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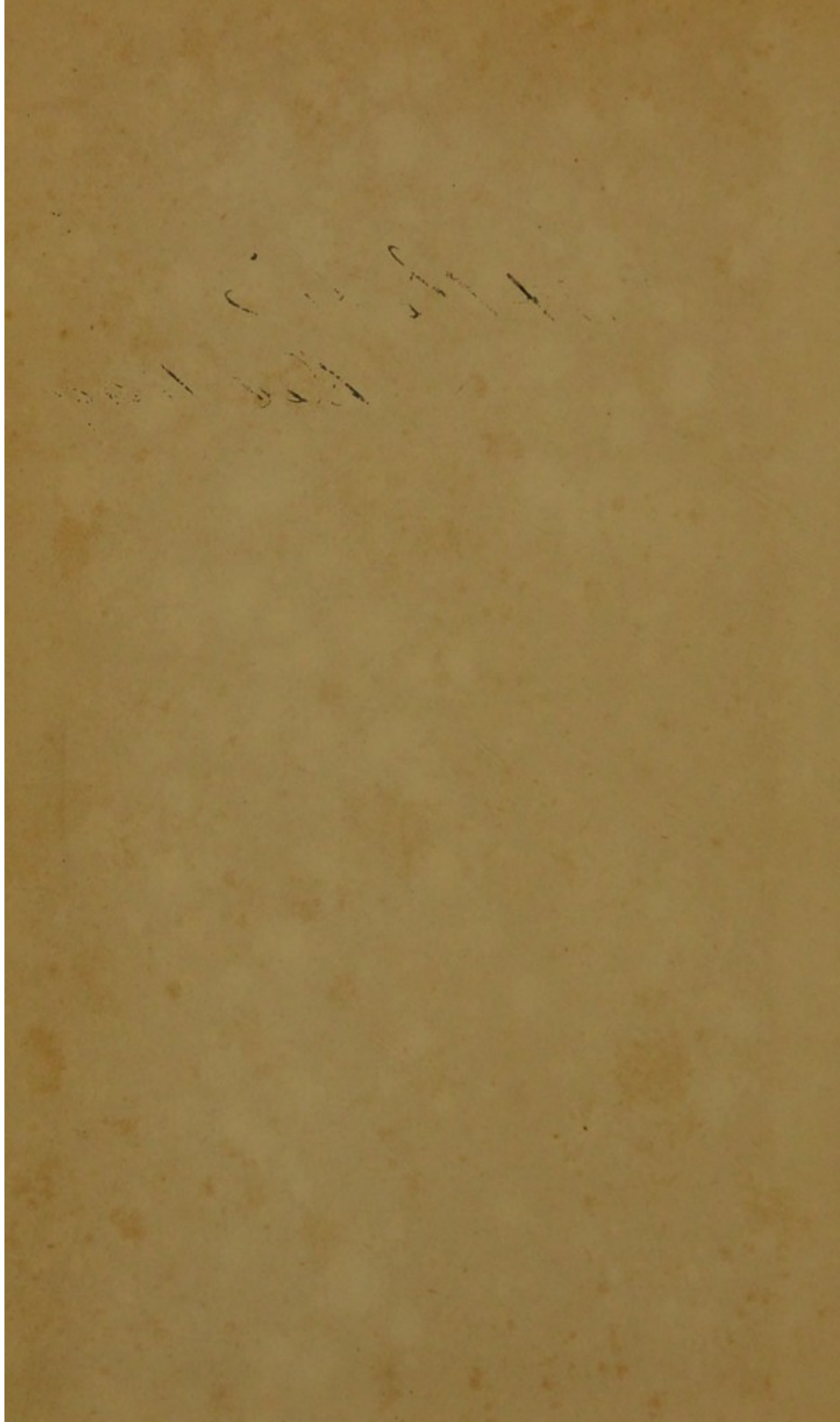


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Keeper of the Egyptian and Assyrian Antiquities in
the British Museum,

AND

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EASY LESSONS
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EGYPTIAN HIEROGLYPHICS

PUBLISHERS' NOTE.

IN the year 1894 Dr. Wallis Budge prepared for Messrs. Kegan Paul, Trench, Trübner & Co. an elementary work on the Egyptian language, entitled "First Steps in Egyptian", and two years later the companion volume, "An Egyptian Reading Book," with transliterations of all the texts printed in it, and a full vocabulary. The success of these works proved that they had helped to satisfy a want long felt by students of the Egyptian language, and as a similar want existed among students of the languages written in the cuneiform character, Mr. L. W. King, of the British Museum, prepared, on the same lines as the two books mentioned above, an elementary work on the Assyrian and Babylonian languages ("First Steps in Assyrian"), which appeared in 1898. These works, however, dealt mainly with the philological branch of Egyptology and Assyriology, and it was impossible in the space allowed to explain much that needed explanation in the other branches of these subjects—that is to say, matters relating to the archæology, history, religion, etc., of the Egyptians, Assyrians, and Babylonians. In answer to the numerous requests which have been made, a series of short, popular handbooks, on the most important branches of Egyptology and Assyriology have been prepared, and it is hoped that these will serve as introductions to the larger works on these subjects. The present is the third volume of the series, and the succeeding volumes will be published at short intervals, and at moderate prices.

Books on Egypt and Chaldaea

EASY LESSONS
IN
EGYPTIAN HIEROGLYPHICS
WITH SIGN LIST.

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

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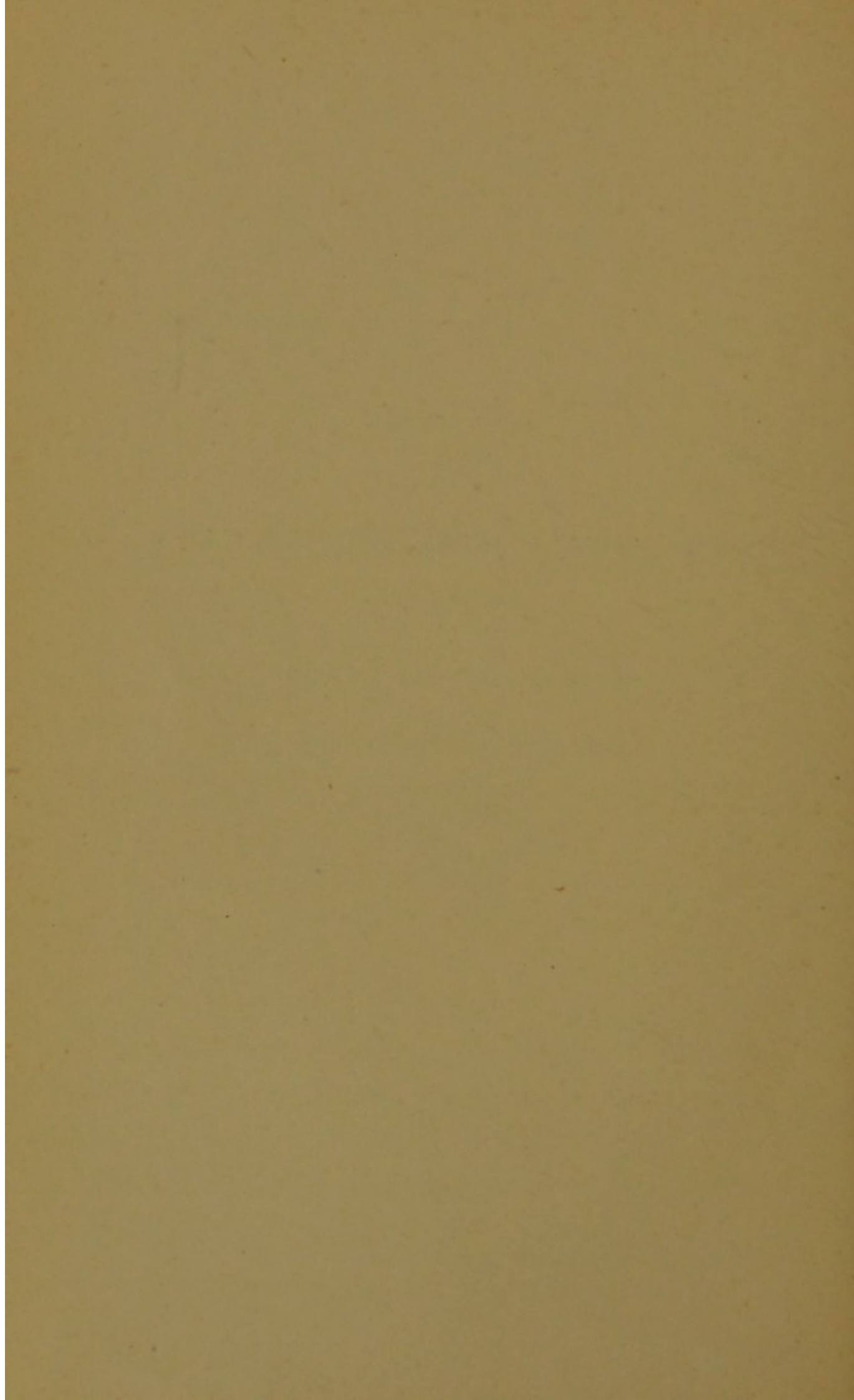
To

HENRY EDWARD JULER, ESQUIRE, F.R.C.S.

ETC., ETC., ETC.

TO WHOSE SKILL AND KINDNESS

MY EYESIGHT OWES SO MUCH.



PREFACE.

THIS little book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and has been prepared in answer to many requests made both in Egypt and in England. It contains a short account of the decipherment of Egyptian hieroglyphics, and a sketch of the hieroglyphic system of writing and of the general principles which underlie the use of picture signs to express thought. The main facts of Egyptian grammar are given in a series of short chapters, and these are illustrated by numerous brief extracts from hieroglyphic texts ; each extract is printed in hieroglyphic type and is accompanied by a transliteration and translation. Following the example of the early Egyptologists it has been thought better to multiply extracts from texts rather than to heap up a large number of grammatical details without supplying the beginner with the means of examining their application. In the limits of the following pages

it would be impossible to treat Egyptian grammar at any length, while the discussion of details would be quite out of place. The chief object has been to make the beginner familiar with the most common signs and words, so that he may, whilst puzzling out the extracts from texts quoted in illustration of grammatical facts, be able to attack the longer connected texts given in my "First Steps in Egyptian" and in my "Egyptian Reading Book".

Included in this book is a lengthy list of hieroglyphic characters with their values both as phonetics and ideograms. Some of the characters have not yet been satisfactorily identified and the correctness of the positions of these is, in consequence, doubtful; but it has been thought best to follow both the classification, even when wrong, and the numbering of the characters which are found in the list of "Hieroglyphen" printed by Herr Adolf Holzhausen of Vienna.

E. A. WALLIS BUDGE.

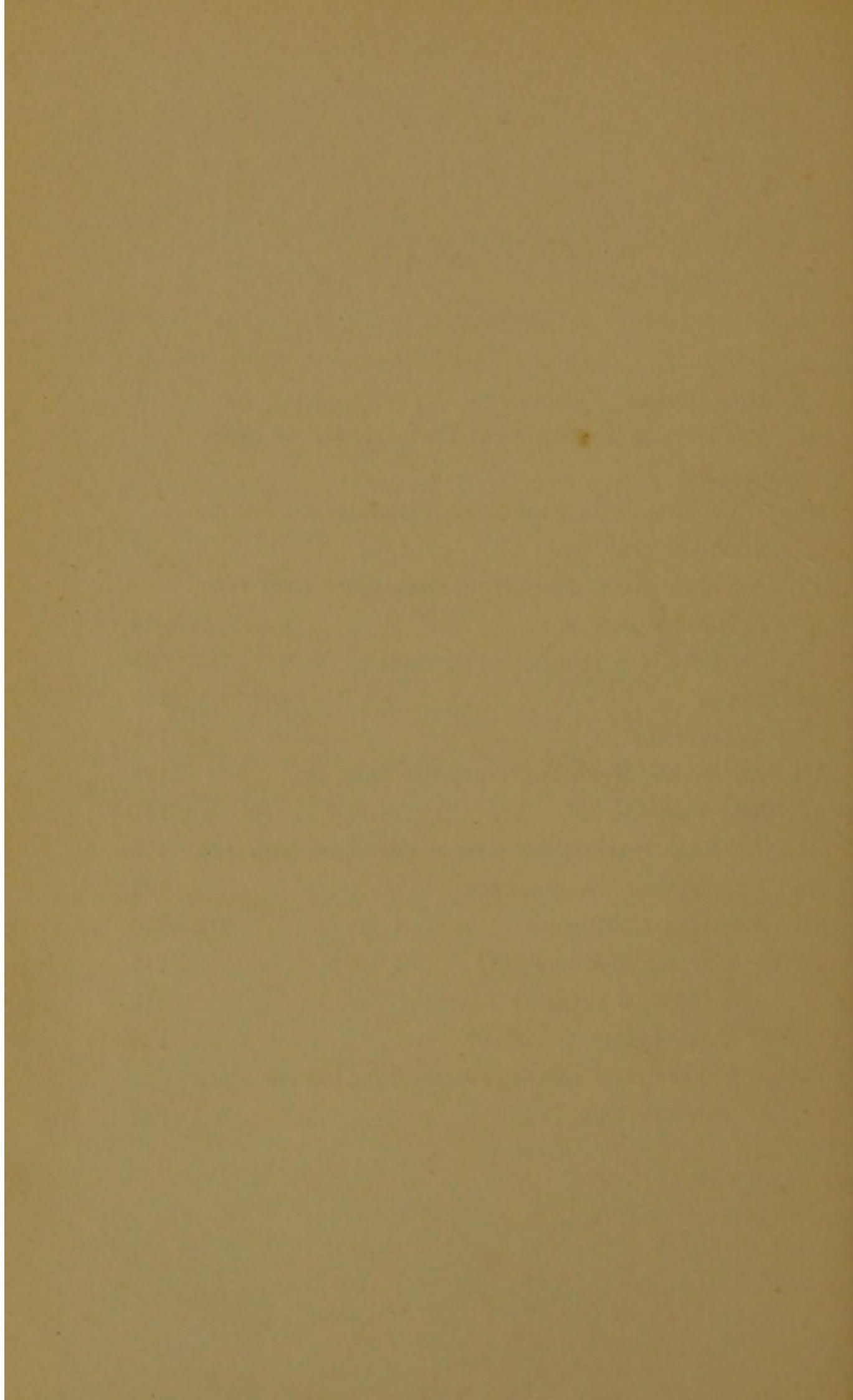
LONDON,

September 20th, 1899.

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
CHAPTER I.

HIEROGLYPHIC WRITING.









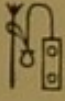





THE ancient Egyptians expressed their ideas in writing by means of a large number of picture signs which are commonly called **Hieroglyphics**. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about B. C. 100, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and the evidence on this point now accumulating indicates that it was brought there by certain invaders who came from north-east or central Asia; they settled down in the valley of the Nile at some place between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast

of the Mediterranean to the most southern portion of the Island of Meroë, that is to say, over a tract of country more than 2000 miles long. A remarkable peculiarity of Egyptian hieroglyphics is the slight modification of form which they suffered during a period of thousands of years, a fact due, no doubt, partly to the material upon which the Egyptians inscribed them, and partly to a conservatism begotten of religious convictions. The Babylonian and Chinese picture characters became modified at so early a period that some thousands of years before Christ, their original forms were lost. This reference to the modified forms of hieroglyphics brings us at once to the mention of the various ways in which they were written in Egypt, *i. e.*, to the three different kinds of Egyptian writing.

The oldest form of writing is the **hieroglyphic**, in which the various objects, animate and inanimate, for which the characters stand are depicted as accurately as possible. The following titles of one Ptah-hetep, who lived at the period of the rule of the IVth dynasty will explain this; by the side of each hieroglyphic is its description.

- | | | | |
|---|-----------------|---|---|
| { | 1. ¹ |  | a mouth |
| | 2. |  | a door made of planks of wood fastened together by three cross-pieces |
| | 3. |  | the fore-arm and hand |

¹ The brackets shew the letters which, when taken together, form words.

- { 4.  a lion's head and one fore paw stretched out
 5.  see No. 3
6.  doorway surmounted by cornice of small serpents
7.  a jackal
8.  a kind of water fowl
9.  an owl
- { 10.  a growing plant
 11.  a cake
12.  a reed to which is tied a scribe's writing tablet or palette, having two hollows in it for red and black ink
- { 13.  see No. 9
 14.  see No. 1
- { 15.  the breast of a man with the two arms stretched out
 16.  see No. 11
 17.  a seated man holding a basket upon his head.

In the above examples of picture signs the objects which they represent are tolerably evident, but a large number of hieroglyphics do not so easily lend themselves to identification. Hieroglyphics were cut in stone, wood, and other materials with marvellous accuracy, at depths varying from $\frac{1}{16}$ of an inch to 1 inch; the details of the objects represented were given either by cutting or by painting in colours. In the earliest times the mason must have found it easier to cut characters into the stone than to sculpture them in relief; but it is probable that the idea of preserving carefully what had been inscribed also entered his mind, for frequently when the surface outline of a character has been destroyed sufficient traces remain in the incuse portion of it for purposes of identification. Speaking generally, celestial objects are coloured blue, as also are metal vessels and instruments; animals, birds, and reptiles are painted as far as possible to represent their natural colours; the Egyptian man is painted red, and the woman yellow or a pinky-brown colour; and so on. But though in some cases the artist endeavoured to make each picture sign an exact representation of the original object in respect of shape or form and colour, with the result that the simplest inscription became a splendid piece of ornamentation in which the most vivid colours blended harmoniously, in the majority of painted texts which have been preserved to us the artists have not been consistent in the colouring

of their signs. Frequently the same tints of a colour are not used for the same picture, an entirely different colour being often employed; and it is hard not to think that the artist or scribe, having come to the end of the paint which should have been employed for one class of hieroglyphics, frequently made use of that which should have been reserved for another. It has been said that many of the objects which are represented by picture signs may be identified by means of the colours with which they are painted, and this is, no doubt, partly true; but the inconsistency of the Egyptian artist often does away entirely with the value of the colour as a means of identification.

Picture signs or hieroglyphics were employed for religious and state purposes from the earliest to the latest times, and it is astonishing to contemplate the labour which must have been expended by the mason in cutting an inscription of any great length, if every character was well and truly made. Side by side with cutters in stone carvers in wood must have existed, and for a proof of the skill which the latter class of handicraftsmen possessed at a time which must be well nigh pre-dynastic, the reader is referred to the beautiful panels in the Gizeh Museum which have been published by Mariette.¹ The hieroglyphics and figures of the deceased are in relief, and are most delicately and beautifully executed;

¹ See *Les Mastaba de l'Ancien Empire*. Paris, 1882, p. 74 ff.

but the unusual grouping of the characters proves that they belong to a period when as yet dividing lines for facilitating the reading of the texts had not been introduced. These panels cannot belong to a period later than the IIIrd, and they are probably earlier than the Ist dynasty. Inscriptions in stone and wood were cut with copper or bronze and iron chisels. But the Egyptians must have had need to employ their hieroglyphics for other purposes than inscriptions which were intended to remain in one place, and the official documents of state, not to mention the correspondence of the people, cannot have been written upon stone or wood. At a very early date the papyrus plant¹ was made into a sort of paper upon which were written drafts of texts which the mason had to cut in stone, official documents, letters, etc. The stalk of this plant, which grew to the height of twelve or fifteen feet, was triangular, and was about six inches in diameter in its thickest part. The outer rind was removed from it, and the stalk was divided into layers with a flat needle; these layers were laid upon a board, side by side, and upon these another series of layers was laid in a horizontal direction, and a thin solution of gum was then run between them, after which both series of layers were pressed and dried. The number of such sheets joined together depended upon the length of the roll required. The papyrus rolls which have come

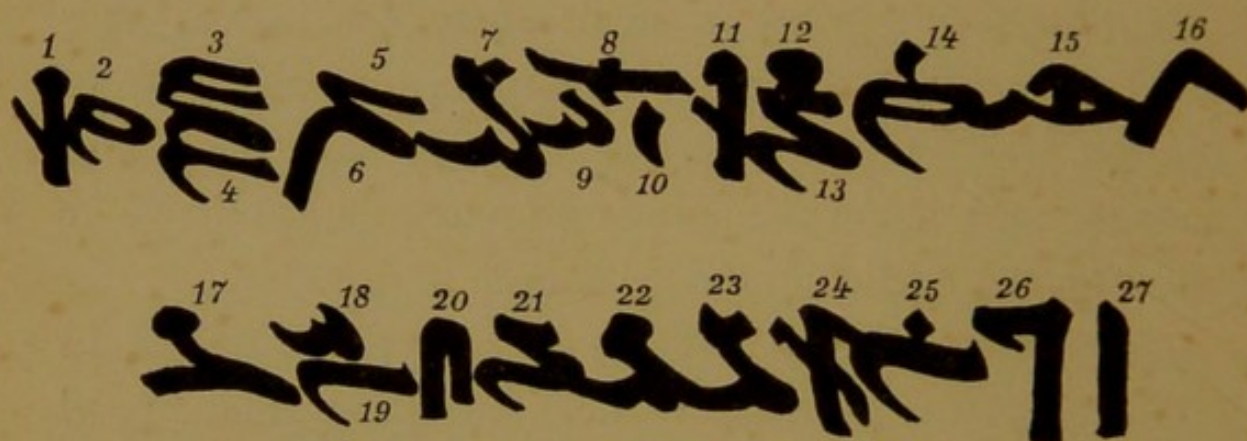
¹ *Byblus hieraticus*, or *Cyperus papyrus*.

down to us vary greatly in length and width; the finest Theban papyri are about seventeen inches wide, and the longest roll yet discovered is the great Papyrus of Rameses III,¹ which measures one hundred and thirty-five feet in length. On such rolls of papyrus the Egyptians wrote with a reed, about ten inches long and one eighth of an inch in diameter, the end of which was bruised to make the fibres flexible, and not cut; the ink was made of vegetable substances, or of coloured earths mixed with gum and water.





















Now it is evident that the hieroglyphics traced in outline upon papyrus with a comparatively blunt reed can never have had the clearness and sharp outlines of those cut with metal chisels in a hard substance; it is also evident that the increased speed at which government orders and letters would have to be written would cause the scribe, unconsciously at first, to abbreviate and modify the picture signs, until at length only the most salient characteristics of each remained. And this is exactly what happened. Little by little the hieroglyphics lost much of their pictorial character, and degenerated into a series of signs which went to form the cursive writing called **Hieratic**. It was used extensively by the priests in copying literary works in all periods, and though it occupied originally a subordinate position in respect of hieroglyphics, especially as regards religious texts, it at length became equal in

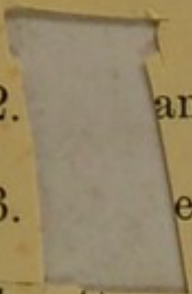
¹ Harris Papyrus, No. 1. British Museum, No. 9999.

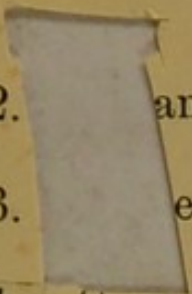
importance to hieroglyphic writing. The following example of hieratic writing is taken from the Prisse Papyrus upon which at a period about B. C. 2600 two texts, containing moral precepts which were composed about one thousand years earlier, were written.





Now if we transcribe these into hieroglyphics we obtain the following :—


- | | |
|--|--|
| 1.  a reed | 11.  see No. 1 |
| 2.  a mouth | 12.  a knee bone (?) |
| 3.  a hare | 13.  see No. 2. |
| 4.  the wavy surface of water | 14.  a roll of papyrus tied up |
| 5.  see No. 4 | 15.  an eye |
| 6.  a kind of vessel | 16.  see No. 6 |
| 7.  an owl | 17.  a goose |
| 8.  a bolt of a door | 18.  see No. 9 |
| 9.  a seated figure of a man | 19.  see No. 4 |
| 10. \| a stroke written to make the word symmetrical | 20.  a chair back |
| | 21.  a sickle |

22.  an eagle

23.  ee No. 7

24.  a tree

25.  see No. 14

26.  an axe

27. | see No. 10.

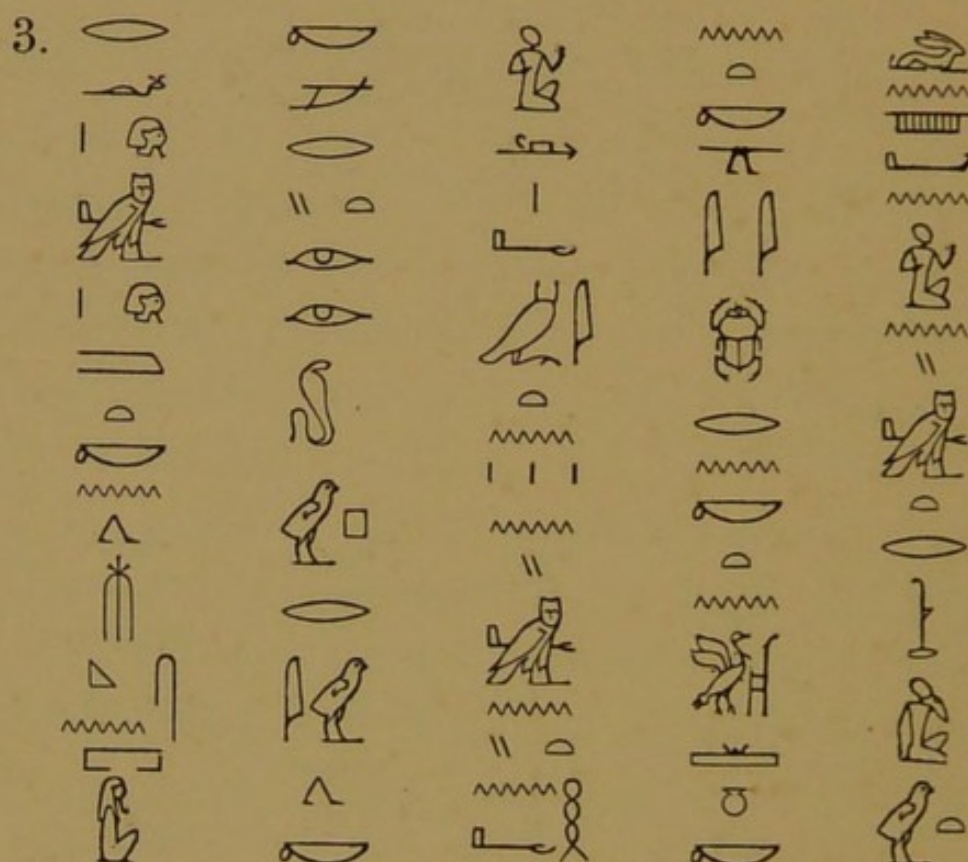
On comparing the above hieroglyphics with their hieratic equivalents it will be seen that only long practice would enable the reader to identify quickly the abbreviated characters which he had before him; the above specimen of hieratic is, however, well written and is relatively easy to read. In the later times, *i. e.*, about B. C. 900, the scribes invented a series of purely arbitrary or conventional modifications of the hieratic characters and so a new style of writing, called **Enchorial** or **Demotic**, came into use; it was used chiefly for business or social purposes at first, but at length copies of the "Book of the Dead" and lengthy literary compositions were written in it. In the Ptolemaic period Demotic was considered to be of such importance that whenever the text of a royal decree was inscribed upon a stele which was to be set up in some public place and was intended to be read by the public in general, a version of the said decree, written in the Demotic character, was added. Famous examples of stelae inscribed in hieroglyphic, demotic, and Greek, are the Canopus Stone, set up at Canopus in the reign of Ptolemy III. Euergetes I. in the ninth year of his reign (B. C. 247—222), and the Rosetta

Stone set up at Rosetta, in the eighth year of the reign of Ptolemy V. Epiphanes (B. C. 205—182).

In all works on ancient Egyptian grammar the reader will find frequent reference to *Coptic*. The Coptic language is a dialect of Egyptian of which four or five varieties are known; its name is derived from the name of the old Egyptian city Qebt, through the Arabic *Qubt*, which in its turn was intended to represent the Gr. Αἰγύπτος. The dialect dates from the second century of our era, and the literature written in it is chiefly Christian. Curiously enough Coptic is written with the letters of the Greek alphabet, to which were added six characters, derived from the Demotic forms of ancient Egyptian hieroglyphics, to express sounds which were peculiar to the Egyptian language.

Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, and as we find that in inscriptions which are cut on the sides of a door they usually face inwards, *i. e.*, towards the door, each group thus facing the other, the scribe and sculptor needed only to follow their own ideas in the arrangement and direction of the characters, or the dictates of symmetry. To ascertain the direction in which an inscription is to be read we must observe in which way the men, and birds, and animals face, and then

facing in the opposite direction, so that to read these now we must read from right to left (No. 3).



Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri dating from the XIIth dynasty the texts are arranged in short columns.

Before we pass to the consideration of the Egyptian Alphabet, syllabic signs, etc., it will be necessary to set forth briefly the means by which the power to read these was recovered, and to sketch the history of the decipherment of Egyptian hieroglyphics in connection with the **Rosetta Stone**.

CHAPTER II.

THE ROSETTA STONE AND THE DECIPHERMENT OF HIEROGLYPHICS.

The Rosetta Stone was found by a French artillery officer called Boussard, among the ruins of Fort Saint Julien, near the Rosetta mouth of the Nile, in 1799, but it subsequently came into the possession of the British Government at the capitulation of Alexandria. It now stands at the southern end of the great Egyptian Gallery in the British Museum. The top and right hand bottom corner of this remarkable object have been broken off, and at the present the texts inscribed upon it consist of fourteen lines of hieroglyphics, thirty-two lines of demotic, and fifty-four lines of Greek. It measures about 3 ft. 9 in. \times 2 ft. $4\frac{1}{2}$ in. \times 11 in. on the inscribed side.

The Rosetta Stone records that Ptolemy V. Epiphanes, king of Egypt from B. C. 205 to B. C. 182, conferred great benefits upon the priesthood, and set aside large revenues for the maintenance of the temples, and remitted the taxes due from the people at a period of

distress, and undertook and carried out certain costly engineering works in connection with the irrigation system of Egypt. In gratitude for these acts the priesthood convened a meeting at Memphis, and ordered that a statue of the king should be set up in every temple of Egypt, that a gilded wooden statue of the king placed in a gilded wooden shrine should be established in each temple, etc. ; and as a part of the great plan to do honour to the king it was ordered that a copy of the decree, inscribed on a basalt stele in hieroglyphic, demotic, and Greek characters, should be set up in each of the first, second, and third grade temples near the king's statue. The provisions of this decree were carried out in the eighth year of the king's reign, and the Rosetta Stone is one of the stelae which, presumably, were set up in the great temples throughout the length and breadth of the land. But the importance of the stone historically is very much less than its value philologically, for the decipherment of the Egyptian hieroglyphics is centred in it, and it formed the base of the work done by scholars in the past century which has resulted in the restoration of the ancient Egyptian language and literature.

It will be remembered that long before the close of the Roman rule in Egypt the hieroglyphic system of writing had fallen into disuse, and that its place had been taken by demotic, and by Coptic, that is to say, the Egyptian language written in Greek letters ; the widespread use of Greek and Latin among the govern-

ing and upper classes of Egypt also caused the disappearance of Egyptian as the language of state. The study of hieroglyphics was prosecuted by the priests in remote districts probably until the end of the Vth century of our era, but very little later the ancient inscriptions had become absolutely a dead letter, and until the beginning of the present century there was neither an Oriental nor a European who could either read or understand a hieroglyphic inscription. Many writers pretended to have found the key to the hieroglyphics, and many more professed, with a shameless impudence which it is hard to understand in these days, to translate the contents of the texts into a modern tongue. Foremost among such pretenders must be mentioned Athanasius Kircher who, in the XVIIth century, declared that he had found the key to the hieroglyphic inscriptions ; the translations which he prints in his *Oedipus Aegyptiacus* are utter nonsense, but as they were put forth in a learned tongue many people at the time believed they were correct. More than half a century later the Comte de Pahlm stated that an inscription at Denderah was only a translation of Psalm C., and some later writers believed that the Egyptian inscriptions contained Bible phrases and Hebrew compositions.¹ In the first half of the XVIIIth century Warburton appears to have divined the existence of alphabetic characters in Egyptian, and had he pos-







¹ See my *Mummy*, p. 126.




sessed the necessary linguistic training it is quite possible that he would have done some useful work in decipherment. Among those who worked on the right lines must be mentioned de Guignes, who proved the existence of groups of characters having determinatives, and Zoëga, who came to the conclusion that the hieroglyphics were letters, and what was very important, that the cartouches, *i. e.*, the ovals which occur in the inscriptions and are so called because they resemble cartridges, contained royal names.¹ In 1802 Akerblad, in a letter to Silvestre de Sacy, discussed the demotic inscription on the Rosetta Stone, and published an alphabet of the characters. But Akerblad never received the credit which was his due for this work, for although it will be found, on comparing Young's "Supposed Enchorial Alphabet" printed in 1818 with that of Akerblad printed in 1802, that *fourteen* of the characters are identical in both alphabets, no credit is given to him by Young. Further, if Champollion's alphabet, published in his *Lettre à M. Dacier*, Paris, 1822, be compared with that of Akerblad, sixteen of the characters will be found to be identical; yet Champollion, like Young, seemed to be oblivious of the fact.

With the work of Young and Champollion we reach firm ground. A great deal has been written about the merits of Young as a decipherer of the Egyptian hiero-

¹ *De Usu et Origine Obeliscorum*, Rome, 1797, p. 465.

glyphics, and he has been both over-praised and over-blamed. He was undoubtedly a very clever man and a great linguist, even though he lacked the special training in Coptic which his great rival Champollion possessed. In spite of this, however, he identified correctly the names of six gods, and those of Ptolemy and Berenice; he also made out the true meanings of several ideographs, the true values of six letters¹ of the alphabet, and the correct consonantal values of three² more. This he did some years before Champollion published his Egyptian alphabet, and as priority of publication (as the late Sir Henry Rawlinson found it necessary to say with reference to his own work on cuneiform decipherment) must be accepted as indicating priority of discovery, credit should be given to Young for at least this contribution towards the decipherment. No one who has taken the pains to read the literature on the subject will attempt to claim for Young that the value of his work was equal to that of Champollion, for the system of the latter scholar was eminently scientific, and his knowledge of Coptic was wonderful, considering the period when he lived. Besides this the quality of his hieroglyphic work was so good, and the amount of it which he did so great, that in those respects the two rivals ought not to be compared. He certainly knew of Young's results, and the admission by him

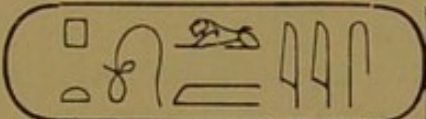
¹ I. e.,  i,  m,  n,  p,  f,  t.


² I. e.,  ,  , .

that they existed would have satisfied Young's friends, and in no way diminished his own merit and glory.

In the year 1815 Mr. J. W. Bankes discovered on the Island of Philae a red granite obelisk and pedestal which were afterwards removed at his expense by G. Belzoni and set up at Kingston Hall in Dorsetshire. The obelisk is inscribed with one column of hieroglyphics on each side, and the pedestal with twenty-four lines of Greek. In 1822 Champollion published an account of this monument in the *Revue encyclopédique* for March, and discussed the hieroglyphic and Greek inscriptions upon it. The Greek inscription had reference to a petition of the priests of Philae made to Ptolemy, and his wife Kleopatra, and his sister also called Kleopatra, and these names of course occur in it. Champollion argued that if the hieroglyphic inscription has the same meaning as the Greek, these names must also occur in it. Now the only name found on the Rosetta Stone is that of Ptolemy which is, of course, contained in a cartouche, and when Champollion examined the hieroglyphic inscription on the Philae obelisk, he not only found the royal names there, enclosed in cartouches, but also that one of them was identical with that which he knew from the Greek of the Rosetta Stone to be that of Ptolemy. He was certain that this name was that of Ptolemy, because in the Demotic inscription on the Rosetta Stone the group of characters which formed the name occurred over and over again, and in the places where, according to the Greek, they ought








to occur. But on the Philae Obelisk the name Kleopatra is mentioned, and in both of the names of Ptolemy and Kleopatra the same letters occur, that is to say L and P; if we can identify the letter P we shall not only have gained a letter, but be able to say at which end of the cartouches the names begin. Now writing down the names of Ptolemy and Kleopatra as they usually occur in hieroglyphics we have:—

Ptolemy The cartouche for Ptolemy contains seven hieroglyphs: a square, a semi-circle, a loop, a seated cat, a horizontal bar, two vertical bars, and a vertical bar with a hook.












Kleopatra The cartouche for Kleopatra contains eleven hieroglyphs: a triangle, a seated cat, a vertical bar, a loop, a square, a standing bird, a horizontal bar, an oval, a standing bird, a semi-circle, and a circle.

Let us however break the names up a little more and arrange the letters under numbers thus:—

Ptolemy.

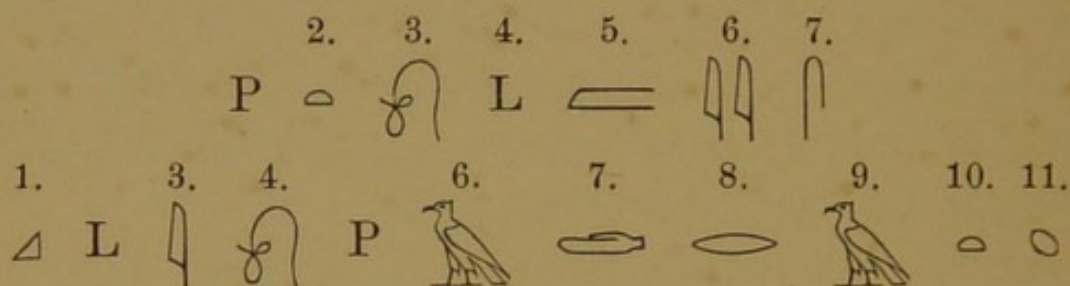
1.	2.	3.	4.	5.	6.	7.
						

Kleopatra.

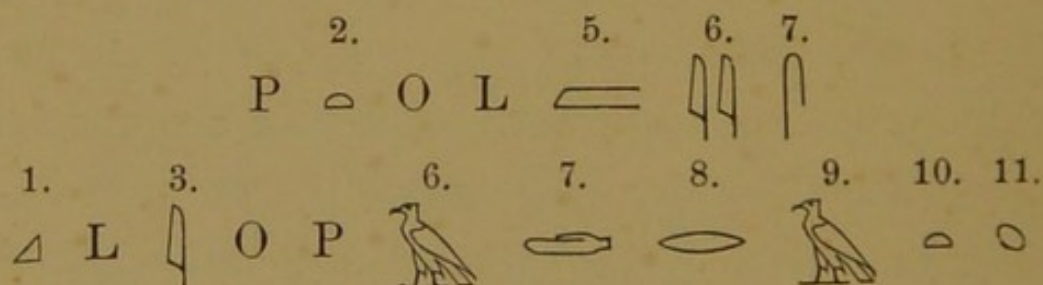
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
										

We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too that letter No. 2

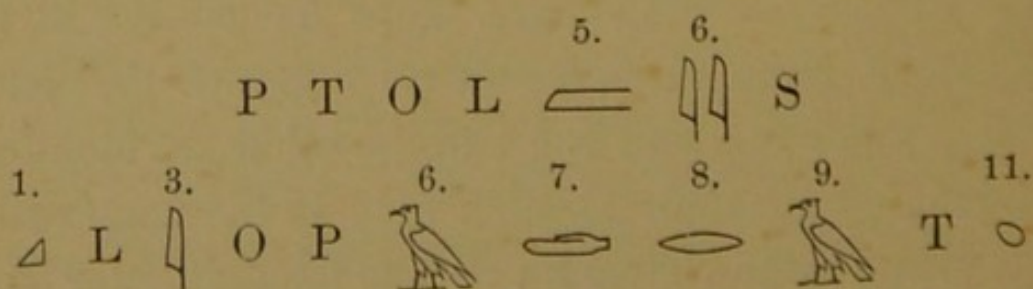
in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—











As only one of the names begin with P, that which begins with that letter must be Ptolemy. Now letter No. 4 in one name, and letter No. 3 in the other are identical, and also judging by their position we may assign it in each name the value of some vowel sound like O, and thus get :—












But the letter between P and O in Ptolemy must be T, and as the name ends in Greek with S, the last letter in hieroglyphics must be S, so we may now write down the names thus :—



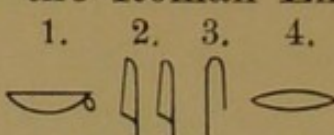



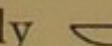
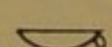


Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that instead of the letter  we sometimes have the letter  which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that  = A; the initial letter must, of course, be K. We may now write the names thus :—






				5.	6.	
P	T	O	L			S
	3.			8.		11.
K	L		O	P	A	T  A T 




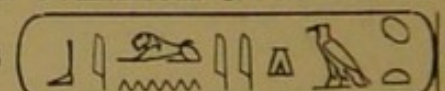
The sign  (No. 3) in the name Kleopatra represents some vowel sound like E, and this sign doubled (No. 6) represents the vowels AI in the name Ptolemaios; but as  represent EE, or Ì, that is to say I pronounced in the Continental fashion, the O of the Greek form has no equivalent in hieroglyphics. That leaves us only the signs ,  and  to find values for. Young had proved that the signs  always occurred at the ends of the names of goddesses, and that it was a feminine termination; as the Greek kings and queens of Egypt were honoured as deities, this termination was added to the names of royal ladies also. This disposes of the sign , and the letters  (No. 5) and  (No. 8) can be nothing else but M and R. So we may now write :—





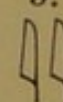




P T O L M I S, *i. e.*, Ptolemy,

K L E O P A T R A, *i. e.*, Kleopatra.


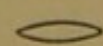
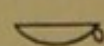
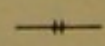
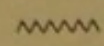

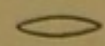

Now a common title of the Roman Emperors was written hieroglyphically . We know that  = I,  = S, and  = R; and as  is used as a variant for the first sign in the name of Kleopatra given above,  must be K also. The last sign  is interchanged with , and we may thus write under the hieroglyphics the values as follows:—

				
K	I	S	R	S

that is to say *Kaisaros* or Caesar. From the different ways in which the name of Ptolemy is written we learn that  = U, and that @ has also the same value, and that  has the same value as , *i. e.*, M, is also apparent. Now we may consider a common Greek name which is written in hieroglyphics ; we may break it up thus:—

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

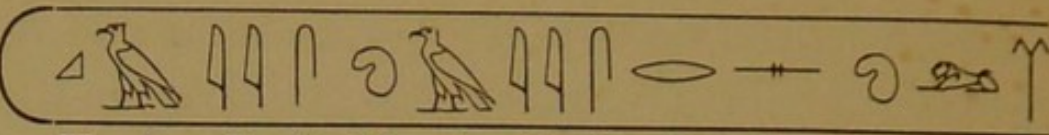
Of these characters we have already identified Nos. 2, 3, 5, 7, 8 and 9, and from the two last we know that we are dealing with the name of a royal lady. But there is also another common Greek name which may be written out in this form:—

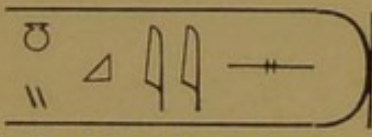
1.	2.	3.	4.	5.	6.	7.	8.
							

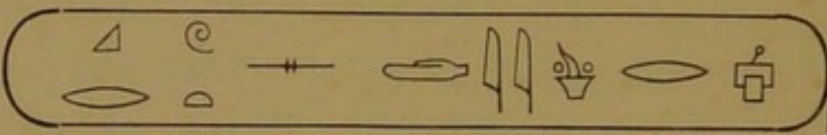
and we see at a glance that the only letter that we

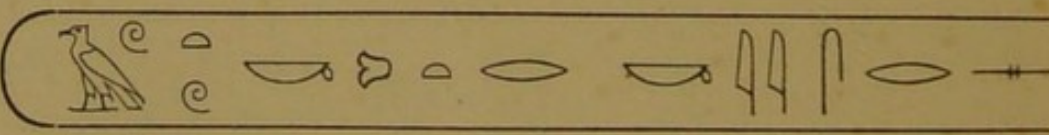
have not met with before is $\sim\sim\sim$. Reading the values of this last group of signs we get E R (or L) K S T R (or L) S, which can be nothing else but Eleks- ntrs or "Alexander"; thus we find that $\sim\sim\sim$ = N. Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T ; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign \int = B, and that No. 6 sign ∇ = K. From other Greek and Latin titles and names we may obtain the values of many other letters and syllables, as will be seen from the following :—

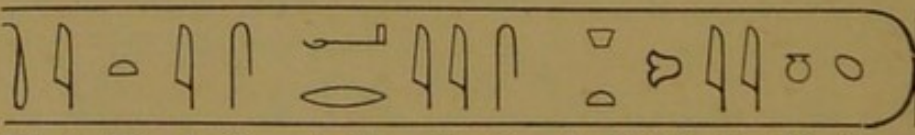
1.  | P.H.I.U.L.I.U.P.U
(or UA).S., *i. e.*, Philip.
2.  | P.I.L.A.T.R.A., *i. e.*,
Philotera.
3.  | BA.R.N.I.K.T., *i. e.*, Berenice.
4.  | A.R.R.S.N.A.T., *i. e.*,
Arsinoë.
-  | A.R.S.I.N.A.I., *i. e.*,
Arsinoë.
5.  | T.R.A.P.N.T., *i. e.*, Tryphaena.
6.  | T.BA.R.I.S.K.I.S.R.
S., *i. e.*, Tiberius Caesar.

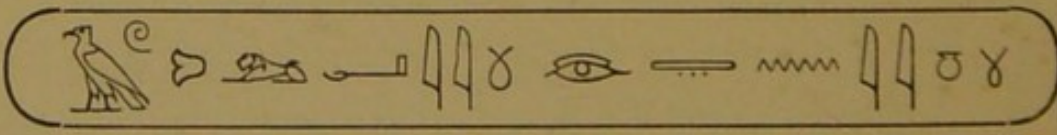
7. 
 K - A - I - S K - A - I - S - R - S K - R - M -
i. e., Gaius Caesar Germ-


 NI - K - I - S
 anicus.



























8. 
 K - L - U T - S T - I - B A - R - S A
i. e., Claudius Tiberius.


9. 
 A - U - T U - K - R - T - R K - I - S - R - S
i. e., Autocrator Caesar.




























 T - A - T - A - S A - R - I - S A - T - R - I - N - S
 Titus Aelius Hadrianus.

10. 
 A - U - R - L A - I - S A N - T A - N - I - N - S
i. e., Aurelius Antoninus.

In the Ptolemaic and Roman times the titles of the kings or emperors were often included in the cartouches, and from some of these Champollion derived

a number of letters for his Egyptian alphabet. Thus many kings call themselves   , and  , which appellations were known to mean "Of Ptah beloved" and "living ever". Now in the first of these    we know, from the names which we have read above, that the first two signs are P and T, *i. e.*, the first two letters of the name Ptah; the third sign  must then have the value of H or of some sound like it. If these three signs   form the name of Ptah, then the fourth sign  must mean "beloved". Now as Coptic is only a dialect of Egyptian written in Greek letters we may obtain some help from it as Champollion did; and as we find in that dialect that the ordinary words for "to love" are *mei* and *mere*, we may apply one or other of these values to the sign . In the same way, by comparing variant texts, it was found that  was what is called an ideograph meaning "life", or "to live"; now the Coptic word for "life" or "to live", is *ônkħ*, so the pronunciation of the hieroglyphic sign must be something like it. We find also that the variant spellings of  give us  , and as we already know that  = N, the third sign  must be KH; incidentally, too, we discover that  has the syllabic value of *ānkħ*, and that the *ā* has become *ô* in Coptic. If, in the appellation  , *i. e.*, "living ever",  means "life", it is clear that  must mean "ever". Of the three signs which form the word we already know the last two,  and , for we have













seen the first in the name Ptolemy, and the second in the name Antoninus, where they have the values of T and TA respectively. Now it was found by comparing certain words written in hieroglyphics with their equivalents in Coptic that the third sign  was the equivalent of a letter in the Coptic alphabet which we may transliterate by TCH, *i. e.*, the sound which *c* has before *i* in Italian. Further investigations carried on in the same way enabled Champollion and his followers to deduce the syllabic values of the other signs, and at length to compile a classified syllabary. We may now collect the letters which we have gathered together from the titles and names of the Greek and Roman rulers of Egypt in a tabular form thus :—

 A	 H
 A or E	 H
 Ā	 KH
 or ʌ I	 or  S
 or @ or  O or U	 T
 B	 T
 P	 T
 or  M	 TCH
 or  N	 K
 or  R	 K
	 K

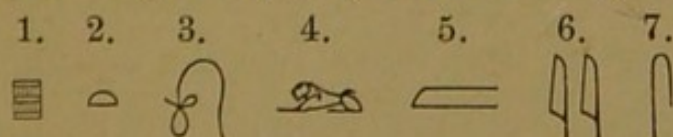
It will be noticed that we have three different kinds of the K sound, three of the T sound, two of the H sound, and three A sounds. At the early date when the values of the hieroglyphics were first recovered it was not possible to decide the exact difference between the varieties of sounds which these letters represented ; but the reader will see from the alphabet on pp. 31, 32 the values which are generally assigned to them at the present time. It will be noticed, too, that among the letters of the Egyptian alphabet given above there are no equivalents for F and SH, but these will be found in the complete alphabet.

CHAPTER III.

HIEROGLYPHICS AS IDEOGRAPHS, PHONETICS, AND DETERMINATIVES.








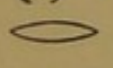
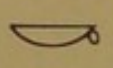

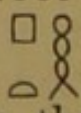
Every hieroglyphic character is a picture of some object in nature, animate or inanimate, and in texts many of them are used in more than one way. The simplest use of hieroglyphics is, of course, as pictures, which we may see from the following:—  a hare ;  an eagle ;  a duck ;  a beetle ;  a field with plants growing in it ; ★ a star ;  a twisted rope ;  a comb ;  a pyramid, and so on. But hieroglyphics may also represent *ideas*, *e. g.*,  a wall falling down sideways represents the idea of “falling” ;  a hall in which deliberations by wise men were made represents the idea of “counsel” ;  an axe represents the idea of a divine person or a god ;  a musical instrument represents the idea of pleasure, happiness, joy, goodness, and the like. Such are called **ideographs**. Now every picture of every object must have had a name, or we may say that each picture was



a word-sign ; a list of all these arranged in proper order would have made a dictionary in the earliest times. But let us suppose that at the period when these pictures were used as pictures only in Egypt, or wherever they first appeared, the king wished to put on record that an embassy from some such and such a neighbouring potentate had visited him with such and such an object, and that the chief of the embassy, who was called by such and such a name, had brought him rich presents from his master. Now the scribes of the period could, no doubt, have reduced to writing an account of the visit, without any very great difficulty, but when they came to recording the name of the distinguished visitor, or that of his master, they would not find this to be an easy matter. To have written down the name they would be obliged to make use of a number of hieroglyphics or picture characters which represented most closely the sound of the name of the envoy, without the least regard to their meaning as pictures, and, for the moment, the picture characters would have represented sounds only. The scribes must have done the same had they been ordered to make a list of the presents which the envoy had brought for their royal master. Passing over the evident anachronism let us call the envoy "Ptolemy", which name we may write, as in the preceding chapter, with the signs :—






















Now No. 1 represents a door, No. 2 a cake, No. 3 a















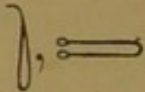





knotted rope, No. 4 a lion, No. 5 (uncertain), No. 6 two reeds, and No. 7 a chairback ; but here each of these characters is employed for the sake of its *sound* only.

The need for characters which could be employed to express *sounds only* caused the Egyptians at a very early date to set aside a considerable number of picture signs for this purpose, and to these the name of **phonetics** has been given. Phonetic signs may be either **syllabic** or **alphabetic**, *e. g.*,  *peḥ*,  *mut*,  *maāt*,  *ḫeper*, which are syllabic, and  *p*,  *b*,  *m*,  *r*,  *k*, which are alphabetic. Now the five alphabetic signs just quoted represent as pictures, a door, a foot and leg, an owl, a mouth, and a vessel respectively, and each of these objects no doubt had a name ; but the question naturally arises how they came to represent single letters ? It seems that the sound of the *first letter* in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus the first character  *P*, represents a door made of a number of planks of wood upon which three cross-pieces are nailed. There is no word in Egyptian for door, at all events in common use, which begins with *P*, but, as in Hebrew, the word for door must be connected with the root "to open" ; now the Egyptian word for "to open" is  *pt[a]ḥ*, and as we know that the first character in that word has the sound of *P* and of no other letter, we may reasonably assume that the Egyptian word for "door" began with *P*. The third

character  M represents the horned owl, the name of which is preserved for us in the Coptic word *mûlotch* ($\mu\sigma\tau\lambda\omicron\chi$); the first letter of this word begins with M, and therefore the phonetic value of  is M. In the same way the other letters of the Egyptian alphabet were derived, though it is not always possible to say what the word-value of a character was originally. In many cases it is not easy to find the word-values of an alphabetic sign, even by reference to Coptic, a fact which seems to indicate that the alphabetic characters were developed from word-values so long ago that the word-values themselves have passed out of the written language. Already in the earliest dynastic inscriptions known to us hieroglyphic characters are used as pictures, ideographs and phonetics side by side, which proves that these distinctions must have been invented in pre-dynastic times.

The Egyptian alphabet is as follows:—

	A (\aleph)		F (\beth)
	Ā (')	 or 	M (\mathfrak{m})
	Ā (̄)	 or 	N (\mathfrak{n})
 or 	I (')	 or 	R and L (\mathfrak{r} , \mathfrak{l})
 or 	U (')		H (\mathfrak{h})
	B (\mathfrak{b})		H (\mathfrak{h})
	P (\mathfrak{p})		KH (\mathfrak{ch}) (Arab. \mathfrak{ch})

	S	()		K	()
	S	()		T	()
	SH (Ś)	()		T	()
	K	()		TH (θ)	()
	Q	()		TCH (T')	()


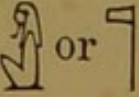











The Egyptian alphabet has a great deal in common with the Hebrew and other Semitic dialects in respect of the guttural and other letters, peculiar to Oriental peoples, and therefore the Hebrew letters have been added to shew what I believe to be the general values of the alphabetic signs. It is hardly necessary to say that differences of opinion exist among scholars as to the method in which hieroglyphic characters should be transcribed into Roman letters, but this is not to be wondered at considering that the scientific study of Egyptian is only about eighty years old, and that the whole of the literature has not yet been published.












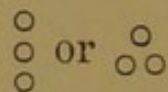











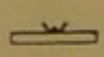


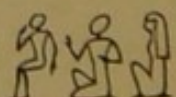
Some ideographs have more than one phonetic value, in which case they are called **polyphones**; and many ideographs representing entirely different objects have similar values, in which case they are called **homophones**.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs, which had

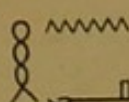

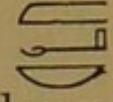
no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which are called **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all known hieroglyphic inscriptions not pre-dynastic contain them, and it seems as if they must have been the product of prehistoric times. They, however, occur less frequently in the texts of the earlier than of the later dynasties.

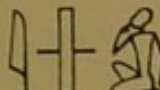

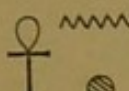

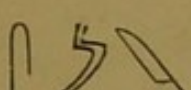



Determinatives may be divided into two groups; those which determine a single species, and those which determine a whole class. The following determinatives of classes should be carefully noted:—

Character	Determinative of	Character	Determinative of
1. 	to call, beckon	6.  or 	god, divine being or thing
2. 	man	7. 	goddess
3. 	to eat, think, speak, and of whatever is done with the mouth	8. 	tree
4. 	inertness, idleness	9. 	plant, flower
5. 	woman	10. 	earth, land
		11. 	road, to travel
		12. 	foreign land

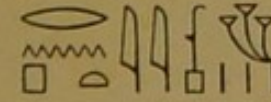


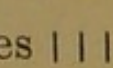
Character	Determinative of	Character	Determinative of
13. 	nome	26. 	fish
14. 	water	27. 	rain, storm
15. 	house	28. 	day, time
16. 	to cut, slay	29. 	village, town, city
17. 	fire, to cook, burn	30. 	stone
18. 	smell (good or bad)	31. 	metal
19. 	to overthrow	32. 	grain
20. 	strength	33. 	wood
21. 	to walk, stand, and of actions performed with the legs	34. 	wind, air
22. 	flesh	35. 	foreigner
23. 	animal	36. 	liquid, unguent
24. 	bird	37. 	abstract
25. 	little, evil, bad	38. 	crowd, collection of people
		39. 	children.

A few words have no determinative, and need none, because their meaning was fixed at a very early period, and it was thought unnecessary to add any ; examples

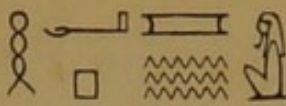



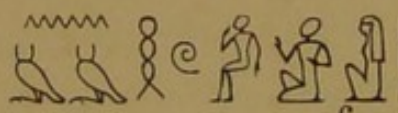



of such are  *henā*¹ "with",  *ām* "in",  *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples :—

1.  *ām* to eat ; a picture of a man putting food into his mouth  is the determinative.
2.  *ānḫ* a flower ; the picture of a flower  is the determinative.
3.  *sma* to slay ; the picture of a knife  is the determinative, and indicates that the word *sma* means "knife", or that it refers to some action that is done with a knife.
4.  *ses* bolt ; the picture of the branch of a tree  is the determinative, and indicates that *ses* is an object made of wood.

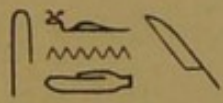
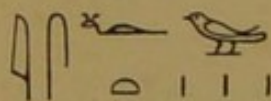
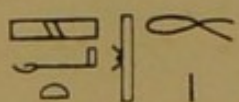

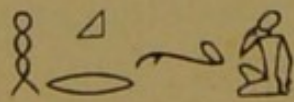
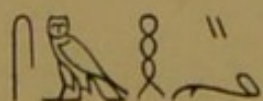
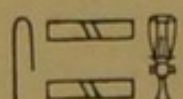
Of words of one or more determinatives the following are examples :—

1.  *renpit* flowers ; the pictures of a flower in the bud , and a flower , are the determinatives ; the three strokes  are the sign of the plural.

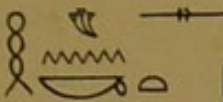

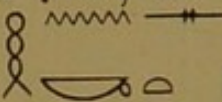
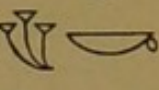
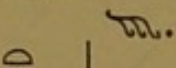
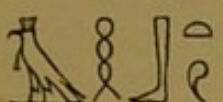

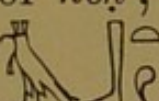
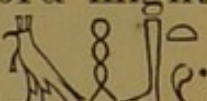
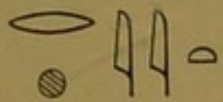
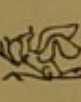
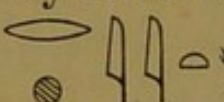

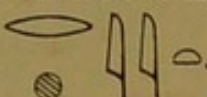
¹ Strictly speaking there is no *e* in Egyptian, and it is added in the transliterations of hieroglyphic words in this book simply to enable the reader to pronounce them more easily.






2.  *Hāp* god of the Nile ; the pictures of water enclosed by banks , and running water , and a god  are the determinatives.
3.  *nemmeḥu* poor folk ; the pictures of a child , and a man , and a woman  are the determinatives, and shew that the word *nemmeḥ* means a number of human beings, of both sexes, who are in the condition of helpless children.

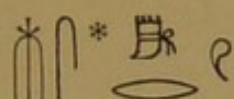
Words may be spelt (1) with alphabetic characters wholly, or (2) with a mixture of alphabetic and syllabic characters ; examples of the first class are :—

	<i>sfent</i>	a knife
	<i>ās fet</i>	wickedness
	<i>śāt</i>	a book
	<i>uāa</i>	a boat
	<i>ḥe qer</i>	to be hungry, hunger
	<i>se meḥi</i>	left hand side
	<i>se seś</i>	a sistrum.

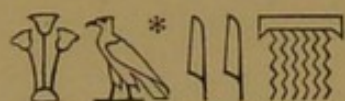
And examples of the second class are :—

1.  *henkset* hair, in which  has by itself the value of *hen*; so the word might be written  or 
.
2.  *nehebet* neck, in which  has by itself the value of *neh*; so the word might be written  as well as .
3.  *rexit* men and women, in which  has by itself the value of *rexit*; thus in  the word is actually written twice, for  = .

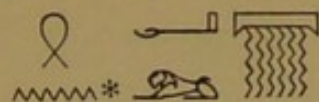
In many words the last letter of the value of a syllabic sign is often written in order to guide the reader as to its pronunciation. Take the word   . The ordinary value of  is *mester* "ear", but the  which follows it shews that the sign is in this word to be read *mestem*, and the determinative indicates that the word means that which is smeared under the eye, or "eye-paint, stibium". For convenience' sake we may call such alphabetic helps to the reading of words **phonetic complements**. The following are additional examples, the phonetic complement being marked by an asterisk.



mester ear



hai rain



senār storm

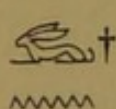


merhu unguent

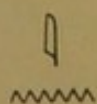


hememu mankind.

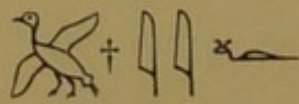
We may now take a short extract from the Tale of the Two Brothers, which will illustrate the use of alphabetic and syllabic characters and determinatives; the determinatives are marked by *, and the syllabic characters by †; the remaining signs are alphabetic. (N. B. There is no *e* in Egyptian.)



un

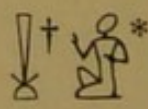


ān



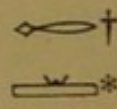
paif

His



sen

brother

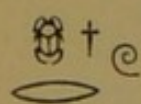


āa

elder

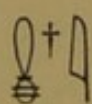


her

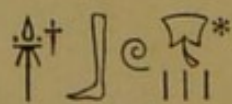


xeperu

became like

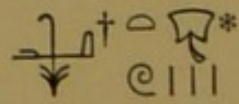


mā



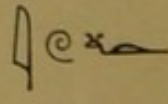
ābu

panthers



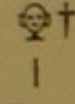
qemātu

southern.

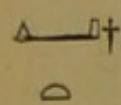


āu-f

He

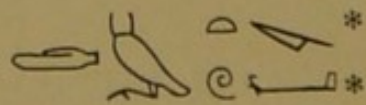


her



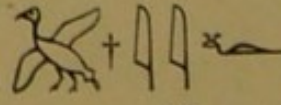
tāt

made



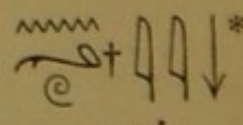
temtu

sharp



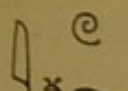

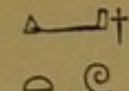

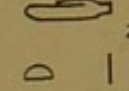
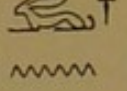

paif

his









nui









dagger,









au-f her tātu-f em tet-f un an
 he placed it in his hand.







paif sen āa āhā en
 His brother elder stood










ha pa sbai paif
 behind the door of his










āhait er xatbu paif
 stable to stab his


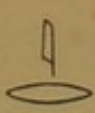

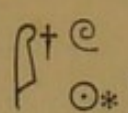
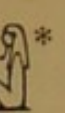

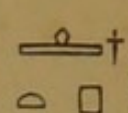
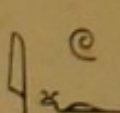
sen sérâu em paif i em
 brother younger at his coming at

ruha er tāt āq naif
 eventide to make to enter his

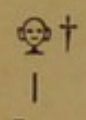

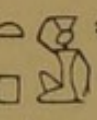
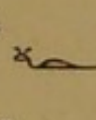
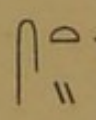
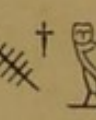
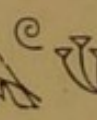
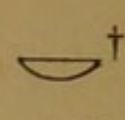










āaut er pa āhait
 cattle into the stables.

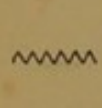

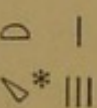


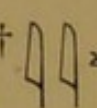
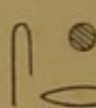
χer *ār* *pa* *Šu* *her* *hetep* *āu-f*

Now when the god Shu was setting he

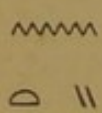
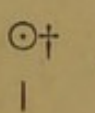
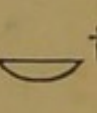
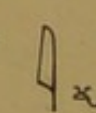
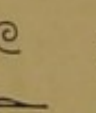
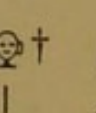
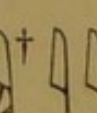
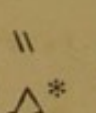
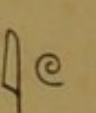
her *atep-f* *stimu* *neb*

was loading himself with green herbs of all kinds

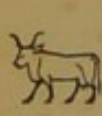
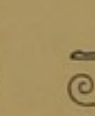
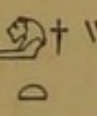
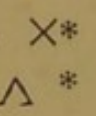
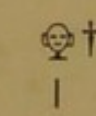
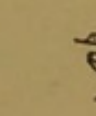
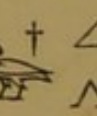
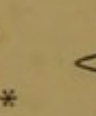
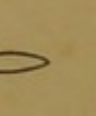
en *sexet* *em* *paif* *sexeru*

of the fields according to his habit



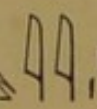
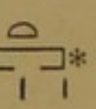
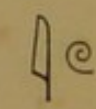
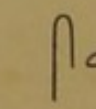
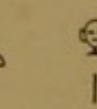
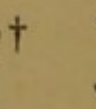
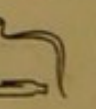
enti *hru* *neb* *āu-f* *her* *i* *āu* *ta*

of day every, he was coming [home]. The


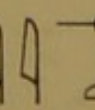
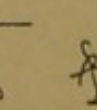
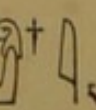
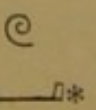

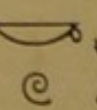
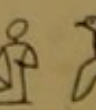
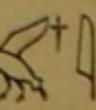
āht *hāuti* *her* *āq* *er* *pa*

cow leading entered into the

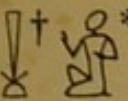
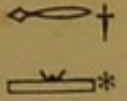
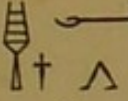

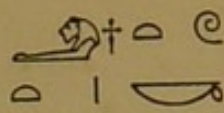
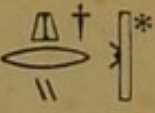
āhait *āu* *set* *her* *tet* *en*

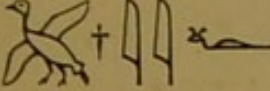
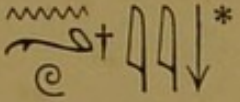

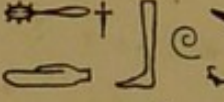
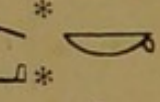
stable, she said to

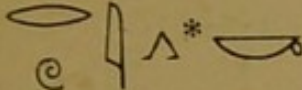
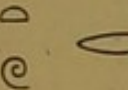
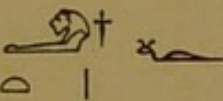
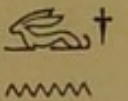
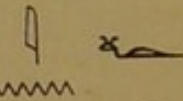















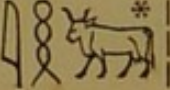
pai-set *saū* *mākuā* *paik*

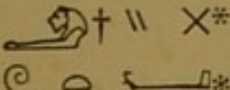


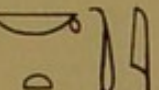

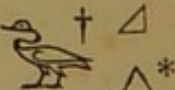
her keeper, Verily thy




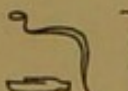

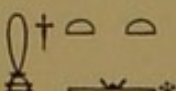
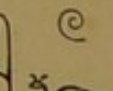






sen āa āhā er hāt-tuk xeri
 brother elder standeth in front of thee with


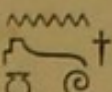

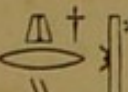

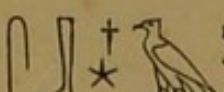






paif nui er xaṭbu - k
 his dagger to stab thee;






ruā - k tu er - hāt - f un ān - f
 run away from before him. He







her setem pa tet taif āh
 hearkened unto the speech of his cow







hāuti āu ta ket-ṯā her āq
 leading. The next entered, [and]





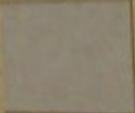



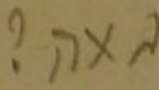








āu set her tet - ṯā - f em mātet āuf
 she was saying to him likewise. He








her ennu xeri pa sba en
 looked under the door of

















CHAPTER IV.¹

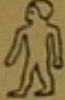

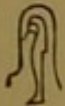













A SELECTION OF HIEROGLYPHIC CHARACTERS WITH THEIR PHONETIC VALUES, ETC.


















1. FIGURES OF MEN.








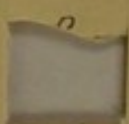




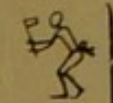

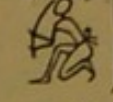
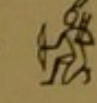

	Phonetic value.	Meaning as ideogram or determinative.
1. 	<i>enen</i>	man standing with inactive arms and hands, submission
2. 	<i>ā</i>	to call, to invoke
3. 	<i>kes</i> (?)	man in beseeching attitude, propi- tiation
5. 	<i>tua</i> }	to pray, to praise, to adore,  eat
6. 	<i>tua</i> }	
7. 	<i>hen</i>	to praise
8. 	<i>qa, hāā</i>	to be high, to rejoice ? 
9. 	<i>ān</i>	man motioning something to go back, to retreat









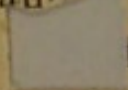






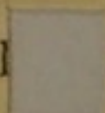



¹ The numbers and classification of characters are those given
by Herr Adolf Holzhausen in his *Hieroglyphen*.







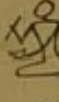





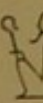





- | | | | |
|-----|---|---------------|---|
| 10. |  | <i>ân</i> | } man calling after someone, to beck-on |
| 11. |  | <i>ân</i> | |
| 12. |  | — | see No. 7 |
| 13. |  | — | see No. 10 |
| 14. |  | | man hailing some one |
| 15. |  | <i>âb</i> | to dance |
| 16. |  | <i>âb</i> | to dance |
| 17. |  | <i>âb</i> | to dance |
| 18. |  | <i>âb</i> | to dance |
| 19. |  | <i>kes</i> | man bowing, to pay homage |
| 20. |  | <i>kes</i> | man bowing, to pay homage |
| 21. |  | — | man running and stretching forward to reach something |
| 22. |  | } <i>sati</i> | to pour out water, to micturate |
| 23. |  | | |
| 24. |  | <i>heter</i> | two men grasping hands, friendship |
| 25. |  | <i>âmen</i> | a man turning his back, to hide, to conceal |







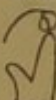









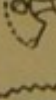


26.  *nem* pygmy
27.  *tut, sāhu, qeres* image, figure, statue, mummy, transformed dead body
28.  *tetta* a dead body in the fold of a serpent
29.  *ur, ser* great, great man, prince, chief
30.  *āau, ten* man leaning on a staff, aged
31.  *next* man about to strike with a stick, strength
32.  — man stripping a branch
33.  *tua*
34.  *seher* to drive away
35.  *xexeth (?)* two men performing a ceremony (?)
36.  *sema (?)*
37.  *āhi* man holding an instrument
38.  — man holding an instrument
39.  — man about to perform a ceremony with two instruments
40.  *next* see No. 31
41.  — to play a harp

42.  — to plough
43.  *tā* to give a loaf of bread, to give
44.  *sa* to make an offering
45.  *nini* man performing an act of worship
46.  *āb* man throwing water over himself, a priest
47.  *sati, set* man sprinkling water, purity
48.  — a man skipping with a rope
49.  *χus* man building a wall, to build
50.  — man using a borer, to drill
51.  *qet* to build
52.  *fa, kat* a man with a load on his head, to bear, to carry, work
53.  *āχ* man supporting the whole sky, to stretch out
54.  *fa* to bear, to carry ; see No. 52
55.  *χesteb* man holding a pig by the tail
56.  *qes* } to bind together, to force something together
57.  *qes* }
58.  *heq* man holding the ? *heq* sceptre, prince, king














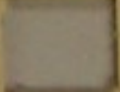


59.  — prince, king
62.  — prince or king wearing White crown
63.  — prince or king wearing Red crown
65.  — prince or king wearing White and Red crowns
68.  *ur* }
 69.  *ur* } great man, prince
70.  *āthi* prince, king
71.  *hen* a baby sucking its finger, child, young person
72.  *hen* a child
74.  *hen* a child wearing the Red crown
75.  *hen* a child wearing the disk and uraeus
76.  *mestem*
78.  |
79.  *xefti* a man breaking in his head with an axe or stick, enemy, death, the dead
80.  |
82.  *māśā* man armed with a bow and arrows, bowman, soldier
83.  *menf* man armed with shield and sword, bowman, soldier

84.  — man with his hands tied behind him, captive
85.  — man with his hands tied behind him, captive
86.  — man tied to a stake, captive
87.  — man tied by his neck to a stake
88.  — beheaded man tied by his neck to a stake
89.  *sa, remt* man kneeling on one knee
90.  *ā* to cry out to, to invoke
91.  *ā* man with his right hand to his mouth, determinative  that is done with the mouth
92.  *enen* submission, inactivity
93.  *hen* to praise
94.  *tua* to pray, to praise, to adore, to entreat
96.  *āmen* to hide
97.  — to play a harp
98.  *āuh, sur* to give or offer a vessel  ater to a god or man
99.  *sa* to make an offering
100.  *āmen, hab* man hiding himself, to hide, hidden
101.  *āb* man washing, clean, pure, priest

- | | | | |
|------|---|----------------|---|
| 102. |  | } <i>āb</i> | man washing, clean, pure, priest |
| 103. |  | | |
| 104. |  | | |
| 105. |  | <i>fa, kat</i> | man carrying a load ; see No. 52 |
| 106. |  | <i>heh</i> | man wearing emblem of year, a large, indefinite number |
| 107. |  | <i>heh</i> | a god wearing the sun's disk and grasping a palm branch in each hand |
| 108. |  | — | to write |
| 110. |  | — | dead person who has obtained power in the next world |
| 111. |  | — | dead person, holy being |
| 112. |  | — | dead person, holy being |
| 113. |  | — | a sacred or divine person |
| 114. |  | — | a sacred or divine king |
| 115. |  | — | divine or sacred being holding the sceptre ? |
| 116. |  | — | divine or sacred being holding the sceptre † |
| 117. |  | — | divine or sacred being holding the whip or flail  |
| 119. |  | — | divine or sacred being holding † and  |



















120.  — king wearing the White crown and holding ? and 
121.  — king wearing the Red crown and holding ? and 
123.  — king wearing the Red and White crowns and holding ?
124.  — king wearing the Red and White crowns and holding ?
125.  — ibis-headed being, Thoth
126.  } *sa* a sacred person holding a cord?
a guardian?
127.  } *sa* a sacred person holding a cord?
a guardian?
128.  *sa* a watchman, to guard, to watch *sa h*
129.  — } a sacred person, living or dead
130.  — }
131.  *seps* a sacred person *Sheser*
132.  *nefem* a person sitting in state
133.  *ker* to fall down
134.  *mit* a dead person
135.  *meh* to swim
136.  } *neb* a man swimming, to swim
137.  }


















2. FIGURES OF WOMEN.


















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|-----|---|------------------|---|
| 1. |  | <i>heter</i> | two women grasping hands,
friendship |
| 3. |  | <i>thehem</i> | woman beating a tambourine, to
rejoice |
| 4. |  | <i>keb</i> | to bend, to bow |
| 5. |  | <i>Nut</i> | the goddess Nut, <i>i. e.</i> , the sky |
| 6. |  | — | woman with dishevelled hair |
| 7. |  | <i>sat</i> (?) | a woman seated |
| 8. |  | — | a sacred being, sacred statue |
| 9. |  | — | |
| 10. |  | — | a divine or holy female, or statue |
| 11. |  | — | |
| 12. |  | <i>ari</i> | a guardian, watchman |
| 13. |  | <i>thehem</i> | see No. 3 |
| 14. |  | <i>beq</i> | a pregnant woman |
| 15. |  | <i>mes, pāpā</i> | a parturient woman, to give birth |
| 16. |  | <i>menā</i> | to nurse, to suckle a child |
| 17. |  | <i>renen</i> | to dandle a child in the arms |






כפף, ש-ככ

3. FIGURES OF GODS AND GODDESSES.














- | | | |
|-----|---|--|
| 1. |  | <i>Äusär</i> (or <i>Äsär</i>) the god Osiris |
| 3. |  | <i>Ptah</i> the god Ptah |
| 4. |  | <i>Ptah</i> Ptah holding a sceptre, and wearing a <i>menät</i>  |
| 6. |  | <i>Ta-tunen</i> the god Ta-tunen |
| 7. |  | <i>Tanen</i> the god Tanen |
| 8. |  | <i>Ptah-Tanen</i> the god Ptah-Tanen |
| 9. |  | <i>An-heru</i> the god An-heru |
| 10. |  | <i>Amen</i> Amen in his ithyphallic form of Amsu |
| 11. |  | <i>Amen</i> Amen wearing plumes and holding  |
| 13. |  | <i>Amen</i> Amen wearing plumes and holding <i>Maāt</i> |
| 14. |  | <i>Amen</i> Amen wearing plumes and holding a short, curved sword |
| 15. |  | <i>Amen</i> Amen holding the <i>user</i> sceptre  |
| 16. |  | <i>Aāh</i> the Moon-god |
| 17. |  | <i>χensu</i> the god Khensu |
| 18. |  | <i>Su</i> the god Shu |













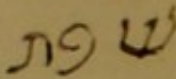


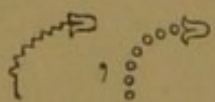
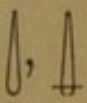

- | | | | |
|-----|---|-------------------------|--|
| 19. |  | <i>Śu</i> | the god Shu |
| 20. |  | <i>Rā-usr-
Maāt</i> | god Rā as the mighty one of Maāt |
| 21. |  | <i>Rā</i> | the god Rā wearing the white crown |
| 22. |  | <i>Rā</i> | Rā holding sceptres of the horizons of the east and west |
| 23. |  | <i>Rā</i> | Rā holding the sceptre † |
| 24. |  | <i>Rā</i> | Rā wearing disk and uraeus and holding † |
| 25. |  | <i>Rā</i> | Rā wearing disk and uraeus |
| 26. |  | <i>Heru</i> | Horus (or Rā) wearing White and Red crowns |
| 27. |  | <i>Rā</i> | Rā wearing disk and holding symbol of "life" |
| 29. |  | <i>Rā</i> | Rā wearing disk, uraeus and plumes, and holding sceptre |
| 31. |  | <i>Set</i> | the god Set |
| 32. |  | <i>Anpu</i> | the god Anubis |
| 33. |  | <i>Tehuti</i> | the god Thoth |
| 36. |  | <i>Khnemu</i> | the god Khnemu |
| 37. |  | | |
| 38. |  | | |
| 39. |  | <i>Hāpi</i> | the Nile-god |

- | | | |
|-----|---|---|
| 40. |  | <i>Auset</i> (or <i>Āst</i>) Isis holding papyrus sceptre |
| 41. |  | <i>Auset</i> (or <i>Āst</i>) Isis holding symbol of "life" |
| 42. |  | <i>Auset</i> (or <i>Āst</i>) Isis holding papyrus sceptre |
| 45. |  | <i>Nebt-het</i> Nephthys holding symbol of "life" |
| 51. |  | <i>Nut</i> the goddess Nut |
| 52. |  | <i>Sešeta</i> the goddess Sesheta |
| 53. |  | <i>Uṣr-Maāt</i> the goddess Maāt with sceptre of strength |
| 54. |  | } <i>Maāt</i> the goddess Maāt |
| 55. |  | |
| 58. |  | <i>Ānquet</i> the goddess Ānquet |
| 62. |  | <i>Bast</i> the goddess Bast |
| 63. |  | <i>Seḫet</i> the goddess Sekhet |
| 64. |  | } <i>Un</i> the hare-god Un |
| 65. |  | |
| 66. |  | <i>Mehit</i> the goddess Mehit |
| 67. |  | <i>Śeta</i> a deity |
| 68. |  | <i>Seher</i> a god who frightens, terrifies, or drives away |

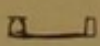
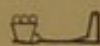
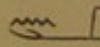
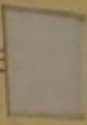


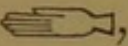

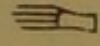
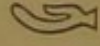



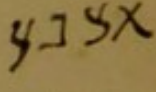








69.		} <i>Seher</i>	see No. 68
70.			
71.		<i>Bes</i>	the god Bes
73.		} <i>Xeperà</i>	the god Khepera
74.			















4. MEMBERS OF THE BODY.

1.		<i>tep, tafa</i>	the head, the top of anything
3.		<i>her, hra</i>	the face, upon
5, 6, 7.	 ,  , 	<i>šent, ušer</i>	the hair, to want, to lack 𐤀𐤃𐤏𐤏
8.		<i>šere (?)</i>	a lock of hair 𐤀𐤃𐤏𐤏
9.		<i>χabes</i>	the beard
10.		<i>mer, maa, ari</i>	the right eye, to see, to look after something, to do
11.		—	the left eye
12.		<i>maa</i>	to see
13.		—	an eye with a line of stibium below the lower eye-lid
14.		<i>rem</i>	an eye weeping, to cry
15.		<i>ān</i>	to have a fine appearance



16.		<i>merti, maa</i>	the two eyes, to see
17.		<i>utat</i>	the right eye of Rā, the Sun
18.		<i>utat</i>	the left eye of Rā, the Moon
19.		<i>utatti</i>	the two eyes of Rā
20.		<i>tebh</i>	an <i>utchat</i> in a vase, offerings
23.		<i>ār</i>	the pupil of the eye
24.		<i>tebh</i>	two eyes in a vase, offerings
25.		<i>ām</i>	eyebrow
26.		<i>mester</i>	ear
28.		<i>χent</i>	nose, what is in front
29.		<i>re</i>	opening, mouth, door
30.		<i>septi</i>	the two lips 
31.		<i>sept</i>	lip raised shewing the teeth
32.		<i>ārt</i>	jawbone with teeth
33.		<i>tef, ātet</i>	exudation, moisture
35, 36.		<i>met</i>	a weapon or tool
37.		<i>āat, pest</i>	the backbone


















38.		<i>śāt</i>	the chine
39.		<i>menā</i>	the breast
40, 41.		<i>seχen</i>	to embrace
44.			
42.		<i>ān, ām</i>	not having, to be without, negation
47.			
46.		<i>ka</i>	the breast and arms of a man, the double
49.		<i>ser, teser</i>	hands grasping a sacred staff, something holy
50.			
51.		<i>χen</i>	hands grasping a paddle, to transport, to carry away
52.		<i>āba, āḥa</i>	arms holding shield and club, to fight
54.		<i>uṭen</i>	to write
58.		<i>χu</i>	hand holding a whip or flail, to be strong, to reign
59.		<i>ā, tā</i>	hand and arm outstretched, to give
62.		<i>meh, ermen</i>	to bear, to carry
63.		<i>tā</i>	to give
65.		<i>mā</i>	to give















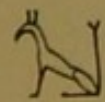
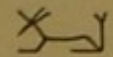
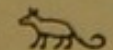
66.  *mā, henk* to offer
67.  — to offer fruit
68.  *nini* an act of homage 
69.  *next* to be strong, to shew strength
72.  *xerp* to direct
- 73, 76. ,  *tet* hand
74.  *sep* to receive
77.  *kep* to hold in the hand
82.  *am* to clasp, to hold tight in the fist
- 84, 85. ,  *tebā* finger, the number 10,000 
-  *meter, āq* to be in the centre, to give evidence
86.  } *ān* thumb
87.  }
88.  *maā* a graving tool
90.  *baḥ, met, tai, ka* phallus, what is masculine, husband, bull
91.  *utet* to beget
- 92, 93. ,  *sem, tesem*

94.  *xerui* male organs *פרה?*
95.  *hem* woman, female organ
96.  *i* to go, to walk, to stand
98.  *ān, hem* to go backwards, to retreat
99.  *uār, ret, ment* to flee, to run away
100.  *teha* to invade, to attack
101.  *ker* to hold, to possess
102.  *q* a knee
103.  *b* a leg and foot
105.  *āb* arm + hand + leg
106.  *teb* hand + leg
107.  *āb* horn + leg
109.  *hā* piece of flesh, limb
111.  *hā* piece of flesh, limb


















5. ANIMALS.
















- 10 1.  *sesem* } horse
2.  *nefer* }

3.		<i>āh, ka</i>	ox
6.		<i>kaut</i>	cow <i>cf. Sanskrit gavas, Phrygian goi, etc.</i>
13.		<i>bā</i>	calf
14.		<i>āu or āu</i>	calf
15.		<i>ba</i>	ram
16.		<i>ba</i>	Nubian ram of Amen
17.		<i>ār</i>	oryx
19.		<i>sāh</i>	oryx, the transformed body, the spiritual body
22.		<i>χen</i>	a water bag
23.		<i>āa</i>	donkey
24.		<i>uher (?)</i>	dog
25.		<i>āmhet</i>	ape
29.		—	the ape of Thoth
31.		—	ape wearing Red crown
32.		—	ape bearing <i>utchat</i> or Eye of the sun
36.		<i>ma</i>	lion
38.		<i>l, r, ru, re</i>	lion couchant ארי?


















- | | | | | |
|-----|---|--------------------------------|---------------------------------------|-----|
| 43. |  | <i>χerefu,</i>
<i>akeru</i> | the lions of Yesterday and To-day | |
| 44. |  | <i>neb</i> | | |
| 47. |  | <i>mau</i> | cat | |
| 49. |  | <i>sab</i> | jackal, wise person | כחז |
| 52. |  | — | the god Anubis, the god Ap-uat | |
| 55. |  | <i>sešeta</i> | | |
| 56. |  | <i>χex</i> | a mythical animal | |
| 57. |  | — | wild boar | |
| 58. |  | <i>un</i> | a hare | |
| 59. |  | <i>āb</i> | elephant | |
| 61. |  | <i>āpt</i> | hippopotamus | |
| 62. |  | <i>χeb</i> | rhinoceros | |
| 63. |  | <i>rer</i> | pig | |
| 65. |  | <i>ser</i> | giraffe | |
| 66. |  | <i>set</i> | the god Set, what is bad, death, etc. | |
| 68. |  | <i>set</i> | the god Set | |
| 69. |  | <i>pennu</i> | rat | |














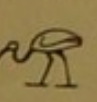





5. MEMBERS OF ANIMALS.















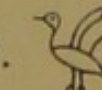
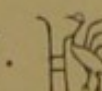
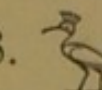
3.		<i>āh</i>	ox
4, 5.	 , 	<i>χent</i>	nose, what is in front
6.		<i>χex</i>	head and neck of an ox
8.		<i>śefit</i>	strength
9.		—	head and neck of a ram
12.		<i>śesa</i>	to be wise
14.		<i>peh</i>	head and neck of a lion, strength
		<i>pehti</i>	two-fold strength
16.		<i>hā</i>	head and paw of lion, the forepart of anything, beginning
21.		} <i>set</i>	. . . . .
22.			
24.			
30.		<i>at</i>	hour, season
33.		<i>āp</i>	the top of anything, the forepart
35.		<i>āat</i>	rank, dignity
37.		<i>āpt renpet</i>	opening of the year, the new year











41.  *āb* horn, what is in front
44.  *ābeh* tooth
45.  *ābeh* tooth
46.  *āten, mester* to do the duty of someone, vicar, ear, to hear
47.  *peh* to attain to, to end
49.  *xepeś* thigh
51.  }
52.  } *nem, uhem* leg of an animal, to repeat
54.  *kep* paw of an animal
- 55, 56. ,  skin of an animal
57.  }
59.  } skin of an animal, animal of any kind
60.  *sat* an arrow transfixing a skin, to hunt
63.  *uā, āu* bone and flesh, heir, progeny

7. BIRDS.







1.		<i>a</i>	eagle
2.		<i>maa</i>	eagle + sickle
3.		<i>ma</i>	eagle + 
4.		} <i>ti, neh</i>	a bird of the eagle class?
6.			
7.			
8.		<i>Heru</i>	hawk, the god Horus, g
9.		<i>bak</i>	hawk with whip or flail
10.		<i>Herui</i>	the two Horus gods
11.		<i>Heru</i>	Horus with disk and uraeus
12.		<i>Heru</i>	Horus wearing the White and Red crowns
13.		<i>Heru nub</i>	the "golden Horus"
15.		<i>neter</i>	god, divine being, king
y 16.		<i>ament</i>	the west
21.		<i>Heru sam taui</i>	"Horus the uniter of the two lands"
22.		<i>Heru-Sept</i>	Horus-Sept







24.  *χu*
28.  *āχem, āšem* sacred form or image
29.  *Heru-šuti* Horus of the two plumes
30.  *mut, ner* vulture
33.  — the vulture crown and the uraeus crown
- 36, 43. ,  *m* owl
38.  }
 39.  } *mā* to give
 40.  }
41.  *mer*
42.  *embah* before
45.  *teḥuti* ibis
46.  *qem* to find
47.  *ḥam* to snare, to hunt
- 48, 51. ,  *Tehuti* the god Thoth
53.  *ba* soul
54.  *baiu* souls

55.  *bak* to toil, to labour
58.  *χu* a spirit, or the intelligence personified
60.  *bennu* a bird identified with the phoenix
61.  *bāh* to flood, to inundate
63.  *uśa* to make fat
64.  *teśer* red
65.  *tefa* bread, cake, food
66.  *tefa* bread, cake, food
67.  *sa* goose, son
69.  *tefa* (?) food
70.  *seṭ* to make to shake with fear, to tremble
71.  *āq* duck, to go in
72.  *hetem* to destroy
73.  *pa* to fly
75.  *χen* to hover, to alight
77.  *qema, then* to make, to lift up, to distinguish
78.  *teb*











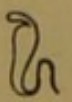

79.		<i>ur</i>	swallow, great
80.		<i>serâu</i>	sparrow, little
81.		<i>ti</i>	a bird of the eagle kind
82.		<i>rexit</i>	intelligent person, mankind
83.		<i>u</i>	chicken
87.		<i>ta</i>	. . . . .
88.		} <i>seš</i>	birds' nest
90.			
91.		<i>sent</i>	dead bird, fear, terror
92.		<i>ba</i>	soul

8. PARTS OF BIRDS.













1.		<i>sa, apt</i>	goose, feathered fowl
3.		<i>ner</i>	head of vulture
4.		<i>pek</i>	. . . . .
8.		<i>xu</i>	head of the <i>bennu</i> bird
9.		<i>rex</i>	. . . . .
10.		<i>amax</i>	eye of a hawk

11.  *tenh* wing, to fly
13.  *śu, maā* feather, what is right and true
17.  *ermen* to bear, carry
18.  *śa* foot of a bird
20.  — to cut, to engrave
21.  *sa* son, with \triangle *t* daughter





9. AMPHIBIOUS ANIMALS.


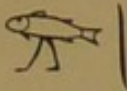


1.  *śet* turtle, evil, bad
2.  *āś* lizard, abundance
4.  *at, seqa* crocodile, to gather together
-  *āθi, ħenti* prince
- 5, 6. ,  *at* crocodile
7.  *Sebek* the god Sebek
8.  *qam* crocodile skin, black
9.  *Heqt* the goddess Heqt
10.  *ħefen* young frog, 100,000
11.  $\left. \begin{array}{l} \\ \\ \end{array} \right\} \bar{a}r\bar{a}$ serpent, goddess
16.  $\left. \begin{array}{l} \\ \\ \end{array} \right\} \bar{a}r\bar{a}$

ⲓⲣⲱ







- | | | | |
|-----|---|------------------|------------------------------|
| 14. |  | } <i>Meḥent</i> | the goddess Meḥent |
| 15. |  | | |
| 19. |  | <i>ātur</i> | shrine of a serpent goddess |
| 22. |  | <i>ḥef, fenṯ</i> | worm פִּי-טֶן. פ. |
| 24. |  | <i>Āpep</i> | the adversary of Rā, Apophis |
| 25. |  | <i>t, tet</i> | serpent, body |
| 27. |  | <i>met</i> | |
| 30. |  | <i>f</i> | a cerastes, asp |
| 31. |  | <i>sef</i> | |
| 32. |  | <i>per</i> | to come forth פִּרַּע |
| 33. |  | <i>āq</i> | to enter in |
| 37. |  | <i>ptah</i> | to break open פִּתַּח |

10. FISH.





- | | | | |
|----|---|-------------|-----------|
| 1. |  | <i>ān</i> | fish |
| 3. |  | <i>betu</i> | fish |
| 6. |  | <i>sepa</i> | centipede |
| 9. |  | <i>nār</i> | |

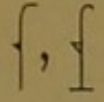
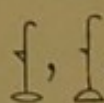
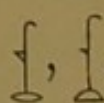
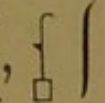
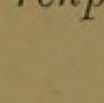

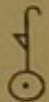


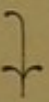
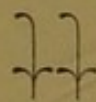


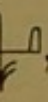

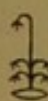
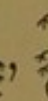

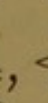

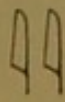



10.  *χα* dead fish or thing
11.  *bes* to transport
12.  *bes* to transport
14.  *χεpt* thigh (?)




















11. INSECTS.

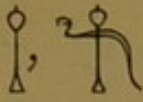








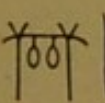
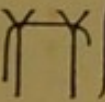

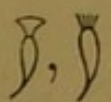


1.  *net, bāt* bee
3.  *suten net* "King of the South and North"
(or *bāt*) to roll, to become, to come into being
4.  *χεper* being
7.  *āf* fly
8.  *senehem* grasshopper
9.  *serq* scorpion

12. TREES AND PLANTS.

















- 1, 2.  *ām* tree, what is pleasant
6.  *bener* palm tree
7.  acacia
9.  *χet* branch of a tree, wood










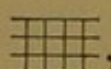
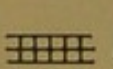



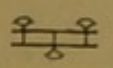
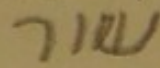
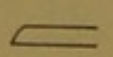



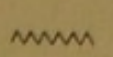
- 13, 14.   } *renp, ter* shoot, young twig, year
- 15, 16, 17.    }
18.  — eternal year
19.  — time
- 20, 21.   *sept* a thorn 𐀓𐀓𐀓
22.  *nexeb* shoot, name of a goddess and city
-  *enen* —
24.  *su, suten* king of the South
- 25, 27.   *qemā* south, name of a class of priestess
26.  *res, qemā* south
- 28, 29.   } *res* south
- 30, 31.   }
33.  *ā* feather
-  *i* —
34.  *i* to go
35.  *sexet* plants growing in a field 𐀓𐀓𐀓𐀓𐀓𐀓
36.  *āab* an offering


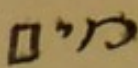













- | | | | | |
|---------|---|---------------|--|---|
| 37. |  | } | <i>śā</i> | lotus and papyrus flowers growing,
field |
| 38. |  | | | |
| 40. |  | <i>hen</i> | cluster of flowers or plants | |
| 42, 43. |  ,  | <i>ha</i> | cluster of lotus flowers | |
| 44. |  | <i>meht</i> | the North, the Delta country, the
land of the lotus | |
| 45. |  | } | <i>res</i> | the South, the papyrus country |
| 46. |  | | | |
| 47. |  | } | <i>uat</i> | young plant, what is green |
| 48. |  | | | |
| 55. |  | — | flower | |
| 58. |  | <i>nehem</i> | flower bud | |
| 62. |  | } | — | lotus flower |
| 63. |  | | | |
| 67. |  | <i>un</i> | | |
| 68. |  | <i>χα</i> | flower | |
| 70. |  | <i>śen</i> | | |
| 73, 77. |  ,  | <i>ut, ut</i> | to give commands | |

- 74, 75.  *het* white, shining, light
78.  *xese* an instrument, to turn back
80.  *mes* to give birth *Aahmes, Tehutmes*
81.  — the union of the South and North
82.  } *beti* barley
83.  }
86.  — grain
88.  } *sen* granary, barn, storehouse
89.  }
90.  } *arp* grapes growing, wine
91.  }
92.  — pomegranate
- 93, 94.  } *bener* sweet, pleasant
96.  }
98.  *netem* sweet, pleasant


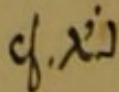


13. HEAVEN, EARTH AND WATER.


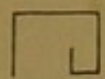










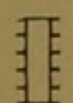
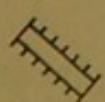




- | | | | |
|---------|---|-----------------|---------------------------------------|
| 1. |  | <i>pet, her</i> | what is above, heaven |
| 2. |  | } <i>kerh</i> | sky with a star or lamp, night |
| 3. |  | | |
| 4. |  | <i>âtet</i> | water falling from the sky, dew, rain |
| 5. |  | <i>thehen</i> | lightning |
| 6. |  | <i>qert</i> | one half of heaven |
| 7. |  | <i>Rā, hru</i> | the Sun-god, day |
| 9. |  | <i>χu</i> | radiance |
| 10, 11. |  | <i>Rā</i> | the Sun-god |
| 13. |  | <i>χu, uben</i> | the sun sending forth rays, splendour |
| 14. |  | <i>Sept</i> | the star Sothis, to be provided with |
| 16. |  | — | the sun's disk with uraei |
| 17. |  | — | winged disk |
| 23, 25. |  | <i>χā</i> | the rising sun |
| 26. |  | <i>paut</i> | cake, offering, ennead of gods |
| 28. |  | <i>sper</i> | a rib, to arrive at |


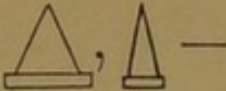












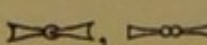



29.  *āāh, ābt* moon, month
35.  *sba, tua* star, star of dawn, hour, to pray
36.  *tuat* the underworld
37.  } *ta* land
38.  }
40.  *set* (or *semt*) mountainous land
41.  — foreign, barbarian
42.  *tu* mountain, wickedness
44.  *χut* horizon
- 45, 46. ,  *hesp, sept* nome
47.  *āteb* the land on one side of the Nile ;
 = all Egypt
48.  — land
49.  *uat, her* a road, a way ? *As. har-anu.*

50.  *kes, m* side
- 51, 52. ,  *āner* stone
53.  *śā* (?) sand, grain, fruit, nuts
55.  *n* surface of water, water

		<i>mu</i>	water	
57.		} <i>mer</i>	ditch, watercourse, to love	
58.				
60.		<i>ś</i>	lake	
61.		<i>śem</i>	to go	
62.		—	lake	
64.		<i>Amen</i>	the god Amen	
66.		<i>āa</i>	island	
68.		<i>χuti</i>	the two horizons (<i>i. e.</i> , East and West)	
69.		<i>peh</i>	swamp, marsh	
70.		} <i>hemt, bāa</i>	metal, iron ore (<i>or</i> copper ore?)	
71.				
72.				






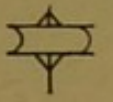

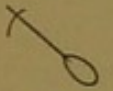





14. BUILDINGS.

1.		<i>nu</i>	town, city	
3.		<i>per</i>	house, to go out	
6.		<i>per-χeru</i>	sepulchral meals or offerings	

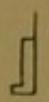
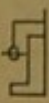

7.		<i>per het</i>	"white house", treasury
8.		<i>h</i>	. . .
10.		<i>mer</i>	. . .
11, 12.	 , 	<i>het</i>	great house, temple
13.		<i>hetu</i>	temples, sanctuaries
14.		<i>neter het</i>	god's house
16.		<i>het āa</i>	great house
17.		<i>Nebt-het</i>	Lady of the house, <i>i. e.</i> , Nephthys
19.		<i>Het-Heru</i>	House of Horus, <i>i. e.</i> , Hathor
29.		<i>āhā</i>	great house, palace
32.		<i>usext</i>	hall, courtyard
36.		<i>āneb, sebtī</i>	wall, fort
37.		<i>uhen</i>	to overthrow
41.		—	fortified town
43.		<i>seb</i>	door, gate
44.			
45.		<i>qenb</i>	corner, an official

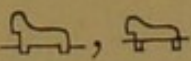



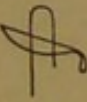




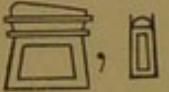
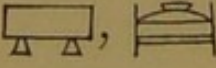


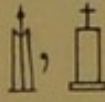




48.		<i>hap</i>	to hide	חכא
51, 52.			pyramid	
53.		<i>texen</i>	obelisk	
54.		<i>utu</i>	memorial tablet	
55.		<i>uxa</i>	pillar	
61.		<i>aker</i>	a design or pattern	
62.		<i>seh, ārq</i>	a hall, council-chamber	
64.		<i>set heb (?)</i>	festival celebrated every thirty years	
65.		<i>heb</i>	festival	
67.			double staircase, to go up	
68.		<i>xet</i>	staircase, to go up	
69.		<i>āa</i>	leaf of a door, to open	
70.		<i>s</i>	a bolt, to close	
71.		<i>ās, seb, mes</i>	to bring, to bring quickly	
72, 73.		<i>thes</i>	to tie in a knot	
74.		<i>āmes</i>	...	
75.		<i>Amsu</i>	the god Amsu (or Min ?)	
76.		<i>qet</i>	...	








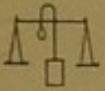






15. SHIPS AND PARTS OF SHIPS.

1.  } *uāa, χet* boat, to sail down stream
 2.  }
- 5, 6. ,  *uḥā* loaded boat, to transport
14.  — to sail up stream
16.  *nef, tau* wind, breeze, air, breath
19.  *āḥā* to stand
21.  *ḥem* helm, rudder
22.  *χeru* paddle, voice
23.  *sešep*
61.  *ḥennu* the name of a sacred boat
62.  } — boats of the sun
 63.  }



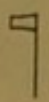
16. SEATS, TABLES, ETC.



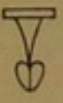





1.  *āst, Auset* seat, throne, the goddess Isis
2.  *ḥet*
3.  — seat, throne

5, 6.		<i>aus</i>	. . . . .
7.		} <i>ster</i>	to lie down in sleep or death
8.			
9.		<i>s</i>	. . . . .
11.		<i>sem, sešem</i>	. . . . .
12.		—	clothes, linen
15.		<i>serer</i>	. . . . .
16.		<i>hetep</i>	table of offerings
19.		<i>xer</i>	what is under, beneath
20, 22.		} —	funeral chest, sarcophagus
23, 24.			
25.		<i>aat</i>	zone, district
27.		<i>teb</i>	to provide with
28, 29.		<i>an</i>	pillar, light tower (?)
30.		<i>hen</i>	. . . . .
31, 33.		<i>as</i>	. . . . .
36.		} <i>nem</i>	squeezing juice from grapes, the god Nemu
37.			









38.  } *meter* to use violence
39.  }
41.  *ses* linen, clothing, garments
43.  *urś* pillow
44.  *un-hrā* mirror
- 45, 46. ,  *serit, xaibit* fan, shadow
47.  *māḫa* scales, to weigh
50.  } *utā* to balance, to test by weighing
51.  }
- 52, 53, 54.  } *uθes, res* to raise up, to wake up
55.  }
57.  *maāt* a reed whistle, what is right or straight
58.  *āat* standard


















17. TEMPLE FURNITURE.

2.  *ḫaut* altar
4.  — fire standard
13.  *neter* axe or some instrument used in the performance of magical ceremonies



















16.		<i>neter χert</i>	the underworld
18.		<i>tet</i>	the tree-trunk that held the dead body of Osiris, stability
20.		<i>sam</i>	to unite
22.		<i>sen</i>	brother
23.		<i>śen</i>	. . . . .
26.		<i>āb</i>	the left side
28.		<i>ām</i>	to be in
29.		<i>Seśeta</i>	name of a goddess

18. CLOTHING, ETC.





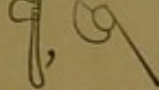





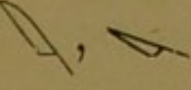





1.		<i>meh</i>	head-gear
7.		<i>χepers</i>	helmet
8.		<i>het</i>	the White crown of the South
9.		<i>res</i>	the South land
11.		<i>teser</i>	the Red crown of the North
12.		<i>meht</i>	the North land
13.		<i>seχet</i>	the White and Red crowns united
14.		<i>u, śaā</i>	cord, one hundred









17.		<i>šuti</i>	two feathers
18.		<i>atef</i>	plumes, disk and horns
20.			
24.		<i>meh</i>	crown, tiara
25.		<i>useḫ</i>	breast plate
26.			
28.		<i>āāḥ</i>	collar
29.		<i>sat</i>	garment of network
30.		<i>šent</i>	tunic
32.		<i>ḥebs</i>	linen, garments, apparel
34.		<i>mesen</i>	
36.		<i>mer, nes</i>	tongue, director
38.		<i>tebt</i>	sandal
39.		<i>šen, ḫetem</i>	circle, ring
41.		<i>temt, temt</i>	to collect, to join together
42.		<i>ḥet</i>	buckle
43.		<i>ānḫ</i>	life

? *by*
metathesis
and nunation









45.		<i>setaut</i>	a seal and cord	
46.		<i>menât</i>	an instrument worn and carried by deities and men	
47.		<i>kep</i>	. . . . .
48.		<i>âper</i>	to be equipped	
50.		<i>χerp</i>	to direct, to govern	
52.		<i>sexem</i>	to be strong, to gain the mastery	
56.		<i>âment</i>	the right side	ⲓⲙⲓ
59.		} <i>χu</i>	fly-flapper	
60.				
61.		<i>Abt</i>	the emblem containing the head of Osiris worshipped at Abydos	
62.		<i>heq</i>	sceptre, to rule	
64.		<i>uas</i>	sceptre	
65.		<i>Uast</i>	Thebes	
66.		<i>usr</i>	strength, to be strong	
73.		<i>âmes</i>	name of a sceptre	
74.		<i>χu</i>	flail or whip	
76.		<i>Beb</i>	the firstborn son of Osiris	
77.		<i>sexer</i>	fringe (?)	





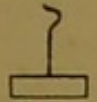







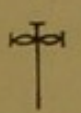




19. ARMS AND ARMOUR.

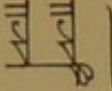
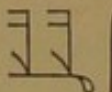





1.		<i>āam, nehes, } gema, tebā }</i>	foreign person, to make, finger
		<i>āq</i>	what is opposite, middle
3.		<i>āb</i>	. . . . .
		<i>seteb, seteb</i>	what is hostile
7, 8.		<i>qeh</i>	axe
9.		<i>tep</i>	the first, the beginning
10.		<i>xepes</i>	scimitar
11.		<i>xaut</i>	knife
12.		<i>k</i>	knife
13.		<i>qet</i>	dagger
14, 15.		<i>tes</i>	knife
19.		<i>nemmet</i>	block of slaughter
20.		<i>sesem</i>	. . . . .
21.		<i>pet</i>	bow
25.		<i>xent</i>	the front of any thing
26.			

28.		<i>pet</i>	to stretch out, to extend
33.		<i>set</i>	arrow, to shoot
38.		<i>sa</i>	the side or back
41.		<i>āa</i>	great
42.		<i>sun</i>	arrow
43.		<i>χa</i>	body
45.		} <i>urit</i>	chariot
46.			









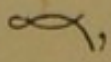

20. TOOLS, ETC.











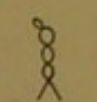
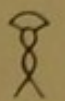


1.		<i>m</i>	. . . . .
2.		<i>tāt</i>	emanation
3.		<i>setep</i>	to select, to choose
4.		} <i>en</i>	adze
5.			
7.		<i>hu</i>	to fight, to smite
8.		<i>ma</i>	sickle
9.		<i>maā</i>	sickle cutting a reed (?)






12.		<i>mer, hen</i>	to love
13.		<i>heb, ār, per</i>	to plough, hall, growing things
14.		<i>tem</i>	to make perfect, the god Temu
15.		<i>bāt</i>	miraculous, wonderful
18.		<i>sa</i>	. . . . .
19.		<i>θ</i>	. . . . .
20.		—	metal
21.		<i>ta</i>	fire-stick (?)
26.		<i>menχ</i>	good, to perform
28.		<i>hemt</i>	workman
29.		<i>āba</i>	to open out a way
31.		<i>ab, (āb, āb,) mer</i>	disease, death
35.		<i>net</i>	to break
38.		<i>uā</i>	one
40.		<i>Net</i>	the goddess Neith
42.		<i>śes, śems</i>	to follow after, follower
45.		<i>qes</i>	bone

47.		} <i>saḥ</i>	estate, farm
48.			
49.		<i>ḥāp</i>	to hide away
50.		<i>nub</i>	gold
53.		<i>ḥet</i>	silver
54.		<i>uasm, smu</i>	refined copper
55.		<i>seḫet</i>	fowler's net












21. CORDWORK, NETWORK.







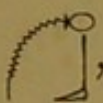













1.		<i>u, śaā</i>	cord, one hundred
2.		<i>sta</i>	to pull, to haul along
5.		<i>āu, āu, fu</i>	to be long, extended
		<i>āmax</i>	pious, sacred
6.		} <i>śes, qes, qeb</i>	to fether, linen bandage
8.			
9, 10.	 —		to unfasten, book, writing
13.		<i>ārḳ</i>	to bring to the end
15, 16.	 	<i>meh</i>	to fill



17.		<i>sešet</i>	to gain possession of
21.	 }	<i>āt</i>	part of a fowler's net
22.			
23.		<i>šen</i>	circuit
25.		<i>sent</i>	outline for foundation of a building
26.		<i>ua</i>	magical knot (?)
27.		<i>rut</i>	plant, growing things
28.	 }	<i>sa</i>	amulet, protection
29.			
30.		<i>ḥ</i>	rope
31.		<i>ḥer</i>	<i>ḥ</i> + <i>r</i>
32.		<i>ḥā</i>	<i>ḥ</i> + <i>ā</i>
34.	 }	<i>sek</i>	. . . . .
35.			
37.		<i>uah</i>	to place, be permanent
39.		<i>uten</i>	offerings
40.		<i>teben</i>	to go round about

41.		<i>rer, pexer, teben</i>	} to go round about
43.		<i>θ (th)</i>	
44.		<i>θet (?)</i>	to take possession of
45.		<i>ut</i>	to bandage, substance which has a strong smell
46.		<i>set</i>	flowing liquid

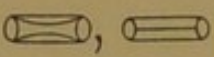
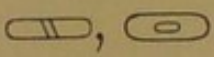
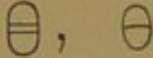








22. VESSELS.

1.		} <i>Bast</i>	name of a city and of a goddess
2.			
4.		<i>hes</i>	to sing, to praise, to be favoured
5.		<i>qebh</i>	cold water, coolness
6.		<i>hen</i>	king, majesty, servant
7.		<i>neter hen</i>	divine servant, priest
8.		} <i>χent</i>	what is in front
9.			
11.		<i>χnem</i>	to unite, to be joined to
14.		<i>art</i>	milk
17.		<i>tex</i>	unguent

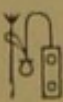

20.  *arp* wine
21.  *nu, qet, net* liquid
22.  *an* to bring
23.  *ab* heart 
25.  *ab,*
- 26, 27.   *aaab* } to be clean, ceremonially pure
29.  *ma* as, like
31.  *hent, ab, usex* mistress, lady, broad
33.  *ta* cake, bread
- 37, 38.   *xet* fire
39.  *ba* bowl containing grains of incense on fire
40.  *ter* bowl containing fruit (?)
41.  *k* libation vase
43.  *neb* lord, all, bowl
44.  *k* flat bowl with ring handle
49.  *heb* } festival
50.  *heb* }




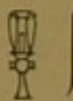




53.		} <i>ât, beti</i> grain, barley and the like
55.		

23. OFFERINGS.

1, 2.		} <i>ta</i> bread, cake
3, 4.		
5, 6.		
10.		<i>paut</i> bread, cake
		<i>paut</i> company of nine gods
14.		<i>sep</i> time, season
17.		<i>χ</i> a sieve
22.		<i>tā</i> to give
23.		<i>ter</i>
24.		<i>χemt</i> bronze
		<i>ta</i>

24. MUSICAL INSTRUMENTS, WRITING MATERIALS, ETC.












1.		<i>ān</i> writing reed, inkpot and palette, to write, to paint
2.		<i>šāt</i> a papyrus roll, book

- | | | | |
|-----|--|-------------------|------------------------------|
| 3. |  | <i>mesen</i> | |
| 5. |  | <i>hes</i> | to play music |
| 6. |  | <i>seśeś</i> | sistrum |
| 8. |  | | |
| 9. |  | <i>nefer</i> | instrument like a lute, good |
| 10. |  | <i>Nefer-Temu</i> | the god Nefer-Temu |
| 11. |  | <i>sa</i> | syrinx, to know |
| 12. |  | <i>men</i> | to abide |

men ka R

25. LINE CHARACTERS, ETC.

- | | | | |
|-------|-------|--------------|---|
| 1. | \| | <i>uā</i> | one |
| 2, 4. | \|\|\| , \| — |  | sign of plural |
| 5. | \\ | <i>ui</i> | sign of dual |
| 7. | × | <i>seś</i> | to split |
| 9. | ∩ | <i>met</i> | ten, ∩∩ = <i>taut</i> twenty, ∩∩∩ = <i>māb</i> thirty |
| 10. | ⌌, ∩ | <i>herit</i> | fear, awe |
| 11. | ⌋ | <i>ten</i> | to split, to separate |
| 12. | ∪ | <i>t</i> | cake |

14.		<i>tet</i>	what is said
		<i>ki tet</i>	"another reading", <i>i. e.</i> , variant reading
15.		<i>qen, set, at</i>	boundary, border
19.		<i>ren</i>	name
20.		<i>sen</i>	to depart
22.		<i>seger</i>	captive
25.		<i>apt</i>	part of a palace or temple
27.		<i>per, at, beti</i>	grain, wheat, barley
29, 30.		<i>nem</i>	. . . . .
38, 40.		<i>p</i>	door
46.		<i>kes</i>	side, half

CHAPTER V.

PRONOUNS AND PRONOMINAL SUFFIXES.

The personal **pronominal suffixes** are :—

Sing. 1.		Ā	<i>My</i>
„ 2. m.		K	<i>Thy</i>
„ 2. f.		T, TH (Θ)	<i>Thy</i>
„ 3. m.		F	<i>His</i>
„ 3. f.		S	<i>Hers</i>
Plur. 1.		N	<i>Ours</i>
„ 2.		TEN, ΘEN	<i>Yours</i>
„ 3.		SEN	<i>Theirs</i>

The following examples illustrate their use :—

	ba-ā	my soul
	sexet-k	thy field

	<i>emmā-t</i>	with thee
	<i>šuit-f</i>	his shade
	<i>meṭet-s</i>	her words
	<i>ā teṭ en-n</i>	what was said by us
	<i>nut-ten</i>	your cities
	<i>ḥāti-sen</i>	their heart.

These suffixes, in the singular, when following a word indicating the noun in the dual, have the dual ending *ṯi* added to them; thus *mertī-ṯi* "his two eyes"; *mutī-ṯi* "his two serpent mothers"; *āwī-ṯi* "his two arms"; *reṭwī-ṯi* "his two legs".

The forms of the pronouns are:—



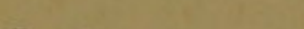
I. Sing. 1.		UĀ	<i>me</i>
„ 2. m.		TU, ȜU	<i>thee</i>
„ 3. m.		SU	<i>him</i>
„ 3. f.		SET	<i>her</i>
Plur. 1.		N	<i>us</i>
„ 2.		TEN, ȜEN	<i>you</i>
„ 3.		SEN	<i>them</i>

II.	Sing. 1.		NUK, ANUK
	„ 2. m.		ENTEK, ENTUK
	„ 2. f.		ENTET, ENTUT
	„ 3. m.		ENTEF, ENTUF
	„ 3. f.		ENTES, ENTUS.

Plur. 1. (wanting)

„ 2.		ENTETEN, ENTUTEN
„ 3.		ENTESSEN, ENTUSEN.


The following are examples of the use of some of these :—

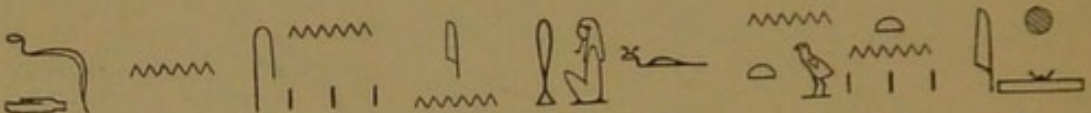
1.			
	<i>anuk</i>	<i>paik</i>	<i>sen</i> <i>serau</i>
	I	thy	brother younger.

2.					
	<i>as</i>	<i>ben</i>	<i>anuk</i>	<i>taik</i>	<i>muθ</i>
	Behold, not [am] I			thy	mother?



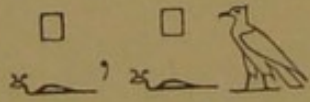
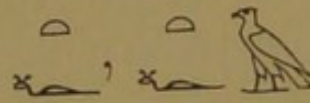


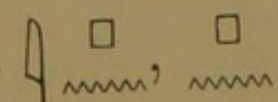
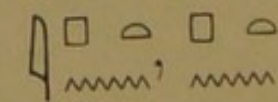
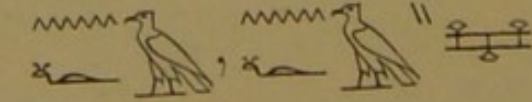
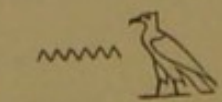

3.		<i>entek</i> <i>smen</i> <i>her</i> <i>auset</i> <i>en</i> <i>atef</i>
----	--	--

Thou [art] stablished upon the seat of the divine father.

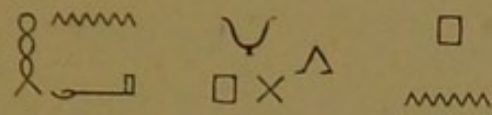
4. 
entef sesem - ua
 He leadeth me.

5. 
tet en sen an hen-f entuten ax
 Said to them his majesty, ye [are] what?

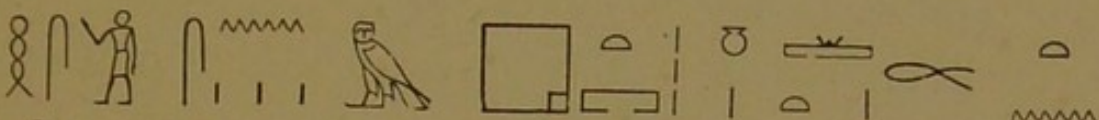
The demonstrative pronouns are :—

Sing. m.		PEN	this
„ f.		TEN	this
„ m.		PEF, PEFA	that
„ f.		TEF, TEFA	that
„ m.		PA	this
„ f.		TA	this.
Plur. m.		APEN, PEN	these
„ f.		APTEN, PETEN	these
„		NEFA	those
„		NA	these
„		PAU	these.

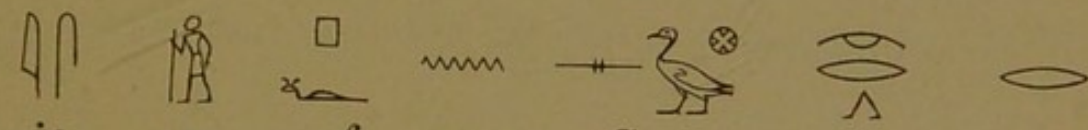
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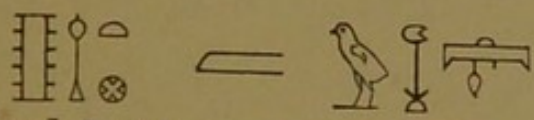
1. 
henā *āp* *pen*

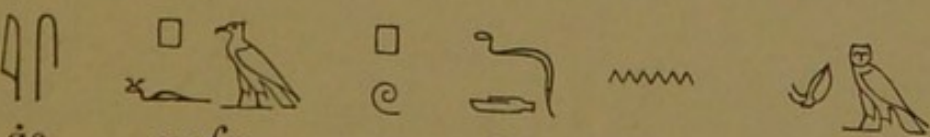
With messenger this.

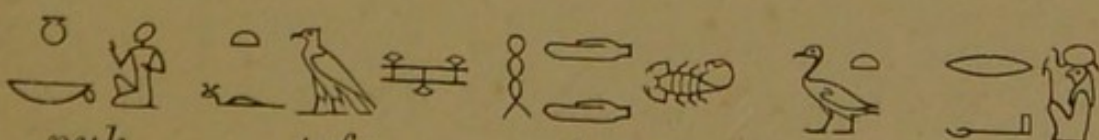
2. 
hes - *sen* *em* *hetu* *nu* *sāt* *ten*



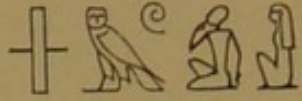

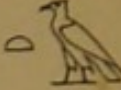
They shall recite the chapters of book this.

3. 
ās *ser* *pef* *en* *Sa* *sper* *er*
- Behold, prince that of Sais went forth to

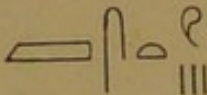




Aneb-hetet *em* *uxa*
 Memphis in the night.




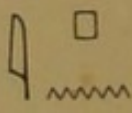
4. 
ās *pefa* *pu* *tet* *en* *setem*
- Behold, that which is said to the listener[s].

5. 
nuk *tefa* *hetet* *sat* *Rā*
 I [am] that scorpion the daughter of Rā.






6.  -    
āmmā - *tu* *āmu-ā* *en* *ta*

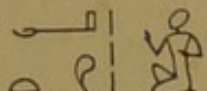

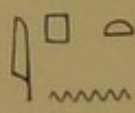
Grant thou that I may eat the

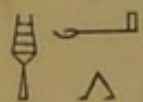
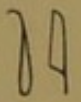
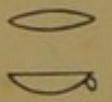

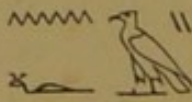

-    
maāst *en* *pai* *āḥ*
 liver of this ox.

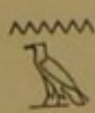




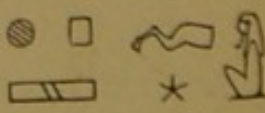
7.  -   
ertā - *nā* *ḥekau* *āpen*


May be given to me words of power these.

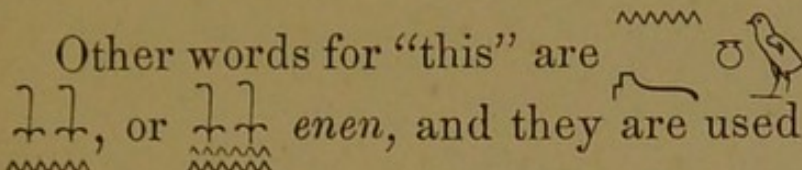
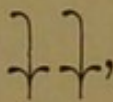
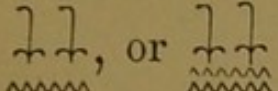
8.    -  
ān *āq* *qemtu* - *k* *em*
 Not shall enter thy disasters into

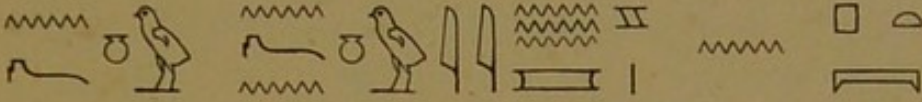
-  -  
āt - *ā* *āpten*
 my members these.


9.  -     
āḥā - *ḥā* *erek* *mā* *nefa* *Ausartiu*
 Thou art standing like these divine Osiris
 beings.

10.      
na *pu* *enti* *em-sa* *pa* *ḫepes*
 These are who[are] behind the Thigh.

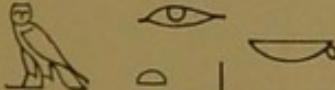
11. 
pau setem en neteru
these heard of the gods.

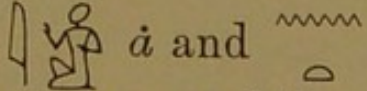

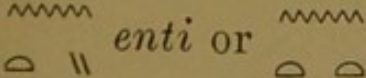

Other words for "this" are  *ennu*, and , or  *enen*, and they are used thus:—

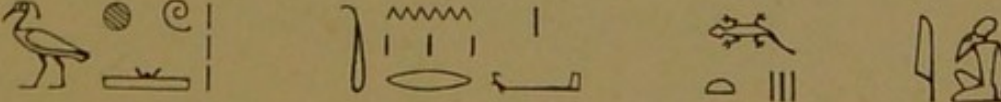
1. 
ennu ennui en pet
 This canal of heaven.

2. 
tā - k maa-ā enen xeper


Grant thou [that] I may see this [which] happeneth

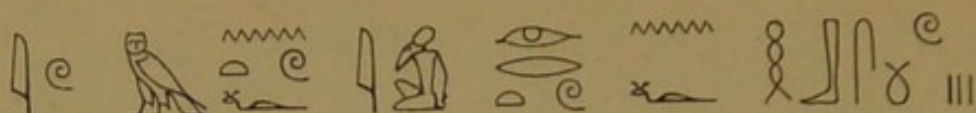
- 
em maat - k
 in thine eye.

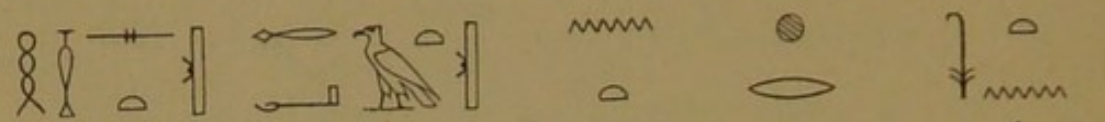
The relative pronouns are  *ā* and  *ent*, or  *enti* or  *entet*, and they are used thus:—

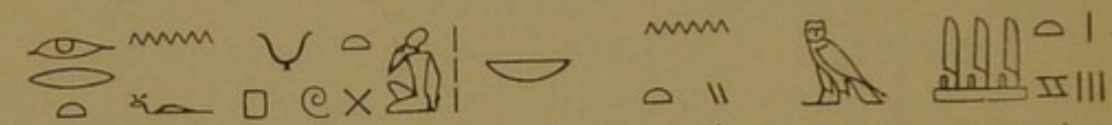
1. 
xu thenru āst ā

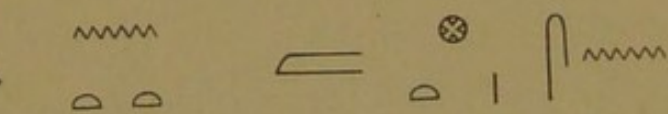
Glorious things [and] mighty deeds many which

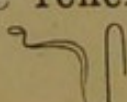
- 
āri-f em suten
 he did as king.




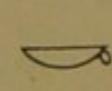



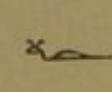

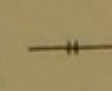

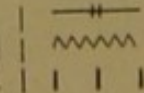
2. 
au *ementuf* *à* *àri-tu* *nef* *hebsu*
 It was he who made for him clothes.

3. 
hest *āat* *ent* *zer* *suten*
 Favour great which [he had] with the king.

4. 
ārit-nef *āput* *neb* *enti* *em* *seḫet*
 He did errand every which [was] in the fields.

5. 
entet *em* *nut* - *sen*
 Which [was] in city their.

The **reflexive pronouns** are formed by adding the word  *tes* to the pronominal suffixes thus:—

		<i>tes-ā</i>	myself
		<i>tes-k</i>	thyself
		<i>tes-t</i>	thyself (fem.)
		<i>tes-f</i>	himself
		<i>tes-s</i>	herself
		<i>tes-sen</i>	themselves.

Examples of the use of these are:—

1. *i - na* *net-ā* *tet-ā* *tes-ā*

I have come, and I have avenged my body my own.

2. *sufa - kuā* *mā* *sufa - k*

I have made myself strong as thou hast made

- tu tes-k*



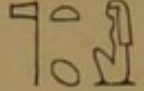




strong thyself.

3. *em ān* *neter tesef*









In the writing of the god himself.

4. *ānuu - f* *nek* *śāit* *en*
- He writeth for thee the Book of



- sensen* *em* *tebāu-f* *tesef*
- Breathings with his fingers his own.

5.       
tet ta netert em re - s tes - s

Speaketh the goddess with her mouth her own.

6.        
xer - sen her hrà - sen em ta

They fall down upon face their in land

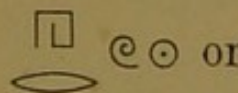

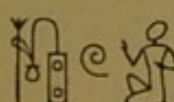

 
tes - sen

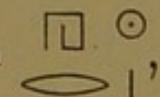

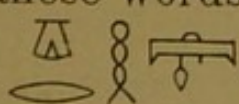
their own.

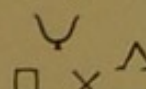
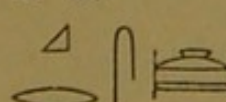
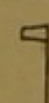
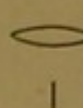
CHAPTER VI.

NOUNS.

Nouns in Egyptian are either masculine or feminine. Masculine nouns end in U, though this characteristic letter is usually omitted by the scribe, and feminine nouns end in T. Examples of the masculine nouns are :—

	or		<i>hru</i>	day
			<i>ānu</i>	scribe
			<i>kerhu</i>	night,

but these words are just as often written ,  and . Other examples are :—

	<i>āp</i>	envoy
	<i>qeres</i>	sepulchre
	<i>neter</i>	god
	<i>re</i>	chapter, mouth.

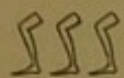
Examples of feminine nouns are :—

	<i>śāt</i>	book
	<i>pet</i>	heaven
	<i>seχet</i>	field
	<i>sebχet</i>	pylon
	<i>netert</i>	goddess
	<i>tept</i>	boat.

Masculine nouns in the plural end in U or IU, and feminine nouns in the plural in UT, but often the T is not written ; examples are :—

	<i>ānχiu</i>	living beings
	<i>āśemu</i>	the forms in which the gods appear
	<i>ḥau</i>	people who live in the Delta.
	<i>sbaU</i>	doors
	<i>suteniu netiu</i> (or <i>bātiu</i>)	Kings of the South and North
	<i>ḥemut</i>	women
	<i>satut</i>	daughters
	<i>mehut</i>	offerings
	<i>āusut</i>	places.

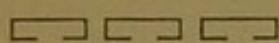
The oldest way of expressing the **plural** is by writing the ideograph or picture sign three times, as the following examples taken from early texts will shew :—

*ret*

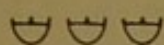
legs

cp. Sumerian*xu*

spirits

*per*

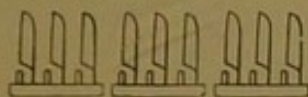
houses, habitations

*hemut*

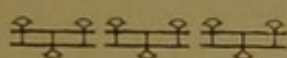
women

*nut*

cities

*sexet*

fields

*uat*

ways, roads.

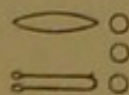
Sometimes the picture sign is written once with three dots, $\overset{\circ}{\underset{\circ}{\circ}}$ or $\circ\circ\circ$, placed after it thus :—

*xu*

spirits

The three dots or circles $\overset{\circ}{\underset{\circ}{\circ}}$ afterwards became modified into $\begin{smallmatrix} | \\ \circ \end{smallmatrix}$ or ||| , and so became the common sign of the plural.

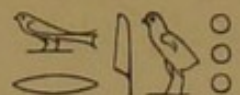

Words spelt in full with alphabetic or syllabic signs are also followed at times by $\overset{\circ}{\underset{\circ}{\circ}}$:—

*reθ*

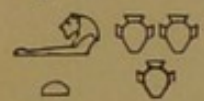
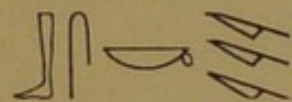
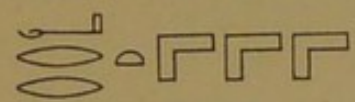
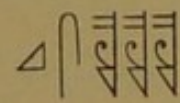
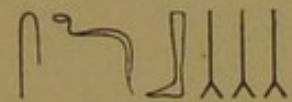
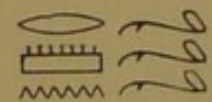
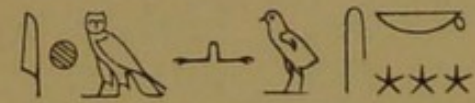
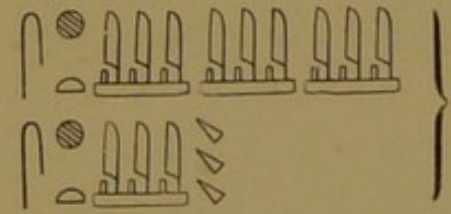
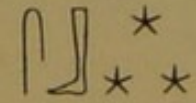
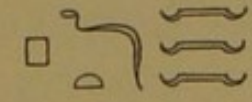
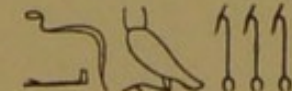
men

*hunut*





young women

	<i>urāu</i>	great ones
	<i>serru</i>	little ones.

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice:—

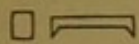
	<i>hāt</i>	hearts
	<i>beseḳ</i>	intestines
	<i>ārrt</i>	abodes
	<i>gesu</i>	bones
	<i>seḫeb</i>	obstacles
	<i>ermen</i>	arms
	<i>āḫemu-seḳu</i>	a class of stars
	<i>seḫet</i>	fields
	<i>seb</i>	stars
	<i>peḫet</i>	bows
	<i>tām</i>	sceptres.

In the oldest texts the **dual** is usually expressed by adding UI or TI to the noun, or by doubling the

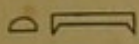
picture sign thus:—  the two eyes,  the two ears,  the two hands,  the two lips, and the like. Frequently the word is spelt alphabetically or syllabically and is determined by the double picture sign, thus:—



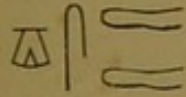
the two divine souls












the double heaven, *i. e.*, North and South



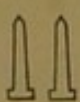


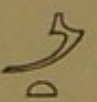



the two sides


















the two lights.

Instead of the repetition of the picture sign two strokes, || were added to express the dual, thus    *Hāp*, the double Nile-god. But in later times the two strokes were confused with , which has the value of I, and the word is also written     ; but in each case the reading is *Hāpui*. The following are examples of the use of the dual:—











1.       
arit - nef texenui urui em mat

He made two obelisks great of granite.













2.       
pa texenui urui
 The two obelisks great.











3.        
- nefer hrà em šuti urui*

Beautiful of face with two plumes great.




















4.          
- er àmtu beḫenti urti*

Between the two pylons great.








5.            
- Bawi-fi pui en àmu Tētet*
- His double soul that which [is] in Tattu
(Busiris).










6.          
- bawi her-àb tafui*

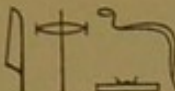
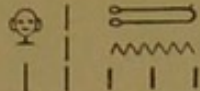
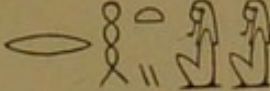
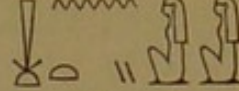
The divine souls within the two divine Tchafui.

7.                   
- bawi-fi her-àbui tafui ba*

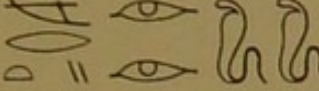
His double soul within the two Tchafui [are] the soul

-       
- pu en Rā ba pu en Àusār*
- of Rā, [and] the soul of Osiris.


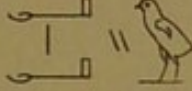
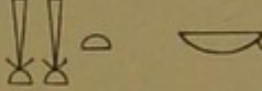
8.         
- ḫā - kuà em sati - then*
- I have risen as two daughters your.

9.    
ānet *hrāu - θen* *Rehti* *Senti*

Homage to you [ye] two opponents, [ye] two sisters,


Merti






[ye] two Mert goddesses.










10.   
tep *āui* *senti - k*



Upon the two hands of thy two sisters.









CHAPTER VII.





THE ARTICLE.

The **definite article** masculine is  or  PA, the feminine is  TA, and the plural is  NA or  NA EN; the following examples will explain the use of the article.

1.         
na pu enti em-sa pa xepes
 Those are who [are] behind the star Thigh

 
em pet
 in heaven.

2.        
pa bes en sešet hnā pa
 The flame of fire and the

   
uat en thehent
 tablet of crystal.

3.
nuk pa ba en ta ẖat āāt
 I [am] the Soul of the Body great.

4.
rex - kuā ren en pa neter
 I know the name of the god[s]

XLII en uneniu ẖenā - k
 forty-two who exist with thee.

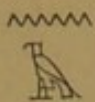
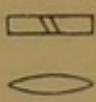
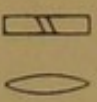

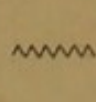
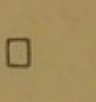
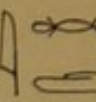
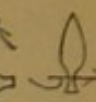
5.
nefer pa stimu em ta āuset
 Good [is] the grass in the place


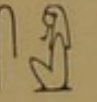
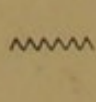
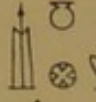
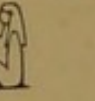
ment
 such and such.

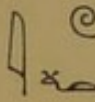

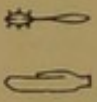
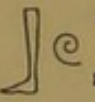
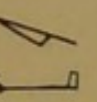

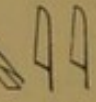

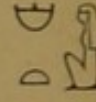
6.
ta ẖemt en paif sen āa
 The wife of his brother elder

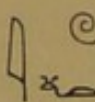
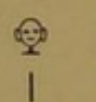

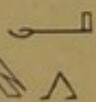
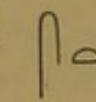

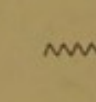
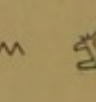
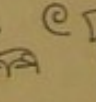
āu - tu ẖems ẖer nebt - set
 she was sitting at her hair.¹

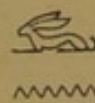
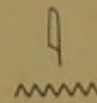

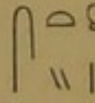

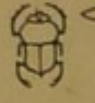
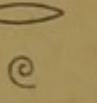

¹ I. e., she was sitting dressing her hair.

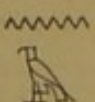
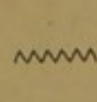
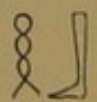
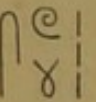
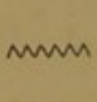
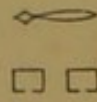

7.     |     |
na serseru en p[a] âset
 The winds (air) of the acacia tree

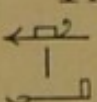
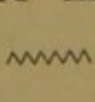
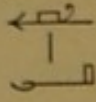
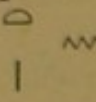
    
šeps en Annu
 venerable of Annu.

8.      |    
au-f her xatbu taif hemt
 He slew his wife,




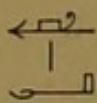

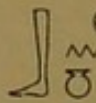


     |     |
au-f her xaā - set na en āu
 he threw her [to] the dogs.








9.     . . .    
un an pa sti her xeperu em
 The smell became in








    |   
na en hebsu en Āa-perti
 the garments of Pharaoh.








The masculine indefinite article is expressed by   *uā en*, and the feminine by   *uāt*





en ; the words *uā en* and *uāt en* mean, literally, "one of". Examples are :—










1.        
geṭ - nef uā en beḫennu em
 He built a house with

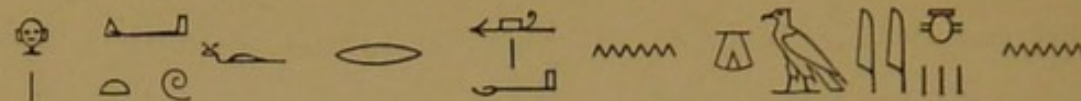
      
ṭet - f em ta ānt pa āś
 his own hand in the valley of the cedar.

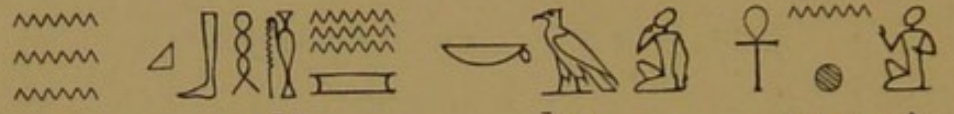
2.       
āu-f ḥer ān uā en sfent ḳeśā
 He brought a knife [for cutting] reeds.

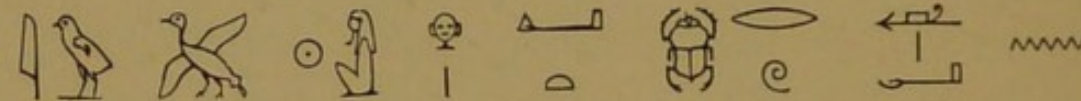
3.       
āḫ geṭ - k uā en set ḥemt
 O fashion thou a wife

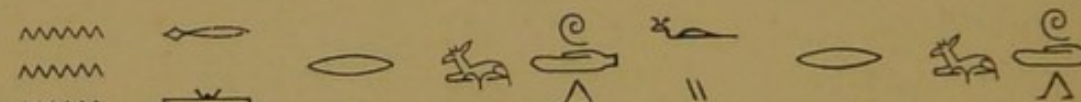
   
en Batau
 for Batau.

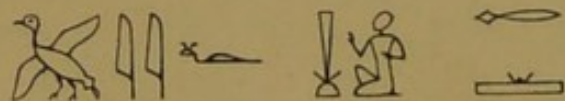
4.         
ḫer ār āu-k gem - f emtuk
 When thou findest it, thou shalt


her tātu-f er uā en kai en
 put it into a pot of


mu qebḥ ka ānḫ - ā
 water cold, [and] verily I shall live.

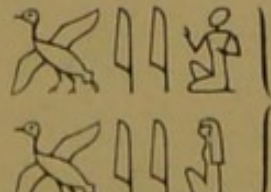
5. 
āu pa Rā her tāt ḫeperu uā en
 The Rā caused to become a


mu āa er āut - f er āut
 stream great between him [and] between



paif sen āa
 his brother elder.



















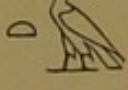





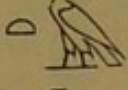






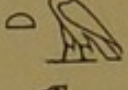






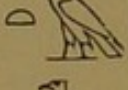






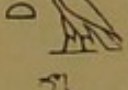







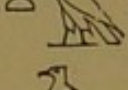







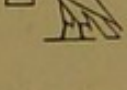



From the union of the definite article with the personal suffixes is formed the following series of words:—

MASCULINE.















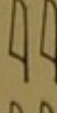
































pai-ā

FEMININE.


tai-ā

  	<i>pai-k</i>	  	<i>tai-k</i>
  	<i>pai-t</i>	  	<i>tai-t</i>
  			
  	<i>pai-f</i>	  	<i>tai-f</i>
  	<i>pai-s</i>	  	<i>tai-s</i>
   	<i>pai-set</i>	   	<i>tai-set</i>
  	<i>pai-n</i>	  	<i>tai-n</i>
   	<i>pai-ten</i>	   	<i>tai-ten</i>
   	<i>pai-sen</i>	   	<i>tai-sen</i>
   	<i>pai-u</i>	   	<i>tai-u</i>

COMMON.

   	<i>nai-ä</i>	   	<i>nai-n</i>
   	<i>nai-ä</i>		
   	<i>nai-k</i>	   	<i>nai-ten</i>
   	<i>nai-θ</i>		
   	<i>nai-t</i>		
   	<i>nai-f</i>	    	<i>nai-sen</i>
   	<i>nai-s</i>	    	<i>nai-u</i>

The following examples will illustrate their use:—

1. *pai-à sen āa her sànnu - nà*
My brother elder hurried me.

2. *pai-à neb nefer*
My lord beautiful.

3. *àχ pai - k i em - sa-à er*
Fie on thy coming after me to

χatbu
slay [me].

4. *χer pai-t hai emmā-à*
For thy husband [is] to me

em seχeru en àtef
in the guise of a father.

5.
às ta hemt en pai-f sen āa
 Behold the wife of his brother elder

senṭu - θā
 was afraid.


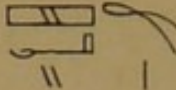
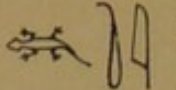

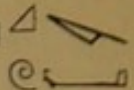
6.
āu - set her tet en pai - set sàu
 She said to her keeper.

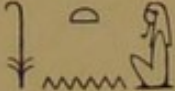
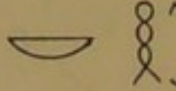
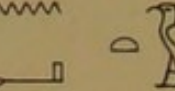
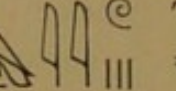
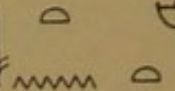
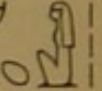
7.
āu hāti - sen her netem her pai - sen
 Were their hearts rejoicing over their


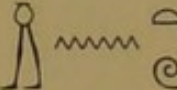
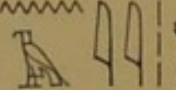

rā baku
 doing of work.


8.
temit uxaā tai-ā māāu
 That not may fall my hair


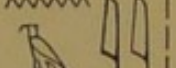
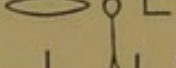
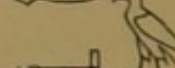
her uat
 on the way.


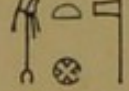
9.     
tai-k *sāi* *ās - θā* *em* *nasaku*
Thy letter abounds in breaks.

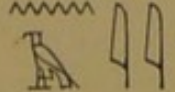
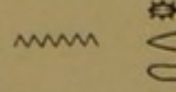
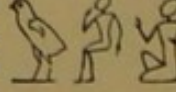
10.      
suten *neb* *henā* *tai-u* *suten* *hemut*
King[s] all with their queens.


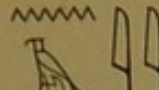
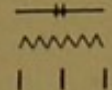
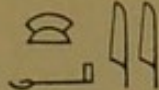

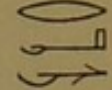

1.    
āmmā *ān - tu - nā* *nai-ā* *uru*
Let be brought to me my nobles





āaiu
great.

2.    
er *nai-k* *re-hef* *āaiu*
To thy storehouses great


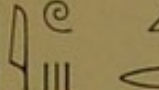
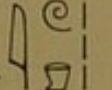
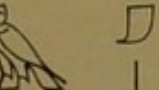

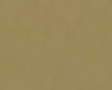
 
em *Uast*
in Thebes.






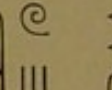

3.   
nai-f *en* *xartu*
His children.


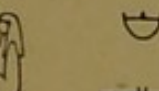
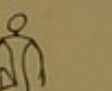
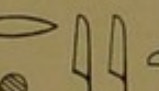

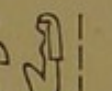

4.       
xer nai - sen xāi en rā āś-
 With their weapons, numerous


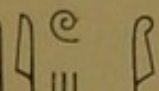
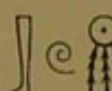
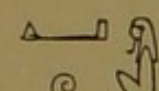

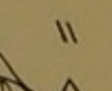

  
set em šā


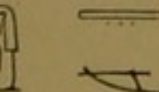
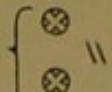
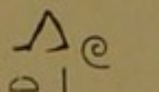

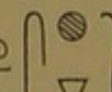
were they as the sand.

5.      
nai-u qerāu em xemt
 Their bolts of copper (or bronze).


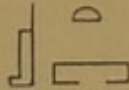
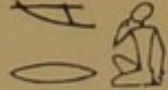




6.       
ketex em herti her naiu āā
 Goods on porter[s] and upon their asses.


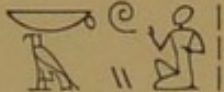
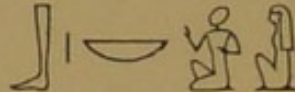

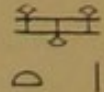
7.       
tāu-ā hems rexit em
 I caused to sit the people in

-       
nai-u qubu tāu-ā šemi ta
 their shadow. I caused to travel the

-      
set Ta-merā itu - s seusex-θ

woman of Egypt on her journey making long [her journey]

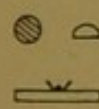

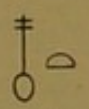
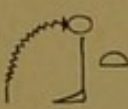


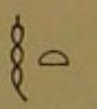
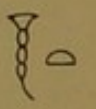
						
<i>er</i>	<i>āuset</i>	<i>mer</i>	-	<i>nes</i>	<i>ān</i>	<i>teha-</i>
to	the place she wished [to go], not				attacked	

				
<i>set</i>	<i>kauī</i>	<i>bu-nebu</i>	<i>her</i>	<i>uat</i>
her	any person	whatsoever	on the way.	

CHAPTER VIII.


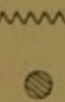
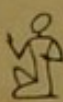
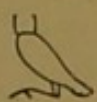

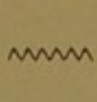
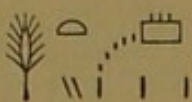
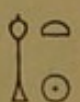
ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.

The **adjective** is, in form, often similar to the noun, with which it agrees in gender and number ; with a few exceptions it comes after its noun, thus :—

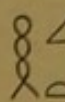
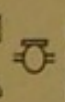
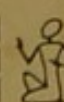
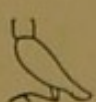
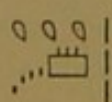
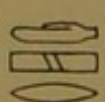

							
<i>χet</i>	<i>nebt</i>	<i>nefert</i>	<i>ābt</i>	<i>χet</i>	<i>nebt</i>	<i>nefemet</i>	<i>beneret</i>







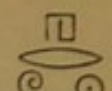
Thing every, good, pure ; thing every, pleasant, sweet.

The following will explain the use of the adjective in the singular and plural.

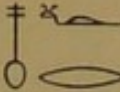

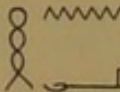

1. 							
<i>ānχ-ā</i>		<i>em</i>	<i>tau</i>	<i>en</i>		<i>beti</i>	<i>hefet</i>





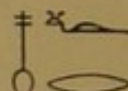
Let me live upon bread of barley white,







						
<i>heget-ā</i>		<i>em</i>	<i>pertu</i>	<i>tešeru</i>		
my ale [made] of		grain		red.		

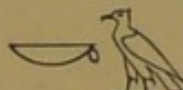
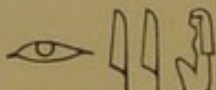

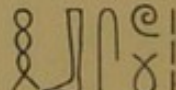
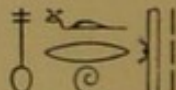
2.       
au hen her hems her arit hru


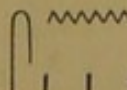



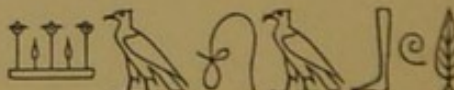
Was [His] Majesty sitting to make a day


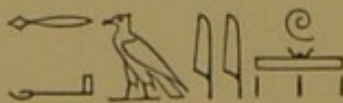
-    
nefer er henā - set
 happy with her.

3.     
gem - k ta šerāu nefer
 Thou didst find the girl pretty

-      
ta enti her sau na kamu
 who was watching the gardens.

4.     
ka āri-ā nek hebsu neferu
 Indeed I will make for thee clothes beautiful.

5.      
au - sen her rut em sauabu
 They grew into trees

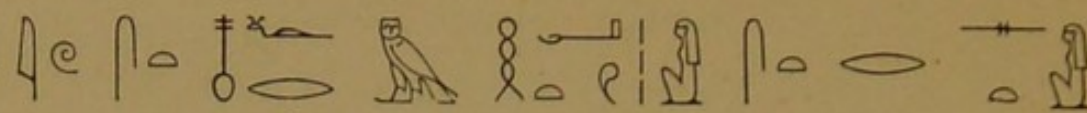
-  
sen āaiu
 two great.


6. *au-ä* *em-bah* *neteru* *āaiu*
 I am in the presence of the gods great.

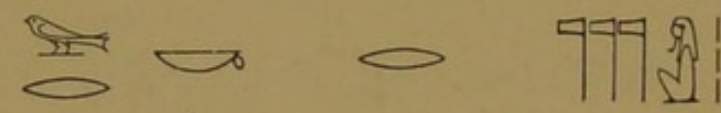
The adjectives “royal” and “divine” are usually written before the noun, thus :—

	<i>suten ān</i>	royal scribe
	<i>suten ābu</i> (or <i>ḥemu</i>)	royal workman
	<i>suten uaä</i>	royal boat or barge
	<i>suten rex</i>	royal acquaintance or kinsman
	<i>suten ḥemt</i>	royal woman, i. e., queen
	<i>sutenu ḥenu</i>	royal servants
	<i>neter ḥen</i>	divine servant, i. e., priest
	<i>neter ḥet</i>	divine house, i. e., temple
	<i>neter ātef</i>	divine father.

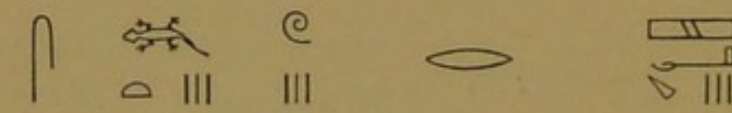
Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

1. 
au - set nefer em hāt - set er set
 She was fair in her body more than



hemt nebt enti em pa ta fer - f
 woman any who [was] in the earth the whole of it.

2. 
ur - k er neteru

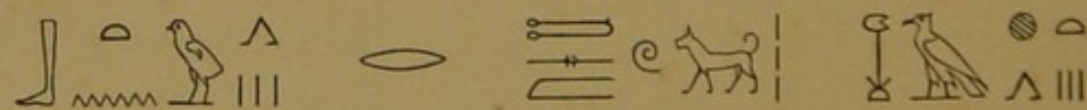
Great art thou more than the gods.

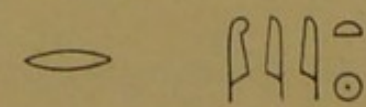
3. 
se - āst - u er sā












They were numerous more than the sand.

4. 
ānet hrā - k xu er neteru

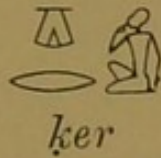
Homage to thee [O thou one] glorious more than the gods.

5. 
betenu er thesemu xaxet
 Fleet more than greyhounds, swift











er suit
 more than light.

6.           
- xeper* *âger - k* *eref* *em*

It shall happen thou shalt be wise more than he by






















being silent.

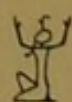
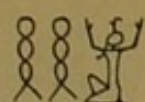
7.         
- nefer* *setem* *er* *entet* *neb*


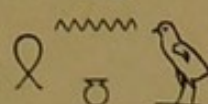
Good is hearkening more than anything, *i. e.*, to obey
is best of all.


NUMERALS.























I	=		<i>uā</i>	=	1
II	=		  <i>sen</i>	=	2
III	=		<i>xe met</i>	=	3
IIII	=	  or  	<i>ftu</i> or <i>âftu</i>	=	4
  *	=	 *	<i>tuau</i>	=	5
III	=		  <i>sās</i>	=	6
III	=		   <i>sefeχ</i>	=	7

	=		<i>hemennu</i>	=	8	
	=		<i>paut</i>	}	= 9	
	=		<i>pest</i>			
	=		<i>met</i>	=	10	
	=		<i>taut</i>	=	20	
	=		<i>māb</i>	=	30	
	=		<i>hement</i>	=	40	
	=	(?)	(?)	=	50	
	=	(?)	(?)	=	60	
	=		<i>sefeχ</i>	=	70	
	=		<i>hemennui</i>	=	80	
	=	(?)	(?)	=	90	
	=		<i>šaā</i>	=	100	
	=		<i>χα</i>	=	1000	
	=		<i>tāb</i>	=	10,000	
	=		<i>hefennu</i>	=	100,000	

 =  *heh* = 1,000,000

 =  *sennu* = 10,000,000

The **ordinals** are formed by adding  *nu* to the numeral, with the exception of "first", thus :—

	Masc.		Fem.	
First	  ʾ	<i>tepi</i>	  ʾ	<i>tept</i>
Second	||		||	
Third	|||		|||	
Fourth	||||		||||	
Fifth	||||		||||	
Sixth	||| |||		||| |||	
Seventh	||| ||||		||| ||||	
Eighth	||| ||||		||| ||||	
Ninth	||| ||||		||| ||||	
Tenth	∩ 		∩ 	

and so on. From the following examples of the use of the numerals it will be noticed that the numeral, like the adjective, is placed *after* the noun, that the lesser numeral comes last, and that the noun is sometimes in the singular and sometimes in the plural.

1. *rex - kuā ren en pa neter XLII*

I know the name of the god forty-two,
i. e., I know the names of the forty-two gods.

2. *re en tekau IV*

Chapter of the flames four, i. e., "four flames".

3. *nes su χet 300 em āu-f*

Belong to him measure[s] 300 in his length,

χet 230 em usext-f
measure[s] 230 in his breadth.












4. *meh 1000 pu em āu-f*

Cubit[s] one thousand is he in his length.

5. *tāu-ā nek met en tebā en tep en*









I have given to thee { 10 of 10,000 } of bushels of
i. e., tens of ten thousands

neferu er setefau neter-hetep-k
grain for the supply of thy offerings.

6.           

$\bar{a}qu$ $\bar{a}aiu$ $(100,000 \times 9) + (10,000 \times 9)$

Loaves large, 900,000 + 90,000









       






$+ (1000 \times 2) + (100 \times 7) + (10 \times 5)$








+ 2000 + 700 + 50

i. e., 992,750 large loaves of bread.








7. In the papyrus of Rameses III we have the following numbers of various kinds of geese set out and added up thus:—









        = 6820










     = 1410








       = 1534






   = 150

       = 4060

        = 25020













         = 57810


       = 21700







     = 1240

       = 6510

Total $(10,000 \times 9) + (1000 \times 32) + (100 \times 40) + (10 \times 25) + 4 = 126,254$

Ordinal numbers are also indicated by  *meh*, which is placed before the figure thus :—

1.  *em*  *maāu*  *meh*  *uā*  *em*  *maāu*

In the temples of the first [rank], in the temples
































 *||*

meh sen








of the second [rank].

TIME.

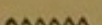



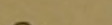
The principal divisions of time are :—



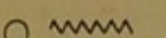



			<i>hat</i>	second			<i>at</i>	minute
			<i>unnut</i>	hour			<i>hru</i>	day
			<i>ābet</i>	month			<i>renpit</i>	year
			<i>set</i>	30 years			<i>hen</i>	60 years
			<i>henti</i>	120 years			<i>heh</i>	100,000 years
			<i>heh</i>	1,000,000 years			<i>tetta</i>	eternity.
				 <i>sen</i>	10,000,000			









Examples of the use of these are :—

1.  *tā* -  *f*  *renput*  *āst*  *her*  *her*  *renput-ā*




May he give years many over and above my years

				
<i>ent</i>	<i>ānḫ</i>	<i>ābetu</i>	<i>ās</i>	<i>her</i>
of	life ; [and] months		many { over, i. e., }	{ in addition to }

					
<i>abet-ä</i>	<i>nu</i>	<i>ānχ</i>	<i>hru</i>	<i>ās</i>	<i>her</i>
my months	of	life ; [and] days	many over		


							
<i>hru-ä</i>	<i>nu</i>	<i>ānχ</i>		<i>kerḥ</i>		<i>ās</i>	<i>her</i>
my days of		life ; [and] nights				many over	






kerh - a
my nights.

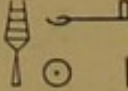

2.  *untet - f*  *henti*  *heh*

His existence is [for] 120 years \times 100,000 years.





3. *uneniū* *ānḫ* *er* *neḥeḥ* *ḥenti*
Who exist living for ever, 120 years ×


tetta
eternity.



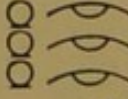

4.     
au - k *er* *heh* *en* *heh*
 Thou art for millions of years of millions of years,

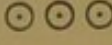



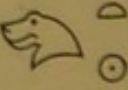
 
āhā *heh*
 a period of millions of years.

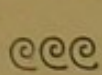
This was the answer which the god Thoth made to the scribe Ani when he asked him how long he had to live, and was written about the XVIth century B. C. The same god told one of the Ptolemies that he had ordained the sovereignty of the royal house for a period of time equal to :—

   
tetta *henti* *heh* *setu*

An eternity of 120 year periods, an infinity of 30 year periods,

   
heh *renput* *šenu ābet* *hefnu*
 millions of years, ten millions of months, hundreds of thousands

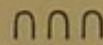
    
hru *tebāu* *unnut* *χau* *at*
 of days, tens of thousands of hours, thousands of minutes,



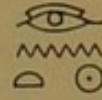
saā



hat



met



ant

hundreds of seconds, [and] tens of thirds of seconds.

THE EGYPTIAN YEAR.

The year, *renpit*, plural consisted originally of twelve months, each containing thirty days; as the month contained three periods of ten days the year consisted of thirty-six weeks of ten days each. Later the Egyptians added five days¹ to the years, and thus made it equal to 365 days . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each, thus:—

1. *sat* season of inundation and period of sowing.
2. *pert* season of “coming forth” or growing, i. e., spring.
3. *semut* season of harvest and beginning of inundation.

Documents were dated thus:—

¹ Called “epagomenal days”.

² They discovered that the true year was longer than 365 days, that the difference between 365 days and the length of the true year was equal nearly to one day in four years, and that New Year's day ran through the whole year in $365 \times 4 = 1460$ years.

1. $\left\{ \begin{array}{c} \text{☰} \\ \text{☉} \end{array} \right. \begin{array}{c} \text{||} \\ \text{||} \end{array} \quad \text{☪} \quad \text{||||} \quad \begin{array}{c} \text{☪} \text{☪} \text{☪} \\ \text{☪} \end{array} \text{☰} \quad \text{☉} \quad \text{I}$
renpit IV abet IV sat hru 1

Year four, month four of the sowing season, day one

$\begin{array}{c} \text{☉} \\ \text{☪} \end{array} \quad \begin{array}{c} \text{☪} \\ \text{☪} \end{array} \quad \text{~~~~~}$
χer hen en

under the majesty of, etc.

i. e., the first day of the fourth month of the sowing season in the fourth year of the reign of king So-and-so.

2. $\left\{ \begin{array}{c} \text{☰} \\ \text{☉} \end{array} \right. \begin{array}{c} \text{||} \\ \text{||} \end{array} \quad \text{☪} \quad \text{|||} \quad \begin{array}{c} \text{☪} \\ \text{~~~~~} \\ \text{~~~~~} \end{array} \quad \begin{array}{c} \text{☉} \\ \text{I} \end{array} \quad \text{|||} \quad \begin{array}{c} \text{☉} \\ \text{☪} \end{array}$
renpit V abet III semut hru paut χer

Year five, month three of inundation, day nine under

$\begin{array}{c} \text{☪} \\ \text{☪} \end{array} \quad \text{~~~~~} \quad \begin{array}{c} \text{☪} \text{☪} \\ \text{☪} \end{array} \quad \begin{array}{c} \text{☪} \text{☪} \text{☪} \\ \text{☪} \end{array}$
hen en sutennet (or bāt) Usr-Maāt-Rā-setep-en-Rā







the majesty of $\left\{ \begin{array}{l} \text{the king of the} \\ \text{South and North} \end{array} \right\}$ Usr-Maāt-Rā-setep-en-Rā,

$\begin{array}{c} \text{☉} \\ \text{☪} \end{array} \quad \begin{array}{c} \text{☪} \text{☪} \text{☪} \\ \text{☪} \end{array} \quad \begin{array}{c} \text{☪} \text{☪} \text{☪} \\ \text{☪} \end{array}$
sa Rā Rā-meses-meri-Āmen


son of the Sun, Rameses, beloved of Amen, etc.


3. $\left\{ \begin{array}{c} \text{☰} \\ \text{☉} \end{array} \right. \quad \text{nnI} \quad \text{☪} \quad \text{[I]} \quad \begin{array}{c} \text{☪} \text{☪} \text{☪} \\ \text{☪} \end{array} \text{☰} \quad \begin{array}{c} \text{☉} \\ \text{☪} \end{array}$
renpit XXI abet I sat χer

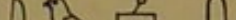
Year twenty-one, month one of sowing season under














hen en suten net (or bāt) Āmen meri Piānḫi
 the majesty of { the king of the } Piānḫi beloved of Āmen.
 { South and North, }

4.  *renpit IX*
Year nine



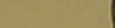

 *Apalius*
of Apellaeus,

 *sesu VII*
day seven,

tep *per* *hru* *XVII* *en* *amu*

first[month] of spring, day seventeen of the dwellers in

			
<i>Ta-mert</i>	<i>yer</i>	<i>hen</i>	<i>suten net (or bāt)</i>
{ Ta-mert, }	under the majesty of	{ the king of the }	
{ i. e., Egypt }		{ South and North }	

𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

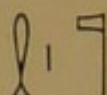
Ptolemy, living for ever, beloved of Ptah.

This date shews that there was a difference of ten days between the dating in use among the priests and that of the Egyptians in the time of Ptolemy III Euergetes, king of Egypt from B. C. 247 to B. C. 222.

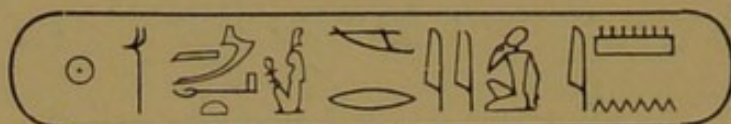
4. $\left\{ \begin{array}{c} \text{D} \\ | \end{array} \right.$ $\begin{array}{c} \text{nnn} \\ || \end{array}$ $\begin{array}{c} \text{—} \\ \text{—} \end{array}$ $\begin{array}{c} ||| \\ ||| \end{array}$ $\begin{array}{c} \text{—} \\ \text{—} \\ \text{—} \\ \text{—} \\ \text{—} \\ \text{—} \end{array}$ $\begin{array}{c} \odot \\ ||| \\ ||| \end{array}$
renpit XXXII abet III semut hrut VI
 Year thirty-two, month three of sowing season, day six

*yer*

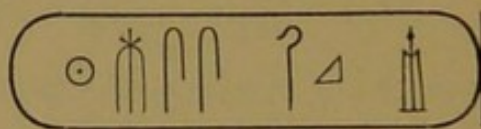
under

*hen*




the divine majesty of


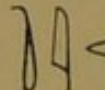
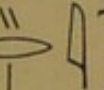
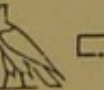
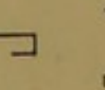
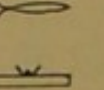
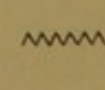
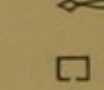
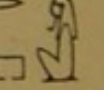
*suten net (or bāt)*{ the king of the }
{ South and North, }*Rā-usr-maāt - meri - Amen**Rā-usr-maāt - meri - Amen,**ānχ**uta*

life! strength!

*senb**sa Rā**Rāmeses**heq Annu*










health! son of the Sun, Rameses, prince of Heliopolis.




The words   , which frequently follow royal names, may be also translated "Life to him! Strength to him! Health to him!" They often occur after any mention of or reference to the king, thus:—

1.         
pa *θaireāa* *āa* *en* *Āa-perti*
 The door great of Pharaoh,

















*ānχ**uta**senb*


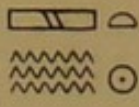



life! strength! health!





2.         
uā en suten hemu tep en hen - f
 One royal workman first of His Majesty,

  
ānχ ufa senb
 life! strength! health!

It has been said above that each month was dedicated to a god, and it must be noted that the month was called after the god's name. The Copts or Egyptian Christians have preserved, in a corrupt form, the old Egyptian names of the months, which they arrange in the following order :—

		1st month of winter	=	Thoth
		2nd „ „	=	Paopi
		3rd „ „	=	Hathor
		4th „ „	=	Khoiak
		1st month of spring	=	Tobi
		2nd „ „	=	Mekhir
		3rd „ „	=	Phamenoth
		4th „ „	=	Pharmuthi


		1st month of spring	=	Pakhon
	”	2nd ” ”	=	Paoni
	”	3rd ” ”	=	Epep
	”	4th ” ”	=	Mesore.






The epagomenal days were called    { 
 “the five days over (*i. e.*, to be added to) the year”.







CHAPTER IX.

THE VERB.




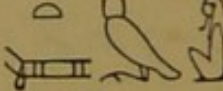
The consideration of the Egyptian verb, or stem-word, is a difficult subject, and one which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but recently the relationship of Egyptian to the Semitic languages has been boldly affirmed, and as a result the nomenclature of the Semitic verb or stem-word has been applied to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus  *χeper* means "to be, to become", and the "thing which has come into being". By the





addition of  the stem-word obtains a participial meaning like "being" or "becoming"; by the addition of  in the masc. and  in the fem. *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; and by the addition of  we have  *χeperà* the god to whom the property of creating men and things belonged. The following examples will illustrate the various uses of the word:—

1.  *neter*  *uāu*  *χeper*  *em*  *sep*  *tep*





The god one [who] came into being in time primeval.









2.  *χeper*  *meṭet*  *nebt*  *Tem*









Came into being words all of Tem.











3.  *ân*  *χepert*  *sat*  *tu*

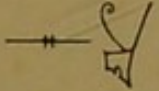
Not had come into being earth [and] mountains.










4.  *saut*  *χepert*  *θui*  *āat*
- Guarding { thing that hath } that great.
 { come into being }


5.        
ari-à *χeperu* *neb* *er* *ṭāṭā*
 I have made transformations all at the dictates










       
ab-à *em* *bu* *neb* *mer* *ka-à*
 of my heart in place every [which] wished my *ka*.


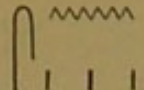
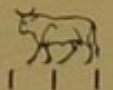
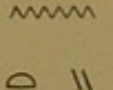
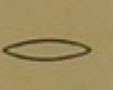
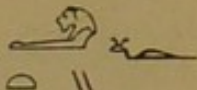
6.          
em *hrà* *en* *χeperu* *hā* *i - her - sa*
 In the face of men and women and those who shall come


sen
 after them.




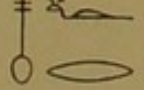

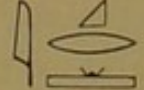
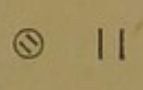

7.         
an *rex - en - tu* *χepert* *arit*
 Not are known {the things that will } [as] the work
 { come into being }


neter
 of God.

8.         
χeper-à *χeper* *χeperu*
 { I am he who } and { who made to } { the beings who }
 { came into being } { come into being } { came into being. }

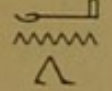

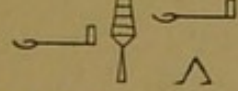
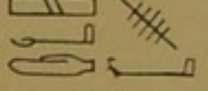


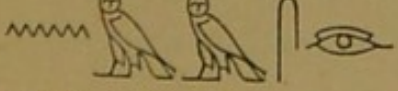
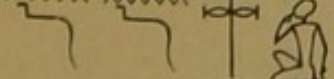
4.  |  |  |  |  | 
au - *sen* *aut* *enti* *er* - *hāti-f*

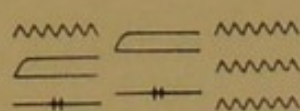
They, the cattle which were before him

   |   |   |  ||
her *xeperu* *nefer* *er* *ager* *sep* *sen*
 became fine, exceedingly, twice.

I. e., the cattle became very fine indeed.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four, and five letters, which are usually consonants, one or more of which may be vowels, as examples of which may be cited :—

	<i>ān</i>	to return, go or send back
	<i>ha</i>	to walk
	<i>āhā</i>	to stand
	<i>šāt</i>	to cut
	<i>rerem</i>	to weep
	<i>neka</i>	to cut
	<i>nemmes</i>	to enlighten
	<i>netnet</i>	to converse

*nemesmes*

to heap up to overflowing.


*nefemnetem*(probably pronounced *nefemtem*) to love.

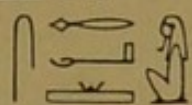
The stem-words with three letters or consonants, which are ordinarily regarded as trilateral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between ; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant, roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant, or by combining two roots of two letters ; and roots of five consonants from two trilateral roots by the omission of one consonant.

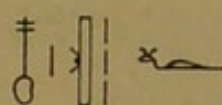
Speaking generally, the Egyptian verb has no conjugation or species like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation, and never took the trouble to indicate the various vowel-sounds like the Syrians and Arabs ; but by comparing forms which are common both to Egyptian and Coptic, a tolerably correct idea of the pronunciation may be obtained.

There is in Egyptian a derivative formation of the

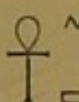
word-stem or verb, which is made by the addition of S, — or \int , to the simple form of the verb, and which has a causative signification; in Coptic the causative is expressed both by a prefixed S and T. The following are examples of the use of the Egyptian causative:—

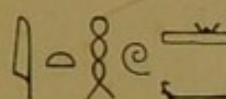
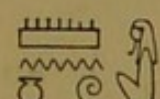


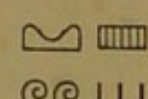
1. From  $\bar{a}a$ to be great:—


s-āa-ā


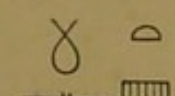
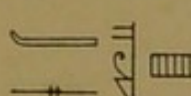
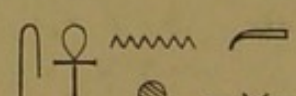

neferu-f

I made great, *i. e.*, magnified his beauties.



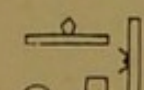

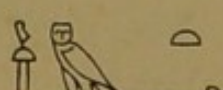
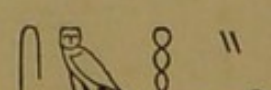
2. From  $\bar{a}n\chi$ to live:—

 *āthu-ā*  *mennu*  *āaiu*  *mā*  *tuu*

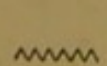

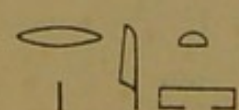
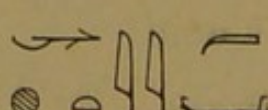
I dragged [two] statues huge as mountains


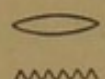

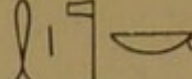
 *em*  *šeset*  *behes*  *s-ānχ*

of white marble [and] alabaster, and I made [them] like life



 *em*  *āri*  *hetep*  *her*  *unemet*  *semḥi*


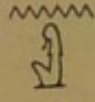
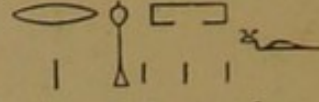
making [them] to rest at the right [and] left

 *en*
of  *pai - s*
its  *reāt*
door  *xeti*
inscribed

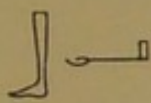








her ren ur hen - k

with the name great of thy majesty.

3. From   *xeper* to become:—

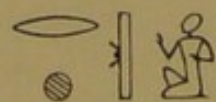
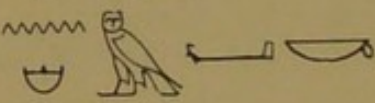
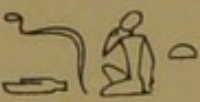
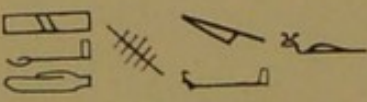

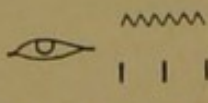
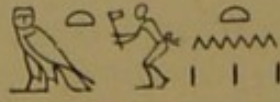
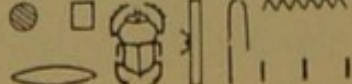



sexeperu - na re-hetu-f

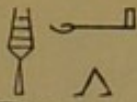




I made to come into being his treasure-houses













bah em xet ta neb



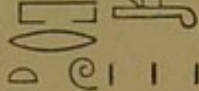
[which were] flooded with things of every land.








The verb with pronominal personal suffixes is as follows:—






Sing.		<i>rex-a</i>	I know
1 com.		<i>nehem-k</i>	thou deliverest
2 m.		<i>tet-t</i>	thou speakest
2 f.		<i>sat-f</i>	he cuts
3 m.		<i>gem-s</i>	she finds
Plur.		<i>ari-n</i>	we do
1 com.		<i>mit-ten</i>	ye die
2 com.		<i>xeper-sen</i>	they become.






The commonest auxiliary verbs are  *āḥā* to stand;  *un* to be;  *āu* to be;  *āri* to do;  *tā* to give; the following passages illustrate their use:—





1.  *un*  *ān* - *f*  *ḥer*  *tet*  *nes*  *set*  *āḥā*
Was he saying to her, 'Stand up

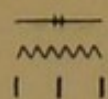
 *tā-t*  *nā*  *pertu*
give thou to me grain'.

2.  *āḥā*  *tet* - *set*  *nef*  *bu*  *pu*  *uā*  *meṭet*
Stood up said she to him, 'No one hath spoken

 *emmā-ā*  *ḥeru*  *paik*  *sen*  *šerāu*
with me except thy young brother'.

3.  *āḥā*  *en*  *gemḥet*  *en*  *set*
Stood up glanced at them

 *ḥen* - *f*  *āḥā* - *nef*  *ḫāra*  *er*
His Majesty, he stood up furious with rage against

*sen*

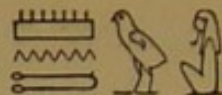
them

*mā*

like

*tef*

father

*Menṯu*

Menthuthu,

*neb*

lord of Thebes.

*Uast*

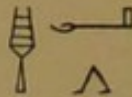
1.

*un*

Was

*ān*

she

*s**set**her**āhā*

standing up.

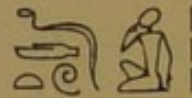
2.

*un*

Was

*ān*

he

*f**her**teṯtu*

speaking

*emmā*

with

*s*

her

*set**em**teṯ*

saying :—

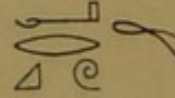
3.

*un*

Was

*ān*

he

*f**her**ārqu*

taking an oath to him

*f**en*

by

*pa*

the god Rā -

*Rā**Heru*

Harmachis,

*xuti**em**teṯ*

saying :—

4.

*un*

Was

*ān*

the

*pa*

young man

*āteṯu*

coming (?) to

*en**her*

<i>metu</i>	<i>emmā</i>	<i>paif</i>	<i>sen</i>
speak	with	his	brother.

1. *au-ā* *sent* - *kuā* *en* *baiu-k*
I am fearing thy souls (i. e., will).

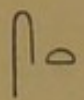
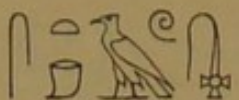

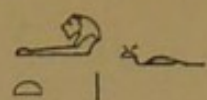
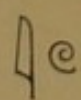
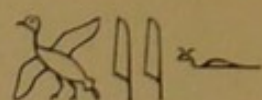
2. *au-f* *her* *sper* *er* *paif* *per*
Was he going into his house,

au-f *her* *qem* *taif* *hemt*
was he finding his wife



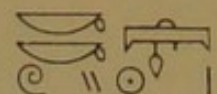
sefer - *θā* *mer* - *θā* *en* *ātau*
lying sick through { violent
treatment. }

au-set *her* *temt* *tāt* *mu* *her* *tet-f*
Was she not putting water upon his hand

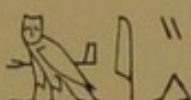
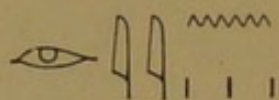
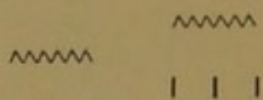
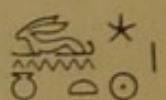
em *paif* *sexeru* *au* *bu* *pui*
according to his wont. Was not

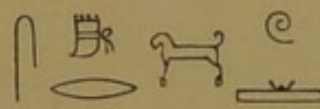
set setau er - hāt - f au paif
 she lighting a fire before him. Was his




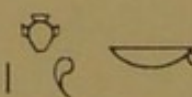
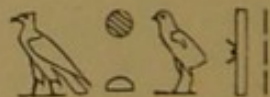
per em kekui
 house in darkness.

1. 





māai āri - n en - n unnut
 Come, let us make for ourselves an hour



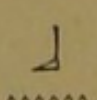
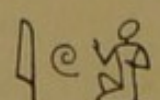

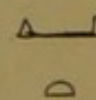
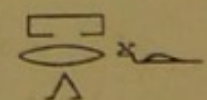

seferu
 lying down.

2. 








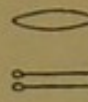
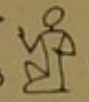
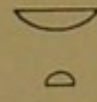
em āri meh āb - k axetu
 [Do] not make to fill heart thy [with] the wealth





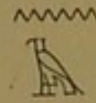

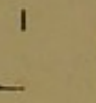

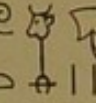



kai
 of another.










1. 








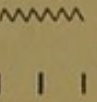



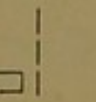

ben āu-ā er tāt per - f em
 Not am I letting to come forth it from

					
<i>re - â</i>	<i>en</i>		<i>reθ</i>		<i>nebt</i>
my mouth	to		people		any.

2.          

<i>emtuf</i>	<i>ân</i>	<i>naif</i>	<i>âaut</i>
He	brought	his	cattle

								
<i>er - hāt - f</i>	<i>er</i>	<i>tāt</i>	<i>sefer - u</i>	<i>em</i>				
before him	to	make	lie down	them	in			

							
<i>pai - sen</i>		<i>âhait</i>					
their		stalls.					


In the limits of this little book it is impossible to set before the reader examples of the use of the various parts of the verb, and to illustrate the forms of it which have been identified with the Infinitive and Imperative moods and with participial forms. If the Egyptian verb is to be treated as a verb in the Semitic languages we should expect to find forms corresponding to the Kal, Niphal, Piel, Pual, Hiphil, Shaphel, and other conjugations, according as we desired to place it in the Southern or Northern group of Semitic dialects. Forms undoubtedly exist which lend themselves readily to Semitic nomenclature, but until all the texts belonging

to all periods of the Egyptian language have been published, that is to say, until all the material for grammatical investigation has been put into the Egyptologists' hands, it is idle to attempt to make a final set of grammatical rules which will enable the beginner to translate any and every text which may be set before him. In many sentences containing numerous particles only the general sense of the text or inscription will enable him to make a translation which can be understood. In a plain narrative the verb is commonly a simple matter, but the addition of the particles occasions great difficulty in rendering many passages into a modern tongue, and only long acquaintance with texts will enable the reader to be quite certain of the meaning of the writer at all times. Moreover, allusions to events which took place in ancient times, with the traditions of which the writer was well acquainted, increase the difficulty. This being so it has been thought better to give at the end of the sketch of Egyptian grammar a few connected extracts from texts, with interlinear transliteration and translation, so that the reader may judge for himself of the difficulties which attend the rendering of the Egyptian verb into English.

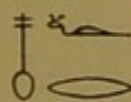

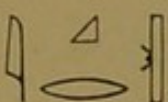


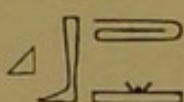
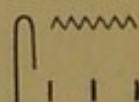
CHAPTER X.

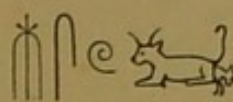
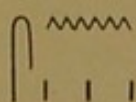

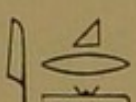


ADVERBS, PREPOSITIONS, CONJUNCTIONS, PARTICLES.


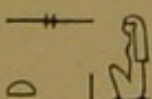
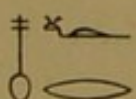





ADVERBS.

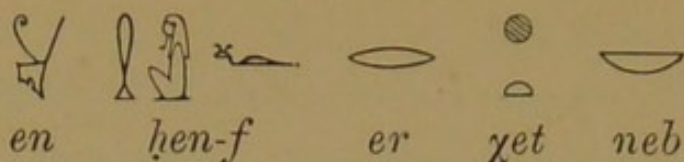
In Egyptian the prepositions and certain substantives and adjectives to which  *er* is prefixed take the place of adverbs ; examples are :—

1. The cattle which were before him became

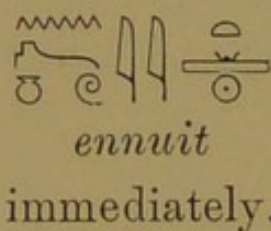
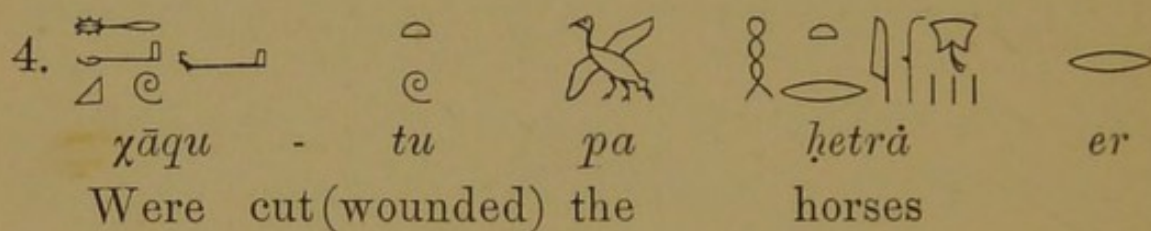
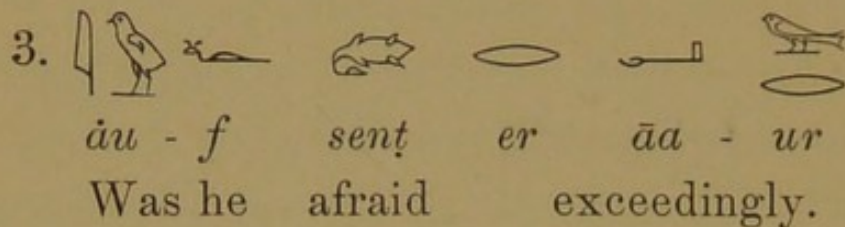
						
<i>nefer</i>	<i>er</i>	<i>aqer</i>	<i>sep</i>	<i>sen</i>	<i>qeb</i>	<i>sen</i>
fine	exceedingly,	twice,	they doubled			

					
<i>mesu</i>	<i>sen</i>	<i>er</i>	<i>aqer</i>	<i>sep</i>	<i>sen</i>
their births		exceedingly, twice.			

2.        
- un* *set* *nefer* *er* *āa* *ur* *her* *āb*
- Was the woman fair exceedingly to the mind



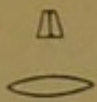


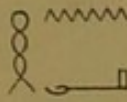
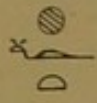
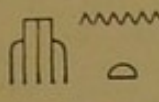

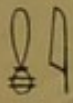

of his majesty more than any thing.




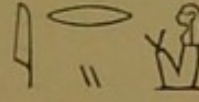
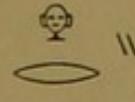
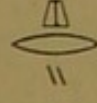
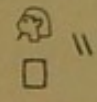
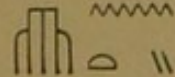
PREPOSITIONS.






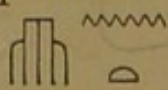
Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are :—

1. *en* for, to, in, because.
2. *em* from, out of, in, into, on, among, as, conformably to, with, in the state of, if, when.
3. *er* to, into, against, by, at, from, until.
4. *her* upon, besides, for, at, on account of.
5. *tep* upon.









6.  *χer* under, with.
7.  *χer* from, under, with, during.
8.  *mā* from, by.
9.  *henā* with.
10.  *χeft* in the face of, before, at the time of.
11.  *χent* in front of, at the head of.
12.  *ha* behind.
13.  *mā* like, as.
14.  *ter* since, when, as soon as.







The following are used as prepositions:—





-  *āmi* dwelling in.
-  *āri* dwelling at or with.
-  *heri* dwelling upon.
-  *χeri* dwelling under.
-  *tepi* dwelling upon.
-  *χenti* occupying a front position.








These are formed from the prepositions  *m*,  *r*,  *her*,  *χer*,  *tep*, and  *χent* respec-










tively. The following examples will illustrate the use of prepositions :—






- I. 1.        
en ka en Ausâr ān Ani
 To the ka of Osiris, the scribe Ani.
 (double)

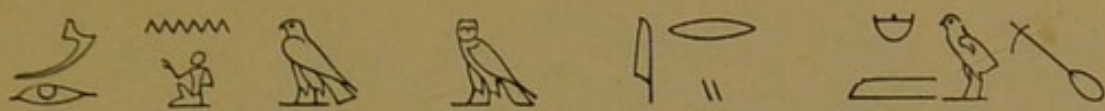
2.      
paut neteru em hennu en
 The company of the gods [are] in praises because

   
uben-k
 thou risest.

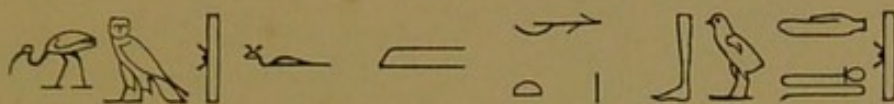
3.       
ta em šertu en maa satet-k
 The earth [is] in rejoicing at the sight of thy beams.

- II. 1.         
uben-f em χut ābtet ent pet
 He riseth in the horizon eastern of heaven.


2.     
utāu pet ta em māχait
 Weighers of heaven and earth in scales.

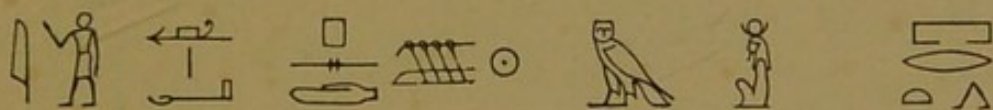
3. 
maa - nà Heru em àri hemu

May I see Horus {as the guardian of} the rudder.
 { i. e., standing at }

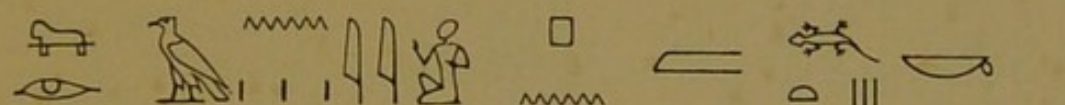
4. 
gem - f em xet but

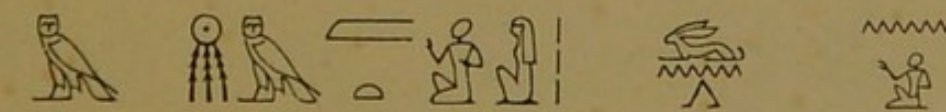
May it be found on the wood of the table of offerings.

5. 
nuk uā em ennu en enen neteru
 I [am] one of those gods.

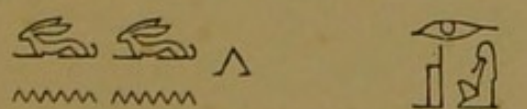
6. 
à uā pest em Āāḥ pert

Hail One shining from the Moon! Cometh forth

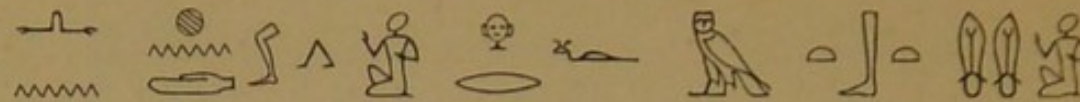
- 
Āusār Ani pen em āst - k
 Osiris Ani this among thy multitude.

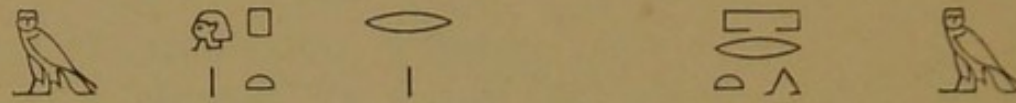
7. 
em hamemet un - nà

In the state of the *hamemet* beings may I lift up my legs

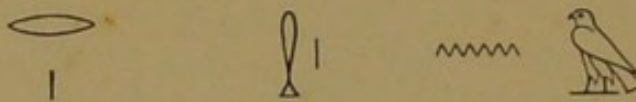
- 
unun Āusār

[as] doth lift up the legs Osiris.

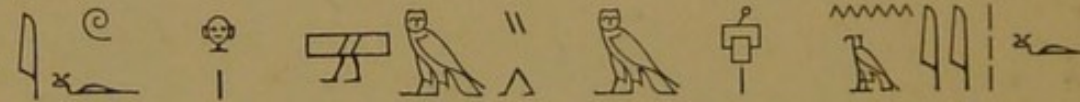
8. 
an xent - a her - f em tebt - a
 Not let me walk upon it with my sandals.

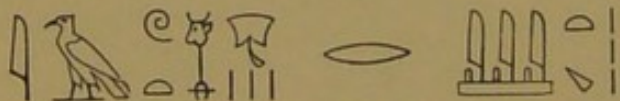
9. 
em tept - re pert em

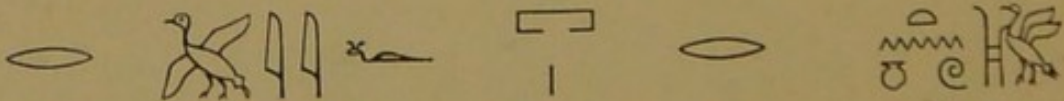
Conformably to the utterance [which] came forth from



re hen en Heru

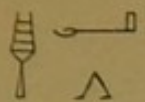
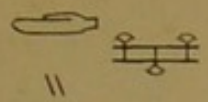


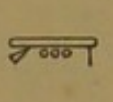
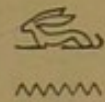
the mouth of the majesty of Horus.


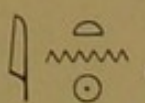

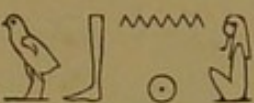
- III. 1. 
au-f her semi em - sa naif
 He followed after his

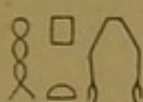

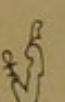

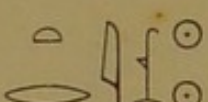

aut er sexet
 cattle in the fields.

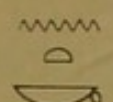
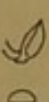

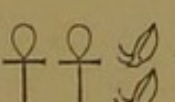
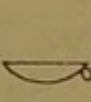
2. 
er paif per er tenu
 Into his house at each


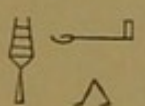


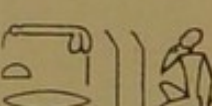

ruha
 evening.





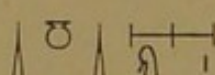
3.      
āḥā *ti* *er* *het* - *ta* *un*
 Stand up, wait until the daybreak being

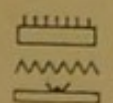
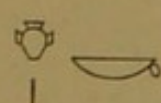


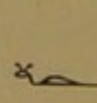
   
pa *āten* *her* *uben*
 the Disk, i. e., Rā, shining (or rising).


4.     
hept - *tu* *Maāt* *er* *trāui*
 Embraced art thou by Maāt at the two seasons.

5.     
entek *setemet* *er* *ānḫui-k*
 Thou hearest with thy two ears.


6.     
em *āḥā* *er-ā* *em* *meter*
 Let none stand up against me in evidence,


    
em *ḫesef* *er-ā* *em* *tatat*
 none make opposition to me among the chiefs.

7.     
men *āb - k* *er* *āḥāu* - *f*
 Stable is thy heart by (or on) its supports.

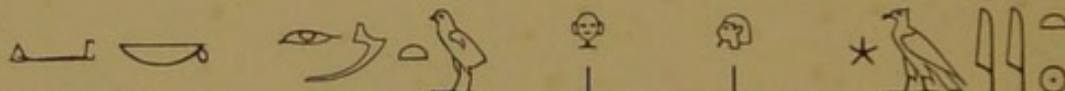
8. 
sexem - à em utu

I have gained the mastery of what was commanded

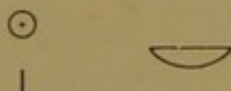

àrit er - à tep ta
 to be done for me upon earth.

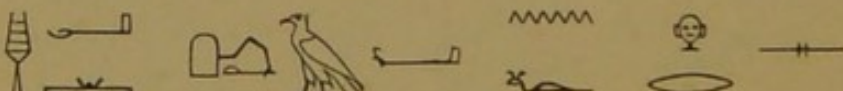
IV. 1. 
Tehuti Maāt her āui - f

Thoth and Maāt upon his two hands (*i. e.*, on the right and left).

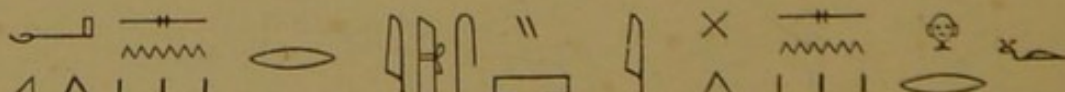
2. 
tā - k maa-tu her tep tuait

Thou lettest be seen thyself at { the head of the morning,
i. e., the early morning, }

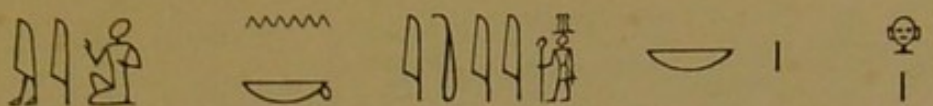

hru neb
 each day.

3. 
āhā āba - nef her - s

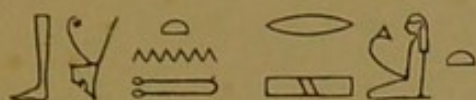
He hath fought for it.

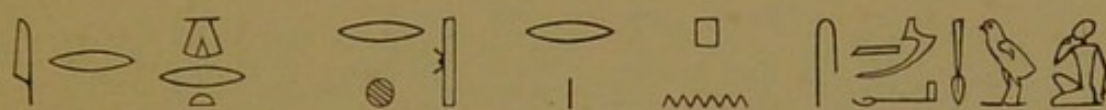
4. 
āq - sen er āsi - à seš - sen her - f

They enter into my sepulchre, [or] they pass by it.

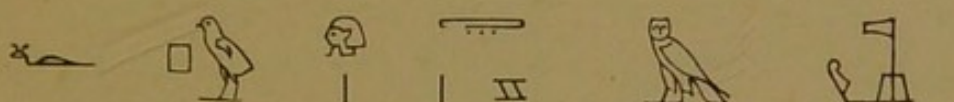
5. 
i-ä nek äθi neb - ä her

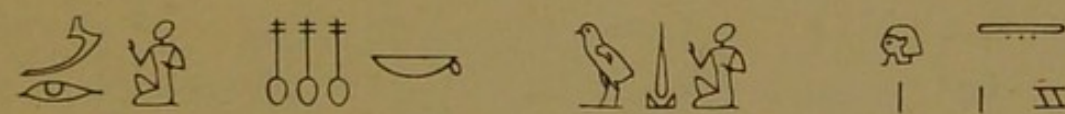
I have come to thee, O Prince, my lord, for the sake


Bent-enθ-rešt
 of Bent-enth-resht.


V. 1. 
ar kert rex re pen semaāxeru-

If now be known chapter this he will be made

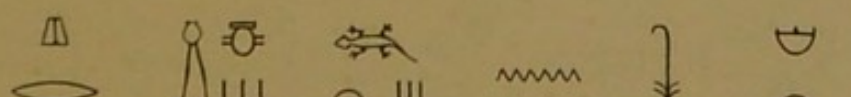

f pu tep ta em Neter-xert
 victorious upon earth [and] in the underworld.

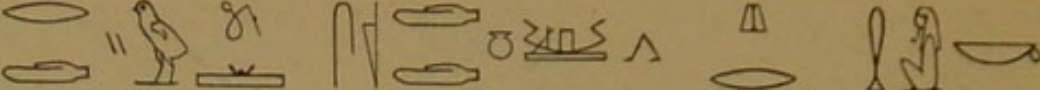
2. 
maa-ä neferu-k uta - ä tep ta

I shall see thy beauties, I shall be strong upon earth.

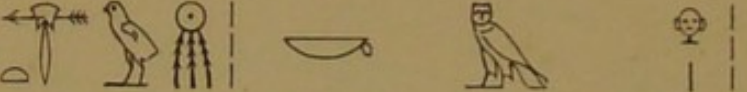
VI. 1. 
äp en pa ser en Bexten iu

An envoy of the Prince of Bekhten hath come

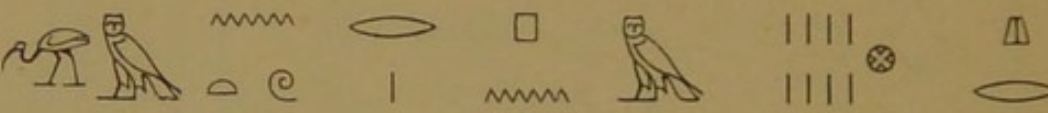

xer änut äst en suten hemt
 with gifts many for the queen.

2. 
retiu *seqtet* *xer* *hen-k*

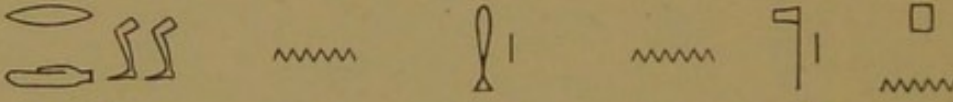
Vigorous is the *seqtet* boat under thy majesty,


satut - *k* *em* *hrâu*

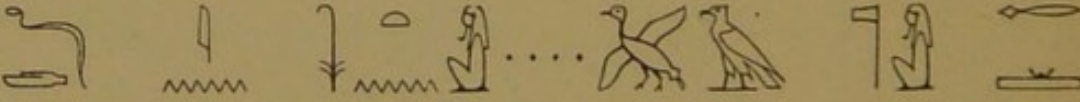
thy beams [are] in [their] faces.

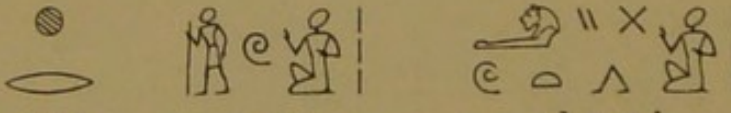
3. 
gem-en-tu *re* *pen* *em* *Xemennu* *xer*

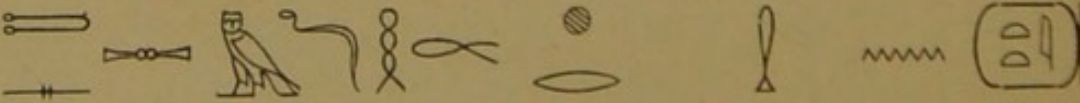
Was found chapter this in Hermopolis under


retiu *en* *hen* *en* *neter* *pen*


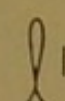
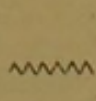

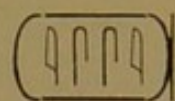
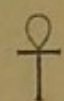
the two feet of the majesty of god this.

VII. 1. 
tet *an* *suten* *pa* *neter* *aa*
 Spake the king, the god great


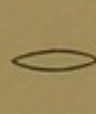
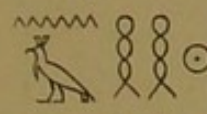

xer *seru* *hāuti*
 with the princes [and] chiefs.







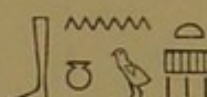
2. 
tes *meteh* *xer* *hen* *en* *Tetâ*

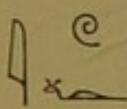

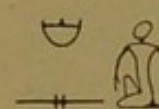
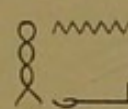
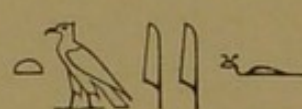
[I was] girded with the belt under the majesty of Tetâ.

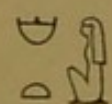
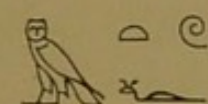
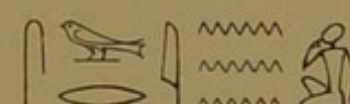
3.      
χer hen en suten net (or bāt) Assā ānχ


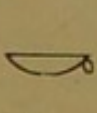
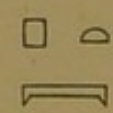
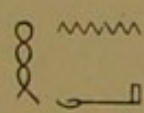


Under the majesty of { the king of the } Assa, living
 { South and North, }

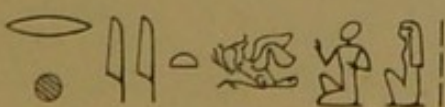
  
tetta er neheh
 for ever [and] ever.

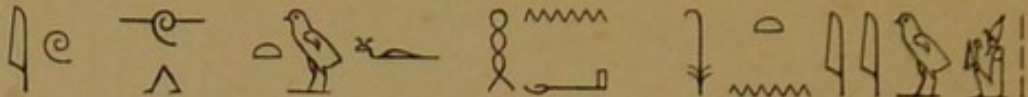
VIII. 1.       
āu qemt - s mā hent her bennut
 It is found by women with emerald ore(?).

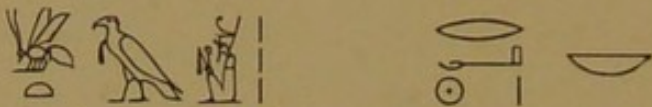
IX. 1.     
āu-f er hems henā taif
 He sat with his


  
hemt emtuf surā
 wife, he drank, etc.

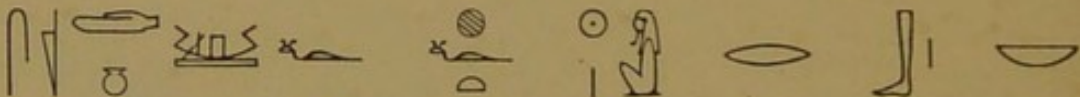
2.      
teben-k pet henā Rā maa-k
 Thou goest round heaven with Rā, thou seest

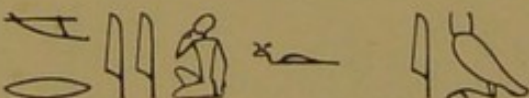

rexit
 the beings of knowledge.

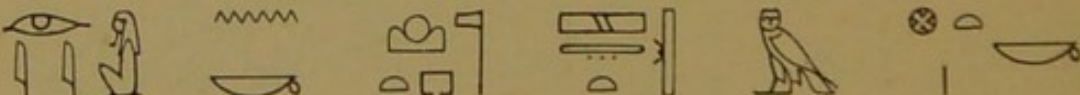
3. 
au sta - tu - f henā suteniu
 He is led along with the kings of the south,

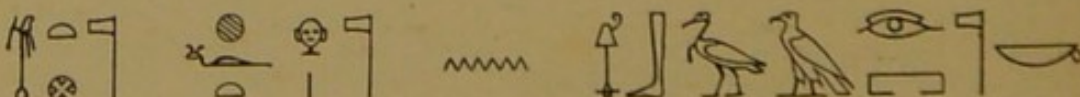

neti (or bāti) rā neb
 and the kings of the north each day.

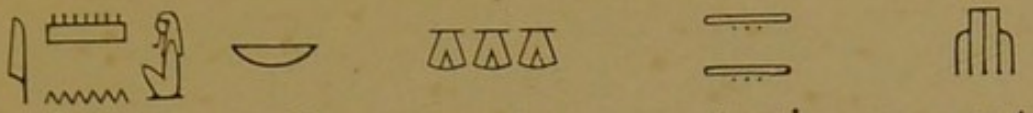
- X. 1. 
tua Rā χeft uben - f
 Praised be Rā when he riseth.

2. 
seqtet - f χeft Rā er bu neb
 He journeyeth before Rā into place every

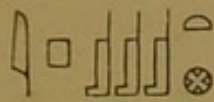

meri - f ām
 wisheth he [to be] there.

3. 
āri-ā nek χut šetat em nut - k
 I made for thee a hidden horizon in thy city



Uast χeft en āba - k
 Thebes in the face of thy courtyard.

XI. 1. 
Amen *neb* *nest* *tau* *xent*

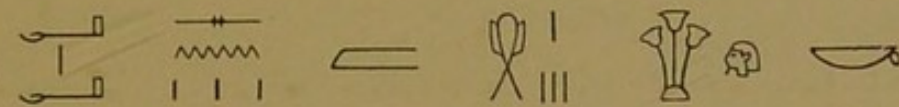
Amen, lord of the thrones of the world, at the head


Apt


of the Apts (Karnak).


2. 
VI *pu* *kerθ* *am* *xent* *mu*


The sixth who is there is at the head {of the watery
abyss. }

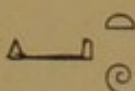

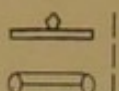


XII. 1. 
āui - *sen* *em* *sau* *ha* - *k*

Their hands [are] as protectors behind thee.

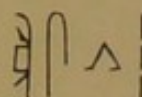

2. 
mest *tefaut* *en* *neteru*
 Producer of the food of the gods


ha *karā*
 behind the shrines.

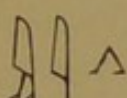



3. 
rer - *nā* *ha* *suht* - *f*
 I go round behind his egg.

XIII. 1.  *tā-tu*  *nā*  *hetepu*  *em bah*  *mā*


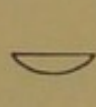
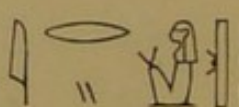
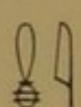
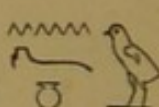
May be given to me offerings in the presence as [to]

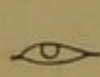





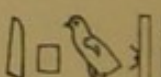
 *śesu*  *Heru*

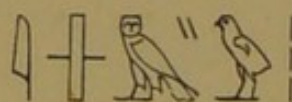
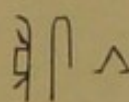
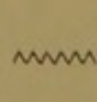
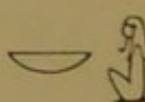
the followers of Horus.


2.  *i* -  *kuā*  *χer* - *ten*  *ter* - *ten*


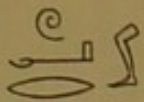

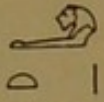

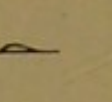
I have come before you, do ye away with



 *tū*  *neb*  *āri* - *ā*  *mā*  *ennu*
evil all dwelling in me like that [which]

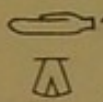
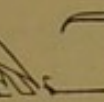
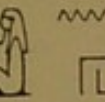

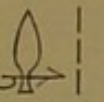
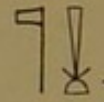
 *āri*  *en*  *ten*  *en*  *χu*  VII  *āpu*
ye did for spirits seven these



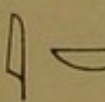
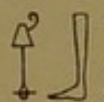

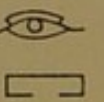
 *āmiu*  *śes*  *en*  *neb* - *sen*
who [are] in the following of their lord

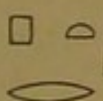
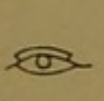
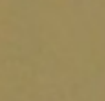
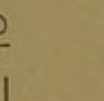
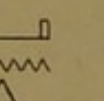
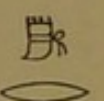
 *Sepa*
Sepa.

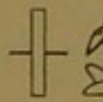

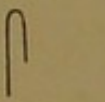
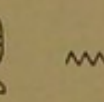
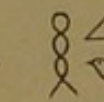
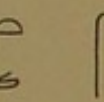
XIV. 1.      
su uār er hāt hen - f ter
 He fled before his majesty when

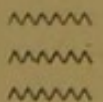
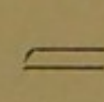
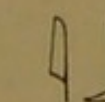
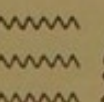
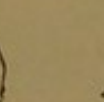

 
setem - f
 he heard [of him].

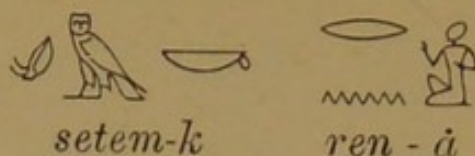
2.      
teka - ā nehaut sentrā
 I planted sycamores and incense-bearing trees

     
em paik āba bu
 in thy courtyard, never

     
petrā - u ān ter reku neter
 were seen [such as] they going back since { the time
 of the god. }

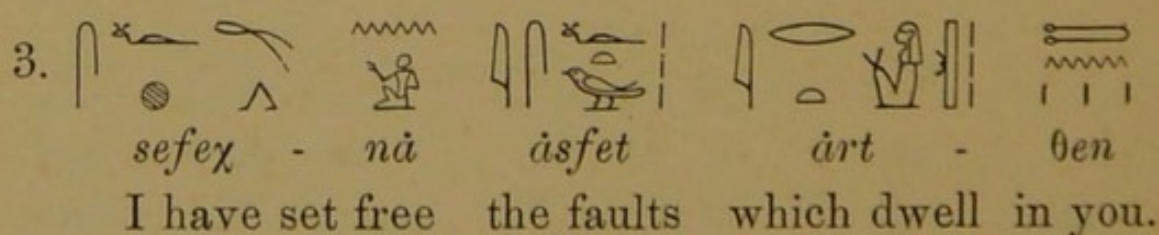
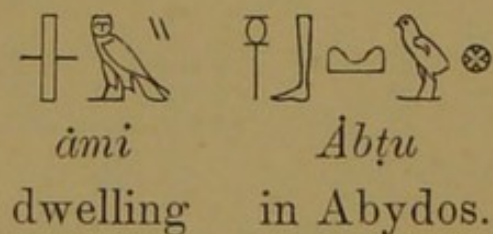
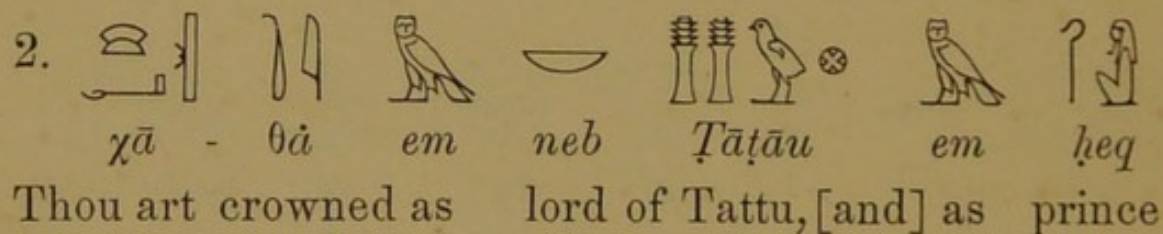
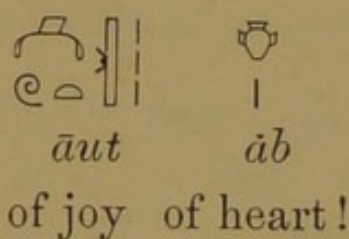
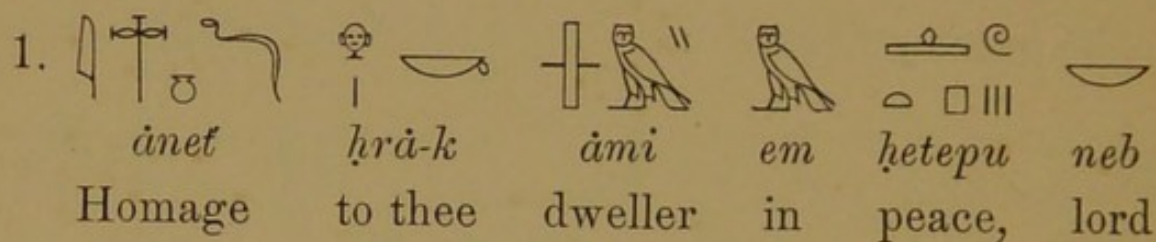
3.      
ām - ā ās ta en heqt ses-ā
 I have eaten, behold, bread of sorrow, I have drunk

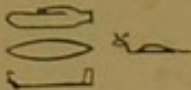


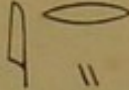
     
mu em āb ter hru pef
 water of affliction since day that

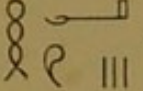


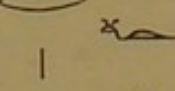


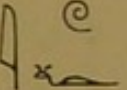

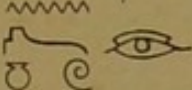
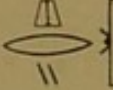

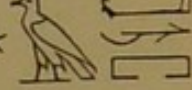
[in which] thou didst hear my name.




Examples of the words which are like prepositions are :—




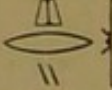

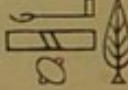



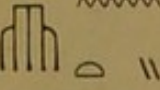
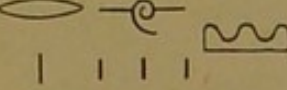
4.  *ter - f*  *nek*  *tut*  *ari*
He hath done away for thee the evils dwelling


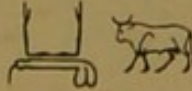

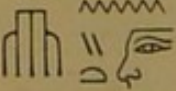

 *hau - k*  *em*  *xu*  *tep - re - f*
in thy members by the power of his utterance.

5.  *au-f*  *her*  *ennu*  *xeri*  *pa*  *sba*
He looked under the door

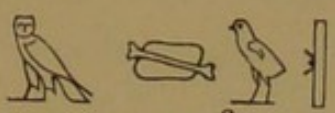
 *en*  *paif*  *ahait*
of his stable.


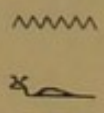
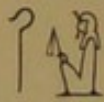
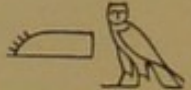
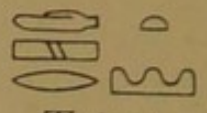

6.  *i-tu-f*  *er*  *sefer*  *xeri*  *pa*  *as*
He came to lie down under the {cedar
tree.}

7.  *nuk*  *xenti*  *Re - stau*
I am at the head of Re-stau.


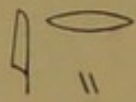
8.  *nuk*  *ka*  *em*  *xenti*  *sext*
I am the bull at the head of the field.

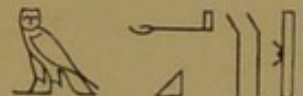
The following are compound prepositions with examples which illustrate their use.


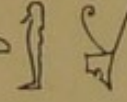
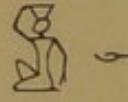

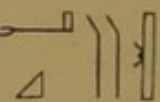
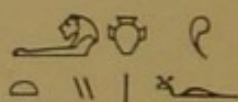
1.  *em asu* in consequence of, in recompense for.

 *tā* -  *nef*  *heq-ā*  *Qemt*  *Tešert*  *em*

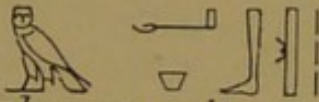

He hath granted me to rule Egypt and the desert in


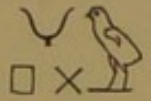
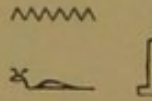


 *asu*  *ari*
reward therefor.

2.  *em āq* in the middle.

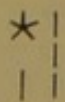
 *tut*  *en*  *Fa-ā*  *em*  *āq*  *hāti - f*



An image of the god Fa-ā in the middle of his breast.

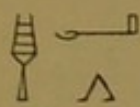
3.  *em āb* or  *em*
ābu opposite.

 *āu*  *āpu - nef*  *āuset-f*  *em*  *ābu*

Is ordered for him his seat opposite

 *sebau*
the stars.

4.   *em uā* alone.



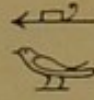
āḥā



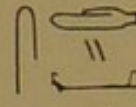
ser



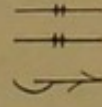
em



uā






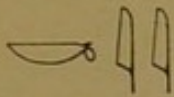
seṭi



ses

Stood the prince alone, he drew the bolt.

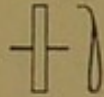
5.    *em uaḥ ḥer* in addition to.



ki



sa



āmṯ



ābu



em



uaḥ



ḥer

Another order among the priests in addition to





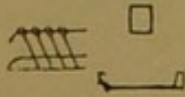
sa



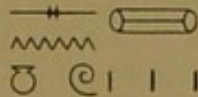
IV

the orders four [already existing].

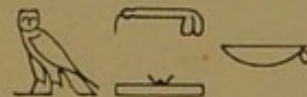
6.   *em baḥ* before, in the presence of.



sešep

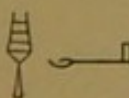


sennu



em baḥ - k

The receiving of cakes before thee.



āḥā



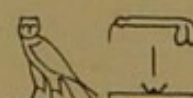
en



sen



seft



em baḥ



- ā neteru

They were slain before the gods.

7. *emmā* with, among.

er *ārit* *mert* - *f* *tep* *ta* *emmā*
To do his will upon earth among

ānxiu
the living.

8. *em mätet* likewise.




em *mätet* *emtuk* *i* - *nek* *er*
Likewise thou come to









sexet *xeri* *pertu*
the fields with grain.




9. *em rer* about, around.




qet *besem* *ur* *em* *ārit* *en hemut* *er*
Building a bastion great with work of artificer by the









xet *āter* *em* *rer* *ābtet*
work of the river about the eastern side.




15.    *em her âb* within, in the midst of.





       
aa Nibinaitet enti em her
 The island of Cyprus which [is] in the midst












  
âb Uat - ur
 of the Green great (i. e., the sea).



16.    *em xem* without.

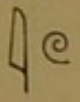
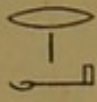
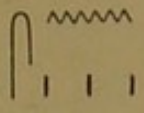

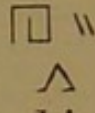
       
uah ka-f an ârit-â em
 { He } hath placed his *ka* [in me], not do I work
 { i. e., God }

  
xem - f
 without him.


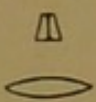
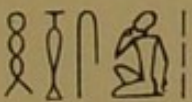
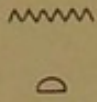

17.     *em xennu* within, inside.



          
âuset - f em xennu kekiu
 His seat is within the darkness.


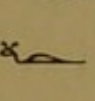

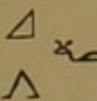

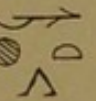


18.   *em* *χer* among.

    
au *erṭā* - *sen* *per* *hi*

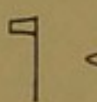
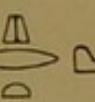
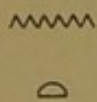
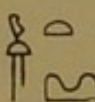
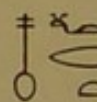
May it be granted to them to come forth advancing



    
em *χer* *hesu* *ent* *Ausār*
among the favoured ones of Osiris.

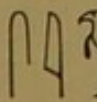
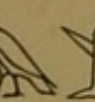
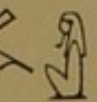



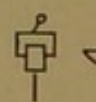
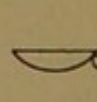
19.   *em* *χet* after, behind, in the train of.

       
au - *f* *āq* - *f* *em* *χet* *pert* *em*

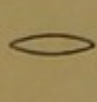
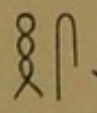
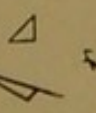
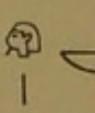
He shall enter in after coming forth from


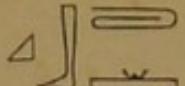
    
neter *χert* *ent* *Amentet* *nefert*
the underworld of Amentet the beautiful.




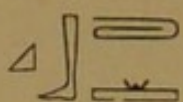
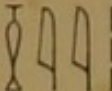
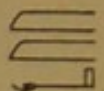
20.   *em* *sa* after, behind, at the back of.

       
sāti *Su* *iu* *em* *sa* - *k*

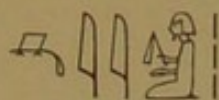
The slayers of Shu come at thy back

   
er *hesq* *tep* - *k*
to cut off thy head.

21.   *em qeb* among, in the company of.


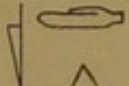
     
un - nā em qeb hesi emmā



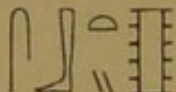

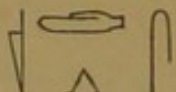
Let me live in the company of the favoured ones among


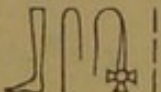


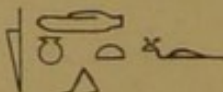



amāxiu



the venerable ones.







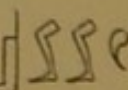
22.   *em qet* around, in the circuit of.

    
qet - ā sebtī em qet - s
 I built a wall round about it.




     
unen bes āst em qet - f neb










There shall be flames many round about it every
 [where] (*i. e.*, throughout).

23.   *em tep* upon.

      
paut neteru nek em tep mast

{ The } of the gods are to thee upon [their] legs
 { company }
 (*i. e.*, they are standing or kneeling).

24.    *em tēbu* in return for.










        

āri - nef mātet emxet

menānāu-



{ Shall } for him the like after
{ be done }




his death

f em tēbu āru āri - nef nā

in return for the things which he hath done for me.

25.   *em ter* because of.

ān

rex - f

tai

er

pa

Not

knew he [how] to cross

over

to

enti

paif

sen

šerāu

ām

em

ter

where [was] his brother younger there because of










na

en

emsehu

the

crocodiles.

āu-f

remi

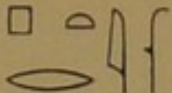

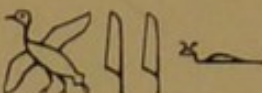
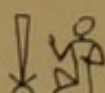

em

terti

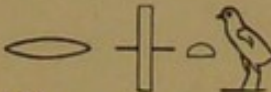
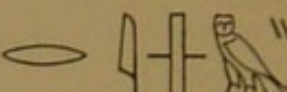
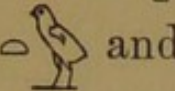

Was he

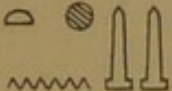


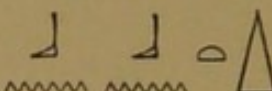
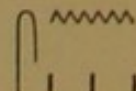
weeping

because of



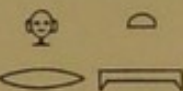


petrà *paif* *sen* *sérâu*
 the sight of his brother younger.

26.  *er àmtu* between (also 
 and ).

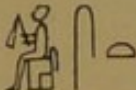

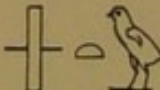
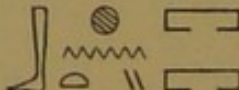








texenui *em* *smu* *benbenet* - *sen*

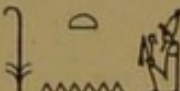

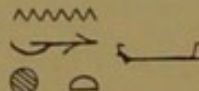
Two obelisks of *smu* metal their pyramidions

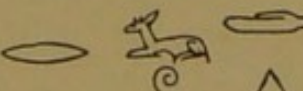
ābyu *em* *ħert* *em* *āāuit*
 piercing upwards in the colonnade



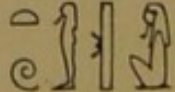


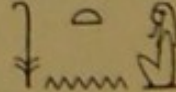







šepset *er* *àmtu* *bexenti* *urti* *en*
 noble between the two pylons great of

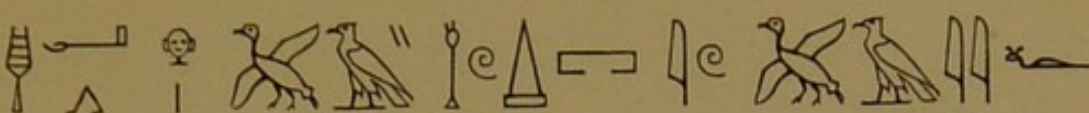




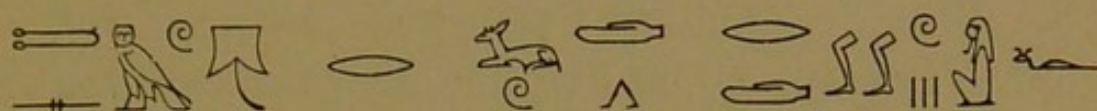
suten *ka* *next*
 the king, the bull mighty.

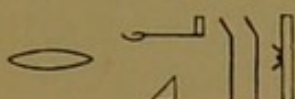
27.  *er āut* between.

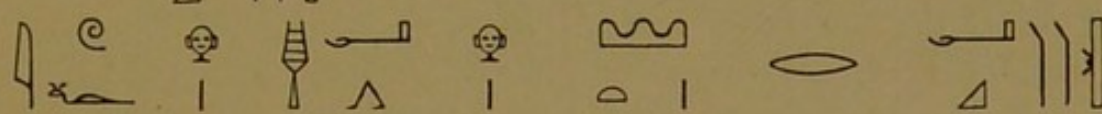







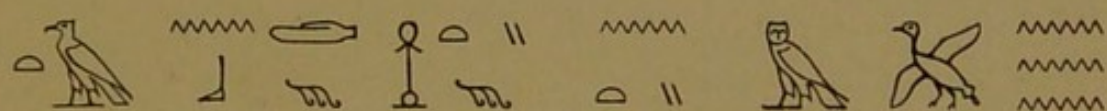
àu *pa* *tut* *en* *pa* *suten*
 Was the statue of the king

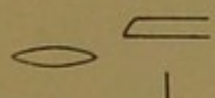

āḥā her pai utu īu paif
 standing by the stele was his

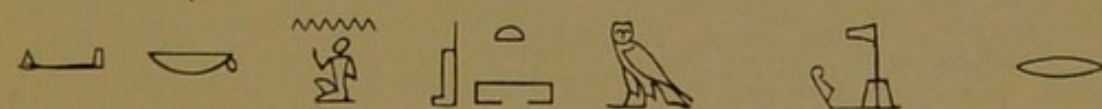

ḥesemu er āut retu - f
 greyhound between his legs.


28.  *er āq* opposite.

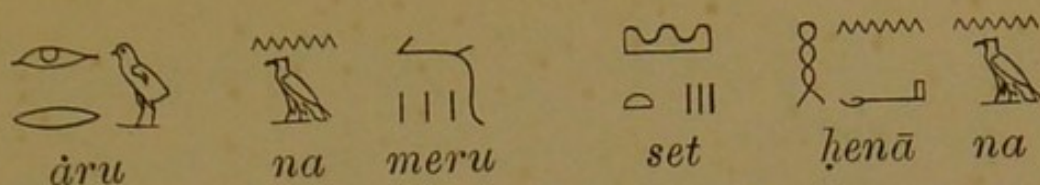

īu-f her āḥā her set er āq
 He was standing on the mountain opposite


ta nebt senti enti em pa mu
 the lock of hair which [was] in the water.

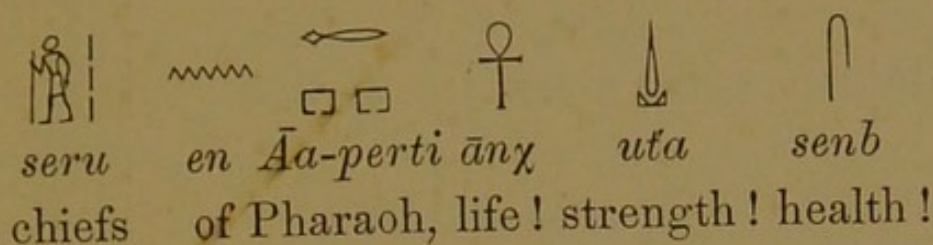
29.  *er kes* by the side of.


tā - k nā āuset em neter-xert er
 Grant thou to me a place in the underworld by


kes nebu maāt
 the side of the lords of Maāt.

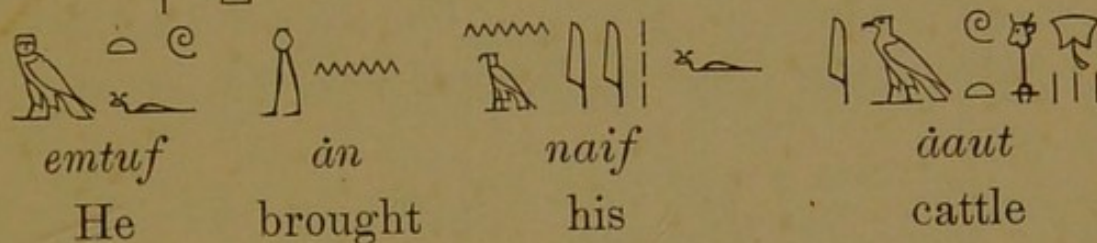


which had done the governors of the lands towards the

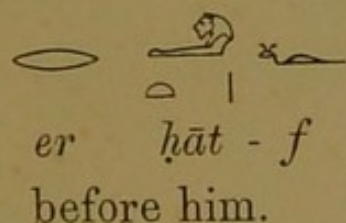


chiefs of Pharaoh, life! strength! health!

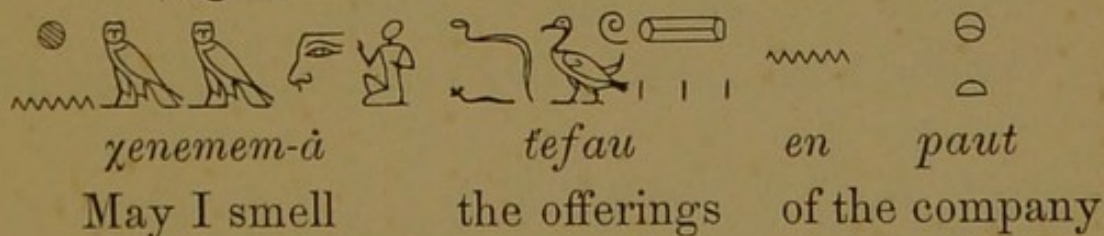
33. er hāt before.



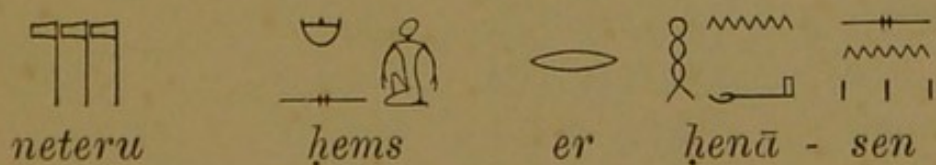
He brought his cattle



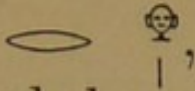
34. er henā with.

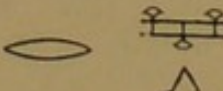

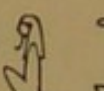


May I smell the offerings of the company

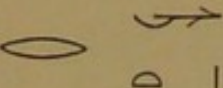


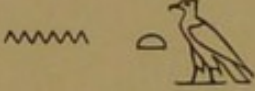
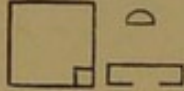
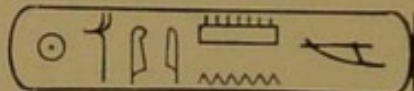
of the gods, may I sit down with them.

35.  *er her* in addition to, over
and above.

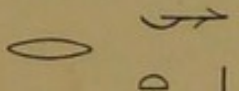

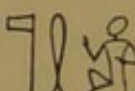




 *er her*  *setai*  *tetu*

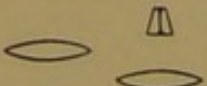
In addition to the mysteries recited.

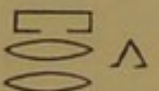
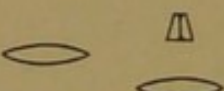
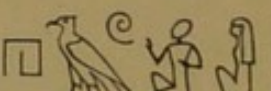
36.  *er xet* after, behind.

 *en ta*  *het*  *Ushr-maat-Rā meri Amen*


Of the house of king Ushr-maat-Rā meri Amen

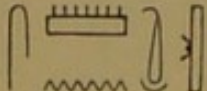
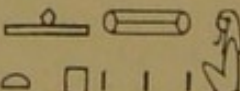
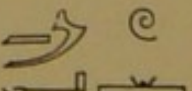

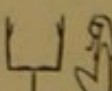
 *er xet*  *pa*  *neter*  *hen*  *tep*  *en*  *Amen*
after the prophet chief of Amen.

37.  *er xer* with.

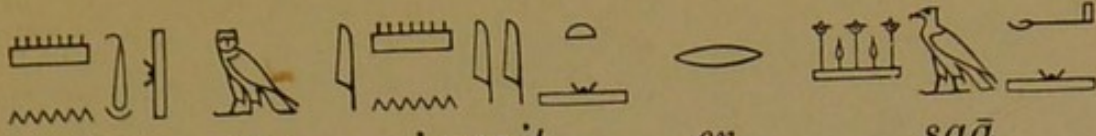
 *perer*  *er xer*  *hau*

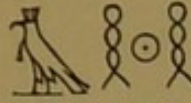
Coming forth with men and women of the time.

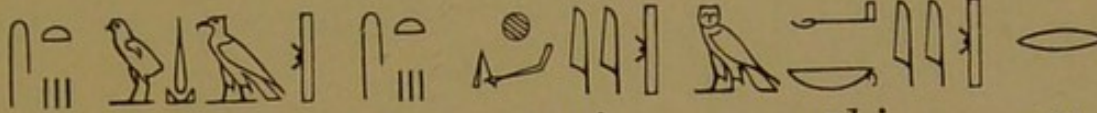
38.  *er saā* as far as, until.

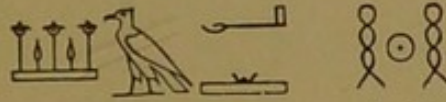
 *smen*  *hetepet-ā*  *maāu*  *en*  *ka-ā*


Establishing my offerings due to my KA,

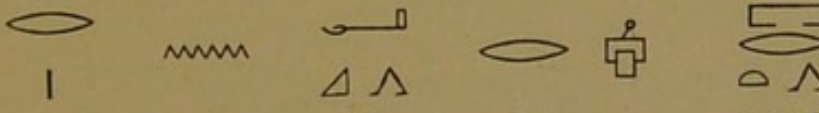

men em amenit er saā
 stablished in perpetuity until


neheh
 eternity.

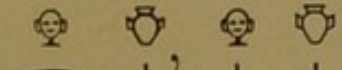

set uta set xui māki er
 They are safe, they are protected [and] garded



saā heh
 until eternity.

39.  *er sa* after, at the back of.

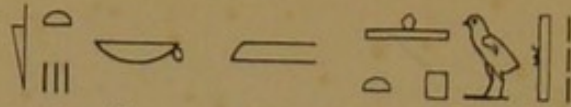

re en āq er sa pert

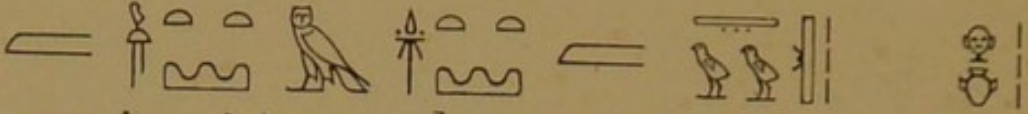
Chapter of going in after coming forth.

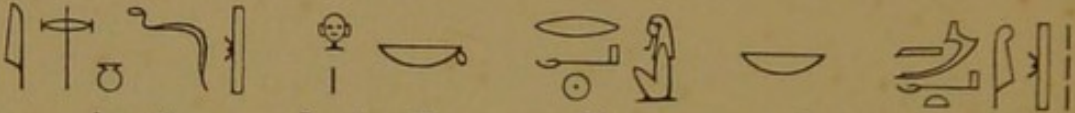
40.  *her āb* in, within, among, interior.

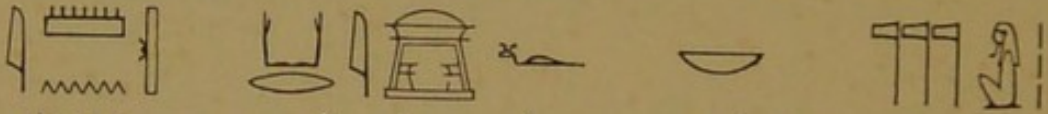

hā erek her āb uāa - k

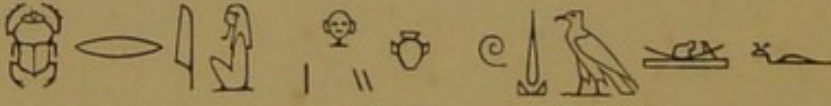
There is rejoicing to thee in thy boat,

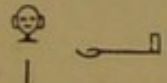

get - k em hetepu
 thy sailors are content.

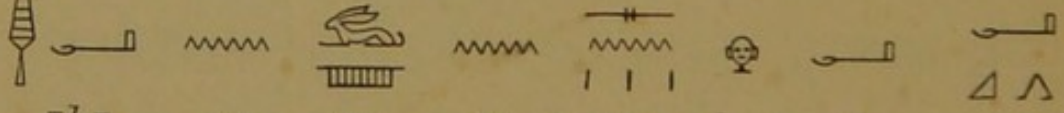

em amentet em abtet em tauu her abu
 In the west, in the east, in the countries interior.

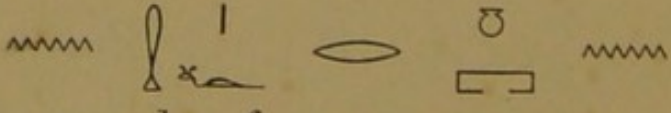

anet hra - k Rā neb maat
 Homage to thee, Rā, lord of right,




amen kara - f neb neteru
 hidden is his shrine, lord of the gods,

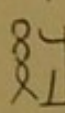
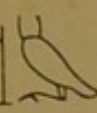

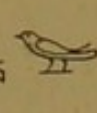

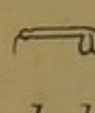
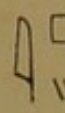
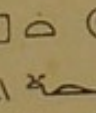

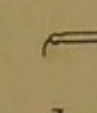

xepera heri-ab uta - f
 Khepera in his boat.

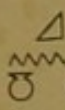
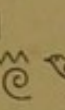
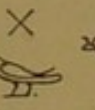
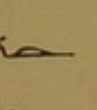
41.  *her ā* at once, straightway.





āhā en un - en - sen her ā āq
 They opened the gates at once, entered




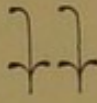


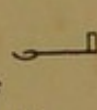

en hen-f er xennu en nut
 his majesty into the city.

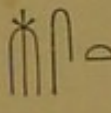
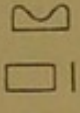



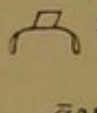
42.   *her baḥ* before.



         
hetem em baḥ āpitu-f her baḥ
 Destroyed before his judgment [and] before

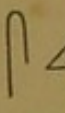
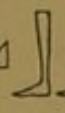
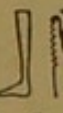
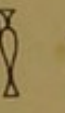


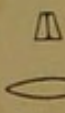


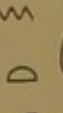

   
qennu-f
 his punishment.

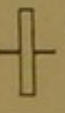
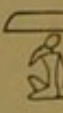
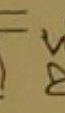
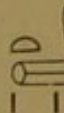




43.    *her mā* by



      
āri - en - tu enen her mā
 Done was this by







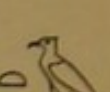
     
mest tu em nub er āu-f
 casing the mountain in gold all of it.

44.   *her ḫer* beneath.

          
segebeb - ā her ḫeru nehet - ā
 May I cool myself under my sycamores,

       
ām-ā tau en tāṭā - sen
 may I eat cakes of their giving.




45.   *her sa* besides, in addition to, moreover, after.

 *na*  *en*  *metet*  *enti*  *her*  *sa*  *ta*




The

words which are { after or in
addition to
[those of] }




the

   *usext*



Hall

   *maāti*




of Maāti.

 *ār*  *her*  *sa*


After

 *āri* -  *ā*



I had performed

  *āru*  *nu*


the ceremonies of


 *tep renpit heb*

{ the New-Year
festival }



  *uten - ā*

I made an offering to



 *en*


 *tef*

father

  *Āmen*

Amen.


46.   *her kes* by the side of.


 *ertā - f*


He giveth

 *metet*


speech

 *her*

 *kes*

 *āri*

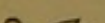


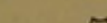
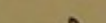
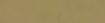

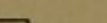


by the side of theirs.

47.  *χer ā* under the hand of, subordinate to.

















pen em Re-āu
this from Re-āu (*i. e.*, Mount Tura).

[illegible]

[who] came into being in olden time.

									
<i>hunnu</i>	<i>nefer</i>	<i>māā</i>	<i>er</i>	<i>per - k</i>	<i>ter</i>	<i>ā</i>			
Boy	beautiful	come	to	thy house	at once!				

¹ I. e.,

							
							
<i>paut</i>	<i>neteru</i>	<i>āat</i>	<i>paut</i>	<i>neteru</i>	<i>net'eset</i>		

The company of the gods great, the company of the gods little.

50. *ter bah* from of old, before.

an sep Never was
arit made dignity
aut *ten en* this on
 { i. e., conferred }

bak neb servant any
ter bah before.

speru Coming forth
ti waiting for thee
erek ter em bah from of old.

Coming forth waiting for thee from of old.

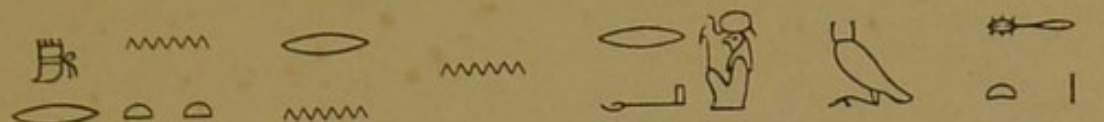
51. *ter enti,* *ter entet* because.

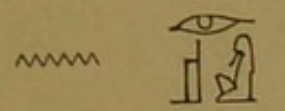
sehuā disturbing their years
renput-sen they invade their months
setekennu because they
ābet-

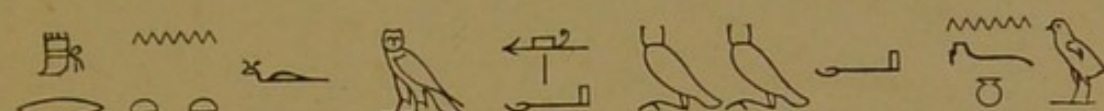
Disturbing their years, they invade their months

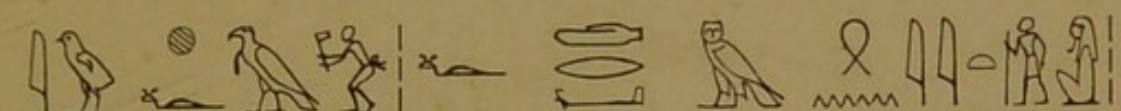
sen because
ter enti they have done
aru en sen het evil

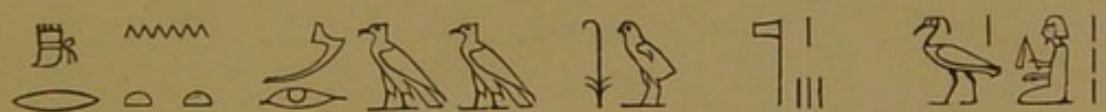
āmen secretly
em in [their] work
arit nek against thee
neb all.

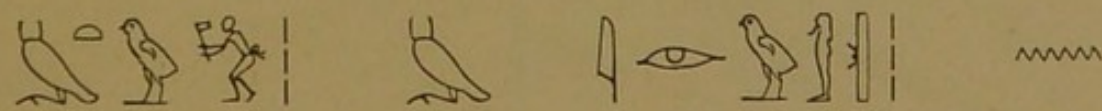

ter entet ren en Rā em χat
 Because the name of Rā [is] in the body



en Ausār
 of Osiris.


ter entet - f em uā emmā ennu
 Because he is as one among those


āu χefti - f ter em šenit
 whose enemies are destroyed by the divine chiefs.


ter entet maa su neteru χu
 Because see him the gods, and spirits,









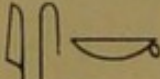

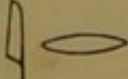
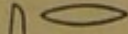
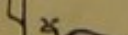

metu em āru en
 and dead in the forms of


χenti - Amenti
 the Governor of Amentet (*i. e.*, Osiris).

CHAPTER XI.

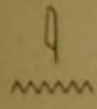
CONJUNCTIONS AND PARTICLES.

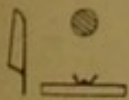
The principal conjunctions are :—


	<i>en</i>	because of
	<i>er</i>	until
|	<i>her</i>	because
|	<i>χeft</i>	when
|	<i>mā</i>	as
|	<i>re pu</i>	or
	<i>ās</i>	} when
	<i>āst</i>	
	<i>ask</i>	
|	<i>χer</i>	now
	<i>ār</i>	} now, therefore.
|	<i>āref</i>	
|	<i>eref</i>	

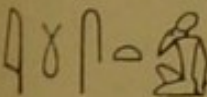
PARTICLES.

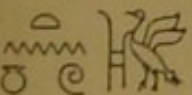
Interrogative particles are :

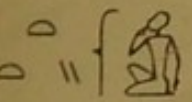
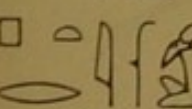
 *ân*, which is placed at the beginning of a sentence
and is to be rendered by “?”

 *âx* what ?

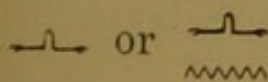

 *nimā* who ?

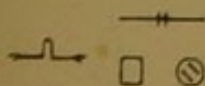
 *âgeset*, or *âseset*, who ? what ?


 *tennu* where ?

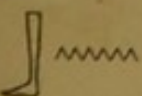
 *peti* }
 *petrâ* } what ?

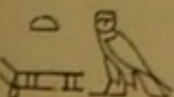
Negative particles are :—


 or  *ân* not

 *ân sep* at no time, never

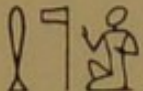


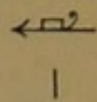
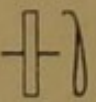

 *bu* not








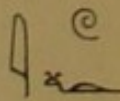
 *ben* not









 *tem* not







 *âm* not.




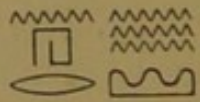

Examples of the use of these are :—






1.      
neter hen re pu uā am-θ ābu
 A prophet or one among the priests.

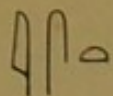


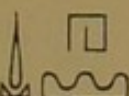

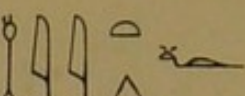
       
ār rex šāt ten her tep ta au-f
 If be known book this upon earth, he

       
āri - s em ānu her qeres re pu
 doeth it in writing upon a bandage, or

     
au-f per-f em hru neb mer-f
 he shall come forth day every he pleaseth.



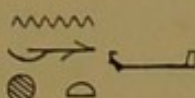
2.     
ās hen-f em Neher mā
 When his majesty [was] in Mesopotamia according

    
entā-f θennu renpit
 to his custom each year.

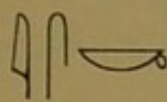

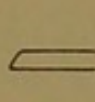
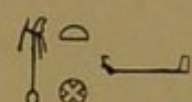

ast *hen-f* *her* *T'ah* *em* *utit-f*

When his majesty [was] at Tchah in his expedition

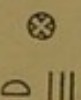

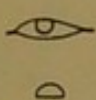
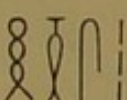
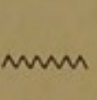
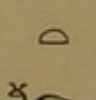
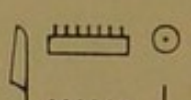
sent *ent* *next*

second of victory.


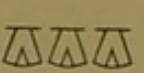


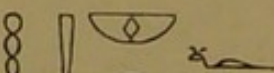
ask *hen-f* *em* *Uast* *hent*

When his majesty [was] in Thebes, the mistress


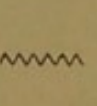
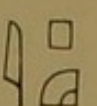
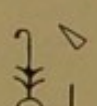
nut *her* *arit* *hes* *en* *tef* *Amen-Rā*

of cities, to do what things pleased father Amen-Rā,

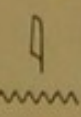

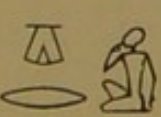
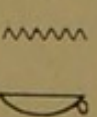
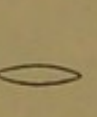

neb *nest* *tau* *em* *heb-f*

the lord of the thrones of the world, in festival

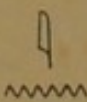

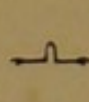
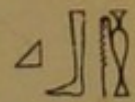
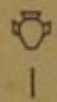
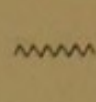
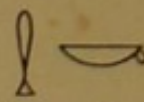
nefer *en* *ap* *reset*

his beautiful of the temple southern.




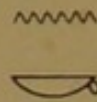
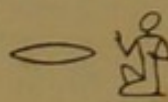
3.
 






an *au* *ker* - *nek* *er* - *s*

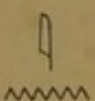

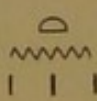


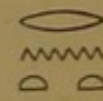
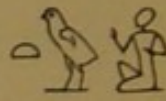
Shall it be that thou wilt be silent about it?



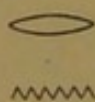
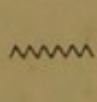

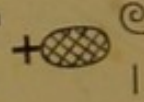
an au an qebh ab en hen-k
 Is it that not will cool the heart of thy majesty


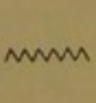
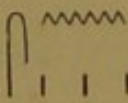
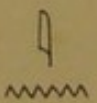
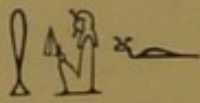
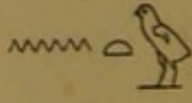
em enen ari - nek er-a
 at this that thou hast done to me?

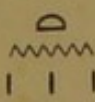

an au - ten rex - tini erentet tua
 Is it that ye know not that I even

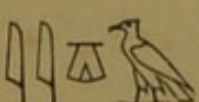

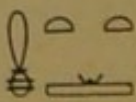
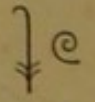
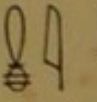
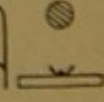
rex - kuà ren en aatet
 I know the name of the net?

4. 







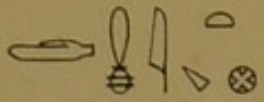



tet - en - sen an hen-f entu-
 Said to them his majesty, "Ye [are]


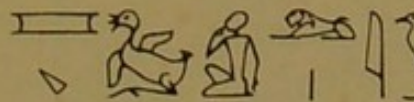






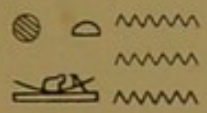


ten ax
 what (or who)?"

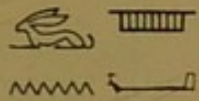
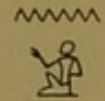
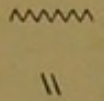
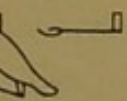
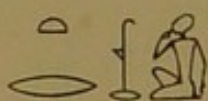









Ikaṭāi em mâtet su mâ ax
 The country of Ikaṭāi in likeness is it like what?

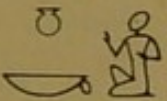
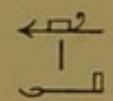
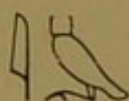
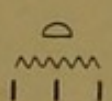
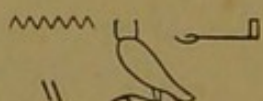
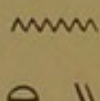
				
<i>pa</i>	<i>temât</i>	<i>en</i>	<i>χirebu</i>	<i>her</i>
The	town	of	Aleppo	in

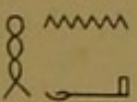
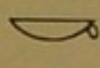
			
<i>taif</i>	<i>mertareâat</i>		<i>pai-</i>
its	neighbourhood [and]		its

			
<i>f</i>	<i>χet</i>	<i>mâ</i>	<i>âχ</i>
	ford [is] like what?		

5.       

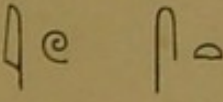

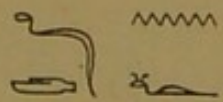
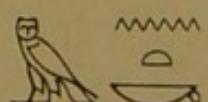
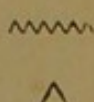
<i>un</i>	-	<i>nâ</i>	<i>nimâ</i>	<i>trâ</i>	<i>tu</i>	<i>entek</i>
Open		to	Who	then	art	thou?


					
<i>nuk</i>	<i>uâ</i>	<i>âm</i>	<i>ten</i>	<i>nimâ</i>	<i>enti</i>
I am	one	of	you.	Who	is

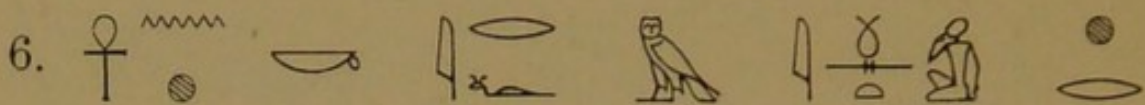
 

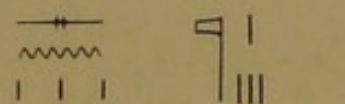
henâ - k


with thee?

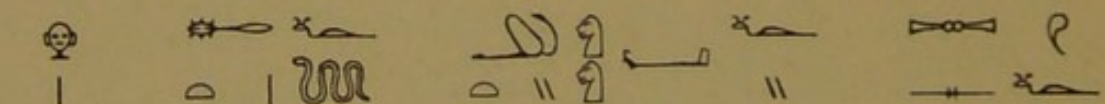
				
<i>âu</i>	-	<i>set</i>	<i>her</i>	<i>tet - nef</i>
She		said	unto him,	"Thou art . .

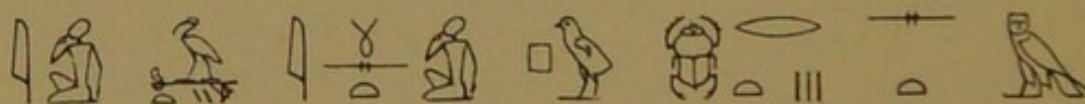

nimā *trā*
 who then ?"

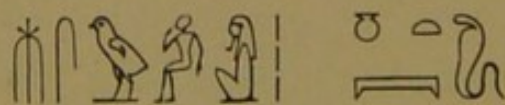
6. 
ānχ - *k* *āref* *em* *āseset* *χer*
 Thou wilt live then on what with

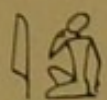
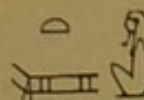
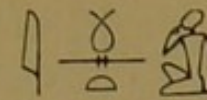


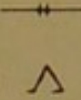


sen *neteru*
 them the gods ?


āseset *pu* *χu* *pui* *śem*
 What is spirit that [which] goeth




her *χat-f* *pehti* - *fi* *θes-f*
 upon his belly, [and] his two thighs, [and] his back ?


ā *Tehuti* *āseset* *pu* *χepert* *set* *em*
 O Thoth, what hath happened to them,

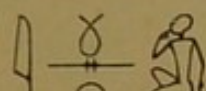

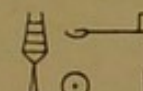

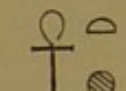

mesu *Nut*
 the children of Nut ?


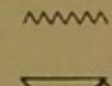
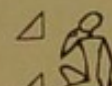
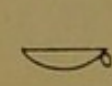

à Tem àset pu sas - à
 O Temu {what kind of
 place is this} I have journeyed

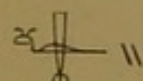
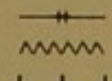
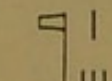

er set
 into it?

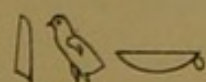

àset pu āhā em ānχ
 What is [my] duration in life?
 (i. e., How long shall I live?)

7. 





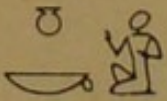
erā nek ām - k teni
 Shall be given to thee thy food where?








 - *sen neteru er-à*
 Say they, the gods, unto me.

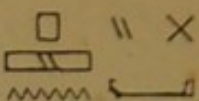



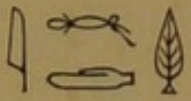
āu-k tennu
 Thou art where?


8.  *nuk*
I am

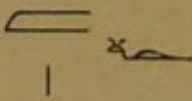
 *māu*
cat


 *pui*
that

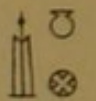
 *pešeni*
the fighter (?)

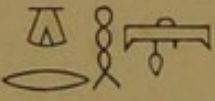
 *āšet*
of the perseia tree


 *er*
by


 *kes - f*
its side


 *em*
in


 *Annu*
Annu

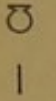
 *kerḥ*
night

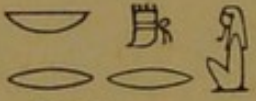
 *pui*
that

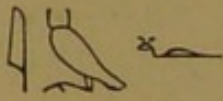
 *en*
of the

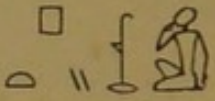
 *hetem*
destruction

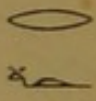
 *ḫefti*
of the enemies


 *nu*
of


 *Neb-er-ter*
Neb-er-tcher


 *ām-f*
in it.


 *peti*
What


 *eref*
then is


 *su*
it?¹

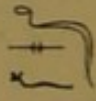
 *māu*
Cat

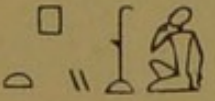
 *pui*
that

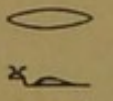
 *ta*
male


 *Rā*
Rā

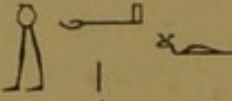
 *pu*
is


 *tesef*
himself.²

 *peti*
What

 *eref*
then is

 *su*
it?

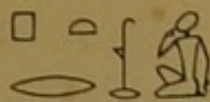
 *An-ā-f*
The god An-ā-f

 *pu*
is it

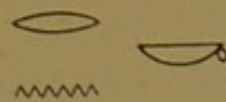
(i. e., it refers to An-ā-f).

¹ I. e., What is the explanation of this passage?

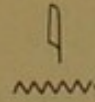
² I. e., That male cat is Rā himself.

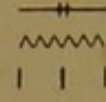

petrā

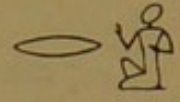
What [is]


ren - k

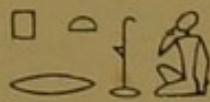
thy name


ān



sen


er-ā


[say] they to me ?


petrā

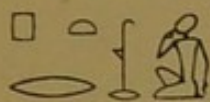
What


maat - nek

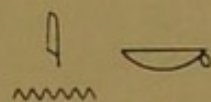
didst thou see

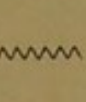

ām

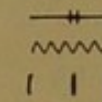
there ?


petrā


What didst [say] thou

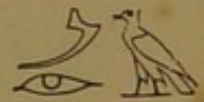

ān - k


en

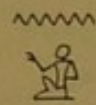

sen

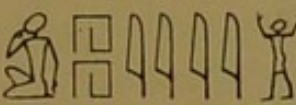
to them ?


āu


maa-

I have seen

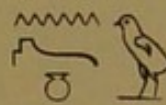

nā


āhehii

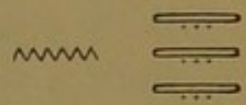
rejoicings


em

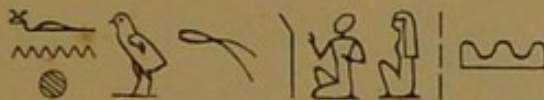
in


ennu

these

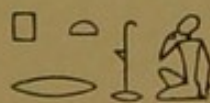

en taiu

lands

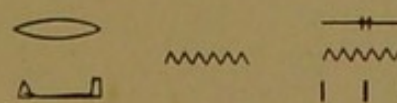


Fenxu

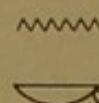
of the Fenkhu.


petrā

What


ertā - en - sen


did they give

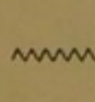

nek

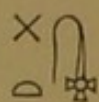
thee ?


besu

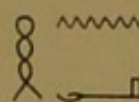
A flame


pu

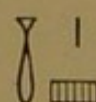

en
of

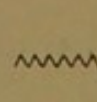

sešet

fire,

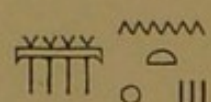

henā

and a tablet


uat


en

of


thehent

crystal.

<i>petrà</i>	<i>àref</i>	<i>àrit</i>	<i>nek</i>	<i>eres</i>	<i>àu</i>
What	then	didst thou	with	it [them]?	I

	-					
<i>qeres</i>	-	<i>nà</i>	<i>set</i>	<i>her</i>	<i>uteb</i>	<i>en</i>
buried		them	by the	furrow	of	

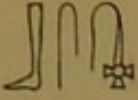

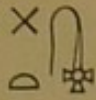
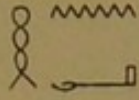

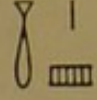

<i>mānāat</i>	<i>em</i>	<i>xet</i>	<i>xaiu</i>
Mānāat	as	things	for the night.

		-			
<i>petrà</i>	<i>qemt</i>	-	<i>nek</i>	<i>her-f</i>	<i>uteb</i>
What	didst thou find		by it,	the	furrow

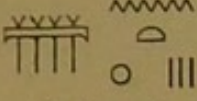


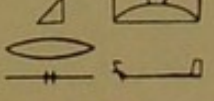
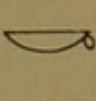
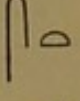
<i>Māāat</i>	<i>uas</i>	<i>pu</i>	<i>tes</i>	<i>erṭā</i>
of Māāat?	A sceptre	flint,	'Giver	

<i>nifu</i>	<i>ren-f</i>
of winds'	is its name.




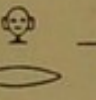



<i>petrà</i>	<i>àref</i>	<i>àrit</i>	<i>nek</i>	<i>er</i>	<i>pa</i>
What	then	didst thou	with	the	

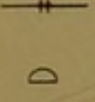



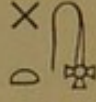

bes en sešet henā pa uat en
 flame of fire and the tablet of

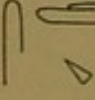
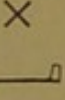

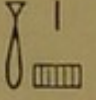
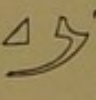

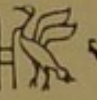
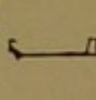
thehent em - xet qeres - k set
 crystal after thou didst bury them?


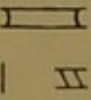
auhet - nā her - s au sešet - nā
 I said words over them I dug

set au āxem - nā sešet au
 it up, I extinguished the fire, I

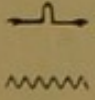

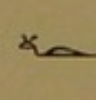
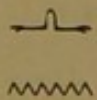
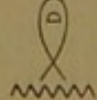











set - nā uat qemamu
 broke the tablet, [I] created

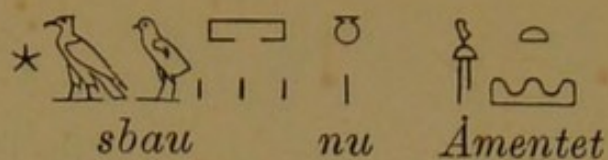



en mer

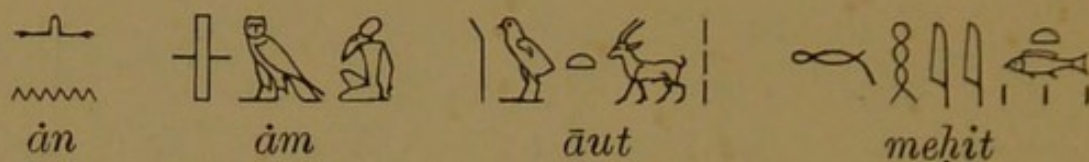
a pool of water.

9. 







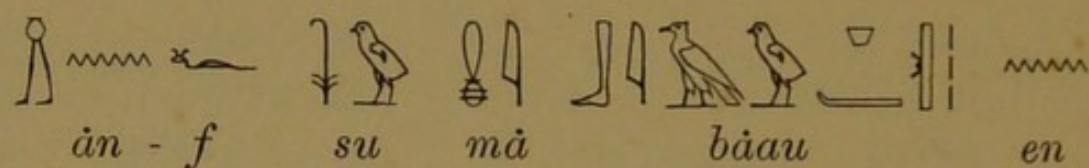
an xesef - f an senā - f her
 Not opposed is he, not turned back is he at



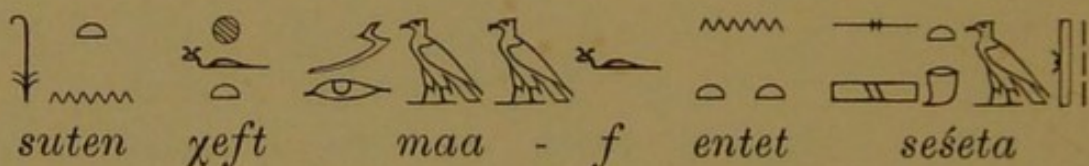
the doors of the underworld.



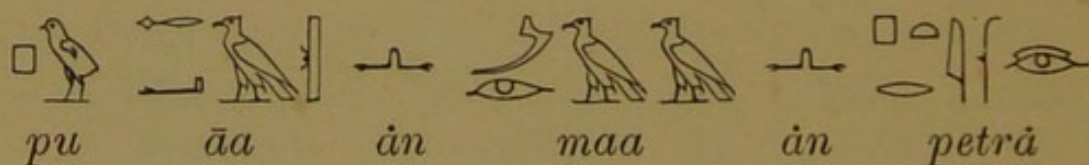
Not having eaten goats [or] fish.



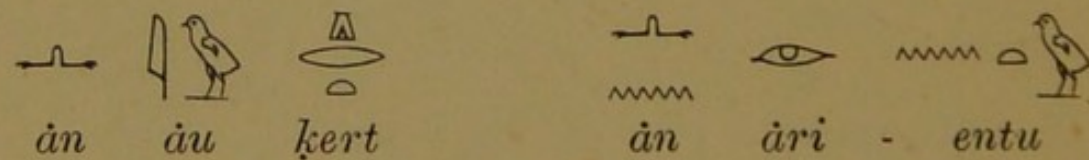
He brought it as a wonderful thing to



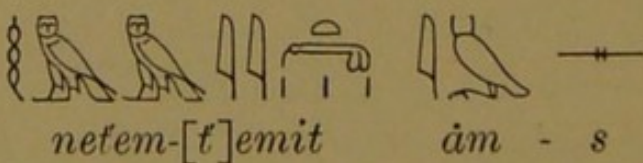
the king when he saw that [it was] a mystery








great, [hitherto] not seen [and] not observed.


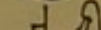



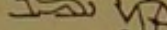



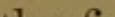

For not is it [possible], not can be made


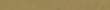


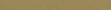

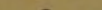











love in it.

10.  *emmā*  *ʔet* -  *uà*  *em*  *ḥaḡet*
Let me take possession of the captives

			 		
<i>en</i>	<i>Ausâr</i>	<i>ân</i>	<i>sep</i>	<i>un - à</i>	<i>em</i>
of	Osiris,	at no time (i. e., never)		let me be	among




smait *Suti*
 the fiends of Suti.

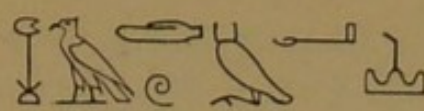
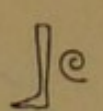
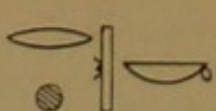

					
					
<i>an</i>	<i>sep</i>	<i>pat</i>	<i>arit</i>	<i>mätet</i>	<i>en</i>
Never		before	was done	the like	by

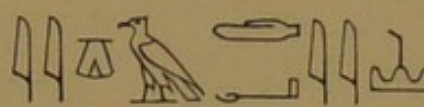

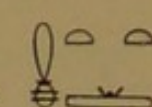
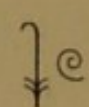
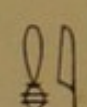
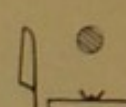
			
<i>bak</i>		<i>neb</i>	
servant		any.	

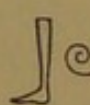
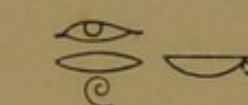
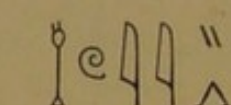
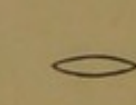
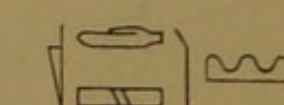
an *sep* *pa* *matu* *setem*

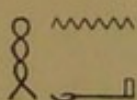
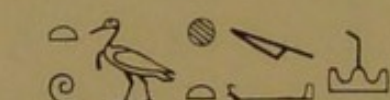
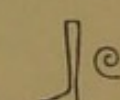

Never before the like was heard.


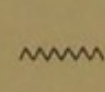
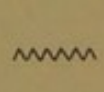
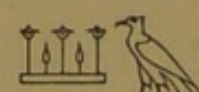
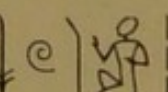
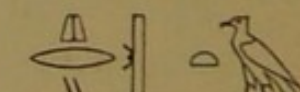
11. 
bu petrà - k ta en Aupa,
 Not hast thou seen the land of Aupa? [And]

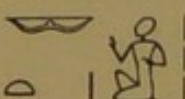
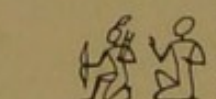
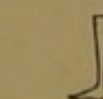
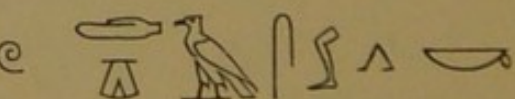




xatumā *bu* *rex - k* *qaā - f*
 of Khatumā not knowest thou its form,







Ikaṭāi *em* *mätet* *su* *mā* *āḫ*
 and Ikaṭāi in resemblance it[is]like what?¹

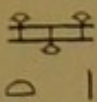






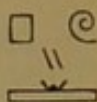





bu *āru - k* *utui* *er* *Qeṭes*
 Not hast thou made a journey to Kadesh






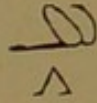




henā *Tubaxet* *bu* *šemi - k*
 and Tubakhet? Not hast thou gone















er *na* *en* *šasu* *xeri* *ta*
 to the Shasu people who have the










pet *māšau,* *bu* *teḳas - k*
 bowmen[and]soldiers? Not hast thou passed over

¹ Dost thou not know what kind of place Khatumā is, and what sort of land Ikaṭāi is?








		   		
<i>uat</i>	<i>er</i>	<i>Pamakare</i>	<i>bu</i>	<i>pui</i>
the way	to	Pamakare ?	Not	did





	 			
<i>na</i>	<i>atar</i>	<i>rex</i>	<i>peh - f</i>	
the	thieves	know	[where] he had arrived.	

							
<i>bu</i>	<i>pu</i>	<i>uā</i>	<i>meṭet</i>	<i>mā-ā</i>	<i>heru</i>		
Not	[any] one	spake	with me	except			

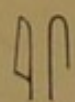
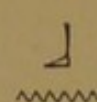
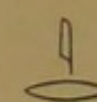

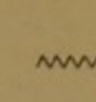
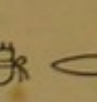
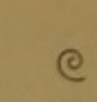
				
<i>paik</i>	<i>sen</i>	<i>serāu</i>		
thy	brother	younger.		

12.

							
<i>seṣa</i>	-	<i>sen</i>	<i>ren</i>	-	<i>ā</i>	<i>ben</i>	<i>ārit</i>
May they	mention	my name,	not	making			

			
<i>ābu</i>	<i>em baḥ</i>	<i>nebu</i>	<i>maāt</i>
cessation, ¹	before the lords of law.		








¹ *I. e.*, unceasingly.








às ben àr em nefer - uà

When not








I was working






hab - k er àn en - n pertu
 thou didst send to bring for us grain,








àu taik ħemt ħer fet - nà māài
 was thy wife¹ saying to me, 'Come', etc.

13. 







iu-k en - n tem sexau-
 Come thou to us not [having] thy memories

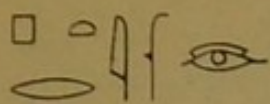






k iu-k em àru - k
 of evil, come thou in thy form.

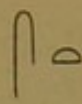








tem xesef su em at - f
 Not repelling him in his moment.


¹ *I. e.*, Was it not when I was working that thou didst send me to fetch grain, [and as I was fetching it] thy wife said to me, 'Come'.


petrā


On seeing


set


it


tem - k


do not thou


tet


say,


χens - k

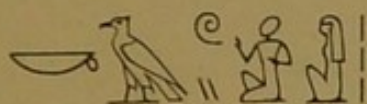
'Thou hast made to stink


ren - ā


my name


en


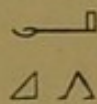
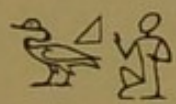

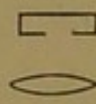
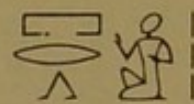
before


kaui

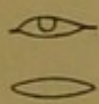
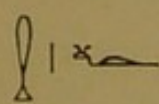
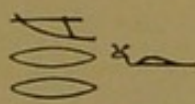
men and women [and] every-body.'

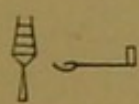
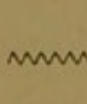
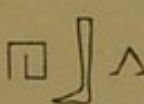
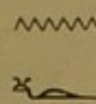
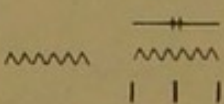
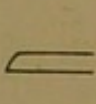
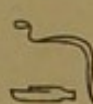

hrā


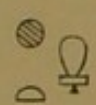

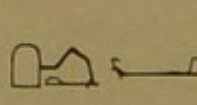
nebt

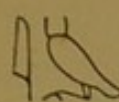
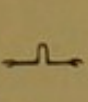
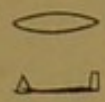
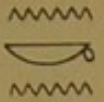
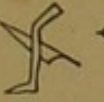

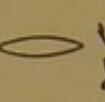


14.      
ām āq āq ām per peru

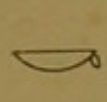
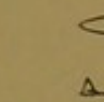
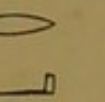
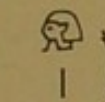

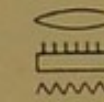
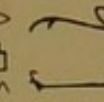
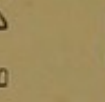

Not entered a comer in, not came out a comer out,

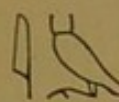
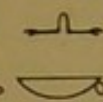
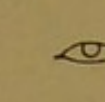
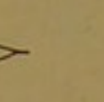

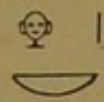

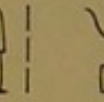

  
āri hen-f merer-f
did his majesty his will.

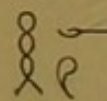
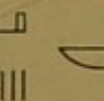
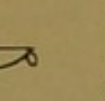
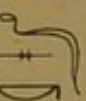
      
āhā en hab - nef en sen em tet
He sent to them, saying,

   
ām χetem ām āba
Do not shut [your gates], do not fight.

								
<i>ām</i>		<i>ertā</i>		<i>neken</i>		<i>er - ā</i>		<i>ām-</i>
Do not		cause		injury		to me.		Do not

								
<i>k</i>		<i>ertā</i>		<i>tep - ā</i>		<i>ermen</i>		<i>ām - ā</i>
thou		cause		my head		to fall away		from me.

								
<i>ām - k</i>		<i>āri</i>		<i>her</i>		<i>hrā nebt</i>		<i>āpu her</i>
Do not thou perform [it]		before people,						but only

			
<i>hāu - k</i>			<i>tes-k</i>
thine own			self.

EXTRACTS FOR READING.

I. From an inscription of Pepi I.

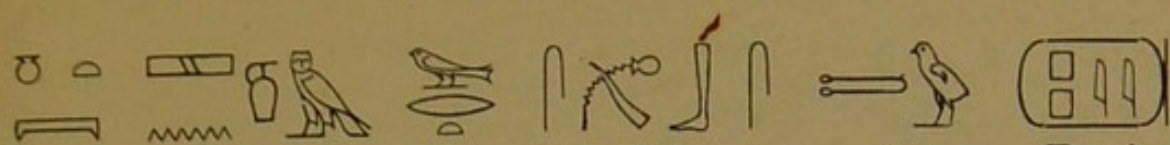
[VIth dynasty.]

111.
ha Pepi pu ar sebes - thou
Hail Pepi this! Rise up thou,

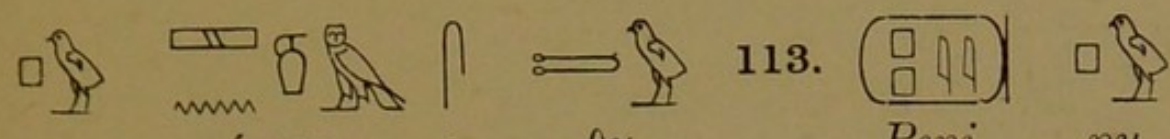
112.
āhā uāb - k uāb
stand up! Pure art thou, pure is

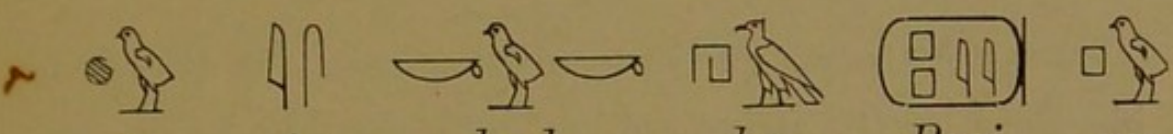
ka - k uāb ba-k uāb
thy double, pure is thy soul, pure is

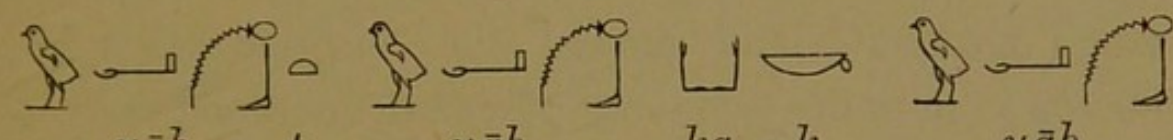
sexem - k i - nek mut-k i - nek
thy power. Cometh to thee thy mother, cometh to thee



Nut senem urt s - uāb - s ʃu Pepi

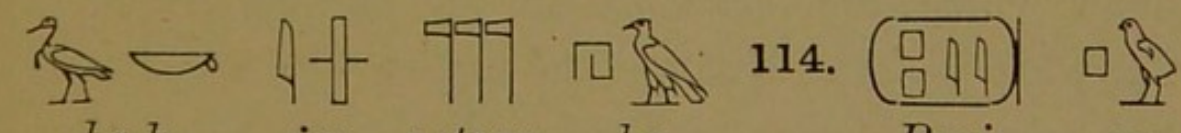
Nut, the fashioner great, she purifieth thee, O Pepi

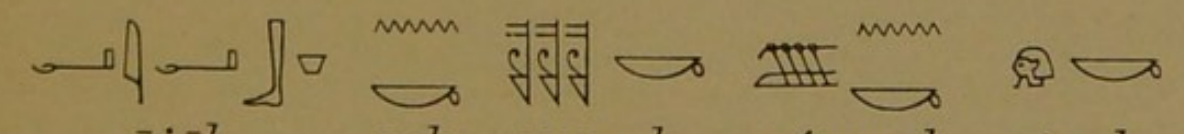

pu senem - s ʃu 113. Pepi pu
this, she fashioneth thee Pepi this,

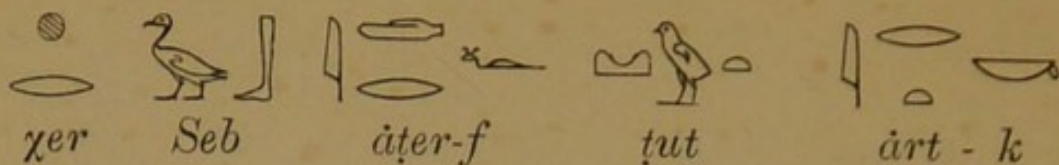

ʃu ʾs ku-k ha Pepi pu
protecting when thou movest. Hail Pepi this,


uāb - t uāb ka - k uāb
pure art thou, pure is thy double, pure is

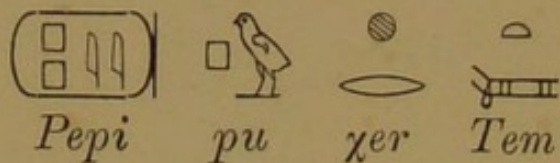

sexem - k ʾm ʃu uāb
thy power among the spirits, pure is


ba-k ʾm neteru ha 114. Pepi pu
thy soul among the gods. Hail Pepi this,


āāb - nek qesu - k sešep-nek ʃep-k
are brought to thee thy bones, thou receivest thy head



before Seb ; he destroyed the evil belonging to thee



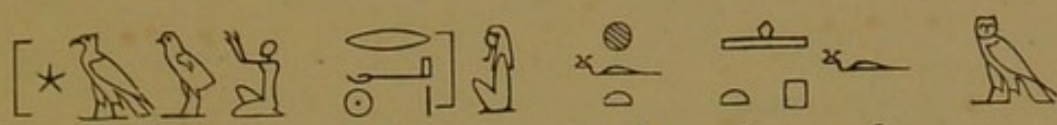
Pepi this before Tem.

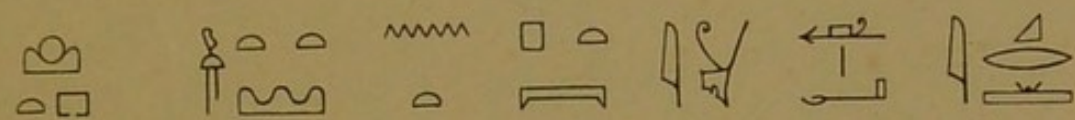
The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka*, *ba* and *sekhem*, were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man consisted of *khat* body, *ka* double, *ba* soul, *khaibit* shadow, *khu* spirit, *ib* heart, *sekhem* power, *ren* name, and *sāhu* spiritual body. The reference to the bringing of the bones seems to refer to the dismemberment of bodies which took place in pre-dynastic times, and the mention of the receiving of the head refers to the decapitation of the dead which was practised in the earliest period of Egyptian history. Nut was the mother of the gods and Seb was her husband ; Tem or Temu was the setting sun, and, in funeral texts, a god of the dead.

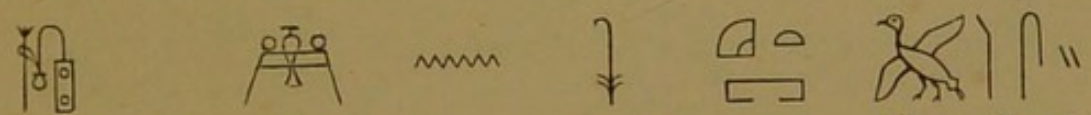
II. Funeral Stele of Panehesi.

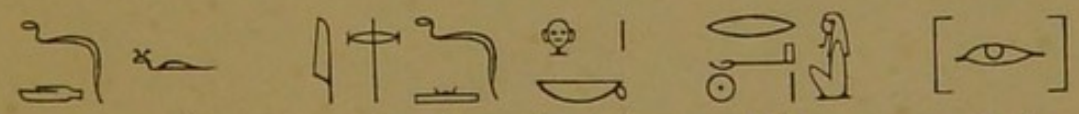
(Brugsch, *Monuments de l'Égypte*, Plate 3.)

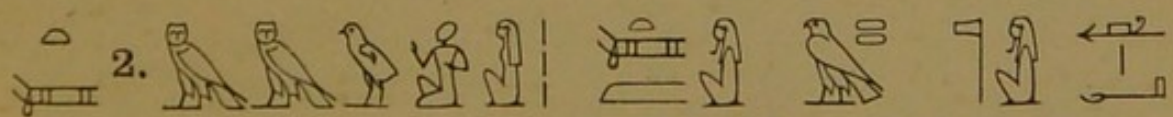
[XIXth dynasty.]

1. 
tuau Rā xeft hetep-f em
 Adoreth Rā when he setteth on


χut àmentet ent pet àn uā àqer
 the horizon western of heaven the one perfect,


ān utħu en suten àpt Pa-neħesi
 the scribe of {the table of offerings} of the royal house, Pa-neħesi,


fet - f ànet - ħrà-k Rā àri
 [and] he saith :— Homage to thee, O Rā, maker

2. 
tememu Tem Ĥeru-χuti neter uā
 of mortals, Temu-Harmachis, god one,

<i>aṭi</i>	<i>her</i>	<i>paut neteru</i>	<i>neter</i>	<i>netri</i>
prince,	chief of	{the company} of the gods, }	god	divine

5. *xeper teseḥ*
self-created,

pauti
god of the two companies of the gods

<i>xeper</i>	<i>em</i>	<i>hāt</i>	<i>hennu</i>	<i>nek</i>

coming into being in the beginning. Praises are to thee,

<i>ari neteru Tem seḥeper</i>	<i>reḫit</i>
O {maker of the} gods, }	Temu making to exist mankind,

<i>neb</i>	<i>benerāt</i>	<i>āa</i>	<i>mert</i>
lord	of sweetness,	great	of love ;

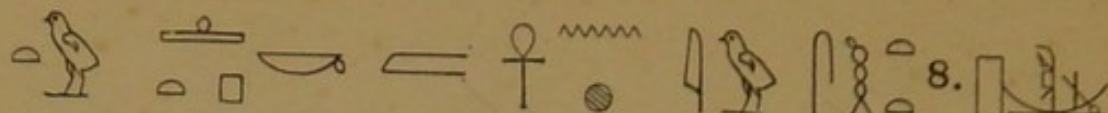
<i>pest - f</i>	<i>ānḫ</i>	<i>ḥrā nebt</i>	<i>ṭā-ā nek</i>
he shineth [and]	live	mankind.	I give to thee

7. *āaiu*
praises

em
at

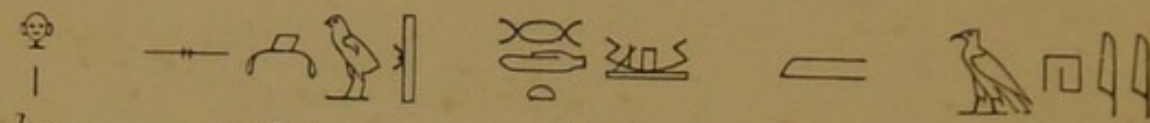
māšer
eventide,

seḫetep-ā
I make thee to set



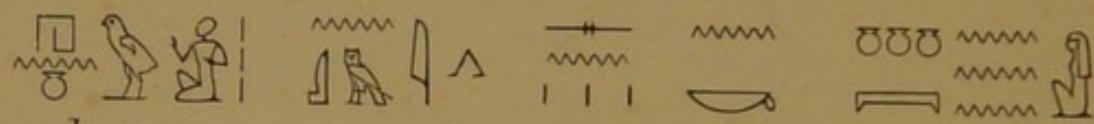
tu *hetep-k* *em* *ānḫ* *āu* *sektet*

[when] thou settest in life. The *sektet* boat



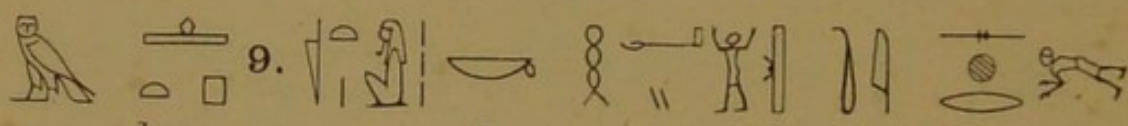
her *seāu* *āṭet* *em* *ahi*

is glad, the *āṭet* boat is in joyful



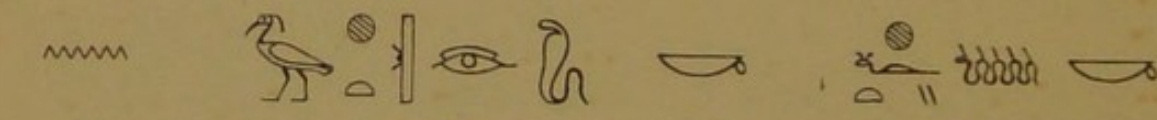
hennu *nemā* - *sen* *nek* *Nu[t]*

praising [as] they journey to thee. The goddess Nut



em *hetep* *get - k* *hāā* - *ṯā* *seḫer*

is at peace, thy sailors are rejoicing; hath over-

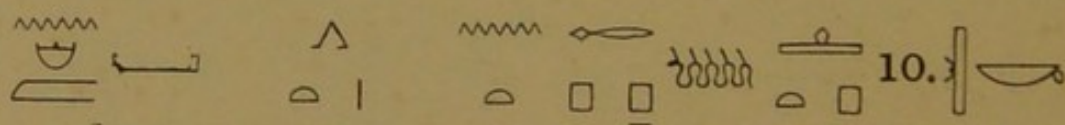


en *ḫut* - *k* *ḫefti - k*

thrown


thine eye

thine enemy.



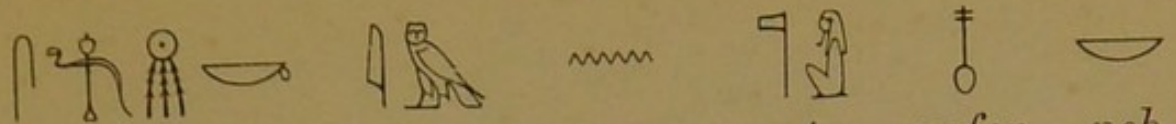
neḫem *reṯ* *ent* *Āpep* *hetep - k* 10.

Carried away are the leg[s] of Āpep. Thou settest,



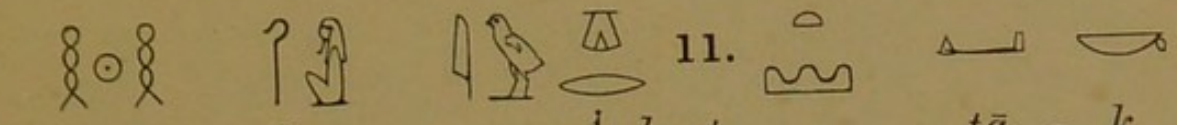
nefer *āb - k* *āu* *em* *ḫut* *ent* *Manu*.

glad is thy heart joyful in the horizon of Manu.



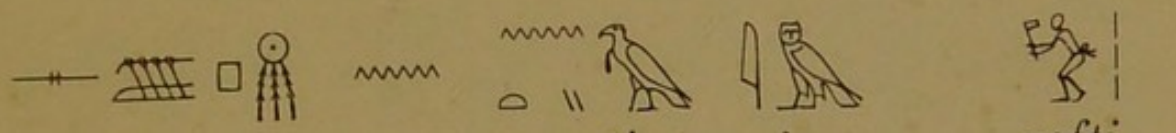
sehet - k am en neter nefer neb

 Thou makest light there, god beautiful, lord



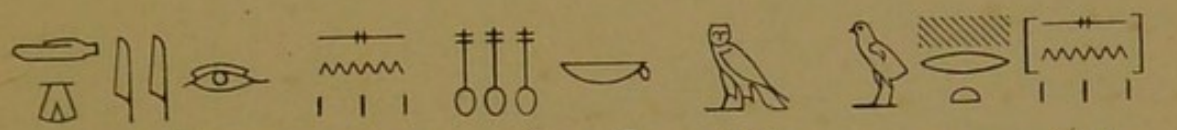
heh heq Aukert 11. t̄a - k

 of eternity, prince of Aukert. Thou givest



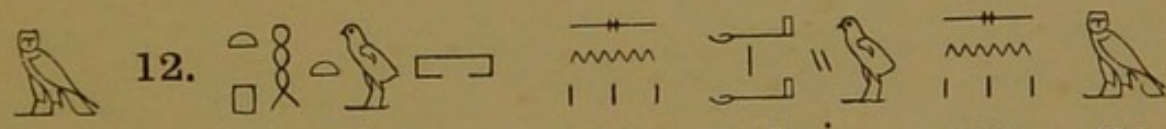
sesep en enti am xefti

 thy radiance upon those there, [thy] enemies



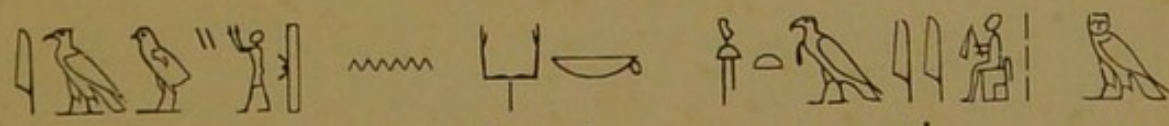
tekai - sen neferu-k em sen

 see thy beauties in their [abodes and]



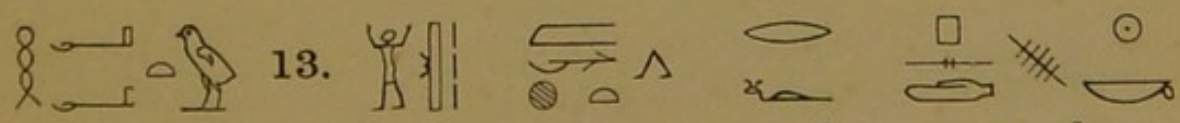
em tephetu - sen āui - sen em

 in their habitations [and] their hands



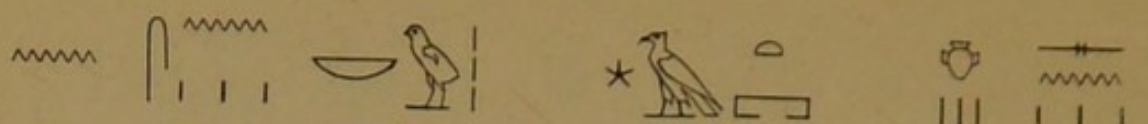
āui en ka - k āmentiu em

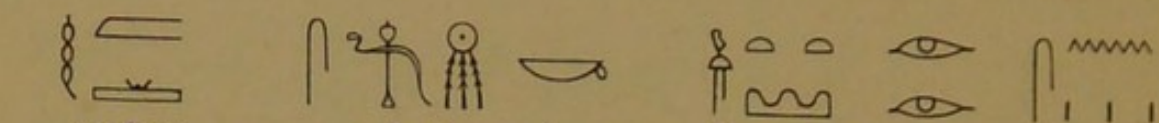
 adore thy double; the beings in Amenti

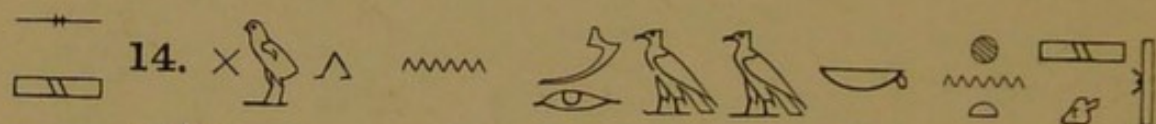



hāātu emxet eref pest-k

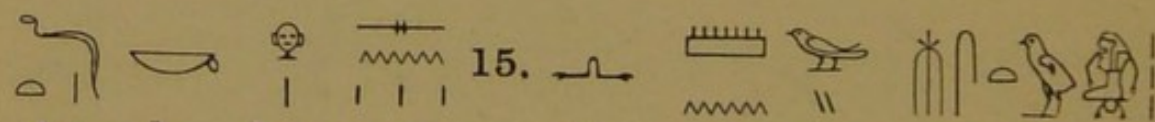
 rejoice after thou hast shone

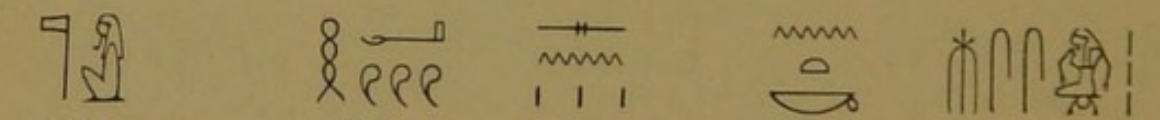

en sen nebu tuat abu - sen
 upon them, the lords of the underworld their hearts



nefem sehet - k Amentet maat - sen
 are glad [when] thou lightest up Amentet. Their eyes

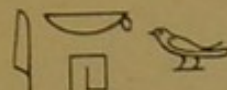
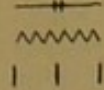
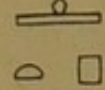
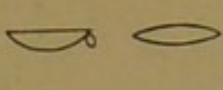
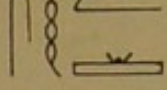
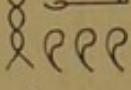
14. 
sešu en maa - k xenteś
 open widely at the sight of thee, refreshed


abu - sen maa - sen tu hāā
 are their hearts [when] they see thee; rejoiceth

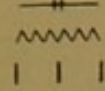
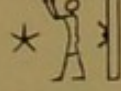
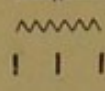

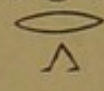
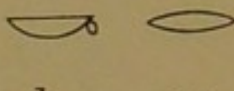

fet - k her sen an meni mestu
 thy body through them. Without pain [are] the births


neter hāu - sen entek meses-
 of god [which are] their members; thou givest birth

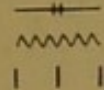
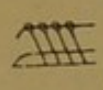
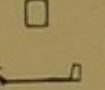
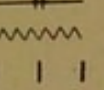
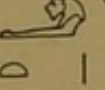
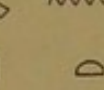
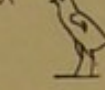
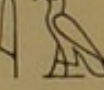
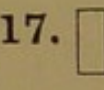


set er āu uben - k ter - k
 to them, all of them. Thou risest, thou destroyest


16.






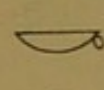
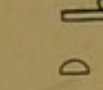
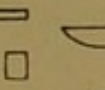

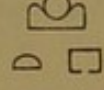
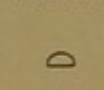
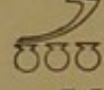

akeh - sen hetep - k er senetem hau-
 their grief; thou settest to make glad their

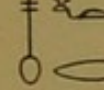
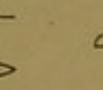


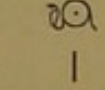
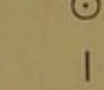
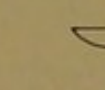
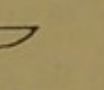


sen tua - sen tu sper - k er
 members; they praise thee [when] thou comest forth to









17.



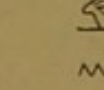
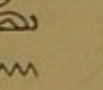

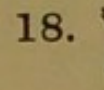
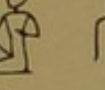
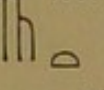
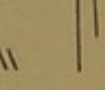
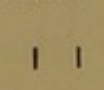
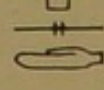

sen sešep - sen hat ent uaa-
 them, they grasp the bow of thy boat.


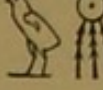
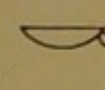
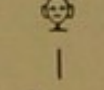
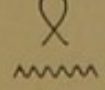
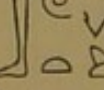
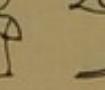
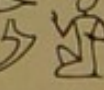
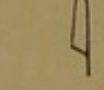

k hetep - k em xut ent Manu
 Thou settest in the horizon of Manu,

nefer - tu em Ra hru neb ta - k
 happy art thou as Ra day every. Grant thou

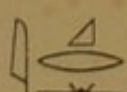


18.









un ba - a xenti - sen pest
 that may be my soul along with them, may shine

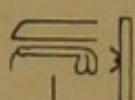
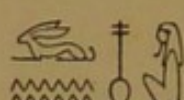











xu - k her senbet - a maa-a aten
 thy rays upon my body, may I see the Disk

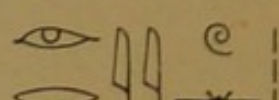
19.

*xft**enen**xu**âqeru**nu**neter-xert*

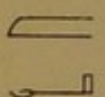
[being] opposite to those spirits perfect of the underworld

*hemsiu**embah**Un-nefer*

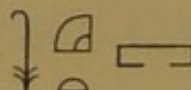
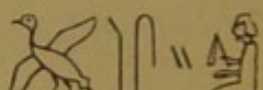
20.

*âriu*

who sit in the presence of Un-nefer, and who make

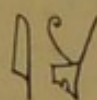
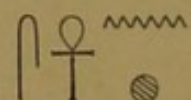
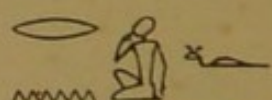
*mā**xeru**en**ka**en**Ausâr**ân*

. to the double of Osiris, the scribe

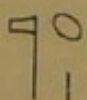
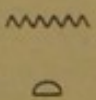
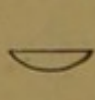
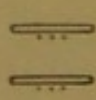
*uthu**en**suten**Pa-nehesi*

of the table of offerings of the royal house, Pa-nehesi.

21.

*ân**sa - f**seân**ren - f*

[Dedicated] by his son, who maketh to live his name,

*ân**netert**ent**neb**taui*

the scribe of the goddess (?) of the lord of the two lands,

setep	sa	ām	het āat	Ap-uat-mes	maā-χeru	
{ worker of }		in	the palace,	Ap-uat-mes	right of speech	
{ magic ¹ }					(or triumphant).	

III. Inscription of Ānebni.

(Sharpe, *Egyptian Inscriptions*, Plate 56.)

[XVIIIth dynasty.]

1.

ārit em ḥeset netert nefert nebt

Made by the favour of the goddess beautiful, lady

taui Rā-maāt-ka ānχ-θ tet-θ Rā

of the two lands, Ḥātshepset living, established Rā

2.

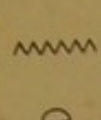
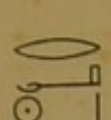

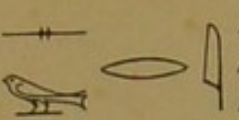
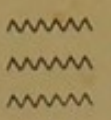

mā fetta ḥenā sen - s nefer neb

like for ever, and her brother beautiful, the lord,

āri χet Men-χeper-Rā tā ānχ Rā mā

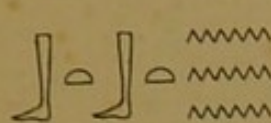
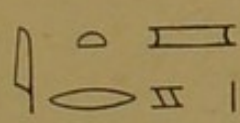
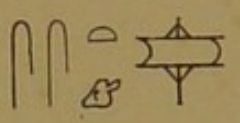

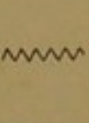
maker of things, Thothmes III., giver of life Rā like

¹ Literally, "protecting by means of the which was an object used in performing magical ceremonies.






 7. 

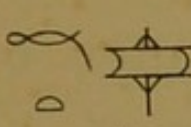

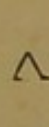

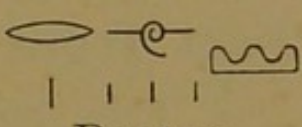
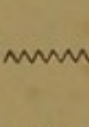
ent *rā* *neb* *surā* *mu* *her*

 of day every, the drinking of water at





 8. 

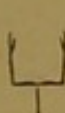
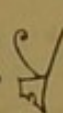
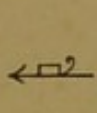
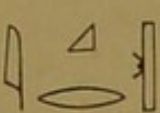


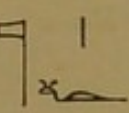
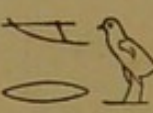
betbet *āter* *seset* *ām* *en*

 the deepest part of the river, the breathing there of the


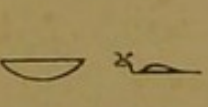

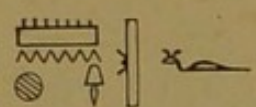
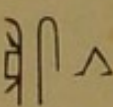
meht *āq* *pert* *em* *Re-stau* *en*

 north wind, entrance and exit from Re-stau to the


 9. 







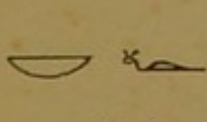

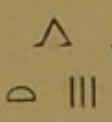
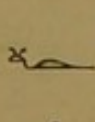
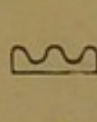
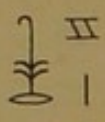
ka *en* *uā* *āqer* *hes* *en* *neter-f* *meru*

 double of the one perfect, favoured of his god, loving

10. 





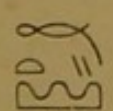

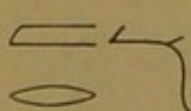
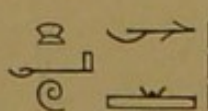
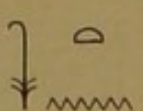
neb - f *her* *menχ - f* *ses*

 his lord by reason of his beneficence, following




 11. 



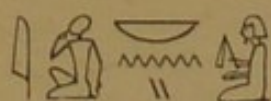
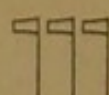
neb-f *er* *utut - f* *her* *set* *rest*

 his lord on his expeditions over the country south

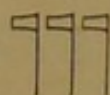




 12. 

mehti *suten* *sa* *mer* *χāu* *suten*

 [and] north, royal son, overseer of the weapons of the king,

*Anebni**maā-χeru**χer**neteru**paut*

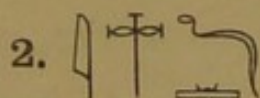
Anebni right of speech before the gods [and] the company

*neteru*

of the gods.

IV. Text from the CXXVth Chapter of the Book of the Dead.

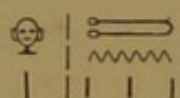
[XVIIIth dynasty.]



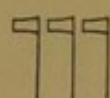
2.

ānet

Homage

*hrāu-θen*

to you, O gods

*neteru**āpu*

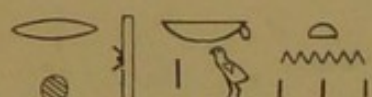
these !



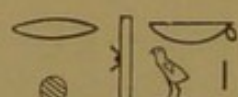
3.

āu-ā

I,

*rex - kuā - ten*

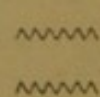
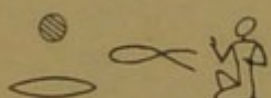
even I know you.

*rex - kuā*

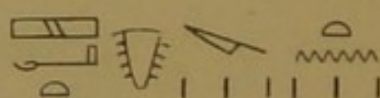
I know

*ren - ten*

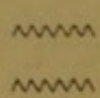
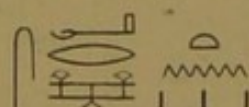
your names. Do not

*enen**χer - ā*

cast me down

4. *en**śāt - ten*

to your slaughtering knives, do not

*enen**sār - ten*

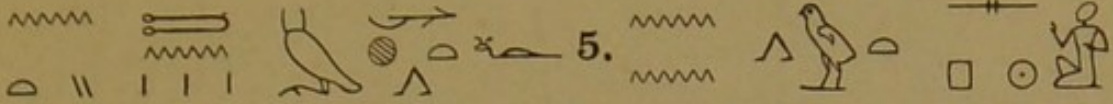
bring forward ye my wickedness before

*bā[n] - ā**en**neter*

god

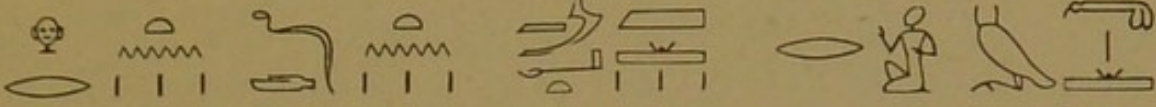
*pen*

this



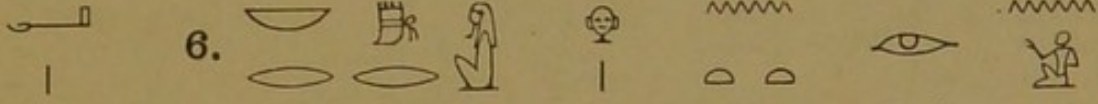
enti then em xet - f enen iu-tu sep - à

 whom ye follow him, let not come my moment



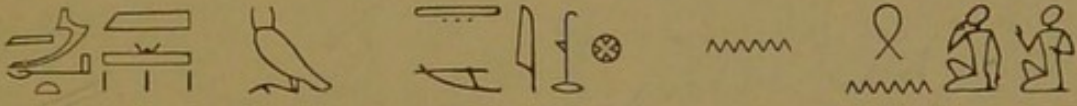
her - ten tet - ten maāt er - à embah

 before you. Declare ye right and truth for me before



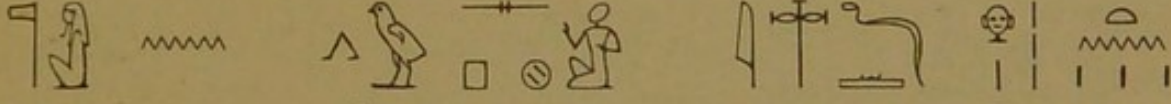
ā Neb-er-ter her entet àri - nà

 the hand of Neb-er-tcher, because I have done



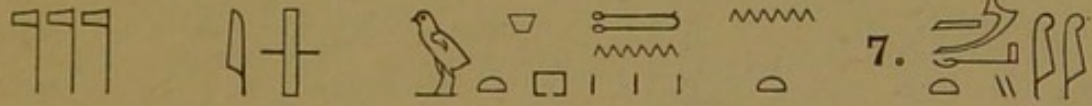
maāt em Ta-merà en šen - à

 right and truth in Ta-mera [Egypt]. Not have I cursed



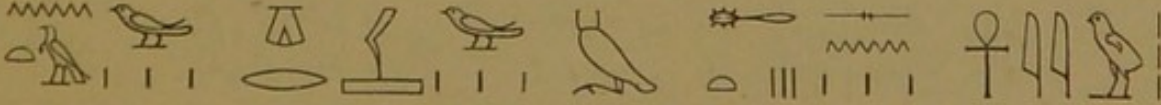
neter en iu sep - à ànet hrâu-ten

 God, not hath come my moment. Homage to you,



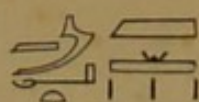
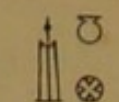
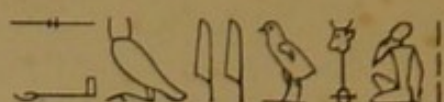
neteru àm usext - then ent maāti

 O gods who live in your hall of right and truth,



ati ker em xat - sen ānxiu

 without evil in their bodies, who live

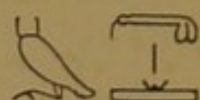
*em**maāt**em**Ānnu**sāmiu*

in right and truth in Annu, who consume

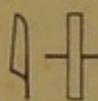
*em**ḥaut - sen*

their entrails

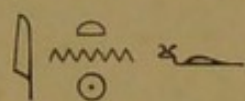
8.

*em baḥ**Heru*

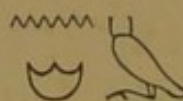
in the presence of Horus

*ām*

in

*āten - f*

his disk,

*neḥem - ten - uā*

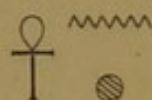
deliver ye me

*mā*

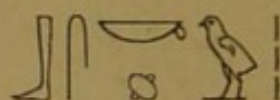
from

*Baabi*

Baabi,

*ānḫ*

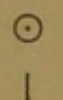
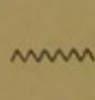
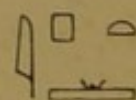
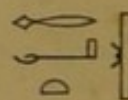
who liveth upon

*em**beseku*

the intestines

*seru*

of the princes, on day that

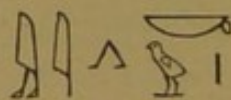
*hru**pui**en**āpt**āāt*

of the judgment great

*mā - ten*

by you ;

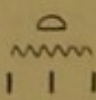
9.

*i - kuā*

I have come

*ḫer - ten*

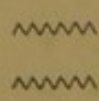
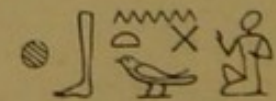
to you.

*enen*

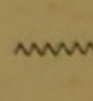
Not

*ās fet - ā*

have I committed faults, not

*enen**ḫebent - ā*

have I sinned,

*en*

not



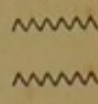
tu - à



enen

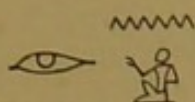


meteru - à



enen

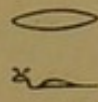
have I done evil, not have I borne false witness, not



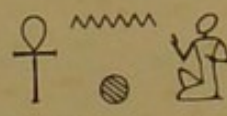
àri - nà



xet



eref



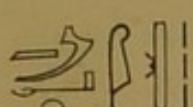
ānḫ - à



em

let be done to me anything therefore. I live in

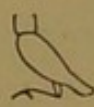
10.



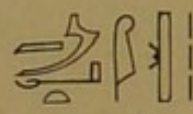
maāt



sām - à

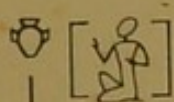


em



maāt

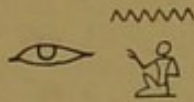
right and truth, I feed upon right and truth



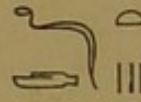
āb - à



āu



àri - nà

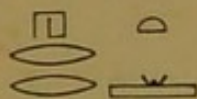


feṭet

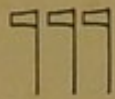


ret

my heart. I have done that which commanded men,



hereret



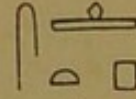
neteru



ḥer-s



āu

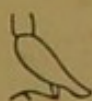


se-ḥetep-nuā

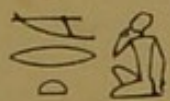


neter

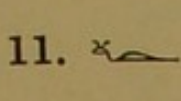
are satisfied the gods thereat. I have appeased God



em



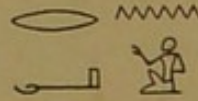
mert



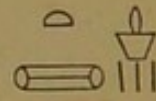
f



āu



erṭā - nà



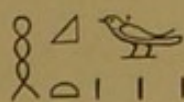
tau

by [doing] his will.

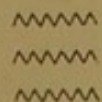
I have given bread



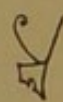
en



ḥeget



mu




en



ābi




to the hungry, water to the thirsty,



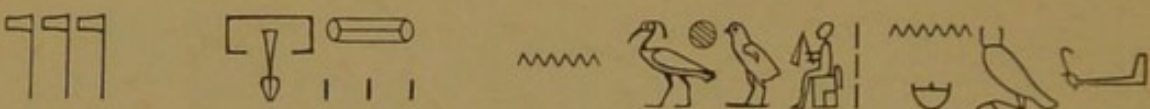
hebs *en* *haiu* *māxen*

 clothes to the naked, and a boat



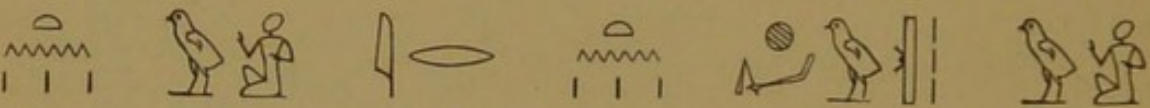
āui 12. *āu* *āri - nā* *neter-hetepu en*

 to the shipwrecked. I have made offerings to the



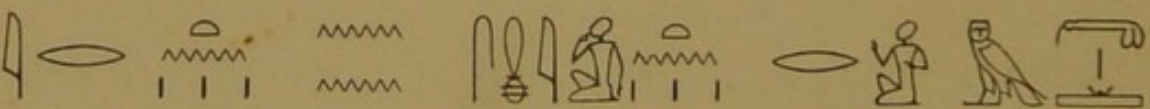
neteru *perχeru* *en* *χu* *nehem-*

 gods, and sacrificial meals to the spirits. Deliver



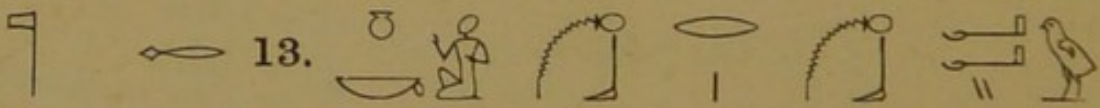
ten - uā *ār* *ten* *χu - uā*

 ye me then ye, protect me



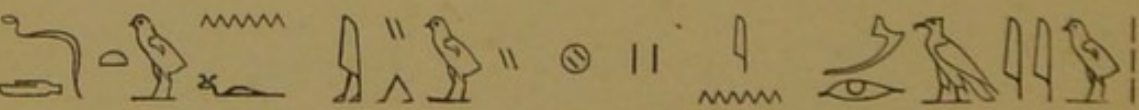
ār *ten* *enen* *smā - ten* *er - ā* *em bah*

 then ye, not make accusation ye against me before





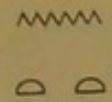
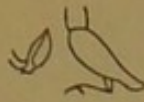
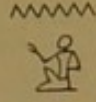
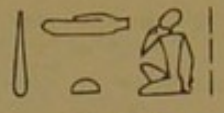

 13. *neter* *āa* *nuk* *āb* *re* *āb* *āāiu*

 the god great. I am pure of mouth, pure of hands.

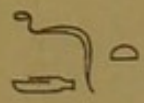

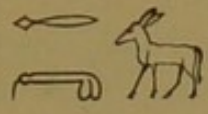
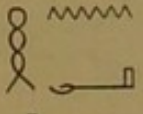




tet - tu - nef *iui* *sep sen* *ān* *maaiu*

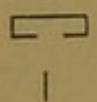
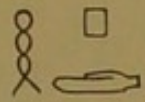



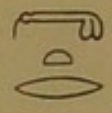

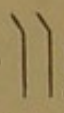


 Is said to him, Come, twice, by those who see


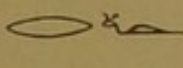

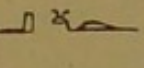
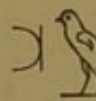
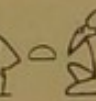
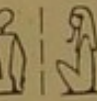

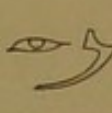
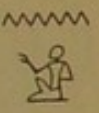
su her entet setem - nā tetet tui
 him, because I have heard speech that





 14. 


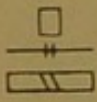
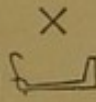
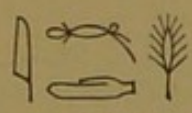




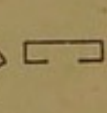
tetet en āa henā māu em
 spoken by the Donkey with the Cat in

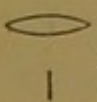
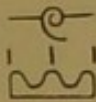
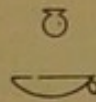
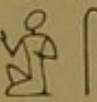

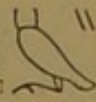



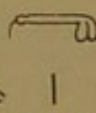
per Hept-re meteru - ā em
 the house of Hept-re. I have borne testimony

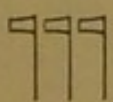



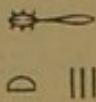
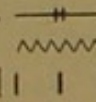
her - f tā - f tentu āu maa - nā
 before him, he hath given the decision. I have seen






 15. 



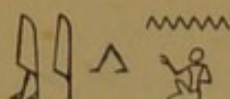
peseś āset em xennu
 the division of the persesea trees within

Re-stau nuk semiu - ā em baḥ
 Re-stau. I, I offer up prayers in the presence of

neteru rex xert xat - sen
 the gods knowing what concerneth their persons.



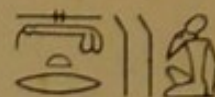
i - nā



āa

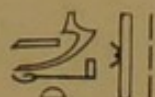


er



semeter

I have come advancing to make a declaration of



maāt



er



ertāt

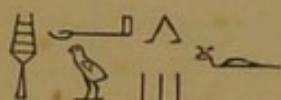
16.



āusu

er

right and truth, to place the balance upon



āḥāu - f



em



ḫennu



ḫaāu

its supports within the amaranthine bushes.



ā



qa



her



āat - f

neb

Hail exalted upon his standard, lord



atefu



āri



ren - f



em



neb

of the atef crown, making his name as the lord

17.



nifu



nehem



- kuā

mā

naik

of winds, deliver me from thy



en




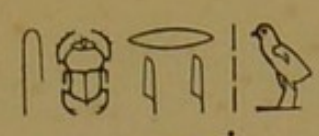
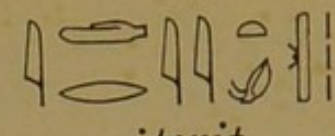
āputat

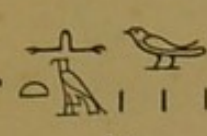
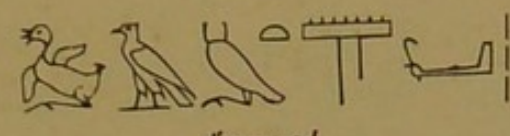
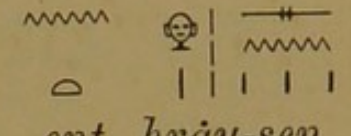
messengers

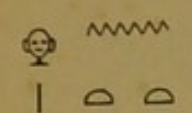
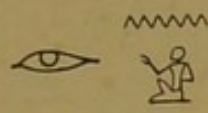
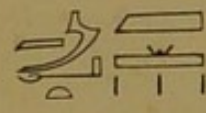
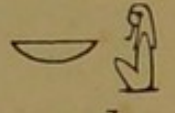


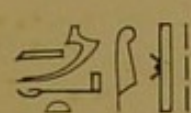
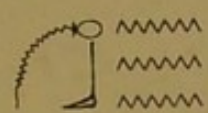


utetiu

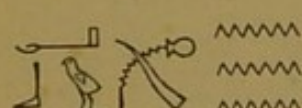
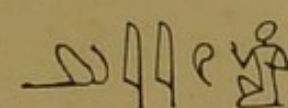
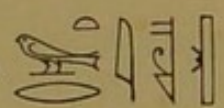
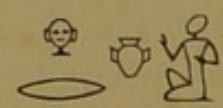
who make to happen


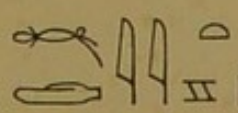
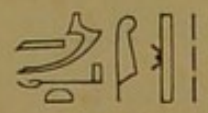
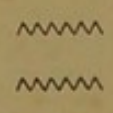



diresu *sexeperiu* *aterit*
 dire deeds, who make to arise calamities,

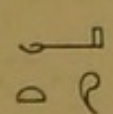
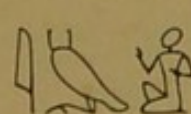

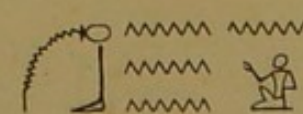

18. 


at *tamet* *ent hrâu-sen*
 without covering upon their faces,

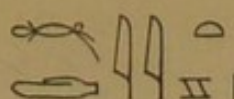
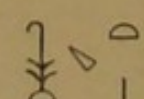
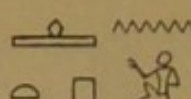

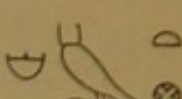




her entet *ari - na* *maât* *neb*
 because I have done right and truth. O lord of

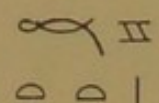

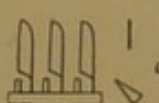
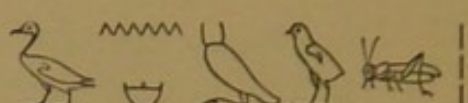




maât *ab - kuâ* *hâti - â* *em*
 right and truth, I am pure, my breast is

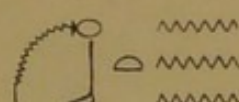
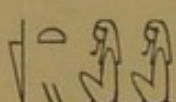
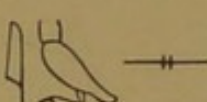
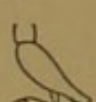
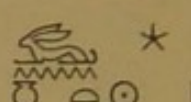


 19. 

abu *pehi - â* *tura* *her-ab-â*
 washed, my hinder parts are cleansed, my interior

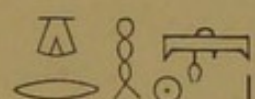

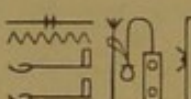


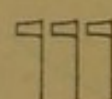




em *sešetit* *maât* *enen*
 [hath been] in the pool of right and truth, not [is]



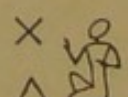


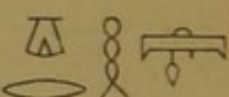





ât *âm - â* *su* *ab - na* *em*
 a member in me lacking. I have been purified in





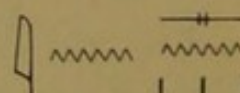
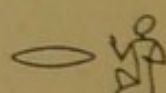





sešetit *reset* *hetep-nā* *em* *Hēmt*
 the pool southern, I have rested in Hemet,

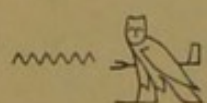
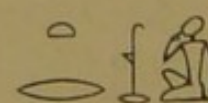

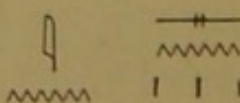
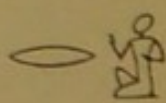




meḥtet *em* *seḫet* *saneḫemu*
 to the north of the field of the grasshoppers ;


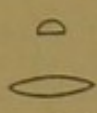

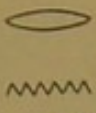
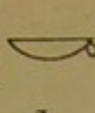
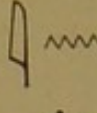
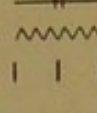
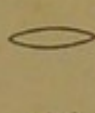





ābet *qeti* *ām - s* *em* *unnut*
 bathe the divine sailors in it at the season of







kerḥ *en* *senāā* *āb* *en* *neteru*
 night to gratify (?) the heart of the gods

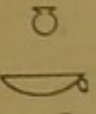
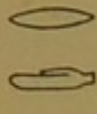
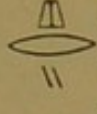
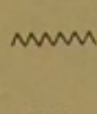

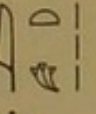
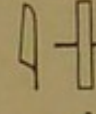
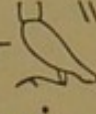






em *ḫet* *seš-ā* *her-s* *em* *kerḥ*
 after I have passed over it by night and







em *hru* *tāu* *iut - f* *ān - sen* *er - ā*
 by day. They grant his coming, they say to me,

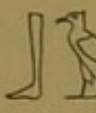

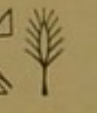
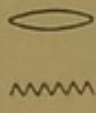

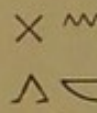
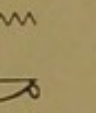
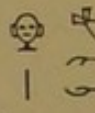





nimā *trā* *tu* *ān - sen* *er - ā*
 Who then art thou ? say they to me.

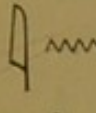
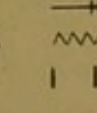

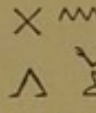
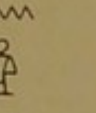

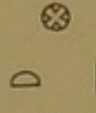
pu trā ren - k ān - sen er - ā
 What then is thy name? say they to me.





 22. 




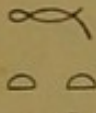
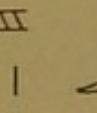


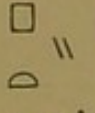
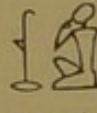
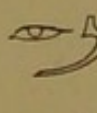

nuk rut̄ xeri en hait āmi
 I grow among the flowers dwelling in

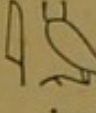
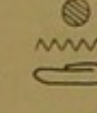
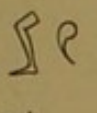

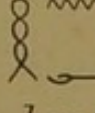
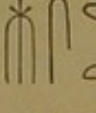
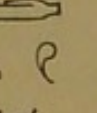
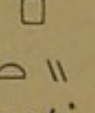
baaq ren - ā seš-nek her mā
 the olive tree is my name. Pass on thou forthwith,

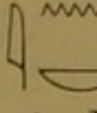
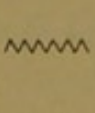
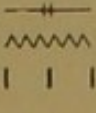

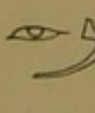

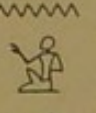

ān - sen er - ā seš-nā her nut
 say they unto me. I have passed by the town


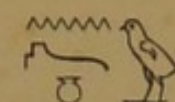
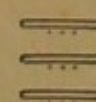
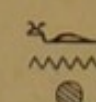
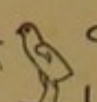
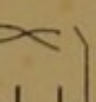
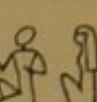
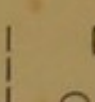
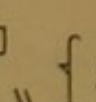
mehtet baat peti - trā maa - nek
 north of the bushes. What then didst thou see




 23. 





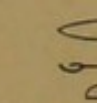
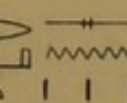
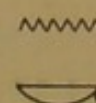
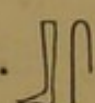

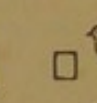

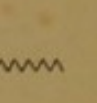
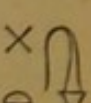
ām xent̄ pu henā mestet peti trā
 there? The leg and the thigh. What then

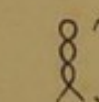
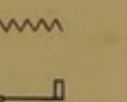
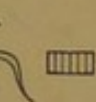
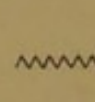
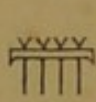
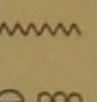
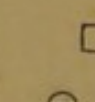
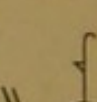
ān-k en sen āu maa - nā āhehi
 didst thou say to them? I saw rejoicing


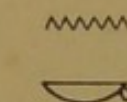
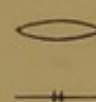

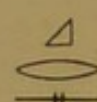
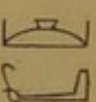
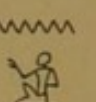
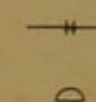
em ennu taiu Fenxu peti trā
 in those lands of the Fenkhu. What then




 24. 






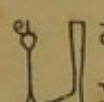
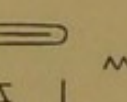
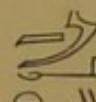
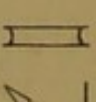
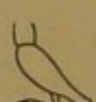
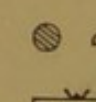
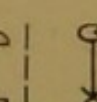

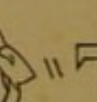
ertāt-sen nek besu pu en sešet
 did give they to thee? A flame it was of fire,

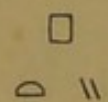

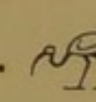
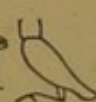
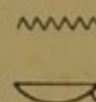
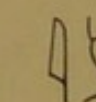

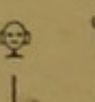
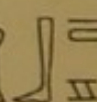
henā uat en thehent peti trā
 together with a tablet of crystal. What then

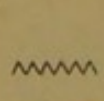
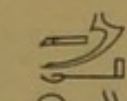
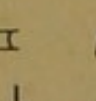
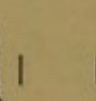

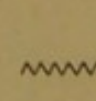
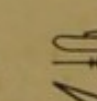
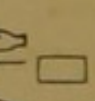
ari - nek eres au qeres - nā set her
 didst thou do therewith? I buried them by

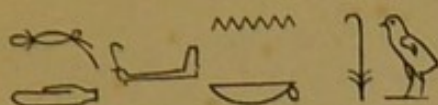
uteb en maāti em xet xauī
 the furrow of Maāti with the things of the night.



 25. 







peti trā qem - nek am her uteb
 What then didst thou find there by the furrow

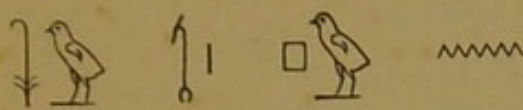









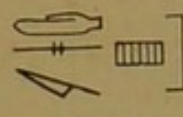
en maāti uas pu en tes au
 of Maāti? A sceptre of flint(?);

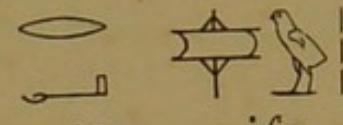

sešet - nek su

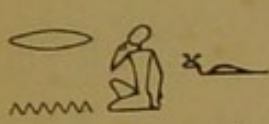

petrā aref

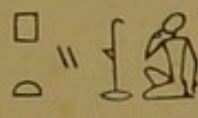
maketh to prevail thee it. What then is [the name of]

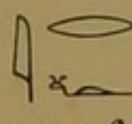

su uas pu en
the sceptre of

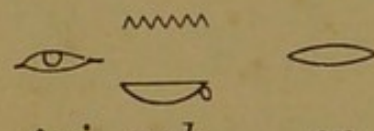

tes
flint?


ertā nifu
Giver of winds



ren - f



peti trā



aref

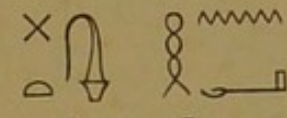

ari - nek er


is its name. What then therefore didst thou do with



pa
the

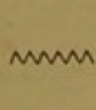

besu
flame

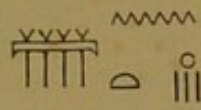

en
of


sešet henā
fire and with



pa
the

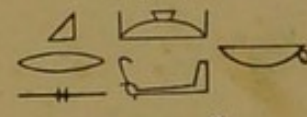

uat
tablet

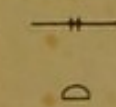

en
of


thehēnt
crystal


26.



em xet
after



qeres-k
thou didst bury


set


āu


hatu-nā

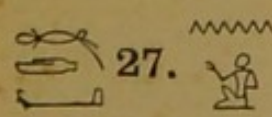

her-s

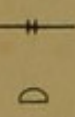

āu


them?

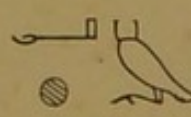
I uttered words

over it,

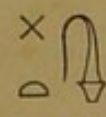

sešet - nā
I adjured



set
it,

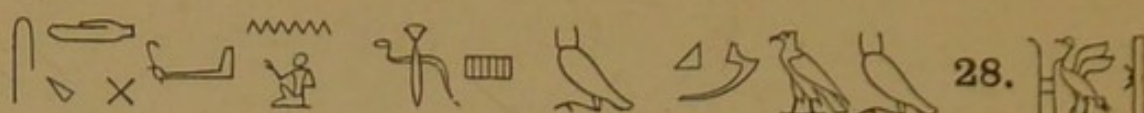

āu
and


āxem - nā
I extinguished


sešet āu
the fire,

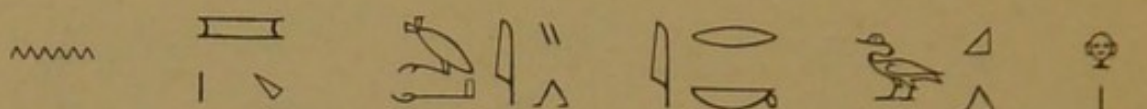

sešet āu


āu



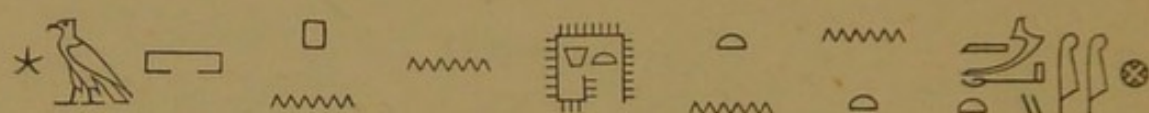
 set - na uat em qemam

I made use of the tablet in creating



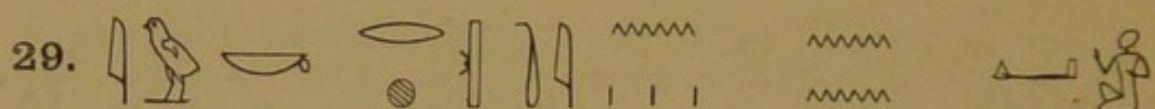
 en mer māai arek āq her

a pool of water. Come then pass in over



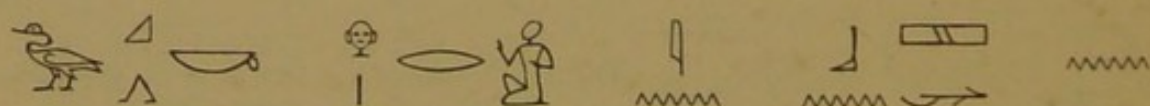
 sba pen en usext ten ent Maāti

door this of Hall this of Maāti,

29. 

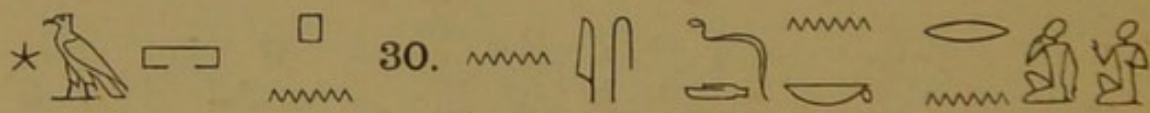
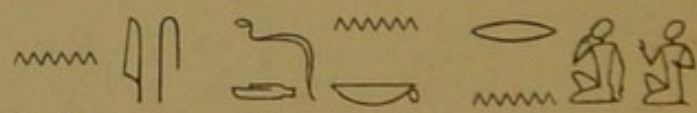
 au - k rex - θā - n enen(i.e., ān) tā - ā

thou art knowing us. Not will I let



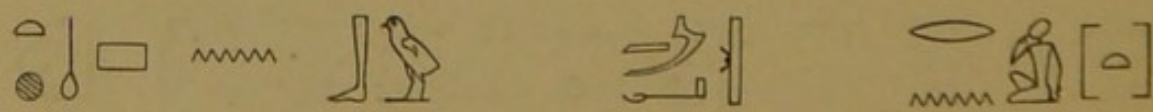
 āq - k her - ā ān benś en

enter thee over me, saith the bolt of


 30. 

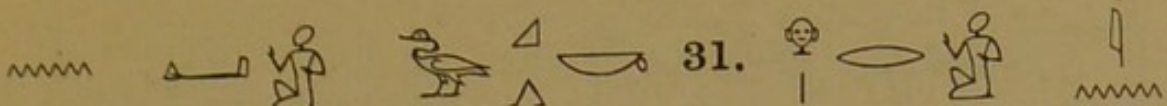
 sba pen [ā]n-ās tet - nek ren - ā

door this, except thou sayest my name.



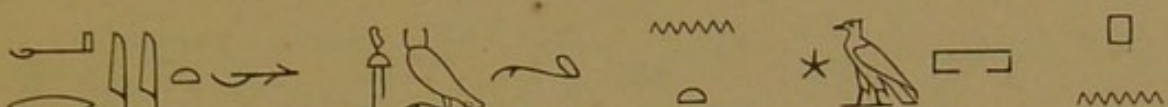
 tex en bu māā ren - t

Weight of the place of right and truth is thy name.




ân tā - â āq - k her - â ân

 Not will let I enter thee by me, saith



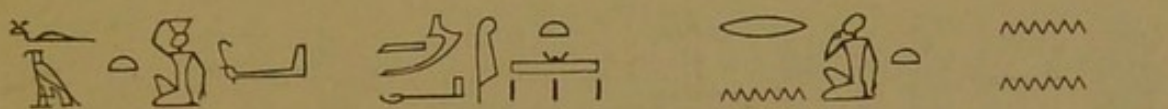
ārit unem ent sba pen

 the post right of door this,




[ā]n-ās tēt - nek ren - â henku - nef

 except thou sayest my name. He weigheth



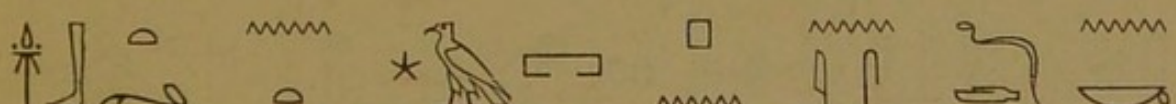
fat maāt ren-t enen (i.e., ân)

 the labours of right and truth is thy name. Not



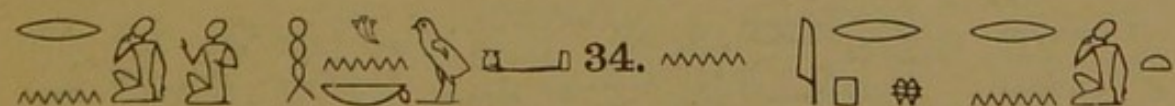
tā - â āq - k her-â ân ārit

 will I let enter thee by me, saith the post



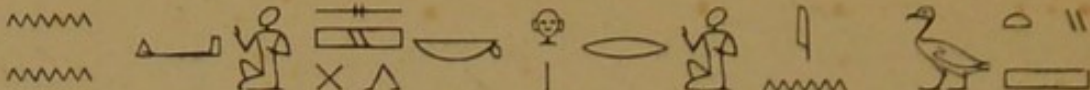
ābet ent sba pen [ā]n-ās tēt - nek

 left of door this, except thou sayest

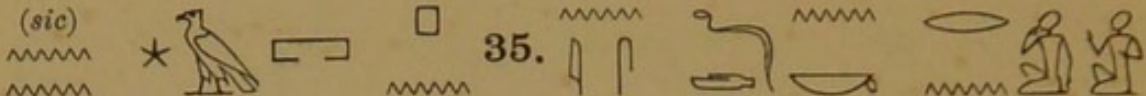



ren - â henku en ārp ren - t


 my name. Judge of wine is thy name.

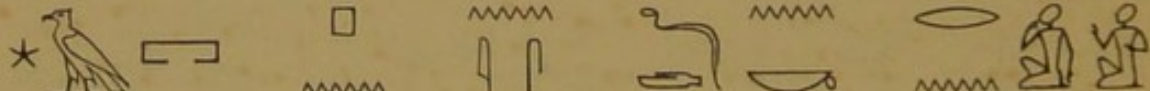

enen
(i.e., ān) *tā - ā seš - k her - ā ān sati*

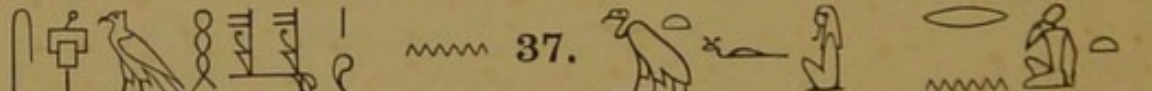
Not will I let pass thee over me, saith the threshold

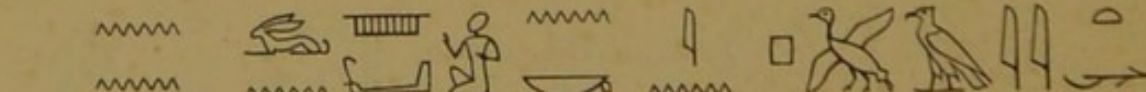
(sic)

en sba pen [ā]n-ās tēt - nek ren - ā
 of door this, except thou sayest my name.


āua en Seb ren - k enen (i.e., ān)
 Ox of Seb is thy name. Not

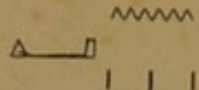
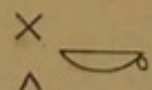
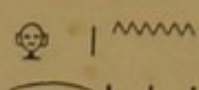
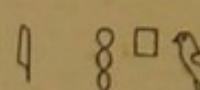
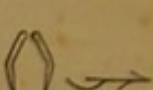

un - ā nek ān qert ent
 will I open to thee, saith the bolt-socket of


sba pen [ā]n-ās tēt - nek ren - ā
 door this, except thou sayest my name.


sah en mut - f ren - t
 Flesh of his mother is thy name.


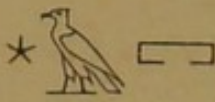
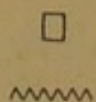
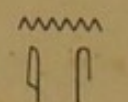
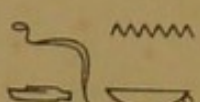
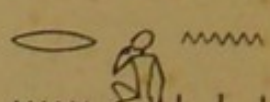

enen (i.e., ān) un - ā nek ān pait
 Not will I open to thee, saith the lock

16


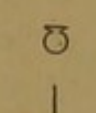

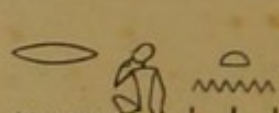
 tā - n seš - k her - n ân heptu

will we allow to pass thee by us, say the posts


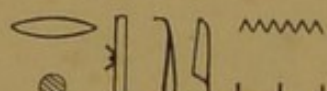

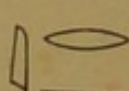
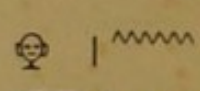
 en sba pen [ân]âs tet - nek ren - n

of door this, except thou sayest our names.

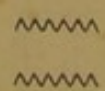
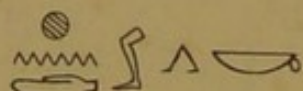
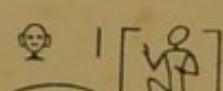

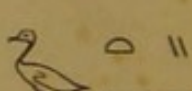
 nexenu nu Rennut ren-ten

Serpent children of Rennut are your names.




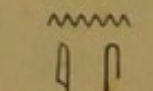
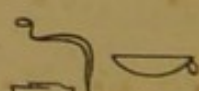
 âu - k rex - thâ - n seš ârek her - n

Thou knowest us, pass then by us.

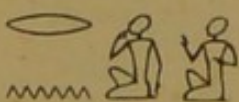

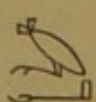
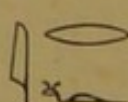

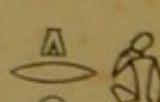
 enen(ân) xent - k her - â ân sati

Not shalt tread thou upon me, saith the floor

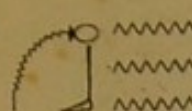

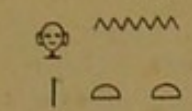
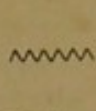
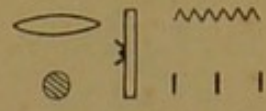
 en usext ten [ân]âs tet - k

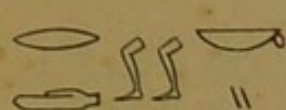
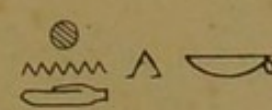
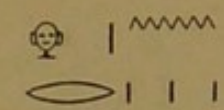
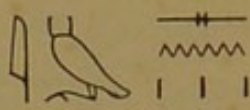
of hall this, except thou sayest

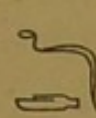
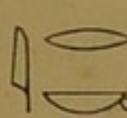
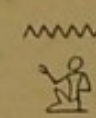
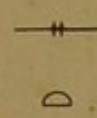

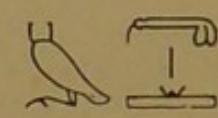








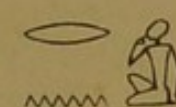
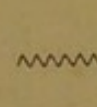
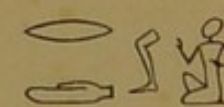
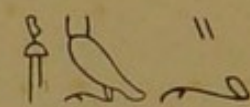
 ren - â her mā âref âu - â kert

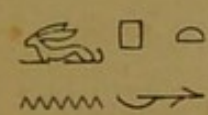
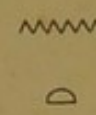
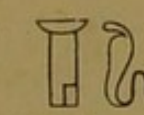
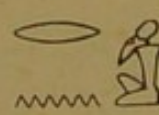
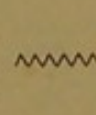
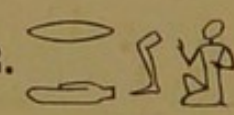
my name. I am silent,

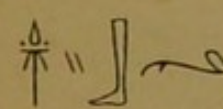
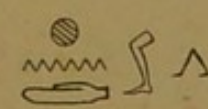
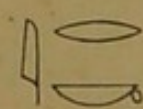
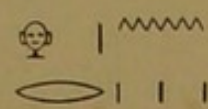




 41. 

āb - kuā her entet [ā]n rex - n
 I am pure, because not do we know

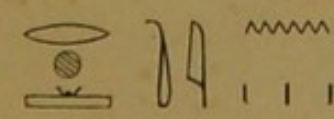
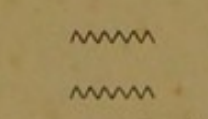


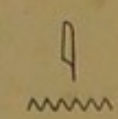




ret - k xent - k her - n ām - sen
 thy two legs thou treadest upon us with them ;







tet ārek nā set besu em bah
 tell then to me them. Traveller before






Amsu ren en ret - ā unemi
 Amsu is the name of my leg right.

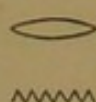
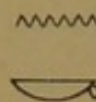
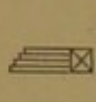
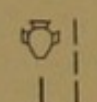
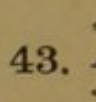





 42. 
unpet ent Nebt-het ren en ret - ā
 Grief of Nephthys is the name of my leg






ābi xent ārek her - n āu - k
 left. Tread then upon us, thou

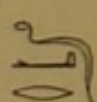





rex - θā - n enen (ān) semā - ā tu ān
 knowest us. Not will I question thee, saith

*āri**āā**en**usext**then**[ā]n ās*

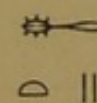
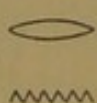
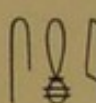
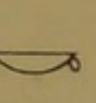
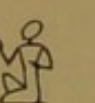
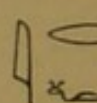
the guardian of the door of hall this, except

*tet - nek**ren - ā**sa**ābu*

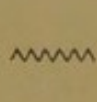
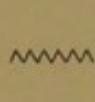
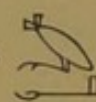
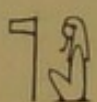
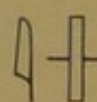
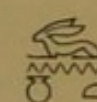
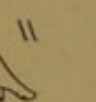
43.

*tār*

thou sayest my name. Discerner of hearts, searcher of

*χat**ren - k**semā - ā**tu**āref*

reins, is thy name. I will question thee then.

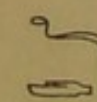
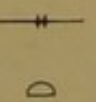
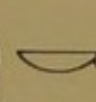
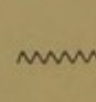
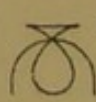
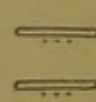
*nimā**en**neter**āmi**unnut - f*

Who

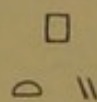
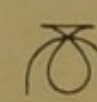
is

the god dwelling in

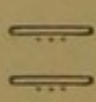
his hour?

*tet - k**set**en**māau**taui*

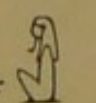
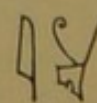
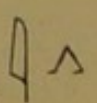
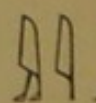
Speak thou it. The recorder of the two lands.

*peti trā**su**māau*

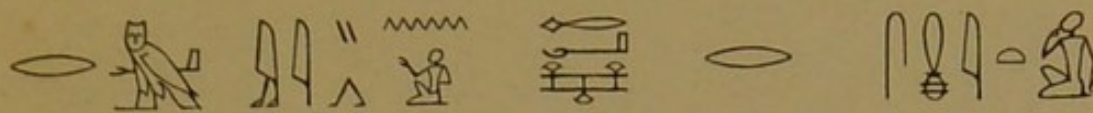
44.

*taui*

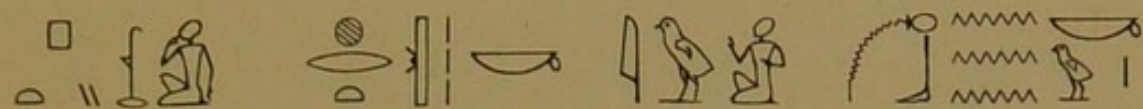
Who then is he the recorder of the two lands?

*Tehuti**pu**māā**ān**Tehuti**i - nek*

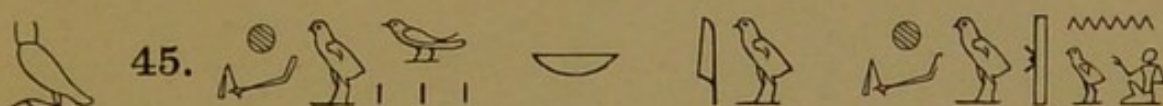
Thoth it is. Come, saith Thoth, come thou

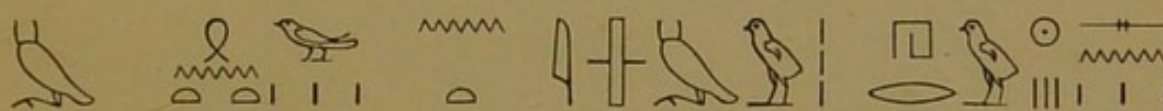

er mā i - nā āā er semāt

hither (?). I come advancing to the examination.

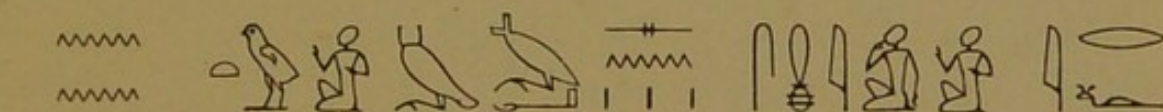

peti trā xert - k āu-ā āb - kuā

What then is thy condition? I, I am pure

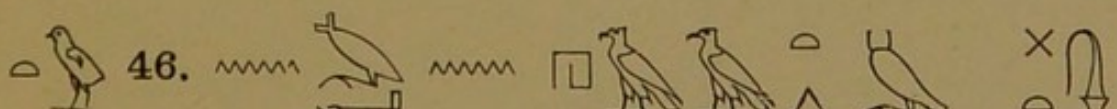

em 45. xu neb āu xu - nuā
 from evil all. I am protected


em šentet ent āmu hru - sen

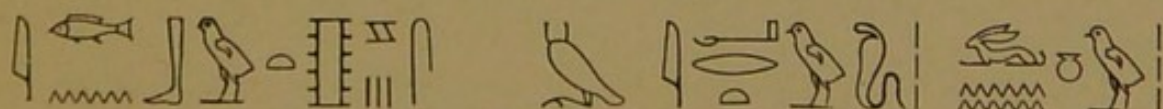
from the baleful acts of those who live in their days,


enen (ān) tuā emmā - sen semā - ā āref

not am I among them. I have examined then


tu 46. nimā en haat em sešet

thee. Who goeth down into the flame,


ānbut-s em āāretu unnu

its walls are[surmounted] with uraei, being

satu - f
 his paths in that same lake ?

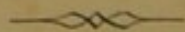
sebi pu 47.
 Ausar pu
 ufa arek
 The traverser Osiris is. Come forward then,

māketu smā -
 θā au
 tau - k
 verily thou hast been examined ; is thy bread

em utat
 heqt em
 utat au
 from the *utchat*, and [thy] beer from the *utchat*, are

per - tu nek
 xeru tep
 ta
 brought out to thee sepulchral offerings upon earth

em utat
 su er - ā
 from the *utchat*. Hath decreed it he for me.







Amen en hat - in presence of ammen

