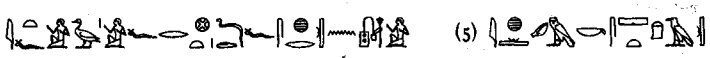
(5) 

(6)

(7) 

(8)

(9)

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

(1) The crocodile is in the river. (2) The moon rejoices, when the sun is in his horizon. (3) Then (*ỉḫ*) 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 *ỉ* as second consonant:

*mỉ* , less accurately , *mỉ*[1] *tỉ*

iii. with *r* as second consonant:

*wr* *ḥr*

iv. with *w* as second consonant:

*nw* *nw* (rarely also for *ỉn*) *ḥw* (rare) *šw*

*ỉw* *nw* *ḫw* *ḏw* (later *dw*)

*mw* *rw* *sw* (old *šw*)

v. with *b* as second consonant:

*ỉb* *nb*

[1] Sometimes used to accompany, or even to replace, a simple *m* when used as a grammatical afformative.

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

Like the biliteral signs, they are usually accompanied by phonetic complements (§ 32). Two arrangements are particularly frequent: the one consists in adding the third consonant only, exx. *ḫr* stand up, arise; *ḫpr* become; *sḏm* hear.

Dep. Pronouns



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

OBS. The student may be puzzled at finding in *sḏm* here treated as a triliteral sign, while in § 22 it was described as an ideogram. This contradiction must be explained. In the case of the triliterals the distinction between phonograms and ideograms becomes particularly precarious. Thus probably all words containing the consonants *ḥ+t+p* are etymologically connected with the verb-stem *ḥtp* '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 *ḥtp* '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 pronouns**[1] 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. | *wi* | I, me. | Or . Varr. as in the corresponding suffix (§ 34), ,[2] ,[3] ,[4] ,[5] etc. |
| „ | 2, m. | *ṯw* | Thou, thee. | Later also *tw*. |
| „ | 2, f. | *ṯn* | „ „ | Later also *tn*. |
| „ | 3, m. | *sw* | He, him, it. | Originally *św*. |
| „ | 3, f. | *sy* | She, her, it. | Early ; later also written or . Originally *śy*. |
| „ | 3, f. | *st* | (see § 46). | Later writings , [5a]. Originally *śt*. |
| Plur. | 1, c. | *n* | We, us. | Rarely — *n*. |
| „ | 2, c. | *ṯn* | You. | Or *ṯn*, later also or *tn*. also used as suffixes (§ 34).[5b] |
| „ | 3, c. | *sn* | They, them. | Or *sn*, later also written or . Originally *śn*. |

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 *ṯn* '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:

1. as *object* of any form of the verb[8] except, as a rule, the infinitive. Exx. *ḥsb·k wi* 'thou sendest me'; *ḏs·n·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. 158, 16.

[3] *Urk.* iv. 385, 4.

[4] *Urk.* iv. 158, 17.

[5] *Hamm.* 199, 6.

[5a] SPIEG.-PORTN. I. 4, 16.

[5b] So too an archaistic dual, *sny*, ERM. *Hymn.* 12, 2.

[6] ERM. *Gramm.*[2] p. 83, n. 2.

[7] ERM. *Hymn.* p. 40.

[8] After active old perfective, ex. LAC. *TR.* 1, 54; after imperative, *Sk. S.* 179; after participles and *śḏmty·fy* form, see § 375.

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

p. 44.

2. after a number of particles like *ỉsṯ* 'lo', *mk*[1] 'behold', *nn* 'not', *nṯṯ* 'that', as well as the relative adjective *nty* 'which' (§ 199); in these cases the pronoun frequently serves as *subject* when an adverbial predicate follows.

[2] *Sin.* B. 263. Sim. *Sh. S.* 108.

Exx. *mk*[1] *wỉ m-bḥn·k* behold, I am before thee.[2]

*mk ṯw m bỉk·ỉ* behold thou art my servant, lit. as my servant.

[3] Exx. below § 119, 1.

Note that the *m* of predication (§ 38) is employed also in this case.[3]

[4] *Sin.* B 223–4.

*nn s(y) m ỉb·ỉ* it was not in my heart.[4]

[5] *Sin.* B 173–4.

*sṯm pn nty wỉ ḫr·f* this state in which I was, lit. this state which I (was) under it.[5]

3. as *subject* after adjectival predicate.

[6] *Sin.* B 31.

Ex. *nfr tw ḥnr·ỉ* thou art happy with me;[6] *tw* here is for *ṯw*, and is to be carefully distinguished from the indefinite pronoun of § 47.

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

[7] *Sh. S.* 161; *tw*, *ib.* 13, 72; *sw*, *Eb.* 52, 1; *sy*, *Westc.* 10, 7; *ṯn*, *Urk.* iv. 656, 1.

Ex. *rdỉ·n·(ỉ) wỉ ḫr ḫt·ỉ* I placed myself on my belly.[7]

[8] Inferred from the old extended form *ỉṯṯ*, *AZ.* 30, 20.

**§ 46.** The pronoun *st* appears to be an old form of the dependent pronoun 3rd sing. f.,[8] which has been specialized for certain particular uses, mainly in place of the 3rd plur. 'they', 'them', or of the neuter 'it'.

1. as *object* of the verb.

[9] *Westc.* 11, 15.

Exx. *ḥnn·sn st* they turned themselves about.[9] Note the reflexive meaning.

[10] *Sinuh* 1, 270. Sim. *Sh. S.* 86–7.

*dỉ·k sḏm st sỉ·k* thou shalt cause (that) thy son hear it.[10]

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

[11] *Sinuh* 1, 272.

Exx. *mk st ḫft ḫr·k* behold, they (my gifts to thee) are before thee.[11]

[12] *Westc.* 9, 3–4. Sim. *Sh. S.* 115, after *nn*.

*bw nty st ỉm* the place where it is, lit. which it (is) therein.[12]

3. as *subject* after adjectival predicate.

[13] *Sh. S.* 134. Sim. *Urk.* iv. 693, 8.

Ex. *nfr st r ḫt nbt* it is more beautiful than anything.[13]

[13a] Unusual or problematic uses, see p. 41, n. 2; M.u.K.vs. 6, 5.

OBS. For *st* as object of the infinitive, like a suffix, see § 300.[13a]

**§ 47.** The **indefinite pronoun** *tw* 'one', French *on*, which we have found used like a suffix in the *sḏm·f* form, ex. *ḏd·tw* 'one says' (§ 39), may also be employed after the particles mentioned in § 44, 2 and others like *ḫr*, § 239; *ḳỉ*, § 242.

[14] *Urk.* iv. 1090. *Mk tw* followed by *ḫr* + infinitive, see § 324, second ex.

Ex. *mk tw ḏd·tw* behold, one says, lit. behold one, one says.[14]

OBS. For an independent use of *tw* at the beginning of a sentence, see below § 333; a unique ex. before *sḏm·tw*, see Add. § 148, 1, OBS. For its employment as

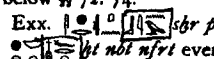
Adjectives



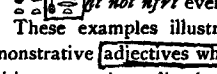
indicating the passive voice in the *śḏm·f* and other forms of the suffix conjugation see §§ 39. 410; in the pseudo-verbal construction *ỉw·tw* occurs (an ex. in § 332), as well as *wn·ỉn·tw* (§ 470); cf. also *ḫr·tw* (*kꜣ·tw*, *ỉw·tw*) *śḏm·tw·f*, §§ 239. 242. 463. A very exceptional example after the infinitive used absolutely, § 306 (last ex. but one). Syntactically, *tw* is treated as of masculine gender, see § 511, 5.

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

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

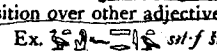


Exx. *sḫr pn bỉn* this evil counsel. Follow Noun they modify in Egyptian



*ḫt nbt nfrt* every good thing.

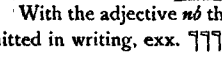
These examples illustrate the fact that *nb* 'every', 'any', 'all', and demonstrative adjectives which, like *pn*, follow their noun, have precedence of position over other adjectives. So too the suffixes when used possessively.

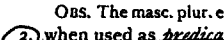


Ex. *sꜣt·f šrỉt* his little daughter.

The word for 'other', m. *ky*, f. *kt*, precedes its noun, see Exercise I (*a*); so too the demonstratives *pꜣ* 'this' and *pf(y)* 'that', see below § 111.

With the adjective *nb* the plural ending (§ 72) is usually, the fem. ending often, omitted in writing, exx. *nṯrw nb(w)* 'all gods'; *ḫt nb(t)* 'everything'.

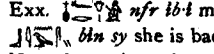




Obs. The masc. plur. ending is, however, sometimes shown;[9] Copt. *nim* is invariable.

[9] Dyn. XII, *Ann.* 39, 189, 8; *Ächt.* p. 25; Dyn. XVIII, *Urk.* iv. 384, 1.

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

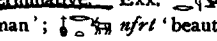


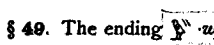
Exx. *nfr ỉb·ỉ* my heart is happy.

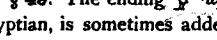
*bỉn sy* she is bad.

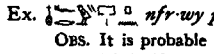
Note that a dependent pronoun, not a suffix, is here used as subject (§ 44, 3).

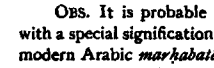
3. when used as a *noun*, the adjective is generally followed by some appropriate determinative. Exx. *šrỉ* 'small boy', 'lad'; *nfrt* 'beautiful woman'; *nfrt* 'beautiful cow'.











**§ 49.** The ending *·wy*, much more rarely[1] written , as regularly in Old Egyptian, is sometimes added to adjectival predicates in order to give them an exclamatory force.

[1] *Sinuh* 3, 12; 4, 31; *Urk.* iv. 817, 9.

Ex. *nfr·wy pr pn* how beautiful is this house![2]

[2] Exx. *P. Kah.* 2, 11; *Pt.* 627. 629; Erm. *Hymn.* 6, 1; Cairo 20089, *d* 6.

Obs. It is probable that this *·wy* is merely the masc. dual ending (below § 72) with a special signification; in this case *nfr·wy* would mean 'twice beautiful', compare modern Arabic *marḥabatên* 'twice welcome'.

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

Ex. *ꜥšꜣ st r ḫt nbt* they were more numerous than anything.[3]

[3] *Urk.* iv. 693, 8.

§ 51. The sense of the English neuter ('it', 'thing') is expressed in Egyptian by the feminine. Exx. *ḏwt* 'an evil (thing)', 'evil';[1] *ḥr·s* 'on account of it'.[2] 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. *ḥꜣb·k sš n nb·k* thou sendest the scribe to thy lord.

*ḏd·n n·ṯn* we speak to you.

[1] ...99. Sim. *nfrt*, ..., *Peas.* B 1, 152.
[2] *Peas.* B 1, 39.

## VOCABULARY

var. *dỉ* give, place.[1]
var. *rdỉ* give, place.[1]
*ꜥnḫ* live; life.
*ḥtp* rest, go to rest, become at peace; set (of sun); peace (noun).
*ꜥḥꜥ* stand up, arise.
*ḫꜥ* appear, shine (of sun, gods or king).
*sḫꜣ* remember.
*nfr* good, beautiful, happy.
*bỉn* bad, miserable.
*ḏw* evil, sad.
*ꜥšꜣ* plentiful, rich, many.
var. *ꜥꜣ* great, large.
*ỉḳr* excellent.
*šw* empty, free (with *m* of, from).
*ỉb* heart, wish.
var. *nb* lord, master.
*nb* every, any, all.
*mw* water.
*ḫrd* child.
*ỉty* sovereign, monarch.
*mỉ* like.
*mỉtt* likeness; *m mỉtt* likewise.

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

## EXERCISE IV

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

(*a*) *Transliterate and translate*:

(1)

(2)



① The son is good when he harkens to (obeys) his father when he is a child he gives this concef from his heart he remembers

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

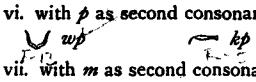
(1) How beautiful is this thy house! Behold, it is in my sight (lit. face) like heaven. (2) The sun sets in life[2] every day. (3) Behold, thou art with me as a maid-servant. (4) She is more beautiful than her daughter. (5) Evil is on every side (lit. road). (6) Then we will stand up (and) speak to our 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. [2] A common Egyptian phrase meaning perhaps 'to set in full vigour'.

## LESSON V

**§ 53. Biliteral 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]

[1] See Erm. *Gramm.*[4] §§ 16–89, where this subject is dealt with in greater detail; also Lef. *Gr.* §§ 9–66.

**§ 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.

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

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

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

Yet again, some signs used phonetically must be preceded by letters representing the whole of their sound-value: so in *ỉb* 'thirst', which is phonetic inasmuch as the entire word *ỉb* 'kid' enters bodily into the writing of the etymologically unrelated verb for 'thirst'; here alone is not phonetic, since such a writing as without would be quite abnormal in early times. It is useful to describe such signs as *phonetic determinatives*; other examples are in *ḥn* 'sentence', 'saying'; (*tr*) in  *ḥtrỉ* 'pair of horses'; (*ỉr*) in *mỉr* '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 'king', strictly 'king of Upper Egypt', variant , 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. *ʿnḫ wḏꜣ snb*, in full 'may he live, be prosperous, be healthy' (below § 313, end), attributes bestowed on the king and on honoured persons by the gods, and prayed for by men on their behalf; often appended as a token of respect to words for 'king', 'lord', etc.

or *mꜣʿ-ḫrw*, fuller writing '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; *Rec.* 38, 69–70. Etymologically the word appears to mean 'belonging to (*nỉ*) the sedge (*swt*)', the plant-emblem of Upper Egypt, as the papyrus *wꜣḏ* was of Lower Egypt. The etymological feminine *t* 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 *nỉwt* or *n-ỉwt*, but serious difficulties then arise in the case of the derivatives *nsyt* 'kingship', *nsyw* 'kings', etc. A recent alternative view regards *nsw* and *nỉwt* 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.

*wḥm ʿnḫ* 'repeating life', another epithet given to deceased persons in Dyn. XVIII and thereabouts.

*kꜣ nḫt*, in full , 'victorious bull', an attribute ascribed to the Pharaoh.

*n-sw-bỉt*[1] 'king of Upper and Lower Egypt', literally 'he who belongs to the sedge of Upper Egypt and the bee of Lower Egypt'; compare *bỉty* 'king of Lower Egypt', a derivative in *-y* from *bỉt*.[2]

*ḥꜣty-ʿ*, literally 'foremost in position', a common term for local princes or mayors.

*ỉmy-r ḥmw-nṯr* 'overseer of the priests', more fully (§ 73).

[1] Vocalized as *in-sibya* in a cuneiform tablet from Boghaz Keui; see *ÄZ.* 49, 17.

[2] *ÄZ.* 28, 125; 49, 19.

**§ 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 , according to the word in which it occurs, may be read either *tw* or *wt*; similarly either *tꜣ* or *ꜣt*.

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

Economy of space is one reason for such writings as for *sbꜣ* 'star'; for *ḫry-ḥb(t)*[4] 'lector-priest'. So too in vertical columns is of frequent occurrence for *-yt* and for *ḫr rdwy* 'under the feet (of)'.

[3] See *Rec.* 25, 139; *Pyr.* iv. § 17.

[4] Probable meaning 'holder of the ritual book', hence *ḥb(t)*, not *ḥb*; see *JEA.* 41, 11, n. 3. Sim. *ḫr(t)-nṯr* 'necropolis' omits the fem. ending, *JEA.* 24, 244; so too *nb(t)*, § 48, 1.

**§ 57. Transpositions with honorific intent.**—There is a common tendency to write words like *nsw* 'king' and *nṯr* 'god', as well as the names of specific kings and gods, before closely connected words which in actual speech were pronounced first. Exx. *sš nsw* 'scribe of the king'; *ḥm-nṯr* 'servant of god', i.e. 'priest'; *mỉ Rʿ* 'like Rēʿ'; *mry ʾImn* 'beloved of Amūn'.[5] Note that abbreviated writings are here frequent.

[5] Cf. also 'beloved of his lord' written *nb.f mry*, e.g. *Sinai* 87; 'praise god' written *nṯr dwꜣ*, e.g. p. 173, last ex.

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

So with *ỉ*: *ỉỉ* come.

„ *ꜣ*: *ỉs* go (imperative); *ms* bring, offer; *sb* bring, conduct, pass.

„ *š*: *šm* go.

„ *ṯ*: *ỉṯ* take, carry off.

„ *nw*, *ỉn*: *ỉn* bring, fetch.

„ *sšm*: *sšm* guide, lead.

(2) Some other common monograms are:

| | | |
|---|---|---|
|  or in *ỉr* season | *mm* | *ḥrt-ḥrw* daytime |
| *in rnp* be young | *rs(w)* southern | *ḥḳ* palace |
| *mỉ, m* | *Šmʿw* Upper Egypt | *wḏʿ* judge |

**§ 59. Defective and superfluous writings.**—Such writings as for *rmṯ* 'men', 'people', and for *ḫnḳt*[1] '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 *ỉ(w)f* 'flesh', 'meat', Coptic showing that *ỉf* is to be read.[1a]

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

[1a] See *Onom.* II, 237*.

**§ 60. Group-writing.**[2]—A peculiar method of writing with biliteral instead of alphabetical signs, e.g. *ʿỉ* for *ʿ*, *ḥỉ* for *ḥ*, and with some other groups, e.g. *ḫỉ* for *ḫ*, for *ỉ*; especially often in foreign words or etymologically obscure names, e.g. , a foreign land, to be transliterated *'Ỉḫỉ*, not *'Ỉshwỉw*[3]; *ʿmṯ*, not *ʿmỉṯw*,[4] a man's name. Traces already in the Pyramid Texts, and partial exx. even in some M.E. words, e.g. *ḏḏṯ·f* for *ḏḏt·f*, § 409.

[2] See M. BURCHARDT, *Die altkanaanäischen Fremdworte und Eigennamen im Aegyptischen*, Leipzig, 1909–10. Also particularly W. F. EDGERTON, 'Eg. Phonetic Writing' in *JAOS* 60, 473, mainly an answer to W. F. ALBRIGHT, *The Vocalization of the Eg. Syllabic Orthography*, New Haven, 1934.

[3] *JEA.* iv, Pl. IX, 10. Sim. *Urk.* iv. 648, 5; 650, 6.

[4] *Urk.* iv. 1119, 2. Sim. in Dyn. XII, *BH.* ii. p. 30.

**§ 61. Determination of compounds.**—Compounds and other closely connected groups of words may show one common determinative or group of determinatives; exx. *bw-nb* 'every one', lit. 'every place'; *rḫ-ḫt* '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. *sš Nḫt* 'the scribe Nakht'.

[5] *Leb.* 145–6.

**§ 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, *m(w)ṯ·tỉ*[7] is written for *m(w)ṯ·tỉ* (§ 309),  *ỉnf* for *ỉn·n·f* (§ 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.

[6] See *AZ.* 56, 61.

[7] *Sh. S.* 38, contrasted with 106. Sim. *nḫṯ(·tỉ)*, *Peas.* B 1, 116.

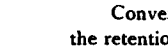
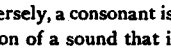
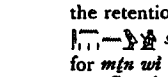
The same tendency not seldom manifests itself when a word ending with a certain consonant is immediately followed by another word beginning with the same consonant, ex. *ỉr·n·ỉ ỉst* for *ỉr·n·ỉ ỉs st* 'lo, I did it'.[8] This case occurs particularly often with uniconsonantal words or the like, so that they then find no expression at all in the writing; exx. *ḏ·tw ỉrf m* for *ḏ·tw ỉrf m m* 'by what means (lit. with what) shall one ferry across?';[9]  *smỉ·sn·f* for *smỉ·sn n·f* 'they report to him'[10] beside .[11]

[8] *Urk.* iv. 363.

[9] *Peas.* B 1, 199.

[10] *Urk.* iv. 1111.

[11] *Urk.* iv. 1112.

Conversely, a consonant is sometimes abnormally repeated, doubtless to mark the retention of a sound that in other combinations had fallen away; exx.  *sb·sn‿n wi* for *sb·sn wi* 'they shall convey me';[1]  *mtn‿n wi* for *mtn wi* 'behold ye me';[2]  *wst·n* for *wst·n* 'our road'.[3]

[1] *Sin.* B 171. Sim. Lac. *TR.* 47, 21. 23. For the loss of *n* in *-sn*, *tn* see § 34, Obs. 4.
[2] Lac. *TR.* 78, 3; Mar. *Abyd.* ii. 30, 33.
[3] *Peas.* B 1, 7–8. Sim. *Sh. S.* 7; *Kopt.* 8, 6. 9. So already in Fyt., see *AZ.* 44, 80, n. 2 and above p. 34, n. 12.

See Add. for § 62A.

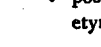
**§ 63. Doubtful readings.**—A consequence of the complex and often defective nature of hieroglyphic writing is that scholars are still often in doubt as to the correct transliteration of words. Thus *ḫnḳt* 'beer' (§ 59) is in other books on Egyptian almost universally read *ḥḳt*; in old-fashioned works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

See Add. for § 63A.

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

3. The **independent pronouns**[4] almost always stand at the beginning of the sentence (exceptions § 300), and are more or less emphatic in meaning.

[4] *AZ.* 29, 121; 30, 15; Gunn, *Studies*, p. 46.

| | | | |
|---|---|---|---|
| Sing. 1, c. |  *ink* | I. | Also written ,[5]  or ; early also [6]; king sometimes ,[7] [8] |
| „ 2, m. |  *ntk* | Thou. | |
| „ 2, f. |  *ntt* | Thou. | Later also  *ntt*.[9] |
| „ 3, m. | *ntf* | He, it. | |
| „ 3, f. | *nts* | She, it. | From Dyn. XVIII also  |
| Plur. 1, c. | ,  *inn* | We. | Hitherto noted only in very late texts.[10] |
| „ 2, c. |  *ntṯn* | You. | Later also  *nttn*. |
| „ 3, c. |  *ntsn* | They. | Later also |

[5] *JEA.* 27, 106.

These pronouns often stand in parallelism to the particle (§ 227) or preposition (§ 168) *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.

[11] *PSBA.* 22, 325.

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.

[12] *AZ.* 30, 17. For *ṯt* see above p. 46, n. 8.

| | | | |
|---|---|---|---|
| Sing. 2, c. |  *twt* | Thou. | Later  *twt*.[13] |
| „ 3, c. |  *swt* | He, she, it. | Originally *swt*. |

[13] Already in Ram. *Hymn.* 1, 5.

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

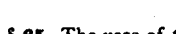
[14] *Twt*, see Ram. *Hymn.* 1, 5; *Urk.* iv. 222, 10; 229, 12; 343. 10. *Swt*, see *ib.* 221, 14; 257, 9. 11; 258, 2.

**§ 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.  *ỉnk ỉt·k* I am thy father.

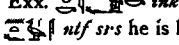
 *ntf sr·s* he is her son.

 *ṯwt nb·ỉ* thou art my lord.

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

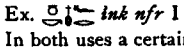
Ex. *ỉnk nfr* I am good.

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

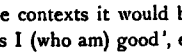
Observe carefully that it is against Egyptian usage to employ the independent pronoun when the predicate is adverbial; 'thou art in the house' may be rendered by  or by , but not by

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

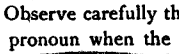
The dative (§ 52) differs from other adverbial phrases (i.e. preposition accompanied by a noun) in its tendency to follow as closely as possible the word that governs it. The following sentence exemplifies the usual word-order.

 *smỉ sš sšṯ pn n nb·f m nỉwt ỉn* the scribe reports this secret to his lord in this city.

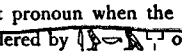
This word-order is, however, modified when the *subject* or *object* is a pronoun; also when the preposition *n* governs a suffix-pronoun so as to form a *dative* case. In these conditions the rule is *that a noun must not precede a pronoun and that the dependent pronoun must not precede a suffix.*

Exx.  *ḥỉb·f ṯw* he sends thee.

 *ḥỉb ṯw sš* the scribe sends thee.

 *ḏỉ ỉn sr·f* his son ferries you across; *or* 'you ferry his son across', since *ỉn* may be the suffix just as well as the dependent pronoun.

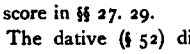
[1] *Sh. S.* 86–7. Sim. *Peas.* B 2, 38–9.

 *wšb·n·ỉ n·f st* I answered (*sḏm·n·f* form § 67) it to him.[1]

*ỉn n·k st sš* the scribe brings it to thee.

 *ḥỉb·n n·n nb·n nfr ḥt ḥr·s* our good lord has sent to us a despatch about it.

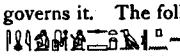
[2] *Urk.* iv. 368.

 *twt·wy n·s st* how like (to) her it is![2]

[3] *Peas.* B 2, 26.

 *nn n·k st* it does not belong to thee, lit. it is not to thee.[3]

[4] *Urk.* iv. 1166.

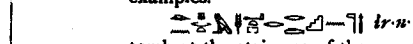
 *ṯw n·k ḥrw nfr* holiday is thine, lit. a good day is to thee.[4]

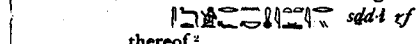
[5] Common as a m. proper name.

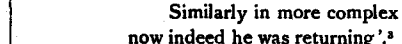
 *ṯwf n·ỉ* he is mine, lit. he is to me.[5]

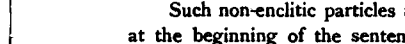
Certain particles, termed **enclitics** (§ 226), which cannot stand at the beginning of a sentence, may take precedence of the subject (when a noun) or

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


*ỉr·n·(ỉ) grt mḥỉt·(ỉ) r rd n nṯr* now I made my tomb at the staircase of the great god.[1]


*sḏd·ỉ rf n·k nṯtt ỉry* let me relate to thee the like thereof.[2]

Similarly in more complex constructions, as 
*ỉỉ sw ḥm ỉy·f* 'and now indeed he was returning'.[3] See § 148, 1.

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

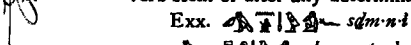
OBS. Exceptional word-order is more often than not due to motives of emphasis, see below §§ 146 foll.; but compare also § 507.

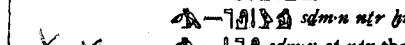
[1] Cairo 20099, 2. Sim. *ib.* 20538, ii. *c* 1; 20539 ii. *b* 6.

[2] *Sh. S.* 21. Sim. *ib.* 12; before dep. pron. *ib.* 10.

[3] *Sin.* R 15.

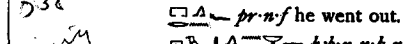
**§ 67. The *śḏm·n·f* form.**—This second common form of the verb is constructed, as regards its pronominal or nominal subjects, as well as in its mode of expressing the passive, exactly like the *śḏm·f* form (§ 39). From that form it differs only in the insertion of an *inseparable* element — *n* immediately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

Exx. 
*śḏm·n·ỉ ḫrw·f* I heard his voice.


*śḏm·n nṯr ḫrw* the god heard the voice.

*śḏm·n st nṯr* the god heard it.

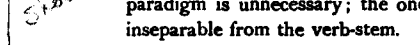
*śḏm·n·tw ḫrw* the voice was heard.


*pr·n·f* he went out.

*ḥḏ·n n·k nḫ·k* thy lord has sent to thee.

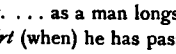
*ms·n·tw·ỉ* I was born.

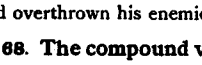
Observe that the rules of word-order given in § 66 apply also here. A full paradigm is unnecessary; the one point to remember is that the formative *n* is inseparable from the verb-stem.

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

Since the *śḏm·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 *śḏm·f* form. We shall later on become acquainted with one affirmative use (§ 414, 5) in which the *śḏm·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

everywhere else the *śḏm·n·f* 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).

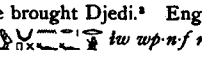
Exx. . . . as a man longs to see his home  *ir·n·f rnpwt rśyt m nḏrt* (when) he has passed many years in imprisonment.[1]

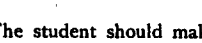
His Majesty proceeded in peace,  *sḫr·n·f ḫftyw·f* (when) he had overthrown his enemies.[2]

[1] *Leb.* 141. Sim. *P. Kah.* 28, 21; 29, 12; *Urk.* iv. 1090, 14.

[2] *BH.* i. 8, 10. Sim. *Peas.* R 7. 89.

**§ 68. The compound verb-form *iw śḏm·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 *śḏm·n·f* 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·n·i Ḏḏi* I have brought Djedi.[3] English present perfect.

 *iw wp·n·f r·f r·i* he opened his mouth to me.[4] English past tense.

The student should make use of this form at the beginning of narrative sentences in the Exercises, reserving the simple *śḏm·n·f* for subsidiary sentences. The form *iw śḏm·n·f*, to which we shall return later (§ 464), gives a certain smoothness and elegance to recitals of past events.

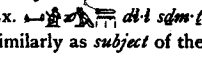
[3] *Westc.* 8, 8. Sim. *Sin.* B 189–90; *P. Kah.* 30, 31; *Peas.* B1, 74–5; *Urk.* iv. 17, 7.

[4] *Sh. S.* 67. Sim. *BH.* i. 25, 13; Brit. Mus. 614, 3; *Hamm.* 113, 9; 199, 6; Cairo 20538, ii. 63-4; 20543, *a* 13; *Urk.* iv. 34, 5. 11. 16; 55, 16; 131, 14; 748, 2. 6. 10.

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

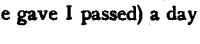
We shall be much concerned with such constructions in the later parts of this book. For the moment all that is needful is to state the principle and to illustrate it in one particular case, namely after the verb *(r)ḏi* 'give', 'place', 'cause' (§ 70).

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

Ex.  *ḏi·i śḏm·ṯn* I cause you to hear, lit. I give (that) you hear.[5]

[5] Cairo 20538, ii. 69. Other exx. see § 462, 1 *a*.

Similarly as *subject* of the passive of *(r)ḏi*.

Ex.  *rḏi·t(w) iry·i ḥrw m Yꜣ* I was allowed to pass (lit. one gave I passed) a day in Yaa.[6]

[6] *Sin.* B 238.

## LESSON V

## VOCABULARY

*in* bring, fetch, remove.

*wp* open.

*ḫm* go, walk.

*gm* find.

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

*wsḫ* answer (*n* 'to' persons).

*ḥḳr* hunger (vb. and n.); hungry.

*ḥḳ* thirst (vb.); thirsty.

*mnḫ* efficient, beneficent, excellent.

*ḥsy* naked.

*Kmt* the Black Land, i.e. Egypt.

*Dšrt* the Red Land, i.e. the Desert.

*ḫnw* interior; det. ⊗, the (royal) Residence.

*sn* brother; *snt* sister.

*ḥmt* woman, wife.

*ḥm* (male) slave; *ḥmt* female slave.

varr. *nsw* king of Upper Egypt, king.

var. *nṯr* god.

*t* bread.

*ḫnḳt* beer.

*ḫbs* clothes, clothing.

*ṯsm* hound, dog.

(early also ) *st* back; *m-st* 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 servant is like a hound following after thee. The Black Land (and) the Red Land rejoice (because) thou art (*ỉw·k*) beneficent king. (2) He caused them to go down to the boat. (3) How evil is thy utterance; thou art not (§ 44, 2) my brother. (4) She is my sister; she is in thy hand as a slave.

[2] 'This thy humble servant' is to be rendered simply *ḏḥḏ ỉw* '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:

*ỉr* *pr* *mr*[1] *ḥr* (not to be confused with *g*).

*wr* or *mr* *ḥr* *dr*

x. with *ḥ* as second consonant:

*bḥ*[2] *pḥ* *mḥ* *nḥ*

[1] Also with value *ỉb*, § 41.

[2] Also with value *ḫw*, § 41.

**§ 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. | *sn* brother. |
| „ f. ends in *-t*. | Ex. | *snt* sister. |
| Plur. m. „ „ *-w*. | Ex. | *snw* brothers. |
| „ f. „ „ *-wt*. | Ex. | *snwt* sisters. |
| Dual m. „ „ *-wy*. | Ex. | *snwy* pair of brothers. |
| „ f. „ „ *-ty*. | Ex. | *snty* pair of sisters. |

[3] See FAULKNER, The *Plural and Dual in Old Egyptian*, Brussels, 1929; ERMAN, *Die Pluralbildung des Aegyptischen*, Leipzig, 1878; also *Rec.* 35, 75. For the dual, see *AZ.* 47, 42.

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

[4] Cf. *ỉryw* 'fathers', but here *-yw* is written out only rarely before Dyn. XIX, see *AZ.* 48, 25.

**§ 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 |
|---|---|---|
| *pr* house. | *prw* houses. | *prwy* the two houses. |
| *ỉrt* eye. | — | *ỉrty* 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. *srw* officials. Dual *tḫnwy* pair of obelisks.
„ *nhwt* trees. „ *ʿty* 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 |
|---|---|---|
| *nṯr* god. | *nṯrw* gods. | *nṯrwy* pair of gods. |
| *rn* name. | *rnw* names. | ——— |
| *ḥkꜣ* magic. | *ḥkꜣw* magical spells. | ——— |

3. Towards the end of the Old Kingdom a **determinative of plurality,** consisting of three strokes ı ı ı, ı ı, ı ı 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. *snw* 'brothers' for old
*nṯrw* 'gods' „ „
*prw* 'houses' „ „

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.

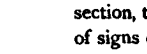
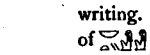
Exx. *sn* they. *rḫyt* people, subjects. *ʿšꜣ* many.

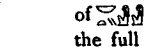
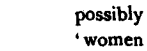
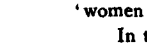
4. The sign ⸗, less frequently ıı, which is seen in the dual endings *-wy* and *-ty* (§ 72), was originally a mark of duality employed, like the plural strokes ı ı ı, to obviate the repetition of ideograms; thus the archaic writing *snty* 'pair of sisters' was at first no more than an abbreviation of . 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 *ꜣ*; hence it is transliterated *ỉ*. 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.

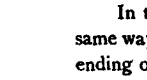
[2] On this question see *Verbum*, i. §§ 109 foll.

**§ 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 *-ty*, be omitted in the writing. Hence we find in place of  *srw* 'officials',  in place of  *nbty* 'pair of ladies'; indeed, the abbreviated spellings are the commoner, the full feminine plural being especially rare. For example,  usually, nay possibly always, replaces the theoretically correct full writing  *ḥmwt* 'women', 'wives'.

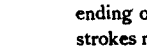
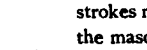
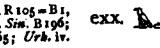
In the case of adjectives, the plurals and duals of which were formed in the same way as with nouns, such abbreviated spellings are yet more common. The ending of the feminine plural is here *never* fully written out, and even the plural strokes may be omitted;  and  are equally legitimate writings of *nfrwt*. In the masculine plural of the adjective the plural strokes are often dispensed with, exx.  *ꜥpdw ḏḏ(w)* 'fat birds';[1]  *knw wiḏw* 'sturdy oxen'.[2]

[1] *Pass.* R 105 = B 1, 62. Sim. *Sin.* B 196; *Sh. S.* 165; *Urk.* IV. 1105, 4.

[2] *Th. T. S.* II. 22.

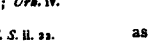
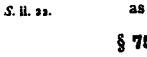
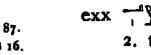
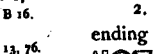
OBS. As we have seen (§ 48),  *nb* 'all', 'any', 'every' was early often written as though invariable, but occasional variants show that this was not the case.

**§ 75.** After nouns in the dual

1. the sign for the suffix 1st pers. sing. is occasionally preceded by  *y*, exx  *ꜥwy·i* 'my hands';[3]  *rdwy·i* 'my feet'.[4]

[3] *Sh. S.* 87.

[4] *Sin.* B 16.

2. the suffixes 2nd and 3rd m. sing. and 3rd f. sing. sometimes show an ending  *-y*,[5] exx.  *ꜥwy·fy* 'his two hands'[6] (also written [7]); *spty·ky* 'thy two lips';[8]  *mnty·sy* 'her two thighs'.[9] In this case the dual ending is occasionally omitted after the noun, ex.  *gs(wy)·fy* 'its two sides'.[10]

[5] *AZ.* 13, 76.

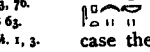
[6] *Sin.* B 63.

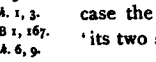
[7] *P. Kah.* 1, 3.

[8] *Pass.* B 1, 167.

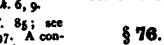
[9] *P. Kah.* 6, 9.

[10] *Sh. S.* 85; see *Rec.* 38, 197. A convincing ex. *Arm.* 103, 8.

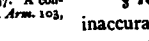
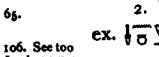
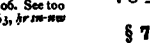
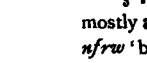
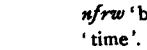
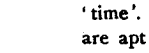
**§ 76.** The use of  *·fy* just mentioned (§ 75, 2) is extended, strictly speaking inaccurately, to certain words

1. having dual form but singular meaning, ex.  *ph(wy)·fy* 'its end'.[11]

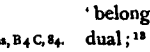
[11] *Leb.* 65.

2. having singular form but a meaning with some implication of duality, ex.  *sn-nw·fy* 'his fellow', lit. 'his second'.[12]

[12] *Leb.* 106. See too below § 263, *ḫr sn-nw ·sy*.

**§ 77. Apparent duals and plurals.**—1. Certain words ending in *-w*, mostly **abstracts**, are by a false analogy written like plurals (§ 73, 2. 3); exx.  *nfrw* 'beauty'; *mnw* 'memorial', 'monument';  *ḥrw* 'neighbourhood', 'time'. Similarly, certain words ending in *-wy* and *-ty*, though not really duals, are apt to be written as such; exx.  *ḥrwy* 'night';  (var. ) *nỉwty* 'belonging to a town'. However,  (var. ) *ṯḥty* 'strength' was early a true dual;[13] whether  *ḥnty* 'period', 'end' was so or not is doubtful.

[13] Coffins, B 4 C, 84.

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

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

[1] Leyden V 3, 4; *Westc.* 9, 18.
[2] *Sin.* B 233.

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

[3] See *Rec.* 31, 83.

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

[4] *Peas.* R 52.
[5] *Sinu* 1, 225. See too *Rec.* 35, 77.

§ 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. *dpt* 'boat',[6] but *dpwt-f* 'his boat';[7] *wḫt* 'meat',[8] but *wḫwt-f* 'his meat'.[9]

[6] *Peas.* B 1, 126.
[7] *Peas.* B 2, 103.
[8] *Sinu* 1, 276.
[9] *Sinu* 1, 275. Other exx., see *JEA.* iv. 35, n. 8; also *sḏwt-k*, Brit. Mus. 574, 12–13 and with *y* for *w*, *sḏyt-(k)*, *Sinu* 5, 7.

OBS. This phenomenon is due to a displacement of the accent when the suffix is added; some such pronunciation as *dâpĕ* (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:

[10] See *AZ.* 19, 44; 44, 93.

| From *rsw* 'south wind', m.[11] | From *mḫyt* 'north wind', f.[11] |
|---|---|
| sing. m. *rsy* 'southern'. | *mḫyty* (*mḫty*) 'northern'. |
| „ f. *rsyt* (*rst*). | *mḫytyt* (*mḫtt*). |
| plur. m. *rsyw* (*rsw*). | *mḫytyw* (*mḫtyw*). |
| „ f. *rsywt* (*rswt*, *rst*). | *mḫytywt* (*mḫtwt*, *mḫtt*). |

[11] See *AZ.* 44, 1.

From the preposition *r* (*ir*) 'to'.

sing. m. , or *iry* 'relating to', 'connected with'.
„ f. or *iryt* (*irt*).
plur. m. *iryw*, *irw*.
„ f. or *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

presence of that semi-vowel is betrayed by the use of the sound-sign *ỉtw* (*tyw*)[1] in derivatives from f. nouns (so *mḫytyw* above) or from m. words ending in *ỉ*, ex. *ḫftyw* 'opponents', 'enemies', an adjective used as a noun and derived from the preposition *ḫft* 'before', 'opposite'.

Obs. In Old Egyptian the formative was either omitted or else written with -*ỉ*. An alternative ending -*w* survives in some nouns like *ḫrw* 'lower part' and *mỉtw* '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. *ỉry* 'relating to' from *r* 'to' (form with suffixes *r·* but occasionally also *ỉr·*)

*ḫry* 'above' „ *ḫr* 'upon' („ „ „ *ḫr·*)

*ỉmy* '(who is) in' „ *m* 'in' („ „ „ *ỉm·*)

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. *ỉmy-r*[3] 'overseer', variants , , lit. 'one-who-is-in-the-mouth' (of his subordinates); *ḫry-tp ʿ3* '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. *nỉwty* from *nỉwt* 'town' in the expression *nṯr nỉwty* 'local god'.

*ỉḫty* „ *ỉḫt* 'horizon' „ „ *Ḥr ỉḫty* 'Horus of the horizon'.

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

Exx. *ḫry sšt3* 'he who is over the secret', a common title.

*ỉmyt·f* 'what is in it', lit. that-being-in it.

The adjective *mỉty* (also *mỉtw*, § 79 Obs.), which is derived from a f. noun *mỉt* 'copy', may similarly take a suffix, ex. *mỉty·f* 'his equal'.[4]

From the noun *tp* 'head' and its derivative preposition *tp* 'upon' (§ 173) comes the adjective , varr. , , *tpy*, also written , with the two meanings (1) 'foremost', 'chief', 'first' and (2) 'being upon', ex. *Ỉnpw tpy ḏwf* 'Anubis (who is) upon his mountain'. There is also a secondary adjective *tpỉy* '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 *Ỉnpw tpy ḏw·f* 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-ḏr* 'lord of the universe', lit. 'lord to the end' (§ 100, 1); see further § 158.

[1] Differing from *ỉ*, 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. 78. 435.

[3] This hieroglyph represents the tongue, which is 'what-is-in-the-mouth'; hence its value *imy-r* is due to a kind of graphic pun, see *AZ.* 40, 142; 42, 142.

[4] *Sinai* 1, 350. The suffix in *mỉty·f*, 'his northern one', scil. 'boundary', *B.H.* i. 25, 50, has its ordinary possessive sense; sim. the first ex. on p. 63.

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

Exx. *ỉmt·sn ḥst* 'their originals', lit. their that-being-in-front.[1]

*ỉry nḏ sšm* every functionary, lit. every one-relating-to a business.[2]

*ny wỉ Rʿ* I belong to Rēʿ, lit. I am (§ 44, 3) belonging to Rēʿ.[3]

[1] *Urk.* iv. 99; cf. *Post.* B 1, 193.
[2] *Urk.* iv. 1106.
[3] *Eb.* 1, 7.

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

Exx. *sḫty* 'peasant', 'fowler', properly 'one-belonging-to-the-country *sḫt*'.

*ỉmntt* 'the west', from *ỉmnty* 'western'.

*ḫr(ỉ)-nṯr* 'the necropolis', lit. 'that under-(i.e. possessing-)-the-god'.[4]

*ḫrỉw-šʿ* 'those-upon-the-sand', i.e. the Bedâwin.

[4] See above p. 51, n. 4.

## VOCABULARY

*ỉr* make, do.

*ṗr* go forth, go up.

*ṗḥ* reach, attack.

*mr* love, wish.

*mḥ* fill (*m* with).

*ḥsḳ* capture, take as plunder.

*dbḥ* ask for, beg.

*ỉmnty* western.

*ỉbty* eastern.

*wr* great, important, much.

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

*ỉrtt* (earlier *ỉrṯt*) milk.

*mnw* monument.

*mnmnt* cattle.

*rmṯ* man; *rmṯ(t)* people.

*rd* foot.

*nḥḥ* eternity.

*tỉš* boundary.

*mr* pyramid.

*ỉt* barley, corn.

*ḫt* body.

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

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

## EXERCISE VI

(*a*) *Transliterate and translate*:

(1) (2)

(3) (4)

(5) (6) (7)

(8)

(9)

(10)

(6) *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 (*ḥr*) all good things. (5) Rēʿ 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) Rēʿ 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:

*ṯs* *ms* (*mś*) *ns* (*nś*) *ḫs* *šs* (*śś*) *gs* (*gś*)

xii. with *ḳ* as second consonant: *ʿḳ*

xiii. with *k* as second consonant: *sk* (*śk*)

xiv. with *t* as second consonant:

*mt* *mt* (also *mwt*) *ḥt* *st* (*śt*)

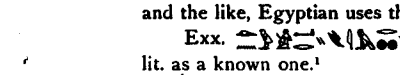
## SYNTAX OF NOUNS AND PRONOUNS

**§ 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).

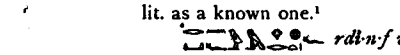
With the personal pronouns, the subject of narrative verbs, i.e. the nominative, is expressed by the suffixes (§ 35, 3), and the object, i.e. the accusative, by the dependent pronouns (§ 44, 1).

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).

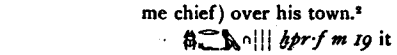


Exx. *ỉr·n wỉ ꜥry·ỉ m rḫḫy* my pen made me celebrated, lit. as a known one.[1]

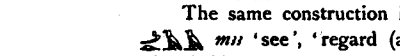


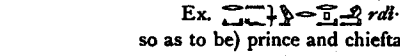
*rdỉ·n·f wỉ m ḥry nỉwt·f* he placed me as chief (*or*, he made me chief) over his town.[2]

*ḫpr·f m 19* it becomes 19.[3]

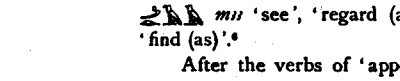


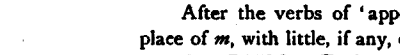
The same construction is found with verbs of 'seeing' and 'knowing', as *mꜣꜣ* 'see', 'regard (as)',[4] *sỉꜣ* 'recognize (as)',[5] and *gm* 'find (as)'.[6]

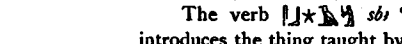




After the verbs of 'appointing', 'making' *r* 'to' is apt to be used in place of *m*, with little, if any, difference of meaning.

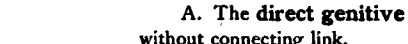






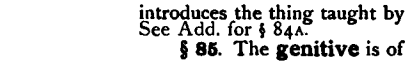
Ex. *rdỉ·n·f sw r r-pꜥt ḥꜣty-ꜥ* he placed him as (lit. into, i.e. so as to be) prince and chieftain.[7]

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

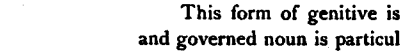


§ **85.** The **genitive** is of two kinds, *direct* and *indirect*.[8a]

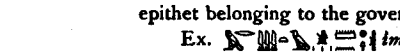
A. The **direct genitive** follows the noun that governs it, immediately and without connecting link.



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

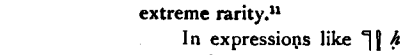


*nb ỉmꜣḫ* possessor of veneration, venerable.



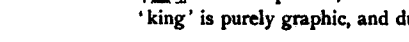
*rḫ ḫrt-ỉb nb·f* knowing the desire of his lord.[9]

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. *ỉmy-r sḫtyw mnḫ* an efficient overseer of fowlers.[10]

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



In expressions like *ḥm-nṯr* 'priest', lit. 'servant of god', *ḥwt-nṯr* 'temple', lit. 'house of god', *pr-nsw* 'palace', lit. 'house of the king', *sꜣ-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] *Bersh.* i. 33. Sim. *BH.* i. 44, 7.

[3] *Rhind* 24. Sim. *Peas.* B 1, 237; *Urk.* iv. 113, 11.

[4] *Adm.* 1, 5; *Ikhern.* 8. Rather differently, BUDGE, p. 46, 14.

[5] *Urk.* iv. 1095, 1.

[6] *Urk.* iv. 1208, 6.

[7] *BH.* i. 25, 46–7. Sim. *Sebekkhu* 14. 17; *Peas.* B 1, 237; *Urk.* iv. 31, 9; after *ỉr* 'make', *Pt.* 486.

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

[8a] Combined e.g. in the frequent *st Ḥr nt ꜥnḫw* 'Horus-throne of the living', *Urk.* iv. 137, 12 and *passim*.

[9] Brit. Mus. 614, 1.

[10] *Sin.* B 244. Sim. *Peas.* B 1, 16.

[11] Exx. *Siut* 1, 288. 301.