

EXTRACTS ADAPTED FROM ORIGINAL EGYPTIAN TEXTS
 AND USED AS READING-LESSONS

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

LESSON I

§ 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.¹ For example, the words must be read from left to right because the birds, men, kid, and basket with handle all face toward the left.

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

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



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

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

1. **Unilateral or alphabetic** signs, representing single consonants. Exx. ; .
2. **Bilateral** signs, or combinations of two consonants. Exx. $m+n$ (or more briefly mn); $p+r$ (pr). See below, § 31.
3. **Trilateral** signs, or combinations of three consonants. Exx. $u+f+r$ (ufr); $h+l+p$ (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 unilateral or alphabetic signs (§ 18).

¹ Exceptions occur in vertical columns, but affect only the order of these, not the signs within them: exx. *P. Kāh.* 7; *MAA. Karn.* 16; *Rehm.* 2-9.

§ 18. The alphabet¹ is shown in the adjoining table (p. 27). How the Egyptians named their letters is unknown; the student will find it convenient to refer to them in terms, partly of the sounds which they approximately represent (column 4 of the table), partly of the objects which they depict (column 3); thus — is called 'bolt s'; — is 'n'; 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 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 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 *hwt*, *cdj*, *wis*, or *cs*; 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 *s* 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 *sdm*, *nefret* for *nfrt*; but *hena* for *hnt*, *adja* for *cdj*, *weya* for *ws* and *aa* for *cs*. 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 'ht' ("chet") thing' must be understood as meaning that the Egyptian word ht, having the signification 'thing', is to be transliterated in writing as ht, but may be pronounced conventionally 'chet', with 'ch' as in Scotch 'loch', see the alphabet, column 4. *But it must never be*

SIGN	TRANS-LITERATION	OBJECT DEPICTED	APPROXIMATE SOUND-VALUE	REMARKS
	ʾ	Egyptian vulture	{the glottal stop heard at the commencement of German words beginning with a vowel, ex. <i>der Adler</i> .	{corresponds to Hebrew א 'aleph and to Arabic ا 'alif <i>hamzatun</i> .
	i	flowering reed	{usually consonantal y; at the beginning of words sometimes identical with i.	{corresponds to Hebrew י yodh, Arabic ي ya.
	y	{(1) two reed-flowers {(2) oblique strokes	y	{used under specific conditions in the last syllable of words, see § 20.
	r	forearm	a guttural sound unknown to English	{corresponds to Hebrew ר 'ayin, Arabic ع 'ain.
	w	quail chick	w	
	b	foot	b	
	p	stool	p	
	f	horned viper	f	
	m	owl	m	
	n	water	n	{corresponds to Hebrew נ nun, but also to Hebrew נ 'amedh.
	r	mouth	r	{corresponds to Hebrew ר resh, more rarely to Hebrew ר 'amedh.
	h	reed shelter in fields	h as in English	{corresponds to Hebrew ח 'et, Arabic ح ha.
	h	wick of twisted flax	emphatic h	corresponds to Arabic ح ha.
	h	placenta (?)	like ch in Scotch loch	corresponds to Arabic ح ha.
	h	animal's belly with teats	perhaps like ch in German ich	{interchanging early with h, later with h, in certain words.
	s	{(1) bolt {(2) folded cloth	s	{originally two separate sounds: (1) s, much like our z; (2) s, unvoiced s.
	sh	pool	sh	early hardly different from h.
	q	hill-slope	backward h; rather like our q in quene	{corresponds to Hebrew ק qoph, Arabic ك kaf.
	k	basket with handle	k	{corresponds to Hebrew כ kaph, Arabic ك kaf. Written in hieratic.
	g	hard g	hard g	
	t	loaf	t	
	l	tethering rope	originally ts (t or l)	{during Middle Kingdom persists in some words, in others is replaced by t.
	d	hand	d	
	d	snake	originally dj and also a dull emphatic s (Hebrew z)	{during Middle Kingdom persists in some words, in others is replaced by d.

OBS. Later alternative forms are q for w, e for m, y for n, and j for t. Of these, q arose from an abbreviated form of y in Middle Kingdom hieratic, so that it appears in our transcriptions of hieratic texts belonging to a time when q was not yet written in hieroglyphic; e and j originate in the biliteral signs for im³ and tl respectively, while y is taken from the word nt 'crown of Lower Egypt'.⁴ Note also that s is used for g in a few old words.

¹ The form usually employed in printed books is not found on the monuments until a quite late period; early detailed forms are and . ² *AZ.* 29, 47. ³ As m not before Tutmosis I, *AZ.* 35, 170. ⁴ Already sporadically as n in early XII Dyn., ex. PETRIE, *Gizeh and Rifeh* 13 f.

-  *ky* ('key') other, another, m. } precedes its noun.
-  *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.
-  *iw* ('yew') is, are.
-  *ru* ('ren') name, m.
-  *dd* ('djed') say, speak.
-  *hur* ('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, rck, grh, sft, ptr, my, snb, hrd, ish, wis, dsf, knd, ptpt, wsb, tsm.






(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 ☉, 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 ☉ enters into the words ☉ *rr* 'sun', 'day' (also written ☉); ☉ *hrw* 'day', 'daytime' (also written ☉); ☉ *rk* 'time', 'period'; ☉ *wbn* 'rise', 'shine' (also written ☉).


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.





Similarly, , depicting a boat, appears in the words  *wi* 'solar bark';  *hd* '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;  *ss* 'scribe':  *urr* 'smooth', 'finely ground', originally of pigments.

, an animal's ear, is found in  *sdm* 'hear' more rarely written  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.  *ss* 'scribe'.


























































Only some of the commonest words, like  *dd* 'speak',  *hur* '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.
-  old man, old, lean upon.
-  woman.
-  official, man in authority.
-  people.
-  (Dyn. XVIII  or ) exalted person, the dead.
-  child, young.

 god, king.	 offer, present.
 or  king.	 arm, bend arm, cease.
 god, king. ¹	 envelop, embrace.
 or  goddess, queen. ¹	 phallus, beget, urinate.
 high, rejoice, support.	 leg, foot. actions of foot.
 praise, supplicate.	 walk, run.
 force, effort.	 move backwards.
 ² eat, drink, speak, think, feel.	 limb, flesh.
 lift, carry.	 tumours, odours, disease.
 weary, weak.	 bodily discharges.
 enemy, foreigner.	 and  cattle.
 enemy, death.	 savage, Typhonian. ³
 or  lie down, death, bury.	 skin, mammal.
 mummy, likeness, shape.	 bird, insect.
 head, nod, throttle.	 small, bad, weak.
 hair, mourn, forlorn.	 fish.
 eye, see, actions of eye.	 snake, worm.
 actions or conditions of eye.	 tree.
 (less accurately ) nose, smell, joy, contempt.	 plant, flower.
 ear, states or activities of ear.	 or  vine, fruit, garden.
 tooth, actions of teeth.	 wood, tree.
 force, effort (interchangeable with ).	 corn.
 substitute for  in hieratic, less often in hieroglyphic.	 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 Edjo, 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.

 night, darkness.	 sacred bark.
 star.	 clothe, linen.
 fire, heat, cook.	 bind, document.
 air, wind, sail.	 rope, actions with cord or rope.
 stone.	 knife, cut.
 copper, bronze.	 hoe, cultivate, hack up.
 sand, minerals, pellets.	 break, divide, cross.
 water, liquid, actions connected with water.	 cup.
 (less often ) sheet of water.	 vessel, anoint.
 irrigated land.	 (less accurately ) pot, vessel, beverages.
 land (later often replaces )	 bread, cake.
 road, travel, position.	 or  loaf, cake, offering.
 desert, foreign country.	 festival.
 foreign (country or person).	 (also vertically  , older form ) book, writing, abstract.
 town, village, Egypt.	 ' royal name, king.
 house, building.	 one; the object depicted (§ 25).
 door, open.	 (also  ,  , ) several, plural.
 box, coffin.	 substitute for signs difficult to draw (mostly hieratic).
 shrine, palanquin, mat.	
 boat, ship, navigation.	

¹ The hieroglyphs spelling the royal name are written inside this; see below, p. 74.

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 ı; if the noun is feminine, the stroke is preceded by ı̄, the feminine ending (§ 26).¹

Masculine exx.: 𓂏 𓂏 sun; 𓂏 𓂏 face.

Feminine exx.: 𓂏 ı̄ 𓂏 town, city; 𓂏 ı̄ 𓂏 horizon.

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

OBS. 2. Ideograms meaning what they depict, and therefore accompanied by the stroke ı, were in the Old Kingdom often accompanied by phonetic signs; a few cases have survived in M.E., ex. 𓂏 ı̄ 'man' (varr. 𓂏 and 𓂏).

§ 26. Egyptian distinguishes two genders, **masculine** and **feminine**.

Most feminine words ended in ı̄ (probably vocalized -at),² exx. 𓂏 ı̄ 𓂏 'woman', 𓂏 ı̄ 𓂏 'town'. Most other nouns are masculine, as 𓂏 𓂏 'sun', 𓂏 𓂏 '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. 𓂏 𓂏 𓂏 𓂏 *wbn r̄ m pt* the sun rises in the sky.

𓂏 𓂏 𓂏 𓂏 𓂏 *rb̄ s̄ s̄r 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.**³—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. 𓂏 𓂏 𓂏 *r̄ 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. 𓂏 𓂏 𓂏 *R̄ im* (the sun-god) R̄ (is) there.

𓂏 𓂏 𓂏 *r̄ m pt* the sun (is) in the sky.

To introduce such sentences the word 𓂏 *ıw* is frequently used. This is an old verb (perhaps a specialized variation of the verb 𓂏 *ıw* '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. 𓂏 𓂏 𓂏 *ıw r̄ m pt* the sun is in the sky.

When the subject is a *noun*, the word *ıw* occurs only in *independent statements* or assertions made with a certain detachment, and in these the presence of *ıw* is much more common than its absence. Thus the difference between *ıw r̄ m pt* and *r̄ 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 *ıw* has a wider use, see below, §§ 37. 117.


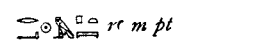
¹ In *status absolutus* (§ 25) the ı had probably fallen as early as O.K., cf. Hebr. Arab. and see *AZ.* 44, 80, n. 2.

² K. SETHE, *Der Nominalsatz im ägyptischen und koptischen*; see in Abbreviations under *Nominals*.

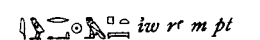
§ 30. **Dependence, tense and mood in Egyptian.**—The student must realize from the start that Egyptian is very sparing in its use of words meaning 'when', 'if', 'though', 'for', 'and', and the like; consequently, it often devolves upon the translator to supply the implicit logical nexus between sentences, as also between words.

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

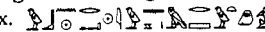
What is said here applies both to verbal and to non-verbal sentences, though in verbal sentences the ambiguity of meaning may sometimes result from the fact that the omission of vowels in the writing has obliterated differences between verb-forms which were really distinct and possessed distinct significations.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

- | | | | |
|--|---|--|---|
|  | <p>the sun rises in the sky
the sun rose in the sky
the sun will rise in the sky
when the sun rises in the sky
when the sun rose in the sky
if the sun rise in the sky
let the sun rise in the sky
that the sun may (might) rise in the sky, etc.</p> | | |
| | |  | <p>the sun is in the sky
the sun was in the sky
let the sun be in the sky
when the sun is (was, will be) in the sky
the sun being in the sky (circumstantial), etc.</p> |






























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:

- | | |
|--|--|
|  | <p>the sun is in the sky
the sun was in the sky
but also to express an emphatic contrast:
whereas the sun is (was) in the sky.</p> |
|--|--|

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.  *wbn r r, iw ts m rswt*, (when) the sun rises, the earth is in joy.

VOCABULARY

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

EXERCISE II

(a) *Transliterate and translate:*

- (1)     (2)    (3)     (4)     (5)     (6)     (7)     (8)     (9)    

(b) *Write in hieroglyphs and in transliteration:*

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

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

- (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) Rēc 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 *r* as the second consonant:

<i>r</i>	<i>p</i>	<i>h</i>	old <i>l</i> , <i>s</i> (<i>sl</i>)	<i>l</i>	<i>l</i>
<i>w</i>	<i>m</i>	<i>h</i>	<i>s</i>	<i>l</i>	<i>d</i>
<i>b</i>	<i>h</i>	<i>s</i>	<i>k</i>	<i>d</i>	<i>d</i>

§ 32. **Phonetic complements.**—The biliteral signs (and similarly the trilateral signs, see below § 42) are almost always accompanied by alphabetic signs expressing part or the whole of their sound-value. Thus is to be read *st*, never *su*, which would be written ; similarly is to be read, not *bbu*, but simply *bd*. 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, , , , and follow the pattern of , the remainder (except) vacillating between this arrangement and that exemplified by , where the first consonant precedes the biliteral sign and the second follows it; with the exceptional arrangements and 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 *h* 'thousand', *st* 'son', *bik* 'servant', *kst* 'work', 'construction'.

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

1. Suffix-pronouns, see below § 34.
2. Dependent pronouns, see below § 43.
3. Independent pronouns, see below § 64.

§ 34. The **suffix-pronouns** (more briefly **suffixes**) are so called because they must follow, and be suffixed to, some preceding word. They are as follows:
 Sing. 1, c. I, me, my.

Also fem.,¹ Kings sometimes (§ 24);² , rarely for kings in Dyn. XII,⁴ is replaced by in Dyn. XVIII, when occurs for gods.⁷ Other writings of the suffix: on early M.K. coffins; in inscriptions sometimes ,¹⁰ seldom .¹¹ The suffix was regularly omitted in O.K.; so too sometimes later.¹²

Reversed in hieratic, viz. .

Later also .

Sing. 2, m.		Thou, thee, thy.
" 2, f.		Thou, thee, thy.
" 3, m.		He, him, his, it, its.
" 3, f.		She, her, it, its.
Plur. 1, c.		We, us, our.
" 2, c.		You, your.
" 3, c.		They, them, their.
" 3, c.		They, them, their.

Old only , later also .
 Rarely .
 Or , later also or .
 Or (old) later also written or ; exceptionally , , .^{12a}
 Also written , a later suffix, a few examples of which are found as early as Dyn. XVIII.¹³

Dual 1, c.		We two, us two, our.
" 2, c.		You two, your.
" 3, c.		They two, them two, their.

Obsolete in M.E. except in archaic texts;¹⁴ usually replaced by the plural suffixes.¹⁵

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

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

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

OBS. 4. The exceptional writings of *-sn* without *n* are paralleled by even rarer ones with *-in*; reasons have been given¹⁶ for thinking that the final *n* fell away at an early date, though revived for *-in* 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'; *niwt-sn* 'their city', lit. 'city of them'.

¹ LAC. TR. 17, 9; Westc. 6, 7.
² MAR. Abyd. i. 25.
³ Berl. Al. i. p. 258; Urk. iv. 163.
⁴ Ikhern. 6. 8.
⁵ Urk. iv. 366; 840.
⁶ Urk. ix. 808, 14;
⁷ Urk. ix. 808, 14;
⁸ 813, 14.
⁹ D. el B. 47; Urk. iv. 612.
¹⁰ LAC. TR. 22, 3; 24, 1.
¹¹ LAC. TR. 13, 16; 25; 14, 1-7.
¹² Bersh. i. 14, 9. 11.
^{12a} Urk. iv. 119.
¹³ Cairo 10057, 9.
¹⁴ Dyn. XI, Hamm. 114, 13-16; Dyn. XVIII, Urk. iv. 572, 2. 6; 1031, 2-10.

^{12a} Ann. 29, 6; JEA 16, 64 (5); 24, 6, n. 15.

¹⁵ First of all in *iw-w* 'they are', exx. Urk. iv. 54, 10; 1021, 4.

¹⁴ ERM. Hymn. 12, 3; 13, 5; MAR. Abyd. i. 29.

¹⁵ Urk. iv. 362, 12; 425, 17.

¹⁶ CLÈREIN *Groupe ling. d'Et. Chamito-Sinitiques*, II. 66.

- 2. after prepositions, as $\overline{\text{𓂏}} \text{ ni}$ 'to me'; $\overline{\text{𓂏}} \text{ hr}$ 'together with her'.
- 3. as nominative with the simple tenses of the verb. Exx. $\overline{\text{𓂏}} \text{ dd-k}$ 'thou sayest' (§ 39); $\overline{\text{𓂏}} \text{ sdm-n-t}$ 'thou (f.) hast heard' (§ 67).

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

§ 36. 'Myself', 'thyself', etc.—Egyptian distinguishes no special reflexive pronouns. Hence $\overline{\text{𓂏}} \text{ dd-f nf}$ could quite well mean 'he says to himself'.²

For emphatic 'myself', 'thyself', etc. use may be made of $\overline{\text{𓂏}} \text{ ds}$, later also written $\overline{\text{𓂏}}$, with appended suffix.³ This is found

- 1. after nouns, as in $\overline{\text{𓂏}} \text{ Rr dsf}$ Rē himself, i. e. in person.⁴
- 2. to strengthen a suffix when used as genitive; ex. $\overline{\text{𓂏}} \text{ rwi ds-i}$ my own name.⁵
- 3. adverbially, with the meaning 'by one's own effort'; ex. $\overline{\text{𓂏}} \text{ sn wk hrwt ds-sn}$ the bolts open to thee of themselves.⁶

In later times 'myself', 'thyself' are regularly paraphrased by $\overline{\text{𓂏}} \text{ hrw-i}$ (§ 73, 3), $\overline{\text{𓂏}} \text{ hrw-k}$, lit. 'my (thy) members'; early examples also occur, some preposition always preceding.⁷

§ 37. The suffixes as subject of $\overline{\text{𓂏}} \text{ iw}$.—Like other verbs, $\overline{\text{𓂏}} \text{ iw}$ '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. $\overline{\text{𓂏}} \text{ iw-n m prf}$ we are in his house.

We have seen above (§ 29) that, if the subject of a sentence with adverbial predicate is a noun, the effect of placing *iw* before it is to give it the importance of a more or less independent assertion. This rule does not necessarily hold when the subject is a suffix-pronoun; the suffixes must lean on some preceding word, and *iw* is the word most commonly used to support the suffixes in the case before us.

Hence such a sentence as *iw-n m prf* may have two meanings: (1) either it is a main clause, the assertion 'we are in his house', as above; (2) or else it may be a subordinate clause of some kind.

Ex. $\overline{\text{𓂏}} \text{ sš, iw-n m prf}$ the scribe rejoices, (when) we are in his house.

§ 38. Sentences with the $\overline{\text{𓂏}}$ *m* of predication.—Egyptian cannot say *iw-k sš* for 'thou art a scribe', but only

$\overline{\text{𓂏}} \text{ iw-k m sš}$, lit. thou art (as) a scribe.

Here the preposition $\overline{\text{𓂏}}$ *m* has the signification 'in the position of', 'as'; hence it may be termed the *m* of predication. By its aid the pattern of the sentence

¹ Cf. also *P. Pet.* 1116 B, 6, qu. § 96, 2.

² Exx. *Sabekhu* 8; *Peas.* 11, 1, 22; Cairo 20497, 1; *Westc.* 11, 8.

³ Without suffix, *Pt.* 181.

⁴ *Louvre* C 3, 16. *Sim. T. Carn.* 2; *Urk.* iv. 364, 10; after *snk*, *Louvre* C 3, 7; *sn dsf* 'himself', *Brit. Mus.* 552, 2.

⁵ *BH.* i. 26, 197. *Sim. Stud.* 1, 278-9; Cairo 2003, 7; *Westc.* 6, 24. Anticipating a suffix serving as subject, *Westc.* 7, 8.

⁶ *Urk.* iv. 116. *Sim. Pt.* 181. *Di Irz, Adm.* 2, 12.

⁷ *M. hrw-f*, *Peas.* 51, 83, *sim. Bersh.* ii. 21, 16. *R. hrw* 'than self', *Sim.* 166. *W. prw* 'except myself', *Budgk.* p. 291, 10; 366, 10. *N. hrw-i* 'by myself', 'alone', *Mill.* 2, 2.

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:

$\overline{\text{𓂏}} \text{ iw nš pn m sš}$ 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 *sdm-f* form of the verb.—We have incidentally become acquainted with a form or tense of the verb in which the subject, sometimes a noun (§ 27) and sometimes a suffix (§ 35, 3), is added directly to the signs expressing the verbal notation; exx. $\overline{\text{𓂏}} \text{ sdm-f}$ 'he hears', $\overline{\text{𓂏}} \text{ sdm sš}$ 'the scribe hears'. In describing the various parts of the Egyptian verb it is usual to take the verb $\overline{\text{𓂏}} \text{ sdm}$ '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 *sdm-f* form (pronounce *sedjemef*).

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

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

OBS. The suffix-pronoun after *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 *hr-tw sdm-tw-f* (§ 239), *iw-tw sdm-tw-f* (§ 463) show that the origin was not altogether lost from sight.

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

The full paradigm of the *sdm-f* form is as follows:

	Active	Passive
1st sing. c.	$\overline{\text{𓂏}} \text{ sdm-i}$ I hear	$\overline{\text{𓂏}} \text{ sdm-tw-i}$ I am heard
2nd „ m.	$\overline{\text{𓂏}} \text{ sdm-k}$ thou hearest	$\overline{\text{𓂏}} \text{ sdm-tw-k}$ thou art heard
„ „ f.	$\overline{\text{𓂏}} \text{ sdm-t}$ thou hearest	$\overline{\text{𓂏}} \text{ sdm-tw-t}$ thou art heard
3rd „ m.	$\overline{\text{𓂏}} \text{ sdm-f}$ he (or it) hears	$\overline{\text{𓂏}} \text{ sdm-tw-f}$ he is heard
„ „ f.	$\overline{\text{𓂏}} \text{ sdm-s}$ she (or it) hears	$\overline{\text{𓂏}} \text{ sdm-tw-s}$ she is heard

¹ The transliteration with *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 *s*, as being solely Middle Egyptian.

² *hr-tw st* in *Urk.* iv. 658, 4 is 'that one might pull them' rather than 'that they might be pulled'.

	Active	Passive
1st plur. c.	<i>sdm-n</i> we hear	or <i>sdm-tw-n</i> we are heard
2nd „ „	<i>sdm-tu</i> you hear	<i>sdm-tw-tu</i> you are heard
3rd „ „	<i>sdm-su</i> they hear	or <i>sdm-tw-su</i> they are heard

Before nouns *sdm* hears or hear *sdm-tw* is or are heard
 Indefinite *sdm* 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.

Exx. *dd-s n-f* she says to him.

dd n-f s the scribe says to him.

dd-tw n-f 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-n-f* (pronounce *sedjemnef*) form, to be described in Lesson V. In most cases the student will do well, at this stage of his knowledge, to render *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. *hb-k ss, dd-f shr-k* thou sendest the scribe that he may say thy plan.

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

Ex. *hb-k ss* mayst thou send (or send thou) the scribe.

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

Exx. *ih dd sr* then the official will say.

ih dd-k n sr-k then shalt thou say to thy son.

VOCABULARY

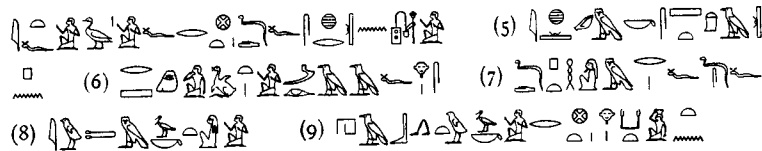
<i>ms</i> see.	<i>lw</i> office, hall, diwān.
<i>ds</i> cross; ferry across.	<i>kst</i> construction, work, device.
<i>rs</i> rejoice, be glad.	<i>lty</i> ² vizier.
<i>hb</i> send.	<i>r</i> donkey, ass.
<i>st</i> son.	<i>sts</i> secret.
<i>sst</i> daughter.	<i>itrw</i> river.
<i>it</i> (not <i>itf</i> or <i>tf</i>) ¹ father.	<i>msh</i> crocodile.
<i>bik</i> man-servant.	<i>hr</i> mouth, utterance.
<i>bikt</i> maid-servant.	<i>hr</i> face, sight.
<i>wst</i> road, way, side.	<i>hr</i> upon, concerning, because of; before suffixes written <i>im</i> .
	<i>m</i> in, with (of instrument), from, as; before suffixes <i>im</i> .

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

EXERCISE III

(a) Transliterate and translate:

- (1) (2) (3) (4)



(b) Write in hieroglyphs and transliteration :

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

LESSON IV

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

ii. with *i* as second consonant :

mi , less accurately , *mi*¹

iii. with *r* as second consonant :

wr *hr*

iv. with *w* as second consonant :

rw *nw* (rarely also for *in*) *hw* (rare) *sw*

tw *nw* *hw* *dw* (later *daw*)

mw *rw* *sw* (old *sw*)

v. with *b* as second consonant :

ib *nb*

§ 42. The trilateral 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. stand up, arise; become; hear.

The other consists in appending both the second and third consonants, exx. good, happy, beautiful; live; rest, become at peace.

OBS. The student may be puzzled at finding *o* in *sdm* here treated as a trilateral sign, while in § 22 it was described as an ideogram. This contradiction must be explained. In the case of the trilaterals the distinction between phonograms and ideograms becomes particularly precarious. Thus probably all words containing the consonants *h+t+p* are etymologically connected with the verb-stem *htp* 'rest', 'be propitiated'; they are, moreover, all written with the sign representing a loaf placed on a reed-mat—a sign taken over from a word *htp* 'altar', perhaps literally 'place of propitiation'. The sign 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 pronouns¹ 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.	<i>wi</i>	I, me.	Or Varr. as in the corresponding suffix (§ 34), ² ³ ⁴ ⁵ etc.
" 2, m.	<i>tw</i>	Thou, thee.	Later also <i>tw</i> .
" 2, f.	<i>tn</i>	" "	Later also <i>tn</i> .
" 3, m.	<i>sw</i>	He, him, it.	Originally <i>sw</i> .
" 3, f.	<i>sy</i>	She, her, it.	Early ; later also written or . Originally <i>sy</i> .
" 3, f.	<i>st</i>	(see § 46).	Later writings ⁶ , ^{6a} . Originally <i>st</i> .
Plur. 1, c.	<i>n</i>	We, us.	Rarely <i>n</i> .
" 2, c.	<i>tn</i>	You.	Or <i>tn</i> , later also or <i>tn</i> . ⁷ also used as suffixes (§ 34). ^{8b}
" 3, c.	<i>sn</i>	They, them.	Or <i>sn</i> , later also written or . Originally <i>sn</i> .

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

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

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

I. as *object* of any form of the verb⁸ except, as a rule, the infinitive. Exx. *hbk wi* 'thou sendest me'; *dn f sw* 'he ferried him over'.

OBS. *Sn* as object is uncommon, usually being replaced by *st* of § 46; some exx. may, however, be quoted.⁹

¹ See *AZ.* 30, 16.

² *Urk.* iv. 1 58, 16.

³ *Urk.* iv. 385, 4.

⁴ *Urk.* iv. 1 58, 17.

⁵ *Hamm.* 199, 6.

^{6a} SPIEG.-PORTN. I. 4, 16.

^{8b} So too an archaistic dual, *snj*; *Urk.* *Hymn.* 12, 2.

⁶ *ERM. Gramm.* p. 83, n. 2.

⁷ *ERM. Hymn.* p. 40.

⁸ After active old perfective, ex. *LAC. TR.* 1, 54; after imperative, *Sh. S.* 179; after participles and *idmtyfy* form, see § 375.

⁹ *Dend.* 9, 11 A; *Urk.* v. 162, 6; *Urk.* iv. 346, 12; 618, 5.

§ 51. The sense of the English **neuter** ('it', 'thing') is expressed in Egyptian by the feminine. Exx. 'an evil (thing)', 'evil'; 'on account of it'.¹ Compare too the use of *st*, see above § 46.

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

Exx. *hwb-k sš n nb-k* thou sendest the scribe to thy lord.
 dd-n n-tn we speak to you.

VOCABULARY

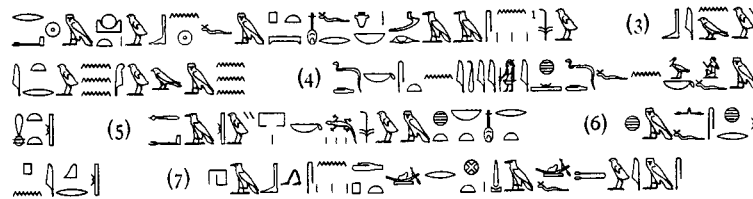
- | | | | |
|---|---|--|-----------------------------|
| var. <i>di</i> give, place. ¹ | } | var. <i>rdi</i> give, place. ¹ | var. <i>r</i> great, large. |
| <i>nhj</i> live; life. | | <i>ihj</i> excellent. | |
| <i>htp</i> rest, go to rest, become at peace; set (of sun); peace (noun). | | <i>sw</i> empty, free (with <i>m</i> of from). | <i>ib</i> heart, wish. |
| <i>hr</i> stand up, arise. | | var. <i>nb</i> lord, master. | <i>nb</i> every, any, all. |
| <i>hr</i> appear, shine (of sun, gods or king). | | <i>mw</i> water. | <i>hrd</i> child. |
| <i>shj</i> remember. | | <i>ity</i> sovereign, monarch. | <i>mi</i> like. |
| <i>nfr</i> good, beautiful, happy. | | <i>mitt</i> likeness; <i>m mitt</i> likewise. | |
| <i>bin</i> bad, miserable. | | | |
| <i>dw</i> evil, sad. | | | |
| <i>rsj</i> plentiful, rich, many. | | | |

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

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:*



(b) *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 life² 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. ² A common Egyptian phrase meaning perhaps 'to set in full vigour'.

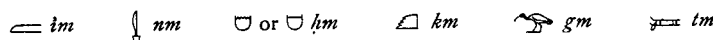
LESSON V

§ 53. **Bilateral signs** (continued from § 41):—

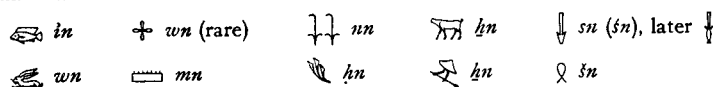
vi. with *p* as second consonant:



vii. with *m* as second consonant:



viii. with *n* as second consonant:



PECULIARITIES OF HIEROGLYPHIC WRITING.¹

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

¹ See ERM. *Gramm.*, §§ 16-89, where this subject is dealt with in greater detail; also LEF. *Gr.* §§ 9-66.

'House' (*pr*) is written \square , much more rarely \square ; such a writing as \square is never found.

'To be firm', 'remain' (*mn*) is always \equiv or the like, never Δ .

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

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

Enough has been said to indicate that a correct theoretical account of all hieroglyphic spellings would be a very long and tedious undertaking. *The method of this book is largely based upon the view that beginners, having once mastered the main principles of the writing, should not inquire too curiously into the nature of individual spellings, but should learn both the hieroglyphic groups and their transliterations mechanically.* It is as unnecessary—to take an extreme instance—for the beginner to know why \uparrow h 'king', strictly 'king of Upper Egypt', variant \uparrow h , is to be read *nsw* and not *swtn*¹ 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. \uparrow h wds snb , in full \uparrow h wds snb '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.

\equiv or \parallel mr - hrw , fuller writing \equiv mr '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

¹ See *AZ.* 49, 15; *Rex.* 38, 69-70. Etymologically the word appears to mean 'belonging to (*sh*) the sedge (*swt*), the plant-emblem of Upper Egypt, as the papyrus *wds* was of Lower Egypt. The etymological feminine *i* of *swt* remains in the writing of 'king', although variants show *nsw* to have been the consonantal value as early as the Pyramids. Some scholars prefer to transliterate *nifwt* or *n-sw*, but serious difficulties then arise in the case of the derivatives *nswt* 'kingship', *nswm* 'kings', etc. A recent alternative view regards *nsw* and *nifwt* as entirely different words, see *JNES.* 6, 8.

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

\uparrow whm cnb 'repeating life', another epithet given to deceased persons in Dyn. XVIII and thereabouts.

ks nbt , in full ks nbt , 'victorious bull', an attribute ascribed to the Pharaoh.

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 bity 'king of Lower Egypt', a derivative in -y from *bit*.²

hity-r , literally 'foremost in position', a common term for local princes or mayors.

imy-r hmw-ntr 'overseer of the priests', more fully imy-r hmw-ntr (§ 73).

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

A small sign may be placed under the breast of a bird even when the latter has to be read first; thus h , according to the word in which it occurs, may be read either *tw* or *wt*; h similarly either *ti* or *st*.

Thin vertical signs show a peculiar tendency to precede a bird which they ought properly to follow. Exx. wds instead of wds ; wds in place of wds ; h 'field' as variant of h ; mr 'pyramid' always for mr .

Economy of space is one reason for such writings as h for h 'star'; h for h 'lector-priest'. So too in vertical columns h is of frequent occurrence for h and h for h 'under the feet (of)'.

§ 57. Transpositions with honorific intent.—There is a common tendency to write words like h *nsw* 'king' and h *ntr* 'god', as well as the names of specific kings and gods, before closely connected words which in actual speech were pronounced first. Exx. h wds snb 'scribe of the king'; h hm-ntr 'servant of god', i. e. 'priest'; h mi Rr 'like Rer'; h mry Imn 'beloved of Amun'.⁴ Note that abbreviated writings are here frequent.

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

So with h : h Δ h come.

" -s : h Δ is go (imperative); h Δ ms bring, offer; h Δ sb bring, conduct, pass.

" -s : h Δ sm go.

" -t : h Δ it take, carry off.

" nw , *in*: h Δ in bring, fetch.

" -sm : h Δ sm guide, lead.

² Vocalized as *in-sibya* in a cuneiform tablet from Boghaz Keui; see *AZ.* 49, 17.
³ *AZ.* 28, 125; 49, 19.

⁴ See *Rex.* 25, 139; *Pr.* iv, § 17.

⁴ Probable meaning 'holder of the ritual book', hence *hb(t)*, not *hb*; see *JE.A.* 41, 11, n. 3. *Sim. hr(t)-ntr* 'neopolis' omits the fem. ending, *JE.A.* 24, 244; so too *nd(t)*, § 48, 1.

⁵ Cf. also 'beloved of his lord' written *ubf mry*, e. g. *Sinai* 87; 'praise god' written *ntr dwi*, e. g. p. 173, last ex.

(2) Some other common monograms are:

f or f in <i>tr</i> season	mm	lyrt-hrw	daytime
f in <i>rnp</i> be young	rs(w)	ch	palace
mi, m	Sm'w	wdr	Upper Egypt judge

§ 59. Defective and superfluous writings.—Such writings as $\overline{\text{mm}}$ for *rm* 'men', 'people', and $\overline{\text{hkt}}$ for *hkt* '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 $\overline{\text{w}}$ *i(w)f* 'flesh', 'meat', Coptic showing that *if* is to be read.¹⁴

§ 60. Group-writing.²—A peculiar method of writing with bilateral instead of alphabetical signs, e.g. $\overline{\text{c}}$ for *c*, $\overline{\text{h}}$ for *h*, and with some other groups, e.g. $\overline{\text{h}}$ for *h*, $\overline{\text{t}}$ for *t*; especially often in foreign words or etymologically obscure names, e.g. $\overline{\text{hkt}}$ for *hkt*, a foreign land, to be transliterated *Yhi*. not *Yshwtw*; $\overline{\text{mt}}$, not *'smitw*, a man's name. Traces already in the Pyramid Texts, and partial exx. even in some M.E. words, e.g. $\overline{\text{ddt}}$ for *ddt*, § 409.

§ 61. Determination of compounds.—Compounds and other closely connected groups of words may show one common determinative or group of determinatives; exx. $\overline{\text{bw-nb}}$ 'every one', lit. 'every place'; $\overline{\text{rh-h}}$ 'a wise man', lit. 'a knower of things'.⁵ Doubtless for this reason titles preceding the name of their owner are usually left without a determinative of their own, ex. $\overline{\text{st}}$ *Nht* 'the scribe Nakht'.

§ 62. Avoidance of the repetition of like consonantal signs in contiguity.⁶—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, $\overline{\text{m(w)t}}$ is written for $\overline{\text{m(w)t-t}}$ (§ 309), $\overline{\text{inf}}$ for $\overline{\text{in-nf}}$ (§ 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. $\overline{\text{ir-ni}}$ *ist* for *ir-ni is st* 'lo, I did it'.⁸ This case occurs particularly often with uniconsonantal words or the like, so that they then find no expression at all in the writing; exx. $\overline{\text{dr-tw}}$ *irf m* 'by what means (lit. with what) shall one ferry across?';⁹ $\overline{\text{smi-sn}}$ *nf* 'they report to him'¹⁰ beside $\overline{\text{smi}}$.¹¹

Conversely, a consonant is sometimes abnormally repeated, doubtless to mark the retention of a sound that in other combinations had fallen away; exx. $\overline{\text{sb-sn}}$ *n wi* for *sb-sn wi* 'they shall convey me';¹ $\overline{\text{mtn}}$ *n wi* for *mtn wi* 'behold ye me';² $\overline{\text{wt}}$ *t-n* for *wt-n* 'our road'.³

See Add. for § 62A.

§ 63. Doubtful readings.—A consequence of the complex and often defective nature of hieroglyphic writing is that scholars are still often in doubt as to the correct transliteration of words. Thus $\overline{\text{hkt}}$ 'beer' (§ 59) is in other books on Egyptian almost universally read *hkt*; in old-fashioned works $\overline{\text{nsw}}$ 'king' is regularly rendered as *swtn*; and so forth. Among readings which are not yet fully established we incline to *gnwty* for $\overline{\text{gnw}}$ 'sculptor', *sdwty* for $\overline{\text{sdw}}$ 'treasurer'. Where there is a choice, shorter readings are preferable to long ones; thus we read *mini* for $\overline{\text{mni}}$ 'moor', though the stem is probably *mini*.

See Add. for § 63A.

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

3. The independent pronouns⁴ almost always stand at the beginning of the sentence (exceptions § 300), and are more or less emphatic in meaning.

Sing. 1, c.	$\overline{\text{ink}}$	I.	Also written $\overline{\text{c}}$, ⁵ $\overline{\text{c}}$ or $\overline{\text{c}}$; early also $\overline{\text{c}}$ ⁶ ; king sometimes $\overline{\text{c}}$, ⁷ $\overline{\text{c}}$. ⁸
" 2, m.	$\overline{\text{ntk}}$	Thou.	
" 2, f.	$\overline{\text{ntt}}$	Thou.	Later also $\overline{\text{ntt}}$. ⁹
" 3, m.	$\overline{\text{ntf}}$	He, it.	
" 3, f.	$\overline{\text{nts}}$	She, it.	From Dyn. XVIII also $\overline{\text{c}}$.
Plur. 1, c.	$\overline{\text{inn}}$	We.	Hitherto noted only in very late texts. ¹⁰
" 2, c.	$\overline{\text{ntn}}$	You.	Later also $\overline{\text{ntn}}$.
" 3, c.	$\overline{\text{ntsn}}$	They.	Later also $\overline{\text{ntsn}}$.

These pronouns often stand in parallelism to the particle (§ 227) or preposition (§ 168) $\overline{\text{in}}$ 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 *in* is probably demonstrative in origin,¹¹ the *t* 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 *t*.¹² The two masculines have survived into Middle Egyptian as archaisms.

Sing. 2, c.	$\overline{\text{tw}}$	Thou.	Later $\overline{\text{tw}}$. ¹³
" 3, c.	$\overline{\text{swt}}$	He, she, it.	Originally <i>swt</i> .

Obs. *Tw* and *swt* were originally masculines only; in Middle Egyptian they are found for both genders.¹⁴ *Sw* as a particle meaning 'but', see below § 254.

¹ *Sim.* B 171. *Sim.* LAC. TR. 47, 21. 23. For the loss of *m* in *sn*, see § 34, OBS. 4.
² LAC. TR. 78, 3; MAR. *Abtd.* ii. 30, 33.
³ *Peas.* B 1, 7-8. *Sim.* Sk. S. 7; *Aopt.* 8, 6, 9. So already in *Pyr.*, see *AZ.* 44, 80, n. 2 and above p. 34, n. 12.

⁴ *AZ.* 29, 121; 30, 15; GUNN, *Studies*, p. 46.

⁵ Cairo 2000-7.

⁶ *AZ.* 23, 8.

⁷ *Urk.* iv. 81 3, 9.

⁸ *Urk.* iv. 83 5, 15.

⁹ *M. u. K.* 2, 8, 9.

¹⁰ *JEA.* 27, 106.

¹¹ *PSBA.* 22, 325.

¹² *AZ.* 30, 17. For *tw* see above p. 46, n. 8.

¹³ Already in *ERM.* *Hymn.* 1, 5.

¹⁴ *Tw*, see *ERM.* *Hymn.* 1, 5; *Urk.* iv. 222, 10; 229, 12; 343, 10. *Sw*, see *ib.* 221, 14; 257, 9, 11; 258, 2.

¹ Reading from late variants (BRUGSCH, *Wörterbuch* 976) and from Coptic *henkz*. Cf. also the play on words *Pyr.* 37, 39.

² See *Onom.* II, 237*.

³ See M. BURCHARDT, *Die altägyptischen Fremdwörter und Eigennamen im Ägyptischen*, Leipzig, 1909-10. Also particularly W. F. EDGERTON, 'Eg. Phonetic Writing' in *J.A.S.* 60, 473, mainly in answer to W. F. BRIGHT, *The Vocalization of the Eg. Syllabic Orthography*, New Haven, 1934.

⁴ *JEA.* iv, Pl. IX, 10. *Sim.* *Urk.* iv. 64 8, 5; 650, 6.

⁵ *Urk.* iv. 1119, 2. *Sim.* in *Dyn.* XII, *BH.* ii. p. 30.

⁶ *Léb.* 143-6.

⁷ See *AZ.* 56, 61.

⁸ *Sk.* S. 38, contrasted with 106. *Sim.* *nkz* (*H.*), *Peas.* B. 1, 116.

⁹ *Urk.* iv. 363.

¹⁰ *Peas.* B 1, 199.

¹¹ *Urk.* iv. 1111.

¹² *Urk.* iv. 1112.

§ 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. $\overline{\text{ank}} \text{ it-k}$ I am thy father.

$\overline{\text{ntf}} \text{ sr-s}$ he is her son.

$\overline{\text{tw}} \text{ nb-i}$ thou art my lord.

2. as *subject* of sentences with *adjectival* predicate. This use is almost confined to the 1st pers. sing.

Ex. $\overline{\text{ank}} \text{ nfr}$ 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 $\overline{\text{tw}} \text{ nfr}$ or by $\overline{\text{tw}} \text{ nfr}$, but not by $\overline{\text{tw}}$.

§ 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.

$\overline{\text{smi}} \text{ ss sst} \overline{\text{pn}} \text{ n nb-f m nwt}$ *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. $\overline{\text{hib}} \text{ tw}$ he sends thee.

$\overline{\text{hib}} \text{ tw ss}$ the scribe sends thee.

$\overline{\text{at}} \text{ tn srf}$ his son ferries you across; or 'you ferry his son across', since *tn* may be the suffix just as well as the dependent pronoun.

$\overline{\text{wsh-n-i}} \text{ nf st}$ I answered (*sdm-n-f* form § 67) it to him.¹

$\overline{\text{in}} \text{ n-k st ss}$ the scribe brings it to thee.

$\overline{\text{hib-n n-n nb-n nfr}} \text{ st hr-s}$ our good lord has sent to us a despatch about it.

$\overline{\text{tw-wy}} \text{ n-s st}$ how like (to) her it is!²

$\overline{\text{nn}} \text{ n-k st}$ it does not belong to thee, lit. it is not to thee.³

$\overline{\text{tw}} \text{ n-k hrw nfr}$ holiday is thine, lit. a good day is to thee.⁴

$\overline{\text{twf}} \text{ ni}$ he is mine, lit. he is to me.⁵

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

the object or the dative. Such are *grt* 'now' (often best left untranslated), *rf* (with wishes, commands, questions, etc.), and *hm* 'assuredly' in the following examples.

$\overline{\text{ir-n}} \text{ (i)} \text{ grt m} \overline{\text{hct}} \text{ (i)} \text{ r rd u ntr}$ *o* now I made my tomb at the staircase of the great god.¹

$\overline{\text{sdd-i}} \text{ rf n-k mitt iry}$ let me relate to thee the like thereof.²

Similarly in more complex constructions, as $\overline{\text{ti}} \text{ sw hm tyf}$ 'and now indeed he was returning'.³ See § 148, 1.

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

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

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

Exx. $\overline{\text{sdm-n-i}} \text{ hrw-f}$ I heard his voice.

$\overline{\text{sdm-n}} \text{ ntr hrw}$ the god heard the voice.

$\overline{\text{sdm-n}} \text{ st ntr}$ the god heard it.

$\overline{\text{sdm-n-tw}} \text{ hrw}$ the voice was heard.

$\overline{\text{pr-n-f}}$ he went out.

$\overline{\text{hib-n}} \text{ n-k nb-k}$ thy lord has sent to thee.

$\overline{\text{ms-n-tw-i}}$ 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 $\overline{\text{pr-n-f}}$ would mean 'gone out to him', $\overline{\text{sdm-n-f}}$ 'heard to him'.

Since the *sdm-n-f* form expresses essentially what *occurs* or *happens* to someone or by his agency, it was at the start no less indeterminate, as regards time-position, than the *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

¹ Cairo 20099, 2. Sim. *ib.*, 20538, ll. c 1; 20539 ll. b 6.

² *SA. S.* 17. Sim. *ib.*, 12; before clep. pron. *ib.*, 10.

³ *Sim. R.* 25.

¹ *SA. S.* 86-7. Sim. *Peas.* B 2, 38-9.

² *Urk.* iv. 368.

³ *Peas.* B 2, 26.

⁴ *Urk.* iv. 1166.

⁵ Common as a m. proper name.

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

Exx. . . . as a man longs to see his home *ir-nf rnpwt* *šst m nđrt* (when) he has passed many years in imprisonment.¹
His Majesty proceeded in peace, *šbr-nf bftywf* (when) he had overthrown his enemies.²

§ 68. The compound verb-form *iw šdm-n.f*.—We have seen (§ 29) that *iw*, 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 *šdm-nf* form in main clauses to mark some more or less important event in a narration.

Exx. The prince came to the king and said: *iw in-ni Dđi* I have brought Djedi.³ English present perfect.

iw wp-nf r.f ri 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 *šdm-nf* for subsidiary sentences. The form *iw šdm-nf*, to which we shall return later (§ 464), gives a certain smoothness and elegance to recitals of past events.

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

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

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

Ex. *dđi šdm-lu* I cause you to hear, lit. I give (that) you hear.⁵

Similarly as *subject* of the passive of (*rđi*).

Ex. *rdi-t(w) ir-y-i hrw m I* I was allowed to pass (lit. one gave I passed) a day in Yaa.⁶

¹ Leb. 141. Sim. P. *šak.* 28, 21; 29, 12; *Trk.* iv. 1090, 14.

² BH. I. 8, 10. Sim. *Pass.* R 7, 59.

³ Westc. S. 5. Sim. *Sim.* B 189-90; *P.* K 27, 30, 31; *Pass.* B 1, 74-5; *Trk.* iv. 17, 7.

⁴ *Sh.* S. 67. Sim. *F. I.* 1, 25, 13; *Brit. Mus.* 614, 3; *Flamm.* 11, 9; 109, 5; *Cairo 22.* S. II. 73, 4; 20543, 4; 13; *Trk.* iv. 34, 5; 11, 16; 55, 16; 131, 14; 748, 2, 6, 10.

⁵ *Cairo 20538*, ii. 69. Other exx. see § 452, i. a.

⁶ *Sim.* B 238.

VOCABULARY

- in* bring, fetch, remove.
- wp* open.
- sm* go, walk.
- gm* find.
- wrb* be pure, clean; det. (ordinary) priest.
- wšb* answer (to persons).
- hkr* hunger (vb. and n.); hungry.
- ib* thirst (vb.); thirsty.
- mnb* efficient, beneficent, excellent.
- hry* naked.
- Kmt* the Black Land, i. e. Egypt.
- Dšrt* the Red Land, i. e. the Desert.
- hnuw* interior; det. (royal) Residence.
- sz* brother; *sut* sister.
- hmt* woman, wife.
- hmt* (male) slave; *hmt* female slave.
- nsw* king of Upper Egypt, king.
- utr* god.
- t* bread.
- hunkt* beer.
- hbs* clothes, clothing.
- tsm* hound, dog.
- (early also) *ss* back; *m-s* at the back of, following after.
- r* hand, arm.

EXERCISE V

(a) Transliterate and translate:

- (1)
- (2)
- (3)
- (4)
- (5)
- (6)
- (7)
- (8)
- (9)

(b) Write in hieroglyphs and transliteration:

(1) The scribe opened his mouth that he might answer the king: (O) sovereign, my lord! Thou art greater than any god. Thou art my lord, I am thy slave. This thy humble servant¹ is like a hound following after thee. The Black Land (and) the Red Land rejoice (because) thou art (*tw-k*) beneficent king. (2) He carried them to go down to the boat. (3) How evil is thy utterance; thou art not (§ 44, 2) my brother. (4) She is my sister; she is in thy hand as a slave.

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

LESSON VI

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

ix. with *r* as second consonant:

ir *pr* *mr*¹ *hr* (not to be confused with *g*).

x. with *h* as second consonant:

*bh*² *ph* *mh* *nh*

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

Sing. m. has no special ending.	Ex. <i>sn</i> brother.
„ f. ends in <i>-t</i> .	Ex. <i>snt</i> sister.
Plur. m. „ „ <i>-w</i> .	Ex. <i>smw</i> brothers.
„ f. „ „ <i>-wt</i> .	Ex. <i>smwt</i> sisters.
Dual m. „ „ <i>-wy</i> .	Ex. <i>smwy</i> pair of brothers.
„ f. „ „ <i>-ty</i> .	Ex. <i>snty</i> pair of sisters.

Note that the plural of *nsw* 'king' is written or *nsw* (?)⁴

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

Exx.	Sing.	Plur.	Dual
	<i>pr</i> house.	<i>prw</i> houses.	<i>prwy</i> the two houses.
	<i>iri</i> eye.	—	<i>irty</i> the (two) eyes.

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. *ssw* officials. Dual *thwy* pair of obelisks.

„ *nhwt* trees. „ *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
	<i>ntr</i> god.	<i>ntrw</i> gods.	<i>ntrwy</i> pair of gods.
	<i>rn</i> name.	<i>rnw</i> names.	—
	<i>hki</i> magic.	<i>hkiw</i> magical spells.	—

3. Towards the end of the Old Kingdom a **determinative of plurality**, consisting of three strokes or or or more rarely of three dots came into general use.¹ 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. *smw* 'brothers' for old *smw*
ntrw 'gods' „ „ *ntrw*
prw 'houses' „ „ *prw*

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

Exx. *sn* they. *rhyt* people, subjects. *ts* many.

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

OBS. The sign originally represented consonantal (semi-vocalic) *y*, but at the beginning of some words it seems to have possessed a value indistinguishable from ; hence it is transliterated *i*. At the end of words *y* is written or , but not as a rule interchangeably; may occur as last letter but one, see above § 20.²

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

² On this question see *Verbum*, I. §§ 109 foll.

¹ Also with value *rb*, § 41.

² Also with value *hw*, § 41.

³ See FAULKNER, *The Plural and Dual in Old Egyptian*, Brussels, 1929; ERMANN, *Die Pluralbildung des Aegyptischen*, Leipzig, 1878; also *Rec.* 35, 73. For the dual, see *AZ.* 47, 42.

⁴ Cf. *irwy* 'fathers', but here *-wy* is written out only rarely before Dyn. XIX, see *AZ.* 48, 25.

§ 74. **Omission of the plural and dual endings.**—As seen in the last section, the plural and dual numbers of nouns were usually indicated by repetitions of signs or by the use of special determinatives. All the more readily, therefore, could the actual phonetic terminations *-w* and *-wt*, *-wy* and *-ly*, be omitted in the writing. Hence we find 𓂏𓂏𓂏 in place of 𓂏𓂏𓂏𓂏 , *srw* 'officials', 𓂏𓂏𓂏 in place of 𓂏𓂏𓂏𓂏 *nby* 'pair of ladies'; indeed, the abbreviated spellings are the commoner, the full feminine plural being especially rare. For example, 𓂏𓂏𓂏 usually, nay possibly always, replaces the theoretically correct full writing * 𓂏𓂏𓂏𓂏 , *hmwt* '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; 𓂏𓂏 and 𓂏𓂏 are equally legitimate writings of *nfrwt*. In the masculine plural of the adjective the plural strokes are often dispensed with.

exx. 𓂏𓂏𓂏𓂏 *spdw dds(w)* 'fat birds'; 𓂏𓂏𓂏 *krw wdw* 'sturdy oxen'.²

Obs. As we have seen (§ 48), 𓂏 *nb* '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 𓂏 *y*, exx. 𓂏𓂏𓂏𓂏 *wy-i* 'my hands'; 𓂏𓂏𓂏𓂏 *rdwy-i* 'my feet'.⁴
2. the suffixes 2nd and 3rd m. sing. and 3rd f. sing. sometimes show an ending *-y*,⁵ exx. 𓂏𓂏𓂏𓂏 *wy.fy* 'his two hands'⁶ (also written 𓂏𓂏𓂏); 𓂏𓂏𓂏𓂏 *spty.ky* 'thy two lips'; 𓂏𓂏𓂏𓂏 *mnty.sy* 'her two thighs'.⁹ In this case the dual ending is occasionally omitted after the noun, ex. 𓂏𓂏 *gs(wy).fy* 'its two sides'.¹⁰

§ 76. The use of 𓂏 *fy* just mentioned (§ 75, 2) is extended, strictly speaking inaccurately, to certain words

1. having dual form but singular meaning, ex. 𓂏𓂏 *pi(wy).fy* 'its end'.¹¹
2. having singular form but a meaning with some implication of duality, ex. 𓂏𓂏𓂏 *sn-nw.fy* 'his fellow', lit. 'his second'.¹²

§ 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. 𓂏𓂏𓂏 *nfrw* 'beauty'; 𓂏𓂏𓂏 *mnuw* 'memorial', 'monument'; 𓂏𓂏𓂏 *hw* 'neighbourhood', 'time'. Similarly, certain words ending in *-wy* and *-ly*, though not really duals, are apt to be written as such; exx. 𓂏𓂏𓂏 *hrwy* 'night'; 𓂏𓂏 (var. 𓂏𓂏) *ntwy* 'belonging to a town'. However, 𓂏𓂏 (var. 𓂏𓂏) *phly* 'strength' was early a true dual;¹³ whether 𓂏𓂏𓂏 *hnty* 'period', 'end' was so or not is doubtful.

2. Other words sometimes written like plurals, such as 𓂏𓂏𓂏 *irp* 'wine',

¹ Peas. R 105 = B 1, 62. Sim. Sim. B 196; Sd. S. 165; Urh. iv. 1105, 4.
² Th. T. S. ii. 22.

³ Sh. S. 87.
⁴ Sim. B 16.
⁵ AZ. 13, 76.
⁶ Sim. B 63.
⁷ P. Kah. 1, 3.
⁸ Peas. B 1, 167.
⁹ P. Kah. 6, 9.
¹⁰ Sh. S. 85; see Rec. 38, 197. A convincing ex. *Arm.* 103, 8.

¹¹ Leb. 65.
¹² Leb. 106. See too below § 263, *hr sn-nw* *-y*.

¹³ Coffins, B 4 C, 84.

𓂏 *nbw* 'gold', are treated grammatically as singulars; 𓂏𓂏 *mw* 'water' is sometimes a plural,¹ sometimes a singular.²

3. Many **collectives**³ in *-t* are written with the plural strokes, though they are really feminine singulars and are so treated syntactically; exx. 𓂏𓂏𓂏𓂏 *mmmt* 'herd'; 𓂏𓂏𓂏𓂏 *hnyl* 'sailors'.

4. The plural of 𓂏𓂏 *rmf* 'man' (Latin *homo*) is written 𓂏𓂏𓂏 or 𓂏𓂏𓂏 , but appears from such phrases as 𓂏𓂏𓂏𓂏 'all men'⁴ to be properly a feminine collective *rmf(t)*; very rarely the writing 𓂏𓂏𓂏𓂏 *rmf nbt* is found.⁵

§ 78. **Status pronominalis.**—When a suffix-pronoun is added to certain feminine nouns, an apparently intrusive *-w* occasionally appears before the feminine ending *-t*. Exx. 𓂏𓂏𓂏 *dpt* 'boat',⁶ but 𓂏𓂏𓂏𓂏 *dpwt.f* 'his boat';⁷ 𓂏𓂏 *wbt* 'meat',⁸ but 𓂏𓂏𓂏𓂏 *wbwt.f* 'his meat'.⁹

Obs. This phenomenon is due to a displacement of the accent when the suffix is added; some such pronunciation as *dâpê* (from original *dâpwat*) may be assumed for the *status absolutus*, becoming *depwâtef*, 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 𓂏𓂏𓂏 <i>rsu</i> 'south wind', m. ¹¹ | From 𓂏𓂏𓂏 <i>mhyt</i> 'north wind', f. ¹¹ |
| sing. m. 𓂏𓂏𓂏 or 𓂏𓂏𓂏 <i>rsy</i> 'southern'. | 𓂏𓂏𓂏 or 𓂏𓂏𓂏 <i>mhyty</i> (<i>mhty</i>) 'northern'. |
| " f. 𓂏𓂏𓂏 or 𓂏𓂏𓂏 <i>rsyt</i> (<i>rst</i>). | 𓂏𓂏𓂏 or 𓂏𓂏𓂏 <i>mhytyt</i> (<i>mhtt</i>). |
| plur. m. 𓂏𓂏𓂏𓂏 or 𓂏𓂏𓂏𓂏 <i>rsyw</i> (<i>rsw</i>). | 𓂏𓂏𓂏𓂏 or 𓂏𓂏𓂏𓂏 <i>mhytyw</i> (<i>mhtyw</i>). |
| " f. 𓂏𓂏𓂏𓂏 or 𓂏𓂏𓂏𓂏 <i>rsywt</i> (<i>rswt</i> , <i>rst</i>). | 𓂏𓂏𓂏𓂏 or 𓂏𓂏𓂏𓂏 <i>mhytyw</i> (<i>mhtwt</i> , <i>mhtt</i>). |

- From the preposition 𓂏 (*ir*) 'to'.
- sing. m. 𓂏𓂏𓂏 or 𓂏𓂏𓂏 *iry* 'relating to', 'connected with'.
- " f. 𓂏𓂏𓂏 or 𓂏𓂏𓂏 *iry* (*irt*).
- plur. m. 𓂏𓂏𓂏𓂏 *iryw*, *irw*.
- " f. 𓂏𓂏𓂏𓂏 or 𓂏𓂏𓂏𓂏 *irywt* (*irwt*, *irt*).

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




¹ Leyden V. 3, 4; *Westc.* 9, 18.
² Sim. B 233.
³ See Rec. 31, 83.





⁴ Peas. R 52.
⁵ *Siut* 1, 225. See too Rec. 35, 77.

⁶ Peas. B 1, 126.
⁷ Peas. B 2, 103.
⁸ *Siut* 1, 276.
⁹ *Siut* 1, 275. Other exx., see *JEA* iv. 35, n. 8; also *egypt* 4, Brit. Mus. 574, 1 2-13 and with *y* for *w*, *egypt* 4, *Siut* 5, 7.





¹⁰ See *AZ.* 19, 44; 44, 93.







¹¹ See *AZ.* 44, 1.





presence of that semi-vowel is betrayed by the use of the sound-sign  *tyw* (*tyw*)¹ in derivatives from f. nouns (so *mhytyw* above) or from m. words ending in *t*, ex.  *lftyw* 'opponents', 'enemies', an adjective used as a noun and derived from the preposition  *hft* 'before', 'opposite'.

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'.²




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




Exx.  *iry* 'relating to' from  *r* 'to' (form with suffixes  *r* but occasionally also  *ir*.)

 *hry* 'above' "  *hr* 'upon' (" " "  *hr*.)
 *imy* '(who is) in' "  *m* 'in' (" " "  *im*.)


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   lit. 'one-who-is-in-the-mouth' (of his subordinates);  *hry-tp* '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.  *niwt* from  *niwt* 'town' in the expression  *utr niwt* 'local god'.








 *ihly* "  *ihl* 'horizon' " "  *Hr ihly* 'Horus of the horizon'.


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

Exx.  *hry sst* 'he who is over the secret', a common title.


 *imyt* 'what is in it', lit. that-being-in it.


The adjective  *mit* (also *mitw*, § 79 OBS.), which is derived from a f. noun  *mit* 'copy', may similarly take a suffix, ex.  *mityf* 'his equal'.⁴


From the noun  *tp* 'head' and its derivative preposition  *tp* 'upon' (§ 173) comes the adjective  *tpy*, varr.  *tpy*, also written  *tpy*, with the two meanings (1) 'foremost', 'chief', 'first' and (2) 'being upon', ex.  *Inpw tpy* *dwf* '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 dwf* 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-dr* 'lord of the universe', lit. 'lord to the end' (§ 100, 1); see further § 158.



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



Exx.  *imt-sn hst* 'their originals', lit. their that-being-in-front.¹


 *iry nb ssm* every functionary, lit. every one-relating-to a business.²


 *ny wt Rr* I belong to Rē, lit. I am (§ 44, 3) belonging to Rē.³

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

Exx.  *shly* 'peasant', 'fowler', properly 'one-belonging-to-the-country'  *shl*'.

 *imntt* 'the west', from  *imnty* 'western'.

 *hr(t)-utr* 'the necropolis', lit. 'that under-(i.e. possessing)-the-god'.⁴

 *hryw-šr* 'those-upon-the-sand', i.e. the Bedāwin.


¹ *Urk. iv. 99: cf. Peas. B I, 193.*


² *Urk. iv. 1106.*


³ *Eb. 1, 7.*

⁴ See above p. 51, n. 4.


VOCABULARY


 *ir* make, do.


 *pr* go forth, go up.


 *ph* reach, attack.


 *mr* love, wish.


 *mh* fill (*m* with).


 *hsk* capture, take as plunder.


 *dbh* ask for, beg.


 *imnty* western.

 *ibty* eastern.


 *wr* great, important, much.

 *Kš* Ethiopia, the Cush of the Bible (f.)


 *irtt* (earlier *irtt*) milk.


 *mnw* monument.


 *mmnt* cattle.


 *rmṯ* man;  *rmṯ(t)* people.


 *rd* foot.


 *nḥh* eternity.


 *ts* boundary.

 *mr* pyramid.

 *it* barley, corn.

 *ht* body.

 *hst* hill-country, (foreign) country.

 *hr* under, carrying, holding (preposition).

EXERCISE VI

(a) Transliterate and translate:

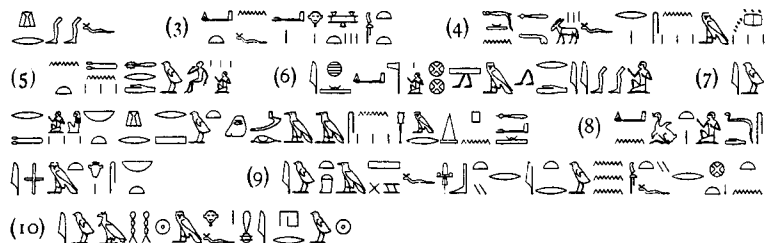
(1)      (2)  

¹ Differing from *s*, 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.*

⁴ This hieroglyph represents the tongue, which is 'what-is-in-the-mouth'; hence its value *imyt* is due to a kind of graphic pun, see *IZ. 40, 142; 42, 142.*

⁴ *Sim 1, 350.* The suffix in *mityf*, 'his northern one', scil. 'boundary', *B.H. 1, 25, 50*, has its ordinary possessive sense; *sim. 1* the first ex. on p. 63.



(b) Write in hieroglyphs and transliteration:

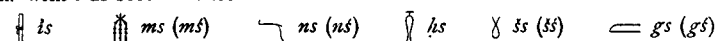
(1) They went forth to Cush, they reached its southern boundary, they captured its towns, they brought away all its inhabitants (lit. those-under it) (and) all its cattle. (2) He loved his brothers (more) than his own wife. (3) I have made for thee many great monuments (and) have placed them in the Southern City.¹ (4) Thou fillest thy hands with (*hr*) all good things. (5) Rē 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) Rē himself. (6) He is the god who-is-in my body.

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

LESSON VII

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

xi. with *s* as second consonant:



xii. with *k* as second consonant:



xiii. with *h* as second consonant:



xiv. with *t* as second consonant:



SYNTAX OF NOUNS AND PRONOUNS

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

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.⁹ To express the **predicative adjunct** found in English after verbs of 'making', 'becoming', and the like, Egyptian uses the *m* of predication (§ 38).

Exx. *ir-n wi cry-i m rhy* my pen made me celebrated, lit. as a known one.¹

rdi-nf wi m hry niwt-f he placed me as chief (or, he made me chief) over his town.²

bpr-f m 19 it becomes 19.³

The same construction is found with verbs of 'seeing' and 'knowing', as *mi* 'see', 'regard (as)', *si* 'recognize (as)',⁴ and *gm* 'find (as)'.⁵

After the verbs of 'appointing', 'making' ⇒ *r* 'to' is apt to be used in place of *m*, with little, if any, difference of meaning.

Ex. *rdi-nf sw r r-pt hty-r* he placed him as (lit. into, i.e. so as to be) prince and chieftain.⁷

The verb *sb* 'teach' takes a direct object of the person and introduces the thing taught by ⇒ *r* 'concerning'.⁸ See Add. for § 84A.

§ 85. The **genitive** is of two kinds, *direct* and *indirect*.^{8a}

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

Exx. *imy-r pr* overseer of the house, i.e. steward.

nb imsh possessor of veneration, venerable.

rh hrt-ib nb-f knowing the desire of his lord.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. *imy-r shtyw mnh* an efficient overseer of fowls.¹⁰

Examples where the direct genitive is separated from its noun are of extreme rarity.¹¹

In expressions like *hm-ntr* 'priest', lit. 'servant of god', *hwt-ntr* 'temple', lit. 'house of god', *pr-nsw* 'palace', lit. 'house of the king', *sr-nsw* 'prince', lit. 'son of the king', the priority given to 'god' and 'king' is purely graphic, and due to honorific reasons; see § 57.

⁹ See, however, n. 8 below.

¹ *Urk. iv.* 119, Sim. *PSBA.* 18, 201, l. 5.

² *Berth.* 1, 33, Sim. *BH.* 1, 44, 7.

³ *Rhind* 24, Sim. *Pear.* B 1, 237; *Urk.* iv. 113, 11.

⁴ *Adm.* 15; *Ikhern.* 8. Rather differently, *BUDGE*, p. 46, 14.

⁵ *Urk. iv.* 1095, 1. ⁶ *Urk. iv.* 1208, 6.

⁷ *BH.* 1, 25, 46-7. Sim. *Sebekkhat* 14, 17; *Pear.* B 1, 237; *Urk.* iv. 31, 9; after *ir* 'make', *Pr.* 486.

⁸ *Pr.* 37, 399. Very rarely with two objects, *Brit. Mus.* 581; *Lit. Fr.* 6, 3, 11.

^{8a} Combined e.g. in the frequent *st hr ut rnhw* 'Horus-throne of the living', *Urk. iv.* 137, 12 and *passim*.

⁹ *Brit. Mus.* 614, 1.

¹⁰ *Sim.* B 244, Sim. *Pear.* B 1, 16.

¹¹ *Exx. Stuef* 1, 288, 301.

After Dyn. XII filiation is sometimes expressed by the help of the direct genitive, ex. *Yeh-ms s3 Ybn* 'Ahmose, son of Yeben'.¹ In Dyn. XII and earlier a peculiar inversion is frequent; *Nhry s3 Hnm-h3p s3 Hnm-h3p*² means 'Khnemhotpe, son of Khnemhotpe, son of Nehri', not 'N., son of Kh., son of Kh.' as it would have done later; and here, as often, the determinative is absent after the two fathers' names. This mode of writing shows much variation, the word for 'son' being sometimes omitted.

The use of the suffixes after nouns with the meaning of English possessive adjectives ('my', 'thy', etc. § 35, 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. *n3b-i* 'lord of a house' beside *n3b* 'lord'; *y3h-eloole* 'vineyard' beside *y3he* 'field', Eg. *3ht*.^{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:

sing. m. — *ny* plur. m. *nyw* rare and dual m. — *nywy*³
 „ f. — *nyt* „ f. — *nywt* archaistic „ f. — *nyty*⁴

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. *nw*, 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 *ny* is often replaced by —, which may also, though far less frequently, stand for *ny*.

Exx. *nsw n Kmt*, the king of Egypt.⁵

n3wt nt nh3, the city of eternity.⁶

urw3 nw 3bdw, the great ones of Abydos.⁷

sw n shly pn, the asses of this peasant.⁸

hmwt nt urw, the wives of the chiefs.⁹

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

Exx. *inw nb nfr n sh3* all good produce of the country.¹⁰

imyw-r-k nw rwy3t thy overseers of the portal.¹¹

sdwt im-f nt pr-l3d valuables were in it belonging to the treasury.¹² See Add.

OBS. For the genitival adjective as predicate, see § 114, 2; before *sdm-f* and *sdm-n-f*, see §§ 191-2; before the infinitive, see § 305; before prep. + noun, see § 158; after adjectives, see § 95; after passive participles, see § 379, 3.

¹ *Urk.* iv. 1. *Sim.* *ib.* 2, 11; 30, 6; 1119, 2.

² *BH.* i. 26, 159. See *AZ.* 12, 8; 49, 95; 71, 69; much material ANTHES, *passim*.

^{2a} Note the suppression of the fem. ending -i; see *JEA.* 27, 44, n. 1.

^{2b} Perhaps a demonstrative in origin, see *JSEB.* 22, 322.

³ *Eb.* 74, 12.

⁴ *LAC. TR.* 2, 61; 22, 92; 23, 19.

⁵ *Sim.* B 165.

⁶ *TR. T. S. I.* 30 F.

⁷ *TR. T. S. I.* 30 F.

⁸ *Peas.* R 42.

⁹ *Urk.* iv. 185.

¹⁰ *Peas.* R 35.

¹¹ *Pl.* 442.

¹² *Sim.* B 287-8. *Sim. ib.* B 37-1; *Kopt.* S. 2.

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

sdm rk ni, h3ty hearken thou to me, O prince.²
mk wi r nhm ts-k, shly, hr wum-f sm-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 *3ht*, i. var. *3h*⁴ is frequent for 'O', the synonym *hu*,⁵ var. *A*, being much rarer. Exx. *i nb snd* 'O lord of fear';⁶ *i nhw* 'O living ones';⁷ *hs st Nbsny* 'O scribe Nebseny'.⁸

§ 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. *sm3 ib-k tr n wum-k* follow thy desire so long as thou livest, lit. time of thou-art.⁹

tw snh-n(i) 'swmitrw rnpwt ksnt I nourished (the town of) Imiotru in troubled years.¹⁰

Very common as adverbs are *dt* 'eternally', lit. 'eternity', and *r* *nb* 'every day'. Note the mathematical use of *sp 10* 'ten times'.¹¹

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

Ex. *h3t-sp 12... wdi hm-f* year 12... His Majesty proceeded.¹²

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.¹³

ntr-tu hur mrwt your lovable god, lit. your god sweet of love.¹⁴

rh-n-f sh-i nf wb he knew I was serviceably minded towards him, lit. that I was beneficial to him in heart.¹⁵

§ 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. Title introducing a prescription.¹⁶

wrs I head-rest, 1. Item in a list of goods.¹⁷

sty Nht the brewer Nakht. Written over the picture of a brewer.¹⁸

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

Exx. *s3r msr* a real remedy. Comment accompanying a spell.¹⁹

¹ *Peas.* B 1, 196. *Sim. ib.* R 90; *Sim.* B 156; *Leb.* 17; *P. Pd.* 1116 B, 6.

² *Sh. S.* 12. *Sim. Peas.* B 1, 26; B 2, 133; *P. Kah.* 1, 2.

³ *Peas.* B 1, 11-2. *Sim. P. Pd.* 1116 B, 12-3.

⁴ *Sim.* 3, 1; *Louvre* C 166; C 177; *Cairo* 20538 i. c. 12.

⁵ *Wb.* ii. 471; these particles always at the beginning of the sentence.

⁶ *Cairo* 20089, 7. *Sim. LAC. Z. R.* 7, 1; 8, 1.

⁷ *Cairo* 20014. *Sim. ib.* 20003, 1.

⁸ *BUDGE*, p. 467, 12.

⁹ *Pl.* 186. *Sim. Peas.* B 1, 139; *PSEB.* 18, 202, 8; *Hamm.* 114, 4.

¹⁰ *Cairo* 20001. *Sim. Sim.* B 45.

¹¹ *Rhind* 1. *Sim. ib.* 6.

¹² *Seal.* no. 340. *Sim. Sim.* R 5-6; *Peas.* B 1, 224.

¹³ *BH.* i. 8, 10. Many exx. *Sim.* B 48 foll.

¹⁴ *Cairo* 20115; *ib.* 20040, 17-8.

¹⁵ *Berlin AZ.* ii. p. 26.

¹⁶ *Eb.* 44, 19. *Sim.* headings of accounts, etc. *J. Boul.* xviii. 2, 10. 16, 19, 23, 35.

¹⁷ *P. Kah.* 18, 15. *BH.* i. 29.

¹⁸ *Eb.* 2, 6. Rather differently, *Weste.* 10, 21.

kt hswt iryt n-i another favour that was done to me. In the midst of a narrative; the favour is then recounted as a kind of apposition.¹

If the eleven workmen are waiting here for their remuneration (?), *bw nb nfr* all well and good, lit. everything good.²

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. *cr ntr r iktf, n-sw-bit Shtp-ib-Rt* the god mounted up to his horizon (i. e. his tomb), the king of Upper and Lower Egypt Sehetepibre.³

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

Ex. How shall this land fare *m hmitf, ntr pf mub* without him, that beneficent god?⁴

A style of apposition common to Egyptian and the Semitic languages⁵ is found in three special cases:⁶

1. to indicate the material of which a thing is made.

Ex. *hnt c3 hnt(w) wrt* together with the great altar of cedar, lit. together with cedar, the great altar.⁷

2. with measures and numbers.

Ex. *hnt, ds 2* beer, two jugs, i. e. two jugs of beer.⁸

3. with indications of locality.

Ex. *T-rwr 3bdw* Abydus in the Thinite nome (province), lit. Thinite nome, Abydus.⁹

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.

Ex. *gnw-i dsbw wrt im* I found figs and grapes there.¹⁰

tsf rsy mhty its southern and northern boundary.¹⁰

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

Ex. *inwt-in prw-in* your offices and your houses.¹¹

ht-i nbt m si m niwt all my property in country and in town.¹²

¹ *BH. i. 26, 121. Sim. Hamm. 110, 2; Urk. iv. 949, 4; AZ. 69, 30, 16. P. Kah. 31, 5.*

³ *Sim. R 6. Sim. ib. B 240; Brit. Mus. 614, 12, 13.*

⁴ *Sim. R 67-8. Sim. Westc. 9, 15; LAC. TR. 6, 1; 21, 41; 23, 29.*

⁵ In Arabic known as *badal* 'substitution', *AZ. 71, 56.*

⁶ See *AZ. 28, 15.*

⁷ *Louvre C 11, 7. Sim. P. Kah. 19, 16; Urk. iv. 206, 635, 636.*

⁸ *Fas. B 1, 84. Sim. ib. R 5; R hind 41, 4; 42, 4; U. k. iv. 6, 7-8.*

⁹ *Leyd. V 3, 4. 8. Sim. ib. 7; Cairo 20105; Urk. iv. 80, 15. See AZ. 29, 120.*

¹⁰ *Sk. S. 47-8. Sim. Pear. B 1, 84; Westc. 9, 23.*

¹¹ *BH. i. 8, 20.*

¹² *Cairo 20093, 3.*

¹³ *P. Kah. 13, 4. Sim. Cairo 20001, 6; Siut 1, 286.*

Closely connected words may be coupled by means of *hr*, lit. 'upon'.

Ex. *hr hnt* wind and rain.¹

Or else *hnt* 'together with' is employed, especially when the co-ordination is less close.

Ex. *msw-i hnt snw-i* my children and my brothers.²

2. 'Or', like 'and', may be left unexpressed.

Ex. *lsu nb hsty-c nb* any commander or any prince.³

Here the repetition of *nb* assists the meaning; a repeated preposition or suffix may have the same effect, as was seen in the case of 'and' above.

A special word for 'or' is *r-pw*, which is placed after the last of the alternatives.

Ex. *m nb, m sn, m hntms 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. *ihl*) is fem. when it means 'things' or 'property', but is apt to be treated as a masc. when it means 'something', 'anything', ex. *ht mr* 'something painful'.⁸ With the plur. the use is variable.⁹

3. *ht* 'wood', 'tree' is not really a fem., the *t* being radical; cf. *ht ndm* 'sweet-(smelling) wood', *ht ks* 'a high tree'.¹⁰

4. *ht* 'body', 'belly' is usually fem.,¹¹ but instances occur where it is treated as masc.¹²

¹ *Westc. 11, 14. Sim. Siut 4, 17; Urk. iv. 659, 16.*

² *Sk. S. 1 28. Sim. Pear. B 1, 94; Sim. B 84; Siut 1, 304.*

³ *Kopt. 8, 9. Sim. Cairo 20040, 9-15; Ehb. 99, 2-3.*

⁴ *Pt. 279. Sim. Ehb. 6, 14; 24, 3; 93, 6-7. After each of two alternatives, Ehb. 39, 17.*

⁵ *BH. i. 8, 10. Sim. Sim. R 55; Urk. iv. 697, 9.*

⁶ *Cairo 20025, 12-13; Siut 4, 13-4; Urk. iv. 689, 10, 15.*

⁷ *Siut 1, 151; Brit. Mus. 1203; but m. see BH. i. 8, 20.*

⁸ *Sk. S. 124; P. Turin 132, 9. Sim. ht 1, Sim. B 215. See too Ehb. 42, 18; 107, 20.*

⁹ *P. Ram. IV. C 22; Hearst 6, 2, contrasted with Ehb. 1, 20; 47, 9.*

¹⁰ *Urk. iv. 719, 3.*

¹¹ *Sk. S. 156.*

¹² *Ehb. 36, 6, 15.*

¹³ *Ehb. 36, 8; 41, 14. See too Verbum ii. § 14, 3-4.*

VOCABULARY

cb enter.

wstn var. *wstn* stride.

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

sns worship.

var. *ssp* receive, take.


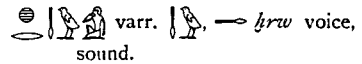

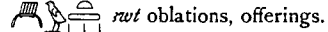
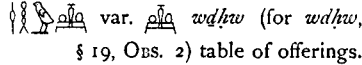



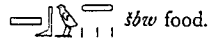
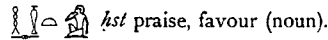
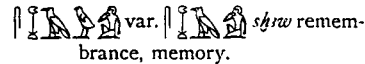

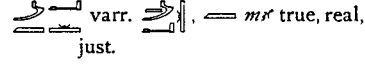

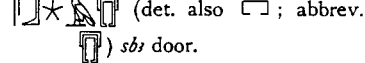


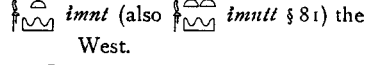

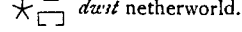
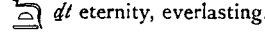
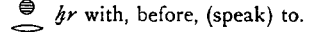
st (earlier *st*) shoot, throw, pour.

daw adore (in the morning).

mwt mother.

var. *ms* child.







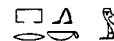



















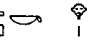

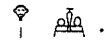




dw mountain.

-  *st* place.¹
 varr.  *hrw* voice, sound.
 *rwl* oblations, offerings.
 var.  *wdhw* (for *wdhw*, § 19, Obs. 2) table of offerings.
 var.  *isft* evil, wrongdoing.
 *sbw* food.
 *hst* praise, favour (noun).
-  var.  *shrw* remembrance, memory.
 varr.  *msr* true, real, just.
 (det. also ; abbrev. ) *sbi* door.
 *imnt* (also  *imnt* § 81) the West.
 *dwt* netherworld.
 *dt* eternity, everlasting.
 *hr* with, before, (speak) to.

¹ For the reading see *AZ.* 46, 107.

EXERCISE VII


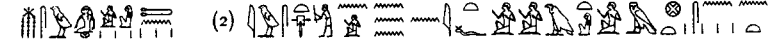
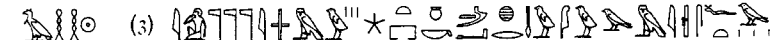
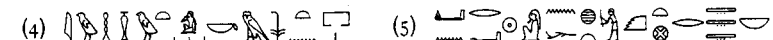
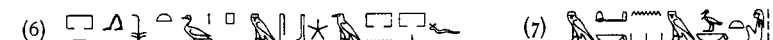

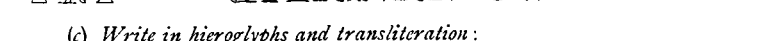
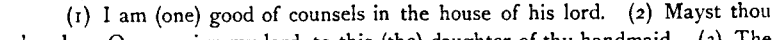
(a) Study the following funerary wishes from a Theban noble's tomb (Dyn. XVIII)¹:

-  *ity-r* (§ 79)
 *pr*
 *sš*
 *'Imn-m-hst*
 *msr-hrw*
 *ck-k*
 O overseer of the house, scribe Amenemhēt, true of voice or justified } see § 55. Mayst thou enter (and)
-  *pr-k*
 *m*
 *'Imnt*
 *wstn-k*
 *hr*
 *sbi*
 *n*
 *dwt*
 *dwt-k*
 go forth from the West, mayst thou through the door of the netherworld, mayst thou stride
-  *Rr*
 *wbn-f*
 *m*
 *dtw*
 *sn-s-k*
 *sw*
 *htp-f*
 *m*
 *iht*
Rr (when) he rises in the mountain, mayst thou him (when) he sets in the worship horizon,
-  *šsp-k*
 *rwl*
 *htp-k*
 *hr*
 *sbw*
 *hr wdhw*
 *n*
 *nb*
 *dt*
 mayst thou oblations (and) be because of food (from) the of the lord (of) receive through satisfied upon altar eternity.²

¹ Adapted from *Th.* 7, 5, 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) 
 (2)  (3)  (4)  (5)  (6)  (7)  (8)

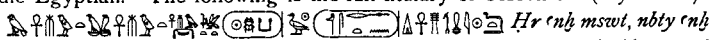
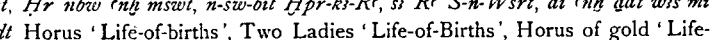
(c) Write in hieroglyphs and transliteration:

- (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 in innumerable monuments of stone. The 'titulary' (, *nbwt*)² consisted of five 'great names' (, *rn wr*)³ which were assumed by the Pharaoh on the day of his accession. We have not here to study the gradual development of the titulary; it will answer our purpose to illustrate it in the forms in which it occurs in Middle Egyptian. The following is the full titulary of Sesostri I (Dyn. XII):

 *Hr cnh mswt, nbty cnh*
 *Hr nbw cnh mswt, n-sw-bit Hpr-kr-Rr, s1 Rr S-n-Wsrt, dt cnh ddt wis mi*
Rr dt Horus 'Life-of-births', Two Ladies 'Life-of-Births', Horus of gold 'Life-of-Births', King of Upper and Lower Egypt 'Kheperkerēt' [the *ka* of *Rr* comes into being], Son of *Rr* 'Sesostri' [man of (the goddess) *Wosret*],⁴ (may he be) granted life, stability and wealth like *Rr* eternally.⁵

¹ See H. MÜLLER, *Die formale Entwicklung der Titulatur der ägyptischen Könige*, Glückstadt, 1938; A. MORET, *Des caractères religieux de la royauté pharaonique*, Paris, 1902, ch. 1.

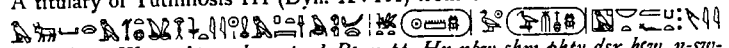
² *Urk.* iv, 80, 11; 160, 11; *Bk. Thes.* 1077, 19.

³ *Urk.* iv, 261, 3, 14-17; *Bk. Thes.* 1077, 19.


⁴ The name *S-n-Wsrt* belonging to three kings of Dyn. XII was formerly read *Wosret* (*Usertesen*), whereby its identity with the Sesostri of Manetho see p. 76, n. 1) was obscured. See *Unt.* 2, 1-24; *AZ.* 41, 43.

⁵ *BH.* l. 25, 59-62.







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









*Hr kī nbt hr m Wist, nbtly wsh nsyt mī Rē m pt, Hr nbw shm phty dsr hrw, n-sw-
 bit Mu-hpr-Rē, sī Rē Dhwty-ms-nfr-hpr(w), mry Hthr nbt mskit* Horus 'Strong-
 bull-arising-in-Thebes', Two Ladies 'Enduring-of-kingship-like-Rē-in-heaven',
 Horus of gold 'Powerful-of-strength, holy-of-diadems', King of Upper and Lower
 Egypt 'Menkheperre' ['the form of Rē remains (?)'], Son of Rē, '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 Sesostri 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 Rē' respectively. Whereas an Englishman distinguishes two different kinds of name, Christian and family name, the Egyptian kings distinguished five, which we term the Horus name, the *nebty* name, the golden Horus name, the *prenomen* and the *nomen*. These will show 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 Rē, 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 maṣṭabas; 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 ) 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.



2. The **nebty name**, so called because the probable reading of the group  is *nbtly* 'the two ladies',¹ 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  *Nhbt* Nekhbet of the Upper Egyptian city of El-Kāb and the cobra-goddess  *Wsdj* Edjō^{1a} of the Lower Egyptian city of  *Dp*; these cities were in the close vicinity of the early capitals of  *Nhn* Hieraconpolis and  *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.² The Greek interpretation κύριος βασιλειῶν '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 authorities³ have supposed, on the strength of the Greek equivalent ἀντιπάλων ὑπέρτερος 'superior to (his) foes' on the Rosetta stone, that the monogram  symbolized Horus as victorious over  *Nbt(y)* 'the Ombite', i.e. the god Seth who was worshipped at Ombos near the modern Kāts.⁴ This was, no doubt, the interpretation of Greek times, but the evidence of the earlier periods points in another direction. In a context dealing with the titulary of Tuthmosis III that king says 'he (Amūn) modelled me as a falcon of gold' ( *bik n nbw*);⁵ and Hatshepsow calls herself 'the female Horus of fine gold' ( *Hrt nt ḡm*);⁶ the concept of the golden falcon can be definitely traced back to Dyn. XI,⁷ and an inscription of Dyn. XII describes the golden Horus name as the 'name of gold' ( *rn n nbw*).⁸ King Cheops (Dyn. IV) and king Merenrē (Dyn. VI) have the title  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  are far from being always of a bellicose character. There seems but little doubt that this group meant 'Horus of gold' except perhaps in the very latest periods;⁹ but exactly what god was intended is a problem still unsolved.

4. The **prenomen** is the name which follows the title  *n-sw-bit* 'he who belongs to the sedge and the bee'; the plant  *swt* symbolizing Upper Egypt is supposed to be identical with the flowering *scirpus*-reed or sedge, Egyptian  *Sm*, a common emblem of Upper Egypt;¹⁰ the exact connexion of the bee with Lower Egypt is still obscure. In effect the title means 'king of Upper and Lower Egypt', and the Rosetta stone translates it by βασιλεὺς τῶν τε ἄνω καὶ τῶν κάτω χωρῶν. The *prenomen* itself is almost always compounded with the

¹ Rec. 17, 113; PSBA. 20, 300.

^{1a} Commonly called Buto, see above p. 32, n. 1; also JE.A. 30, 55.

² See Unt. 3, 13; also Ann. 44, 279 ff.

³ H. BRUGSCH, *Die Ägyptologie* (Leipzig 1897), 202; SETHE, in J. GASTANG, *Makina and BH Khalid* (London, 1902), 19.

⁴ We must carefully distinguish between this Ombos, which is that mentioned by Juvenal in his fifteenth Satire, and the other, the present Kōm Ombo, some 25 miles north of Aswān, where there is a much visited temple dating from Graeco-Roman times.

⁵ Urk. iv. 161.

⁶ Urk. iv. 237.

⁷ LAC. TR. 55, 5.

⁸ Berl. A.I., i. p. 138.

⁹ So MORET, *op. cit.* p. 22, quoting his earlier work Rec. 23, 23; THIÉRY, *op. cit.* 66-83. Further discussion, *Mitt. Kairo*, 4, 9 ff.






¹⁰ GRIFFITH, *Hieroglyphs*, p. 29. Keimer agrees, however, that the sign is too schematically shown to be identifiable with any particular species.

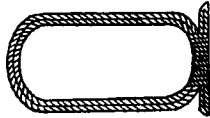
¹ Sinai 196; after the first cartouche is along string of epithets not belonging to the name. Both the titularies quoted conclude with epithets not belonging to the names ('may he be granted life', etc. and 'beloved of Hathor', etc.). These are so typical that it seemed advisable to retain them.









² Seas. pp. 21-2;


^{2a} On these symbols see JE.A. 30, 50-1.


³ AZ. 34, 167.


name of the god Rēc; typical examples are  *Shp-ib-Rc* 'propitiating the heart of Rēc' (Ammenemes I),  *Nb-mst-Rc* 'lord of truth is Rēc' (Amenophis III); one of the first cases of Rēc as an element in a king's name is with  *Rc-hr-f* Chephren of Dyn. IV, and the instances without Rēc all date before Dyn. IX. The *prenom* and *nomen* are invariably written within 'cartouches' (this French word means an ornamented tablet of stone, wood, or metal destined to receive an inscription) or 'royal rings'. The cartouche depicts a loop formed by a double thickness of rope, the ends tied together so as to offer to the spectator the appearance of a straight line;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  *snw*³ from a verb-stem *snw* '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.⁴ Another name of the cartouche, not found before Dyn. XIX, is  *mnš*.⁵








5. The *nomen* is introduced by the epithet  *si Rc* 'son of (the sun-god) Rēc'. The name in the cartouche was, as a rule, that borne by the king before his accession to the throne; it is almost the equivalent of our family name, for Dyn. XI affects the *nomina*  *In-tf* Antef and  *Mntw-htp* Menthotep. Dyn. XII the *nomina*  *Imn-m-hit* Ammenemes and  *S-n-Wsrt* Sesostris; Dyn. XIII shows several kings of the name  *Sbk-htp* Sebkhotep and Dyn. XVIII consists almost entirely of rulers named  *Imn-htp* Amenophis and  *Dhwtym* Tuthmosis. The first Egyptian kings to distinguish a *nomen* and a *prenom* 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 *prenom*, and this is often found alone or accompanied only by the *nomen*. Only very rarely does the Horus name serve for identification purposes, ex.  *Hr Hr-m-mst* 'Horus Appearing-in-truth', i. e. Amenophis III.⁶

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

 *N-mst-Rc*, *si Rc*, *Imn-m-hit* year 19 under the Majesty of the good god, lord of the two lands Nemaṣṣe, son of Rēc, Ammenemes (III).⁷

As speaker the king often refers to himself as  *hm-i* 'My Majesty',⁸ var.  *hm-k*¹⁰ 'Thy Majesty', var.  *hm-i*;⁹ he is addressed as  *hm-k*¹⁰ 'Thy Majesty', var.  *hm-i*;¹¹ the 3rd

¹ Ranke (*JAOs* 70, 65) has made it probable that the divine name Rēc was originally read before *hr-f*, in which case the Herodotean Chephren would be due to later misinterpretation.

² Examples showing the rope as such are rare, even in quite early times. That here illustrated is from Cairo 1558, a relief dating from the reign of Sabure (Dyn. V).

³ *AZ.* 35, 4; QUIBELL, *Hierakonpolis* (London, 1900), i. 38.

⁴ *AZ.* 34, 167.

⁵ *Sin.* B 213; *Urk.* iv. 82, 13; 102, 11; 283, 16. A less plausible explanation *Bull.* 11, 141.

⁶ *AZ.* 43, 158.

⁷ *Tarkhani.* 79, 11; *Mar.*, *Karn.* 34, 29.






⁸ *Hamm.* 17, 1.











⁹ *Urk.* iv. 158, 10.

¹⁰ *Urk.* iv. 101, 1.

¹¹ *Sin.* B 236.

¹² *Westc.* 5, 2, 3.

pers.  *hm-f* 'His Majesty',¹ var.  *hm-i*² is also exceedingly common. The word *hm* also occurs in the stilted phrase  *m hm n stp-s* 'in the Majesty of the palace'.³ The plural  *hmw-in* 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  *hmt-i*.⁵ The translation of *hm* 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'.^{6a}

The ordinary word for king is  *nsu* (§ 54); far less common is  *ity*, var.  *ity*,⁶ which we conventionally translate 'sovereign'; another fairly common appellation is  *nb* 'the Lord'.⁷ We cannot here discuss other epithets of the king, such as  *ntr nfr* 'the good god' (perhaps rather 'the beautiful god'),  *nb twy* 'the lord of the two lands',  *Hr nb* 'Horus, lord of the castle'; for *nb-r-ḏr* see § 100, 1. As regards the term Pharaoh (Hebrew פַּרְוֹ, Greek Φαραώ, Coptic πρρο: πορρο),⁸ the facts are as follows.⁹ The Egyptian original  *Pr-t* 'Great House' was used in the Old Kingdom as part of many phrases like *smr Pr-t* '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  *Pr-t nḥ wḏ snb* '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-t* refers actually to the king is in a letter to Amenophis IV (Akhenaten), which is addressed to  *Pr-t nḥ wḏ snb nb* 'Pharaoh, I. p. h., the Master'.¹⁰ From Dyn. XIX onward it is used occasionally just as *hm-f* 'His Majesty' might be used; we read 'Pharaoh went forth', 'Pharaoh said', etc. In other words the term has become a respectful designation for the king, just as the head of the Ottoman government was termed the Sublime Porte. The final development was when a proper name was added to the title, as in the 'Pharaoh Hophra' of the Old Testament; the earliest Egyptian example of this use is under one of the 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, *neby* 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 *prenom* 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 *Dhwtym* 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, r. 2, 13.

³ See GARD. *Sin.* p. 83.

⁴ *AZ.* 47, 89; *Tarkhani.* i. 79, 5.

⁵ *Urk.* iv. 263, 6.

^{6a} Recent discussions: *AZ.* 75, 112; *JEA.* 29, 79.

⁶ *Pl.* 7; *Sh.* S. 173; *Urk.* iv. 15, 9.

⁷ *P. Boul.* xviii, 2, 12; *Urk.* iv. 1092, 14; 1112, 13.

⁸ *AZ.* 53, 130.

⁹ *PSBA.* 23, 72.

¹⁰ *P. Kab.* 38, 17. However, *Arm.* pl. 93, 5 probably dates from Tuthmosis III, see *ib.* p. 160; cf. also *Brit. Mus.* 148 (*After. Texts* vii, pl. 43); Tuthmosis IV.

¹ Parenthetically like *quisque* after a plural, *Urk.* iv. 752, 14; *AZ.* 69, 31, 10.

² *Sint.* i. 277, 288; *Urk.* iv. 747, 17.

³ After negative, *P. Kah.* 5, 58; *Eb.* 109, 2.

⁴ *Eb.* 42, 18; 104, 2; 107, 12, 20.

⁵ After negative, *Eb.* 27, 13; 110, 3.

⁶ See GUNN, *Studies*, ch. 25.

⁷ See GUNN, *Studies*, ch. 10.

⁸ *Urk.* iv. 650, 3; *ib.* § 491, 2.

⁹ A different formulation of the same standpoint in GUNN, *Studies*, ch. 26.

¹⁰ *Brit. Mus.* 1372.

¹¹ *BH.* i. 8, 10-11.

¹² *Kopt.* 8, 8.

¹³ *Pr.* 13.

¹⁴ *Sin.* B 58.

'Each one', 'each' is also represented by *s nb*; ¹ but $\overline{\text{w}} \overline{\text{r}} \overline{\text{nb}}$ 'every one' ² is equally common.

'Everything', 'anything' is $\overline{\text{ht}} \overline{\text{nbt}}$, lit. 'all things'; ³ $\overline{\text{ht}}$ alone is also used for 'something', ⁴ 'anything'; ⁵ 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, $\overline{\text{nn}}$ and $\overline{\text{n}}$. Old Egyptian did not make the distinction and Dyn. XI still often uses $\overline{\text{nn}}$ for $\overline{\text{n}}$.⁶ For $\overline{\text{nn}}$ religious texts show the variants $\overline{\text{nn}}$ and $\overline{\text{nn}}$, seeming to point to the reading *nn*.⁷ In a few texts $\overline{\text{nn}}$ interchanges with the particle $\overline{\text{nn}}$, so that their phonetic values must have been very similar; $\overline{\text{nn}}$ is also sometimes written as $\overline{\text{nn}}$, and the preposition $\overline{\text{n}}$ 'to' has $\overline{\text{nn}}$ as a common variant (§ 164). Late Egyptian writes $\overline{\text{nn}}$ for $\overline{\text{nn}}$, and an instance occurs already in Dyn. XVIII.⁸

The distinction between $\overline{\text{nn}}$ and $\overline{\text{n}}$ is rather obscure; possibly $\overline{\text{nn}}$ is always a predicate 'not is . . .', 'it is not (the case that) . . .', while $\overline{\text{n}}$ is more closely linked to the word which it precedes and qualifies; cf. *ou* and *μη* in Greek.⁹ 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 $\overline{\text{nn}}$ 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. $\overline{\text{n}} \overline{\text{sdm-nf}}$ has *past* meaning for the most part, and as such provides the ordinary method of negating the narrative *sdm-nf* form.

Exx. $\overline{\text{n}} \overline{\text{ir}} \overline{\text{ht}} \overline{\text{n}} \overline{\text{sr}} \overline{\text{nb}}$, *ir-n(i) ht n sr nb*, *ir-n(i) ht n hsty-r* I did not do things for any small man, I did things for the prince.¹⁰

$\overline{\text{n}} \overline{\text{bpr}} \overline{\text{nhw}} \overline{\text{m}} \overline{\text{msr-i}}$ I returned . . . there had not occurred loss in my army.¹¹

We shall see in § 455 that *n sdmf* may occasionally refer to events in the present or the future, but such cases are not common enough to delay us here.

2. $\overline{\text{nn}} \overline{\text{sdm-nf}}$ has *future* meaning; see further below § 457.

Ex. $\overline{\text{nn}} \overline{\text{wtsf}} \overline{\text{dsrt}}$ he shall not (or never) wear the red crown.¹²

3. $\overline{\text{n}} \overline{\text{sdm-nf}}$ has often *present* meaning.

Exx. The mouth is silent $\overline{\text{n}} \overline{\text{mdw-nf}}$ and does not speak.¹³

$\overline{\text{n}} \overline{\text{pw}}$, *n rd-nf srf* he is one who comes again, he does not turn (lit. give) his back.¹⁴

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

Exx. He found the canal stopped up $\overline{\text{n}} \overline{\text{sdm-nf}} \overline{\text{hrf}}$ and no boat sailed upon it.¹

Such and such things must be done to prevent a snake from coming out of its hole, $\overline{\text{n}} \overline{\text{pr-nf}}$ and it will not (or never) come out.²

It is not quite easy to explain the reason why *n sdmf* and *nn sdmf* 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 sdm-nf* 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 sdm-nf* 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 *sdm-nf* may be rendered 'he had heard', that *n sdm-nf*, the same form with the negative word *n* in front of it, may be rendered 'he had not heard'. In point of fact, *n sdm-nf* 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, $\overline{\text{nn}} \overline{\text{sdm-nf}}$ followed by the *sdm-nf* form may be employed.

Exx. $\overline{\text{nn}} \overline{\text{sdm-nf}} \overline{\text{iry-i}} \overline{\text{ht}} \overline{\text{nbt}} \overline{\text{dwt}} \overline{\text{r}} \overline{\text{rmt}} \overline{\text{nb}}$ never did I do anything evil against any people.³

$\overline{\text{nn}} \overline{\text{sdm-nf}} \overline{\text{ir-i(w)}} \overline{\text{mitt}} \overline{\text{dr}} \overline{\text{pt}} \overline{\text{t}}$ never had the like been done since the primal age of the earth.⁴

¹ *Urk.* iv. 824.

² *Eb.* 97, 19.

³ Cairo 20729, 23.

⁴ *Urk.* iv. 374.

See further below § 456, where grounds are given for thinking that *sp* is here a verb meaning 'occur', so that *n sp try-t* would mean literally 'it did not occur that I should do'.

EXISTENTIAL SENTENCES

§ 107. To express **existence**, whether absolute or as relative to some situation, i.e. presence, the verb *wnn* 'exist', 'be' (perhaps originally 'move', 'run') is used.

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

Exx. *wnn pt, wnn-t hr-t* so long as heaven shall exist, thou shalt exist with me; lit. sky shall exist, thou (fem.) shalt exist.¹

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

Of the two forms, *wnn-f* alone is common in main clauses.

2. The phrase *tw wn* (in which *wn* is *sdm-f* form, § 462) means 'there is', 'there was'.

Ex. *tw wn nꜣs, Ddt rn-f* there was a commoner whose name was Djedi.³

Since *tw* is avoided after words like *hꜣn* 'lo', *nn* 'not', *nty* 'who' (§ 44, 2), here *wn* occurs alone with the meaning of *tw wn*.

Exx. *hꜣn n hmt-f* and he had a wife, lit. lo, there was a wife of him.⁴

nty wn wr n wrw-f whose great ones have one greater, lit. who there existed a great one for his great ones.⁵

Note that absolute existence is but rarely asserted; usually there is some qualification in the form of a genitive, an adverbial phrase or an adjective, as is indeed the case with several of the examples above quoted. When such a qualification occurs, there is a tendency for it, rather than the notion of existence, to become the real predicate, the verb *wnn* then degenerating into a mere copula (§ 28). Hence we shall find the model of the existential sentence much employed in sentences expressing possession (§§ 114-15), sentences with adverbial predicate (§§ 118, 120) and sentences with adjectival predicate (§ 142).

OBS. For a case where the *tw* of *tw wn* is changed into *wnn* according to the rules enunciated in §§ 118, 2; 150, see below § 150. And for a case where *tw* in *tw wn* is omitted after *n wnt* 'there does not exist' (§ 108), see § 394. So too *tr wn* 'if there be' occurs for a theoretic *tr tw wn*.⁶

§ 108. **Non-existence** or **absence** is expressed (1) by means of *wn* 'there exists not', 'there existed not'.¹ Since *wn* here represents *tw wn* with *tw* suppressed (see § 107, 2), this phrase escapes from the rule (§ 105, 2) that *wn + sdm-f* always has reference to future time.

Exx. *wn wn plwy-fy* there is no end to it, lit. there does not exist its end.²

nn wn mir n hrw-t there was none wretched in (lit. of) my time.³

People say: *nn wn* there is nothing, lit. there does not exist.⁴

2. More rarely *n wnt*⁵ occurs with identical meaning; *wnt* is possibly the *sdm-f* form of the verb, see below § 402, end.

Ex. *n wnt ssw-su* there is no remedy for them.⁶

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

Exx. *nn mryw* there are no righteous.⁸

nn is-lb dus sꜣr-ht there is none light-hearted who is heavy (i.e. slow to move) as regards his appetites (lit. the counsel of the body).⁹

As in the sentences expressing existence, so too in those expressing non-existence, some qualification is as a rule added, and this is apt to become the real predicate; exx. below §§ 114; 120; 144, 4; 394.

OBS. In a sequence of parallel denials of existence, if the first begins with *nn wn*, the second is likely to omit *wn* as superfluous; *nn* may then be rendered 'nor'.¹⁰

§ 109. 'Without'.—We have seen (§§ 29, 30) that sentences of various kinds may be used, without the help of conjunctions, to express the equivalents of English adverb clauses. Sentences having as predicate *nn* 'there is not' (§ 108) are frequently so used, and in this case *nn* may often best be translated 'without'.

Ex. *di-sn n-k nkh nn qrw-f, dl nn knly-s* may they give to thee everlasting without an (lit. there is not its) end, and eternity without a (lit. there is not its) term.¹¹

nn wn and *n wnt* (§ 108) are less often employed in this way.

Exx. *hꜣw rd, nn wn mnt-f* a healthy body without malady, lit. its malady does not exist.¹²

wnw hꜣt, n wnt sbw making offerings unceasingly, lit. offering things, there was not cessation.¹³

OBS. *Nn* is very commonly used in this manner with the infinitive as its subject, and there occurs a similar use with the lighter negative word *n* (§ 307). For *nn + noun + suffix* employed as a relative clause see § 196, 1.

¹ See GUNN, *Studiet*, pp. 122 foll.; 160-1.

² *Ltk.* 130. Another ex. below § 115.

³ *BH.* 1, 8, 19. *Sim. Hat-Nub* 11, 9, qn. § 394, end.

⁴ *Adm.* 6, 4. See GUNN, *Studiet*, ch. 19.

⁵ *Ed.* 100, 15. *Sim. Turin* 156, 4.

⁶ See GUNN, *Studiet*, ch. 17. Rarely written *n*, *ib.* p. 195.

⁷ *Ltk.* 121. *Sim. Adm.* 7, 2; *Sim.* B 84.

⁸ *Feat.* B 1, 209. See too below § 144, 4; 394.

⁹ Exx. *BH.* i. 8, 19; *Sim.* B 62-3.

¹⁰ *Sim.* B 212. *Sim. ib.* 209; *Adm.* 6, 1; *Urk.* iv. 163, 15.

¹¹ *Turin* 159, 5.

¹² *Urk.* iv. 519. *Sim. Berth.* ii. 21, top 14.

¹ *Urk.* iv. 348, 9. *Sim. ib.* 305, 8; 306, 11; 1151, 3; *D. of B.* 155; CAULFIELD, 4. ² *Sim.* R 34. *Sim. T. Carn.* 14, 15 after *mi* 'as though', qn. § 157, 3.

³ *Weiss.* 6, 26. *Sim. ib.* 3, 5; FRASER, *Varabi* 263. Interrogative exx. with *hn*, see *Sim.* B 120, 133. Before an adjectival predicate, see § 467, end.

⁴ *Feat.* R 2. *Sim. Urk.* iv. 139, 2.

⁵ *Feat.* B 1, 89. *Sim. ib.* 304.

⁶ *L.* to *D.* Berlin bowl. A further development, see *J.E.A.* 17, 112.

1 Pr. 2, 5.
2 Leb. 16.
3 P. Kah. 5, 27.
4 P. Kah. 12, 13.
5 P. Kah. 12, 13.
6 P. Kah. 12, 13.
7 Westc. 5, 12.
8 Sim. R 56.
9 Westc. 11, 10.
10 Rec. 39, 121.
11 Urk. iv. 119.
12 See AZ. 54, 104.
13 P. Kah. R 5.
14 Sim. B 237.
15 Sim. B 1, 19; Rhind 57.

day'; but ... Exceptionally, pf, tf and pfi, tfi may precede their noun, as in ...

The plurals in n all precede their noun, and are connected with it by the genitival adjective ...

The demonstratives beginning with n are thus really singular pronouns, not plural adjectives, and often occur with the neuter sense of 'this' and 'that'.

For the same demonstratives as subject of sentences with nominal predicate, see below § 127, 2. The singular pw is very widely used in a similar way as an equivalent, invariable in gender, of the pronouns of the 3rd pers. 'he', 'she', 'it', 'they', ex. ...

Otherwise, the singular demonstratives are seldom used except as epithets. Pi rarely occurs as a predicate, when it may be translated 'such', referring to something that precedes or follows; ex. ...

10 Rec. 39, 121.
11 Urk. iv. 119.
12 See AZ. 54, 104.
13 P. Kah. R 5.

OBS. From pi and ti as demonstrative pronouns are derived the prefixes p-n- 'he of' and t-nt- 'she of', which, however, occur in our period only as components of proper names. The genitival adjective seems to have fallen away early, since ...

§ 112. Meaning of the demonstratives.—Pn, tn, nn are the commonest words for 'this', i.e. near me, at hand, both of time and of place. They are apt to be used in a manner rather redundant to our way of thinking.

Ex. dd-in shity pn n hmt-f tn then said this peasant to this his wife.

Pw, as an epithet, is confined to high-flown diction and religious texts, where the preference for archaic words is very marked; ex. fnd'k pw spss 'this thy noble nose' in a speech to the Pharaoh.

14 Sim. B 237.
15 Sim. B 1, 19; Rhind 57.

epithets; ex. ntr pwy 'this great god', where the M.K. texts have pw, and those of Dyn. XVIII pwy. Note the curious use in vocatives. ex. hky pw 'thou (lit. this) magician'. For the other uses of pw see above § III.

Pf, pfy, pfi, 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; ex. hr pf 'that (vile) enemy', hnw pf spsy 'that noble Residence (of long ago)'. Note that such a nuance of admiration is particularly often applied to things and persons belonging to the past.

Pi, ti, ni are both the most recent and the weakest of the demonstratives. Frequently they mean 'this', like pu, tu, nu; ex. ti qnti 'this province', n n gmhwt 'these candles'. So particularly with designations of time, ex. m ti it 'at this moment', m pi hrw 'on this day', 'to-day'. Elsewhere, however, they have merely the force of the definite article, their regular use in Late Egyptian and onwards. So already before Dyn. XVIII: n n it nty m pi mhr 'the corn which is in the storehouse'.

1 Urk. v. 15.
2 Urk. v. 177, 7.
3 Urk. v. 177, 7.
4 Adm. 10, 8-11.
5 In this sense written ppy in L. E.; the same distinction already Urk. iv. 654, 16, see p. 85, n. 5.
6 P. Kah. R 66 (B 16 gilt (1)tn); sim. ni, ib. R 120 (B 75; nm).
7 Sim. 1, 207.
8 Leb. 116; P. Kah. 11, 19; Urk. iv. 27, 16; 63, 10.
9 Th. 7.5. iii. 26; Pakeri 3.
10 P. Kah. R 4.
11 Many xxx. Pakeri 3.

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, ti, ni (§§ 110-112) are derived the possessive adjectives; it will suffice to quote the forms of the 1st and 2nd pers. sing.

Table with 3 columns: With sing. m. noun, With sing. f. noun, With plur. noun. Rows for 'my' and 'thy' in singular and plural forms.

Similarly for the other persons and numbers. Forms without y are sometimes found, ex. pi-s 'her'. Hieratic almost always ... etc.

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

Exx. ty-i hmt my wife. ny-s n hrw her children.

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

10 Urk. iv. 894, 9; Pakeri 3; in hierogl. usually without y.
11 Urk. iv. 1067.
12 Sim. ib. 1069, 1070.
13 Tyn. T. Carn. 5.
14 Without y: P. Kah. 36, 41; T. Carn. 7.
15 P. Kah. 12, 12.
16 P. Kah. 12, 10.
17 Sim. Pr. 2, 3.

be nothing more than the adjective $\text{𓏏} \text{iry}$ 'relating to' become invariable in this particular use,¹ and is often best rendered by the English 'thereof', 'thereto'.

Exx. His Majesty had sent an army, $\text{𓆎} \text{sisf smsw m hry}$ *try* and his eldest son was the chief thereof.²

$\text{𓏏} \text{hp irw}$ (?) the law appertaining thereto.³

So too after prepositions, exx. $\text{𓏏} \text{hft iry}$ 'according thereto';⁴ $\text{𓏏} \text{hr-si iry}$ 'thereafter';⁵ $\text{𓏏} \text{m-m iry}$ 'among them'.⁶

3. A more emphatic equivalent of the English possessive adjective, corresponding roughly to our 'of mine', 'of thine' is provided by the series $\text{𓏏} \text{ni-imy}$, $\text{𓏏} \text{nk-imy}$, etc., for which the variants 𓏏 , 𓏏 etc. are found. These phrases follow their noun.

Exx. $\text{𓏏} \text{m-ht irw n-k-imy}$ after thy own old age.⁷

$\text{𓏏} \text{hdmw n-sn-im(y)}$ footstools belonging to them.⁸

OBS. In origin this *-imy* was probably the adverb elsewhere written without *y*, § 205, 1, cf. Copt. *emtau* '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 mihi, sunt mihi*.

Exx. $\text{𓏏} \text{ht-i nbt m s; m nwt n sn-i}$ 'Ihy-sub all my property in country and in town (shall belong) to my brother' Ihysonb.⁹

$\text{𓏏} \text{wnn-s n ... Sbk-nht}$ it (my office) shall (belong) to Sebknakhte.¹⁰

$\text{𓏏} \text{tw n-k nht}$ thou shalt have life, lit. life is to thee.¹¹

$\text{𓏏} \text{nn wn ib n s}$ no man has a heart.¹²

$\text{𓏏} \text{nn is n sht hr hmf}$ there is no tomb for him-who-rebels against his Majesty, i. e. the rebel shall have no tomb.¹³

$\text{𓏏} \text{nn n-k st}$ it does not belong to thee.¹⁴

2. When the subject is a pronoun, the genitival adjective — *n(y)* may be employed as predicate. According to § 48, 2 this will be invariable in number and gender, and according to § 44, 3 the dependent pronoun must be used. The association between adjectival predicate and pronominal subject is here so close, that in the case of the 3rd person m. $\text{𓏏} \text{sw}$, f. $\text{𓏏} \text{sy}$, the bilateral sign 𓏏 *n* is regularly found linking the two together as 𓏏 , 𓏏 .

¹ Variable still in *nwt iri* 'the like thereof', Hamm. 114, 15; JEA. 16, 19. Sim. Cairo 20539, i. b 3; AZ. 58, 24.
² Sin. R. 12. Sim. Sh. S. 22; Leb. 63; Adm. 7, 12.
³ Urk. iv. 1092. Sim. BH. i. 25, 83; Urk. iv. 53, 659, 743.
⁴ P. Kah. 39, 43.
⁵ Eb. 55, 1.
⁶ Urk. iv. 114, 5.
⁷ Urk. iv. 1021. Sim. ib. 650, 5; 1068, 10; Rhind 56-9; Westc. 9, 11. On one coffin *n-k-imy* after a fem. noun, S I C 239, 243.
⁸ Urk. iv. 666.

⁹ P. Kah. 12, 4. Sim. Eb. 99, 4.
¹⁰ LAC. *Stille jur.* 6.
¹¹ Urk. iv. 561. Sim. ib. 244, 10; P. Kah. 11, 21.
¹² Leb. 124. Sim. Pr. 315 (in L2 with *n wnt*).
¹³ Cairo 20538, ii. c 19. Sim. Peas. B 2, 110-1.
¹⁴ Peas. B 1, 392; B 2, 26.

Exx. $\text{𓏏} \text{n(y)-wi Rr}$ I belong to Rr, lit. I am belonging-to Rr.¹

$\text{𓏏} \text{n(y)-s(y) imy-r pr}$ it (this province, f.) belongs to the steward.² So too in indications of measurement.

Ex. $\text{𓏏} \text{n(y)-sw mh}$ 30 it (the snake) was of 30 cubits.³

3. For 'belongs to me', 'belongs to thee', or alternatively 'I am (thou art) owner of', the independent pronouns of § 64, or at all events forms evidently very closely akin, are employed; some emphasis is here laid on the possessor. If the subject be pronominal, it is represented by the dependent pronouns.

Exx. $\text{𓏏} \text{ntk nbw}$ to thee belongs gold.⁴

$\text{𓏏} \text{ink sy}$ she belongs to me.⁵ A personal name.

In certain religious texts of the M.K. $\text{𓏏} \text{nnk}$ is written for 1st pers. sing. in this employment.⁷ For another possible use of *nnk*, see § 300, near end.

OBS. For the same purpose Late Egyptian uses forms¹² clearly descended from the older *nwt, swt*, definitely proving the kinship with the independent pronouns.

4. *N-i-m(y)*, *n-k-im(y)* (§ 113, 3) occur with the same meaning and with a like construction.

Exx. $\text{𓏏} \text{n-k-imy hd}$ to thee belongs silver.⁸

$\text{𓏏} \text{ntyw, n-i-im sw}$ the incense, it belongs to me.⁹

OBS. *Nif* is found as a noun meaning 'its content',¹⁰ and *n-k-imy* similarly as a noun meaning 'thy possessions'.¹¹

§ 115. To convey the meaning 'I have (had) a', 'thou hast (hadst) no', the existential sentences of §§ 107-8 may be employed, the subject being qualified by a suffix-pronoun (see § 35, OBS.).

Exx. $\text{𓏏} \text{ist wn hmt-f}$ and he has a wife, lit. lo, there was a wife of him.¹²

$\text{𓏏} \text{nn wn tp-f}$ he has no head, lit. not exists a head of him.¹³

$\text{𓏏} \text{n wnt sawt-s}$ it has no reeds.¹⁴

So too in cases where $\text{𓏏} \text{nn}$ is best rendered as 'without' (§ 109).

Ex. $\text{𓏏} \text{mk tw m nwt, nn hkr-hwt-s}$ behold, thou art a city without a ruler, lit. as a city, not is a ruler of it.¹⁵

See Add. for § 115a.

VOCABULARY

$\text{𓏏} \text{bi}$ var. $\text{𓏏} \text{by}$ marvel
(*n at*).

$\text{𓏏} \text{hpr}$ become, happen.

$\text{𓏏} \text{hnm}$ join, endue (*m with*).

$\text{𓏏} \text{smn}$ make firm, establish.

$\text{𓏏} \text{snd}$ (later *snd*) fear; $\text{𓏏} \text{sndw}$ (*sndw*) fear (noun).

$\text{𓏏} \text{ndm}$ be sweet, agreeable; adj. sweet, agreeable; n. sweetness.

$\text{𓏏} \text{iwnn}$ sanctuary.

¹ Eb. 1, 7. Sim. AZ. 57, 77; NAV. 1, 7; Nebesh. 1, 1.
² Peas. B 1, 16.

³ Sh. S. 62. Sim. Rhind 45, 46; BUDGE p. 219, 3.

⁴ See AZ. 34, 50; 41, 135.

⁵ Urk. iv. 96. Sim. Adm. 10, 4.

⁶ Berl. H. Pap. iii. 42 a. Sim. Brit. Mus. 1203; AZ. 54, 49.

⁷ See AZ. 54, 40; 58, 53.

⁸ See AZ. 50, 114; JEA. 20, 13.

⁹ Urk. iv. 96. Sim. ib. 244, 11-12; Adm. 39, 189, 9.

¹⁰ Sh. S. 151. Sim. B 222.

¹¹ Rhind 49.




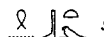

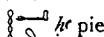

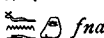

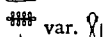


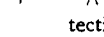



¹² Peas. B 1, 103-4.

¹³ Peas. R 2.

¹⁴ P. Ram. unpubl.



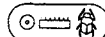

































¹⁵ Urk. v. 151. Sim. Berth. ii. 21, 14.

¹⁶ Peas. B 1, 190. Sim. Sin. B 13, 47-212.

 <i>is</i> tomb, tomb-chamber.	 <i>ismt</i> charm, favour.
 <i>shnt</i> supporting pole, support.	 <i>snbt</i> breast.
 <i>nbw</i> gold.	 <i>hr</i> piece of flesh; plur. flesh, body.
 <i>hd</i> silver.	 <i>fnw</i> nose (earlier <i>fnw</i>).
 <i>hks</i> ruler, chieftain.	 var.  <i>ss</i> magic knot, amulet, protection.
 <i>irw</i> breath, wind.	 <i>st</i> moment.
 <i>hryt</i> apprehension, dread.	 <i>ndty</i> helper, avenger.
 <i>mrwt</i> love (noun).	

EXERCISE IX

(a) Study the following text:¹ Amen-Rē, the god of Thebes, addresses the Pharaoh Tuthmosis III (Dyn. XVIII, 1501-1447 B.C.)

 <i>sr-i</i>	 <i>ndty-i</i>	 <i>Mn-hpr-Rē</i>	 <i>enb</i>	 <i>dt</i>	 <i>wbn-i</i>	 <i>n</i>	 <i>mr(w)t-k</i>
My son, my avenger. ² Menkheperre ³ {may he live} eternally: I shine forth through love of thee. ⁴							
 <i>hnm</i>	 <i>twy-i</i>	 <i>hrw-k</i>	 <i>m</i>	 <i>ss</i>	 <i>enb</i>	 <i>ndm-wy</i>	 <i>ismt-k</i>
Endue my hands thy body with the protection of life. ⁵ How sweet is thy charm							
 <i>r</i>	 <i>snbt-i</i>	 <i>smn-i</i>	 <i>tw</i>	 <i>m</i>	 <i>iwnn-i</i>		
against my breast! I establish thee in my sanctuary.							
 <i>by-i</i>	 <i>n-k</i>	 <i>dt-i</i>	 <i>brw-k</i>	 <i>snbw-k</i>	 <i>m</i>	 <i>trw</i>	 <i>nbw</i>
I marvel at thee. I place thy might (and) the fear of thee in lands all.							
 <i>hryt-k</i>	 <i>r</i>	 <i>drw</i>	 <i>shnwt</i>	 <i>nt</i>	 <i>pt</i>		
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 *snbw-k*, *hryt-k* below the counterparts of the Latin 'objective' genitive.

⁵ Amen-Rē is here the sun-god, bestowing life by means of his rays.

(b) Transliterate and translate:

(1) 	(2) 	(3) 	(4) 
(5) 	(6) 	(7) 	(8) 
(9) 			

(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 Rē every day. (5) The overseer of works built for me a tomb on the west of my city. (6) Others shall not hear this. (7) Rē caused him to arise as ruler of this entire land. (8) Then shalt thou say the like thereof to thy children. (9) Silver and gold are in thy house, there are no limits to (lit. of) them. (10) Life is thine in this thy city of eternity (i.e. the tomb).



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 PREDICATE¹

§ 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  *im* 'there', or else of an adverbial phrase composed of a preposition + a noun, ex.  *m pr-f* 'in his house'. In the latter event two special cases call for

¹ See *SETHE, Nominalia*, §§ 3-21; *LEF. Gr.* 54 637 foll.

remark: (1) the preposition used may be the dative — *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 *sdm-f* 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 *iwf*, *wnf*, *wnnf*), 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 archaic, since a few instances occur in the Pyramid texts.¹ In Middle Egyptian only the following have been noted:

𓆎𓆏𓆐𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟𓆠𓆡𓆢𓆣𓆤𓆥𓆦𓆧𓆨𓆩𓆪𓆫𓆬𓆭𓆮𓆯𓆰𓆱𓆲𓆳𓆴𓆵𓆶𓆷𓆸𓆹𓆺𓆻𓆼𓆽𓆾𓆿𓇀𓇁𓇂𓇃𓇄𓇅𓇆𓇇𓇈𓇉𓇊𓇋𓇌𓇍𓇎𓇏𓇐𓇑𓇒𓇓𓇔𓇕𓇖𓇗𓇘𓇙𓇚𓇛𓇜𓇝𓇞𓇟𓇠𓇡𓇢𓇣𓇤𓇥𓇦𓇧𓇨𓇩𓇪𓇫𓇬𓇭𓇮𓇯𓇰𓇱𓇲𓇳𓇴𓇵𓇶𓇷𓇸𓇹𓇺𓇻𓇼𓇽𓇾𓇿𓈀𓈁𓈂𓈃𓈄𓈅𓈆𓈇𓈈𓈉𓈊𓈋𓈌𓈍𓈎𓈏𓈐𓈑𓈒𓈓𓈔𓈕𓈖𓈗𓈘𓈙𓈚𓈛𓈜𓈝𓈞𓈟𓈠𓈡𓈢𓈣𓈤𓈥𓈦𓈧𓈨𓈩𓈪𓈫𓈬𓈭𓈮𓈯𓈰𓈱𓈲𓈳𓈴𓈵𓈶𓈷𓈸𓈹𓈺𓈻𓈼𓈽𓈾𓈿𓉀𓉁𓉂𓉃𓉄𓉅𓉆𓉇𓉈𓉉𓉊𓉋𓉌𓉍𓉎𓉏𓉐𓉑𓉒𓉓𓉔𓉕𓉖𓉗𓉘𓉙𓉚𓉛𓉜𓉝𓉞𓉟𓉠𓉡𓉢𓉣𓉤𓉥𓉦𓉧𓉨𓉩𓉪𓉫𓉬𓉭𓉮𓉯𓉰𓉱𓉲𓉳𓉴𓉵𓉶𓉷𓉸𓉹𓉺𓉻𓉼𓉽𓉾𓉿𓊀𓊁𓊂𓊃𓊄𓊅𓊆𓊇𓊈𓊉𓊊𓊋𓊌𓊍𓊎𓊏𓊐𓊑𓊒𓊓𓊔𓊕𓊖𓊗𓊘𓊙𓊚𓊛𓊜𓊝𓊞𓊟𓊠𓊡𓊢𓊣𓊤𓊥𓊦𓊧𓊨𓊩𓊪𓊫𓊬𓊭𓊮𓊯𓊰𓊱𓊲𓊳𓊴𓊵𓊶𓊷𓊸𓊹𓊺𓊻𓊼𓊽𓊾𓊿𓋀𓋁𓋂𓋃𓋄𓋅𓋆𓋇𓋈𓋉𓋊𓋋𓋌𓋍𓋎𓋏𓋐𓋑𓋒𓋓𓋔𓋕𓋖𓋗𓋘𓋙𓋚𓋛𓋜𓋝𓋞𓋟𓋠𓋡𓋢𓋣𓋤𓋥𓋦𓋧𓋨𓋩𓋪𓋫𓋬𓋭𓋮𓋯𓋰𓋱𓋲𓋳𓋴𓋵𓋶𓋷𓋸𓋹𓋺𓋻𓋼𓋽𓋾𓋿𓌀𓌁𓌂𓌃𓌄𓌅𓌆𓌇𓌈𓌉𓌊𓌋𓌌𓌍𓌎𓌏𓌐𓌑𓌒𓌓𓌔𓌕𓌖𓌗𓌘𓌙𓌚𓌛𓌜𓌝𓌞𓌟𓌠𓌡𓌢𓌣𓌤𓌥𓌦𓌧𓌨𓌩𓌪𓌫𓌬𓌭𓌮𓌯𓌰𓌱𓌲𓌳𓌴𓌵𓌶𓌷𓌸𓌹𓌺𓌻𓌼𓌽𓌾𓌿𓍀𓍁𓍂𓍃𓍄𓍅𓍆𓍇𓍈𓍉𓍊𓍋𓍌𓍍𓍎𓍏𓍐𓍑𓍒𓍓𓍔𓍕𓍖𓍗𓍘𓍙𓍚𓍛𓍜𓍝𓍞𓍟𓍠𓍡𓍢𓍣𓍤𓍥𓍦𓍧𓍨𓍩𓍪𓍫𓍬𓍭𓍮𓍯𓍰𓍱𓍲𓍳𓍴𓍵𓍶𓍷𓍸𓍹𓍺𓍻𓍼𓍽𓍾𓍿𓎀𓎁𓎂𓎃𓎄𓎅𓎆𓎇𓎈𓎉𓎊𓎋𓎌𓎍𓎎𓎏𓎐𓎑𓎒𓎓𓎔𓎕𓎖𓎗𓎘𓎙𓎚𓎛𓎜𓎝𓎞𓎟𓎠𓎡𓎢𓎣𓎤𓎥𓎦𓎧𓎨𓎩𓎪𓎫𓎬𓎭𓎮𓎯𓎰𓎱𓎲𓎳𓎴𓎵𓎶𓎷𓎸𓎹𓎺𓎻𓎼𓎽𓎾𓎿𓏀𓏁𓏂𓏃𓏄𓏅𓏆𓏇𓏈𓏉𓏊𓏋𓏌𓏍𓏎𓏏𓏐𓏑𓏒𓏓𓏔𓏕𓏖𓏗𓏘𓏙𓏚𓏛𓏜𓏝𓏞𓏟𓏠𓏡𓏢𓏣𓏤𓏥𓏦𓏧𓏨𓏩𓏪𓏫𓏬𓏭𓏮𓏯𓏰𓏱𓏲𓏳𓏴𓏵𓏶𓏷𓏸𓏹𓏺𓏻𓏼𓏽𓏾𓏿𓐀𓐁𓐂𓐃𓐄𓐅𓐆𓐇𓐈𓐉𓐊𓐋𓐌𓐍𓐎𓐏𓐐𓐑𓐒𓐓𓐔𓐕𓐖𓐗𓐘𓐙𓐚𓐛𓐜𓐝𓐞𓐟𓐠𓐡𓐢𓐣𓐤𓐥𓐦𓐧𓐨𓐩𓐪𓐫𓐬𓐭𓐮𓐯𓐰𓐱𓐲𓐳𓐴𓐵𓐶𓐷𓐸𓐹𓐺𓐻𓐼𓐽𓐾𓐿𓑀𓑁𓑂𓑃𓑄𓑅𓑆𓑇𓑈𓑉𓑊𓑋𓑌𓑍𓑎𓑏𓑐𓑑𓑒𓑓𓑔𓑕𓑖𓑗𓑘𓑙𓑚𓑛𓑜𓑝𓑞𓑟𓑠𓑡𓑢𓑣𓑤𓑥𓑦𓑧𓑨𓑩𓑪𓑫𓑬𓑭𓑮𓑯𓑰𓑱𓑲𓑳𓑴𓑵𓑶𓑷𓑸𓑹𓑺𓑻𓑼𓑽𓑾𓑿𓒀𓒁𓒂𓒃𓒄𓒅𓒆𓒇𓒈𓒉𓒊𓒋𓒌𓒍𓒎𓒏𓒐𓒑𓒒𓒓𓒔𓒕𓒖𓒗𓒘𓒙𓒚𓒛𓒜𓒝𓒞𓒟𓒠𓒡𓒢𓒣𓒤𓒥𓒦𓒧𓒨𓒩𓒪𓒫𓒬𓒭𓒮𓒯𓒰𓒱𓒲𓒳𓒴𓒵𓒶𓒷𓒸𓒹𓒺𓒻𓒼𓒽𓒾𓒿𓓀𓓁𓓂𓓃𓓄𓓅𓓆𓓇𓓈𓓉𓓊𓓋𓓌𓓍𓓎𓓏𓓐𓓑𓓒𓓓𓓔𓓕𓓖𓓗𓓘𓓙𓓚𓓛𓓜𓓝𓓞𓓟𓓠𓓡𓓢𓓣𓓤𓓥𓓦𓓧𓓨𓓩𓓪𓓫𓓬𓓭𓓮𓓯𓓰𓓱𓓲𓓳𓓴𓓵𓓶𓓷𓓸𓓹𓓺𓓻𓓼𓓽𓓾𓓿𓔀𓔁𓔂𓔃𓔄𓔅𓔆𓔇𓔈𓔉𓔊𓔋𓔌𓔍𓔎𓔏𓔐𓔑𓔒𓔓𓔔𓔕𓔖𓔗𓔘𓔙𓔚𓔛𓔜𓔝𓔞𓔟𓔠𓔡𓔢𓔣𓔤𓔥𓔦𓔧𓔨𓔩𓔪𓔫𓔬𓔭𓔮𓔯𓔰𓔱𓔲𓔳𓔴𓔵𓔶𓔷𓔸𓔹𓔺𓔻𓔼𓔽𓔾𓔿𓕀𓕁𓕂𓕃𓕄𓕅𓕆𓕇𓕈𓕉𓕊𓕋𓕌𓕍𓕎𓕏𓕐𓕑𓕒𓕓𓕔𓕕𓕖𓕗𓕘𓕙𓕚𓕛𓕜𓕝𓕞𓕟𓕠𓕡𓕢𓕣𓕤𓕥𓕦𓕧𓕨𓕩𓕪𓕫𓕬𓕭𓕮𓕯𓕰𓕱𓕲𓕳𓕴𓕵𓕶𓕷𓕸𓕹𓕺𓕻𓕼𓕽𓕾𓕿𓖀𓖁𓖂𓖃𓖄𓖅𓖆𓖇𓖈𓖉𓖊𓖋𓖌𓖍𓖎𓖏𓖐𓖑𓖒𓖓𓖔𓖕𓖖𓖗𓖘𓖙𓖚𓖛𓖜𓖝𓖞𓖟𓖠𓖡𓖢𓖣𓖤𓖥𓖦𓖧𓖨𓖩𓖪𓖫𓖬𓖭𓖮𓖯𓖰𓖱𓖲𓖳𓖴𓖵𓖶𓖷𓖸𓖹𓖺𓖻𓖼𓖽𓖾𓖿𓗀𓗁𓗂𓗃𓗄𓗅𓗆𓗇𓗈𓗉𓗊𓗋𓗌𓗍𓗎𓗏𓗐𓗑𓗒𓗓𓗔𓗕𓗖𓗗𓗘𓗙𓗚𓗛𓗜𓗝𓗞𓗟𓗠𓗡𓗢𓗣𓗤𓗥𓗦𓗧𓗨𓗩𓗪𓗫𓗬𓗭𓗮𓗯𓗰𓗱𓗲𓗳𓗴𓗵𓗶𓗷𓗸𓗹𓗺𓗻𓗼𓗽𓗾𓗿𓘀𓘁𓘂𓘃𓘄𓘅𓘆𓘇𓘈𓘉𓘊𓘋𓘌𓘍𓘎𓘏𓘐𓘑𓘒𓘓𓘔𓘕𓘖𓘗𓘘𓘙𓘚𓘛𓘜𓘝𓘞𓘟𓘠𓘡𓘢𓘣𓘤𓘥𓘦𓘧𓘨𓘩𓘪𓘫𓘬𓘭𓘮𓘯𓘰𓘱𓘲𓘳𓘴𓘵𓘶𓘷𓘸𓘹𓘺𓘻𓘼𓘽𓘾𓘿𓙀𓙁𓙂𓙃𓙄𓙅𓙆𓙇𓙈𓙉𓙊𓙋𓙌𓙍𓙎𓙏𓙐𓙑𓙒𓙓𓙔𓙕𓙖𓙗𓙘𓙙𓙚𓙛𓙜𓙝𓙞𓙟𓙠𓙡𓙢𓙣𓙤𓙥𓙦𓙧𓙨𓙩𓙪𓙫𓙬𓙭𓙮𓙯𓙰𓙱𓙲𓙳𓙴𓙵𓙶𓙷𓙸𓙹𓙺𓙻𓙼𓙽𓙾𓙿𓚀𓚁𓚂𓚃𓚄𓚅𓚆𓚇𓚈𓚉𓚊𓚋𓚌𓚍𓚎𓚏𓚐𓚑𓚒𓚓𓚔𓚕𓚖𓚗𓚘𓚙𓚚𓚛𓚜𓚝𓚞𓚟𓚠𓚡𓚢𓚣𓚤𓚥𓚦𓚧𓚨𓚩𓚪𓚫𓚬𓚭𓚮𓚯𓚰𓚱𓚲𓚳𓚴𓚵𓚶𓚷𓚸𓚹𓚺𓚻𓚼𓚽𓚾𓚿𓛀𓛁𓛂𓛃𓛄𓛅𓛆𓛇𓛈𓛉𓛊𓛋𓛌𓛍𓛎𓛏𓛐𓛑𓛒𓛓𓛔𓛕𓛖𓛗𓛘𓛙𓛚𓛛𓛜𓛝𓛞𓛟𓛠𓛡𓛢𓛣𓛤𓛥𓛦𓛧𓛨𓛩𓛪𓛫𓛬𓛭𓛮𓛯𓛰𓛱𓛲𓛳𓛴𓛵𓛶𓛷𓛸𓛹𓛺𓛻𓛼𓛽𓛾𓛿𓜀𓜁𓜂𓜃𓜄𓜅𓜆𓜇𓜈𓜉𓜊𓜋𓜌𓜍𓜎𓜏𓜐𓜑𓜒𓜓𓜔𓜕𓜖𓜗𓜘𓜙𓜚𓜛𓜜𓜝𓜞𓜟𓜠𓜡𓜢𓜣𓜤𓜥𓜦𓜧𓜨𓜩𓜪𓜫𓜬𓜭𓜮𓜯𓜰𓜱𓜲𓜳𓜴𓜵𓜶𓜷𓜸𓜹𓜺𓜻𓜼𓜽𓜾𓜿𓝀𓝁𓝂𓝃𓝄𓝅𓝆𓝇𓝈𓝉𓝊𓝋𓝌𓝍𓝎𓝏𓝐𓝑𓝒𓝓𓝔𓝕𓝖𓝗𓝘𓝙𓝚𓝛𓝜𓝝𓝞𓝟𓝠𓝡𓝢𓝣𓝤𓝥𓝦𓝧𓝨𓝩𓝪𓝫𓝬𓝭𓝮𓝯𓝰𓝱𓝲𓝳𓝴𓝵𓝶𓝷𓝸𓝹𓝺𓝻𓝼𓝽𓝾𓝿𓞀𓞁𓞂𓞃𓞄𓞅𓞆𓞇𓞈𓞉𓞊𓞋𓞌𓞍𓞎𓞏𓞐𓞑𓞒𓞓𓞔𓞕𓞖𓞗𓞘𓞙𓞚𓞛𓞜𓞝𓞞𓞟𓞠𓞡𓞢𓞣𓞤𓞥𓞦𓞧𓞨𓞩𓞪𓞫𓞬𓞭𓞮𓞯𓞰𓞱𓞲𓞳𓞴𓞵𓞶𓞷𓞸𓞹𓞺𓞻𓞼𓞽𓞾𓞿𓟀𓟁𓟂𓟃𓟄𓟅𓟆𓟇𓟈𓟉𓟊𓟋𓟌𓟍𓟎𓟏𓟐𓟑𓟒𓟓𓟔𓟕𓟖𓟗𓟘𓟙𓟚𓟛𓟜𓟝𓟞𓟟𓟠𓟡𓟢𓟣𓟤𓟥𓟦𓟧𓟨𓟩𓟪𓟫𓟬𓟭𓟮𓟯𓟰𓟱𓟲𓟳𓟴𓟵𓟶𓟷𓟸𓟹𓟺𓟻𓟼𓟽𓟾𓟿𓠀𓠁𓠂𓠃𓠄𓠅𓠆𓠇𓠈𓠉𓠊𓠋𓠌𓠍𓠎𓠏𓠐𓠑𓠒𓠓𓠔𓠕𓠖𓠗𓠘𓠙𓠚𓠛𓠜𓠝𓠞𓠟𓠠𓠡𓠢𓠣𓠤𓠥𓠦𓠧𓠨𓠩𓠪𓠫𓠬𓠭𓠮𓠯𓠰𓠱𓠲𓠳𓠴𓠵𓠶𓠷𓠸𓠹𓠺𓠻𓠼𓠽𓠾𓠿𓡀𓡁𓡂𓡃𓡄𓡅𓡆𓡇𓡈𓡉𓡊𓡋𓡌𓡍𓡎𓡏𓡐𓡑𓡒𓡓𓡔𓡕𓡖𓡗𓡘𓡙𓡚𓡛𓡜𓡝𓡞𓡟𓡠𓡡𓡢𓡣𓡤𓡥𓡦𓡧𓡨𓡩𓡪𓡫𓡬𓡭𓡮𓡯𓡰𓡱𓡲𓡳𓡴𓡵𓡶𓡷𓡸𓡹𓡺𓡻𓡼𓡽𓡾𓡿𓢀𓢁𓢂𓢃𓢄𓢅𓢆𓢇𓢈𓢉𓢊𓢋𓢌𓢍𓢎𓢏𓢐𓢑𓢒𓢓𓢔𓢕𓢖𓢗𓢘𓢙𓢚𓢛𓢜𓢝𓢞𓢟𓢠𓢡𓢢𓢣𓢤𓢥𓢦𓢧𓢨𓢩𓢪𓢫𓢬𓢭𓢮𓢯𓢰𓢱𓢲𓢳𓢴𓢵𓢶𓢷𓢸𓢹𓢺𓢻𓢼𓢽𓢾𓢿𓣀𓣁𓣂𓣃𓣄𓣅𓣆𓣇𓣈𓣉𓣊𓣋𓣌𓣍𓣎𓣏𓣐𓣑𓣒𓣓𓣔𓣕𓣖𓣗𓣘𓣙𓣚𓣛𓣜𓣝𓣞𓣟𓣠𓣡𓣢𓣣𓣤𓣥𓣦𓣧𓣨𓣩𓣪𓣫𓣬𓣭𓣮𓣯𓣰𓣱𓣲𓣳𓣴𓣵𓣶𓣷𓣸𓣹𓣺𓣻𓣼𓣽𓣾𓣿𓤀𓤁𓤂𓤃𓤄𓤅𓤆𓤇𓤈𓤉𓤊𓤋𓤌𓤍𓤎𓤏𓤐𓤑𓤒𓤓𓤔𓤕𓤖𓤗𓤘𓤙𓤚𓤛𓤜𓤝𓤞𓤟𓤠𓤡𓤢𓤣𓤤𓤥𓤦𓤧𓤨𓤩𓤪𓤫𓤬𓤭𓤮𓤯𓤰𓤱𓤲𓤳𓤴𓤵𓤶𓤷𓤸𓤹𓤺𓤻𓤼𓤽𓤾𓤿𓥀𓥁𓥂𓥃𓥄𓥅𓥆𓥇𓥈𓥉𓥊𓥋𓥌𓥍𓥎𓥏𓥐𓥑𓥒𓥓𓥔𓥕𓥖𓥗𓥘𓥙𓥚𓥛𓥜𓥝𓥞𓥟𓥠𓥡𓥢𓥣𓥤𓥥𓥦𓥧𓥨𓥩𓥪𓥫𓥬𓥭𓥮𓥯𓥰𓥱𓥲𓥳𓥴𓥵𓥶𓥷𓥸𓥹𓥺𓥻𓥼𓥽𓥾𓥿𓦀𓦁𓦂𓦃𓦄𓦅𓦆𓦇𓦈𓦉𓦊𓦋𓦌𓦍𓦎𓦏𓦐𓦑𓦒𓦓𓦔𓦕𓦖𓦗𓦘𓦙𓦚𓦛𓦜𓦝𓦞𓦟𓦠𓦡𓦢𓦣𓦤𓦥𓦦𓦧𓦨𓦩𓦪𓦫𓦬𓦭𓦮𓦯𓦰𓦱𓦲𓦳𓦴𓦵𓦶𓦷𓦸𓦹𓦺𓦻𓦼𓦽𓦾𓦿𓧀𓧁𓧂𓧃𓧄𓧅𓧆𓧇𓧈𓧉𓧊𓧋𓧌𓧍𓧎𓧏𓧐𓧑𓧒𓧓𓧔𓧕𓧖𓧗𓧘𓧙𓧚𓧛𓧜𓧝𓧞𓧟𓧠𓧡𓧢𓧣𓧤𓧥𓧦𓧧𓧨𓧩𓧪𓧫𓧬𓧭𓧮𓧯𓧰𓧱𓧲𓧳𓧴𓧵𓧶𓧷𓧸𓧹𓧺𓧻𓧼𓧽𓧾𓧿𓨀𓨁𓨂𓨃𓨄𓨅𓨆𓨇𓨈𓨉𓨊𓨋𓨌𓨍𓨎𓨏𓨐𓨑𓨒𓨓𓨔𓨕𓨖𓨗𓨘𓨙𓨚𓨛𓨜𓨝𓨞𓨟𓨠𓨡𓨢𓨣𓨤𓨥𓨦𓨧𓨨𓨩𓨪𓨫𓨬𓨭𓨮𓨯𓨰𓨱𓨲𓨳𓨴𓨵𓨶𓨷𓨸𓨹𓨺𓨻𓨼𓨽𓨾𓨿𓩀𓩁𓩂𓩃𓩄𓩅𓩆𓩇𓩈𓩉𓩊𓩋𓩌𓩍𓩎𓩏𓩐𓩑𓩒𓩓𓩔𓩕𓩖𓩗𓩘𓩙𓩚𓩛𓩜𓩝𓩞𓩟𓩠𓩡𓩢𓩣𓩤𓩥𓩦𓩧𓩨𓩩𓩪𓩫𓩬𓩭𓩮𓩯𓩰𓩱𓩲𓩳𓩴𓩵𓩶𓩷𓩸𓩹𓩺𓩻𓩼𓩽𓩾𓩿𓪀𓪁𓪂𓪃𓪄𓪅𓪆𓪇𓪈𓪉𓪊𓪋𓪌𓪍𓪎𓪏𓪐𓪑𓪒𓪓𓪔𓪕𓪖𓪗𓪘𓪙𓪚𓪛𓪜𓪝𓪞𓪟𓪠𓪡𓪢𓪣𓪤𓪥𓪦𓪧𓪨𓪩𓪪𓪫𓪬𓪭𓪮𓪯𓪰𓪱𓪲𓪳𓪴𓪵𓪶𓪷𓪸𓪹𓪺𓪻𓪼𓪽𓪾𓪿𓫀𓫁𓫂𓫃𓫄𓫅𓫆𓫇𓫈𓫉𓫊𓫋𓫌𓫍𓫎𓫏𓫐𓫑𓫒𓫓𓫔𓫕𓫖𓫗𓫘𓫙𓫚𓫛𓫜𓫝𓫞𓫟𓫠𓫡𓫢𓫣𓫤𓫥𓫦𓫧𓫨𓫩𓫪𓫫𓫬𓫭𓫮𓫯𓫰𓫱𓫲𓫳𓫴𓫵𓫶𓫷𓫸𓫹𓫺𓫻𓫼𓫽𓫾𓫿𓬀𓬁𓬂𓬃𓬄𓬅𓬆𓬇𓬈𓬉𓬊𓬋𓬌𓬍𓬎𓬏𓬐𓬑𓬒𓬓𓬔𓬕𓬖𓬗𓬘𓬙𓬚𓬛𓬜𓬝𓬞𓬟𓬠𓬡𓬢𓬣𓬤𓬥𓬦𓬧𓬨𓬩𓬪𓬫𓬬𓬭𓬮𓬯𓬰𓬱𓬲𓬳𓬴𓬵𓬶𓬷𓬸𓬹𓬺𓬻𓬼𓬽𓬾𓬿𓭀𓭁𓭂𓭃𓭄𓭅𓭆𓭇𓭈𓭉𓭊𓭋𓭌𓭍𓭎𓭏𓭐𓭑𓭒𓭓𓭔𓭕𓭖𓭗𓭘𓭙𓭚𓭛𓭜𓭝𓭞𓭟𓭠𓭡𓭢𓭣𓭤𓭥𓭦𓭧𓭨𓭩𓭪𓭫𓭬𓭭𓭮𓭯𓭰𓭱𓭲𓭳𓭴𓭵𓭶𓭷𓭸𓭹𓭺𓭻𓭼𓭽𓭾𓭿𓮀𓮁𓮂𓮃𓮄𓮅𓮆𓮇𓮈𓮉𓮊𓮋𓮌𓮍𓮎𓮏𓮐𓮑𓮒𓮓𓮔𓮕𓮖𓮗𓮘𓮙𓮚𓮛𓮜𓮝𓮞𓮟𓮠𓮡𓮢𓮣𓮤𓮥𓮦𓮧𓮨𓮩𓮪𓮫𓮬𓮭𓮮𓮯𓮰𓮱𓮲𓮳𓮴𓮵𓮶𓮷𓮸𓮹𓮺𓮻𓮼𓮽𓮾𓮿𓯀𓯁𓯂𓯃𓯄𓯅𓯆𓯇𓯈𓯉𓯊𓯋𓯌𓯍𓯎𓯏𓯐𓯑𓯒𓯓𓯔𓯕𓯖𓯗𓯘𓯙𓯚𓯛𓯜𓯝𓯞𓯟𓯠𓯡𓯢𓯣𓯤𓯥𓯦𓯧𓯨𓯩𓯪𓯫𓯬𓯭𓯮𓯯𓯰𓯱𓯲𓯳𓯴𓯵𓯶𓯷𓯸𓯹𓯺𓯻𓯼𓯽𓯾𓯿𓰀𓰁𓰂𓰃𓰄𓰅𓰆𓰇𓰈𓰉𓰊𓰋𓰌𓰍𓰎𓰏𓰐𓰑𓰒𓰓𓰔𓰕𓰖𓰗𓰘𓰙𓰚𓰛𓰜𓰝𓰞𓰟𓰠𓰡𓰢𓰣𓰤𓰥𓰦𓰧𓰨𓰩𓰪𓰫𓰬𓰭𓰮𓰯𓰰𓰱𓰲𓰳𓰴𓰵𓰶𓰷𓰸𓰹𓰺𓰻𓰼𓰽𓰾𓰿𓱀𓱁𓱂𓱃𓱄𓱅𓱆𓱇𓱈𓱉𓱊𓱋𓱌𓱍𓱎𓱏𓱐𓱑𓱒𓱓𓱔𓱕𓱖𓱗𓱘𓱙𓱚𓱛𓱜𓱝𓱞𓱟𓱠𓱡𓱢𓱣𓱤𓱥𓱦𓱧𓱨𓱩𓱪𓱫𓱬𓱭𓱮𓱯𓱰𓱱𓱲𓱳𓱴𓱵𓱶𓱷𓱸𓱹𓱺𓱻𓱼𓱽𓱾𓱿𓲀𓲁𓲂𓲃𓲄𓲅𓲆𓲇𓲈𓲉𓲊𓲋𓲌𓲍𓲎𓲏𓲐𓲑𓲒𓲓𓲔𓲕𓲖𓲗𓲘𓲙𓲚𓲛𓲜𓲝𓲞𓲟𓲠𓲡𓲢𓲣𓲤𓲥𓲦𓲧𓲨𓲩𓲪𓲫𓲬𓲭𓲮𓲯𓲰𓲱𓲲𓲳𓲴𓲵𓲶𓲷𓲸𓲹𓲺𓲻𓲼𓲽𓲾

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

Men and women are in jubilation, $\text{𓂏𓂏𓂏} = iw-f m nsu$ (now that) he is king.² Note the *m* of predication.

OBS. A certain contradiction may seem to be involved in the use of *iw* to introduce (1) detached independent sentences and (2) clauses subordinate in meaning, even though the latter use is confined, or nearly confined, to examples where a suffix-pronoun is the subject. The difficulty disappears if we assume that what we take to be a clause of circumstance was originally felt as *parenthetical*, i.e. as an independent remark thrown into the midst of, and interrupting, a sequence of main sentences. The use of parentheses to express temporal and circumstantial qualifications is frequent in all languages. In Late Egyptian and Coptic *iw* 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 *iw n-k n-h* in 114, 1 contains a promise for the future, and may, accordingly, be freely translated 'thou shalt have life'.

So too the simple unintroductory sentence with adverbial predicate may express a *wish* or *command*.

Ex. $\text{𓂏𓂏𓂏} = di-in: iw n n-h r fud n whyh Sbk-hip ye$ shall say: The breath of life (be) to the nose of the Sebkhōtpe.³

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

Ex. $\text{𓂏𓂏𓂏} = nn rn-f m-m n-hw$ 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 $\text{𓂏𓂏} = wnn-f$, a *sdm-f* form from *wnn* 'exist', 'be' already familiar from the existential sentences (§ 107), of which we have here a development.

Exx. $\text{𓂏𓂏𓂏} = wnn ty-i hmt im$ my wife shall be there.⁵

$\text{𓂏𓂏𓂏} = wnn-f m hbd n Rē$ he shall be in the disfavour of Rē.⁶

The other *sdm-f* form of *wnn*, namely $\text{𓂏𓂏} = wn-f$ (§ 107), is probably never used in simple affirmative statements with adverbial predicate; it is, however, common in a number of usages.⁷ So, for example, in order to express *purpose* (§ 40, 1).

Ex. $\text{𓂏𓂏} = it-n(i) wn(i) m st$ I have come that I may be thy protection.⁸

So too after $\text{𓂏} = ih$ (§ 40, 3).

Ex. $\text{𓂏𓂏𓂏} = ih iw-n i m sm n ntr$ therefore let me be in the following of the god.¹

And again after *rdi* 'cause' (§ 70).

Ex. $\text{𓂏𓂏𓂏} = rdi-n-s wn-k m ntr$ she has caused thee to be (lit. that thou be) a god.²

In none of these last cases could *iw* have been employed. The verb *wnn* thus supplies various parts of the Egyptian verb for 'to be', *iw* itself occurring almost only in main clauses,³ and having a very restricted range of employment. The same phenomenon is to be observed in many other languages, where the different parts of the verb 'to be' are taken from various stems; so English 'be', 'are', 'were', Latin *sum, erat, fuit*, German *bin, wäre, ist*. We shall frequently have occasion to refer to this important rule.

OBS. In theory *wnn* could supply any missing parts of *iw*, when followed by an adverbial predicate.⁴ In practice it is not possible to illustrate all the different cases, though what will be called the pseudo-verbal construction (Lesson XXIII) supplies examples of some (e.g. *wn-in-f* § 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. $\text{𓂏} = mk$ (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.⁴ When a woman or several persons are addressed, a different pronoun is apt to be used. Thus we have the series:

$\text{𓂏} = mk$ behold thou, sing. m. or general.

$\text{𓂏} = mt$, later $\text{𓂏} = mt$, behold thou, sing. f.

$\text{𓂏} = mtn$, later $\text{𓂏} = mtn$, 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. $\text{𓂏𓂏𓂏} = mtn spswt hr sdw$ behold, noble ladies are (now) on rafts, i.e. have been deprived of their luxurious boats.⁵

$\text{𓂏𓂏𓂏} = mk wt r-gsk$ behold I am in thy company, lit. at thy side.⁶

$\text{𓂏𓂏𓂏} = mk iw m minw$ behold thou art a herdsman.⁷ Note the *m* of predication (§ 38), which is indispensable here and in all similar cases.

2. $\text{𓂏} = ist$, later $\text{𓂏} = ist$, archaistically $\text{𓂏} = st$, the form used in Old Egyptian before pronouns, is clearly related to the enclitic particle $\text{𓂏} = is$ 'lo', 'indeed' (§ 247).⁸ It describes a *situation* or *concomitant fact*, and sentences introduced

¹ Cairo 20538, ii. c 7; 20539, ii. b 12.

² Mill. viii. 10. Sim. MAR. Abyd. ii. 30, 39; P. Kah. 36, 34; Urk. iv. 776, 14. Arn. 103; 21. ³ Partial exceptions, p. 93. n. 5.

⁴ Old perfective (§ 309) *wn-ē(i)*, Brit. Mus. 574, 4; *sdm-hr-f* form (§ 471) *wn-hr-f*, Urk. iv. 1080, 11 (colated); the participles *wnn* and *wn*, see § 396.

⁵ See Rec. 28, 186; 35, 217.

⁶ Adm. 7, 10. Sim. ib. p. 108; Sint 1, 269.

⁷ Sh. S. 108. Sim. Sin. B 77; Fear. B 1, 231; Sint 1, 272.

⁸ Fear. B 1, 177. Sim. ib. 168, 171, 174; Bersh. ii. 21, left, 7.

⁹ See Rec. 29, 187; 28, 186.

¹ Sh. S. 33, 102. Sim. ib. 67; Sin. B 2; Loh. 83; Mill. 2, 2; Urk. iv. 974, 16. ² Sin. B 68. Sim. Ikhern. 7; Urk. iv. 2, 14.

³ Cairo 20164. Sim. ib. 3009, 4; Sin. B 169, 274; P. Kah. 11, 20.

⁴ Mar. Abyd. ii. 30, 27.

⁵ P. Kah. 12, 13. Sim. Sin. B 43; Sint 1, 281; Leb. 142, 145; Urk. iv. 651, 17.

⁶ JEA. ii. 6. Sim. Sin. B 77; Sint 4, 25; Urk. iv. 573, 10.

⁷ *Wnf* in clauses of time see below § 454, 1, end.

⁸ Urk. iv. 239, 17. Sim. ib. 1024, 12.

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, $\text{𓂏𓏏𓏏𓏏} \text{ ist } t_3 \text{ pn } hr \text{ st-hrf}$ (while) this land was under his charge. . . . $\text{𓂏𓏏𓏏𓏏} \text{ st } wt \text{ m } bskf$ I being his servant.¹

Year 30, $\text{𓂏𓏏𓏏𓏏} \text{ ist } hm\bar{f} \text{ hr } hst \text{ Rtnw}$ lo, His Majesty was in the land of Retjnu.²

Followed by the enclitic particle 𓏏 *rf* (below § 252), *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. $\text{𓂏𓏏𓏏𓏏} \text{ ist } rf \text{ pr } Dhwtj-nht \text{ pn } hr \text{ smr-t}_3$ now the house of this Djehutnakht was on the river-bank.³

3. 𓂏 *isk*, 𓂏 *sk* (below § 230) are archaic variants of *ist*, *st*, and have the same meaning.

Exx. $\text{𓂏𓏏𓏏𓏏} \text{ isk } hmt-s \text{ m } inpw$ when Her Majesty was a child.⁴ Note the *m* of predication.

$\text{𓂏𓏏𓏏𓏏} \text{ sk } wt \text{ m } smswf$ when I was in his following.⁵

4. 𓂏 *ti*⁶ has similar meaning to *ist*, from which it may possibly be derived. Examples do not occur until after Dyn. XII, and then at first only with *sw* 'he';⁷ later it may be followed also by *wi* 'I', or, more rarely, by a noun.

Exx. I was his companion $\text{𓂏𓏏𓏏𓏏} \text{ ti } sw \text{ hr } pri$ when he was upon the battle-field.⁸

I knew thy qualities $\text{𓂏𓏏𓏏𓏏} \text{ ti } wt \text{ m } sstj$ when I was in the nest.⁹
 $\text{𓂏𓏏𓏏𓏏} \text{ ti } hm\bar{f} \text{ dsf } hr \text{ htm } ubty$ lo, His Majesty was himself in the eastern fortress.¹⁰

5. 𓂏 *br*, earlier 𓂏 or 𓂏 *ibr*, 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. $\text{𓂏𓏏𓏏𓏏} \text{ br } r-5 \text{ r-15 } m \text{ wsh } hrf$ so $\frac{1}{5} + \frac{1}{15}$ is what-is-to-be added to it.¹¹

6. The rare 𓂏 *nhmn* means 'assuredly' or the like.

Ex. $\text{𓂏𓏏𓏏𓏏} \text{ nhmn } wt \text{ mi } ki$ assuredly I am like a bull.¹²

7. 𓂏 *h*, variant 𓂏 , expresses a wish.

Ex. $\text{𓂏𓏏𓏏𓏏} \text{ h } n-i \text{ ssp } nb \text{ mnj}$ would I had (lit. that there were to me) any efficacious idol.¹³

8. 𓂏 *hw-y*, a compound with the enclitic particle *y*, also expresses a wish.

Ex. $\text{𓂏𓏏𓏏𓏏} \text{ hw-y } wt \text{ im}$ would that I were there.¹⁴

¹ Brit. Mus. 614. Sim. Cairo 20543, 9. 17; BUDGE, p. 284, 9; *Urk.* iv. 1020, 8.
² *Urk.* iv. 689. Sim. *ib.* 137, 16; BUDGE, p. 280, 8.

³ *Peas.* R 44. Sim. *W'sic.* 6, 10-11.

⁴ *Urk.* iv. 260. Sim. *ib.* 219, 4.

⁵ Louvre C 15. Sim. *Urk.* iv. 157, 3 (*lik* 707).
⁶ See *Proc. SB.A.* 15, 471.

⁷ *Sim.* R 13, 15.

⁸ *Urk.* iv. 890. Sim. *ib.* 898, 11; 926, 17.

⁹ *Urk.* iv. 897. Sim. *ib.* 209, 7; 271, 12; 613, 7.

¹⁰ *Urk.* iv. 661. Sim. *ib.* 86, 7.

¹¹ *Rhind* 21. Sim. *ib.* 22, 23; *Urk.* iv. 1104, 8, 9 (varr.).

¹² *Sim.* B 118. See *Proc.* 24, 34; *AZ.* 43, 152.

¹³ *Peas.* Bt. 25. Sim. *Adm.* p. 97.

¹⁴ *LAC. TK.* 31, 5. *Cf.* p. 249, n. 22.

§ 120. Negation of the sentence with adverbial predicate.—The word 𓂏 *nn* is placed before the subject, which may be either a noun or a dependent pronoun (§ 44, 2).

Exx. $\text{𓂏𓏏𓏏𓏏} \text{ nn } mwt-k \text{ hnt-k}$ thy mother is not with thee.¹

$\text{𓂏𓏏𓏏𓏏} \text{ nn } wt \text{ m-hr-ib-sn}$ I was not in the midst of them.²

Sentences of this type may on occasion be equivalent to English clauses of time or circumstance.

Ex. $\text{𓂏𓏏𓏏𓏏} \text{ win-sn } tp-t_3 \text{ nn } tw \text{ imf}$ they decline (existence) on earth (§ 158, 2), thou not being in it.³

The model of the sentence expressing non-existence (§ 108) is used when universals are denied; the subject is then an undefined noun and the negation may be expressed by *nn* alone, or by *nn wn*, or more rarely by *n wnt*.

Exx. $\text{𓂏𓏏𓏏𓏏} \text{ nn } whj \text{ m-hr-ib-sn}$ there was none ignorant in their midst.⁴

$\text{𓂏𓏏𓏏𓏏} \text{ nn } wn \text{ hnt } m \text{ ht-f}$ there was no greed in his body.⁵

$\text{𓂏𓏏𓏏𓏏} \text{ n } wnt \text{ tw-ms } im$ there is no misstatement therein.⁶

Very rarely 𓂏 *n* is 'not indeed' is used; for *is* see below § 247.

Ex. $\text{𓂏𓏏𓏏𓏏} \text{ n } is \text{ cbt } im$ there is indeed no boasting therein.⁷

Before *tw* and *wnn* the negative word is extremely rare. Certain examples can, however, be quoted:

$\text{𓂏𓏏𓏏𓏏} \text{ n } iw-k \text{ m } pt$ thou art not in heaven.⁸

$\text{𓂏𓏏𓏏𓏏} \text{ n } wnn \text{ svf } hr \text{ nstf}$ his son shall not remain (lit. be) upon his seat.⁹

According to § 105, 2 negation of the future is expressed by *nn sdmf*; the last example is, therefore, an exception to the rule, if 𓂏 be a *sdmf* form; hence a doubt arises whether it may not be the *sdm-nf* form, see § 413.

§ 121. Position of the adverbial predicate.—The normal position is after the subject (§ 29); a pronominal dative may, however, sometimes precede it (§ 66).

Sometimes a short adverbial predicate may intervene between the subject and some words which are joined to it or qualify it.

Exx. $\text{𓂏𓏏𓏏𓏏} \text{ rmw } im \text{ hnt } spdw$ fish and birds were therein, lit. fishes were there together with birds.¹⁰

$\text{𓂏𓏏𓏏𓏏} \text{ huty-k } n-k \text{ n } imy-hst$ thou shalt have thy former heart, lit. thy heart is to thee of being-in-front.¹¹

§ 122. Use of the preposition 𓂏 *r* to indicate a future condition.—Closely parallel to the *m* of predication is what may be termed the *r* of futurity.

Exx. $\text{𓂏𓏏𓏏𓏏} \text{ iw-f } r \text{ smr}$ he shall be (lit. is towards) a Companion.¹²

¹ *M.u.K.* verso 2, 3; *Sim.* *Sim.* 3, 69. Dependent pron. as subject, *Urk.* iv. 415, 12.
² *Sh. S.* 131. *Sim.* *Sim.* B 213-4, qu. § 44, 2; *Pl.* 435. *Ed.* 101, 15; 108, 20.
³ *Cairo* § 3, 3. With nom. subj. *AZ.* 69, 27, 4.

⁴ *Sh. S.* 100. *Sim.* *Ed.* 69, 3; *Urk.* iv. 122, 13; 123, 3; *Arm.* 103, 5.

⁵ *B.H.* i. 7. *Sim.* *Adm.* 3, 2; *Buhen*, p. 91.

⁶ *Urk.* iv. 973. *Sim.* *Cairo* 20765, 3-4.

⁷ *Urk.* iv. 973.

⁸ *Harh.* 68; *sim.* *ib.* 69. Also some doubtful cases written with 𓂏 *GU NN*, *Staudet*, ch. xxi.

⁹ *B.H.* i. 25, 98-9.

¹⁰ *Sh. S.* 50-1. *Sim.* *Sim.* B 81-2, qu. § 117.

¹¹ *Urk.* iv. 115. *Sim.* between noun and gen., *im(f)* *Sim.* B 287-8; *Sh. S.* 35-6; *Beil. Al.* i. p. 258, 16-7; *hnt(f)*, *Stamm.* 114, 11.

¹² *Sim.* B 280. *Sim.* *Sim.* 1, 227; *Metz.* iii. 8; *Peas.* B 1, 95, 2153; *Cairo* 20533, 11, c 18.

¹ Th. T. S. ii, 11.

mē sw r wnmw 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. *tw mi shr ntr* it was like the counsel of god.²

nn m iw-ms hft-hr-tn (this) is not falsehood before you.³

nn wn hr-hw-f there was none beside him.⁴

n dd-i hi ni r ht nbt 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 *tw-i*.—In Dyn. XVII are found

the earliest traces of a new method of expressing the pronominal subject when the predicate is adverbial. The full paradigm, some forms of which do not occur until the Late Egyptian stage of the language, is as follows:

Sing.	Plur.
1st pers. c. <i>tw-i</i> I.	<i>tw-n</i> we.
2nd pers. m. <i>tw-k</i> thou.	} <i>tw-tn</i> you.
" " f. <i>tw-t</i> thou.	
3rd pers. m. <i>sw</i> he, it.	} <i>st</i> they.
" " f. <i>sy</i> (later <i>te</i>) she, it.	

Impersonal *tw-tw* one.⁶

Exx. *sw hr ts n smw, tw-n hr Kmt* he is in possession of (lit. under) the land of the Asiatics, we are in possession of Egypt.⁷

sy m hr-f mi ts pt it seemed to him like heaven, lit. it (the temple) was in his face like the sky.⁸

Obs. These new pronominal forms are conjectured⁹ to have arisen from *ntt wt* 'that I', etc., see § 223. At all events the parallelism of *sw*, *sy* and *st* (perhaps from **t-sw*, **t-sy*, **t-st* by assimilation of *t* to *s*) with *tw-i* warrants the distinction of them from the dependent pronouns of § 43. See § 330 for an extension of this construction.

VOCABULARY

- bt* abandon, forsake.
- sb* send; pass (time).
- km* complete; completion.
- skt* plough, cultivate.
- sms* follow, accompany, serve;
- smsw* or *smswt* following, suite (noun).
- iw* old; *iwt* old age.

hnmw rudder.

(abbrev. *ipd*) bird.

rm fish.

sh field.

shd month.

var. *ist* office, rank.

varr. *nst* seat.

var. *hb* festival, holiday.

hnmw jubilation, praise.

r-pr temple, chapel, shrine.

hwt house, large edifice; *hwt-ntr* temple.

huty heart, breast.

tw wrong, crime.

ks high, tall; *krw* height.

EXERCISE X

(a) Transliterate and translate:

- (1)
- (2)
- (3)
- (4)
- (5)
- (6)
- (7)
- (8)
- (9)
- (10)

¹ See p. 423, Add. to § 86. ² The ordinary priests (*wr*) served in the temples in rotation, one month at a time.

(b) Write in hieroglyphs and transliteration:

- (1) I crossed in a boat without a rudder (lit. not was its rudder).
- (2) Thou shalt be an old man of thy city.
- (3) All my property shall belong to my brothers and sisters.
- (4) There were old men there and (lit. with) children.
- (5) He caused me to be in the following of His Majesty, when he was at (lit. upon) his southern boundary.
- (6) He entered into the temple, the entire town being in festival.
- (7) I say to the birds which-are-in the heaven and to the fishes which-are-in the water: How great is the might of this god!
- (8) I ploughed my fields with my own asses.
- (9) My office was (that of) he-who-is-over the secrets.
- (10) God sends it to thee in the completion of a moment.

LESSON XI

SENTENCES WITH NOMINAL OR PRONOMINAL PREDICATE¹

§ 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 *wmn* 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. *ink šmsw* I was a follower.²

ntš ti n nmš thou art the father of the orphan.³

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. *mkt-t mkt Rr* thy (f.) protection is the protection of Rē.⁵

rn n mwt-s Twš 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

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 nš m šbyr* 'this is (as) an instruction' (§ 117) the corresponding question would be 'what is this?' and consequently *m šbyr* 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 dibw imf hnt irrt* '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 *dibw hnt irrt* 'figs and grapes', although they are grammatically subject, must undeniably be considered as the real logical predicate. Such cases are frequent,⁷ 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 See SKTNE, *Nominalisats*, §§ 22 foll.; LEF. Gr. §§ 603, foll.

² Sim. R 2. Sim. Urk. iv. 61, 14; 118, 3; 1069, 6-7.

³ Peas. B 1, 62. Sim. B. 140. 161; nit. M. n. K. 2, 3-9; nif. BUDGZ, p. 38, 7-9.

⁴ Rifaš 7, 25. Twš. LAC. TR. 11, 9; ERM. Hymn. 1, 5, 92. Exerc. 31 (a); Urk. iv. 228, 15.

⁵ M. n. K., verso 4, 7.

⁶ FRASER, *Scarabs*, no. 262. See also Peas. B 1, 158-9; West. 7, 17-8; Hamm. 43, 12. More complex exx. Urk. iv. 271, 9; 558, 15.

⁷ Sim. Sin. B 68, 83; Sā. S. 42, all quoted in § 117.

§ 184. Negation of sentences with nominal or pronominal predicate.—Examples are uncommon. Before a noun followed by *pw* = *nn* is used.

Ex. *nn chs pw hnt ky* it means (lit. is) no fighting with another.¹

Note, however, that *n* is employed if *pw* is preceded by the enclitic particle *is* 'indeed'.

Ex. *stt* (for *ist*) *n tr is pw n twt r bts pn lo*, it was indeed not the season for coming to this mining region.²

With *n* *n* *is* occasionally *pw* is omitted as superfluous.

Ex. *n srt is* he is not my son.³

In one case the pronoun *st* 'they' appears to be substituted for *pw*:

n rmt is nt sft st they are not people of worth.⁴

Before the independent pronouns the negative word used is *n*.

Exx. *n ink tr smrf* I am not, forsooth, a confederate of his.⁵

n ntf pw m mxt it is not he in truth.⁶

Later, however, instances with *nn* can be found.⁷

¹ *Urk. iv. 122*, Sim. Cairo 20530, 7. With *pw* omitted, *Urk. iv. 122*, 15.

² *Sinai 90*, Sim. Stut 1, 288; *Feas. B 1*, 95-6.

³ *Berl. Al. i. p. 258*, 20. Sim. LAC. *TR. 47*, 34.

⁴ *Berl. Al. i. p. 258*, 13.

⁵ *Sin. B 114*, Sim. with *is*, LAC. *TR. 72*, 47.

⁶ *Sin. B 267*.

⁷ *Westc. 9*, 6. See also GUNN, *Studies*, p. 170.

VOCABULARY

wsb be broad, wide; broad, wide (adj.); breadth (noun).

ptr go round;

sphr cause to circulate.

hms sit down, sit, dwell.

spr draw nigh, approach; petition (*n*).

ts raise up.

nfw reïs, skipper.

smr courtier, friend (of the king).

tsw commander (of a fortress or army).

mst army, expedition.

dt serf (fem.).

hnt rope in front of a ship.

phwyt rope at back of a ship.

mxt truth, right, justice.

nfrw beauty.

crwy sleep.

mryt river-bank.

itm sun's disk, sun.

irt eye.

enb ear.

ptr, var. *pty*, who?

h here.

Yamw, Heliopolis, On of the Bible, a town near Cairo.

(I)tm Atum, the solar god of Heliopolis.

EXERCISE XI

(a) Study the following extract from a self-laudatory inscription:¹

<i>ink</i>	<i>grt</i>	<i>hsty</i>	<i>n</i>	<i>nb</i>	<i>enb, wds, snb</i> (§ 313)
I (am), moreover, the heart of the Lord (may he live, be prosperous and healthy),					
<i>enbw</i>		<i>irty</i>	<i>ity</i>	<i>mk</i>	<i>wt</i>
the ears and eyes of the Sovereign. Behold, I					
<i>m</i>	<i>nfw</i>	<i>n-fmy</i>	<i>hm-n(t)</i>	<i>crwy</i>	<i>grh</i>
(am as) a skipper belonging to him. I am ignorant of sleep night as well as					
<i>hrw</i>	<i>hr-i</i>	<i>hms-i</i>	<i>hsty-i</i>	<i>hr</i>	<i>hnt</i>
day. I stand up and sit down ² my heart under (i.e. attentive to) the prow-rope and the stern-rope.					

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 (*Zmn-m-hr* 'Amun at the front'), Senbunmâi (*Snb-nw-mr-i* 'he is healthy with me'), Ptahhotpe (*Pth-htpw* 'Ptah is content') and 'Ankhu (*'nkhw*, shortening for some such name as *Hr-enkhw* '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.

LESSON XII

SENTENCES WITH ADJECTIVAL PREDICATE

¹ See SETHE, *Nominalisats*, §§ 32-37; 63-67; 85-86, etc.; LEF. *Gr.* §§ 623 foll.

¹⁰ Not, however, to the *nibe*-adjectives of § 79.

§ 135. Sentences with adjectival predicate¹ 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 most¹⁰ 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 𓂏 *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. 𓂏 *tnk ts mrt* I am one rich in serfs.²

𓂏 *tnk bnr n pr nbf* I was one pleasant to the house of his lord.³

The characteristic and regular use of the suffix 3rd pers. sing. (*nbf* 'his lord') in this last example indicates that *bnr* means 'one pleasant' rather than simply 'pleasant', in other words that it is here a noun rather than an adjective. Thus the construction is merely a special case of that described in § 125.

As in the corresponding construction with nominal predicate just alluded to, so too here the pronoun is apt to have emphatic force and tends to become the logical predicate. Here again (see above § 127, 4), the particle 𓂏 *ts* 'indeed' often serves to give emphasis to the pronoun, though without always giving it the importance of the logical predicate.

Exx. 𓂏 *tnk ts mr-brw tp ts* I was indeed one justified upon earth.⁴

𓂏 *n tnk ts ks ss* I am not one high of back, i. e. overweening.⁵

Here *tnk* 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.⁶

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 𓂏 *wy*, see above § 49.

Examples with a noun as subject:

𓂏 *nfr mnt-i* my path is good.¹

𓂏 *ur hst-i m stp-sr r smr wty nb* greater was my praise in the palace than (that of) any Unique Friend.²

Examples with a dependent pronoun as subject:

𓂏 *nfr tw hnt-i* thou art happy with me.³

𓂏 *ts st r ht nbt* it was more plentiful than anything.⁴

𓂏 *tw-wy n-s st* how like (to) her it is!⁵

With the 1st pers. sing. the construction independent pronoun + adjective (§ 136) is preferred,⁶ except in the case of the adjective — *ny* 'belonging to'; the construction both of *ny* and of the expressions for 'belonging to me, thee', etc. (*tnk, 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 construction adj. + subj. and the *sdmf* 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 *sdmf* form employs the suffixes. For the uses of the *sdmf* 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 𓂏 *wr nfr trp r mw* it is more abundant in wine than in water; *or* it has more wine than water; lit., great to it is wine more than water.⁷

§ 139. Adjective + dependent pronoun + noun.—An example of an uncommon kind is

𓂏 *rd-wy sw ib-i* how strong is my heart! Lit. how firm is it (namely) my heart.⁸

Here *sw* exercises much the same function as *pw* in its developed use with nominal predicate, above § 130; a still closer parallel above § 132.

¹ *Proc.* B1, 3. Sim. *ib.* B1, 108-9; Sim. B155; *ERM. Hymn.* 4. 2; 14, 2.

² *BH.* i. 25, 101. Sim. *Berak.* i. 14, 10; *Sk.S.* 29-30; 99-100; Cairo 20543, 13.

³ *Sim.* R. 55. Sim. *P. Kah.* 3, 33.

⁴ *Urk.* iv. 693. Sim. *ib.* 687, 16; 879, 4; *Sk.S.* 62, 134.

⁵ *Urk.* iv. 368.

⁶ But see *Adou.* p. 104, an ex. with a genuine adj.; also the ex. with a participle, *Add.* to § 374.

² *Sim.* B 154-5. *Sim. ib.* 153; *Sim.* 1, 228.

³ *Brit. Mus.* 581. *Sim.* Cairo 20531, c. 2.

⁴ *Urk.* iv. 67. *Sim. ib.* 1078, 17.

⁵ *Sim.* B 230.

⁶ But see *mnk*, *Urk.* iv. 861, 8.

⁷ *Sim.* B82. *Sim. Sh.S.* 150, qu. § 144, 1; *P. Pal.* 1116 B, 10.

⁸ *Pakeri* 3; *Sim. Urk.* iv. 1166, 10. See too *Nominalisats*, §§ 85, 86.

§ 140. Adjective + pw .—Examples similar to those with nominal predicate (§§ 128, 130) are found when the predicate is adjectival, only much more rarely.

Exx. $\text{hns pw, n wsh is pw}$ it (the path) was narrow, it was not broad.¹

$n wr is pw wr im$ such a great one is not really great, lit. not great indeed is he, the great one there.²

OBS. For *nfr pw* as a means of expressing negation, see below § 351, 2.

§ 141. The adjective as impersonal predicate with following dative.—In the constructions already studied the adjective predicated is an inherent quality. We are here to become acquainted with a construction in which the adjectival predicate is followed by the dative; this is used when a contingent, accidental or merely temporary qualification has to be expressed. The difference is best illustrated by German, where *er ist kalt* means 'he is cold' in temperament, while *ihm ist kalt* signifies 'he is cold', meaning 'he feels cold'; so too in the French *il a froid* as contrasted with *il est froid*.

Exx. $nfr n-in$ it will go well with you.³

$n-i nmn wrw$ I am become great among the princes.⁴

$wsh n(i) m chwt, csi n(i) m mnmnt-i$
I became extensive in my wealth, I became rich in my flocks. Lit. it was broad to me in my wealth, it was plentiful to me in my flocks.⁵

$bin-wy n-i$ how ill it is with (lit. to) me.⁶

$nfr-wy n ts hwt-ntr$ how well it goes with the temple (when a certain thing happens).⁷

The same construction occurs with *pw*, but extremely rarely.

Ex. $ksn pw n bw nfr im$ it goes wretchedly with (lit. it is wretched to) the place where he is.⁸

OBS. 1. The word with adjectival meaning in this construction is doubtless a true adjective with omitted subject, see below § 145. That it cannot be an impersonal *sdm-f* form seems clear from the occasional presence of the exclamatory ending *-wy*; another reason is given below § 467. The occasional presence of *-wy* also proves that the adjectival word + *n* cannot be identified with the *sdm-n-f* form; we may also point to the absence of any examples where the *n* is separated from its noun, as may happen with the *sdm-n-f* form. None the less, the *sdm-n-f* form originated in a very similar way, see §§ 386; 389, 3, end; 411, 2. For an undoubted *sdm-n-f* form from the adjective-verb, see below § 144, 3.

OBS. 2. For *nfr n* as a means of expressing negation, see § 351, 1.

§ 142. Tense and mood in the sentence with adjectival predicate.—As in the sentences with adverbial and nominal predicate the tense must, as a rule, be inferred from the context. Examples with both present and past

¹ Peas. R 45. Sim. Urk. iv. 1087, 8, where *sun* for *n* is in accord with later custom, see GUNN, *Studies*, p. 169.

² Peas. B 1, 165.

³ Urk. iv. 123; sim. Sinai 90, 20-1. Present time, see Urk. iv. 366, 5; v. 170, 17.

⁴ A.Z. 47, 1^a. Sim. Mist. ix. 18.

⁵ Sin. B 146-7. Sim. ib. 106; Cairo 20512, b 4.

⁶ Adm. 6, 8.

⁷ Th. T. S. i. pp. 40, 64. Pl. 15. Sim. Bersh. i. 15.

⁸ P. Pe. 1116A, 91.

meaning have been quoted in the foregoing sections, and *nfr n-in* in § 141 is an example with future meaning.

The verbs tw and wnn (§§ 117, 118) have a certain limited use before the adjectival predicate when its subject is a dependent pronoun.

Exx. He has reached old age serving the Pharaoh, $\text{tw nfr sw m ps hrw r sf}$ while he is better to-day than yesterday.¹

$mk wnn ndm sy hr ib-f$ behold, it will be pleasant in his heart.²

$wn-in nfr st hr ib-sn$ thereupon it was agreeable in their hearts.³ For the *sdm-in-f* form of *wnn* here used see below §§ 429, 1; 470.

For *tw*+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 *tw* and *wnn*, see §§ 320, 323, 326.

The particles *mk* 'behold', *ist* 'lo', and *hr* 'further'⁴ are found before adjectival, as before nominal, predicate.

Exx. $mk nfr sdm n rml$ behold, it is good for men to hearken, lit. good is a hearkening to men.⁵

$mk dhr pw$ behold it (the office of vizier) is bitter.⁶

$ist stt wrt wst$ lo, very difficult was the road.⁷

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

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

Ex. $dt-n-k sy m tp-k, wr-k im-s, hr-k im-s, ts sfsft-k im-s$ thou hast placed it (the eye of Horus) in thy head, that thou mayst be eminent by means of it, that thou mayst be exalted by means of it, that thy estimation may be great by means of it.⁸

So too, again, after the verb *rds* 'cause' (§ 70).

Exx. $dt-i wsh swt ir wt$ I will cause to be spacious the places of him who made me.⁹

$dt-i sdrf m cr-k$ I will cause him to become acquainted with thy greatness.¹⁰ Lit. (that) he become acquainted.

¹ Th. T. S. iii. 26.

² P. Kah. 3, 36.

³ Pr. 2, 6. Sim. Peas. B 2, 131.

⁴ Sin. B 202-3.

⁵ Leb. 67. Sim. id. 86-7; Sh. S. 182.

⁶ Urk. iv. 1087.

⁷ Bersh. i. 14, 1.

⁸ ERM. Hymn. 16, 1-2. Sim. probably Cairo 20538, ii. c 18 (2nd pers. plur.).

⁹ Urk. iv. 163. Sim. id. 102, 12; 505, 13.
¹⁰ Sh. S. 139. Sim. Eb. 59, 9; Urk. iv. 198, 7; 766, 5.

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 *wmf* is found in place of *twf*. We have already pointed out (§ 137 end) that the *sdmf* 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 sdmf* has often *past* reference.

Exx. *n hst hr ib* I was not weak in the heart, i.e. I was not deemed weak.²

n r i m snyt my mouth has not been great (i.e. I have not been self-assertive) among the courtiers.³

But it may also have *present* reference.

Exx. *n is-k* thou art not light.⁴

n wr n-k entyw thou hast not much incense, lit. not great is incense to thee.⁵

2. *Nn sdmf* has *future* meaning.

Ex. *nn sw-k imf dt* thou shalt not be bereft of it eternally.⁶

3. *N sdm-nf* denies a *continuous* or *repeated* action, irrespectively of the time at which the negative instance may occur.

Exx. *n ndm-n nf bht im* reversal thereof (lit. receding therefrom) is not pleasant to him.⁷

n sw-n drpwf his offerings will not (ever) be lacking.⁸

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 nt im-i swt m ntr no member of me is void of god, lit. there is not a member in me void of god.⁹

OBS. The negation of wishes, commands, and clauses of purpose with adjectival predicate is contrived by means of the negative verb *im*. Not all these cases can be illustrated; an example of a negated clause of purpose in § 347, 4.

¹ See GUNN, *Stud. Diet.*, ch. 27.

² *Pap.* 35; *Sim. Urk.* iv. 1082, 15; *Nw* 102, 7; BUDGE, 256, 1.

³ *Louvre C55. Sim. Sinai* 90, 15; *Az* 125 b, 25; 32, 36, 40.

⁴ *Peas.* B 2, 103; *Sim. ib.* B 1, 177; *LAC. TR.* 1, 55.

⁵ *St. S.* 150.

⁶ *Urk.* iv. 500; *Sim. Sin.* B 258; *Stud.* 1, 295; *Five Th.* 7, 25, 26.

⁷ *Stud.* 1, 310-1, 310; *Sim. Sin.* 3, 17-18.

⁸ *Urk.* iv. 519; *Sim. ib.* 1077, 3; *EAM. Hymn.* 13, 5; *Pt.* 282-3; *Peas.* B 1, 316-7.

⁹ BUDGE, p. 113, 4; *Sim. ib.* p. 115, 10; 262, 10; *Pt.* 56; *Peas.* B 1, 208-9.

§ 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, *ist* *tsi wrt r ht nbt* and lo, (they were) much more numerous than anything.¹

Or again, the subject may be omitted if it is perfectly vague. Thus in the construction *nfr n-i* 'it goes well with me' (§ 141) the implicit subject is the vague 'it' or 'things'.

This subjectless use of the adjectival predicate occurs also after *tw*, cf. § 142. The cases thus arising are discussed at length in § 467.

VOCABULARY

tw come.

mdw speak, talk. *mdt* speech, word.

nim take away, rescue.

ih be beneficial, advantageous.

usr be powerful, wealthy.

cks 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.

iusrw balance.

rhyt common people, subjects.

sh dignitary; rank, dignity.

hrt share, portion.

mrtj righteous.

iwyt wrongdoing.

snf last year.

hst front; *m hst*, *r hst* formerly, before.

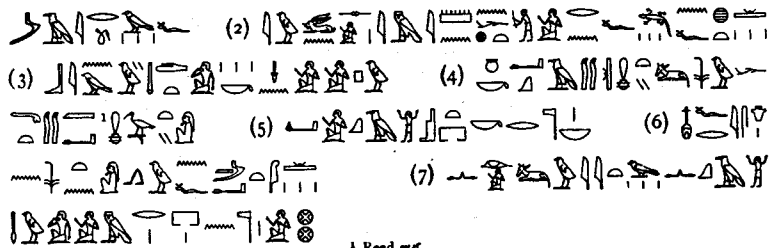
msi(r)w (§ 279) misery.

m-r in the hand of; from; owing to; together with.

EXERCISE XII

(a) Transliterate and translate:

(1)



Read *mr.*

(b) Write in hieroglyphs and transliteration:

(1) My portion was not (too) great (*wr*). (2) I rescued the poor man from him (who was) more powerful than he. (3) (When) the mistress of the house speaks, it (*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 (*rm*) is powerful like Rē.

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 confidence, 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. *hbswtf, wr sy r mh* 2 his beard, it was greater than two cubits.¹

entyw n-i-im sw the incense, it belongs to me.²

¹ *SA. S.* 63.
² *SA. S.* 151. *Sim.*
Sim. B 222. 255.

hknw pf dd-n-k tnt-f bw pw wr n iw pn
that spice which thou didst speak of bringing, it is the main thing of this island.¹

¹ *SA. S.* 152.

2. A *genitive* is emphasized.

Ex. *wr im nb, mks ibf, nht rf, r sn-nw-f* each one of them, his heart was stouter, his arm stronger, than his fellow(s).²

² *SA. S.* 100.

3. *Adverbs* or *adverbial phrases*. See the examples with *tr*, below § 149.

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

Exx. *mw m itrw swrt-tw-f, mr-k* the water in the rivers, it is drunk if thou desirest.³

³ *Sim. B* 233. With past meaning, see § 450, 1.

mk ntr rdt-nf nhy-k behold, god has caused thee to live.⁴
 mk tw dd-tw behold, one says.⁵

⁴ *SA. S.* 113-4. *Sim. B* 142-3; *Bersh.* i. 14, 5.

⁵ *Urk.* iv. 1090. *Sim. B* 15, qu. § 66.

An independent pronoun may be used before the *sdm-f* and *sdm-n-f* forms.

Ex. *ink pr-ni* it is I (who) have come forth.⁶

⁶ *LAC. TR.* 72, 21. *Sim. AZ.* 57, 8^e.

This example shows the *sdm-n-f* form; the construction *ntf sdm-f* has always future meaning, see below § 227, 2. See Add. for the construction *sw sdm-f*, etc.

2. The *object* is put at the beginning:

Ex. *snty-k dt-ni sn m si hr-k* thy sisters, I have placed them as a protection behind thee.⁷

⁷ *Urk.* iv. 618. *Sim. B* 1075, 11; *SA. S.* 11; *Sim. B* 223.

3. A *genitive* is put at the beginning:

Ex. *in iw wsfw spy r cht r r n pr-f* a sluggard, shall a petitioner stand at the door of his house?⁸ For the construction see § 332.

⁸ *Peas.* B 1, 284. *Sim. Adm.* 7, 7; *Th.* T. S. II. R.

4. A noun which virtually follows a preposition:

Ex. *ntyw im-s, n sp wr im* those that were in it, not one of (them) was left.⁹ The adverb *im* 'therefrom' is equivalent to *im-sn* 'of them'.

⁹ *SA. S.* 107.

5. An *adverb* or *adverbial phrase*.

m-ht nn wds hm-f r sw n wdn after this His Majesty proceeded to the workshop of offerings.¹⁰

¹⁰ *Seas.* 340.

mk in-grw-n ipwty behold, through lack of a messenger here with me I have caused him to come.¹¹ *In* is the initial form of the preposition —.

¹¹ *Urk.* iv. 685. *Sim. B* 836, 6.

Such examples as *hst-sp 12 . . . wds hm-f* 'year 12 . . . His Majesty proceeded',¹² are more probably to be explained by § 89, 1.

¹² *P. K&A.* 31, 8-10; translation dubious.

§ 149. **Anticipatory emphasis by means of *tr*.**—The preposition *r* may have the meaning 'as to', 'concerning', and when occurring at the beginning of a sentence exhibits the original full form *tr*. This *tr* is often

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-hnw-n iw pu* 'within (lit. in the interior of) this isle';¹ contrast with suffix *m-hnw-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-hi* 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 *q-r* and *q-n*; for *in* see § 155, end, and for the very common *ir* 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 *= nu* and *= ni* as to negative a group consisting of preposition + noun will be dealt with in connection with the adverbs (§ 209).

VOCABULARY

- cr* ascend, approach.
- hrp* undertake, make offering of.
- rd* grow.
- ms(w)* be new, fresh; *m mrwt* anew, lit. in newness.
- inr* stone.
- ced* cedar (properly 'pine').
- door*.
- ct* house, department; *iry-rt* official, one belonging to a department.
- ct* limb, member.
- Wsir* Osiris, the god of the dead.

- ks* spirit, soul, double, see below p. 172.
- htyw* staircase, terrace, hill-side.
- rwdt* hard stone, sandstone.
- pit* antiquity, old time.
- var. *hrt-hrw* daytime.
- var. *Sm(w)* Upper Egypt.
- var. *Tr-mhw* Lower Egypt.
- var. *ipy* (who is) upon, chief, first.
- nty* who, which.
- twy* who not, which not.

EXERCISE XIII

(a) Study the following sentences from a funerary stela:¹

Placed	me	the overseer	of works ²	as	officer in charge of that which (is) and		
that which (is) not, ³	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 *Tr-mhw* 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)

¹ The hill-slope in question is presumably that of the Lebanon.

² *Ntrw* has 'those who are there', a common periphrasis for 'the dead'.

(c) Write in hieroglyphs and transliteration:

(1) To thy *ka*, my good lord!¹ (2) As for Heliopolis, it is the principal city of Egypt. (3) There is no man void of wrong-doing. (4) This ruler, he placed me in front of his children, he made me commander of his army, because my hands prospered more than (those of) any servant of his. (5) If thou goest up to heaven, behold he is there; if thou goest down to the netherworld, behold he is there likewise. (6) He followed his lord when (*m*) he was in (lit. upon) this (foreign) land. (7) If I had heard it, I would have given him gold (*tw sdm-n:f* form).

¹ Words spoken by an attendant offering wine.

LESSON XIV

PREPOSITIONS (continued)

N.B.—The details of this lesson are intended for reference only. For this reason the uses with the infinitive, the *sdm-t* 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 *sdm-f* and *sdm-n:f* the Egyptian prepositions must frequently be rendered by an English conjunction, exx. *m* 'when', *ir* 'if', see above § 155. For further remarks see Add.

THE SIMPLE PREPOSITIONS

§ 162. *A m*, before suffixes *A im*, indicates position generally, the main lines of development being 'in', 'from', and the instrumental 'with'.

1. of place. 'In' a place, house, boat, etc. *M ib* '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 *rk m*, *tkn m*, *kn m* 'approach', 'draw near to'. So too *dl m ib* 'place (a plan) in the heart'; *dk m hr* 'command', 'charge', lit. 'place in the face'.

2. of time. 'In' this year, day, time. *M smw* 'in the summer'; *m dwrw* 'to-morrow', *m sf* 'yesterday'; *m grk* 'in the night'; *m rnpj j* 'for three years'.¹

¹ *Urk.* iv. 4. 14.

3. of states. *M rswt*, *imw* 'in joy', 'grief'; *m snb* 'in health'; *m hst nt* 'in the favour of'.

4. of manner. *M mrt* 'in truth', 'truly'; *m mrwl* 'anew'; *m mill* 'likewise'.

5. of kind, where 'consisting of' is often the best rendering. *M iwr*, *dbt* 'of stone', 'brick'; *rkw m rnpwt* 'period of years'. Here may be included the partitive use, exx. *w im-su* 'one of them' (§ 262, 1); *in im-f* 'bring (some) of it'.¹

6. of equivalence or predication, see above §§ 38. 84. 96. 'As', ex. 'I sailed down *m si hty-t* as the son of a prince';² rarely with suffix, ex. *it-tu im-i* 'your father, namely myself'.³ Also sometimes to define a suffix subject.^{3a}

7. of instrument. *M hps-i* 'by my strong arm'; *m shrw-i* 'by my counsels'. *Mh m* 'fill with'; *spr m* 'equip with'.

7a. of concomitance, almost like *hw* 'together with', § 171.^{3b}

8. of separation. *Pr m* 'go out from'; *ii m* 'return from'; *sr m* 'begin from'; *sw m* 'free from'.

9. idiomatically with verbs. *Yu m* 'have recourse to'; *irt m* 'act according to'; *mh m* 'seize upon'; *mdw m* 'speak against'; *rk m* 'know (something) of (someone)'; *hnm m* 'join with'; *shn m* 'gain control over'; *sbt m* 'laugh at'.

10. with infinitive. In various uses as above, ex. *m whm* 'again', lit. 'in repeating'. Particularly with verbs of movement (below §§ 304, 2; 331), ex. *m prt* 'engaged) in going forth'.

11. with *sdm-f*. (a) 'when', ex. *m wnf tp ti* 'when he was upon earth' (§ 157, 1). (b) 'as', 'as truly as' (almost equivalent to 'if'), ex. *m mrrtu rnh* 'as truly as ye love life' (§ 444, 2). (c) 'though' (rare): ex. *msdd ib-f* 'though his heart hates (it)'.⁹ (d) curiously, with the *m* of predication, almost like a relative clause: 'a *hoip-di-nesu* formula *m ir n-f srf* being what (lit. as) his son made for him';¹⁰ see below §§ 444. 3; 454. 4.

12. with *sdm-t* (doubtful). 'When', see below § 407, 2.

§ 163. $\leftarrow r$ ¹¹ originally $\leftarrow ir$,¹² form with suffixes $\leftarrow r$, seldom $\leftarrow ir$;¹³ at the beginning of sentences $\leftarrow r$ 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,¹⁴ 'at' the feet of; make a tomb 'at' the stairway of the great god;¹⁵ *spr r* 'arrive at' even of reaching persons,¹⁶ though *n* is here usual with other verbs of motion.

2. of persons. *Wp r* 'open the mouth' *r* 'to' a person, to address him.¹⁷ After verbs of speaking *n* is far commoner than *r*.¹⁸

¹ *Westc.* 11, 25. *Sim. Peat.* B 1, 93; *P. Kah.* 31, 12. 15.
² *BH.* 1. 8, 7. *Sim.* Munich 4, 6.
³ *Cairo* 28083 (Sp), 141.
^{3a} *Urk.* iv. 651, 10, *kp-m* (§ 436) *m ni n hrw.* *Sim.* TA. 7. 5. iv, p. 10, n. 4.
^{3b} *BH.* i, 8, 12; *Hamm.* 114, 12. See *JEA.* 25, 166.

⁴ See *Rec.* 39, 105.
⁵ See *Unt.* 4, 107.
⁶ *Urk.* iv. 660, 8.
⁷ See *AZ.* 29, 49.
⁸ *Pt.* 179; *Urk.* iv. 368, 7.

⁹ *Urk.* iv. 969, 3. *Sim.* *P. Kah.* 36, 42; *Eh.* 70, 24.

¹⁰ *Cairo* 20027. *Sim.* ib. 20048. 20117. 20222. 20223. 20272. Rather differently 'such as', *Urk.* iv. 46, 7; 198, 2.

¹¹ See G. ROEDER, *Die Praeposition R*, Berlin 1904.

¹² So before noun, *Harb.* 763.

¹³ *Siut.* 1, 275; *PETR. Court.* 22, 2; *Men-thaw.* 18.

¹⁴ *M. u. K.* 9, 3.

¹⁵ *Schekhu* 8.

¹⁶ *Westc.* 7, 13; *LAC. TR.* 11, 1.

¹⁷ *Sä. S.* 81.

¹⁸ *R* after *in-m*, see *LAC. TR.* 23, 15, 29, qu. § 436.

- 1. *Sim.* R 20.
 - 2. *Urk.* iv. 1106, 9.
 - 3. *Peas.* B 1, 31.
 - 4. *Griff. Stud.* 57.
 - 5. *Rhind 45.* *Sim. Hamm.* 191, 4.
 - 6. *Urk.* iv. 1211, 15.
 - 7. *Urk.* iv. 1120, 1.
 - 8. *Urk.* iv. 970, 1; *Ann.* 37, pl. 2, 15.
 - 9. *See* Vog. *Baur.* p. 101-2.
 - 10. *Urk.* iv. 1120, 1.
 - 11. *BEH.* 1, 8, 7.
 - 12. *Sim.* B 17, 243; *Peas.* R 3; B 1, 33; *Sk. S.* 157, qu. 4 154.
 - 13. *T. Carn.* 4.
 - 14. *Urk.* iv. 974, 4.
 - 15. *Sim.* 5, 22.
 - 16. *Pakeri* 5. *Sim. Stud.* 1, 206; *Eb.* 46, 21, qu. 157, 4; *P. Kah.* 29, 43, qu. 326.
 - 17. *Brit. Mus.* 614, 12. *Sim. Hamm.* 110, 4; *Th. T. S.* III, 26, 12.
 - 18. *Rather* differently, *Peas.* B 1, 104.
 - 19. *Hamm.* 114, 8; *Urk.* iv. 617, 9.
3. of *time*. *R tr n* 'at time of';¹ *r knw rpt* 'every year' (§ 101); *r nw*, 'at the (right) time';² *r hrw q* 'for (extending over) four days'.³
4. of *purpose* or *futurity*. *R m* 'to what purpose?' (§ 496); *r htyt* 'to be prince', see §§ 84, 122, 332. Also with verbs, *ii r* 'come for', *hib r* 'send for'.⁴
5. of *measurement*. *10 r 10 r 10* 'ten by ten by ten (cubits)'.⁵
6. of *respect*. Speak, report, 'concerning'; *sbi r* 'teach about' (§ 84); *r htp* 'according to law'. *Ir* 'as to', see § 149.
7. of *comparison*. 'More than' after adjectives, adverbs, and verbs, see §§ 50, 207. Also in *ts r smnt* 'too many to record';⁶ stomach too heavy *r unm* 'to eat'.⁷ For the abbreviation characteristic of Egyptian comparisons see § 506, 4.
8. of *separation*. *Hrw-r* 'apart from' (§ 179); *hpt r* 'conceal from'; *stn r* 'distinguish from'; *rb, sti r* 'know', 'discern' one 'from another'.⁸
9. of *opposition*. *Ir r* 'act against'.⁹ Of debts, *ip r* 'charge against'.⁹
10. with *infinitive*. Besides other uses (e.g. above 7) very common of *futurity*, ex. *twf r sdm* 'he shall hear', see below § 332. Also of purpose, ex. *r shrt htyw* 'in order to overthrow his enemies'.¹⁰ Further, after particular verbs: *ib* 'wish', ex. *ib r nkm Kmt* 'I wish to save Egypt';¹¹ *dwi*, ex. *dwrk r stn-st* 'thou shalt rub it early in the morning', lit. 'thou shalt use the morning to rub it';¹² *snq r* 'fear to';¹³ *sbi r* 'teach to'.¹⁴
11. with *sdm.f.* (a) 'so that', ex. *sdm.k m mw r htp ib-k* 'mayst thou have access to water so that thy heart may be satisfied'.¹⁵ (b) 'until', ex. 'the king loved me . . . *sdm.f m htp r htyf* until he went in peace to his horizon'.¹⁶ (c) 'more than', see above § 157, 3.¹⁷ (d) 'according as' ex. *r mrrf* 'according as he desires'.¹⁸ (e) 'if', in the form *ir*, see § 150.
12. with *sdm.n.f.* (a) 'until', see above § 156. (b) 'if', in the form *ir*, see § 151.
13. with *sdmt.f.* 'Until', see below § 407, 1.

§ 164. — *n*, before nouns not infrequently written *~* and consistently so in certain papyri of early Dyn. XVIII, often wrongly transcribed as *~* by modern scholars;¹⁹ before suffixes always *~*; in some rare instances written *~* at the beginning of the sentence, see §§ 148, 5; 155 end. Indicates the person or thing affected.

1. of *dative*. 'To' a person, so with *rdi* 'give', *swd* 'hand over'. *Dd, smi n* 'speak', 'report to'. Also with other verbs: *wq n* 'command'; *sdm n* 'hearken to', 'obey' a person; *hib, in n* 'send', 'bring to'. Hence of motion:

- 1. *Vog. Baur.* p. 101.
 - 2. *Peas.* B 1, 25; *NAV.* 64, 16.
 - 3. *Sim.* B 151; *Urk.* iv. 665, 11.
 - 4. *Urk.* iv. 118, 16.
 - 5. *Sim.* B 279; *Peas.* B 2, 106.
 - 6. *See* *AZ.* 31, 51.
 - 7. *Sk. S.* 168.
 - 8. *Urk.* iv. 781, 16; *Arm.* 103, 7.
 - 9. *BEH.* I, 25, 6.
 - 10. *Sim.* I, 273 foll. *passim*.
 - 11. *Sim.* B 95, 173, 193; *Leb.* 121. Once only, *hr*, see p. 209, n. 6.
 - 12. *Sim.* B 26.
 - 13. *Urk.* iv. 3.
 - 14. *Peas.* B 1, 104.
 - 15. *MAR. Karn.* 33.
 - 16. *Sennak Disp.* 2, 8; 4, 8; *Urk.* iv. 767, 3.
 - 17. *Peas.* B 1, 232.
 - 18. *Sk. S.* 174.
 - 19. *Urk.* iv. 1110, 16.
 - 20. *Sim.* I, 290, 294. *Sim. P. Kah.* 12, 9.
- hi* 'go down', *sm* 'go', *tw* 'come' *n* 'to' a person, whereas *r* is used of movement 'to' or 'towards' a thing.
2. of *advantage*. *Ir* 'to make' (something) *n* 'for' a person; absolutely, *ir n* 'act on behalf of', 'help';¹ *nfr, sh n* 'good', 'useful for'.
3. of the person *interested*. For example after imperatives, see § 337, 2.
4. of *possession*: 'belonging to'. See above § 114, 1.
5. of *cause*. *Rm n* 'weep at' a thing;² *n hkr* 'through hunger';³ a judge deaf *n qbrw* 'for the sake of rewards'.⁴ So *n-mrw*, *n-nt-n*, below § 181.
6. with certain verbs. *Dg n* 'look at';⁵ *Hsf n* 'punish', lit. 'ward off for'.
7. in certain expressions. *N sw, idt* 'in the sun', 'the dew'.⁶
8. of *time*. *N ibd 2* 'within two months';⁷ *n wnw* 'in an hour';⁸ *n dt* 'for ever'.⁹
9. with *sdm.f.* '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 *sdm.w.f.* form, see § 411, 2.

§ 165. *hr*, more rarely *h* alone,¹⁰ with suffixes *h* or occasionally *h*,¹¹ signified originally 'upon'.

- 1. of *place*. Strictly 'upon': the ground, a road, a chariot, a bed. *Hr mw hr ts* 'on water and on land'. I followed *hr rdwy-k* 'on my feet', i.e. 'on foot'. But often much more indefinitely: *hr rs, mht* 'to the south', 'north'; *hr ht kt* 'up a high tree'; *hr sbi* 'at (or 'through') the gate'; *hr Kmt* 'in Egypt'.¹² So with various verbs: *sn, swi hr* 'pass by'; *hms hr dmi* 'besiege a town', lit. 'sit down at'.¹³ Also figuratively: *hr ib-k* 'in thy heart'.¹⁴
- 2. of *provenience*. *Nbw hr hst* 'gold from the desert-land'. Honey *hr pr-hd* 'from the Treasury'.¹⁵ *Ti hr* 'come from'.¹⁵
- 3. of *privation*. Despoil (*wn*) the poor man 'of' (*hr*) his property;¹⁶ *wfw-hr* 'excepted from' (§ 179).
- 4. of *time* (rare). *Hr ibd 2* 'in two months'.¹⁷ He makes a delay *hr hrw 3* 'for three days'.¹⁸
- 5. of *occasion*. *Pr hr hrw* 'come forth at the voice'.
- 6. *distributively*, Latin *per*. They give a loaf *hr w im nb* 'each of them'.¹⁹
- 7. of *cause* (very common). *Htp, hr hr* 'pleased', 'content on account of' something. *Yb dw hr* 'heart sad concerning', *rs tp hr* 'vigilant concerning', *mhy hr* 'neglectful about' something. *Hs hr* 'praise for' something. *Hib, ii hr* 'send (a letter)', 'come concerning' something. Also of barter, *rdi* 'give'

¹ *Sint* 1, 274, 292-296; *Rhind* 62.
² *Beri. Al.* i. p. 258, 31.
³ *Leb.* 24.
⁴ *Rhind* 25. *Sim.* *ib.* 24, 26.

⁵ *Urk.* iv. 766, 2. But also mention *hr* *rrf* 'by its name', *Arm.* 102, 3.
⁶ *Wast.* 11, 24.

⁷ *BH.* i. 8, 10, qu. § 300.

⁸ *Urk.* iv. 740. *Sim.* *ib.* 745, 12; *Sint* 1, 308; *Ann.* 37, pl. 2, 15.
⁹ *Sim.* B 117. *Sim.* *Paar.* B 1, 11-2; *Urk.* iv. 3, 3; 654, 5; *Eb.* 57, 10, 17.

¹⁰ In *hr* *tp-k* 'at thy head', *hr* *rtwy-k* 'at or by the door', *JEA.* 27, 24.

¹¹ *Weste.* 4, 7. *Sim.* *Urk.* iv. 4, 7.
¹² *Paar.* R 47, qu. p. 79, top.

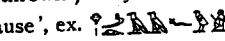
¹³ *Sim.* B 113, 182.
¹⁴ *Sim.* B 174, qu. § 44, 2.
¹⁵ *Eb.* 102, 13. *Sim.* *ib.* 102, 5.




this *hr* 'for' that.¹ Again *ch hr* 'fight on behalf of';² *bsf hr* 'protect', lit. 'ward off on account of'.³ Note further *sbt hr* 'rebel against' the king.

8. of addition. *Gsf hr* 'its half is (added) to it'.⁴ So too for purposes of co-ordination, ex. *qr hr hyl* 'wind upon (i.e. and) rain'; see above § 91, 1. *Sbn hr* 'mixed with'. *Ps, wrh, wt hr* 'cook', 'anoint', 'bandage with' something.

9. of marks. *hr rn* 'having upon it the name';⁵ *hr btm* 'having upon it the seal'.⁶ A very curious use, cf. Engl. 'all over snow', 'cow in calf'.

10. with infinitive, properly 'on' or 'while' of a concomitant act, ex. *it-ni hr smsf* 'I returned (on) accompanying him'.⁷ This use leads to extensive developments, see below § 319. Also referring to past events, probably as an extension of use 2 above, ex. His Majesty returned *hr sbri Rtnw* 'from (or 'after') overthrowing (or 'having overthrown') Retjnu'.⁸


11. with *sdm-f*, 'because', ex.  *hr mrrf wi* 'because he sees me'.⁹

§ 166.  *hr*, less often  *hr*, with suffixes  *hr*, 'under'.

1. 'under' the sky, the feet, etc. Rarely, however, simply 'at'.¹⁰

2. 'under', 'carrying' a load. *hr inw, rwl* 'bringing tribute', 'presents'; the crocodile departed *hrf* 'carrying him off';¹¹ fields *hr it* 'under corn'.¹¹ With verbs *stp, mh hr* 'loaded', 'filled with'.

3. metaphorically, in various uses. Loaded *hr mirw* 'with sorrows'; lands *hr rswt* 'in joy'. *hr abwt-i* 'under my seal'; *hr st-hrf* 'under his charge'. *hr sh*,¹² *shr* 'under (i.e. influenced by) the counsel', 'will' of someone. This state (*shm*) which I was 'in', *hrf*, lit. 'under it'.¹³ Also of cause: tired *hr smt rwl* 'through long journeying'.¹⁴



§ 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 nsu* 'favours (of) under the king' (§ 158, 1); *imihy hr* 'honoured with' a god, etc.

2. 'To' a person. *Dd hr* 'speak to' a person, his children, etc. *Hprt hri* 'what happened to me'.¹⁵ Gods give health, etc. *hri* '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 *sdm-hr-f* form see below § 427.

§ 168.  *in*, less frequently  *in*, 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

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  *in*.

OBS. For the possibly different *in* which serves to form the *sdm-in-f* form, see § 427.

§ 169.  *hft*, so written apparently for reasons of symmetry in place of the much rarer  *hft*, means properly 'face to face with'.





1. 'in front of'. Him who is *hft-k* 'opposite thee', i.e. with whom thou art talking.¹ *Dd hft* 'speak with', 'say to', not uncommon.² Especially also *hft-hr* 'before the face of' (§ 178).

2. 'in accordance with'. Act *hft ss-pu* 'according to this writing';³ *hft hty* 'according to measure';⁴ respect him *hft hprt nf* 'in proportion to what has accrued to him'.⁵

3. 'as well as' (very rare). Male and female slaves *hft hrw-sn* 'as well as their children'.⁶



4. of time. Year 43 . . . *hft hst-sp 25* 'corresponding to year 25' in the Oryx nome.⁷



5. with infinitive, 'at the time of', 'when'. Words to be recited *hft wsh phrt* 'when applying remedies'.⁸

6. with *sdm-f*. (a) 'when' (common). Exx.  *hft hss-f* 'when he is humble';⁹  *hft wmf mr* 'when he was ill'.¹⁰ (b) 'according as', 'in proportion as' (seldom), exx. not high-tempered  *hft usr(i)* 'in proportion as I was powerful';¹¹ I built it  *hft mrrf* 'according as he desired'.¹²



7. with *sdm-nf*. 'According as'; an ex. above § 156.

8. with *sdm-t-f* (doubtful). 'When'; see below § 407, 2.



§ 170.  *mi*,^{12a} sometimes  *mi*, hardly ever with suffixes,^{12b} expresses likeness.

1. of resemblance. 'Like' a dream, the will of god, etc.;  *mi m* 'like what?', 'how?' (§ 496). So often in similes, ex.  *iw-i mi s itw m hlyw* '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 *mi ut-f* 'according to his habit';¹⁴ act *mi wdt* 'according to commands'; *mi ut r hp* 'according to what is lawful'.¹⁵

3. 'as well as' (seldom). Exx.  *hy n-k mi nbt-r-dr* 'hail to thee as well as (to) the lady of the universe';¹⁶  *hrw mi grh* '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  .

¹ *Pt.* 79. *Sim.* *Urk.* iv. 26, 15.

² *Sim.* R 67; B 267; *Urk.* iv. 26, 16; 649.

³ *Meir* ii. 6.

⁴ *Pt.* 228.

⁵ *Pt.* 180.

⁶ *Urk.* iv. 665.

⁷ *BH.* i. 8, 3.

⁸ *Eb.* i. 10. *Sim.* *ib.* 97, 4; *Urk.* iv. 724, 15; 742, 4; 757, 15.

⁹ *Pt.* 76. *Sim.* *Leb.* 147; *Sint* 1, 297; *Urk.* iv. 742, 2.

¹⁰ *P. Kah.* 13, 34.

¹¹ *Brit. Mus.* 614, 9; cf. *Paar.* B 1, 214.

¹² *Rijck* 7, 31. *Sim.* *Urk.* iv. 116, 17.

^{12a} *M*-nearly O.K., see Sign-list, W 19.

^{12b} Examples, *Wb.* ii. 36, 9.

¹³ *Sim.* B 254. *Sim.* *ib.* 118.

¹⁴ *Weste.* 3, 2, 11.

¹⁵ *Urk.* iv. 1088.

¹⁶ *Sim.* B 274. *Sim.* *Urk.* iv. 368, 1.

¹⁷ *MAK.* *Abd.* ii. 29, 22. *Sim.* *ib.* 13.

¹⁸ Exx. *Leb.* 131, 133, 138; *Eb.* 53, 22; 108, 2.

☉ mi wbn Rr 'as when Rē shines'.¹ (b) 'according as', ex. mi qd-k 'according as thou sayest';² especially in the phrase mi mrr bsk im 'according as this thy humble servant desires'.³

- 6. with *sdm-nf* (rare). See above, § 156.
- 7. with the passive *sdmf*. See below, § 423, 3.
- 8. with the *sdmt-f* form (doubtful). See below, § 407, 2.
- 9. with non-verbal clause introduced by an independent pronoun. See above, § 154.

§ 171. hnt 'together with', in Dyn. XVIII rarely written hn.⁴

- 1. 'together with' someone, less commonly something. So too with verbs, *mdw hnt* 'talk with', *chi hnt* '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. hnt rdit nf phrt 'thou shalt make and shalt give (lit. with giving) to him remedies'.⁵ So frequently in letters, contracts, etc., where however *hnt* may co-ordinate an infinitive with a preceding infinitive;⁶ for a further development of this construction see § 300, Obs. Also continuing construction with *hr* + inf., ex. *iwf hr wnm . . . hnt swri* 'he eats . . . and drinks', lit. 'with drinking'.⁷
- 4. with *sdmf* (rare), ex. on that day on which the enemies . . . were destroyed hnt shkrtw srf Hr 'and (lit. with) his son Horus was caused to rule'.⁸

§ 172. hs 'behind', derived from a noun *hs* 'back of head'.
1. 'behind' a person.⁹ *Nw hs* 'look behind' oneself;¹⁰ *en hs* 'turn behind' oneself, i. e. turn back;¹¹ *twl hs* 'come behind', 'take unawares', of evils;¹² *hs ts* 'behind bread', i. e. 'at meals'.¹³

2. 'around'. *Phr hs tnb* 'move around a wall'.¹⁴ So too frequently *st hs* 'a protection around' a person, where however there may be a sense of enveloping from behind, as with wings, etc.

§ 173. tp, an old word for 'head', is used as a preposition meaning 'upon' in certain phrases; tpw k 'upon thee'¹⁵ is a quite exceptional writing with the suffix. Most commonly *tp ts* 'upon earth', i. e. living. Also *wrsyw tp tnb* 'watchers upon the wall';¹⁶ the child came forth *tp twysy* 'upon her hands', i. e. upon the hands of the midwife;¹⁷ and others.¹⁸

§ 174. hnt, rarely written hnt, once hnt,¹⁹ seems akin to a word for 'face' and signifies properly 'in front'.

1. 'in front of', mainly in a tag applied to the Pharaoh hnt *hrw nhw nb* 'in front of the souls of all living'.²⁰

¹ Urk. iv. 806. Sim. id. 687, 13; Sim. B 225; Peas. B 1, 242, 244; Leb. 137, 141.
² Leb. 150. Sim. Urk. iv. 753, 7, 9.
³ P. Kah. 28, 2; 35, 9; 36, 52.
⁴ Urk. iv. 839, 16; 842, 4, 15; 862, 14.
⁵ Eb. 40, 8. Sim. Peas. R 128.
⁶ Exx. P. Kah. 28, 43; 29, 22; 31, 1; 35, 15; Sim. 1, 293, 294, 307.
⁷ Westc. 7, 3.
⁸ Urk. v. 12. Sim. Sim. 1, 317, qu. § 157, 1; LAC. TR. 5, 6.
⁹ Westc. 10, 8, 15, 22.
¹⁰ Urk. iv. 697.
¹¹ Hamm. 110, 3.
¹² Urk. 1077, 9; cf. Sim. B 59.
¹³ Pt. 135.
¹⁴ See PSBA. 25, 334.
¹⁵ ERM. Hymn. 12, 3, 4; 14, 1.
¹⁶ Sim. R 45.
¹⁷ Westc. 10, 10, 17, 24.
¹⁸ Urk. iv. 160, 12.
¹⁹ BH. i. 25, 101-2.
²⁰ Exx. D. et B. 11, 18, 48.

2. 'among', with the notion of 'foremost among'.¹ So with *tu*,² *stn* 'distinguish', *stp* 'choose'.³ 'among' a number. *Rdi* 'give' something 'out of' one's possessions.⁴ Also as a mathematical term.⁵

3. in certain expressions. *Pr hnt* 'issue from' of a child as engendered by father; *rdi tb-(f) hnt* 'pay attention to', lit. 'place the heart in front of'.⁷

§ 175. ht means 'through', 'pervading'. The fear of Pharaoh is *ht hswt* 'throughout the foreign lands';⁸ the influence of the god is *ht cwt* 'pervading the members' of his spouse.⁹

§ 176. dr, derived from a stem meaning 'end', signifies 'since'.
1. mainly of time. *Dr rk* 'since the time of'; *dr ntr* 'since (the time of) the god'.¹⁰

- 2. of cause. Scarcely except in the phrase dr-ntt 'since', 'because' (§ 223).
- 3. with *sdmf*. 'Since' of time, exx. dr ms-tw-f 'since he was born';¹¹ dr wn smw n-kib-n Ti-nitw Ht-wert 'since the Asiatics were in Avaris of Lower Egypt'.¹²
- 4. with *sdmt-f*. 'Since', but also strangely 'before', 'until', § 407, 1.

§ 177. imytw,¹³ old imytw,¹⁴ varr. imytw,¹⁵ imytw,¹⁶ means 'between', and possibly had its origin in the fem. dual of the adjective imy 'being in' (§ 79). In Dyn. XVIII it is sometimes preceded by the preposition *r*, for which rare earlier instances substitute *m*; exx. r-imytw,¹⁷ m-imytw,¹⁸ m-imytw.¹⁹

- 1. 'between' two things, ex. *imytw bity* 'between two bushes'.²¹ Also followed by *r*, ex. *imytw hst tw r Nhrn* 'between this country and Nahrin'.²²
- 2. 'in the midst of', ex. *r-imytw srw* 'in the midst of the nobles';²³ even with a sing., *imytw ddr-f* 'in the midst of its head'.²⁴

This preposition occurs also with the ending *-ny*, which may be a very rare suffix-pronoun, see § 34, Ors. 3.^{22a} Exx. imytw-ny 'between them', i. e. the obelisks;²⁴ imytw-ny hpdw-k 'between thy buttocks', lit. 'between them, thy buttocks'.²⁵ The construction may also be *r-imytw-ny . . . r . . .* 'between and'.²⁶

COMPOUND PREPOSITIONS

§ 178. For definition see § 161. The present list lays no claim to completeness.
A. Prepositions formed by the addition of a noun to one of the simple prepositions.—In a few cases the genitival adjective — *n(y)* is added when the governed word is a noun, but is absent when a suffix follows.

— *n ib (n)* 'for the sake (lit. 'heart') of'.²⁷ With *sdmf*, 'in order that' (rare).²⁸

¹ Exx. Sim. 1, 272; Sim. 181; Urk. iv. 298, 9.
² BH. i. 25, 10, 101.
³ Urk. iv. 888, 7.
⁴ Sim. 1, 276.
⁵ PSBA. 16, 204; Sim. 1, 286.
⁶ Berrh. i. 33; Urk. iv. 161, 228; cf. Pt. 630.
⁷ P. Kah. 29, 37; 35, 11, 15; Louvre C 25; Urk. iv. 1093, 2.
⁸ Sim. B 44. Sim. Sim. 1, 268; Adm. 3, 1, 3, 7, 9; Urk. iv. 135, 11.
⁹ Urk. iv. 221.
¹⁰ Urk. iv. 1092, 3. Sim. ib. 86, 4; Leyd. V 4, 15.
¹¹ Sim. R 93 = B 69. Sim. Urk. iv. 95, 16, qu. § 155; 161, 6; 994, 3.
¹² Urk. iv. 390, 7. Sim. ib. 157, 7, qu. § 157, 2.
¹³ Eb. 30, 1.
¹⁴ AZ. 57, 7.
¹⁵ Sim. B 5, 249.
¹⁶ Sim. R 28; Urk. iv. 131, 365.
¹⁷ Urk. iv. 287, 7.
¹⁸ Urk. iv. 57, 7.
¹⁹ Urk. iv. 28, 14.
²⁰ Sim. R 28. Sim. Urk. iv. 365, 4; 894, 2.
²¹ AZ. 69, 29, 12.
²² Urk. iv. 131, 8. Sim. ib. 12; Sim. B 49.
²³ Eb. 30, 1.
²⁴ Allen prefers to regard this *ny* as the adverb of § 205, 1, see *AJSL* 44, 123.
²⁵ Urk. iv. 362, 15.
²⁶ P. Kah. 3, 35. Sim. Eb. 108, 14.
²⁷ Urk. v. 68, 5. Sim. m-Imytw-n. AZ. 57, 7.
²⁸ With noun, *L. to D.*, Berlin bowl; with suffix, *BH. ii. 7*; *Urk. iv. 1164, 11*; *LEBR. 22, 5*.
²⁹ Eb. 91, 16.

¹ *Sint* 1, 270; *D. el B.* 16, 2.
² *P. Kah.* 13, 25.
³ *Sint* 1, 294, cf. 306.
⁴ *AZ.* 58, 16.
⁵ *Tk. T. S.* II, 36, 17; 37, 31-34.
⁶ *SA. S.* 10; *Urk.* iv. 117, 13.
⁷ *Sint* 1, 295.
⁸ *Urk.* iv. 123, 10.
⁹ *Sim.* *Sint* 1, 299; *Brit. Mus.* 614, 5; *Sim.* B 240, 269.
¹⁰ *P. Kah.* 28, 12; 29, 26, 30.
¹¹ *Brit. Mus.* 614, 6.
¹² *Sim.* B 203, *Sim.* *EA.* 1, 8, 14; *Pr.* 299.
¹³ *R. III.* 26, 12.
¹⁴ *SA. S.* 22; *Leb.* 10; *EA.* 20, 23; 69, 17.
¹⁵ *Adm.* 3, 4. *Sim.* *ib.* 3, 4; *Berak.* I, 14, 2; with inf. *Pr.* 644.
¹⁶ *Menthuw.* 13.
¹⁷ *Urk.* iv. 62, 6. *Sim.* *ib.* 1104, 6, 15.
¹⁸ *Sint* 1, 272, 277, 304.
¹⁹ *Berak.* I, 14, 5; *BUDGE.* p. 291, 16; *Urk.* iv. 877, 15; 931, 8; 1094, 10.
²⁰ *Peas.* R. 122; cf. *Urk.* iv. 1104, 12.
²¹ *L. D.* III, 228 bis.
²² *Sim.* B 253, 263.
²³ *Cairo* 20542, 27; *P. Pet.* 11168, 8; *Urk.* iv. 776, 14.
²⁴ *Brit. Mus.* 614, 7; *Cairo* 30611, 4.
²⁵ *Urk.* iv. 116, 2.
²⁶ *Urk.* iv. 66, 16.
²⁷ *Sim.* B 280. Cf. *Urk.* iv. 1034, 12.
²⁸ See *JEA.* 27, 146.
²⁹ *CART.-NEWB.* *Tk. IV.* Pl. II; *Cairo* 34019, 14.
³⁰ *Urk.* iv. 367, 17.
³¹ *CART.-NEWB.* *Tk. IV.* Pl. II.
³² *Urk.* iv. 835, 12.
³³ *Cairo* 34019, 14.
³⁴ *Sim.* R 32, 80.
³⁵ *Weste.* 6, 24; *Rhind.* title.
³⁶ *Sim.* B 108. *Sim.* *Sint* 1, 151; *Cairo* 20531, 4.
³⁷ *Sinai* 90, 16.
³⁸ *Urk.* iv. 1104, 14.
³⁹ *Cairo* 20318; *Urk.* iv. 808, 16.
⁴⁰ *Sim.* R 87; *Urk.* iv. 711, 2.
⁴¹ *Sim.* B 48; *BH.* I, 25, 103-4; *Urk.* iv. 1092, 8.
⁴² *Sim.* B 194; *Urk.* iv. 1095, 5.
⁴³ *Urk.* iv. 766, 3.

ⲁⲓⲛ *m-isw* 'in return for', 'as payment for';¹ varr. **ⲁⲓⲛⲓⲛ**; **ⲁⲓⲛⲓⲛⲓ**

ⲁⲓⲛⲓⲛ *r-isw*, with the same meaning as *m-isw*.⁴

ⲁ *m-r*, lit. 'in the hand of' is common in various meanings.

1. 'together with' a person (like *hnr*). X came *m-r* Y 'with Y';⁵ thy heart is *m-r-k* 'with thee'.⁶ *Htm m-r* 'contract with' someone.⁷

2. 'in the possession, charge of': my portion of everything being *m-r-i* 'in my hand'.⁸

3. 'from': a letter 'from' a person;⁹ bring something 'from' someone;¹⁰ *nhm, nd m-r* 'rescue', 'save from';¹¹ *ndnd m-r* 'inquire from'.¹²

4. 'through', 'because of' someone or something: *hpr m-r* 'happen through' i.e. 'be done by';¹³ *m-r shrw ts* 'because of the state of the land'.¹⁴ Especially also in the phrase **ⲁⲓⲛ** *m-r ntl* 'seeing that' (below § 223).

ⲁ *r-r* 'beside', 'near', var. **ⲁⲓⲛ** *r-r-r*,¹⁵ is uncommon. His soul shall live *r-r ntr-dr* 'beside the lord of the universe'.¹⁶

ⲁ *hr-r* (*n*) 'under the hand of', 'in the charge of'.¹⁷

ⲁ *m-rb* 'in the company of', 'together with'.¹⁸

ⲁ *r-r* 'on an equality with',¹⁹ 'at the level of'.²⁰

ⲁⲓⲛⲓⲛ *m-bsh*,²¹ usually written **ⲁ** or **ⲁ**, 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 **ⲁⲓⲛⲓⲛ** *m-bsh-r*.²²

ⲁ *m-m* 'among' people, very common;²³ varr. **ⲁ**,²⁴ **ⲁ**²⁵ and even **ⲁⲓⲛ**.²⁶ Perhaps a simple reduplication of *m* (§ 162), cf. *hht* below, p. 134.

ⲁ *tp-mr* (*n*) 'accompanying', 'escorting', lit. 'on the temple of'.²⁷

ⲁ *r-mrw* (*n*) 'in the sight of',²⁸ var. **ⲁ**.²⁹

ⲁ *r-rht* 'to the knowledge of',³⁰ varr. **ⲁ**,³¹ **ⲁ**,³² the literal sense may be 'so that . . . may know', see p. 304, n. 1.

ⲁ *m-hrw* I. 'in the neighbourhood of' a person or place;³³ 2. 'at the time of' someone.³⁴

ⲁ *m-hit* 'in front of': he placed me *m-hit hrdwf* 'in front of his children';³⁵ to shrink 'at the prospect of' work.³⁶

ⲁ *r-hit* 'in front of', 'before', temporally;³⁷ but also locally 'in front of' a person.³⁸

ⲁ *hr-hit* 'before': *bhs hr-hit* 'flee before';³⁹ 'in front of' i.e. superior in rank to;⁴⁰ 'in front of' in a procession.⁴¹ Also temporally 'before'.⁴²

ⲁⲓⲛ *m-hrw* 'in excess of': offerings 'in excess of' what existed before.¹ So also **ⲁⲓⲛ** *m-hrw-hr*: (a) 'in addition to';² (b) 'over and above' i.e. 'except', less common.³

ⲁ *hft-hr*, lit. 'before the face of'. 'In front of' someone, opposed to *hr* 'behind';⁴ 'before' someone, i.e. before someone's eyes.⁵ *Hft-hr-n* 'in presence of' the entire land.⁶

ⲁ *m-hr(y)-ib* 'in the midst of', varr. **ⲁ** (common), **ⲁ**; ^{7a} 'in the midst of' a number of people.⁸

ⲁ *hr-hw*, lit. 'in exclusion of': (1) in the phrase **ⲁ** *hr-hw-f*, which appears to mean 'exclusively unique';⁹ (2) in phrases like **ⲁ** *nn wn hr-hw-f* 'there is none beside him';¹⁰ (3) also elsewhere as 'beside' or 'except', ex. none survived **ⲁ** *hr-hw-i* 'except me'.¹¹

ⲁ *r-hft* 'in front of' (rare).¹² With the same sense **ⲁ**.^{12a}

ⲁ *m-hmt* 'in the absence of', 'without'; **ⲁ** *m-hmt-f* 'without him';¹³ the palace is *m-hmt bikw-f* 'without its tribute'.¹⁴

ⲁ *m-hnt* lit. 'in the face of' (rare); 'within' the palace;¹⁵ also 'out of', ex. gold brought *m-hnt Tt-sty* 'out of Nubia'.¹⁶

ⲁ *m-hsfw* 'at the approach of', 'in meeting' someone,¹⁷ var. **ⲁ**.
ⲁ *r-hi* 'under the authority of', lit. 'at the staff of',¹⁸ less correctly written **ⲁ**.¹⁹

ⲁ *m-hi* 'after', 'accompanying', var. **ⲁ** (very common).

1. of *place*: the princes *nty m-hi-f* 'who were with (or 'accompanying') him';²⁰ *m-hi swtw-f* 'accompanying his promenades' in his chariot.²¹

2. of *time* (frequent); 'after' death, old age, etc.; *m-hi nn* 'after this'.

3. with infinitive, always 'after'.²²

4. with *sdmf*. Really always 'after', but often equally well translated as 'when'. Exx. His Majesty raged **ⲁ** *m-hi sdmf st* 'when he heard it';²³ **ⲁ** *hr m-hi sprf r Ddi* '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 **ⲁ** *m-hi prf* 'after he has gone forth' having performed ceremonies in the temples;²⁵ **ⲁ** *ir m-hi htp hm n ntr pu* '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 *m-hi* precedes the main clause, the preposition is usually, though not universally,²⁷ introduced by *ir* (§ 149) or by the particle *hr* (§ 239); *hr* is used when the main verb is past, and *ir* when the main verb is future.^{28a}

¹ *D. el B.* (X7) I, 24; *Urk.* iv. 188, 2.
² *P. Kah.* 17, 14.
³ *Urk.* iv. 843, 11.
⁴ *Urk.* iv. 1108, 14.
⁵ *Weste.* 10, 7, 14.
⁶ *Sim. Berak.* I, 18, 3.
⁷ *Sint* 1, 272; *P. Pet.* 11168, 21; *SA. S.* 176; *Peas.* B 1, 280.
⁸ *Urk.* iv. 2, 2.
⁹ *Sim.* B 200; *SA. S.* 101, 131; *Pr.* 2, 2.
¹⁰ *Remni* 1, 1.
¹¹ *Berak.* I, 15; II, 13, 16; *Urk.* iv. 18, 10.
¹² *Urk.* iv. 942. Cf. *Sint* 1, 214-15.
¹³ *BH.* I, 26, 155. See too *JEA.* III, 241-3.
¹⁴ *SA. S.* 108. *Sim.* *Ikhern.* 9.
¹⁵ *Urk.* iv. 893, 17.
¹⁶ *AZ.* 61, 92.
¹⁷ *Sim.* R 68. *Sim.* *Mill.* 3, 4; *Urk.* iv. 390, 9.
¹⁸ *Urk.* iv. 603, 8.
¹⁹ *Adm.* 10, 4.
²⁰ *Sim.* *ib.* 357, 13.
²¹ *Ikhern.* 4.
²² *LAC. TK.* 43, 1; *BUDGE.* p. 12, 2; 46, 12; 137, 12.
²³ *Urk.* iv. 54, 10; 55, 15; 453, 9; 1044, 13.
²⁴ *Urk.* iv. 1021, 4.
²⁵ *T. Carn.* 3. *Sim.* *Sim.* R 23; B 244; *Kept.* 12, 3, 2.
²⁶ *Urk.* iv. 3, 6.
²⁷ *Sint* 1, 278; *EA.* 41, 1, 9; 59, 11; 63, 14; *Urk.* iv. 916, 2.
²⁸ *Urk.* iv. 139, 10. *Sim.* *Pr.* 2, 3.
^{28a} *Weste.* 7, 13. *Sim.* *ib.* 8, 22.
²⁹ *Sint* 1, 308. *Sim.* *ib.* 298; *P. Kah.* 3, 32; *Weste.* 3, 2; 11, 26; *EA.* 56, 21; 76, 13; 97, 3.
³⁰ *Urk.* iv. 768. *Sim.* *P. Kah.* 22, 8; 29, 18; *EA.* 87, 9; 88, 14.
³¹ *P. Kah.* 3, 32; *Urk.* iv. 836, 6; *Ann.* 37, pl. 2, 26.
³² Exception, *Ann.* 42, 19, 25.

5. with *šdm-nf*, for examples see above § 156. The past meaning of the verb following *m-ht* is here doubtless strongly emphasized. Again in this case *hr m-ht* is used when the main verb is past,¹ and *tr m-ht* when it is future.²

6. with the passive *šdm-f* form (rare). 'After'; see below § 423, 3.

7. with *šdm-f* (doubtful). 'After'; see below § 407, 2.

8. with noun + old perfective; see below § 327.

ht-ht 'through',³ like the simple preposition *ht* (§ 175). Rare.

m-hnw (*n*),⁴ lit. 'in the interior of', common; sometimes strangely written *m(-)h* later and less frequently *m-h*.⁵

1. 'within' a place: the city, island, boat, temple, body.

1a. 'in' before abstracts, ex. *m-hnw hrt* 'in contentment'.^{6a}

2. 'out of': go out 'from' a room; 'bring tribute 'out of' this island.⁶

m-sj, lit. 'in the back of' (common). Almost always *spatially* 'after', 'following after'. Come, go, be 'after' someone, i. e. follow him or accompany him.⁸ *šhs m-sj* 'run after' i. e. persecute.¹⁰ 'After' in the sense of looking after, being in charge of.¹¹ Metaphorically *phr m-sj* 'go round after', i. e. 'seek for';¹² *rdi tb m-sj* 'be anxious about', lit. 'give the heart after'.¹³

r-sj, lit. 'towards the back of' (common). Almost always *temporally*.

1. 'after' supper, a storm, illness.¹⁴ *R-sj nn* 'after this'.¹⁵

2. with infinitive 'after' doing something.¹⁶

3. with *šdm-f* 'after': ex. *r-sj sht t* 'after I have reached land';¹⁸ *r-sj swt-f st* 'after he has drunk it'.¹⁷

hr-sj, lit. 'on the back of'; except in one or two special meanings less common than *m-sj* and *r-sj*.

1. of *place*, 'upon' the earth, the desert.¹⁸ *Šm hr-sj-f* 'walk behind him'.¹⁹

2. 'outside' a fortress or wall.²⁰

3. of *time*: one is heard *hr-sj sn-nw-f* 'after the other';²¹ men who shall come *hr-sj nn* 'after this'.²²

m-sjht, var. *šht*, 'in the neighbourhood of'.²³

r-swnt 'as the price of', 'in exchange for'.²⁴

m-šib (*n*)²⁵ 'in the midst of', lit. 'in the folds of' (not uncommon): people,²⁶ pyramids,²⁷ a place.²⁸

n-grw 'through lack of',²⁹ once written at the beginning of a clause *in-grw* (§ 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-gs-f* 'another beside him'.³²

¹ P. Kah. 4, 3; Cairo 20541, a 10; Urk. iv. 2, 2; 5, 4.
² P. Kah. 3, 34; Eb. 95, 16-7; 96, 21.
³ Brit. Mus. 614, 5, 6; Cairo 20512, 6, 4.
⁴ With *n* before noun, Šk. S. 43, 175. Without *n*, Šk. B 50, 283.
⁵ See AZ. 59, 61.
⁶ See AZ. 25, 33-4.
^{6a} P. 117, Sim. LAC. TR. 17, 31; AZ. 57, 107.
⁷ Sim. B 283.
⁸ Šk. S. 178.
⁹ Sim. 1, 278, 317; Sim. B 245; Urk. iv. 651, 17; 652, 10.
¹⁰ Sim. B 227.
¹¹ Sim. B 239, 242.
¹² Urk. iv. 971, 11.
¹³ P. Kah. 27, 9.
¹⁴ Mill. 1, 11; Sim. B 7; Peas. B 1, 244; Leb. 131.
¹⁵ Sim. R 31; Eb. 60, 15.
¹⁶ Šk. S. 180.
¹⁷ Eb. 21, 13; Sim. 1, 41, 16; Sim. 1, 298, 313; P. Kah. 35, 22; Urk. v. 95, 4.
¹⁸ Urk. iv. 112, 2; 146, 14; 283, 15; 275, 2.
¹⁹ Westc. 7, 8.
²⁰ Urk. iv. 138, 16; 661, 12.
²¹ Urk. iv. 1104, 13; Louvre C 52.
²² Urk. iv. 28, 3; 912, 13; D. al B. 134, left; Berl. leather, 1, 16.
²³ Westc. 11, 8; AZ. 43, 33.
²⁴ With *n* before noun, Šk. S. 136; Urk. iv. 390, 7. Without *n*, Sim. B 196, 281, 300.
²⁵ Sim. B 196, 281; Šk. S. 127, 136; Urk. iv. 390, 8.
²⁶ Sim. B 300.
²⁷ Urk. iv. 390, 7; cf. Mill. 2, 11.
²⁸ Sim. B 154; Leb. 64, 128.
²⁹ P. Kah. 13, 1, 30; Urk. iv. 1088, 14.
³⁰ Šk. S. 108; BUDGE, p. 103, 14; 286, 3.
³¹ Peas. B 1, 44, 46.

kr-gs 'beside', much rarer than *r-gs* in the same sense.¹

r-tp (*n*),² var. *r-tp* (*n*)³ 'into the presence of', very rare.

kr-tp, lit. 'on the head (of)', mainly in the phrase *kr-tp nb wdj snb* 'on behalf of the life, prosperity and health' of the king.⁴

m-šut-r 'apart from' what was done before, lit. 'in distinction from'.⁵

§ 179. 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.

tp-m, with suffixes *tp-im*, 'before', lit. 'head in'. To come 'in front of' a person;⁶ also 'in the direction of' a place.⁷ Of time, 'before' old age.⁷

nfrt-r 'down to', lit. 'end to'; of *time*, 'down to' My Majesty, year 16, etc.;⁸ of *place*, 'down to' the ends of the earth,⁹ etc.; also metaphorically, 'down to' the lowest official,¹⁰ alone 'down to', i. e. 'with the sole exception of', someone.¹¹

dr-r 'right down to' (lit. 'end to') death.¹²

Here belong such phrases as *hnt-r* *phr-r*, 'southward to, ending at' (a place);¹³ *hnt-r* *mht-r*, 'southward to, northward to';¹⁴ all precious stones *hit-r* 'starting with' silver and gold, *phwy-r* 'down to' ivory and ebony.¹⁵

Some part of the verb, perhaps the old perfective (§ 309), adverbially used, enters into the composition of the following:

wpw-hr, with suffix *wp-hr*, lit. 'separated from'.

1. 'except' a person or thing.¹⁶ Very strangely, *wpw-y* 'except me'.^{16a}

2. with infinitive, like *hnt* (see § 171, 3), where English uses 'but' and translates with a finite verb, ex. not one looked behind *wpw-hr ifd* 'but they fled'.¹⁷

3. before *šdm-f*, with the meaning 'but', ex. *wpw-hr nfnadf* (sic) *hw-i* 'but my limbs-ed'.¹⁸

hrw-r, var. *hrw*,¹⁹ lit. 'apart from', is used for 'besides', 'as well as' something.²⁰ Later, the *r* is omitted (rare).²¹

šr-m 'beginning from', used either of *place*²² or of *time*.²³

šr-r, apparently 'beginning to', strangely comes to mean 'as far as' of *place*.²⁴ Cf. *r-šr-r*, § 180.

§ 180. C. Compound prepositions containing an infinitive.

r-twd *r* 'between' one thing 'and' another, lit. 'to separate from'.²⁵ Not before end of Dyn. XVIII.

¹ BUDGE, p. 7, 11; 86, 15; 287, 10.
² AZ. 43, 28.
³ Urk. iv. 1074, 1.
⁴ Urk. iv. 334, 11; 335, 16; 336, 11; 768, 10. Sim. Cairo 20543, 14; Hamm. 47, 5.
⁵ Urk. iv. 584, 17; Ann. 42, 4.

⁶ Peas. B 1, 40, 74; Westc. 10, 6; 12, 16.
⁷ Urk. v. 26, 3.
⁸ Westc. 7, 17.
⁹ Urk. iv. 34, 10; 307, 4; 390, 11.
¹⁰ Urk. iv. 648, 6; 125, 12.
¹¹ Urk. iv. 1107, 12.
¹² P. Kah. 33, 14.
¹³ CHAB. Oenavr. Div. 5, Pl. 6; Five T. 1, 19.

¹⁴ Brit. Mus. 614, 4; cf. Urk. iv. 1129, 3.
¹⁵ Abyd. iii. 29. Sim. PATR. Ourneh, 3, 2, 4; Cairo 20543, 10.
¹⁶ Louvre C 14.

¹⁶ Louvre C 14; P. Kah. 27, 10; Eb. 39, 9; Berl. Al. I. p. 256; BUDGE, p. 308, 12; 408, 1; 497, 8.
^{16a} Ann. 36, 137 (pl. 11, 1).
¹⁷ Urk. iv. 697. Sim. 1b. 363, 17; 439, 2; 661, 13.
¹⁸ Sim. B 228.
¹⁹ Urk. iv. 665, 13.
²⁰ Sim. B 89, 90.
²¹ 299; Urk. iv. 702, 15; 703, 12; 823, 12.
²² Urk. iv. 8, 1.
²³ Urk. iv. 125, 12; 648, 6; 1120, 4.
²⁴ Urk. iv. 743, 6; 776, 4; 895, 16.
²⁵ T. Carn. 4, 5-6; Urk. iv. 649, 9.

²⁶ Ann. 37, pl. 2, 16; Amarn. 5, 28, 18; NAV. 15 A, iii. 17.

¹ BH. I. 25, 35-53; 26, 145; *Urk.* iv. 808, 2.
² *Walt.* 7, 3.
³ *P. Kah.* 5, 19.
⁴ *P. Mosh.* 2, 1 = *AZ.* 63, 106.
⁵ *Urk.* iv. 2, 12.

⁶ *Urk.* iv. 66, 15; 439, 8; 752, 17; 1107, 6; 1109, 8.
⁷ *Urk.* iv. 168, 10; 1150, 14.
⁸ *Rhind.* title; *Urk.* iv. 121, 9.

⁹ Against *AZ.* 64, 9.
¹⁰ *Ann.* 42, 6, 6, 7; 16, 16, 17, etc.

ⲙⲏⲙⲓ *r-mn-m*, lit. 'to remain in' with the meaning 'as far as', alike of place¹ and of time;² 'as far as' her buttocks.³

ⲙⲏⲓⲣⲓ *r-sr-r* 'down to' this day.⁴ Cf. *sr-r*, § 179.

ⲙⲏⲓⲛⲓⲛⲓ *r-dbi*, 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-ksw*, *r-swnt* or *r-dit*.

ⲙⲏⲓⲛⲓⲛⲓ *r-dit*, var. ⲙⲏⲓⲛⲓⲛⲓ *r-drut*, lit. 'so as to cancel', i.e. 'in return for' a monument, act, wrong, or like.⁵ Common in Dyn. XVIII.

ⲙⲏⲓⲛⲓⲛⲓ *m-snt-r* 'in the likeness of',⁶ 'in accordance with',⁷ lit. 'in being-like to'.

OBS. ⲙⲏⲓⲛⲓ '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.⁹

§ 181. D. Compound prepositions used mainly as conjunctions.—

The following phrases are followed either by the infinitive or by *sdm-f*.

ⲙⲏⲓⲛⲓⲛⲓ *n-ikr* (n), lit. 'through the excellence of'; with *sdm-f*, ex. he gave it to me as commander of soldiers ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *n-ikr mn-h* (i) *hr ib* 'by virtue of my being efficient in (his) heart', i.e. 'because he thought me so efficient'.¹⁰

ⲙⲏⲓⲛⲓⲛⲓ *n-st-n*, var. ⲙⲏⲓⲛⲓⲛⲓ *n-st-nl*,¹⁰ much more rarely ⲙⲏⲓⲛⲓⲛⲓ *m-st-n*,¹¹ lit. 'through (in) the greatness of'. Equivalent to English 'inasmuch as', with *sdm-f*, ex. ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *n-st-n mrr-f mst* 'inasmuch as he loved truth';¹² ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *n-st-n mn-hf hr ib* 'inasmuch as he was efficient in (his lord's) heart'.¹³

ⲙⲏⲓⲛⲓⲛⲓ *n-wr-n*, lit. 'through the greatness of'. 'Inasmuch as', with *sdm-f*;¹⁴ much less common than *n-st-n*.

ⲙⲏⲓⲛⲓⲛⲓ *n-mrw*, var. ⲙⲏⲓⲛⲓⲛⲓ, ⲙⲏⲓⲛⲓⲛⲓ,¹⁵ once at the beginning of a sentence ⲙⲏⲓⲛⲓⲛⲓ *in-mrw*,¹⁶ lit. 'through love of'. (1) 'In order that', commonly with *sdm-f*, ex. I have equipped thee ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *n-mrw ir-k n-i ht* 'in order that thou mayst perform ceremonies for me';¹⁷ ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *n-mrw mn-h p-i t-hd* 'in order that the white bread may be established'.¹⁸ (2) More rarely with the infinitive, ex. ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *n-mrw srwd p-i-t* 'in order to make flourish my offering-bread'.¹⁹ So too rarely ⲙⲏⲓⲛⲓⲛⲓⲛⲓ (or *-mryt*) with the infinitive.²⁰

ⲙⲏⲓⲛⲓⲛⲓ *sb-tw* (?) or possibly *st-tw* (?), 'in quest of', var. ⲙⲏⲓⲛⲓⲛⲓ a phrase of obscure origin,²¹ employed with the infinitive: ex. the foreigners come ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *sb-tw* (?) *rdit n-sn tw n cnh* 'seeking that might be given (more literally perhaps 'in quest of the giving') to them the breath of life'.²²

ⲙⲏⲓⲛⲓⲛⲓ *m-snd* 'through fear' (very rare): with *sdm-f*, ex. ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *m-snd mii wršyw* 'through fear that the watchers should see'.²³ Sim. *n-snd-n*,²⁴ *n-snd*.²⁵

¹⁰ Munich 4, *N-ikr*, see Leyd. V 4, 2.
¹¹ Brit. Mus. 614, 11.
¹² Munich 3, 21.
¹³ BH. I. 25, 45, 75; Sim. Hamm. 113, 15; *Urk.* iv. 100, 3.
¹⁴ *Urk.* iv. 409, 17.
¹⁵ Cairo 20086; Turin 1584; *Urk.* iv. 749, 16. With noun, Coffas, BIF, 114.
¹⁶ Berl. *Al.* i. p. 258, 21.

¹⁷ *Pas.* B 1, 79.
¹⁸ *Stud.* 1, 271. Sim. *Urk.* iv. 100, 4.
¹⁹ *Stud.* 1, 275. With *sdm-f*, see Turin 1447; *Pas.* B 1, 79; *Meir.* iii. 11, qu. § 326; *Urk.* iv. 366, 15.
²⁰ *Urk.* iv. 415, 16. Sim. *ib.* 776, 14; 835, 7; 840, 5.
²¹ *Stud.* 3, 12; Cairo 20539, *ib.* 13; *Urk.* iv. 1099, 2.

²² See *AZ.* 48, 45.
²³ *Urk.* iv. 1099, 1. Sim. *ib.* 342, 3; 809, 11.
²⁴ Sim. B 18.
²⁵ BUDGE, p. 353, 6.
²⁶ *L. to D.* Cairo linen, 3; LAC. *TR.* 80, 17-8.

ⲙⲏⲓⲛⲓⲛⲓ *tp-r*, lit. 'upon the hand'. 'Before', (1) with the infinitive, ex. ⲙⲏⲓⲛⲓⲛⲓ *wmm tp-r sdr* 'to be eaten before going to bed';¹ (2) with *sdm-f*, ex. the storm broke as we were on the sea ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *tp-r sht-n ts* 'before we reached land'.²

ⲙⲏⲓⲛⲓⲛⲓⲛⲓ *r-tnw-sp* 'every time that' (very rare). With *sdm-f*, ex. this is what I shall say ⲙⲏⲓⲛⲓⲛⲓⲛⲓⲛⲓ *r-tnw-sp gmm sw bik tm* 'every time that this (thy) servant finds him';³ *tnw* alone in the same sense, 'shooting (to hit the mark) ⲙⲏⲓⲛⲓⲛⲓⲛⲓⲛⲓ every time he tries'.⁴

¹ *Ed.* 13, 1. Sim. *ib.* 34, 13; *Pas.* B 1, 110.
² *SA. S.* 33, 103. Sim. *Adm.* 18, 1.
³ *P. Kah.* 36, 26.
⁴ *AZ.* 69, 30, 16.

VOCABULARY

ⲙⲏⲓⲛⲓⲛⲓ *ch* var. ⲙⲏⲓⲛⲓⲛⲓ fight.

ⲙⲏⲓⲛⲓⲛⲓ *st-hr* charge, care; lit. place of the face.

ⲙⲏⲓⲛⲓⲛⲓ *wih* (1) trans. place, put down; (2) intrans. endure; adj. enduring, durable.

ⲙⲏⲓⲛⲓⲛⲓ *wrrw* privacy.

ⲙⲏⲓⲛⲓⲛⲓ *rwd* (orig. *rwd*) be hard, flourish; adj. flourishing.

ⲙⲏⲓⲛⲓⲛⲓ *st-r* thing, concern.

ⲙⲏⲓⲛⲓⲛⲓ *stp* choose; noun, ⲙⲏⲓⲛⲓⲛⲓ *stpw* the choicest, best.

ⲙⲏⲓⲛⲓⲛⲓ *tnw* tribute, gifts.

ⲙⲏⲓⲛⲓⲛⲓ *dd* be stable; ⲙⲏⲓⲛⲓⲛⲓ *dd(t)* durability, stability.

ⲙⲏⲓⲛⲓⲛⲓ *ch* palace.

ⲙⲏⲓⲛⲓⲛⲓ *sr* make great, magnify.

ⲙⲏⲓⲛⲓⲛⲓ *chrw* period, space.

ⲙⲏⲓⲛⲓⲛⲓ *shnt* make prominent, promote.

ⲙⲏⲓⲛⲓⲛⲓ *tw* (masc.) statue, image.

ⲙⲏⲓⲛⲓⲛⲓ *shmh-ib* amusement, lit. distraction of heart.

ⲙⲏⲓⲛⲓⲛⲓ *wn* being: in the phrase *n wn mst* in true being, truly.

ⲙⲏⲓⲛⲓⲛⲓ *rw-ib* joy, lit. expansion of heart.

ⲙⲏⲓⲛⲓⲛⲓ *dbt* signet-ring.

ⲙⲏⲓⲛⲓⲛⲓ *hrt-ib* desire, wish; lit. what belongs to the heart.

ⲙⲏⲓⲛⲓⲛⲓ *sdit* (reading not quite certain) precious thing, treasure.

ⲙⲏⲓⲛⲓⲛⲓ *wss* dominion, lordship: an old word, occurring only in formulae.

ⲙⲏⲓⲛⲓⲛⲓ *dt* estate, domain; *bik n pr dt* or *bik n dt* servant of the estate, liegeman.¹

ⲙⲏⲓⲛⲓⲛⲓ *Hr* the god Horus.

¹ See GARD. *Sim.* p. 77, B. 2.

EXERCISE XIV

(a) Reading lesson: extract from a biographical inscription of Dyn. XI.¹

(N.B. The interlinear transliteration and translation are henceforth replaced by a division into sentences designed to show the structure of the passage studied. Students should, at least in the early stages of their reading, always write out the original texts which they study, paying special attention to good writing; an arrangement such as is here offered will be found conducive to a clear understanding of the Egyptian.)

	<i>iw tr-n(i) chw t3 m rnpwt</i>
	<i>hr hm n nb(i) Hr Wsh-nb n-sw-bit Sr-Rt-Intf,</i>
	<i>ist t3 pn hr st-hr-f,</i>
	<i>hntt-r 3bw,</i>
	<i>phr Tr-wr² Tn(i)</i>
	<i>st wt m bskf n dt-f,</i>
	<i>hr tpf n wn mr.</i>
	<i>iw str-nf wt,</i>
	<i>shnt-nf st(i),</i>
	<i>dt-nf wt m st hrt-ib-f</i>
	<i>m chf n urw,</i>
	<i>sdst m-(i) hr dbrt(i)</i>
	<i>m stpw n nfrt nbt</i>
	<i>innt³ n hm n nb(i) m Smcw m T3 mhw,</i>
	<i>m s3r nb n shmb-ib,</i>
	<i>m inw n t3 pn mi kd-f,</i>
	<i>n sndw-f ht-ht t3 pn;</i>
	<i>innt³ n hm n nb(i) m-(i) hkrw hryw- [tp d3rt,</i>
	<i>n sndw-f ht-ht h3swt.</i>

¹ Brit. Mus. 614, ll. 3-6 = JE 17, 55.

² See § 90, 3. Tr-wr was the Egyptian name of the 'nome' or province of Abydos. ³ See § 369, 2.

'I passed a long space of years under the Majesty of my lord, Horus Enduring-of-Life, the King of Upper and Lower Egypt Son-of-Rct-Inyotef, while this land was under his charge southwards to Elephantine and ending at This of the Abydos 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

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 *sgm-u-f*) to thee all life, stability and dominion, all health and all joy with (*hr*) me in exchange for this beautiful, flourishing, efficient monument. (3) I caused my image to be made at this my southern boundary in order that (lit. through love) ye might flourish on account of it and in order that ye might fight on behalf of it. (4) I have paid attention to (*rdt-n-i ib-i hnt*) the house of my lord; I have not been neglectful concerning his children, his cattle or anything of his. (5) My office is more beautiful to-day than it was yesterday. (6) Thy pyramid shall be in the midst of the pyramids of the Royal Children (*msw usw*).

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**.

1. Noun clauses. See below §§ 183-193.
2. Adjective clauses, better known as relative clauses. See below §§ 195-204.
3. Adverb clauses. See below §§ 210-223.

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 *nly* 'who, which, that' and the conjunctive particle *nbt* 'that'.

NOUN CLAUSES

§ 183. **Noun clauses**, or subordinate clauses which exercise the function of nouns, remain as a rule without introduction (*virtual noun clauses*), but sometimes are ushered in by a word for 'that' (*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 *rdi* 'cause' (§ 70).

§ 184. ***Sdm:f* as object after certain verbs.**—1. After some verbs like *rdi* '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 *wt* 'permit',¹ *wd* 'command',² *mr* 'wish',³ *rk* 'know',⁴ *hnt* 'think',⁵ *sd* 'fear',⁶ *sh* 'remember', 'recollect', *gm* 'find a means', 'be able', *dd* 'say', 'think', besides the compound *dm ib* 'determine', lit. 'place in the heart',⁷ and the supposed imperative *sw* 'beware lest' (§ 338, 3).

Exx. *rk:nf hrpi nf st* he knew I should administer it for him.⁸

dd:nf chf hnt-i he said he would fight with me.⁹
tw-i shri spr-i r ntr I used to remember that I should draw nigh to the god.¹⁰

n gm:nf dgrf n khwyfy he is unable to look (lit. he does not find he may look) at his shoulders.¹¹

After the passives of the same verbs the *sdm:f* form naturally becomes *subject*; see § 70 for an example with *rdi*.

Ex. *mk wd* (§ 422, 1) *swbk ps r-pr n 3bdw* behold, it has been commanded that thou shouldst cleanse the temple of Abydos.¹²

The above examples show that this use of *sdm:f* was common even when its subject was identical with that of the main verb. Not infrequently, however, it seemed unnecessary to repeat the subject, and in such cases the *sdm:f* was regularly replaced by the infinitive. See below § 303, and compare English 'I wished to go' with 'I wished he would go' and 'I wished I could go'.

2. After some verbs like *rk* 'know',¹³ *mn* 'see',¹⁴ *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).

¹ *Fear*, B 1, 269.
² *Brit. Mus.* 101, *horiz.* 4, qu. p. 169.
³ *Turin* 1447; *Cairo* 20100, 4; *Brit. Mus.* 223, 233; *Louvre* C 181.
⁴ *Urk.* iv. 368, 14; 207, 3.
⁵ *Sim.* B 7.
⁶ *Sim.* B 18.
⁷ *Urk.* iv. 198, 5-9.
⁸ *Urk.* iv. 368, 14.
⁹ *Sim.* B 111. *Sim.* LAC. *TR.* 35, 10; *Acht.* p. 43.
¹⁰ *Sim.* 1, 267.
¹¹ *Sim.* 1, 25; 2, 14.

¹² *Louvre* C 12, 6.

¹³ *Urk.* iv. 363, 6.

Exx. *gm:n-s ir-tw m hnwf* she found it (the noise) was being made in it.¹ *ir-tw* is elliptic for *ir-tw:f*.

The heart of His Majesty was refreshed *mn mn hnn-sn* at seeing them row.²

OBS. To negate the *sdm:f* form thus used as object the negative verb *tm* is employed, see § 347, 1.

§ 185. ***Sdm:n-f* as object of verbs.**—This use is of rare occurrence; the *sdm:n:f* form then refers to time anterior to that of the main verb (*relative past time*, § 156).

Ex. *ir gm-k ts:nf* if thou findest it (the stomach) has become constricted, lit. has tied.³

§ 186. **Virtual noun clauses with adjectival, adverbial or nominal predicate as object of verbs.**—After the verbs quoted in § 184 the construction is the same as after *rdi* 'cause'. 1. Thus in noun clauses with *adjectival* predicate the *sdm:f* form of the adjective-verb replaces the adjective itself (§ 143).

Exx. *mr-n hm-f knn-i* His Majesty saw that I was brave.⁴
ist gm-n hm-i nfr wrt skr srl lo, My Majesty had found that the cultivation of barley was very good.⁵

2. Similarly, in noun clauses with *adverbial* predicate the *sdm:f* form of *wnn* 'exist', 'be' is employed, since *tw* cannot stand in this position (§ 118, end).

Ex. *mr:nf wni m Midw* he desired me to be in Medâmûd.⁶

3. Noun clauses with *nominal* predicate could doubtless also be expressed in the same way, using being made of the *m* of predication (§§ 38, 125); but instances also occur where the object consists of the construction with *pw*.

Ex. *gm-n-i hfrw pw* I found it was a snake.⁷
 So too the type of sentence introduced by the independent pronoun (§ 125) is found as the object of *rk*.

Ex. *rk-nn-sn* (read *rk-n-sn*) *tnk nb-sn* they know I am their lord.⁸

§ 187. **Use of *ntt* and *wnt* for 'that'.**—The particle *ntt* (§ 237) and the much rarer *wnt* (§ 233) are occasionally used for 'that' after verbs of *seeing* and *knowing*.

Exx. *rk-kwt ntt htp-f hr-s* I knew that he would be pleased on account of it.⁹

rk-n-tn ntt ir sr nb n
ndm-n nf hhti im ye know that as to every prince reversal thereof is not pleasant to him.¹⁰

¹ *Westc.* 12, 4. *Sim.* *Urk.* iv. 751, 2.

² *Westc.* 5, 18; 6, 2.

³ *Eh.* 40, 19. *Sim.* *ib.* 39, 13.

⁴ *Urk.* iv. 9, 16; *sim.* *ib.* iv. 892, 6. After *rk*, *Sim.* B 76, 107; *Urk.* iv. 363, 6; *Berl.* *AT.* ii. p. 26, qu. § 88, 2; after *pw*, *Stut.* 1, 220; after *st*, *P. Kakh.* 7, 31.

⁵ *Urk.* iv. 747, 9. *Sim.* after *mn*, *Stut.* B 108; after *mr*, *Tr.* 298.

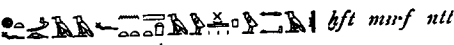
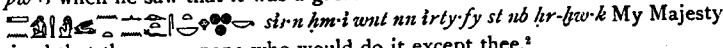
⁶ *Cairo* 20712, n 10. *Sim.* *Urk.* iv. 341, 8.

⁷ *SA.* S. 61. *Sim.* after *tw* 'suppose', *ib.* 58.

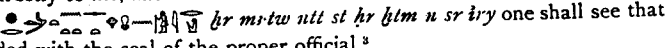
⁸ *Urk.* iv. 346, 3-6.

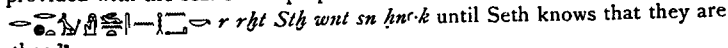
⁹ *Urk.* iv. 835; *sim.* *ib.* 593, 5, qu. § 452, 2; with *sdm:n-f*, *Sim.* B 181; *JEA* 16, 19, 1.

¹⁰ *Stut.* 1, 310. *Sim.* *ib.* 280-1.

He brought the book . . .  *hft mwf ntt*
strw pw t, when he saw that it was a great secret.¹
 *str n hmi wnt nn irty-fy st nb hr-hw-k* My Majesty
perceived that there was none who would do it except thee.²

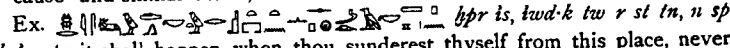
The examples show that *ntt* and *wnt* may introduce both verbal and non-verbal clauses. As stated in § 44, 2, a dependent pronoun may on occasion be attached directly to *ntt*, and the same is true of *wnt*.

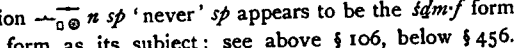
Exx.  *hr mrtw ntt st hr htm n sr ivy* one shall see that it is provided with the seal of the proper official.³

 *r rht Stb wnt sn hnt-k* until Seth knows that they are with thee.^{3a}

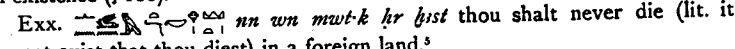
OBS. For a different type of construction (the pseudo-verbal construction) after *ntt* and *wnt*, see below § 329. Note that after verbs of saying 'that' is not *ntt* but *r-ntt*; on this and other phrases introducing the content of a speech see §§ 224-5. Noun clauses introduced by *ntt* may be preceded by a preposition, see § 223.

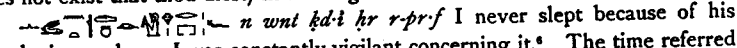
§ 188. Virtual noun clauses as subject.—The use of noun clauses as subject is very much rarer than their use as object. 1. We have already noted (§§ 70, 184) that noun clauses may be employed as subject after the passives of *rdi* 'cause' and similar verbs; other cases occur less frequently.

Ex.  *hpr is, twd-k tw r st tn, n sp mwk tw pn* it shall happen, when thou sunderest thyself from this place, never shalt thou see this island more.⁴

So too in the expression  *n sp* 'never' *sp* appears to be the *sdm-f* form and takes another *sdm-f* form as its subject; see above § 106, below § 456. Similarly a *sdm-f* form may serve as subject after *tr wdf* 'if (so and so) fails (to take place)', lit. 'if it delay that'; see § 352.

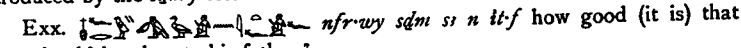
2. On rare occasions the *sdm-f* form is found after the phrases expressing non-existence (§ 108).

Exx.  *nn wn mwut-k hr hst* thou shalt never die (lit. it does not exist that thou diest) in a foreign land.⁵

 *n wnt kd-i hr r-prf* I never slept because of his temple, i. e. perhaps, I was constantly vigilant concerning it.⁶ The time referred to appears to be the past.

OBS. It seems not improbable that *nn sdm-f* 'he will not hear' (§ 105, 2) is to be explained in this way.

3. An adjective or adjective-verb may be predicate to a virtual noun clause introduced by the *sdm-f* form.

Exx.  *nfr-wy sdm ss n it-f* how good (it is) that a son should hearken to his father.⁷

¹ NAV. 148, 22. After *rh*, *Urk.* iv. 364, 2.

² *Ikhern.* 9. Sim. Sin. B 215.

³ *Urk.* iv. 1111, 11. Sim. *Destr.* 85, *nty twt* for *ntt wnt*.

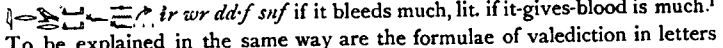
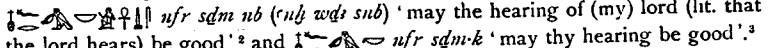
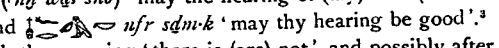
^{3a} *AZ.* 58, 29*. For a further development of this construction see p. 253, n. 11a.


⁴ *Sa. S.* 153. So too *hpr-n*, *id.* 130, 166; *P. Pet.* 1116, 1. Sim. after *hpr-n*, *Lb.* 10. Some regard *hpr* and *hpr-n* in such cases as impersonal.

⁵ Sim. B 197.

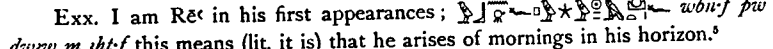
⁶ *Urk.* iv. 363. Sim. *Pichtl.* *IH.* iii. 75, past time.

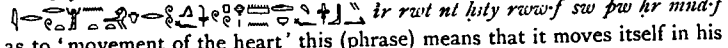
⁷ *Pt.* 556. Sim. *id.* 543; *P. Kah.* 32, 12; *Adm.* 3, 9. Without *wy*, *Lb.* 29; *Westc.* 9, 22; *JEA.* 16, 19, 3-4.

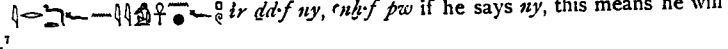
 *ir wr dd-f snf* if it bleeds much, lit. if it-gives-blood is much.¹
To be explained in the same way are the formulae of valediction in letters
 *nfr sdm nb (nub wds sub)* 'may the hearing of (my) lord (lit. that the lord hears) be good'² and  *nfr sdm-k* 'may thy hearing be good'.³
So too after *nfr pw* with the meaning 'there is (are) not', and possibly after the nearly synonymous *nfr n*; see below § 351.

§ 189. Virtual noun clauses as predicate with  *pw* as subject.—Under this head we have to deal with extensions of the constructions discussed in §§ 128, 130.⁴

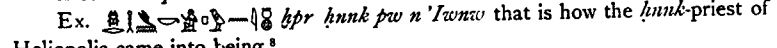
1. *Sdm-f pw*. This construction is not rare in glosses, where *pw* can best be translated 'this means'; compare in French *c'est que*.

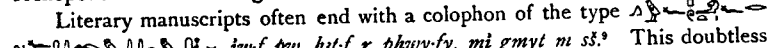
Exx. I am *Rē* in his first appearances;  *wbnf pw dww m iht-f* this means (lit. it is) that he arises of mornings in his horizon.⁵

 *ir rwf nt hty rwwf sw pw hr mud-f isby* as to 'movement of the heart' this (phrase) means that it moves itself in his left breast.⁶

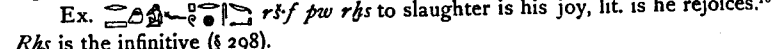
 *ir dd-f ny, nht-f pw* if he says *ny*, this means he will live.⁷

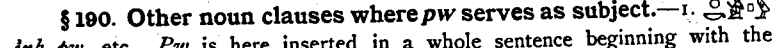
Elsewhere *pw* must be rendered 'that is how . . .'

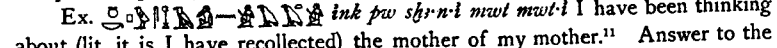
Ex.  *hpr hnnk pw n Iwnw* that is how the *hnnk*-priest of Heliopolis came into being.⁸

Literary manuscripts often end with a colophon of the type  *iw-f pw, ht-f r phwy-fy, mi gmyt n ss*.⁹ This doubtless means: Here ends the book, and it has been copied, start to finish, from some other old manuscript. Literally perhaps: this is it arrives, its front to its end, like what was found in writing.

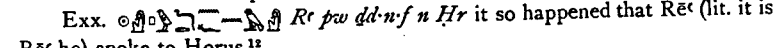
2. In rare cases *pw* after the *sdm-f* form simply serves to introduce the logical subject, the construction being that of § 130.

Ex.  *rsf pw rhts* to slaughter is his joy, lit. is he rejoices.¹⁰ *Rhts* is the infinitive (§ 298).

§ 190. Other noun clauses where *pw* serves as subject.—I.  *ink 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.  *ink pw shr-ni mwut mut-i* I have been thinking about (lit. it is I have recollected) the mother of my mother.¹¹ Answer to the question 'what has come to thy heart?'

With a noun in the place of *ink*.

Exx.  *Rt pw dd-nf n Hr* it so happened that *Rē* (lit. it is *Rē* he) spoke to *Horus*.¹²

¹ *Eb.* 109, 15.

² *P. Kah.* 27, 2; 29, 24, 45.
³ *P. Kah.* 28, 3, 6. 10. Sim. *id.* 32, 16.

⁴ For *sdm-f* as directly juxtaposed predicate (§ 125 end) without *pw* see the example *BH.* i. 25, 63.

⁵ *Urk.* v. 6, 8. Sim. *id.* 6, 15; 10, 5; 23, 15.

⁶ *Eb.* 101, 12. Sim. *id.* 100, 14, qu. § 247, 2; 102, 15.

⁷ *Eb.* 97, 13. Sim. *id.* 97, 14, 15.

⁸ *AZ.* 57, 5*. Sim. *id.* 4*.

⁹ *Sa. S.* 186-7. Sim. *id.* 311; *Lb.* 154-5; *Pt.* 645-6. Shortened, *P. Kah.* 4, 27.

¹⁰ *Peas.* B 1, 176. Sim. *id.* B 60.

¹¹ *Urk.* iv. 27, 14. Sim. *id.* 364, 16.

¹² *AZ.* 58, 16*. Sim. *id.* 57, 4*; 58, 18*.

He brought the book . . . *hft mwf ntt*

strw pw t, when he saw that it was a great secret.¹ *str n hmw i wnt nn irtyfy st nb hr-hw-k* 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 mrtw ntt st hr htm n sr ivy* one shall see that it is provided with the seal of the proper official.³

r rht Stly wnt sn hnt-k until Seth knows that they are with thee.^{3a}

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 *r-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 *rdi* 'cause' and similar verbs; other cases occur less frequently.

Ex. *hpr is, twd-k tw r st tn, n sp mwk tw pn* it shall happen, when thou sunderest thyself from this place, never shalt thou see this island more.⁴

So too in the expression *n sp* 'never' *sp* appears to be the *sdm-f* form and takes another *sdm-f* form as its subject; see above § 106, below § 456. Similarly a *sdm-f* form may serve as subject after *tr wdf* 'if (so and so) fails (to take place)', lit. 'if it delay that'; see § 352.

2. On rare occasions the *sdm-f* form is found after the phrases expressing non-existence (§ 108).

Exx. *nn wn mwtk hr hyst* thou shalt never die (lit. it does not exist that thou diest) in a foreign land.⁵

n wnt kd-i hr r-prf I never slept because of his temple, i. e. perhaps, I was constantly vigilant concerning it.⁶ The time referred to appears to be the past.

OBS. It seems not improbable that *nn sdm-f* 'he will not hear' (§ 105, 2) is to be explained in this way.

3. An adjective or adjective-verb may be predicate to a virtual noun clause introduced by the *sdm-f* form.

Exx. *nfr-wy sdm ss n it-f* how good (it is) that a son should hearken to his father.⁷

¹ NAV. 148, 22. After *rh*, *Urk.* iv. 364, 2.

² *Ikhern.* 9. Sim. Sin. B 215.

³ *Urk.* iv. 1111, 11. Sim. *Destr.* 85, *nty twl* for *ntt wnt*.

^{3a} *AZ.* 58, 29*. For a further development of this construction see p. 253, n. 11a.

⁴ *Sh. S.* 153. So too *hpr-n*, *id.* 130, 166; *P. Pet.* 1116n, 1. Sim. after *hpr-n*, *Lab.* 10. Some regard *hpr* and *hpr-n* in such cases as impersonal.

⁵ Sim. B 197.

⁶ *Urk.* iv. 363. Sim. *Fichtl, IH.* iii. 75, past time.

⁷ *Pt.* 556. Sim. *id.* 543; *P. Kah.* 32, 12; *Adm.* 3, 9. Without *wy*, *Lab.* 29; *Westc.* 9, 22; *JEA* 16, 19, 3-4.

ir wr dd-f snf if it bleeds much, lit. if it-gives-blood is much.¹

To be explained in the same way are the formulae of valediction in letters *nfr sdm nb (enly wds sub)* 'may the hearing of (my) lord (lit. that the lord hears) be good'² and *nfr sdm-k* 'may thy hearing be good'.³

So too after *nfr pw* with the meaning 'there is (are) not', and possibly after the nearly synonymous *nfr n*; see below § 351.

§ 189. Virtual noun clauses as predicate with *pw* as subject.—

Under this head we have to deal with extensions of the constructions discussed in §§ 128, 130.⁴

1. *Sdm-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 *Rē* in his first appearances; *wbnf pw dww m iht-f* this means (lit. it is) that he arises of mornings in his horizon.⁵

ir rwf nt hty rwwf sw pw hr mud-f isby as to 'movement of the heart' this (phrase) means that it moves itself in his left breast.⁶

ir dd-f ny, enhf pw if he says *ny*, this means he will live.⁷

Elsewhere *pw* must be rendered 'that is how . . .'

Ex. *hpr hnnk pw n Iwnw* that is how the *hnnk*-priest of Heliopolis came into being.⁸

Literary manuscripts often end with a colophon of the type *iw-f pw, ht-f r phwry-fy, mē gmyt n ss*.⁹ This doubtless means: Here ends the book, and it has been copied, start to finish, from some other old manuscript. Literally perhaps: this is it arrives, its front to its end, like what was found in writing.

2. In rare cases *pw* after the *sdm-f* form simply serves to introduce the logical subject, the construction being that of § 130.

Ex. *rsf pw rhts* to slaughter is his joy, lit. is he rejoices.¹⁰ *Rhts* is the infinitive (§ 298).

§ 190. Other noun clauses where *pw* serves as subject.—I. *ink 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. *ink pw shr-n-i mwnt mwnt-i* I have been thinking about (lit. it is I have recollected) the mother of my mother.¹¹ Answer to the question 'what has come to thy heart?'

With a noun in the place of *ink*.

Exx. *Rt pw dd-nf n Hr* it so happened that *Rē* (lit. it is *Rē* he) spoke to *Horus*.¹²

¹ *Eb.* 109, 15.

² *P. Kah.* 27, 2; 29, 24, 45.
³ *P. Kah.* 28, 3-6. 10. Sim. *id.* 32, 16.

⁴ For *sdm-f* as directly juxtaposed predicate (§ 125 end) without *pw* see the example *BH.* i. 25, 63.

⁵ *Urk.* v. 6, 8. Sim. *id.* 6, 15; 10, 5; 23, 15.

⁶ *Eb.* 101, 12. Sim. *id.* 100, 14, qu. § 247, 2; 102, 15.

⁷ *Eb.* 97, 13. Sim. *id.* 97, 14, 15.


⁸ *AZ.* 57, 5*. Sim. *id.* 4*.

⁹ *Sh. S.* 186-7. Sim. *id.* 311; *Lab.* 154-5; *Pt.* 645-6. Shortened, *P. Kah.* 4, 27.

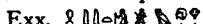
¹⁰ *Peas.* B 1, 176. Sim. *id.* B 60.


¹¹ *Urk.* iv. 27, 14. Sim. *id.* 364, 16.

¹² *AZ.* 58, 16*. Sim. *id.* 57, 4*; 58, 18*.

of a man,  *Mrr-frrf* '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.  *snyt m tp-hr-mist* the courtiers were head-on-lap, i. e. in mourning.²





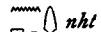
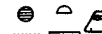
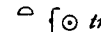
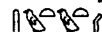
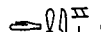




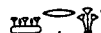



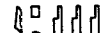

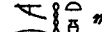


 *s nb m hr-m-hrw* every man is face-downcast, i. e. abashed.³
In both these examples the subject is followed by the *m* of predication (§ 38).

¹ CHASS. *Ass.* p. 100; LAC. *TK.* 78, 15. See too *Fyr.* 412, 9th. § 442, 4.

² *Sin.* R 10 (re-stored).

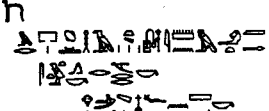
³ *Lch.* 119. Similar phrases *Sinf.* 3, 24; *AZ.* 34, 39, n. 6.

VOCABULARY


- | | |
|---|--|
|  <i>inh</i> surround, enclose. |  <i>nw</i> water (a rather select word). |
|  var.  <i>hsb</i> count, reckon. |  <i>nht</i> sycamore, tree. |
|  <i>hnt</i> take pleasure, have enjoyment. |  <i>tr</i> time, season, period. |
|  <i>swtw</i> walk about. |  <i>dmt</i> town, habitation. |
|  <i>skbb</i> refresh oneself. |  <i>dd mdw</i> to be recited, lit. to say words, as heading (§ 306, 1). |
|  var.  <i>g(w)</i> be narrow, deprived of (<i>m</i>). |  <i>Shn</i> Sharuhēn, a place in Palestine. |
|  <i>ddh</i> shut in, confine. |  <i>Kftw</i> a Mediterranean land, probably Crete, and its people. |
|  <i>rbr</i> boasting, exaggeration. |  <i>Ypt-swt</i> Most-select-of-Places, name of the temple of Karnak at Thebes. |
|  <i>mr</i> edge, brink. | |
|  <i>mrht</i> oil. | |
|  <i>hnt</i> (for <i>hnrt</i>) prison. | |
|  <i>hmt</i> well, cistern. | |



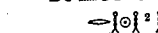
EXERCISE XV

(a) Reading lesson: *funerary wishes from a Theban noble's tomb (Dyn. XVIII):*¹




 *Dd mdw:* *imy-r pr hsb* (§ 353) *ihl, ss Imn-m-hl, m-swtwt-k r mrr-k* (§ 444, 3) *hr mst nfr n k-k.*

¹ *Th.* T.S. i. 27.



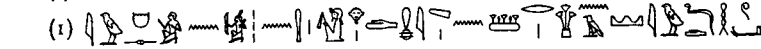
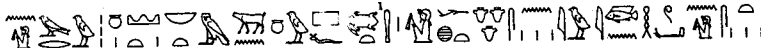


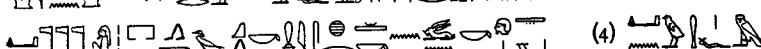
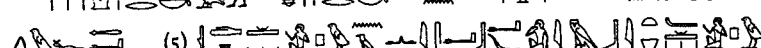


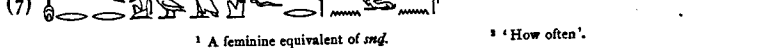




hnt *ib-k m msw-k,*
skbb-k hr nhwt-k,
hnt ib-k m nw
m-hrw hmt trt-n-k (§ 382),
r nhk hnt dt.

¹ Orig. wrongly  through misinterpretation of  in the hieratic draft as . ² A common abbreviation.

¹ Recitation. O steward who-keeps-count-of the fields, scribe Amenemhēt, 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.¹

(b) Transliterate and translate:

- (1) 









¹ A feminine equivalent of *swg*.

² 'How often'.

LESSON XVI

RELATIVE CLAUSES

§ 195. Relative clause, or Adjective clause, is the name given to that kind of subordinate clause (§ 182) which is equivalent to an adjective. A relative clause can, like an adjective, be used either as *epithet* or as *noun*; when used as an epithet, the noun or pronoun to which it is attached is called the *antecedent*; when used as a noun, the antecedent is inherent latently in the relative clause itself.