

(c) Write in hieroglyphs and transliteration:

(1) To thy *ka*, my good lord!<sup>1</sup> (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).

<sup>1</sup> 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-f* form, etc., have been enumerated, although those verb-forms belong to a later part of the book.

§ 161. Egyptian prepositions are either *simple* or *compound*. The simple prepositions consist of one word only; those which consist of more than one word are called compound.

The simple prepositions (§§ 162–177) are enumerated in the approximate order of their importance; the compound prepositions (§§ 178–181) are classified according to their mode of formation. Only the more important and typical meanings are given. Note that before verb-forms like *sdm-f* and *sdm-n-f* the Egyptian prepositions must frequently be rendered by an English conjunction, exx. *m* 'when', *tr* 'if', see above § 155. For further remarks see Add.

## THE SIMPLE PREPOSITIONS

§ 162. *in*, before suffixes *in*, 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 Not as a rule meaning 'into' after verbs of motion, *r* having superseded *m* in this sense; but *tr m*, *trn m*, *hn m* 'approach', 'draw near to'. So too *dt m ib* 'place (a plan) in the heart'; *dt m hr* 'command', 'charge', lit. 'place in the face'.

2. of *time*. 'In' this year, day, time. *M smw* 'in the summer'; *m duru* 'to-morrow', *m sf* 'yesterday'; *m grh* 'in the night'; *m rapt 3* 'for three years'.

<sup>1</sup> Urk. iv. 4, 14.

3. of *status*. *M ršwt, tmw* 'in joy', 'grief'; *m snb* 'in health'; *m hst nt* 'in the favour of'.

4. of *manner*. *M mrt* 'in truth', 'truly'; *m mwt* 'anew'; *m mlit* 'likewise'.

5. of *kind*, where 'consisting of' is often the best rendering. *M tnr, qbt* 'of stone', 'brick'; *šrw m rnpwt* 'period of years'. Here may be included the *partitive* use, ex. *w tm-sn* 'one of them' (§ 262, 1); *tn imf* 'bring (some) of it'.<sup>1</sup>

6. of *equivalence or predication*, see above §§ 38, 84, 96. 'As', ex. 'I sailed down *m sš hty* as the son of a prince';<sup>2</sup> rarely with suffix, ex. *itn imt* 'your father, namely myself'.<sup>3</sup> Also sometimes to define a suffix subject.<sup>4</sup>

7. of *instrument*. *M hpsš* 'by my strong arm'; *m šrw* 'by my counsels'. *Mh m* 'fill with'; *špr m* 'equip with'.

7a. of *concomitance*, almost like *hnt* 'together with', § 171.<sup>5b</sup>

8. of *separation*. *Pr m* 'go out from'; *it m* 'return from'; *šr m* 'begin from'; *šw m* 'free from'.

9. *idiomatically with verbs*. *Tu m* 'have recourse to';<sup>6</sup> *irt m* 'act according to';<sup>7</sup> *mh m* 'seize upon';<sup>8</sup> *mdw m* 'speak against';<sup>9</sup> *rh m* 'know (something) of (someone)';<sup>10</sup> *hnm m* 'join with'; *šhm m* 'gain control over'; *sbt m* 'laugh at'.

10. with *infinitive*. In various uses as above, ex. *m wkm* 'again', lit. 'in repeating'. Particularly with verbs of movement (below §§ 304, 2; 331), ex. *m prt* 'engaged in going forth'.

11. with *šmšf*. (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 mrrtn snb* 'as truly as ye love life' (§ 444, 2). (c) 'though' (rare): ex. *m msdd šbf* 'though his heart hates (it)'.<sup>11</sup> (d) curiously, with the *m* of predication, almost like a relative clause: 'a *hotp-di-nesu* formula *m tr nš srf* being what (lit. as) his son made for him';<sup>12</sup> see below §§ 444, 3; 454, 4.

12. with *šmšf* (doubtful). 'When', see below § 407, 2.

§ 163. <sup>13</sup> originally *štr*,<sup>14</sup> form with suffixes *-r*, seldom *š-tr*;<sup>15</sup> at the beginning of sentences *š-tr* occurs with the meanings 'as to' and 'if', see §§ 149-51. Original signification apparently 'to', 'towards'.

1. of *place*. 'To' heaven, the West, Thebes, his abode, etc., with verbs of motion. To place an amulet 'upon' the neck;<sup>16</sup> 'at' the feet of; make a tomb 'at' the stairway of the great god;<sup>17</sup> *špr r* 'arrive at' even of reaching persons,<sup>18</sup> 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.<sup>19</sup> After verbs of speaking *n* is far commoner than *r*.<sup>20</sup>

<sup>1</sup> West. 11, 25; Sim. Post. B1, 93; P. Kah. 31, 12, 16.

<sup>2</sup> BH. I. 8, 7. Sim. Menich 4, 6.

<sup>3</sup> Cairo 28083 (Sp), 141.

<sup>4</sup> Urk. iv. 651, 10, *š-m* (§ 436) *m n n šrw*. Sim. Th. T.S. iv, p. 10, n. 4.

<sup>5</sup> BH. I, 8, 12; Hamm. 114, 12; J.E.A. 25, 166.

<sup>6</sup> See Rec. 39, 105.

<sup>7</sup> See Unt. 4, 107.

<sup>8</sup> Urk. iv. 660, 8.

<sup>9</sup> See A.Z. 29, 49.

<sup>10</sup> Pt. 179; Urk. iv. 368, 7.

<sup>11</sup> Urk. iv. 969, 3; Sim. P. Kah. 36, 42; Ek. 70, 24.

<sup>12</sup> Cairo 20027. Sim. ib. 20048, 20117, 20225, 20235, 20272. Rather differently 'such as', Urk. iv. 40, 7; 198, 2.

<sup>13</sup> See G. ROEDER, *Die Präposition R*, Berlin 1904.

<sup>14</sup> So before noun, *šarb* 763.

<sup>15</sup> *Sind* 1, 275; *PETA. Court.* 22, 2; *Men-thaw* 18.

<sup>16</sup> *M. u. K.* 9, 2.

<sup>17</sup> *Schekku* 8.

<sup>18</sup> West. 7, 13; LAC. Th. 11, 1.

<sup>19</sup> *Šk. S. Bt.*

<sup>20</sup> *R* after *in-on*, see LAC. Th. 23, 18; 29, qu. § 436.

Ork. iv. 1106, 9;  
 Pas. B. 1, 31.  
 Griff. Stud. 87.  
 Rhind 45. Sim.  
 Hamm. 191, 4

Ork. iv. 1211, 15;  
 Eb. 36, 5.  
 Sim. B. 216; P.  
 Kah. 6, 12; Ork. iv.  
 970, 1; Ann. 37, pl.  
 2, 15.  
 See Voc. Bauer,  
 p. 101-2.  
 Ork. iv. 1120, 1.  
 Sim. 471; r 'arreats  
 agalans', BH. 1, 8, 17.  
 BH. 1, 8, 7. Sim.  
 Sim. B. 7, 243; Pas.  
 R. 31, B. 1, 33; SA. S.  
 157, qu. § 154.  
 T. Carn. 4.  
 Eb. 18, 14. Sim.  
 ib. 19, 21; 21, 11;  
 60, 15.  
 Ork. iv. 974, 4.  
 Sim. 4, 22.  
 Papyrus 6. Sim.  
 Stud. 1, 266; Eb. 46,  
 21, qu. § 157, 4; P.  
 Kah. 29, 43, qu. § 126.  
 Brit. Mus. 614,  
 12. Sim. Hamm. 110,  
 4; Th. T. S. III. 26,  
 12.  
 Rather differently,  
 Pas. B. 1, 104.  
 Hamm. 114, 8;  
 Ork. iv. 617, 9.

3. of *time*. *R tr n* 'at time of';<sup>1</sup> *r hrw rnt* 'every year' (§ 101); *r nw*, 'the (right) time';<sup>2</sup> *r hrw q* 'for (extending over) four days'.<sup>3</sup>

4. of *purpose or futurity*. *R m* 'to what purpose?' (§ 496); *r hty-e* 'to be prince', see §§ 84, 122, 332. Also with verbs, *h r* 'come for', *hib r* 'send for'.<sup>2a</sup>

5. of *measurement*. *10 r 10 r 10* 'ten by ten by ten (cubits)'.<sup>4</sup>

6. of *respect*. Speak, report, 'concerning'; *sbs r* 'teach about' (§ 84); *r hp* 'according to law'. *Ir* 'as to', see § 149.

7. of *comparison*. 'More than' after adjectives, adverbs, and verbs, see §§ 50, 207. Also in *rbs r smnt* 'too many to record';<sup>5</sup> stomach too heavy *r unm* 'to eat'.<sup>6</sup>

8. of *separation*. *Hrw-r* 'apart from' (§ 179); *hip r* 'conceal from'; *sn r*

'distinguish from'; *r b, sb r* 'know', 'discern' one 'from another'.<sup>7</sup>

9. of *opposition*. *Yrt r* 'act against'.<sup>8</sup> Of debts, *tp r* 'charge against'.<sup>9</sup>

10. with infinitive. Besides other uses (e.g. above 7) very common of *futurity*, ex. *hwf r sdm* 'he shall hear', see below § 332. Also of purpose, ex. *r sbri htyw-f* 'in order to overthrow his enemies'.<sup>10</sup> Further, after particular verbs: *ib* 'wish', ex. *ib r nkm Kmt* 'I wish to save Egypt';<sup>11</sup> *dwi*, ex. *x dwi r stw-st* 'thou shalt rub it early in the morning', lit. 'thou shalt use the morning to rub it';<sup>12</sup> *sud r* 'fear to';<sup>13</sup> *sbs r* 'teach to'.<sup>14</sup>

11. with *sdm-f*. (a) 'so that', ex. *shn-k m mw r hip ib-k* 'mayst thou have access to water so that thy heart may be satisfied'.<sup>15</sup> (b) 'until', ex. 'the king loved me . . . *r sdw-f m hip r sbt-f* until he went in peace to his horizon'.<sup>16</sup> (c) 'more than', see above § 157, 3.<sup>17</sup> (d) 'according as' ex. *r mrr-f* 'according as he desires'.<sup>18</sup> (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;<sup>19</sup> before suffixes always —; in some rare instances written *i* at the beginning of the sentence, see §§ 148, 5; 155 end. Indicates the person or thing affected.

1. of *dative*. 'To' a person, so with *rdl* 'give', *swd* 'hand over'. *Dd, smt n* 'speak', 'report to'. Also with other verbs: *wq n* 'command'; *sdm n* 'hearken to', 'obey' a person; *hib, tn n* 'send', 'bring to'. Hence of motion:

<sup>19</sup> See GUNN, *Stud.* ch. 9.

*hi* 'go down', *ʒni* 'go', *ʒw* 'come' *n* 'to' a person, whereas *r* is used of movement 'to' or 'towards' a thing.

2. of *advantage*. *ʒr* 'to make' (something) *n* 'for' a person; absolutely, *ʒr n* 'act on behalf of', 'help';<sup>1</sup> *nfr*, *ʒh 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;<sup>2</sup> *n hkr* 'through hunger';<sup>3</sup> a judge deaf *n dbrw* 'for the sake of rewards'.<sup>4</sup> So *n-mrw*, *n-ʒl-n*, below § 181.

6. with certain verbs. *Dg n* 'look at';<sup>5</sup> *ʒʒf n* 'punish', lit. 'ward off for'.

7. in certain expressions. *N ʒw*, *ʒdt* 'in the sun', 'the dew'.<sup>6</sup>

8. of *time*. *N ʒbd 2* 'within two months';<sup>7</sup> *n wnw* 'in an hour';<sup>8</sup> *n dl* 'for ever'.<sup>9</sup>

9. with *ʒdmf*. '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 *ʒdmn* form, see § 411, 2.

§ 165. *ʒr*, more rarely *ʒ* alone,<sup>10</sup> with suffixes *ʒr* or occasionally *ʒ*,<sup>11</sup> signified originally 'upon'.

1. of *place*. Strictly 'upon': the ground, a road, a chariot, a bed. *Hr mw hr ʒ* 'on water and on land'. I followed *hr rdyw-ʒ* 'on my feet', i.e. 'on foot'. But often much more indefinitely: *hr rs*, *mhl* 'to the south', 'north'; *hr hl ʒ* 'up a high tree'; *hr ʒbi* 'at (or 'through') the gate'; *hr Kmt* 'in Egypt'.<sup>12</sup> So with various verbs: *sn*, *sus hr* 'pass by'; *hms hr dmi* 'besiege a town', lit. 'sit down at'.<sup>13</sup> Also figuratively: *hr ʒb-k* 'in thy heart'.<sup>14</sup>

2. of *provenience*. *Nbw hr ʒst* 'gold from the desert-land'. Honey *hr pr-hd* 'from the Treasury'.<sup>15</sup> *ʒl hr* 'come from'.<sup>16</sup>

3. of *privation*. Despoil (*cwm*) the poor man 'of' (*hr*) his property; <sup>17</sup> *wfw-hr* 'excepted from' (§ 179).

4. of *time* (rare). *Hr ʒbd 2* 'in two months'.<sup>18</sup> He makes a delay *hr hrw ʒ* 'for three days'.<sup>19</sup>

5. of *occasion*. *Pr hr hrw* 'come forth at the voice'.

6. *distributively*, Latin *per*. They give a loaf *hr wʒ im nb* 'each of them'.<sup>20</sup>

7. of *cause* (very common). *Hʒp*, *hr hr* 'pleased', 'content on account of' something. *ʒb dw hr* 'heart sad concerning', *rs ʒp hr* 'vigilant concerning', *mky hr* 'neglectful about' something. *Hʒs hr* 'praise for' something. *Hʒb*, *ʒl hr* 'send (a letter)', 'come concerning' something. Also of barter, *rdl* 'give'

<sup>1</sup> Vog. *Bauer*, p. 101.

<sup>2</sup> *Peas.* B 1, 25; NAV. 64, 16.

<sup>3</sup> *Sim.* B 151; *Urk.* iv. 665, 11.

<sup>4</sup> *Urk.* iv. 118, 16.

<sup>5</sup> *Sim.* B 279; *Peas.* B 2, 106.

<sup>6</sup> See *AZ.* 31, 51.

<sup>7</sup> *Sk.* S. 168.

<sup>8</sup> *Urk.* iv. 751, 16;

*Arm.* 103, 7.

<sup>9</sup> *BH.* I, 25, 6.

<sup>10</sup> *Sim.* 1, 273 foll. *passim*.

<sup>11</sup> *Sim.* B 95-173-193; *Leb.* 121. Once only, *ʒr*, see p. 209, n. 6.

<sup>12</sup> *Sim.* B 26.

<sup>13</sup> *Urk.* iv. 3.

<sup>14</sup> *Peas.* B 1, 104.

<sup>15</sup> *MAR. Karn.* 33.

<sup>16</sup> *Sannaʿ* *Disp.* 2, 8; 4, 8; *Urk.* iv. 767, 3.

<sup>17</sup> *Peas.* B 1, 232.

<sup>18</sup> *Sk.* S. 174.

<sup>19</sup> *Urk.* iv. 1110, 16.

<sup>20</sup> *Sim.* 1, 290, 294. *Sim. P. Kad.* 12, 9.

<sup>1</sup> *Siut* 1, 274, 292.  
<sup>2</sup> *Rhind* 62.  
<sup>3</sup> *Berl. AZ.* I. p. 258, 21.  
<sup>4</sup> *Loh.* 24.  
<sup>5</sup> *Rhind* 25. *Sim.* ii. 24, 26.  
<sup>6</sup> *Urk.* iv. 766, 2. But also 'mention *hr* *msf*' by its name', *Aram.* 102, 2.  
<sup>7</sup> *Walc.* 11, 24.

<sup>8</sup> *BH.* I. 8, 10, qu. § 300.

<sup>9</sup> *Urk.* iv. 740. *Sim.* ii. 745, 12; *Siut* 1, 308; *Ann.* 37, pl. 2, 15.  
<sup>10</sup> *Sim.* B 117. *Sim.* *Pear.* B 1, 11-2; *Urk.* iv. 3, 3; 654, 5; *Eb.* 37, 10, 17.

<sup>11</sup> In *hr* *sp-k* 'at thy head', *hr* *rdm-p-k* 'at (or 'by') thy feet', *JEA.* 27, 144.

<sup>12</sup> *Waco.* 4, 7. *Sim.* *Urk.* iv. 4, 7.  
<sup>13</sup> *Pear.* R 47, qu. p. 79, 10p.

<sup>14</sup> *Sim.* B 113, 162.  
<sup>15</sup> *Sim.* B 174, qu. § 44, 2.  
<sup>16</sup> *Eb.* 102, 13. *Sim.* ii. 102, 5.

this *hr* 'for' that.<sup>1</sup> Again *ch hr* 'fight on behalf of';<sup>2</sup> *hsf hr* 'protect', lit. 'ward off on account of'.<sup>3</sup> Note further *sbi hr* 'rebel against' the king.

8. of addition. *Gsf hr-f* 'its half is (added) to it'.<sup>4</sup> So too for purposes of co-ordination, ex. *q 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';<sup>5</sup> *hr htm* 'having upon it the seal'.<sup>6</sup> A very curious use, cf. Engl. 'all over snow', 'cow in calf'.

10. with infinitive, properly 'on' or 'while' of a concomitant act, ex. *h-n-i hr sms-f* 'I returned (on) accompanying him'.<sup>7</sup> 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 sbt Rtsw* 'from (or 'after') overthrowing (or 'having overthrown') Retjnu'.<sup>8</sup>

11. with *sdm-f*, 'because', ex. *hr mrf wt* 'because he sees me'.<sup>9</sup>

§ 166. *hr*, less often *a*, with suffixes *hr*, 'under'.

1. 'under' the sky, the feet, etc. Rarely, however, simply 'at'.<sup>10</sup>

2. 'under', 'carrying' a load. *Hr inw, wlt* 'bringing tribute', 'presents'; the crocodile departed *hr-f* 'carrying him off';<sup>11</sup> fields *hr it* 'under corn'.<sup>11</sup> With verbs *isp, mh hr* 'loaded', 'filled with'.

3. metaphorically, in various uses. Loaded *hr mirw* 'with sorrows'; lands *hr rswt* 'in joy'. *Hr dbwt-i* 'under my seal'; *hr st-hr-f* 'under his charge'. *Hr sh*,<sup>12</sup> *shr* 'under (i. e. influenced by) the counsel', 'will' of someone. This state (*ism*) which I was 'in', *hr-f*, lit. 'under it'.<sup>13</sup> Also of cause: tired *hr smt swt* 'through long journeying'.<sup>14</sup>

§ 167. *hr*, 'with' or 'near' someone. Restricted to a limited set of uses.

1. 'Under' a king. *Hr hm n* '(Year . . .) under the Majesty of', very frequent. So too *hswt nt hr nsw* 'favours (of) under the king' (§ 158, 1); *smhy hr* 'honoured with' a god, etc.

2. 'To' a person. *Dd hr* 'speak to' a person, his children, etc. *Hprt hr-i* 'what happened to me'.<sup>15</sup> Gods give health, etc. *hr-i* '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. *hr*, less frequently *hr*, 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 1 *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 *h*, means properly 'face to face with'.

1. 'in-front of'. Him who is *hft-k* 'opposite thee', i.e. with whom thou art talking.<sup>1</sup> *Dd hft* 'speak with', 'say to', not uncommon.<sup>2</sup> Especially also *hft-hr* 'before the face of' (§ 178).

2. 'in-accordance with'. Act *hft st pn* 'according to this writing';<sup>3</sup> *hft hvy* 'according to measure';<sup>4</sup> respect him *hft hprt n-f* 'in proportion to what has accrued to him'.<sup>5</sup>

3. 'as well as' (very rare). Male and female slaves *hft hrw-sw* 'as well as their children'.<sup>6</sup>

4. of *time*. Year 43.... *hft hit-sp 25* 'corresponding to year 25' in the Oryx nome.<sup>7</sup>

5. with infinitive, 'at-the-time-of', 'when'. Words to be recited *hft wth phrt* 'when applying remedies'.<sup>8</sup>

6. with *sdm-f*. (a) 'when' (common). Exx. *hft hss-f* 'when he is humble';<sup>9</sup> *hft wnf mr* 'when he was ill'.<sup>10</sup> (b) 'according as', 'in proportion as' (seldom), exx. not high-tempered *hft wsr(t)* 'in proportion as I was powerful';<sup>11</sup> I built it *hft mrr-f* 'according as he desired'.<sup>12</sup>

7. with *sdm-wf*. 'According as'; an ex. above § 156.

8. with *sdm-f* (doubtful). 'When'; see below § 407, 2.

§ 170. *ll mt*,<sup>13a</sup> sometimes *ll*, hardly ever with suffixes,<sup>13b</sup> expresses *likeness*.

1. of *resemblance*. 'Like' a dream, the will of god, etc.; *ll mt m* 'like what?', 'how?' (§ 496). So often in similes, ex. *ll mt m hhw* 'I was like a man caught in the dusk'.<sup>13</sup> For the abbreviation sometimes found in comparisons, see below § 506, 4.

2. of *conformity*. He went down *mt nt-f* 'according to his habit';<sup>14</sup> act *mt wdt* 'according to commands'; *mt ntl r hp* 'according to what is lawful'.<sup>15</sup>

3. 'as well as' (seldom). Exx. *ll mt n-k mt nbt-r-dr* 'hail to thee as well as (to) the lady of the universe';<sup>16</sup> *ll mt hrw mt grh* 'day as well as night'.<sup>17</sup>

4. with infinitive in the meaning 'like'.<sup>18</sup>

5. with *sdm-f*. (a) 'as when', ex. his rays illuminate the two lands *ll mt*.

<sup>1</sup> Pt. 79. Sim. Urk. iv. 26, 15.

<sup>2</sup> Sim. R 67; B 267; Urk. iv. 26, 16; 649.

<sup>3</sup> Meir. II. 6.

<sup>4</sup> Pt. 228.

<sup>5</sup> Pt. 180.

<sup>6</sup> Urk. iv. 665.

<sup>7</sup> BH. I. 8, 3.

<sup>8</sup> Eb. 1, 10. Sim. ib. 97, 4; Urk. iv. 734, 15; 743, 4; 757, 15.

<sup>9</sup> Pt. 76. Sim. Lab. 147; Sim. 1, 297; Urk. iv. 743, 2.

<sup>10</sup> P. Kah. 13, 34.

<sup>11</sup> Brit. Mus. 614, 9; cf. Pass. B 1, 214.

<sup>12</sup> Rijk. 7, 31. Sim. Urk. iv. 116, 17.

<sup>13a</sup> *M* rinearly O.K., see Sign-list, W 10.

<sup>13b</sup> Examples, *W* ii. 36, 9.

<sup>14</sup> Sim. B 254. Sim. ib. 118.

<sup>15</sup> West. 3, 2, 11.

<sup>16</sup> Urk. iv. 1088.

<sup>17</sup> Sim. B 274. Sim. Urk. iv. 368, 1.

<sup>18</sup> MAR. *Abd.* II. 29, 22. Sim. *ib.* 13.

<sup>19</sup> Exx. Lab. 131.

<sup>20</sup> 133-138; Eb. 53, 12; 108, 2.

<sup>1</sup> *Urk.* iv. 806. *Sim.* ii. 687, 13; *Sim.* B 225; *Psat.* B 1, 242, 244; *Lsh.* 137, 141.  
<sup>2</sup> *Lsh.* 150. *Sim.* *Urk.* iv. 783, 7-9.  
<sup>3</sup> *P. Kah.* 28, 3; 35, 9; 36, 52.

ⲙⲓ ⲱⲃⲛ Ⲡⲉ 'as when Rē shines'.<sup>1</sup> (θ) 'according as', ex. ⲙⲓ ⲉⲃⲉⲛ ⲙⲓ ⲉⲃⲉⲛ 'according as thou sayest';<sup>2</sup> especially in the phrase ⲙⲓ ⲙⲣⲣ ⲃⲓⲕ ⲓⲙ 'according as this thy humble servant desires'.<sup>3</sup>

6. with *šdm:f* (rare). See above, § 156.
7. with the passive *šdm:f*. See below, § 423, 3.
8. with the *šdm:f* form (doubtful). See below, § 407, 2.
9. with non-verbal clause introduced by an independent pronoun. See above, § 154.

<sup>4</sup> *Urk.* iv. 839, 16; 842, 4, 15; 862, 14.

§ 171. ⲙⲓ ⲱⲃⲛ 'together with', in Dyn. XVIII rarely written ⲙⲓ ⲱⲃⲛ.

1. 'together with' someone, less commonly something. So too with verbs, *mdu 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. ⲙⲓ ⲉⲃⲉⲛ ⲙⲓ ⲉⲃⲉⲛ ⲙⲓ ⲉⲃⲉⲛ ⲙⲓ ⲉⲃⲉⲛ *hr ralt nf phrt* 'thou shalt make . . . and shalt give (lit. with giving) to him remedies'.<sup>4</sup> So frequently in letters, contracts, etc., where however *hnt* may co-ordinate an infinitive with a preceding infinitive;<sup>5</sup> for a further development of this construction see § 300, OBS. Also continuing construction with *hr* + inf., ex. *twf hr wnm . . . hnt swrt* 'he eats . . . and drinks', lit. 'with drinking'.<sup>6</sup>
4. with *šdm:f* (rare), ex. on that day on which the enemies . . . were destroyed ⲙⲓ ⲱⲃⲛ ⲙⲓ ⲱⲃⲛ ⲙⲓ ⲱⲃⲛ *hnt shkrtw srf Hr and* (lit. with) his son Horus was caused to rule'.<sup>4</sup>

<sup>5</sup> *Ek.* 40, 8. *Sim.* *Psat.* R 128.

<sup>6</sup> *Ex.* *P. Kah.* 28, 43; 29, 22; 31, 1; 35, 15; *Sim.* 1, 293-294, 307.

<sup>7</sup> *West.* 7, 3.

<sup>8</sup> *Urk.* v. 12. *Sim.* *Sim.* 1, 317, qu. § 157, 1; *L.A.C. TR.* 5, 6.

<sup>9</sup> *West.* 10, 8, 15.

<sup>10</sup> *Urk.* iv. 697.

<sup>11</sup> *Hamm.* 110, 3.

<sup>12</sup> *Urk.* 1077, 9; cf. *Sim.* B 59.

<sup>13</sup> *P.* 135.

<sup>14</sup> See *PSBA.* 25, 334.

§ 172. ⲙⲓ ⲱⲃⲛ 'behind', derived from a noun *hi* 'back of head'.

1. 'behind' a person.<sup>9</sup> *Nw hi* 'look behind' oneself; <sup>10</sup> *tn hi* 'turn behind' oneself, i. e. turn back; <sup>11</sup> *twl hi* 'come behind', 'take unawares', of evils; <sup>12</sup> *hi is* 'behind bread', i. e. 'at meals'.<sup>13</sup>
2. 'around'. *Phr hi inb* 'move around a wall'.<sup>14</sup> So too frequently *st hi* 'a protection around' a person, where however there may be a sense of enveloping from behind, as with wings, etc.

<sup>15</sup> *ERM. Hymn.* 12, 3-4; 14, 1.

<sup>16</sup> *Sim.* R 45.

<sup>17</sup> *West.* 10, 10, 17.

<sup>18</sup> *Urk.* iv. 160, 12.

<sup>19</sup> *BZ.* i. 25, 101-2.

§ 173. ⲙⲓ ⲱⲃⲛ, an old word for 'head', is used as a preposition meaning 'upon' in certain phrases; ⲙⲓ ⲱⲃⲛ *tpw-k* 'upon thee'<sup>15</sup> is a quite exceptional writing with the suffix. Most commonly *tp is* 'upon earth', i. e. living. Also *wrsyw tp inb* 'watchers upon the wall';<sup>16</sup> the child came forth *tp twy-sy* 'upon her hands', i. e. upon the hands of the midwife;<sup>17</sup> and others.<sup>18</sup>

§ 174. ⲙⲓ ⲱⲃⲛ, rarely written ⲙⲓ ⲱⲃⲛ, once ⲙⲓ ⲱⲃⲛ,<sup>19</sup> seems akin to a word for 'face' and signifies properly 'in front'.

<sup>20</sup> *Ex.* *D. et B.* 11, 18, 48.

1. 'in front of', mainly in a tag applied to the Pharaoh ⲙⲓ ⲱⲃⲛ ⲙⲓ ⲱⲃⲛ *hnt krw cnhw nb* 'in front of the souls of all living'.<sup>20</sup>

2. 'among', with the notion of 'foremost among'.<sup>1</sup> So with *lm*,<sup>2</sup> *sm* 'distinguish', *stp* 'choose'.<sup>3</sup> 'among' a number. *Rdt* 'give' something 'out of' one's possessions.<sup>4</sup> Also as a mathematical term.<sup>5</sup>

3. in certain expressions. *Pr hnt* 'issue from' of a child as engendered by father; <sup>6</sup> *rdt lb(f) hnt* 'pay attention to', lit. 'place the heart in front of'.

§ 175. *ht* means 'through', 'pervading'. The fear of Pharaoh is *ht hiswt* 'throughout the foreign lands';<sup>7</sup> the influence of the god is *ht rwl* 'pervading the members' of his spouse.<sup>8</sup>

§ 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'.<sup>10</sup>

2. of cause. Scarcely except in the phrase *dr-ntt* 'since', 'because' (§ 223).

3. with *sdm.f.* 'Since' of time, exx. *dr ms-tw.f* 'since he was born';<sup>11</sup> *dr wn smw m-kib-n Tr-mkw Hl-wrt* 'since the Asiatics were in Avaris of Lower Egypt'.<sup>12</sup>

4. with *sdm.f.* 'Since', but also strangely 'before', 'until', § 407, 1.

§ 177. *imywt*,<sup>13</sup> old *imywt*,<sup>14</sup> varr. *imywt*,<sup>15</sup> 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-imywt*,<sup>16</sup> *r-imywt*,<sup>17</sup> *r-imywt*,<sup>18</sup> *m-imywt*,<sup>19</sup> *m-imywt*.<sup>20</sup>

1. 'between' two things, ex. *imytw bty* 'between two bushes'.<sup>21</sup> Also followed by *r*, ex. *imytw hist tn r Nhrn* 'between this country and Nahrin'.<sup>21a</sup>

2. 'in the midst of', ex. *r-imytw srw* 'in the midst of the nobles';<sup>22</sup> even with a sing., *imytw ddr.f* 'in the midst of its head'.<sup>23</sup>

This preposition occurs also with the ending *ny*, which may be a very rare suffix-pronoun, see § 34, Obs. 3.<sup>24</sup> Exx. *imytw ny* 'between them', i. e. the obelisks;<sup>25</sup> *imytw ny hpdw.k* 'between thy buttocks', lit. 'between them, thy buttocks'.<sup>26</sup> The construction may also be *r-imytw ny . . . r . . .* 'between . . . and . . .'.<sup>27</sup>

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.

—*q* *sb (n)* 'for the sake (lit. 'heart') of'.<sup>27</sup> With *sdm.f.* 'in order that' (rare).<sup>28</sup>

<sup>1</sup> Exx. *Sim. I. 272*; *Sim. I. 181*; *Urk. iv. 298, 9*.  
<sup>2</sup> *BH. I. 95, 10, 101*.  
<sup>3</sup> *Urk. iv. 888, 7*.  
<sup>4</sup> *Sim. I. 276*.  
<sup>5</sup> *PSBA. 16, 204*; *Sim. I. 286*.  
<sup>6</sup> *Bersk. I. 33*; *Urk. iv. 161, 228*; cf. *Pr. 630*.  
<sup>7</sup> *P. Kah. 29, 37*; *35, 11, 14*; *Louvre C. 65*; *Urk. iv. 1093, 2*.  
<sup>8</sup> *Sim. B. 44*. *Sim. Sim. I. 268*; *Adm. 3, 1, 3*; *7, 9*; *Urk. iv. 138, 1*.  
<sup>9</sup> *Urk. iv. 221*.  
<sup>10</sup> *Urk. iv. 1092, 3*; *Sim. II. 187, 4*; *Leyd. V. 4, 13*.  
<sup>11</sup> *Sim. R. 92 = B. 69*; *Sim. Urk. iv. 96, 16*, *qu. § 155*; *161, 6*; *994, 3*.  
<sup>12</sup> *Urk. iv. 390, 7*; *Sim. II. 187, 7*; *qu. § 157, 2*.  
<sup>13</sup> *Eb. 30, 1*.  
<sup>14</sup> *AZ. 57, 7<sup>a</sup>*.  
<sup>15</sup> *Sim. B. 5, 249*.  
<sup>16</sup> *Sim. R. 28*; *Urk. iv. 894, 2*.  
<sup>17</sup> *Urk. iv. 131, 365*.  
<sup>18</sup> *Urk. iv. 281, 7*.  
<sup>19</sup> *AZ. 57, 7<sup>a</sup>*.  
<sup>20</sup> *Eb. 108, 14*.  
<sup>21</sup> *Sim. R. 28*. *Sim. Urk. iv. 366, 4*; *894, 2*.  
<sup>21a</sup> *AZ. 69, 29, 12*.  
<sup>22</sup> *Urk. iv. 131, 8*; *Sim. II. 12*; *Sim. B. 249*.  
<sup>23</sup> *Eb. 30, 1*.  
<sup>24</sup> Allen prefers to regard this *ny* as the adverb of § 105, 1, see *AJS. 44, 123*.  
<sup>25</sup> *Urk. iv. 362, 15*.  
<sup>26</sup> *P. Kah. 3, 35*; *Sim. Eb. 108, 14*.  
<sup>27</sup> *Urk. v. 68, 5*; *Sim. m-imywt-n, AZ. 57, 7<sup>a</sup>*.  
<sup>28</sup> With noun, *L. de D.*, Berlin bowl; with suffix, *BH. II. 7*; *Urk. iv. 1164, 11*; *Leuz.*



<sup>1</sup> *Sind* 1, 270; *D. ad*  
*B.* 16, 24.  
<sup>2</sup> *P. Kah.* 12, 25.  
<sup>3</sup> *Sind* 7, 294, cf.  
206.  
<sup>4</sup> *Az.* 28, 160.  
<sup>5</sup> *Th. T. S.* II, 36,  
17; 37, 31, 34.  
<sup>6</sup> *Sh. S.* 16; *Urk.* IV,  
117, 13.  
<sup>7</sup> *Sind* 1, 295.  
<sup>8</sup> *Urk.* IV, 123, 10.  
<sup>9</sup> *Sim.* *Sind* 1, 299;  
*Brit. Mus.* 614, 5;  
*Sim.* B 240, 269.  
<sup>10</sup> *P. Kah.* 28, 12;  
29, 26, 30.  
<sup>11</sup> *Brit. Mus.* 614, 6.  
<sup>12</sup> *Sim.* B 202, *Sim.*  
*Ed.* 1, 8, 14; *Fr.* 299-  
12, *R.* 127, 26, 12.  
<sup>13</sup> *Sh. S.* 22; *Lak.*  
10; *Ed.* 20, 21; 69, 17.  
<sup>14</sup> *Adm.* 2, 4, *Sim.*  
26, 3, 4; *Barkh.* I, 14,  
2; with inf. *Fr.* 644.  
<sup>15</sup> *Montenau.* 13.  
<sup>16</sup> *Urk.* IV, 63, 6.  
<sup>17</sup> *Sim.* B 1104, 6, 15.  
<sup>18</sup> *Sind* 1, 272, 277.  
204.  
<sup>19</sup> *Barkh.* I, 14, 5;  
*BUDGE,* p. 292, 16;  
*Urk.* IV, 877, 15; 931,  
8; 1094, 10.  
<sup>20</sup> *Plat.* R 122; cf.  
*Urk.* IV, 1104, 12.  
<sup>21</sup> *L. D.* III, 228 *öör.*  
<sup>22</sup> *Sim.* B 253, 263.  
<sup>23</sup> *Cairo* 20242, 27;  
*P. Pal.* 1116 B, 8; *Urk.*  
IV, 776, 14.  
<sup>24</sup> *Brit. Mus.* 614, 7;  
*Cairo* 20011, 4.  
<sup>25</sup> *Urk.* IV, 116, 2.  
<sup>26</sup> *Urk.* IV, 66, 16.  
<sup>27</sup> *Sim.* B 280, Cf.  
*Urk.* IV, 1024, 12.  
<sup>28</sup> See *JEA.* 27, 126.  
<sup>29</sup> *CART.-NEWS.*  
*Th. IV,* Pl. 11; *Cairo*  
34019, 14.  
<sup>30</sup> *Urk.* IV, 267, 17-  
18; *CART.-NEWS.*  
*Th. IV,* Pl. 11.  
<sup>31</sup> *Urk.* IV, 835, 12.  
<sup>32</sup> *Cairo* 34019, 14.  
<sup>33</sup> *Sim.* R 12, 80.  
<sup>34</sup> *Westc.* 6, 24;  
*Rhind,* title.  
<sup>35</sup> *Sim.* B 208, *Sim.*  
*Sind* 7, 251; *Cairo*  
20531, d.  
<sup>36</sup> *Sinai* 90, 16.  
<sup>37</sup> *Urk.* IV, 1104, 14.  
<sup>38</sup> *Cairo* 20318; *Urk.*  
IV, 808, 16.  
<sup>39</sup> *Sim.* R 87; *Urk.*  
IV, 711, 2.  
<sup>40</sup> *Sim.* B 48; *EH.*  
I, 25, 103-4; *Urk.* IV,  
1092, 8.  
<sup>41</sup> *Sim.* B 194; *Urk.*  
IV, 1095, 8.  
<sup>42</sup> *Urk.* IV, 766, 3.

**ⲙⲓⲥⲱ** *m-šw* 'is return for', 'as payment for',<sup>1</sup> varr. **ⲙⲓⲥⲱⲓ**,<sup>2</sup> **ⲙⲓⲥⲱⲓⲓ**,<sup>3</sup>

**ⲙⲓⲥⲱⲓ** *r-šw*, with the same meaning as *m-šw*.<sup>4</sup>

**ⲙⲓ** *m-r*, lit. 'in the hand of' is common in various meanings.

1. 'together with' a person (like *hwr*). X came *m-r* Y 'with Y';<sup>5</sup> thy heart is *m-r-k* 'with thee'.<sup>6</sup> *Htm m-r* 'contract with' someone.<sup>7</sup>

2. 'in the possession, charge of': my portion of everything being *m-r-k* 'in my hand'.<sup>8</sup>

3. 'from': a letter 'from' a person;<sup>9</sup> bring something 'from' someone;<sup>10</sup> *nhm, nd m-r* 'rescue', 'save from',<sup>11</sup> *ndnd m-r* 'inquire from'.<sup>12</sup>

4. 'through', 'because of' someone or something: *hpr m-r* 'happen through' i.e. 'be done by';<sup>13</sup> *m-r šhrw ts* 'because of the state of the land'.<sup>14</sup> Especially also in the phrase **ⲙⲓⲥⲱ** *m-r ntt* 'seeing that' (below § 223).

**ⲙⲓⲥⲱ** 'beside', 'near', var. **ⲙⲓⲥⲱⲓ**,<sup>15</sup> is uncommon. His soul shall live *r-r nb-r-dr* 'beside the lord of the universe'.<sup>16</sup>

**ⲙⲓⲥⲱ** (*m*) 'under the hand of', 'in the charge of'.<sup>17</sup>

**ⲙⲓⲥⲱ** *m-rb* 'in the company of', 'together with'.<sup>18</sup>

**ⲙⲓⲥⲱ** *r-r-k* 'on an equality with',<sup>19</sup> 'at the level of'.<sup>20</sup>

**ⲙⲓⲥⲱ** *m-bk*,<sup>21</sup> usually written **ⲙⲓⲥⲱ** or **ⲙⲓⲥⲱ**, 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 **ⲙⲓⲥⲱ** *m-bk-r*.<sup>22</sup>

**ⲙⲓⲥⲱ** *m-m* 'among' people, very common;<sup>23</sup> varr. **ⲙⲓⲥⲱ**,<sup>24</sup> **ⲙⲓⲥⲱ**<sup>25</sup> and even **ⲙⲓⲥⲱ**.<sup>26</sup> Perhaps a simple reduplication of *m* (§ 162), cf. *hbt* below, p. 134.

**ⲙⲓⲥⲱ** *sp-mr* (*n*) 'accompanying', 'escorting', lit. 'on the temple of'.<sup>27</sup>

**ⲙⲓⲥⲱ** *r-mrw* (*n*) 'in the sight of',<sup>28</sup> var. **ⲙⲓⲥⲱ**.<sup>29</sup>

**ⲙⲓⲥⲱ** *r-rbt* 'to the knowledge of',<sup>30</sup> varr. **ⲙⲓⲥⲱ**,<sup>31</sup> **ⲙⲓⲥⲱ**.<sup>32</sup> the literal sense may be 'so that . . . may know', see p. 304, n. 1.

**ⲙⲓⲥⲱ** *m-hw* 1. 'in the neighbourhood of' a person or place;<sup>33</sup> 2. 'at the time of' someone.<sup>34</sup>

**ⲙⲓⲥⲱ** *m-hst* 'in front of': he placed me *m-hst hr-dw-f* 'in front of his children';<sup>35</sup> to shrink 'at the prospect of' work.<sup>36</sup>

**ⲙⲓⲥⲱ** *r-hst* 'in front of', 'before', temporally;<sup>37</sup> but also locally 'in front of' a person.<sup>38</sup>

**ⲙⲓⲥⲱ** *hr-hst* 'before': *bhs hr-hst* 'flee before';<sup>39</sup> 'in front of' i.e. superior in rank to;<sup>40</sup> 'in front of' in a procession.<sup>41</sup> Also temporally 'before'.<sup>42</sup>

𐎎𐎎 *m-hrw* 'in excess of': offerings 'in excess of' what existed before.<sup>1</sup> So also 𐎎𐎎𐎎 *m-hrw-hr*: (a) 'in addition to';<sup>2</sup> (b) 'over and above' i.e. 'except', less common.<sup>3</sup>

𐎎𐎎𐎎 *hft-hr*, lit. 'before the face of'. 'In front of' someone, opposed to *h* 'behind';<sup>4</sup> 'before' someone, i.e. before someone's eyes.<sup>5</sup> *Hft-hr-n* 'in presence of' the entire land.<sup>6</sup>

𐎎𐎎𐎎𐎎𐎎 *h* 'in the midst of', varr. 𐎎𐎎𐎎𐎎 (common), 𐎎𐎎𐎎𐎎;<sup>7</sup> 'in the midst of' a number of people.<sup>8</sup>

𐎎𐎎𐎎𐎎 *h*, lit. 'in exclusion of': (1) in the phrase 𐎎𐎎𐎎𐎎 *ur hr-hw*, which appears to mean 'exclusively unique';<sup>9</sup> (2) in phrases like 𐎎𐎎𐎎𐎎 *nn wn hr-hw* 'there is none beside him';<sup>10</sup> (3) also elsewhere as 'beside' or 'except', ex. none survived 𐎎𐎎𐎎 *hr-hwt* 'except me'.<sup>11</sup>

𐎎𐎎𐎎𐎎 *h* 'in front of' (rare).<sup>12</sup> With the same sense 𐎎𐎎𐎎𐎎.<sup>12a</sup>

𐎎𐎎𐎎𐎎 *m-hmt* 'in the absence of', 'without'; 𐎎𐎎𐎎𐎎 *m-hmt-f* 'without him';<sup>13</sup> the palace is *m-hmt bkhw* 'without its tribute'.<sup>14</sup>

𐎎𐎎𐎎𐎎 *m-hnt* lit. 'in the face of' (rare); 'within' the palace;<sup>15</sup> also 'out of', ex. gold brought *m-hnt T-sty* 'out of Nubia'.<sup>16</sup>

𐎎𐎎𐎎𐎎 *m-hsw* 'at the approach of', 'in meeting' someone,<sup>17</sup> var. 𐎎𐎎𐎎𐎎.

𐎎𐎎𐎎𐎎 *h* 'under the authority of', lit. 'at the staff of',<sup>18</sup> less correctly written 𐎎𐎎𐎎.<sup>19</sup>

𐎎𐎎𐎎𐎎 *m-h* 'after', 'accompanying', var. 𐎎𐎎𐎎 (very common).

1. of *place*: the princes *nty m-h-f* 'who were with (or 'accompanying') him';<sup>20</sup> *m-h swtw-f* 'accompanying his promenades' in his chariot.<sup>21</sup>

2. of *time* (frequent); 'after' death, old age, etc.; *m-h nn* 'after this'.

3. with infinitive, always 'after'.<sup>22</sup>

4. with *sdw-f*. Really always 'after', but often equally well translated as 'when'. Exx. His Majesty raged 𐎎𐎎𐎎𐎎 *m-h sdw-f st* 'when he heard it';<sup>23</sup> 𐎎𐎎𐎎𐎎 *hr m-h sprf r Ddt* 'now when he approached Djedi', the palanquin was set down.<sup>24</sup> So too when the main verb refers to the future, exx. the priest shall give offerings 𐎎𐎎𐎎𐎎 *m-h prf* 'after he has gone forth' having performed ceremonies in the temples;<sup>25</sup> 𐎎𐎎𐎎𐎎 *tr m-h htp hm n ntr pn* 'now after the Majesty of this god is satisfied' with his offerings, one shall cause to go forth, etc.<sup>26</sup> Note that when the clause with *m-h* precedes the main clause, the preposition is usually, though not universally,<sup>27</sup> 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.<sup>27a</sup>

<sup>1</sup> D. et B. (X) i. 24; Urk. iv. 188, 2. Sim. P. Kah. 17, 14.

<sup>2</sup> Urk. iv. 843, 11.

<sup>3</sup> Urk. iv. 1108, 14.

<sup>4</sup> West. 10, 7, 14.

<sup>5</sup> Sim. Bersh. I. 18, 3.

<sup>6</sup> Sim. 1, 272; P. Pat. 1116B, 21; SA. S. 176; Pat. B. 1, 280.

<sup>7</sup> Urk. iv. 2, 2.

<sup>8</sup> Sin. B 200; SA. S. 101, 131; Pr. 2, 2.

<sup>9</sup> Remm. 1, 1.

<sup>10</sup> Bersh. i. 15; ii. 13.

<sup>11</sup> Urk. iv. 18, 10.

<sup>12</sup> Urk. iv. 927. Cf. Sim. 1, 214-16.

<sup>13</sup> BH. I. 26, 155. See too JE. A. III. 241-3.

<sup>14</sup> SA. S. 108. Sim. Ikhern. 9.

<sup>15</sup> Urk. iv. 893, 17.

<sup>16</sup> AZ. 61, 92.

<sup>17</sup> Sin. R 68. Sim. Mill. 2, 4; Urk. iv. 390, 9.

<sup>18</sup> Adm. 10, 4.

<sup>19</sup> Urk. iv. 603, 8. Sim. ib. 357, 13.

<sup>20</sup> Ikhern. 4.

<sup>21</sup> LAC. TR. 43, 1; BUDOP. p. 12, 2; 46, 12; 137, 12.

<sup>22</sup> Urk. iv. 54, 10; 55, 15; 453, 9; 1044, 13.

<sup>23</sup> Urk. iv. 1021, 4.

<sup>24</sup> T. Carn. 2. Sim. Sin. R. 23; B 244; Kopt. 12, 3, 2.

<sup>25</sup> Urk. iv. 3, 6.

<sup>26</sup> Sim. 1, 278; EA. 41, 1, 9; 59, 11; 63, 14; Urk. iv. 916, 2.

<sup>27</sup> Urk. iv. 139, 10. Sim. Pr. 2, 3.

<sup>27a</sup> West. 7, 13. Sim. ib. 8, 22.

<sup>28</sup> Sim. 1, 208. Sim. ib. 298; P. Kah. 3, 32; West. 3, 2; 11, 26; EA. 26, 21; 76, 13; 97, 3.

<sup>29</sup> Urk. iv. 768. Sim. P. Kah. 22, 8; 29, 18; EA. 87, 9; 88, 14.

<sup>30</sup> P. Kah. 3, 32; Urk. iv. 836, 6; Ann. 27, pl. 2, 26.

<sup>31</sup> Exception, Ann. 42, 19, 25.

5. with *šm-n-f*, 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,<sup>1</sup> and *ir m-ht* when it is future.<sup>2</sup>

6. with the passive *šm-n-f* form (rare). 'After'; see below § 423, 3.

7. with *šm-n-f* (doubtful). 'After'; see below § 407, 2.

8. with noun + old perfective; see below § 327.

*ḥt-ḥt* 'through',<sup>3</sup> like the simple preposition *ḥt* (§ 175). Rare.

*ḥt-ḥt m-ḥnw* (n),<sup>4</sup> lit. 'in the interior of', common; sometimes strangely written *ḥt-ḥt* (—),<sup>5</sup> later and less frequently *ḥt-ḥt*.<sup>6</sup>

1. 'within' a place: the city, island, boat, temple, body.

1a. 'in' before abstracts, ex. *m-ḥnw hrt* 'in contentment'.<sup>7a</sup>

2. 'out-of': go out 'from' a room; 'bring tribute 'out of' this island.'

*ḥt m-si*, lit. 'in the back of' (common). Almost always *spatially* 'after', 'following after'. Come, go, be 'after' someone, i. e. follow him or accompany him.<sup>8</sup> *Šhs m-si* 'run after' i. e. persecute.<sup>10</sup> 'After' in the sense of looking after, being in charge of.<sup>11</sup> Metaphorically *phr m-si* 'go round after', i. e. 'seek for';<sup>12</sup> *rdt lb m-si* 'be anxious about', lit. 'give the heart after'.<sup>13</sup>

*ḥt r-si*, lit. 'towards the back of' (common). Almost always *temporally*.

1. 'after' supper, a storm, illness.<sup>14</sup> *R-si nn* 'after this'.<sup>15</sup>

2. with infinitive 'after' doing something.<sup>16</sup>

3. with *šm-n-f* 'after': exx. *ḥt-ḥt m-ḥnw r-si šh-t t* 'after I have reached land';<sup>16</sup> *ḥt-ḥt m-ḥnw r-si swt-f st* 'after he has drunk it'.<sup>17</sup>

*ḥt hr-si*, lit. 'on the back of'; except in one or two special meanings less common than *m-si* and *r-si*.

1. of *place*, 'upon': the earth, the desert.<sup>18</sup> *Šm hr-si-f* 'walk behind him'.<sup>19</sup>

2. 'outside' a fortress or wall.<sup>20</sup>

3. of *time*: one is heard *hr-si sn-nw-f* 'after the other';<sup>21</sup> men who shall come *hr-si nn* 'after this'.<sup>22</sup>

*ḥt m-šht*, var. *ḥt-ḥt m-šht*, 'in the neighbourhood of'.<sup>23</sup>

*ḥt-ḥt r-sunt* 'as the price of', 'in exchange for'.<sup>24</sup>

*ḥt-ḥt m-ḥb* (n)<sup>25</sup> 'in the midst of', lit. 'in the folds of' (not uncommon): people,<sup>26</sup> pyramids,<sup>27</sup> a place.<sup>28</sup>

*ḥt-ḥt n-grw* 'through lack of',<sup>29</sup> once written at the beginning of a clause *ḥt-ḥt n-grw* (§ 148, 5).

*ḥt r-gs* 'at the side of', 'beside' (common). For 'beside' people in various senses: 'in the presence of' witnesses;<sup>30</sup> 'in the company of' someone;<sup>31</sup> practically equivalent to 'except' in *ky r-gs-f* 'another beside him'.<sup>32</sup>

<sup>1</sup> *Kah.* 4, 3; 20241, 10; *Urk.* iv, 3, 21, 5-4; <sup>2</sup> *P. Kah.* 3, 34; *Eh.* 91, 16-7; 96, 21; <sup>3</sup> *Brit. Mus.* 514, 5; <sup>4</sup> *Cairo* 20212, 4; <sup>5</sup> With *n* before noun, *SA.S.* 43, 175; Without *n*, *Sim.* B 50, 183; <sup>6</sup> See *AZ.* 59, 61; <sup>7</sup> See *AZ.* 25, 33-4; <sup>8</sup> *Pr.* 117, *Sim.* LAC, *TR.* 17, 31; *AZ.* 57, 107; <sup>9</sup> *Sim.* B 283; <sup>10</sup> *SA.S.* 176; <sup>11</sup> *Sim.* 1, 278, 217; *Sim.* B 245; *Urk.* iv, 651, 17; 652, 10; <sup>12</sup> *Sim.* B 227; <sup>13</sup> *Sim.* B 239, 242; <sup>14</sup> *Urk.* iv, 97, 11; <sup>15</sup> *P. Kah.* 27, 9; <sup>16</sup> *Müll.* 1, 11; *Sim.* B 7; *Pass.* B 1, 244; *Leb.* 131; <sup>17</sup> *Sim.* R 31; *Eh.* 60, 15; <sup>18</sup> *SA.S.* 180; <sup>19</sup> *Eh.* 21, 13; *Sim.* B 41, 16; *Sim.* 1, 298, 313; *P. Kah.* 28, 22; *Urk.* v, 95, 4; <sup>20</sup> *Urk.* iv, 113, 2; 146, 14; 283, 18; 275, 2; <sup>21</sup> *Westc.* 7, 5; <sup>22</sup> *Urk.* iv, 128, 16; 661, 12; <sup>23</sup> *Urk.* iv, 1104, 13; <sup>24</sup> *Louvre* C 82; <sup>25</sup> *Urk.* iv, 28, 219, 2; 13; *D. el B.* 134, left; *Beil. leather.* 1, 16; <sup>26</sup> *Westc.* 11, 8; *AZ.* 43, 33; <sup>27</sup> With *n* before noun, *SA.S.* 136; *Urk.* iv, 390, 7; Without *n*, *Sim.* B 196, 281, 300; <sup>28</sup> *Sim.* B 196, 281; *SA.S.* 137, 136; *Urk.* iv, 390, 8; <sup>29</sup> *Sim.* B 300; <sup>30</sup> *Urk.* iv, 390, 7; cf. *Müll.* 2, 11; <sup>31</sup> *Sim.* B 154; *Leb.* 64, 128; <sup>32</sup> *P. Kah.* 13, 1, 30; *Urk.* iv, 1088, 14; <sup>33</sup> *SA.S.* 108; *BUDON,* p. 102, 14; 286, 3; <sup>34</sup> *Pass.* B 1, 44, 46.

§ 156. The past meaning of the verb is emphasized. Again in this case and *tr m-bl* when it is future.<sup>2</sup>

$\text{ⲛⲓⲛⲓⲛⲓ}$  *hr-gs* 'beside', much rarer than *r-gs* in the same sense.<sup>1</sup>

$\text{ⲛⲓⲛⲓⲛⲓ}$  *r-lp* (*n*),<sup>2</sup> var.  $\text{ⲛⲓⲛⲓⲛⲓ}$  *r-lp.r* (*n*)<sup>3</sup> 'into the presence of', very rare.

$\text{ⲛⲓⲛⲓⲛⲓ}$  *hr-lp*, lit. 'on the head (of)', mainly in the phrase  $\text{ⲛⲓⲛⲓⲛⲓ}$  *hr-lp cnb wds sub* 'on behalf of the life, prosperity and health' of the king.<sup>4</sup>

$\text{ⲛⲓⲛⲓⲛⲓ}$  *m-lul-r* 'apart from' what was done before, lit. 'in distinction from'.<sup>5</sup>

§ 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.

$\text{ⲛⲓⲛⲓⲛⲓ}$  *lp-m*, with suffixes  $\text{ⲛⲓⲛⲓⲛⲓ}$  *lp-im*, 'before', lit. 'head in'. To come 'in front of' a person;<sup>6</sup> also 'in the direction of' a place.<sup>7</sup> Of time, 'before' old age.<sup>8</sup>

$\text{ⲛⲓⲛⲓⲛⲓ}$  *afryt-r* 'down to', lit. 'end to'; of time, 'down to' My Majesty, year 16, etc.;<sup>9</sup> of place, 'down to' the ends of the earth,<sup>10</sup> etc.; also metaphorically, 'down to' the lowest official,<sup>11</sup> alone 'down to', i.e. 'with the sole exception of', someone.<sup>12</sup>

$\text{ⲛⲓⲛⲓⲛⲓ}$  *dr-r* 'right down to' (lit. 'end to') death.<sup>13</sup>

Here belong such phrases as  $\text{ⲛⲓⲛⲓⲛⲓ}$  *bnl-r* . . . . .  $\text{ⲛⲓⲛⲓⲛⲓ}$  *phl-r* . . . . . 'southward to . . . . ., ending at . . . . .' (a place);<sup>14</sup>  $\text{ⲛⲓⲛⲓⲛⲓ}$  *bnl-r* . . . . .  $\text{ⲛⲓⲛⲓⲛⲓ}$  *mhl-r* . . . . . 'southward to . . . . ., northward to . . . . .';<sup>15</sup> all precious stones  $\text{ⲛⲓⲛⲓⲛⲓ}$  *hit-r* 'starting with' silver and gold,  $\text{ⲛⲓⲛⲓⲛⲓ}$  *phwy-r* 'down to' ivory and ebony.<sup>16</sup>

Some part of the verb, perhaps the old perfective (§ 309), adverbially used, enters into the composition of the following:

$\text{ⲛⲓⲛⲓⲛⲓ}$  *wpw-hr*, with suffix  $\text{ⲛⲓⲛⲓⲛⲓ}$  *wp-hr*, lit. 'separated from'.

1. 'except' a person or thing.<sup>17</sup> Very strangely, *wpw-y* 'except me'.<sup>18</sup>
2. with infinitive, like *hr* (see § 171, 3), where English uses 'but' and translates with a finite verb, ex. not one looked behind  $\text{ⲛⲓⲛⲓⲛⲓ}$  *wpw-hr lfd* 'but they fled'.<sup>19</sup>

3. before *sdmf*, with the meaning 'but', ex.  $\text{ⲛⲓⲛⲓⲛⲓ}$  *wpw-hr nfdmf* (sic) *hrw-i* 'but my limbs . . . . .-ed'.<sup>20</sup>

$\text{ⲛⲓⲛⲓⲛⲓ}$  *hrw-r*, var.  $\text{ⲛⲓⲛⲓⲛⲓ}$ ,<sup>21</sup> lit. 'apart from', is used for 'besides', 'as well as' something.<sup>22</sup> Later, the *r* is omitted (rare).<sup>23</sup>

$\text{ⲛⲓⲛⲓⲛⲓ}$  *lx-m* 'beginning from', used either of place<sup>24</sup> or of time.<sup>25</sup>

$\text{ⲛⲓⲛⲓⲛⲓ}$  *lx-r*, apparently 'beginning to', strangely comes to mean 'as far as' of place.<sup>26</sup> Cf. *r-lx-r*, § 180.

§ 180. C. Compound prepositions containing an infinitive.

$\text{ⲛⲓⲛⲓⲛⲓ}$  . . . . .  $\text{ⲛⲓⲛⲓⲛⲓ}$  *twd* . . . . .  $\text{ⲛⲓⲛⲓⲛⲓ}$  *r* 'between' one thing 'and' another, lit. 'to separate . . . . . from'.<sup>27</sup> Not before end of Dyn. XVIII.

<sup>1</sup> BUDGE, p. 7, 11; 86, 15; 287, 10.  
<sup>2</sup> AZ. 43, 28.  
<sup>3</sup> Urk. iv. 1074, 1.  
<sup>4</sup> Urk. iv. 334, 11; 335, 16; 336, 11; 768, 10. Sim. Cairo 20543, 14; Hamm. 47, 5.  
<sup>5</sup> Urk. iv. 884, 17; Ann. 47, 4.

<sup>6</sup> Petr. B. 1, 40, 74; Westc. 10, 6; 12, 16.  
<sup>7</sup> Urk. v. 26, 3.  
<sup>8</sup> Westc. 7, 17.  
<sup>9</sup> Urk. iv. 34, 10; 367, 4; 390, 11.  
<sup>10</sup> Urk. iv. 648, 6; 125, 12.  
<sup>11</sup> Urk. iv. 1107, 12.  
<sup>12</sup> P. Kah. 33, 14.  
<sup>13</sup> CHAB. Oeuvr. Div. 3, Pl. 6; Fieu Th. 7, 19.  
<sup>14</sup> Brit. Mus. 614, 4; cf. Urk. iv. 1129, 3.  
<sup>15</sup> Abyd. iii. 29. Sim. Petr. Qurnak. 3, 2, 4; Cairo 20543, 10.  
<sup>16</sup> Louvre C. 14.



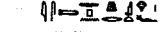
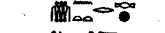

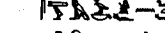
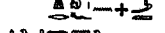
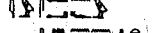


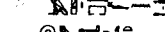

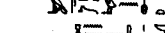




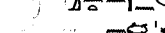

<sup>17</sup> Louvre C. 14; P. Kah. 27, 10; Ed. 39, 9; Berl. Al. I. p. 236; BUDGE, p. 208, 12; 408, 1; 497, 8.  
<sup>18</sup> Ann. 36, 137 (pl. 11, 1).  
<sup>19</sup> Urk. iv. 697. Sim. 16, 363, 17; 439, 2; 601, 13.  
<sup>20</sup> Sim. B. 228.  
<sup>21</sup> Urk. iv. 665, 13.  
<sup>22</sup> Sim. B. 89, 90, 299; Urk. iv. 702, 15; 703, 12; 823, 12.  
<sup>23</sup> Urk. iv. 8, 1.  
<sup>24</sup> Urk. iv. 125, 12; 648, 6; 1120, 4.  
<sup>25</sup> Urk. iv. 743, 6; 776, 4; 895, 16.  
<sup>26</sup> T. Carn. 4, 5, 6; Urk. iv. 649, 2.

<sup>27</sup> Ann. 37, pl. 2, 16; Amarn. 5, 28, 18; NAV. 15 A, iii. 17.

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.)

①                   

tw hr-n(t) chw ts m rnpwt  
 hr hm n nb(t) Hr Wih-nhn-sw-bht Sr-Rt-Intf,  
 tsf ts pn hr st-hr-f,  
 hnt-r sbw,  
 ph-t-r Tr-wr<sup>2</sup> Tu(t)  
 st wt m bik-f n dt-f,  
 hr tp-f n un mr.  
 tw sr-nf wt,  
 shnt-nf st(t),  
 dt-nf wt m st hrt-tb-f  
 m ch-f n wccw,  
 sdit m-r(t) hr dbet(t)  
 m stpw n nfrt nbt  
 tani<sup>3</sup> n hm n nb(t) m Smw m T<sub>1</sub> mhkw,  
 m sbr nb n shmb-tb,  
 m tw n ts pn mt ht-f,  
 n snqwf ht-ht ts pn;  
 tani<sup>3</sup> n hm n nb(t) m- hkrw hryw-  
 n snqwf ht-ht hswt. [tp dbrt,

<sup>1</sup> Brit. Mus. 614, ll. 3-6 - JEA 17, 55.

<sup>2</sup> See § 90, 3. Tr-wr was the Egyptian name of the 'nome' or province of Abydos.

<sup>3</sup> 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-Ret-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 *sdm-uf*) 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-ni ib-t 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 nsw*).

## LESSON XV

### SUBORDINATE CLAUSES

§ 182. A part of a sentence which is equivalent to a noun, adjective or adverb, while having a grammatical subject and predicate of its own, is called a **subordinate clause**, or more specifically a **noun clause**, **adjective clause**, or **adverb clause**.

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 *nty* 'who, which, that' and the conjunctive particle *nll* '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 *šdm-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 *šdm-f* after *rdt* 'cause' (§ 70).

§ 184. *Šdm-f* as object after certain verbs.—1. After some verbs like *rdt* 'cause' (§ 70) the *šdm-f* form has *prospective* meaning, i. e. points to an act that may or will occur in the future. Such verbs are *wk* 'permit',<sup>1</sup> *wd* 'command',<sup>2</sup> *mr* 'wish',<sup>3</sup> *rb* 'know',<sup>4</sup> *hmt* 'think',<sup>5</sup> *sd* 'fear',<sup>6</sup> *šb* 'remember', 'recollect',<sup>7</sup> *gm* 'find a means', 'be able',<sup>8</sup> *dd* 'say', 'think', besides the compound *dt m tb* 'determine', lit. 'place in the heart',<sup>9</sup> and the supposed imperative *srw* 'beware lest' (§ 338, 3).

Exx. *rb-nf hrpt nf st* he knew I should administer it for him.<sup>10</sup>

*dd-nf chrp hnt* he said he would fight with me.<sup>11</sup>

*twi šrt spr-t r ntr* I used to remember that I should draw nigh to the god.<sup>12</sup>

*n gm-nf dgrf n khtwy-fy* he is unable to look (lit. he does not find he may look) at his shoulders.<sup>13</sup>

After the passives of the same verbs the *šdm-f* form naturally becomes *subject*; see § 70 for an example with *rdt*.

Ex. *mk wd* (§ 422, 1) *swb-k p r-pr n šbdw* behold, it has been commanded that thou shouldst cleanse the temple of Abydos.<sup>14</sup>

The above examples show that this use of *šdm-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 *šdm-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 *rb* 'know',<sup>15</sup> *mn* 'see',<sup>16</sup> *gm* 'find', the objective *šdm-f* has not necessarily prospective meaning, but may refer to the same time as the main verb (*relative present time*, § 155).

<sup>1</sup> Peas. B 1, 269.  
<sup>2</sup> Brit. Mus. 101, horiz. 4, qu. p. 169.  
<sup>3</sup> Turin 1447; Cairo 20100, 4; Brit. Mus. 223, 233; Louvre C 181.

<sup>4</sup> Urk. iv. 368, 14; 807, 3.

<sup>5</sup> Sim. B 7.

<sup>6</sup> Sim. B 18.

<sup>7</sup> Urk. iv. 198, 5-9.

<sup>8</sup> Urk. iv. 368, 14.

<sup>9</sup> Sim. B 111. Sim.

LAC. TR. 35, 10; Ach. p. 43.

<sup>10</sup> Sim. 1, 267.

<sup>11</sup> Sm. 1, 25; 2, 14.

<sup>12</sup> Louvre C 12, 6.

<sup>13</sup> Urk. iv. 363, 6.

Exx.  $\text{ḡm-n-s } \text{ir-tw } \text{m } \text{ḡw-f}$  she found it (the noise) was being made in it.<sup>1</sup> *ir-tw* is elliptic for *ir-tw-f*.

The heart of His Majesty was refreshed  $\text{ḡm-n-s } \text{ir-tw } \text{m } \text{ḡw-f}$  at seeing them row.<sup>2</sup>

OBS. To negate the *ḡm-f* form thus used as object the negative verb *tm* is employed, see § 347, 1.

§ 185. *ḡm-n-f* as object of verbs.—This use is of rare occurrence; the *ḡm-n-f* form then refers to time anterior to that of the main verb (*relative past time*, § 156).

Ex.  $\text{ḡm-n-f } \text{ir-gm-k } \text{ḡn-f}$  if thou findest it (the stomach) has become constricted, lit. has tied.<sup>3</sup>

§ 186. Virtual noun clauses with adjectival, adverbial or nominal predicate as object of verbs.—After the verbs quoted in § 184 the construction is the same as after *rdt* 'cause'. 1. Thus in noun clauses with *adjectival* predicate the *ḡm-f* form of the adjective-verb replaces the adjective itself (§ 143).

Exx.  $\text{ḡm-f } \text{mr-n } \text{ḡm-f } \text{ḡn-n}$  His Majesty saw that I was brave.<sup>4</sup>

$\text{ḡm-f } \text{ḡm-n } \text{ḡm-t } \text{nfr } \text{wrt } \text{skt } \text{sr } \text{lo}$ , My Majesty had found that the cultivation of barley was very good.<sup>5</sup>

2. Similarly, in noun clauses with *adverbial* predicate the *ḡm-f* form of *wmn* 'exist', 'be' is employed, since *tw* cannot stand in this position (§ 118, end).

Ex.  $\text{ḡm-f } \text{mr-n-f } \text{wnt } \text{m } \text{Msdw}$  he desired me to be in Medâmdû.<sup>6</sup>

3. Noun clauses with *nominal* predicate could doubtless also be expressed in the same way, use being made of the *m* of predication (§§ 38. 125); but instances also occur where the object consists of the construction with *pw*.

Ex.  $\text{ḡm-n-t } \text{ḡsw } \text{pw}$  I found it was a snake.<sup>7</sup>

So too the type of sentence introduced by the independent pronoun (§ 125) is found as the object of *rh*.

Ex.  $\text{rh-n-n-sn}$  (read *rh-n-sn*) *tnk nb-sn* they know I am their lord.<sup>8</sup>

§ 187. Use of  $\text{ḡnt}$  and  $\text{ḡwnt}$  for 'that'.—The particle  $\text{ḡnt}$  (§ 237) and the much rarer  $\text{ḡwnt}$  (§ 233) are occasionally used for 'that' after verbs of *seeing* and *knowing*.

Exx.  $\text{ḡnt } \text{rh-kwt } \text{ntt } \text{ḡp-f } \text{ḡr-s}$  I knew that he would be pleased on account of it.<sup>9</sup>

$\text{ḡnt } \text{ḡm-n } \text{nf } \text{ḡbt } \text{ḡm}$  ye know that as to every prince . . . . reversal thereof is not pleasant to him.<sup>10</sup>

<sup>1</sup> Westc. 12, 4. Sim. Urk. iv. 731, 2.

<sup>2</sup> Westc. 5, 15; 6, 2.

<sup>3</sup> Eb. 40, 19. Sim. id. 39, 13.

<sup>4</sup> Urk. iv. 9, 16; sim. id. iv. 892, 6. After *rh*, Sim. B 76, 107; Urk. iv. 363, 6; Berl. *AL* ii. p. 26, qu. § 88, 2; after *pw*, *Siut* 1, 220; after *stt*, *P. Nak.* 7, 31.

<sup>5</sup> Urk. iv. 747, 9. Sim. after *mtt*, Sim. B 108; after *mr*, *Pi.* 298.

<sup>6</sup> Cairo 20712, 010. Sim. Urk. iv. 341, 8.

<sup>7</sup> *SA. S.* 61. Sim. after *ḡ* 'suppose', id. 58.

<sup>8</sup> Urk. iv. 346, 3-6.

<sup>9</sup> Urk. iv. 835; sim. id. 593, 5, qu. § 452, 2; with *ḡm-n-f*, Sim. B 181; *JEA* 16, 19, 1.

<sup>10</sup> *Siut* 1, 310. Sim. id. 280-1.



He brought the book . . . *hft mrf ntt*  
*strw pw t* when he saw that it was a great secret.<sup>1</sup>

*strn hm-i wnt nn trty:fy st nb hr-hw-k* My Majesty  
perceived that there was none who would do it except thee.<sup>2</sup>

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 m-tw ntt st hr htm n sr try* one shall see that  
it is provided with the seal of the proper official.<sup>3</sup>

*r rht Stb wnt sn hnt-k* until Seth knows that they are  
with thee.<sup>4</sup>

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 *rdt* 'cause' and similar verbs; other cases occur less frequently.

Ex. *hpr is, twd-k tw r st tn, n sp*  
*m-k tw pn* it shall happen, when thou sunderest thyself from this place, never shalt thou see this island more.<sup>5</sup>

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 mwt-k hr hst* thou shalt never die (lit. it does not exist that thou diest) in a foreign land.<sup>6</sup>

*n wnt kd-i hr r-pr:f* I never slept because of his temple, i.e. perhaps, I was constantly vigilant concerning it.<sup>6</sup> 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 si n it-f* how good (it is) that  
a son should hearken to his father.<sup>7</sup>

<sup>1</sup> NAV. 148, 22. After r<sub>h</sub>, Urk. iv. 364, 2.

<sup>2</sup> Ikhn. 9. Sim. Sin. B 215.

<sup>3</sup> Urk. iv. 1111, 11. Sim. Deir. 85, n<sup>o</sup> 701 for *ntt wnt*. *AZ*, 38, 29\*. For a further development of this construction see p. 253, n. 112.

<sup>4</sup> Sh. S. 153. So too *hpr-n*, ib. 120, 166; *P. Puz.* 1116, 1. Sim. after *hpr-n*-*cf.* Lab. 10. Some regard *hpr* and *hpr-n* in such cases as impersonal.

<sup>5</sup> Sin. B 197.

<sup>6</sup> Urk. iv. 363. Sim. FRIHL, *IH*, iii. 75, past time.

<sup>7</sup> Pt. 556. Sim. *ih.* 543; *P. Kah.* 32, 12; *Adm.* 3, 9. Without *wy*, Lab. 29; *Westc.* 9, 22; *JEA* 16, 19, 3-4.

l  
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Rec he

ⲓⲟⲩⲣⲓⲛⲟⲩⲩⲣⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ ⲉⲣⲱⲣ ⲉⲃⲃⲉⲥ ⲣⲉⲛⲓⲩⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ if it bleeds much, lit. if it-gives-blood is much.<sup>1</sup>  
 To be explained in the same way are the formulae of valediction in letters

ⲛⲓⲣⲥⲓⲙ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲣⲥⲓⲙ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ 'may the hearing of (my) lord (lit. that the lord hears) be good'<sup>2</sup> and ⲛⲓⲣⲥⲓⲙ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ ⲛⲓⲣⲥⲓⲙ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ 'may thy hearing be good'.<sup>3</sup>  
 So too after *nṣr pw* with the meaning 'there is (are) not', and possibly after the nearly synonymous *nṣr n*; see below § 351.

<sup>1</sup> *Ed.* 109, 15.  
<sup>2</sup> *P. Kak.* 27, 2; 29, 24-45.  
<sup>3</sup> *P. Kak.* 28, 3, 6. 10. *Sim.* 22, 32, 16.

**§ 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.<sup>4</sup>

1. ***Sḏm-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<sup>c</sup> in his first appearances; ⲓⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *wbꝛꝛf pw dawꝛw m ḥꝛt-f* this means (lit. it is) that he arises of mornings in his horizon.<sup>5</sup>  
 ⲉⲣⲱⲣ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ ⲉⲣⲱⲣ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *tr rwꝛt nꝛ ḥꝛty rꝛꝛꝛwꝛf sw pw ḥꝛ mꝛꝛdꝛf* *tibꝛ* as to 'movement of the heart' this (phrase) means that it moves itself in his left breast.<sup>6</sup>

<sup>4</sup> For *ḥꝛmꝛf* as directly juxtaposed predicate (§ 128 end) without *pw* see the example *B.H.* 1. 23, 63.

<sup>5</sup> *Urk.* v. 6, 8. *Sim.* 22, 10, 5; 23, 15.

<sup>6</sup> *Ed.* 101, 12. *Sim.* 22, 100, 14, qu. § 347, 2; 102, 15.

ⲉⲣⲱⲣ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ ⲉⲣⲱⲣ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *tr dꝛf nꝛ, nꝛꝛꝛf pw* if he says *nꝛ*, this means he will live.<sup>7</sup>

<sup>7</sup> *Ed.* 97, 13. *Sim.* 22, 97, 14, 15.

Elsewhere *pw* must be rendered 'that is how ...'  
 Ex. ⲉⲣⲱⲣ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ ⲉⲣⲱⲣ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *ḥꝛꝛ ḥꝛꝛꝛ pw n 'Iꝛꝛꝛꝛ* that is how the *ḥꝛꝛꝛ*-priest of Heliopolis came into being.<sup>8</sup>

<sup>8</sup> *AZ.* 57, 5<sup>a</sup>. *Sim.* 22, 4<sup>a</sup>.

Literary manuscripts often end with a colophon of the type ⲛⲓⲣⲥⲓⲙ ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *twꝛf pw, ḥꝛt-f r ḥꝛꝛꝛꝛꝛꝛꝛꝛ, mꝛ gꝛꝛꝛꝛ m sꝛ*.<sup>9</sup> 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.

<sup>9</sup> *SA.S.* 186-7. *Sim.* B 311; *Leb.* 124-5; *P.* 844-5. Shortened, *P. Kak.* 4, 27.

2. In rare cases *pw* after the *sḏm-f* form simply serves to introduce the logical subject, the construction being that of § 130.

Ex. ⲛⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *rꝛꝛf pw rꝛꝛ* to slaughter is his joy, lit. is he rejoices.<sup>10</sup> *Rꝛꝛ* is the infinitive (§ 298).

<sup>10</sup> *Petr.* B 1, 175. *Sim.* 22, B 60.

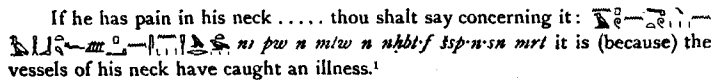
**§ 190. Other noun clauses where *pw* serves as subject.**—1. ⲩⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *ḥꝛḥ pw*, etc. *Pw* is here inserted in a whole sentence beginning with the independent pronoun 'I', and has the meaning of French *c'est que*.

Ex. ⲩⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *ḥꝛḥ pw ḥꝛꝛꝛꝛꝛꝛꝛꝛ mꝛꝛꝛ mꝛꝛꝛꝛꝛꝛꝛ* I have been thinking about (lit. it is I have recollected) the mother of my mother.<sup>11</sup> Answer to the question 'what has come to thy heart?'

<sup>11</sup> *Urk.* iv. 27, 14. *Sim.* 22, 364, 16.

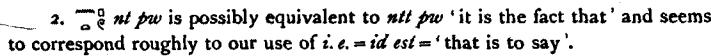
With a noun in the place of *ḥꝛḥ*.  
 Exx. ⲩⲟⲩⲩⲱⲛⲓⲩⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓⲛⲓⲁⲓ *Rꝛ pw dꝛ-nꝛf n ḥꝛ* it so happened that Rē<sup>c</sup> (lit. it is Rē<sup>c</sup> he) spoke to Horus.<sup>12</sup>

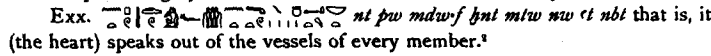
<sup>12</sup> *AZ.* 58, 16<sup>a</sup>. *Sim.* 22, 57, 4<sup>a</sup>; 58, 18<sup>a</sup>.

If he has pain in his neck . . . . thou shalt say concerning it:  *ni pw n mtw n nbhtf isp-n sn nrt* it is (because) the vessels of his neck have caught an illness.<sup>1</sup>

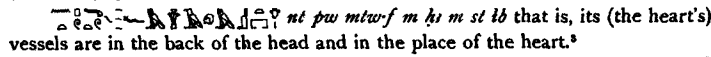
<sup>1</sup> *Éb.* 103, 9. *Sim.* *ib.* 103, 6 (*ni pw mt*).

Similarly with other forms of verbal predicate not yet discussed, see below §§ 325, 332 end. This construction is specially appropriate to the beginnings of narratives and the answers to questions.

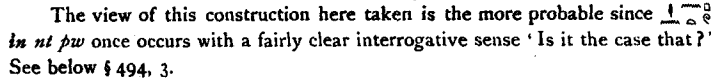
2.  *nt pw* is possibly equivalent to *nt pw* 'it is the fact that' and seems to correspond roughly to our use of *i. e.* = *id est* = 'that is to say'.

Exx.  *nt pw mdw-f hnt mtw sw t nbt* that is, it (the heart) speaks out of the vessels of every member.<sup>2</sup>

<sup>2</sup> *Éb.* 99, 5.

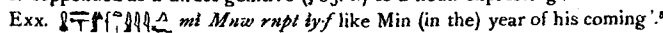
 *nt pw mtw-f m h n st id* that is, its (the heart's) vessels are in the back of the head and in the place of the heart.<sup>3</sup>

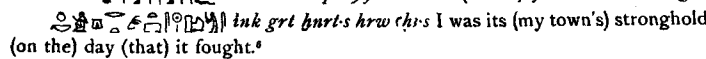
<sup>3</sup> *Sm.* 1, 7, where *Éb.* 99, 4 has *hr-nit* 'because'. *Sim.* B 126 is obscure. In *Rhind* 4, *nt pw* replaces *nt pw* of *ib.* 1, 5; these formulae may be rendered respectively 'that is it' (*scil.* the answer) and 'that is the number in question', lit. 'the equivalent'.

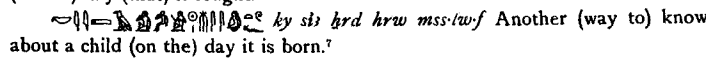
The view of this construction here taken is the more probable since  *nt pw* once occurs with a fairly clear interrogative sense 'Is it the case that?' See below § 494, 3.

§ 191. The *šdm-f* form serving as a genitive. Note that here, as after prepositions (§ 155, towards end) the *šdm-f* form may often be best translated by the English gerund ('his hearing').

1. Appended as a direct genitive (§ 85, A) to a noun expressing *time*.<sup>4</sup>

Exx.  *mt Mnw rapt tyf* like Min (in the) year of his coming.<sup>5</sup>

 *ink grt hnt-s hrw ch-s* I was its (my town's) stronghold (on the) day (that) it fought.<sup>6</sup>

 *ky st hrd hrw mss-tw-f* Another (way to) know about a child (on the) day it is born.<sup>7</sup>

<sup>4</sup> See GUNNIN *JEA.* 35, 21 R.

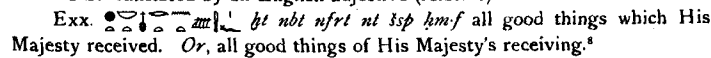
<sup>5</sup> *Urk.* iv. 18. *Sim.* *ib.* 180, 13; *Buhen* 52.

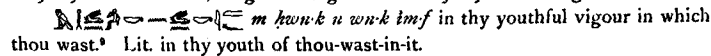
<sup>6</sup> ANTHES, 24, 8. *Sim.* *ib.* 24, 3 (*wdp-sw*); DE BUCK, *ib.* 262, 4 (*šp*).

<sup>7</sup> *Éb.* 97, 13. *Sim.* *P. Ram.* IV, C 17.

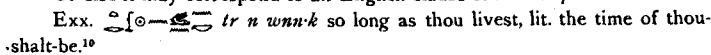
OBS. That the verb-form was felt as a genitive is indicated by the analogy of the construction under 2 below, and by similarities in the Semitic languages.

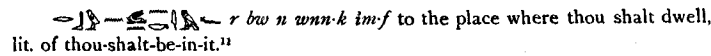
2. After the genitival adjective (§ 85, B). See further below, §§ 442, 5; 452, 5. Often best translated by an English adjective (relative) clause.

Exx.  *ht nbt nfrt nt isp hm-f* all good things which His Majesty received. Or, all good things of His Majesty's receiving.<sup>8</sup>

 *m hwn-k n wn-k imf* in thy youthful vigour in which thou wast.<sup>9</sup> Lit. in thy youth of thou-wast-in-it.

Or else it may correspond to an English clause of *time* or *place*.

Exx.  *tr n wnn-k* so long as thou livest, lit. the time of thou-shalt-be.<sup>10</sup>

 *r tw n wnn-k imf* to the place where thou shalt dwell, lit. of thou-shalt-be-in-it.<sup>11</sup>

Elsewhere the relation to the antecedent noun is less easily defined.

<sup>8</sup> *Urk.* iv. 707. *Sim.* *ib.* 518, 5; 758, 16.

<sup>9</sup> *Urk.* iv. 497, 10.

<sup>10</sup> *Pt.* 186. *Sim.* *ib.* 481, 624; *P. Kah.* 2, 19; *JRA.* 39, Pl. 3, 5.

<sup>11</sup> *Pakri* 5.

Exx.  $\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } sp \text{ } pw \text{ } n \text{ } hsf \text{ } tw \text{ } n \text{ } Dhwtj \text{ } nht \text{ } pn$  is it a case for (lit. of) one's punishing this Dhutnakhte?<sup>12</sup>

$\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } m \text{ } hr(yt) \text{ } nt \text{ } mhrf \text{ } sw$  through dread of his equalling him.<sup>13</sup>

The virtual noun clauses thus introduced are mostly short<sup>14</sup> and attached to words like *hrw*, *tr*, *sp* with which a genitive is usual.

When expression of the subject of the subordinate verb is superfluous, the infinitive may take the place of the *šdm-f* form, see § 305 and compare § 184, I, end.

<sup>12</sup> *Pas. B* 1, 46-7.

<sup>13</sup> *Sim. B* 124.

<sup>14</sup> Longer examples, *BUDGE*, 52, 4-6; 71, 9.

§ 192. The *šdm-n-f* form after the genitival adjective.—The *šdm-n-f* form is similarly used when the reference is to relative past time, but this construction is of very rare occurrence.

Ex.  $\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } ink \text{ } nsu \text{ } n \text{ } špr-n-f, \text{ } sr-mr-f \text{ } n \text{ } tr-n-f \text{ } nf$  I am a king whom (lit. of) he bred up, a son-who-loves<sup>15</sup> whom (lit. of) he made for himself.<sup>16</sup>

<sup>15</sup> For the active meaning see *Pyr.* 1130.

<sup>16</sup> *Urk.* iv, 812, 8-9 completed by *ib.* 807, 7-8. *Sim. ib.* 671, 3.

§ 193. Noun clauses in other positions.—Other uses of noun clauses are more conveniently classified elsewhere. Thus the employment of *šdm-f*, *šdm-n-f*, etc. to introduce virtual noun clauses after prepositions (above §§ 154-7) will be treated under the head of adverb clauses, the preposition being regarded as inside the subordinate clause, instead of, as hitherto, outside it (§§ 210, 2; 222); and similarly when the preposition is followed by *nt* (§ 223). Again, virtual adverb clauses (§§ 210, 212-221) might be taken as noun clauses used adverbially, since the noun itself has a corresponding adverbial use (§ 88, 1). Lastly, virtual relative clauses (§ 195, 1) might, if it had suited our general scheme of classification, have been regarded as virtual noun clauses in apposition.

§ 194. Idiomatic phrases used as nouns.—A peculiarity of Egyptian is its fondness for semi-proverbial sentences or phrases which are used as nouns; cf. English 'a ne'er-do-well'.

Ex.  $\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } nht \text{ } n \text{ } Kmt \text{ } m \text{ } hsy-i-in-tu-n-t$  the corn of Egypt is common property.<sup>17</sup>

The *m* here employed seems to be the *m* of predication, and the phrase translated 'common property' means literally 'I go down and there is brought to me'. So too  $\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } pr-hrf$  'he goes and comes'<sup>18</sup> means a 'popular resort';  $\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } tw-f-rf$  'he comes and grows' means a man who rises in rank, as one might say 'a *crescit eundo*';<sup>19</sup>  $\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } tw-ms$  'but there is',<sup>20</sup> var.  $\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } tw$  means a statement to which exception can be taken, an 'untruth' or 'misstatement'. So too proper names, ex.  $\overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} - \overline{\text{𓂏𓂏}} \text{ } tw-f-n-t$  'He-is-mine', name

<sup>17</sup> *Adm.* 6, 9. *Sim. ib.* 10, 3.

<sup>18</sup> *Adm.* 6, 12; *Urk.* iv, 387, 13.

<sup>19</sup> *Brit. Mus.* 574;

*Leyd.* V 4, 5; cf. also

*1137-Ar-f* 'a he-knows-and-does', *ib.* 6.

*487-f* 'a he-grows-and-seizes', *JEA* 32, 55, n. v.

<sup>20</sup> *Sim. B* 37; *Urk.* iv, 776, 10; 808, 13;

973, 11.

<sup>21</sup> *Beil. Al. l.* p. 258, 14.

Egyptian relative clauses fall into two groups: 1. **virtual relative clauses**, i.e. groups of words resembling main clauses simply juxtaposed to their antecedents (if any), a construction comparable to the apposition of one noun to another (see § 193, end); 2. clauses introduced by a word which is adjectival in form and agrees with the antecedent in number and gender. The latter class subdivides into: 2 a. clauses introduced by the **relative adjective *nty*** (§ 199) or by the **negative relative adjective *lwty*** (§ 202); and 2 b. clauses introduced by the **relative forms** (§ 380), these last being extensions of the passive participles which cannot be discussed until a later stage.

Egyptian shows close kinship with the Semitic languages in the fact that its relative words, though able to indicate the gender and number of the antecedent, are incapable of expressing their case or the manner of their dependence upon the other members of the relative clause. Thus while English can say 'the man *whom* I saw', '*whose* son I saw', '*in whom* I trusted', Egyptian must substitute 'who I saw *him*', 'who I saw *his* son', 'who I trusted *in him*'. The pronoun thus inserted in Egyptian relative clauses is called a **resumptive pronoun**, a term which we have employed already in another connection (§ 146). Occasionally an English relative adverb is represented by an adverb in Egyptian, as in  $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏} \text{ } bw \text{ } nty \text{ } hm:f \text{ } tm$  'the place *where* His Majesty is', lit. 'the place *which* His Majesty is *there*'; in this case *tm* 'there' is called a **resumptive adverb**.

In any clause which the beginner suspects of being relative, he should make a practice of looking first of all for the resumptive word. This found, he will know whether to translate 'who' or 'whose' or 'to whom' or 'where', etc., and with this knowledge he will find that the other members of the clause quickly fall into place.

OBS. English is apt to employ a relative clause to make some additional statement, ex. 'I saw John to-day, who (=and he) sent you his greetings'. This spurious kind of relative clause is unknown to Egyptian.

§ 196. **Virtual relative clauses**.—When the antecedent is *undefined* in meaning (ex. 'a man', 'men'), almost any kind of sentence may be joined to it without introduction with the sense of an English relative clause. Examples of different types follow.

1. Non-verbal:

Exx.  $\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏} \text{ } s \text{ } stwt \text{ } m \text{ } nht:f$  a man on whose neck are swellings, lit. a man, swellings are on his neck.<sup>1</sup>


$\text{𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏} \text{ } s \text{ } hry \text{ } tm \text{ } m \text{ } gs:f \text{ } tby, \text{ } lw:f \text{ } hr \text{ } drw:f$  a man having a hardness in his left side, which is under his ribs, lit. it is under his flank.<sup>2</sup>

<sup>1</sup> *Eg.* 51, 19. *Sim.* 54, 5. 120-1; *Sim.* 52 286; *Rhind* 65, 2. With ellipsis of the resumptive suffix *Weste.* 7, 12-3.

<sup>2</sup> *Eg.* 41, 5.



2. Verbal (very rare):

Ex.  hrw pwy shlm-tw hftyw nw  
nb-r-dr imf that day on which (lit. in it) the enemies of the lord of the universe  
were destroyed.<sup>1</sup>

<sup>1</sup> *Urk.* v. 12, 5-6.  
*Sim.* 74. T. S. I, p. 66  
(*hrw-mw-nw-tw-imf*):  
It seems unlikely that  
these passive verbs are  
relative forms, see  
§ 288.

§ 199. The relative adjective  $\overline{\text{nty}}$ .—Of greater importance are the relative clauses introduced by the relative adjective *nty*, which is normally used when the antecedent is *defined* in meaning, though sporadic instances also occur of its employment when the antecedent is *undefined*, ex.  $\overline{\text{nty}} \overline{\text{hr st}}$  'a man who has a lump (?)'.<sup>2</sup>

<sup>2</sup> *Ed.* 93, 1. *Sim.*  
*ib.* 89, 20; 102, 16;  
*Sim.* B 34, qu. § 200, 1;  
*Sk.* S. § 1; 115; qu.  
§ 200, 1, end.

We have seen (§ 191) that the equivalent of an English relative clause is sometimes produced by placing the *sdm-f* form after the genitival adjective *n* (*ny*). The relative adjective  $\overline{\text{nty}}$  is nothing more than an extension of the genitival adjective formed by the addition of *-y* (§ 79) to its feminine *nt*, cf. late *iply* 'chief' beside *ipy* from *ip* 'head', 'upon'.<sup>3</sup>

<sup>3</sup> See *PSBA.* 22,  
37.

The relative adjective agrees in number and gender with the antecedent, whether implied or expressed, in the following forms: m. sing.  $\overline{\text{nty}}$ , f. sing. and plur.  $\overline{\text{ntt}}$ , m. plur.  $\overline{\text{ntyw}}$ , var.  $\overline{\text{nty}}$ .<sup>4</sup> When the antecedent is expressed, however, *nty* is often found in place of *ntyw*, ex.  $\overline{\text{nty}} \overline{\text{srw}}$  *nty rgs-f* 'the officials who were at his side'.<sup>5</sup> Later, *nty* appears to become invariable, ex.  $\overline{\text{nty}}$  (for *ntt*) *n ur nb m ns n thnw* 'what belongs to each one of these obelisks'.<sup>6</sup> An archaic writing of m. sing. *nty* occasionally found in Middle Egyptian is  $\overline{\text{nt(y)}}$ .<sup>7</sup>

<sup>4</sup> *Hamm.* 191, 8.

<sup>5</sup> *Urb.* B 1, 43.  
*Sim.* T. *Carr.* 2.

<sup>6</sup> *Urk.* iv. 747.  
<sup>7</sup> *Brit. Mus.* 614,  
vert. 5; *Th. T. S.* II,  
22; *LAC.* 7K. 6, 3;  
10, 9.

*Nty* may be used either as *epithet* or as *noun*, i.e. without separately expressed antecedent. In the latter case it may be followed by the adjective *nb* 'all', 'every', so as to yield the meaning 'everyone who', 'anyone who', 'whoever', or 'everything which', 'whatever'.

Ex.  $\overline{\text{nty}} \overline{\text{nb}} \overline{\text{rn-f}} \overline{\text{hr wd pn}}$  everyone whose name is on this stela.<sup>8</sup>

$\overline{\text{nty}} \overline{\text{pr}} \dots \overline{\text{hr nt nbt im-f}}$  my house ... together with whatever is in it.<sup>9</sup>

<sup>8</sup> *Leyd.* V 103, *Sim.*  
*Cairo* 20057; *Dend.*  
11 B. Cf. also *ny nty*  
as in L. E., *Urk.* iv.  
690, 4.

<sup>9</sup> *P. Kad.* 11, 23.  
*Sim.* Pr. 2, 4.

If special emphasis is to be laid on the relative clause, the *m* of predication may be placed before the relative adjective on the principle explained and illustrated in § 96, 2.

Ex.  $\overline{\text{m nty}} \overline{\text{nt st hbs}}$  as for any writings which the vizier sends ... being writings (lit. as) which are not covered (i.e. signed and sealed).<sup>10</sup>

<sup>10</sup> *Urk.* iv. 1109.  
*Sim.* *ib.* 1090, 12 as  
read in *Urb.* v. 115.

§ 200. *Nty* in relative clauses with adverbial predicate.—1. When the subject of the relative clause is *identical with* the antecedent, it is not specially expressed, being implicit in the relative adjective itself.







2. The phrase  $\overline{\text{twty sw}}$  has much the same sense as *twty nḥ* just mentioned, but is perhaps to be explained as meaning properly 'a no one' on the basis of a possible  $\overline{\text{nm sw}}$  'he does not exist' (§§ 44, 2; 108, 3).

Ex.  $\overline{\text{dt-n-t ht n twty sw}}$  I gave things to the nonentity, i. e. the pauper.<sup>1</sup>

3. *Twty* followed by noun + suffix denies possession, like the similar sentences with *nm* exemplified in § 115.

Ex.  $\overline{\text{mḡt twtt sš-s}}$  a book without writing, lit. which not is writing of it.<sup>2</sup>

$\overline{\text{m turw n twty ht-f}}$  do not beg from (lit. to) him who has no property.<sup>3</sup>

For a further development of this construction with the infinitive, see § 307, 2.

4.  $\overline{\text{twtt}}$  'that which does not exist' in the common phrase  $\overline{\text{twtt ntt}}$  'that which exists and that which does not exist', i. e. everything.<sup>4</sup>

5. with following *šdm-f*, fairly frequent:

Ex.  $\overline{\text{twty šdm-f n dd ht-f}}$  who does not listen to his belly's prompting.<sup>5</sup>

A lake  $\overline{\text{twtt šm-tw m mw tmy-s}}$  of the water whereof one cannot gain control, lit. which one does not gain control of the water that is in it.<sup>6</sup>

6. with following *šdm-nf*, not very common.

Ex.  $\overline{\text{twl(y) šdr-n rmt špt r-f}}$  one on account of whom no one spent the night disappointed.<sup>7</sup>

7. Whether *twty* can be used with the passive *šdm-f* is very doubtful; see below § 424, 3 end.

§ 204. Other equivalents of English relative clauses.—It will be useful here to summarize various modes of expression which, while not constituting relative clauses from the Egyptian point of view, are often best rendered as such in English.

1. the adjectives in *-y*, especially when derived from prepositions, ex. *imyw-bḥ* 'those who were aforetime', lit. 'those-being-in-front'. Note particularly  $\overline{\text{bw hryf}}$ , lit. 'the place being-under him',<sup>8</sup> which is identical in meaning with *bw nḥ im* 'the place where he is'. So also other adjectives, ex.  $\overline{\text{nfri}}$  'what is good', lit. 'a good (thing)'; see § 96, 1.

2. the emphatic epithet introduced by the *m* of predication (§ 96, 2), ex. *š-tn m šš* 'a son of yours who is wise', lit. 'as a wise one'.

3. the original meaning of all participles (§§ 353 foll.) and of the *šdmty-fy* form (§ 363) was that of relative clauses in which the subject is identical with

<sup>1</sup> *Cat. d. Mon.* 1, 177; Cairo 20337; *ib.* 20339, l. 2 4; *Urk.* iv, 48, 17.

<sup>2</sup> *Ék.* 30, 7. *Sim.* *Sind* 1, 265; Louvre C 1, 11; *Urk.* iv, 1077, 8.

<sup>3</sup> *Pf.* 164. *Sim.* *Paas.* B 1, 64; *Adm.* 8, 4, 5; 9, 4, 5.

<sup>4</sup> *Hamm.* 113, 8; 114, 3; *Sind* 1, 234; *cl. Paas.* R 97-8.

<sup>5</sup> *Pf.* 235. *Sim.* *Urk.* iv, 97, 8; 410, 6; 959, 18; 974, 14; *BUDGE*, p. 313, 14.

<sup>6</sup> *BUDGE*, p. 373, 6. *Sim. Ann.* 5, 235, 17-8.

<sup>7</sup> *Brit. Mus.* 159, 11. *Sim. Harb.* 418; Louvre C 168, 3.

<sup>8</sup> *Urk.* iv, 116, 11; 802, 9. *Sim. bw hry hmf*, 567, 3; *bw hry-h.* 621, 1.

of a man, *Mrr-f-hrrf* 'Whenever-he-wills-he-does', name of the great god of primordial times.<sup>1</sup>

Non-verbal expressions of a similar character are also to be found:

Exx. *snyt m tp-hr-mst* the courtiers were head-on-lap, i. e. in mourning.<sup>2</sup>

*s nb m hr-m-hrw* every man is face-downcast, i. e. abashed.<sup>3</sup>  
In both these examples the subject is followed by the *m* of predication (§ 38).

<sup>1</sup> CHASS. *Asst.* p. 100; LAC. *TR.* 78, 15. See too *Pyr.* 412, qu. § 443, 4.

<sup>2</sup> *Sim.* R 10 (re-stored).

<sup>3</sup> *Lb.* 119. Similar phrases *Sm.* 24; *AE.* 24, 29, n. 6.

VOCABULARY

- tnh* surround, enclose.
- var. *hsb* count, reckon.
- hnt* take pleasure, have enjoyment.
- sutwt* walk about.
- spbb* refresh oneself.
- var. *g(w)* be narrow, deprived of (*m*).
- ddh* shut in, confine.
- hr* boasting, exaggeration.
- mr* edge, brink.
- mrht* oil.
- hnt* (for *hnt*) prison.
- hnt* well, cistern.
- nw* water (a rather select word).
- nht* sycamore, tree.
- tr* time, season, period.
- dmt* town, habitation.
- dd mdw* to be recited, lit. to say words, as heading (§ 306, 1).
- Srhn* Sharuhen, a place in Palestine.
- Kftw* a Mediterranean land, probably Crete, and its people.
- Ipt-swt* Most-select-of-Places, name of the temple of Karnak at Thebes.

EXERCISE XV

(a) Reading lesson: *funerary wishes from a Theban noble's tomb (Dyn. XVIII):*<sup>1</sup>

*Dd mdw:*  
*imy-r pr hsb* (§ 353) *ihl, ss Imn-m-hst, mr-swtwt-k r mrr-k* (§ 444, 3)  
*hr mr nfr n s-k,*

<sup>1</sup> *Th.* T. S. L. 27.

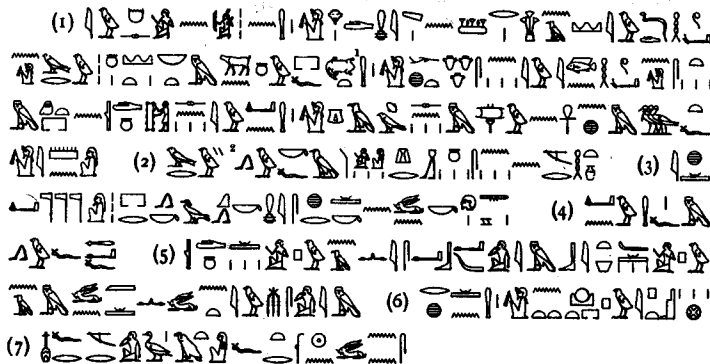


hntš ib-k m mnuw-k,  
 ššbb-k hr nkw-t-k,  
 htp ib-k m nw  
 m-hnw hntš trt-n-k (§ 382),  
 r nhš hntš dt.

<sup>1</sup> Orig. wrongly through misinterpretation of in the hieratic draft as . <sup>2</sup> A common abbreviation.

'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.'

(b) Transliterate and translate:



<sup>1</sup> A feminine equivalent of *mg*.

<sup>2</sup> '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.

<sup>1</sup> BH. I. 25, 35-53; 26, 145; Urk. iv. 808, 2.  
<sup>2</sup> Westc. 7, 3.  
<sup>3</sup> P. Koh. 5, 19.  
<sup>4</sup> P. Monb. 2, 1 = AZ. 63, 106.  
<sup>5</sup> Urk. iv. 2, 12.  
<sup>6</sup> Urk. iv. 66, 15; 439, 8; 754, 17; 1107, 6; 1109, 8.  
<sup>7</sup> Urk. iv. 168, 10; 1150, 14.  
<sup>8</sup> RAmid, title; Urk. iv. 121, 9.

<sup>9</sup> Against AZ. 64-9.  
<sup>10</sup> Ann. 42, 6, 6 7; 16, 16, 17, etc.

—**𓂏𓂏** *r-mn-m*, lit. 'to remain in' with the meaning 'as far as', alike of place<sup>1</sup> and of time;<sup>2</sup> 'as far as' her buttocks.<sup>3</sup>

—**𓂏𓂏** *r-kr-r* 'down to' this day.<sup>4</sup> Cf. *kr-r*, § 179.

—**𓂏𓂏** *r-dbt*, lit. 'in order to replace'. 'Instead of' someone;<sup>4</sup> not until Late Egyptian does this become the equivalent of English 'in exchange for', in Middle Egyptian *m-šw*, *r-swnt* or *r-dt*.

—**𓂏𓂏** *r-dt*, var. —**𓂏𓂏** *r-dwt*, lit. 'so as to cancel', i.e. 'in return for' a monument, act, wrong, or like.<sup>5</sup> Common in Dyn. XVIII.

—**𓂏𓂏** *m-šw-r* 'in the likeness of', 'in accordance with',<sup>6</sup> lit. 'in being-like to'.

OBS. —**𓂏𓂏** *r-mn* 'together with', 'as well as', possibly a development of *r-mn-m* and perhaps the original of Late Egyptian *irm*, Copt. *nem* 'with';<sup>7</sup> in one text only.<sup>8</sup>

§ 181. D. Compound prepositions used mainly as conjunctions.—

The following phrases are followed either by the infinitive or by *šdm-f*.

—**𓂏𓂏** *n-kr* (*n*), lit. 'through the excellence of'; with *šdm-f*, ex. he gave it to me as commander of soldiers —**𓂏𓂏** *n-kr mnh* (*l*) *hr ib* 'by virtue of my being efficient in (his) heart', i.e. 'because he thought me so efficient'.<sup>9</sup>

—**𓂏𓂏** *n-št-n*, var. —**𓂏𓂏** *n-št-nl*,<sup>10</sup> much more rarely **𓂏𓂏** *m-št-n*,<sup>11</sup> lit. 'through (in) the greatness of'. Equivalent to English 'inasmuch as', with *šdm-f*, ex. —**𓂏𓂏** *n-št-n mrrf mrt* 'inasmuch as he loved truth';<sup>12</sup>

—**𓂏𓂏** *n-št-n mnhf hr ib* 'inasmuch as he was efficient in (his lord's) heart'.<sup>13</sup>




—**𓂏𓂏** *n-wr-n*, lit. 'through the greatness of'. 'Inasmuch as', with *šdm-f*;<sup>14</sup> much less common than *n-št-n*.

—**𓂏𓂏** *m-mrw*, var. —**𓂏𓂏**,<sup>15</sup> once at the beginning of a sentence **𓂏𓂏** *m-mrw*,<sup>16</sup> lit. 'through love of'. (1) 'In order that', commonly with *šdm-f*, ex. I have equipped thee **𓂏𓂏** *m-mrw tr-k n-t ht* 'in order that thou mayst perform ceremonies for me';<sup>17</sup> —**𓂏𓂏** *m-mrw mnh p-t-hd* 'in order that the white bread may be established'.<sup>18</sup> (2) More rarely with the infinitive, ex. —**𓂏𓂏** *m-mrw srwd pit-t* 'in order to make flourish my offering-bread'.<sup>19</sup> So too rarely **𓂏𓂏** *m-mrw* (or *-mryl*) with the infinitive.<sup>20</sup>

—**𓂏𓂏** *št-tw* (?) or possibly *st-tw* (?), 'in quest of', var. **𓂏𓂏**, a phrase of obscure origin,<sup>21</sup> employed with the infinitive: ex. the foreigners come **𓂏𓂏** *št-tw* (?) *ralt n-sn trw n rnh* 'seeking that might be given (more literally perhaps 'in quest of the giving') to them the breath of life'.<sup>22</sup>




—**𓂏𓂏** *m-snd* 'through fear' (very rare): with *šdm-f*, ex. **𓂏𓂏** *m-snd* *mri wršyw* 'through fear that the watchers should see'.<sup>23</sup> Sim. *n-snd-n*,<sup>24</sup> *n-snd*.<sup>25</sup>

<sup>9</sup> Munich 4, N-47-8, see Leyd. V 4, 2.  
<sup>10</sup> Brit. Mus. 614, 11.  
<sup>11</sup> Munich 3, 21.  
<sup>12</sup> BH. I. 25, 45-75; Sim. Hamm. 113, 15; Urk. iv. 100, 3.  
<sup>13</sup> Urk. iv. 409, 17.  
<sup>14</sup> Cairo 20086; Turin 1584; Urk. iv. 749, 16. With noun, Coffins, B1P, 114.  
<sup>15</sup> Berl. *Alt. i.* p. 258, 21.  
<sup>16</sup> Peas. B 1, 79.  
<sup>17</sup> *Sind* 1, 271. Sim. Urk. iv. 100, 4.  
<sup>18</sup> *Sind* 1, 275. With *m(n)*, see Turin 1447; Peas. B 1, 79; *Misir* iii. 11, 90, § 326; Urk. iv. 266, 15.  
<sup>19</sup> Urk. iv. 415, 16. Sim. 26, 276, 14; 835, 7; 840, 5.  
<sup>20</sup> *Sind* 3, 12; Cairo 20539, li. 6 13; Urk. iv. 1099, 2.  
<sup>21</sup> See AZ. 48, 45.  
<sup>22</sup> Urk. iv. 1099, 1. Sim. 26, 242, 3; 809, 11.  
<sup>23</sup> Sim. B 18.  
<sup>24</sup> BUDOW, p. 253, 6.  
<sup>25</sup> L. to D. Cairo linen, 3; LAC. TR. 80, 17-8.

 *tp-r*, lit. 'upon the hand'. 'Before', (1) with the infinitive, ex.  *wmm tp-r sgr* 'to be eaten before going to bed';<sup>1</sup> (2) with *sgm-f*, ex. the storm broke as we were on the sea  *tp-r sgh-n t* 'before we reached land'.<sup>2</sup>

<sup>1</sup> *Eb.* 13, 1. *Sim.* 16, 34, 13; *Pour.* B 1, 110.




























<sup>2</sup> *Sa. S.* 33, 103. *Sim. Adm.* 16, 1.

 *r-tnw-sp* 'every time that' (very rare). With *sgm-f*, ex. this is what I shall say  *r-tnw-sp gmm sw bik tm* 'every time that this (thy) servant finds him';<sup>3</sup> *tnw* alone in the same sense, 'shooting (to hit the mark)  every time he tries'.<sup>4</sup>

<sup>3</sup> *P. Kah.* 36, 26.

<sup>4</sup> *AZ.* 69, 30, 16.

VOCABULARY

- |  |  |
|--|--|
|  <i>chi</i> var.  fight.                                   |  <i>st-hr</i> charge, care; lit. place of the face.   |
|  <i>wih</i> (1) trans. place, put down; (2) intrans. endure; adj. enduring, durable.  |  <i>wrew</i> privacy.   |
|  <i>rwd</i> (orig. <i>rwd</i> ) be hard, flourish; adj. flourishing.  |  (properly  ) <i>str</i> thing, concern. |
|  <i>stp</i> choose; noun,  <i>stpw</i> the choicest, best. |  <i>tnw</i> tribute, gifts.   |
|  <i>dd</i> be stable;  <i>dd(t)</i> durability, stability. |  <i>ch</i> palace.  |
|  <i>sr</i> make great, magnify.   |  <i>shrw</i> period, space.   |
|  <i>shnt</i> make prominent, promote.   |  <i>twl</i> (masc.) statue, image.  |
|  <i>shmy-tb</i> amusement, lit. distraction of heart.   |  <i>wn</i> being: in the phrase <i>n wn mrt</i> in true being, truly.   |
|  <i>rw-tb</i> joy, lit. expansion of heart.   |  <i>dbt</i> signet-ring.  |
|  <i>brt-tb</i> desire, wish; lit. what belongs to the heart.   |  <i>sdit</i> (reading not quite certain) precious thing, treasure.  |
|  <i>wt</i> dominion, lordship: an old word, occurring only in formulae.   |  <i>dt</i> estate, domain; <i>bik n pr dt</i> or <i>bik n dt</i> servant of the estate, liegeman. <sup>1</sup>           |
|  |  <i>Hr</i> the god Horus.   |

<sup>1</sup> See GARD, *Sim.* p. 77, n. 2.

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.  $\overline{\text{m}}\overline{\text{h}}\overline{\text{w}}\overline{\text{n}}\overline{\text{t}}\overline{\text{w}}\overline{\text{p}}\overline{\text{n}}$  *m-hw-w-n tw pn* 'within (lit. in the interior of) this isle';<sup>1</sup> contrast with suffix  $\overline{\text{m}}\overline{\text{h}}\overline{\text{w}}\overline{\text{f}}$  'within it'.<sup>2</sup>

Egyptian shows a repugnance to placing so weak a word as a preposition at the beginning of a sentence, but *m-h* 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  $\overline{\text{r}}$  and  $\overline{\text{n}}$ ; 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.<sup>3</sup>

§ 160. Negation of the prepositions.—The uses of  $\overline{\text{m}}$  and  $\overline{\text{h}}$  to negative a group consisting of preposition + noun will be dealt with in connection with the adverbs (§ 209).

<sup>3</sup> However, *m* introducing subordinate clauses at beginning of the sentence, § 444, 2; also independently, p. 374, n. 7.

VOCABULARY

- |  |   |
|--|---|
| $\overline{\text{r}}$ ascend, approach.  | $\overline{\text{h}}$ <i>h</i> spirit, soul, double, see below p. 172.  |
| $\overline{\text{h}}\overline{\text{r}}\overline{\text{p}}$ undertake, make offering of.   | $\overline{\text{h}}\overline{\text{t}}\overline{\text{y}}\overline{\text{w}}$ staircase, terrace, hill-side.   |
| $\overline{\text{r}}\overline{\text{d}}$ grow.   | $\overline{\text{r}}\overline{\text{w}}\overline{\text{d}}\overline{\text{t}}$ hard stone, sandstone.   |
| $\overline{\text{m}}\overline{\text{w}}$ be new, fresh; $\overline{\text{m}}\overline{\text{w}}\overline{\text{t}}$ anew, lit. in newness.                       | $\overline{\text{p}}\overline{\text{t}}$ antiquity, old time.   |
| $\overline{\text{i}}\overline{\text{n}}\overline{\text{r}}$ stone.   | $\overline{\text{h}}\overline{\text{r}}\overline{\text{t}}\overline{\text{h}}\overline{\text{r}}\overline{\text{w}}$ var. $\overline{\text{h}}\overline{\text{r}}\overline{\text{t}}\overline{\text{h}}\overline{\text{r}}\overline{\text{w}}$ daytime. |
| $\overline{\text{c}}\overline{\text{s}}$ cedar (properly 'pine').  | $\overline{\text{S}}\overline{\text{m}}\overline{\text{r}}\overline{\text{w}}$ var. $\overline{\text{S}}\overline{\text{m}}\overline{\text{r}}\overline{\text{w}}$ Upper Egypt.   |
| $\overline{\text{d}}$ door.  | $\overline{\text{T}}\overline{\text{i}}\overline{\text{m}}\overline{\text{h}}\overline{\text{w}}$ var. $\overline{\text{T}}\overline{\text{i}}\overline{\text{m}}\overline{\text{h}}\overline{\text{w}}$ Lower Egypt.                                   |
| $\overline{\text{h}}\overline{\text{t}}$ house, department; $\overline{\text{h}}\overline{\text{t}}\overline{\text{y}}$ official, one belonging to a department. | $\overline{\text{t}}\overline{\text{p}}\overline{\text{y}}$ var. $\overline{\text{t}}\overline{\text{p}}\overline{\text{y}}$ (who is) upon, chief, first.   |
| $\overline{\text{h}}\overline{\text{t}}$ limb, member.   | $\overline{\text{n}}\overline{\text{t}}\overline{\text{y}}$ who, which.   |
| $\overline{\text{W}}\overline{\text{s}}\overline{\text{t}}\overline{\text{r}}$ Osiris, the god of the dead.  | $\overline{\text{h}}\overline{\text{w}}\overline{\text{t}}\overline{\text{y}}$ who not, which not.  |

EXERCISE XIII

(a) Study the following sentences from a funerary stela:<sup>1</sup>

*rat-n wi imy-r kit m hrp ntl*   
 Placed me the overseer of works<sup>2</sup> as officer in charge of that which (is) and

*twl n mh-t n hr-i hr lb-f*   
 that which (is) not,<sup>3</sup> because I was efficient and because I was excellent in his heart

*r try-t (§ 61) nb nty hr-f tw hrp-n(t)*   
 more than official any who (was) with him. I undertook

*kit m ru-prw nw ntrw Sm'(w) T-mhw\* ink*   
 works in the temples of the gods of Upper and Lower Egypt. I was

*nb ismi bur mrwt*   
 a possessor of favour, sweet of love.

<sup>1</sup> Louvre C 1772, published SHARPE, *Eg. Inscriptions*, i. 82.

<sup>2</sup> I. e. chief builder or architect.

<sup>3</sup> 'That which is and that which is not', i. e. everything.

<sup>4</sup> The sign for *T-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)

<sup>1</sup> The hill-slope in question is presumably that of the Lebanon.

<sup>2</sup> *Nbyw km* 'those who are there', a common periphrasis for 'the dead'.



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 *sdm-f* form of the adjective-verb can be clearly distinguished from the adjective itself only when the subject is a singular pronoun, in which case a suffix-pronoun is used.

§ 144. Negation of sentences with adjectival predicate.<sup>1</sup>—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 sdm-f* has often *past* reference.

Exx. *n hr t hr t* I was not deemed weak.<sup>2</sup>

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

But it may also have *present* reference.

Exx. *n is k* thou art not light.<sup>4</sup>

*n wr n k entyw* thou hast not much incense, lit. not great is incense to thee.<sup>5</sup>

2. *Nn sdm-f* has *future* meaning.

Ex. *n sw k tm f dt* thou shalt not be bereft of it eternally.<sup>6</sup>

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 tm* reversal thereof (lit. receding therefrom) is not pleasant to him.<sup>7</sup>

*n sw-n drpw-f* his offerings will not (ever) be lacking.<sup>8</sup>

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:

*n n t m-i swt m ntr* no member of me is void of god, lit. there is not a member in me void of god.<sup>9</sup>

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

<sup>1</sup> See GUNN, *Stud. diss.*, ch. 27.

<sup>2</sup> *Pap.* 35; *Sim.* *Urk.* iv. 108, 15; *Nm* 102, 7; *BUDGE*, 256, 1.

<sup>3</sup> Louvre C 55; *Sim.* *Simat* 90, 15; *Nw* 125, 4, 25, 32, 36, 40.

<sup>4</sup> *Pear.* B 2, 103; *Sim.* *ib.* B 1, 177; *LAC. TR.* 1, 65.

<sup>5</sup> *Sh. S.* 150.

<sup>6</sup> *Urk.* iv. 500; *Sim.* *Sim.* B 258; *Simat* 1, 295; *Five Th. T.* 25, 26.

<sup>7</sup> *Simat* 1, 280-1, 310; *Sim. Sm.* 3, 17-18.

<sup>8</sup> *Urk.* iv. 519; *Sim.* *ib.* 1077, 3; *ERM.* *Hymn.* 13, 5; *Pf.* 282-3; *Pear.* B 1, 310-7.

<sup>9</sup> *BUDGE*, p. 113, 4; *Sim.* *ib.* p. 115, 10; 262, 10; *Pf.* 56; *Pear.* 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* *rsi wrt r ht nbt* and lo, (they were) much more numerous than anything.<sup>1</sup>

<sup>1</sup> *Berth. l. 7.*

Or again, the subject may be omitted if it is perfectly vague. Thus in the construction *nfr n'it* '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

<i>tw</i> come.	<i>twsw</i> balance.
<i>mdw</i> speak, talk. <i>mdt</i> speech, word.	<i>rhyt</i> common people, subjects.
<i>nhm</i> take away, rescue.	var. <i>srh</i> dignitary; rank, dignity.
<i>ih</i> be beneficial, advantageous.	<i>hrt</i> share, portion.
<i>usr</i> be powerful, wealthy.	<i>mtwy</i> righteous.
<i>rht</i> be precise, accurate.	<i>twyt</i> wrongdoing.
<i>mty</i> be exact, precise.	<i>saf</i> last year.
<i>ksn</i> be difficult, disagreeable.	<i>hit</i> front; <i>m hit</i> , <i>r hit</i> formerly, before.
<i>dns</i> be heavy, irksome.	<i>mt(r)w</i> (§ 279) misery.
<i>Dhwty</i> Thoth, the ibis-headed god of writing and mathematics.	<i>m-r</i> in the hand of; from; owing to; together with.

EXERCISE XII

(a) *Transliterate and translate:*

(1)   
  
 di gr r g m

§ 184. Negation of sentences with nominal or pronominal predicate.—Examples are uncommon. Before a noun followed by *pw*  $\overline{\text{nn}}$  is used.

Ex.  $\overline{\text{nn}} \text{ hr pw hr ky}$  it means (lit. is) no fighting with another.<sup>1</sup>

Note, however, that  $\overline{\text{nn}}$  is employed if *pw* is preceded by the enclitic particle  $\text{st}$  'indeed'.

Ex.  $\text{st} \text{ hr pw n twt r bti pn lo}$ , it was indeed not the season for coming to this mining region.<sup>2</sup>

With  $\overline{\text{nn}}$  . . .  $\text{st}$  . . . *is* occasionally *pw* is omitted as superfluous.

Ex.  $\overline{\text{nn}} \text{ st hr}$  he is not my son.<sup>3</sup>

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

$\overline{\text{nn}} \text{ st hr}$  *n rmt st nt sft st* they are not people of worth.<sup>4</sup>

Before the independent pronouns the negative word used is  $\overline{\text{nn}}$ .

Exx.  $\overline{\text{nn}} \text{ hr}$  *n ink tr smrf* I am not, forsooth, a confederate of his.<sup>5</sup>

$\overline{\text{nn}} \text{ hr}$  *n nrf pw m mrt* it is not he in truth.<sup>6</sup>

Later, however, instances with  $\overline{\text{nn}}$  can be found.<sup>7</sup>

<sup>1</sup> *Urk. IV. 122. Sim. Cairo 20230, 7. With pw omitted, Urk. IV. 122, 15.*

<sup>2</sup> *Sim. 1. 288; Pw. B. 1. 92-6.*

<sup>3</sup> *Berl. A. I. p. 258, 20. Sim. LAC. 72. 47, 34.*

<sup>4</sup> *Berl. A. I. p. 258, 13.*

<sup>5</sup> *Sim. B. 114. Sim. with it, LAC. 72. 73, 41.*

<sup>6</sup> *Sim. B. 267.*  
<sup>7</sup> *West. 9, 6. See also GUNN, Studies, p. 170.*

VOCABULARY

- $\overline{\text{wsh}}$  be broad, wide; broad, wide (adj.); breadth (noun).
- $\overline{\text{phwyt}}$  rope at back of a ship.
- $\overline{\text{mrt}}$  truth, right, justice.
- $\overline{\text{phr}}$  var.  $\overline{\text{phr}}$  go round;  $\overline{\text{spbr}}$  cause to circulate.
- $\overline{\text{nsfrw}}$  beauty.
- $\overline{\text{ams}}$  sit down, sit, dwell.
- $\overline{\text{rwy}}$  sleep.
- $\overline{\text{spr}}$  draw nigh, approach; petition (n).
- $\overline{\text{mryt}}$  river-bank.
- $\overline{\text{ts}}$  raise up.
- $\overline{\text{ttn}}$  sun's disk, sun.
- $\overline{\text{ntw}}$  réis, skipper.
- $\overline{\text{trt}}$  eye.
- $\overline{\text{smr}}$  var.  $\overline{\text{smr}}$  courtier, friend (of the king).
- $\overline{\text{enb}}$  ear.
- $\overline{\text{fsw}}$  commander (of a fortress or army).
- $\overline{\text{ptv}}$  var.  $\overline{\text{ptv}}$  who?
- $\overline{\text{mtr}}$  army, expedition.
- $\overline{\text{dt}}$  serf (fem.).
- $\overline{\text{hr}}$  here.
- $\overline{\text{hrt}}$  rope in front of a ship.
- $\overline{\text{twnw}}$  Heliopolis, On of the Bible, a town near Cairo.
- $\overline{\text{Atum}}$  (Atum) Atum, the solar god of Heliopolis.

EXERCISE XI

(a) Study the following extract from a self-laudatory inscription:<sup>1</sup>

ink	grt	hly	n	nb	emb, wds, snb (§ 313)	
I (am), moreover, the heart of the Lord (may he live, be prosperous and healthy),						
enbw	trty	ty	mt	wt	m	nfw
the cars and eyes of the Sovereign. Behold, I (am as) a skipper						
n-f-tny	hm-n(i)	crwy	grh	mt	hrw	
belonging to him. I am ignorant of sleep night as well as day.						
chr-i	hms-i	hity-i	hr	hilt	phwyt	
I stand up and sit down <sup>2</sup> my heart under (i.e. the prow-rope and the stern-rope. attentive to)						

<sup>1</sup> NEWBERRY, *Life of Rekmara*, 7, 16, collated and slightly restored; see *AZ.* 60, 69. <sup>2</sup> I.e. pass all my time.

(b) Transliterate and translate:

(1)

(2)

(3)

(4)

(5)

(6)

(7)

<sup>1</sup> The four personal names mentioned in this passage are to be rendered Amenemhēt (*Zmw-n-ḥw* 'Amnū at the front'), Senbunasi (*Snb-sw-nr-i* 'he is healthy with me'), Ptahhotpe (*Pth-hjw* 'Ptah is content') and 'Ankhu ('*anḫw*, shortening for some such name as *fr-anḫw* '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) Amenemhēt is Atum himself, he gives the breath of life to (*r*) the nose(s) of everyone.

7A. T. S. II. 11.

*mi sw \* unmmw* behold, it is for food.<sup>1</sup>

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.<sup>2</sup>

*nn m tw-ms hft-hr tn* (this) is not falsehood before you.<sup>3</sup>

*nn wn hr-hw f* there was none beside him.<sup>4</sup>

*n dd-t hi n-t r ht nbt* I did not say 'Would that I had' (lit. would that to me) about anything.<sup>5</sup>

See further below § 153 for the omission of the subject in wishes, greetings and the like.

§ 124. The pronominal compound *tw-l*.—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-l</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 <i>tw-tw</i> one. <sup>6</sup>	

Exx. *sw hr ts n 'mmw, tw-n hr Kmt* he is in possession of (lit. under) the land of the Asiatics, we are in possession of Egypt.<sup>7</sup>

*sy m hr-f mt ts pt* it seemed to him like heaven, lit. it (the temple) was in his face like the sky.<sup>8</sup>

OBS. These new pronominal forms are conjectured<sup>9</sup> 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-l* warrants the distinction of them from the dependent pronouns of § 43. See § 330 for an extension of this construction.

VOCABULARY

var. *h* abandon, forsake.

*sb* send; pass (time).

*km* complete; completion.

*sk* plough, cultivate.

*sm* follow, accompany, serve;

*smsw* or *smswt* following, suite (noun)

*trw* old; *trwt* old age.

<sup>1</sup> Sim. B 43. Sim. id. 215. 224; Leb. 31.

<sup>2</sup> Urk. iv. 101. Sim. Adm. p. 101.

<sup>3</sup> BH. I. 26, 155. So too after *nn* 'there is nothing', Proc. B 1, 120; after *n wnt*, with same meaning, P. 212.

<sup>4</sup> Urk. iv. 61. Sim. id. iv. 506, 8.


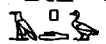

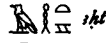

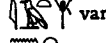

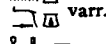



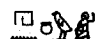
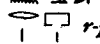
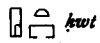

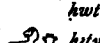
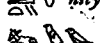

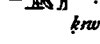

<sup>5</sup> Urk. iv. 626, 5.

<sup>6</sup> T. Carn. 7. Sim. Urk. iv. 649, 15.

<sup>7</sup> Graffito in the temple of Sabure (Möller).

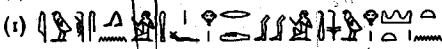
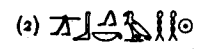



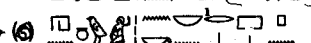
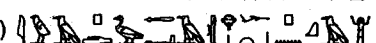
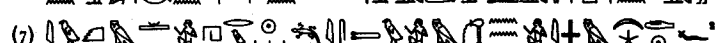
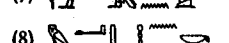
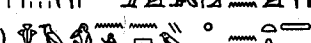


<sup>8</sup> See ERM. Spr. d. Wst. p. 119, n. 2.

<sup>9</sup> See ERM. Spr. d. Wst. p. 119, n. 2.

-  *hmw* rudder.
-  (abbrev. *2*) *spd* bird.
-  *rm* fish.
-  *ih* field.
-  *ib* month.
-  var.  *ist* office, rank.
-  var.  *ast* seat.
-  var.  *hb* festival, holiday.
-  *hkw* jubilation, praise.
-  *r-pr* temple, chapel, shrine.
-  *hwt* house, large edifice; 
-  *hwt-ntr* temple.
-  *hity* heart, breast.
-  *tw* wrong, crime.
-  *ht* high, tall;  *hrw* height.

EXERCISE X

















(a) Transliterate and translate:

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


<sup>1</sup> See p. 493, Add. to § 86.    <sup>2</sup> The ordinary priests (*wrk*) 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.

-  *ts* tomb, tomb-chamber.
-  *shnt* supporting pole, support.
-  *nbw* gold.
-  *hd* silver.
-  *hks* ruler, chieftain.
-  *trw* breath, wind.
-  *hryt* apprehension, dread.
-  *mrwt* love (noun).
-  *lmt* charm, favour.
-  *snbt* breast.
-  *hr* piece of flesh; plur. flesh, body.
-  *fnw* nose (earlier *fnw*).
-  var.  *si* magic knot, amulet, protection.
-  *st* moment.
-  *ndty* helper, avenger.

EXERCISE IX

(a) Study the following text:<sup>1</sup> Amen-R $\bar{c}$ , the god of Thebes, addresses the Pharaoh Tutkmosis III (Dyn. XVIII, 1501-1447 B.C.)


  
 My son, my avenger.<sup>2</sup> Menkheperre.<sup>3</sup> (may be eternally: I shine forth through love of thee.<sup>4</sup>)


  
 Endue my hands thy body with the protection of life.<sup>5</sup> How sweet is thy charm

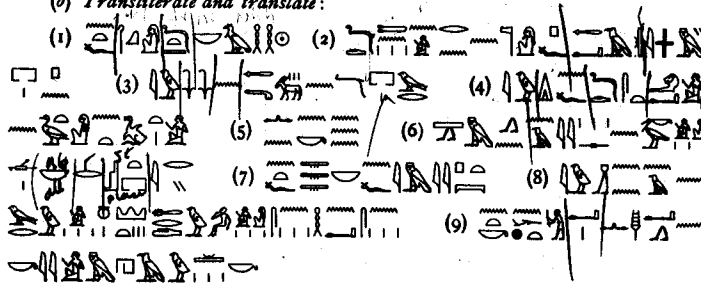

  
 against my breast I establish thee in my sanctuary.


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


  
 the dread of thee to the limits of the (four) supports of heaven.

<sup>1</sup> Extracts from the so-called 'Poetical Stela', found in two examples at Karnak; see *Urk.* iv, 611, 620.  
<sup>2</sup> 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.  
<sup>3</sup> Prenomens of Tutkmosis III, see Excursus A, p. 73.  
<sup>4</sup> Note here and in *snqwr-k*, *hrytk* below the counterparts of the Latin 'objective' genitive.  
<sup>5</sup> Amen-R $\bar{c}$  is here the sub-god, bestowing life by means of his rays.

(b) Transliterate and translate:



(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,<sup>1</sup> that thou mayst adore Rē every day. (5) The overseer of works built for me a tomb off 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).

<sup>1</sup> For the Egyptians the concrete symbol of life was the breath, which the gods 'gave into the nose' of the king, the king doing likewise for his subjects.

## LESSON X

### SENTENCES WITH ADVERBIAL PREDICATE<sup>1</sup>

§ 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. *Rē m prf* 'in his house'. In the latter event two special cases call for

<sup>1</sup> See SETHI, *Nominative*, §§ 3-21; LRF. Gr. §§ 637 foll.



the antecedent. Exx. *sdmyw* 'those who hear', lit. 'hearing ones', *mry nb-f* 'one who is beloved of his lord', *sdmty-fy* 'one who will hear'. This rule applies also ultimately to the relative forms, on which see §§ 380 foll.

Under this head fall also the participles of *wnn* 'exist', which closely correspond in their uses to the relative adjective *nty*; see below § 396.

4. As we have seen (§§ 191, 192), the genitival adjective *n* (*ny*), when followed by *sdm-f* or *sdm-nf*, may sometimes be translated as a relative clause, ex. *ht nbt nfrt nt ssp hm-f* 'all good things which His Majesty received', lit. 'of His-Majesty-receives'. So too with the infinitive (§ 305), ex. *sch n sdm nf* 'a noble who is to be listened to', lit. 'a noble of listening to him'.

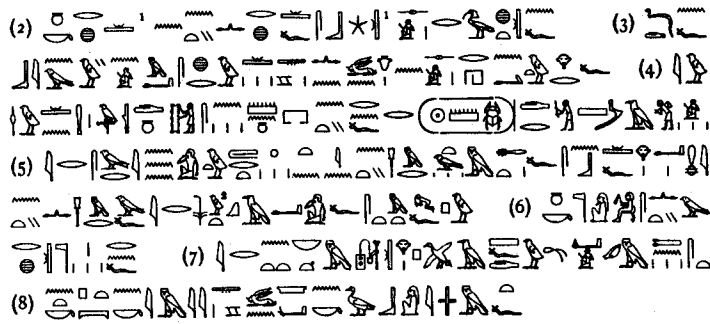
VOCABULARY

	<i>h</i> come.		var.	<i>kr</i> , <i>spew out</i> .
	<i>ti</i> , var.		<i>dr</i> drive out, crush.	
	<i>wmt</i> be thick; adj. thick, stout.		<i>hntwy</i> audience-chamber.	
	<i>wn</i> open.		<i>phrt</i> remedy, medicament.	
	<i>mn</i> remain, be established.		<i>mnw</i> fortress.	
	var.		<i>hmsw</i> sloth, lit. sitting.	
	<i>mr</i> be ill; adj. ill, painful.		<i>shr-nb</i> prisoner, lit. one smitten living.	
	<i>rhn</i> lean, <i>hr</i> upon.		<i>sfaw</i> papyrus-roll, book.	
	<i>swt</i> (old <i>swr</i> , § 279) drink.		<i>smi</i> nomad, foreigner.	
	<i>sbi</i> teach, <i>r</i> concerning.		<i>Gb</i> Geb, the earth-god.	
	<i>snb</i> be healthy; n. health.		<i>hr r</i> immediately, lit. on the hand.	
	<i>spš</i> be noble; adj. noble;			
	<i>spšsw</i> riches.			

EXERCISE XVI

(a) Transliterate and translate:

(1)



(6) Write in hieroglyphs and transliteration:

(1) I brought away the chief of this country as a prisoner, I seized all that was in his town. (2) Those who were in the ship died. (3) The king's son gave to me a house in which were riches without end; there was nothing which was not therein. (4) He is, moreover, a god who has no equal; he is stout of heart, one who does not allow sloth to assail his heart (lit. he does not place sloth behind his heart). (5) I gave to him who had as to (lit. like) him who had not. (6) The overseer of all that exists, Nakht, whose father is Sonb. (7) There is none who knows<sup>3</sup> the place where he is. (8) He in whose heart is iniquity, his name shall not remain upon earth. (9) The gods who are in Heliopolis are in festival, when they see this great god in his bark.

<sup>3</sup> Participles, 'one who knows', 'one who teaches', see § 204, 3.    <sup>4</sup> 'But', § 254.    \* (participle).

LESSON XVII

ADVERBS

§ 205. There are but few words in Egyptian which can be classified specifically as **adverbs**. 1. Such are, however, the following:

rare var. 'here'.

'to-day'; the reading *smn* has been proposed.<sup>4</sup>

*r-sy*, more rarely written *r-s-sy*<sup>5</sup> 'entirely', 'quite',<sup>6</sup> after negatives 'at all'.<sup>6</sup>

*gr*,<sup>7</sup> *grw*,<sup>7</sup> rare var. 'also'; after negatives 'further', 'any more';<sup>7b</sup> once at least,<sup>7c</sup> as in O.E.,<sup>8</sup> used enclitically like M.E. *grt* (§ 255).

*tn* 'where?', 'whence?' (§ 503).

<sup>1</sup> *AZ.* 31, 1071, 50.  
<sup>2</sup> *P. Kah.* 32, 5; without det., *L. 14 D.*, Cairo linen, 10.  
<sup>3</sup> *AZ.* 38, 11.  
<sup>4</sup> *GARD. Sim.* p. 153.  
<sup>5</sup> *Adm.* 6, 5; *Urk.* iv, 519, 8; 945, 4.  
<sup>6</sup> *Sim.* R 31; *Ed.* 37, 17; 76, 141, 91, 16; *Urk.* iv, 115, 2; 1074, 3.  
<sup>7</sup> *P. Kah.* 29, 42; *Ed.* 97, 15; *P. Pal.* 1116 A, 91, 93.  
<sup>8</sup> *P. Pet.* 1116 A, 27; *Pakheri* 3; *Tarkhan* 1, 79, 44; *Haremhab* 23.  
<sup>9</sup> *P. Kah.* 31, 16; *Pl.* 412.  
<sup>10</sup> *Sim.* B 230, 259; *Haremhab* 13. See too *JEA.* 31, 35, n. 66.  
<sup>11</sup> *P. Pet.* 1116 A, 93.  
<sup>12</sup> *Exc. Urk.* i, 125; 13; *Willk.*, *Desc.* 9.

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 *n* 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 *tw* 'be' (§ 29) or *wmn* '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 *tw* or by a *sdm:f* form from *wmn* (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 *tw:f*, *wm:f*, *wmn:f*), but when the supporting word is a particle of the kind above alluded to, it is as a rule the dependent pronouns which are used (exx. *mk sw*, *nn sw*).

As just stated, the employment of the independent pronouns as subject of the sentence with adverbial predicate is exceedingly rare, and may be archaic, since a few instances occur in the Pyramid texts.<sup>1</sup> In Middle Egyptian only the following have been noted:

𓂏𓂏𓂏𓂏𓂏𓂏 *ink ds (t) m hrwt* I myself was in joy.<sup>2</sup>

𓂏𓂏𓂏𓂏𓂏𓂏 *hty:t n nif m ht-t* my heart, it was not in my body.<sup>3</sup>

OBS. For important ramifications of the sentence with adverbial predicate see below Lesson XXIII on the pseudo-verbal construction. For cases where the grammatical subject is the logical predicate, see § 126.

§ 117. The presence or absence of *tw* in sentences with adverbial predicate.—The verb *tw* states facts as such, declares this or that to be the case. (1. With nominal subject it serves to introduce some statement, often a description, of outstanding interest, and the clause containing it must be translated as a main clause.

<sup>1</sup> Pyr. 1093, 1114.

<sup>2</sup> Louvre C 3, 7.

<sup>3</sup> Sim. B 255 (corrupt in B 29). Sim. 26, B 195.

Exx.  $\text{𐎗𐎟𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *tw šdrk m šbt* thy field-plots are in the country.<sup>1</sup> Statement of fact.

$\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *tw dšrw šmf hnt šrrt* figs were in it, and also grapes.<sup>2</sup> Description of the land Yaa.

$\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *tw ms šrw m šnf* forsooth, the river is blood, lit. as blood.<sup>3</sup> In a pessimistic description of Egypt. Note the *m* of predication. (§ 38).

$\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *tw ns m šbyt* this is an (lit. as an) instruction.<sup>4</sup> The subject is here a demonstrative pronoun.

Only rarely does it happen that such sentences have the value of English subordinate clauses; they have such a value, for example, when a strong contrast is expressed or a medical symptom emphasized.

Exx. It was he who subdued the foreign lands,  $\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *tw šf m hnw šf* (while) his father was within his castle.<sup>5</sup>

$\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *tw ht-s mt ntt hr šdt* and her body is like what is on (lit. under) fire.<sup>6</sup>

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

Exx.  $\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *hrt-k m pr-k* thy rations are in thy house.<sup>7</sup> In the midst of an argumentative passage.

$\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *šrw nb hr štwf* all kinds of fruit (lit. all fruits) were on its trees.<sup>8</sup> Part of a description.

$\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *šrw m cwnw* the apportioner is (now) a spoiler, lit. as a spoiler.<sup>9</sup> From a descriptive passage; note the *m* of predication.

This too is the ordinary way of expressing an attendant circumstance; it is impossible to draw a hard and fast line between descriptive sentences and clauses of circumstance.

Exx. Every man was caused to know his order of march,  $\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *htr m-si htr* horse (following) after horse.<sup>10</sup>

I passed three days alone,  $\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *šd m sn-mw-t* my heart being (lit. as) my (sole) companion.<sup>11</sup> Note the *m* of predication.

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

Exx.  $\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *tw š hr hswt nt hr nsw* I was in receipt of (lit. under) favours from (lit. of under) the king.<sup>12</sup>

$\text{𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠 𐎙𐎛𐎠}$  *tw š m šmy-št n šrr* he is (lit. as) a pattern for the criminal (lit. the doer).<sup>13</sup> Note the *m* of predication.

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

<sup>1</sup> *Peas.* B 2, 65; *Sim.* *Sim.* B 217; *West.* 7, 17; *Urk.* iv. 244, 10.

<sup>2</sup> *Sim.* B 81. *Sim.* *ib.* R 8; *Peas.* K 46-7; *Leb.* 134; *Adm.* 2, 8.

<sup>3</sup> *Adm.* 2, 10.

<sup>4</sup> *Urk.* iv. 1090. *Sim.* *Leb.* 34.

<sup>5</sup> *Sim.* B 50. *Sim.* *Urk.* iv. 2, 10. See too below § 313. Rather differently *Urk.* iv. 657, 13.

<sup>6</sup> *Ek.* 97, 3. *Sim.* *P. Kah.* 7, 38.

<sup>7</sup> *Peas.* B 1, 93. *Sim.* *ib.* 7.

<sup>8</sup> *Sim.* B 83. *Sim.* *ib.* B 196-7, 239-40; *Sh.* S. 48-51; *Urk.* iv. 657, 10, 12, 14.

<sup>9</sup> *Peas.* B 1, 248.

<sup>10</sup> *Urk.* iv. 652, 10. *Sim.* *Sim.* B 244, 290; *Sh.* S. 161; *West.* 7, 15; 10, 11; *Cairo* 20001, 5; *Urk.* iv. 1104, 1-11.

<sup>11</sup> *Sh.* S. 42. *Sim.* *Urk.* iv. 139, 7.

<sup>12</sup> *Sim.* B 309-10. *Sim.* *P. Kah.* 11, 21; *Urk.* iv. 69, 5; 405, 7-9.

<sup>13</sup> *Peas.* B 1, 218. With *r* of futurity, see § 122 below.

<sup>1</sup> SA. S. 32, 102.  
 Sim. B. 67; Sim. B. 2;  
 Leb. 23; MLL. 2, 2;  
 Urk. IV. 974, 16.  
<sup>2</sup> Sim. B. 68. Sim.  
 Ithorn. 7; Urk. IV.  
 2, 14.

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

Men and women are in jubilation,  $\text{𓂏𓂏𓂏𓂏} = \text{twf m nsw}$  (now that) he is king.<sup>2</sup> Note the *m* of predication.

OBS. A certain contradiction may seem to be involved in the use of *tw* to introduce (1) detached independent sentences and (2) clauses subordinate in meaning, even though the latter use is confined, or nearly confined, to examples where a suffix-pronoun is the subject. The difficulty disappears if we assume that what we take to be a clause of circumstance was originally felt as *parenthetic*, i.e. as an independent remark thrown into the midst of, and interrupting, a sequence of main sentences. The use of parentheses to express temporal and circumstantial qualifications is frequent in all languages. In Late Egyptian and Coptic *tw* becomes increasingly common as the mark of a clause of time or circumstance.

§ 118. Tense and mood in the sentence with adverbial predicate.—

1. The types of sentence studied in § 117 are strictly regardless of time, and there is nothing about the form of the examples translated there with 'is' to prevent them, in a different context, from being translated with 'was' or even with 'will be'; the example *tw n-k nb* 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.  $\text{𓂏𓂏𓂏𓂏} = \text{tw n nb r fud n wshy}$  Seb-khp ye shall say: The breath of life (be) to the nose of the . . . . Sebkhopte.<sup>3</sup>

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

Ex.  $\text{𓂏𓂏𓂏𓂏} = \text{nn rnf m-n nbw}$  his name shall not be among the living.<sup>4</sup>

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  $\text{𓂏𓂏} = \text{wnw}$ , a *sgm* form from *wnn* 'exist', 'be' already familiar from the existential sentences (§ 107), of which we have here a development.

Exx.  $\text{𓂏𓂏𓂏𓂏} = \text{wnw ty-k hnt tm}$  my wife shall be there.<sup>5</sup>

$\text{𓂏𓂏𓂏𓂏} = \text{wnw f m hbd n Rr}$  he shall be in the disfavour of Rr.<sup>6</sup>

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

Ex.  $\text{𓂏𓂏𓂏𓂏} = \text{h-n(f) wn(f) m st}$  I have come that I may be thy protection.<sup>8</sup>

<sup>3</sup> Cairo 20164. Sim.  
 B. 20079, 4; Sim.  
 B. 26, 174; P. Kah.  
 11, 20.

<sup>4</sup> MAR. Atyd. II.  
 20, 37.

<sup>5</sup> P. Kah. 12, 13.  
 Sim. Sin. B. 43; Stut.  
 1, 281; Leb. 143, 148;  
 Urk. IV. 697, 17.

<sup>6</sup> JEA. II. 6. Sim.  
 Sin. B. 77; Stut. 4, 281;  
 Urk. IV. 673, 10.

<sup>7</sup> *Wnw* in clauses  
 of time see below  
 § 464, 1, end.

<sup>8</sup> Urk. IV. 239, 17.  
 Sim. B. 1024, 12.

So too after (§ 40, 3).

Ex.  $\overline{\text{A}} \overline{\text{B}} \overline{\text{C}} \overline{\text{D}} \overline{\text{E}}$  |  $\overline{\text{F}}$  |  $\overline{\text{G}}$   $\overline{\text{H}}$   $\overline{\text{I}}$   $\overline{\text{J}}$   $\overline{\text{K}}$   $\overline{\text{L}}$   $\overline{\text{M}}$   $\overline{\text{N}}$   $\overline{\text{O}}$  therefore let me be in the following of the god.<sup>1</sup>

And again after  $\overline{\text{r}} \overline{\text{l}} \overline{\text{l}}$  'cause' (§ 70).

Ex.  $\overline{\text{A}} \overline{\text{B}} \overline{\text{C}} \overline{\text{D}} \overline{\text{E}}$  |  $\overline{\text{F}}$   $\overline{\text{G}}$   $\overline{\text{H}}$   $\overline{\text{I}}$   $\overline{\text{J}}$   $\overline{\text{K}}$   $\overline{\text{L}}$   $\overline{\text{M}}$   $\overline{\text{N}}$   $\overline{\text{O}}$  she has caused thee to be (lit. that thou be) a god.<sup>2</sup>

In none of these last cases could  $\overline{\text{t}} \overline{\text{w}}$  have been employed. The verb  $\overline{\text{w}} \overline{\text{m}} \overline{\text{u}}$  thus supplies various parts of the Egyptian verb for 'to be',  $\overline{\text{t}} \overline{\text{w}}$  itself occurring almost only in main clauses<sup>3</sup> 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  $\overline{\text{w}} \overline{\text{m}} \overline{\text{u}}$  could supply any missing parts of  $\overline{\text{t}} \overline{\text{w}}$ , when followed by an adverbial predicate.<sup>4</sup> 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.  $\overline{\text{w}} \overline{\text{m}} \overline{\text{u}}$  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.  $\overline{\text{H}} \overline{\text{L}}$   $\overline{\text{M}} \overline{\text{N}}$  (for the variant writings see § 234) is a compound of which the first element appears to be an imperative, ' $\overline{\text{H}} \overline{\text{L}}$  behold', and the second element is a pronoun 2nd sing. m.<sup>5</sup> When a woman or several persons are addressed, a different pronoun is apt to be used. Thus we have the series:

$\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$  behold thou, sing. m. or general.

$\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$ , later  $\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$   $\overline{\text{E}}$  behold thou, sing. f.

$\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$ , later  $\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$   $\overline{\text{E}}$   $\overline{\text{F}}$   $\overline{\text{G}}$  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.  $\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$   $\overline{\text{E}}$   $\overline{\text{F}}$   $\overline{\text{G}}$  |  $\overline{\text{H}}$   $\overline{\text{I}}$   $\overline{\text{J}}$   $\overline{\text{K}}$   $\overline{\text{L}}$   $\overline{\text{M}}$   $\overline{\text{N}}$   $\overline{\text{O}}$   $\overline{\text{P}}$   $\overline{\text{Q}}$  behold, noble ladies are (now) on rafts, i.e. have been deprived of their luxurious boats.<sup>6</sup>

$\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$   $\overline{\text{E}}$   $\overline{\text{F}}$   $\overline{\text{G}}$  |  $\overline{\text{H}}$   $\overline{\text{I}}$   $\overline{\text{J}}$   $\overline{\text{K}}$  behold I am in thy company, lit. at thy side.<sup>7</sup>

$\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$   $\overline{\text{E}}$   $\overline{\text{F}}$   $\overline{\text{G}}$  |  $\overline{\text{H}}$   $\overline{\text{I}}$   $\overline{\text{J}}$   $\overline{\text{K}}$   $\overline{\text{L}}$   $\overline{\text{M}}$   $\overline{\text{N}}$   $\overline{\text{O}}$   $\overline{\text{P}}$   $\overline{\text{Q}}$   $\overline{\text{R}}$   $\overline{\text{S}}$  behold thou art a herdsman.<sup>8</sup> Note the  $\overline{\text{m}}$  of predication (§ 38), which is indispensable here and in all similar cases.

2.  $\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$  later  $\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$   $\overline{\text{E}}$ , archaistically  $\overline{\text{A}} \overline{\text{B}}$   $\overline{\text{C}}$   $\overline{\text{D}}$   $\overline{\text{E}}$ , the form used in Old Egyptian before pronouns, is clearly related to the enclitic particle  $\overline{\text{H}}$   $\overline{\text{L}}$   $\overline{\text{M}}$   $\overline{\text{N}}$  (§ 247).<sup>9</sup> It describes a *situation or concomitant fact*, and sentences introduced

<sup>1</sup> Cairo 20338, li. 7; 20339, li. 4, 12.

<sup>2</sup> *Mit.* viii. 10. Sim. MAR. *Abd.* li. 30, 39; *P. Red.* 36, 34; *Urk.* iv. 776, 14 *Arv.* 102, 11.

<sup>3</sup> Partial exceptions, p. 93, n. 5.

<sup>4</sup> Old perfective (§ 309)  $\overline{\text{w}} \overline{\text{m}} \overline{\text{u}}$  (f), Brit. Mus. 574, 4; *Sim.* *Arv.* form (§ 471)  $\overline{\text{w}} \overline{\text{m}} \overline{\text{u}}$   $\overline{\text{H}}$   $\overline{\text{L}}$   $\overline{\text{M}}$   $\overline{\text{N}}$ , *Urk.* iv. 1080, 11 (collected); the participles  $\overline{\text{w}} \overline{\text{m}} \overline{\text{u}}$  and  $\overline{\text{w}} \overline{\text{m}}$ , see § 396.

<sup>5</sup> See *Kor.* 28, 186; 35, 217.

<sup>6</sup> *Adm.* 7, 10. Sim. *id.* p. 108; *Sim.* 1, 269.

<sup>7</sup> *Sk.* S. 108. Sim. *Sim.* B 77; *Phar.* B 1, 231; *Sim.* 1, 272.

<sup>8</sup> *Phar.* B 1, 177. Sim. *id.* 169, 171, 174; *Berth.* li. 21, left, 7.

<sup>9</sup> See *Kor.* 19, 187; 28, 186.

by it may often, though by no means always, be rendered as clauses of time or circumstance.

Exx. I spent many years under king Antef,  $\text{𓂏𓅓𓏏𓏏𓂏𓅓𓏏𓏏𓂏𓅓𓏏𓏏}$  *ist ts pn hr st-hr f* (while) this land was under his charge. . . .  $\text{𓂏𓅓𓏏𓏏𓂏𓅓𓏏𓏏}$  *st wt m btk f* I being his servant.<sup>1</sup>

Year 30,  $\text{𓂏𓅓𓏏𓏏𓂏𓅓𓏏𓏏}$  *ist hm f hr hst Rtnw Jo*, His Majesty was in the land of Retjnu.<sup>2</sup>

Followed by the enclitic particle  $\text{𓏏𓏏}$  (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.  $\text{𓂏𓅓𓏏𓏏𓂏𓅓𓏏𓏏}$  *ist of pr Dhwty-nbt pn hr sm-ti* now the house of this Djehutnakht was on the river-bank.<sup>3</sup>

3.  $\text{𓂏𓅓𓏏𓏏}$ ,  $\text{𓂏𓅓𓏏𓏏}$  (below § 230) are archaic variants of  $\text{𓂏𓅓𓏏𓏏}$ , and have the same meaning.

Exx.  $\text{𓂏𓅓𓏏𓏏𓂏𓅓𓏏𓏏}$  *isk hmt-s m tnpw* Her Majesty was a child.<sup>4</sup> Note the *m* of predication.

$\text{𓂏𓅓𓏏𓏏}$  *sk wt m smswf* when I was in his following.<sup>5</sup>

4.  $\text{𓂏𓅓𓏏𓏏}$  has similar meaning to  $\text{𓂏𓅓𓏏𓏏}$ , from which it may possibly be derived. Examples do not occur until after Dyn. XII, and then at first only with *sw* 'he';<sup>6</sup> later it may be followed also by *wt* 'I', or, more rarely, by a noun.

Exx. I was his companion  $\text{𓂏𓅓𓏏𓏏}$  *st sw hr prt* he was upon the battle-field.<sup>7</sup>

I knew thy qualities  $\text{𓂏𓅓𓏏𓏏}$  *st wt m sty* when I was in the nest.<sup>8</sup>

$\text{𓂏𓅓𓏏𓏏}$  *st hm f dsf hr htm tbtj lo*, His Majesty was himself in the eastern fortress.<sup>9</sup>

5.  $\text{𓂏𓅓𓏏𓏏}$ , earlier  $\text{𓂏𓅓𓏏𓏏}$  or  $\text{𓂏𓅓𓏏𓏏}$ , indicates what comes next in order, and may be translated 'and', 'further', or even sometimes 'accordingly' or 'so'. Examples with adverbial predicate are rare, and no instance with pronominal subject has been found.

Ex.  $\text{𓂏𓅓𓏏𓏏}$  *hr r-s r-s m wtk hr f so  $\frac{1}{2} + \frac{1}{2}$*  is what-is-to-be added to it.<sup>10</sup>

6. The rare  $\text{𓂏𓅓𓏏𓏏}$  means 'assuredly' or the like.

Ex.  $\text{𓂏𓅓𓏏𓏏}$  *nhm wt mt hr* assuredly I am like a bull.<sup>11</sup>

7.  $\text{𓂏𓅓𓏏𓏏}$  variant  $\text{𓂏𓅓𓏏𓏏}$ ,  $\text{𓂏𓅓𓏏𓏏}$ .

Ex.  $\text{𓂏𓅓𓏏𓏏}$  *hr n-t isp nb mnw* would I had (lit. that there were to me) any efficacious idol.<sup>12</sup>

8.  $\text{𓂏𓅓𓏏𓏏}$   $\text{𓂏𓅓𓏏𓏏}$ , a compound with the enclitic particle  $\text{𓏏𓏏}$ , also expresses a wish.

Ex.  $\text{𓂏𓅓𓏏𓏏}$  *hw-t wt tm* would that I were there.<sup>14</sup>

<sup>1</sup> Brit. Mus. 614. Sim. Cairo 20543, 9; 17; BUDGE, p. 284, 9; *Urk.* iv. 1020, 8.  
<sup>2</sup> *Urk.* iv. 689. Sim. 23, 137, 16; BUDGE, p. 280, 8.

<sup>3</sup> *Pass.* R. 44. Sim. *West.* 6, 10-11.

<sup>4</sup> *Urk.* iv. 260. Sim. 23, 219, 4.

<sup>5</sup> Louvre C 13. Sim. *Urk.* iv. 167, 3 (*ist* not).

<sup>6</sup> See *Proc. SBA.* 16, 471.

<sup>7</sup> *Sim.* R. 13, 18.

<sup>8</sup> *Urk.* iv. 890. Sim. 23, 898, 12; 926, 17.

<sup>9</sup> *Urk.* iv. 897. Sim. 23, 209, 7; 271, 12; 613, 7.

<sup>10</sup> *Urk.* iv. 661. Sim. 23, 86, 7.

<sup>11</sup> *Rhind* 27. Sim. 23, 251; *Urk.* iv. 1104, 8, 9 (var.).

<sup>12</sup> *Sim.* B 118. See *Rec.* 24, 34; *AZ.* 43, 189.

<sup>13</sup> *Pass.* Bt. 23. Sim. *Adm.* p. 97.

<sup>14</sup> *LAC. TR.* 31, 5; *Cf.* p. 249, n. 22.

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

Exx. *nn mwt-k hnt-k* thy mother is not with thee.<sup>1</sup>

*nn wt m-hr-ib-sn* I was not in the midst of them.<sup>2</sup>

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

Ex. *win-sn tp-ls nn tw imf* they decline (existence) on earth (§ 158, 2), thou not being in it.<sup>3</sup>

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. *nn wbs m-hr-ib-sn* there was none ignorant in their midst.<sup>4</sup>

*nn wn hnt m htf* there was no greed in his body.<sup>5</sup>

*n wnt tw-ms tm* there is no misstatement therein.<sup>6</sup>

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

Ex. *n ls rbr tm* there is indeed no boasting therein.<sup>7</sup>

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

*n tw-k m pt* thou art not in heaven.<sup>8</sup>

*n wnn srf hr nstf* his son shall not remain (lit. be) upon his seat.<sup>9</sup>

According to § 105, 2 negation of the future is expressed by *nn sdmf*; the last example is, therefore, an exception to the rule, if *nn* 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. *rmw tm hnt spaw* fish and birds were therein, lit. fishes were there together with birds.<sup>10</sup>

*hnty-k n-k n imy-hnt* thou shalt have thy former heart, lit. thy heart is to thee of being-in-front.<sup>11</sup>

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

Exx. *twf r smr* he shall be (lit. is towards) a Companion.<sup>12</sup>

<sup>1</sup> *M. A. K.* verso 2, 3; *Sim. Sinf* 3, 69. De-nomst. pron. as subject, *Urk. iv.* 413, 12.

<sup>2</sup> *Sk. S.* 131. *Sim. Sin.* B 222-4, qu. 444, 2; *P.* 438; *Ek.* 101, 18; 108, 20.

<sup>3</sup> *Cairo 383*, 3. With nom. subj. *AZ.* 69, 27, 4.

<sup>4</sup> *Sk. S.* 100. *Sim. Kh.* 69, 2; *Urk. iv.* 122, 13; 123, 3; *Arm.* 103, 5.

<sup>5</sup> *BH. L.* 7. *Sim. Adm.* 3, 2; *Dakm.* p. 91.

<sup>6</sup> *Urk. iv.* 973. *Sim. Cairo 20765*, 3-4.

<sup>7</sup> *Urk. iv.* 973.

<sup>8</sup> *Harb.* 68; *Sim. ik.* 69. Also some doubtful cases written with *nn* *Gunn, Sinf.* ch. xxi.

<sup>9</sup> *BH. L.* 25, 98-9.

<sup>10</sup> *Sk. S.* 50-1. *Sim. Sin.* B 81-2, qu. § 117.

<sup>11</sup> *Urk. iv.* 115. *Sim.* between noun and gen. *Int. (f).* *Sim.* B 287-8; *Sk. S.* 35-6; *Beil. Al. I.* p. 268, 16-7; *Int. (f), Hamm.* 114, 11.

<sup>12</sup> *Sim.* B 280. *Sim. Sinf* 1, 227; *Medr.* III. *Pr.* B 1, 95, 115; *Cairo 20538*, II, c 18.



LESSON XI

SENTENCES WITH NOMINAL OR PRONOMINAL PREDICATE<sup>1</sup>

§ 125. We have seen that, with the help of the prepositions which have been termed the *m* of predication (§ 38) and the *r* of futurity (§ 122), the model of the sentence with adverbial predicate could be utilized by the Egyptians to express the meaning of English sentences with nominal or pronominal predicate; examples have been quoted in §§ 117, 118, 119, 122. In the present lesson we have to learn that apart from the method just alluded to, Egyptian possessed a specific and well-characterized model for constructing sentences with a noun or pronoun as predicate. The principal divergences from the sentence with adverbial predicate are that here the independent pronouns of § 64 are freely used, that *tw* and *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. *tnk 3msw* I was a follower.<sup>2</sup>

*ntk tt n nmh* thou art the father of the orphan.<sup>3</sup>

*sut nb-n* he is our lord.<sup>4</sup>

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. *mk-t mkt Rē* thy (f.) protection is the protection of Re.<sup>5</sup>

*rn n mwt-s Tjua* the name of her mother is Tjua.<sup>6</sup>

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

<sup>1</sup> See SETHE, *Nominalis*, §§ 22 foll.; *Lex. Gr.* § 609, foll.

<sup>2</sup> *Sim. R. 2.* *Sim. Urk. IV.* 61, 14; 118, 3; 1069, 6-7.

<sup>3</sup> *Past. B 1,* 62. *Sim. 36,* 140, 161; *ntk, M. n. K.* 9, 3-9; *ntk, Budge,* p. 38, 7-9.

<sup>4</sup> *Rift 7, 25.* *Tut. LAC. TR.* 11, 9; *ERM. Hymn.* 1, 5, qu. *Exerc.* 21 (a); *Urk. IV.* 228, 15.

<sup>5</sup> *M. n. K., verso 4,* 7.

<sup>6</sup> FRASER, *Scorade*, no. 262. See also *Past. B 1,* 158-9; *Walt.* 7, 17-8; *Hamm.* 43, 12. More complex ex. *Urk. IV.* 271, 9; 258, 15.

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 *tu ni m sbyt* 'this is (as) an instruction' (§ 117) the corresponding question would be 'what is this?' and consequently *m sbyt* is the logical predicate, besides being the grammatical predicate. Such is the natural or normal state of affairs, and we may define the **grammatical predicate** as that element in a sentence (or even in a subordinate clause, § 182) which either by position or by form would normally express the meaning of the logical predicate; and the **grammatical subject** as that element which in like manner would normally express the meaning of the logical subject. A distinction between the two kinds of predicate would, of course, be unnecessary in practice, if both always coincided; but we have now to see that such is not the case. In the sentence *tu dibw tmf hnt irr* 'figs were in it and grapes' (§ 117) we are indeed informed *where* figs and grapes were, so that *tmf*, 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 irr* 'figs and grapes', although they are grammatically subject, must undeniably be considered as the real logical predicate. Such cases are frequent, not only in Egyptian, but also in English, where a stress is laid in pronunciation upon the logical predicate whenever this does not coincide with the grammatical predicate; thus 'he is in the house', with even intonation, answers the question 'where is he?' and 'in the house' is simultaneously grammatical and logical predicate; but if we say 'he is in the house', the question answered is 'who is in the house?' and the stressed word 'he' is logical predicate, although it is grammatically subject. So in the English translation of the above-quoted Egyptian sentence, a slight stress is laid on the two words 'figs' and 'grapes'.

<sup>1</sup> Sim. Sin. B 68.  
83; SA. S. 47, all  
quoted in § 117.



have been better translated 'it is *thou* (who art) the father of the orphan' and 'it is *he* (who is) our lord' respectively. When the pronoun is stressed in this manner, it is not seldom accompanied by the enclitic particle *ll* 'indeed' (§ 247).

Ex. *llk ll hki Pwnt* it is I (who am) the ruler of Pwēnet.<sup>1</sup>  
It is no absolute rule, however, that the pronoun, when accompanied by *ll*, is to be understood as logical predicate. Nor yet is such the case with *wunt* and *wnt*, which are similarly used; <sup>2</sup> these are probably fem. participles from the verb *wnn* 'be' which have come to be employed as particles meaning 'indeed', 'really', see below § 249.

Exx. *llk wunt lmy lb n nbf mr* I was indeed one truly in the heart of his lord.<sup>3</sup>

*llk wnt mry rmt* I was indeed one beloved of people.<sup>4</sup>

§ 128. Use of *pw* for the pronoun grd pers.—The use of the demonstratives exemplified in § 127, 2 gave rise to an idiom of the highest importance; the demonstrative pronoun *pw* (§§ 110, 111) came to be employed as logical subject after logical predicates consisting of a noun, not however with its own proper meaning of 'this' or 'that', but as an equivalent for 'he', 'she', 'it' or 'they' invariable in number and gender. Compare French *ce* in *l'est, ce sont*.

Exx. *Rt pw* it is Rēc or he is Rēc.<sup>5</sup> Answer to the question *ptr* of *sw* 'who is he?' quoted above § 127, 3.

*hmt wbf pw n Rt* she is the wife of a priest of Rēc.<sup>6</sup>  
Answer to the question 'who is this Reddjetet?' quoted below § 132.

*hwrw pw* they are wretches.<sup>7</sup>

The logical predicate may be an independent pronoun:

Ex. *pw m mnt* it is *he* in truth.<sup>8</sup>

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

Ex. *pw* this is it.<sup>9</sup>

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

Ex. *pw n r* (it is mere) breath of the mouth.<sup>10</sup>

OBS. For 'he is Rēc', as we have seen § 125, *nif Rt* can also be said; but in that case the pronoun is more emphatic and tends to obtain the value of the logical predicate 'he is Rēc.'

§ 129. Position of *pw*.—If the logical predicate consists of several words, *pw* may be intercalated before some of them.<sup>11</sup>

Exx. *pw n Sbt hmt* he was a peasant of the Wādy Natrūn.<sup>12</sup>

<sup>1</sup> *Sā. S.* 151. *Sim.* LAC. 7X. 19. 45; *Sim.* B 232; NAV. 12, 17.

<sup>2</sup> See *Verbun*, II, § 978.

<sup>3</sup> *Brit. Mus.* 614, 7. *Sim.* Cairo 20542, 16; *Mitt.* ix. 18.

<sup>4</sup> Turin 1447. *Sim.* Leyden V 4, 12; Louvre C 1, 10; *AZ.* 34, 37.

<sup>5</sup> *Urk.* v. 10. *Sim.* *Sim.* B 47, 57, 58, 60; *Urk.* IV. 17, 11, 16.

<sup>6</sup> *Westc.* 9, 9.

<sup>7</sup> *Berl. AZ.* I, p. 258.

<sup>8</sup> *Sim.* B 268.

<sup>9</sup> *Rhind* 60.

<sup>10</sup> *Urk.* IV. 123. *Sim.* *id.* 122, 16.

<sup>11</sup> *Reisen* H. ANZI, *Zur Tonerschmelzung im Altägyptischen*, Leipzig, 1910, ch. 1.

<sup>12</sup> *Pers.* R. 1. *Sim.* *Sim.* B 30-1; *Ed.* 103, 9; *Westc.* 9, 9, qu. n. 6 above; *Urk.* IV. 249, 4.

<sup>1</sup> Sim. B 81. Sim. Pt. 330; *Urk.* v. II, 1.  
<sup>2</sup> *Urk.* v. 30, 9

was Yaa.<sup>1</sup>

*Hw pw hnt Stj* they are Hu and Sia.<sup>2</sup> Answer to the question 'who are these gods?'

OBS. Compare the similar intercalation of short adverbial predicates, above § 127.

§ 130. *pw* in sentences where both subject and predicate are nouns.—As we have seen (§ 125), the original method of expressing sentences where both subject and predicate were nouns was by direct juxtaposition; but long before the Middle Kingdom that method had become obsolete and had given place to another based on the use of *pw* described in § 128. The logical predicate (or part of it, § 129) comes first and is followed by *pw* as a purely formal logical subject; the real logical subject is added in apposition to *pw*.

Exx. *dmf pw Imnt* the West is an abode, lit. an abode (is) it, namely the West.<sup>3</sup>

*mww pw n s nfrw* a man's goodness is his monument, lit. the monument it (is) of a man, (namely) his goodness.<sup>4</sup>

Rarely either the subject or predicate may be a demonstrative.

Exx. *dt-t pw ni m wn mr* this is my character in reality.<sup>5</sup>

*pt pw Wsir* such is Osiris, lit. this (is) he, Osiris.<sup>6</sup>

The substitution of this construction for the method of direct juxtaposition was evidently due to the desire to indicate the logical predicate more clearly than could be done by that method, in connection with which inversions were frequent. Now a demonstrative word like 'this' is far more often logical subject than logical predicate; we are more prone to say that 'this' is so-and-so than that so-and-so is 'this'. Hence the intercalation of a demonstrative in a sentence in which both subject and predicate are nouns (in Egyptian it must occupy the second place, inversion here being the rule, § 127, 2) is apt to mark the preceding noun as the real logical predicate. The effect of such an intercalation will be felt by comparing French *c'est lui le roi* with *il est le roi*, where the use of *ce*, just like that of *pw* in Egyptian, points unmistakably to *lui* as the logical predicate.

Thus whereas in the old method of direct juxtaposition the first word (the grammatical subject §§ 125-6) could be almost as easily logical predicate as logical subject (though the latter was of course its proper function), in the sentence with intercalated *pw* the first word is, in the vast majority of cases, not the logical subject, but the logical predicate.

The tragedy of language is, however, that it is constantly perverting the constructions which it creates to purposes for which they were not primarily intended; by a second inversion (the first being that of § 127, 2) the sentence

<sup>3</sup> *Lsh.* 38. Sim. 48. 20-1; *BH.* I. 26, 76; *Westc.* 8, 13; *Urk.* iv. 369, 1; 519, 9.  
<sup>4</sup> *FSBA.* 18, 203, 16. Sim. *Peas.* B 1, 232-3.  
<sup>5</sup> *Urk.* iv. 973, 10. Sim. 46. 973, 8.  
<sup>6</sup> *Rec.* 39, 121. Sim. *Akhud.* 27, 53; *Peas.* B 1, 19. *Nj pw* + rel. form 'these it is which ...' *AZ.* 60, 32, 33. Similar in appearance, but different in reality, are cases like *pw hnt* 'it is that girl'. *Westc.* 12, 22; sim. *Ed.* 103, 6-7, cf. *th.* 103, 9, 9<sup>a</sup>. § 190, 1.

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

Exx. *phrt pw nt hrw: mrht* oil is the remedy of her body.<sup>1</sup> The sentence raises the question what is the best preservative for a woman's body, and the answer is 'oil'.

*but-t pw ks* my abomination is excrement.<sup>2</sup>

§ 131. Owing to the frequent intercalation of *pw* between a noun and some words that qualify it (§ 129), an ambiguity is apt to arise which requires careful attention. In a sentence like *Nwn pw tt ntrw*,<sup>3</sup> nothing but the context can decide whether the intended meaning was 'it (or 'he') is Nun, the father of the gods' (*tt* in apposition to *Nwn*, § 90) or 'the father of the gods is Nun' (*tt* in apposition to *pw*, § 130).

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

Ex. *ptj (sy) Rd-ddt* who is this Reddjedet?<sup>4</sup> Lit. who is she, this Reddjedet?

§ 133. Tense and mood in the sentence with nominal predicate.—As in the sentence with adverbial predicate, so too here it is usually the context which provides the key to the intended tense and mood. The verbs *tw* and *wnn* (§§ 117, 118) are not, as a rule,<sup>5</sup> found in company with any of the constructions described in §§ 125-130, so that if it was desired to utilize those verbs, the Egyptians had recourse to the *m* of predication; examples above §§ 117, 118.

On the other hand, *mk* 'behold' and various particles like it<sup>6</sup> may occur at the beginning of the sentence with *pw*.

Exx. *mk hr-t pw im-k* behold, that is my due from thee.<sup>7</sup>

*lsl sr pw mnk lo*, he was a beneficent son.<sup>8</sup>

*smwn shty-f pw* probably he is a peasant of his.<sup>9</sup> For *smwn* 'probably' see § 241.

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

Ex. *hs rf grh pw m rmt* would that it were the end of men.<sup>10</sup>

OBS. Clauses of time and circumstance utilize the *m* of predication and conform to the rules for adverbial predicate; see above §§ 117; 119, 2. So too the construction *wnn-f (wn-f) m* is employed after prepositions (§ 157, 2) and *ir* 'if' (§ 150). For exceptional cases where a clause with real nominal predicate follows a preposition, see § 154 end.

<sup>1</sup> *Pr.* 338. Sim. *P. K&A.* 8, 23, 26, 27; *Pr.* 1, 12; *Ed.* 1, 8; *Budge*, p. 209, 6.  
<sup>2</sup> *Lac. TR.* 23, 2.

<sup>3</sup> *Urk.* v. 8.

<sup>4</sup> *Westc.* 9, 8. With *m* 'who?' *Urk.* v. 39, 8; *pw* 'who?' § 498. Sim. with *fw* 'whence?' § 503, 4; *fw* is, however, an adverbial predicate.

<sup>5</sup> *pw* exceptionally before the indep. pron., see § 468, 3.

<sup>6</sup> *hr* before the construction with direct juxtaposition (§ 125); see *Westc.* 7, 17-8.

<sup>7</sup> *Sk. S.* 159-60. Sim. *Pr.* 414; *Rhind* 57; *Urk.* lv. 20, 14.

<sup>8</sup> *BH.* I. 26, 166-7.  
<sup>9</sup> *Pass.* B 1, 44.

<sup>10</sup> *Adm.* 5, 14.

LESSON XII

SENTENCES WITH ADJECTIVAL PREDICATE

<sup>1</sup> See *Sentence, Nominals*, §§ 33-37; 63-67; 85-86, etc.; *Lxx. Gr.* §§ 623 foll.

<sup>10</sup> Not, however, to the *side-adjectives* of § 79.

§ 135. Sentences with adjectival predicate<sup>1</sup> follow, in principle, the pattern of the sentences with nominal predicate, but there are many important differences. Some of the relevant facts have been stated already in previous sections (§§ 44, 3; 46, 3; 48, 2; 49; 65, 2).

To most<sup>10</sup> Egyptian adjectives there corresponded an adjective-verb, and indeed it is highly probable that the adjective was simply a participle from such a verb. Thus *nfr* is a verb 'be beautiful, good' and the adjective *nfr* may well mean properly 'being good'. We shall frequently have occasion to note that some form of the adjective-verb is substituted for the adjective itself in constructions where the latter cannot be used, just as we found (§ 118) the verb *wn* substituted for *tw* where the latter cannot be used; in fact, the two cases will be shown to be remarkably analogous and parallel.

§ 136. Independent pronoun + adjective.—This is the construction usual with the 1st pers. sing.

Exx. *ink ts mrt* I am (one rich in serfs.)<sup>2</sup>  
*ink bnr n pr nb-f* I was one pleasant to the house of his lord.<sup>3</sup>

The characteristic and regular use of the suffix 3rd pers. sing. (*nb-f* '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 *ts* 'indeed' often serves to give emphasis to the pronoun, though without always giving it the importance of the logical predicate.

Exx. *ink ts mr-hrw tp ts* I was indeed one justified upon earth.<sup>4</sup>  
*n ink ts ts ss* I am not one high of back, i. e. overweening.<sup>5</sup>

Here *ink* is logical predicate: *I* am not overweening, whatever others may be.

Examples with any independent pronoun other than that of the first person are very rare, if the predicate be an adjective pure and simple.<sup>6</sup>

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 *wy*, see above § 49.

<sup>2</sup> *Sim. B* 154-5; *Sim. ib.* 153; *Sim. T*, 228.

<sup>3</sup> *Brit. Mus.* 581; *Sim. Cairo* 20531, c. 2.

<sup>4</sup> *Urk. iv.* 67; *Sim. ib.* 1078, 17.

<sup>5</sup> *Sim. B* 230.

<sup>6</sup> But *nfr mnh*, *Urk. iv.* 861, 8.

Examples with a *noun* as subject :

𐤂𐤊𐤁𐤏𐤁𐤎𐤍𐤊 *nfr mln-i* my path is good.<sup>1</sup>

𐤇𐤂𐤏𐤁𐤎𐤍𐤊 𐤍𐤏𐤁𐤏𐤁𐤎𐤍𐤊 𐤏𐤁𐤎𐤍𐤊 *wr hst-l m slp-si r smr wrty nb* greater was my praise in the palace than (that of) any Unique Friend.<sup>2</sup>

Examples with a *dependent pronoun* as subject :

𐤂𐤊𐤁𐤏𐤁𐤎𐤍𐤊 *nfr tw hnt-l* thou art happy with me.<sup>3</sup>

𐤂𐤊𐤁𐤏𐤁𐤎𐤍𐤊 𐤎𐤏𐤁𐤏𐤁𐤎𐤍𐤊 *si st r ht nbt* it was more plentiful than anything.<sup>4</sup>

𐤂𐤊𐤁𐤏𐤁𐤎𐤍𐤊 *tw-wy n-s st* how like (to) her it is!<sup>5</sup>

With the 1st pers. sing. the construction independent pronoun + adjective (§ 136) is preferred,<sup>6</sup> except in the case of the adjective — *ny* 'belonging to'; the construction both of *ny* and of the expressions for 'belonging to me, thee', etc. (*ink, ntē; n-timy, 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 *sḏmf* 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 *sḏmf* form employs the suffixes. For the uses of the *sḏmf* 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 . . . . . 𐤇𐤂𐤏𐤁𐤎𐤍𐤊 𐤏𐤁𐤎𐤍𐤊 *wr nf twp 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.<sup>7</sup>

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

𐤂𐤊𐤁𐤏𐤁𐤎𐤍𐤊 *rdwy sw tbt* how strong is my heart! Lit. how firm is it (namely) my heart.<sup>8</sup>

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

<sup>1</sup> *Pier.* B1, 3; *Sim.* 43. B1, 108-9; *Sim.* B166; *Emm. Hymn.* 4, 2; 14, 2.

<sup>2</sup> *BH.* i. 25, 101. *Sim. Berth.* i. 14, 10; *Sh. S.* 29-30; 99-100; *Cairo* 20643, 13.

<sup>3</sup> *Sim.* R 55. *Sim. P. Ros.* 3, 33.

<sup>4</sup> *Urk.* iv. 693. *Sim.* 4, 687, 16; 479, 4; *SA. S.* 62, 134.

<sup>5</sup> *Urk.* iv. 368.

<sup>6</sup> But see *Adm.* p. 104, an *ex.* with a genuine adj.; also the *ex.* with a participle. Add. to § 374.

<sup>7</sup> *Sim.* B 82. *Sim. Sh. S.* 150, qu. § 144, 1; *P. Pier.* 1116 2, 10.

<sup>8</sup> *Pahari* 3; *Sim. Urk.* iv. 1166, 10. See too *Nominativus*, §§ 85, 86.



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

Exx. *hns pw, n wsh ts pw* it (the path) was narrow, it was not broad.<sup>1</sup>

*n wr ts pw wr im* such a great one is not really great, lit. not great indeed is he, the great one there.<sup>2</sup>

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 tm* it will go well with you.<sup>3</sup>

*n-t mm wrw* I am become great among the princes.<sup>4</sup>

*wsh n(t) m chw-t, ts n(t) m mmnt-t*  
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.<sup>5</sup>

*bn-wy n-t* how ill it is with (lit. to) me.<sup>6</sup>

*nfr wy n ts hwt-nfr* how well it goes with the temple (when a certain thing happens).<sup>7</sup>

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

Ex. *hns pw n bw nfr tm* it goes wretchedly with (lit. it is wretched to) the place where he is.<sup>8</sup>

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, a. 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

<sup>1</sup> *Peas. R 45*, Sim. *Urk. iv. 1087*, 8, where *wn* for *n* is in accord with later custom, see *GUNW, Studien*, p. 169.

<sup>2</sup> *Peas. B 1*, 165.

<sup>3</sup> *Urk. iv. 123*; sim. *Sinai 90*, 20-1. Present tense, see *Urk. iv. 366*, 57 n. 170, 17.

<sup>4</sup> *AZ. 67*, 1<sup>a</sup>. Sim. *Mit. ix. 18*.

<sup>5</sup> *Sin. B 146-7*. Sim. *ib. 106*; *Cairo 20512*, 24.

<sup>6</sup> *Adm. 6*, 8.

<sup>7</sup> *Th. T. S. i. pp. 40, 64*, Pl. 15. Sim. *Berik. i. 15*.

<sup>8</sup> *P. Pea. 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, *tw nfr sw m pi hrw r sf* while he is better to-day than yesterday.<sup>1</sup>

*mk wnn ndm sy hr ib-f* behold, it will be pleasant in his heart.<sup>2</sup>

*wn-in nfr st hr ib-sn* thereupon it was agreeable in their hearts.<sup>3</sup> For the *sgm-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'<sup>4</sup> are found before adjectival, as before nominal, predicate.

Exx. *mk nfr sdm n rmt* behold, it is good for men to hearken, lit. good is a hearkening to men.<sup>5</sup>

*mk dhr pw* behold it (the office of vizier) is bitter.<sup>6</sup>

*ist st wrt wst* lo, very difficult was the road.<sup>7</sup>

In wishes and in various dependent constructions the adjective itself cannot be used at all, and recourse was had to the *sgm-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 *sgm-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 *sgm-f* form of *wnn* (see above § 118), so too the adjective must often be replaced by the *sgm-f* form of the adjective-verb.

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

Ex. *wr-k im-s, hr-k im-s, t-s sfst-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.<sup>8</sup>

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

Exx. *dt-t wsh swt tr wt* I will cause to be spacious the places of him who made me.<sup>9</sup>

*dt-t strf m cr-k* I will cause him to become acquainted with thy greatness.<sup>10</sup> Lit. (that) he become acquainted.

<sup>1</sup> Tr. T. S. iii. 26.

<sup>2</sup> P. Kah. 3, 36.

<sup>3</sup> Pr. 2, 6. Sim. *Prat.* B 2, 131.

<sup>4</sup> Sim. B 202-3.

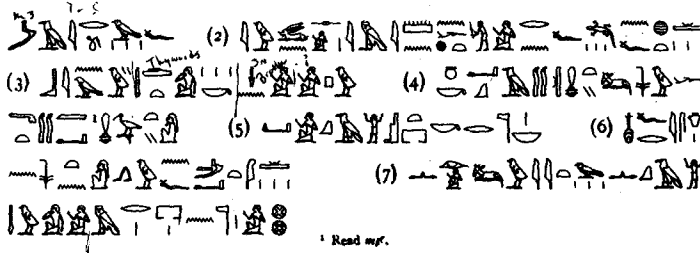
<sup>5</sup> Leb. 67. Sim. *ib.* 86-7; Sd. S. 182.

<sup>6</sup> Urk. iv. 1087.

<sup>7</sup> Bersh. i. 14, 1.

<sup>8</sup> Kam. Hymn. 16, 1-2. Sim. probably Cairo 20338, li. r 18 (and pers. plur.).

<sup>9</sup> Urk. iv. 163. Sim. *ib.* 102, 12; 206, 13.  
<sup>10</sup> Sd. S. 139. Sim. *ib.* 69, 9; Urk. iv. 198, 7; 706, 5.



<sup>1</sup> Read *mf.*

(6) 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 (*rmt*) is powerful like Rēc.

### LESSON XIII

#### EMPHASIS BY ANTICIPATION

§ 146. A noun, adverb, or adverbial phrase which has been removed from its regular place and put outside and in front of the sentence is said to stand in **anticipatory emphasis**. The word or phrase thus given prominence becomes, as it were, the pivot upon which the whole sentence turns; the effect is, however, sometimes different from what might be expected; thus in the two first exx. of § 147 the stress is upon the *predicate*, not upon the *subject*.

Except in the case of a mere adverbial expression, a **resumptive pronoun** must be substituted within the sentence itself for the word thus emphasized. Such a pronoun appears also in the parallels from modern languages, e.g. *cette confiance, il l'avait exprimée*; 'every man that dies ill, the ill is upon *his own* head'.

§ 147. **Anticipatory emphasis in non-verbal sentences.** 1. The *subject* is put at the head of the sentence.

Exx. *hbswt-f, wr sy r mh a his beard, it was greater than two cubits.<sup>1</sup>*

*mtyw n-l-Im sw the incense, it belongs to me.<sup>2</sup>*

<sup>1</sup> Sk. S. 63.  
<sup>2</sup> Sk. S. 151. Sim.  
Sim. B 222. 258.



placed before a word which is to be emphasized, the resulting expression then being an adverbial phrase in anticipatory emphasis, as described in § 148, 5.

1. In reference to the *subject* of the sentence.

Exx.  $\text{tr sf, Wstr pw}$  as for yesterday, it is Osiris.<sup>1</sup>

$\text{mk tr tpy, mk nn}$  (read *n*) *bnri ts pw* behold, as to the (office of) vizier, behold it is not pleasant.<sup>2</sup>

$\text{tr hm nb r pn, n tk nf}$  as to anyone who does not know this spell, he shall never enter.<sup>3</sup>

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

Exx.  $\text{tr ntt nbt m ss hr pi sfdw sdm st}$  as to all which is in writing on the papyrus-roll, hear it.<sup>4</sup>

$\text{tr nsu nb shm-tr f nb nty r hip nf . . . . nn hip nf nby}$  as to every king and every potentate who shall forgive him . . . . the Two Ladies shall not forgive him.<sup>5</sup>

$\text{tr m-ht trwt n-k-imy, tw-w m ss n ss}$  (lit. as to) after thy own old age, they are (heritable) from son to son.<sup>6</sup>

As several of the above examples indicate, a frequent motive for the use of *tr* was the desire to lighten the sentence by placing outside it some lengthy and cumbrous member; so particularly when this member consisted of several co-ordinated nouns.<sup>7</sup>

§ 150.  $\text{tr 'if' before the sdm-f form.}$ —A variety of the construction described in the last section is the use of *tr* with the meaning 'if' before the *sdm-f* form; the verb with its adjuncts is here used as a noun clause, i.e. in place of a noun (above § 69), and the strict translation would be 'as to he-hears'. When *tr* is thus employed, the *if*-clause precedes the *then*-clause.

Ex.  $\text{tr sdm-k nn dd-n-i n-k, wnn sbr-k nb r ht}$  if thou hearkenest to this that I have said to thee, every plan of thine will go forward, lit. will be to the front.<sup>8</sup>

When the predicate of the *if*-clause is *adverbial*, the verb 'to be' is used in its *sdm-f* form  $\text{wnn-f}$ ; see above § 118, 2.

Ex.  $\text{tr wnn-k hnt rmt}$  if thou art together with people.<sup>9</sup>

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

Ex.  $\text{tr wnn-f m hrd wr, cmf st m cm}$  if he be a big child, he shall swallow it down, lit. swallow it with a swallowing.<sup>10</sup>

In both these cases we may think of the construction as the conditional form of sentences with adverbial predicate introduced by *tw* (§ 117); thus *tr wnn-k hnt rmt* is the conditional form of *tw-k hnt rmt*. Similarly the existential clause with *tw wn* (§ 107, 2) appears conditionally as *tr wnn wn*.

<sup>1</sup> *Urk.* v. 11. Sim. *Stut.* 1, 300; *Berl. Af. l.* p. 257, 9.

<sup>2</sup> *Urk.* iv. 1087.

<sup>3</sup> *Urk.* v. 95.

<sup>4</sup> *Pr.* 2, 4-8.

<sup>5</sup> *Kopt.* 8, 7-8. Sim. *Urk.* iv. 1021, 8-9.

<sup>6</sup> *Urk.* iv. 1021. Sim. *Munich* 3, 22, qu. *Exec.* 29, (6) 3; *lit. tr m wnn-f* (§ 157, 1) *Ann.* 37, pl. 2, 19.

<sup>7</sup> *Exx. Sim.* 3, 62; *Cairo* 20458, 6 1.

<sup>8</sup> *Pr.* 507-9. Sim. *ib.* 463, 264; *Lit.* 39, 56; *S.A.S.* 70; *Paus.* B 1, 162, 167.

<sup>9</sup> *Pr.* 232. Sim. *ib.* 49, 22; *Sim.* B 125.

<sup>10</sup> *Eh.* 49, 22. Sim. *Pr.* 84, 119, 145-197.

Ex.  $\text{ᠠᠨᠢ ᠰᠢᠷᠠ ᠠᠨᠢ ᠰᠢᠷᠠ}$  *ir wnn un sprw* if there shall be a petitioner.<sup>1</sup>

When the predicate is *adjectival*, the *sdm-f* form of the adjective-verb is employed; see above § 143.

Ex.  $\text{ᠠᠨᠢ ᠰᠢᠷᠠ ᠠᠨᠢ ᠰᠢᠷᠠ}$  *ir ḫrk, grg-k pr-k* if thou art well-to-do, thou shalt found thy house.<sup>2</sup>

OBS. This kind of clause is negated with the help of *tm-f*, the *sdm-f* form of the negative verb; see below § 347, 6. For other modes of negation, see §§ 351, 352.

§ 151.  $\text{ᠠᠨᠢ ᠰᠢᠷ}$  'if' before the *sdm-n-f* form.—Doubtless this was the construction regularly employed to express an *unfulfilled condition*. Examples are, however, of extreme rarity.

Ex.  $\text{ᠠᠨᠢ ᠰᠢᠷ ᠠᠨᠢ ᠰᠢᠷ}$  *ir ḫsp-n-i ss, ḫrw m grt-i, tw dt-n-i ḫt ḫmw* if I had made (lit. taken) haste, (with) weapons in my hand, I should have caused the cowards to retreat.<sup>3</sup>

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

Ex.  $\text{ᠠᠨᠢ ᠰᠢᠷ ᠠᠨᠢ ᠰᠢᠷ}$  *tw-in rf shty pn* now this peasant came, etc. . . . . ; and said, etc.<sup>4</sup>

$\text{ᠠᠨᠢ ᠰᠢᠷ ᠠᠨᠢ ᠰᠢᠷ}$  *ph-nf rf dd mdt in* now when he had reached the saying of this word, one of his asses filled his mouth, etc.<sup>5</sup>

This use is particularly common after *ḫt* 'lo'.

Ex.  $\text{ᠠᠨᠢ ᠰᠢᠷ ᠠᠨᠢ ᠰᠢᠷ}$  *ḫt rf in-n-sn mntwt-sn* now they had brought their bead-necklets, etc. . . . . and they presented them to His Majesty.<sup>6</sup>

An example of *ḫt rf* with adverbial predicate following has been quoted above § 119, 2.

Thus *rf* may do for whole sentences what *ir* does for parts of sentences. The two are etymologically related, for, as we shall see later (§ 252), *rf* is derived from the preposition *r* combined with the suffix 3rd sing. m.

§ 153. Emphatic use of adverbial predicates.—In *wishes* or *exhortations* an adverbial predicate is sometimes found at the beginning of a sentence; the subject may follow, or, if clear from the context, may be omitted altogether.

Ex.  $\text{ᠠᠨᠢ ᠰᠢᠷ ᠠᠨᠢ ᠰᠢᠷ}$  *n krk inw n sht* to thy *ka* (spirit) the tribute of the field!<sup>7</sup> Words spoken by a bringer of offerings.

$\text{ᠠᠨᠢ ᠰᠢᠷ ᠠᠨᠢ ᠰᠢᠷ}$  *ḫrk, ḫpwty n ntr nb* turn thee back (lit. behind thee), thou messenger of any god.<sup>8</sup>

$\text{ᠠᠨᠢ ᠰᠢᠷ ᠠᠨᠢ ᠰᠢᠷ}$  *m ḫtp nfr wri* in very good peace! Greeting at the beginning of a letter acknowledging a despatch from the king.<sup>9</sup>

<sup>1</sup> *Urth.* iv, 1090, 11. *Sim.* *ib.* 1093, 5, qu. § 398.

<sup>2</sup> *Pt.* 325. *Sim.* *ib.* 175-370, 428.

<sup>3</sup> *Mill.* 2, 3. *Sim.* *Adm.* 12, 6, obscure.

<sup>4</sup> *Past.* B 1, 52. *Sim.* *ib.* 88, 159.

<sup>5</sup> *Past.* R 59. *Sim.* *Sim.* B 248; *Ann.* 37, pl. 2, 16.

<sup>6</sup> *Sim.* B 268. *Sim.* *ib.* 173; *Past.* B 1, 71.

<sup>7</sup> *Berth.* i, 20. *Sim.* *Meiri.* 2, 3; *Th. T. S.* i, 16.

<sup>8</sup> *BUDGE*, p. 93, 4. *Sim.* *ib.* 97, 10; 98, 13, 15; *LAC. TR.* 73, 2.

<sup>9</sup> *Sim.* B 205. *Sim.* *West.* 7, 23.

PREPOSITIONS

§ 154. **Use of the prepositions.**—The employment of prepositions before nouns and suffix-pronouns is by this time very familiar to the student. Another common and important use is that before the infinitive and other nominally used parts of the verb. Since, however, these verb-forms have not yet been treated, only one or two instances will be given by way of illustration.

<sup>1</sup> SA. S. 157.

<sup>2</sup> Louvre C 174.

<sup>3</sup> Brit. Mus. 614, 2.

Exx. I went  $\rightarrow$   $\text{𓂏𓂏𓂏𓂏}$  r smt st to report it.<sup>1</sup> Smt is infinitive (§ 299).

$\text{𓂏𓂏𓂏𓂏}$   $\rightarrow$   $\text{𓂏𓂏𓂏𓂏}$  smt nfr n hb sw reporting well to him who sent him,<sup>2</sup> lit. to him having-sent (perfective active participle, § 359) him.

$\text{𓂏𓂏𓂏𓂏}$   $\rightarrow$   $\text{𓂏𓂏𓂏𓂏}$  sgmh ib Hr m mrt-nf diverting the heart of Horus (i.e. the king) with what he wishes.<sup>3</sup> Mrt-nf is perfective relative form, § 387, 3.

More remarkable is the use of the prepositions to introduce noun clauses of the kind already described (§ 69); compare English 'since I came', 'after he went', 'for he was young'. In Middle Egyptian the noun clauses thus employed have nearly always a verbal predicate, and as a rule it is the sdm-f form that introduces them (§ 155). After a few prepositions the sdm-n-f form is also found (§ 156), as well as the sdm-f passive (§ 423, 3), and in one case the construction noun+old perfective (§ 327) occurs. Further, a verb-form called the sdm-t form is rather frequently found after prepositions (§§ 407-9). At the present stage we can deal only with the uses of the prepositions before the two common verb-forms (sdm-f and sdm-n-f) thus far discussed.

In early religious texts the preposition  $\rightarrow$  is occasionally found before a clause with an independent pronoun as subject and with nominal or adjectival predicate; this  $\rightarrow$  is to be rendered 'because', 'for'.

Ex.  $\rightarrow$   $\text{𓂏𓂏𓂏𓂏}$   $\rightarrow$   $\text{𓂏𓂏𓂏𓂏}$  n twt ts twt pw n nbw for thou art that image of gold.<sup>4</sup>

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

Ex.  $\text{𓂏𓂏𓂏𓂏}$   $\rightarrow$   $\text{𓂏𓂏𓂏𓂏}$  ml ntk mx m hwt Pth according as thou art one true in the house of Ptah.<sup>5</sup>

§ 155. **The sdm-f form after prepositions.**—The sdm-f form introducing a noun clause (§ 154) is found after a number of different prepositions, see below § 222. The time which it indicates is, more often than not, identical with that of the main clause; such time we may fitly describe as the *relative present*.

Exx.  $\text{𓂏𓂏𓂏𓂏}$   $\rightarrow$   $\text{𓂏𓂏𓂏𓂏}$  mdw-k hft wsd-f tw thou shalt speak when (lit. corresponding to) he addresses thee.<sup>7</sup>

<sup>7</sup> Pr. 129.

$\text{𓂏𓂏𓂏𓂏}$   $\rightarrow$   $\text{𓂏𓂏𓂏𓂏}$  sbn dpt r mrr-s the ship drifts as (lit. according to) it likes.<sup>8</sup>

<sup>8</sup> Pozn. B 1, 126-7.

<sup>4</sup> B. of D. ch. 133 in Cairo coffin 28085, 301. Sim. Urk. iv. 278, 2.

<sup>5</sup> DDM. H. I. ii. 40 a, 28. Sim. Inter. datic. 66; Kadens 18. With pw after the pronoun (cf. § 128, end; § 130) DDM. H. I. ii. 40 a, 22, 25.

<sup>6</sup> See SETHE, *Verbum*, ii. § 151.







Further examples of cases 1, 2, and 4 above have already been quoted in connection with *hr* 'if'; see § 150.

OBS. To negate clauses of this kind, the *šqm*f form of the negative verb *tn* may be used; see below § 347, 5, 6.

§ 158. **Prepositions serving to form epithets and nouns.**—1. Since adjectives in *-y* (§ 79) can be formed from most simple prepositions, it is these which are usually employed when a noun has to be qualified by a phrase consisting of preposition + noun.

Ex.  $\text{𐤀𐤁𐤅 𐤀𐤎𐤕𐤓 𐤀𐤏𐤓𐤏 𐤀𐤏𐤓𐤏}$  — *ur baw imyw hrw sn* the priests who-are-in their times, i.e. the priests of any given time.<sup>1</sup> *Imyw* is m. plur. of the adjective from *m*.

Certain fixed phrases consisting of preposition + noun have, however, come to be regularly used as epithets; so, for example,  $\text{𐤏𐤓𐤏𐤓}$ ,  $\text{𐤏𐤓𐤏𐤓}$  'complete', lit. 'to (its) end' and  $\text{𐤀𐤏𐤓𐤏}$  'entire', lit. 'like its form', both quoted above § 100. Along similar lines has been created the common phrase  $\text{𐤏𐤓𐤏𐤓 𐤁𐤏𐤓 𐤀𐤏𐤓}$  'this thy humble servant', lit. 'the servant there',<sup>2</sup> in which *tm* is the adverbial form of the preposition *m* 'in'. Similarly  $\text{𐤏𐤓𐤏𐤓 𐤏𐤓 𐤀𐤏𐤓 𐤏𐤓}$  'every one thereof', 'every one of them'.<sup>3</sup>

Certain idiomatic phrases consisting of preposition + noun are made into epithets by the help of the genitival adjective.

Exx.  $\text{𐤀𐤏𐤓𐤏 𐤏𐤓 𐤀𐤏𐤓𐤏 𐤏𐤓 𐤀𐤏𐤓𐤏}$  *hr swt'k nt hr nsw* my favours from (lit. of with) the king.<sup>4</sup> A curious parallel is afforded by the French *mes favours de par le roi*.

$\text{𐤀𐤏𐤓𐤏 𐤏𐤓 𐤀𐤏𐤓𐤏 𐤏𐤓 𐤀𐤏𐤓𐤏}$  *tmhy n hr nsw* one honoured by (lit. of with) the king.<sup>5</sup>

$\text{𐤀𐤏𐤓𐤏 𐤏𐤓 𐤀𐤏𐤓𐤏 𐤏𐤓 𐤀𐤏𐤓𐤏}$  *hnt's n tp hrw* her procession on (lit. of upon) the river.<sup>6</sup>

2. Another way of analysing the last-named expressions would be to say that *hr-nsw* 'with-the-king' serves as a noun. Sentences can be quoted where preposition + noun together function as a noun.

Exx.  $\text{𐤏𐤓𐤏𐤓 𐤏𐤓 𐤀𐤏𐤓𐤏}$  *r-si msyt pw* it was after supper.<sup>7</sup>

$\text{𐤏𐤓𐤏𐤓 𐤏𐤓 𐤀𐤏𐤓𐤏}$  *hr m pw lrt m mlit* wherefore is it that the like is done? Lit. on account of what is it, the doing accordingly?<sup>8</sup>

$\text{𐤏𐤓𐤏𐤓 𐤏𐤓 𐤀𐤏𐤓𐤏}$  *st šx-m Yrd nšryt-r phw* *ts ws r bšt hr kmf lo*, from Yeraza to the ends of the earth had fallen into rebellion against His Majesty.<sup>9</sup>

$\text{𐤏𐤓𐤏𐤓 𐤏𐤓 𐤀𐤏𐤓𐤏}$  *m st' tp ts* in extolling (life) upon earth.<sup>10</sup>

§ 159. **Position of the prepositions.**—The prepositions always precede the word which they govern, whether it be a noun or some verb-form. The governed word thus seems to be a direct genitive, as in the Semitic languages. This view is confirmed by the fact that some, at least, of the simple prepositions are derived from nouns, exx.  $\text{𐤏𐤓 𐤏𐤓}$  'upon', lit. 'head';  $\text{𐤏𐤓 𐤏𐤓}$  'behind',

<sup>1</sup> *Stat.* i, 311. *Sim.* Bodez, p. 260, 6.

<sup>2</sup> See above p. 58, n. 1; and for some analogous phrases GRIFFITH, *Kahun Papyri*, pp. 78, 103; *AZ.* 39, 22.

<sup>3</sup> *Sh. S.* 99; *Sim.* B 246. *Wt. Im* alone, *Eh.* 54, 20; *Adm.* 7, 14.

<sup>4</sup> *Bersh.* i, 14, 2. *Sim.* *Sim.* B 310; *BH.* i, 25, 27-8.

<sup>5</sup> *BH.* i, 25, 115-6. <sup>6</sup> *Elph.* 25. *Sim.* *Urk.* iv, 186, 13.

<sup>7</sup> *Mit.* i, 11.

<sup>8</sup> *PSBA.* 35, 166.

<sup>9</sup> *Urk.* iv, 648. *Sim.* *Int. St. Nbrn.* 46, 649, 9; *r-m-m St.* sub, lb. 618, 1. <sup>10</sup> *PSBA.* 35, 166. *Sim.* *Cairo* 583, 3, qu. § 120; possibly also *Lch.* 78.