime. Heading of a recipe in a medical papyrus.
§ 306  

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Here belongs the very common phrase $dd \text{ mdw}$, lit. 'the speaking of words', which has a double employment in Middle Egyptian. Written fully $\text{m-}\text{f}$, it is found in magico-medical papyri at the beginning of rubrics with prescriptive meaning.

Ex. $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ to be spoken when applying remedies.\(^1\)

Secondly, it occurs in the abbreviated writing $\text{m-}\text{f}$ at the beginning of all divine speeches on temple and tomb walls, e.g. $\text{m-}\text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ spoken by Hathor'.\(^2\) On many Middle Kingdom coffins $\text{m-}\text{f}$ stands at the top of every column of text, serving much the same purpose as our inverted commas.

2. Again like other nouns (§ 89, 2), the infinitive is used in *narrative* to announce incidents of outstanding importance. The subject\(^3\) may be presented as an agent with the help of *in*, or else may be appended directly to the infinitive in accordance with § 301.

Exx. $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ then His Majesty caused (lit. causing by His Majesty) every brave of his army to go forth.\(^3\)

$\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ His Majesty made (lit. His Majesty's making) the southern boundary at Heh.\(^4\)

$\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ His Majesty proceeded...... His Majesty arrived...... His Majesty made (lit. gave) a good beginning.\(^5\)

$\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ in life (in the royal tent); one came to tell His Majesty.\(^6\) Note the indefinite pronoun *tw* (§ 47), a very rare use.

$\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ he placed me in front of his children.\(^7\)

OBS. Various doubts and difficulties present themselves at this point. When the infinitive is closely followed by *in* + noun it is indistinguishable, if of masc. gender, from the $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ form (below § 429, 1). When subject\(^8\) immediately follows the verb, a choice arises between the infinitive and the $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ form, the latter being unquestionably excluded only with verbs whose infinitive ends in *-t*, while with the verb *\text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ 'come' this ambiguity is always present, as one of its $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ forms is $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ (§ 447). When the hypothetical infinitive ends in *-t*, the question arises whether it may not be the $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ form, see below § 406; so, for instance, in the last example above, where the doubt is intensified by the fact that no parallel forms without *t* from immutable verbs are there to suggest the infinitive. Reasonably certain examples of the narrative infinitive are those in which forms ending in *-t* alternate with forms not ending in *-t*, and where both are parallel to real narrative tenses like $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$. These criteria place our third and fourth examples beyond doubt. A different kind of question arises in connection with examples like the second above; here the infinitive (if it be such and not the $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ form) may be, not a narrative infinitive, but one in apposition to the preceding date.

\(^1\) Eb. I. 10; 2, 6; Hearsit 6, 10; 11, 5.

\(^2\) Urk. iv. 236. Sim. ib. 130, 2; 247, 6, 9; 10, 13.

\(^3\) Urk. iv. 894. Sim. ib. 9, 3; 653, 8; 655, 5; Ann. 37, Pl. II, 27; also the exx. $\text{m-}\text{f} \, \text{r-}\text{m} \, \text{f} \, \text{w} \, \text{phr} \, \text{hft} \, \text{w} \, \text{phr} \, \text{to}$ in § 300.

\(^4\) Berl. Al. i. p. 257, 1. 3. Sim. Hamm. 48, 3; 191, 1.

\(^5\) Sim. B 107. Sim. ib. 666, 13-14; Urk. iv. 9, 11; 54, 14; 61, 7.

\(^6\) Sim. B. 107. Sim. ib. 666, 13-14. Sim. ib. 696, 5-6. Without subject\(^8\), ib. 6, 6-7; 685, 10-11; 729, 15-16; 730, 8-10; Hamm. 123, 3.

\(^7\) B. 107. Sim. ib. 666, 13-14. Sim. ib. 696, 5-6. Without subject\(^8\), ib. 6, 6-7; 685, 10-11; 729, 15-16; 730, 8-10; Hamm. 123, 3.

\(^8\) B. 107. Sim. ib. 666, 13-14. Sim. ib. 696, 5-6. Without subject\(^8\), ib. 6, 6-7; 685, 10-11; 729, 15-16; 730, 8-10; Hamm. 123, 3.

\(^9\) § 406 for these doubtful cases.

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§ 307. The infinitive after นน and น, and after the negative relative adjective.—1. Just as นน is used with a nominal subject to predicate non-existence (§ 108), so too it is used with the infinitive as its subject to express the non-performance or non-occurrence of some verbal action. This construction is hardly employed, however, except to qualify some preceding statement, and in this case, as with nominal subject (§ 109), it is often best to translate นน as ‘without’.

Exx. I caused his weapons to be carried off . . . . นน tš t hr ćh without desisting from the fight. Lit. not was desisting. 2 These things shall belong to thy son . . . . นน rdit ḫšf st n ḫrdw fmt without his being allowed to divide it among his children. 3 Lit. not is the allowing that he divide it for his children.

As the last example shows, when object is added to the infinitive, it is often more idiomatic in English to render this as a passive, e.g. ‘without (thy) being driven back’ instead of actively ‘without driving thee back’.

A very uncommon case is where, in agreement with § 301, the noun following the infinitive is subject, not object.

Ex. นน sbr n dwt mayst thou go out and in, without being driven back, and without being turned away from the door of the netherworld. Lit. there is not the driving back of thee, etc. 4

As the last example shows, when object is added to the infinitive, it is often more idiomatic in English to render this as a passive, e.g. ‘without (thy) being driven back’ instead of actively ‘without driving thee back’.

Ex. นน sbr n dwt mayst thou go out and in, without being driven back, and without being turned away from the door of the netherworld. Lit. there is not the driving back of thee, etc. 4

Very rarely น is (§ 209) can be used when the negated infinitive definitely restricts the scope of a preceding clause.

Ex. น is nt/rt m-r-j an overseer of lawsuits cannot judge a thief, except he be (? ) imprisoned with him, lit. not indeed is there imprisoning with him. 7

Very rarely น is (§ 108, 2) is used in place of the usual นน.

Ex. My Majesty has commanded to consecrate the holy ground south of Abydus, น wnt rdt ḫnd rmt nb t hr ḫ t dṣr without allowing any people to tread upon this holy ground. 8 Lit. there is not the allowing that any people tread, etc.

Exceptionally and, so far as our evidence goes, only when two parallel infinitives are negated and these have no object, น is found in place of น.
§ 307

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Ex. Would that it were the end of men (§ 133), \( n \text{ twr, } n \text{ mst } \)
without conception, without birth.¹
This use is, up to the present, unexplained.

2. Just as sentences of the type \( n n \text{ sttwrs } \)
may be made adjectival
by the mere substitution of the negative relative adjective \( \text{ twtyy } \)
for \( n n (§ 203, 3) \),
so too with the construction \( n n + \) infinitive discussed above under 1.
Exx.
\( \text{ twtw } \text{ hsf } f m \text{ ntrw } \)
who is not repelled among the
gods.² Some variants omit the suffix as unessential.

One might, in explaining these instances, hesitate between the infinitive and
the form which we shall term the passive \( \text{ smrf } f \),
but there is no definite evidence
in favour of the latter, and the infinitive seems indicated by Coptic equivalents
like \( \text{ at-sontf } f \) ‘uncreated’, lit. ‘who-not (there is) creating of him’. See below
§ 424, 3.

§ 308. Negation of the infinitive,—To express such notions as ‘not-
hearing’, ‘not-to-hear’ use must be made of the negative verb \( \text{ tm } \),
the discussion of which belongs to a later stage in our studies; see below § 348.

OBS. It must be carefully noted that the constructions of § 307 do not constitute
negations of the infinitive in the sense here meant, since there the negative word \( n n \)
or \( n \) is the existential predicate ‘is not’, while the infinitive is subject.

VOCABULARY

\( \text{ wr } \) divide, sever; judge,
judge between.
\( \text{ mkl } \) protect.
\( \text{ sn } \) smell, kiss.
\( \text{ kb } (\text{ krb }) \) double (vb.).
\( \text{ tw } \) island.
\( \text{ rwr}(y)f \) brigand.
\( \text{ wr } \) chieftain.
\( \text{ wdyt } \) (military) expedition.
\( \text{ psd } \) back.

\( \text{ mskf } \) turquoise.
\( \text{ nhtw } \) victory.
\( \text{ htpw } \) peace.
\( \text{ htpw-ntr } \) offerings (to the
gods).
\( \text{ hsd } \) lapis lazuli.
\( \text{ sfr } \) arrow.
\( \text{ Rtnw } \) Retjnu, name of
Palestine and Syria.
\( \text{ Wp-wrwt } \) Wepwawet
‘Opener-of-the-ways’, the wolf-
god of Abydus and Asyût.
EXERCISE XXI

(a) Reading lesson: words accompanying a scene of foreigners, who bring tribute to the vizier Rekhmeres (reign of Tuthmosis III, Dyn. XVIII).  

Coming in peace by the chieftains of Keftiu (Crete) and of the islands in the midst belonging to the sea, in bowing down, in bending (lit. putting down) the head, through the might of His Majesty, the King of Upper and Lower Egypt, Menkheperres, granted life eternally, when they hear of his victories over all countries; their tribute on their backs, seeking that may be given to them (lit. in quest of the giving to them) the breath of life, through desire of being loyal subjects (lit. being upon the water) of His Majesty, so that (lit. to cause that) his might may protect them. It is the trusty servant (lit. heart-filler) of the sovereign, the overseer of the city, the vizier Rekhmeres, who receives all the tribute of all lands, which is (wont to be) brought through the might of His Majesty.

(b) Write in hieroglyphs:

1. To do justice is the breath of the nose.
2. Thou wast placed in order to hear disputes (mdt), to judge between disputants (lit. two), and to repress the brigand.
3. My Majesty dedicated (hpr) to him gold, silver, lapis lazuli and turquoise in order to make all the monuments of my father Amun.
4. Thou didst seize thy city without fighting, without an arrow being shot (lit. shooting an arrow).
5. My Majesty commanded to double these offerings, (making them)
into (literally 'as') a thousand various (kinds of) bread, when (m-h) My Majesty came (infinitive) from having (hr) crushed Retjnu in the first campaign of victory. (6) It is better to give than to receive (lit. receive from another). (7) Giving praise to Osiris, smelling (i.e. kissing) the earth for Wepwawet, by the prince Nebseny. (8) A book for driving out all snakes. (9) Send thou to me (news) about his health, without letting him know it.

1 Legend beside the picture of a man with arms raised in adoration.
2 Title of a book.

LESSON XXII

THE OLD PERFECTIVE

§ 309. The old perfective, often known under the less suitable name of 'pseudo-participle', is the sole surviving relic in Egyptian of the Semitic finite verb (§ 3). It differs from the various forms of the suffix conjugation, i.e. verb-forms like sdmt (§ 410), in the possession, for the persons, of special endings of its own not identifiable with any of the Egyptian pronouns. This will be best made clear by the following paradigm from the immutable verb sdm 'hear'.

Sing. 1, c. $\text{sdm-kwi}$. So often in hierogl. and regularly in hieratic. Rarer writings of the ending are $\text{sdm-tl}$, $\text{sdm-wy}$, or, as always in O.K., simply $\text{sdm}$. Also $\text{sdm}$, more rarely $\text{sdm}$.

The fuller writing $\text{sdm}$ is rather less common. Also $\text{sdm}$, more rarely $\text{sdm}$.

Rarely $\text{sdm}$.

Also rarely $\text{sdm}$.

Much less commonly $\text{sdm}$; but also sometimes $\text{sdm}$.

Thus, only the endings of 1st sing., 1st plur., and 2nd plur. have a very distinctive character. The 2nd sing. and 3rd f. sing. are identical, as also 3rd m. sing. and plur. Moreover, the summary writings $\text{sdm}$ for sdmt and $\text{sdm}$ for sdmt, which are exceedingly common, are easily confused with other parts of the verb (§ 296). In order to recognize the old perfective easily, close attention to its syntactic uses is required.
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Turning now to details, for 1st sing. some hieratic texts which otherwise write the ending -kwit in full display the abnormal writings ꜧꜧ ḫḏ-kt ‘I said’ and בꜧꜧ wn-k ‘I was’; in several instances the enclitic particle w takes the place of the ending, so that these writings may indicate some special form.

In 2nd sing. and 3rd f. sing. the ending ḫ or ḫʾt follows the determinative, if any; the shorter writing, which is usual in the older hieratic texts, has the ending ṭ(f) before the determinative. Exx. ꜧꜧꜧꜧ hrt-ḥt ‘thou art content’, ꜧꜧꜧꜧ ḫtm-ḥt ‘she is gone’, but ꜧꜧꜧꜧ ḫʾt-li ‘thou art come’, ꜧꜧꜧꜧ mhʾt(f) ‘it is full’. With verb-stems ending in ī the ending may disappear entirely, in accordance with § 62, ex. ꜧꜧꜧꜧ nḥt(ī).8

The endings -kwit, ṯyn, ṯnwy follow any determinative that there may be; but the w of the 3rd m. sing. and plur., if written out, regularly precedes it.

In certain zae inf. and qae inf. verbs the ending of the 3rd m. sing. and 3rd plur. is apt to be written as y, exx. ꜧꜧꜧꜧ hry ‘has fallen’, ṭ ‘have fallen’ (beside ꜧꜧꜧꜧ ḫrw); ꜧꜧꜧꜧ ṭry ‘(he) being alone’ (beside ꜧꜧꜧꜧ ḫw); ꜧꜧꜧꜧ ṭny ‘(it) being prominent’; ṭ ‘(they) being faint’; isolated ex. 1st plur., ꜧꜧꜧꜧ ꜧꜧꜧꜧ ‘we having fared down’. This y is apparently due to the fusion of the ending, which in the oldest Egyptian was t more commonly than w, with the final t or w of the stem.

Any separately expressed subject, whether noun or pronoun, must be placed before the old perfective; see Lesson XXIII for further details.

Exx. ꜧꜧꜧꜧ mk tw ṭw(t) behold, thou art come.15 Lit. behold thee, thou art come.

Ist mnhw nḥt ssdl mw ṭb nḥt nfrt l, all ports were supplied with everything good.18

Obs. 1. The old perfective was discovered and compared with the Semitic perfect by Erman, who gave to it the name ‘pseudo-participle’; see Lesson XXIII for further details.

Exx. ꜧꜧꜧꜧ mk tw ṭw(t) behold, thou art come.15 Lit. behold thee, thou art come.

IST MNIW W NḤT SSDW M ṬB NḤT NFRT L, all ports were supplied with everything good.18

Obs. 1. The old perfective was discovered and compared with the Semitic perfect by Erman, who gave to it the name ‘pseudo-participle’; see Lesson XXIII for further details. In particular, a close resemblance has been noticed between the Egyptian old perfective and the Akkadian (Semitic Babylonian) ‘permansive’, an important similarity being that both can be used with passive, as well as with active, meaning; a difference is that the old perfective shows an additional t not present in any Semitic parallel, cf. Eg. sḏm-kwā with Akkad. kašāku. Contradictory views have been taken, however, with regard to the age of the Akkadian permansive. Brockelmann held it to be a secondary formation, but the consensus of recent opinion attributes to it an antiquity not much less than that of any other Semitic tense. One scholar sought to discover in Akkadian two tenses, a ‘durative perfect’ and a ‘durative imperfect’, which might have been compared to the traces of an apparently similar distinction in Egyptian, see below, § 310, end; however, the hypothesis in question has not found favour with other Semitists. There are also Hamitic analogies to be taken into consideration, but here the external resemblances are much less striking, the facts different in the different tongues, and the meanings less conspicuously comparable.
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To sum up, the relationship of the Egyptian old perfective to a Semitic counterpart seems indisputable, and the Akkadian permansive illustrates that relationship at its closest; but the exact nature of the connexion has still to be determined.

Obs. 2. In transliterating the old perfective it seems advisable to place a dot after those endings which are written after the determinative and were, accordingly, regarded as suffixes (exx. sdmt-kwi, sdmt-ti), but to omit the dot elsewhere (exx. sdmtwv, sdmt); sdmt may, however, be conveniently represented by sdmt(t).

§ 310. Forms of the old perfective in mutable verbs.—In the normal forms no gemination is seen.

2ae gem. \[\text{hrt}\text{ti} \] 'it is cool'; \[\text{wn} \] 'he is existing'. On the rare geminating forms see at the end of this section.

2ae inf. \[\text{hr\text{kw}i} \] 'I went down'; \[\text{ir\text{kw}i} \] 'is (f) fallen'. The third weak radical is not written, and in 3rd m. forms like \[\text{hrw} \] were 'content' 5 the \(w\) is the personal ending; however, in the rarer alternative \(y\) (§ 309), the semi-vowel of the stem is probably combined with the ending. On the rare geminating forms see at the end of this section.

'Make' is written normally without \(r\), exx. \[\text{tr\text{kw}i} \] 'I acted' 6 (active, § 312, 1); \[\text{trw} \] 'they being made' 7 (passive, § 312, 2). The exceptional writing \[\text{tr}\text{kw}i \] is probably to be viewed as a geminating form \(\text{tr\text{kw}i} \), see below.

2ae inf. \[\text{hnt}\text{ti} \] 'I sailed upstream'; \[\text{ntr}\text{ti} \] 'it being held fast'. In the 3rd masc. the ending is sometimes omitted, ex. \[\text{mnt} \] 'had landed'; 9 sometimes written as \(y\), ex. \[\text{wny} \] 'it was ruined' 11 (see above § 309). The form \[\text{spss-kw} \] 'I was wealthy' 12 probably belongs to the 4-lit. verbs, see § 274.

anom. 'Give' shows forms both with and without \(r\): 1st sing. \[\text{rkd}\text{kw}i \]; 13 3rd f. sing. \[\text{rdt}\text{kw}i \] and \[\text{rdt}\text{ti} \]; but also 1st sing. \[\text{dt\text{ew} \} \] 2nd m. sing. \[\text{dl-t} \]; 17 3rd m. sing. (agreeing with f. plur. noun) \[\text{dl(w) \} \] 18 3rd m. plur. \[\text{dl\text{w} \} \] etc. An example of the geminating form, namely \[\text{dd-kw}i \] 'I am placed' 20 can be quoted from Dyn. XVIII; in Late Egyptian, curiously enough, the old perfective is always written with \[\text{.} \]

'Come' shows forms from both stems. From \(\text{tw} \): 2nd m. sing. \[\text{tw-t(t)} \]; 21 3rd m. sing. \[\text{tw} \]. From \(\text{tt} \): \[\text{tt\text{kw}i} \]; 23 3rd m. sing. \[\text{tt} \]; 22 2nd plur. \[\text{tt\text{w} \} \] etc.

'Bring' shows no peculiarities, ex. \[\text{tw-kw}i \].

The above enumeration of forms contains only two examples with gemination. Nevertheless, a few more geminating old perfectives may be quoted:

2ae gem. 3rd f. sing. \[\text{gnw-tl} \] 'it is soft'; 28 3rd f. plur. \[\text{wnw-tl} \] 'they being' 29

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1 Eb. 36, 15; 37.
2 Sim. T. Carn. 5 (kb-\(w\)yn).
3 L6b. 127; Brit. Mus. 574, 16. Sim. Urk. iv. 385, 3; Puy. 35 (\(\text{wn-kw}i\)).
4 Sch. S. 24, 169.
5 Eb. 51, 18.
6 Stut 1. 276, 282.
7 Mill. 2, 1.
8 Urk. iv. 1119, 17. Sim. Br, Cairo 205, 43.
9 BH. i. 8, 11, 14.
10 Eb. 109, 6.
11 Wett. 7, 11.
12 Bttrr. ii. p. 35.
14 Sim. B 386; Sch. S. 197.
15 Eb. 43, 17.
16 Sch. S. 4, qn. § 322.
17 Urk. iv. 472, 15.
18 Sim. B 193.
19 Hamm. 114, 12.
20 Hamm. 114, 12. Sim. m. sing. BH. i. 26, 126.
21 Urk. iv. 119, 10.
22 Sin. B 257.
24 Wett. 8, 12.
26 Hamm. 114, 11.
27 Flee Th. T. 27.
28 Urk. iv. 55; 13; 350, 12.
29 Eb. 105, 2; 107, 15, 18.
30 Eb. 110, 9, qu. § 326.
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3ae inf. 1st sing. @index b} it.his kwi 'I go down';\footnote{Rhind 35, 37, 38.} so, too, irr.kwi 'I acted' (see below) and irr.kwi srr.tl 'beware' (below § 338, 3). Exx. of 3rd m. formerly quoted (his,\footnote{Eh. 42, 18, qu.} prr\footnote{§ 323.} ) are really imperf. act. participles (§ 357).

anom. 1st sing. dd.kwi, see above.

The evidence is too slight to admit of certain conclusions, but it is remarkable that these geminating forms occur only (with the exception of dd.kwi just mentioned) in generalizing, characterizing passages, i.e. in passages of the kind where, as we shall see later, the participles (§ 355) and the $dmf$ form (§ 440) also display the gemination.

Exx. irr.kwi m $k$, nn dd.f I used to act as one who entered without being announced, lit. without saying of him.\footnote{Munich 3, 16; hardly to be rendered as LEF. Gr. § 346.} In the next line we read prr.i his.kwi I used to go forth having been praised.

| twi his.kwi sp w 3 r $k$t I go down (lit. am gone down) three times into the $hekut$-measure.\footnote{Exx. of plural are very rare; see Urk. iv. 244, 4.}

There is thus a distinct possibility that the geminating old perfective may possess implications of repetition or continuity.

§ 311. Meaning and use.—There can be no doubt but that, in an early lost stage of the Egyptian language, the old perfective was a freely used narrative tense with both active and passive meanings. In historic times, however, and particularly in Middle Egyptian, this tense has become much restricted and specialized in its use.

First, it has been restricted and specialized in respect of person. The 1st person alone is used independently in main clauses (§ 312); the 2nd and 3rd persons, except in some idiomatic phrases (§ 313), require a noun or pronoun, this usually preceding,\footnote{Rare exceptions, § 314, end.} upon which to depend. It will be seen, as we proceed (§ 314), that the effect of the dependence just mentioned was to give to the old perfective more and more the status of an adverb (virtual adverb clause). Often it is added as a qualification to a noun or pronoun exercising some syntactic function in a main clause (§§ 314 foll.). When, on the other hand, the preceding noun or pronoun has no other function than to serve as subject of the old perfective, then that verb-form resembles an adverbial predicate, and all the rules for the sentence with adverbial predicate come into play. The resulting construction will in this book be termed 'the pseudo-verbal construction', and will be described in detail in the next Lesson.

Second, the old perfective has undergone restriction as regards meaning. Here we reach some very important rules. The old active-transitive employment as a past tense survives only in a few patently archaistic examples, though it is still common, both for past and for present reference, with the verb rh 'know'.

The old perfective from other transitive verbs has passive meaning, ex. his.kwi
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'I have been sent'. With verbs of motion it describes, not so much the movement itself as the position reached as the result of the movement, ex. hr-kw 'I went down' to the mines. Lastly, it is frequent with adjective-verbs (ex. wrs·kw 'I was powerful') and with some other intransitives (ex. mḥ 'burned'). In all these cases the old perfective expresses a state or condition of things; as contrasted with the essentially dynamic suffix conjugation it is static or at least relatively so. The time-position indicated by the old perfective depends upon the context; but in its narrative uses it must be translated with the English past ('burned', 'was rewarded') or the English present perfect ('has perished', 'has been sent').

OBS. The negative construction n ṣdm·rwf, which serves to negate various verb-forms envisaging a protracted span of time, is often used in close association with the old perfective; see § 418. This is exactly what would be expected, seeing that the old perfective refers to a static, enduring condition of things.

§ 312. Independent use of the 1st person.—1. The few surviving examples of the active-transitive use (already rare in Old Egyptian) are narrative in the 1st person.

Exx. 3w·kt ṛn·r r bvw hry nṭr I set my name at the place where the god was.1

ir·kw m s t· l n smt I acted as the snake of the desert.2

dd·kt I said.3

Alone among verbs ṛḥ 'know' has a more frequent use in the old perfective, see below § 320.

Ex. ṛḥ·kw m ṣrd m ṭp t I knew that it (i.e. right) was profitable to him who performed it upon earth.4

2. With passive meaning from transitive verbs, in narrative. The ṣdm·rwf form supplies the corresponding active.

Exx. ṣfr·kw m r·hnwtt I was rewarded in the audience-chamber.5

h(ḥ)r·kw m ṭp t n sr mn I have been sent on a mission to the official so-and-so.6

3. With verbs of motion, in narrative.

Ex. ḫnt·kt r ṭnt bhrw n nḥw I sailed upstream to bring marvels of gold.7

hn·kw ṭkw n Kmr·w I stopped at an island of the Great-Black.8

4. With adjective-verbs and other intransitives.

Exx. ḫps·kw ṭkw I was wealthy and I was great.9

hr·kw ṭhr·s ṣhr m ṭkw I was watchful concerning it night and day alike.10

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1 Brit. Mus. 574. Sim. ṭbd·kw 'I caused': Berk. i. 14, 2; ṭb·kw 'I supposed', Shk. S. 58; ṭb·kw 'I brought', Brit. Mus. 101, qu. p. 348, top.
5 Sim. B 45. 114.
7 Louvre C 174. Sim. BH. i. 8, 13; Sim. B 295, 292, 293; Urk. iv. 2, 2, 4; 55, 13; 160, 6; 504, 13.
8 6, 9, 10 Turin 156, 3. Sim. Urk. iv. 835, 16, qu. § 187.
9 Brit. Mus. 614, 11. Sim. 26, 14; Louvre C 1, 14; Urk. iv. 105, 17; 749, 17.
10 Urk. iv. 185 (mi ṭhrw restored). Sim. ṭfr·kw, Sim. B 295.

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Thus the independent use of the 1st person in main clauses illustrates the variety of meanings which the old perfective may convey, according as the verb in question is transitive or intransitive, a verb of motion or an adjective-verb (§ 311, end). The same variation of meaning runs through all uses of the old perfective, and cannot be specifically mentioned in each section.

§ 313. Exclamatory use of the 2nd and 3rd persons.—The 2nd and 3rd persons of the old perfective are used independently only in certain greetings, exhortations and the like. Note that it is just in these cases that Egyptian is wont to employ an adverbial phrase; see above § 153.

So in two phrases for ‘beware’, ‘keep away’.

Exx.  hr-htwry r wnm cdw beware of (lit. be ye far from) eating the radu-fish.1

Exx. sn6·t(l) hr sp n mhft-tb beware of any occasion of neglectfulness.2 Compare the use of swr, below § 338, 2.

Similarly in certain greetings.

Exx. i-unu n·ti welcome to me! Lit. thou art come to me.3

Exx. dd-tw n·t lw m htp in urw nw 3bdw there is said to him ‘welcome!’ by the great ones of Abydus.4

A greeting of similar appearance i-unu ii-wy ‘welcome!’5 is probably a participle followed by the admirative ending -wy; see below § 374.

Further examples of a similar kind:

snb·t(l) (sp 2), nds, r pr·k farewell, farewell (lit. be thou healthy, twice), good fellow, to thy home!6

ks-tl, n rh·t twrw iry so please thee (lit. thou being praised), I do not know the number thereof.7

Here belongs the exceedingly common expression (above § 55) rnb(w), wds(w), snb(w) ‘may he live, be prosperous, be healthy!’ (conveniently abbreviated in translation as ‘l. p. h.’) found after the word mb ‘(my) lord’8 and the names of honoured persons,9 particularly in letters.10 This formula is found also, but only sparsely before Dyn. XVII, following various terms connected with royalty, as lllll by ‘sovereign’,11 j(hm) ‘His Majesty’,12 etc. ‘the Great House’, i.e. the royal palace,13 r-nsw ‘the king’s house’,14 stp-sr ‘the palace’.15 Similar phrases are rnb(w) dt ‘may he live eternally!’ placed after kings’ names,16 and rnb·t ‘may she live!’ after names of queens17 and princesses.18 For the use of rnb(w) dt, etc. as object of ir ‘make’ see below § 378.

Obs. It is not impossible that some of these exclamatory old perfectives may be relics of fuller formulae. In all languages greetings and the like are apt to be cut down to the briefest form, ex. ‘morning!’ for ‘I wish you a good morning!’
§ 314. Use of the old perfective as a clause of circumstance.—
A common adverbial use of the old perfective is as a virtual clause of circumstance (see above § 213). In this employment, which is frequent with all persons, the old perfective links up with some preceding noun or pronoun of the main clause, and serves to describe or qualify it in some way.

Exx.  
\[\text{spr'w wd pt r't hr-kw}t \ m-hr-tb \ w\text{r}\text{k}t-i \ this \ command \ reached \ me \ (as) \ I \ stood \ in \ the \ midst \ of \ my \ tribe. \]
\[\text{rdt-i r'h-k tzw, tzw m ss, hpr}t(i) \ m \ nyt \ n \ mrrt(w) \f I \ will \ cause \ thee \ to \ know \ thyself, \ thou \ being \ as \ ashes, \ having \ become \ as one \ who \ is \ not \ seen.} \]
\[\text{wrh rht-tu t} \ \text{t} \ \text{wdr-twny \ your \ life \ shall \ be \ long \ upon \ earth, \ you \ being \ prosperous.} \]

As our translations show, the old perfective may be rendered in English in many ways: by a predicative adjective ('alone') or a participial construction ('you being prosperous', 'it having become'), by a clause of circumstance ('as I stood'), or by an adverb ('safely'). It may even be opportune at times to render it by a main clause.

Ex.  
\[\text{heaven \ is \ over \ thee, \ thou \ art \ placed \ in \ the \ hearse, \ oxen \ drag \ thee.} \]

Without a pronoun to lean upon the old perf. dtt(t(i)) could not here have been used. Rare cases occur, however, where the pronoun does not precede, but follows. In \[\text{hnt(y) ph-nf \ Wawat \ 'sailing \ upstream \ he \ reached \ Wawat'} \] hnt(y) is shown to be old perf. by the parallel elsewhere; \text{hnt}t(kw) here is shown by hnt(y) to be circumstantial, though as a 1st pers. it might well have been a main verb (§ 312, 3).

§ 315. The old perfective qualifying the object of certain verbs.—
A special case of the construction described in the last section is the use with such verbs as \[\text{gmm} \ ' \ find', \ \text{mn} \ ' \ see', \] with its imperative \[\text{rdu}t \ ' \ cause', \]
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m mrr-k mrt snw·kw·i so truly as thou wishest to see me in health.¹

di-ni sw sš(w) hr snwy-t I caused it (the dust) to be strewn on my hair.²

mi imi rn·i nfr(w) m niwt-k cause my name to be fair in thy city.³

With the passives of these verbs, it is of course the subject, not the object, which is qualified.

Ex. gm-n-tw nys·sn irp wnhw m nys·sn nMW their wine was found lying (lit. placed) in their presses.⁴

The verbs gmi and mš are those whose object, as we have seen, is not seldom qualified by hr + infinitive (§ 304, 1), or alternatively by the šdm·f form (§ 213). In both these constructions, however, the qualification consists of an action; with the old perfective it consists rather of a state or condition.

§ 316. The old perfective qualifying the subject of certain verbs.—A second special case of the construction described in § 314 is the use of the old perfective to qualify the subject of verbs like wrš 'spend all day', sdr 'spend all night', 'lie',⁵ and more rarely dr 'end', prt 'come forth'.

Exx. wrš's sdr-t(š) hr-t(š) she spends all day lying hungry.⁶

dr·inf hms(w) at last he sat down, lit. he ended being seated.⁷

prr †b th(w) hr·s the heart becomes (lit. comes forth) confused through it.⁸

For a corresponding use with hr + infinitive see above § 304, 1.

§ 317. The old perfective in virtual relative clauses.—Like the šdm·f and other narrative verbal forms (§ 196), the old perfective is often appended to a noun with the meaning of an epithet, i.e. as a virtual relative clause. The noun, as we should expect, is usually undefined.

Exx. st iš snwyy·šš hr mrht an old book boiled with oil.⁹

wrrt bik·šš m nbw a chariot wrought in gold.¹⁰

Instances in which the antecedent is defined are much rarer. This is, however, regularly the case with dmd 'entire' and tm 'complete' ; here again the old perfective may be adverbial, the phrases r dr·f, mi kd·f (§ 100) suggesting that the Egyptians conceived of such notions as 'entire' adverbially.

Exx. ptš dmd·šš the entire ennead (cycle of nine) of the gods.¹¹

tm·šš tm·shš the complete eye.¹²

¹ Psst. B 1, 78. Sim. Th. T. S. ii. 11.
² Sim. B 201; inwvš is emended. Sim. Th. T. S. 162; Rec. 2, 115, 176.
³ Sh. S. 159. Sim. Vienna 142, qu. ERK. Gramm.⁴ § 335.
⁴ Urk. iv. 687.
⁵ Exx. Adm. 7, 11. 14; Brit. Mus. 159, 11, Qu. § 203, 6; Menthw. 11; M. K. 7, 5.
⁶ P. Kuh. 5, 33.
⁷ Leb. 75. Sim. Urk.v.128,9 = 130,7.
⁹ Exx. Adm. 7, 11. 14; Brit. Mus. 159, 11, Qu. § 203, 6; Menthw. 11; M. K. 7, 5.
¹⁰ Urk. iv. 663. Sim. ib. 174, 14: 693, 2; 669, 6: 151; Westc. 9, 10: 11, 17-18.
¹¹ Rec. 39, 120. Sim. Hamm. 114, 11 (dmd); Berkh. 1, 14, 4. 10 (dkmd).
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An unexpected example with a defined antecedent might be:

plv wrt r cht hlt i m ti ms·kw t im:h what is a greater thing than that my corpse should be interred (lit. the uniting of my corpse) in the land in which I was born.\(^1\)

However, a recent conjecture\(^2\) regards t\(t\) here as equivalent to 'Egypt' and renders '..... in Egypt, seeing that I was born in it.'

§ 318. Other uses of the old perfective.—In all other uses of the old perfective it is preceded by a nominal or pronominal subject of its own. Most of these uses will be dealt with in the next Lesson, but a few will remain over to be discussed under the heading 'compound narrative forms' (Lesson XXXII).

VOCABULARY

-wir be far; with r, fall into
   (bad condition, etc.)
-wrt be alone.
-wrs spend all day, pass time.
-bk work (trans. and intr.).
-pd, var. -pd, stretch; adj. wide.
-x nhb unite, link together; equip with (m).
-hlt rejoice.
-hr be far from (r).
-srh endow with (m).
-srk erect.

-grg furnish with (m).
-dhu promote, appoint.
-rt precious stone.
-wrw wave.
-ws ruin.
-wrrt chariot.
-mst lap.
-is cord.
-nb nswt tsrw lord of the Thrones of the Two Lands, a common epithet of the god Amen-RE.

EXERCISE XXII

(a) Translate into English:

(1) \(^{1}\) An attitude of mourning.

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(6) Write in hieroglyphs:
(1) I have given to thee all lands and all foreign countries under thy feet, thou living and enduring like Re< for ever. (2) His Majesty endowed him with a tomb in front of (m-hft-hr n) his city, it being equipped with fields, and furnished with slaves, male and female. (3) Thou arisest in the sky new and young every day. (4) Welcome ye to the temple of your city god. (5) They brought their tribute on their back(s), a chariot wrought in gold and precious stones without end. (6) They found this temple fallen into ruin. (7) I was precious (tkr) in his sight (lit. on his heart). (8) He was found spending the day eating and drinking.

LESSON XXIII
THE PSEUDO-VERBAL CONSTRUCTION
§ 319. The name pseudo-verbal construction has been chosen, for want of a better, to bring under one common head those sentences or clauses in which either the old perfective or hr (or m or r) + infinitive serves as predicate to a preceding noun or pronoun. The following are some of the commoner models:—

|$\text{mśr hr prt}$ the army {went} forth, lit. {is (was)} on going forth.

|$\text{mśr pr(w)}$ the army {is gone} forth.

|$\text{tkw f hr prt}$ he {went} forth.

|$\text{mk sw pr(w)}$ behold, he is gone forth.

|$\text{wnw f hr prt}$ he will go forth, lit. be on going forth.
These examples have the common characteristic that, while expressing the meaning of ordinary verbal sentences (§ 27), they conform to the pattern of the sentence with adverbial predicate (Lesson X). The name pseudo-verbal here given to them is strictly accurate in the case of \( hr + \) infinitive, since this, while conveying the signification of a narrative verb-form, is in fact an adverbial phrase (§ 28). With the old perfective the designation pseudo-verbal is more open to criticism. It is true, however, that in Middle Egyptian the old perfective was no longer a narrative verb-form in the full sense, but was mainly reserved for employments of an adverbial kind (§ 311). Nor can it be denied that, in all the above examples, the subject is introduced in exactly the way it would be if the predicate were adverbial. Thus there can be little doubt that the old perfective here is a virtual clause of circumstance used as predicate; cf. § 215.

Under the same heading we shall include the sentences having \( m + \) infinitive (§ 304, 2) or \( r + \) infinitive (§ 304, 3) as predicate; these will be treated at the end of the Lesson. We shall postpone, on the other hand, certain constructions which agree with those here considered in having as predicate the old perfective or \( hr + \) infinitive, but in which auxiliary verbs other than \( tw \) or \( wnn \) are used or in which \( wnn \) appears in verb-forms not yet described; see §§ 396, 2; 470–1; 482.

§ 320. The respective meanings of \( hr + \) infinitive and of the old perfective.—In discussing the sentence with adverbial predicate we saw that variations of tense and mood, if indicated at all, were indicated by the various particles which might be used (\( mk, isl \), etc.), or by the various forms of the verb 'to be' which might be chosen (\( tw, wn, wnn \), §§ 118–9). The same holds good of the pseudo-verbal construction, this being, in fact, no more than an elaboration of the ordinary sentence with adverbial predicate. The pseudo-verbal construction possesses, however, a further means of indicating varieties of temporal nuance in the choice between \( hr + \) infinitive and the old perfective. These two forms of predicate must be discussed together, and apart from \( m \) or \( r + \) infinitive, because they often occur in parallelism with one another, and are indeed to a large extent mutually complementary. This complementary character of \( hr + \) infinitive and the old perfective has been observed already in the employment of both to express a concomitant circumstance appended, as an adverbial qualification, to the subject or object of a preceding main clause (§§ 304, 1; 314–5).

The difference between \( hr + \) infinitive, on the one hand, and the old perfective, on the other, may best be summed up by saying that the former is dynamic, active, and expressive of action, while the latter is static, passive, and expressive of condition. The meanings conveyed in each case vary according to the nature of the particular verb in question; the following table will serve to illustrate the point in detail.
THE PSEUDO-VERBAL CONSTRUCTION § 320

<table>
<thead>
<tr>
<th>Nature of verb</th>
<th>hr + infinitive</th>
<th>Old perfective</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>TRANSITIVES</strong></td>
<td>strongly and stressing the action itself.</td>
<td>passively and stating the result of the action.</td>
</tr>
<tr>
<td>Exx. ajw+'eat'; 3 gmh 'beholds'; 2 sm 'accompanied'; 3 nmt 'made victorious'; 4 Note especially:</td>
<td>Exx. ajw+'is stopped up'; 8 rd-lt(') 'is placed'; 6 'has been placed'; 6 m-bh 'am loaded'; 7 djw 'were placed';</td>
<td></td>
</tr>
<tr>
<td>ry 'sought to know'; 9</td>
<td>Exceptionally, totally:</td>
<td></td>
</tr>
<tr>
<td>dth 'say'; 11</td>
<td>[cf. dth-t 'I said' (§ 312)]</td>
<td></td>
</tr>
<tr>
<td>mn 'suffers from'; trans. not adj. verb.</td>
<td>expressing action as completed, <strong>statically</strong>.</td>
<td></td>
</tr>
<tr>
<td>Note especially:</td>
<td>emphasize the result of the action.</td>
<td></td>
</tr>
<tr>
<td>Exx. dth 'flee'; 4 dth 'ran'; 18 mnm 'shook'; 14</td>
<td>kjw 'is come'; 27 H 'is come'; 27 pr 'went forth'; 19 htr-kw 'I go down'; 26</td>
<td></td>
</tr>
<tr>
<td>tft 'standing'; 33 htr-kw 'I stood'; 28</td>
<td>very common, expressing the state of being.</td>
<td></td>
</tr>
<tr>
<td>kjw 'am hungry'; 37 hmtw 'was hot'; 28</td>
<td>when the <strong>statical</strong> aspect predominates.</td>
<td></td>
</tr>
<tr>
<td>Exx. mnt 'jubilates'; 8 mmt 'shouted'; 8</td>
<td>Exx. kjw 'is in joy'; 42 mnt 'are sad'; 41 mnw 'are in tears'; 42 mstw 'were afraid'; 43</td>
<td></td>
</tr>
<tr>
<td>int 'mourn'; 40 ndsw 'was afraid'; 45</td>
<td>htr-tl 'art content'; 46</td>
<td></td>
</tr>
<tr>
<td><strong>INTRANSITIVES</strong></td>
<td>expressing action as in occurrence, <strong>dynamically</strong>.</td>
<td></td>
</tr>
<tr>
<td>1. vbs. of motion.</td>
<td>emphasize the movement itself.</td>
<td></td>
</tr>
<tr>
<td>Exx. dth 'flee'; 4 dth 'ran'; 18 mnm 'shook';</td>
<td>kjw 'is come'; 27 H 'is come'; 27 pr 'went forth';</td>
<td></td>
</tr>
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<td>Note especially:</td>
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<td>Exx. mnt 'jubilates'; 8 mmt 'shouted'; 8</td>
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<td>htr-tl 'art content'; 46</td>
<td></td>
</tr>
<tr>
<td>2. adjective-vbs.</td>
<td>rare, expressing the process of becoming.</td>
<td></td>
</tr>
<tr>
<td>Exx. msw 'renews itself'; 24</td>
<td>So too with verbs expressing emotion and the gestures connected therewith.</td>
<td></td>
</tr>
<tr>
<td>3. others.</td>
<td>when the <strong>active</strong> aspect predominates.</td>
<td></td>
</tr>
<tr>
<td>Exx. ry 'is perishing'; 20 sry 'make supplication'; 20 ndt 'was speaking'; 33 hpr 'come into being'; 33 'came about'; 43</td>
<td>Exx. kjw 'is in joy'; 42 mnt 'are sad'; 41 mnw 'are in tears'; 42 mstw 'were afraid'; 43</td>
<td></td>
</tr>
<tr>
<td>ndt 'suffers from'; 31</td>
<td>So too with verbs expressing emotion and the gestures connected therewith.</td>
<td></td>
</tr>
<tr>
<td>Exx. mhlw 'jubilates'; 8 mmt 'shouted'; 8</td>
<td>Exx. kjw 'is in joy'; 42 mnt 'are sad'; 41 mnw 'are in tears'; 42 mstw 'were afraid'; 43</td>
<td></td>
</tr>
<tr>
<td>int 'mourn'; 40 ndsw 'was afraid'; 45</td>
<td>htr-tl 'art content'; 46</td>
<td></td>
</tr>
</tbody>
</table>

As the translations given in the table show, the tense to be assigned to these two kinds of predicate is largely dependent on extraneous causes—the time of the context generally, or else the particle or auxiliary used to introduce the subject. Nevertheless it is clear that the old perfective tends to have past meaning, while hr+infinitive is more appropriate to the present or relatively present. The reason is that a condition, such as is expressed by the old perfective, usually implies an antecedent action conducing to that condition. 'Being come' is the result of 'having come', and it is legitimate to translate in either way. Similarly when a man says 'I am sent' he means that he 'has been sent'.

The variation in meaning between hr ry 'sought to know' (very rare) and ry(sw) 'knows', 'knew' (old perfective) is interesting; we shall see (§ 414, 4) that the sdm-nf form of this verb is employed in the meaning 'knows' or 'knew', cf. novi in Latin, ἐγνωκα in Greek, while the sdm-nf form tends to mean 'to obtain knowledge of', 'learn'. See too §§ 367, end; 389, 3; 455, 1.

Some comment is needed in regard to the adjective-verbs. Whenever a seemingly adjectival predicate follows its subject, it is not the adjective itself, but the old perfective of the adjective-verb. This is proved by examples like the following, where the endings are written out in full.

\[ \text{hrw} 'k n rnh ndtw m šrt-t} \] thy breath of life is sweet in my nostril.\(^{48}\)

\[ \text{hw} hnsyt-k nfr-tl m-bh Pth-Skr } \] thy hair is beautiful in the presence of Ptah-Sokar.\(^{49}\)

It seems impossible to detect any difference of meaning between real adjectival predicates (§ 137) and adjective-verbs in the old perfective; see § 374.

\(^{48}\) Urk.iv.944. Sim. Lac. TR. 88, 5.

\(^{49}\) Budge, p. 386. Sim. Urk.iv.1153, 5.
§ 321. | hr with omitted infinitive for "says", "said".—Dd is often idiomatically omitted after hr.

Ex. $\text{{ib.}}$ n br $\text{hr} : n \text{br-n:hprt ht tis}$ every man says:
We do not know what may happen throughout the land.\(^1\)

§ 322. The pseudo-verbal construction without introductory word.—The subject can stand without introduction only when it is a noun, a pronoun needing the support of a particle or of an auxiliary verb. This use is common in descriptive and narrative passages.

Exx. $\text{hr ik n wrd-tb}$ the eyes are dim, the ears dull, the strength is perishing through weariness of heart.\(^3\)

In three of the four examples the old perfective and $hr+$ infinitive are seen in parallelism;\(^6\) the first two are drawn from descriptions or characterizations relating to present time, the last two from narratives of past events.

The pseudo-verbal construction without introductory word is rather rare in main clauses, since here $tw$, or some particle like $mk$, is usually employed to lend importance to the statement. Nevertheless, instances may be quoted even at the beginning of speeches.

Exx. Thereupon I said to him: $\text{n-sw-bit Shpt-ib-Re}$ the measurer of the corn-heaps pilfers for himself.\(^8\)

On the other hand, just as in the sentence with adverbial predicate, the normal way of expressing a virtual clause of circumstance (§§ 117. 214) is to leave the nominal subject without introduction.

Exx. $\text{hr msf}$ His Majesty fared downstream, his heart rejoicing, lit. being extended.\(^9\)

Sometimes a virtual clause of time (§ 214) assumes the same form.
THE PSEUDO-VERBAL CONSTRUCTION § 322

Ex. ṭumbled hrw m hrmw tsmw, ṭr t.setValue(i) on days of summer, when the sky is hot.1

§ 323. The pseudo-verbal construction introduced by ṭ. As in the sentence with adverbial predicate (§ 117), a difference of usage occurs according as the subject is nominal or pronominal.

In main clauses this construction is common alike with nominal and with pronominal subject. The following examples illustrate its use with ṭ+infinitive and with old perfective, with suffix subject and with noun subject, for present time and for past time.

I am (herewith) giving my (office of) regulator of a (priestly) order to my son.2

The nobles give to thee.3

They fled headlong, lit. in precipitation.4

This army of the king looked on.5

But thou art sated with thy bread.6

This god proceeded in peace.9

In virtual clauses of circumstance or time the pseudo-verbal construction with ṭ is common when the subject is a suffix-pronoun, but not when the subject is a noun (§§ 116. 214).

Exx. ṭwr ṭhr ṭrdt ṭpy[t] ṭmt y n ṭs n ṭsr I am (herewith) giving my (office of) regulator of a (priestly) order to my son.2

The nobles give to thee.3

They fled headlong, lit. in precipitation.4

This army of the king looked on.5

But thou art sated with thy bread.6

This god proceeded in peace.9

Has His Majesty gone on another road, ṭu ṭhr ṭw(rw) st ṭmr t the city knows it of me.7

I was admitted to hear what is heard.8

There is a commoner ..... who eats 500 loaves ..... and who knows how to join together a head that has been cut off.12

Whereas with pronominal subject, as explained in § 116, a supporting word like ṭw is indispensable, such is not the case when the subject is a noun, so that ṭw is then, as a rule, dispensed with (§ 322). Nevertheless, ṭw is found before a nominal subject in certain sentences which approximate to clauses of circumstance or time, while standing forth with a certain independence of their own.

1 Leb. 88. Sim. ib. 90.
2 P. Kah. 11, 17-8. Sim. ib. 5, 6-7; 12, 7-10; Meir iii. 23.
3 Peas. B 1, 301.
4 Urk. iv. 658. Sim. Sebekkhu 31; Louvre C 11, 5. 8; Urk. iv. 894, 7. 8. 10.
5 Hamm. 110, 5-6.
6 Sim. 1b. 4; AZ. 45, Pl. VIII, A.
8 Urk. iv. 437. Sim. ib. 58, 7; 339, 16; 773, 14; Eb. 36, 16; 37, 16.
9 AZ. 47, Pl. 1, 8; Sim. Urk. iv. 894, 7.
11 Sim. B 2. Sim. Th. T. S. iii. 26, 7; Pt. 71; West. 5. 5.
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So, for example, when a strong contrast is marked:

Exx. Shall our vanguard fight, \(\text{tw n n phwy cfr cfr m frn, n chrw-sn}\) while the rearguard stops here in Aruna and does not fight?\(^1\)

I was a Ḥekayeb (personal name) of danger abroad, \(\text{tw s nb hr htm cfr}\) while every man was shutting his door.\(^2\)

Or again, when characters of importance, such as medical symptoms, are being described.

Ex. \(\text{tw cfr nb dtst t cfr if thou examine a man suffering from his stomach, while every limb of his is too heavy for him.}\)\(^3\)

The following example is perhaps best translated as a clause of result: \(^3a\)

If thou drinkest with a drunkard, 
\(\text{tw hfr mnt frf}\) take thou (so that) his heart is content.\(^4\)

Obs. For the participial form of this construction, employing participles from the stem \(\text{wnn}\), see below § 396, 2. For \(\text{tw}\) followed by an adjective verb see § 467.

§ 324. The pseudo-verbal construction introduced by non-enclitic particles.—It is hardly necessary to discuss the exact nuances of meaning in the sentences thus obtained; reference must be made to the corresponding section of the Lesson on the sentences with adverbial predicate (§ 119), as well as to Lesson XVIII on the particles.

Exx. \(\text{mk wi hr spr n-k, n sd-m-n-k st behold, I make supplication to thee, and thou dost not hear it.}\)\(^5\)

\(\text{mk tw hr gdi behold, one is saying.}\)\(^6\)

\(\text{mnt hr tht-i behold, my soul wrongs me.}\)\(^7\)

\(\text{mk tw nht-t-it wsrt-t-it behold, thou art strong and influential.}\)\(^8\)

\(\text{mnt nb hft sdr(w) ib(w) behold, the (former) possessor of wealth passes the night thirsty.}\)\(^9\)

\(\text{isk wi hr irt n-t ny n'ly lo, I do thee obeisance.}\)\(^10\)

\(\text{ist hmf hr dhnh wrw m mswl lo, His Majesty appointed chieftains anew.}\)\(^11\)

\(\text{ist wi chr-kwi sd-m-n-t lo, I was standing and I heard; or, as I was standing, I heard.}\)\(^12\)

\(\text{ist b-k hr(w) hft irr-t lo, (or while) thy heart rejoiced in accordance with my doing.}\)\(^13\)

\(\text{ts sw hsb(w) r hwt histwtn now he had been sent to smite the foreign countries.}\)\(^14\)

\(\text{nhmn sf cfr(w) r cfr assuredly his son has entered into the palace.}\)\(^15\)

\(^1\) Urk. iv. 650, 5-7.

\(^2\) JEA 16, 195, 9.

\(^3\) Ebb. 42, 18. Sim. \(\text{ib. 37, 18.}\)

\(^3a\) See above, p. 240, n. 7.

\(^4\) Pr. 1, 9.


\(^6\) P. Kahl. 28, 36. Sim. Meir. 3, bottom.

\(^7\) Lcb. 11. Sim. Peas. R 61; Adm. 7, 6, 8, 10, 12, 13.

\(^8\) Peas. B 1, 116. Sim. ib. 219-20; 1st pers. sing., Herd. 13; Urk. v. 40, 1; 3rd pers. plur., West. 12, 22-3; Peas. B 1, 76-7; 1st pers. plur., West. 10, 5.

\(^9\) Adm. 7, 10. Sim. ib. 7, 1, 4, 8; Peas. B 1, 130; Urk. iv. 654, 14.

\(^10\) Urk. iv. 347, 11.

\(^11\) Urk. iv. 663. Sim. ib. 365, 6; 716, 14.

\(^12\) Sim. R 24-5. Sim. present time, Budge, p. 168, 7.

\(^13\) Urk. iv. 272, 10. Sim. ib. 662, 8; 692, 15. Present time, ib. 503, 16.

\(^14\) Sim. R 13.

\(^15\) Sim. R 70.
Note, too, with \texttt{!tl} and \texttt{!tw} 'would that' (§ 238):
\begin{align*}
\texttt{!tl} & \texttt{m!t(w)} \texttt{m miryw(f)} \texttt{would that the earth were full of his equals!} \\
\texttt{!tw} & \texttt{ip.t(i)} \texttt{would that thou wert found perfect!}
\end{align*}

\section*{§ 325. The pseudo-verbal construction with \texttt{ink} \texttt{pw}, etc.}

The phrase \texttt{ink} \texttt{pw}, which we found (§ 190, 1) before the \texttt{sdm-nf} form at the beginning of narratives or in answers to questions, occurs also in the pseudo-verbal construction. Examples are, however, rare.

\begin{itemize}
\item Exx. \texttt{ink pw hr nkry m hprt} I am meditating upon what has happened, lit. it is I-am-on-meditating, etc.\textsuperscript{5}
\item I said to him: \texttt{ink pw hr-kwi r hi} I went down (lit. it is I-went-down) to the mine-country.\textsuperscript{6}
\item In these examples \texttt{pw} is subject, and the remaining words constitute a noun clause serving as predicate; one may compare the French \texttt{c'est que}.
\item Sometimes a noun takes the place of \texttt{ink}.
\item Exx. \texttt{Re pw hr mdt hnr Imy-wd} it happened (lit. was) that Re\textsuperscript{c} was at variance (lit. speaking) with the Imy-wedj serpent.\textsuperscript{5}
\item \texttt{s pw wn(w)} Imw-n-\texttt{Inpw-wnf} there was a man whose name was Khunan\textsuperscript{p}; lit. it is a-man-existed.\textsuperscript{6} Beginning of a story.
\item See too an example with \texttt{r} \texttt{+} infinitive § 332, end.
\item Rather similarly also in glosses; compare § 189, 1.
\item Ex. \texttt{ir hnrw-th, trw pw hns(w) hr hty-f} as for \texttt{hnwr} of heart, this means (lit. is) that heat has spread (\texttt{hns}) over his heart.\textsuperscript{7}
\end{itemize}

\section*{§ 326. The pseudo-verbal construction with \texttt{wnn}.}

As in the sentence with adverbial predicate (§ 118), so too in the pseudo-verbal construction \texttt{wnn-f} is used to indicate future time.

\begin{itemize}
\item Exx. \texttt{wnn-hr rdit dt-tw n-f ckw} thou shalt cause (lit. shalt be on causing) provisions to be given to him.\textsuperscript{8}
\item \texttt{wnn-i wdk-kw hns-f} I will be judged together with him.\textsuperscript{9}
\item \texttt{wnn ms nty im ckr(w) m wir nay} but he who is yonder shall stand in the bark (of the sun-god). \textsuperscript{10}
\item In similar examples with \texttt{past} meaning it is to be presumed that the \texttt{sdm-f} form of \texttt{wnn} (if such it be, rather than \texttt{sdm-nf}, § 413) possesses an implication of continuity.
\item Exx. \texttt{mt wnn-f wrr(w)} behold, he was fled.\textsuperscript{11}
\item \texttt{nnk tm, wnn-i wr-kwi} to me belonged the universe (when) I was alone.\textsuperscript{12} \texttt{Wnn-i} here introduces a virtual clause of time (§ 212).
\end{itemize}
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wnn Šw pw hr ūrt ūmt-pr n Ḡb it means that Shu was (engaged) in making a testament for Geb.¹ For the construction see above § 325.

The pseudo-verbal construction may also, in rare cases, be employed where wnn itself is in the old perfective.

Exx. Šw pw ūrt ūmt-pr n Ḡb (read ūmt-wn) ūrt ūmt-pr n Ḡb. ²

If you find it............. Šw pw ūrt ūmt-pr n Ḡb (read ūmt-wn) ūrt ūmt-pr n Ḡb.

Or else it may be employed where wnn is in the infinitive.

Ex. Šw pw ūrt ūmt-pr n Ḡb (read ūmt-wn) ūrt ūmt-pr n Ḡb.

So too after the participles of wnn (below § 396, 2) and after several forms of that verb to be discussed later (§§ 470-1).

These combinations with different forms of Šw pw ūrt ūmt-pr n Ḡb ‘be’ find their explanation in the last paragraph of § 118, where the very restricted employment of ūtw was remarked upon, and where wnn was regarded as supplying its missing parts. From this point of view wnnf hr ṣdm is simply the future tense of ūtwf hr ṣdm, and wnnf ūrt ūmt-pr n Ḡb simply the old perfective form of ūtwf ūrt ūmt-pr n Ḡb. On the same lines we might expect to find Šw pw ūrt ūmt-pr n Ḡb after the particle ūth, as object of ūrt, and so forth. The comparative rarity of such developments of the pseudo-verbal construction makes it impossible to illustrate all the varieties that doubtless occurred in the Middle Egyptian literature; but we may at least quote some examples with the ūtwf form of wnn after prepositions. In agreement with the rules already laid down (§§ 107; 157, 1), the form Šw pw ūrt ūmt-pr n Ḡb either marks simple futurity or else lays stress on the duration of the act in question, whereas Šw pw ūrt ūmt-pr n Ḡb is without reference to any particular time and lays no stress on duration.

Exx. Šw pw ūrt ūmt-pr n Ḡb (read ūtwf ūrt ūmt-pr n Ḡb) ūrt ūmt-pr n Ḡb. ³

I made this, in order that their names might be enduring eternally.⁴

Rn-snḥ hr Ḡb m ṣnnw Ḥr-Ḥt kıw-Rt-mḥwrw when the royal chancellor and general of the army Rensonbu was commanding in the fortress ‘Khākāru the deceased-is-leader’.⁵

dd-n ṣḥ ps-y it, hft wnnf ṣḥw jy m ṣḥyw-r mḥwrw my father said to me, when he was ill.⁶

one shall do accordingly, so that the soul of the Prince may praise thee.⁷
§ 327. A *- after' with noun + old perfective.—The sentence with simple adverbial predicate does not appear to admit of government by prepositions (§ 154), but examples may be quoted where * after* is followed by noun + old perfective:

\[ \text{Iw di-n(i) it šmc n 'nnt n Hpsf m-št lw-m-t'r w snj(i)} \]

I gave corn of Upper Egypt to Yuni and Hefat (names of towns), after Imiotru (another town) had been fed.\(^1\)

\[ \text{hr m-št hrw sws hr n now after (some) days had passed over these things.} \]

§ 328. The pseudo-verbal construction after the relative adjective *nty.*—Two cases must here be considered, namely, that in which the subject of the relative clause is identical with the antecedent and that in which it differs from it.

1. When the subject of the relative clause is identical with the antecedent, it is latent in the relative adjective itself and requires no further expression.

Exx. \[ \text{mī nty hr šht ht mdt like one who is thinking of something else, lit. who is on recalling another saying.} \]

\[ \text{imy-r c-hnwty n kp Kki nty sb(w) r Mdw the chamberlain of the secret apartments Keki who had been sent to Medâmr.} \]

\[ \text{shf nty tkn(w) n nwt rst the fields of his which are near to the Southern City.} \]

2. Examples are rare in which the subject is different from the antecedent and in which, accordingly, a noun or pronoun has to be inserted after *nty,* though, from the analogy of § 200, 2, we might have expected their frequent occurrence.

Exx. \[ \text{ir dw pf Bihw nty pt tn rhn-ti hrdf as for that mountain of Bakhu on which this heaven rests.} \]

Exx. \[ \text{r's, nn lrt bhty n n n hrdw what is this purpose for which (lit. this which .... as regards it) we have come, without doing wonders for the children?} \]

See also the examples below § 333, and one which is negatived in § 334.

Obs. Late Egyptian can use the pseudo-verbal construction with *lw* after the relative adjective; see below § 468, 4.

§ 329. Subject + old perfective after *-* ntt and *-* wnt.—This construction is common after *ntt,* both as 'that' and also when it is preceded by a preposition; see §§ 187. 223.

Exx. This despatch is brought \[ \text{hrw m n-suwt to let thee know that My Majesty (l. p. h.) is arisen as king of Upper and Lower Egypt.} \]

\[ \text{hrw m n-suwt to let thee know that My Majesty (l. p. h.) is arisen as king of Upper and Lower Egypt.} \]

\[ \text{hrw m n-suwt to let thee know that My Majesty (l. p. h.) is arisen as king of Upper and Lower Egypt.} \]

\[ \text{hrw m n-suwt to let thee know that My Majesty (l. p. h.) is arisen as king of Upper and Lower Egypt.} \]
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It is a communication to (my) lord \( \text{r-ntt hrw} \) \( nb \) \( nb \) \( (\text{rnh}, \text{wds}, \text{snb}) \) \( \text{rd wds} \) to the effect that all the affairs of (my) lord (l. p. h.) are safe and prosperous.\(^1\)

It is a communication \( \text{r-ntt w}\( i\text{ntt} \) \( r\text{dm} \) \( n \text{Hwt-Pds} \) to the effect that I have arrived at the town of Ha-pedes.\(^2\)

\( \text{hr-ntt w}\( i\text{ntt} \) \( r\text{nw-wn} \) because I know your names.\(^3\)

Similarly, but much more rarely, after \( \text{wnt} \).

Exx. \( \text{idd-k n Hr wnt wi h}\text{r-w}\text{nt} n \text{mtr hrw-f} \) thou shalt say to Horus that I was rejoiced at his triumph, lit. at his-voice-becomes-true.\(^4\)

Note in the above examples the characteristic use of the dependent pronouns. Instead of these the suffix-pronouns are apt to appear for the 2nd and 3rd sing. masc.; see above § 223, end.

§ 330. The pseudo-verbal construction after the pronominal compounds \( \text{tw-}\text{i} \) etc.—Evidence has been quoted in § 223 suggesting that the pronominal compounds of § 124 originated in the fusion of the final \( t \) of \( \text{ntt} \) with the dependent pronouns or suffix-like pronouns found following that word. Hence it is not surprising to encounter, from Dyn. XVII onwards, examples of the pseudo-verbal construction after the pronominal compounds.

Exx. \( \text{tw}\text{tw hr is'\text{n} m }\text{smt} \) one is hurrying us in (our) going.\(^5\)

\( \text{tw n kbrwyn hr trn Kmt} \) we are undisturbed in possession of (lit. cool under) our (part of) Egypt.\(^6\)

\( \text{ps nlek sw hpr(\omega)} \) that thou wouldst pray for, it has happened.\(^7\)

\( \text{hrw nfr(\omega)}, \text{tw}\text{tw kbw}, n n \text{ihw hr ith} \) the day is fine, one is cool, the oxen are drawing (the plough).\(^8\)

§ 331. The pseudo-verbal construction with \( \text{m+infinitive} \.—\) As noted already in § 304, 2, \( \text{m+infinitive} \) is used with verbs of motion as an occasional substitute for \( \text{hr+infinitive} \); possibly the former lays more emphasis than the latter on the gradual, drawn out, character of the movement.

The constructions employed with this form of predicate differ in no way from those employed with \( \text{hr+infinitive} \). It suffices, therefore, to give examples.

Exx. \( \text{s 10 m twt}, \text{s 10 m smt hr stri r ch} \) ten men came and ten men went (lit. were in coming . . . . in going), conducting me to the palace.\(^9\) See § 322 for the absence of an introductory word before the subject.

\(^1\) P. Kahl. 37, 15-16. Sim. ib. 27, 8. Sim. with \( \text{ntt} \), ib. 28, 41.

\(^2\) P. Kahl. 36, 28. Sim. with \( \text{ntt} \), 3rd pers. m. sing. Urk. iv. 751, 15.

\(^3\) Lrk. v. 60, 9. Sim. LAC. TR. 23, 17; with \( \text{ntt} \), P. A'ah. 19, quo § 223.

\(^4\) P. Kahl. 30, 28. Sim. with \( \text{sw} \), 3rd pers. m. sing. VI, k. iv. 75, 15.

\(^5\) P. Kahl. 30, 28.

\(^6\) T. Carn. 5. Sim. AZ. 43, 28, 4; 37, 19; DAV. Kem. 42.

\(^7\) D. el B. 155. Sim. AZ. 69, 28, 10.

\(^8\) Pakheri 3.

\(^9\) Pakheri 3.


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THE PSEUDO-VERBAL CONSTRUCTION § 331

I found it was a serpent which was coming, lit. it was in coming.\(^1\) Cf. § 323 for \(tw\).

Possibly in all the three last examples, and certainly in the first of them, the action referred to lay in the future, not in the present. So too in English we say 'he is going down' for 'he is about to go down'.

§ 332. The pseudo-verbal construction with \(r+\) infinitive.—This construction is often used to express future action, whether simply or as conditioned by the speaker's will; in other words, it corresponds alike to English 'will' and to English 'shall'. One may compare the construction with the \(r\) of futurity discussed above in § 122.

Exx. \(ib\) \(\text{hrw} \ krb\) \(\text{ntt}\) the heart of Thy Majesty will be refreshed at seeing.\(^5\)

\(tw\) \(\text{dpt} \ r\) \(\text{ntt}\) a ship will come from home.\(^6\)

\(tw\) \(\text{s} \ r\) \(\text{mst}\) \(\text{wdf}\) she will give birth late.\(^7\)

\(tw\) \(\text{tw}\) \(\text{sr}\) \(\text{nt} \ r\) \(\text{pr}\) it shall be inquired about (lit. one shall inquire about it) at the Treasury.\(^8\) Note that the use of \(tw\)-\(tw\) provides the passive of this construction.

\(mk\) \(\text{wi}\) \(\text{ntm}\) \(\text{rk}\) \(\text{shy}\) behold, I will take away thy ass, peasant.\(^9\) For \(mk\) see § 324.

The above examples show that the various modes of introducing the subject found with \(hr+\) infinitive here repeat themselves. For an example after the particle \(\text{smwn}+\) suffix see § 241. The construction \(tw\)-\(r\) \(\text{sdm}\) is particularly common, and has survived into Coptic as a specific future tense. One even finds \(wnt\)-\(r\) \(\text{sdm}\), though this involves a tautological insistence on the notion of futurity.

Ex. \(wnt\) \(\text{sdm}\) \((\text{nk}, \ \text{wd}, \ \text{sn}) \ r\) \(\text{irt}\ \text{hrw}\) \((\text{my})\) lord (l. p. h.) shall spend a day here.\(^10\)

The construction \(wnt\)-\(r\) \(\text{sdm}\) occurs also after \(\text{ir}+\) 'if',\(^{10a}\) but in this case it is simply a substitute for \(tw\)-\(r\) \(\text{sdm}\), according to the rule given in § 150.

Ex. \(\text{ir} \) \(\text{wnn}\) \(\text{sdm}\) \(\text{rdt}\) \(\text{st}\) if he will give it.\(^{11}\)

In one example \(wnt\) may similarly be taken as the equivalent of \(\text{ntt}\ \text{tw}\):

\(tw\) \(\text{dd}\)-\(\text{sn}\) \(\text{wnt}\) \(\text{sn}\) \(r\) \(\text{kdt}\ \text{tpw}\) they said they would destroy heads.\(^{11a}\) For the dependent pronoun after \(wnt\) see § 187.
Note the use with the relative adjective nty; cf. § 328.
Ex. \( \text{i}r \text{nsw} \text{nb} \text{sdm} \text{mf} \text{nty} \text{r} \text{htf} \text{nty} \) as to every king and every potentate who shall forgive him.

An isolated example shows the pronominal compound tw·l (§§ 124, 330) as subject:
\( \text{tw} \text{r} \text{thn} \text{hntf} \text{sd} \text{mf} \text{htf} \) I will engage with him that I may cleave open his belly.

Another example illustrates the use of pw described in § 325:
\( \text{ns} \text{pw} \text{r} \text{lt} \text{n} \text{rs} \text{y} \) it is (the case that) a king will come belonging to the south.

§ 333. The construction \( \text{tw} \text{r} \text{sdm} \) — In a few passages the indefinite pronoun tw (§ 47) is unexpectedly found as subject without support from a preceding particle or auxiliary verb.
Ex. \( \text{tw} \text{r} \text{sp} \text{htw} \text{nw} \text{ch} \) one shall take weapons of warfare.

This construction is found also after the relative adjective nty.
Exx. \( \text{ir} \text{tw} \text{m} \text{nlt} \text{tw} \text{r} \text{wd} \text{nty} \) one shall do according as one shall command him.
\( \text{ir} \text{rft} \text{nty} \text{tw} \text{(for tw)} \text{nb} \text{r} \text{gntf} \text{m} \text{hn} \text{m} \text{n} \text{wdw} \) as for everyone whom one shall find within the stelae.

In the last example the position of tw before nb is noteworthy; compare § 375, Obs.

§ 334. Negation of the pseudo-verbal construction. — Lastly, we have to consider how the pseudo-verbal construction could be negated. Examples are rare; a few cases occur where \( \text{nn} \) is followed by a dependent pronoun, once in a relative clause with nty.
Exx. \( \text{nn} \text{wi} \text{hr} \text{sdm} \text{st} \) I do not hear it.
\( \text{nn} \text{st} \text{th} \text{w} \text{nty} \text{r} \text{ch} \) it is not profitable to thee.

Writings \( \text{m} \text{nty} \text{nn} \text{st} \text{hbs} \) such as (lit. as which they) are not clothed, i.e. provided with official seals or dockets.

Compare with the second of the above examples the following:
\( \text{nn} \text{th} \text{w} \text{nty} \text{r} \text{ch} \) it is not profitable to thee.

Here we have possibly an ellipse of the pronoun st, but it is also conceivable that this is an instance of nn with future meaning before the sdmf followed by a dative (cf. § 144, 2), in imitation of the construction of adjective + dative (§ 141); the meaning would then be 'it will not profit thee'.

As a rule, the meaning conveyed by the pseudo-verbal construction is negated in a quite different form. We have seen (§ 105, 3) that \( \text{n} \text{sdm} \text{mf} \)
is the natural medium employed for denying the occurrence of an action throughout the course of a more or less prolonged period; as such, it is clearly the most appropriate negative counterpart of the old perfective with its implications of permanence and stability.¹ \( n \text{ sdm-}\text{r}f \) also serves to negate \( h\text{r}+\text{infinitive} \) when this chances to describe a continued or repeated action.² The negation of the construction with \( r+\text{infinitive} \) is, of course, \( \overline{\text{nn sdm-f}} \) (§ 105, 2).³ It is only in Late Egyptian that \( \overline{\text{nn}} \) can stand before \( \text{tw-f r sdm} \); one instance falling within our period is quoted below, § 468, 4.

**VOCABULARY**

- \( \text{rwn} \) be rapacious.
- \( \text{rd} \), var. \( \text{cd} \), be in good condition, safe.
- \( \text{wds} \) be whole, sound, prosperous. Caus. \( \text{swds} \) make prosperous. \( \text{swds} t \) see § 225.
- \( \text{mr} \) be fortunate, happy.
- \( \text{nds} \) be poor; of eyes, dim.
- \( \text{hrw} \) be satisfied, quiet.
- \( \text{htp} \) pardon, n someone.
- \( \text{smi} \) report, announce.
- \( \text{snm} \) (caus.) retire; rest.
- \( \text{dbi} \) stop up, block.
- \( \text{bw} \) place; also forms abstracts, as \( \text{bw} \text{ nfr} \) good; \( \text{bw} \text{ bin} \), evil.
- \( \text{nhlw} \) hostages, securities.
- \( \text{jk} \) garden.
- \( \text{sr} \) body (of men); corps; regiment.
- \( \text{dwst} \) morning; also \( \text{dws} (m.)\).
- \( \text{dpt} \) taste (noun).
- \( \text{Gbbyw} \) Coptus, a town in Upper Egypt.

**EXERCISE XXIII**

(a) Reading lesson: extract from the archives of the temple of Illahun, dating from the ninth year of Sesostris III.¹ The headings here underlined are written in red in the original.

\[ \begin{align*}
\text{smi} s \text{ tpy n} \text{ wms wt} \text{ kwt-ntr n}, \\
\text{nty m} \text{ cph m} \text{ sdb}. \\
\text{ddt-n sn} (§ 382) \text{ pw}: 
\end{align*} \]

¹ [P. Berl. 10003 A ii. 16–19, published Möller, Hieratische Lesestücke, 1. p. 18.](http://www.facebook.com/groups/per.medjat)
Exerc. XXIII

EGYPTIAN GRAMMAR

1 The formula generally used by officials in reporting to their superiors. It is doubtless the 'overseer of the temple' (lmy-r hwt-ntr) who is here addressed.

2 Partly destroyed.

' Report of the first phyle (i.e. company) of the priesthood of this temple which is entering upon (lit. rising up in) the month(ly duties). What they said was: All thy business is safe and sound. We have received all the property of the temple—everything belonging to the temple being safe and sound—from the fourth phyle of the priesthood of this temple which is retiring from the month(ly duties). The temple is fortunate in all prosperity.'

(b) Translate into English:

(1) htw·k nb cd wdi,

(2) šsp-n-n hnw nb n hwt-ntr,

(3) ht nbi nt hwt-ntr cd wdi,

(4) m·r s· 4-nw n wnw t hwt-ntr tn,

(5) nty m smnt m ibd.

(6) tw hwt-ntr mrt m bw nb nfr.

(c) Write in hieroglyphs:

(1) Now after three days had passed over this, His Majesty sailed southward, his heart rejoicing (rw, lit. expanded). (2) A remedy for (lit. of) every limb which is ill. (3) Behold, I am come to you. (4) She was silent at that moment, for (hr-ntt) she knew that the slave was there. (5) As to every prince (hst·r) who shall petition (lit. approach) the lord (l. p. h.) to pardon him, his property shall be taken from him. (6) Thou shalt be seated beneath the trees of thy garden. (7) How unhappy (šsn) is old age! All taste is gone. The mouth is silent and does not speak. (8) Whoever comes to us, he shall be listened to.
LESSON XXIV

THE IMPERATIVE

§ 335. As in other languages, the imperative 1 expresses a command or exhortation addressed directly to one or more persons. It is thus implicitly in the 2nd person. In M. E. no difference of form is visible for masc. and fem.1a

The singular has no flexional ending, exx. 俭 sdm 'hear', 俭 in 'bring'.

The plural had originally the ending i, and some rare Middle Egyptian instances may be quoted where this i has coalesced with a preceding radical t to form y, as in 俭 tly 'my' (from mti-t), 'come', 俭 rny 'weep ye'.3 The same ending y is found once, at least, with a strong verb, ex. 俭 tly 'drag ye'.4 The later ending seems to be w, but examples where this is written out are so rare as to be not beyond suspicion; so 俭 ddw 'say', 俭 smw 'go'.6 As a rule the plural imperative presents the same appearance as the singular, exx. 俭 ssnb 'preserve', 俭 ir 'make', but it is by no means unusual to find the plural determinative 俭, exx. 俭 wdl(w) 'proceed', 俭 sh(w) 'remember'; 俭 ml(w) 'give'.10b

§ 336. Forms from the mutable verbs.—A final semi-vowel is never shown and gemination is also unusual. The forms quoted below are singulars, unless otherwise stated.

zae gem. 俭 mts 'see'; 俭 but also 俭 mu,12 as regularly in O.K.

zae inf. 俭 it 'wash'; 俭 hn 'row'.14 'Make', 'do' has 俭 ir.15

In 俭 tly 'go', 'hie thee',16 the i is the prothetic i discussed in § 272; the verb-stem is uncertain, but doubtless began with s. (Note that in Old Egyptian the prothetic i is often found with imperatives of the 2-lit. class; 17 Middle Egyptian examples are 俭 trb 'inquire'18 and 俭 ims 'bring'.19) For the rather rare plurals in y see § 335.

zae inf. 俭 msd 'spurn'.20

anom. Imperatives from the stems (r)di 'give' and ti, tw 'come' are uncommon, exx. 俭 di,21 plur. 俭 dy,22 rd(y),22a 'place'; 俭 ti 'come'.23 Ordinarily they are replaced by imperatives from other stems, as follows:—

俭 ml 'give', 'place' is written with a determinative 俭, sometimes differing from 俭, but often identical with the latter. In early hieratic no distinction is made between 俭 and 俭, and scholars conventionally use 俭 in transcribing from hieratic, thus 俭 26 or 俭 27. Also in hieroglyphic texts 俭 for 俭 is not rare, exx. 俭,28 俭29 The hieroglyphic variant 俭 (Dyn. XVIII)30 is due to an ancient misinterpretation of hieratic 俭 as 俭.
It is from 𓊩𓊫‘give’ that 𓊩 has been borrowed as a biliteral sign for "mi" (also for initial "m", § 41), chiefly introduced by "m" as 𓊩, with the variants 𓊩, 𓊩; so in the imperative "mi‘come’ next to be treated.

𓊩𓊩 m‘come’ is more often written 𓊩𓊩𓊩, both in hieratic 2 and in hieroglyphic.3 For a writing 𓊩𓊩𓊩 my of the plural see above § 335.

A similarly written word 𓊩 m (Coptic 𓊩) means ‘take’, and occurs rarely in ancient religious texts; ex. 𓊩𓊩 m n·k irdy·k ‘take to thyself thy eyes’.4 Since this m is always accompanied by a dative, use is occasionally made of the sign 𓊩 m, ex. 𓊩 m n·k for m n·k;5 this graphic peculiarity is similar to the writing of n(y)-sw he belongs to’ with 𓊩, see above § 114, 2.

The negative verb 𓊩 imi forms an imperative 𓊩, which is dealt with below in § 340.
For ‘bring’ 𓊩 in 6 is common.

§ 337. Use of the imperative.—The independent use is quite common. Exx. 𓊩𓊩𓊩𓊩 is in n·i isd m pr·i go fetch me a cloth from my house.7

𓊩𓊩𓊩𓊩 dw(w) nsw N-mkt-Rr praise ye king Nema gr.8 An imperative is often followed by a šdmḍ form continuing and elaborating the command.

Ex. 𓊩𓊩𓊩𓊩 my, ntrw, ir·tn mktf come, ye gods, and give him protection, lit. make his protection.9 In such cases it is impossible to decide whether the šdmḍ form should be classified as expressing an exhortation (§ 40, 2) or as introducing a clause of purpose (§§ 40, 1; 219).

Often some adjunct is added to reinforce the meaning of the imperative.
1. This adjunct may be a dependent pronoun. Exx. 𓊩𓊩𓊩 wdc tw ds·k give judgment thou thyself.10

𓊩𓊩𓊩 wdc(w) tn r·hnwšt proceed ye to the hall of audience.11 For other examples see below under 3 and § 338, 3. In the common 𓊩𓊩 𓊩 tw haste thee’,12 tw is probably transitive13 and tw, accordingly, direct object.

2. Or again liveliness may be imparted to the imperative by adding a reflexive dative.
Ex. 𓊩𓊩𓊩 cpr n·k bsw m nfrw nbt n1 hnw equip for thyself a bark with all the fair ones of the Residence.14

3. Commoner than either of these modes of reinforcement is the use of r suffix explained in § 252, 2, or else the employment of the related particle irf (§ 252, 3). A few typical examples are quoted again here.
THE IMPERATIVE

§ 337

Exx. 𓊪𓊫𓊯𓊪𓊫𓊷𓊪 si r·k tarry thou. 1

𓊫𓊷𓊫𓊯𓊪𓊫𓊪 m ir·in Hr, ntrw behold ye Horus, ye gods. 2

𓊫𓊪𓊷𓊫𓊯𓊪𓊫𓊫 sdm(w) irf tn hearken ye. 3

In the last instance the particle irf is accompanied by the dependent pronoun tn, this being used in the manner described above under 1.

4. The rather rare particle 𓊫 m(y) ‘pray’ is similarly used with imperatives; examples have been quoted in § 250.

§ 338. Special uses of the imperative.—1. The imperative 𓊫 ir ‘make’ is occasionally used with an infinitive as a periphrasis for the simple imperative. So with a verb of motion.

Ex. 𓊫𓊪𓊷𓊫𓊯𓊪𓊫𓊫 ir n·k twt r Kmt return thou (lit. make for thyself coming) to Egypt. 4

A technical term in Egyptian mathematics was 𓊪𓊷𓊫𓊯𓊪𓊫𓊣 X, wh·tp m X ‘multiply x’ (n times), doubtless literally ‘bow the head at’ (or ‘over’); instead of this imperative 5 is rarely found 𓊪𓊷𓊫𓊯𓊪𓊫𓊣 X ir wh·tp m X with the same meaning. 6

The negation of this form of periphrasis is 𓊫 m ir, for the use of which see § 340, 2.

2. To express the equivalent of an imperative for the 3rd person, 𓊫 m imi ‘give’, ‘cause’ is employed, with following sdm·f form as after (r)di. Compare in English ‘let him hear’.

Exx. 𓊫𓊪𓊷𓊫𓊯𓊪𓊫𓊣 imi n·f, imi r·f r·k go to him, let him learn thy name, lit. cause that he learn thy name. 7

𓊪𓊫𓊷𓊫𓊯𓊪𓊫𓊣 imi sdm n·n n·b·n n·h·t let our mighty lord hearken to us. 8

𓊫𓊫𓊯𓊪𓊫𓊣 imi dhw·t(w)f m t·st let him be appointed at this moment, i.e. at once. 9

To negative this construction use is made of 𓊫 m r·di ‘let not’, see below § 340, 3.

3. It is appropriate here to discuss some phrases for ‘beware lest’. The commonest is 𓊪𓊫𓊫𓊫 srw, var. 𓊪𓊫𓊫𓊯𓊪, ‘beware’, lit. ‘guard’, followed by the sdm·f form.

Exx. 𓊫𓊪𓊷𓊫𓊯𓊪𓊫𓊣 srw dd·f shr·f beware lest he say his plan. 10

𓊫𓊫𓊫𓊫 srw dd·n beware lest ye say. 11

Srw is always regarded as an imperative, probably rightly, although the presence of the final radical -w does not altogether favour this view. 12 The imperative from this verb is perhaps also to be seen in 𓊪𓊫𓊫𓊯𓊪 sjit, 13 of which one variant is 𓊪𓊫𓊫𓊯𓊪 hit ‘fight’, 14 in case these writings are to be analysed as st tw and hit tw, i.e. imperative + dependent pronoun (§ 337, 1), respectively; such writings

1 P. Kak. 3, 30.
2 LAC. TR. 18, 17.
3 Urk. iv. 267, 13.
4 Sin. B 188.
5 Rhind, nos. 21, 26, 42-57.
6 Rhind, no. 43. More often ir·hr·k (§ 431, 1) wh·tp, ib. 45, 46, 50, 59.
8 Urk. iv. 654. Sim. ib. 651, 7, 9.
9 P. Kak. 11, 19. Sim. Kopt. 8, 5-6; West. 8, 3.
10 Pt. 419. Sim. ib. 438; Pr. 2, 2; Fees. B 1, 145; P. Kak. 29, 17; Sitt. 1, 270.
11 Urk. iv. 365. Sim. Pt. 123; Eb. 95, 12.
12 For srw as an imperative meaning ‘guard’ see Mill. 1, 5; qu. § 212.
13 Pr. 300.
14 Pr. 300. Sim. ib. 149, 281.

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§ 338. Object of the imperative.—Like all other parts of the verb except the infinitive (§ 300), the imperative takes the dependent pronoun as its object, when the object is pronominal.

Exx. ḫwį sỉ wi see (thou) me. ḫr sỉ sw raise him.

§ 340. Negation of the imperative.—1. In order to effect the negation of the imperative use is made of ḫm, the imperative of the verb ḫm tmı (§ 342). This is followed by a special verb-form to be discussed hereafter (§ 341), to which the name negatival complement will be given.

Exx. ḫm snti do not fear. ḫm ir sw r tk n tmı do not make him an intimate, lit. into one-who-draws-nigh to thee.

When the verb thus negated is an adjective-verb, a noun followed by the suffix of the 2nd pers. is apt to be added with the meaning of the Latin accusative of respect. See above § 88, 2, and further below §§ 343 Obs.; 345.

Exx. ḫm ir sw r tk n tmı do not make him an intimate, lit. into one-who-draws-nigh to thee.

When the verb thus negated is an adjective-verb, a noun followed by the suffix of the 2nd pers. is apt to be added with the meaning of the Latin accusative of respect. See above § 88, 2, and further below §§ 343 Obs.; 345.

Exx. ḫm ir sw r tk n tmı do not make him an intimate, lit. into one-who-draws-nigh to thee.

be not angry as to thy heart.

2. From Dyn. XVIII onward the vernacular replaced the simple vetitive ḫm by ḫm ir ‘do not make’, to which the infinitive was added as object. A few examples may be found already in texts of the Tuthmoside period.

Exx. ḫm ir snį do not fear.

3. The negation of the construction tmı ṣdmį ‘let him hear’ (§ 338, 2) is ḫm ir snį ḫr ṭĮk do not cause (or allow) that he hear.

Exx. ḫm ir snį ḫr ṭĮk do not cause (or allow) that he hear.
THE NEGATIVAL COMPLEMENT

§ 341. The special verb-form used after the vettive m ‘do not’ (§ 340, 1) will be called the negatival complement, since it is only employed after this and the other parts of what we shall term the negative verb (below §§ 342–350). Hitherto it has been known, less suitably, as the ‘predicative’ form.

The principal characteristic of the negatival complement is the ending w, which, however, more often than not is left unwritten. Gemination appears in the case of the 2ae gem. verbs, but not elsewhere; the 4ae inf. display some curious full writings retaining the final radical. The details are as follows:

2-lit. Exx. m wdw ‘be eager’. 4
3-lit. Exx. m(w)dw ‘be right’; 5 w(w)dw ‘be eager’. 8

2ae gem. With gemination, exx. wnn ‘destroy’; 9 wnn ‘be hot’. 10 From wnn is found wnn ‘be’. 11 ‘See’ has wnn nn. 12

3ae inf. Without gemination and without final radical, exx. fs ‘lift up’; 13 hs ‘be humble’. 14 Showing w, exx. m wdw ‘be in health’. 6

4ae inf. With final w or t (y), as well as the ending w, exx. m(w)dw ‘speak’; 24 m(w)dw ‘be weary’. 27 Other verbs seeming to belong to this class are shdw ‘rob’ 28 and slw ‘proclaim’, var. slw. 20 anom. ‘Give’ shows rdl. 31 ‘Come’ has only tw. 32 ‘Bring’ has tn. 33

The negatival complement is a verb inasmuch as it may take an object of its own—the dependent pronoun if the object is pronominal. 34 It appears always to have active meaning, since when such notions as ‘untrodden’ have to be expressed, it is the negative verb which is put into the passive voice, and not the negatival complement (§ 397, 1). The syntactical relation of the negatival complement to the negative verb which it follows is not very clear. It will be seen later (§ 344) that from Dyn. XVIII onwards the infinitive is apt to be substituted for the negatival complement, and must have been felt as the object of the negative verb; hence one might argue that the negatival complement is likewise the direct object. There is reason to think, however, that both stems of the negative verb (i.e. lmt and tm § 342) were originally intransitive, and if so,
§ 341. The negative complement must be adverbial, not objective; for instance, \( \text{m} \text{sd} \text{m(w)} \) 'do not hear' may, at the start, have signified 'do not be (in) hearing', \( \text{sd} \text{m(w)} \) being analogous to an adverbial predicate. It is possible, therefore, in spite of certain difficulties of form, that the negatival complement is a survival of the 3rd pers. m. of the active old perfective (§ 311), become stereotyped and invariable for all persons and numbers in this particular use.

THE NEGATIVE VERB

§ 342. The negative words \( \text{nn} \) and \( \text{u} \), discussed in §§ 104-6 and again in § 235, have a very wide range of employment, which will, however, be found on examination to be almost confined to statements and to certain virtual subordinate clauses derived from these. In order to negate other kinds of clauses, as well as the nominal and adjectival parts of the verb (§ 297, 3), the Egyptians had recourse to what we shall term the negative verb. In English 'not' is a sentence-adverb, and so are the Egyptian negatives \( \text{nn} \) and \( \text{u} \); the peculiarity of the Egyptian negative verb lies in the fact that here it is the negation which is conjugated, and not the verb which is to be negated; it is as though in English we were to replace 'if he does not heed (or heeds not) thy words' by 'if he nots heed thy words'.

The negative verb comprises forms from two stems, namely \( \text{tm} \) and \( \text{tm} \). The verb-stem \( \text{tm} \), var. \( \text{tm} \), is employed only in the \( \text{sd} \text{m} \text{f} \) form with hortative or optative meaning, and in the imperative, where, as we have seen, it is shortened to \( \text{m} \) (§ 336, end). The original meaning of the stem is unknown, but it may be conjectured from its analogy to \( \text{tm} \) and from its construction to have signified 'not be'.

The 2-lit. verb \( \text{tm} \), varr. \( \text{tm} \), very rarely \( \text{tm} \), \( \text{tm} \), has a much wider use (§§ 346-350). It is an interesting fact that the cases where \( \text{tm} \) is employed are, in the main, those in which \( \text{wn} \) is substituted for \( \text{atw} \) 'is', 'are', and those in which the adjective-verb replaces the adjective itself, as explained on many previous occasions (§§ 118. 143. 150. 157. 186. 326). The meaning of \( \text{tm} \) seems to have been 'be complete' (cf. § 317) in the sense of being 'finished'; \( \text{tm} \text{f} \text{sd} \text{m(w)} \) would thus mean 'he is finished (with) hearing', i.e. 'he does not hear'.

OBS. In a few difficult passages \( \text{tm} \) appears to mean 'not exist' or 'cease'.

§ 343. The subject of the negative verb.—The negative verb has a subject of its own, either explicit or implicit. The subject is naturally explicit in the 'narrative' forms of the negative verb, like \( \text{im} \text{k} \text{sd} \text{m(w)} \) 'thou shalt not hear', perhaps literally 'thou shalt not be (in) hearing', and like \( \text{tm} \text{f} \text{sd} \text{m(w)} \) 'he does not hear', lit. 'he is finished (with) hearing'. It
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§ 343

is implicit in the imperative $\text{tm} \ sdm(w)$ ‘do not (thou) hear’ and in such adjectival forms as the participle $\text{tm} \ sdm(w)$ ‘(he who is) not hearing’ (below § 397). The infinitive $\text{tm} \ sdm(w)$ ‘not to hear’ (‘to be finished with hearing’) is, of course, subjectless as a rule.

Now while the subject of the negative verb, if expressed and pronominal, differs in no respect from that of any other verb, a curious transposition is seen in the cases, which are relatively rare, where the subject is a noun. There seems to have been a reluctance to separate the negatival complement from the negative verb by any element more important than a mere suffix-pronoun. Consequently, when the subject is a noun, this is placed, not before, but after, the negatival complement.

Exx. $\text{tm} \ sdm(w) \ ir \ tm \ hnw \ n\cdot s \ h|t \ nbt\mid$ if nothing descends for her, i.e. if she does not menstruate. With pronom. subj. we should have $\text{tm} \ sdm(w) \ ir \ tm \ hnw \ s \ m \ hr-nfr$ for a man not to rot in the necropolis. Title of an incantation; $\text{tm}$ is infinitive and $s$ subject to it according to the unusual construction explained in § 301.

$\text{tm} \ hnw \ s \ m \ hr-nfr$ let not men see.

Very rarely a similar transposition seems to occur even when the subject is a suffix.

Ex. $\text{tm}(i) \ mfr \ rmf$ ye shall not sting the Great one. $\text{tm} \ i$ is the usual construction, see the third example in § 345.

OBS. This postponement of the nominal subject must not be confused with the absolute use of the noun in the same position (§ 340, 1); in $m \ s \ ib \cdot k$ ‘be not puffed up’, $m$ is imperative and has the implicit subject ‘thou’, lit. ‘be not great as to thy heart’. The postponement occurs also when the infinitive takes the place of the negatival complement (§ 344), see an example § 347, 2. That the word following the negative verb is the negatival complement and not the $sdmf$ form, to which it usually bears a close resemblance, is indicated by the ending -w of $hvw$ in the first example above. For the difference in word-order of noun and pronoun compare in Egyptian $dd \ s-k \ ntr$ beside $dd \ s-k \ ntr$, and in French il voit cet homme beside il le voit.

§ 344. Use of the infinitive after $\text{tm}$.—In Late Egyptian the infinitive is regularly used after $\text{tm}$ in place of the earlier negatival complement. Examples are found already in Dyn. XVIII and even earlier.

Exx. $\text{tm} \ sdm(w) \ ir \ ... \ tmf \ irt \ sbyr \cdot k$ if .... he does not carry out thy instructions.

$\text{tm} \ sdm(w) \ ir \ tm \ hr-nfr \ tmn \ hnd(f)$ the god’s land which has never been trodden, lit. having-been-finished the treading of it. The suffix as object shows that $\text{hnd}$ must be infinitive (§ 300); $\text{tmn}$ is perf. pass. participle, § 397, 1.


3 LAC. TR. 25, 1.

4 Desr. 5. Sim. Harh. 33; LAC. TR. 73, 6, 17; AZ. 57, 104; B. of D. Nu, 37, 3, 64, short $11 = $ long 22; other exx., AZ. 60, 85.

5 LAC. TR. 33, 5. Sim., with $f$ 1st sing., ib. 73, 18.

6 LAC. TR. 210 (L 2). Sim. Urk. iv. 34, 10; 685, 4; 693, 12, qu. § 346, 2.

7 Urk. iv. 344.
§ 345. Use of \( \text{im}\).—Apart from its employment in the imperative form \( \text{m} \), already illustrated in § 340, \( \text{im} \) occurs only in the \( \text{sdm}\) form to express a negative wish or command (prohibition); for the use of \( \text{sdm}\) see § 40, 2.

Exx.

1. \( \text{im} \cdot \text{k tr htr} \) thou shalt do nothing concerning it.\(^1\)

2. \( \text{im} \cdot \text{f hwr rsy} \) let it not putrify at all.\(^2\)

When the subject of \( \text{im} \) is a noun, it is placed after the negatival complement, not before it; examples above § 343, end.

§ 346. \( \text{tm} \) in main clauses.—In Egyptian main clauses the negative word is usually \( \text{mn} \) or \( \text{m} \), but the \( \text{sdm}\) (or \( \text{sdm}\cdot\text{f} \)) form of \( \text{tm} \) occurs in certain cases translatable in English as main clauses.

1. In questions employing an interrogative word, though not after \( \text{in} \).

Exx.

1. \( \text{tm} \cdot \text{bn Izr m} \) why dost thou (f.) not row?\(^5\)

2. \( \text{tm} \cdot \text{tw ms in hwrh} \) why, pray, have not vessels (with grain) been brought?\(^6\)

For Egyptian feeling \( \text{tm} \cdot \text{bn} \) in the first example was doubtless a virtual noun clause (§ 188), just as in the English ‘why is it that-thou-dost-not-row?’

2. The following example must be similarly explained:

\( \text{tm} \cdot \text{tw} \text{ rds slt rht sn hr wd} \text{ pn r tm st} \text{ sh} \text{ mdwt} \) the number of them has not been put upon this record in order not to multiply words.\(^7\) Or, that the number has not been put . . . is in order not, etc.

3. When a double negative is used for emphatic assertion; \( \text{tm} \) is here best translated ‘fail’.

Exx.

1. \( \text{nn} \text{ tm} \cdot \text{f ir bw nfr n hst wnty sy} \text{ hr mw f} \) he will not fail to do good to the land which will be loyal to him, lit. be on his water.\(^8\) \( \text{Nn} \text{ tm} \cdot \text{f} \) is future according to § 105, 2.

2. \( \text{st mw, n tm} \cdot \text{nw frw} \) the pourer of water (at the tomb), he never fails to return.\(^9\) For \( \text{n sdm} \cdot \text{nw} \) irrespective of time in generalizations, see § 105, 3.

4. After \( \text{th} \) ‘then’, ‘therefore’ (§ 228).

Ex. Give me my property, \( \text{th} \text{ tm} \cdot \text{sh} \) then I will not (or so that I may not) cry out.\(^10\)

5. After \( \text{kr} \) ‘so’, ‘then’ (§ 242).

Ex. \( \text{kr tm} \cdot \text{rn rdlt th n m} \cdot \text{si ph} \text{ nr pr n m} \cdot \text{sr} \) then we will not trouble about (lit. place our heart after) the rear of our army.\(^11\)
USES OF THE NEGATIVE VERB

§ 346. The similarity of the uses of tm to those of wnn 'be', mentioned above in § 342, is well illustrated in the last two cases; tm and wnn are alike found after ib and kl, neither of which could be followed by nn or tw.

§ 347. The sdmf form of tm in subordinate clauses.—1. The sdmf form of tm is used in virtual noun clauses. In § 346, 1.2 we have really clauses of the kind serving as subject. They may also serve as the object of certain verbs (§ 184).

Exx. ชาวของ Gb, it Wsfr, tm wnn hs Geb, the father of Osiris, has ordered that I should not eat excrement.

2. Likewise, in a virtual noun clause serving as predicate of pw (§ 189, 1).

Exx. ~}~}.:::t~H,~

3. In a virtual clause of time (§ 212) or condition (§ 216).

Ex. ไนกิ ~QS; "mus another (prescription):

to put right the water when it is not in order.

4. In virtual clauses of purpose (§ 219).

Ex. ไนกิ ~Ll~J<::>;<-~)

5. After prepositions (§ 222).

Ex. ไนกิ ~Ll~J<::>;<-~)

6. In if-clauses introduced by ir (§ 150).

Ex. ไนกิ ~Ll~J<::>;<-~)

It will be observed that the cases where tm is employed are, for the most part, the same as where the sdmf form of wnn or of the adjective-verb is found.

§ 348. Tm as negation of the infinitive.—In order to negate the infinitive, the negative verb tm is itself put into the infinitive and followed by the negatival complement.

Exx. ไนกิ ~}~}.:::t~H,~

kt nt tm rdi rd $ny m irt another (remedy) for

1 Harb. 396-7.


3 Sm. 4, 2-3.


6 Ed. 25, 7-8. Sim. P. Kauth. 5, 56, qu. § 343; 7, 53: 13, 35; Pt. 208, qu. § 344; Budge, p. 147, 11.

8 Ed. 100, 14. Sim. Sm. 16, 14-15. Contrast Ed. 98, 8 (n. io at top of p. 266), where tm is infinitive.

9 Ed. 100, 14. Sim. Sm. 16, 14-15. Contrast Ed. 98, 8 (n. io at top of p. 266), where tm is infinitive.

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not letting hair grow in the eye.\footnote{\(\text{\textcopyright} \text{Sim.}\)}

\[\text{tm rdi pw wnm-tw it} \text{ that is the way to prevent the corn being eaten, lit. it is the not causing that the corn be eaten.}\]

\[\text{. . . . r tm rdi sn sw nhdy n6 the southern boundary made in year 7 . . . . so as not to allow any Nubian to pass it.}\]

\[\text{n pr sp-h tm tw his time has never failed to come.}\]

\[\text{\(\text{Tm}\) is here direct object of \(\text{pr}\), see \(\S\) 484. As obj. after \(\text{wd}\) see Add.}\]

§ 350. \(\text{Tm}\) as negation of other parts of the verb.—We shall see later that \(\text{tm}\) is used to negate the participles, the \(\text{sdmtfy}\)-sy form, and the relative forms (§ 397), as well as the \(\text{sdmtf}\) form (§ 408). There are also isolated instances of \(\text{tm}\) in the \(\text{sdmt-hr}\)-f form (§ 432), and possibly also in the passive \(\text{sdmt}\) form (§ 424, 2). In all these cases \(\text{tm}\) itself assumes the verb-form in question, and is followed by the negatival complement or, much more rarely, by the infinitive (§ 344).

OTHER MODES OF NEGATION

§ 351. \(\text{nfr}\) with the meaning of a negative word.—Besides its senses ‘good’, ‘beautiful’, ‘happy’ the adjective \(\text{nfr}\) has sometimes the signification ‘finished’, ‘at an end’;\footnote{\text{See Rec. 49, 79.}} compare the related nouns \(\text{nfrw}\) ‘lack’,\footnote{\text{See below \(\S\) 389, 3 end.}} \(\text{nfrw}\) ‘end-room’,\footnote{\text{JEA. iv. 1114, 8.}} \(\text{nfryt}\) ‘end’\footnote{\text{Urk. iv. 1107, 12.}} in the compound preposition \(\text{nfryt-r}\) ‘down to’, lit. ‘end to’ (§ 179); perhaps also \(\text{n}\) as symbol for ‘zero’.\footnote{\text{AZ. 57, 5*.}} This signification gives rise to two idiomatic ways of expressing negative meaning.

1. \(\text{nfr}\) or \(\text{nfryt}\) \(\text{n}\); for the writing of the preposition \(\text{n}\) as \(\text{--}\) see above \(\S\) 164, but here the negative meaning has doubtless helped. The construction of adjectival predicates with datival \(\text{n}\) was seen always to refer to a contingent, accidental qualification (§ 141); so too \(\text{nfr}\) \(\text{n}\) always denies an occurrence.

In the rather rare Middle Kingdom examples there is a doubt whether the following verb is an infinitive or the \(\text{sdmtf}\) form introducing a noun clause (§ 188).

\[\text{Exx.} \quad \text{twn r dpr n-i m ut m-c-tu; ir nfr n wnn m-c-tu, tw-tu r dd m r-tu ye shall offer to me with what is in your hands; if there chance to be nothing in your hands, ye shall say with your mouths.}\]

\[\text{Other examples of the same formula write \(\text{--}\) or \(\text{--}\) as invariably in earlier times. To indicate the literal sense we may paraphrase: if at-an-end (be) to there-is (or the being) in your hand.}\]

\[\text{is gm-n hmf nfr n tr-s m ctn lo, His Majesty had found that it had not been made in hard stone.}\]

\text{Obs. This idiom was commoner and had a wider use in the Old Kingdom.}\footnote{\text{Weill, Deir.\textsc{et}, pls. 1, 2. After n-nwrw, P.\textsc{Berl.} 8969, 3-4. After r (‘so that not’), \text{Urk.} i. 102, 12. 13. 15. 16; 106, 5.}}
RARER MODES OF NEGATION § 351

2. Ꞅ nfr pw ‘there is (are) not’, but with following sd mf simply ‘not’. For pw after an adjectival predicate see § 140.

The subject may be a noun.

Exx. Ꞅ nfr pw prwut iry there are no remedies for it. Lit. they are at-an-end the remedies thereof.

ir wnn nfr pw dddt nbt r·s if it be that there is nothing which has been said about it. Here nfr pw dddt nbt r·s constitutes a virtual noun clause used as subject of wnn, see § 188.

Or else the subject may be an infinitive.

Ex. Ꞅ nfr pw m·r tki im there was not (even) the offering of a taper there.

Lastly, the sd mf form may be employed as subject (§ 188), with past meaning.

Ex. Ꞅ ... n n rmt ... nty nfr pw f·t tw n·sn m sf the people ... to whom contributions were not made yesterday.

§ 352. Ꞅ wdf ‘delay’, later incorrectly written Ꞅ wdf, is used in the sd mf form after Ꞅ ir ‘if’ with practically the same meaning as a negative word.

The subject of wdf may be a sd mf form used as a noun clause (§ 188).

Ex. Ꞅ ir wdf rdi·k mri bri stw·i, gm·k irt Hr chr·ti r·k if thou failest to let me see my soul and my shadow, thou wilt find the eye of Horus standing up against thee. Lit. if it delay that thou causest, etc.

Or else the subject of wdf may be an infinitive.

Ex. Ꞅ ir hm wdf in ntti dmd n N pn hhdmw·f but if the joining to this N of his children be delayed, retarded, or waver. In this example two almost synonymous verbs are co-ordinated with wdf.

Quite unusual is the construction in

ir wdf-k m dd n·i in tw r·w pn if thou failest to tell me (lit. delayest in saying to me) him who brought thee to this island.

§ 352A. The negative word Ꞅ w. Much more likely to escape notice is this ancient and exceedingly rare word for ‘not’, which is placed after the sd mf form in prohibitions. Only one example has been quoted from Middle Egyptian:

srw·tn w mhr·tn (for tn) m st·s tn r nhh ye shall not remove this tombstone from this its place for ever.
Vocab.

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VOCABULARY

\[ \text{whr} \] interpret, explain.

\[ \text{mh} \] drown.

\[ \text{rk} \] incline.

\[ \text{spd} \] be keen, ready; caus. \text{sspd} make ready.

\[ \text{sdr} \] spend all night, lie.

\[ \text{kuhs} \] be harsh, tyrannical.

\[ \text{dnd} \] be wrathful; wrath (n.).

\[ \text{tbb} (\text{tikb}) \] mourning.

\[ \text{bti(w)} \] crime, wrong.

\[ \text{mhit} \] balance.

\[ \text{mtrw} \] witness.

\[ \text{hwrw} \] poor man.

\[ \text{hprw} \] forms, stages of growth or development.

\[ \text{hr(t)-ntr} \] necropolis.

\[ \text{sgr} \] peace, quiet.

\[ \text{ts} \] utterance, sentence.

\[ \text{dnit} \] dam.

\[ \text{dbrw} \] accusation, reproach.

\[ \text{didit} \] magistrates, assessors.

\[ \text{Hnw-nwotf} \] Pillar-of-his-Mother, a name of Horus.

\[ \text{Hnmw} \] Chnum, the ram-headed god of the First Cataract.

EXERCISE XXIV

(a) Reading lesson: beginning of chapter 30b of the Book of the Dead, the spell usually inscribed on the heart scarabs, and referring to the weighing of the heart before Osiris:\n
\[ R \text{n tm rdlt shsf }ib\text{n }imy-r\text{ pr n imy-r sdlt(?) Nw, mtr-hrw, ir-n (§ 361) imy-r pr n imy-r sdlt(?) Imun-hlp, r f m hr(t)-ntr. }\]

\[ dd\text{s}: \]

\[ ib\text{-n mwt-t (sp sn), }hnty\text{-n hprw-t,} \]

1 From the papyrus of Nw; the heading is an addition borrowed by us from ch. 30 A in the same papyrus.

2 The name and titles of the deceased and his father are written in black for superstitious reasons. Though they are part of the rubric, they are not written in red, that being the Typhonic colour and unlucky.
EGYPTIAN GRAMMAR

Exerc. XXIV

m r!t r r·i m mtrw.

m shsf r·i m mtrw,

m shsf r·i m d!st,

m ir r|k r·i m-bh try m!jt.

nit kr·i imy hti,

Hnum $^1$ swds ($^2$ 357) rwt·i.

1 The ram-headed god of Elephantine, reputed to have fashioned mankind on a potter’s wheel.

‘Spell for not allowing the heart of the steward of the treasurer Nu, justified, son of the steward of the treasurer Amenhotpe, to create opposition against him in the necropolis. He says:—O my heart of my mother! O my heart of my mother! O my heart of my different ages (lit. my forms)! Stand not up against me as witness. Create not opposition against me as a witness. Create not opposition against me among the assessors. Do not weigh heavy (lit. make thy inclination) against me in presence of the keeper of the scales. Thou art my soul which is in my body, the Chnum who makes to prosper my limbs.’

(b) Translate into English:

(1) If it is not given (lit. one does not give it) to thee, then thou shalt write (lit. send) to me concerning it. (2) Thou wast placed to (be) a dam for the poor man, take heed lest he drown. (3) Mayest thou not be loud ($^3$) of voice in the

(c) Write in hieroglyphs:

(1) If it is not given (lit. one does not give it) to thee, then thou shalt write (lit. send) to me concerning it. (2) Thou wast placed to (be) a dam for the poor man, take heed lest he drown. (3) Mayest thou not be loud ($^4$) of voice in the

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$^1$ Hnum

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2 The person named Any is here identified, as was every dead man of rank, with Osiris.

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3 $^3$ Pillar-of-his-Mother’, a name of Horus in his aspect of a pious son, clad in a leopard skin and making offerings to his parents.

4 $^4$ Pillar-of-his-Mother’, a name of Horus in his aspect of a pious son, clad in a leopard skin and making offerings to his parents.
house of the lord of quiet. (4) Hearken ye who (ntwy) shall come-into-existence (hhpr), I have not done iniquity. (5) Place (lit. give) me in thy presence, so that I may see thy face; then will I not fear (n because of) thy wrath. (6) Avaunt from me (p. 239, n. 1), ye evil ones (isftyw)! (7) Be not tyrannical in proportion to (hfr) thy power, lest mischief (bw dw) approach thee. (8) Welcome to thy house, our good lord! (9) I built my tomb near (m-ssh) my lord, in order (n-mrt) not to be far from (r) him eternally. (10) Do not let these evil things (mdt) be said.

LESSON XXV

THE PARTICIPLES

§ 353. The participle\(^1\) in Egyptian is an adjective displaying the meaning of a verb as exercised actively by, or passively upon, somebody or something. Like other adjectives, it can be used either as an epithet or as a noun; exx. ꝗ sḏmwm ‘a hearing son’;² beside ꝗ sḏm ‘(one) hearing’, ‘a hearer’;³ ꝛ dwt iṯyṯ rṯf ‘the wrongs done to (lit. against) him’;⁴ beside ꝛ iṯyṯ rṯf ‘(that) done to him’⁵

When used as a noun, the participle may itself be qualified by an adjective. So particularly with Ꝕ nb ‘every’, ‘any’, exx. ꝛ ꝛ ꝛ wn nb m st tn ‘everyone who had been (lit. having been) in this place’;⁶ ꝛ ꝛ ꝛ wddt nbt ‘all that has been (lit. having been) commanded’⁷

From these examples we perceive that the Egyptian participle has the meaning of an English relative clause in which the subject is identical with the antecedent; the first four examples might have been translated equally well ‘a son who hears’, ‘one who hears’, ‘the wrongs which were done to him’, ‘what was done to him’; see above § 204, 3.

It should be noted that the Greek and English use of the participle as equivalent to a clause of time or circumstance (e.g. ὅ τὸν δ’ ἀπαμειβόμενος προσέφη ‘then answering him spoke . . . .’) is alien to Egyptian. See, however, § 405 below.

Obs. The equivalence of the participles to English relative clauses explained above is of importance as showing their close relationship to the relative forms (below Lesson XXVI), as well as their distinction from them—a distinction which we may characterize by saying that the participles express ‘who’-clauses, while the relative forms express ‘whom’- or ‘whose’-clauses; see below § 376 for some qualification of this statement as regards the passive participles. The equivalence to English relative clauses may also serve to distinguish the old perfective from the participles; if a form like sḏmwm or sḏmt cannot be translated as a relative clause, there is some likelihood that it may prove to be an old perfective; on the other hand, we have seen that the old perfective has itself an occasional use in virtual relative clauses (§ 317).

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\(^1\) See Verbum ii. §§ 827 foll.

\(^2\) Pt. 588.

\(^3\) Pt. 540, 553.

\(^4\) Eb. 1, 13.


\(^7\) P. Kak. 22, 6. Sim. bd. 12, 10.
§ 354. Concord, etc.—The participles agree in number and gender with the noun or pronoun to which they are attached, or which is implied in them. The marks of number and gender are the same as in the ordinary adjective.

**Feminine Singular.** Exx.  tpt-r prt m r the utterance which had come forth (lit. having come forth) from the mouth.¹

mi gmyt m ss like what was found (lit. that having been found) in writing.²

**Masculine Plural.** Exx.  irw isfi those who do (lit. doing) wrong.³

I know the name of the 42 gods who are (lit. being) with thee.⁴

**Feminine Plural.** Exx.  gmy wt prrt mf the candles which are issued to him, lit. coming forth for him.⁵

(myrhouse) on whose hair myrrh has been placed, lit. placed myrrh on their hair.⁶ For cnwy here see § 377.

As with the ordinary adjective (§ 74), the f. plur. ending -wt is never written in full. When the participles are used as epithets of a preceding plural noun, they not infrequently dispense with the plural strokes, and the ending -w of the m. plur. is often omitted.

Exx.  ttw t bpr hr hst my fathers who were (lit. having existed) aforetime.⁷
dmw hsk m rnt ln towns sacked in this year.⁸

inbw hsk bry r hsf Styw the walls of the Prince which were made to repel the Asiatics.⁹

The plural strokes are frequently added to feminine participles used without antecedent noun to express neuter ideas; exx.  bhp t 'that which has happened';  dddt 'what has been said';  irrig 'what is done'.¹⁰

When a participle is used as a noun, a determinative indicating the nature of the person or thing which it serves to describe is sometimes added; exx.  bhwr 'he who flees';  lsy 'one who is praised';  wdr 'she who is divorced';  hsyw 'those who are praised'.¹¹

Occasionally such a determinative occurs even when the participle is used as an epithet, although in that case it is superfluous; ex.  shyw sn tw m kt-hs 'peasants of theirs who have come to others'.¹² When a participle has one or more adjuncts closely dependent on it, a determinative of the kind here described may conclude the entire phrase (compare above § 61); ex.  nd f sl 'one who turns the back to him'.¹³

It may be noted here, once and for all, that the flexional endings of the participles precede any determinative or determinatives that there may be.
§ 355. The four kinds of participle.—The Egyptian participle distinguishes an active and a passive voice, as well as two tenses, which we shall describe as imperfective and perfective respectively, see above § 295, Obs. Thus there exist four separate varieties of participle: 1. imperfective active (§ 357); 2. imperfective passive (§ 358); 3. perfective active (§ 359); 4. perfective passive (§§ 360-1).

The distinctions of meaning corresponding to the terms perfective and imperfective have been outlined in § 295, and will be discussed in detail in §§ 365-70. They refer to the duration and the frequency of the verbal action rather than to its time-position relatively to that of the speaker. But we discern a tendency for these more primitive aspects of verbal action to become subordinated to the time-standpoint—the standpoint which alone appears important to the modern mind.

The imperfective referred originally only to action which was repeated or continuous, and is regularly used whenever one or other of these aspects is stressed. This tense is better adapted, as we shall see, for the description of present and future action than for that of past action; but it may be used of past events if their repetition or continuity is to be made very prominent ('who was hearing', 'who used to hear').

The perfective seems to have been free of any such implications, presenting the verbal action simply as occurring. Thus it may be used in reference to any time-position, but it is specially useful for reference to the past when there is no notion of repetition or continuity ('who heard', 'has heard', 'had heard'). Of the present it is used either when the action is definitely momentary, or when it is in fact habitual, but that aspect is not stressed; see below § 367.

To express the meaning of the future active participle ('who will hear') a particular form known as the *semity* form has been evolved (§ 363). This form is, however, built on too different lines to be included among the participles.

OBS. The existence of a third participial tense, to be known as the 'prospective' tense, is favoured by some, and supposed examples of both active and passive have been quoted. These are not, however, sufficiently differentiated in form from the perfective participles for their separate existence to be admitted. The most striking characteristic would be an ending -\(\tau\) instead of -\(t\) for the feminine sing.; but see below § 387, 2.

§ 356. The forms of the various participles.—The four kinds of participle (§ 355) were distinguished formally both by differences of vocalization and by differences of flexional (participial) ending. Since, however, the flexional endings are comparatively seldom written and the differences of vocalization have left no trace in the hieroglyphic writing of the immutable verbs, the determination of voice and tense must often depend solely upon the context. Thus the
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m. sing. и and the f. sing. и may be translated in many different ways, of which the following are the principal: 'who hears', 'who is hearing', 'who was hearing', 'who heard', 'who has heard', 'who had heard', 'who is being heard', 'who was being heard', 'who was heard', 'who has been heard', and 'who had been heard'.

In the mutable verbs, tense at least can be discerned. The important general rule is that the imperfective participles, whether active or passive, show the gemination, while the perfective participles do not.

To the second half of this rule there is an apparent exception, since certain 2-lit. verbs show a doubling of the last consonant in the perf. pass. part., ex. ḫḏḏt 'what was said' (§ 360). But this exception is doubtless really only apparent, the doubling being of the nature of reduplication, a phenomenon different from the gemination seen in the gminating and weak verbs. See §§ 274, end; 278.

OBS. The problem of the gemination, outlined in § 269, here presents itself in crucial form. On the one hand, there seems some connection between the gemination which is the outward characteristic of the imperfective participles and the notion of repetition or continuity which is characteristic of their meaning. On the other hand, it is striking that the gemination persists in the imperfective participles whether they are active or passive, both in masculine and in feminine, alike in singular and in plural, and irrespective of their syntactical function as status absolutus, as status pronominalis (§ 78) or as status constructus (§ 85, Obs.). This persistence of the gemination seems due to some more potent factor than the mere fortuitous position of the vowels, particularly of the accented vowel. The only close analogy in the Semitic languages appears to be the pírel of double ṣayin verbs in Hebrew, corresponding to the second form of geminating verbs in Arabic; there the doubling of the medial consonant serves, not only to indicate intensive or iterative meaning, but also to necessitate the twofold writing of the gminating consonant in all circumstances, see above p. 207, n. 2. Thus the hypothesis suggests itself that the Egyptian imperfective participles may likewise contain a doubled medial consonant. Though based solely on an analogy, this possibility seems well worth consideration.

§ 357. Imperfective active participle.¹

m. sing. As a broad practical rule, it may be said that the imperf. act. part. shows no special participial ending, while the imperf. pass. part. ends in -w.

Exx. ẖḥ n ṭr ṭrrw nf (it is) more useful for him who does (it) than him for whom (it) is done, lit. than (the one) done for him.²

dd ḫr m ḫdw nf ḫr he who used to give command is (become) one to whom command is given, lit. given to him command.³

On closer examination it is found, however, that the imperf. act. part. possessed a participial ending, and that this ending is sometimes written. From the m. plur. ṣyw, older -tw, it may be inferred that the original ending was -t, which would later appear as -y. The original -t survives in the noun ḫḏḏšdmu.
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1 Urb. iv. 1111, 16-1112, 1 (wrongly divided); Pt. 536 (contrasted with sdwyw ‘one who hears’). 2 Pt. 248 (L 2). 3 Urb. iv. 85, 14. So too mady, ib. 1076, 3. 4 Urb. iv. 1113, 6; 1147; 6; Budge, p. 11, 13; 51, 3; see also ib. 323, 2. Sim. mdy, who speaks, Peas. R 71; siddy, Cairo 20539, i. b. 5 Sim. B 151. 6 Sim. R 44. Sim. rsdy, robber’, Peas. B I, 302; sdry, ‘petitioner’, Peas. B 1, 284, qu. § 148, 3. 7 Pt. 554; 536; 540; 533. 8 Pt. 554; 536; 540; 533. 9 Many exx. Berl. A 7, i. p. 257, if not perf. 10 Pt. 81. Sim. rwy, Pt. 141; irwy, ib. 173. 11 Ed. 89, 6. 12 Pt. 553. 13 The ending -w in the construction with in, Pt. 141. 173. 14 Pt. 30. 72; Urb. iv. 1157, 11. Sim. irwy, NAV. 65, 12; madyw, Leyd. V 38. 15 Peas. B I, 61. Sim. rwy, ib. 42; sdyw, Ed. 1, 6. 16 Budge, p. 159, 14: 249, 10; 253, 9; D. el B. 125. 17 Pt. 413. Sim. Turin 1447 (mrwy, mdyw); Exx. Hymn. 1, 3 (Hwy). 18 Cairo 20023. 19 Ed. 109, 9. 20 Cairo 2003. 21 Sing., Stlit. 1, 275; plur., ib. 305; dubious, e.g. Urb. iv. 1105, 5. 22 Sing., Westc. 12, 6; plur., Ed. 76, 12. 23 M. s.K. 1, 4. So too in that ‘serving maid’, Th. T. S. ii. 12. 24 Bredh, ii. 7 top; 21 top, 3. 25 Stlit. 1, 4, 217. 26 Urb. iv. 550; 614, 10. 27 Stlit. 1, 302, 303. 28 Sh. s. 143; P. Kakh. 29, 7; Urb. iv. 198, 2. 30 Urb. iv. 806, 13. 31 Stlit. 1, 215; 2, 7; Louvre C 14, 2; Hamm. 114, 3; Urb. iv. 1112, 12. 32 I, 113, 6, 7. 33 Louvre C 3, 3; Cairo 20026, 20541; Urb. iv. 541, 14. 34 Pirkut, IH. iii. 75, 4; Ekm. Hymn. 11, 5. 35 Sim. B 54. 36 BH. i. 8, 4; Louvre C 253; Sim. B 94. 37 Peas. B I, 21. 38 Peas. R 71. 39 Urb. iv. 1076, 3. 40 Brit. Mus. 581. 41 Hamm. 114, 4; Cairo 20539, b. 6, 2. 42 Cairo 20539, i. b. 10.

‘hearer’, apparently in the technical sense of ‘judge’.1 The rare -y is found in \( \delta \text{ sdmw} \) ‘one who listens’; \( \delta \text{ bdy} \) ‘which flows downstream’;3 also in \( \text{ wfrs} \) ‘living’ in the common phrase \( \text{ wfrs} \) ‘living soul’;4 so too in the nouns \( \text{ sr} \) ‘loiterer’;5 \( \text{ wfrs} \) ‘watchman’,6 if these are really participial. Less rare, but still uncommon, is the ending -w, exx. \( \delta \text{ sdmw} \) ‘who hears’; \( \delta \text{ sdmw} \) ‘one who confounds’, \( \delta \text{ sdmw} \) ‘which bites’.9 The more nominal in character a participle is, the greater the tendency to write the participial ending, ex. \( \delta \text{ in sdmw sdm dd} \) ‘it is a hearer who hears a saying’10 (sdmw and sdm both imperfect. act. participles), but here again no rule can be made.11 So too perhaps \( \delta \text{ whnmw} \) ‘herald’; \( \delta \text{ sdmw} \) ‘follower’.

\textit{m. plur.}. The fullest writing, which is not rare, is -yw, exx. \( \delta \text{ sdmw} \) ‘hearers’;12 \( \delta \text{ mrwyw} \) ‘darting’ (fishes);13 \( \delta \text{ wnyw} \) ‘who exist’.14 Other writings show simply -w, exx. \( \delta \text{ mrwyw} \) ‘who love’;15 or more rarely simply -y, ex. \( \delta \text{ mrwy} \) ‘who love’,16 or else no ending at all, exx. \( \delta \text{ wnn} \) ‘which are’;17 \( \delta \text{ sdmw} \) ‘who hate’.18

\textit{f. sing. and plur.}. It may be inferred from m. plur. -yw (old -tw) that these forms ended in -yt (old -t) and -ywt (old -twt) respectively. Nevertheless only the gender ending -t is written.

Exx. \( \delta \text{ prrt} \) ‘which goes (go) forth’;19 \( \delta \text{ wnt} \) ‘which is (are)’.20 The participial inflexion is exceptionally written in \( \text{ sdyt} \) ‘which breaks’, \( \delta \text{ wyyt} \) ‘which opens’.21

The following imperfect. act. participles from mutable verbs are quoted mainly to exhibit the gemination of the verb-stem; see above for all details as to the participial ending and as to the marks of gender and number.

\textit{2ae gem.}. \( \delta \text{ mn} \) ‘who sees’;22 var. \( \delta \text{ tkkw} \) ‘who attack’.24

For \( \text{ wnn} \) see the examples quoted under the heads of m. plur. and f. sing. and plur.; also below § 396.

\textit{3ae inf.}. \( \delta \text{ prr} \) ‘which comes forth’;25 \( \delta \text{ mrr} \) ‘loving’;26 \( \delta \text{ bt} \) ‘who shines forth’.27 ‘Make’ shows two forms, both to be read \( \delta \text{ mr} \) is the commoner,28 but \( \delta \text{ n} \) is not infrequent.29 ‘Take’ has a geminating form \( \delta \text{ ltt} \) (from earlier \( \text{ ltt} \)).30

\textit{caus. 2ae gem.}. \( \delta \text{ sgm} \) ‘who makes weak’.31

\textit{4ae inf.}. With gemination, \( \delta \text{ bnt} \) ‘who used to sail upstream’,33 \( \delta \text{ mdw} \) (\( \text{ mdw} \)) ‘who speaks’,34 varr. \( \delta \text{ mdw} \),35 \( \delta \text{ mdy} \),36 and \( \delta \text{ mdw} \).37

\textit{caus. 3ae inf.}. \( \delta \text{ sdm} \) ‘who makes pleased’;38 \( \delta \text{ sdm} \) ‘making powerless(?).39

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§ 358. Imperfective passive participle.

m. sing. The ending -w (see above § 357, at beginning) is much more frequently written than omitted, exx. ḫaṭw ‘who is remembered’; ḫaṭr ‘which is slaughtered’; ḫāw ‘which is made’. Examples without -w, ḫb ‘which is sought’; ḫd ḫd ‘one (over whom) is recited’. Altogether exceptional is a form in -y, namely ḫy ‘he who is praised’. This might possess a special meaning.

m. plur. Only one -w is written, and this may well be the participial ending, exx. ḫw ḫw ‘which is desired’; ḫw ḫw ‘which are placed’.

f. sing. and plur. Only -t is shown. Exx. ḫw ḫw ḫw ‘what is spoken’; ḫw ḫw ‘what is desired’; ḫw ḫw ‘what is done’.

The forms from the mutable verbs display the gemination and are often indistinguishable from the imperfect active forms. Some of the verbs to be quoted are intransitives; see below § 376.

§ 359. Perfective active participle.

m. sing. As a rule no ending is shown, exx. ḫb ḫb ḫb ḫb ‘he who sent’; ḫb ḫb ḫb ḫb ‘he who begat’; ḫb ḫb ‘who made’; ḫb ḫb ‘who makes’. Nevertheless sporadic writings point to the existence of a flexional ending -w or -y, exx. ḫw ḫw ḫw ḫw ḫw ḫw ḫw ‘one who saw’; ḫw ḫw ḫw ḫw ḫw ḫw ḫw ‘taker’; ḫw ḫw ḫw ḫw ḫw ḫw ḫw ‘transgressor’; ḫw ḫw ‘one who does’, ‘makes’; ḫw ḫw ḫw ḫw ḫw ḫw ḫw ‘giving’; ḫw ḫw ḫw ḫw ḫw ḫw ḫw ‘which has created’; ḫw ḫw ḫw ḫw ḫw ḫw ḫw ‘he who has died’. Such writings are especially...
apt to occur when the participle is used as a noun (cf. § 357), ex. 𓅌𓄡𓄢𓄡 ird ‘doing to the doer (him who does)’, or when it is component of a compound, ex. 𓅌𓄦𓄦, ird  бюдж ‘confectionery-maker’, var. 𓅌𓄦𓄦, ird and it might be thought that here some nominal formation is exemplified, not a participle. But our texts, at least, hardly warrant such a distinction.

m. plur. The ending -w is sometimes written, exx. 𓅌𓄦𓄦, irdw ‘who had existed’, 𓅌𓄦𓄦, irdw ‘who have come’, 𓅌𓄦𓄦, irdw ‘who made’, but is sometimes omitted, exx. 𓅌𓄦, ird ‘who had existed’, 𓅌𓄦, rdw ‘who had placed’, 𓅌𓄦𓄦, m(w)t(w) ‘who have died’, 𓅌𓄦𓄦, irdw ‘who had come’. Difficult to explain, and possibly in some cases faulty writings of the imperfect. act. part., are some rare examples with -yw, ex. 𓅌𓄦𓄦, irdw ‘who once did’; in this particular instance, however, the y may be due merely to the i of the stem, the change of i into y being frequent.

f. sing. and plur. Only the fem. ending i - i is shown, exx. 𓅌𓄦, irdt ‘which happened’, ‘has (have) happened’; 𓅌𓄦𓄦, prt ‘which came forth’; 𓅌𓄦, mdst ‘who has borne’. In some rare cases where -yt is found, this may be due to change of the radical i of the verb-stem into y, possibly under the influence of the participial ending; exx. 𓅌𓄦𓄦𓄦, irdt ‘which once did’; 𓅌𓄦𓄦𓄦, hwt ‘what has fallen’.

To the perfective active participle must be assigned all active participles from the 2ae gem. and 3ae inf. class which do not geminate; possible exceptions, see above under m. plur. The gemination is not found in any verbal class.

2-lit. The only point needing remark is the existence of some rare forms with prothetic i. On these see § 272.

2ae gem. 𓄦𓄦 m ‘who sees’, ‘has seen’; 𓄦𓄦𓄦, w ‘which was’.

3ae inf. 𓄦𓄦 pr ‘who went (goes) forth’; 𓄦𓄦, t ‘who fostered’; 𓄦𓄦, rmw ‘who bewept’.

‘Make’ writes 𓄦, only very rarely 𓄦, which latter is presumably the perfective counterpart of the imperfective written as 𓄦, and should accordingly be read ird, not ird. ‘Take away’ shows a form 𓄦𓄦 li.

‘Give’ has usually the form 𓄦, rdw; much rarer are forms without r, namely 𓄦 and 𓄦, dt.

‘Come’ has forms both in -w and in -i, namely 𓄦, tw and 𓄦𓄦𓄦, ih, 30 var. 𓄦𓄦𓄦, iy. ‘Bring’ shows 𓄦 li.

§ 360. Perfective passive participle: A. forms from 2-lit. verbs with reduplication.—Contrary to expectation, some biliteral verbs show a repetition of the last radical consonant in the perf. pass. part. The m. sing. is usually written without ending, but occasionally -y appears. The forms in question are :-
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\[ \text{wddt} \] 'what had been commanded',\(^1\) var. \[ \text{wddt} \] f. sing.
\[ \text{rhby} \] 'one who is known',\(^3\) m. sing.
\[ \text{hmm} \] 'which are unknown',\(^4\) m. plur.; \[ \text{tm} \] m. sing.
\[ \text{tn} \] 'which had been decreed',\(^6\) f. sing.; \[ \text{tn} \] m. sing.
\[ \text{ss} \] 'what had been decreed',\(^7\) f. sing. (§ 354).
\[ \text{tm} \] 'which had not been', lit. perhaps 'which had been completed',\(^8\) m. sing.; \[ \text{tm} \] m. sing.
\[ \text{ss} \] 'what was knotted',\(^10\) f. sing.
\[ \text{dd} \] '(to) who(m) has been said',\(^11\) m. sing.; \[ \text{dd} \] 'what has been said',\(^12\) f. sing., var. \[\text{dd} \] (§ 354).\(^13\)

In several cases forms without the reduplication are also found, exx. \[ \text{wddt} \] 'what has been commanded',\(^14\) var. \[ \text{ddt} \] 'what had been said'.\(^16\) For this and for other reasons, it seems necessary to consider the forms above quoted as a special formation, standing outside the general system of the participles. Hebrew possesses some rare verb-forms which likewise show reduplication of the last radical consonant—the so-called pratal conjugation, see above § 274.

OBS. These forms have hitherto been supposed to exhibit real gemination, i. e. to be survivals indicating that the 2-lit. verbs in question once belonged to the 3ae inf. or 2ae gem. class, a fact which indeed is demonstrable in the case of \[ \text{wddt} \] (Arab. \text{wasa}) and \[ \text{tm} \] (Arab. \text{tamma}). But in the 3ae inf. and 2ae gem. gemination is found only associated with imperfective meaning, and no reason has been vouchsafed why it should be found here associated with perfective meaning. As we shall see, the passive \[ \text{sdmmf} \] form (§ 425) helps to corroborate the view taken above. Moreover, only non-geminating forms are found for the 2-lit. verbs alike in the perf. relative form (§ 387, 2) and in the passive \[ \text{sdmmf} \] (§ 420); since these forms are derivatives of the passive perfective participle, it seems likely that the original forms of the perfective passive participle in the 2-lit. class lacked the gemination, cf. \[ \text{wddt} \], \[ \text{ddt} \] quoted above above § 361.

§ 361. Perfective passive participle: B. the normal forms.—The perf. pass. part. agrees with the perf. act. part. in the absence of the gemination.

m. sing. Writings without participial ending are fairly common. So from immutable verbs, exx. \[ \text{w} \] \( \text{hkb} \) 'who had been sent';\(^17\) \[ \text{r} \] \( \text{hbk} \) 'which has been cut off';\(^18\) \[ \text{ms} \] 'who has been said (to)';\(^19\) and likewise with \[ \text{jae inf.} \] and \[ \text{anom.} \], exx. \[ \text{ms} \] 'born';\(^20\) \[ \text{pr} \] 'gone forth (for)';\(^21\) \[ \text{rd} \] 'given (to)'.\(^22\) With the verb-classes just named, however, an ending \[ \text{-y} \] is far more frequent, ex. \[ \text{myr} \], \[ \text{try} \], \[ \text{rd} \], \[ \text{iny} \]. It is possible that this \[ \text{-y} \] may represent a fusion of the last weak radical with an ending \[ \text{-w} \] or \[ \text{-i} \], but an extremely rare writing is found where a flexion \[ \text{-w} \] is written in addition to \[ \text{-y} \], ex. \[ \text{myrw} \] 'beloved',\(^23\) and there are grounds for thinking that this may be the original form. Other possible examples with the ending \[ \text{-y} \], like \[\text{myr} \]
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ddy-k 'said by thee', will be quoted below, p. 303, n. 19. A participial ending -w is sometimes found with immutable verbs where perfective passive meaning seems required, exx. \( \overline{\text{ddw}} \) 'stated'; \( \overline{\text{nsw}} \) 'he who is summoned'; \( \overline{\text{ml}} \) and correspondingly -w occurs with some non-gminating zae inf. forms, apparently as intentional (archaistic?) modifications of the usual type in -y, exx. \( \overline{\text{mrw}} \) 'beloved', \( \overline{\text{tsw}} \) 'overtaken'.

**Obs.** In investigating the participial ending of the perf. pass. part. attention must be paid to its derivatives the passive \( \overline{\text{sdm-f}} \) (§ 420, with old endings -w and -y), the perf. relative form (§ 387, 2) and the relative form \( \overline{\text{sdm-w-nf}} \) (§ 387, 3). It will be seen later that the perf. relative form, i.e. that which does not geminate in the mutable verbs, sometimes has past, and sometimes prospective, meaning, and Gunn has assumed the existence of a special prospective pass. part. as origin in the second case. This contention is far from proven, at least in so far as it depends on a supposed fem. ending -di, see below. However, the question is legitimate whether what we call the perf. pass. part. does not conceal more than one form.

**m. plur.** Forms identical with m. sing. are comonest (see above § 354); so for example in the case of forms with no ending at all, participial or otherwise, like \( \overline{\text{ry}} \) 'sacked'; \( \overline{\text{in}} \) 'carried off'; the same is true of forms from zae inf. and anom. stems showing the characteristic -y of m. sing., exx. \( \overline{\text{fr}} \) 'made'; \( \overline{\text{fy}} \) 'carried'; \( \overline{\text{dy}} \) 'placed'. Writings with -w also occur, exx. \( \overline{\text{swt}} \) 'laden' (if not 3rd masc. sing. of the old perfective 'being laden'); \( \overline{\text{hsyw}} \) 'praised ones'; these are naturally preferred when the participle is used as a noun. A curious z-lit. m. plur. is \( \overline{\text{styr}} \) 'introduced'; compare with this another doubtfully plural form \( \overline{\text{stpy}} \) 'entrusted'.

**f. sing. and plur.** The immutable verbs show only -t, exx. \( \overline{\text{hbt}} \) 'sent'; \( \overline{\text{swdt}} \) 'what was bequeathed'. An ending \( \overline{\text{t}} \) or \( \overline{\text{tt}} \) occurs in the Middle Kingdom rarely, but becomes rather frequent in Dyn. XVIII, exx. \( \overline{\text{dat}} \) 'what is said'; \( \overline{\text{trt}} \) 'what is done'; and it has been maintained that this ending marks a special form with prospective meaning; the thesis is far from proven, however, the alternative to it being that -tt is a mere approximative miswriting of the f. ending -t. In forms from zae inf. and anom. verbs the characteristic -y is usually present, exx. \( \overline{\text{tryt}} \), \( \overline{\text{inyl}} \), \( \overline{\text{rdyt}} \); see further below. A genuine f. plur. form is \( \overline{\text{stpy}} \).

We now turn our attention to the various verbal classes.

2-lit. A few forms without reduplication of the second consonant are found, but the reduplication is more usual; see above § 360.

**zae gem.** No example appears to have been noted.

**zae inf.** The ending -y is characteristic of all genders and numbers, see above; exx. m. sing. \( \overline{\text{mry}} \) 'loved'; f. sing. \( \overline{\text{gmyt}} \) 'what was
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found';¹ m. plur. ḫw ṭry,² hswy 'praised ones'.³ There is no gemination. ‘Make’ has ḫw ṭry,³ much more rarely written with r, ex. ḫw ṭry.⁴ ‘Take away’ shows ḫw ṭry,⁵ besides a form in ṭw.⁶ ṭw.⁷ Forms showing ṭw instead of ṭy have been discussed in connection with m. sing., together with a very rare form in ṭy. Examples have also been given of writings without either ṭy or ṭw; often no reason can be assigned for these, but it is noticeable that the omission is more frequent if a closely connected word follows. So, for instance, when a suffix-pronoun follows, exx. ḫא mrďn 'his beloved'⁸ (later variant ḫא mrďn),⁹ f. ḫא mrďn,⁹ beside ḫא mrďn.¹⁰ f. ḫא mrďn.¹¹ And again, when the preposition n follows, especially in the very common expressions of filiation ḫא mrďn,¹² f. ḫא mrďn 'made by' (lit. 'to ') and ḫא ms n,¹⁴ f. ḫא ms n 'born to' (lit. 'borne to'). We shall see later (§ 386) that the relative form ḫא mrďn originated in a perf. pass. part. + preposition n, and that there the ending, whether radical or inflexional, is usually omitted (rarely -w with m. sing.). There is just possibly a slight distinction of meaning between the participles in (e.g.) ḫא mrďn, ḫא mrďn perhaps 'the beloved of his father'¹⁶ (n may here be genitival adjective, see below, § 379, 3) and ḫא mrďn hmrw 'beloved to his mistress',¹⁷ i.e. 'whom his mistress loved', and it might be well to describe all writings like the latter (including ḫx n, ms n above) as ḫא mrďn relative forms, rather than as perf. pass. part. + n; in this case we should have to transliterate with a dot (mrďn, ḫx n, ms n).

qae inf. A form in ṭy is ḫw ṭry ṭy 'what has been recalled',¹⁸ though possibly the ṭy may be due in part to the preceding ṭ. A form in ṭw is ḫw ṭry ṭw 'one who is hated'.¹⁹

caus. qae inf. ḫw ṭry ṭy 'promoted'.²⁰

anom. ‘Give’ has the form ḫw ṭry,²¹ f. ḫw ṭry ṭy,²² as well as a writing without ṭy, namely ḫw ṭy;²³ also a form ḫw ṭy ṭy,²⁴ var. ḫw ṭy.²⁵ ‘Bring’ has forms with ṭy, exx. ḫw ṭy ṭy,²⁶ f. ḫw ṭy ṭy,²⁷ rarely writings without ṭy, ex. ḫw ṭy ṭy.

§ 362. Forms of the participles: summary.—The student cannot be expected to retain in his memory more than a small portion of the details set forth in the last few paragraphs. We shall endeavour, therefore, to provide a concise statement which will serve as a rule of thumb.

Gemination, in the participles, is a sign of the imperfective tense, whether active or passive; a doubt arises only in the case of the 2-lit. verbs, where a repetition of the second radical consonant indicates the perf. pass. part. ‘Give’ shows the gemination as ḫw ṭy ṭy in both imperfectives, while the verb-stem appears as ḫw ṭy ṭy in both perfectives.

The fem. ending is ṭ and that of the m. plur. is ṭw; but the latter is often not written, and the ṭw of the f. plur. ṭw is never shown.
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All four participles possessed a special participial inflexion, which in the case of verbs with final weak radical (-t or -w) is liable to confusion with this. The ending, whether radical or participial, is frequently omitted, but more often in the active participles than in the passives. Characteristic of the imperfect passive part. is an ending $\text{-w}$, yet the three other participles occasionally present forms with the same ending. A final $\text{-y}$ is similarly characteristic of the perfect passive part. from $\text{zae inf.}$ and anom. stems, but $\text{-y}$ appears also rarely and exceptionally in both imperfect active and imperfect passive; particularly noticeable is the m. plur. ending $\text{-yw}$ in the imperfect active part. The participial inflexion, like those of gender and of number, precedes the determinative, if any.

THE $\text{SDMTY-FY}$ FORM

§ 363. But for the peculiar mode of its formation, the $\text{sdmt-y-fy}$ form would have to be regarded as a future active participle. Like the true participles, it is an adjective, and may be used either as an epithet or as a noun; in the latter case, it may be qualified by $\text{nb}$ 'every', 'any'. It is best translated as a relative clause in which the subject is identical with the antecedent (a 'who' clause). The meaning is always future and, except in one isolated case, always active.

Exx. $\text{hist wntny-sy hr mw-f}$ a country which will be loyal to him, lit. be on his water.\(^1\)

$\text{ir grt shlt(y)-fy mn tf nfr}$ but as for him who shall remember my good name.\(^2\)

$\text{swlt(y) y nb Itr wrj pn}$ everyone who shall pass by this stela.\(^5\)

In one single M. E. context the meaning is passive:

$\text{kt nb sfht(y)-f(y)}$ every bull which shall be slaughtered.\(^6\)

OBS. For the use of the negative verb $\text{tm}$ to negate the $\text{sdmt-y-fy}$ form see § 397, 2.

§ 364. Structure and forms from the mutable verbs.—The $\text{sdmt-y-fy}$ form appears to have as its base a noun ending in $\text{-ty}$ and expressing an activity that may be expected of someone or something. Such nouns are frequently derived from feminine nouns or infinitives, like $\text{ipwty} \text{ messenger}$, $\text{krtwty} \text{ workman}$; but examples also occur which are related to verbs having masculine infinitives, like $\text{sprlt} \text{ petitioner}$,\(^6\) var. $\text{sprly}$; $\text{ndly} \text{ helper}$.\(^6\) One or two rare examples may be quoted where such a noun seems to take a direct object as a participle would do.

Ex. $\text{m iht n sdmt(y) st, m wgt nt}$ (read $\text{n}$) $\text{thl(y) st}$ being profitable to him who shall obey it and harmful to him who shall disobey it.\(^9\)
To some such noun was added a suffix-pronoun of the 3rd person, often accompanied by the -y which we noted after duals and nouns affecting the appearance of duals (§§ 76, 2; 76). This pronoun has probably genitival function, sdmtfy thus meaning 'one (of whom is expected, -ty) hearing of him'.

OBS. One theory assumed appositional function, yielding 'a he-hearer'. The objection is that elsewhere the suffix-pronouns always had original genitival function. The endings exhibit the following writings, apart from the familiar variations of the suffix-pronouns:

m. sing. 1 -ty- fy.

f. sing. 1 -ty- sy. Rare and perhaps faulty, 1 -ty-st!

c. plur. 1 -ty- sn.

When the formative -ty is written simply -t, it occasionally precedes the determinative of the verb-stem, instead of following it, as is more usual, exx. 1 -ty- sn 1 sn "who will be excellent' 6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in both positions, ex. 1 -ty- sn 1 sn "who will pass by'.6 Rare examples occur with t in 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The fundamental absence of time-distinction in the participles is drastically shown in an example already quoted for a different purpose:

\[ \text{he who used to give command is (become) one to whom command is given, lit. given to him command.} \]

Here the writer is contrasting a past condition of things with the present condition. Nevertheless he uses the imperfective participle in each case, preferring to stress the *habitual* character of the action rather than to bring out the seemingly so vital contrast between past and present. The recognition of that contrast he left to the reader's intelligence.

Every language needs, however, to be able to distinguish between past, present, and future action. It is not difficult to see how the original meanings attributed above to the Egyptian participles might, in practice, amount to time-distinctions. What we call 'present' time is not, as a rule, a mere point of time, namely the precise moment of speaking, but a more or less indefinite span lying partly behind, and partly in front of that moment. An action belonging to the present is not unnaturally regarded as *continued* over the said span, and for this reason the Egyptian imperfective participle was peculiarly adapted to convey present time, the more so, since an action which one 'does' is more often than not of *repeated, frequent, or habitual* occurrence. When, on the contrary, an action in the past is alluded to, its extension in time is apt to dwindle to a mere point; the stretch of hours or days over which it was continued is forgotten, all that is retained being the mere happening. Hence the Egyptian perfective participle becomes, like the aorist in Greek, the natural instrument for reference to past time. The future active participle, as we have seen, was often expressed by the \( \text{sdmt*y} \) form, at the base of which appears to lie a noun conveying a habitual and predictable activity (§ 364). Thus far, therefore, we have the following scheme for the Egyptian active participles:

- **Past time.** \( \text{rdt} \) 'who gave', perfective active participle.
- **Present time.** \( \text{dd} \) 'who gives', imperfective active participle.
- **Future time.** \( \text{rdty*fy} \) 'who will give', \( \text{sdmt*y} \) form.

Before we proceed to show how this scheme is complicated by apparently contradictory facts, testimony to its approximate truth must be given.

1. The Egyptian perfective active part. in reference to past actions.

Exx. \( \text{ir} \text{tt nt mst tyy} \) the milk of (a woman) who has borne a male (child).\(^1\) 'Has borne', English present perfect tense.

\( \text{in nf tib m dd pr*st} \) he who got himself a corn-loan is one who (now) causes it to go forth.\(^2\) 'Got', English past tense.

\( \text{Stywy tw m-sr*t} \) the Asiatics who had come in my company.\(^3\) 'Had come', English past perfect.
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2. Imperfective active participle in reference to present actions.

Exx. \( \text{ir skk rnpw t m hsy, wnn brf rnh r-t nb-r-dr} \) as for him who passes (Engl. present tense) the years as a praised one, his soul shall live beside the lord of the universe.\

\( \text{i mrrw rnh, mswdw mw t O ye who love life and hate death.} \)


Ex. \( \text{srj nb srdmtr} \) ti\( \text{s pn} \) every son of mine who shall strengthen this boundary.

Other examples have been quoted in § 363.

§ 366. Repeated or continued action in the past.—To express these notions use is made of the imperfect act. participle, not the perfect act. part. usual in reference to past events (§ 365, I).

Ex. \( \text{wpwty hdd hnt r hsw ibf hri} \) the messenger who used to go north, or he who used to go southward to the Residence, tarried on my account.

Under this head often fall the characterizing epithets to be described in the next section.

§ 367. The active participles in laudatory epithets.—I. Laudatory epithets are so common in Egyptian inscriptions that it is worth while to devote an entire section to them. The meritorious actions or qualities attributed to the bearers of such epithets are, as a rule, habitual characteristics involving repetition or continuity. For this reason the imperfect act. part. is very often employed. But almost equally often we find the perfect act. part., and at first sight this alternation seems inexplicable. The cause is, however, a simple one. It is always open to a speaker to describe the same actual fact in different ways. He may be very explicit, and lay stress on the precise way in which an event occurs; or else he may state the fact merely as such, and leave it to his audience to fill in the details. When the imperfect act. part. is used, the former mode of expression is that adopted, and the full English translation would be ‘he who is (or was) wont to do’ something; the perfect act. part. substitutes ‘who does (or did)’ something, stating the fact, but not the custom.

The following examples display pairs of similar or identical epithets, where sometimes the imperfective, and sometimes the perfective, participle is employed.

\( \text{rdt pr s 2 htp} \) who causes (perf. act. part.) two men to go forth contented.

\( \text{dd pry s 2 htp m prw n rf} \) who habitually causes (imperf. act. part.) two men to go forth (from the court of justice) contented with the utterance of his mouth.
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In many such cases the choice between the perf. and imperf. part. has clearly nothing whatever to do with the time-standpoint, one and the same text employing first the imperfective and then the perfective. There is a doubt whether the Egyptian funerary stelae mean to speak of their possessors as still living or as dead; if the former, English must translate the participles with the present tense ('who does', or 'habitually does'), if the latter, with a past tense ('who did', or 'who used to do'), but the alternative is open to us to employ the participle 'doing' and so, like the Egyptians themselves, to avoid any reference to time-position.

2. It remains to be noted that in the case of particular verbs a preference is naturally given either, on the one hand, to the perfective participle or, on the other, to the imperfective. With, for example, *ir* in the meaning 'do', 'make' the imperf. act. part. *in* or *irr* is, in the Middle Kingdom, rather commoner than the perf. act. part. *nir*; the latter, on the contrary, is more frequent in Dyn. XVIII. The preference in this case seems to be a mere matter of habit or fashion. In both periods, however, the perf. part. *nir* is invariably used when the meaning is 'achieving', 'accomplishing'.

Ex. *nir* *pw grt*, *ir m bpsf* he is a mighty man, achieving with his strong arm.

It is probable that the perf. part. is used in this case because the imperf. *irr*, expressing a prolonged action, would not have conveyed the vigour and immediacy of the verbal notion as here intended. Similarly, 'finding' is essentially a sudden act, the Egyptian *gmr* shows a preference for the perf. part., even though it is implied that the finding in question was a habit of the person to whom it is attributed.

Ex. *gmr bt grw r's* finding a thing for which there is a lack, lit. lacked in respect of it. Note the curious combination of perf. act. part. *gmr* with the imperf. pass. *grw.

It seems not impossible, similarly, that the imperf. part. *mjr* is preferred when the sense is 'seeing', and the perf. part. *mjr* when the act of 'looking' is intended; and a like distinction may sometimes be intended between *mjr* 'loving' and *mjr* 'wishing'.

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IN THE ACTIVE PARTICIPLES

§ 367

Similarly rff ' know' affects the perf. tense,1 as opposed to the imperf. of
the same verb in the sense' learn'; see above § 320, below §§ 389, 3; 414, 4. The
distinction of perf. and imperf. is, however, not visible in the active participles of this
immutable verb.
OBS.

1

Exx. above § 27 2 •

§ 368. The active participles in reference to future events.-While
the #imtyfy form provides the most precise method of referring to future events,
a participle may attain approximately the same result.
Ex. .,i~~~7= ..... ~:::r5f'~.il~""" ir 1"1; milt tn .... wnnil;rsmt tp
I BUDGE, p. 15 2,
II as for him who knows this book, ..... he shall walk upon earth. II
10. Sim. ;6. p. 130,
Here r!J is probably perfective (§ 367, OBS.). Evidently no need was felt of 10; 14 1, 3.
making the tenses agree, and no instance of r!Jtyfy seems forthcoming.
Elsewhere, however, we find the imperf. part., even occasionally when
a single event, neither continuous nor repeated, is in question.
Ex. ~~:::,g,~q ~ .A=;;;;;;:~\\ mk nn ink is inn n·k sy behold, it is not I who
3 Westc. 9, 6.
(will) bring it to thee. 3
Perhaps the imperfective was felt in such cases to be appropriate through
a vague consciousness that the future is a kind of project£on forwards of the
present. Whatever the reason, the imperf. is not seldom used in reference to
future events. This use is naturally most frequent when the event in question
is to be repeated or is a customary one; in English we may best translate with
the present, or the present continuous, tense.
Exx. Thou shalt cause provisions to be given to him, without letting him
Peas. R 130; see
know =~~::: ~o ntt ntk dd 1li st that thou art giving them to him.!
too § 373.
~m~~~~~r1°~r~rH}~~~';;'~ dif prt-I;rw (m) t I;n/ft kJw Jpdw
!Jt nbt nfr(t) wrbt prrt 1;1" w(l)il;w rt nb-r-ir may he give invocation-offerings of
bread and beer, oxen and fowl, and all things good and pure which go (i.e. shall
6 U,k. iv. +8, 8-9.
from time to time go) up upon the altars of the lord of the universe. 5
Sim. i6. 5a, 15; 7+,
10.
In the first of these examples another MS. has the perf. part. :::: rdi; 6 in
I Peas. B 1,8+
the common type of formula illustrated in the second example the Middle
7 Cairo aOOI2.
Kingdom stelae have usually the perf. part. ;:;.il prt. 7 Two explanations are
200'+ '053+; Brit.
possible. Either the perfective participles here express the notions of ' giving' Mus. 573. 575. 805.
and' going up' bereft of all implications alike of time and of repetition, or else
they are chosen as the participles ordinarily used in reference to the past. The
actions in question are, in fact, past relatively to the preceding verb, and could
be translated in English by the present perfect (' without letting him know that
thou hast given', 'all good things which have gone up '). Latin would express
both the futurity of the action and its nature as past relatively to another action
by using the future perfect, omnia quae ascender£,tt. The second of the two
explanations seems the more probable.
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§ 369. Tense-distinction in the passive participles.—Generally speaking, the same standpoints which hold for the active participles, hold also for the passive; the imperfective expresses repetition or continuity, the perfective is free from these implications.

1. The perf. pass. part. in reference to past occurrences.

Exx. \( \text{mrw} \) m ss pn iny n bsk im this letter that has been brought to this thy servant.\(^1\) Note the Engl. pres. perfect.

\( \text{imy-mrw} \) srw fry n sn m hqw pn list of officials to whom things were brought (Engl. past tense, lit. who were brought-to-them) on this day.\(^2\)

2. The imperf. pass. part. in reference to continued or repeated (habitual) actions in the past.

Exx. She went round the room, .........

Finding a well ......

In this second example only one of the parallel participles (hilt) shows the gemination of the imperfective; in the other (prt) it is omitted, perhaps by mistake, but perhaps rather because the gemination of hilt sufficed for both verbs.

3. The perf. pass. part. in reference to present states. This use is common in epithets; for the corresponding use of perf. act. part. see § 367. An additional reason why this employment should be common in the passive voice is that an act which 'has been' done 'is done', and remains done.

Exx. \( \text{mt gmyt} \) m ss according to what had been found (Engl. past perfect) in writing.\(^3\)

4. The imperf. pass. part. of actions continued or repeated in the present.

Exx. She heard the sound of singing and jubilation and of all things which are done (or are wont to be done) for a king.\(^10\)
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prrw hnw hr shrf one who is gone out and come in under his will, i.e. one by whose authority men go out and come in.¹ For the construction see § 376.

mrrw nbf one who is loved (habitually) of his lord.² Mry might have been used, see under (3), but then no stress would have been laid on the continuous nature of the king's affection.

5. The perf. pass. part. in reference to future events.

Exx. nts rdl·s n mry's nb m mry's n hrdw she shall give (it) to anyone she likes (lit. any who is or shall be desired of her) of her children.³

hrf sdt f sdt he shall apportion what is to be apportioned.⁴ It is the context which here yields the future meaning.

OBS. Probably it is from such uses that the prospective meaning of the perfective relative form is derived. See below §§ 387, 2; 389, 2.

6. The imperf. pass. part. in respect of continued or repeated events to occur in the future.

Ex. m tpr·r nb irrw m hwt-ntr tn in every seasonal feast which is (i.e. is henceforth to be) made in this temple.⁵

§ 370. Tense-distinction in the participles: summary.—This subject is of so much importance that many pages have been devoted to its discussion and illustration. As the net result, the beginner has mainly to remember that the imperfective participle implies repetition or continuity, while the perfective has no such implications; and, as the inevitable outcome of this position, that the perfective participle becomes the natural medium for alluding to events in the past, while the imperfective is more adapted to the expression of events in the present or future. Either of the last statements, however, is liable to exception if repetition or continuity is deliberately kept in or out of view; that is to say, the imperfective participles may be used of the past if continued or repeated past action is envisaged, or the perfective participles may be used of present or future action if it is desired to refer to this quite simply as merely occurring. The ṣdmtyfy form has, on the contrary, no other function than that of a future active participle.

§ 371. Use of the participles to express obligation or the like.—Egyptian lacking equivalents for such notions as 'ought', 'have to', these may be implicit in the meaning of simple participles, whether active or passive.

Exx. mk tw m ... imy-r ṣbf ḫrti behold, thou art ... a district superintendent who has to punish robbery.⁶

sd·k ḫr ṣdt ḫrs thou shalt be angry about that which deserves anger, lit. (that) angered upon it.⁷

¹ Cairo 20559, 4-5.
Sim. Urk. iv. 269, 8 (hctw); 546, 8 (hrw); 972, 14 (nhrw).
² Sim. 1, 214. The same phrase also p. 396, n. 4.
³ Sim. Siv I, 214. The same phrase also p. 296, n. 4.
⁵ Sim. 1, 318. Sim. ib. 301 (fytw).
⁶ Peas. Ib. 1, 192-3.
Sim. ib. Ib. 100-2; Urk. iv. 1111, 3. 7. 8 etc.
⁷ Urk. iv. 1091, 3.
Sim. ib. 6; Peas. Ib. 1, 147. 219; Pf. 981.
§ 372. The participles as predicate.—Two constructions, in each of which the predicate is a participle, have now to be considered. The more frequent of the two, which will be called the participial statement (A), follows the model of the sentence with nominal predicate (§ 125); the subject precedes, and is either an independent pronoun or a noun introduced by the particle in. In the other construction (B), the participle comes first and is followed either by a noun or by a dependent pronoun as subject; here, accordingly, the model is that of the sentence with adjectival predicate (§ 137).

§ 373. A. The participial statement.—This construction was explained in some detail above § 227, 3. The scheme is

\[
\begin{align*}
\text{in + noun or imperf. } & \text{ act. part. for past time} \\
\text{or independent pron. } & \text{ or imperf. ' ', ' ', ' ', present time}
\end{align*}
\]

The construction corresponds in meaning to English 'it is who hears', or to French c'est lui qui entend. For a reason that will be explained in § 391 some degree of emphasis rests on the subject, though this emphasis is not always calculated to make the grammatical subject into the logical predicate; see above § 227, 3. Note that the participle, as here used, is invariable in number and gender, and hence must be literally translated 'the-one-who-hears (heard)', not 'he (she)-who-hears (heard)'. In very ancient times the participle seems to have taken the number and gender of the subject. No certain examples of this construction with a passive participle are known.

1. With perf. act. part. for English past time.

Exx. \( \text{in hmf rdi irt(\text{w})f} \) it was His Majesty who caused it to be made. Lit. indeed, His Majesty was the-one-who-caused, etc.

2. With imperf. act. part. for English present time.

Exx. \( \text{in ntw ttw tryt srtf} \) it is thou who hast caused my daughter to be taken. Lit. thou wast the-one-who-caused, etc.

OBS. For rare examples after the obscure archaistic pronoun \( \text{j w sw} \) 'he' see Add.

2. With imperf. act. part. for English present time.

Exx. \( \text{in ntr ttt tkr} \) it is god who makes prosperity. The liver has four vessels; \( \text{ntsn dd n's mw} \) it is they which give it water.

For English future time the \( \text{sdmtf} \) form is very rarely used. The corresponding idiom for the future is \( \text{ntf sdmtf} \) or \( \text{in + noun + sdmtf} \), as we saw in § 227, 2; see also § 450, 5, e.
USES OF THE PARTICIPLES AS PREDICATE § 373

The above rules as to the tenses are liable to the following exceptions:

(a) For past repeated action the imperf. act. part. may be employed; see above § 366.

Ex. nif dd nif st it is he who used to give it to him.

(b) When the imperf. part. is used for present time, as in the examples quoted above under (2), the sentence normally expresses a statement of custom, a generalization or the like. It may happen, however, that it is important to avoid suggesting that the act described occurs more than once; in this rare case the perf. part. is used.

Ex. in 5 pr, dtt m 10 five is subtracted (lit. goes out), the remainder is ten.

(c) Occasionally the imperf. act. part. refers to a future event; two cases have been quoted above § 368, one in which there is no implication of repetition or continuity, the other of the commoner type where custom is clearly implied.

§ 374. B. The participle as adjectival predicate.—In this construction the participle comes first, according to rule (§ 137), and the following subject, if pronominal, is a dependent pronoun.

Exx. he rejoices (lit. is one-rejoicing) thereat more than any petitioner.

he is one who illuminates the two lands more than the sun.

Sometimes the participle thus used is accompanied by the exclamatory ending (§ 49).

Exx. how joyful (lit. tasted) art thou amidst thy meads!

The participle employed in this construction is almost invariably the perfective active. No imperfective examples occur, and passive ones only when these are more adjectival than truly participial in meaning. [See, however, Add.]

Ex. they are more recondite (lit. hidden) than the fashion of the netherworld.

The examples show how often this construction is used in comparisons.

Note that when the subject is a noun or the dep. pron. 3rd sing. f. in its older writing s(y) the participial predicate is indistinguishable from the $dm f$ form.
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As a rule, the construction participle + subject is found in main clauses. A peculiar use occurs, however, with the pronoun 3rd sing. f. $\text{f} \, \text{sy}$, the participle + $\text{sy}$ being substituted for the corresponding form of the old perfective in a number of cases where the latter is habitually used as a virtual adverb clause.¹ The reason for this substitution, which is confined to the 3rd sing. f., is quite obscure.

Exx. $\text{dpt nbt il sy}$ all taste is perished.² Cf. § 322.

$\text{twi ry-kw} \text{t} \text{swt rd-tl kmw-} \text{t} \text{(i)} \text{ tp sy}$ I know the tuft is flourishing, black and (fully) numbered.³ Later MSS. $\text{tp-tl}$.

$\text{gmf sy nfr sy hr ssr r kw} \text{-nt} \text{r nbt}$ he found it more perfectly beautiful than any temple.⁴ One expects $\text{nfr-tl}$, § 315.

$\text{ct nbt nty m} \text{r sy}$ every member that is ill.⁵ Cf. § 328, 1.

VOCABULARY

var. $\text{wrd}$ be green, fresh; caus. $\text{swrd}$ make green.

$\text{wtt}$ (old $\text{wtt}$) beget.

$\text{bglt}$, var. $\text{bgt}$, be remiss, slack.

$\text{ntr} \text{y}$ (old $\text{ntr} \text{t}$) be divine.

$\text{shr}$ overlay.

$\text{thn}$ (old $\text{thn}$) be dazzling; $\text{shn}$ make dazzling.

$\text{ibw}$ cessation.

$\text{imw}$ splendour, brilliance.

$\text{hw}$ heir.

var. $\text{lnb}$ wall.

$\text{irw}$ form, nature.

$\text{irt}$ duty.

abbrev. $\text{phty}$ might, strength.

$\text{mm} \text{dl}$ (written $\text{rdl}$) the morning-bark of the sun-god.

old $\text{msktt}$ the evening-bark of the sun-god.

var. $\text{r-prt}$ (from $\text{iry-prt}$) hereditary prince.

$\text{Hc} \text{py}$ $\text{Hc} \text{py}$, the Inundation-god; inundation, high Nile.

$\text{hddwt}$ brightness.

$\text{st-lb}$ pleasure, affection.

$\text{Shm}$ Power, personified as deity; a power.

$\text{ssmt}$ horse.

$\text{sndty}$ (?) treasurer.

$\text{sp}$ (old $\text{sp}$) light.
EXERCISE XXV

(a) Reading lesson. Part of hymn to Re from the door-jamb of the tomb of the general, afterwards king, Haremhab; end of Dyn. XVIII.1

dd mdw in r-pct Hr-m-hb, mtr-hrw,
        dwre R m wbn-f,
        dd-f:

i(l)w n-k lbr1a re nb,
        mss sw tww dwryt,
        pr m kt mwtf, nn ibw.2

iw n-k ltrty3 m ksw,
        dt-sn n-k i(l)w n wbn-k,

stw-n-k4 ti m tmyw htw-k,
        ntr wy t m Shm tmy pt,
        ntr mnh,
        nsw (n)kh,
        nb 3sp,
        hki hddwt,

hry nst-f m mskt,5
        r1 htw m mndl,6

hw n6 ntr tww (n)kh,
        wtt7 sw,
        ms sw dsf.

        dwi tw psdl8 r1(t),
        hsw n-k psdl ndst,
        dw-sn tw m trw-k nfr.

1 Brit. Mus. 552 (VIII, Pl. 27).
2a For the 3rd pers. see § 509, 1.
39 For t, as often at this period.
4 Lit. 'the two rows', i.e. the gods of Upper and Lower Egypt; see AZ. 44, 17 for the expression and JEA 30, 27 for explanation; see also the Siga-list under 0 19, 20.
5 The sign for it is here used simply for t.
6 Mngtl 'the bark of the dawn' and msklt 'the bark of the dusk' are the names of the ships in which the sun was supposed to perform his day-journey from east to west and his night-journey from west to east respectively. Mngtl here has borrowed the ending it from msklt.
7 Mixture of two different writings | and |
8 Pstf 'ennead' or 'cycle of nine gods', see § 260. The Great Ennead consisted of Atum, Shu and Tpénis, Geb and Nut, Osiris and Iais, Seth and Nephthys.

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'Words recited (lit. the saying of words) by the prince Haremḥab, justified, when he adores Rē at his rising; he says:—Praise to thee, who comest into existence every day, who givest birth to thyself every morning, who comest forth from the womb of thy mother without cessation. The two halves (of Egypt) come to thee doing obeisance (lit. in bowing), they give thee praise at thy rising, thou hast made dazzling the land through the splendour of thy body, being divine as the Power which is in heaven, the beneficent god, the king of eternity, the lord of light, the prince of brightness, who is on his seat in the Bark of the Dusk, great in (his) appearances in the Bark of the Dawn, divine stripling, heir of eternity, who begot his (own) self and bare his own self. The Great Ennead adores thee, the Little Ennead makes jubilation to thee; they adore thee in thy beautiful forms.'

(b) Translate into English:

(1) He maketh green the earth more than a high Nile.

(2) He did this with loving heart for his father Chnum.

(3) It is not I who say it, it is Horus who says it.

(4) All that is (use wnn) in my house, I have given it to thee.

(5) May there be said to thee 'Welcome, welcome' in this thy house of the living!

(6) Tribute which was brought to His Majesty in this year: 1056 horses, 183 chariots wrought (§ 317) in gold.

(7) Let (imi) him who has done it stand up.

(8) My statue was overlaid with gold, its apron with fine gold. It was His Majesty who caused it to be made.

(c) Write in hieroglyphs:

Names of persons.

Title for a subordinate in some official class.

(1) He maketh green the earth more than a high Nile.

(2) He did this with loving heart for his father Chnum.

(3) It is not I who say it, it is Horus who says it.

(4) All that is (use wnn) in my house, I have given it to thee.

(5) May there be said to thee 'Welcome, welcome' in this thy house of the living!

(6) Tribute which was brought to His Majesty in this year: 1056 horses, 183 chariots wrought (§ 317) in gold.

(7) Let (imi) him who has done it stand up.

(8) My statue was overlaid with gold, its apron with fine gold.

Who will bring me these books?
LESSON XXVI

SYNTAX OF THE PARTICIPLES AND OF THE $\textit{sdmtjy}$-$\textit{fy}$ FORM

§ 375. Expression of the object and dative.—The active participles and the $\textit{sdmtjy}$-$\textit{fy}$ form may be followed, like the $\textit{sdmf}$ form, by such adjuncts as a direct object or a dative.

Exx. \[\text{smi hib sw who reported well to him who sent him.}^1\]
\[\text{tf \textit{wd} n\textit{f} tdbwy his father who allotted to him the two lands.}^3\]
\[\text{ntf \textit{dd} n\textit{f} st it is he who used to give it to him.}^4\]
\[\text{wrb nb \textit{rdit(y)} n\textit{i} \textit{i-hd} \textit{pu} every priest who shall give me this white bread.}^6\]

These examples show that the dependent pronouns are used when the object is pronominal, and that the same rules of word-order apply as in any main clause (§§ 27. 66).

OBS. If a pronominal object or dative follows the participle, and this is also qualified by the adjective $\textit{nb}$ 'every', 'all', that adjective is usually placed after the entire phrase; if, however, both object and dative occur together, $\textit{nb}$ may precede them. See the 2nd and 3rd examples in § 377, 2.

§ 376. Extended use of the passive participles.—The passive is, by definition, a name given to verb-forms which treat the direct semantic object (i.e. the grammatical object of the active voice) as a grammatical subject or nominative. It follows that any passive participle ought to be translatable, like any active participle, as a 'who'-clause; and such is, of course, very frequently the case, exx. $\textit{mr}$ 'who is loved', $\textit{hib}$ 'who was sent'. But just as in English a person may be said, not only to be 'sent', but also to be 'sent to', so Egyptian may stretch the meaning of the passive participles in such a way that the antecedent (the word, implied or expressed, with which they agree) is no longer identical with the direct semantic object but with an indirect one, i.e. the case after some preposition.

Exx. $\text{smiw n\textit{sn} those who are reported to, lit. (those) reported to them.}^6$
\[\text{idt \textit{hr}s a thing to be angry at, lit. (a thing) angered upon it.}^7\]

Two points have to be noticed. First, this extended meaning of the passive enables passive participles to be formed from intransitive verbs like $\textit{id}$ 'be angry', no less than from transitives like $\textit{smi}$ 'report'. Second, Egyptian, unlike English, regularly employs a resumptive pronoun ($\textit{n\textit{sn}, hr\textit{s},}$ § 146).
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Had English employed a resumptive pronoun, nothing could have prevented a still further extension of this construction, so that the pronoun would refer, not merely to indirect semantic objects, but even to persons and things still more remotely involved; from ‘a person confided in him’ (instead of ‘a person confided in’), it would have been no far cry to ‘a person confided in his judgement’, i.e. a person in whose judgement one confides. Egyptian, since it regularly employs a resumptive pronoun, has been able to take this step.

Exx. 1. prrw hsw hr shr f by whose will one comes and goes, lit. (one who is) gone up and come down habitually under his will. 2

Nothing is more characteristic of Egyptian than such complex constructions with the passive participle. The student will find them easy enough to cope with if he will make a practice of looking for the resumptive pronoun first of all, and then translating the phrase in which it occurs in such a way that the resumptive pronoun appears as an English relative. For example, hr shr f ‘under his will’ is transformed into ‘under whose will’. Next, the Egyptian passive participle must be turned into an English active verb; and since the Egyptian has not indicated the doer, the English must insert ‘one’ or ‘people’ as a quite indefinite subject; prrw hsw is therefore rendered ‘one goes and comes’. Thus is obtained the complete rendering ‘under whose will one goes and comes’, or more idiomatically, ‘by whose will one comes and goes’.

§ 377. The retained object after the passive participles.—I. English, because it uses the phrases ‘to find fault with’, ‘to think much of’, can also say ‘he was found fault with’, ‘she was thought much of’. This retention of the direct object is exceedingly common with the Egyptian passive participles.

Exx. 1. dd(w) n-f nbw n hswt to whom the gold of favour was repeatedly given, lit. (one) given to him the gold of favour.

Go to the place where thy fair ones are, m rdyt cnt tw m rny sn, sntr wrd r htw sn (women) upon whose hair myrrh, and upon whose shoulders fresh incense has been placed.

Note that the resumptive pronoun is regularly employed; in the last instance, however, m ‘therein’ serves as a substitute for m + suffix. Observe further that in all the above examples, unlike those quoted in § 376, the passive voice can be kept in translation, the retained direct object becoming its subject.
SYNTAX OF THE PASSIVE PARTICIPLES

§ 377. 1

Here belongs the formula $\text{\textit{ddw n:f, f. $\text{\textit{ddt n:s ' called', lit. 'said to him (her)', by which secondary personal names are introduced.}}$

Ex. $\text{\textit{Intf ddw n:f Tw-sn: Entef who is called Yewsonb}}$.

In introducing such names the $\text{\textit{sdm:n:f form dd\textit{t}w}}$ is occasionally used in place of the passive participle.$^2$

2. When the retained object is a personal pronoun, the dependent pronoun is used, as after the active participles (§ 375) and after the $\text{\textit{sdn:m f and sdm:nf}}$ forms.

Exx. $\text{\textit{ir-n:t hibt wd r}\cdot s I had done what I had been sent for, lit. (that) sent me for it.}$

$\text{\textit{ir grt sdd sw nb hr f r c nb but as to everyone over whom it (this spell) is read every day.}}$ Lit. every read-it-over-him.

$\text{\textit{ntf s l hwr r sw nb n:f sw he assigns boats in respect of everyone to whom they have to be assigned.}}$ Lit. every assigned-it-to-him.

A weakening of usage is, however, occasionally found in the case of the 2nd and 3rd pers. sing., suffixes being employed instead of the dependent pronouns.

Exx. $\text{\textit{m bw pn iny k im in this place from which thou wast brought, lit. brought thou thence.}}$

$\text{\textit{it c pw msy t n:f, this thy father to whom thou wast born.}}$

One may perhaps compare the substitution of these same suffixes for dependent pronouns after $\text{\textit{ntt}}$; see above § 223, end.

OBS. Compare further the use of the suffixes as subject of the passive $\text{\textit{sdm f}}$ form, below § 421.

§ 378. Omission of the resumptive pronoun.—The replacement of $m+$suffix by the adverb $\text{\textit{lm}}$ was noted in § 377, 1. So too after the relative forms, below § 385.

The name of a reigning Pharaoh is often accompanied by the phrase $\text{\textit{dt cnh}, f. $\text{\textit{dd t cnh}}}$. This must be considered as a shortening of $\text{\textit{rdy n:f cnh ' to whom life is given'} or perhaps rather of $\text{\textit{rdy cnh:f 'given that he live'}$. English can similarly shorten to 'given life' its equivalent of the Egyptian phrase.

The present opportunity must be taken to allude to the use of $\text{\textit{ir t}}, f. \text{\textit{ir f}}$, as well as the old perfectives $\text{\textit{cnh(w), cnh tt}}$ (2nd m. sing.), etc. (§ 313) as object after the verb $\text{\textit{ir t 'make'}}$. This use is frequent at the conclusion of dedicatory inscriptions in the temples.

Exx. $\text{\textit{ir t cnh(w) dt, may he make 'he-lives-eternally'.}}$

$\text{\textit{ir k cnh tt dt, mayst thou make 'thou-livest-eternally'.}}$

$\text{\textit{ir f dt cnh, may he make 'given-life'.}}$
§ 379. The semantic subject after the passive participles.—1. There are several ways in which the semantic subject, i.e. the performer of the action of the verb as actively conceived, can be expressed after the passive participles. It is sometimes expressed, as after other passives and after the infinitive, in the form of an agent, i.e. with the help of the preposition in (§ 39, end).

Exx. $\text{dwt itryt rf in sn:f Sth}$ the evils done to him by his brother Seth.¹

$\text{nhhw rf snf in rm:b nbl}$ one for whom health and life are prayed for by all people.²

2. The same meaning can, however, be conveyed by the direct genitive.

Exx. $\text{ink mry rf nbl; hsy s mr:t-hrw nt r rf nb}$ I am one beloved of (or by) his mistress and praised of (or by) her in the course of each day.³

$\text{mrrw nbf}$ one beloved of his lord.⁴

$\text{trf hry-hb(t) that done by (lit. of) the lector-priest.}$⁵

$\text{bt nbl nfrt wbrt dst pt, hbrt t, innt Hrpy}$ all things good and pure, given of heaven, created of earth, brought by (lit. of) the inundation.⁶ A common formula.

Here belong the examples where the semantic subject after the passive participle is expressed by a suffix-pronoun. We have frequently had occasion to point out that the relation of the suffix-pronouns to the words which they follow is that of the direct genitive.

Exx. $\text{skf mry rf}$ his son who is beloved of him.⁷

$\text{irf hsst-sn nbl}$ doing all that is praised of them.⁸

3. An ambiguity arises when the semantic subject is introduced by $\text{n.}$

Ex. $\text{mry n rf f; hsy n mst rf}$ beloved by his father, praised by his mother.⁹

It is not clear whether $\text{n}$ here is to be regarded as the preposition or as the genitival adjective. Feminine instances like $\text{hsy n Ht-hr}$ ‘praised of Hathor’ show that the genitival adjective may really be used to introduce the agent. On the other hand, we have seen (§ 361, under $\text{ae inf.}$) that $\text{tr n}$ ‘engendered by’ and $\text{ms n}$ ‘born to’ (lit. ‘borne to’) make as feminines $\text{irt n}$ and $\text{mst n}$ with the preposition $\text{n.}$¹¹ Possibly the use of the preposition $\text{n}$ to introduce the agent entailed certain changes in the passive participle, producing the $\text{sdw rf}$ relative form to be described below. On the other hand, texts exist where $\text{msy n}$ ‘born to’ (a father) stand side by side with $\text{ms n}$ (or $\text{ms n}$) ‘borne to’, i.e. ‘by’, (the mother),¹² showing that the full form could be retained if the preposition $\text{n}$ had a function other than that of introducing the agent.¹³

¹ Eb. 1, 13. Sim. P. Kah. 11, 22; Urk. iv. 688, 17.
³ Cairo 20543, a 6­7. Sim. Sinai 28, 35. 71; Urk. iv. 994, 16. See too below, n. 11.
⁴ Urk. iv. 68. Sim. Sinai 27; Louvre C 1, 7 (nw).⁵ West. 4, 11­2.
⁶ Cairo 20540. Sim. ib. 20430; BH. 1, 7, 3.
⁷ Cairo 20501 and passim. Sim. Pp. 1, 21 (skf-k); 118 (skf-k); 236 (skf-k).
⁸ Louvre C 1, 4. Sim. Sinai 1, 306 (nwf).
⁹ Cairo 20501. Sim. Urk. iv. 19, 14; 153, 9; 101, 10.
¹⁰ Pirhl/TH. i. 143. Sim. Brit. Mus. 43.
¹¹ Var. ms + direct genitive, Dyn. XI, Pot. § 71.
¹² Acht. p. 32. N + suffix, P. Kah. 11, 12; Pt. 633.
¹³ Cf., however, $\text{int nrf}$ ‘brought to him’ qu. p. 279, n. 28.

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THE RELATIVE FORMS

§ 380. It was seen in § 353 that the Egyptian participles may nearly always be translated into English by what can be described briefly as 'who'-clauses, i.e. relative clauses in which the subject is identical with the antecedent. We have now to consider a class of verb-forms best translated by relative clauses in which there is an expressed subject different from the antecedent. Where these verb-forms occur, the relative word in the English rendering appears as 'whom', 'whose', 'where', and so forth, only not as the nominative 'who' or 'which'. Two typical examples may serve as a concrete basis for the discussion to follow:

\[ \text{sd} \text{mw} \text{ n f s} \text{dmw} \text{ one to whom (lit. to him) judges listen.}\]
\[ \text{km} \text{t n b} \text{w 'f} \text{wnw nfr s} \text{ one whose beauty (lit. her beauty) the souls of Heliopolis created.} \]

The verb-forms here in question are known as the relative forms and at first sight seem peculiar to Egyptian. When the antecedent is masculine, they are often outwardly indistinguishable from the narrative \[ \text{sd} \text{m f} \text{ and } \text{sd} \text{m n f} \text{ forms, though fuller writings showing a gender-ending -w (in one case -y) indicate their independent existence as distinct verb-forms. When the antecedent is feminine, the gender-ending -t is written after the stem to agree with the antecedent. Thus from the immutable verbs we have the forms} \]

\[
\begin{align*}
\text{m. } & \text{sd}(w)f, \text{ very seldom written with -w when the subject is a suffix;} \\
& \text{with nominal subject the writing } \text{sd} \text{mw is not rare.} \\
\text{f. } & \text{sd} \text{m t f, much more rarely written } \text{sd} \text{m n}\text{ or even } \text{sd} \text{m f.} \\
\text{m. } & \text{sd} \text{m(w)n f, only rarely written with -w } \text{sd} \text{m w n f.} \\
\text{f. } & \text{sd} \text{m t n f.}
\end{align*}
\]

If the verb-stem has a determinative, the gender-ending precedes the determinative, except in the unusual feminine forms with \[ \text{ or } \text{, ex. } \text{, where the analogy of the old perfective has evidently influenced the writing.} \]

Thus, so far as the immutable verbs are concerned, only two varieties of relative form can be detected, one resembling narrative \[ \text{sd} \text{m n f} \text{ and the other resembling narrative } \text{sd} \text{m f.} \text{ The mutable verbs show that the latter comprises at least two forms, one with gemination and the other without. Taking now } \text{mr} \text{ ‘love’ as type-verb and quoting only the forms with nominal subject, we obtain:—} \]

Imperfective relative form: \[ \text{mr} \text{rw, also written } \text{r;} \text{ f. } \text{mr r.} \]

Perfective relative form: \[ \text{mr, also written } \text{r;} \text{ f. } \text{mr, also written } \text{r.} \]

The \[ \text{sd} \text{m w n f} \text{ relative form} \text{ : m. } \text{mr(w)n, rarely written } \text{r;} \text{ f. } \text{mr n.} \]

\[ 1 \text{ B. H. i. 26, 155-6.} \]
\[ 2 \text{ Jl. iv. 361.} \]
\[ 3 \text{ See Verbum ii, §§ 737 foll.; Rev. e.g. n.s., ii. 42 foll.; A. Z. 54, 98-103; 59, 65; Some Aspects, 7.} \]

\[ 4 \text{ In the 1st ed. called ‘perfective relative form’, a name now transferred to the foregoing form. The name here preferred stresses the close relationship to the ‘narrative’ } \text{sd} \text{m n f} \text{ form of §§ 67. 412 ff.} \]
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In the first edition of this work the perf. relative form was called the 'perspective relative',⁰ since it often looks forward to action lying in the future. A recent discovery shows that in the early M. K. this form, or one not clearly distinguishable from it, often referred to past action, though later superseded in that function by the 'perfective' relative form. Thus the non-geminating relative form without n is completely parallel in its functions to the 'narrative' perf. $sdm$ (§§ 447, 449) and the name 'perfective' is altogether appropriate.

§ 381. The relative forms as epithets or as nouns.—Like the participles (§ 353), the relative forms can be used either with or without an expressed antecedent, i.e. either as epithets or as nouns. See below, passim.

When the relative form is used as a noun, it may be qualified by the adjective $nU$ 'all', 'every', 'any'.

Exx. $kip$ sy $hr$ ssnt $m$ $nbt$ m $sr$ fumigate her over anything which she smells as roast.¹

$i$r $nU$ mi $wlt$ $nbt$ $hm$ i thou hast done according to all that My Majesty commanded.²

$rdlt$ $nU$ $nbt$ all that he gave to me.³ For the position of $nbt$ after the dative $nU$, see above § 375, Obs.

§ 382. The relative forms with direct semantic object identical with the antecedent.—In this case (true 'whom'-clauses) no resumptive pronoun is ever used.

Exx. $ht$ $nbt$ $ddt$ sr $nb$ $nBs$ $nb$ $r$ $kw$ $ntr$ anything which any official or any commoner places in the temple.⁴

$r$ rh $dit$ i $m$ i $i$ in order to find out what I could put in my mouth.⁵

$tn(w)$ $nU$ $hnt$ $mrt$ $f$ whom he distinguished among his servants.⁶

It is extremely significant that Egyptian does not here write $ddt$ st $sr$, $dit$ st and $tn(w)$ $nU$ $sw$. This absence of the dependent pronoun as object has a remarkable consequence, namely that in the case of the imperfect and perfect relative forms (see the first two examples above) it would be equally possible to regard the verb-form as a passive participle followed by a direct genitive (above, § 379, 2). This becomes still clearer when no adverbial phrase is appended.

Exx. $irw$ $mrt$ $rmt$, $hst$ $ntw$ I did what men love and what the gods praise.⁷ Or, I did what is loved of men and what is praised of the gods.

$tw$ $sn$ $bkw$ $try$ I determined the work I was going to do; or, the work to be done (§ 371) by me.⁸

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⁰ See Gunn, Stud. ch. I.
ⁱ By Clerk, still unpublished.
² See below, §§ 387, 389, 2.
³ § 386, I.
⁴ § 386, II.
⁵ § 386, 9.
⁶ § 386, 9.
⁷ § 386, 10.
⁸ § 386, 9.

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It is obvious that, in particular, the first of these two examples is inseparable, as regards its construction, from mrrw nb-f 'one beloved of his lord' quoted in § 379, 2 as an example of the imperf. pass. part. + direct genitive as subject. In other words, we begin to see that the relative forms originated in an extension of the use of the passive participles.

§ 383. The relative forms with direct semantic object different from the antecedent.—In this case the direct object has naturally to be inserted as grammatical object of the relative form, and, if pronominal, is represented by a dependent pronoun. The word-order is the same as after the narrative verb-forms.

Exx.

mht tw nt Re fnt-f Mst

im-s that balance of Re in which he weighs Right.1

ni hd-k sw hr-s that for which thou punishest him.2 For the masculine gender of hd(w)-k see above § 111.

hssw nb-f $nwtf whose goings his lord praises.3 Or, whose lord praises his goings.

shnt-n mnhw$ f st-f whose efficiency advanced his position.4

rdi-n cr-f r$h-tw-f whom his pen caused to be known.5 Or, whose pen caused him to be known.

ipt nsw nb t ... rdl-tw-f iry(h) n$ ipt every private department of the king .... for which he caused me to do business.6

The article dd-n nb (r.w.s): ink rdi-i ir-tw-f w-k of which (my) lord (l. p. h.) said: I will cause it to be made for thee.7

The important point to be observed here is that the English relative pronoun ('in which', 'for which', 'whose', etc.) is represented in Egyptian by a resumptive pronoun. Save for the presence of the semantic subject and, in the $dmw-n-f relative form, of the n which introduces it, these examples show a very close parallelism to the examples of the passive participle quoted above in § 377.

§ 384. The relative forms from intransitive verbs.—Again, with intransitive verbs a resumptive pronoun must be used to represent the English relative pronoun, and may be, for example, a suffix-pronoun after a preposition or a genitive following a noun.

Exx.

hsw n-f hwmmt m Tmwt at whom the sun-people rejoice in Heliopolis.8

wtt n-f hr-s the road on which it (the statue) came.9

$mw bw nb m $tw-f in whose shadow everyone walks.10
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Note that these examples closely resemble the passive participles quoted in § 376; the only difference, indeed, so far as the imperfective relative form is concerned, is that the semantic subject is here expressed.

§ 385. Omission of the resumptive pronoun.—We saw in § 382 that the resumptive pronoun is regularly absent when the direct semantic object is identical with the antecedent ('whom'-clauses). It may, however, happen that the direct object of the relative form is a dependent verb (ṣdmf or infinitive) and that it is the direct object of this dependent verb which is identical with the antecedent. In such cases the resumptive pronoun is sometimes used for the sake of clearness.

Exx. kwt-nf ir t st r ṭ, ir-n ṭ st r ṭ what he had planned to do (lit. to do it) to me, I did it to him.1

ink ṭw mrrw n ṭr sctn ṭf wi it is I whom the god wishes to preserve, lit. that he should preserve me.2 In this instance the 1st pers. wi is illogically and exceptionally substituted for sw.

Sometimes, on the other hand, the resumptive pronoun is omitted.

Exx. dmt-nf ṭr n ṭm-t;nt Ti-sty the gold which he had caused My Majesty to bring out of Nubia.3 ṭn ṭ here is an active ṣdmf form (§ 448).

w dt-nf ṭr what he had commanded to be done, lit. to do.4 Elsewhere the absence of the resumptive pronoun is common only in association with im in its various meanings; so too after the passive participles, § 378.

Exx. bw wrs ṭw ṭb-ṭ im the place where my heart dwelleth.5

hpt ᵁfrw mrr ᵁw wnm im the offerings whereof the spirits love to eat.6

In this connection we must note an apparent ellipse of the infinitive wnn to be’ after mrr(ī) ‘love’, ‘wish’.

Ex. bw nw n ᵁw ᵁ ᵁy-ī im to any place where I may wish to be.7

§ 386. Origin of the relative forms.—1. Throughout our account of the uses of the relative forms (§§ 381-385), the close analogy to similar uses of the passive participles (§§ 353, 376-378) has everywhere been apparent. Indeed, in the case of the imperfective and the perfective relative forms, the distinction is apt to disappear altogether; it does not matter whether we explain mrrw in mrrw nb f ‘one beloved of his lord’, ‘one whom his lord loves’ (§ 379, 2) as imperfective relative form, or whether we regard it as an imperfective passive participle with the semantic subject nb f in the form of a direct genitive.
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So, too, more complex constructions of the imperfective passive participle may be considered as imperfective relative forms from which subject has been omitted as unessential; \( dd(w) \) \( nf \) \( nbw \) \( n \) \( hswt \) (§ 377, 1, first example) needs only the insertion of \( nbj \) to turn it into a typical example of the imperfective relative form: \( dd(w) \) \( nf \) \( nbj \) \( nbw \) \( n \) \( hswt \) ‘one to whom his master repeatedly gave the gold of favour’. It thus seems evident that the relative forms are simply an extension of the passive participles. Whereas English can only retain the direct semantic object (‘the boy found fault with’), Egyptian feels no difficulty in the simultaneous retention of the semantic subject (‘the boy found-of-his-father-fault-with-him’), and thus obtains an exceedingly compact method of producing the equivalent of an English relative clause (‘the boy whom his father finds fault with’).

This explanation of the relative forms is confirmed by the absence of the resumptive pronoun when that pronoun would be the direct object of the relative form (§ 382); the reason why Egyptian does not say \(*mrrw \) \( sw \) \( nbj \) ‘one whom his lord loves’ is because \( mrrw \) is, in its origin, a passive participle which has inherent in itself the direct semantic object (§ 376, beginning); ‘one who is beloved’ is not \(*mrrw \) \( sw \), but simply \( mrrw \). This point is the corner-stone of the theory of the relative forms here maintained.

There are, however, some good reasons why the relative forms should be classified apart from the passive participles in which they originated. The semantic subject in \( mrrw \) \( nbj \) had to be explained (§ 379, 2) as a direct genitive. But we saw (§ 85) that it is almost impossible to separate a direct genitive from its noun, whereas the subject of the relative form may be readily separated from it in accordance with the rules of word-order given in §§ 27. 66.

Exx. \( mrrt \) \( nb \) \( hr\) all that my soul desires.1
\( ptr \) \( ddt \) \( nb\) what is (it) that my lord says to me? 2
\( bt \) \( nb\) \( nfrt \) \( nt \) \( Tr-ntr \) \( hbst \) \( sn \) \( hmt(t) \) \( r\) every good thing of the Divine Land for which (Thy) Majesty sends them.3

It seems clear that these final extensions of the use of the passive participles can only have come about when the semantic subject had ceased to be felt as a direct genitive, and was now, though doubtless not fully consciously, regarded as a nominative, or as on a par with other nominatives. But this is only another way of saying that these involved constructions with the passive participle had come at last to be felt to contain a quasi-narrative active form, having a nominative as subject and an accusative as direct object; compare above § 301, Obs. 2. It is at the precise moment when the verb-forms in question were first felt as actives instead of as passives that the relative forms became differentiated as separate grammatical entities from the passive participles.

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\( Ann. \) V. 248 gives a var. of the ex. quo p. 299, n. 1 with \( f\)\( st\) in place of \( f\)\( st\). Cf. also the varr. without \( mtr \) qu. in Gunn’s Appendix on \( cht \) \( mtr \) \( Im, \) Stud. p. 32.

1 Urk. iv. 618.
2 Sim. B 261. Sim. BH. i. 26, 155-6, qu. § 380.
3 Urk. iv. 346.

\( ^4 \) See § 83, Obs. for this convenient, though not strictly scientific, terminology.
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2. This conclusion is borne out by the subscriber relative form, which we must take to have originated in the perfective passive participle followed by the preposition *n* ‘to’, ‘for’ (§ 379, 3); for example, *brw sbmwnf* would mean literally ‘the voice heard to him’, and this would subsequently be felt as active just as the Low Latin *ego habeo factum*, containing a passive participle, becomes the active French tense *j'ai fait*. Note that it is the less common type of perfective passive participle having the ending *-w* even in the *zef inf.* (§ 361) which lies at the base of the subscriber relative form, and perhaps this had undergone some shortening, seeing that the ending *-w* is so rarely shown. At all events the preposition has in course of time become detached from its noun and, in cases where the word-order demands, cleaves closely to the verb-form.

Exx. *ipt tn rdtn w(1) hmnf lms* this mission wherein His Majesty placed me.1

*bt nb rdtwn n:1 pyt sn* all the things which my brother gave to me.2 For the masc. relative form here see § 311, 2.

It seems hardly likely that the preposition *n* could have become detached from its noun so long as it preserved intact its prepositional value ‘to’. Its detachment may, therefore, serve as evidence that the verb-form was by this time no longer felt as a passive participle, but rather was interpreted, in combination with the element *-n*, as the quasi-narrative active form which we call the  subscriber relative form.

The decisive proof of the correctness of this view lies, however, in the quite obvious parallelism of the relative forms to the narrative  subscriber and  subscriber forms, the former possessing at least two varieties corresponding respectively to the imperfective and perfective relatives. The active force of the two narrative forms in question is of course undoubted, and this is enough to enable us to ascribe active force also to the corresponding relative forms, although it remains true and certain that these last were derived from passive participles. For further details see below § 387 and, for the relation to the narrative forms, below § 411. This last argument will be better appreciated when the student has mastered the contents of the next two Lessons.

The question now arises as to where the boundary-line between passive participle and relative form is to be set. A necessary condition for every relative form is the presence of the semantic subject. Cases like  subscriber are perhaps best classified as passive participle + direct genitive (§ 379, 2); on the other hand, we have inclined to take the  subscriber expressing parentage as relative forms (p. 279). But when a clause-like appearance is given to the whole phrase by any addition, whether direct object8 or an adverbial phrase, then it is doubtless best to treat the verb-form as a relative form. So too when *nb* ‘every’, ‘all’ separates the verb-form from its subject8, as in the examples quoted § 381.

1 Leyd. V 88, 9.

2 P. Kah. 12, 8. Sim. ii. 11; Urk. iv. 862, 6. 13.

8 The matter is not wholly clear, and in this book the transliterations vacillate between  subscriber,  subscriber and  subscriber. See (e.g.) p. 296.
THE WRITING OF THE RELATIVE FORMS § 386

OBS. For the origin of the narrative $\text{m.n.f}$ form see below § 411, 2, where further considerations bearing upon the origin of the corresponding relative form will be found. For the secondary separation of the agential $m$ in Egyptian from the noun governed by it, compare the Greek verbs compounded with prepositions like καραγοπεῖν. Another evidence of the origin of the $\text{m(w).n.f}$ relative in the perf. pass. part. is afforded by the construction $\text{tmt pw lr(w).n.f}$, the passive of which is $\text{tmt pw try}$ (below § 392); from this it seems likely that $\text{lr(w).n.f}$ is merely the perf. pass. part. try slightly changed and with the agential phrase $n.f$ added to it.

§ 387. The writing of the relative forms.—We have just seen that the boundary-line between the relative forms and the passive participles is precarious and shifting. It will be unnecessary, therefore, to do more than supplement the sections already devoted to the originating passive participles.

1. Imperfective relative form. Generally speaking, the forms are those of the imperf. pass. part. (§ 358). Note, however, that the m. ending -w is very seldom written before the suffixes; exceptions are $\text{ddw.tn}$ 'which you give'; $\text{shw.tn}$ 'which you remember'.2 As regards the feminine, all writings with l or  1 instead of mere -t must in mutable verbs20 be assigned to the perfective relative form, since these endings are never found in company with the gemination. As in the participles, the plur. strokes sometimes accompany feminines used as neuters, ex. $\text{mrmt}$ 'what (X) loves';3 the plurals themselves are indistinguishable from the singulars.

2-lit. Beside usual forms like $\text{ddw}$, $\text{ddt}$ occurs, as a great rarity, a form with prothetic t (§ 272), ex. $\text{iddw}$. For 1st pers. sing. we have an example written $\text{iddw-y}$.7

3ae gem. Forms from 'be' are $\text{wnnw}$, $\text{wnw.tn}$.9

3ae inf. Only geminating forms occur, since forms without gemination are to be assigned to the perfective relative form, see below under 2. Exx. $\text{hkw}$ 'at which rejoice';10 $\text{stt.f}$ 'in which he weighs'.11

anom. 'Give' has $\text{ddw.tn}$ (see above) and 'bring' $\text{innt}$ (fem.),12 i.e. forms in both cases identical with the imperf. pass. part. 'Come' shows forms from both the -i and the -w stem, exx. $\text{lyw}$,13 f. $\text{it}$ and $\text{tw}$,14 var. $\text{tw}$.15

2. Perfective relative form.17 This form is clearly differentiated from the imperf. rel. form by the absence of gemination in the mutable verbs, and from the $\text{sdm.w.n.f}$ rel. form by the absence of the formative -n. Like the latter it is probably derived from the perf. pass. participle. The outstanding problem with regard to it is whether it should be sub-divided into two distinct relative forms, one with past reference,17 the other with future or prospective reference.18 The M. K. examples with past reference show no special ending for m. sing., though two isolated instances from outside our period18a justify us in assuming

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1 $\text{Sim}$. 1, 276; $\text{ddw.tn}$, ib. 289, 292, 298.
2 Turin 1447. Sim. m.plur. $\text{ddw.tn}$, $\text{Ur}$. iv. 654, 8.
3 For this qualification see Add.
4 $\text{Ur}$. iv. 750, 4.
5 $\text{Pears. B}$, 19.
6 $\text{Sin}$. B. 261.
7 Scheen. 3.
8 $\text{SPEIG.-FÖRTN}$. i. 4, 17.
9 $\text{Sim}$. B. 44.
10 Turin 1447.
11 Cairo 20498, a 3,
qu. § 384.
12 LAC. TR. 37, 3,
qu. § 383.
13 $\text{Th. T.S.i}$. 30, 9,
14 Cairo 20539, i. 6.
16 $\text{Sim}$. 1, 234.
17 Louvre C 1, 6;
18 See Gunn, Stud. ch. 1.
18a $\text{Pyr. 1544}$ ($\text{wnw.k}$); $\text{Haremhab 29}$ ($\text{wnw-tw}$).

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the unwritten presence of the ending -w; the f. sing. ending is ḏ -t. It has been maintained that the relative forms with prospective reference had a m. sing. ending ḏ -t and a f. sing. ending ḏ or - ṭ , but the m. sing. examples either are from mutable verbs where ḏ may belong to the stem, or else are doubtfully prospective in meaning. and although a few indisputable early instances of f. sing. ḏ ; ḏ occur, this writing grows much more frequent towards Dyn. XVIII, when there is a far greater chance that it may be a mere graphic variant of ḏ -t, due to the fact that original - ṭ in other verb-forms, i.e. old perfective 2nd masc. and 3rd fem. sing., had already been reduced to -t by loss of ḏ . It is certainly strange that such a form as § 387 1 should often have prospective meaning, no less than the zae inf. 3 mrt; but the great improbability of - ṭ instead of -t as fem. ending of a participle or relative form weights the scale heavily against this supposed peculiarity of the prospective meaning; see too a certain case of the writing -t for - ṭ below § 409. 2a

Provisionally, then, the perfective relative is best regarded as a unity, though the possibility remains that if we had full knowledge of the vocalization, we might find it to conceal two sub-forms like the ‘narrative’ perf. 3dmw to which it is so closely parallel (§§ 447, 449).

If the view taken above be correct, in the immutable verbs the perf. rel. form will be practically indistinguishable from the imperf. rel. Forms from mutable verbs:

2ae gem. 3 w·n·r·k (in) which thou wast .

zae inf. Exx. 3 mry·f ‘which he may wish’; m·s ‘which she may bear’; hnt·k ‘(on) which thou mayst alight’; hs·t ‘that which . . . . will praise’; 3 gmt·f ‘(something) that I found’. Make’ is without r, ex. ir· t what I shall make’; 7 what . . . . had done’. 7a

4ae inf. c whom I plundered’. 7b

anom. ‘Give’ shows the stem as dl, ex. dl‘ what I could put’. 8

3. The 3dmw-n-f relative form. This relative form, like (on our hypothesis) the perfective relative, is derived from the perf. pass. part. (§ 361); but whereas in the perfective relative the semantic subject appears as a direct genitive, here it is mediated by means of the preposition ḏ , see above § 386, 2. In agreement with this origin, the n follows any determinative which the verb-stem may have, while the gender endings precede. There is no gemination.

m. sing. The m. ending -w is but rarely written; exx. shiw·n(l) which I uncovered’; lwr·n ‘which thou hast made’; rdwn ‘which . . . . gave’. 11

f. sing. The f. ends in ḏ -t. When the meaning is neuter, the plural strokes may be used, exx. mst·n·r ‘what I have seen’; 11 wdt·n·f ‘what he has commanded’. 12
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§ 387. The supposed passive of the relative forms.

2ae gem. ??m nitr 'what . . . has seen'.

2ae inf. Exx. ?mk pr(w)n.f 'what he found'; 

§ 388. The supposed passive of the relative forms.

1. Imperfective relative form. This is used in reference to repeated or continuous action, whether in present or past, less certainly in future, time.

Commonest of all are examples which must be translated by the English present. Many of these are either aphorisms or statements of custom.

Exx. ?mn w nm n mpn bl n ?nk what old age does to men is evil in every respect (lit. thing).

§ 389. Tense-distinction in the relative forms.

1. Imperfective relative form. This is used in reference to repeated or continuous action, whether in present or past, less certainly in future, time.

Commonest of all are examples which must be translated by the English present. Many of these are either aphorisms or statements of custom.

Exx. ?mn w nm n mpn bl n ?nk what old age does to men is evil in every respect (lit. thing).
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§

s n k hibw wr n wr a serving man (lit. a man of entering) whom (one) great man sends to (another) great man.¹ The -w in hibw, not ι, might show that this is imperfective, not perfective; but see p. 303, n. 18a

In instances expressing repetition or continuity in the past are difficult to find.

Ex. How shall this land fare without him, ntr pf mnḥ wnnw smd-f ht bsūw that beneficent god fear of whom was throughout the foreign lands?²

2 Sim. B 44-5.

... ...

... ...

... ...

... ...

In honorific epithets, however, there is often a doubt whether one should translate with the English past or present. Egyptian uses the imperfective relative form in either case.

Exx. n fr nfr irr irr wḥ nb tsw ḫ ṭ ṭ ḫ r-f on account of whose utterance the lord of the two lands is (or was) wont to be pleased.³

Examples referring to future time are uncommon and uncertain.⁴

Ex. nfr irr-t ṭ w k good is that which I will do for thee.⁵ The Syrian prince here promises to treat his guest handsomely; a nuance of custom may be implied. But perhaps is to be interpreted as irr-t, see 2 (b) below.

2. Perfective relative form, see above pp. 298, top; 30.3. (a) With past reference.⁶a

Exx. nn cw(u)-i, nn ḫ ṭ (i) ḫ ṭ f there is none whom I plundered, none whose property I seized.⁶b

As the marginal notes show, this early M. K. use is in other texts replaced by the sqmw -nj relative. Only with the two verbs wmn 'be' and hpr 'become' does this use appear to have survived the beginning of Dyn. XII.

Exx. ph-k hwn w+n k imp f m-kib-n sw-n k thou shalt reach the Residence in which thou wast together with thy brethren.⁶d

(b) With future or prospective reference, describing events which either will or else might occur in time relative to the main verb; compare similar future (§ 369, 5) and obligational (§ 371) uses in the perf. pass. part.

Exx. nn gm-k hnt-k hr-s thou wilt not find (anything) whereon thou must rest.⁷

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The šuaty-priest shall hand it (the candle) to my ka-servant after his doing what he has to do with it in the temple. 8

Note that cases with a direct object like the last are very uncommon with the perfective relative. But for them, the very existence of the perf. rel. as distinct from the perf. pass. part. would be doubtful; see p. 302, bottom.

3. The šdmw-ntf relative form. In the large majority of cases this form refers to action regarded as past, i.e. past relatively either to the moment of speaking or to the time of the main verb.

Ex. il. B. 161; nn n htr rlfi(w)-ntf n nn n wcbw these things which I have given to these priests. 1 English present perfect.

Adj. B. 161; wd hmf rslt smm-tw nthw rrlf(w)-ntf itf Imn His Majesty commanded to cause to be recorded the victories which his father Amun had given him 2 English past perfect.

httw trt-n lst-y,r, imy-r hmvw-ntf Hr-df contract which was made by (lit. made to) the prince and overseer of the priests Hdpdjeft. 3 English past tense.

Note that the šdmw-ntf rel. form is found with such verbs as rl, ḫm, and mr whenever they mean, not ‘learn’, ‘ignore’, and ‘love’—notions implying continuity—but ‘know’, ‘not know’, and ‘wish’, these being regarded from the Egyptian standpoint as definite occurrences resulting from ‘having learnt’, ‘failed to learn’, ‘conceived a wish’. So even in reference to the present.

Exx. A ship shall come from home skdw im-s rlfi(w)-ntf sailors being in it whom thou knowest. 4

mrk rlfi(w)-ntf ml hmfi(w)-ntf thou shalt regard him that thou knowest like him that thou knowest not. 5

shml ib Hr m mrt-ntf diverting the heart of Horus with what he wishes. 6

Naturally the same forms are also employed in contexts referring to the past.

Exx. One whom the god distinguished out of millions as a capable man whose name he knew. 7

In this the Majesty of this god did all he wished with her. 8

OBS. For similar uses of rl and ḫm in the old perfective and perf. act. part. see above §§ 320; 367, 2 Obs.

Of considerable interest is an example from the adjectival stem nfr:

r tw hrw nfr-ntf until the day came when it went well with me, i.e. when I died or ended (§ 351). 9
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One is tempted to take  here as the $\sigma\delta m w n f$ rel. form. But examples from the Pyramid texts show that $n i$ was there still a dative, since to $i$ "everything wherewith it goes well with him" (cf. § 141) corresponds with $i m$ before $n +$ noun. So too without dative "the eye of Horus wherewith (one) is powerful". These constructions are analogous to those of the passive participle studied in § 376, though doubtless no passive participles could be formed from the adjective-verbs.

VOCABULARY

\(\text{\textbf{\textit{rs}}} \) pack, envelop, enclose.
\(\text{\textbf{\textit{wr}}} \) (old \text{\textbf{\textit{wr}}}) be weary.
\(\text{\textbf{\textit{hp}}} \) conceal, hide.
\(\text{\textbf{\textit{hn}}} \) present, offer.
\(\text{\textbf{\textit{sn}}} \) (det. also \text{\textbf{\textit{n}}}) surround, encircle.
\(\text{\textbf{\textit{sn}}} \) resent, vent anger on.
\(\text{\textbf{\textit{sd}}} \) recite, read aloud.
\(\text{\textbf{\textit{km}}} \) create.
\(\text{\textbf{\textit{kn}}} \) be brave.
\(\text{\textbf{\textit{tw}}} \) be like, \textit{n} someone.
\(\text{\textbf{\textit{ts}}} \) be missing, absent oneself, \textit{r} from.
\(\text{\textbf{\textit{ds}}} \) set apart; be set apart, private; adj. holy.
\(\text{\textbf{\textit{tw}}} \) heritage, inheritance.
\(\text{\textbf{\textit{ip}}} \) mission, business.
\(\text{\textbf{\textit{imy}} \text{\textit{p}}} \) estate, testament.
\(\text{\textbf{\textit{imty}}} \) revered, honoured.
\(\text{\textbf{\textit{t}}} \) property, belongings.
\(\text{\textbf{\textit{it}}} \) rebel, adversary.
\(\text{\textbf{\textit{wd}}} \) (dett. also \text{\textbf{\textit{n}}}, \text{\textbf{\textit{l}}}) stela.
\(\text{\textbf{\textit{ps}}} \) offering, kind of loaf.
\(\text{\textbf{\textit{mr}}} \) tribute, offerings.
\(\text{\textbf{\textit{nsy}}} \) (?) kingship.
\(\text{\textbf{\textit{ht}}} \) temple.
\(\text{\textbf{\textit{hr}}} \) abbrev. \text{\textbf{\textit{hr}}} ships.
\(\text{\textbf{\textit{hb}}} \) jubilee, sed-festival.
\(\text{\textbf{\textit{hry}}} \) chief, chieftain.
\(\text{\textbf{\textit{sn}}} \) (old \text{\textbf{\textit{sn}}} foundation.
\(\text{\textbf{\textit{sh}}} \) field; countryside.
\(\text{\textbf{\textit{st}}} \) ray.
\(\text{\textbf{\textit{sn}}} \) policing, control, lit. holding in check.
\(\text{\textbf{\textit{tt}}} \) figure, image.
\(\text{\textbf{\textit{tb}}} \) sole; sandal.
\(\text{\textbf{\textit{N}}} \) Nut, the sky-goddess.
EXERCISE XXVI

(a) Reading lesson. Autobiographical text from a stela of Dyn. XII, reproduced here without omissions so as to illustrate the difficulties from which few Egyptian texts are wholly free:

imdy(r) imy-r snw ² Bb, dd (§ 450, 1):

lw tr-n(t) snw n nsw

m hfswt hrt mt kd-sn;

n sp gm-t(w) sp n bik lm,

m tpt tn rdīt-u w(t) hm-an im-s,

n (§ 164) rwd nmk (§ 300) hr ib-f,

šnt(t?) ngyt m Nhkw (?),

m srdw ḫt n nb(t).

ik (§ 312, 3 or § 314, end) m htp r Šmr,

tr-n(t) ḫbt wi r-s.

srw-n(t) tpt(t) n sr-it,

tw(t) čnh·k (§ 323).

ir-wf tmt-pr ⁴ m-hrw trt-n tt-t,

pri grg (§ 322) hr snn-f,

sr-it m st·s,

nn tšt·s,⁵

tšt(t) nb t m st īr (§ 113, 2).

in sr-it snb (§ 373) rū(t) hr ḫd pn;

ir-wf n(t) iw r si kn,

imy-r mšt n pr-nsw,

imhrty Bbd, ṣmr-hrw.

¹ Leyden V 88, published Boeser, ii. 10.
² An abstract from ḫr ‘hold in check’; for the administrative sense see Piehl, III. iii. 77.
³ An unknown land; the nb-bird has here the form of ḫ.
⁴ For two actual tmt-pr ‘testaments’ see P. Kāh. 11. 12.
⁵ Tṭ is more probably perf. pass. part. (§ 394) than infinitive (§ 307).
⁶ This appears to be the son, who, accordingly, bore the same name as his father.

'The honoured one, the officer of policings Beb, he said: I made policings for the king in the upper deserts to their full extent. No fault was ever found in (lit. of) this humble servant in this charge wherein His Majesty placed me, through my seeming to him strong (lit. through being strong on
my part in his heart) while punishing crime (? lit. I punish what is damaged) in Neḥu, in consolidating the possessions of my lord. I returned in peace to Upper Egypt, (after) I had performed that for which I had been sent. I handed over my charge to my son while I was (yet) alive. I made for him a testament in excess of that which my father had made, my house having been established on its foundation, my field(s) being in their place, there being nothing of it gone astray, all my possessions being in their (proper) place. It is my son who made my name live upon this stela; he acted (as) heir for me, as a stout son, the commander of the army of the palace, the honoured one Bebi, justified.'

(6) Translate into English:

(1) I will cause (di-⃗) to be brought to thee ships laden with (ḥr) all the riches of Egypt, as is done (lit. like what is done) for a god who loves men in a distant (wr) land which men do not know. (2) Behold, I have caused thee to know these things which I gave to these priests in exchange for (m-ḥsw, § 178)
that (lit. this) which they had given to me. (3) He who shall hear this shall not say (that) what I have said is exaggeration, but (wpw-hr, § 179) shall say ‘How like her it is!’ (4) Adore ye His Majesty; he is Ré by whose rays one sees. (5) I am one to whom hidden matters (mdt) are said. (6) He went down to the city, without letting it be known (lit. one know) wherefore he had come. (7) Mayest thou allow mine eyes to see the place where my lord dwells (hmsi). (8) As for everyone over whom this spell (r) is read, his name shall be established in the mouth of the living eternally.

LESSON XXVII

SPECIAL USES OF THE PARTICIPLES AND RELATIVE FORMS

§ 390. Absolute use.—Just as the noun (§ 89) and the infinitive (§ 306) may stand alone with the self-sufficiency of an independent sentence in headings, titles, or even in narrative, so too the participles and relative forms.

Exx. ⲫ ⲯ ⲝ ⲣ ⲡ ⲣ Ⲡ ⲝ Ⲣ Ⲥ ⲣ Ⲥ Ⲣ dddt m hm n stb-si (c.w.s.) what was said in the majesty of the palace (l. p. h.).¹ The words spoken follow.

by hr-s, ss nsw 'Imn-ms he who came concerning it, the royal scribe Amenmosé. The whole context is in similar abbreviated style, like the headings in a table of contents; this is not to be taken as a case of nominal predicate with simple juxtaposition (§ 125).

ddt n n: brít what my soul said to me.³ The words spoken follow.

rdt.wf n sn hr-s what he gave to them for it.⁴ There follows a statement of the things given.

It will be seen later (§ 405) that the so-called sdmt-f form, in two of its usages (§§ 402. 406), is probably a passive participle used absolutely.

§ 391. Use of the participles and relative forms to point to the logical predicate.—Since, by definition, the participles display the meaning of verbs as exercised actively by, or passively upon, somebody or something (§ 353), their use is apt to attract the listener’s interest to that somebody or something, the verbal action itself becoming of merely secondary and derivative importance. Thus, in the examples quoted in the last section, the participles and the relative forms direct the listener’s attention to what was said, who came, what was given; in other words, the logical predicate (§ 126) is much more clearly indicated than if these examples had been expressed in the form of ordinary verbal sentences (‘this was said in the palace’, ‘my soul said this’, ‘Amenmosé came’, ‘he gave to them these things’).⁵ The same linguistic device lies at the root of the participial statement studied in § 373, where it is
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just as much the use of the participles as the employment of the emphatic 'in or of the independent pronouns which gives the status of a logical predicate to the grammatical subject. Herein too lies the secret of English 'it is he who does this' with the meaning of 'he does this', French 'c'est lui qui le fait with the meaning of lui le fait.

So too when 'pw is used (§§ 128–30).

Exx. 晞蝇 6th sn 'pw be hold, that is what they do. ¹

imy-r pr wr 'pw shy-k it is the high steward who is mentioned by thee.²

§ 392. The construction 'sdm 'pw ir(w)-n.f and its passive 'sdm 'pw iry.³ — The same principle underlies a mode of narrating events which is much employed in the Middle Kingdom stories. Here it is the action itself which is the centre of interest, and accordingly the action has to appear as a verbal noun, i.e. infinitive, to which are added the words 'pw ir(w)-n.f (sdmw-n.f rel. form) 'it is . . . . which he did' or passively 'pw iry (perf. pass. part.) 'it is . . . . which was done'. The construction is found almost exclusively with verbs of motion.

Exx. ACTIVE. โปรโมงตา ตาส pw ir(w)-n.f r [yr]r then they came for this humble servant. Lit. it was a coming which was done.⁵

PASSIVE (very rare). โปรโมงตา ตาส pw iry r bjk im then they came for this humble servant. Lit. it was a coming which was done.⁵

Other verbs with which this construction occurs exceptionally are chr 'stand up',⁶ hmst 'sit down',⁷ gr 'keep silence',⁸ mst 'give birth'.⁹ Note that ir(w)-n.f and iry have masculine gender whether the infinitive is of masc. or fem. form. These verb-forms are in apposition with 'pw, according to § 130; 'pw 'it' is treated syntactically as a masculine, just as we saw that the neuter pronouns n1 and nn were treated as masculines (§ 111).

§ 393. The emphatic or emphasized participle.—The last two sections have dealt with cases where emphasis rests upon the antecedent of a participle or relative form. It not seldom happens, however, that the stress lies upon the action expressed by these forms, that action constituting a condition or qualification of the meaning of the entire sentence. The same kind of emphasis is found, as we saw in § 96, also with adjectival epithets. As in that case, so too with the participles, the emphasis either is implicit, or else may be made explicit by the use of the m of predication.

Exx. โปรโมงตา ตาส ตาส sr 'pw sr snw w n.f the (true) noble is the noble who is feared.¹⁰ Implicit emphasis.

imy-hut n irr as for the judge who ought to be punished, he is a pattern for the (wrong)-doer.¹¹ Here hsfw n.f (§ 371) is explicitly emphasized by m.
The participles and relative forms in negative universal propositions.—In order to express 'there is none (or no . . . . . . ) who(m) . . . .' the model of the existential sentence with nn wn or simply nn (§§ 108; 144, 4) is used.

Exx.  nn wn rwi chw-r f there is none who can check his arrow.1

nn wn hmt-n f r-sy there is nothing at all which he does not know.2

nn wn imy-r dwt it-ni rmt-f there was no overseer of five whose people I took away.3

I mastered every magical art, nn swnt im hr-t there was nothing thereof which escaped me, lit. passed by me.4

My Majesty perceived that there was not anyone who would do it except thee.5 Note the šdm-ty-fy form.

nn gr rdi-n k mdw-f there is no silent man whom thou hast caused to speak.6

Much more rarely n wn t is used.

Ex. n wn wp st there being no one who discriminated it.7

A strange and interesting case where n wn t is combined with (tw) wn, the tw being omitted according to rule (§ 107, 2), is:

All its statues were broken, n wn wn sfr st there was not existing one who remembered them.8

One instance occurs where tw is found standing before nn wn in order to mark a strong contrast:

I tended it (my city) tw nn wn rdi n-s while there was not one who gave to it (the city).9

The participle after iw wn.—We might expect to find instances of tw wn + participle corresponding to the examples with nn wn quoted in the last section. No actual instance is forthcoming, but there is an indirect one, in which tw is changed into wnn after ir 'if' according to the rule stated in § 150:

ir wnn wn wht(y)f(y) hr-hi-t-k if there be one who shall make investigation before thee.10 Here the šdm-ty-fy form is used.

The participles of wnn as equivalents of the relative adjective.—Just as we found wnt as an occasional substitute for nlt 'that' (§ 187), so too the participles of wnn are sometimes used as equivalents of the relative adjective nty (§ 199); over nty they have the advantage of distinguishing two tenses, so that they can help to define the time and the duration of the facts stated in the equivalents of English relative clauses which they introduce. It
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will be seen that the phrases introduced by the participles of wnn may in every case be paralleled by main clauses beginning with tw, so that, to take a concrete instance, wnn enhw ‘he who is living’ may be legitimately considered as the participial counterpart of twf enhw ‘he is living’ (§ 323).

1. Examples with adverbial predicate; corresponding main clauses with tw, see above § 117.

In one example an entire virtual adverb clause is substituted for a simple adverbial predicate; see above § 215:

He planned to restore mnw wnn w n st hr pdw sn monuments which were no longer standing, lit. which were they-were-not-on-their-feet.

Akin to the above examples is wnnw sdf ht bsswt ‘fear of whom was throughout the foreign lands’ quoted § 389, 1. There, however, wnnw appears to be a relative form rather than a participle, since it is followed by a subject differing from the antecedent; with this view agrees the ending -w, which is usual with the imperf. rel. form, but not with the imperf. act. participle.

2. Examples showing the pseudo-verbal construction; so with tw, § 323.

Exx. sw-n-d mity (for mtw-t) nb wn hr hpr m pr pn I surpassed every peer of mine who had been in authority in this temple.

R-stw these spirits who are wont to go in and out in Rostjaw.

wnt st m hr n rmt that which had been difficult in the sight of men. For the masc. st in spite of fem. wnt see § 511, 4.

hw-t-ntr n nbt Kṣy wnt wšt r fh the temple of the lady of Cusae which had fallen into ruin.

wnnyw nb h nh h (ye) who are living to eternity.

3. Cases where a participle from wnn precedes a narrative verb are of extreme rarity.

Ex. His Majesty has given command . . . . . . . so as to look after the standard-bearer Nebamün, wn ph-n-f intw twf hr sma Pr-ṣi (ṣ. w. s.) who has reached old age serving Pharaoh (l. p. h.).

Wn ph-n-f here evidently serves as the past participle of the compound narrative verb-form tw ph-n-f (§ 68). For this and other analogous developments see below §§ 402. 469–475, especially § 474, 3.
§ 397. Negation of the participles, *ṣdqmy-fy* form and relative forms.—For this purpose use is made of the negative verb ʿān tm (§ 342), which itself assumes the required verbal form, being followed by the negatival complement (§ 341) or sometimes, from Dyn. XVIII on, by the infinitive (§ 344).

1. Negation of the participles. The imperfective and perfective active participles of *tm* are indistinguishable.

Exx. 1 — n b sḥpr nbf m *ṣdm* m *tm* *ṣdm* it is the heart which educates its lord as one who hearkens or as one who does not hearken. 1 *Tm* is probably imperf. act. part., though since the perf. is also used in epithets (§ 367) we cannot be quite sure of the tense.

| mdt mst, tmt swv | new language which has never (yet) occurred (lit. passed). 2 |

In the passive, the imperfective participle *tm* is distinguished from the perfective *tmːm* (§ 360).

Exx. *tm* hnn wdt-mdwːf one whose command is not interfered with. 3 Lit. being finished with the disturbing his command; *wdt-mdw* is object of the negatival complement, which is always active.

| tmːt bs wr-mnw hrːs | a thing into which the chief of seers (title of the high-priest of Heliopolis) has not been initiated. 5 |

Lit. (a thing) having been finished with the introducing the chief of seers (object of *bs(ːw)*) upon it. For the construction see too § 377.

2. Negation of the *ṣdqmy-fy* form.

Ex. 1 — n b sḥpr fhtyːfy sv, tmt(ːy)ːf(ːy) chs hrf now as for him who shall lose it (this boundary) and shall not fight on behalf of it. 6

3. Negation of the relative forms.

Ex. 1 — n st nbt tmtːnːt(ː) ir mnrw ːmːs there was not any place in which I did not make monuments. 7

Obs. The beginner must realize that the constructions of § 394 do not constitute negations of the verbal notion itself. What they negate is the existence of a person or thing described by the help of a participle or a relative form.

§ 398. The participles and relative forms in comparisons.—Egyptian differs from English in its tendency to focus comparison upon some specific thing, rather than upon an action, so far as this is possible. The participles and relative forms are very useful for this purpose, since they always describe somebody or something, and this may be the thing compared.
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Exx. There was made a garden for me ............... mi ivrįt n smr tpy as is done (lit. like what is done) for a foremost Companion.¹

It (i.e. this book) has come (to an end) mi gmyt m ss as it was found (lit. like what was found) in writing.²

Then that ship arrived mi srt-nyf bnt as he had (lit. like what he had) foretold beforehand.³

The use above illustrated overlaps with the other in which a šdm·n·f form is employed, see above § 170.

§ 399. The participles in virtual indirect questions.—The participles may be employed in Egyptian where Latin or Greek would show an indirect question.

Exx. n rḥ·t in w ḫst tn I do not know who (lit. him who) brought me to this country.⁵

Do you know ḫyt P n ḫr ḫ·s wherefore (the town) Pe was given to Horus? Lit. that given Pe to Horus on account of it.⁶

§ 400. The participles and relative forms as predicate in relative clauses with ntt.—The following examples are exceptional:

I cause you to know m ntt wdtl hr·t about that which has been commanded to me. Lit. (something) out of that which is what has been commanded to me.

I make eternity clear in your sight m ntt mrt·1 it·t according as my father wishes. Lit. according to that which is what my father has desired.

Ntt seems entirely superfluous in these examples. As they stand, it appears necessary to take wdtl and mrt·n it·t as directly juxtaposed (§ 125, end) predicates to ntt.

THE ŠDMT·F FORM

§ 401. Its three uses.—Under the name of the šdm·t·f form⁹ we shall deal with a verb-form which is partly verbal and partly nominal, and the characteristic feature of which is a formative ω t appended immediately to the verb-stem. The šdm·t·f form has three uses: A, after ω n ‘not’, chiefly with the meaning ‘he has (or had) not yet heard’; B, as a narrative tense (rather doubtful); C, after prepositions, ex. r šdm·t·f ‘until he has heard’. These uses will be treated separately, since it is not quite certain that the šdm·t·f form has identical origin in all three cases.
§ 402. A. The construction $\text{i\text{-}f} \text{ n} \ s\text{dm\text{-}f}$.—This construction is particularly common as a virtual adverb clause with the meaning 'before he has (had) .... ...', lit. 'he has (had) not (yet) .... ...'

Exx. $\text{m grg dsw n i\text{-}f}$ provide not for to-morrow before it has come.\(^2\) English present perfect.

I am sorry for her children ....... $\text{mrw hr n Hnty n nht-sn}$ who saw the face of the Crocodile-god before they lived (or had lived).\(^3\) English past tense or past perfect tense.

Behold, convulsions (?) occurred $\text{tw\text{-}i m-hmt\text{-}k, n sdm\text{-}t stny sw(i)\text{\text{-}i} n-k, n hmst\text{-}t hnt\text{-}k}$ when I was without thee, before the courtiers had heard that I was handing over to thee, before I had sat (enthroned) together with thee.\(^4\) English past perfect.

In spite of its common use illustrated above, $\text{n sdm\text{-}f}$ is not to be regarded as essentially subordinate in meaning. This seems indicated by sporadic examples after $\text{tw}$, after $\text{ist}$, and after the relative adjective $\text{nty}$, all of these being elsewhere regularly prefixed to constructions having the form of main clauses.

Exx. $\text{tw n mrt ir\text{-}f}$ now his eye had not yet been ill.\(^5\)

I was one of those worms which the Unique Lord created $\text{ist n hpr\text{-}t 3st}$ (when) Isis had not yet come into existence.\(^6\)

$\text{m hsw n ntt n hpr\text{-}t}$ do not rejoice over what has not (yet) happened.\(^7\)

The omission of the subject seen in the last example is found elsewhere in cases where the context makes its expression superfluous.

Ex. $\text{sr\text{-}sn dr n i\text{-}t, nstny n hpr\text{-}t}$. they could foretell a storm before (it) came, and a tempest before it happened.\(^8\)

After a preposition, $\text{tw n sdm\text{-}f}$ becomes $\text{wn n sdm\text{-}f}$; cf. above § 157, 1.

Ex. That is Re\text{t}'s beginning to reign as king $\text{m wn n hpr\text{-}t stsw Sw}$ when the supports of Shu had not (yet) come into existence.\(^9\)

Only very rarely is the temporal significance 'not yet', 'before' absent. In one case we must probably translate as a virtual clause of circumstance, not of time.

He sacked the town of Kadesh, $\text{n ist\text{-}i r bw hry\text{-}f}$ without my swerving from the place where he was.\(^10\)

Under this head, too, it seems necessary\(^11\) to place the phrase $\text{n wnt}$ 'there is (was) not', which has been discussed and illustrated in §§ 108; 109; 115; 120; 188, 2; 394. No examples seem to be forthcoming where $\text{n wnt}$ means 'before there was', 'there was not yet', but this is not the only point in which $\text{wnt}$ differs from other verbs.
§ 403. Forms of the verb in the construction \( - \text{d} \text{t} \text{f} \) n šdmt-f.—

In the immutable verbs the formative \( t \) is simply added to the stem; in the text and notes of the preceding section examples have been quoted from the 2-lit. verbs \( sby \), \( rby \), \( mkr \) and from the 3-lit. verbs \( rnyh \), \( hpr \), \( sdn \).

The following forms are found from the mutable verbs; note that in the 3ae inf., 4ae inf., and anom. verbs the šdmt-f form has the appearance of the infinitive.

2ae gem. Possibly \( n\text{-}\dot{\text{m}}\text{-}t \text{-}\text{hnt} \cdot k \) ‘thou hast heeded’.1 For \( \text{wnt} \) see § 402.

3ae inf. Exx. \( n\text{-}\dot{\text{m}}\text{-}\text{n} \cdot \text{rt} \cdot \text{i} \) ‘I had come forth’; \( n\text{-}\dot{\text{m}}\text{-}\text{t} \cdot \text{t} \cdot \text{i} \) ‘I swerved’.

‘Make’ shows \( n\text{-}\dot{\text{m}}\text{-} \text{rt} \cdot \text{i} \) ‘I made’.4

4ae inf. \( n\text{-}\dot{\text{m}}\text{-} \text{hmst} \cdot \text{i} \) ‘I had sat’.

anom. ‘Come’ has \( n\text{-}\dot{\text{m}}\text{-} \text{ltf} \cdot \), \( n\text{-}\dot{\text{m}}\text{-} \text{it} \).

§ 404. The passive of \( - \text{d} \text{t} \text{f} \) n šdmt-f.—When the construction n šdmt-f has passive meaning, the verb-form assumes the appearance of the fem. perf. pass. part.

Exx. \( b\text{pr} \cdot n \cdot \text{i} \), \( n\text{-} \text{myst} \cdot k\text{rw} \), \( n\text{-} \text{iryt} \text{idwt} (?) \).

I came into existence when bulls had not yet been born, and cows had not yet been made.

\( b\text{pr} \cdot n\text{-} \text{rfn} \cdot \text{f} \), \( n\text{-} \text{rdt} \text{(read} \text{rdt}) \) ‘his name came into existence before the cedar had grown, before the acacia had been born, before the copper had been created in its mountain-deserts.10

Examples with pronominal subject are rare, ex. \( \text{mk} \text{rk} \text{s(y)} \text{hr} \) \( \text{whrt} \text{n} \) šdyt-s behold, it is (still) in dock, not (yet) having been removed.10a

The verb-forms in question are:

3-lit. \( \text{wnt} \) (for \( \text{wnt} \)) ‘had been begotten’;11 \( \text{spk} \) doubtless corrupt for \( \text{spkt} \) ‘had been lassoed’;12 \( \text{km(s)y} \text{t} \cdot \text{hmst} (?) \) ‘had been created’.13

3ae inf. \( \text{wpt} \cdot \text{wpt} \) ‘had been divided’;14 \( \text{mst} \cdot \text{mst} \text{(mst)} \) ‘had been born’; \( \text{iryt} \cdot \text{iryt} \) ‘had been made’.

anom. \( \text{rdyt} \cdot \text{rdyt} \) ‘(it) has been allowed’.19

OBS. When the verb is in its abbreviated form, the question arises as to whether the passive of šdmt-f is not to be understood.

§ 405. Origin of the verb-form in \( - \text{d} \text{t} \text{f} \) n šdmt-f.—That the šdmt-f form cannot have originated in the infinitive, as was formerly supposed, seems evident from the number of examples which have been found from 2-lit. and 3-lit. verbs, i.e. from strong verbs with masculine infinitives. The discovery of the passive counterpart n šdmt (§ 404) prompts the conjecture that šdmt-f was
participial in its origin, since both the outward form and the passive meaning of such examples as \( n \text{ msyt} \) and \( n \text{ tiry} \) appear to identify the verbs here as feminine perfective passive participles. The question thus arises: from which participle must the active \( sdmf \) be derived?

This problem is best approached through a consideration of the passive counterpart just mentioned. If \( \text{tiry} \) in \( n \text{ tiry} \) is or originated in the perf. pass. participle which it appears to be, its original meaning will have been ‘that having been made’ or ‘that which has been made’. But there are good grounds for thinking that such meaning could have developed into ‘the having been made’, ‘(the fact) that . . . has (or had) been made’, compare the transition from ‘that which’ into ‘(the fact) that’ in \( n \text{ nlt} \) and \( n \text{ wnt} \) (§§ 233. 237), in the Hebrew \( \text{mr} \), the Greek \( \varepsilon \), the Latin \( \text{quod} \), the Italian \( \text{che} \), and the French \( \text{que} \). On this basis \( n \text{ tiry} \) would signify ‘not (is) that . . . has (or had) been made’, the construction resembling that of \( n \text{ (more rarely } n \text{ ) } + \text{ infinitive (§ 307); for the use of } n \text{ rather than } n \text{ the analogy of } n \text{ sdmf ‘he has not heard’ (§§ 105. 455) and of several other forms of the suffix conjugation (§ 410) may have been at work.}

In the case of the active \( n \text{ sdmf} \) there is the difference that the originating \( sdmf \) must have been a relative form; ‘that which he has (or had) heard’ will have passed into ‘the fact that he has (or had) heard’, the prefixed \( n \) again signifying ‘not (is)’. The objection which might until recently have been raised, namely that the forms in \( n \text{ sdmf} \) are those of a relative form\(^1\) having only prospective meaning, is now disposed of by the discovery that this form or one very much like it early often had past meaning (§ 389, 2: the Perfective Relative form). Now the relative forms have been seen to have evolved out of passive participles (§ 386); it would follow that the same perf. pass. part. gave rise both to the active \( n \text{ sdmf} \) and to its passive counterpart, the former having originated in ‘not (is) the having been heard of (i.e. by) him’. To this hypothesis there is no serious obstacle, since we shall adduce cogent arguments to prove that both the active \( sdmf \) (§ 411, 1) and the passive \( sdmf \) (§ 421) were derived from passive participles; see especially the last paragraph of § 421.

An alternative theory\(^2\) has, however, been put forward connecting the verb-forms in \( n \text{ sdmf} \) and its passive counterpart with the so-called ‘complementary infinitive’ (§ 298, OBS.), from which various feminine active forms like \( \text{f wbn} \) ‘a rising’ occur, together with at least one passive form \( n \text{ msyt} \) ‘a being-born’. This theory does not necessarily contradict our own hypothesis; for these feminine ‘complementary infinitives’ may themselves be derived from fem. pass. participles, as indeed is highly probable in the case of the passive \( msyt \).

\[^1\] The Prospective Relative form of § 389, 2 in the 1st ed.
§ 406. B. The narrative šdmt-f form.—Whereas the šdmt-f form after the negative n is a well-authenticated and clearly differentiated verb-form, such is not the case with that šdmt-f form which occasionally takes the place of šdm-n-f in narrative. Only one example has been quoted from an immutable verb, namely šikt in

\[\text{šikt-i hrm wnt n mnnt} (\text{when}) \text{ I had lifted up my heart and collected my members, I heard the sound of the lowing of herds.}^1\]

The reading šikt has been doubted on palaeographical grounds,^2 but seems probable. In all other examples that have been quoted, however, the supposed narrative šdmt-f form might well be the infinitive; the verbs in question are šikt-i,^3 wpt,^4 PRT-i,^5 rdtt-f^6 and rdtt-i,^7 var. šdlt-i,^8 besides šltw,^9 which might be šdm-n-f form as well as infinitive; see below § 447. That the infinitive can be employed in virtual narrative seems proved by the examples quoted in § 306, 2, in some of which forms in t from zae inf. or anom. verbs alternate with forms without t from 3-lit. verbs. Nevertheless, when forms in t are in close association with šdm-n-f forms, it is legitimate to question whether we have not to do with affirmative examples of šdmt-f in narrative.

Note that even in texts where the suffix 1st sing. šikt-i is ordinarily written, this is omitted if the reflexive dependent pronoun šikt wi follows. Ex. šikt-i wi I placed myself'.^10 Cf. below § 412.

In a few passages besides that quoted above the supposed šdmt-f form either must or may be translated as a virtual clause of time.

Exx. šikt-i ti, šbpr-n-f h.t (when) I had taken a firestick, I created fire.^11

\[\text{hr ht-i r dw n-f ntr, th-n dd-n-f n-i it happened, (when) I had placed myself on my belly to thank him, thereupon he said to me.}^14\]

Occasionally, however, it seems possible or necessary to render as a main clause.

Ex. šikt-i šm.t m hntyt I made a departure southward.^15

§ 407. C. The šdmt-f form after prepositions.—This, at all events, is a genuine use of the šdmt-f form, since examples are found from various immutable verbs where no alternative explanation seems possible. A doubt occurs, however, in the zae inf. and anom., where the verb-form is indistinguishable from the infinitive. Nor is it altogether certain that the šdmt-f as used in this construction is identical with the šdmt-f of the negative n šdmt-f
THE $\textsc{sdmt}$-$f$ FORM AFTER PREPOSITIONS § 407

($\S\S$ 402-5), since here no passive examples like those of $\S$ 404 can be quoted to prove the participial origin. There is, however, considerable likelihood that the $\textsc{sdmt}$-$f$ form is identical in all its uses.

The problem is to discern any difference between the construction prep. + $\textsc{sdmt}$-$f$ form and the constructions prep. + $\textsc{sim}$-$m$-$f$ (§ 155) or $\textsc{sim}$-$m$-$n$-$f$ (§ 156) form. In all certain examples the time of the action appears to be relatively past, i.e. anterior to the time of the main verb, agreeing with the origin proposed for the $\textsc{sdmt}$-$f$ form in $\S$ 405. It seems by no means unlikely that this common employment after prepositions is the reason for the comparative rarity of the $\textsc{sim}$-$m$-$n$-$f$ form in this use.

1. Quite certain examples, i.e. examples from immutable verbs, have been found only with the prepositions $\leftarrow \text{r}$ 'until' and $\downarrow \text{dr}$ 'since', 'from the moment that', but also 'before', 'until'.

Exx. A torch shall be lighted for thee in the night $\leftarrow \text{wnt}$ $\text{sw}$ $\text{hr}$ $\text{snbt}$-$k$ until the sun has arisen over thy breast. The main verb refers to the future.

$\text{m}$ $\text{mdw}$ $\text{nF}$ $\text{r}$ $\text{ist}$-$f$ do not speak to him until he has invited. The main verb is a command.

Brewing was done in my presence $\leftarrow \text{m}$ $\text{pi}$-$t$-$i$ $\text{dmt}$ $\text{n}$ $\text{Itw}$ until I reached (or had reached) the town of Itu. In past narrative.

$\text{wry}$-$f$ I have been (lit. am or was) in this land under his command until death overtook him, lit. happened upon his hands.

2. The use after $\downarrow \text{m}$ 'when', $\downarrow \text{m}$-$\text{ht}$ 'after', $\downarrow \text{hft}$ 'when' and $\downarrow \text{mi}$ 'like', 'according as' is more doubtful, since instances are forthcoming only from $\text{zae}$ inf. and anom. verbs. There is nothing to prevent such instances being interpreted as infinitives (see §§ 301, 304), though again there is no positive evidence in favour of this view. The analogy of $\text{r}$ and $\text{dr}$ favours a provisional classification under the heading of the $\textsc{sdmt}$-$f$ form.

Exx. $\text{m}$ $\text{msn}$-$l$-$f$ $\text{sw}$ but when his son (had) gone down into his place ...... I served him.

I filled his temple ...... when My Majesty came ...... on the first occasion of victory ...... $\text{m}$ $\text{rdit}$-$f$ $\text{n}$-$i$ $\text{hiswt}$ $\text{nb}$ $\text{nt}$ $\text{Djh}$-$y$ when he gave (or had given) me all the lands of Djahi.

His Majesty commanded to dig this canal, $\text{m}$-$\text{ht}$ $\text{gmt}$-$f$ $\text{sw}$ $\text{dbw}$ $\text{m}$ $\text{tnrw}$ after he had found it blocked with stones.

My Majesty established a feast ...... $\text{hft}$ $\text{lt}$ $\text{hmt}$-$i$ $\text{m}$ $\text{wdyt}$ $\text{tpt}$ $\text{nt}$ $\text{nht}$ when My Majesty returned from the first campaign of victory.

$^6$ See JUNKER, Giza III, 93.

$^1$ Urk. iv. 117, 4; 148, 14; 499, 10. Sim. Sh. S. 118 (kmt-$k$); P. Ksh. 5, 25, 29 (swnt-$k$); Sint 1, 278, 308 (pht-$n$). In present time, LAC. TR, 21, 33 (hit-$k$); AZ. 64, 113 (hbrp).

$^2$ Pr. 136, Sim. ib. 87 (wnf), qu. § 215; 453 (sdmt-$k$). In a wish, possibly Westc. 11, 16 (twnt-$n$).

$^3$ Sim. B 247, Sim. Ann. 37, Pl. II, 25 (hbrp); also possibly PSBA. 18, 202, 9 (twnt).

$^4$ Urk. iv. 405. Sim. from $\text{zae}$ inf. verbs, 'since', 'AZ. 47, 91, 3 (prf$-$f$); Urk. iv. 386, 2 (prf$-$f$); 1073, 10 (prf$-$f$); 'before', BUDGE, 208, 1 (dtt-$k$).


$^6$ Urk. iv. 767. Sim. ib. 591, 12 (rdlt-$f$).

$^7$ Urk. iv. 814=90. Sim. ib. 751, 2 (gmt); 745, 12 (lt).

$^8$ Urk. iv. 740. Sim. ib. 698, 16; 741, 5; 767, 3 (lt).
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The hands of Isis are over this child \( \text{mi rdt-s} \) \( \text{mi} \) \( \text{rdt-s} \) \( \text{rwy-sy} \) \( \text{hr} \) \( s' \) \( s \) \( Hr \) even as she placed her hands over her son Horus.\(^1\)

\( \text{ih dlt-tw} \) \( n-r \) \( \text{mts} \) \( \text{mi} \) \( \text{irt-t-s} \) \( \text{sy} \) therefore justice shall be given to me, according as I have done it.\(^2\)

§ 408. Negation of the \( \text{tgmt-f} \) form after prepositions.—An example of the negative verb \( \text{tm} \) in the \( \text{tgmt-f} \) form can be quoted.

Deal with him privately \( \text{r tmt-k} \) \( \mu \) \( \text{hr-t-f} \) until thou art not troubled about his condition.\(^3\)

§ 409. Forms of the \( \text{tgmt-f} \) form after prepositions.—In the text or notes of the last two sections examples have been quoted from the following immutable verbs: \( \text{ph} \), \( \text{km} \), \( \text{tm} \) (\( \text{2-lit} \)); \( \text{ls} \), \( \text{wbn} \), \( \text{lpr} \), \( \text{snb} \), \( \text{sgm} \) (\( \text{3-lit} \)). To these must be added an example of \( \text{dl} \) written \( \text{r dlt-f} \) ‘until he has said’;\(^4\) the writing of \( \text{tl} \) for \( t \) in a MS. of Dyn. XVII is of importance for the view of the perfective relative form adopted above § 387.\(^2\).

In the case of some mutable verbs there arises the possibility, as we have seen, that the supposed \( \text{tgmt-f} \) form might be the infinitive. The following exx. will suffice to illustrate the various verbal classes; for further details see the notes of § 407. The preposition is added in brackets after each form quoted.

\[ \text{2ae gem.} \quad \text{wnt} \quad \text{has been} (r).\(^5\) \]

\[ \text{3ae inf.} \quad \text{prt-t} \quad \text{I went forth} (dr); \quad \text{gm-t-f} \quad \text{he had found} (m-hï); \quad \text{irt-t} \quad \text{I have done} (mi).\(^6\) \]

\[ \text{caus.} \text{2-lit.} \quad \text{smnt-s} \quad \text{she established} (mi).\(^7\) \]

\[ \text{anom.} \quad \text{Give} \quad \text{has} \quad \text{rdt-f} (m, mi)\(^10\) \text{and} \quad \text{dl} \text{t-f} (mi)\(^11\) \quad \text{From ‘come’ there are both} \quad \text{tl} (m, m-hï, hï)\(^12\) \text{and} \quad \text{tw} (r, mi);\(^13\) \quad \text{but the latter might be either infinitive or} \text{tgmt-f}; \quad \text{see § 448.} \]

VOCABULARY

\[ \text{mï} \quad \text{mix, compound, hr with.} \]

\[ \text{wnt} \quad \text{wt bandage, bind.} \]

\[ \text{prt-t} \quad \text{proceed.} \]

\[ \text{hnn} \quad \text{assent to; attend to.} \]

\[ \text{hr} \quad \text{fall; caus. sbr overthrow.} \]

\[ \text{skî} \quad \text{destroy; empty out.} \]

\[ \text{ku} \quad \text{complete, be complete.} \]

\[ \text{gfn} \quad \text{rebuff; gfnw rebuff (n.)} \]

\[ \text{ttk} \quad \text{attack.} \]

\[ \text{tni} \quad \text{distinguish.} \]

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I

mishap, harm.

pr-hd treasury (lit. white house).

msyt supper, evening meal.

mstj a liquid of some sort.

skd sailor, traveller.

Vocab.

krr bread or cake of some kind.

knn poor man.

krsw coffin.

Ftnw Syrians; hence ‘Phoenicians’, Gk. φοινικες.1

1 Festchrift für F. Hommel, Leipzig, 1917–8, i. 305–32.

EXERCISE XXVII

(a) Reading lesson; extract from the book of precepts purporting to have been written by the vizier Ptahhotpe in the reign of Asos (Dyn. V):1

tr wnn:k ($§ 150) m sprw n.f,
hr ($§ 40, 2) sdm:k n dd ($§ 511, 4) sprw.
m ($§ 340) gfn sw,
r skf ht.f,
rr dd1(f) ($§ 409) itt-n.f hr.s.
hr sprw hnn ($§ 303) lsrw.
r kw1(t) ($§ 462),
hr sw ir sprw nb.
tr irr gfnw m sprw,
tw dd-tw ($§ 462),
tsw tr m ($§ 495) tr f ($§ 463) st ?

1 P. 264–74, with some omissions.
2 The manuscript, dating from the Eighteenth Dynasty, divides off connected groups of words by means of red ‘verse-points’, so called because they are commonest in poetical texts. 3 This sign is cancelled in red.

‘If thou art one to whom petition is made, listen quietly to what the petitioner says (lit. let thy hearing to the speech of the petitioner be quiet). Rebuff him not until he has poured out his heart (lit. body), until he has said that for which he came. A petitioner had rather (lit. likes) that his words should be attended to than that (the thing) for which he came should be accomplished; he rejoices thereat more than any (other) petitioner. As for one who deals (lit. makes) a rebuff to (lit. with) a petitioner, people say, To what purpose, pray, does he do it?’
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(b) Translate into English:

(1) She whom he had never seen is (now) possessor (fem.) of his property. He who had not made for himself a coffin is (now) possessor of a treasury.

(2) A departure was made from this place at time of supper.

(3) All this happened by my hand (r) (even) as he had commanded.

(4) There is no poor man for whom the like has been done.

(5) Thou art Atum who came into existence by himself, before the plans of the gods had been made.

(6) Beware lest thou say, I do not know why this has been done (give two alternative renderings of this sentence).

(7) (That) happened to (r) which no thought (ib) had been given.

(8) They did it before order (wdt-mdw) was given (lit. made) to them.

(c) Write in hieroglyphs:

(1) Prescription from a medical papyrus.

§ 410. Under the name of suffix conjugation are to be understood those really verbal or ‘narrative’ (§ 297, 3) verb-forms, like the $\text{sdw}$ and $\text{sdw-nw}$ forms, in which the subject, if pronominal, is denoted by a suffix-pronoun following the verb-stem and whatever flexional elements may be added to the verb-stem. As such, the suffix conjugation is opposed (1) to the ‘old perfective’ (Lesson XXII), an originally narrative verb-form akin to the perfect of the Semitic languages, (2) to the adjectival verb-forms of the same type as the suffix conjugation, i.e. the ‘relative forms’ of §§ 380 foll., and (3) to the partly nominal, partly verbal $\text{sdmt}$ form studied in the last Lesson (§§ 401–9).
The following forms will have to be considered:

1. The $\text{sdmf}$ form, see above §§ 39-40, below § 411, and Lessons XXX-XXXI. Two and probably more varieties existed, which are indistinguishable in the immutable verbs and only with difficulty distinguishable in the mutable verbs. We can, however, definitely discern (a) a perfective form without gemination, and (b) an imperfective form showing gemination in certain verb-classes.

2. The passive $\text{sdmf}$ form, see below §§ 419-24.

3. The $\text{sdmmf}$ form, an almost obsolete form with passive meaning; see below §§ 425-6.

4. The $\text{sdmwf}$ form, see above § 67 and below §§ 412-8.

5. The $\text{sdmtnf}$ form, see below §§ 427-9.

6. The $\text{sdmhrf}$ form, see below §§ 427; 430-2.

7. The $\text{sdmrkf}$ form, see below §§ 427; 433-5.

Passives of all these forms except 2 and 3, which are passive from the outset, may be made by the insertion of the indefinite pronoun (§ 47) $\sim \cdot \text{tw}$, var. $\sim \cdot t(w)$, after the verb-form with its formative element. The formative element ($n$, $in$, $hr$, $kt$) and the passive ending are dependent upon the verb-stem to the extent that they are inseparable from it; but they show a certain independence in that they regularly follow any determinative which the verb-stem may possess, exx. $\sim \cdot \text{tw} \cdot m(w)\text{dw-nf}" \text{he spoke}^1$; $\sim \cdot \text{tw} \cdot dgg\cdot t(w)" \text{he is looked upon}^2$; $\sim \cdot \text{tw} \cdot \text{ms-in-sn}" \text{they brought}^3$; $\sim \cdot \text{tw} \cdot \text{sd-hr-tw}f" \text{it shall be removed}^4$. The sole exception to this rule is in the $\text{sdmf}$ form when the passive ending has the abbreviated writing $\sim \cdot t(w)$; in this case it is more often than not written before the determinative, ex. $\sim \cdot \text{tw} \cdot \text{surt-t(w)w}f" \text{it is drunk}^5$; though forms like $\sim \cdot \text{tw} \cdot \text{ms-t(w)w}f" \text{he is born}^6$ also appear; cf. $\sim \cdot t$ before the determinative in the ending $\sim \cdot t(t)$ of the old perfective (§ 309).

If the subject is a suffix, this is inseparable from the verb-form and follows the determinative. If, on the contrary, the subject is a noun, this may, under certain conditions already studied (§ 66), be separated from the verb-form.

Exx. $\sim \cdot \text{tw} \cdot \text{m(w)d-w-nf}" \text{then came this peasant}^7$; $\sim \cdot \text{tw} \cdot \text{bav w-k hb t}f" \text{there is made for thee a great feast}^8$.

We shall see later (§ 486) that impersonal uses, i.e. cases where the subject is omitted, are far from rare, and this applies alike to the active forms of the suffix conjugation and to the passive $\text{sdmf}$ (§ 422). It is perhaps better, however, to describe such examples as $\sim \cdot \text{tw} \cdot \text{ns-n-tw}f" \text{one called}^9$, 'a summons was made', as actives with the indefinite pronoun as subject, than as impersonal passives, though either description is defensible.

The general rules given above must be noted once and for all, as they cannot be repeated in treating of each separate form.
§ 411

§ 411. The origin of the *ṣdm·f* and *ṣdm·nf* forms.—It will pave the way for the account to be given of the suffix conjugation if the origin of its two commonest varieties be discussed by way of preface.

1. As regards the *ṣdm·f* form, an often held theory\(^1\) supposes this to be ultimately a sentence composed of active participle + pronominal or nominal subject; the whole would thus mean ‘he is (or was) one hearing’. To this theory there are serious objections. We have already seen that ‘he is one hearing’ can be expressed in Egyptian either as *ntf ṣdm* (§ 373) or else as *ṣdm ṣw* (§ 374); it seems gratuitous to postulate a third method. The proposal is to consider *ṣdm·f* as a sentence of the same type as *ṣdm ṣw*, it being conjectured that the suffix-pronouns are merely worn-down dependent pronouns. This view of the suffix-pronouns may indeed be true in the last resort, but the differentiation of function between dependent pronouns and suffixes probably lies much farther back than the origin of the suffix conjugation, if this, as is supposed with great probability, supplanted an earlier kind of conjugation of which the old perfective is the last survival.

Much more serious, however, is the objection arising from the comparison of the ordinary narrative *ṣdm·f* and *ṣdm·nf* forms with the corresponding relative forms. Since the discovery of the perfective, i.e. non-geminating, relative form it has become possible to construct a most striking table of parallelisms.

<table>
<thead>
<tr>
<th>RELATIVE FORMS</th>
<th>NARRATIVE FORMS</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mr(w)jf</em>, imperfective (§ 387, 1)</td>
<td><em>mrjf</em></td>
</tr>
<tr>
<td><em>mrjf</em> and <em>mrfyf</em>, perfective (§ 387, 2)</td>
<td><em>mrjf</em>, also <em>mrfyf</em></td>
</tr>
<tr>
<td><em>mr(w)jnf</em> (^2) (§ 387, 3)</td>
<td><em>mrjnf</em> (^3)</td>
</tr>
</tbody>
</table>

In face of these parallelisms the interdependence of the narrative and the relative forms seems indisputable; the two series coincide so closely at the end of their development that to assume a distinct origin for each is paradoxical. But the development of the relative forms out of the passive participles can now be traced in some detail; see above § 386. The conclusion seems inevitable: the narrative *ṣdm·f* and *ṣdm·nf* forms must likewise be derived from the passive participles. Only on this theory can the use of the suffix-pronoun in the *ṣdm·f* form be explained; it is a direct genitive such as often serves to express the semantic subject after the passive participles (§ 379, 3); *ṣdm·f* thus signifies ‘heard of him’\(^4\). We saw (§ 386) that the passive participles, as extended by the addition of a semantic subject and object and a phrase containing the resumptive pronoun, must at a given moment have been construed actively, not passively. If this be granted, no great difficulty should be felt in supposing that at the same moment two separate kinds of verb-form began gradually to be

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\(^1\) Erman in *AZ*, 39, 123; Lexa in *Philologica*, ii. 25-53. So too L.P. Gr. § 242; Pol. Et. 92 hesitatingly.

\(^2\) In this ed. called the *ḥmr·nf* relative form.

\(^3\) This form has largely, but not completely, replaced *mrjf* in past narrative, see §§ 414, 1; 450, 1.

\(^4\) See below the Add.
differentiated out of the passive participles, (a) the ordinary narrative ṣdm·f and ṣdm·n·f, in which the gender-endings were suppressed, and (b) the relative ṣdm(w)·f and ṣdm(w)·n·f forms, in which the gender-endings were retained.

The hypothesis here rejected assumes that the narrative ṣdm·f form, both in its gminating form, ex. ,eventually mrr·f, and in its non-generating form, ex.  ,mr(y)·f, is derived from the imperfective active participle, the difference between the two varieties being attributed merely to emphatic or non-emphatic utterance. This view, which reduces the distinction between gminating and non-generating ṣdm·f to the level of the distinction between English 'sayeth' and 'saith' or between German gehest and gehst, seriously underrates the difference in their meanings and syntactic uses. We shall find on closer study that, while the narrative mrr·f is definitely imperfective in meaning, the narrative mr·f and mr(y)·f has partly past and partly prospective signification—the latter, for example, after iḥ (§ 450, 5, a), after hā (§ 450, 5, b), and after verbs like rdt (§ 452, 1). This agrees well with our view that the perfective relative form originated in the perfective passive participle (§ 387, 2), of which it exemplifies at least two of the three uses (§§ 369, 1. 3 ; 389, 2).

As a last argument in favour of the origin of the ordinary narrative ṣdm·f in a passive participle, one may point to its parallelism with the narrative ṣdm·n·f form. For the latter no other explanation has been advanced than that it originated in a passive participle followed by a dative, since it is no explanation to say that the n is a formative element added to an active participle. But if the ṣdm·n·f originated in a passive participle, why not also the ṣdm·f form?

2. The ṣdm·n·f form. We have repeatedly referred to Sethe's view that this had its origin in a passive participle followed by a dative; see above §§ 3; 67; 386, 2; 387, 3. Our own hypothesis that the developed use of the passive participle + dative led to the simultaneous evolution of (a) the relative ṣdm·w·n·f and (b) the narrative ṣdm·n·f (see above) is only an elaboration of that view. It is significant that in the relative form ṣdm·w·n·f the participial and gender endings -w and -t precede the element n; hence it seems likely that n is no part of the underlying participle. Analogies both in Semitic (§ 3) and in the Indo-European languages speak for the origin of the ending -n·f in the dative. If ṣdm·n·f means properly 'heard (is) to him', then the resemblance to French il a fait and German er hat getan is obviously very close and illuminating, the more so since English 'he has' (il a, er hat) is often expressed in Egyptian by n·f 'to him' (§ 114, 1). Compare also faciendum est mihi in Latin. But Egyptian also shares with French and German another mode of expression involving the dative of possession; as we have seen (§ 141), nfr n·f is opposed to nfr sw as il a froid to il est froid or ihm ist kalt to er ist kalt. Apparently...
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the particular notion which is conveyed by the combination of an adjective or participle with a possessive phrase is the fortuitous or incidental character of an occurrence. There is nothing about this combination which definitely demands reference to past time, and the use of the šdm,nf form after the negative word n "not" (§ 418), as well as the affirmative use to express immediate present time (§ 414, 5), shows that, as with all other Egyptian verb-forms, the tendency to restrict its application to one particular time-position was secondary. The primary function of the šdm,nf form was thus probably to present the verbal action as an incident, as something happening or occurring to someone, irrespective of time-position.

The origin of the other forms of the suffix conjugation will be discussed as occasion arises. They are obviously all of participial origin, and reason will be found for thinking that the participle in question was in every case a passive one.

THE ŠDM,NF FORM

§ 412. Endings, etc.—Observe that, even in texts which habitually write the suffix š,i of the 1st sing., this is apt to be omitted before the reflexive dependent pronoun š wi. Ex. ššŠi rd-n(i) wi 'I placed myself'.

For a like omission elsewhere, see § 406.

Impersonal uses of the šdm,nf form are not rare; note especially ššŠi hpr-n 'it happened'; also ššŠi chr-n 'thereupon', lit. 'there arose', when the passive šdm follows (below § 476).

The passive in źtw is not very common, since the passive šdm,nf form corresponds to active šdm,nf in various uses; see below § 422. Not infrequently źtw serves as impersonal subject: exx. źšššŠi nis-tw 'one called'; źšššŠi n chr-n-tw 'no one stands'.

Examples where the formative n precedes the determinative are rare, and may be considered faulty: exx. źššššA chr-n 'arose'; ššššA wd-n 'commanded'.

OBS. For the elliptical omission, in a sequence of šdm,nf forms, not only of the suffix subject, but also of the formative n, see below § 487.

§ 413. Forms from the mutable verbs.

2ae gem. A few geminating forms are known, ex. šššššš kbb-n 'does (not) grow cool'. 'See' has šššššš mrw-f. 'Exist' has a form šššššš wn(i) 'I was' which might possibly stand for wn(wi), since it is parallel to mrw(i) 'I saw'; cf., however, above § 387, 3 and Add. to the present paragraph; there is often a doubt whether šššššš is to be taken as šdm,nf or as geminating šdmf (§§ 120, end; 326).

3ae inf. Exx. šššššš trw-f 'he took'; šššššš gm-n 'found'. 'Make' has šššššš tr-w-f; only very exceptionally šššššš. 'Seize' shows šššššš štw-f. 
THE S·M·N·F FORM

§ 413. aae inf. Exx.  m(i)nt·n·f 'he attached';¹  m(w)dw·n 'spoke'.²
caus. 2ae gem.  skbb·n 'cooled'.³
anom. 'Give' has rdi·n·f;⁴ rdi·n·t;⁵ and, rather less commonly,  dy·n·t. The writing  is quite abnormal;  is found varying with ⁹
'Come' has forms from both stems:⁻¹⁰⁻¹¹  i·n·f,⁻¹²  i·n·t are common
types;  i·n·f;¹³ and  i·n·t are less common.
't' writes normally  for  in·n·f,¹⁵ but  is by no means rare.¹⁶
The absence of gemination in the  and anom. agrees well with the theory (§ 411, 2) that the sdm·n·f form originated in the perf. pass. part. Its presence in some forms of the 2ae gem. is just possibly to be attributed to the former existence in this class of reduplicating perf. pass. participles such as we found for the 2-lit. verbs, § 360.¹⁸b The suppression of the participial ending is no more than we should expect to find before the originally prepositional formative n, see above §§ 361; 379, 3.

§ 414. Affirmative uses of the sdm·n·f form.—We have seen that the primitive function of the sdm·n·f form was to present the verbal action as an incident happening to someone, irrespective of time-position (§ 411, 2, end). Nevertheless, in most affirmative uses it is used solely in reference to events lying in the past.

1. It is the usual form in past narrative, where it may be rendered, according as the case demands, either (a) by the English present perfect, or (b) by the English past tense.

Exx. (a)  4·n·f  m·m I have spoken in truth.¹⁷

(b)  rdi·n·f  mw he gave me water.²⁰

Note carefully that the corresponding negation is  n sdm·n·f, not n sdm·n·f; see §§ 105, 1; 455, 1.

As already noted, the passive sdm·n·tw·f is rather rare (§ 412), the passive sdm·n·f form often taking its place (§ 422, 1). In narrative of the 1st pers. the old perfective is frequently the passive counterpart of the active sdm·n·f (§ 312, 2).²²

The simple sdm·n·f form is the staple of most past narrative, but at the beginning of paragraphs it was often felt to need reinforcing. Hence the compound tenses  tw sdm·n·f (§ 68) and  ch·n sdm·n·f (§ 478), to which we shall return later.

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We pass now to the use after the non-enclitic particles. After mk, as already seen (§ 234), the sdj:nw:f form corresponds to the English present perfect.

Ex. $\ldots$ mk ḫib-n:i hr ḫw-t n ḫmy-r pr behold, I have written (lit. sent) commending thee to the steward.\(^1\)

After lrg (§ 231) and lsk (§ 230) the sdj:nw:f form describes a situation or circumstance occurring in the past.

Ex. $\ldots$ lrg mn hm:n w-pr pn m dbt now His Majesty found (or had found) this sanctuary in brick.\(^2\) There follows: His Majesty commanded to make this temple of hard stone.

Examples where such sentences with lrg are best translated as clauses of time have been quoted in § 212. So too after ti, ib.

The sdj:nw:f form has likewise past meaning after a nominal subject in anticipatory emphasis (§ 148, 1).

Ex. $\ldots$ wrg is-n:w wi infirmity has overtaken me.\(^3\)

In conclusion, mention must be made of the rare cases where sww means 'I was' in past narrative.

Ex. $\ldots$ sww (I) m bsw, mr:n(t) sw I have been in the mine-country, I have seen it.\(^4\)

The parallelism of sww here to an indubitable sdj:nw:f form might seem to suggest that it stands for sww, but see Add. to § 413.

2. Not infrequently the sdj:nw:f form serves to express relative past time, i. e. time which is past relatively to the time of the adjacent context.

Exx. $\ldots$ nhs Wsr hr stf, ip-n:w dfr Osiris awakes upon his throne, (after) he has recovered his senses, lit. counted his body.\(^5\) Note the English present perfect.

$\ldots$ ti sw ḫm iy:f, in:n:w ᵀk-n:hw and now he was returning, and had brought prisoners.\(^6\) Note the English past perfect.

$\ldots$ ḫrt pw ir:n un ntrw, srs:n-su Rd-dtt these gods went forth, (after) they had delivered Reddjedet.\(^7\) Engl. past perfect.

$\ldots$ ḫrt pw ir:n un ntrw, srs:n-su Rd-dtt these gods went forth, (after) they had delivered Reddjedet.\(^8\) Engl. past perfect.

he said this, (because) he knew my character, he had heard of my prudence.\(^8\) Engl. past perfect.

In most cases of the kind the sdj:nw:f form is best translated as a virtual subordinate clause.\(^9\) It is this same relative past time which the sdj:nw:f form expresses in all subordinate clauses where it occurs affirmatively, and there it is contrasted with the sdj:nw:f form, which expresses relative present or future time. The last example shows, however, that sdj:nw:f may have relative past time even when the surrounding narrative tenses involve the sdj:nw:f form itself. Here again the corresponding negation is n sdj:nw:f, see below § 455, 1.

\(^1\) P. Koch. 31, 19. Other exx., p. 179, n. 1.


\(^3\) Sim. B 168-9. Sim. after mk, Sh. S. 113-4; qu. § 148, 1. To be rendered as Engl. past, Sim. B 142-3. 185; Berl. II. 1, 14, 5. After ink tw, etc., see § 190.

\(^4\) QEA. 4, Pl. 9, 2. Sim. Urb. iv. 21; parallel to l-n:l; AZ. 47, Pl. 1, 3.

\(^5\) LAC. TR. 12, 7. Sim. ib. 12, 1, 4; 14; Leb. 141, qu. § 67; Eb. 105, 9, 10; 17; 106, 18; Urb. iv. 613, 9; 1090, 14.

\(^6\) Sim. R 15.

\(^7\) West. 11, 3-4. Sim. Peas. R 7. After narrative inf., Urb. iv. 3, 14; after tš-n+n noun + old perf., ib. 6, 12.


\(^9\) As main clause, after lš't(rf), Sim. R 11.

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AFFIRMATIVE USES OF $SDM\cdot N\cdot F$

3. After $\text{תֵּשָׁ} \ v$ 'would that!' (§ 238) and after $\text{כְּ} \ v$ 'if' (§ 151) the $sdm\cdot nf$ form is used in reference to unfulfilled action, 'would that' or 'if he had heard'. Examples have already been quoted. The negation after $\text{תֵּשָׁ}$ is $n sdm\cdot f$, §§ 238, 455, 1; after $\text{כְּ}$ it would doubtless be $tm\cdot nf \ sdm(w)$, §§ 151; 347, 6.

4. Some actions necessarily involve resultant states, and languages are apt to differ with regard to the angle from which such verbal notions are viewed. In the case of verbs of motion, English uses 'I have come' and 'I am come' with hardly any perceptible difference. Egyptian, on the contrary, seems to have felt a distinction between the old perfective as in $\text{תֵּשָׁ} \ v$ 'I returned' (§ 312, 3) or in $\text{כְּ} \ v$ 'behold, I am come' (§ 324) and the $sdm\cdot nf$ form as in $\text{כְּ} \ v \ text{נִמְלָ} \text{כְּ}$ (above 1). The latter is certainly preferred when any stress is laid on the movement as an action performed by someone; such a stress occurs, for example, when words indicating the purpose of the movement are added.

Ex. $\text{כְּ} \ v \ text{נִמְלָ} \text{כְּ} \ text{רְנָ} \ text{נִמְלָ} \text{כְּ}$ I have come hither to summon thee.

The difference, then, with verbs of motion is that the $sdm\cdot nf$ form emphasizes the fact of the movement, while the old perfective merely calls attention to the result (§ 320).

Still more conspicuously, Egyptian chooses to look upon 'knowing,' as 'having learned', and 'remembering' as 'having recollected'. Hence the verbs $\text{כְּ} \ v \ text{רְנָ} \ text{כְּ} \ text{נִמְלָ}$ 'learn', 'know' and $\text{כְּ} \ v \ text{שְּנָ}$ 'recollect', 'remember' sometimes appear in the $sdm\cdot nf$ form even where they must be translated by English present tenses.

Ex. $\text{כְּ} \ v \ text{רְנָ} \ text{נִמְלָ} \text{כְּ} \ text{רְנָ} \ text{רְנָ} \ text{נִמְלָ} \text{כְּ} \ text{רְנָ} \ text{רְנָ}$

A similar use of $\text{כְּ} \ v$ has been noted in connection with the old perfective (§ 320, end) and the $sdm\cdot nf$ relative form (§ 389, 3); under the latter head some other like employments have been noticed. It will be seen below (§ 455, 1, end) that here again $n sdm\cdot f$ corresponds as negation to the affirmative $sdm\cdot nf$.

5. On a different footing is the common use of the $sdm\cdot nf$ form in ritual texts and scenes to express an action simultaneously spoken of and performed.

Ex. $\text{כְּ} \ v \ text{רְנָ} \ text{נִמְלָ} \text{כְּ} \ text{רְנָ} \ text{רְנָ} \ text{נִמְלָ}$

A god is depicted sprinkling water over the queen and speaking these words.

$\text{כְּ} \ v \ text{רְנָ} \ text{נִמְלָ} \text{כְּ} \ text{רְנָ} \ text{רְנָ} \ text{נִמְלָ} \text{כְּ} \ text{רְנָ} \ text{רְנָ}$ I give to thee all lands. Words spoken by the god Dedwen while leading prisoners to the king.

This employment is so invariable as to justify us in regarding writings like $\text{כְּ} \ v \ text{רְנָ} \ text{נִמְלָ} \text{כְּ} \ text{רְנָ} \ text{רְנָ} \ text{נִמְלָ} \text{כְּ} \ text{רְנָ} \ text{רְנָ}$ as short writings for $swb\cdot n(t) \ text{נִמְלָ}$ 'I record for thee', $in\cdot n(t) \ text{נִמְלָ}$ 'I bring to thee' respectively.

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1 $BH$ i. 8, 15.
2 $Westc.$ 8, 12.
3 $Westc.$ 7, 20. Sim. with clause of purpose, above p. 329, n. 19. See, however, $Westc.$ 3, 7, where a phrase expressing purpose, follows $mk \ text{נִמְלָ} \text{כְּ}$.
4 $Siuu$ i, 280. 310. Sim. Amn. 5, 234, 22; Urk. iv. 389, 16; 353, 12.
6 See $Gunn$, $Stud.$ ch. 7.
7 $D. \ el \ B.$ 63, Sim. Urk. iv. 350, 16 (24-n-f); Th. T. S. i. 17 (wp-n-f).
8 $MAR.$ Karn. 23. Sim. $D. \ el \ B.$ 138.
9 $D. \ el \ B.$ 60.
10 $MAR.$ Karn. 18; $D. \ el \ B.$ 138. So too $wn\cdot n(t) \ text{נִמְלָ}, Th. T. S. i. 17.
§ 414. The \( \text{\textit{sdm-n-f}} \) form in noun clauses.—In all affirmative subordinate clauses, the \( \text{\textit{sdm-n-f}} \) form has relative past meaning. This has already often been pointed out, and may be verified, so far as virtual noun clauses are concerned, in the rare cases where \( \text{\textit{sdm-n-f}} \) serves as object of a verb (§ 185) or follows the genitival adjective \( \text{\textit{ny}} \) (§ 192).

§ 415. The \( \text{\textit{sdm-n-f}} \) form in relative clauses.—An example in a virtual relative clause with undefined antecedent is quoted § 196, 2, and another after \textit{nty} in § 201. In both cases the corresponding negation was seen to be \( n \text{\textit{sdm-n-f}} \). For the \( \text{\textit{sdm-n-f}} \) form after \( \text{\textit{twy}} \) see §§ 203, 6; 418, end.

§ 416. The \( \text{\textit{sdm-n-f}} \) form in adverb clauses.—1. We have observed (§ 414, 2) that where \( \text{\textit{sdm-n-f}} \) has relative past meaning it must often be rendered as a virtual clause of time; sometimes it may have to be interpreted as a virtual clause of cause (§ 221).

2. The \( \text{\textit{sdm-n-f}} \) form but rarely follows prepositions; when it does so it has relative past meaning, see above § 156. For \( \text{\textit{sdm-n-f}} \) after \textit{ir} ‘if’ see §§ 151; 414, 3.

§ 417. The \( \text{\textit{sdm-n-f}} \) form in the negative construction.—A broad survey shows that the construction \( n \text{\textit{sdm-n-f}} \) is common in characterizations, statements of custom, and generalizations of all kinds. The affirmative verb-forms which it accompanies and continues are, in the main, those usual in such contexts. Thus \( n \text{\textit{sdm-n-f}} \) is found in close association with the old perfective, the part of the verb best adapted to the description of more or less permanent conditions (§ 311, end); with the geminating participles (imperfective) or the geminating \( \text{\textit{sdm-n-f}} \) form, parts of the verb often found to imply repetition or continuity (§§ 365 foll.; 440 foll.); or else, finally, with the compound verb-form \( \text{\textit{tw-f sd-n-f}} \), which we shall see later to be common in proverbs and statements of custom (§ 463).

That the construction \( n \text{\textit{sdm-n-f}} \) does not itself explicitly generalize, though it certainly serves to reinforce generalizations, seems evident from the impossibility of linking up any such function with the affirmative uses of the \( \text{\textit{sdm-n-f}} \) form. The true \textit{modus operandi} of \( n \text{\textit{sdm-n-f}} \) becomes clear when we realize that the best way of confirming a generalization is to assert the absence of any invalidating incident. An example will here be helpful. The sentence
THE NEGATION $\text{n } \overline{\text{sdm-nf}}$ § 418

The negation $\text{n } \overline{\text{sdm-nf}}$ 'the mouth is silent (old perfective) and does not speak' is found in a description of old age.¹ We have shown reason for thinking that the $\overline{\text{sdm-nf}}$ form presents the verbal notion as an incident occurring to its doer (§ 411, 2). If so, $\text{n } \overline{\text{sdm-nf}}$ may be freely paraphrased as 'an act of speaking does not happen to the mouth', or, in other words, its state of silence is not contradicted by any negative instance.

Naturally, when it is said that such and such an act does not happen to someone, some space of time is envisaged over which it might happen, so that we can now adopt the formulation already proposed in § 105, 3, and define the function of $\text{n } \overline{\text{sdm-nf}}$ as to deny the occurrence of an action throughout the course of a more or less prolonged period.

We might also render the sentence above-quoted 'the mouth is silent and cannot speak', and it will often be found that a possible, or even the best, rendering for $\text{n } \overline{\text{sdm-nf}}$ is 'he cannot', 'could not', or 'will not be able to hear'.² In such renderings, however, an English standpoint is substituted for the Egyptian; English affirms the impossibility of the act, while Egyptian merely states that over a contemplated period it does not occur.

The following examples show that the actions referred to by $\text{n } \overline{\text{sdm-nf}}$ may belong indifferently to present, past, or future time.

1. In reference to present actions, the commonest and most typical use. The time-position is often very vague, the statement being of proverbial or generalizing character.

Exx.  $\text{ir skd hrf, n sh-wf ts}$ as for him who sails with falsehood for a cargo (lit. under it (grg)), he does not reach land.³ A proverbial utterance.

$\text{tw ms kmwt wkr, n twr-tw assuredly women are barren, no one conceives.}$⁴ Description of a prevailing condition.

$\text{ink hmn, n wrd-wf I am one who rows and does not tire.}$⁵ Characterization of a person.

2. In reference to past actions.

Exx. This peasant spent ( $\text{ir in slyy pu}$ ten days making petition to this Djehtunakht, $\text{n rd-nf mxfr frs}$ and he paid no heed to it, lit. gave not his temple to it.⁶ A continued activity is narrated.

$\text{n ph-n-twr m sbs}$ he was not equalled (lit. reached) in running.⁷a Characterization of the young Amenophis II.

3. In reference to future actions.

Ex.  $\text{hwr frs m btf, n pr-ws}$ it shall rot in his belly, without coming out, lit. it does not come out.⁷ A medical generalization.

Needless to say, the construction $\text{n } \overline{\text{sdm-nf}}$ is not confined to main clauses.
§ 418  

EGYPTIAN GRAMMAR

Besides its use in virtual relative clauses, it occurs also after the relative adjective nty.

Ex. \( m \ p h \ nty \ n \ p h \cdot n f \) do not attack him who does not attack.¹

After the negative relative adjective \( i w t y \) \( (§ \ 203, \ 6) \) the \( \dot{s}d\cdot n f \) form appears to have exactly the same meaning as in \( n \ \dot{s}d\cdot n f \).

Ex. this noble god who came into being of himself and \( (y) \ wdb\cdot n f \ sw \ h r \ ddt\cdot n f \) who does not go back (lit. turn himself) upon what he has said.²

§ 418 A. The negative construction \( n n \ \dot{s}d\cdot n f \).³—The examples of this construction are scanty, obscure, and sometimes even possibly corrupt. In a few places \( n n \ \dot{s}d\cdot n f \) denies with emphasis that something will (or can) occur.

Ex. \( n n \ p r\cdot n k \ r \ hrw \) never wilt thou go up above.⁴

In two cases it is a past event which is denied.

Ex. \( n n \ \dot{i}r\cdot n\cdot i \ n \ r m f \ d d\cdot t w \ r h r \ r s \) I have not acted to(wards) men (so that) people might utter boasts concerning it.⁵

Until better evidence is forthcoming this construction must be regarded with suspicion, the more so since after the middle of Dyn. XVIII \( n n \) tends to take the place of \( n \) in the writing, see § 104, end.

OBS. The student should examine in every instance of \( n n \ \dot{s}d\cdot n f \) whether \( n n \) cannot mean ‘there is none who(m) ……’ in accordance with § 394.

VOCABULARY

\( \text{ish} \) reap.

\( \text{whm} \) repeat.

\( \text{fkh} \) reward.

\( \text{stl} \) be satiated.

\( \text{stl} \) rebel.

\( \text{smr} \), var. \( \text{tkn} \) (§ 279), slay.

\( \text{ssn} \) smell, breathe (trans.).

\( \text{skdw} \) travel by water, fare upon (river, sea).

\( \text{std} \) tremble.

\( \text{std} \) excavate, dig out.

\( \text{std} \) take out, extract, rescue; clear (a canal).

\( \text{ttt} \) trample down.

\( \text{tkn} \) approach, with \( m \), more rarely transitive.

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EGYPTIAN GRAMMAR

Vocab.

\[ \text{bi} \] \text{ copper.} \\
\[ \text{bd}t, \text{ var.} \text{ bi}t \text{, emmer,} \] a poor kind of cereal. \\
\[ \text{mr} \] \text{ lake, canal.} \\
\[ \text{ms}t\text{tyw} \] \text{ adze.} \\
\[ \text{nb}t \] \text{ basket; island-home (?).} \\
\[ \text{grg} \] \text{ falsehood, lie.} \\
\[ \text{dpy} \] \text{ crocodile (rare).} \\
\[ S\text{th}, \text{ varr.} \text{ S(w)th,} \] \text{ the god Seth.} \\
\[ 3\text{bw} \] \text{ Elephantine, an island at the N. end of the First Cataract.} \\
\[ M\text{tn} \] \text{ Mitanni, a kingdom E. of the Euphrates.} \\

EXERCISE XXVIII

(a) Reading lesson. Inscription cut on a rock in the island of Sehēl, in the First Cataract.¹

\[ \begin{align*}
\text{hit-sp} & \quad 50, \text{ tpy (n) smw, sw 22,} \\
\text{hr} & \quad \text{hm n n-sw-bit Mn-hpr-Rt, d} \text{t cnh.} \\
\text{wd} & \quad \text{($§306, \text{ Obs.}$) hm: f $\text{id} \text{ mr pn,}$} \\
\text{m-ht gmt-f} & \quad \text{($§407, 2$) $\text{sw dbrw (§315) m inrw,}$} \\
\text{n skd-n dpt hr.f,} & \\
\text{hd-nf hr.f,} & \\
\text{tbf rw} & \quad \text{($§322),$} \\
\text{smrn-f hst(yw)f.} & \\
\text{rn n mr pn;}^2 & \\
\text{wn ti wit m nfrt} & \quad \text{($§96$) Mn-hpr-Rt, cnh dt.} \\
\text{in n wshw-rmw} & \quad \text{3bw sd-sn (§227, 2) mr pn} \\
\text{tnw rnp.t.} & \\
\end{align*} \]

¹ Urk. iv. 814. 
² $§89$ or else as p. 100, n. 6.

'Year 50, first month of summer, day 22, under the Majesty of the king of Upper and Lower Egypt, Menkheperērē, given life. His Majesty commanded to dig this canal, after he had found it blocked with stones, and no boat fared upon it. He travelled down over it, his heart glad, (when) he had slain his enemies. The name of this canal: Menkheperērē-is-opener-of-the-way-as-(something-) good. The fishermen of Elephantine shall clear this canal every year.'

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(b) Translate into English:

(1) Words spoken by the ḫnḥ-bḥt priest while standing before the mummy on the day of burial, a ceremonial adze in his hand.

2 A personal name.

3 Perhaps the compound preposition thus spelt p. 132, n. 25.

4 n-sw-bḥt.

5 Note that nouns denoting persons in a particular position in life are also used in Egyptian to express that position itself, abstractly considered; cf. ḫnḥ ‘vizier’, but also ‘the rank of vizier’, Urk. iv. 1087, 7, qu. § 149, 1; similarly mḥ n s ṣ ‘office of regulator of a priestly order’, P. Kāh. ii, 18, qu. § 323.

(c) Write in hieroglyphs:

(1) I have spoken in truth, I have not spoken lies. (2) Dost thou not remember the name of that great god who is in Heliopolis? (3) I give to thee all things good and pure which are in me. (4) Pleasant words are what thou hast said; the heart cannot have enough (lit. does not become satiated) of (m) hearing them. (5) He saw that my arms were strong. (6) I was rewarded with gold three times. (7) The nose is stopped up and cannot smell. (8) I acted as (lit. made) overseer of cattle, and was not neglectful concerning the commands of my lord. (9) Reply, O my heart; a heart that is attacked does not keep silence.
§ 419. The form of the suffix conjugation (§ 410) next demanding attention is here called the passive $sdm\cdot f$.

Externally, this closely resembles the active $sim$ form long familiar to the student. Confusion with the latter is, however, rendered impossible in practice by the invariable passive meaning; the passive $sdm\cdot f$ signifies 'he was heard' or 'he is heard' despite the absence of the element $\cdot tw$ employed to form passives from the other parts of the suffix conjugation. In addition to this distinguishing characteristic, an ending $-w$ (with some mutable verbs also $-y$) often helps to identify the form; see the next section.

OBS. The passive $sdm\cdot f$ has been hitherto known as the passive $#mw:fj$, but since the ending $-w$ never appears before a suffix subject in Middle Egyptian and, further, varies occasionally with $-y$, the name here adopted seems more appropriate.

§ 420. Writing of the passive $sdm\cdot f$ and forms from the mutable verbs.—The ending $\sim -w$ is fairly common before nominal subject and in impersonal uses, but does not occur in Middle Egyptian before the suffix-pronouns; it is at least as frequent in the verbs with final weak radical, exx. $\sim irw$; as in the immutable verbs, exx. $\sim sw$ 'was cut off'; $\sim hwsr' was constructed'; but writings without any flexional ending are in all verb-classes of more usual occurrence, exx. $\sim hik$ 'were captured'; $\sim bfrt$ 'I was seized'; $\sim rdj$ 'was placed', 'caused'.

The much rarer ending $\sim -y$ has been thought to be more than a mere alternative to $-w$. But so far as the Middle Egyptian evidence goes, the ending $-y$ belongs solely to verbs with a final weak radical, and hence may represent some fusion of that radical with a flexional ending. The ending $-y$ occurs mostly before the suffix-pronouns, exx. $\sim msyt$ 'I was born'; $\sim ity:k$ 'thou hast been taken', but instances before nominal subject are also found, as $\sim iry$ 'was made'; $\sim rdy$ 'were placed'.

Note that the passive $sdm\cdot f$ is by no means common with pronominal subject. It is altogether a less frequent verb-form than the narrative tenses hitherto discussed, though it has certain well-marked uses, particularly after $tw$ and $ch\cdot n$, see below §§ 465; 481. Apart from the regular use with nominal subject, impersonal employments are often met with, exx. $\sim smiw$ 'it was reported'; $\sim ir$ 'it was done'.

As time went on, Egyptian showed an increasing unwillingness to form parts of the suffix conjugation from stems of more than three radical consonants.

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1 See Verbum ii, §§ 443-491.
2 In old Eg., suffix after $-w$, Pyr. 1164, 1509, 1705; after $-y$, id. 1042.
3 LAC. TR. 21, 6; 76, 7.
4 LAC. TR. 2, 72; 42, 45; 4: 45.
5 Hamm. 110, 6.
6 Sim. B 390.
7 Urk. iv. 659, 1.
8 LAC. TR. 59, 3.
9 Pr. 2, 8; Weitz. 8, 4.
10 See Gunn, Stud. ch. 8.
11 Cairo 20518, a 1; Sebekkhu 11.
12 LAC. TR. 86, 95.
13 LAC. TR. 31, 7; Urk. iv. 605, 16: 606, 2.
14 Munich 3, 23.
16 P. Boul. xviii. 6. Sim. ib. passim; also Hearst 1, 2, 5, 13, written with $-w$. 

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Hence we find the passive $sdm.f$ of $snfr$ ‘make beautiful’ replaced by a periphrasis in which the passive $sdm.f$ of $iri$ has the infinitive of $snfr$ as subject:

\[ \text{ist } \text{try } \text{snfr } \text{twt } \text{pn } \text{m } \text{hit-}\text{sp } 22 \text{ lo, this statue had been made beautiful in year } 22. \]

Forms of the passive $sdm.f$ from the mutable verbs are as follows:—

\[ 2ae \text{ gem. } \text{ms} ' \text{have been seen}'. \]
\[ 3ae \text{ inf. Without gemination. } \text{No ending, gm } ' \text{was found}'. \]
\[ 4 \text{msf } ' \text{he was born}'. \]
\[ 5 \text{ms } ' \text{he was born}'. \]
\[ 6 \text{ms } ' \text{he was born}'. \]
\[ 7 \text{ms } ' \text{he was born}'. \]
\[ 8 \text{ms } ' \text{he was born}'. \]
\[ 9 \text{ms } ' \text{he was born}'. \]
\[ 10 \text{ms } ' \text{he was born}'. \]

§ 421. Origin and relations of the passive $sdm.f$.—In several usages, particularly after $tw$, $ch\cdot n$, $nk$ and $lst$, the passive $sdm.f$ serves definitely as the passive of the $sdm\cdot nf$ form (see § 422, 1), and the thought thus suggests itself that the former may possibly be nothing more than the latter docked of those elements ($n + \text{noun, } n + \text{suffix}$) which serve to express the semantic subject, the author of the action. To put the matter more concretely, if $sdm\cdot nf$ $hryw$ ‘he heard the voice’ ultimately means ‘heard to him the voice’ (§ 411, 2), may not $sdm$ $hrw$ ‘the voice was heard’ ultimately mean ‘heard (to $x$) the voice’? There can be no doubt that in final analysis this view is correct, but two reasons prohibit us from identifying the two forms and regarding the passive $sdm.f$ merely as a $sdm\cdot nf$ form from which the agential element $nf$ has for the nonce been omitted: (1) the passive $sdm.f$ sometimes shows the original participial ending $-w$ or $-y$ which has completely disappeared from the $sdm\cdot nf$ form; (2) the passive $sdm.f$ sometimes has a suffix subject of its own, this of course representing the direct semantic object, since the form is passive in meaning.

It is thus clear that the $sdm\cdot nf$ form and the passive $sdm.f$ have each developed further than the other in certain directions; nevertheless the frequent parallelism of their uses is only explicable if both are regarded as having
ORIGIN OF THE PASSIVE $\textit{sdm.f}$ FORM § 421

originated in the perfective passive participle. Confirmatory testimony is forthcoming on all hands. The lack of gemination is common to all the forms in question, while the existence of a rare $\textit{sdmm.f}$ passive closely related to the passive $\textit{sdm.f}$ (see below § 425) recalls the curious reduplicating perfective pass. participles from 2-lit. stems which were studied in § 360. The ending -w characteristic of the passive $\textit{sdm.f}$ except with pronominal subject is seen in the relative form $\textit{sdm-w.nf}$, which we have shown to be closely akin to the narrative $\textit{sdm-nuf}$ (§§ 386, 2; 411, 1). The alternative ending -y from verbs with final weak consonant (ultimae infirmae) is familiar from the perfective passive participle of those same verbs (§ 361).

Further reflection will show the close connection between the passive $\textit{sdm.f}$ and the construction of the passive participles with retained object (§ 377); indeed it seems not improbable that the passive $\textit{sdm.f}$ directly originated in that construction, the development being upon lines similar to the development of the narrative $\textit{sdm.nuf}$ form out of the construction perf. pass. participle + dative (§ 411, 2). To this theory it is not a very grave objection that in the construction of the passive participles with retained object the dependent pronouns were used, whereas with the passive $\textit{sdm.f}$ the suffix-pronouns are found; for, in the first place, even with the passive participles a certain weakening of usage in favour of the suffixes was observed (§ 377, 2, end), and in the second place, the substitution of the suffixes for the dependent pronouns was bound to occur as soon as the pronoun following the verb-form ceased to be regarded as retained object and was felt as a grammatical subject.

Lastly, the relations of active and passive $\textit{sdm.f}$ have to be considered. If we are right in supposing that the active $\textit{sdm.f}$ arose, no less than the passive $\textit{sdm.f}$, from a use of the passive participle (§ 411, 1), the sole difference would be that in the active perfective $\textit{sdm.f}$ the suffix represents the semantic subject, and that in the passive $\textit{sdm.f}$ the suffix represents the direct semantic object. Hence it is by no means surprising to find uses where the passive $\textit{sdm.f}$ corresponds closely to the active $\textit{sdm.f}$; this is true wherever the passive $\textit{sdm.f}$ has present or future meaning (§ 422, 2), as well as in its negative uses (§ 424, 1. 2).

§ 422. Affirmative uses of the passive $\textit{sdm.f}$.—1. In past narrative.

Exx. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}$. $\text{Brit. Mus. }$574, 3-5; $\text{Munich 3, 23-5; Urb. iv. }$389, 7. 7. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}$; $\text{Brit. Mus. 828,}$

Exx. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}; \text{Brit. Mus. 828,}$

Exx. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}; \text{Brit. Mus. 828,}$

Exx. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}; \text{Brit. Mus. 828,}$

Exx. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}; \text{Brit. Mus. 828,}$

Exx. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}; \text{Brit. Mus. 828,}$

Exx. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}; \text{Brit. Mus. 828,}$

Exx. $\text{Cairo 20518, a 1. Sim. Sekhekhu 17}; \text{Brit. Mus. 828,}$
Impersonal uses are frequent.

Exx. *\(\text{ir} \text{ bft} \text{ ipwt} \text{ tn}\) it was done in accordance with this commission.

The passive of the construction *\(\text{tw} \text{ sdm-nf}\) so much employed in narrative (§ 68) is of the type *\(\text{tw} \text{ sdm-f}\). See further below § 465.

Exx. *\(\text{tw} \text{ swt} \text{ int-n-sn}\) what they had brought was sold.

English past tense.

Another favourite construction in narrative, as we shall see later, is *\(\text{ch-n} \text{ sdm-nf}\). The passive of this is of the type *\(\text{ch-n} \text{ sdm-f}\), though examples with suffix-pronoun as subject are of extreme rarity (§ 481), while in the construction *\(\text{tw} \text{ sdm-f}\) just mentioned none at all has been noted.

It was seen (§ 414, 1) that *\(\text{rk} \text{ ms} \text{n-k hexw} \text{ j}\) behold, three children have been born to thee.

After *\(\text{ist}\) the passive *\(\text{sdm-f}\) describes a situation or concomitant fact belonging to the past, exactly like *\(\text{ist}+\text{sdm-nf}\) (§ 414, 1). In most cases one can translate with the English past perfect.

Exx. *\(\text{ist} \text{ ir n m nht m thtw}\) now these fields had been made into plough-lands.

The passive *\(\text{sdm-f}\) in reference to past action is negatived by prefixing the word *\(\text{mk}\) i.e. ‘not’. See below § 424, 1.

2. In reference to future events. The passive *\(\text{sdm-f}\) is frequently used with a vaguely prospective meaning in medical prescriptions and the like.

Exx. His Majesty instituted a festival of victory anew ......... *\(\text{hr} \text{ st hr-nw}\) she is (to be) caused to spit it out at once.

So too impersonally.

Ex. *\(\text{trw m htp} \text{ wet}\) it is (to be) mixed together, lit. made as one thing.

Sometimes one may be tempted to interpret what is really a passive *\(\text{sdm-f}\) as an old perfective.
AFFIRMATIVE USES OF THE PASSIVE $SDM\cdot F$

§ 422. 

Ex. $\text{tw} \ (\text{read } \text{tw } r) \ nhm \ ht \ s \ rf, \ rdw \ n\ nty \ m \ rwty \ one \ shall \ take \ a \ man's \ property \ from \ him, \ and \ it \ shall \ be \ given \ to \ him \ who \ is \ outside$.\(^1\)

Here $rdw$ must be the passive $sdm\cdot f$ with omitted subject, since the old perfective would have had to be $rd\cdot tf, \ ht$ being a feminine noun ($§ 92, 2$).\(^2\)

After $hr$, the passive $sdm\cdot f$ may have future meaning. Compare the corresponding use with active $sdm\cdot f$, $§§ \ 239; 450, 5, c$.

Ex. $\text{hr \ ir \ n} \cdot k \ \text{hlp-di-nsw \ there \ shall \ be \ made \ for \ thee \ a \ hotp-di-nesu \ offering}$.$^2$

3. Present time. Several of the examples quoted above may be translated alternatively as presents. So the third example from the end under (1) 'there are born' and the second under (2) 'she is caused'.

Here belong two mathematical expressions $\text{ir \ n, \ var. \ irw \ n,}$ 'amounting to', lit. 'it is made for', and $\text{ir \ m \ 'equivalent to', lit. 'it is made as (?)' or 'in (?)'}$.

Exx. $\text{h} \ d \ \text{swbty \ m \ bik \ n \ Kfitw \ hnm \ n \ hit, \ df} \ m \ \text{hd}, \ 4, \ \text{ir \ n \ d} \ \text{bn \ 56}, \ \text{kt} \ \text{a \ silver \ cauldron \ of \ Cretan \ work \ with \ four \ vessels \ of \ bronze}, \ (\text{with}) \ \text{the handle of silver}, \ \text{makes \ 56 \ deben \ and \ 3 \ kit\text{"}}$.$^4$

List of cakes, $\text{ir \ m \ hkt \ 12 \ equivalent \ to \ 12 \ hekat}$.$^5$

The difference between the two expressions remains to be determined.

§ 423. The passive $sdm\cdot f$ in subordinate clauses.—The use of the passive $sdm\cdot f$ in subordinate clauses is very limited, and this limitation constitutes a serious difference between it and the narrative $sdm\cdot f$ and $sdm\cdot n\cdot f$ forms.

1. Nevertheless, when followed by a nominal subject the passive $sdm\cdot f$ sometimes serves as a virtual clause of circumstance.

Exx. $\text{hms-s hr-s wpw mnty-sy \ she \ shall \ sit \ upon \ it with \ her \ legs \ apart}$.$^6$ Lit. her thighs have been opened.

Let him be deprived of his temple-rank, $\text{ptb \ hr \ tJ, \ nhm} \ \text{kwf \ df} \ \text{r} \ \text{f}, \ \text{wrwtf} \ \text{being cast on the ground and his food, title-deed (?) and joints being (lit. have been) taken away}$.$^7$

$\text{ir-n} \cdot \text{i} \ \text{n} \cdot \text{i} \ \text{mht \ tw \ sly-tl, smnh \ st-s r} \ \text{rwd \ ntr \ t I \ made \ for \ myself \ this \ tomb, \ it \ being \ consecrated \ and \ its \ place \ being} \ \text{embellished \ at \ the \ staircase \ of \ the \ great \ god}$.$^8$

The last two examples illustrate the close parallelism in use of the passive $sdm\cdot f$ and the old perfective. That in the last example $\text{smnh}$ cannot be old perfective is clear from the facts that its subject $\text{st-s}$ would in that case have to precede it ($§ 322$) and that it would then have to be feminine in gender ($\text{smnh-tl}$).
§ 423. EGYPTIAN GRAMMAR

2. In one passage, a statement with passive *šdmf* has virtually the sense of a clause of condition:

\[ \text{dd n·k: skm m} \frac{2}{3} \frac{1}{15} m \text{ t it is said to thee: What makes } \frac{2}{3} + \frac{1}{15}\text{ complete as I?}^{1} \]

Elsewhere the formula introducing the question is *ir dd n·k ss* *‘if the scribe say to thee’.2*

3. The use of the passive *šdmf* after prepositions is very rare.

Exx. *\[ \text{hr m·ht snfrw kit tn now when this construction had been made beautiful.}^{3} \]

\[ \text{mt dd n·k according as it is said to thee.}^{4} \]

§ 424. Negative uses of the passive *šdmf* form.5—1. The passive

\[ n*šdmf* is not common. Perhaps by mere chance, no examples with the ending -w have been quoted; a few with -y occur.6

Sometimes we must translate with the present perfect or past perfect.

Exx. *\[ n \text{ it thw-n our cattle have not been taken away.}^{7} \]

\[ tw n·k ib·k, n ityf thou hast thy heart, it has not been taken away.}^{8} \]

\[ n \text{ gm wn·t m rw-prw no transgression of mine has (or had) been found in the temples.}^{9} \]

The last instance shows the similarity of this use to that of *n + active šdmf* ($\S$ 105, 1); for *\[ n \text{ gm·tw is found in similar contexts.}^{10} \]

Sometimes the English present affords a more appropriate rendering.

Exx. *\[ n \text{ bsf r n ipwtyf ht tw Flw (read Fnhw) his envoy is not impeded throughout the lands of the Fenkh\u.}^{11} \]

Lit. the arm of his envoy is not, etc.

\[ n \text{ bsf i in Šw I am not seized by Shu.}^{12} \]

Examples from religious texts like the last have almost as much application to the past and the future as they have to the present, and might be rendered accordingly. Sometimes we may translate by ‘cannot’, ‘could not’.

Ex. *Gold, etc . . . . . . . * *n hy\u* it could not be measured.13

Instances with *řh* are often best translated with the English present.

Ex. *\[ n \text{ řh tw the number is not known.}^{14} \]

2. The passive *šdmf* in virtual clauses of circumstance ($\S$ 423, 1) appears to have been negatived by the negative verb *tm* ($\S$ 350).

Ex. Let him be deprived of his temple-rank *\[ tm sht rwf m r-pr pn his name not being remembered in this temple.}^{15} \]

Apparently *tm* here must be passive *šdmf* form; the construction is thus parallel to that of *nhmw ṭkwf*, the words immediately preceding (see $\S$ 423, 1).
THE PASSIVE $\text{sdM-f} \text{ AND } \text{sdMM-f}$ FORMS

§ 424. There is no sure ground for assigning to the passive $\text{sdM-f}$ examples like the following:

\[\text{nasf k in ptyw thou shalt not be interred by Asiatics.}\]

Here $\text{nasf k}$ may well be infinitive + suffix, see § 307, 1. To prove the contrary, examples from the $\text{jae inf. or anom. verb-classes}$ would be necessary. The like holds good of phrases such as $\text{itw hsf-f 'not repelled'}$; see above § 307, 2.

THE $\text{sdMM-f}$ FORM

§ 425. This old verb-form, not uncommon in the Pyramids and surviving into the Middle Kingdom practically only in ancient religious texts, is characterized by the doubling of the last radical letter even in the case of the immutable verbs. Its uses and meaning are identical with those of the passive $\text{sdM-f}$, together with which it has hitherto been classified; there seem, however, to be good reasons for regarding it as a separate form, analogous to the Hebrew $\text{purlal.}$

The subject may be either a suffix-pronoun or a noun. In one or two suspect cases an ending $\text{w}$ occurs, exx. $\text{my mouth is not repelled'}$; $\text{it is to be ground fine'}$.

Forms from the different verb-classes:

2-lit. $\text{ipp 'has been examined'}$.

3-lit. $\text{nhmm 'has been taken away'}$; $\text{I have been restrained'}$.

2ae gem. $\text{mm-r 'I have been gripped'}$.

caus. 2ae gem. $\text{skbb 'it is cooled'}$. This example is classed here, like the preceding $\text{mm-r}$, because the passive $\text{sdM-f}$, consonantly with its origin in the perfective passive participle, does not geminate; but possibly $\text{skbb}$ is to be regarded as a 4-lit. immutable verb (§ 284), in which case it will belong to the passive $\text{sdM-f}$.

It seems likely that the $\text{sdMM-f}$ form was derived from a class of perfective passive participles with doubled last radical, which has survived as such only in the 2-lit. verbs. See above § 360.

§ 426. Uses of the $\text{sdMM-f}$ form.—The meaning is always passive, and the uses are identical with those of the passive $\text{sdM-f}$.

Exx. $\text{ipp Sp pn hr mshnt this Sep has been examined in (his) place of origin (?).}$ See above § 422, 1.

$\text{skbb 'it is (to be) cooled'}$. In a medical prescription, see § 422, 2.

$\text{n nhmm tp-f m-t-f his head is not (or has not been) taken away from him.}$ See above § 424, 1.

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§ 427. We now reach three forms of the suffix conjugation which are employed only in main clauses. In structure they agree with the *šdm-*nf form in all respects, except that for *n* is substituted one of the three formatives † *in*, ‡ *hr*, or ‡ ‡ *kJ*. These formatives are inseparably appended to the verb-stem (after the determinative, if any), but may under given conditions (§ 66) be separated from their subject, if a noun. See further § 410.

Since the † † † *šdm-*nf and ‡ ‡ ‡ *šdm-*hrf forms appear to contain just those prepositions which regularly serve to introduce the agent after passives (§ 39, end), it has not unreasonably been supposed † that the verb-forms in question are derived from passive participles. The analogy to the *šdm-*nf form would then be complete, and just as this meant originally 'heard to him', so the *šdm-*inf* and *šdm-*hrf forms would have meant originally 'heard by him'. The *šdm-*krf form presents, however, a formidable obstacle to this hypothesis, for not only is *kJ* never found as a preposition, but also it reminds us that the prepositional function of *in* and *hr* is not their only function. We have found the three words *in* (§ 227), *hr* (§ 239), and *kJ* (§ 242) alike employed as sentence adverbs, and we have become acquainted with three parallel constructions *in* or *hr* or *kJ* + noun + *šdm* all expressing, with certain differences of nuance, the equivalent of the English future tense. That in those constructions *in* and *hr* cannot be the prepositions seems clear, first from the tautology which would be involved in *hr* *šdm* (i.e. the case when the subject inserted after *hr* is a pronoun), if this should mean 'by him heard of him', and second from the consideration that Middle Egyptian has the further constructions *hr* *šdm* and *kJ* *šdm* likewise having future signification; the construction *hr* or *kJ* + noun + *šdm* would thus seem to differ from *hr* or *kJ* + *šdm* only by the introduction of a nominal subject in anticipatory emphasis.

How these obviously interrelated facts are to be coordinated is obscure.

Meanwhile a startlingly different theory has been mooted ‡ and has won considerable support. It will be seen in §§ 436–7 that † † † and ‡ ‡ ‡ when followed by a noun or suffix-pronoun all express a parenthetic 'says X', 'says he' or the like meaning in some other tense. The generally accepted view assumed an ellipse of the verb ‡ ‡ ‡ *dd* 'say'. However, not only is there a verb *kJt* 'plan', but also good evidence has come to light of † † † var. † † † † i (from which *in* might be short for † *in*) and † † † , var. † † † † † † † † † † *hrw* as verbs signifying 'say' and 'cry'. On this basis *šdm-*inf*, *šdm-*hrf* and *šdm-*krf might have meant originally 'heard —said he', 'heard—cries he' and 'heard—plans he'. That a verb of the kind could serve thus as an auxiliary has been proved or at least made probable for both Chinese and Nubian. ‡
§ 428. The $sdm$-$inf$ form\(^1\) in the mutable verbs.

\(2ae\) gem. \[ \uparrow \mid \downarrow \mid \text{un-in-f} \] 'he was'.\(^2\) (The form \[ \uparrow \mid \downarrow \mid \text{wss-in-f} \] 'he shall urinate'\(^3\) is not from a \(2ae\) gem. but from a \(3$-lit.$\) stem \(ws\), the doubled \(s\) being due to assimilation.)

\(2ae\) inf. \[ \uparrow \mid \downarrow \mid \text{ir-in-sn} \] 'they washed'; \(^4\) \[ \uparrow \mid \downarrow \mid \text{sd-in-k} \] 'thou shalt remove'.\(^5\) 'Make' shows \[ \uparrow \mid \downarrow \mid \text{ir-in} \] 'made'.\(^6\)

\(\text{Anom.} \) 'Give' has \[ \uparrow \mid \downarrow \mid \text{rdi-in,} \] more rarely \[ \uparrow \mid \downarrow \mid \text{di-inf.} \] 'Come' has \[ \uparrow \mid \downarrow \mid \text{in-in-tw.} \]\(^7\)

The lack of gemination is consistent with the theory that the \(sdm\)-inf form is derived from a perfective passive participle, whether it be analysed as containing the preposition \(in\) or the sentence-adverb \(in\), or whether the theory outlined p. 344, bottom, be adopted.

§ 429. Uses of the \(sdm\)-inf form.—Broadly speaking, this verb-form appears to indicate result or sequel.

1. Thus it is commonly used to introduce any outstanding incident in past narrative.

Exx. \[ \uparrow \mid \downarrow \mid \text{dd-in shty pn} \] then said this peasant.\(^11\)

\[ \uparrow \mid \downarrow \mid \text{strin-tw n-f Ddi} \] then Djedi was brought in to him.\(^12\)

\[ \uparrow \mid \downarrow \mid \text{rdi-in-sn st m pt it} \] then they placed it in the corn.\(^13\)

\[ \uparrow \mid \downarrow \mid \text{iw-in rf shty pn} \] then came this peasant.\(^14\)

\[ \uparrow \mid \downarrow \mid \text{ir-in-tw mi wdl nbt hmf} \] then it was done according to all that His Majesty commanded.\(^15\)

Beside the impersonal use with \(\cdot tw\) just illustrated, there is another without it.

Ex. \[ \uparrow \mid \downarrow \mid \text{rdi-in strin-tw ms} \] \(ms\) then (they) caused the king's children to be brought.\(^16\)

2. Less frequently \(sdm\)-inf is employed to name or describe a consequence to take place in the future; but often a clear injunction like \(sdm\)-hrf (§ 431, 2).

Exx. If thou examine a man with a pain in his stomach, \[ \uparrow \mid \downarrow \mid \text{rdi-in k drt-k hr-f} \] then thou shalt lay thy hand upon him.\(^17\) An injunction.

\[ \uparrow \mid \downarrow \mid \text{praise god,} \] \[ \uparrow \mid \downarrow \mid \text{sd-m in hprty-sn} \] so that those who shall come into being shall hear.\(^18\) A future consequence is described.

No negatived examples have been noted.

OBS. 1. With pronominal subject no confusion with other verb-forms seems possible. With nominal subject, however, confusion may sometimes occur (1) either with the infinitive + the preposition \(in\), (2) or with the passive \(sdm\)-impersonally used and followed by the same preposition. The chief criterion of \(sdm\)-inf is the fact that the formative \(in\) is inseparable from the verb-stem, but this will not serve in all cases.\(^19\)

OBS. 2. For \(un-in\) as auxillary, see below §§ 470, 472, 473.
§ 430. The śdm·hr·f form in the mutable verbs.

\[\text{2ae gem. } \text{ms·hr·k} \text{ 'thou shalt see'}; \text{2} \text{w·hr·f} \text{ 'he shall be'.}^{28a}\] But \(\text{w·hr·f} \text{ 'I was'}\) in past narrative; \(\text{3 sim. for a single future act.}^{3a}\)

\[\text{3a inf. } \text{šw·hr·k} \text{ 'thou shalt surround'}; \text{4 w·hr·t·w·f} \text{ 'it shall be removed'.}^{5}\] ‘Make’ has \(\text{ir·hr·k} \text{ 'thou shalt make'.}^{6}\)

caus. 2ae gem. \(\text{ssm·hr·k} \text{ 'thou shalt heat'}.^{7}\)

Exx. below, n. 13a.

anom. ‘Give’ has the form \(\text{rd·hr·f} \text{ 'thou shalt bring'}\).\(^{8}\) ‘Bring’ the form \(\text{in·hr·k} \text{ 'he shall be'.}^{9}\)

Forms without gemination are thus the rule, but perhaps only for single future acts. The non-geminating forms from \(\text{w·hr·f}\) are mainly past, the geminating always future; this suggests derivation from a perfective participle in the former case, from an imperfective in the latter.

§ 431. Uses of the śdm·hr·f form.—Unless the hypothesis set forth p. 344, bottom, be adopted, this verb-form will be akin to the constructions \(\text{hr·f} \) śdm·fr and \(\text{hr} \) śdm·fr (§ 239), into which the particle \(\text{hr}\) enters. If, as we supposed, that particle indicates what comes next in order, śdm·hr·f may originally have meant something like ‘he proceeds to hear’.

1. In reference to future time. The śdm·hr·f form is common in injunctions and statements of result.

Exx. \(\text{ir·hr·k} 5 \text{ sp 4} \text{ thou shalt multiply five by four, lit. make five four times.}^{10}\)

\(\text{hr·f st·hr·f} \text{ I shall have to thrust my hand.}^{11}\)

\(\text{hr·f st} \text{ kkw darkness shall conceal them.}^{12}\)

\(\text{rd·hr·f(w)fr} \text{ he shall be laid on his one side.}^{13}\)

\(\text{w·hr·f m} \text{ m w·m·sn then he shall be like one of them.}^{13a}\)

An impersonal use is also found.

Ex. \(\text{b·hr·f m} \text{ it will become 4, i.e. 4 will be the result.}^{14}\)

Later (§ 471, 1) we shall find \(\text{w·hr·f}\) as an auxiliary verb used with future meaning as above.

2. In reference to present time, rare and not quite certain; perhaps summing up the result of a situation.

Exx. \(\text{si Mrw, tm·hr·f} \text{ so then the son of Meru goes on erring.}^{15}\) A comment called forth by an act of violence.

That means that his heart is hot, \(\text{wrd·hr·f tbf hr·s} \text{ and so his heart is weary through it.}^{16}\)

3. Occasionally too in reference to past events; found only with two verbs.

Exx. \(\text{dd·hr·f} \text{ thereupon they said.}^{17}\)

\(\text{w·hr·f m wfi n mdt nbt I was the topic of all talk.}^{18}\)

For \(\text{w·hr·f}\) as an auxiliary in past narrative see below, § 471, 2.
§ 432. Negation of the Šdm·Hr·f form.—In its use with reference to the future the Šdm·Hr·f form is negatived by means of the verb tm, see above §§ 342 foll.
Ex. =⇒ A A l t P m·Hr·s hpr m hsbt it will not result in worms.¹

§ 433. The Šdm·Kj·f form² in the mutable verbs.

zæ inf. [−] [−] [−] − hr·Kj·sn ‘they shall rejoice’ ;³ 6 A pr·Kj ‘will go forth’.⁴

These non-geminating forms are consistent with the possible origin of the form in a perf. pass. participle; see above §§ 427. 428. 430.

§ 434. Use of the Šdm·Kj·f form.—Like the related kJf Šdm·f and kJ Šdm·f constructions (§ 242), the Šdm·Kj·f form refers to a future act dependent on something already stated. It is confined to religious texts and temple inscriptions, and certainly did not occur in spoken Middle Egyptian.

It may express a future consequence or determination.
Exx. If such and such a thing happens, 6 A nhm·Kj·(w) stp(w) hr hru t ntrw then the choice joints shall be removed from the altars of the gods.⁵

[−] [−] − − − − − − − hr·Kj·sn mrsn tw they shall surely rejoice when they see thee.⁶

Much more rarely it appears to express an injunction.
6 A srd·Kj st hmt·t Thy Majesty shall plant them.⁷

The construction nn Šdm·f (§ 105, 2) serves as negation of the Šdm·Kj·f form.⁸

§ 435. Uses of the Šdm·Inf, Šdm·Hr·f and Šdm·Kj·f forms: summary.—It will have been noted that there is a close correspondence in the uses, no less than in the formation, of these three verb-forms. They are used in main clauses only; and all three may be employed to express future consequences of one sort or another, whether enjoined or merely asserted. The Šdm·Inf and Šdm·Hr·f forms may serve as rather impressive narrative tenses, and the Šdm·Hr·f tense has in addition a not very clear use in reference to the present. Observe, finally, that of the three verb-forms the first alone is really common in Middle Egyptian, the other two tending to be replaced in secular texts by such constructions as hr·f (or kJf) Šdm·f and hr (or kJ) Šdm·f.

PARENTHETIC PHRASES FOR ‘SAID HE’, ETC.

§ 436. Here we have to consider some parenthetic expressions for ‘said he’, ‘they will say’ and the like, which in the past were thought to be merely the three verb-forms just discussed with an ellipse of the initial verb-stem dd ‘say’.⁹ Compare the omission of dd after hr, above § 321.
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Exx. 𓊨𓊤𓊚𓊤𓊜𓊨 btp-kw hr·s, in smt I am content on account of it, says the desert.¹

𓊤𓊨𓊚𓊤𓊜𓊨 wnm ir·k, in·sn r·t eat thou, say they to me.²

𓊤𓊨𓊚𓊤𓊜𓊨 in·sn, mtrw tprw, r·t say they, namely those gods, to me.³

𓊤𓊨𓊚𓊤𓊜𓊨 hr·s n· m smt says she to me in accusation.⁴

𓊤𓊨𓊚𓊤𓊜𓊨 mi, hr·tw, r srdw mhrw tdbwy come, they say, to make flourish the order of the two lands.⁵

𓊤𓊨𓊚𓊤𓊜𓊨 s s Mst, hr·t(w) r·f scribe of Truth, he is called. Lit. one says concerning him.⁶

In all known M. E. examples the subject of i n is either a noun or the suffix 3rd pers. plur. or dual, and it is always translatable as a present.⁸a K i always refers to the future, and hr to present or past indifferently.

§ 437. Whatever the origin of the 𓊤𓊨𓊚𓊤𓊜𓊨, 𓊤𓊨𓊚𓊤𓊜𓊨 and 𓊤𓊨𓊚𓊤𓊜𓊨 forms (§ 427), the derivation of the parenthetic expressions of § 436 from verbs meaning 'say', 'cry' and 'plan' appears certain. The verb i t 'say'⁹ is attested from O. E. onwards and the spelling i t regular in L. E. i t 'said he'⁹a occurs as early as the Coffin Texts, ex. 𓊩𓊤𓊚𓊤𓊜𓊨 i t in Wmr 'said Osiris';⁹b from such writings i t 'says' seems not to be a 𓊤𓊨𓊚𓊤𓊜𓊨 form, but abbreviated from i t i n.⁹c In 𓊤𓊨𓊚𓊤𓊜𓊨 'thou wilt say' the determinative of kit 'plan' is seen. A verb 𓊤𓊨𓊚𓊤𓊜𓊨 'cry'¹⁰ connected with 𓊤𓊨𓊚𓊤𓊜𓊨 'voice' is evidenced in the Coffins by 𓊤𓊨𓊚𓊤𓊜𓊨, var. 𓊤𓊨𓊚𓊤𓊜𓊨, hr·sw 'say they'.¹⁰a The strange writings 𓊤𓊨𓊚𓊤𓊜𓊨, 𓊤𓊨𓊚𓊤𓊜𓊨 and rarely 𓊤𓊨𓊚𓊤𓊜𓊨 are found both there and in later M. E. hieratic; the incomprehensible sfy is followed by a noun, a dependent pronoun, or both, and seems wholly superfluous.¹⁰d Exx. Teti said to me: '.........', [𓊤𓊨𓊚𓊤𓊜𓊨 sfy sw so said he.¹¹

𓊤𓊨𓊚𓊤𓊜𓊨 sfy Rwy r·t says (the god) Ruty to me.¹²

VOCABULARY

𓊤𓊨𓊚𓊤𓊜 ﹶ nd grind.

𓊨𓊤𓊚𓊤𓊜 hkt rule.

𓊤𓊨𓊚𓊤𓊜 hbt curtail, subtract.

𓊤𓊤𓊚𓊤𓊜 smryw renew, restore.

𓊤𓊨𓊚𓊤𓊜 sdb swallow.

𓊤𓊨𓊚𓊤𓊜 knb be furious, angry.

𓊤𓊤𓊚𓊤𓊜 ts be hot.

𓊤𓊨𓊚𓊤𓊜 sfyl (old sfyl) box.

𓊤𓊨𓊚𓊤𓊜 wrbt meat.

𓊤𓊨𓊚𓊤𓊜 bit honey.

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**EGYPTIAN GRAMMAR**

**Vocab.**

- **hsmn** natron.
- **hrw** table of offerings.
- **hrw** appearance in glory.
- **st** toe.
- **stipy** inspection.
- **sft** (old **sft**) oil for anointing.
- **abbrev. smsw** elder, eldest.
- **s** writing, papyrus, book.
- **stl** var. **sty**, perfume.
- **db** finger.
- **ktt** little, trifling (adj.).
- **Wnt** the Hare-nome, the 15th nome or province of Upper Egypt.

**EXERCISE XXIX**

(a) Reading lesson: extract from a medical book:

```plaintext
ir gm-k db sft r-pw (§ 91, 2)  
  mr sn (§ 196, 2),  
  phr mw h'rt sn,  
  dm sty sn,  
  km(r) sn si,  

dd hr k r's;  
  mr tyr (§ 371);  
  ir hr k n f spw nwm sm(r) (§ 305) sp:  
  sli Smr, r-32;  
  sli Mkw, r-32;  
  sft, r-8.  

nd w,  
wt w hr s (165, 8).
```

1. Eb. 78, 6-10 = Hearst 13, 1-3 with variants.
2. Var. H. km(r) n si 'which a worm has created'.
3. Dd hr k, lr hr k, the words usually employed to introduce diagnosis and treatment respectively.
4. Var. H. 'spw-worm'.
5. An unknown drug.
6. The unit to be understood is the **km** of about .503 litre (§ 266, 1 end).
7. Varr. H. nd w, wt w, with w written out.

'If thou findest a finger or a toe, which are (sic) painful, and around which water circulates, and their smell is evil and they create a **s**-worm, then thou shalt say concerning it: a disease I must treat. Then thou shalt make for him treatments for killing a **sp**-worm. Upper Egyptian **sli**, ⅓; Lower Egyptian **sli**, ⅓; oil, ⅓. It is (to be) ground up; it is (to be) bandaged with it.'

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The image contains a page from a document titled "EGYPTIAN GRAMMAR." It features a vocabulary list and an exercise related to medical documentation. The text includes Egyptian terms with their meanings, and an exercise with a medical reads is included. The page also contains variations in usage and contextual information about the terms and units used in ancient Egyptian medicine. Additional resources are referenced at the bottom of the page.
(b) Translate into English:

2. $\text{pr-\text{\~t}}$ perhaps 'ferment' or like.
3. $\text{a short religious spell, with preceding title.}$

(c) Write in hieroglyphs:

1. Another favour which was done to me: my eldest son Nakht was appointed (lit. given) to rule the Hare-nome, having become a Sole Companion, having been placed at the head (r-hit) of Upper Egypt, and a number of dignities having been given to him. (2) Tell me my name, says the keeper of the door. If thou dost not tell me my name, I will not allow thee to pass. (3) Do not be angry for a trifle; people will say thou art hot-tempered (lit. he is one hot of heart, one will say concerning thee). (4) Behold, it has been commanded to thee to make inspection in this temple, to renew its altars and to establish its offerings. (5) This book is to be hidden in a box of silver, without anyone (lit. another) being allowed to see the place thereof except thy own self.

LESSON XXX

THE $\text{\text{sdm-\text{f}}} $ FORM

§ 438. Introductory.—We now return to the $\text{\text{sdm-\text{f}}} $ form (§§ 39. 40), by far the most important verb-form in the Egyptian language, and at the same time that which presents the most difficult problems. The writing of such immutable verbs as $\text{sdm} \ '\text{hear}' \ offers no suggestion that more than one kind of $\text{sdm-\text{f}} $ form is to be distinguished; but in the mutable verbs, and particularly in the $\text{2ae gem., 3ae inf., and anom.}$ classes, a clearly marked distinction is visible
between ṣ̄ṃ f forms which show gemination, like ṣ̄ṃ f ṃ ṛ f, ṣ̄ṃ f ṭ̄ ṛ f, ṣ̄d̄ f, and ṣ̄ṃ f forms which do not geminate, like ṣ̄ṃ f ṃ ṛ f, ṣ̄ṃ f ṭ̄ ṛ f, ṣ̄d̄ f. Unhappily there are reasons for thinking that the non-geminating ṣ̄ṃ f is itself not a unity, but conceals two or more separate forms; see below §447. However, the ambiguity and inconsistency of Egyptian spelling prevent us from penetrating far into a differentiation of the varieties of the non-geminating ṣ̄ṃ f; most of its uses seem consonant with its identification with that non-geminating ṣ̄ṃ f form which, in the zae inf., was vocalized *perīaf, as we may infer from such Coptic survivals as θmēσios 'cause that she bear', old ṣ̄d̄ f ms(y)s. Broadly speaking, then, we may treat the non-geminating ṣ̄ṃ f as a unity, and contrast it with the geminating ṣ̄ṃ f. What are the mutual relations of the two?

In §411, I cogent arguments were adduced for deriving the ṣ̄ṃ f form from the passive participle + a genitival suffix, the resultant meaning being ‘heard of him’, i.e. ‘he hears’, ‘heard’. It then became evident that the geminating ṣ̄ṃ f must be closely related to the geminating or imperfective passive participle, and the non-geminating ṣ̄ṃ f to the non-geminating or perfective passive participle. On grounds of origin, therefore, we appear to be justified in describing the geminating ṣ̄ṃ f form as the imperfective ṣ̄ṃ f, and the non-geminating ṣ̄ṃ f form as the perfective ṣ̄ṃ f. In the meanings of the two forms we shall find much that bears out the hypothesis here adopted, the geminating ṣ̄ṃ f often conveying notions of repetition or continuity;¹ but it must be frankly admitted that some uses of both exist, where the connection with the perfective or imperfective ground-ideas remains obscure.

OBS. The possibility that the geminating forms may be the counterparts of Hebrew pīċēl forms here suggests itself anew; see above §§269–70; 356, Obs. On this view ṣ̄ṃ f and ṃ ṛ f might represent some such vocalizations as *wē�nānēf and *mēṛ ṛ ēṛ f respectively. Doubtless the gemination in the imperf. ṣ̄ṃ f was due to more fundamental reasons than the gemination seen (e.g.) in the perfect of the Arabic first form from zae gem. verbs, as written without points. There the separate writing of the identical radicals depends wholly on the distribution of the syllables under the influence of the flexional endings; beside marartu ‘I passed’ is found mārā (for *marara) ‘he passed’. No such variations are found within the Egyptian imperfective ṣ̄ṃ f, which maintains its geminating appearance whatever the weight of the flexional endings may be. If the Arabic and Egyptian forms were really analogous one might reasonably expect to find such variations as *ir wn:n:tu for ‘if ye are’, *ir wn νtν ‘if the god is’ beside ir ṣ̄ṃ f ‘if he is’. In point of fact ir ṣ̄ṃ f with gemination occurs whatever the following subject may be, or again if no subject immediately follows. Probably the presence and absence of gemination in the two ṣ̄ṃ f forms are to be explained by the desire to retain in them the characteristic features of the participles in which they originated. In other words, the gemination of the imperf. ṣ̄ṃ f is probably due to its presence in the imperfective passive participle, and the lack of gemination in the perfective ṣ̄ṃ f to its absence in the perfective passive participle; see above §411, 1.

¹ First pointed out by Golēnischēff, Le Conte du Naufragé (Bibliothèque d'Études, vol. 2), Cairo, 1913, pp. 61–4.
§ 439. Forms from the mutable verbs.

2ae gem. -\(\text{hmm}\)-sn 'they are hot'.10 'See' has \(\text{hmm}-\text{min}\)^{2'}; \(\text{min}\)-l(w)f;\(^{3}\) but also exceptionally \(\text{min}\)-v,\(^{4}\) which exhibits an unusual change of \(\text{i}\) into \(\text{n}\) and is elsewhere perfective (§ 448). 'Be' has \(\text{unn}\)-v.\(^{5}\)

3ae inf. \(\text{hrr}\) 'it goes down'; 6 \(\text{bdd}\) 'flows'.\(^{7}\)

'Make' has the form \(\text{rirr}\),\(^{8}\) but \(r\) is occasionally written twice, ex. \(\text{rirr}\).\(^{9}\)

3ae gem. A possible example is \(\text{hmm}\)-r.f 'shrinks'.\(^{10}\)

3ae inf. Gminating forms are not very common; exx. are \(\text{msdd}+n\) 'ye hate';\(^{11}\) \(\text{nsm}\) 'rages';\(^{12}\) \(\text{ntrr}\) 'he is divine'.\(^{13}\)

caus. 2ae gem. \(\text{rfrf}\) 'he diminishes';\(^{14}\) \(\text{skbb}\)-k 'mayest thou have refreshment'.\(^{15}\) Possibly, however, both these are q-lit. verbs, see § 284.

caus. 3ae inf. \(\text{skdd}\) 'fares by water'.\(^{16}\)

anom. 'Give' shows \(\text{ddf}\),\(^{17}\) also written archaically \(\text{dd}\).\(^{18}\) From 'come' no gminating forms are known, \(\text{tw}\) taking their place; see below § 459. With 'bring' we find \(\text{inn}\)-t(w).\(^{19}\)

§ 440. Uses of the imperfective \(\text{dim}\)-f in affirmative main clauses.—Since the imperfective or gminating participles from which the imperfective \(\text{dim}\)-f is derived regularly imply the notions of repetition or continuity, these same notions ought to be perceptible in the imperfective \(\text{dim}\)-f itself.

1. Such is apparently always the case in affirmative main clauses referring to present or past events. With present reference the gminating \(\text{dim}\)-f is frequently found in statements of custom or aphoristic truths.

Exx. \(\text{msdd}\)-t(w) \(\text{swt}\) \(\text{mr}\) \(\text{snh}\), \(\text{hrr}\) \(\text{m}\) \(\text{rfr}\) \(\text{r}\) \(\text{br}\)(l)-\(\text{ntr}\) justice is unto all eternity, it goes down with him who does it to the necropolis.\(^{20}\). An aphorism.

\(\text{inn}\)-t(w) \(\text{mk}\), \(\text{bn}\) \(\text{nh}\) one has recourse to an intimate, when there is trouble.\(^{21}\). In this aphorism another MS. has \(\text{dd}\), using the \(\text{tw}\) \(\text{dim}\)-f form which regularly has reference to customary acts (§ 462).

To whom shall I speak to-day? There is a lack of intimates; \(\text{skdd}\) \(\text{tt}\) \(\text{bfr}\) \(\text{wtk}\) the land sails in accordance with thy command.\(^{22}\) Characterization of a period.

Thou art the rudder of the entire land, \(\text{skdd}\) \(\text{tt}\) \(\text{bfr}\) \(\text{wtk}\) the land sails in accordance with thy command.\(^{23}\) Characterization of a person.
THE IMPERFECTIVE  $d_{m}f$ IN MAIN CLAUSES  

§ 440, 1

It is true that in such passages a non-geminating $sdmf$ is often found either as variant of, or else associated with, the gminating $sdmf$; but we have seen (§ 367) that a similar alternation between perfective and imperfective occurs with the participles. It is highly significant for the view here taken that the negative accompanying the gminating $sdmf$ is usually $n sd-m-f$ (§ 418).5

2. The gminating $sdmf$ is used, like the imperfective participles (§§ 366; 369, 2), of past custom; examples are not common.

Exx. $\text{-}dd-f \text{ hr inw-} s n nsw twn \text{ rntp ub(t), prr-i im m mr-hrw, n gm-n-tw dit-i}$ I used to sail down with its tribute to the king every year, and went forth thence vindicated, and no deficiency was found in (lit. of) me.5 Note the negation $n sd-m-f$.

$\text{wnn ti m sny-mnt}$ the land was topsy-turvy.7 Here $wnn$ might conceivably be $sd-m-f$, but several examples of the negation $n sd-m-f$ are in the neighbouring context.

3. The gminating $sdmf$ is common in contracts, rules and the like, where the reference is to some customary or prescribed act destined to occur in the future, though we shall see below (under 5) that the gmination occurs also where the act is future, but not customary.

Exx. $\text{dd-f kt hrw n wpt-rntp}$ he shall give another on the day of the New Year.8 In a contract.

$\text{dd-tw htp-nr} \text{ pn m-bsh twt pn}$ these offerings shall be placed before this statue.8 The context narrates the institution of certain festivals.

$\text{wnn ss sph m hrf}$ the writing of the nome shall be in his office.10 In rules respecting the vizier's administrative duties.

Probably the use of $wnnf$ as a simple future (§§ 107, 1; 118, 2) comes under this head, since 'existence' is a notion which of itself implies some degree of continuity.

4. We shall see hereafter (§ 450, 5, a) that the particle $th$ (§ 228) is always followed by the non-geminating, perfective $sdmf$. One single exception to this rule has been found in a coronation decree, where the custom to be observed throughout the reign is prescribed.

$\text{th dd-k dt-tw m s htp-nr n ntw Tp-smc 3bw m ril hsswt hr-tp nbh wdi snh n-sw-hit i-hprkr-r} \text{ th} \text{ thou shalt cause offerings to be made (lit. cause that offerings be caused to proceed) to the gods of Elephantine in the Upper Egyptian province in performing what is praiseworthy on behalf of the life, prosperity, and health of the king 'Akheperkerê, given life.11 The last words contain the point of the sentence: when offerings are made, the name of Tuthmosis I is to be invoked.}
5. The geminating $\text{sdmf}$ is also found in *exhortations* or *wishes*, i.e. in relation to future acts. Since the *perfective* $\text{sdmf}$ frequently has a similar function (§ 450, 4), the problem is to discover the reason for the choice of the form with gemination.

Sometimes a certain degree of *generality* is discernible.

Exx. $\text{mrrf}$ may Thy Majesty do as he wills.\(^1\)

$\text{irr} \text{hm-k m mrrf}$ may Thy Majesty do as he wills.\(^1\)

$\text{rrr-k} \text{r rtw}$ do not rob, (but) act against the robber.\(^2\)

In a few cases, however, it is only a *single* act that is involved.

Ex. Let there be brought an ox-hide or a . . . -hide, $\text{dd-k sw n tbt Pth-wry}$ do thou give it to the sandal-maker Pthwëre.\(^3\)

It has been conjectured\(^4\) that in such cases the geminating form serves as a noun subject to an adverbial predicate, which would thus acquire a special stress. The above example would then have to be rendered: It is to . . . P that thou shalt give it, lit. (that-)thou-givest-it (be) to . . . P. Cf. below under 6.

In one case $\text{skbk-k}$, expressing a wish, is parallel to the *jae inf.* $\text{irr-k}$.

$\text{skbk-k n st-n mnnf}$ mayst thou have refreshment of the shade of its trees.\(^5\)

Perhaps, however, $\text{skbk-k}$ belongs to the *4-lit.* verbs, see § 284.

6. In *questions* emphasis naturally rests on an interrogative adverbial adjunct, and the geminating $\text{sdmf}$ may then introduce a virtual noun clause as subject, as explained above under 5. The negative examples with $\text{tmf}$ (§ 346, 1) favour this explanation.

Ex. $\text{skbk-k}$ my mistress, wherefore art thou in this mood? Lit. thou-makest-this-heart (is) because of what?\(^6\)

7. A common mode of addressing Middle Kingdom letters calls for remark.

Ex. $\text{dd Ppw n nbt pr Sbk-fitp}$ Pepu gives (this) to the lady of the house Sebkhotpe.\(^7\)

It is uncertain whether this is the geminating $\text{sdmf}$ or the imperfective relative form (‘what P. gives’). The lack of the direct semantic object suggests the latter, and as antecedent the masc. word $\text{lt}$ ‘letter’ may be implied.

OBS. The geminating $\text{sdmf}$ is rare after the non-enclitic particles, though exx. with $\text{ist}$\(^8\) and $\text{mk}$\(^9\) may be quoted. No instance has been found after $\text{ht}$ ‘would that’, and the case after $\text{lh}$ quoted above under 4 is quite exceptional. After $\text{hr}$ and $\text{ks}$\(^10\) the non-geminating $\text{sdmf}$ is regular, as also in the construction $\text{in}$ or $\text{hr}$ or $\text{ks}$ + noun $\text{sdmf}$ (below § 450, 5). Similarly after $\text{hw}$ the non-geminating $\text{sdmf}$ is the rule, though there are exceptions (§§ 462–3). Lastly, the gemination is rare after the negative words (§ 445). It would seem that the expressive force of these particles and auxiliaries was felt to be sufficient, without overburdening the phrase with the additional nuance of repetition or continuity.
§ 441. The imperfective ṣdm-f in subordinate clauses has, as a rule, relatively present meaning, i.e. refers to time contemporary with that of the main verb. In this respect it contrasts with the ṣdm-n-f form, which has relatively past meaning; and resembles the perfective ṣdm-f form, from which it differs mainly through its inherent notion of repetition or continuity. Sometimes, but much less often than the perfective ṣdm-f, the geminating ṣdm-f may refer to prospective, i.e. relatively future, time; examples below § 442, i after snf 'fear' and mr'l 'wish'.

§ 442. The imperfective ṣdm-f in noun clauses.—I. As object of certain verbs or subject of their passives, see above § 184.

After rd{l 'cause' the perfective, non-geminating ṣdm-f is used in all verb-classes, see below § 452, i. Now and again geminating forms from mn{l and wnn{ occur, sometimes even in MSS. which seem trustworthy.

When the ṣdm-f has prospective meaning after other verbs, the gemination is rare. A few examples from the 2ae gem. class occur, and may be due to the intrinsic meaning of the verb-stems involved (§ 446). So after snf 'fear' and mr'l 'wish'.

Exx. 1 m snf mn wrfyme through fear lest the watchmen might see.3

m mn{f wn nr'tn hr Wrstr as ye wish that honour for you should be with Osiris.4

So wnn{t also after wd 'command'.5 After this same verb is once found an example from a 3ae inf. verb.

1 wt gtr wd-n hmf prr(l) r hvst tn His Majesty commanded me to go forth to this desert.6

Repetition is perhaps not completely excluded by the context here,6a but there is nothing beyond the gemination to indicate that a repeated act was meant, and the reference is probably to the single occasion when the royal sarcophagus was fetched.6b Nevertheless the scribe may have wished to express himself generally, as could be done in English by the use of the gerund ('commanded my going'); see below under 5.

The ṣdm-f form which serves as object of certain verbs sometimes has non-prospective meaning, for example after ṛḥ 'know' or mn{l 'see' (§ 184, 2). In this case the imperfective ṣdm-f is more apt to be found than the perfective (§ 452, 1, ḏ), doubtless because what is seen or known is an action in progress or a continuously exerted quality.

Exx. 7 ṛḥ kw(l) .... dgg ṛt n swnt-s I know .... (how one) eye looks at its fellow.7

mr'n hmf knr-l His Majesty saw how valiant I was.8

1 Eby 43, 17 (= m{l, 93, 12); Budge, p. 170, i (Nw); 334, i (Ww).
3 Sin. B 18 = R 44.
6 Hamm. 113, 10.
7 Louvre C 14, 9–10. Sim. Urk. iv. 363, 6; after m{l, Weitz. 5, 4 = 5, 15; qu. § 184 end.
8 Urk. iv. 9, 16; m{l, Sill. 892, 6. Qualities after ṛḥ, Gard. Sim. p. 178; Pt. 75; Urk. iv. 353, 6.
§ 442, 2

EGYPTIAN GRAMMAR

2. When the geminating $sdmf$ is subject of an adjectival predicate (§ 188, 3), a more or less prolonged process is doubtless envisaged.

Ex. Redjdjet was in travail $\text{ksn mss}$'s and her bearing was painful.

3. The geminating $sdmf$ is found as the predicate of $pw$ (§ 189, 1) in the medical definitions of the Ebers papyrus. Here the reference is to habit or rule, cases where we have seen the gemination to be usual (§ 440, 1).

Ex. $\text{ir tfb mh mhh tfb pw}$ as to the phrase ‘his heart is drowned’ this means that his heart is forgetful.

The negative statement in these definitions is conveyed by $n $sdmf$.

4. The imperfective $sdmf$ is found in a name (§ 194) given to the supreme god in some religious texts: $\text{Mrrf irrf}$ ‘(Whenever)-he-likes-he-does’. This complex name is expanded in the Pyramid texts to $\text{Mrrf irrf, mssdf n irr}$ ‘(Whenever)-he-likes-he-does,-(whenever)-he-dislikes-he-does-not’, where the gemination is again seen to be negatived by $n $sdmf$.

5. The use of the geminating $sdmf$ in the construction after the genitival adjective (§ 191) well illustrates the notions of repetition or continuity belonging to that form. Whereas (§ 452, 5) the non-geminating $sdmf$ is employed when the action referred to occurred in the past ($\text{hwnk n wnk imf}$ ‘thy youthful vigour in which thou wast’) or is a single event ($\text{hrw n mss}$ ‘the day when she shall give birth’), the geminating $sdmf$ is used to describe more generalized acts; such as may often best be rendered by an English noun or gerund.

Exx. $\text{wnn k ssww n dd nsw}$ thou shalt eat fine things of the king's gift (or giving).

§ 443. The geminating $sdmf$ in relative clauses.—Among the few examples of $sdmf$ after the relative adjective $\text{nt}$ the imperfective form $\text{mss}$ is once found (§ 201, first ex.), and that in a MS. of the Book of the Dead which enjoys a good reputation.

On the other hand, in some examples after the negative relative adjective $\text{twy}$, the gemination seems due to the generalizing or characterizing nature of the epithet contained in the relative clause.

Ex. $\text{twy thk tfb rdjt m hr}$ one who does not transgress the charge laid upon him, lit. what has been placed in his face.
THE IMPERFECTIVE $\text{sdm}\cdot f$ IN ADVERB CLAUSES § 444

§ 444. The geminating $\text{sdm}\cdot f$ form in adverb clauses.—1. The gemination is sometimes found in virtual clauses of time, when the notion of repetition is present.

Exx. $\text{hdd-k, dd-tw w} \cdot \text{k st-}t$ when (or whenever) thou sailest northwards, reverence is paid to thee.\(^1\)

$\text{prr} \cdot \text{tn r} \cdot \text{pt m} \cdot \text{nwr}\cdot t$, $\text{prr} \cdot \text{i hr tpt dhnw} \cdot \text{tn}$ when (or whenever) ye go up to heaven as vultures, I go up on the tip of your wings.\(^2\)

With the verb $\text{mn}$ 'see', the gemination occurs irrespective of any notion of repetition; for a possible explanation, see below § 446.

Exx. $\text{wmt t} \cdot \text{b dw, mrrf} \cdot \text{st}$ he is stout of heart when he sees a multitude.\(^3\) A characterization.

This Dje$\text{h}$$\text{tna}$$\text{kht}$ said, $\text{mrrf tsw n} \cdot \text{shty pn}$ when he saw the asses of this peasant.\(^4\) Statement of a single occurrence.

2. In the if-clause of virtual clauses of condition, when this precedes the then-clause. (But we may also view these examples as clauses of asseveration, see § 218.)

Exx. $\text{mrr-k mwn-t snb-kwi}$ if (or so surely as) thou wishest to see me in health.\(^5\) Variant $\text{mrr-k}$.

$\text{mr} \cdot \text{tn} \ldots \ldots \text{mr} \cdot \text{tn} \text{Wp-wr} \cdot \text{wt} \ldots \ldots \text{dd-}t \cdot \text{in}$ if (or so surely as) you love Wepwawet .... say ye.\(^7\)

This formula is found with $\text{m} \cdot \text{mr} \cdot \text{tn}$\(^8\) and $\text{m} \cdot \text{mr} \cdot \text{tn}$\(^9\) as variants; there are also various similar formulae beginning in the same way, and these yield the additional variant $\text{mr} \cdot \text{tn}$\(^10\) without $\text{m}$. See §§ 454, 1. 4; 458, for further comments on these alternatives.

3. The $\text{sdm}\cdot f$ form after prepositions (§ 155) may be either the geminating or the non-geminating $\text{sdm}\cdot f$. Which of the two is chosen appears to depend partly on the particular meaning of the preposition and partly on that of the verb in question. In certain cases the choice of the geminating $\text{sdm}\cdot f$ seems undoubtedly due to the notion of repetition or continuity which is involved.

So, for example, after $\text{ml}$ 'as when', 'like' in similes.

Exx. It was like the fashion of a dream $\text{mn} \cdot \text{sw tdhy m} \cdot \text{3bw}$ as when a man of the marshes sees himself in Elephantine.\(^11\)

They found their wine lying in their vats $\text{b} \cdot \text{dd mwn}$ as when water flows.\(^12\) I. e., their wine was as abundant as ever-flowing water.

In the common phrase $\text{mi mrr bik im} '$according as this humble servant desires'\(^13\) $\text{ml}$ has a different sense, but the gemination is always present; the phrase occurs in letters, where it follows wishes for the welfare of the person addressed.
Examples of \( r \text{ mrr} f \) 'according as he desires' have been quoted § 163, 11, and of \( m \text{ mrr} k \) 'so surely as (or 'if') thou desirest' above under (2) at end. Compare the similar phrase \( m \text{ ms} dd \text{ tt} f \) 'though his heart hates (it)'.

The expression \( m \text{ dd} \), lit. ' (being) as gives', i.e. 'by the gift of', seems to occur only where the gift is repeated or generalized.

Ex. \( j l m \text{ ht nb nfr} m \text{ dd} Ws\text{t}r \text{ a thousand of all good things by the gift of Osiris.} \)

Where the non-generating \( m \text{ dd} \) is substituted, it seems not unlikely that a single gift is envisaged.

Analogous to \( m \text{ dd} \) is \( m \text{ rr} \text{ f} \) 'by my making'; cf. 'I did not plan works except by his (Amun's) doing', but the same phrase in another ex. is less easily translated.

Another frequent phrase in which generalization seems implied is \( r \text{ dd} \text{ tt} f \) 'to his heart's content', lit. 'according as his heart gives'.

In the case of the two \( \text{ mrr} f \) forms of \( wmn \) we found (§§ 157, 1-3; 326, end) the germination after prepositions either when stress is laid on duration or else when future time is involved; elsewhere the non-germinating form is usual.

The reasons for the germination or for its absence cannot be followed up in the case of every preposition. The germinating \( \text{ mrr} f \) has been noted, for example, after \( n \) 'because'; \( hr \) 'because'; \( hl \) 'according as'; \( m-ht \) 'when', 'after'; \( n\text{-}nl\text{-}n \) 'inasmuch as'.

4. In the \( if \)-clause of clauses of condition after \( \text{ ir} \) § 150). Here a remarkable divergence is observable between verbs of different classes; whereas the \( \text{ zae inf.} \) and \( \text{ anom.} \) verbs regularly employ the non-germinating form (§ 454, 5), the \( \text{ zae gem.} \) use the germinating \( \text{ mrr} f \).

Exx. \( \text{ ir mrr} k \text{ hr} \text{s} \text{ wrd} \) if thou seest her face green.

So too with other verbs of the same class. The explanation may lie in the fact that most verbs of the \( \text{ zae gem.} \) class have meanings which inherently imply repetition or continuity (§ 446).

In accordance with the general behaviour of the \( \text{ zae inf.} \) in this case, as noted above, we find \( \text{ ir gw} \text{k} \) for 'if thou findest' in the Ebers medical papyrus and elsewhere. If, however, another verb immediately follows \( \text{ ir} \) and 'thou findest' occurs only as a second condition, then it is regularly represented by the germinating form \( \text{ gmm} k \).

Ex. \( \text{ ir hr} \text{k} \text{ gmm} k \text{ drw} \text{ f} \text{ sm} \text{ dd} \text{ hr} \text{k} \) if thou examinest (him after doing this), .... and thou findest his side warm .... thou shalt say.

In such cases the germination is doubtless due not, as has been supposed, to the separation of 'thou findest' from \( \text{ ir} \) 'if', but to some nuance of repetition or
continuity which it is difficult to catch. In favour of this view it is significant that the corresponding negation is \( \text{tir hrk sw, n gmr-k 'if thou examinest him and dost not find'} \), for we have seen that the negation \( n \text{sdm-nf} \) occurs only in cases where a prolonged period is envisaged (§ 418). Note that the gminating \( \text{sdm-f} \) form from \( \text{wnn 'exist'} \) may occur after and parallel to \( \text{gmm-k} \) as further continuation of such a complex if-clause.

§ 445. Negation of the gminating \( \text{sdm-f} \).

1. This form hardly ever follows the negative words.

Exx. \( n \text{ tirk st, n tir(s) st (if) thou dost not do it, she does not do it} \). But \( \text{tir k, tir(s)} \), might conceivably be read, see § 281.

\( \text{nn tirk prl nkhf this bread and beer will not be trifling} \). Probably future, in accordance with § 105, 2. For the special leaning of the \( 2ae \text{ gem. verbs towards gminating \text{sdm-f}} \), see below § 446.

2. In several places we have seen the construction \( n \text{sdm-nf} \) serving to negate the gminating \( \text{sdm-f} \): in present generalizations, § 440, 1; in past custom, § 440, 2; in medical definitions, § 442, 3; in a divine name, § 442, 4; continuing if-clause with \( \text{tr} \), § 444, 4 end. Since \( n \text{sdm-nf} \) denies the occurrence of an action in the course of a more or less prolonged period (§ 105, 3; 418), its employment to negate the gminating \( \text{sdm-f} \) is important, if indirect, testimony to the notions of continuity or repetition inherent in the latter.

3. After \( \text{tr 'if'} \) the \( \text{sdm-f} \) form \( \text{tm-f} \) of the negative verb is used, except in the one case mentioned at the end of the last section. Thus the negative form of \( \text{tr mnr-f 'if he sees'} \) would be \( \text{tr tm-f mm} \); see above § 347, 6.

§ 446. Conclusion.—A theory has recently been advanced \(^6\) that the gminating \( \text{sdm-f} \) was a form specially evolved to serve in the way explained above under § 440, 5, 6, namely as subject to an adverbial predicate. On this view the second ex. in § 440, 1 would have to be rendered ‘(It is) to an intimate (that-)one-has-recourse when there is trouble’. It is undeniable that both here and elsewhere emphasis often does seem to rest on an adverbial adjunct, but it is equally undeniable that in all the main clauses of § 440, 1, 2, 3 a notion of repetition or continuity is invariably present; and the frequent appearance of the negation \( n \text{sdm-nf} \) in connexion with the gminating \( \text{sdm-f} \) (§ 445, 2) guarantees that such a notion was the usual motive for the choice of this form. Also there are some main clauses containing the form where no adverbial adjunct exists.\(^7\) Hence the utmost that can be conceded to the new theory is that owing to the generality of the gminating \( \text{sdm-f} \) it was specially prone to be used as a noun, so that in particular cases (e.g. § 440, 5, 6; § 442, 5) this may have provided the motive for its employment.
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There are, however, other directions in which explanations of recalcitrant uses of the imperfective \textit{sdm\textbf{f}} may plausibly be sought. Notions of repetition and continuity are perhaps more easily associated with future time than with past; this might possibly account for the future sense of \textit{wnn\textbf{f}} (§ 118, 2),\footnote{1} the single-action wishes of § 440, 5,\footnote{2} and the use in clauses of condition (p. 358, bottom). Or again the employment may be due to the inherent meaning of certain verb-stems. This is particularly likely in the case of \textit{2ae gem.} verbs, a class specially rich in adjective-verbs (ex. \textit{wr}, \textit{srr}, \textit{kbb}, \textit{tnm}) and containing other verbs like \textit{wnn} 'be' and \textit{mn} 'see' that similarly bear an implication of continuity. It is, at all events, a fact that the \textit{2ae gem.} class is found in forms\footnote{3} or syntactic employments\footnote{4} where the \textit{jae inf.} and \textit{anom.} verbs do not display the gemination. We are here, however, in a hypothetical region where further speculation appears barely profitable.

\section*{VOCABULARY}

\begin{itemize}
  \item \textit{\textbf{r}} \text{ restrain, hold back.}
  \item \textit{\textbf{sd}} \text{ be aggressive, rage, resent.}
  \item \textit{\textbf{wdf}} \text{(properly \textit{wdf})} \text{ lag, delay.}
  \item \textit{\textbf{hm}} \text{ flee, retire.}
  \item \textit{\textbf{hm-ht}} \text{ retreat (§ 288).}
  \item \textit{\textbf{htm}} \text{ shut, close, seal.}
  \item \textit{\textbf{hst}} \text{ be timid, weak, feeble.}
  \item \textit{\textbf{shm}} \text{ be powerful; with \textit{m}, have power over; caus. \textit{sshm} strengthen.}
  \item \textit{\textbf{sd}}, var.$\times$ \textit{\textbf{sd}}, break, smash.
  \item \textit{\textbf{cht}} \text{ (also \textit{hht})} \text{ field, holding (of land).}
  \item \textit{\textbf{w}} \text{ district, region.}
  \item \textit{\textbf{hm}} \text{ coward, poltroon.}
  \item \textit{\textbf{hp}} \text{ law.}
  \item \textit{\textbf{hnms}} \text{ friend.}
  \item \textit{\textbf{hrt}} \text{ what belongs to someone or something.}
  \item \textit{\textbf{hrwy}} \text{ enemy.}
  \item \textit{\textbf{sprty}} \text{ petitioner.}
  \item \textit{\textbf{ght}} \text{ dignity, worth.}
  \item \textit{\textbf{knbt}} \text{ body of officials or magistrates; \textit{knbty} magistrate.}
  \item \textit{\textbf{Nhsy}} \text{ Nubian.}
\end{itemize}
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EXERCISE XXX

Reading lesson. The following extracts illustrate the use of the geminating šdm·f in reference to present, past, and future time, and exhibit the parallelism of that form with the imperfective participles.

(i) Extract from the stela of Sesostris III at Semnah and its duplicate at Uronarti:¹

\[ \begin{align*}
&\text{i}r\text{ gr m·ht ph (§ 298)} \\
&\text{sthm tb pw n hbrwy.} \\
&\text{knt pw id (§ 298),} \\
&\text{hst pw hm·ht.} \\
&\text{hm pw mrc irw hr tšf,} \\
&\text{dr-nitt šdm Nhs r hr (§ 304, 3) n r;} \\
&\text{in wšb·f dd (§ 373, 2) hm·f.} \\
&\text{id·t(w) r·f,} \\
&\text{dd·f srf;} \\
&\text{hm·ht·(tw, § 62),} \\
&\text{wrwf r id.} \\
&\text{n rmt(t) ts nt ūf st (§ 134),} \\
&\text{hwrwf pw sdw\textsuperscript{4} lw.}
\end{align*} \]

¹ Berl. \textit{AI.} i. p. 257. Variants in the Uronarti stela from a copy by Prof. Steindorff.
² So Uronarti; Semnah \textit{m} only, not šdm. For the pregnant sense of \textit{r} cf. \textit{Amada} g.
³ The chick \textit{w} is written for \textit{nh}.
⁴ Uronarti

'He who desists after attack is a strengther of the enemy's heart. To be aggressive is to be brave, to retreat is timidity. A real coward is he who is debarred from his frontier, for the Nubian hears (only) to fall at a word; the answering of him causes him to retire. If one is aggressive against him, he shows his back; if one retreats he falls into aggression. They are not people of worth; they are caitiffs broken of heart.'

(ii) From the tale of the Eloquent Peasant.¹ The king commands that the peasant be detained, but supplied with the necessary food:

\[ \begin{align*}
&\text{ir gvt (§ 255) nht \textsuperscript{8} shty pn m htw·f (§ 36).} \\
&\text{wnn·k hr rdlit (§ 326) d·tw mf rkw,} \\
&\text{nn rdlit (§ 307) r·hf nt\textsuperscript{8} ntk rdlit (§ 368) mf st.}
\end{align*} \]

² Sense clear, but grammar obscure.
³ For \textit{nht}.
Further, keep alive this peasant himself. Thou shalt cause him to be given provisions, without letting him know that thou hast given them to him.” So they gave him ten loaves and two jugs of beer every day. The chief steward Rensi, son of Meru, used to give them; he used to give them to a companion of his, and his companion used to give them to him (the peasant).

(iii) Extract from the rules given to the vizier for the administration of his office:

Further, everyone who shall make petition to the vizier concerning fields, the vizier shall order him (to come) to him, in addition to listening to the overseer of lands and the officials of the cadaster (?). He shall make a postponement with regard to him for two months for his fields in Upper and Lower
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Egypt. But in respect of his fields which are near to the Southern City (i.e. Thebes) or to the Residence, he shall make a postponement with regard to him for three days according to what is in the law. He shall hear every petitioner according to this law which is in his hand. Further, it is he who shall send for (lit. fetch) the district-assessors, and it is he who shall despatch them that they may report to him the state of their districts. There shall be brought to him all wills; it is he who shall seal them.'

LESSON XXXI

THE PERFECTIVE SDEM.F FORM

§ 447. The perfective sdm.f not a unity.1—To put the discussion on a sound basis, it must first be admitted that the perfective sdm.f probably embraces two distinct forms, though these are usually indistinguishable even in the mutable verbs. The evidence may be summarized as follows. (1) One verb actually shows three sdm.f forms; this is the anomalous verb ḫtw, with the geminating (imperfective) form ḫtmv (§ 439) and the two perfective forms ḫtnw and ḫtwf, the last a curious form of active meaning with intrusive £. (2) The anomalous verb for 'come' has only two sdm.f forms from the stem ḫtw, but one of these, namely ḫtnw非洲, seems to correspond in usage to ṣtnw from ṣtn(i) just mentioned, while the other ḫtwf, though not showing the gemination, is partly imperfective and partly perfective in its uses; see below § 459. (3) From time to time mysterious forms in -w are found from ḫae inf. and ḥae inf. stems, exx. ḫhvw 'fall', ḫmrw 'love', ḫmnw 'sit'; 4 such forms it seems natural to distinguish from those of more normal writing. (4) The principal argument, however, is drawn from facts belonging to the two extreme ends of Egyptian linguistic history. The non-geminating sdm.f has survived in Coptic in one use, namely as object after ḫi 'cause', and here the ḫae inf. verbs exhibit the vocalization *perét, older doubtless *perlát, ex. Bohairic ḥmesios 'cause that she bear', Eg. ḫi ms(y)s; 5 sporadic variants in Dyn. XVIII, like ḫtmw ḫmr 2 ḫtwf 1 1 ṣtnw 'who causes two men to go forth (from the court of justice) contented', 6 confirm the latent presence of the third weak radical y in the normal writing y after ḫi. Professor Sethe has, however, shown from the Pyramid Texts that beside the sdm.f forms from ḫae inf. verbs used after ḫi and ḫdi, there are others, never so employed, which have a final -w or -y corresponding to variant writings with prothetic ḫ2 exx. ḫmrw,fifth; 11 ḫhrw, 10 var. ḫhrw,fifth; 11 ḫmrw, 10 var. ḫmrw,fifth; and sometimes these endings and prothetic ḫ appear together, exx. ḫmrw, 11 ḫmrw,fifth. But if,
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as is supposed with much probability, the prothetic i represents merely a short helping vowel employed when two initial consonants chance to be juxtaposed without intervening vowel, then we must reconstruct from these writings some such vocalizations as *gáwek, *hánaw; these vocalizations do not square at all with those deducible, as we have just seen, from Coptic, for Coptic points to vocalizations like *hawák, *hene. Thus we are driven to infer for the 3ae inf. class the existence of at least two types of non-geminating șdmf, one with the initial consonants juxtaposed without intervening vowel, and the other beginning with an unaccented shut syllable (per-, hr-, khe-). The Middle Kingdom writings seldom or never permit us to recognize these two types; the rare writings with -w, like מ"מ.above quoted, might indeed belong to the *hánaw type, but we could not be certain whether a writing like מ"מ should be understood as *gmáyek or as *gemyák.

The above argument goes to prove (1) that the non-geminating șdmf form embraces more than one sub-form, and (2) that these different sub-forms cannot be identified at sight. As a practical measure, therefore, we are forced to treat the non-geminating șdmf as a unity; does this necessarily render our treatment of it unscientific? Perhaps not, for the following reason. It has been argued (§ 411, 1) that the geminating and non-geminating șdmf forms are derivatives of the corresponding passive participles, and we have found no reason for thinking that there existed more than one non-geminating (perfective) passive participle. It is quite conceivable that the șdmf form derived from the perfective passive participle may have developed different vocalizations for different uses, just as the imperfect in Arabic has its subjunctive and jussive moods. These vocalic differences are beyond our purview, and we must necessarily ignore them; but we seem justified in describing the non-geminating srimr, on grounds of origin, as the perfective srimr, and in seeking to connect its various meanings with those of the originating perfective passive participle.

OBS. In two cases—namely in explaining n sp șdmf ‘he never heard’ (§ 456) and nn șdmf ‘he will not hear’ (§ 457), as opposed to n șdmf ‘he did not hear’ (§ 455)—we shall argue from observed differences in the non-geminating șdmf forms employed. It may turn out that such forms as intf, iwtf and gmyf are exclusively prospective in meaning.

§ 448. Forms of the perfective șdmf from the mutable verbs.

2ae gem. Exx. ק"מ that it may be cool'; מ"מ 'that they may be' (for probable cases of șdmnrf similarly written see §§ 413; 414, 1); מ"מ mk 'thou wilt see'. The verb 'see' also has the peculiar form מ"מ; this we have met with (§ 439) as equivalent of the geminating șdmf, but it is much commoner as variant of the non-geminating șdmf.
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...represent a difference of form, see below § 457. Sporadic writings occur, however, where -y appears before other suffixes or before nom. subj., ex. -y. It is possible that the difference of spelling may in some cases represent a difference of form, see below § 457. Sporadic writings occur, however, where -y appears before other suffixes or before nom. subj., ex. -y. For the rarer writings with -w, see § 447.

'Make' as a rule writes but one r, see the exx. just quoted, and r, to be read thr, occurs by way of exception.10

'Seize' is occasionally spelt tr; but the writing tr, occurs by way of exception.11

caus. 2-lit. Note the strange form i.r.t.w, 'ye shall relate';1b compare, however, s.w. '; also w. hmsw, § 447.17

caus. 2ae gem. For s.kbb-k 'mayst thou have refreshment' see § 440, 5.

caus. 3ae inf. Note with final -y n.m. smcy.n 'that ye may deliver'.19

anom. 'Give' has forms with r, like r.d-i,20 but also, rather more frequently, forms without r, like d-1,22 d-tw.23 In old religious texts spellings like d(l) before nom. subj.;2 cf. similar forms under 3ae inf. above.

'Bring' differentiates two forms: one without t, ex. i.r.i.;26 another with t (see above § 447), ex. i.r.i. for the latter there appears just before Dyn. XVIII a variant i.r.i. due to loss of value of w and possibly also to confusion with the passive, which thus becomes indistinguishable from the active.

'Come' shows from the stem with -t such forms as I. ty.f. Far commoner, however, are forms from the -w stem, namely a form without -t, twf, and second, a form with intrusive -t (see § 447), ex. twf; see below § 459.

Thus the outstanding characteristic of the perfective șdmf is absence of gemination, just as the presence of gemination is the characteristic of the imperfective șdmf; no definite obstacle stands in the way of a derivation from the perfective passive participle (§ 411, 1), a derivation which is indeed suggested by the ending -y in some 3ae inf. and anom. forms. The forms twf and intf may be due to the analogy of the infinitive, or may even be infinitives replacing șdmf forms that were too much reduced to serve their purpose adequately.

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§ 449. Meaning of the perfective ṣdm·f form.—In dealing with the perfective passive participle, we found that this could be used to describe events belonging alike to past, to present, or to future time (§ 369, 1. 3. 5); it differed from the imperfective passive participle only in the fact that the latter gives prominence to some notion of repetition or continuity associated with the act described. If, as we have conjectured, the perfective ṣdm·f originated in the perfective passive participle, it ought to possess substantially the same range of meaning as that participle. Such is, in fact, actually the case, save that the ṣdm·n·f form has largely superseded the employment of the perfective ṣdm·f in reference to past events. In past narration, the perfective ṣdm·f is but little used in affirmative main clauses (§ 450, 1); on the contrary it is quite commonly employed in sentences or clauses negatived by n (§ 455). For the description of both present and future actions the perfective ṣdm·f is of very frequent occurrence, as we shall see. It is important to realize that though this form contains no implication of repetition or continuity, the facts which it describes may nevertheless possess that character; a generalization may be made or a custom affirmed without any explicit avowal that such is its nature; see above § 367 and below § 450, 2.

The perfective ṣdm·f is distinguishable as such only in the mutable verbs, and it is these which will mainly be considered in the following paragraphs. On occasion, however, we may be compelled to discuss under this head forms from immutable verbs, like ṭid·f in § 450, 1. The absence of any hint of repetition or continuity here makes it probable that the form has been rightly classified.

§ 450. The perfective ṣdm·f in affirmative main clauses.—1. Past reference. In Old Egyptian the non-geminating ṣdm·f is fairly frequent in past narration with verbs showing an object, but towards Dyn. VI the ṣdm·n·f form can be seen gradually superseding it in this use. Nevertheless, undoubted examples of the earlier custom can still be found in Middle Egyptian.

Ex. ṣd·f s·n ḫm·f r sš n ḫm; ḫr ṭid ·f ṭid ·f wrt His Majesty appointed me to be scribe of the cadaster (?); His Majesty praised me for it very much.²

This use of ṣdm·f can be detected with certainty only in the case of verbs with feminine infinitives, since with other verbs the absolute use of the infinitive (§ 306, 2) offers an alternative possibility.

Narrations are often introduced by ṭid ·f ‘he said’, once written ṭid ·f with prothetic i (§ 272). In texts of the early Middle Kingdom ṭid is used in the same way, and may be ṣdm·f with ellipse of the subject.

A similar explanation might be thought to apply to that ṭid which occurs at the beginning of Middle Kingdom letters.

1 See Gunn, Stud. p. 72.

² Brit. Mus. 838. Sim. B 265(rbc); 285 (jm·n).
⁴ JEA. 33, Pl. 2, 5, Dyn. XIII.
⁵ Cairo 20001. 20007. 20011. 20012; Brit. Mus. 614, 3; Hamm. 1, 3. See now Arch. égypt. Arch. 1, 81, opposing an argument in Pol. § 78.

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THE PERFECTIVE $SMF$ IN MAIN CLAUSES

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Ex. $\text{bik n pr dt Nni dd n imy-r pr Ti-th}$ the servant of the estate Neni speaks to the steward Iyeb.$^1$

The $SMF$ form is excluded, however, by cases showing the fem. ending $\mathfrak{a}$. Ex. $\text{snl dd t n sv}^2$ the sister speaks to the brother.$^2$

The choice thus lies between an active participle and the old perfective. To the latter the 3rd pers. and active sense are perhaps obstacles. The former view seems preferable, demotic offering an analogous formula.$^{2a}$

In texts where the $SMF$ form is usual for past narration the $SMF$ with a nominal subject in anticipatory emphasis (§ 148, 1) sometimes takes its place.

Exx. $\text{Ht rit dd t n sll's}$ the sister speaks to the brother.

It will be seen later (§ 462) that $t$+non-geminating $SMF$ served now and then to express past custom. Otherwise, the cases above enumerated appear to exhaust the material for perfective $SMF$ in reference to past events, so far as affirmative sentences are concerned. In negative sentences referring to past events perfective $SMF$ is, as we have already stated (§ 449), very common; further details below §§ 455, 1 ; 456.

2. In reference to present occurrences; the fact is described simply, without any consideration whether it is a single or a repeated happening, whether it is momentary or prolonged.

Exx. $\text{dt i w k spd r pst}$ I give thee a bird to cook.$^5$ The act described is a single momentary act.

$\text{rdr t} (r)$ truth is cast outside.$^6$ A prevalent condition is described, but without stress being laid on its continuity.$^7$

$\text{hrt m R}$ I arise as Rec.$^8$ Descriptions in religious spells are perhaps best classified here, though they might seem to be vaguely prospective or optative.

So too in the compound narrative forms $t$+ $SMF$ (below § 462), $ch$ $SMF$ (below § 477, 1). For a similar use in negative sentences, see below § 455, 2.


Exx. $\text{ms s m sbd 1 (n) pr, sw 15}$ she will give birth on the fifteenth day of the first month of winter.$^9$

$\text{m r k pr k}$ thou shalt see thy home.$^{10}$

Other forms employed in this case: $\text{dt i}$; $^11$ $\text{rdt i}$.$^{12}$ An isolated writing, $\text{mr k pr k}$ thou shalt see thy home.$^{12a}$ From $\text{wnn 'exist' the imperf.}$ $\text{wnn}$ is universally employed, provided no particle, or merely $\text{mk 'behold'},^\text{13}$ precedes; see above §§ 147, 1 ; 118, 2.

The negation of the future is, as we have seen, $\text{nn}$ $SMF$; see further § 457.
The perfective *sdmwf* is common also in *wishes* and *exhortations*, which are often hard to distinguish from one another and from the simple future use. The addition of the enclitic particles *rk* or *rf* (§ 252, 2 and 3 a) may help to indicate this use.

Exx. 

Ex. 

The negative form of *sdm*f is *tmnf sdm(w)*, see § 346, 4.

(a) After *ty* (§ 228) expressing *future consequences* or *exhortations*.

Ex. 

Forms employed: *ae gem. mrk*, but also *min-k*; *wnl*; *zae inf.*, see *tr-n* above; *qae inf. m wp-k*; *anom. *di-k*. An example with the imperfective *ddk* has been quoted in § 440, 4, the reason for the gemination being that the command there given is of a general and lasting character.

The negative form of *sdmwf* is *tmf sdm(w)*, see § 346, 4.

(b) After *h* or *hw* (§ 238), expressing *wishes*.

Ex. 

Forms employed: *ae gem. mrk*; *zae inf. wp-k*; *anom. *di-t*; but also *rdi-l*.

No negative forms have been found, since *n sdmf*, illustrated below § 455, 1, is the negation of *hs sdmwf*.
(c) After <constah> hr (§ 239), expressing futurity.
Ex.  hr di hwf sm sr(f) r ch hr stf His Majesty will cause his son to go to rise up in his place.1
The material for the mutable verbs is scanty; 2ae gem.  mrt(w).2
(d) After <constah> ki (§ 242), expressing future result or injunction.
Ex.  ki ir-tw hst t try then one shall act accordingly.3
Forms employed: 2ae gem.  min:-; 4  wnk; 5 zae inf. see ir-tw above; 4ae inf.  hmsw; 6 anom.  di-i;7 but also  rdi-i;8 from 'come'  twf,9 but also  twt,10 see § 459. A form 11 looks as though it were imperfective (irr-k), but is possibly either a mistake or a writing of the perfective irk.
The negative form of ki  is ki tmtf  see § 346, 5.
The evidence above quoted goes to show that, when a particle precedes, it is the simplest form of  which usually follows. The particle supplies the special nuance of meaning to be given to the verb, and only in exceptional cases (see under a at end, dd-k) is that meaning further complicated by the notion of repetition or custom which the imperfective  would imply. The same holds good in the three already studied constructions to be considered next.
(e) The construction ntf (or in X)  (§ 227, 2), with future meaning.12
Exx.  ntf irf n i p; t hukl (it is) he (who) shall make for me this bread and beer.13

in ldnw Gbw irf sd ntn n pry si
(it is) the deputy Gebu (who) shall act (as) guardian (lit. child-rearer) to my son.14
In this construction in occurs only when the subject is a noun; when the subject is a pronoun it is the independent pronoun which is employed, usually the later independent pronoun, but more rarely the earlier one. Further exx. are:

ink rdi-i ir-twfr wrk I will cause it to be made for thee.15
dwt(y)f(y) s(y) swt nhf he who shall praise her,
he shall live.16 In an archaic text.
Forms employed: 2ae gem. no certain instance; 3ae inf. see irf above;
hsf;17  hms-s;18 anom.  rdi-s;19  inf;20  twf.20a
OBS. The original meaning of ntf  may have been 'to him belongs that he should hear', cf. French il entendra from ille intendere habet.20b For the possessive sense of ntf see § 114, 3.
(f) The construction hr  (§ 239), with future meaning.
Ex.  hr-tw ir-twrs m irr it shall be washed in milk.21
Forms employed: 3ae inf. see ir²-rs above; 3df;22 anom.  df;23
lyf.24
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(g) The construction kfr $\ddm$ (§ 242), future meaning, usually future result.

Ex. $\ddm$ kfr twr tfr mitt thou shalt do the like.\(^1\)

Forms employed: zae inf. see tr-k above; anom. $\ddm$ \ddm inf.\(^3\)

Obs. 'tst and mkr appear to exert less influence over the $\ddm$ form than the other particles studied above, since they are followed sometimes by the imperfective (above § 440, obs.) and sometimes by the perfective $\ddm$.\(^4\) The more expressive a particle is, the less likely it is to be followed by the imperfective $\ddm$, since it would not as a rule be desired further to encumber the meaning with the notions of repetition or continuity which would be implied by that form. This conclusion is confirmed by the use with the negatives n (§ 455) and nn (§ 457), as well as with the auxiliary verb tw (§ 462). In all these cases the perfective $\ddm$ is usual and the imperfective $\ddm$ very rare.

§ 451. The perfective $\ddm$ in subordinate clauses.—As contrasted with the $\ddm$ form with its relatively past meaning in all affirmative subordinate clauses (§ 414, 2), the $\ddm$ form has reference to time which is either relatively present or else relatively future (prospective), i.e. time either contemporary with, or posterior to, that of the main verb; only when preceded by a preposition like $\ddm$ 'since' does it refer to relatively past time (§ 454, 4). All this holds good alike of the perfective and of the imperfective $\ddm$ (§ 441), the sole difference being that the perfective $\ddm$ is destitute of the additional implication of repetition or continuity usually discernible in the imperfective $\ddm$.

§ 452. The perfective $\ddm$ in noun clauses.—1. As object of various verbs, or subject of their passives; (a) with prospective, i.e. relatively future meaning (§ 184, 1).

The commonest case is with $\ddm$ rdi, $\ddm$ dt 'cause', 'allow' (§ 70) and with the corresponding imperative $\ddm$ int (§§ 336, 338, 2). Examples have already been quoted, so that it will be sufficient to detail the forms employed in the case of the mutable verbs: 2ae gem. $\ddm$ mrt,\(^5\) also rarely $\ddm$ mrt; $\ddm$ wmr-k\(^7\) (for suspect forms with the gemination see p. 379, top); zae inf. $\ddm$ hs; $\ddm$ irf,\(^8\) with 1st pers. sing. $\ddm$ tryl;\(^10\) except in 1st pers. sing. y is but rarely written, exception $\ddm$ pry\(^11\) (§ 447); 4ae inf. $\ddm$ hms-s;\(^12\) $\ddm$ mpy-k;\(^13\) anom. $\ddm$ dt-tw;\(^14\) $\ddm$ inf.\(^15\) $\ddm$ twf.

After other verbs it is usual to find the perfective $\ddm$ in the case of the zae inf.; so after wdl 'command' we find $\ddm$ irf,\(^17\) and similar forms occur after dt m lb 'determine', lit. 'place in (one's) heart',\(^18\) and ddr 'say', 'promise'.\(^19\) So too we have $\ddm$ hs 'that.... should praise' after mrt 'desire',\(^20\) and $\ddm$ dgrf (for dgrf from dgrf) 'that he can look' after mnt 'find'.\(^21\) The only exception in M. E. is a geminating form prr(t) 'that I go forth' after wdl 'command'.\(^22\)

When the objective $\ddm$ comes from the 2ae gem. class, there is some
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hesitation between the geminating and non-geminating forms. Geminating $\hat{s}dm\cdot f$ forms from mnh ‘see’ after snf ‘fear’, and from wnn ‘be’ after mri ‘desire’ and wdf ‘command’ have been quoted in § 442, 1. Against these, however, have to be set occasional examples of the non-geminating $\hat{s}dm\cdot f$ of wnn after mri.

Ex. $\overset{\hat{s}dm\cdot f}{\text{mrh wnn hr nstf}}$ who he wished should be (lit. that she should be) on his seat.1

(b) Objective $\hat{s}dm\cdot f$ with relatively present sense after gmt ‘find’.

Ex. $\overset{\hat{s}dm\cdot f}{\text{mht gmt hm-t ir-tw bt im}}$ after My Majesty had found that ceremonies were being performed there.2

2. In the noun clause used as object and introduced by ntt (§ 187), the perfective $\hat{s}dm\cdot f$ may have prospective meaning.

Ex. Tuthmosis . . . whom they created . . . $\overset{\text{ry ntt ir-f nsyl (?)}{\hat{s}dm\cdot f}}$ wht knowing that he would have (lit. make) a prolonged kingship.3

3. No general statement can be made as to the form of $\hat{s}dm\cdot f$ when this serves as subject (§ 188), except in the cases of the $\hat{s}dm\cdot f$ form after $\overset{\text{-a n sp}}{\text{never has’, ‘never did’, lit. ‘it has not occurred that . . .’, ‘it did not occur that . . .’}}$, and after $\overset{\text{nfr pw}}{\text{there is (are) not’}}$. In both these cases the perfective $\hat{s}dm\cdot f$ is used, see below § 456.

4. As predicate with pw as subject (§ 189) the $\hat{s}dm\cdot f$ form is imperfective in general definitions (§ 442, 3), but may be perfective even in a general characterization (see § 189, 2). Whether $\overset{\text{twf}}{\text{in the colophon of literary compositions (§ 189, 1) is perfective or imperfective remains obscure.}}$

5. After the genitival adjective (§ 191) the $\hat{s}dm\cdot f$ form is imperfective or geminating in phrases involving repeated or continued acts (§ 442, 5). In other cases the perfective $\hat{s}dm\cdot f$ is used.

Exx. $\overset{\text{hrw n mss}}{\text{on the day of her giving birth}}$.4 A single act is envisaged.

$\overset{\text{mi shr-k n wn-k tp ts}}{\text{according to thy way when (lit. of) thou wast upon earth}}$.5 For present and future time wnnf would be employed (exx. in § 191).

§ 453. The perfective $\hat{s}dm\cdot f$ in relative clauses.—Examples of the perfective $\hat{s}dm\cdot f$ in virtual relative clauses have been quoted in § 196, 2, and it is doubtless due to mere chance that similar examples have not been found (except negatively as $\overset{n}{\text{in $\hat{s}dm\cdot f$}}$) after the relative adjectives. After the negative relative adjective twty there are some instances of the imperfective $\hat{s}dm\cdot f$; these have been quoted in § 443. The fact that a clause is relative appears to exert no influence upon the form of the verb occurring therein.

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§ 454. The perfective šdm·f in adverb clauses.—1. Virtual clauses of time, circumstance, condition. A very sketchy treatment is here imposed because of the difficulty of discriminating between main clauses and virtual adverb clauses on the one hand, and on the other hand between the several varieties of virtual adverb clauses, from which, moreover, virtual relative clauses (§ 196) are barely separable.

Differences are here discernible in the different verb-classes, and according as the virtual adverb clause precedes or follows the main clause.

To take the jae inf., qae inf., and anom. verb-classes first, here the perfective šdm·f is usual when the adverb clause follows the main clause.

Exx. nn twt n̄f, mr̄t(w)f hrf R-pdryw there is none like him when he is seen charging down upon (lit. he charges) the Asiatics. In the anom. class ḫ is used to qualify the object of gmi 'find'.

mw m itrw swrt-(w)f, m̄k the water in the river is drunk if (or when) thou willest. Similarly with other jae inf. verbs; the anom. 'come' has ḫ ḫw in this type of sentence.

Clearly the statement in the main clause is here qualified by subsequent reference to a particular case which narrows its scope; such a particular case could scarcely be expressed by an imperfective šdm·f with its generalizing force.

When, on the other hand, the adverb clause precedes, the imperfective šdm·f is of not uncommon occurrence, probably because the temporal qualification, circumstance, or condition is first presented in a general way, the main clause then following to express the consequence resulting therefrom. Examples with ḫ̄d·k and p̄rr·tn were quoted in § 444, 1, and the force of the imperfective was there apparent, since 'when' and 'whenever' were seen to be equally possible translations. There is, however, no reason why the perfective šdm·f should not have been employed, and in the case of m̄r·k 'if (or as) thou wishest' (§ 444, 2) we noted that the perfective šdm·f occurs as a possible alternative.

Ex. mr·tn n̄b, msd·tn bpt if (or as) ye love life and hate death. Note the qae inf. verb msd·tn here; 'come' has ḫ ḫw in a clause of time.

To turn now to the 2ae gem. class, mn 'see' appears usually to show the gemination; see the first example in this section, and others in § 444, 1. Our examples are clauses of time following the main clause. But in one instance of this kind m̄f is found as a variant of m̄rf.

With mn̄ 'be', 'exist', so far as our evidence goes, the perfective šdm·f is used, whether the adverb clause precedes or follows the main clause.
THE PERFECTIVE $\textit{sdm\cdot f}$ IN ADVERB CLAUSES § 454, 1

Exx. $\textit{inn\cdot tw m t\text{k}, wn \textit{shw}}$ one has recourse to an intimate when there is trouble.\footnote{Pr. 349. Sim. in past context. Sim. 34, qu. § 107, 1.} Note the English present tense.

$\textit{ir\cdot t hkw nfr, wn\cdot t \textit{tp t}}$ mayst thou make holiday, whilst thou art upon earth.\footnote{Urk. iv. 1163.} English present.

$\textit{wn\cdot t m t pn n \textit{ntu w, nn tw n ntu r\cdot t}$ when I was in this land of the living, there was no sin toward god (laid) to my charge, lit. against me.\footnote{Urk. iv. 123 = 511, 4.} English past tense.

Reviewing the evidence, it would appear that the presence or absence of the gemination has but little to do with the fact of use in a virtual adverb clause, but depends, partly on the meaning of the particular verb in question, and partly on the speaker's desire, or lack of desire, to emphasize repetition or continuity. Whichever form of $\textit{sdm\cdot f}$ is employed, the time is always relative present; if relative past time has to be expressed, use is made of the $\textit{sdm\cdot n\cdot f}$ form, see §§ 212; 414, 2.

In 'whether ...... or whether' clauses (§ 217) preference is naturally given to the perfective $\textit{sdm\cdot f}$, one action being here contrasted with another as an alternative condition. Our examples comprise $\textit{2ae gem. x\textit{rsn}}$; \footnote{Sh. S. 28-9, qu. § 217.} 4 $\textit{rze inf.}$ $\textit{hrf}$.\footnote{Lac. TR. 2, 3-6.}

2. Virtual clauses of asseveration. To the perfective forms $\textit{mr\cdot y}$ and $\textit{mry}$ as quoted in § 218 may be added $\textit{mr\cdot ln}$ (§ 454, 1). If the formulae beginning with $\textit{mr\cdot ln}$ (§ 454, 1) are translated 'as ye love', 'as truly as ye love', rather than as clauses of condition, we shall also have to include under this head the imperfective variant $\textit{mr\cdot ln}$ (§ 444, 2).

3. Virtual clauses of purpose (§ 219). Perfective forms are always used, as in the closely related wishes and exhortations of § 450, 4, and as in the $\textit{sdm\cdot f}$ form which serves as continuation of the imperative (§ 337).

Exx. $\textit{tw psg\cdot n \textit{Sp pn sm\cdot n \textit{ltn}}}$ $\textit{kbf}$ this Sep has spat upon this forehead of Atum in order that it may be cool.\footnote{Lac. TR. 37, 10.} $\textit{hrbf}$ Would that I had my son $\textit{bry\cdot t m \textit{chri, swrb\cdot f \textit{wi, intf \textit{wi t m t \textit{wr}}}}$ that I might arise with my sceptre, that he might purify me, that he might bring me praise from the pure land.\footnote{Lac. TR. 4, 26-7.}

Forms used: $\textit{2ae gem. kbf}$, see above; $\textit{mr\cdot k}$; \footnote{Lob. 59.} $\textit{wnt}$; \footnote{Urk. iv. 239, 17, qu. § 118, 2; 1024, 12.} $\textit{rze inf.}$ $\textit{sb\cdot f}$; \footnote{Lac. TR. 14, 7; Urk. iv. 807, 6.} $\textit{rze inf.}$ $\textit{sb\cdot f}$; \footnote{Urk. iv. 485, 1.} $\textit{rze inf.}$ $\textit{sb\cdot f}$; \footnote{Urk. iv. 807, 5.} $\textit{rze}$ $\textit{inf.}$ $\textit{sb\cdot f}$; \footnote{Urk. iv. 807, 7.}

4. Adverb clauses after prepositions (§§ 154-7; 162-81; 222). To sum up what has been said previously, four active forms of the type of the suffix conjugation are used after prepositions: the $\textit{sdm\cdot n\cdot f}$ form (§ 156) has always relative past meaning, as is true also of the $\textit{sdm\cdot f}$ form (§§ 407-9); the geminating or
imperfective sd-mf appears to differ in no way from the perfective sd-mf as regards time-position, but serves to stress some notions of repetition or continuity which need to be brought to expression (§ 444, 3).

The time-position of the perfective (and imperfective) sd-mf after prepositions depends largely on the nature of those prepositions; indeed we had best say, negatively, that the sd-mf form has no specific implications of time-position at all. The illustrative examples quoted in § 155 were mainly from immutable verbs; we quote here a few from mutable verbs.

After m 'as' or 'if' the time is relatively present.

Ex. 𓊭𓊴𓊷𓊨 m mrt wn ntrw tln ntwtyw as (truly as) ye love your city gods.

After r 'until', 'so that' and n-mrwt 'in order that' relative future time is indicated.

Ex. To be masticated and washed down with beer r pr ntt nb t hlf until all that is in his belly goes forth.

After r-sl 'after' and dr 'since' the time is perforce relative past; so too with m-hit, when this has the meaning 'after'....

Ex. hsy n nsw dr pr f m hlt praised of the king since he came forth from the womb.

To turn now to the other aspects which doubtless determined the choice between imperfective and perfective sd-mf. That the imperfective sd-mf implies notions of repetition or continuity absent from the perfective sd-mf seems to be illustrated by the use of the former in similes after mI 'as when' (§ 444, 3); it is significant too that the imperfective sd-mf is not found after dr 'since', which is apt to recall a single fact of by-gone times (see above). It appears significant, moreover, that in the dedicatory formula with m the non-geminating sd-mf is employed, for here the reference is to a single act.

Ex. A ḫotp-di-nesu formula ..... for the steward Djaf ..... m Ir nrf sf rf Mrw being what (lit. 'as', m of predication) his beloved son Meru made for him.

We have seen (§ 444, 2) that 𓊭𓊴𓊷𓊨 m mrr tln varies with 𓊭𓊴𓊷 m mrt n in the formula 'as truly as ye love....' This variation is comprehensible if the imperfective merely stresses the prolonged and general character of the condition, this stress being quite optional and unnecessary to the sense. Similarly, the variation of wnnf and wnnf after prepositions (e.g. in the phrase n-mrwt wnn or wn rnf mn 'in order that his name may be enduring') seems attributable to a like reason; see further above §§ 157, 1-3; 326, end.

5. If-clauses with ir (§ 150). The 2ae gem. use the imperfective sd-mf (above, § 444, 4), a but all other mutable verbs consistently employ the perfective.
THE NEGATIVE CONSTRUCTION N $\textit{sdm-f}$

§ 454. The negative construction $\textit{\neg n sdm-f}$

It has been seen that the imperfective $\textit{sdm-f}$ is hardly ever used after the negation $n$ (§ 445); the perfective $\textit{sdm-f}$ is, on the contrary, very frequently so used. Typical forms from the mutable verbs are: $\textit{zae inf.}$ 

\[ \text{\textit{gmr-k;}} \] 

\[ \text{\textit{hsk-k;}} \] 

\[ \text{\textit{ir-k;}} \] 

irregularly also written \[ \text{\textit{ir-yf;}} \] 

\[ \text{\textit{qae inf.}} \] 

\[ \text{\textit{hm\textit{s-k;}}} \] 

\[ \text{\textit{anom.}} \] 

\[ \text{\textit{di-f;}} \] 

\[ \text{\textit{in-k;}} \] 

\[ \text{\textit{iw;}} \] 

\[ \text{\textit{ty;}} \] 

\[ \text{\textit{in;}} \] 

\[ \text{\textit{hw;}} \] 

\[ \text{\textit{hyy-k;}} \] 

\[ \text{\textit{tyy;}} \] 

The abnormal forms \[ \text{\textit{in/;}} \] 

\[ \text{\textit{hw;}} \] 

\[ \text{\textit{hyy-k;}} \] 

\[ \text{\textit{tyy;}} \] 

are possibly restricted to present or future reference, but the material is too scanty to allow a safe inference.

As regards meaning, $\textit{n sdm-f}$ performs no function which cannot also be illustrated in the affirmative $\textit{sdm-f}$. Nevertheless, it is clear that there has been unequal development; whereas affirmative $\textit{sdm-f}$ has been almost entirely superseded in reference to past events by $\textit{sdm-n-f}$ (above § 450, 1), the negative $\textit{n sdm-f}$ is the common and normal negation of $\textit{sdm-n-f}$ in past narrative; see above § 105, 1.

We proceed to illustrate the various uses of $\textit{n sdm-f}$ in detail. 1. In reference to past events. In this very frequent use $\textit{n sdm-f}$ often stands in conspicuous parallelism to a series of affirmative $\textit{sdm-n-f}$ forms.

Exx. I nourished (\[ \text{\textit{hw;}} \] \textit{nh-s-h-n(l)}) Imiotru . . . . . . . \[ \text{\textit{di-i;}} \] sit is I did not take away(\textit{any}) man's daughter.\footnote{Leh. 5.} English past tense.

\[ \text{\textit{in/;}} \] \textit{rd-di i t sri} \textit{n srm} I did not turn my back to (\textit{any}) Asiatic.\footnote{Meir iii. 23.} English past tense.

\[ \text{\textit{in/;}} \] \textit{ms-t mty srrw} \textit{pn} I have never (\textit{lit. not}) seen the like of this goose.\footnote{Sim. \textit{hyy-k;} \textit{tyy;}} English present perfect tense.

\[ \text{\textit{in/;}} \] \textit{shs-t(w) m-st} no one had run after me.\footnote{Meir iii. 23.} English past perfect.

Similarly, $\textit{n sdm-f}$ after the particles \textit{mk} (§§ 234; 414, 1) and \textit{hs} (§ 238) is the negation of $\textit{sdm-n-f}$ after the same particles.

Exx. \[ \text{\textit{rdi-t mnt try}} \] behold, one has never (\textit{lit. not}) commanded to do the like thereof.\footnote{See § 444. 1.}
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We have seen (§§ 320; 414, 4) that Egyptian conceived 'knowing' as 'having learnt'; hence $n\text{ r} \text{h} \text{f}$ may mean 'he does not know' just as well as 'he did not know'.

Ex. $n\text{ r} \text{h} \text{f} \text{i n w} \text{r} \text{h} \text{st} \text{t} \text{n}$ I do not know who (lit. him who) brought me to this country.\(^1\)

For cases where $t\text{w}$ is used before $n\text{ sdm} \text{f}$ see § 468, 1. 2.

2. In reference to present occurrences. The commonest way of negating present occurrences is by means of $n\text{ sdm} \text{f}$, see above §§ 105, 3; 418, 1. Nevertheless cases occur where $n\text{ sdm} \text{f}$ refers to present events, an employment not rare, as we have seen (§ 450, 2), with affirmative $\text{ sdm} \text{f}$.

Exx. $n\text{ mdw} \text{ br} \text{i hmr} \text{t} \text{ my soul does not speak with me.}^2\text{ $n\text{ sht} \text{r} \text(w) s\text{f}, n\text{ tr} \text{t} \text(w) n\text{ tr m t} \text{t} \text{ it yesterday is not remembered, the helper is not helped (lit. one does not do to the doer) at this moment.}^3$

This use is specially common with adjective-verbs (§ 144, 1), where we are tempted to explain it along the same lines as $n\text{ r} \text{h} \text{f} 'I \text{ do not know}' considered above under 1.

Ex. $n\text{ mw} \text{t} \text{i}, \text{ n swr} \text{t} \text{ I am not dead, I am not poor. Possibly the literal rendering is: I have not died, I have not become poor.}^4$

3. In reference to future occurrences. In this case the normal negation is $\text{n} \text{ sdm} \text{f}$ (§§ 105, 2; 457), and the very exceptional examples where $n\text{ sdm} \text{f}$ refers to future events or aspirations are difficult to explain.

Ex. $n\text{ sk}\text{ r} \text{n} \text{f} \text{ it his name shall not perish eternally.}^5$

One example is found with $n\text{ sp}$: $n\text{ sp mrmk 'never shalt thou see'.}^6\text{ This has been quoted more fully in § 188, 1, and is discussed below in § 456.}$

4. Rare examples are found where $n\text{ sdm} \text{f}$ is apparently best rendered 'he cannot hear', a meaning of which $n\text{ sdm} \text{f}$ is the more usual equivalent. It is uncertain whether this meaning was reached along the lines of 1 above ('he has not, or never, heard') or whether it came about in some other way; it is also possible that the instances are miswritings or abbreviations of $n\text{ sdm} \text{f}$.

Ex. $n\text{ in-tw dwr hmt the limit of art cannot be attained.}^7$

5. Lastly, it must be pointed out that $n\text{ sdm} \text{f}$ may occur in subordinate clauses of various kinds, in so far as the negative verb $\text{tm}$ is not necessary there. Examples of its use in the virtual relative clause are quoted in § 196, 2, and of its use after $\text{nty}$ in § 201.

Obs. Towards the end of Dyn. XVIII a confusion between $n$ and $\text{nn}$ begins to manifest itself, and $\text{nn sdm} \text{f}$ is sometimes found with the meaning of $n\text{ sdm} \text{f}$.\(^8\)

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2. Leb. 5. Sim. ib. 76; Sim. B 259; Sh. S. 73.
4. LAC. Tr. 1. 55. Sim. Peat. B 2, 103, qu. § 144, 1; Ek. 47, 15, qu. § 201; 65, 14.
7. Pt. 55, if not for $\text{in-n-tw}$. Sim. P. Pet. 1116 A, 93, if not for $\text{bn-n-tw}$.\n8. Exx. Urk. iv. 511, 8 as contrasted with ib. 484, 9; also ib. 1105, 2 as contrasted with Lyons 88, 6.
§ 456. The negative construction \( \overrightarrow{\alpha} n \; sp \; \overrightarrow{sdm} \; f \), etc.—

1. Formerly the phrase \( n \; sp \; \overrightarrow{sdm} \; f \) for 'he never heard' or 'he has never heard' was explained as consisting of \( n \; \overrightarrow{sdm} \; f \) 'he did not hear' or 'he has not heard' (§ 455, 1) with insertion of the adverbially used noun \( sp \) 'a time', 'once'. It has been observed, however,\(^1\) that the perfective \( \overrightarrow{sdm} \; f \) form employed after \( n \; sp \) sometimes shows a difference from that employed in the simple \( n \; \overrightarrow{sdm} \; f \) construction. The best attested case is in the expression \( \overrightarrow{\alpha} n \; sp \; twt \; ht \; im \cdot (t) \) 'never was there any shortcoming (lit. did anything come) in me.'\(^2\)

In the synonymous expression \( \overrightarrow{\alpha} n \; twt \; ht \; im \), lit. 'nothing came therein',\(^3\) \( sp \) is absent and \( twt \) is usually substituted for \( twt \)—very rare variants are \( \overrightarrow{\alpha} i \) and \( \overrightarrow{\alpha} t \).\(^5\)

A similar phenomenon has been observed in connection with the verb \( tr \) 'do', 'make'. In the first person singular \( \overrightarrow{\alpha} n \; iry \cdot t \) is regular without \( sp \), as against \( \overrightarrow{\alpha} n \; iry \cdot t \) 'I never made', when \( sp \) is used.

Now it is interesting to note that both \( \overrightarrow{\alpha} twt \) and \( \overrightarrow{\alpha} iry \cdot t \) are the forms found after \( rd \) 'cause' (§ 452, 1), i.e. with prospective meaning. This suggests that \( \overrightarrow{\alpha} n \; sp \; \overrightarrow{sdm} \; f \) should be rendered literally 'it did not occur that he should hear', \( sp \) being taken as the \( \overrightarrow{sdm} \; f \) form of a verb 'to occur' related to the noun \( sp \) 'time', 'occurrence'. This hypothesis is the more likely since no good analogy can be quoted for the enclitic insertion of a noun after \( \overrightarrow{\alpha} n \) which was formerly postulated.

The same explanation would apply to \( n \; sp \) in its exceedingly rare future sense (§ 455, 3), as also to the equally rare \( \overrightarrow{\alpha} nn \; sp \ 'never will' (§ 457).

The forms found after \( n \; sp \), \( nn \; sp \) are: \( zae \) gem. \( \overrightarrow{\alpha} mr \cdot k \); \( \overrightarrow{\alpha} wn \cdot t \); \( zae \) inf. \( \overrightarrow{\alpha} iry \cdot t \); \( \overrightarrow{\alpha} twt \); \( \overrightarrow{\alpha} iry \cdot t \); \( \overrightarrow{\alpha} twt \); \( \overrightarrow{\alpha} in \cdot t (w) \), passive.\(^14\)

2. After \( nfr \) \( pw \) 'there is (are) not' (§ 351, 2) the perfective \( \overrightarrow{sdm} \; f \) is sometimes used. The forms in question are: \( zae \) inf. \( \overrightarrow{\alpha} iry \cdot t \); \( \overrightarrow{\alpha} frtw \); \( \overrightarrow{\alpha} in \cdot t (w) \), impersonal.\(^17\) An isolated imperfective form \( \overrightarrow{\alpha} in \cdot t (w) \) is uncertain.\(^18\)

§ 457. The negative construction \( \overrightarrow{\alpha} nn \; \overrightarrow{sdm} \; f \).—This construction is exclusively limited to events happening in the future.

Exx. \( \overrightarrow{\alpha} \overrightarrow{\alpha} \overrightarrow{\alpha} \overrightarrow{\alpha} nn \; m s \cdot s \; r \; nkh \) she will never give birth.\(^20\)

Sometimes \( nn \; \overrightarrow{sdm} \; f \) serves to convey the will of the speaker.

Exx. \( \overrightarrow{\alpha} \) \( \overrightarrow{\alpha} \overrightarrow{\alpha} \overrightarrow{\alpha} \overrightarrow{\alpha} \) \( nn \; snf \) \( n \) \( k \) \( sit \) \( k t \) \( it \) \( n \) \( n \) \( m s \) \( I \) I will not mention to thee a little daughter whom I had obtained by prayer.\(^22\)

\( \overrightarrow{\alpha} \overrightarrow{\alpha} \) \( nn \; snf \) he shall not fear.\(^23\)
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In these two examples it is hardly possible to translate the verbs as simple futures (‘I shall not ...’, ‘he will not ...’); but often it remains doubtful whether one should render with ‘will’ or with ‘shall’.

Note an example with nn ṣp, lit. ‘it shall not occur that ...’ (§ 456).

In one solitary instance nn ṣdm(ḥ) occurs in the course of a narrative of past events and, unless a mere error for n ṣdm(ḥ), may represent a past future tense.

The forms from the mutable verbs employed in the construction nn ṣdm(ḥ) are: zae gem. 𓊠𓊧 mѣk; var. 𓊠𓊧 mink; 3 zae inf. 𓊠𓊧 hrt; 5 𓊠𓊧 msš; 6 qae inf. 𓊠𓊧 hmsf; 7 anom. 𓊠𓊧 diḥ; 8 𓊠𓊧 tuw. 9 Note that in the case of the anom. verbs the forms differ from those of n ṣdm(ḥ) and resemble those found after rd(ḥ), di ‘cause’ (above § 452, 1). Hence it seems not impossible that the ṣdm(f) of nn ṣdm(ḥ) is really a noun clause, and subject of the negative word nn; the meaning would then be ‘it does not exist that he will hear’. Some support for this view may be found in the occurrence of nn wn m(w)t-k as an emphatic future ‘thou shalt never die’ (§ 188, 2); but an example of ṣdm(f) after n wnt (§ 188, 2) is probably not future in meaning.

As pointed out in § 108, nn wn ‘there does not exist’, ‘there is (was) not’ is really only an apparent exception to the rule that nn ṣdm(f) has future meaning, nn wn being here a substitute for *nn ḫw wn.

OBS. See § 455, OBS. for the late writings with nn ṣdm(f) in place of n ṣdm(f).

§ 458. The perfective ṣdm(f); conclusion.—Despite the lengthy treatment here accorded to the perfective ṣdm(f) form, the topic is far from exhausted and the results attained are in many respects ambiguous and insecure. Nevertheless, it seems evident from the regularity with which the gemination is avoided in some cases and chosen in others that the distinction between the non-geminating and the geminating ṣdm(f) was of far greater importance than current theory admits; and nothing seems to stand in the way of a derivation of the non-geminating ṣdm(f) from a non-geminating or perfective participle (§ 411, 1). The student must be cautioned, however, against attaching an exaggerated value to the evidence of our texts; it is unfortunately certain that the Egyptians were very careless copyists, and only in original documents written by well-trained scribes can we expect to find a consistently trustworthy distinction between geminating and non-geminating forms. Of the four ways in which the funerary stelae are apt to write ‘as truly as (or if) ye love’ (𓊠𓊦𓊠, 𓊠𓊧𓊠, 𓊠𓊠, 𓊠𓊧𓊠, § 444, 2) possibly not all are really correct; but our evidence is too scanty to enable us to pick and choose among these variants. In deciding
whether a text should be emended or not we must steer a middle course. When we find \(\text{di·k wnn·i}\) 'thou causest that I be' in a MS. of the Book of the Dead judged on other grounds to be incorrect we may replace it by \(\text{di·k wnn·i}\) with some assurance. Similarly we may suspect \(\text{win·i}\) quoted in § 442, I, but there emendation would be quite illegitimate in view of the O. K. evidence cited p. 355, nn. 6a. 6b.

§ 459. Appendix: the \(\text{sdm·f}\) forms from \(\text{ii, iw} '\text{come}'\).—Alone among the mutable verbs, the verb meaning 'come' fails to distinguish clearly-marked geminating and non-geminating \(\text{sdm·f}\) forms. The \(-t\) stem writes \(\text{ii}, \text{iw} \), and as these forms are found after \(\text{in}\), they are probably perfective (§ 455), at least in that case. Examples from the \(-w\) stem are, however, far more frequent, and show two distinct forms, (a) \(\text{yw}\), rarely written \(\text{iy}\), and (b) \(\text{twf}\). That \(\text{yw}\) is sometimes imperfective seems certain, since it occurs in parallelism with many geminating \(\text{sdm·f}\) forms in a passage prescribing future custom (§ 440, 3).

Ex. \(\text{yw n·f snw nb m pr·ns}\) there shall come to him (the Vizier) all disputes from the palace;\(^8\) So too \(\text{yw}\) is found in similes after \(\text{mt}\) (§ 444, 3).

Ex. \(\text{yw sw, dr·f hkr}\) as when satiety comes and ends hunger.\(^9\) Lastly, the imperfective relative form provides an analogy, often being written merely \(\text{yw}\); see above § 387, I.

On the other hand, \(\text{yw} '\text{not came...}'\) (§ 455) provides strong evidence that \(\text{yw}\) may occasionally be perfective. In a number of uses \(\text{yw}\) and \(\text{yw}\) vary with one another, sometimes exciting the suspicion that one of the two is a mistake for the other; so, for example, after \(\text{kr}\) (§ 450, 5, d), as a clause of circumstance in the phrase \(\text{sm·f tw·f} '\text{he comes and goes}'\) (§ 213), after various prepositions\(^{11}\) (§ 454, 4), and after \(\text{ir} '\text{if}'\) (§ 454, 5). But the consistency with which \(\text{yw}\) occurs after \(\text{di} '\text{cause}'\) (§ 452, 1), and \(\text{yw}\) occurs in the colophon \(\text{twf pw}\) (§ 189, 1) shows that a real difference existed between the two, although their domains overlap in certain places.

Here only one more problem will be considered, namely the narrative use of \(\text{yw}\).

Exx. \(\text{yw nht n (R)nsw} \) there came a strong man of Retjnu;\(^{12}\) \(\text{yw} \) he came to this desert.\(^{13}\)

There is a possibility that \(\text{yw}\) here may be the \(\text{sdm·f}\) form in accordance with § 450, 1, but it is perhaps more probably the infinitive (§ 306, 2); a third possibility is the \(\text{sdmt·f}\) form (§ 406).

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1. Budge, p. 4, 15.
3. Cairo 20066, b 6.
4. Lac. TR. 6, 1.
5. Sim. R 15, qu. p. 55, n. 3; P. Ash. 31, 12.
7. Louvre C 14, 9; Cairo 20542, a 12, see p. 377, n. 5.
Sim. Leb. 137.
10. So Eb. 40, 1, qu. § 213; 107, 3; 109, 4; tw·f, ib. 106, 5.
11. R 'until': tw·f, Louvre C 14, 9; Hearst 9, 12; tw·f PSBA. 18, 202, 9; Sim. B 310; Wesc. 11, 16. M·f·r after: tw·f, Wesc. 11, 26; Urk. iv. 220, 2; tw·f, Hamm. 114, 15. With tw·f, the possibility that this is the \(\text{sdmt·f}\) form (§ 407) has always to be considered.
Vocab.  

EGYPTIAN GRAMMAR

VOCABULARY

**ip** calculate, reckon; caus. **sip** pass in review, examine.

**fit** carry, lift.

**mkh** be neglectful.

**hdt** damage, destroy.

**s11** pierce, transfixed (with look).

**ss** appoint, command.

**gmh** look at.

**tm** be complete, perfect.

**thi** violate, transgress.

**it-ntr** father of the god, god's father, name of a class of elder priests.

**w3rt** leg.

**wgg** misery, want.

**prw** a coming forth; **prw n** r utterance.

**mdw** staff.

**nds** poverty.

**hdt** the white crown of Upper Egypt.

**sbyt** teaching, instruction.

**st1** province, nome (vomós was the name given by the Greeks to the provinces of Egypt).

**stsw** supports.

**km3** nature, form.

**Sbk** the crocodile-god Sobk (Gk. Σοῦχος).

**dr-c** originally, formerly.

EXERCISE XXXI

(a) Reading lesson: hymn to the white crown of Upper Egypt:

<table>
<thead>
<tr>
<th>dw</th>
<th>hdt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ind (§ 272) hr-t, irt twy nt Hr,</td>
<td></td>
</tr>
<tr>
<td>hdt s11,</td>
<td></td>
</tr>
<tr>
<td>h0tt (§ 384) psdt m nfrw-s,</td>
<td></td>
</tr>
<tr>
<td>wbn-s m iht tibtt.</td>
<td></td>
</tr>
<tr>
<td>dw</td>
<td>tn tmyw stsw $w,</td>
</tr>
<tr>
<td>hirw (§ 357) m iht tmntt.</td>
<td></td>
</tr>
</tbody>
</table>

1 ERM. Hymn. 1,1—2,1.

2 For the identification of the crown with the eye of Horus see Unt. v. 128.

3 Shu was the god of the 'void' or atmosphere, and the 'supports of Shu' are the supports with which that god kept heaven apart from earth. By 'those who are within the supports of Shu' the constellations are meant.
PRAISE TO THE WHITE CROWN. Hail to thee, thou (lit. that) eye of Horus, the great white one, at whose beauty the Ennead rejoice, when she rises in the eastern horizon. Those who are within the supports of Shu praise thee, (they) who go down in the western horizon. Those who are within the netherworld cause thee to shine forth. Grant thou that Sobk the Crocodilopolite, the Horus who is in the midst of Crocodilopolis, may seize the two lands through thee, that he may have control over them. Grant thou that the gods may come to him doing (lit. in) obeisance, (even) Sobk the Crocodilopolite, the Horus who is in the midst of Crocodilopolis. Thou art the mistress of glorious appearances.'

(6) Translate:

(1) ske in imyw ndw.

dt it Shk Stny Hr hry-tb Shl trwy im-t,
smhf im:sn.

dt twt nf ntrw m ksw ($77, 1)
Shk Stny, Hr hry-tb Shl.
twt ($64, Obs.) nbt hsw.

1 The original has t before the papyrus-roll; the parallelism suggests this emendation. But one might render without emending 'thou being caused to shine for those, etc.', ske being understood as ske-t(f), § 314.

2 These two oblique strokes ($24) here represent two shrines surmounted by bucrania, see Rec. 38, 186.

3 Doubtless named here as god of the capital or royal residence at the close of the Twelfth Dynasty; to that period this hymn must belong. Crocodilopolis, the Greek Arsinoe, is the modern Medinet el-Fayyum.

4 MS. inserts another m wrongly before mf; n is lost in the original and here restored.

1 Mtw n lw 'staff of old age', an epithet applied to a son who carries on the labours of his aged father.
Exerc. XXXI

(4) [Hieroglyphs]

(5) [Hieroglyphs]

(c) Write in hieroglyphs:

(1) I will not let thee kiss this child.  (2) Would that I might see thy face, then should I know what is in thy heart.  (3) Let ten (loaves of) bread and two jugs of beer be given to this thy servant.  (4) Never have I seen the like since I was born.  (5) I did not let my nome hunger, I gave it corn of Upper Egypt and emmer, I did not let want occur therein until great Niles came.  (6) Give to him a pleasant breeze, that he may be among all those who are praised in the land of the living.  (7) His Majesty caused the scribe to bring it to him at once.

LESSON XXXII

COMPONENT NARRATIVE VERB-FORMS

§ 480. In the Old Kingdom are seen the beginnings of a process that ended in the complete disappearance of the suffix conjugation, save for some fossilized relics of the $sdm\text{f}$ form (§ 438), and in its replacement by a set of tenses based upon the pseudo-verbal construction (Lesson XXIII). This final result was attained only in Coptic, where the tenses resemble those of French or English in the precision with which they mark distinctions of time. The first step in the process appears to have been the employment of $lw$ to introduce the pseudo-verbal construction and to produce compound verb-forms, like $lw$ $sdm\text{f}n$ (§ 68), involving the suffix conjugation. Compounds with various parts of $wnn$ rapidly followed as a consequence of this development. In Dyn. XI or earlier $\text{tr}$ $\text{i cheat} 'stand up', 'arise' comes into favour as an auxiliary verb. Various less important auxiliaries of which examples occur in Middle Kingdom texts are passed over in this preliminary survey. In the Hyksos period or thereabouts the pronominal compound $\text{a twt}$ began to be used in the vernacular as the subject of adverbial (§ 124) or pseudo-verbal predicates (§ 330), and evidence of its popularity emerges already here and there in the inscriptions of Dyn. XVIII. During the New Kingdom a few more compound verb-forms are invented, but the process becomes mainly one of elimination and specialization; compound verb-forms containing the $sdm\text{f}$ or $sdm\text{n}\text{f}$ forms give place to those containing the old perfective or preposition + infinitive, and each of the survivors obtains its own exclusive range of temporal meaning.
COMPOUND NARRATIVE VERB-FORMS § 460

When it is recalled that Middle Egyptian possesses no less than seven forms belonging to the narrative suffix conjugation (§ 410) and that statements could be made, not only by means of these, but also by means of various nominal or nominally used parts of the verb, the wealth of narrative constructions used in main clauses and produced by the development of new compound verb-forms must appear quite extraordinary. Past narration, to take but one example, could be managed in a great variety of different ways, of which the following incomplete enumeration exhibits the main types, though it is not maintained that in the case of the particular verb here chosen every type could be substantiated by documentary evidence.

'His Majesty went forth'

§ 450, 1. § 392.

§ 450, 1. § 373, 1.

§ 414, 1. § 464.

§ 429, 1. § 323.

§ 431, 1. § 470.

§ 322. § 471, 2.

§ 322. § 478.

§ 306, 2. § 479.

§ 306, 2 and § 406. § 482, 2.

These different modes of expression, to which could be added others involving such particles as isit, it, grt, vary greatly in frequency of occurrence. Each must have possessed its own peculiar rhetorical flavour, its greater or less degree of vivacity, formality, or impressiveness. Some of these shades of meaning may still be indicated by the grammarian, others can only be felt or not even that. From the constructive point of view there was much overlapping; to narrate the same fact one writer might choose the form prt pw ir-nf, another prt in hm'f, a third tw pr-nf and a fourth chn pr-nf, and our texts reveal the fact that different writers had different preferences.1 It will be noticed that we view pr hm'f and hm'f prf as roughly equivalent forms; the reason is that in this and other cases of anticipatory emphasis (§ 148, 1) often no stress on the subject can be detected, and the motive seems to have been mere desire for variety or liveliness. It is doubtful whether in all the pseudo-verbal compounds above exemplified verbs of motion like prt could employ both the old perfective and hr (or m) + infinitive. If so, the list would have to be augmented accordingly.

1 E.g., Sh. S. uses chn 36 times, against 4 in Sin. B and 5 in Fts.
Amid the plethora of verb-forms which Egyptian has thus evolved only a very few seem to have been deliberately created with the intention of marking distinctions of time. Such an intention is, no doubt, apparent in \textit{twf m sdm} 'he will hear', and probably the speaker who first prefixed \textit{mk} to \textit{sdm-wf} wished to convey the nuance that belongs to the English present perfect. But it appears likely that most of the verb-forms which were developed from time to time aimed at variations of meaning of quite a different kind, and that if in due course they became specialized to past events rather than present, or to future events rather than past, this came about owing to their greater usefulness in the one direction than in the other. We have tried to demonstrate this process in the case of the participles (§ 365), and we have found that the \textit{sdm-wf} form had originally no time-restriction at all, but expressed the fortuitous character of an occurrence (§ 411, 2). The like probably holds good of most of the compound verb-forms to be studied below.

A number of narrative compound verb-forms like \textit{twf hjr sdm} (§ 323) have been dealt with already, and the present Lesson must be read in conjunction with Lesson XXIII, where the simpler ramifications of the pseudo-verbal construction were discussed.

\section*{THE AUXILIARY \textit{tw}}

The origin of \textit{tw} is uncertain; some\footnote{\textit{WB.} i. 42; \textit{Rec.} 35, 63.} connect it with Hebrew \textit{ni} or \textit{m}, 'fall out', 'be', but a more likely view is that it is merely the Egyptian verb \textit{tW} 'come' specialized for use as the copula.\footnote{Cf. \textit{Pyr.} 270 a with 267 c; 2075 a with 376 c; also passages like 1180 a and the varr. 1490 b.} Be this as it may, \textit{tw} as copula exists only in the \textit{sdm-wf} form, and its use is almost entirely restricted to the sentence with adverbial predicate (§ 117). Under the heading of the pseudo-verbal construction we have already dealt with \textit{twf hjr sdm} and \textit{twf sdmn} (§ 323); also with \textit{twf m sdm} (§ 331) and \textit{twf r sdm} (§ 332). In all these cases \textit{twf} is followed by the equivalent of an adverbial predicate. In the compound verb-forms \textit{tw sdm-f}, \textit{tw sdm-wf} and the passive \textit{tw sdm-f}, which will now be discussed in turn, the function of \textit{tw} is more difficult to determine. A possible view would be that it has become a particle, somewhat like \textit{tW} (§ 239). But more probably \textit{tw}, as thus employed, should be regarded as an impersonal statement 'it is', i.e. 'the situation is', the following \textit{sdm-f}, \textit{sdm-wf} or passive \textit{sdm} form being a virtual adverb clause (§ 215) serving as predicate of \textit{tw}. Compare sentences like \textit{tw mi hjr ntr} quoted in § 123.

\begin{itemize}
  \item[OBS. 1.] It is hardly possible to regard \textit{sdm-f} in \textit{tw sdm-f} as a virtual noun clause acting as subject of \textit{tw}, for this would yield the meaning 'that he hears is', i.e. exists or comes about; we have no warrant for a use of \textit{tw} with existential meaning.
  \item[OBS. 2.] There are grounds for thinking\footnote{Onom. 2, p. 237*.} that, when \textit{tw} was followed by a singular suffix-pronoun, the \textit{w} was merely graphic, e.g. \textit{t} was pronounced \textit{af}; cf. the occasional use of \textit{t} to represent the prothetic \textit{t} of § 272.\footnote{See p. 209, n. 7.}
\end{itemize}
§ 462. The form \( Iw \ sdm.f \).—This fairly common compound verb-form is imperfective in meaning, i.e. has implications of repetition or continuity. This character it owes rather to the combination with \( Iw \) than to the \( sdm.f \) form itself, since it is the perfective \( sdm.f \) which is here found (see p. 370, Obs.). Forms from the mutable verbs are: \( za.e \ gem. \text{pr.1} \); \( \text{ir.} \text{sn.} \); \( \text{anom.} \text{di} \text{-tw} \); \( \text{in} \text{-tw} \); so too the \( za.e \ gem. \text{wn} \) if, as seems probable, \( Iw \ wn \) 'there is' (§ 107, 2) belongs here. The gminating \( za.e \ inf. \text{gmm} \text{-tm} \text{w} \text{s} \) is an isolated exception.

Passive examples are a good deal commoner than active ones, for a reason that will be mentioned in the next section.

The form \( Iw \ sdm.f \) is particularly frequent in generalizations, where it refers to vaguely present or future time.

Exx. Eloquence is more hidden than the emerald, \( \text{tw gm}f(t) \text{w} \text{s} \text{m} \text{hmt} \text{hr} \text{bnwt} \) (but) it is found with handmaidens at (their) mill-stones.\(^7\)

He who knows this spell goes forth from Field-of-Reeds, \( \text{tw dt} \text{-tw} \text{nf} \text{sns} \text{dsy} \text{pr} \text{-sn} \text{hr} \text{bni} \text{t} \text{m} \text{n} \text{nir} \text{c} \text{i} \) and there are given to him \( \text{sns-bread}, \text{beer-jugs} \) and \( \text{pr} \text{-sn} \text{cakes} \) from the altar of the great god.\(^8\)

Or else a prevalent state of affairs is described.

Ex. \( \text{tw hrd} \text{-tw} \text{men} \text{plunder} \).\(^9\)

Or a person may be characterized.

Ex. \( \text{tw cwn} \text{tb-k} \text{thy} \text{heart} \text{is} \text{covetous} \).\(^10\)

The same uses are found also in past narrative.

Exx. \( \text{tw iri} \text{r} \text{hry} \text{dd} \text{tp} \text{-rd} \text{I} \text{acted} \text{(or used} \text{to act) as} \text{a leader who gave instructions} \).\(^11\) Past habit.

\( \text{tw grr-t(w) n} \text{t} \text{men} \text{used} \text{to snare for me} \).\(^12\) Past custom.

\( \text{tw hms} \text{tw} \text{hr} \text{dm} \text{n} \text{Hw} \text{t-wrt} \) they were besieging the town of Avaris.\(^13\) Prolonged action in the past.

In § 468 examples will be given where \( Iw \) appears to be prefixed to the \( sdm.f \) form for quite special reasons, and where, accordingly, the compound verb-form \( Iw \ sdm.f \) is not in question.

§ 483. The form \( Iw \ sdm.f \).—In this common verb-form the subject, whether nominal or pronominal, is placed after \( Iw \) in anticipatory emphasis (§ 148, 1). The effect of this proceeding seems to be very slight, and the meaning and uses of \( Iw \ sdm.f \) are practically identical with those of \( Iw \ sdm.f \) (§ 462).\(^14\) Here too the perfective \( sdm.f \) is employed, except in \( za.e \ gem. \) and \( ca.us \ gem. \),\(^15\) \( za.e \ gem. \text{al} \text{gmm} \text{s} \); \( za.e \ inf. \text{pr} \text{f} \); \( \text{ir} \text{k} \),\(^17\) also exceptionally written\(^19\) caus. \( za.e \ gem. \text{str} \text{rf} \); \( \text{anom.} \text{dif} \).

\(^1\) Iw. 349 (qu. p. 352, n. 21).\(^2\) A2. 47, Pl. I (p. 85), 3.\(^3\) Eb. 98, 17.\(^4\) Budge, p. 209, 12.\(^5\) Pr. 349.\(^6\) Pr. 59 (L 2); \( \text{Pr.} \) has \( gm.f(t) \text{-w-s} \), qu. 1st ex. below.\(^7\) Pr. 59. Sim. pass., ib. 274, qu. Exerc. XXVII (a); 288; 349; Pearson 1, 291. 308; Pearson 1, 47, 19. 21; act., ib. 98, 17; Arm. 108, 10.\(^8\) Budge, p. 209, 12. Sim. pass., ib. p. 215, 11. 13. 15; 300, 8; act., ib. p. 211, 12.\(^9\) Leb. 112.\(^10\) Pearson 1, 292. Sim. act., Sh. S. 73-4; Pearson 1, 235.\(^11\) Urk. iv.421. Sim. act., ib. 499, 2; A2. 47, Pl. I (p. 88), 3.\(^12\) Sim. B 89-90. Sim. pass., Munich 3, 19; act., Sim. B 95.\(^13\) Urk. iv. 3.\(^14\) Compare Pr. 308 (Pr.) with ib. (L 2).\(^15\) Eb. 108, 20.\(^16\) Eb. 104, 1.\(^17\) Leb. 82. Cf., however, Nu 137 A, 35 (\( prf-f \)), qu. p. 391, top, after \( nm-f-hr \).\(^18\) Pearson 1, 15. Sim. Pr. 314; Eb. 2. 5.\(^19\) Pearson 1, 261.\(^20\) Pearson 1, 251.\(^21\) Sim. B 100, 151; Sh. S. 19; Pr. 140.
§ 463

EGYPTIAN GRAMMAR

The meaning is thus imperfective; the form occurs frequently in generalizations, characterizations, and statements of habit or custom, with reference to vaguely present or future time.

Exx. \( \text{tw} \; r \; n \; s \; n\text{hm}f \; sw \) a man's mouth saves him.\(^1\)

As to him for whom this remedy is made . . . . \( \text{tw} \; f \; n\text{dm}f \; h\text{r} \)

\( \text{rwy} \) he gets well immediately.\(^3\) Here with suffix-pronoun as subject.

Similarly in past contexts.

Ex. \( \text{tw} \; h\text{h} \; p\text{n} \; n \; (R)\text{tw} \; d\text{f} \; h\text{ry} \; i \; r\text{npwt} \; \text{si(t)} \; m \; t\text{sw} \; n \; m\text{hr}f \) this prince of (Re)tjnu caused me to spend many years as commander of his army.\(^3\)

We have seen (§§ 117, 2; 323) that virtual subordinate clauses frequently begin with \( \text{tw} + \) suffix; so too \( \text{tw} + \) suffix + \( s\text{dm}f \) may be virtually subordinate.

Exx. \( \text{sdm} \; n\text{t} \; h\text{rw}f \; \text{tw} \; f \; m\text{dw}f \) I heard his voice as he was speaking.\(^4\) Virtual clause of time.

If thou seest a man (with) swellings on his neck,\(^5\) \( \text{sdm} \; m\text{f} \; c\text{t} \; n \; n\text{hb}f \) and he is suffering in the two members of his neck.\(^6\) Virtual relative clause.

Parallel texts in each of these examples have the construction \( \text{tw} \; f \; h\text{r} \; s\text{dm} \)

(§ 323),\(^7\) which differs in that it lays no stress on the continuous character of the action.

Passive examples of \( \text{tw} \; f \; s\text{dm}f \) are rare, the \( \text{tw} \; s\text{dm}f \) form being regularly substituted for it.

Ex. As to every spirit for whom this is done . . . . \( \text{he} \; \text{eats} \) and drinks

\( \text{tw} \; f \; \text{wm}f \; s\text{wr}f \) in the presence of Osiris every day,

\( \text{tw} \; s\text{t} \; \text{tw} \; f \; h\text{r} \; n\text{sw} \; \text{bt} \text{tw} \; r \; n\) and he is made to enter with the kings of Upper and Lower Egypt every day.\(^8\)

One example of \( \text{tw} \; \text{tw} \; s\text{dm} \; \text{tw} \) can, however, be quoted.

\( \text{tw} \; \text{tw} \; s\text{dm} \; \text{tw} \) it (this prophecy) used to be heard from mouth to mouth.\(^9\)

Note that, as in the \( h\text{rf} \; s\text{dm}f \) construction (§ 239), only the indefinite pronoun \( \text{tw} \) is here placed after the initial formative, not the complex consisting of \( \text{tw} + \) suffix. One example is forthcoming where \( \text{tw} \) is omitted after \( \text{tw} \) and its place taken by the nominal subject of the passive.

\( \text{tw} \; \text{grt} \; \text{pr} \text{t} \; \text{s} \) \( \text{dt} \; \text{tw} \text{s} \; \text{hr} \) \( \text{r} \; n \) \( \text{whdy} \) moreover, its seed is placed on the bread of the sufferer.\(^10\)

OBS. For an instance where the suffix subject is omitted after the \( s\text{dm}f \) form, see below § 486. For \( n \; s\text{dm}f \) as negative counterpart of \( \text{tw} \; f \; s\text{dm}f \), see p. 332, n. 5.

1 \( \text{Sh. S.} \; \text{ib.} \; 17-8 \; \text{Sim.} \;

2 \( \text{Pt.} \; 103 \; 206 \; \text{Cairo} \; 20538, \text{ii.} \; c \; 11. \)

3 \( \text{Eb.} \; 47 \; \text{ib.} \; 104 \; 1; 109 \; \text{i}; \text{P. Kah.} \; 53 \; \text{Sim.} \; \text{ib.} \; 104, \text{i}; \; \text{P. Kah.} \; 7 \; 52; \text{Sin.} \; B \; 151; \text{Pt.} \; 305-8; \text{Leb.} \; 69; \text{Urk. iv.} \; 20, \text{i}. \)

4 \( \text{Sin.} \; \text{B} \; 99-101; \text{Sim.} \; \text{Sinuit} \; 1 \; 207, \text{qu.} \; \text{§ 184, i}. \)

5 \( \text{Sim.} \; \text{Sinuit} \; 6 \; \text{69}. \;

6 \( \text{Qu.} \; \text{§ 196, i}. \)

7 \( \text{Eb.} \; 51, \text{v}. \)

8 \( \text{Budge.} \; \text{p.} \; 300, \; 7-9 \; \text{Sim.} \; \text{ib.} \; 161, \; \text{10-12} \; \text{209, 11-12}; \text{Pt.} \; 1 \; 290-1. \)

9 \( \text{Urk. iv.} \; 344. \)

10 \( \text{Eb.} \; 51, \text{v}. \)
§ 464. The form \( \text{tw} \, \text{sdm} \cdot \text{n} \cdot \text{f} \).—This very common narrative tense, which is used where English employs either the present perfect or the past tense, has been amply illustrated in § 68. Sometimes it is given a more impressive turn by the addition of the particle grt.

Ex. \( \text{tw} \, \text{grt} \, \text{hrp} \cdot \text{n} \, \text{f} \, \text{hmt} \, \text{mnw} \, \text{ksi} \, \text{wrt} \) My Majesty dedicated to him very many monuments.\(^1\)

Only very rarely is \( \text{tw} \) separated from its \( \text{sdm} \cdot \text{n} \cdot \text{f} \) form by a clause of time; see the first example in § 507, 6.

§ 465. The passive \( \text{tw} \, \text{sdm} \cdot \text{n} \cdot \text{f} \).—In the Old Kingdom \( \text{tw} + \) passive \( \text{sdm} \cdot \text{f} \) is the regular passive of \( \text{tw} \, \text{sdm} \cdot \text{n} \cdot \text{f} \) when a nominal subject follows. Middle Egyptian examples have been given in § 422, 1.

Examples with suffix subject do not seem to occur. Here we need add only an impersonal instance:

\( \text{tw} \, \text{tr} \, \text{mi} \, \text{ddf} \) it was done as he said.\(^2\)

§ 466. The auxiliary \( \text{tw} \) followed by an impersonal verb of motion.—Examples are very rare.

\( \text{tw} \, \text{ck} \, \text{hr} \, \text{wpwt} \, \text{mt} \, \text{itf} \, \text{hit-sp} \) 2 the census-list of his father was returned in year 2.\(^3\)

There is no means of deciding whether \( \text{tw} \, \text{ck} \) should be regarded as a shortening of \( \text{tw} \, \text{ck} \cdot \text{n} \cdot \text{tw} \) (§ 464), lit. 'one entered with the census-list', or of \( \text{tw} \, \text{ckw} \) (§ 465), lit. 'it was entered with the census-list'.

§ 467. The auxiliary \( \text{tw} \) followed by a word of adjectival meaning.

Exx. \( \text{tw} \, \text{ksw} \, \text{m} \, \text{ck} \cdot \text{ib} \) there is a lack (lit. it is lacking) of a confidential friend.\(^4\)

\( \text{tw} \, \text{ksw} \, \text{rn} \cdot \text{r} \, \text{hr} \, \text{kd} \) it is altogether too irksome for me, lit. irksome more than me.\(^5\)

\( \text{ss} \cdot \text{p} \, \text{n} \cdot \text{k} \), \( \text{tw} \, \text{wr} \cdot \text{hr} \, \text{nsw} \) take thou, it is pure before the king.\(^6\) Words spoken while offering.

The construction here is unlikely to be \( \text{tw} \, \text{sdm} \cdot \text{f} \) (§ 462), which is imperfective, since the second and third of our instances refer to particular occasions. In one example \( \text{tw} \, \text{nfrw} \) 'it is good' \(^6a\) the ending -\( \text{w} \) points to the construction \( \text{tw} + \) old perfective (§ 323); this is indirectly confirmed by another example where \( \text{tw} \) is replaced by \( \text{wnn} \) with future meaning (§ 326):

\( \text{wnn} \, \text{nfrw} \, \text{hr} \, \text{lbf} \, \text{wrt} \) it will be very good in his heart.\(^6b\)

So too with expressed subject \( \text{tw} \, \text{ms} \, \text{wr} \, \text{ri} \) 'this is too much for me'.\(^7\)

On the other hand, it is difficult to separate cases where a dative follows from the construction of § 141, so that here perhaps a true adjective was used.

\(^1\) Urk. iv. 173. Sim. ib. 171, 11; 16; 172, 1: 768, 4: 759, 7; Hamm. 144, 13; Cairo 20512, b 2; Leyd. V 3, 4.

\(^2\) Hardm. 23.

\(^3\) P. Kah. 9, 8 restored. Sim. Sin. B 248, qu. § 483, 2; Semnah Disp. 1, 13 (\text{tw} \, \text{bn} \).

\(^4\) Leb. 123–4.

\(^5\) P. Kah. 3, 35. Sim. Leb. 6; Urk. iv. 1211, 15.

\(^6\) Lag. TR. 88, 46–50.

\(^6a\) Coffins, G I T 321.

\(^6b\) Pr. 132 (L 2).

\(^7\) Leb. 5.
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Ex. \( \text{\textit{tw ir n irr st tp ts}} \) it goes favourably with him who does it on earth.\(^8\)

In a unique and interesting example the phrase \( \text{\textit{tw wn}} \) affirming existence (§ 107) precedes a sentence with adjectival predicate:

\[
\text{\textit{tw wn wr it m shw, mw t mst htp k' r's}} \text{ there is many a father in trouble, and (many) a mother who has borne, and another is happier than she}.\(^1\)

OBS. For \( \text{\textit{tn tw}} \) in questions see below §§ 491, 3; 492.

§ 468. Appendix. Exceptional cases of \( \text{\textit{iw}} \).—1. We must note the use of \( \text{\textit{tw}} \) in statements introduced by oaths. The point of departure was probably the normal use of \( \text{\textit{tw}} \) in instances like

\[
\text{\textit{... n n mry w(t) Rc ... . \textit{tw ir-n} nn as Re}c \text{ lives for me and loves me (§ 218) ... , I have done this}.\(^9\)

Perhaps it is by an extension of such uses that \( \text{\textit{tw}} \) comes to be employed after oaths to introduce constructions of various other types.

Exx. I swear ............... \( \text{\textit{... tw n tsi r nsw hr prl}} \) they consist of one block of hard red granite.\(^3\)

As the Prince endures, \( \text{\textit{... tw n} n y-y \textit{thwyy} ... \textit{tw n(y)-st} \textit{inw} m \textit{mrr t} \textit{rwd}' \) as for the two obelisks .........

2. Sometimes \( \text{\textit{tw}} \) is employed to bring out a strong contrast. This use has been illustrated in the case of the sentence with adverbial predicate (§ 117, 1), in the pseudo-verbal construction (§ 323, end) and before \( \text{\textit{nn wn}} \) 'there was not' (§ 394). It is found also with the \( \text{\textit{sdm-f}} \) form.

Exx. A herb .... \( \text{\textit{... rd's hr hts mi ksd't, tw ir's hrt mi s}n} \) which grows on its belly like the \( \text{\textit{kst}} \) while it flowers (lit. makes flower) like the lotus.\(^7\)

His Majesty caused the garments for the procession .... to be made large garments, \( \text{\textit{... tw wn-sn m hbsw n}ds'w} \) whereas they had (before) been small garments.\(^8\) It is uncertain whether \( \text{\textit{wn-sn}} \) here is \( \text{\textit{sdm-f}} \) or \( \text{\textit{sdm-f}} \); see § 413.

I have not boasted .... saying \( \text{\textit{... ir-n} \textit{hn, tw n ir} sw \textit{hm't I have done a matter, whereas My Majesty had not done it}}.\(^9\)

Like the last example under 1 above, the first two quoted here are not to be classified under the heading of the \( \text{\textit{tw sdm-f}} \) form.
EXCEPTIONAL USES OF *iw*

3. As a rule *iw* cannot precede the independent pronouns. There are, however, a few exceptions in statements showing some detachment or emphasis.

Exx. [script notation]

Furthermore, it was I who acted as head of the hewers of sandstone.¹

Moreover, it was I was the favourite of Hathor of the turquoise.²

4. The rule that *iw* must not be employed after *nn* 'not' and *nty* 'who' (§107, 2) breaks down in Late Egyptian. A few examples are found within the period covered by this book.

Exx. [script notation]

Dyn. XVIII, in colloquial conversation.

Every steward, scribe or priest *nty*iw*r* r* *wkh·t* behold, I will not leave thee (f.).³ Dyn. XVIII, in colloquial conversation.

5. In course of time, as noted §117, Obs., *iw* developed from a colourless verb indicating independence into a mere particle expressing dependence. The use above under 2 illustrates a stage along this road. Another M. E. example marks a further advance in the same direction.

Ex. [script notation]

because the heart of this servant is happy when he has heard that (my) master is living, prospering and in health.⁴ Other exx. of this formula omit *iw*.⁵

6. In conclusion, we must mention the very rare writing of *iw* simply as *i*.

Ex. [script notation]

His Majesty caused a bull to be brought to me as raw meat.⁶

⁵obs. For *iw* before an adjectival predicate followed by pronominal subject see above §142 and the second example above under 1 (*iw* ny-st).

THE AUXILIARY *wnn*

§469. In many parts of this book we have insisted that the verb *wnn* 'exist', so far as it is employed as a purely grammatical element, supplies the missing parts of *iw* 'is', 'are'; see §§118, 2; 142; 150; 157, 1, etc. In dealing with the pseudo-verbal construction it was shown that the forms *wnn*f hr sdm and *wnn*f sdmw find a rational explanation if regarded as expressing the future of *iw*f hr sdm and of *iw*f sdmw respectively, and cases were quoted where, upon similar lines, compound verb-forms were formed with the old perfective (§326), infinitive (§326), and participles (§396, 2) of *wnn*; a particularly curious compound is *wnn*f r sdm 'he will be going to hear', expressing the future of *iw*f r sdm, itself of future meaning (§332). In the next sections we deal with cases which for various reasons could not be dealt with at an earlier stage.
§ 470. wn-in-f in the pseudo-verbal construction.—The $\text{sdm-in-f}$ form was seen in § 429, 1 to be common in past narrative; $\text{wn-in-f hr $\text{sdm}$}$ and $\text{wn-in-f $\text{sdm}$}$ emerge at an early date as explicit past narrative forms of $\text{tw-f hr $\text{sdm}$}$ and $\text{tw-f $\text{sdm}$}$ respectively.

Exx. $\text{wn-in-f shty pn hr rmyt $\text{nw}$ wrt}$ then this peasant proceeded to weep very greatly.\(^2\)

\[\eta \\text{wn-in-t hr knt m-bh$\text{r}$} \text{then I showed bravery before him.} \(^3\) \text{Lit. then I was on being brave.}

\[\eta \\text{wn-in-tw hr iwt$t$ m nbw hr sn-nw-sy one (i.e. Pharaoh) proceeded to reward me with gold yet again.} \(^4\)

\[\text{wn-in tb n $\text{hm}$f $\text{kb}$ thereupon the heart of His Majesty was refreshed.} \(^5\)

With the 1st pers. sing. of the old perfective the presence of the suffix after wn-in is not absolutely essential.

Ex. $\text{wn-in phh-kwi hr t m-bh$\text{r}$ $\text{hm}$f}$ then I lay prostrate upon the ground before His Majesty.\(^6\)

OBS. Compare with the above the use of wn-in before adj. pred. (§ 142); $\text{wn-in-f}$ before a clause of circumstance, see § 215, end; mk $\text{sdm}$ for hr $\text{sdm}$, see § 234, OBS.

§ 471. wn-hr-f and wn-hr-f in the pseudo-verbal construction.—For the distinction between the two forms see § 430.

1. In reference to future time. In injunctions and statements of result.

Exx. $\text{wn-hr-(w) hr nts$\text{r}$ m m$\text{w}$ $\text{kb}$ it (the bull) shall be sprinkled (lit. one shall sprinkle it) with cold water.} \(^7\) Single action.

$\text{wn-hr-f w$\text{d}$ m wn$\text{r}$f $\text{tp}$ it he shall be flourishing as he was upon earth.} \(^8\) Continued state.

2. In past narrative (Dyn. XVIII); rare.

Exx. $\text{wn-hr-f hr $\text{sms lty}$ (w.s.) hr rdwy$\text{r}$ I accompanied the sovereign (l. p. h.) on my feet.} \(^9\)

$\text{wk$\text{r}$ hr hswt$\text{r}$ m$\text{w}$ $\text{kb}$ $\text{kw}$ $\text{kw}$ (read $\text{hwr}$) my praises were established in the midst of (both) tall and short.} \(^10\)

§ 472. wn-in $\text{sdm}$-f.—In agreement with the now familiar principle, this rare form provides a past tense of tw $\text{sdm}$-f (§ 462). Hence we are not surprised to find a passage where it describes a past habit:

The children of the vizier read his advice and found it good, $\text{wn-in ch-s$\text{n}$ m$\text{s}$ sn bh$\text{f}$}, so they proceeded to live (lit. stand up and sit down) accordingly.\(^11\)

In another passage it refers to a condition resulting from a certain action.

$\text{wn-in hnn sdb$\text{r}$ hr m$\text{w}$ thereupon its fringe came to be resting on the water.} \(^12\) For the unexpected gemination cf. gmr-tw$\text{s}$, p. 385, n. 6.
Two rare developments of *twf *sdm.f (§ 463).

Exx. ~.l-.t7~- wnn·in·f sdm.f and ~j~ wnn·hr·f sdm.f.

His Majesty kept sending to me with presents.1 Past custom.

Thereupon his Majesty kept sending to me with presents and he for whom this is done shall come in and go forth.1a Future habit.

§ 474. Other forms from wnn before *sdm.f.—1. Strange cases are

Past custom.

He for whom this is done shall come in and go forth.1a Future habit.

§ 475. Wnn as auxiliary before the sdm*n.f form.—Here we can only quote ~sn.n.wn pl}·nf,T the perfect. participle from *tw pl}·nf; see § 396, 3.

THE AUXILIARY ~ sn.

§ 476. The finite verb-forms compounded with ~ sn. 'stand up',8 'arise' occur only in main clauses, and always carry the action which is being described one step further on. Originally, no doubt, the subject of sn. was the same as that of the following verb, the form ~ sn. *sdm*n.f—to quote only the commonest construction—thus meaning 'he rose up and heard' (see below § 488 for two verbs with one subject). But in further developments this original meaning seems to have become obscured; the passive ~ sn. *sdm*n.f, for example, can barely have been understood as 'he rose up and was heard'. The verb ~ sn. becomes, in fact, less and less literally significant. This may well be the reason that, as auxiliary, it very often lacks its determinative ∆.
§ 477. Compounds with \( \frac{\text{i}}{\text{A}} \) in the \( \text{sutm-f} \) form.—Four very rare constructions fall under this head. The context in each case describes an event which will follow as the result of some precedent condition.

1. \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{sutm-f} \). Vaguely present time.

Ex. Such and such medicaments are to be taken; \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{wsf ddf stb nbt} \) then he passes all worms.\(^1\) Lit. (he) arises and he urinates.

2. \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{sutm-f} \) with the passive \( \text{sutm-f} \).

Our example refers to a contingency that may arise in the future.

Ex. As for every commander . . . who shall beseech the king to pardon him, \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{rdt rmrtf htf ihtf r htp-ntr It-i Mu nb Gbywy} \) his people, his property and his fields shall be given for the offerings of my father Min, lord of Coptus.\(^2\)

3. \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{stum-hrf} \) with the verb-form of § 430.

Ex. \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{dd-hry sn ntr} \) then they shall say to him.\(^3\)

4. \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) + subject + old perfective. Vaguely present time.

Ex. Such and such treatment is given to remove a swelling, \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{htry hr-t} \) then it goes down immediately.\(^4\)

§ 478. \( \frac{\text{i}}{\text{A}} \) \( \text{ch-n sdm-n-f} \).—A very common narrative tense, used in some texts only to introduce incidents of outstanding interest, but occurring in other texts (e.g. the story of the Shipwrecked Sailor) with almost painful monotony.

Exx. \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{n rdt ntr} \) \( \text{mn} \) \( \text{mn} \) thereupon he gave me this.\(^5\) With a transitive verb; lit. (he) arose and he gave.

\( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{n ph-n} \) \( \text{mn} \) \( \text{mn} \) \( \text{wtr} \) then I reached the Red Sea.\(^6\) With a transitive verb.

\( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{n sdt ntr} \) \( \text{mn} \) \( \text{mn} \) then he laughed at me.\(^7\) With an intransitive verb.

\( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{n spd ntr} \) \( \text{mn} \) \( \text{mn} \) then I showed keenness in his presence.\(^8\) With an adjective-verb.

With verbs of motion \( \text{ch-n-f} \) + old perfective (§ 482, 2) is preferred, and that construction is also rather more usual with intransitives. With both transitives and intransitives \( \text{ch-n-f hr sdm} \) (§ 482, 1) is a rarer and possibly later equivalent of \( \text{ch-n sdm-n-f} \). The ordinary passive of \( \text{ch-n sdm-n-f} \) is \( \text{ch-n} \) + passive \( \text{sutm-f} \) (§ 481), but apparently only when the subject is nominal; when it is pronominal \( \text{ch-n-f} \) + old perfective (§ 482, 2) seems to have been employed.

§ 479. \( \frac{\text{i}}{\text{A}} \) \( \text{ch-n-f sdm-n-f} \).—The same construction with the subject in anticipatory emphasis. Very uncommon.

Ex. \( \frac{\text{i}}{\text{A}} \) \( \text{ch} \) \( \text{n} \) \( \text{hm n n-sw-bt Hwny mntr} \) then the Majesty of king Huni died.\(^9\)
§ 480. \( \text{ch\-n} \text{ sd\-m\-f} \).—A few instances of this construction may be quoted; the sense differs in no way from that of \( \text{ch\-n} \text{ sd\-m\-f} \).

Ex. \( \text{ch\-n} \text{ rd\-f\-w} \text{ m} \text{ r\-f} \) then he placed me in his mouth.\(^1\)

The continuation of this passage shows two more \( \text{sd\-m\-f} \) forms parallel to \( \text{rd\-f\-w} \) here. These make it difficult to assume a corruption from \( \text{rd\-f\-w} \), as one would otherwise be inclined to do.

§ 481. The passive \( \text{sd\-m\-f} \) form after \( \text{ch\-n}. \).—The passive \( \text{sd\-m\-f} \) placed after \( \text{ch\-n} \) provides the ordinary passive of \( \text{ch\-n} \text{ sd\-m\-f} \). Examples are fairly common, but mostly with nominal subject or impersonally.

Exx. \( \text{ch\-n} \text{ m} \text{ n} \text{ k} \text{ i} \text{ t} \) then these works were inspected.\(^2\)

\( \text{ch\-n} \text{ s} \text{ w} \text{ n} \text{ h} \text{ b} \text{ t} \)\( \text{ s} \) then its neck was cut.\(^3\)

\( \text{ch\-n} \text{ k} \text{ d} \text{ s} \) in \( \text{h} \text{ r\-w} \text{ h} \text{ r\-s} \text{ n} \text{ u\-t} \text{ s} \) thereupon it was (re)built and more added to its ground-plan.\(^3\)\(^a\) Exceptionally with suffix-pronoun.

\( \text{ch\-n} \text{ r\-d} \text{t} \text{ ch\-n} \text{ f} \text{ k} \text{i} \text{ k} \text{ w} \)\( \text{ r} \text{ u} \text{ s} \) then two boats were caused to wait upon him.\(^4\) Lit. (it) was caused that, etc.

\( \text{ch\-n} \text{ t} \text{ r} \text{ w} \text{ m} \text{ d} \text{ p} \text{ t} \) then it was done according to what had been said.\(^5\) Impersonal.

§ 482. The pseudo-verbal construction with \( \text{ch\-n}. \).—1. The construction with \( \text{h} \text{r} + \) infinitive is uncommon, since \( \text{ch\-n} \text{ sd\-m\-f} \) (§ 478) covers the same ground.

Exx. \( \text{ch\-n} \text{ i} \text{ h} \text{ r} \text{ i} \text{ t} \text{ s} \text{ n} \text{ m} \text{ k} \text{ r} \text{ n} \text{ y} \text{ m} \text{ d} \text{ p} \text{ t} \text{ n} \) then I called to the travellers who were in this ship.\(^6\)

\( \text{ch\-n} \text{ t} \text{ w} \text{ h} \text{ r} \text{ t} \text{ r} \text{ w} \text{ t} \text{ m} \text{ n} \text{ b} \text{ w} \) then I was rewarded (lit. one rewarded me) with gold.\(^7\)

For some curious instances where the particle \( \text{m} \text{k} \) appears to be substituted for \( \text{h} \text{r} \) see § 234, Obs.

2. The form \( \text{ch\-n} \text{ f} + \) old perfective is usual with verbs of motion.

Exx. \( \text{ch\-n} \text{ i} \text{ t} \text{ s} \text{ m} \text{ k} \text{ w} \text{ h} \text{n} \text{ s} \text{ f} \) then I went with him.\(^8\)

\( \text{ch\-n} \text{ h} \text{ m} \text{ f} \text{ w} \text{ d} \text{s} \text{ m} \text{ h} \text{ t} \text{ p} \) then His Majesty proceeded in peace.\(^9\)

It is also fairly common with intransitives.

Exx. \( \text{ch\-n} \text{ s} \text{ n} \text{ h} \text{ r\-w} \text{ h} \text{ r\-s} \text{ s} \) then they were satisfied with it.\(^10\)

\( \text{ch\-n} \text{ H} \text{ p} \text{ r} \text{ w} \text{ w} \text{ r} \text{ w} \text{ h} \text{ p} \text{ r} \) then great Inundations occurred.\(^11\)

\( \text{ch\-n} \text{ t} \text{ w} \text{ h} \text{ r\-w} \text{ i} \text{ m} \text{ w} \text{ r} \text{ h} \text{ t} \text{ n} \text{ b} \text{ t} \) then one rejoiced thereat more than anything.\(^12\)

An example occurs where a participle + dep. pron. 3rd f. sing. is substituted for the old perfective, after the manner described in § 374, end.
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§ 482. sekku 2.

1. A few cases of transitive verbs also occur, but only with pronominal subject. These have, of course, passive meaning; with nominal subject the passive chr:n šdmw (§ 481) seems to be preferred.

Exx. chr:n rdt-kwi r tw in wrw n Wnd-wr then I was cast upon an island by a wave of the sea.

In the second half of the story of the Shipwrecked Sailor the suffix of 1st pers. sing. is omitted after chr:n. This seems a quite legitimate construction, a parallel to it occurring after wn-in (§ 470, end).

Exx. chr:n ch-kwi hr'Iy then I entered in before the Sovereign.

2. With r + infinitive, only in the sentence chr:n r+infinitive the action of 'coming' is probably meant literally, but the close association with a following verb reduces its force almost to that of an auxiliary verb.

§ 483. 1. A construction similar to chr:n šdmw (§ 478) is found exceptionally with the verbs it 'come', pri 'come forth', sdr 'spend all night', and dr 'end'.

Exx. it in hd:n's pyt's rmn forthwith (lit. came and) she spoilt her side (by ceasing to row).

p:n fkr-nf hry-hb(t) hry-tp afterwards (lit. went out and) he rewarded the chief lector.

All these verbs except it show a further analogy with chr in that their subject may be qualified by the old perfective; cf. dr+inf (tms(w) 'at last he sat down', lit. 'he ended being seated' (§ 316) with the construction chr:n šdmw of § 482, 2.

2. The verb tw 'come' appears to be used rather similarly with various parts of the suffix conjugation, particularly in conjunction with the verb int 'bring'. The least obscure examples are:

Tw inšf kômw hr tw he shall come and bring coolness upon the heat. "Intf, imperfective šdmw.

Tw in rht try m snn the amount thereof shall be brought in copy. 'In is probably passive šdmw.

In these examples and in others with it the action of 'coming' is probably meant literally, but the close association with a following verb reduces its force almost to that of an auxiliary verb.
§ 484. The auxiliary \( \text{pj}\) \(w?\) 'have done in the past'.—Various forms of this not improbably \( \text{jae inf.} \) verb, which is closely related to the noun \( \text{pi} \) 'antiquity',\(^1\) are used with a following infinitive to express past action.

Exx. \( \text{n } \text{pi dryt mni sp's never has wrongdoing brought its venture safe to port.}^2 \) Lit. wrong has not done-in-the-past mooring its action.

\( \text{bpr never had it been done (lit. not occurred that one did the making of it) since the time of king Snofru, the justified.}^3 \)

\( \text{tw prn smd mitt we have been used to hear the like.}^6 \)

§ 485. The verb \( \text{ir} \) as auxiliary.—\( \)

1. Late Egyptian has a repugnance to verb-forms from stems with more than three radical consonants, as well as from compound and foreign verbs; such verb-forms it therefore paraphrases with \( \text{ir} \) followed by the infinitive; compare in old English 'he doth make'. Rare early examples occur already in Middle Egyptian.

\( \text{tr's is-hik m ndbw-kd it (the king's uraeus) works devastation among the perverse-of-disposition.}^9 \)

Here belongs the vetitive \( \text{m ir} \) 'do not' mentioned in § 340, 2.

2. For some reason unknown, verbs of motion sometimes are paraphrased with \( \text{ir} + \) infinitive.

Ex. \( \text{ir-t smt m hnyt I made a departure southwards.}^{10} \)

3. The construction \( \text{smd pw ir(w)-mf 'it is a hearing which he did' and its passive} \)

An abstract verbal noun (cf. § 77, 1) may be employed instead of the infinitive.

Ex. \( \text{O ye who live ... . . . ir(y)·sn swrw hr wrt tn and who shall pass (lit. make a passing) by this desert tract.}^{12} \)

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CONCLUDING REMARKS ON THE SUFFIX CONJUGATION

§ 486. Omission of the subject.\(^1\)—The subject of the verb-forms of the suffix conjugation is sometimes omitted.

Exx. \(\text{pr is m hi-t n c iry} \) it came forth from my body because of the condition thereof.\(^2\) The peasant is referring to his grievance, which he is unable to contain.

\(\text{dr tw, dr mst tw} \) damn thee, and damn her that bore thee!\(^3\) \(\text{Dr tw} \) stands for \(\text{dr tw ntr} \) 'may god destroy thee' or the like.

\(\text{rdt} \text{ in srtw msw nsw they caused the king's children to be brought.}\(^4\)

\(\text{hpr-hr m 4} \) it will become 4, i.e. the result will be 4.\(^5\)

In these instances the omission is due either to the subject being too clear to need expression, or else to its being vague and a matter of indifference.

The normal way of evading the expression of the semantic subject is, of course, to use the passive voice, which is, indeed, a device serving that very purpose. But the passive may itself be impersonal, and in this case it is the expression of the direct semantic object, if any, which is evaded.

Exx. \(\text{smiw n whmw nsw} \) it was reported to the king's herald.\(^6\)

\(\text{nis-n-tw n w Im} \) a summons was made (lit. one called) to one of them.\(^7\)

Examples with the \(\text{sdnwf} \) passive are specially common, see § 422. When \(\text{tw} \) is used we prefer, as a rule, to describe the verb-form as an active having for its subject the indefinite pronoun (§ 410, end).

\(\text{nn rdit hi hr ht} \) without letting it fall on the fire.\(^8\)

\(\text{Hi} \) is for \(\text{hr-s}.\)

\(\text{ht n rh-t(w) a thing which is not known.}\(^9\)

\(\text{rdt n r t n wr hr cwy t} \) I left (lit. placed) upon the ground because (it) was (too) much upon my hands.\(^10\) This means: because I had too much to carry.

In these cases it is a suffix-pronoun which is omitted, and the noun to which the suffix would have referred has sometimes been expressed in the main clause.

We might expect a similar omission of the suffixes in main clauses where the subject is in anticipatory emphasis (§ 148, 1), but in point of fact such a construction is very rare.

Exx. \(\text{ns n hmf rth St} \) the tongue of His Majesty restrains Nubia.\(^11\) \(\text{Rth} \) is possibly for \(\text{rth-f}.\)

\(\text{tw nh n ktt idn wr} \) a little of a small thing replaces much.\(^12\) \(\text{Idn} \) is for \(\text{idnf}, \) see § 463.
OMISSION OF THE SUBJECT

§ 486

It is perhaps in this way that we ought to explain \( \ddot{d}d \) as a substitute for \( dd \) 'he says', 'he said'; see above § 450, 1.

Occasionally the subject which is omitted after a form of the suffix conjugation is subsequently indicated in a round-about way.

Exx. \( \text{nn rdlt } \ddot{d}i i r s \text{ in rwdw nb} \) without allowing it to be interfered with by any controller.\(^1\) Lit. without letting cross-land to it by any controller; \( \ddot{d}i i r \) is an idiomatic phrase, and the subject is postponed in order not to separate \( \ddot{d}s \) from its object \( ti \).

\( \text{n mr n isbw im} \) none of them (the offerings) suffered delay.\(^2\) Lit. not made delay (any) thereof; \( im \) is partitive in meaning and equivalent to \( wr \text{ im sn} \).

OBS. 1. The words \( hpr, hpr-n, 'it happened that ...' \) are not here taken as impersonal verb-forms, since it seemed preferable to regard the following clause as a noun clause serving as subject; see above § 188, 1.

OBS. 2. In certain cases where \( sdm-n \) occurs, particularly after the negative word \( m \text{n} \), it has been explained as a special participial\(^3\) or finite\(^4\) form, the more plausibly since \( m \text{n} \) or \( ny \) is occasionally written instead of simple \( m \text{n} \). An alternative view consists in regarding this \( m \text{n} \) or \( ny \) as a rare suffix-pronoun of 3rd pers. plur. or dual, see § 34, OBS. 3. The probable explanation in most cases, however, is that \( sdm-n \) or \( sdm-ny \) simply represents the \( sdm-nf \) form with omission of the subject.\(^7\) Ex. \( hnm sw n w m i n, n m r-n (m r-n-s w) \) 'the friends of to-day, (they) do not love'.\(^8\) It would almost look as though the origin of \( sdm-nf \) from perf. pass. part. + preposition \( m \text{n} \) were here remembered, since for this preposition without noun or suffix the adverb \( n \) (§ 205, 1) might naturally be substituted, and the rare spellings \( m \text{n} \) correspond closely to \( m \text{ n} \), \( m \text{n} \) (§ 113, 2).

§ 487. Omission of both subject and formative element.—Such omissions occur in passages where there is a sequence of parallel verbs, and where consequently subject and formative element are alike superfluous.

Exx. \( \text{sn ngs-f cf n bims, nhm crwf, st sk} \) \( dtt(?)f \) then he belaboured all his limbs with it, took away his asses, and drove (them) into his estate.\(^9\) Understand \( nhm-nf, sk-wf \).

\( hr-tw wrk-twurf \) \( m mrh rt mw 2-nw n hwr, wrk m mrh db 3-nw hwr, wrk m tbr 4-nw hwr \) it shall be anointed with fish-oil on the second day, anointed with hippopotamus-oil on the third day, and anointed with \( tbr \) on the fourth day.\(^11\) \( Wrk \) must twice be understood as \( hr-tw wrk-twurf \).

So too in a sequence of simple \( sdm-f \) forms, the later members are apt to be docked of their suffix subjects.\(^12\) Cases where the first of a series of parallel verbs seems to lack the suffix and formative are better explained otherwise.\(^13\)

\(^1\) Th. T. S. iii. 26.

\(^2\) Urk. iv. 98, 10.

\(^3\) AZ. 46, 104.

\(^4\) Gunn, Stud. ch. 16. The passive exx. are extremely dubious.

\(^5\) Louvre C 14, 12, qu. § 225, end; Pt. 482 (L 1).

\(^6\) Leb. 104; Sh. S. 131.

\(^7\) With simple \( n \), Pt. 482, 514; Eh. 19, 18, \( m-rn \) in Urk. iv. 426, 2 and \( stdm-n, ib. \) 374, 14 seem from ib. 362, 14 to be \( stdm-nf \), though the reason for the employment of this form is obscure.

\(^8\) Leb. 104. Sim. Cen. 84, 2.

\(^9\) Peas. B 1, 23-4 (\( ttrm-f \) emended from \( R 77 \)). Sim. Westr. 6, 10; BH. i. 8, 20; 25, 32-3; Berl. Al. i. p. 285, 15; Cairo 20538, il. 5.

\(^10\) Eh. 86, 19-20 = Heart 2, 3.


\(^12\) For Urk. iv. 54, 151, 59, 13 see p. 240, n. 86.

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§ 488. Several verb-forms before a single subject.—Examples are not rare.

\( mrr \ hss \ sw \ Hnty(w)\text{-imntyw} \) Khont-amentyu (the god of Abydus) shall love and favour him.\(^1\)

\( \text{ir} \ hm \ wdf \ in \ ut\text{ti} \ dmd \ n \ Sp \ pn \ hr\text{dwr}f \) but if there delay, lag, or be impeded the joining to this Sep of his children.\(^2\)

\( n \ hks, n \ wbn \ mrr \) justice is not scanty nor (yet) in excess.\(^3\)

So too in the construction \( ch\cdot n \ sdm\cdot w\cdot f \) (§ 478) and in that of § 483, i.

VOCABULARY

\( \text{irs} \) call, \( n \) a person.
\( \text{rd} \) perceive.
\( \text{wh} \) pull up (corn); hew (stones).
\( \text{wd} \) address, question.
\( \text{wth} \) flee.
\( \text{nd} \) ask, inquire; \( nd \ hrt \) inquire after health of, greet.
\( \text{h} \) or \( hvt \) strike, smite.
\( \text{hnt} \) sail southward, upstream.
\( \text{hnt} \) row, trans. and intr.; convey by water.
\( \text{shwy} \) collect.
\( \text{shk} \) plaster, caus. of \( hkh \) clay, mud.
\( \text{skr} \) smite.

\( \text{gwrrw} \) constrict, put rope round neck of.
\( \text{Twnty-Sty} \) Nubian foreigner (lit. bowman).\(^1\)
\( \text{ist} \) crew.
\( \text{errwt} \) gate.
\( \text{mty} \) controller; in title \( mty \ n \ s \) controller of a phyle (\( s \)) of priests (see p. 99, n. 1 and Exerc. XXIII, (a)).
\( \text{nhw} \) loss.
\( \text{nhnt} \) youth, childhood.
\( \text{rwd} \) stairway.
\( \text{hrw} \) enemy.
\( \text{hsk-tb} \) rebel.
\( \text{hryw} \) inhabitants, people.
 \( g s \) side, half; \( dthrgs \) place on one side, dispose of, kill.

\(^1\) The derivation of \( Twnty \) from \( twnt \) 'bow' seems probable, although the sign for \( twnt \) is never accompanied by a bow as determinative. However, this derivation is not accepted Griff. Stud. 365.
EXERCISE XXXII

(a) Reading lesson: from the autobiography of the sailor Ahmosé, carved on the wall of his tomb at El-Kab; early Dyn. XVIII:¹

Then that enemy, whose name was Tetya-an, came and had collected to himself the froward-hearted. His Majesty proceeded to slay him, and his crew were as what has never come into being. Then there were given to me 3 persons, and 5 arouras of field in my city. I proceeded to convey by water king Djeserkaet (Amenophis I), the justified, as he was sailing upstream to Cush to widen the frontiers of Egypt. His Majesty proceeded to capture that Nubian nomad in the midst of his army. They were brought tightly bound, there was no loss among (lit. of) them; he who fled being dispatched (lit. being one laid on one side) like men that have never come into being. Lo, I was at the head of our army. I fought in very truth and His Majesty saw my valour.'

¹ Urk. iv. 6-7.
LESSON XXXIII

DIFFERENT TYPES OF SENTENCE

§ 489. Sentences are classified in accordance with the different kinds of intention which they embody; for every sentence must embody some intention on the part of the speaker or writer. A roughly adequate classification would comprise: (1) statements, arising from the desire to give information; (2) questions, by which information is sought; (3) desires, a class including commands, exhortations, and wishes; (4) exclamations, calling attention to some emotional attitude of the speaker. Three of these types of sentence have been sufficiently, though not consecutively, dealt with in different parts of this book. The remaining type, namely questions, will be treated in the present Lesson.

It must be noted that the form of a sentence does not always reveal the actual intention of the speaker. As everywhere in language, forms originally created for one purpose are apt to be used subsequently for some quite different...
DIFFERENT TYPES OF SENTENCE § 489

purpose. Thus a statement introduced by \textit{mr·t} 'I desire' may express a wish no less effectively than \textit{hs} 'would that!' followed by the \textit{sdn} form.\footnote{Adm. 4, 2.} Or again a question may be an effective means of making a negative statement or denial; such questions we call \textit{rhetorical questions}.

Ex. \(\text{fdr·k, n-m tswf (if) thou sunderest, who shall bind?}\) I. e. none can heal these evils except thee.

In similar fashion a sentence of one type or another may be used as a \textit{subordinate clause}, i. e. may cease to be a complete sentence of itself in order to function as a noun, an adjective, or an adverb in a larger complex sentence. A statement used in place of a clause of condition has been quoted in § 423, 2. Or again, the same sense may be conveyed by a rhetorical question.

Ex. \(\text{fswf (if) thou sunderest, who shall bind?}\) I. e. none can heal these evils except thee.

In the two examples quoted above the writer was, of course, well aware that he was employing the form of a question, though his intention was to make a strong denial in the first instance, and to convey an if-clause in the second. Such \textit{conscious} and deliberate transferences of meaning belong more to the domain of rhetoric than to that of syntax. But there are similar transferences which are effected by quite \textit{unconscious} processes, and it is due to this fact that subordinate clauses exist in Egyptian and elsewhere, these being simply ordinary statements which, through the natural development of language, have come to be employed as noun, adjective, or adverb clauses. The whole subject of subordinate clauses was treated above in Lessons XV, XVI, and XVII.

Just as sentences are thus used to take the place of nouns, adjectives, or adverbs, so too nouns and adverbs (or adverbial phrases) are sometimes employed with the meaning of entire sentences. This topic is dealt with below § 506 under the head of \textit{Ellipses}.

QUESTIONS § 490. \textit{Various kinds of question}.\footnote{See Erm. Gramm. §§ 504-11.}—A question either demands confirmation or denial of its whole content, i. e. requires to be answered with 'yes' or 'no'; or else it may indicate by means of an interrogative word or phrase (e. g. 'who?', 'by what means?') the specific detail concerning which information is desired. We shall call these two kinds of question \textit{questions for corroboration} and \textit{questions for specification} respectively.

Again, questions may be \textit{direct} or \textit{indirect}. Indirect questions are those which depend upon some phrase like 'I ask' or 'tell me'.

Sentences which are questions only in form, but not in meaning, are called \textit{rhetorical questions}; see above § 489.

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§ 491. A. Questions for corroboration.—1. It may be conjectured that the earliest interrogation was marked only by the speaker’s tone of voice. Middle Egyptian examples of this are rare:

\[mw \text{ itm is water there?}\]

\[sp pw n h̡s-tw n \text{ Dhwty-nht pn hr nhy n h̡smn hwt nhy n h̡mt}\]

Is it a case for one’s punishing this Djehutnakht on account of a little natron and a little salt?  

\[kt \text{ iht irr-n-k n-s what else hast thou done to it? Lit. another thing that thou hast done to it?}\]

In the first two examples the Egyptian seems to say ‘water is there’, ‘it is a case’. English indicates the questions by an inversion of words unknown to the ancient language. Our third example is virtually a question for specification (§ 490), and is quoted here only to illustrate the absence of any mark of interrogation; for the elliptical form see below § 506, 1.

2. Elsewhere \(\text{is} (§ 247)\) appears to mark the interrogative tone; but since this particle means little more than ‘indeed’, ‘verily’, the nature of the sentence remains outwardly ambiguous, nor are our examples quite certainly questions.

\[n \text{ ntk is s art thou not a man?}\]

\[n \text{ tw is pw tsws w gsw is it not wrong, a balance which tilts?}\]

These might conceivably be ironic statements (‘thou art not a man, I suppose’, ‘it is not wrong, I suppose’); but in Late Egyptian initial \(\text{is}\) becomes an interrogative particle, and examples can be quoted even from Dyn. XVIII.

\[\text{is bn \text{ smt m-si smt will not horse go after horse?}\]

\[\text{is hty-n n hmt (?) is our heart of copper?}\]

3. The chief interrogative particle is, however, \(\text{in} (§ 227)\), which stands at the beginning of the question. Particularly common is the combination \(\text{in itw}\); this may be considered as a special interrogative phrase, for it occurs even in constructions which, if they contained statements instead of questions, could not employ \(\text{itw}\). Special sections must be devoted to \(\text{in itw}\) and to \(\text{in}\) alone. Both after \(\text{in}\) and after \(\text{in itw}\) the interrogative meaning may be reinforced by the enclitic particles \(\text{rf, irf} (§ 252, 3, \theta)\), and \(\text{tr} (§ 256)\).

Note that when the answer ‘yes’ is suggested, the negative word \(\text{n or nn}\) is employed, as in English and in the Latin \(\text{nonne}\); When this is absent either the enquiry is made without prejudice, or else the answer ‘no’ is expected. Observe, further, that the fact of a sentence being a question exerts no influence upon its syntax; the ordinary forms of verbal, non-verbal and pseudo-verbal construction are all employed after \(\text{in}\) and \(\text{in itw}\).
§ 492.  

1. In sentences with **adverbial predicate**.

Ex.  

\[ \text{in iw k m rwy art thou one robbed?} \]

Note the **m** of predication.

2. In **existential sentences**.

Ex.  

\[ \text{in iw wn ky nht chs r.f is there (any) other strong man who could fight against him?} \]

3. In sentences with **nominal predicate** and **independent pronoun** as subject.

Ex.  

\[ \text{in iw ntt hmt art thou a slave-woman?} \]

Before the independent pronouns **iw** is unusual; see, however, § 468, 3.

4. In sentences containing **pw** with a **nominal predicate**.

Ex.  

\[ \text{in iw mrt pw pi dd is the saying true, lit. truth?} \]

**'iw** is not found in the corresponding type of statement.

5. In **verbal sentences with **sdm.f** or **sdm.n.f**.

Exx.  

\[ \text{in iw sttw n-k skw are troops brought to thee?} \]

\[ \text{in iw ki mrf chs does a bull love combat?} \]

\[ \text{in iw ti-n.t r sn hrhd pn hast thou come to kiss this child?} \]

In the instances with **sdm.f** above it is possible to regard the compound tense **iw sdm.f** or **iwf sdm.f** as the underlying verb-form, since the meaning is **general**, see §§ 462. 463. An example may be quoted, however, where we should hardly expect the **iw sdm.f** form, a particular occasion being referred to.

\[ \text{in iw wrs.n hr fst it hnt bty shall we spend the whole day carrying barley and emmer?} \]

6. In the **pseudo-verbal construction**.

Exx.  

\[ \text{in iw pr pr sspd is the house supplied?} \]

\[ \text{in iw k hr-tl art thou content?} \]

\[ \text{in iw mht hr rdlt hr gs does the balance behave partially, lit. place on (one) side?} \]

\[ \text{in iw wnn ts hst n-smnym hr chs shall our own vanguard be (engaged) in fighting?} \]

In the corresponding statement **iw** would not stand before **wnn**.

7. **'iw** has only once been found before the negative word **nn**.\(^{13}\)

§ 493.  

**in** as **interrogative particle without iw**.—**'In** alone is less common than **in iw**, and naturally does not occur where the corresponding statement would contain **iw**, as in the sentence with suffix subject and adverbial predicate (§ 117, 2). Where, however, a choice between **in** and **in iw** is possible, the former appears to express some surprise on the part of the questioner, such as English might convey by ‘can it be that . . . . . . ?’
§ 493. EGYPTIAN GRAMMAR

1. In questions with nominal predicate and \( \text{pw} \).

Ex. \( \text{pr} \ \text{pw} \ \text{m n mdt} \ \text{ddw} \ \text{rmf} \) is this the proverb (lit. utterance of speech) which people tell? ¹

2. Before the \( \text{sdm-f} \) or \( \text{sdm-n-f} \) form.

Exx. \( \text{q-nw sp} \ \text{m spr n-k in rf wrs-i rf} \) the fourth time of (lit. in) making petition to thee, shall I indeed spend all day at it?²

\( \text{in drn-k n s n rhf tnw} \ \text{ddrw-f} \) hast thou ferried across to me a man who does not know the number of his fingers?³

§ 494. \( \text{in ntt} \) ‘is it the case that . . . . ?’—A rare construction; apparently some verb like ‘dost thou suppose’ is suppressed before \( \text{ntt} \).

1. Before the passive \( \text{sdm-f} \).

Ex. \( \text{in ntt} \ \text{ttw} \ \text{ts} \ \text{mtr} \) in \( \text{Shtp-ib} \ \text{Rc} \) can it be that the boat was taken by \( \text{Seqetepibrec} \)?⁴

2. With the pseudo-verbal construction.

Exx. \( \text{in ntt bk im rk hwt-nfr} \) is it the case that this thy humble servant entered into the temple?⁵

\( \text{in min rf ntt-f htp(w)} \) is it the case to-day that he is forgiving?⁶ Note the suffix after \( \text{ntt} \) in accordance with § 223, end.

3. In one passage, before the \( \text{sdm-n-f} \) form, \( \text{nt-pw} \) (§ 190, 2) takes the place of \( \text{ntt} \).⁷

Obs. The third and fourth exx. here seem to guarantee the literal renderings proposed for the first two. It has, however, been pointed out ⁸ that the contexts would yield good sense only if \( \text{in ntt} \) there could be understood to mean ‘except that’.

§ 495. B. Questions for specification (§ 490) always contain an interrogative noun or adverb, which occupies just the same place in the sentence as it would occupy in a non-interrogative statement.

Exx. \( \text{sm m swy w-30 m} \) what makes \( \frac{7}{15} \) up to \( \frac{4}{5} \)? ⁹ Lit. what completes \( \frac{2}{3} \) as \( \frac{1}{5} \)? \( \text{M} \) ‘what?’ is subject.

\( \text{tryt m} \) what shall I do? ¹⁰ \( \text{M} \) is object.

\( \text{it-wk irf w wmm iss} \) to eat what art thou come? ¹¹ \( \text{Iss} \) is object of the infinitive in an adverbial phrase.

\( \text{w-wk tn} \) where hast thou been? ¹² \( \text{tn} \) is an adverb.

\( \text{smst tw irf n m m ntr} \) to what god shall I announce thee? ¹³ \( \text{N} \ m \) is dative.
QUESTIONS FOR SPECIFICATION

§ 495

Lit. 10 has become $\frac{2}{3} + \frac{1}{10}$ of what? $N(y)$ is genitive.

$\text{tr-tw nn m n bsk th-n ib-f}$ how comes this to be done (lit. like what is this done) to a servant whom his heart led astray? $Ml$ m is an adverbial phrase.

These examples show that Egyptian did not feel the same compelling need as is felt in English to place interrogative words at the beginning of the question. In some examples, a disinclination to separate the interrogative word from an interrogative enclitic particle seems to have dictated a departure from the normal word-order.

Exx. $\text{twf tr r m trf st}$ for what (purpose) does he do it? One might have expected $\text{twf tr trf st r m}$. $\text{twr tr tn ... k rs}$ where are thy many cattle? $\text{rdi-n-k unw m trf tn sw}$ where hast thou caused thyself to eat it? An extreme case in which it has doubtless been felt impossible to postpone trf beyond the third place.

In other instances where the interrogative word comes early in the sentence, it does so in accordance with rules governing other kinds of words as well.

Exx. $\text{m tr tw}$ who pray art thou? For the inversion see § 127, 3. However, substantially the same meaning may be expressed by $\text{twf m tr}$ or by $\text{ntk sy}$ ($§ 499, 3$); for twf and ntk as subject see $§ 125$.

$\text{in m dd sw}$ what says it? The answer is $\text{in 20 dd sw}$ 20 says it. See § 227, 3 for this and the related constructions.

$\text{m m trf s nb hr sm(?) sn-f}$ how (is it that) every man slays his fellow? For adverbial phrases in anticipatory emphasis see $§ 148, 5$.

The above examples show that the enclitic particles $trf, rrf$ ($§ 252, 3, b$) and $tr$ ($§ 256$) are used as freely in questions for specification as in questions for corroboration.

Negative questions for specification are by no means common. In those which we have found, the form is that of the sentence with adverbial predicate, the interrogative phrase serving as predicate and the subject being a virtual noun clause introduced by the $\text{sdm}$ form of $tm$. Examples have been given in $§ 346,$ 1, but one is quoted here to illustrate the type:

$\text{tmk tr sdm hr m}$ wherefore, pray, dost thou not hearken? $\text{Pez. B 1, 180}$

The literal rendering would doubtless be: that-thou-dost-not hearken is on account of what? English similarly says: why is it that thou dost not hearken?
§ 496. \( \mathfrak{m} \) is the commonest word for 'who?’, 'what?’ It is used as a noun, not as an adjective. In the rare event of its employment as equivalent of the English interrogative adjective 'what?’ it is followed by the genitival \( n(y) \) or by the \( m \) of predication, ex. \( \mathfrak{m} \) (var. \( \mathfrak{n} \)) \( n \) \( m \) \( n \) (var. \( m \)) \( \mathfrak{m} \) \( m \) \( r \) ‘to what god?’ lit. ‘to whom of [or as] god?’ Various examples of \( m \) in reference both to persons and to things have been quoted in the last section; besides its use as genitive, dative, or accusative, it was there seen also as logical predicate in the non-verbal sentence ('who art thou?'). Note particularly the adverbial phrases \( \mathfrak{m} \) \( m \) ‘wherewith?’, \( \mathfrak{n} \) \( m \) \( m \) ‘how?’, lit. ‘like what?’; \( \mathfrak{m} \) \( r \) \( m \) ‘to what purpose?’; \( \mathfrak{m} \) \( m \) ‘why?’, lit. ‘on account of what?’ As subject of a verbal notion, \( m \) but seldom follows a form of the suffix conjugation (ex. \( s \) \( k \) \( m \) at the beginning of § 495); usually it stands at the beginning of the question preceded by the emphasizing (not interrogative) \( m \); a participle or the \( s \) \( q \) \( m \) \( f \) form follows \( m \), the constructions thus obtained being \( \mathfrak{m} \) \( m \) \( i \) \( r \) ‘who made?’ for the past, \( \mathfrak{m} \) \( m \) \( i \) \( r \) ‘who makes?’ for the present, and \( \mathfrak{m} \) \( m \) \( i \) \( r \) ‘who will make?’ for the future; see above §§ 227, 2, 3; 373; 450, 5, c. As already stated in § 227, 3 the writings \( \mathfrak{m} \) \( m \), very rarely \( \mathfrak{n} \) \( m \), are apt to take the place of \( \mathfrak{m} \) \( m \), a first step towards the formation of the Coptic word \( \mathfrak{n} \) \( m \), which even in Late Egyptian is employed for 'who?', 'whom?' in all kinds of construction. The extended use of \( m \) is perhaps already found in \( \mathfrak{m} \) \( m \) \( n \) \( m \) \( t \) \( w \) ‘who art thou?’ in an XVIII Dyn. MS. of the Book of the Dead, where older texts have \( m \) or \( n \); for \( n \) \( m \) \( t \) \( r \) \( k \) \( t \) ‘who art thou that hast come?’ see § 256, end.

§ 497. \( \mathfrak{p} \) \( t \) ‘who?’, ‘what?’, also written \( \mathfrak{p} \) \( t \), \( \mathfrak{p} \) \( t \) \( y \), as well as more fully \( \mathfrak{p} \) \( w \) \( t \) \( r \), \( \mathfrak{p} \) \( w \) \( t \) \( y \) \( t \) (references § 256). This interrogative pronoun is a combination of the enclitic particle \( t \) \( r \) with the very rare interrogative \( p \) (§ 498), the latter being of course derived from the demonstrative \( p \) ‘this’). \( p \) \( t \) \( r \) stands at the beginning of questions with the function of logical predicate, the subject following it in direct juxtaposition (§ 127, 3).

1. With noun or dependent pronoun as subject.
Exx. \( \mathfrak{p} \) \( t \) \( w \) \( k \) what is thy name? 8

2. With a relative clause or its equivalent as subject.
Exx. \( \mathfrak{p} \) \( w \) \( t \) \( n \) \( t \) (read \( n \) \( l \) \( t \)) \( t \) \( w \) \( i \) \( r \) what shall one do? 10
Lit. what is that which one shall do?

3. With verb.
Exx. \( \mathfrak{h} \) \( t \) \( m \) \( s \) \( r \) what amount of corn goes into it? 11
\( \mathfrak{h} \) \( t \) \( m \), imperfect act. part.; lit. what is that which goes into it in corn?
INTERROGATIVE WORDS MEANING ‘WHO’, ‘WHAT?’ § 497, 2

PTR DRT Nbt nb-t what does my lord say to me? DRT, imperf. rel. form; lit. what is that which my lord says to me?

In this latter use PTR corresponds to English ‘who?’ or ‘whom?’ with a finite verb, but Egyptian must use a relative clause, a participle, or a relative form, on the principle explained in § 391.

3. With a dependent or demonstrative pronoun as actual subject and a noun or noun equivalent added to this in apposition; see above § 132.

Exx. Pty st, DRT, tm rdt mn-t tw what is it, Djedi, that thou hast not let me see thee (before)? Lit. what is it, Djedi, the not causing I see thee; tm is infinitive.

§ 498. PW, familiar as a demonstrative (§ 110), is found rarely as an interrogative ‘who?’, ‘what?’ With this meaning it is, however, common as a constituent of PTR discussed in the last section.

Ex. PW sw kfr br pn who is he who enters to this soul?

In one or two cases where PW occurs at the beginning of a sentence it may possibly have exclamatory force.

Ex. PW sp nfr what a happy occasion! Rendering not quite certain.

§ 499. SW, also written WH and even rarely W, is a not very frequent word for ‘who?’, ‘what?’; besides this use, SW provides the Egyptian equivalent of the English interrogative adjective ‘which?’, ‘what?’

1. With the adjectival meaning ‘which?’, ‘what?’ SW precedes its noun, which is probably in apposition to it; SW is invariable in gender.

Exx. Ms’s trf s(y) nw at what moment will she give birth?

Smk trf hr s(y) wtl on what road art thou going?

Note too the phrase Wh fr sy lšt ‘wherefore?’ below § 500, 4.

2. ‘Who?’, ‘what?’ in the sentence with PW.

Exx. Ty ty ty  thf what are those two limbs? Another MS. has SW s(y) SW ty PW. For Ty = TR see § 256.

Wh fr sy ntr msy m min who is the god born to-day?

3. ‘Who?’ with the independent pronoun as subject.

Ex. Nk sy who art thou?

§ 500. Lšt ‘what?’ resembles M in its use, but is less common.

1. In the sentence with PW.

Exx. Lšt sy (read lšt) PW lryt what is to be done? Lit. what is that (to be) done?

Since there is no clear evidence that Lšt ever means ‘who?’ the sentence Lšt PW nty itm, lit. ‘what is he who is there?’, in the tale of the Eloquent Peasant probably means ‘what is (the matter with) him who is yonder?’
2. As object.
Ex. \( \text{ir-k n-sn t\text{"}{\text{\text{"}}}} \) what art thou doing to them? ¹

3. After a preposition.
Ex. \( \text{hr sy t\text{"}{\text{\text{"}}}} \) on what wilt thou live? ²

4. Note the phrase \( \text{hr sy t\text{"}{\text{\text{"}}}} \) wherefore?
Ex. \( \text{hr sy t\text{"}{\text{\text{"}}}} \) wherefore is this called to mind? ³

5. We can only guess at the meaning of a rare expression \( \text{t\text{"}{\text{\text{"}}}} \). Ex.
Ex. \( \text{swt pw wnn, t\text{"}{\text{\text{"}}}} \) why (lit. on account of what) is this matter recounted? ¹

\( \text{t\text{"}{\text{\text{"}}}} \) ‘what?’ is rare in Middle Egyptian, but becomes common in later stages of the language. It is doubtless related to the interjectional \( \text{by} \) (§ 258 A, below, p. 427), to the particle \( \text{t\text{"}{\text{\text{"}}}} \) (§ 228), and to \( \text{t\text{"}{\text{\text{"}}}} \) ‘thing’. Its only certain use in the period here dealt with is the use after prepositions. ⁵
Exx. \( \text{wr pw} \) how much by how much does it measure? ⁹
Lit. it is of how much, by how much?

\( \text{wr pw} \) how many will be equivalent to it? ¹⁰
For the construction compare § 332, last example.

§ 503. \( \text{t\text{"}{\text{\text{"}}}} \) ‘where?’, ‘whence?’, also written \( \text{t\text{"}{\text{\text{"}}}} \) and probably less correctly \( \text{t\text{"}{\text{\text{"}}}} \) and \( \text{tnw}. ¹²

1. With the meaning ‘where?’
Exx. \( \text{wd\text{"}{\text{\text{"}}}} \) where shall I place it? ¹¹

2. In \( \text{tw-k t\text{"}{\text{\text{"}}}} \) where art thou? ¹²
Ex. \( \text{ir\text{"}{\text{\text{"}}}} \) whither?
Ex. \( \text{ir\text{"}{\text{\text{"}}}} \) whither art thou making? ¹³
A woman is addressed.

3. With the meaning ‘whence?’
Ex. \( \text{I-n\text{"}{\text{\text{"}}}} \) whence have you come? ¹⁴

4. \( \text{t\text{"}{\text{\text{"}}}} \) ‘whence?’ treated as though it were a nominal predicate; see § 132.
Ex. \( \text{tn} \) whence is he who has gone forth? ¹⁵
EGYPTIAN GRAMMAR

§ 504, i

INDIRECT QUESTIONS

§ 504. 1. We have seen (§ 224) that indirect speech is of rare occurrence in Egyptian. So too indirect questions may show no difference from direct questions.

Exx. świvate (sp sn) tr-ntyw nn ḫr m I know not, I know not wherefore this has been done.1

świvate ḫr m iššu ṭhe pty išnā I should like to know (lit. let me know) to what purpose it is, (namely) my strength.2 See § 501 for a corresponding direct question with sw (§ 124) as subject.

2. Without any interrogative word; cf. the direct questions of § 491, 1.

Exx. ky mš ṣn st, nn mšy-s another (way of) seeing (whether) a woman will give birth (or) will not give birth.2a

hr mšy-nw ntt st ḫr ḫtm n šr ṭr(i) then one shall see whether (lit. that) it has upon it (§ 165, 9) the seal of (its) proper official.2b

3. The meaning of an English indirect question may be rendered in Egyptian by a participle or relative form. See above § 399.

MULTIPLE SENTENCES

§ 505. Multiple sentences and clauses are those in which some essential member is duplicated, or in which—what amounts to the same thing—some member exerts an identical syntactic function towards more than one part of the same sentence or clause. The sentences quoted in § 488 are multiple because they have two or more verbal predicates, or because one and the same noun serves as subject to several verbs.2c It will suffice to quote a few different types.

1. Examples where verb-forms other than those of the suffix conjugation are duplicated:

His Majesty took counsel saying:

r-nīt ḫrw pf ḫs n Kdšw ṭw ḫk r Mkti that vile enemy of Kadesh has come and entered into Megiddo.3 ṭw and ḫk are old perfectives.

prī hit ḫst wfd going forth and coming in (take place) according to his command.4 Prī and hit are infinitives, subjects of the adverbial predicate ḫst wfd.

hums nb swrw(w)-nī wnm(w)-nī ḫn-ʿf every friend with whom I drank and ate.5 Two šdwu-nīf relative forms.

2. With co-ordinated nouns, each having its own adverbial qualification:

Exx. ḫr-nī ṭī ṭšn ṭv ḫbi ṭmḥy n ṭwḥy, ḫn-ʿf ṭv ḫbi ṭbty n ṭwḥy the goose was placed at the western side of the hall, and its head at the eastern side of the hall.6

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§ 505. 2

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I went down to the sea $m dpt nt mh 120 m nw-s, mh 40 m shw-s$ in a ship of 120 cubits in its length and 40 cubits in its breadth.¹

3. Examples with a particle or auxiliary verb governing two or more parallel verb-forms:

$\text{If} \ wsd-k \ wsd-t(w)-k, \ mdw-k \ n \ ns\text{w}$ so thou shalt answer when thou art addressed, and speak to the king.²

$n \ wsd-f \ n \ nn \ n \ srw, \ wsd-f \ n \ shy \ pn$ he did not reply to these nobles, (nor) did he reply to this peasant.³

$\text{I sat myself and left (lit. placed) on the ground.}$⁴ The auxiliary $\text{chr-n}$ governs both $\text{sdm-nf}$ forms.

4. Non-verbal sentences; see also the second example under 1, above.

Exx. $\text{nn cr, nn grg im}$ there was no boasting and no falsehood therein.⁵ $\text{Im}$ is a predicate common to two subjects.

$\text{tw hnw m sgr, tbw m gmw}$ the Residence was in silence, and hearts were in mourning.⁶ $\text{Tw}$ is a common subject.

5. Under this head fall cases where $\text{not}$ serves to negate a particular member of a sentence.⁷

Exx. $\text{tw mnf wryt-fy ddbw, nn mnty-fy}$ he is suffering in his lower legs and the . . . . . . (?), not (in) his thighs.⁸

$\text{nn rdit mn ky hr, nn hm ti m rwy}$ without letting other eyes (lit. face) look on, not (even) a slave who has come from abroad.⁹

In both these instances the negated portion is incomplete without the preceding words. One may compare the use of $\text{not}$ before an adverb, limiting the scope of a preceding statement (§ 209).

ELLIPSES

§ 506. The term ellipse is here taken to mean the omission of any element or elements which might seem desirable, from the grammarian's point of view, for the full and explicit expression of a sentence. In actual parlance any set of words which is capable of conveying a meaning relevant to the hearer, any set of words in which he can discern a reasonable intention on the part of the speaker, is a sentence. As thus defined, a sentence may often consist of a single word, such as 'yes' or 'no' (§ 258); but traditional grammar demands the
ELLIPSES § 506

presence of at least subject and predicate. The term ‘ellipse’ is, for this and for other reasons, a questionable one; but it will serve as a convenient heading under which to group those forms of speech which seem deficient from the standpoint of the grammarian’s over-rigid categories.

1. Questions and answers are often elliptical in the sense just defined; so also are other elements of dialogue.

Ex. \[\text{wmt tr-k, in-sn r-t. Hr titt, in-sn r-t. Hr-nnt mdw pw m-r-t qst tr t-Eat, say they to me. 'I do not eat for you.' 'Wherefore?' say they to me. 'Because that staff is in my hand which separates heaven and earth.'}\] Abbreviated for: ‘Wherefore dost thou not eat?’, ‘I do not eat because’, etc.

In this passage ‘say I’ is twice to be understood; see § 224, end. We have, moreover, become acquainted in § 321 with ? hr used elliptically for hr dd ‘says’, ‘said’.

2. Exclamatory wishes, interjectional comments and the like often have elliptical form.

Exx. \[\text{tr ts int-pr trt-n-t n tjr f mwt hr tst, sr r-s as for the testament which I made for his mother previously, let it be cancelled.}\] Lit. back to it!

\[\text{m tst nt Skry in the favour of Sokar!}\] A typical epistolary greeting.

\[\text{in wi n rn-f Tt si Mn-htp by (accursed be his name) Teti, son of Minhotpe.}\] \[\text{W}i\ n\ \text{may conceivably be for wi qwt n 'evil befall for'}.\]

Further examples in §§ 153. 313.

3. Egyptian writers are fond of what may be called the label mode of statement—the curt substitution of a noun or noun-equivalent in place of an assertion. Examples above in §§ 89 (nouns), 306 (infinitives), 390 (participles or relative forms).

Questions too may assume the form of label words or phrases.

Ex. \[\text{ps trf dd tw-k rh-ti tsw n n tpr-t (what about) the report (lit. saying) that thou knowest the number of the secret chambers?}\]

4. Comparison, from our point of view, is much abbreviated in Egyptian.

Exx. \[\text{snd-f bt hswt m Shmt rntnt taw the fear of him is throughout the lands like (that of) Sakhmet in a year of pestilence.}\]

\[\text{st-n-f ntwt hmt r nsw nb hpr dr bhk he magnified the victories of My Majesty more than (those of) any king who had come into existence before.}\]
§ 508. EGYPTIAN GRAMMAR

5. Omission of pronouns. The omission of pronominal subjects was dealt with in §§ 486-7. In such instances as the first one in § 487 a natural result of the abbreviation is that the pronominal object should likewise be swept away; but we find elsewhere omissions of the object which we should not have expected.

Exx. 1 ḫ-r n rdī n f r šḥd šmṣw then he made (me) into an instructor of the henchmen.1

In contexts similar to the last the omission of the pronoun seems to be even idiomatic.2

OBS. For the omission of the subject (nominal or pronominal) in non-verbal sentences see §§ 123; 128, end; 145.

FINAL REMARKS ON WORD-ORDER

§ 507. The very strict word-order of Egyptian was described in §§ 27, 29, 66, to which the sections on anticipatory emphasis (§§ 146–9) served as a supplement. The rules there laid down apply not merely to main and subordinate clauses, but also to such parts of the verb as the infinitive, the participles, and the relative forms (see § 375). Exceptions to the rules are of rare occurrence, but under certain conditions were permitted or even obligatory.

1. It is a general rule that a pronoun must not precede the noun to which it refers.4

Exx. ḫmd ṣb ṣ n ṣ f mkr(ḥ) ṭ ntr to join a man's family to him in the necropolis.5 According to the ordinary rules the dative ṣ f should precede the nominal object ṣb. ḫ sw ṭ ṣd ṭ ṭ(w) n ṣp pn ṣb ṭ f but if there be joined to this Sep his family.6 According to rule ṣp pn should follow the subject ṣbṭ f.

Apparently a like scruple was not felt when the pronoun in question was a reflexive direct object.

Ex. rdī ṭ s ṣw ṣp n ṭr wnml(y) ṭ f to cause Sep to raise himself on his right side.8

Hardly to be regarded as exceptions are cases where a suffix is followed by a noun in apposition9 or where the funerary formula precedes the name.10
FINAL REMARKS ON WORD-ORDER § 507, 2

2. Occasionally an adverbial phrase precedes the subject or object, if such a transposition is felt to be convenient. This is felt, for example, when the adverbial phrase belongs very closely to the verb.

Exx. rdī-n-t sw ḫrī t rḫw-f I caused to pass by me his arrows.\(^1\)

\[\text{tw mī hī 华盛 st it is like a big thing to repeat it.}\]

\[\text{lst štś ḫrī n rmī ḫtū ḫnt ḫrs lo, it was}
\n\[\text{difficult in the heart of men to drag great things over it.}\]

\[\text{di m tī nīr irī mnw-f the god put (it) in my heart that}
\n\[\text{I should make monuments for him (lit. his monuments).}\]

In the last example the context continues 'and that I should cause him to be powerful even as he has caused me to be powerful'. Thus the object is long and complex; this is an additional reason for its postponement. Similar cases are by no means rare.

Ex. The sun is hot; \[\text{hi di-tw n pī Św swnt it m rmw may the sun be given (lit. let one give to the sun) the price of}
\n\[\text{the corn in fish.}\]

This is a witticism; the speaker is thinking of the inundation, which will put fish in the place of the crops now being harvested.

Particularly common is the ancient and stereotyped formula of dedication, of which a single example must here suffice.

\[\text{ir-n-f m mnw-f n ḫnt ḫr-ḫnty sḥr n-f thnw-y wrwy, bnbnī m qmn he made as his monument to his father Harakhte the}
\n\[\text{erecting for him of two great obelisks (with) the pyramid of gold.}\]

The infinitival object usually broadens out into a longish description, after which \(mnw-f\) would come in lamely or incomprehensibly.\(^2\)

For the displacement of certain interrogative adverbs or adverbial phrases, in order to avoid separation from the interrogative enclitic particles, see § 495.

3. A strange example, in which subject and object appear to change places for a like reason, is

\[\text{tw gṛt ḫr-n ss (i)ḥt m mw nw Ti-wr ḫbdw ḫtī it n ḫtī ḫr ḫn ḫn h ḫn ḫwn, n-sw-bī}
\n\[\text{ṣṣ Ra' ḫntf there served as (lit. made) scribe of the fields in the waters of Abydus}
\n\[\text{of the Thinite nome my father and the father of my father since the time of the}
\n\[\text{Horus 'Enduring-of-life', the king of Upper and Lower Egypt, Son of Ṣr,}
\n\[\text{Antef.}\]

Another possible rendering 'I made ...... and my father and the father of my father' is intrinsically rather improbable; its improbability is increased by the fact that this text elsewhere contains no instance of the omission of the suffix of the 1st pers. sing.

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\(^1\) Sin. B 136. Sim. ibd. 258.
\(^3\) Bersh. i. 14, 2.
\(^5\) Paheri 3. Sim. Pr. 28.
\(^6\) Urk. iv. 590. Sim. ibd. 257, 4; 584, 9; 586, 13; 592, 14; 607, 15. Without inf. object, 538, 5.
\(^7\) A good parallel (Old Kingdom) is Urk. i. 146, 6–8. Sim. Pr. 566–7.
\(^8\) Leyd. V 3.
§ 507. Concord, i.e. the assimilation of one element of a sentence or clause to another in some important particular of form, is of three kinds: concord of person (§ 509), concord of number (§ 510), and concord of gender (§ 511).

§ 508. Concord of person.—1. The chief peculiarity of Egyptian here is its strong tendency to treat adjectives and participles as nouns, and hence as of the third person singular, even when they refer to pronouns of the first or second person. See already above § 136.

Exx. ḫntSr mry nbf I was one beloved of his lord.5 English usually says: I was beloved of my lord.

Ink ḫr shi sw rv ḫr I am one who knew him who could teach him to know.6 Contrast English: I knew who could teach me to know.

§ 509. Concord of number — 1. In other cases exceptional word-order is explicable only on grounds of general convenience.

Ex. ḫnt rdit in ṭrw ṭmy ḫbd ṭw ḫnt ḫw ṭw n ḫnty nty m ṭw ḫr ṭw tsf with the giving by the priest in his month of a bowl of ḫbd-bread and a jug of beer to his statue which is in the lower stairway of his tomb. Strictly speaking, the object of the infinitive should have preceded the agent.

6. Virtual adverb clauses are sometimes inserted parenthetically for reasons of convenience.

Exxx. ḫnt ṭw, sḫ (w)t gr ṭw ṭr nh fr ḫr-nš kš now though I had fallen into (the condition of) an orphan I had oxen at my command.8 ṭw .... ḫr-nš is the form ṭw ṭd m-nš of § 464.

§ 508. Concord, i.e. the assimilation of one element of a sentence or clause to another in some important particular of form, is of three kinds: concord of person (§ 509), concord of number (§ 510), and concord of gender (§ 511).

§ 509. Concord of person.—1. The chief peculiarity of Egyptian here is its strong tendency to treat adjectives and participles as nouns, and hence as of the third person singular, even when they refer to pronouns of the first or second person. See already above § 136.

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2. Pronouns of the 3rd pers. sing. are usually employed in referring back to the phrase bik in (§ 158).

Ex. \[\text{\textit{bik im}}\] nfr tb n bik im sgm-n:f c.w.s. nb (c.w.s.)

the heart of this thy humble servant is happy now that he has heard of the good health of (my) lord (l. p. h.).

Occasionally, however, bik im alternates with the 1st pers. sing.

Ex. \[\text{\textit{bik im}}\] urt tn irt-n bik (read bik im), n hmt(f)

s(y) this flight which thy humble servant made, I did not plan it.

With \[\text{\textit{hm-t}}\] 'My Majesty' either the 3rd or the 1st pers. may be used.

Exx. \[\text{\textit{hm-t}}\] dsf ir m rwyf My Majesty himself acting with his (own) hands.

Such use of the 3rd pers. seems to be the rarer case.

With \[\text{\textit{hm-k}}\] 'Thy Majesty' pronouns of the 2nd pers. are used.

§ 510. Concord of number in Egyptian is much looser than in English.

1. We have noted (§ 86) the tendency of the genitival adjective - ny to become invariable in number and gender, but \[\text{\textit{nb}}\] 'all', 'every' without ending is mere graphic abbreviation (§ 48, 1). The absence of -\[\text{\textit{w}}\] from the fern. plur. of adjectives (§ 74) may have had its counterpart in the spoken language.

2. Feminine collectives (§ 77, 3) have fern. adjectives in agreement with them.

Ex. \[\text{\textit{rmf(f)}}\] nbt prc nbt rhyt nbt hnmmt nbt all mankind, all noble people, all commoners, all sun-folk.

When a suffix is involved, usage is variable. Thus we find \[\text{\textit{rhyt r wws}}\] 'the entire body of marines' beside \[\text{\textit{rhyt nbt tbw-sn rmw}}\] 'all cattle, their hearts weep'.

When \[\text{\textit{nb}}\] 'every' accompanies a singular noun, either the plural or the singular suffix may be employed. Whereas in the two expressions for 'everybody' \[\text{\textit{bw nb}}\] and \[\text{\textit{hr nb}}\] (§ 103) the determinative alone would suffice to indicate that they were regarded as plurals, \[\text{\textit{s nb}}\], which often has the same meaning, is referred back to with a singular suffix; not infrequently 'each one' is a better translation of \[\text{\textit{s nb}}\] than 'everyone', see § 103.

3. When a number of persons are described as doing something with some part of their bodies, Egyptian idiom speaks of that part in the singular.

Exx. \[\text{\textit{tw-tn r dd m r tn}}\] ye shall speak with your mouths, lit. mouth.

\[\text{\textit{ntyw tb-sn lt mnw pn}}\] I call to the attention (lit. I put in the face) of mankind whose heart(s) are occupied with this monument.

This rule is, however, liable to exceptions, see \[\text{\textit{tbw-sn}}\] above under 2.
§ 511. Concord of gender.—Under this head we have to consider a number of cases where the gender of an adjective, verbal form, or suffix-pronoun differs from what might be expected.

1. When in a sequence of co-ordinated words of both genders the first is masculine, the sequence as a whole is treated as masculine.

Exx. \( \text{ntrw ntrwt imyw } 36dw \) the gods and goddesses who are in Abydus.\(^1\)

2. In Middle Egyptian arises a tendency to treat dual nouns, whether masc. or fem., as masc. singulars.\(^2\)

Exx. \( \text{rdiw n-i taryt hi i imf my eyes have been given to me that I may benefit by them.} \)\(^3\)

2c. Old perfectives, participles, etc., referring to feminine plural words take masculine forms, though the suffix-pronoun used in such a case is fem. sing.

Exx. \( \text{sspd and the suffix s. That mniwt is plur. and sspd masc. is indicated by} \)\(^4\)

The above rule seems almost absolute in the old perf.\(^8\); the same fact was expressed in § 309 by saying that the ancient form of the 3rd pers. fem. plur. (and dual) is in M.E. regularly replaced by the 3rd pers. masc. form. In the participles and cognate forms, masc. gender referring to fem. plur. nouns is only exceptional; one can quote good instances to the contrary.

Exx. \( \text{gmhw} \)\(^9\)

10 It is noticeable that the preference is given to masc. forms when \( \text{nn} \) or \( \text{nn n} \) precedes the fem. plur. noun; cf. below under 3.

Exx. \( \text{nn n gmhw} \)\(^11\)

12 These tapers which thou hast given to me.\(^12\)

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3. When \( m, n, kn, \) and \( kn \) are used as demonstrative pronouns for 'this', 'that', they are referred back to by masc. participles and relative forms; but the resumptive pronoun then used is fem.

Exx.  \( \text{ir nw iddw msdrwy hr-s as for that through which the ears become dulled.} \)\(^1\)

Similarly when the antecedent is an abstract noun:

\( \text{ndw-(t) m-s t bw dwy msdw rmt hr-s} \) \( \text{I did not strain after evil on account of which men are hated.} \)\(^3\)

In one instance \( \text{kn} \) is followed by a feminine relative form:

\( \text{dd-ni nn ddd-ni m mrt} \) \( \text{I have said this that I have said truthfully.} \)\(^5\)

4. In Late Egyptian the meaning of the neuter is expressed by the masculine, whereas in Middle Egyptian it is expressed by the feminine (§ 51). Contrast M.E. \( \text{ddf st 'he says it' with L.E. } \text{tw-s(t) hr dd(t)f 'she said it'}; \)\(^4\)

M.E. \( \text{gw'v 'evil' with L.E. } \text{pi nfr 'the good'}; \)\(^5\)

M.E. \( \text{irt-n-k 'what thou hast done' with L.E. } \text{all that thou hast done'}. \)\(^6\)

The transition from the feminine to the masculine seems to have begun with the old perfective; hence the masculine is usual in Middle Egyptian.

Exx.  \( \text{smrw gmyt wisy renovating what was found decayed.} \)\(^7\)

Contrast the fem. pass. part. \( \text{gmyt} \) with the masc. old perfective \( \text{wisy} \).

\( \text{irrt irw n rmt bin m ht nbt what old age does to men is evil in all respects.} \)\(^8\)

\( \text{nn st nh n-k it is not profitable to thee.} \)\(^9\)

In the case of the participles and relative forms, examples of masc. gender for neuter meaning are rare in early times.

Exx.  \( \text{sdii rf n-k mtt iry hprw m tw pn let me tell thee the like thereof which happened in this island.} \)\(^10\)

\( \text{wnw m srm mk st hpr (the things) that were mere hearsay (lit. in hearing), behold they have happened.} \)\(^11\)

\( \text{hr-i irn ky I did not destroy what another had made.} \)\(^13\)

The rare examples where the masc. definite article precedes a relative form of neuter meaning are to be viewed as early cases of Late Egyptian.

Ex.  \( \text{rdit iry-i pi wd(t)-n pr-i nb to cause me to do what my lord commanded.} \)\(^14\)

The written \( t \) is probably due to a recollection of the ordinary M.E. form \( \text{wdt-nf} \) usual in such contexts.
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5. The indefinite pronoun \( \text{tw} \) (§ 47) is treated as a masculine.

Ex. \( \text{htr-tw hsw im} \) then one rejoiced thereat.\(^1\)

So too the pronoun \( \text{st} \) with the meaning ‘them’ (§ 46).

Ex. \( \text{sm(t)} \) \( \text{htr hr mr(y)t} \) I found them standing on the bank.\(^1\)

6. The Egyptians were never remarkable for scholarly accuracy, and examples are not infrequent, especially in much-copied texts, where the fem. ending is wrongly omitted.

Exx. \( \text{phrt 2-nwt tr-n hrf dsf} \) a second remedy which Shu made on his own behalf.\(^2\) The parallel passages in Ebers\(^3\) have correctly \( \text{trt-n} \).

\( \text{stph r srw Kmt} \) whom (fem.) he chose to protect Egypt.\(^4\)

The epithet immediately preceding contains the correct fem. form \( \text{sht-n} \).

OBS. For concord of gender in the case of numbers, see § 261; and for nouns of exceptional gender see § 92.

VOCABULARY

\( \text{twr} \) become pregnant.

\( \text{hsk} \) cut off.

\( \text{stm} \) lead, guide.

\( \text{ipt} \) private chamber, harim.

\( \text{wr-mrw} \) ‘Greatest-of-seers’, name of the high-priest of Heliopolis.

\( \text{wsht} \) hall, court (in temple or palace).

\( \text{hyl} \) marvel, wonder.

\( \text{msrw} \) evening.

\( \text{mhyt} \) north wind.

\( \text{nw} \) time.

\( \text{hmt} \) craft, craftsmanship.

\( \text{hr} \) heaven.

\( \text{hsw} \) singer.

\( \text{hpl} \) offerings.

\( \text{var} \) lector-priest.

\( \text{sh} \) counsel.

\( \text{sft} \) dignity.

\( \text{tp-rd} \) rules, principles.

\( \text{tnt} \) difference.

\( \text{ds} \) flint.

\( \text{dfr} \) food.

\( \text{lny-hl} \) (adj. from \( \text{m-hl} \)) one who goes after or accompanies.

\( \text{Paller; } 3, \text{ quo } \) \( \text{Sim.} \)

\( \text{Koerber, Debed, Pl. } 108, \text{ iv. a. Sim. AZ. } 69, \text{ 32 (l. 25).} \)

\( \text{Hearst } 5, \text{ 7. Sim. ib. } 5, \text{ 9, 11, 12, 15.} \)

\( \text{Eb. 46, 10. 16. 22.} \)

\( \text{Urk. iv. } 361, \text{ Sim. ib. } 361, \text{ 11; 1082, 3.} \)

\( \text{http://www.facebook.com/per.medjat} \)
(a) Reading lesson: extract from a book of tales.

\[ \text{rh·n dd·n ps ... w ḫs·w mr·hrw:} \]
\[ \begin{array}{c}
\text{pi trf dd,} \\
\text{tw·k rh·tl n·w n n} \\
\text{ipwmt n·w n·t Dḥwty?}
\end{array} \]
\[ \text{dd·n Đdḥ:} \]
\[ \begin{array}{c}
\text{ḥs·lt, n rh·l n·w ḥry,} \\
\text{ṭy (r.w.s.) nb·l;} \\
\text{tw·l s·w rh·kwl b·w nty s·l m·}.\end{array} \]
\[ \text{dd·n ḫm·f:} \]
\[ \begin{array}{c}
\text{tw trf tn?} \\
\text{dd·n Đdḥ pn:} \\
\text{tw sfdt lm n·t ds} \\
\text{m·t s·pt l·n·s m·āw·w:} \\
\text{m·t sfdt.} \\
\text{dd·n Đdḥ:} \\
\text{ṭy (r.w.s.) nb·l,} \\
\text{m·k nn ink is lnn n·k sy.} \\
\text{dd·n ḫm·f:} \\
\text{in m trf ln·f n·l sy?} \\
\text{dd·n Đdḥ:} \\
\text{in n·s·s·w n· p· hrdw ʒ} \\
\text{nty m l·n R·d·dd·t} \\
\text{ln·f n·k sy.} \\
\text{dd·n ḫm·f:} \\
\text{mr·l is s·l.} \\
\text{nl dδy·k,} \\
\text{ṭy s·s t· R·d·dd·t?} \]

1 Wesn. 9, 1–15 with a few restorations. See too JEA. 11, 2.
2 The traces do not suit ḫs·lt ‘king’, which gives, however, the required sense.
3 The original has wrongly ḥ; see ib. 7, 5–7.
Then said the [king] Cheops, the deceased: (What about) the saying thou knowest the number of the secret chambers of the sanctuary\(^1\) of Thoth? And Djedi said: So it please thee, I know not the number thereof, O Sovereign, my lord, but I know the place where it is.\(^2\) And His Majesty said: Where is it? And this Djedi said: There is a box of flint in a room called (room of) inspection in Heliopolis; (it is) in that box. (And His Majesty said: Go fetch me that box)\(^3\) And Djedi said: O Sovereign, my lord, behold it is not I who will fetch it for thee. And His Majesty said: Who will fetch it for me? And Djedi said: The eldest of the three children who are in the womb of Reddjedet will fetch it for thee. And His Majesty said: Indeed I should like it! (But as regards) what thou hast said, who is this Reddjedet?\(^4\) And Djedi said: She is the wife of a priest of Re\(^\circ\), lord of Sakhebu, who is pregnant of three children belonging to Re\(^\circ\), lord of Sakhebu; and he has said about them (?) that they shall exercise this

\(^1\) Probably the abbreviated form of the suffix 3rd pers. plur. noted p. 39, n. 12a; so too perhaps above, l. 4.

\(^2\) The context seems to demand that \(st\) should here refer to the number, not to the \(lpwt\) themselves.

\(^3\) The sense demands the restoration of some such speech on the part of the king. Its omission may have been due to homoioteleuton, the recurrence of one and the same word at the end of two consecutive phrases or sentences.

\(^4\) It seems best to take \(n\; d\overline{dy}-k\) as in anticipatory emphasis (§ 148, 5) and as equivalent to \(tr\; n\; d\overline{dy}-k\). For the form \(d\overline{dy}-k\) see p. 303, n. 19. However, Gunn and Blackman attach \(n\; d\overline{dy}-k\) to \(st\) preceding and render 'I shall be pleased with it, what you are going to say', see JEA. 16, 67.
beneficent office throughout the entire land; and the eldest of them shall be high-priest¹ in Heliopolis. Thereupon His Majesty grew sad in his heart because of it. And Djedi said: What is this mood, O Sovereign, my lord?² Is it on account of these three children I spoke of? Next your son, next his son, and next one of them!³ And His Majesty said: At what moment will she give birth, Reddjedet? (And Djedi said :)⁴ She will give birth on the fifteenth day of the first month of winter.’

¹ Wr mw, lit. ‘greatest of the seers’; this was the particular name of the high-priest of Heliopolis.
² Lit. ‘heart’, i.e. state of heart, mood. ḫn ‘rw lit. ‘is (it) done?’ Rendering doubtful. ³ See § 224, end.

(b) Translate into English, emending if necessary:

(1) Then said the courtiers to (ḥfr) His Majesty: Behold, we will do according to (m) all that thou hast commanded, O Sovereign, our lord. (But) wherefore hast thou inquired from us a counsel (ṣḥ)? Does one guide Horus who is in the sky to sail in the heavens? Does one give a rule of knowledge to Ptah, the noble one who presides over (ḥrty_tp) craftsmanship? Does one teach Thoth to speak? There is no difference between (lit. of) these three and (lit. ḫ ‘from’) Thy Majesty. If thou givest instruction (ḥr ‘face’) to him who is ignorant (ḥm-ḥt), the morrow dawns (lit. the earth grows light), and he is cleverer than those who know! (2) Hail to thee, thou eye of Horus, who cuttest off the heads of those who accompany Seth! Great is thy dignity (over) against thy enemies, in this thy name of lady of dignity! O Sobk, thou hast placed her in thy head,¹ that thou mayst be great through (m) her. (3) It is a greeting to my lord (l. p. h.) to the effect that the two Medjay-people who went to the desert on the fourth day of the first month of summer came to report to me to-day at time of evening, and brought three Nubians, saying that they had found them to the south of the fortress. Thereupon I asked these Nubians, ‘Whence have ye come?’ Thereupon they said, ‘We have come from the Well of Horus.’ (4) This book was found by night by the hand of a lector-priest, when this earth was in darkness. The moon shone on this book, on every side of it. It was brought as a wonder to the Majesty of King Cheops, the deceased.

¹ The eye of Horus is here identified with the uraeus (i.e. cobra) in the royal diadem.
NEW PARAGRAPHS AND OTHER ADDITIONS

P. 53. On this page add two new paragraphs:

§ 62 A. Avoidance of the repetition of like hieroglyphic signs.—Analogous to the phenomena illustrated in the early part of § 62 are cases where what is avoided is repetition of signs other than a single consonant, or even of an entire word.

Exx. | | ym ‘sea’, oldest writing of this Semitic loan-word; | here serves partly as group-writing for m (§ 60 and see Sign-list N 35), but partly also as the determinative of water.

§ 63 A. Hieratic and hieroglyphic.—At the outset hieratic writing was no more than a particular summary mode of presenting hieroglyphic (see p. 10), but in course of time the two scripts diverged and developed special orthographic habits of their own. Hieroglyphic, true to its essentially decorative character, remained the more free of the two, exhibiting its signs in greater or less detail as occasion demanded, and disposing them in relatively arbitrary positions. Hieratic, on the other hand, became far more regular and consistent, and invented, in case of need, fashions of spelling suited to itself.3 Only a few traits of Middle Kingdom hieratic can here be mentioned:

1. Biliteral signs usually have their phonetic complement, exx. rather than alone, rather than or .

2. Elaborate hieroglyphs are avoided and sometimes replaced by a mere oblique stroke \, ex. for (see Z 5 in the Sign-list).

3. The repetition of signs in duals and plurals (§ 73, 1) is avoided, exx. irty for \, srw for \, rmw for \ (§ 77, 1).

4. New signs were developed, ex. e w for \, or variant forms retained, exx. for \ p i, for k, as determinative of king or god.

Egyptologists have experienced the practical need of adopting some common standard to which different hieratic hands could be reduced, and instead of selecting one simple style of hieratic for the purpose, have preferred to transcribe all hieratic hands into hieroglyphic. In view, however, of the aforementioned divergence of the two scripts, it is necessary to realize that such transcriptions, as they are called, are perforce in some degree artificial products, exhibiting the text transcribed in a form more or less different from that which would have been
chosen by a contemporary scribe or sculptor. It belongs to good scientific method not to gloss over such differences, and since the appearance of the first edition of this Grammar most scholars have adopted a more rigid attitude in this matter. In the present edition the transcriptions of most texts have been revised accordingly, and the presence of instead of and of is as a rule a useful indication that the example in question is taken from a hieratic text, not a hieroglyphic one.

OBS. 1. For reasons of economy and spacing it has not proved possible in this edition to revise the transcriptions from hieratic as thoroughly as would have been desirable. In the best modern editions of texts not only is the direction of the originals from right to left retained, but also the positions of the individual signs are scrupulously followed. The student is urgently counselled to conform to this sound practice; in particular should not be turned upright as and, if the original writes the plural strokes as , the transcription also should show them thus, not as or .

OBS. 2. The revision of transcriptions in this edition has not as a rule extended to the Book of the Dead and the Coffin Texts, since there it was usually needful to quote certain handy and easily accessible editions where the old style was employed.

P. 65. Add at the place marked the following new paragraph:

§ 84 A. Direct object after verbs of apparently intransitive or passive sense.—Such verbs as , , , , , , the plural strokes as , the transcription also should show them thus, not as or .

Exx. , .

if he is suffering in his thigh.

rested on his great seat.

P. 66, § 86. At bottom, before the OBS., add:

After the indirect genitive, not the direct, is found when the following noun is qualified by an adjective or demonstrative.

Exx. , , .

P. 89. Before the Vocabulary insert a new paragraph:

§ 115 A. Yet another way of expressing possession is by means of the noun , 'lord', 'possessor', usually followed by a direct genitive.

Exx. , and an owner of ploughlands.

I was a possessor of charm.

This use is particularly frequent with abstract words, resulting in the creation

1 For an exposition of the new principles see JEA. 15, 48; cf. also OLZ. 1933, 608.
of an epithet equivalent to an adjective, ex. the very common $\text{nb imh} \ '\text{lord of reverence}';$ nearly identical with $\text{imh} {\text{y} \ '\text{revered}'.}$

For cases where the direct genitive following $\text{nb}$ is replaced by an indirect genitive see above the Add. to § 86.

P. 115. At the end of § 148, I add:

Of similar appearance, but of very problematic character, is a construction found in some archaic or merely archaistic texts.3 Here the 3rd pers. pronouns m. sing. $\uparrow \downarrow \text{sw},$ f. sing. $\uparrow \downarrow \text{y},$ plur. $\uparrow \downarrow \text{sn}$ are found before the $\text{sdm-f}$ form, but the meaning is not future, but past or present.

Exx. $\uparrow \downarrow \text{sw} \text{sm-f}$ he went, lit. he, he went.4

$\uparrow \downarrow \text{sw} \text{nt} \text{Gb} \text{Geb}$ (lit. he, Geb) quarrelled.5

$\uparrow \downarrow \text{sn} \text{skdd-sn}$ they (lit. they, they) travel by water.6

There is no emphasis on the pronouns in this narrative use, and their employment at the head of the sentence seems to prohibit their identification with the Dependent Pronouns of § 43. Still less is it possible to connect them with the Pronominal Compound of § 124, this being a quite late development. Since a parallel use is found before active participles (Add. to § 373, 1) one might be tempted to regard them as equivalents of the Older Absolute Pronoun (§ 64); however, $\text{swt sdm-f},$ like $\text{ntf sdm-f},$ has future meaning; see p. 369, n. 16. Out of this employment probably evolved the likewise archaic or archaistic particle $\uparrow \downarrow \text{sw}$ of § 240. Analogous also is a unique example with the Indefinite Pronoun $\uparrow \downarrow \text{tw}$ (§ 47) in a historical text:

$\uparrow \downarrow \text{tw sdm-tw m pr-nsw in tt-f Hr kn-nht Hr-m-Wist}$ it was heard (lit. one, one heard) in the palace by his father the Horus Strong-bull-arising-in-Thebes.7

P. 124. At the end of § 161 add:

As in most languages, comparable relations of time and space are in Egyptian indicated by the same simple prepositions; see (e.g.) the uses of $\text{m},$ § 162, 1, 2; of $\text{hr},$ § 165, 1, 4. A peculiarity of these Egyptian prepositions is that their meaning is strangely vague. Thus $\text{r},$ according to the context, may mean either 'to' or 'at' or 'from'. Somewhat similarly with $\text{m},$ $\text{hr}$ and $\text{dr}.$

P. 151. Before § 201 the following new paragraph should be read:

§ 200 A. Nty in relative clauses with nominal predicate.—An example of a very rare type is

$\uparrow \downarrow \text{hr-ntt} (\text{ntt}) \text{prw nyl-sn im-s}$ because that is what they live upon, lit. with it.8 For $\text{hr-ntt}$ see § 223 and for the single writing of $\text{ntt}$ in place of $\text{ntt ntt},$ see § 62 A, above p. 422.

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1 Cairo 20038; 20046, 2.
2 Cairo 20046, 3.
3 See Cen. p. 83, n. 5; AZ. 71, 48.
5 Cen. 84, 3 (Int in semi-enigmatic writing). Sim., but with noun following $\text{sw},$ ib. 84, 11.
6 Cen. 84, 2. Sim. ib. 84, 7.
8 Nauri 8.
NEW PARAGRAPHS AND OTHER ADDITIONS

P. 266, end of § 349. A unique ex. of the infinitive *tm* as object of *wd* ‘command’:

\[ \text{tw wd}(n) \text{ wi } hm:f \text{ tm } dh(n) \text{ ts n sr nb ts r-i} \]

His Majesty commanded me not to prostrate myself (lit. touch the earth with my forehead) to any official greater than me.¹

P. 288. Add at end of § 373, 1:

In some archaic or archaistic texts the independent pronoun is replaced by the obscure 3rd pers. pronoun *al* discussed in the Additions to § 148, 1.

Ex. *\text{sw rd} f \text{ tb f r-s} he set his desire towards her.*²

P. 289, § 374. Add after the fourth line from bottom:

The exclamatory ending *-wy* is found also with passive participles:

\[ \text{kd-wy pr-k, Itm, snt-wy hwt-k, Rwty} \]

how (well-)built is thy house, O Atum, how (well-)founded thy mansion, O Ruty.³

Not quite certain are the examples alluded to on p. 109, n. 6 with the dependent pronoun of the 1st pers. sing.:

\[ \text{hs wi m hrw pn r sf} \]

I was one praised more to-day than yesterday.⁴ Since this sentence involves a comparison, it is more easily so explained than by taking the first signs as an exceptional perf. pass. participle with *y* as determinative.⁵

\[ \text{mr wi (?) m slp-(for slp)-sf} \]

I was one loved (?) in the Palace.⁶ Perhaps emend *mrwlt-i* ‘my love was’ or *mrkwlt* ‘I was loved’.

P. 294, n. 3. The first four lines of § 377 require the following qualification:

It seems extremely likely that in M. E. the direct object* was felt to be a retained grammatical object, as the comparison with English suggests. Arabic analogies make it possible, however, that at the outset this object* was a grammatical subject, such a sentence as ‘is given to him gold’ having been transformed into ‘to whom is given gold’ lit. ‘(he-)given is to him gold’, by the addition of a gender ending linking up the passive verb-form with an antecedent implied or expressed; such is the hypothesis favoured by De Buck, in *AZ*. 59, 65, followed hesitatingly by me in *Some Aspects*, 23, n. 9. See further the next additional note.

P. 300, n. 8. The divergent theory here alluded to is as follows:

In *AZ*. 59, 65 De Buck put forward a theory of the relative forms differing somewhat from that advocated in § 386. He agreed that all the relative forms originated in passive participles, to which was appended, in the case of the imperfective and perfective relatives, a direct genitive (noun or suffix-pronoun) to express the subject*.

It is in respect of constructions with the passive participle like *dd(w) n f nbw n hswt*, lit. ‘(one)-given to him the gold of favour’, that he disagreed. As already explained in the Add. to p. 294, n. 3, Arabic analogies
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led him to regard nbw here, not as a retained object, but as originally the subject of a sentence with a passive participle as predicate. It is true that, as Sethe had noted before him, Arabic here employs the nominative, i.e. the accusative; De Buck pointed to the construction exemplified in § 374 as evidence that no argument in favour of nbw being an implicit accusative could be drawn from the use in similar cases of the dependent pronoun. De Buck is just possibly right in his contention, but if so, the evolution of the relative forms will have been more complex than is set forth in the text of this Grammar.

P. 303, n. 2 a. Further note on the fem. ending пар or пар in the relative forms:

Except on the ground of meaning a relative form from an immutable verb cannot be proved to be imperfective rather than perfective unless it stands in indisputable parallelism with geminating relative forms from mutable verbs. Such a case is found, however, in the formula ḫrt ṭw, ḫm·t(?) ṭw, inn ḫrt ṭw 'what heaven gives, earth creates (var. on another stela ḫrt) and the inundation brings'. Since the fem. ending in the imperfective relative form from mutable verbs is ʼt, not ʼt or ʼty, the same must be true of the immutable verbs, whence it may be concluded, in agreement with p. 304, top, that пар or пар or in such examples is merely a substitute for ʼt and has no significance except as a graphic variant. This conclusion may be extended to a whole series of relative forms from immutable verbs claimed to have prospective meaning, and particularly when ʼt or ʼt is found in a formula commonly associated with that quoted above, namely ḫrt ṭw, ḫm·t(?) ṭw, ḫrt ṭw 'all good and pure things whereon a god lives'. It has been conjectured that when the scribe substituted a writing appearing to read ḫm·t(?) he was varying the tense, and that we ought then to render 'whereon a god would live (scil., if he were in the deceased's place'). This has been shown above to be unnecessary, besides being contrary to all likelihood from the standpoint of sense. Such a hypothesis is also contrary to the spirit of the Semitic languages, which are very sparing in the modal distinctions favoured by Greek and Latin. It is true that in certain examples of the perfective relative form (§ 389, 2, б) we may find it appropriate to render this as '(whereon) thou mayst rest', '(what) he has to do (with it)' or the like, but the prospective or obligational sense here is probably an importation on the part of the translator, and is not inherent in the Egyptian form itself.

P. 326, n. 4. On the theory here set forth the ʼsdm·u.f form will have started with transitive verbs followed by an expressed object*, ex. 'heard of him is (or was) this speech'. Such an origin must necessarily be assumed also for the ʼsdm·v.f form. It is idle to speculate exactly when and how the form was extended to intransitive verbs, but it has been seen in §§ 376. 384 that the conception of passives from intransitives was by no means alien to Egyptian feeling.

1 Cairo 20556. Gunn renders both exx. of ḫm·t prospectively, see below, n. 3.
2 Cairo 20313.
3 Gunn, Stud., 14 fol. It is far from easy to decide when such forms should be rendered prospectively, and some of the cases quoted in the notes p. 304, top, are open to serious doubt.
NEW PARAGRAPHS AND OTHER ADDITIONS

P. 328, § 413, under 2 ae gem. The problem of a sdm-nf form from wnn requires closer investigation. In Late Egyptian the stem has predominantly past meaning, and there seem to be traces of this specialization of meaning at a far earlier stage. Accordingly it is even plausible that the sdm-f form wn-t may have stood in parallelism to the sdm-nf form mr-m. On the other hand, the analogy of † for fn-nf makes it equally possible that † may be a writing of wn-n(t).

P. 358, n. 11. Examples exist, however, where ird ‘if’ is followed, not by wnn, but by wn. The most easily explicable is ird wn srh m ht smh sw ‘if there be accusation in thy heart (lit. body), forget it’. Here wn has probably the sense of ird wn ‘there is’ (§ 107), the element ird being ignored altogether, as regularly in Late Egyptian, though a more truly Middle Egyptian procedure in such a case would have been to write ird wnn wn, converting ird after ird into wnn, cf. the ex. qu. p. 117, top. In ird wn hpr mi ḫd, wnn rn(t) nfr mn m niwt(t) ‘if there be a happening as has been said (i.e. if the proverb just spoken be a true one), (my) good name shall endure in (my) town’, the same explanation will hold good if hpr be infinitive and the equivalent of an undefined common noun.

ADDITION TO THIRD EDITION

P. 189. After § 258 insert a new paragraph:

§ 258 A. The interjectional ird, later hpr ird ‘why’, is doubtless related to the interrogative hpr ib ‘what?’ of § 501. Only one ex. noted before Dyn. XIX.

Ex. hpr ḫr hpr pi bḥ ḫr nfr n pi ḫḥi What a good sailing upstream of the Ruler.
Append. A

EGYPTIAN GRAMMAR

APPENDIX A

THE VOCALIZATION OF MIDDLE EGYPTIAN

The purpose of this book being the practical teaching of hieroglyphics on scientific lines, it has been deemed advisable to avoid the extremely difficult and hypothetical questions connected with the vocalization of the ancient language. From the very outset we have laid stress upon the fact that the vowels are not written in the hieroglyphs; the consequence of this fact is that our consonantal transliterations resemble desiccated skeletons of words far more than the living, vibrating sounds of real speech. From the transliteration Îµn one fails altogether to realize that the god of Thebes was called Amâna, or something like it, by the contemporaries of the Tuthmosids. This Appendix is intended partly to correct the distorted impression which our practical object has forced us to give, and partly to lead up to the discussion as to the most suitable rendering of Egyptian proper names, the subject of Appendix B.

Such knowledge as we have of the pronunciation of the older stages of Egyptian is based on the vocalized forms vouchsafed to us by Coptic, Greek, Assyrian, and Babylonian. Of these Coptic is, of course, by far the most important, being actually the old Egyptian language in its latest stage of development and written in Greek characters (§ 4). The disadvantage of Coptic is, however, its remoteness in time from the stages of the language upon which it is required to shed light; it would be as little legitimate to transfer the Coptic pronunciation of such a word as Îµût ‘goose’ to the old Egyptian equivalent $p$ as it would be to use modern English pronunciation as our authority for pronouncing Anglo-Saxon. The vowels and consonants of the older language have usually become modified in the lapse of time, so that the more recent equivalents can at best serve only as a basis for inference. A like objection applies to the Greek and Assyrian transcriptions of Egyptian words; these transcriptions are, moreover, comparatively few in number and confined mainly to proper names. Of greater value are the fully vocalized transcriptions of Egyptian names and words which occur, written in Babylonian cuneiform, on the clay tablets known as the El-Amarna letters (14th century, b.c.) and on those constituting the archives of the Hittite capital of Boghaz Keui (13th century).1 Good examples are urûšṣa ‘head-rest’ for Eg. $|$ wrs; kūihu ‘Khoiakh vessels’, i.e. vessels such as were used at the festival of the month of Khoiakh, for Eg. $|$ $|$ $|$ $|$ k-h-r-kî; Änâ ‘Heliopolis’ for Egyptian $|$ $|$ Tunkw; Nibmuârîa for Egyptian $|$ $|$ $|$ $|$ $|$ Nb-mrît-Rî, prenomen of Amenophis III. Probably these

1 See H. Ranke, Keilschriftliches Material zur altäg. Vocalisation in Abh. d. kürn. Preuss. Akad. d. Wiss., Berlin, 1910; also AZ. 56, 69; 58, 132; by other authors, OLZ. 21, 704; JEA. 11, 230; JNES. 5, 7; 7, 10.
THE VOCALIZATION OF MIDDLE EGYPTIAN

Append. A

Babylonian transcriptions differ only little from the contemporary Egyptian pronunciations. Hence their great interest; but here again we are handicapped by the extreme rarity of their occurrence and by their restriction to but a few classes of words.

In the main, therefore, we are thrown back upon Coptic for such positive knowledge as we can glean concerning the pronunciation of the earlier stages of the Egyptian language. Now if we examine the word-forms of the Sa'dic dialect (this seems to have preserved its ancient character better than the other dialects, except in some particulars the Akhmimic), a definite system of vocalization reveals itself, of which the following are the main principles:—

Rule 1. Every syllable, and consequently every word, begins with a consonant. No syllable can either begin or end with two consonants; where a word appears to begin with two consonants, a short helping vowel \( \text{e} \) was pronounced before the first of them, which thus functions as the end of an initial closed syllable.\(^1\) Exx. \( \text{ran} \) 'name', Eg. \( \text{抻} \text{rn} \); \( \text{sōt} \) 'hear' (infinitive), Eg. \( \text{抻} \text{sdm} \); \( \text{en-sot} \) 'be hard' (infinitive), Eg. \( \text{抻} \text{抻} \text{nlj} \).

Rule 2. Open syllables, i.e. those ending in a vowel, have their vowel long. Closed syllables, i.e. those ending in a consonant, have their vowel short. Exx. \( \text{nū-tm} \) 'sweet', Eg. \( \text{抻} \text{ndm} \); \( \text{sōt-mf} \) 'hear (inf.) it',\(^2\) Eg. \( \text{抻} \text{抻} \text{sdm} \).

Rule 3. Each word has only one accented syllable (tone-syllable), which may be open or closed and must be either the last or the last but one (penultimate). The subsidiary unaccented (toneless) syllables are closed and have merely the short helping vowel \( \text{e} \). Exx. \( \text{sr-er} \) 'destroy' (infinitive), Eg. \( \text{抻} \text{抻} \text{抻} \text{x} \); \( \text{sr-er-mf} \) 'destroy (inf.) him'.

It must be made perfectly clear that Coptic, taken as it stands, shows at least as many exceptions to these rules as exemplifications of them. The following words offend in different ways: \( \text{oś} \) 'call', \( \text{read}' \); \( \text{nūf} \) 'good'; \( \text{sōně} \) 'be established' (qualitative); \( \text{če} \) 'praise'; \( \text{ḡrāqė} \) 'hunters'; \( \text{egtōš} \) 'Nubians'. On a close inspection, however, it will usually be found that, even where the rules are ostensibly broken, nevertheless the principles which they embody have been at work. For example, \( \text{rō} \) 'mouth' contradicts the second rule by having a short vowel in an open syllable, while \( \text{rōf} \) 'his mouth' contradicts it by having a long vowel in a closed syllable; but it is clear that \( \text{rō} \) and \( \text{rōf} \) are related in some such way as \( \text{sōt} \) 'hear' and \( \text{sōt-mf} \) 'hear it' instanced above. Now in \( \text{sōt} \) the division of syllables is \( \text{sō-tm} \), and the first syllable, being open, demands the long vowel \( \text{ō} \) according to Rule 2 above; in \( \text{sōt-mf} \) the addition of the suffix alters the syllable-division to \( \text{sōt-mf} \), whence the short vowel \( \text{ē} \). Conversely, \( \text{rō} \) 'mouth' is explicable if the original form was \( \text{rār} \); when the suffix \( \text{mf} \) was added,
the consonant / would be needed to begin the second syllable; the vowel ä would then fall in an open syllable and accordingly have to be lengthened to ä; thus räf would represent an original räff.1 Proof that ä has fallen away is impossible in this particular case, since 'mouth' is always written ideographically. In countless examples, however, the old hieroglyphic writings at once provide an explanation for the departure of the Coptic equivalents from the rules. Thus ös ‘call’ begins with a vowel in Coptic because that language has no means of representing the initial r of ös rä; nüs ‘good’ owes its short ä in an open syllable to loss of the final consonant r, cf. ös nfr = nüs(r); smön t ‘be established’ has as its prototype the 3rd pers. s. fem. of the old perfective ös smn t = ös smnt (by loss of /y/).2 It is unknown at what stage ä passed into ä.

1 It is unknown at what stage ä passed into ä.

The vocalization of Middle Egyptian

Append. A

Coptic: Infinitive

<table>
<thead>
<tr>
<th>Old writing</th>
<th>Coptic: Infinitive</th>
<th>Qualitative 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-lit.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>⌜ kd 'build'</td>
<td>⌜ kot</td>
<td>⌜ kot</td>
</tr>
<tr>
<td>⌜ ip 'count'</td>
<td>⌜ ép</td>
<td>⌜ ép</td>
</tr>
<tr>
<td>⌜ it 'wash'</td>
<td>⌜ yō</td>
<td>⌜ yō</td>
</tr>
<tr>
<td>3-lit.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>⌜ sd 'hear'</td>
<td>⌜ sōl'm</td>
<td>[sōl'm]</td>
</tr>
<tr>
<td>⌜ ip 'load'</td>
<td>⌜ ét'p</td>
<td>⌜ ét'p</td>
</tr>
<tr>
<td>⌜ cnh 'live'</td>
<td>⌜ ònh</td>
<td></td>
</tr>
<tr>
<td>⌜ wsb 'answer'</td>
<td>⌜ wōs'b</td>
<td></td>
</tr>
<tr>
<td>3ae inf.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>⌜ msi 'bear'</td>
<td>⌜ mīśē</td>
<td>⌜ mōsē</td>
</tr>
<tr>
<td>⌜ ibi 'thirst'</td>
<td>⌜ ēbē</td>
<td></td>
</tr>
<tr>
<td>⌜ rhi 'hang up'</td>
<td>⌜ ēśē</td>
<td>⌜ āśē 2</td>
</tr>
<tr>
<td>⌜ wni 'pass by'</td>
<td>⌜ wīnē</td>
<td></td>
</tr>
</tbody>
</table>

1 The Coptic Qualitative is the descendant of the Old Perfective treated in Lesson XXII.

2 This verb, originally 3ae inf., has secondarily attached itself to the 2-lit. class.

3 Ë instead of ê and œ under the influence of the guttural r, the original presence of which is thus indicated.

Examination of the above table shows that the various Coptic verb-classes have each its own characteristic vowel, which persists unchanged, or nearly so, whatever the neighbouring radical consonants may be. There can be no doubt that the Ë of ét'p, of yō and of wōs'b is the same Ë as in kot and in sōl'm, and similarly that the ē in ēśē and wine is the same ē as in mīsē. Hence we may conclude at once that the in ⌜ is a consonantal y, and that the Ë seen in ⌜ and implicit in ⌜ is a consonantal w. As for the Ë of ip, the Ë of ét'p and ēbē, the of it, cnh and rhi, they clearly represent consonants which either have fallen away or for some other reason fail to find expression in the corresponding Coptic verbs.

Such considerations as these warrant the conclusion that Coptic displays the ruins of a much earlier phase of Egyptian, in which the division of the syllables and the quantity of the vowels were governed by the strict rules above specified. The question now arises as to what particular phase in the history of the Egyptian language is represented by Coptic in its ruinous condition; is that phase Late Egyptian, Middle Egyptian, or Old Egyptian? The problem must be clearly understood. Coptic is, of course, the ultimate outcome of all preceding stages of Egyptian, including some prehistoric stages of which we have no precise knowledge. What we are now seeking is, however, that particular phase
Append. A

EGYPTIAN GRAMMAR

of the language in which the decayed vocalic system of Coptic finds its explanation. An analogy may help to elucidate the problem: many of our great abbey-churches were preceded by Anglo-Saxon, if not by Roman, structures; yet it may be possible in a particular church to ascribe the ruinous portions alone surviving in mass beside other portions not so ruined, to the Perpendicular style of architecture, not to any other style whether earlier or later. Similarly we are able to state with some assurance that the vocalic system found in ruinous condition in Coptic belongs to a phase of the Egyptian language at least as old as Old Egyptian. In order to discover an explanation for smōnt (see above) we have to go back to the form (s-mōnt) smntl ("s-mān-ty"); had the Coptic vocalic rules here come into operation only when smntl was already reduced to smnt, doubtless that later form would have assumed some such vocalization as s'mont or s'mont. The actual form smōnt found in Coptic demands that the final syllable -ty should have been still intact at the moment when the vocalic rules exerted their influence; now since $ is sometimes written for simple t in the fem. relative form from Dyn. XII onwards (§ 387, 2), ex. 6, and since this $ must be copied from the old perfective, it seems necessary to suppose that the t of the ending -ti ("ty") was lost by then, and possibly even far earlier. Similarly the short vowel in Coptic 6hkr' 'hunger' must date from a time when the original r of hkr had not yet fallen away; but this probably occurred as early as the Old Kingdom, since hkr 'hunger' and hśi 'rule' interchange in the Pyramid texts. Many nouns like nēb 'lord' betray the former presence of an ending -e (nē-bēw), of which hieroglyphic writing subsequent to the Old Kingdom contains no trace. Again, the Coptic hō 'face' and the preposition hi 'upon' derived from it reveal the loss of the original end-consonant r (hō = old hār; hi = old her, hey), whereas the corresponding form with the suffix hraf2 has preserved the r; already in the Old Kingdom hr 'face' and 'upon' are consistently written without r, while the r appears consistently in hrf 'upon him'; 3 that the Coptic pronunciation 'hraf holds good of early Middle Egyptian is shown also by the isolated variant (§ 272). Sometimes hieroglyphic writings for which no exact Coptic equivalents can be quoted tell their own tale. We have noted in § 78 that the XIth Dyn. spelling (rAw) dpt 'his boat', when compared with (rAw) dpt 'a boat', can be explained only as due to the displacement of the accent owing to the addition of the suffix; under the protection of the accent the original w of the word (hypothetically dawet) is preserved in dēpwat'ef, while it disappears in dāpt. The Coptic laws relating to syllable-division and accentuation here found in full force doubtless originated much earlier than when first observable in our texts, so that we may fairly conclude them to go back to the Old Kingdom or even before.4

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THE VOCALIZATION OF MIDDLE EGYPTIAN

Whereas the division of the syllables and the quantity of the accented vowel can thus often be ascertained, the quality of the vowels is much more doubtful. Nevertheless, a careful comparison of the Coptic, early Greek, and Babylonian word-forms has enabled scholars to form a rough idea of the nature of the Egyptian vowels as early as the Eighteenth Dynasty. It would seem that at this period, and possibly very much earlier, Egyptian had the same vowels as classical Arabic, namely a, i and u, each of which could be either short or long; the e and o vowels appear to be more recent developments. To summarize very briefly the results attained, starting with Coptic, the following statement may be made:—

Coptic ò < 1 old Greek ú < Babylonian ā. Ex. Hôr 'Horus', old Gk. -up (in Αþυρ 'Hathor'), Bab. _HARD. Note that Coptic has kept the û of the old Gk. after m and n, cf. Amān, Bab. Amānā, Gk. (Μ)αυμόν; Anūf, old Gk. Ανουβάς.

Coptic े < old Gk. ी < Bab. ī. Ex. rē 'sun', old Gk. -pu (in Μεσορπι, a month-name), Bab. rīā (e.g. in Νιβμυαρία).

Coptic ो < old Gk. ो < Bab. ō. Exx. hōtēp 'is pleased' in Par'भीhōtēp, a month-name, Bab. ḫāp (in the name ḫānḫēp = ḫmnēp); mōē 'is born', old Gk. μαος (in the king's name Αμαος), Bab. mašši (in ḫaramašši = ḫr-ms). Note that Gk. for the most part represents this old ā, late ō, by ω (omega), perhaps because Gk. ε (omicron) had in it a tinge of u which was unsuitable.

Coptic ą < older ē < still older ī. It can be shown that Akhmimic has often preserved the quality of the vowels better than Satadic; now Satadic ā is ē in Akhmimic, ex. Ṣatād. lēs 'tongue', Akhm. lēs. That ī was the earlier form of ē is a matter of inference.²

Coptic े sometimes at least goes back to Bab. u. Ex. mē 'truth' (Eg. mst), Bab. mua (in Νιβμυαρία).

The summary account here given must suffice to indicate the kind of means by which the pronunciation of Middle Egyptian can occasionally be elicited. The chief authorities to be consulted are Sethe's great work on the Egyptian verb, and a much later brilliant article entitled Die Vokalisation des Ägyptischen in Zeitschr. d. deutsch. morgenl. Ges., 77 (1923), 145-207, reprinted in 1925. See too a review by G. Farina in Aegyptus, 1924, 313-25.³ Research is now beginning to take the further and still more hazardous step of comparing the vocalization of Egyptian with that of the related Semitic languages. Here too Sethe was the pioneer, see the aforementioned article. The conclusions reached by Sethe, though admittedly of a tentative character, coincide, on the whole, with those of W. F. Albright, whose brief independent study, entitled The principles of Egyptian phonological development, is printed in Recueil de Travaux, 40, 64-70.

¹ This symbol means 'arises from'; the reverse symbol would mean 'gives rise to'.

² Curiously paralleled in the case of Satadic lār 'tongue' by the old Arabic ḫāsh. In a number of cases the old Arabic confirms the earliest vocalizations which have been deduced for Egyptian words, hinting that the quality of the Egyptian vowels may have changed very little in the earlier stages of the language.

³ No adequate attention can be here paid to sceptical voices. Of these the ablest, that of J. Sturm (Zur Vokalverschiftigung in der ägyptischen Sprache in WZKM 41, 43 foll., 161 foll.), seeks only to modify, not wholly to reject, the findings of Sethe and others. The above presentation has sought rather to illustrate the method than to assert indisputable results.
Append. B

EGYPTIAN GRAMMAR

APPENDIX B

THE TRANSCRIPTION OF EGYPTIAN PROPER NAMES

The absence of vocalization in the hieroglyphic writing has the irritating consequence that there can be no fixed norm for the transcription of proper names. Thus ꜧꜰꜸ ꜴꜸꜸ ꜰꜱꜵ ꜵꜶꜱ, the owner of a famous tomb at El-Bersheh, is called Tehutihetep by one scholar, Thuthotep by a second, Thothotpou by a third, Djuhotep by a fourth. Other personal names are still less recognizable; a Theban noble of Dyn. XVIII, whose name is written ꜧꜸꜸ ꜵꜸꜶ ꜵꜸꜴ ꜵꜸꜹ ꜵꜸꜹ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸGBP

In a few cases we can actually ascertain the contemporary pronunciation of Eighteenth Dynasty personal, divine or local names; the El-Amarna and Boghaz Keui tablets preserve for us, written in Babylonian cuneiform, such transcriptions as Amaŋatpi for ꜧꜸꜸ ꜵꜸꜶ ꜵꜸꜹ ꜵꜸꜹ, Hāra for the god ꜧꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸꜸ ꜵꜸGBP, one of the names of Memphis. But such contemporary evidence is scanty, and the rules of vocalization deducible thence are too incomplete for us to attempt to reconstruct other names on their basis. We are unable to live up to so high a standard. The best we can attain to is the sort of pronunciation which a Greek of the Ptolemaic period might have advocated; upon this we can now and then improve a little by retaining the consonantal values which are known to have obtained in the Eighteenth Dynasty.

In the case of royal names it seems advisable (as already stated in Excursus A, pp. 75-6) to employ the actual Greek forms which have been handed down, so far as they embody the old consonantal skeletons in fairly recognizable form.
Egyptology has from its earliest days been committed to the classical royal names Menes, Cheops, and Mycerinus; and it is, therefore, quite reasonable to add to their number Ammenemes for (Imn-m-hit), Sesostris for (S-n-Wsrt), Amosis for (Itch-ms), Amenophis for (Imn-htp), Tuthmosis for (Dhuty-ms), Ramesses for (Rr-ms-siw), etc. In adopting this practice with Baedeker and the German school, we must, however, make sure that we select none but authentic Greek forms, this being the only possible excuse for the employment of the Greek transcriptions with their very un-Egyptian endings. For that reason the German choice of Thutmosis, a hybrid resting on no traditional basis, cannot be defended on the ground that it preserves the sequence of the original consonants (Dhut-) better than the genuine Manethonian forms Tuthmosis or Tethmosis. Where royal names either do not occur in Manetho (exx. 'Ahhotpe, Akhenaten), or else occur in that author in much distorted form (exx. Misphres = Mu-bpr-Rr, Skemiophris = Sbk-nfrw-Rr), we must have resort to the same kind of transcriptions (see below) as we should employ if the names in question were not royal but ordinary personal names (exx. Menkheperre, Sebknofrure).

The same holds in the case of divine names. Long use makes it impossible, even if it were desirable, to abandon the classical forms Osiris, Isis, Horus, Nephthys, as well as a number of others. To these may perhaps be added some of which the Greek transcriptions have been recently discovered from the papyri, exx. Sakhmis for (At), often called Sekhmet, Thphenis for (At), usually known as Tefnut. Amun is a Coptic rather than a Greek form, but occurs in the royal name Ramesses Miamlin; for various reasons Amun is preferable to the earlier Greek form Ammon. Sos, Suchos and Ophois are Greek equivalents of (S), (S) and (S), respectively, but are too remote from their Egyptian originals to be really serviceable; in these cases Shu, Sobk and Wepwawet are handier renderings. In cases where no Greek forms have been preserved, we must use such transcriptions as we might employ if the names were mere personal names, exx. Nut for (Nut), Maset for (Maset).

As regards place-names, the classical forms Abydus, Coptus, Thebes, Elephantine, Heracleopolis Magna, Heliopolis will as a rule serve us best, and where these fail, we may often have recourse to Arabic names, like Assuit, Atfih, Denderah, Esna. When the actual site is unknown or doubtful, conventional transcriptions of the old Egyptian names must be used, like Nefrusi for (Nfrwsy), Mentat-Khufu for (Mnt-Hwfw).

We turn now to ordinary personal names. Of these the Greek papyri have preserved a large number complete with their vowels; however the names in question are mainly late ones and as such do not concern us here; also the...
modification or fusion of their component consonants often renders them unrecognizable as equivalents of their hieroglyphic originals. In transcribing Middle Egyptian personal names it is both usual and advisable to reject any actual Greek equivalents there may be in favour of more artificial dressings up of the written consonantal skeletons. In choosing the vowels to clothe these, etymology and grammar must be carefully consulted; thus Ḥarmosē as equivalent of hieroglyphic 𓇇𓊧𓈖𓈖 ms owes its vocalization to the considerations (1) that the divine name Ḥōr (so Coptic; Bab. Ḥāra) must be in the reduced form Ḥār found in such Greek compounds as ‘Ἄριστις, Ἄρενδωτής, and (2) that, the meaning being ‘Horus is born’, ms is old perfective (§ 322) and must be given the corresponding Ṣa'ʿidic form ṁōśē. One might hesitate as to whether -mosē or -mosi, which is the Bohairic form, is the more suitable English rendering; we prefer -mosē, writing -ē to avoid its being pronounced monosyllabically; -mosi is less desirable through the danger that -i might be pronounced as in ‘bite’. Note further that though Greek parallel names like Ἄμωσις (earlier Ἀμασίς) use omega, the vowel in question is not really long; on this point see above p. 433. Now it so happens that the name 𓇇𓊧𓈖𓈖 ms is recorded in the EI-Amarna letters under the form Ḥarramašši; why then do not we borrow from this contemporary transcription at least the vowel a of -mašši, and write Ḥarmasi instead of Ḥarmosē? The answer is that as a rule we should be unable to maintain so high a standard of vocalization. It is better to content ourselves with artificial graecizing or opticizing forms.

Before pursuing further this question of vocalization, it will be well to consider the values which the Egyptian consonants ought to assume in our transcriptions.1 Many of them (w, b, f, m, n, r, h, s, k, g, t, d) present no difficulty. In scientific writing it is desirable to differentiate 𓇇 h from 𓇇 h, 𓇇 k from 𓇇 k, though these distinctions may be ignored in more popular use. For Ḥ b, 𓇇 h and 𓇇 j we should use kh, ch and sh respectively. The consonants 𓇇 and 𓇇 are embarrassing. To use 𓇇 and 𓇇 d would convey little meaning to the general reader, and such equivalents as z and j are open to various objections. No suggestions yet made seem really satisfactory; the least unsatisfactory are 𓇇 and 𓇇 d for 𓇇 y. These transcriptions have at least the advantage of hinting at the relationship of 𓇇 Ḥ to mdi Ḥ and of 𓇇 Ḥ to 𓇇 d; and 𓇇 d, at all events, is near enough to the real pronunciation of 𓇇 to pass muster. On the other hand, we must admit that to transcribe 𓇇 Dhwty-ms as name of a private individual by Djeḥutmosē, while transcribing it as a royal name by Tuthmosis, must seem to the uninitiated a very strange proceeding. The semi-vowel 𓇇 is suitably rendered as y except where we have good reason for thinking that it possessed the value of i; 𓇇 and 𓇇 w will also be y. 𓇇 is best omitted in transcription; its

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1 For recent studies of the consonants see W. Czermak, Die Laute der ägyptischen Sprache, Vienna, 1931-4; J. Vergote, Phonétique historique de l’Egyptien, Louvain, 1945.
THE TRANSCRIPTION OF EGYPTIAN PROPER NAMES

Append. B

presence, as in Any, is sufficiently marked by the quality of the vowel employed (a instead of e, § 19) and by the absence of any supporting initial consonant. On the other hand, has too emphatic a sound to be ignored; its presence should be indicated by the symbol ι, except in the most popular writing, ex. Ṭr-ms, Ra'mosê, more popularly Ramosê. In compound women's names with a fem. noun as first element, the fem. ending -t should be disregarded in accordance with p. 66, n. 2a, ex. Nbt-Iwnw Nebôn.

Where no etymology of a name can be given, scientific reasons for preferring one vocalization to another disappear entirely. In this case it is best to adopt that form which will most clearly recall the hieroglyphic writing. In names like Ṭenuna and Ita, taking such group-writing (§ 60) to indicate merely the consonants Τνν and Ίι. The same course is advisable also in reference to names now known to be abbreviations of others with clear etymologies, ex. Huy short for Amenhotpe, Mahu short for Amenemhab. In the latter case the Greek transcription Apeaus of the name of king Haremhab might embolden us to choose Mahi rather than Mahu, but the latter seems preferable, since it reminds us at once that the last syllable is written with the biliteral sign Ṣw.

A very important class of personal names is that containing the names known as theophorous, i.e. compound names in which one element is the name of a deity. Now in Graeco-Roman transcriptions it is the rule that when such a divine name stands at the beginning of a compound, it is less heavily vocalized than when it stands independently or at the end of a compound; compare Aμenemhê with Maμoun, Ραμεσôs with Lampares (= N-miṣ-t-Rr Ammenemes III). To this habit we must closely adhere; to argue from the independent form Θωβ or Θων that Λ must be transcribed Thothmes is to ignore a very characteristic tendency of the Egyptian language. It is probable, indeed, that down to a relatively late period such divine names were not completely bereft, at the beginning of compounds, of their characteristic vowel, but had merely shortened it; thus we find such exceptional Greek forms as Αμου instead of Αμεν- (from Αμουν in 'Αμονασωσθηρ = Ṭmn-Rnsw-ntrw 'Amen-reī, king of the gods'; Χαμο- instead of *Χαμο- (from Χαμομ in Χαμομεβηβηβ = Χw Hmnw-t-s-nb-3bw 'Chnum the great, lord of Elephantine'). Having, however, decided to adopt a graecizing or copticizing standard for our transcriptions we shall write Amenemhab rather than Amonemhab. It should be noted, however, that we cannot always go so far in the reduction of divine names as the Greek transcriptions go; thus in Greek compounds Σbk, Greek Σωρος, often appears as Σκ-Σκ-Σκ-, Θw Hnsw, Coptic Khôn's, as Χερ-; by virtue of our principle that the full consonantal skeleton must be maintained we shall write Sebkhotpe for Ṣbk-ḥtp, Khensmosê for Hnsw-ms.
LIST OF HIEROGLYPHIC SIGNS

In the following pages an attempt is made to enumerate the commonest hieroglyphs found in Middle Egyptian, to determine the objects depicted by them, and to illustrate their uses. It would be easy enough to augment our list very considerably, though there might be difficulty in finding good forms of the rarer signs which would then have to be included. But such an augmentation might well do more harm than good, by unduly dispersing the student's interest, instead of concentrating it upon the signs most frequently met with. It must never be forgotten that in the eyes of the old Egyptians the hieroglyphic writing always remained a system of pictorial representation as well as a script. Hence the capricious variety exhibited in the more elaborate inscriptions. To take but one example, the sign for 'statue' \( \text{\textcopyright} \) (A 22) is apt to change sex, head-gear, dress and accoutrements according as the context or the scribe's fancy may dictate. This is the principal reason why the printing of hieroglyphic texts is so unsatisfactory. No fount of type is sufficiently rich or sufficiently adaptable to do justice to the Egyptian originals. Indeed, there is only one wholly satisfactory method of publishing hieroglyphic texts, namely reproduction in facsimile. Two possibilities here present themselves, facsimile by hand and facsimile by photography. The objection to facsimile by hand is, of course, the very laborious nature of the process. Facsimile by photography has the disadvantage that it will serve only for perfectly preserved texts. As a second-best alternative, the employment of autography is to be recommended, as in Sethe's *Urkunden der 18. Dynastie* and in the Brussels *Bibliotheca Aegyptiaca*. The printing of hieroglyphic texts in type is really suitable only for grammatical or lexicographical works, especially where the hieroglyphs are to be combined with European characters. The discussion of this question is not without a practical purpose; it aims at impressing upon the student the great desirability of a good hieroglyphic handwriting. Far too lax standards in this respect have been tolerated in the past, and one of our principal aims in creating the new fount of type here employed for the first time was to give a fresh impetus to this side of the hieroglyphic scholar's training. The forms shown in the new fount are those normally used in the tombs of the Eighteenth Dynasty, though in some cases earlier forms had to be added in order to elucidate pictorial meanings which by that time had become either modified or forgotten. The beginner may safely use our types as his models, but he must realize that copying from the actual monuments gives a knowledge of hieroglyphic writing unobtainable in any other way.

The commonest hieroglyphs received their traditional, relatively stereotyped, forms in the very earliest Dynasties. Misinterpretations and confusions may, therefore, be expected at least as far back as the time of the Pyramid-builders. Some of the objects depicted may have been obsolete at a still more remote date, exx. the three-toothed harpoon of bone \( \text{\textcopyright} \) (T 20) and the form of mast represented by \( \text{\textcopyright} \) (P 6). In other cases it is the method of depiction, not the object itself, which had become obsolete by the time that inscriptions began to be plentiful.
Who would have guessed that 𓊱 (D 61) represents human toes? This interpretation is, however, supported by the form of that sign in the tomb of Metjen (Dyn. III), where the toe-nails are clearly marked, and is clinched by the fact that the word 𓊱𓊴 𓊵𓊸 means 'toe'. The investigation of the pictorial meaning of the hieroglyphs is for this reason a very difficult task. But it is a task the interest of which is not confined to archaeology alone, since important lexicographical conclusions depend on the right understanding of the signs. We have a clue to the central meaning of the obscure verb 𓊱𓊸𓊿 mḏḏ now that the sign 𓊱𓊵 (Aa 24) is known to depict the warp being stretched between two uprights. From 𓊱𓊴 (A 34) we learn at least something of the quality of the action expressed by the stem 𓊱𓊵 h(sw), 'build', 'achieve'. The sign 𓊱𓊴 (E 32) which determines 𓊱𓊴𓊸 km ḏnḏ 'to be angry' gives to that verb a colouring definitely distinct from the nearly synonymous 𓊱𓊴 sḏ ḏnḏ. Without the sign 𓊱𓊴 (M 44) we should not realize the idea of 'sharpness' which enters into the Egyptian conception of 'preparedness' 𓊱𓊴𓊵 sḏ. It is interesting, too, to note that in contexts where an object in contemporary use is intended, the determinative employed to designate it is sometimes brought up to date, while in other employments the corresponding sign retains an archaic appearance, exx. 𓊱𓊴 (T 7*) in 𓊱𓊸𓊴𓊵 𓊸𓊴 𓊴 hkw 'axe' as against 𓊱𓊵 (T 7) in 𓊱𓊵𓊴𓊵 mḏḏ 'hew'; 𓊱𓊵 (T 8*) in 𓊱𓊵𓊵 𓊵 bs/ws 'dagger' as against 𓊱𓊵 (T 8) in 𓊱𓊵 tpy 'first'; 𓊱𓊵 (T 10) in 𓊱𓊵 𓊵 pḏt as against 𓊱𓊵 (T 9), earlier 𓊱𓊵, in the verb 𓊵 pḏ 'stretch'. However, the full value of the study of the hieroglyphs will not emerge until that study is far more advanced than it is at present. We are still quite ignorant of the origin of many signs, such as 𓊵 (Aa 7), 𓊵 (Aa 20), and 𓊵 (Aa 27).

The modern craving for scientific precision, so contrary to the habit of the Egyptians themselves, has often led in the past to falsification of the actual graphic facts. Thus it has been the habit of scholars to write 𓊵 ḫḏḏ 'administrate' with 𓊵 and 𓊵 stm 'powerful' with 𓊵. This particular distinction rests, as it happens, on an erroneous assumption, namely that the signs in question were originally different. But in other cases where there really was a difference, as between 𓊵 𓊵 ṣm and 𓊵 rsw, between the rope 𓊵 (𓊵𓊵) and the bag 𓊵 (𓊵𓊵), it is astonishing how often even the best scribes are guilty of confusion. Some of these confusions led in course of time to the substitution of one sign for another. Thus 𓊵 (Aa 2) has absorbed quite a number of different signs. Many such confusions arise through hieratic. For instance, hieratic 𓊵 (Aa 8) stands not only for the hieroglyphic sign 𓊵 as in 𓊵 𓊵 𓊳 ḫn 'cease' and 𓊵 𓊵 t 𓊵 dḏḏt 'council', but also for 𓊵 in 𓊵 𓊵 ṣ 𓊵 ḫḏḏ 'district' and for 𓊵 in 𓊵 sḏt 'province'. Assimilations of the kind are apt to pass into hieroglyphic as well, where the reason for them is not obvious until their origin in hieratic is pointed out. Thus 𓊵 (M. K. hieratic 𓊵) constantly takes the place of 𓊵 (M. K. hieratic 𓊵) in words from the stem ṣm, like 𓊵 𓊵 𓊵 𓊵 ṣm 'magazine' for 𓊵 𓊵, a word in which 𓊵 itself is a substitution for an earlier sign 𓊵. In copying the monuments we must resist the temptation to substitute more correct forms for those actually used. We are not entitled to impose upon the Egyptians our own scholarly preferences.

The first column of our sign-list, showing, as we have said, Eighteenth Dynasty forms, seeks to define the objects depicted in the earlier prototypes of these. Note that our heads of
classification are not, nor could they have been conveniently made, mutually exclusive. Thus we might have placed ♀ O 44 under F ‘Parts of Mammals’ because of the horns which are one of its constituent parts, or else under R, the class containing other religious symbols. Classes S, T, U, and V have proved especially troublesome, and signs allotted to one of them might often have been assigned equally appropriately to another or even to more than one other class. Our second column, which deals with the uses of the signs in the writing of words, sometimes necessarily employs the terms ‘phonetic’, ‘ideographic’, ‘determinative’, and ‘abbreviation’ in ways which are open to criticism. The distinction between phonetic and ideographic uses of signs is not nearly so absolute as might be supposed, see § 42, Obs. It may even happen that a sign is phonetically used in the very name of the object from which it originated. Thus 𓊃𓊃𓊁 sḏw ‘water-skin’ is undoubtedly the word from which sḏ (F 30) originated; nevertheless the phonetic complement sḏ and the determinative ḫ are sufficient evidence that sḏ is here the phonetic biliteral sign sḏ; the like is true of 𓊃𓊃𓊁 dḥnw ‘floats’. Elsewhere, as in 𓊃 when abbreviation for ḫtp ‘favour’ (§ 42, Obs.), or in 𓊃 sḏm ‘hear’ or 𓊃 ḫw ‘come’, the terms ideographic and phonetic seem almost equally suitable. Again, within the domain of ‘phonetic signs’, not all are on the same footing. Save for very rare variants like 𓊃 for 𓊃 hrd ‘child’ and 𓊃 for 𓊃 sḥr ‘plan’ the sign 𓊃 seems confined to derivatives of the stem hṛ (exx. hṛt ‘portion’, hṛt-nṯr ‘necropolis’, ḫṛrw ‘inhabitants’), whereas sḏ is freely used for ḫn even in the words where etymological relationship is out of the question, exx. 𓊃𓊃𓊁 hḥn ‘be young’, 𓊃𓊃 ṣnh ‘clothe’. Such facts as these go to show the impossibility of a hard and fast classification of the uses of signs. Ideographic uses shade off into phonetic, and there are degrees and varieties within the two main groups of sense-sign (ideogram) and sound-sign (phonogram). We have, on occasion, found it convenient to employ the terms ‘semi-ideographic’ and ‘semi-phonetic’, as well as the term ‘phonetic determinative’ explained in § 54. The objection to the term ‘determinative’, which is nevertheless too convenient to discard, was stated in § 23, Obs. We shall also make frequent use of the term ‘abbreviation’ (§ 55), though this is open to the objection that signs so described, ex. ḫḥs ‘chief’, often represent the original spelling, later amplified by the addition of phonetic and other elements, ex. 𓊃𓊃. To sum up, the terminology adopted by us is not intended to bear too technical or too precise an interpretation.

The sign-list which follows is a Middle Egyptian one. With few exceptions it disregards all hieroglyphs that had fallen into disuse by the Eleventh Dynasty, as well as all invented after the reign of Hāremḥab. For this reason, the words that are quoted to illustrate the uses of signs are throughout Middle Egyptian words. It has proved impossible, however, to ignore Old Egyptian completely. We have already alluded to the earlier forms of signs which are sometimes added to the later ones in order to illustrate their original meanings. Again, it is often only some passage in the Pyramid Texts which reveals the reading of an ideogram, and we have sought everywhere to indicate the reasons, or at least one sufficient reason, for the accepted reading of each separate hieroglyph. Moreover, Old Egyptian sometimes gives the
LIST OF HIEROGLYPHIC SIGNS

explanation why one sign rather than another is used in the writing of a particular word. This applies especially to phonetic signs involving an s-sound, for Old Egyptian rigorously distinguished \( \ddot{i} \) and \( \dddot{i} \). The reason why \( \text{𓋱} \) 𓋱 si ‘son’, for example, is written with \( \text{𓋱} \) instead of \( \text{𓋱} \) is that the earlier reading of the Middle Egyptian word si ‘son’ was \( \ddot{i} \), not \( \dddot{i} \). Such facts as these have had to be taken into account.

The transliterations used in the following list call for comment in one particular. The use of brackets ( ) is a double one. Either they imply that a consonant has to be understood which is not written, as in तृत तित ‘Edjö’, or else that a consonant which is written had disappeared from the pronunciation, as in तृत तित ‘drink’ (§ 279). When one consonant passed into another in the course of the development of the language the conservative Egyptians sometimes retained in the hieroglyphs both the earlier and the later sound-signs. This is what has happened also in दो ‘what?’, transliterated by us दो in § 497 and elsewhere; we might well, however, have written दो, indicating thereby that the earlier form दो had changed into दो.

It is unlikely that ambiguity will arise from this twofold employment of brackets. In some cases, as with \( \text{ zie inf. verbs like } \text{consonant } i \) is added in the transliteration without employing brackets.

The explanations given of individual signs have been confined, as a rule, to normal uses, except where, as with ब्र, an abnormal use has been found in a particularly important text. It has not, for example, been thought desirable to record wholly exceptional abbreviations, ex. ब्र for \( \text{inv.} \). But even with this abstention the variety of employments must often appear astonishing. Sometimes this variety may be due to the fusion of signs originally distinct, as illustrated above. The diversity of employments as determinative sometimes arises from the fact that a sign may stand, not merely for the object it depicts, but also for actions performed therewith, ex. र (U 13) occurs alike in र ‘plough’ (n.) and in र ‘plough’ (vb.); so too with र (T 30), र (Y 1), र (Y 3). And, of course, the development of the generic determinatives (§ 24) out of signs of much more specific character greatly increased the range of application of the former, ex. the hieroglyph of the striking man र came to be employed where the early O. K. inscriptions particularized by showing a man in the act of sowing र or one in the act of reaping र.


An admirable synopsis of the signs employed in the earliest period will be found in Hilda Petrie, \textit{Egyptian Hieroglyphs of the First and Second Dynasties}, London, 1927. Not to increase our references too greatly, we have as a rule preferred to quote less obvious sources.
Sign-list

EGYPTIAN GRAMMAR

The letter and number prefixed to the individual hieroglyphs in the following list are those assigned to them in the Catalogue (Oxford, 1928) of the new font of type made for the express purpose of this Grammar. Sometimes, however, the designation will seem to be out of its rightful place, exx. A 59 between A 25, 26, Aa 23, 24 between U 35, 36. This is due either to the sign having been added after the publication of the Catalogue or to our desire to present it in a more appropriate position than in the first edition.

Sect. A. Man and his Occupations

1. Seated man

2. Man with hand to mouth

3. Man sitting on heel

4. Man with arms raised (cf. A 30)

5. Man hiding behind wall (Dyn. XVIII)

6. Man receiving purification (in M.E. usually replaced by D 60)

7. Man sinking to ground from fatigue

Ideo. in \(\text{\textcircled{1}}\) \(\text{s} (st)^0 \) ‘man’. Ideo. or det. ‘I’, ‘me’ in \(\text{\textcircled{2}}\) \(\text{t}, \text{\textcircled{3}}\) \(\text{wt}, \text{\textcircled{4}}\) \(\text{ink}, \text{\textcircled{5}}\) \(\text{kwt} \). Det. man’s relationships or occupations, exx. \(\text{\textcircled{6}}\) \(\text{st} \) ‘son’; \(\text{\textcircled{7}}\) \(\text{smr} \) ‘courtier’; \(\text{\textcircled{8}}\) \(\text{hawr} \) ‘wretch’; \(\text{\textcircled{9}}\) \(\text{ivr} \) ‘doer’; also personal names, ex. \(\text{\textcircled{10}}\) \(\text{nhw} \) ‘Anku’. In personal names, \(\text{\textcircled{11}}\) is abbrev. for \(\text{\textcircled{12}}\) \(\text{rhw} \) ‘men’; 1 ex. \(\text{\textcircled{13}}\) \(\text{Rhw-nhn} \) ‘Rehutonkh’.

I Old uses, AZ. 57, 73.

2. Very rarely written as \(\text{\textcircled{2}}\), ex. Urk. v. 179; Mett. 18. 1 Rec. 9, 57, n. 2.

3. Seated man and woman with plural strokes

Det. people and their occupations, exx. \(\text{\textcircled{1}}\) \(\text{rmt} \) ‘people’;

4. Man with hand to mouth

Det. eat, exx. \(\text{\textcircled{2}}\) \(\text{wnm} \) ‘eat’; \(\text{\textcircled{3}}\) \(\text{hkr} \) ‘hungry’; drink,

5. Man hiding behind wall

Det. hide, ex. \(\text{\textcircled{4}}\) \(\text{tinn} \) ‘hide’.

6. Man receiving purification

Ideo. in \(\text{\textcircled{5}}\) \(\text{var} \). Pyr. \(\text{\textcircled{6}}\) \(\text{wr} \) ‘pure’, ‘clean’.

7. Man sinking to ground from fatigue

Det. weary, weak, exx. \(\text{\textcircled{7}}\) \(\text{wrd} \) ‘tire’; \(\text{\textcircled{8}}\) \(\text{bd} \) ‘faint’;

8. Very rarely written as \(\text{\textcircled{8}}\), ex. Urk. iv. 84. 15. Very rare before Dyn. XIX.


MAN AND HIS OCCUPATIONS

A 8 man performing the hnw-rite Det. in hnw ‘jubilation’.  1 Ex. D. el B. 89.

9 man steadying basket Det. in 1abbv. 2 load; 3 abbrev. 2 ‘carry’; 4 abbrev. 3 ‘work’.  1 Sin. B 244; Peas. B I, 70.  2 Sin. B 246.  3 Urk. iv. 53, 17.

10 man holding oar Det. in skdw ‘sail’.  1 Th. T. S. i. 37.

11 man holding the sceptre O.K. ideo. or det. in var. hms ‘friend’. Later replaced by A 21.  1 DA V. Piak. i, 4, no. 8.  2 Sagg. Mast. i. 23.

12 soldier with bow and quiver Ideo. or det. in var. 1 mš ‘army’. Det. in mš ‘soldiers’.  1 Lyons 90.  2 Urk. iv. 666, 6.

13 man with arms tied behind his back Det. enemy, exx. sb ‘rebel’; bft ‘enemy’.  1 Ex. Puy. 30 (šr-nšw).

14 man with blood streaming from his head Det. die, ex. mw ‘die’; enemy, ex. bft ‘enemy’.  1 Ex. D. el B. 114.

14* as A 14 but blood interpreted as an axe 1 Use as A 14.  1 Model taken from temple of Ramesses III at Medinet Habu. Probably in use far earlier.

15 man falling Ideo. or det. in var. hr ‘fall’ and derivatives. Abbrev. 2 for hr ‘fallen (i.e. conquered) enemy’; also 3 for shr ‘overthrow’ (infinitive).  1 Urk. iv. 653, 15.  2 Urk. iv. 658, 11.  3 Urk. iv. 140, 5.

16 man bowing down Det. in kš ‘bow down’.  1 Ex. D. el B. 70.


17* child in sitting posture, arms hanging down Adapted from hieratic, where it replaces A 3, ex. hms ‘sit’; or A 17, ex. msw ‘children’.  1 MöLL. Pal. i. no. 31.  2 P. Koh. 6, 5.  3 Hat-Nub 18, 5.


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### Sign-list

<table>
<thead>
<tr>
<th>Sign</th>
<th>Description</th>
<th>Notes</th>
</tr>
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<tbody>
<tr>
<td>A 19</td>
<td>Bent man leaning on stick</td>
<td>Ideo. or det. old, in var. <em>irw</em> 'old'; var. <em>smsw</em> (<em>tmsw</em>) 'eldest'; great, in var. <em>wr</em> 'great one', 'chief'. Det. old, also in <em>tnt</em> 'old'; lean, exx. <em>rhn</em> 'lean'; <em>tw</em> 'support oneself'. Phon. or phon. det. <em>ik</em> (from a rare <em>ilk</em> 'be aged') in var. <em>ity</em> 'great one', 'chief'. Det. old, also in <em>smsw</em> 'eldest'; great, in var. <em>wr</em> 'chief'.</td>
</tr>
<tr>
<td>A 20</td>
<td>Man leaning on forked stick, less senile than A 19</td>
<td>Ideo. or det. in much rarer var. <em>smsw</em> (<em>tmsw</em>) 'eldest', especially in <em>srf</em> <em>smsw</em> 'his eldest son', cf. Pyr. <em>sr</em> <em>smsw</em>, and in the title var. <em>smsw</em> <em>ht</em> 'elder of the portal'.</td>
</tr>
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</table>
| A 21 | Man holding stick in one hand and handkerchief in the other | Ideo. or det. in var. *sr* (*ty*) 'official', 'noble'. Det. magnate, exx. *sny* *sr* 'courtiers'; *smr* 'courtier', 'friend' (of the king). Also det. in *hnms* 'friend', here replacing an older sign A 11; in *hn* *ht* 'statue' replacing A 22.

### Notes
2. Especially as *wr* 'chief'.
3. WH. i. 34.
5. Hamm. 112, 3.
7. Möll. Pal. i. no. 11; AZ. 49, 122.
8. Cairo 20245, l; 20426, k. 9. Pyr. 20.
10. Ex. Sint i. 3:8 (*knty*). 11. Exx. king, Urk. iv. 279, 7 (*knty*); 753, 3 (*tw*).
12. Thebes, tomb 55.
13. Exx. Urk. iv. 82, 10; 89, 7.
MAN AND HIS OCCUPATIONS

Sign-list

Rare ideo. used in hwi, hiti 'strike'. Serves in this book as a conventional transcription of the hieratic group employed in Dyn. XVII–XVIII papyri and also earlier in Dyn. XI; the explanation of the group is obscure. In papyri of Dyn. XII 'strike' is written with a sign identical with A

1 Möll. Pal. i. no. 16 (Hyksos period).
2 Frequent in the Coffin Texts; see also a hieroglyphic equivalent Dend. 11 a.
3 AZ. 44, 136; 56, 39.

59 man threatening with stick
60 man with one arm raised in invocation
61 man hastening with one arm raised
62 man with both arms raised
63 man upside-down
64 man with arms outstretched (cf. A 4)
65 man with his arms stretched out behind him
66 man dancing
67 man with stick and bundle or mat on shoulder

1 Ex. Rhrk. 12.
2 Urk. iv. 874, 6.
3 Ty. T. S. iii. 6; reading, ib. lowest register.

Cf. Pyr. itw 'messengers'. Hence phon. in in 'by' (§ 168).

1 Ex. Rhrk. 12.
2 Pyr. 1675, the body probably omitted for superstitious reasons.

Det. 'drive away' in shr 'drive away'.

1 Urk. iv. 618, 7.

Det. call, exx. nis 'call', 'summon'; dwi 'call'.

Abbrev. in sdm-rs 'servant', lit. 'one who hears the call'. Det. in the vocative interjection t 'O' (§ 258).

1 Ex. Rhrk. 12.
2 Urk. iv. 874, 6.
3 Ty. T. S. iii. 5; reading, ib. lowest register.

Det. 'drive away' in trw 'drive away'.

1 Ex. Rhrk. 12.
2 Pyr. 1675, the body probably omitted for superstitious reasons.

Det. high, in hti 'be high'. Det. joy, exx. hti 'rejoice'; swiš 'extol'; mourn, in hti 'mourn'; also, for unknown reasons, in trw 'claim'; awe, in trw 'show respect for'.

1 Urk. iv. 141, 4.
2 Pb. 319.
3 Sin. R 35.

Det. in shd 'be upside down'.

1 Ex. Amuda 17.

Det. praise, exx. trw 'praise'; dwi 'adore'; swiš 'extol'; supplicate, ex. trw 'claim'; awe, in trw 'show respect for'.

1 Urk. iv. 141, 4.
2 Pb. 319.
3 Sin. R 35.

Det. turn away, ex. rvu 'averted' (face).

1 Möll. Pal. ii. no. 6 (Dyn. XVIII.)
2 R. I.H. 240, 39 (Dyn. XIX).

Det. 'dance', joy, ex. hy-hnw 'jubilate'.

1 Möll. Pal. ii. no. 6.
2 Urk. iv. 386, 6.
3 Urk. iv. 141, 1.

Ideo. in var. m(l)niw 'herdsman'. Det. wander, exx. rvu 'wander'; slm(l)v 'wanderers', 'strangers'.

1 Puy. 50.
3 AZ. 43, 119.
4 Puy. 50; D. el B. 113.
5 Urk. iv. 390, 8.

445
A 34  man pounding in a mortar

Det. in ḥāwst 'pound', 'build'.

1 See the picture ṭēkāh 12. In the accompanying text ṭēwst is infinitive, hence the verb is 4abet inf.

35  man building a wall

Ideo. or det. in  qed 'build'.

1 Ḫr. iv. 765, 12; cf. 767, 11.

36  man kneading and straining into a vessel

Ideo. or det. in  ḫēf 'brewer'.

1 From a walking-stick formerly in the possession of N. de G. Davies. See the picture Leyd. V 3 = Denkm. ii. 1.

37  commoner form of last

Use as last.

1 Cairo 20018, n.; Leyd. V 6; see AZ. 37, 82.

38  man holding necks of two emblematic animals with panther heads (Dyn. XII)

Ideo. in  ḫəʾr var. ḫ.w 3  ḫ.ls, var. Dyn. XVIII  ḫ.w 4  ḫ.sy, 'Cusae', the modern town of El-Kūšiyah in Upper Egypt.

1 Meir ii. 17, no. 8 = i. 2. 2 Meir ii. 17, no. 4 = ib. iii. 9.

39  alternative form of last

Use as last.

1 Dav. Kam. i. 44.

40  seated god. (Note the slightly curved beard and straight wig)

Det. god (replacing earlier  G 7), exx.  Pḥ ' Ptah';  Mēt 'the god) Mont'. Ideo. or det. 'I', 'me' in  ḫ.i, ḫ.wi, ḫ.ink when a god is speaking or, in Dyn. XII, the king.

1 M. E. hieratic retains G 7, see § 63 A, 4. 2 References for  see § 34.

41  king. (Note uraeus on brow, straight beard, and coif)

Det. king (common Dyn. XVIII), exx.  nsw 'king';  ḫ.m 'Majesty';  nb 'the Lord' (p. 75). Ideo. or det. 'I', 'me' in  ḫ.i, ḫ.wi, ḫ.ink when the king is speaking.

1 References for  see § 34.

42  the same, but with flagellum  S 45

Use as last (common Dyn. XVIII).

1 Already Dyn. XII, Ḫir. 8, no. 148 = Bersh. i. 15 (by).

43  king wearing crown of Upper Egypt  S 1

Ideo. or det. in  ḫ.w var.  nsw ( nzw, ni-swt) 1 'king of Upper Egypt', 'king'. Det.  ḫ.w  Wḥr 'Osiris'.

1 Reading, p. 59, n. 1.

44  the same, but with flagellum  S 45

Use as last.

1 As abbrev. nsw, Ḫr. iv. 333, 10.

45  king wearing crown of Lower Egypt  S 3

Ideo. or det. in  ḫ.w var.  bity 'king of Lower Egypt'.

46  the same, but with flagellum  S 45

Use as last.

1 Py. 20, 6.
MAN AND HIS OCCUPATIONS

**Sign-list**

47 \(\text{shepherd seated and wrapped in mantle, holding a stick with appendage}^{1}\)

48 \(\text{beardless man (or woman ?) holding knife (?)}^{1}\)

49 \(\text{Syrian seated holding stick}\)

50 \(\text{man of rank seated on chair}\)

51 \(\text{the same with flagellum \(\Lambda\) S 45}\)

52 \(\text{noble squatting with flagellum \(\Lambda\) S 45 (common in Dyn. XVIII)}\)

53 \(\text{mummy upright}\)

54 \(\text{recumbent mummy}\)

55 \(\text{mummy lying on bed (replacing O.K. form with man on bed)}^{1}\)

For \(\text{A 59 see above after A 25.}\)

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1. Montet 99.  2. Reading, AZ. 42, 116.  3. Reading with 5, see Pyr. 1163, 1220.  4. Rebk. 10; Urk. iv. 120, 17.

1. See Dav. Ptah i.p.15. Good detailed exx. of the sign are not forthcoming. It may depict the 'door-keeper' (\(\text{try tynn}\)) of some mythical place.


1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.


1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

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1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

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1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

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1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.

1. BH. i. 25, 119.  2. References, § 34.  3. Meir. ii. 11; Leyd. V 4, 12.
Sign-list

EGYPTIAN GRAMMAR

Sect. B. Woman and her Occupations

B 1 seated woman

Det. female, exx. st 'woman'; hmt 'woman', 'wife'; nrt 'daughter'; woman's relationships, exx. st 'daughter'; hmt 'female slave'; smyt 'chantress'; her occupations, exx. st 'woman'; widow'; her occupations, exx. i 'female slave'; smyr 'chantress'; her name, ex. Nfrt 'Nofret'. As suffix 1st pers. sing. 'I', 'my' (fem.) has not been noted before Dyn. XIX.

Det. pregnant, exx. wr 'conceive'; bks 'be pregnant'.

 Ideo. or det. in yare 'bear', 'give birth' and the related words.

Use as last. In one hieratic MS. substituted for A 3.

Ideo. or det. in yare 'bear', 'give birth' and the related words.

Det. 'nurse', 'rear'.

Det. of names of queens.

Sect. C. Anthropomorphic Deities

C 1 god with sun and uraeus on head

Ideo. or det. in R 'the sun-god'.

God with head of falcon bearing sun on head and holding G 9 and holding S 34

God with head of ibis G 26

God with head of ram E 10

Ideo. or det. in Hnw 'Chnum'.
ANTHROPOMORPHIC DEITIES

Sign-list

C 5 ☐ the same holding † Use as last.
S 34

6 ☐ god with head of dog ☐ E 15

Ideo. or det. in ☐ var. ☐ 'Inpw 'Anubis'; also in ☐ Wp-wršt 'Wepwawet'.

1 Urk. iv. 99, 10.

7 ☐ god with head of Seth-animal ☐ E 20

Ideo. in ☐ Stš 1 (Stš) 'Seth'.

1 Reading, see on E 20.

8 ☐ ithyphallic god with animal ☐ 1 var. ☐ Mnw 2 'Min'.
feathers, uplifted arm, and flagellum ☐ S 45

1 Urk. iv. 1031, 4. 2 Reading, see on R 22.

9 ☐ goddess with sun and horns

Ideo. or det. in ☐ var. ☐ Ht-hr 'Hathor'.

1 Sinai 141. 2 Sinai 95. Also shown seated on chair, ib. 105.

10 ☐ goddess with feather on head

Ideo. or det. in ☐ var. ☐ Mšt 'Māset', the goddess of Truth.

11 ☐ god with arms supporting (the sky) and ☐ M 4 on head (often also without ₩)

Ideo. in ☐ var. Pyr. ☐ Hh ' (one of the gods) Heḥ'.

Hence phon. hh in ☐ 'million', 'many' (§ 259).

1 Pyr. 1390. 2 The eight Ḥēb-gods were those who held the sky aloft, see Keers, Göttergläube, p. 312 and the picture JEA. 28, PI. 4. The sign for 'year' (M 4) was added doubtless on account of the common expression hh m (or n) ṣepw 'a million years'.

It may prove possible to find images of other deities used as ideo. or det. in M. K. inscriptions, but for lack of positive earlier evidence some models for the hieroglyphic fount have been taken from monuments of Dyn. XIX or later,1 exx. C 12 ☐ Amūn, C 17 ☐ Mont, C 18 ☐ Tjanen, C 19 and C 20 ☐ Ptal.

1 JEA. 17, 245.

Sect. D. Parts of the Human Body

D 1 ☐ head in profile

Ideo. in ☐ 'head' and ☐ tpy 'chief', 'first'. Det. head, exx. ☐ dšd 'head'; ☐ ḫš 'back of head', whence prep. ☐ ḫš 'behind' (§ 172) and ☐ mš 'neglect'; ☐ ḫšt 'forehead', whence ☐ ḫšt 'promote', etc.; perhaps with notion throttle, in ☐ gwr 'fetter', 'bind fast'. Possibly ☐ possessed the value dšd in some cases where there is no evidence to prove it. In one M. E. story the spellings ☐ and ☐ alternate for the 'head' of a goose, as well as in the common O. K.
personal name 3 Of the two words for 'head' djds; alone has survived in Coptic (djō, construct djē-), also in the prepositions edjen, hidjen; it is impossible to say how early the latter readings are, and the values r-tp, hrt-tp have been provisionally retained above, p. 135, top.

Reading, PSBA. 31, 269. 2 Urk. iv, 7, 4. 3 West. Index, p. 30.

Ideo. in hr1 'face' and derivatives. Hence phon. hr, exx. | tr hr 'prepare'; tr dhr 'bitter', 'sour'.

Reading from Coptic ho 'face', derivatives like hrai 'upper part', and phonetic use.

Det. hair, exx. hny 'hair'; lw skm 'grey-haired';
skin, exx. lw tun 'complexion', 'nature';
lnm 'skin'; mourn, in tikk 'mourn'; bald, empty, forlorn, exx. lw ws 'fall out (of hair)', whence abbrev. in gm ws 'found defective' (of damaged writing or pictures);

Ideo. in itl 'eye', Gk. ἴπλ.1 Hence phon. tr, exx. itl 'make'; tr itlt 'milk'. Det. see, in vav. mtr, mtr mi 'see', whence mtr as phon. mi in mtr 'lions'. Early det. in other words for see, look, and in connection with other notions involving the eye, exx. mtr-dg 'look'; 6ip 'blind'; rmt 'weep'; rs 'be wakeful'; later, especially in Dyn. XVIII, mainly replaced as det. by the more specific signs D 5, D 6, D 7, and D 9. From end of Dyn. XViI I a masc. dual mtr"... wy 'eyes' is occasionally found, but whether this points to the existence of a masc. word tr 'eye' is uncertain.

1 Plutarch, De Iside 10. See Rec. 17, 93. 2 Sit, 217, where the doubling indicates gemination, see Verbum i. § 390. 3 Sk. S. 30. 4 Sin. B 279; Urk. iv, 19. 5 Posit. B 5, 165. 6 Lst. 70. 7 Pakert 2. 8 Wh. i. 108, 1-2.

Det. actions or conditions of eye, exx. mtr-dg 'look';

mtr 6ip 'blind'; rz 'be wakeful'.

1 Mar. Abyd. ii. 30, 33. 2 Urk. iv, 85, 6. 3 Urk. iv, 960, 11.

Use as last.

1 Möll. Pal. ii. no. 83, from Dyn. XVIII; very rare, however, as early as this.
PARTS OF THE HUMAN BODY

Sign-list

D 7 ♦ eye with painted lower lid

Det. adorn, exx. ॥ 「-Assm. 1 msdm 'eye-paint'; ॥「 cn (tin) 'beautiful'. From the latter, phon. det. cn, ex.

8 ♦ eye enclosed in sign for land ♦ N 18

Det. in ॥「 cnw, 'i(Ainu', the quarry at the modern Turah whence ॥「 ॥「 instr frfr n cnw 'fine white (lime)stone of 'Ainu' was obtained.1 Hence phon. det. in ॥「 cn 'beautiful'.2 See too above D 7.

9 ♦ eye with flowing tears

Ideo. or det. in ॥「 var. ॥「 rml 'weep', 'beweep'.

10 ♦ human eye with the markings of a falcon's head

Ideo. or det. in ॥「 var. ॥「 wdst 'the wdst-eye' (or 'wedjat-eye'), i. e. 'the sound (uninjured) eye' of Horus (§ 266, 1). 1 BUDGE, p. 56, 7. 2 BUDGE, p. 38, 15.

11 ♦ part of the white of the wdst-eye

Sign for ॥「 hekat-measure of corn (§ 266, 1).1

12 ♦ pupil of the eye

Det. in ॥「 dfd 'pupil' of eye.1 As part of the wdst-eye sign for ॥「 hekat-measure of corn (§ 266, 1). A similar, but smaller, sign appears to have been used for from 1 to 9 hekat (§ 266, 1). To be distinguished from the grain of sand ♦ N 33, and from the circle ♦, see after Z 8.

1 BUDGE, 212, 13 (Nu).

13 ♦ eye-brow (also as part of the wdst-eye

Sign for ॥「 hekat-measure of corn (§ 266, 1). Also ♦ as det. in ॥「 inh 'eye-brow(s)'. Det. or phon. det. in some words connected with ॥「 smd (smd) 'eye-brow' itself not found until Greek times.2

1 M. u. K. 3, 8. 2 Wb. iv. 146.

14 ♦ the other (see D 11) part of the white of the wdst-eye

Sign for ॥「 hekat-measure of corn (§ 266, 1).

15 ♦ one of the markings of the wdst-eye

Sign for ॥「 hekat-measure of corn (§ 266, 1).
Sign-list

**EGYPTIAN GRAMMAR**

**Sign-list**

D 16  | another of the markings of the wdt-eye

17  | markings of the wdt-eye (nos. D 15 and 16 together)

18  | ear

19  | nose, eye and cheek

20  | semi-cursive variant of last

21  | mouth (Dyn. XII rarely vertically (⊥))

22  | mouth with two strokes attached

23  | mouth with three strokes attached

---

**Sign for $\frac{\lambda}{6}$ hekat-measure of corn (§ 266, 1).**

Ideo. or det. in $\leftarrow$ var. $\rightarrow$ til 'figure', 'image'.

1 Urk. iv. 887, 2. 2 Urk. iv. 53, 17.

Ideo. or det. in $\rightarrow$ msdr 'ear', dual $\rightarrow$ msdr 'the two ears'.

1 Thebes, tomb 93. 2 Ama. vi. 15, 6. 3 D. el B. 116.

Ideo. or det. in $\rightarrow$ var. $\rightarrow$ bnt 'in front of' (adj.). Owing to similarity in hieratic $\rightarrow$ sometimes appears in hieroglyphic for $\rightarrow$, ex. $\rightarrow$ sty 'red (?) Nubian (?) pigment'; also for $\rightarrow$ sim. in $\rightarrow$ 'prisoners', Cairo 20014 = Musle Igyptitn i. 17. 4 Adn. 47.

Use as last, but seldom in careful sculptures or paintings.


Ideo. in $\rightarrow$ {r (r)} 18 'mouth', Coptic r!h. Hence phon. r. In group-writing (§ 60) is $\rightarrow$ ex. $\rightarrow$ ibr 'stallion'.

1 Exx. Louvre C I, ii; POL. § 33, a. 2 See above, p. 429, for the original presence of r. 3 BURCHARDT § 77. 18 See above, p. 429, for the original presence of r.

(Monograms incorporating $\rightarrow$ D 21.) For $\rightarrow$ see M 6. For $\rightarrow$ see M 24. For $\rightarrow$ see M 25.

Ideo. in $\rightarrow$ rwy 1 'two-thirds' (§ 265).

1 Reading, CLÈRE in Arch. Or. 20, 629.

Ideo. in $\rightarrow$ 'three-quarters', probable reading bnt rw 1 (§ 265).

1 CLÈRE, op. cit. 640.
**PARTS OF THE HUMAN BODY**

<table>
<thead>
<tr>
<th>Sign-list</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>D 24</td>
<td>upper lip with teeth</td>
</tr>
<tr>
<td>25</td>
<td>two lips with teeth</td>
</tr>
<tr>
<td>26</td>
<td>liquid issuing from lips</td>
</tr>
<tr>
<td>27</td>
<td>breast</td>
</tr>
<tr>
<td>27*</td>
<td>breast (rather commoner shape)</td>
</tr>
<tr>
<td>28</td>
<td>arms extended so as to embrace?</td>
</tr>
<tr>
<td>29</td>
<td>combination of $D$ 28 and $R$ 12</td>
</tr>
<tr>
<td>30</td>
<td>the sign $D$ 28 with an appendage</td>
</tr>
<tr>
<td>31</td>
<td>combination of $D$ 32 and $U$ 36</td>
</tr>
<tr>
<td>32</td>
<td>arms enclosing or embracing</td>
</tr>
<tr>
<td>33</td>
<td>arms engaged in rowing</td>
</tr>
<tr>
<td>34</td>
<td>arms holding shield and battle-axe</td>
</tr>
<tr>
<td>34*</td>
<td>O.K. form of last</td>
</tr>
</tbody>
</table>
Sign-list

D 35 ♂ arms in gesture of negation

Ideo. in ♂ n and ♂ nn ‘not’ (§ 104). Hence phon. n, exx. ♂ n ‘to’, ‘for’ (§ 164); ♂ mm ‘spleen’. Ideo. also in ♂ var. ♂ tly, var. Pyr. ♂ tly, ‘which not’ (§ 202). Det. not know, in ♂ m ‘be ignorant’; hence phon. det. m, exx. ♂ m ‘shrine’; also with metathesis ml, exx. ♂ ml ‘forget’.

1 Palms upward, common at all periods, exx. O.K., Saqq. Mast. 1; M.K., Meir i. 5; Dyn. XVIII, Rekh. 2. 3. 10; but sometimes palms down, exx. O.K., Medium 24; M.K., BH. i. 8; Dyn. XVIII, Rekh. 4. 15.2 Readings, GUNN, Stud. ch. 9.4 Reading JEA. 34, 27.6 Urk. iv. 96, 4; see on O 34. 8 Mill. i. 10.

36 ♂ forearm

Ideo. in ♂ r ‘arm’, ‘hand’. Hence phon. r. Also in hieratic, less often in hieroglyphic, as substitute for ♂ D 37, ♂ D 38, ♂ D 39, ♂ D 40, ♂ D 41, ♂ D 42, ♂ D 43, ♂ D 44.

For ♂ see D 59. For ♂ see G 20. For ♂ see G 40. For ♂ see P 7. For ♂ see P 7.

37 ♂ forearm with hand holding ♂ X 8

In Pyr. almost exclusively ideo. in ♂ var. ♂ tmi ‘give’, imperative (§ 336),1 whereas ♂ is there common both as (r)di and as tmi. In M.K. and later ♂ is commoner than ♂ both in rdi (♂) and in di (♂), but tends in the imperative tmi to be replaced by ♂ D 38. In Dyn. XI sometimes replaced by ♂ D 401 or ♂ D 44.1b Phon. d (from di) in ♂ Ddw ‘Busiris’ (§ 289, 1); also mi or merely m (from tmi), exx. ♂ ♂ 2 var. ♂ Kmi ‘Kemi’, name of a queen; ♂ mk ‘behold’ (§ 234).

1 Verbum ii. § 537. 16 JEA. 16, 195; Coffin Texts, passim. 1b Cairo 20001, qu. § 327. 2 Cat. d. Mon. i. p. 87, no. 44. 3 Mar. Abyd. ii. 28, 30.

For ♂ see G 19.

38 ♂ forearm with hand holding a rounded loaf

In M.K. and more frequently in Dyn. XVIII det. in ♂ tmi ‘give’ (§ 336). Hence phon. m1 and more commonly m, exx. ♂ ♂ mki ‘protect’; ♂ ♂ tm ‘Atum’.

1 Evidence (but mainly with D 36 or D 37) Verbum ii. § 538. 2 Puy. 20. Sim. mtn ‘behold’, Siat i. 275. In O.K., see p. 257, n. 25. 3 AZ. 46, 140.

39 ♂ forearm with hand holding bowl ♂ W 24

Det. offer, present, exx. ♂ ♂ var. ♂ hnk ‘present’; ♂ ♂ drp ‘offer’. In Dyn. IX–XII occasionally as substitute for ♂ D 37 or ♂ D 38, ex. ♂ rdi ‘who causes’; ♂ ♂ ♂ Kmi-Rt ‘Mektre<’, name of a man; also for ♂ D 36, ex. ♂ ♂ m ‘in the hand of’.

1 Siat 51, 5; Brit. Mus. 581, vert. 19. 2 D. el B. (XI) ii. 9, d. 3 Cairo 20003, qu. p. 266, n. 10.
PARTS OF THE HUMAN BODY

D 40 forearm with hand holding stick
   From M.K. on tends to replace  D 24, exx.  var.  nht 'strong';  ith 'drag'. Also abbrev. for  4si 'examine'. In Dyn. XI sometimes replaces  D 37, see there.

41 forearm with palm of hand downwards
   Det. arm, exx.  var.  rmn 'arm', 'shoulder';  tby 'left'; det. various actions involving movement of arms, exx.  hms 'bend', 'bow';  rhi 'incline';  grh 'cease';  nl 'reject'. From this last, phon. or phon. det.  exx.

42 forearm as last, but with upper arm straight
   Ideo. or det. in var.  mh 'cubit' (§ 266, 2).

43 forearm with hand holding flagellum
   Ideo. in var.  Pyr.  bwt 'protect'. Hence phon. bw, exx.  bww 'evil';  shwd 'enrich'.

44 forearm with hand holding the  sceptre
   Det. in 1 abbrev.  brp 'be at the head of', 'control', 'administer' and derivatives.

45 arm with hand holding the  wand
   Ideo. or det. in var.  dsr, var.  Pyr.  dsr, 'clear (a road)', 'be private', 'holy', and derivatives.

46 hand
   Ideo. in 1 occasional var.  2 3 4 dpr, 3 dtr, 'hand'. Phon. d, from the old Semitic word  yad 'hand', cf. Egypt.

47 hand with curved palm
   Det. in  dtr 'hand' when written phonetically; see last.

46* hand letting fall drops
   Ideo. in var.  idt 'fragrance', O. K. var. 4

1 Urk. iv. 8g6, 4. 2 Eb. 37, 3, qu. § 444, 4, compared with ib. 36, 4.
3 Reading, see G 34. 4 Reason obscure in nmi 'traverse'.
5 Brit. Mus. 572, 12. 6 Real obscure in ml

1 AZ. 34, 30. 2 Brit. Mus. 572, 12. 3 Real obscure in ml

1 BH. 1. 17, and so always Pyr. Shown with drops, not curve, Ikhern., col. to left, and so already PETR. 2 BH. 1. 17, cf. O.K., L. D. 2 BH. 1. 17, cf. O.K., L. D. ii. 8g c. 3 Ikhern., col. to left, the det. due to confusion with 4si 'dew'. 4 Pyr. 365, 6.
Sign-list

**EGYPTIAN GRAMMAR**

**D 48**  
hand without thumb  
Ideo. in var.  
more strictly ‘a hand-breadth’, a linear measure (§ 266, 2).

1 Urk. iv. 190, 10, 12; cf. AZ. 60, 71 for the reading.

**49**  
fist  
Det. grasp, in  
‘grasp’;  
‘seize’.

**50**  
finger  
Ideo. or det. in  
(var. Pyr.  
‘finger’ and related words. Hence phon.  
‘accurate’;  
‘precise’; also in derivatives of these stems. Apt to be confused in hieroglyphic texts with  , though quite distinct in hieratic.3

3 Not a thumb as proposed AZ. 73, 119; see Mitt. Kairo 9, 146.

**51**  
finger horizontally  
Ideo. or det. in var.  
‘nail’. Det. for obscure reasons in  
‘measure’;  
‘take’, ‘gird on’;  
‘press’.2 From the last, phon. det.  
in  
‘fruit’. As abbrev.  
appears also to represent  
‘grains (?)’ in the medical papyri.4 In  
either replaces a nail-like notching instrument 0 or more probably expresses the general notion of scratching.

2 Sphinx 16, 69.

**52**  
phallus  
Det. male, exx.  
‘ass’;  
‘male’, ‘man’;  
‘bull’. Phon.  (cf. Hebrew  
‘men’), exx.  
‘poison’;  
‘three’. In O.K. this sign is used of the organ and all that is characterized by it, while  
expresses what issues from or is performed by it.1 In M.K. the use differs somewhat and is less consistent.2

1 Sphinx 16, 69.

**53**  
phallus with liquid issuing from it  
For the use of as contrasted with  D 52, see the latter.

Det. in  
‘phallus’;  
‘urinate’;  
‘poison’; sometimes also (contrary to O.K. usage) in  
‘male’, ‘man’;  
‘husband’; regularly (contrary to O.K. usage) in  
var.  
‘in the presence of’ (§ 178).

For 0 as substitute for the female organ, see on 0 N 41.
PARTS OF THE HUMAN BODY

Ideo. in \( \Delta \) tw \(' \text{come}' (§ 289, 2). Det. movement, exx.  
\[ \text{\( \text{\( \Delta \) sm} \) 'go'; } \text{\( \text{\( \Delta \) tkn} \) 'approach'; } \text{\( \text{\( \Delta \) bh} \) 'hasten'; } \]
also lack of movement, exx.  
\[ \text{\( \text{\( \Delta \) st} \) 'linger'. The group \( \Delta \) \(' \text{walk', 'step}' (plur. \( \Delta \), \( \Delta \)) reads nmtt. For \( \Delta \) combined with other signs, exx. \( \Delta \), \( \Delta \) see § 58, 1. 

1 Reading, Pyr. 1310 in the divine name 'Jw, k.t.'  
2 AZ. 38, 56; Sphinx 6, 53; see the var. Pt. 313 and compare Ikhn. 18 with Cairo 20473, 6.

For \( \Delta \) see M 18. For \( \Delta \) see N 40. For \( \Delta \) see O 35. For \( \Delta \) see T 32. For \( \Delta \) see V 15. For \( \Delta \) see W 25.

55 \( \Delta \) legs walking backwards

Det. backwards, exx. \( \Delta \) 'turn back'; \( \Delta \) 'cause to retreat'; \( \Delta \) \(' \text{be reversed}'.

1 Leb. 83.  2 P. Kah. 1, 8.  3 Siut 1, 270.

56 \( \Delta \) leg

Ideo. or det. in \( \Delta \) var. \( \Delta \) rd \(' \text{foot}' . Det. leg, foot, exx. \( \Delta \) mnt \(' \text{thigh}' ; \( \Delta \) pd \(' \text{knee}' ; \( \Delta \) wort \(' \text{leg}' , 'shank'. From pd, phon. pds \(^2\) in \( \Delta \) varr. \( \Delta \), \( \Delta \) wort \(' \text{box}' . From wort, phon. or phon. det. wort in \( \Delta \) abbrev. \( \Delta \) wort \(' \text{district}' and its derivative title \( \Delta \) wortw \(' \text{district official}' ; also in \( \Delta \) wort \(' \text{flee}' . From \( \Delta \) sbk \(' \text{leg}' , phon. det. or phon. sbk in \( \Delta \) var. \( \Delta \) sbk \(' \text{excellent, 'successful}' . For some reason unknown, phon. gh or ghs \(^5\) in \( \Delta \) var. \( \Delta \) ghs \(' \text{gazelle}' . The group \( \Delta \) is used to determine various verbs expressing movement, exx. \( \Delta \) thi \(' \text{transgress}' ; \( \Delta \) \(' \text{tread}' .

1 In Pyr. (ex. Pyr. 262) with a very different determinative.  2 Sphinx 13, 89.
3 Sphinx 13, 89.  4 Pyr. 262, 17.  5 Sphinx 13, 89.  6 Pyr. 262, 17.

57 \( \Delta \) combination of \( \Delta \) D 56 and \( \Delta \) T 30

Det. mutilate, in \( \Delta \) \(' \text{be mutilated}' and derivatives. Note abbrev. \( \Delta \) llt \(' \text{place of execution}' ; \( \Delta \) var. \( \Delta \) slty \(' \text{cheat}' (n.) appears from the var. to be a causative. For this word see Bull. 30, 866.

1 Wb. i. 34.  2 Wb. i. 35.  3 Peas. B 1, 262-3.  4 Peas. B 1, 250.
5 Vog. Bauer 94.  6 Brit. Mus. 574, 11; Westc. 8, 16.

58 \( \Delta \) foot

Cf. \( \Delta \) var. \( \Delta \) \(' \text{be mutilated}' and 'position'. Hence phon. b.\(^3\)

1 In Dyn. I often very low, exx. DE MORGAN, Recherches ii. p. 235, fig. 786; QUIBELL, Hierakonpolis i. 38. In M.E. usually lower than other high signs.
2 Urk. iv. 512, 15.  3 SETHS, Alphabet 152.
Sign-list

EGYPTIAN GRAMMAR

D 59 \[ \text{combination of } \text{ and } \text{ D 36} \]

Phon. \( r b \), ex. \( \frac{3}{4} \text{, } r b \) 'horn'.

60 \[ \text{combination of } \text{ D 58} \]

Ideo. in \( \text{ var. Pyr. } \text{ wōb 'pure', 'clean.'} \)

1 Pyr. 117.1

61 \[ \text{toes} \]

Ideo. or det. in \( \text{ var. Pyr. } \text{ sīh (sīh) 'toe'. Hence phon. or phon. det. sīh (sīh)², exx. } \text{. Pyr. } \text{ m-sīh 'in the neighbourhood of' } \text{(§ 178).} \)

1 L. D. ii. 3 (Dyn. III). See AZ. 34, 77 and above p. 439. ² For s see Pyr. 959.

62 \[ \text{less correct form of last} \]

(Dyn. XVIII)

Use as last.

1 Rekh. 3.

63 \[ \text{another form of last} \]

(Dyn. XVIII)

Use as last.

1 Cairo 34002 (LACAU, Pl. 3) = Urk. iv. 28, 8.

Sect. E. Mammals

E 1 \[ \text{bull} \]

Ideo. in \( \text{ varr. } \text{ ng 'bull'; ttiw 'ox'; mnmnt 'cattle', 'herds'.} \)

1 The sign is apt to vary in form according to the sex and species demanded in the particular case. ² Reading, see p. 172, n. 4; but in some contexts the reading may be ḫw or ḫwr.

2 \[ \text{aggressive bull} \]

Ideo. in \( \text{ knft 'victorious bull', epithet of Pharaoh } \text{(§ 55).} \)

Det. in \( \text{ smts 'fighting bull'.} \)

1 D. el B. 120. ² Urk. iv. 2, 13.

3 \[ \text{calf} \]

Det. in \( \text{ bhs (bhs)¹ 'calf'; also in } \text{ wntw 'short-horned cattle'.} \)

1 Pyr. 27. ² D. el B. 140, where the sign differs from the calf only slightly.

4 \[ \text{sacred } \text{cow} \]

Det. in \( \text{ hst (hst)² 'sacred hst-cow'.} \)

1 Karnak, chapel of Ḥashepsowe. The sign differs considerably elsewhere, exx. Meyr i. 11; Louvre C 14, 5. ² For the s see Pyr. 1039.

5 \[ \text{cow suckling calf} \]

Det. in \( \text{ imts 'show solicitude' as towards child or parent.'} \)

1 Wb. i. 11.
MAMMALS

Sign-list

E 6 horse

Ideo. or det. ્ var. ્ ssmt 'horse'. Det. horse, in ્ 1ibr (Hebrew  חו) 'stallion'; ્ hlr 'team', 'pair' of horses.

1 Urk. iv. 653, 10, qu. § 117. 2 Urk. iv. 663, 10. 3 Urk. iv. 697, 16.

7 ass

Det. in ્ 'ass'. In hieratic 1 sometimes replaced by ્ E 20. 2

1 The proper form, MÖL. Pal. i. no. 133.
2 References, E 20, n. 5.

8 kid (E 8* kid jumping, form not found before Dyn. XIX) 1

Cf. ્ ્ 1b 'kid'. 3 Hence phon. det. 1b, exx. ્ ્ ્ 1b 'thirst'; ્ ્ 1b 'refuge'; only rarely phon. 1b, ex. ્ 3 1b 'ibh-priest'. Det. small cattle, exx. ્ ્ 4 rwt 'flocks', 'goats'; ્ ્ 5 mnmt 'herds'.

1 This later type is wrongly substituted for the earlier in many old publications. See JEA 17, 246.
2 WB. i. 61.
3 AZ. 37, 91.
4 Urk. iv. 664, 13.
5 Sim. B 147.

9 newborn bubalis or hartebeest (Alcelaphus buselaphus), cf. below F 5. 6

Phon. tw, exx. ્ var. Pyr. ્ tw 'conceive'; ્ tw 'inherit'. In group-writing (§ 60) ્ is used for tw. 2

0 Ann. 43, 257. 1 Pyr. 820. 2 Bürchardt § 20.

10 ram (Ovis longipes palaeoegypticus) 2

Det. in ્ bs 'ram'; ્ Hnww 'Chnum', a ram-headed god. Det. sheep, exx. ્ 3 sr 'sheep'; ્ 4 rwt ḫdl 'white flocks', i.e. 'sheep'.

1 BH. iii. 3, no. 35 (Hnww), here represented, as not uncommonly, with the beard characteristic of the male animal.
2 Rec. 24, 44; also more fully Ann. 38, 297.
3 Mentaw. 7.
4 Urk. iv. 664, 14.

11 ram (O.K. form of last) Use as last.

1 From the picture Saš. 1; as hieroglyph, 1b. 17.

12 pig

Det. pig in ્ rřt 'pig'; ્ ššt 'pig'.

13 cat

Det. in ્ mšw 'cat'.

1 Cf. the picture Musle Êgyptien i. 3.

14 greyhound (slughi)

Det. dog in ્ tw 'dog'; ્ tsm 'hound'.

1 D. el B. 70. Cf. the picture BH. iv. 2.

15 recumbent dog 1

Ideo. or det. in ્ var. ્ Inpw 'Anubis'. Also ્ as sportive ideo. for the title ્ hry ššt 'he who is over the secrets'.

1 So interpreted by the Greeks, rather than as a jackal, AZ. 41, 97. However, the question is still disputed, see HOFFNER, Der Tierkult der alten Ägypter 47. See further below, E 18, n. 2.
2 BH. i. 32 (see for reading Cairo 20539, l. 618); Cairo 20457, l (see for reading 1b. 20088, c 12); Urk. iv. 1118, 14.

16 recumbent dog on shrine

Ideo. or det. in ્ var. ્ Inpw 'Anubis'. Also ્ like ્ E 15 for hry ššt 'he who is over the secrets'.

1 Urk. iv. 1120, 7.

459
18 1 wolf (?)  on the standard R 12

19 O.K. form of last with protuberance (ṣdšd) in front and a mace — T 3 passing through the standard

20 animal of Seth, perhaps a kind of pig

21 animal of Seth recumbent (var. of last)

22 lion

23 recumbent lion

24 panther
### Mammals

#### Sign-list

<table>
<thead>
<tr>
<th>Sign</th>
<th>Description</th>
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<tbody>
<tr>
<td>🙃</td>
<td>hippopotamus</td>
</tr>
<tr>
<td>🍀</td>
<td>elephant</td>
</tr>
<tr>
<td>🐪</td>
<td>giraffe</td>
</tr>
<tr>
<td>🦏</td>
<td>oryx</td>
</tr>
<tr>
<td>🦛</td>
<td>gazelle</td>
</tr>
<tr>
<td>🐏</td>
<td>ibex</td>
</tr>
<tr>
<td>🐐</td>
<td>goat with collar carrying a cylinder seal</td>
</tr>
<tr>
<td>🌸</td>
<td>sacred baboon (Cynocephalus hamadryas)</td>
</tr>
<tr>
<td>🦧</td>
<td>monkey</td>
</tr>
<tr>
<td>🦤</td>
<td>desert hare (ṣḥt)</td>
</tr>
</tbody>
</table>

### Sect. F. Parts of Mammals

<table>
<thead>
<tr>
<th>Sign</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>🐃</td>
<td>head of ox</td>
</tr>
<tr>
<td>🐄</td>
<td>head of infuriated bull</td>
</tr>
<tr>
<td>🌿</td>
<td>head of hippopotamus</td>
</tr>
</tbody>
</table>

#### Notes

3. Th. T.S. ii. 11.
4. Louvre C.14, 11.
5. Cat. d. Mon. i. 155 (Dyn. XII).
6. For the reading with see Dav. Plak ii. 19.
9. For the reading with see Dav. Plak ii. 19.
32. Dav. Plak ii. 19.
33. Dav. Plak ii. 19.
34. Dav. Plak ii. 19.

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### Sign-list

<table>
<thead>
<tr>
<th>Sign</th>
<th>Description</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>F 4</td>
<td>forepart of lion</td>
<td>Ido. in “hit ‘front’ and derivatives, ex. ꜃ṯy ‘heart’. Note ꜃ḥty ‘prince’. ¹ Reading, AŽ. 39, 135; Sphinx 13, 98. ² Cat. d. Mon. i. 24, no. 165.</td>
</tr>
<tr>
<td>6</td>
<td>forepart of bubalis I</td>
<td>Use as last. ¹ Ex. Urk. iv. 97, 7.</td>
</tr>
<tr>
<td>7</td>
<td>ram’s head I</td>
<td>Det. in ꜄ꜱ ‘ram’s head’, whence also in ꜄ꜱ ‘worth’, ‘dignity’; ꜄ꜱw ‘dignity’. ¹ Urk. iv. 183, 10; 623, 1. ² Urk. iv. 848, 5.</td>
</tr>
<tr>
<td>8</td>
<td>forepart of ram I</td>
<td>Use as last. ¹ The common form in Dyn. XVIII; but so already Louvre C 30 (M.K.).</td>
</tr>
<tr>
<td>9</td>
<td>head of leopard (bi) I</td>
<td>Det. or abbrev. in ꜄ꜱ ‘strength’. ¹ See Rec. 37, 113; also sculpture from Abu Gurāb in KLEBS, Reliefs des alten Reiches, p. 63.</td>
</tr>
<tr>
<td>10</td>
<td>head and neck of long-necked animal (Dyn. XVIII)</td>
<td>Det. neck, throat, exx. ꜄ꜱ ‘throat’; ꜄ꜱ ‘throat’; also activities connected therewith, exx. ꜄ꜱw ‘swallow’; ꜄ꜱw ‘be parched’.</td>
</tr>
<tr>
<td>11</td>
<td>O.K. form of last</td>
<td>Use as last. ¹ Pyr. 270.</td>
</tr>
<tr>
<td>12</td>
<td>head and neck of canine animal</td>
<td>Ido. in Pyr. ꜄ꜱ ‘neck’. Hence phon. ꜄ꜱ ‘neck’. ¹ Var. ꜄ꜱ ‘powerful’; ꜄ꜱ ‘oar’. ² Pyr. 297. ³ Westc. 5, 8.</td>
</tr>
<tr>
<td>14</td>
<td>combination of ꜄ F 13 and ꜄ M 4</td>
<td>In ꜄ ‘New Year’s day’. ¹ Urk. iv. 824, 9. ² Urk. iv. 264, 8.</td>
</tr>
<tr>
<td>15</td>
<td>combination of the last and ꜄ N 5</td>
<td>Use as last. ¹ D. el B. 63. ² Sim. Sirt 1, 305.</td>
</tr>
</tbody>
</table>
PARTS OF MAMMALS

Sign-list

F 16 ']== horn

Ideo. or det. in ))[1 var. 1 db 'horn'; ]< o hnt 'horn'; 1) var. 3 rh 'horn'. From this last, phon. or phon. det. rh, exx. 1) 2 rh 'boast'; ]< ]< 3 m-rb 'together with' (§ 178).


17 1 combination of F 16

and a vase with water, cf. [D 60

In ]< ]< 1 var. ]< ]< rbw 'purification'.

1 D. el B. 65. 2 D. el B. 86, 2.

18 1 task of elephant


1 Eb. 89, 14. 16 A suggestion, Ann. 43, 284. 2 BURCHARDT § 95. 3 AZ. 38, 151. 4 Adm. p. 82.

19 1 lower jaw-bone of ox

Det. in ]< ]< crt 'jaw'.

1 Thebes, tomb 100. 2 Ann. 44, 313, n. 1.

20 = tongue of ox?


1 For the reading with /, see ntr 'flame', Pyr. 295. 2 AZ. 40, 142; 42, 142.

21 O ear of ox?


1 Eb. 92, 5 compared with 92, 3. 2 Pyr. 1461. 3 See P. med. Berl. vs. 3, 7 (ed. WRESZINSKI, p. 48) compared with Eb. 62, 10. 4 Eb. 59, 10.

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Sign-list

**EGYPTIAN GRAMMAR**

F 22 □ hind-quarters of lion or leopard

Ideo. in □ phw 'hind-quarters', 'end'; hence phon. or phon. det. ph, exx. □ ph 'reach'; □ phy 'strength'. Det. in □ kfs 'bottom' (of vase, etc.); hence phon. or phon. det. kfs in □ var. □ 'trust'. Also det. in □ 'hind-quarters'.

1 Berl. AL I. p. 257, 8. 2 EB. 54, 22. 3 F. 433. 4 Cairo 20266, b 8; 20399.

23 □ foreleg of ox (thus always in hieratic)

Ideo. or det. in □ bp 'foreleg', 'arm'. Det. in □ Mshtw 'the Great Bear', lit. 'the Foreleg'.


24 □ the same reversed

Use as last.

1 Common in hieroglyphic at all periods; exx. O.K. capart, Ruc 98; M.K., Meir ii. 2; ill. 21; Dyn. XVIII, Five Th. 7.

25 □ leg and hoof of ox

Ideo in □ whm 'hoof' of ox. By transference to donkey, semi-ideo. in □ var. □ bp 'leg and hoof of ox'. Hence phon. whm in □ 'repeat' and derivatives.

O. K. var. □, and derivatives.

1 Keimer, Ann. 44, 311. 2 Of ox, Onom. Rm. 281 in AEO i. 16 (read whm for whm). 3 Dend. 11, top right. 4 Rec. 38, 61. 5 Jéquier, Les Pyramides des reines Nect et Apous, Pl. 13, 382—Pyr. 1622, b; pointed out as correction of accepted reading whm (see Rec. 14, 189) in Wh, Belegstellen to 1340, 11.

26 □ skin of a goat

Ideo. in □ bnt 'skin'. Hence phon. bnt(w), exx. □ know 'interior'; □ bnt 'approach'.

1 Montet p. 316. 2 Petrie, Deasheh 21. 3 EB. 40, 2. 4 Reading, Pyr. 334, variants of mght 'ferry-boat'.

27 □ cow's skin

Det. skin, exx. □ dhr 'hide', 'leather'; □ msk 'skin', 'rug'; mammals generally, exx. □ 'wolf'; □ bnt 'mouse'.

1 See the markings above, Pl. 1, top. 1 Westc. 12, 5. 2 Munich 3, 21. 3 Petrie, R 15. 4 EB. 98, 2.

28 □ alternative form of last

This form is regular as ideo. dappled in □ var. □ sib 'variegated of feathers', epithet of the solar Horus, cf. Pyr. □ sib 'variegated'. Sometimes replaces □ ib (U 23), ex. □ 3 ibw 'Abydus'.

1 Exx. with winged disk, D. et B. 96; flying falcon, ib. 93. 2 Petrie, R 15. 3 Pyr. 1211; cf. the common O.K. man's name Sibw, exx. Dyn. 7, De Morgan, Recherches, ii. p. 235, fig. 786; Dyn. V, Urk. i. 82, 8. 4 LAC. Sarc. i. 184 (collated); NAR. Abyd. ii. 22.

29 □ cow's skin pierced by an arrow

Ideo. or det. in □ var. □ stt (slt) 'pierce' and derivatives. Also phon. st, ex. □ 3 stt 'the goddess' Satis', in spite of the fact that Pyr. write this name □ 3 stt with t instead of t.

1 Pyr. 1197. 2 Brit. Mus. 852. 3 Pyr. 1116; see AZ. 45, 24.
PARTS OF MAMMALS

Sign-list

F 30 water-skin

Cf. $\frac{\text{F}30}{\text{F}30}$ $\text{sdw} \ '\text{water-skin}^1$, \ 'cushion'.\footnote{Hence phon. $\text{sd}$, exx. $\frac{\text{F}30}{\text{F}30}$ var. Pyr. $\frac{\text{F}30}{\text{F}30}$ $\text{sd} \ '\text{draw forth}^1$; $\frac{\text{F}30}{\text{F}30}$ var. $\frac{\text{F}30}{\text{F}30}$ $\text{wwd} \ '\text{address}', \ '\text{question}'$.}  

\footnote{1 Rec. 11, 1193; cf. PETRIE, Deshasheh 19, O.K. ex. with det. waterskin.  
2 Rec. 1, 2; Pyr. 1032.  
3 Brit. Mus. 574, 3.}

31 three foxes' skins tied together\footnote{Cf. $\frac{\text{F}31}{\text{F}31}$ $\text{ms} \ '\text{apron of foxes' skins}'$. Hence phon. $\text{ms}$ (ms), exx. $\frac{\text{F}31}{\text{F}31}$ var. Pyr. $\frac{\text{F}31}{\text{F}31}$ $\text{ms} \ '\text{give birth}';$ $\frac{\text{F}31}{\text{F}31}$ var. $\frac{\text{F}31}{\text{F}31}$ $\text{msdm} \ '\text{black eye-paint}'$.}

\footnote{1 Bibliography, Jd. 93.  
2 LAC. Sarc. ii. 163.  
3 Pyr. 1466.  
4 Eb. 53, 3.}

32 animal's belly showing teats and tail\footnote{Ideo. in $\frac{\text{F}32}{\text{F}32}$ $\text{ht} \ '\text{belly}', \ '\text{body}'$. Hence phon. $\text{h}$.\footnote{1 Medum, Pl. 12, with p. 30.  
2 Sekhe, Alphabet 155.}}

\footnote{For unknown reason, phon. $\text{nsfr}$ in $\frac{\text{F}35}{\text{F}35}$ $\text{nsfr}$, rare var. $\frac{\text{F}35}{\text{F}35}$ $\ '\text{good}' \ and \ related \ words.$}

33 tail

Det. in $\frac{\text{F}33}{\text{F}33}$ $\text{sd} \ (\text{sd})^2 \ '\text{tail}'$. Hence phon. or phon. det. $\text{sd}$, ex. $\frac{\text{F}33}{\text{F}33}$ var. $\frac{\text{F}33}{\text{F}33}$ $\text{sd} \ '\text{a title}$.\footnote{Thebes, tomb 93.  
2 Pyr. 1392.  
3 Thebes, tomb 93.}

34 heart

Ideo. in $\frac{\text{F}34}{\text{F}34}$ var. Pyr. $\frac{\text{F}34}{\text{F}34}$ $\text{ib} \ '\text{heart}'$. Det. in $\frac{\text{F}34}{\text{F}34}$ $\text{hlt} \ '\text{heart}'$.\footnote{1 Pyr. 311.}

35 heart and windpipe\footnote{For unknown reason, phon. $\text{nsfr}$ in $\frac{\text{F}35}{\text{F}35}$ $\text{nsfr}$, rare var. $\frac{\text{F}35}{\text{F}35}$ $\ '\text{good}' \ and \ related \ words.$}

\footnote{1 Hier. p. 65. Cf. Ανθρώπου καρδία φαράγγιος ψυχήν, ουαθοι θανάτου είδους σπανίως, HOKAFOLLO, Hieroglyphica, 3, 4.  
2 Cairo 2001; cf. also Copt. $\text{nsfr} \ '\text{good}'$.}

36 lung and windpipe\footnote{Cf. $\frac{\text{F}36}{\text{F}36}$ $\text{smi} \ '\text{lung}'$. Hence phon. or phon. det. $\text{smi} (\text{smi})$ in $\frac{\text{F}36}{\text{F}36}$ var. $\frac{\text{F}36}{\text{F}36}$ $\text{smi} (\text{smi}) \ '\text{unite}' \ and \ derivatives.$}

\footnote{1 AZ. 42, 80.  
2 Leyd. V 4, 5.  
3 Pyr. 2015.}

37 backbone and ribs

Ideo. or det. in $\frac{\text{F}37}{\text{F}37}$ $\text{psd} \ '\text{back}'$. By confusion with $\frac{\text{F}37}{\text{F}37}$ M 21, phon. det. $\text{sm}$ in $\frac{\text{F}37}{\text{F}37}$ $\text{psd} \ '\text{back}$.\footnote{1 BH. i. 25, 34.  
2 Sin. B 141.  
3 Urk. iv. 947, 15.  
4 Brit. Mus. 581; Leyd. V 4, 9; rather different, Menthaww. 11.}

38 alternative to last (Dyn. XVIII)\footnote{Also with four ribs, ex. Cairo 34010, 11 (LACAU, Pl. 7) = Urk. iv. 614, 7.}

39 backbone with spinal cord\footnote{So DAWSON, JEA. 22, 107; SCHÄFER had suggested 'marrow', see MÖLL. Pal. i. p. 16, n. 1.  
2 AZ. 47, 116.  
3 Dyn. XVIII, Urk. iv. 373, 9; O.K., Pyr. 517.}

\footnote{Cf. $\frac{\text{F}39}{\text{F}39}$ $\text{imih} \ '\text{spinal cord}'$, whence also $\frac{\text{F}39}{\text{F}39}$ var. $\frac{\text{F}39}{\text{F}39}$ $\text{imih} \ '\text{venerated state}'$. Rarely det. in $\frac{\text{F}39}{\text{F}39}$ $\text{psd} \ '\text{back}'$.}

40 portion of backbone with spinal cord issuing at both ends

Ideo. (? in $\frac{\text{F}40}{\text{F}40}$ $\text{rv} \ '\text{stretch out}', \ '\text{be long}'. Possibly hence phon. $\text{rv}^1$, exx. $\frac{\text{F}40}{\text{F}40}$ $\text{rv} \ '\text{offerings}';$ $\frac{\text{F}40}{\text{F}40}$ $\text{frv} \ '\text{magnificence}'$.\footnote{Reading, see PSBA. 18, 1871; cf. also $\text{frv} \ '\text{announce}', Pyr. 1141.}
Sign-list

**F 41** ➔ vertebral conventionally depicted

Rarely det. in ▷ ▼ psd 'back'. As det. of ▷ ▼ ▷ ▼ ▼ 'lust for blood' from an old sign ▷ ▼ depicting stalks of flax tied together and the bolls cut off.4

1 D. el B. 116. 2 Urk. iv. 18, 5; also 3rd 'cut off', Urk. iv. 894, 11. 3 Pyr. 763, 1212. 4 See the scene Pahek 3.

**42** ➔ rib

Ideo. or det. in ▶ ▼ ▲ 2 spr (spr) 'rib'.3 Hence phon. spr (spr) in ▶ ▼ ▲ spr 'approach' and derivatives. Similar signs with which ▶ is liable to be confused are ▶ D 24, ▶ N 11, and ▶ N 12.

1 P. Boul. xi. vs. 8. 2 Sint 1, 30. 3 Pyr. 81.

**43** ➔ 1 ribs of beef

Det. in ▷ ▼ ▲ 2 sph 'ribs of beef'.

1 Mair iii. 25; see the picture ib. i. 10. 2 Mair iii. 21.

**44** ➔ leg-bone with adjoining meat (two different, seldom distinguishable, signs)

(1) Det. in ▶ ▼ ▲ iwr 1 'thigh (of beef)', 'femur';2 hence phon. det. or phon. iwr, exx. ▶ ▼ ▲ iwr 'inherit'; ▶ ▼ ▲ iwr 'heritage'. (2) Det. in ▶ ▼ ▲ 4 swt (swt) 'leg of beef', 'tibia';2 hence phon. tsw (tsw) in ▶ ▼ ▲ var. ▶ ▼ ▲ var. 4 var. O.K. ▶ ▼ ▲ tsw, 'exchange'.

1 Sint 1, 276; cf. Pyr. 1546. 2 See Lortet-Gaillard, La faune monophile, p. ix. 3 BH. i. 32. 4 D. el B. 107, 110; cf. Pyr. 64. 5 References, p. 132, top. 6 Urk. i. 2, 8.

**45** ☞ bicornuate uterus of heifer1

Ideo. or det. in ▶ ▼ ▲ 2 var. ▶ ▼ ▲ 8 Idt (?) 4 'vulva', 'cow'.

1 PSBA. 21, 377; verified together with Griffith in an Oxford laboratory. 2 P. Kahun. 5, 2. 3 Eb. 96, 5. 4 For this reading, not hmt, see on ▶ N 41.

**46** ▶ intestine

Ideo. in ▶ ▼ ▲ 2 kib 'intestine'; hence semi-ideo. in ▶ ▼ ▲ ▶ ▼ ▲ m-kib 'in the midst of' (§ 178); ▶ ▼ ▲ k(i)b 'double'. Ideo. and later phon. also in ▶ ▼ ▲ var. ▶ ▼ ▲ ▼ urb 'turn', 'go round' and derivatives; ▶ ▼ ▲ ▼ urb 'double', 'turn' and derivatives. Det. (from Dyn. XII) in ▶ ▼ ▲ ▼ urb, var. ▶ ▼ ▲ ▼ urb, 'turn' and derivatives.

1 That this, rather than any of the forms F 47–49, is the correct form is shown by its frequency in good hieroglyphic texts and by the hieratic evidence, see Möll. Pal. i. no. 183. Hieroglyphic exx.: m-kib, Paheki 9, 11; urb, O.K., Gemm. i. 11; M.K., Cat. d. Mon. i. 155; Dyn. XVIII, D. el B. 62, 154; Paheki 9, 7; dom 'deben-weight', O.K., Berl. AI. i. 72 (no. 8032); Sagg. Mast. i. 2; Dyn. XVIII, Puy. 36; Northampt. i. 21; urb, cloth (1), D. el B. 109; urb 'shore', Paheki 9, 24. 2 Eb. 42, 12. 3 Sinai 139, 10.

**47** ▶ 1 alternatives to last (N.B. No confusion with ▶ ▼ M 11 before the Amarna period)

Use as last.

1 Varies with F 46 for urb in Pyr.; Urk. iv. 170, 7; D. el B. 10, 45; dom, D. el B. 81. 2 Ex. urb, D. el B. 11. 3 Regularly for dom 'deben-weight' in the Annals of Tuthmosis III, exx. Urk. iv. 699, 718, 733; contrast urb, Urk. iv. 655, 9, 14. Exceptionally also urb, Rekh. 3, 31. 4 In urb, Amarn. iii. 20. Probably never in kib, urb, or dom.

**48** ▶ 3

46 ▶ 2

47 ▶ 1

49 ▶
BIRDS

Sign-list

50 \[\begin{array}{l}
\text{combination of } = F 46
\end{array}\]
In 1 sphr, var. O.K. 2 sphr, 'copy', 'write out'.
1 Rhind, title. 2 W. KILL, Der., Pl. 4, 1.
and 8 29

51 \[\begin{array}{l}
\text{piece of flesh (also Det.)}
\end{array}\]
Det. limb, flesh, exx. 3 rt 'limb'; 4 hst 'flesh'; parts of the body, exx. 5 nbt 'neck', 'shoulder'; 6 mst 'liver'; meat, ex. 7 twf 'meat'. As abbrev. 8 is found for 9 htw 'members', 'body'; and 10 for 11 kns 'vagina'. Possibly a different sign is 12 as phon. 13 or 14 in 15 16 1st 'Isis' and 17 18 Wsr 'Osiris', writings found on the M.K. coffins for some superstitious reasons; the former has as rare variant 19. In Dyn. XIX or before 20 changes into the egg 21 H 8 and subsequently 22 becomes a generic det. for goddesses.

52 23 excrement (Pyr.)
Det. in Pyr. 24 25 'excrement'.
1 Pyr. 127. Later replaced, first by 26 N 32 and then by 27 Aa 2.

Sect. G. Birds

GI \[\begin{array}{l}
\text{Egyptian vulture (Neophron percnopterus)}
\end{array}\]
Ideo. in Pyr. 28 'vulture'; hence phon. 1. Often indistinguishable from 29 (tyw) G 4.
1 Hier. p. 19. 2 Pyr. 1503; sim. id. 1729. In the more general sense 'bird', Louvre C 14, 10.

2 \[\begin{array}{l}
\text{two vultures}
\end{array}\]
Phon. ii, exx. 30 mnu 'see'.

3 \[\begin{array}{l}
\text{combination of}
\end{array}\]
Phon. mi, ex. 31 sAwu 'renew'.

4 \[\begin{array}{l}
\text{the long-legged buzzard}
\end{array}\]
Phon. tyw, exx. 32 htwyw-mu 'necropolis workmen'; 33 t-tyw 'welcome ye!' (§ 313). Reading, see § 79. Often indistinguishable from 34 (i) G 1.2
1 A brown bird, with head rounded and breast more prominent than in G 1, see Hier. 1, no. 1; cf. SHELLEY, Birds of Egypt, Pl. IX. 3 Ex. Cairo 200-46, qu. § 488.

5 \[\begin{array}{l}
\text{falcon (exact species not determined)}
\end{array}\]
Ideo. in var. Pyr. 35 36 37 Hrw 'the falcon-god' Horus'.
1 So KElKer; taken to be Falco perigrinus by Loret, Bull. 3, 1; BÉNÉDITE, Faucon ou épervier, in Monuments Pot, 1909. 2 Pyr. 1690.
7 falcon of Horus on the standard \( \equiv R 12 \)

Det. in the O.K. writing \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} Hr(w) \) ‘Horus’. Hence in O.K. and later often archaistically det. of gods, ex. \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} Imn \) ‘Amun’, or of the king, ex. \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} nsw \) ‘king’. So too regularly in hieratic, while hieroglyphic prefers \( \begin{array}{c} G \ 12 \text{or} \ 13 \end{array} \) A 40. Also also in pronouns of 1st pers. sing. when the king is speaking, exx. \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) wi ‘I’, ‘me’.

1 Urk. i. 132, 3. 2 See p. 59, n. 3. 3 Urk. iv. 158, 16.

7* falcon in boat 1

Ideo. for the god of the XIIth nome of Upper Egypt, whose name \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) has been inferred from somewhat complicated data to read ‘nty ‘Anty’, meaning perhaps literally ‘he with the claw(s)’. This god occurs also in other parts of Upper Egypt, particularly in the XVIIIth nome, where his name was possibly read differently. Closely connected was also a biune god ‘ntywy ‘Antywy’ worshipped in the Xth nome and elsewhere, whom the Greeks equated with their mythical giant Antaeus.2

1 For the sources of these forms see JEA. 17, 246. 2 Full discussions in AEO.

For \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) as old symbol of the West, see R 13. For \( \begin{array}{c} G \ 12 \end{array} \) see O 10.

8 falcon of Horus on the sign for gold \( \equiv S 12 \)

In title of the king \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} Hr \) (or \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} bik \) ?) \( n \ nbw \) ‘Horus (or falcon ?) of gold’.1

1 See p. 73 above.

9 falcon of Horus bearing the sun \( \equiv N 5 \)

In \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} Rr-Hr \) ‘(the composite god) Rē-Harakhti’.

1 In cartouche of the Aten, SETHE, Göttinger Nachrichten, 1921, 109, p. 1, cf. Urk. iv. 144-5. The sun behind the falcon of Horus in royal titulatures was perhaps not read, cf. Urk. iv. 211, 15 with ib. 4.

10 falcon on a special sacred bark

Det. in \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) ‘(the god) Sokar’.2 Also det. in \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) ‘the know-bark (of Sokar)’.

1 Leyd. Dem. ii. 17 (Zkr). 2 Dend. 8; BRUGSCH, p. 38, 13. 3 The often used Sokaris appears to be a spurious classical form; it is doubtful whether Sokaris as personal name is derived from that of the god, see AEO ii. 124. 4 NAV. ch. 1, 21. Sim. Pyt 138.

11 archaic image of a falcon

Det. in \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) ‘(also \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) ‘breast’.

1 Urk. iv. 612, 4.

12 archaic image of falcon with flagellum \( \equiv S 45 \)

Like \( \begin{array}{c} G \ 11 \ \text{and} \ 2 \end{array} \), det. in \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) \( \begin{array}{c} G \ 1 \ \text{and} \ 2 \end{array} \) ‘divine image’.

1 BRUGSCH, Thea. 1078.
G 13 archaic image of falcon with the double plumes 1 L. 9

Ideo. in 2 G 1 var. Pyr. 3 Hr Nwh(y) ' (the god) Horus of Nekhen', i.e. of Hieraconpolis. Det. in 3 Spdw (Spdw) 5 ' (the god) Sopd'.

1 Urk. iv. 130, 12; 134, 4. 2 Pyr. 295. 3 Sinai 115. 4 Reading, see Pyr. 1534; LAC. TR. 20, 14–15.

14 vulture (Gyps fulvus; cf. 2 H 4)

Det. in Pyr. 13 nrt 'vulture'; hence phon. det. nr, ex. 13 Mwt 'terror'. For obscure reason 14 in 13 Mwt 'mother', Copt. maau; hence phon. mth, exx. 13 Chmt 'river-bank', 13 Nbjt 'road'.

1 Pyr. 1118. 14 DAV. Plah. i. 10. 2 Peas. R 57. 3 Sinai 1, 230.

15 vulture with flagellum ÊS45 (Dyn. XVIII)

Ideo. in 13 Mwt ' (the goddess) Mut'.

1 Urk. iv. 413, 16.

16 the vulture-goddess Nekhbet and the cobra-goddess Edjo on baskets 2 V 30

In 2 Nbjt 'Two-Ladies', title of the king.1

1 See p. 73 for the reading and interpretation.

17 owl 1

Cf. Coptic 2 Mpyalax 'owl'. 2 Phon. m.

1 According to KRIEM the hieroglyphs show several members of the family of Strigidae. NEWBERK states that the sign as here printed depicts the Barn owl (Tyto alba alba). 2 SETHE, Alphabet 153.

18 two owls as monogram

Phon. m, ex. 13 Tmm 'not having been'. In Dyn. XVIII 13 seems to be used for 13 Im 'therein' (§ 205).

1 D. el B. 76.

19 combination of Ê G 17 and Ê D 37 (Dyn. XVIII)

Phon. m (originally ml), ex. 13 Mpyalax 'not having been'. In Dyn. XVIII 13 seems to be used for 13 Im 'therein' (§ 205).

1 D. el B. 76.

20 combination of Ê G 17 and Ê D 36 (Dyn. XVIII)

Use as last.

21 Sennár guinea-fowl (Numida m. melagris) 1a

Ideo. in 13 nkh 'the nh-bird'. Phon. nh, exx. 13 nkh 'pray'; 13 nhh 'eternity'. Some sculptors assimilate this sign to Ê G 1 or Ê G 43.3

1a Earlier also Ann. 35, 295. 389. 4 Ina JEA. 16, 79; earlier also Ann. 38, 255. 689. 4 Budov, p. 397, 12. 3 For the latter see JEA. 26, 80, n. 1 and above p. 361, n. 3.

22 hoopoe (Upupa epops)

Phon. db in Ê G 1 var. Pyr. 17 db, var. N.K. 11 db, 'brick'.

1 L. D. iii. 56, 4. 2 Pyr. 245.
G 23 ⪲ lapwing (Vanellus cri-status)

Phon. or phon. det. ṛḥ(y)ṯ in ṛḥt ‘common folk’.

1 Dav. Phil. i. 18, no. 410, with p. 20. See too the picture Th. T. S. I. frontispiece.

24 Ⱉ lapwing with wings twisted round one another 1

Use as last.

1 Ann. 26, 186; AEO. i. 101*.

25 Ⱟ crested ibis (Ibis comata)

Ideo. or semi-ideo. in 𓊂 var. 𓊂 ḫ ‘spirit’, ‘spirit-like nature’. Hence semi-phon. ḫ in 𓊒 ḫ ‘be glorious’, ‘beneficial’ and derivatives.

1 Hier. p. 21; Bull. 17, 183; Ann. 30, 24; 38, 263. 2 Pyr. 474.

26 Ⱖ sacred ibis (Ibis religiosa) on the standard 𓊰 R 12

Det. in 𓊀 ḫ ‘ibis’. Det. in 𓊎 var. 𓊒 𓊀 ḫ ‘(the ibis-god) Thoth’.

1 BRUGSCH, Thes. 1075. 2 AZ. 51, 58.

26* Ⱘ sacred ibis

Use as last, but very rarely without the standard.

27 Ⱁ flamingo (Phoenicopterus roseus) 1

Det. in 𓊀 𓊀 dḥr ‘flamingo’. Hence semi-phon. dḥr in 𓊀 var. 𓊀 𓊀 dḥr ‘red’ and derivatives.

1 Coloured red, Medum, frontispiece, no. 6. 2 B. of D. ed. Leps., ch. 31, 9.

28 Ⱜ black ibis (Plegadis falcinellus) 0

Cf. O.K. 𓊂 gmt ‘the gmt-bird’. Hence phon. gm, 2 exx. 𓊠 𓊂 gmt ‘find’; 𓊠 𓊀 gmt ‘look at’.

1 Gunn, Toti, i. 109, n. 4; Ann. 30, 20. 2 Legend to a picture of the bird flying, AZ. 38, Pl. 5.

29 ⰱ jabiru (Ephippiorhynchus senegalensis) 1

Ideo. in 𓊀 ḫ ‘soul (in bird form)’. Hence phon. ḫ, exx. 𓊂 ḫ ‘servant’; 𓊂 ḫ ‘destroy’. In group-writing (§ 60) 𓊀 or 𓊀 or 𓊀 is used for ḫ 2.

1 Ann. 30, 1. 2 BURCHARDT § 41.

30 ⰳ three jabirus as monogram

In 𓊰 nbw ‘spirits’, ‘might’.

31 Ⱝ heron (Ardea cinerea or Ardea purpurea) 1

Det. in 𓊀 nbw (ḥwnw) 2 ‘phoenix’. A very similar bird is det. in 𓊂 ḫnty ‘heron’.

1 AZ. 16, 104. 2 Az. 45, 84. 3 Urk. iv. 113, 14. Cf. Az. 61, 106.

32 Ⱛ heron on a perch

Ideo. or det. in 𓊀 nbw var. 𓊀 ḫḥ ‘be inundated’.

1 Urk. iv. 1165, 14.

33 Ⱘ buff-backed egret? (Ardea ibis?)

Det. in Pyr. 𓊀 nbw 𓊂 ṣḏ ‘the ṣḏ-bird’. Hence phon. det. in 𓊀 nbw ṣḏ ‘tremble’; 𓊀 nbw ṣḏ ‘tremble’.

1 Cairo 34010, 12 (LACAU, Pl. 7) = Urk. iv. 616, 8. 2 Pyr. 2153.

34 Ⱟ ostrich (Struthio camelus)

Det. in 𓊀 nbw 𓊂 nbw var. 𓊀 nbw var. Pyr. 𓊀 nbw ‘ostrich’.

1 Cairo 34001, 18 (LACAU, Pl. 1) = Urk. iv. 19, 10. 2 Ebt. 59, 19. 3 Pyr. 469.
35  cormorant (Phalacrocorax)


1 See the picture BIF. iv. 11. ** AZ. 57, 68.

36 swallow or martin1 (one of the Hirundidae. Note the swallow tail)

Phon. wr², exx. [wr] ‘great’; [wr] ‘anoint’. A similar sign is det. in mnt ‘swallow’. ²

1 So CARTER, confirmed by KERKER, who insists that it is impossible to define the species more closely. Coloured facsimiles, differing much in detail, Medium, frontispiece no. 4; Hier. Pl. i, no. 3; contrasted with the ‘bad’ bird, below G 37, see Bull. Metr. Mus. New York, Egyptian Expedition, 1916-7, 18, fig. 17.

37 sparrow1 (Passer domesticus aegyptiacus. Note the rounded tail)


1 So CARTER, confirmed by KERKER. Represented with approximative accuracy as a small brown bird, spotted with dark brown on the sides of the throat and crop, see Bull. Metr. Mus. New York, Egyptian Expedition, 1916-7, 18, fig. 18; id. 1922-3, 35, fig. 29. ² Th. T. S. i. 11, row 1. ³ Pyr. 911. ⁴ Per. R 45.

38 white-fronted goose (Anser albiijrons) ¹

Det. in O.K. [z] ‘the goose’; hence semi-phon. [z] in [z] Gb, var. [z] Gbb, ‘the earth-god’ Geb’, Gk. Κηβ. ² Det. in [z] r, [z] τρ, names of kinds of geese ³; also in [z] ‘bird’, ‘goose’. This type may be employed in place of the more exact Σ 39 in words containing [z] (zt), except when the originals clearly mark the pintail. It may be employed for the indeterminate birds serving as phon. det. in [z] ‘talk’; [z] ‘be idle’; [z] ‘delay’ (§ 352); and [z] ‘perish’. Lastly, it may be used for the generalized det. of birds and insects found in hieratic, exx. [z] ‘hawk (?)’; [z] ‘ostrich’; [z] ‘locusts’.

¹ Hier. p. 22; Bull. Metr. Mus. New York, Egyptian Expedition 1916-7, 19. ² O.K., L. 2. ii. 61, 8; N.K., P. Harris 300, recto, 4, 7. ³ Reading with BIF. iv. 11. ⁴ DAV. Ptah. i. p. 21; cf. Gemm. i. 11, 12. ⁵ A goose according to Hier. p. 22. ⁶ Möll. Pal. i. no. 217. ⁷ Feet. 5 i, 175. ⁸ Litt. 86, 11. ⁹ Hearst 14, 7.

39 pintail duck (Dafila acuta) ¹

Det. in [z] st (zt, perhaps for [z]) ‘pintail duck’. Hence phon. [z] (zt), exx. [z] ‘son’; [z] sww ‘beam’, ‘plank’; [z] ‘the divine hst-cow’. This type may, if preferred, be employed in place of G 38 in the indefinite uses where the actual nature of the bird in question is unknown.

Sign-list

EGYPTIAN GRAMMAR

G 40 pintail duck flying

Ideo. in Pyr. $\text{ Чт}^1$ later var. $\text{ Чт}^{\circ} \text{ чт}^2 \text{ ps} \text{ 'fly'}$. Hence phon. \text{ ps}, exx. $\text{ Чт}^3 \text{ пт} \text{ 'the'} (§ 110); $\text{ Чт}^4 \text{ шт} \text{ 'centipede'. In group-writing (§ 60) \text{ Чт} (hieratic $\text{ Чт}^5$) is used for \text{ пт}.}$

In Dyn. XII \text{ Чт} is occasionally used for $\text{ Чт}^6 \text{ G 41}.^4$

In hieratic \text{ Чт} is always replaced by $\text{ Чт}^7 \text{ G 41},$ as also occasionally in hieroglyphic.\footnote{See G 41, n. 10.}

41 $\text{ Чт}^6$ pintail duck alighting

Det. in $\text{ Чт}^8 \text{ бн} \text{ 'alight', 'halt'}; \text{ hence phon. det. бн, ex. \text{ Чт}^9 \text{ бн} \text{ 'speech', 'sentence'. For unknown reasons, phon. or phon. det. кнп in $\text{ Чт}^{10} \text{ кнп} \text{ 'gum'; phon. det. шв in $\text{ Чт}^{11} \text{ шв} \text{ 'collect'. The combination $\text{ Чт}^{12} \text{ тн} \text{ is used to show that тн is the throw-stick T 14, not the identically shaped warrior's club, serving as det. in $\text{ Чт}^{13} \text{ тн} \text{ var. тн \text{ 'throw', whence $\text{ Чт}^{14} \text{ тн} \text{ 'create'; also in $\text{ Чт}^{15} \text{ мtn, O.K. тн, 'nomad hunter', whence phon. det. тн, тн, exx. тн, тн \text{ 'road'; тн, тн, var. тн, тн, 'distinguish'. Before Dyn. XVIII тн is sometimes used for тн G 40 in hieroglyphic,\text{ as always in hieratic, where it often serves, like тн G 38, as an indefinite det. for birds.}$}

Contrasted with \text{ пт 'fly', Pyr. 366.}^4$ BUDGE, p. 493, 12. $^8$ BURCHARDT § 46. $^9$ AZ. 39, 117, 8 (3n); BH. i. 25, 10 (1m). $^5$ See G 41, n. 10.

42 $\text{ Чт}^8$ fatted duck or wid- $\text{ geon?}^1$

ideo. in $\text{ Чт}^9$ var. $\text{ Чт}^{10} \text{ Чт}^6 \text{ wтf 'fatten'}; \text{ also in } \text{ Чт}^{11} \text{ Чт}^6 \text{ дф (v) 'provisions'}.\footnote{Hier. p. 23. Cf. too \text{ втf 'widgeon (l)'}; WRESZINSKI, Atlas i. 27.}$

43 $\text{ Чт}^9$ quail chick\footnote{Hier. p. 21; Ann. 30, 6.}

For unknown reason, phon. \text{ втf.}$

For $\text{ Чт}$, the hieroglyphic adaptation of the hieratic abbreviated form of $\text{ Чт} \text{ G 43},$ see Z 7.

44 $\text{ Чт}^8$ two quail chicks $\text{ Чт}^9 \text{ G 43}$

Phon. \text{ втf, ex. Чт чт fпchuw 'end'. as monogram}$

45 $\text{ Чт} \text{ G 43}$

Phon. \text{ втf, ex. Чт Чт втf 'soldier'. and $\text{ Чт}^9 \text{ D 36}$}

46 $\text{ Чт}^9$ combination of $\text{ Чт}^8 \text{ G 43}$

Phon. \text{ втf, ex. Чт Чт втf 'anew'. and $\text{ Чт} \text{ U 1}$

http://www.facebook.com/groups/per.medjat
BIRDS

Sign-list

G 47  
duckling

Ideo. in $^{1} \mathcal{t} \text{ 'nestling'}. Hence phon. $^{2} \mathcal{t} \text{, exx. } \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \text{ 'male'; } \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \text{ 'baldachin'}. In group-writing ($§ 60$) $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ is used for $\mathcal{t}$.\textsuperscript{3}

$\mathcal{t}$\textsuperscript{4} three ducklings G 47 Det. in $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ the 'nest'. Sometimes $\mathcal{t}$\textsuperscript{3} takes the place of $\mathcal{t}$.\textsuperscript{4}

48  

ducks' heads protruding from a pool\textsuperscript{1}

Ideo. or det. in $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ var. $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ 'bird-pool', 'nest'.

50  
two plovers (?) as monogram

In $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ 'fuller', 'washerman'.

51  

egret (?) pecking at fish

Det. in $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ him 'catch fish'.

52  

goose (?) picking up grain

Det. in $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ 'feed' (trans. vb.).

53  

human-headed bird

preceded by $\mathcal{t} R 7$ (Dyn. XVIII)

54  

trussed goose or duck

Det. in $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ 'wring neck of (birds)', 'offer'. For unknown reason, phon. or phon. det. in $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ later var. $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ 'fear' and derivatives.

Sect. H. Parts of Birds

H 1  
head of pintail duck

G 39

In formula of offering as abbrev. of $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ 'fowl' (p. 172). Det. in $\mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t} \mathcal{t}$ 'wring neck of (birds)', 'offer'. This type may be used for $\mathcal{t} H 2$ in transcribing hieratic mR when the crest is absent.\textsuperscript{2}

1 JK. 145; see Rec. 38, 200. 2 Exx. mR 'temple', Eb. 58, 22; mF 'real', Sh. S. 66; Peas. B 1, 76.
Sign-list

**EGYPTIAN GRAMMAR**

H 2  head of a crested bird\(^1\)  Phon. det. \(\text{mr} \) \(\text{mr} \) 'temple' (of head), cf.  Also phon. or phon. det. \(\text{wsm} \), exx.  Also phon. or phon. det. \(\text{wsm} \) 'ear (of corn)';  'vessel (for beer)'. From Dyn. XII in place of \(\text{H}3\) as phon.  \(\text{ph} \) ('fine linen').

3  head of spoonbill (\(\text{Platelia leucorodia}\); Pyr.)  Phon. det. \(\text{ph} \) \(\text{ph} \) 'phik-cake'.

4  head of vulture \(\text{G}14\) (\(\text{Gyps fulvus}\))  Phon. det. \(\text{ur} \), exx. \(\text{ur} \) 'terror'. From Dyn. XVIII sportive writing in late var. \(\text{rmt} \) 'people'.

5  wing  Det. wing, ex. \(\text{dnh} \) \(\text{dnh} \) 'wing'; fly, exx. \(\text{ph} \) 'fly'.

6  feather  Ideo. in \(\text{sw} \) var. Pyr. \(\text{sw} \) 'the air-god Shu'. Hence phon. \(\text{sw} \), exx. \(\text{sw} \) 'the air-god Shu'. In the adjective \(\text{sw} \) 'true' and related words \(\text{sw} \) is not written, nor has it been found in M.E. hieratic in any words from this stem.

6*  feather as found in hieratic\(^1\)  With one or two strokes at side in M. E. hieratic for words from the stem \(\text{sw} \).

7  claw  Phon. \(\text{sw} \) in \(\text{sw} \) 'the land' Shat'.

8  egg  Det. in \(\text{i} \) \(\text{i} \) 'egg'. The hieratic contraction\(^3\) of \(\text{i} \) G 39 found in the inverted M.K. method of expressing filiation (p. 66, top) appears in Dyn. XIX hieroglyphic as the egg \(\text{\textsl{\textcircled{0}}} \); that sign may be conventionally used in transcribing the instances in M.K. hieratic. In \(\text{\textsl{\textcircled{0}}} \) \(\text{\textsl{\textcircled{0}}} \) 'patricians', 'mankind' \(\text{\textsl{\textcircled{0}}} \) is perhaps derived from an earlier sign for a clod of earth.\(^6\)

\(^1\) Heron (!); but a duck \(\text{mr} \) occurs Mar. Mast. p. 112.

\(^2\) Berti. i. 14, 7.

\(^3\) See p. 1, n. 2.

\(^4\) Urk. i.v. 535, 10.

\(^5\) Urk. i.v. 898, 7. 16.

\(^6\) Dyn. XII, Sinai 53, 14; Dyn. XVIII, Rec. 29, 165 (collated).

\(^7\) Heron (1); but a duck \(\text{mr} \) occurs Mar. Mast. p. 112.

\(^8\) Mast. p. Ill. 2.

\(^9\) Urk. iv. 535, 10. 16.

\(^10\) Urk. iv. 618, 1. 10. Sim. ib. 138, 15.

\(^11\) Reading, A.Z. 20, 188.

\(^12\) LAC. TR. 5, 3.

\(^13\) Sim. Pyr. 387.

\(^14\) Ek. 88, 13.

\(^15\) Sim. R 21.

\(^16\) Budge, p. 495, 12.

\(^17\) Pyr. 1566. Reading, see also Rec. 38, 62.

\(^18\) Rekh. 10, 21.

\(^19\) Urk. iv. 411, 4, in \(\text{am-mbr mrt} \).

\(^20\) MÖLL. Pal. i. no. 237.

\(^21\) L. E. hieratic uses H 6 for \(\text{mbr} \), ib. ii. no. 236.

\(^22\) Artificial sign to be used in transcribing from hieratic, see MÖLL. Pal. i. no. 237.

\(^23\) L. E. hieratic uses H 6 for \(\text{mbr} \), ib. ii. no. 236.

\(^24\) Reading, A.Z. 13, 12; Sphinx 1, 256. The sign occurs also as det. of \(\text{ht} \) 'claw' (Pyr. 1779) and as a division of the cubit (PSBA. 14, 404), in both cases outside our period.

\(^25\) J. LAC. 5. 1.

\(^26\) Reading, see also Rec. 38, 62.

\(^27\) Ek. 88, 13.

\(^28\) Sim. R 21.

\(^29\) Budge, p. 495, 12.

\(^30\) Pyr. 1566.

\(^31\) Rekh. 10, 21.

\(^32\) Urk. iv. 411, 4, in \(\text{am-mbr mrt} \).

\(^33\) MÖLL. Pal. i. no. 237.

\(^34\) L. E. hieratic uses H 6 for \(\text{mbr} \), ib. ii. no. 236.

\(^35\) Artificial sign to be used in transcribing from hieratic, see MÖLL. Pal. i. no. 237.

\(^36\) L. E. hieratic uses H 6 for \(\text{mbr} \), ib. ii. no. 236.

\(^37\) MÖLL. Pal. i. no. 237.

\(^38\) L. E. hieratic uses H 6 for \(\text{mbr} \), ib. ii. no. 236.

\(^39\) Artificial sign to be used in transcribing from hieratic, see MÖLL. Pal. i. no. 237.

\(^40\) L. E. hieratic uses H 6 for \(\text{mbr} \), ib. ii. no. 236.
Sect. I. Amphibious Animals, Reptiles, etc.

1 lizard

Det. in 𓊫𓊥 𓊰 lntsw ‘lizard’; 𓊱 𓊥 𓊭 𓊥 rṣ (i) ‘lizard’. From the latter, phon. rṣ in 𓊥 𓊰 var. 𓊰 var. Pyr.

From the latter, phon. rṣ in 𓊥 𓊰 var. 𓊰 var. Pyr.

1 Eb. 98, 9. 2 Rameseum medical papyrus, unpublished. 3 Pyr. 1146.

2 freshwater turtle

Ideo. or det. in 𓊪 𓊫 lntw 1 var. 𓊫 𓊰 𓊬 styw 3 ‘turtle’.

1 Eb. 57, 6. 2 Eb. 86, 12. 3 Writings with 𓊬 are all late.

3 crocodile

Ideo. or det. crocodile, exx. 𓊪 𓊪 msh (msh) 1 ‘crocodile’; 𓊰 𓊪 hnty ‘crocodile’; however, for the god Sobk the sign 𓊫 I 5* or 𓊪 I 4 is perhaps invariably used. Det. greedy, in 𓊰 𓊮 skn ‘lust after’; 𓊱 𓊤 hnty ‘be greedy’; perhaps also in 𓊱 𓊱 𓊬 ḫm ‘voracious (?) spirit’; aggression, in 𓊱 𓊱 𓊬 id ‘be aggressive’, ‘angry’.

For obscure reason, 7 phon. ḫ in 𓊱 𓊱 𓊬 for 𓊱 𓊱 𓊬 ḫty ‘sovereign’.

1 Rec. 255, 186. 2 Wh. iii. 308. 3 Pt. 296. 4 P. a. H. 1, 291. 5 Wh. i. 226. 6 Berl. A. I. p. 258, 12. 7 It is just conceivable that by M.K. ḫd had already become ḫ, giving rise to the value ḫt. 8 Sk. S. 24; Pr. 7.

5* archaic stone (?) image of a crocodile

Ideo. or det. in 𓊪 𓊪 1 var. 𓊪 𓊬 𓊰 ṣbk (ṣbk) ‘(the crocodile-god) Sobk’, Gk. Σωβίκος.

1 DAV. Ptah. i. 9, no. 157. Distinguished from 𓊪 I 3 also in hieratic, Möll. Ptal. i. no. 247. 2 Pyr. 456; Sinai 23, no. 85. 3 Sinai 35, no. 106.

4 crocodile on a shrine

Ideo. or det. in 𓊫 𓊫 𓊪 ṣbk (ṣbk) ‘(the crocodile-god) Sobk’.


5 crocodile with inward curved tail

Det. in 𓊫 𓊫 𓊪 𓊪 2 abbrev. 𓊪 𓊬 ṣbk (ṣbk) 4 ‘collect’, ‘gather together’.

1 Petr. Abyd. iii. 29; Dend. 8. 2 Sin. B 23-4. 3 See n. 1. 4 Pyr. 735.

6 piece of crocodile-skin with spines

Cf. 𓊫 𓊫 𓊱 𓊬 ṣbk (ṣbk) 4 ‘collect’, ‘gather together’.

1 Petr. Abyd. iii. 29; Dend. 8. 2 Sin. B 23-4. 3 See n. 1. 4 Pyr. 735.

7 frog (ḥrr)

Det. in 𓊪 𓊪 ḫḥt (the frog-goddess) Heket’. From Dyn. XVIII or XIX sometimes as sportive ideo. for 𓊪 𓊥 ḫmh ‘repeating life’ as epithet after personal name. 2

1 ḫrr is apparently not known before Dyn. XX. 2 Sphinx 7, 215.

8 tadpole

Cf. the O.K. name of a man 𓊪 𓊪 𓊪 ḫfn, i.e. ‘Tadpole’. Hence phon. ḫfn in 𓊪 𓊪 ḫfn ‘one hundred thousand’ (§ 259), plur. var. Dyn. XIX 𓊪 𓊪 𓊪 𓊪 𓊪 ḫfnw.

1 Berl. A. I. p. 162. 2 L. D. iii. 175, 6.
EGYPTIAN GRAMMAR

I 9 ➝ horned viper (Cerastes cornutus) 0

Ideo. perhaps in the name of the XIth nome of Upper Egypt ➝ Dw-ṣt 'Mountain-of-the-Horned-Viper', for which a rare var. with ➝ ṣt occurs; 1 cf. also demotic fy 'viper'. Hence phon. f. For ➝ it 'father' see p. 43, n. 1.

0 KRIMER, Études d'Égyptologie, VII. 1 SETHE, Alphabet 152; cf. the epithet Dw-ṣt, Pyr. 1358; see also now AEO. ii. 69*, n. 1.

For ➝ see P 9. For ➝ see S 30. For ➝ see U 35.

For ➝ see M 14. For ➝ see T 5. For ➝ see T 6. For ➝ see V 21.

For ➝ see M 14. For ➝ see T 5. For ➝ see T 6. For ➝ see V 21.

For ➝ see M 14. For ➝ see T 5. For ➝ see T 6. For ➝ see V 21.

1 M 14. For ➝ see T 5. For ➝ see T 6. For ➝ see V 21.

10 ➝ cobra in repose (Naja haje, Gk. ἀσπίς) 0

Cf. Pyr. 71 1 var. ➝ 2 d 3 'cobra'. Hence phon. d. Sometimes also, by a false archaism, for ➝ d (§ 19, OBS. 2).

0 KRIMER, Études d'Égyptologie, VII, 41; Miss Murray (JEA. 34, 117) prefers to identify with Naja nigrilis. 1 Pyr. 3047. 2 Pyr. 697. 3 Doubtless properly idt from the stem wid, cf. Widyt 'Edjô'. See AZ. 55, 89; SETHE, Alphabet 157.

11 ➝ two cobras ➝ I 10

Phon. dd, ex. ➝ 1 wddt 'what had been commanded'.

1 Stjt 1, 220.

For ➝ see M 14. For ➝ see T 5. For ➝ see T 6. For ➝ see V 21.

12 ➝ cobra (erect as on the forehead of the Pharaoh)

Det. in ➝ 1 itr t 'uraeus'. Det. goddesses, especially those to whom the appearance of a snake was attributed, exx. ➝ 1 Widyt 'Edjô'; ➝ 2 Nsrt (Nsrl) 3 'the goddess Nesret'.

1 ERM. Hymn. 4, 4; see AZ. 46, 102; the cobātis of HORAPOLLO, Hieroglyphica, i. 1.
2 ERM. Hymn. 3, 2.
3 Pyr. 194.

13 ➝ cobra ➝ I 12 on the basket ➝ V 30

Det. goddesses, exx. ➝ 1 Wdv(y)t 'Edjô'; ➝ 2 ntr t 'goddess'. As an element in the royal title ➝ see G 16.

1 Urk. iv. 246, 15. 2 Urk. iv. 308, 6.

14 ➝ 1 snake

Det. snake, exx. ➝ 1 hfrw 'serpent'; ➝ 2 ṭndt 'snake'; possibly also det. worm, but it is doubtful if ṭndt ever had that usually attributed meaning.

1 Amarn. iv. 4, 3. 2 Sh. S. 61. 3 Sphinx 4, 147; see too JEA. 54, 118.

15 ➝ alternative form of last

Use as last.

Sect. K. Fishes and parts of Fishes

K 1 ➝ a fish (Tilapia nilotica; Arabic bultī) 1

Det. in ➝ 2 var. ➝ 3 int 'the bultī-fish'. Hence phon. in, exx. ➝ 3 int 'valley'; ➝ 3 inb 'wall'.

1 GAILLARD 89. 2 Cairo 584, 10 = PIEHL, III. iiii. 75.

2 ➝ 1 a fish (Barbus bynni) 2

Phon. det. bew 3 in ➝ bewt 'abomination'.

1 Thebes, tomb 83. 2 GAILLARD 49. 3 AZ. 58, 17.
<table>
<thead>
<tr>
<th>Sign-list</th>
<th>FISHES AND PARTS OF FISHES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>K 3 𓊡</strong></td>
<td>a fish (<em>Mugil cephalus</em>; Arabic būrī)</td>
</tr>
<tr>
<td><strong>4 𓊡</strong></td>
<td>oxyrhynchus fish (<em>Mormyrus kannume</em>)</td>
</tr>
<tr>
<td><strong>5 𓊡</strong></td>
<td>a fish (<em>Petrocephalus bane</em>)</td>
</tr>
<tr>
<td><strong>7 𓊡</strong></td>
<td>a fish (<em>Tetrodon fahaka</em>)</td>
</tr>
<tr>
<td><strong>6 𓊡</strong></td>
<td>fish-scale (also written 𓊡)</td>
</tr>
</tbody>
</table>

**Sect. L. Invertebrata and Lesser Animals**

<table>
<thead>
<tr>
<th>Sign-list</th>
<th>FISHES AND PARTS OF FISHES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>L 1 𓊡</strong></td>
<td>dung-beetle (<em>Scarabaeus sacer</em>)</td>
</tr>
<tr>
<td><strong>2 𓊡</strong></td>
<td>bee</td>
</tr>
<tr>
<td><strong>3 𓊡</strong></td>
<td>fly</td>
</tr>
<tr>
<td><strong>4 𓊡</strong></td>
<td>common locust (<em>Acrydium peregrinum</em>)</td>
</tr>
</tbody>
</table>
Sect. M. Trees and Plants

Det. tree, exx. @Table 1 nht 'sycamore-fig', 'tree', plur. often @Table 1 nhwt; @Table 1 mnw 'trees'; @Table 1 nbs 'Christ's thorn-tree', 'nebk-tree'; @Table 1 im, varr. Pyr. @Table 1 4im, @Table 1 5im, @Table 1 6im, unidentifed tree. From this last, phon. 2im, 3im—writings with @Table 1 are best transcribed 2im (cf. § 19, OBS. 1)—exx. @Table 1 3imt 'charm', 'favour'; @Table 1 7im(w) 'tent'. The rather similar sign which serves as det. in @Table 1 mtr 'fortunate' may well depict a quite different object.

Det. plant, flower, exx. @Table 1 4irw 'reeds'; @Table 1 hrrt 'flower'. From @Table 1 3hnt 'rush', phon. 3hn, exx. @Table 1 5hnow 'vessel'; @Table 1 hnskt 'lock' (of hair). Det. in @Table 1 2ist 'be light' (perhaps like @Table 1, 3sw 'reeds'); hence phon. det. 3is, exx. @Table 1 5isy, varr. O.K. @Table 1 4iz, 'tomb', 'chamber'; @Table 1 6iswt 'old times'. From @Table 1 3'reed' (see on M 17) rarely as sportive writing for 4'I', 'my' 6; hence also for 3 as det., ex. @Table 1 8's man'. From Dyn. XVIII on sometimes as faulty transcription of hieratic @Table 2 8thwty 'tenant farmer'.

1 Urk. iv. 1064, 8.  2 Urk. iv. 353, 3.  3 Urk. iv. 73, 14.  4 Pyr. 699.  5 6 7 8 Pyr. 606; see PSBA. 39, 34.

1 Exx. Sinai 85.  143; Five Th. T. 9.  2 AZ. 51, 49.  3 Pyr. 606; see PSBA. 39, 34.
TREES AND PLANTS

Sign-list

M 3 ~ branch

Ideo. in \( \text{ bt 'wood', 'tree'; hence phon. } \text{ bt, exx. } \text{ btyw 'terrace'; } \text{ nht 'strong'. det. wood, exx. } \text{ hbny 'ebony'; wooden objects, exx. } \text{ whr 'column'; knw 'palanquin'. Vertically } \text{ f in } \text{ ft,w, wood', 'tree'; hence phon. } \text{ ft, exx. Ll}. \)

4 \( \text{} \) palm-branch stripped of leaves and notched (rare var. \( \text{f} ' \) to serve as tally \( \text{f} ' \)

Det. in \( \text{ rntp 'be young', 'vigorous'. Hence rnp in } \text{ var. Pyr. } \text{ hst-sp 'regnal year' (p. 204) and in } \text{ snf (from } \text{ swnf j its second ') 'last year'. Possibly ideo. of time (if not phon. det.) also in } \text{ of } \text{ tr 'time', 'season', where it usually appears in the form } \text{ M 5 or } \text{ M 6. Elsewhere also } \text{ is an occasional substitute for } \text{ M 5, M 6, or M 7.} \)

5 \( \text{} \) combination of \( \text{ M 4 and } \text{ X 1} \)

With sportive ideographic intention (palm-branch planted in \( \text{ } \) in Pyr. \( \text{ tr, var. } \text{ tr(i), 'season'. Hence } \text{ see on M 4 for } \text{ becomes in M.E. characteristic det. in } \text{ abbrev. } \text{ tr 'season'. However, } \text{ is a commoner substitute for } \text{ though } \text{ interchanges with } \text{ in some uses really belonging only to the latter, exx. } \text{ pri 'battlefield'; } \text{ } \text{ pri 'Ta-meri', i.e. Egypt.} \)

6 \( \text{} \) combination of \( \text{ M 4 and } \text{ D 21} \)

With sportive ideographic intention in Pyr. \( \text{ tr 'season'. In M.E. det. in } \text{ abbrev. } \text{ tr 'season'. Hence phon. det. } \text{ tr, exx. } \text{ htr 'pray' (§ 256); } \text{ htr 'assess' (taxes); also phon. det. } \text{ pri, exx. } \text{ pri 'battlefield'; } \text{ pri 'Ta-meri', i.e. Egypt.} \)
### Sign-list

**M 7** combination of **M 4** and **O 3**

With sportive ideographic intention in Pyr. **rnh** 'be young', 'vigorous'.

1. Hence, in M.E., ideo. or det. in **rnh** 'be young' and derivatives.

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**9** pool with lotus flowers

Ideo. in **nmw** var. Pyr. **mom** 'lotus pool', 'meadow'. Hence phon. $\$, exc. **nmw** $\$'appoint', 'command'; **nmw** $\$'dig'. In group-writing (§ 60) **nmw** is used for $\$.

From Pyr. **t]m** 'be inundated', ideo. or semi-ideo. in **mwm** var. **mwm** var. O.K. **mwm** 'inundation season' (p. 203).

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**10** lotus bud

Det. in **jth** 'lotus bud'.

1. Thebes, tomb 55.

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**11** flower on long twisting stalk

Ideo. or det. in **[ ]** var. Pyr. **[ ]** 'lotus'.

1. Eb. 44, 21; Urk. iv. 1162, 9.

1.4 leaf, stalk and rhizome of lotus

Ideo. in **[ ]** var. **[ ]** 'lotus plants'. Hence phon. $\$, exc. $\$'thousand'; **[ ]** var. **[ ]** $\$'remember'. In group-writing (§ 60) **[ ]** or **[ ]** is used for $\$.

---

**13** stem of papyrus

Ideo. in **[ ]** 'papyrus column', cf. Pyr. **[ ]** 'papyrus'. Hence phon. **[ ]** in **[ ]** var. Pyr. **[ ]** 'be green' and derivatives. From M.K., phon. **[ ]** as substitute for **V 24**, exc. **[ ]** **[ ]** 'hand over', 'bequeath'; **[ ]** **[ ]** 'pour out'.

---

**14** combination of **M 13** and **I 10**

Phon. **[ ]** **[ ]** **[ ]** **[ ]** 'the sea', lit. 'the great green'; **[ ]** **[ ]** **[ ]** **[ ]** 'hand over', 'bequeath'.

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1. Exx. Rec. 24, 180, where the reading $\$ is unnecessarily assumed. 2. Pyr. 1223. 3. BURCHARDT § 110. 4. Wb. 53. 5. Urk. i. 25. 6. Reading, AZ. 38, 103; 41, 89.

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1. Exx. Rec. 24, 180, where the reading $\$ is unnecessarily assumed. 2. Pyr. 266. 3. Cairo 20093, c.

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TREES AND PLANTS

MI 15 🌋 clump of papyrus with buds bent down

Det. papyrus and watery regions, exx. 🌊 idhw 'swamps' (of the Delta); 🌊 dyt 'papyrus-marsh'. Phon. det. whh in 🌊 whh(y) 'hall of the Inundation' from the Pyr. stem 🌊 thiti, whence 🌊 th 'thicket' (of papyrus). Hence phon. ih (or ideo.?) in 🌊 sb var. Pyr. 🌊 3h-bit 'Chemmis' (a Delta place), possibly understood as 'Papyrus-thicket of the King of Lower Egypt'.

16 🌋 clump of papyrus

Phon. hi, exx. 🌊 var. 🌊 hi 'would that!' (§ 238); 🌊 hsk 'capture'. In group-writing (§ 60) 🌊 or 🌊 is h. As O.K. det. in 🌊 Ti-mhw 'the Delta' and related words 🌊 is often replaced in M.E. by 🌊 M 15, but exx. with 🌊 are still fairly common, exx. 🌊 Ti-mhw 'the Delta'; 🌊 mb-s 'crown of Lower Egypt'.

17 🌋 flowering reed

Ideo. in 🌋 l 'reeds'. Hence phon. l. For 🌋 y see § 20. In group-writing (§ 60) 🌋 corresponds to Hebr. l, 🌋 to r.

18 🌋 combination of 🌋 M 17 and A D 54

In 🌋 l 'come' and the related words.

19 🌋 heaped conical cakes between reed 🌋 M 17

and sign like 🌋 U 36

Det. in 🌋 Jl abbrev. 🌋 3hlt 'offering', 'pile of offerings' and the related verb.

18 🌋 reeds growing side by side

Ideo. or det. in 🌋 varr. 🌋 sly 'marshland', 'country' and its derivative 🌋 sly 'peasant'. Occasionally phon. sm (sm) like 🌋 M 21, ex. 🌋 sm 'occupation', 'pastime'.

1 MI 15


3 Pyr. 280.

8a Coffins, S 2 C 207. 8b ERM. Hymn. 15, 1. 8c Pyr. 2190; without inversion, JEA. 24, Pl. II, 3. 6. 8d See, however, JEA. 30, 54, n. 3.

4 A2. 44, 10. 5 Louvre C 172; Urk. iv. 583, 7. 6 Brit. Mus. 574, 6.

1 Brit. Mus. 562, qn. § 364. 2 BURCHARDT § 94. 3 Urk. iv. 64, 8; 101, 11. 4 A2. 44, 10. 5 Louvre C 172; Urk. iv. 583, 7. 6 Brit. Mus. 574, 6.

1 Brit. Mus. 562, qn. § 364. 2 BURCHARDT § 94. 3 Urk. iv. 64, 8; 101, 11. 4 A2. 44, 10. 5 Louvre C 172; Urk. iv. 583, 7. 6 Brit. Mus. 574, 6.

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1 Brit. Mus. 562, qn. § 364. 2 BURCHARDT § 94. 3 Urk. iv. 64, 8; 101, 11. 4 A2. 44, 10. 5 Louvre C 172; Urk. iv. 583, 7. 6 Brit. Mus. 574, 6.
Sign-list

**EGYPTIAN GRAMMAR**

M21  
like the last, but with a loop at the side  
Ideo. or semi-ideo. in  \[\text{sm}, \text{var. Pyr.} \]  
'herb', 'plant'. Hence phon. sm (\(\text{sm}\)), ex.  \[\text{sm} \]  
'succour'.

1 Urk. iv. 775, 15. 2 Pyr. 1732. 3 Brit. Mus. 1164, 1, where the form is almost like D 61. 4 But see Pyr. 892.

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22  
rush with shoots  
Cf. Pyr. \(\text{nhbt}\) 'germination', 'shooting up'. Hence phon. \(\text{nhb}\) in \(\text{var. Pyr.} \) \(\text{Nnhbt}\) '(the vulture-goddess) Nekhbet'.

0 According to LORERT in Griff. Stud. 308 the marsh club-rush (\(\text{Helechoiris palustris}\)). 1 Pyr. 4; Sah. Text, p. 109. 2 Pyr. 1229.

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(22)  
two rushes with shoots  
Cf. Pyr. \(\text{nn}\) 'rushing'. Hence \(\text{nn}\) is phon. \(\text{nn}\), exx. \(\text{nn}\) var. \(\text{nn} \) 'this' (§ 110); \(\text{nn}\) 'be weary'.

1 Pyr. 557.

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23  
plant regarded as typical of Upper Egypt (probably form of M 26, but without flowers)  
Ideo. in \(\text{swt}\) (\(\text{swt}\)) 'the \(\text{swt}-\)plant'. Hence phon. sw (\(\text{sw}\)), ex. \(\text{swt} \) 'but' (§ 254). The word \(\text{swt} \) var. \(\text{swt} \) 'king of Upper Egypt' probably originally read \(\text{swt} \) 'he who belongs to the \(\text{swt}-\)plant', before M.K. had become \(\text{swt} \) 'kingship'; \(\text{swt} \) 'King of Upper and Lower Egypt' see § 55. Sometimes \(\text{swt} \) is inaccurately used for M 24 or \(\text{M} 26.4 \) In group-writing (§ 60) \(\text{swt} \) stands for \(\text{s}5\).

1 AZ. 49, 18. 2 Reading from O.K. var. of \(\text{smsw} \) 'elder'; also from other words cited Lit. iv. 60, 2; 65, 13; 74, 3; cf. too the exceptional writing of \(\text{rsw} \) 'make broad', Ikhern. 24. 3 AZ. 49, 15; Res. 58, 69. 4 AZ. 44, 22. 5 Burchardt § 106.

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24  
combination of \(\text{M} 23 \) and \(\text{D} 21 \)  
With sportive pictorial intention (plant \(\text{swt}\) growing from mouth \(r\)), phon. \(\text{rsw}\) in Pyr. \(\text{rsw} \) 'South' and the related words. 9 In M.E. 'South' is \(\text{rsy}\).

1 Sethe, Pyramidentexte iv. § 132. 2 Pyr. 470. 3 AZ. 44, 1.

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25  
confusion of \(\text{M} 24 \) and \(\text{M} 26 \)  
Faulty writing either for words connected with \(\text{rswt} \) 'South', ex. \(\text{rsyw} \) 'southerners', or for words connected with \(\text{smrw} \) 'Upper Egypt', ex. \(\text{it smr} \) 'Upper Egyptian corn'.

1 AZ. 44, 22. 2 Urk. iv. 909, 3. 3 PSBA. 18, 196.

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TREES AND PLANTS

Sign-list

M26 şehir (?) growing from a sign for land resembling — N17

Probably as a flowering specimen of M23, ide.o. in šmtr 'Upper Egypt', the reading of which is given by šmr 'make music'. Hence phon. šmtr in šmtyt 'chantress', 'singer'.

27 ⃣ combination of M26 and D36

In šmr(w) 'Upper Egypt'. Also phon. šmr in šmtyt 'chantress', 'singer'.

28 ⃣ combination of M26 and V20

In the title šmr var. šmr wr mdw šmr(w) 'greatest of the tens of Upper Egypt'.

29 ⃣ pod from some sweet-smelling tree

Cf. nḏm 'ndm-tree'. Hence semi-phon. nḏm in šmr var. šmr šmtyt 'chantress', 'singer'. The tree or wood šmtr is possibly a later deformation of an O.K. word šed or šḏm.

30 ⃣ a sweet-tasting root?

Ide.o. or det. in bnr 'sweet' and derivatives.

31 ⃣ stylised rhizome of a lotus (Dyn. XVIII)

Det. in rd 'grow'.

32 ⃣ Dyn. XII var. of last

Use as last. A similar sign sometimes in hieratic erroneously borrowed from rd 'grow' in r(w)d 'be strong'.

33 ⃣ grains of corn (also written ⃣ or ⃣)

Ide.o. in it 'barley', 'corn' and its varieties šmr 'Upper Egyptian corn' and šmr 'Lower Egyptian corn'. Det. corn, ex. šmr špn 'the grain-god) Nepri'.

34 ⃣ bearded ear of emmer

Ide.o. or det. in bdt, var. bty 'emmer'.

35 ⃣ heap of corn

Det. in ḥbrw 'heaps'; also in wbn 'overflow'.

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M36  bundle of flax stems showing the bolls (sometimes misinterpreted)

37  bundle of flax stems (O.K. form of M36)

38  bundle of flax (O.K.; specialized variant of M37)

39  basket of fruit or grain

40  bundle of reeds

41  log of wood stripped of its branches (Dyn. XVIII)

42  flower?

43  vine on props (var.)

44  thorn
Sect. N. Sky, Earth, Water

N 1 — sky

Ideo. or det. in \( \text{Nwt} \) var. \( pt \) 'sky'. Det. sky, exx. \( \text{Nwt} \) 'the sky-goddess Nut'; \( \text{Nwt} \) var. Pyr. \( \text{Nwt} \) \( \text{hrt} \) 'heaven', lit. 'the distant one'; high, in \( \text{hrt} \) 'hang'. In \( \text{Nwt} \) var. O.K. \( \text{Nwt} \) \( \text{In-hrt} \) 'the god' Onûris' \( = \) is a later interpretation, since the name originally meant 'he who fetched the distant one (fem.)'. From \( \text{hrt} \) 'heaven', phon. \( \text{hry} \), \( \text{hrw} \) in \( \text{Nwt} \) var. \( \text{hry} \) 'above' and the related words. In two words for 'gate' \( = \) is derived from earlier signs for a gateway like \( \text{ht} \) or \( \text{ht} \), namely in \( \text{hrw} \) the double gate' and in \( \text{ht} \), var. \( \text{hrw} \) \( \text{hyl} \), var. O.K. \( \text{hrw} \) \( \text{ht} \), 'portal', whence the title \( \text{hrw} \) var. \( \text{hrw} \) \( \text{smsw} \) \( \text{ht} \) 'elder of the portal'. There is perhaps a similar contamination in \( \text{hrw} \) \( \text{ht} \) 'ceiling'.

2  \( \text{S} 40 \) \( \text{wis-sceptre} \) \( \text{S} 40 \) (?) suspended from it (Dyn. XVIII)

Det. night, exx. \( \text{Ft} \) var. \( \text{grh} \) 'night'; \( \text{Ft} \) \( \text{wh} \) 'night'; darkness, exx. \( \text{kkw} \) 'darkness'; \( \text{chbw} \) 'dusk'.

3  \( \text{O.K. form of last} \)

Use as last.

4  \( \text{moisture falling from the sky (Dyn. XVIII)} \)

Ideo. or det. dew, rain, exx. \( \text{wt} \) 'dew'; \( \text{N} \) \( \text{mny} \) 'rain-storm'.

5  \( \text{sun} \)

Ideo. or det. in \( \text{hrw} \) var. \( \text{rr} \) 'sun', 'day'; \( \text{hrw} \) var. \( \text{hrw} \) 'day'; \( \text{hrw} \) in dates reads \( \text{sw} \) (p. 203). Det. sun or actions of sun, exx. \( \text{sw} \) 'sun'; \( \text{wbn} \) 'rise'; day, exx. \( \text{sf} \) 'yesterday'; \( \text{wrs} \) 'spend all day'; time generally, exx. \( \text{wnw} \) 'hour'; \( \text{chbw} \) 'period'; \( \text{hh} \) 'eternity'. For \( \text{hrw} \) see \( \text{N} \) 23.

1 Development of this use, see \( \text{Sethe, Zeitrechnung (II), 29.} \)
Sign-list

N 6 Sun with uraeus (Dyn. XVIII)

ideo. or det. in \( \odot \) var. \( \odot \) 1 \( \odot \) 2 \( \odot \) 'sun'.

1 West. 11, 5.
2 Ex. p. 291.

7 combination of \( \odot \) N 5 and \( \odot \) T 28

abbrev. for \( \odot \odot hrt-hrw \) 'day-time', 'course (of day)', lit. 'what belongs to the day'.

1 Ex. Urk. iv. 991, 4.

8 \( \odot \) sunshine

ideo. or det. in \( \odot \odot \) var. \( \odot \odot \) \( \odot \) \( \odot \) 'sun'.

Ex. p. 91.

9 \( \odot \) moon with its lower half obscured (Dyn. XVIII) 1

ideo. or det. in \( \odot \odot \) var. \( \odot \odot \) \( \odot \) \( \odot \) \( \odot \) psdn, var. \( \odot \odot \) \( \odot \) 'divine ennead', 'company of nine gods'. This sign is liable to confusion with the loaf \( \odot \) X 6.

1 Cairo 34002 = Lacau, Pl. 3. Sim. BH. i. 24, 1. 2 Urk. iv. 177, 9.

20 \odot alternative form of last (Dyn. XVIII) 1

Use as last.

1 Möll. Pal. ii. no. 573.

11 \( \odot \) crescent moon (also vertically ) 1 or \( \odot \) when used as det.

ideo. or det. in \( \odot \odot \) var. \( \odot \odot \) \( \odot \) 'moon'; hence phon. det. or abbrev. in \( \odot \odot \) var. \( \odot \) \( \odot \) 'carob beans'. Combined with \( \odot \) N 14, ideo. in \( \odot \odot \) var. \( \odot \) \( \odot \) 'month'; for the reading cf. an O.K. personal name \( \odot \odot \) \( \odot \) \( \odot \) \( \odot \) sdbw and Sa'idic eböö 'month'; in dates abbreviated as \( \odot \odot \) \( \odot \) 'month 3' (§ 264). In \( \odot \odot \) abbrev. \( \odot \) \( \odot \) 'palm' (as measure § 266, 1) the sign has doubtless a different pictorial origin.

3 in some inscriptions \( \odot \) is written for \( \odot \) sbr, F 42.

1 Pyr. 732.
2 Pyr. 1104; Urk. iv. 813, 5.
3 Rec. 25, 155.
4 Rekh. 12; cf. Eb. 14, 8.
5 See Wb. ii. 198, 2; iv. 147, 1.
6 Möll., Pal. i. no. 680; ii. no. 680.
7 Paheri 5, row 3.

12 \( \odot \) alternative form of last (Dyn. XVIII)

ideo. in \( \odot \odot \) var. \( \odot \) \( \odot \) \( \odot \) \( \odot \odot \) 'moon'.

1 Urk. iv. 808, 4.
2 Urk. iv. 12, 15; 14, 7.
3 Urk. iv. 30, 4. 13.

13 \( \odot \) combination of half of \( \odot \) N 11 and \( \odot \) N 14

ideo. in \( \odot \odot \) var. \( \odot \odot \) \( \odot \) \( \odot \odot \) \( \odot \) 'half-month festival'.

1 Urk. iv. 113, 8.
2 BH. i. 24.
3 Reading unknown, see Wb. ii. 198, 2; iv. 147, 1.
SKY, EARTH, WATER

**N 14** ★ star

Ideo. or det. in ★ var. ★ sbr, var. Pyr. ★ ★ sbr, ‘star’; hence phon. or phon. det. sbr (sbr), exx. ★ ★ sbr var. ★ sbr ‘teach’ (with derivatives); ★ sbr ‘door’. Det. star, constellation, exx. ★ ★ Spdt ‘Sothis’; time as indicated by stars, exx. ★ sbr ‘month’, see N 11; ★ var. ★ ★ ‘star’; hence phon. or phon. det. ★ (sbr) (sbr), exx. ★ ★ ‘hour’, (2) ‘priesthood’. Also semi-phon. ★, exx. ★ ‘teach’ (with derivatives); ★ ★ ‘door’. Det. star, constellation, exx. ★ ★ ‘netherworld’ (originally the place of the morning twilight, popularly known as ‘the Duat’ and in this work still transliterated dwit) the very common Pyr. var. ★ dWlt ‘netherworld’ probably indicates that the w had fallen and that the pronunciation already approximated to the Old Coptic i, t, ti, 6

15 ★ star in circle

Ideo. in ★ var. ★ varr. Pyr. ★ ★, 2 ★ ★, 3 d(w)st ‘netherworld’, see N 14, at end.

16 — flat alluvial land with grains of sand ... N 33 beneath it

Ideo. in ★ varr. ★ varr. ★ ‘earth’, ‘land’. Hence phon. ★ (rare), ex. ★ ★ ‘mystery’, ‘secret’. In group-writing (§ 60) ★ is phon. ★ Det. land, in ★ dlt ‘estate’, whence also in ★ dlt ‘eternity’; ★ ★ dlt ‘serf’. 5

17 — alternative form of — N 16

Use as last.

18 — sandy tract 1

Ideo. in ★ var. ★ tw ‘island’. In group-writing (§ 60) ★ is phon. ★ ex. ★ ★ ‘Isa’ (Syrian place-name). Det. desert or foreign country, exx. ★ var. ★ iht ‘horizon’, more exactly the land of the sun-rise; 5 ★ Thw ‘Libya’; ★ Stt ‘Asia’; cf. too ★ D 8. 6 Different signs, but with similar outline, are (1) the garment =, see after S 26; (2) the cake =, see after X 4; (3) the oval, see = Z 8.

19 = the last twice repeated (often small =)


1 ★ 1 O.K. exx. Pyr. 75; Ti 49. 2 Cairo 20088, 12; 2063, a 8. 3 BURCHARDT § 132; an ex. under O 29, n. 5. 4 GARD. Sin. 77, n. 2. 5 Vog. Bauer 34.

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Sign-list

N20  ⤀ tongue of land

Det. in _vertically var. Pyr.  ⤀ var. Pyr.  ⤀ 'sand-bank', 'shore'.
Hence phon.  in  var. Pyr.  ⤀ 'turn back' and derivatives. From O.K. onward a sign of like appearance is used in  ⤀ hb 'jubilee', 'Sed-festival'.

21  ⤀ tongue of land

Det. land, especially in abbrev.  ⤀ idb 'bank', 'region' (dual ⤀ idbwy 'the two banks', i.e. 'Egypt'). More widely used in Dyn. XVIII, then often taking the place of earlier ⤀ N 23, exx. ⤀ 'earth'; ⤀ sft 'fields'; ⤀ dmi 'town'.

22 ⤀ sandy tongue of land (O.K. prototype of both ⤀ N 20 and ⤀ N 21)

In  see O.K. varr. under N 20. Det. land, exx. Dyn. III ⤀ rft 'field'; ⤀ sft 'field'.

23 ⤀ irrigation canal (Dyn. XI–XVIII; early identical with, and clearly a mere differentiation of, ⤀ N 36)

Det. irrigated land, exx. ⤀ ts 'land'; ⤀ ts 'boundary'; in Dyn. XVIII ⤀ tends to be replaced by ⤀ N 21. In Dyn. XI–XII ⤀ or ⤀ is found as det. of time, probably corrupted from  as used in words for 'to-morrow' and 'yesterday',
exx. ⤀  ⤀ tr 'season'; ⤀ rk 'time'.

24 ⤀ ⤀ land marked out with irrigation runnels

Ideo. or det. in ⤀ varr. ⤀ śpt 'district', 'neme'; also in ⤀ qitt (?) 'estate'. Det. province, exx. ⤀ Tr-wr 'nome of Abydus'; ⤀ śnw 'Upper Egypt'; also garden, in ⤀ ⤀ hsp (Pyr. hsp) 'garden'.

25 ⤀ ⤀ sandy hill-country over edge of green cultivation

Ideo. or det. in ⤀ varr. ⤀ hst (hst) 'hill-country', 'foreign land'. Det. desert, exx. ⤀ ⤀ varr. ⤀ snt (smt) 'desert', 'necropolis'; ⤀ hrt 'upland tomb'; ⤀ ⤀ titt 'east'; also foreign countries, exx. ⤀ ⤀ Rtnw 'Retju', 'Syria'. Ideo. in ⤀ var. Pyr. ⤀ ⤀ Hti 'the desert-god' Ha'.

References:
1 D. el B. 116. 2 Pyr. 291. 3 Louvre C 166. 4 Pyr. 808.
5 Exx. Dyn. VI, Hamm. 63; Dyn. XII, Köpf. 9; Dyn. XVII, D. el B. 37.
SKY, EARTH, WATER

Sign-list

26 sand-covered mountain over edge of green cultivation

Ideo. in \( \text{dw} \) ‘mountain’, plur. \( \text{dwu} \) ‘mountains’. Hence phon. \( \text{dw} \) (later \( \text{dw} \)), exx. \( \text{dw} \) ‘call’; \( \text{bdw} \) ‘short-horned cattle’.

1 Coptic \( \text{ro} \). The proposal to read \( \text{tjy mnjy} \) in the well-known title of Anubis ‘he who is upon his mountain’ (Rec. 35, 228) needs further investigation.

2 Th. T. S. i. 9.

Reading, see \( \text{dwu} \), Pyr. 1013; cf. Vog. Bauer, p. 70.

27 sun rising over mountain

Ideo. in \( \text{ibt} \) var. Pyr. \( \text{ibt} \) ‘horizon’ (properly the place in the sky where the sun rises) \(^2\) and its derivatives.

1 Pyr. 154.

2 Bull. 17, 189.

28 hill over which are the rays of the rising sun \(^1\)

Ideo. in Pyr. \( \text{hr} \) ‘hill of the sunrise’ and in \( \text{hr} \) ‘appear in glory’. Hence phon. \( \text{hr} \), ex. \( \text{hr} \) ‘hill’, var. \( \text{hr} \) ‘approach’.

1 De Buck, De egyptische voorstellingen betreffende den oorhevel, Leyden, 1922, p. 61.

2 Pyr. 544.

3 Wk. iii. 243, 2 quotes an O.K. word in which the sign \( \text{r} \) is preceded by the alphabetic signs for \( \text{hr} \); Coptic also points to \( \text{hr} \) rather than \( \text{hr} \).

4 Gard. Sin. 33.

29 sandy hill-slope \(^1\)

Cf. \( \text{hr} \) var. Pyr. \( \text{hr} \) ‘hill’, ‘height’. Hence phon. \( \text{hr} \).

1 Exx. showing sand, Meir II, nos. 36, 37.

2 Pyr. 1652.

30 mound of earth with shrubs \(^2\)

Ideo. or det. in \( \text{it} \) var. \( \text{it} \) ‘mound’.


2 Bull. 3, 145.

31 road bordered by shrubs \(^1\)

Ideo. or det. in \( \text{wt} \) var. \( \text{wt} \) ‘road’ and related words. Det. road, exx. \( \text{mt} \) ‘road’; \( \text{hr} \) ‘road’ (with related words); travel, in \( \text{hr} \) ‘mount up’ and derivatives; position in general, exx. \( \text{hr} \) ‘here’ (§ 205); \( \text{hr} \) ‘entirely’ (§ 205); \( \text{hr} \) ‘that’ (§ 110); distance, in \( \text{hr} \) ‘period’. Abbrev. \( \text{hr} \) (see \( \text{hr} \) ‘road’ above) in \( \text{hr} \) var. O.K. \( \text{hr} \) ‘(the god) Oniris’; in \( \text{hr} \) for \( \text{hr} \) ‘besides’ (§ 179); and for superstitious reasons in place of \( \text{hr} \) ‘Horus’ on M.K. coffins; also abbrev. \( \text{wt} \) in \( \text{wt} \) ‘fall into a bad state’.

1 Exx. O.K., Medum 9; Saqq. Mast. i. 39, no. 47.

2 Leyd. V 3 (in a proper name); Cairo 20446, a.

3 Geb. i. 18.

4 Lit. ‘he who fetched the distant one’; see Unt. 5, 141.

5 AZ. 51, 58, 59.

6 Wett. 9, 12, qu. p. 420.

32 lump of clay or dung (O.K.)

Phon. det. in Pyr. \( \text{sin} \) ‘runners’ on account of \( \text{sin} \) ‘clay’. Also as alternative for \( \text{F} \) in O.K. \( \text{mshs} \) ‘filthy one’. In M.E. replaced by \( \text{Aa} \).

1 Pyr. 1499.

2 Ti 112.
Sign-list

**EGYPTIAN GRAMMAR**

N₃₃  o  grain of sand, pellet, or like. (For similar signs cf. o D 12 and the circle, see after Z 8)

Det. sand, in — — ṣry ‘sand’; metal or mineral (often repeated •••), exx. ••• nbw ‘gold’; ••• msdmḥ ‘black eye-paint’, ‘kohl’; medicaments, incense, etc. exx. ḫp r ‘pellet’; ••• ḫḥrt ‘medicine’, ‘prescription’. A sign of like appearance rarely takes the place of dangerous signs such as ••• A 14 in religious documents, ex. ••• ḫḥṣḥ ‘enemies’; this practice dates from Pyr.² Sometimes ••• or : is substituted for the plural strokes •••, •••, exx. ••• ḫḥṣḥ ‘enemies’; ••• ḫḥṣḥ ‘enemies’.

34 Ingot of metal (Dyn. XVIII; in Dyn. XI the sign resembles W 13;² in Dyn. III–V it resembles X 3³)

Ideo. in ••• ‘copper’, early perhaps read bḥ and later hmt (?).⁴ Det. objects of copper or bronze, exx. ••• ḫḥmj ‘mirror’; ••• ḫḥw ‘weapons’; ••• D 7 minḥ ‘axe’.

35  ripple of water (rarely vertically |)¹

Cf. ••• ṣḥ ‘water’.² Hence (?) phon. n. Perhaps phon. n too when used as a substitute for D 35 both in — n ‘not’ and in — ṣḥ ‘not’ (§ 104). In group-writing (§ 60) •••, •••, and ••• are all used for n,³ while ••• appears, as does also ••• in Dyn. XIX, to correspond to ṭ,⁴ ex. ••• ••• ṭḥ ‘Field-of-Reeds’. In ••• ṭḥ ‘serf’ — replaces the sign of land — N 17, a curious substitution (or error of transcription ?) found also in Pyr.?³

(35)  three ripples

Ideo. in ••• ṣḥw ‘water’. Hence phon. ṣḥw, exx. ••• ṣḥw ‘summer’; ••• ••• ṣḥw ‘muu-dancers’;² ṭḥ ••• ṭḥ ‘footstool’; phon. m in group-writing (§ 60), ex. ••• ••• ••• Yḥm ‘Yenoam’, Palestinian place-name. Det. water, liquid, exx. ••• ••• ṭḥ ‘wave’; ••• ṭḥ ‘sweat’; actions connected with water, exx. ••• ṭḥ ‘wash’; ••• ṭḥ ‘drink’. The composite det. ••• (in hieroglyphic also •••) for rivers, lakes, seas comes into vogue in Dyn. XVIII, exx. ••• ṭḥ ‘river’; ••• ṭḥ ‘brook’.


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SKY, EARTH, WATER

Sign-list

N 36  channel filled with water ¹ (later form as det. irrigated land = N 23)

Ideo. in ² var. Pyr. ³ mr 'canal', 'channel'. Hence phon. or phon. det. mr in ⁴ var. = mrt 'love'; ⁴ phon. mrt⁴ exc. ⁵ var. m't mist 'liver'; ⁶ m'm mihtl 'tomb'.

Det. rivers, lakes, seas, exx. ⁷ Wd-wr 'the sea', lit. 'the great green'; ⁸ hp, var. M.K. ⁹ hp, 'the inundation', here early interchanging with ¹° N 37. For ¹¹ in (in hieroglyphic also ¹²) as det. of names of rivers, lakes, seas from Dyn. XVIII on, see under ¹³ N 35. Doubtless an irrigation canal when prototype of the later land-sign = N 23, see there. In the fem. collective ¹⁴ var. = mlrt 'weavers' ¹⁵ the sign = was probably understood as a weaver's reed,¹⁶ though the occasional presence of = or o may have indicated the same value mr as in the masc. ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶

37  garden pool

Ideo. in ¹⁷ var. = § 'pool'. Hence phon. §¹. Not seldom interchanging in hieroglyphic with ²² N 36, ex. ²³ ²⁴ htyw 'inundations'. Appears to be a sign for irrigated land in ²⁵ var. Dyn. III =⁶ (N 38) štš 'aroura' (§ 266, ³); cf. the use of = N 38 both as a channel of the Nile and, in its use as the early form of = N 23, as an irrigation canal. Sometimes = replaces the cake = (see after X 4) in spellings of sn 'open' like = =, A ⁵⁸

38  garden pool with sloping sides (detailed form of = N 37)¹

Use as last.

39  garden pool full of water (alternative of = N 37)¹

Use as = N 37.

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶

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Sect. O. Buildings, Parts of Buildings, etc.

O I  house

Ideo. in " pr 1 'house', cf. the fem. collective \(\text{\textcircled{O}}\) prt 'houses'. Hence phon. pr in \(\text{\textcircled{O}}\) pr 'go forth' and derivatives; only very rarely not initial pr, ex. 2 for 3 hpr 'become'. Det. house, building, ex. \(\text{\textcircled{O}}\) \(\text{\textcircled{A}}\) \(\text{\textcircled{O}}\)\(\text{\textcircled{C}}\) 'room', 'department'; \(\text{\textcircled{H}}\) \(\text{\textcircled{N}}\) \(\text{\textcircled{W}}\) \(\text{\textcircled{W}}\) knn 'sanctuary'; \(\text{\textcircled{H}}\) \(\text{\textcircled{N}}\) \(\text{\textcircled{W}}\) \(\text{\textcircled{W}}\) knw 'interior'; \(\text{\textcircled{H}}\) \(\text{\textcircled{N}}\) \(\text{\textcircled{W}}\) \(\text{\textcircled{W}}\) mchf 'tomb'. Less suitably also in \(\text{\textcircled{O}}\) \(\text{\textcircled{S}}\) sl 'seat', 'place'; \(\text{\textcircled{O}}\) \(\text{\textcircled{W}}\) nst 'seat' of office; \(\text{\textcircled{O}}\) \(\text{\textcircled{S}}\) iht 'horizon'.

1 Reading perhaps preserved in Coptic djemep for 'roof' (p. 8, n. 2), also in Greek transliterations like φαράω = Hebrew 'ר; Φαράω = ὄλος 'ναοῦ; see AZ. 51, 125.

2 Haremhab 34. 36. 38; also in prt Pr-ː sessions of Pharaoh', P. Kah. 38, 10–11 (Akhenaten), Coptic нерипер'.

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BUILDINGS, PARTS OF BUILDINGS, ETC.

Sign-list

02 combination of □ O 1
and ㎖ T 3

In pr-hqr 'treasury', lit. 'white house'.

3 combination of □ O 1,
□ P 8, 0 X 3, and & W 22.

In pr-hrw 'invocation-offerings'.

① See above p. 172.

4 reed shelter in fields

Ideo. in □ h 1 'room (?)'. Hence phon. h.

① Probably a reed shelter of the kind still to be seen in Egyptian fields (Iversen).

A late sign-papyrus in Copenhagen gives pr n hqr 'field-house' as one of several descriptions of the hieroglyph.

① M. u. K. i. 7 (with note); Eb. 25, 16. The exact meaning is doubtful, but see Wb. 470, 2.

5 winding wall (also sometimes □)

Det. in □ mrrt 'street'; hence phon. or phon. det. mr
in □ mrrt 2 var. □ mrrt 3 Mrr-wr 'Mnevis-bull'. For
unknown reason, phon. det. nm in □ mrrt 4 var. Pyr.
□ mrrt 5 nmtr 'traverse'; also in □ mrrt 6 nmtr 'lowing' of
cattle.

⑤ Pyr. 1360. Sim. ib. 1370. ⑥ Sin. R 49.

6 rectangular enclosure
seen in plan

Ideo. in □ hwt 1 'castle', 'mansion', 'temple', 'tomb'.
The full reading hwt, possibly later hyt, is suggested by the
O.K. personal name □ hwt 2 and by the isolated
variant □ hwt 3 Nbt-hyt, together with the Coptic equi­
valent □ hwt of the name of the goddess Nephthys.
Hence the transliteration hwt has been adopted in this
Grammar except for the divine name Ht-Hr, Gk. 'Athor,
'Hathor' where the element hat- is clearly in status con­
structus. However, in one passage of Dyn. XII □ ⑤
is written for □ hqr 'quarry', giving to □ the mere value h.

① Perhaps one of the large enclosures of reeds called in Arabic sarbah, the enclosed
portion roofed with stalks and reserved for the women and children (Calverley).
② AZ. 63, 149. ③ Cairo, unnumbered coffin from Asyût. ④ FREISSENDANZ,
Pap. Græc. mag. i. 72; cf. also the place-name DOR, 20 AEG ii. 35.

7 alternative form of last
(Dyn. XVIII)

Use as last.

① Exx. Puy. 40; Rekh. 16.

8 combination of □ O 7
and □ O 29

In □ hwt-hr 1 'temple', earlier 'castle', ② lit. 'great castle'.

① Urk. iv. 575, 8. ② Berl. AI. i. p. 78.

9 combination of □ O 7
and □ V 30

In □ varr. □ hwt-hr 1, □ hwt-hr 2 Nbt-hyr ' (the goddess)
Nephthys'.

① M. u. K. vs. 5, 4. ② See above O 6, n. 3.
Sign-list

EGYPTIAN GRAMMAR

0 10 combination of O 6 and G 5

In var. Ht-hr 'the goddess' Hathor'.

11 palace with battlements

Ideo. in rvar. ch, var. M.K. ih, 'palace'.

0 Earliest depictions, PETR. R T. ii. 3, 4 and within an enclosure like O 13, 18. ii. 7, 8, 9; later DAV. Ptah. i. 12, no. 225; Hier. 3. 30. Not two-storied, SCHARFF, 22, n. 64.

12 combination of O 11 and D 36

In var. of ch 'palace', see last.

13 battlemented enclosure

Det. in sbht 'gateway' and in the related verb sbh 'wall in', 'enclose'.


14 portion and alternative of last

Use as last.

15 walled enclosure with buttresses, and with the signs W 10 and X 1

Ideo. in var. wsht 'hall' in palace or temple.

1 Kekh. 10. Var. with battlements as in O 13, as well as palace O 11, see Hier. p. 34.

16 gateway (?), surmounted by protecting serpents

Ideo. or det. in ti 'curtain (?)' and var. tity 'curtain'. Hence semi-ideo. in the title of the vizier O. 4 var. O.K. 6 tity 'he of the curtain' For larboard' see on S 22.

1 Kekh. 4.

17 O.K. form of last

Use as last.

1 DAV. Ptah. i. 12, no. 232.

18 shrine seen from side

Ideo. or det. in kir (Pyr. kir) 'chapel', 'shrine'.


19 primitive shrine

Det. in Pr-wr 'Great House' name of the pre-dynastic national shrine of Upper Egypt at Hieraconpolis (Nḏn); also of tity in tity 'the row of Upper Egyptian sanctuaries', as seen at the Sed-festival; hence also as collective term for 'the gods of Upper Egypt'.

1 Pyr. 648; Brit. Mus. 574, 7.

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BUILDINGS, PARTS OF BUILDINGS, ETC.

Sign-list

O20  

1 shrine

Det. sanctuary, exx. [OUNCE] 3 it.tr 'row of sanctuaries'; [KAN] 4  ❄m 'shrine'; especially of the [KAN] 3 Pr-nw or [KAN] 4 Pr-nr (Pr-nrfr), names of the pre-dynastic national sanctuary of Lower Egypt at Buto (P). Hence [OUNCE] 1 it.tr mfr 'the row of Lower Egyptian sanctuaries' and collective term for 'the gods of Lower Egypt'; see on O 19, together with nn. 3, 4 there.

2 Pyr. 852; BUDGE, p. 89, 20; 319, 11.

21  

façade of shrine

Ideo. or det. in [GIM] var. [GIM] 3  ❄m-ntr (❄m-ntr) 'the divine booth'.


22  

open booth supported by a pole

Ideo. or det. in [GIM] var. [GIM] 1  ❄h, var. Pyr. [GIM] 1  ❄h, 'booth'; hence phon. ☢h (❄h) in [GIM] ☢h 'counsel'. In the combination ☢m the sign ☢m retains a value ☢b (❤b) which it formerly possessed when used alone.2

1 Pyr. 130.  ♣ Cf. Pyr. 555 (❤b 'catch of wild fowl'); 1672 (❤b 'be festive').

For [GIM] see W 4.

23  

hall used in the Sed-festival

Ideo. or det. in [GIM] var. [GIM] 3  ❄h-sd (❄h-sd) 'Jubilee',  ❄h-sd (❄h-sd) 'Sed-festival'

2 Urk. iv. 569, 8.

24  

pyramid with side of surrounding wall

Det. in [GIM] mfr 'pyramid', 'tomb' and in names of specific royal pyramids, ex. [GIM] 3 + [GIM] Kf-nfr-Mmnhmfr 'the pyramid Amenemhat-is-high-and-beautiful'.1 Hence also in [GIM] + ☢m Mn-nfr 'Memphis' (p. 183, n. 1).

1 See AZ. 32, 88.

25  

obelisk

Ideo. or det. in ☢m var. ☢m 'obelisk'.


26  

stela

Ideo. or det. stela, exx. ☢m var. ☢m wJd 'stela'; ☢m ☢m 'station', 'stela'.

1 BH. i. 25, 32.  ♦ BH. i. 26, 141.  ♠ Rec. 20, 40, in the phrase ☢m wJd ☢m 'station of the King', see Unt. 2, 40.

27  

hall of columns

Det. hall of columns, exx. ☢m ☢m 3 ☢m wJd 'hall of columns'; ☢m ☢m 4 ☢m 'office'. From last, phon. or phon. det. ☢m in ☢m ☢m 'night'.

1 Rekh. 4.  ♦ Urk. iv. 557, 1.  ♠ JEA. 4, Pl. 8, 3; cf. Pyr. 1639.  ♣ Pyr. 29, 5 in the name of the feast ☢m ☢m 'night-ceremonies', cf. BH. i. 24; Urk. iv. 27, 5.

28  

column with tenon at top

Ideo. in ☢m ☢m 'column'; for the reading cf. ☢m ☢m var. ☢m ☢m ☢m 'hall of columns'. Hence phon. ☢m, exx. ☢m 3 var. Pyr. ☢m ☢m 'bow'; ☢m ☢m ☢m 'Heliopolis'.

1 Amada 14 = Eleph. 17. For further evidence see Sita. Berl. Akad. 1913, 961.
2 Sebekkhu 5.
3 Pyr. 1644.
Sign-list

EGYPTIAN GRAMMAR

O 29 ← wooden column (also found vertically)

Idea. or det. in 木木 var. [1] shmt (shmt) ‘support’ of heaven.

For a similar sign, but reversed ], see after U 12.

1 As support of the booth O 22, Medium 10. 2 P. Kak. 15. 3 Louvre C 1. 10. 4 BURCHARDT, § 56. 5 Urk. iv. 11. 9. 6 Urk. iv. 744. 5.

30 supporting pole

Idea. or det. in 木木 var. [1] shmt (shmt) ‘support’ of heaven.

For a similar sign, but reversed ], see after U 12.

1 Four times repeated, ‘the four supports’, Urk. iv. 845. 2 Reading with s, Pyr. 1559; Harb. 365.

31 ← door


1 Pyr. 54; see the picture PETRIE, Dend. 21. 2 In the title ṣr-ṭl ‘door-keeper’, Cairo 20103, I: 2018, 4.

32 ← gateway

Det. door, gateway, exx. 木木 ת ת abbrev. ת ת sbl (sbl) ‘door’;

1 D. el B. 137. 2 Urk. iv. 845. 13.

33 ← façade of palace or tomb

Det. in 木木 ת ת šmr ‘banner’ for the Horus name (p. 72).

1 Urk. iv. 160. 12.

34 ← bolt

Idea. in ← s (z) ‘bolt’. Hence phon. s (z). Also as substitute for ← R 22 in 木木 var. 木木 ṣmr ‘Letopolis’, the modern Ausim NW. of Cairo.

1 Urk. iv. 498. 11. 2 Cairo 20498; Harb. 533. 3 Det. with the shrine O 20, Cairo 20738. 4 Pyr. 1670. 5 From Dyn. XIX onward however is often actually written at the beginning of this place-name (GAUTIER, Dict. geogr. V 45), which appears from the Gk. personal name Hieropedamoun (gen.) = Pt-at-Hr-

35 ← combination of ← O 34 and A D 54

In a number of words implying motion and having s (z) as a characteristic radical, exx. ← அ அ rare var. அ sbl ‘go’, ‘pass’, ‘send’; அ அ அ י ‘perish’, later replaced by அ அ sbl; அ அ அ அ அ ‘bring’, ‘offer’; அ is ‘go’ (imperative, § 336); அ அ அ அ var. அ י var. Pyr. ← அ அ sy (ṣy) ‘who?’, ‘what?’ There is much confusion in the value of அ, owing to the tendency (1) to write அ alone for sb, and (2) to write அ for simple s.

1 Pyr. 438. 2 AZ. 48. 31.

36 ← wall* (occasionally horizontally ←)

Idea. or det. in ← var. ← ym ‘wall’. Det. wall, exx. அ அ அ ym ‘surrounding wall’; அ அ அ அ அ ‘bulwark’, ‘fortification’; ← அ அ அ அ ym ‘overlap’ a wall.

0 In the earliest times perhaps plan of a brick enclosure with buttresslike projections, but later certainly interpreted as a wall, cf. A 35 and O 37. See SCHARFF, 18.

1 Urk. iv. 764. 9. 2 Urk. iv. 765. 7. 16. 3 Urk. iv. 661. 5. 4 Sdm. R 141.

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### BUILDINGS, PARTS OF BUILDINGS, ETC.

#### Sign-list

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<thead>
<tr>
<th>Sign</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>O37</td>
<td>falling wall</td>
</tr>
<tr>
<td>38</td>
<td>corner of wall</td>
</tr>
<tr>
<td>39</td>
<td>stone slab or brick (sometimes large like ( N ) 37)</td>
</tr>
<tr>
<td>40</td>
<td>stairway</td>
</tr>
<tr>
<td>41</td>
<td>double stairway</td>
</tr>
<tr>
<td>42</td>
<td>fence outside primitive shrine ( O ) 19</td>
</tr>
<tr>
<td>43</td>
<td>O.K. form of last</td>
</tr>
<tr>
<td>44</td>
<td>emblem erected outside the temple of Min</td>
</tr>
<tr>
<td>45</td>
<td>domed building</td>
</tr>
<tr>
<td>46</td>
<td>older form of last</td>
</tr>
<tr>
<td>47</td>
<td>a prehistoric building at Hieraconpolis ( (\text{Dyn. XVIII form})^2 )</td>
</tr>
</tbody>
</table>

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1. **O37** | Det. overthrow, exx. \( \begin{array}{c} \text{whn} \ ' \text{overthrow}' \\ \text{shnn} \ ' \text{demolish} \ ' \text{a wall; slanting, ex.} \text{gsi} \ ' \text{tilt}' \end{array} \)

2. **38** | Det. in \( \begin{array}{c} \text{knbt} \ ' \text{corner; 'angle'} \\ \text{magistrates', lit. perhaps 'those who sit at the corner.'} \end{array} \)

3. **39** | Det. stone and similar, exx. \( \begin{array}{c} \text{inr} \ ' \text{stone}'; \text{ist} ' \text{valuable stone} \ ' \text{for vessels, etc.}; \text{dbn} \ ' \text{deben-weight}' \end{array} \)

4. **40** | Det. stairway, exx. \( \begin{array}{c} \text{dhw} \ ' \text{terrace}; \text{'teraced hill}'; \text{var.} \end{array} \)

5. **41** | Det. stairway, exx. \( \begin{array}{c} \text{kyt} ' \text{ascent}'; \text{'high place}'; \end{array} \)

6. **42** | Phon. \( \begin{array}{c} \text{ssp} (' \text{receive}'); \end{array} \)

7. **43** | Use as last.

8. **44** | Ideo. or det. in \( \begin{array}{c} \text{var.} \end{array} \)

9. **45** | Ideo. or det. in \( \begin{array}{c} \text{var.} \text{ipl} \ ' \text{harim}'; \end{array} \)

10. **46** | Use as last.

11. **47** | Ideo. in \( \begin{array}{c} \text{var.} \text{NHn} ' \text{Hieraconpolis', i.e. Kôm el-Ãhmar in Upper Egypt.} \end{array} \)

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1. **Urk. iv. 780, 7.**

2. **SCHARFF, 13, n. 23.**

3. **Dyn. XVIII, Urk. iv. 897, 3.**

4. **AZ. 45, 127.**

5. **http://www.facebook.com/per.medjat**
Sign-list

EGYPTIAN GRAMMAR

O 48 ☰ alternative form of last¹

Use as last.

¹ Dyna. V, Sak. 18; Dyna. XI, Th. T. S. ii. 6; Dyna. XVIII, Pakheb 8.

49 ☰ village with cross-roads


¹ Pyr. 1467. The puzzling evidence suggests that the ‘lower heaven’ had two names, namely Na(w)t and Nmt, which are much confused in the writing. Crucial passages are Pyr. 149, 446, 1691. ² AZ. 53, 105. ⁵ Peas. R 68; see As. 8.

50 ☰ circular threshing-floor covered with grain¹

(printed in older books in the late form ☰)

Det. in ☰ ☰ var ☰ ☰ ☰ sp (zpt) ‘threshing-floor’. Hence phon. or phon. det. sp (zpt) in ☰ var. ☰ ☰ ☰ time’, ‘occasion’ and related words. Note ☰ var. ☰ ☰ ☰ ☰ ‘two times’ as sign that a word or part of a word is to be repeated in reading (§§ 207, 274), exx. ☰ ☰ ☰ ☰ ‘very often’; ☰ ☰ ☰ ‘rejoice’. For ☰ in ☰ hst-sp ‘regnal year’ see p. 204.

¹ Hier. pp. 27, 67. ² Montet 213-14.

51 ☰ heap of grain on a raised mud floor ⁰

Ideo. or det. in ☰ ☰ varr. ☰ ☰, ☰ ☰ ☰ snw ‘granary’.

⁰ So Erman, Ägypten, 577, n. 3, probably rightly; for the shape of the heap, cf. Ti 124. Dav. Prad. i. 36 thought the sign originally depicted a granary, and was only later interpreted as a heap of corn. However, both early (ib. 28; Ti 84) and late (Erman, op. cit. 576) the actual granaries were dome-shaped.

Sect. P. Ships and Parts of Ships

P 1 ☰ boat on water

Det. boat, ship, exx. ☰ ☰ ☰ dpt ‘ship’; ☰ ☰ ☰ htw ‘ships’; ☰ ☰ ☰ ‘ships’; sail, travel by water, exx. ☰ ☰ mt ‘sail’; ☰ ḫdt ‘fare downstream’; also det. in ☰ ☰ ☰ ☰ ☰ ‘one without a boat’. As abbrev. the sign presents difficulties; ☰ is doubtless dpt-mt ‘the divine bark’; in ☰ ☰ ‘overseer of ships’ there is definite evidence in favour of ḫtw, but possibly ḫtw is merely a later writing of, or more recent substitute for, htw; the singular ☰ ‘boat’ doubtless usually stood for ☰ ☰ ☰ ☰ ☰ ima, but once at least represents the much rarer ☰ ☰ ☰ ☰ ☰ ḫkw.

¹ Hamm. 114, 14; Berth. i. 14, 7. ² BH. i. 44, 5; Kerbk. 3, 34. ³ Wb. i. 47. ⁴ AZ. 45, Pl. VI, 6. ⁵ Adr. p. 33. ⁶ AZ. 45, Pl. VI, 6; Cairo 30023, 1; Urk. iv. 143, 3. ⁷ Compare Cairo 20413, c with ib. b; so too without plural strokes and followed by numeral, Cem. 90, 1, 5, 6. ⁸ AZ. 12, 34. ⁹ Possibly the relationship is like that of O.K. ḫtw, Dyna. XVIII wsh ‘breadth’. ¹⁰ West. 8, 34.

(1) ☰ boat upside down

Det. in ☰ ☰ pnt ‘upset’, ‘overturn’.
SHIPS AND PARTS OF SHIPS

Sign-list

2  

3  

sail

5  

mast

6  

combination of P 6 and D 36

7  

oar (also often horizontally in § 55)

8  

combination of P 8 and I 9

9  

steering oar

10  

mooring post

11  

Det. in bnu ‘sail upstream’.

Det. or det. in var. wst ‘sacred bark’. Det. divine boats, exx. mndt ‘bark of the dawn’; nsmt ‘the neshmet-bark’, i.e. the sacred boat of Abydos. Also det. sail, when divine journeys are meant, ex. dit ‘cross’ sky, said of Re.

Idea. or det. in var. wst ‘sacred bark’. Det. divine boats, exx. mndt ‘bark of the dawn’; nsmt ‘the neshmet-bark’, i.e. the sacred boat of Abydos. Also det. sail, when divine journeys are meant, ex. dit ‘cross’ sky, said of Re.

Semi-ideo. in wht ‘fisherman’, plur. whtw, together with the related words.

Phon. cht 1 in var. cht ‘stand’ and derivatives.

Use as last, ex. chw ‘ships’.

Det. oar, exx. wsrw ‘oars’; hpt ‘oar’. Perhaps from a word var. ‘oar’ known only from the king’s name Nb-hrw(?)-Rr ‘Nebkherure’ phon. hrw, exx. var. hry ‘voice’; brwy ‘enemy’.

In var. hr(y)fy ‘says’ (§ 437).

Det. in hmrw ‘steering oar’; lmy ‘steersman’.

Det. in mnit (minit) ‘mooring post’ and the related words. In hieratic often indistinguishable from T 14 and consequently so usually transcribed.

For see G 7*. For see G 10.

For see G 7*. For see G 10.

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For see G 7*. For see G 10.

For see G 7*. For see G 10.
Sect. Q. Domestic and Funerary Furniture

Q 1  st seat

Ideo. in \(\text{i} \text{s} \text{t} \) var. Pyr. \(\text{i} \text{s} \text{t} \) ‘seat’, ‘place’. Hence phon. \(\text{i} \text{s} \text{t} \) (\(\text{s} \text{t} \))\(^2\) exx. \(\text{i} \text{m} \text{s} \text{t} \) ‘lap’; \(\text{n} \text{m} \text{s} \text{t} \) ‘jar’; ws (\(\text{w} \text{s} \))\(^3\) in \(\text{w} \text{s} \text{t} \) Wst ‘Osiris’; 1s (\(\text{t} \text{s} \)) in \(\text{t} \text{s} \) rare var. \(\text{t} \text{s} \text{t} \) ‘Isis’. From a word \(\text{h} \text{m} \text{t} \) ‘chair’ (Dyn. XIX) phon. \(\text{h} \text{m} \text{t} \), exx.: \(\text{h} \text{m} \text{t} \) var. \(\text{h} \text{m} \text{t} \) ‘perish’.

\(^1\) Pyr. 87. \(^2\) Az. 46, 107. \(^3\) Az. 46, 92. \(^4\) LAC. TR. 43, 4; Coffins, M 4 C, 144.

Q 2  st portable seat (sometimes reversed)\(^1\)

Ideo. in \(\text{w} \text{s} \text{t} \) ‘seat’ (rare). Phon. ws (\(\text{w} \text{s} \)) in \(\text{w} \text{s} \) rarer var. Wst ‘Osiris’.

\(^1\) Exx. Cairo 20023. 34049. 34085.

Q 3  wrs stool of reed matting\(^1\)

Cf. \(\text{p} \) ‘base’ (for shrine), Ptolemaic \(\text{p} \text{t} \text{i} \) ‘seat’, Coptic \(\text{p} \text{t} \text{i} \) ‘bench’. Hence phon. \(\text{p} \).

\(^1\) Depicted Thb. 7. S. i. 15; the earliest forms suggest a stool-covering rather than an actual stool, but exx. of Dyn. II favour the latter, see PETR. Eg. Hier. Pl. 38.

For \(\text{i} \) see M 7.

Q 4  wn head-rest

Det. in \(\text{w} \text{n} \text{r} \text{s} \text{t} \) ‘head-rest’.

\(^1\) For \(\text{w} \) see Saqq. Mast. i. 1.

Q 5  hr chest (varies much in form)\(^1\)

Det. box, chest, exx. \(\text{h} \text{n} \) ‘box’; \(\text{f} \text{d} \text{t} \) ‘chest’.

\(^1\) Exx. Berkh. i. 10. 15; Ork. iv. 427, 6; PETR. Abyd. ii. 34.

Q 6  krs coffin (varies much in form)\(^1\)

Ideo. or det. in \(\text{k} \text{r} \text{s} \text{w} \) var. \(\text{k} \text{r} \text{s} \text{w} \) ‘coffin’. Det. in \(\text{k} \text{r} \text{s} \text{w} \) ‘bury’.

\(^1\) Exx. Bt. i. 12; Puy. 60. 68.

Q 7  pfl brazier with flame rising from it\(^1\)

Det. fire, exx. \(\text{h} \text{t} \) ‘fire’; \(\text{s} \text{d} \text{t} \) ‘flame’; heat, exx. \(\text{r} \text{k} \text{h} \) ‘heat’; \(\text{t} \text{i} \) ‘hot’; cook, etc., exx. \(\text{p} \text{s} \text{t} \) ‘cook’ (§281); \(\text{b} \text{w} \) ‘brand’; torch, in \(\text{t} \text{k} \text{i} \) ‘torch’, ‘candle’. Also abbrev. \(\text{s} \) for \(\text{s} \text{r} \text{f} \) ‘temperature’; \(\text{n} \text{s} \text{r} \text{s} \text{r} \text{r} \text{s} \text{r} \text{i} \) ‘temperature’; \(\text{t} \text{w} \text{n} \text{s} \text{r} \text{s} \text{r} \text{r} \text{s} \text{r} \text{r} \text{i} \) ‘temperature’, a mythical locality.

\(^1\) Meir ii. p. 34. \(^2\) Eb. 24, 6 = 46, 10. \(^3\) See the varr. NAV. 110, 17. 19.
Sect. R. Temple Furniture and Sacred Emblems

1  \(\text{table with loaves and jug} \)  
Ideo. or det. in \(\text{table of offerings} \).  
1 D. el B. 57.  Often the round loaf is on the left, exx. Pa hern 4; Urk. iv. 163, 7.  
2 Sinit 1, 240.  
3 See on L 6.  
4 Cairo 20667.

2  \(\text{table with conventionalized slices of bread (alternative form of last)} \)  
Ideo. or det. in \(\text{table of offerings} \).  
1 Ex. D. el B. 140.  Sim. O.K., Sah. 63.  
2 Louvre C 111, 7.  
3 D. el B. 140.  
4 Cairo 20712, 6.

3  \(\text{four-legged table with loaves and libation vase} \)  
Ideo. or det. in \(\text{table of offerings} \). Also as abbrev., especially in the title \(\text{scribe of the offering-table} \).  
1 Forms differ considerably, but in M.E. the four-legged table is characteristic of \(\text{table of offerings} \), while \(\text{table} \) has the forms shown under R I. 2. Dyn. XII, see Hier. 8, no. 126; BH. iii, 3, no. 21; Dyn. XVIII, Pa hern 7; Northampton 3, 7; 2 Bersh. i. 12.  
3 Pyr. 474.  
4 Cairo 20023, n; 20563, g; reading proved by ib. 20671, b.

4  \(\text{loaf \(\times\) 2 on a reed-mat} \)  
Ideo. in \(\text{altars} \). Hence semi-phon.  
1 Brit. Mus. 590.  
2 Urk. i. 107, 17.  
3 Ex. Lab. 33; see AZ. 29, 54.

5  \(\text{censer for fumigation} \)  
Ideo. or det. in \(\text{fumigate} \). Hence phon.  
1 Ex. Dyn. XVIII, D. el B. 139. The same form, but reversed, already Dyn. V, Sagg. Mast. i. 21. Sometimes in Dyn. XVIII somewhat resembles a wrist and hand, exx. Two Sculptors 8; Urk. iv. 997, 6; later interpreted as a claw.  
2 AZ. 50, 66.  
3 Pyr. 184.  Sim. ib. 803.  
4 Urk. iv. 997, 6.  Sim. \(\text{ki} \) \(\text{crocodile} \), Pt. 262.  
5 Urk. iv. 535, 6; Sin. R 53.

6  \(\text{O.K. form of last} \)  
Use as last.  
1 Ti 132, over a scene of fumigation.

7  \(\text{bowl for incense with smoke rising from it} \)  
Ideo. or det. in \(\text{incense} \). Also as equivalent of O.K. \(\text{soul} \) in \(\text{ram} \).  
1 See Hier. p. 43. Depicted Meir iii. 17.  
2 Urk. iv. 943, 12.  
3 Pa hern 5; Urk. iv. 914, 9.  
4 Urk. iv. 114, 3.  
5 Urk. iv. 945, 3.  
6 Wh. iv. 414.
Sign-list

EGYPTIAN GRAMMAR

R 8 𓊐 cloth wound on a pole, emblem of divinity

IDEO. in 𓊐 ntr 'god'. Hence phon. (semi-ideo.) ntr, ex. 𓊐 ntr. var. PYR. 𓊐 𓊐 ntr(i), 'divine'. Very rarely det. for a god, ex. 𓊐 𓊐 𓊐 Gb 'Geb', Gk. Kēb.

9 𓊐 combination of 𓊐 R 8 and 𓊐 V 33

IDEO. or det. in 𓊐 𓊐 𓊐 var. 𓊐 bd 'a kind of' natron'.

10 𓊐 𓊐 combination of 𓊐 R 8 and 𓊐 T 28 and 𓊐 N 29

IDEO. in 𓊐 var. 𓊐 𓊐 hr(i)-ntr 𓊐 'necropolis'.

11 𓊐 column imitating a bundle of stalks tied together

IDEO. in 𓊐 dd 'a djed-column'. Hence phon. dd in 𓊐 var. PYR. 𓊐 dd 'be stable', 'enduring' and derivatives. The twofold writing of the sign in the town-name 𓊐 𓊐 𓊐 doubtless indicates the change of value from dd to dd, see the varr. § 289, 1.

12 𓊐 standard for carrying religious symbols

DET. in 𓊐 𓊐 it 'standard'. Also accompanying various ideograms for gods, exx. 𓊐 Mnw 'the god Min'; 𓊐 Hh 'the god Ha'. Cf. also 𓊐 D 29; 𓊐 E 18; 𓊐 G 7; 𓊐 G 26; 𓊐 R 13.

13 𓊐 falcon 𓊐 G 5 on 𓊐 R 12 with feather (O.K. to Dyn. XII)

AS EMBLEM OF THE WEST, IDEO. IN 𓊐 𓊐 imn 'west' and the related words. FOR THE READING COMPARE PYR. 𓊐 𓊐 𓊐 imn 'right', 'right-hand'.

14 𓊐 abbrev. of last, omitting falcon and enlarging feather (from Dyn. VI onward)

IDEO. IN 𓊐 𓊐 imn 'west' and related words, including 𓊐 𓊐 var. 𓊐 wnm, var. PYR. 𓊐 𓊐 𓊐 wnm, 'right' hand, side, etc.

15 𓊐 spear decked out as standard

AS EMBLEM OF THE EAST, IDEO. IN 𓊐 𓊐 ibi 'east' and related words, exx. 𓊐 ibi, varr. PYR. 𓊐 𓊐 ibi, 'left-hand'. From Dyn. XVIII on, by confusion with 𓊐 U 23, phon. ib, exx. 𓊐 𓊐 𓊐 𓊐 𓊐 ibw 'Abydos'; 𓊐 𓊐 ibn 'has desired'.

16 𓊐 papyrus-shaped wand with feathers

IDEO. OR DET. IN 𓊐 var. 𓊐 𓊐 wh 'the wh-fetish' of Cusae in Upper Egypt.

1 WITH MANY VARIANT FORMS, SEE MEIR I. P. 2; II. P. 38.
TEMPLE FURNITURE AND SACRED EMBLEMS

Sign-list

17 wig, with fillet and plumes, on pole
(Dyn. XVIII)

18 variant form of last

19 the uas-sceptre with fillet and feather

20 conventionalized flower (?) surmounted by horns

21 O.K. form of last

22 two fossil belemnites?

23 O.K. form of last

24 two bows tied in a package (sometimes also vertically)

25 O.K. form of last

Fetish of Abydos, ideo. or det. in var. —

\(^{2}\) Fr-w „the nome of Abydos or This”.

\(^{1}\) See Winlock, \textit{Bas-reliefs from the temple of Rameses I at Abydos}, p. 15.

\(^{2}\) Urk. iv. 111, 13.

As emblem of the Upper Egyptian nome of Hermonthis and its town, ideo. in \(\text{\textit{Wisi}} (\text{\textit{Wisi}}),\)

var. Dyn. XX \(\text{\textit{Wsi}}(\text{\textit{r}}), \) „Thebes”. For \(\text{\textit{Wsi}} \) „milk” see on S 40.

\(^{1}\) Reading further proved by demotic, see MüLLER, \textit{Die beiden Totenpapyrus Rhind}, p. 76*, no. 538. Cf. — in the name \textit{Xa}ns = \textit{Fr-m-Wisi}, GRIFFITH, \textit{Stories of the High Priests of Memphis}, p. 2, n. 2.

\(^{2}\) Brit. Mus. 303.

As emblem of the goddess of writing ideo. in \(\text{\textit{Ssit}},\)

var. Pyr. \(\text{\textit{Ssit}},\) late var. \(\text{\textit{Ssit}},\) „(the goddess) Seshat”.

\(^{1}\) D. el B. 55. \(^{2}\) Urk. iv. 19, 14. \(^{3}\) Pyr. 616. \(^{4}\) Louvre A97, qu. \textit{PSBA}. 16, 253.

As emblem of the god of Panopolis (Ekhmim) and of Coptus (\textit{Kift}) ideo. in \(\text{\textit{Mnw}},\)

var. Pyr. \(\text{\textit{Mnw}},\) „(the god) Min”, Greek \textit{Mw}. The name of Letopolis (\textit{Ausim}) in the Delta \(\text{\textit{Hm}},\)

as the var. Pyr. \(\text{\textit{Hm}},\) shows; from M.K. onwards \(\text{\textit{O} 34} \) is often substituted for \(\text{\textit{Hm}},\) ex. \(\text{\textit{Hm}},\) see on \(\text{\textit{O} 34}.\) Hence phon. \(\text{\textit{hm}}\) in \(\text{\textit{Hm}},\)

var. \(\text{\textit{Hm}},\) „shrine”.

\(^{1}\) \textit{Annals of Archaeology and Anthropology} (Liverpool) 3, 50. The earliest exx. resemble a double-headed arrow.

\(^{2}\) Pyr. 424. \(^{3}\) PLUTARCH, \textit{De Iside} 56. \(^{4}\) Cairo 2021; sim. Pyr. 1270. \(^{5}\) Pyr. 1670. For the localization at Ausim see \textit{Ann.}, 4, 91; \textit{Rec.}, 26, 144.

\(^{6}\) Urk. iv. 96, 4. This word has no connexion with the Gk. town-name Chemmis and its modern descendant Ekhmim, the Egyptian original of which was \textit{Nn-Mnw}, see \textit{AZ}. 62, 91; \textit{AEO}. ii. 40. \(^{7}\)

As emblem of the goddess of Sais, ideo. or det. in \(\text{\textit{Lt}},\)

varr. \(\text{\textit{Lt}},\) \(\text{\textit{Lt}},\) „(the goddess) Neith”.

\(^{1}\) D. el B. 116. \(^{2}\) \textit{Ancient Egypt} 1931, 35. \(^{3}\) Urk. iv. 414, 5. \(^{4}\) D. el B. 116. \(^{5}\) Reading, \textit{AZ}. 43, 144. The Gk. form \textit{Nn} suggests a medial \(n\) or \(r\).

\(^{1}\) Ty 46.
Sect. S. Crowns, Dress, Staves, etc.

S 1 white crown of Upper Egypt

Ideo. or det. in \( \text{ white crown } \) var. \( \text{ great crown } \). Det. white crown, exx. \( \text{ great crown of Upper Egypt } \);

\( \text{ combined white and red crowns } \) \( \text{ the last in basket } \) \( \text{ basket } \) \( \text{ V 30 } \) \( \text{ crown of Lower Egypt } \).

2 the last in basket \( \text{ basket } \) \( \text{ V 30 } \)

Ideo. or det. in \( \text{ white crown } \) var. \( \text{ great crown } \). Det. white crown, in \( \text{ great crown } \) \( \text{ V 30 } \).

3 red crown of Lower Egypt

Ideo. or det. in \( \text{ red crown } \) var. \( \text{ net-crown } \) \( \text{ crown of Lower Egypt } \). From Pnyr. \( \text{ net-crown of Lower Egypt } \) phon. \( \text{ very rarely } \) before Dyn. XVIII. Substituted for \( \text{ crown of Lower Egypt } \) in \( \text{ net-crown } \) \( \text{ net-crown } \) \( \text{ basket } \) \( \text{ V 30 } \).

4 the last in basket \( \text{ basket } \) \( \text{ V 30 } \)

Det. red crown, exx. \( \text{ net-crown } \) \( \text{ crown of Lower Egypt } \). Very rarely phon. \( \text{ like } \) \( \text{ S 3 } \).

5 combined white and red crowns

Det. double crown in \( \text{ double crown } \) \( \text{ the double crown } \) \( \text{ of Upper and Lower Egypt } \); 

\( \text{ the blue crown } \) \( \text{ the atef-crown } \) \( \text{ the last in basket } \) \( \text{ basket } \) \( \text{ V 30 } \).

6 the last in basket \( \text{ basket } \) \( \text{ V 30 } \)

Ideo. or det. double crown, exx. \( \text{ the double crown } \) \( \text{ the great crown } \) \( \text{ the great crown } \).

7 the blue crown

Ideo. or det. in \( \text{ blue crown } \) var. \( \text{ the blue crown } \) \( \text{ the blue crown } \) \( \text{ the blue crown } \).

8 the atef-crown

Ideo. or det. in \( \text{ atef-crown } \) var. \( \text{ the atef-crown } \) \( \text{ the atef-crown } \).

9 two plumes

Ideo. or det. in \( \text{ two plumes } \) \( \text{ two plumes } \) \( \text{ two plumes } \) \( \text{ V 30 } \) \( \text{ the blue crown } \) \( \text{ the atef-crown } \) \( \text{ the last in basket } \) \( \text{ basket } \) \( \text{ V 30 } \).

504
| S 10 | 1 | band of cloth as fillet | Ideo or det wreath, exx. ١٩٠١٩٠٠١٩٠٠١٩٠٠١٩٠ | ِ١٩٠ | α١ | ِ١٩٠ | ‘wreath’; α٢ var. α٢ | O.K. ١٩٠ | ِ١٩٠ | م١٩٠ | ‘fillet’. From this last, phon. م١٩٠ (م١٩٠) in α١ م١٩٠, var. م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠, ‘hew’ and the related noun م١٩٠ var. م١٩٠ م١٩٠ | α٢ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘carpenter’, ‘shipwright’. |
| S 11 | 1 | collar of beads with falcon-headed terminals | Ideo or det. in ١٩٠١٩٠٠١٩٠٠١٩٠٠١ | ِ١٩٠ | α١ | ِ١٩٠ | م١٩٠ | ‘collar’. Hence occasionally phon. or phon. det. م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘breadth’; ١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘widen’. |
| S 12 | 1 | collar of beads | Depicted with the name ١٩٠١٩٠٠١ | ِ١٩٠ | α١ | ِ١٩٠ | م١٩٠ | ‘collar’. Hence ideo. in ِ١٩٠ var. ١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘gold’ and the related words. Det. precious metal, exx. م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘fine gold’. |
| S 13 | 1 | combination of م١٩٠ + م١٩٠ | Ex. م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘gild’, ‘fashion’. |
| S 14 | 1 | combination of م١٩٠ + م١٩٠ | In م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘silver’, Coptic م١٩٠. |
| S 14* | 1 | combination of م١٩٠ + م١٩٠ | In م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘fine gold’, see under م١٩٠. |
| S 15 | 1 | pectoral of glass or fayence beads (Dyn. XVIII form) | Ideo. or det. in م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘sparkle’, ‘be dazzling’. |
| S 16 | 1 | O.K. form of last | Use as last. |
| S 17 | 1 | another O.K. form of م١٩٠ | Use as last. |
| S 18 | 1 | bead-necklace with counterpoise | Ideo. or det. in م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ م١٩٠ ‘bead-necklace’, ‘menat’. |

http://www.facebook.com/groups/per.medjat
Sign-list

**EGYPTIAN GRAMMAR**

**S 19**  
(Idéo. in cylinder-seal attached to bead-necklace)  
Idéo. in cylinder-seal attached to bead-necklace, plur. in related ‘cheruis’.  
1 Reading doubtful; see Az. 32, 66; 36, 145; 37, 86.  
2 Munich 3, 15, qu. § 212.  
3 GARD. Sin. 111.

**S 20**  
(Idéo. or det. in cylinder-seal attached to bead-necklace (as seen from the front))  
Idéo. or det. in cylinder-seal attached to bead-necklace and related words.  
1 Reading doubtful; see Az. 32, 66; 36, 145; 37, 86.

**S 21**  
(Idéo. or det. in ring (possibly a plain finger-ring))  
Det. ring, ex. ring, var. ring, ‘ring’.  
1 Reading doubtful; see Az. 32, 66; 36, 145; 37, 86.

**S 22**  
(Phon.)  
1 Reading doubtful; see Az. 32, 66; 36, 145; 37, 86.

**S 17**  
(Idéo. or det. in girdle as worn by various gods (Pyr.))  
Idéo. in name of the goddess ‘Shesmetet’.  
1 Reading doubtful; see Az. 32, 66; 36, 145; 37, 86.

**S 23**  
(Idéo. or det. in knotted strips of cloth)  
Idéo. or det. in knotted strips of cloth, ‘unite’ and derivatives.  
1 Reading doubtful; see Az. 32, 66; 36, 145; 37, 86.

**S 24**  
(Idéo. in girdle knot)  
1 Reading doubtful; see Az. 32, 66; 36, 145; 37, 86.

**S 25**  
(Idéo. in a garment)  
1 Reading doubtful; see Az. 32, 66; 36, 145; 37, 86.
CROWNS, DRESS, STAVES, ETC.

S 26  apron

Ideo. or det. in S 26 apron var. A = śndy, var. Pyr. - śndw, 'apron'.

1 Kekk. 4.

(N 18)  a garment

Ideo. or det. in (N 18) a garment var. = śgš = śuw 'loin-cloth'.

1 An 49, 106. A form = śgš also occurs, Dend. 3.

2 Peas. Butler 29; Westc. 10, 2.

3 P. Berl. 10003, 24, in Möll. Pal. i. Pl. 5.

27  horizontal strip of cloth with two strands of a fringe

Ideo. or det. in horizontal strip of cloth with two strands of a fringe var. = śndšt 'clothing'.

1 Sometimes with three (Urk. iv. 175, 3) or more strands.

2 JÉQ. 38. That the vertical signs are strands, not single threads, is shown by Medium 16.

3 Turin 1447.

28 strip of cloth with fringe combined with the folded cloth

Det. in strip of cloth with fringe combined with the folded cloth S 29 var. = śndšt 'clothing'.

1 O.K. forms supporting this interpretation are: DAV. Plth. i. 14, no. 288; Sagg. Mutt. i. 21; L. D. ii. 163, a. For variant forms appearing to combine b V 33 and S 29 see TIT 111; PETRIE, Giach and Rifek 130.

29  folded cloth

Phon. s (s); the originating word is unknown. Abbrev. for phon. s (s) in the formula in = śndšt 'clothe', 'clothing'. Det. cloth, ex. = śndšt 'clothing'; = śndšt 'head-cloth'; notions connected with clothing, exx. = śndšt 'clothing'.

1 AÉ. 44, 76. This cloth is seen in the hands of many statues and was probably used as a handkerchief, Rec. 21, 26. See too AÉ. 58, 151.

30 combination of S 29

Phon. sf in sf 'yesterday'.

31 combination of S 29

Phon. smf, ex. = smf 'fighting bull'.

1 Urk. iv. 2, 13.

32 piece of cloth with fringe

Ideo. or det. in piece of cloth with fringe var. = śndšt, var. Pyr. = śndšt 'piece of cloth'. Hence phon. sti (sti) in = śndšt, var. O.K. = śndšt, 'recognize'.

1 Thebes, tomb 55.

2 JÉQ. 33.

3 LAC. Sarc. i. 111.

4 Pyr. 2044.

33 sandal

Ideo. or det. in sandal var. = śndšt, var. Dyn. XVIII = śndšt, 'sandal'. Hence semi-phon. or phon. det. tō, later tō, in = śndšt 'be shod'; = śndšt 'sandal-maker'.

1 Cairo 20318, b 7.

2 Pyr. 578.

3 Urk. iv. 390, 16.

4 Lac. TR. 23, 19; Dyn. XVIII, tō, Leyd. V 38.

5 Möll. H.L. i. 18, qu. p. 354, n. 4.
**Sign-list**

| S 34 | 韮 | tie or strap, especially sandal-strap⁴ (as symbol of life known as 'the ankh') | Ideo. in 韮² consin 'sandal-strap'; semi-ideo. (from resemblance) in 韮³ consin 'mirror', etc. Hence phon. consin, ex. 韮 consin 'live'; for the initial r cf. Ptolemaic var. 韮² consin and demotic.


(V 39) 韮¹ tie or straps with a different arrangement of the same elements as 韮 S 34 | Ideo. in 韮³ late var. 韮³ ill 'the tyet-amulet'.⁴

1 Griff. Stud. 426; *Mitt. Kaire* iv. 2. From Dyn. III found as decorative symbol in company with 韮 S 34 and 韮 R 111 to signify 'life', 'welfare', or like.

(V 39) 韮¹ tie or straps with a different arrangement of the same elements as 韮 S 34 | Ideo. in 韮³ late var. 韮³ ill 'the tyet-amulet'.⁴

1 Griff. Stud. 426; *Mitt. Kaire* iv. 2. From Dyn. III found as decorative symbol in company with 韮 S 34 and 韮 R 111 to signify 'life', 'welfare', or like.

35 韮 sunshade of ostrich feathers | Ideo. or det. in 韮³ var. 韮³ st 'shadow', 'shade'.

1 *Urk.* iv. 1165, 16. Whether this writing has ever to be read بسيط, another word for 'shadow' found in Dyn. XX and perhaps earlier, is very doubtful; see *AZ.* 39, 120.

36 韮¹ O.K. form of last (common also in M.E.)¹ | Use as last. In the rare divine name 韮¹ 韮 Hepui, doubtless a personification of the two sunshades accompanying the king;¹ the reading is ascertained from varr. of a very late word showing the signs 韮 before that of the fan.⁴

¹ Leyd. Denkm. i. 7. ² Dyn. XII, *AZ.* 39, 117, 8; Dyn. XVIII, *Th. T. S.* i. 23.

37 韮 short-handed fan¹ | Ideo. or det. in 韮³ var. 韮³ ṣwt 'fan'.

¹ See the pictures *Th. T. S.* iii. 12, 28. ² *Th. T. S.* iv. 38, 6. ³ Commonly so in the title ṣwt ṣwt 'fan-bearer', ex. *Amarn.* i. 34.

38 韮 crook⁰ | Ideo. or det. in 韮² var. 韮³ ṣwt 'fan'.

⁰ See *Newberry, JEA.* 15, 84. ¹ Cairo 28087, no. 73. ² On the radical твор to be understood here see *Rec.* 25, 142. ³ Even in the pictures of the ṣapt-sceptre, see Cairo 28083, no. 59; 28087, no. 74, both in Lac. Sarc. i. Pl. 45. ⁴ Exx. O.K., Gemm. i. 15; Dyn. XII, *Bersh.* i. 7; Dyn. XVIII, *Th. T. S.* i. 9. ⁵ *Pyr.* 202. ⁶ *Wb.* i. 33, 14, 15. ⁷ *De Buck*, i. 184 f. ⁸ *JEA.* 30, 29, n. 3: 31, 116; *AZ.* 77, 24.
CROWNS, DRESS, STAVES, ETC.

40 sceptre with straight shaft and head of Seth (?)-animal
(c.f. too .getTable R 19)

Ideo. or det. in ɐ [wis], name of a sceptre of the form ɐ.
Hence phon. ɐ, occasionally in inscriptions of Dyn. XVIII in ɐ.

For ɐ see R 19; for ɐ see S 14.

41 sceptre with spiral shaft and head of Seth (?)-animal

Cf. ɐ, name of a sceptre of the form ɐ. Hence phon. ɐ, occasionally in inscriptions of Dyn. XVIII in ɐ.

For ɐ see R 19; for ɐ see S 14.

42 sceptre of authority
(It is impossible to distinguish separate forms for the various uses)

Ideo. or det. in ɐ var. ɐ "aba-sceptre"; hence phon. or phon. det. ɐ, exx. ɐ var. ɐ "stela".

For ɐ see R 19; for ɐ see S 14.

509
**Sect. T. Warfare, Hunting, Butchery**

1. **prehistoric mace with cup- or dish-shaped head**
   - Cf. mnuw 'mace', name of this type of mace on M.K. coffins. Hence phon. mnuw, exx. var. m n·k 'take to thyself' (§336); Smnnw, var. Smnw, 'Snumen', a town where Sobk was worshipped, possibly Er-Rizeikt, 14 km. N. of Gebelén.  
   - 1 JQ. 57; 2 WOLF, Bewaffnung 4; 3 SCHARFF 25; 4 LAC. Sac. ii. 162; JQ. 201.  
   - 2 Ex. O.K., Sak. 1.  
   - 3 WOLF, Bewaffnung 4.  
   - 4 Urk. iv. 780, 11

2. **mace with pear-shaped head**
   - Det. in skr (skr), var. sk(r)t 'smite'.
   - 1 Ex. O.K., Sak. 1.  
   - 2 WOLF, Bewaffnung 4.  
   - 3 Urk. iv. 780, 11

3. **mace with pear-shaped head** (vertical)
   - Ideo. in ḫ ḫḏ 'mace'. Hence phon. ḫḏ, exx. ḫḏ t 'damage'; ḫḏ 'be bright', 'white'.
   - 1 WOLF, Bewaffnung 6.  
   - 2 LAC. Sac. ii. 18, no. 99.  
   - 3 Mitt. viii. Pl. 3.

4. **the same with a strap to pass round hand**
   - Use as last.
   - 1 WOLF, Bewaffnung 6. Exx. LAC. Sac. i. 94, no. 66 (ḥḏ 'mace'); Hier. 7, no. 85 = Bersh. i. 30 (in name Št-Hḏpt); D. el B. 110 (ḥḏw 'onions').

5. **combination of T 3 and I 10**
   - Use as last.

6. **combination of T 3 and two I 10**
   - Phon. hdd, exx. ḫḏḏt 'brightness'.

For see O 2; for see S 14.
T 7 \(\text{axe}\)

Det. in O.K. \(\text{mbt} '\text{axe}'\), which is undoubtedly related to M.K. \(\text{minb} '\text{axe}'\). Det. in \(\text{mdh} '\text{hew}', \text{mdb} '\text{carpenter}'\) in the related word \(\text{mbt}\) var. \(\text{mdh} '\text{carpenter}', \text{shipwright}'\).

1 Ex. O.K., DAV. Ptah. i. 13, no. 180. This type was used alike for battle and for hewing wood, WOLF, Bewaffnung 8. 2 Sin. R 160. 3 LAC. Sarr. ii. 13, no. 20 (collated), beside picture of an axe. See GARD. Sin. 51. 159. 4 Urb. iv. 778, 14. 5 See under S 10. 6 Cairo 20368, a; 20358, b.

7* \(\text{axe of more recent type}\)

Det. in \(\text{skhw} '\text{axe}'\).

1 From Dyn. XII onward, WOLF, Bewaffnung, Pl. 3.

8 \(\text{dagger of archaic type}\)

Det. of \(\text{mtpnt} '\text{dagger}'\). Ph. in \(\text{tpy} '\text{chief}', 'first', 'being upon' (§ 80), value probably derived from an obsolete word \(\text{tp} '\text{dagger}'\) found only once (written \(\text{graw})\) and obviously related to \(\text{mtpnt}\) mentioned above.

1 JEO. 195; WOLF, Bewaffnung, Pl. 4, nos. 6 ff.; often with crescent-shaped or pierced circular top and ribbed blade. 2 Urb. iv. 38, 15; also as picture with legend \(\text{bgrsw} = \text{graw}\) on M.K. coffins, LAC. Sarr. i, Pl. 43, nos. 255, 257, 259, 261, there often contrasted with the dagger \(\text{mtpnt}\), see above T 8.

8* \(\text{dagger of M.K. and later type}\)

Det. in \(\text{bgrsw} '\text{dagger}'\).

1 JEO. 197; WOLF, Bewaffnung, Pl. 4, nos. 6 ff.; often with crescent-shaped or pierced circular top and ribbed blade. 2 Urb. iv. 38, 15; also as picture with legend \(\text{bgrsw} = \text{graw}\) on M.K. coffins, LAC. Sarr. i, Pl. 43, nos. 255, 257, 259, 261, there often contrasted with the dagger \(\text{mtpnt}\), see above T 8.

9 \(\text{bow consisting of oryx horns joined by a wooden centre-piece}\)

Ideo. or det. in \(\text{pd} '\text{bow}'\). Hence phon. (semi-ideo.) or phon. det. \(\text{pd}\), later \(\text{pd}\), in Pyr. \(\text{pd} '\text{stretch}'\) var. \(\text{pd} '\text{stretch}'\) and the related words.

1 WOLF, Bewaffnung, 15. 27; actual specimens in Dyn. I tombs, Pettr. RT, ii. Pl. 7 A (p. 36); Pl. 36, 35-6 (p. 38). 2 LAC. Sarr. ii. 161. 3 Sim. Pyr. 672. 4 Sim. B 121. This bow regularly in hieratic. 5 Pyr. 650. 6 Urb. iv. 977. 7 BUDGE, p. 38, 7.

9* \(\text{better O.K. form of Use as last.}\)

\(\text{~ T 9}\)

1 DAV. Ptah. i. 15, no. 338 = ii. 23. Also among det. of \(\text{twnt} '\text{weapons}'\), Sak. 17. The curved ends suggest the horns of a gazelle rather than those of an oryx, but see T 9 n. 1.

10 \(\text{composite bow with middle tied to bow-string when out of use}\)

Det. in \(\text{~ T 9} '\text{bow}'\). From Dyn. XII on preferred to \(\text{~ T 9} '\text{bow}'\) in the hieroglyphic writing of \(\text{pd} '\text{bow}', 'foreign people', 'troop'; \text{pd} '\text{bowman}', while ~ is preferred for phon. \text{pd}, \text{pd}.

1 WOLF, Bewaffnung, 14. 26. Of Asiatic origin and at first reserved for the king and high personages. So depicted already BISSING, Re-Heiligtum ii. 13. 2 Pyr. 1644. 3 Amada 3. 4 BH. i. 7 (pd 9 'Nine Bows'). 5 Amada 3. 6 See particularly Urb. iv. 977, 2.
**EGYPTIAN GRAMMAR**

(Aa 32) 

_1_ [sign-list]

(T11) → arrow

12 [sign-list]

13 [sign-list]
WARFARE, HUNTING, BUTCHERY

(1) Det. in  "\(\text{cmst}\) 'throw-stick' with the related verb \(\text{cmst}\) 'throw'; also in  "\(\text{kms}\) 'throw' and the kindred  "\(\text{kms}\) varr.  "\(\text{kms}\) 'create', 'form' and derivatives. The combination  "\(\text{kms}\) above-quoted and in  "\(\text{int}\) 'distinguish' (from a  "\(\text{int}\) of \(\text{lex}\)  "\(\text{int}\) 'Aeyop..€VOv') indicates that  is here the throw-stick, not the club; see on  "\(\text{G}\) 41. (2) As club,  is found in  "\(\text{scimitar}\) var. Pyr.  "\(\text{chariot}\) varr.  "\(\text{chariot}\) 'Libya';  "\(\text{chariot}\) 'Asiatic'. Extended gradually as det. to all foreign peoples and countries, exx.  "\(\text{chariot}\) 'Temhi-land';  "\(\text{chariot}\) var.  "\(\text{N\&sy}\) 'Nubian'. (3)  takes the place of various other signs, partly due to identity or close similarity in hieratic; thus it takes the place (a) of  "\(\text{Aa 26}\) in  "\(\text{shot}\) 'rebels'; (b) of  "\(\text{M 3}\) in  "\(\text{chariot}\) 'search for'; (c) of  "\(\text{P 11}\) in  "\(\text{mooi}\) 'moor'; (d) of  "\(\text{T 13}\), see under that sign; (e) probably also of  "\(\text{D 50}\) in  "\(\text{witness}\) and the like, though examples of such confusions in modern publications may sometimes be due to inexact copying.


15  "\(\text{cmst}\) O.K. form of last. Use as last.

1 Sak. 1 (Throw).

16  "\(\text{scimetar}\) Det. in  "\(\text{scimetar}\) 'scimetar'.


17  "\(\text{chariot}\) Ideo. or det. in  "\(\text{chariot}\) var.  "\(\text{chariot}\) 'chariot'.


18  "\(\text{crook}\) S 39 with a package containing a knife, etc. lashed to it

1 The sign probably depicts the equipment of an early chief's attendant, Bull. 3, 13, n. 2; 50 100 SCHARFF 45; however, SETHE, Commentary on Pyr. 250 c, adheres to CAPART's explanation as an instrument for the execution of criminals AZ. 36: 125.

1 Cairo 20001, qu. § 317. 2 Pyr. 953.
Sign-list

T 19 [harpoon-head of bone]

Det. in \(\text{T} \begin{array}{c}1 \\ \text{ls} \end{array}\) \(\text{ks} (\text{ks})\) ‘bone’, ‘harpoon’.
Hence phon. or phon. det. \(\text{ks} (\text{ks})\), in \(\text{T} \begin{array}{c}1 \\ \text{ks} \end{array}\) \(\text{var. Dyn. XVIII}\) \(\text{ksn} \) ‘be irksome’; \(\text{banks} (\text{banks})\), in \(\text{T} \begin{array}{c}1 \\ \text{banks} \end{array}\) \(\text{banks} \) ‘bury’ and derivatives.

For reason unknown, phon. or phon. det. \(\text{gn} \) in \(\text{T} \begin{array}{c}1 \\ \text{gn} \end{array}\) \(\text{var. Dyn. XVIII}\) \(\text{gnwt} \) ‘annals’; possibly also in \(\text{T} \begin{array}{c}1 \\ \text{gnwt} \end{array}\) \(\text{var. Dyn. XVIII}\) \(\text{gnwty} (?) \) ‘sculptor’ (in relief), reading not fully established.

Det. bone, ex. \(\text{T} \begin{array}{c}1 \\ \text{ib} \end{array}\) \(\text{ivory}\); tubular, exx. \(\text{T} \begin{array}{c}1 \\ \text{mwt} \end{array}\) \(\text{shaf}\) ‘shaft’; \(\text{T} \begin{array}{c}1 \\ \text{tw} \end{array}\) \(\text{reed (?)}\), hence phon. det. in \(\text{T} \begin{array}{c}1 \\ \text{tw} \end{array}\) \(\text{tw} \) ‘be pure’.

O.K. form of last

Use as last.

one-barbed harpoon

(rarely vertically \(\text{T} \begin{array}{c}1 \\ \text{t} \end{array}\))

Ideo. in \(\text{T} \begin{array}{c}1 \\ \text{t} \end{array}\) \(\text{var. Pyr.} \begin{array}{c}1 \\ \text{sn} \end{array}\) \(\text{two} \) ‘one’ and derivatives.

Use as last.

alternative form of last

(Dyn. XVIII)

fishing-net

Det. in \(\text{T} \begin{array}{c}1 \\ \text{bt} \end{array}\) \(\text{ch} \) var. \(\text{T} \begin{array}{c}1 \\ \text{ch} \end{array}\) \(\text{ith} \) ‘net’ animals.
Hence phon. \(\text{ch} \) or \(\text{ith} \), exx. \(\text{T} \begin{array}{c}1 \\ \text{ch} \end{array}\) \(\text{ch} \) ‘field’, ‘holding’; \(\text{T} \begin{array}{c}1 \\ \text{ch} \end{array}\) \(\text{ch} \) ‘field-labourer’, ‘tenant-farmer’.

reed-floats used in fishing and hunting the hippopotamus

Cf. \(\text{T} \begin{array}{c}1 \\ \text{dbrw} \end{array}\) \(\text{dbrw} \) ‘floats’.
Phon. \(\text{dbr} \), exx. \(\text{T} \begin{array}{c}1 \\ \text{dbr} \end{array}\) \(\text{var. Pyr.} \begin{array}{c}1 \\ \text{dbr} \end{array}\) \(\text{dbr} \) ‘cloth’, ‘adorn’; \(\text{T} \begin{array}{c}1 \\ \text{dbr} \end{array}\) \(\text{dbr} \) ‘replace’.

514
WARFARE, HUNTING, BUTCHERY

Sign-list

T 26 ird-trap

IDEO. or det. in ird var. msh (msh) 'trap,' 'snare (birds)' and derivatives.

1 Exx. Dyn. XVIII, Hier. 5, no. 52; Rekh. 21. 9 See Montet 53.

27 O.K. form of last

Use as last.

1 Dav. Prak. i. 15, no. 335, adapted to suit reduction in size.

28 butcher's block (to be distinguished from W 11 and W 12)

Semi-ideo. (?) in var. hr 'under' (§ 166). Phon. hr,

exx. mr mhr 'storehouse'; hr 'portion', 'due'.

1 Deduced from T 29. 2 Reading due mainly to the consideration that this preposition never interchanges with hr (§ 167). The hieroglyphic evidence is conflicting, hr being substituted for in hr = hr 'control', Pyr. 1143, and in hr = hr 'counsel', Cairo 20026, but for in hr 'child', HR. Thes. 1577; Vienna 64.

29 combination of T 30 and T 28

IDEO. in var. nmt 'place of slaughter'.

1 Urk. iv. 163, 8; see Pyr. 214, where the knife is over the block, whereas elsewhere (exx. Pyr. 811, 865) the two signs are written as a monogram. 2 Urk. v. 80, 14.

For see R 10; for see W 5; for see N 7.

30 knife (used early also as substitute for the saw)

Det. knife, ex. ird 'knife' (semi-ideo. in ird 'flint');

sharp, in dm 'be sharp', 'pronounce (name)'; cut,

exx. ird 'cut down'; rds 'slaughter';

hit 'carve'. Note the abbrev. dm 'knife'.

1 Ti 133, as det. of wit and if. 2 In hr-dmt 'sufferer (!)', Ek. 40, 6; reading from Metternich stela 82, see Hier. p. 50. Wb. v. 450 takes as referring to the surgeon's knife, but this seems doubtful.

For see D 57

31 knife-sharpener (?)

Phon. ssm (ssm) in ird varr. ird, ssm (ssm) 'guide', 'lead' and derivatives.

1 This description rests on the supposition that the sign was originally identical with T 33, as would appear from Pyr. 70; see below on that hieroglyph. 2 Siut 1, 247. 3 Reading, Rem. 14, 18. For l see Pyr. 70.

32 combination of T 31 and D 54

Phon. ssm in ird varr. ssm 'guide', 'lead'.

33 knife - sharpener as carried by butcher (O.K.)

IDEO. in ssm (?) 'butcher'.


3 The reading ssm rests on the assumption that T 31 was originally of this form. In the tomb of Metjen (Dyn. III) the sign for ssm (L. D. ii. 6) is almost identical with the butcher sign (see above n. 1). Possibly we have here to do with a single sign which is becoming differentiated for distinct uses.

34 butcher's knife

IDEO. in (IRD) ssm 'knife='. Hence phon. ssm, exx. ssm ssm 'friend'.

1 BH. iii. 5, nos. 63. 65. Sim. Dyn. XVIII, D. ci B. 74. 2 Karnak, chamber of Annals, Tuthmosis III, is offering list immediately before hpl 'foreleg of ox'. Sim. Gayet, Temple de Louxor 26.

35 alternative form of last

Use as last.

1 Exx. O.K., Gemm. i. 11; Dyn. XVIII, Th. T. S. i. 7.
Sect. U. Agriculture, Crafts, and Professions

U 1 sickle¹

Ideo. in \(\text{\textcircled{m}t}\) 'sickle-shaped end' of the \(\text{\textcircled{w}i}\)-boat \(\text{\textcircled{r}}\) P 3. Hence phon. \(\text{\textcircled{m}}\);³ exx. \(\text{\textcircled{r}t} \text{\textcircled{m}}\) 'see'; \(\text{\textcircled{t}m}\) 'mat'. In group-writing (§ 60) \(\text{\textcircled{m}}\) is used for \(\text{\textcircled{m}}.⁴ A sign similar, but not quite identical, in shape is used as det. in \(\text{\textcircled{m}} \text{\textcircled{t}} \text{\textcircled{l}}\) \(\text{\textcircled{w}}\) 'reap'; also perhaps in \(\text{\textcircled{m}} \text{\textcircled{t}} \text{\textcircled{h}}\) \(\text{\textcircled{h}}\) 'crookedness'.

¹ Medum, frontispiece, no. 8; Dav. Plak. i, 13, no. 281. ² Lac. TR. 27, 1, 2. ³ Budge, p. 212, 7. ⁴ For the initial \(\text{\textcircled{m}}\) cf. Coptic \(\text{\textcircled{m}}\) 'truth', \(\text{\textcircled{m}}\) 'lion', \(\text{\textcircled{m}}\) 'burn'. ⁵ Burchardt § 56. ⁶ Urk. v, 161, 16. ⁷ Peas. B 1, 107.

2 alternative form of last Use as last.

3 combination of \(\text{\textcircled{m}}\) and \(\text{\textcircled{r}}\) D 4

4 combination of \(\text{\textcircled{m}}\) and \(\text{\textcircled{r}}\) Aa 11

5 alternative form of last Use as last.

For \(\text{\textcircled{r}}\) see G 3; for \(\text{\textcircled{r}}\) see G 46; for \(\text{\textcircled{m}}\) see S 31.

6 hoe

Det. cultivate, hack up, exx. \(\text{\textcircled{r}}\) \(\text{\textcircled{e}}\) \(\text{\textcircled{d}}\) 'hack up'; \(\text{\textcircled{m}}\) \(\text{\textcircled{b}}\) 'love'; \(\text{\textcircled{m}}\) 'truth' and the related words. Sometimes in place of \(\text{\textcircled{m}}\) \(\text{\textcircled{u}}\) 'go', 'depart'.

¹ Wh. ii, 98, 11 quotes as gloss in the Sign Pap. Pl. 4 the otherwise unknown word \(\text{\textcircled{m}}\) 'hoe', but only a very uncertain trace of \(\text{\textcircled{m}}\) is there. ² For the initial \(\text{\textcircled{m}}\), cf. Coptic \(\text{\textcircled{m}}\) 'love', \(\text{\textcircled{m}}\) 'bind', \(\text{\textcircled{m}}\) 'harbour'.

7 alternative form of last Use as last.

8 hoe, without the rope connecting the two pieces

9 corn-measure with grain pouring out

Det. grain, exx. \(\text{\textcircled{m}}\) \(\text{\textcircled{b}}\) 'emmer'; \(\text{\textcircled{m}}\) \(\text{\textcircled{r}}\) 'corn'; measure, exx. \(\text{\textcircled{m}}\) \(\text{\textcircled{m}}\) \(\text{\textcircled{h}}\) 'measure'; \(\text{\textcircled{m}}\) abbrev. \(\text{\textcircled{h}}\) \(\text{\textcircled{h}}\) \(\text{\textcircled{r}}\) 'measure' (§ 266, 1).

¹ Cairo 20500. Sim. Urk. iv, 64, 1. ² Reading, see Bull. 30, 179.
AGRICULTURE, CRAFTS, AND PROFESSIONS

**Sign-list**

**10** ideo in \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) var. Pyr. \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) it ‘barley’, ‘corn’. Sometimes in Dyn. XVIII instead of \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) as det. grain, ex. \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) bly (from bhi) ‘emmer’.

1 ideo in \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) var. Pyr. \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) ‘barley’, ‘corn’. Sometimes

2 ideo in \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) var. Pyr. \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) ‘barley’, ‘corn’. Sometimes

**11** combination of \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) and \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) in \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) ‘hekat-measure’ (§ 266, 1).

**12** combination of \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) and \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) in \(\text{\(\pi\)}\)\(\text{\(\pi\)}\) ‘hekat-measure’ (§ 266, 1).

**13** pitchfork

**14** two branches of wood joined at one end

**15** sledge

**16** sledge with head of a jackal (Copt. w\(\text{\(\pi\)}\)\(\text{\(\pi\)}\)sk) bearing a load of metal (?)

**17** pick excavating a pool
Sign-list

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<th>Sign</th>
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<tbody>
<tr>
<td>U 18</td>
<td>O.K. form of last</td>
<td>Use as last. 1 L. D. ii. 7 (tomb of Metjen, Dyn. III).</td>
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<tr>
<td>19</td>
<td>adze</td>
<td>Ideo. in Pyr. var. $\text{nwty}$ ‘the two adzes’. Hence phon. $\text{nw}$ in the group $\text{w}$ or $\text{w}$, exx. $\text{w}$ ‘this’ (§ 110); $\text{w}$ $\text{tw}$ ‘rope’. In group-writing (§ 60) $\text{w}$ is used for $\text{n}$. 2 Pyr. 311. A ceremonial adze called $\text{w}$, Th. T. S. i. 17. 2 Burchardt § 69.</td>
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<tr>
<td>20</td>
<td>O.K. form of last</td>
<td>Use as last. 1 Gemm. i. 11. A somewhat similar sign in O.K. as det. of $\text{nt}$ ‘nail’, ‘claw’, Wb. i. 188; Kemi iv. 179.</td>
</tr>
<tr>
<td>21</td>
<td>adze at work on a block of wood</td>
<td>Det. in O.K. $\text{stp}$‘cut up’ ox. Hence semi-ideo. or phon. $\text{stp}$ ($\text{stp}$), in $\text{stp}$ var. $\text{stp}$ ‘choose’ and derivatives; inaccurately also $\text{stp}$, in $\text{stp}$ $\text{stp}$, var. -Pyr. $\text{stp}$, ‘leap up’. 1 Ex. Ti 127. 2 Urk. v. 147, 4. 3 Pyr. 947.</td>
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<tr>
<td>22</td>
<td>chisel</td>
<td>Det. in O.K. $\text{mnkh}$ ‘fashion’, ‘carve’ and $\text{mnkh}$ ‘chisel’. Hence semi-ideo. in $\text{mnkh}$ ‘be efficient’ and the related words. 1 Ex. Ti 120. 2 Leyd. Denkm. iv. 14.</td>
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<tr>
<td>23</td>
<td>chisel (?)</td>
<td>For unknown reason, phon. $\text{mr}$, exx. $\text{mr}$ ‘be ill’; $\text{mr}$ ‘courtier’. Also for unknown reason, phon. $\text{mr}$, exx. $\text{mr}$ ‘friend’, ‘desire’; $\text{mr}$ ‘be united in’. 0 A similar object is seen used as hair-pin on a Dyn. XI coffin, Griff. Stud. 134; Reinsen, however, preferred the explanation as a chisel, since no such hair-pins are found early; so too Scharff 437; oldest forms, Petr. Eg. Hir. 501–8. 1 Reading from var. of $\text{mr}$ ‘pyramid’, Pyr. 1649, 1671. 2 Reading from var. of $\text{mr}$ ‘Abydus’, Pyr. 794, 798. The view that the original form of the sign, when it has the value $\text{st}$, was a leopard’s hide (see Rec. 9, 158) is very doubtful, in spite of the word $\text{st}$ ‘leopard’, since from the earliest times the phonetic value of the leopard’s (really cow’s) hide was $\text{st}$, not $\text{st}$; see on F 28.</td>
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For $\text{st}$ see Aa 21, 22. |

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<th>Sign</th>
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<tr>
<td>24</td>
<td>stone-worker’s drill</td>
<td>Ideo. in var. O.K. $\text{hmt}$ ‘craft’, ‘art’ and the related words. 1 Thebes, tomb 92. Sim. Rekh. 16. 2 See the pictures Gebn. i. 13; Rekh. 17. 3 Urk. i. 53, 13, in collective sense for ‘body of craftsmen’. 4 Reading, Rec. 9, 164. For this see too Coptic $\text{gmnt}$ = $\text{hnt}$ ‘worker in wood’; $\text{gmnt}$ ‘gold-worker’.</td>
</tr>
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AGRICULTURE, CRAFTS, AND PROFESSIONS

Sign-list

U 25 O.K. form of last

Use as last.

1 Sagg. Mast. i. 39, no. 65.

26 O.K. form of last used to bore a hole in a bead (Dyn. XVIII)

Ideo. in var. Pyr. wbu 'open up' and derivatives.

1 Exx. Rec. 23, 107, Plate; Th. T. S. iii. 5.
2 See the picture Gebr. i. 13.

27 O.K. form of last used later

Use as last.

1 Ex. Gebr. i. 13.
8 Dyn. XII, Bersh. i. 27; Dyn. XVIII, Puy. 54.

28 fire-drill (Dyn. XVIII)

Cf. \( \text{drill} \) 'fire-drill'. Hence phon. \( \text{dril} \), exx. \( \text{dril} \) 'ferry across'; \( \text{dril} \) 'pillage'; \( \text{dril} \) 'remainder'. Abbrev. for \( \text{dril} \) in the formula \( \text{dril} \) "may he live, be prosperous, be healthy" (§ 55. 313).

In group-writing (§ 60) \( \text{dril} \) or \( \text{dril} \) is phon. \( \text{dril} \).\(^8\)

1 Exx. Puy. 9; Th. T. S. iii. 26, 6.
2 Hier. p. 50.
3 Sh. S. 54; see AZ. 43, 161; 45, 85.
4 Reading partly from var. of \( \text{gilt} \) 'council' (Pyr. 309, 1713), partly from Coptic equivalents, ex. \( \text{gilt} \) = \( \text{hilt} \) 'be hale', 'sound'.
5 \( \text{dril} \) i. 404, 2 accepts \( \text{gilt} \) as the N.K. reading on the evidence of L.E. variants, see Spiegelberg, Rechnungen aus der Zeit Seths I, p. 40; but the relation of L.E. \( \text{gilt} \) to older \( \text{gilt} \) may be like that of L.E. \( \text{wilt} \) 'breadth' to O.E. \( \text{wilt} \) and \( \text{wilt} \) v. 517 is probably right in taking \( \text{gilt} \) as the M.E. reading.
6 Burchardt § 150.

29 O.K. form of last used later

Use as last.

1 Dav. Ptah. i. 13, no. 287.
2 Exx. Dyn. XII, B.H. i. 8, 10; Dyn. XVIII, Th. T. S. i. 1.

30 potter's kiln

Ideo. in O.K. \( \text{tsh} \) 'kiln'. Hence phon. \( \text{tsh} \), exx. \( \text{tsh} \) 'be hot'; \( \text{tsh} \) 'mysterious', 'difficult'. In the geographical name \( \text{Hittite land} \) \( \text{tsh} \) should be read simply \( \text{tsh} \), not \( \text{tsh} \), cf. Hebrew \( \text{tt} \) (§ 60).\(^3\)

1 TI 84; see too the pictures ib.; B.H. i. 11.
2 Urk. iv. 701, 11.
3 Burchardt § 131.

31 instrument employed in baking (?)

Ideo. or det. in var. \( \text{rithly} \) 'baker'. Hence det. in the related words \( \text{rith} \) 'restrain'; \( \text{rith} \) 'prison'. Probably for some reason connected with its use ideo. or det. in \( \text{rith} \) 'restrain'; \( \text{rith} \) 'prison'.

1 In Dyn. III–IV the ends are curved, not angular, Sagg. Mast. i. 1; see Mair ii. 7.
2 Unpublished P. Ram.
3 Reading, Rec. 39, 20.
4 See Aden. p. 47 and above, p. 201, n. 1.
5 Urk. iv. 76, 8.
Sign-list

**EGYPTIAN GRAMMAR**

1. **U 32**  
   Pestle and mortar  
   Det. of \( \text{ḥstm} \), O.K. \( \text{ḥhm} \), 'pound'; also of O.K. \( \text{ḥnu} \), \( \text{ḥmn} \) 'press down' bread with a stick; from this latter phon. or phon. det. \( \text{ḥmn} \) in \( \text{ḥsmn} \), abbrev. \( \text{ḥsm} \) 'natron'; \( \text{ḥsm} \), abbrev. \( \text{ḥsm} \) 'bronze'; \( \text{ḥmn} \) (old \( \text{ḥmn} \)) 'establish'.  
   Det. pound, also in \( \text{ḥms} \) 'salt'; heavy, in \( \text{ḥsm} \) 'heavy'; \( \text{ḥsm} \) 'wheat'; \( \text{ḥsm} \) 'wheat'.

2. **U 33**  
   Pestle  
   Ideo. in \( \text{ḥt} \) 'pestle (?)' of red granite (\( \text{ḥmt} \)); hence (?) phon. \( \text{ḥt} \), exx. \( \text{ḥt} \) 'may she live!' (§ 313); more rarely phon. \( \text{ḥ} \), especially beside \( \text{ḥ} \), exx. \( \text{ḥt} \) 'thou art content' (§ 309); \( \text{ḥt} \) 'only-\( \text{ḥt} \)' may she live!' (§ 313).  
   In group-writing (§ 60) \( \text{ḥt} \) or \( \text{ḥt} \) is phon. \( \text{ḥt} \), ex. \( \text{ḥt} \) 'name of a Syrian locality'.

3. **U 34**  
   Spindle  
   Ideo. in \( \text{ḥsf} \) 'spin'. Hence semi-ideo. or phon. \( \text{ḥsf} \) (\( \text{ḥsf} \)) in the related verb \( \text{ḥsf} \) 'repel', 'oppose' and its derivatives.

4. **U 35**  
   Combination of \( \text{ḥt} \) U 34 and \( \text{ḥt} \) I 9  
   Use as last.

(Aa 23) \( \text{ḥt} \) warp-stretched between two uprights  
   Det. in \( \text{ḥt} \) var. \( \text{ḥt} \) var. \( \text{ḥt} \) 'hit (a mark)', 'adhere to (a path)' and derivatives.

(Aa 24) \( \text{ḥt} \) O.K. form of last  
   Use as last.

5. **U 36**  
   Club used by fullers in washing  
   Ideo. in \( \text{ḥm} \) var. \( \text{ḥm} \) 'fuller (?)'. Hence (?) phon. \( \text{ḥm} \) in \( \text{ḥm} \) 'slave' and the related words; also in \( \text{ḥm} \), isolated late var. \( \text{ḥm} \) 'Majesty' (p. 74).

For \( \text{ḥt} \) see D 31

6. **U 37**  
   Razor  
   Det. in \( \text{ḥt} \) 'shave'.

\[ \text{For } \text{ḥt} \text{ see } \text{PETRIE, Tools and Weapons }61. \]

\[ \text{Ex. BH. ii. }4. \]
AGRiCULTURE, CRAFTS, AND PROFESSIONS

**Sign-list**

Agriculture, Crafts, and Professions

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**U ūA**

1. **Balance**
   - Ideo. or det. in  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]
   - Thebes, tomb 76.
   - Exx. Paheri 9, 30; D. el B. 81.
   - AZ 59, 44.

2. **Post of Balance**
   - Det. in  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]
   - In the related verb  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]
   - Also, owing to similarity in hieratic, used for  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]

3. **Semi-Hieratic Alternative to Last (Dyn. XVIII)**
   - Use as last, ex.  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]
   - Also, owing to similarity in hieratic, used for  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]

4. **Plummet Used in Connection with the Balance**
   - Det. in  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]

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**Sect. V. Rope, Fibre, Baskets, Bags, etc.**

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**V**

1. **Coil of Rope**
   - Det. rope, exx.  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]
   - Probable from  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]
   - Phon. or phon. det.  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)]

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For  as substitute for  [\(\mathbf{U} \mathbf{T} \mathbf{A}\)], see Z 7.

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http://www.facebook.com/per.medjat
Sign-list

V 3 ~ ~ ~ the same sign with three cords (Dyn. XVIII)

Phon. stiw in R-stiw 'necropolis', particularly that of the Memphitic god Sokar.

1 Ex. Th. T. S. iv. 38, g. 2. AZ. 59, 159; Wb. ii. 398, 9. 10.

4 ~ lasso

Cf. 1 wruw 'lassoes'. Hence phon. wr, exx. 3 wr 'far'; 1 wihu 'place', 'endure'.

1 BUDGE, p. 454, 2. Cf. too sft 'cord' (Wb. i. 244) and wruw 'cord' (Urk. iv. 166, 12).

5 looped rope

Det. in ~ ~ 3 snl (snl) 'plan', 'plot out', 'found'.

1 Pyy. 644; Meir i. 11; D. el B. 37.

6 ~ cord (in early exx. double and looped at top on left) 1

Ideo. or semi-ideo. or det. in ~ var. 2 3 s, var. O.K. = 1 8 s, 'cord', 'rope'. Hence phon. s, (ss), exx. 0 = var. 2 (p. 172) ss 'alabaster'; 0 = var. 2 ss 'what?' (§ 500). There has been much confusion with V 33: 44 (1) in the words 1 'linen', 'cloth', 1 'thing', 'concern', and 1 'corn', all originally reading ss; however, the fact of the confusion, together with certain writings with metathesis ss (see V 33, nn. 4. 9), make the usually accepted reading ss (so in the 1st edition) still just defensible, for final r usually falls; (2) as det. in ~ ss 'tie up', 'pack'; (3) as phon. g in hieratic, where the two signs are not distinguished in early times; 4 (4) as det. clothes, ex. ~ ~ ss 'rags'; however, this employment to replace T S 28 does not appear before Dyn. XIX.

1 Early forms, Medum 13; Sagq. Mast. i. 1. 2. 3 Urk. iv. 885, 7. 4 DAV. Frak. i. 25. 5 MöLL. Pal. i. nos. 515. 520. 44 Full discussion, Bull. 30, 161.

7 ~ loop of cord with the ends downward

Cf. 8 = var. Pyy. 9 snl 'encircle'. Hence phon. sn, exx. 8 4 sn 'tree'; 8 ~ snr 'repel'.

1 Pyy. 213.

8 ~ alternative form of last (Dyn. XVIII)

Use as last.

1 Pyy. 57; Rekh. 3, 28. So too already Pyy. 5.

9 ~ ~ cartouche in original round form 1

Det. in ~ 1 snw 'cartouche' (p. 74).

1 See p. 74 for explanation as a double rope encircling (snl) the entire region ruled over by the sun or by the king as later embodiment of the sun.

10 ~ ~ cartouche in secondary oval form (p. 74)

Det. in ~ snw 'circuit'; ~ ~ rn 'name'; also in names of kings and other royal personages, in which case the component signs are written inside it, ex. ~ ~ Mnb-hpr-Rc 'Menkheperre', i.e. Tuthmosis III.

ROPE, FIBRE, BASKETS, BAGS, ETC.

Sign-list

VII

11 sign probably later taken to be a cartouche cut in half and reversed

Sign. in $\equiv$ dult 'dam off', 'restrain'. The hieratic equivalent of the same sign serves also as det. in $\equiv$ split'. It seems doubtful whether the hieratic word usually transcribed as $\equiv$ dyty (dawt?) 'shriek' was originally written with this sign.

1 So at least it appears to be in Dyn. XVIII. Early hieroglyphic exx. are lacking, for the det. of dult in Pyr. 278. 716, namely a kind of hoe, cannot easily be the prototype of our sign. Dult, later du, may originally have meant 'cut off'; cf. the later word dult 'portion', 'fraction', see Sethe, Zahlenworte.

2 Urk. iv. 312, 11; 445, 17.

3 MüLLer, Pal. i. no. 584; ii. no. 584.

4 PI. 283; Eb. 36, 16.

5 In hieroglyphic of Dyn. XIX it has the same det. with which du is written. For the reading see Vog. Bauer 69-70; Gard. Sin. 99.

12 $\equiv$ band of string or linen

Det. bind, exx. $\equiv$ sthd 'head-band'; $\equiv$ mnh 'garland'; $\equiv$ fbl 'loose', whence $\equiv$ fbl 'depart'; from the last, phon. det. in $\equiv$ Fnhw 'Phoenician lands'. Det. papyrus-books, exx. $\equiv$ sfwdw 'papyrus'; $\equiv$ snn 'deed'. Phon. or phon. det. crk (from crk 'bind on') in $\equiv$ crk 'swear'; $\equiv$ var. $\equiv$ crk 'last day' of the month (§ 264).

1 Sinai 90, 16; see Gard. Sin. 20.

13 $\equiv$ rope for tethering animals

Cf. Pyr. $\equiv$ tit 'fetterer (?). Phon. t. Sometimes also, by a false archaism, for $\alpha$ t (§ 19, Obs. 2).

1 PSBA. 21, 65.

2 Pyr. 672, epithet of a cat-goddess. Sethe, Alphabet 156.

14 $\equiv$ the last, with an added diacritical tick

Phon. t, both in hieroglyphic and hieratic, but apparently only in a few words, doubtless words in which the value t had not changed into t, exx. $\equiv$ stl 'lift'; $\equiv$ $\equiv$ tlt 'Tjetji', a man's name.

1 Sin. 23; P. Kah. 2, 7. Sim. ws 'raise', Westc. 12, 23; ssw 'supports', Erm. Hymn. 1, 2.

2 Brit. Mus. 614, 3; 6. vert. 2; ssw, ib. 12. In other words in this inscription t is written without the tick, exx. ss 'seize', 4; tlt 'seize', 10.

15 $\equiv$ combination of $\equiv$ V 13 and A D 54

In $\equiv$ var. Pyr. $\equiv$ tlt, in M.E. often $\equiv$ tlt, 'seize'.

1 See Verbum i. § 397, 5.

2 Reading, see p. 214, bottom.

16 $\equiv$ looped cord serving as hobble for cattle

Idéo. in O.K. $\equiv$ st 'hobble'. Hence phon. st (zi) in $\equiv$ st 'protection'.

1 L. D. Ergänzungsbuch 40, with the picture.

2 Reading from var. of stw 'guard', Pyr. 1425. 1752.

17 $\equiv$ rolled up herdsman's shelter of papyrus (Dyn. XVIII)

Idéo. in $\equiv$ var. $\equiv$ st, var. Pyr. $\equiv$ 3 zi, 'protection'.

1 D. el. B. 13.

2 AZ. 44, 77; Rec. 30, 39.

3 Pyr. 1470.

18 $\equiv$ O.K. form of last

Use as last.

1 Dav. Ptah. i. 16, no. 353.
Sign-list

EGYPTIAN GRAMMAR

V 19 ♂ hobble for cattle

Ideo. or det. in ♂² varr. ぬぬ, ぬぬ ♂ ａ ｍｄｌ ‘stable’, ‘(cattle-)stall’. For unknown reasons, det. in ぬぬぬぬ, ぬぬぬぬ ７ｌｍ (from ｌｍ?) ‘mat’, whence phon. or phon. det. ｌｍ (ｌｍ) in ぬぬぬぬ ８ varr. ぬぬぬぬ, ぬぬ ｌｍ, ‘cadaster (?)’ or kind of land (?); in ぬぬ varr. ぬぬ ｌｍ ‘sack’ as measure of capacity (§ 266, 1); and in other names of woven or wickerwork objects. By confusion with an older sign for a palanquin or portable shrine,¹¹ det. in ぬぬぬぬ ｌｍ, ‘palanquin’, whence also in ぬぬぬぬ ｌｍ, sheaf’; so too in ぬぬぬぬ ｌｍ, ‘shrine’; possibly also in ぬぬぬぬ ぬぬ, name of the sanctuary of Sokar in Memphis.¹² To be distinguished carefully from ♂ Aa 19.

¹ Made of cord, with a wooden cross-bar to be hidden below the earth, MONTET 95. ² BURR, i. 18. ³ Cairo 20104, m 1; RHIND 84. ⁴ MEIR iii. 4. ⁵ SIM. PYR. 2202. ⁶ REC. 59, 120. ⁷ WEST. 7, 15. ⁸ REKH. 3, 18, qu. EXERC. XXX (iiii); ３３ο investig. ib. p. 15 = ｍｌ, ib. 3, 36. ⁹ BRIT. MUS. 328, qu. § 460. ¹⁰ SIM ｍｌ, Cairo 20056; LEYD. V 3. ¹¹ PYR. 300 (ｌｍ); cf. the picture SAH. 65. ¹² WEST. 11, 7; differently determined, ib. 7, 14. ¹³ PAHERI 3. ¹⁴ LAC. TR. 21, 3. ¹⁵ D. E. B. 11. ¹⁶ STOLK, PTAH (Berlin, 1911), 27.

20 ♂ the same without the cross-bar (cf. V 21)


¹ MAR. ABD. i. 53. ² AZ. 34, 90.

21 combination of ♂ V 20 and ♂ I 10 (Dyn. XII onward)


¹ See V 19, n. 3. ² BUDGE, p. 468, 9. ³ SIM. mdt ‘depth’, KUBAN 32.

For ぬぬ see M 28.

22 ♂ whip (Dyn. XVIII)

For unknown reason,³ phon. ｍｈ, exx. varr. PYR. ｍ.SqlClient ‘fill’; ｍｂｎ ｍｂन ‘the coiled one’, name of a snake.

¹ Ex. Hier. 6, no. 77. ² AZ. 35, 106. ³ A derivation from ｍｄｌ ‘strike’ has been suggested, Hier. p. 63.

23 ♂ O.K. form of last

Use as last.

¹ Exx. DAV. PTAH i. 17, nos. 371-372; SAH. 30; TI 112.

24 ♂ cord wound on stick (O.K. and M.K. form)¹

For unknown reason, phon. ｗｄ (later ｗｄ), exx. varr. ｗｄ ‘command’; ｗｄ ‘table of offerings’; ｗｄ ‘turn’.

¹ Exx. O.K., DAV. PTAH i. 14, no. 296; M.K., BH. iii. 4, no. 51. ² BH. i. 17.

25 ♂ alternative form of last (Dyn. XVIII)

Use as last.

¹ Ex. REKH. 2, 17.
ROPE, FIBRE, BASKETS, BAGS, ETC.

Sign-list

26  

V

netting needle filled with twine

Hence phon. or phon. det. rd, later rd, ex. rd, var. rd, 'be in good condition'; also nd or nrd, proved only in the case of mndt, var. Pyr. mndt, 'the morning-bark' of the sun-god.

1 Rekh. 2, 6; Puy. 20, 6. 2 See the picture BH. ii. 4 = Bull. 9, 5. 3 Budge, p. 391, 2. 4 NAV. ch. 153, 15. 5 BH. i. 8, 15. 6 Sh. S. 7. 7 See Sitz. Berl. Ak. 1912, 988. 8 Pyr. 335, 336; sim. ib. 661.

27  

1 O.K. form of last

Use as last.


28  

wick of twisted flax

Cf. with a similar sign, hkt 'wick'; hence phon. h. As late det. once in tkr 'candle'.

1 Detailed ex., Sagg. Mast. i. 40, no. 68. See too the picture CAPART, Fur 37. 2 Dyn. XIX, Wh. iii. 39; a hieroglyphic ex. in the Hypostyle Hall, Karnak (Nelson). 3 AZ. 73, 8, n. 2; Ann. 43, 309. 4 MOGENSEN, Musle nat. Copenhagen, Pl. 24; see SETHE, Zur Geschichte der Einbalsamierung, 11.

29  

swab made from a hank of fibre (down to Dyn. XVIII identical for all uses)

Det. in O.K. skt, var. skt 'perish'. For unknown reason, phon. or phon. det. whh, ex. var. whh 'place', 'endure'. Also det. in hsr, var. Pyr. hsr, 'ward off'. As corruption of a sign resembling M r, det. in mcr 'fortunate'.

1 Detailed ex. 71 132 (whh). 2 Whh and sk in proximity, see O.K. Gemn. i. 22; Dyn. XVIII, Rekh. 3. 3 Rec. 28, 178; cf. Sah. 39. The interpretation as a swab depends on the meaning of sk and on its other determinatives in Pyr.

30  

wickerwork basket

Ideo. in r nj nbt, lord'; nb every', 'all'.

For see O 9.

31  

wickerwork basket with handle

For unknown reason, phon. k.

31*  

the last, but with handle on opposite side

Regularly in hieratic except in rare O.K. examples.

1 MöLL. Pal. i. nos. 511, 511 B. Hieroglyphic exx. have not been sought, but must be extremely rare; in Dyn. I-II the few exx. have handle as in V 31, PETR. Eg. Hier. nos. 975-9.
V 32 wickerwork frail (possibly also used as a float by hippopotamus-hunters)

33 bag of linen

Ideo. or det. in ṣ̃ str, var. O.K. ṣ str, 'linen', 'cloth', cf. especially the compound ṣ str-nsw, var. O.K. ṣ str-nsw, 'royal linen', 'byssus', Coptic weic; the var. ṣ str with V 6 makes the hitherto accepted reading ṣ str-nsw possible for Dyn. XVIII, as final r frequently fell away. Hence phon. str (read as š in the 1st edition) in š̃ var. Dyn. XII š̃ str, var. O.K. š̃ str, 'thing', 'concern'; also in š̃ str-varr. š̃ str 'corn'. Perhaps through connection with the stem found in ṣ̃ str 'bundles' (see on V 32) or else with ṣ̃ str 'throat' (?), phon. g in a few words, exx. ṣ̃ str var. ṣ̃ str 'grand', ṣ̃ str 'Copte', a town in Upper Egypt. Det. tie up, in ṣ̃ str 'tie up', 'pack', 'envelop'; also perfume, because kept in bags of linen, ex. š̃ str 'perfume', cf. ṣ R 9. As det. clothes not before Dyn. XIX, and then mainly in the form š̃ V 6 (see on that sign). Note that in M.K. hieratic š is indistinguishable from š̃ V 6; in hieroglyphic the two are very often confused.

1 In O.K. and sometimes later the shape varies greatly. Sometimes like our type, but thinner and inclined at an angle, exx. L. D. ii. 22, 23; sometimes almost triangular, see below, V 35. Full discussion, Bull. 30, 161. 2 Described as ṣ̃ str 'tied-up cloths', Urk. iv. 143, 13. 3 TT 115. 4 Urk. iv. 1143, 13, š̃ str, plur. 5 Urk. iv. 195, 16. Sim. O.K., Sach. 61. 6 L. D. ii. 100, c. 7 Urk. iv. 474, 15. 8 Cairo 20538, ii. c 9. 9 Urk. i. 149, 9. For writings of possibly the same word with the metathesis š̃ str see Adm. p. 101. 10 Urk. iv. 743, 1. 11 Urk. iv. 372, 14. 12 R. III. 178, 3. 13 R. III. 178, 3. 14 R. III. 178, 3. 15 Suggested by Dawson; see Wb. v. 208, 7; also Sign Pap. 11. 16 PSBA. 18, 203, 9. 17 See the picture D. et B. 78. 18 See, however, O.K. ṣ̃ str, Geb. i. 8; also the alternative form of S 18 seen in Petrie, Giah and Rifeh 23 c.
ROPE, FIBRE, BASKETS, BAGS, ETC.

**Sign-list**

34. An alternative form of last (Dyn. XVIII)

*Use as last.*

1. *D. el B. 94 (syr 'perfume').*

35. An O.K. form of last (rarely also Dyn. XVIII)

*Use as last.*

1. *DAV. Plak. l. 14, no. 318 = (E.R.A.) 37, in ḫmr-ḫr ' overseer of linen'. This form of the bag is carried by an attendant, *Ti* 115; cf. too L. D. ii. 22, b. Other O.K. exx. of the same form of the sign, in ḫr ' thing', 'concern', *Urk.* l. 136, 5; Wd. *Décrets*, Pl. 2. 8 In śr 'com', *Urk.* iv. 373, 14, qu. under V 33, n. 11.

36. A receptacle of some kind

Det. in ₪, name of a receptacle given to a temple. Hence (?) phon. or phon. det. ḫnt, exx. ₪ var. *aña* ḫnt ' occupations'; ₪ var. *aña* ḫnt ' period', 'end' (§ 77, 1).


37. An bandage (?)

Det. in ₪ idr ' bandage', 'bind'. Phon. or phon. det. idr in ₪ var. *ain* idr ' herd'; note that *ain* appears to read ₪ ki n idr ' bull of the herd'. For the confusion of *ain* and *n 41 see *AEO.* ii. 258*.


38. An bandage (O.K.)

Det. in ₪ wt ' bandage', 'mummy-cloth'. Later replaced by ₪ Aa 2.


**Sect. W. Vessels of Stone and Earthenware**

W 1. A sealed oil-jar

Det. oil, unguent, exx. ₪ var. *mrḫt* ' ointment'; ₪ mdʿl 'unguent'.

1. *Urk.* iv. 914, 9; for the reading cf. Cairo 20720, a 3.

2. sealed oil-jar, like W 1, but not showing tied ends

Det. in ₪ ʾbis (ḥst) ' jar'. Phon. ʾbis (ḥst) in ₪ *Bstt*, var. O.K. ₪ *Bstt*, ' (the cat-goddess) Bastet'.


3. A basin of alabaster as used in purifications

Det. in O.K. ₪ var. *ḥs* 'alabaster' (p. 172). Perhaps on account of the purifications characteristic of feasts, det. in ₪ var. Dyn. XVIII ₪ ḫb ' feast'; hence semi­ideo. or phon. ḫb in ₪ ḫb 'mourn'. Abbrev. of ₪ ḫb ' ritual book' in ₪ W 5. Det. feast, exx. ₪ psāntyw ' New-moon festival'; ₪ *Wg* ' Wag-festival'.

1. Showing the markings of alabaster, *H wür.* 2, no. 9; 9, no. 178; *Kopt.* 9.

527
Sign-list

W 4组合 of $\text{W} 0$ and $\text{W} 3$

5组合 of $\text{T} 3$ and $\text{W} 3$

6 O.K. sign for a particular vessel

7 granite bowl (Dyn. XVIII)

8 deformation of the last (Dyn. XI)

9 stone jug with handle

10 cup (probably sometimes also a basket, cf. $\text{A} 9$)

10* pot perhaps used also as lamp (O.K.)

(Aa 4) alternative form of last (Pyr.)

EGYPTIAN GRAMMAR

W 4组合 of $\text{W} 0$ and $\text{W} 3$

Ideo. or det. in $\text{W} 0$ var. $\text{Hb} \, \text{‘feast’}$; Det. feast (much rarer in M.E. than $\text{W} 3$ alone), ex. $\text{A} 0$ $\text{lp-rnt} \, \text{‘feast of the first of the year’}$.

5组合 of $\text{T} 3$ and $\text{W} 3$

In $\text{A} 0$ $\text{kry-hlt} \, \text{‘lector-priest’, lit. ‘he who is under (i.e. carries) the ritual book’}$.

6 O.K. sign for a particular vessel

In $\text{A} 0$ $\text{wh} \, \text{‘cauldron’}$. Later replaced by $\text{O} \, \text{Aa 2}$.

7 granite bowl (Dyn. XVIII)

Det. in $\text{O} 3$ $\text{mt}, \, \text{var. O.K.} \, \text{O} 5 \, \text{mt}, \, \text{‘red granite’}; \, \text{hence phon. det. mt} \, \text{in} \, \text{O} 3 \, \text{mt, ‘proclaim’}. \, \text{Det. in} \, \text{O} 0 \, \text{var. O.K.} \, \text{O} 5 \, \text{mt, ‘proclaim’}. \, \text{Det. in} \, \text{O} 0 \, \text{var. I} 0 \, \text{itb ‘family’}$.

8 deformation of the last (Dyn. XI)

In $\text{O} 0 \, \text{itb ‘family’}; \, \text{see on} \, \text{W 7}. \, \text{The same sign may serve as the earlier form of} \, \text{O} 0 \, \text{grw V 32.2}

9 stone jug with handle

Det. in $\text{n0} 1 \text{nhm}, \, \text{var. Pyr.} \, \text{n0} 3 \text{nhm}, \, \text{‘the nhm-vase’ with its specific oil}. \, \text{Hence (?) phon. nhm, exx.} \, \text{n0} 3 \text{Hnmw ‘(the ram-headed god) Chnum’;} \, \text{n0} 3 \text{hnm ‘join’}$.

10 cup (probably sometimes also a basket, cf. $\text{A} 9$)

Det. in $\text{w} 4 \, \text{wsh} \, \text{‘cup’}; \, \text{hence phon. or phon. det. wsh, ex.} \, \text{w} 4 \, \text{wsh ‘unite’; wsh, ex.} \, \text{w} 4 \, \text{m-wsh ‘in the company of’ (§ 178)}. \, \text{Det. in} \, \text{w} 4 \, \text{wsh (wsh)}, \, \text{exx.} \, \text{w} 4 \, \text{wsh ‘be wide’; \text{w} 4 \, \text{var.} \, \text{n1} (\text{O} 15) \text{wsh ‘hall’; shw, in} \, \text{n0} \, \text{shw ‘width’}. \, \text{Det. in} \, \text{n0} \, \text{hnt ‘cup’; hence phon. hnt in} \, \text{hnt ‘cup’}. \, \text{In words reading hnt sometimes replaces older} \, \text{n 41, ex.} \, \text{n1} 11 \, \text{hnt ‘rare treasures’}$.

10* pot perhaps used also as lamp (O.K.)

Phon. $\text{br} \, \text{in conjunction with} \, \text{n0} \, \text{G 29, ex.} \, \text{br ‘soul’}$; or with $\text{n0} \, \text{G 29, ex.} \, \text{br ‘soul’}$.

(Aa 4) alternative form of last (Pyr.)

Use as last.

1 $\text{Pyr. 854 (N 657); 1098 (N 1253): 1378 (P 616}$.
VESSELS OF STONE AND EARTHENWARE

**W 11**  ▷  (1) ring-stand for jars, (2) red earthenware pot (Dyn. XVIII form, round at bottom)

- (1) Ideo. or det. in $\text{W}^2$ var. $\text{N}^3$ 'seat'. For unknown reason, phon. $g$.
- (2) Ideo. or det. in $\text{W}^4$ var. $\text{N}^5$ 'red pot'. (3) Occasionally substituted for $\text{W}^6$ in Dyn. XVIII, ex. $\text{N}^7$ 'king’s harim'.

**12**  ▷  ring-stand (O.K. form, straight at bottom)

- Use as last, in O.K. $\text{W}^2$ 'seat' and as phon. $g$.

**13**  ▷  red earthenware pot (O.K. form, round at bottom and plain)

- Use as $\text{W} 11$, in O.K. $\text{W}^4$ 'red pot'. In M.K. a sign of this appearance is used for $\text{W}^8$ N 34.

**14**  ▷  tall water-pot

- Ideo. or det. in $\text{W}^5$ $\text{hst}$, var. O.K. $\text{W}^6$ $\text{hst}$, 'water-pot'; hence phon. $\text{hs}$ ($\text{hst}$), ex. $\text{W}^7$ var. $\text{W}^8$ 'praise'. Det. also in $\text{W}^9$ $\text{sub}(\text{t})$, var. Pyr. $\text{W} 10$ 'jar'.

**15**  ▷  water-pot with water pouring from it

- Det. in $\text{W} 11$ $\text{kbb}$ 'be cool' and derivatives; also in $\text{W} 12$ $\text{kbb}$ 'libate'.

**16**  ▷  the same in a ring-stand

- Ideo. or det. in $\text{W} 11$ $\text{kbb}$ 'be cool' and derivatives; also in $\text{W} 12$ $\text{kbb}$ 'libation' and the related words. Much more rarely det. in $\text{W} 13$ $\text{kbb}$ 'be cool'.

**17**  ▷  water-pots in a rack (Dyn. XII–XVIII)

- Ideo. in $\text{W} 14$ $\text{bntw}$ 'racks for water-pots'. Hence phon. $\text{bnt}$, ex. $\text{W} 15$ var. $\text{W} 16$ 'in front of' ($\S$ 174) and derivatives.

**18**  ▷  O.K. form of last

- Use as last.

**19**  ▷  milk-jug as carried in a net

- Det. in $\text{W} 17$ $\text{mhr}$ 'milk-jug'. From a probably obsolete word $\text{W} 18$ $\text{mr}$ 'milk-jug', phon. $\text{ml}$ (old $\text{mr}$), exx. $\text{W} 19$ $\text{ml}$, var. Pyr. $\text{W} 20$ $\text{mr}$, 'like' ($\S$ 170); $\text{W} 21$ $\text{dmw}$ 'town'; $\text{W} 22$ var. $\text{W} 23$ $\text{mtn}$ 'to-day' ($\S$ 205).

1. Ex. Rekh. 2, 2 (g); D. el B. 36 (ntf). In Dyn. XII still sometimes with bottom straight as $\text{g}$ (Bersh. i. 31), while curved as $\text{nt}$ (ib. 19).
2. A.Z. 47, 91.
4. According to Grdeloff (Ann. 43, 310) from an O.K. word $\text{gw}$ (Ann. 16, 196); but this is described as an altar.
5. Rekh. 11.
6. JEA. 11, 4.
7. Dav. Piah. i. 13, nos. 255, 258 (ntf, $\text{g}$).
9. T$\text{i}$ 128 ($\text{g}$t$\text{t}$).
10. Use as last, in O.K. $\text{W}^2$ $\text{nt}$ 'seat' and as phon. $\text{g}$.
11. Pyr. 249.
12. JEA. 4, Pl. 9.
14. Use as last.
15. With four pots, usual in O.K., exx. Suh. 1; Saqq. Mast. i. 20; more often than not in M.K., exx. Leyd. V 3, 4, 6, 7; only rarely in Dyn. XVIII, exx. Urkh. iv. 874, 7.
16. The use in Pyr. $\text{mtn}$ (W 3. 453) is un-explained.
Sign-list

W20 1️⃣ milk-jug with a leaf covering the milk¹

21 2️⃣ twin wine-jars¹

22 🍺 beer-jug

23 🍺 jar with handles

24 🍺 bowl

EGYPTIAN GRAMMAR

Det. in 2️⃣ 1️⃣ ḫrt, var. O.K. 3️⃣ ḫrt, ‘milk’.

¹ See the pictures Ti 114; Dav. Plak. i. 16. ² D. el B. 94. ³ L. D. ii. 66.

Det. in 3️⃣ 2️⃣ ḫrp ‘wine’.

¹ For the O.K. form see the picture Ti 114; also Sagg. Mast. i. 39, no. 55. ² D. el B. 105.

Ideo. or det. in 5️⃣ 4️⃣ ḫrt ‘beer’. Det. pot, measure, exx. 5️⃣ 4️⃣ ḫrt (O.K. ḫr) ‘des-measure’ (§ 266, i, end); offerings generally, in 5️⃣ 4️⃣ ḫnw ‘tribute’; notions connected with fluids, ex. 5️⃣ 4️⃣ ḫḥ ‘be drunken’.

As det. in the group 6️⃣ 7️⃣ ‘food and drink’, see on 6️⃣ 7️⃣ X 2. Ideo. in 6️⃣ 7️⃣ var. Pyr. 8️⃣ 9️⃣ ḫdpw ‘butler’.

¹ Urk. iv. 43, 8. ² Urk. iv. 43, 7. ³ See Schäfer-Lange, Grab- und Denksteine, iii. 58; PSBA. 13, 45. ⁴ Pyr. 120, 124. See too Sebekn. 7, 9.

Use as last, but not specially in connection with beer. Exx.

5️⃣ 4️⃣ ḫrt ‘vessel’; 6️⃣ 7️⃣ ḫrh ‘anoint’. Also in 6️⃣ 7️⃣ ḫdpw ‘butler’, see on W 22.

¹ Th. T. S. iii. 12. ² Th. T. S. iii. 4. ³ Meir iii. 25.

Phon. nw, exx. 6️⃣ 7️⃣ nw (nyw) ‘of’, m. plur. (§ 86); 8️⃣ 9️⃣ ḥwt ‘(the goddess) Nut’, probably so to be read in spite of the obscure Pyr. var. 8️⃣ 9️⃣ ḥwt ‘vessel’. Initial nw is preferably written 6️⃣ 7️⃣ ḥwp or 7️⃣ 8️⃣ ḥwp, see on U 19; final nw is sometimes written 6️⃣ 7️⃣ ḥwp, exx. 6️⃣ 7️⃣ ḥwp ‘monument’;

8️⃣ 9️⃣ ḥnw ‘Libya’. Great difficulty is caused by 8️⃣ 9️⃣ ḥnw ‘primeval waters’, which may have existed in two distinct forms (1) nw or nw or nw, (2) nw or nw;¹² for (1) see Pyr. var. 8️⃣ 9️⃣ ḥnw and a Dyn. XVIII enigmatic equivalent 8️⃣ 9️⃣ ḥnw;¹³ for (2) see Pyr. var. 8️⃣ 9️⃣ ḥnw,¹⁴ also the female counterpart 9️⃣ 10️⃣ ḥnt ‘the lower heaven’, further the personal name 9️⃣ 10️⃣ ḥnt presumably to be read ḥnw on account of 9️⃣ 10️⃣ ḥnt ‘child’, and lastly Copt. 9️⃣ 10️⃣ ḥnt ‘abyss’. Phon. also in 9️⃣ 10️⃣ ḥnt, varr. Pyr. 9️⃣ 10️⃣ ḥnt, 9️⃣ 10️⃣ ḥnt ‘council’; whether the former writing has anything to do with 9️⃣ 10️⃣ ḥnt replaces O.K. 9️⃣ 10️⃣ ḥnt in such words as 9️⃣ 10️⃣ ḥnt var. Pyr. 9️⃣ 10️⃣ ḥnt ‘build’; 9️⃣ 10️⃣ ḥnt var. O.K. 9️⃣ 10️⃣ ḥnt ‘form’; the old phon. det. ḥ here is due to the stem-meaning of ḥnd ‘go round’, while the later ḥ may be connected with ḥnd ‘fashion’ pots. From M.K. onwards ḥ inexplicably accompanies ḥt, exx. ḥt nd ‘protect’; ḥt nd ‘ask’; and is found also in 9️⃣ 10️⃣ ḥnt ‘(the goddess) Nekhbet’.

http://www.facebook.com/groups/per.medjat
VESSELS OF STONE AND EARTHENWARE

The writing $\text{W}_24$ for $m\text{-hnw}$ 'in', lit. 'in the interior (of)' (§ 178) has been explained as a rebus $m(w)\text{k}(r)\text{nw}$ 'water under pot'. Lastly, $\text{D}_54$ occurs as occasional alternative to $\text{G}$ as det. pot; hieratic often fails to distinguish these signs.\(^{11}\)

$\text{X}_1\text{D}_54$ combination of $\text{D}_54$ and $\text{X}_1$ for $\text{W}_24$ (continued)

\(^{11}\) Fuller collection of relevant writings, SETHB, Amun und die acht Urgotter §§ 61, 127.

For $\text{X}_1\text{D}_54$ var. Pyr. $\text{X}_1\text{D}_54$ 'bring', 'fetch'.

\(^{1}\) Pyr. 1184. 1454.

\(^{2}\) Fuller collection of relevant writings, SETHB, Amun und die acht Urgotter §§ 61, 127.

\(^{3}\) Pyr. 207. 446.

\(^{4}\) Rev. d'Ég. i. 5.

\(^{5}\) Pyr. 1078. 1778. 1780.


\(^{7}\) Pyr. 141. 1098. See SITs. d. Berl. Ak. 1913, 962.

\(^{8}\) Pyr. 1713.

\(^{9}\) Ed. 66, 17.

\(^{10}\) Pyr. 1597.

\(^{11}\) MÖLL. Pal. i. nos. 495. 497.

Sect. X. Loaves and Cakes

**X** 1 $\odot$ bread

Ideo. (or semi-phon. $t$) in $\odot$ varr. $\text{X}_1\text{D}_54$ $\odot$ rare var. Pyr. $\odot$ $t$ 'bread'; the accepted reading $\text{X}_1\text{D}_54$ (so in the 1st edition) has no justification. Hence phon. $t$. Note the spellings $\text{X}_1\text{D}_54$ for $\text{X}_1\text{D}_54$ $\text{lt-ntfr}$ 'god's father', name of a class of elder priests. In group-writing (§ 60) $\odot\text{X}_1\text{D}_54$ or $\odot\text{X}_1\text{D}_54$ is used for $\text{X}_1\text{D}_54$.

\(^{1}\) SETHB, Alphabet 156. Cf. the Pyr. var. of n. 3, and the later writing of $\text{lt-ntfr}$ with the loaf $\text{X}_1\text{D}_54$.

\(^{2}\) Common in compounds like $\text{t-rn}$ 'baked bread', $\text{t-wr}$ 'large bread', $\text{t-mbs}$ 'bread of the nbtbw-tree', exx. BH. i. 17; cf. the var. of $\text{t-wr}$, Pyr. 1946.

\(^{3}\) Pyr. 1723.

\(^{4}\) See AZ. 47, 94; 48, 21-2.

\(^{5}\) BURCHARDT § 130.

For $\odot$ see M 5.

2 $\odot$ loaf

Det. bread, exx. $\odot$ varr. $\text{X}_1\text{D}_54$ $\odot$ rare var. Pyr. $\odot$ $t$ 'bread'; $\text{X}_1\text{D}_54$ $\odot$ $\text{ns}$ 'ns-loaf'. For $\text{X}_1\text{D}_54$ or $\odot\text{X}_1\text{D}_54$ as $t$ in group-writing (§ 60) see on X 1. The groups $\odot\text{X}_1\text{D}_54$ or $\odot\text{X}_1\text{D}_54$, representing bread and beer with or without another sign for bread, occur as generic det. food, exx. $\text{X}_1\text{D}_54$ $\text{pr}t\text{-brw}$ 'invocation offerings' (p. 172); $\text{X}_1\text{D}_54$ $\text{X}_1\text{D}_54$ $\text{shb}$ 'meal'; expanded still further in $\text{X}_1\text{D}_54$ $\text{hpt}(w)\text{-ntfr}$ 'divine offerings'. On M.K. coffins $\odot\text{X}_1\text{D}_54$ is sometimes substituted for $\text{X}_1\text{D}_54$ $\text{Dhwty}$ 'Thoth' for superstitious reasons, and a similar or identical group serves also rarely for $\text{X}_1\text{D}_54$ $\text{Gb}$ 'the earth-god) Geb' or for $\text{X}_1\text{D}_54$ $\text{Inpw}$ 'Anubis'. From the end of Dyn. XVIII $\odot\text{X}_1\text{D}_54$ is found as var. of $\text{X}_1\text{D}_54$, $\odot\text{X}_1\text{D}_54$ $\text{lt-ntfr}$ 'god's father', a priestly title, see above under X 1.

\(^{1}\) Munich 3, 17. Possibly the cursive hieratic ligature seen in $\text{mmnt}$ 'food', Sin. B 104, is to be resolved similarly.


\(^{3}\) LAC. TR. 32, 8; see AZ. 51, 59.

\(^{4}\) LAC. TR. 39, i. 26. 28.

\(^{5}\) LAC. TR. 5, i.

\(^{6}\) L. D., Text, iii. 15; see AZ. 48, 22.
### Sign-list

<table>
<thead>
<tr>
<th>Sign</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>X 3</td>
<td>alternative form of last</td>
</tr>
<tr>
<td>4</td>
<td>roll of bread</td>
</tr>
</tbody>
</table>

#### EGYPTIAN GRAMMAR

Use as last. For 0 as the earliest form of N 34 see on that sign.

Det. bread, food, exx. )(((0))))))))))))))))))))))))))))))) ((((((0))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))))
conical loaf? (in M.E. more often replaced by D 37)

Ideo. give, in rdi, di 'give' (§ 289, 1) and also in Pyr. rare var. for the more usual imperative var. M.E. imit 'give' (§ 336). The use in both stems seems conclusive for the ideographic character of the sign. Possibly the earliest reading of the later stem rdi was rdj, cf. the personal name var. and the Pyr. var. for rdw 'efflux'; but verb-forms with repetition of the sign (ex. imi) doubtless indicate the reading di; so in Pyr. already and see above § 289, 1. From the same stem, phon. d (very rare), ex. d\(\text{\textdagger}\) 'fruit'. The word di 'provisions' probably reads rdj; in hieratic the inner markings are not shown, so that the sign there resembles \(\text{\textdagger}\), see before Z 9, and the word has, therefore, often been read spd.

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Sect. Y. Writings, Games, Music

Y 1 papyrus rolled up, tied, and sealed (from Dyn. XII on also vertically)

Ideo. in var. Pyr. mdt 'papyrus-roll', 'book'. Hence phon. mdt in var. m(w)dt 'word'; m(w)dt 'magic'; also abstract notions, exx. mrt 'truth'; mrw(y) 'be new'; rby 'know'; r\(\text{\textdagger}\) 'great'. In mathematical books and accounts is often abbrev. for dmd 'total'.

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O.K. form of last (also vertically from Pyr. on in specific cases)

Use as last.

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1 Dav. Plak. i. 15, no. 341. Sim. in Dyn. XI, exx. Brit. Mus. 614; Louvre C 14. In Dyn. XII, one thread is apt to be shown, not none as here, nor yet on each side as in Y 1, exx. Brit. Mus. 581; Louvre C 1. 2 P. Louvre 3326, 10, 8. This use arises from the habit of separating from the phonetic signs for dmd in M.K. papyri, see Exerc. XX, (a), end.
**EGYPTIAN GRAMMAR**

*Sign-list*

**Y 3**  scrie’s outfit, consisting of palette, bag for the powdered pigments, and reed-holder

Ideo. or det. in  mnhd ‘scribe’s outfit’; also in  var. ssw ‘writings’ and the related words, cf. O.K.  z ‘write’. Perhaps because pigments were ground fine and smooth, det. in  snr ‘made smooth’, ‘ground fine’. Also det. of the Pyr. word  tms ‘red’ with its later derivative  tmsw ‘injury’, ‘harm’.

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**Y 4**  rarer alternative form of last

Use as last.

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**8**  draught-board (snt)

For unknown reason, phon. mss, exx.  mnu ‘remain’;  Tmn ‘(the god) Amun’;  mn ‘wax’.

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**6**  draughtsman

Ideo. or det. in  var. lb(l) ‘draughtsman’. Hence phon. lb in  varr.  snt  snt ‘dances’.

---

**7**  harp

Det. in  but (bnt)  ‘harp’.

---

**8**  sistrum

Ideo. or det. in  var. ssst ‘sistrum’. Between Dyn. XIII–XVIII occasionally phon. shm (because of  shm, a kind of sistrum), ex.  shm ‘potentate’.

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**Sect. Z. Strokes, Signs derived from Hieratic, Geometrical Figures**

**Z 1**  stroke (perhaps properly a wooden dowel)

Ideo. or det. one, unity, exx.  var. w ‘one’,  ‘seven’, lit. ‘seven units’ (§ 259). Following an ideogram denotes that this means the actual thing that it depicts (§ 25), exx. r ‘mouth’;  ‘mountain’; so too in duals and plurals, exx.  2  ‘the two arms’;  ‘stars’;  ‘countries’; in fem. nouns the fem. ending
STROKES, SIGNS DERIVED FROM HIERATIC, ETC.  Sign-list

Z 1 l (continued)

I often intervenes, ex. 1 hst ‘water-jar’. Such writings were often preceded in O.K. by phonetic signs; 6 M.E. survivals of this practice are 6 hrw ‘day’. Ideo. with 1 is occasionally followed by a det., ex. 6 R ‘Ré’. Misunderstanding of the function of 1 often leads to its displacement, ex. 7 for 6 s ‘man’; 8 9 for 10 . It is strange that 11 is a later writing of 12 , while 13 is the usual writing in Dyn. XII; 14 15 ‘town’ is likewise difficult to explain, as also are many later exx. of the stroke. Already in Pyr. cases occur of ideo. with 1 being together transferred to a phonetic use; 16 so often in M.E., exx. 17 ‘upon’ (§ 165); 18 var. 19 ‘son’; so particularly in group-writing (§ 60), exx. 20 ; 21 t.

Along similar lines, 22 occurs as det. towns in place of 23 , ex. 24 Riyadh. Occasionally in Dyn. XII 1 serves merely to fill an empty space, exx. 25 for 26 ; 27 18 19 ‘I ferried across’. In Pyr. 1 was sometimes used (like 4 and 17 ) to replace human figures, these being regarded as magically dangerous 17 ; so in M.K. coffins, exx. 28 for 18 I ‘O’; 19 for 20 Snsb-nf, a man’s name; extensions of this use appear to be the rare employment of 1 as suffix 1st pers. sing. 1 ‘I’; 21 perhaps also the fairly common writing 22 for 23 , or 24 s ‘man’.

\[\text{Det. plurality (§ 73, 3), common from Dyn. IX onwards,}\]

\[\text{following an ideogram or det. to show that it should be understood three times, exx. 25 1 \text{rnpwt ‘years’ for O.K. 26 2 ndsw ‘poor men’ for O.K.}}\]

\[\text{Examples occur already in Pyr., but very rarely, exx. 27 3 mrw ‘canals’, these suggest as origin of the use a contraction of plurals like 28 into 29 , but since 30 are found as plur. det. from Dyn. VI onward (exx.}}\]

\[\text{31 32 33 wrwt ‘roads’, 34 35 ndsw ‘poor men’) the use of}}\]
Sign-list

EGYPTIAN GRAMMAR

Z 2 1 1 1 (continued)

111 as plur. det. cannot be dissociated entirely from the employment of 1, \ or 0 in Pyr. as substitutes for signs representing human figures which were regarded as magically dangerous; 7 see on 1 Z 1 ; \ Z 5 ; 0 N 33. In M.E. 111 is found also with purely phonetic signs, exx. \[special_sign]\ wrw 'great ones'; \[special_sign]\ nfrw 'beautiful', m. plur.; \[special_sign]\ nfs 'beautiful', f. plur. Sometimes it marks plural meaning in words that are not themselves plural, exx. \[special_sign]\ sn 'their'; \[special_sign]\ snyt 'sailors', a fem. collective (§ 77, 3); \[special_sign]\ t's 'many'; such plural meaning was probably felt by the Egyptians in words denoting foodstuffs, materials, etc., though singular in form, exx. \[special_sign]\ 'bread'; \[special_sign]\ twf 'flesh'; \[special_sign]\ hbt 'silver'; so too in fem. participles with neuter meaning, ex. \[special_sign]\ dddt 'what was said', '(things) said' (§ 354). Lastly, 111 is found with abstracts ending in \[special_sign]\, whether these are really plurals or not, exx. \[special_sign]\ ŝmsw 'following'; \[special_sign]\ ndsw 'poverty'; so too with fem. infinitives, if such they be (§ 298, end), ex. \[special_sign]\ mswt 'birth'. 19 For the same sign vertically written 2 in hieratic, see under Z 3 ; for 2 2 and 2 in numbering the days in dates, see § 259; 2 occurs also as phon. det. in \[special_sign]\ bmt 'think'.


3 stroke 1 Z 1 , thrice repeated vertically

For 0 0 0 see on N 33.

4 \ two diagonal strokes (less often written 11)

Use as last, common in hieroglyphic from Dyn. XII, 1 rarer in hieratic, where the original form was 2.


In Pyr. only as det. duality, exx. \[special_sign]\ tw(t) 'you two' (cf. for the ending 1 — \[special_sign]\ snt 'they two'); \[special_sign]\ varr. \[special_sign]\ cw(t), \[special_sign]\ cw(y), 'the two arms'; and in O.K., ex. \[special_sign]\ phw(t) 'end' (§ 77, 1). In some cases \[special_sign] replaced human figures, these being deemed to be magically dangerous, exx. \[special_sign]\ iht(t) 'the two glorious ones' for \[special_sign]; \[special_sign]\ stil(t) 'son and daughter'; \[special_sign] 10 tw(t)tw(t) 'the two images'. The last use survives in M.E. 11 Šdyt 'Crocodilopolite', where, however, the hieratic \[special_sign] replaces, not dangerous signs, but signs difficult to
STROKES, SIGNS DERIVED FROM HIERATIC, ETC.

**Sign-list**

**Z 4 \ (continued)**

draw; see below Z 5. Elsewhere in M.E. \ is always phon. \x28, through its constant association earlier with words of dual form, i.e. ending in \x28; exx. are \x28\x29, var. Pyr. \x28, his two' (§ 75, 2); \x28\x29, 'western'; \x28\x29, who will hear' (§ 364). Except in compounds like the last \x28 is always final consonant; it has its distinct uses, and \x28 is seldom interchangeable with it.\x28

5 \ diagonal stroke as made in hieratic (sometimes also \x28)

Identical in origin with the stroke \ used in Pyr. as substitute for human figures, these being considered magically dangerous, ex. \x28, \x28, 'elder' for \x28, In M.E. hieratic used only to replace dets. that were difficult to draw,\x28 exx. \x28, 'moment' for \x28; \x28, 'base' for \x28. In hieratic texts of Dyn. XVIII sometimes in personal names without preceding phon. signs for \x28, ex. \x28, 'Ahmos' for \x28. Only very rarely to replace complicated or unusual signs in Dyn. XVIII hieroglyphic, ex. \x28, 'cow', possibly for \x28. Hieratic \ as substitute for two dets. (see on \x28 Z 4) is merely a doubling of \.

6 \ hieratic substitute for \x28 A 13 or \x28 A 14.

Det. death, enemy, exx. \x28, 'die'; \x28, 'decrease'; \x28, 'enemy'. In hieroglyphic barely distinguishable from \x28 F 20.

7 \ hieroglyphic adaptation of the hieratic abbreviated form of \x28 G 43

The hieratic abbreviation of \x28 G 43, best transcribed by \, occurs with increasing frequency from Dyn. IX onwards.\x28

For \ as hieroglyphic adaptation of the more cursive hieratic form of \x28 G 39, see on H 8.

For \ as hieroglyphic equivalent of the hieratic forms of \x28 T 13 and \x28 U 39, see U 40.

1 See below n. 8. 2 Pyr. 608. See AZ. 51, 20. 3 MOLL. Pal. i. no. 559. 4 Pyr. 4, 45. 5 Early exx. at Hat-Nub and in the Bershah coffins. 6 Early exx., Urk. iv. 9, 12, 148, 8, beginning of Dyn. XVIII. 7 MOLL. Pal. i. no. 49, b. For the hieroglyphic form here adopted, see the ex. qu. below n. 4. 8 It is doubtful whether this is abbrev. of A 13 or A 14. Mutilation for superstitions reasons has clearly played a part, see AZ. 51, 51. 9 LAC. T7. p. 9. 4. 10 Cairo 20003, 2 = Meto egyptian i. 18. 11 Ehr. 109, 17. 12 See below n. 8. 13 See below n. 51, 51. 14 Early exx., Pyr. iv. 9, 12; 148, 8, beginning of Dyn. XVIII.
Sign-list

**Z 8**  ◄  oval

Det. round, in \(\text{sw} \) 'circuit' and the related words.
A different sign from ◄ N 18.

1 D. c. B. 156.

**N 33**  ◀  circle

Det. round, from O.K. onwards common in words from the stem \(\text{hd} \) 'go round', exx. \(\text{pd} \) 'builders';
\(\text{hd} \) 'character'. From Dyn. XI increasingly often replaced by ◄ W 24.

1 Exx. \(\text{hd} \) 'form', Urk. i. 101, 10, 11; \(\text{hd} \) 'mould', Pyr. 1597.
2 Cairo 20699, a 6.
3 Brit. Mus. 644, 8.

**M 44**  \(\bigtriangleup\)  triangle?

Ideo, or det. in \(\text{spd} \) var. \(\text{spd} \) 'sharp', unless it is there a thorn, as in \(\text{sr} \) 'thorn', see on M 44. In ◄ \(\text{t-hd} \) 'white bread' it signifies a loaf of triangular shape.

1 Urk. iv. 770, 9.

**Z 9**  ◄  two sticks crossed

Det. break, exx. \(\text{hr} \) 'damage'; \(\text{m} \) 'break'; divide, exx. \(\text{pt} \) 'divide'; \(\text{ps} \) 'divide';
\(\text{hr} \) 'lessen', 'subtract'; actions involving something crossed or encountered, exx. \(\text{hr} \) 'cross'; \(\text{hr} \) 'be united'; also in many words where the reason is not apparent, exx. \(\text{nkt} \) 'matter',
'trifle'; \(\text{hr} \) 'boundary'; \(\text{hr} \) 'emit (sound)'. In \(\text{sb} \) var. O.K. \(\text{sb} \) 'reckon', lit. 'break up (numbers)'; the prototype of \(\times \) has become ◄ Aa 2; but in \(\times \) 'a loaf' \(\frac{1}{4} \) (§ 265) the sign has survived as an ideo. Owing to its use as det. in certain stems, \(\times \) has acquired special phon. or semi-phon. values as follows: (1) \(\text{sw} \) in \(\text{hr} \) var. \(\text{hr} \) 'pass by', from \(\text{sw} \) 'pass by'; (2) \(\text{hr} \) in \(\text{hr} \) var. Pyr. \(\text{hr} \) 'cut off'; (3) \(\text{hr} \) in \(\text{hr} \) var. \(\text{hr} \) 'break'; (4) \(\text{hr} \) in \(\text{hr} \) var. \(\text{hr} \) 'mixed', 'various';
(5) \(\text{wp} \) in \(\text{wp} \) var. Dyn. XX \(\text{wp} \) 'specify it', a phrase serving to introduce details of accounts; (6) \(\text{wp} \) (reason unknown), exx. \(\text{wp} \) 'specify it', a phrase serving to introduce details of accounts; (7) \(\text{wp} \) (reason unknown), exx. \(\text{wp} \) 'specify it', a phrase serving to introduce details of accounts; (8) \(\text{wp} \) (reason unknown), exx. \(\text{wp} \) 'specify it', a phrase serving to introduce details of accounts.
Strokes, Signs Derived from Hieratic, etc.

Sign-list

Z 10 ×1 O.K. form of last

11 [two planks crossed and joined]9

Use as last.

1 Exx. Medium 15 (hib); Ti 110 (swt). See Az. 49, 116.

Ideo. (?) in 1 + 2 var. 2, 3 imy 'who is in' (§ 79) and derivatives. Hence (?) phon. imi, ex. 1 + 2 var. 1 + 2 imi 'not be' (§ 342). Since in hieratic + is often identical with + M 42, Dyn. XVIII hieroglyphic writes + + 1 var. O.K. + 1 g for old + var. + + unwm 'eat'; so too + + + for + + + wndw 'subjects'.

9 Hier. p. 37. 1 Urk. iv. 497, 17; Budge, p. 100, 14. 2 Budge, p. 18, 15; 19, 2. 3 Az. 42, 10, if not a careless form of +. 4 Budge, p. 18, 15; 19, 2. 5 Mark. Abyd. ii. 35, 28, where 1 is wrongly written for Ñ.

Sect. Aa. Unclassified

Aa 1 3 human placenta?2

2 3 pustule or gland?1

Det. bodily growths or conditions, especially of a morbid kind, exx. 1 + 2 wbnw 'wound'; 1 2 hryt 'disease'; 3 4 whd 'suffer'; 3 5 hp 'navel' (whence phon. hp(i) in ḫ, ḫ var. 6 Ḫ, ḫ 'sculptured reliefs'); fat, distended, exx. 2 6 ḫdIr 'fat'; 6 ḫIr 'swell'. Replaces a number of O.K. signs that have become obsolete:—(1) 1 = Pyr. V 38, as ideo. or det. in 1 + 10 ḫ 'bandage'; 11 ḫ 'embalmer'; 12 ḫdRh 'treat', 'emblalm'. (2) 1 = O.K. Z 10, as det. in 11 13 abbrevv. 14 ḫb Ir 'reckon'; everywhere else × has survived as × 9. (3) 1 = Pyr. F 52 or O.K. N 32, as det. excrement, in 11 16 ḫ 'excrement'; smell, in 17 ṣy 'odour'; clay, in 18 ḫn 'clay'. (4) 1 = O.K. W 6, as ideo. or det. in 11 19 var. ḫ 20 ḫh 'cauldron'; hence phon. ḫh in ḫ 21 var. O.K. 11 ḫh 22 ḫh 'Oasis'. (5) 1 = W 7, as det. in 23 ḫh 'granite'; 11 24 ḫh 'Elephantine'. (6) 1 = V 32, det. in ḫh 25 ḫh, prob. for ḫh ḫh ḫh 'bundles'; hence phon. det. ḫ 27 ḫh 'be narrow'. (7) 1 = M 41, det. in 28 ḫh 'cedar'.

1 Conjectured from the very frequent use in the medical papyri and from ḫ Aa 3.

2 ḫ Aa 3.

3 ḫ Aa 3.

4 ḫ Aa 3.

5 ḫ Aa 3.

6 ḫ Aa 3.

7 ḫ Aa 3.

8 ḫ Aa 3.

9 ḫ Aa 3.

10 ḫ Aa 3.

11 ḫ Aa 3.

12 ḫ Aa 3.

13 ḫ Aa 3.

14 ḫ Aa 3.

15 ḫ Aa 3.

16 ḫ Aa 3.

17 ḫ Aa 3.

18 ḫ Aa 3.

19 ḫ Aa 3.

20 ḫ Aa 3.

21 ḫ Aa 3.

22 ḫ Aa 3.
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Sign-list
Aa 3

~

EGYPTIAN GRAMMAR
pustule or' gland (?) 0
Aa 2 with liquid
issuing from it

Rarer alternative of 0 in its medical or anatomical use, as
det. when soft matter or a liquid is meant, exx. }t~.l
wsSt ' urine'; ~ ~ .~. 2 IS 'soft inner parts (?) '. Also det.
in ~~ 3 Sf 'odour'.
1 D. el B. 110. Sim. lfny , bulging', P. Ka". 7, 60.
Eb. 97, 8; see now JEA 33,48.
S Bers". ii. 17.

For 'U Aa 4 (Pyr.) see after 't7 W
5

A

1

part of the steering
gear of ships?

, Urk. iv. 84, 8; cf. Is,

10*

Ideo. or det. in Pyr. ~2 var.l~~3 {zpt in the phrase 5f'~
iLi {zpt 'take the {zpt " i. e. 'proceed by boat', r to a place;
cf. M.K.
tisr {zfrwt 'direct the {zpwt' (plur.), i.e.
'sail'4. From M.K. there is a word ~p {zpt 'oar', but
the writing!,,; in Pyr. makes it fmpossible to interpret
that word as meaning' oar' from the start. 6 Hence phon.
{zp, exx. X~ ~ ~ 117 ijpy , Bepy', one of the four sons of
Horus; L\ 8 {zp 'Apis-bull '. The full stem may have
been {zip, cf. Pyr. X~ 0 r.Jl 9 {zip 'hasten'.

nvtti

1 Apparently made of rushes bound together.
See for various forms, KEES,
Opfertanz des ii/{. Kiini/{s (Leipzig, 19u), Pl. 5; PETRIE, Royal Tombs ii. 24, no.
210; L. D. ii. 6; Sa". 31; Meir ii. 17, no. 66.
I £'yr. 873.
3 Pyr.I346.
4 Az. 62,4, n. 3.
• a Brit. Mus. 6655, quo KEES, op. cit. UI.
8 See KEES,
oj. cit. 74 foIl.
7 PETRIE, Gize" and Rift" 13 G.
8 Meir i. II.
9 £'yr. 1081.

6 !Y'\ 1 doubtful (different from
~ S 23)

Det. in JM 2 tmJ (from fmJ?) 'mat '. Hence (?) phon. det.
fml in
M 3 var.
ft 4 tml 'cadaster (?) , or kind of
land (?).

=>

=>

2 BH. ii.
18, qu. Exerc. XXX (iii).

<:::)

13.

3


• RtH. 3,

7 =:!II doubtful
(in
Dyn.
XVIII often re­
versed ' b 2)

Det. or phon. det. s*r (#r) in ~.! ' b S varr. ~<,4 c=d,5 ~~~6
sp- (#r) 7 ' smite'.

8

Ideo. or det. in
1 var. :: 2 tiltt 'estate' in the title
~~
'steward of the estate'; the meaning of ti"t
and the interpretation of .......... here depend on the not
improbable identification of this title with ~-=-~_~ a
(var. ~)' in another tomb of Dyn. XII; the word:; 5
var. ~ 6 'estate' would in this case read tiltt. Hence
phon.det. in Dyn. XVIII H~I~,7 var. O.K. !:::tititit 8
tiltilt 'magistrates', 'assessors'. F or an unknown reason,

I-f--i

irrigation runnels as in
lI!lII N 24?

1 Exx. O.K., Ti 60; Sa". I. The sign has been supposed to represent a mat of
papyrus, Rec. 26, 48. From Dyn. XIX onwards interpreted as a claw or hoof, so
already perhaps D. el B. 100; in Gebr. i. 14 (Dyn. VI) it looks like an arm. The
sign is not fonnd in hieratic.
2 Exx. Urk. iV.9, 14; 659, 15.
S Urk. iv. 895,5.
4 D. elB. 100; Urk. iv. 780, II.
tUrk. iv. 36, 7 in s!n'-(n~w 'prisoners of war'.
S Sin. R 14. 15.
7 In O.K. regularly written without r, exx. Ti 60; CAPART,
Rile 33; P),r. 1138. 143I.

-!:.:

A:.. . . . .

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Sign-list

Aa 8 ← (continued)

phon. kn, exx. 外汇 kn ‘complete’, ‘be complete’; 外汇 kn ‘mat’. In hieratic ← stands not only for itself but also for certain other signs, whence confusions have resulted both in modern transcriptions and in actual hieroglyphic texts. Thus ← is found (1) for ˌ in hierog. ˌ spit ‘district’; (2) for ← in hierog. a†† var. a†† cd ‘desert edge’ which hierog. var. show should be equated with a†† and a†† respectively. Possibly through some confusion with ← O 34 ˌ is found in Dyn. XVIII hieroglyphic for ˌ smt ‘desert’, ‘necropolis’, as a mediating var. ˌ ˌ proves; for this reason the name of king ˌ ˌ var. ˌ the writing ˌ on the Table of Abydus and the ˌ of Manetho being probably due to mistaken interpretation of the hieratic.

9 ← 1 doubtful

Det. in 𫖮 ,tp 1 hym ‘rich’.

1 Exx. D. 8 1 110; Ringstr 7, 22. Černý conjectures that this may be an abbreviated form of the O.K. sign for hym, ‘portable chair’, Wk. iii. 150, 3.

10 ← 1 doubtful

Det. in 𫖮 1 dfr ‘writing’.

1 Exx. B.H. i. 7. Rather different forms, Sin 1, 163; Urk. iv. 776, 10.

11 ← doubtful1 (sometimes vertically || or ||)

For an unknown reason, phon. mst in ˖ ˖ 1 var. ˖ mst ‘truth’ and the related words. Note specially often the writing ˖ mst-hrw ‘true of voice’ (§ 55). As a pedestal det. in ˖ ˖ 1 unt ‘raised platform’, a unique writing? (1)

1 Neither the form nor the value suits the identification with the flute (mst) sometimes upheld. According to Kristensen (Het leven uit den doot 72) and others (Griff. Stud. 45; Krom 1 127) a platform or pedestal. 2 Urk. iv. 200, 9.

12 ← 1 O.K. form of last

Use as last.

1 Leyd. Denkm. i. 5. Also in Dyn. XII, Leyd. V 6 = Denkm. ii. 3. Often tapers from right to left, ex. Dav. Plaq. i. 17, no. 393.

For doctrine, see U 4. 5.

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Sign-list

**EGYPTIAN GRAMMAR**

**Aa i3** 1 hardly the two ribs of Ideo. or det. in O.K. \(\text{I} \rightarrow \text{im} \), plur. \(\text{I} \rightarrow \text{imw} \), a part of the body.² Hence (?) phon. \(\text{im} \), exx. \(\text{I} \rightarrow \text{im} \) 'give', imper. (§ 336); \(\text{I} \rightarrow \text{im} \), \(\text{I} \rightarrow \text{imw} \) 'boat'; also, from Dyn. XVIII on, phon. \(\text{m} \).³ Ideo. also in var. \(\text{gs} \), varr. Pyr. \(\text{I} \rightarrow \text{gs} \), 'side', 'half'. Hence phon. \(\text{gs} \), exx. \(\text{I} \rightarrow \text{gs} \) var. \(\text{I} \rightarrow \text{g} \), 'anoint'; \(\text{I} \rightarrow \text{g} \) var. \(\text{m} \), 'palette'.

---

14 1 O.K. form of last

Use as last.

---

15 1 alternative form of \(\text{Aa i3} \) (Dyn. XVIII)

Use as last.

---

16 1 short form of \(\text{Aa i3} \)

Used only in \(\text{c}^1 \) var. \(\text{c}^2 \) 'side', 'half' and as phon. \(\text{gs} \).

---

17 1 back of something ² (O.K. and M.K. form)

Ideo. in \(\frac{\text{I} \rightarrow \text{s} \text{t}}{\text{I} \rightarrow \text{st}} \) ‘back’, Coptic \(\text{so} \). Hence phon. \(\text{st} \) (\(\text{st} \)),³ exx. \(\frac{\text{I} \rightarrow \text{st} \text{I} \rightarrow \text{st} \text{I} \rightarrow \text{st}}{\text{I} \rightarrow \text{st} \text{I} \rightarrow \text{st} \text{I} \rightarrow \text{st}} \) 'walls'; \(\text{I} \rightarrow \text{st} \text{I} \rightarrow \text{st} \text{I} \rightarrow \text{st} \) 'be satiated'; \(\text{I} \rightarrow \text{st} \text{I} \rightarrow \text{st} \text{I} \rightarrow \text{st} \) 'be skilled'.

---

18 1 Dyn.XII–XVIII form of last

Use as last. In group-writing (§60) \(\text{I} \rightarrow \text{d} \) or \(\text{I} \rightarrow \text{d} \) is used for \(\text{s} \).²

---

19 1 doubtful (different from \(\text{Aa i9} \))

For unknown reason, phon. det. \(\text{hr} \), exx. \(\text{I} \rightarrow \text{hr} \) 'prepare'; \(\text{I} \rightarrow \text{hr} \) 'dread'. Also det. in \(\text{I} \rightarrow \text{hr} \) 'preserve' (\(\text{P} \)) and derivatives.²

---

20 1 doubtful²

For unknown reason, phon. \(\text{pr} \) in \(\text{I} \rightarrow \text{pr} \) varr. \(\text{I} \rightarrow \text{pr} \) 'equip' and derivatives.

---

21 1 a carpenter's tool?

Ideo. (?) or det. in \(\text{I} \rightarrow \text{w} \) varr. \(\text{I} \rightarrow \text{w} \), \(\text{I} \rightarrow \text{w} \), \(\text{I} \rightarrow \text{w} \), O.K. \(\text{I} \rightarrow \text{w} \) \(\text{w} \) \(\text{w} \) 'sever', 'judge'. In M.K. coffins \(\text{I} \rightarrow \text{w} \) or \(\text{I} \rightarrow \text{w} \) is sometimes used as a substitute for the god \(\frac{\text{I} \rightarrow \text{I} \rightarrow \text{I}}{\text{I} \rightarrow \text{I} \rightarrow \text{I}} \) \(\text{S} \) \(\text{S} \) 'Seth'.

---

1 Exx. Dyn. XII, Merir iii. 25 (\(\text{I} \rightarrow \text{m} \)); Dyn. XVII, Kopt. 8, 5 (\(\text{I} \rightarrow \text{m} \)); Dyn. XVIII, Rekhb. 3, 29 (\(\text{I} \rightarrow \text{m} \)); D. el B. 116 (\(\text{I} \rightarrow \text{m} \)); there is no difference between \(\text{I} \rightarrow \text{m} \) and \(\text{I} \rightarrow \text{gs} \).³ AZ. 64, 10. ² AZ. 35, 170. ³ Pyr. 925. ² Hearst 10, 16. ² Sin. B 293. ² Prat. B 1, 306. ² MASPEKO, Trois Années de Fouilles, Pl. 3; see Sphinx 12, 117.

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Sign-list

Aa 22 combination of Aa 21 Use as last.

For Aa 23 and Aa 24 see after Aa 35.

25 ideo. (?) in Aa 22 var. Aa 28 sml, var. O.K. Aa 3 var. (sl (?) or title of a priest whose function consisted in clothing the god (Min, Horus, etc.), cf. Gk. στολιστής.

1 Ex. Sah. 32. 2 According to Grdseloff (Ann. 43, 357) a phallic sheath conventionalized; but the connexion with the word smt (Urk. iv. 2, 16) is very far from certain.

26 doubtful

ideo. or det. in Aa 22 var. Aa 28 'build', 'fashion (pots)' and related words.

1 This view is favoured by the fact that the sign sometimes stands alone in the sense of 'builder', ex. Sah. 54. Other suggestions are a plasterer's float (Hir. p. 49) and a striker used in measuring corn (Qub. Sub. 1911-12, Pl. 17 and p. 26). 2 Sim. i. 236. Sim. Dend. 11.

27 doubtful

ideo. or det. in g Aa 36 'be adorned'; Aa 28 hkrw 'ornament', 'adornment' and the related words.

1 Ex. Th. T. S. iii. 13. 2 See the picture Bissing, Re-Heiligtum li. 9; in Dyn. i, Petr. RT. ii. 3, 4; 7, 8. Later shown as frieze in tombs. Discussions, Ancient Egypt 1920, 111; Deutsche Literatur Zeitung 1926, 1879; Scharff 22. However, the O.K. form of the hieroglyph (see Aa 31) is quite different.

28 an instrument used by bricklayers? (different from M 40 and P 11)

ideo. (?) in Aa 28 var. Aa 32 hbd 'build', 'fashion (pots)' and related words.

1 This view is favoured by the fact that the sign sometimes stands alone in the sense of 'builder', ex. Sah. 54. Other suggestions are a plasterer's float (Hir. p. 49) and a striker used in measuring corn (Qub. Sub. 1911-12, Pl. 17 and p. 26).

29 O.K. form of last

Use as last.

1 Sah. 54. Sim. DAV. Pth. i. 13, no. 271.

30 ornamental chevaux de frise on tops of walls, cf. O 112 (sometimes written horizontally)

ideo. or det. in Aa 29 hkr 'be adorned'; Aa 30 hkrw 'ornament', 'adornment' and the related words.

1 Ex. Th. T. S. iii. 13. 2 See the picture Bissing, Re-Heiligtum li. 9; in Dyn. i, Petr. RT. ii. 3, 4; 7, 8. Later shown as frieze in tombs. Discussions, Ancient Egypt 1920, 111; Deutsche Literatur Zeitung 1926, 1879; Scharff 22. However, the O.K. form of the hieroglyph (see Aa 31) is quite different.

31 O.K. form of last

Use as last.

1 DAV. Pth. i. 17, no. 392. See AZ. 34, 162.
INDEX TO THE FOREGOING SIGN-LIST

Sect. G. BIRDS

Sect. H. Parts of Birds

Sect. I. Amphibious Animals, Reptiles, etc.

Sect. K. Fishes and parts of Fishes

Sect. L. Invertebrata and Lesser Animals

Sect. M. Trees and Plants

Sect. N. Sky, Earth, Water

Sect. O. Buildings, Parts of Buildings, etc.
INDEX TO THE FOREGOING SIGN-LIST

Sect. W. Vessels of Stone and Earthenware

Sect. X. Loaves and Cakes

Sect. Y. Writings, Games, Music

Sect. Z. Strokes, Signs derived from Hieratic, Geometrical Figures

Sect. Aa. Unclassified

For reasons explained p. 442, top, the following signs have been removed from the place to which they were originally assigned and now stand at some distance from the positions indicated by the attached letter and number: A 59 , see after A 25 ; S 17* , see after S 22 ; V 39 , see after S 34 ; Aa 4 v, see after W 10* ; Aa 23 v, Aa 24 v, see after U 35 ; Aa 32 v, see after T 10. A few hieroglyphs are treated in more than one place: M 44 also before Z 9; N 18 also after S 26 and X 4; N 33 also after Z 8; O 30 also reversed after U 12. Minor divergences of position like A 46* after A 47, instead of after A 46, need no further notice than is given to them in the Index above.

A SELECTION OF SIGNS GROUPED ACCORDING TO SHAPE

This list aims at facilitating the finding of particular signs in the Sign-list or the Index thereto. Hieroglyphs the subject of which is immediately recognizable, e.g. animals, boats, most buildings and some pots, have been excluded.

TALL NARROW SIGNS

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EGYPTIAN GRAMMAR

LOW BROAD SIGNS

LOW NARROW SIGNS

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The main purpose of this much enlarged Vocabulary is indicated in the Preface to the Second Edition, p. vii. Though some rare words have been included, it has proved impracticable to deal completely even with such well-known texts as the Story of Sinuhe and the Shipwrecked Sailor. In order to economize space the words have been subsumed under their stems so far as appeared justifiable and convenient, and hieroglyphic spellings have been dispensed with when deemed unnecessary. Students should realize that the majority of words can be written in several different ways, and that here only typical variants could be shown. As regards the order in which the words are presented, flexional endings like -y, -w, -t have been disregarded; the Old Kingdom distinction between $s$ and $z$ is ignored, both being entered under the common head $s$; in choosing between $b$ and $h$, $t$ and $l$, $d$ and $d$, the form more characteristic of, or earlier in, Middle Egyptian has so far as possible dictated the choice. Causatives and reduplicated forms have been entered under the simple stems.

Simultaneously this Vocabulary has to serve as Index to the hieroglyphically written individual words discussed in the Grammar, as well as to the values and uses of the various hieroglyphs enumerated in the Sign-list—these here indicated by letter and number, e.g. W 7. By no means all the words cited in the Sign-list receive references of the kind, the indispensable cases being those where students may desire to know the source of a given writing or the reasons for reading it in the way it has been read. The indexing of the Sign-list has necessitated the inclusion of certain words not belonging to Middle Egyptian, but in all such cases the period to which these belong has been recorded.

$\text{ib}$ (G 1)

$\text{ib}$, weak consonant, apt to be replaced by $\text{ib}$ or $\text{i}$, § 20, end; final, lost in some vbs., § 279.

$\text{it}$, encl. part. with exclamatory force, § 245.

$\text{it}$, var. $\text{it}$ (F 3) moment, attack (of cobra), striking power.

$\text{rwt}$ (F 40) extend, stretch out; no det. or $\text{r}$ (be) long; (of heart) old perf., joyful, lit. expanded; $\text{rwt}$ deceased, lit. extended; $\text{rwt}$ det. $\text{r}$ length; $\text{r}$ $\text{rwt}$ entire, § 100, 3; $\text{rwt}$ det. $\text{r}$ oblations, offerings; $\text{rwt}$ minus (-) presents; $\text{rwt}$ $\text{ib}$ joy; $\text{rwt}$ lengthen, prolong; $\text{rwt}$ $\text{ib}$ rejoice heart (of).

$\text{ib}$, see under $\text{lit}$.

$\text{ib}$ (U 23; D 54) stop, cease; $\text{ibw}$ cessation; $\text{ib}$ cause to tarry.

$\text{ib}$ desire (vb.), foll. by infin., § 303.

$\text{ib}$ var. $\text{ib}$ (v) family, kindred.

$\text{ib}$ abbrev. $\text{iby}$ (E 24) panther, leopard.

$\text{ibw}$ (E 26) elephant; det. $\text{ibw}$ (T 19) ivory; det. $\text{ibw}$ abbrev. $\text{ibw}$ (W 7. 8) Elephantine, island in the First Cataract.

$\text{ibw}$ (Q 7) brand (vb.), § 279.

$\text{ib}$ join together, unite, $m$ with.

$\text{ib}$ abbrev. $\text{ibd}$ (N 11) month, p. 203.
EGYPTIAN GRAMMAR

[Text content as per the image]

http://www.facebook.com/groups/per.medjat
EGYPTIAN-ENGLISH VOCABULARY

ilm, varr. ilm, ilm(i) (§ 279), (be) gracious, charming; ilm(i) graciousness, charm; ilmr det. 3, splendid.

ilm, var. ilm(i), tent.

t(4) rrt (M 43) vine; srrt grapes.

iht (M 15) be inundated; iht (M 8) inundation season, p. 203; iht (M 15) Chemmis, town in extreme N. of Delta; cf. too wify below.

ir, later var. rit, call, n (someone); call (n.); see too under sdm below.

ikt leeks, leek-like vegetables.

ikk (D 3), var. ikk, mourn.

ikt (S 40) milk, cream.

itt (D 57), var. itt, be mutilated, missing; sitt purloin, cheat; sittly abbrev. cheat (n.).

it abbrev. indt (N 4), var. indt, dew.

indt net.

ii (M 18) come, § 289, 2; welcome!, old perf., § 313; ii-wy how welcome (is), welcome!, § 374; peculiarities of sdmf forms, § 459; aux. vb., § 483, 1; it mis-hap, harm.

ir, (S 25, O.K.), var. ir, skirt (?); cf. ritw below.

irit wash; irit (?) slake (one’s) desire, appetite, wrath.

irb (W 10), var. irb, cup.

irb unite; irb hst, var. irb hst interment, lit. unit­ing corpse (with earth); irb hst var. irb m-cb (F 16) in the company of, § 178.

irn (E 32) sacred baboon.

irnw lamentation, sorrow, woe.

irr var. irr (O 41; N 31), later irrrr rr, ascend, mount up, approach; rr det. neighbourhood; irr (I 12) cobra, uraeus; rr det. irr make to ascend, offer up.

irr var. irr (N 11. 12) moon.

ir, rare var. it, § 468, 6, is, are; the v before sing. suffixes prob. merely graphic, § 461, Obs. 2; perhaps derived from § 37. 461; sometimes has value of copula, § 29; as such replaced by wnm in other tenses and moods, § 118, 2; wider use with suffix subj. than with nom. subj., §§ 37. 117, 2; in sents. with adv. pred., §§ 29. 37. 117; presence or absence of, in these, § 117; with nom. subj., § 117, 1; with suffix subj., § 117, 2; do., introducing cl. of time or circumstance, §§ 117, end; 214; here perhaps originally with parenthetic force, § 117, Obs.; not used in sent. with nom. pred., § 125; rare in sent. with adj. pred., §§ 142. 467; introducing pseudo-verbal twf hr sdm, twf sdm(w), § 323; twf m sdm, § 331; twf r sdm, § 332; with impers. vb. of motion, § 466; with words of adj. meaning, § 467; as aux. vb., §§ 461-8; tw sdmf, § 462; twf sdmf, § 463; twf sdm-nf, §§ 422, 1; 465; omitted after is, nn, nty, § 107, 2; however, late exx. after nn and nty, § 468, 4; very rare after n, § 120; use to mark strong contrast, § 117, 1; p. 248, top; §§ 394, end; 468, 2; expressing detachment before indep. pron., § 468, 3; in affirmations preceded by oath, § 468, 1; questions introduced by
in iw, § 492; iw wn, there is, are, § 107, 2; do. foll. by parts., § 395; do. in questions, § 492, 2; iw-ms, untruth, misstatement, lit. but there is, § 194.

iw come, § 289, 2; peculiarities of șdm-f forms, § 459; aux. vb., § 483, 2; iw-f, f a crescet undo, one who rises in rank, § 194; for ate see ḫmtt.

iw come, § 289, 2; peculiarities of stimulus forms, § 459; aux. vb., § 483, 2; iw-f, f a crescet undo, one who rises in rank, § 194; for ate see ḫmtt.

iw(y) one without a boat.

iw(y) street.

iw ox.

iw (F 44) thigh (of beef), femur.

iw inherit; iwrt, iwrrt heritage, inheritance; iwrw heir.

iw(r) reward (vb.), m with.

iw(y)t garrison, soldiery; cf. wur below.

iw(m) iw(r), S 21, var. iw(r), ring.

iw(f) (properly if, § 59) meat, flesh.

iw(m) colour, complexion, nature.

iw (O 28) column; iw(m) iw(m)-mtw-f Pillar-of-his-Mother, a name of Horus.

iw(m) (O 28) bow (n.); iw(m) iw(m)-Sy (T 10) Nubian foreigner, lit. bowman.

iw(mw) El-Matariyah, Heliopolis, On of the Bible; iw(mw) Swrw On of Upper Egypt, an epithet given to Thebes.

iw Armant, Hermonthis, a town in Upper Egypt.

iw(m) Denderah, Tentyra, a town in Upper Egypt.

iw(m) Esna, Latopolis, a town in Upper Egypt.

iw(m) conceive, become pregnant.

iw load (vb.), m or hr with.

iw water (vb.), irrigate.

iw(m) balance (n.).

iw(y)t (D 35), var. iw(r), B. of D. sth, who . . . not, which . . . not, §§ 202-3; origin and forms, § 202; with adv. pred., § 203, 1; with noun + suffix, who has not, § 203, 3; with infin. + suffix, § 307, 2; foll. by imperf. șdmf, § 443; by șdm-f, §§ 203, 6; 418, end; iwty wf, iwty sw, who has nothing, § 203, 1, 2; utl iwtt what exists and does not exist, i.e. everything, § 203, 4; hr-twtt because not, § 223.

iw(m) ground, floor.

iw(m) separate (vb.); r-iwd between . . . , r and, § 180.

ib (F 34) heart, wish (n.); as seat of intelligence, etc., second element in many epithets, exx. wish-ib patient; wmt-ib stout-hearted; ib-st-ib affection; hr-ib wish, desire (n.); rdi ib m-n-si be anxious about; di m ibfr determine, infin. to, § 303; rdi ib hut pay attention to; ib wish (vb.), § 292.

ib (E 8) kid.

ib suppose, imagine.

ibl (be) thirsty; ibl thirst (n.).

ibw refuge.

ib(d) var. ib(i) (A 32; Y 6) dance (vb.).

ibr (E 6) stallion, Hebr. nwh.

ibh, a stone used for beads, etc., from Ibhet, a Nubian region.
EGYPTIAN-ENGLISH VOCABULARY

ibb (F 18) tooth.

ip count, calculate, reckon; ip dd.f (ibb) take stock of (one's) person, i.e. grow up; ipt reckoning.

ibb (E 8), a priest who poured libations or the like.

ibb (F 18), tooth.
JoJo, = A priest who poured libations or the like.

ipt, oipà, Gk. αιβ, a measure of capacity = 4 hekat or 18 litres, § 266. 1.

ipt (F 13) mission, message, occupation; ipwy det. ibb messenger. See upf below.

iptw (m.), iptw (f.), archaic plur. of ip that; ipt (m.), ipt (f.), do. of ip this, § 110.

ipta varr. ipt, a four, quartet, § 260.

ipt, oipà, Gk. αιβ, a measure of capacity = 4 hekat or 18 litres. § 266, 1.

ipt (F 13) mission, message, occupation; ipwy det. ibb messenger. See upf below.

ipta varr. ipt, a four, quartet, § 260.

ipt, oipà, Gk. αιβ, a measure of capacity = 4 hekat or 18 litres. § 266, 1.

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ipt (F 13) mission, message, occupation; ipwy det. ibb messenger. See upf below.
in, var. 1 in, says. parenthetical, §§ 436-7; see 1 say, above.

int (K 1) the bull-fish.

in delay (vb.); sin, same sense.

int valley.

int (W 25) bring, fetch, remove; var. 1 inw gifts, tribute; 1 In-hrt (N 31) Onüris, the god of This, N. of Abydus, Gk. 'Ovoös.

inm skin.

in (late writings) indep. pron. 1st plur. c., we, § 64.

inr (O 39; N 37) stone; inr hd (?) white stone: n r(f)w of t'Ainu (D 8), i.e. limestone; n rwdt of hard stone, i.e. sandstone.

ink (D 13) eyebrow(s).

ink surround, enclose.

inst shank.

ink envelop, embrace.

ink (W 24) indep. pron. 1st sing. c., I, § 64; varr. 1 , 1 , 1 , etc.; belonging to me, § 114, 3; ink pw, §§ 192, 1; 325.

ind, earlier ind, (be) ill; illness; sind make ill.

ind hr foll. by suffix, hail to, § 272; see too under nd below.

ir initial form of prep. r, § 163; as to, § 149; if, foll. by sdmf, § 150 (imperf., 2ae gem. vbs., § 444, 4; perf., other mutable vbs., § 454, 5; negated by lmf, § 347, 6); if, unfulfilled condition, foll. by sdmw-nf, §§ 151, 414, 3; 1 tr, occasional form of prep. r before suffix, § 163, cf. below tr encl. part.; 1 iry, var. irw, adv. from prep. r, §§ 113, 2; 205, Obs.; 1 (A 48, 47) relating to, connected with, adj. from prep. r, § 79; see too under ci, ci, nfr-hn, ssm; 1 ir duty.

irt (D 4) eye; 1, reading uncertain (irwy?, orwy?), eyes.

irt make, do, act, acquire; writings, § 281; as aux. vb., § 485; foll. by infin., ib.; § 338, 1; m ir do not, § 340, 2; part. irt achieving, § 367, 2; ir n, f. irt n, engendered by, §§ 361, 379, 3; ir n, ir m amounting to, § 422, 3; 1 irt n act on behalf of, help; irt r act against, oppose; irt form, nature.

irp (W 21; M 43) wine.

irt, var. rf, encl. part. used for emphasis, § 252.

irtw mourning.

irtt (W 20), O.K. lirtt, milk.

ihw (military) camp.

ihm hold back, detain; det. a lag, go slow.

ihy jubilation.

ih, see ch.

ih, etc., see under ch.

ih ox.

ihw stable (for horses).

ihms, see under hms below.

ih non-encl. part., then, therefore, introducing desired future consequence, ex-
hortation or command, §§ 40, 3; **228**; foll. by *sdw* (perf., § 450, 5, a; rarely imperf., § 440, 4; negated, *tm* § 346, 4; *wv* § 118, 2), *ib.*; interrog., what?, § 501.

**tlt**, O.K. writing of *h* things, see there.

**thm-sk**, see under *h* below.

**thmt**, later var. *chmt*, river-bank.

**th**, non-encl. part., see under *br*.

**thw**, later var. *chw* (N 2), dusk, twilight.

**i** encl. part., § 247; after indep. pron., §§ 127, 4; 136; as interrog. part., §§ 247, 4; 491, 5; — **n** is see under — *n* below; **e** rare non-encl. part., § 232.

**A** is go (imper.) § 336, see too under **A** s;

**A** is-hik plunder (n.).

**ist** (M 2) (be) light (in weight).

**ist** gang, crew.

**isw** (M 40) reeds.

**is** (be) old; **isw** old times, antiquity; **iswt** det. § 136 (V 6) rags.

**is** var. **iswt** exchange, payment; *m-isw*, rarely *r-isw*, in return for, § 178.

**ispt** quiver (n.).

**ist** evil, wrongdoing; **isfy** sinner.

**isr** tamarisk.

**isk** linger, delay, restrain.

**isk** var. *sk* lo, archaic var. of *ist*, §§ 119, 3; 230.

**ist** var. *st* later **ist**, etc., non-encl. part., lo (or sim.), § 231; origin, ib.; in sent. with adv. pred., § 119, 2; with nom. pred., § 133; with adj. pred., § 142; before pseudo-verbal construction, § 324; introducing virt. cls. of time and circumstance, before *sdw*, § 212; before *sdw-n*, §§ 212, 414, 1; before pass. *sdw*, § 422, 1; before *n sdw*, § 402; enclitically, § 248.

**ist** property, belongings.

**isst** what?, § 500; *hr* sy *isst* wherefore?, § 500, 4; *isst* *try*, § 500, 5.

**isd** unidentified tree; det. **isst** (M 43), its fruit.

**ikr** (be) excellent, precious; excellence, virtue, also *bw ikr*; *n-ikr* (n) by virtue of, § 181; *r ikr* exceedingly, § 205, 5; *ikr* advance, promote (a person), adorn (a place).

**ikt**, see under *kd* below.

**iky** var. *iky* (A 19) miner, hewer of stone.

**ikm** (I 6) shield.

**ikn** draw (water).

**igrt** early var. of *gr* (I 3) sovereign, p. 75.

**igrt** see under *gr* below.

**it** (M 33; U 10) barley.

**it** var. *it* (p. 43, n. 1), father; often without — in **it** var. **it-nfr** god's father, name of a class of elder priests.

**ity** (I 3) sovereign, p. 75.

**itnw** lack of breath.

**in** sun's disk, sun.

**itnw** oppose, thwart, obj. (something), m (someone); **itnw** det. **itnw** opponent, enemy; **itnw** det. **itnw** difficulties.
Later det. \( itrw \) (N 35) river, Nile; also measure of length = 10.5 km., the Gk. schoen us, § 256, 2.

\( itr \) (O 20) row (of shrines), particularly of those of Upper (det. \( O \) 19) and Lower (det. \( O \) 20) Egypt as seen at the Sed-festival, p. 291, n. 3; collectively, the gods of these shrines; \( itry \) det. the two sides, rows, aisles.

\( ith \) drag, draw, stretch (a bow).

\( ihk \) (U 31) prison.

\( ii \) (V 15), var. \( \overline{ii} \) (§ 281), take away, seize; take possession, m of; \( ihp \) t, see under \( hpt \) below.

\( it \) thief.

\( id \) (F 21) be deaf.

\( idt \) (F 45; N 41) vulva, cow.

\( idw \) pestilence.

\( idb \) (N 21) bank (of river), cultivated area; \( idbw \) the two banks, i.e. Egypt.

\( idn \) (F 21) replace; \( idn \) deputy, substitute.

\( idr \) (V 37) bind; bandage; \( idr \) var.

\( idr \) (V 37) herd, flock.

\( id \) (M 15), the marshlands of the Delta; \( idy \) Delta man.

\( y \) in grammatical endings representing O.E. \( t \) or \( ii \), §§ 20, end; 270, Obs.; as initial consonant hardly except in group-writing where equivalent of Hebr. \( t \), p. 481, M 17; use of \( y \) and \( w \) distinguished, §§ 20, end; 73, 4. Obs.

\( y \) : after duals before suffix 1st sing., § 75, 1; in certain plur. impervs., § 335; ending 3rd sing. plur. in certain old perfvs., § 309; m. ending in imperf. act. parts., § 357; rare in imperf. pass. parts., § 358; in m. sing. plur. perf. pass. parts., § 361; alleged ending m. sing. in perf. rel. form with prospective meaning, § 387, 2; in pass. \( sdmf \) before suffixes, § 420; in perf. \( sdmf \) of certain vbs., § 448.

\( w \) : origin and nature, §§ 20, 73, 4; after duals added to suffixes 2nd m., 3rd m., f., § 75, 2; do. after ns. dual only in meaning, § 76, 2; ending m. sing. of adjvs. derived from preps. and ns., §§ 79-81; in \( imtyw \), § 177; rare ending m. sing. of imperf. act. parts., § 357; in perf. pass. parts. of 2-\( it \) vbs., § 360; in \( sdmtyw \) form, § 363; in \( br(y)fy \), § 437.

\( m \) sea, Hebr. \( mu \), § 62 A (Add. p. 422).

\( yh \), interj., hey !, § 258.

\( r \) (D 36)

\( r \) arm, hand; in compound preps. \( m-r \), \( r-r \), \( h-r \), \( h-r \) \( cw \) immediately; \( r-l \) long ago, § 205, 3; \( r \) piece, pair (\( n \) of), action, position, state, see too \( n-l \), \( r-l \), \( r-cw \), \( hry-r \); \( sl-l \) activity, stroke; \( var \) \( r \) affairs, business.

\( r \) (W 10) cup.

\( r \) (S 25) dragman, interpreter; see too \( r \) above.

\( r \) limb, member.

\( r \) room, department, house; \( brh \) official, attached to the department (of).

\( r \) (O 29) column.

\( r \) (N 31) here, § 205, 1.

\( r \) abbrev. \( r \) (O 31) door; \( brh \) doorkeeper.
EGYPTIAN-ENGLISH VOCABULARY

ass, donkey.

(E 7) var.  "r (be) great;  "rw greatly, § 205, 4; "r (be) greatly, § 205, 5; "rl greatness; "nl-r, u, so greatly (did, etc.), inasmuch as, § 181;  "r (valuable) stone (for vessels, etc.);  "r enlarge, exalt, enrich.

offering, pile of offerings;  "r det. (hieratic) be desirable;  "r self-seeking, selfishness.

abbrev.  "r (1' 14; A 49) Asiatic, f.

flog, feet of.

sleep (vb.).

det.

(5 38, Pyr.) awd-sceptre.

tent.

(5 38, Pyr.) awd-sceptre.

abbrev.  "r (F 16) horn; metaphorically, (archer's) bow.

det.  "r bow above.

fork;  "r comb (hair).

see under "rw below.

"r (S 42) aba-sceptre.

abbrev.  "r (S 42) stela, table of offerings.

boasting, exaggeration.

(Aa 20) equip, m with; learn, master;  "prw equipment.

var.  "fr (A 36. 37) brewer.

encampment.

fly (n.).

(royal) head-dress.

older box, chest.

cm (F 10) swallow (vb.); with "obj., "cm " lose consciousness, faint; "cm " hr be thoughtless, negligent about;  "m swallow down, wash down (food), m with (drink).

mersm smear;  "rm det.  "., mud.

(T 14. 15) throw-stick.

var. det.  "m, (D 8. 7) (be) beautiful; det.  " the good man;  " (i)nw Ainu, the limestone quarries at Turah.

nt (D 51) finger-nail, claw;  " var.  "nty (G 7*. 7**) Anty, a god, lit. He-with-the-claw(s).

(5 55) turn back;  "rw one who (always) returns; det.  " (A 31) (face) averted.

"nh (S 34) sandal-strap.

live; live, m on (food, truth);  "nh m(i) as (god, king) lives for me, in oaths, § 218;  "nh(w) wdt(w) snb(w) may he live, be prosperous, be healthy, §§ 55· 31;  "nh(w) dt may he live eternally, § 313; do. after  " lti, § 378;  "nh(w) dt "nh given life, § 378;  "nh life; det.  " nh swear, oath, § 218;  "nh army, "h "nh the Ruler's table);  "nhw det.  " nh make to live;  "nh (portrait-)sculptor.

"nh garland.

"nh (S 34) mirror.

"nh goat.

(F 21) the two ears.
the goddess Anukis of Aswan, Gk. Aνοκίς.

rely w myrrh.

cnd, older cud, (be) few; cnd a few (people); stdt make few, depreciate.

r, see under rt above.

r reed (for writing).

crt sheet (of papyrus or leather).

crt (F 19) jaw.

crt (F 22) hind-quarters.

var. det. rrf (V 6. 33) envelop, tie up; bag, bundle.

crt (O 38), varr. errwt, erryt, gate, place of judgement.

crk (V 12) bind, n on (someone); det. understand; det. n, (be) understanding, wise; det. swear, take an oath; var. errk last day (of the month), § 264; srk det. put an end to (enemies).

ch (O 11. 12), var. thh, palace.

ch (T 24), var. thh, net, catch, snare (animals).

ch field, holding, domain; var. chwty (M 2), var. thwty, tenant farmer, field labourer.

var. ch (D 34, 34*) fight, r against. hw with (against); chit, chi tw beware, § 338, 3; chwty warrior; ch det. (T 11) arrow.

ch (P 6) stand up, arise, stand fast; attend, hr to; che m ibd start on month's service (as priest); che hmst pass one's life, lit. stand up and sit down; che aux. vb., §§ 476-82; che sdmnf, § 477, 1; che + pass. sdmnf, § 477, 2; che + subj. + old perf., § 477, 3; che-n sdm-nf, § 478; che-nf

sdm-nf, § 479; che-n sdmnf, § 480; che-n + pass. sdmnf, § 481; che-n + pseudo-verbal construction; sche erect (obelisk, monuments); chw det., position, attendance.

che (M 35) heap; ub chw wealthy man, lit. lord of heaps.

chw period, space (of time), lifetime.

chw (O 26) stela.

chw (P 6, 1), older chw, ships.

ch brazier, fire (for cooking).

chit (N 1) hang up.

chm extinguish (fire); det. quench (thirst).

chmt, see thmt above.

chhaw, see thhaw above.

ch (H 5), var. cht, fly (vb.).

chm (G 11), var. ctm, ctm, chm, divine image.

chm branches.

chmty inner apartments, audience-chamber; see too under hw below.

later det. 8 t (M 41; Aa 2) pure, fir, the 'cedar' of the Bible, p. 123, n. 5.

8 t, see its above.

ch (I 1) lizard.

ch (I 1) (be) many, abundant, ordinary; ch-r

(ch) chatter, § 288; adv., often, § 205, 4; chit multitude; sttz multiply; det. curb (vb.) lit. scatter (?).

ck (G 35) enter, r into (a place) hr, m before, among (persons); ck(yw) det. intimates; chyt female servant; sckw provensions, revenue (in food); srk cause to enter.

ck (D 50) (be) precise, accurate; det. equality, level; det. adjst, ckw the right rope (in the ferry-boat); r-ck
on a level with, § 178; stkh put, set in order.

strain (vb., in beer-making).

var. ḍ (V 26. 27) spool, reel.

ḥ ḍ (V 26), var. ḍ, be in good condition.

rdw (K 3) the būrī-fish.

rd (U 6), var. O.K. ḍ, hack up; ḍ ḍ-mr (K 3) administrator of a province, prob. lit. excavator of canal(s).

var. ḍ, hieratic rdw (Aa 8), later ḍ ḍ, desert-edge.

rd (V 26) fat.

see (m)r(n)dt below.

(rd) (be) guilty; guilt, crime.

w (G 43; Z 7)

w, semi-vowel, § 20; often omitted in grammatical endings, ib.; immutable in (e.g.) ibw ‘brand’, § 279; initial, omitted in some derivatives, § 290.

-w, ending 3rd sing. or plur. m. of old perf., § 309; of plur. in impers., § 335; of neg. complement, § 341; m. in imperf. act. part., § 357; in imperf. pass. part., § 358; in some perf. act. parts., § 359; in imperf. rel. form, § 387, 1; in ṣdmt-nf rel. form, § 387, 3; ending of pass. ṣdmt form before nom. subj., § 420.

-w, plur. m. ending of ns. and adj.s., § 72; ṣw-, ṣwt, plur. f., ib.; ṣwy, dual m., ib.; ṣlw, dual f., ib.

var. ḍ, ḍ, from Dyn. XVIII occasional suffix-pron. 3rd plur. c., they, them, their, § 34.

w, very rare encl. part., not, § 352 A.

w district, region.

wit (V 4), also ḍ ḍ witt, coil of rope, let loose (wkr) in foundation ceremonies.

wit (N 31) (be) far, distant, ḍ from; fall, ḍ into (decay, etc.); ww, adv., afar; ḍ, abbrev. ḍ, way, road, side; ḍ (̃) -wit path, place of passage; swit det. ḍ var. det. or abbrev. ḍ (Z 9) pass, ḍ by; pass, of time; swrw passing (n.).

w wave.

wprw ponder, deliberate.

Wrwat Wawat, region at N. end of Lower Nubia.

Wb(wy) (S 40), name of the 19th nome (Oxyrhynchite) of Upper Egypt.

var. ḍ ḍ (V 29) 1. place, put down; permit, foll. by ṣdmt, § 184, 1; ḍ ḍ, bow the head (in submission); with m, multiply, § 338, 1; ḍ ḍ ht (̃) make offerings; 2. endure, (be) enduring, lasting; ḍ ḍ patient, well-disposed; ḍ ḍ make to endure.

w, increase, abundance (of corn).

w (S 10) wreath.

why (M 15) hall of the Inundation, reception hall in Palace; cf. too ḍ ḍ above.

wis (S 40) nas-sceptre.

wis dominion, lordship, only in fixed expressions like ḍ ḍ ḍ ḍ ḍ ḍ life, stability, dominion.

Wist (R 19) Wise, Thebes.

var. ḍ ḍ (S 40) be ruined, decay; ruin (n.).

wıš (A 28) be exalted; wıš var. det.

Wig (W 3) Wag-festival, celebrated on the 18th day of the 1st month.
EGYPTIAN GRAMMAR

\[ M \text{ 13 incorrectly used for } V \text{ 24, see under }\]

\[ w  \text{ (M 13) (be) green, fresh; } r \text{ and } w  \text{ vigorously, }\]

\[ w  \text{ (M 13) papyrus column; } w  \text{ a pale green stone, felspar (?); }\]

\[ W  \text{ (I 12, 13), the cobra-goddess Edjo, p. 73, n. 18; }\]

\[ w  \text{ (M 15), O.K. } dyt \text{ papyrus-marsh; }\]

\[ w  \text{ make green, renew.}\]

\[ \text{var. } w, \text{ dep. pron. 1st sing. c., I, me, my, § 43; as subj. in } u(y)-w  \text{ I belong to, § 114, 2; with other adj. preds., rare, p. 109, n. 6; with pass. parts., doubtful, p. 425, Add. to § 374.}\]

\[ w  \text{ (A 53) mummy, mummy sheath.}\]

\[ w  \text{, ending added to adj. preds. with ex­}

\[ w  \text{, ending 1st plur. c. of old perf., § 309.}\]

\[ w  \text{ reject, decline.}\]

\[ w  \text{ (T 21; Z 1) m., w  \text{ one, alone; }\]

\[ w  \text{ as indef. art., § 262, 1; } w  \text{ n as indef. art., § 262, 1; folli. by adj., yielding superlative sense, }\]

\[ w  \text{ one, usually written 1, § 259; } w  \text{ ... ky, } w  \text{ ... }\]

\[ w  \text{ other, § 98; } w  \text{ nb everyone, § 103; }\]

\[ w  \text{ one of (several), § 262, 1; } w  \text{ det. }\]

\[ w  \text{ be alone; } w, \text{ wby sole, unique; }\]

\[ w  \text{ var. det. } w  \text{ privacy, solitude.}\]

\[ w  \text{ soldier, cf. }\]

\[ w  \text{ speak abuse.}\]

\[ w  \text{ (D 60; A 6) (be) pure, clean; }\]

\[ w  \text{ purify, cleanse; } w  \text{ (ordinary) priest; } w  \text{ det. }\]

\[ w  \text{ clean clothes; } w  \text{ det. }\]

\[ w  \text{ place of embalmment, tomb, sanctuary; det. } w  \text{ meat; }\]

\[ w  \text{ abbrev. } c  \text{ (F 17) purification; }\]

\[ w  \text{ (I 12, 13), the cobra-goddess Edjo, p. 73, n. 18; }\]

\[ w  \text{ (M 15), O.K. } dyt \text{ papyrus-marsh; }\]

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\[ w  \text{ soldier, cf. }\]

\[ w  \text{ speak abuse.}\]
EGYPTIAN-ENGLISH VOCABULARY

wmt (be) thick; wmt-ib stout-hearted; wmt gateway; wmtt det. (O 36) fortification, bulwark.
w (O 31) open (vb.); w-'r instructed, expert; w hn light is given to (someone, that he may see), lit. face (i.e. sight) is given to, etc.
wnt (E 34) pass by, disregard; wnt det. wnt (E 18) open (vb.); wnt-~ instruct, instruct, expert; wnt light is given to (someone, that he may see), lit. face (i.e. sight) is given to, etc.

Wnw El-Asmûnên, Hermopolis, a town in Upper Egypt.

var. wnw (N 14) hour, p. 206; priestly duties; det. wnw, priesthood; wnw(y) hour-watcher, star-watcher.

wnf be glad, gay.

var. wnm (Z 11) eat; wnm food; wnm the consumer, i.e. fire; sm food (someone), eat, feed on; det. wnm food.

wnmy (R 14) right hand (n. and adj.).

wnn exist, be, § 107; supplies missing parts of tw, §§ 118, 2; 142. 150. 157, 1; 326. 395. 396. 469; in sents. with adv. pred., § 118, 2; not in sents. with nom. pred., § 125; in sents. with adj. pred., § 142; in pseudo-verbal construction, § 326; do., itself in old perf. or infin., § 326; wnm f sd, § 332; parts. of, as equivalents of rel. adj., § 396; wnm f with future reference, §§ 118, 2; 326; 440, 3; wnm after ir, §§ 150. 395. 444, 4; wnm expressing purpose, § 118, 2; after tb, ib.; as obj. after rt, ib.; after other vbs., § 186, 2; wnm, wnm after preps., §§ 157, 1. 2. 3; 326, end; 444. 3; wnm, wnm in virt. adv. cls., §§ 214. 215. 219; wnm as aux. vb., §§ 469-75; wnm f in pseudo-verbal construction, § 470; wnm ire, wnm ire do., § 471; wnm sd, § 472; wnm sd, wnm ire sd, § 473; other forms from wnm before sd, § 474; before sd, § 475; tw wnm there is, are, § 107, 2; foll. by parts., § 395; in questions, § 492, 2; nn wnm, n wnm there is, are, not, §§ 108, 1, 2; 109; nn wnm, n wnm, before sd, § 188, 2; ir wnm if there be, p. 427, Add. to p. 358, n. 11; ± var. wnm being (n.) in phrase n (m) wnm mr (wnm) in reality, lit. of (in) true being, § 205, 3; wnm, wnm, wnm encl. parts., indeed, really, §§ 127, 4; 249; wnm non-encl. part., that, §§ 187. 233; foll. by subj. + old perf., § 329; wnm in wn, see above; wnm wnm Onnophris, He-who-is-continually-happy, a name given to the resurrected Osiris, cf. p. 307, bottom.

wnk be clad, obj. in, § 84 A, p. 423.

wnk jackal or wolf-like animal; det. wn (U 16) sledge.

wnkw (M 42; E 3) short-horned cattle.

var. with wn (Z 11) wnkw subjects, people.

wrr (G 36) (be) great, important, much; wrr, adj.; wrr, adv., much, very, § 205, 4; wrr how much ?, § 502; u-wrr-n inasmuch as, § 181; wrr var. wrr (A 19) prince; wrr wrr greatest of seers, title of the high-priest of Heliopolis; wrr-n-y, wrr-n-ifs haunch (of beef); wrr det. wrr the Great one, designation of a goddess; Wrt-hkw, see under hkk.

wrh (W 23) be anointed with, obj., § 84 A, p. 423; see too mrh below.

wrs (Q 4) head-rest, pillow.
var. det.  \( wsr \) (F 12; P 8) oar.

\( wsr \) (F 12) (be) powerful, wealthy; power, wealth; \( wsr \) make powerful.

\( wsh \) (W 10) cup.

\( wsh \) (W 10) (be) wide, broad; breadth, with older var. \( shw \); \( wsh \) det. var. \( shw \) (S 11) widen, enlarge; \( wsh \) det. or abbrev. \( shw \) (S 11) collar; \( wsh \) varr. \( wsh \) (O 15) broad hall, court; \( wsh \) det. later, \( wsh \), barge.

\( ws \), var. \( ws \), urinate.

\( wstn \), later \( wstn \), stride, move freely.

\( ws \) fall out (of hair), be bald; free, unoccupied (of time); \( gm \) \( ws \) (D 3) found defective.

\( wstf \), var. \( wstf \), (G 42) fatten; det. heap (praises).

\( ws \) bite, chew.

\( wsh \) (Z 9) answer, \( n \) (someone): answer (n.).

\( ws \) (H 2) ear (of corn).

\( wsm \) (H 2), a vessel for beer.

\( wsn \) (G 54; H 1) wring neck (of bird); make offering of.

\( wsr \) dry up, be barren.

\( wstf \) (F 12) address, question (vb.).

\( wsf \) (V 33) misery, want.

\( wsf \) (Aa 2) wrap (mummy), bandage (vb.); det. embalmer; det. \( wsf \) (V 38), var. \( wsf \), bandage.

\( wtf \) flee; \( wsf \) fugitive.

\( wt \), O.K. \( wt \), beget.

\( wsf \) (U 39) post (of balance).

\( wsf \) (U 39, 40) lift up, carry, wear; det. lodge a complaint, denounced; cf. too \( el \).
EGYPTIAN-ENGLISH VOCABULARY

wdl (D 46) put, push, shoot, inflict, emit (sound).

wdPW (W 22) butler.

wdf, later occasionally wdf, lag, delay; tr wdf if (something) delays, i.e. does not happen, § 352; wdf, adv., tardily, § 205, 4.

wd, later occasionally wdr, if (something) delays, e. does not happen, § 352; wdr, adv., tardily, § 205, 4.

wd1t (M II) offer, make offerings; offering (n).

wd, wdd (W 22) butler.

wd, later wdt (V 25), table of offerings.

wd (V 24, 25), later wdd, e.g. p. 277, n. 2, command (vb); foll. by sdmf (imperf. § 442, 1), § 184; by infin., § 303; wd mdtw give command, n to; wd, wdd, wdd- mdtw command (n.); wdd, later wdd, later wdd (O 26) stela; wdd, later swd, later swd (M 14), hand over, bequeath.

wd (O.K.), later written wdd, pour; det. wdd (Q 7) cast (metal objects); wdd, later wdd (V 25), table of offerings.

wd (V 24, 25), later wdd, e.g. p. 277, n. 2, command (vb); foll. by sdmf (imperf. § 442, 1), § 184; by infin., § 303; wdd mdtw give command, n to; wdd, wdd, wdd mdtw command (n.).

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wd (O.K.), later written wdd, pour; det. wdd (Q 7) cast (metal objects); wdd, later wdd (V 25), table of offerings.

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Egyptian Grammar

\[\begin{align*}
\text{bit (L 2)} & \text{ bee; bit honey; det. or abbrev.} \\
\text{~ol~} & \text{ bit (W 10; F 18) character, qualities.} \\
\text{~Q} & \text{ bit (N 34) copper; the synonymous \(\text{~Q~} \text{ is provisionally likewise read as} \text{~Q~} \text{ bad, miserable, act evi­}
\end{align*}\]

\[\text{JQ~}\text{varr. JQ~} \text{ bil (N 41; F 18) mine; JQ~} \text{ bil firmament.} \]

\[\text{JQ~}\text{varr. JQ~} \text{ by, wonder, n at.; JQ~} \text{ bil, marvel, wonder (n.).} \]

\[\text{JQ~}\text{bill (G 37) (be) bad, miserable, act evilly; JQ~} \text{ bil (11.); so too bw-bin, see under bw below.} \]

\[\text{JQ~}\text{bil.} \quad \text{(G 6) falcon.} \]

\[\text{JQ~}\text{abbrev. JQ~} \text{ brlti (G 32) bein­nitated; inundation.} \]

\[\text{JQ~}\text{bw (D 58) place, position; det. JQ~} \text{ bwnt everyone, everybody, § 103; bw kryf the place where he is, § 204. 1; used to form abstracts, bw bin bad (n.), misery; bw nfr good (n.).} \]

\[\text{JQ~}\text{bsi (K 5) flow, come forth in abundance.} \]

\[\text{JQ~}\text{bs (K 5) intro­duce; be initiated, hr into; det. JQ~} \text{ mystery, mysterious form.} \]

\[\text{JQ~}\text{bst (K 5) flow, come forth in abundance.} \]

\[\text{JQ~}\text{b (D 26) vomit.} \]

\[\text{JQ~}\text{b, older b (be) rebellious.} \]

\[\text{JQ~}\text{bkt (B 2) be pregnant.} \]

\[\text{JQ~}\text{bht, see bht above.} \]

\[\text{JQ~}\text{bhrw one shipwrecked.} \]

\[\text{JQ~}\text{bhrs (be) bad, fractious.} \]

\[\text{JQ~}\text{bht run.} \]

\[\text{JQ~}\text{bts (w) crime, wrong, wrong­doer.} \]

\[\text{JQ~}\text{b, var. JQ~} \text{ bt, abandon, forsake.} \]

\[\text{JQ~}\text{btn, var. JQ~} \text{ btn, be disobedient, rebel against; bts­ib rebel, adversary.} \]

\[\text{JQ~}\text{abbrev. JQ~} \text{ bd (R 9), a kind of natron.} \]

\[\text{JQ~}\text{varr. det. JQ~} \text{ bdt (M 34; U 9. 10), var. JQ~} \text{ bty, emmer, a kind of coarse wheat.} \]

\[\text{JQ~}\text{bd (A 7) faint, languish.} \]

\[\text{JQ~}\text{b (Q 3) base, pedestal.} \]

\[\text{JQ~}\text{Pe, Kom Farā’in, Buto, a town in Lower Egypt, p. 73.} \]

\[\text{JQ~}\text{abbrev. JQ~} \text{ pt (N 1) sky, heaven.} \]

\[\text{JQ~}\text{pt (G 40), in hieratic always, and in hieroglyphic sometimes, replaced by JQ~} \text{ G 41. 1.} \]

\[\text{JQ~}\text{pt (G 40; H 5) fly (vb.).} \]
Op EGYPTIAN-ENGLISH VOCABULARY

~, hieratic  , , this, the, sing. m., § 110; construction of, § 111; meanings of, § 112; , hieratic  , , pry-t, poss. adj. 1st sing. m., my; so too pry-k, pry-f, etc., § 113, 1; pry pry for p-n he of, § 111, Observations.

pit (X 6) loaf, bread-offering.

, (w?) have done in the past, aux. vb., § 484; , pit (X 6) antiquity, primeval times; pry pry belonging to primeval times.

, (H 3), var. o prw, a kind of cake.

, (H 2), var. pr, fine linen.

, (D 56), knee.

, (H 8) mankind, patriarchs; see too r-pr below.

, (obsolescent), sing. m., § 110; construction of, § 111; meaning of, § 112; use as pron. 3rd pers., § 128; do. anticipating nom. subj., §§ 130, 189, 2; position of, §§ 129, 130; use in sents. with adj. pred., §§ 140, 141; in questions after in kw, § 492, 4; do. after in alone, § 493, 1; cl. with pr after gmt 'find', § 186, 3; in sdm-f pr, § 189; meaning c'est que, §§ 190, 325; imperf. sdm-f pr as pred. of, § 442, 3; perf. sdm-f pr do., § 452, 4; in r-pr 'or', § 91, 2; in nt-pr, § 190, 2; in negation nfr pr, § 351, 2; pry pry this, that, sing. m., later substitute for pr, § 110; meaning of, § 112; interrog., who?, what?, § 498; see too under ptr; whichever, Add. p. xxviii.

Punt Pwène(t), popularly known as Punt, the coast-line S. of the Red Sea.

, var.  phj, that (yonder), sing. m., § 110; construction of, § 111; meaning of, § 112; , pfi (N 31), later form of phj, § 110.  

, see under psf below.

p-n he of, § 111, Observations; see too under ps above.

, (P 1) upset, overturn.

, mouse.

, bale out.

, house, f. collective phyr; Pr-r, Great House, Pharaoh, p. 75; Pr-nw House of Life, scriptorium where books were written; Pr-ur, House of Upper Egypt at Hieraconpolis; Pfr-nw (O 19), name of the oldest national shrine of Upper Egypt at Hieraconpolis; Pr-nw (O 20), Pr-nw palace; pr-hd (O 2) treasury, lit. white house; pr-dt estate; imy-r pr overseer of a house, steward; nbt pr mistress of a house, married lady; see too r-pr under r below.

, go forth, go up; pr r hi, r lnt, go forth abroad, see under hi, lnt; as aux. vb., § 483, 1; pry det.  phj champion; det. pr champion bull; pr-c (-), energetic, valorous; prowess; prw det. excess; det. a coming forth, outcome; prw n r (-) utterance; prk-hrw (O 3) invocation-offerings, lit. a going or sending forth of the voice, later sometimes interpreted as prk-hrw, p. 172; pr winter season, p. 203; pr abbrev. U 13 seed.

, (M 6. 5) battlefield.

, (F 22) hind-quarters, end; phwy-r down to, § 179; htr-r northwards to, § 179; phwy phfyt stern-rope; varr.  phw (N 41) distant marshlands.

http://www.facebook.com/groups/per.medjat
Nine Bows, traditional name given to the peoples neighbouring Egypt; pety det. bowman, foreigner, see too r-pdy under r below.

fad (vb. showing confusion with pd 'knee' and pd 'stretch') 1. kneel, 2. run.

f var. f, fds (D 56) box.

pd, psd, psd, pdsut dunes (of the Delta coast).

pd, psd, f, psd, see under pd above.

f (l 9)
as det. in f it father, p. 43, n. 1; not to be read in f f psdi, see under this above.

f suffix-pron. 3rd sing. m., he, him, his, it, its, § 34; ffy do. after duals, § 75, 2; after words dual in form but sing. in meaning, § 76, 1; after sing. words with dual implication, § 76, 2; in the sâmty.fy form, § 364; not an obsolete dep. pron., § 411, 1.

var. f f (I 9, O.K.) viper.


fnw magnificence, splendour.

fk, var. f? f? fk, (be) bald, bare.

fn (be) weak, infirm; sfu make weak, afflict.

Fnhw, a term for Syrians, cf. Gk. Φωικής.

Fnd abbrev. Fnd (D 19), O.K. fnd, nose.

fb abbrev. fb (V 12) loose, depart; sfb unloose, take off (garments).

fk, see under fsk above.

fift leap, see too nftf below.
EGYPTIAN-ENGLISH VOCABULARY

fdl pluck (vb).

fdt sweat (n.).

fdk tear asunder; piece, fraction.

m (G 17)

m- as formative prefixed to some nouns, § 290.

m prep., with suffixes im, in, as, by, with, from; as conj., when, as, though, § 162; m-rb, m-hnw, etc., see under rb, hnw, etc.; m-c, see before (m)c(df) below; m-bt, see under bt; m dd saying, § 224; before infin. of vbs. of motion, in, §§ 304, 2, 331; see too Predication, m of, in the Grammatical Index.

var. m non-encl. part., behold, § 234; foll. by dep. pron., ib.; mostly combined with suffix-pron. 2nd pers. (mk, ml, mtn), ib.

var. m interrog. pron., who?, what?, §§ 227, 3; 496; im m as subj., §§ 227, 3; 496; m m wherewith?, hr m why?, § 496.

m imper. of the negative vb. imi, see there.

m imper., take, n-k to thyself, also written with mn (T 1), § 336.

encl. part., see m(y) below.

m (U 1), sickle-shaped end of a sacred boat (wi).

m (U 2; D 4) see, see to; foll. by sd mf (imperf. § 442, 1), § 184, 2; by infin., § 303; by obj. + sd mf, § 213; by obj. + hr + infin., § 304, 1; by obj. + old perf., § 315; rarely in imperf. sd mf after rd, § 442, 1; wr-muw, see under wr above; mw sight; r-muw (n) in the sight of, § 178.

var. det. ml (D 4; E 22) lion.

var. ml (Aa 11; U 4. 5) (be)

true, real, just; n (m) wn m in reality, § 205, 3; bw m truth, right; m hrw justified, deceased; smr-hrwа justified, make triumphant, r over (enemies); var. l mirt (H 6) truth, right, justice; det.  (C 10) Mæte(t), the goddess of Truth and Right; mity righteous.

m be offered (of offerings), n to; msrw offerings, tribute; smrt offer (vb.).

m send, dispatch; m msrw (det. nfr) nfr with good dispatch, with a good wind.

m (H 2) temple (of head); tp-mir accompanying, escorting, § 178.

m edge, brink.

miswy, var. mir, be new, fresh; mi fresh, new; m msrt anew, freshly; msrw renew.

msw rays.

msr, var. mir(r), wretched; m(r)uw misery; smr afflict, harm.

m b wreath (of flowers, etc.).

msk (E 28) oryx.

m! burn, be consumed.

mist thighs, lap; tp-hr-mist head-on-lap, i.e. in mourning, § 194.

migs, see bigsw above.

ml (W 7, O.K.), later o ml (Aa 2), red granite (from Elephantine).

ml proclaim.

mi imper., come, § 336.

mi (W 19, Pyr. mr) prep., like, according to, as well as; conj., as when, according as, § 170; mi kwf entire, § 100, 2; mi m how?, § 496; m ml(y) copy (n.); mity, var. mlw (§ 79, Obs.), like (adj.), equal; mitt likeness, the like; m mitt likewise, § 205, 3; m my, var. mlm.

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likewise, accordingly, § 205, 1; report (vb.), § 275; report (n.), acknowledgement (of letter).

\[ m(w) \text{ (E 13) cat, f. } m(w) \text{.} \]

very rarely \[ m(w) \text{ (W 19), to-day, } m \text{ min to-day, § 205, 3.} \]

\[ m(i) n \text{, see under } m(i) n. \]

\[ m(n) b \text{ (N 34; T 7) axe.} \]

\[ m(i) n \text{, see under } m(i) n. \]

\[ m(j) n \text{, see under } m(j) n. \]

\[ m(t) \text{, m(t) det. after imper., } m(t) n \text{, encl. part. after imper. or } s \text{, of } m(t) m. \]

\[ m(r) \text{ prep., together with, in the hand of, from, owing to, § 178; } m(r) n \text{ t seeing that, § 223.} \]

\[ m(r) \text{ (V 26), O.K. } m(r) n \text{ t, the morning bark (ship) of the sun, p. 291., n. 5.} \]

\[ m(r) \text{ var. det. } m(r) \text{ (M 1; V 29) (be) fortunate, successful.} \]

\[ m(r) \text{, var. } m(r) k \text{, basin, } m(r) k(t) \text{ (N 36), tomb.} \]

\[ m(w) \text{ (N 35) water; } h(r) \text{ m(w) n loyal to, lit. on the water of; } m(w) j \text{, also f. } m(w) j, \text{ urine, seed, saliva.} \]

\[ m(w) \text{ (N 35) } m(w) \text{-dancers, in funerary ceremonies.} \]

\[ m(w) \text{ (G 14) mother; } M(w) \text{, var. } m(w) \text{ (G 15), Mut, the chief goddess at Karnak.} \]

\[ m(w) f \text{ helper, champion.} \]

\[ m(w) \text{ var. det. } m(w) t \text{ (A 14; Z 6) die, § 279; death; } m(w) t, m(w) t t \text{ dead man, woman.} \]

\[ m(w) f \text{, var. } m(w) f t, \text{ turquoise.} \]

\[ m(w) \text{ var. } m(w) m \text{ prep., among, § 178.} \]

\[ m(w) \text{ (G 18) var. } m(w) n \text{, prob. mere varr. of adv. } m(w) \text{, see there.} \]

\[ m(w) \text{ var. } m(w) n \text{ giraffe.} \]

\[ m(w) \text{ (T 1), a kind of mace; in writing of } m(w) k \text{ take to thyself, see } m \text{ imper., take, above.} \]

\[ m(w) \text{ (Y 5) be firm, remain, be established; } r(m(w)-m \text{ as far as, § 180; } r(m(w) \text{ together with, § 180, } M(w) \text{ n det. } m(w) \text{ (U 32) establish, make firm; halt, stand down (from office); } m(w) \text{ det. } m(w) \text{, such a one, f. } m(w) \text{ det. } m(w) \text{, such an amount (see pp. 201-2); } m(w), m(w) n \text{ example, a similar case; } m(w) \text{ monument(s); } m(w) f M(w) \text{ nfr Memphis, p. 183, n. 1.} \]

\[ m(w) \text{ be ill, obj. of (something), § 84, p. 423.} \]

\[ m(w) \text{ n daily.} \]

\[ m(w) \text{ (G 36) swallow (n.).} \]

\[ m(w) \text{ (D 56) thigh.} \]

\[ m(w) \text{ var. } m(w) \text{ (appar. originally } m(w) \text{ n, § 285; P 111; T 14) moor, land; attach, join (someone), } m \text{ to (something, a wife); det. } m(w) \text{, } M(w) \text{ (A 14. 54) die; death; } m(w) \text{ n mooring post.} \]

\[ m(w) \text{, a measure for oil or incense, § 266, 1.} \]

\[ m(w) \text{ n (S 18) necklace with counterpoise, } m(w) n t. \]

\[ m(w) \text{ var. } m(w) \text{ (appar. originally } m(w) \text{ n, } A 47. 33 \text{) herdsman.} \]

\[ M(w) \text{ (R 22; C 8) Min, the god of Paphos(Akhhmim)and Coptus(Kift), Gk. } M(w). \]

\[ M(w) \text{ w pigeon.} \]

\[ M(w) \text{ (M 1) trees.} \]

\[ M(w) \text{ (D 27; B 5) nurse, suckle; } M(w) n t \text{ nurse, foster-mother; } M(w) n t \text{ tutor.} \]

\[ M(w) \text{ ft (A 12) soldiers.} \]

\[ M(w) n n \text{ move about, be disturbed; } M(w) n t \text{ det. } M(w) n t \text{ (E 8) herds, cattle; } M(w) n t \text{ remove.} \]

\[ M(w) \text{ w, var. } M(w) n, \text{ fortress.} \]
EGYPTIAN-ENGLISH VOCABULARY

mnhd (Y 3), O.K. mnhd, writing outfit.

mnh wax.

mnh papyrus plant.

mnfb (U 22) chisel; fashion, carve (O.K.).

abbrev. mnfb (U 22) (be) efficient, beneficent, excellent; r mnh thoroughly, § 205, 5; smnh fashion excellently, put in order, honour, advance (someone).

mnf string (beads), fasten (amulet on neck).

abbrev. mnf (S 27) clothing.

mn (L.E.) cartouche, p. 74.

mn-kb bed-chamber.

Mntw Mont, the falcon-headed god of Hermonthis (Armant), Thebes, etc.

Mnt(y)w: nw Stt Beduins of Asia.

mnd (D 27. 27*) var. bndt, O.K. mnd, breast.

mndm basket, crate.

is read imy-r, not mr, see under imy above.

mr (U 23) (be) ill, painful; mrt disease; mrw painfully, § 205, 4.

mr (U 23; O 24) pyramid, tomb.

mr bind; mrw band.

mr (N 36) canal, channel.

mr (N 36) friend(s), partisans; hw-mr the multitude, the masses.

mrt (N 36, f.) weavers.

mrt serfs, slaves.

mrt love, wish (vb.); foll. by sdmf (zqf gem. imperf., § 442, 1; other vbs. perf., § 452, 1), § 184; by inff., § 303; Mrrf irrf Whenever-he-likes-he-does, name of the supreme god, § 442, 8; mrt love, wish (n.); n-mrwt, m-mrwt in order that, § 181; mrewlw the beloved.

mrt in Tmrt (M 5. 6) Tameri, a name of Egypt.

mrt river-bank, coast, harbour.

mryn Syrian magnate, Babyl. mariannu.

mrw desert.

mrw (M 41), a red wood from Syria.

var. Mr-wr (O 5) Mnevis, the sacred bull of Heliopolis.

mr (W 1) unguent, oil; cf. wrz above.

mhy be forgetful, negligent, hr about.

mhew family, household.

mh (W 19) milk-jug.

mh fill, be full, m of; as formative in ordinal numbers, § 263, 3; mh t(w) (be) trusty, trusted; mh det. c seize, m (someone or something); mhew a filling.

varr. mh, c, mh t(w) (M 38) flax.

drown.

mht (Z) north; mht-r northward to, § 179; mhty det. q north wind; mhty northern, § 79.

mhw (M 15. 16) papyrus clump, in Tmhw the Delta, Lower Egypt; mh-s det. y, S (S 3. 4)

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crown of Lower Egypt; mk(*?) det. or Lower Egyptian.

mhw fish-speare;

mht balance, equal (vb.); abbr. mh (U 38) balance (n.); cf. hti below.

mtt(l?) det. t Lower Egyptian.

mttw fish-spearer;

mttyt fishes.

mttnyt the Coiling one, i.e. the uraeus on head of sun-god and king.

ml balance, equal (vb.); abbr. EP balance (n.); cf. below.

mtt, see under below.

m!Jnt; m!Jnty, see under !Jnt below.

m!Jr storehouse.

m!Jrw administration, governance.

ms bring.

ms (F 31) apron of foxes' skins.

msl (F 31; B 3. 4) bear, give birth; form, fashion (statue); ms n, f. mst n born to (mother), §§ 361, 379, 3; ms det. child; writing of ms in personal names (Z 5); smst deliver (in childbirth).

ms encl. part. expressing surprise or reproof, § 251; tw-ms, see under tw, at end.

msyt supper, evening meal.

Ms (V 32) Mesen, a town near Kantarah in Lower Egypt.

msnw (V 32) harpooner, hippopotamus-hunter.

msn turn backwards.

msk (I 3) crocodile.

mskn, also mshtnt, resting-place; see too under hti below.

mshtyw adze.

Mshtyw (F 23) the Foreleg, i.e. the constellation of the Great Bear, replacing earlier conception as Adze.

msk hide (of ox).
regularity (?) of heart; m mtt nt ib.f following his natural bent (or sim.); mty regulator (?) of a phylê (si) of priests.

mtwt seed, poison.

mtwn, O.K. mtn, place of combat for bulls.

mtn, earlier mtn, non-encl. part. from m (see above), behold, in addressing several persons, §§ 119, 1; 234.

mtp (T 8) dagger of the form ~.

mtn reward (vb.); mtr det. ~ reward (n.).

mtr (D 50; T 14) bear witness to; mtrw witness (person); mtrt testimony.

mtr midday.

mt non-encl. part., see under m above.

mt flout, insult (vb.).

mtn, non-encl. part., see under mtn above.

mtn, var. mtnm, see under tm.

mtn, non-encl. part., see under mtn above.

Mtn Mitanni, a kingdom E. of the Euphrates.

mdw (S 43) staff; mdw n isw staff of old age, epithet applied to a son taking over his aged father's work.

mdw (mdkw, § 285) speak, talk; mdw m speak against; mdw dispute, litigate, hnr with (someone), hnr about (something); mdw word, saying; mmdw nfr the god's words, p. 1; mmdw abbrev. mmdw word, saying; mmdw ntr the god's words, p. 1; mmdw abbrev. mdw (words) to be recited; or placed at top of columns containing spells, etc., § 306, 1; wd mdw, wdt mdw, see under wd; mtl speech, matter.

mds keen, alert.

n (N 35)

n affirmative prefix in some reduplicated verb-stems, § 276.

n prep., var. ~, rare initial form ~ in, to, for, belonging to (§ 114, 1), through, in (of time); as conj., because, § 164; in compound preps., §§ 178, 181; in n·i-îmy, n·k-îmy, etc., §§ 113, 3; 114, 4; after adjs., indicating possession, §§ 138 141; possibly sometimes to introduce qualifying noun, § 95; in negative nfr n, § 351, 1; by, of agent after pass. parts., p. 279, top; § 379, 3; element in šdmw-nf rel. form, §§ 380, 386, 2; in narrative šdm-nf, § 411, 2; n·itt because, § 223.

ny adv., therefor, for (it), § 205, 1; with var. ~ n(w?) prob. in cases of n šdm-n for n šdm-nf he does not hear, § 486, Obs. 2.

c n(y) genitival adj. § 86: forms, iô.; use in indirect genitive, iô.; Add. to § 86, p. 423; in genitive between noun and
adj. epithet, § 94; mediating adj. epithet, § 94, 1. 2; introducing noun used like Latin accusative of respect, § 95; after demonstratives in \( n \)-, p. 86, top; as pred., § 114, 2; introducing prep. + noun, § 158, 1; after compound preps. when governing noun, p. 131, bottom; foll. by \( sd\text{m.f} \), §§ 191; 442, 5 (imperf.); 452, 5 (perf.); by \( sd\text{m.nf} \), § 192; by infin., § 305; \( ntw \), pl. m. of \( n(y) \) belonging to, § 86; see below under \( ntw \).

\( n \) suffix- and dep. pron. 1st pl. c., we, us, our; rarely -=, §§ 34. 43; \( ny \) dual of do., early obsolete, § 34.

\( ny \) possibly rare suffix-pron. 3rd dual in \( tnytw-ny \) between them, § 34, Obs. 3.

\( n \) not (shortened form of \( nn \), see there), var. discussed, § 104. \( N sd\text{m.f} \), with perf. \( sd\text{m.f} \) form, § 455; negates \( sd\text{m.nf} \) in reference to past events, § 105, 1; less commonly negates present (§ 455, 2; adj. vbs. § 144, 1) or future (§ 455, 3) events; with past reference after \( mk \), § 455, 1; in unfulfilled wish after \( hs \), § 455, 1; rarely translatable as 'cannot', § 455, 4; in subordinate cls., § 455, 5; in virt. rel. cls., § 196, 2; after \( nty \), § 201; \( n sp \ sd\text{m.f} \), showing a distinctive form of perf. \( sd\text{m.f} \), §§ 106; 456. \( N sd\text{m.nf} \), §§ 105, 3; 418, common in characterizations, statements of custom, and generalizations: present, § 418, 1; past, § 418, 2; future, § 418, 3; in virt. rel. cls. and after \( nty \), ib.; with adj. vbs., § 144, 3; negating statements with old perfect., §§ 311, Obs. 418. \( N + \) pass. \( sd\text{m.f} \), § 424; with past and present reference, § 424, 1. \( N sd\text{mmf} \), § 426. \( N sd\text{m.f} \), §§ 402–5; meaning, § 402; forms, active, § 403; forms, pass., § 404; origin, § 405. \( N \) before \( tw \) 'is', 'are'; very rare, § 120; \( n wnt \) referring to future, § 120; \( n \) before indep. pron., § 134; rarely negating infin., § 307, 1, end. \( n \) is in sent. with adv. pred., § 120; in sent. with nom. pred., § 134; negating adv., § 209; before \( sd\text{m.nf} \) with meaning 'if not', 'unless', § 216, end; with infin., 'except (?)', § 307, 1; negating a word or phrase, §§ 247, 2, cf. 505, 5, end. \( n wnt \) there is not, §§ 108, 2; 115; without, § 109; in sent. with adv. pred., § 120; with \( sd\text{m.f} \) as subj., § 188, 2; with infin. as subj., § 307, 1; with part. or rel. form as subj., § 394; \( n wnt \) there does not exist, ib.

\( n \), writing of prep. \( n \), see above.

\( Nt \) (R 24) Neith, the goddess of Sais, Gk. \( \eta \theta \).

\( nt \) (S 3. 4), the red crown of Lower Egypt.

\( nt \) water, see under \( ntw \) below.

\( nt \) this, the, properly with neuter sense, but used as plur. c., § 110; construction of, § 111; meanings of, § 112; concord of, § 511, 3; \( nt \) poss. adj. plur. c., foll. by \( n \), my; so too \( ny-k \) thy, etc., § 113, 1.

\( ntw \) town, village; \( nt \) the Southern City, i.e. Thebes; \( tny-r \) overseer of the (pyramid-)city, traditional title of the vizier; \( nt \) belonging to (one's own) town, local; \( tnytw \), townsfolk.
n bw (nw), pl. m. of genitival adj., see under n(y) above.

perhaps with two distinct readings 1. n bw 2. n bw or n bw (W 24), primeval waters, Copt. noun.

ntw (nw), pI. m. of genitival adj., see under n(y) above.

= perhaps with two distinct readings

1. ntw
2. nww, primeval waters, Copt. noun.

nywu do homage.

nt travel by boat.

nt (U 19, 20, Pyr.) the two adzes.

ny (A 26) call, obj., r, n (a person); 10 funerary cult, invoke, p. 170.

nyk do homage.

nti (V I) rope; bt ntw bind (vb.).

nti move crookedly, aslant; ntw crookedness.

nti ointment, perfume.

nby (V 30) basket or like; plur., name of distant indeterminate foreign regions; var. Hrw-nbwy, the Hau-Nebwat, inhabitants of those regions, in Graeco-Roman times interpreted to mean the Greeks.

nt (uncommon), p. 47, n. 6; common for both genders and numbers, § 48, 1; use after nty, § 199; after parts., § 375, Obs.; after rel. forms, § 381; s nb everyone, each one, § 103; bw nb everyone, ib.; hr nb everyone, ib.; wr nb everyone, each, ib.; ub nb everything, anything, ib.

nt (S 12), the collar depicted as ñ.

nt (S 12) gold; det. Gold, name given to the goddess Hator; nby (S 13) gild, fashion; nby goldsmith.

nt Kôm Ombos, near Tûkh in Upper Egypt; nby or the Ombite, epithet of Seth.

nt Kom Omb, Ombi, a town some distance N. of Elephantine.

nt, var. nby, pole; ntw, a linear measure larger than 1 cubit, § 266, 2.

nt Christ's thorn, neb-tree.

ntdw-ka perversity (O.K. ndk) of character, epithet given to foreign enemies.

nti, the corn-god Nepri.

nt edge, brim (of sheet of water).
of, § 111;  nfr, later form of nf, § 310.

nf wrong (n.).

nfw (P 5) skipper, réis; snf relieve, release.

nfr remove, drive away.

nfr (F 35) (be) good, beautiful, happy; nfr n·i it went well with me, i.e. I died, § 307, bottom; nfr adv., happily, well, § 205, 4; Wnn-nfr(w), see under wnn; nfr det. § beautiful woman; nfrw det. § recruits; nfr(w)t det. § cows; nfrw, also §, nfr, beauty, goodness; bw nfr goodness; b:£.lnfr-{ut diadem, or like; tv nfr-{ut keeper of the diadem; snfr embellish. Probably connected are the following words, see § 351:

nfw shortage; nfrw innermost room; nfr(w) zero; nfr{ut end; nfr{ut r down to, § 179; nfrt rudder-ropes; nfr pw as negation, § 351, 2; nfr n as negation, § 351, 1.

nfr, later var. nfr, loose, slacken.

nfrft leap, cf. fift above.

rare var. n-m, for in m who?, what?, as subj., §§ 227, 3; 496.

nnm (T 34) knife (?); var. nmt (T 29) place of slaughter.

nmt (O 5) traverse; Nmiw-Šr Sandfarers, i.e. Beduins.

nmt (O 5) cry aloud; low (vb., of cattle).

nmt act partially, show partiality, n to (someone).

nmh poor man, orphan, waif, f. nmhyt; snmh abase oneself, pray, n to.

nms, a royal head-dress.

nmst jug (for water).

\[ nmt (D 54), \text{plur. } [\text{m}], \text{var. } [\text{m}], \text{walk, steps.} \]

nn non-encl. part., not, § 235; distinguished from -- only after Dyn. IX, §§ 104. 235; negates sents. with adv. pred., §§ 118, 1; 120; with nom. pred. when pw is subj., § 134; in questions introduced by in iw, with indep. pron. as subj., § 492, 7; as pred. of sents. with infin. as subj., § 307, 1; with part. or rel. form as subj., § 394; negating sent. with pseudo-verbal construction, § 334; nn sdmf (perf.) with future reference, §§ 105, 2; 144, 2; 457; nn sdmnf, obscure, § 418 A; at beginning of sents., § 66, end; foll. by dep. pron. as subj., § 44, 2; iw suppressed after, § 107, 2; in questions with sense of nonne, § 491, 3; negating single word or phrase, § 505, 5; with meaning 'no', § 258; expressing non-existence, § 108, 3; 'without', § 109; do. with infin., § 307, 1.  nn wn wn 'there is (are) not', § 108, 1; 'without', § 109; in sent. with adv. pred., § 120; with sdmf form as subj., § 188, 2; with part. or rel. form as subj., § 394.

\[ \text{var. } \text{nn } (M 22) \text{this, these, properly with neuter sense, but used as plur., § 110; construction of, § 111; meaning of, § 112; concord of, § 511, 3.} \]

\[ Nmi-nsw (A 17; W 24) \text{Ihnsâyah el-Medinah, Heracleopolis, a town in Upper Egypt.} \]

\[ \text{nni be tired, slothful; nniw weariness.} \]

nnw, see under ntw above.

\[ \text{nnm err, go wrong.} \]

\[ \text{var. } \text{nnsm (D 35) spleen.} \]

\[ \text{nnb belong(s) to me, § 114, 3; after infin., on my part, § 300, end.} \]

\[ \text{Pyr. } [\text{m}], \text{nr (G 14) vulture.} \]
nrt be in terror, n at; var. nrt, nrw (G 14; H 4) terror.
nht (M 1) sycomore-fig, tree.
nht (n.) shelter (n.).
nht var. nht be in terror, n at; var. nht, nrw (G 14; H 4) terror.
nht (M 1) sycomore-fig, tree.
nht (n.) shelter (n.).
nht

Nhbi Nahrin, i.e. Mitanni, a kingdom E. of the Euphrates.

Nh (G 21) guinea-fowl.

Nh (M 22; W 24; G 16) the vulture-goddess Nekhbet.

Nh-nw, nhut (be) young; child; ntw, nht childhood.

Nh (G 21) guinea-fowl.

Nh (M 22; W 24; G 16) the vulture-goddess Nekhbet.

Nh-nw, nhut (be) young; child; ntw, nht childhood.

Nh (G 21) guinea-fowl.

Nh (M 22; W 24; G 16) the vulture-goddess Nekhbet.

Nh-nw, nhut (be) young; child; ntw, nht childhood.

Nh (G 21) guinea-fowl.

Nh (M 22; W 24; G 16) the vulture-goddess Nekhbet.

Nh-nw, nhut (be) young; child; ntw, nht childhood.
nsr burn, blaze (vb.); nsrt flame, cf. nswt above.

ns supplant, drive away, ḫr from.

Nšmt, the sacred bark of Osiris at Abydus.

abbrev. nšmt (K 6) fish-scale.

nšny rage (vb. and n.).

nkrov (D 51) notched sycomore figs.

nk be in pain, sorrow.

nkdd, see under kdd below.

nk copulate.

nk(y) reflect, m upon; cf. kī below.

nkt (D 57) damage (n.).

ng (m.) a little, a trifle.

ng a species of bull.

xngt break open; ngt breach.

ngsgs overflow, § 276.

nt-c custom, observances.

nt-pw it is the fact that, §§ 190, 2; 494, 3.

nty who, which, §§ 199–201; antecedent mainly defined, § 199; origin, forms, and writing, ib.; foll. by nb, ib.; foll. by adv. pred., § 200, 1; do. with inserted subj., § 200, 2; in pred. of cl. with pw as subj., § 200A (p. 424); foll. by dep. pron.; § 200, 2; by suffixes, ib.; iw suppressed after, § 107, 2; foll. by ṣdmf (imperf. § 443), § 201; by ṣdm-nf, ib.; do. negated by n, p. 334, top; with construction n ṣdmf; § 402; foll. by pseudo-verbal construction, § 328; nty wn, § 201, Obs.; ntyw tōm those who are there, i.e. the dead, p. 123, n. 6; ntt twwt what is and is not, i.e. everything, § 203, 4.

ntb be parched.

ntf independ. pron. 3rd sing. m., he, § 64; belong(s) to him, § 114, 3.

ntf = ntyf which he . . . . , § 200, 2.

ntf irrigation, water (vb.).

ntf, see above under nft.

nty, see under ntr below.

var. nts independ. pron. 3rd sing. f., she, § 64.

nts, independ. pron. 3rd pl. c., they, § 64.

nts besprinkle.

ntk independ. pron. 2nd sing. m., thou, § 64; belong(s) to thee, § 114, 3.

ntk = nty-k which thou . . . . , § 200, 2.

ntt conj., that, § 237; foll. by dep. pron. as subj., § 44, 2; introducing noun cl., § 187; after preps., § 223; r-ntt, ḫr-ntt, etc., see under r, ḫr, etc.; foll. by subj. + old perf., § 329; foll. by parts. and rel. forms, § 400; in interrog. in ntt, § 494, 1. 2.

nt, later ntt, independ. pron. 2nd sing. f., thou, § 64.

ntn, later ntt, independ. pron. 2nd sing. f., thou, § 64.

ntrn, later ntrn, independ. pron. 2nd pl. c., you, § 64.

ntr (R 8) god; ntr, O.K. writing with suffix-pron., p. 432, n. 3; ntr nfr the good god, title of the king, p. 75; it-ntr, see under it; ḫwt-ntr, see under ḫwt; Ti-ntr, see under ti;

ntrt, var. ntrt, var. ntrt, O.K. ntr(i), (be) divine; sntr make divine; ntr, var. sntr, O.K. sntr (R 7), incense.

nš cover, overlay, m with (metal).

ndwt area, full extent.

nd (Aa 27; W 24) grind; miller.

nd ask, inquire, m-c from (someone); nd r (t) take counsel, ḫr for; ndwt-r counsel
EGYPTIAN-ENGLISH VOCABULARY

(n.); nd hr greet, ni someone, see too

and hr above; ndlt-hr homage, gifts; nd

hrt inquire the health of; nd (det.) 1st
coner rank, hr on (someone); ndnd det.

converse, take counsel.

d save, m-r from (someone); ndty pro-
tector.

nd thread (n.).

var. ndt subjects, serfs; cf. dt below.

ndyt baseness.

nds be parched, stifled.

ndm (M 29) (be) sweet, agreeable; ndm-

ib joy, happiness; ndm, a species of
tree; ndm sweeten, make pleasant; det.

sit, § 275.

ndnd, see under nd above.

ndrl catch hold of, hold firm; ndrl im-

prisonment.

ndrt, O.K. ndrt, tusk; see too ndt
above.

abbrev. nds (G 37) (be) small, poor,
feeble; dim (of eyes); det. poor man,
commoner; ndsw poverty.

r (D 21)

r prep., with suffixes rarely ir., to, at,
concerning, more than, from; as conj., so
that, until, according as, § 163. Before
noun or infin. conveys futurity or purpose,
§§ 84. 122. 163, 4. 10; 304, 3; 332. 333;
rm to what purpose?, § 496; in compound
preps., §§ 178–81; to form advs., § 205, 5;
r swf, r dr f entire, § 100, 1. 3; r-nlt in-
asmuch as, § 223; to the effect that, §§ 187,
Ons.; 225; r dd that, saying, § 224. See
too ir, irf, rf.

r part, in fractions, § 265; ro, smallest
measure of capacity = \( \frac{1}{320} \) hekat, § 266, 1.

r, a species of goose.

r (originally ri, p. 429, bottom) mouth,
utterance, spell, language, door; st-r
occasion for speech, authority; tp-r
utterance; R-rw Turah, location of the great limestone quarries,
Gk. Tpota; r-t place, state; as prep.,
var. r-r-r, beside, near, § 178; r-t-tt
warfare, see under hrw below;

r-cwy hands, activity of hands;
r-wst path, place of passage;
r var. r-pw or, § 91, 2; r-pr temple,
chapel, shrine; r-plt foreign
bowmen; R-strw (V 3) necropolis,
particularly that under the protection of
the god Sokar of Memphis;
r-dsw fight, battle.

ri, as encl. part. with 1st sing., § 252, 1.

var. det. abbrev. rinb (N 5. 6) sun;
var. rinb nd nb every day; rvarr.
det. r, (C 1. 2) Rr, the sun-god;
s Rr son of Re, as epithet of king, p. 74;
Rr-Hr-Hrty (G 9) Rr-Harakhti.

rwt (N 1) gateway, outside; rwt double
doors, outside; later var. rwt (E 23) gateway, place of judgement.

rwt cease, make to cease; depart, r from
(place, something); var. det. r (A 33)
wander.

var. rdwt (O 40) stairway.

rdw (T 12), O.K. rdw, bow-string.

rdw, O.K. rdw, (be) hard, vigorous,
flourishing; srwd (srwd) make to flourish
(varr. with rd by confusion with vb. for ‘grow’);
abbrev. rdwd hard stone, sandstone.

rdw control, administer; controller,
executor.

rpwt statue (of female).
EGYPTIAN GRAMMAR

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>rprt</td>
<td>prince, hereditary prince; rt-prt (irt-prt) princess</td>
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<tr>
<td>irf</td>
<td>encl. part. used for emphasis, also with wishes, commands, questions, etc., §§ 66. 152, 253, 3; after pl. imper., § 337, 3; after perf. sdm-nf in wishes, § 450, 4; 1st rf sentence-adv., now, §§ 119, 2; 152</td>
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<tr>
<td>rmi</td>
<td>fish (n.)</td>
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<tr>
<td>rmyt</td>
<td>weep, beweep; weeping (n.)</td>
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<tr>
<td>rmn</td>
<td>arm, shoulder; side (one of the two sides); carry (on shoulder); rmn, measure of area, § aroura (stil), § 266, 3.</td>
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<tr>
<td>Rmn</td>
<td>Lebanon, Hebr. ụụti.</td>
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<tr>
<td>rmt</td>
<td>men, people; also as collective, var. rmt, § 77, 4.</td>
</tr>
<tr>
<td>rō</td>
<td>name; as logical subj., § 127, 1; var. det. (V 10) king’s name; rō wr great name (of king), p. 71; rō n nōw name of gold, i.e. golden Horus name, p. 73; imy-rōw, see under imy above.</td>
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<tr>
<td>rōy</td>
<td>foreign hordes.</td>
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<tr>
<td>rsy</td>
<td>Entirely, quite, at all, § 205, 1.</td>
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<tr>
<td>rsw</td>
<td>southern; south; rsw det. south wind.</td>
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<tr>
<td>rkh</td>
<td>burning, heat.</td>
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<tr>
<td>rkh</td>
<td>restrain.</td>
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<tr>
<td>rōt</td>
<td>men, fellows.</td>
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</table>
## Egyptian-English Vocabulary

<table>
<thead>
<tr>
<th><strong>h</strong></th>
<th><strong>hikr</strong>, name of a feast.</th>
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<tbody>
<tr>
<td>See <strong>hi-ms</strong>: <strong>m hi-ms</strong> approaching in humble attitude.</td>
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<tr>
<td><strong>hy</strong> interj., hail, § 258; <strong>hy-hnw</strong> (A 32) jubilation, jubilate.</td>
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<tr>
<td><strong>hy</strong> (D 53), var. <strong>hy</strong>, husband.</td>
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<tr>
<td><strong>hb</strong> enter, penetrate into; <strong>hbhb</strong> traverse, explore.</td>
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<tr>
<td><strong>hb</strong> (G 26, 26*) ibis.</td>
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<tr>
<td><strong>hb</strong> (U 13) plough (n.).</td>
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<tr>
<td><strong>hb</strong> (U 13), a liquid measure, § 266, 1.</td>
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<tr>
<td><strong>hb</strong> ebony.</td>
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<tr>
<td><strong>hp</strong> law.</td>
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<tr>
<td><strong>hm</strong> fare, payment to ferryman.</td>
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<tr>
<td><strong>kh</strong> roaring, war-cry.</td>
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<tr>
<td><strong>hn</strong> box, chest.</td>
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<tr>
<td><strong>knw</strong> a liquid measure of about ( \frac{1}{2} ) litre, <strong>hin</strong>, § 266, 1.</td>
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<tr>
<td><strong>knw</strong> (A 8) jubilation.</td>
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<tr>
<td><strong>knw</strong> neighbours, associates.</td>
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<tr>
<td><strong>hn</strong> nod, bow; attend to; rely, n, <strong>hr</strong>, m on.</td>
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<tr>
<td><strong>hr</strong> (hrw?) be content, pleased, quiet; <strong>hr</strong> quiet; <strong>shr</strong> make content.</td>
<td></td>
</tr>
<tr>
<td><strong>hr</strong> (hrw?) day, day-time; <strong>irt hrw nfr</strong> make holiday; <strong>hr-krw</strong>, see under hr below; <strong>hrwy</strong> det. <strong>hr</strong> journal.</td>
<td></td>
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<tr>
<td><strong>hrp</strong> sink, be submerged; <strong>hrp</strong> suppress thoughts.</td>
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<tr>
<td><strong>hrnw</strong> enclosure for poultry, pen.</td>
<td></td>
</tr>
<tr>
<td><strong>hk</strong> hot breath.</td>
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<tr>
<td><strong>hks</strong> be deficient; stint.</td>
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<tr>
<td><strong>hd</strong> punish, defeat; (victorious) attack.</td>
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</tbody>
</table>
First Egyptian Grammar

(h (V 28))

$h$ (V 28)

$h$, see under $hw$ below.

$Hi$ (N 25) the desert-god $Ha$.

$h$ var. $h$ non-encl. part., would that!, § 238; in sents. with adv. pred., § 119, 7; with nom. pred., § 133; foll. by perf. $sdjnf$, § 450, 5, b; by $ndjmnf$, § 414, 3; by pseudo-verbal construction, § 324, end; as noun 'wish', 'would that', § 238, end.

$h$ (D 1) back of head; prep., behind, around, § 172; $pr$ go forth abroad; $nbt$ tomb.

$h$ (F 4) front; $m-h$ t, $r-h$, $kr-h$ t in front of, before, § 178; $hr-h$ t formerly, § 205, 2; $imy-h$ t prototype, example; $imyw-h$ t det. $m$ ancestors; $hit$ c beginning, $m$ of (a book, instruction); $hit-sp$ regnal year, p. 204; $hity$ heart, breast; $hity$ prow-rope (of a ship); $hity$ ($§$ 55) local prince, mayor, pl. $hityw$.

$hy$ (S 28) naked; $hw$ nakedness; $shy$ lay bare, reveal.

$hy$ var. $hw$ excess; $rd$ $hw$ hr increase (vb.); $m-h$ w in excess of, § 178; $m-hw-hr$ in addition to, except, § 178; $hrow$ see under $mr$.

$hryt$ strife, civil war.

$hs$ conceal, hide.

$hmm$ (G 51) catch fish, fowl, etc.

$hik$ plunder (vb. and n.); is-hik, see under $is$.

$hityw$ linen.

$hw$ var. $h$ hieratic $hit$, $hw$ (A 25, 19). strike, beat, drive in (mooring post); tread

(a road); $hit t$ ($tr$) go a-wandering; $hit$ det. $sdj$ flow; $hit$ $sdj$ rain; $hit$ $sdj$ $hit$ see under $sdj$.

$hr$ piece of flesh, member; pl., abbrev. $kr$ (F 51) flesh, body; -self, with suffixes, § 36.

$h$ (V 28, Dyn. XIX) wick.

$h$ rejoice; $hrow$ joy, § 287; $sh$ make to rejoice.

$hr$ (P 1) ships.

$hrs$ (O 29) child, lad.

$hr$ var. $hr$py (N 36, 37) inundation (of Nile); $Ha$py, the god of the Inundation.

$h$ds pillage, plunder; plunderer.

$Hw$ (F 18) $Hu$, deity personifying Authoritative Utterance; $hw$ food, sustenance.

$hwy$- non-encl. part., would that!, §§ 119, 8; 238.

$hw$ (O 6) house, temple, tomb; walled village, in $hks-hw$, see under $hks$; $hw$-nt$ hr$ temple; $hw$-nt$ (O 8) castle, also of temples; $hw$-nt$-l$ soul-house, tomb-chapel; var. $hw$ var. det. § $Ht-hr$ (O 10; C 9) the goddess Hathor, Gk. $Ah$$p$; $Nbt$-hw, see under $ub$.

$hw$ rot, decay (vb.).

$hw$ (be) short; $shw$ shorten.

$hw$ var. $hwn$ (be) youthful; youth; $hwn$ maiden.

$hw$ (be) poor, helpless, wretched; wretch; $hw$ $hw$ poor, wretchedness, misery; $shw$ abuse, vilify.

$hw$ rob, plunder (vb.).

$hw$ var. det. $h$ (W 3, 4) feast, festival; $h$-nt$ (O 23) jubilee, Sed-festival; $ht$ ritual book, see too $hry$-$h$ $ht$ under $hr$ below; $h$ triumph (vb.);
EGYPTIAN-ENGLISH VOCABULARY

I 1. hbn mourn, n for (someone); shb make festal.
I 2. hbs waddle (of goose).
I 3. hbs (S 28) clothe, cover; hbsn clothes, clothing.
I 4. Hps (wy) (S 36) Hepuy, a deity personifying the king's two sunshades.
I 5. Hpt (Aa 5; P 8) oar.
I 6. Hpt (Aa 5), literal meaning obscure; iti Hpt proceed by boat; dtr Hpt row (vb.).
I 8. Hn (M 2) rush (n.).
I 9. Hn go; see too Hnh below.
I 10. Hn (U 8; V 36; Dyn. XIX), a receptacle given to a temple.
I 11. Hn (V 36) command; commend (someone), n to (someone); supply, equip, m with; Hnt var. Hnty period, end, § 77, I.
I 12. Hnt (W 10) cup.
I 13. Hnt (W 10) mistress.
I 14. Hnt swampy lake.
I 15. Hnw vessel; pl., chattels, belongings.
I 16. Hnt (F 16) horn.
I 17. Hnw (U 8; G 10), name of the sacred bark of the god Sokar.
I 18. Hnc rare var. Hn, prep., together with, and (§ 91, 1); as conj., and, § 171; foll. by infin., § 300, Obs.; adv., var. Hncw therewith, together with them, § 205, 1.
I 19. Hnmt (N 8), the sun-folk of Heliopolis; mankind.
I 20. Hnn (U 8, Pyr.) hoe (n.).
I 21. Hnn (D 53) phallus.
I 22. Hnhu be detained.
I 23. Hnso (G 37) (be) narrow.
I 24. Hnkl lock of hair.

http://www.facebook.com/groups/per.medjat
Abbrev. 5 \textit{hnkt} (W 22; § 59) beer.

Abbrev. \textit{hnk} (D 39) present, offer; \textit{hnkt} offerings (of meat and drink).

\textit{hnkt} bed, couch.

Abbrev. \textit{hnty} (I 3) be greedy, covetous.

\textit{Hr} (G 5) the falcon-god Horus; \textit{Hr-hnty} (N 19) Horus-of-the-horizon, Harakhti; see too under \textit{Rr}; \textit{Hr Nhny} (G 13) Horus of Nekhen; \textit{Ht-hr}, see under \textit{hr} above.

\textit{hr} (D 2) face, sight; \textit{hrf} in his sight; \textit{rdt m hr n} command (someone), \textit{r} to (do something); \textit{hr st-hrf} (\textit{hr} under his supervision); \textit{hr nb} everyone, § 103.

\textit{hr} prep., with suffixes \textit{hr}, upon, in, at, from, on account of, through, and (§ 91, 1), having on it; as conj., because, § 165; before infin., on, in, §§ 3. 165, 10; 304, 1; 319. 320. 482; do., from, after, § 3. 165, 10; having on it; as conj., because, § 223; \textit{hr m why?}, § 496; compound preps. \textit{hr-bw}, \textit{hr-tp}, etc., see under second word; advs., \textit{hr} c, \textit{hr cwy} immediately, § 205, 3; \textit{hr} var. \textit{hr} adj. (§ 79) who, which, is over, upon; \textit{hr} (N 1) heaven; \textit{hr} (N 31) road, see too \textit{hr} 'be far' below; \textit{hrty} travel by land; \textit{shr} fly aloft; \textit{hr} upland tomb; \textit{hryw rnp} the five epagomenal days, p. 203; \textit{hry-pr} menial (orlike); \textit{r} \textit{Hry-s-f} He-who-is-upon-his-lake, Arsamephes, the ram-god of Heracleopolis, Gk. \textit{Hrwy-sr} Beduins, lit. those-upon-the-sand; \textit{hr} var. \textit{hry-tp} chief, chieftain; \textit{hr-c}, also \textit{hrt-c}, arrears; \textit{hrw} upper part; \textit{r-hrw} adv., up,

\textit{hry} var. det. \textit{hry} be far, \textit{r} from; \textit{hrti}, \textit{hrt-twy} \textit{r}, keep away from, avoid, § 313; \textit{hrw} abbrev. \textit{hrr} apart from, besides, § 179; \textit{hrr} apart from, besides, \textit{shr} (A 59) dread (n.); \textit{hr} (Aa 19) prepare.

\textit{hrr} (M 2) flower.

\textit{hrst} (N 31) heaven; \textit{hrst} (N 1) heaven; \textit{hrst} (N 31) road, see too \textit{nrh} above.

\textit{Hh} (C 11), one of the eight Heh-gods who hold aloft the sky.

\textit{hh} a great number, million, § 259; construction of, § 262, 2; \textit{hh} \textit{n} many, § 99.

\textit{hhy} seek.

\textit{s} (Aa 2, cf. F 52; N 32) excrement.

\textit{hst} (W 14) water-pot.

\textit{hs} freeze.

\textit{hs} turn back, trans. or reflexive; turn in homeward direction; \textit{m} \textit{hs} in meeting (someone), in front of (someone).

\textit{hs} (O.K. \textit{hst}) praise, favour (vb.); \textit{hst} praise, favour (n.).

\textit{hs} (O.K. \textit{hst}) sing; \textit{hs} singer, f. \textit{hst}.t.

\textit{Hst} (E 4) sacred Hesa(t)-cow.

\textit{hsb} (Aa 2) count, reckon; \textit{hsb} right calculation, right order; \textit{hsb} (hieratic) \textit{h}, § 265; \textit{hs} (hieratic) \textit{h}, § 266, 3.

\textit{hs} (N 24) garden.

\textit{hs} abbrev. \textit{hsb} (Aa 2) count, reckon; \textit{hsb} right calculation, right order; \textit{hsb} (hieratic) \textit{h}, § 265; \textit{hsb} (hieratic) \textit{h}, § 266, 3.

\textit{hs} abbrev. \textit{hs} (N 24) garden.

\textit{hsb} cut off, hew off.

Abbrev. \textit{hs} cut off, hew off.

Abbrev. \textit{hs} cut off, hew off.

\textit{hs} cut off, hew off.

Abbrev. \textit{hs} cut off, hew off.
EGYPTIAN-ENGLISH VOCABULARY

1. Hkt (I 7) the frog-goddess Ḥeke(t).
   • var. 1. Hkt(i) (S 38) sceptre.

2. Hkr rule (vb.); Hkr abbrev. Ḥkr(i) chieftain; det. Ḥkr Ruler, i.e. the king; Ḥkr Ḥkrwat village headman.

3. Hst (S 38; U 9. 11. 12) hekat-measure, gallon, § 266, 1.

4. Hkr var. det. Ḥkr (be) hungry; Ḥkrw hunger.

5. Hss magic; Hssy magician; Wrt-Hssw Great-of-Magic, goddess identified with the royal crown, p. 190, n. 1.

6. Hkn exult, m at; Ḥknw exultation, praise (n.).

7. Ḥtt rare var. Ḥtt (O 6) mine (n.).

8. Ḥtyt (F 10) throat, wind-pipe.

9. Ḥtsw (P 5) sail (n.).

10. var. hieratic Ḥtp (R 4) rest, go to rest, set (of sun); (be) at peace, pleased, Ḥr with; forgive, ṅ (someone); rest, obj. upon, § 84A, p. 423; Ḥtp, Ḥtpw peace (n.);
    • var. O.K. Ḥtp (R 4) altar, table of offerings; Ḥtp(w), Ḥtp det. Ḥtp offerings; Ḥtpw-ntr offerings to the gods; Ḥtpdš food-offerings; Ḥhtš-ḥtp, see under Ḥhtš;
    • Ḥtp Ḥt sw nsw a boon which the king gives, opening words of the formula of funerary offerings, p. 170; Ḥtp Ḥtp propitiate, pacify.

11. Ḥmt (Q 1, Dyn. XIX) chair.

12. Ḥtm (G 38) perish; Ḥtmw destroy; Ḥtmw destroy.

13. Ḥtr (M 6) tax (vb.), assess; tax (n.).

14. Ḥtw (E 6) pair of horses; det. Ḥtw pair of oxen (for ploughing).

15. Ḥts (U 33) celebrate (a feast).

16. Ḥdb throw down, be prostrate; det. Ḥdb make a halt, Ḥr at (a place).

17. Ḥd (T 3) mace.

18. Ḥd (be) white, bright; Ḥd-ḥr cheerful, bright; Ḥd-ḥsw (T 6) brightness, light; Ḥd-tš (m) dawn (vb.), lit. the earth becomes light; dawn, morning (n.); Ḥd illumine, make clear; Ḥd in titles, instructor (?); Ḥd var. Ḥd, Ḥd (S 12. 14) silver; Ḥd (S 1. 2) the white crown (of Upper Egypt); Ḥd white cloth; see too under t bread.

19. Ḥd var. Ḥd (T 3; Z 9) damage, destroy.

20. Ḥdn (L. E.) be vexed; Ḥdān (M. K.) vex.

• Ḥ, in some words substituted, usually later, for Ḥ, under which must be sought writings not found here.

21. Ḥ (Q 7) fire.

22. Ḥ, var. without det. Ḥ (O.K. Ḥ) things, property, f., § 92, 2; Ḥ Ḥt everything, anything, § 103; something, anything, m., § 92, 2.

23. Ḥw (M 12; § 5) lotus-plants; plants (generally).

24. Ḥw 1000, § 259; construction of, § 262, 2;
    • Ḥw-tš, var. Ḥw, measure of area of 10 arouras (štš), § 266, 3.

25. Ḥn (O 27) administrative office, diwān.

26. Ḥn (U 9) measure (vb.); Ḥnw measure;
    • Ḥn det. Ḥm measuring cord; see too Ḥn, Ḥn above.

27. Ḥn abbrev. Ḥn (D 40) examine (a patient).

28. Ḥnty (Aa 2), var. Ḥnty, illness.

29. Ḥnty slaughter, massacre.

30. Ḥnty (R 1), var. Ḥnty (L 6), Ḥnty (R 2), table of offerings.

31. Ḥnty, var. Ḥnty, Ḥnty, Ḥnty (O 27), night, late evening.

583
` throw, put, leave, desert; throw down (hippopotamus).

` (E 25) hippopotamus.

`-` the starry sky.

Hirw Khor, name of Palestine or a part of it (Dyn. XVIII); Hir det. Khorians.

` hasten, move quickly; hasten (trans.).

` hill-country, foreign land; desert-dwellers.

` shine, appear (of sun, gods, or king); appearance in glory; lord of the crowns, epithet of the king; make shine forth.

` weapons, of warfare.

` rage (vb.).

` protect; ` fan (n.);

` exclusion, in unique; except.

` evil (n.).

` build, accomplish; deck out.

` (be) rich; en-rich.

` dance (vb.).

` lessen, subtract.

` destroy, overwhelm;

` destruction, slaughter.

` (be) guilty; crime; criminal.

` cultivate, hoe (vb.); ploughlands.

` tail, beard; the bearded ones, i.e. the inhabitants of Pwene(t).

` blame, disapprove of.

` walk, encounter; det. decease, death; bring (offerings);

` strange.

` dung-beetle, scarab.

very rare var. (O 1) come into existence, become, happen; sometimes used as pass. of make; occurrence; det. Khepri, the sun-god at his rising; forms, stages of growth; create, bring to pass, train.

` (S 7), the blue crown.

` (F 23, 24) foreleg (of ox), arm, strength; det. scimitar.

` prep, in front of, in accordance with, corresponding to; as conj., when, according as; with infin., at the time of, when. § 169; in view of the fact that, in the absence of, without, § 178; Indestructible, lit. not-knowing-destruction, name given to a circum-polar star, § 272; in the absence of, without, § 178; see too smh and shmb-b below.

` be dry; dust.

var. (R 22, 23) Ausim, Letopolis, a town in Lower Egypt.

` (R 22; O 20, 34; D 35) shrine.

` handle (of oar).

El-Ashmûnen, Hermopolis, a town in Upper Egypt, § 260.
warm three, § 260; do for third time, § 292; bmt-nw third, § 263; bmt rw (?) three quarters, § 265.

bmt foretell; expect, think, foll. by ṣdm-f, § 184, 1.

bmt (G 41) alight, halt; hnw det. ṣdw dwelling-place, chapel; bmt ṣnh expense, expenditure; hnty det. (strolling female) dancers, musicians; shny settle down, alight, halt, hr at; see too mshn above.

bnp 1. rob, despoil; 2. offer.

bnm 1. smell (vb.); hnmw smell (n.); 2. give pleasure to (someone), m with; hnmw in friendly, cheerful fashion, § 205.

hmt, var. mhnt, red Jasper or carnelian.

hnms (A 21), O.K. det. (A 11), friend; det. associate with (obj).

hr (U 31), var. hnt (D 19), restrain; hnti det. ṣ nprisoner; hntl, var. hnti, (p. 201, n. 1), harlm, prison.

hnw reins.

hns fare through (marshes, etc.); Hnsw Khons, the moon-god at Karnak.

hns stink (vb.).

hntw (W 17) racks for water-pots.

hnt (W 17, 18; D 19) face; m-hnt (no det.) within, out of, § 178; var. ṣ dhmy-hnt, a priestly title; ṣ hnti det., in front of, among, from, § 174; hnty adj., to the fore in, in front of, § 79; hntt-r southward to, § 179; shnt advance (someone, in rank, etc.); hnt det. ṣ front part; prī r hnt go forth abroad; hntw adv., before (of time), § 205, 1; hnti det.

(P 2) sail south, upstream; go farther south than, obj. (earlier kings).

bhr, see under hnr above.

hnty (I 3) crocodile.

hnts wooded crocodile, garden.

hnts take pleasure, m, hr in.

bhr prep., with, near; under (a king); (speak) to, § 187; by (of agent), § 39, end; ṣ (y) hr nsw from (Fr. de par) the king, § 158, 1; hrt det. ṣ what belongs to (someone or something); hrt-bb desire, wish.

br (A 15) fall (vb. and n.); abbrev. hbrw fallen one, i.e. conquered enemy, see too hbr above; shr abbrev. overthrow (vb.).

hr var. hr, O.K. hr, non-encl. part., and, further, § 239; in sent. with adv. pred., § 119, 5; with nom. pred., p. 105, n. 6; with adj. pred., § 142; in hr ṣdm-f, hr ṣdm-f, § 239; relation of these to ṣdm-hrf, § 427.

hr cry (vb.), §§ 427-437; var. hrw cry (vb.).

hrw (P 8) voice, sound; mcr-hrw, see under mcr above; ṣ hrw, see under hr above; var. ṣ hry, ṣ hr(y)fy + dep. pron. and/or noun, parenthetic, says, § 437; ṣ br + suffix, parenthetic, says, § 436.

hrwy enemy; hryt det. war.

hr var. hr, O.K. hr, non-encl. part., and, further, § 239; in sent. with adv. pred., § 119, 5; with nom. pred., p. 105, n. 6; with adj. pred., § 142; in hr ṣdm-f, hr ṣdm-f, § 239; relation of these to ṣdm-hrf, § 427.

hq, ṣ hrw (S 42; D 44) be at head of, undertake, make offering of; abbrev. hr director, leader; hrh nsty controller of the two seats (thrones), a priestly title; hripe director of works, builder, architect; hrhw mallet.

hr bundle of (vegetables).

earlier det. ṣ ḫn (F 10, 11) throat.

hsy, var. hsy, brie (n.).
hsb d lapis lazuli.

↑ hsf (U 34) spin.

var. ↓ hsf (U 34. 35) repel, oppose; punish, n (someone); hsfw approach (n.); m-hsfw at the approach of, § 178; var. det. hsf travel upstream.

hsr (V 29), var. hsr, dispel, drive away, ward off.

ht fire, h things, see at beginning of letter h above.

Hit (U 30) Khatti, the land of the Hittites.

ht (M 3) wood, stick, tree (m., § 92, 3); abbrev. for ht n nawh, see under nawh above; r-ht, see under htw above; ht-tw, also abbrev. ht, mast; r-ht under the authority of, § 178.

ht prep., through, pervading, § 175; ht-tw prep., throughout, § 178.

ht: m-ht prep., accompanying, after; before infin., when; as conj., before sdm-f, after, when; before sdm-n-f, after, §§ 156. 178; before pass. sdm-f, after, § 423, 3; before sdm-t-f, after, § 407, 2; before noun + old perf., § 327; adv., afterwards, § 205, 2; see too under imy above.

ht retreat, retire; see too under hmi above; hht retreat, be reversed.

ht carve, sculpture (vb.).

hty w (O 40) terrace, terraced hill.

htyw threshing-floor.

htm (S 20) shut, close; seal (vb. and n.); det. fortress; hmt det. contract (n.).

ht (P 1) fare downstream, travel north.

h (F 32)

h: see here for various words also written (usually later) with h; h also often represents earlier = 3.

ht (F 32) body, belly, f., rarely m., § 92, 4; det. body of people, generation.

hist (K 4, O.K.) oxyrhynchus, a fish.

var. det. o hist (A 55. 54; Aa 2) corpse; irbt hist, cib hist, see under irb above.

hist quarry, mine.

hist var. hist, swamp, marsh.

hist (V 1), bent appendage of the red crown; hstb (V 1. 2), var. hst, crookedness.

himi, var. himi, bow down, bend (arms, back); himt-ht (imt) pile of offerings.

h abbrev. air r (V 19) sack, a large measure of capacity, § 266, 1.

hirt, var. hirt (D 3), widow.

hitiit tempest.

hik-t displaced, rebellious; rebel.

hcm, var. hcm, approach (obj., with hostile intent).

hck (U 37) shave (vb.); hckw barber.

hpw (Aa 2) sculptured reliefs.

hpw (Aa 2) navel, navel-string.

hpn, var. hpn, fat (adj.).

hms bend, obj. (the back).

hnt (F 26) hide, skin (n.).

hn tent.

hn approach, m (someone); hnw interior, inside; det. (royal) Residence; m-hnw (det. m), rare var. (W 24), in
the interior of, inside, § 178; see too c-hmwtj above.

stream, brook.

row, convey by boat; hnyt det, n sailors; mbnty ferry-boat; n mbnty ferryman;

var. det. hnt(y) (A 22. 21) statue (originally portable?).

join, become joined, obj. or m with; hnmw house-mates, associates.

var. Hnmw (W 9; C 4; E 10) Chnum, the ram-god of the First Cataract, Gk. Xvmbis.

var. hmnt (N 41) well (in the desert).

destroy, disturb; hnw det. hmr

turmoil; cf. too shmn.

hr (T 28) prep., under, carrying, at (head or foot), § 166; hr-c in the charge of, § 178; hr-hst, see under hst above; hr(y)-t assistant, subordinate; bw hr yf the place where he is, § 204, 1; var. hry tp nsw he who is at the head of the king, a title; hr(y)-hst (a man's) due, duty; m hrt-hrw (var. N 7) nt rr nb in the course of every day; var. hry tp nsw he who is at the head of the king, a title; hr(t)-ntr (R 10; p. 51, n. 4) necropolis; hrt-y-ntr det. hnyt necropolis-worker; hrtw kinsfolk, household; hrw lower part; hrm-hrw abashed, lit. face downcast, § 194, end.

abbrev. hrt (A 17) child.

be weak, feeble; of enemies, vile.

be adorned; ornament, also hkr. hkr nsw king's ornament, title of a royal concubine; shkr adorn.

kill.

§, — s (S 29; O 34)

§, — a, signs for distinct consonants in O.K., are no longer so distinguished in M.E., and are here treated as a single consonant s. Note that the sequences ss and ss are particularly liable to metathesis. For the causatives in s- (§ 275, 1) see under the simple stems.

(O 34) bolt (n.).

var. s (st A 1) man (mostly indefinite, a man); someone, anyone, § 102; s nb everyone, each, § 103; st (B 1) woman; st-hmt woman.

rare var. st (Q 1. 2) seat, place; in compounds with parts of body forms equivalents of Engl. abstracts, indicating activity of the part, ex. st-tb affection, lit. place of heart; see also under c, r, hr, drt; st-I Isis, see under lst; Osiris, see under Wstr.

st (G 39) pintail duck.

, see smyt below.

(G 39) son, in filiations written with a hieratic sign giving rise to Dyn. XIX 0 (H 8); mrf son-who-loves, epithet of Horus, king, or priest impersonating one of these, p. 145, n. 2 a; s a man of rank, lit. son of man; s snake, lit. son of earth; see too under ns, Rw; sit daughter.

(G 39) land-measure of a aroura (st), § 266, 3.

(G 39) back; in preps., sometimes also as conj., m-si, r-si, hr-si after, § 178; do. as advs., § 205, 2; rd si turn the back, i.e. flee; put a stop, r to.

var. s (Aa 17. 18) cattle-pen, door (?), outside.

(Aa 17. 18) outer wall.
s OW (D 22; § 265) two-thirds.

1 var. m, see under sOW below.

sit 1. be sated, m with; sOW satiety; ssi sate, feed; 2. (be) wise, understanding; cf. too sirt below.

sli linger, lag; sOW twt f (L 22; § 265) var. ittf slow (as regards) his coming, i.e. impatiently awaited.

sSI later var. sSI (E 17) jackal; dignitary, worthy.

sOW beam, plank.

Sow Sa el-Hagar, Sais, a town in Lower Egypt.

Sowt Asyût, Lycopolis, a town in Upper Egypt.

sib twt, rare writing for sIF (F 28) variegated of feathers, epithet of the solar Horus.

sib (E 17) jackal; dignitary, worthy.

smt mourning.

sir need, requirement; sirlw need (n.); sir det. needy one.

srt wisdom, understanding, cf. sit, 2. above.

sIh (D 61) toe.

sOW approach, touch, reach, obj. or r; det. endow, m with; det. land given as reward; sHw det. neighbours; m-siht in the neighbourhood of, § 178; sH det. *, the constellation Orion.

sisl overthrow.

sisl (I 5) collect, gather together; with reflex. pron., gird oneself, r against.

sOW ground, earth.

st (O 35) in imper. is go; det. perish.

sy who?, what?, which?, § 499; Hr sy ist wherefore ?, § 500, 4.

see under sb-tw.

varr. sy, dep. pron. 3rd sing. f., she, her, it, § 43; part. + sy replacing 3rd f. old perf., § 374, end; use in archaistic texts before sdmf, p. 424, Add. to § 148, 1.

sy she, it, pron. compound, § 124.

var. Pyr. sI sOW (S 32) piece of cloth.

sOW perceive, recognize; SOW Sia, deity personifying Perception.

sin smear (vb.).

sin (Aa 2) clay, plaster.

sin 1. hasten; 2. delay, see under in above.

sOW castrate.

sIh (E 31; S 20) (be) noble; rank, dignity; nobleman, worthy (n.); det. mummy.

sOW (M 23), a plant, perhaps sedge or scirpus-reed, p. 73, n. 10.

sOW dep. pron. 3rd sing. m., he, him, it, § 43; use in archaistic texts before sdmf, p. 424. Add. to § 148, 1; do. as non-encl. part., § 240; sOW old indep. pron. 3rd sing. m., he, very rarely f., she, § 64, with Obs.; as encl. part., but, § 254.

sOW pron. compound, he, it, § 124.

sOW leg of beef, tibia.

sOW dates, particular
days; probably plur. of swi 'day', as used in dates, p. 203.

swi, see under wi above.

swi, var. swi (Z 9) cut off (limb); cut down (tree).

swun (T 11) perish, suffer; ssun consume, destroy.

swun (T 11), var. O.K. zlu, physician.

abbrev. swun barter (vb.); ssun barter, price; trswn trade (vb.); r-swn in exchange for, § 178.

sw(r)i (N 35; rarely with 'Z 9) drink, § 279; ss(r)i make to drink.

sw(r)i (N 35; rarely with 'Z 9) go, pass, send; load (ship); sb load, transport (n).

sb-tu (?), si-tu (?), in quest of, seeking for, follow by infin., § 181.

abbrev. sbi (N 14) star.

sb, var. sb, teach, r concerning, § 84; sb tyre det. sb, (book of) instruction; sb(y) pupil.

abbrev. sbi (O 32) door.

later det. sbi (Aa 26; T 14) rebel (vb.), hr against; det. rebel (n).

var. det. sb slip, go astray.

sb (F 18) cry aloud; cry (n).

sb (O 14) wall in, enclose; sb(t) var. det. sbt, (O 13. 32) gateway.

sbk (D 56, Pyr.) leg.

sbk (D 56) (be) excellent, successful; ssbk honour (vb).

sbk (I 4. 5*) the crocodile-god Sobk, Gk. $\Sigma o\delta k s$.
sm (M 21) herb, plant.

sm (M 21; F 37) 1. succour, tend; 2. occupation, pastime.

smyt (N 25; Aa 8) desert, necropolis.

smy (F 36) lung.

smy (U 23) friend (of king), courtier.

smy (D 26) blood.

smy (L 4; G 38) locust, grasshopper.

smy (T 22) two, § 260;

sn-nw (M 21) second, § 263; hr sn-

smn (F 36) lung.

smyt (S 31) fighting bull.

smy (S 52) image, duplicate; sny image, portrait; cf. too snn document.

smni, see under sn above.

snbi, jar of shape ".

smn (be) healthy, rarely trans. heal, § 274; health; abbrev. in , see under cnyb; sntb preserve, keep in health.

snp (M 4) last year.

snp (caus.), see under nfw above.

snp (D 26) blood.

snm, see under wnm above.

snp (w) torrential rain.

snp document, deed; see too under snl 'likeness' above.

sny (caus.), see under snl above.

snhi must (troops, workmen, etc.).

sn (caus.), see under nfw above.

sny (dual, they two, them two, early obsolete, § 34.

sn, rarely , s, suffix-pron. and dep. pron. 3rd pl. c., they, them, their, §§ 34, 43; as obj. usually replaced by st, § 44, 1, Obs.; in archaistic texts foll. by sdm-sn, p. 424, Add. to § 148, 1; sny, dual, they two, them two, early obsolete, § 34.

usually written II, n, (T 22) two, § 260;

sn-nw second, § 263, 2; hr sn-

snw-sy adv., a second time; sn sn brother; sn snt sister; snsu det. fraternize.

sn smell, kiss (vb.); sn ti kiss the ground, n before (god or king); ssn, later usually ssnu, sniff, breathe.

snt flagstaff.

snt base-block.

snt (X 4) food-offerings.

snt feast of the sixth day (of the month).

sn (N 37; O 31) open (vb).

snt (X 4, 5) pass by, surpass; sny-mnt distress, calamity.

snt (X 5) likeness; m-snt-r in the likeness of, in accordance with, § 180; snsny image, duplicate; ssn image, portrait; cf. too snn document.

snt (Aa 25), a priest of Min, Horus, etc., whose function was to clothe the god.

snt, see under nl above.

snt lash (n.).

snt, non-encl. part., probably, surely, § 241.

snm, kind of goose.

snt (§ 279), slay; snt (S 31) fighting bull.

snt (Aa 25), a priest of Min, Horus, etc., whose function was to clothe the god.

snt, see under nl above.

snt, var. snt(i) (§ 279), slay; snt (S 31) fighting bull.

snt, var. snt(i) (§ 279), slay; snt (S 31) fighting bull.

snt, see under nl above.

snt, var. snt(i) (§ 279), slay; snt (S 31) fighting bull.

snt, see under nl above.

snh skiff, light boat.

snh (D 35) forget (caus. of hm?).

snh abbrev. snsw (A 19, 20) eldest, elder; see too hyt above.

snh skiff, light boat.

snh (D 35) forget (caus. of hm?).

snh abbrev. snsw (A 19, 20) eldest, elder; see too hyt above.

snh skiff, light boat.

snh (D 35) forget (caus. of hm?).

snh abbrev. snsw (A 19, 20) eldest, elder; see too hyt above.

snh skiff, light boat.
suck. (D 27) suckle.

snt (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.

snt, (V 5), var. snt, plan, plot out, found; snt, sntt det. snt ground-plan.

snt, see under snt.
EGYPTIAN GRAMMAR

\( \text{ssmt} \) (E 6) horse.

\( \text{ssndm} \) (M 29), a species of tree.

\( \text{ssh} \) smash, destroy.

\( \text{s}s \) (G 48, 49) bird-pool, nest.

\( \text{ss} \) spread out.

\( \text{st} \) (Y 3) write, draw, paint; writing, book, letter, var. pl. ; scribe.

\( \text{st} \) (Aa 7; T 2) smite; living captive.

\( \text{sk} \) travel by water, fare upon (river, sea); det. (A 10) sailor, traveller.

\( \text{sk} \) wipe, sweep; empty (ht body, of what one wishes to say).

\( \text{sk} \) perish, destroy; pass (time); see under \( \text{hm} \) above; skew det. var. det. squadrons, companies; battle; s skew draw up in line of battle; sksk det. destroy.

\( \text{sk} \) (V 29, O.K.) wipe, sweep; sk (M.E.) empty (ht body, of what one wishes to say).

\( \text{skl} \) plough (vb.).

\( \text{skm} \) (D 3) grey-haired.

\( \text{ske} \) (I 3) be greedy, lust, r after.

\( \text{Sk} \) (G 10), the god Sokar of Memphis.

\( \text{sk} \) (V 33) plough (vb.).

\( \text{sk} \) peris, destroy; pass (time); see under \( \text{hm} \) above; skew det. var. det. squadrons, companies; battle; s skew draw up in line of battle; sksk det. destroy.

\( \text{ss} \) (O 42) daylight.

\( \text{sm} \) (T 31, 32) lead, guide; show, \( \text{st} \) the way; conduct, \( \text{st} \) a festival; det. guidance, scheme, state of affairs; s try stm the proper official; ssmw, ssk leader; det. divine shape, form.

\( \text{sm} \) (? ) (T 33, O.K.) butcher.

\( \text{sn} \) (M 9) lotus.

\( \text{ssn} \) (V 6, 33) linen; var. ssw royal linen, byssus; ssw (N 33) bags; see too under \( \text{ss} \).

\( \text{ssr} \) (V 6, 33), thing, concern; ml ssk (or \( \text{ss} \)) in good condition; ssk (or \( \text{ss} \)) skr a genuine remedy.

\( \text{ss} \) or \( \text{ss} \), var. sskr, recount, announce.

\( \text{ss} \) sskr, later \( \text{ss} \) (V 33, 35). corn.

\( \text{ss} \) abbrev. ssst (Y 8) sistrum.

\( \text{ss} \) (F 29; O.K. sft) shoot, obj. (arrow); or obj. at (a person, a mark); det. pour (water); det. stare at.

\( \text{ss} \) (F 29), the goddess Satis worshipped at the First Cataract; see too under Sst below.

\( \text{stu} \) (F 29) Asiatics; see too under Sst below.

\( \text{st} \) (F 29, O.K. sft), see too under Sst below.

\( \text{st} \) (F 29), the goddess Satis worshipped at the First Cataract; see too under Sst below.

\( \text{st} \) (F 29; O.K. sft) shoot, obj. (arrow); or obj. at (a person, a mark); det. pour (water); det. stare at.
EGYPTIAN-ENGLISH VOCABULARY

\[ \text{Stt} \] (Aa 32, p. 512): \text{properly 1st nome of Upper Egypt;}
\[ \text{Sttw} \] Nubia; \text{var. } \text{stt} \text{,} \text{Nubians;} \text{stt} \text{,} \text{var. } \text{stt} \text{,} \text{red (?) Nubian (?) pigment.}
\[ \text{stp} \] (U 21), O.K. \text{cut up (ox, O.K.);} \text{stp} \text{,} \text{pieces of meat;} \text{stp} \text{,} \text{det.} \text{dis-}
\text{memberment, ruin;} \text{2. var.} \text{choose,} \text{the choicest, best;} \text{stp} \text{,} \text{the Palace.}
\[ \text{stm} \] \text{a priest who attended}
\text{to the toilet of a deity or deceased person.}
\[ \text{Stt} \] \text{Asia; 2. Sehél, an island in the First}
\text{Cataract; hence perhaps 1. } \text{Sttw} \text{Asiatics,}
\text{and certainly 2. } \text{Stt} \text{the goddess Satis, see}
\text{above.}
\[ \text{stt} \text{,} \text{a measure of capacity, } \S \text{ 266}, \text{1.}
\[ \text{Stt} \] \text{,} \text{M.K. infin.} \text{stt} \text{,} \text{later} \text{engender, beget;}
\text{stt} \text{,} \text{procreation (n.).}
\[ \text{stw} \] \text{varr. det. o.} \text{stw} \text{,} \text{(V 33; Aa 2. 3), later}
\text{stw} \text{,} \text{perfume, odour;} \text{stw-r}
\text{time for breakfast, p. 206, n. 5.}
\[ \text{Stt} \] \text{Asia; 2. Sehél, an island in the First}
\text{Cataract; hence perhaps 1. } \text{Stt} \text{Asiatics,}
\text{and certainly 2. } \text{Stt} \text{the goddess Satis, see}
\text{above.}
\[ \text{stt} \text{,} \text{a measure of capacity, } \S \text{ 266}, \text{1.}
\[ \text{stt} \] \text{,} \text{drag, draw,}
\text{flow; stt} \text{(N 37), aroura, a field-
measure of about } \frac{1}{3} \text{ acre, } \S \text{ 266}, \text{3; see too}
\text{r-sttw under } \text{r above.}
\[ \text{stt} \text{,} \text{stsw support, supporting (n.), see too}
\text{stt below;} \text{stsw} \text{the supports of Shu,}
\text{p. 380, n. 3.}
\[ \text{stw} \text{,} \text{upside down (adj. pl.).}
\[ \text{stt} \text{be clad, m in.}
\[ \text{sd} \] \text{tail;} \text{stty, a title of unknown}
\text{meaning.}

\[ \text{sd} \] (N 20) in } \text{sb-sd, see under } \text{sb above.}
\[ \text{sd} \] (Z 9), earlier var. \text{break.}
\[ \text{sd} \] (G 33) egret.
\[ \text{sd} \] (also } \text{sdvt) tremble;} \text{sdw trembling (n.).}
\[ \text{sd} \] \text{embalm.}
\[ \text{sd} \text{swallow (vb.).}
\[ \text{sd} \] \text{probably caus.) go, pass by, pass}
\text{away (die), cf. } \text{sd} \text{ above.}
\[ \text{sd} \] \text{hr (caus.), see under } \text{dr.}
\[ \text{sd} \] \text{vt (S 20), var. } \text{sdwvt, seal}
\text{(n.); } \text{sdwvt (?)} \text{ (S 19) treasurer;}
\text{sdw (?)} \text{ precious.}
\[ \text{sd} \] \text{hinderance, obstacle, harm;} \text{sdvt impose an obstacle;
}\text{dr sdvt remove an obstacle.}
\[ \text{sd} \] \text{hear; obey, n (someone);}
\text{sdvyw judges; } \text{sdvt-s} \text{ (A 26) servant.}
\[ \text{sd} \] \text{abbrev. } \text{sd} \text{ (A 55) lie, spend all}
\text{night; foll. by old perf., } \S \text{ 316; as aux.}
\text{vb., } \S \text{ 483, 1.}

\[ \text{sd} \] \text{of O.K. later often replaced by } \text{sd; the}
\text{combinations } \text{sd} \text{ and } \text{sd} \text{ are particularly
liable to metathesis.}
\[ \text{sd} \] \text{ (N 37)
\text{ of } \text{sd, hundred, } \S \text{ 260.}
\[ \text{sd} \text{lotus pool, meadow, country (as}
\text{opposed to } \text{nwt town).}

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$\text{s}t$ appoint, command; foll. by infin., § 303; $\text{s}\text{tr}$ dues, taxes; $\text{s}w$ extent, bulk, fate; $\text{s}\text{ty}$ equivalent, equal.

$\text{s}t$ (H 7) Shae(t), a country in the extreme south.

$\text{s}r$ begin; foll. by infin., § 179; $\text{s}r$-r, also r-$\text{s}r$-r, as far as, §§ 179. 180.

$\text{s}b$ food, meal, cf. $\text{s}b$ below.

$\text{s}b$-w above.

$\text{s}m$ go, travel; $\text{s}m$-t Shubt, Hypselis, a town in Upper Egypt.

$\text{s}m$w Shasu, the desert region adjoining Egypt to the E.; without det., Beduin of the Shasu-desert,

$\text{s}d$, var. $\text{s}d$, dig, dig out.

$\text{s}r$ cut off (heads, etc.); $\text{s}r$- (F 41) slaughter, ferocity.

$\text{s}r$y (N 33) sand; $\text{nmi}$-w-$\text{s}r$, see under nmi; $\text{Hry}$w-$\text{s}r$, see under hr.

$\text{s}r$ dispatch, letter.

$\text{s}r$y (S 20), measure of weight and value = $\frac{1}{5}$ deben, § 266. 4.

$\text{s}d$, var. $\text{s}d$, cut off, cut up, cut down.

$\text{s}w$ (H 6) feather; $\text{s}w$y det. $\text{f}$ (S 9) double plumes.

$\text{s}w$l (be) empty, free, m of, from; $\text{s}w$ emptiness; $\text{s}w$, the air-god Shu, Gk. $\Sigma$w$\zeta$.

$\text{s}w$ (be) dry; $\text{s}w$ det. $\zeta$, $\zeta$ sun, sun-light.

$\text{s}w$ (S 35. 36) shadow, shade, p. 173.

$\text{s}w$, a herb or gourd.

$\text{s}w$v (be) poor; det. $\text{s}w$ poor man; $\text{s}w$v impoverish, rob, m of.

$\text{s}wib$ persea-tree; $\text{s}wib(y)$, funerary figure later known as $\text{wshbt}$ 'answerer', perhaps originally made of persea wood.

$\text{s}t$ change, alter; $\text{s}t$ det. $\text{f}$ exchange, price; $\text{wsh}$ det. $\zeta$ regulate, transform.

$\text{s}w$w food; from Pyr. $\text{wsh}$ eat, cf. too $\text{s}w$w above.

$\text{sh}$ knead (in brewing).

$\text{sh}$-m beginning from, § 179; $\text{sh}$-r, also r-$\text{sh}$-r, as far as, §§ 179. 180.

$\text{sh}$ food, meal, cf. $\text{sh}$ below.

$\text{sh}$- (D 4. 5) (be) blind.

$\text{sh}$ (F 7. 8) ram's head (?).

$\text{sh}$t worth, dignity; $\text{sh}$t dignity.

$\text{sh}$w (V 12) papyrus roll.

$\text{sh}$m (N 40) go, depart, § 278.

$\text{sh}$ (T 30; F 4. 1) cut off, cut up, cut down.

$\text{sh}$ (S 35. 36) shadow, shade, p. 173.

$\text{sh}$, a herb or gourd.

$\text{sh}$v (be) poor; det. $\text{sh}$ poor man; $\text{sh}$v impoverish, rob, m of.

$\text{sh}$ib persea-tree; $\text{sh}$ib(y), funerary figure later known as $\text{wshbt}$ 'answerer', perhaps originally made of persea wood.
<table>
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<th>EGYPTIAN-ENGLISH VOCABULARY</th>
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- **sms (T 18)** follow, accompany; **smsw** det. follower; **smsw** det. following, suite; **sms-wdts** funeral procession.
- **sn** tree.
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**follow, accompany**; **follow, suite**;

**funeral procession.**
Šdty, the Shedtite, epithet of the crocodile god Sobk.

šdw plot of ground.

šdyt mound; also šdy.

Δ k (N 29)

Δ kdr (A 28) (be) high, tall, loud; long (of time); krw height (abstract); kty, kty det.

Δ N 29 hill, high ground; kry det.

Δ O 41 high place; skty raise on high, exalt.

Δ krw (D 51) grains (?).

Δ ktr (D 26), var. Δ k, ktr, spew out.

Δ krk (F 46) intestine; mkrb det. in the midst of, § 178; Δ k(i)b double (vb.).

Δ khr earth, plaster (n.); skrb plaster (vb.).

Δ kis bind; string (a bow).

Δ kkrw, a kind of boat.

Δ ki (A 53) form, image; mti kif entire, § 100, 2.

Δ kis (A 38, 39), later Δ Ks, El-Kuṣiyah, Cusae, a town in Upper Egypt.

Δ kbrh bend the arm; elbow; det. angle, corner; krbh det. district.

Δ kbb (W 15, 16) (be) cool, calm, secure (as adj. kbb); skbb cool (vb.); refresh oneself; skbbwy det. bath-room.

Δ kbb (W 15, 16) libate; kbbwy libation; det. Kebh, the region of the First Cataract; kbbwy det. birds of the marshes.

Δ kbn bake; det. cake, biscuit.

Δ km (T 14, G 41) (be) irksome, difficult.

Δ kdr (A 28, 29; W 24; N 33, p. 538; A 35) build, fashion (pots); tskdr (N 33, p. 538) builders, § 272.

Δ kform, character; nbd the man of character, virtuous man; mti kif entire, § 100, 2; hrb completely; Δ kform outline (of a drawing).

Δ kdr sleep, slumber (vb.); kdrwy sleep (n.); Δ kdrwy sleep (n.); skdr cause to sleep, let sleep.

Δ kdr, kdr a weight of 1/10 deben = 91 grammes, § 266, 4.
k (V 31)

k, in hieratic regularly written ~ (V 31*).

k, suffix-pron. 2nd sing. m., thou, thee, thy, § 34.

k, ending 1st sing. old perf., see -kwt below.

k, var. k non-encl. part., so, then, § 242; in ki šdm-f; krf šdm-f (perf., § 450, 5, d), § 242; before tm-f, § 346, 5; relation to šdm-krf form, § 427.

k derivative, think out, plan; foll. by infin., § 3°3; kji he will say, §§ 436, 437; kji devise, thought; kji work, construction; kji porter, workman. Cf. too njki above.

var. = k ki (D 28, 29) soul, spirit (p. 172), mood, attribute, fortune, person(ality); see too under kwt house, km slave.

k, var. k ki (E 1; F 1) bull, ox, p. 172; k ki nhkt (E 2) victorious bull, epithet of the king, § 55.

ki, var. ki, kri, food.

k, var. O.K. kip (R 5, 6) fumigate.

kip abbrev. kip harim, nursery.

kip cover (in building), m with.

kipw (O.K.) garden; kipw (M 43) gardener, cf. too kirry below.

kip det. kip(r)it (O 18; V 19) chapel, shrine.

kipy gardener, cf. too under kmw above.

kish (be) harsh, overbearing.

Kiš (f.) Cush (of the Bible), Ethiopia.

ky cry aloud, complain, kr about.

ky sing. m., ky sing. f., kywy plur. m., other, another, preceding noun, §§ 48, 1; 98; do. with numeral, § 261; w-r (or ky) . . . ky one . . . other, § 98;

kt-hl others, § 98.

ky monkey.

kwi, k ending 1st sing. old perf., § 309.

Kpn y (R 5), older J J Kbn, Jebel, Byblus, a coast-town in Syria.

kfi (S 28) uncover, despoil (someone), hr of; plunder (a place).

kfi (F 22) bottom (of vase, etc.).

kfi abbrev. kfi-ib (F 22) trusty, careful.

kfr capture (vb. and n.).

Kftw Crete.

km (I 6) black (adj.); Knt the Black Land, Egypt; Km-wt the Bitter Lakes E. of Egypt.

km complete (vb.), be complete; completion, success; skim make complete.

kns (F 51) pubic region.

kst (A 16) bow down; ksw bowing down, crouching down (n.).

ksm thwart, treat defiantly.

kkw(y) (N 2) darkness.

ktt (be) small, trifling; little one.

g (W 11)

grov (V 32) bundles.

grov (V 32; Aa 2) lack, r (something), be narrow, short of breath; deprive, m of (breath); git, grw lack, n of; n-grw through lack of, § 178; grwvi det. a (D 1) throttle, choke.

Gb, older var. Gbb, the earth-god Geb, Gk. Κῆβ.

Gbtw (V 33) Kif, Coptus, a town in Upper Egypt.

gbi (D 41) arm; det. side (of room).
### EGYPTIAN GRAMMAR

<table>
<thead>
<tr>
<th>( g )</th>
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<tbody>
<tr>
<td>( ggb ) fall prostrate; ( ggblyt ) headlong fall.</td>
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<tr>
<td>( gfi ), var. ( giff ), ( gwyf ) (E 33), monkey.</td>
</tr>
<tr>
<td>( gfn ) (D 19), var. ( ggnf ), rebuff (vb.); ( ggnf ) rebuff (n.).</td>
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<tr>
<td>( gmt ) (G 28, O.K.) black ibis.</td>
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<tr>
<td>( gmi ) (G 28) find; foll. by ( sdmf ) (perf., § 452, 1), § 184, 1. 2; by ( sdmnf ), § 185; by obj. + ( sdmf ) or ( sdmnf ), § 213; by obj. + ( hr + \text{infin.} ), § 304, 1; by obj. + old perf., § 315.</td>
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<tr>
<td>( gmw ) mourning.</td>
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<tr>
<td>( gmk ) espy, look at; ( gmkh ), same sense.</td>
</tr>
<tr>
<td>( gmgm ) (Z 9) break up, break.</td>
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<tr>
<td>( gns ) (N 33; T 19) annals; ( gnn ) be soft, weak; ( gnn ) soften, weaken.</td>
</tr>
<tr>
<td>( gr ) (A 2) be silent; silence; ( grw ) silent, calm one; ( grt ), var. ( twgrt ) (p. 209, n. 7), the necropolis, lit. the silent one; ( sgr ) silence (someone); silence, quiet (n.).</td>
</tr>
<tr>
<td>( grn ) (A 7) found, establish.</td>
</tr>
<tr>
<td>( grh ) (D 41) cease, m from; finish, m (something); ( sgrh ) make to cease, quell.</td>
</tr>
<tr>
<td>( grh ) (N 2) night.</td>
</tr>
<tr>
<td>( grg ) (U 17) 1. snare (vb.); 2. found, establish.</td>
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<tr>
<td>( grg ) falsehood, lie.</td>
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<tr>
<td>( ghs ) (E 29; D 56) gazelle, f. ( ghst ).</td>
</tr>
<tr>
<td>( gs ) (Aa 13-16) side; half, § 265; r-( gs ), rarely ( hr-\gs ), beside, in the presence of, § 178; ( gs(wy)fy ) its two sides, § 75, 2; ( dt \ hr \ gs ) 1. dispose of, kill; 2. show partiality; ( gsw ) neighbours; ( gsw ) (X 7, O.K.) half-loaves; ( gsw ) administration (?), in title ( imy-r ) ( gsw-pr ).</td>
</tr>
<tr>
<td>( grt ) run (vb.).</td>
</tr>
<tr>
<td>( Grs ) K( u)s, Apollonos polis, a town in Upper Egypt.</td>
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<tr>
<td>( grt ) (O 37) tilt, slant (intrans.).</td>
</tr>
<tr>
<td>( gsw ) (V 33) kidney (?).</td>
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<tr>
<td>( gsw ) (Aa 13) anoint, m with.</td>
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### Notes:
- \( t \) (X 1) is often replaces earlier \( = \) \( t \), which is later sometimes written for \( a \) by a false archaism, § 19, Obs. 2.
- \( -t \) f. ending in nouns, adjs., and parts., etc., §§ 26, 354; in certain infins., §§ 267, 299; early lost in \( status absolutus \), p. 34, n. 1; p. 432, n. 4.
- \( -t \) suffix-pron. 2nd sing. f., for earlier \( = \) \( t \), thou, thee, thy, § 34.
- \( t \) formative in \( sdmtyf \) form, § 363; in \( sdmf \) form, § 401.
- \( t \) summary writing for \( -t \) in old perf., see \( -tt \) below.
- \( t \) see under \( g \) \( t \) above.
- \( grt \) (M 44, p. 538) white bread.
- \( ts \) this, the, sing. f., § 110; construction of, § 111; meanings of, § 112; \( try-t \) poss. adj. sing. f., my; so too \( try-k \), \( try-f \), etc., § 113, 1; \( t \) for \( tn-t \) she of, § 111, Obs.
EGYPTIAN-ENGLISH VOCABULARY

var. " etc., ts (N 16. 17) earth, land; = troy the two lands, i.e. Egypt; 
= trw lands (as opposed to hisat deserts), countries; % var. = tr-wr (R 17. 18), the name of Abydus and This; " Tr-nfr God's Land, generic term for foreign tribute-producing lands, esp. in N.E. and S.E.; =: twy lands (as opposed to !pswl deserts), countries; ~ var. = L-tr-wr (R 17. 18), the nome of Abydus and This; 1 ~ n-wr (O 17; S 22) larboard.

 Tatjenen, a Memphite earth-god.

( U 30, O.K.) kiln.

( O 7) (be) hot.

( O 16. 17, Dyn. XIX) var. = tyt, curtain; = Tyt Taye(t), the goddess of weaving; = tity he of the curtain, epithet of the vizier; % var. = Tr-wr (O 17; S 22) larboard.

( Z 9) boundary.

( U 33) pestle (?).

var. = -t, endings 2nd sing. c., 3rd sing. f. old perf., § 309.

writing for = t, f. ending in perf. rel. form, §§ 380. 387, 1. 2; Add., p. 426; in $dmt\$ form, § 409.

var. = ti, non-encl. part. with same sense as $ist$, §§ 119, 4; 243; in sent. with adv. pred., § 119, 4; in virt. cls. of time with vb. pred., § 212; in pseudo-verbal construction, § 324.

tiw interj., yes, § 258.

var. = llt (D 17) figure, image.

tisw stick (n.).

ti-mps, a tree and a spice.

var. det. \\ltlt crush, trample down.

var. \\ltlt tawny ending 2nd plur. c. old perf., § 309.

tw later form of = tw, dep. pron., see tw below.

tw indef. pron., one, Fr. on, §§ 39. 47; after various particles, § 47; uses, § 47, Obs.; as subj. to r + infin., § 333; appended to infin. as subj., p. 230, n. 6; in anticipatory emphasis before $dmt\$tw, unique ex., Add. to § 148, 1, p. 424; forming pass. of $dmt\$f, § 39; of $dmt\$ws, § 67; of other forms of suffix conjugation, § 410; in supposed pass. of rel. forms, § 388; in $r-tw $dmt\$twf, § 239; in $r-tw $dmt\$twf, § 242; in $r-tw one says, § 436; treated as m., § 511, 5.

tw this (obsolescent), sing. f., § 110; construction of, § 111; meaning of, § 112.

\ltlt later form of tw, §§ 110-13.

\ltlt, \ltlt tw-k, etc., pron. compound, § 124.

\ltlt tws (A 30) claim, obj. (something), n from (someone); det. \ltlt poor man, inferior.

\ltlt twt support (vb.), support oneself.

\ltlt twr (T 19) reed (?).

\ltlt twr(r)t (T 19) be pure.

\ltlt twr show respect, obj. or hr for, cf. too tr below.

\ltlt twt (A 53) 1. (be) like, n (someone); statue; stwt make resemble, r (someone, something); 2. (be) fair, appropriate; 3. be assembled.

\ltlt tp (D 1) head, chief; beginning (of year, season, morning); tp nfr good beginning; hry-tp chief, chieftain; tp det. with numeral, x persons; tp-hr-\${\text{mst}}, tp-r, tp-rd, tp-hsb, see under mst, etc.; r-tp, r-tp-r into presence of, § 178; hr-tp on behalf of, § 178; tp-m in front of, in the direction.

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of, § 179; ṭḥ prep., upon, § 173; ṭḥ-万亿元 accompanying, § 178; ṭḥ-万亿元 conj., before, § 181; ṭḥ, ṭḥ (T 8) who, which, is upon, § 80; first, § 263; first (month), § 264; ṭḥ-万亿元 those of former times, the ancestors; ṭḥ-万亿元 who, which, upon earth, the living; ṭḥ first quality oil.

tp (D 19) sniff, breathe in.

O, T; ṭḥ, ṭḥ, var. ṭḥ, ṭḥ, cavern, hole (of snake, 1' ile).

if, also if, that (yonder), sing. f., § 110; construction of, § 111; meaning of, § 112.

ifn or orphan.

Tfmt, the goddess Tefene(t), Gk. -θηνας, p. 435.

tm (U 15) sledge.

see under 'ltm.

tm (U 15) be complete, perfect, be closed, § 342; old perf., complete, § 317; tmw det. § 342; the totality (of mankind).

tm negative vb., §§ 342-4; 346-50; nature and origin, § 342; uses analogous to those of ṼΠ, § 346, end; position of subj., § 343; foll. by infin. replacing earlier negatival complement, § 344; ṼΠ form of, in main clauses, § 346; in questions for specification, §§ 346, 1; 495, end; in double negatives, § 346, 3; after ṭḥ, § 346, 4; after kr, § 346, 5; in subordinate cls., § 347; virt. noun cls., as obj., § 347, 1; as pred. of ṼΠ, § 347, 2; virt. cls. of time and condition, § 347, 3; of purpose, § 347, 4; after preps., § 347, 5; in ṼΠ form after preps., § 408; after ṭḥ 'if', § 347, 6; as negation of infin., § 348; in parts., ṼΠ form and rel. forms, § 397; in pass. ṼΠ form, § 424, 2; in ṼΠ form, § 432; summary, § 350.

var. tnt (O 38) in obscure title hry tm.

var. ṭḥ, hfi (from tmis, V 19; Aa 6) mat.

tu this, sing. f., § 110; construction of, § 111; meaning of, § 112; see too tu below.

tu dep. pron., later form of ṭḥ, see ṭḥ below.

tu suffix-pron. and dep. pron., later form of ṭḥ, see ṭḥ below.

tnt she of, § 111, Obs.; see too tis above.

tu, tnt, tmw, see ṭḥ, tmw below.

tni (A 19) (be) old, decrepit.

tnh shrink, recoil.

tmn go astray; stm lead astray.

tm beer-jug.

var. det. ṭ, ṭ tr (M 4. 5. 6) season, time.

tr, varr. ṭ, ṭ, ṭ, ṭ, tr, encl. part., forsooth, 'I suppose, § 256; in questions, pray, § 491, 3; see too tr above.

tr (A 30), var. ṭtr, (r) tr (§ 279), show respect for, awe of, cf. twr above; sdr, tryt, see under dfr below.

thi (D 56) wander, transgress, disobey (command); cause to wander.

thnt, see thnt below.

th (U 41) plummet.

thi (W 22) be drunken; thw drunkard.

thb immerse, soak.

abbrev. thu (O 25) obelisk.

ts be missing, stray, r from.

wa, wa, ts, var. wa, wa, ts, smash, crush.

tkl (Q 7) torch.
tkn (be) near, m to; approach, obj. (someone); stkn bring near.

\( \approx \) tkn pierce, penetrate.

\( \approx \) tkm attack, violate (frontier).

\( \approx \) tkm var. Tkm, Tkmv (O.K.), var. Tkm, Tkm, Libyan(s).

\( \approx \) tms (O.K.) red; tms, tmsw hurt, injury.

\( \approx \) tn, spurious archaistic writing for \( \approx \) tn, sing. f., this, see \( \approx \) tn above.

\( \approx \) tn, later \( \approx \) tn, dep. pron. 2nd sing. f., thou, the, § 43; very rarely used for suffix-pron. \( \approx \) t, § 43, Obs. 2.

\( \approx \) tnu, later \( \approx \) tnu, suffix-pron. and dep. pron. 2nd pl. c., you, your, §§ 34, 43; rare var. as dep. pron. \( \approx \) tnu, § 43, Obs. 2.

\( \approx \) tnu, later \( \approx \) tnu, suffix-pron. and dep. pron. 2nd pl. c., you, your, §§ 34, 43; rare var. as dep. pron. \( \approx \) tnu, § 43, Obs. 2.

\( \approx \) Tny, This, town near Girga in Upper Egypt.

\( \approx \) tnu, (T 14, O.K.) throw-stick (?).

\( \approx \) tnu var. \( \approx \) tnu, where ?, whence ?, § 503; r tnu whither ?.

\( \approx \) tnu (T 14; G 41), later \( \approx \) tnu, raise up, distinguish, r over (others), tnu out of (a number); tnu, almost synonymously; tnu distinction, difference.

\( \approx \) tnu, later \( \approx \) tnu, number (n.); foll. by noun, each, every, § 101; r-tnu-sp every time that, foll. by \( \approx \) tnu-f, § 181; tnu, do., see Add. p. xxviii; tnu number (n.).

\( \approx \) Tnu, Tjenene(t), goddess worshipped at Hermothisis.

\( \approx \) trp, species of goose.

\( \approx \) thn draw near (to fight), hne with.

\( \approx \) Thn, Thn, Thn (T 14; N 18) Libya; \( \approx \) Thn Libyans.
EGYPTIAN GRAMMAR

\[\text{th}h\] exult; \[\text{thw}, \text{thhw}\] exultation, § 287.

\[\text{tst}\] (S 24) knot, vertebra; \[\text{ts}, \text{var. Pyr.}\]
\[\text{ts}, \text{tie, bind, arrange; ts skw}, \text{see under sk}i; \text{tsw}\]
\[\text{ts}, \text{saying, utterance; } \text{tswt det.}\]
\[\text{exultation, feel resentment at, blame; tswt det.}\]

\[\text{dsm} (E 14)\] hound.

\[\text{t}l\] var. det. \[\text{tf,}, \text{overflow, pour forth.}\]

\[\text{ttt} (V 13, Pyr.)\] raise, lift, recruit (vb.); rise, mount (vb.);

\[\text{tsi} \text{m}\] feel resentment at, blame;

\[\text{dsm} \text{m}\] complaints; see too \[\text{ws, stsw}\] above.

\[\text{tif}\] (D 46) overflow, pour forth.

\[\text{tt}\] (V 13, Pyr.\] fetterer (?).

\[\text{dpr} (F 20)\] taste (vb.); \[\text{dpt}\] taste (n.).

\[\text{Dp}\] Dep, part of the Delta town of Buto.

\[\text{dpy}\] crocodile.

\[\text{dm}\] (T 30) (be) sharp; det. \[\text{dm}\] pronounce, \[\text{dmt}\] name (of someone);

\[\text{dmt}\] abbrev. \[\text{dm}\] knife.

\[\text{dn} (M 36. 38)\] bind together.

\[\text{dmi}\] (§ 270, Obs.) touch, arrive at; accruce, \[\text{r}\] to; det. \[\text{dm}\] abode, town; \[\text{sdmi}\] attach, annex (one place), \[\text{n}\] to (another).

\[\text{dn} \text{md}\] (S 23). O.K. \[\text{dnmd}\] unite; old perf.,

\[\text{dn}\] entire (§ 317); var. abbrev. \[\text{dmi} \text{(Y} 1)\] total (n.).

\[\text{dn}\] cut off (heads, etc.).

\[\text{dn} \text{nt} (V 11)\] dam off, restrain; \[\text{dn} \text{nt}\] det.

\[\text{dn}\] dam (n.); for \[\text{dnt}\] see under \[\text{dnt}\].

\[\text{dn}\] (H 5). O.K. \[\text{dn}\] wing.

\[\text{dns}\] (U 32) (be) heavy; \[\text{dns-} \text{tb}\] reticient.

\[\text{dr}\] remove, quell, drive out.

\[\text{drp}\] (D 39) offer food, \[\text{n}\] to; feed (someone).

\[\text{drf}\] (Aa 10) writing (n.).

\[\text{dhnt}\] (D 1) forehead; \[\text{dhn}\] touch

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ground with forehead; **dhn** promote (someone), **r** to (a rank).

**d** (be) low, lowly; **sdh** det. **bring** low.

**dhr** (be) bitter; det. **(F 27)** hide, leather.

**ds** (W 22) beer-jug, beer-measure, § 266, 1.

**ds** (T 30) knife; det. **flint.**

**dsr** (G 27; Add. p. xxviii) flamingo.

**dsr** (G 27) (be) red; **dIrt** det.

**dsr** (G 27) flamingo.

**dsr** (D 51) press (?), move, expel.

**dsr** (D 51) fruit.

**dsr** (G 27) (be) red; **dIrt** det.

**dsr** (D 51) red pot.

**dsr** (D 51) press (?), move, expel.

**dsr** (D 51) fruit.

**dsr** (G 27) (be) red; **dIrt** det.

**dsr** (D 51) red pot.

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**dsr** (D 51) fruit.

**dsr** (G 27) (be) red; **dIrt** det.

**dsr** (D 51) red pot.

**dsr** (D 51) press (?), move, expel.

**dsr** (D 51) fruit.
EGYPTIAN GRAMMAR

EJL dbr (T 25) 1. clothe, adorn; 2. var. dbr replace; r-dbr instead of, § 180; dbrw payment, bribe.
EJL dbr stop up, block (vb.), cf. dbr above.
EJL Dbr Edfu, Apollonos polis, a town in Upper Egypt.

§ 180; tiblw payment, bribe.

\( \text{tibl} \) (T 25) 1. clothe, adorn; 2. var. tiblw payment, bribe.

\( \text{tib} \) replace; r-tibl instead of, § 257, 2; \( \text{tibl} \) (S 20) signet­ring; \( \text{tiblw} \) payment, bribe.

\( \text{tib} \) stop up, block (vb.), cf. dbi above.

\( \text{tibw} \) reproach, lit. a finger­pointing.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibrw} \) reproach, lit. a finger­pointing.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibrw} \) reproach, lit. a finger­pointing.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibrw} \) reproach, lit. a finger­pointing.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibrw} \) reproach, lit. a finger­pointing.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibrw} \) reproach, lit. a finger­pointing.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibrw} \) reproach, lit. a finger­pointing.

\( \text{tibr} \) 10,000, § 259; construction of, § 262.

\( \text{tibrw} \) reproach, lit. a finger­pointing.

Words of Doubtful Reading

\( \text{dr} \) foreigner, foreign.

\( \text{dr} \) varr. hrk, ḫ, ḫ ḫ ḫ (G 26; C 3; X 2) the ibis-god Thoth, Gk. Ὦῳθ.

\( \text{dr} \) with suffix-pron. -self, by (him-)self, § 36.

\( \text{dr} \) set apart, clear (a road); be private, holy; drt hpt, see under hpt.

\( \text{dr} \) the Sacred Land, i.e. the necropolis; drtw privacy.

\( \text{dr} \) say, think; foll. by sdmt, § 184; by infin., § 303; abbrev. \( \text{dr} \) in \( \text{hr} \), see under mdw; mdw drt namely, as follows, § 224; r dr (saying) that, § 224; drtw n-f called, introducing second name (m.), f. drt n-s; sdd det. \( \text{dr} \) relate, converse, \( \text{hr} \) with.

\( \text{dr} \) (R 11) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.

\( \text{dr} \) djet-column.

\( \text{dr} \) (be) stable, enduring; \( \text{dr} \) stability, duration.

\( \text{dr} \) Tell er-Rub'a, Mendes, a Delta town.
ENGLISH-EGYPTIAN VOCABULARY

For the restricted scope of this Vocabulary see the Preface to the Second Edition, p. vii.

A

A, omitted, § 21; later § 262, 1.
abandon § 178 
abide § 79.
abject, be § 165, 7.
about § 165, 7.
above § 79.
absence: in the — of § 178.
absent oneself § 178.
abundant § 178.
Abydus § 178.
accept § 178.
accompany § 178.
accompanying § 178; one who accompanies § 178.
according: in — with § 178.
according as § 163, 11 (d); § 170, 5 (b); § 169, 6 (b).
accordingly § 170, 2; § 169, 2.
accordingly § 205, 1; § 205, 1.
accurate, be § 178.
acclimation § 178.
accuse § 178.
acquainted: become — with § 178.
act § 178.
adze § 178.
affair: state of — § 178.
after § 178; § 178; § 151, 10.
afterwards § 205, 2.
again § 263.
against § 263.
against § 163, 9.
age: old — § 163.
aged § 205.
aggressive, be § 178.
agreeable, be § 205.
alabaster § 178.
alight (vb.) § 178.
all § 178.
allow § 178.
alone, be § 178.
also § 205, 1.
altar § 178.
among § 174, 2; § 178.
amount § 178.
amulet § 178.
Amun § 178.
amuse oneself § 178.
amusement § 178.
an, omitted, § 21; later § 262, 1.
ancestors § 178.
and, omitted, §§ 30; 91, 1; §§ 91, 1; 165, 8;
§ 91, 1; 171, 2.
anew § 178.
angry, be § 178.
anannals § 178.
announce § 178.
anoint § 178.
another § 178.

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answer $\underline{\text{\textbar}}$ $\underline{\text{\textbar}}$

antiquity $\underline{\text{\textbar}}$

Anubis $\underline{\text{\textbar}}$

anxious: be — about $\underline{\text{\textbar}}$

any $\underline{\text{\textbar}}$ § 48, 1.

anyone, after negation, $\underline{\text{\textbar}}$ § 102.

anything $\underline{\text{\textbar}}$ §§ 92, 2; 103; $\underline{\text{\textbar}}$ § 103.

apart from $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$ § 179.

appear $\underline{\text{\textbar}}$

appearance in glory $\underline{\text{\textbar}}$

appoint $\underline{\text{\textbar}}$, $\underline{\text{\textbar}}$

apprehension $\underline{\text{\textbar}}$

approach $\underline{\text{\textbar}}$

apron $\underline{\text{\textbar}}$

are $\underline{\text{\textbar}}$ §§ 29, 117.

arise $\underline{\text{\textbar}}$

arm $\underline{\text{\textbar}}$, $\underline{\text{\textbar}}$; $\underline{\text{\textbar}}$

army $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$

around $\underline{\text{\textbar}}$ § 172, 2.

aroura $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$

arrow $\underline{\text{\textbar}}$

as $\underline{\text{\textbar}}$ § 162, 6. 11; — well — $\underline{\text{\textbar}}$ § 170, 3; — when $\underline{\text{\textbar}}$ § 170, § (a).

ascend $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$

Asia $\underline{\text{\textbar}}$

Asiatic $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$; — s $\underline{\text{\textbar}}$

ask $\underline{\text{\textbar}}$; — for $\underline{\text{\textbar}}$

ass $\underline{\text{\textbar}}$

assent (vb.) $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$

assessors $\underline{\text{\textbar}}$

assuredly $\underline{\text{\textbar}}$ §§ 119, 6; 236; $\underline{\text{\textbar}}$ § 253.

Asyût $\underline{\text{\textbar}}$

at, of time $\underline{\text{\textbar}}$ § 163, 3; of place $\underline{\text{\textbar}}$ § 165, 1.

attain $\underline{\text{\textbar}}$ § 205, 1.

attach $\underline{\text{\textbar}}$

attack $\underline{\text{\textbar}}$

attend to $\underline{\text{\textbar}}$

attendant $\underline{\text{\textbar}}$

Atum $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$

audience chamber $\underline{\text{\textbar}}$

authority: under the — of $\underline{\text{\textbar}}$ § 178.

avaunt (from) $\underline{\text{\textbar}}$ § 313.

axe $\underline{\text{\textbar}}$

Baboon $\underline{\text{\textbar}}$

back $\underline{\text{\textbar}}, \underline{\text{\textbar}}, \underline{\text{\textbar}}$

bad $\underline{\text{\textbar}}$

baker $\underline{\text{\textbar}}$

balance $\underline{\text{\textbar}}$; (of accounts) $\underline{\text{\textbar}}$

bald $\underline{\text{\textbar}}$

bandage (vb.) $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$; $\underline{\text{\textbar}}$ (vb. and n.).

bank (of river) $\underline{\text{\textbar}}$, $\underline{\text{\textbar}}$

barge $\underline{\text{\textbar}}$

bark, sacred $\underline{\text{\textbar}}$

barley $\underline{\text{\textbar}}$

basket $\underline{\text{\textbar}}$

Baste(t) $\underline{\text{\textbar}}$

battlefield $\underline{\text{\textbar}}$

be $\underline{\text{\textbar}}$ § 107; — not $\underline{\text{\textbar}}$ § 342.

beam, wooden $\underline{\text{\textbar}}$

bear (a child) $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$

beat $\underline{\text{\textbar}}$

beautiful $\underline{\text{\textbar}}$

beauty $\underline{\text{\textbar}}$ var. $\underline{\text{\textbar}}$

because — §§ 164, 9; §§ 165, 11; $\underline{\text{\textbar}}$ § 223.

because of $\underline{\text{\textbar}}$ §§ 165, 7; $\underline{\text{\textbar}}$ § 178.

become $\underline{\text{\textbar}}$

Beduins $\underline{\text{\textbar}}$

bee $\underline{\text{\textbar}}$

beer $\underline{\text{\textbar}}$

beer-jug $\underline{\text{\textbar}}$ § 266, 1.

beetle $\underline{\text{\textbar}}$

before (prep.) $\underline{\text{\textbar}}$ § 178; $\underline{\text{\textbar}}, \underline{\text{\textbar}}$ § 178; $\underline{\text{\textbar}}$ § 178; $\underline{\text{\textbar}}$ § 179; $\underline{\text{\textbar}}$ § 181.

before (adv.) $\underline{\text{\textbar}}$ § 205, 1; $\underline{\text{\textbar}}$, $\underline{\text{\textbar}}$ § 205, 2.
beg  a  n
beget  a
begin  a
beginning from § 179.
behalf: on — of § 178.
behind § 172, 1.
behold § 234.
behold (vb.)
belly
belonging to — §§ 86; 114, 1.
belong to — §§ 114, 2; belongs to me, thee, etc.
belongings
belonging to someone or something
bend  a ; — the arm  a
beneath § 166.
beneficent  a
beneficial, be  a
bequeath § 361.
bow (n.)  a
bow down  a  var.
b�新  a
bowman  a
box  a  var.
brand (vb.)  a
brave, be  a
bread  a
breath  a
breathe  a
brewer  a  var.
broad, be  a
brigand  a
bright, be  a
brightness  a
brilliance  a
bring § 289, 3; — nigh  a
brink  a
broad, be  a
bronze  a  var.
broad  a
brother  a
brow  a
bud  a
build  a  var.
bull 𓊕𓊓 var. 𓊕𓊕, p. 172; fighting — 𓊖𓊕
bulwark 𓊕𓊓 var. 𓊕𓊕, p. 172
burden (vb.) 𓊕𓊕 var. 𓊕𓊕
burden (n.) 𓊕𓊕, p. 172
burn 𓊕𓊕
bury 𓊕𓊕
bush 𓊕𓊕
business 𓊕𓊕
but (prep.) 𓊕𓊕, §§ 179, 178
but (encl. part.) 𓊕𓊕, §§ 254
butler 𓊕𓊕, 𓊕𓊕
by (of agent) 𓊕𓊕, §§ 39, 168; 𓊕𓊕, §§ 39, 167, 3
— (of measurement) 𓊕𓊕, § 163, 5; — means of 𓊕𓊕, § 162, 7.
Byblus 𓊕𓊕

Cake 𓊕𓊕, 𓊕𓊕
calculate 𓊕𓊕

calf 𓊕𓊕

call 𓊕𓊕, 𓊕𓊕, 𓊕𓊕

called (of names), m. 𓊕𓊕, f. 𓊕𓊕, § 377, 1.
canal 𓊕𓊕
candle 𓊊𓊕
care : in the — of 𓊕𓊕

careful 𓊕𓊕 var. 𓊕𓊕
careless, be 𓊕𓊕, 𓊕𓊕
carpenter (vb.) 𓊕𓊕

carry 𓊕𓊕, 𓊕𓊕

carrying 𓊕𓊕, § 166.
carve 𓊊𓊕
case : is it the — that . . . ? 𓊕𓊕, 𓊕𓊕, 𓊕𓊕
castle 𓊊𓊕 [§ 494]
cat 𓊕𓊕
catch —, — fish 𓊊𓊕𓊊𓊕, 𓊊𓊕𓊕
cattle 𓊊𓊕𓊕
ciauldron 𓊊𓊕𓊕 var. 𓊊𓊕, 𓊊𓊕
cause 𓊊𓊕, 𓊊𓊕, § 70.
cavern 𓊊𓊕𓊕, 𓊊𓊕𓊕

cease 𓊊𓊕𓊕, 𓊊𓊕𓊕; make to —
cedar 𓊊𓊕 (properly ‘pine’)
centipede 𓊊𓊕𓊊𓊕
cession 𓊊𓊕𓊕
chamber 𓊊𓊕, audience — 𓊊𓊕𓊕
channel 𓊊𓊕𓊕
chantress 𓊊𓊕, 𓊊𓊕 var. 𓊊𓊕
chapel 𓊊𓊕𓊊𓊕, 𓊊𓊕𓊕, 𓊊𓊕𓊕, 𓊊𓊕𓊕
character : good — 𓊊𓊕𓊕, 𓊊𓊕𓊕
charge 𓊊𓊕𓊕, in the — of 𓊊𓊕𓊕, 𓊊𓊕𓊕; § 178
chariot 𓊊𓊕𓊕, 𓊊𓊕𓊕, 𓊊𓊕𓊕
charm 𓊊𓊕𓊕, 𓊊𓊕𓊕, 𓊊𓊕𓊕
chattels 𓊊𓊕𓊕, 𓊊𓊕𓊕
chatter (vb.) 𓊊𓊕𓊕, 𓊊𓊕𓊕
choice, the 𓊊𓊕𓊕, 𓊊𓊕𓊕
choose 𓊊𓊕𓊕, 𓊊𓊕𓊕
circuit 𓊊𓊕𓊕, 𓊊𓊕𓊕
circulate 𓊊𓊕𓊕, 𓊊𓊕𓊕

cistern 𓊊𓊕𓊕, 𓊊𓊕𓊕

city 𓊊𓊕𓊕
clay 𓊊𓊕𓊕, 𓊊𓊕𓊕

clean, be 𓊊𓊕𓊕
clear : — (a canal) 𓊊𓊕𓊕; — (the road) 𓊊𓊕𓊕

clever 𓊊𓊕𓊕, 𓊊𓊕𓊕
close 𓊊𓊕𓊕, 𓊊𓊕𓊕
closed, be 𓊊𓊕𓊕
cloth 𓊊𓊕𓊕, 𓊊𓊕𓊕, 𓊊𓊕𓊕

clothe 𓊊𓊕𓊕, 𓊊𓊕𓊕; — oneself 𓊊𓊕𓊕

clothes 𓊊𓊕𓊕, 𓊊𓊕𓊕

clothing 𓊊𓊕𓊕, 𓊊𓊕𓊕 var. 𓊊𓊕

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<th>English</th>
<th>Egyptian</th>
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<td>collect</td>
<td>疴</td>
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<tr>
<td>column</td>
<td>rieve</td>
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<tr>
<td>comfortable: make oneself</td>
<td>疴</td>
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<td>coming forth (n.)</td>
<td>rieve</td>
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<td>command</td>
<td>rieve</td>
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<td>commander</td>
<td>rieve</td>
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<td>common people</td>
<td>trieve</td>
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<td>Companion, Sole (title)</td>
<td>rieve</td>
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<td>company: in the</td>
<td>rieve</td>
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<td>complete, be</td>
<td>rieve</td>
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<td>complete (adj.)</td>
<td>trieve</td>
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<td>completion</td>
<td>rieve</td>
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<td>complexion</td>
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<td>content, be</td>
<td>trieve</td>
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<td>control (vb.)</td>
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<td>conversant, be</td>
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<td>converse</td>
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<td>convey by water</td>
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<td>cook</td>
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<td>cool: be</td>
<td>trieve</td>
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<td>cool (adj.)</td>
<td>trieve</td>
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<td>copper</td>
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<td>Coptus</td>
<td>trieve</td>
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<td>count</td>
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<td>country</td>
<td>trieve</td>
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<td>court (in temple or palace)</td>
<td>trieve</td>
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<td>courtier</td>
<td>trieve</td>
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http://www.facebook.com/groups/per.medjat
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evening meal | family
---|---
evening bark of the sun-god | fan
everlasting (n.) | far: be — | family
every | as — as | far
everybody | § 179; | far
everyone | — § 103. | § 180.
everything | § 103. | fare: (upon river) | fare upstream, southwards
evil: be one evil (n.) | § 103. | northwards
n | § 179; | fare upstream, southwards
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exorcise | § 107; | § 107.
expect | § 107; | § 107.
expedition (military) | § 107; | § 107.
explain | § 107; | § 107.
extend | § 107; | § 107.
extinguish | § 107; | § 107.
extol | § 107; | § 107.
extact | § 107; | § 107.
exultation | § 107; | § 107.
eye | § 107; | § 107.
y | § 107; | § 107.
yellow | § 107; | § 107.
fall | § 107; | § 107.
faint | § 107; | § 107.
falsehood | § 107; | § 107.

| F | F | F
family | family
fan | fan
far: be — | as — as
far
every | § 179; | far
everyone | — § 179; | § 179;
everything | § 179; | § 179;
evil: be one evil (n.) | § 179; | § 179;
exceedingly | § 179; | § 179;
excellent | § 179; | § 179;
except | § 179; | § 179;
excess | § 179; | § 179;
in — of | § 179; | § 179;
exchange: in — for | § 179; | § 179;
excrement | exist | § 179; 118, 2.
exorcise | § 179; 118, 2.
expect | § 179; 118, 2.
expedition (military) | § 179; 118, 2.
explain | § 179; 118, 2.
extend | § 179; 118, 2.
extinguish | § 179; 118, 2.
extol | § 179; 118, 2.
extact | § 179; 118, 2.
exultation | § 179; 118, 2.
eye | § 179; 118, 2.
yellow | § 179; 118, 2.
fall | § 179; 118, 2.
faint | § 179; 118, 2.
falsehood | § 179; 118, 2.

| F | F | F
family | family
fan | fan
far: be — | as — as
far
every | § 179; | far
everyone | — § 179; | § 179;
everything | § 179; | § 179;
evil: be one evil (n.) | § 179; | § 179;
exceedingly | § 179; | § 179;
excellent | § 179; | § 179;
except | § 179; | § 179;
excess | § 179; | § 179;
in — of | § 179; | § 179;
exchange: in — for | § 179; | § 179;
excrement | exist | § 179; 118, 2.
exorcise | § 179; 118, 2.
expect | § 179; 118, 2.
expedition (military) | § 179; 118, 2.
explain | § 179; 118, 2.
extend | § 179; 118, 2.
extinguish | § 179; 118, 2.
extol | § 179; 118, 2.
extact | § 179; 118, 2.
exultation | § 179; 118, 2.
eye | § 179; 118, 2.
yellow | § 179; 118, 2.
fall | § 179; 118, 2.
faint | § 179; 118, 2.
falsehood | § 179; 118, 2.
fish
fisherman
flagellum
flagstaff
flame
fledgling
flee
flesh
flint
flock
flourish
flower; fly (n.)
fly (vb.)
follow
follower
following
following after
food
fool
foot
for
forasmuch as
forehead
foreign country
foreigner
foreleg (of ox)
foremost
full
fuller
fumigate
furious
furnish
further
G
Gallon
Garden
gardener
garland
gate
gather together
gazelle
Geb
gentle
gifts
forsooth
fortification
fortress
fortunant
foster
found
foundation
fowl
fraction
fraternize
free
fresh
friend
from
front
fruit
full
fuller
fumigate
furious
furnish
further
EGYPTIAN GRAMMAR

G

give var. ; var. as imper. § 289, 1; as imper. § 336; — n life § 378.
glad, be ; gladness ; glass var. ; glorify

glory, be ; go (imper.) § 336; — of life § 141; — well with § 141; — cause to — up ; one who — as

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Ha, god of the desert ; habit ;
habitation ;
hail (interj.) §§ 258.
hair ;
half § 265.
hall var. ; in the — of § 178.
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happen ;
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Harakhte

hard stone ;
harim var. ; of columns ;
hand var. ;
harp ;
harsh, be ;
haste thee

hasten ;
hate var. ;
have, §§ 14-15.
he § 34; §§ 43; § 64; §§ 64; §§ 128.
head ; ; back of — ; — of ; — ; be at the — of

head-rest ;
health ;
healthy, be ;
heaps ;
hear ;
hearken to ;
heart ;
heat ;
heaven ;
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prevent | previously |
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pregnant, become | prepare |
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stand 𓊳
standard 𓊳 var. 𓊳
star 𓊳 var.
statue 𓊳
steal 𓊳
steering oar 𓊳
steersman 𓊳
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sting 𓊳
stink 𓊳
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stop 𓊳; — up 𓊳
storehouse 𓊳 var. 𓊳
storm 𓊳
stout, be 𓊳
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strength 𓊳
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subsequently 𓊳 § 205, 2.
subtract 𓊳
succour 𓊳
suck, suckle 𓊳
suffer 𓊳 var.
suite 𓊳
summer-season 𓊳
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sun 𓊳 var. 𓊳; 𓊳; 𓊳
sun-god $\underline{\text{sun-god}}$

sunder $\underline{\text{sunder}}$

supper $\underline{\text{supper}}$

supply (vb.) $\underline{\text{supply}}$

support (n.) $\underline{\text{support}}$

suppress $\underline{\text{suppress}}$

surely $\underline{\text{surely}}$

surround $\underline{\text{surround}}$

survive $\underline{\text{survive}}$

sustenance $\underline{\text{sustenance}}$

swallow (vb.) $\underline{\text{swallow}}$

swallow (n.) $\underline{\text{swallow}}$

swamp $\underline{\text{swamp}}$

swear $\underline{\text{swear}}$

sweat $\underline{\text{sweat}}$

sweetness $\underline{\text{sweetness}}$

sycamore $\underline{\text{sycamore}}$

T

Table of offerings $\underline{\text{Table of offerings}}$ var. $\underline{\text{A}}$;

Tale $\underline{\text{Tale}}$

take $\underline{\text{take}}$

(tail $\underline{\text{tail}}$

take $\underline{\text{take}}$

talk $\underline{\text{talk}}$

talk $\underline{\text{talk}}$

tardily $\underline{\text{tardily}}$

taste (vb.) $\underline{\text{taste}}$

Taye(t) $\underline{\text{Taye(t)}}$

teach $\underline{\text{teach}}$

teaching $\underline{\text{teaching}}$

temperature $\underline{\text{temperature}}$

temples $\underline{\text{temples}}$

ten $\underline{\text{ten}}$

tend $\underline{\text{tend}}$

tent $\underline{\text{tent}}$

terrace $\underline{\text{terrace}}$

terror $\underline{\text{terror}}$

T

test (vb.) $\underline{\text{test}}$

testament $\underline{\text{testament}}$

testify to $\underline{\text{testify to}}$

than $\underline{\text{than}}$

that (demonstrative) $\underline{\text{that (demonstrative)}}$

that (conjunction) $\underline{\text{that (conjunction)}}$

the, omitted $\underline{\text{the, omitted}}$

Thebes $\underline{\text{Thebes}}$

thee (m.) $\underline{\text{thee (m.)}}$

thee (f.) $\underline{\text{thee (f.)}}$

their $\underline{\text{their}}$

there, omitted $\underline{\text{there, omitted}}$

therefrom $\underline{\text{therefrom}}$

therein $\underline{\text{therein}}$

thereof $\underline{\text{thereof}}$

thereupon $\underline{\text{thereupon}}$

test (vb.) $\underline{\text{test (vb.)}}$

testament $\underline{\text{testament}}$

testify to $\underline{\text{testify to}}$

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that (demonstrative) $\underline{\text{that (demonstrative)}}$

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the, omitted $\underline{\text{the, omitted}}$

Thebes $\underline{\text{Thebes}}$

thee (m.) $\underline{\text{thee (m.)}}$

thee (f.) $\underline{\text{thee (f.)}}$

their $\underline{\text{their}}$

there, omitted $\underline{\text{there, omitted}}$

therefrom $\underline{\text{therefrom}}$

therein $\underline{\text{therein}}$

thereof $\underline{\text{thereof}}$

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