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)
EGYPTIAN GRAMMAR

BEING AN INTRODUCTION TO
THE STUDY OF HIEROGLYPHS

BY SIR ALAN GARDINER

THIRD EDITION, REVISED

GRIFFITH INSTITUTE
OXFORD
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.
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.
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 šdm-f 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 šdmw-n-f Relative Form'—a change very satisfactorily marking the relationship of the latter form to the narrative šdm-n-f 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,
PREFACE TO THE SECOND EDITION

1940), and to further suggestions from Clère, Allen, and several others. 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 $\text{sdm$^{n}$f$}$ 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
PREFAE TO THE FIRST EDITION

_Aegyptische 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 _ih_ (§§40, 3; 228); the inversions quoted in §130; the distinction between _mr_ _m-ht_ and _hr_ _m-ht_ (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 _sdm-tw_ over _tw-tw sdm-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 _prt-hrw_ (p. 172). Professor Griffith has provided the hieroglyphic transcript of the sample of demotic in Plate II.

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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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*Excursus B. The Formula of Offering employed in the Funerary Cult.*

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abbrev. abbreviation.


Add. the new Paragraphs and other Additions inserted below, pp. 422 foll.

adj. adjective.


adv. adverb, adverbial.


Arch. äg. Arch. Archiv für Ägypt., 1 vol. VIenna, [1937-8].


aux. vb. auxiliary verb.


B. of D. Book of the Dead.


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c. common gender.


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


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.

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.
LIST OF ABBREVIATIONS

det. determinative(s).
do. ditto.
encl. part. enclitic particle.
ex., exx. example, examples.
Exerc. Exercise.
f. feminine.
foll. by followed by.
Egyptian Grammar

Hat-Nub: Hieratic inscriptions from the quarry of Hat-Nub, transcribed in El Bersheh (see above, Bersch.), ii. pls. 22–3. Quoted mainly from here, but for improved editions see above under Anthes.

Hayes: W. C. Hayes, Ostraca and Name Stones from the Tomb of Sen-MUt (No. 71) at Thebes. New York (Metropolitan Museum of Art), 1942.


ib.: ibidem = in the same place or in the same book.

ideo: ideogram.


imper.: imperative.

imperf.: imperfective.

indep. pron.: independent pronoun.

infin.: infinitive.


interrog.: interrogative.


Kopt.: W. M. F. Petrie, Koptos. London (Egyptian Research Account), 1896.


L. E.: Late Egyptian.


LEF. Gr.: G. Le Prince, Grammaire de l’Egyptien Classique. Cairo, 1940.


Leyd.: Objects in Leyden, published in P. A. Bosker, Beschreibung der ägyptischen Sammlung ... in Leiden, 12 vols., The Hague, 1908–25. The vols. here used (qu. as Denkm. i. ii. iv) are: vol. i, Die Denkmäler des alten Reiches; vol. ii, Die Denkmäler der Zeit zwischen dem alten

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und mittleren Reich und des mittleren Reiches: erste Abteilung, Stelen [the stele are here, however, mostly quoted as Leyd. V 3, etc., the old museum designations]; vol. iv, Die Denkmäler des neuen Reiches: erste Abteilung, Graber.

Licht 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.


Mill. A convenient transcription of the Millingen papyrus in ÄZ. 34, 38–49. See also G. MASPERO, Les Enseignements d’Amenemhâit Ier à son Fils Sanouarît Ier, in Bibliothèque d’Étude de l’Institut Français d’Archéologie Orientale. Cairo, 1914.


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

n. noun.

n., nn. note, notes.


XXV
EGYPTIAN GRAMMAR


Non-encl. part. non-enclitic particle.


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 Ramasseum, mostly unpublished. See, however, under Semnah Disp.


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


See too below, Vog. Bauer.

perfect or perfective.

person.

# LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>PETR. Qurn. W. M. F. Petrie</td>
<td><em>Qurneh</em>. London (School of Archaeology in Egypt), 1909.</td>
</tr>
<tr>
<td>phon.</td>
<td>phonetic.</td>
</tr>
<tr>
<td>phon. det.</td>
<td>phonetic determinative.</td>
</tr>
<tr>
<td>pl., plur.</td>
<td>plural.</td>
</tr>
<tr>
<td>Pr.</td>
<td>G. Jéquier, <em>Le Papyrus Prisse et ses variantes</em>. Paris, 1911. This abbreviation is used almost only for the maxims addressed to Kagemni, <em>Pap. Prisse</em>, pp. 1-2, see too <em>Journal of Egyptian Archaeology</em>, 32, 71-4. For the maxims of Ptahhotep, see below, <em>Pt.</em></td>
</tr>
<tr>
<td>pred.</td>
<td>predicate, predicatival.</td>
</tr>
<tr>
<td>prep.</td>
<td>preposition.</td>
</tr>
<tr>
<td>pron.</td>
<td>pronoun.</td>
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<tr>
<td>Pyr.</td>
<td>The religious texts found in the tombs of five kings of Dyn. V–VI at Saqqârah. See below, p. 18.</td>
</tr>
<tr>
<td>qu.</td>
<td>quoted (in full).</td>
</tr>
<tr>
<td>rel.</td>
<td>relative.</td>
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Scharff A. Scharff, Archäologische Beiträge zur Frage der Entstehung der Hieroglyphenschrift, in Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Munich, 1942.


sent., sents. sentence, sentences.


sim. similarly.


sing. singular.


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subj. subject.


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


Tod F. Bissen de la Rocque, Tod (1934 à 1936). Cairo (Institut Français d’Archéologie Orientale), 1937.

trans. transitive.


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


Virt. virtual.


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


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. xxviii 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'Ankhtis et la tombe de Sébekhotep, 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 | 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 Neferoðu read Neferty, see G. Posener in Rev. d'Ég. 8, 1741.

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

p. 78, n. 18. Add: Sim. kys mmd '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 ⲟ ⲧ Ⲥ ⲡ (§ 107), is probably never used in simple affirmative statements with adverbial predicate.' For an exception see: ⲟ l m wn(k) m hry, wn(i) m smr when I was a child, I was a Friend, Anthes 22, 2–3. Here and in other cases the verb-form wn(r) (§ 448; p. 373, l. 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: ⲟ l m grt hdt 'base it is to destroy', varr. of M and C to P. Pet. 1116 A, 121.

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

p. 152, § 205, 4, l. 5. Delete ⲟ ⲧ ⲧ ⲧ ⲧ ⲧ dwl '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 ⲟ ⲧ ⲧ; he points out that the status of this stem as a triliteral is proved by the masculine infinitive in sḏw(ḥ-t) 'calumniating me' Urk. i. 223, 16; a further proof is the writing of the adjective in ⲡ ⲧ ⲧ ⲧ bw dwl '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 ḫr sḏm refers to past time: ⲟ ⲧ ⲧ ⲧ ⲧ ⲧ ⲧ ⲧ ḫr wn ḫr mrt grg(i) s(y) now Horus wished that I should restore it, Mo'alla Ia. 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 simw, not in my Vocabulary, see Wb. iv. 290, 13; for the following hnt see § 174, 2.

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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 JE A 38, Pl. 8, 97.
p. 223, § 298, end. For forms like מער, nsmt showing the plural strokes see the
Sign-list, Z 2 (p. 536) with n. 19.
p. 225, § 300. In the ex. marked (b) for כ read כ.
p. 226, § 301, l. 9. For Nb-brw-Rc read Nb-kpt-Rc; hence also ‘Nebhepetrê’ in l. 10
and see below on p. 499, P 8.
p. 228, § 304, l. 1. Much rarer is the use of hr+infinitive after rdt, ex. דר ו ַָּשְׁמֶנֶה
— יִּקְלָּמָו 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 J A O S.
pp. 248 foll. Vergote in his article La fonction du pseudoparticipe in Firch. 338
foll. classifies the uses of the Old Perfective somewhat differently. It is un-
fortunate that he, like Lesebvre and Edel, retains the lucus a non lucendo
omenclature ‘pseudoparticiple’.
p. 246, § 322, first ex. for מָרָשֶׁנֶה read מָרָשֶׁנֶה.
p. 250, l. 7 from end, for Hrp- read Shm-, see Gunn’s note JE A 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 sdmf James quotes מָרָשֶׁנֶה nn sw r hpr he shall not come into exis-
tence, Mo’alla IIa 2.
p. 256. At the end of sentence (4) in the Egyptian-English exercise for מ read מ.
Three lines lower down add the note: ס See § 76, 2.
p. 261, n. 34. After Pl. omit: 65, qu. § 349.
p. 262, § 342, l. 1 of third paragraph. For מ read מ.
p. 267, § 352A. For the negative w, extremely rare in M.E., add: מָרָשֶׁנֶה מָרָשֶׁנֶה
— יִּקְלָּמָו sdp w Hmu šswf nb, šwr w sw šwrf 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. 278, top line. For p. 303, n. 19 read p. 304, note 9a, to which add: ddyf, Anthes,
20, 6.
p. 294, n. 1. To Hamm. 47, 10–1; add 191, 5;
p. 304, § 387, 3. The sdmw-nf form. Edel, §§ 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 spillings). 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 wnn, see my
arguments quoted Barns, p. 23, top left.

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p. 321, § 407, 2. A clear ex. of šdmt-f after m is Thwr when there was war with the nome of Abydos, Cairo 46048.

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

p. 347, § 434. Add to the last line: But the negative verb tm can also be used, ex. tm-ks ṛḥ stpw t nmt-ntr choice pieces of meat shall not enter into the god's slaughter-house, de Buck, ii. 174, t.

p. 348, n. 10d. Add a second ex.: ḫr(y)-ṣy its ' so say I it', Lac. Siècle jur. 18.

p. 359, § 446. R. A. Parker, in his article The Function of the Imperfective šdm-f 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 šdmwf 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 šddw-tu 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 Sethes view as stated at the bottom of my p. 363; the ḫyf and ḫrf of Pyr. 923a stand as direct variants of one another, and the writing thnw 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 tm(t) 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 ḫw 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 ḫn followed by an adverbial predicate James quotes ḫn ṣdrw 'and so South and North, the entire land is a-tremble' (lit. 'under trembling'), Mo'alla 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 ḫn here immediately following.

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EGYPTIAN GRAMMAR

p. 393, § 482, 1. At end add: A case closely similar to that quoted as an addition to p. 392 is once found: — of this entire land subject to every counsel spoken by him, ANTHESES, 20, 5.

p. 407, § 498. An exceptional use of psw is found in the context ‘to make transformations into a phoenix, a swallow, a falcon or a heron, whichever you will’, Urk. iv. 113, 14. A somewhat similar employment of īst is quoted in § 500, 5.

p. 410, l. 1. For  read  .

p. 412. To § 507, 1 add: DE BUCK quotes cases where tw introduces a noun other than the subject, exx. tw Hr rdlw (§ 465) nft trtf to Horus has been given his eye, BUDGE, 139, 5 (corrected); sim. NAV. ch. i b, 13 (Ia); tw rdlw trtf n Hr nft been written, this would have conformed to the rule of § 507, 1, but would have offended against the rule of word-order § 66. A somewhat similar case quoted by the same scholar is tw Nwt n tswt N n ft spsf this Nut, this N makes to flourish her light, DE BUCK, vi. 154, k.

p. 415, l. 8. For plan read foresee.

p. 417, ll. 11–13. 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.

p. 442, A1. n. 6. Allen, quoting DE BUCK iii, p. ix, n. 2, points out that the Coffin Text exx. where the of the is replaced by are doubtful evidence of the reading st.

p. 462, under F 5, l. 3. After ‘prescription’ read: also det. in  bhyt ‘pylon’ Urk. iv. 167, 15.— Under F 14, to n. 2 add: Sim. ib. 109, 17.

p. 466, F 46, n. 1, l. 5. Delete the reference Saqq. Mast. i. 2. Černý notes that dbu here means, not the weight, but a basket or box, see Wb. v. 437, 16.

p. 470, G 26, l. 1. For Det. read Iedo.

p. 470, G 27, n. 2. A damaged, but certain, ex. of [dš]r ‘flamingo’ in the Ramesseum Onomasticon, see AEO. i. 9.

p. 470, G 29. The Latin name of the jabiru should have been given as Mycteria ephippiorhynchos seu senegalensis, SHAW; and in n. 1 for 30, 1. read 30, 12.

p. 481, M 19. 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, s X 7) seen on the earliest offering-tables, exx. Saqq. Mast. i. 1. 23; depicts a vase of the type shown ib. 22, cf. also Dav. Sheik Säid, Pl. 9. In hieratic a sign like M 43 is substituted for, see MöLL. Pal. i, No. 286.

p. 489, N 28. For the reading see  DE BUCK i. 46, a.

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p. 499. P 8. The existence of variants of the prenomen (see n. 4 and Winlock, Pl. 40, 5; 41, 9, 17; 42, 19) shows that there there represents a feminine word which, in spite of Sethes view ÀZ. 62, 3 foil., can only be hpt ‘oar’, see below Aa 5, n. 5 and Wb. iii. 68, 4. The reading Nb-hpt-Rc (so in my 1st edition, but changed to Nb-hrw (?)-Rc 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 brwt ‘oar’ listed in Wb. iii. 324, 6 lacks any foundation and should be deleted; the origin of the phonetic value br(w) of pr 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 cet ‘animals.’ Also add as note: 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’. At end add as note: Hamm. 110, 8; 191, 7, further perverted to o 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. cet 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.

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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 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
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
inflections 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 theoret-
cally 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. šn ‘brother’, šmš ‘be brotherly
towards’; šmšw ‘elder’, later form šmšm²), or, in one or two special cases, by prefixed
consonants (causatives in š, like šnḥ ‘cause to live’; nouns with the formative
consonant m, like mḥnt ‘ferry-boat’ from ḫnt ‘row’; n-formations, like nḥst ‘leap
away’, beside ḡfšt ‘leap’). There are, moreover, many points of contact in the
vocabulary (exx. Eg. ḡsb ‘count’, Arab. ḡsaba; Eg. ḡnk ‘I’, Hebr. ‘ānōkī; Eg.

¹ The present state of the question is well summarized in G. Lefebvre, ‘Sur l’origine de la langue
égyptienne’ 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. Emmer,
Egypto-Semitic Studies, Leipzig, 1930; Fr. Calice, Grundlagen der ägyptisch-semitischen Wortvergleichung,
Vienna, 1936; for the Hamitic, E. Zyhlarz, Ursprung und Sprachcharakter des Ältesten ägyptischen, 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.
AFFINITIES AND CHARACTERISTICS OF EGYPTIAN § 3

hmuw 'eight', Hebr. shemônch), though these are very frequently obscured by metathesis and by unobvious consonantal changes (exx. Eg. sdm 'hear', Arab. samîra; Eg. šb 'heart', Arab. lubbu; Eg. šub 'be healthy', Arab. salima). 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 (sdm*f 'heard of him' = 'he hears'; sdm-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. 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. kar 'face'; tmfr '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 ṭanîlun) 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 natirat 'goddess' has in historic Egyptian become *ntâr't, which we may infer to have been the pronunciation about the time of the Pyramids.

Towards the end of the Old Kingdom new grammatical tendencies manifest themselves. The 'synthetic' tenses sdm*f and sdm-nf mentioned above are first supplemented and then gradually replaced by 'analytic' forms. Thus šwrf hr šdm 'he is upon hearing' (cf. French il est à lire) appears in Old Egyptian side by side with šdmf '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.
'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. *ḥr*, French *le = Latin ille*); in the substitution of new words for many old words signifying quite common things (ex. 'head', Middle Eg. *ḥp*, Late Eg. *dmt*; 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 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' (*mwt-ḥr*), 'cleverness' is 'sharpness of face (sight)' (*špd-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. 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

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.

DIFFERENT STAGES OF THE LANGUAGE \section*{§ 3}

tradition 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. 24f.

\section*{§ 4. Different stages of the language.} 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 distinguish the following linguistic stages:

**Old Egyptian**: the language of Dynasties I–VIII, about 3180 to 2240 B.C.\textsuperscript{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 orthography. Otherwise the surviving documents of this stage are mainly official or otherwise formal—funerary formulae and tomb-inscriptions, including some biographical 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 Demotic (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,\textsuperscript{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,

\begin{itemize}
    \item[1.] B. H. Stricker, ‘De Indeeling der Egyptische Taalgeschiedenis’, in Oudheidkundige Mededeelingen, XXV, Leyden, 1944.
    \item[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.
    \item[3.] The name Copt is doubtless a corruption of the Greek ‘Aiguptos’, i.e. Egypt.
\end{itemize}
§ 4  

EGYPTIAN GRAMMAR

namely:

\[ \begin{align*}
u = s\hbar & = \text{hieroglyphic } \overline{s}(i) \\
v = f & = \text{"} \quad \overline{f} \\
\varepsilon = \kappa h & = \text{"} \quad \overline{h}(i), \text{only in the Bohairic dialect} \\
\varepsilon & = \kappa = \text{hieroglyphic } \overline{k} \\
\varepsilon & = d\jmath = \text{"} \quad \overline{d}(i) \\
\sigma & = g = \text{"} \quad \overline{g} \\
\uparrow & = \imath i = \text{"} \quad \overline{i} \\
\end{align*} \]

The Akhmimic \( \varepsilon \), a differentiation from \( \varepsilon \), answers the same purpose.

The importance of Coptic philologically is due to its being the only form of Egyptian in which the vowels are regularly written. 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 \( \mu\nu\nu \) and \( \delta\epsilon \). 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 Sahidic.
2. Sahidic (less correctly written Sahidic): the dialect of Thebes, later used for literary purposes throughout the whole of Upper Egypt.
3. Bohairic: doubtless originally the dialect of the Western Delta only, 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 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

\[ \text{See Appendix A at the end of the book.} \quad \text{See CRUM's remarks, } JEA. 27, 180. \]

\[ \text{For the general theory see SETHE, Das hieroglyphische Schriftsystem, Leipzig, 1935; also in wider perspective, ID., } \text{Vom Bild zu Buchstaben, Leipzig, 1939. A popular account by the present writer, } JEA. 2, 61. \]
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

\textit{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{l}). 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{Thm\textit{h}w} '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 \textit{burr} placed upon a barrel or \textit{tun}. In similar manner, the notion of high

\footnote{See Ranke in \textit{Studia Orientalia} (Helsingfors, 1925), 167 ff.; Keимер in \textit{Aegyptus}, 7, 169 ff.}
EYPTIAN GRAMMAR
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 djebat; but kha in Egyptian also meant ‘lotus’ and djebat 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 ide ‘form’ and gramma ‘writing’); (2) sound-signs or phonograms (Greek phone ‘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’.

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.

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 -uor in xenewop ‘roof’.
§ 7. Vowels not written.¹ In reading the last section, the student has doubtless noted that the sound-values derived from "", the ideogram of the 'mouth' (\(\text{ra}\)), and from "", the ideogram of the 'house' (\(\text{pāru}\)), were said to be, not \(\text{ra}\) and \(\text{pāru}\), 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 \(\text{rā}, \text{rē}, \text{rē}, \text{ār}, \text{ār}, \text{ēr}, \text{ēr}, \text{or any other combination of vowel and } r\) that the Egyptian language might contain; similarly "" might stand, not only for \(\text{pāru}\), but also for \(\text{pēr}, \text{āpr}, \text{epr}, \text{ēpra}, \text{and so forth.}\) 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 \(\text{pār}\) (from \(\text{pāru}\)) in isolation, may well have represented \(*\text{pēr}^2\) when followed by a genitive and \(*\text{prā(yu)}\) 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 \(*\text{prārēf}, \text{or *perrārēf}, 'he habitually goes up', and *prāyet '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 \(\text{hĩeros}\)) inscriptions 'sculptured' (Greek \(\text{glāpho}\)) 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 \(\text{Bībl. Or. 1, 11}\) against Scharff in \(\text{Sitz. Bay. Ak. 1942, 72, n. 311.}\)

² The asterisk * indicates that the reconstruction so marked is purely hypothetical.
§ 8 EGYPTIAN GRAMMAR

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, 1 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 ² (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. ³ As Christianity spread throughout Egypt, the knowledge of the old native scripts and lore, long since the jealously

1 See Möller, Hieratische Paliäographie, 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.


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. 5, 1–3),
WITH TRANSCRIPTION

SPECIMENS OF HIERATIC AND DEMOTIC
with hieroglyphic transcriptions in a modern Egyptological hand.
TRADITIONAL VIEW OF THE HIEROGLYPHS § 9

guarded secret of a dwindling priestly caste, fell into oblivion. In the second century candidates for the priesthood still had 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 same 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 kind 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

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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. Li. Griffith] in The Times Literary Supplement, 2 February 1922.
THE DECIPHERMENT OF THE HIEROGLYPHS § 10

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 ڕ and TimeString, 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.
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 *Casatt*, 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 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.

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, that the hieroglyphs also could, at least on occasion, be alphabetic. The values attached by him to the individual hieroglyphs were now confirmed by the cartouche of Cleopatra, for in both cartouches the signs 𓊦 for 𓊦, 𓊦 for 𓊦 and 𓊦 for 𓊦, for 𓊦 for 𓊦, 𓊦 for 𓊦, and 𓊦 for 𓊦.

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 semi-consonants 𛄃 and 𛄅 are employed for 𛄀 and 𛄀 respectively, so too here the loop, originally 𛄀 (see § 19 for this mode of transliteration), is secondarily employed for 𛄀. See *AZ.* 34, 54; also *Zeitschr. d. deutsch. Morgenl. Ges.* 77, 145-7.
were found standing in exactly the positions where they were to be expected. The sign ~ for \( t \) in 'Ptolemaios' differed, indeed, from the sign \( \approx \) 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 \( (\text{majj}) \) he at once recognized the two-fold \( \| \) familiar to him from his alphabet. Separated from this by a problematical sign was the circle of the 'sun', in Coptic \( \text{ra} \). The royal name Ramesses or Rameses flashed across his mind, as he read \( \text{re-\text{ra-\text{ra}}} \). The possibility thus envisaged became a certainty a few minutes later, when on another sheet he observed the cartouche \( (\text{maa}) \) with the ibis Thoth at its head and, following the ibis, the signs which he assumed to read \( \text{mes} \). Surely this could be none other than the king Tuthmosis\(^1\) of Manetho's Eighteenth Dynasty. Confirmation of the value of \( \| \) was soon found by him in the Rosetta stone, where this hieroglyph formed part of the group corresponding to the Greek \( \text{γενέθθαι} \), a word which at once suggested the Coptic \( \text{misi, mose} \) '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 Ramesses 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.

\section{The successors of Champollon.}

The collection of new materials and the

\footnote{More familiar to the general reader under the erroneous modern form Thothmes.}
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 signals 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, vols. 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 *Neuägyptische 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
THE SUCCESSORS OF CHAMPOLLION

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 Ṣaṭṭidic 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 thitherto 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 ḫ, and the publication of the remainder is unpredictable. Lexicography thus constitutes our principal desideratum, 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.
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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


3 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,¹ 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 Abydus. 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.² 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,³ 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 Gates⁴ and the Book of Caverns,⁵ two other treatises dealing with the topography of the netherworld; and the so-called Litany of the Sun.⁶ 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 Mankind⁷ by Rē, 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,⁸ 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.⁹ Still earlier is a hymn to the crocodile-god Sobk (Greek Suchos) discovered in a tomb beneath the Ramesseum.¹⁰ A hymn to the Nile is ancient, but very corrupt.¹¹ The hymns to Amen-Rē on papyri in Cairo¹² and Leyden¹³ are of

⁴ Ch. Maystre and A. Piankoff, Le Livre des Portes, vol. i, in Mémoires de l'Institut Français d'Archéologie Orientale, Cairo, 1939-46.
⁵ A. Piankoff, Le Livre des Quererts, extracted from Bulletin de l'Institut Français d'Archéologie Orientale, vols. 41-5, Cairo, 1946.
⁶ É. Naville, La Litanie du Soleil, Leipzig, 1875.
⁷ Ch. Maystre, Le Livre de la Vache du Ciel, in Bulletin de l'Institut Français d'Archéologie Orientale, 40, 53-115; for the accompanying picture in the tomb of Sethos I see JEA. 28, Pl. 4.
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.

6 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. 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. Likewise inscribed upon pots are denunciations of various foreign chieftains and others deemed hostile to Egypt; and a fresh series of similar character has been discovered written upon actual images of the enemies in question.

§ 14. Secular non-literary documents. Out of the practice of magic arose the science of medicine; some important medical papyri have survived. The oldest pages, dating from the end of Dyn. XII, were found at Illahun (wrongly known as Kahun) and deal with gynaecological cases; from the same place came fragments of a veterinary papyrus. Far surpassing these in both size and interest are two magnificent manuscripts written at the beginning of Dyn. XVIII: the Ebers papyrus gives instruction in the treatment of many maladies, besides describing the heart's action and explaining various medical terms; the Edwin Smith papyrus 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 showing marked affinity to the Ebers. To be assigned to the Nineteenth or Twentieth Dynasty are several other manuscripts 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, Primes 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 Oeefle, 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.
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 Illahûn papyri, as well as deeds of sale, census-lists, &c. From the neighbouring site of Medinet Ghurâb 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-Kâb 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 Asyût (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

4 *Griffith, op. cit.*
7 Cairo 52453, see *Bulletin de l’Institut Français d’Archéologie Orientale*, 30, 891.
8 P. Mook, see *Zeitschrift für ägyptische Sprache*, 63, 105-15.
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various temples\textsuperscript{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.\textsuperscript{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 Sebkhotpe of Dyn. XIII,\textsuperscript{3} the records of a royal dockyard of the time of Tuthmosis III,\textsuperscript{4} and some apparently related accounts on two papyri at Leningrad\textsuperscript{6} and on two others in the Louvre.\textsuperscript{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.\textsuperscript{7} Many more come from Ilaḥûn and belong to the second half of Dyn. XII.\textsuperscript{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 ‘Ahmosē, well illustrate the epistolary style of the period.\textsuperscript{9}

Turning now to historical records\textsuperscript{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\textsuperscript{11} and the Wādy Ḥamāmāt.\textsuperscript{11} 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.
7 Sole consecutive account as yet, Bulletin of the Metropolitan Museum of Art: The Egyptian Expedition, 1921–1922, pp. 56–49.
8 Griffith, Hieratic Papyri from Kahun and Gurob, Pls. 27–37. From later finds, A. Scharff, Briefe aus Ilaḥûn, in Zeitschrift für ägyptische Sprache, 59, 29–51, and autographed pages 1–12.
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 Sinūhe, 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 Naṭrūn, 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 shōyet or ‘instruction’ is ascribed to the vizier Ptaḥḥotpe who lived under Asosī of the Fifth

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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 See A. ERMAN, Die Märchen des Papyrus Westcar, Berlin, 1890, being Mittheilungen aus den Orientalschen Sammlungen, part 5.

6 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 Merikarē\(^5\) by a Ninth Dynasty king whose name is lost; here much stress is laid on piety and reference is made to various historical events.\(^6\) 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 Ipuwēr, 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. I\(V\)) named Neferrohu.\(^7\) One Khakheperrasôn, 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. A composition of a very unusual type is the dialogue between a man weary of life and his own soul; 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 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. 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; 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 Amenemhêt. *Th. T. S.* i. Pl. 27.

From the Poetical Stela of Tuthmosis III. *Urk.* iv. 611, 620.

From the autobiography of the vizier Rekhmerê. *ÄZ.* 60, 69.

From the funerary stela Louvre C 172. Sharp, *Eg. Inscriptions*, i. 82.


Funerary wishes from the tomb of Amenemhêt. *Th. T. S.* i. Pl. 27.


Beginning of Chapter 30b of the Book of the Dead as found on heart scarabs. From the papyrus of Nu in the British Museum.

From the hymn to Rē on a door-jamb from the tomb of the general Haremhab, Brit. Mus. 552. *Hieroglyphic Texts*, viii. Pl. 27.

Autobiographical text from the stela of Beb, Leyden V 88. Boeser, ii. 10.

From the precepts ascribed to the vizier Ptaḥhotpe. P. Brit. Mus. 10509, 4, 11–14 = [Dévaud], *Pt.* 264–74.


From the medical Papyrus Ebers, 78, 6–10.


From the tale of the Eloquent Peasant, B 1, 82–6.

From rules given to the vizier for the administration of his office, Newberry, *Rekhm.,* Pls. 2–3.

Hymn to the White Crown of Upper Egypt. *ERM. Hymn.* 1, 1–2, 1.

From the autobiography of the sailor ‘Ahmosê. *Urk.* iv. 6–7.

§ 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 $\bar{\text{a}} \bar{\text{a}} \bar{\text{a}} \bar{\text{a}} \bar{\text{a}} \bar{\text{a}} \bar{\text{a}}$ 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 $\hat{\text{a}} \hat{\text{a}} \hat{\text{a}} \hat{\text{a}} \hat{\text{a}} \hat{\text{a}} \hat{\text{a}}$, the order of the signs is $\hat{\text{a}} + \hat{\text{a}} + \hat{\text{a}} + \hat{\text{a}} + \hat{\text{a}} + \hat{\text{a}} + \hat{\text{a}}$.

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.

```
B ← A  A → B
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
```

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. $\sim f$; $\sim r$.

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

3. Triliteral signs, or combinations of three consonants. Exx. $n + f + r$ ($nfr$); $h + l + p$ ($hlp$). 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 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 ē is called 'bolt s' ; ē is ' n' ; ḫ 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 ꜱ might in effect represent was, wes, ews, 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 ꜱ will be found transliterated simply 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 ḫmr, ḫ mj, ḫt, or ḫt; 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 ı 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, sedjem for sdjm, nefret for nfrt; but hena for ḫmr, adja for ḫmj, weya for ḫt 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 ‘@ bt (“chet”) thing’ must be understood as meaning that the Egyptian word @, having the signification ‘thing’, is to be transliterated in writing as bt, but may be pronounced conventionally ‘chet’, with ‘ch’ as in Scotch ‘loch’, see the alphabet, column 4. But it must never be
### The Alphabet

<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>𓊢</td>
<td>l</td>
<td>Egyptian vulture</td>
<td>the glottal stop heard at the commencement of German words beginning with a vowel, ex. <em>der Adler</em>.</td>
<td>corresponds to Hebrew ʼAleph and to Arabic ʼAleph hamzasum.</td>
</tr>
<tr>
<td>𓊣</td>
<td>i</td>
<td>flowering reed</td>
<td>usually consonantal; at the beginning of words sometimes identical with <em>l</em></td>
<td>corresponds to Hebrew ʼyod, Arabic ʼAy.</td>
</tr>
<tr>
<td>𓊢𓊤</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 § 20.</td>
</tr>
<tr>
<td>𓊥</td>
<td>r</td>
<td>quail chick</td>
<td>a guttural sound unknown to English</td>
<td>corresponds to Hebrew ʼayin, Arabic ʼAyin.</td>
</tr>
<tr>
<td>𓊦</td>
<td>w</td>
<td>foot</td>
<td>w</td>
<td></td>
</tr>
<tr>
<td>𓊧</td>
<td>b</td>
<td>stool</td>
<td>b</td>
<td></td>
</tr>
<tr>
<td>𓊨</td>
<td>p</td>
<td>horned viper</td>
<td>p</td>
<td></td>
</tr>
<tr>
<td>𓊩</td>
<td>f</td>
<td>horned viper</td>
<td>f</td>
<td></td>
</tr>
<tr>
<td>𓊪</td>
<td>m</td>
<td>owl</td>
<td>m</td>
<td>corresponds to Hebrew ʼmin, but also to Hebrew ʼlameth.</td>
</tr>
<tr>
<td>𓊫</td>
<td>n</td>
<td>water</td>
<td>n</td>
<td>corresponds to Hebrew ʼnish, more rarely to Hebrew ʼlameth.</td>
</tr>
<tr>
<td>𓊬</td>
<td>m</td>
<td>mouth</td>
<td></td>
<td>corresponds to Hebrew ʼkaph, Arabic ʼKaf.</td>
</tr>
<tr>
<td>𓊭</td>
<td>r</td>
<td>reed shelter in fields</td>
<td>ʼh as in English</td>
<td>corresponds to Arabic ʼhā.</td>
</tr>
<tr>
<td>𓊮</td>
<td>m</td>
<td>wick of twisted flax</td>
<td>emphatic ʼh</td>
<td></td>
</tr>
<tr>
<td>𓊯</td>
<td>m</td>
<td>placenta (?)</td>
<td>like <em>ch</em> in Scotch <em>loch</em></td>
<td>corresponds to Arabic ʼḥā.</td>
</tr>
<tr>
<td>𓊰</td>
<td>s</td>
<td>animal’s belly with teats</td>
<td>perhaps like <em>ch</em> in German <em>ich</em></td>
<td></td>
</tr>
<tr>
<td>𓊱</td>
<td>s</td>
<td>(1) bolt; (2) folded cloth</td>
<td><em>s</em></td>
<td></td>
</tr>
<tr>
<td>𓊲</td>
<td>s</td>
<td>pool</td>
<td><em>sh</em></td>
<td>interchanging early with ʼf, later with ʼdh, in certain words.</td>
</tr>
<tr>
<td>𓊳</td>
<td>h</td>
<td>hill-slope</td>
<td>backward ʼk; rather like our <em>q</em> in queen</td>
<td>originally two separate sounds: (1) ʼz, much like our <em>s</em>; (2) ʼf, unvoiced <em>s</em>.</td>
</tr>
<tr>
<td>𓊴</td>
<td>k</td>
<td>basket with handle</td>
<td>ʼk</td>
<td>early hardly different from ʼf.</td>
</tr>
<tr>
<td>𓊵</td>
<td>g</td>
<td>stand for jar</td>
<td>hard ʼg</td>
<td>corresponds to Hebrew ʼgāpēḥ, Arabic ʼGāf.</td>
</tr>
<tr>
<td>𓊶</td>
<td>t</td>
<td>loaf</td>
<td>ʼt</td>
<td>corresponds to Hebrew ʼtāph, Arabic ʼṬāf. Written ʼṭaḥ in hieratic.</td>
</tr>
<tr>
<td>𓊷</td>
<td>l</td>
<td>tethering rope</td>
<td>originally ʼtsh (ʼf or ʼtf)</td>
<td>during Middle Kingdom persists in some words, in others is replaced by ʼl.</td>
</tr>
<tr>
<td>𓊸</td>
<td>d</td>
<td>hand</td>
<td>ʼd</td>
<td></td>
</tr>
<tr>
<td>𓊹</td>
<td>d</td>
<td>snake</td>
<td>originally ʼdj and also a dull emphatic ʼs (Hebrew ʼy)</td>
<td>during Middle Kingdom persists in some words, in others is replaced by ʼd.</td>
</tr>
</tbody>
</table>

**Remarks**

- Later alternative forms are ʼ for ʼw, ʼ for ʼm, ʼ for ʼn, and ʼ for ʼt. Of these, ʼ arose from an abbreviated form of ʼ in Middle Kingdom hieratic, so that it appears in our transcriptions of hieratic texts belonging to a time when ʼ was not yet written in hieroglyphic; ʼ and ʼ originate in the biliteral signs for ʼlm and ʼtl respectively, while ʼ is taken from the word ʼnt ʼcrown of Lower Egypt’. Note also that ʼ is used for ʼg in a few old words.

1. The form ʼ usually employed in printed books is not found on the monuments until a quite late period; early detailed forms are ʼ and ʼ.
2. *AZ.* 29, 47.
forgotten that the vocalizations thus provided are purely artificial make-shifts and bear little or no relation, so far as the vowels are concerned, to the unknown original pronunciations as heard and spoken by the Egyptians themselves.

OBS. By an elaborate process of inference scholars have succeeded in determining from the Coptic the position and the quantity of the original vowels in a large number of words; but the quality is far less easily ascertainable.¹

In this book \( \ddot{u} \), originally unvoiced \( \ddot{s} \), and \( \dddot{u} \), originally more like \( z \) than the \( s \) by which it is usually transliterated, will both be consistently transliterated as \( s \); since the two sounds had undoubtedly become fused by the time of the Middle Kingdom; only when it is required to indicate the original sounds, will \( \ddot{s} \) be used for \( \ddot{u} \) and \( z \) for \( \dddot{u} \).

In many Middle Egyptian words \( \dddot{u} \) had already obtained the value of \( \ddot{u} \), and \( \dddot{u} \) the value of \( \ddot{u} \), as is proved by the occasional substitution of \( \dddot{u} \) for original \( \dddot{u} \), and of \( \ddot{u} \) for original \( \dddot{u} \). These changes of sound were, however, confined to certain words, and it is advisable always to transliterate written \( \dddot{u} \) as \( \ddot{u} \) and written \( \dddot{u} \) as \( \ddot{u} \), even where we chance to know that these signs were sounded as \( d \) and \( t \) respectively. For \( \dddot{u} \) with a tick see Sign-list, under V 14.

The hieroglyphs \( \ddot{u} \) and \( \dddot{u} \) interchange, but much more rarely than the consonants mentioned in the last two paragraphs. They must be distinguished carefully in transliteration.

\( \ddot{u} \) and \( \dddot{u} \), like \( \ddot{u} \) and \( \dddot{u} \), represent quite distinct sounds, and must never be confused.

OBS. 1. It follows from what has been said that biliteral and triliteral signs containing an original \( \ddot{u} \) and \( \dddot{u} \) should be transliterated with these letters unless accompanied by alphabetic \( d \) or \( t \). Thus \( \ddot{u} \) is read \( w\ddot{u}d \) except in such a form as \( \ddot{w}d\ddot{u}d \) and \( \dddot{u} \) is read \( n\ddot{u}r \) except in such a writing as \( \dddot{n}\ddot{u}r\ddot{t} \).

OBS. 2. In Dyn. XVIII and even earlier, \( \ddot{u} \) and \( \dddot{u} \) are sometimes found for original \( \ddot{u} \) and \( \dddot{u} \) by a kind of false archaism. Exx. \( \ddot{w}d\ddot{hw} \) for \( w\ddot{d}\ddot{h}\ddot{w} \) 'table of offerings'; \( \dddot{n}\ddot{u}r \) for \( t\ddot{u}r \) 'this' (f).³

OBS. 3. Suffixes which are, or once have been, independent words are in this book preceded by a dot, ex. \( \ddot{u} \) for \( \ddot{u} \) 'one' (tw); \( \dddot{u} \) for \( \dddot{u} \) 'one', Ammrak 29, 5.

¹ See particularly Verham, vol. 1; also below, Appendix A.

² Berosh, i. 12, right; Sim. grf for grf, Sint 4, 27.
³ Meker. iv. 648, 12. So \( \ddot{u} \) for \( \ddot{u} \) of (f), Kopt. 8, 4, 7, 12; \( \dddot{u} \) for \( \dddot{u} \) 'one', Ammrak 29, 5.
⁴ See Gunn, Stud. p. x.

§ 20. Semi-vowels and weak consonants.—The hieroglyphs \( \ddot{u} \) and \( \dddot{u} \) are consonant-signs, but the consonants represented by them being closely related to the vowels \( i \) and \( u \) respectively, they exhibit peculiarities in their employment which entitle them to the appellation of semi-vowels. Indeed, the Egyptians seem to have regarded them, except at the beginning of words, as but little more essential than the unwritten vowels, and they are therefore frequently omitted in hieroglyphic writing. This is particularly true of gram-
mathematical endings, though full writings might there have appeared indispensable for the avoidance of ambiguity. For example: \( \ddw \) means 'speaking', a masculine participle, but this is very often written summarily as \( \dd \); the same writing \( \dd \) is also, however, the proper form of the infinitive \( \dd \) '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 \( \dd \) is to be understood as \( \ddw \), he should take this assertion on trust until such time as he is able to appreciate or criticize the reasons which prompted it.

\( q \) is transliterated \( i \) because it seems, from the start, to have possessed two sound-values in Egyptian: 1, \( y \) or \( i \) like \( yodh \) in Hebrew, ex. \( \ddw \) 'moon', Hebrew \( \ddw \), Coptic \( \ddw \); 2, \( i \), ex. \( \ddw \), 'I', Hebrew \( \ddw \), sometimes written \( \ddw \), in the Pyramid Texts.

\( y \) is barely found as initial letter in Middle Egyptian except in the interjection 3\( \ddw \) \( yh \) 'he' (§ 258). Elsewhere it is employed only in grammatical endings corresponding to 3\( it \) or simply \( i \) in Old Egyptian. Whereas \( y \) can occur either as last letter or as last but one, exx. masc. 3\( mry \) 'beloved', fem. 3\( mryt \) (less often 3\( it \)) it can occupy only the last place; 2 there it has the value \( y \) of \( i \), which it sometimes replaces, ex. 3\( Drt \) 'Djerty' (a town), Dyn. XVII for 3\( \ddw \)\( Drt \), Dyn. XI. For the origin of \( y \) see § 73, 4.

\( r \) and \( \ddw \) may be termed weak consonants, since they are very susceptible of change or omission; both tend to be replaced in writing by \( q i \).

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 3\( \ddw \) 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, §§ 162 end; 262, 1.

**Exercise I**

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

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

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

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

\( \ddw \) ('pen') this m(asculine)

\( \dd \) ('ten') this, f(eminine)\} follows its noun.
Exerc. I

EGYPTIAN GRAMMAR

ky (‘key’) other, another, m.
kt (‘ket’) other, another, f.
im (‘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.
hn (‘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, crk, grh, sfl, ptr, my, snb, krd, ith, wi, dsf, knn, ptpt, wsb, 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 𓊃, 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 𓊃 enters into the words 𓊃⊙ rt ‘sun’, ‘day’ (also written 𓊃); 𓊃𓊃 hrw ‘day’, ‘daytime’ (also written 𓊃); 𓊃⊙ rk ‘time’, ‘period’; 𓊃𓊃 wbn ‘rise’, ‘shine’ (also written 𓊃𓊃). 

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.

30
DETERMINATIVES

§ 22

Similarly, depicting a boat, appears in the words with ‘solar bark’; fare downstream’; dpt ‘boat’.

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

, an animal’s ear, is found in ss ‘scribe’, with all the component consonants; also in id, sh ‘be deaf’, and various other words.

As the example of 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. s ‘scribe’.

Only some of the commonest words, like dd ‘speak’, h wr ‘together with’, lack determinatives; and many, like hkr ‘hungry man’, wrr ‘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.

man, person.
woman.
people.
child, young.

old man, old, lean upon.
official, man in authority.
(Dyn. XVIII or ), exalted person, the dead.
EGYPTIAN GRAMMAR

god, king.

or king.
god, king.¹

or goddess, queen.¹

high, rejoice, support.

praise, supplicate.

force, supplicate.

weary, weak.

enemy, foreigner.

enemy, death.

or lie down, death, bury.

mummy, likeness, shape.

head, nod, throttle.

hair, mourn, forlorn.

eye, see, actions of eye.

actions or conditions of eye.

(n less accurately ) nose, smell, joy, contempt.

ear, states or activities of ear.

tooth, actions of teeth.

force, effort (interchangeable with ).

substitute for in hieroglyphic, 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.³

skin, mammal.

bird, insect.

small, bad, weak.

fish.

snake, worm.

tree.

plant, flower.

or vine, fruit, garden.

wood, tree.

corn.

or 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 Edjī, 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.

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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 $; if the noun is feminine, the stroke is preceded by $t$, the feminine ending (§ 26).\(^1\)

Masculine exx.: $rr$ sun; $hr$ face.
Feminine exx.: $niwt$ town, city; $sht$ horizon.

OBS. 1. The stroke $t$ was early extended to other uses as well; not only was it retained when such words as $rr$ 'sun', $hr$ '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 $st$ 'son', which is written with an ideogram belonging to the old word $st$ ($ziwt$) 'pintail duck'.

OBS. 2. Ideograms meaning what they depict, and therefore accompanied by the stroke $t$, were in the Old Kingdom often accompanied by phonetic signs; a few cases have survived in M.E., ex. $mr$ 'man' (varr. $mr$ and $si$).

§ 26. Egyptian distinguishes two genders, masculine and feminine. Most feminine words ended in $t$ (probably vocalized -at),\(^2\) exx. $st$ 'woman', $niwt$ 'town'. Most other nouns are masculine, as $r$ 'sun', $hr$ '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. $wbn$ $rr$ $m$ $pt$ the sun rises in the sky.
$rb$ $s$s $shr$ $m$ $hrw$ $pn$ the scribe knows a counsel on this day.

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. $rr$ $m$ $pt$ 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.**

\[\text{Rēr} \text{im} \] (the sun-god) Rē' (is) there.

\[\text{rē m pt} \] the sun (is) in the sky.

To introduce such sentences the word \[\text{lw} \] is frequently used. This is an old verb (perhaps a specialized variation of the verb \[\text{iw} \] '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.** \[\text{lw rē m pt} \] the sun is in the sky.

When the subject is a **noun**, the word \[\text{lw} \] occurs only in independent statements or assertions made with a certain detachment, and in these the presence of \[\text{lw} \] is much more common than its absence. Thus the difference between \[\text{lw rē m pt} \] and \[\text{rē m pt} \] 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 \[\text{lw} \] 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:

\[
\begin{align*}
\text{the sun rises in the sky} \\
\text{the sun rose in the sky} \\
\text{the sun will rise in the sky} \\
\text{when the sun rises in the sky} \\
\text{when the sun rose in the sky} \\
\text{if the sun rise in the sky} \\
\text{let the sun rise in the sky} \\
\text{that the sun may (might) rise in the sky, etc.}
\end{align*}
\]

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

\[
\begin{align*}
\text{the sun is in the sky} \\
\text{the sun was in the sky} \\
\text{let the sun be in the sky} \\
\text{when the sun is (was, will be) in the sky} \\
\text{the sun being in the sky (circumstantial), etc.}
\end{align*}
\]

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. \( \text{wbn rr m pt} \) \( iw \) \text{tj m rswt, (when) the sun rises, the earth is in joy.}
LESSON II

VOCABULARY

- *rb* ('rech') become acquainted with, know.
- *hm* ('chem') not know, be ignorant of.
- *gr* ('ger') be silent, cease.
- *hd* ('ched') fare downstream, northwards.
- *hs* ('ha') go down, descend.
- *sdm* ('sedjem') hear; with *n* 'to', hearken to, obey (a person).
- *wbn* ('weben') rise, shine forth.
- *wbn* ('weben') rise, shine forth.
- *var. *rt* ('ra') sun, day; with det. *r*, Ret, sun-god.
- *tc* ('yaeh') moon.
- *ts* ('ta') earth, land.
- *pt* ('pet') sky, heaven.
- *sr* ('secher') plan, counsel.
- *hrw* ('herew') day, day-time.
- *grh* ('gereh') night.
- *rswt* ('reshwet') joy, gladness.
- *dpt* ('depet') boat.
- *wi* ('weya') ship, bark, particularly divine ship.
- *nds* ('nedjes') poor man, commoner.
- *st* ('set') woman.
- *sesh* ('sesh') scribe.
- *achet* ('achet') horizon.
- *per* ('per') house.
- *neywt* ('neywet') town, city.
- *var. *sh* ('she') lake, pool.

EXERCISE II

(a) Transliterate and translate:

1. (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.
Exerc. II  EGYPTIAN GRAMMAR

(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 as the second consonant:

\[
\begin{align*}
& \text{i} \quad \text{p}_1 \\
& \text{m}_1 \quad \text{h}_1 \\
& \text{b}_1 \quad \text{h}_1 \\
& \text{s}_1 \quad \text{k}_1 \\
& \text{d}_1
\end{align*}
\]

§ 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 \( \text{m}_1 \) is to be
read \( \text{s}_1 \), never \( \text{m}_1 \), which would be written \( \text{m}_1 \). Similarly \( \text{f}_1 \) is to be read,
not \( \text{f}_1 \), but simply \( \text{f}_1 \). 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, \( \text{m}_1, \text{n}_1, \text{m}_1, \text{u}_1, \text{b}_1 \), and \( \text{d}_1 \) follow the pattern of \( \text{m}_1 \), the remainder
(except \( \rightarrow \)) vacillating between this arrangement and that exemplified by \( \text{f}_1 \),
where the first consonant precedes the biliteral sign and the second follows it;
with \( \rightarrow \) the exceptional arrangements \( \rightarrow \) and \( \rightarrow \) 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 \( \text{m}_1 \) ‘thousand’, \( \text{n}_1 \) ‘son’, \( \text{b}_1 \) ‘servant’, \( \text{u}_1 \) ‘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·i 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.

Reversed in hieratic, viz. .

Later also .

Old only , later also .

Plur. 1, c. We, us, our.

You, your.

They, them, their.

They, them, their.

Dual 1, c. We two, us two, our.

You two, your.

They two, them two, their.

Obs. 1. For , 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 imyt-w-ny ‘between them’ (§ 177) -ny might be a very rare suffix 3rd pers. dual; after verbs is best explained differently, see § 486, Obs. 2.

Obs. 4. The exceptional writings of -su without are paralleled by even rarer ones with -su; reasons have been given for thinking that the final fell away at an early date, though revived for -su 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’.
§ 35 EGYPTIAN GRAMMAR

2. after prepositions, as 𓊎 n·i‘ to me’; 𓊎𓊎 hwr s ‘together with her’.
3. as nominative with the simple tenses of the verb. Exx. 𓊊𓊊 dd·k ‘thou sayest’ (§ 39); 𓊊𓊊 sdm·w·l ‘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’, ‘thysel’f’, etc.—Egyptian distinguishes no special reflexive pronouns. Hence 𓊊𓊊 dd·f n·f could quite well mean ‘he says to himself’.²

For emphatic ‘myself’, ‘thysel’f’, etc. use may be made of 𓊊𓊊 n·f, later also written 𓊊, with appended suffix.³ This is found
1. after nouns, as in 𓊊𓊊 Rr ds·f Rr himself, i.e. in person.⁴
2. to strengthen a suffix when used as genitive; ex. 𓊊𓊊 n·f, my own name.⁵
3. adverbially, with the meaning ‘by one’s own effort’; ex. 𓊊𓊊 sn n·k hrw t ds·sn the bolts open to thee of themselves.⁶

In later times ‘myself’, ‘thysel’f’ are regularly paraphrased by 𓊊𓊊 ds·f (§ 73, 3), 𓊊 ds·f, lit. ‘my (thy) members’; early examples also occur, some preposition always preceding.⁷

§ 37. The suffixes as subject of 𓊊 iw.—Like other verbs, 𓊊 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. 𓊊 dsp n 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 n 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. 𓊊 dsp n prf the scribe rejoices, (when) we are in his house.

§ 38. Sentences with the 𓊊 m of predication.—Egyptian cannot say iw·k s·s for ‘thou art a scribe’, but only 𓊊𓊊 iw·k m s·s, lit. thou art (as) a scribe.

Here the preposition 𓊊 m has the significance ‘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:

\[ \text{this commoner is a scribe.} \]

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 \( \text{sdm} \cdot \text{f} \) 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. \( \text{sdm} \cdot \text{f} \) 'he hears', \( \text{sdm} \cdot \text{s} \) 'the scribe hears'. In describing the various parts of the Egyptian verb it is usual to take the verb \( \text{sdm} \cdot \text{f} \) '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 \( \text{sdm} \cdot \text{f} \) form (pronounce sedjemef).

We shall see later (§ 411, 1) that the \( \text{sdm} \cdot \text{f} \) 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 \( \text{sdm} \cdot \text{f} \) form, an element \( \cdot \text{tw} \), sometimes more briefly written \( \cdot \text{f} \), is inserted immediately after the verb-stem, as in \( \text{sdm} \cdot \text{tw} \) 'this utterance is heard', \( \text{sdm} \cdot \text{tw} \) or \( \text{sdm} \cdot \text{tw} \) 'it (i.e. this utterance) is heard'. The element \( \cdot \text{tw} \) is really an indefinite pronoun like our 'one', French 'on', and is sometimes still so used independently, ex. \( \text{dd} \cdot \text{tw} \) 'one says', 'it is said' (see too below § 47); from this use \( \text{sdm} \cdot \text{tw} \) 'he is heard' was doubtless derived on the analogy of the active \( \text{sdm} \cdot \text{f} \).

OBS. The suffix-pronoun after \( \cdot \text{tw} \) 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.\(^2\) However, such constructions as \( \text{hr} \cdot \text{tw} \text{sdm} \cdot \text{tw} \cdot \text{f} \) (§ 239), \( \text{tw} \cdot \text{tw} \text{sdm} \cdot \text{tw} \cdot \text{f} \) (§ 453) show that the origin was not altogether lost from sight.

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

The full paradigm of the \( \text{sdm} \cdot \text{f} \) form is as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sing. c. ( \text{sdm} \cdot \text{f} ) I hear</td>
<td>( \text{sdm} \cdot \text{tw} ) or ( \text{sdm} \cdot \text{tw} ) I am heard</td>
</tr>
<tr>
<td>2nd ,, m. ( \text{sdm} \cdot \text{k} ) thou hearest</td>
<td>( \text{sdm} \cdot \text{tw} \cdot \text{k} ) thou art heard</td>
</tr>
<tr>
<td>,, f. ( \text{sdm} \cdot \text{f} ) thou hearest</td>
<td>( \text{sdm} \cdot \text{tw} ) thou art heard</td>
</tr>
<tr>
<td>3rd ,, m. ( \text{sdm} \cdot \text{f} ) he (or it) hears</td>
<td>( \text{sdm} \cdot \text{tw} ) he is heard</td>
</tr>
<tr>
<td>,, f. ( \text{sdm} \cdot \text{s} ) she (or it) hears</td>
<td>( \text{sdm} \cdot \text{tw} \cdot \text{s} ) she is heard</td>
</tr>
</tbody>
</table>

\(^1\) The transliteration with \( \text{f} \) is here adopted since the term has to apply to Old Egyptian no less than to Middle Egyptian. The paradigm and exx. below are written with \( \text{s} \), as being solely Middle Egyptian.

\(^2\) \( \text{hr} \cdot \text{tw} \) at in Urk. iv. 658, 4 is 'that one might pull them' rather than 'that they might be pulled'.

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Active

<table>
<thead>
<tr>
<th>1st plur. c.</th>
<th><strong>sdm-n</strong> we hear</th>
<th><strong>sdm-tw-n</strong> we are heard</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>&quot; &quot; <strong>sdm-n</strong> you hear</td>
<td><strong>sdm-tw-n</strong> you are heard</td>
</tr>
<tr>
<td>3rd</td>
<td>&quot; &quot; <strong>sdm-sn</strong> they hear</td>
<td><strong>sdm-tw-sn</strong> they are heard</td>
</tr>
</tbody>
</table>

Before nouns **sdm** hears or hear

Indefinite **sdm-tw** one hears.

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 **sdm-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.

Ex. **dd-s nf** she says to him.

**dd nf s** the scribe says to him.

**dd-tw nf r pn** this utterance is said to him.

**tw grt r m pt** now the sun was in the sky.

When the agent has to be expressed after the passive of **sdm-f**, or indeed after any other passive form of the verb,¹ it is introduced by the preposition **in ‘by’**.

Ex. **dd-tw r pn in s** this utterance is (to be) said by a man.²

Much more rarely, the preposition **br**, properly ‘with’ or ‘near’, is used for the same purpose.³

§ 40. Meaning of the **sdm-f** form.—This difficult topic is reserved for detailed discussion in Lessons XXX, XXXI. Provisionally, it may be said that the **sdm-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 **sdm-nf** (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 **sdm-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 **sdm-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. **hsb-k s**, **dd-f shr-k** thou sendest the scribe that he may say thy plan.

---

¹ Old perfective, ex. Sh. S. 40; participle, ex. Eb. 1, 13; Urk. iv. 331, ii; infinitive, see § 300.
² Ex. Sin. B 205-6; Louvre C 3, 12.
³ Pt. 634; Eb. 47, 19; Urk. iv. 137, 10; 490, 17.
2. Or else it may express a wish or exhortation; see §§ 440, 5; 450, 4.
Ex. نباهة hub-k šs mayst thou send (or send thou) the scribe.
3. Preceded by the particle ل، the fundamental meaning of which appears to be ‘then’ or ‘therefore’ (§ 228), the смерт form serves to express a consequence destined to take place in the future, or else an exhortation based on previously stated facts.
Exx. للهد دنل hub dd sr then the official will say:
للهد دنل کن n sš-k then shalt thou say to thy son.

VOCABULARY

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ظ</td>
<td>office, hall, diwán.</td>
</tr>
<tr>
<td>ظ</td>
<td>construction, work, device.</td>
</tr>
<tr>
<td>ظ</td>
<td>vizier.</td>
</tr>
<tr>
<td>ظ</td>
<td>donkey, ass.</td>
</tr>
<tr>
<td>ظ</td>
<td>secret.</td>
</tr>
<tr>
<td>ظ</td>
<td>river.</td>
</tr>
<tr>
<td>ظ</td>
<td>crocodile.</td>
</tr>
<tr>
<td>ظ</td>
<td>mouth, utterance.</td>
</tr>
<tr>
<td>ظ</td>
<td>face, sight.</td>
</tr>
<tr>
<td>ظ</td>
<td>upon, concerning, because of;</td>
</tr>
<tr>
<td>ظ</td>
<td>before suffixes written</td>
</tr>
<tr>
<td>ظ</td>
<td>in, with (of instrument), from, as;</td>
</tr>
<tr>
<td>ظ</td>
<td>before suffixes</td>
</tr>
</tbody>
</table>

1 The apparent أ written in this word has been shown to be a determinative with some unascertained symbolic meaning, see Ann. 43, 311. Until recently it and if were held to be distinct words, see Az. 48, 18.
2 For the reading with final -ظ see Cairo 20184, k, Brit. Mus. 572.

EXERCISE III

(a) Transliterate and translate:

1. نباهة hub šs, send.
2. فلاب hub n šš, send to.
3. فلماب hub šš ssš, send to the secret.
4. فلماب hub šš ssš, send to the scribe.
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 (if) 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):

1. with $l$ as second consonant:

\[
\text{Write in hieroglyphs and transliteration:}
\]

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

Lesson IV

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

ii. with $l$ as second consonant:

\[
\text{Write in hieroglyphs and transliteration:}
\]

§ 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. $\text{\textless}r\text{\textgreater}$ stand up, arise; $\text{\textgreater}hpr$ become; $\text{\textless}sdm$ hear.
§ 42. The dependent pronouns

The other consists in appending both the second and third consonants, exx. $\text{nfr}$ good, happy, beautiful; $\text{rnh}$ live; $\text{htr}$ rest, become at peace.

Obs. The student may be puzzled at finding $\text{rfr}$ in $\text{hfr}$ 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 $\text{k} + \text{l} + \text{r}$ are etymologically connected with the verb-stem $\text{htr}$ 'rest', 'be propitiated'; they are, moreover, all written with the sign $\text{rfr}$ representing a loaf placed on a reed-mat—a sign taken over from a word $\text{dfr}$ 'altar', perhaps literally 'place of propitiation'. The sign $\text{rfr}$ 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. $\text{rfr}$ me. Or $\text{rfr}$. Varr. as in the corresponding suffix (§ 34), $\text{rfr}$, $\text{rfr}$, $\text{rfr}$, $\text{rfr}$, $\text{rfr}$, etc.

,, 2, m. = $\text{rfr}$ thou. Later also $\text{rfr}$.

,, 2, f. $\text{rfr}$ thee. Later also $\text{rfr}$.

,, 3, m. $\text{rfr}$ he, him, it. Originally $\text{rfr}$.

,, 3, f. $\text{rfr}$ she, her, it. Early $\text{rfr}$; later also written $\text{rfr}$ or $\text{rfr}$.

,, 3, f. $\text{rfr}$ (see § 46). Later writings $\text{rfr}$, $\text{rfr}$, $\text{rfr}$.

Plur. 1, c. $\text{rfr}$ we, us. Rarely $\text{rfr}$.

,, 2, c. $\text{rfr}$ you.

,, 3, c. $\text{rfr}$ they, them.

OBS. 1. For the $\text{rfr}$, $\text{rfr}$, and $\text{rfr}$ 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.

OBS. 2. A form $\text{rfr}$ is very rarely found as object in place of $\text{rfr}$ 'you'. In one text $\text{rfr}$ 'thou' (f.) is used strangely as a suffix-pronoun. 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. $\text{rfr}$ $\text{rfr}$ 'thou sendest me'; $\text{rfr}$ $\text{rfr}$ 'he ferried him over'.

Obs. $\text{rfr}$ as object is uncommon, usually being replaced by $\text{rfr}$ of § 46; some exx. may, however, be quoted.

1 See AZ. 30, 16.
2 Urk. iv. 158, 16.
3 Urk. iv. 385, 4.
4 Urk. iv. 158, 17.
5 Hamm. 199, 6.
6 SPIEG.-PORTN. I. 4, 16.
7 ERM. Hymn. 11, 2.
8 ERM. Hymn. p. 40.
9 After active old perfective, ex. LAC TR. 1, 54; after imperative, Sh. S. 179; after participles and finite form, see § 375.
10 Dend. 9, 11 A; Urk. v. 162, 5; Urk. iv. 346, 12; 618, 5.
§ 44. Reflexive use of the dependent pronouns.—Like the suffixes (§ 36), the dependent pronouns are used reflexively.
Exx. \(\text{mk}^1\) \(\text{wt} m-bh\cdot k\) behold, I am before thee.\(^2\)

Note that the \(m\) of predication (§ 38) is employed also in this case.\(^3\)

§ 46. The pronoun \(\text{st}\) appears to be an old form of the dependent pronoun 3rd sing. f.,\(^8\) 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. \(\text{sup} r\text{nfr} \text{tw} \text{hrf} \text{t}\) thou art happy with me; \(^6\) \(\text{tw}\) here is for \(\text{tw}\), and is to be carefully distinguished from the indefinite pronoun of § 47.

2. after a number of particles like \(\text{mt} = \text{lst} ‘\text{lo}’, \text{mk}^1 \text{‘behold’}, \text{nn} ‘\text{not}’, \text{nt} ‘\text{that}’, \) as well as the relative adjective \(\text{nty} \text{‘which’} \) (§ 199); in these cases the pronoun frequently serves as subject when an adverbial predicate follows.

Exx. \(\text{mk}^1\) \(\text{wt} m-bh\cdot k\) behold thou art my servant, lit. as my servant.

3. as subject after adjectival predicate.
Ex. \(\text{sup} \text{nfr} \text{tw} \text{hrb} \text{t}\) thou art my servant, lit. as my servant.

Note that the \(m\) of predication (§ 38) is employed also in this case.\(^3\)

§ 47. The indefinite pronoun \(\text{tw} ‘\text{one}’, \) French \(\text{on}, \) which we have found used like a suffix in the \(\text{sdm}^f\) form, ex. \(\text{dd}\cdot \text{tw} ‘\text{one says’} \) (§ 39), may also be employed after the particles mentioned in § 44, 2 and others like \(\text{hr} \) § 239; \(\text{kt} \) § 242.

Ex. \(\text{mk}^1\) \(\text{wt} \text{dd}\cdot \text{tw}\) behold, one says, lit. behold one, one says.\(^14\)

OBS. For \(\text{st}\) as object of the infinitive, like a suffix, see § 300.\(^{12a}\)

§ 47. The indefinite pronoun \(\text{tw} ‘\text{one}’, \) French \(\text{on}, \) which we have found used like a suffix in the \(\text{sdm}^f\) form, ex. \(\text{dd}\cdot \text{tw} ‘\text{one says’} \) (§ 39), may also be employed after the particles mentioned in § 44, 2 and others like \(\text{hr} \) § 239; \(\text{kt} \) § 242.

Ex. \(\text{mk}^1\) \(\text{wt} \text{dd}\cdot \text{tw}\) behold, one says, lit. behold one, one says.\(^14\)

OBS. For an independent use of \(\text{tw} \) at the beginning of a sentence, see below § 333; a unique ex. before \(\text{sdm-tv}, \) see Add. § 148, 1, OBS. For its employment as
USES OF ADJECTIVES

§ 47

indicating the passive voice in the śdm-f and other forms of the suffix conjugation see §§ 39, 410; in the pseudo-verbal construction ḫw-tw occurs (an ex. in § 332), as well as ṣm-iw-tw (§ 470); cf. also ḫr-tw (kr-tw, ḫw-tw) śdm-tw-f, §§ 239, 242, 463. A very exceptional example after the infinitive used absolutely, § 306 (last ex. but one). Syntactically, ḫw 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 ṭ, as with the noun; for the plural, see below §§ 72, 74.

Exx. bnh hbt nfr every good thing.

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

Ex. ḫ通过 ḫrit his little daughter.

The word for ‘other’, m. ḫy, f. ḫt, precedes its noun, see Exercise I (a); so too the demonstratives ḫf ‘this’ and ḫf(y) ‘that’, see below § 111.

With the adjective ḫb the plural ending (§ 72) is usually, the fem. ending often, omitted in writing, exx. ḫnfrw nb(w) ‘all gods’; bhu ḫt nb(f) ‘everything’.

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

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

Exx. ḫb tih my heart is happy.

bnt 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. ḫb ḫr ‘small boy’, ‘lad’; ḫb nfr ‘beautiful woman’; ḫb nfr ‘beautiful cow’.

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

Ex. ḫb nfr ḫyw ḫr how beautiful is this house! 2

OBS. It is probable that this ḫyw is merely the masc. dual ending (below § 72) with a special signification; in this case nfr- ḫyw would mean ‘twice beautiful’, compare modern Arabic marḥabatēn ‘twice welcome’.

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

Ex. ḫb ḫt nfr they were more numerous than anything. 3

47
§ 51. The sense of the English neuter ('it', 'thing') is expressed in Egyptian by the feminine. Exx. \(\text{nfr, bint, Peas. B 1, 152.}\) Compare too the use of "st, see above § 46.

§ 52. The meaning of the dative is rendered by means of the preposition \(\rightarrow n\) 'to', 'for'.

Exx. \(\rightarrow n\) htb-k sš n nb-k thou sendest the scribe to thy lord. \(\rightarrow n\) sš n nb you speak to you.

VOCABULARY

\| var. \(\rightarrow d\) give, place.\| var. \(\rightarrow r\) great, large.\| \(\rightarrow lkr\) excellent.\| \(\rightarrow sw\) empty, free (with \(m\) of. from).\| \(\rightarrow tbd\) heart, wish.\| var. \(\rightarrow nb\) lord, master.\| \(\rightarrow nb\) every, any, all.\| \(\rightarrow mw\) water.\| \(\rightarrow hr\) child.\| \(\rightarrow ity\) sovereign, monarch.\| \(\rightarrow ml\) like.\| \(\rightarrow mitt\) likeness; \(m\) \(mitt\) likewise.

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

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) \(\rightarrow d\) \(\rightarrow sw\) remember. 

(2) \(\rightarrow tbd\) heart, wish.
(1) Write in hieroglyphs and transliteration:

(1) How beautiful is this thy house! Behold, it is in my sight (lit. face) like heaven. (2) The sun sets in life every day. (3) Behold, thou art with me as a maid-servant. (4) She is more beautiful than her daughter. (5) Evil is on every side (lit. road). (6) Then we will stand up (and) speak to our good lord. (7) Every man is in joy, when he hears (lit. they hear) it. (8) Mayest thou go down in peace to thy city. (9) How excellent is this thy counsel in (lit. upon) my heart, (O) sovereign, my lord!

1 For the plural suffix see § 510, 1. 2 A common Egyptian phrase meaning perhaps 'to set in full vigour'.

LESSON V

§ 53. Biliteral signs (continued from § 41):
vi. with ṣ as second consonant:

\[ \text{уп} \] \[ \text{кṗ} \]

vii. with m as second consonant:

\[ \text{им} \] \[ \text{ном} \] \[ \text{הור} \] \[ \text{km} \] \[ \text{gm} \] \[ \text{tm} \]

viii. with n as second consonant:

\[ \text{ин} \] \[ \text{wn} \text{ (rare)} \] \[ \text{nn} \] \[ \text{hn} \] \[ \text{sn} \text{ (sn), later sn} \]

\[ \text{mn} \] \[ \text{hn} \] \[ \text{hn} \] \[ \text{sn} \]

PECULIARITIES OF HIEROGLYPHIC WRITING.

§ 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 ERM.Gramm.4 §§ 16–89, where this subject is dealt with in greater detail; also Lef. Gr. §§ 9–66.
§ 54  EGYPTIAN GRAMMAR

'House' (प) is written □, much more rarely □; such a writing as □ is never found.

'To be firm', 'remain' (मन्न) is always □ or the like, never □.

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

Yet again, some signs used phonetically must be preceded by letters representing the whole of their sound-value: so □ in □ in full '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.

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 □ लु 'king', strictly 'king of Upper Egypt', variant □ लु, is to be read लु and not लु 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. □ाँ in full '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.

□ or □ मु-हरु, fuller writing □ मु-हरु '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.

\[\text{\textit{wgm rnh}}\] ‘repeating life’, another epithet given to deceased persons in Dyn. XVIII and thereabouts.

\[\text{\textit{ks nht}}, \text{in full} \text{\textit{rs nk nht}}, \text{‘victorious bull’, an attribute ascribed to the Pharaoh.}\]

\[\text{\textit{n-sw-bit}}\] ‘king of Upper and Lower Egypt’, literally ‘he who belongs to the sedge of Upper Egypt and the bee of Lower Egypt’; compare \[\text{\textit{bity}}\] ‘king of Lower Egypt’, a derivative in \[\text{\textit{y}}\] from \[\text{\textit{bit}}\].

\[\text{\textit{bity-r}}, \text{literally ‘foremost in position’, a common term for local princes or mayors.}\]

\[\text{\textit{imy-r hnw-ntr}}\] ‘overseer of the priests’, more fully \[\text{\textit{imy-r hnw-ntr nsw}}\] (§ 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 \[\text{\textit{sbl}}\] according to the word in which it occurs, may be read either \[\text{\textit{tw}}\] or \[\text{\textit{wi}}\]; similarly either \[\text{\textit{ti}}\] or \[\text{\textit{fi}}\].

Thin vertical signs show a peculiar tendency to precede a bird which they ought properly to follow. Exx. \[\text{\textit{wds}}\] instead of \[\text{\textit{nsw}}\]; \[\text{\textit{nsw nht ‘field’}}\] as variant of \[\text{\textit{nsw nht ‘field’}}\]; \[\text{\textit{mr ‘pyramid’}}\] always for \[\text{\textit{mr ‘pyramid’}}\].

Economy of space is one reason for such writings as \[\text{\textit{mr ‘pyramid’}}\] for \[\text{\textit{mr ‘pyramid’}}\]; \[\text{\textit{hry-hbl(t)}}\] ‘lector-priest’. So too in vertical columns \[\text{\textit{hry-hbl(t)}}\] of frequent occurrence for \[\text{\textit{hry-hbl(t)}}\] and \[\text{\textit{hr rdwy ‘under the feet (of)’}}\].

§ 57. Transpositions with honorific intent.—There is a common tendency to write words like \[\text{\textit{nsw ‘king’}}\] and \[\text{\textit{ntr ‘god’}}\] as well as the names of specific kings and gods, before closely connected words which in actual speech were pronounced first. Exx. \[\text{\textit{sbl nsw ‘scribe of the king’}}\]; \[\text{\textit{hmr ‘servant of god’, i.e. ‘priest’}}\]; \[\text{\textit{mt Re ‘like Re’}}\]; \[\text{\textit{mry Imn ‘beloved of Amun’}}\]. Note that abbreviated writings are here frequent.

§ 58. Monograms.—(1) In certain verbs involving the notion of movement the ideogram \[\text{\textit{A}}\] is combined with a phonogram.

So with \[\text{\textit{t ‘it come.}}\]

\[\text{\textit{s ‘is go (imperative); ms bring, offer; s\textit{d bring, conduct, pass.}}\]

\[\text{\textit{t ‘take, carry off.}}\]

\[\text{\textit{nw ‘in; in bring, fetch.}}\]

\[\text{\textit{sm ‘guide, lead.}}\]

\[\text{\textit{sm ‘guide, lead.}}\]
§ 58

EGYPTIAN GRAMMAR

(2) Some other common monograms are:

\[ \text{mm} \] for \( r\text{mt} \) 'men', 'people', and \[ \text{br} \] for \( h\text{k}\text{t} \) '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 \[ \text{id} \] for 'flesh', 'meat'. Coptic showing that \( if \) is to be read.

§ 59. Defective and superfluous writings.—Such writings as \[ \text{id} \] for \( r\text{mt} \) 'men', 'people', and \[ \text{id} \] for \( h\text{k}\text{t} \) '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 \[ \text{id} \] for 'flesh', 'meat'. Coptic showing that \( if \) is to be read.

§ 60. Group-writing.—A peculiar method of writing with biliteral instead of alphabetical signs, e.g. \[ \text{m} \] for \( r \), \[ \text{br} \] for \( h \), and with some other groups, e.g. \[ \text{br} \] for \( h \), \[ \text{br} \] for \( l \); especially often in foreign words or etymologically obscure names, e.g. \[ \text{br} \] for \( h \), to be transliterated '\( h\text{t} \) not '\( h\text{kw}\text{w} \)'; \[ \text{m} \] for \( m \), not '\( m\text{t}\text{w} \)', a man's name. Traces already in the Pyramid Texts, and partial exx. even in some M.E. words, e.g. \[ \text{id} \] for 'daytime'.

§ 61. Determination of compounds.—Compounds and other closely connected groups of words may show one common determinative or group of determinatives; exx. \[ \text{id} \] for 'every one', lit. 'every place'; \[ \text{id} \] for 'a wise man', lit. 'a knower of things'. Doubtless for this reason titles preceding the name of their owner are usually left without a determinative of their own, ex. \[ \text{id} \] for 'the scribe Nakht'.

§ 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, \[ \text{id} \] is written for \[ \text{id} \] (§ 309), \[ \text{id} \] for \( \text{id} \) (§ 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. \[ \text{id} \] for 'I did it'. This case occurs particularly often with uniconsonantal words or the like, so that they then find no expression at all in the writing; exx. \[ \text{id} \] for 'by what means (lit. with what) shall one ferry across?'; \[ \text{id} \] for 'they report to him' beside \[ \text{id} \].
Conversely, a consonant is sometimes abnormally repeated, doubtless to mark
the retention of a sound that in other combinations had fallen away; exx. 𓊆𓊃𓊂 for 𓊆𓊃 𓊂 ‘they shall convey me’; 𓊆𓊃 𓊂 𓊂 𓊂 for 𓊆𓊃 𓊂 ‘behold ye me’; 𓊆𓊃 𓊂 for 𓊆𓊃 ‘our road’.

§ 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 𓊆𓊃 𓊂 ‘beer’ (§ 59) is in other
books on Egyptian almost universally read 𓊆𓊃; in old-fashioned works
𓊆𓊃 𓊂 ‘king’ is regularly rendered as 𓊆𓊃; and so forth. Among readings which
are not yet fully established we incline to 𓊆𓊃 for 𓊆𓊃 ‘sculptor’, 𓊆𓊃 for 𓊆𓊃 ‘treasurer’. Where there is a choice, shorter readings are preferable to long
ones; thus we read 𓊆𓊃 for 𓊆𓊃 ‘moor’ though the stem is probably
𓊆𓊃.

§ 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. 1, c. 𓊆𓊃 I. Also written 𓊆𓊃, 𓊆𓊃 or 𓊆𓊃; early
also 𓊆𓊃; king sometimes 𓊆𓊃, 𓊆𓊃.

" 2, m. 𓊆𓊃 Thou.

" 2, f. 𓊆𓊃 Thou. Later also 𓊆𓊃.

" 3, m. 𓊆𓊃 He, it.

" 3, f. 𓊆𓊃 She, it. From Dyn. XVIII also 𓊆𓊃.

Plur. 1, c. 𓊆𓊃 We. Hitherto noted only in very late texts.

" 2, c. 𓊆𓊃 You. Later also 𓊆𓊃.

" 3, c. 𓊆𓊃 They. Later also 𓊆𓊃.

These pronouns often stand in parallelism to the particle (§ 227) or pre­
position (§ 168) 𓊆𓊃 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 𓊆𓊃 is probably demonstrative in origin, the 𓊆 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 𓊆𓊃. The two
masculines have survived into Middle Egyptian as archaisms.

Sing. 2, c. 𓊆𓊃 Thou. Later 𓊆𓊃.

" 3, c. 𓊆𓊃 He, she, it. Originally 𓊆𓊃.

Obs. 𓊆𓊃 and 𓊆𓊃 were originally masculines only; in Middle Egyptian they
are found for both genders. 𓊆𓊃 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. \(\text{ink it-k I am thy father.}\)
   \(\text{ntf srs he is her son.}\)
   \(\text{twt nb-t thou art my lord.}\)

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

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 \(\text{or by , but not by}\)

§ 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.

\[\text{smi ss ssti pn n nbfr m ntwt tn the scribe reports this secret to his lord in this city.}\]

This word-order is, however, modified when the subject or object is a pronoun; also when the preposition \(n\) 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. \(\text{he sends thee.}\)
\(\text{the scribe sends thee.}\)
\(\text{his son ferries you across; or 'you ferry his son across', since }\text{may be the suffix just as well as the dependent pronoun.}\)

\[\text{in }\text{our good lord has sent to us a despatch about it.}\]
\[\text{how like (to) her it is!}\]
\[\text{it does not belong to thee, lit. it is not to thee.}\]
\[\text{a good day is to thee.}\]

Certain particles, termed enclitics (§ 226), which cannot stand at the beginning of a sentence, may take precedence of the subject (when a noun)
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.

\[ \text{tr-n-t(i) grt me\textit{het}(t) r rd n ntr c1 now I made my tomb at the staircase of the great god.} \]

\[ \text{sd\textit{d-t} rf n-k mtt iry’ let me relate to thee the like thereof’.} \]

Similarly in more complex constructions, as \[ \text{tl sw hm tyf ‘and now indeed he was returning’.} \]

Such non-enclitic particles as \[ \text{mk ‘behold’, nn ‘not’ (§ 44, 2) stand at the beginning of the sentence, preceding even the verb. Examples below § 119, and often.} \]

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.

\[ \text{pr-n-tf he went out.} \]

\[ \text{his-n n-k nb-k thy lord has sent to thee.} \]

\[ \text{ms-n-tw-i I was born.} \]

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 \[ \text{pr-n-tf would mean ‘gone out to him’, sdm-n-tf ‘heard to him’.} \]

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 *sdm-f* 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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everywhere else the \( \text{sdm-nf} \) 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 \( \text{ir-nf rnpwt r\text{sit m ntrt}} \) (when) he has passed many years in imprisonment.\(^1\)

His Majesty proceeded in peace, \( \text{shr-nf bslw-nf} \) (when) he had overthrown his enemies.\(^2\)

§ 68. The compound verb-form \( \text{iw sdm-nf} \).—We have seen (§ 29) that \( \text{tw} \), properly 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 \( \text{sdm-nf} \) form in main clauses to mark some more or less important event in a narration.

Exx. The prince came to the king and said: \( \text{tw n-w\text{-t Ddi}} \) I have brought Djedi.\(^3\) English present perfect.

\( \text{tw wp-n-f r-f r-i} \) he opened his mouth to me.\(^4\) English past tense.

The student should make use of this form at the beginning of narrative sentences in the Exercises, reserving the simple \( \text{sdm-nf} \) for subsidiary sentences. The form \( \text{tw sdm-nf} \), 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 \( \text{(r)ldi} \) ‘give’, ‘place’, ‘cause’ (§ 70).

§ 70. The \( \text{sdm-f} \) form after \( \text{(r)ldi} \).—The verb \( \text{(r)ldi} \) ‘give’, ‘place’ often takes as object another verb in the \( \text{sdm-f} \) form, and then means ‘cause’ or ‘allow’.

Ex. \( \text{di-t sdm-in} \) I cause you to hear, lit. I give (that) you hear.\(^5\)

Similarly as subject of the passive of \( \text{(r)ldi} \).

Ex. \( \text{rdi-t(w) tr-y-t hrw m\text{-t Inu}} \) I was allowed to pass (lit. one gave I passed) a day in Yaa.\(^6\)
LESSON V

VOCABULARY

bring, fetch, remove.

open.

go, walk.

find.

be pure, clean; det. (ordinary) priest.

answer ('n 'to' persons).

hunger (vb. and n.); hungry.

thirst (vb.); thirsty.

efficient, beneficent, excellent.

naked.

the Black Land, i.e. Egypt.

the Red Land, i.e. the Desert.

hnw interior; det. @, the (royal) Residence.

sn brother; snt sister.

hmt woman, wife.

(hm (male) slave; hmt female slave.

varr. nsw king of Upper Egypt, king.

god.

t bread.

hnkt beer.

kbs clothes, clothing.

lsm hound, dog.

(early also s) sr back; m-sr at the back of, following after.

hand, arm.

EXERCISE V

(a) Transliterate and translate:

(1) 

(2) 

(3) 

(4) 

(5) 

(6) 

(7) 

(8) 

(9) 

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Exerc. V

EGYPTIAN GRAMMAR

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

ix. with r as second consonant:

\[
\begin{array}{cccc}
\text{\(ir\)} & \text{\(pr\)} & \text{\(mr\)} & \text{\(hr\)} (\text{not to be confused with \(g\)}).
\end{array}
\]

\[
\begin{array}{cccc}
\text{\(wr\)} & \text{\(mr\)} & \text{\(dr\)}
\end{array}
\]

x. with \(h\) as second consonant:

\[
\begin{array}{cccc}
\text{\(bh\)} & \text{\(ph\)} & \text{\(mh\)} & \text{\(nh\)}
\end{array}
\]

§ 72. Number of nouns and adjectives. 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{\(sn\)}\) brother.

f. ends in -t. Ex. \(\text{\(snt\)}\) sister.

Plur. m. -w. Ex. \(\text{\(snw\)}\) brothers.

f. -wt. Ex. \(\text{\(snwt\)}\) sisters.

Dual m. -wy. Ex. \(\text{\(snwy\)}\) pair of brothers.

f. -ty. Ex. \(\text{\(snty\)}\) pair of sisters.

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

§ 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{array}{lll}
\text{Sing.} & \text{Plur.} & \text{Dual} \\
\text{\(pr\)} & \text{\(prw\)} & \text{\(prwy\)} \\
\text{\(irt\)} & \text{\(ir\)} & \text{\(ir\)} \\
\end{array}
\]

\(\text{\(\text{\(nsw\)}\)}\) or \(\text{\(\text{\(nsw\)}\)}\)
WRITING OF THE PLURAL AND DUAL

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. $\text{r}-\text{t}!\text{t}!\text{t}!\text{t}$ srw officials. Dual $\text{t}!\text{t}!\text{t}-\text{r} $ lrwy pair of obelisks.

" $\text{t}!\text{t}!\text{t}!\text{t} $ nkw trees. " $\text{t}\text{ty} $ 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{ntwr} $ god. $\text{ntwrw} $ gods. $\text{ntwrwy} $ pair of gods.
- $\text{rn} $ name. $\text{rnrw} $ names.
- $\text{hk} $ magic. $\text{hkw} $ magical spells.

3. Towards the end of the Old Kingdom a determinative of plurality, consisting of three strokes $\text{I} \text{I} \text{I}$, 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{ntwrw} $ 'gods'. $\text{ntwrwy} $ pair of gods.

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

Exx. $\text{ntwrw} $ 'gods'. $\text{ntwrwy} $ pair of gods.

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

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

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

2 On this question see Verbium, 1, §§ 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 -a and -ui, -wy and -ty, be omitted in the writing. Hence we find | in place of |, srw 'officials', in place of , nbty 'pair of ladies'; indeed, the abbreviated spellings are the commoner, the full feminine plural being especially rare. For example, , usually, nay possibly always, replaces the theoretically correct full writing *t, nymwt '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; and are equally legitimate writings of nfrw. In the masculine plural of the adjective the plural strokes are often dispensed with, exx. sptwy·sy 'fat birds'; , T, T, Ij lw, 'sturdy oxen'.

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 , exx. } 'my hands'; } 'my feet'.
2. the suffixes 2nd and 3rd m. sing. and 3rd f. sing. sometimes show an ending -y, exx. } 'his two hands' (also written } ); } 'thy two lips'; } 'her two thighs'. In this case the dual ending is occasionally omitted after the noun, ex. } gs(wy)fy 'its two sides'.

§ 76. The use of just mentioned (§ 75, 2) is extended, strictly speaking inaccurately, to certain words
1. having dual form but singular meaning, ex. } ph(wy)fy 'its end'.
2. having singular form but a meaning with some implication of duality, ex. } su-nw·fy '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. nfrw 'beauty'; mnw 'memorial', 'monument'; hnw 'neighbourhood', 'time'. Similarly, certain words ending in -wy and -ty, though not really duals, are apt to be written as such; exx. } hwy 'night'; (var. ) ntwy 'belonging to a town'. However, (var. ) phwy 'strength' was early a true dual; whether } lnty 'period', 'end' was so or not is doubtful.
2. Other words sometimes written like plurals, such as } trp 'wine',
ADJECTIVES IN -Y § 77

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

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

4. The plural of rmf 'man' (Latin homo) is written or , but appears from such phrases as rmft 'all men' to be properly a feminine collective rmf(l); very rarely the writing rmft nb is found.

§ 78. Status pronominalis.—When a suffix-pronoun is added to certain feminine nouns, an apparently intrusive -w occasionally appears before the feminine ending -l. Exx. dpt 'boat', but dpwtf 'his boat'; wrbt 'meat', but wrbwtf 'his meat'.

OBS. This phenomenon is due to a displacement of the accent when the suffix is added; some such pronunciation as 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. From mhyt 'north wind', f.

sing. m. or rsy 'southern'. mhyt (mhty) 'northern'.

f. rsy (rst).

or mhyty (mht).

plur. m. rsyw (rsw).

f. rsyw (rswt, rsi).

or mhtyw (mhtyt).

From the preposition ir (Ir) 'to'.

sing. m. iry 'relating to', 'connected with'.

f. iry (irt).

plur. iryw, trw.

f. iryt (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

Differing from I, 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~ of graphic pun, see AZ. 40, 42, 142.

OBS. In Old Egyptian the formative was either omitted or else written with -I. An alternative ending •-w survives in some nouns like ••• = hrw 'lower part' and ••• mitw 'peer'.

Prepositions that have a special form before the suffixes exhibit the same or a similar form in their derivative adjectives in -y.

Exx. •••• hry 'relating to' from •••• r 'to' (form with suffixes •••• r but occasionally also •••• ir-)

In titles and the like these adjectives are sometimes abbreviated in such a way as to be indistinguishable from the prepositions from which they are derived. Exx. •••• imy-r 'overseer', variants ••••, ••••, 3 lit. 'one-who-is-in-the-mouth' (of his subordinates); •••• hry-tp r 'great chief' of a province, lit. 'great one-who-is-over-the-head'.

Owing to their resemblance in sound to duals, some adjectives in -y from feminine nouns are written with a twofold ideogram (see above § 77, 1).

Exx. •••• niwry from •••• niwt 'town' in the expression •••• niwty 'local god'.

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

Exx. •••• hry •••• sls 'he who is over the secret', a common title.

The adjective •••• mity (also mitw, § 79 OBS.), which is derived from a f. noun •••• mit 'copy', may similarly take a suffix, ex. •••• mity-f 'his equal'.

From the noun •••• tp 'head' and its derivative preposition •••• tp 'upon' (§ 173) comes the adjective •••• tpy, varr. ••••, ••••, also written •••• with the two meanings (1) 'foremost', 'chief', 'first' and (2) 'being upon', ex. •••• tpy dswf 'Anubis (who is) upon his mountain'. There is also a secondary adjective •••• tpy '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 Inpw tpy dswf 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. •••• •••• nb-r-dt '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. לם sn hst ‘their originals’, lit. their that-being-in-front.\(^1\)

ן ל ט ר s m ny w l R e I belong to R e, lit. I am (§ 44, 3) belonging to R e.\(^3\)

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

Exx..GetProperty(3) s h t ‘peasant’, ‘fowler’, properly ‘one-belonging-to-the-country

imly ‘the west’, from imny ‘western’.

ם נ ר (t)-ntr ‘the necropolis’, lit. ‘that under-(i.e. possessing-)the-god’.\(^4\)

ם ויו-syw-s ‘those-upon-the-sand’, i.e. the Bedâwîn.

VOCABULARY

ir make, do.

pr go forth, go up.

ph reach, attack.

mr love, wish.

mh fill (m with).

hik capture, take as plunder.

dbh ask for, beg.

imny western.

istby eastern.

wr great, important, much.

Kiîs Ethiopia, the Cush of the Bible (f.)

irtt (earlier irtt) milk.

mnw monument.

mnmnt cattle.

rmî man; rmî(t) people.

d foot.

nhî eternity.

isî boundary.

mr pyramid.

î barley, corn.

bt body.

hist hill-country, (foreign) country.

hr under, carrying, holding (preposition).

EXERCISE VI

(a) Transliterate and translate:

(1)  (2)  63
Exerc. VI

(3) \[ \text{Hieroglyphs} \]

(4) \[ \text{Hieroglyphs} \]

(5) \[ \text{Hieroglyphs} \]

(6) \[ \text{Hieroglyphs} \]

(7) \[ \text{Hieroglyphs} \]

(8) \[ \text{Hieroglyphs} \]

(9) \[ \text{Hieroglyphs} \]

(10) \[ \text{Hieroglyphs} \]

(b) Write in hieroglyphs and transliteration:

(1) 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. (4) Thou fillest thy hands with (\(\text{\textit{hr}}\)) all good things. (5) \(\text{\textit{Re}}\) 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) \(\text{\textit{Re}}\) himself. (6) He is the god who-is-in my body.

\(\text{\textit{Southern City}}\) was a name commonly given to Thebes.

Lesson VII

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

xi. with s as second consonant:

\[ ts \]

\[ ms (ms) \]

\[ ns (ns) \]

\[ hs \]

\[ ss (ss) \]

\[ gs (gs) \]

xii. with k as second consonant:

\[ \text{\textit{ek}} \]

xiii. with k as second consonant:

\[ \text{\textit{sk}} (sk) \]

xiv. with t as second consonant:

\[ mt \]

\[ mt \text{ (also \textit{mw}t) } \]

\[ ht \]

\[ st (st) \]

Syntact 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 § 83

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. \(\text{tr-n wi cr-y} \, \text{m rhy} \) my pen made me celebrated, lit. as a known one.\footnote{1} \(\text{rd-n-f wi m hry nt-w} \) he placed me as chief (or, he made me chief) over his town.\footnote{2} \(\text{hpr-f m} \, \text{tn} \) it becomes 19.\footnote{3} The same construction is found with verbs of ‘seeing’ and ‘knowing’, as \(\text{m-n ‘see’, ‘regard (as)’, ‘sib ‘recognize (as)’, ‘gm ‘find (as)’.} \footnote{4}

After the verbs of ‘appointing’, ‘making’ \(\text{r ‘to’ is apt to be used in place of} \, \text{m, with little, if any, difference of meaning.}

Ex. \(\text{d-n-f sbr n-r pet hty ‘he placed him as (lit. into, i.e. so as to be) prince and chieftain.} \footnote{6}

The verb \(\text{sbr ‘teach’ takes a direct object of the person and introduces the thing taught by \(\text{r ‘concerning’.}} \footnote{8}

See Add. for § 84A.

§ 85. The genitive is of two kinds, direct and indirect.\footnote{5a}

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

Exx. \(\text{imy-r pr} \) overseer of the house, i.e. steward. \(\text{nb imlb} \) possessor of veneration, venerable. \(\text{r-h rvt-ln nb-f} \) knowing the desire of his lord.\footnote{9} This form of genitive is usual wherever the connexion between governing and governed noun is particularly close, as in titles, set phrases, etc. Hence an epithet belonging to the governing word will normally follow the genitive.

Ex. \(\text{imy-r shtyw mnh} \) an efficient overseer of fowlers.\footnote{10} Examples where the direct genitive is separated from its noun are of extreme rarity.\footnote{11}

In expressions like \(\text{hn-nt ‘priest’, lit. ‘servant of god’, hwt-nt ‘temple’, lit. ‘house of god’, pr-nsw ‘palace’, lit. ‘house of the king’, s-nsw ‘prince’, lit. ‘son of the king’, the priority given to ‘god’ and ‘king’ is purely graphic, and due to honorific reasons; see § 57.}

\footnote{1 See, however, n. 8 below.}

\footnote{2} \footnote{3} \footnote{4} \footnote{5} \footnote{6} \footnote{7} \footnote{8} \footnote{9} \footnote{10} \footnote{11}
§ 85. After Dyn. XII filiation is sometimes expressed by the help of the direct genitive, ex. \(\text{mr} \text{mst} 3 \text{tbn} \) 'Ahmose, son of Yebe. In Dyn. XII and earlier a peculiar inversion is frequent; \(\text{Nhry} \text{ms} 3 \text{Hm-mht} 3 \text{Hm-hht}\) means 'Khnmhotpe, son of Khnmhotpe, son of Neheri', 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, 1) 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. nöb-ei 'lord of a house' beside nöb 'lord'; yél-eolo 'vineyard' beside yöhe 'field', Eg. shi.²a

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

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Case</th>
<th>Form</th>
<th>Archaistic</th>
<th>Palatalization</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing. m.</td>
<td>ny</td>
<td>nyw</td>
<td>nywy³</td>
<td></td>
</tr>
<tr>
<td>plur. m.</td>
<td>nyw</td>
<td>nywy</td>
<td>nywy³</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>nyt</td>
<td>nyw</td>
<td>nyty</td>
<td>nyty⁴</td>
</tr>
<tr>
<td>dual m.</td>
<td>nywy</td>
<td>nywy cyc</td>
<td>nywy</td>
<td></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. n, m. plur. nyw, f. sing. and plur. nt.

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

Exx. \(\text{nsw n Kn} \text{nt}, \) the king of Egypt.

Exx. \(\text{ntw nt nhk}, \) the city of eternity.

Exx. \(\text{wrw nw 3bdw}, \) the great ones of Abydus.

Exx. \(\text{sw n shty pn}, \) the asses of this peasant.

Exx. \(\text{hmwt nt wrw}, \) the wives of the chiefs.

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

Exx. \(\text{inw nb nfr n sht all good produce of the country.}^{10}\)

Exx. \(\text{imyw-r-k nw rwyt thy overseers of the portal.}^{11}\)

Exx. \(\text{sdwmt im-f nt pr-hd} \) valuables were in it belonging to the treasury.¹²

OBS. For the genitival adjective as predicate, see § 114, 2; before šadm-f and šdm-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.

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§ 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-sf O praised one, may Arsaphes (the god of Herakleopolis Magna) praise thee. 1

sdm rk w j, hity-c hearken thou to me, O prince. 2

mk wi r nhm crk, shty, hr wumf smt-I I will take away thy ass, peasant, because it is eating my corn. 3

In ordinary parlance no introductory interjection was used; but in religious and semi-religious texts i, var. i is frequent for 'O', the synonym h j, var. n, being much rarer. Exx. i nb snf 'O Lord of fear'; i nm i 'O living ones'; hs s $ Nbsny 'O scribe Nebsey'. 4

§ 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. i nb k tr n wmk-I follow thy desire so long as thou livest, lit. time of thou-art. 5

tw snh-w(l) Twmtrw rnpwt hsr I nourished (the town of) Imiotru in troubled years. 6

Very common as adverbs are dl 'eternally', lit. 'eternity', and re nb 'every day'. Note the mathematical use of sp 10 'ten times'. 7

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

Ex. hit-sp 12... wdi hmf year 12... His Majesty proceeded. 8

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. spd hr sharp of face, i.e. clever. 9

mtr-in bur mrnpw your lovable god, lit. your god sweet of love. 10

rh-wf ib-t wj ib he knew I was serviceably minded towards him, lit. that I was beneficial to him in heart. 11

§ 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. 12

wrs l head-rest. 13

sfl Nht the brewer Nakht. 14

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

Exx. s$s mr a real remedy. 15

Comment accompanying a spell. 16

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2 SÄ. 2. Sim. Petr. B 1, 26; B 2, 133; P. Kah. 1, 2.
4 Sim. C 166; C 177; Cairo 20538 l. c 12.
5 Wb. ii. 471; these particles always at the beginning of the sentence.
6 Cairo 20089, 7. Sim. LAC. T.R. 7, 1. 8, 1.
7 Cairo 20041. Sim. ib. 20003, 1.
8 BUDGE, p. 467.
9 Ph. 186. Sim. Petr. B 139; PSBA. 18, 202, 8; Hammu. 114, 4.
10 Cairo 20001. Sim. Sm. 45.
11 Rhind. 1. Sim. ib. 6.
12 Sim. 10-340. Sim. Sm. R 5-6; Petr. B 1, 224.
13 BH. i. 8, 10. Many exx. Sim. B 48 foll.
14 Cairo 20119, c 4; Sim. 20040, 17-8.
16 Ekh. 44, 19. Sim. headings of accounts, etc. S. Boul. xvii. 2, 10. 16. 19. 23. 36.
17 P. Kah. 18, 15.
18 BH. i. 29.

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§ 89. 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 (?), bw nb 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. tr ntr r ihf, n-sw-blt Shlp-ib-Rr the god mounted up to his horizon (i.e. his tomb), the king of Upper and Lower Egypt Sel exacerbated.

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

Ex. How shall this land fare m hmt-f, ntr pf mnh 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. hwr s huy(t) wrt together with the great altar of cedar, lit. together with cedar, the great altar.

2. with measures and numbers.

Ex. hnt, ds 2 beer, two jugs, i.e. two jugs of beer.

3. with indications of locality.

Ex. Tz-wr 3bdw 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 is 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-ni dibw irr7 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. irr7 in prw in your offices and your houses.

ht-l nbl m st m nkw t 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 hry wind and rain.1
Or else " hr 'together with' is employed, especially when the co-ordination is less close.
Ex. msn hb sn any commander or any prince.2
2. 'Or', like 'and', may be left unexpressed.
Ex. my children and my brothers. 2
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, n hms 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. Kis hst 'the vile Ethiopia (Cush)'.5 The same holds good of names of towns6 and, in part at least, of those of the nomes or provinces.7
2. ht (orig. iht) is fem. when it means 'things' or 'property', but is apt to be treated as a masc. when it means 'something', 'anything', ex. bt mr 'something painful'.8 With the plur. the use is variable.8a
3. bt 'wood', 'tree' is not really a fem., the t being radical; cf. bt ndm 'sweet(-smelling) wood', bt ks 'a high tree'.10
4. bt 'body', 'belly' is usually fem.,11 but instances occur where it is treated as masc.12

VOCABULARY

† enter.
† var. wstn stride.
† nht be mighty, victorious; mighty (adj.).
† sns worship.
† var. ss receive, take.
† st (earlier st) shoot, throw, pour.
† dwr adore (in the morning).
† mut mother.
† var. ms child.
† ms mountain.
Vocab.

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st place.¹

voice, sound.

nbt oblations, offerings.

var. rd wdlhw (for wdlhw, § 19, Obs. 2) table of offerings.

var. tisf evil, wrongdoing.

$bw food.

hst praise, favour (noun).

remembrance, memory.

true, real, just.

(det. also ; abbrev. ) sbi door.

imnt (also µm¥t § 81) the West.

dw$ netherworld.

dl eternity, everlasting.

hr with, before, (speak) to.

¹ For the reading see AZ. 46, 107.

EXERCISE VII

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

O overseer of the house, scribe Amenemhet, mayst thou true of voice (or justified) see § 55. Mayst thou enter (and) go forth from the West, mayst thou through the door of the netherworld, mayst thou adore

Rē (when) he rises in the mountain, mayst thou him (when) he sets in the horizon, mayst thou oblations (and) be because of food (from) the of the lord (of) eternity.²

¹ Adapted from Th. T. S. i. 27.
² 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'.
(b) Transliterate and translate:

(1) [Hieroglyphs]

(2) [Hieroglyphs]

(3) [Hieroglyphs]

(4) [Hieroglyphs]

(5) [Hieroglyphs]

(6) [Hieroglyphs]

(7) [Hieroglyphs]

(8) [Hieroglyphs]

(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' (\(\text{nh br} \)) consisted of five 'great names' (\(\text{rn wr} \)), 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):

\[\text{Hr nh mswt, nbty nh mswt, Hr nsw nh mswt, n-sw-bt Hpr-ki-Rc, st Rc S-n-Wsr, dt nh ddt wjs mi Rc dt Horus 'Life-of-births', Two Ladies 'Life-of-Births', Horus of gold 'Life-of-Births', King of Upper and Lower Egypt 'Kheperkeret' ['the ka of Rc comes into being'], Son of Rc 'Sesostris' ['man of (the goddess) Wosret'], (may he be) granted life, stability and wealth like Rc eternally.²\]

¹ See H. Müller, Die formale Entwicklung der Titulatur der ägyptischen Könige, Glückstadt, 1933; A. Moret, Du caractère religieux de la royauté pharaonique, Paris, 1902, ch. 1.
² Urkiv. 80, 150; Br. Thes. 1077, 19.
³ Urk. iv. 261, 14-17; Br. Thes. 1077, 19.
⁴ The name S-n-Wsr belonging to three kings of Dyn. XII was formerly read Wrtn (Usertesen), whereby its identity with the Sesostris of Manetho (see p. 76, n. 1) was obscured. See Urk. 2, 1-24; AZ. 47, 43.
⁵ BH. i. 25, 59-62.
Excurs. A

EGYPTIAN GRAMMAR

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

\[ Hr \text{ kis nht hr m Wist, nby whh nsyt mti R} \text{ m pt, Hr nbow shm phty drw, n-sw-bit Mn-hpr-R} \text{, ss R} \text{ Dhwyty-ms-nfr-hpr(w), mry Hthr nbt mfsdt Horus 'Strong-bull-arising-in-Thebes', Two Ladies 'Enduring-of-kingship-like-Ret-in-heaven', Horus of gold 'Powerful-of-strength, holy-of-diadems', King of Upper and Lower Egypt 'Menkheperre' ['the form of Ret remains (?)'], Son of Ret, 'Tuthmosis ['Thoth is born'] beautiful-of-forms', beloved of Hathor, lady of the turquoise.1 \]

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 Ret' 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 nomeu. 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 Ret, 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 maṣṭābās;2 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;2a see the annexed figure. It is not quite certain whether the building symbolized by the rectangle and façade (together termed the \[ \text{r} \text{ m srd} \]3 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 TITULARY OF THE KING

2. The *nebty* name, so called because the probable reading of the group $\text{nbty}$ is *nbty* '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 $\text{Nbnij}$ Nekhbet of the Upper Egyptian city of El-Kab and the cobra-goddess $\text{Wdjt}$ Edjed of the Lower Egyptian city of $\text{Dj}$ Djedefra; 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. The Greek interpretation *kúrios basileúωn* '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 have supposed, on the strength of the Greek equivalent *antipallow upéresos* '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 Kus. 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' ($\text{H} \text{Hrb n nbw}$), and Hashpsowe calls herself 'the female Horus of fine gold' ($\text{H} \text{Hrb n sfm}$); the concept of the golden falcon can be definitely traced back to Dyn. XI, and an inscription of Dyn. XII describes the golden Horus name as the 'name of gold' ($\text{H} \text{Hrb n nbw}$). King Cheops (Dyn. IV) and king Merenre (Dyn. VI) have the title $\text{H} \text{Hrb n nbw}$ 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, but exactly what god was intended is a problem still unsolved.

4. The *prenomen* is the name which follows the title $\text{H} \text{n-sw-bit}$. The plant $\text{swt}$ symbolizing Upper Egypt is supposed to be identical with the flowering *sacculus*-reed or sedge, Egyptian $\text{smfr}$, a common emblem of Upper Egypt; 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 *basileus tov te anw kai tov kata xwran*. The *prenomen* itself is almost always compounded with the
name of the god Re; typical examples are \( \text{Shtp-ib-Re} \) ‘propitiating the heart of Re’ (Amenemhes I), \( \text{Nh-mrt-Re} \) ‘lord of truth is Re’ (Amenophis III); one of the first cases of Re as an element in a king’s name is with \( \text{Rr-hcrf} \) Chephren of Dyn. IV, and the instances without Re all date before Dyn. IX. The \textit{prenomen} and \textit{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;\(^1\) strictly speaking the loop should be round, as it is in one or two very early examples,\(^2\) but becomes elongated and oval because of the length of most hieroglyphic names enclosed in it. The Egyptians called the cartouche \( \text{Swp-ib-Rr} \) from a verb-stem \( \text{swl} \) ‘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.\(^3\) Another name of the cartouche, not found before Dyn. XIX, is \( \text{Swp-ib} \).\(^4\)

5. The \textit{nomen} is introduced by the epithet \( \text{Sm \ s-Rr} \) ‘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 \textit{nomen} \( \text{In-tf} \) Antef and \( \text{Mntw-htp} \) Menthotpe. Dyn. XII the \textit{nomen} \( \text{Imn-m-hlt} \) Ammenemes and \( \text{Sm-N-wsrt} \) Sesostris; Dyn. XIII shows several kings of the name \( \text{Sbk-htp} \) Sebkhpet and Dyn. XVIII consists almost entirely of rulers named \( \text{Imn-htp} \) Amenophis and \( \text{Dhwty-ms} \) Tuthmosis. The first Egyptian kings to distinguish a \textit{nomen} and a \textit{prenomen} were those of Dyn. V.

In the period covered by this book the five names of the titulary have a rigidly fixed order. The principal name is the \textit{prenomen}, and this is often found alone or accompanied only by the \textit{nomen}. Only very rarely does the Horus name serve for identification purposes, ex. \( \text{Hr Hc-m-mrt} \) ‘Horus Appearing-in-truth’, i.e. Amenophis III.\(^6\)

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-sf 19 yr hm n ntr nfr nb trwy N-mrt-Rr, s-Rr, Imn-m-hlt year 19 under the Majesty of the good god, lord of the two lands Nema\(\text{trr}\) son of Re, Ammenemes (III).} \]\n
As speaker the king often refers to himself as \( \text{hm-t} \) ‘My Majesty’,\(^8\) var. \( \text{hm-t} \);\(^9\) he is addressed as \( \text{hm-k} \) ‘Thy Majesty’, var. \( \text{hm-} \);\(^10\) the 3rd
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pers. 𓊠 hsmf ‘His Majesty’,1 var. 𓊠𓊠𓊠𓊠𓊠 m hsm n ṣtn ‘in the Majesty of the palace’.3 The plural 𓊠𓊠𓊠𓊠𓊠 hmw-tn is found addressed to gods or even to honoured men (‘your worships’);4 Hashepsowe, who styled herself king, though a woman, employs the feminine form 𓊠𓊠𓊠𓊠𓊠 hmt-i.5 The translation of hsm 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’.5a

The ordinary word for king is 𓊱𓊡, 𓊡𓊡𓊡 nsw (§ 54); far less common is 𓊡𓊡𓊡𓊠 ity, var. 𓊡𓊡𓊡𓊡,6 which we conventionally translate ‘sovereign’; another fairly common appellation is 𓊠 nb ‘the Lord’.7 We cannot here discuss other epithets of the king, such as 𓊢 nb nfr ‘the good god’ (perhaps rather ‘the beautiful god’), 𓊠 nb trwy ‘the lord of the two lands’, 𓊠𓊠𓊠𓊠 Hr nb ṣḥ ‘Horus, lord of the castle’; for nb-r-ḏr see § 100, 1. As regards the term Pharaoh (Hebrew ܦܪymbols, Greek Φαραώ, Coptic Φάραω, Φάραω),8 the facts are as follows.9 The Egyptian original 𓊠𓊠 Pr-ḏ ‘Great House’ was used in the Old Kingdom as part of many phrases like smr Pr-ḏ ‘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 𓊠𓊠𓊠𓊠 Pr-ḏ 𓊠𓊠𓊠 nḥ wḏs 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 Pr-ḏ refers actually to the king is in a letter to Amenophis IV (Akhenaten), which is addressed to 𓊢𓊡𓊡𓊡𓊡 Pr-ḏ 𓊠𓊢 nb nb ‘Pharaoh, l. p. h., the Master’.10 From Dyn. XIX onward it is used occasionally just as hsmf ‘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 Shoshenks 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 Dhauty-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

1 Hamm. 192, 3.
2 Westc. 6, 1, 2, 13.
3 See Gard. Sin. p. 83.
4 AZ. 47, 89; Tur­
khani 1, 79, 5.
5 Urk. iv, 363, 6.
5a Recent discus­
sions: AZ. 75, 112;
JEA. 29, 79.
6 Pr. 7; Sh. S. 173;
Urk. iv. 15, 9.
7 P. Boul. xviii, 2, 12;
Urk. iv. 1093, 14;
1113, 13.
8 AZ. 55, 130.
9 PSBA. 73, 72.
10 P. Kak. 38, 17.
However, Arm. pl.
93, 5 probably dates
from Tuthmosis III,
see ib. p. 160; cf. also
Brit. Mus. 148 (Liter.
Texts vii, pl. 43),
Tuthmosis IV.
Excurs. A

Manetho was an Egyptian priest contemporary with the first two Ptolemies, who wrote an Egyptian history in three books. Only excerpts remain, which are preserved in the works of Josephus, Africanus and Eusebius. See WADDELL, Manetho (Loeb Classical Library), London, 1940.

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given by the historian of Egypt Manetho (first half of the 3rd cent. B.C.), so far as the forms handed down by the excerptors of Manetho are fairly recognizable as transcriptions of the hieroglyphic writing; so, for example, Tuthmosis for ḫwty-ms, Sesostris for S-n-WSrt, and so on. When, however, the Manethonian form is either absent or barely recognizable as an equivalent of the hieroglyphs, a guessed transcription will be found preferable, for example Ḥaremḥab for ḥr-m-hb, where Manetho gives Harmais. We shall deal further with such guessed transcriptions in Appendix B at the end of this book. Here we need only warn the student against one specially barbarous transcription of a royal name; Thothmes is still used for the Manethonian Tuthmosis by many Egyptologists who ought to know better.

For the various names of the Egyptian kings see H. GAUTHIER, Le Livre des rois d’Égypte, 5 vols., Cairo 1907–17, in Mémoires... de l’institut français d’archéologie orientale. In English there is the smaller work, E. A. W. BUDGE, The Book of the Kings of Egypt, 2 vols., London, 1908.

LESSON VIII

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

xv. with ḏ as second consonant:

\[
\begin{align*}
\text{ḏ} & \rightarrow \text{ḏ} & \text{ḏ}(& \text{later dd}).
\end{align*}
\]

xvi. with ṣ as second consonant:

\[
\begin{align*}
\text{ṣ} & \rightarrow \text{ḥd} & \text{ḥd}(& \text{later ḏ}).
\end{align*}
\]

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. \(\text{swt f nt R-krt dsrt imt Swt}\) his holy places of R-oeret which are in Siut.\(^2\)

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

Occasionally, however, epithet and noun adhere so closely together that they are treated as a compound. Exx. \(\text{t-hd.sn ‘their white bread’},\(^4\)

\(\text{gs-hry.sn ‘their upper side’}.\)\(^5\)
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. \(\text{hwrw n rhty}\) a wretched washerman, lit. a wretch of a washerman.\(^1\)

Obs. See below § 262, I for \(\text{wr n 'one, 'a'}\); the construction of \(\text{nn n, nj n} '\text{these'} (§ 111)\) is also comparable, as well as \(\text{nhy n 'a few', 'a little'}\), and \(\text{hkh n 'many'} (§ 99).

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

Ex. \(\text{twn tbt n hdt}\) 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. \(\text{st thr n dbwr f}\) a scribe excellent with (lit. of) his fingers.\(^3\)

Twenty women \(\text{m nfrwt nt hwr sn}\) who are beautiful of body, lit. as beautiful ones of their members.\(^4\)

In the masculine instances it is not quite certain that \(\text{n}\) is the genitival adjective. It might be the preposition \(\text{m}\); 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. \(\text{ir tb kn m st kslt, sn-nwr pw n nb f}\) as for a heart (which is) brave in evil case, it is the equal of its lord.\(^5\)

\(\text{wr tw} n \text{sfr n nht}\) greater is the claim of the mild man than (that of) the strong.\(^6\)

\(\text{ddtr wrt}\) 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 \(\text{m of predication (§ 38)}\) with the same intention; the adjective then ceases to be a mere epithet, and is employed as a noun.

Exx. Seek out for me \(\text{st-n m ss}, \text{sn-n m thr}\) a son of yours who is (lit. as) wise, a brother of yours who is (lit. as) excellent.\(^8\)

\(\text{tyn n wrt}\) I will do (something) which is (lit. as) great.\(^9\)
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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. $\text{duh w hmnw ntr} \ldots nwr r-pr \ p\nu$ O ye who live upon earth, such as are (lit. as) priests and priestesses \ldots of this temple.\(^1\)

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 $\leftarrow r$ 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. $\text{hr n wrw}$ greatest of the great.\(^2\)

$\text{lnk wr wrw m ti r dtr}$ I was greatest of the great in the entire land.\(^3\)

Or else by means of $\leftarrow \leftarrow \text{imy}$ (§ 80).

Ex. $\text{lllnk wr imy s(rw)}$ his eldest son, lit. his son his eldest.\(^4\)

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

Ex. $\text{hr ffr smtwf}$ his eldest son, lit. his son his eldest.\(^5\)

For 'very' $\leftarrow \text{wrt}$ 'greatly' (§ 205, 4) is of common occurrence.

Ex. $\text{fbr wrt very difficult.}$\(^6\)

The common phrase $\leftarrow \leftarrow \leftarrow \text{r h't nbt}$ 'more than anything'\(^7\) conveys much the same sense. So too $\text{w('one', 'alone'}$:

Ex. $\text{wr wrt alone excellent, i.e. uniquely excellent.}$\(^8\)

EQUIVALENTS OF ENGLISH ADJECTIVES, ETC.

§ 98. The word for 'other' has an ending $i$, doubtless dual in origin:

sing. m. $\text{ky (kit)}$   plur. m. $\text{kywy (kitwy)}$,\(^9\) varr. $\text{kt}$, $\text{kt}$, $\text{kt}$, $\text{kt}$, only known from Old Eg.\(^10\)

The transliterations in brackets give the correct etymological values.\(^11\) $\text{Ky}$ is no true adjective, but a noun to which another may be added in apposition.

Exx. $\text{ky sp}$ another time, lit. another, a time.\(^12\)

$\text{kt phr}$ another remedy.\(^13\)

$\text{kywy nswy}$ other kings.\(^14\)

A suffix may be attached to the word for 'other':

Ex. $\text{kyf wrt}$ its other side.\(^15\)

$\text{ky}$ and $\text{kt}$ are frequently used as nouns; for the plural 'others' the phrase $\text{kt-h't}$,\(^16\) var. $\text{kt-h'y}$,\(^17\) lit. 'other things', is common.
EQUIVALENTS OF ENGLISH ADJECTIVES, ETC.

§ 98. ‘One’...‘other’ is expressed by 3 wē...ם ס ky:
Ex.  תול זכר תפלת תבש תבש וית f מ וית hr mw, kit hr lt its one side was under water, the other under corn.¹
Or else by 3 ky...ם ky:
Ex.  תול זכר תפלת תבש תבש יד יז נס hpt-נ ky ky one embraced the other.²
Or else by 3 wē ‘one’...ם sn-nw f ‘his second’:
Ex.  תול זכר תפלת תבש תבש וית f מ וית sn-nw f one said to (lit. before) the other.³
Or else is merely implied:
Ex.  תול זכר תפלת תבש תבש רד n תבש n רד n land gave me to land.⁴

§ 99. ‘Many’, ‘few’, ‘a little’—For these notions 31 ח ‚ ‘million’ (§ 259) and 31 ח nh y ‘a little’ are often used with the indirect genitive.
Exx. 31 ח n sp many times, or often.⁵

§ 100. For ‘entire’, ‘complete’, ‘whole’ several phrases are used.
1. 3 ע תול זכר תפלת תבש תבש ד f, lit. ‘to its end’. Exx.  תול זכר תפלת תבש תבש ד f תול זכר תפלת תבש תבש תול f and n תול זכר תפלת תבש תבש f ‘the entire army’;⁶  תול זכר תפלת תבש תבש ד f s (y) תול זכר תפלת תבש תבש ד f ‘he had subdued the whole of it’;¹⁰ also without suffix,  תול זכר תפלת תבש תבש ד f nn n תול זכר תפלת תבש תבש ד f ‘all these things’.¹¹ Note too the phrase  תול זכר תפלת תבש תבש n ד r דf lord of the universe’, lit. ‘lord to the end’, a title given to the sun-god¹² or the king;¹³ so too n ד r דf is an epithet of the queen.¹⁴
2. 31 ע תול זכר תפלת תבש תבש מ f, lit. ‘like its form’. Ex.  תול זכר תפלת תבש תבש מ f תול זכר תפלת תבש תבש n מ f’s ‘the entire priesthood of the temple’.¹⁵ A rarer synonym is 31 ע תול זכר תפלת תבש תבש מ f מ f.¹⁰a
3. 3 ע תול זכר תפלת תבש תבש ר f ‘according to its length’. Exx.  תול זכר תפלת תבש תבש ר f תול זכר תפלת תבש תבש f ‘the entire day’;¹⁸  תול זכר תפלת תבש תבש ר f f תול זכר תפלת תבש תבש f ‘the entire navy’;¹⁷ without suffix  תול זכר תפלת תבש תבש ר f תול זכר תפלת תבש תבש f n תול זכר תפלת תבש תבש ר f ‘all these years’¹⁸

§ 101. ‘Each’, ‘every’, of time, is rendered by the noun 3 ע תול זכר תפלת תבש תבש n תבש ‘number’, later 3 ע תול זכר תפלת תבש תבש n תבש, followed by a direct genitive in the singular.
Exx. 3 ע תול זכר תפלת תבש תבש n תבש every year, lit. at every year.¹⁹
3 ע תול זכר תפלת תבש תבש n תבש every morning.²⁰

§ 102. 3 ע ד f, s ‘man’ is common for ‘someone’, ‘anyone’; also, combined with a negative word, for ‘no one’.
Exx. 3 ע ד f hrk s if thou examine someone.²¹
3 ע ד f nn תבש n ד f n no one has a heart, lit. not is a heart to a man.²²

§ 103. For ‘everyone’, ‘everybody’ 3 ע ד f n ד f ‘every man’²³ is the most usual expression; but 3 ע ד f n ד f, lit. ‘every place’;²⁴ and 3 ע ד f hr nb, lit. ‘every face’,²⁸ are also frequent.

³ Urk. iv. 56. Also exceptionally wē...wē. Westt. 8, 22.
⁵ Sīt 3, 6; Pr. 1, 12; Leb. 107, 111.
⁶ Sim. Pr. 1, 6.
⁷ Westt. 9, 11; P. Pet. 1116 8, 1.
⁸ Kopt. 8, 2; Urk. iv. 655, 16.
⁹ Sim. B 111.
¹⁰ Sīt 1, 269.
¹¹ Urk. v. 51, 64; Hearst 6, 7.
¹² Mill 2; Adm. 15, 13.
¹³ Sim. B 172, 274.
¹⁴ Kopt. 8, 2. Sim. Sīt 1, 151.
¹⁵ Pet. B 1, 41; Westt. 6, 8, 11.
¹⁷ Urk. iv. 6.
¹⁸ Adm. 13, 7.
¹⁹ B.H. i. 8, 17; Urk. iv. 55, 70; 719.
²⁰ Urk. iv. 117.
²¹ Eb. 38, 3.
²² Leb. 121.
²³ Sh. S. 6; Leb. 112, 119.
²⁴ Sīt 3, 6; Pr. 1, 12; Leb. 107, 111.
²⁵ Adm. 6, 3; Urk. iv. 17, 10.
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‘Each one’, ‘each’ is also represented by s nb;\(^1\) but \(\text{w} \text{ntr} \text{nb} ‘every one’\)\(^2\) is equally common.

‘Everything’, ‘anything’ is \(\text{bt} \text{nbt} ‘\text{lit. ‘all things’; \(\text{bt}\) alone is also used for ‘something’; \(\text{anything}\)’,\(^3\) see above § 92, 2.

NEGATION

§ 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, \(\sim \text{nn} \text{and \(\sim \) n. \text{Old Egyptian did not make the distinction and Dyn. XI still often uses \(\sim \) for \(\sim \).\(^5\) For \(\sim \) religious texts show the variants \(\sim \) and \(\sim \), seeming to point to the reading \(\text{nn}.\)\(^6\)

In a few texts \(\sim \) interchanges with the particle \(\sim \), so that their phonetic values must have been very similar; \(\sim \) is also sometimes written as \(\sim \), and the preposition \(\sim \) ‘to’ has \(\sim \) as a common variant (§ 164). Late Egyptian writes \(\sim \) \text{bu} for \(\sim \text{nn}, \text{and an instance occurs already in Dyn. XVII.}\)\(^7\)

The distinction between \(\sim \) \text{nn} and \(\sim \) \text{n is rather obscure}; possibly \(\sim \) is always a predicate ‘not is . . .’; ‘it is not (the case that) . . .’, while \(\sim \) is more closely linked to the word which it precedes and qualifies; cf. \(\text{o} \text{v}\) and \(\mu \text{f} \text{in Greek.}\(^8\) 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 \(\sim \) 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.\(^9\)

1. \(\sim \text{n sdmf} \) has **past meaning** for the most part, and as such provides the ordinary method of negating the narrative \(\text{sdm-wf} \) form.

\[\text{Exx. } \sim \text{n tr-t nb, tr-r nb, tr-r nb nth n hly-t}\]

I did not do things for any small man, I did things for the prince.\(^10\)

\[\text{I returned . . . . . .} \text{n hpr ntw m mfr-t} \text{I returned . . . . . .} \text{there had not occurred loss in my army.}\]\(^11\)

We shall see in § 455 that \(\text{n sdm-f} \) may occasionally refer to events in the present or the future, but such cases are not common enough to delay us here.

2. \(\sim \text{nn sdmf} \) has **future meaning**; see further below § 457.

\[\text{Ex. } \sim \text{nn wtwf dfr h} \text{he shall not (or never) wear the red crown.}\]\(^12\)

3. \(\sim \text{n sdm-wf} \) has often **present meaning**.

\[\text{Exx. } \text{The mouth is silent } \sim \text{mdw-wf and does not speak.}\]\(^13\)

\[\text{nw pw, n rdi-wf srf he is one who comes again, he does not turn (lit. give) his back.}\]\(^14\)
NEGATION OF THE NARRATIVE VERB

§ 105

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 šdmn.f* (see further § 418). It has been seen (§ 67) that *šdmn.f*, though in use mainly a past tense, etymologically expresses no more than that something happens to someone or through his agency. Hence *n šdmn.f* 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 šdmn.f* 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 šdmn.f* may also be employed where the context is past or future.

Exx. He found the canal stopped up and no boat sailed upon it.¹

Such and such things must be done to prevent a snake from coming out of its hole, and it will not (or never) come out.²

It is not quite easy to explain the reason why *n šdmn.f* and *n nn šdmn.f* 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 šdmn.f* 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 šdmn.f* 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 *šdmn.f* may be rendered ‘he had heard’, that *n šdmn.f*, the same form with the negative word *n* in front of it, may be rendered ‘he had not heard’. In point of fact, *n šdmn.f* 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 *šdmn.f* form may be employed.

Exx. I did not do anything evil against any people.¹

It never had the like been done since the primal age of the earth.³

¹ Urk. iv. 814.
² Ed. 97, 19.
³ Cairo 20729, a 3.
⁴ Urk. iv. 374.
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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 trv·i 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 ï wnεi 'exist', 'be' (perhaps originally 'move', 'run') is used.

1. The sdmf form of this verb varies according to the time and the duration which are envisaged. The longer form ï wnεi is commonly employed for the future, but may refer to any time-position where the notion of duration is stressed; the shorter form ï wnεl lays no stress on duration, and tends rather to have past reference.

Exx. ï wnεl wn pt, wnεl hr·i so long as heaven shall exist, thou shalt exist with me; lit. sky shall exist, thou (fem.) shalt exist. 1

ï wn hrw I set out early, (when) it was day, lit. (when) day was. 2

Of the two forms, wnεl alone is common in main clauses.

2. The phrase ì tw wn (in which wn is sdmf form, § 462) means 'there is', 'there was'.

Exx. ì tw wn ngs, Ddt rwf there was a commoner, whose name was Djedi. 3

Since tw is avoided after words like ì tw ntn 'lo', ï wn 'not', ë nty 'who' (§ 44, 2), here wn occurs alone with the meaning of tw wn.

Exx. ì tw wn hmtf and he had a wife, lit. lo, there was a wife of him. 4

ë nty wn wr n wrwf 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 wnεi 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 wn 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 wn 'there does not exist' (§ 108), see § 394. So too tr wn 'if there be' occurs for a theoretic tr tw wn. 6

---

1 Urk. iv. 348, 9. Sim. id. 505, 8; 306, 11; 1151, 3; D. et B. 155: CAULFIELD, 4.
3 Wult. 6, 26. Sim. ib. 2, 5; FRASER, Scarabs 263. Interrogative exx. with In, sec Sin. B [20. 133. Before an adjectival predicate, see § 467, end.
5 Pias. B 1, 89. Sim. id. 304.
6 L. to D. Berlin bowl. A further development, see JEA. 27, 112.
§ 108. **Non-existence or absence** is expressed (1) by means of ːːːːː n n w n 'there exists not', 'there existed not'.¹ Since w n here represents tw w n with tw suppressed (see § 107, 2), this phrase escapes from the rule (§ 105, 2) that n n + šdm t f always has reference to future time.

Exx. ːːːːː n n w n phw f f y there is no end to it, lit. there does not exist its end.²

People say: ːːːːː n n w n there is nothing, lit. there does not exist.⁴

². More rarely ːːːːː n w n t occurs with identical meaning; w n t is possibly the šdm t f form of the verb, see below § 402, end.

Ex. ːːːːː n w n t šs w n there is no remedy for them.⁵

3. Frequently ːːːːː n n 'there is not' stands alone for 'there does (did) not exist'.⁷

Exx. ːːːːː nn m s t y w there are no righteous.⁸

ːːːːː n n š s b r h t 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 n n w n, the second is likely to omit w n as superfluous; n n 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 ːːːːː nn 'there is not' (§ 108) are frequently so used, and in this case n n may often best be translated 'without'.

Ex. ːːːːː d t s n n k w h n n d r w f, d t n n h n t y 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

ːːːːː n n w n and ːːːːː n w n t (§ 108) are less often employed in this way.

Exx. ːːːːː d t n w n n m n m f a healthy body without malady, lit. its malady does not exist.¹²

ːːːːː w h h t, n w n t š b 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 n n + noun + suffix employed as a relative clause see § 196, 1.

¹ See GUNN, Studies, pp. 122 foll.; 160–1.

² Leb. 130. Another ex. below § 115.

³ BfH i, 8, 19. Sim. Hat-Nuk 11, 9, qn. § 394, end.

⁴ Adm. 6, 4.

⁵ See GUNN, Studies, ch. 19.

⁶ Eb. 100, 15. Sim. Turin 126, 4.


⁸ Leb. 123. Sim. Adm. 2, 2; Sim. B 84.

⁹ Pet. B 1, 209. See too below §§ 144. 4; 394.


¹¹ Sim. B 212. Sim. ib. 209; Adm. 6, 1; Turin 163, 15.

¹² Turin 159, 5.

¹³ Turin 159, 5.

EYPTIAN GRAMMAR

VOCABULARY

\[
\begin{align*}
\text{mhy} & \text{ be neglectful, careless.} \\
\text{nndj} & \text{ converse, take counsel.} \\
\text{kd} & \text{ be white, bright; white (adj.)} \\
\text{kd} & \text{ build.} \\
\text{hm} & \text{ Majesty (with suffixes or genitival adj.)} \\
\text{sr} & \text{ official, noble.} \\
\text{hity-r} & \text{ chieftain, local prince, mayor (plur. hityw-r).} \\
\text{bity} & \text{ king of Lower Egypt.} \\
\text{brw} & \text{ might (plur.)} \\
\text{snwt} & \text{ granary.}
\end{align*}
\]

\[
\begin{align*}
\text{rnpt} & \text{ year.} \\
\text{rk} & \text{ time, period.} \\
\text{hs} & \text{ environment, neighbourhood, time.} \\
\text{sp} & \text{ occasion, time, deed, fault.} \\
\text{b} & \text{ qualities, talent.} \\
\text{kd} & \text{ form, character; good character, virtue.} \\
\text{dr} & \text{ end, limit.} \\
\text{mir} & \text{ wretched.} \\
\text{tp} & \text{ head; upon (prep.).}
\end{align*}
\]

EXERCISE VIII

(a) Transliterate and translate:

(1) [Transliteration and translation]

(2) [Transliteration and translation]

(3) [Transliteration and translation]

(4) [Transliteration and translation]

(5) [Transliteration and translation]

(6) [Transliteration and translation]

(7) [Transliteration and translation]

(8) [Transliteration and translation]

(9) [Transliteration and translation]

1 I.e. the time when the sun-god reigned upon earth, the oldest period of Egyptian legendary history.
DEMONSTRATIVES

Exerc. VIII

(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 (ḥmt). (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 (ṣdmf form) to another: 'there is no fault in (lit. of) him'.

LESSON IX

DEMONSTRATIVE ADJECTIVES AND PRONOUNS

§ 110. The demonstratives\(^1\) conform to a common pattern, as will be seen from the following list.

<table>
<thead>
<tr>
<th></th>
<th>Sing. m.</th>
<th>Sing. f.</th>
<th>Plur. c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>This (obsolescent)</td>
<td>ḫt pbw</td>
<td>ḫt tww</td>
<td>ḫt nw</td>
</tr>
<tr>
<td>&quot;</td>
<td>(later as adj.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>This (near me)</td>
<td>Ḫ t pn</td>
<td>Ḫ t if</td>
<td>Ḫ n if</td>
</tr>
<tr>
<td>That</td>
<td>Ḫ t pf, var. Ḫ t pfy</td>
<td>Ḫ t tf, var. Ḫ t tfy</td>
<td>(later form)</td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This, the</td>
<td>Ḫ t pf,(^5) rarely Ḫ t pf,(^6)</td>
<td>Ḫ t tf,</td>
<td>Ḫ t nm</td>
</tr>
<tr>
<td>hieratic</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In this series three demonstrative stems, characterized by the consonants ḫ, ḫ, and n, are utilized for the sing. m., sing. f., and plur. c. respectively; and with these stems are combined other demonstrative elements such as n, f, and ṭ. The resultant compounds may be compared with celui-ci, celui-là in French.

The forms beginning with n, 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. ḫt ṭ pn, ḫt ṭ tw, etc.; f. ḫt ṭ tpn, ḫt ṭ tpw, etc. ḫt pn and ḫt tpn are still occasionally employed in Middle Egyptian, but mainly\(^6\) after a noun accompanied by a suffix, ex. ḫt ṭ pn rtw t pn ‘these my members’. Some corresponding duals, occurring only in religious texts, are too rare to be specified here.\(^8\)

§ 111. Construction of the demonstratives.—As epithets the singulars (together with the plurals ṭ pn, ṭ tw) all follow their noun, excepting ṭ ṭ, ṭ t, which invariably precede it. Exx. ḫt ṭ ṭ tn ‘this place’; ḫt ṭ ṭ ḫ ṭ ṭ ṭ ṭ ṭ ṭ hrw ṭ pfy ‘that
§ 111. EGYPTIAN GRAMMAR

1. day'; but $\text{p}_1$ $\text{s}$ $\text{f}$ $\text{d}$ $\text{w}$ 'this papyrus-roll'.

2. Exceptionally, $\text{p}_f$, $\text{f}_l$ and $\text{p}_f$, $\text{f}_l$ may precede their noun, as in $\text{p}_f$ $\text{g}_s$ 'that side'; $\text{p}_f$ $\text{f}_1$ $\text{t}_r$ 'that remedy'.

The plurals in $n$ all precede their noun, and are connected with it by the genitival adjective — (§ 86). Exx. $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ 'these officials'; $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ 'these dwellings'. Occasionally the noun is in the singular, ex. $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ 'these peasants', lit. 'this of peasant'. Before Dyn. XVIII the vernacular began to drop the genitival $n$, ex. $\text{n}_1$ $\text{n}_1$ '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. $\text{d}_1$ $\text{d}_1$ $\text{d}_1$ $\text{d}_1$ $\text{d}_1$ $\text{d}_1$ $\text{n}_1$ $\text{n}_1$ 'he said this'; $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{n}_1$ 'what is this?' Participles agreeing with these apparent neuters are in the sing. m. form, but the suffix 3rd sing. f. ('it') is used in referring back to them (§ 111, 3).

For the same demonstratives as subject of sentences with nominal predicate, see below § 127, 2. The singular $\text{p}_n$ 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. $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{p}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ 'he is Re'; for this construction and its extensions, see §§ 128–31, 140.

Otherwise, the singular demonstratives are seldom used except as epithets. $\text{p}_n$ rarely occurs as a predicate, when it may be translated 'such', referring to something that precedes or follows; ex. $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ 'such is Osiris', lit. 'this is he, (namely) Osiris'. $\text{n}_1$ and $\text{n}_1$ are found still more rarely as virtual neuters meaning 'this' and 'that', ex. $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ 'I knew that from this'.

OBS. From $\text{p}_n$ and $\text{n}_1$ as demonstrative pronouns are derived the prefixes $\text{a}_1$ $\text{p}_1$ $\text{n}_1$ 'he of' and $\text{t}_1$ $\text{t}_1$ $\text{t}_1$ $\text{t}_1$ 'she of', which, however, occur in our period only as components of proper names. The genitival adjective seems to have fallen away early, since $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ are found as variants of $\text{p}_n$ and $\text{n}_1$ at the beginning of Dyn. XVIII or even earlier.

§ 112. Meaning of the demonstratives.—$\text{n}_1$, $\text{n}_1$, $\text{n}_1$ 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. $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ $\text{n}_1$ 'this peasant' in a speech to the Pharaoh. Even in religious texts $\text{p}_n$, $\text{t}_1$ tend to give place to $\text{p}_1$, $\text{t}_1$, forms employed only as
THE MEANING OF THE DEMONSTRATIVES § 112

epithets; ex. 𓊀𓅓𓅓𓅓𓅓 ntr pwy 𓊀𓊀 ‘this great god’, where the M.K. texts have pw, and those of Dyn. XVIII pwy.1 Note the curious use in vocatives, ex. 𓊀𓅓𓅓𓅓𓅓 hkw pw ‘thou (lit. this) magician’.2 For the other uses of pw see above § 111.

Pf, pfy, pfir, 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. 𓊀𓅓𓅓𓅓𓅓 br pf ‘that (vile) enemy’,3 𓊀𓅓𓅓𓅓𓅓 hnw pf 𓊀𓊀 ‘that noble Residence (of long ago)’.4 Note that such a nuance of admiration is particularly often applied to things and persons belonging to the past.

Pi, t, m are both the most recent and the weakest of the demonstratives. Frequently they mean ‘this’, like pu, tu, mn;5 exx. 𓊀𓅓𓅓𓅓𓅓 ts dtt (? ‘this province’; 𓊀𓅓𓅓𓅓𓅓 n m gmt ‘these candles’.6 So particularly with designations of time, exx. 𓊀𓅓𓅓𓅓𓅓 m t it ‘at this moment’;7 𓊀𓅓𓅓𓅓𓅓 m n hrw ‘on this day’, ‘to-day’.8 Elsewhere, however, they have merely the force of the definite article, their regular use in Late Egyptian and onwards. So already before Dyn. XVIII: 𓊀𓊀𓅓𓅓𓅓𓅓 n n t nty m 𓊀 mhr ‘the corn which is in the storehouse’.9

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 pi, t, m (§§ 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’ 𓊀𓅓𓅓𓅓𓅓 𓊀 m 𓊀 n
‘my wife.’10
2, m. ‘thy’ 𓊀𓅓𓅓𓅓𓅓 n 𓊀 k
‘my children.’13

Similarly for the other persons and numbers. Forms without y are sometimes found, ex. 𓊀𓅓𓅓𓅓𓅓 prs ‘her’.11 Hieratic almost always 𓊀𓅓𓅓𓅓𓅓 etc.11a

The possessive adjective is not uncommon in the more popular writing of Dyn. XII and after, and does not become usual until Late Egyptian. Its construction is identical with that of the demonstratives from which it is derived.

Exx. 𓊀𓅓𓅓бро ntr hmt ‘my wife.’12
𓊀𓅓𓅓𓅓𓅓 n hrw her children.13

2. 𓊀 mry, more rarely written 𓊀 ntrw (?), is sometimes used as an unchangeable substitute for the suffixes of the 3rd pers. sing. or plur. It seems to

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1. Urk. v. 15. Pwy, tropy also West. 9, 11; 10, 9.
2. Urk. v. 177, 7, 11. 14; West. 7, 10; 8, 1.
5. In this sense written 𓊀 in L. E.; the same distinction already Urk. iv. 644, 16, see p. 65, n. 5.
6. Pmt. R 66 (B 16 dtt (1) mn); sim. mn, ib. R 120 (B 75, mn).
7. St. 1, 597.
8. Lb. 116; P. Kah. 11, 19; Urk. iv. 27, 16; 668, 10.
9. B. T. S. iii. 26; Paheri 3.
11. Urk. iv. 894, 9; Paheri 3; in hierog., usually without j.
14. P. Kah. 12, 12.
15. P. Kah. 12, 10. Sim. Pr. 2, 3.
be nothing more than the adjective ḫry '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, ṣr f smsw ṭry and his eldest son was the chief thereof.²

So too after prepositions, exx. ḫṣ ṭry 'according thereto'; ³ ḫrô-si ṭry 'thereafter'; ⁴ ṭy-m ṭry 'among them'.⁵

3. A more emphatic equivalent of the English possessive adjective, corresponding roughly to our 'of mine', 'of thine' is provided by the series ḫt-imy, ḫk-imy, etc., for which the variants ḫt-h, ḫk-h etc. are found. These phrases follow their noun.

Exx. ḫt-h ṭm-n ṭk-imy after thy own old age.⁶

OBS. In origin this -imy was probably the adverb elsewhere written without y, § 205, 1, cf. Copt. 'mmau '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 est mìhi, sunt mìhi.

Exx. ḫt-i nbt m ṭk-h ntwt n s-w iy-ny all my property in country and in town (shall belong) to my brother 'Ihysonb.⁷

thou shalt have life, lit. life is to thee. ¹⁰

it does not belong to thee. ¹³

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. ḫû sw, f. ḫû sy, the biliteral sign  " ns is regularly found linking the two together as  " ns.
SENTENCES EXPRESSING POSSESSION § 114

Exx. — n(y)-wi Rē it belong to Rē, lit. I am belonging-to Rē.1

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;4 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

ntk sy she belongs to me.6 A personal name.

In certain religious texts of the M.K. ntk is written for 1st pers. sing. in this employment.7 For another possible use of ntk, see § 300, near end.

OBS. For the same purpose Late Egyptian uses forms8a clearly descended from the older twt, swt, definitely proving the kinship with the independent pronouns.

4. 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

ntyw, n·i·im sw the incense, it belongs to me.9

Obs. 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. ist wn hmt f and he has a wife, lit. lo, there was a wife of him.12

nn wn hpt f he has no head, lit. not exists a head of him.13

n wnt swnt-s it has no reeds.14

So too in cases where nn is best rendered as 'without' (§ 109).

Ex. mk tw m nwt, 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

<table>
<thead>
<tr>
<th>Hieroglyph</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bḥr</td>
<td>var. by marvel (n at).</td>
</tr>
<tr>
<td></td>
<td>ḫꜥ</td>
<td>become, happen.</td>
</tr>
<tr>
<td></td>
<td>hmn</td>
<td>join, endue (m with).</td>
</tr>
<tr>
<td></td>
<td>smn</td>
<td>make firm, establish.</td>
</tr>
<tr>
<td></td>
<td>snḏ</td>
<td>(later snḏ) fear; snḏw (snḏw) fear (noun).</td>
</tr>
<tr>
<td></td>
<td>ndm</td>
<td>be sweet, agreeable; adj. sweet, agreeable; n. sweetness.</td>
</tr>
<tr>
<td></td>
<td>ġw</td>
<td>twnn sanctuary.</td>
</tr>
</tbody>
</table>

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Vocab.

EGYPTIAN GRAMMAR

- \( \text{is} \) tomb, tomb-chamber.
- \( \text{shnt} \) supporting pole, support.
- \( \text{nbw} \) gold.
- \( \text{hd} \) silver.
- \( \text{hk} \) ruler, chieftain.
- \( \text{tsw} \) breath, wind.
- \( \text{hryt} \) apprehension, dread.
- \( \text{mrwt} \) love (noun).
- \( \text{imt} \) charm, favour.
- \( \text{snbt} \) breast.
- \( \text{hr} \) piece of flesh; plur. flesh, body.
- \( \text{fnd} \) nose (earlier \( \text{fn} \)).
- \( \text{s} \) magic knot, amulet, protection.
- \( \text{sl} \) moment.
- \( \text{ndty} \) helper, avenger.

EXERCISE IX

(a) Study the following text; \(^1\) Amen-\( \text{R} \), the god of Thebes, addresses the Pharaoh Tuthmosis III (Dyn. XVIII, 1501-1447 B.C.)

\[ \text{srt} \quad \text{ndty-i} \quad \text{Mn-hpr-R} \quad \text{nh} \quad \text{dt} \quad \text{wn-n} \quad \text{n} \quad \text{mr(w)t-k} \]

My son, my avenger,\(^2\) Menkheperre\(^3\), \(\{\text{may he}\} \) eternally: I shine forth through love of thee.\(^4\)

\[ \text{hnw} \quad \text{tw-n} \quad \text{m} \quad \text{smn-t} \quad \text{tsw} \quad \text{m} \quad \text{twnn-t} \]

Endue my hands thy body with the protection of life.\(^5\) How sweet is thy charm against my breast! I establish thee in my sanctuary.

\[ \text{hrx-k} \quad \text{ndt-i} \quad \text{bkw-k} \quad \text{dnw-k} \quad \text{m} \quad \text{trw} \quad \text{nbw} \]

I marvel at thee. I place thy might (and) the fear of thee in lands all.

\[ \text{hryt-k} \quad \text{r} \quad \text{drr} \quad \text{shnwt} \quad \text{nt} \quad \text{pt} \]

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. 611, 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 \( \text{ndw-k}, \text{hryt-k} \) below the counterparts of the Latin 'objective' genitive.
\(^5\) Amen-\( \text{R} \) is here the sun-god, bestowing life by means of his rays.
(b) Transliterate and translate:

(1) [Hieroglyphs]

(2) [Hieroglyphs]

(3) [Hieroglyphs]

(4) [Hieroglyphs]

(5) [Hieroglyphs]

(6) [Hieroglyphs]

(7) [Hieroglyphs]

(8) [Hieroglyphs]

(9) [Hieroglyphs]

(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,¹ that thou mayst adore Rēc 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) Rēc 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).

¹ 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 𓊭 im 'there', or else of an adverbial phrase composed of a preposition + a noun, ex. 𓊭 m prf 'in his house'. In the latter event two special cases call for
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 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 iw ‘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 iw or by a sfw- 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 nn ‘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 iw-f, wnn-f, wnn-f), 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, nn 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. In Middle Egyptian only the following have been noted:


§ 117. The presence or absence of iw in sentences with adverbial predicate.—The verb iw 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.  mù m sḥḥ thy field-plots are in the country. Statement of fact.

Exx. ṯw ṭ.tbl m ṭḥr f figs were in it, and also grapes. Description of the land Yaa.

Exx. ṯw ms ṭ.tbl m sḥḥ forsooth, the river is blood, lit. as blood. In a pessimistic description of Egypt. Note the m of predication. (§ 38).

Exx. ṯw m m sḥḥ 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, (while) his father was within his castle. In a pessimistic description of Egypt. Note the m of predication. (§ 38).

When ṭw is omitted, the statement or description becomes less obtrusive.

Exx. ḥrt-k m ṭḥrk thy rations are in thy house. In the midst of an argumentative passage.

Exx. ḏḥw nb ḫ.tbl all kinds of fruit (lit. all fruits) were on its trees. Part of a description.

Exx. ṕ:mm m ṭ:mmw the apportioner is (now) a spoiler, lit. as a spoiler. 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, ḫ.tbl m-sḥḥ ḫ.tbl horse (following) after horse. I passed three days alone, ḫ.tbl m sn-nwई my heart being (lit. as) my (sole) companion. Note the m of predication.

2. When the subject is a suffix-pronoun, the sentence with ṭw has a wider range of meaning, see above § 37. On the one hand, it may express an independent statement or description.

Exx. 网首页 m ṭ.tbl ḫ.tbl ṭ.tbl m ṭ.tbl m ṭ.tbl m ṭ.tbl he is (lit. as) a pattern for the criminal (lit. the doer). Note the m of predication.

On the other hand, sentences introduced by ṭw + suffix may be quite subordinate in meaning, i.e. may serve as clauses of time or circumstance (§ 214).
§ 117

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Exx. A storm went forth, \[\text{dwa-n m Wd-wr} \] (while we were in the Great-green (the name given to the open sea)).¹

Men and women are in jubilation, \[\text{twf m nsw} \] (now that he is king).² Note the \( m \) of predication.

OBS. A certain contradiction may seem to be involved in the use of \( tw \) to introduce (1) detached independent sentences and (2) clauses subordinate in meaning, though 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 parenthetic, 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 \( tw \) 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 \[\text{tw n k nkh} \] 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. \[\text{tw n k nkh r fn q n why Sbk-htp ye} \] shall say: The breath of life (be) to the nose of the . . . . Sebk-hotp.³

Similarly, when the negative word \( nn \) precedes (§ 120).

Ex. \[\text{nn twf m m nkh w} \] 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 \( wnn \) or of the particles to be enumerated in § 119.

The future is frequently expressed by means of \( \text{wtn} \) \( wnn \), a \( \text{sdm} \) form from \( wnn \) ‘exist’, ‘be’ already familiar from the existential sentences (§ 107), of which we have here a development.

Exx. \[\text{wtn twf kmt m} \] my wife shall be there.⁵
\[\text{wtn twf m hbd n R} \] he shall be in the disfavour of Re.⁶

The other \( \text{sdm} \) form of \( wnn \), namely \( \text{wtn} \) \( wnn \) (§ 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. \[\text{twf t m n} \] I have come that I may be thy protection.⁸

---

¹ Sin. B 32, Sim. B 75; Mill. 3, 2; Urk. iv. 974, 16.
² Sim. B 68, Sim. Ikhern. 7; Urk. iv. 2, 14.
³ Cairo 20164, Sim. ib. 20003, 4; Sim. B 369, 174; P. Kahl. 11, 20.
⁴ MAR. Abys. ii. 30, 37.
⁵ P. Kahl. 12, 13; Sim. Sin. B 43; Sin. 1, 281; Leb. 142, 145; Urk. iv. 573, 17.
⁶ JEA. ii. 6. Sim. B 77; Sin. 4, 15; Urk. iv. 573, 10.
⁷ Wnn in clauses of time see below § 454, 1, end.
⁸ Urk. iv. 239, 17; Sim. ib. 1024, 12.
SENTENCES WITH ADVERBIAL PREDICATE

§ 118

So too after § 40, 3.

Ex. § 40, 3. ilh therefore let me be in the following of the god.

And again after rdt 'cause' (§ 70).

Ex. rdt-n s wn.k m ntr she has caused thee to be (lit. that thou be) a god.

In none of these last cases could tw have been employed. The verb wnn thus supplies various parts of the Egyptian verb for 'to be', tw itself occurring almost only in main clauses 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, waren, ist. We shall frequently have occasion to refer to this important rule.

OBS. In theory wnn could supply any missing parts of tw, when followed by an adverbial predicate. 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. wnn-tw § 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. mk (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. When a woman or several persons are addressed, a different pronoun is apt to be used. Thus we have the series:

mk behold thou, sing. m. or general.
ml later ml, behold thou, sing. f.
mt later 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 ḫpswt hr šdw behold, noble ladies are (now) on rafts, i.e. have been deprived of their luxurious boats.

mk wi r-gs-k behold I am in thy company, lit. at thy side.

mk tw m mlknw behold thou art a herdsman. Note the m of predication (§ 38), which is indispensable here and in all similar cases.

2. tšt later tš, archaistically tšt, the form used in Old Egyptian before pronouns, is clearly related to the enclitic particle tš 'lo', 'indeed' (§ 247). It describes a situation or concomitant fact, and sentences introduced
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, 
\[\text{\textit{ist} ti \textit{pn hr st-hrf}}\] (while) this land was under his charge. . . . \[\text{\textit{st wi m bkr-f}}\] I being his servant.\(^1\)

Year 30, \[\text{\textit{ist} hm-f hr bist Rinw lo, His Majesty was in the land of Retjnu.}\(^2\)

Followed by the enclitic particle \(\text{rf}\) (below § 252), \textit{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{\textit{ist} rf Dwty-nht \textit{pn hr smr-ti} now the house of this Djehutnakht was on the river-bank.}\(^3\)

3. \(\text{\textit{isk}}, \text{\textit{sk}}\) (below § 230) are archaic variants of \textit{ist}, \textit{st}, and have the same meaning.

Exx. \[\text{\textit{isk hmt-s m inpw}}\] when Her Majesty was a child.\(^4\)

Note the \(m\) of predication.

\[\text{\textit{sk wi m smwrf}}\] when I was in his following.\(^5\)

4. \(\text{\textit{ti}}\) has similar meaning to \textit{ist}, from which it may possibly be derived. Examples do not occur until after Dyn. XII, and then at first only with \textit{sw} 'he';\(^7\) later it may be followed also by \textit{wi} 'I', or, more rarely, by a noun.

Exx. I was his companion \[\text{\textit{ti sw hr prl}}\] when he was upon the battle-field.\(^8\)

I knew thy qualities \[\text{\textit{ti wi m ssy}}\] when I was in the nest.\(^9\)

\[\text{\textit{ti hmt-f dsf hr htm ishty lo, His Majesty was himself in the eastern fortress.}\(^10\)

5. \(\text{\textit{br}},\) earlier \(\text{\textit{mr}}\) or \(\text{\textit{mr}}\) \(\text{\textit{br}},\) 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. \[\text{\textit{hr r-5 r-15 m wnh hrf}}\] so \(\frac{1}{3} + \frac{1}{3}\) is what-is-to-be-added to it.\(^11\)

6. The rare \(\text{\textit{nhmn}}\) means 'assuredly' or the like.

Ex. \[\text{\textit{nhmn wi m Ki assuredly I am like a bull.}}\(^12\)

7. \(\text{\textit{ki}}\), variant \(\text{\textit{m}}\), expresses a wish.

Ex. \[\text{\textit{ki ni tsg nb mnh}}\] would I had (lit. that there were to me) any efficacious idol.\(^13\)

8. \(\text{\textit{kw-r}},\) a compound with the enclitic particle \(r,\) also expresses a wish.

Ex. \[\text{\textit{kw-r wi im}}\] would that I were there.\(^14\)
§ 120. Negation of the sentence with adverbial predicate.—The word *nn* is placed before the subject, which may be either a noun or a dependent pronoun (§ 44, 2).

Exx.  

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Exx.
§ 122

EGYPTIAN GRAMMAR

1 Th. T. S. ii. 11.

\[ ml sw r wn mw \] 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. \( \text{\textit{tw}} \text{\textit{mi shr ntr}} \) it was like the counsel of god.²

\( \text{\textit{un m tw-ms hst-hr-tfn}} \) (this) is not falsehood before you.³

\( \text{\textit{num wn hr-hzwf}} \) there was none beside him.⁴

\( \text{\textit{n dd-i hi wi r bt nb t}} \) 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 \( \text{\textit{tw-t}} \).—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:

\[
\begin{array}{l|l}
\text{Sing.} & \text{Plur.} \\
\hline
\text{1st pers. c. } & \text{we.} \\
\text{2nd pers. m. } & \text{thou.} \\
\text{3rd pers. m. } & \text{he. it.} \\
\text{f. } & \text{you.} \\
\text{Impersonal } & \text{one.} \\
\end{array}
\]

Exx. \( \text{\textit{sw hst n mw, tw-n hr Kmt}} \) he is in possession of (lit. under) the land of the Asiatics, we are in possession of Egypt.⁶

\( \text{\textit{sy m hr-f mi ts pt}} \) it seemed to him like heaven, lit. it (the temple) was in his face like the sky.⁷

OBS. These new pronominal forms are conjectured⁸ to have arisen from \( \text{\textit{mtt wt}} \) ‘that I’, etc., see § 223. At all events the parallelism of \( \text{sw}, \text{sy} \) and \( \text{st} \) (perhaps from \( \text{tsw}, \text{t sy}, \text{t st} \) by assimilation of \( t \) to \( s \)) with \( \text{tw-t} \) warrants the distinction of them from the dependent pronouns of § 43. See § 330 for an extension of this construction.

VOCABULARY

\( \text{\textit{\textbf{A}}} \) var. \( \text{\textit{\textbf{A}}} \) abandon, forsake. \( \text{\textit{\textbf{A}}} \) follow, accompany, serve; \( \text{\textit{\textbf{A}}} \) follow, suite (noun). \( \text{\textit{\textbf{A}}} \) old; \( \text{\textit{\textbf{A}}} \) old age.
LESSON X

Vocab.

hmw rudder.

(abbrev. 2) spd bird.

rm fish.

shl field.

sbd month.

lit office, rank.

nst seat.

hb festival, holiday.

hmw jubilation, praise.

r-pr temple, chapel, shrine.

hwt house, large edifice; hwt-nfr temple.

hity heart, breast.

tw wrong, crime.

kr high, tall; khrw height.

EXERCISE X

(a) Transliterate and translate:

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.

(b) Write in hieroglyphs and transliteration:

1 See p. 423, Add. to § 86. 2 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 iw and wnn 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. (a) \(\text{mr} \text{sw} \) I was a follower.\(^2\)
(b) \(\text{ntk} \text{it n wnh} \) thou art the father of the orphan.\(^3\)
(c) \(\text{swt nb-n} \) 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. (a) \(\text{mkt-t mkt Rr} \) thy (f.) protection is the protection of Rec.\(^5\)
(b) \(\text{ru n mwt-s Twti} \) 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 adverbial 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
DEFINITIONS OF SUBJECT AND PREDICATE § 126

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 iw n m sbyt 'this is (as) an instruction' (§ 117) the corresponding question would be 'what is this?' and consequently 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, § 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 iw dlbw imf /tnr ilrrt 'figs were in it and grapes' (§ 117) we are indeed informed where figs and grapes were, so that 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 dlbw /tnr ilrrt 'figs and grapes', although they are grammatically subject, must undeniably be considered as the real logical predicate. Such cases are frequent, 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; St. St. 42, all quoted in § 117.
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 sdmt 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, 1. When 'subject' is written without qualification, either there has seemed but little likelihood of confusion, or else the word so described is subject in more senses than one, as in § 125.

§ 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 rnsf 'his name', rns 'her name'.
   Ex. \textit{nds Djedi rnsf} 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. \textit{dpt mwtt nn} this is the taste of death.²
   \textit{wt Dhwty nw r pr Mst} 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. \textit{tšt tr tḥt ḫrt-nk n:s} what is, pray, the thing which thou hast done to it?⁵
   \textit{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

² Sim. B 23.
⁴ For alternative ways of expressing 'who art thou?' see § 495, end.
⁵ Urank. v. 160, 11.
⁶ Urank. v. 10. Sim. m ty tw 'who art thou?' Lisht 20, 33.
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 "is 'indeed'" ($\S$ 247).

Ex. $\text{ink is hkb Pwtn}$ it is I (who am) the ruler of Pwtn.$^1$

It is no absolute rule, however, that the pronoun, when accompanied by $\text{is}$, is to be understood as logical predicate. Nor yet is such the case with $\text{nnt}$ and $\text{wnt}$, which are similarly used; these are probably fem. participles from the verb $\text{wnn}$ 'be' which have come to be employed as particles meaning 'indeed', 'really', see below $\S$ 249.

Ex. $\text{ink nnt imy tbn nb-f wr}$ I was indeed one truly in the heart of his lord.$^2$

It is no absolute rule, however, that the pronoun, when accompanied by $\text{is}$, is to be understood as logical predicate. Nor yet is such the case with $\text{wnt}$ and $\text{wnt}$, which are similarly used; these are probably fem. participles from the verb $\text{wnn}$ 'be' which have come to be employed as particles meaning 'indeed', 'really', see below $\S$ 249.

Ex. $\text{ink wnt mry wr}$ I was indeed one beloved of people.$^3$

$\S$ 128. Use of $\text{pw}$ for the pronoun 3rd pers.—The use of the demonstratives exemplified in $\S$ 127, 2 gave rise to an idiom of the highest importance; the demonstrative pronoun $\text{pw}$ ($\S$ 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 $\text{ce}$ in $\text{c'est, ce sont}$.

Exx. $\text{Rr pw}$ it is $\text{R}$. $\text{pw}$ Answer to the question $\text{ptr}$ $\text{rf sw}$ 'who is he?' quoted above $\S$ 127, 3.

$\text{hm} \text{wr} \text{pw} n \text{Rr}$ she is the wife of a priest of $\text{R}$. $\text{pw}$ $\text{Answer to the question 'who is this Reddjedet?' quoted below $\S$ 132.}$

$\text{hurw pw}$ they are wretches.$^4$

The logical predicate may be an independent pronoun:

Ex. $\text{ntf pw m wr}$ it is he in truth.$^5$

Or else, rather rarely, it may be a demonstrative pronoun:

Ex. $\text{pw}$ $\text{pw}$ this is it.$^6$

Sometimes $\text{pw}$ is absent in places where we might expect it; it is then impossible to be sure whether there is a deliberate omission of $\text{pw}$, for sake of brevity or some other reason, or whether we have the construction of $\S$ 89, 2.

Ex. $\text{trw n r}$ (it is mere) breath of the mouth.$^7$

Obs. For 'he is $\text{R}$', as we have seen $\S$ 125, $\text{ntf} \text{Rr}$ 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 $\text{R}$'.

$\S$ 129. Position of $\text{pw}$.—If the logical predicate consists of several words, $\text{pw}$ may be intercalated before some of them.$^8$

Exx. $\text{shy} \text{pw} n \text{Sh]-hmr}$ he was a peasant of the Wady Natrun.$^9$

1 See Verbum, ii, § 978.

2 Brit. Mus. 614, 7; Sim. Cairo 30545, 16; Mitt. ix. 18.

3 Turin 1447. Sim. Leyden V 4, 12; Louvre C 1, 10; AZ. 34, 27.

4 Sim. B 268.

5 Rhind 60.

6 Sim. B 268.

7 Berl. AI. i. p. 298.

8 Sim. B 268.

9 Rhind 60.

10 Urb. iv. 123. Sim. ib., 122, 16.


12 Peat. R. i. Sim. B 30-1; Ek. 103, 9; West. 9, 9; qn. n. 6 above; Urb. iv. 149, 4.
§ 129 EGYPTIAN GRAMMAR

1. In the example, "it was a good land, whose name was Yaa." This phrase demonstrates the use of the particle "pw" which indicates possession or ascription of a quality to an object.

2. In the phrase "they are Hu and Sia," the particle "pw" is used to connect the subject "they" with the predicate "are Hu and Sia," showing the use of "pw" in linking the subject and predicate.

3. Similarity in appearance, yet different in reality, are cases like "it is that girl." This illustrates the use of "pw" as a demonstrative, indicating the referent of a noun phrase.

4. In "the West is an abode, lit. an abode (is) it, namely the West," the particle "pw" is again used, showing its role in indicating a location or abode.

5. "This is my character in reality." Here "pw" marks the demonstrative, indicating the referent of the noun phrase.

6. "Such is Osiris, lit. this (is) he, Osiris." "pw" here marks Osiris as the referent of the demonstrative.

7. 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'.
with *pw* could sometimes have the logical subject in the first place, thus returning to the original word-order (§ 125).

Exx. phrt *pw nt hwr s mnrht* oil is the remedy of her body.\(^1\) The sentence raises the question what is the best preservative for a woman's body, and the answer is 'oil'.

§ 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 *Nwn pw it ntrw*,\(^3\) nothing but the context can decide whether the intended meaning was 'it (or 'he') is Nun, the father of the gods' (it in apposition to *Nwn*, § 90) or 'the father of the gods is Nun' (it in apposition to *pw*, § 130).

§ 132. The dependent pronoun in place of *pw*.—This construction is a development of that of *plr sw*, above § 127, 3, and occurs only with interrogatives.

Ex. pty sy li Rd-qqd who is this Reddjedet?\(^4\) 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 *iw* and *wnn* (§§ 117, 118) are not, as a rule,\(^5\) 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, *mk* 'behold' and various particles like it\(^6\) may occur at the beginning of the sentence with *pw*.

Exx. mk hrt *pw imk* behold, that is my due from thee.\(^7\)

*lst *pw mnh* lo, he was a beneficent son.\(^8\)

*smwn shty*f *pw* probably he is a peasant of his.\(^9\) For *smwn* 'probably' see § 241.

So too with the particle of wishing *hs* (§ 119, 7).

Ex. *hs rr grh pw m rm* 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 *wnn* (wn*n*) *m* is employed after prepositions (§ 157, 2) and *ir* 'if' (§ 150). For exceptional cases where a clause with real nominal predicate follows a preposition, see § 154 end.
§ 134. Negation of sentences with nominal or pronominal predicate.—Examples are uncommon. Before a noun followed by \( pw \sim nn \) is used.

Ex. \( \text{sini} \text{i} \text{r} \text{n} \text{m} \text{n} \text{m} \text{w} \text{r} \text{p} \text{w} \text{h} \text{n} \text{r} \text{y} \) it means (lit. is) no fighting with another.\(^1\)

Note, however, that \( n \) is employed if \( pw \) is preceded by the enclitic particle \( n \) is ‘indeed’.

Ex. \( \text{sini} \text{i} \text{r} \text{n} \text{m} \text{n} \text{m} \text{w} \text{r} \text{p} \text{w} \text{n} \text{t} \text{w} \text{r} \text{b} \text{r} \text{p} \text{n} \text{l} \text{o} \), it was indeed not the season for coming to this mining region.\(^2\)

With \( n \) is occasionally \( pw \) is omitted as superfluous.

Ex. \( \text{si} \text{n} \text{i} \text{r} \text{n} \text{m} \text{n} \text{m} \text{w} \text{r} \text{p} \text{w} \text{n} \text{s} \text{r} \text{t} \text{i} \text{s} \) he is not my son.\(^3\)

In one case the pronoun \( st \) ‘they’ appears to be substituted for \( pw \):

Ex. \( \text{si} \text{n} \text{i} \text{r} \text{n} \text{m} \text{n} \text{m} \text{w} \text{r} \text{p} \text{w} \text{n} \text{r} \text{m} \text{t} \text{i} \text{s} \text{t} \text{f} \text{s} \text{t} \) they are not people of worth.\(^4\)

Before the independent pronouns the negative word used is \( n \).

Ex. \( \text{si} \text{n} \text{i} \text{r} \text{n} \text{m} \text{n} \text{m} \text{w} \text{r} \text{p} \text{w} \text{m} \text{m} \text{r} \text{t} \text{f} \text{i} \text{n} \text{k} \text{r} \text{t} \) smrf I am not, forsooth, a confederate of his.\(^5\)

Later, however, instances with \( \text{n} \) can be found.\(^6\)

VOCABULARY

\( \text{wsh} \) be broad, wide; breadth (noun).

\( \text{phyr} \) go round; \( \text{spr} \) cause to circulate.

\( \text{hms} \) sit down, sit, dwell.

\( \text{spr} \) draw nigh, approach; petition (n).

\( \text{ts} \) raise up.

\( \text{nfw} \) résis, skipper.

\( \text{smr} \) courtier, friend (of the king).

\( \text{tsw} \) commander (of a fortress or army).

\( \text{mś} \) army, expedition.

\( \text{dt} \) serf (fem.).

\( \text{hst} \) rope in front of a ship.

\( \text{phwy} \text{t} \) rope at back of a ship.

\( \text{mr} \text{t} \) truth, right, justice.

\( \text{nfrw} \) beauty.

\( \text{rw} \text{y} \) sleep.

\( \text{mry} \text{t} \) river-bank.

\( \text{tn} \) sun’s disk, sun.

\( \text{irt} \) eye.

\( \text{nh} \) ear.

\( \text{ptr} \text{r} \text{w} \text{y} \) who?

\( \text{r} \text{h} \text{r} \) here.

\( \text{Ynw} \text{w} \) Heliopolis, On of the Bible, a town near Cairo.

\( \text{Atum} \) (I)\text{m} Atum, the solar god of Heliopolis.
(a) Study the following extract from a self-laudatory inscription:

\[
\text{ink} \quad \text{grt} \quad \text{hty} \quad n \quad \text{nb} \quad \text{nhw, wd}, \text{snb} (§ 313)
\]

I (am), moreover, the heart of the Lord (may he live, be prosperous and healthy), 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.

\[
\text{chr} \quad \text{hms} \quad \text{hty} \quad \text{hr} \quad \text{hs} \quad \text{phwy}
\]

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 AZ. 60, 69. ² I.e. pass all my time.

(b) Transliterate and translate:

(1)  
(2)  
(3)  
(4)  
(5)  
(6)  
(7)  

1 The four personal names mentioned in this passage are to be rendered Amenemhêt ("lmn-m-hi Amun at the front"), Senbsumati ("Snb-sm-mr' he is healthy with me"), Ptaḥhotpe ("Ptḥ-hptw' Ptah is content") and "Ankh ("nhw, shortening for some such name as fr-nhw' 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.
§ 135. **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 $nfr$ is a verb 'be beautiful, good' and the adjective $nfr$ 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 $wn$ substituted for $tw$ 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. $\text{g} \text{t} \text{l} \text{e} \text{m} \text{r} \text{t}$ ink $\text{m} \text{r} \text{t}$ I am one rich in serfs.

$\text{g} \text{t} \text{l} \text{e} \text{m} \text{r} \text{t}$ ink $\text{b} \text{r} \text{n} \text{f}$ 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 $\text{b} \text{r} \text{n}$ 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 $\text{i} \text{s}$ 'indeed' often serves to give emphasis to the pronoun, though without always giving it the importance of the logical predicate.

Exx. $\text{g} \text{t} \text{l} \text{e} \text{m} \text{r} \text{t}$ ink is $\text{m} \text{r} \text{t}$ I was indeed one justified upon earth.

$\text{g} \text{t} \text{l} \text{e} \text{m} \text{r} \text{t}$ ink is $\text{k} \text{i} \text{s} \text{i}$ I am not one high of back, i.e. overweening.

Here 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 invariable in number and gender; it may be accompanied by the exclamatory ending $\text{m} \text{w} \text{y}$, see above § 49.
Examples with a noun as subject:
• nfr mtn-l my path is good.
  wr hst-1 m stp-si r smr wty nb greater was
my praise in the palace than (that of) any Unique Friend.

Examples with a dependent pronoun as subject:
• nfr tw hnr-l thou art happy with me.
  it was more plentiful than anything.
  twt-wy n·s st how like (to) her it is!

With the 1st pers. sing. the construction independent pronoun + adjective
(§ 136) is preferred, 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·i-imy, n·k-imy) 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 con­
struction 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 irp r mw it is more
abundant in wine than in water; or it has more wine than water; lit., great to it
it is wine more than water.

§ 139. Adjective + dependent pronoun + noun.—An example of an
uncommon kind is
rd·wy sw tb·l how strong is my heart! Lit. how firm is it
(namely) my heart.

Here sw exercises much the same function as paw in its developed use with
nominal predicate, above § 130; a still closer parallel above § 132.
§ 140. Adjective + Dyw.—Examples similar to those with nominal predicate (§§ 128, 130) are found when the predicate is adjectival, only much more rarely.

Exx. ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ(unittest遥远:868,869)
meaning have been quoted in the foregoing sections, and \( nfr \) \( vtn \) in § 141 is an example with future meaning.

The verbs \( t\w \) 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, \( t\w nfr sw m \) \( hrw v \) \( sf \) while he is better to-day than yesterday.\(^1\)

\[
\begin{align*}
\text{mk wnn nfr sy hr lb f} & \text{ behold, it will be pleasant in his heart.}\quad \text{2}
\end{align*}
\]

\[
\begin{align*}
\text{wnn nfr st hr lb sn} & \text{ thereupon it was agreeable in their hearts.}\quad \text{3}
\end{align*}
\]

For the \( sf \) \( wnn \) \( f \) form of \( wnn \) here used see below §§ 429, 1; 470.

For \( t\w + \text{adj.} + n \) 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 \( t\w \) and \( wnn \), see §§ 320, 323, 326.

The particles \( \text{mk} \) ‘behold’, \( \text{lst} \) ‘lo’, and \( \text{hr} \) ‘further’\(^4\) are found before adjectival, as before nominal, predicate.

Exx. \( \text{mk nfr sdm n rm t} \) behold, it is good for men to hearken, lit. good is a hearkening to men.\(^5\)

\[
\begin{align*}
\text{mk dhr pew} & \text{ behold it (the office of vizier) is bitter.}\quad \text{8}
\end{align*}
\]

\[
\begin{align*}
\text{lst sr t wrt wt lo, very difficult was the road.}\quad \text{7}
\end{align*}
\]

In wishes and in various dependent constructions the adjective itself cannot be used at all, and recourse was had to the \( sf \) \( wnn \) \( f \) 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 \( sf \) \( wnn \) \( f \) form of the adjective-verb.—Just as \( t\w \) \( wnn \) can be used only in a restricted number of cases and is elsewhere replaced by the \( sf \) \( wnn \) \( f \) form of \( wnn \) (see above § 118), so too the adjective must often be replaced by the \( sf \) \( wnn \) \( f \) form of the adjective-verb.

So, for example, in clauses of purpose (§ 40, 1).

Exx. \( \text{di wk sy m tp k, wr k tm s, krk tm s, or sf st k tm s} \) 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 \( rdd \) ‘cause’ (§ 70).

Exx. \( \text{dt wsh swt lr wt} \) I will cause to be spacious the places of him who made me.\(^9\)

\[
\begin{align*}
\text{dt st rf m crk} & \text{ I will cause him to become acquainted with thy greatness.}\quad \text{10}
\end{align*}
\]

Lit. (that) he be become acquainted.

\( ^1 \) Th. T.S. iii. 26.

\( ^2 \) P. Kah. 3, 36.


\( ^5 \) Leb. 67, Sim. ib. 86-7; Sd. S. 152.

\( ^6 \) Urk. iv. 1087.

\( ^7 \) Bersh. i. 14, 1.

\( ^8 \) Erm. Hymn. 16, 1-2. Sim. probably Cairo 20538, ii. c 18 (and pers. plur.).

\( ^9 \) Urk. iv. 163. Sim. ib. 102, 12; 505, 13.

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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 wnuf is found in place of twuuf. We have already pointed out (§ 137 end) that the sdmuf 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.1—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 sdmuf has often past reference.
   Exx. n hti hr ib I was not weak in the heart, i.e. I was not deemed weak.2

2. Nn sdmuf has /uzw meaning.
   Ex. nn swk imf it thou shalt not be bereft of it eternally.5

3. N swnf denies a continuous or repeated action, irrespectively of the time at which the negative instance may occur.
   Exx. n nft im reversal thereof (lit. receding therefrom) is not pleasant to him.7

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:

   nn ti imi swl m ntr no member of me is void of god, lit. there is not a member in me void of god.6

OBS. Most examples of n 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 ndm-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:

   nn ti imi swl m ntr no member of me is void of god.8

OBS. The negation of wishes, commands, and clauses of purpose with adjectival predicate is contrived by means of the negative verb 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, \( \text{r's wrt r h't nbt and lo, (they were) much more numerous than anything.} \)

Or again, the subject may be omitted if it is perfectly vague. Thus in the construction \( nfr v-t \) '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 \( lw \), cf. § 142.

The cases thus arising are discussed at length in § 467.

**VOCABULARY**

- \( tw \) come.
- \( mdw \) speak, talk. \( mdl \) speech, word.
- \( nhm \) take away, rescue.
- \( rkh \) be beneficial, advantageous.
- \( wsr \) be powerful, wealthy.
- \( rks \) be precise, accurate.
- \( mty \) be exact, precise.
- \( ksn \) be difficult, disagreeable.
- \( dns \) be heavy, irksome.
- \( Dhwty \) Thoth, the ibis-headed god of writing and mathematics.
- \( iwsr \) balance.
- \( rhyt \) common people, subjects.
- \( sfr \) var. \( sfh \) dignitary; rank, dignity.
- \( hrt \) share, portion.
- \( mty \) righteous.
- \( twyt \) wrongdoing.
- \( snf \) last year.
- \( hft \) front; \( m hft, r hft \) formerly, before.
- \( m\text{r} \) (§ 279) misery.
- \( m\text{r} \) in the hand of; from; owing to; together with.

**EXERCISE XII**

(a) Transliterate and translate:

(i) \( \ldots \)
Exerc. XII  

EGYPTIAN GRAMMAR

(2) 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 (pw) is irksome in (hr) 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 (rṃt) is powerful like Re.

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. 3, 5, 7 (Try, wr sy r mh) his beard, it was greater than two cubits.

1 Sh. S. 65.

rntyw n-t-m sw the incense, it belongs to me.
EMPHASIS BY ANTICIPATION

§ 147

1. A genitive is emphasized.

Ex. mk ntw rd-ntf twtf behold, god has caused thee to live.

An independent pronoun may be used before the šdmf and šdmnťf forms.

Ex. Itk pr-nťf it is I (who) have come forth.

This example shows the šdmťf form; the construction ntf šdmf has always future meaning, see below § 227, 2. See Add. for the construction šw šdmf, etc.

2. The object is put at the beginning:

Ex. sntyk di-nil sn mši hrk thy sisters, I have placed them as a protection behind thee.

3. A genitive is put at the beginning:

Ex. in tw wsfw spry r cr r řn prťf a sluggard, shall a petitioner stand at the door of his house? For the construction see § 332.

4. A noun which virtually follows a preposition:

Ex. ntyw im-s, n sp řw řm those that were in it, not one of (them) was left. The adverb řm ‘therefrom’ is equivalent to řm-šn ‘of them’.

5. An adverb or adverbial phrase:

mk in-gw-n špwty cr hrk, řw rd-ntf twtf behold, through lack of a messenger here with me I have caused him to come.

Such examples as řm sp 12... wsfs šmťf ‘year 12...’ His Majesty proceeded’,10 are more probably to be explained by § 89, 1.

§ 148. Anticipatory emphasis in verbal sentences.—1. The subject is put at the beginning:

Exx. mšw m řtw swřt-twťf, mrťf the water in the rivers, it is drunk if thou desirest.

An independent pronoun may be used before the šdmťf and šdmnťf forms.

Ex. Itk pr-nťf it is I (who) have come forth.

This example shows the šdmťf form; the construction ntf šdmf has always future meaning, see below § 227, 2. See Add. for the construction šw šdmf, etc.

2. The object is put at the beginning:

Ex. sntyk di-nil sn mši hrk thy sisters, I have placed them as a protection behind thee.

3. A genitive is put at the beginning:

Ex. in tw wsfw spry r cr r řn prťf a sluggard, shall a petitioner stand at the door of his house? For the construction see § 332.

4. A noun which virtually follows a preposition:

Ex. ntyw im-s, n sp řw řm those that were in it, not one of (them) was left. The adverb řm ‘therefrom’ is equivalent to řm-šn ‘of them’.

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mk in-gw-n špwty cr hrk, řw rd-ntf twtf behold, through lack of a messenger here with me I have caused him to come.

Such examples as řm sp 12... wsfs šmťf ‘year 12...’ His Majesty proceeded’,10 are more probably to be explained by § 89, 1.

§ 149. Anticipatory emphasis by means of ř − řr.—The preposition ř may have the meaning ‘as to’, ‘concerning’, and when occurring at the beginning of a sentence exhibits the original full form ř − řr. This řr 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. 1) ir sf, Wsīr pw as for yesterday, it is Osiris.¹

2) ir ḥm nb r ṣl, n ḫn-ṣf as to anyone who does not know this spell, he shall never enter.²

2. In reference to some other member of the sentence.

Exx. 1) ir ntt nb m ḫr pt ṣfdw ṣdm st as to all which is in writing on the papyrus-roll, hear it.³

As several of the above examples indicate, a frequent motive for the use of 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.⁴

§ 150. ir ‘if’ before the ṣdm-ṣ form.—A variety of the construction described in the last section is the use of ir with the meaning ‘if’ before the ṣdm-ṣ 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 ir is thus employed, the if-clause precedes the then-clause.

Ex. 1) ir sōm k nn ṣd-nb شرك, wnn ṣhr k nb r ḫt 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 if-clause is adverbial, the verb ‘to be’ is used in its ṣdm-ṣ form; see above § 118, 2.

Ex. 1) ir wnn k ḫt rmt if thou art together with people.⁹

When the predicate is nominal, wnn-ṣf is likewise used, together with the m of predication; see above §§ 116; 133 Obs.

Ex. 1) ir wnn-ṣf m ḥrd wr, ṣm-ṣf st m ṣm 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 ḫn (§ 117); thus ir wnn k ḫt rmt is the conditional form of ḫn k ḫt rmt. Similarly the existential clause with ḫn wnn (§ 107, 2) appears conditionally as ir wnn wn.
IF-CLAUSES INTRODUCED BY IR

§ 150

Ex. \( \text{if} \) wnn wn sprw if there shall be a petitioner.\(^1\)

When the predicate is adjeclz'val, the \( \text{sdmf} \) form of the adjective-verb is employed; see above § 143.

Ex. \( \text{if} \) kr-k, grg-k pr-k if thou art well-to-do, thou shalt find thy house.\(^2\)

OBS. This kind of clause is negatived with the help of \( \text{tmf} \), the \( \text{sdmf} \) form of the negative verb; see below § 347, 6. For other modes of negation, see §§ 351-352.

§ 151. \( \text{if} \) ‘if’ before the \( \text{sdmf} \) form.—Doubtless this was the construction regularly employed to express an unfulfilled condition. Examples are, however, of extreme rarity.

Ex. \( \text{if} \) ssp-n-t is, bsw m drt-t, tw d-n-t ht kmtw if I had made (lit. taken) haste, (with) weapons in my hand, I should have caused the cowards to retreat.\(^3\)

§ 152. Emphasis of sentences by means of \( \text{rf} \).—The enclitic particle \( \text{rf} \), among other uses (§ 252, 3), serves to emphasize whole sentences, which then depict a situation and point forward to some further occurrence; \( \text{rf} \) is hence usually to be translated by English ‘now’ (French or), but sometimes may be better rendered ‘now when’.

Ex. \( \text{now} \) this peasant came, etc. . . . . . ; and said, etc.\(^4\)

\( \text{now} \) when he had reached the saying of this word, one of his asses filled his mouth, etc.\(^5\)

This use is particularly common after heh ‘lo’.

Ex. \( \text{now} \) they had brought their bead-necklets, etc. . . . . . and they presented them to His Majesty.\(^6\)

An example of heh \( \text{rf} \) with adverbial predicate following has been quoted above § 119, 2.

Thus \( \text{rf} \) may do for whole sentences what \( \text{ir} \) does for parts of sentences. The two are etymologically related, for, as we shall see later (§ 252), \( \text{rf} \) is derived from the preposition \( \text{r} \) 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. \( \text{now} \) k-rk inw n sht to thy ka (spirit) the tribute of the field!\(^7\) Words spoken by a bringer of offerings.

\( \text{now} \) turn thee back (lit. behind thee), thou messenger of any god.\(^8\)

\( \text{now} \) wrt in very good peace! Greeting at the beginning of a letter acknowledging a despatch from the king.\(^9\)
§ 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 report it.\(^1\) *Smıt* is infinitive (§ 299).

Ex. *smıt nfr n hib sw* reporting well to him who sent him,\(^2\) lit. to him having-sent (perfective active participle, § 359) him.

Ex. *shmḥ ṭb Hr m mrt-wf* diverting the heart of Horus (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 *ṣdmtf* form that introduces them (§ 155). After a few prepositions the *ṣdmtf* form is also found (§ 156), as well as the *ṣdmf* passive (§ 423, 3), and in one case the construction noun + old perfective (§ 327) occurs. Further, a verb-form called the *ṣdmtf* 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 (*ṣdmf* and *ṣdmtf*) 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. *n twt is twt pw n nbw* for thou art that image of gold.\(^4\)

Similar examples with *ml* *according as* may be quoted from the end of Dyn. XVIII and later.

Ex. *ml ntk mṣr m hwt Pḥ* according as thou art one true in the house of Ptah.\(^5\)

§ 155. **THE *ṣdmf* FORM AFTER PREPOSITIONS.**—The *ṣdmf* 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. *mdtw-k hlf wsd-f tw* thou shalt speak when (lit. corresponding to) he addresses thee.\(^7\)

Ex. *sbn dpt r mrr-s* the ship drifts as (lit. according to) it likes.\(^8\)
THE $\textit{sdm}$-\textit{f} FORM AFTER PREPOSITIONS § 155

\[ \text{sms-} n b - f \ hst \ hnt - f \ r \ shrt \ hftw - f \]

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 $\textit{sdm}$-\textit{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. \[ \text{sms-n(t)} \ tw \ . . . nmrwt \ irk \ nlt \ ht \]

I have equipped thee . . . in order that (lit. through love of) thou mayst perform rites (lit. things) for me.\(^2\)

With $dr$ 'since' and $r$-$si$ 'after' the time of the $\textit{sdm}$-\textit{f} form is relatively past.

Exx. . . . . . (a god) for whom the kings work $\text{dr grg} \ tw \ ts$ $\text{pn}$ since this land was founded.\(^3\)

They shall give a candle to his $\text{ka}$-priest $\text{r-s} \ sh$-$sn$ $\text{sw}$ after they have done religious service to him.\(^4\)

Strictly, therefore, we must regard the $\textit{sdm}$-\textit{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 $\textit{sdm}$-\textit{n}-\textit{f} 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 $\textit{wun}$ (§ 157, 1), the $\textit{sdm}$-\textit{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 $\textit{sdm}$-\textit{f} form.

Lastly, observe that the construction with $\text{in}$ $ir$ 'if' (§ 150) strictly belongs under this head, $ir$ being simply the preposition $r$ 'to', 'as to' in the form which it must assume at the beginning of a sentence. So too we have one example of $\text{in}$-$\text{mrwt}$ for $nmrwt$ 'through the love of', 'in order that' (§ 181) at the head of a sentence;\(^5\) $\text{in}$ is here initial form of $n$, as in $\text{in}$-$\text{gw}$-$n$ 'through lack of' quoted in § 148, 5.

§ 156. The $\textit{sdm}$-$n$-$f$ form after prepositions.$^6$—This construction is found only with $\textit{m}$-$\textit{ht}$ 'after', $r$ 'until', $\textit{mi}$ 'like', and $\textit{hft}$ 'according as'. The time is in every case antecedent to that of the main clause; such time we may call relative past.

Exx. $\text{hr}$ $\text{m}$-$\textit{ht}$ $\text{grg}$-$\textit{n}$-$\textit{i}$ $\text{pr}$ now when I had founded (or, after my having founded) a house.\(^7\)

\(^1\) BH. i. 8, 6.


\(^3\) Urk. iv. 95. Sim. Sim. B 69.

\(^4\) Sim. 1. 313. Sim. ib. 298.

\(^5\) Post. B 1, 79.

\(^6\) See SETH, Verb., ii. § 366.

\(^7\) Urk. iv. 3, 2. Sim. ib. 5, 4; Ed. 91, 16-17; 96, 21.
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The daughter of the nomarch reigned until her son had become a strong man.1

Thou shalt traverse the sea in sandals thou didst upon earth.2

Horus ... who smites the chieftains who have attacked him according as his father has decreed for him victories over every land.3

See too the example after tr 'if', above § 151.

§ 157. Prepositions before noun clauses with adverbial, nominal, or adjectival predicate.—Here again the usual expedient of employing the sdmf form of wnn 'be' (§ 118) or of the adjective-verb (§ 143) is adopted.

1. With adverbial predicate the form sdmf of wnn (§ 107) 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 when (lit. in) he was upon earth.4

The other form of the sdmf of wnn, namely smf of wnn, is employed when the sense is future or else markedly continuous.

Exx. hwt wnn in m-si hnty (i) and (lit. together with) ye shall be after my statue.5

2. When the predicate is nominal, the sdmf form of wnn is likewise employed, together with the m of predication.

Ex. dr wn hmr m inp since My Majesty was a child.6

3. Here we must call attention to the peculiar use of wnn after mti 'like' and r 'than'.

Exx. twi hrf m wn bkk I was upon him as though it were a falcon, lit. as though a falcon were (upon him).8

He made me greater than I was before.9

4. With adjectival predicate, the sdmf form of the adjective-verb is used.

Exx. Bandage all wounds so that (lit. to) he may become well immediately.10

The god put it in my heart to make his house flourish inasmuch as (lit. like) he is greater than any god.11

The princes came to do obeisance to the might of His Majesty because his power was (so) great.12
USES OF THE PREPOSITIONS

§ 157

Further examples of cases 1, 2, and 4 above have already been quoted in connection with in ‘if’; see § 150.

OBS. To negate clauses of this kind, the 6dmf form of the negative verb in may be used; see below § 347, 5, 6.

§ 158. Prepositions serving to form epithets and nouns.—1. 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. \[\text{urbw lmyw hsw sn}\] the priests who are in their times, i.e. the priests of any given time. \[\text{lmyw}\] is m. plur. of the adjective from \text{m}.

Certain fixed phrases consisting of preposition + noun have, however, come to be regularly used as epithets; so, for example, \text{r dr f, r dr ‘complete’, lit. ‘to (its) end’} and \text{m bd f ‘entire’, lit. ‘like its form’}, both quoted above § 100.

Along similar lines has been created the common phrase \[\text{bik im ‘this thy humble servant’, lit. ‘the servant there’}\], in which \text{im} is the adverbial form of the preposition \text{m ‘in’}. Similarly \[\text{w im nb ‘every one thereof’, ‘every one of them’}.

Certain idiomatic phrases consisting of preposition + noun are made into epithets by the help of the genitival adjective.

Exx. \[\text{hswt l ut hr nsw my favours from (lit. of with) the king}.

A curious parallel is afforded by the French \text{mes faveurs de par le roi}.

\[\text{imhy n hr nsw one honoured by (lit. of with) the king}.

\[\text{hnt s n tp itrw her procession on (lit. of upon) the river}.

2. Another way of analysing the last-named expressions would be to say that \text{hr-nsw ‘with-the-king’ serves as a noun}. Sentences can be quoted where preposition + noun together function as a noun.

Exx. \[\text{r-st mst pw it was after supper}.

\[\text{hr m pw rft m mlh wherefore is it that the like is done? Lit. on account of what is it, the doing accordingly?}

\[\text{st sr-m Yrd ngrf-y r phw ti wr r bst hr hmf lo, from Yeraza to the ends of the earth had fallen into rebellion against His Majesty}.

\[\text{m st tp ti in extolling (life) upon earth}.

§ 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. \[\text{tp ‘upon’}, \text{lit. ‘head’}; \text{h ‘behind’}.

\[\text{Sit} \, 311. \text{Sim. BUDGE, p. 260, 6.}

3 See above p. 58, n. 1; and for some analogous phrases GRIFFITH, \text{Kahun Papyri}, pp. 78, 105; \text{AZ. L. 59, 22.}

4 \text{Rit. S. 90}; \text{Sim. 246. Wt im alone, Exd. 54, 20; Addu. 7, 14.}

5 \text{Ber. i. 14, 8. Sim. Sim. B 310; BH. i. 25, 57–8.}

6 \text{BH. i. 25, 115–6.}

7 \text{Eleph. 25. Sim. Urk. iv. 186, 13.}

8 \text{Mill. 1, 11.}

9 \text{PSBA. 35, 166.}

10 \text{Urk. iv. 648. Sim. htr hr Nh, ib. 649, 9; r-m-m \text{St}, subj., ib. 618, 1.}

11 \text{PSBA. 35, 166. Sim. Cairo 583, 3, quo \text{PSBA. 35, 167.}}

12 \text{Ieb. 78.}
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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. $m-hw-w-n$ $tw$ $pu$ ‘within (lit. in the interior of) this isle’; $m-hw-w-f$ ‘within it’.2

Egyptian shows a repugnance to placing so weak a word as a preposition at the beginning of a sentence, but $m-ht$ 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 $n$ in their initial forms $r$ tr and $n$ $in$; 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

$tr$ ascend, approach.

$htrp$ undertake, make offering of.

$rd$ grow.

$m(w)$ be new, fresh; $mn$ $mnwt$ anew, lit. in newness.

$inr$ stone.

$r$ cedar (properly ‘pine’).

$r$ door.

$r$ house, department; $try-tl$ official, one belonging to a department.

$r$ limb, member.

$Wstr$ Osiris, the god of the dead.

$kt$ spirit, soul, double, see below p. 172.

$htyw$ staircase, terrace, hills.

$rw$ hard stone, sandstone.

$pt$ antiquity, old time.

$var. hrt-hrw$ daytime.

$var. Smc(w)$ Upper Egypt.

$var. Tr-mhw$ Lower Egypt.

$phy$ (who is) upon, chief, first.

$nty$ who, which.

$tw$ who not, which not.
(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.

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 Ti-hw is here identical with that for Hr, from which it is usually distinguished. Sm must not be confused with rw 'south'; see below in the Sign-list, under M 24-6.

(b) Transliterate and translate:

1

2

3

4

5

6

The hill-slope in question is presumably that of the Lebanon.

Ntw m 'those who are there', a common periphrasis for 'the dead'.

123
Exerc. XIII

EGYPTIAN GRAMMAR

(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 (lw $dmnwf 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 $dmn$ 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 $dmn$ and $dmnwf$ 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. $m$, before suffixes $tm$, indicates position generally, the main lines of development being ‘in’, ‘from’, and the instrumental ‘with’.

1. of place. ‘In’ a place, house, boat, etc.  
$M$ $lb$ ‘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 $nk$ $m$, $tn$ $m$, $lm$ $m$ ‘approach’, ‘draw near to’. So too $dl$ $m$ $lb$ ‘place (a plan) in the heart’; $dl$ $m$ $hr$ ‘command’, ‘charge’, lit. ‘place in the face’.

2. of time. ‘In’ this year, day, time.  
$M$ $smn$ ‘in the summer’; $m$ $dnwr$ ‘to-morrow’, $m$ $sf$ ‘yesterday’; $m$ $grh$ ‘in the night’; $m$ $rnpt$ $z$ ‘for three years’.

1 Urk. iv. 4, 14.
3. of states. M ūsw t, imw 'in joy', 'grief'; m snb 'in health'; m hst nt 'in the favour of'.

4. of manner. M ṭnūt 'in truth', 'truly'; m mrwlt 'anew'; m mīlt 'likewise'.

5. of kind, where 'consisting of' is often the best rendering. M īnr, gtē 'of stone', 'brick'; čhrw m mrwpt 'period of years'. Here may be included the partitive use, exx. w īmr sn 'one of them' (§ 262, 1); īn īmr 'bring (some) of it'.

6. of equivalence or predication, see above §§ 38, 84, 96. 'As', ex. 'I sailed down m sn ītyr as the son of a prince'; rarely with suffix, ex. ītn īmr 'your father, namely myself'. Also sometimes to define a suffix subject.

7. of instrument. M ṭpsē 'by my strong arm'; m ṭsrwē 'by my counsels'. Mē mūt 'fill with'; m stēwē 'equip with'.

7a. of concomitance, almost like ḫnē 'together with', § 171.

8. of separation. Pr mūt 'go out from'; šē mūt 'return from'; šē mūt 'begin from'; šw mūt 'free from'.

9. idiomatically with verbs. 'In mūt 'have recourse to'; šē mūt 'act according to'; mūt mūt 'seize upon'; mūsēw mūt 'speak against'; ry mūt 'know (something) of (someone)'; ḫnēm mūt 'join with'; ṭsrwm mūt 'gain control over'; šēt mūt 'laugh at'.

10. with infinitive. In various uses as above, ex. m wēmr 'again', lit. 'in repeating'. Particularly with verbs of movement (below §§ 304, 2; 331), ex. m prēt 'engaged in going forth'.

11. with šdōmr. (a) 'when', ex. m wēmr tp tē 'when he was upon earth' (§ 157, 1). (b) 'as', 'as truly as' (almost equivalent to 'if'), ex. m mrrēn nhē 'as truly as ye love life' (§ 444, 2). (c) 'though' (rare): ex. mūsēd tēf 'though his heart hates (it)'. (d) curiously, with the m of predication, almost like a relative clause: 'a hūtp-di-nēsu formula mūt nēf sērf being what (lit. as) his son made for him'; see below §§ 444, 3; 454, 4.

12. with šdōmrē (doubtful). 'When', see below § 407, 2.

§ 163. ār originally ā̄rē,ā̄rē form with suffixes ārē, seldom ā̄̄rē; at the beginning of sentences ā̄rē 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; sēr rē 'arrive at' even of reaching persons, though nē is here usual with other verbs of motion.

2. of persons. Wērē 'open the mouth' rē 'to a person, to address him.' After verbs of speaking nē is far commoner than rē.
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3. of time.  R tr n ‘at time of’; 1 r tww rnt ‘every year’ (§ 101); r nw, ‘at the (right) time’; 2 r hth w ‘for (extending over) four days’. 3

4. of purpose or futurity.  R m ‘to what purpose?’ (§ 496); r hth r ‘to be prince’, see §§ 84, 122, 332. Also with verbs, htb r ‘send for’. 4

5. of measurement.  10 r 10 r 10 ‘ten by ten by ten (cubits)’. 4

6. of respect.  Speak, report, ‘concerning’; shb r ‘teach about’ (§ 84); r hpb ‘according to law’.  ‘Tr ‘as to’, see § 149.

7. of comparison.  ‘More than’ after adjectives, adverbs, and verbs, and see §§ 50, 207. Also in rbr r smnt ‘too many to record’; 5 stomach too heavy r wnb ‘to eat’. 6 For the abbreviation characteristic of Egyptian comparisons see § 506, 4.

8. of separation.  Hrb-r ‘apart from’ (§ 179); htb r ‘conceal from’; stn r ‘distinguish from’; rbl, slb r ‘know’, ‘discern’ one ‘from another’. 7

9. of opposition.  lrd r ‘act against’. 8 Of debts, lph r ‘charge against’. 9

10. with infinitive.  Besides other uses (e.g. above 7) very common of futurity, ex. twf r sm’ ‘he shall hear’, see below § 332. Also of purpose, ex. r sbr t’hly’wfb ‘in order to overthrow his enemies’.  10 Further, after particular verbs: lhb ‘wish’, ex. t’ lhb r nhm Kmt ‘I wish to save Egypt’; ll dwr, ex. st ‘dwr r st ‘thou shalt rub it early in the morning’, lit. ‘thou shalt use the morning to rub it’; 12 sm’ r ‘fear to’; 13 shb r ‘teach to’. 14

11. with sd’mf.  (a) ‘so that’, ex. ~ sm’ n m’w r htp l’ n ‘mayst thou have access to water so that thy heart may be satisfied’. 15 (b) ‘until’, ex. ‘the king loved me ... ~ sm’ n m’w r htp l’ until he went in peace to his horizon’. 16 (c) ‘more than’, see above § 157, 3.” 17 (d) ‘according as’ ex. ~ r mwr ’f ‘according as he desires’. 18 (e) ‘if’, in the form tr, see § 150.

12. with sd’m-wf.  (a) ‘until’, see above § 156. (b) ‘if’, in the form tr, see § 151.

13. with sd’mt-f.  ‘Until’, see below § 407, 1.

§ 184. — 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 rdl ‘give’, swf ‘hand over’. Dd, sm’t n ‘speak’, ‘report to’. Also with other verbs: wdf n ‘command’; sdm n ‘hearken to’, ‘obey’ a person; htb, in n ‘send’, ‘bring to’. Hence of motion:


THE SIMPLE PREPOSITIONS

§ 184 hi 'go down', šm 'go', šr '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'; nfr, šb 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; n ḫfr 'through hunger'; a judge deaf n qbr 'for the sake of rewards'. So n-mwšt, n-št-n, below § 181.

6. with certain verbs. Dg n 'look at'; ḫsfn n 'punish', lit. 'ward off for'.

7. of time. N ibd 2 'within two months'; n ṣnw 'in an hour'; n dত 'for ever'.

8. with šdmf. 'Because'; ex. above §§ 157, 4 end.

10. with non-verbal clause introduced by an independent pronoun, 'because', 'for'. See above § 154.

Obs. For n after adjectives, see above § 141, and as component of the šdmwš form, see § 411, 2.

§ 185. ḫr, more rarely ḫ alone, with suffixes ḫr or occasionally ḫ, signified originally 'upon'.

1. of place. Strictly 'upon': the ground, a road, a chariot, a bed. ḫr mw ḫr ts 'on water and on land'. I followed ḫr ṣdwty 'on my feet', i.e. 'on foot'. But often much more indefinitely: ḫr ṣw, mḥt 'to the south', 'north'; ḫr ṣt ṣt 'up a high tree'; ḫr ṣbr 'at (or 'through')? the gate'; ḫr Kmt 'in Egypt'.

So with various verbs: sn, šw ḫr 'pass by'; ḫmš ḫr ḫmt 'besiege a town', lit. 'sit down at'. Also figuratively: ḫr ṣb-k 'in thy heart'.

2. of provenience. Nbw ḫr ḫst 'gold from the desert-land'. Honey ḫr pr-hd 'from the Treasury'. 'Ḥ ḫr 'come from'.

3. of privation. Despoil (cwn) the poor man 'of' (ḥr) his property; ḫwš-ḥr 'excepted from' (§ 179).

4. of time (rare). ḫr ibd 2 'in two months'. He makes a delay ḫr ḫrw ẓ 'for three days'.

5. of occasion. Pr ḫr ḫrw 'come forth at the voice'.

6. distributively, Latin per. They give a loaf ḫr ṣr ūḫ ml 'of each of them'.

7. of cause (very common). ḫḥp, ḫr ḫr 'pleased', 'content on account of' something. ḫb ḫw ḫr 'heart sad concerning', ḫs ḫr ḫr 'vigilant concerning', ḫhḫ ḫr 'neglectful about' something. ḫš ḥ ḫr 'praise for' something. ḫbb, ḫ ḫr 'send (a letter)', 'come concerning' something. Also of barter, ḫl ḫ 'give'.

2 Peas. B 1, 25; NAv. 61, 16.
3 Sin. B 151; Urt. iv. 666, 11.
4 Urt. iv. 118, 16.
6 See ʾAZ. 31, 51.
7 ʾS. 168.
8 Urt. iv. 751, 16; Arm. 193, 7.
9 BH. 1, 25, 6.
10 Sin 1, 273 foll. passim.
11 Sin. B 95, 173-175; Lev. 121. Once only, ḫr-, see p. 299, n. 6.
13 Urt. iv. 3.
14 Peas. B 1, 104.
15 MAR. Karm. 33.
16 Simnakh Disp. 5, 8; 4, 8; Urt. iv. 767, 53.
18 Sin 1, 290, 294. Sim. P. Kâh. 12, 9.
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Siut I, 274, 292. 296; Rhind 62.
Berl. AI. i. p. 253, 21.
Leb. 24.
Rhind 35. Sim. 16. 24, 26.

1. Urk. iv. 766, 2. But also mention hr mnf 'by its name'. Arm. 103, 3.
2. West. 47. Sim. Urk. iv. 4, 7.
6. Es. 102, 13. Sim. ib. 102, 5.

§ 166. hr, less often m., with suffixes m. hr, 'under'.
1. 'under' the sky, the feet, etc. Rarely, however, simply 'at'.
2. 'under', 'carrying' a load. Hr nw, nw-t 'bringing tribute', 'presents'; the crocodile departed hr mf 'carrying him off'; fields hr l 'under corn'. With verbs mtp, mh hr 'loaded', 'filled with'.
3. metaphorically, in various uses. Loaded hr mf w 'with sorrows'; lands hr rswt 'in joy'. Hr dwrt-t 'under my seal'; hr st-hr f 'under his charge'. Hr sh, sh r 'under (i.e. influenced by) the counsel', 'will' of someone. This state (smt) which I was 'in', hr f, lit. 'under it'. Also of cause: tired hr smt nw 'through long journeying'.

§ 167. hr, 'with' or 'near' someone. Restricted to a limited set of uses.
1. 'Under' a king. Hr hm n ' (Year .... ) under the Majesty of', very frequent. So too hswt nt hr nsw 'favours (of) under the king' (§ 158, 1); imshy hr 'honoured with' a god, etc.
2. 'To' a person. Dd hr 'speak to' a person, his children, etc. Hprt hr 'tired me'. 'what happened to me'.
3. 'By' of the agent (rare). See above § 39, end.

Obs. For the related particle hr see § 239; and for the perhaps different hr as component of the ßdm-hr-f form see below § 427.

§ 168. in, less frequently ßa, 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 in (§ 227), in connection with which it will be dealt with further. Very much more doubtful

this hr 'for' that. Again hi hr 'fight on behalf of'; hsf hr 'protect', lit. 'ward off on account of'. Note further sbt hr 'rebel against' the king.

8. of addition. Gsf hrf 'its half is (added) to it'. So too for purposes of co-ordination, ex. qt hr hyt 'wind upon (i.e. and) rain'; see above § 91, 1. Sbn hr 'mixed with'. Ps, wmt, wet hr 'cook', 'anoint', 'bandage with' something.
9. of marks. Hr mn 'having upon it the name'; hr htm 'having upon it the seal'. A very curious use, cf. Engl. 'all over snow', 'cow in calf'.

10. with infinitive, properly 'on' or 'while' of a concomitant act, ex. it-nt hr mnf 'I returned (on) accompanying him'. 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 hr slj Rtnw 'from (or 'after') overthrowing (or 'having overthrown') Retjnu'.

11. with ßdmf, 'because', ex. hr mnf w 'because he sees me'.

12. with ßdmf, less often m., with suffixes ßa hr, 'under'.
1. 'under' the sky, the feet, etc. Rarely, however, simply 'at'.
2. 'under', 'carrying' a load. Hr nw, nw-t 'bringing tribute', 'presents'; the crocodile departed hr mf 'carrying him off'; fields hr l 'under corn'. With verbs mtp, mh hr 'loaded', 'filled with'.
3. metaphorically, in various uses. Loaded hr mf w 'with sorrows'; lands hr rswt 'in joy'. Hr dwrt-t 'under my seal'; hr st-hr f 'under his charge'. Hr sh, sh r 'under (i.e. influenced by) the counsel', 'will' of someone. This state (smt) which I was 'in', hr f, lit. 'under it'. Also of cause: tired hr smt nw 'through long journeying'.
§ 188. **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 1 _ín_.

**Obs.** For the possibly different _in_ which serves to form the _sdm-ln-f_ form, see § 427.

§ 189. **f.register** _f_, so written apparently for reasons of symmetry in place of the much rarer _f_, means properly ‘face to face with’.

1. ‘in front of’. Him who is _fšt-k_ ‘opposite thee’, i.e. with whom thou art talking.1 _Dd_ _fšt_ ‘speak with’, ‘say to’, not uncommon.2 Especially also _fšt-hr_ ‘before the face of’ (§ 178).

2. ‘in accordance with’. Act _fšt sš pn_ ‘according to this writing’;3 _fšt bhy_ ‘according to measure’;4 respect him _fšt bpr Δν_ ‘in proportion to what has accrued to him’.5

3. ‘as well as’ (very rare). Male and female slaves _fšt hrdwsn_ ‘as well as their children’.6

4. of _time_. Year 43... _fšt hst-sp 25_ ‘corresponding to year 25’ in the Oryx nome.7

5. with infinitive, ‘at the time of’, ‘when’. Words to be recited _fšt wu Δnt ‘when applying remedies’.8

6. with _sdm-f_. (a) ‘when’ (common). Exx. _fšt lsisf_ ‘when he is humble’;9 _fšt wn-f mr_ ‘when he was ill’.10 (b) ‘according as’, ‘in proportion as’ (seldom), exx. not high-tempered _fšt wsr(l) Δnt_ ‘in proportion as I was powerful’;11 I built it _fšt mrr-f_ ‘according as he desired’.12

7. with _sdm-nf_. ‘According as’; an ex. above § 156.

8. with _sdm-f_ (doubtful). ‘When’; see below § 407, 2.

§ 170. **mik** sometimes _m_, hardly ever with suffixes,12b expresses _likeliness_.

1. of _resemblance_. ‘Like’ a dream, the will of god, etc.; _mik mi m_ ‘like what?’, ‘how?’ (§ 496). So often in similes, ex. _mik mi s itw m rchw_ ‘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 _mik ntc-f_ ‘according to his habit’;14 act _mik wdl_ ‘according to commands’; _mik ntr hq_ ‘according to what is lawful’.15

3. ‘as well as’ (seldom). Exx. _mik ntk mi nbt-r-dr_ ‘hail to thee as well as (to) the lady of the universe’;16 _mik hrw mi ghr_ ‘day as well as night’.17

4. with infinitive in the meaning ‘like’.18

5. with _sdm-f_. (a) ‘as when’, ex. his rays illuminate the two lands _mik Δnt_.
§ 170  

1. mti wbn Rr ‘as when RĂ shines’.  
2. (d) ‘according as’, ex. ḫm wbn RĂ ḫm dd k ‘according as thou sayest’;  
3. especially in the phrase ḫm Ṣmr b n ḫm ‘according as this thy humble servant desires’.  
4. with ṣdmw mf (rare). See above, § 156.  
5. with the passive ṣdmw.  
6. with the ṣdmw mf form (doubtful). See below, § 407, 2.  
7. with non-verbal clause introduced by an independent pronoun. See above, § 154.

§ 171.  

1. ‘together with’ someone, less commonly something. So too with verbs, ṝlw ṣm ‘talk with’, ṣrw ṣm ‘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. ṣml ṣw ṣm ‘he eats . . . and drinks’, lit. ‘with drinking’.  
4. with ṣdmw mf (rare), ex. on that day on which the enemies . . . were destroyed ṣml ṣw ṣm ‘and (lit. with) his son Horus was caused to rule’.  
5. ṣml ṣw ṣm ‘behind’, derived from a noun ṣm ‘back of head’.  
6. ‘behind’ a person. Ṣm ṣm ‘look behind’ oneself; ṣm ṣm ‘turn behind’ oneself, i.e. turn back; ṣm ṣm ‘come behind’, ‘take unawares’, of evils; ṣm ṣm ‘behind bread’, i.e. ‘at meals’.

§ 172.  ṣml ṣw ṣm ‘behind’, derived from a noun ṣm ‘back of head’.  

1. ‘behind’ a person. Ṣm ṣm ‘look behind’ oneself; ṣm ṣm ‘turn behind’ oneself, i.e. turn back; ṣm ṣm ‘come behind’, ‘take unawares’, of evils; ṣm ṣm ‘behind bread’, i.e. ‘at meals’.

§ 173.  ṣml ṣw ṣm ‘behind’, derived from a noun ṣm ‘back of head’.  

1. ‘behind’ a person. Ṣm ṣm ‘look behind’ oneself; ṣm ṣm ‘turn behind’ oneself, i.e. turn back; ṣm ṣm ‘come behind’, ‘take unawares’, of evils; ṣm ṣm ‘behind bread’, i.e. ‘at meals’.

§ 174.  ṣml ṣw ṣm ‘behind’, derived from a noun ṣm ‘back of head’.  

1. ‘behind’ a person. Ṣm ṣm ‘look behind’ oneself; ṣm ṣm ‘turn behind’ oneself, i.e. turn back; ṣm ṣm ‘come behind’, ‘take unawares’, of evils; ṣm ṣm ‘behind bread’, i.e. ‘at meals’.
2. 'among', with the notion of 'foremost among'. So with tu sti 'distinguish', taf 'choose', among a number. Rdl 'give' something 'out of' one's possessions. Also as a mathematical term.

3. in certain expressions. Pr hnt 'issue from' of a child as engendered by father; rdl tv(f) hnt 'pay attention to', lit. 'place the heart in front of'.

§ 175.  a hlt means 'through', 'pervading'. The fear of Pharaoh is hlt hstwt 'throughout the foreign lands'; the influence of the god is hlt qtw 'pervading the members' of his spouse.

§ 176. dr derived from a stem meaning 'end', signifies 'since'.

1. mainly of time. Dr rk 'since the time of'; dr mtr 'since (the time of) the god'.

2. of cause. Scarcely except in the phrase d-r-n'tt 'since', 'because' (§ 223).

3. with edm rf. 'Since' of time, exx. dr ns twf 'since he was born'; dr qn tnm m-kb-n Trmhw Ht-wrt 'since the Asiatics were in Avaris of Lower Egypt'.

4. with edm tf. 'Since', but also strangely 'before', 'until', § 407, 1.

§ 177. imtyw, old imtyw,14 var. tsm.15 means 'between', and possibly had its origin in the fem. dual of the adjective imtyw 'being in' (§ 79). In Dyn. XVIII it is sometimes preceded by the preposition r, for which rare earlier instances substitute m; exx. r-imtyw, m-imtyw, m-imtyw,19 r-imtyw, m-imtyw, m-imtyw.

1. 'between two things, ex. imtyw hty between two bushes'. Also followed by r, ex. imtyw hst in r Nhtrn 'between this country and Nahrin'.

2. 'in the midst of', ex. r-imtyw srw 'in the midst of the nobles'; even with a sing., imtyw ddrf 'in the midst of its head'.

This preposition occurs also with the ending -ny, which may be a very rare suffix-pronoun, see § 34, Obs. 3. Exx. tsm-imtyw-ny 'between them', i.e. the obelisks; tsm-imtyw-ny hpdwrk 'between thy buttocks', lit. 'between them, thy buttocks'. The construction may also be r-imtyw-ny . . . . . r . . . . . 'between . . . . and . . . . . .'

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.

-nib (n(y) 'for the sake (lit. 'heart') of'. With edm f. 'in order that' (rare).
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§ 178

\[ \text{\textit{m-lsw}} \] 'in return for', 'as payment for'; \[ \text{\textit{r-lsw}} \], with the same meaning as \textit{m-lsw}.

\[ \text{\textit{m-\textit{c}}} \], lit. 'in the hand of' is common in various meanings.

1. 'together with' a person (like \textit{hwr}). \( X \) came \textit{m-\textit{c}} \( Y \) 'with \( Y \)', \( \delta \) thy heart is \textit{m-\textit{c}} \( k \) 'with thee'. \( \delta \) \textit{Hlm} \textit{m-\textit{c}} 'contract with' someone.

2. 'in the possession, charge of': my portion of everything being \textit{m-\textit{c}} \( t \) 'in my hand'.

3. 'from': a letter 'from' a person; bring something 'from' someone; \( \textit{nhd} \), \( \textit{md} \textit{m-\textit{c}} \) 'rescue', 'save from'; \( \textit{nnd} \textit{m-\textit{c}} \) 'inquire from'.

4. 'through', 'because of' someone or something: \( \textit{hpr} \textit{m-\textit{c}} \) 'happen through' i.e. 'be done by'; \( \textit{m-\textit{\textit{trw}} t} \) 'because of the state of the land'. Especially also in the phrase \( \textit{m-\textit{c}} \textit{ntt} \) 'seeing that' (below § 223).

\( r-\textit{c} \) 'beside', 'near', var. \( r-\textit{c} \) is uncommon. His soul shall live \( r-\textit{c} \) \textit{nb-r-dtr} 'beside the lord of the universe'.

\( m-hr \) (\( n \)) 'under the hand of', 'in the charge of'.

\( m-\textit{cb} \) 'in the company of', 'together with'.

\( r-\textit{ky} \) 'on an equality with', 'at the level of'.

\( m-bih \), usually written \( m-\textit{\textit{cb}} \), \( m-\textit{\textit{cb}} \), \( m-\textit{\textit{trw}} \), \( m-\textit{\textit{trw}} \), \( m-\textit{\textit{trw}} \), 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 \( m-\textit{\textit{cb}-\textit{hr}} \).

\( m-m \) 'among' people, very common; \( m-\textit{ny} \) and even \( m-\textit{\textit{cb}} \) Perhaps a simple reduplication of \( m \) (§ 162), cf. \( m-\textit{\textit{trw}} \), below, p. 134.

\( r-\textit{mhw} \) (\( n \)) 'in the sight of', var. \( \rightarrow \)

\( r-\textit{rt} \) 'to the knowledge of', var. \( \rightarrow \) \( r-\textit{rt} \); the literal sense may be 'so that . . . may know', see p. 304, n. 1.

\( m-\textit{hr} \) in the neighbourhood of' a person or place; 2. 'at the time of' someone.

\( m-\textit{hr} \) 'in front of': he placed me \( m-\textit{hr} \) \( \textit{hr-dwrf} \) 'in front of his children'; to shrink 'at the prospect of' work. \( m-\textit{hr} \) 'in front of', 'before', temporally; but also locally 'in front of' a person.

\( \textit{hr-\textit{hr}} \) 'before': \( \textit{bhs} \) \( \textit{hr-\textit{hr}} \) 'flee before'; \( \textit{in front of} \) i.e. superior in rank to; 'in front of' in a procession. Also temporally 'before'.

1 Siut 1, 270; D. ed B. 16, 24.
2 P. Kad. 13, 25.
3 Siat 1, 294, cf. 306.
4 Az. 58, 16.
5 Th. T. S. ii. 36, 17.
6 Leb. 37; 34.
7 Sh. S. 16; Urk. iv.
8 Siat 1, 295.
9 Urk. iv. 123, 10;
10 Sim. Siat 1, 299;
11 Brit. Mus. 614, 5;
12 Sim. B 140, 260.
13 P. Kad. 26, 12;
14 B 26, 30.
16 Sim. B 203, Sim.
17 Ed. 1, 8; 14; Pl. 299.
18 R. 12, 16.
19 S. 22; Heb.
20 Ed. 20, 33; 59, 17.
21 Adm. 2, 4; Sim.
22 Sin. 4; Brit. Mus.
23 L. D. iii. 228 bis.
24 Sim. B 233, 263.
25 Cairo 20543, a 7;
26 P. Pet. 3116; 8; Urk.
27 IV. 779, 14.
28 Brit. Mus. 614, 7;
29 Cairo 20011, 4.
30 Urk. iv. 116, 2.
31 Urk. iv. 66, 16.
33 iv. 1924, 14.
34 See JEAS. 27, 146.
35 CART.-NEWB. Th. IV, Pl. 11; Cairo 34010, 14.
36 Urk. iv. 367, 17.
37 CART.-NEWB. Th. IV, Pl. 11.
38 Urk. iv. 835, 12.
39 Cairo 34010, 14.
40 Sim. R 32, 80.
41 Westc. 6, 24.
42 Rhind, title.
43 Sim. B 108, Sim.
44 Siat 1, 151; Cairo 20531.
45 B 90, 16.
46 Urk. iv. 1104, 14.
47 Sim. B 20518; Urk.
48 iv. 808, 16.
49 Sim. R 87; Urk.
50 Iv. 711, 2.
51 Sim. B 48; BH.
52 i. 20, 24; Urk. iv.
53 1092, 8.
54 Sim. B 194; Urk.
55 Iv. 1095, 8.
56 Urk. iv. 766, 3.
COMPOUND PREPOSITIONS

\( \text{m-hrw} \) 'in excess of': offerings 'in excess of' what existed before.\(^1\)
So also \( \text{m-hrw-hr} \): (a) 'in addition to'; (b) 'over and above' i.e. 'except', less common.\(^3\)

\( \text{hft-hr} \), lit. 'before the face of'. 'In front of' someone, opposed to \( \text{htr} \) 'behind'; 'before' someone, i.e. before someone's eyes.\(^5\) \( \text{hft-hr} \) 'in presence of' the entire land.\(^6\)

\( \text{m-hr(y)-t6} \) 'in the midst of', var. \( \text{m-hr} \) (common), \( \text{m-hr} \);\(^7\)* 'in the midst of' a number of people.\(^8\)

*\( \text{hr-hw} \), lit. 'in exclusion of': (1) in the phrase \( \text{hr-hw} \), which appears to mean 'exclusively unique'; (2) in phrases like \( \text{hr-hw} \) 'there is none beside him';\(^9\) (3) also elsewhere as 'beside' or 'except', ex. none survived \( \text{hr-hw} \) 'except me'.\(^11\)

\( \text{r-hft} \) 'in front of' (rare).\(^12\) With the same sense \( \text{r-hft} \).\(^12a\)

\( \text{m-hmt} \) 'in the absence of', 'without'; \( \text{m-hmt} \) 'without him';\(^13\) the palace is \( \text{m-hmt} \) 'without its tribute'.\(^14\)

\( \text{m-hmt} \) lit. 'in the face of' (rare); 'within' the palace;\(^15\) also 'out of', ex. gold brought \( \text{m-hmt} \) 'out of Nubia'.\(^16\)

\( \text{m-hsw} \) 'at the approach of', 'in meeting' someone,\(^17\) var. \( \text{m-hsw} \).\(^18\)

\( \text{r-htr} \) 'under the authority of', lit. 'at the staff of',\(^19\) less correctly written \( \text{r-htr} \).\(^19\)

\( \text{m-htr} \) 'after', 'accompanying', var. \( \text{m-htr} \) (very common).

1. of place: the princes \( \text{nty} \) 'who were with (or 'accompanying') him';\(^20\) \( \text{m-htr} \) 'accompanying his promenades' in his chariot.\(^21\)

2. of time (frequent); 'after' death, old age, etc.; \( \text{m-htr} \) 'after this'.\(^22\)

3. with infinitive, always 'after'.\(^22\)

4. with \( \text{sdmw} \). Really always 'after', but often equally well translated as 'when'. Exx. His Majesty raged \( \text{m-htr} \) 'when he heard it';\(^23\) \( \text{hr} \) \( \text{m-htr} \) 'now when he approached Djedi', the palanquin was set down.\(^24\) So too when the main verb refers to the future, exx. the priest shall give offerings \( \text{m-htr} \) 'after he has gone forth' having performed ceremonies in the temples;\(^25\) \( \text{hr} \) \( \text{m-htr} \) 'now after the Majesty of this god is satisfied' with his offerings, one shall cause to go forth, etc.\(^26\) Note that when the clause with \( \text{m-htr} \) precedes the main clause, the preposition is usually, though not universally,\(^27\) introduced by \( \text{tr} \) (§ 149) or by the particle \( \text{hr} \) (§ 239); \( \text{hr} \) is used when the main verb is past, and \( \text{tr} \) when the main verb is future.\(^27a\)

\( \text{§ 178} \)

\( ^1 \) D. el B. (XI) i. 24;
\( ^3 \) Urk. iv. 188, 2;
\( ^5 \) Sim. P. Kahu. 17, 14;
\( ^7 \) Urk. iv. 843, 11;
\( ^9 \) Urk. iv. 1108, 14;
\( ^11 \) Westc. 10, 7, 14;
\( ^13 \) Sim. Berizh. i. 15, 3;
\( ^15 \) Sin i. 1, 1.

\( ^2 \) Sin i. 1, 1.
\( ^4 \) Berizh. i. 15, 11, 13;
\( ^6 \) Urk. iv. 18, 10;

\( ^3 \) B.H. ii. 156, 155. See too Y.A. iii. 243-4.

\( ^8 \) Urk. iv. 893, 17.
\( ^10 \) AZS. 61, 92.

\( ^11 \) Sin i. 1.
\( ^12 \) Urk. iv. 663, 8.

\( ^13 \) Sim. ib. 387, 13.
\( ^14 \) Ikhnem. 4.

\( ^15 \) LAC. TR. 43, 1.
\( ^17 \) Bldg. p. 12, 2, 1; 12, 137, 12.

\( ^16 \) Urk. iv. 54, 10;
\( ^18 \) Sim. S. 151; 453, 9; 1047, 13.

\( ^17a \) Urk. iv. 1021, 1.
\( ^19 \) T. Carn. 3. Sim. R. 23; B 244;
\( ^20 \) A. 41, 3, 3.

\( ^19a \) Urk. iv. 3, 6.

\( ^21 \) Sin i. 278; Ekh. 41, 1, 9; 59, 37, 63;
\( ^22 \) Urk. iv. 916, 2.

\( ^22a \) Urk. iv. 139, 10.

\( ^23 \) Sim. Pr. 2, 3.

\( ^24 \) Westc. 7, 13. Sim.
\( ^26 \) Ekh. 8, 23.

\( ^25 \) Sim. i. 308. Sim.
\( ^27 \) Sin i. 308. P. Kahu. 3;
\( ^27a \) Urk. iv. 708. Sim.
\( ^28 \) Sim. P. Kahu. 22, 8; 29, 15;
\( ^29 \) Ekh. 84, 16, 83, 14.

\( ^30 \) P. Kahu. 3, 32;
\( ^31 \) Urk. iv. 836, 6; Ann.
\( ^32 \) PL. 3, 26.

\( ^33 \) Exception, Ann. 43, 19, 25.
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5. with šdm-nfr, for examples see above § 156. The past meaning of the verb following m-hb is here doubtless strongly emphasized. Again in this case hr m-hb is used when the main verb is past,1 and tr m-hb when it is future.2

6. with the passive šdm-nfr form (rare). ‘After’; see below § 423, 3.

7. with šdm-nfr (doubtful). ‘After’; see below § 407, 2.

8. with noun + old perfective; see below § 327.

m-hb ‘through’,3 like the simple preposition hb (§ 175). Rare.

m-hb (n),4 lit. ‘in the interior of’, common; sometimes strangely written m-(m-nfr),5 later and less frequently m-(n-fr).6

1. ‘within’ a place: the city, island, boat, temple, body.

1a. ‘in’ before abstracts, ex. m-hb hr ‘in contentment’.6a

2. ‘out of’ : go out ‘from’ a room; bring tribute ‘out of’ this island.8

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.9

hr m-si ‘run after’ i.e. persecute.10 ‘After’ in the sense of looking after, being in charge of.11 Metaphorically hr m-si ‘go round after’, i.e. ‘seek for’;12 rds td m-si ‘be anxious about’, lit. ‘give the heart after’.13

r-si, lit. ‘towards the back of’ (common). Almost always temporally.

1. ‘after’ supper, a storm, illness.14 R-si nn ‘after this’.15

2. with infinitive ‘after’ doing something.16

3. with šdm-nfr ‘after’: exx. r-si sib t ‘after I have reached land’;16 r-si sws t ‘after he has drunk it’.17

m-si, lit. ‘on the back of’; except in one or two special meanings less common than m-si and r-si.

1. of place, ‘upon’ the earth, the desert.18 Sm hr-sr ‘walk behind him’.19

2. ‘outside’ a fortress or wall.20

3. of time: one is heard hr-si sn-nwfr ‘after the other’;21 men who shall come hr-si mn ‘after this’.22

m-si, var. ‘in the neighbourhood of’.23

r-swn ‘the price of’, ‘in exchange for’.24

m-kib (n)25 ‘in the midst of’, lit. ‘in the folds of’ (not uncommon): people,26 pyramids,27 a place.28

n-gw ‘through lack of’,29 once written at the beginning of a clause in-gw (§ 148, 5).

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-gsfr ‘another beside him’.32

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§ 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.

\[ \text{tp-m, with suffixes} \text{, 'before', lit. 'head in.' To come 'in front of' a person; also 'in the direction of' a place. Of time, 'before' old age.} \]

\[ \text{down to', lit. 'end to'; of time, 'down to' My Majesty, year 16, etc.; of place, 'down to' the ends of the earth, etc.; also metaphorically, 'down to' the lowest official, alone 'down to', i.e. 'with the sole exception of', someone.} \]

\[ \text{down to'} (lit. 'end to') death. Here belong such phrases as, 'southeast to . . . , ending at . . . ' (a place); 'southward to . . . , northward to . . . '; all precious stones 'starting with' silver and gold, 'down to' ivory and ebony.} \]

Some part of the verb, perhaps the old perfective (§ 309), adverbially used, enters into the composition of the following:

\[ \text{wpw-hr, with suffix wpw-hr, lit. 'separated from'.} \]

1. 'except' a person or thing. Very strangely, wpw-y 'except me'.

2. with infinitive, like hur (see § 171, 3), where English uses 'but' and translates with a finite verb, ex. not one looked behind wpw-hr ifd 'but they fled'.

3. before sdym, with the meaning 'but', ex. wpw-hr nftlf (sic) hur-i 'but my limbs . . . . -ed'.

\[ \text{hrw-r, var. hur-w, lit. 'apart from', is used for 'besides', 'as well as' something. Later, the } r \text{ is omitted (rare).} \]

\[ \text{sr-m 'beginning from', used either of place or of time.} \]

\[ \text{sr-r, apparently 'beginning to', strangely comes to mean 'as far as'} \]

\[ \text{place. Cf. } r-sr-r, \text{ § 180.} \]

§ 180. C. Compound prepositions containing an infinitive.

\[ \text{r th} \ldots \ldots \ldots \ldots \text{r 'between' one thing 'and' another, lit. 'to separate . . . . . . . from'. Not before end of Dyn. XVIII.} \]
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- `r-mn-m`, lit. ‘to remain in’ with the meaning ‘as far as’, alike of place and of time; 2 ‘as far as’ her buttocks.
- `r-sr-r` ‘down to’ this day.5 Cf. `sr-r`, § 179.
- `r-dbr`, lit. ‘in order to replace’. ‘Instead of’ someone; 4 not until Late Egyptian does this become the equivalent of English ‘in exchange for’, in Middle Egyptian m-tsw, r-sunt or r-dit.
- `r-dit`, var. `r-dwnt`, lit. ‘so as to cancel’, i.e. ‘in return for’ a monument, act, wrong, or like.5 Common in Dyn. XVIII.

- `m-snt-r` ‘in the likeness of’, ‘in accordance with’, 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 `irm`, Copt. `nem` ‘with’; 8 in one text only.5a

§ 181. D. Compound prepositions used mainly as conjunctions. — The following phrases are followed either by the infinitive or by `sdmf`.

- `n-ibr (n)`, lit. ‘through the excellence of’; with `sdmf`, ex. he gave it to me as commander of soldiers `n-ibr mnk bt hj ‘by virtue of my being efficient in (his) heart’, i.e. ‘because he thought me so efficient’.

- `n-3t-n`, var. `n-3t-nl`,10 much more rarely `m-3t-n`,11 lit. ‘through (in) the greatness of’. Equivalent to English ‘inasmuch as’, with `sdmf`, exx. `n-3t-n mnf-mt ‘inasmuch as he loved truth’; 12

- `n-wr-n`, lit. ‘through the greatness of’. ‘Inasmuch as’, with `sdmf’; 14

much less common than `n-3t-n`.

- `n-mrwnt`, varr. `n-mrwnt`, `n-mrwnt`, once at the beginning of a sentence `n-mrwnt`,16 lit. ‘through love of’. (1) ‘In order that’, commonly with `sdmf`, exx. I have equipped thee `n-mrwnt ir-k n bt hj ‘in order that thou mayst perform ceremonies for me’; 17

- `n-mrwnt mnk-p ‘in order that the white bread may be established’; 18

(2) More rarely with the infinitive. ex. `n-mrwnt wrt-p ‘in order to make flour my offering-bread’; 19 So too rarely `m-mrwnt (or -mryt) with the infinitive.20

- `sb-tw` (or possibly `sb-tw`), in quest of, var. `a`, a phrase of obscure origin, employed with the infinitive: ex. the foreigners come `a a ‘seeking that might be given (more literally perhaps ‘in quest of the giving’) to them the breath of life’.22

- `m-snd ‘through fear’ (very rare): with `sdmf`, ex. `m-snd ‘through fear that the watchers should see’; 23

Sim. `n-snd-n’; 24 `n-snd’.25
COMPOUND PREPOSITIONS

\( \text{\textsuperscript{3}} \text{tp-r} \), lit. 'upon the hand'. 'Before', (1) with the infinitive, ex. \textsuperscript{3} \text{wunm} \text{tp-r} \text{sdj} 'to be eaten before going to bed'; \( \text{\textsuperscript{1}} \) (2) with \( \text{\textsuperscript{2}sdm} \), ex. the storm broke as we were on the sea \( \text{\textsuperscript{3}} \text{tp-r} \text{sh-n} \text{tJ} 'before we reached land'.

\( \text{\textsuperscript{3}} \text{r-tnw-sp} \) 'every time that' (very rare). With \( \text{\textsuperscript{2}sdm} \), ex. this is what I shall say \( \text{\textsuperscript{3}} \text{r-tnw-sp gmn} \text{sw bsk} \text{im} 'every time that this (thy) servant finds him'; \( \text{\textsuperscript{3}tnw} \) alone in the same sense, 'shooting (to hit the mark) \( \text{\textsuperscript{3}} \text{r-tnw-sp} \text{tJ} 'every time he tries'.

VOCABULARY

\( \text{\textsuperscript{3}} \text{chJ var.} \text{fight.} \)

\( \text{\textsuperscript{3}wkh} \) (1) trans. place, put down; (2) intrans. endure; adj. enduring, durable.

\( \text{\textsuperscript{2}rwd} \) (orig. \( \text{\textsuperscript{2}rwd} \)) be hard, flourish; adj. flourishing.

\( \text{\textsuperscript{3}stph} \) choose; noun, \( \text{\textsuperscript{2}stph} \) the choicest, best.

\( \text{\textsuperscript{2}dd} \) be stable; \( \text{\textsuperscript{2}ddt} \) durability, stability.

\( \text{\textsuperscript{3}str} \) make great, magnify.

\( \text{\textsuperscript{3}shn} \text{tJ} \) make prominent, promote.

\( \text{\textsuperscript{1}shnph-tb} \) amusement, lit. distraction of heart.

\( \text{\textsuperscript{1}rwt-tb} \) joy, lit. expansion of heart.

\( \text{\textsuperscript{1}hrt-tb} \) desire, wish; lit. what belongs to the heart.

\( \text{\textsuperscript{3}wrs} \) dominion, lordship: an old word, occurring only in formulae.

\( \text{\textsuperscript{3}st-hr} \) charge, care; lit. place of the face.

\( \text{\textsuperscript{2}wrw} \) privacy.

\( \text{\( \text{\textsuperscript{3}si} \) (properly \( \text{\textsuperscript{3}si} \)) str} \) thing, concern.

\( \text{\textsuperscript{1}tnw} \) tribute, gifts.

\( \text{\textsuperscript{1}ch} \) palace.

\( \text{\textsuperscript{2}twt} \) (masc.) statue, image.

\( \text{\textsuperscript{2}wn} \) being: in the phrase \( n \text{\textsuperscript{2}wn} \) \( \text{\textsuperscript{2}ms} \) in true being, truly.

\( \text{\textsuperscript{1}dbr} \text{signet-ring.} \)

\( \text{\textsuperscript{2}sdt} \) (reading not quite certain) precious thing, treasure.

\( \text{\textsuperscript{1}dt} \) estate, domain; \( \text{\textsuperscript{2}bsk} \text{n} \text{pr} \text{dt} \) or \( \text{\textsuperscript{2}bsk} \text{n} \text{dt} \) servant of the estate, liegeman.

\( \text{\textsuperscript{1}Hr} \) the god Horus.

1 See GARD. Sim. p. 77, n. 2.
(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.)

'Ve 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

¹ Brit. Mus. 614, ll. 3–6 = JEA 17, 55.
² See § 369, 2.  
³ See § 369, 3.  

[(ip dšrt, ]
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 $dm\cdot n\cdot f$) to thee all life, stability and dominion, all health and all joy with (br) 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 ($r\cdot n\cdot i\cdot t\cdot b\cdot h\cdot n\cdot t$) 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 ($msw\ nsrw$).

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 nfy ‘who, which, that’ and the conjunctive particle ntt ‘that’.

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§ 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' (*ntt, 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 *sdm*f 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 *sdm*f after *rdt* 'cause' (§ 70).

### § 184. *Sdm*f as object after certain verbs.

1. After some verbs like *rdt* 'cause' (§ 70) the *sdm*f form has prospective meaning, i.e. points to an act that may or will occur in the future. Such verbs are *wkh* 'permit', *wd* 'command', *mr* 'wish', *rh* 'know', *hmt* 'think', *snb* 'fear', *shr* 'remember', 'recollect', *gm* 'find a means', 'be able', *dd* 'say', 'think', besides the compound *di m tb* 'determine', lit. 'place in the heart', and the supposed imperative *smb* 'beware lest' (§ 338, 3).

   Exx. 
   
   1 C 12, 6. 

   2. After some verbs like *dw* 'know', *min* 'see', *gm* 'find', the objective *sdm*f has not necessarily prospective meaning, but may refer to the same time as the main verb (*relative present time*, § 155).
Exx. 

The heart of His Majesty was refreshed.

Obs. To negate the \text{sdm-n-f} form thus used as object the negative verb \text{tm} is employed, see § 347, 1.

§ 185. \text{sdm-n-f} as object of verbs.—This use is of rare occurrence; the \text{sdm-n-f} form then refers to time anterior to that of the main verb (relative past time, § 156).

Exx. 

§ 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 \text{rdi} ‘cause’. 

1. Thus in noun clauses with adjectival predicate the \text{sdm-n-f} form of the adjective-verb replaces the adjective itself (§ 143).

Exx. 

2. Similarly, in noun clauses with adverbial predicate the \text{sdm-n-f} form of \text{wntn} ‘exist’, ‘be’ is employed, since \text{tw} cannot stand in this position (§ 118, end).

Ex. 

3. Noun clauses with nominal predicate could doubtless also be expressed in the same way, use being made of the \text{m} of predication (§§ 38. 125); but instances also occur where the object consists of the construction with \text{pw}.

Ex. 

So too the type of sentence introduced by the independent pronoun (§ 125) is found as the object of \text{rb}.

Ex. 

§ 187. Use of \text{ntt} and \text{wnt} for ‘that’.—The particle \text{ntt} (§ 237) and the much rarer \text{wnt} (§ 233) are occasionally used for ‘that’ after verbs of \text{seeing} and \text{knowing}.

Exx. 

It is pleasant to him.

\text{Wett.} 184. Sim. \text{UrK. iv.} 751, 2.

\text{Wett.} 155; 6, 2.

\text{Sim.} \text{ib.} 39, 15.

4 \text{UrK. iv.} 9, 16; \text{ib.} \text{ib.} 892, 6. After \text{rdi}, \text{Sim.} \text{B} \text{B} \text{76}. 107; \text{UrK. iv.} 363, 6; \text{Berl. Al.} ii. p. 26, qu. § 88, 2; after \text{pt}, \text{Sim.} \text{1}, 330; after \text{lt}, \text{P. Kahr.} 7, 31.

5 \text{UrK. iv.} 747, 9. \text{Sim.} after \text{mtn}, \text{Sim.} \text{B} \text{108}; after \text{mr}, \text{Pr.} 298.

6 \text{Cairo} 20712, a 10. \text{Sim.} \text{UrK. iv.} 341, 8.

7 \text{Sim. after \text{lt} 'suppose', \text{ib.} 58.}

\text{UrK. iv.} 346, 3-6.

8 \text{UrK. iv.} 825; \text{ib.} 593, 5, qu. § 452, 2; with \text{sdm-n-f}, \text{Sim.} \text{B} \text{181}; \text{FEA} 16, 19, 1.

9 \text{Sim.} 1, 310. \text{Sim.} \text{ib.} 280-1.
He brought the book ..., hft mrm ntt ṣtw ḫw твор when he saw that it was a great secret.¹

My Majesty perceived that there was none who would do it except thee.²

The examples show that ntt and wnt may introduce both verbal and non-verbal clauses. As stated in § 44, 2, a dependent pronoun may on occasion be attached directly to ntt, and the same is true of wnt.

Exx.  hr mtt ṣnt st ḫr ḫtm n sr ṣr ydw one shall see that it is provided with the seal of the proper official.³

OBS. For a different type of construction (the pseudo-verbal construction) after ntt and wnt, see below § 329. Note that after verbs of saying 'that' is not ntt but ṣr-ntt; on this and other phrases introducing the content of a speech see §§ 224–5.

Noun clauses introduced by ntt may be preceded by a preposition, see § 223.

§ 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 ṣmt 'cause' and similar verbs; other cases occur less frequently.

Ex. ḫpr is, ḫw mtt ṣnt st ḫr ḫtm n sr ṣr ydw it shall happen, when thou sunderest thyself from this place, never shalt thou see this island more.⁴

So too in the expression ṣr-ntt ṣr ḫr r-prf I never slept because of his temple, i.e. perhaps, I was constantly vigilant concerning it.⁵ The time referred to appears to be the past.

OBS. It seems not improbable that ṣn ṣdm.f 'he will not hear' (§ 105, 2) is to be explained in this way.

2. On rare occasions the ṣdm.f form is found after the phrases expressing non-existence (§ 108).

Exx. ṣn ḫw mtt-k ḫr ḫst thou shalt never die (lit. it does not exist that thou diest) in a foreign land.⁶

Similarly a ṣdm.f form may serve as subject after ṣr wdf 'if (so and so) fails (to take place)', lit. 'if it delay that .........'; see § 352.

2a. An adjective or adjective-verb may be predicate to a virtual noun clause introduced by the ṣdm.f form.

Exx. nfr-wy ṣdm si n ḫt-f how good (it is) that a son should hearken to his father.⁷
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To be explained in the same way are the formulae of valediction in letters.

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 pw as subject.—

Under this head we have to deal with extensions of the constructions discussed in §§ 128, 130.

1. Šgm-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 Réc in his first appearances; ḫr nb r frw n ihtf this means (lit. it is) that he arises of mornings in his horizon.

Éb. 109, 15.

It is the heart movement of the heart this (phrase) means that it moves itself in his left breast.

Éb. 101, 12.

Elsewhere pw must be rendered 'that is how ...'.

Ex. ḫr 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. ḫr pw shr-n i mut mut-i I have been thinking about (lit. it is I have recollected) the mother of my mother. Answer to the question 'what has come to thy heart?'

With a noun in the place of ḫn k.

Exx. ḫn-k pw ḫr n Hr it so happened that Réc (lit. it is Réc he) spoke to Horus.

For šgm-f as directly juxtaposed predicate (§ 125 end) without pw see the example BH. i 25, 63.

§ 190. Other noun clauses where pw serves as subject.—1. ḫn 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. ḫr pw ḫn-k n Hr it so happened that Réc (lit. it is Réc he) spoke to Horus.
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If he has pain in his neck ....... thou shalt say concerning it: $\text{nt} \, \text{pw} \, n \, mtw \, n \, nhôt.f \, ssp.n-\text{sn} \, mrt$ 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. $\text{n} \, \text{nt} \, \text{pw}$ is possibly equivalent to $\text{ntt} \, \text{pw}$ 'it is the fact that' and seems to correspond roughly to our use of i.e. = id est = 'that is to say'.

Exx. $\text{nt} \, \text{pw} \, mtdwrf \, \text{hnt} \, \text{mtw} \, \text{nw} \, \text{ct} \, \text{ntt} \, \text{that is, it (the heart) speaks out of the vessels of every member.}^3$

The view of this construction here taken is the more probable since $\text{nt} \, \text{ntt} \, \text{in} \, \text{nt} \, \text{pw}$ once occurs with a fairly clear interrogative sense 'Is it the case that?'. See below § 494, 3.

§ 191. The $\text{sd\text{mf}}$ form serving as a genitive. Note that here, as after prepositions (§ 155, towards end) the $\text{sd\text{mf}}$ 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. $\text{nt} \, \text{m} \, \text{wrr} \, \text{ntt} \, \text{by} \, \text{like Min (in the) year of his coming}$.\(^5\)

$\text{ink} \, \text{grt} \, \text{hrrt-s} \, \text{hrw} \, \text{chrs} \, \text{I was its (my town's) stronghold (on the) day (that) it fought.}\(^6\)$

$\text{ky} \, \text{s} \, \text{hrd} \, \text{hrw} \, \text{mss-twrf} \, \text{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{bt} \, \text{nbt} \, \text{nsrt} \, \text{nt} \, \text{ssp} \, \text{lmwf} \, \text{all good things which His Majesty received. Or, all good things of His Majesty's receiving.}\(^8\)$

$\text{m} \, \text{lhn-w} \, \text{k} \, \text{n} \, \text{wnk} \, \text{imf} \, \text{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. $\text{tr} \, \text{n} \, \text{wnk} \, \text{so long as thou livest, lit. the time of thou-shalt-be.}\(^10\)$

$\text{r} \, \text{bwn} \, \text{n} \, \text{wnk} \, \text{imf} \, \text{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.

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\(^1\) Eb. 103, 9. Sim. th. 105, 6 ($\text{nt} \, \text{pw} \, \text{nt}$).

\(^3\) Eb. 99, 5.

\(^4\) See Gunnin J.E.A. 25, 21 ff.

\(^5\) Urk. iv. 12. Sim. ib. 180, 13; Buhk 52.

\(^6\) Anth. 24, 8. Sim. ib. 24, 3 (\(\text{m} \, \text{wrr}\)-\(\text{ntt}\)); De Buck. iii. 263, 8 (\(\text{hr} \, \text{f}\)).

\(^7\) Eb. 97, 13. Sim. F. Ram. IV, C 17.

\(^8\) Urk. iv. 707. Sim. ib. 518, 5; 758, 16.

\(^9\) Urk. iv. 497, 10.


\(^11\) Paherti 5.
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Exx. 10 — 414 a — 411 a 1 sp pw n bsft-tw n Dwty-nht pn is it a case for (lit. of) one's punishing this Dhtnakhte? 12

16 m hr(yt) n1 mfrf sw through dread of his equalling him. 13

The virtual noun clauses thus introduced are mostly short 14 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 $dmf$ form, see § 305 and compare § 184, 1, end.

§ 192. The $sdm-nf$ form after the genitival adjective.—The $sdm-nf$ form is similarly used when the reference is to relative past time, but this construction is of very rare occurrence.

Ex. 17 ink-nsw n shpr-nf, sr-nf n tr-nf nrf I am a king whom (lit. of) he bred up, a son-who-loves 2a 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 $sdm$, $sdm-nf$, 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 nlt (§ 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. 17 nth n Kmt m hyl-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’ 6 means a ‘popular resort’; $twf-nf$ ‘he comes and grows’ means a man who rises in rank, as one might say ‘a crescit eundo’; 6 $tw-m$s ‘but there is’, 7 var. $twf-nf$ 8 means a statement to which exception can be taken, an ‘untruth’ or ‘misstatement’. So too proper names, ex. $Twf-nf$ ‘He-is-mine’, name
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of a man, $Mrr$-irr $'\text{Whenever-he-wills-he does}'$, name of the great god of primordial times.\(^1\)

Non-verbal expressions of a similar character are also to be found:

Exx. 3 $\text{my-r pr hsb (§ 353) nh}$, s $\text{Imn-m-hst, mr}$-swtwt-k r $\text{mr}$-k ($\text{§ 444, 3})$

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 ($\text{§ 38}$).

VOCABULARY

\begin{itemize}
  \item {\text{inh}} {\text{surround, enclose.}}
  \item {\text{hsb}} {\text{count, reckon.}}
  \item {\text{hnst}} {\text{take pleasure, have enjoyment.}}
  \item {\text{swtwt}} {\text{walk about.}}
  \item {\text{skbb}} {\text{refresh oneself.}}
  \item {\text{gs}(w)} {\text{be narrow, deprived of ($m$).}}
  \item {\text{ddh}} {\text{shut in, confine.}}
  \item {\text{br}} {\text{boasting, exaggeration.}}
  \item {\text{mr}} {\text{edge, brink.}}
  \item {\text{mrht}} {\text{oil.}}
  \item {\text{ hnrt}} {\text{prison.}}
  \item {\text{hmnt}} {\text{well, cistern.}}
  \item {\text{nw}} {\text{water (a rather select word).}}
  \item {\text{nh}} {\text{sycamore, tree.}}
  \item {\text{tr}} {\text{time, season, period.}}
  \item {\text{dm}} {\text{town, habitation.}}
  \item {\text{dd mdw}} {\text{to be recited, lit. to say words, as heading (§ 306, 1).}}
  \item {\text{Srhn}} {\text{Sharuhen, a place in Palestine.}}
  \item {\text{Kstw}} {\text{a Mediterranean land, probably Crete, and its people.}}
  \item {\text{Ipt-swt}} {\text{Most-select-of-Places, name of the temple of Karnak at Thebes.}}
\end{itemize}

EXERCISE XV

(a) Reading lesson: funerary wishes from a Theban noble’s tomb (Dyn. XVIII):\(^1\)

$Dd$ mdw:

\begin{verbatim}
$ \text{nh}$
$ \text{imy-r pr hsb (§ 353) nh}$, s $\text{Imn-m-hst, mr}$-swtwt-k r $\text{mr}$-k ($\text{§ 444, 3}$)
$ \text{hr mr nfr n s-k,}$
\end{verbatim}

\(^1\) 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.'

(8) Transliterate and translate:

1 A feminine equivalent of smḥ.

1 A common abbreviation.

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.
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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 in '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. *s stwt nḥḥ:b:f* a man on whose neck are swellings, lit. a man, swellings are on his neck.¹

   *sh r y ṣ w ṣ m ḡ s f ṭ ḳ y, ṭ w f hr ḏ r w f* a man having a hardness in his left side, which is under his ribs, lit. it is under his flank.²
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I crossed in a barge which had no rudder, lit. not (was) a rudder of it.\footnote{Sim. B 13. Sim. \textit{id.} B 47; \textit{Pest.} B 1, 199-1.}

\[\text{\textit{tw wn nnds, Ddt rn-f} there is a commoner whose name is Djedi, lit. Djedi is his name.}\footnote{West. 7, 1. Sim. \textit{id.} 9, 25; \textit{Pest.} R 59-40.}

\[\text{msdr nnds sdm-f an ear whose hearing is poor, lit. poor is its hearing.}\footnote{Eb. 91, 2. Sim. \textit{Heart} 4, 14.}

\[\text{spss pw or nft it he was a wealthy man who had great possessions, lit. great to him were possessions.}\footnote{P. Pet. 1116 B, 10.}

2. Verbal:

\[\text{msdr dl-f mw hwi an ear which emits an offensive discharge, lit. it gives a foul water.}\footnote{Eb. 91, 2. Sim. \textit{id.} 30, 1 (gm-tw-f); 49, 7-8; 81, 16; \textit{Lcb.} 121; \textit{West.} 7, 1.}

\[\text{mt mw m-f krw ntw nkt like a man who has eaten fruit of the sycamore.}\footnote{Eb. 102, 2. Sim. \textit{id.} 105, 16.}

\[\text{ktt pw, n tr-tw-s dr bih it is a work which (lit. it) had not been made since antiquity.}\footnote{Urth. iv, 57. Sim. \textit{B} 58; \textit{Pest.} B 1, 174; \textit{Urth.} v, 178, 10.}

\[\text{gm-n-t hfrw pw, twrf m ltt I found it was a snake that (lit. it) was coming.}\footnote{Sk. S. 61-2. Sim. with \textit{dr} - inf. see below \$ 333.} \text{Here the rel. clause is only partly verbal, see \$ 331.}

For the old perfective in virtual relative clauses see below \$ 317.

§ 197. It but rarely happens that virtual relative clauses of this kind are used as nouns, i. e. lack an expressed antecedent.

\[\text{in-wt mh 60 m rw-sn I brought some (trunks) 60 cubits in length, lit. I brought, sixty cubits (are) in their length.}\footnote{Urth. iv, 535, with the numeral and suffix restored.}

In the following examples, the relative clause is used as nominal predicate.

\[\text{ink mrf nfrt, msd-f dwl I am one who (lit. he) loves good and hates evil.}\footnote{Brit. Mus. 159; 614, 8. Sim. \textit{id.} 1059. See \textit{Gunn, Studien}, p. 60, no. 11; and cf. also the expression \textit{fuf-f} cf. qu. \$ 194.}

\[\text{shpr-f pw wnnty-fy he is one who (lit. he) brings into existence him who is to be.}\footnote{Cairo 20538, ii. 15.}

The construction of the example last quoted must be carefully distinguished from the \textit{sdm-f pw} of \$ 189.

§ 198. Occasionally an unintroduced relative clause is found after an antecedent which is defined in meaning, ex. \textit{the man}.

1. Non-verbal, perhaps always in connexion with personal names:

\[\text{Hri ss Snfrw, ltf hr sn-nwt nt dsmw Hori's son Snofru, whose (lit. his) father is on the second (register?) of the troops.}\footnote{P. Ka. 9, 2. Sim. \textit{Ham} 43, 13; Schekkhu, top. 14; \textit{Urth.} iv, 6, 11.}

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1 Urk. v. 12, 5-6. Sim. Thk. T.S. i, p 56 (hrw mSR-tw klmf).
It seems unlikely that these passive verbs are relative forms, see § 388.

2 Eo. 93, r. Sim. ib. 89, 20; 102, 16; Sz'II. B34. quo S200,1; Sz'II. S. 51, 115, quo § 200, 1, eml.

3 See PSBA. 33, 76·

4 Hamm. 191, 8.

5 Pest. B 1, 43. Sim. T. Carn. 2.

6 Urk. iv. 747.

7 Brit. Mus. 614, vert. 3; Th. T. S. ii. 23; LAc. Th. 6: 3; 10, 9.

8 Leyd. V 103. Sim. Cairo 20057; Dend. 11 B. Cf. also gz nty nB as in LE., Urk. iv. 690, 4.

9 P. Kah. 11, 23. Sim. Pr. 2, 4.

10 Urk. iv. 1109. Sim. ib. 1090, 12 as read in Urk. v. 115.

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2. Verbal (very rare):

Ex. hrw prwy shm-tw hftyw nw nb-r-pr tmf 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 hr st 'a man who has a lump (?)'.

We have seen (§ 191) that the equivalent of an English relative clause is sometimes produced by placing the 3m form after the genitival adjective n (ny). The relative adjective nty is nothing more than an extension of the genitival adjective formed by the addition of -y (§ 79) to its feminine nty, 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. nty.

§ 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.

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RELATIVE CLAUSES WITH NTY § 200

Exx. 获悉 nty m hau-ntr his statue which is in the temple.1

mt ntr r hpt conformably with what is according to law.2

rmft Knt ntyw lm hrtf people of Egypt who were there with him.3

nsw ntyw lm 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. mn ntt mn st m-hauw if 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. bw nty ntrw lm the place where the gods are, lit. the place which the gods are there.6

To be drunk in nty mrt m hr if by him in whose body the pains are, lit. by him who the pains are in his body.7

ir ntr pn nty hsr f m tsm 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.8a

Exx. It had been told to the king hr ssm pn nty wi hr if concerning this state in which I was, lit. which I (was) under it.9

I know bw nty st lm the place where it is.10

With the 2nd and 3rd pers. sing., however, the suffixes are generally used, and combine with the relative adjective in the forms mnt,11 nmt,12 variants mnt,13 nmt, (rare)14 and nmt;15 these forms seem, however, only to occur in the phrase bw ntf (or m mnt) lm ‘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 šgm-f and šgm-n-f.—The relative adjective is comparatively seldom followed by these verb-forms.

Exx. trwy-k(y) lpn nty mtrk lm-sm these eyes of thine with which thou seest, lit. which thou seest with them.16

psi t hukl. . . . . nty rd-ntr ntn sw the bread and beer . . . . which I have given (lit. which I have given it) to you.17

1 Sim/ 1, 390.
2 Uerk. iv. 1088.
3 Sim. ib. 121, 14.
4 Sim. B 37-4.
5 Budge, p. 478, 3.
6 Cairo 20488. Sim. Brit. Mus. 614, vert. 5: West. 8, 5;
7 Paheri 5, top register.
8 See Add. for § 200 A.
9 Cairo 30483. Sim. Brit. Mus. 614, vert. 5: West. 8, 5;
10 Paheri 5, top register.
11 Cairo 20485. Sim. Brit. Mus. 614, vert. 5: West. 8, 5;
12 Paheri 5, top register.
13 Cairo 20484. Sim. Brit. Mus. 614, vert. 5: West. 8, 5;
14 Paheri 5, top register.
15 Cairo 20486. Sim. Brit. Mus. 614, vert. 5: West. 8, 5;
16 Paheri 5, top register.
17 Cairo 20487. Sim. Brit. Mus. 614, vert. 5: West. 8, 5;
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Negative examples are rather more common.

Exx. \( \text{mr twy equal to } \text{mr.twy} \text{ sn ntt n tw mltwy.sn they brought (things) the likes of which had not been brought (before), lit. that which their likes had not been brought.}^1 \)

\[ \text{mr twy equal to } \text{mr.twy} \text{ 6f like one who has not been ill.}^2 \]

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 \( \text{idm6f} \) form is omitted as obvious.

Ex. \[ \text{mr twy n hpr (for hpr.sn) as though they had never existed, lit. like ones who have not come into being.}^3 \]

The rarity of \( \text{tty} \) 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 \( \text{idmty} \text{fy} \) form (§ 363), and the relative forms derived from the passive participles (§ 380). Nevertheless, we shall later have occasion to quote examples in which \( \text{tty} \) is followed by the construction with the old perfective or with \( \text{hr} \) (or \( \text{r} \), § 332) + infinitive (rather common, see § 328), or again by the negativized verb-form \( n \text{idm6f} \) (§ 402).

OBS. Since \( \text{tw} \) cannot be used after \( \text{tty} \) in Middle Egyptian, the phrase \( \text{tw wn} \) ‘there is’ must be reduced simply to \( \text{wn} \); for an example of \( \text{tty wn} \), see above § 107, 2.3& For the Late Egyptian use of \( \text{tw} \) after \( \text{tty} \), see below § 468, 4.

§ 202. The negative relative adjective \( \text{wnty} \).—A common word for ‘which not . . . ’, doubtless a nisbe adjective (§ 79) from the feminine of an obsolete equivalent *\( \text{tw} \) surviving only in the O.E. negative particle \( \text{q} \text{tn} \) ‘that not . . . ’, cf. \( \text{q} \text{tn} \) ‘that’ from \( \text{q} \text{tn} \) ‘which’ (§ 237).6 Besides the archaic writing \( \text{wnty} \), the Book of the Dead offers the variants \( \text{tin} \text{ty} \) and, very rarely, \( \text{tin} \text{ty} \).7 A form \( \text{tin} \text{ty} \text{tw} \) also occurs, chiefly when there is no antecedent. The fem. and plur. forms follow the model of \( \text{tty} \) and the other adjectives in \( \text{nty} \).

The rare form \( \text{tin} \text{ty} \) is a puzzle; it is more probably a writing of \( \text{tw} \) influenced by \( \text{nn} \) than a separate negative adjective \( \text{ntty} \).

§ 203. Uses of \( \text{wnty} \).—The negative relative adjective is used like \( \text{tty} \), only more rarely, and with a few additional employments. The corresponding main clauses may be seen by substituting \( \text{nn} \) (or \( \text{nt} \) ?) for \( \text{ntty} \).

1. with adverbial predicate, not common.

Ex. \[ \text{nt twy (for twy) nt ntt skdw hr} \text{s that mound of the blessed on which are none sailing, lit. which-not sailing ones are on it.}^8 \]

Here belongs also the phrase \( \text{nt twy w} \text{f ‘he who has nothing’}^9 \text{ lit. ‘who-not (things are) to him’, the implied subject } \text{nt ‘things’ being left unexpressed.} \]

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1. Urk. iv. 330, Sim. Eb. 48, 1; Westc. 5, 11. With \( \text{nn} \) \( \text{idm6f} \) (§ 417), Petr. B 1, 316.
2. Eb. 47, 18, Sim. ib. 65, 14; Sh. S. 73; Brit. Mus. 581, vert. 11; Urk. iv. 751, 14.
3. Urk. iv. 7; Ann. 43, 10, Sim. ANTHES, 22, 18.
4. See AZ. 21, 82. For the reading see the Sign-list under D 35.
5. See AZ. 50, 113.
7. NAV. Einleitung, 56. 62, 77, 84.
8. Rec. 25, 223.
9. Petr. B 1, 62, 122; Pt. 169; Dend. II A.
10. Sint 1, 249, 249.
11. See too AZ. 21, 83, n. 2.
12. BUDGE, p. 369.
14. 371, 3.
15. ADM. 8, 2, Sim. Brit. Mus. 481, vert. 9; Urk. iv. 1078, 10. Note in Mill. 1, 6 twy f as var. of \( \text{nty} \) f of the Brooklyn tablet, Mill. Masp. 1 481; sim. \( \text{twy f, Urk. iv. 919, 5.} \)
2. The phrase \( \overline{\text{tw ty sw}} \) has much the same sense as \( \overline{\text{tw ty n f}} \) just mentioned, but is perhaps to be explained as meaning properly 'a no one' on the basis of a possible \( \overline{\text{nn sw}} \) 'he does not exist' (§§ 44, 2; 108, 3).

Ex. \( \overline{\text{dm n t h t n tw ty sw}} \) I gave things to the nonentity, i.e. the pauper.\(^1\)

3. 'Tw ty followed by noun + suffix denies possession, like the similar sentences with \( \text{nn} \) exemplified in § 115.

Exx. \( \overline{\text{mdt twtt s s s}} \) a book without writing, lit. which not is writing of it.\(^2\)

\( \overline{\text{m twrw n tw ty h t f}} \) 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. \( \overline{\text{tw tt}} \) 'that which does not exist' in the common phrase \( \overline{\text{nt f twtt}} \) 'that which exists and that which does not exist', i.e. everything.\(^4\)

5. with following \( \overline{\text{sd m f}} \), fairly frequent:

Exx. \( \overline{\text{tw ty sd m f n d d h t f}} \) who does not listen to his belly's prompting.\(^5\)

A lake \( \overline{\text{tw tt s h m tw m mw t m y s}} \) 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 \( \overline{\text{sd m n f}} \), not very common.

Ex. \( \overline{\text{tw ty s h m tw m mw t m y s}} \) of the water whereof one cannot gain control, lit. which one does not gain control of the water that is in it.\(^6\)

7. Whether \( \text{tw ty} \) can be used with the passive \( \overline{\text{sd m f}} \) 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 \( \overline{\text{y}} \), especially when derived from prepositions, ex. \( \overline{\text{t m y w b s b h}} \) 'those who were aforetime', lit. 'those-being-in-front'. Note particularly \( \overline{\text{b w h r y f}} \), lit. 'the place being-under him', which is identical in meaning with \( \overline{\text{b w n t f t m}} \) 'the place where he is'. So also other adjectives, ex. \( \overline{\text{n f r t}} \) 'what is good', lit. 'a good (thing)'; see § 96, 1.

2. the emphatic epithet introduced by the \( \overline{\text{m}} \) of predication (§ 96, 2), ex. \( \overline{\text{s r t n m s s}} \) 'a son of yours who is wise', lit. 'as a wise one'.

3. the original meaning of all participles (§§ 353 foll.) and of the \( \overline{\text{s d m t y f y}} \) 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’, *sdmyf* ‘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 *sdm-f* or *sdm-nf*, may sometimes be translated as a relative clause, ex. *bt nb nfrt nt sp hmf* ‘all good things which His Majesty received’, lit. ‘of His-Majesty-receives’. So too with the infinitive (§ 305), ex. *sr n sdm nf* ‘a noble who is to be listened to’, lit. ‘a noble of listening to him’.

V O C A B U L A R Y

\[ \text{(a) Transliterate and translate:} \]

(1) *sdmyw* *nfr* *nb* *ht* *sdm-n* "those who hear, in hearing of him; lit. their hearing of him".
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.

Lesson XVII

Adverbs

§ 205. There are but few words in Egyptian which can be classified specifically as adverbs. 1 Such are, however, the following:

1 Participles, 'one who knows', 'one who teaches', see § 204. 2 'But', § 254. 3 (participle).

L E S S O N X V I I

A D V E R B S

1 AZ. 31, 107; 50, 99. 2 P. Kah. 33, 6; without det., L. to D., Cairo linen. 10. 3 AZ. 58, 11. 4 Gard, Sim. p. 153. 5 Ads. 6, 51; Urkh. iv. 519, 8; 945, 4. 6 Sim. R. 31; Ekh. 37, 17; 75, 14; 91, 16; Urkh. iv. 115, 2; 1074, 3. 7 P. Kah. 29, 42; Ekh. 97, 15; P. Pet. 1110, 91, 93. 8 P. Pet. 1110, 27; Pakh. 5; Tur. 79, 44; Haremhab 23. 9 P. Kah. 31, 10; Pt. 412. 10 Sim. B 320, 259; Haremhab 23. See too JEA. 31, 35, n. 66. 11 P. Pet. 1110, 93. 12 Exx. Urkh. 1, 125, 13; Whill, Decr. 9.

gr, 8 grw, 9 rare var. 10 11 'also'; after negatives 'further', 'any more'; 12 once at least, 13 as in O.E., 8 used enclitically like M.E. 14 grt (§ 255).

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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:

\[ \text{tm} \text{ (from} \text{ m) 'there', 'therein', 'thence', 'therewith'.} \]
\[ \text{mm, var.} \text{ mr} \text{ 'therein', apparently a mere Dyn. XVIII variant of} \text{ tm.} \]
\[ \text{ny, var.} \text{ ml,} \text{ 'likewise', 'accordingly'.} \]
\[ \text{ny, 'therefor', 'for (it)'.} \]
\[ \text{htr,} \text{ var.} \text{ htr} \text{ 'therewith', 'together with (them)'.} \]
\[ \text{bfrw,} \text{ var.} \text{ bfrw,} \text{ 'accordingly'.} \]
\[ \text{br,} \text{ 'having (it)', lit. 'under'.} \]
\[ \text{dr, at an end'.} \]

Obs. Here doubtless belong treaty, 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: \[ m bfr, 'formerly', 'in front'; \]
\[ bfrw hit, 'formerly'; \]
\[ m bfr 'afterwards'; \]
\[ bfrw s, 'subsequently', 'later'; \]
\[ bfrw im, 'previously'. \]

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: \[ m mnr 'to-day', (beside simple mnr, above under 1); \]
\[ m dwr(w) 'to-morrow'; \]
\[ m mltt, 'likewise'; \]
\[ n wnr, 'in reality'; \]
\[ n sf, 'at once', 'together'; \]
\[ r hrw, 'up', lit. 'to above'; \]
\[ r htrw, 'out', lit. 'to outside'; \]
\[ hr wry, 'immediately', lit. 'upon the hands'; \]
\[ r, 'long ago'. \]

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, \text{exx.} \text{ fr, 'greatly', } \text{mrw, 'painfully'.} \]

5. Adjectival adverbs are also formed with the help of the preposition \( r: \)
\[ r mnh, 'thoroughly'; \]
\[ r frw, 'exceedingly'; \]
\[ r wrd, 'vigorously'; \]
\[ r s, 'greatly'. \]

6. Reference was made in § 88 to the adverbial use of nouns. Some particularly common examples, besides the dates, are \[ dt, 'eternally'; \]
\[ hrw, 'every day'. \]

So too whole phrases such as \[ htr, \text{ 'phry.fy' (from its beginning to its end').} \]
§ 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. irst hst f wrt hst f r st wrt he praised me for it very greatly.¹

Alternatively, an adverb may qualify an adjective:

Exx. irst wrt mn r ht nbt it was very good to see (lit. very good was to see) more than anything.³

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 bik im 'this thy humble servant', lit. 'the servant there', nb-r-dr 'lord of the universe', lit. 'lord to the end' (§ 100, i), and wr 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 smwn 'probably', hi '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 wr. So too after a verb:

Ex. str-wt sw r ith-hit I made it greater than it was formerly, lit. I made it more than what-was-in-front.⁵

The tag r ht 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. mbr mbr 'very truly', r f r f '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 ir 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 $\overline{\text{min}}$ 'to-day' shows a marked tendency to be used as an enclitic, though sometimes it is found farther on in the sentence.

Ex. $\overline{\text{tw min ibf it}}$ to-day is his heart appeased.  
$\overline{\text{ddl n m min}}$ to whom shall I speak to-day?

§ 209. Negation of the adverb. $\overline{\text{n is}}$ (§ 247, 2) occurs sometimes with the meaning 'but not' before an adverb or adverbial phrase.

Ex. $\overline{\text{ru,i in mf, n is wrt}}$ his skin is hard, but not very.

After another negative word, $\overline{\text{n is}}$ must be translated 'except' or 'unless'.

Ex. $\overline{\text{r hrt-k}}$ do not be greedy except as regards thy own due.

It seems likely that $\overline{\text{nn}}$ '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 $\overline{\text{tt}}$, 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:

2 a. Prepositional adverb clauses without $\overline{\text{ntt}}$. These consist of preposition + virtual noun clause, ex. $\overline{\text{hr sdm-f}}$ 'because he hears'.

2 b. Prepositional adverb clauses with $\overline{\text{ntt}}$ (or $\overline{\text{twlt}}$). Ex. $\overline{\text{hr-ntt sdm-f}}$ '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.
§ 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 $wbn \, r^r \, m \, pt$ 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 $r^r \, m \, pt$ 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 $rf$ and $ist \, rf$ 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 šdm:f form refers to time identical with, and the šdm·n:f form to time anterior to, that of the main clause: a state of affairs more briefly expressed by saying that šdm:f has here relative present time, and šdm·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 šdm:f illustrate the cases where the main verb is past, present, and future and where the adverb clause precedes or follows the main clause.

\[ \text{dd·n} \text{Dhwty-nht pu, mnr} \text{fr n shty pu then said this Dješutnakht, when he saw the asses of this peasant.} \]

\[ \text{twt} \text{hr mtu hr rdl n-i} \text{trw when night came, he who spent the night upon the road gave me praise.} \]

\[ \text{phw ph-tw.f, grw gr-tw attacking when he is attacked, desisting when the enemy (lit. one) desists.} \]

\[ \text{hnt-k, dd-tw n-k trw when thou farest upstream, praise is given to thee.} \]

\[ \text{ib wšb-k, wšd-tw-k so that thou mayst answer, when thou art addressed.} \]

\[ \text{sr} \text{r-k, snw n-k tb-k ds-k when thou liest down, guard for thyself thine own heart.} \]

Examples with šdm·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.

\[ \text{hd·k sw, rdl-n-k šdm·f n} \text{hd(w)-k sw hr-s thou shalt punish him after thou hast caused him to hear that on account of which thou punishest him.} \]

\[ \text{hd·n ti, twt hr-f m} \text{wbn blk when day had dawned, I was upon him as though it were a falcon.} \]

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 įr 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

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So too ists 'at' 'lo' (§§ 119, 2; 231) may accompany a clause of time.¹

Exx. They were plundering Megiddo at this moment, ists ith-tw pr horw hsy n Kds while the vile chief of Kadesh was being drawn (up into the city).²

Tuthmosis III made as his monument to Amun ... the erecting of his sacred place ... and it was adorned with eternal work ists gm-n hmf wi 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 stdmf, or more rarely a stdm-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. Tw tr-ni tis-t, hnt-i tIyw-I I made my boundary, going further south than (lit. I out-fronted) my fathers.⁸

There is none like him gmnk sw smf twf hrf Rpdlyw when he is seen charging (lit. he charges) the Ropedjetiu.⁹

Sometimes a stdmf form alternates with the stdm-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 Rev. 19, 187, where many examples are quoted.
² Urk. iv. 658.
³ Munich 3, 15-6.
⁴ Urk. iv. 882. Sim. Isb. 137, 17; 818, 3; 854, 14.
⁵ Urk. iv. 895-6.
⁷ Urk. iv. 83.
⁹ Sin. H 52-3.
¹⁰ Ehr. 40, 1. Sim. Urk. iv. 9, 11-2; Urk. iv. 161, 14-6; 162, 6-9.
¹¹ MARUCCHI, Gli Obelischi i, left. Sim. Ed. 107, 17; Sm. 10, 13.
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Ex. I heard (sdm-n·f) his voice as he was speaking, being near at hand; 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 seeing and finding above mentioned. In that case, however, the circumstance is more of the nature of a state or condition, whereas with the sdm·f or sdm-n·f form it involves an action.

OBS. Virtual clauses of 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 adverbial, the subject may be introduced in various ways. The following table will recall the details.

<table>
<thead>
<tr>
<th>NOMINAL SUBJECT</th>
<th>PRONOMINAL SUBJECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>noun alone, frequent (§ 117, 1)</td>
<td>[pronoun cannot stand alone, § 117, 2]</td>
</tr>
<tr>
<td>tw + noun, only in marked contrasts (§ 117, 1)</td>
<td>tw + suffix, very common (§ 117, 2)</td>
</tr>
<tr>
<td>[wn + noun]</td>
<td>wn + suffix, past time, rare ²</td>
</tr>
<tr>
<td>tšt, tšt, tšt, or sk + noun (§ 119, 2, 3)</td>
<td>stš, tšt, tšt, or sk + dep. pron. (§ 119, 2, 3)</td>
</tr>
<tr>
<td>tl + noun, seldom, and only after Dyn. XVIII (§ 119, 4)</td>
<td>tl + dep. pron., not common until Dyn. XVIII (§ 119, 4)</td>
</tr>
<tr>
<td>nn 'not' + noun (§ 120)</td>
<td>nn 'not' + dep. pron. (§ 120)</td>
</tr>
</tbody>
</table>

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 nominal, it is not usual to employ any of the specifically nominal constructions of Lesson XI. Recourse is had to the m of predication, and the model of the sentence with adverbial predicate is followed. Examples in §§ 117, 2; 119, 2.

When the predicate is adjectival, the adjective itself is but rarely used; see however an example after 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 ēṣ 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 ēw or ēnn (cf. §§ 117, 118).

Exx. Seek out for thyself all beneficent deeds... until thy conduct is void of wrongdoing, lit. there is no wrongdoing in it.1

If I see a bull... its-eyes-streaming.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. 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.

OBS. Not improbably such compound tenses as ēw ṣdm-f, ēw ṣdm-m-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 simf form may be translated indifferently 'if', 'when' or 'whenever'.

Ex. 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.

Ex. if ye love life and hate death, ye shall offer to me.6 However, for 'if' we might substitute 'as', see below § 218.

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
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correspondence and interdependence of the two clauses. Compare in § 107 a common type of example with unun, where the most suitable rendering is 'so long as heaven shall exist, so long shalt thou exist'.

Lastly, note the use of ~||~n is (§§ 209; 247, 2) to express the meaning 'if not . . .', 'unless'.

Ex. ~||~n·k hr-n, in bnsw n sb pt n is dd·n·k rv-n we will not allow thee to pass by us, say the posts of this door, unless thou hast told us our name.1

OBS. With adverbial predicate, virtual clauses of condition are extremely rare;2 the prepositional type with hr 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 tm, see § 347, 3.

§ 217. 'Whether . . . . . or whether' clauses.—A repetition of words was also the regular Egyptian method of expressing alternative conditions; compare French soit . . . . . soit and the repetition of words usual in Egyptian co-ordination and disjunction (§ 91).

Ex. mrs·n pt, mrs·n ti, mkr
ib·sn r mw looked they at sky or looked they at earth, their hearts were stouter than (those of) lions.3

We may note two examples where the repeated element is not a simi form.

iw sms·n·(i) nb
(whether) I served a great lord (or whether) I served a little lord, no cause of complaint arose, lit. nothing came therein.4

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. twf mwtf hrs, twf nhf hrs 'he either dies or lives from it', lit. 'he dies under it, he lives under it'.5

§ 218. Virtual clauses of asseveration.7—Under this separate head must be placed certain formulae used in oaths and adjurations.

Exx. mwi mw nh bpt, mwi m si
tn, ntk is i·b ht tn in 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.6

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VIRTUAL ADVERB CLAUSES

§ 218

The usual oath sworn by the king in Dyns. XVIII–XIX was as follows:

\[ \text{nm w n i mty w(i) Rc, hs w(i) ltt Imn as Rc lives for me and loves me, and as my father Amm praises me.}\]

That it is a mistake to render 'as I live for myself' is indicated by the absence of any such variant as \( \text{m Rr, w(i) iM 'Imn as } \). Grammatically, there is no objection to \( \text{Rc} \) as subject of two \( \text{sdm} \) forms, see § 488, and the sense thus obtained is confirmed by Hathor's once addressing the sun-god with the words \( \text{as thou livest for me}' \); if \( \text{Rc} \), in the same text, swears \( \text{as I live for myself} \) it is clearly for lack of a superior being to invoke. However, one badly written ex. of the royal oath shows \( \text{m Rr, ltt Imn as } \); and an official of Dyn. XII once uses \( \text{m Rr} \) similarly. In Dyn. XVIII \( \text{m Rr, ltt Imn as } \) appears as a noun for 'oath', and even as a verb 'to swear'.

§ 219. Virtual clauses of purpose.—The use of \( \text{sdm} \) 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 . . .

\[ \text{hkb n-k sw hr-s that I may send him to thee concerning it.} \]

\[ \text{m it hmf drf } \text{lsfl when His Majesty came that he might repress wrongdoing.} \]

I opened my mouth to my soul, \( \text{wsl-b ddt-nf} \) that I might answer (or, answering) what he had said.

It is often difficult or impossible to distinguish clauses of purpose from the \( \text{sdm} \) in wishes and exhortations, for which see above § 40, 2; on this difficulty see § 337.

When the predicate in clauses of purpose is adverbial, \( \text{wn} \) is employed, see § 118, 2; so too with the \( m \) of predication, when the predicate is nominal. With adjectival predicate, the \( \text{sdm} \) form of the adjective-verb is used; an example was given in § 143.

Obs. The verb in a virtual clause of purpose may be negatived by the help of the negative verb \( \text{lm} \), see below § 347, 4.

§ 220. Virtual clauses of result.—It is sometimes necessary to translate \( \text{sdm} \) with a clause introduced by 'so that', 'that'.

Ex. \[ \text{n ink tr smrf, wstn-m sfrf I am not, forsooth, a confederate of his, that I should strut in his enclosure.} \]

Obs. We shall see that \( \text{th} + \text{sdm} \) may often be well rendered in English by 'so that he may hear' (§ 228); moreover, the \( \text{sdm-ln} \) 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 idm-nw 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. ḫḏw-nw nn, ḡw-nw ḫt;  he said this, because he had discerned (or), because he knew) my character.¹

§ 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’; ṭn ‘until’; ḡt ‘when’; ḡr ‘since’; ṭ-ḥt ‘after’; ṭ-ṣ ‘after’; ṭ-p ‘before’; ṭ-nw-ṣp ‘every time that’.
2. clauses of condition. With ṭ ‘if’. Cf. too with m or ntl ‘according as’.
3. clauses of asseveration. With m or ntl ‘according as’.
4. clauses of concession. With m ‘though’.
5. clauses of purpose. With n-ṣrwt (rarely n-ib-n) ‘in order that’.
6. clauses of result. With ṭ ‘so that’.
7. clauses of cause. With n ‘because’; ḡr ‘because’; ṭl-n(l) ‘by virtue of the fact that’; n-(or m-)ṣ-l-n(l) ‘inasmuch as’; ṭ-nr ‘inasmuch as’.
8. clauses of comparison. With ṭ ‘than’; ṭ ‘according as’; ḡt ‘according as’; ml ‘as when’; ml ‘according as’.
9. clauses of co-ordination. With ṭ ‘and’.
10. clauses of exception. With ṭw ‘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 tm, see below §§ 347, 5; 408.

§ 223. Prepositional adverb clauses with nnt ‘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 nnt ‘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 ḡr-nnt ‘forasmuch as’, ‘because’, ḡr-nnt ‘since’, more rarely ṭl-n(l)-ntt ‘seeing that’, ḡt-nntt ‘in view of the fact that’, and n-ntt ‘because’, perhaps also written...
defectively ioctl ntt. The clauses introduced by these all come under the head of clauses of cause. The common ioctl ntt seems likewise often to usher in a reason, when it may be translated ‘inasmuch as’, ‘seeing that’; but it has also another use to be discussed later (§ 225).

Non-verbal examples:
The Osiris N has not suffered shipwreck ....... dr-ntt mn n Rr m htp nt Wsir N since the name of Rr is in the body of the Osiris N.

dr-ntt ir gr m-hp ph ssnh tb pw n hrvwy since he who desists after attack is a strengthener of the enemy's heart.

hr-ntt ink si web mt wt tw-lu nb forasmuch as I am the son of a priest like any one of you.

hr-ntt dns tw r-i because thou art too heavy for me, lit. heavier than I.

Verbal (and pseudo-verbal, § 329) examples:

r-ntt tw-tw r thm r nh lw hpr ph bsy m dsw seeing that it is intended to engage issue (lit. one is going to join to fight) with that vile enemy to-morrow.

hr-ntt ntf ir-f wt pt hkt for it is he who will make for me the bread and beer.

The last example but two shows that, if the construction requires it, the dependent pronoun 1st sing. may be placed after ntt. So too 2nd sing. m. tw, 3rd sing. m. sw, f. s(y). In MSS. of Dyn. XVIII onward, particularly of the Book of the Dead, such writings as ioctl tw-tw, ioctl sw are not rare, and lend colour to the view that the pronominal compound ioctl tw-i (§ 124) originated in this construction; ioctl tw-sw is, indeed, found after hr-ntt.

However, just as ntk and ntf have been seen to occur in the phrase bw ntk (ntf) im, in place of nty tw, nty sw (§ 200, end), so too after ntt the suffixes 2nd and 3rd sing. m. are preferred to the dependent pronouns.

Exx. dr-ntt f m wr mm nw since he is one among these.

dr-ntt-k i-t(t) m htp since thou art come in peace. 'i-t(t) is the old perfective, see below § 329, end.

An obscure instance of ioctl hr-twlt 'because .... not' may also be quoted, where twlt (from twly § 202) seems to be the negative counterpart of ntt.
Vocab.

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VOCABULARY

rw rob, steal.

ud command.

hwn be young, rejuvenated.

swd, var. | hand over, bequeath.

sw repel, turn back (someone).

th ox.

r door; | door-keeper.

wnwt priesthood, priests (collective).

Pr-rt the Great House or palace; Pharaoh (see above p. 75).

nfr-hit diadem, or like; | keeper of the diadem (?)

hy, var. | hy, husband.

hnw chattels, belongings, lit. vessels.

hrt, var. | hrt, widow.

umr orphan, waif, poor man.

sf yesterday; m sf yesterday, adverb.

sbty peasant, fowler.

sp image, idol.

smsw follower, attendant.

is quickly.

tu where? whence?

hrw down, lower part; m hrw downcast.

EXERCISE XVII

(a) Reading lesson; from a funerary stela of Dyn. XII:

Try nfr-hit smsw Pr-rt Nb-(t)-pw-Snwsrt,

ddf n wnwt hwt-nfr ut 3bdw,

hwat-3 ut n-skw-bit:

hwn nsw m nh-tn,

mn n-tn nw m ntrw-tn ntwyw,

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), if can refer only to the nfr of hwt-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 bn) elsewhere has no suffix after cnh; here perhaps a mistake.
The promises are clearly all dependent on the condition that the priests shall recite the funerary formula. See below pp. 170-2. A name of Osiris, in Greek Onnophris, probably meaning 'he who is happy'. The sign \( \sigma \) serves also as det. \( (= \square) \) of \( h h \) 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:

(i) Now when he had heard this, he went forth very quickly to the door \( (s b) \) 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 \( (m n h) \) idol, that I might steal the belongings of
Exerc. XVII

EGYPTIAN GRAMMAR

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 \( \text{irt htp-di-ns}w \) "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 (\( \text{\`}\)\( \text{\`}\)) in the attitude of invocation (his gesture is that of \( \text{\`}\)\( \text{\`}\) 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:

\[
\text{Htp di nsw Wsir nb Ddw, ntr ts, nb 3bqdw,}
\text{d`f pr`-hrw (m) t hnk`t, kw spdw, ss mnh,}
\text{ht nbl nfrw wrb hnh (§ 384) ntr tm,}
\text{n kn `nh`) S-n-Wsrt, ms-hrw.}
\]

' A boon which the king gives (to) Osiris, lord of Busiris, 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.'

The phrase \( \text{\`}\)\( \text{\`}\) htp di nsw is one of very ancient date; \( ^{2} \) in spite of a slight doubt as to whether \( \text{d} \) 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 \( \text{htp} \), 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;

\[\text{1 A town in the centre of the Delta.}\]

[\( ^{1} \text{Brit. Mus. 198 (Dyn. XII).} \)

[\( ^{2} \text{For a full discussion see TA. T. S. I, 79-93; critically reviewed by G. FAKINA in Rivista degli studi orientali 7, 467.} \)
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 $\text{htp nsw}$ '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:  

\[
\begin{align*}
\text{htp di nsw, htp (di) 'lnpw, hnty sh ntr, tpy dwf,} \\
pr n.f hrw^2 m hb nb^3 rc nb,
\end{align*}
\]

\[\text{Ptḥ-spss.}\]

'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; Ptaḥshepses.'

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 $\text{htp di nsw}$ is followed by the co-ordinated phrase $\text{htp di 'lnpw (Wsir, Gb)}$ 'a boon which Anubis (or Osiris, or Geb) gives', though for the complete writing $\text{htp di 'lnpw}$ is frequently substituted $\text{htp di nsw}$, as in the example quoted, or even $\text{htp}$ 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 $\text{htp di nsw}$ was now understood as a dative, though it is only at a far later period that the preposition $n$ was inserted. The best proof of this re-interpretation is the fact that, if one god is named after the phrase $\text{htp di nsw}$, the following clause of purpose has $\text{di·sn}$ '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...
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 \( \text{hmuw-k} \) 'soul-priests', lit. 'servants of the \( \text{ka} \)' (see below). In Middle Egyptian \( \text{hrw} \) 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 \( \text{hrw} \) obviously had \( \text{pr hrw} \) 'the voice goes forth' as its starting-point, these words referring to the \( \text{hpt-di-nesu} \) formula accompanying the presentation. The actual offerings were, however, so closely associated with the expression that this often received the determinative \( \text{hrw} \) and practically acquired the meaning 'make an offering'. Throughout the Old Kingdom \( \text{pr} \) 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 \( \text{pr hrw} \) of which the first element was the infinitive \( \text{pr} \) '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 \( \text{hrw} \) is shown by the variant \( \text{hrw} \) to be equivalent to \( \text{hrw} \) 'that he may give an invocation-offering consisting of bread and beer'. Various other species of offering then follow in abbreviated spellings; \( \text{pr} \) is for \( \text{pr} \) 'oxen' and \( \text{s} \) for \( \text{s} \) 'fowl'; \( \text{s} \) and \( \text{s} \), often written \( \text{ss} \) or \( \text{ss} \), has the early variants \( \text{ss} \) and \( \text{ss} \) and so must mean 'labaster', doubtless in allusion to the seven alabaster oil-jars \( \text{hrw} \) deemed indispensable to the dead; \( \text{mnh} \) is \( \text{mnh} \) '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 \( \text{pr hrw} \) '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' (تصوير, swt), and the 'corpse' ( بصورة, 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 نسمة, br, in Dyn. XVIII often written نسمة, 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 (6٢), and one of the typical shapes was that of a bird, as is seen in the hieroglyphic writing of the word.9

For a recent discussion of the bai see AZ. 77, 78 ff.

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, nit 'that' is not found after verbs of saying. The speech is usually introduced directly, without any introductory phrase. So very frequently after نسمة 'he says', 'he said', and its equivalent نسمة (§ 450, 1).

Exx. نسمة . . . . نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة نسمة Ninh, نسمة : نسمة the prince . . . . Sinueh said: I was a henchman.3

I went round my enclosure rejoicing نسمة . . . . نسمة نسمة نسمة نسمة Nsmw the prince . . . . Sinueh said: I was a henchman.

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 نسمة 'in order to say', lit. 'in order to say', is often used.

Exx. I went round my enclosure rejoicing نسمة . . . . نسمة نسمة نسمة نسمة Nsmw the prince . . . . Sinueh said: I was a henchman.

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§ 224 EGYPTIAN GRAMMAR

In Dyn. XII \( rd \) is already found quite tautologically after verbs of saying.

Ex. \( \text{ch-n dd-wf n-sn r dd: mtn rd-n.i n\text{\textendash}tn} \) then he said to them, saying: Behold, I have given to you, etc.\(^1\)

Here \( rd \) cannot well be translated 'that'; but by Dyn. XVIII it had acquired this value, since it is now, though very rarely, used even after \( rh \).

Ex. \( \text{twr rh\text{\textendash}kw} r dd \text{\textendash}hnuf pw I know that it is his resting-place.}\(^2\)

When insistence is laid on the fact that the words given are the exact words of the speaker, \( m dd \) is apt to take the place of \( rd \).

Ex. \( \text{ch-n rd-n sr pn wdt m hr.m dd thereupon this official placed the command before me as follows, lit. in saying.}\(^3\)

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.\(^4\)

§ 225. \( \text{r-ntt introducing statements.}\) 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{swt ib pw n nb 'r-ntt hnw nb n nb (dd wdt) it is a communication to (lit. a making easy the heart of) (my) lord to the effect that all the affairs of (my) lord are safe and prosperous.}\(^5\)

Occasionally this \( r-ntt \) is found without any preceding verb, and is then practically untranslatable.\(^6\)

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 \( mk, ts, grt, ts \) 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. \text{\textendash}enklitikos 'leaning upon', need the support of a preceding word, presumably because they possess no accent or tone-vowel of their own.\(^7\)

Many of the words here to be enumerated have been discussed already; in such cases it will suffice to supplement the statements made previously.
Non-enclitic particles (§§ 227–244):—

§ 227. 1. 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. 1. in wró tw r s n nkh shall I be robbed in his province? 2

2. In its other uses in emphasizes some particular noun. So in the construction in + noun + šdmf (or independent pronoun + šdmf), 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, in Dwty hs f sw Thoth shall praise him. 5

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

\[
\{ \text{in + noun} \} + \{ \text{perfective active participle} \} + \{ \text{or imperfective} \}
\]

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 šš Tch-msw sphy snn pn it was the scribe Aḥmosē who copied this writing. Lit. verily the scribe Aḥmosē was the-one-who-copied this writing.

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 Až, 29, 131; JEA. 30, 13.


3 Peat. B I, 95.

4 See Gunn, Stud. ch. v.

5 Hat-Nub 10, 12.

6 Westc. 9, 7–8.

7 Rhim, title.

8 Urk. iv. 750.
§ 227 EGYPTIAN GRAMMAR

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.¹ The parallel construction consisting of indep. pronoun + participle (ex. ntr 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.²

When, in either of these constructions (2) and (3), the subject is the interrogative pronoun n-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. in m dd sw who says it? ¹

-n-m n-m in tw who is it that has brought thee? ¹

in m dd sw who says it? ¹

-n-m n-m irf s.w b.w who then will repel evil? ⁶

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. smn: wi in 3st hr 3kr she establishes me, does (lit. by) Isis, on Earth.⁷

in tw.(t) pw ... swt rd:t n:i s(y) it is this (my) heir, ... he has given it to me.⁸

Obs. For in as formative in the ṣdm-in:f form of the verb, see below § 427; and as a means of indicating the speaker, below § 436.

§ 228. ṣḥḥ may ultimately be a noun related to ṣḥḥ ‘thing’, and the interrogative pronoun ṣḥḥ ‘what?’ (§ 501) is doubtless derived from it. As a particle ṣḥḥ means ‘then’ or ‘therefore’, often best rendered ‘so that’, and is always followed by the ṣdm-f form of the verb (§§ 40, 3; 118, 2).

In its commonest signification ṣḥḥ expresses a desired future consequence.

Exx. wn n:i, ṣḥḥ dd:t mst-n:i open to me, so that I may say what I have seen.⁹ Literally: open to me; then I will say, etc.

Pour water on thy hands, ṣḥḥ wšb-k wšd-t(w):k so that thou mayst answer when thou art addressed.¹⁰
NON-ENCLITIC PARTICLES

Would that it were the end of men .......  
then would the earth cease from noise.

From this meaning subtle gradations lead to the use in exhortations and even commands. Note, however, that in every shade of meaning the sentence with ' then', 'therefore' refers to some still future result of precedent actions.

Exx. Is Thoth mild? Then let us make a habitation together. For the use of after when the predicate is adverbial, see § 118, 2; and of when the construction is negatived, see §§ 440, 4; for the forms of which are employed, see §§ 440, 4; 450, 5, a.

§ 229.  
See below § 239.

§ 230.  
or or the latter form being preferred when a dependent pronoun follows, may be regarded merely as archaic writings of and (§ 231); in the Old Kingdom certain words normally written with (§) are found to have variant writings with , whether as different pronunciations or as attempts to render an obscure consonant.

§ 231.  
in Dyn. XVIII often with the alternative rarer forms and , exceptional writings and ; properly is the form to be employed when a dependent pronoun follows (§§ 119, 2), but this distinction is no longer consistently observed in Middle Egyptian. Ts is clearly derived from the enclitic particle , '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 ts are sometimes to be rendered as independent sentences and sometimes as clauses of time or circumstance. Common combinations of particles are (see above §§ 119, 2; 152) and . For used as an enclitic see § 248.

§ 232.  
is rare and may have the same meaning as ; it appears to introduce main clauses only.

Ex. .  
he is (like) Sachmis.
§ 233. $\text{wnt}$ 'that' $^1$ is probably the feminine singular of the perfective participle from $\text{wnn}$ '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 $\text{ntt}$ (§ 237).

§ 234. $\text{mk}$ and its derivatives. $^2$—$\text{mk}$, older $\text{m}$, 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:

$\text{mk} \, \text{m} \, \text{wbt} \, \text{m} \, \text{6y} \, \text{bn} \, \text{behold, I am this spirit.} \, ^3$

Everywhere else, $\text{m}$ 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 $\text{m}$ is usually supplemented, and occasionally replaced, by a sign borrowed from the imperative $\text{imz}$ 'give' (§ 336); this sign is in Dyn. XII identical with the ideogram in $\text{rdt}$ 'give', but in Dyn. XVIII is usually differentiated from it as $\text{rd};$ hieratic does not distinguish it from $\text{r;}$ and $\text{r}$ is also not infrequently found in hieroglyphic. Hence we obtain:

$\text{mk}, \text{4} \, \text{in Dyn. XII} \, \text{mk}, \text{5} \, \text{in hieratic regularly and also elsewhere} \, ^6$ $\text{mk}, \text{6} \, \text{in Dyn. XVIII sometimes} \, ^7$ besides an archaistic spelling $\text{mk}, \text{7} \, \text{Mk}$ is used when a single male person, or else no one in particular, is addressed. $^9$

$\text{mk} \, \text{or} \, \text{mk} \, \text{mtn}, \text{8} \, \text{later writing} \, \text{mk} \, \text{mtn}, \text{9} \, \text{when several persons are addressed.} \, ^{12}$

All these forms may serve as supports to the dependent pronouns; for examples see §§ 44, 2; 119, 1; § 324. For the indefinite pronoun $\text{tw}$ 'one' after $\text{mk}$ see §§ 47, 324.

$\text{mk}$ and its congers 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 $\text{sttmf}$ form, curiously enough, the event which $\text{mk}$ serves to picture is nearly always, not present, $^{13}$ but future.

Exx. $\text{mk} \, \text{ssp-n} \, \text{wnw} \, \text{bint} \, \text{behold, we shall have a bad time, lit. receive an evil hour.} \, ^{14}$ $\text{mk} \, \text{tb-k} \, \text{sttmf} \, \text{w-k} \, \text{tw} \, \text{behold, thy heart shall guide thee for thyself.} \, ^{15}$ $\text{mk} \, \text{wnn} \, \text{rn-k} \, \text{r} \, \text{nkh} \, \text{behold, thy name shall exist for ever.} \, ^{16}$
With the šdm-wf form, mk has the effect of giving to this the meaning of the English present perfect.

Ex. اكتئبـ ـ mk pb-n-n hw behold, we have reached home.¹

The usual negation of the šdm-wf form being n šdmf (§ 105, 1), we find mk n šdm meaning 'behold, he has not heard' (§ 455, 1). The passive šdmf form often serves as the passive of šdm-wf; hence, when preceded by mk, it has present perfect sense (§ 422, 1).

For mk where the predicate is the old perfective, or else hr + 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. اكتئبـ mk wi here am I.² Cf. French me voici.

OBS. In a biographical inscription of Dyn. XVIII mk is strangely used before the infinitive where we should expect the preposition hr; the constructions in question are wnr-nf hr šdm (§ 470) and hr-nf hr šdm (§ 482, 1).³

§ 235. n n, with shortened form n.n, is the common word for 'not'; see above § 104. For the various uses of the two forms see §§ 105. 108. 120. 134. 144. 200. 201. 209. 258. 307. 334. 346. 394. 402. 418. 424. 445. 455. 456. 491.

As we have seen §§ 44, 2; 120, n.n may be followed by a dependent pronoun.

OBS. In certain cases n n and n cannot be used, and are replaced by the negative verb from the stems tt and t, see below §§ 342–50.

§ 236. n̄ nhmn 'assuredly' or the like, may likewise be followed by a dependent pronoun. The particle is rare, but examples with adverbial (§ 119, 6) and verbal predicates are both found. An example of the latter is

nhmn wi pr-wt m Srw of a truth, I have come forth from Sais.⁴

See below § 324 for an example of nhmn + noun + old perfective.

OBS. Nhmn is doubtless connected with the enclitic hm (§ 253), which has the same meaning. In the earlier hieratic exx. n̄ is written for n̄, see §§ 24; 119, 6.

§ 237. n̄ ntt 'that' is properly the f. sing. of the relative adjective nty used as a neuter (§ 199); cf. French qui 'who', que 'that'. It introduces noun clauses when these are objects of certain verbs (§ 187). Such noun clauses with ntt may also follow certain prepositions and, in conjunction with them, form adverb clauses (§ 223). For n̄ r-ntt ushering in statements see § 225, and for the problematical construction n̄ in ntt see § 494. The dependent pronouns may follow ntt, see § 44, 2, but in their place are sometimes found the suffixes of 2nd and 3rd pers. sing., see § 223, end.
§ 238. (1) h, var. l, and (2) lw, more rarely hw, are synonymous particles serving to introduce wishes or requests; the enclitic particle l (§ 245) is often used to strengthen them and is particularly common with lw.

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 sdmf form (see further below § 450, 5, b).

Exx. hidi-pi it n pry-in hry-kni pray give ye the corn to your palanquin-bearer.

hry: it n pry-in hry-kni pray give ye the corn to your palanquin-bearer.

Similarly with the subject placed by anticipatory emphasis immediately after h.

Ex. hiti-r m t kry n sdmf would that a moment would destroy!

To express an unfulfilled wish the sdmf form was used:

Ex. hiti-r m t kry n sdmf would that I had made my voice (heard) at that moment!

We have seen that n sdmf is the usual negation of the sdmf form (§ 105, 1); hence hini sdmf is employed for 'would that he had not heard!'

For h + noun (or hw + dep. pron.) + old perfective see below § 324.

Lastly, note that h may be used as a noun meaning 'wish', 'would-that!'.

Ex. hnm h in-mt there is no 'would that!' with thee.

For an example of hin 'would that I had!' as object of dd 'say' see § 123.

§ 239. br, also written (regularly so in Dyn. XVIII), old form br, indicates what comes next in order, and may be translated 'and', 'further', or even 'accordingly', 'so', 'then'. This particle is probably derived from the verb br 'fall', and the preposition br (§ 167) is obviously closely related.

Examples in the sentence with adverbial (§ 119, 5), nominal (§ 133), and adjectival (§ 142) predicate have been already quoted, as well as cases where a clause or phrase of time with m-bt is in anticipatory emphasis and is introduced by br (§ 178, under m-bt, 4. 5).

The construction br sdmf expresses what will be found to happen, what may be anticipated, or the like, and is often best rendered by the English future. See below § 450, 5, c for the sdmf forms used in this construction.

Exx. The official who acts like this, br rwd f t; m br km r 5 r 10 r 30 r 1 now amounts (or will be found to amount) to 1.
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
sdm·f construction. This has always future reference, and hence is closely
parallel in meaning to the verb-form sdm·hrf to be considered later (§§ 427.430-1).

Exx. "I | hr lty h(i)rf then the vizier shall send.1

| hr r f·f in·l(w)rf r cryf 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

's 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 hr then was given the eye to Horus.7

§ 241. smwn8 '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 hr sfnw·sn surely he will be content with

her worship.9

smaNk r rdl m·f bw wr·sw lbt lm 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. ci, 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; k·f htp Mst
r s·t·s then Right will rest in her place.11

ks ir·tw hft lry 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 wnf, as after th (§ 118).

Ex. ks wnf·m s wr then thou shalt be with

him as one man.13

1 Urk. iv. 1106. Sim. Sin. iv. 127.
2 Sim. ib. ii. 1111, 12; P.
Kah. 22, 1-2; Peas.
B. 151, 162; Eb.
48, 3-4; 87, 9-10.
3 Eb. 59, 9. Sim.
ib. 44, 3; Urk.
iv. 1109, 6.
4 Before sdm·wsf, Sin.
B. 147; n sdm·rsf, Urk.
iv. 1689, 3; sdm·hrf,
Rhind 51; noun + old
perfective, Sin. B 75-
6; Pahri 3; passive
hr·rf, Urk. iv. 46,
6, qu. § 427, 2.
5 ÆZ. 71, 50.
6 Sim. B. 85, 40.
7 ÆZ. 85, 19.
8 GARD. Sim. p. 59.
9 ÆZ. 35, 16.
10 Sim. B 158.
11 ÆZ. 1074. Sim.
Adm. 12, 2; 13,
6; ib. p. 105.
12 P. Kah. 29, 43.
Sim. ib. 13, 36; 31,
1, 13; 36, 16. 23;
Wett. 9, 17; Urk.
iv. 655, 3.
13 P. Kah. 31, 20-1.
§ 242 EGYPTIAN GRAMMAR

With the subject in anticipatory emphasis (§ 148, 1) there is hardly any perceptible difference in the sense.

Exx. —$\text{\textit{ki b}ik \textit{im twf sw}}$ then this thy humble servant shall fetch it.¹

—$\text{\textit{kr} k \textit{tv} \textit{pš-tw h}t\textit{f} }$ thou shalt do the like.²

—$\text{\textit{kr-tw pš-tw h}t\textit{f} }$ his property shall be divided.³

This construction is conveniently described as the $\text{\textit{k}r\text{f} sdm\text{f} }$ construction, and is closely related to the $\text{\textit{s}dm\text{f-k}r\text{f} }$ form to be described below (§§ 427, 433–4).

For $\text{\textit{k}r\text{f} }$ 'he will say' see § 436.

OBS. Other uses of $\text{\textit{ki} }$ are unimportant.⁴ Once $\text{\textit{ki} }$ . . . $\text{\textit{ki} }$ seems to mean 'whether . . . or' ⁵

§ 243. $\text{l}tl$, rarely written $\text{[l]tl}$,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. $\text{lt}$ may be ultimately a shortening of $\text{ltl} = \text{ist}$, 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 $\text{sdm-f }$ form—so $\text{in, h}t, \text{hr, and ki }$ when the subject follows in anticipatory emphasis, and $\text{ih, h}t, \text{hr, ki, and in part mk }$ when such is not the case. The two particles $\text{in }$ and $\text{hr }$ bear a close relationship to prepositions, and in these and one other case ($\text{ki} )$ there is an obvious kinship to three similarly built narrative verb-forms to be studied later ($\text{sdm-inf, sdm-hrf, sdm-krf }$, see below, §§ 427 foll.). The non-enclitic particles vary as regards the pronouns which follow them before adverbial or verbal predicate;⁸ whereas most ($\text{isk, ist, mk, mn, nhmn, ntt, h}t$, and $\text{lt}$) require the dependent pronouns, the three which may be suspected of verbal origin ($\text{hr, smwn, and ki}$) demand the suffixes; in this matter $\text{in }$ and $\text{ntt }$ present peculiarities for which the student is referred to the relevant sections.

VOCABULARY

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<td>$\text{\textit{w}m\text{m}}$</td>
<td>$\text{\textit{wm}m}$</td>
<td>eat;</td>
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<tr>
<td>$\text{\textit{w}nm\text{t}}$</td>
<td>$\text{\textit{wnm}t}$</td>
<td>food.</td>
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<td>$\text{\textit{wr}h}$</td>
<td>$\text{\textit{wr}h}$</td>
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<td>$\text{\textit{hr}}$</td>
<td>$\text{\textit{hr}}$</td>
<td>throw, let go.</td>
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<td>$\text{\textit{s}w}$</td>
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<td>$\text{\textit{sm}nh}$</td>
<td>furnish, adorn.</td>
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<td>$\text{\textit{dp}}$</td>
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<td>taste.</td>
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¹ Due to an early confusion in hieratic between the signs $\text{+}$ and $\text{+}$. }

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Vocab.

\[\text{\(i\text{p}(w)\text{ty}\) messenger, envoy.}\]
\[\text{\(\text{mnyw}\) mourning.}\]
\[\text{\(\text{hnw}\) mouse.}\]
\[\text{\(\text{mn}\text{h}\) wax.}\]
\[\text{\(\text{nt-r}\) custom, habit (f.).}\]
\[\text{\(\text{hn}\) box.}\]
\[\text{\(\text{hnwt}\) mistress.}\]
\[\text{\(\text{hry-pr}\) servant (or like).}\]
\[\text{\(\text{bprt}\) what has happened, occurrence.}\]
\[\text{\(\text{sm}\) condition; procedure.}\]
\[\text{\(\text{sl}\) mysterious, difficult.}\]
\[\text{\(\text{Mn-nfr}^1\) Memphis.}\]
\[\text{\(\text{Md\text{i}w}\) Medjay, a Nubian people.}^2\]

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1 Originally the name of the pyramid and pyramid-city of Phiops I at Ṣakkara. The name means ' (Phiops 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) \[\text{\(\text{hnyw}\) mourning.}\]
(2) \[\text{\(\text{nt-r}\) custom, habit (f.).}\]
(3) \[\text{\(\text{hn}\) box.}\]
(4) \[\text{\(\text{hnwt}\) mistress.}\]
(5) \[\text{\(\text{hry-pr}\) servant (or like).}\]
(6) \[\text{\(\text{bprt}\) what has happened, occurrence.}\]
(7) \[\text{\(\text{sm}\) condition; procedure.}\]

(b) Write in hieroglyphs and transliteration:

(1) He wept saying: How evil is this condition in \(\text{\(\text{hr}\)}\) 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 \(\text{\(\text{wr}\)}\) 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 (sdm-f 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. i appears to have a vague exclamatory or interjectional force, as may be concluded from its use, already illustrated, after the particles of wishing hi and hw (§ 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. sqm, srjm, n i sdmw, n i sdm-n.k thou hearer, indeed thou hearest not.

§ 246. irf, see below § 252.

§ 247. is seems to be ultimately interjectional in character and to have some such meaning as 'lo'; the non-enclitic particles isk and ist (§§ 230, 231) are evidently derivatives; perhaps also isw (§ 232).

1. One of the main functions of is is to give a certain impressiveness or emphasis to the statements in which it occurs:

Exx. xw hpr-s-k is m sdy lhm-k thou hast indeed grown up as a foster-son of My Majesty.

...A-qw n ltn is ljs-s wealth does not indeed come of itself.

2. A common use of is is to emphasize the negative word, which here appears as n even in cases where nn would be expected; later, however, n in this use is occasionally replaced by nn. An example of n is in the sentence with adverbial predicate was quoted in § 120; with nominal (§ 134) and adjectival (§ 140) predicate the combination n 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'.

1 See JEA 34, 12.
2 Pears. B 1, 180; Sim. ib. 181; B 2, 125; Sim. B 217, 260; P. Keh. 30, 31, 10; 33, 6; 35, 10; Turin iv. 158, 9.
3 Pears. B 1, 180; Sim. ib. 181; 224, 293; B 2, 125; Sim. B 217, 31, 10; 33, 6; 35, 10; Turin iv. 158, 9.
4 Pears. B 1, 180; Sim. ib. 181; 224, 293; B 2, 125; Sim. B 217, 31, 10; 33, 6; 35, 10; Turin iv. 158, 9.
5 See Gunn, Studies, pp. 170-1 and ch. 3.
6 Pears. B 1, 180; Sim. ib. 181; 224, 293; B 2, 125; Sim. B 217, 31, 10; 33, 6; 35, 10; Turin iv. 158, 9.
7 See Gunn, Studies, pp. 170-1 and ch. 3.
8 Ikhern. 6. Somewhat similarly Sb. S. 153, qu. § 188, 8; Pears. B 1, 276; Admin. 1, 1.
9 Uruk. iv. 164, Sim. ib. 359, 7; 357, 9.
10 Pears. B 1, 180; Sim. ib. 181; Turin 276, Rec. 3, 119.
11 See Gunn, Studies, pp. 170-1 and ch. 3.
12 Pears. B 1, 180; Sim. ib. 181; 224, 293; B 2, 125; Sim. B 217, 31, 10; 33, 6; 35, 10; Turin iv. 158, 9.
13 Pears. B 1, 180; Sim. ib. 181; 224, 293; B 2, 125; Sim. B 217, 31, 10; 33, 6; 35, 10; Turin iv. 158, 9.
ENCLITIC PARTICLES § 247

So too *n is* may be employed to negative a noun in apposition.

Ex. \(\text{\textit{n is \textit{mdw-w}}}\), if thou find a disputant . . . . who is a poor fellow, one not thy equal.

For *n is* meaning ‘if not’, ‘unless’ before the *smd-nf* form see § 216, end.

3. *Is* may also emphasize single words; so \(\text{\textit{n is \textit{mdw-w}}}\), to-day indeed; \(\text{\textit{n is \textit{mdw-w}}}\), behold ye indeed. 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, but of which only a few instances have survived in later times.

Ex. \(\text{\textit{n is \textit{mdw-w}}}\), I acted for him in loyalty of heart, as a king (does) for every god.

Obs. In Late Egyptian *is* is often employed like *ist* 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. \(\text{\textit{n is \textit{mdw-w}}}\) ‘lo’ (§ 231) appears to be used enclitically in a few examples.

Ex. \(\text{\textit{n is \textit{mdw-w}}}\), nsw is n nfr nb lo, as for the office in which thou judgest, there is a broad hall in it.

§ 249. \(\text{\textit{n is \textit{mdw-w}}}\) and \(\text{\textit{n is \textit{mdw-w}}}\) are used after the independent pronoun *ink ‘I’* in the sense of ‘indeed’, ‘really’; for examples see above § 127, end. Though *wnt* and *wnnt* 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. \(\text{\textit{n is \textit{mdw-w}}}\), I was indeed sleeping. For the construction see § 326.

The particles here treated are, at least for practical purposes, to be distinguished from the *wnnt* which means ‘that’ (§ 233) and from the *wnnt* which occurs in \(\text{\textit{n is \textit{mdw-w}}}\) there does not exist’ (§ 108, 2).

§ 250. \(\text{\textit{n is \textit{mdw-w}}}\) also written \(\text{\textit{n is \textit{mdw-w}}}\), is occasionally found after imperatives or, quite exceptionally, after the *smd-nf* form when used to express a wish.

Exx. \(\text{\textit{n is \textit{mdw-w}}}\), O my heart. \(\text{\textit{n is \textit{mdw-w}}}\), may thy heart prosper.

In a few religious texts this *my* is found non-enclitically.

Ex. \(\text{\textit{n is \textit{mdw-w}}}\), m(y) is tw, nb swat pray raise thyself up, thou lord of walls.
§ 251. [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. [ms] surely, nobles are in mourning.

Exx. [ms] nay, but he who is yonder (i.e. dead) shall be a wise man (lit. one knowing things).

OBS. For the compound noun [ms] ‘untruth’, lit. ‘but-there-is’, see above § 194. In one instance [ms] is found after [ms] ‘behold’ and followed by a dependent pronoun.

§ 252. [rf] and the related particles.—The preposition [rf], combined with a suffix, is used enclitically as a particle; the suffix-pronoun originally employed was that demanded by the context in each case, but later the particle thus formed manifested a tendency to become stereotyped and invariable in the form [rf], var. [rf]. 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. [rf] then spoke I to him.

2. [rf], later often written [rf] with the feminine [rf], is not uncommon with the imperative.

Exx. [rf] hearken thou to me.

[rf] tell it to me.

[rf] come thou (fem.).

[rf] retreat thou (fem.).

With the plural imperative is found [rf], but only rarely, the invariable [rf] (below 3) usually taking its place.

After the 2nd pers. of the [sdm] form used in wishes and exhortations, [rf] is but rarely found.

Ex. [rf] give thou me my property.

3. The invariable [rf], later writing [rf], has several different uses.

(a) First, it is found after plural imperatives.

Ex. [rf] hearken ye.

Similarly after [rf] would that’ (§ 238) and after [sdm] used in wishes.

(b) Second, [rf] and [rf] are common in questions.

Exx. [rf] wilt thou not let me pass?

[wmn] what will that land be like without him?
ENCLITIC PARTICLES

§ 252

(c) Occasionally in sentences with a certain exclamatory and emphatic force. So for example after *smwn* 'probably',* mk 'behold',* and *hrt*n retrieves the reason.* 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. *nhr dsk trf .... int-k *thyself .... thou shalt bring'.

4. =r* rs, with the 3rd f. suffix used as a neuter, is very rare.

Ex. *nhr hpr-n rs, nn wr hr* it happened, indeed, I was not with (them).*

§ 253. *hmr,* also written *hmr* or *hmr,* 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. *nhr wmi ln lih hr hmr nfr wih-i*hr nhr wr m-t rwr nay, good indeed is the clemency which has saved me from death.*

So too *hmr* may occur in an *if*-clause with which some alternative condition is contrasted.

Ex. *nhr gw nfr wih-i*hr gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw gw g
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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. \( \text{swt} \, \text{di-} \, \text{swt} \, \text{sdnt} \) 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 itf acquires a like adversative meaning.

§ 255. \( \text{grt} \), early also \( \text{igt} \), rare variant \( \text{grt} \), in inscriptions of Dyn. XVIII sometimes written \( \text{grt} \),\(^3\) takes the place, in Middle Egyptian, of Old Eg. \( \text{grt} \) (rarely \( \text{igt} \)), which hardly survives later except as an adverb meaning 'also', '(not) any more' (§ 205, 1). Hence the proper meaning of \( \text{grt} \) was doubtless likewise 'also', 'moreover'. In use, however, \( \text{grt} \) 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. \( \text{grt} \, \text{rnpwt} \, \text{m} \, \text{hkt} \, \text{m} \, \text{Mr} \, \text{hd} \) now I spent years as prince in the Oryx-nome.\(^4\)

\( \text{grt} \, \text{hbp} \, \text{nft} \, \text{mnw} \, \text{tsw} \, \text{wrt} \) My Majesty undertook for him very many monuments.\(^5\)

Also at the beginning of descriptions or explanatory comments.

Exx. \( \text{grt} \, \text{fprn} \, \text{grt} \, \text{nswf} \) he is a god who has no equal (lit. second).\(^6\)

\( \text{grt} \, \text{hpt} \, \text{hr} \, \text{npy} \, \text{hrw} \, \text{t} \) no prince in his time destroys what another prince contracts for.\(^7\)

\( \text{grt} \) is found even at the very beginning of narratives.\(^8\) It occurs frequently in the phrase \( \text{grt} \) 'now as to ....' with some emphasized word (§ 149).\(^9\)

An example may be quoted where \( \text{grt} \) is used exactly like the adverb \( \text{grt} \) 'also' (§ 205, 1); this example confirms the relationship of the two words.

\( \text{grt} \, \text{n} \, \text{tln} \, \text{n} \) they do not wash off through water either (or also).\(^10\)

Obs. 'nw grt is a common combination; a case may even be quoted where it introduces indep. pron. + participle, the construction of § 227, 3.\(^1\) lst grt, see § 231.

§ 256. \( \text{tr} \), sometimes shortened to \( \text{tr} \), \( \text{lt} \), seems to express surprise or indignation, and may be translated 'forsooth', 'I wonder', or the like.

Ex. \( \text{tr} \, \text{smrf} \) I am not, forsooth, a confederate of his.\(^12\)

Such examples are, however, exceedingly rare. \( \text{tr} \) is common, on the other hand, in questions.

Exx. \( \text{tr} \, \text{sdnt} \, \text{hr} \, \text{m} \) wherefore, pray, dost thou not hearken?\(^13\)

\( \text{tr} \, \text{w} \, \text{m} \, \text{tn} \, \text{nyw} \, \text{bn} \) who are they, these gods who are in the presence?\(^14\)
INTERJECTIONS § 256

which, pray, is the road upon which thou wilt walk? 1

The interrogative pronoun  who? 'what?' (§ 497), also written  who,  what, and more fully  who-what,  is evidently a compound of  who  and  what; for  who  alone as an interrogative 'who?' see below § 498. A strange employment is also found in which a suffix is appended to  who, apparently in apposition to a preceding  who?  

Ex.  who are you that have come? Perhaps lit., who, pray, (namely) you, has come? 8 For the construction see above § 227, 3.

§ 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,  ist rf § 231;  mtn is § 247, 3;  hr hm § 253; so also  mk  hr;  mk  grt; and many others.

INTERJECTIONS

§ 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 and  i , which occasionally accompany the vocative, see above § 87. Closely related to the latter is probably  hy, which may best be translated 'hail', ex.  hy r-k 'hail to thee'. 10 ' hey ' is a still rarer interjection exhorting to movement or the like. 11 We have discussed  lst 'lo',  mk 'behold', and  hy '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  tw 'yes' 12 and the rare use of  n for 'no'. 13

For interjectional 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 interjectional ' what a ...!' see § 258 A, below, p. 427.

VOCABULARY

ms bear, give birth; form, fashion (statue).

ndt protect, rescue, from.

xs wake (intrans.).

var. bsr oppose, repel; with n, punish.

bsr drive away, dispel.

sr cause to mount up, bring.

smr make true.

smr forget.

sn conjure, exorcize.

1  Urk. v. 168, 12.

2 Sim. i. 173, 1; 174, 4;

3 Sim. B 122, 183, 261.

4 P. Kah. 5, 6.

5 Rhind 36, 39, 51.

6 Mission, i. p. 219.

7 Adm. 3, 7, 13;

8 Urk. v. 148, 3.

9 Sim. i. 165, 6; 171, 11.

10 Urk. iv. 1082, 10;

11 Ud. 12, 13.

12 H. A. 16, 19, 3.

13 P. Kah. 39, 40;

Smit 1, 269.

14 Sin. B 274.

15 D. el B. 89;

Paheri 5.

16 Westc. 8, 14; Adm.

6, 13; A. Z. 43, 42.

17 Peas. 1, 200.
Vocab.

**EGYPTIAN GRAMMAR**

- **dm** be sharp, sharpen; det. pronounce, *rn* a name.
- **em** an Asiatic.
- **pdty** a Bowman, foreigner.
- **psdt** ennead of gods, company of nine gods.
- **mḥet**, var. **mḥet** tomb.\(^1\)
- **mtwt** poison.
- **rk-šb** disaffected, envious, lit. downward inclined of heart.
- **ḥkḥ** magic; also plur. **ḥkhw**.
- **ḥfty** enemy, opponent.
- **kkw** darkness.
- **sntr** incense.
- **sdḥ** fire, flame.
- **m** who? what?

\(^1\) The use of the sign for **mḥ** here indicates that the initial **f** of the stem **fḥ** has changed into **l**. See *Sphinx* 13, 157.

**EXERCISE XIX**

(a) Transliterate and translate:

(1) \[\text{[Hieroglyphs]}\]

(2) \[\text{[Hieroglyphs]}\]

(3) \[\text{[Hieroglyphs]}\]

(4) \[\text{[Hieroglyphs]}\]

(5) \[\text{[Hieroglyphs]}\]

(b) Write in hieroglyphs and transliteration:

(1) The overseer of priests Harhotepe says: I adorned this tomb for my father anew, in order that (\(n\)-\(mrw\)) 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-Magic\(^3\) 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?

\(^3\) See above, p. 65, n. 8.

Wrt-ḥkhw, 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:—

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>1,000</td>
</tr>
<tr>
<td></td>
<td>10,000</td>
</tr>
<tr>
<td></td>
<td>100,000</td>
</tr>
<tr>
<td></td>
<td>1,000,000</td>
</tr>
</tbody>
</table>

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 for 152,123,210, and for 966.

The word for 'million' 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. for 100,000 = 10,100,000. for (100,000 × 4) + (10,000 × 7) = 470,000.

In hieratic the tens and units, when referring to the days of the month, are invariably laid on their side, ex. sw 'day 18'. Traces of a similar use, though as regards the units only, are sometimes found in Middle Kingdom hieroglyphic, exx. sht sw 'first (month of) inundation, day 18'; 5 kryw rnpt, sw 5 'the 5 (days) upon the year, day 5' i.e. the fifth epagomenal day, beside 3-nw sp 'the third time'.

§ 280. The names of the numbers.—Very few of these are written out in Middle Egyptian, though an example of sw 'two' and another of hmt 'three' may be cited. Since, however, derivatives involving the names of the numbers sometimes occur, e.g. ifdl 'a four', 'a quartet', Hmnw '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.

2 Urk. iv. 650.
3 Urk. iv. 666.
4 Harris 73, 5.
5 P. Kah. 8, 19.
6 P. Kah. 12, 6.
7 Siut 1, 283. Sim. ib. 277, 299.
8 Siut 1, 305, 312.
9 Siut 1, 297.
11 See Az 47, 1.
12 Az 45, Pl. VI.
13 Az 45, Pl. VI.
§ 260  EGYPTIAN GRAMMAR

1 wr(yw) 10 md(w) 100 šl orig. perhaps śnt
2 śnw(y) 20 [dbt]ty ??] 1,000 šl
3 ħmtn(w) 30 mrbi 10,000 dbt
4 ḫtw 40 ħm 100,000 hfn
5 dltw 1 50 ḫdyw 1,000,000 ḫh
6 šs̄tw or šštew 60 š(r)yw or šl(yw)
7 šfḥ(w) 70 šfḥ(yw)
8 hmn(w) 80 hmn(yw)
9 ṣd(w) 90 ṣdyw

The bracketed consonants fell away at different times, mostly early. All the units, except śnw(y), 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 singulat (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 "diwt ‘a set of five’.2

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. 3 wr,4 f. 4 wrr4 ‘be alone’, wrry ‘sole’, ‘unique’, wrrw ‘privacy’, ‘solitude’.

§ 261. Construction of the cardinals.—The numeral follows the noun, which, as a general rule, exhibits the singular form.

Exx. 3 mh t one cubit.5 ḫ 2 two men.6
4 msdrf 2 his two ears.7 ḫnrt 20 twenty years.8
5 hfrw 75 seventy-five snakes.9
6 hnkty ds 100 one hundred jugs of beer.10
7 ḫm 1 a thousand towns.11
8 ḫ 10 ten thousand men.12

Frequently, however, the noun shows the plural form; not, however, (a) with the numbers 1 and 2, (b) nor yet, as a rule,13 in indications of time or of measure.

Exx. ḫ spw 4 four times.14 ḫ ḫnwt 20 twenty women.15 ḫ ḫ 6 18 six hundred and eighteen (head of) cattle.16

---

1 See Sesh, Pyr. ili. p. 9, 121 c.
2 Ürk. iv. 139.
3 Peat. B 1, 161; Ürk. iv. 18, 1. 3; 19, 13.
4 Sim. B 266; Eb. 4, 8; 11, 1.
5 Siut 3, 13; Westc. 10, 10.
6 Adm. 12, 14.
7 Eb. 160, 4.
8 P. Pet. 1116 A, 58.
9 Sh. S. 127.
10 Westc. 4, 13.
11 Ürk. iv. 660.
15 Westc. 5, 9.
16 Ürk. iv. 688. Sim. šb. 698, 7; 699, 5. 6.
CONSTRUCTION OF THE CARDINAL NUMBERS

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. \( \text{ḥr} \text{w jn} 3 \text{ pn} \) the two men.\(^1\)
\( \text{ḥr} \text{w jn} \) these three days.\(^2\)
\( \text{ḥr} \text{w jn} 6 \text{ ḫkt} \) the six ḫkt of corn.\(^3\) For see below § 266, 1.
\( \text{ḥr} \text{w jn} 4 \text{ prj hrdw} \) my four children.\(^4\)

When no noun is present, the adjective is singular and masculine.

Exx. \( \text{ḥrn} \text{ 3 pn} \) these three.\(^5\)
\( \text{ḥr} \text{w jn} 21 \) 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. \( \text{ḥn} \text{ l 100} \) the hundred loaves.\(^7\)
\( \text{ḥn} \text{ l 1,000} \) the thousand loaves.\(^8\)

What has been said above of the demonstrative applies equally to the word for ‘other’.

Exx. \( \text{ḥn} \text{ l ḫy} 6 \) another six Nubians.\(^9\)
\( \text{ḥn} \text{ l ḫy} \) 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 \( \text{ḥn} q \) were sometimes read as \( \text{ḥn} fdw \), 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 \( \text{swn} \) ‘two’, which was pronounced after its noun, cf. Coptic \( \text{ḥn} \text{ swn} \) ‘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

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\(^1\) P. Kak. 13, 28.
\(^2\) Sim. Urk. iv. 1106, 12.
\(^3\) Sint 1, 396.
\(^5\) Urk. iv. 1070. It and plur. noun, West.
\(^6\) Il, 71: 9, 7: M. u. K. vs. 4, 5.
\(^7\) Pela. B 1, 151.
\(^8\) Rhind 62.
\(^9\) Rhind 65.
\(^10\) Rhind 76.

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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 *pri khrdw q* was read *pri jfdw, khrdw* 'my masculine four, (namely) children'; 'my four cows' would have been *tsy-i jfd, thwt* 'my feminine four, namely cows', though written *tsy-i thwt* (or *tht*) *q*. On the other hand, with the hundreds the demonstrative is always fem., since *s* 'hundred' is an unchangeable fem. noun; *ht* '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.

\[ \text{Exx. } \text{dmi} \text{ one city.}^1 \]
\[ \text{wrt} \text{ its one side.}^2 \]

Or else it precedes it and is connected with it by the genitival adjective.

\[ \text{Ex. } \text{m} \text{ n mtu} \text{ one road.}^3 \]

At a later stage of the language, the last-named construction gives rise to the **indefinite article**; an early example is *wrt n khkw* 'a ship'.

\[ \text{Exx. } \text{m} \text{ mn n rt one of these asses.}^5 \]
\[ \text{wrt im-lu nb every one of you.}^6 \]

For the use of *wrt* 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.

\[ \text{Exx. } \text{hrk pn n rnp} \text{ this thy thousand years, lit. of year.}^9 \]
\[ \text{m hh pn n rnp} \text{ in this million of years.}^10 \]

Similar writings occur where the word for 100 is involved.

\[ \text{Exx. } \text{nt hnt} \text{ one hundred and twenty thousands-of-land (a land-measure).}^11 \]

\[ \text{nt} \text{ is 365 n trr} \text{ the 365 gods.}^12 \]

In late Egyptian the construction with *n(y)* has been extended also to the tens. Sporadic examples may be found from Dyn. XI onwards.

\[ \text{Ex. } \text{m rnp} \text{ 35 years.}^13 \]

§ 263. The ordinal numbers.—

1. For 'first' *tpy*, varr. *pt*, the adjective from *tp* 'head', is used and follows its noun.

\[ \text{Exx. } \text{sp tpy} \text{ the first time.}^14 \]
\[ \text{wyt tpt} \text{ the first campaign.}^15 \]
2. The ordinals from 2 to 9 are formed by the addition of an ending m. n-w, f. n -w to the stem of the cardinals. As a rule this ending is appended to the numerals, exx. 2-nw ' 2nd' (m.), 6-nw ' 6th' (f.), but a few phonetic writings are found, ex. 3 hmt-nw ' third'; 1 sn-nw ' second' is not uncommon.

When used as epithets these ordinals may precede their noun.

Ex. 3 hmt n s n his second office.

This is the older use; the second example shows that a suffix may be attached to the ordinal; so too in the adverbial phrase m s n s n ' again', lit. ' for its second (time s p)', and compare k t y f in § 98.

Later, the ordinal follows like a true adjective.

Exx. 3 f s n s n f s n his third time of Jubilee.

Less commonly, the ordinal precedes its noun and is connected with it by means of the genitival adjective.

Ex. h m n h m n the fifth festival.

3. From 10 upwards, the ordinals are formed with the aid of the participle m. m, f. m ' filling ', ' completing '; the compound thus created follows its noun.

Exx. w d y t m h t-10 the tenth campaign, lit. the campaign completing ten (campaigns).

§ 264. Use of the cardinals as ordinals.--In dates like 3 h t-s p, (sbd) 2-nw n s h t-s w 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 ' (sbd) 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 18 and occasional in hieroglyphic, 18 in the latter it is often replaced by t y f ' first', very rare var. 14 exx. t y f (n) s m w ' first (month of) summer '; 15 t y f n s h t ' first (month) of inundation ' . 16 A very late hieratic text has correspondingly h m t-4-nw n s m ' fourth (month) of summer '; 16a the Dyn. XII writing 3 t y f at least shows the n. The thirtieth day of the month was described as t r k y 18 (also 3 t r k y and 3 t r k y 20 the full phonetic writings 3 t r k y 21 3 t r k y 21 being rare in Middle Egyptian); this word again points to an ordinal meaning for the cardinal numbers of the month. For the general system of dating, see Excursus C at the end of this lesson.
§ 264  EGYPTIAN GRAMMAR

We shall see below (§ 265), in dealing with the fractions, that there too the cardinal numbers have ordinal meaning.¹ Much more doubtful is the following:

\[ \text{I sailed downstream in the escort (lit. in following) with five others of the Residence.} \]

Lit. perhaps 'as six', the text seeming to say he was six or represented them; hardly 'with six (others)' as has recently been suggested.²

² Slut I, 302. Sim. Sinai 139, 8.

§ 265. Fractions.—The commonest method of expressing fractions in Egyptian was by the use of the word \( \text{rs} \), '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 \( \text{r-5} \) 'part 5' is equivalent to our \( \frac{1}{5} \), \( \text{r-276} \) 'part 276' to our \( \frac{1}{276} \).

For the Egyptian the number following the word \( \text{r} \) had ordinal meaning; \( \text{r-5} \) 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 \( r-7 \) or the like for \( r \); 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.) \( r \) by \( \frac{1}{2} (+) \frac{1}{4} \) \( \frac{1}{2} \). 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 \( \frac{2}{6} \) the following complex writing:

\[ \text{r-40} \text{ r-244} \text{ r-488} \text{ r-610} \frac{1}{48} \frac{1}{244} \frac{1}{488} \frac{1}{610} \text{'beer, 1-stv-vessel of } \frac{1}{3} \text{ of a pint'}. \]

It is not generally known that the same cumbersome 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 \( \text{gs} \), lit. 'side'. In place of hieroglyphic \( \text{hsb} \) hieratic employs \( \times \), which was originally read \( \text{hsb} \) 'fraction' (\textit{par excellence}), but later understood as \( \text{r-fdw} \) 'part 4'; rarely \( \times \) or \( \times \) occurs in hieroglyphic, ex. \( \text{I} \text{I} \text{I} \text{I} \text{I} \text{I} \text{I} \text{I} \times \text{hndt} \times \text{t} \text{st} \text{n} \text{ds} \frac{1}{2} \text{beer, 1 stv-vessel of } \frac{1}{3} \text{ of a pint'}. \)

Similarly, where the hieroglyphs have \( \text{r-3} \) \( \frac{1}{3} \), hieratic has a sign \( \sqrt{\text{ },} \), which may presuppose a hieroglyphic* \( \text{v} \), probably to be understood as 'one part' (out of three).

¹ Cf. perhaps \( \text{sp} \) 2 'a second time'; \( \text{Peni. B} \), 88.

² Sebekkau 17, Sim. ib. 13; the sense seems guaranteed by the late Abbott 4, 15.

²a Zaklworte, p. 60.
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 \( \frac{1}{3} \) 'the two parts' (out of three) i.e. \( \frac{2}{3} \), and a very rare sign \( \frac{1}{3} \) (perhaps to be read \( \text{hmt rw} \)) 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 \( r-\frac{1}{3}, r-\frac{1}{4} \). But we must be careful to note that in \( r-\frac{1}{3} = \frac{2}{3} \) 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 \( \frac{3}{4} \). 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:

\[
\begin{align*}
1 & \quad \frac{1}{2} + \frac{1}{2} = 1 \\
2 & \quad \frac{1}{4} + \frac{1}{4} = 1 \\
3 & \quad \frac{1}{8} + \frac{1}{8} = 1 \\
4 & \quad \frac{1}{16} + \frac{1}{16} = 1
\end{align*}
\]

§ 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.\(^9\)—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 \( \text{r} \), was torn into fragments by the wicked god Seth.\(^{10}\) Later, the ibis-god Thoth miraculously 'filled' or 'completed' (\( \text{mh} \)) the eye, joining together the parts, whereby the eye regained its title to be called the \( \text{r} \) 'the sound eye'. In accordance with this myth the sign \( \text{r} \) was used for \( \frac{1}{3} \), \( \text{o} \) for \( \frac{1}{4} \), \( \text{S} \) for \( \frac{1}{8} \), \( \text{s} \) for \( \frac{1}{16} \), and \( \text{t} \) for \( \frac{1}{32} \). These fractions together add up to \( \frac{63}{64} \); presumably the missing \( \frac{1}{64} \) was supplied magically by Thoth.

\[\text{Rhind 24.}\]
\[\text{Rhind 34.}\]
\[\text{Rhind 41.}\]
\[\text{Rhind 46.}\]
\[\text{Stbt 1, 285.}\]
\[\text{Rhind 41.}\]
\[\text{Rhind 46.}\]

\[\text{See in general PSBA. 14, 421-35; Sethos, Zahlworter 86; MÜLLER, Hieratische Palauigraphie, i. pp. 66-7; ii. p. 62. Later discussions, AZ. 65, 42: 66, 33.}\]

\[\text{See AZ. 43, 99.}\]
§ 266

EGYPTIAN GRAMMAR

With the exception of $\frac{1}{2}$, 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 (hkst), written $\frac{2}{3} \text{m}^2 \frac{2}{3} \text{d}^2 \frac{2}{3} \text{r}^2 \text{m}^2$ or $\text{m}^2$, rather more, as emerges from recent measurements of the hin (see below) than a gallon = 4.54 litres; but they also serve as fractions of the 'double hekat', written $\frac{2}{3} \text{m}^2 \frac{2}{3} \text{d}^2 \text{m}^2$, $\frac{2}{3} \text{m}^2$, $\text{m}^2$ as well as of the 'quadruple hekat' written once in hieroglyphic $\frac{2}{3} \text{m}^2$ and later, less correctly, $\times \text{m}^2$; in the Rhind mathematical papyrus (Hyksos period) and was much used at a later date, then becoming known as the $\text{m}^2$ 'oiqet', Greek olpe.

Fractions below $\frac{1}{8}$ of the hekat, whether single, double, or quadruple, were indicated in terms of the $\times \text{r}$-measure ($\times$) of $\frac{1}{10} = \frac{1}{16} \times \frac{1}{16} = \frac{1}{32}$ hekat; to avoid confusion with the ordinary fractions like $\frac{1}{16} \times \frac{1}{16}$ ($\frac{1}{32}$, § 265), the multiples of the $\times$-measure were written as $\frac{1}{16}$ and $\frac{1}{32}$; for $\frac{1}{4}$, being $\frac{1}{32}$ hekat, 1 is written. For quantities smaller than the $\times$-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; $\times \text{m}^2$, $\times \text{m}^2$, $\times \text{m}^2$ stand respectively for 100 and 200 single, double, or quadruple hekat, and with $\times \text{m}^2$ as a basis $100 \times \frac{1}{2} = 50$ hekat is written $\times \text{m}^2$; similarly $\times \text{m}^2$ stands for $100 \times \frac{1}{2} = 25$ hekat, while $\times \text{m}^2$ and $\times \text{m}^2$ represent 10 hekat and 20 hekat and the units are denoted by mere dots, e.g. $\times \text{m}^2 = 2$ hekat, $\times \text{m}^2 = 7$ hekat.

Exx. $\times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 = 400$ hekat.

Only very rarely are the fractions for $\frac{1}{2}$ and $\frac{3}{2}$ substituted for the signs of the Horus-eye notation.

Exx. $\times \text{m}^2 = 50$ hekat.

In hieroglyphic, on the other hand, multiples of the hekat seem to have been expressed with the ordinary notation.

Exx. $\times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 = 645$ corn of Upper Egypt, 645 hekat.

$\frac{1}{16} \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 \times \text{m}^2 = 88 \frac{1}{2}$ fine gold, 88 hekat.

In Dyn. XVIII the 'sack' $\times \text{br}$ (rare variant $\text{br}$) comes into vogue as the multiple of the quadruple hekat = 16 single hekat. One, two, or three quadruple hekat (the oiqet 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

§ 266

Exx. \(\text{bn(r)t hkit hir 20 2 dates, quadruple hekat, 20 sacks and} 2.1\)

A somewhat strange way of expressing \((4 \times 20) + 2 = 82\) quadruple hekat.

\[\text{stbt 226, mnt hkit } t + \frac{1}{2} + \frac{1}{2} + \frac{1}{2}, \text{ ir n hir}
105 \frac{3}{4} + \frac{3}{4} \text{ crates (?). 226, content } \frac{1}{2} \text{ hekat, making (§ 422, 3) 105 sacks and } 3\frac{3}{4} \text{ hekat.}\]

It seems evident that the 'sack' (hir) of Dyn. XVIII was a modification of the \(i \text{ hir} \) 'sack' of 5 quadruple, or 20 single, hekat mentioned in the Rhind mathematical papyrus.

A jar \(\text{hnt} \) 'wine' used for liquids (beer, milk, honey, etc.), but apparently also for grain, is shown by the Rhind papyrus to have contained \(\frac{1}{10}\) hekat; actual inscribed examples average about .503 litre. Other vessels employed as liquid measures were named \(\text{ds} \) (especially for beer), \(\text{hbt} \) (wine, incense), \(\text{st} \) (a very small measure for beer), \(\text{mn} \) var. \(\text{mnt} \) (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 = 523 millimetres and its subdivisions, 1 cubit being equal to 7 palms or 28 digits. 'Cubit' is \(\text{mh} \); abbrev. \(\text{mh}, \text{abbrev.} \), \(\text{palm}, \text{i.e. palm-breath, is } \text{ssp}, \text{abbrev.} \), \(\text{digit}, \text{i.e. finger-breath, is } \text{dbr}\). A much less often mentioned linear measure is the \(\text{ubtw 'nebui', lit. 'pole', perhaps equal to } 1\frac{3}{2} \text{ or } 1\frac{1}{2} \text{ cubit.}\)

Exx. \(\text{shb-hr-f mh 1 ssp 3 m mwt tsw then it (the serpent) swallows 1 cubit and 3 palms of the great waters.}\)

You are to make \(\frac{1}{2} + \frac{1}{4}\) of a cubit \(\ldots \ldots \text{mg f ssp 4 f dbr half of it is } 3\frac{1}{2} \text{ (palms), one-fourth of it is } 1\frac{1}{2} \text{ (palms); total, 5 palms and a digit.}\)

The chief multiple of the cubit was the \(\text{ht} \) 'rod' of 100 cubits, also called \(\text{ht n nhw 'rod of cord.'}\)

Exx. \(\text{sush-n wnt n wkh-n htr 21 I made a wide road (lit. made wide a road) for my offerings consisting of 21 rods of cord, i.e. } 2,100 \text{ cubits.}\)

\(\text{ht n htr 10 r htr 2 a field of 10 rods by 2 rods.}\)

A much larger linear measure was the \(\text{trw 'river-measure'}\), the Greek 'schoenus', now estimated on good grounds at 20,000 cubits = 10-5 km. However, in one place a smaller \(\text{trw} \) occurs in conjunction with the 'rod', and with two fractions of this which we shall find below as measures of area:

The distance between stela and stela on the hill east of Akhetaten \(\text{trw n trw 6 ht rmn hs mh 4 makes } 6 \text{ trw, 1\frac{1}{2} rods and 4 cubits.}\)

For \(\text{trw n 'makes' see § 422, 3.}\)
§ 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 $\frac{1}{2}$ stt, the Greek 'aroura', varr. $\frac{1}{12}$stt $^{1}$; this was a measure of 1 square khet (see above, 2), or 100 cubits squared, i.e. 2,735 square metres, or roughly $\frac{3}{4}$ acre. The fractions of the stt are $\frac{1}{2}$ stt, $\frac{1}{4}$ stt, $\frac{1}{8}$ stt; in Middle Egyptian they have been found only in hieratic, but of the three hieroglyphic forms derived from Ptolemaic texts two, namely $\frac{1}{2}$ stt and $\frac{1}{4}$ stt, 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 $\frac{1}{2}$ mh 'cubit', i.e. a strip of land 100 cubits in length with a depth of 1 cubit $=\frac{1}{100}$ stt. A measure of ten arouras is written $\frac{1}{10}$, lit. 'thousand', more fully $\frac{1}{10}$ (by-ti); an abbreviated writing is l.

Ex. $\frac{1}{10}$ stt $\frac{1}{2}$ stt 2; stit 2 twenty-two arouras of field. $\frac{1}{10}$ stit 2 rnm forty-two and a half arouras.

4. Weights. — From Dyn. XVIII onwards the weight employed for metals of all sorts was the $\frac{1}{2}$ dbn 'deben' (originally $\frac{1}{2}$, less correctly $\frac{1}{2}$, phonetically $\frac{1}{2}$) of 10 $\frac{1}{2}$ kdt 'kite'; actual weighing shows it to have amounted to about 91 grammes, or a little more than 1,400 grains.

Ex. $\frac{1}{2}$ dbn 761 kdt 2 silver, 761 deben and 2 kite. For weights smaller than the kite the ordinary fractions were used.

The values of different articles were in Ramesside times expressed in terms of deben and kite of gold, silver or copper. 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' $\frac{1}{2}$ (once written phonetically $\frac{1}{2}$); the latter was equivalent to $\frac{1}{12}$ deben.

Ex. $\frac{1}{2}$ deben 2 seals 1 ox, making 8 seals.

VOCABULARY

$\frac{1}{2} ps$ divide.

$\frac{1}{2} hv$ measure (vb.)

$\frac{1}{2} sb$ cry out.

$\frac{1}{2} kf$ uncover.

$\frac{1}{2} rw$ length.
EGYPTIAN GRAMMAR

Vocab.

\[ q = \text{victuals.} \]
\[ dsl \text{ (or wdsl)} \] remainder, balance.
\[ mnt \] quantum, fixed ration.
\[ rht \] amount, number (m.).
\[ hsw \] snake.
\[ hnt \] (for \( hnr' \)) harim.
\[ shw \] breadth (from stem \( ws'h \)).
\[ stp-st \] palace.
\[ snw \] ergastulum, magazine.
\[ tbn \] obelisk.
\[ dmd \] (old \( dmd' \)) total.
\[ ds \] jug, beer-jug.
\[ dmr \] fine gold.
\[ sbu \] 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 \( ' \) and \( ' \). Both words are probably derived from \( hnr' \) 'restrain'.

EXERCISE XX

(a) Study the following excerpt from a papyrus of accounts relating to the Royal Court (Dyn. XIII): ²

² P. Roum. 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 \( \text{v} \). ² This rubric is the heading to what follows and was inserted after the word for 'total' in order to economize space. ⁶ Others read \( \text{v} \). ⁵ Others read \( \text{v} \). ⁷ An error for 144. ⁸ An error for 1.

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ACCOUNT OF THE REVENUE OF THE LORD (1. p. h.) of yr. 3, second month of inundation, last day.

Amount of the revenue of the Lord (1. 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 Amûn

Total. Expenditure out of this amount.

Was given into the palace at the entry of the butler of the harlm

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 3/16 sekât of corn. (3) Year 7, first month of summer, day 1 under the Majesty of the Horus ‘Great of Might’ (rj OiW), King of Upper and Lower Egypt, Nemaârê, Son of Rê, Ammenemes, 2 tribute of the prince (wr) of the Medjay, 265 deben of gold (lit. gold, 265 deben).

---

1 \( \frac{1}{16} + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} \).

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 (ḥt). (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.**

The Egyptian year (fünfzehn **rnpt**) was divided into 12 months (קנפ **ḥrw**), completed to 365 days by the addition of the five so-called epagomenal or ‘added’ days (fünfzehnhalf **ḥrw **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 3/36 of the yearly revenue. In dating, the year was further divided into three ‘seasons’ (fünfzehnhalf **ftr** or **fr** of four months each: 1. ḫt, var. ḫt, ‘inundation’; 2. pr, ‘winter’, presumably the season of the ‘emergence’ (pr) of the fields from the water; 3. **smw** ‘summer’, daringly guessed to mean ‘deficiency (wsr) of water’.

The word for ‘day’ used in dates seems from Coptic to have been sw, not ḥrw; the plural of sw (sww (?) is not infrequently found written out in Middle Egyptian with the meaning ‘dates’. Similarly the word for ‘year’ used in dates is not **rnpt**, which never has ḫ as a determinative, but **sp**, which we now know to read ḫsp; in ḫsp the round sign is the ideogram of ḫsp ‘occasion’; only at a late period is the ordinary determinative of time substituted in this word for ḫ. We shall have more to say about the meaning of ḫsp 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:

\[
\text{ḥsp 2 (iḥt)} \text{ j(nw n) iḥt sw 1, ḫr hm n n-sw-bḥl N-mtt-Rc year 2, third month of inundation, day one under the Majesty of king Nemaqet (i.e. Amenemhes III).}
\]

\[
\text{ḥsp 24 (iḥt) 2(nw n) ḫr, crḥy, hrw-hb mh-10 n ḫmn m Ṣpt-sut in year 24, second month of winter, last day, tenth festival-day of Amin in Ṣpt-sut (i.e. Karnak).}
\]

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.

\[
\text{ḥsp 30 ‘year 30’, ḫsp 44 ‘year 44’, ḫsp 33 ‘year 33’.
}\]

Very rare writings of the regnal year are seen in ***ṭm ḫsp 30 ‘year 30’; ***ṭm ḫsp 44 ‘year 44’; ***ṭm ḫsp 33 ‘year 33’.
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. 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 \( \text{hit sp 14 twt th twt nb} \) 'beginning of time 14 of the numbering of the oxen and of all small cattle' (like sheep and goats); \( \text{hit m-hs sp 18} \) 'the beginning after time 18'. Note that in this last date, which appears to refer to the 37th year of Pharaoh I (Dyn. VI), the words \( \text{twt th twt nb} \) 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 Pharaoh II. There is no definite evidence that a census of cattle ever occurred annually, nor do we know precisely when the 'times' \( \text{sp} \) in question ceased to be biennial; but certain it is that henceforth \( \text{hit-sp} \) meant 'year' in dates—the reading \( \text{hit} \) instead of \( \text{rupt} \) is proved by the variants \( \text{hit} \) instead of \( \text{rupt} \) in texts of the Ptolemaic temple at Edfu.

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 \( \text{rupt-wpt} = \) 1st 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. 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\( \frac{1}{4} \) days. 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 the going up of (the goddess) Sothis', came to be regarded as the true New Year's Day (the opening of the year'), i.e. \textit{tpy (n) iht sw i} 'first month of inundation, day 1'. Had this event always formed the beginning of the Egyptian civil year, the Inundation season (\textit{iht}) would have corresponded roughly to middle July—middle November, Winter (\textit{prt}) to middle November—middle March, Summer (\textit{smw}) 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 \textit{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 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), from year 9 of Amenophis I (11th month, day 9), and from year 7 of Sesostris III (8th month, day 16). 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, Athy\textit{r}, Khoiak, Tybi, Mekhir, Phamen\textit{oth}, Pharmouthi, Pakh\textit{on}, Payni, Epiph, and Mesor\textit{e}. 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. XVII–XX celebrated not in the month to which they gave their name, but on the first day of the following month. Thus Dyn. XVIII inscriptions inform us that the feast of Ern\text{üt}et, who gave her name to Pharmouthi, took place on the 1st day of the 1st month of summer, 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, whereas another calendar of Ramesside date shows the names in the places accorded to them in Greek times. Unsolved problems present themselves in connexion with these facts. Clearly the only scientific course is to render as 'fourth month of winter'.

1 The figures here given are taken from Winlock's article in Proc. Amer. Philo­ soph. Soc., 83, 447, where most of the recent literature is quoted.
2 \textit{Urk.} iv, 827.
3 \textit{Eth.}, calendar at beginning.
4 \textit{AZ.} 37, 99.

\textit{D.} 43, 136.
\textit{D.} 43, 179.

See my discussion in Rev. d'Ég. 10, 9–31, a reply to N. Par­ ker in The Calendars of Ancient Egypt, Chicago, 1950. An additional piece of evidence, JEA. 41, 123.
10 It may sometimes be convenient to abbreviate as '8th month' or simply 'viii'.

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Excurs. C

EGYPTIAN GRAMMAR

The Egyptians were the first to divide the day into 24 hours (\textit{\textsl{\textcircled{\textcircled{	extbullet}}} wnwl, var. \textcircled{\textbullet}}); there were twelve hours of the day and twelve hours of the night.

Exx. \textit{\textcircled{\textcircled{\textbullet}}} wnwl m\textbar 10 nt hrw tenth hour of the day.\textsuperscript{1}
\textit{\textcircled{\textcircled{\textbullet}}} wnwl 4-nut nt gr\textbar \textsuperscript{2}

These hours, which had their own religious names, were used mainly for religious and astronomical purposes.\textsuperscript{3} Ordinary parlance made shift with such phrases as \textit{\textcircled{\textbullet}} m d\textbar \textsuperscript{4} (\textit{\textsl{\textcircled{\textbullet}}} wnw! m dWJ 'in the morning',\textit{\textcircled{\textbullet}} wnw! n sty-\textbar \textsuperscript{5} the time of perfume of the mouth', i.e. time for the mid-day meal;\textit{\textcircled{\textbullet}} msyl 'supper'\textsuperscript{5a} t\textit{\textcircled{\textbullet}} r f n h\textbar \textsuperscript{6} '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.\textsuperscript{7} Still less was it possible to fix the length of a short space of time to which the name \textit{\textcircled{\textbullet}} st \textit{\textcircled{\textbullet}} 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. \textit{\textcircled{\textbullet}} wnwl \textbar \textsuperscript{8} hrw \textbar \textsuperscript{10} hrw \textbar \textsuperscript{10} hrw \textbar \textsuperscript{10} hrw.\textsuperscript{8} The various decans have their own names, which have survived in Greek;\textsuperscript{9} examples are \textit{\textcircled{\textbullet}} Gk. Σμάτ, \textit{\textcircle{\textbullet}} Gk. Χάου, \textit{\textcircle{\textbullet}} Gk. 'Ερώ.

LESSON XXI

THE VERB (INTRODUCTORY)\textsuperscript{10}

\section*{§ 267. Verbs of different classes.---In dealing with the \textit{\textcircled{\textbullet}} \textit{\textcircled{\textbullet}}} (§ 39) and \textit{\textcircled{\textbullet}} \textit{\textcircled{\textbullet}}} (§ 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 \textit{\textcircled{\textbullet}} 'be' were we compelled to admit (§ 118) the existence of different forms of the \textit{\textcircled{\textbullet}} \textit{\textcircled{\textbullet}}} namely \textit{\textcircled{\textbullet}} \textit{\textcircled{\textbullet}}} and \textit{\textcircled{\textbullet}} \textit{\textcircled{\textbullet}}} 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 \textit{\textcircled{\textbullet}} is no isolated case.

A classification of Egyptian verbs is therefore required, and the basis of this must be the \textit{\textcircled{\textbullet}}} or \textit{\textcircled{\textbullet}}} 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 \textit{\textcircled{\textbullet}} \textit{\textcircled{\textbullet}}} to live', while others have infinitives showing the feminine ending -t, ex. \textit{\textcircled{\textbullet}} \textit{\textcircled{\textbullet}}} to bear', 'to give birth'.
§ 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 $\text{sdm}f$ might conceal several differently vocalized verb-forms such as $\text{*sdm}f$ and $\text{*sd}^2\text{am}f$, or even a form with doubled medial consonant like $\text{*sd}^2\text{d}^2\text{am}f$. 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 $\text{*sdm}f$ and $\text{*sd}^2\text{am}f$ 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 $w$ (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. $\text{wnn}$ '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 $\text{wnnf}$, 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, $\text{wnf}$ is consistently found we may suppose that the two like consonants had fallen together, yielding some such pronunciation as $\text{wennaf}$, corresponding to $\text{*sdm}f$ assumed in § 268 as one of the possible values of $\text{sdm}f$.

In the case of $\text{wnnf}$ a plausible pronunciation would be $\text{*wnä}naf$, pointing to a similar pronunciation $\text{*sd}^2\text{am}f$ in the corresponding form of the immutable verb $\text{sdm}$. There is, however, another possibility (it is no more than such) to which 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 $\text{pr}^2\text{el}$ 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 $\text{wnnf}$ might represent a pronunciation $\text{wennä}naf$ (instead of $\text{*wnä}naf$), pointing to $\text{sd}^2\text{d}^2\text{am}f$ from the immutable $\text{sdm}$.

1 The asterisk denotes hypothetical vocalizations. The small * indicates the initial helping-vowel discussed in § 272.

* 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.\footnote{See Ren. 40, 73.} For the infinitive we have
the evidence of Coptic, ex. $\text{̆χββ} \text{' to be cool'}$ from Eg. $\text{̆κββ}$; since the vocalization
here corresponds to that of immutable intransitive verbs like Coptic $\text{宇宙} \text{' be hard'}$, from Eg. $\text{ηχτ}$, 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 $\text{δλ} \text{' cause'}$ the $\text{ςδμ-}$ form of the verb $\text{κββ} \text{' be cool'}$
would show the hieroglyphic form $\text{κββ}$ (§ 452, 1); but Coptic has $\text{θκββον} \text{ to make
him cool'}$ (Eg. $\text{ὑδιτ κββ} \text{' to cause that he be cool'}$), and there is reason to think that
this was pronounced $\text{θκββον} \text{ to suckle him'}$ from the immutable triliteral stem $\text{συχ} \text{' suck'}$;\footnote{See Verbum ii.
§ 216.} here, then, the single writing of $\text{β}$ in
hieroglyphic $\text{κββ}$ would seem due to the last two radical consonants of $\text{κββ}$ falling
together without an intervening vowel. For the geminating $\text{ςδμ-}$ forms and
participles in hieroglyphic, however, no explanation is forthcoming from the Coptic.
Our enquiry will tend to show that the geminating $\text{ςδμ-}$ is entirely dependent, for
the writing of the gemination, on its origin in the geminating passive participle (the
imperfective passive participle), see §§ 336, OBS. ; 411, I ; 438, OBS. But since gemina-
tion 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 $\text{ςδμ-}$ forms are comparable to Hebrew $\text{πιειλ}$
forms appears at least worth examination.

§ 270. Weak verbs.—In the case of the weak verbs ending in $\text{ιω}$ or $\text{ωw}$
matters are complicated by the fact that these consonants (or semi-vowels, § 20)
were often omitted in the writing. Accordingly, a hypothetical form like $\text{ιεριλαί}$
from the stem $\text{ιερι}$ (or $\text{ιερι}$ § 281) 'love' might in one place be written out as
$\text{ιεριλε}$, while in another place it might, no less correctly, be rendered
$\text{ιεριλε}$. Scholars have shown, however, that under certain conditions, e. g.
after another consonant and before a short unaccented vowel, the original $\text{ι}$ and
$\text{ω}$ of stems were apt to disappear, not only from the written, but also from the
spoken language.\footnote{Verbum i. §§ 94. 170.} For this reason, when we encounter a form like $\text{εξλθ}$
with a flexional element $-\text{ω}$ added to the verb-stem $\text{πιει}$, we cannot be certain whether
some such pronunciation as $\text*{πιειων}$ or $\text*{πιειων}$ is to be assumed, or whether $\text{ι}$
had here fallen away so that only $\text*{πιειων}$ or $\text*{πιειων}$ was spoken; nothing but an
undoubted full variant writing $\text{εξλθ}$ $\text{πιειων}$ (or $\text{εξλθ}$ $\text{πιειων}$, 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 $\text{ι}$ and $\text{ω}$ 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 $\text{ι}$ or $\text{w}$
became assimilated to the preceding radical, so that forms like $\text{εξλθ}$ $\text{ιερι}
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 \( \text{mr} \) might theoretically represent either **mräref** from **mrälef** or *merräref* from *merrälef*; the latter possibility is one not hitherto taken into account.

In most Middle Egyptian verbs and verb-forms \( l \) near the end is written \( \text{mr} \), see above § 20. A few verbs, however, seem to show \( \text{mr} \) as a strong, i.e. immutable, consonant. In \( \text{mr} \text{ sml 'report' and } \text{mr} \text{ dml 'touch' this might be due to the change in value of } \text{mr} \text{ from mr to mi (see W 19 in the Sign-list); both r and l are kept in the spelling } \text{mr} \text{ swr 'drink', for swr from old zwr; but no similar explanations seem possible for } \text{mr} \text{ sr 'block', } \text{mr} \text{ tnl '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 \( \text{mr} \), late \( \text{mr} \)) at their beginning. This 'prothetic \( l \)' undoubtedly indicates a short helping-vowel \( l \) before two initial consonants not separated by a vowel. Middle Egyptian examples are very rare, but a few may be collected from our texts: \( \text{mr} \text{ tdl w (i.e. perhaps *ddaw) 'one whom .... speaks (of)', } \text{mr} \text{ inm-sk 'an Indestructible' (name given to the circumpolar stars), lit. 'one not knowing destruction', } \text{mr} \text{ int htr '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 \( \text{mr} \text{ thr 'k 'upon thee' (hkrk) for the normal } \text{mr} \text{. In Dyn. XVIII } \text{mr} \text{ is found a few times in place of } \text{mr} \text{, ex. } \text{mr} \text{ } \text{mr} \text{ } \text{mr} \text{ tbrw 'knowing ones', } \text{mr} \text{ perf active participle (§ 359).}

In Semitic the consonant *'alif* has sometimes a similar function, and is there called 'prosthetic'; 'prothetic' is, however, a more suitable term.
§ 273. **General characteristics of verb-stems.**—As in the Semitic languages, the typical verb-stem consists of three radical consonants, ex. \(sdm\) 'hear'. There existed, however, a considerable class of biliteral stems, ex. \(mn\) '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 \(w\) 'command', Arabic \(wa\) 'be closed', Arabic \(t\) (lamma). 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 \(m\) '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 quadriliteral verbs like \(nd\) 'take counsel' from \(nd\) 'ask', \(sn\) 'fraternize' from \(sn\) 'brother', \(ptpl\) 'crush' (simplex unknown), and quinquiliterals like \(h\) 'be pleasant, glad'; \(sw\) 'walk', 'promenade' (simplex unknown). After Dyn. XII the graphic abbreviation \(sp\) 'two times', 'twice' (see above § 207) is sometimes used as a substitute for the consonants to be repeated, e.g. \(rs\) 'rejoice' from \(rs\) 'rejoice', \(sk\) 'destroy' from \(sk\) 'perish'.

A half-reduplication also occurs, giving rise to a number of verbs of the type \(shs\) 'run', \(nhn\) 'be young', \(grg\) '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 \(pir\) may perhaps occur in the case of \(sn\) 'converse',\( sp\) 'supply',\( sps\) 'be rich', 'enrich'; these appear to be immutable quadriliterals derived from the triliteral adjectives \(sn\) 'healthy', \(gr\) 'ready', and \(sps\) 'noble' respectively. Some verb-forms of passive meaning which may be compared to the Hebrew \(pir\) will be dealt with in §§ 360. 425.

More problematic is the kind of reduplication exhibited in the Hebrew \(pir\). 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 geminating and weak verbs. That \(pir\) verbs did exist in Egyptian is probable \(a\), and seems further likely from the transitive
meaning occasionally found with some usually intransitive verbs, exx. [image]  Thoth who pacifies the gods' ; [image]  the physician who heals the eye', where [image] and [image] are active participles from stems usually meaning 'be at peace', 'be healthy'. Whether Coptic offers any cogent evidence has been both asserted and denied.

This debatable question is discussed at some length because such picture 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 geminating verb and a reduplicated verb. Gemination, as understood in the term 'geminating verb' (§ 269), is a constitutional peculiarity of the stem that leads to the single writing, in certain forms, of two identical radicals, ex. [image] from [image]; geminating 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. [image] from [image]; reduplicated verbs are immutable.

Obs. 1. As applied to particular verb-forms, 'geminating' has a less technical meaning; it signifies no more than that two identical radicals follow one another in the writing. Thus both [image] and [image] are 'geminating' [image] forms, though of the two stems involved [image] alone is a 'geminating verb'. Similarly, [image] and [image] are called 'non-geminating' [image] forms.

Obs. 2. Hebrew can parallel all the above-mentioned kinds of reduplication. With the Egyptian verb-forms corresponding to the Hebrew picture (see above) compare the names of small animals, ex. [image] 'beetle', besides nouns like [image] 'sun-folk', 'mankind', [image] 'repetitions'.

§ 275. Affirmative prefixes: (a) the causatives in [image].—The consonant [image], later also [image], 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. [image] 'make to remain', 'establish' from [image] 'remain'.

[...]

Some causatives, particularly those derived from transitive stems, do not possess full causative force, but have meanings different from that of the simplex.

Exx. [image] 'revise', 'test', 'account for' from [image] 'count'.

[...]

§ 274

1 See Rec. 35. 228.
2 Adm. p. 97.
3 See Verbum i. §§ 344-5.
4 See Rec. 35. 228.
5 § 275. Affirmative prefixes: (a) the causatives in [image].—The consonant [image], later also [image], 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. [image] 'make to remain', 'establish' from [image] 'remain'.

[...]

Some causatives, particularly those derived from transitive stems, do not possess full causative force, but have meanings different from that of the simplex.

Exx. [image] 'revise', 'test', 'account for' from [image] 'count'.

[...]
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Except in one case, the causatives fall into the verb-classes to which they would belong if the affirmative š were a radical letter; thus šmšt š make to live', from a trilateral stem, has a masculine infinitive like the quadrilateral wštu 'stride'; šmsš š to deliver', from a triconsonantal stem with weak final š (a tertiae infirmae verb, § 281), has an infinitive šmsy š with masculine gender resembling šhrš š to travel by land', the infinitive of a quartae infirmae 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. ššmt š to establish'.

OBS. The causatives in š are evidently related to those with š or s in Semitic (Assyrian, Aramaic, and Minaean).

§ 276. Affirmative prefixes: (a) the prefix n.š—The verbs beginning with this affirmative are intransitive and in almost every case derived from quadrilateral reduplicated stems, exx. šngsgš š overflow', synonymous with šfššš, and šnftš, doubtless with much the same meaning as šfššš š 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 šbrook š to be small' were vocalized otherwise than transitive verbs like šsššš, š 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 šššš, hitherto rendered šš, will in the following paragraphs be transliterated with all the radicals of the stem, ex. ššlš. 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 šššš as ššš as where we may be reasonably sure that ššš would represent the spoken consonants. On the other hand, in grammatical discussions it is often desirable to write ššš or better ššš š or better ššš.

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, trilateral, quadrilateral, 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 'trilateral' to triconsonantal stems with identical second and third radicals (the secundae geminatae class, § 280) or to
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.

1. VERBS WITH TWO CONSONANTS ONLY.

§ 278. Biliteral verbs, abbreviated 2-lit., exx. ₳ ₷ wn ‘open’, ₳ ₲ mn
‘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 zae gem. or zae inf. class. The verb ₳ ₲ A 3m ‘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. ₳ ₵ sdm ‘hear’, ₳ ₷ ₱ wgi ‘prosper’. The infinitives are masculine and show the forms just quoted.
A few verbs ending in i and w belong to this class, like ₳ ₲ dmi ‘touch’²
(above § 270, Obs.) and ₳ ₲ ₱ sbw ‘brand’³. Likewise ₳ ₲ ₳ ₲ sw(r)i, a spelling
intended to convey that the verb-stem now to be read as swi originated in swr
(sw(r)); so, too, ₳ ₲ ₲ ₲ ₲ ₳ ₲ d(r)i = d(r) from original d(r) ‘suppress’, and one or two
more. The originally 3-lit. verb kms ‘create’ is often spelt ₳ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ ₲ }
The \textit{zae gem.} verbs \textit{mnn} ‘see’ and \textit{wtn} ‘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:

\begin{itemize}
\item \textit{mnn} seize, grip.
\item \textit{wtn} be, exist.
\item \textit{wrr} be great.
\item \textit{rnn} see.
\item \textit{hnn} bow, assent to.
\end{itemize}

\textbf{§ 281. Tertiae infirmae verbs}, abbreviated \textit{zae inf.} These are verbs in which the third and last radical consonant is a weak \(i\) or \(w\)—the latter distinguishable from the former only in a few cases (\textit{rsw} ‘rejoice’, \textit{\$fw} ‘swell’, \textit{\$tw} ‘be narrow’), since forms with \(w\) are apt to be replaced by others with \(i\). The weak final radical is but rarely written out, in the case of \(i\) mainly when it is followed by the flexional ending (\S\S 270. 296) \(i\) or \(w\), in which case the two combine as \(y\), ex. \textit{\$qy} for \textit{p\$r\$} ‘I go forth’. (For sake of convenience this form is transliterated \textit{p\$r\$}.)

As explained in \S 270, gemination is a characteristic feature of the \textit{zae inf.} class, ex. \textit{\$r\$w} ‘who is loved’. The infinitives are feminine and without gemination, ex. \textit{\$r\$} ‘to love’. Three verbs of this class call for particular comment:

\begin{itemize}
\item \textit{iri} ‘make’, ‘do’ is usually written without the expected phonetic complement \textit{\(\infty\)}; writings with \textit{\(\infty\)} 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 \textit{iri} as though they conformed to the ordinary spelling; the infinitive \textit{\(\infty\)} (\S 299) we shall transliterate, accordingly, as \textit{ir}, and the imperfect. act. participle \textit{\(\infty\)} (\S 357) as \textit{irr}. This is the more necessary because variants with \textit{\(\infty\)} as a phonetic complement sometimes occur. Thus \textit{\(\infty\)} is a rarer writing of the infinitive, and \textit{\(\infty\)} is fairly common for the imperfect. act. part. To sum up, while forms like \textit{\(\infty\)} clearly lack, and forms like \textit{\(\infty\)} clearly possess, the gemination, forms like \textit{\(\infty\)} are ambiguous; the probability is in favour of the gemination, but exceptionally \textit{\(\infty\)} must be read simply \textit{ir} without gemination.\footnote{See \textit{AZ}. 58, 45 (also 59, 71) for the facts; a rather different practical attitude is taken here.}

\item \textit{\(\infty\)} ‘take’, ‘seize’ often shows a variant writing \textit{\(\infty\)}, and since there are also geminating forms with \textit{\(\infty\)},\footnote{Imperf. act. part., \textit{Pt}. 92; imperfect. \textit{\$h\$f}, \textit{Pt}. 168.} clearly \textit{\(\infty\)} here had already passed into \textit{\(\infty\)}.\footnote{For further evidence see the Sign-list under \textit{V} 14. 15.} The said spellings should, accordingly, be read as \textit{\(\infty\)} and \textit{\(\infty\)}.}
\end{itemize}
The doubly weak verb ḫt for 'strike' appears to have existed in two forms, namely ḫt and ḫwtd; 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:

- ḫwtd extend.
- ḫt wish.
- ḫwtd thirst.
- ḫt make, do.
- ḫt, var. ḫwtd take, seize
- ḫwtd divide, open, judge.
- ḫt go forth, go up.
- ḫwtd carry, lift.
- ḫt love, wish.
- ḫwtd bear, give birth.
- ḫwtd protect.
- ḫwtd weep, beweep.
- ḫwtd rejoice.
- ḫwtd go down, fall.
- ḫwtd rejoice.
- ḫwtd rejoice.
- ḫwtd strike.
- ḫwtd praise, favour.

An interesting spelling is ḫwtd 'cook' from earlier ḫwtd(f), the older and later initial radicals being retained side by side.

§ 282. Causatives of biliteral verbs, abbreviated caus. 2-lit., ex. ḫwtd smnt 'make to remain', 'establish'. As pointed out above (§ 275), the infinitives are feminine, ex. ḫwtd smnt. Geminating forms do not occur. These verbs show relationship with the quartae infirmae, among which are some verbs with similar characteristics (ex. ḫwtd 'sit').

3. Verbs with four radical consonants.

§ 283. Quadriliteral verbs, abbreviated 4-lit., with masculine infinitives. Many of these are due to reduplication, ex. ḫwtd bht 'be reversed', but others, like ḫwtd ḫwtd 'stride', consist of four different strong radicals. Here must be classed also the causatives of triliterals, abbreviated caus. 3-lit., ex. ḫwtd snt 'make live'; see above § 275.
§ 284. **Tertiae geminatae verbs**, abbreviated *zae gem.*, are mutable verbs with identical third and fourth radicals. The very existence of the class is problematic, since stems like *spell* 'supply', *snub* 'converse' are, as we have seen (§ 274), immutable quadrilateral verbs. Under this head would fall causatives of the *secundae geminatae*, abbreviated *caus. 2ae gem.*, ex. *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 *msdt* 'hate' and *ntry* 'be divine', and a fem. infinitive with others, like *wst* 'be ruined', *hmsdt* 'sit'. A few having masc. infinitive and no gemination, like *hrty* 'travel overland', *mnwy* 'be renewed', might well be classed with the *4-lit.* (§ 283); so too, for example, *hhy*, properly doubtless *h(y)hy*, though the second radical is never written. In *mlb* 'moor' (m. infinitive) the written *l* is not improbably the second radical; such is apparently not the case with the *w* of *swtwt* 'walk', 'promenade' is the causative of a quadrilateral (abbreviation *caus. 1-lit.*) is uncertain; no other example of the last-named class has been noted in Middle Egyptian.\(^0\)

§ 286. **Quinquiliteral verbs**, abbreviated *5-lit.*, with masculine infinitives. This class seems in all cases to have arisen through reduplication, exx. *nhfift* 'spring away', *hobb* 'waddle'. Whether *swtwt* 'walk', 'promenade' is the causative of a quadrilateral (abbreviation *caus. 4-lit.*) is uncertain; no other example of the last-named class has been noted in Middle Egyptian.\(^0\)

§ 287. **Quintae infirmae verbs**, abbreviated *5ae inf.*, constitute another rather dubious class of verbs. It is very doubtful whether the three feminine words *hrowt, throwt, rnowt*, with the almost synonymous meanings 'joy', 'gladness', 'exultation' are really infinitives of this class; more probably they are mere nouns. The masc. infinitive *hbb* 'dance', if really a writing of *hhb* as the *3ae inf.* simplex *hbb* might suggest, possibly belongs here. The rare causatives of *quartae infirmae*, abbreviated *caus. 4ae inf.*, have masculine infinitives, ex. *smwy* 'renew'.

\(^0\) A few 6-lit. verbs have been quoted, but only from O. E.; see Leff. Gr. § 225, end.

\(^1\) Gard. Sin. 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. ḫš-r ‘chatter’, lit. ‘be manifold of utterance’, ḫš-hm-bt ‘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 zae inf. class.

1. ‘Give’. ṛḍ (originally perhaps ṛḍu) has a feminine infinitive ṛḍu, written ḫu or ḫu. The sign ḫ 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 ḫ, or even ḫ, 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 ṛ (ḥu, ḫu, ḫu) exist side by side with others (ḥu, ḫu, ḫu) in which ṛ is omitted; since, however, in certain forms (infinitive, § 299; ḥdm·ty·fy form, § 364) the writing with ṛ is as regular (rare exceptions may be found) as it is irregular in other forms (ḥdm·f after ṛ ‘if’, § 454, 5, as well as after ṛḍ itself, § 452, 1), the evidence points to real loss of ṛ having occurred in the latter; Coptic nowhere shows any trace of ṛ. In any case it seems wise to omit ṛ in transliteration wherever it is not written, though the signs ḫ and ḫ, if ideographic, would not originally point in either direction. The geminating forms ḫḥ and ḫḥ are never accompanied by ṛ, and are probably to be read ḫḍ, though doubtless they arose from ṛḍḍ; is in fact substituted for them in some archaizing texts, and the name of the town ḫḏḏ (originally ḫḏḏ) is occasionally spelt ḫḥḏḏ or ḫḥḥ. So too ḫ is substituted for ḫ in the early or archaic writing of certain non-geminating parts of the verb. The final radical of the stem, the semi-vowel ḫ, is only written out when fused with a flexional -w or -i (ex. the perf. pass. participle ḫḏw rḍy, for ṛḍ-w ?), and certainly disappeared early in particular forms. The view that ṛḍ, ḫ 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 ṛḍ and ḫ are two distinct verbs obscurely related in their origin. The imperative is almost entirely replaced by ḫḥḥ ṛṭḥ, from a quite different stem (§ 336).

2. ‘Come’. ḫḥ ṛw and ḫḥḥ ḫḥ are clearly two distinct verbs, though they are equally clearly related. The infinitives are fem., namely ḫḥḥ ṛw and ḫḥḥ ḫḥ (also ḫḥḥ ḫḥ). No geminating forms occur. While some parts of the verb, like the infinitive (§ 299) and the ḫdm·w·f form (§ 413), display forms from both stems, in others only ṛw is employed (ḥdm·ty·fy, § 364; ḫw·inf, § 428); forms from ḫḥ tend to oust forms from ṛw. From ṛw comes a peculiar ḫdm·f form ḫḥḥ ṛw·f analogous to ṛw·f (below under 3). Here again the imperative is from a different stem, ḫḥḥ ṛṭḥ being as a rule employed (§ 336).
3. 'Bring'. The verb ओ int or intw shows in most respects the characteristics of the sdm inf. class, and has a fem. infinitive ओ int. It is, however, of great interest as possessing three distinct sdm f forms, a geminating form ओ intw (§ 439) and two non-geminating forms ओ int and ओ int (§ 448), the latter comparable to intw from the verb for 'come' (above 2). In the sdm f form we find a less common writing ओ beside ओ intw (§ 413).

§ 290. Verbs with initial ओ i and ओ w often omit these weak consonants in derivatives, exx. ओ ओ sdm 'season of inundation' from ओ ओ ओ 'be inundated', ओ ओ ओ cbw 'purification' from ओ ओ ओ 'be pure'. So too in the nouns formed by a prefixed m, exx. ओ ओ ओ mnifting 'clothing' from ओ ओ ओ 'clothe oneself', ओ ओ ओ ओ 'fat' from ओ ओ ओ 'anoint'. Certain verb-forms written simply with ओ have been shown to belong to ओ ओ ओ 'push', 'thrust', but it will possibly turn out that all the Middle Egyptian examples are from the verb ओ ओ '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. ओ ओ sdm 'hear' (a thing), ओ ओ '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 m and r after verbs of 'making', see §84. 'Teach somebody something' is ओ ओ ओ... sbr... r 'teach... concerning'. Some words expressing psychic activities tend to have different meanings in different forms; thus ओ ओ ओ 'perceive', 'learn' has a preference for past forms like ओ ओ 'remember'.

2. Intransitive verbs are those which have no direct object. Here we may distinguish

a. Verbs of motion, exx. ओ ओ ओ ओ ओ 'go', ओ ओ ओ 'arise', 'stand'.

b. Adjective-verbs, exx. ओ ओ ओ 'be good', ओ ओ ओ ओ 'be great'.

c. Other intransitives, exx. ओ ओ ओ 'pass the day', ओ ओ ओ 'be', 'burn'.

OBS. The verbs ओ ओ ओ 'be ill (of)', ओ 'be clad (in)', ओ ओ 'be anointed (with)', ओ 'rest (upon)' can take an object and are, therefore, not real intransitives. See Add., §84A.

§ 292. Denominative verbs are verbs derived from nouns.

Exx. ओ ओ ओ 'wish', from ओ ओ 'heart', 'desire'.

ङं ओ ओ ओ ओ 'be king', 5 ओ ओ ओ 'be king'.

ङं ओ ओ 'do for third time', 6 ओ ओ ओ 'three'.

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1 See H. Grafow, Ober die Wortbildung... in Ahb. d. kön. Preuss. Akad. d. Wiss. 1914, no. 5.
3 See Sitzb. 1912, 914 foll.; AZ. 50, 92 n.
4 The exceptions after ओ ओ in Sm. (Index, p. 561) are doubtless merely apparent, m being sometimes inserted.
5 Pr. 37; Leyd. V 6.
6 Mill. 1, 2; Urk. iv. 58, 16.
7 Pehil, IH. iii. 77.
§ 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 ḫmn ḫmn ḫtn) 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, tn, ḫt, kr), the gender-endings m. ḫ ḫ ḫ, f. ḫ ḫ ḫ, besides a few less easily analysable elements, e.g. ḫ ḫ ḫ ḫ, ḫ ḫ ḫ ḫ (for old ḫ), and ḫ ḫ ḫ ḫ. In the case of ḫ and ḫ it is often impossible to be sure whether they are flexional elements, or whether they are the final weak...
radicals from \( zae \) inf. and \( gae \) 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 \( \S \) 270). Hence one and the same summary writing may represent a large selection of different verb-forms. For example,

\[
\begin{align*}
1. & \text{infinitive (\( \S \) 299).} \\
2. & \text{imperative sing. or plur. (\( \S \) 335).} \\
3. & \text{\( sdmf \) form before nominal subject (\( \S \) 39).} \\
4. & = \text{\( sdmw \), 3rd pers. m. sing. or plur. old perfective (\( \S \) 309).} \\
5. & = \text{\( sdmw \), passive \( sdmf \) form before nominal subject (\( \S \) 420).} \\
6. & \text{m. sing. of perf. or imperf. participle, active or passive (\( \S \) 362).} \\
7. & = \text{\( sdmw \), masc. sing. imperf. or perf. relative form before nominal subject (\( \S \) 380).} \\
8. & = \text{\( sdmw \), negatival complement (\( \S \) 341).}
\end{align*}
\]

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**

\( \S \) 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 `subject\(^s\)` and `object\(^s\)`. 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
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 `in and much more rarely `hr; 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 $dmsf$ and $dm-nf$ 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 $dmyf$ form (§ 363) and the relative forms (§ 38o) 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 \( \text{\textit{sdmt}}\text{-}f\) and \( \text{\textit{sdmt}}\text{-}n\text{-}f\) 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, \( \text{\textit{sdmt}}\text{-}f\text{-}fy\) 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 \( \text{\textit{sdmt}}\text{-}f\) form (§401) is ‘nominal’ at least in origin. We shall find grounds for thinking that the so-called negative 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 INFINITIVE

§ 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. \( \text{\textit{ir}}\text{-}t\text{-}st\) ‘I commanded him to make it’ in place of \( \text{\textit{wr}}\text{-}n\text{-}t\text{-}f\text{-}ir\text{-}st\) ‘I commanded that he should make it’ (§311); 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 (§311).

Though strictly neutral in voice, as also in tense, the Egyptian infinitive has usually an active implication; for example, \( \text{\textit{ir}}\text{-}t\text{-}st\) 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. \( \text{\textit{tw srk r hbs kr\text{-}s}}\) thy back shall be covered by it, lit. thy back is towards covering through it.\(^3\)

\( \text{\textit{rht kr\text{-}hwt nty r ir\text{-}t r tw}}\) number of vessels which are to be made for tribute.\(^4\) Here French could render literally \( \text{qui sont à faire.} \)

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

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\(^1\) See Verbum ii, §§ 544 foll.

\(^2\) See GUNN, Stud., ch. vi.


\(^4\) P. Kahl. 26, 2. Sim. Sin. 3, 1; \( \text{\textit{khnd}} \) 82.
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. =<\> smt mkut every proceeding, lit. going.\(^1\)

\[\text{m hst nt Skry in the favour of Sokar!}\] Epistolary greetings frequently take this form.

\[\text{swd n pb n nb (mh, mdh, snb) it is a communication to (lit. a making easy the heart of my) lord, may he live, be prosperous and hale.}\] 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 *iae inf.* verbs sometimes substitute fuller writings for the short verbal writing, e.g. \(\text{mrwt, mryt} ‘\text{love}’\) for the usual \(\text{mr}, \text{mrt} ‘\text{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 *chew* ‘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. \[\text{uwbanc wbnt ‘thou risest a rising’}\], \[\text{hnn-n mnt ‘they row a rowing’}\]. 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: \[\text{n ms-n-t(w)-l is msyt ‘I was not born a being-born’}\]. 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 \[\text{hst-i ph-s pt ‘the praise of me reached heaven’}\) 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 *pt*.\(^10\) One or two instances of this occur already in Dyn. XVIII.

Ex. \[\text{m mh pw m dmi h1 pt mh m MkIl the capture of Megiddo is the capture of a thousand towns.}\]
Our evidence does not, however, include any Middle Egyptian instance of pi before an infinitive which is feminine in form. In the Middle Egyptian construction exemplified in prl pw ir(w)-n.f, ‘thereupon he went forth’, lit. ‘it is a going forth which he made’ (see below § 392), the masc. gender of the relative form ir(w)-n.f does not prove that the infinitive was treated syntactically as a masculine, since ir(w)-n.f agrees with pw, not with the infinitive.

2-lit. Masc.; exx. wnn ‘open’, mu ‘be firm’. Sm ‘go’ has a fem. infinitive smt, an indication that this verb-stem once belonged to the zae inf.


zae gem. Masc. and geminating; exx. kbb ‘be cool’; wnn ‘exist’. ‘See’ presents the peculiarity of showing several forms or writings: m min 1 and m; the two latter are rarer than the first and occur only when an object follows.

zae inf. Fem.; exx. mrt ‘love’, prl ‘go forth’. For fuller forms like m mwt see above § 298; they are mainly nominal, but rmtyt ‘weep’ is found verbally. The masc. is found in place of the fem. in the phrase m ‘in sailing northward’; also hsy ‘sing’ is from a zae inf. stem. Make has trt, much more rarely trt. Take away has ill. ‘Strike’ has h(y), but the related word for ‘rain’, which is perhaps infinitival, appears both as and as hyt.

caus. 2-lit. Fem.; exx. smnt ‘establish’; smlt ‘report’.q-

4-lit. Masc.; exx. bpt ‘crush’, wstn ‘strife’.

caus. 3-lit. Masc.; exx. snh ‘make live’; shtp ‘propitiate’.

caus. 2ae gem. Masc.; exx. kbb ‘make cool’; sgn ‘soften’.

4ae inf. Partly masc., exx. hrt ‘travel overland’; m mrw, var.

caus. zae inf. Either masc., ex. m mryt ‘travel to birth’, or fem., exx. hmst ‘sit’, m(m)dt ‘speak’. In the masc. forms the last weak radical is frequently written, but in the fem. forms seldom, except in hsfyt ‘travel upstream’ and hnyt ‘sail southwards’, for which the writings and hnt (the latter in the phrase m hnt ‘in faring southward’) also occur.

caus. 4ae inf. Masc.; ex. smry ‘renew’.

anom. ‘Give’ has almost always rdit; dit is uncommon. With ‘come’ both (ill) and twt are found. ‘Bring’ has int; abnormal writing with suffix int, this having by now acquired the same sound as the passive of the sdmf form.
§ 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. ăకătkšt ăkt thw in ḥrw-ḥb∔ tswr reciting of glorifications on the part of the ordinary lector-priests.1

The point to be noticed is that, whereas after other parts of the verb (the šdmf 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 št, var. štn (§ 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) ăקătkšt šm-kwī r sμt st I went to report it.4

(b) ăktšt ḫmn šbmsf m ḥmwt st ṣlhti sμt ḥmstw His Majesty gave them to me as slaves.6 The word-order st n-i shows that st was felt as a suffix (§ 66).

(c) štn ḫmn plkwī, sḥb st another (remedy) for giving relief to the hinder parts and cooling them.6

(d) ăktšt ḥmpt nμt sμt ṣlhti sμt the second thing (lit. repetition) consists in adding it (viz. msdmť 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 in + noun, see above § 227. Examples are not common.

Exx. ăktšt ăktšt ăktšt ḫmn ṣtstin m-sī ḥm-kwī together with the going forth on their part after his ka-priest.8

m ḥm st nμf r-ṣm iry-sṣm through the saying of it on his part in the presence of the (proper) functionary.9

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 štnk;11 for the writing štnk see § 114, 3.
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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 *hnt irт ntk... with doing on thy part' becomes hnt ntk irт... with on thy part doing', and out of this idiom develops the conjunctive tense of Late Egyptian and Coptic.6

§ 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. hprn тр-wnt нfrт m rdt Mntw ttw n fr Nbr-hw-Rc a good beginning came about in Mont's giving the two lands to king Nebkherу six.7

With transitive verbs the same construction is possible, but only where subjects and objects are both expressed.

Exx. hprn tpr wnt nfrт m rdt Mntw ttw nfrт Nbr-hw-Rc a good beginning came about in Mont's giving the two lands to king Nebkherу six.7

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 sдmт form; and this suggests that, whenever the object* of an infinitive is separated from it by an extraneous element, as in m rdt nfr t-hd in giving to him white bread,7 this object* is to be regarded, not as a direct genitive, but as an accusative. It has been seen, in dealing with the syntax of nouns (§ 85), that a direct genitive cannot easily be separated from its antecedent.

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 sдmт form (see above §§ 155. 191).8 Again, when it is fem., the doubt arises whether the supposed infinitive is not the sдmт form, an obscure category of the verb to be discussed later (§§ 401 foll.).
§ 301. The infinitive as substitute for a noun clause with the $sdm\cdot f$ form.—In Lesson XV it was seen that the $sdm\cdot f$ 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 $sdm\cdot f$ form whenever the mention of subject seemed superfluous.

§ 302. The infinitive as object of certain verbs.—The infinitive is commonly used as object of such verbs as $\text{I} \text{a} \text{ib} 'cease'$, $\text{I} \text{a} \text{ib} 'desire'$, $\text{I} \text{a} \text{whm} 'repeat'$, $\text{I} \text{a} \text{wd} 'command'$, $\text{\text{I} \text{m}i \text{t} 'see', 'see to'}$, $\text{I} \text{a} \text{mr} 'love', 'desire'$, $\text{I} \text{a} \text{rb} 'know how to'$, $\text{I} \text{a} \text{snd} 'fear'$, $\text{I} \text{a} \text{sh} 'remember'$, $\text{\text{I} \text{r} \text{t} 'order'}$, $\text{\text{I} \text{r} \text{t} 'begin'}$, $\text{I} \text{a} \text{klt} 'devise', 'plan'$, $\text{I} \text{r} \text{d} 'give'$, $\text{I} \text{r} \text{d} 'grant'$, $\text{I} \text{m} \text{ib} 'place in one's heart'$, $\text{I} \text{p} 'determine'$, $\text{I} \text{d} 'think'$, as well as after the verbs $\text{I} \text{r} \text{t} 'make'$, $\text{m} \text{a} 'do in the past'$, which will be treated as auxiliaries (§§ 484–5); also occasionally after the imperative $\text{I} \text{d} 'think'$, after the negative verb $\text{tm}$, see below § 344.

Exx.  $\text{I} \text{a} \text{wd} \text{hm} 'commission$ $\text{shrt} \text{wd} \text{pn}$ His Majesty commanded to set up this inscription. $\text{I} \text{m} \text{e} \text{nt} \text{mr} 'and hrt nt hmk} \text{f}$ I saw to the excavation of the tomb of His Majesty. $\text{\text{I} \text{m} \text{hst} 'fear'} \text{ys} \text{ksd} 'my heart began to follow my sleep}$. $\text{I} \text{d} 'think)' \text{nt hkw m hkw-sd} \text{give to thee to celebrate millions of sed-festivals}$. 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 $sdm\cdot f$ form was used, as was seen in § 184 after many of the same verbs.

§ 303. 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 $sdm\cdot f$ form; the latter employment was dealt with in § 155.
Three particular cases lead to important developments to be discussed in Lesson XXIII.

1. _female. The infinitive after hr expresses a concomitant circumstance,¹ often best translated in English by a participle. There seems hardly any difference of meaning between this use and the use of the ḥmjt form described in § 213.

Exx. ፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥መ፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥፥pto

² ʿUrık. iv. 697. Sim. ib. 699. 1; BH. l. 8, 10; Sim. B 239. 249; Sim. 1. 278. 297; Wette. 8. 2.
⁴ Wette. 7, 6-7. Sim. after wert, P. Kak. 30. 18; Pakeri 3. 9. § 49 sol. 5; see Rec. 39. 108.
⁵ Sim. Peas. 1. 34-5; Sim. Wette. 12. 13; Urk. iv. 1073. 6-5.
⁷ Peas. R 84.
§ 305. The infinitive after the genitival adjective.—We saw in § 191 that the *sqm* 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 *sqm* 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 (*mbrf*) in § 191, where the form (*sqm* 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.  

1. *mr grh pf n r prt hkr* on that night of celebrating the *Hkr* festival, i.e. when the *Hkr*-festival is celebrated.  

2. *n sl* a brazier which can be moved about, lit. of dragging.  

3. *r prt ut smi hst* a prescription for killing a snake.  

4. *ut prt* 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.  

5. *s * *mr n wbi nf* *mr* an excellent man to be confided in, lit. of opening to him the heart.  

6. *ns wnt n swh* *w* 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.  

7. *m hst r sqm sprw m h n tty in *pr* *hsy* . . . . . . . . *Rh*-ml-R* sitting to hear the petitioner in the office of the vizier by the prince . . . . . . . . . Rekhmere* Description above a painted scene.  

8. *hsf spp m wri *Rc* to repel Apopis from the bark of *Rc*. Title of an incantation.  

9. *dr sty hns m smw* to remove a foul odour in the summertime.  

Here belongs the very common phrase $dd$ mdw, lit. 'the speaking of words', which has a double employment in Middle Egyptian. Written fully $\text{mdw}$, it is found in magico-medical papyri at the beginning of rubrics with prescriptive meaning.

Ex. $\text{mdw}$ hsf $\text{phr}$ to be spoken when applying remedies.¹

Secondly, it occurs in the abbreviated writing $\text{m}$ at the beginning of all divine speeches on temple and tomb walls, e.g. $\text{m}$ $\text{mdw}$ in Hth $\text{words spoken by Hathor}$.² On many Middle Kingdom coffins $\text{m}$ 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 may be presented as an agent with the help of $\text{in}$, or else may be appended directly to the infinitive in accordance with § 301.

Exx. $\text{rdr}$ in $\text{hm}$ $\text{pr}$ $\text{kn}$ $\text{nh}$ $\text{m}$ then His Majesty caused (lit. causing by His Majesty) every brave of his army to go forth.³

$\text{hm}$ $\text{rdr}$ $\text{w}$ $\text{m}$ $\text{hm}$ $\text{spr}$ $\text{hm}$ $\text{rdt}$ His Majesty proceeded ...... His Majesty arrived ...... His Majesty made (lit. His Majesty's making) the southern boundary at Hth.⁴

$\text{rdt}$ $\text{h}$ $\text{rdt}$ $\text{hm}$ $\text{w}$ $\text{m}$ $\text{m}$ $\text{hm}$ $\text{rd}$ $\text{hm}$ $\text{w}$ in life (in the royal tent); one came to tell His Majesty.⁵ Note the indefinite pronoun $\text{tw}$ (§ 47), a very rare use.

$\text{rdt}$ $\text{m}$ $\text{m}$ $\text{h}$ $\text{r}$ $\text{w}$ he placed me in front of his children.⁶

OBS. Various doubts and difficulties present themselves at this point. When the infinitive is closely followed by $\text{in}+$ noun it is indistinguishable, if of masc. gender, from the $\text{hdm}$-$\text{tuf}$ form (below § 429, 1). When subject immediately follows the verb, a choice arises between the infinitive and the $\text{hdm}$-$\text{f}$ form, the latter being unquestionably excluded only with verbs whose infinitive ends in $\text{-t}$, while with the verb $\text{hdm}$-$\text{tuf}$ 'come' this ambiguity is always present, as one of its $\text{hdm}$-$\text{f}$ forms is $\text{hdm}$-$\text{f}$ (§ 447). When the hypothetical infinitive ends in $\text{-t}$, the question arises whether it may not be the $\text{hdm}$-$\text{f}$ form, see below § 429; so, for instance, in the last example above, where the doubt is intensified by the fact that no parallel forms without $\text{t}$ from immutable verbs are there to suggest the infinitive. Reasonably certain examples of the narrative infinitive are those in which forms ending in $\text{-t}$ alternate with forms not ending in $\text{-t}$, and where both are parallel to real narrative tenses like $\text{hdm}$-$\text{wef}$. 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 $\text{hdm}$-$\text{f}$ form) may be, not a narrative infinitive, but one in apposition to the preceding date.
§ 307. The infinitive after  nn and  n, and after the negative relative adjective.—1. Just as  nn 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  nn as ‘without’.

Exx. I caused his weapons to be carried off . . . .  nn lšt šr ḫš without desisting from the fight. Lit. not was desisting. These things shall belong to thy son . . . .  nn rdt ṣṣšf st n ḥrdwš without his being allowed to divide it among his children. Lit. not is the allowing that he divide it for his children.

As the last example shows, when objects 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.  sm(s) ṣdtyw, nn shl ḫš slaying the bowmen, without blow of a stick, lit. there is not striking of a stick. Rarely an agential dative is inserted after  nn when the infinitive is intransitive.

Ex.  nn n’s ṣrt m ṭmnšt she cannot go forth from the west, lit. not to her is going forth. Note that this example is a main clause.

n ts (§ 209) can be used when the negated infinitive definitely restricts the scope of a preceding clause.

Ex.  n grt ṣdm’n ṣmr-r šnt šη, n is nǧrt m-nšf an overseer of lawsuits cannot judge a thief, except he be (?) imprisoned with him, lit. not indeed is there imprisoning with him.

Very rarely  n wnt (§ 108, 2) is used in place of the usual  nn.

Ex. My Majesty has commanded to consecrate the holy ground south of Abydus,  n wnt rdt ḫnd ṭmr nbt šr pš is ḥš without allowing any people to tread upon this holy ground. 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,  n is found in place of  n.
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Ex. Would that it were the end of men (§ 133), n twr, n mst

without conception, without birth.¹

This use is, up to the present, unexplained.

2. Just as sentences of the type nn ssws may be made adjectival by the mere substitution of the negative relative adjective twty for nn (§ 203, 3), so too with the construction nn + infinitive discussed above under 1.

Exx. tww twty m ntw 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 simf, but there is no definite evidence in favour of the latter, and the infinitive seems indicated by Coptic equivalents like at-S01't'i '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 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 is the existential predicate 'is not', while the infinitive is subject.

VOCABULARY

divide, sever; judge,

judge between.

var. mkl protect.

sn smell, kiss.

double (vb.). island.

rwr(y)f brigand.

wr chieftain.

wdyt (military) expedition.

psd back.

var. mskil turquoise.

victory.

peace.

offerings (to the gods).

lapis lazuli.

arrow.

Retjnu, name of Palestine and Syria.

Wp-wrwt '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 Rekhmerê (reign of Tuthmosis III, Dyn. XVIII).1

\[ \text{lit m htpw} \]
\[ \text{in wrw nw Kfnyw,} \]
\[ \text{tww hryw-tb nw Ws-dwr,} \]
\[ m ksw, \]
\[ m wth lp, \]
\[ n bsw hmr-f n-sw-btt Mn-hpr-Rc; d\text{t} \text{rnh dt} (§ 378), \]
\[ \text{sdm-sn nhtw-f hr hswt nbt,} \]
\[ \text{inw-sn hr psdw-sn,} \]
\[ \text{sb-tw (?) rdlt n-sn tww n rnh,} \]
\[ \text{m-mryt wnn hr nsw n hmr,} \]
\[ \text{r rdlt mkt st brw f.} \]
\[ \text{in mh (§ 357) t\text{b} n tly, tmy-r nhw t\text{t}y Rh-mt-Rc} \]
\[ \text{§sp (§ 373, 2) inw nb n hswt nbt} \]
\[ \text{tinnw (§ 358) n bsw n hmr f.} \]

1 Urk. iv. 1098–9.

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, Menkheperrê, 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 Rekhmerê, 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 (hrp) to him gold, silver, lapis lazuli and turquoise in order to make all the monuments of my father Amûn. (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)
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into (literally 'as') a thousand various (kinds of) bread, when (m-hi) My Majesty came (infinitive) to 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.1 (8) A book for driving out all snakes.2 (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,1 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 $sdlm.f$ ($§ 410$), 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 $sdlm$ 'hear'.

Sing. 1, c. $\underline{\text{\textbf{\textit{sdI}m-kwI}}}$. So often in hierogl. and regularly in hieratic. Rarer writings of the ending are $\underline{\text{\textbf{\textit{sdI}m}}}$. Also $\underline{\text{\textbf{\textit{sdI}}} \text{m}}$. The fuller writing $\underline{\text{\textbf{\textit{sdI}m}}} \text{m}$ is rather less common. Also $\underline{\text{\textbf{\textit{sdI}m}}}$. Much less commonly $\underline{\text{\textbf{\textit{sdI}m}}} \text{m}$ but also sometimes $\underline{\text{\textbf{\textit{sdI}m}}} \text{m}$.

" 2, c. $\underline{\text{\textbf{\textit{sdI}m}}} \text{ti}$
" 3, m. $\underline{\text{\textbf{\textit{sdI}m}}} \text{w}$.

" 3, f. $\underline{\text{\textbf{\textit{sdI}m}}} \text{ti}$.

Plur. 1, c. $\underline{\text{\textbf{\textit{sdI}m-wyn}}}$, Rarely $\underline{\text{\textbf{\textit{sdI}m}}}$. Also rarely $\underline{\text{\textbf{\textit{sdI}m}}}$. Much less commonly $\underline{\text{\textbf{\textit{sdI}m}}}$. but also sometimes $\underline{\text{\textbf{\textit{sdI}m}}} \text{m}$.

" 2, c. $\underline{\text{\textbf{\textit{sdI}m}}} \text{ti} \text{w}$.n.
" 3, m. $\underline{\text{\textbf{\textit{sdI}m}}} \text{w}$.

" 3, f. $\underline{\text{\textbf{\textit{sdI}m}}} \text{ti} \text{.11}$

Dual. 3, m. $\underline{\text{\textbf{\textit{sdI}m-wy}}}$.n.
" 3, f. $\underline{\text{\textbf{\textit{sdI}m}}} \text{ty}$.n.

varr. $\underline{\text{\textbf{\textit{sdI}m}}} \text{.14}$, $\underline{\text{\textbf{\textit{sdI}m}}} \text{.15}$

Hardly except in very ancient texts; in Middle Egyptian regularly replaced by 3rd masc. form.16

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 $\underline{\text{\textbf{\textit{sdI}m}}} \text{w}$ for $sdlm$ and $\underline{\text{\textbf{\textit{sdI}m}}} \text{ti}$, 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 -kwi in full display the abnormal writings ḫẖ ḫẖ ‘I said’ and ṯṮ ṯṮ ‘I was’; in several instances the enclitic particle ṣf follows, so that these writings may indicate some special form.

In 2nd sing. and 3rd f. sing. the ending ḫẖ ḫẖ ḫẖ ḫẖ ‘thou art come’. Exx. ḫﬠḎ ḫẖ ḫẖ ḫẖ ‘thou art content’, ḫẖ ḫẖ ḫẖ ‘she is gone’, but ṯṮ ṯṮ ṯṮ ṯṮ ‘thou art come’, ṯṮ ṯṮ ṯṮ ṯṮ ‘it is full’. With verb-stems ending in ḫẖ the ending may disappear entirely, in accordance with § 62, ex. ḫẖ ḫẖ ḫẖ ḫẖ nḥl(·tḥ). The endings -kwi, -wyn, -twyny follow any determinative that there may be; but the ṭ of the 3rd m. sing. and plur., if written out, regularly precedes it.

In certain jae inf. and qae inf. verbs the ending of the 3rd m. sing. and 3rd plur. is apt to be written as ḫẖ, exx. ḫẖ ḫẖ ḫẖ ḫẖ ḫẖ ‘has fallen’, ṯṮ ṯṮ ṯṮ ṯṮ ‘have fallen’ (beside ṯṮ ṯṮ ḫẖ ḫẖ ḫẖ ḫẖ ‘he being alone’); ṯṮ ṯṮ ṯṮ ṯṮ ṯṮ ‘being placed’, ṯṮ ṯṮ ṯṮ ṯṮ ṯṮ ‘being prominent’; ṯṮ ṯṮ ṯṮ ṯṮ ṯṮ ‘being alone’; ṯṮ ṯṮ ṯṮ ṯṮ ṯṮ ‘we having fared down’. This ḫẖ is apparently due to the fusion of the ending, which in the oldest Egyptian was ḫẖ more commonly than ṭ, with the final ḫẖ 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. ḫẖ ḫẖ ḫẖ ḫẖ ḫẖ mk ṭw ṭw·ḥl( · tḥ) behold, thou art come. Lit. behold thee, thou art come.

št mntw · tḥ sspd · w m ht nḥt nfr t ló all ports were supplied with everything good.

OBS. I. The old perfective was discovered and compared with the Semitic perfect by Erman, who gave to it the name ‘pseudo-participle’ here abandoned. 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 ḫẖ not present in any Semitic parallel, cf. Eg. ṣdm·kw ḫẖ with Akkad. kaidāku. 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 it to 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.

1 Sim. B 45, 114. Sim. ṭw·ḥl, Sim. B 354, qn. 3 346.
2 Śa. 130; Sim. ṭw·ḥl, Brit. Mus. 574, 4.
3 Sim. ṭw·ḥl, Sim. B 223; Brit. Mus. 574, 4. With ṭw·ḥl, Sim. B 455.
4 P. Kah. 13, 24.
5 West. 12, 12.
6 Sim. B 182.
7 Hamm. 191, 4.
8 P. Kah. 1, 116. Sim. ṭw·ḥl( · tḥ), Śa. S. 338.
9 Er. 37, 16; 42, 16. Sim. ṭw·ḥl, ṭw·ḥl, Sim. ṭw·ḥl, ṭw·ḥl, Sim. ṭw·ḥl.
10 Sim. ṭw·ḥl, ṭw·ḥl.
11 Sim. ṭw·ḥl, Sim. ṭw·ḥl.
12 Sim. ṭw·ḥl, ṭw·ḥl.
13 Sim. ṭw·ḥl, Sim. ṭw·ḥl.
14 Sim. ṭw·ḥl, Sim. ṭw·ḥl.
15 Sim. ṭw·ḥl, Sim. ṭw·ḥl.
16 Sim. ṭw·ḥl, Sim. ṭw·ḥl.
17 Fr. Delitzsch, Assyrian Grammar, § 87, b.
18 Grundrisse d. vergl. Grammatik d. sem. Sprachen, i. p. 583, f. a.
20 A. Ungnad, Das Wesen des Ursemitischen, Leipzig, 1925.
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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 before those endings which are written after the determinative and were, accordingly, regarded as suffixes (exx. sdm·kwi, sdm·ti), but to omit the dot elsewhere (exx. sdm·w·, sdm·t). sdm·t may, however, be conveniently represented by sdm·t(i).

§ 310. Forms of the old perfective in mutable verbs.—In the normal forms no gemination is seen.

2ae gem. sdm·kwi 'it is cool'; \( \kappa w \) 'it is existing'. On the rare geminating forms see at the end of this section.

3ae inf. \( \text{(samt) hr·kwi} ' \text{I went down}' \); \( \text{(samt) hr·} \) 'is (f.) fallen'. The third weak radical is not written, and in 3rd m. forms like \( \text{hr·w} ' \text{were content}' \) 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. \( \text{mst·ti} ' \text{I acted}' \) (active, § 312, 1); \( \text{mr·w} ' \text{(they) being made}' \) (passive, § 312, 2). The exceptional writing \( \text{mr·m·} \) is probably to be viewed as a geminating form \( mr·kwi \), see below.

4ae inf. \( \text{r·nt·tki} ' \text{I sailed upstream}' \); \( \text{r·nt·m·} \) 'it being held fast'. In the 3rd masc. the ending is sometimes omitted, ex. \( \text{r·nt·} \) 'had landed', sometimes written as \( y \), ex. \( \text{rt·m·} \) 'it was ruined' (see above § 309). The form \( \text{r·m·} \) is probably to be viewed as a geminating form \( mr·kwi \), see below.

anom. 'Give' shows forms both with and without \( r \): 1st sing. \( \text{r·dmt·kwi} ' \text{I am placed}' \); 3rd f. sing. \( \text{r·dmt·kwi} ' \text{I am placed}' \); also 1st sing. \( \text{r·dmt·kwi} ' \text{I am placed}' \); 2nd m. sing. \( \text{r·dmt·ti} ' \text{I am placed}' \); 3rd m. sing. (agreeing with f. plur. noun) \( \text{r·dmt·w} ' \text{I am placed}' \); 3rd m. plur. \( \text{r·dmt·} \) 'I am placed' can be quoted from Dyn. XVIII; in Late Egyptian, curiously enough, the old perfective is always written with \( r \).

'Come' shows forms from both stems. From \( t·w \); 2nd m. sing. \( \text{t·w·t·i·} ' \text{I am placed}' \); 3rd m. sing. \( \text{t·w·t·i·} ' \text{I am placed}' \). From \( t·i \); 3rd m. sing. \( \text{t·w·t·i·} ' \text{I am placed}' \). 2nd plur. \( \text{t·w·t·i·} ' \text{I am placed}' \)

'Bring' shows no peculiarities, ex. \( \text{t·w·kwi} ' \text{I am placed}' \).

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. \( \text{w·m·} ' \text{it is soft}' \); 3rd f. plur. \( \text{w·m·} ' \text{they being}' \).
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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 šdmif form (§ 440) also display the gemination.

Exx. irst sing. dd·kwi, see above.

§ 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, 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 ḫau 'know'.

The old perfective from other transitive verbs has passive meaning, ex. ḫau·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-kwš 'I went down' to the mines. Lastly, it is frequent with adjective-verbs (ex. wsr-kwš 'I was powerful') and with some other intransitives (ex. mšš '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 šdm-nf, 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. \( \text{w}d-k\text{t} r\text{w}t r b\text{w} h\text{r}y n\text{tr} \) I set my name at the place where the god was.1

\( \text{ir-kwš mš tš n smt} \) I acted as the snake of the desert.2

\( \text{dš-kš} \) I said.3

Alone among verbs \( r\text{š} \) 'know' has a more frequent use in the old perfective, see below § 320.

Ex. \( r\text{š-kwš ntr sy tš tš} \) 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 šdm-nf form supplies the corresponding active.

Exx. \( fšr-kwš m r\text{-kmwštl} \) I was rewarded in the audience-chamber.5

\( h(\text{i})b\text{-kwš m ipt n šr mn} \) I have been sent on a mission to the official so-and-so.6

3. With verbs of motion, in narrative.

Exx. \( hnt\text{-kt} r\text{nt bšw n nšw} \) I sailed upstream to bring marvels of gold.7

\( h\text{w-kwš r tš n Km-wr} \) I stopped at an island of the Great-Black.8

4. With adjective-verbs and other intransitives.

Exx. \( \text{fspš-kwš r-kwš} \) I was wealthy and I was great.9

\( r\text{š-kwš hš} \text{grš mš hrw} \) I was watchful concerning it night and day alike.10
THE OLD PERFECTIVE § 312

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-tawy w nm rdw beware of (lit. be ye far from) eating the adu-fish.1
sn6 ti hr sp n mht-tb beware of any occasion of neglectfulness.2 Compare the use of sw, below § 338, 2.

 Similarly in certain greetings.
Exx. n-t n-t welcome to me!  Lit. thou art come to me.3

A greeting of similar appearance n-t n-t wy 'welcome!' 5 is probably a participle followed by the admirative ending -wy; see below § 374.

Further examples of a similar kind:

hs-tl, n rht tsw try so please thee (lit. thou being praised), I do not know the number thereof.7

Here belongs the exceedingly common expression (above § 55) nhy nh(w), wds(w), snb(w) 'may he live, be prosperous, be healthy!' (conveniently abbreviated in translation as '1. p. h.' found after the word nb '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 htmf 'His Majesty',12 p-nsw 'the Great House', i.e. the royal palace,13 sbs 'the palace'.15 Similar phrases are nh(w) dt 'may he live eternally!' placed after kings' names,16 and nh(w) dt 'may she live!' after names of queens17 and princesses.18 For the use of nh(w) dt, etc. as object of tr '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. 
1. spr-n wd pn r. ch·kwi m·hr-tb w(w)wt-i this command reached me (as) I stood in the midst of my tribe.¹
2. tr-n·t hrw 3 w·kwi I spent three days alone, lit. I being alone.²
3. rdl-t rh·k tw, tw-k m ss, hpr·(t) m nty n mrt(w) my will cause thee to know thyself, thou being as ashes, having become as one who is not seen.³
4. wtch rch-tu thp tw wr·k m ss, h·pr(t) your life shall be long upon earth, you being prosperous.⁴
5. Is·m·k iw pn, h·pr(w) m nw·y our crew returned safely, lit. it being safe.⁶

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’).⁵a It may even be opportune at times to render it by a main clause.

Ex. 
6. ph·r-k, dt·(t) m mstpt, thw hr thk heaven is over thee, thou art placed in the hearse, oxen drag thee.⁸

Without a pronoun to lean upon the old perf. dt·(t) could not here have been used. Rare cases occur, however, where the pronoun does not precede, but follows.⁸a In ph·n-f Wrwt ‘sailing upstream he reached Wawat’,⁸b hnt(y) is shown to be old perf. by the parallel elsewhere hnt-kwi here is shown by hnt(y) to be circumstantial, though as a 1st pers. it might well have been a main verb (§ 312, 3).⁸d

§ 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 gmi ‘find’, min ‘see’, and more rarely rdt· ‘cause’, with its imperative imi (§ 336).

Exx. gmn-t sw rh(w) st I found that he knew it, lit. I found him he knowing it.⁹
THE OLD PERFECTIVE § 315

[Text from the page, including the reference to the old perfective and its usage in various contexts.]

1 Peas. B 1, 78.
Sim. Th. 7.5. li. 11.

2 Sin. B 201; Insy-t is emended. Sim. PI. 162; Rec. 2, 115, 176.


4 Urk. iv. 687.

5 Exx. Adm. 7, 11.
14: Brit. Mus. 159, 11, 95. § 203, 6; Menthuw. 11; M. K. 7, 5.

6 P. Kah. 5, 33.

7 Leb. 75. Sim. Urk.v. 128, 9 = 130, 7.

8 Ed. 102, 5. Sim.
th. 99, 32–1; 100, 21; 101, 6; Peas. B 11, 113.

9 Ed. 49, 1. Sim.
th. 59, 21; 72, 8; 76, 15; 97, 18, 19.

10 Urk. iv. 663. Sim.
th. 174, 14; 667, 2; 669, 6; 15, 9; West.
th. 10; 11, 17–18.

11 Rec. 39, 120. Sim.
Hamm. 114, 11 (dmd); Bers. 1, 14.
4. 10 (dmdf).

th. 99, 14, 18 (tm); Brit. Mus. 880 (waw)
See Verbum li. § 1004.

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An unexpected example with a defined antecedent might be:

\[ \text{wrt wrl rt hnt} - m \text{ts ms-kw} \text{t im-f} \]

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 \(ts\) 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

- \(\text{wrt}\) be far; with \(r\), fall into (bad condition, etc.)
- \(\text{wrt}\) be alone.
- \(\text{wr}\) spend all day, pass time.
- \(\text{bk}\) work (trans. and intr.).
- \(\text{pd}\), var. \(\text{pd}\), stretch; adj. wide.
- \(\text{nhb}\) unite, link together; equip with (\(m\)).
- \(\text{hr}\) rejoice.
- \(\text{hr}\) be far from (\(r\)).
- \(\text{sh}\) endow with (\(m\)).
- \(\text{sh}\) erect.
- \(\text{grg}\) furnish with (\(m\)).
- \(\text{dh}\) promote, appoint.
- \(\text{hr}\) precious stone.
- \(\text{wr}\) wave.
- \(\text{wr}\) ruin.
- \(\text{mr}\) chariot.
- \(\text{ms}\) lord of the Thrones of the Two Lands; a common epithet of the god Amen-\(R\)\(\text{\text{"e}}\)

EXERCISE XXII

(a) Translate into English:

1. \[\text{[HIEROGLYPHICS]}
   \]
2. \[\text{[HIEROGLYPHICS]}
   \]
3. \[\text{[HIEROGLYPHICS]}
   \]

\(^1\) An attitude of mourning.
(b) 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-ḥpt-ḥr 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 (ḥkr) 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 ḫr (or m or r) + infinitive serves as predicate to a preceding noun or pronoun. The following are some of the commoner models:

- **ımı ḫr prt** the army **{went} forth, lit. {is} on going forth.**
- **ımı ḫr prt(w)** the army **{is gone forth.**
- **turf ḫr prt** he **{goes} forth.**
- **mk sw ḫr prt(w)** behold, he is gone forth.
- **wnw ḫr 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.
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 tensive, usually implies an antecedent action conducing to that condition. 'Being', 'learn',... See too §§ 367, end; 389, 3; 455, following, where the endings are written out in full.

As in Latin, while the form of this verb is employed in the meaning 'knows' or 'knew',... 'are in tears'; 'sought to know'. Exceptionally, active:

\[ \text{str-} \textit{am hungry}; \quad \text{str-} \textit{is hot}; \quad \text{str-} \textit{I am hungry}; \quad \text{str-} \textit{was hot}. \]

When the static aspect predominates.

1. \textit{is perishing}; 20 \textit{is perished}; 30 \textit{is remained}. So too with verbs expressing emotion and the gestes connected therewith.

\[ \text{str-} \textit{is in joy}; \quad \text{str-} \textit{are sad}; \quad \text{str-} \textit{are tears}; \quad \text{str-} \textit{was afraid}; \quad \text{str-} \textit{is content}. \]

The variation in meaning between \textit{hr} \textit{rh} 'sought to know' (very rare) and \textit{rh}(w) 'knows', 'knew' (old perfective) is interesting; we shall see (§ 414, 4) that the form of this verb is employed in the meaning 'knows' or 'knew', cf. \textit{nov} in Latin, \textit{ευνοε} in Greek, while the \textit{sdw} form tends to mean 'to obtain knowledge of', 'learn'.

Some comment is needed in regard to the adjective-verbs. \textit{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.

\[ \text{hr+infinitive} \quad \text{Old perfective} \]

\begin{tabular}{|l|l|l|}
\hline
\textbf{Nature of verb} & \textit{hr}+\textit{infinitive} & \textit{Passively and stating the result of the action.} \\
\hline
\textbf{TRANSITIVES} & \textit{actively} and stressing the action itself. & \textit{passively} and stating the result of the action. \\
Exx. \textit{swm} 'eats'; \textit{gyn} 'beholds'; \textit{mn} 'accompanied'; \textit{tny} 'made victorious'. & Exx. \textit{gwh} 'is stopped up'; \textit{rhek} 'is placed'; \textit{h} 'has been placed'; \textit{npm} 'am loaded'; \textit{dlw} 'were placed'. \\
\hline
\textbf{INTRANSITIVES} & expressing action in occurrence, dynamically. & expressing action as achieved, statically. \\
\hline
1. \textit{vbs. of motion}. & emphasize the movement itself. & emphasize the result of the movement. \\
Exx. \textit{st} 'fly'; \textit{shhk} 'run'; \textit{mnw} 'shook'. & \textit{hwh} 'is come'; \textit{dl} 'is come'; \textit{pr} 'went forth'; \textit{hwh-kwh} 'I go down'; \textit{tch} 'standing'; \textit{tch-kwh} 'I stood'. \\
\hline
2. \textit{adjective-vbs.} & rare, expressing the process of becoming. & very common, expressing the state of being. \\
Ex. \textit{minw} 'renews itself'. & \textit{hwh} 'is become'; \textit{dl} 'is become'; \textit{tch} 'is standing'; \textit{tch-kwh} 'I stood'. \\
\hline
3. \textit{others}. & when the \textit{active} aspect predominates. & when the \textit{statistical} aspect predominates. \\
Exx. \textit{st} 'is perishing'; \textit{spr} 'make supplication'; \textit{mn} 'was speaking'; \textit{hr} 'come into being'. & \textit{hwh} 'is perished'; \textit{mn} 'remained'; \textit{pr} 'is silent'; \textit{hhr} 'is become'. \\
\hline
\end{tabular}

\section{THE PSEUDO-VERBAL CONSTRUCTION § 320}

\[ \text{hr} \textit{trk} \textit{n} \textit{rnh} \textit{ndw} \textit{m} \textit{str} \textit{t} \quad \text{thy breath of life is sweet in my nostril}. \]

\[ \text{tw hnhstt-k nfs-tk m-bh Pth-Skr} \quad \text{thy hair is beautiful in the presence of Ptah-Sokar}. \]

It seems impossible to detect any difference of meaning between real adjectival predicates (§ 137) and adjective-verbs in the old perfective; see § 374.
§ 321. hr with omitted infinitive for 'says', 'said'.—Dd is often idiomatically omitted after hr.

Ex. 321. b 3, 11; Sim. ib. 5, 7; 10, 12;
Urk. iv. 17, 10, 12.

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. 322. iv. 5. Sim. ib. 3, 11; 10, 12; Urk. iv. 59, 60.

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 lw, 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:

This peasant said:

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. n-sw-bt Shtp-

Sometimes a virtual clause of time (§ 214) assumes the same form.
THE PSEUDO-VERBAL CONSTRUCTION

§ 322

Ex. \( m \ hrw \ smw \), pt \( trt(i) \) on days of summer, when the sky is hot.\(^1\)

§ 323. The pseudo-verbal construction introduced by \( iw \).—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 \( hr+\) infinitive and with old perfective, with suffix subject and with noun subject, for present time and for past time.

\( tw \ hr \ rdlt \ pty \ mty \ n \ sri \) I am (herewith) giving my (office of) regulator of a (priestly) order to my son.\(^2\)

\( tw \ srw \ hr \ rdlt \ n \ k \) the nobles give to thee.\(^3\)

\( tw \ sn \ hr \ tftd \ m \ gbgbty \) they fled headlong, lit. in precipitation.\(^4\)

\( tw \ mkr \ pn \ n \ nsw \ hr \ mnt \) this army of the king looked on.\(^5\)

\( tw-k \ swt \ sr-t(i) \ m \ tk \ nay \), but thou art sated with thy bread.\(^6\)

\( tw \ ntwt \ rh(w) \ st \ tm-t \) the city knows it of me.\(^7\)

\( tw \ bs-kw \ r \ sdm \ sdm \) I was admitted to hear what is heard.\(^8\)

In virtual clauses of circumstance or time the pseudo-verbal construction with \( tw \) is common when the subject is a suffix-pronoun, but not when the subject is a noun (§§ 117, 214).

Exx. \( sdmw-t \ hrw-f, tw-f \ hr \ mdlt \) I heard his voice as he was speaking.\(^9\)

Has His Majesty gone on another road, \( tw-f \ hw(w) \) r \( snt \) having fallen (lit. he is gone) into fear of us?\(^10\)

So too in virtual relative clauses (§ 196).

Ex. \( tw \ wn \ ngs \) \( tw-f \ hr \ wnm \ t \) 500 ..... \( tw-f \ rh(w) \) ts \( hp \) there is a commoner ..... who eats 500 loaves ..... and who knows how to join together a head that has been cut off.\(^11\)

Whereas with pronominal subject, as explained in § 116, a supporting word like \( tw \) is indispensable, such is not the case when the subject is a noun, so that \( tw \) is then, as a rule, dispensed with (§ 322). Nevertheless, \( tw \) 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. K. Ah 11, 17-8. Sim. ib. 5, 6-7; 12, 7-10; Meir iii. 25.

\(^{3}\) P. B 1, 301.

\(^{4}\) Ur. iv. 658, Sim. Sekhkkhu 3; Louvre C 11, 5, 8; Ur. iv. 894, 7, 8, 10.

\(^{5}\) Hamm. 110, 5-6; Sim. ib. 4; AZ. 45, Pl. VIII, A.

\(^{6}\) P. B 1, 124-4-5.

\(^{7}\) Sim. ib. B 1, 159, 260; 1st pers., Leb. 127; P. K. Ah 13, 26, 27; P. B 1, 13-6; 3rd pers., P. K. Ah 29, 17; Ur. iv. 693, 11; Arm. 103, 3.

\(^{8}\) PLK iv. 437. Sim. ib. 58, 7; 339, 16; 773, 14; Ed. 36, 16; 37, 16.

\(^{9}\) PLK 47, Pl. 1, 8; Sim. Ur. iv. 894, 2.

\(^{10}\) MAKR. ABD. ii. 29, 16. Sim. Str. B 307.

\(^{11}\) Sim. B 2. Sim. T. S. iii. 26, 7; Pt. 71; Weit. 2, 5.

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So, for example, when a strong contrast is marked:

Exx. Shall our vanguard fight, \( \text{tw n n phwy cr e m crn, n chrn-} \) while the rearguard stops here in Aruna and does not fight? 

I was a Hekayeb (personal name) of danger abroad, \( \text{hr htm crf while every man was shutting his door.} \)

Or again, when characters of importance, such as medical symptoms, are being described.

Ex. \( \text{tw s nb hr htm crf if thou examine a man suffering from his stomach, while every limb of his is too heavy for him.} \)

The following example is perhaps best translated as a clause of result: 

If thou drinkest with a drunkard, \( \text{take thou (so that) his heart is content} \).

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. \( \text{mk wi hr spr n-k, n sdm-n-k st behold, I make supplication to thee, and thou dost not hear it.} \)

\( \text{mk tw hr dd behold, one is saying.} \)

\( \text{mtu bi-i hr iht-i behold, my soul wrongs me.} \)

\( \text{mtu nb h} \text{t sdr(w) tb(w) behold, the (former) possessor of wealth passes the night thirsty.} \)

\( \text{ist hmf hr dhn wrw m mre} \text{lo, His Majesty appointed chieftains anew.} \)

\( \text{ist wi chr-kwi sdm-n-i lo, I was standing and I heard; or, as I was standing, I heard.} \)

\( \text{ist tb-k hr(w) hft irr-i lo, (or while) thy heart rejoiced in accordance with my doing.} \)

\( \text{nt sw hib(w) r hwt hiswt now he had been sent to smite the foreign countries.} \)

\( \text{nhmn ssf ch(w) r ch assuredly his son has entered into the palace.} \)
THE PSEUDO-VERBAL CONSTRUCTION § 324

Note, too, with *he* and *hw* 'would that' (§ 238):

\[ \text{he is mht w} \text{ would that the earth were full of} \]
\[ \text{his equals!} \]
\[ \text{hw is tw tp-} \text{ would that thou wert found perfect!} \]

§ 325. The pseudo-verbal construction with  \[ \text{ink pw, etc.} \]

The phrase *ink pw*, which we found (§ 190, 1) before the *sdm-n-f* form at the 
beginning of narratives or in answers to questions, occurs also in the pseudo-verbal 
construction. Examples are, however, rare.

Exx.  \[ \text{ink pw hr nkjy m bp} \text{ I am meditating upon} \]
\[ \text{what has happened, lit. it is I-am-on-meditating, etc.} \]

I said to him:  \[ \text{ink pw hkw} \text{ I went down} \]
\[ \text{(lit. it is I-went-down) to the mine-country.} \]

In these examples *pw* is subject, and the remaining words constitute a noun 
clause serving as predicate; one may compare the French *c'est que*.

Sometimes a noun takes the place of *ink*.

Exx.  \[ \text{Rt pw hr mdt hw} \text{Imy-} \text{ it happened} \]
\[ \text{(lit. was that Rct was at variance (lit. speaking) with the Imy-wedj serpent.} \]
\[ \text{s pw wn(w), Hw-n-Infpw-rn} \text{ there was a man whose} \]
\[ \text{name was Khunanup; lit. it is a-man-existed.} \]

Beginning of a story.

See too an example with *r*+ infinitive § 332, end.

Rather similarly also in glosses; compare § 189, 1.

Ex.  \[ \text{tr hns-th, trw pw hns(w) hr hnty-f as} \]
\[ \text{for hns of heart, this means (lit. is) that heat has spread (hns) over his heart.} \]

§ 326. The pseudo-verbal construction with  \[ \text{wnn.} \]

As in the 
sentence with adverbial predicate (§ 118), so too in the pseudo-verbal construction 
*wnn-f* is used to indicate *future* time.

Exx.  \[ \text{wnn-k hr rdit dw-tw-n-f kw} \text{ thou shalt cause} \]
\[ \text{(lit. shalt be on causing) provisions to be given to him.} \]
\[ \text{wnn-i wdk-kw hmt-f I will be judged together with him.} \]
\[ \text{wnn ms hty im chr(w) m wri nay, but he who is} \]
\[ \text{yonder shall stand in the bark (of the sun-god).} \]

In similar examples with *past* meaning it is to be presumed that the *sdm-f* 
form of *wnn* (if such it be, rather than *sdm-n-f*, § 413) possesses an implication of 
continuity.

Exx.  \[ \text{mt wnn-f wsr(w) behold, he was fled.} \]
\[ \text{nnk im, wnn-i wcr-kw} \text{ to me belonged the universe} \]
\[ \text{(when) I was alone.} \]

\[ Wnn-i \text{ here introduces a virtual clause of time (§ 212).} \]
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\[ \text{wnn} \ \text{Sw} \ \text{pw} \ \text{hr} \ \text{irt} \ \text{mt-pr} \ n \ \text{Gb} \]

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 \(\text{wnn}\) itself is in the old perfective.

Exx. \[ \text{wnt} \ \text{rf} \ \text{dwn-kwi} \ \text{hr} \ \text{ht-i} \]

now (while) I was stretched on my belly.\(^2\)

If you find it.\(^3\)

Ex. \[ \text{wnt} \ \text{hr} \ \text{smt twt} \]

and it keeps on moving, lit. it being on going and coming.\(^4\)

Or else it may be employed where \(\text{wnn}\) is in the infinitive.

Ex. \[ \text{r} \ \text{nt} \ \text{tm} \ (\text{read tm}) \ \text{skt}, \ \text{wnn} \ \text{cnyw} \]

a spell for not perishing, but for keeping alive.\(^5\)

So too after the participles of \(\text{wnn}\) (below § 396, 2) and after several forms of that verb to be discussed later (§§ 470–1).

These combinations with different forms of \(\text{wnt}\) \(\text{hr}\) \(\text{sdm}\) 'be' find their explanation in the last paragraph of § 118, where the very restricted employment of \(\text{tw}\) was remarked upon, and where \(\text{wnn}\) was regarded as supplying its missing parts. From this point of view \(\text{wntf}\) \(\text{hr}\) \(\text{sdm}\) is simply the future tense of \(\text{twf}\) \(\text{hr}\) \(\text{sdm}\), and \(\text{wnt}\) \(\text{rf}\) \(\text{dwn-kwi}\) simply the old perfective form of \(\text{twf}\) \(\text{dwn-kwi}\). On the same lines we might expect to find \(\text{wntf}\) \(\text{hr}\) \(\text{sdm}\) after the particle \(\text{tb}\), as object of \(\text{rdt}\), 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 \(\text{sdmf}\) form of \(\text{wnn}\) after prepositions. In agreement with the rules already laid down (§§ 107; 157, 1), the form \(\text{wntf}\) either marks simple futurity or else lays stress on the duration of the act in question, whereas \(\text{wnt}\) is without reference to any particular time and lays no stress on duration.

Exx. \[ \text{ir-tw} \ \text{nw}, \ \text{n-mrwt} \ \text{wnn} \ \text{ruw-sn} \ \text{mn} \ \text{n} \] dt I made this, in order that their names might be enduring eternally.\(^6\)

\[ \text{bd}\text{-nt} \ \text{wnn} \ \text{sdwty bity my-y-r mfr} \] \(\text{Rn-sn}\text{-br} \ \text{hr}\) \(\text{ts}\) \(\text{m}\) \(\text{mnw}\) \(\text{Hrp}\text{-HkiiwRc-mxhw}\) when the royal chancellor and general of the army Rensonbu was commanding in the fortress 'Kha\(\text{kaur}\text{e}-\text{the-deceased-is-leader}'.\(^6\)

\[ \text{dd-n} \ \text{nt} \ \text{psy-i} \ \text{lt}, \ \text{hnt} \ \text{wntf} \ \text{mr(w)} \] my father said to me, when he was ill.\(^7\)

\[ \text{ki} \ \text{ir-tw} \ \text{hnt} \ \text{iry}, \ \text{r} \ \text{wnt} \ \text{ki} \ \text{n} \ \text{hkr} \ \text{hr} \ \text{hst-k} \] one shall do accordingly, so that the soul of the Prince may praise thee.\(^8\)
§ 327. \( m-ht \) '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 \( m-ht \) 'after' is followed by noun + old perfective:

\[ \text{tw dl-n(t) tt smr n 'Iwnit n Hsit m-ht 'Taw-m-itrw snh-l(t) I gave corn of Upper Egypt to Yuni and Hefat (names of towns), after Imiortu (another town) had been fed.} \]

\[ \text{hr m-ht hrw swi hr nn now after (some) days had passed over these things.} \]

§ 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.

\[ \text{mi nty hr shft kt md} \text{ like one who is thinking of something else, lit. who is on recalling another saying.} \]

\[ \text{hr m-hf hrw swi hr nn now after (some) days had passed over these things.} \]

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.

\[ \text{imy-r r-hwoty n kp Kki nty sb(w) r Md} \text{ the chamberlain of the secret apartments Keki who had been sent to Medamud.} \]

\[ \text{hr m-hf hrw swi hr nn now after (some) days had passed over these things.} \]

§ 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 \( rrdit rh-k ntt hmt\text{ (nb, wdi, snt) hrw m n-sw-blt to let thee know that My Majesty (l. p. h.) is arisen as king of Upper and Lower Egypt.} \]

1 Cairo 20001. Sim. JEA. 16, 195. 6-7; SETHE, Sprüche, 24*, 6 (16).


3 Ech. 102, 16. Sim. ib. 32, 21. West. 10, 4; P. Kak. 16, 13; Urk. iv. 690, 4; 1025, 12.

4 P. Boul. xviii. 6. Sim. IV. 389.

5 Urk. iv. 1110. Sim. ib. 649, 16; Leb. 47-49; P. Kak. 16, 32; Hearst 6, 5-6; Cairo 20003, 1; 20537, 4.

6 SETHE, Sprüche, 44*, 8 (Aa).

7 West. 11, 10-12. Sim. Urk. iv. 1092, 13, doubtful.
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It is a communication to (my) lord $r\cdot ntt\ hr\ nb\ n\ nb\ (nh,\ wd\ i,\ snt)\ cd\ wd\ i$ to the effect that all the affairs of (my) lord (l. p. h.) are safe and prosperous.\(^1\)

It is a communication $r\cdot ntt\ wi\ spr\ kWl\ r\ dmt\ n\ Hkw\Pds$ to the effect that I have arrived at the town of Ha-pedes.\(^2\)

Similarly, but much more rarely, after $wnt$.

Ex. $idd\cdot k\ n\ Hr\ wnt\ wi\ hr\ kWl\ n\ mr\ hkw\ f$ thou shalt say to Horus that I was rejoiced at his triumph, lit. at his-voice-becomes-true.\(^3\)

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 $\sim tw\cdot i$ etc.—Evidence has been quoted in § 223 suggesting that the pronominal compounds of § 124 originated in the fusion of the final $t$ of $nnt$ 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. $tw\cdot tw\ hr\ is\ n\ m\ smt$ one is hurrying us in (our) going.\(^6\)

$tw\cdot n\ kb\ kWn\ hr\ tr\ Kmt$ we are undisturbed in possession of (lit. cool under) our (part of) Egypt.\(^6\)

$sy\ nfr\ kWt$ it (the field) is very good.\(^8\)

$hrw\ nfr\ (w),\ tw\ kw,\ ni\ n\ ihw\ hr\ ith$ the day is fine, one is cool, the oxen are drawing (the plough).\(^9\)

§ 331. The pseudo-verbal construction with $m+$infinitive.—As noted already in § 304, 2, $m+$infinitive is used with verbs of motion as an occasional substitute for $hr+$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 $hr+$infinitive. It suffices, therefore, to give examples.

Exx. $s\ to\ m\ kw,\ s\ to\ m\ smt\ hr\ st\ r\ th$ ten men came and ten men went (lit. were in coming ... in going), conducting me to the palace.\(^10\) See § 322 for the absence of an introductory word before the subject.
THE PSEUDO-VERBAL CONSTRUCTION

§ 331

I found it was a serpent which was coming, lit. it was in coming.1 Cf. § 323 for iw.

I am going down to Egypt.2 For mt cf. § 324.

It is a communication to the effect that (my) lord (l. p. h.) is sailing south.4 For r-nnt cf. § 329.

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 n hm-k r kbb n mii the heart of Thy Majesty will be refreshed at seeing.6

Iw s r mst wdf she will give birth late.7

Iw-tw r sn tw pr-nq it shall be inquired about (lit. one shall inquire about it) at the Treasury.8 Note that the use of iw-tw provides the passive of this construction.

Mk wi r nhm cr-k, shty 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 smwn+suffix see § 241. The construction iwfr r sdm is particularly common, and has survived into Coptic as a specific future tense. One even finds wnnfr r sdm, though this involves a tautologous insistence on the notion of futurity.

Ex. wnn nb (nhb, wdd, snb) r itr hrw cs (my) lord (l. p. h.) shall spend a day here.10 The construction wnnfr r sdm occurs also after tr 'if':10a but in this case it is simply a substitute for iwfr r sdm, according to the rule given in § 150.

Ex. ir wnnfr r rdl st if he will give it.11 In one example wnt may similarly be taken as the equivalent of ntt tw:

Iw dd-n sn wnt sn r hdt tps they said they would destroy heads.11a For the dependent pronoun after wnt see § 187.
§ 332

Note the use with the relative adjective nty; cf. § 328.

Ex. \( \text{\textit{tw} r \text{\textit{nty}}} \) as to every king and every potentate who shall forgive him.¹

An isolated example shows the pronominal compound \( \text{\textit{tw} \text{\textit{i}}} \) (§§ 124, 330) as subject:

\[ \text{\textit{tw} \text{\textit{i}} r \text{\textit{nty}}} \] ²

Another example illustrates the use of \( \text{\textit{pw}} \) described in § 325:

\[ \text{\textit{pw} \text{\textit{nty}}} \] ³

§ 333. The construction \( \text{\textit{tw} r \text{\textit{sd}} \text{\textit{m}}} \).—In a few passages the indefinite pronoun \( \text{\textit{tw}} \) (§ 47) is unexpectedly found as subject without support from a preceding particle or auxiliary verb.

Ex. \( \text{\textit{tw} r \text{\textit{sd}} \text{\textit{m}}} \) one shall take weapons of warfare.⁴

This construction is found also after the relative adjective \( \text{\textit{nty}} \).

Exx. \( \text{\textit{nty} \text{\textit{nty}}} \) as for everyone whom one shall find within the stelae. ⁶

In the last example the position of \( \text{\textit{tw}} \) before \( \text{\textit{nb}} \) 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 \( \text{\textit{nty}} \) is followed by a dependent pronoun, once in a relative clause with \( \text{\textit{nty}} \).

Exx. \( \text{\textit{nty} \text{\textit{nty}}} \) as for everyone whom one shall find within the stelae. ⁶

As a rule, the meaning conveyed by the pseudo-verbal construction is negated in a quite different form. We have seen (§ 105, 3) that \( \text{\textit{nty} \text{\textit{nty}}} \)
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;\(^1\) \(n\, sdm\cdot n\cdot f\) also serves to negate \(hr\, +\) infinitive when this chances to describe a continued or repeated action.\(^2\) The negation of the construction with \(r\, +\) infinitive is, of course, \(\overline{\underline{\text{\(nn\)}}}\, sdm\cdot f\) (§ 105, 2).\(^3\) It is only in Late Egyptian that \(\overline{\underline{\text{\(nn\)}}}\) can stand before \(lw\, f\, r\, sdm\); one instance falling within our period is quoted below, § 468, 4.

**VOCABULARY**

\(\overline{\underline{\text{\(rown\)}}}\) be rapacious.
\(\overline{\underline{\text{\(cd\)}}}\), var. \(\overline{\underline{\text{\(dd\)}}}\), be in good condition, safe.
\(\overline{\underline{\text{\(wds\)}}}\) be whole, sound, prosperous. Caus. \(swds\), make prosperous; \(swds\) ib see § 225.
\(\overline{\underline{\text{\(mtr\)}}}\) be fortunate, happy.
\(\overline{\underline{\text{\(nds\)}}}\) be poor; of eyes, dim.
\(\overline{\underline{\text{\(hrw\)}}}\) be satisfied, quiet.
\(\overline{\underline{\text{\(htp\)}}}\) pardon, \(n\) someone.
\(\overline{\underline{\text{\(smt\)}}}\) report, announce.
\(\overline{\underline{\text{\(\Delta\) smn\)}}}\) (caus.) retire; rest.
\(\overline{\underline{\text{\(dbs\)}}}\) stop up, block.
\(\overline{\underline{\text{\(bw\)}}}\) place; also forms abstracts, as \(bw\, nfr\) good; \(bw\, bin\), evil.
\(\overline{\underline{\text{\(nhtw\)}}}\) hostages, securities.
\(\overline{\underline{\text{\(hnt-s\)}}}\) garden.
\(\overline{\underline{\text{\(si\)}}}\) body (of men); corps; regiment.
\(\overline{\underline{\text{\(dws\)}}}\) morning; also \(\star\, \overline{\underline{\text{\(dws\)}}}\) (m.).
\(\overline{\underline{\text{\(dpt\)}}}\) taste (noun).
\(\overline{\underline{\text{\(Gbtyw\)}}}\) 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.

\(\overline{\underline{\text{\(smt\)}}}\, \overline{\underline{\text{\(s\)}}}\, \overline{\underline{\text{\(tpy\)}}}\, \overline{\underline{\text{\(n\)})}}\) \(\overline{\underline{\text{\(wnwt\)}}}\) \(\overline{\underline{\text{\(hw-t\)}}}\, \overline{\underline{\text{\(ntr\)}}}\, \overline{\underline{\text{\(tn\)}}},\)
\(\overline{\underline{\text{\(nty\)}}}\) \(m\, ch\, m\, ibd.\)
\(\overline{\underline{\text{\(ddt\, n\, sn\)}}}\) (§ 382) \(p\, w\):

\(^1\) *P. Berl. 10003 A ii. 16–19*, published Möller, *Hieratische Lesestücke*, i. p. 18.
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hrw-k nb rd wds,
ssp-n n hnw nb n hwt-ntr,
lt nb n hwt-ntr rd wds;
m-si q-nw n wnwt hwt-ntr tb,
nty m smnt m ibd.
tw hwt-ntr mrt m bw nb nfr.

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 monthly 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 monthly duties. The temple is fortunate in all prosperity.

(b) Translate into English:

(1) From the Annals of Tuthmosis III; ft nty nb is Late Egyptian for nty nb.

(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-ntr) she knew that the slave was there.
(5) As to every prince (hity-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 (ksn) 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.
LEMMA XXIV
THE IMPERATIVE

§ 335. As in other languages, the imperative 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.1 The singular has no flexional ending, exx. sdm 'hear', in 'bring'.

The plural had originally the ending ı, and some rare Middle Egyptian instances may be quoted where this ı has coalesced with a preceding radical to form y, as in mj rmy (from ml-t), 'come', rmy (from rmi-t) 'weep ye'. The same ending y is found once, at least with a strong verb, ex. snw 'drag ye'. The latter ending seems to be w, but examples where this is written out are so rare as to be beyond suspicion; so wsdw 'say', swy 'go'. As a rule the plural imperative presents the same appearance as the singular, exx. ssnb 'preserve', tr 'make', but it is by no means unusual to find the plural determinative wsd(w) 'proceed', sh(w) 'remember', im(w) 'give'.10a

§ 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.

2ae gem. mu 'see'; but also mu,12 as regularly in O.K.

zae inf. it 'wash'; hnw 'row'.14 'Make', 'do' has tr.15 In is 'go', 'hie thee', the ı is the prothetie ı discussed in § 272; the verb-stem is uncertain, but doubtless began with s. (Note that in Old Egyptian the prothetic ı is often found with imperatives of the 2-lit. class; Middle Egyptian examples are trb 'inquire' and ims 'bring'.19) For the rather rare plurals in y see § 335.

4ae inf. m msd 'spurn'.

anom. Imperatives from the stems (r)di 'give' and tw 'come' are uncommon, exx. dy, dy, rdi(y), 'place'; il 'come'.83 Ordinarily they are replaced by imperatives from other stems, as follows:

iml 'give', 'place' is written with a determinative sometimes differing from, but often identical with the latter. In early hieratic no distinction is made between and and, and scholars conventionally use in transcribing from hieratic, thus or . Also in hieroglyphic texts for is not rare, exx. The hieroglyphic variant (Dyn. XVIII) is due to an ancient misinterpretation of hieratic as .

1 See Verbum ii. § 492 foll. Also AZ. § 42.
2 But Capt. has . ame, l. ame 'come'; f. see too Or. 5, 1.
3 Lac. Th. 19, 26; Th. T. S. ii. 7, 22.
4 Adm. 10, 3. Sim. rly, P. Pet. 1116 b, 61; R. S. Stockholm 55, 13; dy, Stiit 3, 43; dy, AZ. 58, 18, 6.
5 Adm. iv. 1023, 16. 8, 5.
6 Adm. 10, 3.
7 Th. T. S. ii. 11, Sim. Pr. 2, 5; Sinai 90, 19; Lac. Th. 78, 5, 19; Urk. iv 656, 2.
8 Stiit 5, 46.
9 Sim. B 282. Sim. Urk. iv 100, 16–101, 6; 656, 1; 754–754–72, 10, 10.
10 Adm. 11, 3–4. 6.
11 Stockm. 55, 13.
12 S. S. 179; Lac. TR. 18, 17, 19, 36; Urk. iv. 1027, 4.
13 Pas. B 1, 247.
14 Tk. S. 13.
15 Weite, 6, 6.
16 Sim. B 25, 8, 61; Sin. B 188.
17 See AZ. 48, 41, 2.
18 A different view, Erm. Gramm. § 381, n. 2.
19 AZ. 57, 104.
20 Meir 1. 10.
21 Pr. 1, 4.
22 Rhind. no. 41; Pr. 456.
23 AZ. 68, 18.
24 Collins, L. 1, 185.
25 Bates. B 1, 67; Ekh. 1, 2; 60, 17–19.
26 Tr. iv. 651, 7–9.
27 An early example of the sign, Pak. (E. R. A.), 32 (Dyn. V).
29 Sim. R. 103; Pas. R. 111; L. 149.
30 Meir ill. 23.
31 Kopt. 8, 5; Urk. iv. 654, 16, 17.

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It is from Q~~ imi 'give' that
has been borrowed as a biliteral sign for
mi (also for initial m, § 41), chiefly introduced by m as ~, with the variants
~. :k; so in the imperative mi 'come' next to be treated.
~ QJl mi 1 'come' is more often written ~QJl, both in hieratic \I and in
hieroglyphic. s For a writing ~-aQQJl my of the plural see above § 335.
A similarly written word ~ m (Coptic .uo) means' take', and occurs rarely
in ancient religious texts; ex. ~~::'=' m n·k irty·k 'take to thyself thy eyes '.4
Since this m is always accompanied by a dative, use is occasionally made of the
sign - mn, ex. -:;: mn n·k for m n·k; 5 this graphic peculiarity is similar to
the writing of n(y)-sw he belongs to' with \ , see above § 114, 2.
The negative verb ~-'- imi forms an imperative ~, which is dealt with
below in § 340.
For bring'.! in 6 is common.
Q....JJ

1 Me;,. i. 10. Sim.
Tk. T. S. ii. 22.
2 Silt. B 160; P.
Kak.32, 17; M.u.K.
2,9·
8 Urk. iv. 1075, 10.
Sim. Tk. T. S. ii. 7.
f ERM. HymlZ., 13,
4. Sim. ib. 12, 2. 3. 4.
D Ptey. 57; MAR.
Abjd. i. 26, g; 33;
39, a.

8 Peas. R 48; Westc.
4, 6. 23; 8, 9.

Sil,. B 73-4;
274-5; Sk. S. 13 ;
Peas. B I, 67-9'
8 Cairo :10538, ii.
e 10. Sim. Urk. iv.
7

Sim.

20,

9-16; 100, 16-7.

9 LAC.

TR. 17, 15.

Sim. Meir i. 10, reg.
3 (/ry.k); Sin. B 199

(lwt.k).

Sim. iIJ. B 1,213.
n Sin. B 282. Sim.
Urk. iv. 660, 9.
12 Pake"; 3; R eklt.
13; plur. Isew) tn,
Pake"; 3.
u cr. ~r IS'n • is
hurrying us ',Pake"; 3,
quo § 330.

If
Weltc. 5, 2-3.
Sim. Sin. B 188. 190;
Pt. 233; see GUNN,
Stut!. p. 74. :For the
employment in this
use of the adverb ny
(§ 205, I) instead 01
n·tn see JSA. 38,18,
n. 6; sim. probably
n(y), P. IJe/l. II. 32.

C

+

C

§ 337. Use of the imperative.-The independent use is quite common.
Exx. Q:nJl1..':iQ:;;:= T~ C(it is in n·i ifd m pr·i go fetch me a cloth
from my house. 7
*~!t":C'-;:!.~>"""-::7:=:J dWI(w) nsw N-mlrt-Rr praise ye king NemaCre c.8
An imperative is often followed by a st/mf form continuing and elaborating
the command.
Ex. ~QQJli,: I.Q..=~~::~ my, n[rw, ir·[n mktf come, ye gods, and give
him protection, lit. make his protection. 9
In such cases it is impossible to decide whether the st/mf form should be
classified as expressing an exhortation (§ 40, 2) or as introducing a clause of
purpose (§§40, I; 219).
Often some adjunct is added to reinforce the meaning of the imperative.
I. This adjunct may be a dependent pronoun.
Exx. !~~'=' wt/r tw t/s·k give judgment thou thyself.1O
}r~/~It7i<>;nJO:~LJ Wt/I(W) tn r r-!Jnwti proceed ye to the hall of audience,u
For other examples see below under 3 and § 338, 3. In the common
~::;Jl~ IS tw haste thee ',111 IS is probably transitive 13 and tw, accordingly,
direct object.
2. Or again liveliness may be imparted to the imperative by adding a
reflexive dative.
Ex. B::::.JSr-~~~'~~~~!~:-]z!~C"J rpr n·k blw m nfrwt nbt nt !Jnw
equip for thyself a bark with all the fair ones of the Residence. u
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 irJ
(§ 252, 3). A few typical examples are quoted again here.
C

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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 Δ m(y) ‘pray’ is similarly used with imperatives; examples have been quoted in § 250.

§ 338. Special uses of the imperative.—1. The imperative (ir ‘make’ is occasionally used with an infinitive as a periphrasis for the simple imperative. So with a verb of motion.

Ex.  ḫrw n·k twt r Kmt return thou (lit. make for thyself coming) to Egypt.  

A technical term in Egyptian mathematics was ṣfr m X, wh-h tp m X ‘multiply x’ (n times), doubtless literally ‘bow the head at’ (or ‘over’); instead of this imperative is rarely found  ḫrw n·k twt r Kmt with the same meaning. 

The negation of this form of periphrasis is Δ m ir, for the use of which see § 340, 2.

2. To express the equivalent of an imperative for the 3rd person, Δ imi ‘give’, ‘cause’ is employed, with following sdm·f form as after (r)di. Compare in English ‘let him hear’.

Exx.  ṣfr nnf, imi ṣfr n·k go to him, let him learn thy name, lit. cause that he learn thy name.  

Δ imi ṣfr n·k n·w n·b·n n·h let our mighty lord hearken to us.  

Δ imi ṣfr (n·k) m t·st let him be appointed at this moment, i.e. at once.  

To negative this construction use is made of Δ m rdi ‘let not’, see below § 340, 3.

3. It is appropriate here to discuss some phrases for ‘beware lest’. The commonest is ṣfr, var. ṣfr, ‘beware’, lit. ‘guard’, followed by the sdm·f form.

Exx.  ṣfr dd·f shr·f beware lest he say his plan. 

Serviço dd·tn beware lest ye say. 

Ṣfr is always regarded as an imperative, probably rightly, although the presence of the final radical -w does not altogether favour this view. The imperative from this verb is perhaps also to be seen in ṣfr st, of which one variant is ṣfr ‘fight’, in case these writings are to be analysed as st and ṣfr st, i.e. imperative + dependent pronoun (§ 337, 1), respectively; such writings

1 P. Kah. 3, 30. 
2 LAC. TR. 18, 17. 
3 Urk. iv. 367, 13.
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1 Urk. iv. 752, 12.
2 Pt. 157 (=Hst 149); 611.
3 Pt. 154, 260, 281, 300; P. Pet. 1116 A, 122; without gemination, id. 48.
4 M. u. K. 3, 5 foll.
5 M. u. K. 8, 6–9.
6 Pt. 154, 260, 300.
8 Pt. 149, 281, 475.
10 Sch. S. 179. Sim. 2nd pers., id. 13; Pt. 190.
12 Sh. S. III. 477.
14 Pr. 52. Sim. ib. 374; Pr. 2, 1; plural, Urk. iv. 751, 9.
16 Urk. iv. 610 (slightly restored). Sim. id. 1107, 3, 7, 14; Poes. B 1, 222, 224.
17 Urk. iv. 1070, 4. Sim. ib. 1070, 7; 1107, 13; 1110, 6.

would, of course, be very abnormal, but the explanation is supported by the fact that sw tw (plur.) and rj tw are actually found. On the other hand, sit might be interpreted as sr'i, 2nd sing. of the old perfective, the construction being that of § 313. In Dyn. XVIII sr'i occurs for ‘beware’ in a number of places, and can be nothing but the old perfective; for the unusual gemination see above § 310, end.

As to the construction of these various phrases, sw alone seems to be followed by sdmf, which is sometimes replaced by a noun or an infinitive. After sit, chit and sr'i we find either hr+a noun (or infinitive?) or else the vetitive m ‘do not’ (§ 340). After chit tw the vetitive m is found.

§ 339. 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. swt mi wi see (thou) me.

§ 340. Negation of the imperative.—1. In order to effect the negation of the imperative use is made of sm, the imperative of the verb + imi (§ 342). This is followed by a special verb-form to be discussed hereafter (§ 341), to which the name negatival complement will be given.

Exx. m snti do not fear.

2. From Dyn. XVIII onward the vernacular replaced the simple vetitive m by imi tr 'do not make', to which the infinitive was added as object. A few examples may be found already in texts of the Tuthmoside period.

Ex. m rdi tw let not thy heart be angry against him.

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. m rdi snti tr do not be puffed up (lit. great as to thy heart) on account of thy knowledge.

2. From Dyn. XVIII onward the vernacular replaced the simple vetitive m by m tr 'do not make', to which the infinitive was added as object. A few examples may be found already in texts of the Tuthmoside period.

Ex. m rdi sdmf do not fear.

3. The negation of the construction imi sdmf 'let him hear' (§ 338, 2) is m rdi sdmf 'do not cause (or allow) that he hear'.

Exx. m rdi smw hr mtn pf sti let us not go upon that difficult road.
THE NEGATIVAL COMPLEMENT

§ 341. The special verb-form \( m \) ‘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 \( aei \) verbs, but not elsewhere; the \( aei inf. \) show some curious full writings retaining the final radical. The details are as follows:

2-lit. Exx. \( \text{id} \) ‘be angry’; \( \text{mh} \) ‘fill’, ‘be full’. With \( w \), ex. \( \text{Idw} \) ‘be eager’.

3-lit. Exx. \( \text{wth} \) ‘answer’; \( \text{snb} \) ‘be in health’. With \( w \), exx. \( \text{mnrw} \) ‘be right’; \( \text{tunw} \) ‘importune’.

\( \text{aei} \) verbs. With gemination and without final radical, exx. \( \text{tnn} \) ‘destroy’; \( \text{smm} \) ‘be hot’. From \( \text{wmm} \) is found \( \text{wmm} \) ‘be’. ‘See’ has \( \text{mim} \).

\( \text{aei inf.} \) Without gemination and without final radical, exx. \( \text{fr} \) ‘lift up’; \( \text{bs} \) ‘be humble’. Showing \( w \), exx. \( \text{hnr} \) ‘befall’; \( \text{stw} \) ‘pierce’. ‘Make’ yields the form \( \text{tr} \), and ‘seize’ both \( \text{ltw} \) and \( \text{ltw} \).

caus. 2-lit. Exx. \( \text{srw} \) ‘cause to go up’; \( \text{swbw} \) ‘make dark’.

caus. 3-lit. Exx. \( \text{shpr} \) ‘create’; \( \text{shdnw} \) ‘make wrathful’.

\( \text{aei inf.} \) With final \( w \) or \( t \) (\( y \)), as well as the ending \( w \), exx. \( \text{m(w)dww} \) ‘speak’; \( \text{m(w)dyw} \) as well as \( \text{m(w)dw} \); \( \text{bbwy} \) ‘be weary’. Other verbs seeming to belong to this class are \( \text{lw} \) ‘robb’ and \( \text{stw} \) ‘proclaim’, var. \( \text{stw} \).

\( \text{anom.} \) ‘Give’ shows \( \text{rdt} \). ‘Come’ has only \( \text{ltw} \). ‘Bring’ has \( \text{ltw} \).

The negatival complement is a verb inasmuch as it may take an object of its own—the dependent pronoun if the object is pronominal. 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. \( \text{tm} \) and \( \text{tm} \) § 342) were originally intransitive, and if so,
§ 341. EGYPTIAN GRAMMAR

the negatival complement must be adverbial, not objective; for instance, \( m \ sdm(w) \) 'do not hear' may, at the start, have signified 'do not be (in) hearing', \( sdm(w) \) 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 \( \ddot{m} \) \( n \) and \( \dddot{m} \) \( n \), 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 \( m \) \( n \) and \( n \); 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 \( tm \) and \( tm \). The verb-stem \( \dddot{m} \) \( tm \), \( \dddot{m} \) \( tm \), is employed only in the \( sdmf \) form with hortative or optative meaning, and in the imperative, where, as we have seen, it is shortened to \( m \) \( m \) (§ 336, end). The original meaning of the stem is unknown, but it may be conjectured from its analogy to \( tm \) and from its construction to have signified 'not be'.

The 2-lit. verb \( \dddot{m} \) \( tm \), \( \dddot{m} \) \( tm \), very rarely \( \dddot{m} \) \( tm \), has a much wider use (§§ 346-350). It is an interesting fact that the cases where \( tm \) is employed are, in the main, those in which \( n \) \( w \) \( n \) is substituted for \( tw \) '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 \( tm \) seems to have been 'be complete' (cf. § 317) in the sense of being 'finished'; \( tm \) \( sdm(w) \) would thus mean 'he is finished (with) hearing', i.e. 'he does not hear'.

OBS. In a few difficult passages \( tm \) 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 \( \ddot{m} \) \( tm \) \( k \) \( sdm(w) \) 'thou shalt not hear', perhaps literally 'thou shalt not be (in) hearing', and like \( \dddot{m} \) \( tm \) \( sdm(w) \) 'he does not hear', lit. 'he is finished (with) hearing'. It
is implicit in the imperative \( m \, sdm(w) \) 'do not (thou) hear' and in such adjectival forms as the participle \( tm, sdm(w) \) 'he who is not hearing' (below § 397). The infinitive \( tm, sdm(w) \) '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. (see below § 397). The infinitive \( m \, sdm(w) \) 'not to hear' ('to be finished with hearing') is, of course, subjectless as a rule.

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Exx. (see below § 397). The infinitive \( m \, sdm(w) \) 'not to hear' ('to be finished with hearing') is, of course, subjectless as a rule.
§ 345. Use of + iml.—Apart from its employment in the imperative form m, already illustrated in § 340, iml occurs only in the sdmf form to express a negative wish or command (prohibition); for the use of sdmf see § 40, 2.

Exx. (iml)t·k ir bt r's thou shalt do nothing concerning it.1

+ iml·f hwn r sy let it not putrify at all.2

+ iml·n bds hwr·tn h·r s do not be downcast because of it. Lit. ye shall not be faint as to your faces because of it.3

The last example shows that the same absolute use of the noun as was illustrated above (§ 340, 1) in connection with the vetitive m, may occur also when the negation is the sdmf form of iml.4

When the subject of iml is a noun, it is placed after the negatival complement, not before it; examples above § 343, end.

§ 346. $tm$ in main clauses.—In Egyptian main clauses the negative word is usually $n$ or $n$, but the sdmf (or sdm·f) form of tm occurs in certain cases translatable in English as main clauses.

1. In questions employing an interrogative word, though not after in.

Exx. $tm$·t bn Izr m why dost thou (f.) not row?5

$tm$·tw ms in hnw (zr m why, pray, have not vessels (with grain) been brought?6

For Egyptian feeling $tm$·t 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:

$tm$·tw rd·t rht·sn hr w$d$ pn r tm $sr$ 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; $tm$ is here best translated 'fail'.

Exx. $nn$ $tm$·r br nfr $n$ h$t$ wnty·sy hr mwf he will not fail to do good to the land which will be loyal to him, lit. be on his water.8 $Nn$ $tm$·f is future according to § 105, 2.

$tm$· $st$ m, $n$ $tm$·f $cm$ the pourer of water (at the tomb), he never fails to return.9 For $n$ sdm·f irrespective of time in generalizations, see § 105, 3.

4. After $th$ 'then', 'therefore' (§ 228).

Ex. Give me my property, $tm$·s $sh$ then will I not (or so that I may not) cry out.10

5. After $kr$ 'so', 'then' (§ 242).

Ex. $tm$· $rd$·t $tn$ $m$s $p$·n $mn$ then we will not trouble about (lit. place our heart after) the rear of our army.11
USES OF THE NEGATIVE VERB

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The similarity of the uses of tm to those of wnn 'be', mentioned above in § 342, is well illustrated in the last two cases; tmw and wnn are alike found after ih and kr, neither of which could be followed by nn or tw.

§ 347. The ʔdm-f form of tm in subordinate clauses.—1. The ʔdm-f 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. |dw ʔrd n kr tm sn snf thou knowest they will not be mild.1

2. Likewise, in a virtual noun clause serving as predicate of pw (§ 189, 1).

Exx. |ir rf mr ....... tmw rf pw mdw as for (the expression) 'his mouth is tied ....... ' this means (lit. it is) he does not open his mouth that he may speak.2

In a series of glosses on medical phraseology, see § 189, 1.

|ir rmd ib tm mdl hity pw as for (the state) rmd of the heart, this means (lit. it is) that the heart does not speak.3 Tm seems likely to be a ʔdm-f form; for the construction see too §§ 343, Obs.; 344.

3. In a virtual clause of time (§ 212) or condition (§ 216).

Ex. |kt smw mwyt tm s mdw another (prescription): to put right the water when it is not in order.4

4. In virtual clauses of purpose (§ 219).

Ex. |sgr hsw r tm s mdw silencing the loud-voiced so that he does not speak.5

5. After prepositions (§ 222).

Ex. |sgr hsw r tm s mdw silencing the loud-voiced so that he does not speak.6

6. In if-clauses introduced by ir (§ 150).

Ex. |ir tmf wss st m hsbw tr kr ktf pw nw wss if he does not pass it as worms, thou shalt make for him medicaments for passing water.7

It will be observed that the cases where tmw is employed are, for the most part, the same as where the ʔdm-f 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. |tm wnn hs not to eat excrements. Heading of an incantation.8
§ 348

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(1st ed., p. 265)

not letting hair grow in the eye. 9

\[ \text{it that is the way to prevent the corn being eaten, lit. it is the not causing that the corn be eaten.}^{10} \]

\[ \text{...}\text{rm rdí sn nw ñs} \text{n the southern boundary made in year 7} \text{... so as not to allow any Nubian to pass it.}^{1} \]

\[ \text{tm tw his time has never failed to come.}^{2} \]

\[ \text{tm is here direct object of pt, see § 484. As obj. after wd see Add.} \]

§ 350. \textit{tm} as negation of other parts of the verb.—We shall see later that \textit{tm} is used to negate the participles, the \textit{dmtw-fy} form, and the relative forms (§ 397), as well as the \textit{dmtw} form (§ 408). There are also isolated instances of \textit{tm} in the \textit{dmtw-hrf} form (§ 432), and possibly also in the passive \textit{dmtw} form (§ 424, 2). In all these cases \textit{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. \textit{nfr} with the meaning of a negative word. 4—Besides its senses ‘good’, ‘beautiful’, ‘happy’ the adjective \textit{nfr} has sometimes the signification ‘finished’, ‘at an end’; 5 compare the related nouns \textit{nfrw} ‘lack’, 6 \textit{nfrw} ‘end-room’, 7 and \textit{nfryt} ‘end’ 8 in the compound preposition \textit{nfrt-r} ‘down to’, lit. ‘end to’ (§ 179); perhaps also \textit{nfr} as symbol for ‘zero’. 9 This signification gives rise to two idiomatic ways of expressing negative meaning.

\[ \text{I. * nfr or }^\text{10} \text{ or }^\text{11} \text{ or }^\text{12} \text{nfr n; for the writing of the preposition } n \text{ as }^\text{13} \text{ see above } \text{§ 164, but here the negative meaning has doubtless helped. The construction of adjectival predicates with datival } n \text{ was seen always to refer to a contingent, accidental qualification (§ 141); so too } nfr n \text{ always denies an occurrence.} \]

In the rather rare Middle Kingdom examples there is a doubt whether the following verb is an infinitive or the \textit{dmtw} form introducing a noun clause (§ 188).

\[ \text{Exx. } \text{t} \text{w} \text{t} \text{n r r} \text{dr} \text{n f m} \text{t} \text{n n m} \text{c} \text{t} \text{m} \text{i} \text{n} ; \text{t} \text{r nfr} \text{n} \text{w} \text{m} \text{n} \text{m} \text{c} \text{t} \text{m} \text{i} \text{n} \text{t} \text{d} \text{m} \text{r} \text{i} \text{n} \text{y} \text{e} \text{s} \text{h} \text{a} \text{l} \text{f} \text{o} \text{r} \text{t} \text{e} \text{m} \text{w} \text{i} \text{t} \text{h} \text{w} \text{i} \text{t} \text{h} \text{t} \text{i} \text{s} \text{i} \text{n} \text{t} \text{h} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{i} \text{n} \text{t} \text{i} \text{h} \text{s} \text{t} \text{t} \text{e} \text{f} \text{i} \text{n} \text{t} \text{e} \text{r} \text{i} \text{m} \text{e} \text{t} \text{t} \text{e} \text{r} \text{i} \text{m} \text{e} \text{t} \text{i} \text{m} \text{e} \text{t} \text{i} \text{m} \text{e} \text{i} \text{m} \text{e} \text{i} \text{m} \text{e} \text{i} \text{m} \text{i} \text{m} \text{i} \text{m} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text
RARER MODES OF NEGATION § 351

2. ∫ o 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. ∫ nfr pw plrwf try there are no remedies for it.¹ Lit. they are at-an-end the remedies thereof.

í tr wnn nfr pw dddt nbt r’s if it be that there is nothing which has been said about it.² 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. ∫ nfr pw mšt tki tm there was not (even) the offering of a taper there.³

Lastly, the sd mf form may be employed as subject (§ 188), with past meaning.

Ex. r w dd k ms t b’t swt b, gm k ir t Hor 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.⁵ Lit. if it delay that thou causest, etc.

Or else the subject of wdf may be an infinitive.

Ex. r m wdf in ndt b dm d n N pn hrw sf but if the joining to this N of his children be delayed, retarded, or waver.⁶ In this example two almost synonymous verbs are co-ordinated with wdf.

Quite unusual is the construction in

í wdf k m dd n i in tw r tw pn if thou failest to tell me (lit. delayest in saying to me) him who brought thee to this island.⁷

§ 352A. The negative word ḫ w.⁸—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:

í srw ln w mcht ln (for tn) m st s tn r nhh ye shall not remove this tombstone from this its place for ever.⁹
Vocabulary

- wḥr interpret, explain.
- mḥ drown.
- rḳ incline.
- ṣḏ spend all night, lie.
- ḳḥḥs be harsh, tyrannical.
- ḏḥd be wrathful; wrath (n.).
- ḫḥb (ḥḥb) mourning.
- ḏḥ(w) crime, wrong.
- mḥḥt balance.
- ṃṯḥw witness.
- ḥwrw poor man.
- ḥḥrw forms, stages of growth or development.
- ṣḥḥr necropolis.
- ṣḥr peace, quiet.
- ṭḥd utterance, sentence.
- ḏḥt dam.
- ḏḥḥwr accusation, reproach.
- ḏḥḥḤḥt magistrates, assessors.
- ḫḥḥw-mḥḥt Mother, a name of Horus.
- ḫḥḥw-Chḥn 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:

R n ṛḏḥ ṣḥsf ṭḥ n

imy-r ṭḥ n imy-r ṣḥḥ(?) Nwh, mḥḥ-hṛw,

tr-n (§ 361) imy-r ṭḥ n imy-r ṣḥḥ(?) ḫḥŋ-hḥp,

r f ṭḥ ḥḥ(t)-nḥw.

dḥḥ:

ḥḥ n ṭḥḥ ṭḥḥ (ṣḥ ṭḥ),

hṭḥḥ ṭḥ ḥḥḥh.
Spelt 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 (lit.) of voice in the

(c) Write in hieroglyphs:

(1) [Hieroglyphs] (2) [Hieroglyphs] (3) [Hieroglyphs] (4) [Hieroglyphs] (5) [Hieroglyphs] (6) [Hieroglyphs] (7) [Hieroglyphs]

1 'Pilani-nustef '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.

2 The person named Any is here identified, as was every dead man of rank, with Osiris.
Exerc. XXIV

house of the lord of quiet. (4) Hearken ye who (nlyw) shall come-into-existence (hpr), 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 (lsfbyw)! (7) Be not tyrannical in proportion to (hft) thy power, lest mischief (bw dw) approach thee. (8) Welcome to thy house, our good lord! (9) I built my tomb near (m-sihf) 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 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. $\sigma \Delta \gamma \sigma \Delta \sigma \sigma \Delta \sigma \tau \sigma m w 'a hearing son', beside $\alpha \Delta \sigma \alpha \sigma \sigma \Delta \sigma \varepsilon \tau \sigma m w 'one hearing', 'a hearer'; beside $\sigma \Delta \gamma \sigma \Delta \sigma \sigma \Delta \sigma \tau \sigma m w 'the wrongs done to (lit. against) him', beside $\sigma \Delta \gamma \Delta \sigma \Delta \sigma \tau \sigma m w 'the wrongs done to him'.

When used as a noun, the participle may itself be qualified by an adjective. So particularly with $\sigma \Delta \gamma \sigma \Delta \sigma \sigma \Delta \sigma \tau \sigma m w 'every', 'any', exx. $\sigma \Delta \gamma \sigma \Delta \sigma \sigma \Delta \sigma \tau \sigma m w m s t \tau \tau 'everyone who had been (lit. having been) in this place'; $\sigma \Delta \gamma \sigma \Delta \sigma \sigma \Delta \sigma \tau \sigma m w 'all that has been (lit. having been) commanded'.

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. τόν δ' ἀπαμεσέβομενος προσέβη... 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 sdmw or sdnt 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).
§ 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. \(\text{tpt-r prt m r} \) the utterance which had come forth (lit. having come forth) from the mouth.¹

\(\text{mi gmyt m s s} \) like what was found (lit. that having been found) in writing.²

**Masculine Plural.** Exx. \(\text{trw isfl} \) those who do (lit. doing) wrong.³

\(\text{rhw n n ntr 42 wmyw hmr k} \) I know the name of the 42 gods who are (lit. being) with thee.⁴

**Feminine Plural.** Exx. \(\text{gmyt prrt n} \) the candles which are issued to him, lit. coming forth for him.⁵

\(\text{gmyt prrt ni} \) the candles on whose hair myrrh has been placed, lit. placed myrrh on their hair.⁶ For \(\text{cntyw} \) here see § 377.

As with the ordinary adjective (§ 74), the f. plur. ending -\(\text{wt} \) 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 -\(\text{w} \) of the m. plur. is often omitted.

Exx. \(\text{gmyt hpr hr hst} \) my fathers who were (lit. having existed) aforetime.⁷

\(\text{dmw hmr m rnpt m} \) towns sacked in this year.⁸

\(\text{dmw hmr m ntr styw} \) 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. \(\text{hpr} \) 'that which has happened';¹⁰ \(\text{dddt} \) 'what has been said';¹¹ \(\text{rrt} \) 'what is done'.¹²

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. \(\text{bhrw} \) 'he who flees';¹³ \(\text{hsy} \) 'one who is praised';¹⁴ \(\text{wdt} \) 'she who is divorced';¹⁵ \(\text{hsyw} \) 'those who are praised'.¹⁶

Occasionally such a determinative occurs even when the participle is used as an epithet, although in that case it is superfluous; ex. \(\text{shtyw sn twu n kt-ht} \) 'peasants of theirs who have come to others'.¹⁷

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. \(\text{dd n f st} \) 'one who turns the back to him'.¹⁸

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 ꜣmty-fy 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.1 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 -n(t) 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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1 See Gunn, Stud. chs. 2, 3.
The forms of the participles § 356

m. sing. and the f. sing. 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 is being heard', 'who was being heard', 'who had 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. ddtdt '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 pilet of double rayin 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.

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. sh n irr r lrrw nf (it is) more useful for him who does (it) than him for whom (it) is done, lit. than (the one) done for him.1

dd hr m ddw nf hr he who used to give command is (become) one to whom command is given, lit. given to him command.2

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. -yw, older -tw, it may be inferred that the original ending was -l, which would later appear as -y. The original -l survives in the noun sdmi

1 Verbum ii. §§ 858 foll. The non-geminating forms there given are here assigned to the perf. act. part.
2 Berl. Al. i. p. 180. Sim. Cairo 20609, a 6; Florence 1540; Cat. d. Mon. i. 89, no. 76. Cf. also Urk. iv. 1114, 5 (dhrn; dhrw); 1115, 7 (lrr, lrrw); 1116, 7. qu. § 377, 2 (l, ltw).
3 Adm. p. 106.
The rare -yw is found in sdmw 'one who listens'; spy 'hearers'; sdmw 'which flows downstream'; and in mwdw 'living' in the common phrase bi mwdw 'living soul'; so too in the nouns sdmw 'hearer'; wsrw 'watchman', if these are really participial. Less rare, but still uncommon, is the ending -w, exx.  

m. plur. The fullest writing, which is not rare, is -yw, exx. sdmw 'hearers'; sdmw 'which opens'; sdmw 'which goes (go) forth'; or else no ending at all, exx. mrrw 'who love'; or more rarely simply -y, ex. mrrwy 'who love'; or else no ending at all, exx. mrrwy 'which are'; mrrwy 'who hate'.

f. sing. and plur. It may be inferred from m. plur. -yw (old -tv) that these forms ended in -yt (old -it) and -ywt (old -twt) respectively. Nevertheless only the gender ending -l is written.

Exx. mrrwy 'who love'; mrrwy 'which is (are)'; The participial inflexion is exceptionally written in mrrwy 'which opens'.

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.

2ae gem. mrrwy 'who sees'; var. mrrwy 'who attack'. For mrrwy see the examples quoted under the heads of m. plur. and f. sing. and plur.; also below § 396.

3ae inf. mrrwy 'which comes forth'; mrrwy 'loving'; 'who shines forth'. 'Make' shows two forms, both to be read trw: trw is the commoner, but is not infrequent. 'Take' has a geminating form trw (from earlier trw).

caus. 2ae gem. sdmw 'who makes weak'.

4ae inf. With gemination, mrrwy 'who hate'. Without gemination, mrrwy 'who used to sail upstream'; mdw (mdw) 'who speaks', varr. mdw, mdw, and mdw.
§ 358. Imperfective passive participle.  

m. sing. The ending -w (see above § 357, at beginning) is much more frequently written than omitted, exx. š̄r w ‘who is remembered’; š̄r w ‘which is slaughtered’; š̄r w ‘which is made’. Examples without -w, š̄r w ‘which is sought’, š̄r w ‘one (over whom is) recited’. Altogether exceptional is a form in -y, namely š̄r w ‘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. š̄r w ‘paid’; š̄r w ‘which are brought’; š̄r w ‘which are made’.

f. sing. and plur. Only -t is shown. Exx. š̄r w ‘what is spoken’; š̄r w ‘what is desired’; š̄r w ‘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. Perfecitive active participle.  

m. sing. As a rule no ending is shown, exx. š̄ ḫ w ‘he who sent’; š̄ ḫ w ‘he who made’; š̄ ḫ w ‘he who makes’. Nevertheless sporadic writings point to the existence of a flexional ending -w or -y, exx. š̄ ḫ w ‘one who saw’; š̄ ḫ w ‘taker’; š̄ ḫ w ‘transgressor’; š̄ ḫ w ‘one who does’, ‘makes’; š̄ ḫ w ‘giving’; š̄ ḫ w ‘he who has created’; š̄ ḫ w ‘he who has died’. Such writings are especially
apt to occur when the participle is used as a noun (cf. § 357), ex. ꞽ ꞽ trw ‘doing to the doer (him who does)’, or when it is component of a compound, ex. ꞽ ꞽ ꞽ trw bnt ‘confectionery-maker’; var. ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ 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. 4

m. plur. The ending -ow is sometimes written, exx. ꞽ ꞽ hprw ‘who had existed’, ꞽ ꞽ ꞽ trw ‘who have come’, ꞽ ꞽ trw ‘who made’; but is sometimes omitted, exx. ꞽ ꞽ hpr ‘who had existed’, ꞽ ꞽ rdi ‘who had placed’, ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ‘who have died’, ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ‘who had come’. 11 Difficult to explain, and possibly in some cases faulty writings of the imperfect. act. part., are some rare examples with -yw, ex. ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ‘who once did’; 12 in this particular instance, however, the y may be due merely to the stem, the change of y into being frequent.

f. sing. and plur. Only the fem. ending -t is shown, exx. ꞽ ꞽ hpr ‘which happened’, ‘has (have) happened’; ꞽ ꞽ ꞽ prt ‘which came forth’, ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ‘who has borne’. 15 In some rare cases where -yr is found, this may be due to change of the radical s of the verb-stem into y, possibly under the influence of the participial ending; exx. ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ‘which once did’; ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ‘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 t. On these see § 272.

2ae gem. ꞽ ꞽ ꞽ m’s ‘who sees’, ‘has seen’; ꞽ ꞽ ꞽ ꞽ ‘which was’. 19

3ae inf. ꞽ ꞽ pr ‘who went (goes) forth’; ꞽ ꞽ ꞽ sf ‘who fostered’; ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ‘who bewept’. 32 ‘Make’ writes ꞽ ꞽ only very rarely ꞽ ꞽ ꞽ ꞽ which latter is presumably the perfective counterpart of the imperfectives written as ꞽ ꞽ and should accordingly be read ꞽ, not ꞽ. ‘Take away’ shows a form ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ. 35

anom. ‘Give’ has usually the form ꞽ ꞽ rdi; 26 much rarer are forms without r, namely ꞽ ꞽ ꞽ ꞽ and ꞽ ꞽ ꞽ. ‘Come’ has forms both in -ow and in -t, namely ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ and ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ ꞽ var. ꞽ ꞽ ꞽ ꞽ ꞽ ‘Bring’ shows ꞽ ꞽ ꞽ ꞽ. 32

§ 380. Perfective passive participle: A. forms from 2-lit. verbs with reduplication. 38—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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§ 360. 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. (Arab. wasa) hsb ' who had been sent '; 17 ||| hsb 'which has been cut off '; 18 ||| ' who has been said (to)' ; 19 and likewise with zae inf. and anom., exx. (Arab. tamama) ms 'born'; 20 || pr 'gone forth (for)'; 21 rdl 'given (to)'. 22 With the verb-classes just named, however, an ending -ь is far more frequent, exx. mry, iry, rdy, iny. It is possible that this ь may represent a fusion of the last weak radical with an ending -в or -t, but an extremely rare writing is found where a flexion -w is written in addition to ь, ex. mryw 'beloved', 23 and there are grounds for thinking that this may be the original form. Other possible examples with the ending ь, like

12. Louvre C 11, 5; Sim. P. Kah. 22, 6; Urk. iv. 327, 17.
7. Leb. 124; LAC. TR. 2, 63; Addm. 7, 4.
5. Pr. 2, 3.
4. Urk. iv. 331, 12; 344, 7; 780, 13.
3. Mill. 1, 3.
2. Louvre C 168, 1; 170, 5; Cairo 20538, L.c. 71; Urk. iv. 47, 12.
1. Pt. 577.
12. Pt. 668; Louvre C 167, 7, 8; Urk. iv. 194, 1.
11. Stut 1, 350.
8. Pauly, i. 350, 832; Mill. p. 97.
7. Sim. B 262. See further below under zae inf.
5. BH. i. 32; Stut 1, 393.
4. Pt. 2, 43 (L 2).
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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. √√ j dww 'stated'; 1 −||| nisw 'he who is summoned'; 2 and correspondingly -w occurs with some non-geminating zae inf. forms, apparently as intentional (archaistic?) modifications of the usual type in -y, exx. √√ mryw 'beloved', 3 −||| ṭw 'overtaken'. 4

OBS. In investigating the participial ending of the perf. pass. part. attention must be paid to its derivatives the passive šdm·f (§ 420, with old endings -w and -y), the perf. relative form (§ 387, 2) and the relative form šdmw·n·f (§ 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. 5 This contention is far from proven, at least in so far as it depends on a supposed fem. ending -t, 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 commonest (see above § 354); so for example in the case of forms with no ending at all, participial or otherwise, like √√ hik 'sacked'; 7 √√ in 'carried off'; 8 the same is true of forms from zae inf. and anom. stems showing the characteristic -y of m. sing., exx. √√ ṭwy 'made'; 9 √√ fwy 'carried'; 10 √√ dy 'placed'. 11 Writings with -w also occur, exx. √√ stpy 'laden'. ¹² (if not 3rd masc. sing. of the old perfective 'being laden'); √√ ṭw 'praised ones'; ¹³ these are naturally preferred when the participle is used as a noun. A curious 3-lit. m. plur. is √√ stpy 'introduced'; ¹⁴ compare with this another doubtfully plural form √√ ṭw 'entrusted'. ¹⁵

f. sing. and plur. The immutable verbs show only -t, exx. √√ hbt 'sent'; ¹⁶ √√ swdl 'what was bequeathed'. ¹⁷ An ending || or -t occurs in the Middle Kingdom rarely, but becomes rather frequent in Dyn. XVIII, exx. √√ j ddīt 'what is said'; ¹⁸ √√ tvt 'what is done'; ¹⁹ and it has been maintained that this ending marks a special form with prospective meaning; ²⁰ the thesis is far from proven, however, the alternative to it being that -t 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. √√ tvt, √√ tvt, √√ tvt, √√ rdıt; see further below. A genuine f. plur. form is √√ ²¹

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.

2ae 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. √√ mry 'beloved'; ²² f. sing. √√ gmyt 'what was
found';¹ m. plur. ḫsyw ‘praised ones’.² There is no gemination. ‘Make’ has ḫlr³ much more rarely written with ṭ, ex. ẖlr ḫty.⁴ ‘Take away’ shows ḫty,⁵ besides a form in ḫl, ḫty ḫtw.⁶ Forms showing ḫl instead of ḫ have been discussed in connection with m. sing., together with a very rare form in ḫyw. Examples have also been given of writings without either ḫ or ḫl; 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. ḫmr f ‘his beloved’ ⁷ (later variant ḫ tr n),⁸ f. ḫmr ḫtfr,⁹ beside ḫmr n ¹⁰ f. ḫmr n. ¹¹ And again, when the preposition ḫ follows, especially in the very common expressions of filiation ḫ-tr n,¹² f. ḫ tr ḫt n ‘made by’ (lit. ‘to’) and ḫ ms ḫ n,¹³ f. ḫ ms ḫ t ḫ n ¹⁴ ‘born to’ (lit. ‘borne to’). We shall see later (§ 386) that the relative form ḫdw n-f originated in a perf. pass. part. + preposition ḫ, 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.) ḫmr y ḫt ḫ f perhaps ‘the beloved of his father’ ¹⁶ (n may here be genitival adjective, see below, § 379, 3) and ḫmr n ḫwtn ḫ ‘beloved to his mistress’,¹⁷ i.e. ‘whom his mistress loved’, and it might be well to describe all writings like the latter (including ḫ n, ms n above) as ḫdw n-f relative forms, rather than as perf. pass. part. + ḫ; in this case we should have to transliterate with a dot (mr n, tr n, ms n).

qae inf. A form in ḫ is ḫshyt ‘what has been recalled’,¹⁸ though possibly ḫ may be due in part to the preceding ḫ. A form in -w is ẖmr n ḫdw ‘one who is hated’.¹⁹
caus. qae inf. ḫshnty ‘promoted’.²⁰
anom. ‘Give’ has the form ḫrdy,²¹ f. ḫrdy ḫryt,²² as well as a writing without ḫ, namely ḫ r ḫ d t ;²³ also a form ḫdy²⁴ var. ẖdy²⁵ ‘Bring’ has forms with ḫ, exx. ḫty²⁶ f. ḫty ḫty²⁷ rarely writings without ḫ, ex. ḫtn.²⁸

§ 382. 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 ḫ d d- in both imperfectives, while the verb-stem appears as ḫ d t- in both perfectives.

The fem. ending is ḫ and that of the m. plur. is -w; but the latter is often not written, and the -w of the f. plur. -wt 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 imperf. pass. part. is an ending $\mathbb{R} -w$, yet the three other participles occasionally present forms with the same ending. A final $\mathbb{M} -y$ is similarly characteristic of the perf. pass. part. from zae inf. and anom. stems, but $-y$ appears also rarely and exceptionally in both imperf. act. and imperf. passive; particularly noticeable is the m. plur. ending $-yw$ in the imperf. act. part. The participial inflexion, like those of gender and of number, precedes the determinative, if any.

THE $\mathbb{S} \mathbb{D} \mathbb{M} \mathbb{T} \mathbb{Y}$-FY FORM

§ 363. But for the peculiar mode of its formation, the $\mathbb{S} \mathbb{D} \mathbb{M} \mathbb{T} \mathbb{Y}$-fy form\(^1\) 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 $\mathbb{N} b$ ‘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. $\mathbb{S} \mathbb{I} \mathbb{N} \mathbb{E} \mathbb{N} \mathbb{Y} \mathbb{M} \mathbb{H} \mathbb{Y} \mathbb{N} \mathbb{I} \mathbb{T} \mathbb{Y} \mathbb{S} \mathbb{Y}$ $\mathbb{R} \mathbb{H} \mathbb{S} \mathbb{T} \mathbb{L} \mathbb{Y} \mathbb{T}$ $\mathbb{M} \mathbb{W} \mathbb{R} \mathbb{F}$ a country which will be loyal to him, lit. be on his water.\(^2\)

In one single M. E. context the meaning is passive:

In one single M. E. context the meaning is passive:

OBS. For the use of the negative verb $\mathbb{M}$ to negate the $\mathbb{S} \mathbb{D} \mathbb{M} \mathbb{T} \mathbb{Y}$-fy form see § 397, 2.

§ 364. Structure and forms from the mutable verbs.—The $\mathbb{S} \mathbb{D} \mathbb{M} \mathbb{T} \mathbb{Y}$-fy form appears to have as its base a noun ending in -fy and expressing an activity that may be expected of someone or something. Such nouns are frequently derived from feminine nouns or infinitives, like $\mathbb{S} \mathbb{P} \mathbb{R} \mathbb{A} \mathbb{P} \mathbb{I} \mathbb{N} \mathbb{E} \mathbb{N} \mathbb{Y} \mathbb{M} \mathbb{H} \mathbb{Y} \mathbb{N} \mathbb{I} \mathbb{T} \mathbb{Y}$ ‘messenger’, $\mathbb{S} \mathbb{P} \mathbb{R} \mathbb{A} \mathbb{P} \mathbb{I} \mathbb{N} \mathbb{E} \mathbb{N} \mathbb{Y} \mathbb{M} \mathbb{H} \mathbb{Y} \mathbb{N} \mathbb{I} \mathbb{T} \mathbb{Y}$ ‘workman’; but examples also occur which are related to verbs having masculine infinitives, like $\mathbb{S} \mathbb{P} \mathbb{R} \mathbb{A} \mathbb{P} \mathbb{I} \mathbb{N} \mathbb{E} \mathbb{N} \mathbb{Y} \mathbb{M} \mathbb{H} \mathbb{Y} \mathbb{N} \mathbb{I} \mathbb{T} \mathbb{Y}$ ‘petitioner’,\(^8\) var. $\mathbb{S} \mathbb{P} \mathbb{R} \mathbb{A} \mathbb{P} \mathbb{I} \mathbb{N} \mathbb{E} \mathbb{N} \mathbb{Y} \mathbb{M} \mathbb{H} \mathbb{Y} \mathbb{N} \mathbb{I} \mathbb{T} \mathbb{Y}$;\(^7\) $\mathbb{S} \mathbb{P} \mathbb{R} \mathbb{A} \mathbb{P} \mathbb{I} \mathbb{N} \mathbb{E} \mathbb{N} \mathbb{Y} \mathbb{M} \mathbb{H} \mathbb{Y} \mathbb{N} \mathbb{I} \mathbb{T} \mathbb{Y}$ ‘helper’.\(^8\) One or two rare examples may be quoted where such a noun seems to take a direct object as a participle would do.

Ex. $\mathbb{S} \mathbb{P} \mathbb{R} \mathbb{A} \mathbb{P} \mathbb{I} \mathbb{N} \mathbb{E} \mathbb{N} \mathbb{Y} \mathbb{M} \mathbb{H} \mathbb{Y} \mathbb{N} \mathbb{I} \mathbb{T} \mathbb{Y}$ $\mathbb{M} \mathbb{W} \mathbb{G} \mathbb{I} \mathbb{T} \mathbb{N}$ (read $\mathbb{N}$) $\mathbb{S} \mathbb{H} \mathbb{I} \mathbb{T} \mathbb{Y}$ $\mathbb{M}$ being profitable to him who shall obey it and harmful to him who shall disobey it.\(^9\)
THE \textit{\textit{SDMTY-FY}} FORM \textbf{§ 364}

To some such noun was added a suffix-pronoun\(^0\) of the 3rd person, often accompanied by the \textit{fy} which we noted after duals and nouns affecting the appearance of duals (§§ 75, 2; 76). This pronoun has probably genitival function, \textit{\textit{sdmtfy}} thus meaning 'one (of whom is expected, \textit{-ty}) hearing of him'.

\textbf{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:—

\begin{itemize}
  \item m. sing. $\text{m}$, $\text{n}$, rarely $\text{f}$ -\textit{fyny}.
  \item f. sing. $\text{m}$ or $\text{f}$ -\textit{fy}.
  \item c. plur. $\text{m}$ or $\text{n}$, more rarely $\text{f}$ -\textit{fyny} or $\text{f}$ -\textit{fyny}.
\end{itemize}

When the formative -\textit{fyny} is written simply $\text{f}$, it occasionally precedes the determinative of the verb-stem, instead of following it, as is more usual, exx. $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'he will be excellent'; $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'he will pass by'. Rare examples occur with $\text{t}$ in both positions, ex. $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny}.

From the mutable verbs the following forms are found:

\begin{itemize}
  \item 2ae gem. Shows the gemination; exx. $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'who shall see'; $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'which shall be'.
  \item 2ae inf. Without gemination, exx. $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'who shall destroy'; $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'who shall recite'. Occasionally the weak radical -\textit{w} appears before the ending, exx. $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'who shall go down'; $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'who shall sail down'. 'Make' shows forms without \textit{r}, ex. $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'who shall make'.
  \item 3ae inf. The form $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'who shall sail up' shows no feature of special interest.
  \item anom. 'Give' shows a form $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny} 'come' a form $\text{t}$. $\text{t}$,\textit{t} -\textit{fyny}.
\end{itemize}

\textbf{LESSON XXV A}

USES OF THE PARTICIPLES AND OF THE \textit{\textit{SDMTY-FY}} FORM

\textbf{§ 365. Distinction of the tenses.}—Since, in certain circumstances, both the perfective and the imperfective participles in Egyptian may refer to verbal actions occurring in the past or the present or the future, it seems clear that the distinction between them was not fundamentally one of time-position. As already stated in §§ 295. 355, a careful scrutiny shows that the imperfectives, i.e. the participles showing gemination in the mutable verbs, originally conveyed a notion of \textit{continuity or repetition}, while the perfectives expressed the verbal action quite simply and without implication either of such a notion or of its reverse.
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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:

\[
\begin{align*}
\text{he who used to give command is} & \quad \text{(become) one to whom command is given, lit. given to him command.}^1 \\
\end{align*}
\]

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 šdmny-fy 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:—

\[
\begin{align*}
\text{PAST TIME.} & \quad \text{rdt} \ 'who gave', \ text{perfective active participle.} \\
\text{PRESENT TIME.} & \quad \text{dd} \ 'who gives', \ text{imperfective active participle.} \\
\text{FUTURE TIME.} & \quad \text{rdty-fy} \ 'who will give', \ šdmny-fy \ form. \\
\end{align*}
\]

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. ²

\[
\begin{align*}
\text{Exx.} \quad \text{irrit nt mst tby the milk of (a woman) who has borne a male (child).}^2 & \quad \text{'Has borne', English present perfect tense.} \\
\text{he who got himself a corn-loan is one who (now) causes it to go forth.}^3 & \quad \text{'Got', English past tense.} \\
\text{the Asiatics who had come in my company.}^4 & \quad \text{'Had come', English past perfect.} \\
\end{align*}
\]

² Eb. 26, 1. Sim. ib. 42, 15 (hayf); Peas. II 1, 44 (hu); Louvre C 12, 13 (hr).

³ Adm. 9, 5. Sim. Sh. 71 (m); Sim. B 80 (wmt); 156, 229 (3); Ta. T. S. II, 11 (mst); Sinait 90, 11 (H).

⁴ Sin. B 245. Sim. ib. R 8 (hr); BH. I. 25, 26, qu. 354 (pri).
2. Imperfective active participle in reference to present actions.

Exx. ~<=>Qt~At~i.~~'t~=~1r-Jt<=>~:;6~

as for him who passes (Engl. present tense) the years as a praised one, his soul shall live beside the lord of the universe.¹

[snk rnpw t m hsy, wnn brf cny 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.¹]

[ir skk rnpwt m wnn bJj rn/J 1'-' nb-r-tjr as for him who passes (Engl. present tense) the years as a praised one, his soul shall live beside the lord of the universe.¹]


Ex. sPii'c7::}~.!.~fi~~~
sri nb srwdtyf y tJ! pn every son of mine who shall strengthen this boundary.²

Other examples have been quoted in § 363.

§ 366. Repeated or continued action in the past.—To express these notions use is made of the imperf. act. participle, not the perf. act. part. usual in reference to past events (§ 365, 1).

Ex. y~Jlig~~7~<=>~~LJU~~j wpwty lJdd lJnt anw Jbj (zr·£ the messenger who used to go north, or he who used to go southward to the Residence, tarried on my account.³

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 imperf. act. part. is very often employed. But almost equally often we find the perf. 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 imperf. 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 perf. 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.

r6 pr s 2 htp who causes (perf. act. part.) two men to go forth contented.⁴

dd pry s 2 htp m prw n r/f who habitually causes (imperf. act. part.) two men to go forth (from the court of justice) contented with the utterance of his mouth.⁵

¹ Urk. iv. 62. Sim. Siun.t 303 (pr); Sti. B 54 (sgjn); Ed. 76, 12 (wnn).
² BH. i. 8, 4. Sim. Per. B 1, 61 (Intynw);
Urk. iv. 556, 2 (Shkw).
³ Berl. AI. i. p. 258.
⁵ Urk. iv. 1170, 6.
⁶ Urk. iv. 49, 1–2. Sim. Cairo 20559, i. b 5. A like pair of epithets with r6i and dd, (Urk. iv. 968, 1 and ib. 988, 5.)
ir iḥt n Hṛf who does (perf. act. part.) good to his Horus (i.e. the king).\(^1\)

irr iḥt n nb f who habitually does (imperf. act. part.) good to his lord.\(^2\)

ḥwr hsw always going forth (imperf. act. part.) praised.\(^3\)

ḥwr hsw mrw always going forth (imperf. act. part.) praised and loved.\(^4\)

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.\(^5\) 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.

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, \(\text{ḥwr}\) in the meaning ‘do’, ‘make’ the imperf. act. part. \(\text{ḥwr}\) or \(\text{ḥwr}\) is, in the Middle Kingdom, rather commoner than the perf. act. part. \(\text{ḥwr}\);\(^7\) the latter, on the contrary, is more frequent in Dyn. XVIII.\(^8\) The preference in this case seems to be a mere matter of habit or fashion. In both periods, however, the perf. part.\(\text{ḥwr}\) is invariably used when the meaning is ‘achieving’, ‘accomplishing’.

Ex. \(\text{ḥwr}\) he is a mighty man, achieving with his strong arm.\(^9\)

It is probable that the perf. part. is used in this case because the imperf. \(\text{ḥwr}\), expressing a prolonged action, would not have conveyed the vigour and immediacy of the verbal notion as here intended. Similarly, since ‘finding’ is essentially a sudden act, the Egyptian \(\text{gm}\) 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. \(\text{gm}\) finding a thing for which there is a lack, lit. lacked in respect of it.\(^10\)

Note the curious combination of perf. act. part. \(\text{gm}\) with the imperf. pass. \(\text{gm}\).

It seems not impossible, similarly, that the imperf. part. \(\text{mnr}\)\(^11\) is preferred when the sense is ‘seeing’, and the perf. part. \(\text{mnr}\)\(^12\) when the act of ‘looking’ is intended; and a like distinction may sometimes be intended between \(\text{mrr}\) ‘loving’\(^13\) and \(\text{mrr}\) ‘wishing’.\(^14\)
OBS. Similarly *rk* 'know' affects the perf. tense, 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.

§ 368. **The active participles in reference to future events.**—While the *stmrtyf* form provides the most precise method of referring to future events, a participle may attain approximately the same result.

Ex. \[\text{as for him who knows this book, he shall walk upon earth.}\]

Here *rk* is probably perfective (§ 367, OBS.). Evidently no need was felt of making the tenses agree, and no instance of *rk* seems forthcoming.

Elsewhere, however, we find the imperf. part., even occasionally when a single event, neither continuous nor repeated, is in question.

Ex. \[\text{behold, it is not I who (will) bring it to thee.}\]

Perhaps the imperfective was felt in such cases to be appropriate through a vague consciousness that the future is a kind of projection 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 know that thou art giving them to him.\[d\]

In the first of these examples another MS. has the perf. part. \[prl\] in the common type of formula illustrated in the second example the Middle Kingdom stelae have usually the perf. part. \[prl\]. Two explanations are possible. Either the perfective participles here express the notions of 'giving' 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 ascenderunt*. The second of the two explanations seems the more probable.
§ 869. 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. $\text{šš pn iny n bik lm}$ this letter that has been brought to this thy servant.\(^1\) Note the Engl. pres. perfect.

$\text{imy-rw f srw sfy n sn m hrw pn}$ list of officials to whom things were brought (Engl. past tense, lit. who were brought-to-them) on this day.\(^2\)

$\text{mt gmyr m šš}$ according to what had been found (Engl. past perfect) in writing.\(^3\)

2. The imperf. pass. part. in reference to continued or repeated (habitual) actions in the past.

Exx. She went round the room, $\text{11, gm’t ,s bw lrrw st}$ im but could not find the place where it was being done.\(^4\) For the construction with st see § 377, 2.

Finding a well $\ldots \ldots \text{hr g(wy)·ry in mšrw n tp·cw}$ which had been passed by (lit. come and gone on its two sides) by the expeditions of former times.\(^5\)

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. $\text{his son beloved of him, i.e. his beloved son.}$\(^6\)

$\text{thou praised one who art (habitually) praised of those who are praised.}$\(^7\)

$\text{behold, it is the supporting of the thief which is done by thee.}$\(^8\)

If the person thus qualified is regarded as dead, or if the context employs past tenses, such epithets are translated in English as pasts, ex. 'my pen made me $\text{m rbh}$ one who was known, i.e. celebrated'.\(^9\) See above § 367.

4. The imperf. pass. part. of actions continued or repeated in the present.

Exx. She heard the sound of singing and jubilation $\text{hr tvt n nsw}$ and of all things which are done (or are wont to be done) for a king.\(^10\)

---

\(^1\) P. Kah. 35, 38. Sim. Westc. 7, 4 (hrw); Sim. B 354 (hrw); Pt. 557 (dtr).
\(^2\) P. Boul. xviii. 11. Sim. P. Kah. 13, 1 (try); Eb. 66, 15 (tryt); Urk. iv. 194, 37 (ljdrlt); 726, 14 (lny).
\(^3\) Sim. ib. B 17 (lyw); Hamm. 114, 16 (lyy); Louvre C 111, 5 (medd).
\(^5\) Hamm. 191, 5.
\(^6\) Louvre C 197; Cairo 2001; Th. T. S. i. 3. 18 et passim.
\(^7\) P. Boul. 1, 68-9. Sim. Urk. iv. 19, 14; 119, 2.
\(^9\) Urk. iv. 119, qu. § 84.
\(^10\) Westc. 12, 2. Sim. Kopt. 8, 7 (tryt); P. Boul. xviii. 12, 5 (lnw); 13, 8 (dtr); qu. Exerc. 20, 8; Ek. 66, 1 (gmmf).
TENSE-DISTINCTION IN THE PASSIVE PARTICLES § 369

1 prrw hsw hr šhrf 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.

2 mrrw nbšf one who is loved (habitually) of his lord.2 Myy 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 rdš s mry’s nb m nry’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

hrš šdf šdt 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 tp-tr nb yrrw 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 PARTICLES: 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 šdmtyšfy form has, on the contrary, no other function than that of a future active participle.

§ 371. USE OF THE PARTICLES 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 w hšf hds behold, thou art ... a district superintendent who has to punish robbery.6

adk hr rdi hrs thou shalt be angry about that which deserves anger, lit. (that) angered upon it.7

1 Cairo 20359, 4-5. Sim. Urk. iv. 369, 8 (šfrf); 466, 8 (prrw); 972, 14 (mrrw).
2 Sim. I, 214. The same phrase also p. 296, n. 4.
3 P. Kahun. 12, 10. Sim. I, 227; Sinai 139, 7 (hrš), qn. § 382.
5 Sinai 1, 318. Sim. ib. 301 (ššfr).
7 Urk. iv. 1091, 3. Sim. ib. 6; Peas. B I, 147. 219; Pt. 581.
§ 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

\[
\begin{align*}
\text{in noun} & \quad \text{perf. act. part. for past time} \\
\text{or independent pron.} & \quad \text{or imperf. " " present time}
\end{align*}
\]

The construction corresponds in meaning to English 'it is he 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. \(\text{\ldots in hmnf rdl tr-t(w)f} \) it was His Majesty who caused it to be made. Lit. indeed, His Majesty was the-one-who-caused, etc.

Exx. \(\text{\ldots in ntw tw try ttr} \) it is thou who hast caused my daughter to be taken. Lit. thou wast the-one-who-caused, etc.

\(\text{ink str dtf} \) it was I who cut off its (the elephant's) trunk.

 OBS. For rare examples after the obscure archaistic pronoun \( \underline{sw} \) 'he' see Add.

2. With imperf. act. part. for English present time.

Exx. \(\text{\ldots in ntr irr trr} \) it is god who makes prosperity.

The liver has four vessels; \(\text{\ldots ntn dd nsw mw} \) 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 \(\text{nlf sdmtf} \) or \(\text{in + noun + sdmtf} \), as we saw in § 227, 2; see also § 450, 5, c.
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.  \( \text{utf dd n:ft st} \) it is he who used to give it to him.¹

(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.  \( \text{in } 5 \text{ pr, dst m 10} \) five is subtracted (lit. goes out), the remainder is ten.²

(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,³ the other of the commoner type where custom is clearly implied.⁴

§ 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.  \( \text{he rejoices (lit. is one-rejoicing) thereat more than any petitioner.} \)

Sometimes the participle thus used is accompanied by the exclamatory ending  \( \cdot \text{wy} \) (§ 49).

Exx.  \( \text{he who has experienced (lit. tasted)} \)

\( \text{how joyful (lit. rejoicing) is he who relates what he has experienced (lit. tasted)} \)

\( \text{how welcome (lit. come) art thou amidst thy meads!} \)

\( \text{H·wy occurs also alone as an exclamation ‘welcome!’}, \)⁹ and is probably to be distinguished from a similar use of the old perfective  \( \text{tw} \) (§ 313).

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.  \( \text{they are more recondite (lit. hidden) than the fashion of the netherworld.} \)

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  \( sdm·f \) form.

² Rhind 38. ʻvr similarly in another construction ʻAZ. 57, 6* qu. § 503, 4-5.
³ Wests. 9, 6.
⁵ Pl. 270; also with ʻht. Sim. II 66: MAR. Abyd. ii. 30, 35; Urk. iv. 162, 5. Sim. with other verbs, Pl. 314 (trw); 410 (trw).
⁶ Cairo 20538, ii. c 12. Sim. with object, Hamm. 114, 7 (ʻlr sw ḏl); Ann. 37, Pl. 2, 11 (ʻr sw kīt ḏl).
⁷ Cairo 20538, ii. c 12. Sim. with object, Hamm. 114, 7 (ʻlr sw ḏl).
⁸ Sim. with nom. subject, Sim. B 70; Pl. 557 (r·wy); F. Kad. 2, 1 (ʻh·wy); 411, 117 (r·wy); LEdr. 25, 17 (r·wy).
⁹ Urk. iv. 990; sim. Aman. iii. 14. Other verbs, Cem. of Abyd. ii. p. 117 (mn·wy trw); Brit. Mus. 551, 3 (r·wy trw).
¹⁰ Urk. iv. 99. Some late exx. Nominalis. §§ 80a. 82.
¹¹ So perhaps Pl. 88. 97.
As a rule, the construction participle + subject is found in main clauses. A peculiar use occurs, however, with the pronoun 3rd sing. f. ḫa sy, the participle + 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. The reason for this substitution, which is confined to the 3rd sing. f., is quite obscure.

Exx. dpt nbt ik sy all taste is perished. Cf. § 322.

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\[ \text{Cf. } \text{§ 322.} \]

\[ \text{§ 374 EGYPTIAN GRAMMAR} \]

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\[ \text{Exx. dpt nbt ik sy all taste is perished.} \]

\[ \text{Cf. } \text{§ 322.} \]
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-pt Hr-m-hh, mst-hrw,

dwr f R f m wbn-f,

drw f:

i(1)w n-k hpr ¹a r cf nb,

mst sw tnh dwyt,

pr m h t mst-f, mnh nb²

tw n-k htr y ³ m ksw,

dšn n-k i(1)w n wbn-k,

stn-n-k ⁴ ts m lnw htr-k,

ntr-ti m Shn tmy pl,

ntr mnh,

nsw (n)+h,

nb tsf,

hkt hddwt,

hry nst f m msktt,⁵

ci htr m mntf,⁶

hwn ⁷ ntr r tw (n)+h,

wtt ⁸ sw,

mst sw dsst.

dwr tw psdt ⁹ ci(t),

hnw n-k psdt msd,

dwr sn tw m trw-k nfr.

¹ Brit. Mus. 555 (VIII, Pl. 27).
² For the 3rd pers. see § 509, 1.
³ For § 1, as often at this period.
⁴ The sign for f is here used simply for f.
⁵ Mntf 'the bark of the dawn' and msktt '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. Mntf here has borrowed the ending th from msktt.
⁶ mixture of two different writings [ and ].
⁷ The sign for trw seems superfluous.
⁸ Psdt 'ennead' or 'cycle of nine gods', see § 260. The Great Ennead consisted of Atum, Shu and Tphēnis, Geb and Nut, Osiris and Isis, Seth and Nephthys.
Exerc. XXV

EGYPTIAN GRAMMAR

'Words recited (lit. the saying of words) by the prince Ḥaremḥab, justified, when he adores Ré 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) 

(2) 

(3) 

(4) 

(5) 

(6) 

(7) 

(8) 

(c) Write in hieroglyphs:

(1) He maketh green the earth more than a high (窒息) 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 ωnormally) 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 (窒息) 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. (9) Who will bring me these books?

1 Names of persons. 2 Title for a subordinate in some official class.
LESSON XXVI

SYNTAX OF THE PARTICLES AND OF THE ŚDMTY-FY FORM

§ 375. Expression of the object and dative.—The active participles and the śdmty-fy form may be followed, like the śdmf form, by such adjuncts as a direct object or a dative.

Exx. $\text{smi nfr n hib sw}$ who reported well to him who sent him.\(^1\)

$\text{itf wd nfr ldbuy}$ now as for him who shall lose it.\(^2\)

$\text{nfr dd nfr st}$ his father who allotted to him the two lands.\(^3\)

$\text{wrb nb rdI(y) f(y) n-i t-hd pn}$ 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 nb ‘every’, ‘all’, that adjective is usually placed after the entire phrase; if, however, both object and dative occur together, 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)\(^5\) 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. $\text{mry ‘who is loved’, } \text{hib ‘who was sent’}$. 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. $\text{smiw n:sn}$ those who are reported to, lit. (those) reported to them.\(^5\)

$\text{rdI hr·s}$ 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 $\text{rdI ‘be angry’,}$ no less than from transitives like $\text{smi ‘report’}$. Second, Egyptian, unlike English, regularly employs a resumptive pronoun ($\text{n·sn, hr·s, § 146}$).
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 judge-
ment’, 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. \( \text{prrw hswv hr shrf} \) by whose will one comes
and goes, lit. (one who is) gone up and come down habitually under his will.\(^1\)

\( \text{hwv m itr-nf nbt} \) over all whose actions one rejoices, lit.
one habitually rejoiced at all that he has done.\(^2\) For \( \text{itr-nf} \) see § 382.

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, \( \text{hr shrf} \)
‘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; \( \text{prrw hswv} \) 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.\(^3\)—1. 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. \( \text{dd(w) nsw n hswt} \) to whom the gold of favour was
repeatedly given, lit. (one) given to him the gold of favour.\(^4\)

\( \text{imy-rnf rmf iry nn r-gs-sn} \) list of people in
whose presence this was done, lit. done this in their presence.\(^5\)

Go to the place where thy fair ones are, \( \text{m rdyt entkw r smy-sn, sntr wvd r hitwlt-sn} \) (women) upon
whose hair myrrh, and upon whose shoulders fresh incense has been placed.\(^6\)

\( \text{mr rdy hr im n bkr im} \) that concerning which a charge
was given (lit. given a charge therein) to this thy servant.\(^7\)

Note that the resumptive pronoun is regularly employed; in the last
instance, however, \( \text{im ‘therein’} \) serves as a substitute for \( m + \text{suffix} \).\(^8\) 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.
Here belongs the formula \( \text{tdw n:f} \), f. \( \text{ddw n:s} \) 'called', lit. 'said to him (her)', by which secondary personal names are introduced.

Ex. \( \text{Intf} \text{ddw n:f} \text{Tw-snub Entef who is called Yewsonb}. \)

In introducing such names the \( \text{sdmf} \) form \( \text{ddw-tw} \) 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 \( \text{sdf} \) and \( \text{sdw-nf} \) forms.

Exx. \( \text{r:nt hiti} \text{r:} \text{sw nb r:f nr nb but as to everyone over whom it (this spell) is read every day}. \) Lit. every read-it-over-him.

\( \text{ntf} \text{is chsw r:sw nb n:f sw he assigns boats in respect of everyone to whom they have to be assigned}. \) 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. \( \text{m bw pn iny-k im in this place from which thou wast brought, lit. brought thou thence}. \)

\( \text{it} \text{pw msy:t n:f, this thy father to whom thou wast born}. \) Lit. every assigned-it-to-him.

One may perhaps compare the substitution of these same suffixes for dependent pronouns after \( \text{n:ti} \); see above § 223, end.

OBS. Compare further the use of the suffixes as subject of the passive \( \text{sdf} \) form, below § 421.

§ 378. Omission of the resumptive pronoun.—The replacement of \( \text{m} \) + suffix by the adverb \( \text{im} \) 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 \( \text{dn:} \text{rnh, f. d:n: rnh}. \) This must be considered as a shortening of \( \text{rdy n:f rnh} \) 'to whom life is given' or perhaps rather of \( \text{rdy rnh:f} \) '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 \( \text{dn:}, \text{f. d:n:}, \) as well as the old perfectives \( \text{cnb(w)}, \text{cnb-it (2nd m. sing.), etc. (§ 313) as object after the verb } \text{irt 'make'} \). This use is frequent at the conclusion of dedicatory inscriptions in the temples.

Exx. \( \text{trf cnb(w) dt}, \text{may he make 'he-lives-eternally'} \).

\( \text{trf cnb-it dt}, \text{mayst thou make 'thou-lives-eternally'} \).

\( \text{trf dt rnh}, \text{may he make 'given-life'} \).
§ 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. dwt tryt r.f in sn.f Sth the evils done to him by his brother Seth.1

nhhw n.f snt enh in rmt nbt 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. ink mry nbt f, hsy s m hrt-hrw nt r nbt I am one beloved of (or by) his mistress and praised of (or by) her in the course of each day.3

mrrw nb f one beloved of his lord.4

bt nb t nbt wo bt dlt pt, kmt t, innt Hr py all things good and pure, given of heaven, created of earth, brought by (lit. of) the inundation.5 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. mry n i t f, hsy n mw tf beloved by his father, praised by his mother.6

It is not clear whether n here is to be regarded as the preposition or as the genitival adjective. Feminine instances like hsy n Ht-hr ‘praised of Hathor’10 show that the genitival adjective may really be used to introduce the agent. On the other hand, we have seen (§ 361, under jae i t f) that in n ‘engendered by’ and m s n ‘born to’ (lit. ‘borne to’) make as feminines ir t n and m s t n with the preposition n.11 Possibly the use of the preposition n to introduce the agent entailed certain changes in the passive participle, producing the stj mw n.f relative form to be described below. On the other hand, texts exist where m s y n ‘born to’ (a father) stand side by side with m s n (or m s n) ‘borne to’, i.e. ‘by’, (the mother),12 showing that the full form could be retained if the preposition n had a function other than that of introducing the agent.13
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§ 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:

\[ \text{sdmw} \text{ n.f} \text{ sdmw} \text{ one to whom (lit. to him) judges listen.} \]

\[ \text{kmsm} \text{ n.brw 'twn} \text{nfr} \text{ s one whose beauty (lit. her beauty) the souls of Heliopolis created.} \]

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 \( \text{sdmf} \) and \( \text{sdmw-f} \) forms, though fuller writings showing a gender-ending \( -w \) (in one case \( -t \)) 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

\[
\begin{align*}
\text{m. } & \text{sdm(w)f, very seldom written with } -w \text{ when the subject is a suffix;} \\
& \text{with nominal subject the writing } \text{sdm} \text{ is not rare.} \\
\text{f. } & \text{sdm(t)f, much more rarely written } \text{sdm} \text{ or even } \text{sdm}. \\
\text{m. } & \text{sdm(w)-n.f, only rarely written with } -w \text{ sdmw-n.f.} \\
\text{f. } & \text{sdm(n)-f.}
\end{align*}
\]

If the verb-stem has a determinative, the gender-ending precedes the determinative, except in the unusual feminine forms with \( \text{m} \) or \( \text{n} \), ex. \( \text{st;/m} \text{nfr} \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 \( \text{sdmf} \) and the other resembling narrative \( \text{sdmw-f} \). The mutable verbs show that the latter comprises at least two forms, one with gemination and the other without. Taking now \( \text{mrt} \) 'love' as type-verb and quoting only the forms with nominal subject, we obtain:

Imperfective relative form: m. \( \text{mrrw} \), also written \( \text{mrrw} \); f. \( \text{mrrl} \).

Perfective relative form: m. \( \text{mr} \), also written \( \text{mry} \); f. \( \text{mrt} \), also written \( \text{mr} \).

The \( \text{sdmw-f} \) relative form \( 4 \): m. \( \text{mr(w)-n} \), rarely written \( \text{mr} \); f. \( \text{mr} \).
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In the first edition of this work the perf. relative form was called the 'prospective relative', since it often looks forward to action lying in the future. A recent discovery\(^9\) shows that in the early M. K. this form, or one not clearly distinguishable from it,\(^8\) often referred to past action, though later superseded in that function by the \(s\)dm\(n\)-\(n\)f relative form. Thus the non-geminating relative form without \(n\) is completely parallel in its functions to the 'narrative' perf. \(s\)dm\(n\)f (§§ 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 \(n\)t 'all', 'every', 'any'.

Exx. -\(\text{-package-}\)\(\text{hrt-}\)\(\text{bwt-}\)\(\text{nbt m \(\text{frt} \text{fumig} \text{er her over anything which she smells as roast.}^1\)
\(\text{rhnk m \(\text{wds-}n \text{nbt hmt-}t \text{thou hast done according to all that My Majesty commanded.}^2\)
\(\text{rdt-nf n-t \nt all that he gave to me.}^3 \text{ For the position of nbt after the dative n-}t, \text{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. -\(\text{ht nbt ddt sr nb nds nb r hwt-nfr anything which any official or any commoner places in the temple.}^4\)
\(\text{r rh dtt-}i \text{ m-}r \text{in order to find out what I could put in my mouth.}^5\)
\(\text{tn(w)-nf hnt mrrf \text{whom he distinguished among his servants.}^6\)

It is extremely significant that Egyptian does not here write \(\text{ddt st sr, dtt-i st and tn(w)-nf sw.} \text{This absence of the dependent pronoun as object has a remarkable consequence, namely that in the case of the imperfect and perf. 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. -\(\text{ir-n(}t\text{) mrrt mrt, hsst ntrw I did what men love and what the gods praise.}^7 \text{ Or, I did what is loved of men and what is praised of the gods.}
\(\text{iw srn-t bikw tr}y\text{-t I determined the work I was going to do; or, the work to be done (§ 371) by me.}^8\)

\(^{1}\) P. Kah. § 8, Sim. Urk. iv. 618, 11, qu. § 386, 1.
\(^{2}\) Ikhern. 9, Sim. Urk. iv. 353, 12.
\(^{3}\) P. Kah. 12, 9.
\(^{4}\) Siut 1, 280. Sim. ib. 292-295; Pt. 146; Urk. iv. 1107, 11.
\(^{5}\) Sh. S. 46. Sim. Siut 1, 298, qu. § 389, 2.
\(^{6}\) Bll. i. 25, 10. Sim. Sim. B 148, 162; Urk. iv. 684, 14; 734, 14; 745, 5; 760, 5; fem., ib. iv. 1074, 8; 1074, 10; Brit. Mus. 614, 10; P. Kah. 12, 9, qu. § 381.
\(^{7}\) Siut 1, 466. Sim. Sin. B 213.
\(^{8}\) Sinai 139, 6-7.
It is obvious that, in particular, the first of these two examples is inseparable, as regards its construction, from \textit{mrwr 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.

\section*{§ 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. \textit{mhit tw nt Re fntf Mst im-s} that balance of \textit{Rec} in which he weighs Right.\footnote{LAC. \textit{TR.} 37, 3; Sim. Quib. \textit{Sagg.} 190, 11, p. 54, xii. 3.}

\textit{ns h\textsuperscript{2}k sw hr-s} that for which thou punishest him.\footnote{Urk. iv. 1060, 14.}

\textit{hsw nb-f smwtf whose goings his lord praises.\footnote{Louvre C 1, 8–9; Sim. \textit{Sint} 1, 247; Hamm. 113, 6.}} Or, whose lord praises his goings.

\textit{shnt-n mnhwtf st.f} whose efficiency advanced his position.\footnote{Urk. iv. 957, Sim. \textit{Sint} 1, 231; Hamm. 17, 6; P. Kah. 1, 6; Urk. iv. 361, 9, qu. § 380; 780, 6.}

\textit{rdi-n trf rh-tw.f} whom his pen caused to be known.\footnote{Urk. iv. 127.}

\textit{n-s ipt nsw nbt} ... ... ... \textit{rdi-nf iry-\textit{b}} \textit{n's ipt evey private department of the king} ... ... for which he caused me to do business.\footnote{Brit. Mus. 614, 10.}

The article \textit{d-k nb (r.w.s.): ink rdi-i tr-tw.f n-k} of which (my) lord (l. p. h.) said: I will cause it to be made for thee.\footnote{P. Kah. 28, 27.}

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 \textit{sdwtf} relative form, of the \textit{n} which introduces it, these examples show a very close parallelism to the examples of the passive participle quoted above in § 377.

\section*{§ 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. \textit{hrw n-f hnmmt m Twnw at whom the sun-people rejoice in Heliopolis.\footnote{Cairo 20498. Sim. \textit{iB.} 20539, 1, b 15; \textit{Sint} 1, 254; Eb. 99, 15; ERM. \textit{Hymn.} 11, 2–3; Urk. iv. 359, 9.}}

\textit{wnt n-tw.f hr-s} the road on which it (the statue) came.\footnote{Bers. 1, 14, 1; Sim. \textit{B 101}; P. Boul. xviii. 6; Urk. iv. 350, 9; 807, 12.}

\textit{smw bw nb m $swf$ in whose shadow everyone walks.\footnote{Cairo 20539, 1, b 11; Sim. \textit{B} 44–5, qu. § 389, 1; ERM. \textit{Hymn.} 1, 2; Urk. iv. § 389, 1. More complex exx. \textit{Suppl.} p. 12 on § 384; Coffin Texts iii. 374, 8–h.}
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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\(^a\) of the relative form is a dependent verb (\(\text{idm}:f\) or infinitive) and that it is the direct object\(^a\) 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. \(\text{knt-nf irt st rj}, \text{irn i st rj}\) what he had planned to do (lit. to do it) to me, I did it to him.\(^1\)

\(\text{ink nw mrrw ntr snb}:f \text{wi} \) it is I whom the god wishes to preserve, lit. that he should preserve me.\(^2\) In this instance the 1st pers. \(\text{wi}\) is illogically and exceptionally substituted for \(\text{sw}\).

Sometimes, on the other hand, the resumptive pronoun is omitted.

Exx. \(\text{rm di-nf int hni :j m-jnt Ti-sty}\) the gold which he had caused My Majesty to bring out of Nubia.\(^3\) \(\text{int}\) here is an active \(\text{idm}:f\) form (§ 448).

\(\text{wt-nf irt}\) what he had commanded to be done, lit. to do.\(^4\)

Elsewhere the absence of the resumptive pronoun is common only in association with \(\text{im}\) in its various meanings; so too after the passive participles, § 378.

Exx. \(\text{bw wrsw ibti im}\) the place where my heart dwelleth.\(^5\)

\(\text{hpt dfw mrrw ibw wnw im}\) the offerings whereof the spirits love to eat.\(^6\)

In this connection we must note an apparent ellipse of the infinitive \(\text{wnw}\) 'to be' after \(\text{mr(f)}\) 'love', 'wish'.

Ex. \(\text{bw nw mry} \cdot \text{i im}\) to any place where I may wish to be.\(^7\)

§ 386. Origin of the relative forms.\(^8\)—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 \(\text{mrrw}\) in \(\text{mrrw nb-f} \) '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 \(\text{nb-f}\) in the form of a direct genitive.
ORIGIN OF THE RELATIVE FORMS § 386, 1

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) n-f nbw n hswt (§ 377, 1, first example) needs only the insertion of nbf to turn it into a typical example of the imperfective relative form: dd(w) n-f nbf 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 nb-f ‘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 nb-f 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. mrr t nbt k·t all that my soul desires.¹
ptr ddl n-t nb-t what is (it) that my lord says to me? ²
h t nbt nfr t n Tr-ntr hsb t su hml-t(f) r-s 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 ⁴ 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.

¹ Urk. iv. 618.
² Sim. B 261. Sim. BH. i. 26, 155-6, qu. § 380.
³ Urk. iv. 346.
⁴ See § 85, Obs. for this convenient, though not strictly scientific, terminology.
§ 386, 2 EGYPTIAN GRAMMAR

2. This conclusion is borne out by the šdmw-nf 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, bāw šdmw n-f 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 zae inf. (§ 361) which lies at the base of the šdmw-nf 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 ṭn ṭdt-n w(t) ḫm-f ʾmr-sm this mission wherein His Majesty placed me.1  bt nbŚ ṭdtw-n n-t pyw-t sn all the things which my brother gave to me.2 For the masc. relative form here see § 511, 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 šdmw-nf 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 šdmf and šdm-nf 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 mrrw nb-f are perhaps best classified as passive participle + direct genitive (§ 379, 2); on the other hand, we have inclined to take the br n, ms n expressing parentage as relative forms (p. 279).3 But when a clause-like appearance is given to the whole phrase by any addition, whether direct object* 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 subject*, as in the examples quoted § 381.

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1 Leyd. V 88, 9.
2 P. Kak. 12, 8. Sim.īb. 11; Urk. iv. 862, 6. 13.
3 The matter is not wholly clear, and in this book the transliterations vacillate between br-n, ms-n and br n, ms n. See (e.g.) p. 296.
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Obs. For the origin of the narrative "adm-nf 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 " in Egyptian from the noun governed by it, compare the Greek verbs compounded with prepositions like καταγγέλω. Another evidence of the origin of the "adm(w)-nf relative in the perf. pass. part. is afforded by the construction "nt pw tr(w)-nf; the passive of which is "nt pw try (below § 392); from this it seems likely that tr(w)-nf 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 asked ddw-tn 'which you give'; ask shw-tn 'which you remember'. As regards the feminine, all writings with or instead of mere -t must in mutable verbs be assigned to the perfective relative form, since these endings are never found in company with the germination. As in the participles, the plur. strokes sometimes accompany feminines used as neuters, ex. mrrt 'what (X) loves'; the plurals themselves are indistinguishable from the singulars.

2. Perfective relative form. This form is clearly differentiated from the imperfect relative form by the absence of gemination in the mutable verbs, and from the "admw-nf 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, the other with future or prospective reference. The M. K. examples with past reference show no special ending for m. sing., though two isolated instances from outside our period justify us in assuming

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1 Siut 1, 276; ddw-tm, ib. 281–294.
2 Turin 1447, Sim. m. plur. 'ddw-tm, Urk. iv. 631, 9.
3 For this qualification see Add.
4 Turin 471, 7.
5 Sim. B 261.
6 Scholen. 3.
7 SIEG. FÖRNTN. 1.
8 Sin. B 44.
9 Turin 1447.
10 Cairo 20498, a 3, qu. § 384.
11 LAC. TR. 37, 3, qu. § 383.
12 Th. T.SI. 30, 6.
13 Cairo 20539, i. b.
15 Sin. 1, 234.
16 Louvre C 1, 6; Hamm. 113, 5; Urk. iv. 17, 1.
17 See above, p. 298, n. 28.
18 See GUNN, Stud. ch. 1.
18a Fyr. 1544 ("adm."); Haremhab 29 ("adm-tu").

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the unwritten presence of the ending -w; the f. sing. ending is ο -t. It has been maintained that the relative forms with prospective reference ⁰ had a m. sing. ending ρ -y and a f. sing. ending ρ or -t, but the m. sing. examples either are from mutable verbs where ρ may belong to the stem, or else are doubtfully prospective in meaning, ⁰ and although a few indisputable early instances of f. sing. ρ or ρ 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 ο -t, due to the fact that original -t in other verb-forms, i.e. old perfective 2nd masc. and 3rd fem. sing., had already been reduced to -t by loss of -t. It is certainly strange that such a form as ρρ dmt ¹ should often have prospective meaning, no less than the zae inf. ρρ mrt; ² but the great improbability of -t 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 -t below § 409. ²⁸

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. sdmw-f 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. ρων-κ ‘(in) which thou wast’. ²⁶

3ae inf. Exx. ρρ mry-f ‘which he may wish’; ³ ρρ mες ‘which she may bear’; ⁴ ρττ-κ ‘(on) which thou mayst alight’; ⁵ ρρ ἰστί ‘that which . . . will praise ’; ⁶ ρττ-κ ‘something’ I found’. ⁶a  ‘Make’ is without r, ex. ρττ-κ ‘what I shall make’; ⁷ ρττ ‘what . . . had done’. ⁷a

4ae inf. ρρ ρσή ι ‘whom I plundered’. ²⁷b

Anom. ‘Give’ shows the stem as di, ex. ρρ δί “what I could put’. ⁸

3. The sdmw-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 n; 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 geminination.

M. sing. The m. ending -w is but rarely written; exx. ρρ ρ σή ρσή ‘which I uncovered’; ⁹ ρσή ‘which thou hast made’; ¹⁰ ρσή ρσή ‘which . . . gave’. ¹¹

F. sing. The f. ends in ο -t. When the meaning is neuter, the plural strokes may be used, exx. ρσή ρσή ‘what I have seen’; ¹² ρσή ρσή ‘what he has commanded’. ¹³
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§ 387. 2-lit. Exx. $\text{bm}(w)\cdot n\cdot k$ 'whom thou knowest not'; $\text{mt}\cdot n\cdot f$ 'what it has swallowed'. Such writings show that the basic perf. pass. part. is the non-geminating form, not the reduplicating form of § 360.

$\text{a gem.}$ $\text{mt}\cdot n$ 'what . . . has seen'.

$\text{ae inf.}$ Exx. $\text{pr}(w)\cdot n\cdot f$ 'from whom he has gone forth'. So too $\text{ms}\cdot n$ above § 361) are to be taken as relative forms owing to the invariable absence of the characteristic of the perf. pass. part. in $\text{ae inf.}$ 'Make' is almost always without $r$, exx. $\text{it}(w)\cdot n\cdot i$; $\text{ir}(w)\cdot n\cdot i$; $\text{irw}\cdot n$, see above under m. sing. 'Take away' shows $\text{it}(w)\cdot n\cdot i$. For the writing $\text{irw}\cdot n$, see above p. 88, 9.

§ 388. The supposed passive of the relative forms.—The certain existence of these could be proved only if well authenticated cases with the m. ending $-w$ or the f. ending $-t$ were forthcoming. Exx. after $\text{hrw}$ 'the day on which . . . ' possibly contain the simple narrative $\text{sdmf}$ or $\text{sdm}-n\cdot f$ form, see above p. 150, n. 1. Exx. with the indef. pron. $-w t w$ are hardly true passives; in $\text{hr tw n sdm hrw s she at hearing whose voice one rejoices};$ the three parallel texts give the narrative $\text{sdmf}$ form $\text{hr tw}$; the writing with $t$ may well, therefore, be a mistake. Other examples that have been quoted are late and perhaps illusory, though there is no inherent reason why a passive in $\text{tw}$ should not have been constructed for the relative forms when once their origin in passive participles was eclipsed or forgotten.

§ 389. Tense-distinction in the relative forms.—The various relative forms closely follow in their meanings the distinctions associated with their originating passive participles.

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. $\text{hr tw n rmt bin m ht nbl}$ what old age does to men is evil in every respect (lit. thing).
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a serving man (lit. a man of entering) whom (one) great man sends to (another) great man. The -w in hibw, not -y, might show that this is imperfective, not perfective; but see p. 303, n. 18a

Instances expressing repetition or continuity in the past are difficult to find. Ex. How shall this land fare without him, ntr pf mnh wnnw snf s ht btiswt that beneficent god fear of whom was throughout the foreign lands? 2

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.

Ex. hrw nb twy hr tpt-rf 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. 4a

Ex. nfr tirt-i n-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 nfr is to be interpreted as ir-t, see 2 (b) below.

2. Perfective relative form, see above pp. 298, top; 303. (a) With past reference. 5a

Exx. nn nwr(i), nn it-(i) lshf 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 sdmwnw-rf relative. Only with the two verbs wnn "be" and hpr "become" does this use appear to have survived the beginning of Dyn. XII.

Exx. ph-k hnw wnn-k imf m-kib-u snw-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 future relatively to the main verb; compare similar future (§ 369, 5) and obligational (§ 371) uses in the perf. pass. part.

Exx. nn gm-k hnt-k hrs thou wilt not find (anything) whereon thou mayst rest. 7

3 06
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The ındty-priest shall hand it (the candle) to my ka-servant after his doing what he has to do with it in the temple. 8

The identity-pricst 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 ınddw-nf 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. \[\text{nn n h} \text{rt} \text{ld} (w) \text{n-t n n n wfrw}\] these things which I have given to these priests. 1 English present perfect.

\[\text{wfr wfr wfr} \text{rt} \text{ld} \text{snw} \text{nw} \text{rt} \text{ld} (w) \text{n wfr Imn}\] His Majesty commanded to cause to be recorded the victories which his father Amun had given him 2 English past perfect.

\[\text{hm} \text{rt} \text{nt} \text{hny} \text{r} \text{ny} \text{r} \text{hm} \text{nw} \text{nt} \text{r} \text{Ht-df}\] contract which was made by (lit. made to) the prince and overseer of the priests Hepdjei. 3 English past tense.

Note that the ınddw-nf rel. form is found with such verbs as \(\text{rfr}, \text{lm}, \text{mr}\) 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 \[\text{sk} \text{dw im-s rfr(w) n-k}\] sailors being in it whom thou knowest. 4

\[\text{mr} \text{k rfr(w) n-k mi hm(w) n-k}\] thou shalt regard him that thou knowest like him that thou knowest not. 5

\[\text{shmh ib Hr m mrt-nf}\] 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 \[\text{m s mn} \text{h rfr(w) nfr mf}\] as a capable man whose name he knew. 7

\[\text{m-h} \text{t} \text{nn imn h} \text{m} \text{n mfr sn mrt-nf nfr hn}\] after this the Majesty of this god did all he wished with her. 8

Obs. For similar uses of \(\text{rfr}\) and \(\text{hm}\) 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 :

\[\text{rt w hrw nfr n-t imf}\] until the day came when it went well with me, i.e. when I died or ended (§ 351). 9

\[\text{Urkh. iv. 684, Tmm restored. Sim. Sph. B 144, qu.}\]

1 \text{Stut 1, 270. Sim. ib. 273; Peti. B 1, 287; Berl. Af. i. p. 278, 21; BH. ii. 8, 18.}

2 \text{Urkh. iv. 684, Tmm restored. Sim. Sph. B 144, qu. § 385.}

3 \text{Stut 1, 296. Sim. Leb. 30, qu. § 390; Sim. B 201, 295.}

4 \text{Sk. S. 121. Sim. Pt. 177–179.}

5 \text{Urkh. iv. 1090, 5. Sim. ib. 971, 3. 10; 1071, 9.}

6 \text{Brit. Mus. 614, 2.}

7 \text{Cairo 20539, i. 6.}

8 \text{Urkh. iv. 221. Sim. Brit. Mus. 614, 10; Cairo 20024, c.}

9 \text{Florence 1774. Rather similarly, Berl. Af. i. p. 185.}
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One is tempted to take $\text{smxw-nf}$ here as the $\text{smxw-nf}$ rel. form. But examples from the Pyramid texts show that $n\text{-}$ was there still a dative, since to $\text{smxw-nf}$ 

\[ \text{smxw-nf} \quad \text{smxw-nf} \]

'everything wherewith it goes well with him' $\text{smxw-nf}$ with $\text{im}$ before $n$ + noun. So too without dative $\text{smxw-nf}$ 

\[ \text{smxw-nf} \quad \text{smxw-nf} \]

'the eye of Horus wherewith (one) is powerful'. $\text{smxw-nf}$ 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.

1 Pyr. 1645.  
2 Pyr. 1648.  
3 Pyr. 1234.

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VOCABULARY

| $\text{trf}$ | pack, envelop, enclose. |
| $\text{wrd}$ (old $\text{wrd}$) | be weary. |
| $\text{hnt}$ | conceal, hide. |
| $\text{hnk}$ | present, offer. |
| $\text{snt}$ (det. also $\text{snt}$) | surround, encircle. |
| $\text{snt}$ | resent, vent anger on. |
| $\text{sdt}$ | recite, read aloud. |
| $\text{kms}$ | create. |
| $\text{knt}$ | be brave. |
| $\text{twt}$ | be like, $n$ someone. |
| $\text{tst}$ | be missing, absent oneself, $r$ from. |
| $\text{dsr}$ | set apart; be set apart, private; adj. holy. |
| $\text{twrt}$ | heritage, inheritance. |
| $\text{ipt}$ | mission, business. |
| $\text{inymt-pr}$ | estate, testament. |
| $\text{imh}$ | revered, honoured. |
| $\text{ist}$ | property, belongings. |
| $\text{itnw}$ | rebel, adversary. |
| $\text{wrd}$ (dett. also $\text{wrd}$, $\text{wrd}$) | stela. |
| $\text{pit}$ | offering, kind of loaf. |
| $\text{mww}$ | tribute, offerings. |
| $\text{nsyt}$ (?)? | kingship. |
| $\text{hwt-st}$ | temple. |
| $\text{hbrw}$ | ships. |
| $\text{hbsd}$ | jubilee, sed-festival. |
| $\text{hry-tp}$ | chief, chieftain. |
| $\text{sntt}$ (old $\text{sntt}$) | foundation. |
| $\text{sht}$ | field; countryside. |
| $\text{stt}$ | ray. |
| $\text{snw}$ | policing, control, lit. holding in check. |
| $\text{lit}$ | figure, image. |
| $\text{tlt}$ | sole; sandal. |
| $\text{Nwt}$ | 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:

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imy-r šnw n nsw
m ḫswl ḫrt m ḫḏ-sn;

n sp ḡm-l(w) sp n bḥk ḫm,

m ṭpt ḫn rdḥ-n ṭw(ī) ḫm-f ṭm-s,

n (§ 164) ṭrw ṭmk (§ 300) ḫr ṭb-f,

šnt(ī?) ngt m Ḥkw (?),

m ṭrw ḫt n ṭb(ī).

`k (§ 312, 3 or § 314, end) m ḫtp ḫ Śmr,

`r-n(ī) ḫḥl ṭw ṭ-r.

`tq(ī) ṭp(ī) n sr(ī),

tw(ī) ṭnh-k (§ 323).

`r-nḵ ṭf ṭmt-pr₄ ṭm-hrw ṭr-n ḥt-ī,

ṗrį ḡrg (§ 322) ḫr ṭntf;

ṣḥl m st-ś,

nn ṭst-ś.₅

ṭst-ī ṭb ṭm st ḫr (§ 113, 2).

in sr(ī) ṭnb (§ 373) ṭn(ī) ḫr ṭw ṭn;

`r-nf n(ī) ṭw m śi ḫn,

imy-r ṭmr n ṭp-nsw,

imḥy ḫḥl, ṭmr-hrw.

1 Leyden V 88, published BOESER, lii. 10.
2 An abstract from ḫw ḫ hold in check’; for the administrative sense see PIRHL, III. iii. 77.
3 An unknown land; the ḫw-bird has here the form of ḫ.
4 For two actual ṭmt-pr ḫtestaments see P. KAK. II. 23.
5 ṭšt 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 ḫb, ḫhe 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 Neḫu, 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.'

(b) Translate into English:

(1) Words addressed by a deceased official to those whom he had asked to pray for him.

2 § 305, end.

4 § 448.

(c) Write in hieroglyphs:

(1) I will cause (di-i) 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 (wi) 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 Ṣeḥ 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 (ḥms). (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. ḫḥn n ṣām hỉ ṣām stp-hrs what was said in the majesty of the palace (l. p. h.). The words spoken follow.

by hrs, ṣā nsw ḫmn-ḥrs he who came concerning it, the royal scribe Amenmose. 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 īḥ bḥi what my soul said to me. The words spoken follow.

rdt n ṣām ḫm hrs what he gave to them for it. There follows a statement of the things given.

It will be seen later (§ 405) that the so-called ṣām ḫm 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’). The same linguistic device lies at the root of the participial statement studied in § 373, where it is

1 Urk. iv. 194. Sim. ṭb. 1021, 5.
4 Siut 1, 274. Sim. ṭb. 284. 292. Also in headings to letters, etc., P. Boul. xviii, 6. 26. 27.
5 See Nominals, § 42.
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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. <mkt> Irrt·sn pw behold, 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 lr(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 lr(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. <prt pw lr(w)-n·f> thereupon he went up higher.4 Lit. it was going up higher which he did.

Passive (very rare). <twl pw iry> 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 'stand up', 'sit down', 'keep silence', 'give birth'.9 Note that lr(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 ni 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 of predication.

Exx. <sr pw sr sntiw nj> the (true) noble is the noble who is feared.10 Implicit emphasis.

<imy-hit 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.
§ 394. 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. 1. \( \text{nn wn rwt thrwf} \) there is none who can check his arrow.\(^1\)
2. \( \text{nn wn hmt\-n\-f r\-sy} \) there is nothing at all which he does not know.\(^2\)
3. \( \text{nn wn imy-r dwt it\-u\-i rm\-f} \) there was no overseer of five whose people I took away.\(^3\)
4. I mastered every magical art, \( \text{nn swnt im hr\-t} \) there was nothing thereof which escaped me, lit. passed by me.\(^4\)
5. My Majesty perceived \( \text{nn gr rd\-n\-k md\-f} \) there is no silent man whom thou hast caused to speak.\(^6\)
6. Much more rarely \( n \ wnt \) is used.
7. A strange and interesting case where \( n \ wnt \) is combined with \( (tw) \ wn \), the \( tw \) being omitted according to rule (§ 107, 2), is:
   (All its statues were broken, \( \text{nn \ wnt \ wn \ shs st} \) there was not existing one who remembered them.)\(^8\)
8. One instance occurs where \( tw \) is found standing before \( nn \ wn \) in order to mark a strong contrast:
   (I tended it (my city) \( \text{nn nn wn rd\-n\-s} \) while there was not one who gave to it (the city).)\(^9\)

§ 395. 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 \( \text{itr 'if'} \) according to the rule stated in § 150:
\( \text{itr wnn wn whrt(y) f(y) hr-hw\-k} \) if there be one who shall make investigation before thee.\(^10\)

§ 396. The participles of \( wnn \) as equivalents of the relative adjective.—Just as we found \( wnt \) as an occasional substitute for \( nty 'that' \) (§ 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 cnhw 'he who is living' may be legitimately considered as the participial counterpart of twf cnhw 'he is living' (§ 323).

1. Examples with adverbial predicate; corresponding main clauses with tw, see above § 117.

<table>
<thead>
<tr>
<th>Exx.</th>
<th>OI \textit{he who was (formerly) a messenger (now) sends another.}</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>\textit{He planned to restore mnw wnn st hr pdw-sn monuments which were no longer standing, lit. which were they-were-not-on-their-feet.}</td>
</tr>
</tbody>
</table>

Akin to the above examples is wnnw sndf h t hisw '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. \textit{I surpassed every peer of mine who had been in authority in this temple.} For the masc. str in spite of fem. wnt see § 511, 4.

3. Cases where a participle from wnn precedes a narrative verb are of extreme rarity.

Ex. \textit{Wn ph-nf here evidently serves as the past participle of the compound narrative verb-form tw ph-nf (§ 68). For this and other analogous developments see below §§ 402. 469–475, especially § 474, 3.}
§ 397. Negation of the participles, \textit{sdmony-fy} form and relative forms.—For this purpose use is made of the negative verb ꎬ\textit{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 \textit{tm} are indistinguishable.

Exx. 

\begin{itemize}
  \item \textit{\textit{mtt}} \textit{mtt, tmt swi} new language which has never (yet) occurred (lit. passed).\textsuperscript{2} \textit{Tmt} is perf. act. part.
  \item In the passive, the imperfective participle \textit{tm} is distinguished from the perfective \textit{Imm} (§ 360).
\end{itemize}

Exx. 

\begin{itemize}
  \item \textit{\textit{tm}} \textit{hun wdt-mdw} one whose command is not interfered with.\textsuperscript{3} Lit. being finished with the disturbing his command; \textit{wdt-mdw} is object of the negatival complement, which is always active.
  \item \textit{\textit{tmmt bs wr-mdw hr:s}} a thing into which the chief of seers (title of the high-priest of Heliopolis) has not been initiated.\textsuperscript{5} Lit. (a thing) having been finished with the introducing the chief of seers (object of \textit{bs(w)}) upon it. For the construction see too § 377.
\end{itemize}

2. Negation of the \textit{sdmony-fy} form.

Ex. \textit{\textit{ir grt fhty-fy sw, tmt(y)f(y) chr hr:f now as for him who shall lose it (this boundary) and shall not fight on behalf of it.}\textsuperscript{6}

3. Negation of the relative forms.

Ex. \textit{\textit{nn st nbl tmt-n(i) }\textit{ir mnw lm:s} there was not any place in which I did not make monuments.}\textsuperscript{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....... ḫή 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) ḫή m gmyt m ss as it was found (lit. like what was found) in writing.²

Then that ship arrived ḫή m srt-n-f htn as he had (lit. like what he had) foretold beforehand.³

The use above illustrated overlaps with the other in which a Šdmnf or 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. ḫή n ḫrst tn I do not know who (lit. him who) brought me to this country.⁵

Do you know ḫή P n ḫr 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 ḫή m ntt ḫrdt hr-t about that which has been commanded to me.⁷ Lit. (something) out of that which is what has been commanded to me.

I make eternity clear in your sight ḫή m ntt mrt-n ḫti according as my father wishes.⁸ 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 ḫrdt and mrt-n ḫti as directly juxtaposed (§ 125, end) predicates to ntt.

THE ŠDMT-F FORM

§ 401. Its three uses.—Under the name of the Šdmnt form⁹ we shall deal with a verb-form which is partly verbal and partly nominal, and the characteristic feature of which is a formative -t appended immediately to the verb-stem. The Šdmnt form has three uses: A, after ḫή n 'not', chiefly with the meaning 'he has (or had) not yet heard'; B, as a narrative tense (rather doubtful); C, after prepositions, ex. ḫή Šdmnt 'until he has heard'. These uses will be treated separately, since it is not quite certain that the Šdmnt form has identical origin in all three cases.
§ 402. A. The construction \( n \text{ sdmf} \).—This construction is particularly common as a virtual adverb clause with the meaning 'before he has (had) ...', lit. 'he has (had) not (yet) ...'.

Exx. \( \text{m ggr dw} n \text{ itt} \) provide not for to-morrow before it has come. 2 English present tense or past perfect tense.

I am sorry for her children ... before he has (had) not (yet) ... .

Behold, convulsions (?) occurred \( n \text{ hprt} \) ... (when) Isis had not yet come into existence.

The omission of the subject seen in the last example is found elsewhere in cases where the context makes its expression superfluous.

Ex. \( n \text{ wnt} \) without my swerving from the place where he was.
§ 403. Forms of the verb in the construction — n şdmt·f.—

In the immutable verbs the formative š is simply added to the stem; in the text and notes of the preceding section examples have been quoted from the 2-lit. verbs ḫb, ṛb, mr and from the 3-lit. verbs rnh, ḫpr, șdm.

The following forms are found from the mutable verbs; note that in the zae inf., qae inf., and anom. verbs the şdmt·f form has the appearance of the infinitive.

zae gem. Possibly ʘ ʘ — hmnt·k 'thou hast heeded'.¹ For ʘ ʘ wnt see § 402.

zae inf. Exx. ʘ ʘ prt·i 'I had come forth'; ʘ ʘ ṭš·t·i 'I swerved'.²

'Make' shows ʘ ʘ ṛtr·i 'I had made'.³

qae inf. ʘ ʘ hmst·t·i 'I had sat'.⁴

anom. 'Come' has ʘ ʘ ḫt·f, ʘ ʘ it.⁵

§ 404. The passive of — n şdmt·f.⁶—When the construction n şdmt·f has passive meaning, the verb-form assumes the appearance of the fem. perf. pass. part.

Exx. ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ ʘ _neurons

Examples with pronominal subject are rare, ex. ḥpr ɾf·n·i, n ṭsyt ḫwtyt (?)

I came into existence when bulls had not yet been born, and cows had not yet been made.⁹

hr ḫwsyw·f 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. ḥpr ɾf·n·i, n ṭsyt ḫwtyt (?)

The verb-forms in question are:

3-lit. ḥpr ɾf·n·i (for ḥwtyt) 'had been lassoed';¹¹ ḥpr ṭsyt 'had been created'.¹²

zae inf. ḫwtyt 'had been divided';¹³ ḫwtyt 'had been made'.¹⁴

anom. ḫwtyt 'had been allowed'.¹⁵

OBS. When the verb is in its abbreviated form, the question arises as to whether the passive of şdmt·f is not to be understood.

§ 405. Origin of the verb-form in — n şdmt·f.—That the şdmt·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 şdmt (§ 404) prompts the conjecture that şdmt·f was
participial in its origin, since both the outward form and the passive meaning of such examples as $\text{msyt}$ and $\text{tryt}$ appear to identify the verbs here as feminine perfective passive participles. The question thus arises: from which participle must the active $\text{sdmt\text{-}f}$ be derived?

This problem is best approached through a consideration of the passive counterpart just mentioned. If $\text{tryt}$ in $\text{msyt}$ and $\text{tryt}$ 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 $\underline{n}\text{it}$ and $\underline{w}\text{nt}$ ($\S\S$ 233, 237), in the Hebrew $\text{nt}$, the Greek $\text{t}$, the Latin $\text{quod}$, the Italian $\text{che}$, and the French $\text{que}$. On this basis $\underline{n}\text{it}$ would signify ‘not (is) that . . . has (or had) been made’, the construction resembling that of $\underline{n}$ (more rarely $\underline{m}$) + infinitive ($\S$ 307); for the use of $\underline{n}$ rather than $\underline{m}$ the analogy of $\text{sdmt\text{-}f}$ ‘he has not heard’ ($\S\S$ 105, 455) and of several other forms of the suffix conjugation ($\S$ 410) may have been at work.

In the case of the active $\underline{n}\text{sdmt\text{-}f}$ there is the difference that the originating $\text{sdmt\text{-}f}$ 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 $\underline{n}$ again signifying ‘not (is)’. The objection which might until recently have been raised, namely that the forms in $\text{sdmt\text{-}f}$ are those of a relative form 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 ($\S$ 389, 2: the Perfective Relative form). Now the relative forms have been seen to have evolved out of passive participles ($\S$ 386); it would follow that the same perf. pass. part. gave rise both to the active $\text{sdmt\text{-}f}$ 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 $\text{sdmt\text{-}f}$ ($\S$ 411, 1) and the passive $\text{sdmt\text{-}f}$ ($\S$ 421) were derived from passive participles; see especially the last paragraph of $\S$ 421.

An alternative theory has, however, been put forward connecting the verb-forms in $\text{sdmt\text{-}f}$ and its passive counterpart with the so-called ‘complementary infinitive’ ($\S$ 298, Obs.), from which various feminine active forms like $\underline{\text{s}\text{-}m}\text{nt\text{-}t}$ ‘a rising’ occur, together with at least one passive form $\underline{m}\text{nt}$ ‘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 $\text{msyt}$.
§ 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 šdmn-f in narrative. Only one example has been quoted from an immutable verb, namely sikt in

\[ \text{šdmt-f form: } \text{šdmt-f form after the negative } n \text{ is a well-authenticated and clearly differentiated verb-form, such is not the case with that šdmt-f form which occasionally takes the place of šdmn-f in narrative.} \]

The reading sikt has been doubted on palaeographical grounds, 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 šdmt-f and šdmn-f forms as well as infinitive; see below § 447. That the infinitive can be employed in virtual narrative seems proved by the examples quoted in § 405, 2, in some of which forms in šdmn-f are in close association with šdmn-f forms.

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. 

\[ \text{šdmt-f form after prepositions.} \]

§ 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 zaً 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 $\textit{sdmt-f}$ FORM AFTER PREPOSITIONS

§ 407

($\S$ 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 $\textit{sdmt-f}$ form is identical in all its uses.

The problem is to discern any difference between the construction prep. + $\textit{sdmt-f}$ form and the constructions prep. + $\textit{sdmt}$ ($\S$ 155) or $\textit{sdmt-n}$ ($\S$ 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 $\textit{sdmt-f}$ 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 $\textit{sdmt-n}$ form in this use.

1. Quite certain examples, i.e. examples from immutable verbs, have been found only with the prepositions $\leftarrow r$ ‘until’ and $\overrightarrow{d} r$ ‘since’, ‘from the moment that’, but also ‘before’, ‘until’.

Exx. A torch shall be lighted for thee in the night $\leftarrow r w$ $\textit{rw}$ $\textit{sw}$ $\textit{nrb}$ $\textit{k}$ until the sun has arisen over thy breast.\(^1\) The main verb refers to the future.

$\textit{sdmt-f}$ do not speak to him until he has invited.\(^2\) The main verb is a command.

Brewing was done in my presence $\leftarrow r p$ $\textit{t}$ $\textit{dmt}$ $\textit{n}$ $\textit{Itw}$ until I reached (or had reached) the town of Itu.\(^3\) In past narrative.

\[ \textit{sdmt-n}$ $\textit{tw}$ $\textit{m}$ $\textit{t}$ $\textit{pn}$ $\textit{hr}$ $\textit{wdf}$ $\textit{dr}$ $\textit{hprt}$ $\textit{mnt}$ $\textit{tp}$ $\textit{sw}$ $\textit{f}$ I have been (lit. am or was) in this land under his command until death overtook him, lit. happened upon his hands.\(^4\)

2. The use after $\leftarrow r$ ‘when’, $\leftarrow m$ $\textit{ht}$ ‘after’, $\overrightarrow{hft}$ ‘when’ and $\overrightarrow{ml}$ ‘like’, ‘according as’ is more doubtful, since instances are forthcoming only from $\textit{jae}$ inf. and anom. verbs. There is nothing to prevent such instances being interpreted as infinitives (see $\S$ 301. 304), though again there is no positive evidence in favour of this view. The analogy of $r$ and $d r$ favours a provisional classification under the heading of the $\textit{sdmt-f}$ form.

Exx. $\leftarrow r$ $\textit{hr}$ $\textit{m}$ $\textit{ht}$ $\textit{sw}$ $\textit{f}$ $\textit{m}$ $\textit{stf}$ . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . ..

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\(^6\) See Junker, Giza III, 93.

\(^1\) Urk. iv. 117, 4; 148, 14; 499, 10. Sim. A. A. 119 ($\textit{sdmt}$); P. Kah. 5, 25, 29 ($\textit{sdmt}$); Sim. 1, 278, 308 ($\textit{sdmt}$). In present time, LAC. 25, 21, 33 ($\textit{hprt}$); A. 61, 64 ($\textit{hprt}$).

\(^3\) Pl. 136. Sim. ib. 87 ($\textit{sw}$), sq. $\S$ 215; 453 ($\textit{sdmt}$). In a wish, possibly Westc. 11, 16 ($\textit{hprt}$).

\(^4\) Sim. B 247. Sim. A. 25. Pl. II, 25 ($\textit{hprt}$); also possibly PSBA. 18, 202, 9 ($\textit{tw}$).

\(^5\) Urk. iv. 409. Sim. from $\textit{jae}$ inf. verbs, ‘since’, A. 47, 97, 3 ($\textit{sdmt}$); Urk. iv. 386, 2 ($\textit{hprt}$); 1075, 10 ($\textit{hprt}$); ‘before’, Budge, 208, 8 ($\textit{hprt}$).

\(^6\) Brit. Mus. 614, 12. Sim. B.H. l. 25, 36 ($\textit{hprt}$); Urk. iv. 49, 8 ($\textit{hprt}$).

\(^7\) Urk. iv. 767. Sim. ib. 591, 12 ($\textit{hprt}$).

\(^8\) Urk. iv. 767. Sim. ib. 591, 12 ($\textit{hprt}$).

\(^9\) Urk. iv. 814=90, 2. Sim. ib. 751, 2 ($\textit{hprt}$); 745, 12 ($\textit{hprt}$).

\(^\star\) Urk. iv. 740. Sim. ib. 698, 16; 741, 5; 767, 3 ($\textit{hprt}$).
§ 407. EGYPTIAN GRAMMAR

The hands of Isis are over this child mi rdit-s rwy-sy hr sr's Hr even as she placed her hands over her son Horus.1

Therefore justice shall be given to me, according as I have done it.2

§ 408. Negation of the šdmft-f form after prepositions.—An example of the negative verb tm in the šdmft-f form can be quoted.

Deal with him privately tmt-k mu hrt-f until thou art not troubled about his condition.3

§ 409. Forms of the šdmf-t form after prepositions.—In the text or notes of the last two sections examples have been quoted from the following immutable verbs: ph, ktm, tm (2-lit); ḫš, wn, ḫpr, snb, šdm (3-lit). To these must be added an example of ḫd written ḫu ḫfd tmt-fk mlt until he has said;' the writing of ṯl for ṭ in a MS. of Dyn. XVIII 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 šdmft-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.

zae gem. wnt 'has been' (r).5

zae inf. prt 'I went forth' (dr); gmt-f 'he had found' (m-bt);

ir-t 'I have done' (m).6

caus. 2-lit. smnt-s 'she established' (m).9

anom. 'Give' has ḫm rdtf (m, m)10 and ḫm hrtf (m).11 From 'come' there are both ḫu ḫtf (m, m-bt, htf)12 and ḫu ḫtw (r, m); but the latter might be either infinitive or šdmf, see § 448.

VOCABULARY

| šmt mix, compound, hr with. | ḫm destroy; empty out. |
| ḫn abbrev. wt bandage, bind. | ḫn complete, be complete. |
| ḫwds proceed. | ḫfn rebuff; ḫfnw rebuff (n.). |
| ḫn assent to; attend to. | ḫkk attack. |
| ḫr fall; caus. shr overthrow. | ḫn distinguish. |
EGYPTIAN GRAMMAR

I
m mishap, harm.

pr-hd treasury (lit. whitehouse).

msyt supper, evening meal.

mstr a liquid of some sort.

skd sailor, traveller.

---

§ttt bread or cake of some kind.

$w$w poor man.

$k$sw coffin.

Fnhw Syrians; hence 'Phoenicians', Gk. Φοινικες.

1 Festschrift 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 Asosi (Dyn. V): 1

ir wnn-k (§ 150) m sprw n f,
hr (§ 40, 2) sdn-k n dd (§ 511, 4) sprw.
m (§ 340) gfn sw,
sktf httf,
rdttf (§ 409) iit-qf hr-s.
mr sprw hnn (§ 303) tswtf,
r kun(w) iit-qf hr-s.
h sw im r sprw nb.
ir irr gfnw m sprw,
tw dd-tw (§ 462),
twtf tr r m (§ 495) irf (§ 463) st ?

1 Pt. 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.

'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?'

323
(b) Translate into English:

(1) He 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 (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) She whom he had never seen is (now) possessor (fem.) of his property.
(2) A departure was made from this place at time of supper. (3) All this happened by my hand (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.

LESSON XXVIII
THE SUFFIX CONJUGATION

§ 410. Under the name of suffix conjugation are to be understood those really verbal or 'narrative' (§ 297, 3) verb-forms, like the šdm:f and šdm:n:f 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 šdmt:f form studied in the last Lesson (§§ 401–9).
THE SUFFIX CONJUGATION § 410

The following forms will have to be considered:

1. The *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 *sdmf* form, see below §§ 419–24.

3. The *sdmmf* form, an almost obsolete form with passive meaning; see below §§ 425–6.

4. The *sdmnf* form, see above § 67 and below §§ 412–8.

5. The *sdmnf* form, see below §§ 427–9.

6. The *sdmorf* form, see below §§ 427; 430–2. 

7. The *sdmklf* 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) *~·tw*, var. *~·t(w)*, after the verb-form with its formative element. The formative element (*n*, *in*, *hr*, *ki*) 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. [*\[\text{exx.}\]m(w)dw·nf*]‘he spoke’; [*\[\text{exx.}\]gg·twf*]‘he is looked upon’; [*\[\text{exx.}\]m(s)·sn*]‘they brought’; [*\[\text{exx.}\]sd·hr·twf*]‘it shall be removed’. The sole exception to this rule is in the *sdmf* form when the passive ending has the abbreviated writing *~·t(w)*; in this case it is more often than not written before the determinative, ex. [*\[\text{exx.}\]swrl·t(w)f*]‘it is drunk’, though forms like [*\[\text{exx.}\]ms·t(w)f*]‘he is born’ also appear; cf. *~* before the determinative in the ending *·t(\(l\))* 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. [*\[\text{exx.}\]bd·in r]* ‘then came this peasant.’

[*\[\text{exx.}\]t\(l\)w nk im*]‘there is made for thee a great feast.’

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 *sdmf* (§ 422). It is perhaps better, however, to describe such examples as [*\[\text{exx.}\]nts·n·tw*]‘one called’, ‘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. The origin of the $sd\text{m}
 n\text{f}$ and $sd\text{m}
 n\text{f}$ 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 $sd\text{m}
 f$ form, an often held theory\footnote{Ermann in AZ, 39, 123; LEXA in Philologia, ii. 25–53; So too LEX. Gr., § 242; Pol. Et. 92 hesitatingly.} 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 $nt\text{f}
 s\text{d}$m ($§ 373$) or else as $sd\text{m}
 s\text{w}$ ($§ 374$); it seems gratuitous to postulate a third method. The proposal is to consider $sd\text{m}
 f$ as a sentence of the same type as $sd\text{m}
 s\text{w}$, 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 $sd\text{m}
 f$ and $sd\text{m}
 n\text{f}$ 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>$mr\text{r}(w)\text{f}$, imperfective ($§ 387$, 1)</td>
<td>$mr\text{r}\text{f}$</td>
</tr>
<tr>
<td>$mr\text{f}$ and $mr\text{y}\text{f}$, perfective ($§ 387$, 2)</td>
<td>$mr\text{f}$, also $mr\text{y}\text{f}$</td>
</tr>
<tr>
<td>$mr\text{r}(w)\cdot n\text{f}$ \footnote{This form has largely, but not completely, replaced $mr\text{f}$ in past narrative, see §§ 414, 1; 450, 1.} ($§ 387$, 3)</td>
<td>$mr\cdot n\text{f}$ \footnote{See below the Add.}</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 $sd\text{m}
 f$ and $sd\text{m}
 n\text{f}$ forms must likewise be derived from the passive participles. Only on this theory can the use of the suffix-pronoun in the $sd\text{m}
 f$ form be explained; it is a direct genitive such as often serves to express the semantic subject after the passive participles ($§ 379$, 2); $sd\text{m}
 f$ thus signifies 'heard of him'. 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
differentiated out of the passive participles, (a) the ordinary narrative \( sdmf \) and \( smnf \), in which the gender-endings were suppressed,\(^0\) and (b) the relative \( sdw mf \) and \( smn(w)nf \) forms, in which the gender-endings were retained.

The hypothesis here rejected assumes that the narrative \( sdmf \) form, both in its geminating form, ex. \( \text{mr} \text{r} f \), and in its non-geminating form, ex. \( \text{mr}(y) f \), 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 geminating and non-geminating \( sdmf \) to the level of the distinction between English ‘sayeth’ and ‘saith’ or between German \( \text{gehest} \) and \( \text{gehst} \), seriously underrates the difference in their meanings and syntactic uses. We shall find on closer study that, while the narrative \( mrf \) is definitely imperfective in meaning, the narrative \( mr(y)f \) has partly past and partly prospective signification—the latter, for example, after \( \text{th} \) (§ 450, 5, a), after \( \text{hi} \) (§ 450, 5, b), and after verbs like \( \text{rd} i \) (§ 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 \( sdmf \) in a passive participle, one may point to its parallelism with the narrative \( smnf \) 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 \( smnf \) originated in a passive participle, why not also the \( sdmf \) form?

2. The \( smnf \) form. We have repeatedly referred to Sethe's view\(^1\) 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 \( sdmnw nf \) and (b) the narrative \( sdw nf \) (see above) is only an elaboration of that view. It is significant that in the relative form \( sdmnw nf \) 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 -\( nf \) in the dative.\(^3\) If \( smnf \) means properly ‘heard (is) to him’, then the resemblance to French \( \text{il a fait} \) and German \( \text{er hat getan} \) is obviously very close and illuminating, the more so since English ‘he has’ (\( \text{il a, er hat} \)) is often expressed in Egyptian by \( \text{nf} \) ‘to him’ (§ 114, 1). Compare also \( \text{faciendum est mihi} \) in Latin. But Egyptian also shares with French and German another mode of expression involving the dative of possession; as we have seen (§ 141), \( \text{nfr w} \) is opposed to \( \text{nfr sw} \) as \( \text{il a froid} \) to \( \text{il est froid} \) or \( \text{ihm ist kalt} \) to \( \text{er ist kalt} \). Apparently

\(^{0}\) Cf. the adj. as predicate contrasted with adj. as epithet, above, § 48. So too \(^{1}\) SETHE, \( \text{AZ.} \) 54, 102, though only in reference to \( sdmf nf \).

\(^{1}\) \( \text{AZ.} \) 47, 140; 54, 98.

\(^{3}\) See § 307 for rare exx. of a dative designating the semantic subject after the infinitive.
§ 411, 2

EGYPTIAN GRAMMAR

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 $sdm$-$nf$ form after the negative word $\sim n$ '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 $sdm$-$nf$ 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 $sdm$-$nf$ FORM

§ 412. Endings, etc.—Observe that, even in texts which habitually write the suffix $\mathord{\text{-}}$ of the 1st sing., this is apt to be omitted before the reflexive dependent pronoun $\mathord{\text{-}}$ $w$. Ex. $\sim - \mathord{\text{-}}$ $rdt$-$n$-$f$ $w$ 'I placed myself'. For a like omission elsewhere, see § 406.

Impersonal uses of the $sdm$-$nf$ form are not rare; note especially $\sim - hpr$-$n$ 'it happened'; also $\sim - \text{ch}n$ 'thereupon', lit. 'there arose', when the passive $sdm$-$f$ follows (below § 476).

The passive in $\text{tw}$ is not very common, since the passive $sdm$-$f$ corresponds to active $sdm$-$nf$ in various uses; see below § 422. Not infrequently $\text{tw}$ serves as impersonal subject: exx. $\sim - $ $\text{mis}$-$n$-$tw$ 'one called'; $\sim - $ $\text{n} \text{ch}n$-$n$-$tw$ 'no one stands'.

Examples where the formative $n$ precedes the determinative are rare, and may be considered faulty: exx. $\sim - $ $\text{ch}n$ 'arose'; $\sim - $ $\text{wd}$-$n$ 'commanded'.

Ons. For the elliptical omission, in a sequence of $sdm$-$nf$ forms, not only of the suffix subject, but also of the formative $n$, see below § 487.

§ 413. Forms from the mutable verbs.

$zae$ gem. A few geminating forms are known, ex. $\sim - $ $\text{kbb}$-$n$ 'does (not) grow cool'. 'See' has $\sim - $ $\text{mrn}$-$f$-$f$. 'Exist' has a form $\sim - \text{wn}$-$f$-$f$ 'I was' which might possibly stand for $\text{wn}$-$f$-$f$, since it is parallel to $\text{mrn}$-$f$-$f$ 'I saw'; cf., however, above § 387, 3 and Add. to the present paragraph; there is often a doubt whether $\sim - $ is to be taken as $sdm$-$nf$ or as geminating $sdm$-$f$ (§§ 120, end; 326).

$zae$ inf. Exx. $\sim - $ $\text{trn}$-$f$ 'he took'; $\sim - $ $\text{gwn}$-$n$ 'found'. 'Make' has $\sim - $ $\text{trn}$-$f$, only very exceptionally $\sim - $. 'Seize' shows $\sim - $ $\text{itn}$-$f$.
THE \( \mathcal{SdM}\cdot N\cdot F \) FORM

§ 413.

\( \text{ae} \text{ inf.} \) Exx. \( \frac{\text{m} (l) n \cdot W \cdot f}{\text{m} (w) d w \cdot n} \) 'he attached', \( \frac{\text{m} (l) n \cdot W \cdot f}{\text{m} (w) d w \cdot n} \) 'spoke'. \( \text{caus.} \text{ae} \text{ gem.} \frac{\text{r} \cdot \text{m} \cdot \text{w} \cdot n}{\text{r} \cdot \text{m} \cdot \text{w} \cdot n} \) 'cooled'.

\( \text{anom.} \) 'Give' has \( \frac{\text{r} \cdot \text{d} \cdot \text{w} \cdot n}{\text{r} \cdot \text{d} \cdot \text{w} \cdot n} \) 'speak'. \( \text{cause} \) \( \text{2ae gem.} \) \( \text{r} \cdot \text{d} \cdot \text{w} \cdot n \) 'cooled'. \( \text{3} \)

'Come' has forms from both stems: \( \frac{\text{r} \cdot \text{m} \cdot \text{n} \cdot f}{\text{r} \cdot \text{m} \cdot \text{n} \cdot f} \) \( \text{r} \cdot \text{d} \cdot \text{w} \cdot n \) 'reach'. \( \text{r} \cdot \text{d} \cdot \text{w} \cdot n \) 'reach'

The absence of gemination in the \( \text{ae} \text{ inf.} \) and \( \text{anom.} \) agrees well with the theory (§ 411, 2) that the \( \mathcal{SdM}\cdot N\cdot F \) form originated in the perf. pass. part. Its presence in some forms of the \( \text{2ae gem.} \) is just possibly to be attributed to the former existence in this class of reduplicating perf. pass. participles such as we found for the \( \text{2-lit.} \) verbs, § 360.

§ 414. Affirmative uses of the \( \mathcal{SdM}\cdot N\cdot F \) form.—We have seen that the primitive function of the \( \mathcal{SdM}\cdot N\cdot F \) 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) \( \frac{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f}{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f} \) \( \text{I have spoken in truth}. \)
(b) \( \frac{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f}{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f} \) \( \text{he gave me water}. \)

Note carefully that the corresponding negation is \( \frac{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f}{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f} \) not \( n \text{ sd} \cdot mf \); see §§ 105, 1; 455, 1.

As already noted, the passive \( \mathcal{SdM} \cdot \text{tw} \cdot f \) is rather rare (§ 412), the passive \( \mathcal{SdM} \cdot f \) form often taking its place (§ 422, 1). In narrative of the 1st pers. the old perfective is frequently the passive counterpart of the active \( \mathcal{SdM} \cdot f \) (§ 312, 2).

The simple \( \mathcal{SdM} \cdot f \) 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 \( \frac{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f}{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f} \) (§ 68) and \( \frac{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f}{\text{r} \cdot \text{d} \cdot \text{w} \cdot n \cdot f} \) (§ 478), to which we shall return later.
§ 414

We pass now to the use after the non-enclitic particles. After mk, as already seen (§ 234), the šdm·n·f form corresponds to the English present perfect.

Ex. mk hfr.n · hr hm·k n imy-r pr behold, I have written (lit. sent) commending thee to the steward.1

After is/t (§ 231) and isk (§ 230) the šdm·n·f form describes a situation or circumstance occurring in the past.

Ex. is/t sm·n hm·f r-pr pn n 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 is/t are best translated as clauses of time have been quoted in § 212. So too after it, ib.

The šdm·n·f form has likewise past meaning after a nominal subject in anticipatory emphasis (§ 148, 1).

Ex. sm·n·f w·gg is-n·f wi infirmity has overtaken me.3 In conclusion, mention must be made of the rare cases where Šdm·n·f means ‘I was’ in past narrative.

Ex. Šdm·n·f m b·iw, m·r·n·f (i) sw I have been in the mine-country, I have seen it.4

The parallelism of Šdm·n·f here to an indubitable šdm·n·f form might seem to suggest that it stands for Šdm·n·f, but see Add. to § 413.

2. Not infrequently the šdm·n·f form serves to express relative past time, i.e. time which is past relatively to the time of the adjacent context.

Exx. ti sw hm·ty, in-n·f skr-n·w·w and now he was returning; and had brought prisoners.6 Note the English present perfect.

prt pw hr-n · nn ntrw, sms-w·su Rd·ddt these gods went forth, (after) they had delivered Reddjet.7 Engl. past perfect.

td·n·f nn, rh·n·f krd·i, šdm·n·f šs·w·i 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 šdm·n·f form is best translated as a virtual subordinate clause.9 It is this same relative past time which the šdm·n·f form expresses in all subordinate clauses where it occurs affirmatively, and there it is contrasted with the šdm·n·f form, which expresses relative present or future time. The last example shows, however, that šdm·n·f may have relative past time even when the surrounding narrative tenses involve the šdm·n·f form itself. Here again the corresponding negation is n šdm·f, see below § 455, 1.
AFFIRMATIVE USES OF $\textit{sdm-n.f}$

§ 414, 3

3. After $\textit{hs}$ 'would that!' (§ 238) and after $\textit{ir}$ 'if' (§ 151) the $\textit{sdm-n.f}$ form is used in reference to unfulfilled action, 'would that' or 'if he had heard'. Examples have already been quoted. The negation after $\textit{hs}$ is $n \textit{sdm-f}$, §§ 238, 455, 1; after $\textit{ir}$ it would doubtless be $\textit{tm-n.f sd'm(w)}$, §§ 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 $\textit{ik-wit}$ 'I returned' (§ 312, 3) or in $\textit{mk wi ty-wit}$ 'behold, I am come' (§ 324) and the $\textit{sdm-n.f}$ form as in $\textit{ib-ni}$ (above I). 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. $\textit{ib-ni nis nis} \textit{n} \textit{k}$ I have come hither to summon thee.3

The difference, then, with verbs of motion is that the $\textit{sdm-n.f}$ 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 $\textit{rj} \textit{nh} \textit{sh}$ 'learn', 'know' and $\textit{sn \textit{nu}} \textit{sh}$ 'recollect', 'remember' sometimes appear in the $\textit{sdm-n.f}$ form even where they must be translated by English present tenses.

Exx. $\textit{mn rj-ni \textit{nhn}}$, behold, ye know.4

$\textit{in \textit{nu} \textit{nu} \textit{nu}} \textit{sh \textit{nu}}$ dost thou remember?5

A similar use of $\textit{rj}$ has been noted in connection with the old perfective (§ 320, end) and the $\textit{sdm-n.f}$ 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 $n \textit{sdm-f}$ corresponds as negation to the affirmative $\textit{sdm-n.f}$.

5. On a different footing is the common use of the $\textit{sdm-n.f}$ form in ritual texts and scenes to express an action simultaneously spoken of and performed.6

Exx. $\textit{sn\textit{n} n\textit{nu} \textit{n} \textit{nu}} \textit{n} \textit{nu}$ I purify thee with this water.7

A god is depicted sprinkling water over the queen and speaking these words.

$\textit{dw-ni} \textit{n} \textit{k} \textit{nu} \textit{nu}$ I give to thee all lands. Words spoken by the god Dedwen while leading prisoners to the king.8

This employment is so invariable as to justify us in regarding writings like $\textit{nu}$ 'I record for thee', $\textit{nu}$ 'I bring to thee' respectively.
§ 414. The $sdm$-$n$-$f$ form in noun clauses.—In all affirmative subordinate clauses, the $sdm$-$n$-$f$ 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 $sdm$-$n$-$f$ serves as object of a verb (§ 185) or follows the genitival adjective $ny$ (§ 192).

§ 415. The $sdm$-$n$-$f$ form in relative clauses.—An example in a virtual relative clause with undefined antecedent is quoted § 196, 2, and another after $nty$ in § 201. In both cases the corresponding negation was seen to be $n$ $sdm$-$f$. For the $sdm$-$n$-$f$ form after $twty$ see §§ 203, 6; 418, end.

§ 416. The $sdm$-$n$-$f$ form in adverb clauses.—1. We have observed (§ 414, 2) that where $sdm$-$n$-$f$ 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 $sdm$-$n$-$f$ form but rarely follows prepositions; when it does so it has relative past meaning, see above § 156. For $sdm$-$n$-$f$ after $ir$ 'if' see §§ 151; 418, 3.

§ 417. The $sdm$-$n$-$f$ form in adverb clauses.—1. We have observed (§ 414, 2) that where $sdm$-$n$-$f$ 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 $sdm$-$n$-$f$ form but rarely follows prepositions; when it does so it has relative past meaning, see above § 156. For $sdm$-$n$-$f$ after $ir$ 'if' see §§ 151; 414, 3.

§ 418. The negative construction $-tn$ $sdm$-$n$-$f$—A broad survey shows that the construction $n$ $sdm$-$n$-$f$ 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 $n$ $sdm$-$n$-$f$ 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 $sdm$-$f$ form, parts of the verb often found to imply repetition or continuity (§§ 365 foll.; 440 foll.); or else, finally, with the compound verb-form $twf$ $sdm$-$f$, which we shall see later to be common in proverbs and statements of custom (§ 463).

That the construction $n$ $sdm$-$n$-$f$ 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 $sdm$-$n$-$f$ form. The true modus operandi of $n$ $sdm$-$n$-$f$ 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 $\textit{n sdm\textcdot nf}$

§ 418

r gr, n $\textit{mdw\textcdot nf}$ '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 $\textit{sdm\textcdot nf}$ form presents the verbal notion as an incident occurring to its doer (§ 411, 2). If so, $\textit{n mdw\textcdot nf}$ 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 $\textit{n sdm\textcdot nf}$ 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 $\textit{n mdw\textcdot nf}$ 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 $\textit{n sdm\textcdot nf}$ 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. \(\textit{r skd\textcdot hrf, n sih\textcdot tf is for him who sails with falsehood for a cargo (lit. under it (grg)), he does not reach land.}\) A proverbial utterance.

\(\textit{tw msk wsr, n twr\textcdot tw} \) assuredly women are barren, no one conceives.\(^4\) Description of a prevailing condition.

\(\textit{ink hnn, n wrd\textcdot nf} \) I am one who rows and does not tire.\(^5\) Characterization of a person.

2. In reference to past actions.

Exx. This peasant spent (\(\textit{tr-in shfy pn}\)) ten days making petition to this Djeuhutnakht, \(n rdj\textcdot nf msfr s\) and he paid no heed to it, lit. gave not his temple to it.\(^6\) A continued activity is narrated.

\(\textit{n phn\textcdot twf m shs} \) he was not equalled (lit. reached) in running.\(^6a\) Characterization of the young Amenophis II.

3. In reference to future actions.

Ex. \(\textit{kbrhfr s htf, n prn s} \) it shall rot in his belly, without coming out, lit. it does not come out.\(^7\) A medical generalization.

Needless to say, the construction $\textit{n sdm\textcdot nf}$ is not confined to main clauses.

\(^1\) \textit{Pt. 1}, 13.


\(^4\) \textit{Adm. 2}, 4. \textit{Sim. ib. 3}, 3, 8, 4, 1; \textit{P. Kah. 33}, 8.


\(^6\) \textit{Porse. B} 2, 31-2. \textit{Sim. Weste. 5}, 1, 12, 3, qu. § 369, 2; \textit{Brit. Mus. 614}, 7, 9; \textit{Urkh. iv. 77}, 7, qu. § 440, 2; 98, 9; 131, 11; 697, 13; 728, 16; 814, 13, qu. \textit{Exerc. XXVIII}, (g); 1195, 9; \textit{Rec. 29}, 104, 9.

\(^6a\) \textit{Ann. 37}, Pl. 2, 12.

\(^7\) \textit{Ed. 25}, 5. \textit{Sim. ib. 97, 19}, qu. § 105, 3; after \textit{wnn}, \textit{Leb. 146}; \textit{Budge, p. 285}, 1.
§ 418

Besides its use in virtual relative clauses,\(^8\) it occurs also after the relative adjective *nty*.

*Ex.* \(\text{m ph nty n ph-nf}\) do not attack him who does not attack.\(^1\)

After the negative relative adjective \(\text{n twty}\) (§ 203, 6) the *\(\text{sdm-nf}\) form appears to have exactly the same meaning as in *\(\text{ndm-nf}\)\).

*Ex.* this noble god who came into being of himself and \(\text{sdm-nf}\) who does not go back (lit. turn himself) upon what he has said.\(^2\)

§ 418 A. The negative construction *\(\text{nn ndm-nf}\).*—The examples of this construction are scanty, obscure, and sometimes even possibly corrupt. In a few places *\(\text{nn ndm-nf}\) denies with emphasis that something *will* (or can) occur.

*Ex.* *\(\text{nn pr-nk r hzw}\) never wilt thou go up above.\(^4\)

In two cases it is a *past* event which is denied.

*Ex.* *\(\text{nn ir-n\(\i\) n rmf dd-tw cbe 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 *\(\text{ndm-nf}\) tends to take the place of *\(\text{ndm-nf}\) in the writing, see § 104, end.

OBS. The student should examine in every instance of *\(\text{nn ndm-nf}\) whether *\(\text{nn}\) cannot mean 'there is none who(m) ......' in accordance with § 394.

VOCABULARY

- *\(\text{s\(\i\)h}\) reap.*
- *\(\text{whm}\) repeat.*
- *\(\text{f\(\i\)i}\) reward.*
- *\(\text{s\(\i\)l}\) be satiated.*
- *\(\text{s\(\i\)l}\) rebel.*
- *\(\text{sm\(\i\)\(\i\)\(\i\)}\) var. *\(\text{sm\(\i\)\(\i\)\(\i\)\(\i\)}\) (§ 279),* *\(\text{s\(\i\)l}\) slay.*
- *\(\text{ssn}\) smell, breathe (trans.).*
- *\(\text{ssn}\) smell, breathe (trans.).*
- *\(\text{ssn}\) smell, breathe (trans.).*
- *\(\text{ssn}\) smell, breathe (trans.).*
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EGYPTIAN GRAMMAR

Vocab.

**bit** copper.

**bdl** var. **bty** emmer, a poor kind of cereal.

**mr** lake, canal.

**mshtyw** adze.

**nb** basket; island-home (?).

**grg** falsehood, lie.

**dpy** crocodile (rare).

**Sth** varr. **S(w)th**, **Sty** §60), the god Seth.

**3bw** Elephantine, an island at the N. end of the First Cataract.

**Mtn** Mitanni, a kingdom E. of the Euphrates.

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**EXERCISE XXVIII**

(a) Reading lesson. Inscription cut on a rock in the island of Sehél, in the First Cataract.\(^1\)

\[\begin{array}{c}
\text{hst-sp } 50, \text{ tpy (n) } \text{smw, sw } 22, \\
\text{hr hm n n-sw-bit Mn-hpr-Rr, dt enh.} \\
\text{wd (§ 306, Obs.) hm f } \text{sd mr pn,} \\
\text{m-ht gmt-f (§ 407, 2) sw dbw (§ 315) m inrw,} \\
\text{n skd-n dpt hrf.} \\
\text{hd-wf hrf,} \\
\text{ibf nw (§ 322),} \\
\text{sm-rw hst(yw)-f.} \\
\text{rn n mr pn: }^2 \\
\text{wn tw wt m nfrt (§ 96) Mn-hpr-Rr, enh dt.} \\
\text{in n n whw-rmw } \text{3bw sd-sn (§ 227, 2) mr pn } \\
\text{lww rnt.}
\end{array}\]

\(^1\) 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, Menkheperrê, 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: Menkheperrê-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 **hry-bbt** 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. 133, n. 25.

(4) *n-rtw-bbt.*

(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. *tjty* *vizier*, but also *the rank of vizier*, *Urk.* iv. 1087, 7, qu. § 149, 1; similarly *mty m st* 'office of regulator of a priestly order', *P. Kah.* 11, 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.
LESSON XXIX

THE PASSIVE ȘDMIN.F FORM

§ 419. The form of the suffix conjugation (§ 410) next demanding attention is here called the passive șDMIN.F.1 Externally, this closely resembles the active șDMIN.F form long familiar to the student. Confusion with the latter is, however, rendered impossible in practice by the invariable passive meaning; the passive șDMIN.F signifies 'he was heard' or 'he is heard' despite the absence of the element ·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 șDMIN.F has been hitherto known as the passive șDMIN.wF; 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 șDMIN.F and forms from the mutable verbs.—The ending șDMIN.F -w is fairly common before nominal subject and in impersonal uses, but does not occur in Middle Egyptian before the suffix-pronouns;2 it is at least as frequent in the verbs with final weak radical, exx. șDMIN.F irw;3 șDMIN.F rdw,4 as in the immutable verbs, exx. șDMIN.F sw ‘was cut off’;5 șDMIN.F hws ‘was constructed’;6 but writings without any flexional ending are in all verb-classes of more usual occurrence, exx. șDMIN.F hbk ‘were captured’;7 șDMIN.F lpr ‘I was seized’; șDMIN.F rdi ‘was placed’, ‘caused’.8

The much rarer ending șDMIN.F -y has been thought to be more than a mere alternative to -w.10 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. șDMIN.F msy ‘I was born’;11 șDMIN.F rfr ‘thou hast been taken’,12 but instances before nominal subject are also found, as șDMIN.F DRV ‘was made’;13 șDMIN.F rdy ‘were placed’.14

Note that the passive șDMIN.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 ƚw and ɾhr, see below §§ 465; 481. Apart from the regular use with nominal subject, impersonal employments are often met with, exx. șDMIN.F smiw ‘it was reported’;15 șDMIN.F lv ‘it was done’.16

As time went on, Egyptian showed an increasing unwillingness to form parts of the suffix conjugation from stems of more than three radical consonants.
Hence we find the passive $\text{sdm} f$ of $\text{snfr} \ ' \text{make beautiful}' \ replaced by a periphrasis in which the passive $\text{sdm} f$ of $\text{ir} f$ has the infinitive of $\text{snfr}$ as subject:

\[
\text{ist iry snfr twt pn m hi}\text{-sp} 22 \text{ lo, this statue had been made beautiful in year 22.1}
\]

Forms of the passive $\text{sdm} f$ from the mutable verbs are as follows:

- $\text{2ae gem.} \ ' \text{have been seen}'$.
The form $\text{mamf} \ ' \text{I have been gripped}'$ probably belongs to § 425.

- $\text{3ae inf.} \ ' \text{without germination. No ending, gm 'was found'}'$;

- $\text{\text{i} \ ' \text{has been born};'}$.

- $\text{\text{msf} \ ' \text{he was born}';}$

- $\text{\text{ms} \ ' \text{have been born};'}$.

- $\text{\text{wpr} \ ' \text{are opened};'}$

- $\text{\text{wpr} \ ' \text{are opened};'}$

- $\text{\text{wpr} \ ' \text{are opened};'}$

- $\text{\text{wpr} \ ' \text{are opened};'}$

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- $\text{\text{wpr} \ ' \text{are opened};'}$

- $\text{\text{wpr} \ ' \text{are opened};'}$

- $\text{\text{wpr} \ ' \text{are opened};'}$

§ 421. Origin and relations of the passive $\text{sdm} f$.—In several usages, particularly after $\text{tw}, \text{chr}-n, \text{mk}$ and $\text{isi}$, the passive $\text{sdm} f$ serves definitely as the passive of the $\text{sdm}-n f$ 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 $\text{sdm}-n f$ $\text{hwr} \ ' \text{he heard the voice}' \ ultimately means 'heard to him the voice' (§ 411, 2), may not $\text{sdm hwr} \ ' \text{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 $\text{sdm} f$ merely as a $\text{sdm}-n f$ form from which the agential element $n f$ has for the nonce been omitted: (1) the passive $\text{sdm} f$ sometimes shows the original participial ending $-w$ or $-y$ which has completely disappeared from the $\text{sdm}-n f$ form; (2) the passive $\text{sdm} f$ 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 $\text{sdm}-n f$ form and the passive $\text{sdm} f$ 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 ŠĐM·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 šdmnmf passive closely related to the passive šđmf (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 šđmf except with pronominal subject is seen in the relative form šdmw·nf, which we have shown to be closely akin to the narrative šdmw·n (§§ 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 šđmf and the construction of the passive participles with retained object (§ 377); indeed it seems not improbable that the passive šđmf directly originated in that construction, the development being upon lines similar to the development of the narrative šdmw·n 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 šđmf 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 šđmf have to be considered. If we are right in supposing that the active šđmf arose, no less than the passive šđmf, from a use of the passive participle (§ 411, 1), the sole difference would be that in the active perfective šđmf the suffix represents the semantic subject, and that in the passive šđmf the suffix represents the direct semantic object. Hence it is by no means surprising to find uses where the passive šđmf corresponds closely to the active šđmf; this is true wherever the passive šđmf has present or future meaning (§ 422, 2), as well as in its negative uses (§ 424, 1, 2).

§ 422. Affirmative uses of the passive šđmf.—1. In past narrative.

Exx. םוּמ נִב כְּנ הַשָּׁם · נִב יָסֵּפְיָו בֵּיתָן לְשָׁם אָבִי עָבָד לְנָשִׂים. English past tense.

I was born in the year 1 of the son of the Sun Ammenemes.² English past tense.

² Cairo 30518, a 1. Sim. Sebekku 11; Brit. Mus. 828.

³ Bah. 3-4. Sim. LAC. TR. 43, 2; 75, 11; 76, 7.
Impersonal uses are frequent.

Ex. \( \text{ir } \) \( hst \) \( tpt \) \( tn \) it was done in accordance with this commission.¹

The passive of the construction \( \text{tw } \) \( sdn-nf \) so much employed in narrative (§ 68) is of the type \( \text{tw } \) \( sdm-f \). See further below § 465.

Exx. \( \text{tw } \) \( sww \) \( int-n-sn \) what they had brought was sold.² English past tense.

\( \text{tw } \) \( rdlw \) \( n-k \) \( tw \) breath has been given to thee.³ English present perfect tense.

Another favourite construction in narrative, as we shall see later, is \( \text{ch-n sdn-f} \). The passive of this is of the type \( \text{ch-n sdm-f} \), though examples with suffix-pronoun as subject are of extreme rarity (§ 481), while in the construction \( \text{tw sdm-f} \) just mentioned none at all has been noted.

It was seen (§ 414, 1) that \( \text{mk} \) placed before the \( sdn-nf \) form gave to that form the signification of the English present perfect. So too in the case of \( mk \) (and passive \( sdm-f \).

Ex. \( \text{mk ms n-k hrdw} \) behold, three children have been born to thee.⁴

After \( \text{lst} \) the passive \( sdm-f \) describes a situation or concomitant fact belonging to the past, exactly like \( \text{lst} + \) \( sdn-nf \) (§ 414, 1). In most cases one can translate with the English past perfect.

Exx. \( \text{ist} \) \( n-k \) \( m \) \( lst \) \( m \) \( hwt \) now that the fields had been made into plough-lands.⁵

\( \text{ist hbr msw nsw} \) now the king's children had been sent for.⁶ Impersonal; another manuscript (G) has \( \text{mr} \) \( e \).

The passive \( sdm-f \) in reference to past action is negatived by prefixing the word \( \text{not'}. \) See below § 424, 1.

2. In reference to future events. The passive \( sdm-f \) is frequently used with a vaguely prospective meaning in medical prescriptions and the like.

Exx. His Majesty instituted a festival of victory anew ... \( \text{rdl} \) \( krs st \) \( hr-cwy \) she is (to be) caused to spit it out at once.⁷ For \( krs \) as subject of \( rdl(w) \) see § 70.

So too impersonally.

Ex. \( \text{trw m htw} \) it is (to be) mixed together, lit. made as one thing.⁸ The Ebers papyrus writes 

Sometimes one may be tempted to interpret what is really a passive \( sdm-f \) as an old perfective.
AFFIRMATIVE USES OF THE PASSIVE $\text{sdm} \cdot f$

§ 422, 2

Ex. $\text{hr} \text{tw} \text{r} \text{nkt} \text{hr} \text{s} \text{r} \text{rf}, \text{rdtw} \text{n} \text{nty} \text{m} \text{rwy}$ one shall take a man's property from him, and it shall be given to him who is outside.\footnote{P. Pet. 1116 b, 47. Sim. Tarkhan i. 79, 46.}

Here $\text{rdtw}$ must be the passive $\text{sdm} \cdot f$ with omitted subject, since the old perfective would have had to be $\text{rdtw} \text{ti}$, $\text{ht}$ being a feminine noun (§ 92, 2).\footnote{This argument fails, however, if $\text{hr} \text{n} \text{r}$ is a plur., see § 511, 2. So Gunn.}

After $\text{hr}$, the passive $\text{sdm} \cdot f$ may have future meaning. Compare the corresponding use with active $\text{sdm} \cdot f$, §§ 239; 450, 5, c.

Ex. $\text{hr} \text{tr} \text{nkt} \text{hp-dt-nsw}$ there shall be made for thee a $\text{hp-dt-nsw}$ offering.\footnote{Urâ. iv. 46.}

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 $\text{ir} \text{m}$, var. $\text{ir} \text{tw} \text{n}$,\footnote{Urâ. iv. 732. Sim. ib. 723, 15; Rhind 82. 83; Br. Thes. 1081. v. 111, vi. 1; 1087, xviii. 10.} 'amounting to', lit. 'it is made for', and $\text{ir} \text{m}$ 'equivalent to', lit. 'it is made as (?)' or 'in (?)'.

Exx. $\text{hr} \text{tr} \text{nkt} \text{hp-dt-nsw}$ there shall be made for thee a $\text{hp-dt-nsw}$ offering.\footnote{Urâ. iv. 761. Sim. ib. 762, 763; Rhind 82, 84.}

The difference between the two expressions remains to be determined.

§ 423. The passive $\text{sdm} \cdot f$ in subordinate clauses.—The use of the passive $\text{sdm} \cdot f$ in subordinate clauses is very limited, and this limitation constitutes a serious difference between it and the narrative $\text{sdm} \cdot f$ and $\text{sdm} \cdot f \cdot f$ forms.

1. Nevertheless, when followed by a nominal subject the passive $\text{sdm} \cdot f$ sometimes serves as a virtual clause of circumstance.

Exx. $\text{hr} \text{tr} \text{nkt} \text{hp-dt-nsw}$ there shall be made for thee a $\text{hp-dt-nsw}$ offering.\footnote{P. Kah 6, 9. Sim. Semnah Disq. 1, 9; West. 8, 18, 25; 9, 20; 10, 11, 3, see AZ. 66, 71; Cairo 20512, b 2; Rec. 36, 215, 39.}

Let him be deprived of his temple-rank, $\text{hr} \text{tr} \text{nkt} \text{hp-dt-nsw}$ there shall be made for thee a $\text{hp-dt-nsw}$ offering.\footnote{Kopt. 8, 6. Sim. BH. i. 16, 127; Urâ. iv. 48, 3, 4, 5; Th. T. S. iv. 6, top right.}

The last two examples illustrate the close parallelism in use of the passive $\text{sdm} \cdot f$ and the old perfective. That in the last example $\text{smnh}$ cannot be old perfective is clear from the facts that its subject $\text{st} \cdot s$ would in that case have to precede it (§ 322) and that it would then have to be feminine in gender (smnh·ti).
§ 423, 2  

EGYPTIAN GRAMMAR

2. In one passage, a statement with passive ṣḏmːf has virtually the sense of a clause of condition:

\[
\text{dd n-k: } \text{skm } m \times m \text{ t } \text{it is said to thee: What makes } \frac{2}{5} + \frac{1}{15} \text{ complete as } \text{t?} \]

Elsewhere the formula introducing the question is \( \text{ir dd n-k s}s ' \text{if the scribe say to thee}.^2

3. The use of the passive ṣḏmːf after prepositions is very rare.

Exx. \( \text{hr } m-ht \text{ snfrw kit tn now when this construction had been made beautiful}.^3\)

§ 424. Negative uses of the passive ṣḏmːf form.\(^5\)—1. The passive \( n \) ṣḏmːf 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. \( n \text{ it thwh } \text{our cattle have not been taken away.}^7\)

\( n \text{ ityf thou hast thy heart, it has not been taken away.}^8\)

The last instance shows the similarity of this use to that of \( n \) ṣḏmːf (§ 105, 1); for \( n \text{ gm mr-prw no transgression of mine has (or had) been found in the temples.}^9\)

The English present affords a more appropriate rendering.

Exx. \( n \text{ hsfr } n \text{ ityf thw Fnwh (read Fnhw) his envoy is not impeded throughout the lands of the Fenkhu.}^10\)

\( n \text{ gm mr- } \text{the number is not known.}^11\)

2. The passive ṣḏmːf in virtual clauses of circumstance (§ 423, 1) appears to have been negatived by the negative verb \( tm \) (§ 350).

Ex. \( \text{Let him be deprived of his temple-rank } \text{hsfr t in } \text{Šw I am not seized by Shu.}^12\)

\( \text{Instances with } \text{rḥ are often best translated with the English present.}^13\)

Ex. \( n \text{ rḥ lw} \text{ the number is not known.}^14\)

\( n \text{ hsfr } n \text{ ityf thw Fnhw his name not being remembered in this temple.}^15\)

\( \text{Apparently } \text{tm } \text{here must be passive ṣḏmːf form; the construction is thus parallel to that of nḥnw tkwf, the words immediately preceding (see } \text{§ 423, 1).}^16\)
THE PASSIVE ṢDMIN-F AND ṢDMIN-M-F FORMS § 424, 3

3. There is no sure ground for assigning to the passive ṢDMIN-F examples like the following:

\[ \text{nn bs·k in ṣḏt ṣḏt thou shalt not be interred by Asiatics.} \]

Here bs·k may well be infinitive + suffix, see § 307, 1. To prove the contrary, examples from the ṣḏ inf. or anom. verb-classes would be necessary. The like holds good of phrases such as ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw 'not repelled'; see above § 307, 2.

THE ṢDMIN-M-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 ṢDMIN-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 ṣḏt ṣḏt.

The subject may be either a suffix-pronoun or a noun. In one or two suspect cases an ending -w occurs, exx. ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw 'my mouth is not repelled'; ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw 'it is to be ground fine'.

Forms from the different verb-classes:

2-lit. ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw 'has been examined'.

3-lit. ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw 'has been taken away'; ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw 'I have been restrained'.

2ae gem. ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw 'I have been gripped'.

caus. 2ae gem. ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw 'it is cooled'. This example is classed here, like the preceding ṢDMIN-F, because the passive ṢDMIN-F, consonantly with its origin in the perfective passive participle, does not geminate; but possibly ṢDMIN-F may be regarded as a 4-lit. immutable verb (§ 284), in which case it will belong to the passive ṢDMIN-F.

It seems likely that the ṢDMIN-M-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 ṢDMIN-M-F form.—The meaning is always passive, and the uses are identical with those of the passive ṢDMIN-F.

Exx. ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw ḫw 'this Sep has been examined in (his) place of origin (?). See above § 422, 1.

\[ ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw 'it is (to be) cooled'. \]

In a medical prescription, see § 422, 2.

\[ ṢDMIN-F, ṣḏt ṣḏt ḫw ḫw ḫw ḫw 'his head is not (or has not been) taken away from him. \]
§ 427. We now reach three forms of the suffix conjugation which are employed only in main clauses. In structure they agree with the $sdm-nf$ form in all respects, except that for $n$ is substituted one of the three formatives $\sqrt[4]{it}$, $\sqrt[4]{hr}$, or $\sqrt[4]{kr}$. 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 $\sqrt[4]{it} sdm-nf$ and $\sqrt[4]{hr} sdm-hrf$ 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 $sdm-nf$ form would then be complete, and just as this meant originally ‘heard to him’, so the $sdm-nf$ and $sdm-hrf$ forms would have meant originally ‘heard by him’. The $sdm-krf$ form presents, however, a formidable obstacle to this hypothesis, for not only is $kr$ 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 $kr$ (§ 242) alike employed as sentence adverbs, and we have become acquainted with three parallel constructions $in$ or $hr$ or $kr$ + noun + $sdm-nf$ 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 $hr$ $sdm-nf$ (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 $hr$ $sdm-nf$ and $kr$ $sdm-nf$ likewise having future signification; the construction $hr$ or $kr$ + noun + $sdm-nf$ would thus seem to differ from $hr$ or $kr$ + $sdm-nf$ 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 $\sqrt[4]{it}$, $\sqrt[4]{hr}$, and $\sqrt[4]{kr}$ 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 $\sqrt[4]{it} dd$ ‘say’. However, not only is there a verb $kr$ ‘plan’, but also good evidence has come to light of $\sqrt[4]{it}$, var. $\sqrt[4]{hr}$ $t$ (from which $in$ might be short for $t$ $in$) and $\sqrt[4]{hr}$, varr. $\sqrt[4]{hr}$ $\sqrt[4]{hr}$, $\sqrt[4]{hr}$ $\sqrt[4]{hr}$, $\sqrt[4]{hr}$ $\sqrt[4]{hr}$ as verbs signifying ‘say’ and ‘cry’. On this basis $sdm-nf$, $sdm-hrf$ and $sdm-krf$ 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.

\[\text{344}\]
§ 428. The $\text{sdm-in-f}$ form in the mutable verbs.

$\text{2ae gem. } \text{wun-in-f} \text{ 'he was'.}$ (The form $\text{wst-in-f} \text{ 'he shall urinate' is not from a } \text{2ae gem. but from a } \text{3-lit. stem wst, the doubled s being due to assimilation.}$)

$\text{3ae inf. } \text{ir-in-sn} \text{ 'they washed'; } \text{sd-in-k} \text{ 'thou shalt remove'.}$ (Make' shows $\text{ir-in 'made'.}$)

$\text{anom. 'Give' has } \text{rdi-in, more rarely } \text{di-inf. 'Come' has $\text{ir-in 'made'$.}$}$

The lack of gemination is consistent with the theory that the $\text{sdm-in-f}$ form is derived from a perfective passive participle, whether it be analysed as containing the preposition $\text{in}$ or the sentence-adverb $\text{in}$, or whether the theory outlined p. 344, bottom, be adopted.

§ 429. Uses of the $\text{sdm-in-f}$ 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. $\text{dd-in shly pn then said this peasant.}$

$\text{str-in-tw n-f Ddi then Djedi was brought in to him.}$

$\text{rdi-in-sn st m pr it then they placed it in the corn.}$

$\text{ir-in-tw mti wdt nbt hm-f then it was done according to all that His Majesty commanded.}$

Beside the impersonal use with $\text{tw}$ just illustrated, there is another without it.

Ex. $\text{rdi-in str-tw msw nsw then (they) caused the king’s children to be brought.}$

2. Less frequently $\text{sdm-in-f}$ is employed to name or describe a consequence to take place in the future; but often a clear injunction like $\text{sdm-hrf}$ (§ 431, 2).

Ex. If thou examine a man with a pain in his stomach, $\text{rdi-in-k drt-k hrf-f then thou shalt lay thy hand upon him.}$ An injunction.

$\text{praise god, sdm-in hprt-sn so that those who shall come into being shall hear.}$ A future consequence is described.

No negatiwed 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 $\text{in,}$ (2) or with the passive $\text{sdm-f}$ impersonally used and followed by the same preposition. The chief criterion of $\text{sdm-in-f}$ is the fact that the formative $\text{in}$ is inseparable from the verb-stem, but this will not serve in all cases.

OBS. 2. For $\text{wn-in}$ as auxiliary, see below §§ 470. 472. 473.
§ 430. EGYPTIAN GRAMMAR

1 See Verbum ii.

§ 430. The sdm-hr-f form 1 in the mutable verbs.

2ae gem. \( \text{snm-hr-f} \) ‘thou shalt see’; 2 \( \text{wnn-hr-f} \) ‘he shall be’.

But \( \text{wbn-hr-I} \) ‘I was’ in past narrative; 3 sim. for a single future act. 3a

\( \text{jae inf.} \) \( \text{snm-hr-f} \) ‘thou shalt surround’; 4 \( \text{sd-hr-tw-f} \) ‘it shall be removed’.

‘Make’ has \( \text{sd-hr-f} \) ‘thou shalt make’.

caus. 2ae gem. \( \text{sd-hr-f} \) ‘thou shalt heat’.

Anom. ‘Give’ has the form \( \text{rdt-hr-f} \) ‘bring’ the form \( \text{in-hr-f} \).

Forms without gemination are thus the rule, but perhaps only for single future acts.

The non-geminant forms from \( \text{wnn} \) 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 sdm-hr-f form.—Unless the hypothesis set forth p. 344, bottom, be adopted, this verb-form will be akin to the constructions hr hr and hr sdm-f (§ 239), into which the particle hr enters. If, as we supposed, that particle indicates what comes next in order, sdm-hr-f may originally have meant something like ‘he proceeds to hear’.

1. In reference to future time. The sdm-hr-f form is common in injunctions and statements of result.

Exx. \( \text{sr-hr-f} \) \( \text{st-hr-f} \) \( \text{drt-i} \) I shall have to thrust my hand.

\( \text{hr-hr-f} \) \( \text{st kkw} \) darkness shall conceal them.

\( \text{sd-hr-f} \) \( \text{hr gs-f wc} \) shall be laid on his one side.

\( \text{sd-hr-f} \) \( \text{mi wc im-sn} \) then he shall be like one of them.

An impersonal use is also found.

Ex. \( \text{hbr-hr-f} \) \( \text{hr m 4} \) it will become 4, i.e. 4 will be the result.

Later (§ 471, 1) we shall find \( \text{wnn-hr-f} \) 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. \( \text{sd-hr-f} \) \( \text{ib-f hr-s} \) and so his heart is weary through it.

That means that his heart is hot.

3. Occasionally too in reference to past events; found only with two verbs.

Exx. \( \text{dd-hr-f} \) \( \text{sn th} \) thereupon they said.

\( \text{wnn-hr-I m wsf n mdt nbt} \) I was the topic of all talk.

For \( \text{wnn-hr-f} \) as an auxiliary in past narrative see below, § 471, 2.
§ 432. Negation of the šdm-ḥr-f form.—In its use with reference to the future the šdm-ḥr-f form is negated by means of the verb tm, see above §§ 342 foll.

Ex. nḥm-hrs hpr m ḥsbt it will not result in worms.¹

§ 433. The šdm-kl-f form² in the mutable verbs.

3ae inf. ḥr-krsn ‘they shall rejoice’; ḫr-kl ‘will go forth’.³

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-kl-f form.—Like the related krs šdmf and kl šdmf constructions (§ 242), the šdm-kl-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, ḥr-kl stp(w)t ḫr ḥrw t ntrw then the choice joints shall be removed from the altars of the gods.⁴

nhm-kl-t(w) stp(w)t ḫr ḥrw t ntrw then the choice joints shall be removed from the altars of the gods.⁵

ḥr-krsn mrsn tw they shall surely rejoice when they see thee.⁶

Much more rarely it appears to express an injunction.

srd-kl st ḫmt ḫy Majesty shall plant them.⁷

The construction nḥ šdmf (§ 105, 2) serves as negation of the šdm-kl-f form.⁸

§ 435. Uses of the šdm-in-f, šdm-ḥr-f and šdm-kl-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-in-f and šdm-ḥr-f forms may serve as rather impressive narrative tenses, and the šdm-ḥr-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 ḫr (or krs) šdmf and ḫr (or kl) 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 ḫf ‘say’.⁹ Compare the omission of ḫf after ḫr, above § 321.

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¹ Ḥb. 25, 6 = 57, 5.
² See Verbum ii.
³ §§ 433-442.
⁴ Urk. iv. 569, 10.
⁵ Nav. 65, 13.
⁶ LAC. TR. 2, 31.
⁷ Sim. ḫh. 569, 12.
⁸ Sim. TR. 2, 33.
⁹ LAC. TR. 2, 35; NAV. 65, 14.
§ 436. EGYPTIAN GRAMMAR

Exx. $\frac{\text{h} \text{tp} \text{k} \text{w} \text{hr} \text{s}}{\text{m}} \text{in smt}$ I am content on account of it, says the desert.¹

\[\underline{\text{h} \text{w} \text{mn} \text{tr} \text{k} \text{, in sn r} \text{t}} \text{eat thou}, \text{say they to me.²}

\[\underline{\text{i} \text{n} \text{sn} \text{,} \text{ntrw} \text{tpw} \text{, r} \text{t}} \text{say they, namely those gods, to me.³}

\[\underline{\text{hr} \text{s} \text{n} \text{r} \text{m smt}} \text{she says to me in accusation.⁴}

\[\underline{\text{mi} \text{, hrtw} \text{, r srdw} \text{mhrw idbwy}} \text{come, they say, to make flourish the order of the two lands.⁵}

\[\underline{\text{hr} \text{t}(w) \text{ rf scribe of Truth, he is called. Lit. one says concerning him.⁶}

\[\underline{\text{mk wi} \text{, kr k here am I (lit. behold me), thou shalt say.⁷}

\[\underline{\text{in sn, ntrw ipt, kr sn}} \text{he has fallen into fear of us, they will say.⁸}

In all known M. E. examples the subject of $\text{in}$ is either a noun or the suffix 3rd pers. plur. or dual, and it is always translatable as a present.⁹a $\text{Ki}$ always refers to the future, and $\text{hr}$ to present or past indifferently.

§ 437. Whatever the origin of the $\text{sdm-nt}$, $\text{sdm-hrt}$ and $\text{sdm-krt}$ forms (§ 427), the derivation of the parenthetic expressions of § 436 from verbs meaning ‘say’, ‘cry’ and ‘plan’ appears certain. The verb $\underline{\text{i}}$ ‘say’⁹ is attested from O. E. onwards and the spelling $\underline{\text{in}}$ regular in L. E. $\underline{\text{i}}$ said he ‘⁹a occurs as early as the Coffin Texts, ex. $\underline{\text{i}}$ in $\text{Wstr}$ ‘said Osiris’;⁹b from such writings $\underline{\text{i}}$ ‘says’ seems not to be a $\text{sdm-nt}$ form, but abbreviated from $\text{i in}$.⁹c In $\underline{\text{kr k ‘thou wilt say’ the determinative of $\text{ki}’ plan’ is seen.}$ A verb $\underline{\text{hr}(w)}$ ‘cry’¹⁰ connected with $\underline{\text{hr} \text{w} \text{rj} \text{dw} \text{voice}’}$ is evidenced in the Coffins by $\underline{\text{hr} \text{(w)}}$.¹⁰a The strange writings $\underline{\text{hr} \text{sn ‘say they’}}$.¹⁰b and rarely $\underline{\text{hr} \text{(w)}}$.¹⁰c are found both there and in later M. E. hieratic; the incomprehensible $\underline{\text{fy}}$ is followed by a noun, a dependent pronoun, or both, and seems wholly superfluous.¹⁰d

Exx. $\text{Teti said to me: ‘........’}$ $\underline{\text{hr}(w)fy} \text{sw so said he.¹¹}$

$\underline{\text{hr}(w)fy} \text{Ruty r t}$ says (the god) Ruty to me.¹²

$\underline{\text{hr}(w)fy} \text{sw Ilm}$ says he, namely Atum.¹³

VOCABULARY

\begin{itemize}
  \item $\underline{\text{nd}}$ grind.
  \item $\underline{\text{khd}}$ rule.
  \item $\underline{\text{e \text{br} \text{t} \text{m} \text{r} \text{t}}}$ curtail, subtract.
  \item $\underline{\text{smdw} \text{y}}$ renew, restore.
  \item $\underline{\text{sdw}}$ swallow.
  \item $\underline{\text{knd}}$ be furious, angry.
  \item $\underline{\text{tr}}$ be hot.
  \item $\underline{\text{fdl \text{(old fdl) box}}}$.
  \item $\underline{\text{wrb \text{t meat}}}$.
  \item $\underline{\text{bit}}$ honey.
\end{itemize}
EGYPTIAN GRAMMAR

Vocab.

- hsmn natron
- hswt table of offerings
- bw appearance in glory
- sih toe
- sipty inspection
- o sft (old šf) oil for anointing
- abbrev. smsw elder, eldest
- sš writing, papyrus, book
- šš, var. šš, perfume
- dbr finger
- ktt little, trifling (adj.)
- Wm the Hare-nome, the 15th nome or province of Upper Egypt

EXERCISE XXIX

(a) Reading lesson: extract from a medical book:

ir gm·k dbr sih r-pw (§ 91, 2)
mrsn (§ 196, 2),
phr mw hrsn,
dw stž·sn,
km(š)·sn št,

dd·hr·k a r·s:
mr iry·i (§ 371);
ir·br·k a nb spw nw sm(š) (§ 305) šp:
šš šmr, r·32; šš šmr, r·32;
sft, r·8.
nd(w),
wš(w) hr·s (165, 8).

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 šž-worm, then thou shalt say concerning it: a disease I must treat. Then thou shalt make for him treatments for killing a šp-worm. Upper Egyptian šš, 32; Lower Egyptian šš, 32; oil, 5. It is (to be) ground up; it is (to be) bandaged with it.
(b) Translate into English:

1

2

3

4

5

6

(a) Write in hieroglyphs:

(i) 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-hut) 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 ŚDM-$F$ FORM

§ 438. Introductory.—We now return to the śdm-$f$ 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 śdm 'hear' offers no suggestion that more than one kind of śdm-$f$ form is to be distinguished; but in the mutable verbs, and particularly in the 2ae gem., 3ae inf., and anom. classes, a clearly marked distinction is visible

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1 A medical prescription. After & understand pšr. Parse śdb in.  
2 Read īpy-$f$ 'hair-fruit', a drug.  
3 īpr-$f$ perhaps 'ferment' or like.  
4 A short religious spell, with preceding title.
between $sdm:f$ forms which show gemination, like $\bar{\alpha}_\lambda \tilde{\alpha}_\lambda mrfs$, $\bar{\alpha}_\lambda prrf$, $\bar{\alpha}_\lambda ddfs$, and $sdm:f$ forms which do not geminate, like $\bar{\alpha}_\lambda mrfs$, $\bar{\alpha}_\lambda prfs$, $\bar{\alpha}_\lambda ddfs$. Unhappily there are reasons for thinking that the non-geminating $sdm:f$ 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 $sdm:f$; most of its uses seem consonant with its identification with that non-geminating $sdm:f$ form which, in the $zae$ inf., was vocalized *peria$\tilde{f}$, as we may infer from such Coptic survivals as $\theta mesios$ 'cause that she bear', old $\tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda dit ms(y)s$. Broadly speaking, then, we may treat the non-geminating $sdm:f$ as a unity, and contrast it with the geminating $sdm:f$. What are the mutual relations of the two?

In § 411, 1 cogent arguments were adduced for deriving the $sdm:f$ 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 $sdm:f$ must be closely related to the geminating or imperfective passive participle, and the non-geminating $sdm:f$ to the non-geminating or perfective passive participle. On grounds of origin, therefore, we appear to be justified in describing the geminating $sdm:f$ form as the imperfective $sdm:f$, and the non-geminating $sdm:f$ form as the perfective $sdm:f$. In the meanings of the two forms we shall find much that bears out the hypothesis here adopted, the geminating $sdm:f$ 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 $pical$ forms here suggests itself anew; see above §§ 269-70; 356, OBS. On this view $wnn:f$ and $mrr:f$ might represent some such vocalizations as *wenu$\tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda$ and *merr$\tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda \tilde{\alpha}_\lambda$ respectively. Doubtless the gemination in the imperf. $sdm:f$ 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 mara (for *marara) 'he passed'. No such variations are found within the Egyptian imperfective $sdm:f$, 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 $wnn:tn$ for 'if ye are', *ir $wnn:ntr$ 'if the god is' beside ir $wnn:f$ 'if he is'. In point of fact ir $wnn$ 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 $sdm:f$ 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. $sdm:f$ is probably due to its presence in the imperfective passive participle, and the lack of gemination in the perfective $sdm:f$ to its absence in the perfective passive participle; see above § 411, 1.

¹ First pointed out by Golènischeff, Le Conte du Naufrage (Bibliothèque d'Etude, vol. 2), Cairo, 1913, pp. 61-4.
§ 439. Forms from the mutable verbs.

2ae gem. ∼ sim-ssn 'they are hot'.1 'See' has ∼ mir-f,2
sim-irw (w) f;3 but also exceptionally ∼ mir-k,4 which exhibits an unusual change of i into u and is elsewhere perfective (§ 448). 'Be' has ∼ wnn-k.5

3ae inf. ∼ hirs 'it goes down';6 ∼ bdd 'flows'.7 'Make' has the form ∼ irr-k,8 but r is occasionally written twice, ex. ∼ irr-f.9

4ae gem. A possible example is ∼ hmir-f 'shrinks'.10
4ae inf. Geminating forms are not very common; exx. are ∼ msdd-in 'ye hate';11 ∼ nsm 'rages';12 ∼ ntrr-f 'he is divine'.13
caus. 2ae gem. ∼ srr-f 'he diminishes';14 ∼ skbb-k 'mayest thou have refreshment'.15 Possibly, however, both these are 4-lit. verbs, see § 284.
caus. 3ae inf. ∼ skdd 'fares by water'.16
anom. 'Give' shows ∼ dd-f,17 also written archaically ∼ .18 From 'come' no geminating forms are known, ∼ tw taking their place; see below § 459. With 'bring' we find ∼ invl(w).19

§ 440. Uses of the imperfective šdm-f in affirmative main clauses.—Since the imperfective or geminating participles from which the imperfective šdm-f is derived regularly imply the notions of repetition or continuity, these same notions ought to be perceptible in the imperfective šdm-f itself.

1. Such is apparently always the case in affirmative main clauses referring to present or past events. With present reference the geminating šdm-f is frequently found in statements of custom or aphoristic truths.

Exx. ∼ hirs tw swat m th nhh, hirs m-tr sy r htq(n)tr justice is unto all eternity, it goes down with him who does it to the necropolis.20 An aphorism.

∼ inv-tw m th, wn shw one has recourse to an intimate, when there is trouble.21 In this aphorism another MS. has ∼ using the tw šdm-f form which regularly has reference to customary acts (§ 462).

To whom shall I speak to-day? There is a lack of intimates; ∼ ṣḥ an tw m ḥmm r sḥt n; one has recourse to him who is unknown in order to complain to him.22 Characterization of a period.

Thou art the rudder of the entire land, ∼ ṣḥ ṭ b htw ṣḥt the land sails in accordance with thy command.23 Characterization of a person.

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It is true that in such passages a non-geminating $\text{\textit{sdm}}\text{-}\textit{f}$ is often found either as variant of, or else associated with, the geminating $\text{\textit{sdm}}\text{-}\textit{f}$; 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 geminating $\text{\textit{sim}}\text{-}\textit{f}$ is usually $\text{n} \text{\textit{sim}}\text{-}\textit{f}$ (§ 418).³

2. The geminating $\text{\textit{sdm}}\text{-}\textit{f}$ is used, like the imperfective participles (§§ 366; 369, 2), of past custom; examples are not common.

Exx. $\text{\textit{dd-}tw \textit{htp-ntr} \textit{pn\,m-bsh\,twt\,pn}}$ these offerings shall be placed before this statue.⁶ The context narrates the institution of certain festivals.

$\text{\textit{wnn\,s\,spit\,m\,hrf}}$ the writing of the nome shall be in his office.¹⁰ In rules respecting the vizier’s administrative duties.

Probably the use of $\text{\textit{wnnf}}$ 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 $\text{\textit{ib}}$ (§ 228) is always followed by the non-geminating, perfective $\text{\textit{sdm}}\text{-}\textit{f}$. 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{\textit{dd-}tw \textit{ms\,htp-ntr\,n\,ntrw\,Tphmr\,3bw\,m\,irt\,hswt\,hr-tp\,snh\,wds\,sn\,sub\,n-su\,b\,\textit{hr-pkr-}\,\textit{dt\,snh\,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.
§ 440, 5

5. The geminating $\text{idm}f$ is also found in exhortations or wishes, i.e. in relation to future acts. Since the perfective $\text{idm}f$ 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. $\text{idm}f$ may Thy Majesty do as he wills.$^1$

\[
\text{idm}f \text{ m irr } \text{idm}f \text{ may Thy Majesty do as he wills.}
\]

Exx. $\text{idm}f$ 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, $\text{idm}f$ do thou give it to the sandal-maker Ptahwêre.$^3$

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 $\text{idm}f$, expressing a wish, is parallel to the $\text{jae}$ inf. $\text{idm}f$.

\[
\text{idm}f \text{ mayst thou have refreshment of the shade of its trees.}
\]

Perhaps, however, $\text{idm}f$ belongs to the $\text{4-lit.}$ verbs, see § 284.

6. In questions emphasis naturally rests on an interrogative adverbial adjunct, and the geminating $\text{idm}f$ may then introduce a virtual noun clause as subject, as explained above under 5. The negative examples with $\text{idm}f$ ($§ 346, 1$) favour this explanation.

Ex. $\text{idm}f$ 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. $\text{idm}f$ Pepu gives (this) to the lady of the house Sebkhotpe. It is uncertain whether this is the geminating $\text{idm}f$ or the imperfective relative form (‘what P. gives’). The lack of the direct semantic object suggests the latter, and as antecedent the masc. word $\text{idm}f$ ‘letter’ may be implied.

Obs. The geminating $\text{idm}f$ is rare after the non-enclitic particles, though exx. with $\text{idm}f$ and $\text{idm}f$ may be quoted. No instance has been found after $\text{idm}f$ would that’, and the case after $\text{idm}f$ quoted above under 4 is quite exceptional. After $\text{idm}f$ and $\text{idm}f$ the non-geminating $\text{idm}f$ is regular, as also in the construction $\text{idm}f$ in or $\text{idm}f$ or $\text{idm}f$ and noun $\text{idm}f$ (below § 450, 5). Similarly after $\text{idm}f$ the non-geminating $\text{idm}f$ 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.

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§ 441. The imperfective \textit{šdm-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 \textit{šdm-nf} form, which has relatively past meaning; and resembles the perfective \textit{šdm-f} form, from which it differs mainly through its inherent notion of repetition or continuity. Sometimes, but much less often than the perfective \textit{šdm-f}, the geminating \textit{šdm-f} may refer to prospective, i.e. relatively future, time; examples below § 442, 1 after sn\textit{d} 'fear' and \textit{mrī} 'wish'.

§ 442. The imperfective \textit{šdm-f} in noun clauses. - 1. As object of certain verbs or subject of their passives, see above § 184.

After \textit{rdī} 'cause' the perfective, non-geminating \textit{šdm-f} is used in all verb-classes, see below § 452, 1. Now and again geminating forms from \textit{mrī} and \textit{wnn} occur, sometimes even in MSS. which seem trustworthy.

When the \textit{šdm-f} has prospective meaning after other verbs, the gemination is rare. A few examples from the \textit{zæ gem.} class occur, and may be due to the intrinsic meaning of the verb-stems involved (§ 446). So after \textit{sn\textit{d}} 'fear' and \textit{mrī} 'wish'.

Exx. 3\textit{m sn\textit{d} m\textit{rī} w\textit{rī}yw through fear lest the watchmen might see.}

\begin{verbatim}
\textit{m mrr\textit{tn} w\textit{nn} im\textit{sh}tn \textit{hr Wstr as ye wish that honour for you should be with Osiris.}
\end{verbatim}

So \textit{wn\textit{n}tn} also after \textit{w\textit{d}} 'command'. After this same verb is once found an example from a \textit{zæ inf.} verb.

\begin{verbatim}
\textit{t\textit{w g\textit{rt w\textit{d} n h\textit{m}f p\textit{rr}(t) r h\textit{ist}tn His Majesty commanded me to go forth to this desert.}
\end{verbatim}

Repetition is perhaps not completely excluded by the context here, 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. 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 \textit{šdm-f} form which serves as object of certain verbs sometimes has non-prospective meaning, for example after \textit{r\textit{ḥ} 'know'} or \textit{m\textit{rī} 'see'} (§ 184, 2). In this case the imperfective \textit{šdm-f} is more apt to be found than the perfective (§ 452, 1, Ë), doubtless because what is seen or known is an action in progress or a continuously exerted quality.

Exx. 7\textit{i\textit{w g\textit{rt} r\textit{ḥ}k\textit{w}(t) d\textit{gg i\textit{rt} n sn\textit{t}w-s I know .... (how one) eye looks at its fellow.}

\begin{verbatim}
\textit{m\textit{rī} h\textit{m}f k\textit{nn\textit{i} His Majesty saw how valiant I was.}
\end{verbatim}

3 Sim. B 18 = R 44.
6 Hamm. 113, 10.
7 Louvre C 14, 9-10. Sim. Urk. iv. 361, 6; after \textit{m\textit{rī} W\textit{est}ic, 5. 4 = 5, 15, qu. § 184 end.
8 Urk. iv. 9, 16; sim. Íb. 892, 6. Qualities after \textit{r\textit{ḥ}, Gard. Sim. p. 178; Fl. 76; Urk. iv. 363, 6.}
2. When the geminating šdmw is subject of an adjectival predicate (§ 188, 3), a more or less prolonged process is doubtless envisaged.

Ex. Reddjedet was in travail 𓊬𓊬𓊬𓊬𓊬𓊬𓊬𓊬 ksn mss-s, and her bearing was painful.¹

3. The geminating šdmw 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. 𝑨أمن 𝑚hk mhk thf pw as to (the phrase) ‘his heart is drowned’ this means that his heart is forgetful.²

The negative statement in these definitions is conveyed by n šdmw.³

4. The imperfective šdmw is found in a name (§ 194) given to the supreme god in some religious texts: 𓊫𓊬𓊬𓊬 𓊬𓊬 Mrrf irrf ‘(Whenever)-he-likes-he-does’.⁴ This complex name is expanded in the Pyramid texts⁵ to 𓊬𓊬𓊬 Mrrf irrf, msddf n tr · n · f ‘(Whenever)-he-likes-he-does,-(whenever)-he-dislikes-he-does-not’, where the gemination is again seen to be negatived by n šdmw.

5. The use of the geminating šdmw 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 šdmw is employed when the action referred to occurred in the past (ḥrw n mš-s ‘the day when she shall give birth’), the geminating šdmw is used to describe more generalized acts; such as may often best be rendered by an English noun or gerund.

Exx. 𓊬𓊬𓊬 NMs · spsw 𓊬 n dd nsw thou shalt eat fine things of the king’s gift (or giving).⁶

I ploughed . . . . 𓊬𓊬𓊬 m shwt nl irr · i ds · l in fields of my own making.⁸

Ex. 𓊬𓊬𓊬 r tr n mš-s pt whenever heaven rages.⁹ Lit. at the season of heaven-rages.

§ 443. The geminating šdmw in relative clauses.—Among the few examples of šdmw after the relative adjective 𓊬𓊬 nty the imperfective form 𓊬𓊬 𓊬 mtrk 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 𓊬𓊬 nwty, the gemination seems due to the generalizing or characterizing nature of the epithet contained in the relative clause.

Ex. 𓊬𓊬 𓊬 nwty thk · f rd · f m h · f one who does not transgress the charge laid upon him, lit. what has been placed in his face.¹⁰
§ 444. The geminating *sdmt* form in adverb clauses.—1. The gemination is sometimes found in virtual clauses of *time*, when the notion of repetition is present.

Exx. ḫdd-k, ḫdd-tw n-k ss-t when (or whenever) thou sailest northwards, reverence is paid to thee.\(^1\) prrr-tw r pt m nrrt, prrr ḫr lpt ḫnhw-tw when (or whenever) ye go up to heaven as vultures, I go up on the tip of your wings.\(^2\)

With the verb *mn* ‘see’, the gemination occurs irrespective of any notion of repetition; for a possible explanation, see below § 446.

Exx. ḫwmt ḫb pw, mrrf ṣḥt he is stout of heart when he sees a multitude.\(^3\) A characterization.

This DjeQutnakht said, ḫwmt ḫb pw, mrrf ṣḥt he is stout of heart 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. mrrḵ mnw stnh-kwā if (or so surely as) thou wishest to see me in health.\(^5\) Variant ḫwmt ḫb pw, mrrf ṣḥt you love Wepwawet . . . say ye.\(^7\)

This formula is found with mrrḵ mnw stnh-kwā and ḫwmt ḫb pw, mrrf ṣḥt as variants; there are also various similar formulae beginning in the same way, and these yield the additional variant ḫwmt ḫb pw, mrrf ṣḥt without *m*. See §§ 454, 1.4; 458, for further comments on these alternatives.

3. The *sdmt* form after *prepositions* (§ 155) may be either the geminating or the non-geminating *sdmt*. 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 *sdmt* seems undoubtedly due to the notion of *repetition* or *continuity* which is involved.

So, for example, after *ml* ‘as when’, ‘like’ in similes.

Exx. It was like the fashion of a dream ḫwmt ḫb pw, mrrf ṣḥt he is stout of heart when a man of the marshes sees himself in Elephantine.\(^1\)

They found their wine lying in their vats ḫwmt ḫb pw, mrrf ṣḥt as when water flows.\(^12\) I.e., their wine was as abundant as ever-flowing water.

In the common phrase ḫwmt ḫb pw, mrrf ṣḥt ‘according as this humble servant desires’\(^13\) *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 \( m \text{ mr} \cdot \text{rf} \) 'according as he desires' have been quoted §163, 11, and of \( m \text{ m} \text{rr} \cdot \text{rk} \) 'so surely as (or 'if') thou desiriest' above under (2) at end. Compare the similar phrase \( m \text{ ms} \text{dd} \text{ tf} \cdot \text{f} \) '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. \( m \text{ dd} \text{ tf} \cdot \text{f} \) \( h \text{t} \cdot \text{b} \cdot \text{n} \text{ nf} \text{t} \cdot \text{m} \text{ dd} \) \( W \text{tr} \) a thousand of all good things by the gift of Osiris.

Where the non-geminating \( m \text{ dd} \) is substituted, it seems not unlikely that a single gift is envisaged.

Analogous to \( m \text{ dd} \) is \( m \text{ ir} \text{rr} \cdot \text{f} \) 'by my making'; cf. 'I did not plan works \( m \text{ un} \text{ m} \text{ ir} \text{ff} \cdot \text{f} \) 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 \( m \text{ dd} \text{ tf} \cdot \text{f} \) 'to his heart's content', lit. 'according as his heart gives'.

In the case of the two \( \text{sd} \text{m} \text{rf} \) forms of \( \text{wnn} \) we found (§§ 157, 1-3; 326, end) the gemination after prepositions either when stress is laid on duration or else when future time is involved; elsewhere the non-geminating form is usual.

The reasons for the gemination or for its absence cannot be followed up in the case of every preposition. The geminating \( \text{sd} \text{m} \text{rf} \) has been noted, for example, after \( n \) 'because', \( \text{hr} \) 'because', \( \text{hft} \) 'according as', \( m \cdot \text{ht} \) 'when', \( \text{af} \cdot \text{ter} \), \( n \cdot \text{ct} \cdot \text{nt} \) 'inasmuch as'.

4. In the if-clause of clauses of condition after \( \text{mr} \cdot \text{rk} \) (§ 150). Here a remarkable divergence is observable between verbs of different classes; whereas the \( \text{zae inf.} \) and anom. verbs regularly employ the non-geminating form (§454, 5), the \( \text{2ae gem.} \) use the geminating \( \text{sd} \text{m} \text{rf} \).

Exx. \( \text{mr} \cdot \text{rk} \) \( \text{hr} \cdot \text{r} \cdot \text{si} \) \( \text{w} \cdot \text{n} \cdot \text{r} \cdot \text{f} \) if thou seest her face green.

\( \text{mr} \cdot \text{rk} \) \( \text{hr} \cdot \text{r} \cdot \text{si} \) \( \text{w} \cdot \text{n} \cdot \text{r} \cdot \text{f} \) if thou art together with people.

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 \( \text{mr} \cdot \text{rk} \) \( \text{gm} \cdot \text{rk} \) for 'if thou findest' in the Ebers medical papyrus and elsewhere. If, however, another verb immediately follows \( \text{mr} \) and 'thou findest' occurs only as a second condition, then it is regularly represented by the geminating form \( \text{gm} \cdot \text{rk} \).

Ex. \( \text{mr} \cdot \text{rk} \) \( \text{hr} \cdot \text{r} \cdot \text{si} \) \( \text{gm} \cdot \text{rk} \) \( \text{d} \cdot \text{r} \cdot \text{w} \cdot \text{f} \) \( \text{sm} \) \( \text{mr} \cdot \text{rk} \) if thou examinest (him after doing this), and thou findest his side warm thou shalt say.

In such cases the gemination is doubtless due not, as has been supposed, to the separation of 'thou findest' from \( \text{mr} \cdot \text{if}' \), 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{\textit{ir}} \, \text{\textit{h}rk} \, \text{\textit{sw}}, \, n \, \text{\textit{gmn}rk} '\text{if}
thou examinest him and dost not find', for we have seen that the negation
\( n \, \text{\textit{sdm}mf} \) occurs only in cases where a prolonged period is envisaged (§ 418).
Note that the geminating \( \text{\textit{sdm}mf} \) form from \( \text{\textit{wnm}} \, '\text{exist}' \) may occur after and
parallel to \( \text{\textit{gmm}k} \) as further continuation of such a complex if-clause.

§ 445. Negation of the geminating \( \text{\textit{sdm}mf} \).—\( i \). This form hardly ever
follows the negative words.

Exx. \( \text{\textit{n irr}k} \, \text{\textit{st}}, \, n \, \text{\textit{ir}r<s>} \, \text{\textit{st}} \) (if) thou dost not do it, she
does not do it.\( ^3 \) But \( \text{\textit{ir}k}, \, \text{\textit{ir}r<s}> \), might conceivably be read, see § 281.

\( \text{\textit{nn irr}rk} \, \text{\textit{st}}, \, \text{\textit{nn irr<s> st}} \) (if) thou dost not do it, this bread and beer will not be trifling.\( ^4 \)
Probably future, in accordance with § 105, 2.\( ^5 \) For the special leaning of the
\( \text{\textit{2ae gem.}} \) verbs towards geminating \( \text{\textit{sdm}mf} \), see below § 446.

2. In several places we have seen the construction \( \text{\textit{n sdmm}f} \) serving to negate the geminating \( \text{\textit{sdm}mf} \) 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 \( \text{\textit{ir}}, \) § 444, 4 end. Since \( n \, \text{\textit{sdm}mf} \) denies the occurrence
of an action in the course of a more or less prolonged period (§ 105, 3; 418), its
employment to negate the geminating \( \text{\textit{sdm}mf} \) is important, if indirect, testimony to
the notions of continuity or repetition inherent in the latter.

3. After \( \text{\textit{ir}} \, '\text{if}' \) the \( \text{\textit{sdm}mf} \) form \( \text{\textit{tmf}} \) of the negative verb is used,
except in the one case mentioned at the end of the last section. Thus the
negative form of \( \text{\textit{ir mt}mf} \, '\text{if he sees}' \) would be \( \text{\textit{ir tmf} mfm} \); see above § 347, 6.

§ 446. Conclusion.—A theory has recently been advanced\( ^6 \) that the
geminating \( \text{\textit{sdm}mf} \) 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 \( n \, \text{\textit{sdm}mf} \) in connexion with the geminating \( \text{\textit{sdm}mf} \) (§ 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 geminating \( \text{\textit{sdm}mf} \) 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.
There are, however, other directions in which explanations of recalcitrant uses of the imperfective šdf 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 wnnf (§ 118, 2),¹ the single-action wishes of § 440, 5,² 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 2ae gem. verbs, a class specially rich in adjective-verbs (ex. wrr, 3rr, kbb, šmm) and containing other verbs like wnn ‘be’ and mn ‘see’ that similarly bear an implication of continuity. It is, at all events, a fact that the 2ae gem. class is found in forms³ or syntactic employments⁴ where the 3ae inf. and anom. verbs do not display the gemination. We are here, however, in a hypothetical region where further speculation appears barely profitable.

VOCABULARY

rr restrain, hold back.

id be aggressive, rage, resent.

wdf (properly wdfs) lag, delay.

hm flee, retire.

hm-hi retreat (§ 288).

htm shut, close, seal.

sti be timid, weak, feeble.

šbm be powerful; with m,

have power over; caus. ššbm strengthen.

sd, var. šd, break, smash.

ḥt (also ḥt) field, holding (of land).
EXERCISE XXX

Reading lesson. The following extracts illustrate the use of the germinating \$dm\$ in reference to present, past, and future time, and exhibit the parallelism of that form with the imperfect participles.

(i) Extract from the stela of Sesostris III at Semnah and its duplicate at Uronarti: ¹

\[ ...
ir gr m-ht ph (§ 298)
\]

\[ sshm ib pw n hrwy.
\]

\[ knt pw id (§ 298),
\]

\[ hst pw hm-ht.
\]

\[ hm pw mr irw hr tît.f,
\]

\[ dr-nNT sdm Nh s hr (§ 304, 3) n r;
\]

\[ in wâbN dd (§ 373, 2) hmf.
\]

\[ id-tlw) rf,
\]

\[ ddN srf;
\]

\[ hm-ht-tlw, (§ 62),
\]

\[ wrf r id.
\]

\[ n rm(t) is nt ëf st (§ 134),
\]

\[ hwrw pw sdw ʰ lbw.
\]

¹ Berl. AZ. i. p. 257. Variants in the Uronarti stela from a copy by Prof. Steindorff.
² So Uronarti; Semnah m only, not sdm. For the pregnant sense of r cf. Amada 5.
³ The chick w is written for nh.
⁴ Uronarti \[ x \]

He who desists after attack is a strengthener 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:

\[ ...
ir gtrt (§ 255) nh² shyt pw m htwf (§ 36).
\]

\[ wnm-k hr rdl (§ 326) dl-tw ns xtw,
\]

\[ nn rdl (§ 307) rbN nt² nth rdl (§ 368) ns st.
\]

¹ Pec. B\textonesi}, 82-6. ² Sense clear, but grammar obscure. ³ For nt.
"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:¹

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

¹ Newb. Rekhm. 2–3, corrected from duplicates in the tombs of User (U) and Amenemope (A).
² So U. A; R omits r.
³ So A; R sdlnf.
⁴ So A; R has only one n (§ 63).

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The Perfective ṣdm-f form

Lesson XXXI

The Perfective ṣdm-f Form

§ 447. The perfective ṣdm-f not a unity. — To put the discussion on a sound basis, it must first be admitted that the perfective ṣdm-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 ṣdm-f forms; this is the anomalous verb ḫ int, with the geminating (imperfective) form ḫ intf (§ 439) and the two perfective forms ḫ int and ḫ intf, the last a curious form of active meaning with intrusive t. (2) The anomalous verb for ‘come’ has only two ṣdm-f forms from the stem ḫ tw, but one of these, namely ḫ twf, seems to correspond in usage to intf from int just mentioned, while the other ḫ twf, 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 zae inf. and qae inf. stems, exx. ḫ tw ‘fall’, ḫ tw ‘love’, ḫ ṭms ‘sit’; 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 ṣdm-f has survived in Coptic in one use, namely as object after di ‘cause’, and here the zae inf. verbs exhibit the vocalization *perīf, older doubtless *perīf; ex. Bohairic θomesios ‘cause that she bear’, Eg. di ṭ ms(y)-s; sporadic variants in Dyn. XVIII, like ḫ tw ṭms 2 ḫ ṭms ‘who causes two men to go forth (from the court of justice) contented’, confirm the latent presence of the third weak radical y in the normal writing ḫ di after di. Professor Sethe has, however, shown from the Pyramid Texts that beside the ṣdm-f forms from zae inf. verbs used after di and rdi, there are others, never so employed, which have a final -w or -y corresponding to variant writings with prothetic t (§ 272); exx. ḫ ṭms-k, ḫ ṭms-y, ḫ ṭms-y, ḫ ṭms-k, and sometimes these endings and prothetic t appear together, exx. ḫ ṭms- ḫ ṭms-y, ḫ ṭms-y. But if,
as is supposed with much probability, the prothetic ı 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 *ḥrāwek, *ḥnāw; these vocalizations do not square at all with those deducible, as we have just seen, from Coptic, for Coptic points to vocalizations like *ḥarwāk, *ḥenī. Thus we are driven to infer for the 3ae inf. class the existence of at least two types of non-geminating ṣḏmš, one with the initial consonants juxtaposed without intervening vowel, and the other beginning with an unaccented shut syllable (per-, ḫar-, ḫen-). The Middle Kingdom writings seldom or never permit us to recognize these two types; the rare writings with -w, like ḫm· ụΔ above quoted, might indeed belong to the *ḥnāw type, but we could not be certain whether a writing like ḫm· ṣḏmš· ḫm· should be understood as *gmy· ṣḏmš or as *gemya·k.

The above argument goes to prove (1) that the non-geminating ṣḏmš 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 ṣḏmš 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 ṣḏmš 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 ṣḏmš 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 ṣḏmš, on grounds of origin, as the perfective ṣḏmš, 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 ṣḏmš ʿhe never heardʾ (§ 456) and nn ṣḏmš ʿhe will not hearʾ (§ 457), as opposed to n ṣḏmš ʿhe did not hearʾ (§ 455)—we shall argue from observed differences in the non-geminating ṣḏmš forms employed. It may turn out that such forms as intf, twtʃ and gmyk are exclusively prospective in meaning.

§ 448. Forms of the perfective ṣḏmš from the mutable verbs.

2ae gem. Exx. TextColor(204, 548, 391, 548) that it may be coolʾ; 1 TextColor(204, 548, 427, 548) that they may beʾ 2 (for probable cases of ṣḏmš·f similarly written see §§ 413; 414, 1); TextColor(204, 548, 552, 548) ṣḏmš·f with ʾw ʿthou wilt seeʾ. 3 The verb ʿseeʾ also has the peculiar form TextColor(204, 548, 552, 548) ṣḏmš·f, but it is much commoner as variant of the non-geminating ṣḏmš.
THE PERFECTIVE \(\mathcal{SDMF}\) FORM

§ 448

zae inf. Exx. \(\text{pr}\) hrk 'thou goest down'; \(\text{pr}\) 'that should go forth'; \(\text{pr}\) ms\(l\)(w) 'is born'. Thus the third weak radical is usually left unwritten; only in the 1st pers. sing. is it apt to combine with the suffix as -y, ex. \(\text{pr}\) pry 4 (for clearness sake to be transcribed pry-t), beside shorter writings like \(\text{hr}^t\), 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., exx. ir\(y\)sn 'that they may make', \(\text{try}\) 'may . . . . make'.

For the rarer writings with -w, see § 447.

'Make' as a rule writes but one r, see the exx. just quoted, and \(\text{try}\) as \(\text{try}\) tw; but to read \(\text{try}\) k, occurs by way of exception.

'Seize' is occasionally spelt \(\text{try}\) t, but the writing \(\text{try}\) t, with the later change of t into t (§ 281) is commoner.

zae inf. Exx. \(\text{ms}d\)tn 'ye hate'; \(\text{ms}d\)tn 'it is weary'. The final weak consonant hardly ever appears, except in 1st pers. sing., ex. \(\text{w}^t\) that I might steal'; compare, however, \(\text{w}^t\) may flourish'; \(\text{w}^t\) thou speakest'; also \(\text{w}^t\) msw, § 447.17

caus. 2-lit. Note the strange form \(\text{sd}d\)tw\(n\) 'ye shall relate'.

caus. 2ae gem. For \(\text{skb}^t\)k 'mayst thou have refreshment' see § 440, 5.

caus. zae inf. Note with final -y \(\text{msy}\)tn 'that ye may deliver'.

anom. 'Give' has forms with r, like \(\text{rdi}\) 20 \(\text{rdi}^t\), but also, rather more frequently, forms without r, like \(\text{di}^t\) 22 \(\text{di}\); in old religious texts spellings like \(\text{d}(t)\)k are occasionally found.24 Once we have \(\text{d}(t)\) above nom. subj.; cf. similar forms under zae inf. above.

'Bring' differentiates two forms: one without t, ex. \(\text{in}\) 26 another with t (see above § 447), ex. \(\text{in}\) 27 for the latter there appears just before Dyn. XVIII a variant \(\text{in}\) 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 \(\text{tw}^t\) f. Far commoner, however, are forms from the -w stem, namely a form without -t, \(\text{tw}^t\), and second, a form with intrusive -t (see § 447), ex. \(\text{tw}^t\); see below § 459.

Thus the outstanding characteristic of the perfective \(\mathcal{SDMF}\) is absence of gemination, just as the presence of gemination is the characteristic of the imperfective \(\mathcal{SDMF}\); 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 zae inf. and anom. forms. The forms \(\text{tw}^t\) and \(\text{int}^t\) may be due to the analogy of the infinitive, or may even be infinitives replacing \(\mathcal{SDMF}\) forms that were too much reduced to serve their purpose adequately.
§ 449. Meaning of the perfective sdm-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, i. 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 sdm-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 sdm-nf form has largely superseded the employment of the perfective sdm-f in reference to past events. In past narration, the perfective sdm-f is but little used in affirmative main clauses (§ 450, i); 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 sdm-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 sdm-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 tidf in § 450, i. The absence of any hint of repetition or continuity here makes it probable that the form has been rightly classified.

§ 450. The perfective sdm-f in affirmative main clauses.—1. Past reference. In Old Egyptian the non-geminating sdm-f is fairly frequent in past narration with verbs showing an object, but towards Dyn. VI the sdm-nf 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. ḫy4n n (read wi) if:nfr s1 n (im, f:ts wi f:tmf r); His Majesty appointed me to be scribe of the cadaster (?); His Majesty praised me for it very much.

This use of sdm-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.

This use of sdm-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 ḫy4n dd-f 'he said,' once written ḫy4n iddf with prothetic i (§ 272). In texts of the early Middle Kingdom ḫy4n dd is used in the same way, and may be sdm-f with ellipse of the subject.

A similar explanation might be thought to apply to that dd which occurs at the beginning of Middle Kingdom letters.
THE PERFECTIVE ŠDM.F IN MAIN CLAUSES

§ 450

Ex. bik  n pr  di  Nen  di  n  imy-r  pr  Ti-b
the servant of the estate Neni speaks to the steward Iyeb.¹

The ŠDM.F form is excluded, however, by cases showing the fem. ending ē-t.

Ex. Niti  di  n  sw-s  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 ŠDmi-F form is usual for past narration the ŠDmi-F
with a nominal subject in anticipatory emphasis (§ 148, i) sometimes takes its place.

Ex. ust  ldt  s  (only) one (wisp) has been damaged.⁴

It will be seen later (§ 462) that tv + non-geminating ŠDmi-F served now and
then to express past custom. Otherwise, the cases above enumerated appear to
exhaust the material for perfective ŠDmi in reference to past events, so far as
affirmative sentences are concerned. In negative sentences referring to past
events perfective ŠDmi 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. di-t  nk  spd  r  pst  I give thee a bird to cook.⁵
The act described is a single momentary act.

rdi-tw  mst  (v)  reality  truth is cast outside.⁶ A prevalent
condition is described, but without stress being laid on its continuity.⁷

br-t  m  Rr  I arise as Rē.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 tv ŠDmi (below § 462), ch ŠDmi-F
(below § 477, i). For a similar use in negative sentences, see below § 455, 2.


Exx. msk  pr-k  thou shalt see thy home.¹⁰
Other forms employed in this case: di-t;¹¹ rdi-t;¹² An isolated writing,
From unn ‘exist’ the imperf. ŠDmi-F is universally employed,
provided no particle, or merely mk 'behold',¹³ precedes; see above §§ 107, 1 ; 118, 2.
The negation of the future is, as we have seen, nn ŠDmi-F; see further § 457.

¹ P. Kahun. 29, 31.
Sim. ib. 28, 7 ; 29, 1 ;
30, 25 ; 31, 30.

² L. to D., 1, Sim. ib., Cairo linen, 1.

³ Ib. p. 13.

⁴ Wtr. B, 1, 14.

⁵ Sen. iii. 23. Sim.
Petra. B, 4, 14 (Lūt);
28 (bl-t, two-k); Adm.
4, 2 (mr-f); p. 104
(dlt); P. Pet. 1116 b,
38 (bl-f).

⁶ Adm. p. 103. Sim.
i. p. 106 (dun-tw);
Sim. B233 (mr-f-tw). ²

⁷ Active, ex. Sim.
B 56 (mr); a proverb,
Pr. 268 (mr), qu.
Exerc. XXVII (a).

⁸ Lac. TR. 13, 4.
Sim. ib. 20, 1 (f);
20, 4 (dt); 31, 1 (dt);
31, 45 (dlt); Ekt. 2,
1 (hr).

⁹ Wett. 9, 12. Sim.
Sk. S. 130 (gadd); Sim.
B 192 (dr-tw); Cairo
2003, a 8 (ld-f); Ekt.
30, 8 (p)ry-lx; Urk.
iv. 649, 2 (rt-k).

¹⁰ Sk. S. 134. Sim.
ib. 105 (rny-k).

¹¹ Sk. S. 139. 140.
140.

¹² Sk. S. 721. Leh.
41 passive Sim. B 281.

¹³ Louvre C 10
(Dyn. XII) as in L. E.

¹⁴ Exx., § 234 (p.178,
 n. 16).
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4. The perfective \textit{sdm-f} is common also in \textit{wishes} and \textit{exhortations}, which are often hard to distinguish from one another and from the simple future use. The addition of the enclitic particles \textit{r-k} or \textit{rf} (§ 252, 2 and 3 \textit{a}) may help to indicate this use.

Exx. \textit{A} \textit{di-k} \textit{r-k} \textit{n-t} \textit{ht-t} give thou me my chattels.\textsuperscript{1}
\textit{B} \textit{id-k} \textit{hr idt hr-s} be thou angry concerning what deserves anger, lit. that angered for it.\textsuperscript{2}
\textit{C} \textit{iry n-k Hr-Hy n-sf nb Nn-nsw ib-k} may Arsaphes, lord of Heracleopolis Magna, perform for thee thy desire.\textsuperscript{3} \textit{Iry} is an exceptional writing (§ 448), \textit{ir} being normal.\textsuperscript{4}

\textit{D} \textit{hsw, hs tw Hr-Hy n-sf} thou praised one, may Arsaphes praise thee.\textsuperscript{5}

The various verb-classes are sufficiently illustrated in the above examples; one may add \textit{caus. 2ae gem.} \textit{skby-k} (probably perfective, § 440, 5), \textit{caus. 4ae inf.} \textit{skby-k}\textsuperscript{5} and \textit{anom.} \textit{di-k}.\textsuperscript{10} Here probably belongs the use of the perfective \textit{sdm-f} as continuation of the imperative (§ 337), though this might often be translated as a clause of purpose. For a similar, but nevertheless distinct, use of the imperfective \textit{sdm-f} in exhortations see § 440, 5.

5. After various \textit{particles}, in reference to \textit{future} events. Whether simple futurity, \textit{wishes}, \textit{commands}, exhortations, or consequences are meant depends upon the particle employed. See also Lesson XVIII above.

(a) After \textit{t!} \textit{ilJ} (§ 228) expressing \textit{future consequences} or \textit{exhortations}.

Ex. \textit{ilJ} \textit{ir-n dmi n sp} then let us make a habitation together.\textsuperscript{11}

Forms employed: \textit{2ae gem.} \textit{mt-i},\textsuperscript{12} but also \textit{mtn-k};\textsuperscript{13} \textit{4ae inf.} \textit{wp-k};\textsuperscript{15} \textit{anom.} \textit{di-k}.\textsuperscript{16} An example with the imperfective \textit{dd-k} 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 \textit{t! sdm-f} is \textit{t! tms-f sdm(w)}, see § 346, 4.

(b) After \textit{h} \textit{htw} or \textit{h} \textit{hwy} (§ 238), expressing \textit{wishes}.

Ex. \textit{h} \textit{tr-y-k hft dd-i} O that thou mayst act according as I say.\textsuperscript{17}

Forms employed: \textit{4ae inf.} \textit{wp-k};\textsuperscript{19} \textit{anom.} \textit{rti} \textit{dd-i},\textsuperscript{20} but also \textit{rti} \textit{dd-i(t-w)}.\textsuperscript{21}

No negative forms have been found, since \textit{h} \textit{n} \textit{sdm-f}, illustrated below § 455, 1, is the negation of \textit{h} \textit{sdm-f}.
THE PERFECTIVE $\textit{sdm}$-$f$ AFTER CERTAIN PARTICLES § 450, 5, c

(c) After $\textit{hr}$ ($\S$ 239), expressing futurity.
Ex. $\textit{hr}$ $\textit{di}$ $\textit{hm}$-$f$ $\textit{sm}$ $\textit{srf}$ $\textit{r}$ $\textit{hr}$ $\textit{st}$-$f$ $\textit{His Majesty will cause his son to go to rise up in his place.}$

The material for the mutable verbs is scanty; $2\textit{ae gem.} \textit{mr}$-$l$($w$).

(d) After $\textit{ki}$ ($\S$ 242), expressing future result or injunction.
Ex. $\textit{ki}$ $\textit{tr}$-$tw$ $\textit{hs}$-$f$ $\textit{try}$ then one shall act accordingly.

Forms employed: $2\textit{ae gem.} \textit{mn}$-$l$; $4\textit{ae}$ $\textit{w}$-$k$; $5\textit{ae}$ $\textit{inf.}$ see $\textit{tr}$-$tw$ above; $\textit{ae}$ $\textit{inf.}$ $\textit{hms}$-$w$; $\textit{anom.}$ $\textit{di}$-$f$, but also $\textit{rd}$-$t$; from 'come' $\textit{t}$-$w$-$f$, but also $\textit{A}$-$w$-$f$ (§ 459). A form $\textit{at}$-$w$ looks as though it were imperfective ($\textit{ir}$-$k$), but is possibly either a mistake or a writing of the perfective $\textit{tr}$-$k$.

The negative form of $\textit{ki}$ $\textit{sdm}$-$f$ is $\textit{ki}$ $\textit{tm}$-$f$ $\textit{sdm}$($w$), see § 346, 5.

The evidence above quoted goes to show that, when a particle precedes, it is the simplest form of $\textit{sdm}$-$f$ 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, $\textit{dd}$-$k$) is that meaning further complicated by the notion of repetition or custom which the imperfective $\textit{sdm}$-$f$ would imply. The same holds good in the three already studied constructions to be considered next.

(e) The construction $\textit{n}$-$f$ (or in $X$) $\textit{sdm}$-$f$ ($\S$ 227, 2), with future meaning.
Exx. $\textit{n}$-$f$ $\textit{tr}$-$f$ $\textit{nt}$ $\textit{pi}$ $\textit{t}$ $\textit{hk}$-$k$ (it is) he (who) shall make for me this bread and beer.

\begin{align*}
\textit{in $t$-$d$-$w$ $G$-$b$ $w$ $t$-$r$-$f$ $\textit{sd}$ $n$-$h$ $n$ $p$-$y$-$r$ $s$; (it is) the deputy $G$-$b$ (who) shall act (as) guardian (lit. child-rearer) to my son.}
\end{align*}

In this construction $\textit{in}$ 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:

\begin{align*}
\textit{ink $r$-$d$-$t$ $\textit{tr}$-$w$-$f$ $w$-$k$ $I$ will cause it to be made for thee.}
\end{align*}

\begin{align*}
\textit{d}$-$w$-$f$($y$)$f(y)$ $s(y)$ $w$-$t$ $\textit{nk}$-$f$ $\textit{he}$ who shall praise her, \textit{he shall live}.\text{ In an archaistic text.}
\end{align*}

Forms employed: $2\textit{ae gem.}$ no certain instance; $\textit{ae}$ $\textit{inf.}$ see $\textit{tr}$-$f$ above; $\textit{hs}$-$f$; $\textit{ae}$ $\textit{inf.}$ $\textit{hms}$-$w$; $\textit{anom.}$ $\textit{di}$-$f$; $\textit{A}$-$w$-$f$ (§ 459).

Obs. The original meaning of $\textit{n}$-$f$ $\textit{sdm}$-$f$ may have been 'to him belongs that he should hear', cf. French \textit{il entendra} from \textit{ille intendere habet}. For the possessive sense of $\textit{n}$-$f$ see § 114, 3.

(f) The construction $\textit{br}$-$f$ $\textit{sdm}$-$f$ ($\S$ 239), with future meaning.
Ex. $\textit{br}$-$t$-$w$ $\textit{tr}$-$w$-$s$ $m$ $\textit{tr}$-$t$ it shall be washed in milk.

Forms employed: $\textit{ae}$ $\textit{inf.}$ see $\textit{tr}$-$w$-$s$ above; $\textit{sd}$-$f$; $\textit{anom.}$ $\textit{di}$-$f$; $\textit{b}$-$f$.
 § 450, 5, g

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(g) The construction kir sdmf (§ 242), future meaning, usually future result.
Ex. 𓊢𓊠𓊥𓊟𓊤 thou shalt do the like.¹

Forms employed: jae inf. see tr-k above; anom. & 𓊠𓊥𓊤 tw; 𓊠𓊥𓊤 inf.²

OBS. Ist and mk appear to exert less influence over the sdmf form than the other particles studied above, since they are followed sometimes by the imperfective (above § 440, OBS.) and sometimes by the perfective sdmf.³ The more expressive a particle is, the less likely it is to be followed by the imperfective sdmf, 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 mn (§ 457), as well as with the auxiliary verb tw (§ 462). In all these cases the perfective sdmf is usual and the imperfective sdmf very rare.

§ 451. The perfective sdmf in subordinate clauses.—As contrasted with the sdmf-nf form with its relatively past meaning in all affirmative subordinate clauses (§ 414, 2), the sdmf 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 dr ‘since’ does it refer to relatively past time (§ 454, 4). All this holds good alike of the perfective and of the imperfective sdmf (§ 441), the sole difference being that the perfective sdmf is destitute of the additional implication of repetition or continuity usually discernible in the imperfective sdmf.

§ 452. The perfective sdmf 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 𓊠𓊨 rdj, 𓊠 rdj ‘cause’, ‘allow’ (§ 70) and with the corresponding imperative 𓊠𓊁 𓊠 infi (§§ 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. 𓊠𓊡 𓊠 mrt;² also rarely 𓊠𓊠 𓊠 𓊠 min;³ 𓊠𓊠 wn-k;⁴ (for suspect forms with the gemination see p. 379, top); 3ae inf. 𓊠𓊡 hps;⁵ 𓊠 𓊠 irf,⁶ with 1st pers. sing. 𓊠𓊠 trf;⁷ except in 1st pers. sing. y is but rarely written, exception 𓊠𓊠 𓊠 prj;⁸ 3ae inf. 𓊠𓊠 hms;⁹ 12 𓊠 𓊠 rpy-k;¹⁰ anom. 𓊠 𓊠 twf;¹¹

After other verbs it is usual to find the perfective sdmf in the case of the 3ae inf.; so after wd ‘command’ we find 𓊠 𓊠 irf and similar forms occur after dl m ‘determine’, lit. ‘place in (one’s) heart’,¹² and dd ‘say’, ‘promise’.¹³ So too we have 𓊠 hps ‘that…should promise’ after mrt ‘desire’,¹⁴ and 𓊠 𓊠 dgr-f (for dgr-f from dgr) ‘that he can look’ after gmt ‘find’.¹⁵ The only exception in M. E. is a geminating form prr(f) ‘that I go forth’ after wd ‘command’.¹⁶

When the objective sdmf comes from the 2ae gem. class, there is some
hesitation between the geminating and non-geminating forms. Geminating \( sdmf \) forms from \( msn \) ‘see’ after \( snf \) ‘fear’, and from \( wnn \) ‘be’ after \( mr \) ‘desire’ and \( wdf \) ‘command’ have been quoted in § 442, 1. Against these, however, have to be set occasional examples of the non-geminating \( sdmf \) of \( wnn \) after \( mr \).

Ex. \( mrt\-n\-f \ wnn\-s \ hr \ nst\-f \) who he wished should be (lit. that she should be) on his seat.\(^1\)

(b) Objective \( sdmf \) with relatively present sense after \( gm\-f \) ‘find’.

Ex. \( m\-ht \ gm\-t \ lr\-tw \ ht \ im \) 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 \( sdmf \) may have prospective meaning.

Ex. Tuthmosis . . . whom they created . . . . \( r\-h \ ntt \ ir\-f \ nst\-f \) rh knowing that he would have (lit. make) a prolonged kingship.\(^3\)

3. No general statement can be made as to the form of \( sdmf \) when this serves as subject (§ 188), except in the cases of the \( sdmf \) form after \( nsp \) ‘never has’, ‘never did’, lit. ‘it has not occurred that . . . .’, ‘it did not occur that . . . .’, and after \( nfr \) \( pw \) ‘there is (are) not’. In both these cases the perfective \( sdmf \) is used, see below § 456.

4. As predicate with \( pw \) as subject (§ 189) the \( sdmf \) form is imperfective in general definitions (§ 442, 3), but may be perfective even in a general characterization (see § 189, 2). Whether \( twf \) in the colophon of literary compositions (§ 189, 1) is perfective or imperfective remains obscure.

5. After the genitival adjective (§ 191) the \( sdmf \) form is imperfective or geminating in phrases involving repeated or continued acts (§ 442, 5). In other cases the perfective \( sdmf \) is used.

Exx. \( hrw \ n m\-s\-s \) on the day of her giving birth.\(^4\) A single act is envisaged.

\( mi \ shr\-k \ n \ wnn\-f \ tp \ is \) 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 \( sdmf \) in relative clauses.—Examples of the perfective \( sdmf \) 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 \( n \ sdmf \)) after the relative adjectives. After the negative relative adjective \( twty \) there are some instances of the imperfective \( sdmf \); 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.
§ 454. The perfective *šdm†f* in adverb clauses.—I. 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 *zae inf., qae inf., and anom. verb-classes first, here the perfective *šdm†f* is usual when the adverb clause follows the main clause.

Exx. *nu tw† tw†, mrt(w)† h†h R-pd†yw* there is none like him when he is seen charging down upon (lit. he charges) the Asiatics. 1 In the *anom. class* *m†* is used to qualify the object of *g†t* ‘find’. 2

= *sw† tw† sw††(w)†, mt†* the water in the river is drunk if (or when) thou willest. 3 Similarly with other *zae inf.* verbs; 4 the anom. ‘come’ has † tw† in this type of sentence. 5

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 *bdd†k* and *prr†††* were quoted in § 444, I, 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 *mrr†k* ‘if (or as) thou wittest’ (§ 444, 2) we noted that the perfective *šdm†f* occurs as a possible alternative.

Ex. *mr††††† mt†††††, mrd††† h††† if (or as) ye love life and hate death. 6*

Note the *qae inf.* verb *mrd†††* here; ‘come’ has † † in a clause of *time.* 7

To turn now to the *zae gem. class,* *m††* ‘see’ appears usually to show the gemination; see the first example in this section, and others in § 444, I. Our examples are clauses of *time* following the main clause. But in one instance of this kind *m†f* is found as a variant of *m†f.* 8

With *wnn* ‘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 $\delta m\cdot f$ IN ADVERB CLAUSES § 454, 1

Exx. 1 inn·tw m rk, wn shw one has recourse to an intimate when there is trouble. 1 Note the English present tense.

2 ir·t hrw nfr, wn·t tp ts mayst thou make holiday, whilst thou art upon earth. 2 English present.

3 wn·t m ts pn n nfr\, wn·t n nfr r·t when I was in this land of the living, there was no sin toward god (laid) to my charge, lit. against me. 3 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 $\delta m\cdot f$ is employed, the time is always relative present; if relative past time has to be expressed, use is made of the $\delta m\cdot n\cdot f$ form, see §§ 212; 414, 2.

In 'whether ...... or whether' clauses (§ 217) preference is naturally given to the perfective $\delta m\cdot f$, one action being here contrasted with another as an alternative condition. Our examples comprise 2ae gem. 3 mr·sn; 4 zae inf. 5

2. Virtual clauses of asseveration. To the perfective forms 6 mr·y and 7 its quoted in § 218 may be added 8 wn·t. 9 If the formulae beginning with 10 mr·tn (§ 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 11 mr·tn (§ 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 $\delta m\cdot f$ form which serves as continuation of the imperative (§ 337).

Exx. 12 tw psg·n Sp pn smi pn n'lm kbf this Sep has spat upon this forehead of Atum in order that it may be cool. 7 Would that I had my son 14 hry·t m ch·t, swrb·f wi, intf w·t is m ts w·b that I might arise with my sceptre, that he might purify me, that he might bring me praise from the pure land. 8

Forms used: 2ae gem. 9 kbf, see above; 10 mr·k; 11 wn·t; zae inf. 12 sbf; 13 intf; 14 exceptionall y 15 iry·sn; 16 anom. 17 dif; 18 intf, see above, rarely written 19 dif.

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 $\delta m\cdot n\cdot f$ form (§ 156) has always relative past meaning, as is true also of the $\delta m\cdot n\cdot t\cdot f$ form (§§ 407-9); the geminating or
imperfective $sdm.f$ appears to differ in no way from the perfective $sdm.f$ 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) $sdm.f$ after prepositions depends largely on the nature of those prepositions; indeed we had best say, negatively, that the $sdm.f$ 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. $\text{\textit{\textbf{m mr·tn ntrw·tn niwyw}}}$ as (truly as) ye love your city gods.$^1$

After $r$ ‘until’, ‘so that’ and $n-mrw$ ‘in order that’ relative future time is indicated.

Ex. To be masticated and washed down with beer $\text{\textit{\textbf{r pr ntt nbt m htf}}}$ until all that is in his belly goes forth.$^3$

After $r$-si ‘after’, and $dr$ ‘since’ the time is perforce relatively past; so too with $m-ht$, when this has the meaning ‘after’.$^5$

Ex. $\text{\textit{\textbf{hsy n nsw dr prf m htf}}}$ praised of the king since he came forth from the womb.$^6$

To turn now to the other aspects which doubtless determined the choice between imperfective and perfective $sdm.f$. That the imperfective $sdm.f$ implies notions of repetition or continuity absent from the perfective $sdm.f$ seems to be illustrated by the use of the former in similes after $ml$ ‘as when’ (§ 444, 3); it is significant too that the imperfective $sdm.f$ 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 $sdm.f$ is employed, for here the reference is to a single act.

Ex. A $\text{\textit{\textbf{hotp-di-nesu}}}$ formula . . . . for the steward Djaf . . . . $\text{\textit{\textbf{m ir n·f srf mry·f Mrw}}}$ being what (lit. ‘as’, $m$ of predication) his beloved son Meru made for him.$^7$

We have seen (§ 444, 2) that $\text{\textit{\textbf{m mrr·tn}}}$ varies with $\text{\textit{\textbf{m mr·tn}}}$ in the formula ‘as truly as ye love . . . .’ This variation is comprehensible if the imperfectly merely stresses the prolonged and general character of the condition, this stress being quite optional and unnecessary to the sense. Similarly, the variation of $w$$\text{\textit{\textbf{nnf}}}$ and $w$$\text{\textit{\textbf{nf}}}$ after prepositions (e. g. in the phrase $n-mrw$ $w$ $\text{\textit{\textbf{nn}}}$ or $w$ $\text{\textit{\textbf{r·f m·f}}}$ ‘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 $\text{\textit{\textbf{tr}}}$ of all other mutable verbs consistently employ the perfective.

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$^1$ Cairo 201019, i 4. Sim. II. 4606, b 3; Brit. Mus. 805.
$^2$ Ex. Siut 1, 271 [lr.k], qu. § 155.
$^3$ Ekh. 8, 16. Sim. with $r$ so that, $\text{\textit{\textbf{wnf}}}$, PSBA. 18, 203, 12; Urk. iv. 1089, 6.
$^4$ Siut 1, 3198 [lrf], qu. § 399, 2.
$^5$ Ekh. 87, 9 (le); 97, 3 (lrk); Siut 1, 308 [prf], qu. § 178-4.
$^6$ Louvre C 202. Sim. Kuban 14 (\$k); Urk. v. 42, 12 (\$k).
$^7$ Cairo 20027, b 3-4. More exx. § 162, 11. But also $m$ $tr$ introducing dedicatory formula as label on monuments, exx. Berl. 
$^8$ Al. II. 100; Brit. Mus. 830: Cat. d. Mon. I, 24, no. 165.
$^9$ Meir iii. 11.
$^9a$ Urk. iv. 366, 15.

The clauses with $\text{\textit{\textbf{tr wn}}}$ are not exceptions, see Add. to p. 238, n. 11.
THE NEGATIVE CONSTRUCTION N $\text{sdm.f}$

§ 454, 5

Exx. $\text{ir} \, \text{hisk} \, \text{r} \, \text{is} \, \text{mr.t}$ if thou goest down to the sea of Truth.\(^1\)

$\text{ir} \, \text{swt} \, \text{di.t(w)} \, \text{if} \, \text{pn} \, \text{n} \, \text{mr.t}$ but if this his father be given to him.\(^2\)

Forms from the various verb-classes: $\text{zae} \, \text{inf.} \, \text{gmk} ; \text{hrk} \; ; \text{hsk} ; \text{irk} \; ; \text{irf} \; ; \text{gae} \, \text{inf.} \, \text{hr} \, \text{msk} ; \text{anom.} \, \text{dif} ; \text{inv} \; ; \text{lw}$ but also $\text{lw}$.

§ 455. The negative construction $\text{mr.t} \, \text{nsdm.f.}$.\(^12\) It has been seen that the imperfective $\text{sdm.f}$ is hardly ever used after the negation $\text{n}$ (§ 445); the perfective $\text{sdm.f}$ is, on the contrary, very frequently so used. Typical forms from the mutable verbs are: $\text{zae gem.}$ $\text{mr.t}$ but also $\text{mr.t}$ $\text{mn}$; \(^{14}\) $\text{zae inf.}$ $\text{gmk}$; \(^{15}\) $\text{irf}$; \(^{16}\) $\text{gae inf.}$ $\text{mdw}$; \(^{17}\) anom. ‘give’ shows $\text{r}$, as $\text{rdi}$; \(^{18}\) ‘come’ has $\text{lw}$, rarely $\text{lw}$, and very rarely $\text{lw}$ (see below § 456); ‘bring’ has $\text{lw}$.\(^{19}\) The abnormal forms $\text{dif}$ $\text{hsw}$, $\text{inv}$ $\text{hsw}$, $\text{lw}$, $\text{lw}$ are possibly restricted to present or future reference, but the material is too scanty to allow a safe inference.

As regards meaning, $\text{n sdm.f}$ performs no function which cannot also be illustrated in the affirmative $\text{sdm.f}$. Nevertheless, it is clear that there has been unequal development; whereas affirmative $\text{sdm.f}$ has been almost entirely superseded in reference to past events by $\text{sdm.f}$ (above § 450, 1), the negative $\text{n sdm.f}$ is the common and normal negation of $\text{sdm.f}$ in past narrative; see above § 105, 1.

We proceed to illustrate the various uses of $\text{n sdm.f}$ in detail. 1. In reference to past events. In this very frequent use $\text{n sdm.f}$ often stands in conspicuous parallelism to a series of affirmative $\text{sdm.f}$ forms.

Exx. (\text{Imiotru} \ldots \ldots \text{mr.t} \text{si.t} \text{s} \text{I} \text{did} \text{not} \text{take} \text{(any)} \text{man's} \text{daughter.} \text{English} \text{past} \text{tense.} \text{\text{mr.t} mity srw pn} \text{I} \text{have} \text{never} \text{(lit.} \text{not) seen} \text{the} \text{like} \text{of} \text{this} \text{goose.} \text{English} \text{present} \text{perfect} \text{tense.} \text{\text{mr.t} mst(w) mst} \text{no one} \text{had} \text{run} \text{after} \text{me.} \text{English} \text{past} \text{perfect.}

Similarly, $\text{n sdm.f}$ after the particles $\text{mk}$ (§§ 234; 414, 1) and $\text{hs}$ (§ 238) is the negation of $\text{sdm.f}$ after the same particles.

Exx. $\text{mk} \, \text{nw} \, \text{tw} \, \text{tri} \, \text{mnt} \, \text{try} \text{hold, one has never (lit. not) commanded to do the like thereof.} \text{\text{hs} n \text{ir} \text{mst} \text{n hsm.f rdl} \text{ib-sn} \text{r hsk lo, would that the army of His Majesty had not given over (lit. the giving) their hearts to plunder.} \text{English} \text{past} \text{perfect.}$

1 Peat. B 1, 54.

2 LAC. TR. 2, 37.

3 P. Keh. 6, 14; Eb. 109, 16.

4 Pr. 175.

5 Pr. 415-499.

6 Pr. 415 (L 1).

7 Arm. 103, 5, of past actions.

8 Pr. 3, 8.

9 Eb. 4, 15.

10 Peat. B 1, 252.

11 Pr. 346; Urk. iv. 1070, 1.

12 P. Keh. 6, 27.

13 See Gunn, Stud. ch. xi.

14 Meir iii. 23.

15 Hamm. 191, 6.

16 Rjék 1, 16.

17 Cairo 30497, b 6; for 1st pers. sing. $\text{ir}$, not $\text{ly}$-t, see § 456.

18 Leb. 5.

19 P. Keh. 28, 30; Sebekkhu 4.

20 Pr. 231, 348.

21 LAC. TR. 2, 12.

22 LAC. TR. 85, 139.

23 Sim. hly-r, ib. 23, 11.

24 Pr. 181, 261.

25 Cairo 20001, b 2–4.

26 Sim. ib. 8, qu. § 217; Hamm. 113, 141; Sim. R 30–1; Peat. B 1, 50; Urk. iv. 118–20; 835, 10; 1031, 7–14.

27 Sebekkhu 4.

28 Meir iii. 23. Sim. Cairo 20357, b 6; Budge, pp. 250–1. With adjective-verbs see § 144, 1.

29 Sim. B 26–7, Sim. ib. 40–1; 184.

30 Westc. 8, 17.

31 Urk. iv. 68.
§ 455

We have seen (§§ 320; 414, 4) that Egyptian conceived 'knowing' as 'having learnt'; hence $\text{n rḥf}$ may mean 'he does not know' just as well as 'he did not know'.

Ex. $\text{n rḥf in w } r\ hst \ i n \ d$ I do not know who (lit. him who) brought me to this country.1

For cases where $\text{tw}$ is used before $\text{n ṣḏmf}$ see § 468, 1. 2.

2. In reference to present occurrences. The commonest way of negating present occurrences is by means of $\text{n ṣḏmf}$, see above §§ 105, 3; 418, 1. Nevertheless cases occur where $\text{n ṣḏmf}$ refers to present events, an employment not rare, as we have seen (§ 450, 2), with affirmative ṣḏmf.

Exx. $\text{n mdw brt hmr-t}$ my soul does not speak with me.2

$\text{n sḥrt(w) sf, n iṛt(w) n iṛ m t}$ 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 $\text{n rḥf}$ 'I do not know' considered above under 1.

Ex. $\text{n mḥt-t, n ṣwr-t}$ 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 $\text{nn ṣḏmf}$ (§§ 105, 2; 457), and the very exceptional examples where $\text{n ṣḏmf}$ refers to future events or aspirations are difficult to explain.

Ex. $\text{n sΧ rf dt}$ his name shall not perish eternally.5

One example is found with $\text{n sp}$: $\text{n ṣp mṛk}$ 'never shalt thou see'.6 This has been quoted more fully in § 188, 1, and is discussed below in § 456.

4. Rare examples are found where $\text{n ṣḏmf}$ is apparently best rendered 'he cannot hear', a meaning of which $\text{n ṣḏn rḥf}$ 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 $\text{n ṣḏn rḥf}$.

Ex. $\text{n in-tw drw hmt}$ the limit of art cannot be attained.7

5. Lastly, it must be pointed out that $\text{n ṣḏmf}$ 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 $\text{n}$ and $\text{nn}$ begins to manifest itself, and $\text{nn ṣḏmf}$ is sometimes found with the meaning of $\text{n ṣḏmf}$.8
THE CONSTRUCTION $n \, sp \, spdmf$ § 456

1. Formerly the phrase $n \, sp \, spdmf$ for ‘he never heard’ or ‘he has not heard’ was explained as consisting of $n \, spdmf$ ‘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, that the perfective $spdmf$ form employed after $n \, sp$ sometimes shows a difference from that employed in the simple $n \, spdmf$ construction. The best attested case is in the expression $nw \, twt \, ht \, im(i)$ ‘never was there any shortcoming (lit. did anything come) in me.’ In the synonymous expression $n \, twt \, ht \, im$, lit. ‘nothing came therein’, $sp$ is absent and $tw$ is usually substituted for $twt$—very rare variants are $\_t$ (§ 455, 2), i.e. with prospective meaning. This suggests that $n \, sp \, spdmf$ should be rendered literally ‘it did not occur that he should hear’, $sp$ being taken as the $spdmf$ 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 $n$ 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 $nn \, sp$ ‘never will’ (§ 457).

The forms found after $n \, sp$, $nn \, sp$ are: $zae \, gem. \text{tr-tw}$; $zae \, wn-tw$; $zae \, iry-t$; passive $\text{tr-tw}$; $\text{di-t}$ (Old Kingdom); $\text{tw}$; $\text{in-tw}$ (passive).

2. After $nsf \, p\text{w}$ ‘there is (are) not’ (§ 351, 2) the perfective $spdmf$ is sometimes used. The forms in question are: $zae \, iry-t$; passive $\text{tr-tw}$; $\text{in-tw}$ (impersonal). An isolated imperfective form $\text{inn-tw}$ is uncertain.

§ 457. The negative construction $nn \, spdmf$.—This construction is exclusively limited to events happening in the future.

Exx. $nn \, ms \, s \, nkh$ she will never give birth. $nn \, m \, m \, n \, sr$ thou shalt not be placed in the skin of a sheep.

Sometimes $nn \, spdmf$ serves to convey the will of the speaker.

Exx. $nn \, sfr \, nk \, st \, int \, ntr$ I will not mention to thee a little daughter whom I had obtained by prayer. $nn \, snf \, f$ he shall not fear.
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 sp, lit. ‘it shall not occur that . . . .’ (§ 456).

\[ \text{nn sp iry}-t \text{ddt-ws never will I do what she said.} \]

In one solitary instance *nn sdm\(\text{f}\) occurs in the course of a narrative of past events and, unless a mere error for *n sdm\(\text{f}\), may represent a past future tense.

\[ \text{nn dt-i wh-f I was not going to let him escape.} \]

The forms from the mutable verbs employed in the construction *nn sdm\(\text{f}\) are: 2ae gem. \[ \text{mrk,}\] var. \[ \text{mnk;}\] 3ae inf. \[ \text{hrt;}\] ms-s; 4ae inf. \[ \text{hms-f;}\] anom. \[ \text{dt-i;}\] \[ \text{twt.}\] Note that in the case of the anom. verbs the forms differ from those of *n sdm\(\text{f}\) and resemble those found after rd\(\text{d}, dt ‘cause’ (above § 452, 1). Hence it seems not impossible that the sdm\(\text{f}\) of *nn sdm\(\text{f}\) 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 sdm\(\text{f}\) 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 sdm\(\text{f}\) has future meaning, *nn wn being here a substitute for *nn tw wn.

OBS. See § 455, OBS. for the late writings with *nn sdm\(\text{f}\) in place of *n sdm\(\text{f}\).

§ 458. The perfective \(\text{sdm}\(\text{f}\); conclusion.}\—Despite the lengthy treatment here accorded to the perfective \(\text{sdm}\(\text{f}\) 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 \(\text{sdm}\(\text{f}\) was of far greater importance than current theory admits; and nothing seems to stand in the way of a derivation of the non-geminating \(\text{sdm}\(\text{f}\) 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’ (\[ \text{, \text{, ,}},\] \[ \text{, ,}},\] \[ , \text{, ,}},\] § 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 \( \text{dik \ wn\imi} \) '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 \( \text{dik \ wn\imi} \) with some assurance. Similarly we may suspect \( \text{wdf \ pr\iri} \) 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 \( \text{sdm} \text{f} \) forms from \( \text{il}, \text{id} \text{w} \) 'come'.—Along among the mutable verbs, the verb meaning 'come' fails to distinguish clearly-marked geminating and non-geminating \( \text{sdm} \text{f} \) forms. The -i stem writes \( \text{ti, ti} \), \( \text{ti, ti} \), \( \text{ti, ti} \), and as these forms are found after \( \text{im} \), 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) \( \text{tw}, \text{tw} \), rarely written \( \text{tw} \) and (b) \( \text{tw}, \text{tw} \). That \( \text{tw} \) is sometimes imperfective seems certain, since it occurs in parallelism with many geminating \( \text{sdm} \text{f} \) forms in a passage prescribing future custom (§ 440, 3).

Ex. \( \text{tw} \text{n}\text{i} \text{s}\text{w} \text{h}\text{b} \text{m} \text{pr-nsw} \) there shall come to him (the Vizier) all disputes from the palace.

So too \( \text{tw} \text{i} \text{w} \) is found in similes after \( \text{nt} \) (§ 444, 3).

Ex. \( \text{m} \text{t} \text{w} \text{s}\text{w}, \text{d}\text{r-f hkr} \) as when satiety comes and ends hunger.

Lastly, the imperfective relative form provides an analogy, often being written merely \( \text{tw} \); see above § 387, 1.

On the other hand, \( \text{nt} \text{tw} \) 'not came . . . .' (§ 455) provides strong evidence that \( \text{tw} \) may occasionally be perfective. In a number of uses \( \text{tw} \text{f} \) and \( \text{tw} \text{f} \) vary with one another, sometimes exciting the suspicion that one of the two is a mistake for the other; so, for example, after \( \text{kt} \) (§ 450, 5, d'), as a clause of circumstance in the phrase \( \text{sm}\text{f} \text{tw}\text{f} \) 'he comes and goes' (§ 213), after various prepositions (§ 454, 4), and after \( \text{tf} \) 'if' (§ 454, 5). But the consistency with which \( \text{tw}\text{f} \text{tw}\text{f} \) occurs after \( \text{di} \) 'cause' (§ 452, 1), and \( \text{tw}\text{f} \text{tw}\text{f} \) occurs in the colophon \( \text{tw}\text{f} \text{pw} \) (§ 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 \( \text{tw} \).

Exx. \( \text{tw} \text{f} \text{m} \text{h} \text{t} \text{n} \text{(R)} \text{tw} \text{w} \) there came a strong man of Retjnu.

\( \text{tw} \text{f} \text{f} \text{r} \text{hst} \text{tn} \) he came to this desert.

There is a possibility that \( \text{tw} \) here may be the \( \text{sdm} \text{f} \) form in accordance with § 450, 1, but it is perhaps more probably the infinitive (§ 306, 2); a third possibility is the \( \text{sdmt} \text{f} \) form (§ 406).
Vocab.

EGYPTIAN GRAMMAR

VOCABULARY

\( \text{ip} \) calculate, reckon; caus. \( \text{sip} \) pass in review, examine.

\( \text{fii} \) carry, lift.

\( \text{mkhs} \) be neglectful.

\( \text{hdt} \) damage, destroy.

\( \text{sti} \) pierce, transfix (with look).

\( \text{sr} \) appoint, command.

\( \text{gmh} \) look at.

\( \text{tm} \) be complete, perfect.

\( \Delta \) \( \text{thi} \) violate, transgress.

\( \text{it-nfr} \) father of the god, god's father, name of a class of elder priests.

\( \text{wrrt} \) leg.

\( \text{wgg} \) misery, want.

\( \text{prw} \) a coming forth; \( \text{prw} \) utterance.

\( \text{mdw} \) staff.

\( \text{ndsw} \) poverty.

\( \text{hdt} \) the white crown of Upper Egypt.

\( \text{sbht} \) teaching, instruction.

\( \text{spn} \) province, nome (\( \text{vopos} \) was the name given by the Greeks to the provinces of Egypt).

\( \text{slsw} \) supports.

\( \text{kmw} \) nature, form.

\( \text{Sbk} \) the crocodile-god Sobk (Gk. \( \Sigma o\chi o\sigma \)).

\( \text{dr} \) originally, formerly.

EXERCISE XXXI

(a) Reading lesson: hymn to the white crown of Upper Egypt:

\( \text{dwr} \) \( \text{hdt} \).

\( \text{tnd} \) (§ 272) \( \text{hr-t}, \text{irt twy nt Hr} \),

\( \text{hdt} \) \( \text{rst} \),

\( \text{rerc} \) (§ 384) \( \text{psdt m nfrw-s}, \text{wbn-s m sht tibbt}. \)

\( \text{dwr} \) \( \text{tn inyw slswn Sw} \),

\( \text{hrrw} \) (§ 357) \( \text{m sht tmn} \).

1 \( \text{Hymn. I,1—2,1.} \)

2 For the identification of the crown with the eye of Horus see \( \text{Unt. v. 128}. \)

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.
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.', $sbt$ being understood as $sbt(t)$, § 314.

2 These two oblique strokes (§ 34) 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 $w$ wrongly before $sfb$; $n$ is lost in the original and here restored.

'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.'

(b) Translate:

1 $(I)$: $\ldots$ $\ldots$

2 $(I)$: $\ldots$ $\ldots$

3 $(I)$: $\ldots$ $\ldots$

1 $Mdw n lw$ 'staff of old age', an epithet applied to a son who carries on the labours of his aged father.
(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

COMPOUND NARRATIVE VERB-FORMS

§ 460. 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 $sdm^f$ 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 $lw sdm-n^f$ (§ 68), involving the suffix conjugation. Compounds with various parts of $wnn$ rapidly followed as a consequence of this development. In Dyn. XI or earlier $\mathfrak{t} w^\delta$ chf ‘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 $\mathfrak{t} w^\delta$ 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 $sdm^f$ or $sdm-n^f$ 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.
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’

\[ \text{\textit{His Majesty went forth}} \]

These different modes of expression, to which could be added others involving such particles as *isi, ili, 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 \textit{prt pw trn}, another \textit{prt in hmf}, a third \textit{tw prn} and a fourth \textit{ch-n prn}, and our texts reveal the fact that different writers had different preferences.\(^1\) It will be noticed that we view \textit{pr hmf} and \textit{hmf 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 \textit{prt} could employ both the old perfective and \textit{hr} (or \textit{m}) + infinitive. If so, the list would have to be augmented accordingly.

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1 E.g., Sh. S. uses \textit{ch-n} 26 times, against 4 in Sin. B and 5 in Peas.
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 $\text{twf r $\text{sdm}$ 'he will hear'}$, and probably the speaker who first prefixed $\text{mk}$ to $\text{sdm:nf}$ 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 ($\S$ 365), and we have found that the $\text{sdm:nf}$ form had originally no time-restriction at all, but expressed the fortuitous character of an occurrence ($\S$ 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 $\text{twf hr $\text{sdm}$}$ ($\S$ 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.

### THE AUXILIARY $\text{q$\text{n}$ 'IW}$

$\S$ 461. The origin of $\text{q$\text{n}$ 'iw}$ is uncertain; some$^1$ connect it with Hebrew $\text{num}$ or $\text{nsw}$ 'fall out', 'be', but a more likely view is that it is merely the Egyptian verb $\text{num}$ 'come' specialized for use as the copula.$^2$ Be this as it may, $\text{tw}$ as copula exists only in the $\text{sdm:nf}$ form, and its use is almost entirely restricted to the sentence with adverbial predicate ($\S$ 117). Under the heading of the pseudo-verbal construction we have already dealt with $\text{q$\text{n}$ 'twf hr $\text{sdm}$}$ and $\text{q$\text{n}$ 'twf $\text{sdm}$}$ ($\S$ 323); also with $\text{q$\text{n}$ 'twf m $\text{sdm}$}$ ($\S$ 331) and $\text{q$\text{n}$ 'twf r $\text{sdm}$}$ ($\S$ 332). In all these cases $\text{tw}$ is followed by the equivalent of an adverbal predicate. In the compound verb-forms $\text{q$\text{n}$ 'tw}$ $\text{sdm}$ and $\text{q$\text{n}$ 'tw}$ $\text{sdm:nf}$ and the passive $\text{q$\text{n}$ 'tw}$ $\text{sdm}$, which will now be discussed in turn, the function of $\text{tw}$ is more difficult to determine. A possible view would be that it has become a particle, somewhat like $\text{r}$ $\text{tw}$ ($\S$ 239). But more probably $\text{tw}$, as thus employed, should be regarded as an impersonal statement ‘it is’, i.e. ‘the situation is’, the following $\text{sdm}$, $\text{sdm:nf}$ or passive $\text{sdm}$ form being a virtual adverb clause ($\S$ 215) serving as predicate of $\text{tw}$. Compare sentences like $\text{tw $\text{m}$ $\text{shf}$}$ $\text{ur}$ quoted in $\S$ 123.

**Obs. 1.** It is hardly possible to regard $\text{sdm}$ in $\text{tw}$ $\text{sdm}$ as a virtual noun clause acting as subject of $\text{tw}$, for this would yield the meaning ‘that he hears is’, i.e. exists or comes about; we have no warrant for a use of $\text{tw}$ with existential meaning.

**Obs. 2.** There are grounds for thinking$^3$ that, when $\text{tw}$ was followed by a singular suffix-pronoun, the $\text{w}$ was merely graphic, e.g. $\text{q$\text{n}$ 'tw}$ was pronounced $\text{df}$; cf. the occasional use of $\text{q$\text{n}$ }\text{tw}$ to represent the prothetic $\text{f}$ of $\S$ 272.$^4$

$^1$ Wh. i. 42; Rec. 35, 63.

$^2$ Cf. Pyr. 270 a with 267 c; 2075 a with 376 c; also passages like 1180 a and the varr. 1480 b.

$^3$ Onom. 2, p. 237*.

$^4$ See p. 209, n. 7.
§ 462. The form \( \text{iw} \) \( \text{sdr} \cdot \text{m} \cdot \text{f} \).—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 \( \text{tw} \) than to the \( \text{sdr} \cdot \text{m} \cdot \text{f} \) form itself, since it is the perfective \( \text{sdr} \cdot \text{m} \cdot \text{f} \) which is here found (see p. 370, Obs.). Forms from the mutable verbs are: \( \text{zae} \) inf. \( \text{pr} \); \( \text{ir} \cdot \text{sn} \); anom. \( \text{di} \); \( \text{in} \), and so too the \( \text{2ae gem} \) \( \text{wn} \) if, as seems probable, \( \text{tw} \) \( \text{wn} \) ‘there is’ (§ 107, 2) belongs here. The geminating \( \text{zae} \) inf. \( \text{gmm} \cdot \text{tw} \cdot \text{s} \) 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 \( \text{tw} \) \( \text{sdr} \cdot \text{m} \cdot \text{f} \) is particularly frequent in generalizations where it refers to vaguely present or future time.

Exx. Eloquence is more hidden than the emerald, \( \text{tw} \) \( \text{di} \cdot \text{tw} \) \( \text{n} \cdot \text{f} \) \( \text{sm} \cdot \text{ds} \cdot \text{y} \) \( \text{pr} \cdot \text{sn} \) \( \text{hr} \) \( \text{hw} \cdot \text{t} \) \( \text{n} \cdot \text{tr} \cdot \text{r} \) and there are given to him \( \text{sm} \cdot \text{b} \cdot \text{r} \cdot \text{d} \), beer-jugs and \( \text{pr} \cdot \text{sn} \) cakes from the altar of the great god.

Or else a prevalent state of affairs is described.

Ex. \( \text{tw} \) \( \text{hw} \cdot \text{d} \cdot \text{tw} \) \( \text{men} \) \( \text{plunder} \).

Or a person may be characterized.

Ex. \( \text{tw} \) \( \text{rm} \) \( \text{b} \cdot \text{k} \) thy heart is covetous.

The same uses are found also in past narrative.

Exx. \( \text{tw} \) \( \text{ir} \cdot \text{i} \) \( \text{r} \cdot \text{hry} \) \( \text{dd} \) \( \text{tp} \cdot \text{rd} \) I acted (or used to act) as a leader who gave instructions. Past habit.

\( \text{tw} \) \( \text{gr} \cdot \text{g} \cdot \text{t(w)} \) \( \text{n} \cdot \text{f} \) \( \text{men} \) \( \text{used} \) \( \text{to} \) \( \text{snare} \) \( \text{for} \) \( \text{me} \) Past custom.

\( \text{tw} \) \( \text{hm} \cdot \text{s} \cdot \text{tw} \) \( \text{hr} \) \( \text{d} \cdot \text{m} \cdot \text{t} \) \( \text{n} \) \( \text{Hw} \cdot \text{t} \cdot \text{w} \cdot \text{r} \cdot \text{r} \cdot \text{t} \) they were besieging the town of Avaris. Prolonged action in the past.

In § 468 examples will be given where \( \text{tw} \) appears to be prefixed to the \( \text{sdr} \cdot \text{m} \cdot \text{f} \) form for quite special reasons, and where, accordingly, the compound verb-form \( \text{tw} \) \( \text{sdr} \cdot \text{m} \cdot \text{f} \) is not in question.

§ 463. The form \( \text{iw} \) \( \text{sdr} \cdot \text{m} \cdot \text{f} \).—In this common verb-form the subject, whether nominal or pronominal, is placed after \( \text{tw} \) in anticipatory emphasis (§ 148, 1). The effect of this proceeding seems to be very slight, and the meaning and uses of \( \text{iw} \) \( \text{sdr} \cdot \text{m} \cdot \text{f} \) are practically identical with those of \( \text{tw} \) \( \text{sdr} \cdot \text{m} \cdot \text{f} \) (§ 462).

Here too the perfective \( \text{sdr} \cdot \text{m} \cdot \text{f} \) is employed, except in \( \text{2ae gem} \) and \( \text{caus} \cdot \text{2ae gem} \), exx. \( \text{2ae gem} \) \( \text{wn} \cdot \text{s} \); anom. \( \text{gmm} \cdot \text{s} \); \( \text{zae inf} \) \( \text{pr} \); \( \text{ir} \cdot \text{k} \), also exceptionally written \( \text{caus} \cdot \text{2ae gem} \) \( \text{sdr} \cdot \text{r} \cdot \text{f} \); anom. \( \text{dif} \).

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1 In Pt. 349 (qu. p. 321, n. 21) \( \text{tw} \) \( \text{in} \cdot \text{tw} \) of \( \text{Pr} \) corresponds to \( \text{lnn} \cdot \text{tw} \) in L 2.
2 Az. 47, Pl. I (p. 88), 3.
3 Eb. 98, 17.
4 Budge, p. 209, 13.
5 Pt. 349.
6 Pt. 59 (L 2); Pr. has \( \text{m} \cdot \text{f}(\text{w}) \cdot \text{s} \), qu. 1st ex. below.
7 In Pt. 349, qu. p. 370, Obs.
8 Budge, p. 209, 13. Sim. pass., ib. p. 213, 11, 15; 300, 8; act., ib. p. 211, 12.
9 Leb. 112.
11 Umr. iv. 421. Sim. act., ib. 439, 3; Az. 47, Pl. I (p. 88), 3.
13 Umr. iv. 3.
14 Compare Pt. 308 (Pr.) with ib. (L 4).
15 Ex. 105, 20.
16 Eb. 104, 1.
17 Leb. 82, Cl., however, Nu 137 A, 35 (prf.), qu. p. 391, top, after unnn-hr.
19 Pea. B 1, 361.
21 Sim. B 100, 151; Sh. S. 19; Pt. 140.
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. \( \texttwf \text{nsmf} \text{hr} \) a man's mouth saves him.\(^1\)

As to him for whom this remedy is made \ldots. \( \texttwf \text{nsmf} \text{hr} \) he gets well immediately.\(^2\) Here with suffix-pronoun as subject.

Similarly in past contexts.

Exx. \( \texttwf \text{nsmf} \text{hr} \) this prince of (Re)tjnu caused me to spend many years as commander of his army.\(^4\)

We have seen (\S\S 117, 2; 323) that virtual subordinate clauses frequently begin with \( \texttwf + \text{suffix} \); so too \( \texttwf + \text{suffix} + \text{sdmf} \) may be virtually subordinate.

Exx. \( \textsdm-mf \text{hrw} \text{twf mddf} \) I heard his voice as he was speaking.\(^4\) Virtual clause of time.

If thou seest a man (with) swellings on his neck,\(^5\) 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 \( \texttwf \text{hr} \text{sdm} \) (\S 323),\(^7\) which differs in that it lays no stress on the continuous character of the action.

Passive examples of \( \texttwf \text{sdm} \) are rare, the \( \texttwf \text{sdm} \) form being regularly substituted for it.

Ex. As to every spirit for whom this is done, \ldots. \( \texttwf \text{sdm-tw} \) he eats and drinks in the presence of Osiris every day, and \( \text{hr} \text{sdm} \text{twf} \) he is made to enter with the kings of Upper and Lower Egypt every day.\(^8\)

One example of \( \texttwf \text{sdm-tw} \) can, however, be quoted.

\( \text{sdm-tw} \) it (this prophecy) used to be heard from mouth to mouth.\(^9\)

Note that, as in the \( \text{hr} \text{sdm} \) construction (\S 239), only the indefinite pronoun \( \text{tw} \) is here placed after the initial formative, not the complex consisting of \( \texttwf + \text{suffix} \). One example is forthcoming where \( \text{tw} \) is omitted after \( \texttwf \) and its place taken by the nominal subject of the passive.

\( \text{sdm-tw} \text{thrs} \text{hr} \text{twf} \) moreover, its seed is placed on the bread of the sufferer.\(^10\)

OBS. For an instance where the suffix subject is omitted after the \( \text{sdm} \) form, see below \S 486. For \( \text{nsdm} \) as negative counterpart of \( \texttwf \text{sdm} \), see p. 332, n. 5.
§ 464. The form \( \text{\textit{tw \ sdm-n.f.}} \).—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. \( \text{\textit{tw grt hbr-n nf hmr mew c3 wrt My Majesty dedicated to him very many monuments.}} \)

Only very rarely is \( \text{\textit{tw}} \) separated from its \( \text{\textit{sdm-n.f.}} \) form by a clause of time; see the first example in § 507, 6.

§ 465. The passive \( \text{\textit{tw \ sdm-n.f.}} \).—In the Old Kingdom \( \text{\textit{tw + passive \ sdm-n.f.}} \) is the regular passive of \( \text{\textit{tw \ sdm-n.f.}} \) 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:

\( \text{\textit{tw fr mi dd-f it was done as he said.}} \)

§ 466. The auxiliary \( \text{\textit{tw}} \) followed by an impersonal verb of motion.—Examples are very rare.

\( \text{\textit{tw c6 fr wprnt nt it-f hnt-sp 2 the census-list of his father was returned in year 2.}} \)

There is no means of deciding whether \( \text{\textit{tw c6}} \) should be regarded as a shortening of \( \text{\textit{tw c6-n-tw}} \) (§ 464), lit. 'one entered with the census-list', or of \( \text{\textit{tw c6w}} \) (§ 465), lit. 'it was entered with the census-list'.

§ 467. The auxiliary \( \text{\textit{tw}} \) followed by a word of adjectival meaning.

Exx. \( \text{\textit{tw sv m c6-lb there is a lack (lit. it is lacking) of a confidential friend.}} \)

\( \text{\textit{tw ksn r.i hbr kdy it is altogether too irksome for me, lit. irksome more than me.}} \)

\( \text{\textit{sp n-k, tw wbd hbr nsw take thou, it is pure before the king.}} \)

Words spoken while offering.

The construction here is unlikely to be \( \text{\textit{tw \ sdm-f}} \) (§ 462), which is imperfective, since the second and third of our instances refer to particular occasions. In one example \( \text{\textit{tw nfrw 'it is good'}} \) the ending -w points to the construction \( \text{\textit{tw + old perfective}} \) (§ 323); this is indirectly confirmed by another example where \( \text{\textit{tw}} \) is replaced by \( \text{\textit{wnn}} \) with future meaning (§ 326):

\( \text{\textit{wnn nfrw hbr lbf wrt it will be very good in his heart.}} \)

So too with expressed subject \( \text{\textit{tw m wr r-i 'this is too much for me'}} \).

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.
Ex. \( \text{Exx.} \) *it wii* \( \text{it wii} \) it goes favourably with him who does it on earth.\(^8\)

In a unique and interesting example the phrase *it wii* affirming existence (§ 107) precedes a sentence with adjectival predicate:

\[ \text{it wii} \text{ it m ihw, mwt mst htp kl rs} \text{ there is many a father in trouble, and (many) a mother who has borne, and another is happier than she.} \]

OBS. For *lw it* in questions see below §§ 491, 3; 492.

§ 468. Appendix. Exceptional cases of *lw.*—1. We must note the use of *lw* in statements introduced by oaths. The point of departure was probably the normal use of *lw* in instances like

\[ \text{Re} \text{ lives for me and loves me (§ 218) \ldots \ldots , I have done this.} \]

Perhaps it is by an extension of such uses that *lw* comes to be employed after oaths to introduce constructions of various other types.

Exx. I swear \( \text{I swear} \) \( \text{I swear} \) \( \text{I swear} \) \( \text{I swear} \) as for the two obelisks \( \ldots \ldots \) they consist of one block of hard red granite.\(^3\)

As the Prince endures, \( \text{My Majesty will proceed upon this road.} \)

In the last of these sentences the construction is not the *lw* \( \text{sdmf} \) form of § 462, since that construction does not serve to express single acts as here.

2. Sometimes *lw* 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 *nn wii* ‘there was not’ (§ 394). It is found also with the \( \text{sdmf} \) form.

Exx. A herb \( \ldots \ldots \) rd's hr hts mi kdt, *tw* \( \text{tw} \) \( \text{tw} \) \( \text{tw} \) \( \text{tw} \) \( \text{tw} \) \( \text{tw} \) whereas they had (before) been small garments.\(^8\) It is uncertain whether *wn* \( \text{wn} \) here is \( \text{sdmf} \) or \( \text{sdmf} \); see § 413.

His Majesty caused the garments for the procession \( \ldots \ldots \) to be made large garments, \( \ldots \ldots \) 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 *lw* \( \text{sdmf} \) form.
3. As a rule *tw* cannot precede the independent pronouns. There are, however, a few exceptions in statements showing some detachment or emphasis.

Exx. ḫr nfr ib n bik im *tw 'sdm-nf r wsr nb (r.w.s.)* because the heart of this servant is happy when he has heard that (my) master is living, prospering and in health.44  Other exx. of this formula omit *tw.*4b

6. In conclusion, we must mention the very rare writing of *tw* simply as *.4a

Ex. *tw m wsd/* His Majesty caused a bull to be brought to me as raw meat.5

OBS. For *tw* before an adjectival predicate followed by pronominal subject see above § 142 and the second example above under I (*tw 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 *tw* ‘is’, ‘are’; see §§ 118, 2; 142; 150; 157, 1, etc. In dealing with the pseudo-verbal construction it was shown that the forms *twf ḫr 'sdm* and *twf r 'sdm* find a rational explanation if regarded as expressing the future of *twf ḫr 'sdm* and of *twf r 'sdm*, 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 *wnnf r 'sdm* ‘he will be going to hear’, expressing the future of *twf 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·inf in the pseudo-verbal construction.—The
sdm·inf form was seen in § 429, 1 to be common in past narrative; wn·inf sr sdm and wn·inf sdmw emerge at an early date as explicit past narrative forms of twf hr sdm and twf sdmw respectively.

Exx. wn·in shfy pn hr rmyt twf wrt then this peasant proceeded to weep very greatly.

With the 1st pers. sing. of the old perfective the presence of the suffix after wn·in is not absolutely essential.

Ex. wn·in pt·kwf hr. twf m-bšf hr then I showed bravery before him.

OBS. Compare with the above the use of wn·tw before adj. pred. (§ 142); wn·in: before a clause of circumstance, see § 215, end; mk sdm for hr 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. wn·hr·f(w) hr mšt f m mw kb it (the bull) shall be sprinkled (lit. one shall sprinkle it) with cold water. Single action.

wn·hr·f wn·mk f twf th he shall be flourishing as he was upon earth. Continued state.

2. In past narrative (Dyn. XVIII); rare.

Exx. wn·hr·f hr mšt t(m) (c.w.s.) hr rdwy·f I accompanied the sovereign (l. p. h.) on my feet.

wn·hr·f hswt·f m-n·t m hr·f mh w·f (read hw·w) my praises were established in the midst of (both) tall and short.

§ 472. wn·in sdm·f.—In agreement with the now familiar principle, this rare form provides a past tense of tw sdmf (§ 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, so they proceeded to live (lit. stand up and sit down) accordingly.

In another passage it refers to a condition resulting from a certain action.

For the unexpected gemination cf. gmm·tw·s, p. 385, n. 6.
COMPOUND VERB-FORMS EMPLOYING WNN

§ 473. \( \text{wn·in·f } \text{sdm·f} \) and \( \text{wn·hr·f } \text{sdm·f} \).

Two rare developments of \( \text{twr·f } \text{sdm·f} \) ($§ 463$).

Exx. \( \text{wn·in·f } \text{sdm·f} \) hisb \( \text{wn·hr·f } \text{sdm·f} \) thereupon His Majesty kept sending to me with presents.¹ Past custom.

\( \text{wn·in·f } \text{sdm·f} \) he for whom this is done shall come in and go forth.¹¹ Future habit.

§ 474. Other forms from \( \text{wnn} \) before \( \text{sdm·f} \).

1. Strange cases are

\( \text{ir grt wnn chris } \text{pi hsbr} \) if the eleven workmen are waiting here.²

\( \text{ir wnn ddy ch(w) n hpr tp ts} \) if shall be enduring the period of existence upon earth.²¹

In both exx. \( \text{ir wnn} \) stands for *\( \text{ir tw} \) ($§ 150$). In the second ex. \( \text{ddy} \) looks more like an old perfective than a \( \text{sdm·f} \) form. But if so (cf. $§ 323$ for the basic construction), the nominal subject will have been postponed as is regularly done after the negative verbs \( \text{tm} \) and \( \text{tmn} \) ($§ 343$).

2. Closely analogous to \( \text{wn·in·f } \text{sdm·f} \) ($§ 473$) is another form narrating a past continuous action.

Ex. \( \text{wn·n·f } \text{sdm·f} \) I kept on addressing the workmen concerning it.³ For \( \text{wn·n·f} \) possibly \( \text{wn·n·f} \) ($§ 413$) should be understood.

3. The construction \( \text{tw·f } \text{sdm·f} \) ($§ 462$) with the meaning of a relative clause:

\( \text{twn·f} \) is \( \text{pw wnt ir·f} \) what I used to do was my (real) nature.⁴ \( \text{Wnt} \) is perf. participle and past habit is expressed.

OBS. The above example seems unique in Middle Egyptian, but analogous constructions are found far earlier; thus \( \text{wnt·k ir·k} \) 'that which thou wast wont to do'⁵ must be regarded as relative form of \( \text{tw·k ir·k} \) ($§ 463$) and \( \text{wn·f ir·f} \) 'who are wont to do'⁶ as plural participle of \( \text{tw·f ir·f} \) ($§ 462$).

§ 475. \( \text{Wnn as auxiliary before the } \text{sdm·n·f} \) form.

Here we can only quote \( \text{wn·n·f } \text{ph·n·f} \); the perfect, participle from \( \text{tw·f ph·n·f} \); see $§ 396$, 3.

THE AUXILIARY \( \text{\textbf{\( \text{\textcircled{\( n \)}} \) ch} } \)

§ 476. The finite verb-forms compounded with \( \text{\textcircled{\( n \)}} \text{ ch} \) '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 \( \text{ch} \) was the same as that of the following verb, the form \( \text{\textcircled{\( n \)}} \text{ ch·n } \text{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 \( \text{\textcircled{\( n \)}} \text{ ch·n } \text{sdm·f} \), for example, can barely have been understood as 'he rose up and was heard'. The verb \( \text{\textcircled{\( n \)}} \) becomes, in fact, less and less literally significant. This may well be the reason that, as auxiliary, it very often lacks its determinative \( \text{\textcircled{\( n \)}} \).

² Nu 137, 35.
³ P. Kah. 31, 2.
²¹ Haremhab, left, 7.
⁴ Sinai 90, 8; sim. ib. 90, 13. Also in Old Eg., Urk. i. 59, 16.
⁵ Urk. iv. 973, 14.
⁶ Pyr. 633, c. Sim. wn·n·f, Urk. i. 57, 15.
⁷ Urk. i. 50, 3.
⁸ Th. T.S. iii. 26.
⁹ See AZ. 27, 29.
§ 477. Compounds with $\text{ṣdām}^5$ in the $\text{ṣdām}$ 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. $\text{ṣdām}^5 \text{ḥr$^i$} \text{ṣdām}^5$. Vaguely present time.

Ex. Such and such medicaments are to be taken; $\text{ḥr$^i$} \text{ṣdām}^5 \text{ḥr$^i$} \text{ṣdām}^5$ then he passes all worms.  
Lit. (he) arises and he urinates.

2. $\text{ṣdām}^5 \text{ḥr$^i$} \text{ṣdām}^5$ with the passive $\text{ṣdām}$.

Ex. As for every commander... who shall beseech the king to pardon him, $\text{ḥr$^i$} \text{ṣdām}^5 \text{ḥr$^i$}$ then his people, his property and his fields shall be given for the offerings of my father Min, lord of Coptus.  
§ 478. $\text{ḥr$^i$} \text{ṣdām}$—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.

1. $\text{ḥr$^i$} \text{ṣdām}^5 \text{ḥr$^i$} \text{ṣdām}^5$ then he gave me this.  
With a transitive verb; lit. (he) arose and he gave.

2. $\text{ḥr$^i$} \text{ṣdām}^5 \text{ḥr$^i$}$ then I reached the Red Sea. With a transitive verb.

3. $\text{ḥr$^i$} \text{ṣdām}$ then he laughed at me. With an intransitive verb.

With verbs of motion $\text{ḥr$^i$} \text{ṣdām}^5$ + old perfective (§ 482, 2) is preferred, and that construction is also rather more usual with intransitives. With both transitives and intransitives $\text{ḥr$^i$} \text{ṣdām}^5$ $\text{ḥr$^i$} \text{ṣdām}^5$ is a rarer and possibly later equivalent of $\text{ḥr$^i$} \text{ṣdām}$ $\text{ḥr$^i$} \text{ṣdām}^5$. The ordinary passive of $\text{ḥr$^i$} \text{ṣdām}$ is $\text{ḥr$^i$} \text{ṣdām}^5$ + passive $\text{ṣdām}$ (§ 481), but apparently only when the subject is nominal; when it is pronominal $\text{ḥr$^i$} \text{ṣdām}^5$ + old perfective (§ 482, 2) seems to have been employed.

§ 479. $\text{ḥr$^i$} \text{ṣdām}^5$—The same construction with the subject in anticipatory emphasis. Very uncommon.

Ex. $\text{ḥr$^i$} \text{ṣdām}^5 \text{ḥr$^i$}$ then the Majesty of king Huny died.
§ 480. ḫːn ṣdmːf.—A few instances of this construction may be quoted; the sense differs in no way from that of ḫːn ṣdmːf.

Ex. ḫːn ṣdmːf wi mːf then he placed me in his mouth.¹

The continuation of this passage shows two more ṣdmːf forms parallel to ṣdmːf here. These make it difficult to assume a corruption from ṣdmːf, as one would otherwise be inclined to do.

§ 481. The passive ṣdmːf form after ḫːn.—The passive ṣdmːf placed after ḫːn provides the ordinary passive of ḫːn ṣdmːf. Examples are fairly common, but mostly with nominal subject or impersonally.

Exx. ḫːn mːn n kml then these works were inspected.²
 ḫːn ṣrw nḥbs then its neck was cut.³
 ḫːn kdlː in ḫːw hːrw nṣmj thereupon it was (re)built and more added to its ground-plan.⁴ Exceptionally with suffix-pronoun.
 ḫːn ṣdmːf ṣrmːf khrw 2 then two boats were caused to wait upon him.⁵ Lit. (it) was caused that, etc.
 ḫːn ṣrmːf ṣdw mːdī then it was done according to what had been said.⁶ Impersonal.

§ 482. The pseudo-verbal construction with ḫːn ṣdmːf.—The construction with ḫːn ṣdmːf + old perfective is usual with verbs of motion.

Exx. ḫːn ṣdmːf ṣmːkw ḥrwːf then I went with him.⁷
 ḫːn ṣdmːf ṣmːkw ṭdː then His Majesty proceeded in peace.⁸

It is also fairly common with intransitives.

Exx. ḫːn ṣmː nrw hːrwː hːrː then they were satisfied with it.⁹
 ḫːn ṣdmːf ṣmː ṭdː ṣrmː ṣew ṭdː then one rejoiced thereat more than anything.¹⁰

An example occurs where a participle + dep. pron. 3rd f. sing. is substituted for the old perfective, after the manner described in § 374, end.

² Louvre C 13, 16. Sim. ib. C 11, 3, 4; Pr. 3, 8-9; P. Kah. 13, 23; Westc. 7, 9; 14; Urk. iv. 655, 15; 669, 1.
³ Hamm. 110, 6. Sim. ib. 19, 10.
⁴ AZ. 34, Pl. 2, 8-9.
⁵ Westc. 8, 4.
⁷ Sk. S. 170. Sim. AZ. 58, 17; Urk. iv. 2, 12.
⁸ Sim. ib. I, 276. Sim. BH. 1, 276, 282.
⁹ Sk. S. 129-30; BH. i, 14; Hamm. 114, 10; Westc. 12, 25-6.
¹⁰ Sk. S. 155; BH. i, 14; Westc. 12, 15.
¹¹ Sk. S. 129-30; BH. i, 14; Westc. 12, 15.
¹² Sim. BH. i, 14; Westc. 12, 15.
A few cases of transitive verbs also occur, but only with pronominal subject. These have, of course, passive meaning; with nominal subject the passive ch-r n $dmw$ (§ 481) seems to be preferred.

Ex. \( \text{ch-r n rd} \cdot kwi \ t w \ i n \ wrw n \ Wd-wr \) then I was cast upon an island by a wave of the sea.\(^2\)

In the second half of the story of the Shipwrecked Sailor the suffix of 1st pers. sing. is omitted after ch-r n. This seems a quite legitimate construction, a parallel to it occurring after \( wnw \) in (§ 470, end).

Exx. \( \text{ch-r n rd} \cdot kwi \ hr \ Ity \) then I entered in before the Sovereign.\(^3\)

With \( r + \) infinitive, only in the sentence \( \text{ch-r rf Dhwty r psg-s} \) then Thoth proceeded to (?) spit on it.\(^4\)

OTHER AUXILIARY VERBS

§ 483. 1. A construction similar to ch-r n $dmw$ (§ 478) is found exceptionally with the verbs bti ‘come’, pti ‘come forth’, sdr ‘spend all night’, and dr ‘end’.\(^5\)

Exx. \( \text{ch-r in} \cdot kwi \ t w \ p n \) then I was brought to this island.\(^4\)

3. With \( r + \) infinitive, only in the sentence \( \text{ch-r rf Dhwty r psg-s} \) then Thoth proceeded to (?) spit on it.\(^4\)

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’.\(^10\) The least obscure examples are:

\[ \text{ch-r n tw inn-f kbew hr tw} \] he shall come and bring coolness upon the heat.\(^11\) Inn-f, imperfective $dmw$.

\[ \text{ch-r rf tw in rtv m snm} \] the amount thereof shall be brought in copy.\(^12\) Inn is probably passive $dmw$.

\[ \text{ch-r n tw is n-t} \] one came and called me.\(^13\) See § 466.

In these examples and in others with it\(^14\) 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 \( \text{\`have done in the past} \)\textsuperscript{1}—Various forms of this not improbably \( \text{\`ae inf.} \) verb, which is closely related to the noun \( \text{\`antiquity} \)\textsuperscript{18}, are used with a following infinitive to express past action.

Exx. \( \text{\`have done in the past} \) \( \text{\`wrong} \) \( \text{\`mooring} \) never had it been done (lit. not occurred that one did the making of it) since the time of king Snofru, the justified.\textsuperscript{3}

\( \text{\`never has wrong done to (any) servants whom their masters had praised.} \)\textsuperscript{5} \( \text{\`work} \) \( \text{\`deserted} \) through hunger from that enemy.\textsuperscript{11}

An abstract verbal noun (cf. § 77, 1) may be employed instead of the infinitive.

Ex. O ye who live \( \text{\`in the desert} \) \( \text{\`passing} \) by this desert tract.\textsuperscript{12}

3. The construction \( \text{\`it is a hearing which he did} \) and its passive \( \text{\`it is a hearing which he did} \) have been dealt with in § 392.

\[ \text{See } \text{AZ. 45, 73-9.} \]

\[ \text{\`The possibly related intrans. vb. } \text{\`fly} \text{ is } x-\text{lit.} \]

\[ \text{\`Pr. 93. Sim. } \text{\`90, 10-11.} \]

\[ \text{\`Sinai 139, 10-11.} \]

\[ \text{\`BH. } \text{\`i. 25, 111.} \]

\[ \text{\`Sinai 90, 11. See above, n. 3.} \]

\[ \text{\`See Verbum ii. 555, a.} \]

\[ \text{\`Ed. 42, 9-10.} \]

\[ \text{\`Urk. iv. 613. Sim. Rhind 43, qu. } \text{\`338, 1 (imperative); 46. co. } \text{\`31 (edm-nf).} \]

\[ \text{\`Urk. iv. 606, 2, qu. } \text{\`420 (passive edm-nf).} \]

\[ \text{\`ib. 658, 8, qu. p. 375, n. 38 (perf. edm-nf).} \]

\[ \text{\`Sin. B 5-6. Sim. } \text{\`19; 188, qu. } \text{\`338.} \]

\[ \text{\`Urk. iv. 665.} \]

\[ \text{\`Sinut 3, 1.} \]
CONCLUDING REMARKS ON THE SUFFIX CONJUGATION

§ 486. Omission of the subject. — The subject of the verb-forms of the suffix conjugation is sometimes omitted.

Exx. \(\textit{pr is m hti n r iry} \) it came forth from my body because of the condition thereof.\(^1\) The peasant is referring to his grievance, which he is unable to contain.

\(\textit{dr tw} \), \(\textit{dr mst tw} \) damn thee, and damn her that bore thee!\(^3\) \(\textit{Dr tw} \) stands for \(\textit{dr tw ntr} \) 'may god destroy thee' or the like.

\(\textit{rdt-in str-tw msw nsw} \) they caused the king's children to be brought.\(^4\)

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. \(\textit{smiw n whmwn nsw} \) it was reported to the king's herald.\(^6\) \(\textit{nis-n-tw n wr lm} \) a summons was made (lit. one called) to one of them.\(^7\)

Examples with the \textit{sdmw} passive are specially common, see § 422. When \(\textit{\textit{tw}} \) is used we prefer, as a rule, to describe the verb-form as an active having for its subject the indefinite pronoun (§ 410, end).

A similar omission of the subject is found in subordinate clauses.

Exx. \(\textit{nn rdl \textit{hi} hr \textit{ht} \text{ without letting it fall on the fire.} \(^\text{8}\)} \)

\(\textit{Ht} \) is for \textit{hr-s}.

\(\textit{th t n rh} \text{-l(w)} \) a thing which is not known.\(^9\)

\(\textit{rdl-n-t r t r n wr hr } \text{cow-t} \) 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. \(\textit{ns n hm-f rth St} \) the tongue of His Majesty restrains Nubia.\(^11\) \(\textit{Rth} \) is possibly for \(\textit{rtim} \).

\(\textit{tw nh n ktt \textit{ldn wr}} \) a little of a small thing replaces much.\(^12\) \(\textit{ldn} \) is for \(\textit{ldm} \), see § 463.
OMISSION OF THE SUBJECT § 486

It is perhaps in this way that we ought to explain ḫ dd as a substitute for ḫ dd ḫ '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. ~ ~ ~ ~ n ṣmt ti r t in rwdw nb without allowing it to be interfered with by any controller. Lit. without letting cross-land to it by any controller; ḫ ti tr is an idiom in phrase, and the subject is postponed in order not to separate ḫ ti from its object ti.

~ ~ ~ ~ m lr n ῆw ῆm none of them (the offerings) suffered delay. Lit. not made delay (any) thereof; ῆm is partitive in meaning and equivalent to ws ῆm.sn.

Obs. 1. The words ḫnr, ḫnr 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 ḫdm n occurs, particularly after the nega- tive word ~ n, it has been explained as a special participial or finite form, the more plausibly since ~ n or ~ ny is occasionally written instead of simple ~ n. An alternative view consists in regarding this 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 ḫdm n or ḫdm ny simply represents the ḫdm n.f form with omission of the subject.

§ 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. ~ ~ ~ ~ ~ ~ ~ ~ ~ the n ṣgt mf cwf nb ῆm.sn, ṣmt ṣmt ti ṣmt ti(? )f then he belaboured all his limbs with it, took away his asses, and drove (them) into his estate. Understand ṣmt ṣmt mf, ṣmt mf.

hr tw wrh twf m mrh rmw 3-nw n hrw, wrh m mrh ḫb 3-nw hrw, wrh m ḫb 4-nw hrw it shall be anointed with fish-oil on the second day, anointed with hippopotamus-oil on the third day, and anointed with ḫb on the fourth day. Wrh must twice be understood as hr tw wrh twf.

So too in a sequence of simple ḫdm f forms, the later members are apt to be docked of their suffix subjects. Cases where the first of a series of parallel verbs seems to lack the suffix and formative are better explained otherwise.

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. § 255, end; Pt. 462 (I 1).
6 Leb. 104; Sk. S. 131.
7 With simple n, Pt. 482, 514; Āb. 19.
8 Gunn, Stud. ch. 16. The passive exx. are extremely dubious.
9 Leb. 104. Sim. Cen. 84, 2.

9 Peas. B 1, 23-4 (tsn mf emended from R 73). Sim. West. 6, 10; BH. i. 8, 20; 25, 32-3; Berl. Al. i. p. 258, 15; Cairo 20538, ii. 6.
10 Ebr. 86, 19-20 = Hearst 2, 3.
11 Ebr. 86, 19-20 = Hearst 2, 3.
13 For Urk. iv. 54, 15; 59, 13 see p. 240, n. 86.
§ 488

Several verb-forms before a single subject.—Examples are not rare.

\(\text{mrr hss sw Hnty(w)}\-\text{imntyw} \) Khont-amentyu (the god of Abydus) shall love and favour him.\(^1\)

\(\text{ir hm wdf in ntti dmd n Sp pn hrdwrf} \) but if there delay, lag, or be impeded the joining to this Sep of his children.\(^2\)

\(u\-\text{hks, n wbn mrt}\) justice is not scanty nor (yet) in excess.\(^3\)

So too in the construction \(\text{chr-n} \-\text{sdm-wf} (\S 478)\) and in that of \(\S 483, 1\).

VOCABULARY

\(\text{išt} \) call, \(\text{n} \) a person.

\(\text{rd} \) perceive.

\(\text{whr} \) pull up (corn); hew (stones).

\(\text{wsl} \) address, question.

\(\Delta \) with flee.

\(\text{nd} \) ask, inquire; \(\text{nd hri} \) inquire after health of, greet.

\(\text{hlt} \) or \(\text{hw} \) strike, smite.

\(\text{bnlt} \) sail southward, upstream.

\(\text{hnl} \) row, trans. and intr.; convey by water.

\(\text{shwy} \) collect.

\(\text{skh} \) plaster, caus. of \(\text{kh} \) clay, mud.

\(\text{skr} \) smite.

\(\text{gwrrw} \) constrict, put rope round neck of.

\(\text{Twnty-Sly} \) Nubian foreigner (lit. bowman).\(^1\)

\(\text{ist} \) crew.

\(\text{crrwt} \) gate.

\(\text{mnty} \) controller; in title \(\text{mnty n} \-\text{si} \) controller of a phyle (\(\text{si} \)) of priests (see p. 99, n. 1 and Exerc. XXIII, (a)).

\(\text{nhw} \) loss.

\(\text{nht} \) youth, childhood.

\(\text{rwd} \) stairway.

\(\text{hrw} \) enemy.

\(\text{hk-k} \) rebel.

\(\text{hryw} \) inhabitants, people.

\(\text{gs} \) side, half; \(\text{dlhrgs} \) place on one side, dispose of, kill.

\(\text{The derivation of} \text{Twnty} \text{from} \text{twn} \text{'} \text{bow} \text{' seems probable, although the sign for} \text{twn} \text{is never accompanied by a bow as determinative. However, this derivation is not accepted Griff. Stud. 365.}\)
EXERCISE XXXII

(a) Reading lesson: from the autobiography of the sailor Ahmosë, carved on the wall of his tomb at El-Kâb; early Dyn. XVIII: 1

\[\begin{align*}
\text{ch-r-n hr pf tw,} \\
\text{T½n rns,} \\
\text{shwy-nf w f hkw-lb.} \\
\text{wn-in hmf hr smrf,} \\
\text{ist f m tmt (§ 397) hpr.} \\
\text{ch-r-n rdi n i tp z iht tst f m nfw-t.} \\
\text{wn-in hmr hmt n-sw-bit Qsr-kr-Rc m-rhw,} \\
\text{twsf m hnty (§ 331) r K(i)s} \\
\text{r swh tsw Kmt.} \\
\text{wn-in hmf hr skr lnwty-Sty pf} \\
\text{m-hr-lb msrf,} \\
\text{tnw (§ 314 or § 422) m gwrrw (§ 274).} \\
\text{nn nkw-sn (§ 77, 1),} \\
\text{wtsw m dy (§ 361) hr gs} \\
\text{mt ntyw n hpr (§ 201).} \\
\text{ist wi m tp n mš-n.} \\
\text{tws ch-r-ni r wn mrc;} \\
\text{mrn hmf knt-1.}
\end{align*}\]

1 Urk. iv. 6-7.

‘Then that enemy, whose name was Tety’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 Djoserkareb (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.’

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(b) Translate:

1. \[ \text{(I)} \]

2. \[ \text{(II)} \]

3. \[ \text{(III)} \]

4. \[ \text{(IV)} \]

5. \[ \text{(V)} \]

6. \[ \text{(VI)} \]

\[ \text{Proper names.} \]

\[ \text{Read lut.} \]

\[ \text{Snofru, first king of Dyn. IV.} \]

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 mrt ‘I desire’ may express a wish no less effectively than hs ‘would that!’ followed by the $dm-f$ form.¹ Or again a question may be an effective means of making a negative statement or denial; such questions we call rhetorical questions.

Ex. $\ldots$ (if) thou sunderest, who shall bind?²
I. e. none can heal these evils except thee.

In similar fashion a sentence of one type or another may be used as a 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. $\ldots$ (if) thou show leniency? Then mayst thou work ill!³ The sense is: if Thoth is lenient (which he is not), then thou mayst do evil.

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 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 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 Ellipses.

QUESTIONS

§ 490. Various kinds of question.⁴—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 questions for corroboration and questions for specification respectively.

Again, questions may be direct or 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 rhetorical questions; see above § 489.

¹ Adm. 4, 2.
² Per. B 1, 257.
³ Simb. 95, 168; also 284, qu. § 148, 3; Sim. B 115, 133; Lev. 108, 109; Sin. 5, 184.
⁴ See Eix. Gramm.⁵ §§ 504-11.
§ 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:

\[
\text{§§ 736-7.}
\]

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 \( \| \| \) 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.

These might conceivably be ironic statements ('thou art not a man, I suppose', 'it is not wrong, I suppose'); but in Late Egyptian initial \( is \) becomes an interrogative particle, and examples can be quoted even from Dyn. XVIII.

3. The chief interrogative particle is, however, \( \| \) in (§ 227), which stands at the beginning of the question. Particularly common is the combination \( \| \| \) in \( iw \); 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 \( iw \). Special sections must be devoted to \( in \) and to \( in \) alone. Both after \( in \) and after \( in \) the interrogative meaning may be reinforced by the enclitic particles \( \text{§ 252, 3, b) and } \| \| \text{ irf (§ 256).} \]

Note that when the answer 'yes' is suggested, the negative word \( \| n \) or \( \| nn \) is employed, as in English and in the Latin \( nonne? \). 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 \( in \) and \( in \) \( iw \).
§ 492. § 492. \( \text{in } \text{iw} \).

1. In sentences with *adverbial predicate.*

Ex. \( \text{in } \text{tw} \text{k } \text{m } \text{rwy } \text{art thou one robbed?} \)

Note the \( m \) of predication.

2. In *existential sentences.*

Ex. \( \text{in } \text{tw } \text{wn } \text{ky } \text{nht } \text{ch } \text{r f} \text{ is there (any) other strong man who could fight against him?} \)

3. In sentences with *nominal predicate* and independent pronoun as subject.

Ex. \( \text{in } \text{tw } \text{kn } \text{ht } \text{art thou a slave-woman?} \)

Before the independent pronouns \( \text{iw} \) is unusual; see, however, § 468, 3.

4. In sentences containing \( \text{pw} \) with a *nominal predicate.*

Ex. \( \text{is the saying true, lit. truth?} \)

\( \text{iw} \) is not found in the corresponding type of statement.

5. In verbal sentences with \( \text{sdm-f} \) or \( \text{sdm-n-f} \).

Exx. \( \text{are troops brought to thee?} \)

\( \text{does a bull love combat?} \)

\( \text{shall we spend the whole day carrying barley and emmer?} \)

6. In the *pseudo-verbal construction.*

Exx. \( \text{is the house supplied?} \)

\( \text{shall we spend the whole day carrying barley and emmer?} \)

7. \( \text{iw} \) has only once been found before the negative word \( \text{nn} \).

§ 493. § 493. \( \text{in } \text{as interrogative particle without } \text{iw}. \)

\( \text{In } \text{alone is less common than } \text{in } \text{tw}, \) and naturally does not occur where the corresponding statement would contain \( \text{tw} \), as in the sentence with suffix subject and adverbial predicate (§ 117, 2). Where, however, a choice between \( \text{in} \) and \( \text{in } \text{tw} \) 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. I. In questions with nominal predicate and pw.
Ex. \[\text{in } sp \text{ pw bn n mdt ddw rmf}\] is this the proverb (lit. utterance of speech) which people tell?\footnote{\textit{Pea. B.} 1, 19. Sim. \textit{ib.} 103.}

2. Before the sdm-f or sdm-nf form.
Exx. \[\text{in } \text{fourth } \text{of } \text{making petition to thee, shall I indeed spend all day at it?}\]

§ 494. \[\text{in ntt}\ is it the case that . . . . ?\] — A rare construction; apparently some verb like ‘dost thou suppose’ is suppressed before ntt.

1. Before the passive sdm-f.
Ex. \[\text{itw to mti in Shtp-ib Rr can it be that the boat was taken by Sehethepibret?}\]

2. With the pseudo-verbal construction.
Exx. \[\text{in ntt this thy humble servant entered into the temple?}\]

3. In one passage, before the sdm-nf form, \[\text{is it the case that I have (ever) opened his door?}\]

§ 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. \[\text{what completes } \frac{7}{10}\text{ up to i?}\]

\[\text{what is object.}\]

\[\text{Isst is object of the infinitive in an adverbial phrase.}\]

\[\text{Tn is an adverb.}\]

\[\text{N m is dative.}\]
QUESTIONS FOR SPECIFICATION

§ 495

\[ \text{bpr n} 10 \text{ m swny r-10 n m of what is 10 the } \frac{23}{30} \text{ part?} ^1 \]

Lit. 10 has become \(\frac{2}{3} + \frac{1}{10}\) of what? \(N(y) m\) is genitive.

\[ \text{tr-tw mn m n bik th-n id-f how comes this to be done (lit. like what is this done) to a servant whom his heart led astray?} ^2 \]

\(Mi m\) 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. \(\text{trf tr r m trf st for what (purpose) does he do it?} ^3\)

One might have expected \(\text{trf tr trf st r m.}\)

\(\text{tw tr tl . . . k tr where are thy many cattle?} ^4\)

\(\text{rdi-n k unm-n k trf in sw where hast thou caused thyself to eat it?} ^5\)

An extreme case in which it has doubtless been felt impossible to postpone \(\text{trf}\) 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. \(\text{m tr tw who pray art thou?} ^6\)

For the inversion see § 127, 3.

However, substantially the same meaning may be expressed by \(\text{twt m tr}\) or by \(\text{ntk sy (§ 499, 3)}\); for \(\text{twt}\) and \(\text{ntk}\) as subject see § 125.

\(\text{in m dd sw what says it? The answer is } \text{in 20 dd sw 20 says it.} ^7\)

See § 227, 3 for this and the related constructions.

\(\text{m m trf s nb hr sm(s) sn if how (is it that) every man slays his fellow?} ^8\)

For adverbial phrases in anticipatory emphasis see § 148, 5.

The above examples show that the enclitic particles \(\text{trf, rf (§ 252, 3, b) and tr (§ 256)}\) 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 \(\text{sdmif form of tm}.\) Examples have been given in § 346, 1, but one is quoted here to illustrate the type:

\(\text{trf s nb hr sm(s) sn if how (is it that) every man slays his fellow?} ^9\)

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?

\[ ^1 \text{Rhind 50.} \]

\[ ^2 \text{Sim. B 202.} \]

\[ ^3 \text{Fl. 274.} \]

\[ ^4 \text{Rhind 67.} \]

\[ ^5 \text{LAC. TR. 23, 39.} \]

\[ ^6 \text{B. of D. 58, 1 (Ami). Sim. Lisch 20, 33.} \]

\[ ^7 \text{LAC. TR. 23, 99. Sim. BUDGE, p. 109, 7-8.} \]

\[ ^8 \text{P. K.v. 8, 22.} \]

\[ ^9 \text{Adm. 14, 14. Sim. AZ. 55, 85, 2.} \]

\[ ^10 \text{Poes. B 1, 180. Sim. West. 5, 20; 6, 5, both qu. § 346, 1.} \]
§ 496. 496. $m$ 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
genital $ny$ or by the $m$ of predication, ex. $m$ '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 $m$ 'wherewith?'; $m$ 'how?', lit. 'like what?'; $m$ 'to what purpose?'; $m$ 'why?', lit. 'on account of what?'.

As subject of a verbal notion, $m$ but seldom follows a form of the suffix conjugation (ex. $m$ at beginning of § 495); usually it stands at the beginning of the question precedced by the emphasizing (not interrogative) $in$; a participle or the $sdm$ form follows $in$, the constructions thus obtained being $m$ 'who made?' for the past, $m$ 'who makes?' for the present, and $m$ 'who will make?' for the future; see above §§ 227, 2. 3;

As already stated in § 227, the writings $m$ are apt to take the place of $m$ in, a first step towards the formation of
the Coptic word $nim$, 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...

§ 497. $ptr$ 'who?', 'what?', also written $ptr$, $pt$, $pty$, as well as
more fully $ptr$ (references § 256). This interrogative
pronoun is a combination of the enclitic particle $tr$ with the very rare interrogative $pw$ (§ 498), the latter being of course derived from the demonstrative $pw$ this'. $Ptr$ 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. $ptr$ 'what is thy name?'

2. With a relative clause or its equivalent as subject.
Exx. $ptr$ (read $nt$) $tw$ $tr$ what shall one do? Lit. what is that which one shall do?

$fty$ $hist$ $r$ $f$ $m$ $str$ what amount of corn goes into it? $Hist$, imperf. act. part.; lit. what is that which goes into it in corn?
INTERROGATIVE WORDS MEANING ‘WHO?’, ‘WHAT?’ § 497, 2

ptr ndt ntr ntr {this form; lit. what is that which my lord says to me?} Ddt, imperfect.

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, Ddt, tm rdt mnt 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 tkr hr bi 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. sy, also written sy and even rarely s, is a not very frequent word for ‘who?’, ‘what?’; besides this use, sy provides the Egyptian equivalent of the English interrogative adjective ‘which?’, ‘what?’

1. With the adjectival meaning ‘which?’, ‘what?’ sy precedes its noun, which is probably in apposition to it; sy is invariable in gender.

Exx. ms-s trf s(y) nw at what moment will she give birth? smk trf hr s(y) swt on what road art thou going? Note too the phrase sy lst ‘wherefore?’ below § 500, 4.

2. ‘Who?’, ‘what?’ in the sentence with pw.

Exx. s ty i pw tpy iptf what are those two limbs? Another MS. has sy ty pw. For ty = tr see § 256.

3. ‘Who?’ with the independent pronoun as subject.

Ex. ntk sy who art thou?

§ 500. lst ‘what?’ resembles m in its use, but is less common.

1. In the sentence with pw.

Exx. lssy (read lst) pw ltrt what is to be done? Lit. what is that (to be) done?

Since there is no clear evidence that lst ever means ‘who?’ the sentence lst pw nty tm, 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?’

1 Sim. B 256. Sim. ib. 183; Peas. B 1, 94; F. Kh. 5, 6; Adm. 3, 7, 13; BUDGE, p. 326, 11, 12.

2 Weite. 8, 10-11. Sim. with ntr, ib. 11, 10-11, qa. § 328, 2.

3 AZ. § 67, 6. Sim. ib. 60, 70, 73.

4 AZ. 60, 70. Sim. ib. B 161.

5 Weite. 9, 15.

6 LAC. TR. 66, 5, 13. Sim. NAV. 145, 7, 8.

7 Urk. v. 172. Sim. ib. 169, 12; 177, 13.

8 LAC. TR. 19, 3. Sim. Urk. v. 51, 3; BUDGE, p. 297, 8.

9 BUDGE, p. 129, 14; 241, 15.

10 Adm. 5, 10; sim. BUDGE, p. 457, 10; 458, 8. Lst pw alone Sim. B 25; Weite. 6, 25.

11 Peas. B 1, 129.
§ 500. EGYPTIAN GRAMMAR

2. As object.
Ex. \(\text{wrd} \text{sw wrf} \text{tn} \) what art thou doing to them? ¹

3. After a preposition.
Ex. \(\text{hr sy t} \text{ssf} \) on what wilt thou live? ²

4. Note the phrase \(\text{hr sy t} \text{ssf} \) 'wherefore?'
Ex. \(\text{hr sy t} \text{ssf} \) wherefore is this called to mind? ³

5. We can only guess at the meaning of a rare expression \(\text{hr sy t} \text{ssf} \) why (lit. on account of what) is this matter recounted? ¹

§ 501. \(\text{ib} \) 'what?' is rare in Middle Egyptian, but becomes common in later stages of the language. It is doubtless related to the interjectional \(\text{iby} \) (§ 258 A, below, p. 427), to the particle \(\text{ib} \), and to \(\text{ibt} \) 'thing'.

Its only certain use in the period here dealt with is the use after prepositions.⁶

Exx. \(\text{wr sw m f} \) why (lit. on account of what) is this like to go on this road? ⁸ Lit. it is like what, the going, etc.?

§ 502. \(\text{wr} \) 'how much?' Only two examples have been quoted in Middle Egyptian.

\(\text{wr sw m f} \) how much by how much does it measure? ⁹

Lit. it is of how much, by how much?

\(\text{wr pw m f} \) how many will be equivalent to it? ¹⁰ For the construction compare § 332, last example.

§ 503. \(\text{tn} \) 'where?', 'whence?', also written \(\text{tn} \) and probably less correctly \(\text{tny} \) 'tnw.

1. With the meaning 'where?'
Exx. \(\text{sw m f} \) where shall I place it? ¹¹

\(\text{twk} \) where art thou? ¹²

2. In \(\text{tn} \) 'whither?'
Ex. \(\text{twk} \) whither art thou making? ¹³ A woman is addressed.

3. With the meaning 'whence?'
Ex. \(\text{sw m f} \) whence have you come? ¹⁴

4. \(\text{tn} \) 'whence?' treated as though it were a nominal predicate; see § 132.
Ex. \(\text{tn sw pr} \) 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. — n ry·t (sp sn) tr·n·tw nn hr m I know not, I know not wherefore this has been done.¹

— n tr sw r th pry·t nht 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 mn msy st, nn msy·s another (way of) seeing (whether) a woman will give birth (or) will not give birth.²a

— hr ms·t(w) ntt st hr hm n sr sr(y) 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-nnt hsr pf hs n Kds·w tr·k r Mktl that vile enemy of Kadesh has come and entered into Megiddo.³ Yw and r·k are old perfectives.

pr· pr· ht hst wdt· going forth and coming in (take place) according to his command.⁴ Prt and hst are infinitives, subjects of the adverbial predicate hst wdt·.

hums nb swr(w)-w·t wnm(w)-w·t hsr·f every friend with whom I drank and ate.⁵ Two swm-w·f relative forms.

2. With co-ordinated nouns, each having its own adverbial qualification:

Exx. — yr·n r·t· pi sm·n r gb· int·t·y n wky, did·f r gb· int·t·y n wky the goose was placed at the western side of the hall, and its head at the eastern side of the hall.⁶

²⁶ See too the king's oath discussed p. 165, top.

² T. Carn. 3.
²⁵ P. med. Berl. vs. 2, 2.
²⁵a Urk. iv. 1111, 11. Sim. ib. 1109, 6.
²⁸ See too the king's oath discussed p. 165, top.
³ Urk. iv. 649 (nt· and ks restored). Hr + infinitive, Leb. 11-12.
⁴ Sin. R 73-4.
⁵ Cairo 2057, q.
⁶ Westc. 8, 18-20; sim. Pears. B 1, 201-2; 242-4. Expanded objects, St. L. 30-2, qu. § 403; Hamm. 1, 5-6; Sim. B 294-5.
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I went down to the sea \( m\) dpt nt \( m\) h\( 120\) m \( r\)w\( s\), \( m\)h \( 40\) m \( sh\)w\( s\) 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:

\[ \underline{\text{Exx.}} \]


2. Sin. B 307-8 (\( bw\)).


4. Sin. B 307-8 (\( bw\)).

5. Sin. B 307-8 (\( bw\)).


8. See Gunn, Stud. ch. 18.


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 to questions are often elliptical in the sense just
defined; so also are other elements of dialogue.

Ex. ἔστιν ἐγώ ὡς ἂν ἔδοξα, ἐξῆλθεν ὁ ἰσθμός, ἐξῆλθεν ἀπὸ τοῦ ἱλίου. Ὁ ἵστ, ἐξῆλθεν ὁ ἰσθμός, ἐξῆλθεν ἀπὸ τοῦ ἱλίου. Ὁ ἰσθμός ἐξῆλθεν ἀπὸ τοῦ ἱλίου. Ὁ ἰσθμός ἐξῆλθεν ἀπὸ τοῦ ἱλίου.

1 Abbreviated for: ‘Wherefore dost thou not eat? ’ ‘I do not eat because...’

In this passage ‘say I’ is twice to be understood; see § 224, end. We have,
moreover, become acquainted in § 321 with ὅ ἵστ used elliptically for ἵστ ὑπό saying ‘because that staff is in my hand which separates heaven and
earth.’

2. Exclamatory wishes, interjectional comments and the like often have
elliptical form.

Ex. ἄν θεέο εἰς τὸ χώραν τῆς ἀναμμένης ἱλῖου ἕκτενοι τοῦ ἱλίου. ἄν θεέο εἰς τὸ χώραν τῆς ἀναμμένης ἱλῖου ἕκτενοι τοῦ ἱλίου. ἄν θεέο εἰς τὸ χώραν τῆς ἀναμμένης ἱλῖου ἕκτενοι τοῦ ἱλίου.

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. ἄν ἔκτενοι τοῦ χώραν τῆς ἁλίτου ἱλῖον ἔκτενοι τοῦ χώραν τῆς ἁλίτου ἱλῖον ἔκτενοι τοῦ χώραν τῆς ἁλίτου ἱλῖον ἔκτενοι τοῦ χώραν τῆς ἁλίτου ἱλῖον.

4. Comparison, from our point of view, is much abbreviated in Egyptian.

Exx. ἄν ἔκτενοι τοῦ χώραν τῆς ἁλίτου ἱλῖον ἔκτενοι τοῦ χώραν τῆς ἁλίτου ἱλῖον ἔκτενοι τοῦ χώραν τῆς ἁλίτου ἱλῖον ἔκτενοι τοῦ χώραν τῆς ἁλίτου ἱλῖον.
§ 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. \( \text{chr-n rdi-nf r shd tsmsw} \) then he made (me) into an instructor of the henchmen.¹

\( \text{ist gm-n hm-i tsnw m qbt} \) after My Majesty had found (it) surrounded with brick.²

In contexts similar to the last the omission of the pronoun seems to be even idiomatic.³

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. \( \text{dmd ibtntswnf m hr(t)-ntr \text{ to join a man's family to him in the necropolis.}⁵ } \) According to the ordinary rules the dative \( n/f \) should precede the nominal object⁶ \( \text{ibt}. \)

\( \text{isr swt dmd-i(w) n Sp pn ibtf} \) but if there be joined to this Sep his family.⁶ According to rule \( n \text{ Sp pn should follow the subject ibtf}. \)

\( \text{iw m-n-i sht pr-wr m hbyy} \ldots \text{in n-swn-bit Mrš-kr-Rc n mwt-s Mut nbt Tsrw I saw to the erecting of a Great-House of ebony} \ldots \text{by king Makerēc for her mother Mut, lady of Ashru.⁷ } \) The dative would ordinarily precede \( \text{in n-swn-bit Mrš-kr-Rc}. \)

Apparently a like scruple was not felt when the pronoun in question was a reflexive direct object.

Ex. \( \text{rdt ts sw Sp hr wnm(y)f} \) 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.

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Exx. 

Ex. The sun is hot; it may the sun be given (lit. let one give to the sun) the price of 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.

The infinitival object usually broadens out into a longish description, after which m nnw-f would come in lamely or incomprehensibly.

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

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§ 507. Egyptian Grammar

4. In \( \exists \sim \exists \) \( w \) \( d \) \( f \) \( s \) \( w \) \( n \) \( f \) lit. 'he shall order him to him', i.e. the vizier shall order him to come to himself, the pregnant and special meaning of the dative is clearly the cause of the inversion.

5. In other cases exceptional word-order is explicable only on grounds of general convenience.

Ex. \( \exists \sim \exists \) \( w \) \( r \) \( d \) \( f \) \( l \) \( i \) \( m \) \( y \) \( b \) \( d \) \( f \) \( p \) \( i \) \( k \) \( n \) \( w \) \( \) \( h \) \( k \) \( t \) \( f \) \( n \) \( t \) \( y \) \( m \) \( r \) \( w \) \( d \) \( h \) \( r \) \( y \) \( n \) \( i \) \( s \) \( f \) with the giving by the priest in his month of a bowl of \( p \) \( i \) \( k \)-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.

Exx. \( \exists \sim \exists \) \( w \) \( s \) \( k \) \( (w) \) \( i \) \( g \) \( t \) \( w \) \( r \) \( k \) \( (w) \) \( i \) \( r \) \( n \) \( m h \), \( h r \) \( p \) \( n \) \( i \) \( k \) \( v \) \( n \) \( t h o u \) \( w h o \) \( s t a n d \) \( d e d \) \( o f \) \( t h e \) \( c o n d i t i o n \) \( o f \) \( a n \) \( o r p h a n \) \( I \) \( h a d \) \( o x e n \) \( a t \) \( m y \) \( c o m m a n d . ^ { 3} \) \( I w \) \( \ldots \) \( h r \) \( p \) \( n \) \( i \) \( k \) \( v \) \( n \) \( t h a t \) \( I \) \( h a d \) \( f a l l e n \) \( i n t o \) \( t h e \) \( c o n d i t i o n \) \( o f \) \( a n \) \( o r p h a n \) \( I \) \( h a d \) \( o x e n \) \( a t \) \( m y \) \( c o m m a n d . ^ { 3} \) \( T w \) \( \ldots \) \( h r \) \( p \) \( n \) \( i \) \( k \) \( v \) \( n \) \( t h a t \) \( I g a i n t u e d \) \( s o m e \) \( t h e \) \( p i e n t \) \( k n o w e d \) \( h o m e \) \( \) \( k n o w \) \( t h e m \) \( d e a d \) \( \) \( h e a r t \) \( r e j o i c e d , \) \( i n \) \( m i g h t \) \( a n d \) \( v i c t o r y . ^ { 4} \)

Concord

§ 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 the third person singular, even when they refer to pronouns of the first or second person. See already above § 136.

Exx. \( \exists \sim \exists \) \( i n k \) \( m r y \) \( n w f \) \( I \) \( w a s \) \( o n e \) \( b e l o v e d \) \( o f \) \( h i s \) \( l o r d . ^ { 5} \) English usually says: I was beloved of my lord.

\( \exists \sim \exists \) \( i n k \) \( r h \) \( s b \) \( s w \) \( r \) \( r h \) \( I \) \( a m \) \( w h o \) \( k n e w \) \( h i m \) \( w h o \) \( c o u l d \) \( t e a c h \) \( h i m \) \( t o \) \( k n o w . ^ { 6} \) Contrast English: I knew who could teach me to know.

\( \exists \sim \exists \) \( \) \( t i n d \) \( h r \) \( t \) \( \) \( h a d \) \( t i s , \) \( h e r \) \( p s d l \) \( m \) \( n f r w s \) \( h a i l \) \( t o \) \( t h e e . \) \( t h o u \) \( g r e a t \) \( w h i t e \) \( o n e , \) \( a t \) \( w h o s e \) \( b e a u t y \) \( t h e \) \( E n n e a d \) \( r e j o i c e s . \) \( L i t . \) \( r e j o i c e d \) \( t h e \) \( E n n e a d \) \( a t \) \( h e r \) \( b e a u t y . ^ { 7} \)

\( \exists \sim \exists \) \( s w m t y \) \( s n \) \( h r \) \( i s \) \( p n \) \( \ldots \) \( t w i n \) \( r \) \( a r p \) \( m t \) \( O \) \( y e \) \( w h o \) \( l i v e \) \( \ldots \ldots . \) and who shall pass by this tomb \( \ldots \ldots . \) \( y e \) \( s h a l l \) \( o f f e r \) \( t o \) \( m e . ^ { 8} \) The \( s d m t y \) \( f s y \) \( f \) \( m \) \( f \) form is essentially of the third person, yet is here used to qualify a vocative.
2. Pronouns of the 3rd pers. sing. are usually employed in referring back to the phrase $\texttt{bik im}$ (§ 158).

Ex. $\texttt{\textbf{nfr tb n bik im sdm-nf c.w.s. nb (c.w.s.)}}$ 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, $\texttt{bik im}$ alternates with the 1st pers. sing.

Ex. $\texttt{\textbf{im nb hmt-\textbf{f} ir m swnyf My Majesty himself acting with his (own) hands.}}$ Such use of the 3rd pers. seems to be the rarer case.

With $\texttt{\textbf{hm:k 'Thy Majesty'}}$ pronouns of the 2nd pers. are used.

§ 510. Concord of number in Egyptian is much looser than in English. We have noted (§ 86) the tendency of the genitival adjective $\texttt{-ny}$ to become invariable in number and gender, but $\texttt{\textbf{nb 'all', 'every'}}$ without ending is mere graphic abbreviation (§ 48, 1). The absence of $\texttt{-w}$ from the fem. plur. of adjectives (§ 74) may have had its counterpart in the spoken language.

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2. Feminine collectives (§ 77, 3) have fem. adjectives in agreement with them.

Ex. $\texttt{\textbf{rm(t) nbt pct nbt rhyt nbt hnmmt nbt all mankind, all noble people, all commoners, all sun-folk.}}$

When a suffix is involved, usage is variable. Thus we find $\texttt{\textbf{is hnyt r} r\textbf{wrs 'the entire body of marines}}$ beside $\texttt{\textbf{cti nbt tbw-sn rmw 'all cattle, their hearts weep'}}$.

When $\texttt{\textbf{nb 'every'}}$ accompanies a singular noun, either the plural or the singular suffix may be employed. Whereas in the two expressions for ‘everybody’ $\texttt{\textbf{bw nb}}$ and $\texttt{\textbf{hr nb}}$ (§ 103) the determinative alone would suffice to indicate that they were regarded as plurals, $\texttt{\textbf{\textbf{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 $\texttt{s nb}$ 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. $\texttt{\textbf{tw-t\textbf{n r} dd m r\textbf{t\textbf{n ye shall speak with your mouths, lit. mouth.}}}$

$\texttt{\textbf{ntyw tb-sn ht msw pn I call to the attention (lit. I put in the face) of mankind}}$ whose heart(s) are occupied with this monument.$

This rule is, however, liable to exceptions, see $\texttt{tbw-sn}$ 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. \(\text{ntrw ntrw \text{i} myw} 3\text{bdw} \) the gods and goddesses who are in Abydus.\(^1\)

   \(\text{pi \ t \ knkt \ irrw \ n-i \ ts \ knkt \ nt} 3\text{bdw} \) the bread and beer which the staff of the temple make for me and which I have given to you.\(^2\)

   1 a. In Middle Egyptian arises a tendency to treat dual nouns, whether masc. or fem., as masc. singulars.\(^2\)

   Exx. \(\text{pi \ hnw} \ w\text{rw} \) the two great obelisks.\(^3\)

   \(\text{rdiw} \ n-i \ \text{irtiy} \ \text{sh\text{-}i \ imf} \) my eyes have been given to me that I may benefit by them.\(^4\)

   2. 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. \(\text{ist \ mnw} \ n\text{bt} \ \text{spr \ hm\text{-}f} \ r-s \ \text{sspd} \) all ports to which His Majesty comes were equipped.\(^5\) Note the rel. form \(\text{spr} \), the old perf. \(\text{sspd} \) and the suffix \(s\). That \(\text{mnw} \) is plur. and \(\text{sspd} \) masc. is indicated by the variants \(\text{mnw} \) and \(\text{sspd} \) in parallel passages.

   \(\text{tw} \ (s\text{-}n(I)) \ \text{sn\text{-}w} \ \text{wn} \ \text{sk} \) I raised up walls which were destroyed.\(^6\) \(\text{Wn} \) is participle, \(\text{sky} \) old perfective.

   \(\text{ht \ nbt} \ \text{rdiw-n} \ n-i \ \text{py\text{-}i \ sn} \) all things which my brother gave to me.\(^7\) Contrast the fem. \(\text{nb} \) with the masc. rel. form \(\text{rdiw} \).

   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. \(\text{gmtw} \ \text{prrt} \ n-f \ \text{stt} \ \text{tk} \ \text{im\text{-}sn} \) tapers which go forth unto him and with which lights are kindled.\(^9\)

   \(\text{wpf \ wrw} \ \text{mrrtf} \) may he open the ways he desires.\(^10\)

   It is noticeable that the preference is given to masc. forms when \(n-i \) or \(n-n \) ‘these’ precedes the fem. plur. noun; cf. below under 3.

   Exx. \(\text{gmtw} \ \text{rdw}\text{-}n\text{-k} \ n-i \) these tapers which thou hast given to me.\(^11\)

   \(\text{nn} \ \text{b} \ \text{rdw}\text{-}n\text{-sn} \ n-i \) these things which they have given me.\(^12\)
CONCORD OF GENDER § 511, 3

3. When \( \text{nt}, \text{ntw}, \text{nn}, \text{m} \) 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. \( \text{nt} \text{hdw} \text{k sw hrt} \) as for that through which the ears become dulled.\(^1\)

\( \text{nt} \text{hdw} \text{k sw hrt} \) that for which thou punishest him.\(^2\)

Similarly when the antecedent is an abstract noun:

\( \text{nt} \text{hdw} \text{k sw hrt} \) as for that through which the ears become dulled.

\( \text{nt} \text{hdw} \text{k sw hrt} \) that for which thou punishest him.\(^2\)

In one instance \( \text{nt} \) is followed by a feminine relative form:

\( \text{nt} \text{hdw} \text{k sw hrt} \) I have said this that I have said truthfully.\(^3\)

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. \( \text{nt} \text{hdw} \text{k sw hrt} \) 'he says it' with L.E. \( \text{nt} \text{hdw} \text{k sw hrt} \) 'she said it';\(^4\) M.E. \( \text{nt} \text{hdw} \text{k sw hrt} \) 'evil' with L.E. \( \text{nt} \text{hdw} \text{k sw hrt} \) 'the good';\(^5\) M.E. \( \text{nt} \text{hdw} \text{k sw hrt} \) 'what thou hast done' with L.E. \( \text{nt} \text{hdw} \text{k sw hrt} \) 'all that thou hast done'.\(^6\) The transition from the feminine to the masculine seems to have begun with the old perfective; here the masculine is usual in Middle Egyptian.

Exx. \( \text{nt} \text{hdw} \text{k sw hrt} \) renovating what was found decayed.\(^7\)

Contrast the fem. pass. part. \( \text{nt} \text{hdw} \text{k sw hrt} \) with the masc. old perfective \( \text{nt} \text{hdw} \text{k sw hrt} \).

\( \text{nt} \text{hdw} \text{k sw hrt} \) 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. \( \text{nt} \text{hdw} \text{k sw hrt} \) let me tell thee the like thereof which happened in this island.\(^10\)

\( \text{nt} \text{hdw} \text{k sw hrt} \) (the things) that were mere hearsay (lit. in hearing), behold they have happened.\(^11\)

\( \text{nt} \text{hdw} \text{k sw hrt} \) I did not destroy what another had made.\(^12\)

\( \text{nt} \text{hdw} \text{k sw hrt} \) for \( \text{nt} \text{hdw} \text{k sw hrt} \).

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. \( \text{nt} \text{hdw} \text{k sw hrt} \) 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 \( \text{nt} \text{hdw} \text{k sw hrt} \) usual in such contexts.

\(^1\) Eb. 99, 15.
\(^3\) Brit. Mus. 614, 7-8.
\(^4\) Lyons 88 = Stockholm 55 = Urk. iv. 1196, 8.
\(^5\) d'Orbigny 6, 1.
\(^6\) Anastasi v. 15, 2.
\(^7\) Bologna 1094, 2.
\(^8\) Sim. Pt. 291.
\(^9\) Sk. S. 125. Sim. Isb. 22.
\(^10\) Urk. iv. 500.
\(^11\) Cairo 20741, c 2. Sim. ‘fd for ‘fs, Pt. 265, qu. Exerc. XXVII, (a); Isb. 541-553.
\(^12\) Sim. D. et B. 145, qu. § 330.
§ 511, 5

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5. The indefinite pronoun ḫ tw (§ 47) is treated as a masculine.
Ex. ɾ-tw ntw hrw t̯m then one rejoiced thereat.¹
So too the pronoun ḫ st with the meaning ‘them’ (§ 46).
Ex. ntw ḫr m(r) t̯ I found them standing on the bank.²

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. ḫ tr-r̯n 2-nwt thr n Šw hrf ds f a second remedy which Shu made on his own behalf.³ The parallel passages in Ebers⁴ have correctly ḫ tr-n.

OBS. For concord of gender in the case of numbers, see § 261; and for nouns of exceptional gender see § 92.

VOCABULARY

twr become pregnant.

hsk cut off.

ssm lead, guide.

ipt private chamber, harim.

wr-mrw ‘Greatest-of-seers’, name of the high-priest of Heliopolis.

wsht hall, court (in temple or palace).

hryt marvel, wonder.

mśrw evening.

mḥyט north wind.

nw time.

kmt craft, craftsmanship.

hrl heaven.

hsrw singer.

ḥrpt offerings.

šḥ counsel.

ṣḥṣd dignity.

tp-rd rules, principles.

tut difference.

ds flint.

dfḥ food.

Δ ṭmḥ-bt (adj. from m-bḥt) one who goes after or accompanies.


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Exercise XXXIII

(a) Reading lesson: extract from a book of tales.\textsuperscript{1}

\textbf{Exerc. XXXIII}

\begin{itemize}
  \item \textit{ch-n dd-n pt} \ldots \textit{w Hfw mr-hrw}:
  \item \textit{pt} irr. \textit{dd},
  \item \textit{tw-k rj-tt} \textit{tnw n n}:
  \item \textit{tpwt nt wnt nt Dhwty}?
  \item \textit{dd-in Ddi}:
  \item \textit{hs-ti, n rj-tt} \textit{tnw iry},
  \item \textit{ity (r.w.s.) nb-t},
  \item \textit{tw-tt} \textit{rj-kw} \textit{bw nty st im}.
  \item \textit{dd-in hm-f}:
  \item \textit{tw irr tn}?
  \item \textit{dd-in Ddi} \textit{pn}:
  \item \textit{tw sfdl} \textit{im nt ds}
  \item \textit{m t stpy nw s nw} \textit{Iwnw}:
  \item \textit{m t sfdl}.
  \item \textit{dd-in Ddi}:
  \item \textit{ity (r.w.s.) nb-t},
  \item \textit{mk nt t} \textit{inn n-k sy}.
  \item \textit{dd-in hm-f}:
  \item \textit{t smsw n pt hrdw 3}
  \item \textit{nty m ht n Rd-ddt}
  \item \textit{inf n-k sy}.
  \item \textit{dd-in hm-f}:
  \item \textit{mr-t is st}.
  \item \textit{nt dd-k},
  \item \textit{qty sy is Rd-ddt}?
\end{itemize}

\textsuperscript{1} \textit{West.} \textit{g. i-15} \textit{with a few restorations. See too JEA. 11, 2.}

\textsuperscript{2} The traces do not suit \textit{u n-m} \textit{king}, which gives, however, the required sense.

\textsuperscript{3} The original has wrongly \textit{k}; 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 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. 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) 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? And Djedi said: She is the wife of a priest of Re, lord of Sakhebu, who is pregnant of three children belonging to Re, 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.

1 A word otherwise unknown, possibly connected with the geographical name Wnw, i.e. Shmûn, Hermopolis Magna.
2 The context seems to demand that it should here refer to the number, not to the lstw 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 ni ñy-k as in anticipatory emphasis (§ 143, §) and as equivalent to ir ni ñy-k. For the form ñy-k see p. 303, n. 19. However, Gunn and Blackman attach ni ñy-k to it 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-priest\(^1\) 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.'

\(^1\) \textit{Wr nw\text{"}r}, 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. \textit{\text{"}ln b\text{"}rw} lit. 'is (it) done?' \(^3\) Rendering doubtful. \(^4\) See § 224, end.

(b) Translate into English, emending if necessary:

(c) Translate into Egyptian:

Then said the courtiers to (left) 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 (\text{"}sh\text{"})? 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 (\text{"}hr\text{"}y-\text{"}tp\text{"}) craftsmanship? Does one teach Thoth to speak? There is no difference between (lit. of) these three and (lit. \text{"}from\text{"}) Thy Majesty. If thou givest instruction (\text{"}hr\text{"} 'face') to him who is ignorant (\text{"}lm-h\text{"})\text{"}, 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. 4 4

§ 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. Only a few traits of Middle Kingdom hieratic can here be mentioned:

1. Biliteral signs usually have their phonetic complement, exx. ꝕ🕷 rather than ꝕ alone, ꝕ/InternalLink is rather than ꝕ or ꝕ.

2. Elaborate hieroglyphs are avoided and sometimes replaced by a mere oblique stroke \, ex. ꝕ/InternalLink \ms for ꝕ/InternalLink (see Z 5 in the Sign-list).

3. The repetition of signs in duals and plurals (§ 73. I) is avoided, exx. ꝕ/InternalLink irty for ꝕ/InternalLink, ꝕ/InternalLink srw for ꝕ/InternalLink, ꝕ/InternalLink for ꝕ/InternalLink, ꝕ/InternalLink mnw for ꝕ/InternalLink (§ 77, I).

4. New signs were developed, ex. ꝕ for ꝕ, or variant forms retained, exx. ꝕ for ꝕ, ꝕ for ꝕ 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
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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 $\chi$ instead of $\kappa$ and of $\sim$ instead of $\approx$ 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 $\sim$ should not be turned upright as $\approx$ and, if the original writes the plural strokes as $\sim$, the transcription also should show them thus, not as $\approx$ or $\approx$.

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 $\text{\textit{wnh}}$ ‘be clad (in)’ $\text{\textit{wrh}}$ ‘be anointed (with)’, $\text{\textit{mn}}$ ‘be ill (of)’ a disease or ‘(in)’ a limb, $\text{\textit{htp}}$ ‘rest (upon)’ sometimes take a direct object.

Exx. $\text{\textit{wrh}}$ $\text{\textit{wkh}}$ $\text{\textit{tpt}}$ $\text{\textit{tpt}}$ mayst thou be anointed with first-quality oil.

$\text{\textit{wrh}}$ $\text{\textit{tpt}}$ $\text{\textit{tpt}}$ if he is suffering in his thigh.

$\text{\textit{wrh}}$ $\text{\textit{tpt}}$ $\text{\textit{tpt}}$ the god rested on his great seat.

P. 66, § 86. At bottom, before the Obs., add:

After $\sim$ $\text{\textit{nb}}$ ‘lord’ the indirect genitive, not the direct, is found when the following noun is qualified by an adjective or demonstrative.

Exx. $\text{\textit{nb}}$ $\text{\textit{nb}}$ $\text{\textit{mnt}}$ the lord of every foreign land.

$\text{\textit{nb}}$ $\text{\textit{nb}}$ $\text{\textit{mnt}}$ the lord of this chamber.

P. 89. Before the Vocabulary insert a new paragraph:

§ 115 A. Yet another way of expressing possession is by means of the noun $\sim$ $\text{\textit{nb}}$ ‘lord’, ‘possessor’, usually followed by a direct genitive.

Exx. $\text{\textit{nb}}$ $\text{\textit{nb}}$ $\text{\textit{mnt}}$ I was an owner of donkeys and an owner of ploughlands.

$\text{\textit{nb}}$ $\text{\textit{mnt}}$ I was a possessor of charm.

This use is particularly frequent with abstract words, resulting in the creation of an exposition of the new principles see J.E.A. 12, 48; cf. also O.L.Z. 1933, 608.
of an epithet equivalent to an adjective, ex. the very common \( nb \) \textit{imh} 'lord of reverence', \(^1\) nearly identical with \( \textit{imh}y \) 'revered'. \(^2\)

For cases where the direct genitive following \( nb \) 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. \( \textit{sw} \), f. sing. \( \textit{sw}, \rightarrow \textit{s(y)} \), plur. \( \textit{sn} \) are found before the \( \textit{sdm-f} \) form, but the meaning is not future, but past or present.

Exx. \( \textit{sw} \) \( \textit{sm-f} \) he went, lit. he, he went. \(^4\)

\( \textit{sw} \) \( \textit{nt} \) \( \textit{Geb} \) (lit. he, Geb) quarrelled. \(^5\)

\( \textit{sn} \) \( \textit{sd-f} \) \( \textit{sn} \) 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, \( \textit{swt} \) \( \textit{sd-f} \), like \( \textit{nt} \) \( \textit{sd-f} \), has future meaning, see p. 369, n. 16. Out of this employment probably evolved the likewise archaic or archaistic particle \( \textit{sw} \) of § 240. Analogous also is a unique example with the Indefinite Pronoun \( \textit{tw} \) (§ 47) in a historical text:

\( \textit{tw} \) \( \textit{sd-f} \) \( \textit{m} \) \( \textit{pr-nsw} \) in \( \textit{t} \) \( \textit{f} \) \( \textit{Hr} \) \( \textit{k} \) \( \textit{ntt} \) \( \textit{Hr-m-Wst} \) 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 \( m \), § 162, 1. 2; of \( \textit{hr} \), § 165, 1. 4. A peculiarity of these Egyptian prepositions is that their meaning is strangely vague. Thus \( r \), according to the context, may mean either 'to' or 'at' or 'from'. Somewhat similarly with \( m \), \( \textit{hr} \) and \( \textit{dr} \).

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

\( \textit{hr-ntt} \) \( \textit{prw} \) \( \textit{en-h} \) \( \textit{sn} \) \( \textit{im-s} \) because that is what they live upon, lit. with it. \(^8\)

For \( \textit{hr-ntt} \) see § 223 and for the single writing of \( \textit{ntt} \) in place of \( \textit{ntt} \) \( \textit{ntt} \), see § 62 A, above p. 422.
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P. 266, end of § 349. A unique ex. of the infinitive *tm* as object of *wd* 'command':

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\( \text{His Majesty commanded me not to prostrate myself (lit. touch the earth with my forehead) to any official greater than me.}^1 \)
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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 व discussed in the Additions to § 148, 1.

Ex. ज स्व रदिन तद्फ र्ष he set his desire towards her.²

P. 289, § 374. Add after the fourth line from bottom:

The exclamatory ending -meye is found also with passive participles:

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\( \text{It was well-built is thy house, O Atum, how (well-)founded thy mansion, O Rutyy.}^3 \)
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Not quite certain are the examples alluded to on p. 109, n. 6 with the dependent pronoun of the 1st pers. sing.:

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\( \text{I was one praised more to-day than yesterday.}^4 \)
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Since this sentence involves a comparison, it is more easily so explained than by taking the three first signs as an exceptional perf. pass. participle with या as determinative.

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\( \text{I was one loved (?) in the Palace.}^6 \)
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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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1 Aswán, stela temp. Sesostris I communicated by L. Habachi.
2 *Urk*. iv. 219, 17.
3 *Urk*. iv. 219, 17.
4 Brit. Mus. 574, 5.
5 See above p. 278, n. 3.
6 Munich 3, 17.
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led him to regard \textit{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, \textit{i.e.} the accusative; De Buck pointed to the construction exemplified in § 374 as evidence that no argument in favour of \textit{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 \textit{I} or \textit{I|} 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 gminating relative forms from mutable verbs. Such a case is found, however, in the formula \textit{63} \textit{bl} \textit{ddt pt, kmr t(l)} \textit{tt, innm hrb} \textit{what heaven gives, earth creates} (var. on another stela \textit{5a} and the inundation brings').\footnote{Ca\ric0r20556.\ GUN\nn renders both exx. of \textit{kmr t(l)} prospectively, see below, n. 3.} Since the fem. ending in the imperfective relative form from mutable verbs is \textit{t}, not \textit{tt} or \textit{ty}, the same must be true of the immutable verbs, whence it may be concluded, in agreement with p. 304, top, that \textit{I} or \textit{I|} or \textit{a} in such examples is merely a substitute for \textit{a} \textit{t} 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,\footnote{Ca\ric0r20313.} and particularly when \textit{I} or \textit{I|} is found in a formula commonly associated with that quoted above, namely \textit{bt nbt nfrt wrbt nht nfr im} \textit{all good and pure things whereon a god lives}. It has been conjectured that when the scribe substituted a writing appearing to read \textit{nht t} he was varying the tense, and that we ought then to render \textit{whereon a god would live (scil., if he were in the deceased's place)}.\footnote{GUN\nn, \textit{Stud.}, 31.} 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, b) we may find it appropriate to render this as \textit{(whereon) thou mayst rest}, \textit{(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 \textit{sdm t} form will have started with transitive verbs followed by an expressed object, \textit{ex. 'heard of him is (or was) this speech'}. Such an origin must necessarily be assumed also for the \textit{sdm t nfr} 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.

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P. 328, § 413, under 2ae gem. The problem of a sd₃·n·f 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 sd₃·n·f form wnn·t may have stood in parallelism to the sd₃·n·f form mn·n·t. On the other hand, the analogy of  for tn·n·f makes it equally possible that  may be a writing of wnn·n·t.

P. 358, n. 11. Examples exist, however, where tr ‘if’ is followed, not by wnn, but by wn. The most easily explicable is  tr wn srb n ht·t smh sw ‘if there be accusation in thy heart (lit. body), forget it.’. Here wn has probably the sense of tw wn ‘there is’ (§ 107), the element tw being ignored altogether, as regularly in Late Egyptian, though a more truly Middle Egyptian procedure in such a case would have been to write tr wnn wn, converting tw after tr into wnn, cf. the ex. qu. p. 117, top. In  tr wn hpr mi dd, 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 , later by , is doubtless related to the interrogative  ‘what?’ of § 501. Only one ex. noted before Dyn. XIX.

Ex.  by pi but nfr n pi hktl What a good sailing upstream of the Ruler.

1 L. to D., Berlin bowl; also two more easily explained exx. on the same bowl.
2 ERMAN, Neuig. Gramm. §§ 506 foll., where, however, the suppression of tw is not pointed out.
3 Proc. S.B.A. Pl. opposite p. 196, l. 16.

5 Kamose stela, 30.
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 'Imn one fails altogether to realize that the god of Thebes was called Amānā, 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 ḫtīt ‘goose’ to the old Egyptian equivalent ḫt ‘goose’ 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). Good examples are urušša ‘head-rest’ for Eg. ♦ x wrs; kuihku ‘Khoiakh vessels’, i.e. vessels such as were used at the festival of the month of Khoiakh, for Eg. ♦ k-hr-ki; Ana ‘Heliopolis’ for Egyptian ♦ Iww; Nibmuaria for Egyptian ♦ Nb-mrt-Rr, prenomen of Amenophis III. Probably these
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 Ṣaṭādīc dialect (this seems to have preserved its ancient character better than the other dialects, except in some particulars the Akhɑmmīc), 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 was pronounced before the first of them, which thus functions as the end of an initial closed syllable. Exx. ran 'name', Eg. 𓊈ỉ; sō-́n 'hear' (infinitive), Eg. 𓊄 sdm; ेर ˈ be hard' (infinitive), Eg. 𓊄 nḥt.

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. nū-́l 'sweet', Eg. 𓊈ỉ ndm; sō-́-mf 'hear' (infinitive). Eg. 𓊄 sdm. 3

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. Exx. ᵃفاعل 'destroy' (infinitive), Eg. 𓊄 sdm₇f. 4

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: ṣĕ 'call', 'read'; nûf 'good'; smōn 'be established' (qualitative); ēw 'praise'; gəræ 'hunters'; egōs '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, ˈ mouth' contradicts the second rule by having a short vowel in an open syllable, while ˈmoun 'his mouth' contradicts it by having a long vowel in a closed syllable; but it is clear that ˈ and ˈ are related in some such way as sō-́m 'hear' and sō-́mf 'hear it' instanced above. Now in sō-́m the division of syllables is sō-́m, and the first syllable, being open, demands the long vowel ˈ according to Rule 2 above; in sō-́mf the addition of the suffix alters the syllable-division to sō-́mf, whence the short vowel ˈ. Conversely, ˈ 'mouth' is explicable if the original form was ˈ; when the suffix ˈf was added,
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the consonant $r$ would be needed to begin the second syllable; the vowel $\hat{a}$ would then fall in an open syllable and accordingly have to be lengthened to $\bar{a}$; thus $\n{r}\hat{a}$ would represent an original $\n{r}\hat{a}-\hat{f}f$.\footnote{For the changes $\hat{a}$ to $\hat{e}$, $\hat{e}$ to $\hat{o}$, see p. 433.} Proof that $\hat{r}$ has fallen away is impossible in this particular case, since $\hat{i}$ '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 $\hat{o}i$ 'call' begins with a vowel in Coptic because that language has no means of representing the initial $\hat{r}$ of $\hat{i}$ 's'\; $nuf$ 'good' owes its short $\hat{e}$ in an open syllable to loss of the final consonant $r$, cf. $\hat{i}nfr=nuf(r)\;;\; sm\hat{e}nt'\; be established' has as its prototype the 3rd pers. s. fem. of the old perfective $\hat{i}sm\hat{e}nt$, a noun of the same form as $\hat{i}snf$ 'blood', Coptic $sn\hat{e}$; $gerr\hat{g}\hat{e} \; 'hun\hat{t}ers' \; may \; be \; reconstructed \; as \; \*\hat{g}\hat{r}\hat{g}\hat{g}\hat{w}, \; m. \; plur. \; imperf. \; act. \; part. \; from \; \hat{g}\hat{r}g \; 'hun\hat{t}', \; the \; final $\hat{e}$ being the relic of an unaccented $-\hat{y}\hat{w}$; it looks as though the entire word must have been vocalized $gerr\hat{g}\hat{g}\hat{y}\hat{w}$, a form recalling the $\hat{p}\hat{r}\hat{e}$-reduplication which we are tempted to postulate for the imperfective verb-forms (§ 356, OBS.).

We are now in a position to appreciate the arguments proving that $\hat{e}$, $\hat{i}$, $\hat{a}$ and $\hat{w}$ are not vowels, as the earlier Egyptologists supposed, but are consonantal in character. It is true that all these hieroglyphs are used to indicate vowels in the cartouches of the Graeco-Roman period; but an analogy for this perversion of their original function has been found, and there is the serious difficulty that $\hat{e}$ vacillates between the different values $a$, $e$, $\hat{e}$, $\hat{o}$ and $\hat{i}$ between the values $a$, $e$, $\hat{o}$. Again, if we collect the Coptic equivalents of the hieroglyphic words in which these signs occur, we find (1) that $\hat{e}$, though written $ou$, is employed in a thoroughly consonantal way like $w$ or $y$; (2) that $\hat{i}$ either is written $\hat{e}i$ or $\hat{t}$ and employed like consonantal $y$, or else disappears altogether; (3) $\hat{a}$ either disappears altogether or else has changed to $\hat{e}i$, i.e. consonantal $y$; (4) $\hat{a}$ has vanished completely. If it should be argued from $\hat{w}$, $\hat{i}$ 'load', Coptic $\hat{w}\hat{e}p$, that $\hat{a}$, or from $\hat{i}$ 'skin', Coptic $\hat{w}\hat{e}m$, that $\hat{w}$ = $\hat{a}$, or again from $\hat{i}$ 'sun', Coptic $\hat{r}\hat{e}$, that $\hat{a}$ = $\hat{e}$, we could easily make rejoinder with instances which would show, upon the same lines, that $\hat{e}$ is not only $\hat{a}$, but also $\hat{d}$, $\hat{e}$, $\hat{e}$, $\hat{i}$, $\hat{a}$; that $\hat{i}$ is at once $\hat{d}$, $\hat{e}$, $\hat{e}$, $\hat{i}$, $\hat{d}$, and $\hat{a}$; that $\hat{a}$ may as easily stand for $\hat{d}$, $\hat{e}$, $\hat{e}$, $\hat{i}$ as for $\hat{e}$. To accept any such conclusions would, of course, be absurd, and it ought to be evident, without further proof, that $\hat{e}$, $\hat{i}$ and $\hat{a}$ are not equivalent to the vowels in the Coptic words in question, but have here fallen away or become invisible. The matter is, however, settled definitely when examples of the different verbal classes in Egyptian and Coptic are compared with one another.

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<table>
<thead>
<tr>
<th>Old writing</th>
<th>Coptic: Infinitive absolute</th>
<th>with nom. obj.</th>
<th>with suffix obj.</th>
<th>Qualitative¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-lit.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>🎓 kd 'build'</td>
<td>kōt</td>
<td>kēt-</td>
<td>kētlf</td>
<td>kēt</td>
</tr>
<tr>
<td>🎓 tp 'count'</td>
<td>ṥp</td>
<td>ṣp-</td>
<td>ṣpf</td>
<td>ṣp</td>
</tr>
<tr>
<td>🎓 ḫ 'wash'²</td>
<td>yō</td>
<td>yā-³</td>
<td>yālf⁴</td>
<td>—</td>
</tr>
<tr>
<td>3-lit.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>🎓 sdm 'hear'</td>
<td>sūtǐm</td>
<td>sūtǐm-</td>
<td>sūtǐmf</td>
<td>[sūtǐm]</td>
</tr>
<tr>
<td>🎓 stp 'load'</td>
<td>ṣtp</td>
<td>ṣtp-</td>
<td>ṣtpf</td>
<td>ṣtp</td>
</tr>
<tr>
<td>🎓 ṅh 'live'</td>
<td>ṅh</td>
<td>—</td>
<td>—</td>
<td>ṅh</td>
</tr>
<tr>
<td>🎓 wš 'answer'</td>
<td>wōšbi</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3ae inf.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>🎓 mšt 'bear'</td>
<td>mūšt</td>
<td>mes(t)-</td>
<td>mśtlf</td>
<td>mūšt</td>
</tr>
<tr>
<td>🎓 ḫ ḫ 'thirst'</td>
<td>ḫb</td>
<td>—</td>
<td>—</td>
<td>ḫb</td>
</tr>
<tr>
<td>🎓 Ṿ Ṧ 'hang up'</td>
<td>ṣēt</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>🎓 Ṿ Ṿ 'pass by'</td>
<td>Ṿné</td>
<td>—</td>
<td>—</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 d instead of r and ḫ under the influence of the guttural ḫ, 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 ḫ of ṣp, of yō and of wōšbi is the same ḫ as in kōt and in sūtǐm, and similarly that the ḫ in ṣe and wōše is the same ḫ as in mūše. Hence we may conclude at once that ḫ in ḫ is a consonantal ḫ, and that the ḫ seen in ḫ and implicit in ḫ is a consonantal ḫ. As for the ḫ of ṣtp, the ḫ of ṣtp and ḫ, the ḫ of ḫ, ṅh and Ṣ, 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
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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 smon't (see above) we have to go back to the form ||| smon' (s-man-t'y); had the Coptic vocalic rules here come into operation only when smon' was already reduced to smon, doubtless that later form would have assumed some such vocalization as s'mnôt, 'smon't or söm't. The actual form smon't found in Coptic demands that the final syllable -t'y should have been still intact at the moment when the vocalic rules exerted their influence; now since Ɩ is sometimes written for simple t in the fem. relative form from Dyn. XII onwards (§ 387, 2), ex. Ɩ Ɩ Ɩ, and since this Ɩ must be copied from the old perfective, it seems necessary to suppose that the t of the ending -ti (t'yi) was lost by then, and possibly even far earlier. Similarly the short vowel in Coptic 'hkr '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 hki 'rule' interchange in the Pyramid texts. Many nouns like nēb 'lord' betray the former presence of an ending -e (nē-bē), 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 hrēf 2 has preserved the r; already in the Old Kingdom hr 'face' and 'upon' are consistently written 9 without r, while the r appears consistently in hrēf 'upon him'; 3 that the Coptic pronunciation 'hrēf 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 XIIth Dyn. spelling Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ 柁 'his boat', when compared with Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ Ɩ 佬 '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 dapwēt) is preserved in dēpwāt't, while it disappears in dāpt't. 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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1 Pyr. 553; see Ver­bUill i. p. 143.

2 In point of fact Saṭālic has not pre­served hrēf 'upon him'; but the vocalization is guaranteed by the Fayyūmic form 也知道, and also in­directly by the Saṭālic 也知道 'over', see AZ. 44, 93.

3 For the tendency of r to persist before a suffix-pronoun, though lost in status absolutus, cf. O. K. writings of mtrf, WB. II, 389, 7 in the Belegstel/en.

4 Wrongly dispu­ted by Edger­ton, JNES. 6, i fol. For the early disappearance of final r see nn. 2, 3 above, and for the O. K. loss of the fem. ending -t see p. 34, n. 1a.
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 ṣ < 1 old Greek α < Babylonian ā. Ex. Ḥōr 'Horus', old Gk. ᾳp (in ᾳθοp 'Hathor'), Bab. Ḥāra. Note that Coptic has kept the ā of the old Gk. after m and n, cf. Amān, Bab. Amāna, Gk. (M)μαου; Amūp, old Gk. Ἅνουβις.

Coptic ē < old Gk. i < Bab. ī. Ex. rē 'sun', old Gk. ῥῆ (in Νερόπη, a month-name), Bab. ria (e.g. in Νιβμουαία).

Coptic ṝ < old Gk. ḍ < Bab. ē. Exx. ḫōtīp 'is pleased' in Parēmōhōtīp, a month-name, Bab. ḫatīp (in the name Ἀμανᾶτῆ = Ἰμήτῆ); mōsē 'is born', old Gk. μασή (in the king's name Αμασής), Bab. māṣi (in Ἡραμασῆ = Ἡρ-μῆς). Note that Gk. for the most part represents this old ē, late ṝ, by ω (ωμέγα), perhaps because Gk. o (ομικρόν) had in it a tinge of u which was unsuitable.

Coptic ē < older ē < still older ɪ. It can be shown that Akhmīmic has often preserved the quality of the vowels better than Śādic; now Śādic ē is ɪ in Akhmīmic, ex. ṣādīd. ēs 'tongue', Akhm. ɪs. That ɪ was the earlier form of ē is a matter of inference.\(^2\)

Coptic ē sometimes at least goes back to Bab. u. Ex. mē 'truth' (Eg. mrt), Bab. mwa (in Νιβμουαία).

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 Śādic las 'tongue' by the old Arabic līsīn.

\(^3\) No adequate attention can be here paid to sceptical voices. Of these the ablest, that of J. Sturm (Zur Vokalverschüttung 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 indubitable results.
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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 $\text{Dhwy-hip}$, the owner of a famous tomb at El-Bershah, is called Tehutihetep by one scholar, Thuthotep by a second, Thothotpou by a third, Dḥuṭḥotpe by a fourth. Other personal names are still less recognizable; a Theban noble of Dyn. XVIII, whose name is written $\text{Inṭnṯ}$, appears in Egyptological books variously as Anna, Anena, Enne, and Ineni. In these circumstances, what line is the learner of Egyptian to adopt? This is the question to be discussed in the present Appendix.

The desirability of a uniform method of dealing with proper names is great and indisputable; yet such uniformity is clearly unattainable. It could scarcely be demanded of the editors of widely read works like Baedeker's Egypt or Breasted's History that they should reconcile the divergent spellings with which their readers have been long familiarized, the more so since the proposed modifications would at best have only the virtue of greater consistency, not really that of greater scientific accuracy. The practice of the present writer conforms more closely to that of Baedeker than to that of Breasted; but since both are founded on sound philological method there is little to choose between them. The following pages suggest certain reasonable principles which the student may adopt, unless he prefer to accept the authority of one or other of the standard works named above.

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 $\text{Amanḥatpi}$ for $\text{Inṭnṯ}$, Ḥāra for the god $\text{Hḥrs}$ Horus, Ḥṣuptaḥ for $\text{Hḥrs}$, 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.
The transcription of Egyptian proper names

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Egyptology has from its earliest days been committed to the classical royal names Menes, Cheops, and Mycerinus;¹ and it is, therefore, quite reasonable to add to their number Ammenemes for (Imn-m-hth), Sesostris for (Sn-Wrsrt), Amosis for (Trh-ms), Amenophis for (Imn-htp), Tuthmosis for (Dhwty-ms), Ramesses for (Rm-ns-sw), 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 (Dhwty-) better than the genuine Manethonian forms Tuthmosis or Thetmosis. Where royal names either do not occur in Manetho² (exx. 'Al, Akhenaten), or else occur in that author in much distorted form (exx. Misphres = Mn-hpr-Rr, Skemiochris = Shk-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 the Greek transcriptions that have been recently discovered from the papyri, exx. Sakhmis for (nh), often called Sekhmet, Tphnis for (t), usually known as Tefnut.³ Amûn is a Coptic rather than a Greek form,⁴ but occurs in the royal name Ramesses Mâmun; for various reasons Amûn is preferable to the earlier Greek form Ammon. Sûs, Suchos and Ophois are Greek equivalents of (nh), (nh), 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 (nh), Mêt for (nh).

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 Assiût, Atfih, Denderah, Esna. When the actual site is unknown or doubtful, conventional transcriptions of the old Egyptian names must be used, like Nefrusy, Mentôt-Khufu for (nh), Mentôt-Hawfyn.

We turn now to ordinary personal names.⁵ Of these the Greek papyri have preserved a large number complete with their vowels;⁶ however the names in question are mainly late ones and as such do not concern us here; also the

¹ Cheops and Mycerinus (see AZ. 56, 76) are philologically poor forms, but rest on the authority of Herodotus; Manetho gives the less familiar Suphis and Menkheres.
² This is the accepted Manethonian form, but there is another, namely Amenophis, that comes closer to the original. Amenoph and Amenoth are also genuine forms, though not found in any classical author.
³ Perhaps, however, Tefenet is preferable to Tphenis, which has an outlandish appearance.
⁴ It is found, however, in Plutarch.
⁶ Fr. Freisigke, Namenbuch, Heidelberg, 1912. See also W. Spiegelberg, Ägyptische und griechische Eigen­namen, aus Mümichettederömischen Kaiserzeit, Leipzig, 1901.
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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 𓇃𓊭𓊳𓊱 HR- ms owes its vocalization to the considerations (1) that the divine name Ḥr (so Coptic; Bab. Ḥara) must be in the reduced form Ḥār found in such Greek compounds as Ἄρεινός, Ἄρεινότης, and (2) that, the meaning being 'Horus is born', mš is old perfective (§ 322) and must be given the corresponding Saatidic form mōšē. 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 Ἄμασις) use omega, the vowel in question is not really long; on this point see above p. 433. Now it so happens that the name 𓇃𓊭𓊳𓊱 HR- ms is recorded in the El-Amarna letters under the form Ḥarramaṣṣi; why then do not we borrow from this contemporary transcription at least the vowel a of -maṣṣi, 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 copticizing 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. Many of them (w, b, f, m, n, r, h, s, k, ṭ, d) present no difficulty. In scientific writing it is desirable to differentiate h from k, though these distinctions may be ignored in more popular use. For ḫ, ś and = s we should use kh, ch and sh respectively. The consonants = and 𓊰 are embarrassing. To use ṭ and ḏ 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 ṭj for = and ḏj for 𓊰. These transcriptions have at least the advantage of hinting at the relationship of = ṭ to ḥ ṭ and of 𓊰 ḏ to = ḏ; and ḏj, at all events, is near enough to the real pronunciation of 𓊰 to pass muster. On the other hand, we must admit that to transcribe 𓇃𓊭𓊳𓊱 Dḥwtj- ms as name of a private individual by Djehutmosē, while transcribing it as a royal name by Tuthmosis, must seem to the uninitiated a very strange proceeding. The semi-vowel š is suitably rendered as y except where we have good reason for thinking that it possessed the value of i; š ś and » will also be y. 𓇃 is best omitted in transcription; its
THE TRANSCRIPTION OF EGYPTIAN PROPER NAMES

Append. B

presence, as in ḫa, ḫa, Any,1 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. ḫīm ṅ-ms, Ra‘mos ‘, more popularly Ramos ‘. 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. ḫ‘īm ‘m-t ‘m-Nbl-‘twnw Nebōn.1a

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 ṙ‘ī‘ī ṕ and ṕ‘m‘m‘m we shall write Tjenuna and Ita, taking such group-writing (§ 60) to indicate merely the consonants ṕunu and ṕ.1b The same course is advisable also in reference to names now known to be abbreviations of others with clear etymologies,2 ex. ḫ‘ī‘ī ‘m ‘y‘ Huy short for ḫ‘ī‘ī ‘m ‘y Amen‘hotpe, ṕ‘m‘m ‘ḥ Maḥu short for ‘m‘m ‘ḥ Amen‘em‘ḥab. In the latter case the Greek transcription Ἀρμας of the name of king Ḥarem‘ḥab might embolden us to choose Maḥi rather than Maḥu, but the latter seems preferable, since it reminds us at once that the last syllable is written with the biliteral sign — ḫw.

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.3 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 Ἀμμενεψ with Μιμου, Παμεστής with Lampares (= N-ṃt-Rr Ammenemes III). To this habit we must closely adhere; to argue from the independent form Θωθ or Θωνθ that Ṿ 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 Ἀμων- instead of Ἀμων- (from Ἀμου) in Ἀμουρασωνθηρ = ṕ‘m‘m ‘ḥm- ‘m-Rr-nsw-ntwv ‘Amen-ṛ, king of the gods’; Xυμ- instead of *Χυνιμ- (from Χυνιμ) in Χυμονεβιηθ = ṕm‘m‘m Hnsyw-ṛ-nb-ḥwv ‘Chnum the great, lord of Elephantine’.4 Having, however, decided to adopt a graecizing or copticizing standard for our transcriptions we shall write Amenemḥet rather than Amonemḥet. 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 ṕm‘m Sbk, Greek Σωκος, often appears as Χ- Σεκ- Σοκ-, ṕm‘m‘m Hnsw, Coptic Khons, as Xερ-; by virtue of our principle that the full consonantal skeleton must be maintained we shall write Sebkhotpe for ṕm‘m‘m Sbk-hππ, Khensm‘o for ṕm‘m‘m Hnsw-ms.

1 The form Anuy would better remind one of the hieroglyphs, but the well-known designation ‘the papyrus of Ani’ prompts the adoption of a closely similar form.

1a For this reason the queen’s name Hatshesut has been rendered as Hashepsowe in this book. In the names of the goddesses Hathor and Nephthys the fem. ending has survived, but this may be an exception of very early date.

1b The issue between Albright and Edgerton (p. 52, n. 2) is still sub lite, and our conservative practice is dictated solely by expediency.

2 See AZ. 44, 87; 57, 77; 59, 71.

3 See K. Hoffmann, Die theophoren Personennamen des alten Agypten in K. Sethe, Untersuchungen zur Geschichte und Altertumskunde Aegyptis, Bd. vii, Heft 1, Leipzig, 1915.

4 Except in semivocalic endings like -w.
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’ ꝛ (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 Ꝍ (T 20) and the form of mast represented by Ꝙ (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.
LIST OF HIEROGLYPHIC SIGNS

Who would have guessed that ⲧ (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 ⲧ ⲧ ⲧ 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 ⲧ ⲧ ⲧ ⲧ now that the sign ⲧ (Aa 24) is known to depict the warp being stretched between two uprights. From ⲧ (A 34) we learn at least something of the quality of the action expressed by the stem ⲧ ⲧ ⲧ ⲧ 'build', 'achieve'. The sign ⲧ (E 32) which determines ⲧ ⲧ ⲧ to be angry' gives to that verb a colouring definitely distinct from the nearly synonymous ⲧ ⲧ ⲧ. Without the sign ⲧ (M 44) we should not realize the idea of 'sharpness' which enters into the Egyptian conception of 'preparedness' ⲧ ⲧ ⲧ ⲧ. 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. ⲧ (T 7*) in ⲧ ⲧ ⲧ ⲧ 'axe' as against ⲧ (T 7) in ⲧ ⲧ ⲧ ⲧ 'hew'; ⲧ (T 8*) in ⲧ ⲧ ⲧ ⲧ 'dagger' as against ⲧ (T 8) in ⲧ ⲧ ⲧ 'first'; ⲧ (T 10) in ⲧ ⲧ ⲧ as against ⲧ (T 9), earlier ⲧ, in the verb ⲧ ⲧ '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 ⲧ (Aa 7), ⲧ (Aa 20), and ⲧ (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 ⲧ ⲧ ⲧ 'administrate' with ⲧ and ⲧ ⲧ ⲧ 'powerful' with ⲧ. 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 ⲧ ⲧ ⲧ and ⲧ ⲧ ⲧ, between the rope ⲧ (ṣs) and the bag ⲧ (ṣsṛ), 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 ⲧ (Aa 2) has absorbed quite a number of different signs. Many such confusions arise through hieratic. For instance, hieratic ⲧ ⲧ (Aa 8) stands not only for the hieroglyphic sign ⲧ, as in ⲧ ⲧ ⲧ 'cease' and ⲧ ⲧ ⲧ ⲧ 'council', but also for ⲧ in ⲧ ⲧ ⲧ 'district' and for ⲧ in ⲧ ⲧ ⲧ '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 ⲧ (M. K. hieratic ⲧ) constantly takes the place of ⲧ (M. K. hieratic ⲧ) in words from the stem ⲧ ⲧ ⲧ, like ⲧ ⲧ ⲧ ⲧ 'magazine' for ⲧ ⲧ ⲧ, a word in which ⲧ itself is a substitution for an earlier sign ⲧ. 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 \( \text{f O 44} \) 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 \( \text{\textit{sdw}} \) ‘water-skin’ is undoubtedly the word from which \( \text{\textit{f}} \) (F 30) originated; nevertheless the phonetic complement \( \text{\textit{f}} \) and the determinative \( \text{\textit{f}} \) are sufficient evidence that \( \text{\textit{f}} \) is here the phonetic biliteral sign \( \text{\textit{sd}} \); the like is true of \( \text{\textit{dbrw}} \) ‘floats’. Elsewhere, as in \( \text{\textit{sdm}} \) when abbreviation for \( \text{\textit{htp}} \) ‘favour’ (§ 42, OBS.), or in \( \text{\textit{sdm}} \) ‘hear’ or \( \text{\textit{tw}} \) ‘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 \( \text{\textit{hrd}} \) for \( \text{\textit{br}} \) ‘child’ and \( \text{\textit{shr}} \) for \( \text{\textit{shr}} \) ‘plan’ the sign \( \text{\textit{a}} \) seems confined to derivatives of the stem \( \text{\textit{br}} \) (exx. \( \text{\textit{hrt}} \) ‘portion’, \( \text{\textit{hrt-ntr}} \) ‘necropolis’, \( \text{\textit{hryw}} \) ‘inhabitants’), whereas \( \text{\textit{a}} \) is freely used for \( \text{\textit{wn}} \) even in the words where etymological relationship is out of the question, exx. \( \text{\textit{hwn}} \) ‘be young’, \( \text{\textit{wnh}} \) ‘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. \( \text{\textit{hhr}} \) ‘chief’, often represent the original spelling, later amplified by the addition of phonetic and other elements, ex. \( \text{\textit{hhr}} \). 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 Haremba. 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
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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 ] s and ← z. The reason why 𓊢𓊢 s ‘son’, for example, is written with 𓊢 instead of 𓊡 is that the earlier reading of the Middle Egyptian word 𓊡 ‘son’ was 𓊡, not 𓊡. 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 ḫ�� Wdr(y)t ‘Edjo’, or else that a consonant which is written had disappeared from the pronunciation, as in ḫ��□□ sw(r)t ‘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 ḫ��□□ ‘what?’, transliterated by us pw-lt in § 497 and elsewhere; we might well, however, have written pw-l(t)r, indicating thereby that the earlier form pw-tr had changed into pw-lt. It is unlikely that ambiguity will arise from this twofold employment of brackets. In some cases, as with 🳵�.inf. verbs like 🳵�𓊢 prl, the unwritten consonant l 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 𓊢 B 3, 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. 𓊢 for twr. 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. 𓊢 (U 13) occurs alike in ḫ��□□hb ‘plough’ (n.) and in ḫ��□□ ska ‘plough’ (vb.); so too with 𓊢 (T 30), 𓊢 (Y 1), 𓊢 (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 𓊢 came to be employed where the early O. K. inscriptions particularized by showing a man in the act of sowing 𓊢 or one in the act of reaping 𓊢.

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 fount 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 [image] seated man  
Ideo. in $\text{\textdollar}_s$ (s) "man". Ideo. or det. 'I', 'me' in $\text{\textdollar}_i$, $\text{\textdollar}_w$, $\text{\textdollar}_i$, det. '1', 'me' in $\text{\textdollar}_i$, $\text{\textdollar}_w$. Det. man's relationships or occupations, exx. $\text{\textdollar}_s$ si 'son'; $\text{\textdollar}_s$ smr 'courtier'; $\text{\textdollar}_r$ hwrw 'wretch'; $\text{\textdollar}_r$ irr 'doer'; also personal names, ex. $\text{\textdollar}_r$ nhw 'Ankh'. In personal names, $\text{\textdollar}_r$ is abbrev. for $\text{\textdollar}_r$, rkw 'men', 1 ex. $\text{\textdollar}_r$, rhw 'men', 1 ex. $\text{\textdollar}_r$ Rhw-nkh 'Rehutonkh'.

2 [image] seated man and woman  
Det. people and their occupations, exx. $\text{\textdollar}_r$ rmt 'people'; $\text{\textdollar}_r$ smw 'Asiatics'; $\text{\textdollar}_r$ mtrw 'witnesses'.

3 [image] man with hand to mouth  
Det. eat, 1 exx. $\text{\textdollar}_r$ wnm 'eat'; $\text{\textdollar}_r$ hmr 'hungry'; drink, ex. $\text{\textdollar}_r$ sw(r)l 'drink'; speak, exx. $\text{\textdollar}_r$ sdd 'relate'; $\text{\textdollar}_r$ gr 'be silent'; think, ex. $\text{\textdollar}_r$ klt 'devise'; feel, ex. $\text{\textdollar}_r$ mrl 'love'.

4 [image] man sitting on heel  
Det. in $\text{\textdollar}_r$ hmsf 'sit'. Replaced in hieratic by $\text{\textdollar}_r$ A 17* or even by $\text{\textdollar}_r$ B 4. 1

5 [image] man hiding behind wall (Dyn. XVIII)  
Det. hide, ex. $\text{\textdollar}_r$ imn 'hide'.

6 [image] man receiving purification (in M.E. usually replaced by $\text{\textdollar}_r$ D 60)  
Ideo. in $\text{\textdollar}_r$ var. Pyr. $\text{\textdollar}_r$ wrb 'pure', 'clean'.

7 [image] man sinking to ground from fatigue  
Det. weary, weak, exx. $\text{\textdollar}_r$ wrd 'tire'; $\text{\textdollar}_r$ bd3 'faint'; $\text{\textdollar}_r$ gnn 'be soft'.
A 8 man performing the
hsu-rite

Det. in 𓊫 hsw 'jubilation'.

1 Ex. D. el B. 89.

9 man steadying basket
\( \odot W \) on head

Det. in 𓋥 abbrev. 𓈏 'load'; 𓋥 abbrev. 𓋦 'carry'; 𓋥 abbrev. 𓋦 'work'.

1 Sin. B 244; Test. B 1, 70. 2 Sin. B 246. 3 Urk. iv. 52, 17.

10 man holding oar

Det. in 𓊫 ssw 'sail'.

1 Th. T. S. i. 37.

11 man holding the cbr-sceptre \( \odot S \) 42 and
crook \( \odot S \) 39 (O.K.)

O.K. ideo. or det. in 𓊕 var. 𓋤 hnm 'friend'.

Later replaced by 𓊕 A 21.

1 Dav. Pan. i. 4, no. 8. 2 Sagg. Mast. i. 23.

12 soldier with bow and
quiver

Ideo. or det. in 𓊕 var. 𓋤 msr 'army'. Det. in 𓋰 𓋕 𓋤 2 mnsf 'soldiers'.

1 Lyons 90. 2 Urk. iv. 966, 6.

13 man with arms tied
behind his back

Det. enemy, exx. 𓋣 sbb 'rebel'; 𓋤 hst 'enemy'.

1 Ex. Puy. 30 (sbr-nsw).

14 man with blood stream-
ing from his head

Det die, ex. 𓋤 mwāt 'die'; enemy, ex. 𓋤 hst 'enemy'.

1 Ex. D. el B. 114.

14* as A 14 but blood in-
terpreted as an axe

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 𓋥 var. 𓋤 hru 'fall' and derivatives.

Abbrev. 𓋤 𓋤 for 𓋤 hrw 'fallen (i.e. conquered)
enemy'; also 𓋤 for 𓋤 sbrt 'overthrow' (infinitive).

1 Urk. iv. 653, 15. 2 Urk. iv. 658, 11. 3 Urk. iv. 140, 5.

16 man bowing down

Det. in 𓋣 𓌀 kst 'bow down'.

1 Ex. D. el B. 70.

17 child sitting (on lap) Det. young, exx. 𓋳 rnp 'be young'; 𓋳 stt 'child';
with hand to mouth

\( \odot \) nmt 'orphan'. Abbrev. 𓋳, 𓋳 for 𓋳 hrd 'child'. Phon. ntn in 𓋳 A 2 Ntu-nsw 'Heracleopolis'.

1 Especially in the title hrd n htp 'child of the htp', written phonetically Thebes,
tomb 241, JEA. 16, Pl. 17, 0.0.

1 From ntn(l) 'child', see the reference quo on W 24.

17* child in sitting posture, Adapted from hieratic, where it replaces 𓋳 A 3, ex. 𓋳 hns 'sit',
arms hanging down

or 𓋳 A 17, ex. 𓋳 ms 'children'.

1 Möll. Pal. i. no. 31. 2 P. Kah. 6, 5. 3 Hat-Nub 18, 5.

18 child with crown of
Lower Egypt \( \odot S \)

Det. child-king, exx. 𓋳 inp 'crown-prince', 'royal child';

\( \odot \) wāt 'weaned princeling'.

1 Ex. Urk. iv. 157, 7. Sim. nmt 'nursling' (fem.), ib. 361, 15. 2 Urk. iv. 157, 8.

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Sign-list

A 19 ▼ man leaning on stick (clearly distinguishable from ▼ A 21 in hieratic; not always so in hieroglyphic)

A 20 ▼ man leaning on forked stick, less senile than ▼ A 19

A 21 ▼ man holding stick in one hand and handkerchief in the other (always distinct from ▼ A 19 in hieratic)

A 22 ▼ statue of man with stick and šbr-sceptre

A 23 ▼ king with stick and club

A 24 ▼ man striking with stick

EGYPTIAN GRAMMAR

Ideo. or det. old, in ▼ var. ∥ kw "old"; ▼ var. ∥ smsw (smsw) "eldest"; great, in ▼ varr. ▼ wr "great one", "chief". Det. old, also in ▼ tnt "old"; lean, exx. ▼ rhn "lean"; ▼ tw "support oneself". Phon. or phon. det. tk (from a rare tīk "be aged") in ▼ var. ∥ šbr "miner", "hewer of stone". In M.K. hieratic ▼ is written for kw, hī "strike".

Ideo. or det. in ▼ much rarer var. ▼ smsw (smsw) "eldest", especially in ▼ sif smsw "his eldest son", cf. Pyr. ▼ ḫw "smsw, and in the title ▼ var. ▼ ∥ ∥ smsw hyt "elder of the portal".

Det. in ▼ var. ▼ sr (sr) "official", "noble". Det. magnate, exx. ▼ śnyt "courtiers"; ▼ smr "courtier", "friend" (of the king). Also det. in ▼ hīms "friend", here replacing an older sign ▼ A 11; in ▼ var. ▼ hīlt "statue" replacing ▼ A 22. In hieroglyphic ▼ is often hard to distinguish from ▼ A 19 (in the word wr "chief") and from ▼ A 20.

Det. in ▼ hnt(y) "statue" and in ▼ twt "statue". The form of the sign varies according to the nature of the statue to be depicted.

Det. in ▼ ływ "sovereign".

Det. in ▼ abbrev. ▼ nh "strong"; ▼ nhm "take away"; ▼ hrdi "plunder"; ▼ sbr "teach". In Dyn. XVIII hieroglyphic ▼ is mostly replaced by ▼ D 40, which either as ▼ or as ▼ is common also in hieratic.

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A 25 [image] man striking, with left arm hanging behind back 1

Rare ideo. used in [image] hwi, hit '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; 2 the explanation of the group is obscure. 3 In papyri of Dyn. XII 'strike' is written [image] with a sign identical with [image] A 19. 3

59 [image] man threatening with stick

Det. 'drive away' in [image] shr 'drive away'. 1

1 Urk. iv. 618, 7.

26 [image] man with one arm raised in invocation

Det. call, exx. [image] nis 'call', 'summon'; [image] 2 dwi 'call'.

Abbrev. rš in ṣdm-rš 'servant', lit. 'one who hears the call'. Det. in the vocative interjection [image] O (§ 258).

1 Ex. Rekh. 12. 2 Urk. iv. 874, 6. 3 Th. T. S. iii. 5; reading, ḫw, lowest register.

27 [image] man hastening with one arm raised

Cf. Pyr. [image] 2 inw 'messengers'. Hence phon. in in 'by' (§ 168).

1 Ex. Rekh. 12. 2 Pyr. 1675, the body probably omitted for superstitious reasons.

28 [image] man with both arms raised

Det. high, in [image] varr. [image] ḫš(l) 'be high'. Det. joy, exx. [image] hit 'rejoice'; [image] swš 'extol'; mourn, in [image] 2 hit 'mourn', also, for unknown reasons, in [image] 3 ts 'bald'.

1 D. el B. 82. 2 JEA. 41, 10-1. 3 Ed. 66, 9; cf. too ḫn, Wh. i. 20, 15.

29 [image] man upside-down

Det. in [image] shd 'be upside down'.

1 Ex. Amuda 17.

30 [image] man with arms outstretched (cf. [image] A 4)


1 Urk. iv. 141, 4. 2 Pr. 319. 3 Sim. R 35.

31 [image] man with his arms stretched out behind him

Det. turn away, ex. [image] cnw 'averted' (face).

1 Möll. Pal. ii. no. 5 (Dyn. XVIII.) 2 R. II. 240, 39 (Dyn. XIX).

32 [image] man dancing

Det. dance, ex. [image] 2 ḡšt 'dance'; joy, ex. [image] 3 hy-hnw 'jubilate'.


33 [image] man with stick and bundle or mat on shoulder

Ideo. in [image] var. [image] mšš(m)ntw 'herdsman'. 3 Det. wander, exx. [image] ivi 'wander'; [image] 5 šmštw 'wanderers', 'strangers'.

1 Puy. 50. 2 Berl. AL. ii. p. 166. 3 AZ. 44, 119.

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### Sign-list

<table>
<thead>
<tr>
<th>Number</th>
<th>Sign</th>
<th>Description</th>
<th>Reference(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 34</td>
<td><img src="image" alt="Sign" /></td>
<td>man pounding in a mortar&lt;sup&gt;1&lt;/sup&gt;</td>
<td>Det. in <img src="image" alt="Sign" /> hws 'pound', 'build'.</td>
</tr>
<tr>
<td>35</td>
<td><img src="image" alt="Sign" /></td>
<td>man building a wall</td>
<td>Ideo. or det. in <img src="image" alt="Sign" /> var. <img src="image" alt="Sign" /> kdw 'build'.</td>
</tr>
<tr>
<td>36</td>
<td><img src="image" alt="Sign" /></td>
<td>man kneading and straining into a vessel&lt;sup&gt;2&lt;/sup&gt;</td>
<td>Ideo. or det. in <img src="image" alt="Sign" /> var. <img src="image" alt="Sign" /> cftj 'brewer'.</td>
</tr>
<tr>
<td>37</td>
<td><img src="image" alt="Sign" /></td>
<td>commoner form of last</td>
<td>Use as last.</td>
</tr>
<tr>
<td>38</td>
<td><img src="image" alt="Sign" /></td>
<td>man holding necks of two emblematic animals with panther heads (Dyn. XII)</td>
<td>Ideo. in <img src="image" alt="Sign" /> var. <img src="image" alt="Sign" /> Kgs, var. Dyn. XVIII <img src="image" alt="Sign" /> Ky, 'Cusae', the modern town of El-Kūsīyah in Upper Egypt.</td>
</tr>
<tr>
<td>39</td>
<td><img src="image" alt="Sign" /></td>
<td>alternative form of last</td>
<td>Use as last.</td>
</tr>
<tr>
<td>40</td>
<td><img src="image" alt="Sign" /></td>
<td>seated god. (Note the slightly curved beard and straight wig)</td>
<td>Det. god (replacing earlier <img src="image" alt="Sign" /> G 7),&lt;sup&gt;1&lt;/sup&gt; exx. <img src="image" alt="Sign" /> <img src="image" alt="Sign" /> Pth 'Ptah'; <img src="image" alt="Sign" /> <img src="image" alt="Sign" /> Mtsw '(the god) Mont'. Ideo. or det. 'I', 'me' in <img src="image" alt="Sign" /> <img src="image" alt="Sign" /> wi, <img src="image" alt="Sign" /> ink when a god is speaking or, in Dyn. XII, the king.¹&lt;sup&gt;2&lt;/sup&gt;</td>
</tr>
<tr>
<td>41</td>
<td><img src="image" alt="Sign" /></td>
<td>king. (Note uraeus on brow, straight beard, and coif)</td>
<td>Det. king (common Dyn. XVIII), exx. <img src="image" alt="Sign" /> <img src="image" alt="Sign" /> nsw 'king'; <img src="image" alt="Sign" /> <img src="image" alt="Sign" /> hm 'Majesty'; <img src="image" alt="Sign" /> <img src="image" alt="Sign" /> nō 'the Lord' (p. 75). Ideo. or det. 'I', 'me' in <img src="image" alt="Sign" /> <img src="image" alt="Sign" /> wi, <img src="image" alt="Sign" /> ink when the king is speaking.¹&lt;sup&gt;2&lt;/sup&gt;</td>
</tr>
<tr>
<td>42</td>
<td><img src="image" alt="Sign" /></td>
<td>the same, but with flagellum A S 45</td>
<td>Use as last (common Dyn. XVIII).&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
<tr>
<td>43</td>
<td><img src="image" alt="Sign" /></td>
<td>king wearing crown of Upper Egypt A S 1</td>
<td>Ideo. or det. in <img src="image" alt="Sign" /> var. <img src="image" alt="Sign" /> nsw (nsw, nk-sw)¹ 'king of Upper Egypt', 'king'. Det. <img src="image" alt="Sign" /> Wsr 'Osiris'.¹&lt;sup&gt;2&lt;/sup&gt;</td>
</tr>
<tr>
<td>44</td>
<td><img src="image" alt="Sign" /></td>
<td>the same, but with flagellum A S 45</td>
<td>Use as last.</td>
</tr>
<tr>
<td>45</td>
<td><img src="image" alt="Sign" /></td>
<td>king wearing crown of Lower Egypt A S 3</td>
<td>Ideo. or det. in <img src="image" alt="Sign" /> var. <img src="image" alt="Sign" /> blty 'king of Lower Egypt'.</td>
</tr>
<tr>
<td>46</td>
<td><img src="image" alt="Sign" /></td>
<td>the same, but with flagellum A S 45</td>
<td>Use as last.</td>
</tr>
</tbody>
</table>
shepherd seated and wrapped in mantle, holding a stick with appendage

beardless man (or woman?) holding knife (?)

Syrian seated holding stick

man of rank seated on chair

the same with flagellum

noble squatting with flagellum

mummy upright

recumbent mummy

mummy lying on bed (replacing O.K. form with man on bed)

For A 59 see above after A 25.
Sign-list

EGYPTIAN GRAMMAR

Sect. B. Woman and her Occupations

B 1 seated woman

Det. female, exx. st 'woman'; hmt 'woman', 'wife'; nrt 'goddess'; woman's relationships, exx. st 'daughter'; brt 'widow'; her occupations, exx. hmt 'female slave'; mryt 'chantress'; her name, ex. Nfr 'Nofret'. As suffix 1st pers. sing. 'I', 'my' (fem.) has not been noted before Dyn. XIX. Exx. MAR. Abyd. i. 25.

2 pregnant woman

Det. pregnant, exx. twr 'conceive'; bkr 'be pregnant'.


3 woman giving birth

Ideo. or det. in ms (ms) 'bear', 'give birth' and the related words.

Urk. iv. 13, 16.

4 combination of sign for a squatting woman (cf. B 3) with yare

Use as last. In one hieratic MS. substituted for A 3. Exx. Brit. Mus. 566; Cairo 70040 = ROEDER, Naos. p. Also without arms showing, ex. Berl. Al. i. p. 118, 18. 2 Old exx. show the two signs almost or quite separate from one another, but with the phon. sign placed as though it were the infant in course of being born, Urk. i. 24, 15; 35, 11; 36, 7. JEA. 33, Pl. 14, n. 1, 53.

5 woman suckling child

Det. 'suckle' in mryt 'nurse', 'foster-mother'.

Exx. Dyn. XII, BH. i. 25, 79; Dyn. XVIII, D. el B. 53.

6 woman seated on chair with child on lap

Det. 'nurse' in run 'nurse', 'rear'.

Exx. L. D. iii. 53; D. el B. 101.

7 queen wearing diadem and carrying flower

Det. of names of queens.

Ex. Ann. 42, 479, from Thebes, tomb 192, temp. Amenophis III.

Sect. C. Anthropomorphic Deities

C 1 god with sun and uraeus on head

Ideo. or det. in R (the sun-god) Rē.

D. el B. 110.

2 god with head of falcon bearing sun on head G 9 and holding S 34

Ideo. or det. in R (the sun-god) Rē.


3 god with head of ibis G 26

Ideo. or det. in D 1 var. Dhwty 'Thoth'.

Bersh. i. 15. Reading, see on G 26.

4 god with head of ram E 10

Ideo. or det. in Hnwt 'Chnum'.

Urk. iv. 99, 5.

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ANTHROPOMORPHIC DEITIES

Sign-list

C 5  the same holding  Use as last.

S 34

6  god with head of dog  Ideo. or det. in  var. 'Anubis'; also in  'Wepwawet'.

S 34

C 15

7  god with head of Seth-  Ideo. in  'Seth'.

animal  Reading, see on E 20.

S 34

8  ithyphallic god with  Ideo. or det. in  var. 'Min'.

feathers, uplifted arm,

and flagellum  Reading, see on R 22.

S 45

9  goddess with sun and  Ideo. or det. in  var. 'Hathor'.

horns  Reading, see on E 20.

S 34

10  goddess with feather  Ideo. or det. in  var. 'Ma'at', the goddess of

on head  Truth.

S 34

11  god with arms support-  Ideo. in  var. Pyr. (one of the gods) 'Heh'.

ing (the sky) and  Hence phon.  'million', 'many' (§ 259).

M 4 on head (often

also without )

Sect. D. Parts of the Human Body

D 1  head in profile  Ideo. in  'head' and  'chief', 'first'. Det. head,

exx.  'head';  'back of head',

whence prep.  'behind' (§ 172) and  'neglect';  'forehead', whence  'promote', etc.; perhaps with notion throttle, in  'fetter', 'bind fast'. Possibly possessed the value  'head' 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.
Sign-list

EGYPTIAN GRAMMAR

D 1 ט (continued) personal name טכ.3 Of the two words for 'head' דיה alone has survived in Coptic (דוי, construct דוי), also in the prepositions edjen, hidjen; it is impossible to say how early the latter readings are, and the values r-tp, hr-tp have been provisionally retained above, p. 135, top.

2 ➕ face Ideo. in יhr ו 'face' and derivatives. Hence phon. hr, exx. יג hr 'prepare'; יכ dhr 'bitter', 'sour'.

3 א hair Det. hair, exx. יג sny 'hair'; יג skm 'grey-haired'; skin, exx. יג iwn 'complexion', 'nature'; יג inm 'skin'; mourn, in יג irb 'mourn'; bald, empty, forlorn, exx. יג ws 'fall out (of hair)', whence abbrev. יג in יג gm ws 'found defective' (of damaged writing or pictures); יג lhr 'widow'.

4 א eye Ideo. in יג iri 'eye', Gk. ἵπτ.1 Hence phon. ir, exx. יג iri 'make'; יג iri 'milk'. Det. see, in יג varr. יג, יג 2 mni 'see', whence יג as phon. mni in יג יג יג יג third gen. 'lions'. Early det. in other words for see, look, and in connection with other notions involving the eye, exx. יג dg 'look'; יג ṣp 'blind'; יג rm 'weep'; יג rs 'be wakeful'; later, especially in Dyn. XVIII, mainly replaced as det. by the more specific signs יג D 5, יג D 6, יג D 7, and יג D 9. From end of Dyn. XVIII a masc. dual יג ... ו 'eyes' is occasionally found,4 but whether this points to the existence of a masc. word יג 'eye' is uncertain.

5 א eye touched up with paint Det. actions or conditions of eye, exx. יג dg 'look'; יג ṣp 'blind'; יג rs 'be wakeful'.

6 א 1 later alternative to last Use as last.

1 Plutarch, De Iside 10. See Rec. 17, 93. 2 Suid 1, 217, where the doubling indicates gemination, see Verbium i. § 390. 3 Sk. S. 30. 4 Sim. B 279; Urk. iv. 19, 6. 5 Peas. B 2, 105. 6 Leb. 76. 7 Paherti 2. 8 Wb. i. 108, 1-2.

EGYPTIAN GRAMMAR
PARTS OF THE HUMAN BODY

<table>
<thead>
<tr>
<th>D7</th>
<th>Eye with painted lower lid</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Eye enclosed in sign for land</td>
</tr>
<tr>
<td>9</td>
<td>Eye with flowing tears</td>
</tr>
<tr>
<td>10</td>
<td>Human eye with the markings of a falcon's head</td>
</tr>
<tr>
<td>11</td>
<td>Part of the white of the wdst-eye</td>
</tr>
<tr>
<td>12</td>
<td>Pupil of the eye</td>
</tr>
<tr>
<td>13</td>
<td>Eye-brow (also as part of the wdst-eye)</td>
</tr>
<tr>
<td>14</td>
<td>The other (see D 11) part of the white of the wdst-eye</td>
</tr>
<tr>
<td>15</td>
<td>One of the markings of the wdst-eye</td>
</tr>
</tbody>
</table>

Sign-list

D 7 _eye with painted lower lid

Det. adorn, exx.  msdmt 'eye-paint'; en (rin) 'beautiful'. From the latter, phon. det. en, ex. ernw (rinw) 'Ainu', a place-name, see B 8. The use as det. see etc., ex. ptr 'behold', is abnormal.

1 BH. i. 38. 2 Amarn. iii. 19. Sim. Urk. iv. 6, 11, qu. Exerc. XXXII (a).
3 For en as the full reading cf. Semitic rain 'eye' and Eg. words qu. below, D 8, n. 1.
4 BH. i. 175. 5 Sim. i. 220.

8  eye enclosed in sign for land  N 18

Det. in ernw, (rinw) 'Ainu', the quarry at the modern Turah whence a irv fr n fr n (rine) 'fine white (lime)stone of (Ainu' was obtained. Hence phon. det. in ern 'beautiful'.

1 AEO. ii. 136*, following Sitz. Brd. Äk. 1933, 864. The full value rih, corresponding to Semitic rain 'eye', is proved by the derivatives rin 'coat with limestone', Urk. i. 20, 5 (O. K.) and rjm 'Ainu-stone' Wb. i. 191, 4, 5 (Dyn. XX).
2 Meir ii. 12, 3; Urk. iv. 52, 16.

9  eye with flowing tears

Ideo. or det. in var. rmh 'weep', 'beweep'.

1 Rekh. 4.

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

1 BUDGE, p. 36, 7.
2 BUDGE, p. 38, 15.

11  part of the white of the wdst-eye

Sign for \( \frac{1}{2} \) hekat-measure of corn (§ 266, 1).

1 Reversed in hieratic, see p. 198, n. 1.

12  pupil of the eye

Det. in dfd 'pupil' of eye. As part of the wdst-eye sign for \( \frac{1}{2} \) 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 o, see after Z 8.

1 BUDGE, 212, 13 (Nu).

13  eye-brow (also as part of the wdst-eye)

Sign for \( \frac{1}{2} \) 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.

1 M. u. K. 3, 8. 2 Wb. iv. 145.

14  the other (see D 11) part of the white of the wdst-eye

Sign for \( \frac{1}{16} \) hekat-measure of corn (§ 266, 1).

15  one of the markings of the wdst-eye

Sign for \( \frac{1}{32} \) hekat-measure of corn (§ 266, 1).
Sign-list

D 16  another of the markings of the wdl-­ eye

Sign for "hekat-measure of corn" (§ 266, 1).

17  markings of the wdl-­ eye (nos. D 15 and 16 together)

Ideo. or det. in "til 'figure', 'image'.

1 Urk. iv. 887, 2. 2 Urk. iv. 55, 17.

18  ear

Ideo. or det. in "msdr 'ear', dual msdrwY 'the two ears'.

Thebes, tomb 93. 2 Amarn. vi. 15, 6. 3 D. el B. 116.

19  nose, eye and cheek

Ideo. or det. in "O.K. var. "fnd, later fnd, 'nose'.

Det. nose, ex. "sn 'sniff'; sn 'smell'; face, in hnt 'face'; joy, exx. r3(w) 'rejoice'; hnts 'take pleasure'; soft, kind, ex. "sfn 'be mild'; also in btm 'be disobedient'. From hnt 'face' (see above), phon. det. and (seldom before Dyn. XIX) phon. hnt, exx. "var. hnty 'in front of' (adj.). Owing to similarity in hieratic sometimes appears in hieroglyphic for Aa 32, ex. , for . sty 'red (?) Nubian (?) pigment'; also for U 31, ex. hni for . hni 'restrain'; the hieratic has been often transcribed wrongly in modern books. Confusion of two different stems has contributed to the confusion of signs in words like hnt, varr. hnty, hnt 'prison', 'harim', 'fortress', which are consequently hard to differentiate.

1 Exx. Hie. 5, no. 59; Rekh. 15. 2 AZ. 55, 86. 3 Rec. 39, 20. Sim. in rw 'prisoners', Cairo 2004 = Museum Egyptian I. 17. 4 Adm. 47.

20  semi-cursive variant of last 1

Use as last, but seldom in careful sculptures or paintings.


21  mouth (Dyn. XII rarely vertically 1)

Ideo. in "r (ri) "mouth', Coptic r. Hence phon. r. In group-writing (§ 60) is r, ex. tbr 'stallion'.

1 Exx. Louvre C 1, § : Pol. § 33, a. 2 See above, p. 429, for the original presence of r.

(Monograms incorporating 21.) For see M 6. For see M 24. For see M 25.

22  mouth with two strokes attached

Ideo. in "ruy 'two-thirds' (§ 265).

1 Reading, Clère in Arch. Or. 20, 629.

23  mouth with three strokes attached

Ideo. in "three-quarters', probable reading "mrw (§ 265).

1 Clère, op. cit. 640.
PARTS OF THE HUMAN BODY

Sign-list

D 24  

upper lip with teeth

Ideo. in \( \tilde{\text{spt}} \), var. Pyr. \( \tilde{\text{sp}} \), 'lip', 'border' (of pool, etc.). Occasionally used by mistake for \( \tilde{\text{F}} 42.3 \)

1 Möll. Pal. ii. no. 93 b.  
2 Uruk. iv. 140, 6 (spr).

25  

two lips with teeth

Ideo. or det. in \( \tilde{\text{sp}} \), \( \tilde{\text{sp}} \); vomit, exx. \( \tilde{\text{sp}} \), 'spit'; blood, in \( \tilde{\text{sp}} \), 'blood'.

1 M. u. K. 4, 1.  
2 Uruk. iv. 971, 2.

26  

liquid issuing from lips

Det. spit, exx. \( \tilde{\text{sp}} \), 'spit'; vomit, exx. \( \tilde{\text{sp}} \), 'vomit'; blood, in \( \tilde{\text{sp}} \), 'blood'.

1 Möll. Pal. ii. no. 93 (Dyn. XVIII); the same form already Pyr. 143 (pfg).  
2 Eb. 30, 17.

27  

breast

Ideo or det. in \( \tilde{\text{sp}} \), \( \tilde{\text{sp}} \), 'breast'. Det. suckle, exx. \( \tilde{\text{sp}} \), 'suckle'; \( \tilde{\text{sp}} \), 'tutor' (det. transferred from \( \tilde{\text{sp}} \), 'nurse').

1 Model from Thebes, tomb 85. So too Pyr. 59.  
2 Pyr. 32.  
3 Uruk. iv. 920, 10.  
4 D. el B. 94.

27*  

breast (rather commoner shape)

Use as last.

1 D. el B. 94; Parker 4.

28  

arms extended so as to embrace?

Ideo. in \( \tilde{\text{sp}} \), 'soul', 'spirit' (p. 172). Phon. \( \tilde{\text{sp}} \), exx. \( \tilde{\text{sp}} \), 'work'; \( \tilde{\text{sp}} \), 'magic'. In group-writing (§ 60)

1 Reading, Pyr. 300 (\( \tilde{\text{sp}} \), 'chapel').  
2 Burchardt § 120.

29  

combination of D 28 and \( \tilde{\text{R}} 12 \)

In \( \tilde{\text{sp}} \), 'soul', regarded as of divine nature.

30  

the sign D 28 with an appendage

Det. in \( \tilde{\text{sp}} \), 'Uniter-of-attributes', name of a mythical serpent-deity.

2 Mar. Krm. 33, where the appendage takes the form of \( \tilde{\text{sp}} \) 110.  
3 JEA. 21, 41.

31  

combination of \( \tilde{\text{D}} 32 \) and \( \tilde{\text{U}} 36 \)

In \( \tilde{\text{sp}} \), 'servant of the ka', 'ka-priest'.

1 Hier. 9, no. 165 (Ilershah).

32  

arms enclosing or embracing

Det. envelop, embrace, exx. \( \tilde{\text{sp}} \), 'envelop'; \( \tilde{\text{sp}} \), 'embrace'; open arms, in \( \tilde{\text{sp}} \), 'unfold'.

1 Reading, see the varr. of \( \tilde{\text{sp}} \), 'ferry-boat', Pyr. 1223 combined with 334.

33  

arms engaged in rowing

Ideo. in \( \tilde{\text{sp}} \), 'row' and derivatives. Hence phon. \( \tilde{\text{sp}} \), ex. \( \tilde{\text{sp}} \), 'turmoil'.

1 Reading, see the varr. of \( \tilde{\text{sp}} \), 'ferry-boat', Pyr. 1223 combined with 334.

34  

arms holding shield and battle-axe

Ideo. in \( \tilde{\text{sp}} \), var. Pyr. \( \tilde{\text{sp}} \), 'fight' and derivatives.

1 Thebes, tomb 93. Elsewhere usually shield and mace, Hier. p. 15.  
2 Pyr. 574. In M.K. also sometimes \( \tilde{\text{sp}} \), see Sphinx 12, 108.

34*  

O.K. form of last

Use as last.

1 DAV. Ptoh. i. 5, no. 46.

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Sign-list

D 35 — arms in gesture of negation

Ideo. in " n² and " nn² ‘not’ (§ 104). Hence phon. n,² exx. " n ‘to’, ‘for’ (§ 164); " nn" sm ‘spleen’. Ideo. also in " var. " ṭwty, var. Pyr. " ṭwЂ, ‘which not’ (§ 202).³ Det. not know, in " hm ‘be ignorant’; hence phon. det. hm, exx. " hm ‘shrine’; also with metathesis mh, in " smh ‘forget’.¹

³ Palms upward, common at all periods, e.g. O.K., Saqq. Mast. 1. 5; M.K., Meir 1. 6; Dyn. XVIII, Rekh. 2. 3. 10; but sometimes palms down, e.g. O.K., Medium 44; M.K., BH. 1. 8; Dyn. XVIII, Rekh. 4. 15.² Readings, GUND, Stud. ch. 9.³ Readings JEA. 34, 27. ¹ Urk. iv. 96, 4; see on O 34.² 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 O 12. For " see P 7. For " see Aa 22.

37 — forearm with hand holding A X 8

In Pyr. almost exclusively ideo. in " var. " imi ‘give’, imperative (§ 336),¹ whereas A is there common both as (r)dj and as imi. In M.K. and later " is commoner than A both in rdij („) and in dj („), but tends in the imperative imi to be replaced by " D 38. In Dyn. XI sometimes replaced by " D 40, or " D 44.¹ Phon. d (from dj) in " Ddw ‘Busiris’ (§ 289, 1); also mi or merely m (from imi), exx. " mr² var. " mki³ Kmi ‘Kemi’, name of a queen; " mk ‘behold’ (§ 234).

¹ Verbum ii. § 537.² JEA. 16, 198; Coffin Texts, passim.³ Cairo 20001, qu. § 327.

For " see G 19.

38 — forearm with hand holding a rounded loaf in M.K. and more frequently in Dyn. XVIII det. in " imi ‘give’ (§ 336). Hence phon. m, and more commonly m, exx. " mki³ ‘protect’; " Tlm ‘Atum’.

¹ Evidence (but mainly with D 36 or D 37) Verbum ii. § 538.² Psy. 20. Sim. mtn ‘behold’, Stu/i. 275. In O.K., see p. 257, n. 25.³ MAR. Abyd. ii. 28, 30.

39 — forearm with handholding bowl ® W 24

Det. offer, present, exx. " hnk ‘present’; " drЃ ‘offer’. In Dyn. IX–XII occasionally as substitute for " D 37 or " D 38, ex. " rdij ‘who causes’; " Mkt-Rc ‘Mektre<’, name of a man; also for " D 36, ex. " m ‘in the hand of’.

¹ Stu/i. § 5. 8; Brit. Mus. 581, vert. 19.² D. el B. (XI) ii. 9, D.³ Cairo 20003, qu. p. 266, n. 10.

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PARTS OF THE HUMAN BODY

Sign-list

40  forearm with hand holding stick
    From M.K. on tends to replace $\text{nfr}$ A 24, exx. $\text{nfr}$ var. $\text{nfr}$
    $\text{nhf}$ 'strong'; $\text{tfr}$ 'drag'. Also abbrev. for $\text{hfr}$ hit
    'examine'. In Dyn. XI sometimes replaces $\text{D}$ 37,
    see there.
    1 Urk. iv. 85g, 4.  2 Eb. 37, 3, qu. § 444, 4, compared with ib. 36, 4.

41  forearm with palm of hand downwards
    Det. arm, exx. $\text{rmn}$ 'arm', 'shoulder'; $\text{thb}$ 'left'; det. various
    actions involving movement of arms, exx. $\text{tms}$ 'bend', 'bow'; $\text{hfr}$ incline'; $\text{hfr}$ 'sing';
    cessation of movement, exx. $\text{grh}$ 'cease'; $\text{ni}$ 'reject'. From this last, phon. or phon. det. $\text{ni}$, exx.
    1 AZ. 34, 30.  2 Brit. Mus. 572, 12.  3 RealOIl obscure in num
    4 Reading, see G 34.  5 Siut 1, 308.  6 Eb. 21, 10.

42  forearm as last, but with upper arm straight
    Ideo. or det. in $\text{mk}$ 'cubit' (§ 266, 2).

43  forearm with hand holding flagellum $\text{S}$ 45
    Ideo. in $\text{hfl}$ var. $\text{hfl}$ 'protect'. Hence phon. $\text{fl}$, exx. $\text{hfl}$ 'evil'; $\text{hfl}$ 'enrich'.
    1 Pyr. 1639.  2 Pyr. 1797.  3 Urk. iv. 1077, 9.  4 Urk. iv. 60, 15.

44  forearm with hand holding the $\text{fr}$ sceptre $\text{f}$
    $\text{S}$ 42
    Det. in $\text{hfr}$ abbrev. $\text{hfr}$ $\text{fr}$ 'be at the head of',
    'control', 'administer' and derivatives.
    1 Urk. iv. 31, 7.  2 Cairo 30001, 6 6, qu. § 327.

45  arm with hand holding the $\text{nhfr}$-wand
    Ideo. or det. in $\text{df}$ var. $\text{df}$ $\text{fr}$, var. Pyr. $\text{df}$ 'fr', 'clear
    (a road)', 'be private', 'holy', and derivatives.
    1 See J80, 185; used as a brush (1), JEA. 53, 51.  2 Urk. iv. 864, 15.

46  hand
    Ideo. in $\text{dfr}$, occasional var. $\text{dfr}$, $\text{dfr}$, $\text{dfr}$ 'hand'.
    Phon. $\text{fl}$, from the old Semitic word $\text{yad}$ 'hand', cf. Egypt.
    $\text{fl}$ 'put', 'push', 'emit (sound)'.
    1 Reading based mainly on Coptic lcr, tbr, A2. 50, 91; formerly read $\text{fr}$, the
    varr. here given being regarded as distinct words.
    3 Pyr. 1703; Brit. Mus. 574, 18.  4 AZ. 50, 91.

47  hand with curved palm
    Det. in $\text{dfr}$ 'hand' when written phonetically; see last.
    1 Chass. Ait. Pl. 19, top, l. 6 from left.

46* hand letting fall drops
    Ideo. in $\text{fr}$ var. $\text{fr}$ $\text{idfr}$ 'fragrance', O. K. var. $\text{idfr}$
    1 B.H. i. 17, and so always Pyr. Shown with drops, not curve, Ikern., col. to
    left, and so already PETR. A7. i. 17, 26.
    2 B.H. i. 17, cf. O.K., L. D. ii. 89 c.
    3 Ikern., col. to left, the det. due to confusion with $\text{idfr}$ 'dew'.
    4 Pyr. 385, 3.

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Sign-list

D 48 ☐ hand without thumb

Ideo. in var. èmes 𓊩 𓊪 𓊭 𓊫 ‘palm’, more strictly ‘a hand-breath’, a linear measure (§ 266, 2).

1 Urk. iv. 190, 10; cf. Az. 60, 71 for the reading.

49 ☐ fist

Det. grasp, in 𓊩𓊪𓊬𓊭 mm ‘grasp’; 𓊩 𓊪 hfr ‘seize’.

50 ☐ finger

Ideo. or det. in 𓊩 var. Pyr. 𓊩𓊬𓊭 dbr ‘finger’ and related words. Hence phon. dbr, ex. 𓊩 dbr ‘10,000’ (§ 259). The two fingers 𓊩 serve as det. accurate, exx. 𓊩𓊭 kꜣ ‘accurate’; 𓊩 dbr (mtr?*) ‘precise’; also in derivatives of these stems. Apt to be confused in hieroglyphic texts with T 14, though quite distinct in hieratic.

9 Not a thumb as proposed Az. 73, 119; see Mitt. Kairo 9, 146. 1 Pyr. 118.

2 Possibly two stems mty ‘precise’ and mtr ‘be present’, ‘witness’ are to be distinguished.

Möl. Pal. i. nos. 117 and 457.

51 ☐ finger horizontally

Ideo. or det. in var. 𓊩 iit ‘nail’. Det. for obscure reasons in 𓊩 iit ‘measure’; 𓊩 iit ‘take’, ‘gird on’; dbr ‘press’. 2 From the last, phon. det. dbr in 𓊩 𓊪 𓊬 𓊭 abbrev. 𓊩 dbr(w) ‘fruit’. As abbrev. 𓊩 appears also to represent 𓊩, ksw ‘grains (?)’ in the medical papyri. 4 In 𓊩 𓊪 𓊬 nkret ‘notched sycomore figs’ 5 either replaces a nail-like notching instrument 6 or more probably expresses the general notion of scratching.

1 B.H. ii. 4. 2 Gard. Sin. 60. 3 Urk. iv. 748, 7 compared with 𓊩 𓊪 𓊬 𓊭 694, 5; see too P.S.B.A. 13, 423-3. 4 Compare Eb. 87, 5 with Hearst 10, 15. 5 Keimer in Acta Orientalia, 6, 288. 6 P.S.B.A. 13, 423.

52 ☐ phallus

Det. male, exx. 𓊩 𓊩 tlv ‘male’, ‘man’; 𓊩 𓊬 𓊪 𓊮 𓊬 ‘bull’. Phon. mt (cf. Hebrew 𓊮 ‘men’), exx. 𓊬 mtw ‘poison’; 𓊬 𓊬 𓊬 hmt ‘three’. In O.K. this sign is used of the organ and all that is characterized by it, while ☐ D 53 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. 2 Sphinx 16, 186.

53 ☐ phallus with liquid issuing from it

For the use of ☐ as substitute for the female organ, see on ☐ N 41.

For ☐ as substitute for the female organ, see on ☐ N 41.

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PARTS OF THE HUMAN BODY

Sign-list

D 54 \(\Delta\) legs walking

Ideo. in \(\Delta^a tw \) 'come' (§ 289, 2). Det. movement, exx. \(\Delta^b sm \) 'go'; \(\Delta^c ikn \) 'approach'; \(\Delta^d hkh \) 'hasten'; also lack of movement, exx. \(\Delta^e lb \) 'stop'; \(\Delta^f \) 'linger'. The group \(\Delta^a \) 'walk', 'step' (plur. \(\Delta^g \), \(\Delta^h \)) reads \(\nu m n t t \). For \(\Delta\) combined with other signs, exx. \(\Delta\), \(\Delta\), see § 58, 1.

For \(\Delta\) see M 18. For \(\Delta\) see N 40. For \(\Delta\) see O 35. For \(\Delta\) see V 15. For \(\Delta\) see W 25.

55 \(\Delta\) legs walking backwards

Det. backwards, exx. \(\Delta^a \) 'turn back'; \(\Delta^b \) 'cause to retreat'; \(\Delta^c \) 'be reversed'.

1 Leb. 83. 8 P. Ka. 1, 8. 8 Stu. 1, 270.

56 \(\) leg

Ideo. or det. in \(\) var. \(\) 'foot'. Det. leg, foot, exx. \(\) mnt 'thigh'; \(\) pd 'knee'; \(\) wrr 'leg', 'shank'. From \(\) pd, phon. \(\) in \(\) var. \(\), \(\), \(\). \(\) pd 'box'. From wrr, phon. or phon. det. \(\) in \(\) abbrev. \(\) wrr 'district' and its derivative title \(\) wrrw 'district official'; also in \(\) var. \(\) 'flee'. From \(\) \(\) sbh 'leg', phon. det. or phon. \(\) in \(\) var. \(\) \(\) 'excellent', 'successful'. For some reason unknown, phon. \(\) or \(\) in \(\) var. \(\) \(\) 'gazelle'. The group \(\) is used to determine various verbs expressing movement, exx. \(\) \(\) thl 'transgress'; \(\) \(\) \(\) 'tread'.

1 In Pyr. (ex. Pyr. 262) with a very different determinative. 8 Sphinx 13, 89. 8 Wb. iv. 93, ex. Pyr. 1314 (hh). 4 Urk. iv. 84, 17. 8 Sphinx 13, 89. 8 Urk. iv. 741, 12. 8 Eb. 98, 7, see Kim. i. 144. 5 Not related to \(\) 'part of foreleg', Pyr. 1547; for this word see Bull. 50, 866.

57 \(\) combination of \(\) D 56 and \(\) T 30

Det. mutilate, in \(\) \(\) \(\) 'be mutilated' and derivatives. Note abbrev. \(\) \(\) bhw 'place of execution'; \(\) \(\) var. \(\) slty 'cheat' (n.) appears from the var. to be a causative. Det. also in \(\) \(\) \(\) nkn 'damage'.

1 Wb. i. 34. 2 Wb. i. 35. 3 Pars. B 1, 90, 262-3. 4 Pars. B 1, 250. 8 Vog. Bauer 94. 8 Brit. Mus. 574, 11; West. 8, 16.

58 \(\) \(\) 1 foot

Cf. \(\) var. \(\) \(\) bw 'place', 'position'. Hence phon. \(\).

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. 8 Urk. iv. 512, 15. 8 SETH, Alphabet 152.

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Sign-list

D 59  
combination of  
and  

Phon.  , ex.  'horn'.

60  
combination of  
with a vase from which water flows (replaces earlier  )

For  see S 13.

61  toes

Ideo. or det. in  var. Pyr.  wfb 'pure', 'clean'.

For  see Pyr. 1171.

62  less correct form of last

(Dyn. XVIII)

Use as last.

63  another form of last

(Dyn. XVIII)

Use as last.

E I  bull

Ideo. in  var.  sh (sh) 'toe'. Hence phon. or phon. det. sh (sh), exx.  s sh 'approach';  m-sh 'in the neighbourhood of' (§ 178).

1 L. D. ii. 3 (Dyn. III). See AZ. 34, 77 and above p. 439.  2 For  see Pyr. 959.

2 aggressive bull

Ideo. in  kht 'victorious bull', epithet of Pharaoh (§ 55).

Det. in  sm 'fighting bull'.

1 D. el B. 130.  2 Urk. iv. 2, 13.

3 calf

Det. in  bhs (bhs) 'calf'; also in  wnhw 'short-horned cattle'.

1 Pyr. 27.  2 D. el B. 140, where the sign differs from the calf only slightly.

4 sacred  

Det. in  hst (hst) 'sacred hst-cow'.

1 Karnak, chapel of Ḥas opcode. The sign differs considerably elsewhere, exx. Meir i. 11; Louvre C 14, 5.  2 For the s see Pyr. 1039.

5 cow suckling calf

Det. in  ins 'show solicitude' as towards child or parent.

1 Wb. i. 11.
MAMMALS

Sign-list

1. horse


2. ass

Det. in [ass] or 'ass'. In hieratic sometimes replaced by [E 20].

3. kid (~ E 8 kid jumping, form not found before Dyn. XIX) 1


4. newborn bubalis or hartebeest (Alcelaphus buselaphus), cf. below F 5, 6.


5. ram (Ovis longipes palaeaeagpticus) 2


6. pig

Det. pig in [pig] 'pig'; [hebrew] 'cat'.

7. cat

Det. in [cat] msw 'cat'.

8. greyhound (slushgi)

Det. dog in [dog] 'dog'; [hebrew] 'hound'.

9. recumbent dog

Ideo. or det. in var. [Anubis]. Also as sportive ideo. for the title [hebrew] 'he who is over the secrets'.

10. recumbent dog on shrine

Ideo. or det. in var. [Anubis]. Also like E 15 for [hebrew] 'he who is over the secrets'.

References:
1 Urk. iv. 682, 10, qu. § 117. 2 Urk. iv. 663, 10. 3 Urk. iv. 697, 16.
4 The proper form, MöLL. Pal. i. no. 133. 5 References, E 30, n. 5.
6 This later type is wrongly substituted for the earlier in many old publications. See JEA. 17, 246. 7 WB. i. 61. 8 AZ. 37, 91. 9 Urk. iv. 664, 13.
10 Sin. B 147.
11 BH. iii. 3, no. 35 (Hnmw), here represented, as not uncommonly, with the beard characteristic of the male animal.
12 Rec. 24, 44; also more fully Ann. 38, 297.
13 Menihaw. 7. 14 Urk. iv. 664, 14.
18  jackal

19  O.K. form of last with protuberance (ṣdṣd) in front and a mace 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

E 25 𓊨 hippopotamus
Det. in 𓊨𓊨𓊨 db, var. 𓊨𓊨𓊨 db, 'hippopotamus'; 𓊨𓊨𓊨 'hippopotamus'.

3 Th. T. S. ii. 11.
4 Louvre C 14, 11.

26 𓊭 elephant
Det. in 𓊬𓊬𓊬 ibw 'elephant'. Semi-phon. in 𓊬𓊬𓊬 ibw 'Elephantine', a town near the First Cataract.

1 Cat. d. Mon. i. 155 (Dyn. XII).
2 Ib.

27 𓊪 giraffe (mmy)
For unknown reason, det. sr in 𓊪 sr (sr) 'foretell'.

1 Rec. 38, 205.
2 Pyr. 278. The det. of this word is confused with the Seth-animal in M. K. hieratic, see above E 20.

28 𓊩 oryx
Det. in 𓊩𓊩 mshd 'oryx'.

1 Ex. D. el B. 140.

29 𓊚 gazelle
Det. in 𓊚𓊚 ghs (ghs) 'gazelle'.

1 Ex. D. el B. 140; cf. ib. 111.
2 For the reading with I see Dav. Ptah. ii. 19.

30 𓊠 ibex
Det. in 𓊠𓊠 nrw, var. 𓊠𓊠𓊠 nrw, var. O.K. 𓊠𓊠 nlt, 'ibex'.

1 Ex. D. el B. 140; cf. ib. 111.
2 Ekh. 53, 12.
3 Dav. Ptah. ii. 19.

31 𓊪 goat with collar carrying a cylinder seal
Ideo. (?) or det. 𓊪𓊪 𓊩 sch (sch) 'rank', 'dignity' and related words. Occasionally replaced by 𓊩 20.

1 Perhaps originated in some attribute characteristic of goats, with which was combined the cylinder seal 𓊩 30 as det. of sense; if so, the Pyr. form of 𓊩, a leopard's head with uraeus, might provide a close parallel, see JEA. 34, 14; AEA 35, 171 connects the word sch 'rank' with Arab. sara/a 'pasture freely'.
2 For the reading with I see Pyr. 800.

Sect. F. Parts of Mammals

F 1 𓊩 head of ox
Replaces 𓊩 kE 1 in the formula of offering (p. 172) and like.

2 𓊩 head of infuriated bull
Det. in 𓊩𓊩 dm 'rage'.

1 Pyr. 20, where the word is written dm. Cf. Pyr. 63 (dm).

3 𓊩 head of hippopotamus
Semi-ideo. in 𓊩𓊩 it 'striking power'; phon. it in 𓊩𓊩 var. later form of a sign resembling 𓊩 F 9

1 Thebes, tomb 92, chocolate coloured; see too Cairo 34,003 (LacaU, Pl. 3).
2 See JEA. 34, 13, for discussion of the sign and its meanings.

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Sign-list

**F 4** ☞ forepart of lion

Ideo. in ☞ hit\(^1\) 'front' and derivatives, ex. ☞ var. ☞ hit\(^2\) 'heart'. Note ☞ hit \(\cdot\) 'prince'.

\(^1\) Reading, \( \% \) 39, 15; \( \% \) 98.
\(^2\) Cat. d. Mon. i. 24, no. 165.

5 ☞ head of bubalis, cf. above E 9

Cf. ☞ a ☞ sswr (sswr)\(^2\) 'bubalis'. Hence phon. or phon. det. sswr (\( \% \) sswr), exx. ☞ ☞ var. ☞ 'be skilled'; ☞ ☞ sswr 'prescription'. Sometimes incorrectly as phon. det. sswr, ex. ☞ ☞ sswr 'prayer'.

\(^1\) Depicted \( BH \). ii. 4. \(^2\) Written \( H \) in Dyn. V, \( \% \) DAV. ii. 19. \(^3\) \( Urk. \) iv. 134, 8. \(^4\) P. \( Kah. \) 5, 20. \(^5\) \( Sh. S. \) 129, qu. § 457.

6 ☞ 1 forepart of bubalis

Use as last.

\(^1\) Ex. \( Urk. \) iv. 97, 7.

7 ☞ ram's head

Det. in ☞ ☞ sf \( \cdot \) 'ram's head', whence also in ☞ ☞ var. ☞ sf ☞ 'worth', 'dignity'; ☞ ☞ sf ☞ 'dignity'.

\(^1\) \( Urk. \) iv. 183, 10; 623, 1. \(^2\) \( Urk. \) iv. 848, 5.

8 ☞ 1 forepart of ram

Use as last.

\(^1\) The common form in Dyn. XVIII; but so already Louvre C 30 (M.K).

9 ☞ head of leopard (\( \% \))\(^1\)

Det. or abbrev. in ☞ ☞ var. ☞ phty 'strength'.

\(^1\) See \( Rec. \) 37, 115; also sculpture from Abu Garda in \( KLK, \) Reliefs des alten Reichs, p. 63.

10 ☞ head and neck of long-necked animal (Dyn. XVIII)

Det. neck, throat, exx. ☞ ☞ 'throat'; ☞ ☞ htyt 'throat'; also activities connected therewith, exx. ☞ ☞ 'swallow'; ☞ ☞ 'be parched'.

11 ☞ O.K. form of last

Use as last.

\(^1\) \( Pyr. \) 270.

12 ☞ head and neck of canine animal

Ideo. in \( Pyr. \) ☞ var. ☞ wsr \( \cdot \) 'neck'. Hence phon. wsr (wsr), exx. ☞ ☞ var. \( Pyr. \) ☞ ☞ wsr, 'powerful'; ☞ ☞ wsr 'oar'.

\(^1\) \( Pyr. \) 186. \(^2\) \( Pyr. \) 297. \(^3\) \( Wet. \) 5, 8.

13 ☞ horns of ox

Ideo. in ☞ wpt 'brow', 'top (of forehead)', 'beginning'. Hence phon. wpt, ex. ☞ var. \( Pyr. \) ☞ wpt 'divide', 'open'; in two words reads ip, viz. ☞ ☞ 'divide'; ☞ ☞ ip 'mission'; ☞ ☞ ipwty 'mission', var. \( Pyr. \) ☞ ☞.

\(^0\) According to \( Dawson, JEA. \) 2. 106, properly the vertex or sagittal line of head; but the rendering 'brow' seems often needed in untechnical contexts.
\(^1\) \( Pyr. \) 92. \(^2\) Coptic \( eion \); also a L. E. var., \( CERNY, \) Late Ramseside Letters, 10, 6. \(^3\) \( Pyr. \) 1440; sim. also later, \( Sitz. Berl. Ak. \) 1912, 998.

14 ☞ combination of ☞ F 13 and \( \% \) M 4

In ☞ var. ☞ ☞ wpt-rnpt 'New Year's day'.

\(^1\) \( Urk. \) iv. 834, 9. \(^2\) \( Urk. \) iv. 261, 8.

15 ☞ 1 combination of the last and ☞ N 5

Use as last.

\(^1\) \( D. el B. \) 63. Sim. \( Sient \) 1, 305.

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PARTS OF MAMMALS

F 16 \horn

Ideo. or det. in \horn var. \horn 'horn'; \horn \horn 'horn'. From this last, phon. or phon. det. \horn, exx. \horn \horn 'boast'; \horn \horn 'together with' (§ 178).


17 \combination of F 16 and a vase with water, cf. D 60

In \combination of F 16 var. \combination of F 16 'purification'.

1 D. el B. 63. 2 D. el B. 86, 3.

18 \tusk of elephant

Det. tooth, exx. \tusk of elephant var. \tusk of elephant 'tooth'; \tusk of elephant \tusk of elephant 'tooth'; also actions connected therewith, exx. \tusk of elephant \tusk of elephant 'bite'; \tusk of elephant \tusk of elephant 'laugh' (influenced by \tusk of elephant 'cry'?). From \tusk of elephant, phon. or phon. det. \tusk of elephant, exx. \tusk of elephant \tusk of elephant 'calf'; \tusk of elephant \tusk of elephant 'cry'. For unknown reason, \tusk of elephant phon. det. \tusk of elephant in \tusk of elephant \tusk of elephant \tusk of elephant 'sustenance'; hence in group-writing (§ 60) \tusk of elephant is \tusk of elephant, exx. \tusk of elephant \tusk of elephant \tusk of elephant 'Maḫu', a personal name. In words reading \tusk of elephant, exx. \tusk of elephant \tusk of elephant 'firmament', \tusk of elephant \tusk of elephant 'wonder', - is possibly not a tooth, but a metal spout. 3 Phon. det. \tusk of elephant in \tusk of elephant var. \tusk of elephant \tusk of elephant 'character'.

1 Ebh. 89, 14. 2 A suggestion, Ann. 43, 184. 3 BURCHARDT § 95. 4 AZ. 38, 151. 5 Adm. p. 82.

19 \lower jaw-bone of ox 2

Det. in \lower jaw-bone of ox var. \lower jaw-bone of ox 'jaw'.

1 Thebes, tomb 100. 2 Ann. 44, 313, n. 1.

20 \tongue of ox?

Ideo. in \tongue of ox 'tongue'. Hence phon. \tongue of ox (\tongue of ox), exx. \tongue of ox \tongue of ox 'belong to' (§ 114, 2); \tongue of ox \tongue of ox 'flame'. Det. actions connected with tongue, ex. \tongue of ox \tongue of ox 'taste'. Sportive ideo. in \tongue of ox \tongue of ox - \tongue of ox 'overseer', lit. 'one who is in the mouth' (§ 79). Sometimes confused with the abbreviated det. for death, enemy, \tongue of ox Z 6.

1 For the reading with \tongue, see \tongue 'flame', Pryr. 295. 2 AZ. 40, 142; 42, 142.

21 \ear of ox?

Ideo. or det. ear, exx. \ear of ox var. \ear of ox 'ear'; \ear of ox \ear of ox 'the two ears'; also in actions connected with ear, exx. \ear of ox \ear of ox 'hear'; \ear of ox \ear of ox 'be deaf'. Phon. or phon. det. \ear of ox (cf. Hebr. \ear of ox 'ear') in \ear of ox var. \ear of ox \ear of ox 'replace'; \ear of ox \ear of ox 'deputy'. In medical papyri \ear of ox 'leaf (of a tree)' is to be read \ear of ox, cf. the late var. \ear of ox \ear of ox; there too \ear of ox \ear of ox 'paint' (eyebrows), after \ear of ox 'hear' had become \ear of ox.

1 Ebh. 92, 5 compared with 92, 3. 2 Pryr. 1461. 3 See P. med. Berl. vs. 3, 7 (ed. WRESZINSKI, p. 48) compared with Ebh. 62, 10. 4 Ebh. 59, 10.
EGYPTIAN GRAMMAR

22 Ė hind-quarters of lion or leopard

23 -token foreleg of ox (thus always in hieratic)

24  the same reversed

25  leg and hoof of ox

26  skin of a goat

27  cow's skin

28  alternative form of last

29  cow's skin pierced by an arrow
F 30 ➔ water-skin

Sign-list

30 | water-skin

F 30 ➔ water-skin


1 Rec. 11, 119; cf. Petrie, Desh. 19, O. K. ex. with det. waterskin.
2 Recb. 2, 1.
3 Pyr. 1050.
4 Brit. Mus. 574, 3.

31 𓊫three foxes’ skins tied together

Cf. 𓊫𓊫 ‘apron of foxes’ skins’. Hence phon. 𓊫 ms (ms), exx. 𓊫𓊫 ms, var. Pyr. 𓊫𓊫 mst ‘give birth’;

1 Bibliography, Jbo. 93. 2 LAC. Sar. ii. 163. 3 Pyr. 1466. 4 Eb. 33, 3.

32 ➔ animal’s belly showing teats and tail

Ideo. in 𓊪𓊪 lateinit, ‘body’. Hence phon. 𓊪.

1 Medum, Pl. 12, with p. 30.
2 Skt. 1 Alphabet 155.

33 𓐂tail

Det. in 𓊪 sd (sd) ‘tail’. Hence phon. or phon. det. sd, ex. 𓊪𓊪 var. 𓊪𓊪 sdly, a title.

1 Thebes, tomb 93. 2 Pyr. 1302. 3 Thebes, tomb 93.

34 𓐂heart

Ideo. in 𓐂 var. Pyr. 𓐂𓐂 ib ‘heart’. Det. in 𓐂𓐂 iby ‘heart’.

1 Pyr. 311.
2 ms 𓐂 ‘lung’. Hence phon. or phon. det. sm in 𓐂𓐂 var. 𓐂𓐂 ‘lung’. Hence phon. or phon. det. sm (sm) in 𓐂𓐂 var. 𓐂𓐂 ‘lung’.

1 Hier. p. 65. Cf. Αὐθρόκοντα καρδία φάρυγγας ἡπτημήν, καταφρόκοντα στόμα σημείου, Horapollot, Hieroglyphieca, 2, 4. 2 Cairo 2011; cf. also Copt. 𓐂 ‘good’.
3 Leyd. V 4, 5.
4 Pyr. 2015.

35 𓐂heart and windpipe

Ideo. in 𓐂𓐂 psd ‘back’. By confusion with 𓐂 M 21, phon. det. sm in 𓐂𓐂 var. 𓐂𓐂 psd ‘succour’.

1 BH. I. 25, 34. 2 Sin. B 141. 3 Urk. iv. 947, 15. 4 Brit. Mus. 581; Leyd. V. 4, 9; rather different, Menihuru. 11.

36 𓐂lung and windpipe

Ideo. in 𓐂𓐂 ‘back’. Det. in 𓐂𓐂 psd ‘back’.

1 Also with four ribs, ex. Cairo 34010, 11 (LACAU, Pl. 7) = Urk. iv. 614, 7.

37 𓐂frontbone and ribs

Ideo. or det. in 𓐂𓐂 var. 𓐂𓐂 psd ‘back’. Det. in 𓐂𓐂 psd ‘back’. By confusion with 𓐂 M 21, phon. det. sm in 𓐂𓐂 ‘stomach’.

1 BH. I. 25, 34. 2 Sin. B 141. 3 Urk. iv. 947, 15. 4 Brit. Mus. 581; Leyd. V. 4, 9; rather different, Menihuru. 11.

38 𓐂alternative to last (Dyn. XVIII)

Det. in 𓐂𓐂 psd ‘back’.

1 Also with four ribs, ex. Cairo 34010, 11 (LACAU, Pl. 7) = Urk. iv. 614, 7.

39 𓐂backbone with spinal cord issuing from it

Ideo. in 𓐂𓐂 var. 𓐂𓐂 ‘spinal cord’,2 whence also 𓐂𓐂 var. 𓐂𓐂 ‘venerated state’. Rarely det. in 𓐂𓐂 psd ‘back’.

1 So Dawson, JEA. 22, 107; Schäfer had suggested ‘marrow’; see Moll. Pal. i. p. 16, n. 1. 2 AZ. 47, 126. 3 Dyn. XVIII, Urk. iv. 373, 9; O. K., Pyr. 517.

40 𓐂portion of backbone with spinal cord issuing at both ends

Ideo. (?) in 𓐂𓐂 rwt ‘stretch out’, ‘be long’. Possibly hence phon. rwt, exx. 𓐂𓐂 rwt ‘offerings’; 𓐂𓐂 rwt ‘magnificence’.

1 Reading, see PSBA. 18, 187; cf. also rwt ‘announce’, Pyr. 1141.
Sign-list

**EGYPTIAN GRAMMAR**

**F 41** Vertebrae conventionally depicted

Rarely det. in [image] psd 'back'. As det. of [image] stt 'lust for blood' from an old sign [image] depicting stalks of flax tied together and the bolls cut off. ¹

¹ D. el B. 116. ² Urk. iv. 18, 5; also 3rd 'cut off', Urk. iv. 894, 11. ³ Pry. 763. 1213. ⁴ See the scene Pakhri 5.

**42**  Rib

Ideo. or det. in [image] var. [image] spr (spr) 'rib'. ⁴ Hence phon. spr (spr) in [image] spr 'approach' and derivatives. Similar signs with which is liable to be confused are [image] D 24, [image] N 11, and [image] N 12.

¹ P. Soul. xi. vs. 8. ² Siat 1, 30. ³ Pry. 81.

**43** 1 ribs of beef

Det. in [image] spht 'ribs of beef'.

¹ Meir iii. 25; see the picture ib. i. 10. ² Meir iii. 21.

**44**  Leg-bone with adjoining meat (two different, seldom distinguishable, signs)

(1) Det. in [image] iwr 1 'thigh (of beef)', 'femur'; ² hence phon. det. or phon. iwr, exx. [image] iwr 'inherit'; [image] iwr 'heritage'. (2) Det. in [image] swt (swt) 'leg of beef', 'tibia'; ³ hence phon. lsw (lsw) in [image] var. [image] lsw, ⁴ var. O.K. [image] lsw, 'exchange'.

¹ Siat 1, 275; cf. Pry. 1546. ² See Lortet-Gaillard, La faune momifite, p. ix. ³ B.B. i. 32. ⁴ D. el B. 107. 110; cf. Pry. 64. ⁵ References, p. 132, top. ⁶ Urk. i. 2, 8.

**45**  Bicornuate uterus of heifer ¹

Ideo. or det. in [image] var. lsk (?) ⁴ 'vulva', 'cow'.

¹ PSBA. 21, 277; verified together with Griffith in an Oxford laboratory. ² P. Khab. 5, 2. ³ Eb. 96, 5. ⁴ For this reading, not hmi, see on [image] N 41.

**46** 1 Intestine


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, Pakhri 9, 11; phr, O.K., Gemm. i. 11; M.K., Cat. d. Mon. i. 155; Dyn. XVIII, D. el B. 62, 154; Pakhri 9, 7; dbn 'deben-weight', O.K., Berl. Af. i. 72 (no. 8032); Saqq. Mast. 1, 1; Dyn. XVIII, Pyr. 36; Northampt. 1, 21; wdb 'cloth (?)', D. el B. 109; wdb 'shore', Pakhri 9, 24. ² Eb. 42, 12. ³ Sinai 139, 10.

**47** 1 Alternatives to last

(47) 2 (N.B. No confusion with M 11 before the Amarna period)

Use as last.

¹ Varies with F 46 for phr in Pry.; Urk. iv. 270, 7; D. el B. 10. 45; dbn, D. el B. 81.
BIRDS

Sign-list

F 50  
combination of  
and  
S 29

51  
piece of flesh (also  
sometimes  
)

52  
excrement (Pyr.)

Sect. G. Birds

G 1  
Egyptian vulture (Neophron percnopterus)  
Ideo. in Pyr.  
Often indistinguishable from  (tyw) G 4.

2  
two vultures  G 1 as monogram

3  
combination of  G 1 and  
U 1

4  
the long-legged buzzard  
(Buteo ferox)

5  
falcon (exact species not determined  
not determined  )

1  
spfr, var. O.K.  
'scopy', 'write out'.

2  
Khill, Der., Pl. 4, 1.

3  
Note the position.

4  
It has been proposed to derive this phonetic sign from  (testicle) see Northampton p. 9; another possibility is that it is an adaptation of the hieratic sign for 'son' (u), which is likewise later shown in hieroglyphic as the egg; see on H 8.

5  
LAC. TR. 2, 81; LAC. Sacc. ii. p. 139.

6  
AZ. 46, 94.

7  
FRIER, Giseh and Rifé 13 F; CAPART, Recueil de Monuments i. 20.

8  
Later replaced, first by  N 32 and then by  Aa 2.
Sign-list

G 6 falcon with flagellum A
S 45

Det. in \(\text{말} \rightarrow \text{말} \) bik 'falcon'.

1 Urk. iv. 159, 13.

7 falcon of Horus on the standard τ R 12

Det. in the O.K. writing \(\text{말} \rightarrow \text{말} \) Ἡρ(υ) 'Horus'. Hence in O.K. and later often archaistically det. of gods, ex. \(\text{말} \rightarrow \text{말} \) Τμ 'Amān', or of the king, ex. \(\text{말} \rightarrow \text{말} \) nsw 'king'.

So too regularly in hieratic, while hieroglyphic prefers A 40. Also ideo. in pronouns of 1st pers. sing. when the king is speaking, exx. \(\text{말} \rightarrow \text{말} \) I, 'me'.

1 Urk. i. 132, 3. 2 See p. 39, n. 3. 3 Urk. iv. 158, 16.

7* falcon in boat1

Ideo. for the god of the XIIth nome of Upper Egypt, whose name \(\text{말} \) 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 'Antywey' worshipped in the Xth nome and elsewhere, whom the Greeks equated with their mythical giant Antaeus.3

1 For the sources of these forms see JEA. 17, 246. 2 Full discussions in AEO. ii., see the index p. 317 under 'Anty and 'Antywey.'

For \(\text{말} \) as old symbol of the West, see R 13. For \(\text{말} \) see O 10.

8 falcon of Horus on the sign for gold \(\text{말} \) S 12

In title of the king \(\text{말} \) Ἡρ (or bik?) \(\text{말} \) nbw 'Horus (or falcon?) of gold'.

1 See p. 73 above.

9 falcon of Horus bearing the sun \(\text{말} \) N 5 on head

In \(\text{말} \) Ἡρ-ignty 'the composite god) Rēc-Harakhti'.

1 In cartouche of the Aten, SETHK, Göttingen Nachrichten, 1921, 109, n. 1, cf. Urk. iv. 144-5. The sun behind the falcon of Horus in royal titularics was perhaps not read, cf. Urk. iv. 211, 15 with ib. 4.

10 falcon on a special sacred bark

Det. in \(\text{말} \rightarrow \text{말} \) 2 Skr (Zkr) 'the god) Sokar',2 Also det. in \(\text{말} \rightarrow \text{말} \) 3 hnw 'the hnw-bark (of Sokar)'.

1 Leyd. Denkm. i. 17 (Zkr). 2 Dend. 8; Budge, p. 38, 13. 3 The often used Sokaris appears to be a spurious classical form; it is doubtful whether Σαχάρης as personal name is derived from that of the god, see AEO. ii. 124.* 4 NAV. ch. 3, 21. Sim. Pyr 138.

11 archaic image of a falcon

Det. in \(\text{말} \rightarrow \text{말} \) 3 Sm (also chm, chm) 'divine image'; also in \(\text{말} \rightarrow \text{말} \) 1 snbt 'breast'.

1 Urk. iv. 612, 4.

12 archaic image of falcon with flagellum A
S 45

Like \(\text{말} \) G 11, det. in \(\text{말} \rightarrow \text{말} \) chm 'divine image'.

1 BRUGSCH, Thes. 1078.
G 13  

[Archaic image of falcon with the double plumes] S 9

Ideo. in archaic image of falcon with the double plumes S 9. Horus of Nekhen, i.e. of Hieraconpolis. Det. in Spdw (Spdw) 4 'the god' Sopd'.

1 Urk. iv. 120, 12; 134, 4. 8 Pyr. 295. 6 Sinai 115. 6 Reading, see Pyr. 1534; LAC. TR. 14-15.

14  
vulture (Gyps fulvus; cf. ? H 4)

Det. in Pyr. nrt 'vulture'; hence phon. det. nr, ex. nrw 'terror'. For obscure reason 18 in mwlt 'mother', Copt. maau; hence phon. mt, exx. chmt 'river-bank', mtn 'road'.

1 Pyr. 1118. 14 Dav. Plak. i. 19. 8 Ps. 57. 8 Siut 1, 230.

15  
vulture with flagellum

AS45 (Dyn. XVIII)

Ideo. in 1 Mwt 'the goddess) Mut'.

1 Urk. iv. 413, 16.

16  

the vulture-goddess

Nekhbet and the cobra-goddess Edjo on baskets V 30

In nbty 'Two-Ladies', title of the king. 1

1 See p. 73 for the reading and interpretation.

17  

owl

Cf. Coptic  'owl'. Phon. m.

1 According to Keimer the hieroglyphs show several members of the family of Strigidae. Newberry states that the sign as here printed depicts the Barn owl (Tyto alba alba).

2 Seth, Alphabet 153.

18  
two owls as monogram

Phon. mm, ex. 1 mm 'not having been'. In Dyn. XVIII 3 seems to be used for im 'therein' (§ 205).

1 D. el B. 76.

19  

combination of G 17 and D 37 (Dyn. XVIII)

Phon. m (originally mlt), ex. mhy 'be neglectful'. See D 37 and D 38.

20  

combination of G 17 and D 36 (Dyn. XVIII)

Use as last.

21  

Sennar guinea-fowl (Numida m. melea-gris) 1a

Ideo. in nh the nh-bird'. Phon. nh, exx. nh 'pray'; nhh 'eternity'. Some sculptors assimilate this sign to G 1 or G 43. 3

1 JEA. 26, 79; earlier also Ann. 38, 253. 689. 8 Budge, p. 397, 11. 3 For the latter see JEA. 26, 80, n. 1 and above p. 161, n. 3.

22  

hoopoe (Upupa epops)

Phon. db in dbt, var. N.K. db, 'brick'.

1 L. D. iii. 86, 4. 2 Pyr. 246.
Sign-list

G 23 lapwing (Vanellus cristatus)

Phon. or phon. det. *rh(y)t* in [$image] var. [image], *rhyt* 'common folk'.

1 Dav. Plak. i. 18, no. 410, with p. 20. See too the picture Th. T. S. i. frontispiece.

24 lapwing with wings twisted round one another

Use as last.

1 Ann. 26, 186; AEO. i. 101.

25 crested ibis (Ibis comata)

Ideo. or semi-ideo. in [image] var. [image] *ib* 'spirit', 'spirit-like nature'. Hence semi-phon. *ib* in [image] *ib* 'be glorious', 'beneficial' and derivatives.

1 Hier. p. 21; Bull. 17, 183; Ann. 30, 24; 38, 263. 8 Pyr. 474.

26 sacred ibis (Ibis religiosa) on the standard

Det. in [image] [image] *ib* 'ibis'. Det. in [image] var. [image], [image] [image] *Dhuty* '(the ibis-god) Thoth'.

1 BRUGSCH, Thes. 1075. 8 AZ. 51, 58.

26* sacred ibis

Use as last, but very rarely without the standard.

27 flamingo (Phoenicopterus roseus)


1 Coloured red, Medium, frontispiece, no. 6. 8 B. of D. ed. LEPS., ch. 31, 9.

28 black ibis (Plegadis falcinellus)

Cf. O.K. [image] [image] *gmt* 'the gmt-bird'. Hence phon. *gmt* exx. [image] *gmt* 'find'; [image] [image] *gmh* 'look at'.

8 Gunn, Teti, i. 109, n. 4; Ann. 30, 20. 1 Legend to a picture of the bird flying, AZ. 38, Pl. 5.

2 Reading, compare *gmbtw* in Pyr. 250 with BUDGE, p. 461, 12.

29 jabiru (Ephippiorhynchus senegalensis)

Ideo. in [image] *bi* 'soul (in bird form)'. Hence phon. *bi*, exx. [image] [image] *bi* 'servant'; [image] [image] [image] *bi* 'destroy'. In group-writing (§ 60) [image] or [image] or [image] is used for *b*.

1 Ann. 30, 1. 8 BURCHARDT § 41.

30 three jabirus as monogram

In [image] *bnu* 'spirits', 'might'.

31 heron (Ardea cinerea or Ardea purpurea)

Det. in [image] *bnu* (bnyw) 'phoenix'. A very similar bird is det. in [image] [image] *šnty* 'heron'.

1 AZ. 16, 104. 8 AZ. 45, 84. 8 Uruk. iv. 113, 14. Cf. AZ. 61, 106.

32 heron on a perch

Ideo. or det. in [image] var. [image] *bkt* 'be inundated'.

1 Uruk. iv. 1165, 14.

33 buff-backed egret? (Ardea ibis?)

Det. in Pyr. [image] [image] [image] *šds* 'the šds-bird'. Hence phon. det. in [image] *šds* 'tremble'; [image] *šds* 'tremble'.

1 Cairo 34010, 12 (LACAU, Pl. 7) = Uruk. iv. 616, 8. 8 Pyr. 2153.

34 ostrich (Struthio camelus)

Det. in [image] [image] var. [image] [image] var. Pyr. [image] [image] [image] [image] *niw* 'ostrich'.

1 Cairo 34001, 18 (LACAU, Pl. 1) = Uruk. iv. 19, 10. 8 Ekh. 59, 19. 8 Pyr. 469.
<table>
<thead>
<tr>
<th>Number</th>
<th>Sign</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>G 35</td>
<td>Cormorant (Phalacrocorax)</td>
<td>Phon. ρ, exx. ΩΔ var. ΩΔ ρ enter; ΩΩΩΩΩΩΩΩΩ 'revenue', 'provisions'.&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
<tr>
<td>36</td>
<td>Swallow or Martin (one of the Hirundinidae)</td>
<td>Phon. ΩΩρ 'great'; ΩΩΩΩΩΩΩΩΩ 'anoint'. A similar sign is det. in ΩΩΩΩΩΩΩΩΩ 'swallow'.&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
<tr>
<td>37</td>
<td>Sparrow (Passer domesticus aegyptiacus)</td>
<td>Det. small, exx. ΩΩΩΩΩΩΩΩΩ 'small'; ΩΩΩΩΩΩΩΩΩ 'narrow'; bad, defective, exx. ΩΩΩΩΩΩΩΩΩ 'bad'; ΩΩΩΩΩΩΩΩΩ 'empty'; ΩΩΩΩΩΩΩΩΩ 'ill', 'diseased'; ΩΩΩΩΩΩΩΩΩ 'perish'.&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
<tr>
<td>38</td>
<td>White-fronted Goose (Anser albifrons)</td>
<td>Det. in O.K. ΩΩΩΩΩΩΩΩΩ 'the gb-goose'; hence semi-phon. gb in ΩΩΩΩΩΩΩΩΩ 'Gb, var. ΩΩΩΩΩΩΩΩΩ 'Gbb, 'the earth-god' Geb', Gk. KgΔ. Det. in ΩΩΩΩΩΩΩΩΩ, ΩΩΩΩΩΩΩΩΩ 'trp, names of kinds of geese'; also in ΩΩΩΩΩΩΩΩΩ 'bird', 'goose'. This type may be employed in place of the more exact G 39 in words containing si (zi), except when the originals clearly mark the pintail. It may be employed for the indefinite birds serving as phon. det. in ΩΩΩΩΩΩΩΩΩ ωψ 'talk'; ΩΩΩΩΩΩΩΩΩ ωψ 'be idle'; ΩΩΩΩΩΩΩΩΩ ωψ 'delay' (§ 352); and ΩΩΩΩΩΩΩΩΩ 'hmv 'perish'. Lastly, it may be used for the generalization of det. of birds and insects found in hieratic, exx. ΩΩΩΩΩΩΩΩΩ 'hawk (p)'; ΩΩΩΩΩΩΩΩΩ 'ostrich'; ΩΩΩΩΩΩΩΩΩ 'locusts'.&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
<tr>
<td>39</td>
<td>Pintail Duck (Dafila acuta)</td>
<td>Det. in ΩΩΩΩΩΩΩΩΩ st (zi, perhaps for szi) 'pintail duck'. Hence phon. si (zi), exx. ΩΩΩΩΩΩΩΩΩ 'son'; ΩΩΩΩΩΩΩΩΩ 'sw ', 'plank'; ΩΩΩΩΩΩΩΩΩ 'the divine hsiil-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.&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
</tbody>
</table>
EGYPTIAN GRAMMAR

Sign-list

G 40 pintail duck flying

Ideo. in Pyr. 𓊓𓊕𓊊𓊕 later var. 𓊓𓊕𓊕𓊕 𓊕‘fly’. Hence phon. 𓊕, exx. 𓊕𓊕‘the’ (§ 110); 𓊓𓊕𓊕‘centipede’. In group-writing (§ 60) 𓊓 (hieratic 𓊓) is used for 𓊕. In Dyn. XII 𓊓 is occasionally used for 𓊓 G 41. In hieratic 𓊓 is always replaced by 𓊓 G 41, as also occasionally in hieroglyphic.

41 pintail duck alighting

Det. in 𓊓𓊓𓊔 kmt ‘alight’, ‘halt’; hence phon. det. 𓊓𓊔, ex. 𓊓𓊔𓊔 htn ‘speech’, ‘sentence’. For unknown reasons, phon. or phon. det. kmt in 𓊓𓊓𓊓 𓊓 var. 𓊓𓊓𓊓 kmt ‘gum’; phon. det. shw in 𓊓𓊓𓊓 shw ‘collect’. The combination 𓊓uras 𓊓 is used to show that T 14, not the identically shaped warrior’s club, serving as det. in 𓊓𓊓𓊓 𓊓 var. 𓊓𓊓𓊓 kmt ‘throw’, whence 𓊓𓊓𓊓 kmt ‘create’; also in 𓊓𓊓𓊓 𓊓 mtn, O.K. 𓊓𓊓𓊓 mtn, ‘nomad hunter’, whence phon. det. 𓊓, 𓊓, exx. 𓊓𓊓𓊓 𓊓 mtn ‘road’; 𓊓𓊓𓊓 𓊓 𓊓 𓊓 mtn, var. 𓊓𓊓𓊓 𓊓 𓊓 𓊓, ‘distinguish’. Before Dyn. XVIII 𓊓 is sometimes used for 𓊓 G 40 in hieroglyphic, as always in hieratic, where it often serves, like 𓊓 G 38, as an indefinite det. for birds.

42 fatted duck or wid-

geon? For unknown reason, phon. 𓊓, 𓊓, 𓊓.

3 For the radical, see Verbum i. § 72, 2.

43 quail chick

For unknown reason, phon. 𓊓.

15 Hie. 21; Ann. 30, 6.

For 𓊓, the hieroglyphic adaptation of the hieratic abbreviated form of 𓊓 G 43, see Z 7.

44 two quail chicks 𓊓 G 43 Phon. 𓊓 𓊓, ex. 𓊓 𓊓 𓊓 𓊓 phww ‘end’.

as monogram

45 combination of 𓊓 G 43 Phon. 𓊓 𓊓, ex. 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 wnw ‘soldier’.

and 𓊓 D 36

46 combination of 𓊓 G 43 Phon. 𓊓 𓊓, ex. 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 𓊓 mnrw ‘anew’.

and 𓊓 U 1

472
G 47  duckling

Ideo. in  a ty 'nestling'. Hence phon. it, exx. a ty 'male'; a til 'baldachin'. In group-writing ($60) a is used for t.

1 JEA. 27, 133. 2 Amarn. vi. 27, 7. 3 Sim. M & K. vs. 2, 2. 4 Reading, Sphinx 19, 59.

48  three ducklings G 47

Det. in  s s (2?) 'nest'. Sometimes takes the place of .

1 O.K., Geb. I. 5, with the scene. 2 D. el B. 131. 3 Urk. iv. 897, 12, qu. p. 96, n. 9.

49  ducks' heads protruding from a pool

Ideo. or det. in  var.  s s (2?) 'bird-pool', 'nest'.

1 See Ti 23; Bersh. i. 20, where the water of the pool is clearly marked. 2 Amarn. vi. 16, 19. Sim. sly, Urk. iv. 898, 9. 3 Bersh. i. 20.

50  two plovers (?) as monogram

In  rbly 'fuller', 'washerman'.

1 BH. i. 29. One bird only, see BH. iii. p. 6; Meir i. p. 23. In spite of the identity of the consonants rb, this bird seems to be different from the lapwing G 23.

2 Reading, Maspero, Études égyptiennes, i. 91, n. 3; 93, n. 1; AZ. 20, 189.

51  egret (?) pecking at fish

Det. in  him 'catch fish'.

1 Th. T. S. ii. 5.

52  goose (?) picking up grain

Det. in  snm (snm) 'feed' (trans. vb.).

1 Puy. 63; cf. Th. T. S. i. 7. 2 See the scenes of 'feeding' (snmt), Gemn. i. 11, 12.

3 With fem. infinitive, hence probably causa. a-lit.

53  human-headed bird preceded by R 7 (Dyn. XVIII)

Ideo. in  bti 'soul'.

1 Leyd. Denkm. iv. 37; see AZ. 61, 104.

54  trussed goose or duck

Det. in  wšn 'wring neck of (birds)', 'offer'. For unknown reason, phon. or phon. det. in nd, var. Pyr. nd, later var. nd, 'fear' and derivatives.

1 Siut 1, 239. 2 Pyr. 194.

Sect. H. Parts of Birds

H 1  head of pintail duck

G 39

In formula of offering as abbrev. of sptw 'fowl' (p. 172). Det. in  wšn 'wring neck of (birds)', 'offer'. This type may be used for H 2 in transcribing hieratic mš when the crest is absent.

1 Sk. S. 145; see Rec. 38, 200. 2 Exx. mš 'temple', Eb. 58, 22; mš 'real', Sk. S. 66; Pest. B 1, 76.
**Sign-list**

**EGYPTIAN GRAMMAR**

H 2 ז head of a crested bird

Phon. det.  мн, exx. מ, מ 'temple' (of head), cf. מ 'real'. Also phon. or phon. det. מ, exx. מ 'ear (of corn)'; מ, מ 'vessel (for beer)'. From Dyn. XII in place of מ H 3 as phon. מ (מ) in מ 'fine linen'.

1 Heron (1); but a duck мн occurs Mar. Mstt. p. 113. 2 Bersh. I. 14, 7.

3 head of spoonbill (Platalea leucorodia; Pyr.)

Phon. det. מ (מ), ex. מ מ מ מ 'pik' 'pik-cake'.

1 Pyr. 378 = W 486 (pik-cake).

4 head of vulture מ G 14 (Gyps fulvus)

Phon. det. מ, ex. מ מ מ מ 'terror'. From Dyn. XVIII sportive writing in מ מ מ מ late var. מ מ מ מ 'people'.


5 כ wing

Det. wing, ex. מ מ מ מ 'claw'; fly, exx. מ מ מ מ 'fly'; מ מ מ מ 'fly'.


6 כ feather

Ideo. in מ מ מ מ var. Pyr. מ מ מ מ 'feather'. Hence phon. מ, ex. מ מ מ מ 'the air-god Shu'. Ideo. as substitute for מ מ מ מ in מ מ מ מ , varr. מ מ מ מ 'truth'; in the adjective מ מ מ מ 'true' and related words מ is not written, nor has it been found in M.E. hieratic in any words from this stem.

1 Pyr. 1566. Reading, see also Rec. 38, 62. 2 Rekh. 10, 21. * Urk. iv. 411, 4 in מ מ מ מ.

6* כ feather as found in hieratic

With one or two strokes at side in M. E. hieratic for words from the stem מ.

1 Artificial sign to be used in transcribing from hieratic, see Möll. Pal. i. no. 237. L. E. hieratic uses מ for מ מ מ מ ii. no. 236.

7 כ claw

Phon. מ in מ מ מ מ 'the land' Shat'.

1 Urk. iv. 618, 1. * Reading, AZ. 13, 12; Sphinx 1, 256. The sign occurs also as det. of מ מ 'claw' (Pyr. 1779) and as a division of the cubit (PSBA. 14, 404), in both cases outside our period.

8 כ egg

Det. in מ מ מ מ 'eggs'. The hieratic contraction מ מ מ מ of מ G 39 found in the inverted M.K. method of expressing filiation (p. 66, top) appears in Dyn. XIX hieroglyphic as the egg מ מ מ מ ; that sign may be conventionally used in transcribing the instances in M.K. hieratic. In מ מ מ מ מ מ 'patricians', 'mankind' מ is perhaps derived from an earlier sign for a clod of earth.


An isolated Dyn. XII instance seems to occur Sinai 28. See further F 51, n. 4.

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Sect. I. Amphibious Animals, Reptiles, etc.

I 1  lizards

Det. in 1 hntsw 'lizard'; 2 r3(i) 'lizard'.

From the latter, phon. r3 in 3 var. 4 var. Pyr.
3 r3 'many' and the related words.

1 Eb. 98, 9. 2 Ramesseum medical papyrus, unpublished. 3 Pyr. 1146.

2  freshwater turtle

Ideo. or det. in 1 2 styw 3 'turtle'.

1 Eb. 57, 6. 2 Eb. 86, 12. 3 Writings with t are all late.

3  crocodile

Ideo. or det. crocodile, exx. 1 msh (mzh) 1 'crocodile';
2 hnty 'crocodile'; 3 however, for the god Sobk
the sign = I 5* or I 14 is perhaps invariably used.

Det. greedy, in 4 skn 'lust after'; 5 hnt 'be greedy';
perhaps also in 6 chm 'voracious (?)
spirit'; aggression, in 7 id 'be aggressive', 'angry'.

For obscure reason, phon. 8 in 9 for 10 11 ity
'sovereign'.

1 Rec. 25, 156. 2 Wb. iii. 308. 3 Pt. 296. 4 Pear. B 1, 291.
5 Wb. i. 236. 6 Berl. At. i. p. 256, 12. 7 It is just conceivable that by M.K.
8 id had already become 9, giving rise to the value 10.
9 Sk. S. 24; Pt. 7.

4  archaic stone (?) image of a crocodile

Ideo. or det. in 1 2 var. 3 Sobk (Sobk) '(the crocodile-god)
Sobk', Gk. Σομοχος.

1 Dav. Ptah. i. 9, no. 157. Distinguished from 2 also in hieratic, Möll.
3 Pai. i. no. 242. 4 Pyr. 486; Sinai 23, no. 85.
5 Sinai 35, no. 106.

5  crocodile on a shrine

Ideo. or det. in 1 2 var. 3 Sobk (Sobk) '(the crocodile-god)
Sobk'.


6  crocodile with inward curved tail

Det. in 1 2 abbrev. 3 sik (sik) 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. 1 2 var. 3 4 thm 'shield'. Hence (?) phon.
5 km, exx. 6 Knt 'Egypt'; 7 smk 'grey-haired'.

1 Hier. p. 23. 2 Sin. R 159. 3 Lac. Sarc. ii. p. 157.

7  frog (kfr)

Det. in 1 2 Hkt '(the frog-goddess) Heket'. From Dyn.
XVIII or XIX sometimes as sportive ideo. for 1 2 whm
3 nh 'repeating life' as epithet after personal name. 4

1 Kfr is apparently not known before Dyn. XX. 2 Sphinx 7, 215.

8  tadpole

Cf. the O.K. name of a man 1 2 Hfrw, i.e. 'Tadpole'.

Hence phon. hfr in 3 hfr 'one hundred thousand' (§ 259),
plur. var. Dyn. XIX 4 5 hfrw.

1 Berl. At. i. p. 162. 2 L. D. iii. 175, 6.
Sign-list

I 9 ~ horned viper (Cerastes cornutus) 0

Ideo. perhaps in the name of the XIIth nome of Upper Egypt ~ Duv-st 'Mountain-of-the-Horned-Viper', for which a rare var. with ~ ft occurs; 1 cf. also demotic fy 'viper'. Hence phon. j. For ~ it 'father' see p. 43, 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 16. For ~ see S 30. For ~ see V 21.

For ~ see M 14. For ~ see T 5. For ~ see T 6. For ~ see V 21.

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K 3  a fish (Mugil cephalus; Arabic būri) 2 Det. in  cdw 'the būri-fish'. Hence phon. cd (cd?) in the title cd (?)-mr, var. cd-mr, 'administrator (of a province)', probably lit. 'excavator of canal(s)'.
1 D. el B. 109. 2 GAILLARD 93. 3 Eb. 82, 9. 4 Dyn. XVIII, D. el B. 109; O.K., Urk. i. 5, 17; ii. 11, 10. 5 Urk. iv. 952, 13. The writing cd in GARD. Sin. 152 is not quite conclusive for the O.K. reading.

4  oxyrhynchus fish (Mor­myrus kannume) 3 Ideo. in  hit 'oxyrhynchus'. Hence phon. hit, var. Pyr. hit 'corpse'; hirt, var. hit 'widow'.

5  a fish (Petrocephalus bane) 2 Phon. det. bs (bs) in tbs, var. O.K. tbs, 'introduce', 'enter'. A very similar fish is used as generic det. fish, ex. rmw 'fish'; fishy smell, ex. bnš 'stink'.

6  fish-scale (also written ) Ideo. or det. in nsmt 'fish-scale'.

7  a fish (Tetrodon faha­ka) 1 Det. of  spt 'be discontented'.

Sect. L. Invertebrata and Lesser Animals

L 1  dung-beetle (Scara­baeus sacer) Ideo. in  var. Pyr. hpr 'dung-beetle'. Hence phon. hpr in var. Pyr. hpr 'become' and derivatives.

2  bee Ideo. in bit 'bee'; also in bit 'honey'. Hence phon. bit in var. Pyr. bit(y) 'king of Lower Egypt'. For n-sw-bit 'king of Upper and Lower Egypt' see § 55 and p. 73.

3  fly Det. in  'fly'.

4  common locust (Acrydium peregrinum) Det. in  snhm (Pyr. snhm) 'locust'.

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Sign-list

L 5  

\[\text{centipede}\]

Det. in \(\text{sp}^2\) (Pyr. \(\text{sp}^2\)) 'centipede'.

1 AZ. 58, 82. 2 Pyr. 669.

6  

\(\text{bivalve shell}\)

For unknown reason, phon. \(\text{hi}^2\) in M.E. only in \(\text{hi}^2\) 'table of offerings'.

1 BIF. iii. p. 14. Not to be confused with the fish-scale \(\text{K}^6\). 2 Urk. iv. 163, 7.

Reading, see Sah. 63; Pyr. 58. 3 Stutt 1, 490.

7  

\(\text{scorpion (modified for superstitious reasons)}\)

Ideo. in \(\text{Ser}^6\) 'the scorpion-goddess) Serket', full name in Pyr. \(\text{S}^6\) 'she-who-relieves-the-wind-pipe'.

1 Exx. Sinai 85. 143; Five Th. T. 9. 2 AZ. 51, 49, 57. 3 Pyr. 606; see PSBA. 39, 34.

Sect. M. Trees and Plants

Mi  

\(\text{tree}\)

Det. tree, exx. \(\text{nht}^2\) 'sycamore-fig', 'tree', plur. often \(\text{nhwt}^2\) 'trees'; \(\text{nsb}^2\) 'Christ's thorn-tree', 'nebek-tree'; \(\text{im}^2\) 'im', varr. Pyr. \(\text{im}, \text{im}, \text{im}, \text{im}, \text{im}, \text{im}, \text{im}\(\text{i}\), unidentified tree. From this last, phon. \(\text{im}, \text{im}^2\)-writings with \(\text{im}\)-are best transcribed \(\text{im}\) (cf. § 19, Obs. 1)—exx. \(\text{im}\) 'charm', 'favour'; \(\text{im}\(\text{w}\) 'tent'. The rather similar sign which serves as det. in \(\text{mtr}^2\) 'fortunate' may well depict a quite different object.

1 Urk. iv. 1064, 8. 2 Urk. iv. 355, 3. 3 Urk. iv. 73, 14. 4 Pyr. 699. 5 lb. 6 lb. 7 Urk. iv. 325, 12. 8 D.el B. 57, 4; cf. O.K., Gebr. ii. 13; M.K., Stutt 3, 8; later the det. of \(\text{mtr}\) resembles \(\text{V}^2\), see on this.

2  

\(\text{herb}\)

Det. plant, flower, exx. \(\text{hr}^2\) 'reeds'; \(\text{hr}^2\) 'flower'. From \(\text{hr}^2\) 'rash', phon. \(\text{hn}, \text{exx. \(\text{hn}\) 'vessel'; \(\text{hn}\) 'lock' (of hair). Det. in \(\text{is}^2\) 'be light' (perhaps like \(\text{is}\) 'reeds'); hence phon. det. \(\text{is}^2\), var. O.K. \(\text{is}^2\) 'tomb', 'chamber'; \(\text{isw}^2\) 'old times'. From \(\text{is}\) 'reed' (see on M 17) rarely as sportive writing for \(\text{t}^2\) 'I', 'my'; hence also for \(\text{g}\) as det., ex. \(\text{g}^7\) 'man'. From Dyn. XVIII on sometimes as faulty transcription of hieratic \(\text{T}^2\) in \(\text{H}^2\) 'tenant farmer'.

1 LAC. TR. 22, 63. 2 Vog. Bauer 121. 3 Urk. iv. 132, 11. 4 Urk. i. 16, 4. 5 BH. i. 25, 45. 6 Urk. iv. 27, 5-6, qu. § 440, 2: sim. ib. 401, 16. 7 lb. 8 Petrie, Tarhoun i. 80, 19; Med. Hali (ed. Chicago), 140, 60.
TREES AND PLANTS

Sign-list

M3 \(\rightarrow\) branch

Ideo. in \(\text{\texttildelow h}\) 'wood', 'tree'; hence phon. \(\text{\texttildelow h}\), exx. \(\text{\texttildelow n}\) 'terrace'; \(\text{\texttildelow n}\) 'strong'. Det. wood, ex. \(\text{\texttildelow h}\) 'ebony'; wooden objects, exx. \(\text{\texttildelow n}\) 'column'; \(\text{\texttildelow o}\) 'palanquin'. Vertically \(\rightarrow\) in \(\text{\texttildelow o}\) \(\text{\texttildelow n}\), 'search out', lit. perhaps 'harpoon' (vb.); here \(\rightarrow\) is probably corruption of an old sign \(\rightarrow\) or \(\rightarrow\).

4 \(\rightarrow\) palm-branch stripped of leaves and notched (rare var. \(\rightarrow\)) to serve as tally

Det. in \(\text{\texttildelow o}\) \(\text{\texttildelow r}\) 'be young', 'vigorous'. Hence \(\text{\texttildelow r}\) in \(\rightarrow\) var. \(\rightarrow\) 'year', with \(\rightarrow\) ideographically as symbol; with similar sense ideo. in \(\text{\texttildelow o}\) \(\text{\texttildelow h}\)'regnal year' (p. 204) and in \(\text{\texttildelow o}\) \(\text{\texttildelow s}\)'its second' 'last year'. Possibly ideo. of time (if not phon. det.) also in \(\text{\texttildelow o}\) \(\text{\texttildelow t}\) 'time', 'season', where it usually appears in the form \(\rightarrow\) \(\rightarrow\) or \(\rightarrow\). Elsewhere also \(\rightarrow\) is an occasional substitute for \(\rightarrow\) \(\rightarrow\) \(\rightarrow\) or \(\rightarrow\).

5 \(\rightarrow\) combination of \(\rightarrow\) \(\rightarrow\) and \(\rightarrow\)

With sportive ideographic intention (palm-branch planted in \(\rightarrow\)) in \(\rightarrow\). \(\rightarrow\) var. \(\rightarrow\) 'season'. Hence \(\rightarrow\) (see on \(\rightarrow\) for \(\rightarrow\)) becomes in M.E. characteristic det. in \(\text{\texttildelow o}\) \(\text{\texttildelow r}\)'season'. However, \(\rightarrow\) \(\rightarrow\) is a commoner substitute for \(\rightarrow\), though \(\rightarrow\) interchanges with \(\rightarrow\) in some uses really belonging only to the latter, exx. \(\text{\texttildelow o}\) \(\rightarrow\) \(\rightarrow\) 'battlefield'; \(\text{\texttildelow o}\) \(\rightarrow\) \(\rightarrow\) 'Ta-meri', i.e. Egypt.

6 \(\rightarrow\) combination of \(\rightarrow\) \(\rightarrow\) and \(\rightarrow\)

With sportive ideographic intention in \(\rightarrow\). In M.E. det. in \(\text{\texttildelow o}\) abbrev. \(\text{\texttildelow r}\)'season'. Hence phon. det. \(\text{\texttildelow r}\), \(\text{\texttildelow r}\), exx. \(\text{\texttildelow r}\)'pry' (§ 256); \(\text{\texttildelow r}\)'assess' (taxes); also phon. det. \(\text{\texttildelow r}\), exx. \(\text{\texttildelow r}\)'battlefield'; \(\text{\texttildelow r}\)'Ta-meri', i.e. Egypt.

1 Urk. iv. 165, 13. 2 Westc. 7, 12. 3 Urk. iv. 384, 9. 4 Thebes, tomb 110. 5 Cf. \(\rightarrow\) \(\rightarrow\) 'curly'. 6 In \(\text{\texttildelow n}\)'see', Siut 1, 220; Cairo 20538, l. 9; 7 Urk. iv. 95, 4. 8 In \(\text{\texttildelow t}\)'see'; \(\rightarrow\), l. 3; \(\text{\texttildelow s}\)'vegetables', fruit', ib. ii. 25.

1 B.H. i. 8. 2 JEA. 34, 119, cf. Horapollo I, 3 phoinex; in pictorial representations always with many notches, e.g. JEA. 4, Pl. 4; 30, Pl. 4; Moret, Royaute Pharaonique, figs. 17, 18, 19. 3 Pyr. 965, as designation of Sothis; Coptic \(\text{\texttildelow t}\)'year'. 4 Adm. p. 102. 5 Written \(\text{\texttildelow t}\), Urk. iv. 105, 4. 6 In \(\text{\texttildelow t}\)'see'; Siut 220; Cairo 20538, l. 2; 8 Sinaitica 90, 19. 9 Sinaitica 90, 3; Ikhern. 14. 10 Urk. iv. 102, 11.

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Sign-list

EGYPTIAN GRAMMAR

M 7 combination of M 4 and Q 3 With sportive ideographic intention in Pyr. "unnamed 'be young', 'vigorouse'. Hence, in M.E., ideo. or det. in var. "unnamed 'be young' and derivatives.

1 SETHE, Pyramidentexte iv. § 132. 2 Amarn. v. 27, Q 11. 3 Urk. iv. 192, 17. More often thus abbreviated in Pyr. 'vegetables', 'fruit', Th. T. S. i. 14; Urk. iv. 1167, 10.

8 pool with lotus flowers Ideo. in var. Pyr. "unnamed 'lotus pool', 'meadow'. Hence phon. 1, exx. "unnamed 'appoint', 'command'; var. "unnamed 'dig'. In group-writing (§ 60) or is used for 1. From Pyr. "unnamed 'be inundated', ideo. or semi-ideo. in var. O.K. "unnamed 1 2 'inundation season' (p. 203).

1 Exx. Rec. 24, 180, where the reading is unnecessarily assumed. 2 Pyr. 1223. 3 BURCHARDT § 110. 4 U 35. 5 Reading, AZ. 38, 103; 41, 89.

9 lotus flower Ideo. or det. in var. Pyr. "unnamed 'lotus'.

1 Eb. 44, 21, Urk. iv. 1163, 9. 2 Pyr. 266. 3 Cairo 20093, 6.

10 1 1 1 1 lotus bud Det. in var. Pyr. "unnamed 'lotus bud'.

1 Thebes, tomb 55. 2 Urk. iv. 918, 12.

11 flower on long twisting stalk 1 Ideo. or det. in var. Pyr. "unnamed ' offer'. In late Dyn. XVIII also erroneously in place of F 46 as det. in "unnamed 'shores'.

1 Hier. p. 28. The forms in Pyr. do not suit this interpretation very well. 2 Pyr. 52. 3 Urk. iv. 452, 3. Sim. Pyr. 1127. 4 Amarn. iii. 20.

12 leaf, stalk and rhizome of lotus 0 Ideo. in var. Pyr. "unnamed 'hand over', 'bequeath'. Hence phon. 1, exx. 'thousand'; var. "unnamed 'remember'. In group-writing (§ 60) or is used for 1. 3

6 Ann. 48, 92. 1 Eb. 43, 6. 2 Sint 1, 167. 3 BURCHARDT, § 100.


1 Urk. iv. 843, 10. 2 Pyr. 1875. 3 Pyr. 1530. 4 Urk. iv. 55, 10. 5 Eb. 94, 13. 6 Pyr. 2067.

14 combination of M 13 and 1 10 Phon. "unnamed, "unnamed, exx. "unnamed 'the sea', lit. 'the great green'; "unnamed 'hand over', 'bequeath'.

1 Sh. 2, 40. 2 Urk. iv. 121, 8.

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Det. papyrus and watery regions, exx. \( \text{\textbf{\textit{\( \text{i} \)}}} \text{\textbf{\textit{\( \text{d}_{}\text{h}_{}\text{w} \)}}} \) ‘swamps’ (of the Delta); \( \text{\textbf{\textit{\( \text{i} \)}}} \text{\textbf{\textit{\( \text{i} \)}}} \text{\textbf{\textit{\( \text{h}_{}\text{t} \)}}} \) ‘papyrus-marsh’. 

Phon. det. \( \text{\textbf{\textit{\( \text{w}_{}\text{h}_{} \)}}} \) in \( \text{\textbf{\textit{\( \text{w}_{}\text{h}_{}\text{f}_{}\text{(y)} \)}}} \) ‘hall of the Inundation’ from the Pr. stem \( \text{\textbf{\textit{\( \text{h}_{}\text{t} \)}}} \), whence \( \text{\textbf{\textit{\( \text{h}_{}\text{b}_{}\text{t} \)}}} \) ‘thicket’ (of papyrus). Hence phon. \( \text{\textbf{\textit{\( \text{h}_{} \)}}} \) (or ideo.?) in \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) var. Pr. \( \text{\textbf{\textit{\( \text{h}_{}\text{b}_{}\text{t} \)}}} \) ‘Chemmis’ (a Delta place), possibly understood as ‘Papyrus-thicket of the King of Lower Egypt’. Det. in \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) ‘the crown of Lower Egypt’.


Phon. \( \text{\textbf{\textit{\( \text{h}_{} \)}}} \), exx. \( \text{\textbf{\textit{\( \text{h}_{}\text{b}_{}\text{t} \)}}} \text{\textbf{\textit{\( \text{h}_{}\text{t} \)}}} \) ‘capture’. In group-writing (§ 60) \( \text{\textbf{\textit{\( \text{h}_{}\text{b}_{}\text{t} \)}}} \) or \( \text{\textbf{\textit{\( \text{h}_{}\text{b}_{}\text{t} \)}}} \) is \( \text{\textbf{\textit{\( \text{h}_{} \)}}} \). As O.K. det. in \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) ‘the Delta’ and related words \( \text{\textbf{\textit{\( \text{h}_{} \)}}} \) is often replaced in M.E. by \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \), but exx. with \( \text{\textbf{\textit{\( \text{h}_{} \)}}} \) are still fairly common, exx. \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) ‘crown of Lower Egypt’.

1 Brit. Mus. 562, p. 304. 2 BURCHARDT § 94. 3 Urk. iv. 64, 8; 101, 11.

Ideo. in \( \text{\textbf{\textit{\( \text{i} \)}}} \text{\textbf{\textit{\( \text{i} \)}}} \) ‘reeds’. Hence phon. \( \text{\textbf{\textit{\( \text{i} \)}}} \). For \( \text{\textbf{\textit{\( \text{i} \)}}} \) see § 20. In group-writing (§ 60) \( \text{\textbf{\textit{\( \text{i} \)}}} \) corresponds to Hebr. \( \text{\textbf{\textit{\( \text{i} \)}}} \) to \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \).

1 Bersh. ii. p. 19. Sim. Eb. 49, 2. 2 See the full discussion Verbum i. §§ 121-4. 3 BURCHARDT § 16; cf. ALBRIGHT, Vocalisation, pp. 33-4; 36-7.

Det. in \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) abbrev. \( \text{\textbf{\textit{\( \text{h}_{}\text{b}_{}\text{t} \)}}} \) ‘offering’, ‘pile of offerings’ and the related verb.

1 Dav. Rekh. Pl. 49; p. 44, n. 5. 2 Lac. TR. 14, 7. 3 Urk. iv. 769, 3.

Ideo. or det. in \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) varr. \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) ‘marshland’, ‘country’ and its derivative \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{b}_{}\text{t} \)}}} \) ‘peasant’. Occasionally phon. \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) ‘occupation’, ‘pastime’.

1 Pyr. 275. 2 Urk. iv. 463, 15. Sim. \( \text{\textbf{\textit{\( \text{m}_{}\text{h}_{}\text{s} \)}}} \) ‘succeed’, Dend. 15, 15.
Sign-list

M 21  
like the last, but with a loop at the side

Ideo. or semi-ideo. in sm, var. Pyr. 3 sm, 'herb', 'plant'. Hence phon. sm (sm), ex. 3 sm 'succour'.

1 Urk. iv. 775, 15.  2 Pyr. 1723.  3 Brit. Mus. i 164, 1, where the form is almost like D 61. But see Pyr. 892.

22   rush with shoots

Cf. Pyr. nḥbt 'germination', 'shooting up'. Hence phon. nḥō in nḥbt var. Pyr. Nḥbt 'the vulture-goddess' Nekhbet'.

0 According to Loret in Griff. Stud. 38 the marsh club-rush (Helechocharis palustris).

2 (22)   two rushes with shoots

Cf. Pyr. nnt 'rushes'. Hence nnt is phon. nn, exx. nn var. nn 'this' (§ 110); nnt nnt 'be weary'.

1 Pyr. 557.

23   plant regarded as typical of Upper Egypt (probably form of M 26, but without flowers)

Ideo. swt (swt) 'the swt-plant'. Hence phon. swt (sw), ex. swt 'but' (§ 254). The word swt var. swt 'king of Upper Egypt' probably originally read nḥswt 'he who belongs to the swt-plant', but before M.K. had become nsw (nzw); 'kingship' is perhaps to be read nṣyt. For nsw-bit 'king of Upper and Lower Egypt' see § 55. Sometimes swt is inaccurately used for M 24 or M 26. In group-writing (§ 60) swt stands for s.

1 AZ. 49, 18.  2 Reading from O.K. var. of Imw 'elder'; also from other words cited Wb. iv. 60, 2; 65, 13; 74, 2; cf. too the exceptional writing of nswt 'make broad', Ikhern. 24.  3 AZ. 49, 15; Rec. 38, 69.  4 AZ. 44, 22.  5 Burchardt § 106.

24   combination of M 23 and D 21

With sportive pictorial intention (plant swt growing from mouth r), phon. rsw in Pyr. rsw 'South' and the related words. In M.E. 'South' is rsw.

1 Sethe, Pyramidentexte iv. § 132.  2 Pyr. 470.  3 AZ. 44, 1.

25   confusion of M 24 and M 26

Faulty writing either for words connected with rswt 'South', ex. rswt 'southerners', or for words connected with Smrw 'Upper Egypt', ex. rswt 'Upper Egyptian corn'.

1 AZ. 44, 22.  2 Urk. iv. 909, 3.  3 PSBA. 18, 196.
TREES AND PLANTS

**Sign-list**

27  

a combination of M 26 and D 36

In \(\text{M 26} + \text{D 36}\) 'Upper Egypt'. Also phon. \(\text{sm}t\) in \(\text{M 26} + \text{D 36}\) 'chantress', 'singer'.

1 Urk. iv. 530, 12.
2 Th. T. S. iii. 14.

28  

In the title \(\text{M 26} + \text{V 20}\) 'greatest of the tens of Upper Egypt'.

1 AZ. 44, 18; SEYCHE, Zahlworte 40, n. 7. Some varr. have M 23 instead of M 26.

29  

Cf. \(\text{M 26} + \text{D 36}\) ndm 'ndm-tree'. Hence semi-phon. ndm in \(\text{M 26} + \text{D 36}\) 'sweet' and the related words. The tree or wood \(\text{M 26} + \text{D 36}\) var. \(\text{M 26} + \text{D 36}\) ssndm is possibly a later deformation of an O. K. word \(\text{M 26} + \text{D 36}\) ssmd.

2 Urk. iv. 73, 14. Formerly taken to be the 'carob-tree', but see AZ. 64, 51.
3 Wo. iv. 279, 7.
4 Westc. 7, 13.
5 Ikhern. 12.
6 Wo. iv. 779, 7.

30  

a sweet-tasting root?

Ideo. or det. in \(\text{M 26} + \text{D 36}\) var. \(\text{M 26} + \text{D 36}\) bnr 'sweet' and derivatives.

1 Urk. iv. 749, 5.

31  

stylised rhizome of a lotus (Dyn. XVIII)

Det. in \(\text{M 26} + \text{D 36}\) rd 'grow'.

1 Very variable in shape, exx. Urk. iv. 749, 5; CARTER and NEWBERRY, Tomb of Thouthemis IV, 46160. The explanation here substituted for 'plants growing in a pot' of the 1st ed. is that given by KRIEMER, Ann. 48, 89.

32  

Dyn. XII var. of last

Use as last. A similar sign sometimes in hieratic erroneously borrowed from rd 'grow' in \(\text{M 26} + \text{D 36}\) r(w)d 'be strong'.

1 Bersh. ii. 21.
2 Sin. B 76. 108; one would have expected \(\text{M 26} + \text{D 36}\) T 12.

33  

grains of corn (also written \(\text{M 26} + \text{D 36}\) )

Ideo. in \(\text{M 26} + \text{D 36}\) var. \(\text{M 26} + \text{D 36}\) it 'barley', 'corn' and its varieties \(\text{M 26} + \text{D 36}\) it \(\text{M 26} + \text{D 36}\) 'Lower Egyptian corn' and \(\text{M 26} + \text{D 36}\) it \(\text{M 26} + \text{D 36}\) Smr 'Upper Egyptian corn'.

1 Already Dyn. XI, PSBA. 18, 202, 9. Sim. BH. i. 8, 21.
2 Urk. iv. 530, 12.
3 Mill. 2, 12.

34  

bearded ear of emmer

Ideo. or det. in \(\text{M 26} + \text{D 36}\) bdt, var. \(\text{M 26} + \text{D 36}\) bly, 'emmer'.

1 Already Dyn. XI, PSBA. 18, 202, 9. Sim. BH. i. 8, 21.

35  

heap of corn

Det. in \(\text{M 26} + \text{D 36}\) thrw 'heaps'; also in \(\text{M 26} + \text{D 36}\) wbn 'overflow'.

1 D. el B. 79. Sim. ib. 74.
2 Pyr. 36.
Sign-list

M36 ☐ bundle of flax stems showing the bolls
(sometimes misinterpreted)

Det. in ☐ dj mst ‘bind together’.

1 See the picture Paheti. 2 Dyn. XII, Meir ii. 17, no. 30. * Reading, Pyr. 582 (dtr ‘hand’).

38 ☐ bundle of flax stems (O.K.; specialized variant of ☐ M 37)

Det. in O.K. ☐ mtr (?) or ☐ mtr (?), ‘flax’ and in ☐ mtr ‘bind together’.

1 MONTET 194. 2 Reading, Rec. 25, 159. 3 BH. i. 29. 4 Sak. 8; Dyn. XVIII form differs slightly from ☐ M 36, see there n. 3.

39 ☐ basket of fruit or grain

Det. vegetable offerings, ex. ☐ rnp ‘vegetables’, ‘fruit’.

1 Exx. O.K., Medium 16 (dib ‘figs’); Dyn. XVIII, D. el B. 93 (rnp, hnk).

40 ⽔ bundle of reeds

Cf. ☐ s (iz), exx. ☐ s (iz) 3 ‘tomb’; ☐ s (iz) 4 sswl ‘crew’.

1 Elaborate forms, O.K., Medium 13; Dyn. XVIII, Pyr. 20. 3 Eb. 19, 13.

41 ☐ log of wood stripped of its branches (Dyn. XVIII) 1

Det. wood, exx. ☐ r ‘cedar’ (properly ‘pine’ or ‘fir’); ☐ wnu ‘juniper (?)’; ☐ m(w) ‘meru-wood’.

1 See Ann. 16, 33. O.K. forms, see Pyr. 590, 634; Palermo stone, 6, 2–4.

42 ☐ flower?

Phon. wn, 1 exx. ☐ wn ‘short-horned cattle’; ☐ wn ‘be young’; ☐ wn ‘eat’. Not distinguished from ☐ Z 11 in the earliest hieratic, and replaced by the latter sign in M.K. hieratic, as also regularly in later hieroglyphic.


43 ☐ vine on props (var. ☐ )

Det. vine in ☐ t(r)l, var. O.K. ☐ tirrt, ‘vine’; various notions connected with the vine, exx. ☐ tl ‘wine’; ☐ tr ‘wine’; ☐ kiny ‘gardener’; fruit generally, exx. ☐ fī ‘figs’; ☐ lī ‘figs’.

1 Thus with a vessel or basket Dyn. XII, BH. i. 17 (lnp); Dyn. XVIII, D. el B. 112 (lnp); Puy. 12 (kyn). In O.K. and often later the vessel or basket is absent, see DAV. Plak. i. 10, nos. 166. 173. 3 Urk. iv. 73, 11. 5 Urk. i. 103, 14.

44 ☐ thorn 1

Det. in ☐ srt ‘thorn’. Possibly it is the same sign, if not a mere triangle, which serves as ideo. or det. in ☐ var. ☐ spd (spd) 4 ‘sharp’ and the related words.

1 Rec. 38, 167. 3 Eb. 88, 14. 5 Urk. iv. 535, 10. 4 Pyr. 1159.
Sect. N. Sky, Earth, Water

N 1 — sky

Ideo. or det. in $\text{N} \text{t}$ var. $\equiv pt$ 'sky'. Det. sky, exx. $\text{N} \text{w} \text{t}$ 'the sky-goddess Nut'; $\text{s} \text{w} \text{t}$ var. Pyr. $\text{h} \text{r} \text{t}$ 'heaven', lit. 'the distant one'; high, in $\text{h} \text{i}$ 'hang'. In $\text{h} \text{r} \text{t}$ var. O.K. $\text{h} \text{r} \text{t}$ 'the (the god) Onuiris' is a later interpretation, since the name originally meant 'he who fetched the distant one (fem.)'. From $\text{h} \text{r} \text{t}$ 'heaven', phon. $\text{h} \text{r} \text{y}$, $\text{h} \text{r} \text{w}$ in $\text{h} \text{r} \text{t}$ var. $\text{h} \text{r} \text{y}$ 'above'.

2 $\text{S} \text{t} \text{i} \text{s}$-sceptre $\uparrow S \text{r} \text{o}$ (?) suspended from it (Dyn. XVIII)

Use as last.

3 $\text{S} \text{t} \text{i} \text{s}$ O.K. form of last

4 $\text{S} \text{t} \text{i} \text{s}$ moisture falling from the sky (Dyn. XVIII)

5 $\text{o}$ sun

Ideo. or det. in $\text{o}$ var. $\equiv \text{r} \text{r}$ 'sun', 'day'; $\text{o}$ var. $\text{h} \text{r} \text{w}$ 'day'; $\text{o}$ in dates reads $\text{sw}$ (p. 203). Det. sun or actions of sun, exx. $\text{f} \text{o}$ $\text{h} \text{w}$ 'rise'; $\text{w} \text{b} \text{w}$ 'rise'; day, exx. $\text{s} \text{f}$ 'yesterday'; $\text{w} \text{r} \text{w}$ 'spend all day'; time generally, exx. $\text{w} \text{r} \text{w}$ 'hour'; $\text{h} \text{r} \text{w}$ 'period'; $\text{n} \text{h} \text{h}$ 'eternity'. For $\text{o}$ see $\text{S} \text{e} \text{t} \text{e} \text{h}$, Zeitschriften (II), 29.
N 6 ☉ sun with uraeus (Dyn. XVIII)

Ideo. or det. in ☉ var. ☉\(^2\) 'sun'.

1 Wette, II, 5.
2 Ex. p. 291.

7 ☉ combination of ☉ N 5 and ☉ T 28

Abbrev.\(^1\) for ☉\_<☉\>_☉ hkt-hrw 'day-time', 'course (of day)', lit. 'what belongs to the day'.

1 Ex. Urk. iv. 993, 4.

8 ☉ sunshine

Det. (or ideo.) sunshine, exx. ☉\_<☉\>_☉ ps\(_{\text{dyw}}\) (Pyr. tshw) 'sunshine'; ☉\_<☉\>_☉ ps\(_{\text{dyw}}\) var. ☉\_<☉\>_☉ wbn 'rise'.

From this last, phon. wbn in ☉\_<☉\>_☉ var. ☉\_<☉\>_☉ wbnw 'wound'. Phon. hnmmt in ☉\_<☉\>_☉\_<☉\>_☉ var. ☉\_<☉\>_☉\_<☉\>_☉ var. Pyr. ☉\_<☉\>_☉\_<☉\>_☉ hnmmt 'the sun-folk' of Heliopolis.

1 Urk. v. 55, 9. 2 Urk. iv. 19, 11. 3 Urk. v. 55, 4. 4 Urk. iv. 525, 12. 5 Eb. 107, 5. 6 Eb. 67, 1. 7 Urk. iv. 17, 7. 8 Cairo 20498. 9 Pyr. 139.

9 ☉ moon with its lower half obscured (Dyn. XVIII)\(^1\)

Ideo. or det. in ☉\_<☉\>_☉ ps\(_{\text{dyw}}\) var. ☉\_<☉\>_☉\_<☉\>_☉\_<☉\>_☉ ps\(_{\text{dyw}}\) var. Pyr. ☉\_<☉\>_☉\_<☉\>_☉ ps\(_{\text{dyw}}\), 'New-moon festival'. Hence phon. det. ps\(_{\text{dyw}}\) in ☉\_<☉\>_☉\_<☉\>_☉ ps\(_{\text{dyw}}\) 'divine ennead', 'company of nine gods'. This sign is liable to confusion with the loaf ☉ X 6.

1 Cairo 34002 = LACAU, Pl. 3. Sim. BH. i. 24, 1. 2 Urk. iv. 177, 9. 3 Urk. iv. 836, 1. 4 Pyr. 794. 5 Reading, AZ. 47, 8.

10 ☉ alternative form of last (Dyn. XVIII)\(^1\)

Use as last.

1 MöLL. Pal. ii. no. 573.

11 ☉ crescent moon (also vertically)\(^1\) or (\(^2\) when used as det.)

Ideo. or det. in ☉\_<☉\>_☉ var. ☉\_<☉\>_☉\_<☉\>_☉\_<☉\>_☉ var. ☉\_<☉\>_☉\_<☉\>_☉\_<☉\>_☉ \(_w\)ph 'carob beans'. Combined with ☉ N 14, ideo. in ☉\_<☉\>_☉ var. ☉\_<☉\>_☉\_<☉\>_☉ ibd 'month'; for the reading cf. an O.K. personal name ☉\_<☉\>_☉\_<☉\>_☉\_<☉\>_☉ ibd\(_{\text{w}}\) and Sa\(_{\text{h}}\)dic eb\(_{\text{ot}}\) 'month'; in dates abbreviated as ☉, ex. ☉\_<☉\>_☉\_<☉\>_☉ ibd \_<☉\>_☉' month 3' (§ 264). In ☉\_<☉\>_☉ abbrev. ☉\_<☉\>_☉\_<☉\>_☉ ps\(_{\text{dyw}}\) 'palm' (as measure § 266, 1) the sign has doubtless a different pictorial origin.\(^6\) In some inscriptions ☉\_<☉\>_☉ is written for ☉\_<☉\>_☉\_<☉\>_☉, F 42.\(^7\)

1 Pyr. 732. 2 Pyr. 1104; Urk. iv. 813, 5. 3 Rec. 25, 115. 4 Rekh. 12; cf. Eb. 14, 8. 5 See Wb. i. 8; nevertheless the usual reading ibd is retained ib. i. 65. 6 MöLL. Pal. i. no. 680; ii. no. 680. 7 Führer 8. 8 Row 3.

12 ☉ alternative form of last (Dyn. XVIII)

In ☉\_<☉\>_☉ var. ☉\_<☉\>_☉\_<☉\>_☉\_<☉\>_☉ \(_t\)kh 'moon'.

1 Urk. iv. 808, 4. 2 Urk. iv. 12, 15; 14, 7. 3 Urk. iv. 30, 4, 13.

13 ☉ combination of half of ☉ N 11 and ☉ N 14

Ideo. in ☉\_<☉\>_☉\_<☉\>_☉ var. ☉\_<☉\>_☉\_<☉\>_☉\_<☉\>_☉\_<☉\>_☉ \(_m\)l 'half-month festival'.

1 Urk. iv. 112, 8. 2 BH. i. 24. 3 Reading unknown, see Wb. ii. 198, 2; iv. 147, 1.

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SKY, EARTH, WATER

**Sign-list**

N14 ★ star

Ideo. or det. in ★ star, var. ★ sbi, var. Pyr. ★ sbi, 'star'; hence phon. or phon. det. sbi (sbi), exx. ★ sbi var. ★ sbi 'teach' (with derivatives); ★ sbi 'door'.

Det. star, constellation, exx. ★ sbi var. ★ sbi, 'star'; hence phon. or phon. det. sbi (sbi), exx. ★ sbi var. ★ sbi 'teach' (with derivatives); ★ sbi 'door'.

15 ☓ star in circle

Ideo. in ☓ var. ☓ varr. Pyr. ☓, ☓ (d)it 'netherworld', see N 14, at end.

16 ☓ = flat alluvial land with grains of sand ☓ N 33 beneath it

17 = alternative form of ☓ N 16

18 = sandy tract ☓

19 ☓ the last twice repeated (often small ☓)

In ★ Hr-ibt, var. Pyr. ★ Hr-ibt, 'Horus-of-the-horizon', 'Harakhti'.

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1 Pyr. 1038. 2 LAC. TR. 20, 89. 3 As 'priesthood', Kopt. 8, 4. 4 Pyr. 1087. 5 SETHE, Pyr., Commentary, 1 49. 6 A. Z. 38. 87.

1 Pyr. 1038. 2 LAC. TR. 20, 89. 3 As 'priesthood', Kopt. 8, 4. 4 Pyr. 1087. 5 SETHE, Pyr., Commentary, 1 49. 6 A. Z. 38. 87.

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15 ★ star in circle

Ideo. in ★ var. ★ varr. Pyr. ★ (d)it 'netherworld', see N 14, at end.

1 BUDGE, p. 14, 12. 2 Pyr. 5, 802 and after. 3 Pyr. 257. 272.

16 = flat alluvial land with grains of sand ☓ N 33 beneath it

17 = alternative form of ☓ N 16

18 = sandy tract ☓

19 = the last twice repeated (often small ☓)

In ★ Hr-ibt, var. Pyr. ★ Hr-ibt, 'Horus-of-the-horizon', 'Harakhti'.

1 Pyr. 337.
Sign-list

N20  →  tongue of land


N21  →  tongue of land

Det. land, especially in 𓊙𓊙= abbrev. 𓊙𓊙 idb ‘bank’, ‘region’ (dual 𓊗𓊙 idbwy ‘the two banks’, i.e. ‘Egypt’). More widely used in Dyn. XVIII, then often taking the place of earlier 𓊙= N 23, exx. 𓊙= tr ‘earth’; 𓊙𓊙𓊙= iht ‘fields’; 𓊙𓊙= dm ‘town’.

N22  →  sandy tongue of land

(O.K. prototype of both 𓊙= N 20 and 𓊙= N 21)

21  →  tongue of land


22  →  sunny tongue of land

(0.K. prototype of both 𓊙= N 20 and 𓊙= N 21)

23  →  irrigation canal (Dyn. XI–XVIII; early identical with, and clearly a mere differentiation of, 𓊙= N 36)

24  →  land marked out with irrigation runnels

Ideo. or det. in 𓊙𓊙 varr. 𓊙𓊙𓊙𓊙 sp(i)t (sp[i]) 1 ‘district’, ‘nomes’; also in 𓊙𓊙 dillet (?) 2 ‘estate’. Det. province, exx. 𓊙𓊙 T jur ‘nome of Abydos’; 𓊙𓊙𓊙 Smrtw ‘Upper Egypt’; also garden, in 𓊙𓊙= hsp (Pyr. hsp) 4 ‘garden’.

25  →  sandy hill-country over edge of green cultivation


1 D. el B. 166. 2 Pyr. 291. 3 Louvre C 166. 4 Pyr. 808. 5 Exx. Dyn. VI, Hamm. 63; Dyn. XII, Kopt. 9; Dyn. XVIII, D. el B. 37.

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SKY, EARTH, WATER

Sign-list

N 26 ⛪ sand-covered mountain over edge of green cultivation


¹ Coptic towm. The proposal to read ṯpy nnyf in the well-known title of Anubis ‘he who is upon his mountain’ (Rec. 35, 228) needs further investigation.
² Reading, see ṯdw. Pyr. 1013; cf. Vog. Bauer, p. 70.

27 ☉ sun rising over mountain

Ideo. in 🦂 var. Pyr. 🦂₁ ¹ iht ‘horizon’ (properly the place in the sky where the sun rises)² and its derivatives.

¹ Pyr. 154.² Bull. 17, 139.

28 ☥ hill over which are the rays of the rising sun¹

Ideo. in Pyr. ḫt² ḫt ‘hill of the sunrise’ and in ḫt ‘appear in glory’. Hence phon. ḫt³, ex. 🦂Δ ḫm, var. �垄Δ ḫm, ‘approach’.

¹ De Buck, De egyptische voorstellingen betreffende den earkewel, Leyden, 1922, p. 53.² Pyr. 542.³ Wh. iii. 243, 2 quotes an O.K. word in which the sign iht is preceded by the alphabetic signs for ḫt; Coptic also points to ḫt rather than ḫt.

29 △ sandy hill-slope¹

Cf. 🟢Δ 🟢Δ iht ‘hill’, ‘height’. Hence phon. iht.

¹ Exx. showing sand, Meir ii. 17, nos. 36, 37.² Pyr. 1652.

30 ♂ mound of earth with shrubs²

Ideo. or det. in 🟢 iht ‘mound’.


31 ⚊ road bordered by shrubs¹

Ideo. or det. in 🟢 iht ‘road’ and related words. Det. road, exx. 🟢 iht ‘road’; 🟢 iht ‘road’ (with related words); travel, in 🟢 iht ‘mount up’ and derivatives; position in general, exx. 🟢 iht ‘here’ (§ 205); 🟢 iht r-sy ‘entirely’ (§ 205); 🟢 iht pfr ‘that’ (§ 110); distance, in 🟢 iht ‘period’. Abbrev. iht (see 🟢 iht ‘road’ above) in 🟢 iht var. O.K. 🟢 iht In-hrt ‘(the god) Onitis’⁴; in 🟢 iht for 🟢 iht hrt-r ‘besides’ (§ 179); and for superstitious reasons in place of 🟢 iht ‘Horus’ on M.K. coffins⁵; also abbrev. iht in 🟢 iht ‘fall into’ a bad state.⁶

¹ Exx. O.K., Medium 9; Sagg. 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 Uint. 5, 144.⁵ AZ. 51, 58. 59.⁶ Westc. 9, 12, qu. p. 420.

32 ℚ lump of clay or dung (O.K.)

Phon. det. in Pyr. 🟢 iht sinw ‘runners’ on account of 🟢 iht sin ‘clay’. Also as alternative for ṯ F 52 in O.K. 🟢 iht ℚ iht ‘filthy one’. In M.E. replaced by ṯ Aa 2.

¹ Pyr. 1499.² Ti 112.

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Sign-list

EGYPTIAN GRAMMAR

N 33 0 grain of sand, pellet, or like. (For similar signs cf. 0 D 12 and the circle, see after Z 8)

34 D 1 ingot of metal (Dyn. XVIII; in Dyn. XI the sign resembles 0 W 13;2 in Dyn. III–V it resembles 0 X 33)

35 ~ ripple of water (rarely vertically 1)

35 ~ three ripples

1 D. el B. 10. 2 AZ. 51, 18, 63. 3 Urk. iv. 86, 3. 4 Urk. iv. 1143, 13.

Ideo. in D 1 'copper', early perhaps read blr and later hmt (?).4 Det. objects of copper or bronze, exx. 4 D 5 'weapons'; m D 7 hmt 'axe'.

1 P. 38. 2 JEA. 4, Pl. 9.

36 Cf. m nt 'water'.5 Hence (?) phon. n. Perhaps phon. n too when used as a substitute for 0 D 35 both in n 'not' and in 0 nu 'not' (§ 104). In group-writing (§ 60) 0, 8, and 11 are all used for n,3 while 112 appears, as does also 111 in Dyn. XIX, to correspond to l,4 ex. 11111111 112 0 Sht tnr 'Field-of-Reeds'. In 116 dt 'serf' — replaces the sign of land — N 17, a curious substitution (or error of transcription?) found also in Pyr.7

Cf. m m w 1 'water'. Hence phon. mw, exx. m m w 'summer'; var. 1111 1111 11 mw w 'mw-w; mw hmt 'footstool'; phon. m in group-writing (§ 60), ex. 111 1111111111 Ym n 'Yenoam', Palestinian place-name. Det. water, liquid, exx. 1111 1111 sw 'wave'; 111 fdr 'sweat'; actions connected with water, exx. frt 'wash'; 111 sw(r)l 'drink'. The composite det. (in hieroglyphic also 0) for rivers, lakes, seas comes into vogue in Dyn. XVIII, exx. 11111111 1111 trw 'river'; 111111111 1111 mw 'brook'.

1 Louvre C. 1. 2 Sethe, Alphabet 153. 3 Burchardt §§ 67, 69, 71. 4 J. § 81. 5 Urk. iv. 1194, 2. 6 Cairo 20161. 7 Pyr. 1217 (12); 1713 (1br).

1 Coptic mw. Cf. mw s 'soul', phonetically Pyr. 133. 2 GARD. Sin. 70. 3 Urk. iv. 744, 6. 4 Dev. Graphies, no. 9. 5 Urk. iv. 655, 13. Sim. ix. 3, 10.
N 36  ➞ channel filled with water¹ (later form as det. irrigated land ➞ N 23)

37  ➞ garden pool

38  ➞ garden pool with sloping sides (detailed form of ➞ N 37)¹

For ➞ see U 18.

39  ➞ garden pool full of water (alternative of ➞ N 37)¹

Use as last.

¹ Detailed O.K., exx. Berl. Al. i. p. 80; DAV. Ptahe. i. 11, no. 218 (rg-mr).
40 $\overline{\text{N40}}$ combination of $\text{N37}$ and $\text{A D 54.}$

41 $\overline{\text{Ja}}$ well full of water $^1$

42 $\overline{\text{Ja}}$ well full of water (a common alternative form of last) $^1$

$^1$ With the zigzag lines, but having a straight line at top, O.K. $\text{Sah. 48; Ti 128 (hmI).}$
BUILDINGS, PARTS OF BUILDINGS, ETC. Sign-list

<table>
<thead>
<tr>
<th>Sign</th>
<th>Description</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>O 2</td>
<td>combination of O I and T</td>
<td>pr-ḥd 'treasury', lit. 'white house'.</td>
</tr>
<tr>
<td>3</td>
<td>combination of O I, P 8, X 3, and W 22</td>
<td>břt-hrw 'invocation-offerings'.</td>
</tr>
<tr>
<td>4</td>
<td>reed shelter in fields</td>
<td>I deo. in ḫ 'room (?). Hence phon. k.</td>
</tr>
<tr>
<td>5</td>
<td>winding wall (also sometimes W)</td>
<td>mrrt 'street'; hence phon. or phon. det. m in Mr-ṇr 'Mnevis-bull'. For unknown reason, phon. det. n in nml 'traverse'; also in nml 'lowing' of cattle.</td>
</tr>
<tr>
<td>6</td>
<td>rectangular enclosure seen in plan</td>
<td>hwt¹ 'castle', 'mansion', 'temple', 'tomb'. The full reading hwt, possibly later hwt², is suggested by the O.K. personal name ḫwt³ Hwt² and by the isolated variant ḫwt⁴ Nbt-hwt⁵, together with the Coptic equivalent nḥbḥw6 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. Ἀθη', 'Hathor' where the element ḫw- is clearly in status constructus. However, in one passage of Dyn. XII ḫt²° is written for ḫḥt 'quarry', giving to ḫ the mere value k.</td>
</tr>
<tr>
<td>7</td>
<td>alternative form of last (Dyn. XVIII)</td>
<td>Use as last.</td>
</tr>
<tr>
<td>8</td>
<td>combination of O 7 and O 29</td>
<td>hwt-cšt 'temple', earlier 'castle',² lit. 'great castle'.</td>
</tr>
<tr>
<td>9</td>
<td>combination of O 7 and V 30</td>
<td>varr. ṭṣḥw¹, ḫt₂ Nbt-hwt 'the goddess' Nephthys'.</td>
</tr>
</tbody>
</table>

1 See above p. 172.
2 M. u. K. i. 7 (with note); Eb. 25, 16. The exact meaning is doubtful, but see Wb. ii. 470, 2.
3 Probably a reed shelter of the kind still to be seen in Egyptian fields (Iversen). A late sign-papyrus in Copenhagen gives pr n sot 'field-house' as one of several descriptions of the hieroglyph. M. u. K. i. 7 (with note); Eb. 25, 16. The exact meaning is doubtful, but see Wb. ii. 470, 2.
4 Det. in ḫwwt⁻¹ 'temple', earlier 'castle',² lit. 'great castle'.
5 Perhaps one of the large enclosures of reeds called in Arabic sarḥab, the enclosed portion roofed with stalks and reserved for the women and children (Calverley).
6 PREISENDANZ, Pap. Graec. mag. i. 72; cf. also the place-name ḫw, ḫw AEg. ii. 33°.
8 Exx. Puy. 40; Rekh. 16.
9 Berl. AJ. i. p. 78.
Sign-list

EGYPTIAN GRAMMAR

O 10 combination of O 6 and G 5

In var. G 1 Ht-hr 'the goddess' Hathor'.

1 Sinai 80.

II palace with battlements

Ideo. in var. Pyr. rch, var. M.K. th, 'palace'.

6 Earliest depictions, PETR. R.T. ii. 3, 4 and within an enclosure like O 13, ib. ii. 7, 8, 9; later DAV. Ptah. i. 12, no. 225; Hier. 3, 30. Not two-storied, SCHARFF, 22, n. 64.

1 Urk. iv. 58, 7.

2 Pyr. 141.

3 Rec. 14, 167; see Sphinxe 13, 157.

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'.


2 Exx. Pyr. 585. 636. Sim. with O 14, AZ. 60, 63.

14 portion and alternative of last

Use as last.

1 Exx. Urk. iv. 422, 2; AZ. 60, 63.

15 walled enclosure with buttresses, and with the signs W 10 and X 1

Ideo. in varr. wsht (wsht) 'hall' in palace or temple.

1 Rekh. 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 var. O.K. byty 'he of the curtain'. For tr-wr 'larboard' see on S 22.

1 Rekh. 4.

2 MAR. Abyd. i. 19, a.

3 LAc. Tr. 21, 85-6.

4 Th. T.S. i. 14, 17.

5 Budge, p. 322, 2, as epithet of Osiris.

6 DAV. Ptah. ii. 6. 18; Sect. Mast. i. 17.

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 var. kyr)l (Pyr. kyr) 'chapel', 'shrine'.


2 Urk. iv. 130, 16.

3 Pyr. 276.

19 primitive shrine

Det. in Pr-wr 'Great House' name of the pre-dynastic national shrine of Upper Egypt at Hieraconpolis (Nhmn); also of ttrt in ttrt smt(yt) 'the row of Upper Egyptian sanctuaries', as seen at the Sed-festival; hence also as collective term for 'the gods of Upper Egypt'.
<table>
<thead>
<tr>
<th>Sign-list</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>O20  🕉️</td>
<td>airing a shrine</td>
</tr>
<tr>
<td>Det. sanctuary, exx. 🕉️םֹ trt 'row of sanctuaries'; 🕉️ם trt 'shrine'; especially of the 🕉️ם Pr-nw or 🕉️ם Pr-nsr (Pr-nzr), names of the pre-dynastic national sanctuary of Lower Egypt at Buto (P). Hence 🕉️ם trt mht '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.</td>
<td></td>
</tr>
<tr>
<td>21 🕉️</td>
<td>facade of shrine</td>
</tr>
<tr>
<td>Ideo. or det. in 🕉️ var. 🕉️ם sh-nfr (sh-nfr) 'the divine booth'.</td>
<td></td>
</tr>
<tr>
<td>22 🕉️</td>
<td>open booth supported by a pole</td>
</tr>
<tr>
<td>Ideo. or det. in 🕉️ var. 🕉️ם sh, var. Pyr. 🕉️ם sh, 'booth'; hence phon. sh (zh) in 🕉️ם sh 'counsel'. In the combination 🕉️ the sign 🕉️ retains a value ḫb (ḥb) which it formerly possessed when used alone.</td>
<td></td>
</tr>
<tr>
<td>Pyr. 130.</td>
<td>Cf. Pyr. 555 (ḥb 'catch of wild fowl'); 1672 (ḥb 'be festive').</td>
</tr>
<tr>
<td>For 🕉️ see W 4.</td>
<td></td>
</tr>
<tr>
<td>23 🕉️</td>
<td>hall used in the Sed-festival</td>
</tr>
<tr>
<td>Ideo. or det. in 🕉️ var. 🕉️ם ܛ trb-sd (ḥb-sd) 'jubilee', 'Sed-festival'.</td>
<td></td>
</tr>
<tr>
<td>24 🕉️</td>
<td>pyramid with side of surrounding wall</td>
</tr>
<tr>
<td>Det. in 🕉️ מק ntr 'pyramid', 'tomb' and in names of specific royal pyramids, ex. 🕉️ם מק ntr- illumhit 'the pyramid Amenemhet-is-high-and-beautiful'. Hence also in 🕉️ם מק ntr 'Memphis' (p. 183, n. 1).</td>
<td></td>
</tr>
<tr>
<td>See Az. 32, 88.</td>
<td></td>
</tr>
<tr>
<td>25 🕉️</td>
<td>obelisk</td>
</tr>
<tr>
<td>Ideo. or det. in 🕉️ var. 🕉️ם 𒍁 ūn 'obelisk'.</td>
<td></td>
</tr>
<tr>
<td>26 🕉️</td>
<td>stela</td>
</tr>
<tr>
<td>Ideo. or det. stela, exx. 🕉️ם 𒍁 ūn 'stela'; 🕉️ם 𒍁 ūn .setOnClickListenerUnion(' organise', ' station') 'station', 'stela'.</td>
<td></td>
</tr>
<tr>
<td>BH. i. 25, 32.</td>
<td>BH. i. 26, 141.</td>
</tr>
<tr>
<td>27 🕉️</td>
<td>hall of columns</td>
</tr>
<tr>
<td>Det. hall of columns, exx. 🕉️ם 𒍁 ūn 'hall of columns'; 🕉️ם 𒍁 ūn OnClickListenerUnion(' organise', ' station') 'office'. From last, phon. or phon. det. OnClickListenerUnion(' organise', ' station') 'night'.</td>
<td></td>
</tr>
<tr>
<td>Rekh. 4.</td>
<td>Urt. iv. 257, 1.</td>
</tr>
<tr>
<td>28 🕉️</td>
<td>column with tenon at top</td>
</tr>
<tr>
<td>Ideo. in 🕉️ var. 🕉️ם 𒍁 ūn 'column'; for the reading cf. 🕉️ם 𒍁 ūn 'hall of columns'. Hence phon. ūn, exx. 🕉️ם 𒍁 ūn OnClickListenerUnion(' organise', ' station') 'bow'; 🕉️ם ūn 'Heliopolis'.</td>
<td></td>
</tr>
</tbody>
</table>
Sign-list

O 29 ← wooden column

Ideo. or det. in var. (also found vertically) .

Hence phon. , exx. , var. Pyr. , ḫrt 'infant'. In group-writing (§ 60) , or , is phon. , exx. , Trmt 'Tametj', f. personal name; Ynw 'Yenoam', Palestinian place-name.

As support of the booth O 22, Medium 10. 2 P. Kahun 13, 2. 3 Kou 1, 10. 4 Pyr. 1101; Buchar 46, 11. 5 Urk. iv. 11, 9. 6 Urk. iv. 744, 5.

30 ⬎ supporting pole

Ideo. or det. in var. 1 shnt (shnt) 'support' of heaven.

For a similar sign, but reversed , see after U 12.

Four times repeated, 'the four supports', Urk. iv. 843, 2. 3 Reading with , Pyr. 1559; Harb. 365.

31 ← door

Ideo. or det. in var. 1 ṣf (ṣf) 'door'; hence very rarely phon. ṣf, exx. , ṣf ml 'Asiatic woman'. Det. open, exx. , ṣf 'open'; , ṣn 'open'.

Pyr. 54; see the picture Petrie, Dict. 21. 1 In the title ṣf 'door-keeper', Cairo 1013, 1; 1914, k. 3 Urk. iv. 743, 4.

32 □ gateway

Det. door, gateway, exx. , 1 sbt (ṣbt) 'door'; , sbt 'gateway'.

D. el B. 157. 1 In the title , ṣbt (ṣbt) 'gateway'.

33 □ □ façade of palace or tomb

Det. in var. ṣrḥ 'banner' for the Horus name (p. 72).

Urk. iv. 160, 12.

34 ← bolt

Ideo. in var. 1 ṣ (ṣ) 'bolt'. Hence phon. ṣ (ṣ). Also as substitute for 1 in var. Pyr. ṣm 'letopolis', the modern Athis NW. of Cairo.

Urk. iv. 498, 11. 2 Cairo 2048; Harb. 533. Det. with the shrine O 20, Cairo 20728. 3 Pyr. 1570. 4 From Dyn. XIX onward, however, is often actually written at the beginning of this place-name (Gauthier, Dict. 46, V 46), which appears from the Gk. personal name Herebe (gen.) = Pthyl-Br. nub-Sbn really to have read Sbn or Shn (Spiegelberg, Ag. gr. Eigennamen, 28*, no. 108). 1 Urk. iv. 11, 9. 2 Pyr. 1101; Buchar 46, 11.

35 □ combination of ← and A D 54

In a number of words implying motion and having ṣ (ṣ) as a characteristic radical, exx. , ṣ CONTROL 'go', 'pass', 'send'; ṣ CONTROL 'perish', later replaced by , ṣ CONTROL 'brag', 'offer'; ṣ CONTROL 'go' (imperative, § 336); , var. ṣ CONTROL var. Pyr. - , sy (ṣy) 'who?', 'what?' There is much confusion in the value of , owing to the tendency (1) to write alone for ṣb, and (2) to write for simple ṣ.

36 □ wall*(occasionally horizontally ←)

Ideo. or det. in var. 1 šbt 'wall'. Det. wall, exx. , šbty 'surrounding wall'; , wmlt 'bulwark', 'fortification'; , snb 'overleap' a wall.

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 Schairff, 18.


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BUILDINGS, PARTS OF BUILDINGS, ETC.

Sign-list

O37  
falling wall

Det. overthrow, exx. 𓊔𓈋𓈉\(^1\) ‘overthrow’; 𓊔𓈋𓈉\(^2\) ‘shnn’ ‘dismantle’ a wall; slanting, ex. 𓊔𓈋𓈉\(^3\) ‘stt’ ‘dismantle’.

1  Urk. iv. 780, 7.  2  Cf. Psu. 20.  3  Pera. B 1, 92.

38  
corner of wall

Det. in 𓊔𓇤 knb ‘corner’, ‘angle’, whence 𓊔𓇤\(^\) var. 𓊔𓇤 knb ‘magistrates’, lit. perhaps ‘those who sit at the corner’. Det. gate, in 𓊔𓇤 cr ‘gate’; corner (?), in 𓊔𓇤 mrt ‘street’. Ideo. or det. in 𓊔𓇤 var. 𓊔𓇤 kry ‘(n) tm, an obscure title’. 1  Palermo stone, vs. 5, 7; see too AEO. ii. 10. 452 of On. Am.  1  AZ. 40, 98.

39  
stone slab or brick

(sometimes large like 𓊔(header) N 37)

Det. stone and similar, exx. 𓊔𓈉 ntr ‘stone’; 𓊔𓈉 ‘valuable stone’ for vessels, etc.; 𓊔𓈉 dhn ‘deben-weight’ (§ 266, 4); 𓊔𓈉 r ‘pebble’; 𓊔𓈉 dnt ‘brick’.

40  
stairway

Det. stairway, exx. 𓊔𓊔𓊔𓊔 var. 𓊔𓊔𓊔, 𓊔𓊔𓊔 rwd ‘stairway’; 𓊔𓊔𓊔 var. 𓊔𓊔𓊔 btyw ‘terrace’, ‘terraced hill’.

1  Schekkhu 8. Reading, see Leyd. V 3, 5.  2  Urk. iv. 1051, 6, in connection with Min: for the btyw ‘platform’ of Min see Cairo 20703, a 5; also Legrain, L’histoire du pylône d’Amenophis III, 184; see too the elaborate study KEN. ii. 41.

41  
double stairway

Det. stairway, exx. 𓊔𓊔𓊔𓊔𓊔 var. 𓊔𓊔𓊔𓊔, 𓊔𓊔𓊔𓊔 kry ‘ascent’, ‘high place’; 𓊔𓊔𓊔𓊔 kry ‘ascend’.

1  Urk. iv. 364, 3.  2  AZ. 46, 98.

42  
fence outside primitive

shrine 𓊔 O 19\(^1\)

Phon. 𓊔𓊔𓊔 ssp (ssp) in 𓊔𓊔𓊔 ssp, var. Pyr. 𓊔𓊔𓊔 ssp, ‘receive’, but early 𓊔𓊔𓊔 ssp 𓊔𓊔𓊔 ssp, ‘receive’.

1  See the pictures of O 19 Medium 9; Sah. 22; Ann. 25, 126.  2  Pyr. 879.

43  
O.K. form of last

Use as last.

1  Pyr. 160 (W 387). See too Schaeffer, 13, n. 23.

44  
emblem erected outside

the temple of Min\(^1\)

Ideo. or det. in 𓊔𓊔 var. 𓊔𓊔𓊔𓊔 ltt ‘office’, ‘rank’.

1  See Kopt. 10, 3; a divergent early form JUNKER, Giza I, 146.  2  Commonest form, exx. Beni Hassan I, 25, 11; Kopt. 8, 11; Urk. iv. 208.  3  Budge, 482, 16; 𓊔𓊔 ; 𓊔𓊔, given as principal form Wh. i. 29, if found at all early, is probably status pro-nominalis, see § 78.

45  
domed building

Ideo. or det. in 𓊔𓊔 var. 𓊔𓊔𓊔𓊔, 𓊔𓊔𓊔𓊔 lpt ‘harim’; 𓊔𓊔𓊔𓊔 lpt is possibly the fuller form of the same word.

1  AZ. 45, 127.

46  
older form of last\(^1\)

Use as last.

1  Exx. O.K., Urk. i. 100, 13; M.K., Besh. ii. 21, top 16; Dyn. XVIII, Urk. iv. 897, 3.

47  
a prehistoric building

at Hieraconpolis\(^1\)

(Dyn. XVIII form)\(^3\)

Ideo. in 𓊔 var. 𓊔𓊔 Nḥn ‘Hieracopolis’, i.e. Kôm el-Âhmar in Upper Egypt.

1  AZ. 53, 57.  2  Reading, Brugsch, Dict. Geogr. 353; see too AZ. 58, 60 and the alternative writing Mḥn, AEO. ii. no 320 of On. Am.
**Sign-list**

**EGYPTIAN GRAMMAR**

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<th>Sign-list</th>
<th>EGYPTIAN GRAMMAR</th>
</tr>
</thead>
</table>
| **048** | @ alternative form of last
| **49** | @ village with cross-roads

**Note:** Use as last.

1. Dyn. V, Sah. 18; Dyn. XII, Th. T. S. ii. 6; Dyn. XVIII, Paheru 8.

**49 @ village with cross-roads**

Ideo. in @ niwt 'village'; for the reading cf. Pyr. @ n(tw)tyaw(?) 'those belonging to the lower heaven' and the very late var. @ for Naapkaret. Det. village, town, ex. @ Wist 'Thebes'; inhabited region, in @ Kmt 'Egypt', lit. 'the black (land)'; @ @ sitt (?) 'estate'.

1. Pyr. 1467. The puzzling evidence suggests that the 'lower heaven' had two names, namely N(wt) and Nmt, which are much confused in the writing. Crucial passages are Pyr. 149. 446. 1691. 2 AZ. 53, 105. 3 Pet. R 68; see Aa 8.

**50 @ circular threshing-floor covered with grain**

(printed in older books in the late form @)

Det. in @ spt (sp) 'threshing-floor'. Hence phon. or phon. det. @ sp 'time', 'occasion' and related words. Note @ var. @ sp sn 'two times' as sign that a word or part of a word is to be repeated in reading (§§ 207. 274), exx. sp sn 'very often'; @ sp 'rejoice'. For @ in @ hst-sp 'regnal year' see p. 204.


**51 Ы heap of grain on a raised mud floor**

Ideo. or det. in @ varr. @ p ntw 'granary'.

9 So Erm. 8, 577, n. 3, probably rightly; for the shape of the heap, cf. Ti 124. Dav. Psch. i. 36 thought the sign originally depicted a granary, and was only later interpreted as a heap of corn. However, both early (id. 28; Ti 84) and late (Erm. op. cit. 576) the actual granaries were dome-shaped.


**Sect. P. Ships and Parts of Ships**

**P 1 Ы boat on water**

Det. boat, ship, exx. @ dpt 'ship'; @ hsw 'ships'; 9 @ chw 'ships'; sail, travel by water, exx. @ ntl 'sail'; @ hdl 'fare downstream'; also det. in @ t(y) 'one without a boat'. As abbrev. the sign presents difficulties; @ is doubtless dpt-ntr 'the divine bark'; in @ 'overseer of ships' there is definite evidence in favour of chw, but possibly chw is merely a later writing of, or more recent substitute for, hsw; the singular Ы 'boat' doubtless usually stood for Ы tmw, but once at least represents the much rarer Ы @ 10 kibkuw.

1. Hamm. 114, 14; Bersh. i. 14, 7. 2 BIH. i. 44, 5; Rekh. 3, 34. 3 WB. i. 47. 4 AZ. 45, Pl. VI, 6. 5 Adm. p. 33. 6 AZ. 45, Pl. VI, 6; Cairo 20023, 1; Urk. iv. 133, 3. 7 Compare Cairo 20143, c with id. 9; so too without plural strokes and followed by numeral, Cen. 90, 1, 3. 8 AZ. 32, 34. Possibly the relationship is like that of O.K. Ëw, Dyn. XVIII with 'breath'. 9 AZ. 68, 8. 10 Westc. 8, 2-4.

(1) Ы Ы boat upside down

Det. in Ы pnc 'upset', 'overturn'.
SHIPS AND PARTS OF SHIPS

Sign-list

P 2 𓊐 ship under sail

Det. in 𓊒𓊐 hnti ‘sail upstream’.

3 𓊐 sacred bark (details vary greatly in different cases) 𕁗

Ideo. or det. in 𓊐𓊐 var. 𓊐 wsr ‘sacred bark’. Det.
divine boats, exx. 𓊐𓊐 mndt ‘bark of the dawn’;
𓊐𓊐 nsmt ‘the neshmet-bark’, i.e. the sacred boat of
Abydus. Also det. sail, when divine journeys are meant,
ex. 𓊐 𕁗 dit ‘cross’ sky, said of Ré.

For 𓊐 see G 7*. For 𓊐 see G 10.

4 𓊐 fisherman’s boat with net

Semi-ideo. in 𓊐 𓊐 whr ‘fisherman’, plur. 𓊐𓊐 𓊐 whrw, together with the related words.

5 𓊐 sail

Ideo. or det. in 𓊐𓊐 var. 𓊐 šrw 𓊐 ‘breath’, ‘wind’. Det.
wind, exx. 𓊐𓊐 var. 𓊐 mhyt ‘north wind’;
𓊐𓊐 𓊐 𓊐 ḏ ’storm’; sail, in 𓊐𓊐 𓊐 𓊐 šrw ‘sail’. Ideo. also in 𓊐𓊐 var.
𓊐 𓊐 nsw ‘skipper’, late var. 𓊐𓊐 𓊐 𓊐 nfr.

6 𓊐 mast *

Phon. 𓊐 𓊐 in 𓊐 𓊐 𓊐 𓊐 𓊐 chr ‘stand’ and derivatives.

* For the problem of the form (also in P 5, 7) see Sah. II, p. 161. 
That 𓊐 forms part of the reading is shown by a late spelling of šrw ‘limbs’, BRÜGSCl, 
Wörterbuch, Suppl. 272.

7 𓊐 combination of 𓊐 P 6 and – D 36

Use as last, ex. 𓊐 𓊐 𓊐 𓊐 𓊐 𓊐 chrw ‘ships’.

8 𓊐 oar (also often horizontally in 𓊐 § 55)

Det. oar, exx. 𓊐 𓊐 𓊐 𓊐 𓊐 𓊐 šrw ‘oars’; 𓊐 𓊐 𓊐 hpt ‘oar’. Perhaps
from a word 𓊐 var. 𓊐 𓊐 𓊐 ‘oar’ known only from the king’s
name 𓊐 𓊐 𓊐 𓊐 𓊐 𓊐 Nb-bzw(?)-Rt ‘Nebkeru’; phon. šrw,
exx. 𓊐 𓊐 𓊐 var. 𓊐 𓊐 𓊐 𓊐 hrw ‘voice’; 𓊐 𓊐 𓊐 𓊐 𓊐 𓊐 𓊐 𓊐 bry ‘enemy’.

1 NAV. 99, 23. 2 A secondary word, see AZ. 62, 4. 3 Value deduced
only from phonetic use. 4 D. el B. (XI) iii. Pl. 11. 5 Now recognized as
distinct from king Nebhepetre, see Stud. Aeg. 1 38-41; also AZ. 62, 3.

9 𓊐 combination of 𓊐 P 8 and – I 9

In 𓊐 𓊐 var. 𓊐 𓊐 𓊐 𓊐 𓊐 br(y)fy ‘says’ (§ 437).

10 𓊐 steering oar

Det. in 𓊐 𓊐 𓊐 hmw ‘steering oar’; 𓊐 𓊐 𓊐 hmy ‘steersman’.

11 𓊐 mooring post

Det. in 𓊐 𓊐 𓊐 mnt (mngt) ‘mooring post’ and the related words. In hieratic often indistinguishable from 𓊐 T 14 and consequently so usually transcribed.

1 Brit. Mus. 574, 14. 2 See Müller, Pal. i. nos. 457-472.

499
Sect. Q. Domestic and Funerary Furniture

Q 1  seat

Ideo. in \( \text{st} \), var. Pyr. \( \text{st} \) 'seat', 'place'. Hence phon. \( \text{st} \) (\( \text{st} \)),\(^2\) exx. \( \text{mst} \) 'lap'; \( \text{nmt} \) 'jar'; \( \text{ws} \) in \( \text{ws} \) 'Osiris'; \( \text{is} \) (\( \text{is} \)), in \( \text{is} \) rare var. \( \text{is} \) (\( \text{is} \)) 'Isis'. From a word \( \text{htm} \) 'chair' (Dyn. XIX) phon. \( \text{htm} \),\(^2\) exx. \( \text{htm} \) var. \( \text{htm} \) 'perish'.

2 \( \text{ portable seat (sometimes reversed) } \)

Ideo. in \( \text{st} \) 'seat' (rare). Phon. \( \text{ws} \) (\( \text{ws} \)) in \( \text{ws} \) rarer var. \( \text{ws} \) 'Osiris'.

3 \( \text{ stool of reed matting } \)

Cf. \( \text{p} \) 'base' (for shrine), Ptolemaic \( \text{p} \) 'seat', Coptic \( \text{p} \) 'bench'. Hence phon. \( \text{p} \).\(^4\)

For \( \text{ } \) see M 7.

4 \( \text{ head-rest } \)

Det. in \( \text{wrs} \) (\( \text{wrs} \)) 'head-rest'.

For \( \text{ } \) see Sagg. Mast. i. 1.

5 \( \text{ chest (varies much in form) } \)

Det. box, chest, exx. \( \text{hn} \) 'box'; \( \text{sf} \) 'chest'.

6 \( \text{ coffin (varies much in form) } \)

Ideo. or det. in \( \text{krsw} \) (\( \text{krsw} \)) 'coffin'. Det. in \( \text{krsw} \) 'bury'.

7 \( \text{ brazier with flame rising from it } \)

Det. fire, exx. \( \text{h} \) 'fire'; \( \text{sd} \) 'flame'; heat, exx. \( \text{rkh} \) 'heat'; \( \text{tr} \) 'hot'; cook, etc., exx. \( \text{ps} \) 'cook' (§281); \( \text{hsw} \) 'brand'; torch, in \( \text{tk} \) 'torch', 'candle'. Also abbrev. \( \text{sr} \) for \( \text{nrs} \) (\( \text{nrs} \)) 'temperature'; \( \text{nsrs} \) (\( \text{nsrs} \)) in \( \text{ps} \), \( \text{ts} \) a mythical locality.

1 Pyr. 872. 2 AZ. 46, 92. 3 LAC. TR. 43, 4; Coffins, M 4 C, 144.

Exx. Cairo 20024. 34049. 34085.

Kopt. 7, 16, a.

AZ. 46, 94.

AZ. 46, 107.

1 Exx. of Dyn. II favour the latter, see PETR. Eg. Hier. Pl. 38.

2 DUMICH, Resultat 51, 19.

3 SETHE, Alphabet 155.

1 Depicted TH. 7. 5. 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.

2 Pet. 34, 6.

3 DEMICHER, Resultat 51, 19.

4 SETHE, Alphabet 155.

For \( \text{ } \) see M 7.

1 For \( \text{ } \) see Sagg. Mast. i. 1.

1 For \( \text{ } \) see Sagg. Mast. i. 1.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.

1 Exx. Bersch. i. 10. 15; Urt. iv. 427, 6; PETR. Abyd. ii. 34.
Sect. R. Temple Furniture and Sacred Emblems

1 \( \text{table with loaves and jug} \)

Ideo. or det. in \( \frac{\text{hjw} \text{t}, \text{varr.} \frac{\text{hrw}}{\text{hjw}}}{\text{hjw} \text{t}, \text{‘table of offerings’}} \).  
1 \( D. e l B. \), 37. Often the round loaf is on the left, exx. \( \text{Paheri} \) 4; \( \text{Urk. iv. 165}, 7. \)  
2 \( \text{Sint I, 240.} \)  
3 \( \text{See on L 6.} \)  
4 \( \text{Cairo 20667.} \)

2 \( \text{table with conventionalized slices of bread (alternative form of last)} \)

Ideo. or det. in \( \frac{\text{hjw} \text{(l)}, \text{varr.} \frac{\text{hrw}}{\text{hjw}}}{\text{hjw} \text{t}, \text{‘table of offerings’}} \).  
1 \( \text{Ex. D. el B. 140. Sim. O.K., \text{Sah. 63.}} \)  
2 \( \text{Louvre C 11, 7.} \)  
3 \( \text{D. el B. 140.} \)  
4 \( \text{Cairo 20712, a 6.} \)

3 \( \text{four-legged table with loaves and libation vase} \)

Ideo. or det. in \( \frac{\text{hrw}}{\text{hrw}}, \text{‘table of offerings’}. \) Also as abbrev., especially in the title \( \frac{\text{hrw}}{\text{hrw}} \).  
1 \( \text{Forms differ considerably, but in M.E. the four-legged table is characteristic of} \text{hrw, while} \text{hrw has the forms shown under R I. 2. Dyn. XII, see Hier. 8, no. 126;} \)  
2 \( \text{BH. iii. 3, no. 21; Dyn. XVIII, \text{Paheri 7; Northampton 3, 7.}} \)  
3 \( \text{Bersh. i. 12.} \)  
4 \( \text{Pyr. 474.} \)  
5 \( \text{Cairo 20023, n; 20562, 6.} \)

4 \( \text{loaf \( \times \) 2 on a reed-mat} \)

Ideo. in \( \frac{\text{hrw}}{\text{hrw}} \).  
1 \( \text{var. O.K.} \)  
2 \( \text{hrw \ ‘altar’. Hence semi-phon.} \)  
3 \( \text{hrw \ ‘rest’, ‘be pleased’ and derivatives; the writing} \)  
4 \( \text{is not uncommon in M.K. proper names and occurs also in a hieratic ligature of the same date.} \)  
1 \( \text{Brit. Mus. 590.} \)  
2 \( \text{Urk. i. 107, 17.} \)  
3 \( \text{Ex. Lab. 23; see} \text{AZ. 29, 54.} \)

5 \( \text{censer for fumigation} \)  

Ideo. or det. in \( \frac{\text{hrw}}{\text{hrw}} \).  
1 \( \text{var. Pyr.} \)  
2 \( \text{hrw \ ‘fumigate’. Hence phon.} \)  
3 \( \text{hrw \ ‘rest’, ‘be pleased’ and derivatives; the writing} \)  
4 \( \text{is not uncommon in M.K. proper names and occurs also in a hieratic ligature of the same date.} \)  
1 \( \text{Ex. Dyn. XVIII, D. el B. 139. The same form, but reversed, already Dyn. V,} \)  
2 \( \text{Sagq. Matt. i. 21. Sometimes in Dyn. XVIII somewhat resembles a wrist and hand,} \)  
3 \( \text{exx. Two Sculptors 8; \text{Urk. iv. 997, 6; later interpreted as a claw.} \text{AZ. 50, 66,} \)  
4 \( \text{Pyr. 184. Sim. ib. 803.} \)  
5 \( \text{Urk. iv. 997, 6.} \)  
6 \( \text{Sim. khpw \ ‘crocodile’, Pt. 262.} \)  
7 \( \text{Cairo 2035, 6; \text{Sim. K 53.}} \)  
8 \( \text{Pyg. 207, 3.} \)  
9 \( \text{Urk. iv. 945, 2.} \)  
10 \( \text{Wb. i. 414.} \)

6 \( \text{O.K. form of last} \)

Use as last.  
1 \( \text{Ti 132, over a scene of fumigation.} \)

7 \( \text{bowl for incense with smoke rising from it} \)

Ideo. or det. in \( \frac{\text{hrw}}{\text{hrw}} \).  
1 \( \text{abbrev.} \)  
2 \( \text{sntr \ ‘incense’. Also as equivalent of} \text{O.K.} \)  
3 \( \text{hrw} \)  
4 \( \text{var.} \)  
5 \( \text{hrw \ ‘soul’; also in \( \frac{\text{hrw}}{\text{hrw}} \) \ ‘ram’}. \)  
6 \( \text{See Hier. p. 43. Depicted \text{Meir iii. 17.} \text{Urk. iv. 945, 2.} \text{Paheri 5;} \)  
7 \( \text{Urk. iv. 943, 12.} \)  
8 \( \text{Urk. iv. 914, 9.} \)  
9 \( \text{Urk. iv. 114, 3.} \)  
10 \( \text{Urk. iv. 945, 2.} \)  
11 \( \text{Wb. i. 414.} \)
Sign-list

**R 8 Ñ** cloth wound on a pole, emblem of divinity

Ideo. in ḫntr 'god'. Hence phon. (semi-ideo.) ḫntr, ex. ḫntr ñry. var. Pyr. ℣� 2 ḫntr(l), 'divine'. Very rarely det. for a god, ex. ℣� 3 Gbb 'Geb', Gk. Kαθ.

1 See Newberry, *JEA* 33, 90; Meir ii. p. 35; Saqq. Mast. i. p. 45.

**9 Ñ** combination of Ñ R 8 and Ñ V 33

Ideo. or det. in ℣ 2 3 bdl 'a kind of' natron'.

1 D. el B. 10. In Pyr. ideo. in ḫntr 'nitre' (Pyr. 1368), det. in ḫmn 'natron' (ib.).

**10 Ñ** combination of Ñ R 8 and Ñ T 28 and Ñ N 29

Ideo. in ℣ 2 var. ℣��� 2hr(t)-ntr 2 'necropolis'.

1 Ex. Pahter 3. 2 *JEA* 24, 224.

**11 Ñ** column imitating a bundle of stalks tied together

Ideo. in ḫdd 'djed-column'. Hence phon. ḫd in ℣ 2 var. Pyr. ḫdd 'be stable', 'enduring' and derivatives. The twofold writing of the sign in the town-name ℣��� doubtless indicates the change of value from ḫd to ḫdd, see the varr. § 289, 1.

1 Schäfer, *Griff. Stud.* 434; early exx. as architectural ornament, *Ann.* 25, Pl. 5; 27, Pl. 2. 2 Pyr. 1078.

**12 Ñ** standard for carrying religious symbols

Det. in ℣�� 3 lit 'standard'. Also accompanying various ideograms for gods, exx. ℣ Mnw '(the god) Min'; ℣�нный '(the god) Ha'. Cf. also ℣ 2 D 29; ℣ 2 E 18; ℣ G 7; ℣ 2 G 26; ℣ R 13.

1 Schäfer, *Griff. Stud.* 434; early exx. as architectural ornament, *Ann.* 25, Pl. 5; 27, Pl. 2. 2 Pyr. 1078.

**13 Ñ** falcon ℣ G 5 on Ñ R 12 with feather (O.K. to Dyn. XII)

As emblem of the West, ideo. in ℣��� 2imn 'west' and the related words. For the reading compare Pyr. ℣��� 2imn 'right', 'right-hand'.


**14 Ñ** abbrev. of last, omitting falcon and enlarging feather (from Dyn. VI onward)

Ideo. in ℣��� 2imn 'west' and related words, including ℣��� var. ℣�� wnmy, var. Pyr. ℣��� 2 wnmi, 'right-hand', etc.


**15 Ñ** spear decked out as standard

As emblem of the East, ideo. in ℣��� 3tib 'east' and related words, ex. ℣��� tiby, varr. Pyr. ℣��� 3tib, 'left-hand'. From Dyn. XVIII on, by confusion with ℣ 2 U 23, phon. ib, exx. ℣��� 3 3bdw 'Abydus'; ℣��� ib-n 'has desired'.

1 Sethe, *Rechts* 220. 2 Pyr. 730. 3 Urk. iv. 11, 49. 4 Urk. iv. 28, 1.

**16 Ñ** papyrus-shaped wand with feathers

Ideo. or det. in ℣ 2 var. ℣��� 2wb 'the wb-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

R 17 wig, with fillet and plumes, on pole¹
(Dyn. XVIII)

Fetish of Abydos, ideo. or det. in ⲫ var. —𓊂𓊂 ² Tr-wr 'the nome of Abydos or This'.
¹ See WINLOCK, Bas-reliefs from the temple of Rameses I at Abydos, p. 15.
² Urk. iv. 111, 13.

18 variant form of last

Use as last.

19 the uas-sceptre 𓊆 S 40 with fillet and feather

As emblem of the Upper Egyptian nome of Hermonthis and its town, ideo. in ⲝ Wst (Wst),¹ var. Dyn. XX
𓊆 ⲝ ² Wst(r), 'Thebes'. For ⲝ 3 ltt 'milk' see on S 40.
¹ Reading further proved by demotic, see MöLLER, Die beiden Totenpapyrus Rhind, p. 76*, no. 538. Cf. -u,is in the name Xapols = Ht-m-Wst, GRIFFITH, Stories of the High Priests of Memphis, p. 2, n. 2.
² Brit. Mus. 303.

20 conventionalized flower (?) surmounted by horns

As emblem of the goddess of writing ideo. in ⲝ Sst,
var. Pyr. 𓊁 𓊁 Sst, late var. 𓊁 𓊁 𓊁 Sst, '(the goddess) Seshat'.
¹ D. el B. 55. ² Urk. iv. 19, 14. ³ Pyr. 616. ⁴ Louvre A97, qu. PSBA. 16, 252.

21 O.K. form of last

Use as last.
¹ Saqq. Mast. i. 1 (Dyn. III-IV).

22 two fossil belemnites?¹

As emblem of the god of Panopolis (Ekhmim) and of Coptus (Kift) ideo. in — var. ⲝ, ⲝ var. Pyr. 𓊁 𓊁 𓊁 Mnw 'the god Min', Greek Mn.³ The name of Letopolis (Ausim) in the Delta ⲝ reads Ḥm, as the var. Pyr. 𓊁 𓊁 𓊁 𓊁 𓊁 𓊁 𓊁 𓊁 𓊁 𓊁 𓊁 shows; from M.K. onwards — O 34 is often substituted for —, ex. 𓊁 𓊁 𓊁, see on O 34. Hence phon. Ḥm in ⲝ var. 𓊁 𓊁 𓊁 Ḥm 'shrine'.
¹ Annals of Archaeology and Anthropology (Liverpool) 3. 50. The earliest exx. resemble a double-headed arrow. ² Pyr. 424. ³ PLUTARCH, De Iside 56.

23 O.K. form of last

Use as last.
¹ Saqq. Mast. i. 8.

24 two bows tied in a package²(sometimes also vertically ⲝ)

As emblem of the goddess of Sais, ideo. or det. in ⲝ NT (NT, NT) ⁵ '(the goddess) Neith'.
¹ D. el B. 116. ² Ancient Egypt 1921, 35. ³ Urk. iv. 414, 5. ⁴ D. el B. 116.
⁵ Reading, AZ. 43, 144. The Gk. form Nêth suggests a medial f or ρ.

25 O.K. form of last

Use as last.
¹ TI 46.

503
Sect. S. Crowns, Dress, Staves, etc.

**1** white crown of Upper Egypt

Ideo. or det. in \( \text{ḏ} \) var. \( \text{ḏ} \) ẖdt ‘the white crown’. Det. white crown, exx. \( \text{ḏ} \) \( \text{ḏ} \) šmr-s ‘crown of Upper Egypt’; \( \text{ḏ} \) \( \text{ḏ} \) wrrt ‘great crown’.

\( ^6 \) Aḥubakr, 25. ¹ Urk. iv. 16, 8. ² Sekkhu 12; Brunton, Lahun I 15. ³ Cappers, Recueil de Monuments i. 30.

**2** the last in basket \( \text{V} \) 30

Ideo. or det. in \( \text{ḏ} \) var. \( \text{ḏ} \) ẖdt ‘white crown’. Det. white crown, in \( \text{ḏ} \) \( \text{ḏ} \) wrrt ‘great crown’.

¹ Lac. TR. 89, 35. ² Kopt. 8, 8. ³ Urk. iv. 16, 11.

**3** red crown of Lower Egypt

Ideo. or det. in \( \text{ḏ} \) var. \( \text{ḏ} \) dšrn ‘red crown’. Det. red crown, ex. \( \text{ḏ} \) \( \text{ḏ} \) mh-s ‘crown of Lower Egypt’. From Pyr. \( \text{ḏ} \) \( \text{ḏ} \) nt ‘crown of Lower Egypt’ phon. \( n \), rare before Dyn. XVIII. ⁸ Substituted for \( \text{ḏ} \) L 2 for superstitious reasons ⁶ in \( \text{ḏ} \) \( \text{ḏ} \) shfwty (?) blot ‘treasurer of the king of Lower Egypt’; also in \( \text{ḏ} \) \( \text{ḏ} \) n-sw-bit ‘king of Upper and Lower Egypt’.

⁰ Aḥubakr, 47. ¹ Urk. iv. 16, 8. ² Sekkhu 12. ³ Brunton, Lahun I 15. ⁴ See p. 27, n. 4. ⁵ Aḥubakr, 60; OLZ. 35, 698.

**4** the last in basket \( \text{V} \) 30

Det. red crown, exx. \( \text{ḏ} \) \( \text{ḏ} \) nt ‘net-crown’; \( \text{ḏ} \) \( \text{ḏ} \) mh-s ‘crown of Lower Egypt’. Very rarely phon. \( n \), like \( \text{ḏ} \) S 3.


**5** combined white and red crowns

Det. double crown in \( \text{ḏ} \) \( \text{ḏ} \) shmy ‘the double crown’ of Upper and Lower Egypt, lit. ‘the two powerful ones’, in Greek ἕρμη (pl-šmty).

⁰ Aḥubakr, 60; OLZ. 35, 698. ¹ P. Boul. xvii. 3, 3. ² Rosetta stone.

**6** the last in basket \( \text{V} \) 30

Ideo. or det. double crown, exx. \( \text{ḏ} \) \( \text{ḏ} \) var. \( \text{ḏ} \) shmy ‘the double crown’; \( \text{ḏ} \) \( \text{ḏ} \) wrrt ‘the great crown’.

¹ Urk. iv. 278, 6. ² Urk. iv. 255, 7.

**7** the blue crown

Ideo. or det. in \( \text{ḏ} \) \( \text{ḏ} \) var. \( \text{ḏ} \) ḫprš ‘the blue crown’.

¹ Až. 53, 59. ² P. Boul. xvii. 3, 3-4. ³ Br. Theb. 1077.

**8** the atef-crown

Ideo. or det. in \( \text{ḏ} \) \( \text{ḏ} \) var. \( \text{ḏ} \) ṣef ‘the atef-crown’.

¹ Aḥubakr, 7; an early ex. Sah. 38, Dyn. V. ² Rec. 39, 117.

**9** two plumes

Ideo. or det. in \( \text{ḏ} \) \( \text{ḏ} \) var. \( \text{ḏ} \) šwty ‘double plumes’.

¹ Urk. iv. 111, 8. ² Urk. iv. 48, 8.
CROWNS, DRESS, STAVES, ETC.

Sign-list

S 10 ∏ band of cloth as fillet Ideo. or det. wreath, exx. 1 1 \( \sqrt{\text{1wkb}} \) 'wreath'; \( \alpha \) var. \( \alpha \) var. O.K. 1 1 \( \text{mdh} \) 'fillet'. From this last, phon. \( \text{mdh} \) (mdh) in \( \alpha \) \( \text{mdh} \), var. \( \text{mdh} \) \( \text{mdh} \), 'hew' and the related noun \( \alpha \) 6 var. \( \alpha \), \( \alpha \) \( \text{mdh} \) (w) 'carpenter', 'shipwright'.

1 Brit. Mus. 826. 2 Brit. Mus. 828, in this and the ex. quoted under 3 often wrongly translated 'girdle'. 3 Urk. 1. 98, 12, in the phrase \( \text{mdh} \) as above n. 2. 4 Urk. iv. 56, 13. 5 Urk. iv. 778, 14. 6 Sim. \( \text{mdh} \), ib. 707, 14. 7 Cairo 588. 8 Cairo 20441. 9 Brit. Mus. 223.

11 ☞ collar of beads with falcon-headed terminals Ideo. or det. in \( \sqrt{\text{1wsk}} \) 1 var. \( \sqrt{\text{1wsk}} \) (wsk) 'collar'. Hence occasionally phon. or phon. det. \( \text{wsk} \) (wsk), exx. \( \sqrt{\text{1wsk}} \) 2 \( \text{wsk} \) 'breadth'; 1 \( \text{wsk} \) \( \text{wsk} \) 4 \( \text{wsk} \) 'widen'.

1 Cairo 20539, ii. b 8. 2 Mitt. 8, 17; Urk. iv. 54, 3. 3 Urk. iv. 142, 10.

12 ☞ collar of beads Depicted with the name \( \sqrt{\text{1nbyt}} \) 'collar'. Hence ideo. in ☞ var. ☞ \( \sqrt{\text{1nbyt}} \) 2 \( \text{nbyt} \) 'gold' and the related words. Det. precious metal, exx. ☞ \( \text{dm} \) 'fine gold'; ☞ \( \text{hd} \) 'silver'.

1 Jéq. 60; Rec. 35, 231. 2 BH. i. 8, 13. 3 Reading from Coptic \( \text{noub} \), 'gold', etc. See too \( \text{Az} \). 8, 20.

13 ☞ combination of ☞ S 12 and ⦍ D 58 Ex. ☞ \( \sqrt{\text{1nbl}} \) 'gild', 'fashion'.

1 Brit. Mus. 826, 3.

14 ☞ combination of ☞ S 12 and ⦍ T 3 In ☞ \( \text{dm} \) 'silver', Coptic \( \text{gxt} \).

15 ☞ combination of ☞ S 12 In ☞ \( \text{dm} \) 'fine gold', see under S 40, 41. and ⦍ S 40

16 ☞ O.K. form of last Use as last.

1 MAR. Mast. 113, qu. under S 15.

17 ☞ another O.K. form of S 15 Use as last.

1 Pyr. 454 (W 563).

18 ☞ bead - necklace with counterpoise Ideo. or det. in ☞ \( \sqrt{\text{mnr}} \) var. ☞ \( \text{mnt} \) 'bead-necklace', 'menat'.

1 Pyr. 53- 54. 2 Gard. Sin. 100.
Sign-list

**EGYPTIAN GRAMMAR**

**S 19** cylinder-seal attached to bead-necklace

Ideo. in var. *sdrwty (?)* 'treasurer', plur. *sdrwtyw (?)* and in the related *sdw (?)* 'precious'.

1. *AZ*. 35, 106. 2 Reading doubtful; see *AZ*. 32, 66; 36, 146; 27, 86. 3 Munich 3, 15. 4 Gard. Sin. 111.

20 cylinder-seal attached to bead-necklace (as seen from the front)

Ideo. or det. in var. *hmt 'seal' and related words. Det. seal, in *sdwty 'signet-ring'*. Ideo. or det. in var. *sdrwtyw (?)* 'treasurer of the king of Lower Egypt'; also as substitute for *E 31* (?). 3 Also as substitute for *sdrwty (S)* 'precious'.

1. *AZ*. 35, 106. 2 Cairo 20086, c. in the title *sdrwty*. 3 Siut 5, 7. 4 Already Petrie, *RT* i. 11, 14; 31, 43; Junker, *Gla I*, 149. 5 *WB*. iv. 49, ex. Pyr. 219; Cairo 20520, d 6; Budge, 141, 3.

21 ring (possibly a plain finger-ring)

Det. ring, ex. *yw 'ring', var. *sdrwtyw, 'ring'. A similar, if not identical, sign in *sdwtyw 'ring' (of silver).

1. *WB*. i. 51. 2 Urk. iv. 701, 12.

22 shoulder-knot

Phon. *st* (?), ex. *sdrwtyw st*, var. *sdrwtyw st*, (1) 'Asia', (2) 'Sehel, an island in the First Cataract'; also *st* in var. *sdrwtyw st* 'pour'. Also, for unknown reason,ideo. or det. in O.K. *sdrwtyw* var. *sdrwtyw* 'caravel' 'caravel'; here later apparently replaced by *O*. 17.


17 girdle as worn by various gods (Pyr.)

Ideo. in name of the goddess *sdrwtyw* 'Shesmetet'. Phon. *sm* in *sdrwtyw* 'malachite'; also in *sdrwtyw* 'To-Shesmet', a region E. of Egypt.

1. Pyr. 1136. In M.E. the form varies greatly (two varr. in above text), sometimes approximating to *sdrwty 22* or even to *sdrwty 12*. 2 *Griff. Stud.* 316. 3 *Op. cit.* 318; Rec. trav. 24, 198. 4 *Urk*. 975. 5 Birch, *Alwrick Castle*, Pl. 4.

23 knotted strips of cloth

Ideo. or det. in *sdwtyw dmd*, var. *sdwtyw dmd*, 'unite' and derivatives. Different from *dmd 6*.

1 This conventionalized form, *Rekh*. 3; earlier forms, *AZ*. 39, 84. 2 Pyr. 1036.

24 girdle knot

Ideo. in *sdwtyw* 'knot', (2) 'vertebra'. Hence semi-ideo. in *sdwtyw* 'tie', 'bind' and derivatives.

1. *AZ*. 49, 120. 2 M. u. K. 8, 3. 3 Pyr. 1805.

25 a garment

Cf. O.K. *sdwtyw*, var. *sdwtyw tkr*, 'skirt (?)*. Hence (?), varr. *tkr*, *tkr* 'dragoman'.

1. *PSBA*. 37, 117. 246. The sign varies considerably in form. 2 *WB*. i. 27.

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CROWNS, DRESS, STAVES, ETC.

Sign-list

S 26  apron

[Ideo. or det. in S 26 = var. S 26 = śndyt, var. Pyr. S 26 = śndyt, 'apron'.]

1 Rekh. 4.

(N 18) = a garment

[Ideo. or det. in (N 18) = var. (N 18) = śdīw 'loin-cloth'.]

1 AZ. 49, 106. A form (N 18) also occurs, Dend. 3.

2 Peas. Butler 29; West. 10, 9.

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 27 = var. 27 = mnḥt 'clothing'.]

1 Sometimes with three (Urk. iv. 175, 3) or more strands.

2 JEq. 38. That the vertical signs are strands, not single threads, is shown by Medium 16.

3 Turin 1447.

4 See p. 172.

28  strip of cloth with fringe, combined with the folded cloth

[Det. in 28 = bhs (lbs) 'clothe', 'clothing'. Det. cloth, ex. 28 = insy 'red cloth'; 28 = nms 'head-cloth'; notions connected with clothing, exx. 28 = ḥy 'naked'; 28 = ḫp 'conceal'; 28 = ḫt 'uncover'.]

1 O.K. forms supporting this interpretation are: DAV. Ftkh. i. 14, no. 288; Sagg. Mast. i. 21; L.D. ii. 163, a. For variant forms appearing to combine 28 = V 33 and 28 = S 29 see Ti 111; Petrie, Giichi and Rskek 13 0.

29  folded cloth

[Phon. 29 = ś (s); the originating word is unknown. Abbrev. for 29 = snb in the formula 29 = mnḥ wds snb 'may he live, be prosperous, be healthy' (§§ 55. 313).]

1 AZ. 44, 76. This cloth is seen in the hands of many statues and was probably used as a handkerchief, Rec. 21, 26. See too AZ. 58, 151.

30  combination of S 29 and

[Phon. 29 = sf (s) 'yesterday'.]

31  combination of S 29 and

[Phon. 29 = smt, ex. 29 = smt 'fighting bull'.]

1 Urk. iv. 2, 13.

32 = piece of cloth with fringe

[Ideo. or det. in = stst, var. Pyr. = stst, var. Pyr. = stst, 'piece of cloth'. Hence phon. stst (st) in = stst, var. O.K. = stst, 'recognize'.]

1 Thebes, tomb 55.

2 JEq. 33.

3 Lac. Sarr. i. 111.

4 Pyr. 2044.

5 Urk. i. 128, 5.

33  sandal

[Ideo. or det. in 33 = var. Pyr. = tbt, var. Dyn. XVIII = tbt, 'sandal'. Hence semi-phon. or phon. det. tbt, later tbt, in = tbt, 'be shod'; = tbt 'sandal-maker'.]

1 Cairo 30318, 6 7.

2 Pyr. 578.

3 Urk. iv. 390, 16.

4 Lac. TR.

5 Urk. 23, 19; Dyn. XVIII, tbt, Leyd. V 38.

6 Möll. HL. i. 18, qu. p. 354, n. 4.

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Sign-list

EGYPTIAN GRAMMAR

S 34  ♂  tie or strap, especially sandal-strap ¹ (as symbol of life known as 'the ankh')

Ideo. in ♂ ² rnh 'sandal-strap'; semi-ideo. (from resemblance) in ♂ ³ rnh 'mirror', etc. Hence phon. rnh, ex. ♂ ⁴ rnh 'live'; for the initial r cf. Ptolemaic var. ♂ ⁴ rnh y and demotic.

¹ HASTINGS, Encyclopedia of Religion and Ethics, art. Life (Egyptian); Revue archéologique, 1915, 101: against this view, SCHÄFER, Griff. Stud. 426. ² LAC. Sarc. ii. 158. ³ Adm. 8, 5. ⁴ DÜMICHEN, Tempelinschriften i. 37, 2.

(V 39) ♂ ¹ tie or straps with a different arrangement of the same elements as ♂ S 34

Ideo. in ♂ ² late var. ♂ ³ till 'the tyet-amulet'.

¹ Griff. Stud. 426; Mitt. Kairn iv. 2. From Dyn. III found as decorative symbol in company with ♂ S 34 and ♂ R II to signify 'life', 'welfare', or like.
² BUDGE, p. 403, 3, 7. ³ B. of D. ed. LEPYUS, Pl. 75; also as enigmatic sign for ♂ (L) in writing of the name of Sethos I, Ann. 40, 310.
⁴ Of red jasper or glass, in B. of D. ch. 156 connected with Isis, see AZ. 15, 33; 62, 108.

35  ♂ sunshade of ostrich feathers

Ideo. in ♂ ¹ var. Pyr. ♂ ² swt 'shadow', 'shade'.

Ideo. or det. in ♂ ² var. ♂ ³ sryt ' (military) standard'.

¹ Urk. iv, 1165, 16. Whether this writing has ever to be read ḫḥbt, another word for 'shadow' found in Dyn. XX and perhaps earlier, is very doubtful; see AZ. 39, 120. The actual word for 'sunshade' ḫḥt is not attested before Dyn. XIX; the older ḫḥt (Wb. ii. 250, 10) means 'fan'. ² Pyr. 1487; ³ Th. T. S. iii. 21. ⁴ Th. T. S. iii. 23.

36  ♂ O.K. form of last (common also in M.E. ³)

Use as last. In the rare divine name ♂ ¹ ḫḥ(wy) 'Hepui', doubtless a personification of the two sunshades accompanying the king, ³ the reading is ascertained from varr. of a very late word showing the signs ♂ before that of the fan.

¹ Leyd. Denkm. i. 7. ² Dyn. XII, AZ. 39, 117; ³ Dyn. XVIII, Th. T. S. i. 23. ⁴ JEA. 30, 29, with n. 4; ⁵ AZ. 77, 24. ⁶ Th. T. S. iii. 23.

37 ♂ short-handled fan ¹

Ideo. or det. in ♂ ² var. ♂ ³ ḫw 'fan'.

¹ See the pictures Th. T. S. iii. 12, 28. ² Th. T. S. iv. 38, 6. ³ Commonly so in the title ḫw 'fan-bearer', ex. Amarn. i. 34.

38 ♂ crook ⁸

Ideo. or det. in ♂ ² var. ♂ ³ ḫk(<i) 'sceptre'. Hence phon. ḫkš, exx. ♂ ³ ḫkš 'rule'; ♂ ³ ḫkt 'hekaton-measure' (§ 266, 1). Also usually replaces the awet-sceptre ♂ S 39 ³ in hieroglyphic writing, exx. ♂ ³ ḫkš 'flock(s)'; Pyr. ♂ ³ ḫkt 'awet-sceptre'. From the stem ḫkš found in two Pyr. words ⁸ comes the rare divine name ♂ ³ var. ♂ ³ ḫš 'Akes', personification of some part of the royal apparel, later reading ḫšš. ⁸

⁸ See NEWBERRY, JEA. 15, 84. ¹ Cairo 28087, no. 73. ² On the radical ḫ to be understood here see Ket. 25, 142. ³ Even in the pictures of the awet-sceptre, see Cairo 28087, no. 59; 28087, no. 74, both in LAC. Sarc. i. Pl. 45. ⁴ EXS. O.K., Gemn. i. 15; Dyn. XII, Berkh. 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.

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peasant’s crook (N.B. not curved backward like ↑ S 38)  

Crown; Dress; Staves, etc.  

Sign-list

S 39  peasant’s crook (N.B. not curved backward like ↑ S 38) 

40  sceptre with straight shaft and head of Seth (?)-animal  

Ideo. or det. in ↑ wis, var. Pyr. ♦ | 1 ♦ wis, ‘unas-sceptre’; hence phon. or phon. det. wis (wis), ex. ♦ | ♦ wis ‘decay’. In hieroglyphic writing usually represents also the djam-sceptre S 41, exx. ♦ | ♦ djam ‘djam-sceptre’,  

42  sceptre of authority  

(assoimpossible to distinguish separate forms for the various uses)
Sign-list  

S 43  

walking-stick  

|  

Ideo. in  var. Pyr.  md(w) 'walking-stick', 'staff'. Hence phon. md in var. Pyr. (m)dw 'speak' and derivatives.  

1 JEQ. 159. Important for the use as a walking-stick is the title mdw lw 'staff of old age', Griffith, Kahun Papyrus, p. 30.  

2 LAC. TR. 25, 21.  

3 Pyr. 1144.  

4 Pyr. 1014.  

Reading, Verbum 1.  

44  

|  

walking-stick with flagellum  

In S 45  

 flagellum; perhaps originally an instrument used by goat-herds for collecting ladanum  

1 Ex. Medum, frontispiece.  

2 JEQ. 163; Wb. i. 1.  

45  

flagellum;  

Ideo. or det. in nhêw (nhê), 'flagellum'.  

1 Newberry, JEA. 15, 86; see too JEQ. 187; the conventional name 'flagellum' is here retained.  

2 NAV. ch. 182, 14.  

3 LAC. Sarc. ii. 164.  

Cf. nhêh 'shake', Pyr. 2204.  

4 Leyd. Denkm. iv. 28.  

Sect. T. Warfare, Hunting, Butchery  

T 1  

prehistoric mace with cup- or dish-shaped head  

Cf. mwnw 'mace', name of this type of mace on M.K. coffins.  

Hence phon. mwnw, exx. var. Pyr. nbc 'take to thyself' (§ 336); var. Smnw, var. Smnw, 'Sumenu', a town where Sobk was worshipped, possibly Er-Rizekât, 14 km. N. of Gebelén.  

1 Pyr. 57.  

2 WOLF, Bewaffnung 4; Scharff 25.  

3 LAC. Sarc. ii. 162; JEQ. 201.  

4 AEO. ii. 278.  

2  

mace with pear-shaped head in act of smiting  

Det. in skr (skr), var. sh(r)j, 'smite'.  

1 Ex. O.K., Sah. 1.  

2 WOLF, Bewaffnung 4.  

3 Urk. iv. 780, 11  

3  

mace with pear-shaped head (vertical)  

Ideo. in var. hd 'mace'. Hence phon. hd, exx.  

hd 'damage'; hêd 'be bright', 'white'.  

1 WOLF, Bewaffnung 6.  

2 LAC. Sarc. ii. 18, no. 99.  

3 Mitt. viii. Fl. 3.  

4 Sint 1, 224.  

4  

the same with a strap to pass round hand  

Use as last.  

1 WOLF, Bewaffnung 6. Exx. LAC. Sarc. i. 94, no. 66 (hd 'mace'); Hier. 7, no. 85 = Besh. i. 30 (in name Si-t-hêd).  

5  

combination of T 3  

Use as last.  

1 WOLF, Bewaffnung 6. Exx. LAC. Sarc. i. 94, no. 66 (hd 'mace'); Hier. 7, no. 85 = Besh. i. 30 (in name Si-t-hêd); D. el B. 110 (hêd 'onions').  

5  

combination of T 3  

and T I 10  

Use as last.  

1 Brit. Mus. 5552, qu. Exerc. XXV (o).  

6  

combination of T 3  

Phon. hadd, exx. haddt 'brightness'.  

and two T I 10  

1 For see O 2; for see S 14.
WARFARE, HUNTING, BUTCHERY

Sign-list

T 7 adox

Det. in O.K.  in var. 3 minb 'axe'. which is undoubtedly related to M.K. 5 6 mnhb 'axe'. Det. in 8 9 mnhb, var. 10 11 mnhb, 'hew', and ideo. in the related word 7 var. 12 13 mnhb(w) 'carpenter', 'shipwright'.

1 Ex. O.K., Dav. Piah. t. 13, no. 268. This type was used alike for battle and for hewing wood, Wolf, Bewaffnung S. 
2 Sim. 160. 
3 LAC. Sarc. ii. 13, no. 20 (collated), beside picture of an axe. See GARD. Sim. 51. 159.
4 See under S 10.
5 Cairo 20268, 8; 20528, b.

7* 3 skhw 'axe'.

From Dyn. XII onward, Wolf, Bewaffnung, Pl. 3. also without handle, ib. 39, 3.

8 4 dagger of archaic type1 Det. of mtpnt 'dagger'. Phon. in var. tpy 'chief', 'first', 'being upon' (§ 80), value probably derived from an obsolete word tpy 'dagger' found only once (written t)3 and obviously related to mtpnt mentioned above.

1 J60. 195; Wolf, Bewaffnung, Pl. 13 (=Pl. 4, 1); worn, Sinai, Pl. 1. As hieroglyph, PETR. E.G. Liter. nos. 757-61; outstanding features the shaped knob and rib-less blade. 
2 Legend to picture on M.K. coffins, LAC. Sarc. i. Pl. 43, nos. 264, 265, 269; WB. ii. 170, 6 renders 'dagger-sheath' probably on account of the formative mo.
3 Mitt. viii. Pl. 5.

8* 5 dagger of M. K. and Det. in 6 hgsw 'dagger'.

From Dyn. XII onward, Wolf, Bewaffnung, Pl. 4, nos. 6 ff.; often with crescent-shaped or pierced circular top and ribbed blade. 
8 Urk. iv. 38, 15; also as picture with legend hgsw = (l)gsw on M.K. coffins, LAC. Sarc. i. Pl. 43, nos. 255, 257, 259, 261, there often contrasted with the dagger mtpnt, see above T 8.

9 6 bow consisting of oryx horns joined by a wooden centre-piece1 Ideo. or det. in var. 7 pdt 'bow'. Hence phon. (semi-ideo.) or phon. det. pd, later pd, in Pyr. 8 var. 9 pd, 'stretch' and the related words.

1 WOLF, Bewaffnung 12, 27; actual specimens in Dyn. I tombs, PETR. RT. ii. Pl. 7 A (p. 26); Pl. 36, 35-6 (p. 38).
2 LAC. Sarc. ii. 161. Sim. Pyr. 675.
3 Sim. B 127. This bow regularly in hieratic. 
4 Pyr. 650.
5 Urk. iv. 977, 3.
6 BUDGE, p. 38, 7.

9* 7 better O. K. form of Use as last.

= T 9

1 Dav. Piah. i. 15, no. 338 = ii. 23. Also among det.s of tpyw 'weapons'. Sekh. 17. The curved ends suggest the horns of a gazelle rather than those of an oryx, but see T 9, n. 1.

10 8 composite bow with middle tied to bow-string when out of use1 Det. in Pyr. 19 20 twnt 'bow'. From Dyn. XII on preferred to = T 9 in the hieroglyphic writing of 19 var. 20 21 pdt 'bow', 'foreign people', 'troop'; 22 23 pdt 'bowman'; while 24 is preferred for phon. pd, 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 'Nine Haws'). 
5 Amada 3. 
6 See particularly Urk. iv. 977, 3.

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Sign-list

(Aa 32) # arcaic type of bow

(sometimes written #, from Dyn. XVIII also #)

T II ← arrow

Det. in # 'arrow'; # # 'overlay'. Doubtless from an obsolete sin, zwn 'arrow', phon. or phon. det. sin, zwn (sin, zwn), exx. # # sin, var. Pyr. # # sin, 'perish'; # # swnt 'sale'; Pyr. # 'physician' swnw, var. O.K. # swnw(?), the M.E. reading swnw on the evidence of a var. # # wr swnw 'chief of physicians', but Coptic has saoin.

# bow-string

Ideo. or det. in # # rwd, varr. Pyr. # # rwd, 'string', 'bow-string'. Hence phon. or phon. det. rwd, rwd, exx. # # rwd, var. Pyr. # # rwd, 'be hard', 'firm'; # # rwd, var. # # rwd, 'sandstone'. Ideographic det. in # # r 'restrain'; hence phon. det. r, it, exx. # # mil(r) 'wretched'; # # ddr(r), abbrev. # # ddr, 'subdue'.

# pieces of wood joined and lashed at the joint

Semi-ideo. (?) in # # var. # # rs (rs) 'be wakeful', 'vigilant' and derivatives; phon. rs in # # var. # # rs , 'foreign hordes'.

1 Montet, Kemi 6, 42; Scharff, 38, 139; depicted Quibell, Hierakonpolis, I, Pl. 19; II, Pl. 58; Capart, Débuts de l'Art, Pl. 1. Later apparently surviving only in Nubia. 2 Urk. iv. 7, 3, Exerc. XXXII, (a). 3 Az. 45, Pl. 6, 7. 4 Pyr. 994. 5 Pyr. 1867; see too Az. 45, 128. 6 Budge, p. 284, 12. 7 Urk. iv. 1999, 11. 8 See Rec. 39, 23. 9 Kemi 6, 57.

1 Montet, Kemi 6, 42; Scharff, 38, 139; depicted Quibell, Hierakonpolis, I, Pl. 19; II, Pl. 58; Capart, Débuts de l'Art, Pl. 1. Later apparently surviving only in Nubia. 2 Urk. iv. 7, 3, Exerc. XXXII, (a). 3 Az. 45, Pl. 6, 7. 4 Pyr. 994. 5 Pyr. 1867; see too Az. 45, 128. 6 Budge, p. 284, 12. 7 Urk. iv. 1999, 11. 8 See Rec. 39, 23. 9 Kemi 6, 57.
WARFARE, HUNTING, BUTCHERY

I throw-stick, (2) club as a foreign weapon of warfare.

(1) Det. in \[\text{throw-stick}\] with the related verb \[\text{throw}\]; also in \[\text{throw}\] and the kindred \[\text{throw}\] varr. \[\text{throw}\] ‘create’, ‘form’ and derivatives. The combination \[\text{throw}\] in \[\text{throw}\] above-quoted and in \[\text{throw}\] indicates that \[\text{throw}\] is here the throw-stick, not the club; see on \[\text{throw}\] G 41. (2) As club, \[\text{throw}\] is found in \[\text{throw}\] varr. \[\text{throw}\] O.K. \[\text{throw}\].

15 O.K. form of last

Use as last.

1 \[\text{throw}\] (\[\text{throw}\]).

16 \[\text{scimetar}\]

Det. in \[\text{scimetar}\] ‘scimetar’.

1 Exx. Dav. \[\text{scimetar}\] i. 20; \[\text{scimetar}\] iv. 726, 17. See Wolf, Bewaffnung 66.

17 \[\text{chariot}\]

Ideo. or det. in \[\text{chariot}\] var. \[\text{chariot}\] ‘chariot’.

1 Ex. \[\text{chariot}\] iv. 704, 15.

18 \[\text{crook}\] \(\text{S 39}\) with a package containing a knife, etc. lashed to it.

Ideo. in \[\text{follow}, \text{accompany}\] and derivatives.

1 The sign probably depicts the equipment of an early chieftain’s attendant, Bull. 3, 12, n. 2; 100 Schaff 45; however, Sethe, Commentary on \[\text{Pyr.}\] 230C, adheres to Capart’s explanation as an instrument for the execution of criminals AZ. 36, 125.

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Sign-list

EGYPTIAN GRAMMAR

T 19 𓊐 harpoon-head of bone Det. in ḫs (𓊐) ‘bone’, ‘harpoon’. Hence phon. or phon. det. ḫs (𓊐), in ḫs var. Dyn. XVIII ḫs ‘be irksome’; krs (krs), in krs ‘bury’ and derivatives. For reason unknown, phon. or phon. det. gn in 𓎜𓎐 n gmrwt ‘annals’; possibly also in 𓎜 n gmrwt (?) ‘sculptor’ (in relief), reading not fully established.¹ Det. bone, ex. ḫb ‘ivory’; tubular, exx. ḫb 𓎜 tw ‘be pure’.¹

20 𓊐 O.K. form of last Use as last.¹

21 𓊐 one-barbed harpoon (rarely vertically 𓊐) Ideo. in 𓎜 var. Pyr. ḫb ‘one’ and derivatives.¹

22 𓊐 two-barbed arrow-head¹ Ideo. in 𓎜 n ḫb, O.K. var. 𓎜 n,² ‘two’ and in related words like ḫb sn (sn) ‘brother’. Hence phon. sn (sn),³ exx. 𓎜 n sn ‘be pure’. Hence phon. det. in 𓎜 n ḫb ‘one’ (T 21). ⁴

23 𓊐 alternative form of last (Dyn. XVIII) Use as last.¹

24 𓊐 fishing-net² Det. in ḫh, var. ḫh, ‘net’ animals. Hence phon. ḫh or ḫh, exx. ḫh ḫh ‘field’, ‘holding’; ḫh ḫh ‘field-labourer’, ‘tenant-farmer’.⁵

25 𓊐 reed-floats used in fishing and hunting the hippopotamus¹ Cf. ḫb ‘clove’, ‘adorn’; ḫb ḫb, var. ḫb ḫb ‘be pure’.

¹ In sense ‘harpoon’, Pyr. 1212. ² See Montet 291. ³ Urk. iv. 666, 15. ⁴ E. 55, 16. ⁵ Urk. iv. 753, 11.

¹ Ex. Dav. Ptah. i. 15, no. 339. Of bone or metal, Petrie, Tools and Weapons, Pls. 43, 44.

¹ Ex. Urk. iv. 194, 2. ² Pyr. 1226.

¹ Ex. Rh. T. S. iii. 21.

¹ Ex. Urk. iv. 248, 2. ² Pyr. 1100.

¹ For the two senses see JEA. 27, 21.
| T 26 | bird-trap
| 27 | O.K. form of last
| 28 | butcher's block
| 29 | combination of T 30 and A T 28
| 30 | knife (used early as substitute for the saw)
| 31 | knife-sharpener
| 32 | combination of T 31 and A D 54
| 33 | knife-sharpener carried by butcher
| 34 | butcher's knife
| 35 | alternative form of last

**WARFARE, HUNTING, BUTCHERY**

**Sign-list**

| T 26 | 1 bird-trap ²
| 27 | O.K. form of last
| 28 | butcher's block ¹ (to be distinguished from W 11 and A W 12)
| 29 | combination of T 30 and A T 28
| 30 | knife (used early ¹ also as substitute for the saw)
| 31 | knife-sharpener ²
| 32 | combination of T 31 and A D 54
| 33 | knife-sharpener as carried by butcher (O.K.) ²
| 34 | butcher's knife
| 35 | alternative form of last

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1. Exx. Dyn. XVIII, Hier. 5, no. 52; Rekh. 21.
2. See Montet 53.

**Use as last.**

1. Dav. Place i. 15, no. 335, adapted to suit reduction in size.

**Semi-ideo. (?) in Var. a htr ² 'under' (§ 166). Phon. htr, exx. mhr 'storehouse'; htr 'portion', 'due'.

1. Deduced from T 29. ² Reading due mainly to the consideration that this preposition never interchanges with htr (§ 167). The hieroglyphic evidence is conflicting, htr being substituted for htr in htr = htr 'control', Pyr. 1143, and in htr = htr 'counsel', Cairo 20026, but for htr in htr 'child', Br. Thei. 1572; Vienna 64.

**Combination of T 30 and A T 28**

**Ideo. in Var. a htr ² nmt 'place of slaughter'.

For ¹ see R 10; for ² see W 5; for ³ see N 7.

**Phon. ssm (ssm) in Var. a ssm (ssm) ³ '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 Smit 1, 247.
2. Reading, Rec. 14, 18. For I see Smit 1.

**Knife-sharpener (?) ¹**

**Phon. ssm (ssm) in Var. a ssm (ssm) ³ 'guide', 'lead'.

**Phon. ssm (ssm) in Var. a ssm (ssm) ³ 'guide', 'lead'.

**Ideo. in ssm (ssm) ³ 'butcher'.

2. 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.

**Butcher's knife**

**Ideo. in Var. a nm 'knife (?)'. Hence phon. nm, exx. hms 'friend'.

1. BH. iii. 5, nos. 63. 65. Sim. Dyn. XVIII, D. el B. 74.

**Alternative form of last**

1. Exx. O.K., Gemn. i. 11; Dyn. XVIII, Th. T. S. i. 7.
### Sect. U. Agriculture, Crafts, and Professions

**U 1** ![sickle]

**Ideo.** in $\frac{1}{b^2}$ *m*s 'sickle-shaped end' of the *wil*-boat $\pi$ P 3. Hence phon. *m*;* exx. $\frac{1}{b^2}$ *ml* *ml* 'see'; $\frac{1}{b^2}$ *lm* 'mat'. In group-writing (§ 60) $\frac{1}{m}$ is used for *m*. A sign similar, but not quite identical, in shape is used as det. in $\frac{1}{m}$ $\frac{1}{b^5}$ *ish* 'reap'; also perhaps in $\frac{1}{m}$ $\frac{1}{b^6}$ *hibb*, var. $\frac{1}{b^7}$ *hibb*, 'crookedness'.

2. *Lac. Tr. 27*, 1, 2; *Budge*, p. 212, 7.
3. For the initial *m* cf. Coptic *m* 'truth', *m* 'lion', *m* 'burn'.
4. *Buchardt* § 56.
7. *Adm.* p. 107; possibly both here and in *Peas.* the lower part of the sickle only.
8. *Hub* is a name of the sickle, see *Wh.* iii. 361, 14.

<table>
<thead>
<tr>
<th>Sign</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>U 1</td>
<td>Sickle</td>
</tr>
</tbody>
</table>

- **2** ![alternative form of last]
  - Use as last.

- **3** ![combination of U 1 and D 4]
  - In ![m* exx.](Image) *ml* 'see'.

- **4** ![combination of U 1 and Aa 11]
  - In ![m* exx.](Image) *mr* 'truth' and the related words.

- **5** ![alternative form of last]
  - Use as last.

  For ![See G 3; for ![See G 46; for ![See S 31.](Image) 

- **6** ![hoe]
  - Det. cultivate, hack up, exx. ![exx.](Image) ![bbs](Image) *bbs* 'cultivate', 'hoe'. For unknown reason, phon. *mr*;* exx. ![mr* exx.](Image) *mr* 'love'; ![mr* exx.](Image) *mr* 'unguent'. Sometimes in place of ![U 8, phon. ![hn* exx.](Image) ![hn* exx.](Image) *hn* 'go', 'depart'.

  1. *Wh.* ii. 98, 11 quotes as gloss in the *Sign Pap.* Pl. 4 the otherwise unknown word *mr* 'hoe', but only a very uncertain trace of *ml* is there.
  2. For the initial *m*, cf. Coptic *m* 'love', *m* 'bind', *m* 'harbour'.

- **7** ![alternative form of last]
  - Use as last.

- **8** ![hoe, without the rope connecting the two pieces](Image) 
  - Det. in *Pyr.* ![exx.](Image) ![exx.](Image) ![hnu* exx.](Image) ![hnu* exx.](Image) *hnu* 'hnu-bark'.


- **9** ![corn-measure with grain pouring out](Image) 
  - Det. grain, exx. ![exx.](Image) ![exx.](Image) *bd* 'emmer'; ![exx.](Image) ![exx.](Image) *sfr* (old *sfr*)! `corn'; measure, exx. ![exx.](Image) ![exx.](Image) *hit* 'measure'; ![exx.](Image) abbrev. *hit* 'hekat-measure' (§ 266, 1).

  1. Cairo 30500. *Sim. Urk.* iv. 64, 1. 2. Reading, see *Bull.* 30, 179.
AGRICULTURE, CRAFTS, AND PROFESSIONS

Sign-list

10 the same beneath M 33

Ideo. in var. Pyr. it 'barley', 'corn'. Sometimes in Dyn. XVIII instead of U 9 as det. grain, ex. bly (from bdt) 'emmer'.

11 combination of S 38 and U 9

In hhst 'hekat-measure' (§ 266, 1).

12 combination of D 50 and U 9

In hhst 'hekat-measure' (§ 266, 1).

(O 30) pitchfork

Det. in cbt 'fork'. Possibly not a pitchfork as phon. or phon. det. sdb (sdb), later sdbh, var. Pyr. sdb, later sdbh, 'hindrance', 'obstacle'.

13 plough

Det. plough, in hpb 'plough' (n.); hpb 'plough' (vb); also in var. O.K. hpb 'plough'; hpb, var. O.K. hpb 'plough', a liquid measure (§ 266, 1). From Dyn. V onwards replaces U 14 as phon. or phon. det. snt in snt 'repel'; snt 'policing'; var. 'magazine', 'ergastulum'.

14 two branches of wood joined at one end

Old sign for snt later replaced by U 13.

15 sledge

Cf. 'sledge'. Hence phon. tm, exx. tm 'be complete' (§ 342); htm 'perish'.

16 sledge with head of a jackal (Copt. won'esh) bearing a load of metal (?)

Det. in won' 'sledge'. Ideo. (?) in Pyr. bish 'of copper' (adj.). Hence perhaps phon. or phon. det. bish 'wonder' and related words; for the reading cf. bish 'wonder' (n.).

17 pick excavating a pool

Ideo. in var. gry 'found', 'establish', 'snare'. Hence phon. det. gry in gry 'falsehood', 'lié'.

1 Spellings, Verbum i. § 338. 2 Urk. iv. 1031, 10.
Sign-list

U 18 ⏯️ O.K. form of last

Use as last.

1 L. D. ii. 7 (tomb of Meipen, Dyn. III).

19 ⏯️ adze

Ideo. in Pyr. ⏯️ var. ⏯️ nuḫy ‘the two adzes’. Hence phon. nuḫ in the group ⏯️ or ⏯️, exx. ⏯️ nuḫ ‘this’ (§ 110); ⏯️ nwy ‘rope’. In group-writing (§ 60) ⏯️ is used for n.2

1 Pyr. 311. A ceremonial adze called nuḫ, Tb. T. S. i. 17. 2 BURCHARDT § 69.

20 ⏯️ O.K. form of last

Use as last.

1 Gemm. i. 11. A somewhat similar sign in O.K. as det. of nṯt ‘nail’, ‘claw’, Wb. i. 188; KEM iv. 179.

21 ⏯️ adze at work on a block of wood

Det. in O.K. ⏯️ ⏯️ stp1 ‘cut up’ ox. Hence semi-ideo. or phon. stp (stp), in ⏯️ var. ⏯️ stp ‘choose’ and derivatives; inaccurately also stp, in ⏯️ ⏯️ stp, var.-Pyr. ⏯️ A2

stp, ‘leap up’.

1 Ex. Ti 127. 2 Urk. v. 147, 4. 3 Pyr. 947.

22 ⏯️ chisel

Det. in O.K. ⏯️ ⏯️ mnh ‘fashion’, ‘carve’ and ⏯️ mnh ‘chisel’. Hence semi-ideo. in ⏯️ mnh ‘be efficient’ and the related words.

1 Ex. Ti 120. 2 Leyd. Denkm. iv. 14.

23 ⏯️ chisel (?)

For unknown reason, phon. mr1, exx. ⏯️ mr ‘be ill’; ⏯️ smr ‘friend’, ‘courtier’. Also for unknown reason, phon. sb2, exx. ⏯️ sbi ‘desire’; ⏯️ sb ‘be united in’.

6 A similar object is seen used as hair-pin on a Dyn. XI coffin, Griff. Stud. 134; Reisner, however, preferred the explanation as a chisel, since no such hair-pins are found early; so too SCHAREF 43; oldest forms, PETR. EG. Hier. 501-8. 1 Reading from var. of mnr ‘pyramid’, Pyr. 1649. 1671. 2 Reading from var. of ṭḥw ‘Abydos’, Pyr. 794. 798. The view that the original form of the sign, when it has the value sb, was a leopard’s hide (see Rec. 9, 152) is very doubtful, in spite of the word ṭḥw ‘leopard’, since from the earliest times the phonetic value of the leopard’s (really cow’s) hide was ṭḥw, not sb; see on F 28.

For ⏯️ see Aa 21, 22.

24 ⏯️ stone-worker’s drill

Ideo. in ⏯️ var. O.K. ⏯️ hmt4 ‘craft’, ‘art’ and the related words.

1 Thebes, tomb 93. Sim. REKH. 16. 2 See the pictures GEbr. i. 13; REKH. 17.

8 Urk. i. 53, 13, in collective sense for ‘body of craftsmen’. 4 Reading, Rec.

9, 164. For this see too Coptic ⏯️ = ḫm-ḥt ‘worker in wood’; ⏯️ ⏯️ ⏯️ = ḫm-nwḥ ‘gold-worker’.

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AGRICULTURE, CRAFTS, AND PROFESSIONS

U 25 .inspect O.K. form of last

Use as last.


26 .inspect drill being used to bore a hole in a bead

(Dyn. XVIII)

Ideo. in \[\text{x} \text{var. } \text{var. Pyr. } \text{wbs} \text{ 'open up'} \text{and derivatives.}

1. Exx. Rec. 22, 107, Plate; Th. T. S. iii. 5.

8. Pyr. 1205.

27 .inspect O.K. form of last (also used later)

Use as last.

1. Ex. Gebr. i. 13. 2. Dyn. XII, Berkh. i. 27; Dyn. XVIII, Pyr. 54.

28 .inspect fire-drill

(Cyn. XVIII)

Cf. \[\text{x} \text{ 'fire-drill'. Hence phon. } \text{exx. } \text{di } \text{ 'ferry across'; } \text{dhi } \text{ 'pillage'; } \text{di } \text{ 'remainder'. Abbrev. for wdi in the formula } \text{rcn } \text{sub 'may he live, be prosperous, be healthy'} (§§ 55. 313).

In group-writing (§ 60) \[\text{or } \text{is phon. } \text{d}.

1. Exx. Pyr. 9; Th. T. S. iii. 26, 6. 3. Liter. p. 50. 4. Sh. S. 54; see AZ. 43, 161; 45, 88. 4. Reading partly from var. of di 'council' (Pyr. 309. 1713), partly from Coptic equivalents, ex. \[\text{ = wdi 'be hale', 'sound'.} 5. Wb. i. 404. 2 accepts wdi as the N.K. reading on the evidence of L.E. variants, see SPIEGELBERG, Rechnungen aus der Zeit Isis i. p. 40; but the relation of L.E. wdi to older di may be like that of L.E. wsi 'bread' to O.E. hwel, and Wb. v. 517 is probably right in taking di as the M.E. reading. 6. BURCHARDT § 150.

29 .inspect O.K. form of last (also common later)

Use as last.

1. Dav. Fesl. i. 13, no. 287. 2. Exx. Dyn. XII, BH. i. 8, 10; Dyn. XVIII, Th. T. S. i. 1.

30 .inspect potter's kiln

Ideo. in O.K. \[ ti \text{ 'kiln'. Hence phon. } \text{ti, exx. } \text{ti 'be hot'; } \text{tis 'mysterious', 'difficult'. In the geographical name } \text{Hittite land } \text{should be read simply } \text{not ti, cf. Hebrew } \text{ (§ 60).}

1. Ti 84; see too the pictures ib.; BH. i. 11. 2. Urk. iv. 701, 11. 3. BURCHARDT § 141.

31 .inspect instrument employed in baking (?)

Ideo. or det. in var. \[ \text{rth } \text{ 'baker'. Hence det. in the related words } \text{rth 'restrain'; } \text{th 'prison'. Probably for some reason connected with its use ideo. or det. in } \text{hnt, var. } \text{hnt, 'harim'. Through similarity in hieratic, sometimes substituted for D 19 or D 20, ex. } \text{ssnt 'breathe'.}

1. In Dyn. III–IV the ends are curved, not angular, Saqq. Mast. i. 1; sim. Meir ii. 7. 2. Later the shaft is sometimes shown as double. 3. Unpublished P. Ram. 4. Reading, Rec. 39, 25. 5. See Adm. p. 47 and above, p. 201, n. 1. 6. Urk. iv. 76, 8.

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Sign-list

**U 32**  
[Image] pestle and mortar

Det. of  
\[\text{U 3}4\] shm, O.K.  
\[\text{U 3}1\] shm, ‘pound’; also of  
O.K.  
\[\text{U 3}2\] smn, \[\text{U 3}2\] smn  
press down’ bread with a  
stick; from this latter  
phon. or phon. det.  
smn (smn)  
in \[\text{U 3}4\] abbrev.  
\[\text{U 3}4\] hsmn ‘natron’;  
\[\text{U 3}4\] abbrev.  
\[\text{U 3}4\] hsmn ‘bronze’;  
smn (old smn) ‘establish’.  
Det. pound, also in  
\[\text{U 3}4\] dnu ‘heavy’;  
\[\text{U 3}4\] wdn ‘heavy’.  

1 See the hieroglyphs Medium 15; Pyr. 245; and the picture, Leyd. Denkm. i. 10.  
2b Not, as Wb. iii. 453, 3, from  
the homonym smn ‘tarry’ Pyr. 533, 1418.  
3 AZ. 30, 31.  
4 Urk. iv. 1187,  
10, an early instance of a writing that is usual in L.E.

**33**  
[Image] pestle

Ideo. in  
\[\text{U 3}4\] bts ‘pestle (?)’ of red granite (mtl); hence (?)  
phon. bts, exx.  
\[\text{U 3}4\] hrb·bts ‘thou art content’ (§309);  
\[\text{U 3}4\] cnh·bts ‘may she live!’ (§313); more rarely phon. bts, especially  
beside \[\text{U 3}4\], exx.  
\[\text{U 3}4\] thst ‘fayence’;  
\[\text{U 3}4\] bts ‘inaugurate (a feast)’.  
In group-writing (§60)  
\[\text{U 3}4\] or  
\[\text{U 3}4\] or  
\[\text{U 3}4\] is  
phon. bts, ex.  
\[\text{U 3}4\] Ti, name of a Syrian locality.

1 Möll. Pal. i. Pl. 6, left, 16; meaning doubtful.  
2 Burckhardt §134.  
3 Urk. iv. 784, 74.

**34**  
[Image] spindle

Ideo. in  
\[\text{U 3}4\] bhsf ‘spin’. Hence semi-ideo. or phon.  
bhsf (bhsf)  
in the related verb  
\[\text{U 3}4\] bhsf (bhsf)  

1 BH. ii. 4, in scene of spinning.  
2 For b see Pyr. 253.

**35**  
[Image] combination of \[\text{U 3}4\] and \[\text{U 3}4\]  
Use as last.

(Aa 23)  
[Image] warp-stretched between two uprights

Det. in  
\[\text{U 3}4\] mdd  
‘hit (a mark)’, ‘adhere to (a path)’ and derivatives.

1 Thebes, tomb 85. Very various in form; exx. M.K., Brit. Mus. 6114, 8;  
Sint 1, 221; Dyn. XVIII, Pyr. 68;  
Th. T. S. i. 17.  
2b Davies, Seven Private Tombs,  
Pl. 35 (p. 50). Perhaps this suggests as the original sense of the stem ‘make straight’.  
3 Urk. iv. 844, 5.  
4 Sim. Pesc. B i, 213.  
5 Brit. Mus. 501.  
6 Louvre C 174.  
7 Pyr. 2075.

(Aa 24)  
[Image] O.K. form of last

Use as last.

1 Sinai 7. See AZ. 30, 59; 62, 1.

**36**  
[Image] club used by fullers in washing

Ideo. in  
\[\text{U 3}4\] var.  
\[\text{U 3}4\] hmrw ‘fuller (?)’. Hence (?) phon.  
hm, in \[\text{U 3}4\] ‘slave’ and the related words; also in  
\[\text{U 3}4\],  
isolated late var.  
\[\text{U 3}4\] hmrw ‘Majesty’ (p. 74).  

1 AZ. 37, 82.  
2b BH. i. 29.  
4 Reading from proper names ending in m and from the name  
\[\text{U 3}4\] mfr in the El-Amarna letters (see above p. 435), besides late writings in which the sign interchanges with  
\[\text{U 3}4\] n 41;  
see AZ. 46, 109;  
Sphinx 14, 143.  
8 Bull. 38, 103.

For see D 31

**37**  
[Image] razor

Det. in  
\[\text{U 3}4\] bfr ‘shave’.

1 Razors, see Petrie, Tools and Weapons 61.  
2 Ex. BH. ii. 4.
AGRICULTURE, CRAFTS, AND PROFESSIONS

**Sign-list**

U38 balance

Ideo. or det. in 𓊢𓊠𓌀 1 var. 𓊠 3 𓊠‘balance’.

1 Thebes, tomb 76. 2 Exx. Paheri 9, 30; D. el B. 81. 3 AZ. 59, 44.

39 post of balance

Det. in 𓊢 𓊠 1 wst ‘post (of balance)’ and in the related verb 𓊢 𓊠 2 wts ‘lift’, ‘carry’, ‘wear’. Secondly also det. in 𓊢 𓊠 3 𓊠 ‘raise’, ‘lift’.

1 PBHL, III, ii, 82. 2 D. el B. 81. 3 In Pyr. the det. of fwr is a sack-like receptacle, ex. Pyr. 960, but our sign already appears exceptionally, ex. ib. 294.

40 semi-hieratic alternative to last (Dyn. XVIII)

Use as last, ex. 𓊢 𓊠 𓌀 2 wts 𓽉 ‘those who have worn’.

Also, owing to similarity in hieratic, used for 𓊠 T 13, ex. 𓊢 𓽉 4 rs-tp ‘vigilant’.

1 For the hieratic see MüLL. Pal. i. no. 405; ii. no. 405. 2 MüLL. Pal. i. no. 588. 3 Leyd. Denkm. iv. 28, 4 c. 3. 4 Sm. i, ii, Urk. iv. 897, 6.

41 plummet used in connection with the balance

Det. in 𓊢 𓽉 𓽉 ‘plummet’.

1 Dyn. XII, Leyd. V 105 = Denkm. ii. 13. 2 JEÀ. 9, 10, n. 4.

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**Sect. V. Rope, Fibre, Baskets, Bags, etc.**

V 1 coil of rope

Det. rope, exx. 𓊢 𓽉 𓊠 𓽉 ‘rope’; 𓊢 𓽉 𓃱𓽉 ‘front-rope’ of ship; actions with rope or cord, exx. 𓊠 𓽉 ‘drag’; 𓊠 𓽉 ‘tie’; 𓊠 𓽉 𓽉 ‘string’ beads; 𓊠 𓽉 𓃱 𓽉 ‘encircle’, ‘surround’. Probably from 𓊠 𓽉 𓽉 𓽉 ‘network’, phon. or phon. det. 𓽉 in 𓊠 𓽉 var. 𓽉 𓽉 𓽉 ‘dispute’, the relations of which with 𓊠 𓽉 𓽉 𓽉 ‘exorcise’, ‘litigate’ and with 𓊠 𓽉 𓽉 𓽉 𓽉 𓽉 𓽉 ‘contend’ require further study. Another possibly related word is 𓊠 𓽉 𓽉 ‘hasten’.

1 M. u. K. 1, 3. 2 Cairo 20393, 20561, 20562, d, in the title 𓊠 𓽉 𓽉 ‘int’; cf. too a title int discussed JEÀ. 9, 15, n. 2. 3 AZ. 36, 138. 4 AZ. 36, 135.

For 𓊠 as substitute for 𓊠 G 43, see Z 7.

2 bolt — O 34 combined with the cord V 1 used for drawing it

Ideo. in 𓊢 𓽉 𓽉 𓽉 𓽉 𓽉 𓽉 (𓽉), later 𓊠 𓽉 𓽉 𓽉 𓽉 𓽉 𓽉, ‘drag’, ‘draw’; hence phon. 𓽉 in 𓽉 𓽉 𓽉 𓽉 𓽉 𓽉 ‘aroura’ (§ 266, 3). For an unknown reason det. in 𓊠 𓽉 𓽉 𓽉 𓽉 𓽉 𓽉 is ‘hasten’.

1 AZ. 35, 105, confirmed by Day, Rekh. ii. 26, 12. The sense of the verb agrees so well with the Dyn. XVIII form just quoted that the suggestion (Hier. 44) that this is secondary seems unlikely. An alternative explanation, MONTET 304.
Sign-list

EGYPTIAN GRAMMAR

V 3 the same sign with three cords (Dyn. XVIII)

Phon. *stw* in *R-stw* '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. *wrs* 'lassoes'. Hence phon. *wr*, exx. *w* 'far'; *wth* 'place', 'endure'.

1 Bug. p. 454. 2 Cf. too *wrt* 'cord' (Wib. i. 244) and *wrs* 'cord' (Urk. iv. 166, 12).

For the initial *w* see a var. of *wtr* 'tie up', Montet 307.

5 looped rope

Det. in *sn* (snf) 'plan', 'plot out', 'found'.

1 Pyr. 644; Meir i. 11; D. el B. 37.

6 cord (in early exx. double and looped at top on left)

Ideo. or semi-ideo. or det. in *t* var. *s*?, var. O.K. = *t* *s* 'cord', 'rope'. Hence phon. *st*, exx. *t* = var. *s* (p. 172) *s* 'alabaster'; *t* *s* st 'what?' (§ 500). There has been much confusion with *V 33*: (1) in the words *t* 'linen', 'cloth', *t* 'thing', 'concern', and *t* *s* 'corn', all originally reading *ssr*; however, the fact of the confusion, together with certain writings with metathesis *ssr* (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 *s* *s* 'tie up', 'pack'; (3) as phon. *g* in hieratic, where the two signs are not distinguished in early times; (4) as det. clothes, ex. *st* *s* *t* *s* 'rags'; however, this employment to replace *s* 28 does not appear before Dyn. XIX.

1 Early forms, Medum 13; Sagq. Mast. i. 1. 2 Urk. iv. 85, 7. 3 Dav. Phak. i. 25. 4 Moll. Pal. i. nos. 515, 520. 5 Full discussion, Bull. 30, 161. 6 Adm. 3, 4; the MS. is probably of Dyn. XIX.

7 loop of cord with the ends downward

Cf. *s* var. Pyr. *s* 1 *sn* 'encircle'. Hence phon. *sn*, exx. *t* *s* 'tree'; *s* *t* *s* 'repel'.

1 Pyr. 213.

8 alternative form of last (Dyn. XVIII)

Use as last.

1 Pyr. 57; Rekh. 3, 28. So too already Pyr. 5.

9 cartouche in original round form

Det. in *s* *s* *s* 'cartouche' (p. 74).

1 See p. 74 for explanation as a double rope encircling (snf) 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 *s* *s* 'circuit'; *s* *s* *s* 'name'; also in names of kings and other royal personages, in which case the component signs are written inside it, ex. *mn-bpr-Re* 'Menkheperre', i.e. Tuthmosis III.


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ROPE, FIBRE, BASKETS, BAGS, ETC.

Sign-list

VII

11  the sign probably later taken to be a cartouche cut in half and reversed

Det. in  "< sign 'dam off', 'restrain'. The hieratic equivalent of the same sign serves also as det. in  "< sign 'split'. It seems doubtful whether the hieratic word usually transcribed as  "< sign (dwyt?) '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  "< sign in Pyr. 716, namely a kind of hoe, cannot easily be the prototype of our sign.  "< sign, later  "< sign, may originally have meant 'cut off'; cf. the later word  "< sign 'portion', 'fraction', see SETHE, Zahlenworte 89.

2 Urk. iv. 312, 11; 445, 17.

3 MOLL. Pal. i. no. 584; ii. no. 584.

4 Pyr. 285; Ekh. 35, 16.

5 In hieroglyphic of Dyn. XIX it has the same det. with which  "< sign is written. For the reading see Vog. Bauer 69-70; GARD. Sin. 99.

12  a band of string or linen

Det. bind, exx.  "< sign 'head-band';  "< sign 'garland';  "< sign 'loose', whence  "< sign 'depart'; from the last, phon. det. in  "< sign 'Phoenician lands'.

Det. papyrus-books, exx.  "< sign 'papyrus';  "< sign 'deed'. Phon. or phon. det.  "< sign (from  "< sign 'bind on') in  "< sign 'swear';  "< sign var.  "< sign 'last day' of the month (§ 264).

1 Sinai 90, 16; see GARD. Sin. 20.

13  ---- rope for tethering animals

Cf. Pyr.  "< sign 'fetterer (?). Phon.  "< sign Sometimes also, by a false archaism, for  "< (§ 19, Obs. 2).

1 PSBA. 22, 65.

2 Pyr. 672, epithet of a cat-goddess.

3 SETHE, Alphabet 156.

14  ---- the last, with an added diacritical tick

Phon.  "< sign both in hieroglyphic and hieratic, but apparently only in a few words, doubtless words in which the value  "< sign had not changed into  "< sign, exx.  "< sign 'lift';  "< sign 'Tjetji', a man's name.

1 Sin. B 23; P. Kah. 2, 7. Sim.  "< sign 'support', Westc. 12, 23;  "< sign 'supports',

ERW. Hymn. 1, 3.

2 Brit. Mus. 614, 5; ib. vert. 2;  "< sign, ib. 13. In other words this sign is written without the tick, exx.  "< sign 'raise',  "< sign 'seize', 4;  "< sign 'last day' of the month (§ 264).

1 See Verbum i. § 597, 5.

2 Reading, see p. 214, bottom.

15  "< sign var. Pyr.  "< sign 'fetter':  "< sign 'protection'.

1 DAV. Plan. i. 16, no. 353.

16  "< sign var. Pyr.  "< sign 'guard', Pyr. 1203, 1751.

1 L. D. Ergänzungsband 40, with the picture.

2 Reading from varr. of  "< sign.

17  "< sign var.  "< sign 'protection'.


2 AZ. 44, 77; Rec. 30, 39.

3 Pyr. 1470.

18  "< sign var.  "< sign 'protection'.

1 DAV. Plan. i. 16, no. 353.
Sign-list

V 19  ⚼ hobble for cattle

IDEO. or det. in ⚼² varr. ⚼ envision. 3 ⚼ envision. 4 mdt ‘stable’,
‘(cattle-)stall’. For unknown reasons, det. in ⚼ envision. 5 varr. ⚼ envision. 6 lms (from lms?) ‘mat’, whence phon.
or phon. det. lms (lms) in ⚼ envision. 8 varr. ⚼ envision. 9
lms, ‘cadaster (?)’ or kind of land (?); in ⚼ envision. 10 hrr
‘sack’ as measure of capacity (§ 266, i); and in other names
of woven or wickerwork objects. By confusion with an
older sign for a palanquin or portable shrine,11 det. in
lms varr. g, sheaf’; so too in lms varr. fh ‘shrine’; possibly also
in fh var. fh ‘stable’. Hence phon. mdt (dm/)
mtl, name of the sanctuary of Sokar in
Memphis.16 To be distinguished carefully from n Aa 19.

20  ⚼ the same without the cross-bar (cf. V 21)

Cf. Dyn. XIX ⚼ envision. 1 mdw ‘stables’. Hence phon. mdt 2
in ⚼ envision. 10 ‘10’ (§§ 259, 260).

21  ⚼ combination of ⚼ envision. 20 and ⚼ envision. 10 (Dyn.
XII onward)

IDEO. in ⚼ envision. 1 mdt ‘stable’, ‘cattle-stall’. Hence phon. mdt
in ⚼ envision. 12 mdt ‘be deep’ and derivatives.

For ⚼ envision. see M 28.

22  ⚼ envision. 1 whip² (Dyn. XVIII)

For unknown reason,³ phon. mh, exx. ⚼ envision. var. Pyr. ⚼ envision. 4
mh ‘fill’; ⚼ envision. ⚼ envision. mhn ‘the coiled one’, name of a snake.

For: Exx. DAV. Piah. i. 17, nos. 371, 372, 377; Sah. 30; Ti 112.

23  ⚼ envision. 1 O.K. form of last

Use as last.

24  ⚼ envision. cord wound on stick
(O.K. and M.K. form)¹

For unknown reason, phon. wd (later wd), exx. ⚼ envision. var.
 ⚼ envision. wd ‘command’; ⚼ envision. ² wdh (for wdh) ‘table of
offerings’; ⚼ envision. var. Pyr. ⚼ envision. = ³ wd ‘turn’.

1 Exx. O.K., DAV. Piah. i. 14, no. 296; M.K., BH. iii. 4, no. 51. ² BH. i. 17.

25  ⚼ envision. alternative form of last
(Dyn. XVIII)

Use as last.

1 Exx. Rekh. 2, 17.

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ROPE, FIBRE, BASKETS, BAGS, ETC.

Sign-list

V 26 = \( \text{netting needle filled with twine} \)

Hence phon. or phon. det. \( \text{rd, 'spool', 'reel'.} \)

\( \text{V 27 = O.K. form of last} \)

Use as last.

\( \text{V 28 = wick of twisted flax} \)

Cf. with a similar sign, \( \text{het 'wick'; hence phon. 'h.'} \)

As late det. once in \( \text{tki 'candle'.} \)

\( \text{V 29 = swab made from a hank of fibre (down to Dyn. XVIII identical for all uses)} \)

Det. in O.K. \( \text{sk 'wipe'; hence phon. 'sk (sk), ex. 'ski 'perish'.} \)

For unknown reason, phon. or phon. det. \( \text{wkh, ex. 'wih 'place', 'endure'. Also det. in} \)

\( \text{V 30 = wickerwork basket} \)

Ideo. in \( \text{nb 'basket'. Hence phon. in a few words reading 'nb, exx. 'lord', exx. 'every', 'all'.} \)

For \( \text{see O 9.} \)

\( \text{V 31 = wickerwork basket with handle} \)

For unknown reason, phon. k.

\( \text{V 31* = the last, but with handle on opposite side} \)

Regularly in hieratic except in rare O.K. examples.
Det. in writing, var. Dyn. I. $mwn$, var. Dyn. I. 'harpooner'; hence (?) phon. $mwn$ (in  late var. $mwn$). $Msn$, a Lower Egyptian town near ḫa nb rāh. Possibly, but not certainly, the same sign in $msnw$ 'tribute'; hence phon. det. in $mgn$ 'be narrow', and related words.

4 LAC. TR. 20, 34. & Až 57. 138. • Liskt p. 36. • See Až. 54, 53. • JEA. 5. 242.

Before Dyn. XVIII it lacks the tie and so resembles $W$ 8, see Weill, Décrets, PIs. 2, 3; Denf. 8; Cairo 20539, i. 8 8. • D. Efl B. 7, 77.

1 Exx. O.K., QUID. SfZfJ'l. 191, 2, 32 (Min); Ti 115 (mzn)? • See the pictures Ti 38, 39; GEFIL. ii. I. S Guess based partly on the use of the sign to determine $msnw$ 'hippopotamus-hunter', partly on the occurrence of a very late word $bb$, with this det., mentioned among the equipment (spears, ropes, etc.) of the $msnw$; see Až. 54, 53 and compare the fisherman's reed floats T 25. But possibly the sign is really the det. of $mln$ 'weave', 'plait', though not so actually found, in which case it would only be phon. det. in $msnw$ 'hippopotamus-hunter'.

2 Described as $frfr$ 'tied-up cloths', Urk. iv. 1343, 13. • Ti 115. • I. 149, 9, For writings of possibly the same word with the metathesis $Ir$ see Adm. p. 101. • Urk. iv. 474, 15. • Cairo 20539, ii. 8 9. • Sim. O.K., Sah. 61. • L. D. ii. 100. • Urk. iv. 474, 15. • Cairo 20539, ii. 8 9. • Sim. O.K., Sah. 61. • L. D. ii. 100. • Urk. iv. 474, 15. • Cairo 20539, ii. 8 9. • Sim. O.K., Sah. 61. • L. D. ii. 100. • Urk. iv. 474, 15.
ROPE, FIBRE, BASKETS, BAGS, ETC.

Sign-list

V 34 ☞ alternative form of last (Dyn. XVIII)

Use as last.

D. el B. 94 ('dry perfume').

35 ☞ O.K. form of last (rarely also Dyn. XVIII)

Use as last.

DAY. Ptkh. i. 14, no. 318 = (E.E.A.) 37, in λmy-r fr 'overseer of linen'. This form of the bag is carried by an attendant, ΤΙ 1155; cf. too D. ii. 22, b. Other O.K. exx. of the same form of the sign, in fr 'thing', 'concern', Urk. i. 136, 5; Weill, Dict. Pl. 2. 8 In dr 'corn', Urk. iv. 372, 14, qu. under V 33, n. 11.

36 ☛ receptacle of some kind

Det. in | hν (hnt ?) a name of a receptacle given to a temple. Hence (?) phon. or phon. det. hν, exx. | hν var. | hν 3 hnt 'occupations'; | hν 5 hnty 'period', 'end' (§ 77, 1).

1 MAR. Ab. i. 10, b. 2 Rekh. 16. 3 Paketi 3. 4 Urk. iv. 364, 12.

37 ☞ bandage (?)

Det. in | ιδρ 'bandage', 'bind'. Phon. or phon. det. ιδρ in | ιδρ var. ιδρ 3 ιδρ 'herd'; note that ιδρ 5 appears to read ιδρ 6 ιν ιδρ 'bull of the herd'. For the confusion of ι and ι N 41 see AEO. ii. 258.

1 Karnak, Tuthmosis III unpublished. Rather different, Dyn. XII, Berskh. i. 18.

3 Sm. 9, 8, 10. H. a Berskh. i. 18. 4 Cairo 30001. 5 Urk. iv. 599, 13.

38 ☞ bandage (O.K.)

Det. in | ιλτ 'bandage', 'mummy-cloth'. Later replaced by ι Αα 2.

1 Pyr. 1303 (N 1197).

Sect. W. Vessels of Stone and Earthenware

W 1 ☛ sealed oil-jar

Det. oil, unguent, exx. | ιοτ var. | ιοτ 'unguent'; ιοτ 'ointment'.

1 Urk. iv. 914, 9; for the reading cf. Cairo 30720, a 3.

2 ☛ sealed oil-jar, like W 1, but not showing tied ends

Det. in | ισ (bfs) 'jar'. Phon. bfs (bfs) in ισ 2 Βισττ, var. O.K. ισ 3 Βισττ, 'the cat-goddess) Bastet'.

1 LAC. Sarc. ii. 13, no. 23. 2 Ex. Urk. iv. 432, 9. 3 Ti 23.

3 ☛ basin of alabaster as used in purifications

Det. in O.K. | ιοτ var. | ιοτ 4 'alabaster' (p. 172). Perhaps on account of the purifications characteristic of feasts, det. in ιοτ var. Dyn. XVIII ιοτ ἱβ 'feast'; hence semi-ideo. or phon. ἱβ in ιοτ 3 ἱβ 'mourn'. Abbrev. of ιοτ 6 ἱβτ 'ritual book' in ι W 5. Det. feast, exx. ιοτ 4 ἱβτ 'New-moon festival'; ι ι ι Wι 'Wag-festival'.

1 Showing the markings of alabaster, Hier. 2, no. 91; 9, no. 178; Kest. 9.

3 Rec. 39, 54. 2 Sin. B 143. 4 BIF. i. 24. 6 Sin. i. 299. 7 Sin. B 18.

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Sign-list

W 4 /notification combination of W 22 and W 3

5 /notification combination of T. 28 and W 3

6 /notification O.K. sign for a particular vessel

7 /notification granite bowl (Dyn. XVIII)

8 /notification deformation of the last (Dyn. XI)

9 /notification stone jug with handle

10 /notification cup (probably sometimes also a basket, cf. A 9)

10* /notification pot perhaps used also as lamp (O.K.)

(Aa 4) /notification alternative form of last (Pyr.)

EGYPTIAN GRAMMAR

Ideo. or det. in [var. 1 'feast'. Det. feast (much rarer in M.E. than alone), ex. 1 'feast of the first of the year'.


In 1 'lector-priest', lit. 'he who is under (i.e. carries) the ritual book'.

1 Already M.K., AZ 39, 117, 6. Reading, see p. 51, n. 4.

In 1 'cauldron'. Later replaced by Aa 2.

1 Sagg. Mast. i. 2. Rather different, ib. 1: Medium 13 (here of copper).

Det. in 1 'proclaim'. Det. in var. 1 'Elephantine', as source of the red granite; hence phon. det. 1 'family'.

1 D. i. B. 156. 2 Urk. i. 107, 2. 3 Urk. iv. 261, 3. 4 Rekh. 5. Sim. Urk. iv. 843, 4. 5 Brit. Mus. 614, 4. 6 LAC. TR. 21. 7 Brit. Mus. 159, 11.

In 1 'Elephantine' and 1 'family', see on W 7. The same sign may serve as the earlier form of 1 V 32, 1

1 Brit. Mus. 614, 4 (1h'sh 'Elephantine'). Sim. Cairo 2051, 1c. 2 See V 33, n. 9.

Det. in 1 'the nknm-vase' with its specific oil. Hence (? phon. 1, exx. 1 Hnrm ' (the ram-headed god) Chnum'; 1 hnm 'join'.

1 Scharff 49. 1 BH i. 17; Pyr. 51 (N 311 a). 2 Pyr. 51 (W 59 a).

In O.K. 1 interchanges with later 1 ; see Verbum i. § 260.

Det. in 1 'cup'; hence phon. or phon. det. 1 'cup', ex. 1 'unite'; 1 , ex. 1 m 'in the company of' (§ 178). Det. in 1 1 'cup'; hence phon. or phon. det. 1 'be wide'; 1 var. 1 (O 15) 'width'; 1 1 'cup'; hence phon. 1 in var. 1 'mistress'. Det. in 1 'cup'. In words reading 1 sometimes replaces older A 41, ex. 1 1 'rare treasures'.

1 WH i. 40; Jto. 115; LAC. Ser. ii. 156. 2 Urk. iv. 770, 15. 3 Jto. 115; evidently very rare, not in WH i. nor in LAC. Ser.

1 BH i. 17. 2 Urk. iv. 391, 13. 3 WH i. 158. 4 BH. i. 8, 11. Sim. D. et B. 81; 84, 6.

Phon. 1 in conjunction with G 29, ex. 1 1 'soul', or with 1 E 10, ex. 1 0 B 1 'Baphi', a god.1 Later superseded in these uses by 1 R 7.

1 Ann. 43, 309. 2 Cf. a vessel called 1 named Eb. 4, 9.

Use as last.

1 Pyr. 854 (N 657); 1098 (N 1232); 1378 (P 616).
VESSELS OF STONE AND EARTHENWARE

Sign-list

WII (1) ring-stand for jars, (2) red earthenware pot (Dyn. XVIII form, round at bottom)

12 ring-stand (O.K. form, straight at bottom)

13 red earthenware pot (O.K. form, round at bottom and plain)

14 tall water-pot

15 water-pot with water pouring from it

16 the same in a ring-stand

17 water-pots in a rack (Dyn. XII–XVIII)

18 O.K. form of last

19 milk-jug as carried in a net

(1) Ideo. or det. in var. nst 'seat'. For unknown reason, phon. g. (2) Ideo. or det. in var. dšrt 'red pot'. (3) Occasionally substituted for O 45 in Dyn. XVIII, ex. kpt nsu 'king's harim'.

1 Ex. Rekh. 3, 2 (g); D. el B. 36 (mtf). In Dyn. XII still sometimes with bottom straight as mt (Bers. i. 31), while curved as mrt (ib. 19).
2 Až. 47, 91.
3 D. el B. 36, in Nuwt-huy. According to Grdselof (Ann. 43, 310) from an O.K. word gšw (Ann. 16, 196); but this is described as an altar.
4 Rekh. 11. 5 D. el B. 11. 6 JEA. 11, 4.

Use as last, in O.K. nst 'seat' and as phon. g.

Det. in kbb 'be cool' and derivatives; also in sub('t), var. Pyr. znbt, 'jar'.

Det. in kbb 'be cool' and derivatives.

Ideo. or det. in kbt 'libation' and the related words. Much more rarely det. in kbb 'be cool'.

With four pots, usual in O.K., exx. Sah. 1; Sagg. Mast. i. 20; more often than not in M.K., exx. Leyd. V 3, 4, 6, 7; only rarely in Dyn. XVIII, ex. Urk. iv. 874, 7.

Det. in mhr 'milk-jug'. From a probably obsolete word mhr 'milk-jug', phon. ml (old ml), exx. ml, var. Pyr. mr, 'like' (§ 170); dmt 'town'; ml var. mtn 'to-day' (§ 205).

See the picture Meir i. 11 = ii. 18, no. 12. 2 Meir ii. 6. 3 Pyr. 32; cf. the place-name Mrt determined by a sign like W 20, Mtdus 21. 4 Pyr. 1665. 5 Chass. Ass. 77. 6 The use in Pyr. smin (Wb. iii. 453) is un-explained.
Sign-list

W 20  

milk-jug with a leaf covering the milk

Det. in $\text{trt}$, var. O.K. $\text{trt}$, 'milk'.

1 See the pictures Ti 114; Day. Pah. i. 16. 2 D. el B. 94. 3 L. D. ii. 66.

21  

twin wine-jars

Det. in $\text{trp}$, 'wine'.

1 For the O.K. form see the picture Ti 114; also Sagg. Mast. i. 39, no. 55.

2 D. el B. 105.

22  

beer-jug

Ideo. or det. in $\text{hnt}$ var. $\text{hnt}$, 'beer'. Det. pot, measure, exx. $\text{krht}$, 'vessel'; $\text{ds}$ (O.K. $\text{ds}$) 'des-measure' ($\S$ 266, 1, end); offerings generally, in $\text{nw}$, 'tribute'; notions connected with fluids, ex. $\text{tht}$, 'be drunken'.

As det. in the group $\text{food and drink}', see on $\text{X}$. D. el B. 105.

23  

jar with handles

Use as last, but not specially in connection with beer. Exx. $\text{krht}$, 'vessel'; $\text{wrh}$, 'anoint'. Also in $\text{wdpw}$ 'butler'.

1 Urk. iv. 427, 8. 2 Urk. iv. 429, 7. 3 See Schäfer-Lange, Grab- und Denksteine, iii. 58; PSBA. 13, 451. 4 Pyr. 130. 124. See too Sebekn. 7, 9.

24  

bowl

Phon. $\text{nw}$, exx. $\text{nw}$ (unw) 'of', m. plur. ($\S$ 86); $\text{Nut}$ 'the goddess' Nut', probably so to be read in spite of the obscure Pyr. var. $\text{Nut}$; $\text{hnw}$, 'vessel'. Initial $\text{nw}$ is preferably written $\text{Nut}$ or $\text{Nut}$, see on U 19; final $\text{nw}$ is sometimes written $\text{Nut}$, exx. $\text{mnw}$, 'monument'; $\text{Thnw}$, 'Libya'. Great difficulty is caused by $\text{Nut}$ 'primeval waters', which may have existed in two distinct forms (1) $\text{nw}$ or $\text{nw}$ or $\text{nw}$, (2) $\text{nw}$ or $\text{nw}$; 16 for (1) see Pyr. var. $\text{nut}$ and a Dyn. XVIII enigmatic equivalent; $\text{nut}$; 17 for (2) see Pyr. var. $\text{nut}$, also the female counterpart $\text{nut}$, 'the lower heaven', further the personal name $\text{nut}$ presumably to be read $\text{Nut}$ on account of $\text{nut}$ 'child', and lastly Copt. $\text{Nut}$ 'abyss'. Phon. also in (cf. W 25) in var. Pyr. $\text{ink}$ 'I' ($\S$ 64). Phon. det. in $\text{nut}$, varr. Pyr. $\text{nut}$ 'council'; whether the former writing has anything to do with $\text{nut}$ 'pot' is doubtful. So too from M.K. $\text{nut}$ replaces O.K. $\text{nut}$ in such words as $\text{nut}$ var. Pyr. $\text{nut}$ 'build'; $\text{nut}$ var. O.K. $\text{nut}$ 'form'; the old phon. det. $\text{nut}$ here is due to the stem-meaning of $\text{nut}$ 'go round', while the later $\text{nut}$ may be connected with $\text{nut}$ 'fashion' pots. From M.K. onwards $\text{nut}$ inexplicably accompanies $\text{nut}$, exx. $\text{nut}$ 'protect'; $\text{nut}$ 'ask'; and is found also in $\text{Nut}$ (the goddess) Nekhbet.'
VESSELS OF STONE AND EARTHENWARE

The writing $\text{m-hnw}$ for $m\,\text{hnw}$ ‘in’, lit. ‘in the interior (of)’ ($\S\ 178$) has been explained as a rebus $m(w)\,\text{h(r) nw}$ ‘water under pot’.$^{10}$ Lastly, $\odot$ occurs as occasional alternative to $\odot$ or $\odot$ as det. pot; hieratic often fails to distinguish these signs.$^{11}$

1 Pyr. 1718. 1454. 11 Fuller collection of relevant writings, SETH, Amun und die acht Urgötter §§ 61, 127.
10 Pyr. 107. 446.
16 Rev. d'Ég. i. 5.
14 Pyr. 1778. 1378. 1780.
18 Pyr. 1713.
15 Eb. 66, 17.
19 Pyr. 1597.
20 Urk. I 101, 10. 21 D. el B. 35. Also in the related place-name $\text{Nbb}$ ‘El-Kab’.
22 GRIFFITH, Catallgùte Demotic Papyri in the Rylands Library iii, n. 1+.
23 Pyr. 1184. 1+54. 24 Fuller collection of relevant writings, SETH, Amun und die acht Urgötter §§ 61, 127.
26 MÖLL. Pal. i. nos. 495. 497.

$W_{24}$ ⊙ (continued)

In $\odot$ var. Pyr. $\odot$ ‘bring’, ‘fetch’.

Sign-list

Sect. X. Loaves and Cakes

$X_1$ ⊙ bread $^1$

Ideo. (or semi-phon. $t$) in $\odot$ var. $\odot$ ‘$\odot$’ $\odot$ ‘bread’; the accepted reading $\odot$ (so in the 1st edition) has no justification. Hence phon. $t$. Note the spellings $\odot$.$^4$ $\odot$ for $\odot$ $\odot$ ‘god’s father’, name of a class of elder priests. In group-writing ($\S\ 60$) $\odot$ or $\odot$ is used for $t$.$^5$

$^1$ SETH, Alphabet 156. Cf. the Pyr. var. of $n$, and the later writing of $\text{lt-ntr}$ with the loaf $X_2$.
$^2$ Common in compounds like $\text{t-hb}$ ‘baked bread’, $\text{t-w}$ ‘large bread’, $\text{t-nb}$ ‘bread of the $\text{neb}$-tree’, exx. BH. i. 17; cf. the varr. of $\text{t-w}$, Pyr. 1946. 3194.
$^3$ Pyr. 1723.
$^4$ See AZ. 47, 94; 48, 21–2.
$^5$ BURCHARDT § 130.

For $\odot$ see M 5.

$2$ ¯ loaf

Det. bread, exx. $\odot$ var. $\odot$ ‘$\odot$’ ‘bread’; $\odot$ $\odot$ ‘$\odot$-loaf’. For $\odot$ or $\odot$ as $t$ in group-writing ($\S\ 60$) see on $X_1$.

The groups $\odot$, or $\odot$, representing bread and beer with or without another sign for bread, occur as generic det. food, exx. $\odot$ $\odot$ ‘invocation offerings’ (p. 172); $\odot$ $\odot$ ‘meal’; expanded still further in $\odot$ $\odot$ ‘$\odot$-ntr ‘divine offerings’. On M.K. coffins $\odot$ is sometimes substituted for $\odot$ $\odot$ $\text{Dhwty}$ ‘Thoth’ for superstitious reasons,$^3$ and a similar or identical group serves also rarely for $\odot$ $\odot$ $\text{Gb}$ ‘(the earth-god) Geb’$^4$ or for $\odot$ $\odot$ $\text{Inp}$ ‘Anubis’.$^5$ From the end of Dyn. XVIII $\odot$ is found as var. of $\odot$, $\odot$ $\text{lt-ntr}$ ‘god’s father’, a priestly title, see above under $X_1$.

$^1$ Munich 3, 17. Possibly the cursive hieratic ligature seen in $\text{mnml} ‘\text{food}’$, Sin. B 104, is to be resolved similarly.
$^3$ D. el B. 14. Sim. Th. T. S. i. 8; see AZ. 51, 59.
$^4$ LAC. TR. 59, i. 26. 28.
$^5$ LAC. TR. 5, 1.
$^6$ L. D., Text, iii. 15; see AZ. 48, 32.

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**Sign-list**

<table>
<thead>
<tr>
<th>Sign-list</th>
<th>EGYPTIAN GRAMMAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>X&lt;sub&gt;3&lt;/sub&gt; 0</td>
<td>alternative form of last sign</td>
</tr>
<tr>
<td>4</td>
<td>roll of bread</td>
</tr>
<tr>
<td>(N 18)</td>
<td>alternative form of last sign</td>
</tr>
<tr>
<td>5</td>
<td>semi-hieratic form of 0 as last sign</td>
</tr>
<tr>
<td>6</td>
<td>a round loaf bearing mark of the baker's fingers&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
<tr>
<td>7</td>
<td>half-loaf of bread</td>
</tr>
</tbody>
</table>

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**Use as last.** For 0 as the earliest form of N 34 see on that sign.

Det. bread, food, exx. 𓊝<sub>0</sub> 𓊝<sub>1</sub> 𓊝<sub>2</sub> 𓊝<sub>3</sub> ‘bread’; 𓊝<sub>0</sub> <sup>2</sup> prt-hrw ‘invocation offerings’; 𓊝<sub>0</sub> 𓊝<sub>1</sub> 𓊝<sub>2</sub> ‘food-offerings’. From this last, phon. det. sn (zn), exx. 𓊝<sub>0</sub> 𓊝<sub>1</sub> var. 𓊝<sub>2</sub> snit ‘pass by’; 𓊝<sub>0</sub> 𓊝<sub>1</sub> Snt ‘Senet’, a fem. personal name; cf. also Pyr. 𓊝<sub>0</sub> 𓊝<sub>1</sub> 𓊝<sub>2</sub> iznil ‘are opened’. In snit ‘pass by’ and snt ‘likeness’ is subsequently replaced by X 5, while Pyr. in zn ‘open’ later takes the form N 37, see on that sign. Also from 𓊝<sub>0</sub> 𓊝<sub>1</sub> 𓊝<sub>2</sub> fkb (cake), phon. det. fkb in 𓊝<sub>0</sub> 𓊝<sub>1</sub> 𓊝<sub>2</sub> fkb ‘reward’. As det. sometimes takes the place of W 3 (Dyns. XI. XII), ex. 𓊝<sub>0</sub> 𓊝<sub>1</sub> hbw ‘festivals’.<sup>9</sup>  

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<sup>1</sup> <i>Meir</i> ii. 8. Sim. 107 ‘food’, ib.  
<sup>2</sup> BH. i. 33.  
<sup>3</sup> BUDGE, p. 159, 7.  
<sup>4</sup> D. el B. (XI) i. 24.  
<sup>5</sup> This word chances not to have been found before M.K., in which period its spellings are influenced by fkh ‘smell’. Nevertheless, the original value was probably snw and this must be regarded as the origin of the phonetic value sn; see Rec. 35, 61.  
<sup>6</sup> BH. ii. 8, 8.  
<sup>7</sup> Th. T. S. ii. 7.  
<sup>8</sup> Pyr. 1408.  
<sup>9</sup> Brit. Mus. 580. Sim. ib. 337 (Wig ‘Wag-festival’); Cl.-VAND. § 33, 10 (ibd ‘month-festival’).  

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<sup>1</sup> DAV. Plak. i. 18, no. 403 and p. 34; Ann. 9, 111; also depicted D. el B. 135.  
<sup>2</sup> Th. T. S. i. 18.  
<sup>3</sup> Uruk. iv. 102, 4. Sim. ‘pass by’, Sh. S. 9.  
<sup>4</sup> Uruk. iv. 168, 10.  

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<sup>1</sup> DAV. Plak. i. 18, no. 403 and p. 34; Ann. 9, 111; also depicted D. el B. 135.  
<sup>2</sup> Th. T. S. i. 18.  
<sup>3</sup> Uruk. iv. 102, 4. Sim. ‘pass by’, Sh. S. 9.  
<sup>4</sup> Ex. pty, Uruk. iv. 168, 6.  

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<sup>1</sup> Pyr. 807 (M 112). Often, but not always, taller and narrower than Δ N 29.  
<sup>2</sup> DAV. Plak. i. 18, no. 403 and p. 34; Ann. 9, 111; also depicted D. el B. 135.  
<sup>3</sup> Pyr. 807.  
<sup>4</sup> BH. i. 33.  
<sup>5</sup> Pyr. 807.  
<sup>6</sup> DAV. Plak. i. 18, no. 403 and p. 34; Ann. 9, 111; also depicted D. el B. 135.  
<sup>7</sup> Pyr. 807.  
<sup>8</sup> DAV. Plak. i. 18, no. 403 and p. 34; Ann. 9, 111; also depicted D. el B. 135.  
<sup>9</sup> For the reading see on M 43 and Z 11.  

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532
X 8 △ conical loaf? (in M.E. more often replaced by △ D 37)

Ideo. give, in △ rdī, △ dlı 'give' (§ 289, 1) and also in Pyr. △ rare varr. △ rdī; △ for the more usual imperative △ var. M.E. △ iml 'give' (§ 336). The use in both stems seems conclusive for the ideographic character of the sign. Possibly the earliest reading of the later stem rdī was rdī, cf. the personal name △ var. △ and the Pyr. var. △ for △ rdw 'efflux'; but verb-forms with repetition of the sign (ex. △ ) doubtless indicate the reading dlı; so in Pyr. already △ and see above § 289, 1. From the same stem, phon. d (very rare), ex. △ d(r) 'fruit'. The word △ 'provisions' probably reads dlı; in hieratic the inner markings are not shown, so that the sign there resembles △, see before § 289, and the word has, therefore, often been read spd.

1 Pyr. 381. 2 Pyr. 392. 3 Verbum i. § 454. 4 AZ. 39, 135. 5 Pyr. 788. 6 Pyr. 668. 716. 824. 7 Cairo 20350, a. 8 Schøyen, 7, 13; Urk. iv. 64, 1; Haremhab, right side 9; see Gardiner, Egyptian Hieratic Texts, i. 18*, n. 7.

Sect. Y. Writings, Games, Music

Y 1 ▲ papyrus rolled up, tied, and sealed (from Dyn. XII on also vertically §)

Ideo. in ▲ var. Pyr. ▲ 2 mdīt 'papyrus-roll', 'book'. Hence phon. mdīt 3 in ▲ varr. ▲ 5 ▲ 6 mdīt '(sculptor's) chisel'. Det. 7 writing and things written, exx. ▲ 5 ▲ § 'write'; ▲ ▲ m(w)dīt 'word'; ▲ ▲ hks 'magic'; also abstract notions, exx. ▲ ▲ ▲ ▲ ▲ mdīt 'truth'; ▲ ▲ ▲ ▲ ▲ ▲ ▲ ▲ msw(y) 'be new'; ▲ ▲ rb 'know'; ▲ ▲ ▲ ▲ ▲ 'great'. In mathematical books and accounts ▲ is often abbrev. for ▲ dmd 'total'.

1 Eb. 30, 7. 2 Pyr. 491. 3 PSBA. 21, 269. 4 Two Sculptors 8. 5 Leyd. Denkm. iv. 14. 6 Common in Dyn. XIX, XX. 7 Old uses, AZ. 57, 75. 8 Compare P. Kah. 8, 13. 14. with ib. 8, 62. Sim. P. Louvre 3226, 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.

2 ▲ O.K. form of last (also vertically § from Pyr. on in specific cases)

Use as last.

1 Dav. Plak. i. 15, no. 341. Sim. in Dyn. XI, exx. Brit. Mus. 6141; Louvre C 14. In Dyn. XII, one thread is apt to be shown, not none as here, nor yet on each side as in ▲ 1, exx. Brit. Mus. 581; Louvre C 1.
Sign-list

Y 3 [scribes]{ös} outfit, consisting of palette, bag for the powdered pigments, and reed-holder

Raw Text: ...

EGYPTIAN GRAMMAR

Sec. Z. Strokes, Signs derived from Hieratic, Geometrical Figures

Z 1 1 stroke (perhaps properly a wooden dowel) 1

Raw Text: ...

Footnotes:

1 This form is commonest at all periods, exx. O.K., Saag. Mast. i. 4, 12; M.K., Berh. i. 15, 18, 20; Dyn. XVIII, Th. T. S. i. 1; Rekh. 5; Pay. 20, 7. So too in hieratic, Moll. Pal. i. no. 53. For the leather bag see Schaff 54; Qalb. Saag. 1911-12; Pl. 29; later apparently interpreted as a water-bowl. 29 WA ii. 85, 3.

2 Jerusalem, 5, 16, cf. p. 25. 29 Sack, i; Py. 906. 39 Herd, 5; Erb. 108, 50. Sim. n't, Erk. iv. 171, 12. 49 Exx. Es. 4, 15, 19; 6, 1. 59 P. Kak. 9, 50; Heart 17, 17. In O.K. scenes for m means 'polish', Mott 390, 360; m' make calm', lit. 'smooth the heart', Pt. 47, 7. Budge, p. 261, 75. 69 Wo. v. 369. 79 Budge, p. 110, 3; 266, 5; cf. AE 50, 74.

3 Exx. O.K., Ti 23. 46; M.K., BH. i. 29, 30, 35; Dyn. XVIII, Cairo 24017 = Laca5, Pl. 11. Gun., Tett. 147, n. 1. Each point out that this alternative form occurs especially often in texts written from left to right, the scribe having omitted to make the customary reversal. So too with certain other signs.

4 For unknown reason, phon. mn, 2 exx. c 3 mn 'remain'; 4 6 'the god Amun'; 5 8 mnh 'wax'.

5 For this word, see L. D. ii. 6; i. 71, 9; when it has the draught-board as det., this is much more elaborately made than the sign for mn, ex. Urk. v. 4, 12. 2 Reading from a large number of Coptic equivalents, exx. moum 'remain'; Aum 'Amun'.

6 Ideo. or det. in 11 8 var. o p 'draughtsman'. Hence phon. tlr in 11 8 var. l 8 5 tlr(w), 'dances'.

7 Det. in 11 8 but (bint) 3 'harp'.

8 Ideo. or det. in c 3 var. 8 cpl 'sistrum'. Between Dyn. XIII-XVIII occasionally phon. shm (because of 1 l 8 shm, a kind of sistrum 3), ex. cpl 8 3 shm-tr(y) f 'potentate'.

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STROKES, SIGNS DERIVED FROM HIERATIC, ETC. Sign-list

2 I I I stroke I Z I thrice repeated (also written \( \|_{\|} \) | Z 3; for the vertical writing \( \parallel \) see below end of text and in Z 3)  

2 \( \|_{\|} \) stroke I Z I thrice repeated (also written \( \|_{\|} \) | Z 3; for the vertical writing \( \parallel \) see below end of text and in Z 3)  

\( t \) often intervenes, ex. \( \|_{\|} \) lst ‘water-jar’. Such writings were often preceded in O.K. by phonetic signs;\(^6\) M.E. survivals of this practice are \( \|_{\|} \) s ‘man’; \( \|_{\|} \) \( \|_{\|} \) hrw ‘day’. Ideo. with \( \| \) is occasionally followed by a det., ex. \( \|_{\|} \) \( \|_{\|} \) ‘Rec’. Misunderstanding of the function of \( \| \) often leads to its displacement, exx. \( \|_{\|} \) for \( \|_{\|} \) s ‘man’, \( \|_{\|} \) for \( \|_{\|} \) s ‘pool’. It is strange that \( \|_{\|} \) is a later writing of \( \|_{\|} \) ‘earth’, while \( \|_{\|} \) \( \|_{\|} \) is the usual writing in Dyn. XII; \( \|_{\|} \|_{\|} \) 3 dm\( \| \) ‘town’ is likewise difficult to explain, as also are many later exx. of the stroke. Already in Pyr. cases occur of ideo. with \( \| \) being together transferred to a phonetic use;\(^13\) so often in M.E., exx. \( \|_{\|} \) hr ‘upon’ (§ 165); \( \|_{\|} \) var. \( \|_{\|} \) st ‘son’; so particularly in group-writing (§ 60), exx. \( \|_{\|} \) r; \( \|_{\|} \) \( \|_{\|} \) \( \|_{\|} \) \( \|_{\|} \) l. Along similar lines \( \|_{\|} \) occurs as det. towns in place of \( \| \), ex. \( \|_{\|} \|_{\|} \|_{\|} \) \( \|_{\|} \|_{\|} \) 14 Nn-ns\( \| \) ‘Heracleopolis’. Occasionally in Dyn. XII \( \| \) serves merely to fill an empty space, exx. \( \|_{\|} \) n ‘for’; \( \|_{\|} \|_{\|} \) dm\( \| \) ‘I ferried across’. In Pyr. \( \| \) was sometimes used (like \( \| \) and \( \| \) ) to replace human figures, these being regarded as magically dangerous\(^17\); so in M.K. coffins, exx. \( \|_{\|} \) for \( \|_{\|} \) l ‘O’; \( \|_{\|} \|_{\|} \|_{\|} \) for \( \|_{\|} \|_{\|} \) \( \|_{\|} \) Ssn\( \| \)\( \| \)\( \| \)\( \| \), a man’s name; extensions of this use appear to be the rare employment of \( \| \) as suffix 1st pers. sing. \( \| \) ‘I’;\(^20\) perhaps also the fairly common writing \( \|_{\|} \) for \( \|_{\|} \), or \( \|_{\|} \) s ‘man’.  

1 \( \| \) Hier. p. 37.  
2 Cairo 20538, ii. c. 7.  
3 Sin. B 271.  
4 Sin. B 45.  
5 A'Z. 45. 46.  
6 Urf. iv. 81, 4.  
7 BH. i. 8. 8.  
8 Urf. iv. 1165, 10.  
9 Urf. iv. 102, 15; 615, 11.  
10 Sin. B 43.  
11 Urf. iv. 96, 3; cf. ih. 149, 14.  
12 Sin. B 306.  
13 A'Z. 45, 50.  
15 Sim. BH. i. 25, 79.  
16 Louvre C 1, 11.  
18 A'Z. 51, 22.  
19 LAC. Tr. 1, 6; 9, 1; 8, 1.  
20 A'Z. 51, 51.  
21 Cairo 20538, ii. c. 4.  
22 Cairo 20538, l. e. 4.  
23 Urf. iv. 1148, 12.  
24 Already in O.K., Urf. i. 126, 2.  
25 Cairo 20538, i. c. 4; Urf. iv. 1148, 12.  
26 Louvre C 1, 11.  
28 A'Z. 51, 22.  
29 LAC. Tr. 1, 6; 9, 1; 8, 1.  
30 A'Z. 51, 51.  
31 Cairo 20538, i. c. 4; Urf. iv. 1148, 12.  
32 Louvre C 1, 11.  
33 Brit. Mus. 562, 7.  
34 A'Z. 51, 22.  
35 LAC. Tr. 1, 6; 9, 1; 8, 1.  
36 A'Z. 51, 51.  
37 Cairo 20538, i. c. 4; Urf. iv. 1148, 12.  
38 Louvre C 1, 11.  
40 A'Z. 51, 22.  
41 LAC. Tr. 1, 6; 9, 1; 8, 1.  
42 A'Z. 51, 51.  
43 Cairo 20538, i. c. 4; Urf. iv. 1148, 12.  
44 Louvre C 1, 11.  
46 A'Z. 51, 22.  
47 LAC. Tr. 1, 6; 9, 1; 8, 1.  
48 A'Z. 51, 51.  
49 Cairo 20538, i. c. 4; Urf. iv. 1148, 12.  
50 Louvre C 1, 11.  
52 A'Z. 51, 22.  
53 LAC. Tr. 1, 6; 9, 1; 8, 1.  
54 A'Z. 51, 51.  
55 Cairo 20538, i. c. 4; Urf. iv. 1148, 12.
3 stroke \( \dagger \dagger \dagger \) Z 1, thirce repeated vertically

For \( \circ \circ \circ \) see on N 33.

4 \( \backslash \) two diagonal strokes (less often written \( \dagger \))

Use as last, common in hieroglyphic from Dyn. XII, rarer in hieratic, where the original form was \( \circ \).\(^2\)

STROKES, SIGNS DERIVED FROM HIERATIC, ETC.

Sign-list

<table>
<thead>
<tr>
<th></th>
</tr>
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<tbody>
<tr>
<td>STROKES, SIGNS DERIVED FROM HIERATIC, ETC.</td>
</tr>
<tr>
<td>Z 4 \ (continued)</td>
</tr>
<tr>
<td>5 (\backslash) diagonal stroke as made in hieratic (sometimes also (\backslash))</td>
</tr>
<tr>
<td>6 (\text{\textbackslash}) (\backslash) hieratic substitute for (\text{\textbackslash-a}) A 13 or (\text{\textbackslash-a}) A 14.\textsuperscript{2}</td>
</tr>
<tr>
<td>7 (\text{\textbackslash}) hieroglyphic adaptation of the hieratic abbreviated form of (\text{\textbackslash-g}) G 43</td>
</tr>
</tbody>
</table>

For \(\text{\textbackslash}\) as hieroglyphic adaptation of the more cursive hieratic form of \(\text{\textbackslash}\) G 39, see on H 8. For \(\text{\textbackslash}\) as hieroglyphic equivalent of the hieratic forms of \(\text{\textbackslash-t}\) T 13 and \(\text{\textbackslash-u}\) U 39, see U 40. |

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Sign-list

Z 8 ☐ oval

Det. round, in $\text{sign}$ $\text{Z} \, \circ \, \text{oval}$ $\text{N} \, \circ \, \text{circle}$ $\text{M} \, \circ \, \triangle ?$

Z 9 ☓ two sticks crossed

Det. break, exx. $\text{sign}$ $\text{Z} \, \times \, \text{two sticks crossed}$ $\text{N} \, \times \, \text{two sticks crossed}$ $\text{M} \, \times \, \text{triangle} ?$

(N 33) ◌ circle

Det. round, from O.K.$^1$ onwards common in words from the stem $\text{hdw}$ 'go round', exx. $\text{sign}$ $\text{N} \, \times \, \text{circle}$ $\text{M} \, \times \, \text{oval}$ $\text{Z} \, \circ \, \text{oval}$ $\text{hdw}$ 'builders' $\text{hdw}$ 'character'. From Dyn. XI increasingly often replaced by $\triangle ? \, \text{W} \, 24$.

Exx. $\text{hdw}$ 'form', Urk. I. 101, 10. 12; $\text{hdw}$ 'mould', Pyr. 1597.

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(M 44) △ triangle?

Ideo. or det. in $\text{sign}$ $\text{M} \, \circ \, \text{triangle} ?$ $\text{N} \, \circ \, \text{circle}$ $\text{Z} \, \times \, \text{two sticks crossed}$ $\text{hdw}$ 'white bread' it signifies a loaf of triangular shape.

Exx. $\text{hdw}$ 'form', Urk. iv. 770, 9.

Z 9 ☓ two sticks crossed

Det. break, exx. $\text{sign}$ $\text{Z} \, \times \, \text{two sticks crossed}$ $\text{N} \, \times \, \text{two sticks crossed}$ $\text{M} \, \times \, \text{triangle} ?$

Det. round, in $\text{sign}$ $\text{Z} \, \circ \, \text{oval}$ $\text{N} \, \circ \, \text{circle}$ $\text{M} \, \circ \, \triangle ?$

Sign-list

EGYPTIAN GRAMMAR

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STROKES, SIGNS DERIVED FROM HIERATIC, ETC. Sign-list

Z 10 \( \times \) O.K. form of last

11  \( \frac{a}{b} \) two planks crossed and joined

Ideo. (?) in \( \frac{a}{b} \) var. \( \frac{a}{b} \), \( \frac{a}{b} \) inty 'who is in' (§ 79) and derivatives. Hence (?) phon. int, ex. \( \frac{a}{b} \) for old \( \frac{a}{b} \) var. \( \frac{a}{b} \) 'not be'. Since in hieratic \( \frac{a}{b} \) is often identical with \( \frac{a}{b} \), Dyn. XVIII hieroglyphic writes \( \frac{a}{b} \) var. O.K. \( \frac{a}{b} \) for old \( \frac{a}{b} \) var. \( \frac{a}{b} \) wnm 'eat'; so too \( \frac{a}{b} \) \( \frac{a}{b} \) var. \( \frac{a}{b} \) for \( \frac{a}{b} \) \( \frac{a}{b} \) 'subjects'.

0 Hier. p. 37. 1 Urk. iv. 497, 17; BUDGE, p. 100, 14. 2 A.Z. 42, 10, if not a careless form of \( \frac{a}{b} \).

Sect. Aa. Unclassified

Aa 1 \( \varnothing \) human placenta?

2 \( \varnothing \) pustule or gland?

Det. bodily growths or conditions, especially of a morbid kind, exx. \( \frac{a}{b} \) wbnw 'wound'; \( \frac{a}{b} \) bryt 'disease'; \( \frac{a}{b} \) whd 'suffer'; \( \frac{a}{b} \) hpr 'navel' (whence phon. hpr(t) in \( \frac{a}{b} \) var. \( \frac{a}{b} \) hbw 'sculptured reliefs'); fat, distended, exx. \( \frac{a}{b} \) \( \frac{a}{b} \) ddt 'fat'; \( \frac{a}{b} \) sfrw 'swell'. Replaces a number of O.K. signs that have become obsolete:—(1) \( \varnothing \) = Pyr. \( \varnothing \) V 38, as ideo. or det. in \( \varnothing \) \( \varnothing \) wt 'bandage'; \( \varnothing \) \( \varnothing \) wt 'embalmer'; \( \varnothing \) \( \varnothing \) sdbwh 'treat', 'emblem'. (2) \( \varnothing \) = O.K. \( \varnothing \) Z 10, as det. in \( \varnothing \) \( \varnothing \) abbrevv. \( \varnothing \), \( \varnothing \) hsb 'reckon'; everywhere else \( \varnothing \) has survived as \( \varnothing \) Z 9. (3) \( \varnothing \) = Pyr. \( \varnothing \) F 52 or O.K. \( \varnothing \) N 32, as det. excrement, in \( \varnothing \) \( \varnothing \) hs 'excrement'; smell, in \( \varnothing \) \( \varnothing \) sty 'odour'; clay, in \( \varnothing \) \( \varnothing \) sin 'clay'. (4) \( \varnothing \) = O.K. \( \varnothing \) W 6, as ideo. or det. in \( \varnothing \) \( \varnothing \) wht 'cauldron'; hence phon. whi in \( \varnothing \) \( \varnothing \) var. O.K. \( \varnothing \) \( \varnothing \) Whi 'Oasis'. (5) \( \varnothing \) = \( \varnothing \) W 7, as det. in \( \varnothing \) \( \varnothing \) mit 'granite'; \( \varnothing \) \( \varnothing \) gw 'Elephantine'. (6) \( \varnothing \) = \( \varnothing \) V 32, det. in \( \varnothing \) \( \varnothing \) gw, prob. for \( \varnothing \) \( \varnothing \) gw 'bundles'; hence phon. det. \( \varnothing \) in \( \varnothing \) \( \varnothing \) gw 'be narrow'. (7) \( \varnothing \) = \( \varnothing \) M 41, det. in \( \varnothing \) \( \varnothing \) \( \varnothing \) ced 'cedar'.
Sign-list

Aa 3 🏢 pustule or gland (?) 🏢 det. when soft matter or a liquid is meant, exx. 🏢 🏢 'urine'; 🏢 🏢 'soft inner parts (?)'. Also det. in 🏢 🏢 'odour'.

Aa 2 with liquid
issuing from it

For Aa 4 (Pyr.) see after ṭ W 10*

5 🏢 part of the steering
gear of ships?

Ideo. or det. in Pyr. 🏢 🏢 var. 🏢 🏢 ṭḥ in the phrase 🏢 🏢 ṭḥ 'take the ṭḥ', i.e. 'proceed by boat', ṭ to a place; cf. M.K. 🏢 🏢 ḫr ṭḥ 'direct the ṭḥ' (plur.), i.e. 'sail'. From M.K. there is a word 🏢 🏢 ṭḥ 'oar', but the writing 🏢 in Pyr. makes it impossible to interpret that word as meaning 'oar' from the start. Hence phon. ṭḥ, exx. 🏢 🏢 🏢 Hpy 'Hepy', one of the four sons of Horus; 🏢 🏢 ḫp 'Apis-bull'. The full stem may have been ṭhp, cf. Pyr. 🏢 🏢 🏢 ṭhp 'hasten'.

6 🏢 doubtful (different from 🏢 S 23)

Det. in 🏢 🏢 🏢 ṭms (from ṭms ?) 'mat'. Hence (?) phon. det. ṭms in 🏢 🏢 🏢 ṭms 'mat'. 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 found in hieratic. 2 Exx. Urk. iv. 9, 14; 659, 15. 3 Urk. iv. 99, 5. 4 D. el B. 100; Urk. iv. 780, 11. 5 Urk. iv. 36, 7 in šhr-tnw 'prisoners of war'.

7 🏢 doubtful (in Dyn. XVIII often reversed 🏢 🏢)

Det. or phon. det. škr (škr) in 🏢 🏢 🏢 🏢 ṭms 'mat'. From O.K. regularly written without ṭ, exx. ṭ W 60; CAPART, Rue 33; Pyr. 1138, 1437.

8 🏢 irrigation runnels as in 🏢 N 24 ?

Ideo. or det. in 🏢 🏢 🏢 🏢 🏢 ṭms 'estate' in the title 🏢 🏢 ṭms 'steward of the estate'; the meaning of ṭms and the interpretation of 🏢 here depend on the not improbable identification of this title with 🏢 🏢 🏢 🏢 🏢 (var. 🏢) in another tomb of Dyn. XII; the word 🏢 🏢 🏢 🏢 🏢 'estate' would in this case read ṭms. Hence phon. det. in Dyn. XVIII 🏢 🏢 🏢 🏢 🏢 ṭms 'estate' in the title. For an unknown reason,
phon. *kn, exx. *ḵn 'complete', 'be complete'; *ḵn '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 *kn is found (1) for N 24 in hierogl. *kn 'district'; (2) for V 26 in hieratic *kn var. *kn 'desert edge' which hierogl. varr. show should be equated with *kn and *kn respectively. Possibly through some confusion with *kn is found in Dyn. XVIII hieroglyphic for *kn smt 'desert', 'necropolis', as a mediating var. *kn proves; for this reason the name of king (Dyn. XI) var. *kn 21 is possibly to be read *kn rather than *kn the writing (Dyn. I). The reading of *kn Sebekkhu is more doubtful. *kn Sin. B 9. *kn Sin. R 34. *kn Cf. Louvre C 1, vert. 7. *kn Cf. Hamm. 48, 9. Especially in the title of Hathor, *hrt-sm smt 'chief over the desert', ex. Cairo 588 compared with ib. 593; see too *Unk. iv. 1005, 5. *kn Rec. 28, 169. 21 Budge p. 145; cf. the dual *smty 'the two deserts', *Unk. iv. 383, 15. 22 U. iii. 24; Gauthier, Livre des Rois, i. 6. 23 Sehe and Gunn, however, preferred *Histy, see Ann. 28, 155.

For *kn see U 4. 5. 

9 = doubtful

Det. in *ẖwd 'rich'.

1 Exx. D. el B 110; Rijfek 7, 23. Černý conjectures that this may be an abbreviated form of the O.K. sign for *ẖwd, 'portable chair', W. iii. 250, 3.

10 = doubtful

Det. in *drf 'writing'.

1 Exx. B.H. i. 7. Rather different forms, *Sn 1, 363; *Unk. iv. 776, 10.

11 = doubtful (sometimes vertically || or ||)

For an unknown reason, phon. *mtr in *mtr var. *mtr 'truth' and the related words. Note specially often the writing *mtr-hrw 'true of voice' (§ 55). As a pedal det. in *intt 'raised platform', a unique writing (?).  

1 Neither the form nor the value suits the identification with the flute (mtr) sometimes upheld. According to Kristensen (Het iwen wij den doed 72) and others (Griff. Stud. 45; *Kemi i. 127) a platform or pedestal.

12 = 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. Plak. i. 14, no. 293.
Sign-list

Aa 13 = hardly the two ribs of Ideo. or det. in O.K. (§ 1 = tm, plur. = tmw, a part of the body. 2 Hence (?) phon. tm, exx. = tm = ‘give’, imper. (§ 336); = tmw = ‘boat’; also, from Dyn. XVIII on, phon. m. 3 Ideo. also in = var. = gs, varr. Pyr. = g, 4 = gs, ‘side’, ‘half’. Hence phon. gs, exx. = o = var. = ‘anoint’; = = gs, ‘palette’. 1 Exx. Dyn. XII, Mesir iii. 23 = tm; Dyn. XVII, Kop. 8, 5 = tm; Dyn. XVIII, Rekk. 3, 29 (gs); D. el B. 116 = tm; there is no difference between tm and gs. 2 Az. 64, 10. 3 Az. 35, 170. 4 Pyr. 925. 5 Pyr. 1092. 6 Hearst 10, 16. 7 Sin. B 293. 8 Peas. B 1, 305. 9 Maspero, Trois Années de Fouilles, Pl. 2; see Sphinx 12, 117.

14 = 1 O.K. form of last

15 = 1 alternative form of =

Aa 13 (Dyn. XVIII)

16 = short form of = Aa 13

17 = 1 back of something 2 (O.K. and M.K. form)

18 = 1 Dyn. XII–XVIII form of last

19 = 1 doubtful (different from Aa 19)

20 = 1 doubtful 2

21 = 1 a carpenter’s tool?

EGYPTIAN GRAMMAR

Use as last.


Use as last.

1 Exx. Paherti 3; Amarn. i. 26 (prep. m). This straight form is usual from late Dyn. XVIII on.

Used only in = var. = gs ‘side’, ‘half’ and as phon. gs.

1 Exx. Urk. iv. 429, 12; 639, 17. 2 Urk. iv. 357, 9; D. el B. 113.

Ideo. in = s = (s) = ‘back’, Coptic soi. Hence phon. si (s), 3 exx. = = = 4 swt ‘walls’; = = = sit ‘be satiated’;

1 O.K. forms, Sagg. Mast. i. 2; Sah. 1; Montet 225; Dyn. XI–XII, Brit. Mus. 614, 9; Leyd. V 4, 5; Scheibkhu 4. See also on Aa 18; there is great variety in detail.

2 Inferred from the use of = in = back’, Az. 45, 45; full discussion, Montet 225–6; Griseloff adheres to Borchardt’s explanation as a razor, Ann. 43, 310. 3 For = see Pyr. 959 (118).

Use as last. In group-writing (§ 60) = or = is used for =. 1 Exx. Dyn. XII, Berth. i. 18; Berl. AI. i. p. 255, 12; Dyn. XVIII, Rekk. 3, 2; Paherti 9, 48. This exact form as cover of a quiver, Medinet Habu (Chicago) I, 25, 8, but this explanation is hard to apply to the earlier counterpart. 2 Borchardt § 105.

For unknown reason, phon. det. hr, exx. = = hr ‘prepare’;

1 D. el B. 69. 2 Wk. v. 355; Adm. p. 89; Az. 68, 21.

For unknown reason, phon. cpr in = var. = cpr ‘equip’ and derivatives.

1 O.K. forms, Sah. 52 (elaborate as in Dyn. III, see Wb, III, and IIIe. Dynasties, Pl. 4); Ty 15; Dyn. XVIII, D. el B. 91; Wpy. 12. 2 Clearly not identical with the counterpoise wrmn, for which see J60, 55–6. 3 Pyr. 1466; Louvre C 14, 7.

Ideo. (?) or det. in = varr. =, 2, 3, O.K. = = war ‘sever’, ‘judge’. In M.K. coffins = or = is sometimes used as a substitute for the god = Seth. 1

1 Exx. O.K., Dav. Plak. i. 17, no. 387; Ty 137; Dyn. XVIII, Rekk. 10, 14.

The lower part looks like a mitre square; see Dav. Rekk. ii. 55 for an object of this shape in a scene of carpentering. 2 Urk. iv. 1079, 2. 3 Ty 133. 4 Exx. Ann. 5, 321, 222, 245.
UNCLASSIFIED

Sign-list

Aa 22 \( \text{combination of } \text{Aa 21} \) Use as last.

and \( \text{Aa 21} \text{ D 36} \)

For \( \text{Aa 23} \text{ and } \text{Aa 24} \) see after \( \text{E U 35} \).

25 \( \text{doubtful}^{1} \) Ideo. (?) in \( \text{var. } \) \( \text{smb, var. O.K.} \) \( \text{smb} \text{ (ms ?), title of a priest whose function consisted in clothing the god (Min, Horus, etc.), cf. Gk. } \text{στολιστής}. \)

\(^{1}\) Ex. Sah. 32. \(^{16}\) According to Grdseloff (Ann. 43, 327) a phallus sheath conventionalized; but the connexion with the word \( \text{smb} \) (Ork. iv. 2, 16) is very far from certain.

26 \( \text{doubtful}^{1} \) Phon. det. \( \text{smb} \text{ (smb) in } \) \( \text{var. } \) \( \text{smb} \text{ (smb) 'rebel'. Often replaced by } \) \( \text{T} \text{ 14}. \)


27 \( \text{doubtful}^{2} \) For an unknown reason, phon. \( \text{nd} \text{, exx. var. } \) \( \text{nd} \text{, var. } \) \( \text{nd} \text{ 'ask', 'inquire'; } \) \( \text{nd} \text{ 'take counsel'. Except in } \) \( \text{ind } \) \( \text{hr 'hail to'} \text{ (§ 272). } \)

\(^{1}\) Exx. O.K., Medum 11; Dav. Pth. i. 17, no. 376; Dyn. XII, Th. T. S. ii. 14; Dyn. XVIII, Khkh. 2, 5. \(^{2}\) The view that the sign depicts a winder for thread (Hier. p. 61) is not supported by the earlier forms. It has also been thought to represent a porridge-stirrer, Man 1909, no. 96. \(^{3}\) Sim. B 166. \(^{4}\) Khkh. 2, 5.

28 \( \text{an instrument used by bricklayers?}^{1} \) (different from \( \text{M 40 and } \text{P 11}) \)

Ideo. (?) in \( \text{var. } \) \( \text{hd 'build', 'fashion (pots)' and related words.} \)

\(^{1}\) 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 (Hier. p. 49) and a striker used in measuring corn (Quib. Sagg. 1911-12, P1. 17 and p. 26). \(^{2}\) Sut 1, 235. Sim. Dend. 11.

29 \( \text{O.K. form of last} \)

Use as last.

\(^{1}\) Sah. 54. Sim. Dav. Phth. i. 13, no. 271.

30 \( \text{ornamental chevaux de frise} \text{ on tops of walls, cf. } \text{O 11 (sometimes written horizontally } \text{d)})^{3} \)

Ideo. or det. in \( \text{hkr 'be adorned'} \text{; } \text{hkr 'ornament', 'adornment' and the related words.} \)

\(^{1}\) Ex. Kh. T. S. iii. 12. \(^{2}\) See the picture Bissing, Re-Heiligtum ii. 9; in Dyn. I, Petr. RT. ii. 3, 4, 7, 8. Later shown as frieze in tombs. Discussions, Ancient Egypt 1920, 111; Deutscher Heiligtum Zeitung 1896, 1897; Scharff 22. However, the O.K. form of the hieroglyph (see Aa 31) is quite different. \(^{3}\) Ex. D. el B. 60, 6. \(^{4}\) Berskh. i. 14, 9. Sim. D. el B. 60, 6. \(^{5}\) Urk. iv. 657, 6.

31 \( \text{O.K. form of last} \)

Use as last.

\(^{1}\) Dav. Phth. i. 17, no. 392. See Az. 34, 161.

For \( \text{Aa 32} \) see after \( \text{ T 10}. \)

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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 𓊑, see after A 25; S 17* 𓊑𓊑, see after S 22; V 39 𓊑, see after S 34; Aa 4 𓊑, see after W 10*; Aa 23 𓊑𓊑, Aa 24 𓊑𓊑, see after U 35; Aa 32 𓊑, see after T 10. A few hieroglyphs are treated in more than one place: M 44 𓊑 also before Z 9; N 18 𓊑 also after S 26 and X 4; N 33 𓊑 (smaller than 𓊑 D 12) also after Z 8; O 30 𓊑 also reversed 𓊑 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-ENGLISH VOCABULARY

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, -'lV, -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 h 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.

\[\text{(G I)}\]

\[\text{\textdagger, weak consonant, apt to be replaced by} \]

\[\text{(be) long; (of heart) old perf., joyful, lit. expanded;} \]

\[\text{extend, stretch out; no det.} \]

\[\text{oblations, offerings;} \]

\[\text{entire,} \]

\[\text{prolong;} \]

\[\text{rejoice heart (of).} \]

\[\text{ss, see under} \text{lit.} \]

\[\text{stop, cease;} \]

\[\text{cause to tarry.} \]

\[\text{desire (vb.), foll. by infin.,} \]

\[\text{family, kindred.} \]

\[\text{abbrev.} \]

\[\text{panther, leopard.} \]

\[\text{elephant; det.} \]

\[\text{ivory; det. abbrev.} \]

\[\text{brand (vb.),} \]

\[\text{month, p. 203.} \]

\[\text{Join together, unite, with.} \]

\[\text{abbrev.} \]

\[\text{month, p. 203.} \]
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3bdw 'Arabah el-Madfûnah, Abydus, a town in Upper Egypt.

Abbrev. 3 (p. 172) spd goose, bird; plur. fowl.

ifr (be) greedy; greed.

im burn; sim burn up.

mix, compound, hr with.

imm (D 49) seize, grip; immt grasp (n).

ims (S 44), a royal sceptre or staff.

ims (E 5) show solicitude.

im (T 12) restrain, hold back, hr from.

ishw pain, trouble.

ishd (be) feeble, faint.

imm (D 49) seize, grip; immt grasp (n).

ims (E 5) show solicitude.

im (T 12) restrain, hold back, hr from.

ishw pain, trouble.

ishd (be) feeble, faint.

var. isb (G 25) be beneficial, advantageous;

isb something advantageous, usefulness;

blessed spirit;

ishw (N 8) sunshine;

det. the royal uraeus;

det. the Beneficent one, i.e. the eye of Re;

ishw det. beatify, render blessed;

ishw det. beatific spells, glorifications.

var. isb (N 27) horizon;

isb tomb;

var. ishly belonging to the horizon, see under Hr.

isb, ish-bt, see under isb.

ish scratch (vb.).

is (V 2) hasten, overtake; is tw haste thee, § 337, 1; is quickly, § 205, 4.

is (Aa 3), soft inner parts (?) of body.

var. ist (Q 1; F 51) the goddess Isis.

var. det. ish (U 1) reap.

isr roast (vb.); isrt roast meat.

isb perish.

iskhw (T 7*; p. 439) axe.
ilm, var. \(\text{i}\), (be) gracious, charming; \(\text{ilm}\) graciousness, charm; \(\text{ilmw}\) det., splen-dour, brilliance.

\(\text{ilm}, \text{varr.}\) \(\text{ilm}, \text{Q}^\text{>\text{O}}\) \(\text{ilm}\) (§ 279), (be) gracious, charming; \(\text{ilm}\) grapes.

\(\text{i}\text{rrt} (\text{M} \ 43)\) vine; \(\text{i}\text{rrt}\) reeds.

\(\text{i}\text{rrt}\) grapes.

\(\text{i}\text{rrt} (\text{M} \ 15)\) be inundated; \(\text{i}\text{rrt}\) det. in\text{nd}ation season, p. 203; \(\text{i}\text{rrt}\) Chemmis, town in extreme N. of Delta; cf. too \(\text{i}\text{rrt}\) below.

\(\text{lis}\) (A 28) bald.

\(\text{is}, \text{later var.}\) \(\text{is}, \text{call}, \text{n} (\text{someone}); \text{call} (\text{n}.); \text{see too under}\) \(\text{is}\) below.

\(\text{iskb}\) (D 3), var. \(\text{iskb}\) mourning.

\(\text{iss}\) (S 40) milk, cream.

\(\text{itt}\) (D 57), var. \(\text{itt}\), be mutilated, missing; \(\text{itt}\) purloin, cheat; \(\text{itty}\) abbrev. cheat (n.).

\(\text{itt}\) (N 4), var. \(\text{itt}\) dew.

\(\text{iti}\) (N 4)abbrev. \(\text{iti}\) (N 4), var. \(\text{iti}\) dew.

\(\text{int}\) (N 4)abbrev. \(\text{int}\) (N 4), var. \(\text{int}\) dew.

\(\text{itn}\) (E 32) sacred baboon.

\(\text{itn}\) (E 32) lamentation, sorrow, woe.

\(\text{itr}\) (O 41; N 31), later \(\text{itr}\) ascend, mount up, approach; \(\text{itr}\) det. neighbour; \(\text{itr}\) (I 12) cobra, uraeus; \(\text{itr}\) det. \(\text{itr}\) make to ascend, offer up.

\(\text{it}\) var. det. \(\text{itr}\) (N 11. 12) moon.

\(\text{tw}, \text{rare var.}\) \(\text{t}, \text{§468, 6, is, are}; \text{the w before sing. suffixes prob. merely graphic, § 461, Obs. 2}; \text{perhaps derived from}\) \(\lambda\), §§ 29, 461; \text{sometimes has value of copula, § 29; as such replaced by}\) \(\text{un}\) in other tenses and moods, § 118, 2; \text{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.; \text{not used in sent. with nom. pred., § 125}; \text{rare in sent. with adj. pred., §§ 142, 467}; \text{introducing pseudo-verbal}\) \(\text{twf hr sdm, twf sdm(w)}, \text{§ 323}; \text{twf m sdm, § 331}; \text{twf r sdm, § 332}; \text{with imper. vb. of motion, § 466}; \text{with words of adj. meaning, § 467}; \text{as aux. vb., §§ 461-8}; \text{tw sdmf, § 462}; \text{twf sdmf, § 463}; \text{tw sdm-f, §§ 68, 404}; \text{tw + pass. sdmf, §§ 422, 1}; 465; \text{omitted after}\) \(\text{is}\), \(\text{nn, nty}, \text{§ 107, 2}; \text{however, late exx. after}\) \(\text{nn}\) and \(\text{nty}, \text{§ 468, 4}; \text{very rare after}\) \(\text{nn}, \text{§ 120}; \text{use to mark strong contrast, § 117, 1; p. 248, top}; \text{§§ 394, end}; 468, 2; \text{expressing detachment before indep. pron., § 468, 3}; \text{in affirmations preceded by oath, § 468, 1}; \text{questions introduced by}
in \( \texttw \), § 492; \( \texttw \textwn \), there is, are, § 107, 2; do. foll. by parts., § 395; do. in questions, § 492, 2; \( \texttw\textms \), untruth, misstatement, lit. but there is, § 194.

\( \texttw \) come, § 289, 2; peculiarities of \( \textsdmf \) forms, § 459; aux. vb., § 483, 2; \( \texttw\textcrf \), one who rises in rank, § 194; for \( \textsdm \) see \( \textmnt \).

\( \texttw(y) \) one without a boat.

\( \texttw \) ox.

\( \texttw \) (F 44) thigh (of beef), femur.

\( \texttw \) inherit; \( \texttwet \), \( \texttwret \) heritage, inheritance; \( \texttwr \) heir.

\( \texttwr \) reward (vb.), \( m \) with.

\( \texttwyt \) garrison, soldiery; cf. \( \textwsw \) below.

\( \texttwsw \) (S 21), var. \( \textrsw \) ring.

\( \texttwf \) (properly \( \texttf \), § 59) meat, flesh.

\( \texttwn \) colour, complexion, nature.

\( \texttwn \) (O 28) column; \( \texttwnt\textmwtf \) Pillar-of-his-Mother, a name of Horus, p. 269, n. 1; \( \texttwnt \times \) var. \( \texttwnt\textyn \) \( \textwny \) (O 28) hall of columns.

\( \texttwnt \) (O 28) bow (n.); \( \texttwnt\textyn\textsty \) (T 10) Nubian foreigner, lit. bowman, p. 398, n. 1.

\( \texttwnt\textyn \) El-Matariyah, Heliopolis, On of the Bible; \( \texttwnt\textyn\textsm\textnw \) On of Upper Egypt, an epithet given to Thebes.

\( \texttwnt \) Arment, Hermouthis, a town in Upper Egypt.

\( \texttwnt\textyn \) Denderah, Tentyra, a town in Upper Egypt.

\( \texttwynyt \) Esna, Latopolis, a town in Upper Egypt.

\( \texttwf \) (B 2) conceive, become pregnant.

\( \texttwf \) load (vb.), \( m \) or \( hr \) with.

\( \texttwf \) water (vb.), irrigate.

\( \texttwf \) balance (n.).

\( \texttwf \) (D 35), var. \( \texttwf\texttw \), B. of D. 

\( \texttwf \) , 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. \( \textsdmf \), § 443; by \( \textsdm\textnf \), §§ 203, 6; 418, end; \( \texttwf \) ntf, \( \texttwf \) sw, who has nothing, § 203, 1, 2; \( \texttt \) \( \texttwf \) what exists and does not exist, i.e. everything, § 203, 4; \( hr\texttwf \) because not, § 223.

\( \texttwf \) ground, floor.

\( \texttwf \) separate (vb.); \( r\texttwf \) between ... , \( r \) and, § 180.

\( \texttwf \) (E 34) heart, wish (n.); as seat of intelligence, etc., second element in many epithets, exx. \( \textwht\texttwf \) patient; \( \textwnt\texttwf \) stout-hearted; \( \textst\texttwf \) affection; \( \texthr\texttwf \) wish, desire (n.); \( \textrd\texttwf \) be anxious about; \( \textdi\texttwf \) determine, infin. to, § 303; \( \textrd\texttwf \) \( \texthn \) pay attention to; \( \texttwf \) wish (vb.), § 292.

\( \texttwf \) (E 8) kid.

\( \texttwf \) suppose, imagine.

\( \texttwf \) (be) thirsty; \( \texttwf \) thirst (n.).

\( \texttwf \) refuge.

\( \texttwf \) var. \( \texttwf\texttwf\texty\texti \) (A 32; Y 6) dance (vb.).

\( \texttwf \) stallion, Hebr. \( \textibr \).

\( \texttwf \), a stone used for beads, etc., from \( \textibhty \), a Nubian region.
ibh (F 18) tooth.

ibh (E 8), a priest who poured libations or the like.

ip count, calculate, reckon; ip slf (tib) take stock of (one's) person, i.e. grow up; ipt reckoning; ip-swt Ipet-sut, Most-select-of-Places, name of the temple of Karnak; sip revise, inspect, assign, to; sipty revision.

qpt, Gk. oht, a measure of capacity = 4 hekat or 18 litres. § 266.

ipw (m.), ipw (f.), archaic plur. of that; ip (m.), ip (f.), do. of pt this, § 110.

ipw, boat. see under ipw above.

im, adv. from prep. m (§ 205, 1), there, therein, thence, therewith; apparent var. (G 18). mm, ib.; also as (W 11), (ipt) harim, private apartments.

iperf. a four, quartet, § 260; ifdy, a cloth, square of cloth.

im, form of prep. m used before suffix-prons., § 162.

im, adv. from prep. m (§ 205, 1), there, therein, thence, therewith; apparent var. (G 18). mm, ib.; also as (W 11), (ipt) harim, private apartments.

imy in w-imy, n-k-imy, etc., of mine, thine, etc., §§ 113, 3, Obs.; 205, 1, Obs.

imy being in, adj. from prep. m, §§ 79, 80; of, following adjs., with superlative meaning, § 97; imy-wrt west side; imy-pr estate, property, will, lit. content of house; as var. (F 20) imy-r overseer, superintendent, § 79; imy-rw list of persons; imy-hit prototype, example; imy-ht, adj. from prep. m-h (§ 178), who goes after, accompanies; imy-si attendant, bodyguard; imy-tw, also m-imytw, r-imytw, prep. between, § 177.

imi (Aa 13) give, place, cause, as imper. of rdi give, § 336; foll. by (perf., § 452, 1) sdmf, § 338, 2; by obj. + old perf., § 315.

imi negative vb., § 342; position of subj., § 343; sdmf form of, in wishes and commands, §§ 342, 345; imper. m negating imper., § 340, 1; later replaced by m ir, § 340, 2; m rdi + sdmf let him not (hear), §§ 340, 3.

imi mourn; imw mourning.

imw (P 1) boat.

im(i), etc., see under im above.

imh (F 39) spinal cord.

imh venerated state; imhyw imhy revered, honoured.

imn hide (vb.).

'Imn Amün, the god of Thebes, Gk. Apmow.

imnt, later imnt, west; imnty western; see too wnmy below.

imh netherworld.

iu, rare initial form of prep. —, §§ 148, 5, end; 155, end; 164.

iu (A 27) prep., by (of agent), §§ 39, end; 168; 227, 4; 300.

in noun + (perf. § 450, 5, e) sdmf, § 227, 2; in noun + part., §§ 227, 3; 373; element in indep. prons., §§ 64, 227; relation to prep. in, §§ 227, 4; introducing n. already represented by a pron., § 227, 5; introducing questions, §§ 227, 1; 491, 3; in tw, § 492; in alone, § 493; in nnt is it the
case that . . . ?, § 494, 1, 2; *in ni-pw is it the case that ?, § 494, 3; *in m who ?, §§ 227, 3; 496.

in, var.  in, says, parenthetic, §§ 436–7; see in I say, above.

int (K 1) the bull-fish.

in delay (vb.); sin, same sense.

in valley.

int (W 25) bring, fetch, remove; var. inw gifts, tribute; varr. the dog-headed god Anubis, Gk. 'OVOVpL~.

inm skin.

inu (late writings) indep. pron. 1st plur. c., we, § 64.

inr (O 39; N 37) stone; inr h'd (i) white stone: n' inw of '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 c., I, § 64; varr. ind, etc.; belonging to me, § 114, 3; inw pw, §§ 190, 1; 325.

ind, earlier  ind, (be) ill; illness; *ind make ill.

ind hr follow by suffix, hail to, § 272; see too under nd below.

ir initial form of prep. r, § 163; as to, § 149; if, foll. by *sdw, § 150 (imperf., 2ae gem. vbs., § 444, 4; perf., other mutable vbs., § 454, 5; negated by int, § 347, 6); if, unfulfilled condition, foll. by *sdw, §§ 151. 414, 3; ir, occasional form of prep. r before suffix, § 163, cf. below irf encl. part.; iry, var. irw, adv. from prep. r, §§ 113, 2; 205, Obs.; A 48. 47 relating to, connected with, adj. from prep. r, § 79; see too under ci, ci, nfr-hmt, stm; ir duty.

irt (D 4) eye; X, reading uncertain (trwy ?, travers ?), 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. ir achieving, § 367, 2; tr n, f. irt n, engendered by, §§ 361. 379, 3; tr n, *in m amounting to, § 422, 3; *ir n act in behalf of, help; *irt r act against, oppose; ir in behalf of duty.

irp (W 21; M 43) wine.

irf, var. rf, encl. part. used for emphasis, § 252.

irtw mourning.

irrt (W 20), O.K. irt, milk.

ikh (military) camp.

ihm hold back, detain; det. a lag, go slow.

ihhy jubilation.

ikh, see ch.

ich, etc., see under  ch.

ikh ox.

ikhw 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 ṣḏm.f (perf., § 450, 5, a; rarely imperfect., § 440, 4; negated, ḫmf; § 346, 4; ṣḏn.f, § 118, 2), ṭb.; interrog., what?, § 501.

 iht, O.K. writing of iht things, see there.

 iht-sk, see under iht below.

 ihtl, later var. iht, river-bank.

 ihtl, non-encl. part., see under iht below.

 iht, go (imper.) § 336, see too under iht below.

 ihtl, plunder (n.).

 iht, var. iht above.

 iht, later var. ihtl, property, belongings.

 ihtl, see under iht below.

 ihtl, miner, hewer of stone.

 ihtl, shield.

 iht, draw (water).

 ihtl, early var. of ihtl, encl. part., § 255.

 ihtl, see under iht below.

 ihtl, barley.

 ihtl, var. ihtl, (p. 43, n. 1), father; often without in ihtl var. ihtl-ntr god's father, name of a class of elder priests.

 ihtl, sovereign, p. 75.

 ihtl, rare var. ihtl, the sun-god Atum.

 ihtl, lack of breath.

 iht, sun's disk, sun.

 ihtl, oppose, thwart, obj. (something), m (someone); ihtl det. ihtl opponent, enemy; ihtl det. ihtl difficulties.
\textbf{EGYPTIAN GRAMMAR}

\textit{gt} later det. \textit{itrw} (N 35) river, Nile; also measure of length = 10.5 km., the Gk. schoenus, § 266, 2.

\textit{iwt} (O 20) row (of shrines), particularly of those of Upper (det. \textit{fr} O 19) and Lower (det. \textit{fr} O 20) Egypt as seen at the Sed-festival, p. 291, n. 3; collectively, the gods of these shrines; \textit{itrry} det. \textit{fr} the two sides, rows, aisles.

\textit{ith} drag, draw, stretch (a bow).

\textit{ith} (U 31) prison.

\textit{iti} (V 15), var. \textit{iti} (§ 281), take away, seize; take possession, \textit{i} of; \textit{iti hpt}, see under \textit{hpt} below.

\textit{iti} thief.

\textit{idi} (F 21) be deaf.

\textit{idi} girl, maid.

\textit{idi} (F 45; N 41) vulva, cow.

\textit{idi} vulva, cow.

\textit{idi} (D 46*) fragrance.

\textit{idi} pestilence.

\textit{idi} (N 21) bank (of river), cultivated area; \textit{idiw} the two banks, i.e. Egypt.

\textit{idi} (F 21) replace; \textit{idiw} deputy, substitute.

\textit{idi} (V 37) bind; bandage; \textit{idi} (N 31) here, § 205, 1.

\textit{idi} (M 15), the marshlands of the Delta; \textit{idiy} Delta man.

\textit{y} after duals before suffix 1st sing., § 75, 1; in certain plur. imperfs., § 335; ending 3rd sing. plur. in certain old perfss., § 309; m. ending in imperf. acts. 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. \textit{sdmtf} before suffixes, § 420; in perf. \textit{sdmtf} of certain vbs., § 448.

\textit{y}: 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 adjs. derived from prepss. and ns., §§ 79-81; in \textit{imtyw}, § 177; rare ending m. sing. of imperf. act. parts., § 357; in perf. pass. parts. of 2-lit. vbs., § 360; in \textit{sdmtf-}form, § 363; in \textit{br(y)-}, § 437.


\textit{y} interj., hey!, § 258.

\textit{r} (D 36)

\textit{r} arm, hand; in compound prepss. \textit{m-}, \textit{r-}, \textit{hr-}, § 178; advs., \textit{hr}, \textit{hr w} long ago, § 205, 3; \textit{r} piece, pair (\textit{r} of), action, position, state, see too \textit{nt-r, r-r, r-w}, \textit{hr-r}; \textit{r}- activity, stroke; \textit{r} var. \textit{r} affairs, business.

\textit{r} (W 10) cup.

\textit{r} varr. \textit{r} dragoman, in­terpreter; see too \textit{t} \textit{r} above.

\textit{r} limb, member.

\textit{r} room, department, house; \textit{try} \textit{r} official, attached to the department (of).

\textit{r} (N 29) column.

\textit{r} (N 31) here, § 205, 1.

\textit{r} abbrev. \textit{r} (O 31) door; \textit{try} \textit{r} doorkeeper.
EGYPTIAN-ENGLISH VOCABULARY

(var.) ass, donkey.

(var.) (be) great; greatly, § 205, 4; (be) greater, § 205, 5; greatness; so greatly (did, etc.); inasmuch as, § 181; (valuable) stone (for vessels, etc.);

enlarge, exalt, enrich.

(var.) offering, pile of offerings;

desirable; self-seeking, selfishness.

(var. det.) (1' 14; A 49) Asiatic, f., r,

flog, feet of.

sleep (vb).

tent. 

(5 38, Pyr.) awd-sceptre.

(flock, herd (small cattle), goats.

rob, steal; robber; one robbed;

(father) head-dress.

stick, club.

abbrev. (b) horn; metaphorically, (archer's) bow.

robe, see under b above.

fork; comb (hair).

see under w below.

(ab) stela, table of offerings.

boasting, exaggeration.

equip, m with; learn, master; equipment.

fly (A 36, 37) brewer.
EGYPTIAN GRAMMAR

the goddess Anûkis of Aswân, Gk. Anûkis.

myrrh.

end, older end, (be) few; enǖt a few (people); srud make few, depreciate.

see under ird above.

reed (for writing).

sheet (of papyrus or leather).

(jaw.

var. det. cl5l 'If (V 6. 33) envelop, tie liP; bag, bundle.

bind, n on (someone); det. understand; det. (be) understanding, wise; det. swear, take an oath; var. orky last day (of the month), § 264; strk det. put an end to (enemies).

ch (O 11. r2), var. th, palace.

ch (T 24), var. th, net, catch, snare (animals).

field, holding, domain; chwty (M 2), var. chwty tenant farmer, field labourer.

var. ch (D 34. 34*) fight, r against, hrw with (against); chit, chis tw beware, § 338, 3; chwty warrior; chis det. (T 11) arrow.

ch (P 6) stand up, arise, stand fast; attend, hr to; ches m sfd start on month's service (as priest); ches hrms put one's life, lit. stand up and sit down; ches aux. vb., §§ 476-82; ches § 477, 1; ches + pass. § 477, 2; ches + subj. + old perf., § 477, 3; ches § 478; ches

§§ 476-82; chs § 477, 1; chs + pass. § 477, 2; chs + subj. + old perf., § 477, 3; chun § 478; chun

§ 479; chun § 480; chun + pass. § 481; chun + pseudo-verbal construction; sht erect (obelisk, monuments); chew det. position, attendance.

ch (M 35) heap; nb chew wealthy man, lit. lord of heaps.

chew period, space (of time), lifetime.

cchew (O 26) stela.

cchew (P 6. 1), older hew, ships.

ch brazier, fire (for cooking).

chi (N 1) hang up.

chm extinguish (fire); det. quench (thirst).

chm, see thm above.

chew, see hew above.

chi (H 5), var. chi, fly (vb.).

chm (G 11), var. csm, chm, divine image.

chm branches.

chm inner appartment, audience-chamber; see too under hnu below.

later det. c (M 41; Aa 2) pine, fir, the 'cedar' of the Bible, p. 123, n. 5.

c, see is above.

ch(i) (I 1) lizard.

ch (I 1) (be) many, abundant, ordinary; chs-r chatter, § 288; adv., often, § 205, 4; chs multitude; chs multiply; det. curb (vb.) lit. scatter (?).

ch (G 35) enter, r into (a place.) hr, m before, among (persons); ch (yw) det. intimates; chyt female servant; chew provisions, revenue (in food); ch cause to enter.

ch (D 50) (be) precise, accurate; det. equality, level; det. adjust, chew the right rope (in the ferry-boat); r-chs

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on a level with, § 178; srḥ put, set in order.

(var. rd (V 26, 27) spool, reel.

rd (V 26), var. rd, be in good condition.

c (K 3) the būri-fish.

rd (U 6), var. O.K. rd, hack up; rd-mr (K 3) administrator of a province, prob. lit. excavator of canal(s).

rd (K 26, 27) spool, reel.

see (m)r(n)dt below.

rit, (be) guilty; guilt, crime.

imperfect. act. part., § 351; in imperf. pass. part., § 358; in some perf. act. parts., § 359; in imperf. rel. form, § 387, 1; in ḥd-nf rel. form, § 387, 3; ending of pass. ḥd form before nom. subj., § 420.

-w, plur. m. ending of ns. and adjs., § 72; -wy, dual m., ib.; -ty, dual f., ib.

var. -w, from Dyn. XVII occasional suffix-pron. 3rd plur. c., they, them, their, § 34.

w, very rare encl. part., not, § 352 a.

w, district, region.

wlt (V 4), also ḫwlt, coil of rope, let loose (wḥr) in foundation ceremonies.

wlt (N 31) (be) far, distant, from; fall, into (decay, etc.); ʿwmt adv., afar; wlt, abbrev. ʿw, way, road, side; ʿr (they) -wlt path, place of passage; ʿswlt det. ʿr var. det. or abbrev. ʿr (Z 9) pass, hr by; pass, of time; ʿswr w wave.

wlt ponder, deliberate.

Wawat Wawat, region at N. end of Lower Nubia.

Wib(wy)? (S 40), name of the 19th nome (Oxyrhynchite) of Upper Egypt.

var. ḫwlt (V 29) 1. place, put down; permit, foll. by ʿsdmtf, § 184, 1; ḫwlt tp bow the head (in submission); with m, multiply, § 338, 1; ḫwlt tp make offerings; 2. endure, (be) enduring, lasting; ḫwlt-tb patient, well-disposed; ḫwlt make to endure.

wls increase, abundance (of corn).

wls 'brand', § 279; initial, omitted in some derivatives, § 290.

wls, ending 3rd sing. or plur. m. of old perf., § 309; of plur. in imper., § 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 ʿsdmtf rel. form, § 387, 3; ending of pass. ʿsdmt form before nom. subj., § 420.

wls, plur. m. ending of ns. and adjs., § 72; wls, plur. f., ib.; wls-wy, dual m., ib.; wls-ty, dual f., ib.

var. ʿ, w, from Dyn. XVIII occasional suffix-pron. 3rd plur. c., they, them, their, § 34.

w, very rare encl. part., not, § 352 a.
EGYPTIAN GRAMMAR

\[\text{\textcopyright M} 13\text{ incorrectly used for }\text{\textcopyright V} 24,\text{ see under }\text{\textcopyright w}\text{ below.}\]

\[\text{\textcopyright w} (\text{\textcopyright M} 13)\text{ (be) green, fresh; }\text{\textcopyright r w} \text{ vigorously, }\text{§ 205, 5; }\text{\textcopyright w} \text{ success, good fortune; }\text{\textcopyright w} (\text{\textcopyright M} 13)\text{ papyrus column; }\text{\textcopyright w} \text{ a pale green stone, felspar (?); }\text{\textcopyright w} (\text{\textcopyright M} 13)\text{ colonnade; }\text{\textcopyright w} \text{ a pale green stone, felspar (?); }\text{\textcopyright w} \text{ make green, renew.}\]

\[\text{\textcopyright w} \text{ dep. pron. 1st sing. c., I, me, my, }\text{§ 43; as subj. in }\text{n(y)-}\text{w} \text{ I belong to, }\text{§ 114, 2; with other adj. preds., rare, p. 109, n. 6; with pass. parts., doubtful, p. 425, Add. to }\text{§ 374.}\]

\[\text{\textcopyright w} \text{ ending added to adj. preds. with ex­ clamatory force, how, }\text{§ 49; do. added to parts., }\text{§ 374, with Add. p. 425; prob. originated in dual m. ending, }\text{§ 49, Ons.}\]

\[\text{\textcopyright w} \text{ see under }\text{\textcopyright w} \text{ above.}\]

\[\text{\textcopyright w} \text{ ending 1st plur. c. of old perf., }\text{§ 309.}\]

\[\text{\textcopyright w} \text{ var. det. }\text{\textcopyright w} \text{ (P 3) sacred bark.}\]

\[\text{\textcopyright w} \text{ var. det. }\text{\textcopyright w} \text{ (P 3) sacred bark.}\]

\[\text{\textcopyright w} \text{ var. det. }\text{\textcopyright w} \text{ sacred bark.}\]

\[\text{\textcopyright w} \text{ burn (vb.).}\]

\[\text{\textcopyright w} \text{ divide, open, judge; }\text{\textcopyright w} \text{ initiate, capable, enlightened; }\text{\textcopyright w} \text{ open court (of temple); }\text{\textcopyright w} \text{ butler.}\]

\[\text{\textcopyright w} \text{ open up; }\text{\textcopyright w} \text{ open court (of temple); }\text{\textcopyright w} \text{ butler.}\]

\[\text{\textcopyright w} \text{ par. }\text{\textcopyright w} \text{ (D 60; A 6) (be) pure, clean; }\text{\textcopyright w} \text{ purify, cleanse; }\text{\textcopyright w} \text{ priest; }\text{\textcopyright w} \text{ place of embalmment, tomb, sanctuary; det. }\text{\textcopyright w} \text{ abbrev. }\text{\textcopyright w} \text{ purification; }\text{\textcopyright w} \text{ breakfast.}\]

\[\text{\textcopyright w} \text{ bend, curb.}\]

\[\text{\textcopyright w} \text{ juniper (?).}\]

\[\text{\textcopyright w} \text{ leg, shank.}\]

\[\text{\textcopyright w} \text{ mangrove; }\text{\textcopyright w} \text{ district official.}\]

\[\text{\textcopyright w} \text{ carob-beans.}\]

\[\text{\textcopyright w} \text{ open court (of temple); }\text{\textcopyright w} \text{ butler.}\]

\[\text{\textcopyright w} \text{ carob-beans.}\]

\[\text{\textcopyright w} \text{ open up; }\text{\textcopyright w} \text{ open court (of temple); }\text{\textcopyright w} \text{ butler.}\]

\[\text{\textcopyright w} \text{ open up; }\text{\textcopyright w} \text{ open court (of temple); }\text{\textcopyright w} \text{ butler.}\]

\[\text{\textcopyright w} \text{ vertex, brow.}\]

\[\text{\textcopyright w} \text{ divide, open, judge; }\text{\textcopyright w} \text{ except, but, }\text{§ 179; }\text{\textcopyright w} \text{ specification; }\text{\textcopyright w} \text{ st (Z 9) lit. specify it, introducing list of items; connected with this stem are }\text{ipt message, }\text{\textcopyright w} \text{ messenger, see above; }\text{\textcopyright w} \text{ var. }\text{\textcopyright w} \text{ (F 14. 15) New Year's day, p. 204; }\text{\textcopyright w} \text{ var. }\text{\textcopyright w} \text{ Earth's Beginning, name given to the extreme south; }\text{\textcopyright w} \text{ the jackal-god (Gk. wolf) Wepwa­ wet of Asyût, Gk. "Ofaís.}\]

\[\text{\textcopyright w} \text{ soldier, cf. }\text{\textcopyright w} \text{ above.}\]

\[\text{\textcopyright w} \text{ speak abuse.}\]
EGYPTIAN-ENGLISH VOCABULARY

wmt (be) thick; wmt-tb stout-hearted; wmt gateway; wmtt det. (O 36)
fortification, bulwark.

wn (O 31) open (vb.); wn-hr instructed, expert; wn hr n light is given to (someone), that he may see, lit. face (i.e. sight) is given to, etc.

wni (E 34) pass by, disregard; wn det. fault, failing.

Wnwa El-Ashmunen, Hermopolis, a town in Upper Egypt.

wnw (N 14· 5) hour, p. 206; priestly duties; det.  wn, priesthood; wncw wntti hour-watcher, star-watcher.

wnf be glad, gay.

wnm (Z 11; M 42; X 7) eat; wnmt food; wnmt the consumer, i.e. fire; swn (G 52) feed (someone), eat, feed on; det. wn greed; snmw det. food.

wnny (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; wnwf r sdm, § 332; parts. of, as equivalents of rel. adj., § 396; wnwf with future reference, §§ 118, 2; 326; 440. 3; wnwf after tr, §§ 150. 395. 444. 4; wnwf expressing purpose, § 118, 2; after ib, ib.; as obj. after rdi, ib.; after other vbs., § 186, 2; wnwf, wnwf after preps., §§ 157, 1. 2. 3; 326, end; 444, 3; wnwf, wnwf in virt. adv. cl., §§ 214. 215. 219; wnn as aux. vb., §§ 489·75; wn-inf in pseudo-verbal construction, § 470; wnhnf, wnnhnf do., § 471; wnn sdmf, § 472; wnn-inf sdmf, uhn-hr sdmf, § 473; other forms from wnn before sdmf, § 474; before sdm-nf, § 475; tw wn there is, are, § 107, 2; foll. by parts., § 395; in questions, § 492, 2; wn wn, n wn, before sdm-f, § 188, 2; tr wn if there be, p. 427, Add. to p. 358, n. 11; var. wn being (n.) in phrase n (m) wn m (off in reality, lit. of (in) true being, § 205, 3; wn wnt, wnt encl. parts., indeed, really, §§ 127, 4; 249; wnt non-encl. part., that, §§ 187. 233; foll. by subj. + old perf., § 329; wn in see above; Wnn-nfr(w) Onnophris, He-who-is-continually-happy, a name given to the resurrected Osiris, cf. p. 307, bottom.

wnb be clad, obj. in, § 84 A, p. 423.

wnf jackal or wolf-like animal; det. wn (U 16) sledge.

wnbw (M 42; E 3) short-horned cattle.

wnf var. with wn (Z 11) wnfw subjects, people.

wrr (G 36) (be) great, important, much; wr, adj.; wr, wrt, adv., much, very, § 205, 4; wr how much ?, § 502; u-wr-n inasmuch as, § 181; var. wr (A 19) prince; wr mw greatest of seers, title of the high-priest of Heliopolis; wr-n-tf haunch (of beef); wrt det. wr (S 2. 6) great crown; det. or abbrev. wr (T 17) chariot; Wrt det. Wrt the Great one, designation of a goddess; Wrt-hknw, see under hki.

wnrc wrb (W 23) be anointed with, obj., § 84 A, p. 423; see too mrht below.

wr (Q 4) head-rest, pillow.
wrš spend all day, pass time; foll. by subj. + old perf., § 316; wršy watchman.

wrdd (A 7), O.K. wrď, be weary.

wht, escape, miss, fail.

whu (O 37) overthrow.

whyt tribe, tribesmen.

wrsy watchman.

wrd (A 7), O.K. wrej, be weary.

whi, escape, miss, fail.

whit (0 37) overthrow.

wl.zyl tribe, tribe's men.

wl.zl pull up (papyrus, flax), hew (stones).

wl.zjt (W 6). cauldron; var. O.K.

wl.zt (W 6). Oasis region; Oasis dwellers.

wl.zr (P 4) loose, break off work; det. unravel, explain; det. fisherman, fowler.

wm (F 25) hoof.

whmt (F 25) hoof.

whr (P 4) loose, break off work; det.

wm (W 7) wide, broad; breadth, with older var. shw; wsš det. var. (S 11) widen, enlarge; wsš det. or abbrev. (S 11) collar; varr. wšt (O 15) broad hall, court; wšt det. later wsš, barge.

wšf, var. wšš, urinate.

wšn, later wšš, stride, move freely.

wš fall out (of hair), be bald; free, unoccupied (of time); gm wš (D 3) found defective.

wsš scramble; det. heap (praises).

wsb answer, u (someone); answer (n.).

wsmw ear (of corn).

wsnw (H 2), a vessel for beer.

wsš dry up, be barren.

wsš (H 2) ear (of corn).

wsš (H 2), a vessel for beer.

wsdr dry up, be barren.

wš (V 33) misery, want.

wš (Aa 2) wrap (mummy), bandage (vb.); det. embalmer; det. O.K.

wš (V 38), var. wš (O 15) broad hall, court; wšt det. later wsš, barge.

wš (V 39) post (of balance).

wš (U 39) post (of balance).

wš (U 39. 40) lift up, carry, wear; det. lodge a complaint, denounce; cf. too irst.
var. put, push, shoot, inflict, emit (sound).

butler.

later occasionally lag, delay; if (something) delays, i.e. does not happen, § 352; adj. tardily, § 205, 4.

var. offer, make offerings; offering (n.).

(var. be) heavy.

pour; det. cast (metal objects);

abbrev. later, later, e.g. p. 277, n. 2, command (vb.); foll. by infinit., § 303; give command, n to; command (n.); var. det. or abbrev. hand over, bequeath.

send forth, set forth; (military) expedition; wandering herds.

(military) upon (be) whole, sound, prosperous; abbrev. see under send a communication, write, n to, lit. make easy the heart (of), § 225; communication, letter; abbrev. the sound uninjured eye of Horus, § 266, 1; dist (U 28, n. 5) remainder.

proceed; cf. too below.

magazine, storehouse.

divide, sever, judge, judge between; judge (vb.); det. divorced woman.

turn, trans. and intr.

var. put, push, shoot, inflict, emit (sound).

butler.

later occasionally lag, delay; if (something) delays, i.e. does not happen, § 352; adj. tardily, § 205, 4.

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turn, trans. and intr.
EGYPTIAN GRAMMAR

\( \text{bit} \) (L 2) bee; \( \text{bit honey} \); \( \text{det. or abbrev.} \) (A 45) \( \text{bity} \) king of Lower Egypt; see too under \( \text{usw} \) below.

\( \text{bit} \) (W 10; F 18) character, qualities.

\( \text{bit} \) (N 41) copper; the synonymous \( \text{D.} \) \( \text{bil} \) (N 34) is provisionally likewise read as \( \text{bit} \); \( \text{bilw} \) (N 41; F 18) mine; \( \text{bit} \) firmament.

\( \text{bil} \) (U 16), var. \( \text{bil} \) (G 37) (be) bad, miserable, act evilly; \( \text{bil} \) (11.) so too \( \text{bw-bil} \), see under \( \text{bw} \) below.

\( \text{Bl} \) (G 6) falcon.

\( \text{Bl} \) (G 32) beinllndated; inundation.

\( \text{bl} \) (D 58) place, position; det. \( \text{bl} \) the place where he is, \( \text{bl} \) good (n.), prosperity; \( \text{bl} \) bad (n.), misery; \( \text{bl} \) (be) rebellious.

\( \text{bl} \) (B 2) be pregnant.

\( \text{bl} \) (R 9), a kind of natron.

\( \text{bl} \) (Q 3) base, pedestal.

\( \text{P} \) Pe, Kom Farafin, Buto, a town in Lower Egypt, p. 73.

\( \text{Pt} \) (N 1) sky, heaven.

\( \text{Pt} \) (G 41) in hieratic always, and in hieroglyphic sometimes, replaced by \( \text{P} \) (G 41. 1).

\( \text{Pt} \) (G 40; H 5) fly (vb.).
varr. of, hieratic, this, the, sing. m., §110; construction of, §111; meanings of, §112; pry, poss. adj. 1st sing. m., my; so too pry-k, pry-f, etc., §113, 1; pry for pt he of, §111, Obs.

pt (X6) loaf, bread-offering.

pr(w?) have done in the past, aux. vb., §484; pt (X6) antiquity, primeval times; pwy belonging to primeval times.

pt (H2), var. of pku, a kind of cake.

pid, var. pd (D56), knee.

pis bring in corn (on back of donkeys).

pt (H8) mankind, patriarchs; see too r-pt below.

pw this (obsolescent), sing. m., §110; construction of, §111; meaning of, §112; use as pron. 3rd pers., §128; position of, §§129, 130; use in sents. with adj. pred., §§140, 141; in questions after in tw, §492, 4; do. after in alone, §493, 1; cl. with pw after gmt ‘find’, §186, 3; in sdmf pw, §189; meaning c’est que, §§190, 325; imperf. sdmf as pred. of, §442, 3; perf. sdmf do., §§452, 4; in r-pw or’, §91, 2; in nt-pw, §190, 2; in negation nfr pw, §§351, 2; pwy this, that, sing. m., later substitute for pw, §110; meaning of, §112; interroq., who?, what?, §498; see too under pr; whichever, Add. p. xxviii.

Punt Pwène(t), popularly known as Punt, the coast-line S. of the Red Sea.

pf, var. of, that (yonder), sing. m., §110; construction of, §111; meaning of, §112; psi (N31), later form of pf, §110.

see under psi below.

pr, this, sing. m., §110; construction of, §111; meaning of, §112.

pr-n he of, §111, OBS.; see too under pr above.

pw (P1) upset, overturn.

pnw mouse.

pkale out.

pr (O1) house, f. collective pry; Pr-ct Great House, Pharaoh, p. 75; Pr-ctw House of Life, scriptorium where books were written; Pr-wr (O19), name of the oldest national shrine of Upper Egypt at Hieraconpolis; Pr-nwr (O20), alternative names of the oldest national shrine of Lower Egypt at Buto; pr-nsr (O20), pr-nsr palace; var. pr-hd (O2) treasury, lit. white house; pr-di estate; ntr pr overseer of a house, steward; nbl pr mistress of a house, married lady; see too r-pr under r below.

pri go forth, go up; pr r hs, r hnt, go forth abroad, see under hs, hnt; as aux. vb., §483; pry det. champion; det. champion bull; pr- (7), energetic, valorous, prowess; prw det. excess; det. a coming forth, outcome; prw n r (7) utterance; pr-v-hrw (O3) invocation-offerings, lit. a going or sending forth of the voice, later sometimes interpreted as pr-v-hrw, p. 172; pri winter season, p. 203; abbrev. pr (U13) seed.

pri (M6.5) battlefield.

phuy (F22) hind-quarters, end; phuy-r down to, §179; pht-r northwards to, §179; phuyt stern-keel; var. phuyw (N41) distant marshlands.
Nine Bows, traditional name given to the peoples neighbouring Egypt; pet det. bowman, foreigner, see too r-pdt under r below.

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See under pd above.
\[fdt\] 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 \[im, in\], in, as, by, with, from; as conj., when, as, though, § 162; \[m\] \[htw, etc., see under \[htw, etc.; m-c, see before \(m\)|\(d\) below; \[m\] \[bt, see under \[bt; \[md\] saying, § 224; before infin. of vbs. of motion, in, §§ 304, 2; 331; see tooPredication, \[m\] of, in the Grammatical Index.

\[m\] var. \[m\] non-encl. part., behold, § 234; foll. by dep. pron., \[ib\]; mostly combined with suffix-pron. 2nd pers. \(mk, mm, m\) below.

\[m\] var. \[m\] interrog. pron., who?, what?, §§ 227, 3; 496; \[m\] as subj., §§ 227, 3; 496; \[m\] \[m\] wherewith?, \[mb\] how?, \[r\] \[m\] to what purpose?, \[ml\] why?, § 496.

\[m\] imper. of the negative vb. \[imi, see there.

\[m\] imper., take, \[nk\] to thyself, also written with \[mn\] \(T 1\), § 336.

\[m\] encl. part., see \(m\) \(y\) below.

\[m\] \(U 1\), sickle-shaped end of a sacred boat \(wisi\).

\[m\] \(U 2\); \(D 4\) see, see to; foll. by \[sdmf\] (imperf. § 442, 1), § 184, 2; by infin., § 303; by obj. + \[sdmf, § 213; by obj. + \[hr + infin., § 304, 1; by obj. + old perf., § 315; rarely in imperf. \[sdmf\] after \[rdi, § 442, 1; \[wr-msw, see under \[wrr above; \[m\] \[sight; \[r-msw\] \(n\) in the sight of, § 178.

\[m\] var. det. \[mi\] \(D 4\); \(E 22\) lion.

\[m\] var. \[m\] \(Aa 11\); \(U 4. 5\) \(be\)

true, real, just; \(n\) \(m\) \(wn\) \[m\] in reality, § 205, 3; \[bw\] \[m\] \[htw\] truth, right; \[m\] \[htw\](§ 55) justified, deceased; \[smr-htw\] justify, make triumphant, \(r\) over (enemies);

\[m\] var. \[j\] \[mr\] \(H 6\) truth, right, justice; det. \[j\] \(C 10\) \(Mae\) \(t\), the goddess of Truth and Right; \[m\] \[t\] righteous.

\[m\] \[mr\] be offered (of offerings), \(n\) to; \[msw\] offerings, tribute; \[smr\] offer (vb.).

\[m\] \[mr\] send, dispatch; \[m\] \[msw\] \(det. \[mr\] \) \[nfr\] with good dispatch, with a good wind.

\[m\] \[mr\] \(H 2\) temple (of head); \[tp-msr\] accompanying, escorting, § 178.

\[m\] \[mr\] edge, brink.

\[m\] \[mr\] \(wry\), var. \[m\] \[mr\] \(wry\), be new, fresh; \[m\] fresh, new; \[m\] \[msw\] anew, freshly; \[smr\] \[swr\] renew.

\[m\] \[mr\] \(rays.

\[m\] \[mr\], var. \[m\] \[mr\] \(wry\), burn, be consumed.

\[m\] \[mr\] \(thighs, lap; \[tp-hr-msr\] head-on-lap, i.e. in mourning, § 194.

\[m\] \[m\] \[mgs\], see \[gms\] above.

\[m\] \[m\] \(W 7, O.K.), later \[m\] \(Aa 2\), red granite (from Elephantein).

\[m\] \[m\] proclaim.

\[m\] \[m\] \(A 1\) \[m\] \[m\] \(a\) \[m\] \(mi\) \(imper., come, § 336.

\[m\] \(W 19, Pyr. \[mr\] \) prep., like, according to, as well as; conj., as when, according as, § 170; \[mi] \[rdi\] \(entire, § 100, 2; \[mi\] \[how\], § 496; \[o\] \[mil\] \(copy\) \(n.\); \[mil\] \(mily, var. \[o\] \[mil\] \(§ 79, Oss.), like \(adj.), equal; \[m\] \[mil\] \(likewise, § 205, 3; \[m\] \(my\), var. \[m\] \(mi\),
likewise, accordingly, § 205, 1; smi report (vb.), § 275; report (n.), acknowledgment (of letter).

\[\text{\textit{m}}\] cat, f. \textit{mil.}

very rarely \[\text{\textit{min}}\] to-day, § 205, 1; used enclitically, § 208; \textit{min} to-day, § 205, 3.

\[\text{\textit{mil}}, \text{\textit{mi}}, \text{\textit{miw}}\] (E 13) cat, f. \textit{mit.}

\[
\begin{align*}
\text{\textit{m(i)ni}}, & \text{ see under \textit{mni}.} \\
\text{\textit{m(i)niw}}, & \text{ see under \textit{mniw}.} \\
\text{\textit{mnik}}, & \text{ see under \textit{mnik}.} \\
\text{\textit{mn}}, & \text{ be firm, remain, be established; } \\
\text{\textit{r-mn}}, & \text{ as far as, } \\
\text{\textit{r-mn-m}}, & \text{ together with, } \\
\text{\textit{smn}}, & \text{ det. such a one, f.}
\end{align*}
\]

\[\text{\textit{mn}}\] be ill, obj. of (something), § 84, p. 423.

\[\text{\textit{mn}}, \text{\textit{mnit}}\] daily.

\[\text{\textit{mn}}, \text{\textit{mnit}}\] (G 36) swallow (n.).

\[\text{\textit{mn}}, \text{\textit{mnit}}\] (D 56) thigh.

\[\text{\textit{mn}}, \text{\textit{mnit}}\] (appar. originally \textit{m(i)ni}. § 285; P 11; T 14) moor, land; attach, join (someone), \textit{m} to (something, a wife); det. \textit{\textit{smn}}, \text{\textit{mnit}} die; death; \textit{\textit{mnit}} mooring post.

\[\text{\textit{mn}}, \text{\textit{mnit}}\] a measure for oil or incense, § 266, 1.

\[\text{\textit{mny}}, \text{\textit{mnyt}}\] (S 18) necklace with counterpoise, \textit{menat.}

\[\text{\textit{mny}}, \text{\textit{mnyt}}\] (appar. originally \textit{m(i)niw}. A 47. 33) herdsman.

\[\text{\textit{Mn}}, \text{\textit{Mnt}}\] (R 22; C 8) Min, the god of Panopolis (Akhmim) and Coptus (Kift), Gk. \textit{Mw}.

\[\text{\textit{mnw}}, \text{\textit{mnw}}\] pigeon.

\[\text{\textit{mnw}}, \text{\textit{mnw}}\] (M 1) trees.

\[\text{\textit{mnc}}, \text{\textit{mnc}}\] (D 27; B 5) nurse, suckle; \textit{mnc} nurse, foster-mother; \textit{mny} tutor.

\[\text{\textit{mnfyt}}\] (A 12) soldiers.

\[\text{\textit{mnmu}}, \text{\textit{mnmu}}\] move about, be disturbed; \textit{mnmu} remove.

\[\text{\textit{mnw}}, \text{\textit{mnw}}\] var. \[\text{\textit{mnw}}, \text{\textit{mnw}}\] fortress.
EGYPTIAN-ENGLISH VOCABULARY

mnhd (Y 3), O.K. mnhd, writing outfit.

mnh wax.

mnh papyrus plant.

mnh (U 22) chisel; fashion, carve (O.K.).

abbrev. mnh (U 22) (be) efficient, beneficent, excellent; r mnh thoroughly, § 205, 5; smnh fashion excellently, put in order, honour, advance (someone).

mnh string (beads), fasten (amulet on neck).

abbrev. mnht (S 27) clothing.

mnš (L.E.) cartouche, p. 74.

mnšt bed-chamber.

Mntw Mont, the falcon-headed god of Hermehthis (Armant), Thebes, etc.

Mnt(y)w: nw Stt Beduins of Asia.

mnd (D 27. 27*), var. bndt, O.K. mnd, breast.

mnadm 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; mrvw band.

mr (N 36) canal, channel.

mr (N 36) friend(s), partisans; hrw-mr the multitude, the masses.

mrt serfs, slaves.

vwr mrt (N 36, f.) weavers.

mrt serfs, slaves.

mrt (U 7. 6; N 36) love, wish (vb.); foll. by šdmt (zae gem. imperf., § 442, 1; other vbs. perf., § 452, 1), § 184; by infin., § 303; Mrrf irr If Whenever-he-likes-he-does, a name of the supreme god, § 442, 8; mrvwt love, wish (n.); n-mrv wt, m-mrv wt in order that, § 181; mrvwty the beloved.

mrt in Tr-mrt (M 5, 6) Tameri, a name of Egypt.

mryt 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.

mrh(w) decay (n.).

abbrev. mrt (W 1) unguent, oil; cf. wrh above.

mhy be forgetful, negligent, hr about.

mhwt family, household.

mhr (W 19) milk-jug.

mh (V 22) fill, be full, m of; as formative in ordinal numbers, § 263, 3; mh tb (be) trusty, trusted; mh det. seizes, m (someone or something); mh a filling.

vwr. mh cubit, linear measure of 523 mm., § 266, 2; as measure of area, 27.3 sq. metres, § 266, 3.

later var. mh(y) be anxious, grieve, hr about; grief, care (n.).

var. mh (?) weavers.

mh(? (M 38) flax.

mhw (M 15, 16) papyrus clump, in var. mhw, Tr-mhw the Delta, Lower Egypt; mh-s det. S, S (S 3, 4).
EGYPTIAN GRAMMAR

crown of Lower Egypt; *mh(t?) det. or Lower Egyptian.

*mtw fish-spearer; *mht fishes.

*mttyt the Coiling one, i.e. the uraeus on head of sun-god and king.

*mtt balance, equal (vb.); *mb *mht (U 38) balance (n.); cf. *ht below.

*mti w-ht, see under *ht below.

*mti *mht; *mhty, see under *hty below.

*mrw administration, governance.

*mr var. *m ms bring.

*ms (F 31) apron of foxes' skins.

*msi (F 31; B 3. 4) bear, give birth; form, fashion (statue); *m- ms n, f. *ms n born to (mother), §§ 361. 379, 3; *ms det. *child; "writing of "msw in personal names (Z 5); smsi deliver (in childbirth).

*ms encl. part. expressing surprise or reproof, § 251; tw-ms, see under tw, at end.

*ms *ms *ms supper, evening meal.

*Msn (V 32) Mesen, a town near Kanstarah in Lower Egypt.

*msrw (V 32) harpooner, hippopotamus-hunter.

*ms *ms *ms turn backwards.

*msk (I 3) crocodile.

*msn, also *msnh, resting-place; see too under *ht below.

*mshtyw adze.

Mshtyw (F 23) the Foreleg, i.e. the constellation of the Great Bear, replacing earlier conception as Adze.

*mr var. det. *ms corselet.

*mski hide (of ox).
regularity (?) of heart; m mlt nt ibf following his natural bent (or sim.); mty regulator (?) of a phylé (ns) of priests.

mtwt seed, poison.

mtwn, O.K. mtw, place of combat for bulls.

mtn, earlier mtn, non-encl. part. from m (see above), behold, in addressing several persons, §§ I19, I; 234.

mtpt (T 8) dagger of the form \|.

mtm reward (vb.); mtnwt det. = reward (n.).

mtm, ear ler

mtt, non-enc. part., see under mtn above.

mtn, road; mtn nomad.

Mtn Mitanni, a kingdom E. of the Euphrates.

mdw (S 43) staff; mdw n irw staff of old age, epithet applied to a son taking over his aged father's work.

mdw (mdw, § 285) speak, talk; mdw m speak against; mdw dispute, litigate, hr with (someone), hr about (something); mdw word, saying; | abbrev. | mdw nfr the god's words, p. 1; \| abbrev. dd mdw (words) to be recited; or placed at top of columns containing spells, etc., § 306, 1; wd mdw, wd t mdw, see under wd; mdt speech, matter.

mds keen, alert.

mdw (V 20) ten, §§ 259. 260; construction of, § 261.

md (V 21) (be) deep; mdwt depth.

mt (V 19. 20. 21) stable, cattle-stall.

mlt (W 1) ointment.

mlt (Y 1) paper us-roll, book.

mlt (Y 1) sculptor's chisel.

mlt (Aa 23, p. 520) hit (a mark), adhere to (a path).

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·l-imy, n·k-imy, 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 sdmt nf rel. form, §§ 380. 386, 2; in narrative sdmt nf, § 411, 2; n·l because, § 223.

ny adv., therefor, for (it), § 205, 1; with varr. — n(w?) prob. in cases of n sdmt nf for n sdmt nf he does not hear, § 486, Obs. 2.

— (y) genitival adj. § 86; forms, ib.; use in indirect genitive, ib.; 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 prep. when governing noun, p. 131, bottom; foll. by śdmt-f, §§ 191; 442, 5 (imperf.); 452, 5 (perf.); by śdmt-uf, § 192; by infin., § 305; ntw (nw), pl. m. of n(y) belonging to, § 86; see below under n-tw.

-n suffix- and dep. pron. 1st pl. c., we, us; rarely —, §§ 34, 43; ny dual of do., early obsolete, § 34.

ny possibly rare suffix-pron. 3rd dual in śdistributed, § 104. N śdmt-f, with perf. śdmt-f form, § 455; negates śdmt-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 hī, § 455, 1; rarely translatable as 'cannot', § 455, 4; in subordinate cls., § 455, 5; in virt. rel. cls., § 196, 2; after nty, § 201; n sp śdmt-f, showing a distinctive form of perf. śdmt-f, §§ 106; 456. N śdmt-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, iḥ; with adj. vbs., § 144, 3; negating statements with old perfect., §§ 311, Obs.; 418. N + pass. śdmt-f, § 424; with past and present reference, § 424, 1. N śdmmf, § 426. N śdmt-f, §§ 402-5; meaning, § 402; forms, active, § 403; forms, pass., § 404; origin, § 405. N before tw 'is', 'are', very rare, § 120; n wnnf referring to future, § 120; n before indep. pron., § 134; rarely negating infin., § 307, 1, end. ｬ＠ＱＱＱＱ＠ Ｎ is in sent. with adv. pred., § 120; in sent. with nom. pred., § 134; negating adv., § 209; before śdmmf with meaning 'if not', 'unless', § 216, end; with infin., 'except (?)', § 307, 1; negating a word or phrase, §§ 247, 2, cf. 505, 5, end. ｬ＠ＱＱＱＱ＠ Ｎ there is not, §§ 108, 2; 115; without, § 109; in sent. with adv. pred., § 120; with śdmt-f as subj., § 188, 2; with infin. as subj., § 307, 1; with part. or rel. form as subj., § 394; n wnnv there does not exist, iḥ.

— n, writing of prep. — n, see above.

Nonce Nt (R 24) Neith, the goddess of Sais, Gk. Nṯtō. Nnce nt (S 3, 4), the red crown of Lower Egypt.

— n word, see under nwy below.

this, the, properly with neuter sense, but used as plur. c., § 110; construction of, § 111; meanings of, § 112; concord of, § 511, 3; ᶽｚ嗥嗥 nwy-i poss. adj. plur. c., foll. by n, my; so too nwy-k thy, etc., § 113, 1.

มาตร ntw (E 30), var. ᶽ촨 ntw, ibex.

— ni (D 41) reject.

var. ᶽ𒆠 5 ntw (D 41) bowl.

var. ᶽ𒆠 5 ntw (D 41; G 34) ostrich.

nwt (O 49) town, village; Niwt rst the Southern City, i.e. Thebes; ᶽｉｍ-y nwt overseer of the (pyramid-)city, traditional title of the vizier; ᶽ nwt (§ 79, end) belonging to (one's own) town, local; ᶽｉｍ-y, townsmen.
\( ntw \) (\( nw \)), pl. m. of genitival adj., see under \( n(y) \) above.

perhaps with two distinct readings 1. \( ntw \)
or \( nw\varnothing \), 2. \( nw\varnothing \) or \( nw\varnothing\varnothing \) (W 24), primeval waters, Copt. noun.

\( n\varnothing s \) (A 26) call, obj., \( r \), \( n \) (a person); in funerary cult, invoke, p. 170.

\( n\varnothing y \) do homage.

\( n\varnothing t \) or \( n\varnothing w \), \( n\varnothing n\varnothing \) or \( n\varnothing n\varnothing \) (W 24), primeval waters, Copt. noun.

\( n\varnothing i \) (A 26) call, obj., \( r \), \( n \) (a person); 10 funerary cult, invoke, p. 170.

\( n\varnothing y \) do homage.

\( n\varnothing t \) or \( n\varnothing w \), \( n\varnothing n\varnothing \) or \( n\varnothing n\varnothing \) (W 24), primeval waters, Copt. noun.

\( n\varnothing i \) (A 26) call, obj., \( r \), \( n \) (a person); 10 funerary cult, invoke, p. 170.

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\( n\varnothing i \) (A 26) call, obj., \( r \), \( n \) (a person); 10 funerary cult, invoke, p. 170.

\( n\varnothing y \) do homage.

\( n\varnothing t \) or \( n\varnothing w \), \( n\varnothing n\varnothing \) or \( n\varnothing n\varnothing \) (W 24), primeval waters, Copt. noun.
of, § 111; $nfr$ var. $nfr$, later form of $nf$, § 310.

$nfr$ wrong (n.).

$nfrw$ (P 5) skipper, reis; $snf$ relieve, release.

$nfr$ remove, drive away.

$nfr$ (F 35) (be) good, beautiful, happy; $nfr$ n-t 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. $nf$ beautiful woman; $nfrw$ det. $nfw$ (P 5) skipper, reis; $snf$ relieve, release.

$nfr$ remove, drive away.

$nfr$ n-t it went well with me, i.e. I died, § 307, bottom; $nfr$ adv., happily, well, § 205, 4; $T¥nn-nfr(w)$ see under $U'1zn$.

$nfrt$ det. $bw$ nfr goodness; $bw$ nfr diadem, or like; $try$ nfr hw keeper of the diadem; $snf$ embellish. Probably connected are the following words, see § 351:

$nfrw$ shortage; $nfrw$ innermost room; $nfr(w)$ zero; $nfrt$ end; $nfrt$ r down to, § 179; $nfrt$ rudder-ropes; $nfr$ $p$ as negation, § 351, 2; $nfr$ n as negation, § 351, 1.

$nfr$, later var. $nfr$, loose, slacken.

$nfr$ leap, cf. $f$t$fr$ above.

$rare$ var. $nfr$ n-m, for in m who?, what?, as subj., §§ 227, 3; 496.

$nm$ (T 34) knife (?); $nmt$ var. $nmt$ (T 29) place of slaughter.

$nm$ (O 5) traverse; $Nm$-s$e$ Sandfarers, i.e. Beduins.

$nm$ (O 5) cry aloud; low (vb., of cattle).

$nm$ act partially, show partiality, $n$ to (someone).

$nmh$ poor man, orphan, waif, f. $nmht$; $snmh$ abase oneself, pray, $n$ to.

$nms$, a royal head-dress.

$nml$ jug (for water).

$nmll$ (D 54), plur. $nmll$, var. $nmll$, walk, steps.

$nn$ non-encl. part., not, § 285; distinguished from -- only after Dyn. IX, §§ 104, 235; negates sents. with adv. pred., §§ 108, 1; 120; with nom. pred. when $p$ is subj., § 134; in questions introduced by in $tw$, 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; $nn$ $sdm-f$ (perf.) with future reference, §§ 105, 2; 144, 2; 457; $nn$ $sdm-n$, obscure, § 418 A; at beginning of sents., § 66, end; foll. by dep. pron. as subj., § 44, 2; $tw$ suppressed after, § 107, 2; in questions with sense of $nnmne$, § 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; $nn$ ‘there is (are) not’, § 108, 1; ‘without’, § 109; in sent. with adv. pred., § 120; with $sdm-f$ form as subj., § 188, 2; with part. or rel. form as subj., § 394.

$nn$ var. $nn$ (M 22) this, these, properly with neuter sense, but used as plur., § 110; construction of, § 111; meaning of, § 112; concord of, § 511, 3.

$Nni-nsw$ (A 17; W 24) Ihnasyah el-Medinah, Heracleopolis, a town in Upper Egypt.

$nn$ be tired, slothful; $nsw$ weariness.

$nm$ see under $nsw$ above.

$nm$ err, go wrong.

$nm$ var. $nm$ $nm$ (D 35) spleen.

$nm$ belong(s) to me, § 114, 3; after infin., on my part, § 300, end.

$nm$, Pyr. $nm$, $nrt$ (G 14) vulture.
EGYPTIAN-ENGLISH VOCABULARY

\[ nri \] be in terror, \( n \) at; \[ nrw (G 14; H 4) \] terror.

\[ nht \] (M 1) sycamore-fig, tree.

\[ nht \] shelter (n.).

\[ nhy \] a little, a few, § 99; \( nhw \) loss.

\[ nhp \] rise early; \( nhpw \) early morning; \( snhp \) det. \( \Delta \) spur on.

\[ nhm \] jubilate.

\[ Nhrn \] Nahrin, i.e. Mitanni, a kingdom E. of the Euphrates.

\[ nhs \] wake up (vb.).

\[ nh \] (G 21) guinea-fowl.

\[ nh \] var. \( \checkmark \) \[ nht (G 21) \] pray for (something); \( nh \), \( nht \) prayer.

\[ nh \] (be) hard, rough, dangerous.

\[ nhb \] yoke together, unite; equip, \( m \) with; \( Nh \) det. \( \Delta \) (D 30) Uniter-of-attributes, name of a mythical serpent; det. \( \nabla \) Neheb-kaw, feast of the month later called Khoiak, see p. 205.

\[ nh \] neck.

\[ nhbt (M 10) \] lotus bud.

\[ nhbt \] potter's wheel.

\[ nhm \] take away, rescue, \( m-r \) from (someone); \( Nh \) She-who-rescues-the-robbed, consort of the god Thoth at Hermopolis.

\[ nhmn \] non-encl. part., surely, assuredly, §§ 119, 6; 236.

\[ nh \] eternity.

\[ Nhky \] (T 14) Nubian.

\[ nhdt \] tooth, molar; see too \( nh \) below.

\[ nh \] defend, protect; \( nhw \) protector.

\[ nhw-yw \] how grievous (is) !; \( nhwt \) plaint, mourning.

\[ nhb \] open up (mine, fields); det. \( \times \) newly opened up field; \( nhbt \) det. \( \times \) protocol, titulary, p. 71.

\[ Nhb \] El-Kâb, Eileithyias polis, a town in Upper Egypt; \( \nabla \) \[ Nht (M 22; W 24; G 16) \] the vulture-goddess Nekhbet, p. 73.

\[ nh \] var. \( \nabla \) \[ Nh (O 47; 48) \] Kôm el-Ahmar, Hieraconpolis, a town in Upper Egypt; \( \nabla \) \[ r-Nh \] mouth of (or try attached to) Nekhen; \( \nabla \) \[ minw Nh \] herdsman (i.e. ruler) of Nekhen, two distinct titles; see too under \( \nabla \) below.

\[ nhs \] (be) young; child; \( nhnw, nhnt \) childhood.

\[ nhbw \] (S 45), earlier \( nhb \), flagellum (conventional rendering).

\[ nh \] abbrev. \( nhbw \), \( nhbw \) (D 40) (be) strong, mighty, victorious; strength, victory; \( nhbw \) victory, hostages; \( nhbw \) det. \( \Delta \) strongholds; \( nh \) make strong, strengthen.

\[ nhnm \] (W 9), one of the seven ritual oils and jug for same.

\[ nsw \] (F 20) tongue.

\[ nst \] (W 11, 12) seat (of office); \( nb nswt \) tray lord of the Thrones of the Two Lands, epithet of Amen-Re.

\[ nsw \] for \( ny sw \) he belongs to, § 114, 2.

\[ nsw \] var. \( nsw \) (p. 50, n. 1) king of Upper Egypt, king; plur. \( nsw \) var. \( nsw \) (§ 72); \( nsy \) (?), \( nsy \) (?) be king, § 292; \( nsyt \) (?) kingship; \( nsw-ht \) (§ 55) king of Upper and Lower Egypt, p. 73; \( pr-nsw \), see under \( pr \); \( st-nsw \) king's son; sim. with \( sit, mwt, sn, snt, hmt \) daughter, mother, brother, sister, wife.

\[ nsw \] flame, fire, cf. \( nsrt \) below.

\[ nsw \] lick.

\[ nsr \] in \( Pr-nsr \), see under \( pr \); \( nsr \) the uraeus-goddess.
nsr burn, blaze (vb.); nsrt flame, cf. nswt above.

nš supplant, drive away, hr from.

nšp breathe.

Nšmt, the sacred bark of Osiris at Abydus.

abbrev.  nšmt (K 6) fish-scale.

nsny rage (vb. and n.).

nkwt (vb. and n.).

nkhr be in pain, sorrow.

nk ped, see under nk below.

nk cpulate.

nkly(y) reflect, m upon; cf. kš below.

nk (D 57) damage (n.).

nkt (m.) a little, a trifle.

ng a species of bull.

ngi break open; ngt breach.

ngs overflow, § 276.

nt-t 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., § 200 A (p. 424); foll. by dep. pron.; § 200, 2; by suffixes, ib.; iw suppressed after, § 107, 2; foll. by šdm-mf (imperf. § 443), § 201; by šdm-nvf, ib.; do, negated by n, p. 334, top; with construction n šdm-mf, § 402; foll. by pseudo-verbal construction, § 328; nty wn, § 201, Obs.; ntyw im those who are there, i.e. the dead, p. 123, n. 6; ntt twt what is and is not, i.e. everything, § 203, 4.

ntb be parched.

ntf indep. pron. 3rd sing. m., he, § 64; belong(s) to him, § 114, 3.

ntyf which he . . . , § 200, 2.

ntf irrigate, water (vb.).

ntf, see above under nft.

nty, see under nty below.

nty nts indep. pron. 3rd sing. f., she, § 64.

ntyf, see under ntyf below.

ntytn, indep. pron. 3rd pl. c., they, § 64.

ntyk which thou . . . , § 200, 2.

ntyk which thou . . . , § 200, 2.

nty, later ntt, indep. pron. 2nd sing. f., thou, § 64.

ntytn, later ntt, indep. pron. 2nd sing. f., thou, § 64.

ntytn, indep. pron. 2nd pl. c., you, § 64.

nty, var. ntyf which thou . . . , § 200, 2.

ntytn, indep. pron. 2nd pl. c., you, § 64.

ntytn, later ntytn, indep. pron. 2nd pl. c., you, § 64.

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EGYPTIAN-ENGLISH VOCABULARY

(n.); nd hr greet, n(i) someone, see too
ind hr above; ndt-hr homage, gifts; nd
hr inquire the health of; nd (det. =) it
confer rank, hr on (someone); ndnd det.
\[\] converse, take counsel.

\[\] nd save, m-r from (someone); ndly pro-
tector.

\[\] nd thread (n.).

\[\] var. ndt subjects, serfs; cf. dt below.

\[\] ndt baseness.

\[\] be parched, stifled.

\[\] ndm (M 29) (be) sweet, agreeable; ndm-
ti b joy, happiness; \[\] ndm, a species of
tree; snndmA sweeten, make pleasant; det.
\[\] sit, § 275.

\[\] ndnd, see under nd above.

\[\] ndri catch hold of, hold firm; ndri im-
prisonment.

\[\] ndht, O.K. ndht, tusk; see too ndht
above.

\[\] abbrev. nds (G 37) (be) sweet, agreeable; ndm-
ti b joy, happiness; \[\] ndm, a species of
tree; snndmA sweeten, make pleasant; det.
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tree; snndmA sweeten, make pleasant; det.
\[\] sit, § 275.

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\[\] ndri catch hold of, hold firm; ndri im-
prisonment.

\[\] ndht, O.K. ndht, tusk; see too ndht
above.
EGYPTIAN GRAMMAR

\[ r \]

var. \( r-pst (iry-pst) \) prince, hereditary prince; \( r-pst (irt-pst) \) princess.

\[ rf \], var. \( \text{irf} \), encl. part. used for emphasis, also with wishes, commands, questions, etc., §§ 66, 152. 252, 3; after pl. imper., § 337, 3; after perf. \( \text{srim} \) wishes, § 450, 4; \( \text{rf} \), sentence-adv., now, §§ 119, 2; 152.

\( r-mn \) (K 5) fish (n.).

\( \text{rnh} \), var. det. and abbrev. \( \text{rnh} \) (D 4. 9) weep, beweep; \( \text{rmyt} \) weeping (n.).

\( r-mn \), see under \( mn \) above.

\( r-nn \), see under \( mn \) above.

var. \( r-mn \) (D 41) arm, shoulder; side (one of the two sides); \( r-mn \) carry (on shoulder); \( r-mn \), measure of area, \( \frac{2}{3} \) aroura (std.), § 266, 3.

\( \text{Rmn} \), Lebanon, Hebr. \( \text{Rmn} \).

\( \text{rmt} \), (H 4) men, people; also as collective, var. \( \text{rmt} \), § 77, 4.

\( \text{r1} \), name; as logical subj., § 127, 1; var. det. a (V 10) king’s name; \( \text{r1} \) great name (of king), p. 71; \( \text{r1} \) name of gold, i.e. golden Horus name, p. 73; \( \text{imy-r1} \), see under \( \text{imy} \) above.

\( \text{r2} \), young (of cattle, antilopes, etc.).

\( \text{rnp} \) (M 7, 4) (be) young, vigorous; \( \text{rnp} \) det. and abbrev. \( \text{rnp} \) (M 39) vegetables and fruit; \( \text{rnp} \) (M 4) year; \( \text{rnp} \), see under \( \text{hit} \) below; \( \text{rnp} \), see under \( \text{wpt} \) above.

\( \text{rnn} \), praise, belaud; \( \text{rnn} \) jubilation, § 287.

\( \text{rnn} \) (B 6) nurse, rear (vb.).

\( \text{Runwlt} \), Ernute(t), the cobra-goddess of the harvest, Gk. \( \text{Rn} \).

\( \text{rrt} \) (E 12) pig; \( \text{rrt} \) sow.

\( \text{rhd} \), var. det. \( \text{rhd} \) (A 19) lean, be upon.

\( \text{rht} \), jar, cauldron.

abbrev. \( \text{rht} \), men, fellows.

\( \text{rht} \) learn, become acquainted with, know; foll. by \( \text{sdm} \) (imperf. § 442, 1), § 184; by infin., § 303; by \( \text{nt} \), § 452, 2; with active sense in old perf., §§ 312, 1; 320; with pres. meaning ‘know’ in \( \text{sdm} \), § 414, 4; in rel. \( \text{sdm} \), § 389, 3; in negation \( \text{n rht} \), p. 376, top; \( \text{rht} \) (\( \text{rht} \)) learned man; \( \text{r-rht} \) to the knowledge of, § 178; \( \text{rht} \) det. \( \text{rht} \), old title interpreted in M.E. as ‘acquaintance of the king’; \( \text{rht} \) det. \( \text{rht} \), denounce, accuse; \( \text{rht} \) joy.

\( \text{rs} \), people, common folk.

\( \text{rs} \) (T 30) slaughter (vb.).

\( \text{rht} \) (m.) amount, number.

\( \text{rht} \) (G 50) fuller, washman.

\( \text{rs} \) encl. part., § 252, 4.

\( \text{rs} \), (T 13, also inaccurately \( \text{rs} \) (U 40)) (be) wakeful; \( \text{rs} \) to the knowledge of, § 178; \( \text{rs} \) vigilant; \( \text{rs} \) dream; \( \text{rs} \) awaken.

\( \text{rs} \), foreign hordes.

\( \text{rs} \) (N 31), var. \( \text{rs} \), entirely, quite, at all, § 205, 1.

\( \text{rs} \) (M 24) southern; south; \( \text{rs} \) det. \( \text{rs} \) south wind.

\( \text{rs} \) (D 19) rejoice; \( \text{rs} \) det. \( \text{rs} \) joy; \( \text{rs} \) (§ 274) rejoice.

\( \text{rkt} \) (D 41) incline (intrans.); bend; \( \text{rkt} \) envy, hostility; \( \text{rkv} \), also \( \text{rkt} \), det. \( \text{rkt} \) disaffected one, rebel; \( \text{rkt} \) det. \( \text{rkt} \) tilting (n., of scale of balance).

\( \text{rk} \), as encl. part. with 2nd sing. m., § 252, 2.

\( \text{rk} \), time, period.

\( \text{rk} \) (Q 7) burning, heat.

\( \text{rth} \), rare var. \( \text{rth} \) (U 31) baker.

\( \text{rth} \) restrain.

\( \text{rl} \), var. \( \text{rl} \), as encl. part. with 2nd sing. f., § 252, 2.
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see rmt above.

r·tu, var. l·r·tu, as encl. part. with 2nd plur., § 252, 2.

Rtnw Retjnu, Eg. name for Palestine and Syria.

rd (D 56) foot; r·dw the two feet; tprd rules, order, principles.

d, see rwd above.

var. rd (M 31. 32) grow; also inaccurate for rwd, see above; m·rd cause to grow, plant.

var. ·rdt, with related forms ·di (X 8; D 37), give, place, § 289, 1; cause, foll. by ·dmf (perf. § 452, 1; imperf. only 2ae gen. rarely, § 442, 1), §§ 70, 184; by wmnf, § 118, 2; by ·dmf of adj. vbs., § 143; by obj. + old perf., § 315; give, grant, foll. by binf., § 303; special uses and phrases, see under rb, hrw, hr, htp, si, gs, ti; ·di gift, gratuity; ·di dt(w) (X 8) provisions, rations.

h (O 4)

h (O 4) room (?).

var. ·hr ha, ho, §§ 87. 258.

·hr go down, descend, fall; attack (vb.); shi send down, cause to fall.

hrv environment, neighbourhood, time; hrw in the neighbourhood of, at the time of, § 178; det. hrv neighbours, kindred.

hst (N 1) ceiling, roof.

var. ·hst (N 1), var. ·hyt, portal; smsw hyt elder of the portal, usher (in the Palace).

hrb send, n to (someone), hr about (something), i.e. send a message (in writing or otherwise).

hkr, name of a feast.

h·ms approaching in humble attitude.

hy interj., hail, § 258; h·h·hy-hnw (A 32) jubilation, jubilate.

hy (D 53), var. h·hy, husband.

hrb enter, penetrate into; hhrb traverse, explore.

hb (G 26. 26*) ibis.

hb (U 13) plough (n.).

hb (U 13), a liquid measure, § 266, 1.

hbny ebony.

hp law.

hmkt roaring, war-cry.

var. ·hbn (U 5) box, chest.

hnu, a liquid measure of about 1/2 litre, § 266, 1.

hnu (A 8) jubilation.

hnu neighbours, associates.

var. ·hn·n nod, bow; attend to; rely, n, hr, m on.

hr (hrw?) be content, pleased, quiet; hrt contentment, quiet; shrt make content.

hrw day, day-time; hrw nfr make holiday; hrt-hrw, see under hr below; hrwyt det. journal.

hrp sink, be submerged; hrp ib suppress thoughts.

hrnv enclosure for poultry, pen.

hk hot breath.

hks be deficient; stint.

hrd punish, defeat; (victorious) attack.

hdmw footstool.
(a road); hii ti ( ||= ) go a-wandering; hii det. ___ flow; hii sdb, see under sdb.

hr piece of flesh, member; pl., abbrev. £ (F 51) flesh, body; -self, with suffixes, § 36.
hct (V 28, Dyn. XIX) wick.

hct rejoice; hct joy, § 287; shct make to rejoice.

hct (P 1) ships.

hct (O 29) child, lad.

hct (N 36. 37) inundation (of Nile); Hapy, the god of the Inundation.

hct pilage, plunder; plunderer.

hct (F 18) Hu, deity personifying Authoritative Utterance; hct food, sustenance.

hct non-encl. part., would that!, §§ 119, 8; 238.

hct house, temple, tomb; walled village, in hct-sd, see under hct; hct-sd jubilee, Sed-festival; hct ritual book, see too hct below; hct triumph (vb.);

hct (V 28)

hct tomb.

hct grief, sadness.

hct (F 4) front; m-hct, r-hct, hr-hct in front of, before, § 178; hr-hct formerly, § 205, 2; iny-hct prototype, example; inyw-hct det. A ancestors; hct beginning, m of (a book, instruction); hct-sp regnal year, p. 204; hcty heart, breast; hct prow-rope (of a ship); hcty-c (§ 55) local prince, mayor, pl. hcty-t, hcty-w.

hct naked; hwt nakedness; shky lay bare, reveal.

hct excess; rdj hwt hr increase (vb.); m-hwt in excess of, 178; m-hwt-hr in addition to, except, § 178; hct-mr, see under hr.

hct strife, civil war.

hct conceal, hide.

hct (G 51) catch fish, fowl, etc.

hct plunder (vb. and n.); is-hct, see under is.

hct linen.

var. hct, hieratic hct, hwt (A 25. 19), strike, beat, drive in (mooring post); tread

hct (W 3. 4) feast, festival; hct-sd (O 23) jubilee, Sed-festival; hct ritual book, see too hct below; hct triumph (vb.);
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** mourn, n for (someone); shb make festal.**

**shb waddle (of goose).**

**Hpwy (S 36) Hepuy, a deity personifying the king's two sunshades.**

**hpt (Aa 5; P 8) oar.**

**hpt (Aa 5), literal meaning obscure; tjt hpt proceed by boat; dsr hpt row (vb.).**

**hp (Aa 5) Apis bull.**

**hpt (D 32) embrace (vb. and n.).**

**hfs (S 28) clothe, cover; hbsw clothes, clothing.**

**shb make festal.**

**fshb (S 36) female serpent; shf det. crawling (n.).**

**fshf (I 8) 100,000, § 259; construction of, § 262, 2.**

**hm (U 36) male slave, f. hmt det. f; var. f fhm Majesty, foll. by suffix-prons. or genitival adj., p. 74; f abbrev. f hm-ntr prophet, the highest grade of priests; var. f hm-k (D 31) soul-priest, ka-priest, appointed to tend the funerary cult of private persons.**

**hmmw (U 36) washerman, fuller.**

**hmm (N 41) encl. part., assuredly, indeed, § 253.**

**hmm flee, retire; hm-bt retreat, § 288.**

**hmt woman, wife; hmt nsw king's wife, queen; st-hmt, see under s (st) below.**

**hm, see under ldt above.**

**hm poltroon.**

**hmw (P 10) steering oar; hmy steersman.**

**hm, perhaps later read hmt (?) (N 34) copper, bronze; see too under bs above.**

**hmw (U 24) craftsman; hmt craft; hmsw body of craftsmen; hmw-ib clever, skilful.**

**hm (U 32) salt.**

**hmgt, a red stone from Nubia.**

**hmst (A 3, 17*) sit down, sit, dwell; besiege, hr (a town); ech hms, see under ech above; hms session (e.g. of king and courtiers); hmsw sloth; ihms occupant (in titles).**

**hnt (M 2) rush (n.).**

**hn go; see too hnh below.**

**hn (U 8; V 36; Dyn. XIX), a receptacle given to a temple.**

**hn (V 36) command; commend (someone), n to (someone); supply, equip, m with; hnt var. hmt, abbrev. h=, occupation.**

**hnty period, end, § 77, 1.**

**hnt (W 10) cup.**

**hnt (W 10) mistress.**

**hnt swampy lake.**

**hmv vessel; pl., chattels, belongings.**

**hnt (F 16) horn.**

**hmvw (U 8; G 10), name of the sacred bark of the god Sokar.**

**hnc, rare var. hnc, prep., together with, and (§ 91, 1); as conj., and, § 171; foll. by infin., § 300, Obs.; adv., var. hnv therewith, together with them, § 205, 1.**

**hnmmt (N 8), the sun-folk of Heliopolis; mankind.**

**hnn (U 8, Pyr.) hoe (n.).**

**hnw (D 53) phallus.**

**hnhu be detained.**

**hns (G 37) (be) narrow.**

**hnskt lock of hair.**

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abbrev. hnt (W 22; § 59) beer.

hnt (D 39) present, offer; hntt offerings (of meat and drink).

hntt bed, couch.

hnt(y) (1 3) be greedy, covetous.

Hr (G 5) the falcon-god Horus; Hor- ighty (N 19) Horus-of-the-horizon, Harakhti; see too under Rr; Hr Nyu (G 13) Horus of Nekhen; Hr-hr, see under hwt above.

hr (D 2) face, sight; m hr f in his sight; rd ni m hr n charge, command (someone), r to (do something); hr st-hrf (§ 91) under his supervision; hr nb everyone, § 103.

hr prep., with suffixes 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, § 165, 10; infin. omitted, say(s), said, § 321; hr ntt because, § 223; hr m why?, § 496; compound preps. hr-lw, hr-lp, etc., see under second word; advs., hr c, hr nwy immediately, § 205, 3; var. = hryy adj. (§ 79) who, which, is over, upon; captain; hrt (N 1) heaven; hrt (N 31) road, see too hr 'be far' below; hrt travel by land; hryy fly aloft; hrt upland tomb; hrt s hryw nrpt the five epagomenal days, p. 203; hryy hry-wk menial (orlike); Hryy-stf He-who-is-upon-his-lake, Araphes, the ram-god of Heracleopolis, Gk. 'Aprophos'; Hryw-st Beduins, lit. those-upon-the-sand; var. hry-lp chief, chieftain; hry-c, also hrt-c, arrears; hrw upper part; r-hrw adv., up, § 205, 3; var. hryy-tb middle (n.); m-hry-tb in the midst of, § 178; var. hry-tb(y) adj., who is at (a town), localizing deities worshipped away from their own home.

var. det. hr be far, r from; hr-t, hr-twy, r, keep away from, avoid, § 313; hrw-r abbrev. apart from, besides, § 179; hryt dread (n.); shr (Aa 59) drive away, banish.

hr (Aa 19) prepare.

hrrt (M 2) flower.

hrst carnelian.

of, see nhh above.

Hh (C 11), one of the eight Heh-gods who hold aloft the sky.

hh a great number, million, § 259; construction of, § 262, 2; hh n many, § 99.

hhy seek.

hs (Aa 2, cf. F 52; N 32) excrement.

hst (W 14) water-pot.

hs freeze.

hs turn back, intrans. or reflexive; turn in homeward direction; m hs in meeting (someone), in front of (someone).

hst (O.K. hst) praise, favour (vb.); hst praise, favour (n.).

hst (O.K. hst) sing; hsw singer, f. hsty.

Hst (E 4) sacred Hesat(t)-cow.

hbb abbrev. hbb, hsb (Aa 2) count, reckon; hs, hsb right calculation, right order; x hsb (hieratic) § 265, § 4 aroura, § 266, 3.

hsp (N 24) garden.

hbb abbrev. hbb, hsmn (U 32) natron; amethysts; det. or abbrev. bronze.

hs cut off, hew off.

hkt, see hntt above.
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**Hkt** (I 7) the frog-goddess Heket.

var. **hk(t)** (S 38) sceptre.

**hk** rule (vb.); **hk** abbrev. **hk(t)** chief-tain; det. **Ruler, i.e. the king;** **hk** village headman.

**hk** (S 38; U 9. 11. 12) hekat-measure, gallon, § 266. 1.

var. det. **hk** (be) hungry; **hk** hunger.

**hk** magic; **hk** magician; **Wrt-hkw** Great-of-Magic, goddess identified with the royal crown, p. 190, n. i.

var. det. **khkn exult, m at;** **khw** exultation, praise (n.).

**ht** rare var. **hmt** (O 6) mine (n.).

**ht** (F 10) throat, wind-pipe.

**htrw** (P 5) sail (n.).

var. hieratic **htr (R 4) rest, go to rest, set (of sun); (be) at peace, pleased, hr with; forgive, n (someone);** rest, obj. upon, § 84 A, p. 423; **htr** peace (n.).

var. O.K. **htr** (R 4) altar, table of offerings; **htrw, htr** det. offerings; **htrw-ntr** offerings to the gods; **htr-dj** food-offerings; **dbh-htr** see under **dbh**.

**htr dI nsw** a boon which the king gives, opening words of the formula of funerary offerings, p. 170; **htr** propitiate, pacify.

**hbtn** (Q 1, Dyn. XIX) chair.

var. **htm** (G 38) perish; **shtm** destroy; **shtm** destroyer.

**htr** (M 6) tax (vb.), assess; **htr** tax (n.).

**htr** (E 6) pair of horses; det. **htr** pair of oxen (for ploughing).

**hts** (U 33) celebrate (a feast).

**hdb** throw down, be prostrate; det. **hdb** make a halt, hr at (a place).

**hd** (T 3) mace.

**hd** (be) white, bright; **hd-hr** cheerful, bright; **hd-wt** (T 6) brightness, light; **hd-t** (T 3) dawn (vb.), lit. the earth becomes light; dawn, morning (n.); **shd** illumine, make clear; **hd** in titles, instructor (?); **hd** var. **hd** silver; **hd** the white crown (of Upper Egypt); **hd** white cloth; see too under **i** bread.

var. **hdt** (T 3; Z 9) damage, destroy.

**hd** (L.E.) be vexed; **shdn** (M.K.) vex.

**h** (Aa 1)

in some words substituted, usually later, for **h**, under which must be sought writings not found here.

**ht** (Q 7) fire.

var. without det. **ht** (O.K. **ht** things, property, f., § 92. 2; **ht** not everything, anything, § 103; something, anything, m., § 92, 2.

**hrw** (M 12; § 5) lotus-plants; plants (generally).

**hr** 1000, § 259; construction of, § 262, 2; **hr-t** var. **hr** measure of area of 10 arouras (sh.t), § 266, 3.

**hr** (O 27) administrative office, diwan.

**ht** (U 9) measure (vb.); **hrw** measurer; **hry** det. t measuring cord; see too **mhr**, **mht** above.

abbrev. **ht** (D 40) examine (a patient).

**hylt** (Aa 2), var. **hylt** illness.

**hylt** slaughter, massacre.

var. **hylt** (R 1), **hylt** (L 6), **hylt** (R 2), table of offerings.

**hrw**, var. **hrw** (O 27), night, late evening.
\[ htr \] throw, put, leave, desert; throw down (hippopotamus).

\[ hib \] (E 25) hippopotamus.

\[ hr-brs \] the starry sky.

\[ Hirw \] Khor, name of Palestine or a part of it (Dyn. XVIII); \[ hr \] det. \[ Khorians \].

\[ shih \] hasten, move quickly; \[ shih \] hasten (trans.).

\[ hps \] (N 25) hill-country, foreign land; \[ hps \] desert-dwellers.

\[ bro \] (D 43) evil (n.).

\[ hbd \] (A 32) dance (vb.).

\[ hbl \] (Z 9) lessen, subtract.

\[ hbs \] (U 6. 7) cultivate, hoe (vb.); \[ hbsw \] det. \[ ploughlands \].

\[ hbst \] tail, beard; \[ hbstw \] det. \[ the bearded ones, i.e. the inhabitants of Pwêne(t) \].

\[ hbd \] blame, disapprove of.

\[ hps \] walk, encounter; \[ hps \] det. \[ A 55; Z 6 \] decease, death; \[ shps \] bring (offerings); \[ hps \] strange.

\[ hpr \] (L 1) dung-beetle, scarab.

\[ bps \] (S 7) the blue crown.

\[ bps \] (F 23. 24) foreleg (of ox), arm, strength; det. \[ T 16 \] scimetar.

\[ bps \] (D 49) seize; grip, grasp (n.).

\[ bps \] prep., in front of, in accordance with, corresponding to; as conj., when, according as; with infin., at the time of, when. § 189; \[ bps \], \[ bps-kr \] in front of, § 178; \[ bps-kr \] in view of the fact that, § 223; \[ bps-kr \] presence (n.); in front of, § 178; \[ bpsw \], \[ bpsw \], adv., accordingly, § 205. 1; \[ bpsy \] det. \[ A 14; Z 6 \] enemy.

\[ hm \] not know, (be) ignorant of; \[ hm-sk \] Indestructible, lit. not-knowing-destruction, name given to a circum-polar star, § 272; \[ hm \] in the absence of, without, § 178; see too \[ smh \] and \[ shm-tb \] below.

\[ hm \] be dry; \[ hmw \] dust.

\[ Hm \] (R 22. 23) Ausim, Letopolis, a town in Lower Egypt.

\[ hm \] (R 22; O 20. 34; D 35) shrine.

\[ Hmnw \] El-Ashmûnên, Hermopolis, a town in Upper Egypt, § 260.
etJ

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etJ

three, § 260; do for third time, § 292; hmt-nw third, § 263; hmt rw (?) three quarters, § 265.

hmt foretell; expect, think, foll. by sd mf, § 184.

hmt (G 41) alight, halt; hnw det. hnt dwelling-place, chapel; hnt expense, expenditure; hnty det. (strolling female) dancers, musicians; shny settle down, alight, halt, hr at; see too ms huy above.

hnp 1. rob, despoil; 2. offer.

hnm 1. smell (vb.); hnmw smell (n.); 2. give pleasure to (someone), m with; hnmw in friendly, cheerful fashion, § 205.

hmt, var. shnt, red jasper or carnelian.

hms (A 21), O.K. det. As (A 11), friend; det.  associated with (obj.).

hnr (U 31), var. hnt (D 19), restrain; hnt det. prisoner; hnt det. hnt, var. hnr, hnt (p. 201, n. 1), harim, prison.

hnrw reins.

hns fare through (marshes, etc.); hns 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. at var. imy-hnt, a priestly title; var. hnt prep., in front of, among, from, § 174; hnty adj., to the fore in, in front of, § 79; hnt-southward to, § 179; shnt advance (someone, in rank, etc.); hnt det. hnt part; pri r hnt go forth abroad; hntw adv., before (of time), § 205.

(P 2) sail south, upstream; go farther south than, obj. (earlier kings).

shnt, see under hnr above.

hnty (I 3) crocodile.

hnt-s wooded country, garden.

hntš take pleasure, m, hr in.

hr prep., with, near; under (a king); (speak) to, § 167; by (of agent), § 39, end; n(y) hr nsw from (Fr. de par) the king, § 158, hr det. what belongs to (someone or something); hrš-š desire, wish.

hr (A 15) fall (vb. and n.); hrš abbrev. hrš fallen one, i.e. conquered enemy, see too hršy below; shš abbrev. overthrow (vb.).

var. hr, O.K. hrš, 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 sd mf, hrš sd mf, § 239; relation of these to sd m hrš, § 427.

hrw cry (vb.), §§ 427. 437; hrw var. hrw (P 8) voice, sound; m×hrw, see under m× above; hršy, hr(y)fy + dep. pron. and/or noun, parenthetic, says, § 437; hr + suffix, parenthetic, says, § 436.

hrwy enemy; hrwy det. hrw war.

hr var. hrš, hrš (S 42; D 44) be at head of, undertake, make offering of; hrš abbrev. hrš director, leader; hrš nyš controller of the two seats (thrones), a priestly title; hrš kit director of works, builder, architect; hrš mallet.

hrš bundle (of vegetables).

earlier det. hr (F 10, 11) throat.

hssy, var. hssy, bribe (n.).
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\[ \text{bsbd} \] lapis lazuli.

\[ \text{bsf} \] (U 34) spin.

\[ \text{bsf} \] var. \[ \text{bsf} \] (U 34. 35) repel, oppose; punish, \( n \) (someone); \( \text{bsfw} \) approach (n.);
\[ m-\text{bsfw} \] at the approach of, § 178; \[ \text{bsf} \] var. det. \[ \text{bsft} \] travel upstream.

\[ \text{bsf} \] (U 34· 35) repel, oppose; punish, \( n \) (someone); \[ \text{bsfw} \] approach (n.);
\[ m-\text{bsfw} \] at the approach of, § 178.

\[ \text{bsf} \] travel upstream.

\[ \text{bsf} \] (V 29), var. \[ \text{bsf} \] travel upstream.

\[ \text{bsf} \] (V 29) displace, drive away, ward off.

\[ \text{bsf} \] (F 32) body, belly, f., rarely m., § 92, 4; det. \[ \text{bsf} \] body of people, generation.

\[ \text{bsf} \] (K 4, O.K.) oxynynchus, a fish.

\[ \text{bsf} \] var. det. \[ \text{bsf} \] (A 55. 54; Aa 2) corpse; \[ \text{bsf} \] see under \( \text{bsf} \) above.

\[ \text{bsf} \] quarry, mine.

\[ \text{bsf} \] var. \[ \text{bsf} \] swamp, marsh.

\[ \text{bsf} \] (V 1) bent appendage of the red crown \[ \text{bsf} \] (V 1. 2), var. \[ \text{bsf} \] crookedness.

\[ \text{bsf} \] var. \[ \text{bsf} \] (V 1) bow down, bend (arms, back); \[ \text{bsf} \] pile of offerings.

\[ \text{bsf} \] abbrev. \[ \text{bsf} \] (V 19) large measure of capacity, § 266, 1.

\[ \text{bsf} \] var. \[ \text{bsf} \] (D 3), widow.

\[ \text{bsf} \] disaffected, rebellious; rebel.

\[ \text{bsf} \] (U 37) shave (vb.); \[ \text{bsf} \] barber.

\[ \text{bsf} \] (Aa 2) sculptured reliefs.

\[ \text{bsf} \] (Aa 2) navel, navel-string.

\[ \text{bsf} \] var. \[ \text{bsf} \] fat (adj.).

\[ \text{bsf} \] bend, obj. (the back).

\[ \text{bsf} \] (F 26) hide, skin (n.).

\[ \text{bsf} \] tent.

\[ \text{bsf} \] (F 32) approach, \( m \) (someone); \[ \text{bsf} \] interior, inside; det. \[ \text{bsf} \] (royal) Residence; \[ m-\text{bsf} \] (det. \( m \)), rare var. \[ \text{bsf} \] (W 24), in

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the interior of, inside, § 178; see too ḫ-nwty above.

ẖn (N 35) stream, brook.

ẖnt (D 33) row, convey by boat; ḫnyt det., sailors; ḫḥnt ḫnyt ferry-boat; ḫḥnty ferryman; ḫḥnt(y) (A 22. 21) statue (originally portable?).

ẖnm (W 9) join, become joined, obj. or m with; ḫẖhmw house-mates, associates.

ẖnm (W 9; C 4; E 10) Chnum, the ram-god of the First Cataract, Gk. Χνους.

ẖnm (N 41) well (in the desert).

ẖn destroy, disturb; ḫnwy det. ḫẖnmw turmoil; cf. too ṣẖn.

ẖrw (T 28) prep., under, carrying, at (head or foot), § 166; ḫrw-r in the charge of, § 178; ḫrw-hst, see under hit above; ḫrw(y)-r assistant, subordinate; bw ḫrw the place where he is, § 204, 1; ḫẖhwḥḥw var. ḫẖhwḥḥw (W 5; p. 51, n. 4) lector-priest, lit. holder of the ritual book; ḫẖhwḥḥw ḫrw tp nsw he who is at the head of the king, a title; ḫẖhwḥḥw hṛt (a man's) due, duty, ḫẖḥḥwḥḥw (N 7) nt r nb in the course of every day; ḫẖhwḥḥw ḫrw(y)-rth (R 10; p. 51, n. 4) necropolis; ḫẖrw(y)-rth det. ḫẖhwḥḥw nsw king's after, § 178; ḫẖhwḥḥw as advs., § 205, 2; ḫẖhwḥḥw ḫrw lower part; ḫẖḥḥḥw ḫrw abashed, lit. face downcast, § 194, end.

ḥabbr. ḫẖhwḥḥw ḫrd (A 17) child.

ḥṣi (be) weak, feeble; of enemies, vile.

ḥkrä (Aa 30) be adorned; ḫẖkräw ornament, also ḫẖkrä; ḫẖkrty ḫkrät nsw king's ornament, title of a royal concubine; ḫẖkr adorn.

ḥḏb kill.
\( \text{\textit{siw}} \text{ (D 22; § 265) two-thirds.} \)

\( \text{\textit{siw}} \text{ var. \textit{m,} see under \textit{siw} below.} \)

\( \text{\textit{siw}} \text{ 1. be sated, m with; \textit{siw} satiety; \textit{ssli} sate, feed; 2. (be) wise, understanding, cf. too \textit{ssli} below.} \)

\( \text{\textit{ssli} linger, lag; \textit{sesw} \text{ slow (as regards) his coming, i.e. impatiently awaited.} \)

\( \text{\textit{sesw} \text{ last var. \textit{sesw} (A 47) guard, protect; imper. foll. by \textit{sdmf} beware lest, §§ 184, 388, 3, varr. \textit{siw}, perhaps for \textit{si tw}, and \textit{ssri} old perf., § 313; foll. by infin. (rare), § 303, or by noun, § 338, 3; \textit{sesw} guardian; \textit{ssli} var. \textit{si} (V 16. 17) protection, esp. magical; see too under \textit{sesw}; \textit{ssli} phylē of priests (Lesson XXI, a; p. 247, n. 2), corps, regiment; \textit{sesw} magician; \textit{imy-si}, see under \textit{imy}.} \)

\( \text{\textit{sesw} beam, plank.} \)

\( \text{\textit{saw} Sā el-Ḥagār, Sais, a town in Lower Egypt.} \)

\( \text{\textit{saw} Asyūt, Lycopolis, a town in Upper Egypt.} \)

\( \text{\textit{saw} \text{ \textit{saw} (F 28) variegated of feathers, epithet of the solar Horus.} \)

\( \text{\textit{saw} (E 17) jackal; dignitary, worthy.} \)

\( \text{\textit{sin} need, requirement; \textit{sir(r)w} need (n.); \textit{sir} det. \textit{needy one.} \)

\( \text{\textit{sir} wisdom, understanding, cf. \textit{siw}, 2. above.} \)

\( \text{\textit{saw} (D 61) toe.} \)

\( \text{\textit{saw} approach, touch, reach, obj. or \textit{r}; det. \textit{endow}, \textit{m} with; det. \textit{m} neighbours; \textit{m-saw} in the neighbourhood of, § 178; \textit{saw} det. \textit{m,} the constellation Orion.} \)

\( \text{\textit{saw} \textit{sis} overthrow.} \)

\( \text{\textit{saw} \textit{siw} (I 5) collect, gather together; with reflex. pron., gird oneself, \textit{r} against.} \)

\( \text{\textit{saw} \textit{siw} later var. \textit{siw}, \textit{siw} ground, earth.} \)

\( \text{\textit{siw} \text{ (O 35) in imper. imper. \textit{siw} go; det. \textit{siw} perish.} \)

\( \text{\textit{siw} var. \textit{siw}, \textit{siw} who?, what?, which?, § 499; \textit{hr} \textit{sy isst} wherefore?, § 500, 4.} \)

\( \text{\textit{siw} var. \textit{sy}, \textit{sy}, dep. pron. 3rd sing. \textit{f.}, she, her, it, § 43; part. \textit{sy} replacing 3rd \textit{f.} old perf., § 374, end; use in archaistic texts before \textit{sdmf}, p. 424, Add. to § 148, 1.} \)

\( \text{\textit{sy} she, it, pron. compound, § 124.} \)

\( \text{\textit{sy} var. \textit{sy}, \textit{sy}, \textit{y}, dep. pron. 3rd sing. \textit{f.}, who?, what?, which?, § 499; \textit{hr} \textit{sy isst} wherefore?, § 500, 4.} \)

\( \text{\textit{sy} she, it, pron. compound, § 124.} \)

\( \text{\textit{sy} var. \textit{sy}, \textit{sy}, \textit{sy}, dep. pron. 3rd sing. \textit{f.}, who?, what?, which?, § 499; \textit{hr} \textit{sy isst} wherefore?, § 500, 4.} \)

\( \text{\textit{sy} she, it, pron. compound, § 124.} \)

\( \text{\textit{sy} var. \textit{sy}, \textit{sy}, \textit{sy}, dep. pron. 3rd sing. \textit{f.}, who?, what?, which?, § 499; \textit{hr} \textit{sy isst} wherefore?, § 500, 4.} \)

\( \text{\textit{sy} she, it, pron. compound, § 124.} \)

\( \text{\textit{sy} var. \textit{sy}, \textit{sy}, \textit{sy}, dep. pron. 3rd sing. \textit{f.}, who?, what?, which?, § 499; \textit{hr} \textit{sy isst} wherefore?, § 500, 4.} \)
days; probably plur. of 𓊱 sw ‘day’, as used in dates, p. 203.

\[\textit{sw} n\), see under \textit{w} above.

\[\textit{sw} n\), var. 𓊱 sw (Z 9) cut off (limb); cut down (tree).

\[\textit{sw} n(T 11) perish, suffer; ss\textit{sw} n consume, destroy.

\[\textit{sw} n (T 11), var. O.K. 𓊱 zhu, physician.

\[\textit{sw} n abbrev. 𓊱\textit{sw} n barter (vb.); \textit{sw} n barter, price; \textit{tr} \textit{sw} n trade (vb.); \textit{r}\textit{sw} n in exchange for, § 178.

\[\textit{sw} (N 27; rarely with 𓊱 Z 9) cut off (limb); cut down (tree).

\[\textit{sw} (T 11), var. O.K. 𓊱 zhu, physician.

\[\textit{sw} abbrev. 𓊱\textit{sw} n barter (vb.); \textit{sw} n barter, price; \textit{tr} \textit{sw} n trade (vb.); \textit{r}\textit{sw} n in exchange for, § 178.

\[\textit{sw} (N 35; rarely with 𓊱 Z 9) drink, § 279; \textit{ss}\textit{sw} n make to drink.

\[\textit{sw} (H 8) egg.

\[\textit{sw} (O 35) go, pass, send; load (ship); \textit{sbt} det. \textit{sw} load, transport (n.).

\[\textit{sw} (T 11), var. O.K. 𓊱 zhu, physician.

\[\textit{sw} abbrev. 𓊱\textit{sw} n barter (vb.); \textit{sw} n barter, price; \textit{tr} \textit{sw} n trade (vb.); \textit{r}\textit{sw} n in exchange for, § 178.

\[\textit{sw} (N 35; rarely with 𓊱 Z 9) drink, § 279; \textit{ss}\textit{sw} n make to drink.

\[\textit{sw} abbrev. 𓊱\textit{sw} n barter (vb.); \textit{sw} n barter, price; \textit{tr} \textit{sw} n trade (vb.); \textit{r}\textit{sw} n in exchange for, § 178.

\[\textit{sw} (O 32) door.

\[\textit{sw} later det. \textit{sb} (Aa 26; T 14) rebel (vb.); \textit{hr} against; \textit{sb} rebel (n.).

\[\textit{sb} var. det. \textit{sb} slip, go astray.

\[\textit{sb} (F 18) cry aloud; cry (n.).

\[\textit{sb} (O 14) wall in, enclose; \textit{sb} det. \textit{sb} (O 13. 32) gateway.

\[\textit{sb} (D 56, Pyr.) leg.

\[\textit{sb} var. \textit{sb} (D 56) (be) excellent, successful; \textit{ss}\textit{bk} honour (vb.).

\[\textit{sb} var. det. \textit{sb} (O 14. 5*) the crocodile-god Sobk, Gk. \textit{Σωκός}.

\[\textit{sb} (F 18) laugh, m at; \textit{ssb} make laugh.

\[\textit{sb} (O 50) threshing-floor.

\[\textit{sb} happen, in 𓊱 it did not happen, never, foll. by \textit{sd}\textit{mf}, §§ 106, 456; time, occasion, blameworthy action; \textit{n sb} together, at once, § 205, 3; \textit{sb} after group of signs to be repeated, e.g. after advs., § 207; to indicate reduplication, § 274; \textit{sb} see under \textit{hit} above.

\[\textit{sb} remain over; \textit{sb} remain over.

\[\textit{sb} (D 24) lip, edge (of pool, etc.); \textit{sb} abbrev. \textit{sb} (D 25) lips.

\[\textit{sb} (L 5) centipede.

\[\textit{sb} var. \textit{sb} (N 24; Aa 8) district, nome.

\[\textit{sb} var. \textit{sb} (F 42) rib.

\[\textit{sb} approach, \textit{sb} (place or person); det. \textit{sb} petition (vb.), \textit{n} (someone); \textit{sb} petition (n.); \textit{sp\textit{w}}, \textit{sb} petitioner.

\[\textit{sb} lasso (vb.).

\[\textit{sb} (F 43) ribs of beef.

\[\textit{sb} var. det. or abbrev. \textit{sb} (M 44, p. 538) (be) sharp, clever, ready; \textit{ssb} make ready; \textit{ssp\textit{d}} supply (vb.), § 274.

\[\textit{sb} (G 13) the god Sopd.

\[\textit{sb} the dog-star Sirius; Sothis, the dog-star as a goddess, Gk. \textit{Σωθίς}, p. 205.

\[\textit{sb} var. 𓊱 \textit{sb} (N 5; S 30) yesterday; \textit{m s} adv., yesterday, § 205, 3.

\[\textit{sb} (be) mild.

\[\textit{sb} sword (f.).

\[\textit{sb} (be) gentle, kind.

\[\textit{sb} (be) oil for anointing.

\[\textit{sb}, O.K. \textit{sb}, an oil for anointing.

\[\textit{sb}, O.K. \textit{sb}, slaughterer (vb.); slaughterer.

\[\textit{sb}, see \textit{tim} below.
sm (M 21) herb, plant.

smyl (N 25; Aa 8) desert, necropolis.

smyt (N 25; Aa 8) desert, necropolis.

smyt (N 25; Aa 8) desert, necropolis.

smyt (N 25; Aa 8) desert, necropolis.

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smyt (N 25; Aa 8) desert, necropolis.

smyt (N 25; Aa 8) desert, necropolis.
suckle.

snt (V 5), var. snt, plan, plot out, found; snt, snnt det. sntr, see under sntr.

snt (G 54) fear, n (someone); foll. by sdmtf (imperf., § 442, 1), § 184; by infin., § 303; by r + infin., § 163, 10; sntrw, sntrd fear (n.); m-snd through fear (that), § 181; sntrw the timid man.

sr, kind of goose.

sr (E 10) sheep, ram, f. srt.

sr (E 27) foretell.

sr (A 21) official, noble; srt office, magistracy.

sr (M 44) thorn.

sr (S 35) military standard.

srwkh tend (of physician).

sr (be) warm; also abbrev. (Q 7) warmth, temperature, passion.

sr(f) take rest; repose (n.).

srb (O 33) banner, to contain Horus-name, p. 72.

srk relieve, admit breath to (khty wind-pipe); srbkh var. Srkt (L 7), the scorpion-goddess Serke(t).

srd glean.

sh, disorder, lawlessness.

sh (O 22) booth, arbour, council-chamber; shtr var. Sh-ntr (O 21) divine booth, shrine of Anubis; sh counsel.

shwy (G 41) collect, assemble; assemblage.

shw, O.K. zhm (U 32), pound (vb.).

sh beat; sh blow (n.).

shw, see under wsh above.

shl (M 20) marshland, country; shly peasant, fowler.

shl (probably caus., with f. inf.) remember; foll. by sdmtf, § 184, 1; by infin., § 303; recall, n to (someone); shl, shrw memory.

shwn (caus.) dispute (vb. and n.).

shto det. sht (S 42), sceptre of authority.

sht have power, m over; (be) powerful; power (n.); sht a Power, epithet of deities; shtm strengthen; shtm (S 42) sistrum; Stm the lionness-headed goddess Sakhe(t). Gk. -oxyus.

shmt var. Shmt the lioness-headed goddess Sakhme(t). Gk. -craxp-L'j; shtm-ir(y) shtm the lioness-headed goddess Sakhme(t). Gk. -craxp-L'j; shtm-ir(y)j shtm-ir(y)j the double crown of Upper and Lower Egypt, Gk. ψήφινς.

shmOt-ôb recreation, sport, lit. distraction of heart, shmOt caus. half-reduplication (§ 274) from hm, see under this above.

shnt (O 30) post, support (of heaven).

shy plan, counsel, will, way of acting, state; shyr manager, commander.

shs run (vb.).

sh var. sh (T 26. 27) trap, snare (birds); weave; make, form (dikt bricks).

shd (A 29) (be) upside down.

sh, var. sh, (be) deaf; shr(f) turn a deaf ear, r to.

shkh strain, empty to the last drop.

shb, var. shp, swallow (food, drink).

shm exert oneself, act violently, cope with, obj.

shnn (O 37), var. shnn, demolish; caus. of hnn (?), see above.

shr cover, coat (a surface), m with (gold, etc.).
smt (E 6) horse.

sndtm (M 29), a species of tree.

var. det. ssh smash, destroy.

var. det. sst (G 48. 49) bird.

pool, nest.

see under su.

s$ spread out.

(Y 3) write, draw, paint; writing, book.

letter, var. pl. ssh; s$ scribe.

Sst (R 20. 21) Seshat(t), the goddess of writing.

pray, to (god); supplication.

ss (S 21) ring or disc (of metal).

var. ssp below.

ss (V 6. 33) linen; var. ssh-nsw royal linen, byssus; ssw (N 33) bags; see too under ss.

var. ssh or ss (V 6. 33), thing, concern; m$t ssh (or ss) in good condition; ssh (or ss) mwc a genuine remedy.

ss$r, var. ssh, recount, announce.

vass$r, later ss (V 33. 35).

corn.

s$st (Y 8) sistrum.

s$t, see under st below.

ss$d gleam, glitter (like a star).

ss$d head-band.

sk$ (V 29, O.K.) wipe, sweep; sk (M.E.) empty (ht body, of what one wishes to say).

sk$ peril, destroy; pass (time); hmsk, see under hm above; skw det. ssh, var. det. ss squadrons, companies; battle; $s$sk draw up in line of battle; ss$sk det. destroy.

see (m)$sktt above.

sk (U 13) plough (vb.).

skm (D 3) grey-haired.

skn (I 3) be greedy, lust, $ after.

var. det. ssh, the god Sokar of Memphis.

later var. ssh, dep. pron. 3rd sing. f. and pl. c., it, them, § 43; as obj. of vb., § 46, 1; of infin., § 300; as obj. in ssh-tw st, p. 41, n. 2; relation to O.K. indep. pron. 3rd sing. f. ssh, p. 46, n. 8; after particles, § 46, 2; treated as m., § 511, 5.

ssh, pron. compound 3rd pl. c., they, § 124.

ssh (F 29; O.K. ssh) shoot, obj. (arrow); $ or obj. at (a person, a mark); det. ssh pour (water); det. ssh stare at; later var. ssh, kindle (torch); ssh stw rays.

ssh, see under ssh below.

Stw Asiatics; see too under St below.

St (F 29), the goddess Satis worshipped at the First Cataract; see too under St below.
EGYPTIAN-ENGLISH VOCABULARY

\[ s \] (N 32)

\[ stt \] (Aa 32, p. 512): properly 1st nome of Upper Egypt; prop. \[ Styv \] Nubians; var. \[ sty \] (D 19) red (?) Nubian (?) pigment.

\[ stp \] (U 21), O.K. \[ stp \]. 1. cut up (ox, O.K.); \[ stp \] pieces of meat; \[ stp \] det. dismemberment, ruin; 2. var. \[ stp \] choose, out of; \[ stp \] the choicest, best; \[ stp Sl \] extend (magical) protection, rover, around; \[ stp-sl \] det. the Palace.

\[ stm \], a priest who attended to the toilet of a deity or deceased person.

\[ sth \] (E 20), later var. \[ sth \] (C 7; § 60), the god Seth. Gk. \( \Sigma \Theta \).

\[ s\] (N 37)

\[ st\] (M.K. infin.), \[ s\] (V 33; Aa 2. 3), later \[ s\] (someone);

\[ stw \] (S 22), later var. \[ stw \] (N 18), 1. Asia; 2. Sehel, an island in the First Cataract; hence perhaps 1. \[ Styv \] Asatics, and certainly 2. \[ Stw \] the goddess Satis, see above.

\[ st \] (V 2), later \[ st \] (N 37), aroura, a field-measure of about \( \frac{1}{2} \) acre, § 266, 3; see too \( R-std \) under \( r \) above.

\[ std \] support, supporting (n.), see too \( std \) below; \( stdw \) \( Sw \) the supports of Shu, p. 380, n. 3.

\[ std \] upside down (adj. pl.).

\[ std \] (F 33) tail; \( stdy \), a title of unknown meaning.
$\text{Egyptian Grammar}$

$s\text{t}$ appoint, command; foll. by infin., § 303; $s\text{ty}t$ dues, taxes; $s\text{tw}$ extent, bulk, fate; $s\text{ty}t$ equivalent, equal.

$\text{St}$ (H 7) Shae(t), a country in the extreme south.

$s\text{t}$ (E 12), also $s\text{tw}$, pig.

$s\text{r}$ begin; foll. by infin., § 303; $s\text{r}-m$ beginning from, § 179; $s\text{r}-r$, also $r-\text{s}\text{r}-r$, as far as, §§ 179, 180.

$s\text{bw}$ food, meal, cf. $s\text{bw}$ below.

$s\text{bw}$ above.

$s\text{r}$ go, travel; $s\text{r}-\text{htr}$ Shub, Hypselis, a town in Upper Egypt.

$\text{S}\text{sw}$ Shasu, the desert region adjoining Egypt to the E.; without det., Beduin of the Shasu-desert.

$s\text{d}$, var. $s\text{t}$, dig, dig out.

$s\text{t}$ cut off (heads, etc.); abbrev.

$s\text{t}$ (F 41) slaughter, ferocity.

$s\text{y}$ (N 33) sand; $\text{Ntmw-}\text{s}\text{r}$, see under $\text{umt}$; $\text{Hryw-}\text{s}\text{r}$, see under $\text{hr}$.

$s\text{t}$ dispatch, letter.

$s\text{ty}$ (S 20), measure of weight and value $= \frac{1}{12}$ deben, § 266, 4.

$s\text{d}$ (T 30; F 41) cut off, cut up, cut down.

$s\text{tw}$ (H 6) feather; $s\text{tw}$ det. $\emptyset$ (S 9) double plumes.

$s\text{tw}$ (be) empty, free, of, from; $s\text{t}$ emptiness; $s\text{w}$, the air-god Shu, Gk. $\Sigma\omega\varsigma$.

$s\text{tw}$ (be) dry; $s\text{tw}$ det. $\emptyset$, $\&$ sun, sun-light.

$s\text{tw}$ (S 35. 36) shadow, shade, p. 173.

$s\text{w}$, a herb or gourd.

$s\text{w}$ (be) poor; det. $\emptyset$ poor man; $s\text{sw}$ impoverish, rob, of.

$s\text{w}$ persea-tree; $s\text{sw}$ $s\text{w}$ ($y$), funerary figure later known as w$\text{shy}$ $\text{t}$ 'answerer', perhaps originally made of persea wood.

$x\text{h}$ change, alter; $s\text{h}$ det. $x\text{h}$ exchange, price; $s\text{h}$ det. $x\text{h}$ regulate, transform.

$s\text{bw}$ food; from Pyr. $w$ $\text{sh}$ eat, cf. too $s\text{bw}$ above.

$s\text{h}$ knead (in brewing).

$\varnothing$ var. det. $\emptyset$ (D 4. 5) (be) blind.

$\varnothing$ var. $\emptyset$ nobleman; $\text{spst}$ det. $\emptyset$ noble lady; $\text{spsw}$, $\text{spssw}$ det. $\emptyset$ riches.

$s\text{w}$ (K 7) (be) discontented, $r$ with.

$\varnothing$ (Aa 2) swell (vb.).

$s\text{ft}$ (F 7. 8) ram's head (?).

$s\text{ty}$ worth, dignity; $s\text{st}$ dignity.

$s\text{dw}$ (V 12) papyrus roll.

$\text{sm}$ (N 40) go, depart, § 278.

$s\text{r}$ dispatch, letter.

$\varnothing$ (A 33) wanderers, strangers.

$\varnothing$ $\text{smw}$ (M 26. 27; N 24) Upper Egypt; see too under $\text{Taww}$ above; $\text{Tp}$ $\emptyset$, $\text{Smw}$, the southern end of Upper Egypt from Asyût or Thebes to Elephantine; $\text{wr mfw}$ $\text{Smw}$ (M 28) greatest of the tens of Upper Egypt, a title; $\emptyset$ $\text{sm}$ the crown of Upper Egypt.

$s\text{w}$ make music; $\text{sm}$ det. $\emptyset$ the southern end of Upper Egypt.

$s\text{w}$ summer, p. 203; det. $\emptyset$ harvest (n.).

$s\text{mm}$ be hot; $\text{sm}$, var. $\emptyset$ $\text{hm}$, hot; $\text{ssmm}$ heat (vb.).
\(\text{\textbf{EGYPTIAN-ENGLISH VOCABULARY}}\)

- \(\text{\textit{sms}}\) (T 18) follow, accompany; \(\text{\textit{smsw}}\) det. follower; \(\text{\textit{smsw}}\) det., following, suite;
- \(\text{\textit{sms-wr}}\), funeral procession.

- \(\text{\textit{sn}}\) tree.

- \(\text{\textit{sms}}\) (T 18) follow, accompany; \(\text{\textit{smsw}}\) det. follower; \(\text{\textit{smsw}}\) det., following, suite.

- \(\text{\textit{Al-\(\text{\textit{sms-wr}}\)}}\), funeral procession.

- \(\text{\textit{sn}}\) tree.

- \(\text{\textit{sms}}\) (T 18) follow, accompany; \(\text{\textit{smsw}}\) det. follower; \(\text{\textit{smsw}}\) det., following, suite.

- \(\text{\textit{sms-wr}}\), the Ocean supposed to surround the earth; \(\text{\textit{sn-wr}}\), the Ocean supposed to surround the earth.

- \(\text{\textit{sn}}\) tree.

- \(\text{\textit{sms}}\) (T 18) follow, accompany; \(\text{\textit{smsw}}\) det. follower; \(\text{\textit{smsw}}\) det., following, suite.

- \(\text{\textit{sms}}\) (T 18) follow, accompany; \(\text{\textit{smsw}}\) det. follower; \(\text{\textit{smsw}}\) det., following, suite.

- \(\text{\textit{spr}}\) (D 19) nose, nostril.

- \(\text{\textit{spr}}\) (D 19) nose, nostril.

- \(\text{\textit{sp}}\) (O 6) cord, rope.

- \(\text{\textit{sp}}\) (O 6) cord, rope.

- \(\text{\textit{sp}}\) (O 6) cord, rope.

- \(\text{\textit{sp}}\) (O 6) cord, rope.

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Egyptian, the Shedite, epithet of the crocodile god Sobk.

*Sdty, the Shedite, epithet of the crocodile god Sobk.

\(\text{*sdty} \text{ plot of ground.} \)
\(\text{*sdtyt mound; also *sdty.} \)

\(\triangle *k (N\ 29)\)

\(\triangle *k (A\ 28) \) (be) high, tall, loud; long (of time); \(\text{ksw} \) height (abstract); \(\text{ksn, ki(y)l det.}\ \) (N\ 29) hill, high ground; \(\text{ksw} \) det. \(\triangle (O\ 41) \) high place; \(\text{skt} \) raise on high, exalt.

\(\triangle *k (D\ 26), \) var. \(\triangle *k, \) spew out.

\(\triangle *k (F\ 46) \) intestine; \(\text{m-ksb} \) det. \(\triangle \) in the midst of; \(\triangle *k(i)b \) double (vb.).

\(\triangle *k (W\ 15,\ 16) \) bend the arm; elbow; det. \(\triangle \) angle, corner; \(\text{ksb} \) det. \(\triangle \) district.

\(\triangle *k (W\ 15,\ 16) \) var. det. \(\triangle \) cool, calm, secure (as adj. \(\text{ksb} \)); \(\text{skb} \) cool (vb.); refresh oneself; \(\text{skbwy} \) det. \(\triangle \) bathroom.

\(\triangle *k (W\ 15,\ 16) \) var. det. \(\triangle \) libate; \(\text{khw} \) libation; det. \(\triangle \) the region of the First Cataract; \(\text{khw} \) det. \(\triangle \) birds of the marshes.

\(\text{kfn} \) bake; det. \(\triangle \) cake, biscuit.

\(\text{kms} (T\ 14;\ G\ 41) \) throw (throw-stick); var. \(\text{kms} (\$\ 279) \) create; nature, form.

\(\text{kms} (G\ 41) \) gum, resin.

\(\text{kmd devise.} \)

\(\text{kni (be) strong; prevail over; strong man; kni valour; kntu strengthen; knku det. \(\triangle \) beat.} \)

\(\text{ktn (Aa\ 8) complete, (be) complete.} \)

\(\text{hnt (Aa\ 8) mat.} \)

\(\text{kubt (O\ 38,\ O.K.) corner, angle; det. \(\triangle \) district.} \)

\(\text{kubt, earlier kubt, bolt (of door).} \)

\(\text{kubt, earlier kubt, bolt (of door).} \)

\(\text{kurr (I\ 7, Dyn. XX) frog.} \)

\(\text{kurr cavern.} \)

\(\text{kurr (V\ 19) sheaf.} \)

\(\text{kurr (V\ 19) sheaf.} \)

\(\text{krr (W\ 22,\ 23) vessel.} \)

\(\text{krr (W\ 22,\ 23) vessel.} \)

\(\text{krr (Q\ 6) bury; krst burial; krsw coffin, sarcophagus.} \)

\(\text{ks (T\ 19,\ 20) bone, harpoon.} \)

\(\text{ks (T\ 19,\ 20) bone, harpoon.} \)

\(\text{ks (T\ 19,\ 20) bone, harpoon.} \)

\(\text{ks (T\ 19,\ 20) bone, harpoon.} \)

\(\text{ks (T\ 19,\ 20) bone, harpoon.} \)

\(\text{ks (T\ 19,\ 20) bone, harpoon.} \)

\(\text{ks (Aa\ 8,\ 9) build, fashion (pots); ksw (N\ 33, p. 538) builders, \(\$\ 272; \text{ksw }(N\ 33, p. 538) \) builders.} \)

\(\text{kdf form, character; nd kdf the man of character, virtuous man; nd kdf entire, \(\$\ 100, \) \(\triangle \) completely; \(\triangle \) outline (of a drawing).} \)

\(\text{kdf sleep, slumber (vb.); kdtw sleep (n.); kdtl sleep (n.); kdtl cause to sleep, let sleep.} \)

\(\text{kdt, kdt; a weight of \(\frac{1}{50} \) deben = 91 grammes, \(\$\ 266, \) 4.} \)
\( k \) (V 31)

\( k \), in hieratic regularly written \( (V 31^a) \).

\( k \) suffix-pron. 2nd sing. m., thou, thee, thy, § 34.

\( k \), ending 1st sing. old perf., see \( kwi \) below.

\( k \) var. \( kti \) non-encl. part., so, then, § 242; in \( \text{sdm}_f, \text{kr}_f \text{sdm}_f \) (perf., § 450, 5, d), § 242; before \( \text{tm}_f \), § 346, 5; relation to \( \text{sdm}_f \text{kr}_f \) form, § 427.

\( kti \) devise, think out, plan; foll. by inf., § 309; \( \text{kwi} \) he will say, §§ 436, 437.

\( kti \) var. \( ki \) device, thought; \( \text{kt} \), abbrev. \( \text{kti} \) (A 9) work, construction; \( \text{kry} \) porter, workman. Cf. too \( \text{nkry} \) above.

\( ki \) (M 43) gardener, cf. too under \( \text{khtw} \) above.

\( ki \) var. \( kis \) (f.) Cush (of the Bible), Ethiopia.

\( ki \) cry aloud, complain, \( hr \) about.

\( ky \) sing. m., \( \text{kt} \) sing. f., \( \text{kywy} \) plur. m., other, another, preceding noun, §§ 48, 1; 98; do. with numeral, § 261; \( \text{wr} \) (or \( ky \)) . . . . ky one . . . . other, § 98; \( \text{kt-bt} \) others, § 98.
fig fig

EGYPTIAN GRAMMAR

fall prostrate; gbgyst headlong fall.
gf, varr. gf, gwf (E 33), monkey.

gfn (D 19), varr. gfn, rebuff (vb.); gfnw rebuff (n.).
gmi (G 28, O.K.) black ibis.
gmi (G 28) find; foll. by simj (perf., § 452, I), § 184, I. 2; by obj. + sim·nf, § 185; by obj. + old perf., § 314; by obj. + infin., § 304, I; by obj. + old perf., § 314.
mw mourning.
gmh espy, look at; sgmh, same sense.
gmht wick.
gmgm (Z 9) break up, break.

gns, see gfn above.

A gnn (A 7) be soft, weak; sgnn soften, weaken.
gr (A 2) be silent; silence; grw silent, calm one; igrt, var. twgrt (p. 209, n. 7), the necropolis, lit. the silent one; sgr silence (someone); silence, quiet (n.).
gr, older gr, early varr. igrt, igr, encl. part., moreover, now, §§ 66. 255; as adv., further, either, §§ 205, 1; 255.
grh (D 41) cease, m from; finish, m (something); sgrh make to cease, quell.

t abbrev. grh (N 2) night.

varr. ggr, ggr (U 17) 1. snare (vb.); 2. found, establish.
grvar. ggr, ggr falsehood, lie.

varr. ghs (E 29; D 56) gazelle, f. gh/st.

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; di hr gs 1. dispose of, kill; 2. show partiality; gsw neighbours; gsw (X 7, O.K.) half-loaves; gs-pr administration (?), in title imy-r gs-pr.

gs var. gs (Aa 13) anoint, m with.
gs run (vb.).

Gsy Kûs, Apollonos polis, a town in Upper Egypt.
gs (O 37) tilt, slant (intrans.).

gst (Aa 13) palette.

gt (V 33) kidney (?).

ggrey, var. ggrey, ggrey (V 33), dazzled amazement, hr at.

~ t (X 1)

~ t, often replaces earlier = t, which is later sometimes written for ~ 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 sdmtyfy form, § 363; in sdmf form, § 401.

~ t summary writing for ~ t in old perf., see ~ t below.

~ t, see under ~ t above.

~ t varr. 2 t (X 1. 2. 4) bread; t-full white bread.

~ t this, the, sing. f., § 110; construction of, § 111; meanings of, § 112; try-t poss. adj. sing. f., my; so too try-k, tryf, etc., § 113, 1; ~ t for 1 tn-t she of, § 111, Obs.

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EGYPTIAN-ENGLISH VOCABULARY

\[ \text{var. } \text{trwy} \] the two lands, i.e. Egypt; \[ \text{trw} \] lands (as opposed to hiswt deserts), countries; \[ \text{var. } \text{Tr-wr} \] the name of Abydus and This; \[ \text{Tr-nfr} \] God's Land, generic term for foreign tribute-producing lands, esp. in N.E. and S.E.; \[ \text{Tr-š} \] Lake-land, i.e. the Fayyum; \[ \text{Tr-mrī, Tr-mhw, Tr-dsr} \] see under mūri, mhw, d̬sr; \[ \text{diw r t} \] putting (lit. it was put) to land.

\[ \text{Ti-vn} \] Tatjenen, a Memphite earth-god.

\[ \text{ti} \] (U 30, O.K.) kiln.

\[ \text{t} \] (Q 7) (be) hot.

\[ \text{tyt} \] (O 16, 17, Dyn. XIX), var. \[ \text{Tyt Taye(t)} \] the goddess of weaving; \[ \text{t} \] he of the curtain, epithet of the vizier; \[ \text{Tr-wr} \] (O 17; S 22) larboard.

\[ \text{tiš} \] (Z 9) boundary.

\[ \text{tlt} \] (U 33) pestle (?).

\[ \text{tō -t, endings 2nd sing. c., 3rd sing. f. old perf., § 309.} \]

\[ \text{writing for } -t \text{, f. ending in perf. rel. form, §§ 380, 387, 1. 2; Add., p. 426; in sdm-tw form, § 409.} \]

\[ \text{var. } \text{tl, non-encl. part. with same sense as } \text{ist, §§ 119, 4; 243; in sent. with adv. pred., § 119, 4; in virt. cls. of time with vb. pred., § 212; in pseudo-verbal construction, § 324.} \]

\[ \text{tl} \] interj., yes, § 258.

\[ \text{tl} \] var. \[ \text{til} \] (V 39, p. 508) the tyet-amulet.

\[ \text{abbrev. } \text{tlt} \] (D 17) figure, image.

\[ \text{tlsw} \] stick (n.).

\[ \text{tl-sps, a tree and a spice.} \]

\[ \text{tl} \] var. det. \[ \text{tl} \] crush, trample down.

\[ \text{tw} \] later form of \[ \text{tw} \], dep. pron., see \[ \text{tw} \] below.

\[ \text{tw} \] 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 sdm-tw, unique ex., Add. to § 148, 1, p. 424; forming pass. of sdm-tw, § 39; of sdm-tw, § 67; of other forms of suffix conjugation, § 410; in supposed pass. of rel. forms, § 388; in hr-tw sdm-tw, § 239; in hr-tw sdm-tw, § 242; in hr-tw one says, § 436; treated as m., § 511, 5.

\[ \text{this (obsolescent), sing. f., § 110; construction of, § 111; meaning of, § 112; } \]

\[ \text{taw} \] later form of \[ \text{tw}, §§ 110–13.} \]

\[ \text{taw} \] support (vb.), support oneself.

\[ \text{tw} \] (T 19) reed (?).

\[ \text{tw(r)t} \] (T 19) be pure.

\[ \text{tw} \] show respect, obj. or hr for, cf. too tr below.

\[ \text{tw} \] (A 53) 1. (be) like, n from (someone); det. poor man, inferior.

\[ \text{tp} \] (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-mst, tp-r, tp-rd, tp-hsb, see under mst, etc.; r-tp, r-tp into presence of, § 178; hr-tp on behalf of, § 178; tp-m in front of, in the direction.
EGYPTIAN GRAMMAR

of, § 179; ṭḥ prep., upon, § 173; ṭḥ-mwr accompanying, § 178; ṭḥ-r conj., before, § 181; ṭḥ (T 8) who, which, is upon, § 80; first, § 263; first (month), § 264; ṭḥ-mlr those of former times, the ancestors; ṭḥ-r those upon earth, the living; ṭḥ first quality oil.

ṭḥ (D 19) sniff, breathe in.

ṭḥt, O.K. ṭḥt, var. ṭḥt, cavern, hole (of snake, Nile).

ṭṭ, also ṭṭ ṭṭ, that (yonder), sing. f., § 110; construction of, § 111; meaning of, § 112.

ṭṭ, see under ṭṭ it father.

ṭtn, the goddess Tefene(t), Gk. θήρνας, p. 435.

ṭtm (U 15) sledge.

ṭtm, see under ṭtm.

ṭm (U 15) be complete, perfect, be closed, § 342; old perf., complete, § 317; ṭmw det. ṭṭ the totality (of mankind).

ṭm negative vb., §§ 342–4; 346–50; nature and origin, § 342; uses analogous to those of ṭmn, § 346, end; position of subj., § 343; foll. by infin. replacing earlier negatival complement, § 344; ṭdmtf or ṭdmtj form of, in main clauses, § 346; in questions for specification, §§ 346, 1; 495, end; in double negatives, § 346, 3; after ṭḥ, § 346, 4; after ṭi, § 346, 5; in subordinate cls., § 347; virt. noun cls., as obj., § 347, 1; as pred. of ṭw, § 347, 2; virt. cls. of time and condition, § 347, 3; of purpose, § 347, 4; after prep., § 347, 5; in ṭdmtj form after prep., § 408; after ṭr 'if', § 347, 6; as negation of infin., § 348; in parts., ṭdmtj form and rel. forms, § 397; in pass. ṭdmtj form, § 424, 2; in ṭdmtj form, § 432; summary, § 350.

ṭm var. ṭḥtm (O 38) in obscure title ḫyry ṭm.

ṭm var. ṭḥtm (from ṭms, V 19; Aa 6) mat.

ṭn this, sing. f., § 110; construction of, § 111; meaning of, § 112; see too ṭn below.

ṭn dep. pron., later form of ṭn, see ṭn below.

ṭn suffix-pron. and dep. pron., later form of ṭn, see ṭn below.

ṭnt she of, § 111, Obs.; see too ṭt above.

ṭṭ ṭn, ṭṭ ṭṭ ṭNW, see ṭn, ṭNW below.

ṭṭ (A 19) (be) old, decrepit.

ṭṭ shrink, recoil.

ṭṭ go astray; stum lead astray.

ṭṭ beer-jug.

ṭṭ det. ṭṭ, see under ṭṭ it father.

ṭṭ (A 30), var. ṭṭ (§ 279), show respect for, awe of, cf. ṭwr above; ṭdmtf tryt, see under ṭdmtf below.

ṭṭ (U 41) plummet.

ṭṭ (W 22) be drunken; ṭwdr drunkard.

ṭṭ immerse, soak.

ṭṭ abbrev. ṭṭ (O 25) obelisk.

ṭṭ be missing, stray, r from.

ṭṭ ṭş, var. ṭş, ṭş, smash, crush.

ṭṭ (Q 7) torch.
tkn (be) near, m to; approach, obj. (someone); stkn bring near.

tks pierce, penetrate.

tkk attack, violate (frontier).

\(\Rightarrow t\) (V 13)

\(\Rightarrow t\), often original of M.E. «\(t\); sometimes written for the latter as a spurious archaism, § 19, Obs. 2; form with tick \(\Rightarrow\) (V 14) found sometimes in hieratic and hieroglyphic of Dyn. XI in words where the old value \(t\) persisted.

\(\Rightarrow t\), later \(\Rightarrow t\), suffix-pron. 2nd sing. f., thou, thee, thy, § 34.

\(\Rightarrow t\) var. \(\Rightarrow t\) «\(t\) table (for food).

\(\Rightarrow t\) (G 47) nestling, child.

\(\Rightarrow t\) (N 33) pellet.

\(\Rightarrow t\) abbrev. \(\Rightarrow t\) trw (P 5), wind, air, breath; \(\Rightarrow t\) trw, see under \(\Rightarrow t\).

\(\Rightarrow t\) try (D 53) man, male.

\(\Rightarrow t\) (y) vizier, p. 43, n. 2.

\(\Rightarrow t\) «\(t\) 1. take, gird on; 2. rob; \(\Rightarrow t\) theft.

\(\Rightarrow t\) loan (of corn).

\(\Rightarrow t\) be veiled; \(\Rightarrow t\) hr n show indulgence to (someone); \(\Rightarrow t\) det. \(\Rightarrow t\) clinging dress (for girls); det. \(\Rightarrow t\) foreskin.

\(\Rightarrow t\) tr (Aa 19) fasten, make fast; \(\Rightarrow t\) det. \(\Rightarrow t\) cabin.

\(\Rightarrow t\) tw, later \(\Rightarrow t\) tw, dep. pron. 2nd sing. m., thou, thee, § 43; \(\Rightarrow t\) old indep. pron. do., used very rarely also for f., § 64, with Obs.

\(\Rightarrow t\) var. Pyr. \(\Rightarrow t\) (S 33), later \(\Rightarrow t\) (S 33), sole (of foot), sandal; \(\Rightarrow t\) be shod; \(\Rightarrow t\) sandal-maker.

\(\Rightarrow t\) with powerful arm, epithet of Horus or king.
exult; tsw, tzwt exultation, § 287.

tst (S 24) knot, vertebra; tz, var. Pyr.
t, tie, bind, arrange; ts skw, see under skh; tsw saying, utterance; tsw det. stt commander; tst det. "h hill.

var. det. tst (V 14; U 39.40) raise, lift, recruit (vb.); rise, mount (vb.); tsw feel resentment at, blame; ts wt det. j~ complaints; see too wts, sftsw above.

tsi (V 14; U 39.40) raise, lift, recruit (vb.); rise, mount (vb.); tsi m feel resentment at, blame; ts wt det. j~ complaints; see too wts, sftsw above.

tsm (E 14) hound.

var. det. tlf overflow, pour forth.

lff (V 13, Pyr.) fetterer (?).

t (D 46)

d, often replaces earlier "d, § 19.

d, hand, to be read drt, see there.

dist (dwst, N 14.15) netherworld.

ditw (N 18, p. 507) loincloth.

dib (M 43) figs.

ditr (T 12; § 279), abbrev. dm, originally dir, subdue, suppress.

d, dit, see under rdj above.

dyt, see under wng.

dwst var. dwst, N 14.15) netherworld.

ditw (N 18, p. 507) loincloth.

dib (M 43) figs.

ditr (T 12; § 279), abbrev. dm, originally dir, subdue, suppress.

d, dit, see under rdj above.

dyt, see under wng.

dwst a set of five, § 260; dwst field-labourers.

 dwst var. dwst, N 14.15) netherworld.

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 dwst var. dwst, N 14.15) netherworld.
ground with forehead; *dhn* promote (someone), *r* to (a rank).

*dh* (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; *dir* det.

*ds* (W 22) beer-jug, beer-measure, § 266, 1.

*$*$ *ds* (T 30) knife; det. *$*$ flint.

*$*$ *dsr* (G 27) (be) red; *dir* det.

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*$*$ *dsr* (G 27) (be) red; *dir* det.

*ds* (W 22) beer-jug, beer-measure, § 266, 1.

*$*$ *ds* (T 30) knife; det. *$*$ flint.
dbr (T 25) 1. clothe, adorn; 2. var. dbr replace; r-dbr instead of, § 180; dbrw payment, bribe.

§ 180; tiblw payment, bribe.

AB Edfu, Apollonos polis, a town in Upper Egypt.

§ 266; 2; tibr payment, bribe.

§ 259; construction of, § 262.

§ 316; by ndw, § 100; 1; nb-r-drm, see under nb above; dbr end, limit (n.);

for Thoth, Gk. ∆ωθ.

§ 266; tibr signet-ring; tibrw reproach, lit. a finger-pointing.

§ 259; construction of, § 262.

§ 224; dbr n-f called, introducing second name (m.), f. dbr n-s; sdd det. relate, converse, hmr with.

§ 224; dbr the way to act, how to handle things.

§ 303; abbrev. dbr stability, duration.

§ 224; dbr end, limit (n.);

§ 100, 1; nb-r-drm, see under nb above; dbr end (n.);

as adv., originally, long ago, § 205, 3;

dr-nnt since, because, § 223; dbrw those of yore, the ancestors.

§ 316; by ndm-nf, § 483, 1; as adv., at an end, § 205, 1; dbrw end, limit (n.);

for Thoth, Gk. ∆ωθ.

§ 289, 1).

Abūṣir Bana, Busiris, a Delta town.

§ 224; rd (saying) that, § 224; dbr w called, introducing second name (m.), f. dbr n-s; sdd det.

§ 224; tibr the way to act, how to handle things.

§ 224; dbr end, limit (n.);

§ 316; by ndm-nf, § 483, 1; as adv., at an end, § 205, 1; dbrw end, limit (n.);

for Thoth, Gk. ∆ωθ.

§ 224; dbr w called, introducing second name (m.), f. dbr n-s; sdd det.

§ 224; dbr w called, introducing second name (m.), f. dbr n-s; sdd det.

§ 224; dbr w called, introducing second name (m.), f. dbr n-s; sdd det.

§ 224; dbr w called, introducing second name (m.), f. dbr n-s; sdd det.

§ 224; dbr w called, introducing second name (m.), f. dbr n-s; sdd det.

§ 224; dbr w called, introducing second name (m.), f. dbr n-s; sdd det.

§ 224; dbr w called, introducing second name (m.), f. dbr n-s; sdd det.
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<td>afterwards</td>
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<td>Amun</td>
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<td>amuse oneself</td>
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<td>anoint</td>
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<td>another</td>
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**ENGLISH-EGYPTIAN VOCABULARY**

For the restricted scope of this Vocabulary see the Preface to the Second Edition, p. vii.

A

A, omitted, § 21; later a § 262, 1.

abandon a var. a

able, be a fol. by tdmf, § 184, 1.

abomination a

about a § 165, 7.

above a § 79.

absence: in the — of a § 178.

absent oneself a

abundant a

Abydus a

accept a

accompany a

accompanying a § 178; a § 178; one who accompanies 

accordance: in — with a § 169, 2; a § 170, 2; 

according as ⇒ § 163, 11 (d); a § 170, 5 (d); 

according to a § 170, 2; a § 169, 2.

accordingly a § 205, 1; a § 205, 1.

accurate, be a

accusation a

accuse a

acquainted: become — with 

act

added to a § 165, 8.

addition: in — to a § 178.

address a

adore a

adorn a, a; be —ed, a

advantageous, be a

adversary a, a

another
answer
antiquity
Anubis
anxious: be — about
any
anyone, after negation,
anything
appear
appearance in glory
appoint
apprehension
approach
apron
are
arise
arm
army
around
aroura
arrow
as
ascend
Asia
Asiatic
ask
ass
assent (vb.)
assessors
assuredly
Asyût
at, of time
of place
at all
attach
attack
attend to
attendant
Atum
a

audience chamber
authority: under the — of
avaunt (from)
axe
Baba
back
bad
baker
balance
bald
bandage (vb.)
band (of river)
barge
bark, sacred
barley
basket
Baste(t)
battlefield
be
beak
bear (a child)
beat
beautiful
beauty
because
because of
become
Beduins
bee
beer
beer-jug
beetle
before (prep.)
before (adv.)
beetle
beetle

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beg ﾊ arabic block up
beget ﾊ arabic
begin ﾊ arabic
beginning from ﾊ arabic, §§ 179.
behalf: on — of ﾊ §§ 178.
behind ﾊ arabic, §§ 172, 1.
behold ﾊ arabic, §§ 234.
belonging to — §§ 86; 114, 1. 2; he belongs to ﾊ §§ 114, 2; belongs to me, thee, etc. ﾊ §§ 114, 4; 
var. ﾊ §§ 114, 3; what belongs to someone or something ﾊ ﾌ
belongings ﾊ arabic, §§ 179.
bend ﾊ arabic; — the arm ﾊ arabic
beneath ﾊ §§ 166.
beneficent ﾊ arabic
beneficial, be ﾊ arabic
bequeath ﾊ §§ 289, 3; — together ﾊ arabic
between ﾊ arabic; also — ﾊ §§ 177; 
beside (near) ﾊ §§ 179; 
beside sprinkles ﾊ §§ 179; 
besprinkle ﾊ §§ 179; 
between ..., and — ﾊ §§ 180.
beware (lest) ﾊ §§ 184; 338, 3; 
§ 313; 
§ 338, 3.
beweep ﾊ arabic
bind: — (things) ﾊ §§ 177; — (person) ﾊ §§ 177; — together ﾊ §§ 177
bird ﾊ arabic
birth ﾊ §§ 177
bite (vb.) ﾊ §§ 177
bitter ﾊ arabic
black, be ﾊ arabic
Black Land, i.e. Egypt ﾊ arabic
blind, be ﾊ arabic
bull  var. p. 172; fighting —  
bulwark  
burden (vb.) var.  
burden (n.) 
burn  
bury  
bush  
business  
but (prep.) § 179. 
but (encl. part.) § 254. 
butler  
by (of agent) §§ 39. 168; §§ 39. 167, 3;  
— (of measurement) ⇒ § 163, 5; — 
means of § 162, 7. 
Byblus  

Cake  
calculate  
calf  
call  
called (of names), m. f. § 377, 1. 
canal  
candle  
capture  
care: in the — of  
careful var.  
careless, be  
carpenter (vb.)  
carry  
carrying § 166. 
carve  
case: is it the — that...?  
castle § 494. 
cat 
catch — ; — fish  
cattle  
cauldron var.  
cause ⇒ § 70. 
cavern  
cease  
cedar (properly ‘pine’)  
centipede  
cessation  
chamber ; audience  
channel  
chantress var.  
chaplet  
character: good —  
charge in the — of  
chariot  
charm  
chattels  
chatter (vb.)  
chief (adj.) var.  
chief (n.), chieftain  
child var.  
childhood  
Chnum var.  
choicest, the  
choose  
circuit  
circulate  
cistern  
city  
clay  
clean, be  
clear: — (a canal) ; — (the road)  
clever  
close  
closed, be  
cloth  
clothe  
oneself  
clothes  
clothing var.  
cobra  
coffin  
collar var.  

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<table>
<thead>
<tr>
<th>English</th>
<th>Egyptian</th>
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<tbody>
<tr>
<td>collect</td>
<td>𓊎𓊎𓊎𓊎</td>
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<tr>
<td>column</td>
<td>𓊎𓊎𓊎</td>
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<tr>
<td>come</td>
<td>𓊎𓊎𓊎 § 289, 2; as imper. 𓊎𓊎𓊎 var. 𓊎𓊎𓊎 $ 336.</td>
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<tr>
<td>comfortable</td>
<td>make oneself 𓊎𓊎𓊎</td>
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<td>coming forth (n.)</td>
<td>𓊎𓊎𓊎</td>
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<td>command</td>
<td>𓊎𓊎𓊎</td>
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<td>commander</td>
<td>𓊎𓊎𓊎</td>
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<td>common people</td>
<td>𓊎𓊎𓊎</td>
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<td>commoner</td>
<td>𓊎𓊎𓊎</td>
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<td>Companion, Sole (title)</td>
<td>𓊎𓊎𓊎</td>
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<td>company</td>
<td>in the - of 𓊎𓊎𓊎 § 178.</td>
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<td>complete, be</td>
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<td>complete (adj.)</td>
<td>𓊎𓊎𓊎 𓊎𓊎𓊎 § 100;</td>
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<td>completion</td>
<td>𓊎𓊎𓊎</td>
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<td>concern (n.)</td>
<td>𓊊𓊊𓊊𓊊</td>
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<td>concerning</td>
<td>§ 165, 7; (speak) — § 163, 6.</td>
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<td>condition</td>
<td>𓊎𓊎𓊎; be in good 𓊎𓊎𓊎 var. 𓊎𓊎𓊎</td>
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<td>confine</td>
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<td>𓊎𓊎𓊎 § 162, 5.</td>
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<td>control (vb.)</td>
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<td>convey by water</td>
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<td>cook</td>
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<td>cool: be — 𓊎𓊎𓊎𓊎; make — 𓊎𓊎𓊎𓊎</td>
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<td>cool (adj.)</td>
<td>𓊊𓊊𓊊𓊊</td>
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<td>court (in temple or palace)</td>
<td>𓊊𓊊𓊊𓊊 𓊊𓊊𓊊</td>
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<td>courtier</td>
<td>𓊊𓊊𓊊𓊊 var. 𓊊𓊊𓊊; — s 𓊊𓊊𓊊𓊊;</td>
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<td>crown: — of Osiris 𓊊𓊊𓊊; blue 𓊊𓊊𓊊;</td>
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<td>— of Upper Egypt 𓊊𓊊𓊊 var. 𓊊𓊊𓊊; 𓊊𓊊𓊊;</td>
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<td>crush</td>
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<td>cry (n.)</td>
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<td>cry out</td>
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<td>cubit</td>
<td>𓊊𓊊𓊊𓊊 § 266, 2.</td>
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<td>cultivate</td>
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<td>cultivated lands</td>
<td>𓊊𓊊𓊊𓊊 var. 𓊊𓊊𓊊</td>
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<td>curb</td>
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<td>cut: — off 𓊊𓊊𓊊; — down (trees)</td>
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<td>𓊊𓊊𓊊, 𓊊𓊊𓊊 var. 𓊊𓊊𓊊</td>
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Dagger

daily

dam

dam off

damage (vb.)
damage (n.)
dance (vb.)
dance (n.)

dappled

darkness

donkey

dawn (vb.)
day

daylight

dazzling, be

dead

defective

defeat

defeat

defense

defense

delay

delay

deliver (in childbirth)

Delta

demolish

Denderah

depart

departure

depth

depth

desert

desire (vb.)
destine

destroy

determine

devise

dew

diadem

die

difference

difficult

dig

dignitary

dignity

dim, be

diminish

disaffected

disagreeable, be

discreet

disease

disk (of sun)
disobedient, be

disobey

dispatch

dispel

distinguish

district

divide

divine: be

diwán

do

dog

domain

donkey

door; double –s

§ 266

§ 184

§ 303.

§ 340; have —ne in the past § 484.

§ 345; — not (imper.)
ENGLISH-EGYPTIAN VOCABULARY

Door-keeper
Double (vb.)
Down: — to
go —
Downstream: fare —
Drug
Dragoman
draw nigh
dread
dream
drink
Drive: — away; — out
drown
drunken, be
duck
due (n.)
Durability
duty
dwell

Elephant
Elephantine
Embalm
Embalmr
Embrace
Emit (sound)
Emmer
Empty, be
Empty out (b' body)
Encircle
Enclose
Encounter
End (vb.)
End (n.)
Endow
Endue
Enduring
Enemy
Engendered by, m.
Enjoyment, have
Ennead ei
Enter
Entire
Entirely
Ear
Earl
Eastern
Eat
Ebony
Edge
Educate
Efficient
egg
Egypt

611
evening meal

evening bark of the sun-god

everlasting (n.)

every

everybody

everything

evil

ev (n.)

exact, be

exaggeration

examine

exceedingly

excellent

except

excess

exchange

excrement

exist

except § 179;

except § 178;

excess § 178;

exchange § 178.

excrement § 178;

exist §§ 107, 118, 2.

exorcise

expect

expedition (military)

explain

extend

extinguish

extol

extract

exultation

eye; sound — of Horus

eyebrows

Face

failing (n.)

faint

fall

fall § 37; — into (decay, etc.)

falsehood

family

fan

far: be

fare: (upon river)

fashion (vb.)

fat (adj.)

father

favour (vb.)

favour (n.)

fayence

fear (vb.)

fear (n.)

feather

feeble, be

feed (trans.)

femur

ferry across

ferry-boat

festal, make

festival

fetch

few

field

fight

figs

figure

fill

find

fine linen

finger

finger-nail

fire

firm, be

firmament

first

family

fan

far: be

fare: (upon river)

fashion

fat

father

favour

favour

fayence

fear

fear

feather

feeble

feed

femur

ferry

ferry-boat

festal

festival

fetch

few

field

fight

figs

figure

fill

find

fine linen

finger

finger-nail

fire

firm

firmament

first
fish
fisherman
flagellum
flagstaff
flame
fledgling
flesh
flint
flock
flourish
flourishing
flower
fly (vb.)
fly (n.)
follow
follower
following (n.)
following after
food
fool
foot
for
forasmuch as
forehead
foreign country
foreigner
foreleg (of ox)
foremost
foremost
foretell
forget
forgetful, be
forgive
form (vb.)
form (n.)
formerly
forsake
forsooth
fortification
fortress
fortunate
foster
found
foundation
fowl
fowler
fraction
fraternize
free
fresh, be
friend
friend (of the king)
fruit
full, be
fuller
fumigate
furious, be
furnish
further
G
Gallon
garden
gardener
garland
gate
gather together
gazelle
geb
gentle, be
gifts
give var.  ;  var.  § 289, 1; as imper.  § 336; —n life § 378.
glad, be  
gladden  ; (with tidings) 
gladdness  
glass var.  
glorify  
glorious, be  
go  ; (imper.)  
down ; forth ; round ; to rest ; up ; well with § 141; let — ; cause to — ; one who — after  
goats  
god  ; var.  
goddess  
gold  ; fine  
good, be  
good (n.)  
goose  
government  
gracious, be  
granary var.  
granite  
grapes  
grasp (vb.)  
grasshopper  
great, be  
greatly § 205, 4; § 205, 5.
green, be  
greet  
grey-haired  
grind  
ground (n.)  
grow  
guard (vb.) var.  
guide  
gum  

Ha (interj.) §§ 87, 258.
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habit  
habitation  
hail (interj.) §§ 258.
hair  
half  § 265.
hall  ; of columns  
hand var.  
in the — of § 178.
hand over  
hang up  
happen  
happily § 205, 4.
happy, be  
Harakhte  
hard stone  
harim var.  
harm  
harp  
harsh, be  
haste thee  
hasten  
hate  
have, §§ 114–15.
he § 34; §§ 43, 64; §§ 64; §§ 128.
head var.  
head-rest ; back of — ; —band  
health  
healthy, be  
heaps  
hear  
hearken to  
heart  
heat  
heaven  
heavy  
heed var.  

614
height (hill) 
heir
Here, goddess
Heliopolis
helper
her (§ 34; § 43; § 113)
Heracleopolis
herb
herd
herdsman var.
here (§ 205)
heritage
Hermopolis
heron
hers, of
hew: (stones)
hey (interj.)
hide (vb.)
hide (n.)
high (— priest)
hill
hill-country
hill-side
him (§ 34; § 43)

hin, a liquid measure, § 266
hind-quarters
hippopotamus
his (§ 34; § 113)
Hittite land
ho (interj.)
hold fast
holding (§ 166)
of land
holiday var.
holy, be
honey var.
honour (vb.)
honoured
hoof
horizon; belonging to the — § 79.
horn var. ;
horse; pair of
Horus
hot, be
hot breath
hound
hour var.
house
how (with adj.)
how? (interrog.) — much?
however
Hu
humble: man of — birth; this thy servant
hundred
hunger (n.)
hungry, be
hunter: hippopotamus
hurt (vb.)
husband var.

I

I (§ 34; § 43; § 64; § 124)
ibex var.
ibis
idle, be
idol
if, omitted, § 216; §§ 150, 151; — not § 216, end.
ignorant, be
ill, be
image ; divine — var.
immediately
important
imprison
in § 162; being — § 79.

615
inasmuch as \( \text{§ 223; \text{§ 181.}} \)

teach \( \text{§ 227; \text{§ 249; \text{§ 247; \text{§ 253.}}} \)

incense

incite

incline

indeed \( \text{§ 227; \text{§ 249; \text{§ 247; \text{§ 253.}}} \)

indict

inhabitants

inherit

inheritance

initiated, be

inquire; after the health of inspection

instead of \( \text{§ 180.} \)

instruction

interior

interpret

introduce

inundated, be

inundation

irksome, be

is \( \text{§ 29. 117.} \)

Isis \( \text{§ 29. 117.} \)

island

it \( \text{(m.) \text{§ 34; \text{§ 46; \text{§ 46; \text{§ 43; \text{§ 46; \text{§ 64; \text{§ 64; \text{§ 128.}}} \}}}}} \)

its \( \text{(m.) \text{§ 34; \text{§ 34.}}} \)

ivory

Jackal

jar

jaw

join

joy

jubilation

jubilee

judge, judge between

judges

jug

just

justice

justified var.

K

Karnak

keen, be

Khepri

Khons

kill

kindle var.

king var. of Upper Egypt var. of Lower Egypt var. of Upper and Lower Egypt

king, be

kingship

kiss var.

kite

knee

knife

knot (vb.)

knot (n.)

know; how to; not

knowledge: to the — of \( \text{§ 178.} \)

kohl

Kus

L

Lack: through — of var.

lag var.

lake

land (vb.)

land (n.) foreign

languish
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<td>last day of the month</td>
<td>ليلة الشهر الأخيرة</td>
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<td>left (hand)</td>
<td>يسار</td>
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<td>Letopolis</td>
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<td>lie down</td>
<td>ينام</td>
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<td>liegeman</td>
<td>فناء</td>
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<td>lift</td>
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<td>إيجاب</td>
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<td>ضيء</td>
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<td>سيرات</td>
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<td>Majesty</td>
<td>ملوك</td>
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<td>lip</td>
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<td>load (n.)</td>
<td>عشة</td>
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<td>lo</td>
<td>كمية</td>
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<td>رؤية</td>
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<td>lord</td>
<td>أمير</td>
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<td>love (vb.)</td>
<td>يحب</td>
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<td>low (of cattle)</td>
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<td>Lower Egypt</td>
<td>إقليم أسود</td>
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<td>lower part</td>
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<td>lowly, be</td>
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<td>ملوك</td>
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man, varr. 
man-servant 
management 
mankind 
many; § 99.
mushlands (of Delta) 
mirror 
miserable 
misery 
misshap 
misssing, be 
misson 
mistress varr. 
; — of the house
Mitanni 
mix 
Mnevis 
moment 
monarch 
monkey 
Mont 
month 
monument 
moon 
mooar (vb.) 
mooing-post 
mooe than 
moreover 
morning 
morning bark of the sun-god 
mother 
mound var. 
messenger 
m, in the — of § 177, 2; § 178;
might (pl.) 
mighty, be 
mild, be 
milk 
million 
Min var. 
mine (n.) 
mine, of § 113, 3.
miser 
mistress 
mistress 
near 
messanger 

memory
Memphis
men
menat
messenger
midst: in the — of § 177, 2; § 178;
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mime, of § 113, 3.
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recite 𓊊𓊊𓊊
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roast \(\text{roast} \)

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smooth — make — make —
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stable: (for horses) — (for cattle) —
stall —
stand —
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